A GREEK GRAMMAR

FOR COLLEGES

BY

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PREFACE

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

As to the extent of 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 ὁδός, ὁδός, ἐκεῖνος in Prose* in the Transactions for 1898, and *The Perfect Subjunctive, Optative, and Imperative in Greek* in the Classical Review for 1905, Headlam’s *Greek Prohibitions* in the Classical Review for 1905, Marchant’s papers on *The Agent in the Attic Orators* in the same journal for 1889, Miss Meissner’s dissertation on γάρ (University of Chicago), Stahl’s *Kritisch-historische Syntax des griechischen Verbums*, and Wright’s *Comparative Grammar of the Greek Language*. I have examined many school grammars of Greek in English, German, and French, among which I would particularize those of Hadley-Allen, Goodwin, Babbitt, Goodell, Sonnenschein, Kaegi, Koch, Croiset et Petitjean. I am much indebted also to Thompson’s *Greek Syntax*.

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

*HERBERT WEIR SMYTH.*

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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 (Ἑλλάς), and their language the Hellenic (Ἑλληνική γλώττα). 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 Гραιοί, the first Hellenes of whom the Romans had knowledge.

N. 1.—Graeci (older Graici) contains a Latin suffix -icus; and the name Граик, which occurs first in Aristotle, is borrowed from Latin. The Roman designation is derived either from the Граик, a Boeotian tribe that took part in the colonization of Cyme in Italy, or from the Граик, 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 Pelus (B 688) and situated in the S.E. of the country later called Thessaly. ‘Ἑλλάς for ‘all Greece’ occurs first in Hesiod. The Greeks in general are called by Homer Ἀχαιοί, Ἀργείοι, Δαναοί.

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’:

\[ \begin{align*}
\pi = f & \quad \tau = th & \quad k = h & \quad \beta = p & \quad \delta = t & \quad \gamma = c(k) & \quad \phi = b & \quad \theta = d & \quad \chi = g \\
\piαθρ & \quad τρεῖς & \quad καρδιά & \quad τύρπη & \quad δύο & \quad ἄγρος & \quad φέρω & \quad θύρα & \quad χήν \\
father & three & heart & thorp & two & acre & bear & door & goose
\end{align*} \]

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, θέατρον).

GREEK GRAM. — 1

1
INTRODUCTION

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 ā (30); changes τ before ē to σ (115); has recessive accent (162 D.), and many other peculiarities.

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

N. 2. — Doric retains primitive ā (30), keeps τ before ē (115 D.). Almost all Doric dialects have -μεν for -μεν (462 D.), the infinitive in -μεν for -ναι (469 D.), the future in -ξω from verbs in -ξω (516 D.), the future in -σώ, -σώμαι (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 ι and ϖ (59 D. 4, 5; 230 D.). There are also differences in verbal forms (654).

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

N. 4. — Ionic changes primitive ā to η (30); changes τ before ē to σ (115); has lost digamma, which is still found in Aeolic and Doric; often refuses to contract vowels; keeps a mute smooth before the rough breathing (124 D.); has κ for τ in pronominal forms (132 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 ā (30) are called Ā dialects (Aeolic, Doric, etc.); Ionic and Attic are the only H 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 300 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
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adopt some epic and Aeolic forms. The choral parts of Attic tragedy also admit some Doric forms. There is no Doric, as there is no Aeolic, literary prose.

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

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

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

N. 1. — The dialect of the tragic poets and Thucydides is often called Old Attic in contrast to New Attic, that used by most other Attic writers. Plato stands on the border-line. The dialect of tragedy contains some Homeric, Doric, and Aeolic forms; these are more frequent in the choral than in the dialogue parts. The choral parts take over forms used in the Aeolic-Doric lyric; the dialogue parts show the influence of the iambic poetry of the Ionians. But the tendency of Attic speech in literature was to free itself from the influence of the dialect used by the tribe originating any literary type; and by the fourth century pure Attic was 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 συ for ττ (78), ρο for ρρ (79), ξυν for συν with, ἔσ for εἰς into, ὑ for εἰ (λόγῳ for λοιμε, thou loosest), -ης in the plural of substantives in -ες (βασιλεῖς, 277), and occasionally -αται and -ατο in the third plural of the perfect and pluperfect (465 f).

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

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

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

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

N. 2.—Some writers distinguish, as a form of the Koinè, the Hellenistic, a name restricted by them to the language of the New Testament and of the Septuagint (the partly liberal, 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 Ἑλληνικότης (from Ἑλληνικό speak Greek), a term applied to persons not of Greek birth (especially Jews), who had learned Greek. The New Testament is composed in the popular language of the time, which in that work is more or less influenced by classical models. No accurate distinction can be drawn between the Koinè and Hellenistic.

G. 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 Koinè 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.
ADVANCED WORKS ON GRAMMAR AND DIALECTS


KÜHNER: Ausführliche Grammatik der griechischen Sprache. 3te Aufl. Part i by Blass. Part ii (Syntax) by Gerth. Hannover, 1890-1904. The only modern complete Greek Grammar. The part by Blass contains good collections, but is insufficient on the side of comparative grammar.


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. = Choephori.
Eum. = Eumenides.
Pers. = Persae.
Pr. = Prometevus.
Sept. = Septem.
Aes. = Aeschines.
And. = Andocides.
Ant. = Antiphon.
Antiph. = Antiphanes.
Ar. = Aristophanes.
Ach. = Acharnenses.
Av. = Aves.
Eccl. = Ecclesiæsæ.
Eq. = Equites.
Lys. = Lysistrata.
P. = Pax.
Plat. = Plutus.
Ran. = Ranae.
Thesm. = Thesmophoriazæsæ.
Vesp. = Vespuæ.
C.I.A. = Corpus inscriptionum Atticarum.
Com. Fr. = Comic Fragments.
D. = Demosthenes.
Diog. = Diogenes.
Laert. = Laertius.
E. = Euripides.
Ale. = Alcestis.
And. = Andromache.
Bacch. = Bacchae.
Cycl. = Cyclops.
El. = Electra.
Hec. = Hecuba.
Hel. = Helena.
Herasel. = Heralcidæ.
H. F. = Hercules furesns.
Hipp. = Hippolytus.
I. A. = Iphigénia Aulidensis.
I. T. = Iphigénia Taurica.
Med. = Medea.
Or. = Orestes.
Phoën. = Phœnissæsæ.
Tr. = Troades.
Hdt. = Herodotus.
Hom. = Homer.

The books of the Iliad are designated by Greek capitals (A, B, T, etc.); those of the Odyssey by Greek small letters (a, b, y, etc.).

I. = Isocrates.
I.G.A. = inscriptiones Graecæ antiquissimæ.
Is. = Isæus.
Lyc. = Lycurgus.
L. = Lysias.
Men. = Menander.
Sent. = Sententiae.
Philem. = Philémon.
Pind. = Pindar.
P. = Plato.
A. = Apolologia.
Alc. = Alcibiades.
Charm. = Charmides.
Gr. = Crito.
Crat. = Cratyclus.
Crîtl. = Critias.
Eu. = Euthydemos.
Euth. = Euthyphro.
G. = Gorgias.
Hipp. M. = Hippas Major.
Lach. = Laches.
L. = Leges.
Lys. = Lysias.
Men. = Meno.
Menex. = Menexenus.
Par. = Parmenides.
Ph. = Phædo.
Phæ. = Phædrus.
Phil. = Philebus.
Pol. = Politicus.
Pr. = Protagoras.
R. = Respublica.
Soph. = Sophistas.
S. = Symposium.
Th. = Thætætæs.
Theag. = Theages.
Tim. = Timæus.
S. = Sophocles.
Aj. = Ajax.
Ant. = Antigone.
El. = Electra.
O. C. = Oedipus Coloneus.
O. T. = Oedipus Tyranaæus.
Ph. = Philoctetes.
Tr. = Trachiniae.
Stob. = Stobæus.
Flor. = Florilegium.
T. = Thucydides.
X. = Xenophon.
A. = Anabasis.
Ages. = Agesilaus.
C. = Cyropaedia.
Eq. = de re equestri.
H. = Hellenica.
H. = Hero.
Hipp. = Hippiarchicus.
M. = Memorabilia.
O. = Oeconomicus.
R. A. = Respublica Atheniensis.
R. L. = Respublica Laèdaemónia.
S. = Symposium.
Vest. = de vestigialibus.
Ven. = de venatione.

The dramatists are cited by Dindorf's lines. 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: — k.t.l. = kai ta hēnêta (et cetera); scil. = scilicet; i.e. = 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.

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<th>Sound as in</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>α, α</td>
<td>alpha</td>
<td>a</td>
</tr>
<tr>
<td></td>
<td>Α</td>
<td>ā: ahā; ā: father</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>β</td>
<td>beta</td>
<td>b</td>
</tr>
<tr>
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<td>η</td>
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<td>ē</td>
</tr>
<tr>
<td></td>
<td>Η</td>
<td>Fr. fête</td>
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<tr>
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<td>Θ</td>
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</tr>
<tr>
<td>Ι</td>
<td>i</td>
<td>iota</td>
<td>i</td>
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<tr>
<td></td>
<td>Ι</td>
<td>ī: meteor; ī: police</td>
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<td>lax</td>
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<td>Ο</td>
<td>ο</td>
<td>mu (ο μικρόν)</td>
<td>ómicron</td>
</tr>
<tr>
<td></td>
<td>Ο</td>
<td>ó: obey</td>
<td></td>
</tr>
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<td>π</td>
<td>pi</td>
<td>p</td>
</tr>
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<td>run</td>
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<td>such</td>
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<td>tar</td>
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</tr>
<tr>
<td>Υ</td>
<td>u</td>
<td>upsilon</td>
<td>(u)</td>
</tr>
<tr>
<td></td>
<td>Υ</td>
<td>ŭ: Fr. tu; ŭ: Fr. sur</td>
<td></td>
</tr>
<tr>
<td>Φ</td>
<td>φ</td>
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<td>ph</td>
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<td>Χ</td>
<td>Germ. machen</td>
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</tr>
<tr>
<td>Ω</td>
<td>ω</td>
<td>omega</td>
<td>ō</td>
</tr>
<tr>
<td></td>
<td>Ω</td>
<td>note</td>
<td></td>
</tr>
</tbody>
</table>

a. Sigma (not capital) at the end of a word is written ɛ, 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, α, which were sounded like ε and υ.
c. Labda is a better attested ancient name than lambda.

2. The Greek alphabet as given above originated in Ionia, and was adopted at Athens in 403 B.C. The letters from Ά to Τ are derived from Phoenician and have Semitic names. The signs Τ 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, uncials as G); the small letters (minuscules), which were used as a literary hand in the ninth century, are cursive forms of the uncials.

a. Before 403 B.C. in the official Attic alphabet Ε stood for ε, γ, spurious ϵ (6), O for ο, ω, spurious ω (6), Ε for the rough breathing, ΞΣ for Ξ, ΦΣ for Ψ.

Λ was written for γ, and Υ for λ. Thus:

ΕΔΟΧΞΕΝΤΕΙΒΟΛΒΟΙΚΑΙΤΩΝΔΕΜΟΙ ἐδοξεν τῇ ὑπερη ἐκ τῷ δήμῳ.
ΧΞΥΛΑΡΦΕΞΧΞΥΝΕΛΡΑΦΞΑΝ ἐνγυγραφῆς ἐννέγραφαι.
ΕΠΙΤΕΔΕΙΟΝΕΝΑΙΑΡΟΤΟΑΡΛΡΙΟ ἐπιτηδεῖον εἶναι ἀπὸ τοῦ ἄργυριον.

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

VOWELS AND DIPHTHONGS

4. There are seven vowels: α, ε, η, ι, ο, υ, ω. Of these ε and ο are always short, and take about half the time to pronounce as η and ω, which are always long; α, ι, υ are short in some syllables, long in others. In this Grammar, when α, ι, υ are not marked as long (α, i, 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 f was actually sounded. Examples of words containing f are: ἄψυκτον, ἄμαξ, lord, ἀνάξ, please, ἐκβω give way (cp. weak), ἐκνοτ twenty (cp. viginti), ἐκαστος each, ἐκὼν willing, ἐκπομα hope (cp. voluptas), ἑκώκα αμ like, ἐς, ας, ἐς him, ἐς six, ἐςος word, ἐςον said, ἐργα, ἐρσον work, ὕψιμα clothe, fr. ἐρσιμα (cp. vestis), ἐρσον will say (cp. verbum), ἐκπερας evening (cp. vesper), ἐννυω violet (cp. viola), ἐννυοι year (cp. vetus), ἐννυοι sweet (cp. suavis), ἐννυοί (οίδα) know (cp. videre, vilt), ἐννυοι strength (cp. vis), ἐννυοι willow (cp. vitis, withy), ὕψος house (cp. vicus), ἐννυοι wines (cp. vinum), ὅς his (123), ἐννυοι carriage (cp. veho, vain). Vau was lost first before ο-sounds (ἐφω see, cp. he-oare). f occurred also in the middle of words: κλαφος glory, αψει αναμικ, ἐψει θελ (cp. ovis), κλεφις key (Dor. κλαδις, cp. clavis), ἐψει stranger, Διφι to Zeus, καλφος beautiful. Cp. 20, 31, 37 D., 122, 123.
or less open in pronouncing them, the tongue and lips assuming different positions in the case of each.

5. A diphthong (δίφθογγος having two sounds) combines two vowels in one syllable. The second vowel is \( \varepsilon \) or \( \upsilon \). The diphthongs are: \( \alpha \varepsilon, \varepsilon \eta, \alpha \iota, \iota \rho, \varphi, \omega \); \( \alpha \upsilon, \upsilon \varepsilon, \upsilon \eta, \upsilon \rho, \upsilon \varphi, \upsilon \omega \). The \( \iota \) of the so-called improper diphthongs, \( \alpha \iota, \iota \rho, \iota \varphi \), is written below the line and is called iota subscript. But with capital letters, \( \iota \) is written on the line (adscript), as THI ΩΙΔΗΙ = \( \tau \iota \rho \delta \gamma \) or \( \Omega \iota \delta \gamma \) to the song. All diphthongs are long.

5a. In \( \eta \), \( \varepsilon \), \( \varphi \) the \( \iota \) ceased to be written about 100 B.C. The custom of writing \( \iota \) under the line is as late as about the eleventh century.

5b. \( \eta \), \( \upsilon \) are either genuine or spurious (apparent) diphthongs (25). Genuine \( \eta \), \( \upsilon \) are a combination of \( \varepsilon + \iota \), \( o + \upsilon \), as in λείπω \( \varepsilon \) have left (cp. λέιπω \( \iota \) I have left, 35 a), γενέω \( \upsilon \) to a race (49), ἀκόλουθος follower (cp. ἀκολούθος way). Spurious \( \eta \), \( \upsilon \) arise from contraction (50) or compensatory lengthening (37). Thus, ἐφιλει he loved, from ἐφιλεω, θελε placing from θεντ-\( \iota \); ἐφιλεων they loved from ἐφιλεων, πλούς voyage from πλοῦς, δοῦς giving from δοῦν-\( \iota \).

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 (διαιρέω separation), may be written over \( \iota \) or \( \upsilon \) when these do not form a diphthong with the preceding vowel: προώτημι I set before, \( \nu \iota \) to a ship.

9. Every initial vowel or diphthong has either the rough ('') or the smooth (') breathing. The rough breathing (spiritus asper) is pronounced as \( \lambda \), which is sounded before the vowel; the smooth

**BREATHINGS**

5 D. A diphthong \( \alpha \upsilon \) occurs in New Ionic (ἐν τὸς the same from ὁ αὐτὸς 88 D., ἐμνεύοι of myself = ἐμνεύο Ἀρει 329 D., θώμα = θαμα wonder). Ionic has \( \eta \upsilon \) for Attic \( \upsilon \) in some words (Hom. \( \nu \iota \) skip).

8 D. In poetry and in certain dialects vowels are often written apart which later formed diphthongs: παίς (or παῖς) boy or girl, Πηλεῖδης son of Peleus, ἔσθ (or ἔσθ) well, Ἀδης (or Ἀδης) Hades, \( \nu \iota \) to a race.

9 D. The Ionic of Asia Minor lost the rough breathing at an early date. So also before \( \rho \) (13). Its occurrence in compounds (124 D.) is a relic of the period when
breathing \((spiritus lenis)\) is not sounded. Thus, ὀπος ἥρος boundary, ὀς ὄρος mountain.

10. Initial \(v\) \((\upsilon\text{ and } \upsilon)\) always has the rough breathing.

11. Diphthongs take the breathing as the accent (152), over the second vowel: \(aipw\) hairēo I seize, \(aipw\) airo I lift. But \(a, \upsilon, \phi\) take both the breathing and the accent on the first vowel, even when \(i\) is written in the line \(\delta w = \text{"Aiod I sing, } \delta\deltaσ = \text{"Aδησ Hades, but } \text{Alvelas Aeneas.}\) The writing \(\delta\deltaσο\) (\(\text{"Aδησος}\)) destroying shows that \(a\) does not here form a diphthong; and hence is sometimes written \(\alpha i\) \((8)\).

12. In compound words \((\text{as in } προφάν to foresee, from } προ + άραν\) the rough breathing is not written, though it must often have been pronounced: cp. ἡγερά a hall with seats, Lat. exedra, exedra, πολυστορ very learned, Lat. polyhistor. On Attic inscriptions in the old alphabet \((2\ a)\) we find ΕΘΟΠΚΩΝ \(\epsilonθορκον\) faithful to one's oath.

13. Every initial \(ρ\) has the rough breathing: \(ρ\thetaωρ orator\) (Lat. rhetor). Medial \(ρp\) is written \(π\) in some texts: Πίπρος Pyrrhus.

14. The sign for the rough breathing is derived from \(H\), which in the Old Attic alphabet \((2\ a)\) was used to denote \(h\). Thus, \(H\) ο̂ ο̂ the. After \(H\) was used to denote \(γ\), one half \(\left(\hat{\imath}\right)\) was used for \(h\) (about 300 B.C.), and, later, the other half \(\left(\imath\right)\) for the smooth breathing. From \(\hat{\imath}\) and \(\imath\) come the forms 'and '.

CONSONANTS

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

a. Voiced (sonant, i.e. sounding) consonants are produced when the vocal chords vibrate. The sounds are represented by the letters \(\beta, \delta, \gamma\) (stops), \(\lambda, \rho\) (liquids), \(\mu, ν, γ\)-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 \(π, τ, κ, φ, θ, χ\) (stops), \(σ\) (spirant or sibilant), and \(ψ\) and \(ξ\).

c. Arranged according to the increasing degree of noise, nearest to the vowels are the nasals, in sounding which the air escapes without friction through the nose; next come the semivowels \(γ\) and \(ξ\) \((20\ a)\), 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: 'Αδησ (\(\text{"Aδησ}\)), the god Ἡδεσ, ἄλτο sprang (ἀλλομε), ἄμας together (cp. ἀμα), ἥλιος sun (ήλιος), ἔσ ψαυτ (ἔσω), ἄρας ἱστε (ἰπαζε), ὀπος boundary (ὄρος). But also in ἄμακα wagon (Attic ἄμακα). In Laconian medial \(σ\) became ' (\(h\)): ἐκλαεί = ἐκηκρος he conquered.

10 D. In Aeolic, \(ν\), like all the other vowels (and the diphthongs), always has the smooth breathing. The epic forms ἱμας you, ἴμμμ, ἱμα (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>
</tbody>
</table>

- Class: \( \pi \) (smooth), \( \beta \), \( \phi \) (middle), \( \tau \), \( \delta \), \( \theta \) (rough), \( \kappa \), \( \chi \), \( \gamma \), \( \xi \).

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

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, \( \delta\gamma\gamma\epsilon\lambda\sigma \) (Lat. angelus) messenger, \( \sigma\phi\gamma\xi \) sphinx.

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

20. Semivowels. — \( i, u \), the liquids, nasals, and the spirant \( \sigma \) are often called semivowels. (\( i \) becoming \( \xi \), and \( e \) are also called spirants.)

a. When \( i \) and \( u \) 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 \( i \) and \( u \) are written \( i \) and \( \xi \). Initial \( i \) passed into ‘\( h \)’, as in \( \delta\pi\alpha\rho \) liver, Lat. jecur; and into \( \xi \) in \( \xi\gamma\nu\sigma \) yoke, Lat. jugum (here it is often called the spirant yod). Initial \( y \) was written \( \epsilon \) (3). Medial \( i \), \( u \) before vowels were often lost, as in \( \tau\imath\mu\alpha\-(i)\omega \) I honour, \( \beta\alpha(y) \) gen. of \( \beta\omega\-s \) ox, cow (43).

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. bide, even, pest). This is expressed by \( \lambda, \nu, \gamma, \beta, \sigma \); to be read ‘syllabic \( \lambda \’ etc., or ‘sonant \( \lambda \’ (see 35 b, c).

21. Double Consonants. — These are \( \zeta, \xi, \psi \). \( \zeta \) is a combination of \( \sigma \delta \) (or \( \delta \zeta \)) or \( \delta \nu \) (26). \( \xi \) is written for \( \kappa \sigma, \gamma \sigma, \chi \sigma \); \( \psi \) for \( \pi \sigma, \beta \sigma, \phi \sigma \).
### 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 Voiceless</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stops</td>
<td>{ Voiced Voiceless</td>
<td>β (middle)</td>
<td>δ (middle)</td>
<td>γ (middle)</td>
</tr>
<tr>
<td></td>
<td>Voiceless</td>
<td>ι(ι)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Voiceless Aspirate</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Double</td>
<td>{ Voiced Voiceless</td>
<td>ψ</td>
<td>ζ</td>
<td>ζ</td>
</tr>
<tr>
<td>consonants</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

### ANCIENT GREEK PRONUNCIATION

23. The pronunciation of Ancient Greek varied much according to time and place, and differed in many important respects from that of the modern language. While in general Greek of the classical period was a phonetic language, *i.e.* its letters represented the sounds, and no heard sound was unexpressed in writing (but see 108), in course of time many words were retained in their old form though their pronunciation had changed. The tendency of the language was thus to become more and more unphonic. 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 pedantic, 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, υ, μ differed in sound from the corresponding long vowels only in being less prolonged; ε and ο probably differed from η and ω also in being less open, a difference that is impossible to parallel in English as our short vowels are more open than the long vowels. α: as a in Germ. hat. There is no true a in accented syllables in English; the a of idea, aha is a neutral vowel. ε: as é in boné; somewhat similar is a in bakery. η: as é in fête, or

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

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

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Sound</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai</td>
<td>as in Cairo</td>
<td>au as ou in out</td>
</tr>
<tr>
<td>ei</td>
<td>as in vein</td>
<td>eu as e (met) + oo (moon)</td>
</tr>
<tr>
<td>oi</td>
<td>as in soil</td>
<td>ou as in ourang</td>
</tr>
<tr>
<td>ηu</td>
<td>as in Fr. huit</td>
<td></td>
</tr>
</tbody>
</table>

In ι, η, ω the long open vowels had completely overpowered the e by 100 B.C.,
so that ι ceased to be written (5 a). The ι is now generally neglected in
pronunciation though it may have still been sounded to some extent in the fourth
century B.C. — The genuine diphthongs ei and ou (6) were originally distinct
double sounds (ει=ει, οο=οο), and as such were written EI, OT in the Old Attic
alphabet (2 a): ΕΠΕΙΔΕΙ, ΕΠΕΙΔΗ, ΤΟΥΤΩΝ τοῦτων. The spurious diphthongs
ai and ou (6) are digraphs representing the long sounds of simple ε (French э)
and original v. By 400 B.C. genuine ei and ou had become simple single sounds
pronounced as ei in vein and ou in ourang; and spurious ei and ou, which had
been written E and O (2 a), were now often written EI and OT. After 300 B.C.
ei gradually acquired the sound of ei in seize. eu was sounded like eh'-oo, ηu
and ιu like οο=οο, ει=ει, pronounced rapidly but smoothly. ιu is now
commonly sounded as ui in quit. It occurred only before vowels, and the loss of
the ι in ισος son (45) shows that the diphthongal sound was disliked.

26. Consonants. — Most of the consonants were sounded as in English (1).
Before ι, κ, γ, τ, σ never had a sh (or zh) sound heard in Lycia (Λυκία), Asia
(‘Alis). σ was usually like our sharp s; but before voiced consonants (15 a)
it probably was soft, like z; thus we find both κςθνμος and κςθνμος on inscriptions.
— ι was probably = zd, whether it arose from an original σδ (as in Αθήναη),
from 'Αθήνα (ισ-ς-ς Athens-ward's), or from δζ, developed from dy (as in θγνήν,
from (δ)γνήν, cp. jugum). The z in zd gradually extinguished the δ, until in
the Hellenistic period (p. 4) ι sank to z (as in zeal), which is the sound in
Modern Greek. — The aspirates φ, θ, χ were voiceless stops (15 b, 16 a) followed
by a strong expiration: θh, θh, kh as in upheaval, hothouse, backhand (though
here h is in a different syllable from the stop). Thus, φεβηω = πεβηω, θελω
was τελω, ελω was ελω. Cp. ιφφ ιφ for ιπ (ι) 'φ, etc. Probably only one h was
heard when two aspirates came together, as in εκθροσ (εκτροσ). After 300 A.D.
(probably) φ, θ, and χ became spirants, φ being sounded as f (as in Φλιττρος
Philipp), θ as th in theatre, χ as ch in German ich or loch. The stage between
aspirates and spirants is sometimes represented by the writing πφ (= pf), ιθ, κχ,
which are affricata. — The neglect of the h in Latin representations of φ, θ, χ
possibly shows that these sounds consisted of a stop + h. Thus, Pilipus =
Φιλίππος, tus = θύσ, Acleus = Ἀχλεός. 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>η (a after e, i, ρ, 31)</th>
<th>ε</th>
<th>ι</th>
<th>ο</th>
<th>u</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιμά-ω</td>
<td>ε-ώ</td>
<td>φιλέ-ω</td>
<td>ἱκάνω</td>
<td>δηλά-ω</td>
<td>φο-σι</td>
</tr>
<tr>
<td>I honour</td>
<td>I love</td>
<td>I come</td>
<td>I show</td>
<td>nature</td>
<td></td>
</tr>
<tr>
<td>τιμή-σω</td>
<td>ε-σω</td>
<td>φιλή-σω</td>
<td>ἱκανον</td>
<td>δηλά-σω</td>
<td>φο-μα</td>
</tr>
<tr>
<td>future</td>
<td>future</td>
<td>imperfect</td>
<td>future</td>
<td>growth</td>
<td></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,
τιμεω become Epic κάλος fair, τίμω I pay (37 D. 1), Attic κάλος, τίμω.

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

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

28 D. Metrical lengthening. — Many words, which otherwise would not fit
into the verse, show in the Epic ει for e, ου (rarely αι) for o, and ἂ, η, υ for
α, ι, υ. Thus, εἰνάλος in the sea for ενάλος, εἰρων ἡναλία πειρακτικος
εμπνεύσει for ὑπέροχος, εἰρώνεια have come for ἑρώνεια, ὀνόματα
destructive, accursed for ὀνόματα, ὧρα mountains from ὥρα, Ὀλυμπιος of Olympus from
"Ολυμπος. ο before a vowel appears as οι in νευρι ριθ. Similarly, ἡγάθεο
very holy for ἡγάθεος; but ἡγεμόνεις windy (from ἡγεμός) has the η of ὑπήρτεο
under the wind (29), and τῆθενος placing (for τιθεμος) borrows η from τίθημι.

A short syllable under the rhythmic accent (‘ictus’) is lengthened metricaly:
(1) in words having three or more short syllables: the first of three shorts
(ὀνόματα), the second of four shorts (ὑπέροχος), the third of five shorts (ἀπερείστα
boundless); (2) in words in which the short ictus syllable is followed by
two longs and a short (Ὀλυμπίος). A short syllable not under the rhythmic
accent is lengthened when it is preceded and followed by a long; thus, any vowel
preceded by f (πνευμ breathe = πνεμω) , i or u before a vowel (προσθημερι seal).

30 D. 1. Doric and Aeolic retain original a, as in μάλον apple (cp. Lat. mālum,
Att. μῆλον), κάρυξ herald (Att. κηρυξ). But Doric and Aeolic have original η
when η interchanges with e, as in τιθημ I place, τιθεμος we place, μάτηρ μάτερ
mother, πομη πομέν shepherd.

2. Ionic has η after e, i, and ρ. Thus, γενή, σκη, ἡμέρη.
a. This is true also of the ā which is the result of early compensative lengthening, by which -āv-, -āl-, -ām-, and -ān- changed to -ā-, -āl-, -ām-, and -ān-. (See 37 b.) But in a few cases like τάς for τάς, and in τάσα for τάνσα (113) where the combination aw arose at a later period, ā was not changed to ē. ὑπάναι for ὑπάναι to weave follows τετράναι to pierce.

b. Original ā became ē after n, as φυή growth. In some words, however, we find ā.

31. In Attic alone this ē 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 ο intervened: as ἀκρόαμα a musical piece, ἀθρόα collected.

Exception: (a) But ρήγα was changed to ρή: as κόρη for κόρη maiden.
(b) Likewise ρη, when the result of contraction of ρηα, remained: as δρή from δρεα mountains.
(c) And ρήγα was changed to ρήγα: as κόρηγα for κόρηγα (79) one of the temples.

2. When preceded by ε or ο: as γενεά generation, σκά shadow.

This change takes place even when the η is the result of the contraction of εα: as ἥγη healthy, ἐνδεία lacking, for ἥγη from ἥγε(σ)α, ἐνδείς from ἐνδει(σ)α; also, if originally a η intervened, as νεά for νεάη young (Lat. nova).

Exceptions: Some exceptions are due to analogy: ἥγη healthy, ἑψή shapely (292 d) follow σαφή clear.

32. In the choruses of tragedy Doric ā is often used for η. Thus, μάτηρ mother, ψυχά soul, γῆ earth, δυστάνοι wretched, ἕβαν 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, λής (Epic λάς folk) becomes λεός, as πόλης becomes πόλεως of a city; τεθυροτος τεθυνωτος dead; βασιλέα βασιλέα king.

33 D. ā for e: ἱερός sacred, Ἀρτεμίς (for Ἀρτέμις), τρήπω turn Dor.; ς for α: τήρος courtege Aeol., ἐρυθ γονέ, ὧδε see, τέσσερες four (= τετραπές) Ion.; α for ό: διάκτωρ (for διάκόσιος) 200 Dor., ὑπά under Aeol.; ο for α: στρόφωσ στράτος army, ὑν (ἀνά) in Aeol., τάταρας (τέταρα) four Dor.; ε for η: ἐστων inferior (ἡττων) Ion.; ε for o: Ἀρείλων Dor. (also Ἀρόλων); ε for α: μείζων greater Ion.; ε for i: κρίνατα mia (= κρίναται for κρανύμαι) Aeol.; ε for e: ἵστηρ health Ion., ἵστα Dor. (for ἵστα), χρύσιος (χρύσιος) golden Aeol., τῶς γόδ Boeot., κοσμίω arrange Dor.; υ for α: τιπυρες four (τετράπες) Hom.; υ for o: δνμα name Dor., Αἰελ., ἄνοι from Αελ.; ω for υ: ὑψο according Ion., Dor.

34 D. Often in Ionic: ἀπεδείχω from earlier ἀπεδεῖαν son of Atreus, ἱκτέω from ἱκτέαν suppliant. This εω generally makes a single syllable in poetry (60). The ηο intermediate between αο 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, sang, 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-ϕο I carry, φόρ-ο-ς tribute, φόρ-θief, φόρ-ε-ρά waiter, δί-φρ-ο-ς chariot (two-carrier), λείπ-ω I leave, λε-λόω-α I have left, λιπ-είν to leave. The interchange is quantitative in φόρ-ο-ς φόρ (cp. 27).

b. When, by the expulsion of a vowel in the weak grade, an unpronounceable combination of consonants resulted, a vowel sound was developed to render pronunciation possible. Thus, ρα or αρ was developed from ρ between consonants, as in πα-τρά-ς from πατρ-ς (262) ; and a from ν, as in αυτ-μα-ρο-ν for αυτ-μ-τον automation (acting of its own will), cp. αύτ-ο-ς rage, μέ-μον-α I yearn. So in δυναίω name for δυνα-ς ; cp. δύναμ.

c. A vowel may also take the place of an original liquid or nasal after a consonant; as ἐλύσα for ἐλύσμ. This ρ, ι, μ, υ in b and c is called sonant liquid or sonant nasal.

### 36. **TABLE OF THE CHIEF VOWEL GRADES**

<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. 2.</td>
<td></td>
<td>1. 2.</td>
<td></td>
</tr>
<tr>
<td>a. ε : o</td>
<td>or a</td>
<td>d. α : ω</td>
<td>a</td>
</tr>
<tr>
<td>b. η : α</td>
<td>i</td>
<td>e. η : ω</td>
<td>ε or α</td>
</tr>
<tr>
<td>c. ευ : ου</td>
<td>v</td>
<td>f. ω</td>
<td>o</td>
</tr>
</tbody>
</table>

a. ἐ-γειρ-δ-μυν I became : γε-γειρ-α I am born
   τρέπω I turn : τρέπ-νοι rout
b. πείλω I persuade : πεί-ληδ-α I trust (668) πεί-ληδ-νς persuasive
c. ἔλεγοθμ-ο-μμ I shall go : ἐλ-θαυμ-α I have gone
   φά-μακ (Dor., 30) I say : φα-μακ-νς speech
  δ. τ-ηθ-μμ I place : θ-μακ-νς heap
  e. ὑφ-γρ-μμ I break : ὑφ-γραγ-α I have broken
  f. δι-δω-μμ I give : δι-δω-μμοι give

N. 1. — Relatively few words show examples of all the above series of grades. Some have five grades, as πα-τηρ, πα-τερ-α, εβ-τα-τορ, εβ-τα-τορ-α, πα-τρ-τ-ς.

N. 2. ε and ι vary in πετάννυμι πετάννυμspread out.

### 37. **Compensatory Lengthening**

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 ē, which in Attic disappeared after a consonant without causing lengthening. Thus, ἐλεῖνος for ἐλεῖνος stranger, ἐλεῖκαι on account of (also in Dem.) for ἐλεῖκα, ὕφος boundary for ὕφος, κόρος boy for κόρος, κομνός alone for μονός. These forms are also used generally in poetry.
The short vowels are lengthened to 

\[ \begin{array}{l|l|l|l|l|l} 
\alpha & \epsilon & \iota & \omicron & \upsilon \\
\tilde{\alpha} & \tilde{\epsilon} & \tilde{\iota} & \tilde{\omicron} & \tilde{\upsilon} \\
\end{array} \]

Thus the forms become

\[ \begin{array}{l}
\tau\acute{\alpha}ς & \tilde{\epsilon}μεν-\sigmaα & \tilde{\epsilon}κλιν-\sigmaα & \tilde{\omicron}ος & \tilde{\upsilon}υ \\
\tau\acute{\alpha}ς & \tilde{\epsilon}μεινα & \tilde{\epsilon}κλίνα & \tilde{\omicron}ος & \tilde{\upsilon}υ \\
\end{array} \]

the \ I remained | I leaned | the showing

a. Thus are formed κτείνω I kill for κτεν-\omega, φθείρω I destroy for φθερ-\omega, δοτέρα giver for δοτερ-\rhoα, κλίνω I lean for κλιν-\omega, δολοφόρω I lament for δολοφυρ-\omega.

b. \( \alpha \) becomes \( \hat{o} \) in the \( \sigma \)-aorist of verbs whose stems end in \( \lambda, \rho \), or \( \upsilon \), when not preceded by \( \iota \) or \( \rho \). Thus, \( \dot{\epsilon}φαν-\sigmaα \) becomes \( \dot{\epsilon}-\phiρα \) I showed, but \( \dot{\epsilon}περαν-\sigmaα \) becomes \( \dot{\epsilon}-\piρα \) I finished. So \( \sigma\epsilonλή \) moon for \( \sigma\dot{\epsilon}λαιρ-\sigmaν \) (\( \sigma\dot{\epsilon}λαιρ \) gleam).

c. The diphthongs \( \hat{o} \) and \( \hat{o} \) due to this lengthening are spurious (6).

38. \( \tilde{\alpha} \) arises from \( \alphai \) upon the loss of its \( \iota \) (43) in \( \acute{\alpha}i \) always (from \( \acute{\alpha}iλε \)), \( \acute{\alpha}τός \) eagle (\( \acute{\alpha}τός \)), \( \hat{\kappa} \alpha\epsilon \hat{\iota} \) weeps (\( \hat{\kappa} \alphaλα \)), \( \acute{\alpha} \lambda \hat{\alpha} \) olive-tree (\( \acute{\alpha}λ\hat{\alpha}\), cp. Lat. \( \hat{a}l\alpha \)).

a. This change took place only when \( \alphai \) was followed by \( \acute{\alpha} \) (\( \acute{\alpha}iτος \), \( \acute{\alpha}ια \) (\( \acute{\alpha}ια \), 111, 128) or \( \iota \) (\( \acute{\alpha}ιβάς \) the \( \acute{\alpha}ιθάιd \) from \( \acute{\alpha}ιβάς \)).

b. Only when \( \acute{\alpha} \) or \( \acute{\lambdai} \) was not followed by \( \hat{o} \).

SHORTENING, ADDITION, AND OTHER VOWEL CHANGES

39. Shortening.—A long vowel may be shortened before another long vowel: \( \acute{\alpha}ιαλέων \) from \( \acute{\alpha}ιαλίνων \) of kings, \( \nu\dot{\epsilon}ν \) from \( \nu\dot{\epsilon}νον \) of ships, \( \tau\acute{\alpha}νεόν \) from \( \tau\acute{\alpha}νεός \) dead.

40. A long vowel before \( \acute{\iota}, \upsilon, \nu \), a nasal, or a liquid + a following consonant was regularly shortened: \( \nu\dot{\epsilon}νος \) from original \( \nu\dot{\epsilon}νον \) ship, \( \acute{\epsilon}μεν \) from \( \acute{\epsilon}-\muγγ-\nuτ \) were mixed. The long vowel was often introduced again, as \( \acute{\iota}ν \) ship.

41. Addition.—\( \alpha, \epsilon, \hat{o} \) are sometimes prefixed before \( \lambda, \mu, \rho, \acute{\alpha} \) (prothetic vowels). Thus, \( \acute{\alpha}-\lambdaιφω \) anoint with oil, \( \lambda\rho\sigmaς \) fat; \( \acute{\epsilon}-\rhoυθρός \) red (cp. Lat. \( \rhoυ\rho\sigma \)), \( \acute{\epsilon}-\ελκω \) from \( \acute{\epsilon}-\dot{\epsilon}κοσ \), \( \acute{\epsilon}-\muργυριν \) wipe; \( \acute{\epsilon}-\chiθες \) and \( \chi\dot{\theta} \) \( \chi \)es yesterday, \( \dot{\epsilon}-\kappa \tau\dot{i}ς \) weasel (\( \kτ\dot{i}δη \) weasel-skin helmet) are doubtful cases.

42. Development.—A medial vowel is sometimes developed from \( \lambda \) or \( \upsilon \) between two consonants; thus \( \alpha\lambda, \lambda\alpha \); \( \alpha \rho, \rho\alpha \); \( \alpha\nu \) (35 b). Also (rarely) in forms like \( \acute{\iota}ν \) \( \beta\\acute{\alpha}ραγχε \) = Att. \( \beta\\dot{\alpha}ραγχε \) hoarseness.

2. Doric generally lengthens \( \epsilon \) and \( \hat{o} \) to \( \gamma \) and \( \upsilon \); \( \xiνος, \hat{\omega}ρος, \kappa\upsilon\rho\upsilon, \mu\nu\nuς \). So \( \mu\dot{\omega}ς \) 

3. Aeolic has \( \acute{\alpha} \), \( \acute{\epsilon} \) (a genuine diphth.), \( \upsilon \) from \( \upsilon \), \( \upsilon \), \( \upsilon \). Thus, \( \pi\acute{\sigma}να \) all (Cretan \( \pi\dot{\alpha}να \), Att. \( \dot{\alpha}να \)), \( \lambda\dot{\sigma}νων \) they loose from \( \lambda\sigmaντα \). Elsewhere Aeol. prefers assimilated forms (\( \tilde{\epsilon}μα \), \( \tilde{\epsilon}κλινα \), \( \tilde{\epsilon}νος \), \( \tilde{\epsilon}νεκα \), \( \hat{\epsilon}ρος \), \( \hat{\epsilon}μμα \), \( \chi\dot{\alpha}λλον \). But single \( \nu \), \( \rho \) are also found, as in \( \kappa\rho\rho\rho \), \( \mu\nu\nuς \). Aeolic has \( \phi\dot{\theta}ρρος, \kappa\dot{\lambda}νυ, \delta\rho\rho\nuρρος \); cp. 37 a.

39 D. In the Ionic genitive of \( \dot{\alpha} \) stems (214 D. 8) \( \acute{\epsilon}νος \) is from \( \nu\dot{\epsilon}νος \) out of \( \acute{\epsilon}νος \). So in Ionic \( \beta\\acute{\alpha}ριλέ \) from \( \beta\\dot{\alpha}ριλή \) king. So even before a short vowel in Hom. \( \hat{\iota}{\rho}ος, \hat{\iota}{\rho}ο \) hero (cp. 114 D. 3).
43. Disappearance. — The i and u of diphthongs often disappear before a following vowel. Thus, υός from υός son, βο-ις genitive of βο-ις oz, corre. i and u here became semivowels (υ, η), which are not written. Cp. 148 D. 3.

44. a. The disappearance of ε before a vowel is often called hyphaeresis (ὑφα-μερές omissions). Thus Ionic νοσός chick for νοσο-σ δελαί for δελαί festival; ἀδελδείς fearlessly for ἀδελείς. Here ε was sounded nearly like y and was not written.

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

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

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

EUPHONY OF VOWELS

CONTACT OF VOWELS AND HIATUS

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

47. Hiatus is usually avoided in prose writers by elision (70 ff.); but in cases where elision is not possible, hiatus is allowed by different writers in different degrees, commonly after short words, such as ω, ει, η, καί, μη, and the forms of the article.

43 D. So in Hdt. κελταί for κελεταί lies, βαθία for βαθεία deep.


47 D. Hiatus is allowed in certain cases.


b. After a long final syllable having the rhythmic accent: μοι έθελονσα (υ = ϰ ρ ο = ο).

c. When a long final syllable is shortened before an initial vowel (weak, or improper, hiatus): άκρει έφ σπηλαί (υ = ϰ ρ ο = ο).

d. When the concurrent vowels are separated by the caesura; often after the fourth foot: ἀλλ’ ἀγ’ ἐμοῦν χέλων ἐπιβήσοι, τράπεται; very often between the short syllables of the third foot (the feminine caesura): as, ἀλλ’ ἀκένωσα κάθησο, ἐμοῦ δ’ επιπέλθειο μόθῳ; rarely after the first foot: αὐτάρ το χειρο Α 333.

e. Where χ has been lost.

2. In Attic poetry hiatus is allowable, as in 1 c, and after τι what? ει well, interjections, πειρ concerning, and in οὐδε (μηδε) els (for οὐδελ, μηδεις 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 (φ), and ι (17, 20 a).

The following are the chief rules governing contraction:

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

50. (II) Like Vowels. — Like vowels, whether short or long, unite in the common long; α, ο, become ει, ον (6): γέρα = γέρα, φιλήτε = φιλήτε; ἐφίλεε = ἐφίλεε, δηλόουμεν = δηλούμεν.

a. ι is rarely contracted with (δφι + ιδιον = δφιδιον small snake) or ν with ν (νιν σον in inscriptions, from νίν ὁη = νιν, 48).

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

a. An ο sound always prevails over an α or ε sound: ο or ω, and before η, forms ο. α and ε form ον (a spurious diphthong, 6). Thus, τιμάομεν = τιμάομεν, αἰδοία = αἰδοία, ἡρωα = ἡρω, τιμάω = τιμάω, δηλάπτε = δηλάπτε; but φιλέομεν = φιλέομεν, δηλόουμεν = δηλούμεν.

b. When α and ε or η come together the vowel sound that precedes prevails, and we have α or η: δρας = δρα, τιμάπτε = τιμάπτε, δρας = δρα.

c. α rarely contracts: ι + ν = ιν in ἵχθοδην from ἵχθυδηον small fish; v + 6 strictly never becomes 6 (273).

52. (IV) Vowels and Diphthongs. — A vowel disappears before a diphthong beginning with the same sound: μνάει = μνα, φιλεί = φιλεί, δηλό = δηλο.

53. A vowel before a diphthong not beginning with the same sound generally contracts with the first vowel of the diphthong; the last vowel, if ι, is subscript (5): τιμάει = τιμα, τιμάομεν = τιμάομεν, λείπει = λείπη, μεμνηόμεν = μεμνηόμεν.

a. But ι + α becomes οι: φιλεω = φιλοι; α + ει, α + η becomes οι: δηλει = δηλο, δηλό = δηλο.

54. Spurious ει and οι are treated like ε and ο: τιμάει = τιμα, δηλει = δηλο, τιμάοι = τιμάω (but τιμάει = τιμα and δηλει = δηλο, since ει is here genuine; 6).

50 D. ι + ι = ι occurs chiefly in the Ionic, Doric, and Aeolic dative singular of nouns in -ις (268 D.), as in πόλις = πόλι; also in the optative, as in φθι-το = φθεε.
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, τίμα is from τίμα-η out of τίμα-ε(σ)αι; but Περικλέως from Περικλέεος.

56. Irregularities. — A short vowel preceding a or any long vowel or diphthong, in contracts of the first and second declensions, is apparently absorbed (235, 290): χρύσεα = χρύσαι (not χρύση), ἀπίδα = ἀπλᾶ (not ἀπλῶ), by analogy to the a which marks the neuter plural, χρύσεαι = χρύσαις. (So ἡμέας = ἡμᾶς to show the -as of the accus. pl.) Only in the singular of the first declension does εā become η (or ἄ after a vowel or ρ): χρύσεας = χρύσης, ἀργυρέα = ἀργυρῆ. In the third declension eeα becomes εā (265); ηα or νεα becomes α (νά) or η (νη). See 292 d.

Various special cases will be considered under their appropriate sections.

57. The contraction of a long vowel with a short vowel sometimes does not occur by reason of analogy. Thus, νητ (two syllables) follows νήσις, the older form of νεώς (275). Sometimes the long vowel was shortened (38) or transfer of quantity took place (34).

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

59. TABLE OF VOWEL CONTRACTIONS

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

| a + a | = ā | γέραα = γέρα | e + ai | = η | λέαι = λη | whence λει
| å + a | = å | λάας = λάς | a + αι | = ai | μινάι = μιναι (58)
| a + å | = å | βεβάασι = βεβάσι | a + ei (gen.) | = å | τίμα = τίμα | e + ei (gen.) | = ei (sp.) | φιλέει = φιλέει
| a + e | = å | τιμάετε = τιμάετε | e + ei (sp.) | = ei (sp.) | φιλέει | a + ei (sp.) | = å | τιμάεων = τιμάμεν | e + η | = η | φιλέητε = φιλήτε
| a + η | = å | τιμάητε = τιμάητε | η + η | = η | φιλή | a + γ | = å | τιμάγη = τιμαγ | e + i | = ei (gen.) | γένει = γένει
| a + i | = ai | κέα = κέαι | e + o | = ou (sp.) | φιλομεν = φιλομεν | a + o | = o | πάτερος = πάτερος | e + o | = o | φιλοείτε = φιλοείτε
| å + i | = å | πάτερ | e + o | = ou (sp.) | φιλοεύς = φιλοεύς | a + ο | = o | τιμάομεν = τιμαομεν | e + ou (sp.) | = ou | φιλοσί = φιλοσί
| a + oi | = ϕ | τιμάοιμοι = τιμαοιμοι | e + v | = ev | χρύσερ | a + ou (sp.) | = ϕ | τημάε(σ)ο | e + ω | = ω | φιλεω = φιλεω | a + ω | = ω | τιμάω = τιμαω | η + ai | = η | ληνη(σ)αι = ληνη
| e + ao | = å | τείχεα = τείχε | e + η | = η | τιμήστος = τιμήστος | e + å | = å | δεστα = δεστά(58) | η + ei (gen.) | = η | ζησει = ζησ
| e + å | = å | ἀπλά = ἀπλῆ | η + ei (sp.) | = η | τιμήεις = τιμῆσ

55 D. In Hom. δείσ of fear from δείς(σ)ος the first two vowels unite.
### TABLE OF VOWEL CONTRACTIONS — Concluded

| η + η  | = η | φαρνήτε = φανήτε | o + η  | = οι | δηλαδή = δηλοί |
| η + ι  | = ι | κλής = κλῆς | o + i  | = οι | δηλοιμεν = δηλοίμεν |
| η + οι | = ο | μεμνημένων = | o + ο | = ου (σφ.) πλοῦς = πλοῦσ |
| η + ω  | = ω | κλῆς = κλῆς | o + ο | = ου (σφ.) δηλοιμεν = δηλοίμεν |
| ι + ι  | = ι | Χιος = Χῖος | o + ι | = ου (σφ.) δηλοιμεν = δηλοίμεν |
| ι + ω  | = ω | αίδης = αΐδῆς | ο + ι | = ου (σφ.) δηλοιμεν = δηλοίμεν |
| ω + α  | = α | ἀπλά = ἀπλὰ | ο + ω | = ω | δηλόω = δηλᾶ |
| o + ε  | = ευ (σφ.) ἐδήλου = ἐδήλου | o + ω | = ω | δηλοιμεν = δηλοίμεν |
| o + ει (gen.) | = οι | δηλοιμεν = δηλοίμεν | ο + α | = α | ήρωα = ήρω |
| o + ει (σφ.) | = ου | δηλοιμεν = δηλοίμεν | ο + α | = α | ήρωα = ήρω |
| o + η  | = η | δηλόητε = δηλόητε | ο + η | = η | διάω (Hom.) = δῖώ |

N. — The forms of ρίγω shiver contract from the stem ρίγω- (yielding ου or φ).

### SYNIZESIS

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

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

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

1. Ionic (Old and New) is distinguished by its absence of contraction. Thus, πλοῦς for πλοῦς νομαγε, τείχεα for τείχη ναύα, ὀστά for ὀστᾶ ὄστε, ἄοδη for ϕόδη ςόγκ, αὖργος for ἄγγος τὶλλ. The Mess. of Hdt. generally leave ee, en uncontracted; but this is probably erroneous in most cases. Ionic rarely contracts where Attic does not: ὄδωκοντα for ὄδωκοντα εἴγη.

2. εω, εω, εου generally remain open in all dialects except Attic. In Ionic εω is usually monosyllabic. Ionic (and less often Doric) may contract εω, εου to ευ: σενε from σενε of these, φιλεον from φιλεον they love.

3. αο, άο, αω, άω contract to α in Doric and Aeolic. Thus, ’Ατρείδαι from ’Ατρείδαιο, Dor. γελάυτι they laugh from γελάονται, χωράω from χωραών of countries. In Aeolic αα = α in βαθεντι (Ion. βάθεντι) = Αττ. βοσθεντι aiding (dative).

4. Doric contracts ae to η; αη to η; αει, αη to γ. Thus, νεκρον from νεκρες conquer! άρη from όρες and άρη; but αε = α (άλος from άλος, Hom. άλεως sun).

5. The Severer (and earlier) Doric contracts ee to η, and εε, οε to ω. Thus, φιλήτω from φιλεστω, δηλοτε from δηλόετε, ηποο from ηποο (230 D.); the Milder (and later) Doric and N. W. Greek contract to ei, and ou. Aeolic agrees with the Severer Doric.
now, ἢ or, ἢ (interrog.), μὴ not, ἐπεί since, ἐγὼ I, ὦ oh; as ἢ οὐ O 18.

a. The term synizesis is often restricted to cases where the first vowel is long. Where the first vowel is short, ε, ι were sounded nearly like ʏ; υ nearly like ω. 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 coronis (κορώνις hook), as τάλλα from τά ἄλλα the other things, the rest.

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

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, ἃ), πρός, καὶ, ὅ, ὁ. Crasis occurs chiefly in poetry.

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

64. π, τ, κ become φ, θ, χ when the next word begins with the rough breathing (124): τῷ ἡμέρᾳ = θῇμέρᾳ the day, καὶ οἱ and the = χοῖ (68 c).

65. Iota subscript (5) appears in the syllable resulting from crasis only when the first syllable of the second word contains an ι: ἐγὼ οἴδα = ἐγφθα 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, τῷ ὄνομα = τοῦ ὄνομα the name, ὁ ἐν = ὁν, ὃ ἄνερ = ἄνερ oh man, πρὸς ἔχων = πρὸς ἔχων excelling, τῷ ἰματίῳ = τοῦ ἰματίῳ the cloak (64), ἀ ἐγὼ = ἀγώ.

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


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

a. Article. — ὁ ἄνθρωπος = ἄνθρωπος, οἱ ἄνδρες = ἄνδρες, αἱ γυναῖκες = γυναῖκει, ἡ ἀλήθεια = ἀλήθεια, τοῦ ἀνδρός = τὰνδρός, τῷ ἀνδρὶ = τὰνδρὶ, ὁ αὐτὸς = αὐτὸς the same, τοῦ αὐτοῦ = τὰυτοῦ of the same.

b. τοῖ. — τοῖ ἄρα = τὰ ἄρα, μέντοι ἄν = μεντάν.

c. καὶ. — (1) αἰ is dropped: καὶ αὐτῷς = καὐτός, καὶ ὁ = κȧ, καὶ ἡ = χή, καὶ ὦ = χῶ, καὶ ἱ = κῖ, καὶ λεγεῖτε = λεγεῖτε and ye beseech (64). (2) αἰ is contracted chiefly before ἐ and εἰ: καὶ ἐν = κᾶν, καὶ ἐγὼ = κᾶγὼ, καὶ εἰς = κᾶς, καὶ εἶτα = κᾶτα (note however καὶ εἰ = κεῖ, καὶ εἰς = κεῖς); also before ο in καὶ οὔτε = χώτε, καὶ δῶς = χῆδως (64).
N. — The exceptions in 68 a–c to the laws of contraction are due to the desire to let the vowel of the more important word prevail: ἄνηρ, not ἄνηρ, because of ἄνηρ.

69. Most crisis forms of ἄραις other are derived from ἄραις, the earlier form: thus, ὁ ἄραις = ἄραις, οἱ ἄραις = ἄραις; but τοῦ ἄτρου = θοῦτρου (64).

ELISION

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

ἀλλ’ (ἀ) ἄγε, ἐδωκ’ (ἀ) ἐνεία, ἐφ’ (= ἐπὶ) ἐκάντο (θῆ), ἐχωμ’ (ἐ) ἄν, γένοιν’ (ὁ) 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. ἀδε ἐπε and ἀδ’ ἐπε 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, ἄρχε, μέχρι, ἄν 72 b, c), and the final syllables of nouns, pronouns, and verbs.

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

72. Elision does not occur in

a. Monosyllables, except such as end in e (τε, δε, γε).

b. The conjunction ἄν that (ἄν’ is ἄν when).

c. The prepositions πρὸ before, ἀρχε, μέχρι until, and περί concerning (except before ἦ).

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

e. Words with final υ.

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

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

68 D. Hom. has ἄριστος = ὁ ἄριστος, ὁ ἄριστος = ὁ ἄριστος. Hdt. has οὐτερος = ὁ ἄραις, ἄνηρ = ὁ ἄνηρ, ὁ τοι = οἱ ἄραις, τῶντο = τὸ ἄρτο, τῶντον = τοῦ ἄρτον, ἐκτὸν = ἐκ τοῦ νόμου, ἐκτὸς = ἐκ τοῦ νόμου. Doric has ἐτ’ = καλ ἐτ’.

72 D. Absence of elision in Homeric often proves the loss of f (3), as in καὶ ἄντθαι X 1. Epic admits elision in σά thy, ἕα, in the dat. sing. of the third decl., in -αι and -αι in the personal endings, and in -ιαί, -ιας of the infinitive, and (rarely) in μοι, σοι, τοι. ἀνά o’ king, and ἀνά = ἀνάστησθι rise up, elide only once, ἀδ’ and never. Hdt. elides less often than Attic prose; but the Mss. are not a sure guide. περί sometimes appears as περί in Doric and Aeolic before words beginning with other vowels than ι. δει οδονται Λ 272. Cp. 148 D. 1.

73 D. In poetry a vowel capable of taking movable v is often cut off.
75. Interior elision takes place in forming compound words. Here the apostrophe is not used. Thus, οὐδεὶς no one from οὐδ' εἰς, καθωράω look down upon from κατὰ ὁράω, μεθ' ὑμι let go from μετὰ ὑμι (124).
   a. δῆτ, τοῦτο this are derived from the demonstrative pronouns δόε, τὸτο + the deictic ending ὦ (333 g).
   b. Interior elision does not always occur in the formation of compounds. Thus, σκηπτοῦχος sceptre-bearing from σκηπτῷ + ὁχος (i.e. ὁχος). Cp. 378.
   c. On the accent in elision, see 174.

   APHAERESIS (INVERSE ELISION)

76. Aphaeresis (ἀφαίρεσις 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 μὴ not, ἢ or. Thus, μὴ 'νταῦθα, ἢ 'με, παρέβω μαντήν, ἀντὶ ἕξηλθεν. In some texts editors prefer to adopt crasis (62) or synizesis (60). a 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 ε-πέμφ-θν I was sent for ε-πεμψ-θν (82), or complete, as in ἐμμένω I abide by for ἐν-μένω (94).
   a. A preceding consonant is generally assimilated to a following consonant. Assimilation to a preceding consonant, as in ὄλλον I destroy for ὄλ-νου-μο, is rare.

DOUBLING OF CONSONANTS

78. Attic has ττ for σο of Iouic and most other dialects: πράττω do for πράσσω, θάλαττα sea for θάλασσα, κρέατων stronger for κρέάσων.
   a. Tragedy and Thucydides adopt σο as an Ionism. On χαρίεσσα see 114 a.
   b. ττ is used for that σο which is regularly formed by κ or χ and i (112), sometimes by τ, θ, and i (114). On ττ in Ἀττικὸς see 83 a.

75 D. Apocope (ἀποκοπή cutting off) occurs when a final short vowel is cut off before an initial consonant. In literature apocope is confined to poetry, but in the prose inscriptions of the dialects it is frequent. Thus, in Hom., as separate words and in compounds, ἀρ, κατ, πάρ (ἀρ, ὧν rarely) for ἀνά, κατά, παρά (ἀπό, ὑπό). Final τ is assimilated to a following consonant (but κατθανεῖν to die, not κατθανεῖν, cp. 83 a); so final ν by 91–95. Thus, ἀλλάζει to pick up, ἄμ τὸν into the stride; κάβαλε throw down, κάλλιπε left behind, κακκελοτρίς lit. lying down, κανάξια break in pieces, for καφάξιας = κατ-φάξια, κάδ ἄξι, καδόουαι entering into, κάτ πεῖλον through the plain, κάν γόνω on the knee (καμ not καν), κάρ βόω in the stream; ὄββολεω interrupt, ἀπόπλυει will send away. When three consonants collide, the final consonant of the apocopate word is usually lost, as κάκτανε slew, from κάκτανε out of κατ(ἐ)κτανε. Apocope occurs rarely in Attic poetry. νό̄ for νοτ (= πός in meaning) is frequent in Doric and Boeotian.

N. — The shorter forms may have originated from elision.
79. Later Attic has ρρ for ρσ of older Attic: θάρρος courage = θάρης, ἄρρην male = ἄρην.
   a. But ρσ does not become ρρ in the dative plural (ἥτορ-σι orators) and in words containing the suffix -σις for -τις (ἀρ-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), ε-ρρει was flowing from βέω; and in καλλ-ρροος fair flowing. After a diphthong ρ is not doubled: ει-ρροος fair flowing.
   a. This ρρ, due to assimilation of σρ (ε-ρρει, καλλ-ρροος), or ρρ (ἐρρήθη was spoken), is strictly retained in the interior of a word; but simplified to single ρ when standing at the beginning, i.e. βέω is for ρρέω. In composition (ει-ρροος) single ρ is due to the influence of the simplified initial sound.
   b. A different ρρ arises from assimilation of ρσ (79), ρε ( sounded like ρυ, 44, 117), and ρρ (95).

81. β, γ, ε are not doubled in Attic (cp. 75 D.). In γγ the first γ is nasal (19 a). φ, χ, θ are not doubled in Attic; instead, we have πφ, κχ, τθ as in Σαρπός Σαρπός, Βάκχος Βακχος, 'Αθήνα (Athens) Attic. Cp. 83 a.

CONSONANTS WITH CONSONANTS
STOPS BEFORE STOPS

82. A labial or a palatal stop (16) before a dental stop (τ, δ, θ) must be of the same order (16).
   a. βτ, φτ become πτ: (τετραβ-ται) τετράπται has been runed from τραβ-ω
   τριβ; (γεγραφ-ται) γεγραπται has been written from γράφ-ω write. γτ, χτ
   become κτ: (λεγεγ-ται) λεγεκται has been said from λέγ-ω say; (βεβεγ-ται)
   βεβεκται has been moistened from βεβεχ-ω moisten.

80 D. In Hom. and even in prose ρ may remain single after a vowel: ε-ρρει did from βέω, καλλι-ρροος. So ισ-ρροος and ισ-ρροος (by analogy to φοσ) equally balanced. εκ χειρών βελεά βέων M 159 represents βέλεα βέων. Cp. 146 D.

81 D. 1. Hom. has many cases of doubled liquids and nasals: ἐλλαβε took, ἄλλετο unceasing, ἀμφοτερο without lot in, φιλομεινής fond of smiles, ἀγάνυφο very snowy, ἀργυρός white, ἐνεπε relate. These forms are due to the assimilation of σ and λ, μ, or ν. Thus, ἀγάνυφο is from ἀγα-νυφο, cp. σιν in snow.
   2. Doubled stops: δτι that (σφόδ-τι), ὑπότε as (σφόδ-ποτε), ἐστεὶse feared (ἐστείεις).
   3. σσ in μέσος middle (for μεθοσ medius, 114), ὑπίσσω backward, in the datives of σ-stems, as ἐσσασ (250 D. 2), and in verbs with stems in σ (τρέσσει).
   4. One of these doubled consonants may be dropped without lengthening the preceding vowel: ὕσσει from ὕδοσσεις, μέσος, ὑσσο. So in Ἀχιλλεις from Ἀχιλλεΐς. On δδ, ββ, see 75 D. Aeolic has many doubled consonants due to assimilation (37 D. 3).
b. πθ, φθ become βθ: (κλεπ-δην) κλεβδην by stealth from κλέπ-τω steal; (γραφθν) γραβδην scraping from γράφ-ω write (originally scratch, scrape). κβ becomes γδ: (πλεκ-θην) πλεγδην entwined from πλέκ-ω plait.

C. πθ, βθ become φθ: (ἐπεμ-θην) ἐπέμφθην I was sent from πέμπ-ω send; (ἐτρήπ-θη) ἐτρέφθη it was rubbed (τρήβ-ω rub). κθ, γθ become χθ: (ἐπλέκ-θην) ἐπλέχθη it was plaited (πλέκ-ω plait); (ἐλεγ-θη) ἐλέξθη it was said (λέγ-ω say)

N. 1.—Cp. ἐπτά seven, ἐβδομος seventh, ἐφθήμερος lasting seven days.
N. 2.—But ἐκ out of remains unchanged: ἐκδίδωμι surrender, ἐκθέω run out (104).

83. A dental stop before another dental stop becomes σ.
ἀναστός practicable for ἀντ-τος from ἀντ-ω complete, ὅσει you know for ὅ-τε, ὅσα thou knowest for ὅ-σα, πεπεσται has been persuaded for πεπεσται, ἐπείσθην I was persuaded for ἐπείσθην.

a. ττ, τθ remain unchanged in 'Ἀττικός, Ἀττις Attic, and in καταθενίν 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 τφ, κχ, τθ (81) is dropped, as in κεκύμ(δ)-κα I have brought. γ before κ, γ, or χ is gamma-nasal (19 a), not a stop.

STOPS BEFORE M

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

δεμα eye for δπ-μα (cp. δπωτα, λεμεμαι I have been left for λειπ-μαι from λειπ-ω leave, τετριμαι for τετριβ-μαι from τριβ-ω rub, γεγραμαι for γεγραφ-μαι from γράφ-ω write, τετλεγμαι for τετλεκ-μαι from πλέκ-ω plait, τετυγμαι for τετυχ-μαι from τεχ-ω build.

a. κ and χ may remain unchanged before μ in a noun-suffix: άκ-μη edge, δραχ μη χρωμα. μμ remains when brought together by phonetic change (128 a), as in κέ-κμη-κα am wearied (κάμ-νω).

b. γγμ and μμμ become γμ and μμ. Thus, ἔληγμαι for ἔληγγγμαι from ἔληγγμαι (ἔλγγ-ω convict), πεπεμμαι for πεπεμπ-μαι from πεπεμ-μαι (πέπ-ω send).

86. A dental stop (τ, δ, θ) before μ often appears to become σ. Thus, ἄπνυμαι for ἄνυν-μαι (ἀνύν-ω complete), πέφρασμαι for πεπραδ-μαι (φράζ-ω declare), πέτυσμαι for πεπεσται (πεπήσ-ω persuade).

87. On the other hand, since these stops are actually retained in many words, such as ἔργμων οMarcus, πτόσικος fate, ἀρμός number, σ must be explained as due to analogy. Thus, ἄπνυμαι, πέφρασμαι, πέτυσμαι have taken on the ending -σαι by analogy to -σται where σ is in place (πέφρασται for πεπραδ-σται). So ἤσμεν we know (Hom. ἄσμεν) follows ὅσει you know (for ὅ-τε). ὅσμη odor stands for ὅδ-σμη.

85 a. D. 'So in Hom. τκμενος favoring (ικάω), ἀκαχμένος sharpened.
CONSONANTS BEFORE N

88. β regularly and φ usually become μ before ν. Thus, σεμνος revered for σεβ-νος (σεβ-ομαι), στυμνος firm for στυφ-νος (στύφω contract).

89. γιγνωμαι become, γιγνώσκω know become γινωμαι, γιγὼσκω in Attic after 300 B.C., in New Ionic, late Doric, etc.

90. λν becomes λλ in ὀλλυμ destroy for ὀλ-νυμ. λν is kept in πιλαμαί approach. On sigma before ν see 105.

N BEFORE CONSONANTS

91. ν before π, β, φ, ψ becomes μ: ἐμπίπτω fall into for ἐν-πίπτω, ἐμβάλλω throw in for ἐν-βάλλω, ἐμφαίνω exhibit for ἐν-φαίνω, ἐμφύχοσ alive for ἐν-φυχός.

92. ν before κ, γ, Χ, ξ becomes γ-nasal (19 a): ἔγκαλεω bring a charge for ἐν-καλεω, ἐγγράφω inscribe for ἐν-γραφω, συγχέω pour together for συν-χέω, συγχίω grind up for συν-χίω.

93. ν before τ, θ, θ remains unchanged. Here ν may represent μ: βροῦ-τη thunder (βρέω- ροάρ).

94. ν before μ becomes μ: ἐμμετρος moderate for ἐν-μετρος, ἐμμένω abide by for ἐν-μένω.

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

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

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

96. ν before σ is dropped and the preceding vowel is lengthened (ε to ει, ο to ον, 37) μέλαις black for μελαν-ς, εἷς one for εἰς, τιθεὶς placing for τιθεῖν (τιθεῖν) for τοῦς for τον-ς.

a. But in the dative plural ν before -σι appears to be dropped without compensatory lengthening: μελασι for μελαν-σι, δαμοσι for δαμων-σι δινινιτίλες, φρεσι for φρεν-σι min. But see 250 N.

CONSONANTS BEFORE Σ

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

<table>
<thead>
<tr>
<th>λεψω</th>
<th>λειπ-σω</th>
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<tr>
<td>τρψω</td>
<td>τριβ-σω</td>
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<td>γρψω</td>
<td>γραφ-σω</td>
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<td>κηψυχ</td>
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<td>διψω</td>
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<tr>
<td>βηψε</td>
<td>βηχ-ς</td>
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</table>

90 D. Aeolic βόλλα council, Attic βωλή and Doric βωλά (with compensatory lengthening), probably for βολά.
EUPHONY OF CONSONANTS

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, ἀγ-σω become γραπ-σω, ἅ-σω.

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

σωματι bodies for σωμασι out of σωματ-σι, ποσι feet for ποσσι out of ποδ-σι, ὄρνισι birds for ὄρνισσι out of ὄρνιθ-σι. So πάσχω suffer for πασσχω out of παθ-σκω (ep. παθ-ειν and 126).
a. δ and θ become τ before σ: ποδ-σι, ὄρνιθ-σι become ποτ-σι, ὄρνιτ-σι.

99. κ is dropped before σκ in διδα(κ)-σκω teach (διδακ-τω taught).
pi is dropped before σφ in βλα(π)σ-φημι evil-speaking.

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

πάσι all for παντ-σι out of παντ-σι, ποδει placing for ποδενσ-σι out of τιβενσ-σι. So γιγασ giant for γιγαντ-σι, λόουσι loosing for λούνσι-σι, σπευσ σhall make libation for σπευσ-σω, πίεσομαι shall suffer for πευτ-σομαι (πενθός grief).

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

ἐν before ρ, σ, or ζ keeps its ν: ἐν-ρυθμοσ in rhythm, ἐν-σκευάζω prepare, ἐν-ζεύγα μογκ in.

σύν before σ and a vowel becomes συν-: συσ-σφυς heip to save.

before σ and a consonant or ζ, becomes συν-: συσκευάζω pack up, σύ-μεγάς yoked together.

b. τάν, ταλόν before σ either keep ν or assimilate ν to σ: τάν-σοφοσ all-wise.

ταν-τάνατος or τασσάληνος the full moon, ταλίν-σκος thick-shaded, ταλίν-σαρος rushing back.

102. On ρσ see 79 a. ρσ is retained in ἀλόςos precinct. ρσ, λσ may become ρ, λ with lengthening of the preceding vowel: ἡγείρα I collected, ἡγγειλα I announced for ἡγερ-σα, ἡγγελ-σα.

Σ BEFORE CONSONANTS

103. Sigma between consonants is dropped: ἡγγελ(σ)θε you have announced, γεγράφ(θ)σαι to have written, ἐκ(σ)μηνος of six months (ἐξ six, μην month).

a. But in compounds σ is retained when the second part begins with σ: ἐν-σπονδη included in a truce. Compounds in δυσ- ill omit σ before a word beginning with σ: δυσχίσσωs hard to cleave for δυσ-χίσσωs (χίω).

104. ἐξ out of (= ἐκς) drops σ in composition before another consonant, but usually retains its κ unaltered: ἐκτεινω stretch out, ἐκδίδωμι surrender,

98 D. Hom. often retains σσ: ποσσι, δάσσασθαι for δατ-σασθαι (δατιμαι divide).
102 D. Hom. has δροε incited, σερε cut, ἕλλασι to coe up, κέλλασι to put to shore.
EUPHONY OF CONSONANTS

ékphérer carry out, ékthôw sacrifice, ékôypôw preserve from danger (not ékôyôw), ékmanôdâw learn thoroughly. Cp. 82 n. 2, 136.

105. σ before υ or ϵ usually disappears with compensatory lengthening (37) as in elôô for éô-μ. But σμ stays if μ belongs to a suffix and in compounds of δν- ιλί: δυσ-μενή hostile.

a. Assimilation takes place in Πελοπόννησος for Πελεκτος νήσος ιλίαν of Pelops, ἐνυμί clothe for ἐν-νυμί (Ionic ἐνυμί), ἔρηπε was rowing for ἔ-ρηπε, 80 a.

106. σô becomes ζ in some adverbs denoting motion towards. Thus, Ἀθηναίασ-δε Athens-wards (26, 342 a).

107. Two sigmas brought together by inflection become σ: βέλεσι for βέλεσ-σι missiles, ἐπεσί for ἐπεσ-σι words (98), τελέσαι for τελίσ-σαι (from τελέω accomplish, stem τελέο-).

a. σσ when = ττ (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), ἐνυμί for ἐνυμί to bring a charge (92), or showing the actual pronunciation (phonetic spelling), as τὸν (= τὸν) κακόν (92), τῆρ (.= τῆρ) βοῦλην (91), τῶλ (.= τῶλ) λόγον, ἕγοδος for ἕκδο- σις surrendering (104), ἐκφέρω, ἐκθôw for ἐκφήρω, ἐκθôw (104).

CONSONANTS WITH VOWELS

CONSONANTS BEFORE I AND E

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

110. ι becomes αλλας for ἀλως Lat. alius, αλλομαι for ἀλλο- μαι Lat. salio, φιλλον for φιλιον Lat. folium.

111. After αν, εν, ὁμ, υμ, ι is shifted to the preceding syllable, forming αυν, ευν, ὁμε, ιμε. This is called Epenthesis (ἐπενθέσεις insertion).

phiâw shou for φαν-ω, μέλαινα black for μελαν-ια, σταιρος gasp for σταιρ-ω, μοίρα fate for μοίρα-α. (So κλαίω weep for κλαίω 38 a.) On ι after εν, εν, εν, υν, ν εν, see 37 a.


105 D. σ is assimilated in Aeol. and Hom. ἐμμεναι to be for ἐσ-μεναι (εивαι), ἀργενός white for ἀργεσ-νος, ἐρεβενῶς dark (ἐρεβεσ-νος, ep. ἑρέβος), ἐμιμε νέ, ἐμμε νου (ἀμμε, ἀμες). Cp. 81 D.

106 D. Aeolic has σô for medial ι in ἰθὸς branch (ἴθος), μελισσω make melody (μελισσω).

107 D. Homer often retains σô: βέλεσσι, ἐπεσσι, τελέσσαι.
113. (I) τ₁, θ₁ after long vowels, diphthongs, and consonants become σ; after short vowels τ₁, θ₁ become ςσ (not = ττ 78), which is simplified to σ.

άδρα fate from αἰρ-α, πᾶσα all from παυτ-α, μέσωs middle (Hom. μέσος) from μεθ-ωs (cp. Lat. med-ius), τόσος so great (Hom. τόσος) from τοτ-ωs (cp. Lat. toti-dem).

a. In the above cases τ₁ passed into τσ. Thus παυτ-α, παυσα, πανσα, πάνσα (Cretan, Thessalian), τάσα (37 D. 3).

114. (II) τ₂, θ₂ become ττ (= σσ 78): μέλιτη bee from μελιτ-ια (cp. μέλι-ιωs honey), κορυντω equip from κορυνθ-ω (cp. κόρυς, -υθos helmet).

a. χαρισσα 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 τ₂, θ₂ is due to analogy, chiefly of ττ from κλ.

115. τ before final i often becomes σ. Thus, τίθητι places for τίθητι; also in πλοῦτωs rich for πλούτ-ωs (cp. πλοῦτos wealth).

a. τν before final i becomes νσ, which drops ν: ἕχωντι they have for ἕχουντι (37).

116. δ₁ between vowels and χ₁ after a vowel form ξ: thus, ἐλπίζω hope for ἐλπιδ-ω, πεζός on foot for πεζ-ωs (cp. πεζ-ιων ground), ἄρπαξω seize for ἄρπαγ-ω (cp. ἄρπαξ rapacious). After a consonant γ₁ forms δ: ἔρωδω work from ἔργ-ω.

117. π₁ becomes πτ, as in χαλέπτω oppress from χαλέπτ-ω. ρς becomes ῥρ in Βορρᾶs from Βορρᾶs. Here ε was sounded nearly like y (44, 61 a).

DISAPPEARANCE OF Σ AND Φ

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.

ἐπτά seven, Lat. septem; πῆμαt half, Lat. semt; τητυμ put for σι-τητ-μ, Lat. st-st-w; εἰπόμην I followed from ε-ςεπ-ο-μην, Lat. sequor.

a. When retained, this σ is due to phonetic change (as σίν for εῖν, σίγη silence for σίγη Germ. schweigen), or to analogy. On the loss of σ see 125 e.

120. Between vowels σ is dropped.

γένος of a race from γενε(σ)-ς, Lat. gener-is, λῆς thou loosest from λῆν for λίε-(σ)ai, λῆον from λίέ-σο thou diest loose for thyself, τίθειo for τίθειo, εἶν from ε-της Old Lat. siem, δαλθε-σια, truth from δαλθήσια.

116 D. Doric often retains τ (τίθητι, ἕχουντι). σέ is not from (Dor.) τέ (cp. Lat. τε), nor is στι from τοί.
a. Yet σ appears in some -μ forms (τίθεσαι, ἵστασαι), and in θρασύς = θάρσος.

128. σ between vowels is due to phonetic change (as σ for σσ 107, πλούσιος for πλούτιος 115) or to analogy (as εἰλίσα for ἐλία, modelled on ἐδεικνύοντα), cp. 35 c.

121. σ usually disappears in the aorist and liquid verbs (active and middle) with lengthening of the preceding vowel (37): ἐπετείλικα I sent for ἐπετείλ-σα, ἐφηνα I showed for ἐφαν-σα, ἐφηνατο for ἐφαν-σατο. Cp. 102.

122. Digamma (3) has disappeared in Attic.

The following special cases are to be noted:

a. In nouns of the third declension with a stem in αυ, ευ, or ω (43). Thus, ναύς ship, gen. ναῦς from νη-ός, βασιλεύς king, gen. βασιλέως from βασιλῆ-ος (34).

b. In the augmented and reduplication of verbs beginning with ἔ: ἔφραγμαν I worked from ἔ-φραγμαν, ἔσκα am like from ἔσικα. Cp. 431, 443.

c. In verbs in ευ for εις: ἔβω I flow, fut. ἔβσ-σεμα.

123. Some words have lost initial σγ: ηδος sweet (Lat. suau(d)vis), σβ, στ, ἐ him, ὕσ his (Lat. suis), ἔδος custom, ἐδος character (Lat. con-suetus).

ASPIRATION

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

αρ' α σφ for ατρ(α) ασφ, νυχθ' αλην for νυκτ(α) αλην (82); θάτερον the other (69); θομάτων for το θμάτων the cloak (66); μεθημι let go for μετ(α) ημι, αθάνασι self-willed from αυθ' ασι self and αδείν please.

a. A medial rough breathing, passing over ρ, roughens a preceding smooth stop: φρωνός watchman from προ-δρος, φρούδος gone from πρό and ἄδος, τέθριππον four-horse chariot (τετρ + ἵππος).

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

a. In reduplication (441) initial φ, θ, χ are changed to τ, ι, κ. Thus, πέφευγα for φε-φεν-γα perfect of φεύγω flee, τι-θη-μι place for θι-θη-μι, κέ-χη-να for χε-χη-να perf. of χάσкоω gape.

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

c. In the aorist passive, θε- and θω- are changed to τε- and τω- in τε-θη-νω was placed (τεθημι) and ἕ-τι-θηνω was sacrificed (θω).

d. From the same objection to a succession of rough stops are due ἀμπεκχω ἀμπεκχω clothe for ἀμφε-, ἔκε-χειριά truce for ἐκε-χειριά (from ἔκχω and χείρ).

123 D. Hom. ἐβαίδε pleased stands for ἐφαβε from ἐσφαίδε.

124 D. New Ionic generally leaves π, τ, κ before the rough breathing: ἀπ' αδ, περίπτυμν, τοῦτερον. But in compounds (9 D.) φ, θ, χ may appear: μέθοδος method (μετά after + ἄδος way).
e. The rough breathing, as an aspirate (16 a), often disappeared when either of the two following syllables contains φ, θ, or χ. ξω have stands for εξω = σεξω (119, cp. ἐκ-σχόν), the rough changing to the smooth breathing before a rough stop. The rough breathing reappears in the future εξω. Cp. θαξω restrain for ισχω from σε-χω-ω, έδεθλων foundation, but ἔδος seat, Lat. sedes.

f. In θριξ hair, gen. sing. τριχ-δς for θριξι, dat. pl. θριξί; ταχύς swift, comparative ταχιων (rare) or θάττων (θάσσων) from θαχιων (112).

g. In ταφ- (τάφος tomb), pres. τάπ-ω τῷ bury, fut. θάψω, perf. τέθαμ-μαι (85); τρέφω nourish, fut. θρέψω, perf. τέ-θραμ-μαι; τρέχω run, fut. θρέκομαι; τρυφ- (τρυφή delicacy), pres. τρύπτω enfeebled, fut. θρύψω; τύφω stroke, perf. τέ-θυμ-μαι.

N. — The two rough stops remain unchanged in the aorist passive θρόφην was nourished, θρόφην was enfeebled, θρόφην was shown forth, θραύδην was set upright, θέλχθην was charmed, θελαύδην was purified; in the perfect inf. πεφάνθαι, κεκαθάρθαι, τεθάναι; in the imperatives γράφθη be written, οστάφθη των about, φάθι say.

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

127. Some roots show variation between a final smooth and a rough stop; δέχομαι receive, δωροδόκος bride-taker; ἀλείφω anoint, λίτος fat; πλέκω weave, πλοχυός braid of hair; and in the perfect, as ἔχα from ἔγω lead.

VARIOUS CONSONANT CHANGES


a. Transposition proper does not occur where we have to do with ρα, ρα = ρ (20, 35 b) as in θέραυνος and θράσος courage; or with syncope (44 b) due to early shifting of accent, as in πέτ-ομαι fly, πτε-ρν wing; or where a long vowel follows the synecopated root, as in τέμ-ω τέ-μν-κα I have cut.

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

129. Dissimilation. — a. λ sometimes becomes ρ when λ appears in the same word: ἀργαλέος painful for ἀλγαλεος (ἀλγος pain).

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

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

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

126 D. Hdt. has ἐνθαῦτα θερε (ἐνταῦθα), ἐνθεύειν θέντε (ἐντεύεθεν), κιθῶν τοίνυν (χιτῶν).

127 D. Hom. and Hdt. have ἄνθις again (ἄνθις), ὅψι not (οὖχ). All the dialects except Attic have δέκωμα.

128 D. Hom. κραδίσιν, καρδίν heart, κάρτιστος best (κράτιστος), βάρδιστος slowest (βραδύτ), δραρίδων and δάρων from δέρω flay, ἐ-δρακων saw from δέρκομαι see.
130. Development. — δ is developed between ν and ρ, as in ἀνδρός of a man for ἄνηρ (cp. cinder with Lat. cineris); β is developed between μ and ρ (or λ), as in μεσημβρία midday, south from μεσημβρία for μεσημβρία from μέσος middle and ημέρα day (cp. chamber with Lat. camera).

131. Labials and dentals often correspond: ποιήμα and τίτικα retribution; φόνος murder, θέλω strike. τ and κ as αιπόδης goat-herd, βωκόλως ox-herd. πτ for τ is found in πτόλεμος war, πτόλεμος city for πόλεμος, πόλις. Cp. Neoptolemus and Ptolemy. So χθόν and χ in χθόν ground, χειμα 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) εκ out of, derived from εξ (cp. 104, 136), and οὐκ not, of which οὐ is another form (137).

b. Examples of dropped final consonants: σῶμα body for σωματ- (gen. σώματ-); παιδ- boy for παιδ- (gen. παιδ-ός); γάλα milk for γάλακτ- (gen. γάλακτ-ος); φέρω bearing for φέρων (gen. φέρων-ος); κήρ heart for κηρ-, cp. καρδ-ία; ἄλο for ἄλω (110), cp. Lat. alius; εὐφέρω-τας was carrying, εὐφέρω-ντας were carrying (464 c, e).

c. An original final m preceded by a vowel becomes n, cp. εἰπον with Lat. equum. So ἐν one from ἐμ (549 a), Lat. sem-el, ēma once.

130 D. So in Hom. με-μπλωκά have gone from μλω from μολ- in ἐ-μολ-ον (128 a). At the beginning of words this μ is dropped; thus, βιβλίωσ go, βροτός mortal for μφρο-τος (root μφρ-, μφρ-, as in mortuus). In composition μ remains, as in δ-μπροτος immortal; but δ-βρωτος immortal is formed from βρωτός.

132 D. τ for σ: Doric τύ, τοί, τέ, διάκατοι (διάκαστοι), ἐστατι (ἐκταστι), Ποιε-δαν (Ποιεδαν). σ " " τ: Doric σάμερον to-day (τῆμερον Attic, σάμερον Ionic).
κ " " π: Ionic (not Hom.) κότο when, κότερος which of two δ δκως, κόσος, κή.
κ " " τ: Doric πόχα (πόχε), δχα (δχε).
γ " " β: Doric γλάφαρον yegilid, γλάχων (Ion. γλάχων) penneyroyal.
δ " " β: Doric οδελός ὁδιλός) a spit.
τ " " τ: Hom. πίσυρες, Ἀεόλ. πέσυρες four (τέτταρες); Ἀεόλ. πήλω far off (cp. τηλός), πέμπε five (πέντε).
θ " " τ: see 123 D.
φ " " θ: Hom. φήρ centaur (θήρ beast).
ρ " " σ: (rhotacism): late Laconian, Ellean τρο νό, Thessal. θέρδο- τος god-given.
σ " " θ: late Laconian άφως for θηες god (26 D.).
ν " " λ: Doric εὐβείν come.

GREEK GRAM. — 3
MOVABLE CONSONANTS

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

Thus, πᾶσιν ἔλεγεν ἐκείνα he said that to everybody (but πᾶσιν λέγουσιν ταῦτα), λέγοντιν ἐμοί 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 ν do not elide their final vowel (78).

b. Verbs in -ω never (in Attic) add -ν to the 3 sing. of the contracted form: εδ ξάλω αὐτόν he treated him well. But ἦσαν went and pluperfects (as ἦδει knew) may add ν.

N. — Movable ν is called ν ἐφελκυστικῶν (dragging after).

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

136. Movable Σ appears in οὐτως thus, εξ out of, before vowels, οὐτω, ἐκ before consonants. Thus, οὐτως ἐποίει he acted thus but οὐτω ποιεῖ he acts thus; εξ ἀγοράς but ἐκ τῆς ἀγορᾶς out of the market-place.

a. εὖδώ means straightforward, εὔδω straight towards.

137. οὐκ not is used before the smooth breathing, οὐχ (cp. 124) before the rough breathing: οὐκ ἀλήγοι, οὐχ ἡδοί. Before all consonants οὐ is written: οὐ πολλοί, οὐ ράδιοι. Standing alone or at the end of its clause οὐ is written οὐ (rarely οὐκ), as πῶς γὰρ οὕ; for οὐκ not? Cp. 180 a.

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

b. μετέρι no longer derives its κ from the analogy of οὐκέτι no longer.

SYLLABLES

138. There are as many syllables in a Greek word as there are separate vowels or diphthongs: thus, ἀλήθεια a 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 ἐγὼ(ν) Ἰ, ἡμμ(ν) to us, ἡμμ(ν) to you, σφι(ν) to them. The suffixes -μι and -θε vary with -μιν and -θεν: θεοφί(ν), πρόθε(ν). Also κέ(ν) = Attic ἐκ, νό(ν) now. The Mss. of Hdt. avoid movable ν, but it occurs in Ionic inscriptions. Hdt. often has -θε for -θεν (πρόθεθε before, διαθεθε behind).

136 D. Several adverbs often omit s without much regard to the following word: ἀμφί about, ἀμφίς (poet.), μέχρι, ἀχρί until (rarely μέχρις, ἀχρίς), ἀτέρμαι and ἀτέρμα quietly, πολλάκις 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, ο-φί-ζω.

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: τῦ-πτω, δ-γοσ, ἥ-στρων, ἥ-χος; πρᾶ-γμα, ἥ-θνος, λι-μη.

c. A group of consonants that cannot begin a word is divided between two syllables: ἄν-θος, ἑλ-πτίς, ἐρ-γμα. Doubled consonants are divided: βάλατ-τα.

d. Compounds divide at the point of union: εἰσ-φέρω, προσ-φέρω; ἀν-ἀγω, εἰς-

e. δάγω, συν-έχω. (But the ancients often wrote ἀ-νάγω, εἰς-

f. The ancients divided ἐκ τοῦτον as ἐ-κ τοῦ-τον. 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 μῆ-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, ἐ-νό-μω-σα I thought.

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

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

a. One or both of the two consonants lengthening a final syllable by position may belong to the next word: δῖλλος πολίτης, δῖλλο κτήμα.

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

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 δάκρυον, πατρίδ, διπλον, τέκνον, τι δρά 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: πρῶς (f)δάκρυν (— — υ).
a. The stop and the liquid making a weak position must stand in the same word or in the same part of a compound. Thus, in ἐκ-λῶ I release the first syllable is always long, but in ἐ-κλῶ we heard it is common.

b. β, γ, δ before μ, or ν, and usually before λ, make the preceding syllable long by position. Thus, ἀγγέλος (ἀ γέλος) pure, βιβλίον (β βίλιον) book.

N.—'Common' quantity has been explained as due to a difference in syllabic division. Thus, in τέκνον, the first syllable is closed (τέ-κνον); while in τέκνον the first syllable is open (τέ-κνον). 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 ι, υ, before two consonants, or a double consonant, are long.

N.—But syllables with ε, ο, or 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: πᾶς, ἴμιν.

b. when they arise from contraction (59) or crasis (62): γέρα from γέραα, ἄργος idde from ἄ-ργος (but ἄργος bright), κάγω from καλ ἐγώ.

c. ι and υ are generally short before ξ (except as initial sounds in augmented forms, 485) and α, ι, υ before ξ. Thus, κήρυξ, ἐκήρυξα, πτέρω, ἀρπάζω, ἐλπίζω.

d. ας, ις, and υς are long when υ or υτ has dropped out before ι (96, 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 (3) was probably doubled in pronunciation when it followed a short syllable carrying the rhythmic accent. Here a final short vowel appears in a long syllable: ἐκλέγομαι (ἐ-κλέγομαι), cp. 28 D. The lengthening is sometimes due to the former presence of ο or ο before the liquid or nasal: δείκνυεν ὁ ὁ ὁ (cp. ἄληκτος unceasing for ἄ-ληκτος), τε βῆξεν ὁ ὁ (cp. ἀρηκτός unbroken for ἀ-ρηκτός). (Cp. 80 a, 80 D., 81 D.)

147 D. α, ι, υ in Hom. sometimes show a different quantity than in Attic. Thus, ἄ-κλος, τινω, φθάνω, λῶ, ἐμι, Ἀττ. κάλός, τίνω, φθάνω (28), and λῶ and ἐμι 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: ἐκλέγω ἐλθῶ (ἐ-κλέγω, εἰκέναι ἐλθῶ (ἐ-κέναι ἐλθῶ), κλθῆλι μεν ἀργυρότατ' (ἀργυρότατ'). Here ι and υ have become semivowels (20, 43); thus, εὐχέρτα | ἑλναι, cp. 67. -φ, -ψ, -ψ were shortened like α, η, ω. Thus, δαστερ' ὅμμω (ὁ-μμω). 2. This shortening does not occur when the rhythmic accent falls upon the final syllable: ἀριστέρ' ὁδινῇ (ἀριστέρ', ἀριστέρ', ον) φίλου (φίλοι).
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, δαιμόν, ἀνθρωπος.

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

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

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

151. Accented syllables in Ancient Greek had a higher pitch (τόνος) than unaccented syllables, and it was the rising and falling of the pitch that made Ancient Greek a musical language. The Greek word for accent is προσφέδα (Lat. accentus: from ad-canao), 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, ἀνθρωπός was often pronounced like a dactyl, φίλος like a trochee; and πρόσωπον, ἐννήα, were even written πρόσωπον, ἐννήα.

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

153. A breathing is written before the acute and grave (οἵ, η), but under the circumflex (ἀ, ὄντος). Accents and breathings are placed before capitals: Ὄμνος, Ὡμα. The accent stands over a mark of diaeresis (8): κλῆσι.

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 μετά τὴν μάχην). It is also sometimes placed on τίς, 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); (2) in τίς, τί interrogative, as τίς ὁντός; who's this? (3) when an elided syllable follows.

3. The shortening rarely occurs in the interior of a word. Thus, Hom. ἡρως (_ο _), ὕδωρ (_ _), in the Attic drama ἀυρτι (_ _), τοιοῦτος (_ _), ποιῶ (_ _), often written πο σ in inscriptions (cp. 43).
the accented syllable: \( \nu \chi \theta' \delta \lambda \nu \) (124), not \( \nu \chi \theta' \delta \lambda \nu \) (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. \( \pi \alpha \gamma \kappa \rho \alpha \tau \theta \zeta \). Later it was restricted to its use as a substitute for a final acute.

156. The circumflex is formed from the union of the acute and the grave (\(^{\wedge} = ^{\circ}\), never from \(^{\cdot}\). Thus, \( \pi a i s = \pi a i s, e \theta = e \theta \). Similarly, since every long vowel may be resolved into two short units (\( m o r a e \)), \( \tau \omega \nu \) may be regarded as \( \tau \omega \nu \). The circumflex was thus spoken with a rising tone followed by one of lower pitch. \( \mu \omega \sigma \alpha, \delta \eta \mu \sigma \alpha \) are thus \( \mu \omega \sigma \alpha, \delta \epsilon \epsilon \mu \sigma \), \( \mu \omega \sigma \eta \gamma, \delta \chi \mu \sigma \nu \) are \( \mu \chi \sigma \gamma, \delta \epsilon \epsilon \me \). In \( \delta i \delta \rho \delta \sigma \eta \) (i.e. \( \delta i \delta \rho \delta \sigma \eta \)) compared with \( \delta i \delta \rho \sigma \) the accent has receded (159) one \( m o r a \).

a. The whole vowel receives the acute when the second short unit of a vowel long by nature is accented: \( \Delta i = \Delta i \).

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

**Oxytone (acute on the ultima):** \( \theta \eta \rho, \kappa \alpha \lambda \zeta, \lambda \lambda \lambda \kappa \omega \).

**Paroxytone (acute on the penult):** \( \lambda \nu \omega, \lambda \nu \pi \omega, \lambda \lambda \lambda \kappa \omega \tau \).

**Proparoxytone (acute on the antepenult):** \( \alpha \nu \theta \rho \omega \pi \omega \sigma \), \( \pi \alpha \delta \epsilon \nu \mu \epsilon \nu \).

**Perispomenon (circumflex on the ultima):** \( \gamma \eta, \theta \epsilon \omega \).

**Properispomenon (circumflex on the penult):** \( \pi \rho \alpha \lambda \eta \zeta, \mu \omega \sigma \alpha \).

**Barytone (when the ultima is unaccented, 158):** \( \mu \omega \sigma \alpha, \mu \gamma \tau \eta \rho, \pi \lambda \epsilon \mu \omega \sigma \).

158. A word is called **barytone** (\( \beta \alpha \rho \omega \tau \nu \sigma \tau \alpha \) 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 (\( \tau \rho \pi \omega \mu \epsilon \nu \)). Cp. 178.

160. **Oxytone (\( \delta \chi \sigma \), sharp + \( \tau \alpha \omega \)) means ‘sharp-toned,’ perispomenon (\( \pi e u \sigma \tau \omega \mu \epsilon \nu \)) ‘turned-around’ (circumflexus, 150). Paroxytone and proparoxytone are derived from \( \delta \chi \sigma \tau \omega \mu \epsilon \nu \) with the prepositions \( \pi \rho \alpha \) and \( \pi \rho \beta \) respectively. Acute corresponds to Lat. **acutus** (\( \delta \chi \sigma \alpha, \text{scil. } \pi \rho \sigma \varphi \delta \lambda \)).

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

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

162 D. 1. Aeolic has recessive (159) accent in all words except prepositions and conjunctions. Thus, \( \sigma \delta \phi \sigma \), \( \zeta \delta \sigma \), i.e. \( \zeta \delta \sigma \), \( \alpha \delta \tau \sigma \), \( \lambda \pi \epsilon \iota \nu \) (\( = \lambda \nu \pi \epsilon \iota \nu \)), \( \lambda \iota \pi \alpha \tau \tau \sigma \) (\( = \lambda \pi \iota \alpha \tau \tau \sigma \)), \( \delta \mu \mu \epsilon \) (\( = \delta \mu \iota \epsilon \iota \)).
163. The antepenult, if accented, can have the acute only (ἀνθρωπος, βασιλευα 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 ἀνθρώπος (176 a), βασιλεία kingdom, οἰκοφύλαξ.

a. Some nouns in -εως and -εων admit the acute on the antepenult. Thus, the genitive of nouns in -ες and -εν (πόλεως, πόλεων, δασεως), the forms of the Attic declension, as δεος (289). So the Ionic genitive in -εω (πολιτεων); also some compound adjectives in -εω as ὄσερος unhappy in love, υπερεως lofty altered. On ὄστεων 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, τούτον).

a. Apparent exceptions are οὐστε, οὕτε, ἡδύ (properly ἡδέ). See 186.

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

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

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

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

a. on the ultima, has the acute: σοφός.

b. on a short penult, has the acute: νόμος.

c. on a long penult, has the circumflex: δώρον.

d. on the antepenult, has the acute: ἀνθρώπος.

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

a. on the ultima, has the acute or the circumflex: ἡγώ, σοφώς.

b. on the penult, has the acute: λέων, δαίμων.

169. Final -αι and -ᾳ are regarded as short: μοῦσαι, βοῦλομαι, πρόσαλαι, ἀνθρωπαι. But in the optative -αι and -ᾳ are long (λῦσαι, βουλεύοι), as in contracted syllables. So also in the locative οἶκοι at home (but οἶκο 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

2. Doric regarded final -αι (169) as long (ἀνθρώποι), and probably -αι in nouns (χῶραι); made paroxytones the 3 pl. act. of the past tenses (ἐφέραν, ἐκλάσαν) and such words as παῖδες, γυναῖκες, πυρκας; made perissopena the gen. masc. pl. of pronouns (τοῦτῶν, ἄλλων) and the gen. fem. pl. of adj. in -ος (ἀμφωτεράν). The substitution, in the accus. pl., of -άς and -ός for -άς and -ός, caused no change in the accent (πάσας, ἀμφελεῖς).
-ω, when short, were pronounced with a clipped, or simple, tone; when long, with a drawled, or compound, tone.

170. The quantity of α, ι, υ (147) may often be learned from the accent. Thus, in θάλασσα, ἔμοιος, πῆχυς, δύναμις, μῆτρι, the vowel of the last syllable must be short; in φίλος the ϵ must be short (otherwise φίλος). Cp. 163.

**Accent as Affected by Contraction, Crasis, and Elision**

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

a. A contracted antepenult has the acute: φιλεόμενος = φιλοθμενος.

b. A contracted penult has the circumflex when the ultima is short; the acute, when the ultima is long: φιλέουσι = φιλοθοσι, φιλεώντων = φιλοθωντων.

c. A contracted ultima has the acute when the uncontracted form was oxytone: ἔστως = ἐστός; otherwise, the circumflex: φιλεώ = 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, Περίκλῆς = Περίκλης, τίμιόν = τίμιόν. In all other cases we have the acute: φιλεόντων = φιλωντων, βεβαίωσ = βεβαίωσ.

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

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

173. Crasis. — In crasis, the first word (as less important) loses its accent: τάγαθα for τά ἄγαθα, τάν for τά ἐν, καγῶ for καὶ ἐγὼ.

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

174. Elision. — In elision, oxytone prepositions and conjunctions lose their accent: παρ’ (for παρά) ἐμοῦ, ἀλλ’ (for ἀλλά) ἐγώ. In other oxytones the accent is thrown back to the penult: πόλλ’ (for πολλά) ἐπαθον.

a. Observe that in πόλλ’ ἐπαθον the acute is not changed to the grave (164 a, 3). A circumflex does not result from the recession of the accent. Thus, φημί (not φημι) ἐγώ for φημι ἐγώ. τινά and ποτέ, after a word which cannot receive their accent (188 d), drop their accent: οὖτω ποτ’ ἤν.

**Anastrophe**

175. Anastrophe (άναστροφή turning-back) occurs in the case of oxytone prepositions of two syllables, which throw the accent back on the first syllable.
a. When the preposition follows its case: τοῦτων περί (for περὶ τοῦτων) about these things. No other preposition than περὶ follows its case in prose.

N. 1.—In poetry anastrophe occurs with the other dissyllabic prepositions (except ἀντὶ, ἀμφὶ, διὰ). In Homer a preposition following its verb and separated from it by tmesis (1650) also admits anastrophe (λάθη ἄπο for ἀπολόθη). N. 2.—When the final vowel of the preposition is elided, the accent is dropped if no mark of punctuation intervenes: χερσὶν ὑπ’ ἥμετέρρισον B 374.

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

N.—In poetry, πάρα may stand for πάρεστι or πάρεμι; and ἀνα arise! up! is used for ἀνάστηθι. Hom. has ἐν = ἐνεστὶ.

CHANGE OF ACCENT IN DECENSION, INFLECTION, AND COMPOSITION

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

a. a proparoxytone becomes paroxytone: θάλασσα θυλάττης, ἀνθρώπος ἀνθρώπων.
b. a properisponomen becomes paroxytone: μοῦσα μοῦσης, δόρον δόρων.
c. an oxytone becomes perisponomen in the genitive and dative of the second declension: θεός θεοῦ θεός θεόν θεοῖς.

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

a. a dissyllabic paroxytone (with penult long by nature) becomes properisponomen: λίῳ λῖε.
b. a polysyllabic paroxytone (with penult either long or short) becomes proparoxytone: παύειν παύεσθαι, πλέκω πλέκομεν.

178. In composition the accent is usually recessive (159) in the case of substantives and adjectives, regularly in the case of verbs: βάσις ἄνδρας, θεός ἄθεος, λῦε ἀπόλιε.

a. Proper names having the form of a substantive, adjective, or participle, usually change the accent: Ἑλπίς (Ἑλπίς), Γλαυκὸς (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 προκλίνω lean forward). They are:

The forms of the article beginning with a vowel (ὁ, ἡ, οἱ, αἱ); the prepositions ἐπί, εἰς (ἐς), ἐκ (ἐκ); the conjunction εἰ ἢ; ὡς as, that (also a preposition το); the negative adverb οὐ (οὐκ, οὐχ, 137).
180. A proclitic sometimes takes an accent, thus:
   a. ὦ at the end of a sentence: φῆς, ἦ ὦ; do you say so or not? πῶς γερ ὦ; for why not? Also ὦ no standing alone.
   b. εἰ, ἦν, and εἰ should receive an acute in poetry when they follow the word to which they belong and stand at the end of the verse: κακῶν ἐξ out of evils Σ 472.
   c. ὡς as becomes ὡς in poetry when it follows its noun: θεὸς ὡς as a god. ὡς standing for ὡς ταῦτα is written ὡς even in prose (ὁδεῖ ὡς not even thus).
   d. When the proclitic precedes an enclitic (183 e): ἐν τισι.

N. — ὥ used as a relative (for ὥς, 1105) is written ὅ. On ὅ demonstrative see 1114.

ENCLITICS

181. Enclitics (from ἐγκλίνω lean on, upon) are words attaching themselves closely to the preceding word, after which they are pronounced rapidly. Enclitics usually lose their accent. They are:
   a. The personal pronouns μοῦ, μοι, μέ; σοῦ, σοι, σε; ὦ, οί, ἐ, and (in poetry) σφίσι.
   b. The indefinite pronoun τίς, τι in all cases (including τοῦ, τῷ for τινός, τινί, but excluding ἄττα = τινά); the indefinite adverbs ποὺ (or ποὺλ), πή, ποί, ποθέν, ποτέ, πῶ, πώς. When used as interrogatives these words are not enclitic (τίς, τι, ποὺ (or ποῇδι), πῆ, ποί, ποθέν, ποτέ, πῶ, πώς).
   c. All dissyllabic parts of the present indicative of εἰμί am and ἡμί say (i.e. all except εἰ and φῆς).
   d. The particles γε, τέ, τοῖ, περ; the inseparable -δε in δδε, ποσοῦδε, 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: θηρ τε (not θηρ τε') from θηρ + τε.

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): δῖς μοι, καλῶν εστι.
   b. A perisponomen keeps its accent: φιλῶ σε, τιμῶν τινων.
   c. A proparoxytone or properisponomen receives, as an additional accent, the acute on the ultima: ἀνθρωπός τις, ἀνθρωποὶ τινες, ἥκουσα τίνων; σωσόν με, παιδές τινες.
   d. A paroxytone receives no additional accent: a monosyllabic enclitic loses its accent (χώρα τις, φίλος μου), a dissyllabic enclitic retains its accent (χωρα: τινός, φιλοί τινές) except when its final vowel is elided (174 a).

181 D. Also enclitic are the dialectal and poetical forms μεν, σεν, σεν, τοι, τε, and το (accus. = σε), ἤ, εἴ, ἦθεν, μίν, κίν, σφί, σφίν, σφέ, σφέν, σφων, σφαῖ, σφάτ and σφάς, σφία; also the particles νό or νόν (not νόν), Epic κέ (κέν), θην, ὁ; and Epic ἐστι, Ion. εἰς, εἰνι art.
N.—Like paroxytines are treated properispomena ending in ξ or ψ when followed by a dissyllabic enclitic: κήρυξ ἔστι; and so probably κήρυξ τις.

e. A proclitic (179) takes an acute: ἐν τιν, ἐν τινες.

184. Since an enclitic, on losing its accent, forms a part of the preceding word, the writing ἄριστως 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 ψηλῆς ἐστίν).

185. When several enclitics occur in succession, each receives an accent from the following, only the last having no accent: ἐλ ποῦ τις τινα ἰδοι ἐχθρὸν ὅσε ὅσε ὅσε; if ever any 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, οὐκε (not οὐκε), ὁστε, ετέ, καλοι, ὀδυινος, ὑτιν, ὄντων; usually περ (ὁσπερ); and the inseparable -δε in δεκ, τοῦδε, οὔκδε; and -θε and -χε in θέ (poetic aθε), καλεθε, οὐκε, φείνε, etc., are not real exceptions to the rules of accent (103, 104).

a. οἶκος τε ἀδε is sometimes written ὀδοτε. οὖκ ὅν is usually written οὔκον not therefore, and not therefore? in distinction from οὐκον therefore. ἐγὼ γε and ἐμοί γε may become ἐγώγε, ἐμώγε.

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

a. When it is emphatic, as in contrasts: ἥ γοι ἥ γώ πατρι κου either to you or to your father (ἐμοί, ἐμοί, ἐμέ are emphatic: εἰπέ καὶ ἐμόλ tell me too), and at the beginning of a sentence or clause: φημι γάρ ή say in fact.

b. ἐστι is written ἐστι at the beginning of a sentence; when it expresses existence or possibility; when it follows οὐκ, μη, εἰ, ώ, καί, ἀλλά (or ἀλλ'), ταῦτα (or τοῦτ'); and in ἐστιν οἱ some, ἐστιν ὅτε sometimes. Thus, ἐλ ἐστιν οὔτως if it is so, τοῦτο δ ἐστι that which exists.

c. In the phrases ποτε μέν...ποτε δέ, τινες μέν...τινες δέ.

d. After a word suffering elision: πολλοί δ' εἰσιν (for δε εἰσιν), ταῦτ' ἐστι.

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

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

N. 2.—After oxytone prepositions and ἐνεκά enclitic pronouns (except τίς) usually keep their accent (ἐπί οίν, not ἐπί οίν; ἐνεκα σοι, not ἐνεκά σοι; ἐνεκα τοι, not ἐνεκα τοι), ἐμοί, ἐμοί, ἐμέ are used after prepositions (except πρὸς µε; and in the drama ἀμφι 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 (·): οι δε ἴδεων επείδηοντε· ἐπιστευσαν γὰρ αὐτῳ and they gladly obeyed; for they trusted him X. Α. 1. 2. 2. The mark of interrogation (?) is the same as our semicolon: πως γὰρ οἱ; 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 λέγω-μεν we say. Whether a stem is used as a noun or a verb depends solely on its signification; many stems are used both for nouns and for verbs, as τίμα- in τίμη honour, τίμα- in τίμα-ω I honour; ἐλπίζω in ἐλπίζω I hope, ἐλπίζω I hope (ἐλπίζω). 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-ς word is λόγο- or λόγε-, of πατήρ father is πατέρ- (strong stem) or πατήρ- (weak stem); of λείπο-μεν we leave is λείπο-, of ἐλπίζο-μεν we left is ἐλπίζ-. The verbal stem is also modified to indicate change in time: τίμη-σο-μεν we shall honour.

193. Roots.—The fundamental part of a word, which remains after the word has been analyzed into all its component parts, is called a root. When a stem agrees in form with a root (as in ποδ-ός, gen. of 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 λέγ- 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 λόγο- in λέγω-μεν we say, λόγο-ς word (i.e. what is said).
Words are built by adding to the root certain formative suffixes by which the stem and then the word, ready for use, is constructed. Thus, from the root λυ are formed λύ-σις loosing, λύ-στρων ransom, λυ-σί-κας able to loose, λυ-θήριαν 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 λεγ in λέγο-μεν we say, λόγ in λόγο-ς word.

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

DECLENSION

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

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

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

a. Gender strictly marks sex-distinction. But in Greek, as in German and French, many inanimate objects are regarded as masculine or feminine. Such words are said to have ‘grammatical’ gender, which is determined only by their form. Words denoting objects without natural gender usually show their grammatical gender by the form of the adjective, as μακρὸς λόγος a long speech, μακρά νῆσος a long island, μακρὸν τέκτον 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 ναῦτης seaman, ὁ στρατιώτης soldier, ἡ γυνή woman, ἡ κόρη maiden.

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

b. Exceptions to the Rule of Natural Gender. — Diminutives in -ιον are neuter (190 d), as τὸ ἄνδρατον manikin (ὁ ἄνδρωτος man), τὸ παιδίον little child (male or female, ὁ or ἡ παις child), τὸ γυναῖκον little woman (ἡ γυνή woman). Also the words τέκνον, τέκτον child (strictly ‘thing born’), ἄνδρατον captives.
198. Common Gender. — Many nouns denoting persons are either masculine or feminine. Thus, ὃς παῖς boy, ὡς παῖς girl, ὅς βοῦς god, ὅς βοῦς (ὁ ἱερὸς poet.) goddess. So with names of animals: ὁ βοῦς ox, ὁ βοῦς cow, ὁ ἑπτάς horse, ὁ ἕπτας mare.

a. Some names of animals have only one grammatical gender without regard to sex, as ὁ λαγός he-hare or she-hare, ὁ ἀλύων 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, 253) and by observation. The following general rules should be noted.

a. Masculine are the names of winds, months, and most rivers. Thus, ὁ Βορέας the North Wind, ὁ Ἐκατομβαύνος Hecatombaeon, ὁ Κηρεύς Cephissus.

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

b. Feminine are the names of almost all countries, islands, cities, trees, and plants. Thus, Ἡ Αἰγύπτιον Egypt, Ἡ Δήλος Delos, Ἡ Κόρινθος Corinth, Ἡ πίτους pine, Ἡ μύκης vine. The gender here follows that of ἡ γῆ or ἡ χώρα land, country, ἡ νήσος island, ἡ πόλις city, ἡ δέρα, 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 ἀρετή virtue, ἡ εὐσέβεια good-will, ἡ ταχύτης swiftness, ἡ ἀλήθεις hope.

d. Neuter are diminutives (197 b), words and expressions quoted, letters of the alphabet, infinitives, and indeclinable nouns. Thus, τὸ ἱερὸς the word ‘you,’ τὸ γνῶθι σεαυτόν the saying ‘learn to know thyself,’ τὸ ἄλφα alpha, τὸ παιδεύειν to educate, τὸ χρεών necessity.

N. — But some names of women end in -ων (197 b): Ἡ Γλυκρίων Glycerium.

200. Remarks. — a. Most of the exceptions to 199 a-b are due to the endings; e.g. ἡ Ἀθῆναι Athens, ἡ Στρῆς Styx (rivers of the Lower World), τὸ Ἀγρίαν Aegae, ὁ Καλυβάς Calydon, τὸ Ἑλευθέρου Pium, οἱ Δελφοὶ Delphi, ὁ λωτός lotus.

b. Change in gender is often associated with change in form: ὁ λύκος he-wolf, ὣς λύκανθα she-wolf, ὡς τούρπης poet, ὡς τοῦρπα poetess, ὡς μικρός and ὡς μικρῆς life, ὡς τρώγαντες, ὡς τρώντες food.

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 ὁ 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 ablativie. The Greek dative is used to express by, as in βία, Lat. vi; with, as in λιθος with stones; and in, on, as in γῆ on the earth. From may be expressed by the genitive: πόρρω Σπάρτης far from Sparta. When the genitive and dative do duty for the ablativie, 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 Α-declension, with stems in Α Vowel Declension.
2. Second or Ο-declension, with stems in Ο.
3. Third or Consonant declension, with stems in a consonant or in ι 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 is in the nominative, provided the ultima permits (163); otherwise the following syllable receives the accent.
1 decl. θάλασσα, θαλάσσης, θαλάσση, θαλασσαν, θαλασσαν (169), θαλάσσαις, θαλάσσας.
2 decl. ἄνθρωπος, ἄνθρωποι, ἄνθρωπῳ, ἄνθρωποι (169), ἄνθρωπον, ἄνθρωποις, ἄνθρωποις.
3 decl. λέων, λεοντος, λέοντι, λέοντα, λέοντες, λέοντων.
Adj.: άξιος (287), ἄξια, ἄξιον, ἄξιον, ἄξιας, ἄξιος, ἄξια, ἄξιων, ἄξιοι.
χαρίες (299), χαρίετος, χαρίετι, χαρίετα, χαρίετον.

206. The character of the accent depends on the general laws (167, 168, 175). Thus, ἤκη, νίκαι (169); δῶρον, δῶροι, δῶρα; σῶμα, σῶματος, σωμάτων, σώματα.

207. Oxytones of the first and second declensions are perisomena in the genitive and dative of all numbers: σκά, σκαῖς, σκαί, σκαῖν, σκαῖς; ὀδος, ὀδοῖ, ὀδοῖν, ὀδοῖς; φανερός, φανεροῦ, φανερῷ, φανερόι.

208. The genitive plural of all substantives of the first declension has the circumflex on the ο of -ων. Thus, ἤκη νίκων; θαλασσα θαλασσῶν; πολίτης πολίτων; νεάνιδας νεάνίδων.

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. δικαίων (in all genders); νυμφευς, gen. pl. νυμφευων (in all genders).
210. CASE ENDINGS OF NOUNS

<table>
<thead>
<tr>
<th>VOWEL DECLENSION</th>
<th>CONSONANT DECLENSION</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR</strong></td>
<td></td>
</tr>
<tr>
<td>Masc. and Fem.</td>
<td>Neuter</td>
</tr>
<tr>
<td>Nom.</td>
<td>-s or none</td>
</tr>
<tr>
<td>Gen.</td>
<td>-s or -io</td>
</tr>
<tr>
<td>Dat.</td>
<td>-t</td>
</tr>
<tr>
<td>Acc.</td>
<td>-v</td>
</tr>
<tr>
<td>Voc.</td>
<td>none</td>
</tr>
<tr>
<td><strong>DUAL</strong></td>
<td></td>
</tr>
<tr>
<td>N. A. V.</td>
<td>none</td>
</tr>
<tr>
<td>G. D.</td>
<td>-uv</td>
</tr>
<tr>
<td><strong>PLURAL</strong></td>
<td></td>
</tr>
<tr>
<td>N. V.</td>
<td>-t</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ωv</td>
</tr>
<tr>
<td>Dat.</td>
<td>-νς (-ωθι)</td>
</tr>
<tr>
<td>Acc.</td>
<td>-ς (-άς)</td>
</tr>
</tbody>
</table>

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

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

SUBSTANTIVES

FIRST DECLENSION (STEMS IN ȃ)

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

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. ȃ or ἅ</td>
<td>ἅs</td>
<td>ἅs</td>
<td>N. A. V. ȃ</td>
</tr>
<tr>
<td>Gen. ἅs or η-ς</td>
<td>ἅ-ιο (Hom. ἅ-ο)</td>
<td>ἅς (for ἅ-ως, ἅ-ως)</td>
<td>G. D. ἅ-ιν</td>
</tr>
<tr>
<td>Dat. ἅ-ι or η-ι</td>
<td>ἅ-ι</td>
<td>η-ι</td>
<td>a-ιs or a-ωθι(υ)</td>
</tr>
<tr>
<td>Acc. ἅ-ν or ἅ-ν</td>
<td>ἅ-ν</td>
<td>η-ν</td>
<td>a-νς (for a-νς)</td>
</tr>
<tr>
<td>Voc. ἅ or ἅ</td>
<td>ἅ</td>
<td>ἅ or η</td>
<td>a-ι</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 perisponomen since -ῶν is contracted from -ε-ων derived from original (and Hom.) -ἀ-ων (51). Final -αι is treated as short (189).

a. The form of the gen. pl. is taken from the pronominal adjective, i.e. (Hom.) θεάων goddesses follows the analogy of (Hom.) τάξαν (332 D.) for τα-(ς)ων, cf. Lat. tēstā-rum deā-rum.

214. The dialects show various forms.

215. Dative Plural. — The ending -אפ(ν) occurs in Attic poetry (δικαίος from δίκη right, ἰσοποταῖος from ἰσοπότης lord).

a. Attic inscriptions to 420 B.C. have -ψι (written -ησι), -ψι, and (after ε, ι, ρ) -ψι (written -αισι) and -αισι. Thus, δραχμήσι και δραχμήσι drachmas, ταμίασι and ταμίασι steewards. -ησι and -αισι are properly endings of the locative case (341).

214 D. 1. For η, Doric and Aeolic have original अ; thus, नका, नकास, नकर, नकाः; πολιτάς, κριδάς, Αρτेίδās.

2. Ionic has η for अ of Attic even after ε, ι, and ρ; thus, γενή, ιωίκην, ἀγορη, μόλης, μολῆ (nom. μολῆ), νευής. Thus, ἀγορή, -ης, -ης, -ης, νευής, -ω, -η, -ην. But Hom. has ἑς goddess, Ἑρμῆς Hermes.

3. The dialects admit -αι in the nom. sing. often than does Attic. Thus, Ionic πρώμη stern, κνήσα savour (Att. πρόμα, κνίς), Dor. τόλμα daring. Ionic has η for अ in the abstracts in -εχ, -εχ (ἀλήθεια truth, ἐχθρία good-will). Hom. has νόμφα oh maiden from νόμφη.


5. Gen. sing. masc. — (a) -ἀο, the original form from अ(-)ο, is used by Hom. (Ἀτρείδαο). It contracts in Aeolic and Doric to -ἀ (Ἀτρεῖδα).

(b) -ω, from νο (= अ) by 34, is also used by Hom., who makes it a single syllable by synizesis (60), as in Ἀτρείδεσω. Hdt. has -ω, as πολίτεω (163 a).

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

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

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

8. Gen. plur. — (a) -ἀον, the original form, occurs in Hom. (μονοθάνα, ἀγοραδῶν). In Aeolic and Doric -ἀω contracts to (b) -άν (ἀγοράν). The Doric -άν is found also in the choral songs of the drama (πετράλα rocks).

(c) -έων, the Ionic form, appears in Homer, who usually makes it a single syllable by synizesis (60) as in βούλευν, from βουλή πλάνη. -έων is from -ήν, Ionic for -άων. (d) -άν in Hom. generally after vowels (κλησία, from κλαίσια huat).

9. Dat. plur: -ησι(ν), -ης, generally before vowels, and (rarely) -αις in Hom. Ionic has -ησι, Aeolic -αιν(ν), -αις, Doric -αις.

10. Accus. plur.: -αις, -αις, -αις in various Doric dialects, -αις in Aeolic.
216. I. FEMININES

SINGULAR

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Genitive</th>
<th>Dative</th>
<th>Accusative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἡ χώρα</td>
<td>ἡ νίκη</td>
<td>ἡ φύγη</td>
<td>ἡ μοῖρα</td>
<td>ἡ γλώττα</td>
</tr>
<tr>
<td></td>
<td>(χώρα-)</td>
<td>(νίκα-)</td>
<td>(φυγα-)</td>
<td>(μοιρά-)</td>
<td>(γλώττα-)</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἡ χώρας</td>
<td>ἡ νίκης</td>
<td>ἡ φύγης</td>
<td>ἡ μοῖρας</td>
<td>ἡ γλώττης</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἡ χώρα</td>
<td>ἡ νίκη</td>
<td>ἡ φύγη</td>
<td>ἡ μοῖρα</td>
<td>ἡ γλώττη</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἡ χώραν</td>
<td>ἡ νίκην</td>
<td>ἡ φύγην</td>
<td>ἡ μοῖραν</td>
<td>ἡ γλώτταν</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἡ χώρα</td>
<td>ἡ νίκη</td>
<td>ἡ φύγη</td>
<td>ἡ μοῖρα</td>
<td>ἡ γλώττα</td>
</tr>
</tbody>
</table>

DUAL

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Genitive</th>
<th>Dative</th>
<th>Accusative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>ἡ χώρα</td>
<td>ἡ νίκα</td>
<td>ἡ φύγα</td>
<td>ἡ μοῖρα</td>
<td>ἡ γλώττα</td>
</tr>
<tr>
<td>G. D.</td>
<td>ἡ χώραν</td>
<td>ἡ νίκαν</td>
<td>ἡ φύγαν</td>
<td>ἡ μοῖραν</td>
<td>ἡ γλώτταν</td>
</tr>
</tbody>
</table>

PLURAL

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Genitive</th>
<th>Dative</th>
<th>Accusative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>ἡ χώρα</td>
<td>ἡ νίκα</td>
<td>ἡ φύγα</td>
<td>ἡ μοῖρα</td>
<td>ἡ γλώττα</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἡ χώρας</td>
<td>ἡ νίκας</td>
<td>ἡ φύγας</td>
<td>ἡ μοῖρας</td>
<td>ἡ γλώττας</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἡ χώρας</td>
<td>ἡ νίκας</td>
<td>ἡ φύγας</td>
<td>ἡ μοῖρας</td>
<td>ἡ γλώττας</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἡ χώρας</td>
<td>ἡ νίκας</td>
<td>ἡ φύγας</td>
<td>ἡ μοῖρας</td>
<td>ἡ γλώττας</td>
</tr>
</tbody>
</table>

েρα season, ῴερα day, σκαδ shadow, μάχη battle, τέχνη art, γνώμη judgment, τίμη honor, ἀρετή virtue, μοῖρα μuse, πρώτα prow, ἀμάξα wagon, δόξα opinion.

217. Rules.—a. If the nominative singular ends in αlpha preceded by a vowel (σκαδ shadow) or ρ (μοῖρα), αlpha is kept throughout the singular.
   b. If the nominative singular ends in αlpha preceded by a consonant not ρ, αlpha is changed to η in the genitive and dative singular.
   c. If the nominative singular ends in η, η is kept in all the cases of the singular.
   d. When the genitive singular has -ης, final α of the nominative singular is always short; when the genitive singular has -άς, the final α is generally long.

Feminines fall into two classes:

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

After α, υ, or ρ, α appears in all the cases of the singular, as in γενέα race, οἰκία house, χώρα land. Otherwise, η throughout the singular, as νίκη victory.
   1. After ρ, we find both α and η, as στόα porch, βοή shout, ἀκοή hearing, ἰοή current, ἄπα pomegranate. After ρ we have η in κόρη girl, δέρη neck (31).

219. (II) Feminines with η 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 (τ, ψ, ιη, or ιαι) κ, λα, or αιν before the final α show α in nom., accus., and voc. sing., and η in gen. and dat. sing. Thus,
222. **II. MASCULINES**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁ νεῖνιας (νεῖνα-) young man</td>
<td>ὁ πολίτης (πολίτα-) citizen</td>
</tr>
<tr>
<td>ὁ κρύτης (κρύτα-) judge</td>
<td>'Ἀτρείδης ('Ἀτρείδα-) son of Atreus</td>
</tr>
<tr>
<td>Nom.</td>
<td>Gen.</td>
</tr>
<tr>
<td>νεῖνιας-</td>
<td>νεῖνίου</td>
</tr>
<tr>
<td>πολίτης-</td>
<td>πολίτου</td>
</tr>
<tr>
<td>κρύτης-</td>
<td>κρυτοῦ</td>
</tr>
<tr>
<td>Dat.</td>
<td>Voc.</td>
</tr>
<tr>
<td>νεῖνια</td>
<td>νεῖνιαν</td>
</tr>
<tr>
<td>πολίτη</td>
<td>πολίταιν</td>
</tr>
<tr>
<td>κρύτα</td>
<td>κρυταιν</td>
</tr>
<tr>
<td>Acc.</td>
<td>Plural</td>
</tr>
<tr>
<td>νεῖνια-ν</td>
<td>N. V.</td>
</tr>
<tr>
<td>πολίτη-ν</td>
<td>νεῖνιαι</td>
</tr>
<tr>
<td>κρυτη-ν</td>
<td>πολίταιν</td>
</tr>
<tr>
<td>Voc.</td>
<td>N. V.</td>
</tr>
<tr>
<td>νεῖνια</td>
<td>νεῖνιαιν</td>
</tr>
<tr>
<td>πολίτα</td>
<td>πολίταινιν</td>
</tr>
<tr>
<td>κρυτά</td>
<td>κρυταινιν</td>
</tr>
<tr>
<td>Dual</td>
<td>Plural</td>
</tr>
<tr>
<td>'Ἀτρείδης</td>
<td>'Ἀτρείδαι</td>
</tr>
</tbody>
</table>

223. Accent. — The vocative of δισπότης lord is δισπότα.  

ημῶνα mûne, μοῦσης, μόση, ἀμαξα wagon, τράπεζα table, γλῶττα tongue, ἱξα root, ἀμμωσ contest, λέων lioness. Others are τόλμα daring, διαμα mode of life, ἄκανθα thorn, μῦι fly.

2. Substantives in ἀ in nom., accus., and voc. sing., and ἂ in gen. and dat. sing.
   a. Substantives in -eiα and -ηρα denoting females, as βασίλεια queen (but βασιλεία kingdom), ψάλτρα female harper; so the fem. of adj. in -υς, as γυναικ, γυνακεια sweet.
   b. Abstracts in -η and -αι from adjectives in -ης and -ος, as ἀληθεια truth (from ἀληθεις true), εὐνοια good will (from εὐνοου, εὐνοοι kind, 290).
   c. Most substantives in -αι after a diphthong or ο, as μοῖρα fate, ψέφωρa bridge.

220. Exceptions to 219, 1: κόρην temple (later κόρη), ἔρην dew; to 2 b: in Attic poetry, ἀληθεία, εὐνοια, ἄγωιa ignorance, which owe their to the influence of the genitive and dative ἀληθειας, ἀληθεια, etc.

221. Most, if not all, of the substantives in ἂ are formed by the addition of the suffix μα or ωα (20); thus, γλῶττα from γλωχ-α (ср. γλωχ-in-e points), γέφυρα from γεφυρ-α, δότεωρ giver from δοτερ-α (and σο φέρουσα hearing from φερουσ-α), μοῖρα from μορ-α, ψάλτρ-α.
224. ά and η. — In the final syllable of the singular ά appears after ε, η, and ρ; otherwise we find η. Cp. 218.

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

225. Genitive singular. — The form in -ου is borrowed from the genitive singular of the second declension. A few words in -άς, generally names of persons not Greeks, have -ά, the Doric genitive (214 D. 5): 'Αννίβας Hannibal, gen. 'Αννίβα.

226. Vocative singular. — Masculines in -άς have the vocative in -ά (νεάνιά); those in -της have -ά (πολίτα), all others in -ης have -η (Δαρείδη, Κρόνιδη son of Kronos) except names of nations and compounds: Πέρσας Perstan, Σκύθα Scythian, γεω-μέτρα (nom. γεω-μέτρης measurer of land), παιδο-τρίβα gymnastic master.

CONTRACTS (FEMININES AND MASCULINES)

227. Contracts in ά or η from εά or αά have the circumflex in all the cases: nominative feminine -ά, -ή, masculine -άς, -ής.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>η μνά mīna</th>
<th>η σφή fig tree</th>
<th>ο Boppάs Boreas</th>
<th>ο 'Ερμῆς Hermes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>μνά-</td>
<td>σφή-</td>
<td>Βορπά-117</td>
<td>'Ερμή-</td>
</tr>
<tr>
<td>Gen.</td>
<td>μνάς</td>
<td>σφής</td>
<td>Βορρός</td>
<td>'Ερμού</td>
</tr>
<tr>
<td>Dat.</td>
<td>μνά</td>
<td>σφή</td>
<td>Βορρά</td>
<td>'Ερμή</td>
</tr>
<tr>
<td>Acc.</td>
<td>μνά-ν</td>
<td>σφή-ν</td>
<td>Βορρά-ν</td>
<td>'Ερμή-ν</td>
</tr>
<tr>
<td>Voc.</td>
<td>μνά</td>
<td>σφή</td>
<td>Βορρά</td>
<td>'Ερμή</td>
</tr>
</tbody>
</table>

DUAL

| N. A. V.      | μνά           | σφκά           | 'Ερμά          |
| G. D.         | μνάν          | σφκαίν         | 'Ερμαίν        |

PLURAL

| N. V.         | μνάι          | σφκάι          | 'Ερμαί         |
| Gen.          | μνάν          | σφκάν          | 'Ερμών         |
| Dat.          | μνάίς         | σφκαίς         | 'Ερμαίσ         |
| Acc.          | μνάς          | σφκάς          | 'Ερμάς         |

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

Other examples: ή 'Αθηνά Athena (from 'Αθηνα(ι)ά-), γη earth (γεά- or γαά-) with no plural in Attic, ή γαλή weasel (γαλεά-), ή αδελφίδη niece (αδελφίδεά-), ο 'Απελλῆς Apollo (''Απελλή-).

227 D. Hdt. has μνέαι, μνεών, μνέας, γη and γεών, 'Ερμης, Βορράς. Hom. has Ἀθηναίη, γη (and γαία), σφκή, 'Ερμελάς 214 D. 2, Βορράς.
SECOND DECLENSION (STEMS IN O)

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

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

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masc. and Fem.</td>
<td>Neuter</td>
<td>Masc., Fem., and Neuter</td>
</tr>
<tr>
<td>Nom.</td>
<td>o-ς</td>
<td>o-ν</td>
<td>N. A. V.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ωv (for o-ς)</td>
<td>G. D.</td>
<td>o-ν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ω (for o-ν)</td>
<td></td>
<td>Dat.</td>
</tr>
<tr>
<td>Acc.</td>
<td>o-ν</td>
<td></td>
<td>Acc.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ε</td>
<td>o-ν</td>
<td>Voc.</td>
</tr>
</tbody>
</table>

a. Final -ων is treated as short (169).
b. The dat. sing. in -ω represents the union of the stem vowel -ε and ω, the original case ending in the I. E. languages. Forms in -ω, as ǒκων at home, may be locatives (-ε + ι, the locative ending). — The stem vowel ω varies with ε, which appears in the vocative sing., and in πανδήμελ (locative) in full force. — N. A. V. dual -ον is for I. E. óu. — The genitive pl. -ων is due to the union of -ε + ος, which contracted to -ον in the earliest period of the language. — The neuter plural is probably the relic of a feminine collective ending in -α, which was shortened to -α.

230. The dialects show various forms.

231. SINGULAR

<table>
<thead>
<tr>
<th>ò ἵππος</th>
<th>ó ἀνθρωπος</th>
<th>ἡ ὄδος</th>
<th>τὸ δώρον</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἵππος</td>
<td>ἀνθρωπος</td>
<td>ὄδος</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἵππος</td>
<td>ἀνθρωπος</td>
<td>ὄδος</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἵππος</td>
<td>ἀνθρωπος</td>
<td>ὄδος</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἵππος</td>
<td>ἀνθρωπος</td>
<td>ὄδος</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἵππος</td>
<td>ἀνθρωπος</td>
<td>ὄδος</td>
</tr>
</tbody>
</table>

230 D. 1. Gen. sing. — οκω, the original form, appears in Hom. τολέμων. By loss of ι (43) comes -ον, which is sometimes read in Hom. (Ἀδόλων for Ἀδόλων κ 36). By contraction of οο comes -ου found in Hom., Ionic, Milder Doric.

οο yields ω in Aeolic and Severer Doric (ιππω).
4. Acc. pl. — ὄνς is from -ον(ν) (found in Cretan), that is, the accus. sing. + ν. From -ους comes -ος Severer Doric, -ους Aeolic, -ος Cretan and in Dor. poetry. -ους is Hom., Ionic, and Milder Doric.
SECOND DECLENSION (O-STEMS)

DUAL
<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>ἵππος horse (ἱππο-)</th>
<th>ἰἀνθρώπος man (ἀνθρωπο-)</th>
<th>ἡ ὁδός way (ὁδο-)</th>
<th>τὸ δῶρον gift (δῶρο-)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵπποι</td>
<td>ἰἀνθρώποι</td>
<td>ὁδοὶ</td>
<td>δῶρα</td>
<td>δῶροι</td>
</tr>
</tbody>
</table>

PLURAL

Masculine: λόγος word, δῆμος people, δοῦλος slave, κύδωνος danger, πόλεμος war; ἀγρός field, ποταμός river, ἀριθμός number. Feminine: νῆσος island, ἄρεως mainland; ὁ(ἡ) τρόφος nurse. Neuter: ἔργον work, πτερόν wing, δεῖπνον dinner.

232. Feminines.—a. See 197 for νῆσος daughter-in-law; see 109 for νῆσος island (cp. 200 c), Δῆλος (the island of) Delos, Κόρινθος Corinth, φηῖς (acorn-bearing) oak, ἀμφελαῖς vine.

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

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

d. Various other words: βάσανος touch-stone, βιβλίος book, γέρανος crane, γνάθος jaw, γόψις chalk, δέλτος writing-tablet, δωάς beans, δρόσος dew, κάμηλος ὀψ, κάρδος kneading-trough, κιβωτός chest, κύψεως dung, ληφός wine-press, λίθος stone (200 c), νόσος disease, πλευρός brick, πάθος rod, σοφός coffee, σποδός ashes, τάφρος trench, χιλιός coffee, φάμος sand, ψήφος pebble.

233. Vocative.—The nominative θέος is used instead of the vocative. ἀδελφός brother retracts the accent (ἅδελφε).

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

a. In Old Attic inscriptions -οῖς displaces -οιν(ν) about 444 B.C.

CONTRACTED SUBSTANTIves

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

235 D. Homeric and Ionic generally have the open forms. οἰνοχός wine-pourer does not contract in Attic since it stands for οἰνοχός.
### SECOND DECLENSION (o-stems)

**Singular**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ō νοῦς</td>
<td>νοῦς</td>
<td>νοῦ</td>
<td>νοῦ</td>
<td>νοῦ</td>
<td>νοῦ</td>
</tr>
<tr>
<td>ō περίπλους</td>
<td>περίπλους</td>
<td>περίπλου</td>
<td>περίπλου</td>
<td>περίπλου</td>
<td>περίπλου</td>
</tr>
<tr>
<td>τὸ ὀστοῦν</td>
<td>ὀστοῦν</td>
<td>ὀστοῦ</td>
<td>ὀστοῦ</td>
<td>ὀστοῦ</td>
<td>ὀστοῦ</td>
</tr>
</tbody>
</table>

**Dual**

<table>
<thead>
<tr>
<th>Case</th>
<th>N. A. V.</th>
<th>G. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>νό</td>
<td>νό</td>
<td>νό</td>
</tr>
<tr>
<td>περίπλω</td>
<td>περίπλω</td>
<td>περίπλω</td>
</tr>
<tr>
<td>ὀστό</td>
<td>ὀστό</td>
<td>ὀστό</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>Case</th>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>νοῖ</td>
<td>νοῖ</td>
<td>νοῖ</td>
<td>νοῖ</td>
<td>νοῖ</td>
</tr>
<tr>
<td>περίπλοι</td>
<td>περίπλοι</td>
<td>περίπλοι</td>
<td>περίπλοι</td>
<td>περίπλοι</td>
</tr>
<tr>
<td>ὀστά</td>
<td>ὀστά</td>
<td>ὀστά</td>
<td>ὀστά</td>
<td>ὀστά</td>
</tr>
</tbody>
</table>

ο πλοῦς (πλοῦς) voyage, ὁ ρόος (ῥόος) stream, τὸ κανόν (κάνον) basket.

#### 236. Accent.

a. The nominative dual is irregularly oxytone: νό, ὀστό, not νῶ, ὀστῶ according to 171, N. 2.

b. κανόν (κάνον) basket receives its accent (not κάνον) from that of the genitive and dative κανοῦ, κανῷ. Cp. 290 c.

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

#### ATTIC DECLENSION

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

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

#### 238. ὁ νεώς temple

**Singular**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>νεώς</td>
<td>νεώ</td>
<td>νεῶ</td>
<td>νεῶ</td>
</tr>
</tbody>
</table>

**Dual**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>νεῶ</td>
<td>νεῶ</td>
<td>νεῶ</td>
<td>νεῶ</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>νεῶ</td>
<td>νεῶ</td>
<td>νεῶ</td>
<td>νεῶ</td>
</tr>
</tbody>
</table>

238 D. Hom. has νῆς temple, λᾶς people, κάλος cable, λαγός hare, γάλος sister-in-law, Ἀθηνᾶs, Κόρης; Hdt. has λεώς, λαγός, Κόραs. Hom. and Hdt. have
a. So ὁ λευς people, ὁ Μενέλαος, Μενέλαος, ὁ λαγώς hare. Observe that ω is found in every form, and that it takes the subscript in the dative of all numbers where an ordinary ω stem has ω.

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

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

d. In the accusative singular some words end in -ω or -ον, as λαγῷ or λαγῶν hare. So ὁ Ἀθώς, ἡ Κεώς, ἡ Τέως, ἡ Κώς, ὁ Μίνως. ἡ ἐως dawn always has ἐω.

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

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 λαγώς, λαγῶν, others λαγῶς, λαγῶν, etc.

THIRD DECLENSION

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

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

FORMATION OF CASES: NOMINATIVE SINGULAR

241. Masculine and feminine stems not ending in ν, ρ, σ and ου, add ις.

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

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

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

(The same changes occur in the dative plural.)

γάρ νύντι μέντοι, ἀραφ ᾿Αραμ ᾿Αραθος; κακός θανατος κακοκτητος, ἐλπίς ἠτρος ἐλπιδος, δριδη δριδιδος; φυλαξ γουαρν φυλακος, μάστιξ σκουργε μάστιγας, σάφεις τρυπετ σάλπιγγος, δυνατη δρυχος, νιξ νηπτος; ἀλς σαλς ἀλος, ἱχθος ἱςκθος ἑλφαντος; ἐλφαντ ελφαντος.

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

δαίμων δινιτυς δαίμονος, χειμων ιντιτερ χειμώνος, λαμφή λαμφος λαμφόνος, Ἑλλήν Ελληνος; ρήτωρ ραταρν ρήτορος, ἀθρ αθρός, ϕόρ ϕοής, ϕφροδίς;

ἥως, gen. ῥήως, δαυνί, whence Att. ἐως by 39. Hom. has πετεώς, the original form of the genitive, from πετεώς. νεώς is from νεώο out of νηόο.,
THIRD DECLENSION

243. Masculine stems in obt 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 cons-
sonants not standing at the end of a word (133) are dropped: ἀρμα-
chariot ἀρματ-ος, πράγμα thing πράγματ-ος, γάλα milk γάλακτ-ος (133 b).

245. Summary.—s is added to stems ending in a labial, dental, palatal,
and in or ; to some stems in v (as εἰς one ἐν-ος, μέλας black μέλαν-ος);
to stems in eu, au, ov; and to masc. and fem. stems in i and u. s is not added to
most stems ending in u, nor to those in ou, ρ, ες, ας, υς, ν (neut.), ω(τ), ο(υ).

ACCUSATIVE SINGULAR

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

γῦν-α, δνυ-α, ἐλεφαντ-α, λυκε-α, βητορ-α, λέων-α; τολι-ν, ἱππο-ν, βοῦ-ν from
πολεις city, ἵθε-ν fish, βου-ω oξ, cow. Stems in eu take a (275).

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

χάρις grace (stem χαρτ-) χάριν, ἐρασί strife (ἐριδ-) ἐριν, ὄροι bird (ὄρωθ-) ὄριν.
So ἐκβλανς hopefu (ἐκβλωπα-) ἐκβλαμν (262). Oxytones end in a: ἐλπίδ-α, σφαγιδα
(σφαγις seal).

κλείς key (κλειδ-) Old Att. κλής, has κλεῖν (late κλεῖδα), acc. pl. κλεῖς (late
κλεῖδα).

VOCATIVE SINGULAR

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

παλι (πολεις city), βου (βοῦς oξ, oωλ), Σωκράτες (Σωκράτης).
Stems in ο and οτ cannot retain final ο and τ (133), hence "Ἀρτέμις" from "Ἀρτέμις (Ἀρτέμιδ), παί
from παίς boy, girl (παιδ-), νεάν from νεανίς maiden (ναυνιδ-); γερων from γερων
old man (γερωντ-), γίγαν from γίγας giant (γιγαντ-).

249. The vocative is the same as the nominative:

a. In stems ending in a stop (16) consonant (except those in ιτ, ιθ, ιθ; οτ in
nouns): ὁ φῶλαξ watchman. (Ἀτας Αἰας (Ἀλατ-) is nom. and voc.)

243 D. Hdt. has δῶν tooth δῶντ-ος. Attic δῶν has the inflection of a partic-
tiple in -ος (307).

247 D. The acc. in a (χάριτα, ἐριδα, ὄριθα) occurs in Hom., Hdt., and in Attic
poetry. So κόρων and κόρων (κόρων helmet) in Hom.

249 D. Hom. has ἄνω oθ king as well as ἄναξ (ἀνακτ-); Alar from Alar-.
Πουλδάμα, Λαδάμα (from stems in οντ) are later forms due to analogy.
b. In oxytone stems ending in a liquid and not taking s to form their nominative (242): ὀ τούμην shepherd (τοῦμεν); but αὐτῷ man, πατῷ father have ἀντερ, πάτερ (262). Barytones use the stem as the vocative: δαίμων, βήγωρ from δαίμων divinity, βήγωρ orator.

c. In all participles.

**DATIVE DUAL AND PLURAL**

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

Ἀραψ (Ἀραβ-) Ἀραψι, μάστιξ (μαστίγ-) μάστιξι, φόλαξ (φυλακ-) φόλαξι, σῶμα (σώματ-) σώμασι (98), ἐλφες (ἐλφατ-) ἐλφεσι (98), δρίψι (δρύθ-) δρύσι (98), ἐλεφάς (ἐλεφατ-) ἐλεφάσι, θηρ. (θηρ-) θηρσί.

a. Stems in ἱ drop ἱ and lengthen the preceding vowel (100): λέων (λεοντ-) λέωσι, γίγας (γίγαντ-) γίγασι.

b. Stems in ν drop ν without lengthening the preceding vowel (if short): δαίμων (δαμων-) δαίμωσι, ποιμήν (ποιμεν-) ποιμέσι, φρήν μιν (φρεν-) φρεσί.

N. — Strictly ν is not dropped, but since the stem of the dat. pl. is weak in form (253 a) the ν stood originally between two consonants and should become a (35 b). Thus, φρεσί in Pindar is for φρεσι. Attic φρεσι borrows its e from φρένες, φρενών, etc. So ποιμέσι, for ποιμασί from ποιμωσί, because of ποιμήνοι, etc.

c. ρσ is not changed to ρρ (79 a).

**ACCUSATIVE PLURAL**

251. a. The ending -ας is produced by adding ν to the stem (ν becoming a between two consonants by 35 b). Thus φυλακας is from φυλακ-ν. This -ας may be added even to i and ν stems: Hom. πόλι-ας, ἱχθου-ας, Hdt. πῆχε-ας. Hom. πόλις is from πόλι-ν (Cretan).

b. The nominative pl. masc. or fem. is sometimes used instead of the accusative pl.: τριήρεις 264, πόλεις and πῆχεις 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 -αυ take the circumflex accent. Thus, φλώς νειν, φλεβζ-ος, φλεβζ-ων; θήρ wild beast, θηρ-ος, θηρ-ον, θηρ-ων; θρίζε χίλιος, τριχ-ος, τριχ-ων.

a. Exceptions. The ending of the gen. dual and pl. is not accented in the case of ὁ, ἡ παίς boy, girl, ὁ δώρως slave, ὁ θός Jason, ὁ Τρώς Trojan, ἡ δάς torch,
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 πατήσων, in comparison with Hom. πατρών, Lat. patrum, gets its e from πατέρες.

a. Variation of stem is seen in ὠν, ὁν (250); ἐρ, ἐρ, πα (202); ἑρ, ἑρ- (264); in stems in u, ς (270); ς, ἐν (270); ἐν, ἐν (275); auf, ω (279), etc. Words in ω, ς show a middle form ων, ςν, and a weak form in ς (250 N.).

b. Several words ending in ρ show a parallel stem in τ; thus, ὅωρ water ὅαιτ-ος, ἡταιρ liveer ἡπατ-ος, φωβάρ takest φοβάτ-ος (but poet. δάμαρ wife δάμαρτ-ος). The reason for this change is uncertain, but ἐτ is derived from ντ after a consonant (35 b): ὅιταρος, ἡπατος, cp. Lat. jecinoris, nom. jecur. ἡταιρ is probably derived from ἡπατρ (133).

c. -ατος was transferred from such genitives as ὄδηματος, ἡπατος to other neuter words: γόνατος from γόνω knee, instead of γογ-ος, whence Hom. γογνός. φῶς light, for φῶς (stem φα-ς), has taken on the τ infelection (φωτ-ός, etc.).

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

254. Variation of Quantity. — a. In poetry the quantity of ι in words in -ες may differ from that of prose; as in tragedy ὄρη χώρα, κόσμες dust, φῶς serpent (in prose ὄρις, κόσμις, φῶς); so in Pind. ἵδιος (prose ἱδιος) flesh.

b. κήρυ κ herald, Φοινικ κ Phoenician, μάστιξ χικr have long υ and ι in the oblique cases except the dat. pl. (κήρυκος, Φοινικος, μάστιγα, etc.). ἀλωπής fox has e in the gen. ἀλωπεκός, etc., by analogy to such words as τουμήν, τομείνος (ἀλωπέκων occurs in Ionic). πῦρ fire has πύρος, πυρί (etc. (285, 25).

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

1. Masculine are stems ending in

   a. Ψ: ὁδῶς tooth (ὁδοντ-), ὁδάκων serpent (ὁδακοντ-).

   b. ητ, ωτ: πένθες day-labourer (πενήτ-), γέλω laughter (γελωτ-).

   Exceptions. Stems in -ητ (2, b): ἡ ἐσθής dress (ἐσθητ-), το φῶς light (φωτ-).

   c. ν: λεμών meadow (λεμων-).

   Exceptions. Fem.: stems in γον, δον (2, a), and φρήν mind (φρεν-), ἐσ strength (_migration_1), ἐσονose (ἐσον-), ἐκατ ray (ἐκατίν-), ἀλωχίς argon-point (ἀλωχίν-), ἀλωθίς birth-panch (ἀλώθιν), ἀλωθίον image (ἀλωθιόν), ἐσον shore (ἐσαγ-), ἔσωn earth (ἐσόν-), ἐσωn snow (ἐσωτ-), ἀλωηχον halegou (ἀλωηκον-), etc., δ, ἡ ἄρηn goose (χειν-).

   d. ρ: ἡρa wild beast (θηρι-), φόρ thief (φορ-).

   Exceptions. Fem.: χεῖρ hand (χερ-), κέρ rage (κηρ-), γαστήρ belly (γαστήρ-); neut.: stems in ἁρ (3, a), πυρ fire (πυρ-), and the indeclinable πελωp monster, τέκμωp (Hom.) token, etc.

   e. ηυ: γορνεόs parent, φονεόs murderer.
2. Feminine are stems ending in
   a. γυν, δών: σταγών drop (σταγων-), χελών swallows (χελων-).
   b. τῆς, δ, θ: κάκης harseness (κακητ-), ἑπισ strife (époδ-), ἐπίσ hope (époδ-).
   Exceptions. Masc.: πους foot (ποδ-), δ, ἡ ὄνη bird (ὀνιθ-).
   c. ι, υ with nom. in -is, -ις: πόλις city, ιρις strength.
   Exceptions. Masc.: δρι-ς serpent, ἐχι-ς viper, δρι-ς testicle; βρότις cluster
   of grapes, ἱχθι-ς fish, μῦ-ς mouse, νέκ-ς corpse, σταχύ-ς ear of corn,
   πελεκ-ς axe, πνῖ-ς fore-arm; and δ, ἡ σῦ-ς or ὦ-ς swine.
   d. ω: ἠχω echo, πνῶ-ς persuasion.

3. Neuter are stems ending in
   a. ατ, ἀρ: πράγμα thing (πραγμα-), νέκταρ nectar (νεκταρ-). But ὁ ψάρ starling.
   b. ας, ες (with nom. in -ος): κρέας flesh (κρεας-), γειας race (γειας-).
   c. ι, υ with nom. in -ι, -ις: εἶπας mustard, ἔστας 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)

<table>
<thead>
<tr>
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<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ὧ Διόψυ</td>
<td>ἦ φέλψ</td>
<td>ὡ φύλαξ</td>
<td>ὥ φάλαγξ</td>
<td>ὧ ἄλεξ</td>
<td>ὧ ἄρεξ</td>
<td>ὧ Διός</td>
</tr>
<tr>
<td>(Διοπ-)</td>
<td>(φελβ-)</td>
<td>(φιλαξ-)</td>
<td>(φαλαγγ-)</td>
<td>(αλεξ-)</td>
<td>(αρεξ-)</td>
<td>(ριξ-)</td>
</tr>
</tbody>
</table>

| DUAL | | | | | | |
| N. A.V. | ὧ Διοπ-ες | φέλβες | φύλακ-ες | φάλαγγ-ες | αγ-ες | τρίχ-ες |
| G. D. | ὧ Διοπ-οιν | φελβ-οιν | φυλακ-οιν | φαλαγγ-οιν | αιγ-οιν | τριχ-οιν |

| PLURAL | | | | | | |
| N. V. | ὧ Διοπ-ες | φελβ-ες | φυλακ-ες | φάλαγγ-ες | αγ-ες | τριχ-ες |
| Gen. | ὧ Διοπ-ων | φελβ-ων | φυλακ-ων | φαλαγγ-ων | αγ-ων | τριχ-ων |
| Dat. | ὧ Διοπ-ψυ(ν) | φελβς(ν) | φυλακς(ν) | φαλαγγς(ν) | ας(ν) | τριχς(ν) |
| Acc. | ὧ Διοπ-ας | φελβ-ας | φυλακ-ας | φάλαγγ-ας | αγ-ας | τριχ-ας |

Masculine: κλωψ thief (κλωψ-), γυφ vulture (γυφ-), "Δραψ Arax (Δραβ-),
θώραξ breastplate (θωραξ-), ὁνψ nail (ὁνψ-) . Feminine: κλαμα ladder (κλαμα-)
μαστιξ udder (μαστίγ-), 254 b, σάλπιγγες trumpet (σάλπιγγ-) , κατηλψ
upper story (κατηλψ-).
257. STEMS IN A DENTAL (τ, δ, θ)

A. MASCULINES AND FEMININES

SINGULAR

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>θητ-ε</th>
<th>ἐλπί-ε</th>
<th>χάρι-ε</th>
<th>ὀρνίθ-ε</th>
<th>γιγάντ-ε</th>
<th>γέρων-ε</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>θητ-ός</td>
<td>ἐλπί-ος</td>
<td>χάρι-ος</td>
<td>ὀρνίθ-ος</td>
<td>γιγάντ-ος</td>
<td>γέρων-ος</td>
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<td>θησ</td>
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<td>χάρις</td>
<td>ὀρνίθ</td>
<td>γιγάντ</td>
<td>γέρου</td>
</tr>
<tr>
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<td>ἐλπί-ι</td>
<td>χάρι-ι</td>
<td>ὀρνίθ-ι</td>
<td>γιγάντ-ι</td>
<td>γέρων-ι</td>
</tr>
<tr>
<td>Acc.</td>
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<td>ἐλπί-α</td>
<td>χάριν</td>
<td>ὀρνίθι</td>
<td>γιγάντ-α</td>
<td>γέρων-α</td>
</tr>
<tr>
<td>Voc.</td>
<td>θής</td>
<td>ἐλπί</td>
<td>χάρι</td>
<td>ὀρνίθ</td>
<td>γιγάν</td>
<td>γέρον</td>
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</tbody>
</table>

DUAL

<table>
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<tr>
<th>N. A. V.</th>
<th>θητ-ε</th>
<th>ἐλπί-ε</th>
<th>χάρι-ε</th>
<th>ὀρνίθ-ε</th>
<th>γιγάντ-ε</th>
<th>γέρων-ε</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. D.</td>
<td>θητ-οι</td>
<td>ἐλπί-οι</td>
<td>χάρι-οι</td>
<td>ὀρνίθ-οι</td>
<td>γιγάντ-οι</td>
<td>γέρων-οι</td>
</tr>
</tbody>
</table>

PLURAL

<table>
<thead>
<tr>
<th>N. V.</th>
<th>θητ-ες</th>
<th>ἐλπί-ες</th>
<th>χάρι-ες</th>
<th>ὀρνίθ-ες</th>
<th>γιγάντ-ες</th>
<th>γέρων-ες</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>θητ-όν</td>
<td>ἐλπί-όν</td>
<td>χάρι-όν</td>
<td>ὀρνίθ-όν</td>
<td>γιγάντ-όν</td>
<td>γέρων-όν</td>
</tr>
<tr>
<td>Dat.</td>
<td>θητ-ιν</td>
<td>ἐλπί-ιν</td>
<td>χάρι-ιν</td>
<td>ὀρνίθ-ιν</td>
<td>γιγάντ-ιν</td>
<td>γέρων-ιν</td>
</tr>
<tr>
<td>Acc.</td>
<td>θητ-ας</td>
<td>ἐλπί-ας</td>
<td>χάρι-ας</td>
<td>ὀρνίθ-ας</td>
<td>γιγάντ-ας</td>
<td>γέρων-ας</td>
</tr>
</tbody>
</table>

Masculine: γέλως laughter (γελώτ-), ἐλέφας elephant (ἐλεφαντ-), λέων lion (λεοντ-), ὀστός tooth (ὀστόν-), voc. ὀστός. Feminine: ἐσθής clothing (ἐσθήν-), ἔρως strife (ἐρῶ-), ἀστής shield (ἀστίδ-), πατρίς fatherland (πατρίδ-), κόρας helmet (κορυθ-).

a. In ποῦς foot, Doric πός (stem ποδ-) ou is irregular.

258. B. NEUTERS WITH STEMS IN τ AND IN ἄτ VARYING WITH aς

SINGULAR

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

N. A. V. σῶμα | ἡπαρ | τέρας | κέρας |
Gen. σωματ-ος | ἡπατ-ος | τέρατ-ος | κέρατ-ος (κέρα-ος) κέρας |
Dat. σωματ-ι | ἡπατ-ι | τέρατ-ι | κέρατ-ι (κέρα-ι) κέραι |

257 D. χρώς skin (χρωτ-) and some other words often show a stem with no τ. Thus, Hom. χρόος, χρόν (also Hdt.), χρόνια, and also, but rarely, χρωτός, χρώτα. Hom. has ἰδρω, γέλω, ἔρω for Att. ἰδρωτι (ἰδρώς sweat), γέλωτι (γέλως laughter), ἔρωτι (ἔρως love). Hom. has also acc. ἰδρω, γέλω (or γέλων), ἔρων (from ἔρως). Some stems in -ιά are generally i stems in Ionic, Doric, and Aeolic: θέτις, θέτιος (but Θέτιδος Θ 370), Ἰάρις, Ἰάριος.

258 D. The other dialects rarely show the τ forms. Hom. has τέρας, τέρατ- (τερατα), τέραν, τέρασσει, κέρας, κέρασ, κέρας, κέρας, κέρας, κέρας and κέρασσει.
B. Neuters with stems in τ and in ἂτ varying with ας—

Concluded

Dual

<table>
<thead>
<tr>
<th>σῶμα</th>
<th>body</th>
<th>ἰπατ</th>
<th>liver</th>
<th>τέρατ</th>
<th>portent</th>
<th>κέρατ</th>
<th>horn</th>
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</thead>
<tbody>
<tr>
<td>(σωματ-)</td>
<td>(ἰπατ-)</td>
<td>(τερατ-)</td>
<td>(κερατ-)</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>N. A. V. σωματ-ε</td>
<td>ἰπατ-ε</td>
<td>τέρατ-ε</td>
<td>κέρατ-ε</td>
<td></td>
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</tr>
<tr>
<td>G. D. σωματ-ον</td>
<td>ἰπατ-ον</td>
<td>τέρατ-ον</td>
<td>κέρατ-ον</td>
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</tbody>
</table>

Plural

<table>
<thead>
<tr>
<th>σωματ-α</th>
<th>ἰπατ-α</th>
<th>τέρατ-α</th>
<th>κέρατ-α</th>
</tr>
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<tbody>
<tr>
<td>N. V. σωματ-α</td>
<td>ἰπατ-α</td>
<td>τέρατ-α</td>
<td>κέρατ-α</td>
</tr>
<tr>
<td>Gen. σωματ-ων</td>
<td>ἰπατ-ων</td>
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<td>κέρατ-ων</td>
</tr>
<tr>
<td>Dat. σωμασι(ν)</td>
<td>ἰπασι(ν)</td>
<td>τέρασι(ν)</td>
<td>κέρασι(ν)</td>
</tr>
<tr>
<td>Acc. σωματ-α</td>
<td>ἰπατ-α</td>
<td>τέρατ-α</td>
<td>κέρατ-α</td>
</tr>
</tbody>
</table>

dυσμα name (ὄνομα-), στόμα mouth (στομα-), μέλι honey (μελι-), γάλα milk (γαλακτ-; 133 b), φῶς light (φωτ-), κήρ heart (for κηρ-, 133 b).

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

b. κέρατ, meaning wing of an army, is declined from the stem κερασ- (ἐπι κέρας in single file); in the meaning horn, from the stem κερα-.

c. For the inflection ἰπαρ, ἰπατ-ον, see 253 b. Of like inflection are ἀλειφαρ fat, φρέαρ cistern, δέλαιαr bath, and poetic ἰμαρ day, ἐιδαρ food, πείραρ end.

d. τέρατ, κέρατ form their nominative from a stem in s. So, too, τέρατ-ον, φῶς light (contracted from φάος) φωτ-ος (253 c).

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

Singular

<table>
<thead>
<tr>
<th>δ θήρ</th>
<th>δ ῥητωρ</th>
<th>ἡ βίς</th>
<th>ἡγεμόν</th>
<th>ἀγών</th>
<th>πομήν</th>
</tr>
</thead>
<tbody>
<tr>
<td>(θηρ-)</td>
<td>(ῥητωρ-)</td>
<td>(βίς-)</td>
<td>(ἡγεμόν-)</td>
<td>(ἀγών-)</td>
<td>(πομήν-)</td>
</tr>
</tbody>
</table>

Wild beast: Nom. θήρ, ῥητωρ, βίς, ἡγεμόν, ἀγών, πομήν.
Gen. θηρ-ός, ῥητορ-ος, βίν-ός, ἡγεμόν-ος, ἀγών-ος, πομέν-ος.
Dat. θηρ-ι, ῥητορ-ι, βίν-ι, ἡγεμόν-ι, ἀγών-ι, πομέν-ι.
Acc. θηρ-α, ῥητορ-α, βίν-α, ἡγεμόν-α, ἀγών-α, πομέν-α.
Voc. θηρ-ί, ῥητορ-ί, βίν-ί, ἡγεμόν-ί, ἀγών-ί, πομέν-ί.

Hdt. has ε for α before a vowel (cp. 294 D. 3) in τέρεος, τέρεα (also τέρατος, τέρατα), κέρεος, κέρει, κέρεα, κέρεων. Hom. has τέρας πέτρας for τέρας τέρατος. From φάος (φωος), whence φῶς, he has dat. φάει, pl. φαεα. φάος is used in tragedy.

259 D. Late Greek shows δελφίν, βίν, βίν shore (Hom. βίς). ἐλμες worm in Hippocrates has its ν from the oblique cases. Hom. has ἡρί, ἡρα from ἀνηρ air; from Κρονίων Hom. has Κρονίωνος and Κρονίωνοι. μάκαρ is Doric for μάκαρ happy. Pind. has φρασι (250 N.). Ionic μῆς, Doric μής are from μεν for μῆς (40, 37 D. 1, 2). Aeolic gen. μήνιος is from μήνος-ος.
STEMS IN A LIQUID (\(\lambda\), \(\rho\)) OR A NASAL (\(\nu\)) — Concluded

DUAL

<table>
<thead>
<tr>
<th>Stem</th>
<th>(\theta)</th>
<th>(\theta)τορ</th>
<th>(\eta)</th>
<th>(\gamma)</th>
<th>(\pi)</th>
</tr>
</thead>
<tbody>
<tr>
<td>((\theta)ηρ)</td>
<td>((\theta)τορ)</td>
<td>((\eta)ν)</td>
<td>(\gamma)μαν</td>
<td>(\gamma)ν</td>
<td>(\pi)μην</td>
</tr>
<tr>
<td>wild beast</td>
<td>orator</td>
<td>nose</td>
<td>leader</td>
<td>contest</td>
<td>shepherd</td>
</tr>
</tbody>
</table>

N. A. V. \(\theta\)ηρ-ε | \(\theta\)τορ-ε | \(\rho\)ν-ε | \(\gamma\)μεν-ε | \(\gamma\)ν-ε | \(\pi\)μεν-ε |

G. D. \(\theta\)ηρ-οιν | \(\theta\)τορ-οιν | \(\rho\)ν-οιν | \(\gamma\)μεν-οιν | \(\gamma\)ν-οιν | \(\pi\)μεν-οιν |

PLURAL

N. V. \(\theta\)ηρ-ες | \(\theta\)τορ-ες | \(\rho\)ν-ες | \(\gamma\)μεν-ες | \(\gamma\)ν-ες | \(\pi\)μεν-ες |

Gen. \(\theta\)ηρ-\(\omega\)ν | \(\theta\)τορ-\(\omega\)ν | \(\rho\)ν-\(\omega\)ν | \(\gamma\)μεν-\(\omega\)ν | \(\gamma\)ν-\(\omega\)ν | \(\pi\)μεν-\(\omega\)ν |

Dat. \(\theta\)ηρ-\(\sigma\)ι(\(\nu\)) | \(\theta\)τορ-\(\sigma\)ι(\(\nu\)) | \(\rho\)ιτ(\(\nu\)) | \(\gamma\)μεσι(\(\nu\)) | \(\gamma\)ωσι(\(\nu\)) | \(\pi\)μεσι(\(\nu\)) |

Acc. \(\theta\)ηρ-\(\alpha\)ς | \(\theta\)τορ-\(\alpha\)ς | \(\rho\)ιτ-\(\alpha\)ς | \(\gamma\)μεν-\(\alpha\)ς | \(\gamma\)ν-\(\alpha\)ς | \(\pi\)μεν-\(\alpha\)ς |

\(\delta\) αιθρ\(\upsilon\) upper air (\(\alpha\)ιθρ\(\upsilon\)), \(\delta\) κρατ\(\upsilon\) mixing bowl (\(\kappa\)ρατ\(\upsilon\)), \(\delta\) φ\(\omega\)ρ thief (\(\phi\)ρ\(\omega\))، \(\tau\)\(\delta\) σταφ\(\upsilon\) nectar (\(\sigma\)ταφ\(\upsilon\)), \(\delta\) δελφ\(\upsilon\) δολ\(\upsilon\)in (\(\delta\)ελφ\(\upsilon\)), \(\delta\) 'Ελλην Greek (\(\epsilon\)λλην\(\)'), \(\delta\) δαιμ\(\nu\)on divinity (\(\delta\)αιμ\(\nu\)ον), voc. δαιμ\(\nu\)ον, 249 b. The only \(\lambda\) stem is \(\delta\) ἄλεσ salt (pl. γραίνας of salt); ἄλεσ (poetic) means sea. \(\delta\) μην month was originally a sigma stem (\(\mu\)ην-, cp. mensis).

260. Accusative Sing. — 'Απόλλω and Ποσειδώ are found as well as 'Απόλλωνα, Ποσειδώνα. The shorter forms are regular in inscriptions, and occur especially in expressions of swearing after \(\nu\) τῶν, μᾶ τῶν (1596 b).

261. Vocative. — σωτήρ preserver, 'Απόλλων, Ποσειδών (from Ποσειδώνων, άων, -\(\alpha\)\(\nu\)ων) have voc. σ\(\omega\)τερ, 'Απόλλων, Ποσειδών with recessive accent. Recessive accent also occurs in compound proper names in -\(\omega\)ν; as 'Αγαμέμνων, 'Αγάμεμνων; Διόνυσιον, Διόνυσιον; Φιλήμων, Φιλήμων; but not in those in -\(\phi\)ρων (Εὐθύρρω). Λακεδαίμων has Λακεδαίμων.

STEMS IN \(\epsilon\)Ρ VARYING WITH \(\rho\)

262. Several words in -\(\tau\)ηρ show three forms of stem gradation: -\(\tau\)ηρ strong, -\(\tau\)τερ middle, -\(\tau\)ρ weak. \(\rho\) between consonants becomes \(\rho\)α (35 b). The vocative has recessive accent. \(\alpha\)νήρ man has the weak form in \(\rho\) even before vowels; between \(\nu\) and \(\rho\), \(\delta\) is inserted by 130.

260 D. κυκεών portion usually has κυκε\(\upsilon\) for κυκε\(\upsilon\)α.

262 D. Poetry often has πατέρως, πατέρι, μπέρι, μπερί, etc. Poetical are πατρ\(\omega\)ν; θυγατ\(\epsilon\)ρα, θύγατρα, θυγατ\(\rho\)ρα, θυγατ\(\epsilon\)ρεσι, θύγατρας, γαστ\(\epsilon\)ρας, etc.; and \(\alpha\)νερ\(\omega\)ς, \(\alpha\)νερι, \(\alpha\)νέρα, \(\alpha\)νερας, \(\alpha\)νερας all with long \(\alpha\). Hom. has \(\alpha\)νερ\(\epsilon\)σι and \(\alpha\)νερ\(\alpha\)σι (with -\(\alpha\)σι only in this word), Δημ\(\epsilon\)τρως and Δημ\(\epsilon\)τερος.
<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ó πατήρ</td>
<td>ἣ μητήρ</td>
<td>ἦ θυγάτηρ</td>
</tr>
<tr>
<td>(πατερ-)</td>
<td>(μητερ-)</td>
<td>(θυγατερ-)</td>
</tr>
<tr>
<td>father</td>
<td>mother</td>
<td>daughter</td>
</tr>
<tr>
<td>πατήρ</td>
<td>μητήρ</td>
<td>θυγάτηρ</td>
</tr>
<tr>
<td>πατρ-ός</td>
<td>μητρ-ός</td>
<td>θυγατρ-ός</td>
</tr>
<tr>
<td>πατρ-ι</td>
<td>μητρ-ι</td>
<td>θυγατρ-ι</td>
</tr>
<tr>
<td>πατέρ</td>
<td>μητέρ</td>
<td>θυγατέρ</td>
</tr>
<tr>
<td>N. V.</td>
<td>πατέρ-ες</td>
<td>μητέρ-ες</td>
</tr>
<tr>
<td>πατέρ-σι</td>
<td>μητέρ-σι</td>
<td>θυγατέρ-σι</td>
</tr>
</tbody>
</table>

a. The accent in the weak forms of μητηρ, θυγατηρ in the gen. and dat. sing. follows that of πατρος, πατρι.

b. γαστήρ belly, has γαστρος, etc. Δημήτηρ is inflected Δημητρος, Δημητρι, Δημητρα, Δημητρε.

c. ἀστήρ star has gen. ἀστερος, dat. ἀστερι, dat. pl. ἀστρασι.

**STEMS IN SIGMA (ες, ας, ος)**

263. Stems in sigma are contracted where σ falls out between the vowel of the stem and the vowel of the ending (120). Thus, γένος race, gen. γενε(σ)-ος γενονος, dat. γενε(σ)-ι γενει, 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 -ης are proper names; the feminine τρίφυς triveme is an adjective used substantively (properly, triply fitted; ἦ τρίφυς (ναῦς) 'ship with three banks of oars').

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

d. Some stems in ας have also a stem in ας or ατ (258).
### 264. THIRD DECLENSION: SIGMA STEMS

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Ὠκράτης</th>
<th>Ὠκράτης</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Ὠκράτεος</td>
<td>Ὠκράτεος</td>
</tr>
<tr>
<td>Dat.</td>
<td>Ὠκράτει</td>
<td>Ὠκράτει</td>
</tr>
<tr>
<td>Acc.</td>
<td>Ὠκράτη</td>
<td>Ὠκράτη</td>
</tr>
<tr>
<td>Voc.</td>
<td>Ὠκράτης</td>
<td>Ὠκράτης</td>
</tr>
</tbody>
</table>

**SINGULAR**

<table>
<thead>
<tr>
<th>ἤ τριήρης</th>
<th>τὸ γένος</th>
<th>τὸ γέρας</th>
</tr>
</thead>
<tbody>
<tr>
<td>(τριήριο-)</td>
<td>(γενειό-)</td>
<td>(γεραιό-)</td>
</tr>
<tr>
<td>trireme</td>
<td>race</td>
<td>prize</td>
</tr>
</tbody>
</table>

**Nom.**

<table>
<thead>
<tr>
<th>ἤ τριήρης</th>
<th>γένος</th>
<th>γέρας</th>
</tr>
</thead>
<tbody>
<tr>
<td>(τριήριο-)</td>
<td>(γένε-ος)</td>
<td>(γέρα-ος)</td>
</tr>
<tr>
<td>trireme</td>
<td>γένος</td>
<td>γέρας</td>
</tr>
</tbody>
</table>

**Gen.**

<table>
<thead>
<tr>
<th>τριήρης</th>
<th>γένος</th>
<th>γέρας</th>
</tr>
</thead>
<tbody>
<tr>
<td>(τριήρε-ι)</td>
<td>(γένε-ι)</td>
<td>(γέρα-ι)</td>
</tr>
<tr>
<td>τριήρης</td>
<td>γένος</td>
<td>γέρας</td>
</tr>
</tbody>
</table>

**Dat.**

<table>
<thead>
<tr>
<th>τριήρης</th>
<th>γένος</th>
<th>γέρας</th>
</tr>
</thead>
<tbody>
<tr>
<td>(τριήρε-α)</td>
<td>(γένε-α)</td>
<td>(γέρα-α)</td>
</tr>
<tr>
<td>τριήρις</td>
<td>γένος</td>
<td>γέρας</td>
</tr>
</tbody>
</table>

**Acc.**

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>τριήρις</th>
<th>γένος</th>
<th>γέρας</th>
</tr>
</thead>
<tbody>
<tr>
<td>(τριήρ-ε)</td>
<td>(γένε-ε)</td>
<td>(γέρα-ε)</td>
<td></td>
</tr>
<tr>
<td>G. D.</td>
<td>τριήριου</td>
<td>γενοέν</td>
<td>γερόν</td>
</tr>
<tr>
<td>(τριηρ-οιν)</td>
<td>(γενε-οιν)</td>
<td>(γερα-οιν)</td>
<td></td>
</tr>
</tbody>
</table>

**DUAL**

<table>
<thead>
<tr>
<th>N. V.</th>
<th>τριήρες</th>
<th>γένη</th>
<th>γέρα</th>
</tr>
</thead>
<tbody>
<tr>
<td>(τριήρε-ες)</td>
<td>(γένε-α)</td>
<td>(γέρα-α)</td>
<td></td>
</tr>
<tr>
<td>τριήρες</td>
<td>γένη</td>
<td>γέρα</td>
<td></td>
</tr>
</tbody>
</table>

**PLURAL**

<table>
<thead>
<tr>
<th>Gen.</th>
<th>τριήρων</th>
<th>γενών</th>
<th>γερών</th>
</tr>
</thead>
<tbody>
<tr>
<td>(τριήρε-ων)</td>
<td>(γενε-ων)</td>
<td>(γερα-ων)</td>
<td></td>
</tr>
<tr>
<td>τριήρων</td>
<td>γενών</td>
<td>γερών</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dat.</th>
<th>τριήρους</th>
<th>γένεσι</th>
<th>γέρασι</th>
</tr>
</thead>
<tbody>
<tr>
<td>(τριήρεσ-ς)</td>
<td>(γένεσι-ν)</td>
<td>(γέρασι-ν)</td>
<td></td>
</tr>
<tr>
<td>τριήρους</td>
<td>γένεσι</td>
<td>γέρασι</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Acc.</th>
<th>τριήρες</th>
<th>γένη</th>
<th>γέρα</th>
</tr>
</thead>
<tbody>
<tr>
<td>(τριήρ-ες)</td>
<td>(γέν-α)</td>
<td>(γέρα-α)</td>
<td></td>
</tr>
<tr>
<td>τριήρες</td>
<td>γένη</td>
<td>γέρα</td>
<td></td>
</tr>
</tbody>
</table>

Διογένης Diogenes, Ἰπποκράτης Hippocrates. Neuters: ἔτος year, εἴδος width, ἔξος sword, τεῖχος wall, γῆρας old age, κρέας flesh (for κέρας horn see 208).

| a. | Proper names in -ης have recessive accent in the vocative. |
| b. | Proper names in -γένης, -κράτης, -μένης, -φάνης, etc., may have an accus. in -ην derived from the first declension. Thus, Ὠκράτης, Ἀριστοφάνης, like Ἀττρείδης (222, 282 N.). But names in -κλῆς (265) have only -εα. |
| c. | Proper names in -ης often show -ος, -εα in the lyric parts of tragedy. |
| d. | Neuters in -ος often show open forms (especially -εων) in Attic poetry. -εων is frequent in Xenophon. |
| e. | τρηροῦν and τρηρων have irregular accent by analogy to the other forms. |
| f. | A preceding ρ does not prevent the contraction of εα to η, as ἔρη from τὸ ὑρος mountain (cp. 31. 1). |
| g. | The dat. sing. of ας stems is properly -αι; but -αι 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. Hocm. uses the open or the closed forms according to convenience. -εων occurs in the gen. of a few words in -ος (βελων); -εων is often a monosyl-
265. When -e-σ of the stem is preceded by ε, the forms are inflected as follows: τὸ δέος fear (δεος-), Περικλῆς from Περικλέους Pericles (Περικλεος-):

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>δέος</td>
<td>(δέ-ος)</td>
<td>δέος</td>
<td>δέος</td>
<td>δέος</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Περικλῆς)</td>
<td>(Περικλέ-ος)</td>
<td>(Περικλέ-ι)</td>
<td>(Περικλῆς)</td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td>(Περικλέος)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
<td>(Περικλεα)</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

So Ἡρακλῆς Heracles, Σοφοκλῆς Sophocles.

a. After ε, εα contracts to ε (58). On the contraction of -eεςς, see 55.

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

**STEMS IN ος**

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

**STEMS IN ω(φ)**

267. Stems in ωφ have lost ωαυ 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 ωφ are masculine.

lable (60), as is the accus. sing. and pl. -εα from nom. -ης or -ος. Hdt. has open -εος, -εα, -εες (?), -εα. In the dat. pl. Hom. has βέλεσσι, βέλεςι, and βελέασσι.

2. Stems in ας are generally uncontracted in Hom. (γηραος, γηραι), but we find -αυ in the dat. sing., κρεων and κρειων in the gen. pl. In the nom. and acc. pl. α is short (γερα), and this is sometimes the case even in Attic poetry (κρεα). The explanation is obscure (γερα does not stand for γερα'). Hom. has δέτασσι and δετέασσι (δετές συρ).

3. In Hom. and Hdt. several words in -ας show e for a before a vowel (cp. όρω in Hdt. for όρω). Hom.: οδᾶς γροινην, οδός, οδέι and οδει; κώς λεες, κωςα, κωςαι; Hdt.: γέρας, γέρος, but κρεας, κρεων, κρειων. In Attic poetry: βρέτας, βρέτεος, βρέτεις, etc. Cp. 258 D.

265 D. Hom. has κλέα (for κλεα?), and from -κλης: -ης, -η; Hdt.: -έος (for -εος), -ει, -εα. For -ης, -ηα the open -εος, -εα may be read. Attic poetry often has the open forms -εης (also in prose inscr.), -ει, -εες.

266 D. Hom. and Ion. ἡ ἡμὶ δαυν (ηςο-σ) is inflected like αἴδωσ. For αἴδους, ἰω we may read αἴδος, ἰω and some other open forms in Hom. The Attic form εως is declined according to 238; but the accus. is εω (238 d). Hom. has ἵδρα from ἰδρως sweat (usually a τ stem). Cp. 257 D.

267 D. Hom. has ἤρωι (for ἤρω read ἤρωι), ἤρω (or ἤρω), ἤρως ἤρως, Μινω and Miω. Hdt. has the gen. Miω and Miως, the acc. πάτρων, ἤρων, but μιτρων.
### SINGULAR

<table>
<thead>
<tr>
<th>Nom. ἵππος horse</th>
<th>N. A. V. ἱππ-</th>
<th>N. V. ἱππ-ες (rarely ἵππος)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. ἱππ-ος</td>
<td>G. D. ἱππ-ον</td>
<td>Gen. ἱππ-ον</td>
</tr>
<tr>
<td>Dat. ἱππ-ι (usually ἱππ)</td>
<td>Dat. ἱππ-ι (v)</td>
<td>Acc. ἱππ-α (usually ἱππ)</td>
</tr>
<tr>
<td>Acc. ἱππ-α (usually ἱππ)</td>
<td>Acc. ἱππ-α (rarely ἱππ)</td>
<td>Voc. ἱππ</td>
</tr>
</tbody>
</table>

Trois Trojan (252 a), πάτρος father's brother, μητρός mother's brother, δομός slave (poetic, cp. 252 a).  

a. Forms of the Attic second declension (237) are gen. ἱππο, ἱπνο, acc. ἱπνον; dual ἱπνον (on an inscription).

### STEMS IN ι AND ν

268. Most stems in ι and some stems in ν show the pure stem vowel only in the nominative, accusative, and vocative singular. In the other cases they show an ε in place of ι and ν, and -ως instead of -ος in the genitive singular. Contraction takes place when this ε stands before ε, ι, or α of the case ending.

### SINGULAR

<table>
<thead>
<tr>
<th>η πόλις city</th>
<th>ὁ πηχυς forearm</th>
<th>τὸ ἄστυ town</th>
<th>ὁ σῦς son</th>
<th>ὁ ἱχθύς fish</th>
</tr>
</thead>
<tbody>
<tr>
<td>(πολι-ι)</td>
<td>(πηχυ-ι)</td>
<td>(ἀστυ-)</td>
<td>(συ-)</td>
<td>(ἱχθυ-)</td>
</tr>
<tr>
<td>Nom.</td>
<td>πολι-ις</td>
<td>πηχυ-ις</td>
<td>ἄστυ</td>
<td>σῦ-ς</td>
</tr>
<tr>
<td>Gen.</td>
<td>πολε-ως</td>
<td>πηχε-ως</td>
<td>ἄστε-ως</td>
<td>συ-ος</td>
</tr>
<tr>
<td>Dat. (πολε-ι)</td>
<td>πολει (πηχε-ι)</td>
<td>πηχει (ἀστε-ι)</td>
<td>ἄστει</td>
<td>συ-ι</td>
</tr>
<tr>
<td>Acc.</td>
<td>πολε-ιν</td>
<td>πηχε-ιν</td>
<td>ἄστυ</td>
<td>σῦ-ν</td>
</tr>
<tr>
<td>Voc.</td>
<td>πολι</td>
<td>πηχε</td>
<td>ἄστυ</td>
<td>σῦ</td>
</tr>
</tbody>
</table>

### DUAL

<table>
<thead>
<tr>
<th>N.A.V. (πολε-ι)</th>
<th>πολει (πηχε-ε)</th>
<th>πηχει (ἀστε-ε)</th>
<th>σῦ-ε</th>
<th>ἱχθυ-ε</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. D.</td>
<td>πολε-ον</td>
<td>πηχε-ον</td>
<td>ἄστε-ον</td>
<td>συ-ον</td>
</tr>
</tbody>
</table>

### PLURAL

<table>
<thead>
<tr>
<th>N. V. (πολε-ες)</th>
<th>πολεις (πηχε-ες)</th>
<th>πηχεις (ἀστε-α)</th>
<th>σῦ−ες</th>
<th>ἱχθυ-ες</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>πολε-ων</td>
<td>πηχε-ων</td>
<td>ἄστε-ων</td>
<td>συ-ων</td>
</tr>
<tr>
<td>Dat.</td>
<td>πολε-σι (v)</td>
<td>πηχε-σι (v)</td>
<td>ἄστε-σι (v)</td>
<td>συ-σι (v)</td>
</tr>
<tr>
<td>Acc.</td>
<td>πολεις</td>
<td>πηχεις</td>
<td>ἄστη</td>
<td>σῦς</td>
</tr>
</tbody>
</table>

268 D. 1. ι stems. a. Doric, Aeolic, and New Ionic retain the ι stem without variation in all cases: πόλις, πόλος, πόλι (from πολε-ι) and rarely πόλει in Hdt., πόλιν, πόλι, πόλεις, πόλων, πόλωςι, πόλες from πόλιν (Cretan), and πόλες.
269. Stems in \( \iota \) and \( \upsilon \) are of two kinds:—

1. a. Stems in \( \iota \), with genitive in \(-\varepsilon\omega s\), as (masc.) \( \mu\alpha\nu\tau\iota\varsigma \) seer, \( \varepsilon\chi\varsigma \) viper; (fem.) \( \pi\theta\iota\varsigma \) city, \( \pi\omicron\omicron\rho\iota\varsigma \) poetry, \( \delta\nu\nu\omega\mu\varsigma \) power, \( \sigma\tau\omega\varsigma \) faction, \( \upsilon\rho\iota\mu\varsigma \) outrage.

   Neuter nominatives in \( \iota \) are not used in classical prose.

   b. Stems in \( \iota \), with genitive in \(-\omicron\omega s\), as \( \delta \kappa\iota\varsigma \) woe, \( \gamma\varsigma \), gen. \( \kappa\iota\varsigma \), dat. \( \kappa\iota\iota \); and so in proper names in \(-\iota\varsigma\), as \( \Lambda\upsilon\gamma\delta\alpha\mu\varsigma \) \( \Lambda\upsilon\gamma\delta\alpha\mu\varsigma \), gen. \( \Lambda\upsilon\gamma\delta\alpha\mu\varsigma \).

2. a. Stems in \( \upsilon \), with genitive in \(-\nu\omega s\); as (masc.) \( \mu\omicron\varsigma \) mouse, \( \beta\omicron\rho\iota\mu\varsigma \) cluster of grapes, \( \iota\chi\theta\omicron\varsigma \) fish; (fem.) \( \delta\omicron\rho\iota\varsigma \) oak, \( \delta\omicron\rho\iota\varsigma \) eyebrow, \( \iota\chi\theta\omicron\varsigma \) force.

   b. Stems in \( \upsilon \), with genitive in \(-\varepsilon\omega s\); (masc.) \( \pi\theta\iota\chi\varsigma \) forebear, \( \pi\epsilon\lambda\epsilon\iota\varsigma \) axe; (neut.) \( \delta\sigma\upsilon\upsilon \) town.

N 1. — In the nom., acc., and voc. sing. barytone stems in \( \upsilon \) have short \( \upsilon \); oxytone substantives (usually) and monosyllables have \( \iota \); and monosyllables circumflex the \( \iota \) (\( \sigma\upsilon\varsigma \), \( \sigma\delta\iota \), \( \sigma\upsilon \)).

N 2. — \( \eta \) \( \epsilon\gamma\chi\epsilon\lambda\upsilon\sigma\varsigma \) ecl follows \( \iota\chi\theta\omicron\varsigma \) in the singular (\( \epsilon\gamma\chi\epsilon\lambda\nu\varsigma \), etc.), but \( \pi\theta\iota\chi\varsigma \) in the plural (\( \epsilon\gamma\chi\epsilon\lambda\epsilon\iota\varsigma \), etc.). But this does not hold for Aristotle.

270. Stems in \( \iota \) and \( \upsilon \) vary with stronger stems, of which \( \epsilon \) in the cases other than nom., acc., and voc. sing. is a survival. Thus:

a. \( \iota \), \( \upsilon \), as in \( \pi\omicron\delta\iota\varsigma \), \( \pi\theta\iota\chi\upsilon\varsigma \).

b. \( \epsilon\iota \), \( \epsilon\upsilon \), which before vowels lost their \( \iota \) and \( \upsilon \) (43), as in \( \pi\omicron\lambda\epsilon\omega \)(\( \iota \)-\( \iota \), \( \pi\omicron\lambda\epsilon\omega \)(\( \epsilon \)-\( \epsilon \)), \( \pi\eta\chi\epsilon\omega \)(\( \gamma \)-\( \epsilon \)), which contract to \( \pi\omicron\lambda\epsilon \), \( \pi\omicron\lambda\epsilon \), \( \pi\theta\iota\chi\epsilon \), \( \pi\theta\iota\chi\epsilon \).

c. There is also a stem in \( \eta \), as in Hom. \( \pi\theta\lambda\gamma\sigma\varsigma \) (268 D. 1, c), whence \( \pi\omicron\lambda\epsilon\omega \).

N 1. — \( \pi\omicron\lambda\epsilon\omega \) in Attic poetry for the sake of the metre is due to the analogy of \( \upsilon \) stems with gen. in \(-\omega s \) (\( \gamma\delta\varsigma\omega \), 297). Hom. \( \pi\theta\iota\chi\epsilon\omega \) is the regular form (from \( \pi\theta\iota\chi\epsilon\omega \)(\( \gamma \)-\( \epsilon \))). Attic \( \pi\theta\iota\chi\epsilon\omega \) follows \( \pi\omicron\lambda\epsilon\omega \). \( \pi\omicron\lambda\epsilon\varsigma \) and \( \pi\theta\iota\chi\epsilon\varsigma \) for \( \pi\omicron\lambda\epsilon\varsigma \) and \( \pi\theta\iota\chi\epsilon\varsigma \) are due to the analogy of forms from stems in \( \epsilon\iota \), \( \epsilon\upsilon \)(\( \pi\omicron\lambda\epsilon\omega \), \( \pi\theta\iota\chi\epsilon\omega \), etc.).

N 2. — The dual \( \pi\omicron\lambda\epsilon \) occurs in some Mss.

271. Accent. — Final \(-\omega s \) of the genitive singular does not prevent the acute from standing on the antepenult (163 a). Thus \( \pi\omicron\lambda\epsilon\omega \), \( \pi\theta\iota\chi\epsilon\omega \), \( \delta\sigma\iota\epsilon \omega \). \( \pi\omicron\lambda\epsilon\omega \) retains the accent of the earlier \( \pi\omicron\lambda\varsigma \), which, by transference of quantity (34), became \( \pi\omicron\lambda\epsilon\omega \). The accent of the gen. pl. follows that of the gen. sing.

272. Accusative plural. — \( \pi\omicron\lambda\epsilon\omega \), \( \pi\theta\iota\chi\epsilon\omega \) are borrowed from the nominative. \( \iota\chi\theta\omicron\varsigma \) is from \( \iota\chi\theta\upsilon\omega \). \( \iota\chi\theta\omicron\varsigma \) occurs in late Greek. Cp. 251 a.

b. Hom. has \( \pi\omicron\lambda\omicron\varsigma \), \( \pi\omicron\lambda\omega \), \( \pi\omicron\lambda\iota \), \( \pi\omicron\lambda\epsilon \) or \(-\iota \) (for which some read \( \pi\omicron\lambda\iota \), as \( \kappa\omicron\iota \); \( \pi\omicron\sigma\epsilon \) is correct) and \( \pi\omicron\lambda\epsilon \), \( \pi\omicron\lambda\iota \), \( \pi\omicron\lambda \); pl. \( \pi\omicron\lambda\epsilon \), \( \pi\omicron\lambda\iota \), \( \pi\omicron\lambda \); some read instead \( \pi\omicron\lambda\iota \) or \( \pi\omicron\lambda\epsilon \) (250 D. 2) \( \epsilon\tau\alpha\lambda\epsilon\iota \sigma\varsigma \), \( \pi\omicron\lambda\iota \), or \( \pi\omicron\lambda \) (\( \pi\omicron\lambda \epsilon \) appears in some texts).

c. Hom. has also forms with \( \eta \): \( \pi\omicron\lambda\iota \), \( \pi\omicron\lambda \), \( \pi\omicron\lambda \), \( \pi\omicron\lambda \).

2. \( \upsilon \) stems. a. Ionic, Doric, and Aeolic have the open forms \( \pi\theta\iota\chi\epsilon\omega \), \( \delta\sigma\iota\epsilon \), \( \delta\sigma\iota\epsilon \); in the gen. sing. \(-\omega s \), never \(-\omega s \) (\( \pi\theta\iota\chi\epsilon\omega \), \( \delta\sigma\iota\epsilon \)). In the dat. sing. of words more than one syllable Hom. has \(-\upsilon \) or \(-\iota \), as \( \nu\epsilon\kappa\upsilon \) (\( \nu\epsilon\kappa\upsilon \) corporse), but Hdt. does not show \(-\upsilon \).

b. The gen. pl. has the regular accent (\( \pi\theta\iota\chi\epsilon\omega \), \( \delta\sigma\iota\epsilon \)). On the dat. \( \pi\omicron\lambda\epsilon \) \( \nu\omicron\kappa\epsilon\sigma\iota \), \( \nu\kappa\upsilon\sigma\iota \), \( \nu\kappa\upsilon\sigma\iota \) (some would read \( \nu\kappa\upsilon\sigma\iota \), \( \nu\kappa\upsilon\sigma\iota \), \( \nu\kappa\upsilon\sigma\iota \)), see 250 D. 2.

Hom. has accus. \( \iota\chi\theta\omicron\varsigma \) and \( \iota\chi\theta\omicron\varsigma \), Hdt. has \( \iota\chi\theta\omicron\varsigma \) very rarely.
273. Contraction. — $\lambda\chi\theta\nu$ (once) for $\lambda\chi\theta\nu\epsilon$ and $\lambda\chi\theta\nu\epsilon\epsilon$ occur in comedy. $\lambda\chi\theta\nu$ is not a legitimate contraction, as $\nu$ cannot contract with $\epsilon$ (§1 c). $\lambda\chi\theta\nu\epsilon$ (for $\lambda\chi\theta\nu\epsilon\epsilon$) is the accus. form used as the nom. (251 b).

274. $\delta\sigma$s sheep is declined as follows: $\delta\sigma$s, $\delta\sigma$-s, $\delta\sigma$-i, $\delta\sigma$-n, $\delta\sigma$; dual, $\delta\sigma$-e, $\delta\sigma$-oīr; pl. $\delta\sigma$-es, $\delta\sigma$-ων, $\delta\sigma$-σi, $\delta\sigma$-s. Here the stem is $\delta\sigma$, representing $\delta\sigma$-i, which is properly an i stem: $\delta\sigma$-s, Lat. ovit-s.

275. STEMS IN $\epsilon\upsilon$, $\alpha\upsilon$, $\omicron$S

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>NOM.</th>
<th>GEN.</th>
<th>DAT.</th>
<th>ACC.</th>
<th>VOC.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\delta$ βασιλεύ-ς</td>
<td>βασιλεύ-ς</td>
<td>γραφ-ς</td>
<td>ναυ-ς</td>
<td>$\delta$, $\delta$ βού-ς</td>
<td></td>
</tr>
<tr>
<td>$\delta$ γυναφ-ς</td>
<td>γυναφ-ς</td>
<td>ναυ-ς</td>
<td>$\delta$ βού-ς</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$\delta$ ναυ-ς</td>
<td>ναυ-ς</td>
<td>$\delta$ βού-ς</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL</th>
<th>N. A. V.</th>
<th>G. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\delta$ βασιλη</td>
<td>γραφ-ε</td>
<td>νη-ε</td>
</tr>
<tr>
<td>$\delta$ βασιλε-ον</td>
<td>γρα-ον</td>
<td>νε-ον</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>${\delta$ βασιλης, later}</td>
<td>γραφ-ες</td>
<td>νη-ες</td>
<td>βο-ες</td>
<td></td>
</tr>
<tr>
<td>$\delta$ βασιλε-ον</td>
<td>γρα-ον</td>
<td>νε-ον</td>
<td>βο-ον</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\delta$ βασιλεύ-ς</td>
<td>$\delta$ βού-ς</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Like βασιλεύς are declined the masculine oxytones $\delta$ επέσσες horseman, $\delta$ ερεύς priest, $\delta$ γονεύς parent, $\delta$ φονεύς murderer; like βούς is declined $\delta$ χούς three-quarter measure (but acc. χόα and χόαs).

274 D. Hom. has $\delta\upsilon$s, $\delta\upsilon$-s and $\delta\upsilon$-i, $\delta\upsilon$ and $\delta\upsilon$-n, $\delta\upsilon$-s (cf. §386) and δεσι, $\delta\upsilon$-i.

275 D. 1. Hom. has βασιλης, $\$i$, $\$i$, $\$i$, $\$i$, $\$i$ and $\$i$ (and $\$i$). Also $\$i$ and $\$i$ for $\$i$ and $\$i$, from the stem $ef$ = $ef$. $\$i$s and $\$i$ for $\$i$ and $\$i$ are not common. Ατρεύς, Τοδέως have $\$i$-os etc. regularly (Τονδη from Τοδηα). Hdt. has $\$i$, $\$i$, $\$i$, $\$i$, $\$i$, $\$i$, $\$i$, $\$i$, $\$i$.

2. Hom. has γρηγύς or γρηγύς, γρηγή, γρηγύ and γρηγύ; the unattic $\delta$ες (and $\delta$ου), $\delta$ας (and $\delta$ου), $\delta$αν acc. sing. H 238. The Doric nom. sing. is $\delta$ως, acc. pl. $\delta$ως.

3. The declension of $\delta$ας 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, ἀλεύς fisherman has gen. ἁλεύως or ἁλεύος, acc. ἁλεύα or ἁλεύα, gen. pl. ἁλεύων or ἁλεύων, acc. pl. ἁλεύας or ἁλεύας. 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 Ἐθρεύς Ἐθροεν from Ἐθρεύς, Ἐθραιων Πειραιας, Πλαταιων Πλαταες.

277. Other Forms.—a. In the drama from words in -ές we find rarely -έα in acc. sing., -έας in acc. pl. -έος and -ήος, -ήες, -ήας are occasionally found.

b. The nom. pl. in older Attic ended in -ής (βασιλής), derived either from -ής by contraction or from -ής (once on an inscription) by 34. -ής 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. -ές occurs rarely, but is suspected. βασιλεύς (regular on inscriptions after 329 B.C.) is from analogy to ἡδεύς.

c. The acc. pl. βασιλεύς was not used till the end of the fourth century. -ής (the nom. form) is used for the acc. in a few passages (251 b).

278. Stem Variation.—Stems ending in εν, αυ, ου lose ν before case endings beginning with a vowel, ν passing into ρ (43). Stems in ου show the pure form only in the vocative; other forms are derived from the stronger stem ην and αυ before a consonant become εν, αυ (40) as in βασιλεύς, βασιλεύς, ναυς, ναυι from βασιλεύς, ναυς, etc. From βασιλης(εος) -ής -ης -ης -ας -ας come, by transfer of quantity (34), the Attic forms. So ναος is derived from νης(εος). In βασιλέως, ναυς, ε is shortened from the η of βασιλήως, ναυς by 39. βο-ός, etc. are from the stem βου- βο-, cp. Lat. bonus.

STEMS IN οπ

279. Stems in απ, with nominative in -ά, turn ι into unwritten ι (y) (43) before the endings beginning with a vowel. η πειθώ persuasion is thus declined:


<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doric</td>
<td>Homer</td>
</tr>
<tr>
<td>Nom. ναο-ς ην-ος νη-ος</td>
<td>να-ες η-ες, νέ-ες</td>
</tr>
<tr>
<td>Gen. να-ος ην-ος, νε-ος</td>
<td>να-ων ην-ων, νε-ων</td>
</tr>
<tr>
<td>Dat. να-ι νη-ι νη-ι</td>
<td>να-σι (ν), νη-σι (ν), νε-σι (ν)</td>
</tr>
<tr>
<td>Acc. ναο-ν ην-α, νε-α</td>
<td>να-ας ην-ας, νε-ας</td>
</tr>
</tbody>
</table>

Hom. has ναοι in ναοικλυτος.

279 D. In Ionic the forms are contracted (πειθός, etc.). Hdt. has acc. Ιδην from Ιω, Δηνον, but also πειθό.
CASE IN -φυ(ν), IRREGULAR DECLENSION

So ἡ χώρα echo, εἰςεπάνω well-being, φειδώ sparing, Σαπφώ, Λητώ, Καλυψώ. αι stems are chiefly used for women's names.

a. A stronger form of the stem is ο, seen in the earlier form of the nominative (Σαπφώ, Λητώ). The accusative has the accent of the nominative.

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

c. ἡ εἰκών image, ἡ ἀνδρών nightingale, properly from stems in ο, have certain forms from this declension (εἰκώς, εἰκώ, voc. ἀνδρός).

CASES IN -φυ(ν)

280. Cases in -φυ(ν). — -φυ(ν) 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 α stems are made singulars, from ο stems singulars or plurals, from consonant stems almost always plurals. Except in θεό-φιν with the gods -φυ(ν) is not added to a stem denoting a person. (a) Instrumental: βίο-φι by might, ἐτέρα-φι with the other (hand), δαικτύ-φιν with tears; (b) Locative: θήρα-φι at the door, ὀρευ-φι on the mountains; (c) Ablative: κεφαλή-φιν from off the head; especially with prepositions, as εἰ ποιό-φιν from off the sea, ἀπὸ ναῦ-φιν from the ships.

IRREGULAR DECLENSION

281. The gender in the singular and in the plural may not be the same: ὁ σιτὸς γρατίν, τὰ σίτα; ὁ δεσμὸς χαίν, τὰ δεσμὰ χαίν (οἱ δεσμοὶ cases of imprisonment); τὸ στάδιον stade, τακτο-κορσ, pl. τὰ στάδια and οἱ στάδιι.

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

a. Both stems have a common nominative singular: σκότος darkness, σκότον σκότω, etc. (like ἔπτων ἐπιφω) or σκότος σκότει (like γένους γένει). So τὸν "Αθω, and τῶν Αθών from "Αθώ (238 d), τῶν Σωκράτη and τῶν Σωκράτην (264 b). These are called heteroclites (ἐτερόκλειτα differently declined).

b. Certain compound proper names in -ης' (especially names of foreigners) have forms of the 1 and 3 decl., as Τισαφέρνης, -vous, -νη and -νει. So Θεόκρητη (voc.) in Demosth., Δεωνίδην and Δεωνίδεα in Hdt.

b. Certain cases are formed from another stem than that of the nom. singular: ὁ δέιπνοι dream, gen. δείπνο-ι as if from τὸ δείπνο, or (less freq.) ἄρειν; so τὸν 'Απόλλωνα and τὸν 'Απόλλω (260), τῶν ἴδεος and τῶν ἴδου (285, 27). These are called metaplastic forms (μεταπλασμός change of formation).

283. Defectives are substantives having, by reason of their meaning or use, only one number or only certain cases. Thus, sing. only: ὁ ἄνδρον, ὁ αἰθηρ ὁππός upper air; plur. only: τὰ Διονύσια, τὰ ὦλυμπα the Dionysiac (Olympic) festival, τοί ἀρχίσιον annual winds; in some cases only: ὁ μέλε μηνος σίρ or madam; ἄρειν dream; δρεῖς use only in nom.; λεῖψα λέιψα from ἀλή stream, libation.

284. Indeclinables are substantives having one form for all cases: τὸ χρύον, τὸ χρώμ. etc. fatality, τὸ ἀλφα alpha, τὸ λέγειν to speak, most cardinal numbers (τὸ δέκα ten), several foreign words, as Ἰακώβ Jacob, Δαβίδ David.
285. LIST OF THE PRINCIPAL IRREGULAR SUBSTANTIVES

1. Ἀρης (ὁ) Ares, stems Ἀρεός-, Ἀρεῦ- from Ἀρεῖος-. G. Ἀρεῶς (poet. Ἀρεός), D. Ἀρεῖ, A. Ἀρῇ (poet. Ἀραῖ), Ἀρῃν. Epic Ἀρης, Ἀρεός, Ἀρη. Hdt. Ἀρεός, Ἀρεῖ, Ἀρεῦ. Aesopic Ἀρεος, Ἀρεῶς, etc.

2. ἀρέν (ὁ, ἡ) lamb, sheep, stems ἄρεν-, ἄρη-, ἄρεν-. Thus, ἄρν-ός, ἄρν-ι, ἄρν-α, ἄρν-ος, ἄρν-ών, ἄρν-ον (Hom. ἄρν-οςι), ἄρν-αν (declined like a subst. in -ος). Nom. ἀρῆν occurs ou inscript. but ἀμός (2 decl.) is commonly used.

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

4. γέλως (ὁ) laughter, γέλωτος, etc. Attic poets A. γέλωτα or γέλων. Homer has D. γέλῳ, A. γέλω, γέλων or γέλοι (? ) from Aeol. γέλος. Cp. 257 D.

5. γόνυ (τὸ) knee, γόνατος, etc. Ionic and poetic γόνωτος, γόνατος, etc. Epic also γούν-ός, γούν-ι, γούν-α, pl. γούν-ων, γούν-ως (250 D. 2). The forms in non are from γούς (37 D. 1, 253 c); cf. Lat. genu.

6. γυνή (ἡ) woman, γυναίκ-ός, γυναίκ-ι, γυναίκ-α, γυναίκα (133); dual γυναίκ-ες, γυναίκ-άς, γυναιξί, γυναίκας. The gen. and dat. of all numbers accent the last syllable (cp. ἀνήρ). Comic poets have A. γυνή, γυνάς, N. pl. γυναί.

7. δάκρυν (τὸ) tear, δακρύω, etc., in prose and poetry. δάκρυ (τὸ) is usually poetic, D. pl. δάκρων.

8. δένδρον (τὸ) tree, δένδρον, etc. Also D. sing. δένδρει, pl. δένδρη, δένδροι. Hdt. has δένδρον, δένδρου and δένδρος.


10. δόρυ (τὸ) spear, δορατος, δορατ-ι, pl. δορατ-α, etc. Poetic δορ-ός, δορ-ι (also in prose) and δορ-ει (like ἄστει). Ionic and poetic δορατ-ος, etc., Epic also δορφ-ος δορφ-ι, dual δορφ-ες, δορφ-α, δορφ-ων, δορφ-ες (250 D. 2). The forms with non are from δορφ- (37 D. 1).

11. ἑρως (ὁ) hero, ἑρωτος, etc. Poetical ἑρως, ἑρφ-, ἑρον. Cp. 257 D.

12. Ζεύς (ὁ) Zeus, Δι-ος, Δι-ι, Δι-α, Ζεύς. Zeus is from Διευς, Δι-ως, etc., from Διφ-.

13. θέμες (ἡ) justice and the goddess Themis (θεμίς-), θέμελ-ος, θέμελ-ι, θέμ-ν. Hom. has θέματ-ος, etc. Pind. θέματ-ος, θέμ-ν, θέματ-ες. Hdt. θέματ-ος. In the phrase θέμες εἶναι fας esse (indic. θέμες εἶσιν), θέμες is indeclinable.

14. κάρα (τὸ) head (poetic) used in Attic only in N. A. V. sing., but dat. κάρα. Other cases are from the stem κράτ-, G. κράτ-ός, κράτ-ι; also τὸ κράτ-α N. A. sing., κράτ-ας A. pl.

15. κύον (ὁ, ἡ) dog, κυν-ός, κυν-ι, κύν-α, κύν-ον; κύν-ες, κυν-ών, κυσί, κυν-ας.

16. λάος (ὁ) stone, poetic also λάς, G. λαός (or λαοῦ), D. λαῖ, A. λαῶν, λαά; dual λαί; pl. λαές, λά-ων, λα-ες, λα-εις.

17. μάρτυς (ὁ, ἡ) witness, μάρτυρος, etc., but D. pl. μάρτυρ-ες. Hom. has N. μάρτυρ-ος, pl. μάρτυροι.

18. Οἰδίπος (ὁ) Oedipus, G. Οἰδίπος, Οἰδίπου, Oidipedia (Dor.), D. Οἰδίπος, A. Οἰδίπου, Oidipóda, V. Οἰδίπου, Οἰδίπου.
19. ὄνειρος (ὅ) and ὄνειρον (τὸ, Ionic and poetic) dream, ὄνειρον, etc., but also ὄνειρατ-ος, etc. τὸ ὄνειρο only in N. A.
20. ὄρις (ὁ, ἡ) hill (257). A. ὄρησσα and ὄρην (247). Poetic ὄρις, Α. ὄριν; pl. Ν. ὄρεις, G. ὄρεινω, L. ὄρεις or ὄρης. Dor. G. ὄρης-οι, etc.
21. ὄσσεα dual, two eyes, pl. G. ὄσσεων; D. ὄσσεαι (-αι).
22. ὄφος (τὸ) ear, ὄτ-ός, ὄτ-ή, pl. ὄτ-α, ὄτ-ων (252 a), ὄσι; from the stem ὄτ- contracted from ὄφ(Ω)ατ-, whence ὄ(Υ)ατ-. ὄφος is from ὄτος, whence also the Doric nom. ὄτο. Hom. G. ὄτα-ος, pl. ὄτα-α, ὄτα-ι, and ὄσι.
23. Πνεῦμα (ἡ) spirit (128), Πνεῦμα-ς, Πνεῦμα-ν, Πνεῦμα-α, and also Πνεύμα-ς, Πνεύμα-ν, Πνεύμα-α.
24. πρεσβευτής (ὁ) envoy has in the pl. usually the forms of the poetic πρεσβύς old man, properly an adj., old. Thus, N. sing. πρεσβευτής, G. πρεσβευτοῖ, etc., N. pl. πρεσβεῖς, G. πρεσβεῦνω, D. πρέσβεις, A. πρεσβεῖς (rarely πρεσβευτα). πρέσβυς meaning old man is poetic in the sing. (A. πρεσβύν, V. πρέσβυ) and pl. (πρέσβεις). meaning envoy πρέσβυς is poetic and rare in the sing. (dual πρεσβή from πρεσβεῖς). πρεσβής old man is used in prose and poetry in all numbers.
25. πῦρ (τὸ) fire (πῦρ- 254 b), πῦρ-ός, πῦρ-ή, πῦρ-ά, pl. τὰ πῦρα watch-fires, 2nd decl.
26. ὕδωρ (τὸ) water, ὕδατ-ος, ὕδατ-ή, pl. ὕδατ-α, ὕδατ-ών, etc. Cp. 253 b.
27. ὑιός (ὁ) son has three stems: 1. νιό-, whence νιόθ, etc., according to the 2nd decl. 2. νιό-, whence νιό, νιέτ, dual νιό-νιό, νιόν, pl. νιόεις, νιόν, νιόν, νιόν. The stems νιό- and νιό-, usually lose their i (48): νιό, νιός, etc. 3. νι- in Hom. G. νιός, D. νις, A. νια, dual νιο-νιο, pl. νιος, νιος, νιος.
28. χείρ (ἡ) hand, χείρ-ός, χείρ-ή, χείρ-ά; dual χείρ-ε, χείρ-οι; pl. χείρ-ες, χείρ-οι, χείρ-οις; Poetic also χειρ-ός, χειρ-ή, χειρ-οι; dual, χειρ-οι; Att. inscr. have χειροί, χειρίσι. Hom. agrees with Att. prose and Hdt. except that he has also χειρ-ή, χειρ-εσι; χειρ-εσι.
29. χρῶς (ὁ) skin, χρωτ-ός, χρωτ-ή (but χρῶ in the phrase ἐν χρῶ), χρῶτα. Poetic χρῶ-ός, χρῶ-ή, χρῶ-α, like αἰών, 268.

ADJECTIVES

ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS

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

a. When ε, ι, or ρ (30, 218) precedes -ος the feminine ends in -α, not in -η. But adjectives in -ος (not preceded by ρ) have η. Thus, δύος, δύον, δύον eighth, ἀριστός, ἀριστόν, ἄριστον crowded. See 290 e.

287. ἀγαθός good, ἀξιός worthy, μακρός long are thus declined:

285 D. 27. Hom. has also υφός, υφόν, υφόν, υφόν, υφός, υφός, υφός, υφός and υφός, υφός. υφό sometimes makes a short syllable in υφός, υφόν, υφόν (148 D. 3).

287 D. In the fem. nom. sing. Ionic has -η, never -α; in the fem. gen. pl. Hom. has -ῶν (less often -ηῶν); Hdt. has -ηῶ in oxymote adjectives and participles, and so probably in barytones.
SINGULAR

Nom. ἄγαθός ἁγαθή ἁγαθὸν ἁξίος ἁξία ἁξίον μακρός μακρᾶ μακρόν
Gen. ἁγαθός ἁγαθῆς ἁγαθοῦ ἁξίου ἁξίας ἁξίου μακροῦ μακρᾶς μακροῦ
Dat. ἁγαθῷ ἁγαθῇ ἁγαθῷ ἁξίῳ ἁξίᾳ ἁξίῳ μακρῷ μακρᾶ μακρῷ
Acc. ἁγαθῶν ἁγαθῆν ἁγαθῶν ἁξίων ἁξίαν ἁξίων μακρῶν μακρᾶν μακρόν
Voc. ἁγαθὲ ἁγαθὴ ἁγαθὸν ἁξίε ἁξία ἁξίον μακρέ μακρᾶ μακρόν

DUAL

N. A.V. ἁγαθὸ ἁγαθὰ ἁγαθό ἁξίῳ ἁξίᾳ ἁξίῳ μακρῷ μακρᾶ μακρῷ
G. D. ἁγαθοῖν ἁγαθαῖν ἁγαθοῖν ἁξίοιν ἁξίαιν ἁξίοιν μακροῖν μακραῖν μακροῖν

PLURAL

N. V. ἁγαθοὶ ἁγαθαὶ ἁγαθᾶ ἁξίοι ἁξίαι ἁξία μακροὶ μακραὶ μακρᾶ
Gen. ἁγαθοῦν ἁγαθῶν ἁγαθῶν ἁξίων ἁξίων ἁξίων μακρῶν μακρῶν μακρῶν
Dat. ἁγαθοῖς ἁγαθαῖς ἁγαθοῖς ἁξίοις ἁξίαις ἁξίαις μακροῖς μακραῖς μακροῖς
Acc. ἁγαθοῦσιν ἁγαθάσιν ἁγαθάς ἁξίουσιν ἁξίαις μακροῦς μακρᾶς μακρὰ

καθὸς good, καθὼς bad, σοφὸς wise, κούφος, κούφη, κούφον light, ἐξὸς clear;
ἀνδρεῖοι, ἀνδρεῖα, ἀνδρεῖων courageous, ἄκμωσ just, ὑφως like, ἄλοχως, ἄλοχα,
ἀλοχῶν base, ἐλευθέρως free; all participles in -ός and all superlatives.

a. The accent in the feminine nominative and genitive plural follows that
of the masculine: ἁξίαι, ἁξίων, not ἁξίαι, ἁξίων, as would be expected according
to the rule for substantives (205), e.g. as in αἱρεῖα cause, αἱρεῖα, αἱρεῖων.

b. All adjectives and participles may use the masculine instead of the
feminine dual forms: τῶ ἁγαθῶ μητέρε the two good mothers.

288. Adjectives of Two Endings.—Adjectives using the masculine
for the feminine are called adjectives of two endings. Most
such adjectives are compounds.

289. ἀδίκος unjust (ἀ- without, δίκη justice), φρόνιμος prudent, and
ἐλεός propitious are declined thus:

SINGULAR

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<tbody>
<tr>
<td>Nom.</td>
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<td>ἀδίκον</td>
<td>φρόνιμος</td>
<td>φρόνιμον</td>
<td>ἐλεός</td>
<td>ἐλεόν</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἀδίκου</td>
<td>ἀδίκου</td>
<td>φρόνιμου</td>
<td>φρόνιμον</td>
<td>ἐλεώ</td>
<td>ἐλεώ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἀδίκῳ</td>
<td>ἀδίκῳ</td>
<td>φρονίμω</td>
<td>φρονίμῳ</td>
<td>ἐλεφ</td>
<td>ἐλεφ</td>
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<tr>
<td>Acc.</td>
<td>ἀδίκου</td>
<td>ἀδίκου</td>
<td>φρόνιμον</td>
<td>φρόνιμον</td>
<td>ἐλεώ</td>
<td>ἐλεώ</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἀδίκιε</td>
<td>ἀδίκον</td>
<td>φρόνιμο</td>
<td>φρόνιμον</td>
<td>ἐλεόσ</td>
<td>ἐλεόν</td>
</tr>
</tbody>
</table>

289 D. Hom. has ἠδός or ἠδος; πλέοσ, πλεῖη, πλεῖον (Hdt. πλέος, πλέη, πλέον); σῶσ (only in this form), and σῶσ, σῶη, σοῦ. Hom. has N. γώς, A. γόν
living, and γώς, γώη, γών living.
### Dual

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<td>ἀδίκω</td>
<td>φρονίμω</td>
<td>φρονίμω</td>
<td>ἰλεώ</td>
<td>ἰλεώ</td>
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<td>G. D.</td>
<td>ἀδίκουν</td>
<td>ἀδίκουν</td>
<td>φρονίμουν</td>
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<td>ἰλεφ</td>
<td>ἰλεφ</td>
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### Plural

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<td>ἀδίκα</td>
<td>φρονίμα</td>
<td>φρόνιμα</td>
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<td>ἀδίκων</td>
<td>φρονίμων</td>
<td>φρονίμων</td>
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<td>Dat.</td>
<td>ἀδίκους</td>
<td>ἀδίκους</td>
<td>φρονίμους</td>
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</tr>
<tr>
<td>Acc.</td>
<td>ἀδίκους</td>
<td>ἀδίκα</td>
<td>φρονίμους</td>
<td>φρόνιμα</td>
</tr>
</tbody>
</table>

### 290. Contracted Adjectives

Most adjectives in -εος and -ος are contracted. Examples: χρυσός golden, ἄργυρος of silver, ἀπλός simple (feminine ἀπλή).
SINGULAR

N. V. (ἀργυρός) ἀργυρός (ἀργυρέα) ἀργυρά (ἀργυρεῖον) ἀργυροῦ
Gen. (ἀργυρέων) ἀργυρόο (ἀργυρέας) ἀργυρᾶς (ἀργυρεῖον) ἀργυροῦ
Dat. (ἀργυρέῳ) ἀργυρῷ (ἀργυρέᾳ) ἀργυρῷ (ἀργυρεῖον) ἀργυροῦ
Acc. (ἀργυρεῖον) ἀργυροῦν (ἀργυρεῖαι) ἀργυρῶν (ἀργυρεῖον) ἀργυροῦ

N. A. V. (ἀργυρέω) ἀργυρό (ἀργυρέα) ἀργυρᾶ (ἀργυρέων) ἀργυρῶν
G. D. (ἀργυρεῖον) ἀργυροῦ (ἀργυρεῖαι) ἀργυροῖ (ἀργυρεῖον) ἀργυροῦ

PLURAL

N. V. (ἀργυρεῖο) ἀργυροῖ (ἀργυρεῖαι) ἀργυραῖ (ἀργυρεῖα) ἀργυρᾶ
Gen. (ἀργυρεῖον) ἀργυρῶν (ἀργυρεῖων) ἀργυρᾶς (ἀργυρεῖα) ἀργυροῖ
Dat. (ἀργυρεῖοι) ἀργυροῖς (ἀργυρεῖαι) ἀργυραῖς (ἀργυρεῖα) ἀργυροῖς
Acc. (ἀργυρεῖοι) ἀργυροῦς (ἀργυρεῖας) ἀργυραῖς (ἀργυρεῖα) ἀργυρᾶ

N. V. (ἄπλος) ἄπλος (ἄπλεα) ἄπλη (ἄπλον) ἄπλον
Gen. (ἄπλου) ἄπλοι (ἄπλεας) ἄπλης (ἄπλοι) ἄπλοι
Dat. (ἄπλῳ) ἄπλοι (ἄπλεᾳ) ἄπλη (ἄπλοι) ἄπλοι
Acc. (ἄπλοιον) ἄπλοι (ἄπλεαι) ἄπλαί (ἄπλοιον) ἄπλοιον

N. A. V. (ἄπλοω) ἄπλο (ἄπλεα) ἄπλα (ἄπλον) ἄπλον
G. D. (ἄπλοοι) ἄπλοι (ἄπλεαι) ἄπλαι (ἄπλοιον) ἄπλοιον

PLURAL

N. V. (ἄπλοιοι) ἄπλοι (ἄπλεαι) ἄπλαι (ἄπλοια) ἄπλαι
Gen. (ἄπλοιον) ἄπλοε (ἄπλεαις) ἄπλαις (ἄπλοια) ἄπλαι
Dat. (ἄπλοις) ἄπλοις (ἀπλεαί) ἄπλαις (ἄπλοις) ἄπλαις
Acc. (ἄπλοιοι) ἄπλοι (ἀπλεαίς) ἄπλαις (ἄπλοι) ἄπλαι

a. So χάλκους, -ῇ, -οῦν brazen, φοινικοῖς, -ῇ, -οῦν crimson, πορφυροῖς, -ά, -οῦν dark red, σιδηροῖς, -ά, -οῦν of iron, δίπλοις, -ῇ, -οῦν twofold, and other multipli- catives in -πλούς (354 b). Compounds of two endings (288): εὖνος, -οῦν (εὖνος) well disposed, ἄπλος, -οῦν (ἄπλοοι) not navigable, εὔπος, -οῦν (εὔποος) 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 (χρύσεος, πορφυρεῖος) take in the contracted form a circumflex on their last syllable (χρύσοις, πορφυροῖς) by analogy to the gen. and dat. sing. The accent of the nom. dual masculine and neuter is also irregular (χρύσο, not χρύσῳ).
d. For peculiarities of contraction see 56. ἀπλή is from ἀπλέα, not from ἀπλή.

e. Some adjectives are not contracted: ἀργαλεός difficult, κερδαλεός crafty, νέος young, δύος eighth, ἄθροος crowded (usually). (Here ἐν and ὀν were probably separated originally by ἐ, 3.)

ADJECTIVES OF THE CONSONANT DECLENSION

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

a. There are some compounds with other stems: M. ἀτάτωρ, N. ἀπατωρ, fatherless, G. ἀτάτορος; ἀπολις ἄπολι without a country, ἄπολιδος; ἀυτοκράτωρ ἀυτοκράτορ independent, ἀυτοκράτορος; ἄρρην (older ἄρην) ἄρρεν male, ἄρρενος; ἐυχαρις ἐυχαρι agreeable, ἐυχάριος; ἐυθλιασ ἐυθλιπ πρέπον, ἐυθλιπδος. For the acc. of stems in ἰτ and ἰδ see 247. Neut. ἐυχαρι and ἐυθλιπ for ἐυχαριτ, ἐυθλιπτί (183).

292. ἀληθής (ἀληθεος-) true, εὐ-επιτις (εὐεπιτιδ-) hopeful are thus declined:

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<td>Nom.</td>
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<td>ἀληθής</td>
<td>εὐεπιτις</td>
<td>εὐεπιτι</td>
</tr>
<tr>
<td>Gen.</td>
<td>(ἀληθεος)</td>
<td>ἀληθοεις</td>
<td>εὐεπιτιδιος</td>
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<tr>
<td>Dat.</td>
<td>(ἀληθει)</td>
<td>ἀληθει</td>
<td>εὐεπιτιδι</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>(ἀληθεσ-α) ἀληθη</td>
<td>ἀληθης</td>
<td>εὐεπιτιν</td>
<td>εὐεπιτι</td>
</tr>
<tr>
<td>Voc.</td>
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<td>εὐεπιτι</td>
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<th>Mascl. and Fem.</th>
<th>Neut.</th>
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<tbody>
<tr>
<td>N. A. V.</td>
<td>(ἀληθε-ε)</td>
<td>ἀληθει</td>
</tr>
<tr>
<td>G. D.</td>
<td>(ἀληθεον)</td>
<td>ἀληθοειν</td>
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<th>PLURAL</th>
<th>Mascl. and Fem.</th>
<th>Neut.</th>
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<tbody>
<tr>
<td>N. V.</td>
<td>(ἀληθε-εσ) ἀληθεις</td>
<td>(ἀληθε-α) ἀληθη</td>
</tr>
<tr>
<td>Gen.</td>
<td>(ἀληθε-ων)</td>
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</tr>
<tr>
<td>Dat.</td>
<td>(ἀληθεσατιον) 107</td>
<td>ἀληθεσιν(ν)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἀληθεις</td>
<td>(ἀληθε-α) ἀληθη</td>
</tr>
</tbody>
</table>

a. ἀληθεις means indeed! Like ἀληθής are declined σαφῆς clear, εὐφυχῆς lucky, εὐγενῆς high-born, ἀσθενῆς weak. ἐγκρατῆς self-restrained, πλήρης full.

292 D. The uncontracted forms of ἐσ stems appear in Hom. and Hdt. -ει 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 -εα in Hom. and Hdt. From adj. in -εσ Hdt. has ἐνδεια for ἐνδεια, Hom. ἐνκλειας for ἐνκλειας, ἐφερεια for ἐφερεια.
b. The accusative pl. ἀληθεύεις has the form of the nominative.

c. Compound adjectives in -ής not accented on the last syllable show recessive accent even in the contracted forms. Thus, φιλαλήθης lover of truth, neut. φιλάληθες, αὐτάρκης self-sufficient, neut. αὐτάρκης, gen. pl. αὐτάρκης, not αὐτάρκων.

N. — Except in neuter words in -ώδες, -ώλες, -ώρες, and -ώρες, as εὐώδες sweet-smelling, ποδήρες reaching to the feet. But τρήρων, not τρηρῶν, from τρήρης, 264.

d. εἰς(<σ>)a becomes εά, not εν (56): εὐκλεᾶ, ἐνδέα for εὐκλεά, ἐνδέα from εὐκλεής glorious, ἐνδέης needy (G. εὐκλεόους, ἐνδεόους). But εἰς(<σ>)a and εν(σ)a yield ἓα or ἦν, νά or νη. Thus, ὑγία or ὑγη (ὑγίης healthy), εὔφνα or εὔφη (εὔφης comely), cp. 58, 31, 2. The forms in -ή are due to the analogy of such forms as ἐμφερῆ (ἐμφερής resembling).

293. Stems in ὠ: εὐδαίμων happy, βελτίων better:

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<td>εὐδαίμων</td>
<td>βελτίων</td>
<td>βελτίον</td>
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<tr>
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<td>βελτίων-ος</td>
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<td>Dat.</td>
<td>εὐδαίμων-ι</td>
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<td>βελτίων-ι</td>
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</tr>
<tr>
<td>Acc.</td>
<td>εὐδαίμων-α</td>
<td>εὐδαίμων</td>
<td>βελτίων-α or βελτίων</td>
<td>βελτίον</td>
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<tr>
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**DUAL**

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<th>Neut.</th>
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<td>βελτίων-ε</td>
</tr>
<tr>
<td>G. D.</td>
<td>εὐδαίμων-οιν</td>
<td>βελτίων-οιν</td>
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**PLURAL**

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<th>Neut.</th>
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<td>βελτίον-ι(ν)</td>
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<td>Acc.</td>
<td>εὐδαίμων-ας</td>
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</table>

a. Like εὐδαίμων are declined μνήμων μνήμου mindful, ἀγνώμων ἀγνωμόν unfeeling, ἀφρόν ἀφρον senseless, πέπων πέπον ripe, σύφρων σύφρον prudent.

b. Like βελτίων are declined μεῖζων μεῖζον greater, κακῶν κάκιον baser, ἐλάττων ἐλάττων less.

c. The neuter nominative and accusative have recessive accent.

d. Comparatives are formed from stems in ὠ and in ὀ; cp. Lat. melioris for meliōs-īs. ὀσ appears in βελτίω for βελτίο(<σ>)-α, acc. sing. masc. fem. and nom. acc. neut. pl., and in βελτίω for βελτίο(<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 inflect the feminine like a substantive of the first declension ending in -anyl (216).

295. The feminine is made from the stem of the masculine (and neuter) by adding the suffix -a (ya), which is combined with the preceding syllable in different ways. The genitive plural feminine is always perispomenon (cp. 208). For the feminine dual, see 287 b.

296. Stems in -p (-πς, -πτα, -πν). — The masculine and neuter have the inflection of πηχυς and ἄστυ, except that the genitive singular masculine and neuter ends in -os (not -ος) and ητα in the neuter plural remains uncontracted.

297. ἰδὸς sweet is thus declined:

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<tr>
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<td>ἰδεῖα</td>
<td>ἰδόνυ</td>
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<tbody>
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<td>ἰδεῖ-ε</td>
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<tr>
<td>G. D.</td>
<td>ἰδεῖ-ονυ</td>
<td>ἰδεῖα-ονυ</td>
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<tbody>
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<td>ἰδέαι</td>
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<td>ἰδεῖ-στι(ν)</td>
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<tr>
<td>Acc.</td>
<td>ἰδεῖς</td>
<td>ἰδεῖας</td>
<td>ἰδέ-α</td>
</tr>
</tbody>
</table>

So βαθὸς deep, γλυκὸς sweet, εὐρὸς broad, δίψος sharp, ταχὺς swift.

a. In ἰδεῖα -εα has been added to ἰδεῖ -ε, a stronger form of the stem ἰδεῖν (cp. 270). The nominative masculine ἰδεῖ is used for the accusative.

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

298. Stems in -p (-πς, -πτα, -πν; -ην, -πτα, -πν). μέλας black, τέρην tender are declined as follows:

296 D. Hom. has usually -εια, -εισ, -ει, etc. ; sometimes -τα, -της, -την, etc. The forms without i (43) are regular in Hdt. For -πν Hom. has -εα in εφείδα πόλιν the wide sea. ἰδὸς and θῆλυ are sometimes feminine in Hom.
### Declension of Adjectives

#### Singular

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<td>τερείνης</td>
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<td>μέλαν</td>
<td>τέρεν</td>
<td>τερείνα</td>
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#### Dual

| N. A. V. | μέλαν-ε  | μέλανα-ν  | μέλαν-ε  | τέρεν-ε  | τερείνα  | τέρεν-ε  |
| G. D.    | μελάν-οιν  | μελάναιν  | μελάν-οιν  | τερέν-οιν  | τερείναιν  | τερέν-οιν  |

#### Plural

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<th>Form</th>
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<td>μελαιναι</td>
<td>μελαν-α</td>
<td>τερεν-ες</td>
</tr>
<tr>
<td>Gen.</td>
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<td>μελαινών</td>
<td>μελαν-ων</td>
<td>τερεν-ων</td>
</tr>
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<td>μελαιασι(ν)</td>
<td>μελαισι(ν)</td>
<td>τερεσι(ν)</td>
</tr>
<tr>
<td>Acc.</td>
<td>μελαινας</td>
<td>μελαινας</td>
<td>μελαινας</td>
<td>τερεν-ας</td>
</tr>
</tbody>
</table>

Like μελάς is declined one adjective: τάλας, τάλαινα, τάλαν wretched.

a. μελάς is for μελάν-ες by 37, 96. With the exception of μελάς and τάλας, adjective stems in -ος reject s in the nom. sing. μελαισι for μελαν-σι 96 a, 250 N. The feminine forms μελαινα and τερεινα come from μελαν-ια, τερεν-ια by 111. The vocatives μελαν and τερεν are rare, the nominative being used instead.

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

#### Singular

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<td>παντ-ι</td>
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<td>Acc.</td>
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<td>χαρίεσσα-ν</td>
<td>χαρίεν</td>
<td>παντ-α</td>
</tr>
<tr>
<td>Voc.</td>
<td>χαρίεν</td>
<td>χαρίεσσα</td>
<td>χαρίεν</td>
<td>πᾶς</td>
</tr>
</tbody>
</table>

#### Dual

| N. A. V. | χαρίεντ-ε  | χαρίεσσα-ν  | χαρίεντ-ε  |
| G. D.    | χαρίεντ-οιν  | χαρίεσσαίν  | χαρίεντ-οιν  |

#### Plural

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<th>Form</th>
<th>Form</th>
<th>Form</th>
<th>Form</th>
</tr>
</thead>
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<td>χαρίεσσαι</td>
<td>χαρίεντ-α</td>
<td>παντ-ες</td>
</tr>
<tr>
<td>Gen.</td>
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<td>χαρίεσσών</td>
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<td>παντ-ων</td>
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<td>πασσαι</td>
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<td>χαρίεσσάς</td>
<td>χαρίεντ-ας</td>
<td>παντ-ας</td>
</tr>
</tbody>
</table>

299 D. Hom. has αιματεσσα bloody, σκίδεντα shadowy, but τίμης and τιμή-eis valuable, τιμήντα and τιμήντα. Doric has sometimes -άς, -ἀντος for -δεις, -δεντος, as φωνάτα. Attic poetry often has the open forms -δεις, -δεσσα.
DECLENSION OF PARTICIPIES

Like χαλεις are inflected περέβες winged, φωνήες voiced, δακρύες tearful. Adjectives in -eis and -eis are generally poetical or Ionic. φωνήεντα meaning voweis is always open.

a. χαλεις, πᾶς are derived from χαρίετ-, παντ- by 100; χαλει from χαρίετ- by 133. The α of πᾶς (for πάντα) is irregular and borrowed from πᾶς. Compounds have ἀ: ἀπαν, σύμπαν.

b. From χαρίετ- is derived χαρίεσσα with σσ, not ττ, by 114 a. χαρίετ- is a weak form of the stem χαριεντ-; it appears also in χαρίεσι for χαριετ-σι (98). Participles in -eis (307) form the feminine from the strong stem υντ-ια. πᾶσα stands for παντσα out of παντ-μα (113 a). πᾶσων, πᾶσι are accented contrary to 252; but πατός, παντί, πᾶσῶν are regular.

c. Adjectives in -eis contract, as μελιτοῦς, μελιτούττα, μελιτοῦν, G. μελιτούντος, μελιτούττης, etc. (μελιτοῦσες honied). περέβες has περεώντα, περεώσσα. So in names of places: Ἀργεννοῦσσα Argennucae for ἱεσαί; Ραμβός, -οῦντος, for Ραμβῶνες, -δεντος.

DECLENSION OF PARTICIPIES

300. Like δαγδόν, -ή, -όν are inflected all the participles of the middle, and the future passive participle.

301. Participles of the active voice (except the perfect, 309), and the aorist passive participle have stems in υντ. The masculine and neuter follow the third declension, the feminine follows the first declension.

a. Most stems in υντ make the nom. sing. masc. without τ, like γέρων (243). But stems in υντ in the present and second aorist of υμ-verbs (δόντις, δόντος), and all stems in υντ, εντ, υντ, add τ, lose υντ (100), and lengthen the preceding vowel (-ους, -άς, -εις, -ός, 37). In like manner the dat. pl. is formed: -οντ-σι = -ουσι, etc.

N. — The stem of participles in -οντ, -ουσι was originally ωντ. γέρων was originally a participle.

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

c. The perfect active participle (stem ωτ) has -ως in the masculine, -ος in the neuter. -ως and -ος are for -εωτ-ς, -εοτ-ς.

d. The feminine singular is made by adding ια to the stem. Thus, λθούσα (λθοντ-ια), οθόσα (οθοντ-ια), ιστάσα (ισταντ-ια), τρτείσα (τρτεντ-ια). The perfect adds -υ(σ)-ια, as in είδ-υια.

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

303. Participles in -οντ, -άς, -εις, -ους, -ός frequently use the masculine for the feminine in the dual.

304. The accent of monosyllabic participles is an exception to 252: ὄν, ὄντος (not ὄντος), στός, στόντος.

305. Participles in -οντ, -ουσα, -ον (ον-verbs): λθον λoosing (stem λθοντ-), ὄν being (stem ὄντ-).

305 D. In the feminine of participles from stems in υντ, αιτ (306), Αeolic has -ουσα, -αισα (λθοσα, λθαισα), and -αις in the masculine (λθαισα).

GREEK GRAM. — 6
### Declension of Participles

#### Singular

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#### Dual

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<td>G. D.</td>
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#### Plural

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<td>οὖσας</td>
<td>ὁν-ας</td>
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</table>

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

a. All participles in -ων are inflected like λέγων, those in ὁν having the accent of ὁν, ὅτως, etc.; as λειτών, λειτουσα, λειτῶν having left. Such participles are from ω-verbs, in which ο is a part of the tense suffix.

b. Like participles are declined the adjectives ἐκών, ἐκοῦσα, ἐκῶν, willing, ἄκων, ἂκουσα, ἂκων unwillimg (for ἄκων, etc.), G. ἄκουστος, ἄκουσης, ἄκοντος.

#### 306. Participles in -ας, -ασα, -αν: λύσας having loosed, ἱστάς setting.

#### Singular

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<td>λύσαν</td>
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So are declined παίδευσας having educated, στήσας having set.

#### SINGULAR

<table>
<thead>
<tr>
<th>N. V.</th>
<th>tithēis</th>
<th>tithēisa</th>
<th>tithēn</th>
<th>didoos</th>
<th>didoosaa</th>
<th>didoovn</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>tithēnt-os</td>
<td>tithēnt-ēs</td>
<td>tithēnt-os</td>
<td>didoont-os</td>
<td>didoont-ēs</td>
<td>didoont-os</td>
</tr>
<tr>
<td>Dat.</td>
<td>tithēnt-l</td>
<td>tithēnt-ē</td>
<td>tithēnt-l</td>
<td>didoont-ē</td>
<td>didoont-ē</td>
<td>didoont-ē</td>
</tr>
<tr>
<td>Acc.</td>
<td>tithēnt-a</td>
<td>tithēnt-a-v</td>
<td>tithēn</td>
<td>didoont-a</td>
<td>didoont-a</td>
<td>didoont-a</td>
</tr>
</tbody>
</table>

#### DUAL

| N. A. V. | tithēnt-e | tithēnt-e | didoont-e | didoont-ē | didoont-e |
| G. D.    | tithēnt-ovn | tithēnt-ovn | didoont-ovn | didoont-ovn | didoont-ovn |

#### PLURAL

<table>
<thead>
<tr>
<th>N. V.</th>
<th>tithēnt-ēs</th>
<th>tithēnt-ē</th>
<th>didoont-ē</th>
<th>didoont-ē</th>
<th>didoont-ē</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>tithēnt-ovn</td>
<td>tithēnt-ovn</td>
<td>didoont-ovn</td>
<td>didoont-ovn</td>
<td>didoont-ovn</td>
</tr>
<tr>
<td>Dat.</td>
<td>tithēnt-ovn</td>
<td>tithēnt-ovn</td>
<td>didoont-ovn</td>
<td>didoont-ovn</td>
<td>didoont-ovn</td>
</tr>
<tr>
<td>Acc.</td>
<td>tithēnt-ovn</td>
<td>tithēnt-ovn</td>
<td>didoont-ovn</td>
<td>didoont-ovn</td>
<td>didoont-ovn</td>
</tr>
</tbody>
</table>

So are inflected theis having placed, paideveis having been educated, lukeis having been loosed, dōos having given.

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

### 308. Participles in -us, -ūsa, -uv: deiknūs showing, φūs born.

#### SINGULAR

<table>
<thead>
<tr>
<th>N. V.</th>
<th>deiknūs</th>
<th>deiknūsa</th>
<th>deiknūn</th>
<th>φūs</th>
<th>φūsa</th>
<th>φūn</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>deiknūnt-os</td>
<td>deiknūnt-ēs</td>
<td>deiknūnt-os</td>
<td>φūnt-os</td>
<td>φūnt-ēs</td>
<td>φūnt-os</td>
</tr>
<tr>
<td>Dat.</td>
<td>deiknūnt-l</td>
<td>deiknūnt-ē</td>
<td>deiknūnt-l</td>
<td>φūnt-ē</td>
<td>φūnt-ē</td>
<td>φūnt-ē</td>
</tr>
<tr>
<td>Acc.</td>
<td>deiknūnt-a</td>
<td>deiknūnt-a-v</td>
<td>deiknūn</td>
<td>φūnt-a</td>
<td>φūnt-a</td>
<td>φūnt-a</td>
</tr>
</tbody>
</table>

#### DUAL

| N. A. V. | deiknūnt-e | deiknūnt-e | φūnt-e | φūnt-ē | φūnt-e |
| G. D.    | deiknūnt-ovn | deiknūnt-ovn | φūnt-ovn | φūnt-ovn | φūnt-ovn |

#### PLURAL

<table>
<thead>
<tr>
<th>N. V.</th>
<th>deiknūnt-ēs</th>
<th>deiknūnt-ēs</th>
<th>deiknūnt-ē</th>
<th>φūnt-os</th>
<th>φūnt-os</th>
<th>φūnt-ē</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>deiknūnt-ovn</td>
<td>deiknūnt-ovn</td>
<td>deiknūnt-ovn</td>
<td>φūnt-ovn</td>
<td>φūnt-ovn</td>
<td>φūnt-ovn</td>
</tr>
<tr>
<td>Dat.</td>
<td>deiknūnt-ovn</td>
<td>deiknūnt-ovn</td>
<td>deiknūnt-ovn</td>
<td>φūnt-ovn</td>
<td>φūnt-ovn</td>
<td>φūnt-ovn</td>
</tr>
<tr>
<td>Acc.</td>
<td>deiknūnt-ovn</td>
<td>deiknūnt-ovn</td>
<td>deiknūnt-ovn</td>
<td>φūnt-ovn</td>
<td>φūnt-ovn</td>
<td>φūnt-ovn</td>
</tr>
</tbody>
</table>

### 309. Perfect active participles in -ow, -oua, -os: leukwōs having loosed, eidoōs knowing.

#### 309a. D. Hom. has ēstaos, ēstās, ēstās, G. ēstātos, etc., Hdt. ēsteōs, ēsteōs, ēsteos, G. ēsteōtos, etc. Some editions have ēsteota in Hom.
**DECLENSION OF ADJECTIVES**

<table>
<thead>
<tr>
<th>Case</th>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>λελυκός</td>
<td>λελυκότος</td>
<td>λελυκότ-Ι</td>
<td>λελυκό-Α</td>
</tr>
<tr>
<td>SINGULAR</td>
<td>λελυκώα</td>
<td>λελυκώας</td>
<td>λελυκώας</td>
<td>λελυκώας</td>
</tr>
<tr>
<td></td>
<td>λελυκός</td>
<td>λελυκόσ</td>
<td>λελυκόσ</td>
<td>λελυκόσ</td>
</tr>
<tr>
<td></td>
<td>εἰδώς</td>
<td>εἰδότος</td>
<td>εἰδότ-Ι</td>
<td>εἰδότ-Α</td>
</tr>
<tr>
<td></td>
<td>εἰδοία</td>
<td>εἰδοίας</td>
<td>εἰδότος</td>
<td>εἰδότος</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>N. A. V.</th>
<th>G. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>λελυκότ-Ε</td>
<td>λελυκότ-ΩΕ</td>
</tr>
<tr>
<td>DUAL</td>
<td>λελυκώ</td>
<td>λελυκώ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>λελυκότ-Ε</td>
<td>λελυκώα</td>
<td>λελυκώα</td>
<td>εἰδότ-Ε</td>
</tr>
<tr>
<td>PLURAL</td>
<td>λελυκώα</td>
<td>λελυκώα</td>
<td>εἰδότ-Ε</td>
<td>εἰδότ-Ε</td>
</tr>
</tbody>
</table>

So are inflected πεπαιδευκός, πεπαιδευκώα, πεπαιδευκός having educated; γεγονός, γεγονώ, γεγονός born.

a. ἑστώς standing (contracted from ἑσταώς) is inflected ἑστός, ἑστὼς, ἑστός, G. ἑστώτως (with irregular accent, from ἑσταότος), ἑστώθης, ἑστώτως; pl. N. ἑστώτες, ἑστώσα, ἑστώτα, G. ἑστώτων, ἑστώσων. So τεθνέως, τεθνεώσα, τεθνέως dead.

N. — ἑστός (the usual spelling in the neut. nom.) has -ός (not -ώς) in imitation of εἰδότ and of forms in -κός, thus distinguishing the neuter from the masculine.

310. Contracted Participles.—The present participle of verbs in -ων, -εω, -εω, and the future participle of liquid verbs (401) and of Attic futures (538) are contracted. τίμων honouring, τοίμων making, are thus declined:

<table>
<thead>
<tr>
<th>Case</th>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(τίμσων)</td>
<td>(τίμασσα)</td>
<td>(τίμασσα)</td>
<td>(τίμασσον)</td>
</tr>
<tr>
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<td>τίμσων</td>
<td>τίμαντ-Ι</td>
<td>τίμαντ-Α</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(τίμασσον)</td>
<td>(τίμασσον)</td>
<td>(τίμασσον)</td>
<td>(τίμασσον)</td>
</tr>
<tr>
<td></td>
<td>(τίμασσα)</td>
<td>(τίμασσα)</td>
<td>(τίμασσα)</td>
<td>(τίμασσα)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>N. A. V.</th>
<th>G. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(τίμαντ-Ε)</td>
<td>(τίμαντ-Ε)</td>
</tr>
<tr>
<td>DUAL</td>
<td>(τίμασσα)</td>
<td>(τίμασσα)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(τίμσων)</td>
<td>(τίμασσα)</td>
<td>(τίμασσα)</td>
<td>(τίμασσα)</td>
</tr>
<tr>
<td>PLURAL</td>
<td>(τίμσων)</td>
<td>(τίμασσα)</td>
<td>(τίμασσα)</td>
<td>(τίμασσα)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(τίμασσα)</td>
<td>(τίμασσα)</td>
<td>(τίμασσα)</td>
<td>(τίμασσα)</td>
</tr>
</tbody>
</table>

310 D. Aeolic has also τίμαις, πόλεις, δῆλος from τίμαμι, ποιημι, δῆλωμι.
### ADJECTIVES OF IRREGULAR DECLENSION

#### 311. The irregular adjectives μέγας great (stems μεγα- and μεγαλο-) and πολύς much (stems πολυ- and πολλο-) are thus declined:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N. V.</strong></td>
<td>μέγας</td>
<td>μεγάλω</td>
<td>μεγάλοι</td>
</tr>
<tr>
<td></td>
<td>μεγάλη</td>
<td>μεγάλη</td>
<td>μεγάλοι</td>
</tr>
<tr>
<td>Nom.</td>
<td>μέγα</td>
<td>μεγάλη</td>
<td>μεγάλο</td>
</tr>
<tr>
<td>Gen.</td>
<td>πολύς</td>
<td>πολλή</td>
<td>πολλά</td>
</tr>
<tr>
<td>Voc.</td>
<td>μέγα</td>
<td>μεγάλη</td>
<td>μεγάλο</td>
</tr>
<tr>
<td>Dat.</td>
<td>πολλού</td>
<td>πολλής</td>
<td>πολλάς</td>
</tr>
<tr>
<td>Acc.</td>
<td>μέγαν</td>
<td>μεγάλην</td>
<td>μεγάλον</td>
</tr>
<tr>
<td><strong>G. D.</strong></td>
<td>μεγάλωι</td>
<td>μεγάλα</td>
<td>μεγάλοι</td>
</tr>
<tr>
<td></td>
<td>μεγάλας</td>
<td>μεγάλας</td>
<td>μεγάλοι</td>
</tr>
</tbody>
</table>

#### 311 D. Hom. has some forms from the stem πολυ- (πουλυ-) which are not Attic: G. πολέας, N. pl. πολείς, G. πολεών, D. πολέσσι (250 D. 2), πολέσσι and πολέσι,
a. Except in the forms μέγας, μέγαν, μέγα, the adjective μέγας is inflected as if the nominative sing. masc. were μεγάλος. μέγας is sometimes found in the voc. sing. Except in πολύς, πολύν, πολύ, the adjective πολύς is inflected as if the nominative sing. masc. were πολλός.

b. The stem πολλά- is from πολυ-, i.e. πολύ-, λς being assimilated to ις.

c. πράσις mild forms its masc. and neuter sing. and dual from the stem πρά-, its fem. in all numbers from the stem πρά-, as nom. πράεια for πράει-ia formed like ἡδεία (297 a). Thus πράος, πράεια, πράον, G. πράου, πράειας, πράον, etc. In the plural we have

N. V. πράος or πράεις πράεια πράα or πράεα
Gen. πράων or πράειν πράειν πράων or πράειν
Dat. πράους or πράειντι(n) πράειας πράους or πράειντι(n)
Acc. πράνος πράεις πράα or πράεα
d. Some compounds of πούς foot (ποῦ-) have -ουν in the nom. sing. neut. and sometimes in the acc. sing. masc. by analogy to ἀπλόος (290). Thus, τρίπους three-footed, τρίπουν (but acc. τρίποδα tripod).

ADJECTIVES OF ONE ENDING

312. Adjectives of one ending have the same termination for masculine and feminine. The neuter (like masc. and fem.) sometimes occurs in oblique cases. Examples: ἀγνός ἀγνῶτ-ος unknown or unknowing, ἀψης ἀπώδ-ος childless, ἀγνής ἀγνητ-ος white, ἀρπαξ ἀρπαγ-ος varacious, μάκαρ μάκαρ-ος blessed, ἀκάματ-ος unwearied. Here belong also certain other adjectives commonly used as substantives, as γομής γομητ-ος light armed, πένθ-ος pout, φυγάδ-ος fugitive, ἡλικιωτ-ος comrade, ἀλακός ἀλαχός-ος flatterer. Some are masculine only, as ἑθολοντής (-ο-) volunteer. Adj. in -ις -ίδος are feminine only: Ἑλλήνις Greek, πατρίς (scil. γῆ) fatherland, συμμαχίς (πόλις) 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. -τατα f. -τατον n.

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

δηλος (δηλο-) clear, δηλοτερος, δηλο-τατος; ιγχυρος (ιγχυρο-) strong, ιγχυροτερος, ιγχυροτατος; μελας (μελαν-) black, μελαντερος, μελαντατος; βαρυς (βαρυ-) heavy, βαρυ-τερος, βαρυ-τατος; αληθης (αληθες-) true, αληθες-τερος, αληθες-τατος; ευκλεις (ευκλεες-) famous, ευκλεις-τερος, ευκλεις-τατος.

Ἀ. πολεας. Hom. has also πολλος, πολλη, πολλον (like ἀγαθος), and these forms are commonly used by HD. πολος (for πολυς) is sometimes fem. in Hom.
314. Adjectives in -os with a short penult lengthen o to ω: νέος, νεώτερος, νεώτατος, χαλεπώτερος, χαλεπώτατος. 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: λεπτός λεπτότερος, λεπτότατος. A stop and a liquid almost always make position here (cp. 145); as πικρός bitter, πικρότερος, πικρότατος. Κεφαλή empty and στενός στενότερος were originally κεφαλός, στενός (Ionic κεφαλός, στενός, 37 D. 1), hence κεφαλότερος, κεφαλότατος.

315. The following drop the stem vowel o: γεραιώδης aged, γεραϊτερος, γεραιτάτος; παλαιώδης ancient, παλαιότερος, παλαιότατος; σκολαίωσ slow, σκολαίτερος, σκολαίτατος; φιλός dear, φιλότερος (poetic), φιλότατος (319, 11).

a. Some other adjectives reject the stem vowel o and end in -αιτερος, -αιτάτος, as ἁγνυχος quiet, ἁγνυχότερος, ἁγνυχότατος. These, like σκολαιτερος and γεραιτατος, imitate παλαιτος, which is properly derived from the adverb παλαι ὅνυ αγο. So μεταίτερος, μεταίτατος imitate μεσαί- in Hom. μεσαί-πεδίος middle-aged.

316. -εστερος, -εστάτος. — By imitation of words like ἀληθευτερος, ἀληθεύτατος (313), -εστερος, -εστάτος are added to stems in ον and to some in ω (contracted to ον). Thus, εὐδαιμόνιος happy, εὐδαιμονεστερος, -εστάτος; ἀπόθετος simple, ἀποθεύστερος (for ἀποθευτερος), ἀποθεύστατος; εὐνοος well-disposed, εὐνοοστερος, -οστάτος, and so in all others in -οσ and some in -ους from νος mind. (Others in -ους have ἀνωτερος: ἀνωτερος, ἀνωτάτος more crowded from άδρος.)

a. Some stems in ον substitute o for ον; as (from εὐληπθος forgetful, εὐληπθοστερος, -εστάτος, ἀκράτως unmixed, ἀκράτεστατος, ἀκρατός glad, ἀφθονος abundant.

b. Other cases: (with loss of o) ἐρωμένος strong, ἐρωμενεστερος, -εστάτος, ἄσμιος glad, ἀφθονος abundant.

317. -ιστερος, -ιστατος. — By imitation of words like ἄξοριστερος for ἄχαριστερος (83) from ἀχαρισμιος disagreeable, -ιστερος, -ιστατος are used especially with adjectives of a bad meaning, as κλεπτ-ιστατος (κλέπτης thief, 351), κακηγορ-ιστερος (κακηγορος abusive), λαλιστερος (λαλος talkative).

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

314 a. D. Hom. ὀδυρωτάτος (but cp. Att. οἰξύρος), λάρωτάτος (λαρωτάτος ?).

318 D. Hom. and Doric poetry have also -ιω, which is as old as -ιον. Forms in -ιω, -ιστος are much commoner in poetry than in prose. Hom. has βάθιστος (βαθὸς deep), βράσιων (βραχὺς short), βάρβιστος (βραδὺς slow), κοῖνος (κοῦρος glorious), ἄκιστος (ἄκης quick).
for the neuter to form the comparative, and -ιστος -η -ον to form the superlative. The vowel (or the syllable ρο) standing beforeς of the nominative is thus lost.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡδ-ις sweet (ἡ ἡδ-ις pleasure)</td>
<td>ἡδ-ις</td>
<td>ἡδ-ις</td>
</tr>
<tr>
<td>ταχ-ις swift (τὸ ταχ-ις swiftness)</td>
<td>θάττων (112, 125)</td>
<td>ταχ-ις</td>
</tr>
<tr>
<td>μέγ-ις great (τὸ μέγ-ις greatness)</td>
<td>μέγις (116)</td>
<td>μέγ-ις</td>
</tr>
<tr>
<td>ἀλγείνως painful (τὸ ἀλγ-ις pain)</td>
<td>ἄλγ-ις</td>
<td>ἀλγ-ις</td>
</tr>
<tr>
<td>αἰσχ-ρό-ς shameful (τὸ αἰσχ-ρό-ς shame)</td>
<td>αἰσχ-ρό-ς</td>
<td>αἰσχ-ρό-ς</td>
</tr>
<tr>
<td>ἕθ-ρό-ς hateful, hostile (τὸ ἕθ-ρό-ς hate)</td>
<td>ἕθ-ρό-ς</td>
<td>ἕθ-ρό-ς</td>
</tr>
</tbody>
</table>

Forms in -ις are declined like βελτίων (293), those in -ιστος like ἀγαθός (287).

319. Irregular Comparison. — The commonest adjectives forming irregular degrees of comparison by reason of the sound changes or because several words are grouped under one positive, are the following. Poetic or Ionic forms are in ( )

1. ἀγαθός good
   ἀμελείς (from ἀμελει-ις)
   (Ἀμελείς)
   βελτίων
   (βελτίων, not in Hom.)
   (κράτος powerful)
   (κράτος, not in Hom.)

2. κακός bad
   κακιάω (κακιάω, κακιάσσω)
   (κακιάω, κακιάσσω)
   λψίω (λψίω, λψίτερος)
   (φέρτερος)
   κακίστως
   (κακίστως)
   λψίτερος
   (φέρτερος, φέρτως)
   κακίστως
   (φέρτως)

3. καλός beautiful
   καλλίων
   (καλλίων, καλλίστως)
   ἡττων, ἡττων (for ἡττων)
   (ἡττων, rare, adv.
   weaker, inferior (ήττων)
   καλλίστως (καλλίστως)
   (ἡττων, rare, adv.
   weakest, inferior (ήττων)
   καλλίστως (καλλίστως)
   (ἡττων, rare, adv.
   weaker, inferior (ήττων)

4. μακρός long
   μακρότερος (μάκρων)
   (μακρότερος)
   μακρότατος (μακρότατος)
   (μακρότατος)

5. μέγας great
   μεγίζων 318 (μέγιζων)
   (μεγίζων)
   μέγιστος
   (μέγιστος)

319 D. Hom. has also κερδαλέως gainful, crafty, κερδίων, κερδιστός; πίγλων, πίγιστος more, most dreadful (cp. πίγλων cold, πίγληδος chilling), κόλιστος (κόλιστος dear, κόλιστος care).
6. μικρός small
(ἐλάχεια, f. of ἐλαχὺς) μικρότερος
μικρότατος
(μείζων, μείζον) μειζόνος
7. ὀλίγος little, pl. few
ὀλίγων (inscriptions)
(ὑπ- ὀλίγων Hom. rather less) ὀλιγιστος
8. πολύς much, pl. many
πλεῖον, πλεῖον, neut. πλέον,
πλέον
9. ῥᾴδιος easy
(ῥηδίων) ῥαδίος
ῥαδίος
10. ταχύς quick
θάττων, θάτσων
ταχύτερος
(ταχύτατος)
11. φίλος dear
φιλάττειν (Xenoph.)
(φιλίων, rare in Hom.)
φιλάττειν (Xenoph.)
φιλάττειν (Xenoph.)

a. ἀλείμων, ἄριστος express aptitude, capacity or worth (able, brave, excellent);
βέλτιων, βέλτιστος, a moral idea (virtuous);
κρείττων, κρατίστος, force and superiority (strong)
(folios is the opposite of κρείττων);
λιπών means more desirable,
omore agreeable (ἀ λιπῶν my good friend);
κακίων, κακίστος express moral perversity,
cowardice;
χείρων, χειρίστωσι, insufficienty, lack of a quality (less good)
(worthless, good for nothing is φαῖνος).

b. ὀλίγων, ὀλίγων, ὀλιγιστός refer to size: smaller (opposed to μείζων);
or to multitude: fewer (opp. to πλεῖον).
μείζων, μεῖζον, ἡκτής, ἡκιστα also belong both to μικρός and to ὀλίγος.

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

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

(πρό before) πρότερος former
(ὑπέρ over, beyond) ὑπέρτερος (poetic) higher, superior.
(πλησιον near) πλησιάτερος
(προφυγου serviceable) προφυγιάτερος

320 B. Hom. has ὑπάρτερος younger, ὑπάρτετος. Several defectives denote
place: ὑπάρτον (ἀντων nearer), παράρτερος (πάροιδεν before), μυχοτάτος (μυχι)
in a recess).—arəs in μετάτος, μέτατατος (μετοσ middle), πυτάτος last, νέτατο last.
For ὑστάτος Hom. has ὑστάτος; and δεύτατος last from δεύτερο second.
322. Double Comparison. — A double comparative occurs sometimes to produce a comic effect, as κυντέρωτερος (321). A double superlative is πρώτιστος.

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

a. Comparison by μᾶλλον, μάλιστα is common in the case of compound adjectives, adjectives with a prepositional prefix, verbal adjectives in -τός, and adjectives in -ως.

324. To express equality or inferiority οὐτω as (often in correlation with ὀπτερ), ἡττον less, may be placed before the positive. Thus, as good as handsome may be expressed by οὔτως ἄγαθος ὀπτερ καὶ καλὸς, ὀπτερ ἄγαθος οὔτω καὶ καλὸς, οὐχ ἡττον 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>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἐγὼ I</td>
<td>σοῦ thou</td>
<td>σφῶ you two</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἐμοῦ; μοῦ enclitic</td>
<td>σοῦ; σου enclitic</td>
<td>σφῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐμοί; μοὶ enclitic</td>
<td>σοί; σοι enclitic</td>
<td>σφίσιν (v)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐμέ; μέ enclitic</td>
<td>σε enclitic</td>
<td>σφᾶs</td>
</tr>
</tbody>
</table>

N. A. νό we two
G. D. νῶν

325 D. 1. Homer inflects the personal pronouns as follows. (The forms ἄμμ-, ὄμμ- are Aeolic).
2. The enclitic forms μον, μοι, με; σου, σοι, σε are used when the pronoun is unemphatic, the longer forms ἐμοῦ, ἐμοι, ἐμε and the accented σοῦ, σοι, σε are

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ἡγο, ἡγίν</th>
<th>σῦ, τῦνδ</th>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἐμεικ, ἐμέο, ἐμευ,</td>
<td>σεῖο, σεό, σεο (encl.)</td>
<td>eio, eο, eο (encl.)</td>
</tr>
<tr>
<td></td>
<td>μευ (encl.), ἐμέθεν</td>
<td>σευ (encl.), σεθεν</td>
<td>ευ, εο (encl.)</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐμοι, μοι (encl.)</td>
<td>σοι, τοι (encl.), τείν</td>
<td>έοι, οι, οι (encl.)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐμε, με (encl.)</td>
<td>σε, σε (encl.)</td>
<td>έ, έ (encl.), μεν (encl.)</td>
</tr>
</tbody>
</table>

N. A. νοι, νο | σφαι, σφά | DUAL |
G. D. νοιν | σφαίν, σφάν (ἐδ) | σφαί (encl.) |

| Nom.  | ἡμεῖς, ἡμμες | ύμείς, ύμμε (and voc.) | PLURAL |
|-------|--------------|-------------------------|
| Gen.  | ἡμείων, ἡμέων | ύμείων, ύμέων | σφείων, σφέων, |
|       |               |                          | σφεν (encl.), σφάν |
| Dat.  | ἡμῖν, ἡμμίν | ύμῖν, ύμμίν | σφίν (encl.), σφιεν (encl.), |
| Acc.  | ἡμέας, ἡμμε | ύμέας, ύμμε | σφέας, σφαλ (encl.), |
|       |              |                          | σφε (encl.) |

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

2. Herodotus inflects the personal pronouns as follows:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ἡγο</th>
<th>σῦ</th>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἐμεικ, ἐμέο, μευ (encl.)</td>
<td>σεο, σευ, σευ (encl.)</td>
<td>εο (encl.)</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐμοι, μοι (encl.)</td>
<td>σοι, τοι (encl.)</td>
<td>οι (encl.)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐμε, με (encl.)</td>
<td>σε, σε (encl.)</td>
<td>έ (encl.), μεν (encl.)</td>
</tr>
</tbody>
</table>

| Nom.  | ἡμεῖς | ύμείς | PLURAL |
|-------|-------|-------|
| Gen.  | ἡμείων | ύμείων | σφείων, σφέων (encl.) |
| Dat.  | ἡμῖν | ύμῖν | σφίον (encl.), σφαλ (encl.) |
| Acc.  | ἡμέας | ύμέας | σφέας, σφαλ (encl.), neut. |
|       |       |       | σφε (encl.) |

σφει is used for ἔνωσ, -ας; σφί (encl.) for αὐτοίς, -ας; σφαλ (encl.) for αὐτάδ.

3. Ionic μν (encl.) is used in all genders (eum, eam, id), but not in the plural. Ἰμμε, Ἰμμε occur a few times, Ἰμέθεν often, in tragedy.

4. The chief forms peculiar to Doric are: I. ἡγο also before consonants;
G. ἡμεῖς, ἡμός, ἡμεῖς; D. ἡμί; Pl. N. ἤμες, ἦμων, ἦμων; D. ἦμι(ἐ), ἦμων;
A. ἦμε. II. τοῦ, τοῦν; G. τεῶς, τεῶς, τεῦς, τεύς, τεοῦ; D. τοῦ, τοῦν; A. τε, τεῦ,
τοῦ; Pl. N. ὦμες, ὦμων; D. ἦμν, ἦμων; A. ἦμε. III. G. ἤμν, ἤμου; D. ἦλων, ἦλων; A. ἦλων;
Pl. G. σφελών, σφέων; D. σφίν, ψέων; A. σφε, ψέ.
used when the pronoun is emphatic. Thus, ὄσ μοι τὸ βιβλίον give me the βιβλίον, ὃν ὑμαῖς, ἀλλὰ σοι ἔτη ὠδεῖτε νῦν they are plotting not against me, but against you. See 187 a. On the use after prepositions see 187 N. 2.

b. For ἔγω, ἔμοι, σὺ the emphatic ἔγωγε, ἔμογε (186 a), σύγε occur. Also ἐμφηγε, ἐμέγε.

c. The use of the plural you for θνου is unknown in Ancient Greek; hence ὑμεῖς is used only in addressing more than one person.

d. Of the forms of the third personal pronoun only the datives of and σφίς(ν) are commonly used in Attic prose, and then only as indirect reflexives (1228). To express the personal pronouns of the third person we find usually: ἐκεῖνος, αὐτός, etc., in the nominative (1194), and the oblique forms of αὐτός in all other cases.

e. For the accusative of οὗ the tragic poets use νῦ (encl.) and σφε (encl.) for masc. and fem., both sing. and pl. (= eum, eam; eos, eas). Doric so uses νῦ, σφίν is rarely singular (εί) in tragedy.

f. ἡμῶν, ἡμῖν, ἡμᾶς, ἡμῶν, ἡμᾶς, ἡμᾶς, ἡμᾶς, when unemphatic, are sometimes accented in poetry on the penult, and -ν and -ς are usually shortened. Thus, ἡμῶν, ἡμῖν, ἡμᾶς, ἡμῶν, ἡμᾶς. -ν and -ς are sometimes shortened even if the pronouns are emphatic, and we have ἡμῖν, ἡμᾶς, ἡμῖν, ἡμᾶς. σφάς occurs for σφᾶς.

326. Stems. — I. (ε)με- (cp. Lat. me), νο- (cp. Lat. no-s), (ε)μο-, ἡμε- ἑμοῖ is from ἑμοί; ἡμεῖς from ἑμμε-ες (37) with the rough breathing in imitation of ἑμεῖς; ἡμῶν from ἡμμον, ἡμᾶς from ἡμας with a not η by 56. ἐγώ is not connected with these stems. II. σε- and σε- from τε-; το-; σφε-; ἱμε- from ἱμμε- (37). III. ε for σφε (cp. Lat. se), ἐ for σεпе, ὁ for σεφοι, and σφε-. The form of the stems and formation of the cases is often obscure.

327. The Intensive Pronoun αὐτός. — αὐτός self is declined thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. αὐτός αὐτή αὐτό</td>
<td>N. A. αὐτά αὐτὰ αὐτά</td>
<td>Nom. αὐτοῖ</td>
</tr>
</tbody>
</table>
| Dat. αὐτῷ αὐτήν αὐτῷ | Dat. αὐτοῖ | αὐταῖ | αὐτοῖς | Acc. αὐτοὺς αὐτάς αὐτοῖς

αὐτός is declined like ἀγαθός (287), but there is no vocative and the neuter nominative and accusative have no ν. But ταὐτόν the same is common (323 N.).

328. αὐτός is a definite adjective and a pronoun. It has three meanings:

a. self: standing by itself in the nominative, αὐτός ὁ ἄνθρωπος or ὁ ἄνθρωπος the man himself, or (without the article) in agreement with a substantive or pronoun; as ἄνθρωπος αὐτοῦ of the man himself.

327 D. Hdt. has αὐτοῖν in the genitive plural. For the crisis αὐτός (Hom.), αὐτός, τρισκό (Hdt.), see 68 D.
b. him, her, it, them, etc.: standing by itself in an oblique case (never in the nominative). The oblique cases of αὐτός are generally used instead of οὗ, οὗ, εἰ, etc., as ὁ παῖς αὐτός his father, οἱ παιδεῖς αὐτῶν their children.
c. same: when it is preceded by the article in any case: ὁ αὐτός ἀνήρ the same
man, τοῦ αὐτοῦ ἄδημος of the same man.

N.—The article and αὐτός may unite by crasis (68 a): αὐτός, αὐτή, ταὐτό or
ταὐτόν; ταὐτός, ταὐτήσσα; ταὐτῷ, ταὐτῇ, etc. Distinguish αὐτή the same f. from
αὐτὴ this f.; ταὐτὰ the same n. from ταὐτὰ these things n.; ταὐτῇ from ταὐτή.

329. Reflexive Pronouns.—The reflexive pronouns (referring back
to the subject of the sentence) are formed by compounding the stems
of the personal pronouns with the oblique cases of αὐτός.
In the plural both pronouns are declined separately, but the third
person has also the compounded form. The nominative is excluded
by the meaning. There is no dual.

myself  yourself  himself, herself, itself
Gen. ἐμαυτοῦ, -ῆς  σεαυτοῦ, -ῆς (σαντοῦ, -ῆς)  ἕαυτοῦ, -ῆς, -οῦ (αὐτοῦ, -ῆς, -οῦ)
Dat. ἐμαυτῷ, -ῇ  σεαυτῷ, -ῇ (σαντῷ, -ῇ)  ἕαυτῷ, -ῇ, -ῳ (αὐτῷ, -ῇ, -ῳ)
Acc. ἐμαυτόν, -ήν  σεαυτόν, -ήν (σαντόν, -ήν)  ἕαυτόν, -ήν, -όν (αὐτόν, -ήν, -όν)
ourselves  yourselves  themselves
Gen. ἡμῶν αὐτῶν  ἡμῶν αὐτῶν  ἕαυτον or σφῶν αὐτῶν
Dat. ἡμῖν αὐτοῖς, -αῖς  ἡμῖν αὐτοῖς, -αῖς  ἑαυτοῖς, -αῖς, -αῖσ or σφίσσαι
Acc. ἡμᾶς αὐτοὺς, -άς ἑμᾶς αὐτούς, -άς  ἑαυτοῦς, -άς, -άς or σφᾶς αὐ-
toὺς, -άς

a. For ἑαυτῶν, etc., we find αὐτῶν, αὐτοῖς, -αῖς, αὐτοῖς, -άς. Distinguish αὐτοῦ
of himself from αὐτοῦ (328).

330. Possessive Pronouns.—Possessive pronouns, formed from the
stems of the personal pronouns, are declined like ἄγαθός, ἄξιος (287).

ἐμός ἐμή ἐμόν my, my own; mine  ἡμέτερος -ον our, our own; ours
σός σῇ σόν thy, thine own; thine  ὑμετέρος -ον your, your own; yours
[ὅς ὣν his (her, its) own]  σφίτερος -ον their own

329 D. Hom. never compounds the two pronouns: thus, ἐμέθεν αὐτῆς, σοι
αὐτῷ, εἰ αὐτῶν, ἐ αὐτή. Hdt. has a few cases of the uncompounded
forms; usually ἐμαυτοῦ, -τῷ, -τίν, σεαυτοῦ, ἑαυτοῦ, ἑαυτῶν, -οῖς, -οῖ, and σφᾶν
αὐτῶν, etc. The forms with ὡν started with ἑαυτῷ in the dative from ἐο(τ)
αὐτῷ, and spread thence to the other cases.

330 D. 1. Hom. has also τέος thy, ὡς for ὥς his, her own, ἤμος our, ἤμος
your, σφῖς their (rarely of the singular), νωτέρος of us two, σφίτερος of you
two. For ὥς Attic poetry may use ἄμος (sometimes printed ἄμος) our.

2. ὡς, ὡς in Hom. may mean my own, your own (1230 a).
a. Distinguish the adjectival from the pronominal use: ὁ ἐμὸς φίλος or ὁ φίλος ὁ ἐμὸς my friend (adj.) from φίλος ἐμὸς a friend of mine (pron.). See 1196 a.
b. ὁς is not used in Attic prose. For his, her, its, aυτοῦ, -ῆς, -οῦ are used.

331. Reciprocal Pronoun. — The reciprocal pronoun, meaning one another, each other, is made by doubling the stem of ἄλλος (ἄλλ-άλλο). 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. ἄλληλοιν</td>
<td>ἄλληλαιν</td>
</tr>
<tr>
<td>Dat. ἄλληλοιν</td>
<td>ἄλληλαιν</td>
</tr>
<tr>
<td>Acc. ἄλληλω</td>
<td>ἄλληλᾳ</td>
</tr>
</tbody>
</table>

332. The Definite Article. — The definite article ὁ, ἡ, τό (stems ὁ-, ἡ-, το-) is thus declined:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὁ ἡ τό</td>
<td>N. A. τῷ τῷ τῷ</td>
<td>Nom. οί άι τά</td>
</tr>
<tr>
<td>Gen. τοῦ τῆς τοῦ</td>
<td>G. D. τοῖν τοίν τοῖν</td>
<td>Gen. τῶν τῶν τῶν</td>
</tr>
<tr>
<td>Dat. τῷ τῇ τῷ</td>
<td>Dat. τοῖς ταῖς τοῖς</td>
<td></td>
</tr>
<tr>
<td>Acc. τῶν τῶν τό</td>
<td>Acc. τοὺς τὰς τά</td>
<td></td>
</tr>
</tbody>
</table>

a. The definite article is a weakened demonstrative pronoun, and is still used as a demonstrative in Homer (1100).

b. τά (especially) and ταῖν, the feminine forms in the dual, are very rare in the authors, and are unknown on Attic prose inscriptions of the classical period.

333. Demonstrative Pronouns. — The chief demonstrative pronouns are ὅδε this (here), οὗτος this, that, ἐκεῖνος that (there, yonder).

<table>
<thead>
<tr>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὅδε ἴδε τόδε οὗτος αὕτη τοῦτο ἐκεῖνος ἐκεῖνη ἐκεῖνον</td>
</tr>
<tr>
<td>Gen. τοῦδε τῆρεδε τοῦδε τοῦτου ταύτῃς τοῦτον ἐκεῖνον ἐκεῖνην ἐκεῖνον</td>
</tr>
<tr>
<td>Dat. τὸδε τῇδε τὸδε τοῦτῳ ταύτῃ τοῦτῳ ἐκεῖνῳ ἐκεῖνῃ ἐκεῖνῳ</td>
</tr>
<tr>
<td>Acc. τοῦδε τοῦδε τοῦτον τοῦτον ἐκεῖνον ἐκεῖνην ἐκεῖνον</td>
</tr>
</tbody>
</table>

332 D. Hom. has also gen. τοῖν, gen. dat. dual τοῖν; nom. pl. τοῖ, ταῖ; gen. pl. fem. ταῖν; dat. pl. masc. τοῖσι, fem. τῆσι, τῆς (Hdt. τοῖσι, τῆσι). Doric are τά, τάς, etc.; pl. also N. τοῖ, ταῖ; G. fem. τάν. Generally poetic are τοῦτοι, ταῦταi. τοῖ μὲν, τοῖ δὲ occur rarely in tragedy for οἷ μὲν, οί δέ.

333 D. For τοῦδε Hom. has also τοῦσδεσι or τοῦσδει. Doric has n. pl. τοῦτοι, ταῦταi, gen. pl. fem. ταύταν (Aeol. ταύταν). ἐκεῖνος occurs in Hdt. (together with ἐκεῖνος). Doric and Aeolic have κῆνος.
### Declension of ὁ δὲ, οὗτος, ἐκεῖνος

#### Dual

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Form</th>
<th>Form</th>
<th>Form</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A.</td>
<td>τάδε</td>
<td>τάδε</td>
<td>τώτω</td>
<td>τούτω</td>
<td>ἐκεῖνω</td>
</tr>
<tr>
<td>G. D.</td>
<td>τοινδε</td>
<td>τοινδε</td>
<td>τούτων</td>
<td>τούτων</td>
<td>ἐκεῖνοι</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Form</th>
<th>Form</th>
<th>Form</th>
<th>Form</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>οἶδε</td>
<td>αἰδε</td>
<td>τάδε</td>
<td>οὗτοι</td>
<td>αὑταί</td>
<td>ταῦτα</td>
</tr>
<tr>
<td>Gen.</td>
<td>τῶνδε</td>
<td>τῶνδε</td>
<td>τῶντων</td>
<td>τῶντων</td>
<td>ἐκεῖνων</td>
<td>ἐκεῖνων</td>
</tr>
<tr>
<td>Dat.</td>
<td>τοινδε</td>
<td>τοινδε</td>
<td>τοιτες</td>
<td>τοιτες</td>
<td>ἐκεῖναις</td>
<td>ἐκεῖναις</td>
</tr>
<tr>
<td>Acc.</td>
<td>τοὐσδε</td>
<td>τάδε</td>
<td>τούτους</td>
<td>ταῦτας</td>
<td>ταῦτα</td>
<td>ἐκεῖνους</td>
</tr>
</tbody>
</table>

##### a. ὁ δὲ is formed from the old demonstrative ὁ, ἡ, τὸ this or that, with the indeclinable demonstrative (and enclitic) ending -δε here (cp. ἰδ-ε from ἰδ-ε, Fr. ce-ct). For the accent of ἴδε, ἰδε, αἰδε see 186.

##### b. οὗτος has the rough breathing and τ in the same places as the article. οὐ corresponds to the ο, αυ to the α, of the article. For οὗτος as a vocative, see 1288 a. (οὗτος is from ὁ + the particle ιν + the demonstrative suffix το + τ).

##### c. ἐκεῖνος has a variant form κεῖνος in poetry, and sometimes in prose (Demosthenes). (ἐκεῖνος stands for ἐκεί(ι)-ενός from ἐκεὶ there + suffix -ενός.)

##### d. Other demonstrative pronouns are

<table>
<thead>
<tr>
<th>τοσόδε</th>
<th>τοσῆδε</th>
<th>τοσόνδε</th>
<th>so much, so many</th>
</tr>
</thead>
<tbody>
<tr>
<td>τοισόδε</td>
<td>τοισάδε</td>
<td>τοισάνδε</td>
<td>such (in quality)</td>
</tr>
<tr>
<td>τηλικόδε</td>
<td>τηλικήδε</td>
<td>τηλικόνδε</td>
<td>so old, so great</td>
</tr>
</tbody>
</table>

These are formed from -οδε and the (usually) poetic τόσος, τοίσος, τηλίκος with the same meanings.

##### e. Combinations of the above words and οὗτος are

<table>
<thead>
<tr>
<th>τοσοῦτος</th>
<th>τοσαὐτή</th>
<th>τοσοῦτο(ν)</th>
<th>so much, so many</th>
</tr>
</thead>
<tbody>
<tr>
<td>τοισοῦτος</td>
<td>τοιαὐτή</td>
<td>τοιαῦτο(ν)</td>
<td>such (in quality)</td>
</tr>
<tr>
<td>τηλικοῦτος</td>
<td>τηλικαὐτή</td>
<td>τηλικοῦτο(ν)</td>
<td>so old, so great</td>
</tr>
</tbody>
</table>

##### The forms in -ν are more common than those in -ο. Attic prose inscriptions have only -ν.

##### 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, ὅτι this man here, ἦδί, τοδί, G. τοῦδι, τηρόδι, etc.; οὐρῳδί, αὐτῇδ, τουτί, οὐτοῖδ, τουτωῖδ. So with other demonstratives and with adverbs: τοσοὐτοῖδ, οὐτοῖδ, ὅτι. For -ι we have, in comedy, -γι or (rarely) -δι formed from γ(ε), δ(ε) + ι. Thus, αὐτῇδ, τουτγι, τουτωδι.

### 333. 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).

---

338 e, D. Hom. always, Hdt. rarely, has the final ν.
334 D. Hom. and Hdt. have G. τέο, τέο, D. τέψ (τύπ Hom.), G. τέων, D. τέως. These forms are also indefinite and enclitic (gen. τέων Hdt.). Hom. has ἀσσα for the indefinite τινά.
Declension of τίς, τίς, etc.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>τίς</th>
<th>Interrogative</th>
<th>τί</th>
<th>τίς</th>
<th>Indefinite</th>
<th>τί</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>τίν-ος, τοῦ</td>
<td>τίν-ις</td>
<td>τίν-ος, τοῦ</td>
<td>τίν-ι, τῷ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>τίν-α</td>
<td>τίν-ι</td>
<td>τίν-ά</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>τίν-a</td>
<td>τίν-a</td>
<td>τίν-ά</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. A. V.</td>
<td>τίν-ε</td>
<td>DUAL</td>
<td>τίν-έ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G. D.</td>
<td>τίν-ον</td>
<td>PLURAL</td>
<td>τίν-ον</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

335. ἄλλος — The indefinite pronoun ἄλλος another (Lat. alius, cp. 110) is declined like αὐτός: ἄλλος, ἄλλη, ἄλλο (never ἄλλον).

336. Δεῖνα — The indefinite pronoun δεῖνα, always used with the article, means such a one. It is declined thus: sing. ὁ, ἦ, τὸ δεῖνα; τοῦ, τῆς, τοῦ δεῖνα; τῷ, τῇ, τῷ δεῖνα; τῶν, τῆρ, τὸ δεῖνα; plur. (masc.) oi δεῖνες, τῶν δεῖνων, τοὺς δεῖνας. Example: ὁ δεῖνα τοῦ δεῖνος τὸν δεῖνα εἰσήγγειλεν such a one son of such a one impeached such a one [D.] 18. δεῖνα is rarely indeclinable. Its use is colloquial and it occurs (in poetry) only in comedy.

337. Other indefinite pronominal adjectives are: άτερος, -ά, -ον: with article, the other, one of two, the one (Lat. alter, alterius); without article, other, another, a second (alius). By crisis (99) άτερος, διάτερος, etc. έκάτερος, -ά, -ον: each (of two) together; pl. either party, both parties, as uique. έκαστος, -η, -ον: each, each one, every, every one, used of more than one (quisque).

338. Relative Pronouns.—The relative pronoun δε, ἦ, ὁ who, which, that is declined thus:

338 D. 1. Hom. uses the demonstrative forms ὁ, ἦ, τὸ (332) as relatives (1105). In this case the nom. pl. has τοῖ, ταῖ (332 D.).

2. Besides the forms in 338, Hom. has gen. δο (miswritten δον) and ές.

3. Hdt. has δε, ἦ, τό, α, τά, τά. In the oblique cases he uses τοῖ, ταῖ, etc.; though, especially after prepositions capable of elision, he has the relative forms, as δι' ὁν, παρ' ὃ, κατ' ἄν, ὕπ' ὄν; also ἕς ὁ.
DECLENSION OF ὁς, ὁστις

SINGULAR          DUAL            PLURAL
Nom. ὁς ἡ ὦ     N. A. ὁ ἡ ὤ      Nom. ὁς ἡ ὦ
Gen. ὠς ὠς ὠς   G. D. ὠν ὠν ὠν   Gen. ὁν ὕν ὕν
Dat. ὁς ὠς ὠς   Dat. ὁς ὠς ὠς      Dat. ὁς ὠς ὠς
Acc. ὁν ὕν ὤ     Acc. ὁν ὕν ὤ

a. The feminine dual forms ὦ and ὠν are seldom, if ever, used in Attic.

b. ὁς is used as a demonstrative in Homer and sometimes in prose (1118).

c. The enclitic particle ὧ-περ may be added to a relative pronoun (or adverb) to emphasize the connection between the relative and its antecedent. Thus, ὁς-περ, ἡ-περ, ὅ-περ "the very person who, the very thing which"; so ὁςπερ just as ὁςπερ is declined like ὁς.

d. Enclitic τε is added in ὑπ' ὑπερ on condition that, ὁς τε (186 a) able to, ὁς τε inasmuch as.

339. The indefinite or general relative pronoun ὁστις, ἡτις, ὅ τι whoever (any-who, any-which), any one who, whatever, anything which, inflects each part (ὁς and τις) separately. For the accent, see 186.

SINGULAR
Nom. ὁστις
Gen. ὁστινος, ὁτου
Dat. ὁστινι, ὁτι
Acc. ὁστινα

DUAL
N. A. ὁστινε
G. D. ὁστινοιν

PLURAL
Nom. ὁστινες
Gen. ὁστινων, ὁτων
Dat. ὁστινις(ν), ὁτοις
Acc. ὁστινας

a. The neuter ὅ τι is sometimes primed ὅ,τι to avoid confusion with the conjunction ὅτι that, because.

b. The shorter forms are rare in prose, but almost universal in poetry (especially ὅτου, ὅτι). Inscriptions have almost always ὅτου, ὅτι, ὅτια.

c. The plural ὅτια is to be distinguished from ὅτια (334 a).

339 D. Hom. has the following special forms. The forms not in ( ) are used also by Hdt. In the nom. and acc. Hdt has the usual forms.

SINGULAR          PLURAL
Nom. ὁτις (ὁ τις) (ὁ τις) (ὁ τις)
Gen. (ὁτεο) (ὁτευ) ὁτευ ὁτεων
Dat. ὁτεπ ὁτεποισι
Acc. ὁτινα (ὁ τις) (ὁτινας) ὁσσα

GREEK GRAM. — 7
**d. τίς may be added to ὁπότερος, ὁποῖς, ὁς (340) to make them more indefinite, as ὁποῖος τίς of whatsoever kind.**

**e. ὁ, ὁ, or ὁπότερος may be added to the indefinite pronouns to make them as general as possible, as ὁποίων (or ὁς ὁ, ἴτων, ὁτιῶν any one whatever, any thing whatever, and so ὁποῖον-τις-ὁν, ὁποῖος-ὁς-τος, or ὁποῖος-ὁς-τος-ὁν. In these combinations all relative or interrogative force is lost.**

**f. The uncompound 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 (Ehelicite)</th>
<th>Demonstrative</th>
<th>Relative (Specific) or Exclamatory</th>
<th>Indefinite Relative or Indirect Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td>τίς who? which? what? qui?</td>
<td>τίς some one, any one, aliquis, quidam</td>
<td>ὁ, ὁ ὁ δὲ τις this (here), hic ὁποῖος this, that is, ille ἐκεῖνος ille</td>
<td>ὁς who, which qui</td>
<td>ὁποῖος whoever, any one who quisquis, quicumque</td>
</tr>
<tr>
<td>πότερος which of two? uter?</td>
<td>πότερος or ποτέρος one of two (rare)</td>
<td>ἐπτερός the one or the other of two alter</td>
<td>ὁπότερος whichever of the two</td>
<td>ὁπότερος whichever of the two uterumque</td>
</tr>
<tr>
<td>πόσος how much? how many? quan- tus? quot?</td>
<td>ποσός of some quantity or number</td>
<td>(τόσος) so much, (τοσόδε) so (τοσοῦτος) many tantus, tot</td>
<td>ὁς as much as, as many as quantus, quot</td>
<td>ὁπόσος of whatever size, number quantuscumque, quotquot</td>
</tr>
<tr>
<td>ποῖος of what sort? qualis?</td>
<td>ποῖος of some sort</td>
<td>(τοῖος) such (τοῖοδε) (τοῖοντοι) as talis</td>
<td>ὁῖος of which sort, (such) as qualis</td>
<td>ὁποῖος of whatever sort qualiscumque</td>
</tr>
<tr>
<td>πηλίκος how old? how large?</td>
<td>πηλίκος of some age, size</td>
<td>(τηλίκος) so old, so young, (τηλικόδε) so large, (τηλικόντος) so great</td>
<td>ἡλίκος of which age, size, (as old, large) as</td>
<td>ὁπηλίκος of whatever age or size</td>
</tr>
</tbody>
</table>

340 D. Hom. has (AEolic) πι in ὁπότερος, ὁποῖος, and σι in ὁς, τός, etc. Hdt. has κ for τ in (ὁ)κότερος, (ὁ)κόντος, (ὁ)κοῖος.
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.

Nominaive (rare): τέχνι with clenched fist, ἄρά once, ἀνάμει pell-mell.

Genitive: ἐνις day after to-morrow, ἑξ ἐνext, πού wherever, ἄνω where in the very place, ἐποδῶν out of the way (ἐκ + ποδῶν); by analogy, ἐμποδῶν in one’s way.

Dative: δήμοι α at public cost, λάθρα in secret, κοινή in common, etc. (1527 b), ἀλλα otherwise, ἐν now.

Accusative: very common, especially such adverbs as have the form of the accusative of neuter adjectives, as τολό μανχ, μικρόν a little, τρώγων at first, ἀρέσει to-day, πολλά often. See 1606-1611.

Locative: οἶκο- at home (οἶκο-s house), ἵσμοι- at the Isthmus, ποί whither, and all adverbs in -όι. The -ί of the consonantal declension is properly the ending of the locative, as in Μαραθών- at Marathon; -ος (234) in οι stems, in contrast to -οι; -άσι (-ασι) in Α stems (215): θύρασι at the doors, Πλαταάνι at Plataea, Αθηνασι at Athens; further in τάλαι long ago, ἐκεῖ there, παντημεί in full force.

Instrumental: ἐνω above, κάτω below, ὠνω not yet, Ὕ-δε thus (but the forms in -ό may be ablative); ἱστυφ and λάθρα in secret.

Ablative: all adverbs in -ώ, as ὁς as, ὀνω thus, ἀπέρω otherwise. Here, e.g. original ἀπόδω (cp. Old Lat. altūd, abl. of altus) became ἀπόω (163), which took on -ς from the analogy of such words as ἀμφίς parallel to ἀμφί.

342. Place. — To denote place the common endings are: __

-ί, -θί, -σι at, in to denote place where (locative). -ος, the sign of the genitive, is also common.

-θεν from to denote the place whence (ablative).

-ς (-ςθ), -σε to, toward to denote place whither.

In the following examples poetical words are bracketed.

οἶκο- (οἶκο-θί) at home oἶκο-θεν from home oἰκαδέ (οἰκόνθέ) homeward (οἰκα- is an old accusative form.)

ἀλλα-θί elsewhere ἀλλα-θεν from elsewhere ἀλλα-σε elsewhere

or ἀλλα-αθ-οῦ ἀλλα-αθ-ος-θεν ἀλλα-αθ-ος-σε

342 D. Hom. has many cases of the local endings, e.g. οὐράν-θί in heaven, ἀμφί-θεν from the assembly; also after prepositions as a genitive case: ἐξ ἀλλα-θεν out of the sea, ἐξ ἀλλα-θεν before Itum. Cp. ἐμέθεν, σέθεν, ἐθεν, 325 D. 1. -ςθ in ἀλλα-θε to the sea, πόλι-ς to the city, νοον-ς to the plain, Ἀδησι-ς to (the house of) Hades, ἄν-ς ἄμον-ς to his house.
ADVERBS

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμφοτέρω-θεν from both sides</td>
<td>both sides</td>
<td></td>
<td></td>
</tr>
<tr>
<td>παντ-αχ-ό-θεν from every side</td>
<td>in all directions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>αὐτό-θεν from the very place</td>
<td>αὐτό-σε to the very place</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὀμό-θεν from the same place</td>
<td>ὀμό-σε to the same place</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

'Ἀθήνη-θεν from Athens' "Athens from Athens"
'Ολυμπία-θεν from Olympia' "Olympia from Olympia"

a. In -ατε, -τε is added to the accusative (1589), and stands for -α(ν), the old acc. pl., + -τε (Eng. το). Cp. 26, 106. The other endings are added to the stem. -σε is usually added only to pronominal stems. -σι forms a locative plural. το sometimes takes the place of α of the first declension (πιγοντες from the root, stem πιγα-), or is added to consonant stems. Words in -το- lengthen o to ω. Between stem and ending αχ is often inserted.

b. -θεν may take the form -δε in poetry, and especially when the idea of whence is lost, as προ-θε in front (1311). -θα is found in ἐνθα in all dialects. -θα for -θεν occurs in Aeolic and Doric.

c. Some local adverbs are made from prepositions, as ἐνο above, ἐξω outside, ἐνω within, κάτω below, προσθεν 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.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>δικαίως</td>
<td>just</td>
</tr>
<tr>
<td>κακός</td>
<td>bad</td>
</tr>
<tr>
<td>ἀπλός</td>
<td>simple</td>
</tr>
<tr>
<td>σαφῆς</td>
<td>plain</td>
</tr>
<tr>
<td>ἡδύς</td>
<td>pleasant</td>
</tr>
<tr>
<td>σωφρόνου</td>
<td>prudent</td>
</tr>
<tr>
<td>ἄλλος</td>
<td>other</td>
</tr>
<tr>
<td>πᾶς</td>
<td>all</td>
</tr>
<tr>
<td>ὄν</td>
<td>being</td>
</tr>
</tbody>
</table>

a. Adverbs in -ως are not formed from the genitive plural, but are originally old ablative from e 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: ἄμα at the same time, μαλα very, ταχα quickly (in Attic prose perhaps).
-ακις: πολλακις many times, often, ἐκαστακις each time, τοσαντακις so often, δακις as often as, πλειστακις very often, ὀλυγακις seldom, πλειστακις more times. The forms without -ς (όδακι, πολλακι) are earlier, and -ς has been added by imitation of δις, τρις. -δην: συλληδην in short. -δον: ἐνδον within, σχεδον almost. —ει:
345. Comparison of Adverbs. — In adverbs derived from adjectives the comparative is the same as the neuter singular of the comparative of the adjective; the superlative is the same as the neuter plural of the superlative adjective.

σοφῶς wisely σοφότερον σοφότατα
χαριέτως gracefully χαριέστερον χαριέστατα
ευδαιμόνως happily ευδαιμονέστερον ευδαιμονέστατα
caloς well κάλλιον κάλλιστα
ἡδῶς pleasantly ήδίον ήδιστα
εὖ well — άμεινον άμιστα
(adv. of ἀγάθος good)
μάλα very μάλλον μάλιστα

a. Adverbs of place ending in ὠ, and some others, retain ὠ in the comparative and superlative.

ἀνω above ἀνωτέρω ἀνωτάτω
πόρρω afar πορρωτέρω πορρωτάτω

b. ἐγγὺς near has ἐγγότερον (-τέρω), ἐγγοτάτω (-τάτω rare). πρῶ early has πρωτέτερον, πρωτάτατα.

c. There are some forms in -ως from comparatives: ἀσφαλέστερον (ἀσφαλή-στερον) more securely, βελτίως (βελτίον) better. Superlatives in -ον are usually poetic; as μέγατον.

346. Correlative Adverbs. — Adverbs from pronominal stems often correspond in form and meaning. In the list on p. 102 poetic or rare words are in ( ).

a. The demonstratives in ( ) are foreign to Attic prose except in certain phrases, as καὶ ὃς even thus, ὅδε (μηδ') ὃς not even thus (op. 180 c); ἥδια μὲν ... ἥδια δὲ here ... there, ἥδιεν (μὲν) καὶ ἥδιεν (δὲ) from this side and that. ἥδια and ἥδιεν are usually relatives, ἥδια taking the place of ωδ' where and ol whither, and ἥδιεν of ὅδε whence.

b. τότε μὲν ... τότε δὲ is synonymous with τότε μὲν ... τότε δὲ.

c. οὖν (339 c) may be added for indefiniteness: ὅπως ou in any way whatever, ὅπουσοι from what place soever. τότε is often used after interrogatives to give an intensive force, as in τίς τότε who in the world (as qui tandem); also with negatives, as in οὔτος never, οὔτωστος never yet. Other negatives are οὔδαμον nowhere, οὔδαμι in no way, οὔδαμῳ in no manner.

346 D. 1. Hom. has (Aeolic) πι in ἐπιως, ἐπίποτε; Hdt. has κ for the π-forms, e.g. κοῦ, κοῦ, δικοῦ, κότε, etc. Hdt. has εὐδαιμία, εὐδεύτερον for εὐνάθεα, εὐνεύθεν (126 D.).
2. Poetic are ποῦ for ποῦ, δι for δι, ἥμος when, ῧ which way, where, etc.
### Correlative Adverbs

<table>
<thead>
<tr>
<th>Interrogative: Direct and Indirect</th>
<th>Indefinite (Enditie)</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>(ἐνθὰ) ἐνθάδε, ἐνταῦθα there ἐκεῖ yonder</td>
<td>ὅπου where</td>
<td>ὅπου where- (ever)</td>
</tr>
<tr>
<td>ποῦ from whence?</td>
<td>ποῦ from some place</td>
<td>(ἐνθὲν) ἐνθέδε, ἐντεῦθεν thence ἐκεῖθεν from yonder</td>
<td>ὅπου whence</td>
<td>ὅπου whence- (soever)</td>
</tr>
<tr>
<td>ποῖ to whither?</td>
<td>ποῖ to some place</td>
<td>(ἐνθὰ) ἐνθάδε, ἐνταῦθα thither ἐκεῖσε thither</td>
<td>ὅπου whither</td>
<td>ὅπου whither- (soever)</td>
</tr>
<tr>
<td>πότε when?</td>
<td>ποτέ some time, ever</td>
<td>πότε then</td>
<td>ὅτε when</td>
<td>ὅτε when- (ever)</td>
</tr>
<tr>
<td>ἡμικα at what time?</td>
<td>ἡμικα at which time</td>
<td>ἡμικα at which time</td>
<td>ἡμικα at which time</td>
<td></td>
</tr>
<tr>
<td>ἡ σῇ which way?</td>
<td>ἡ some way, somehow</td>
<td>(τῇ) τῇ, ταύτῃ this way, thus</td>
<td>ἡ in which way, as</td>
<td>ἡ in which way, as</td>
</tr>
<tr>
<td>ἡ σῷς how?</td>
<td>ἡ σῶ somehow</td>
<td>(τῷ), (ὡς) ὡς, ὡς thus, so, this way ἐκεῖνων in that way</td>
<td>ὡς, how</td>
<td>ὡς how</td>
</tr>
</tbody>
</table>

### 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, ὁδέκα (for δέκα), δύοδέκα, and δυσδόκα (also generally poetic); 20, ἐκατό and ἐκατο; 30, τρικόντα; 50, ἤγδικον; 80, ἵκον; 90, ἰτεῦκον and ἵτευκον; 200 and 300, δικλῆσις, ΤΡΙΚΟΝΤΑ; 9000 and 10,000, ἑκατάχιλιον, δεκάχιλιον (-χιλιοῦ). He has also the ordinals 3d, τρίτος; 4th, τέταρτος; 7th, ἑβδόματος; 8th, ἐνατός; 9th,
<table>
<thead>
<tr>
<th>Sign</th>
<th>Cardinal</th>
<th>Ordinal</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἐς, μία, ἐν one</td>
<td>πρῶτος first</td>
<td>ἀπάξ once</td>
</tr>
<tr>
<td>2</td>
<td>δύο two</td>
<td>δεύτερος second</td>
<td>δίς twice</td>
</tr>
<tr>
<td>3</td>
<td>τρέις, τρία three</td>
<td>τρίτος third</td>
<td>τρίς thrice</td>
</tr>
<tr>
<td>4</td>
<td>τέσσαρες, τέτταρα (τέσσαρες, τέσσαρα)</td>
<td>τέταρτος, -η, -ον</td>
<td>τετάρκης</td>
</tr>
<tr>
<td>5</td>
<td>πέντε</td>
<td>πέμπτος</td>
<td>πεντάκης</td>
</tr>
<tr>
<td>6</td>
<td>ἕξ</td>
<td>ἕκτος</td>
<td>ἕκτης</td>
</tr>
<tr>
<td>7</td>
<td>ἕπτα</td>
<td>ἕβδομος</td>
<td>ἑπτάκης</td>
</tr>
<tr>
<td>8</td>
<td>ἑη</td>
<td>ὄγδοος</td>
<td>ὀκτάκης</td>
</tr>
<tr>
<td>9</td>
<td>ἑννέα</td>
<td>ἑνατος</td>
<td>ἑνάκης</td>
</tr>
<tr>
<td>10</td>
<td>δέκα</td>
<td>δεκατος, -η, -ον</td>
<td>δεκάκης</td>
</tr>
<tr>
<td>11</td>
<td>ἑνδέκα</td>
<td>ἑνδέκατος</td>
<td>ἑνδέκακης</td>
</tr>
<tr>
<td>12</td>
<td>δώδεκα</td>
<td>δωδεκάτος</td>
<td>δωδέκακης</td>
</tr>
<tr>
<td>13</td>
<td>ἑτερις (τρία) καὶ δέκα (or τρισκαίδεκα)</td>
<td>τρίτος καὶ δέκατος</td>
<td>τριεσκαίδεκακης</td>
</tr>
<tr>
<td>14</td>
<td>ἑτταρες (τέτταρα) καὶ δέκα</td>
<td>τέταρτος καὶ δέκατος</td>
<td>τετταρεσκαίδεκακης</td>
</tr>
<tr>
<td>15</td>
<td>πεντεκαίδεκα</td>
<td>πέμπτος καὶ δέκατος</td>
<td>πεντεκαίδεκακης</td>
</tr>
<tr>
<td>16</td>
<td>ἑκατεκαίδεκα (for ἕξαιδεκα 103)</td>
<td>ἕκτος καὶ δέκατος</td>
<td>ἕκατακαίδεκακης</td>
</tr>
<tr>
<td>17</td>
<td>ἑπτακαίδεκα</td>
<td>ἑβδομος καὶ δέκατος</td>
<td>ἑπτακαίδεκακης</td>
</tr>
<tr>
<td>18</td>
<td>ὄκτωκαίδεκα</td>
<td>ὄγδοος καὶ δέκατος</td>
<td>ὀκτωκαίδεκακης</td>
</tr>
<tr>
<td>19</td>
<td>ἕναιδεκα</td>
<td>ἑνατος καὶ δέκατος</td>
<td>ἑναιδεκακης</td>
</tr>
<tr>
<td>20</td>
<td>ἐκατος (ν)</td>
<td>ἐκατός, -η, -ον</td>
<td>ἐκατάκης</td>
</tr>
<tr>
<td>21</td>
<td>ἐς καὶ ἐκατος (ν) or ἐκατο (και) ἐς</td>
<td>πρῶτος καὶ ἐκατος</td>
<td>ἐκατόσικης ἀπᾶξ</td>
</tr>
<tr>
<td>30</td>
<td>τριάκοντα</td>
<td>τριάκοςτος</td>
<td>τριάκοντακης</td>
</tr>
<tr>
<td>40</td>
<td>τετάρακοντα</td>
<td>τετάρακοστος</td>
<td>τετάρακοντακης</td>
</tr>
<tr>
<td>50</td>
<td>πεντήκοντα</td>
<td>πεντήκοστος</td>
<td>πεντήκοντακης</td>
</tr>
<tr>
<td>60</td>
<td>ἕξηκοντα</td>
<td>ἕξηκοστός</td>
<td>ἕξηκοντακης</td>
</tr>
<tr>
<td>70</td>
<td>ἕβδομηκοντα</td>
<td>ἕβδομηκοστός</td>
<td>ἕβδομηκοντακης</td>
</tr>
<tr>
<td>80</td>
<td>ὁγάδοκοντα</td>
<td>ὁγάδοκοστός</td>
<td>ὁγάδοκοντακης</td>
</tr>
</tbody>
</table>

eῖνατος; 12th, δωδέκατος; 13th, τρίς(τρισ-?)καίδεκατος; 20th, ἐκατος; and the Attic form of each.

2. Hdt. has δυσφεκα (δυσφεκατος), τεσσερεσκαιδεκα indeclinable (τεσσερεσκαιδεκατος), τρικοντα (τρικοντος), τεσσερακοντα, ὄγδοκοντα, δικατος (δικαστός), τρικατος: for ἐνατος he has ἐνατος, and so ενακης, ενακαδιαιω, ενακασχιλω.

3. Aeolic has πέμπτε for 5 (op. Hom. πέμπτοβολον five-pronged fork), gen. plur. πέμπτων inflected, as also δέκων, τεσσερακοντων, etc.; for 1000, χέλλωι. Doric has, for 1, ἑς (37 D. 2); 4, τέτορες; 6, ἑς; 7th, ἑβδομος; 12, δωδεκα; 20, ἐκατα; 40, τετάρακοντα (τετρακοστος); 200, etc., διάκαιοι, etc.; 1000, χιλιωι and χελλοι (37 D. 2); for 1st, πρῶτος.
<table>
<thead>
<tr>
<th>SIGN</th>
<th>CARDINAL</th>
<th>ORDINAL</th>
<th>ADVERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>90</td>
<td>ω' ευνηκοντα</td>
<td>ευνηκοστος</td>
<td>ευνηκοντακις</td>
</tr>
<tr>
<td>100</td>
<td>ρ' εκατον</td>
<td>εκατοστος, -η, -ον</td>
<td>εκατοντακις</td>
</tr>
<tr>
<td>200</td>
<td>σ' διακοσιοι, -αι, -α</td>
<td>διακοσιοστος</td>
<td>διακοσιακις</td>
</tr>
<tr>
<td>300</td>
<td>τ' τριακοσιοι</td>
<td>τριακοσιοστος</td>
<td>τριακοσιακις</td>
</tr>
<tr>
<td>400</td>
<td>φ' τετρακοσιοι</td>
<td>τετρακοσιοστος</td>
<td>τετρακοσιακις</td>
</tr>
<tr>
<td>500</td>
<td>χ' πεντακοσιοι</td>
<td>πεντακοσιοστος</td>
<td>πεντακοσιακις</td>
</tr>
<tr>
<td>600</td>
<td>ψ' έξακοσιοι</td>
<td>έξακοσιοστος</td>
<td>έξακοσιακις</td>
</tr>
<tr>
<td>700</td>
<td>᾿ ἐπτακοσιοι</td>
<td>ἐπτακοσιοστος</td>
<td>ἐπτακοσιακις</td>
</tr>
<tr>
<td>800</td>
<td>α' ὀκτακοσιοι</td>
<td>ὀκτακοσιοστος</td>
<td>ὀκτακοσιακις</td>
</tr>
<tr>
<td>900</td>
<td>᾿ ἐνακοσιοι</td>
<td>ἐνακοσιοστος</td>
<td>ἐνακοσιακις</td>
</tr>
<tr>
<td>1,000</td>
<td>,α χιλιοι, -αι, -α</td>
<td>χιλιοστος, -η, -ον</td>
<td>χιλιακις</td>
</tr>
<tr>
<td>2,000</td>
<td>,β δις τριλιοι</td>
<td>δις χιλιοστος</td>
<td>διστριλιακις</td>
</tr>
<tr>
<td>3,000</td>
<td>γ τρις χιλιοι</td>
<td>τρις χιλιοστος</td>
<td>τριστριλιακις</td>
</tr>
<tr>
<td>10,000</td>
<td>,ι μμριοι, -αι, -α</td>
<td>μμριοστος</td>
<td>μμριακις</td>
</tr>
<tr>
<td>20,000</td>
<td>,κ δις μμριοι</td>
<td>δις μμριοστος</td>
<td>δισμμριακις</td>
</tr>
<tr>
<td>100,000</td>
<td>,ρ δεκακισμμριοι</td>
<td>δεκακισμμριοστος</td>
<td>δεκακισμμριακις</td>
</tr>
</tbody>
</table>

N. — Above 10,000: δύο μύριάδες 20,000, etc., μύριάκις μύριοι, 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 ζ (ζ), once used for ζ; θ (koppa), in the same order as Lat. q, for 90; for 900, δ sampi, probably for san, 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, α α = 1000). Only the last letter in any given series has the stroke above: πυ’ 157, να’ 401, µαι’ 1910. á 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, Η = 4, Γ (πεντε) = 5, Γ | 6, Δ (δέκα) = 10, ΔΔ = 20, Η (ἐκατον) = 100, ΗΗ = 200, Χ = 1000, Μ = 10,000, Γ (πεντάκις δέκα) = 50, ΓΧ (πεντάκις χιλιοι + 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:

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349 D. Hom. has, for μιλ, τα (iης, iη, iαν); for ειν, iη; δω, δω (undeclinable); the adj. forms δω and pl. δωι regularly declined. For 4, τέσσαρες, (Aeolic) πετσυρες; Pind. has τετρασιν. Hdt. has δω sometimes undeclinable, also δυω, δυις; τέσσαρες... τέσσαρες, -α, τεσσαροι, τέσσεραι; τεσσερακοιδεκα 14 undeclinable. Aeolic δεσιν 2; πετσυρες, πετυρα for 4.
NUMERALS

350. The cardinals from 5 to 199 are indeclinable; from 200 the cardinals, and all the ordinals from first on, are declined like ἅγαθος.

a. Compound numbers above 20 are expressed by placing the smaller number first (with καὶ) or the larger number first (with or without καὶ).

b. For 21st, 31st, etc., εἷς (for πρῶτος) καὶ εἰκοστὸς (πρίκοστὸς) 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 δῶ with lack, as 18, 19, δύον (ἐνός) δύοντες εἰκοσι. So ναυι μᾶς δευτέρας τετάρακοντα with 39 ships, δύον δέκα και πεντήκοντα ἐτεῖς 48 years; and with ordinals ἐνος διὸ εἰκοστὸν ἐτῶς the 19th year. The same method may be employed in other numbers than 8's or 9's: ἐπτὰ ἀποδέκτες τριάκοντα, i.e. 293.

d. An ordinal followed by ἐπὶ δέκα denotes the day of the month from the 13th to the 19th, as πέμπτη ἐπὶ δέκα on the 15th.
351. With the collective words (996) ἡ ὑπατος cavalry, ἡ ὀπαῖς men with shields, numerals in -ωι may appear even in the singular: διάκοσια ὑπατος 500 horse T. I. 62, ὀπαῖς μυρία καὶ τετρακοσιά 10,400 horse X. A. 1. 7. 10.

352. μῦροι, the greatest number expressed by a single word, means 10,000; μῦροι, countless, infinite. In the latter sense the singular may be used, as μῦρα ἕρμα in infinite solitude P. L. 677 E.

353. Fractions are expressed in several ways: ἡμιοις ½, ἡμιοις τοῦ ἁμαμοῦ half the number, αἱ ἡμιοικιν τῶν μίων half of the ships, τὸ ἡμιοι τοῦ στρατοῦ half the army, ἡμιάλακτον half a talent; τρία ἡμιάλακτα 1½ talents, τρίτων ἡμιάλαιων 2¼ minae; τριτυβδρόν θρ., πεμπτυβδρόν θρ., ἐπίτυβδρον θρ., ἐπίπεμπτυβδρόν θρ., τῶν τέντα αἰ σῶ μυραί ½. But when the numerator is less by one than the denominator, the genitive is omitted and only the article and μερή are used: αἱ τρία μερή θρ., i.e. the three parts (scil. of four).

354. Other classes of numeral words.
   a. Distributives proper, answering the question how many each? are wanting in Greek. Instead, ἀνά, ἕκαστος κατά, with the accus., and compounds of σύν with, are used: κατὰ δύο or σύνδυο two by two, two each (Lat. bini). The cardinals are often used alone, as ἀναδ ήκάστος ἄνω πέντε ἡγούμενοι μνάς singulis militibus dabo quinque argentis minas X. A. 1. 4. 13.
   b. Multiplicatives in -πλοσ -fold (from -πλοο, Lat. -plex), ἀπλούς simple, διπλούς twofold, τριπλούς threefold, πελλαπλούς manifold.
   c. Proportionals in -πλασιος: διπλάσιος twice as great or (plur.) as many, πελλαπλασίοι many times as great (many).
   d. διπλούς means double, τριπλούς treble (from διχ-ος, τριχ-ος 112).

N.—Multiplication.—Adverbs answering the question how many times? are used in multiplication: τὰ διὸ πέντε δέκα ἐστὶν twice five are ten. See also 347 N.
   e. Abstract and Collective Numbers in -αι (gen. -άων), all feminine: ἡμας or μωρας the number one, τριαί, momad, δυος the number two, δρία as, τριά, trīas, trīa, trīi, decad, decad, ekas, ἐκατοτρίας, θίλια, μίρας myriad, ἐκάλον μυρίδας a million. Also in -ας: τριττος (-τος) the third of a tribe (properly the number three), τετράκτες.
   f. Adjuncts in -ας, answering the question on what day? δευτερας, δευτεραδ or τῇ δευτεραδι, ἤσπερ he departed on the second day.
   g. Adverbs of Division.—μωρα χαρι singly, in one way only, διχα, δικχα in two parts, doubly, τριχα, τετρακτα, etc., πολλαχα in many ways, παραχα 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 δίκα (from διχθ-ωσ), τρικός for διττος, τριττος; also -πλασιος and -φασιος. Hom. has διχα and διχθα, τριχα and τριχθα; τριπλαγ, τετρακτα.
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 λαύομαι wash myself, ἀμφότεροι 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 (χαρίζωμαι gratify, ἔχωμαι reflect on, ἐνδυώμην). Deponents usually prefer the passive to the middle forms of the aorist.

357. Moods. — Four moods, the indicative, subjunctive, optative, imperative, are called finite, because the person is defined by the ending (366). The infinitive, strictly a verbal noun (358), is sometimes classed as a mood.

358. Verbal Nouns. — Verbal forms that share certain properties of nouns are called verbal nouns. There are two kinds of verbal nouns.

1. Substantival: the infinitive.

N.—The infinitive is properly a case form (chiefly dative, rarely locative), herein being like a substantive.

2. Adjectival (inflected like adjectives):
   a. Participles: active, middle, and passive.
   b. Verbal adjectives:
      In -τός, denoting possibility, as φιλότος lovable, or with the force of a perfect passive participle, as γραπτός written.
      In -τέος, denoting necessity, as γραπτέος that must be written.

359. Tenses. — There are seven tenses in the indicative: present, imperfect, future, aorist, perfect, pluperfect, and future perfect. The future perfect commonly has a passive force, but it may be active or middle in meaning (see 581).

   The subjunctive has three tenses: present, aorist, and perfect.

   The optative and infinitive have five tenses: present, future, aorist, perfect, and future perfect.

   The imperative has three tenses: present, aorist, and perfect.

360. Primary and Secondary Tenses. — There are two classes of tenses in the indicative: (1) Primary (or Principal) tenses, the present and perfect expressing present time, the future and future perfect expressing future time; (2) Secondary (or Historical) tenses, the imperfect, pluperfect, and aorist expressing past time. The secondary tenses have an augment (428) prefixed.

359 D. Hom. does not use the future or future perfect in the optative.
361. Second Aorists, etc.—Some verbs have tenses called second aorists (active, middle, and passive), second perfects and pluperfects (active only), and second futures (passive). The meaning of these tenses ordinarily corresponds to that of the first aorist, etc.; but when a verb has both forms in any tense (which is rarely the case), the two forms usually differ in meaning. Sometimes one form is poetical, the other used in prose.

362. No single Greek verb shows all the tenses mentioned in 359 and 361; and the paradigms are therefore taken from different verbs.

363. Number.—There are three numbers: the singular, dual, and plural.

364. Person.—There are three persons (first, second, and third) in the indicative, subjunctive, and optative. The imperative has only the second and third persons.
   a. Except in a few cases in poetry (465 c) the first person plural is used for the first person dual.

365. Inflection.—The inflection of a verb consists in the addition of certain endings to the different stems.

366. Endings.—The endings in the finite moods (357) show whether the subject is first, second, or third person; and indicate number and voice. See 462 ff.
   a. The middle has a different set of endings from the active. The passive has the endings of the middle except in the aorist, which has the active endings.
   b. The indicative has two sets of endings in the active and in the middle: one for primary tenses, the other for secondary tenses.
   c. The subjunctive uses the same endings as the primary tenses of the indicative; the optative uses the same as those of the secondary tenses.

STEMS

367. A Greek verb has two kinds of stems: (1) the tense-stem, to which the endings are attached, and (2) a common verb-stem (also called theme) from which all the tense-stems are derived. The tense-stem is usually made from the verb-stem by prefixing a reduplication-syllable (439), and by affixing signs for mood (457, 459) and tense (455). A tense-stem may be identical with a verb-stem.

368. The Tense-stems.—The tenses fall into nine classes called tense-systems. Each tense-system has its own separate tense-stem.
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 plusperfect, and fut. perf., active.
VI. Second perfect, second perfect and second plusperfect active.
VII. Perfect middle, perfect and plusperfect 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 plusperfect, 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:

λῶον loose, λῶος, ἔλοσα, ἔλονα, ἔλομα, ἐλύθην.
λέησσω leave, λέησσα, λέησσα, λέησσα, λέησσα, λέησσα, 2 aor. ἔλευσαν.
γράφω write, γράφα, γράφα, γράφα, γράφα, 2 aor. pass. ἐγράφην.
σκόπτω see, σκόπωμα, ἕςκοπτω, ἐκσκόπθην.

370. The principal parts of deponent verbs (356 c) are the present, future, perfect, and aorist indicative. Both first and second aorist are given if they occur.

βουλομαι wish, βουλήσομαι, βεβολήσαμαι, ἔβουλήθην (passive deponent).
γίνομαι become, γενήσομαι, γεγόναμαι, 2 aor. ἐγένομη (middle deponent).
ἐργάζομαι work, ἐργαζόμαι, ἐργασάμην, ἐργάσαμαι, ἐργάσαθην.

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 (198) as in τι-ω honour, or a root to which a derivative suffix has been appended, as in τι-μά-ω honour.

372. A verb forming its tense-stems directly from a root is called a primitive verb. A denominative verb forms its tense-stems from a longer verb-stem, originally a noun-stem; as δοῦλος enslave from δοῦλος slave. Verbs in μι (379), and verbs in ω of two syllables (in the present indicative active, as λέγω speak) or of three syllables
(in the middle, as δέχομαι receive) are generally primitive. Others are denominative.

373. The verb-stem may show numerous modifications in form.

Thus, corresponding to the gradations in sing, sang, sung (35), the verb λειτ-ω leave shows the stems λειτ-, λοιτ- (2 perf. λέ-λοιτ-α), λιτ- (2 aor. ε-λιτ-ων); the verb φεύγ-ω flee shows φευγ- and φυγ- (2 aor. ε-φυγ-ων). In ῥήγνυμι break we find the three stems ῥηγ-, ῥωγ (2 perf. ῥωφωγα), ῥατ (2 aor. pass. ῥαφάγης). στέλλ-ω send has the stems στελ- and στολ- (perf. ε-στολ-κα, 2 fut. pass. στολ-άσσομαι).

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 λέλυ-κα.

N.—Various causes produce this variation. λυω has υ from analogy to λυ-σω, ε-λυ-σα where the verb-stem λυ has been regularly lengthened (534, 543). For Attic φθάω anticipate Hom. has φθάω for φθαρ-ω (28, 147 D.).

375. ω Inflection and μ Inflection.—There are two slightly different methods of infecting 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, τιθη-μι place.

a. In the ω inflection the tense-stem ends in the thematic vowel. To this form belong all futures, and the presents, imperfects, and second aorists showing the thematic vowel.

376. According to the ending of the verb-stem, ω-verbs are termed:

1. Vowel (or pure) verbs:
   a. Not contracted: those that end in v or i, as λυ-ω loose, ποδείκ-ω educate, χολ-ω anoint. Such verbs retain the final vowel of the stem unchanged in all their forms.
   b. Contracted: those that end in a, e, o, as τιμω honour from τιμά-ω, πουω make from ποι-ω, δηλω manifest from δηλ-ω.

2. Consonant verbs, as:
   Liquid or nasal verbs: διρ-ω flay, μέν-ω remain. 
   Verbs ending in a stop (or mute), as αγ-ω lead, πείθ-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 o and ε (or ω and η) in certain forms. This is called the thematic (or variable) vowel. Thus λόω-μεν λεε-τε, λώω-μεν λη-τε,
CONJUGATION: LIST OF PARADIGMS

λῦσομεν λῦσε-τε. The thematic vowel is written عطاء or ὴ/η, as λῦσο ὴ/η, γράφω/τ. See 456.

378. φ is used before μ or ν in the indicative, and in the optative, ω before μ or ν in the subjunctive, elsewhere ε is used in the indicative (η in the subjunctive).

379. In the μι 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 μι inflection see 602 ff., 717 ff.

380. Meanings of the Tenses and Moods.—In the synopsis (382) meanings are given wherever these are not dependent on the use of the various forms in the sentence. The meanings of the subjunctive and optative forms and the difference between the tenses can be learned satisfactorily only from the syntax. Some of these meanings may here be given:

a. Subjunctive: λῶσων ει λῶσων let us loose, (ἐὰν) λῶ ὁ or λῶσω (if) I loose,
(ἐὰν) γράφω (that) I may write.

b. Optative: (εἴθε) λῶσι μοι or λῶσαιμ (would) that I may loose! (εἴ) λῶσομεν or λῶσαμεν (if) we should loose.

381. CONJUGATION: LIST OF PARADIGMS

I. Verbs in ω:
A. Vowel verbs not contracted:
   Synopsis and conjugation of λῶω (pp. 112–118).
   Second aorist (active and middle) of λέιπω (p. 119).
   Second perfect and pluperfect (active) of λέιπω.
B. Vowel verbs contracted:
   Present and imperfect of τίμαω, ποιεω, δῆλοω (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 λέιπω, γράφω, πείθω, πράττω, ἐλίγχω (p. 130). Perfect of the liquid verbs ἀγγέλλω, φαινω; and perfect of τελέω (p. 131).

II. Verbs in μι.
A. Present, imperfect, and 2 aorist of τίθημι, ἵστημι, δίδωμι (pp. 135 ff.).
   Second aorist middle of ἐπικόμην (p. 138).
B. Present and imperfect of δεῖκνυμι (p. 140).
   Second aorist: ἔδων (p. 140).
### CONJUGATION

#### I. (A) Vowel Verbs:

**I. PRESENT SYSTEM**

**Active:**
- **Indic.** λῶ I loose or am loosing
  - ἔλυσα I was loosing
- **Subj.** λῶ
- **Opt.** λύσαμι
- **Imper.** λύσω
- **Infin.** λύσειν to loose

**Middle:**
- **Indic.** λύσομαι I loose (for myself)
  - ἔλυσάμην I was loosing (for myself)
- **Subj.** λύσομαι
- **Opt.** λύσαμην
- **Imper.** λύσω loose (for thyself)
- **Infin.** λύσειθαι to loose (for one's self)

**Part.** λύσων loosing

**Passive:**
- **Indic.** λύσομαι I am (being) loosed
  - ἔλυθην I was loosed
- **Subj.** Like Middle
- **Opt.** “ “
- **Imper.** “ “
- **Infin.** “ “

**Part.** “ “

**II. FUTURE SYSTEM**

- **Active:** λύσω I shall loose
- **Middle:** λύσομαι I shall loose (for myself)
  - ἔλυσάμην I loosed (for myself)
- **Passive:** λύθησομαι I shall be loosed

**III. FIRST AORIST SYSTEM**

- **Active:** ἐλύσα I loosed
- **Middle:** λύσω
  - λύσαμι
  - λύσαμην loose
- **Passive:** λύθησομαι
  - λύθησαι to loose or to have loosed
  - λύθησας having loosed

**VIII. FIRST PASSIVE SYSTEM**

- **Active:** ἔλυθην I was loosed
  - λυθῶ (for λυθέω)
- **Middle:** λυθησοίμην
  - λυθήται to loose or to have loosed
- **Passive:** λυθησόμενος about to be loose (for one's self)
  - λυθησόμενος having been loosed

**Verbal adjectives:**
- λυτός that may be loosed, loosed
- λυτός that must be loosed, (requiring) to be loosed
OF Ω-VERBS:

NOT CONTRACTED

λύω (λυ, λυ) loose

V. FIRST PERFECT SYSTEM

1 Perfect and Pluperfect Active

λελυκα I have loosed

ελελυκη I had loosed

λελυκως δ or λελυκω

λελυκως εην or λελυκουμι

λελυκως έσθι or [λελυκε]1

λελυκαινα to have loosed

λελυκως having loosed

Perfect and Pluperfect Middle

λελυμαι I have loosed (for myself)

ελελυμην I had loosed (for myself)

λελυμένος δ

λελυμένος εην

λέλυσο (712, 714)

λελύσθαι to have loosed (for one’s self)

λελυμένος having loosed (for one’s self)

Perfect and Pluperfect Passive

λελυμαι I have [been

ελελυμην I had [loosed

Future Perfect Passive

λελύσομαι I shall have

been loosed

Like Middle

“ “

λελύσομην

“ “

λελύσθαι

“ “

λελύσθεμος

1 The simple forms of the perfect imperative active of λύω probably never occur in classical Greek (697), but are included to show the inflection.

GREEK GRAM. — 8
### 383. CONJUGATION OF Ω-VERBS

#### I. (A) VOWEL VERBS:

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<td>λύσων, λύουσα,</td>
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<td>λύον (305)</td>
<td>λύον (305)</td>
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### NOT CONTRACTED

#### Voice of λέω

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<th>1 Pluperfect</th>
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| **IND. S.**
| 1. | ἄλυσα | λελυκα | ἀλελύκη |
| 2. | ἄλυσας | λελυκας | ἀλελύκης |
| 3. | ἄλυσε | λελυκε | ἀλελύκει(v) |
| **D.**
| 2. | ἄλυσατον | λελυκατον | ἀλελύκετον |
| 3. | ἄλυσάτην | λελυκατον | ἀλελύκετην |
| **P.**
| 1. | ἄλυσαμεν | λελυκαμεν | ἀλελύκεμεν |
| 2. | ἄλυσατε | λελυκατε | ἀλελύκετε |
| 3. | ἄλυσαν | λελυκασι | ἀλελύκεσαν |
| **SUBJ. S.**
| 1. | λύσω | λελυκώσ ὁ (691) or λελυκώ (692) | λελύκω | λελύκη |
| 2. | λύσῃς | λελυκώς ἡς | λελύκης |
| 3. | λύσῃ | λελυκώς ἢ | λελύκη |
| **D.**
| 2. | λύσῃτον | λελυκότε ἢτον | λελύκητον |
| 3. | λύσῃτον | λελυκότε ἢτον | λελύκητον |
| **P.**
| 1. | λύσωμεν | λελυκότες ὤμεν | λελύκωμεν |
| 2. | λύσῃτε | λελυκότες ἠτε | λελύκητε |
| 3. | λύσωσι | λελυκότες ὄσι | λελύκωσι |
| **OPT. S.**
| 1. | λύσαιμι | λελυκώσ εἴην (694) or λελύκοιμι, -οῖη | λελύκοιμι, -οῖη |
| 2. | λύσαις, λύσειας (668) | λελυκώς εἴης | λελύκοις, -οῖς |
| 3. | λύσαι, λύσει (668) | λελυκώς εἴη | λελύκοι, -οίη |
| **D.**
| 2. | λύσατον | λελυκότε εἴητον, εἴτον | λελύκοιτον |
| 3. | λύσατην | λελυκότε εἴητην, εἴτην | λελύκοιτην |
| **P.**
| 1. | λύσαιμεν | λελυκότες εἴημεν, εἴμεν | λελύκοιμεν |
| 2. | λύσατε | λελυκότες εἴπε, εἴτε | λελύκοτε |
| 3. | λύσασιν, λύσειαν (665) | λελυκότες εἴπαν, εἴνεν | λελύκοιεν |
| **IMP. S.**
| 2. | λύσον | λελυκώσ ἵσθι (687) or λελυκέ (687) | λελύκε | λελυκέτω |
| 3. | λύσάτω | λελυκώσ ἔστω | λελυκέτω |
| **D.**
| 2. | λύσατον | λελυκότε ἐστον | λελύκετον |
| 3. | λύσάτων | λελυκότε ἐστων | λελύκετων |
| **P.**
| 2. | λύσατε | λελυκότες ἐστε | λελύκετε |
| 3. | λύσάσιν | λελυκότες ἐσταν | λελύκεσιν |

### Inf.

|   | λύσαι | λελυκέαι |

### Part.

|   | λύσαις, λύσάσαι, λύσαν (306) | λελυκός, λελυκύια, λελυκός (309) |
### CONJUGATION OF Ω-VERBS

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<td>ἐλύοντο</td>
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| **SUBJUNCTIVE** |         |           |        |
| S. 1. | λύωμαι |         |        |
| 2. | λύῃ |         |        |
| 3. | λύῃ |         |        |
| D. 2. | λύῃσθον |         |        |
| 3. | λύῃσθον |         |        |
| P. 1. | λύόμεθα |         |        |
| 2. | λύῃσθε |         |        |
| 3. | λύονται |         |        |

| **OPTATIVE** |         |         |        |
| S. 1. | λύοιμην |         |        |
| 2. | λύοι |         |        |
| 3. | λύοιτο |         |        |
| D. 2. | λύοισθον |         |        |
| 3. | λύοισθην |         |        |
| P. 1. | λύοιμεθα |         |        |
| 2. | λύοισθε |         |        |
| 3. | λύοιντο |         |        |

| **IMPERATIVE** |         |         |        |
| S. 2. | λύο |         |        |
| 3. | λύε |         |        |
| D. 2. | λύεσθον |         |        |
| 3. | λύεσθων |         |        |
| P. 2. | λύεσθε |         |        |
| 3. | λύεσθων |         |        |

| **INFINITIVE** |         |         |        |
| λύεσθαι |         |         |        |

| **PARTICIPLE** |         |         |        |
| λύόμενος, λύομένη, |         |         |        |
| λύόμενον (287) |         |         |        |

---

1 λύω in the middle usually means to release for one's self, get some one set free, hence to ransom, redeem, deliver.
### Voice of λέω

#### Indicative

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| 2. ἠλέωσαθον | ἀλέωσαθον | ἐκλέωσαθον |
| 3. ἠλέωσαθην | ἀλέωσαθην | ἐκλέωσθην |

| 3. ἠλέωσακα | ἀλέωσακα | ἐκλέωσακα |
| 2. ἠλέωσαι | ἀλέωσαι | ἐκλέωσαι |
| 3. ἠλέωσαι | ἀλέωσαι | ἐκλέωσαι |

#### Subjunctive

| 1. λελέωμαι | λελέωμαι | (599 f) |
| 2. λελεση | λελεση | λελεση |
| 3. λελεστη | λελεστη |

| 1. λελεσθον | λελεσθον |
| 2. λελεσθον | λελεσθον |
| 3. λελεσθον |

| 1. λελεσθην | λελεσθην |
| 2. λελεσθην | λελεσθην |
| 3. λελεσθην |

#### Optative

| 1. λελέωμεθα | λελέωμεθα | (599 f) |
| 2. λελεσθε | λελεσθε |
| 3. λελεσται |

| 1. λελεστον | λελεστον |
| 2. λελεστον | λελεστον |
| 3. λελεστον |

| 1. λελεσθην | λελεσθην |
| 2. λελεσθην | λελεσθην |
| 3. λελεσθην |

#### Imperative

| 2. λέησαι | λέησαι |
| 3. λέησοσθών | λέησοσθών |

| 2. λέησαςθον | λέησαςθον |
| 3. λέησαςθον |

| 2. λέησαςθε | λέησαςθε |
| 3. λέησαςθων |

#### Infinitive

λέησαθαι, -η, -ον (287)

#### Participle

λελεσμενος, -η, -ον (287)
### 3. Passive Voice of λῦω

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384. As examples of the second aorist and second perfect systems (368), the second aorist active and middle and the second perfect and pluperfect active of λείπω leave are here given.

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I. (B) VOWEL VERBS: CONTRACTED VERBS

385. Verbs in -ω, -ω, -ω are contracted only in the present and imperfect. The principles of contraction are explained in 49–55. τιμάω (τιμα-) houn; τοιεω (τουε-) make, and δηλω (δηλω-) manifest are thus inflected in the present and imperfect of the active, middle and passive.

**ACTIVE**

**PRESENT INDICATIVE**

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VOWEL VERBS: CONTRACTED VERBS

Active — Concluded

Present Optative (see 393)

S. 1. (τίμαοιν) τίμήν (ποιείν) ποιοίν (δηλοίν) δηλοίν
2. (τίμαοι) τίμης (ποιείς) ποιοίς (δηλοίς) δηλοίς
3. (τίμαοι) τίμη (ποιεῖ) ποιώ (δηλοῖ) δηλοῖ
D. 2. (τίμαοιτον) τίμητον (ποιείτον) ποιοίτον (δηλοίτον) δηλοίτον
3. (τίμαοιτην) τίμητην (ποιείτην) ποιοίτην (δηλοίτην) δηλοίτην
P. 1. (τίμαοιμεν) τίμημεν (ποιείμεν) ποιοίμεν (δηλοίμεν) δηλοίμεν
2. (τίμαοιτε) τίμητε (ποιείτε) ποιοίτε (δηλοίτε) δηλοίτε
3. (τίμαοιςαν) τίμησαν (ποιοίςαν) ποιοίσαν (δηλοίσαν) δηλοίσαν

or

S. 1. (τίμαοιμι) τίμημι (ποιείμι) ποιοίμι (δηλοίμι) δηλοίμι
2. (τίμαοι) τίμις (ποιείς) ποιοίς (δηλοίς) δηλοίς
3. (τίμαοι) τίμι (ποιεῖ) ποιώ (δηλοῖ) δηλοῖ
D. 2. (τίμαοιτον) τίμητον (ποιείτον) ποιοίτον (δηλοίτον) δηλοίτον
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3. (τίμαοιεν) τίμην (ποιείν) ποιοίν (δηλοίν) δηλοίν

Present Imperative

S. 2. (τίμαε) τίμα (ποίει) ποιεί (δηλοε) δηλου
3. (τίμαετω) τίματω (ποίετω) ποιείτω (δηλοέτω) δηλούτω
D. 2. (τίμαετον) τίματον (ποίετον) ποιείτον (δηλοέτον) δηλούτον
3. (τίμαετην) τίματην (ποίετην) ποιείτην (δηλοέτην) δηλούτην
P. 2. (τίμαετε) τίματε (ποίετε) ποιείτε (δηλοέτε) δηλούτε
3. (τίμαετων) τίματων (ποίετων) ποιείτων (δηλοέτων) δηλούτων

Present Infinitive

(τίμάειν) τίμαν (ποιείν) ποιείν (δηλοειν) δηλοῦν

Present Participle

(τίμαν) τίμον (ποιεόν) ποιον (δηλοῦν) δηλοῦν

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 -ωω are sometimes found in Homer. Verbs in -ωω often show the uncontracted forms in Homer; in Herodotus contraction properly takes place except before ο and ω. Verbs in -ωω never appear in their uncontracted forms in any author.

N. 2. — ποιέω sometimes loses its ι (43) except before ο sounds.
### Present Indicative

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**Middle and Passive — Concluded**

### Present Imperative

| S. 2. (τιμᾶω) | τιμῶ | (ποιεῖν) | ποιεῖ | (δηλοῖν) | δηλοῦ |
| 3. (τιμᾶσθω) | τιμᾶσθω | (ποιεῖσθω) | ποιεῖσθω | (δηλοῖσθω) | δηλοῦσθω |
| D. 2. (τιμᾶσθαι) | τιμᾶσθαι | (ποιεῖσθαι) | ποιεῖσθαι | (δηλοῦσθαι) | δηλοῦσθαι |
| 3. (τιμᾶσθων) | τιμᾶσθων | (ποιεῖσθων) | ποιεῖσθων | (δηλοῦσθων) | δηλοῦσθων |
| P. 2. (τιμᾶσθε) | τιμᾶσθε | (ποιεῖσθε) | ποιεῖσθε | (δηλεῖσθε) | δηλοῦσθε |
| 3. (τιμᾶσθον) | τιμᾶσθον | (ποιεῖσθον) | ποιεῖσθον | (δηλεῖσθον) | δηλοῦσθον |

### Present Infinitive

(τιμᾶσθαι) τιμᾶσθαι | (ποιεῖσθαι) ποιεῖσθαι | (δηλοῦσθαι) δηλοῦσθαι

### Present Participle

(τιμᾶμενος) τιμᾶμενος | (ποιεῖμενος) ποιεῖμενος | (δηλοῦμενος) δηλοῦμενος

---

**386. Examples of Contracted Verbs.**

1. Verbs in -αι:

- ἀπατάω deceit (ἀπατή deceit)
- θεαῖω shout (θείω shout)
- μελετάω practise (μελέτη practice)
- νικάω conquer (νίκη victory)

   ὁρμάω set in motion (ὁρμή impulse)
   πειράμαι attempt (πείρα trial)
   τελευτάω finish (τελευτή end)
   τολμάω dare (τολμά daring)

2. Verbs in -εω:

- ἅδικεω do wrong (ἁδικοῖs unjust)
- βοηθεῖω assist (βοηθῆs assisting)
- κοσμεῖω order (κοσμῶs order)
- μισεω hate (μισῶs hate)

   οἰκεῖω inhabit (οἶκοs house, poetio)
   πολεμεῖω make war (πόλεμοs war)
   φθεινεῖ ρᾳδί (φθεῖνοs envy)
   φιλεῖω love (φίλοs friend)

3. Verbs in -εω:

- ἀξεῖω think worthy (ἀξίωs worthy)
- δουλεῖω enslave (δοῦλοs slave)
- ἑλειθερῶ set free (ἐλευθερῶs free)
- ξυγεῖω put under the yoke (έξυγὸs yoke)

   κυρόω make valid (κύροs authority)
   πολεμεῖω make an enemy of (πόλεμοs war)
   στέφανωs crown (στίφανοs crown)
   ταπεινώv humiliate (ταπεινῶs humbled)

---

**387. Principal parts of Contracted Verbs.**

| τιμᾶω | τιμᾶσθω | ἠτίμησα | τετίμηκα | τετίμημαι | ἠτίμηθην |
| θηρᾶω | θηρᾶσθω | ἠθηρᾶσα | τεθηρᾶκα | τεθηρᾶμαι | ἠθηρᾶθην |
| ποιεῖω | ποιεῖσθω | ἠποίησα | τεποίηκα | τεποίημαι | ἠποίηθην |
| δηλῶω | δηλᾶσθω | ἠδηλᾶσα | τεδηλᾶκα | τεδηλᾶμαι | ἠδηλᾶθην |
### 388. Synoptic of τιμά-ω honour

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**Mid. Pass.**

| Ind. τιμώμαι | ἐτίμώμην | τίμησομαι | ἐτίμησάμην | τετιμήμαι | ἐτετιμήμην |
| Sub. τιμώμαι |           |          |          |          |          |
| Opt. τιμῶμη, -ῷ | τίμησομι | τίμησαμι | τίμησαμον |          |          |
| Imp. τίμα |           |          |          |          |          |
| Inf. τιμῶσθαι | τίμησθαι |          |          |          |          |
| Par. τιμῶμενος | τίμησόμενος | τίμησάμενος |          |          |          |

**Passive**

| Ind. τιμηθόμαι | ἐτίμηθην | τετιμήσωμαι |          |          |          |
| Sub. τιμηθόμαι | |          |          |          |          |
| Opt. τιμηθῆσθαι | τετιμήσθαι |          |          |          |          |
| Imp. τιμηθέμενος | τετιμήσθαι |          |          |          |          |
| Inf. τιμηθήσαται | τετιμήσαται |          |          |          |          |
| Par. τιμηθήσαται | τετιμήσαται |          |          |          |          |

**Verbal adjectives:** τιμητός, τιμητεῖος

### 389. Synoptic of θηρά-ω hunt

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**Mid. Pass.**

| Ind. θηρῶμαι | ἐθηρῶμην | θηρᾶσομαι | ἐθηράσαμην | τεθηράμαι | ἐτεθηράμην |
| Sub. θηρῶμαι | | θηρᾶσομαι | | | |
| Opt. θηρῶμη, -ῇ | θηρᾶσομι | θηρᾶσαμι | θηρᾶσμενος | | |
| Imp. θηρῶ | | θηρᾶσαι | | | |
| Inf. θηρᾶσθαι | θηρᾶσται | | | | |
| Par. θηρᾶσμενος | θηρᾶσται | | | | |

**Passive (late)**

| Ind. [θηρᾶθεομαι] | ἐθηρᾶθην | | | | |
| Sub. | θηρᾶθαι | | | | |
| Opt. [θηρᾶθεομι] | θηρᾶθειν | | | | |
| Imp. | θηρᾶθη | | | | |
| Inf. [θηρᾶθεσθαι] | θηρᾶθηναι | | | | |
| Par. [θηρᾶθεομι] | θηρᾶθεις | | | | |

**Verbal adjectives:** θηράται, θηράτειος
### 390. Synopsis of *ποιεῖ-ω make*

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Ind. τοιώμαι | ἐποιούμην | ποιήσομαι | ἐποίησάμην | πεποιηκόμαι | ἐπεποιήκην |
| Sub. τοιώμα | ποιήσομαι | ποιήσαμι | ποιήσαμι | πεποιημένος | ὤ |
| Opt. τοιώμην | ποιήσομήν | ποιήσαμήν | ποιήσαμήν | πεποιημένος | ἔην |
| Imp. τοιό | ποιήσα | ποιήσα | ποιήσα | πεποιηθεί |
| Inf. τοιέσθαι | ποιήσεσθαι | ποιήσασθαι | ποιήσασθαι | πεποιηθεί |
| Par. τοιώμενο | ποιηθήσομεν | ποιηθήσομεν | ποιηθήσομεν | πεποιηθέος |


Ind. ποιηθήσομαι | ἐποίηθην | πεποιΗσομαι |
| Sub. | | ποιηθῶ |
| Opt. | | ποιηθεῖν | πεποιηθημένη |
| Imp. | | ποιηθῆ | ποιηθῆ |
| Inf. | | ποιηθησθαι | πεποιηθησθαι |
| Par. | | ποιηθησόμενο | ποιηθησόμενο |

Verbual adjectives: ποιητός, ποιητέος

### 391. Synopsis of *τελέ-ω complete*

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Mid. Pass. | Middle | Middle | Mid. Pass. |

Ind. τελοῦμαι | ἐτελοῦμην | τελοῦμαι | ἐτελεσάμην | τετελεσμαὶ | ἐτετελέσμην |
| Sub. τελοῦμαι | τελοῦμαι | τελεσαμί | τετελεσμένως | ὤ |
| Opt. τελοίμην | τελοίμην | τετελεσμένη | τετελεσμένη | ἔην |
| Imp. τελού | τελεσαι | τετελεσμένα | τετελεσμένα |
| Inf. τελείσθαι | τελεσαμί | τετελεσμένα | τετελεσμένα |
| Par. τελοῦμενο | τελεσαμί | τετελεσμένα | τετελεσμένα |

Passive | Passive |

Ind. τελεσθήσομαι | ἐτελεσθεὶν | τετελεσθῶ |
| Sub. | | τετελεσθῇ |
| Opt. | | τετελεσθῇ |
| Imp. | | τετελεσθῇ |
| Inf. | | τετελεσθῇ |
| Par. | | τετελεσθῇ |

Verbual adjectives: τελεστός, τελεστέος
### 392. SYNOPSIS OF ἑλλó-w manifest

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<tbody>
<tr>
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<td>ἑδήλωσα</td>
<td>ἑδήλωσα</td>
<td>ἑδήλωση</td>
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<tr>
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<td>ἑδήλωσω</td>
<td>ἑδήλωσώς</td>
<td>ἑδήλωσάς</td>
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<tr>
<td>Opt. ἑλλοίν, -οίμ</td>
<td>ἑδήλοσομι</td>
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<td>ἑδήλοσαι</td>
<td>ἑδήλοσα</td>
<td>ἑδήλοσαι</td>
</tr>
<tr>
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<td>ἡδήλωσον</td>
<td>ἡδήλωσον</td>
<td>ἡδήλωσον</td>
<td>ἡδήλωσον</td>
<td>ἡδήλωσον</td>
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<tr>
<td>Inf. ἡλλών</td>
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<td>ἡδήλωσε</td>
<td>ἡδήλωσε</td>
<td>ἡδήλωσά</td>
<td>ἡδήλωσά</td>
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<tr>
<td>Par. ἡλλόν</td>
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<td>ἡδήλωσων</td>
<td>ἡδήλωσων</td>
<td>ἡδήλωσών</td>
<td>ἡδήλωσών</td>
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</tbody>
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</thead>
<tbody>
<tr>
<td>Ind. ἡλλόμαι</td>
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<td>ἡδῆλομαι</td>
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<tr>
<td>Sub. ἡλλόμαι</td>
<td>ἡδῆλομενός</td>
<td>ἡδῆλομενός</td>
</tr>
<tr>
<td>Opt. ἡλλοίμην</td>
<td>ἡδῆλομοιμὴν</td>
<td>ἡδῆλομοιμὴν</td>
</tr>
<tr>
<td>Imp. ἡλλοῦ</td>
<td>ἡδῆλοσομι</td>
<td>ἡδῆλοσομι</td>
</tr>
<tr>
<td>Inf. ἡλλοῦθαι</td>
<td>ἡδῆλοσεσθαι</td>
<td>ἡδῆλοσεσθαι</td>
</tr>
<tr>
<td>Par. ἡλλοῦμενος</td>
<td>ἡδῆλοσόμενος</td>
<td>ἡδῆλοσόμενος</td>
</tr>
</tbody>
</table>

(as pass., 809)


| Ind. | ἡδῆλοσομι | ἡδῆλοσην | ἡδῆλοσομαι |
| Sub. | ἡδῆλμα | ἡδῆλμα |
| Opt. | ἡδῆλοσομιν | ἡδῆλοσεν | ἡδῆλοσομεν |
| Imp. | ἡδῆλοσερ | ἡδῆλοσητι |
| Inf. | ἡδῆλοσεσθαι | ἡδῆλοσηναι | ἡδῆλοσεσθαι |
| Par. | ἡδῆλοσόμενος | ἡδῆλοσεσθαι | ἡδῆλοσόμενος |

**Verbal adjectives:** ἡδηλτός, ἡδηλτίος

### REMARKS ON THE CONTRACTED VERBS

393. In the present optative active there are two forms: (1) that with the modal sign -η, having -ε in the 1 sing., and -ον in the 3 pl.; (2) that with the modal sign -ε, having -μ in the 1 sing., and -εν in the 3 pl. The first form is more common in the singular, the second in the dual and plural.

τἰμῶν (rarely τίμωμι), τίμωτον (rarely τίμωτον), τίμωμεν (rarely τίμωμεν), τοιούν (rarely τοιοῦμι), τοιοῦτον (rarely τοιοῦτον), τοιούμεν (rarely τοιοῦμεν), δηλοῖν (rarely δηλοῖμι), δηλοῖτον (rarely δηλοῖτον), δηλοῖμεν (rarely δηλοῖμεν).

394. Ten verbs in -οπ show η where we expect α. These are δαφῶ thirst, ἐκο live, πειρῶ hunger, κυνίς scrape, νῦσ spin (rare), σμῶ wash, χῶ give oracles, χρῶ am eager for (rare), χρῶμαι use, and ψῶ rub. See 641.
395. \(ζ\)ω值守 and \(χρωμαι\) use 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. (ζ)ω</td>
<td>(χρωμαι)</td>
<td>(ζ)ων</td>
</tr>
<tr>
<td>2. (ζ)ης</td>
<td>(χρη)</td>
<td>(ζ)ης</td>
</tr>
<tr>
<td>3. (ζ)η</td>
<td>(χρηται)</td>
<td>(ζ)ητω</td>
</tr>
<tr>
<td>D. 2. (ζ)ητον</td>
<td>(χρησθον)</td>
<td>(ζ)ητον</td>
</tr>
<tr>
<td>3. (ζ)ητον</td>
<td>(χρησθον)</td>
<td>(ζ)ητον</td>
</tr>
<tr>
<td>P. 1. (ζ)ωμεν</td>
<td>(χρωμεθα)</td>
<td>(ζ)ωμεν</td>
</tr>
<tr>
<td>2. (ζ)ητε</td>
<td>(χρησθε)</td>
<td>(ζ)ητε</td>
</tr>
<tr>
<td>3. (ζ)ωσι</td>
<td>(χρωσι)</td>
<td>(ζ)ωσι</td>
</tr>
</tbody>
</table>

Infinitive: \(ζ\)ην, \(χρησθαι\) Participle: \(ζ\)ων, \(χρωμενο\)

396. \(κα\)ω burn, \(κλα\)ω weep, do not contract the forms in which \(ι\) has disappeared (38). Thus, \(κα\)ω, \(κλα\)εις, \(κλα\)ει, \(κα\)ομεν, \(κα\)τε, \(κα\)ου.ι.

397. Verbs in -εω of two syllables do not contract \(ε\) with \(ο\) or \(ω\). The present and imperfect indicative of \(πλε\)ω sail are inflected as follows.

| \(πλε\)ω | \(πλε\)ο\(με\)ν | \(ε\)πλεον | \(ε\)πλε\(με\)ν |
| \(πλε\)ε\(ι\)ς | \(πλε\)ε\(ι\)το\(ν\) | \(πλε\)ε\(ι\)τε | \(ε\)πλε\(ι\)ς | \(ε\)πλε\(ι\)το\(ν\) | \(ε\)πλε\(ι\)τε |
| \(πλε\)ει | \(πλε\)ο\(υ\)σι | \(πλε\)ο\(υ\)σι | \(ε\)πλει | \(ε\)πλε\(υ\)σι | \(ε\)πλει |

and so \(πλε\)ω, \(πλε\)ο\(μι\), \(πλε\)ει, \(πλε\)ιν, \(πλε\)ων, \(πλε\)ουσα, \(πλε\)ων. In like manner \(θ\)ε\(ω\) run, \(π\)νεω breathe.

a. \(δ\)ε\(ω\) need has \(δ\)ε\(ι\), \(δ\)ε\(ι\) it is necessary, \(δ\)ε\(ι\), \(δ\)ε\(ι\), \(τ\) \(δ\)ε\(ι\) what is necessary; \(δ\)ε\(μαι\) want, request, has \(δ\)ε\(μι\), \(δ\)ε\(μι\), \(δ\)ε\(μ\)εθα, \(δ\)ε\(μ\)αι. But \(δ\)ε\(ω\) bind is usually an exception, making \(δ\)ε\(ι\), \(δ\)ε\(ι\), \(δ\)ου\(μ\)ε, \(δ\)ου\(μ\)ου, \(τ\) \(δ\)ου\(μ\) that which binds, \(δ\)ου\(μ\)αι, \(δ\)ου\(μ\)ται, but \(δ\)ου\(μ\)εν, \(δ\)ου\(μ\) appear in some writers.

b. \(ζ\)ε\(ω\) scrape contracts. \(β\)ε\(ω\), \(ζ\)ε\(ω\) and \(τ\)ρε\(ω\) have lost \(σ\); \(π\)λε\(ω\), \(θ\)ε\(ω\), \(π\)νε\(ω\) have lost \(υ\)(c); \(δ\)ε\(ω\) need is for \(δ\)ε\(ν\)ω; \(δ\)ε\(ω\) bind is for \(δ\)ε\(ω\)a.

398. Two verbs in -ο\(ω\), \(ι\)δρο\(ω\) sweat, \(ρ\)ι\(γ\)ω shiver, may have \(ω\) and \(φ\) instead of \(ο\) and \(α\). See 641.

Thus, indic. \(ρ\)ι\(γ\)ω, \(ρ\)ι\(γ\)ως, \(ρ\)ι\(γ\)ω (or \(ρ\)ι\(γ\)οι), opt. \(ρ\)ι\(γ\)η\(π\)υ, inf. \(ρ\)ι\(γ\)ων (or \(ρ\)ι\(γ\)ον), part. \(ρ\)ι\(γ\)ων. So \(ι\)δρο\(ω\)σι, opt. \(ι\)δρη\(π\)υ (or \(ι\)δροι), part. \(ι\)δρων (or \(ι\)δρον).

a. \(λ\)ο\(υ\) wash, when it drops its \(υ\) (43), contracts like \(δ\)η\(λ\)ω. Thus, \(λ\)ο\(υ\), \(λ\)ο\(υ\)ε\(ι\)ς, \(λ\)ο\(υ\)ε, but \(λ\)ο\(υ\)με\(ν\) (for \(λ\)ο\(υ\)(ν)-\(μ\)ε\(ν\)), \(λ\)ο\(υ\)τε, \(λ\)ο\(υ\)τι; and so in other forms, as \(ξ\)ε\(ν\), \(ξ\)ο\(υ\)τα, \(ξ\)ο\(υ\)θαι, \(ξ\)ο\(υ\)μενος.

b. \(ο\)\(υ\)\(μ\)αι think (imperfect \(φ\)\(μ\)η\(ν\)) has the parallel forms \(ο\)\(μ\)αι (\(φ\)\(μ\)η\(ν\)).

399. Movable \(ν\) is never (in Attic) added to the contracted 3 sing. imperfect (\(ε\)το\(λ\)ει, not \(ε\)το\(λ\)ε\(ι\)ν).
I. **(C) CONSONANT VERBS**

400. Verbs whose stems end in a consonant are in general inflected like non-contracting ω-verbs in all tenses. The future active and middle of liquid and nasal verbs are inflected like contracted εω-verbs.

401. Liquid and Nasal Verbs: future active and middle of φαίνω show.

<table>
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<tr>
<th>Future Active</th>
<th>Future Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INDICATIVE. S. 1.</strong> (φαίνω)</td>
<td>φαίνω</td>
</tr>
<tr>
<td>2. (φαίνεις)</td>
<td>φαίνεις</td>
</tr>
<tr>
<td>3. (φαίνει)</td>
<td>φαίνει</td>
</tr>
<tr>
<td><strong>D. 2.</strong> (φαίνετο)</td>
<td>φαίνετον</td>
</tr>
<tr>
<td>3. (φαίνετο)</td>
<td>φαίνετον</td>
</tr>
<tr>
<td><strong>P. 1.</strong> (φαίνομεν)</td>
<td>φαίνομεν</td>
</tr>
<tr>
<td>2. (φαίνετε)</td>
<td>φαίνετε</td>
</tr>
<tr>
<td>3. (φαίνουσι)</td>
<td>φαίνουσι</td>
</tr>
</tbody>
</table>

| **OPTATIVE. S. 1.** (φαίνοιη) | φαίνοιη | (φαίνοιη) | φαίνοιη |
| 2. (φαίνοις) | φαίνοις | (φαίνοι) | φαίνοι |
| 3. (φαίνοι) | φαίνοι | (φαίνοιτο) | φαίνοιτο |
| **D. 2.** (φαίνοιτο) | φαίνοιτο | (φαίνοιτο) | φαίνοιτο |
| 3. (φαίνοιτη) | φαίνοιτη | (φαίνοιτη) | φαίνοιτη |
| **P. 1.** (φαίνοιμεν) | φαίνοιμεν | (φαίνοιμεθα) | φαίνοιμεθα |
| 2. (φαίνοιτε) | φαίνοιτε | (φαίνοιτε) | φαίνοιτε |
| 3. (φαίνοιεν) | φαίνοιεν | (φαίνοιετο) | φαίνοιετο |

or

| S. 1. (φαίνομι) | φαίνομι |
| 2. (φαίνοις) | φαίνοις |
| 3. (φαίνοι) | φαίνοι |
| **D. 2.** (φαίνοιτο) | φαίνοιτο |
| 3. (φαίνοιτη) | φαίνοιτη |
| **P. 1.** (φαίνοιμεν) | φαίνοιμεν |
| 2. (φαίνοιτε) | φαίνοιτε |
| 3. (φαίνοιεν) | φαίνοιεν |

| **INFinitive.** (φαίνειν) | φαίνειν | (φαίνεισθαι) | φαίνεισθαι |

| **PARTICIPLE.** (φαίνων, φαίνουσα, φαίνω, φαίνοσα, (φαίνεσθαι, φαίνω)) | φαίνων | -η, -ον |
| (310) | (287) |
### 402. Liquid and Nasal Verbs: first aorist active and middle, second aorist and second future passive of φαίνω show.

<table>
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<th>1 Aorist Active</th>
<th>1 Aorist Middle</th>
<th>2 Aorist Passive</th>
<th>2 Future Passive</th>
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</thead>
<tbody>
<tr>
<td><strong>IND.</strong></td>
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<tr>
<td>S. 1. ἐφήνα</td>
<td>ἐφήναμήν</td>
<td>ἐφήνη</td>
<td>φανήσομαι</td>
</tr>
<tr>
<td>2. ἐφήνας</td>
<td>ἐφήνας</td>
<td>ἐφάνης</td>
<td>φανήσῃ, φανήσει</td>
</tr>
<tr>
<td>3. ἐφήνε</td>
<td>ἐφήνε</td>
<td>ἐφάνη</td>
<td>φανήσεται</td>
</tr>
<tr>
<td>D. 2. ἐφήνατον</td>
<td>ἐφήνατον</td>
<td>ἐφάνητον</td>
<td>φανήσεσθον</td>
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<tr>
<td>3. ἐφήνατην</td>
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<td>ἐφάνητην</td>
<td>φανήσεσθον</td>
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<td>ἐφάνημεν</td>
<td>φανήσομεθα</td>
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<td>φήνηται</td>
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<td>φανώτε</td>
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<tr>
<td>3. φήνωσι</td>
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<td>φανώσι</td>
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<td>φανείη</td>
<td>φανήσομη</td>
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<td>φανείοι</td>
<td>φανήσοι</td>
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<td>3. φήναι or φήνει (668)</td>
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<td>φανεί</td>
<td>φανήσοι</td>
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<td>φανείτον</td>
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<td>3. φήναιτην</td>
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<td>φανείμεν</td>
<td>φανήσομεθα</td>
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<td>φανείτε</td>
<td></td>
</tr>
<tr>
<td>3. φήναιεν or φήνειαν (668)</td>
<td>φήναιεν</td>
<td>φανείαν</td>
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<tr>
<td><strong>IMP. S.</strong></td>
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<tr>
<td>S. 2. φήνον</td>
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<td>φάνηθι</td>
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</tr>
<tr>
<td>3. φήνάτω</td>
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<td>φάνητο</td>
<td></td>
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<tr>
<td>D. 2. φήνατον</td>
<td>φήνασθον</td>
<td>φάνητον</td>
<td></td>
</tr>
<tr>
<td>3. φήνατων</td>
<td>φήνασθων</td>
<td>φάνητων</td>
<td></td>
</tr>
<tr>
<td>P. 2. φήνατε</td>
<td>φήνασθε</td>
<td>φάνητε</td>
<td></td>
</tr>
<tr>
<td>3. φήνατων</td>
<td>φήνασθων</td>
<td>φάνητων</td>
<td></td>
</tr>
<tr>
<td><strong>INF.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>φήναι</td>
<td>φήναισαι</td>
<td>φανήσαι</td>
<td>φανήσεσαι</td>
</tr>
<tr>
<td><strong>PART.</strong></td>
<td></td>
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<tr>
<td>φήνας, -άς, φήναν (306)</td>
<td>φηνάμενος, -η, φανελς,</td>
<td>φανήσομενος, -η,</td>
<td>-ον (287) φανελτα,</td>
</tr>
</tbody>
</table>
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 τελέω finish, from τέλος end (τελεσ-). This σ appears in the perfect middle stem (τετελε-σ-μαι, τετελε-σ-ται). In the second person singular and plural but one σ is found: τετελε-σαι, τετελε-σθε. By analogy some other verbs have a σ at the end of the verbal stem.

405. In the perfect and pluperfect middle the third person plural of stems ending in a consonant or of stems adding σ consists of the perfect middle participle with εἰσί are (in the perfect) and ἦσαν were (in the pluperfect).

406. Perfect and pluperfect middle and passive of λείπω (λειπ-) leave, γράφω (γραφ-) write, πείθω (πειθ-) persuade, πράττω (πράγ-) do.

Perfect Indicative

<table>
<thead>
<tr>
<th></th>
<th>S. 1. λειμμαί</th>
<th>γέγραμμαί</th>
<th>πέπεισμαί</th>
<th>πεπράγμαί</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2. λειψαι</td>
<td>γέγραψαι</td>
<td>πέπεισαι</td>
<td>πεπράζαι</td>
</tr>
<tr>
<td></td>
<td>3. λειπται</td>
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<td>πεπεισμέθα</td>
<td>πεπράγμεθα</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. λειψεθε</td>
<td>γεγράφθε</td>
<td>πεπεισθε</td>
<td>πεπράχθε</td>
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<tr>
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<td>3. λειμμένοι εἰσί</td>
<td>γεγράμμενοι εἰσί</td>
<td>πεπεισμένοι εἰσί</td>
<td>πεπράγμενοι εἰσί</td>
</tr>
</tbody>
</table>

Pluperfect

<table>
<thead>
<tr>
<th></th>
<th>S. 1. λειμμην</th>
<th>ἐγεγράμμην</th>
<th>ἐπεπεισμην</th>
<th>ἐπεπράγμην</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>2. λειψο</td>
<td>ἐγέγραψο</td>
<td>ἐπεπεισο</td>
<td>ἐπεπράζο</td>
</tr>
<tr>
<td></td>
<td>3. λειπτο</td>
<td>ἐγέγραπτο</td>
<td>ἐπεπειστο</td>
<td>ἐπεπράκτο</td>
</tr>
<tr>
<td>D. 2. λειφθον</td>
<td>ἐγεγράφθον</td>
<td>ἐπεπεισθον</td>
<td>ἐπεπράχθον</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. λειφθην</td>
<td>ἐγεγράφθην</td>
<td>ἐπεπεισθην</td>
<td>ἐπεπράχθην</td>
</tr>
<tr>
<td>P. 1. λειμμέθα</td>
<td>ἐγεγράμμεθα</td>
<td>ἐπεπεισμεθα</td>
<td>ἐπεπράγμεθα</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. λειψεθε</td>
<td>ἐγεγράφθε</td>
<td>ἐπεπεισθε</td>
<td>ἐπεπράχθε</td>
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<tr>
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<td>3. λειμμένοι ἦσαν</td>
<td>γεγραμμένοι ἦσαν</td>
<td>πεπεισμένοι ἦσαν</td>
<td>πεπράγμενοι ἦσαν</td>
</tr>
</tbody>
</table>

Perfect Subjunctive and Optative

λειμμένοι ὁ       γεγραμμένοι ὁ       πεπεισμένοι ὁ       πεπράγμενοι ὁ
λειμμένοι εἰσθν       γεγραμμένοι εἰσθν       πεπεισμένοι εἰσθν       πεπράγμενοι εἰσθν
### Perfect Imperative

<table>
<thead>
<tr>
<th>Case</th>
<th>Stem</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 2</td>
<td>λέλεψαι</td>
<td>γέγραψαι</td>
<td>πέπεισαι</td>
</tr>
<tr>
<td>3</td>
<td>λελείφθω</td>
<td>γεγράφθω</td>
<td>πεπείσθω</td>
</tr>
<tr>
<td>D. 2</td>
<td>λελείφθον</td>
<td>γεγραφθον</td>
<td>πεπείγθον</td>
</tr>
<tr>
<td>3</td>
<td>λελείφθον</td>
<td>γεγράφθων</td>
<td>πεπείσθον</td>
</tr>
<tr>
<td>P. 2</td>
<td>λελείψθε</td>
<td>γέγραψθε</td>
<td>πέπείσθε</td>
</tr>
<tr>
<td>3</td>
<td>λελείψθων</td>
<td>γεγράφθων</td>
<td>πεπείσθον</td>
</tr>
</tbody>
</table>

### Perfect Infinitive and Participle

<table>
<thead>
<tr>
<th>Stem</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελείψθαι</td>
<td>γεγράψθαι</td>
<td>πεπείσθαι</td>
</tr>
<tr>
<td>λελείψθαι</td>
<td>γεγράψθαι</td>
<td>πεπείσθαι</td>
</tr>
</tbody>
</table>

407. Perfect and pluperfect middle and passive of ἔλεγχω (ἔλεγχ-) confuse, ἀγγέλλω (ἀγγελ-) announce, φαίνω (φαν-) show, τελέω (τελ-) finish.

### Perfect Indicative

<table>
<thead>
<tr>
<th>Case</th>
<th>Stem</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>ἔλεγξαι</td>
<td>ἡγγέλσαι</td>
<td>πέφασμαι</td>
</tr>
<tr>
<td>2</td>
<td>ἔλεγξαι</td>
<td>ἡγγέλσαι</td>
<td>πέφασμας</td>
</tr>
<tr>
<td>3</td>
<td>ἔλεγκται</td>
<td>ἡγγελται</td>
<td>πέφανται</td>
</tr>
<tr>
<td>D. 2</td>
<td>ἔλεγϰθον</td>
<td>ἡγγελθον</td>
<td>πέφανθον</td>
</tr>
<tr>
<td>3</td>
<td>ἔλεγϰθον</td>
<td>ἡγγελθον</td>
<td>πέφανθον</td>
</tr>
<tr>
<td>P. 1</td>
<td>ἔλεγκθε</td>
<td>ἡγγελθε</td>
<td>πέφανθε</td>
</tr>
<tr>
<td>2</td>
<td>ἔλεγκθε</td>
<td>ἡγγελθε</td>
<td>πέφανθε</td>
</tr>
<tr>
<td>3</td>
<td>ἔλεγκθε</td>
<td>ἡγγελθε</td>
<td>πέφανθε</td>
</tr>
</tbody>
</table>

### Pluperfect Indicative

<table>
<thead>
<tr>
<th>Case</th>
<th>Stem</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>ἔλεγκθε</td>
<td>ἡγγελθε</td>
<td>ἐτεφάνθε</td>
</tr>
<tr>
<td>2</td>
<td>ἔλεγκθε</td>
<td>ἡγγελθε</td>
<td>ἐτεφάνθον</td>
</tr>
<tr>
<td>3</td>
<td>ἔλεγκθε</td>
<td>ἡγγελθε</td>
<td>ἐτεφάνθον</td>
</tr>
<tr>
<td>D. 2</td>
<td>ἔλεγϰθαν</td>
<td>ἡγγελθαν</td>
<td>ἐτεφάνθην</td>
</tr>
<tr>
<td>3</td>
<td>ἔλεγϰθαν</td>
<td>ἡγγελθαν</td>
<td>ἐτεφάνθην</td>
</tr>
<tr>
<td>P. 1</td>
<td>ἔλεγϰθαν</td>
<td>ἡγγελθαν</td>
<td>ἐτεφάνθην</td>
</tr>
<tr>
<td>2</td>
<td>ἔλεγϰθαν</td>
<td>ἡγγελθαν</td>
<td>ἐτεφάνθην</td>
</tr>
<tr>
<td>3</td>
<td>ἔλεγϰθαν</td>
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### Perfect Subjunctive and Optative

<table>
<thead>
<tr>
<th>Stem</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔλεγκθαι</td>
<td>ἡγγελθαν</td>
<td>ἐτεφάνθαι</td>
</tr>
<tr>
<td>ἔλεγκθαι</td>
<td>ἡγγελθαν</td>
<td>ἐτεφάνθαι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Stem</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔλεγκθαι</td>
<td>ἡγγελθαν</td>
<td>ἐτεφάνθαι</td>
</tr>
<tr>
<td>ἔλεγκθαι</td>
<td>ἡγγελθαν</td>
<td>ἐτεφάνθαι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Stem</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔλεγκθαι</td>
<td>ἡγγελθαν</td>
<td>ἐτεφάνθαι</td>
</tr>
<tr>
<td>ἔλεγκθαι</td>
<td>ἡγγελθαν</td>
<td>ἐτεφάνθαι</td>
</tr>
</tbody>
</table>
Perfect Imperative

S. 2. ἡλεκῇο
3. ἡλεγῇω

D. 2. ἡλεγῇθον
3. ἡλεγῇθων

P. 2. ἡλεγῇθε
3. ἡλεγῇθων

Perfect Infinitive and Participle

ἠλεγῇθαι
ἡγῆθαι
πεφάνθαι
tετελέ-σθαι

ἐλεγμένοι, -η, -ον
ἡγηλμένοι, -η, -ον
πεφασμένοι, -η, -ον
tετελε-σμένοι, -η, -ον

EXPLANATION OF THE PERFECT AND PLUPERFECT FORMS

408. The periphrastic third plural is used instead of the forms derived directly from the union of the stem with the ending.

Thus, γεγραμένοι εστι is used for γεγράφαται which would become γεγράφαται by 35 b, υ between consonants passing into α. The periphrastic form is also used in verbs adding σ to their stems, as τετελε-σμένοι εστι for τετελε-σ-νται. Stems in υ that drop υ in the perfect system form their perfect and pluperfect regularly; thus, κρήω (κρην-) ἱμύρε has κέκρυμαι, ἐκέκρυμι.

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. — λέειμ-μαι is for λεειμ-μαι, λέειψ-θον is for λεειπ-θον, λέειψθε is for λεειπ-θε (103). In the same manner are inflected other labial stems, as τρίβω (τριβ-) τρυή, βίπτω (βιπ-) βίπνω: τετρίβ-μαι for τετριβ-μαι, τετριψ-αι for τετριψ-αι, etc. Stems ending in μπ drop π before μ, but retain it before other consonants. Thus,

πεπεμπ-μαί becomes πεπεμμαί
πεπεμψ-μαι " " πεπεμψμαι
πεπεμπ-μαί " " πεπεμμπαι

πεπεμψ-μαι becomes πεπεμψμαι
πεπεμψ-μαι " " πεπεμψμαι
πεπεμψμαι " " πεπεμψμαι

b. Dental Stems. — πέπεινται is for πέπειν-ται (83), τέπεινθον is for τεπειν-θον (83), τέπεινθε is for τεπειν-(σ)θε (83, 103). The σ thus produced was trans-

409 b. D. Hom. has the original forms πεφραμένος, κεκορυμένος.
ferred to the first persons πέπεισμαι, πεπείσμεθα (86, 87). Like πέπεισμαι, etc., are formed and inflected ἐπένθαμι from ψεύδω (ψευδ-) deceive, πέφρασμαι from φράω (φραδ-) declare, ἐπείσμα (100) from σπένδω (σπενδ-) pour a libation.

c. Palatal Stems. — τέπραξαι is for τεπράγγο-σαι (97), τέπρακται is for τεπράγγ-ται (82 a), τέπραχθε is for τεπράγγ-θε (103). Like τέπραγμαι are inflected πλέκω (πλεκ-) weave πλέγμα, ἄγω (ἀγ-) load ἄγμα, ἀλλάτω (ἀλλαγ-) exchange ἀλλαγμα, ταράτω (ταράχ-) confuse ταράγγαμαι. Stems in γχ change χ before μ to γ and drop one γ (as in ἔληλεγκ-μαι for ἔληλεγγ-μαι, 85 and 85 b), but keep the second palatal before other consonants (as in ἔληλεγκται for ἔληλεγκ-σαι, 97; ἔληλεγκται for ἔληλεγκ-ται, 82). On the reduplication see 446.

d. Liquid and Nasal Stems. — Stems in λ or ρ are inflected like ἤγγελμαι, as στελλω (στελ-, σταλ-) send σταλμαι, ἀρω (ἀρ-) raise ἀρμαι, ἐγερω (ἐγερ-) wake ἐγερμαι (446). Stems in υ retaining the nasal are inflected like πέρασμαι, as σημαιναι (σημαι-) signify σημαιμαι. (For σαι see 94 a and b.) Stems in υ dropping the nasal (559 a) are inflected like λελμαι, as κριω (κρι-) judge κεκριμαι.

e. Vowel Stems adding σ.— Here the stem ends in a vowel except before μ and τ; thus, τετέλεσαι, τετέλεσθον, τετέλεσθε: but τετέλεσ-μαι, τετελέσ-μεθα, τετελέ-σ-ται.

N. — Since the stem of τελέω is properly τελέσ- (τελέσ-ω, 624), the original inflection is τετελεσ-σαι, whence τετελεσ-σαι (107); τετελεσ-ται; τετελεσ-σθον, τετελεσ-σθε, whence τετελεσθον, τετελεσθε (103). τετελεσμαι and τετελεσμεθα are due to the analogy of the other forms.

410. The forms πέφασμαι, ἐπέφανσαι, and πέφανσαι are not attested. Cp. 707 a.

411. The principal parts of the verbs in 406–407 are as follows:

<table>
<thead>
<tr>
<th>411.</th>
<th>CONSONANT VERBS: PERFECT, PLUPERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>áγγελλω announce (άγγελ-), áγγελω, héγγελα, héγγελκα, héγγελμαι, héγγελ-θνυν.</td>
<td></td>
</tr>
<tr>
<td>γράφω write (γραφ-), γράψω, ἐγραφα, γέγραφα, γέγραφαι, 2 aor. pass. ἐγράφην.</td>
<td></td>
</tr>
<tr>
<td>ἔλεγξο confute (ἔλεγξ-, ἔλεγξω, ἔλεγξα, ἔλεγξημαι, ἔλεγξθην.</td>
<td></td>
</tr>
<tr>
<td>λειπω leave (λιπ-, λειπ-, λοιπ-), λείπω, 2 perf. λείπομα, λείπομαι, ἔλειφθην.</td>
<td></td>
</tr>
<tr>
<td>πειθω persuade (πιθ-, πειθ-, ποιθ-), πείσω, ἔπεισα, 1 perf. πέπεικα I have persuaded, 2 perf. πέποιηθα I trust, πέπεισμαι, ἐπείσθην.</td>
<td></td>
</tr>
<tr>
<td>πράττω δο (πραγ-), πράξω, ἐπράξα, 2 perf. πέπραγα I have fored and I have done, πέπραγμαι, ἐπράχθην.</td>
<td></td>
</tr>
<tr>
<td>τελέω finish (τελε-σ-), τελό, ἔτελσα, τετελεκα, τετελεσμαι, ἔτελσθην.</td>
<td></td>
</tr>
<tr>
<td>φαινω show (φαν-), φανω, ἐφαινη, 1 perf. πέφαγκα I have shown, 2 perf. πέφηνα I have appeared, πέφασμαι, ἐφάνηθην I was shown, 2 aor. pass. ἐφάνη I appeared.</td>
<td></td>
</tr>
</tbody>
</table>
CONJUGATION OF μ-VERBS

412. The conjugation of μ-verbs differs from that of ω-verbs only in the present, imperfect, and second aorist active and middle; and (rarely) in the second perfect. The μ forms are made by adding the endings directly to the tense-stem without any thematic vowel, except in the subjunctive of all verbs, and in the optative of verbs ending in -νυμ.

413. Verbs having second aorists and second perfects of the μ form are, as a rule, ω-verbs, not μ-verbs, in the present. Thus, the second aorists: ἔβην (βαίνω go), ἔγνων (γινώσκω know); the second perfect: τεῦναμεν (θησκω die).

414. There are two main classes of μ-verbs.
A. The root class. This class commonly ends in -ημ or -ωμ (from stems in ε, α, or o). 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>θε-, θη-</td>
<td>τιθε-, τιθη- (for θεθε, θθη, 125 α)</td>
<td>τιθημι place</td>
</tr>
<tr>
<td>ε-, ἴ-</td>
<td>ιε-, ιη- (for ιοιε, ιοιη)</td>
<td>ιημι send</td>
</tr>
<tr>
<td>στα-, στη-</td>
<td>ιοτα-, ιοτη- (for ιοταται, ιοτηται, 119)</td>
<td>ιοτημι set</td>
</tr>
<tr>
<td>δο-, δω-</td>
<td>διδο-, διδω-</td>
<td>διδωμι give</td>
</tr>
<tr>
<td>φα-, φη-</td>
<td>φα-, φη-</td>
<td>φημι say</td>
</tr>
</tbody>
</table>

B. The -νυμ class. This class adds νυ (νυ), after a vowel ννυ (ννυ), to the verb-stem. In the subjunctive and optative regularly, and sometimes in the indicative, verbs in -νυμ are inflected like verbs in -ω.

<table>
<thead>
<tr>
<th>Verb-stem</th>
<th>Present Stem</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>δεικ-</td>
<td>δεικνυ-, δεικνυ-</td>
<td>δεικνυμι show</td>
</tr>
<tr>
<td>ζευγ-</td>
<td>ζευγνυ-, ζευγνυ-</td>
<td>ζευγνυμι yoke</td>
</tr>
<tr>
<td>κερα-</td>
<td>κερανυ-, κερανυ-</td>
<td>κερανυμι mid</td>
</tr>
<tr>
<td>ὄνυ-</td>
<td>ὄνυνυ-, ὄνυνυ-</td>
<td>ὄνυνυμι break</td>
</tr>
<tr>
<td>σβε-</td>
<td>σβενυ-, σβενυ-</td>
<td>σβενυμι extinguish</td>
</tr>
</tbody>
</table>

C. There are some (mostly poetic) verbs in -ημ, which add να-, νη- to form the present stem; as δαμ-νη-μι I subdue, δαμ-να-μεν we subdue.

415. All the possible μ forms do not occur in any single verb. τιθημι and διδωμι are incomplete and irregular in the second aorist active; and ἔβην went out from σβενυμι is the only second aorist formed from νυμ-verbs. ἐπιάμην I bought, second aorist middle (from the stem πρια- with no present), is given in the paradigms in place of the missing form of ἵτημι; and ἔδων I entered from δω (but formed as if from δυμι) in place of a second aorist of the νυμ-verbs.
416. (A) Root Class. — Inflection of τίθημι place, ἵστημι set, δίδωμι give, in the present, imperfect, and second aorist tenses; and of ἐπράμαυν I bought.

### Active

#### Present Indicative

| S. 1. | τι-θη-μι | ι-στη-μι | δι-δω-μι |
| S. 2. | τι-θη-ς | ι-στη-ς | δι-δω-ς |
| S. 3. | τι-θη-σι | ι-στη-σι | δι-δω-σι |
| D. 2. | τι-θε-τον | ι-στα-τον | δι-δο-τον |
| D. 3. | τι-θε-τον | ι-στα-τον | δι-δο-τον |
| P. 1. | τι-θε-μεν | ι-στα-μεν | δι-δο-μεν |
| P. 2. | τι-θε-τε | ι-στα-τε | δι-δο-τε |
| P. 3. | τι-θε-σι | ι-στα-σι | δι-δο-σι |

#### Imperfect

| S. 1. | ἐ-τι-θη-ν | ι-στη-ν | δι-δουν (746 b) |
| S. 2. | ἐ-τι-θεις (746 b) | ι-στη-ς | δι-δους |
| S. 3. | ἐ-τι-θει | ι-στη | δι-δου |
| D. 2. | ἐ-τι-θε-τον | ι-στα-τον | δι-δο-τον |
| D. 3. | ἐ-τι-θε-την | ι-στα-την | δι-δο-την |
| P. 1. | ἐ-τι-θε-μεν | ι-στα-μεν | δι-δο-μεν |
| P. 2. | ἐ-τι-θε-τε | ι-στα-τε | δι-δο-τε |
| P. 3. | ἐ-τι-θε-σαν | ι-στα-σαν | δι-δο-σαν |

#### Present Subjunctive

| S. 1. | τι-θω | ι-στω | δι-δω |
| S. 2. | τι-θη-ς | ι-στη-ς | δι-δω-ς |
| S. 3. | τι-θη | ι-στη | δι-δω |
| D. 2. | τι-θη-τον | ι-στη-τον | δι-δω-τον |
| D. 3. | τι-θη-την | ι-στη-την | δι-δω-την |
| P. 1. | τι-θω-μεν | ι-στω-μεν | δι-δω-μεν |
| P. 2. | τι-θη-τε | ι-στη-τε | δι-δω-τε |
| P. 3. | τι-θω-σι | ι-στω-σι | δι-δω-σι |

#### Present Optative

| S. 1. | τι-θει-ν | ι-σται-ν | δι-δοι-ν |
| S. 2. | τι-θει-ς | ι-σται-ς | δι-δοι-ς |
| S. 3. | τι-θει | ι-σται | δι-δοι |
| D. 2. | τι-θει-τον | ι-σται-τον | δι-δοι-τον |
| D. 3. | τι-θει-την | ι-σται-την | δι-δοι-την |
| P. 1. | τι-θει-μεν | ι-σται-μεν | δι-δοι-μεν |
| P. 2. | τι-θει-τε | ι-σται-τε | δι-δοι-τε |
| P. 3. | τι-θει-ν | ι-σται-ν | δι-δοι-ν |

---
Active — Concluded

Present Optative

or (750) or (750) or (750)
D. 2. τι-θεῖ-τον i-σταί-τον δι-δοῖ-τον
3. τι-θεῖ-την i-σταί-την δι-δοῖ-την
P. 1. τι-θεῖ-μεν i-σταί-μεν δι-δοῖ-μεν
2. τι-θεῖ-τε i-σταί-τε δι-δοῖ-τε
3. τι-θεῖ-σαν i-σταί-σαν δι-δοῖ-σαν

Present Imperative

S. 2. τι-θεῖ (746 b) i-στη δι-δοῦ
3. τι-θέ-τω i-στά-τω δι-δό-τω
D. 2. τι-θεῖ-τον i-στα-τον δι-δό-τον
3. τι-θέ-των i-στά-των δι-δό-των
P. 2. τι-θεῖ-τε i-στα-τε δι-δό-τε
3. τι-θεῖ-ντων i-στά-ντων δι-δό-ντων

Present Infinitive

τι-θέ-ναι i-στά-ναι δι-δό-ναι

Present Participle

τι-θεῖσα, -είσα, -έν (307) i-στάς, -άσα, -άν (306) δι-δοῦσα, -όσα, -όν (307)

Middle and Passive

Present Indicative

S. 1. τι-θε-μαί i-στα-μαί δι-δο-μαί (747 f)
2. τι-θε-σαι i-στα-σαι δι-δο-σαι
3. τι-θε-ται i-στα-ται δι-δο-ται
D. 2. τι-θε-σθον i-στα-σθον δι-δο-σθον
3. τι-θε-σθον i-στα-σθον δι-δο-σθον
P. 1. τι-θε-μεθα i-στά-μεθα δι-δό-μεθα
2. τι-θε-σθε i-στα-σθε δι-δο-σθε
3. τι-θε-νται i-στα-νται δι-δο-νται

Imperfect

S. 1. ἐ-τι-θε-μην i-στά-μην ἐ-δι-δό-μην (747 f)
2. ἐ-τι-θε-σο i-στα-σο ἐ-δι-δο-σο
3. ἐ-τι-θε-το i-στα-το ἐ-δι-δο-το
D. 2. ἐ-τι-θε-σθον i-στα-σθον ἐ-δι-δο-σθον
3. ἐ-τι-θε-σθην i-στα-σθην ἐ-δι-δο-σθην
P. 1. ἐ-τι-θε-μεθα i-στά-μεθα ἐ-δι-δο-μεθα
2. ἐ-τι-θε-σθε i-στα-σθε ἐ-δι-δο-σθε
3. ἐ-τι-θε-ντο i-στα-ντο ἐ-δι-δο-ντο
**CONJUGATION OF τίθημι, Ἰστήμι, δίδωμι**

### Present Subjunctive

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### Present Optative

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### Present Imperative

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### Present Infinitive

τι-θε-σθαι  

### Present Participle

τι-θε-μένος  

**Middle and Passive — Concluded**
### Active

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<td>stood</td>
<td>ἐπριά-μην (415)</td>
<td>(ἐδωκα, 755) ἐ-δό-μην</td>
<td>(756 b)</td>
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<td>(ἐδωκας) ἐ-δου</td>
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<td>ἐ-στη</td>
<td>ἐπριά-το</td>
<td>(ἐδωκε) ἐ-δο-το</td>
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or (758) or (746 c) or (758) or (758) or (758)
SECOND AORIST — Concluded

**Imperative**

| S.  2. θι-ς | θού | στη-θι | πριώ | δο-ς | δοι |
| 3. θι-τω | θε-σω | στη-τω | πρια-σω | δο-τω | δο-σω |
| D. 2. θι-τον | θε-σον | στη-τον | πρια-σον | δο-τον | δο-σον |
| 3. θι-των | θε-σων | στη-των | πρια-σων | δο-των | δο-σων |
| P. 2. θι-τε | θε-σε | στη-τε | πρια-σε | δο-τε | δο-σε |
| 3. θι-ντων | θε-σων | στα-ντων | πρια-σων | δο-ντων | δο-σων |

**Infinitive**

θει-ναι | θει-σαι | στη-ναι | πρια-σαι | δοι-ναι | δοι-σαι |

**Participle**

θείσα, θείσα, θεί-μενος, -η, στάς, στάσα, πριά-μενος, -η, δούς, δούσα, δο-μενος, θε-ν (307) -ον στά-ν (306) -ον (287) δο-ν (307) -η, -ον

SECOND PERFECT OF μ-VERBS

417. A few verbs of the μ class have a second perfect and pluperfect. Only the dual and plural occur; for the singular, the first perfect and pluperfect are used. The second perfect and pluperfect of ιστημι are inflected as follows:

**Second Perfect**

<table>
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<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
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<td>S. 1. (ιστημι) stand ιστω</td>
<td>ισται-ν (poetic)</td>
<td>ιστα-θι (poetic)</td>
<td>ιστα-τω</td>
</tr>
<tr>
<td>2. (ιστημια) ιστη-ς</td>
<td>ισται-ς</td>
<td>ιστα-θι</td>
<td>ιστα-τω</td>
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<tr>
<td>3. (ιστηκε) ιστη</td>
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<td>ιστα-τω</td>
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<tr>
<td>D. 2. ιστα-τον</td>
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<td>ισται-τον or -αιτον (461b) ιστα-τον</td>
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<td>ιστη-τον</td>
<td>ισται-την or -αιτην</td>
<td>ιστα-τον</td>
</tr>
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<td>P. 1. ιστα-μεν</td>
<td>ισται-μεν or -αιμεν</td>
<td>ισται-μεν</td>
<td>ισται-τε</td>
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<tr>
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<td>ισται-τε or -αιτε</td>
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<tr>
<td>3. ιστασι</td>
<td>ιστω-σι</td>
<td>ισται-ν or -αισαν</td>
<td>ιστα-ντων</td>
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</table>

**Infinitive** ιστα-ναι | **Participle** ιστω-ς, ιστωσα, ιστος (300 a)

**Second Pluperfect**

| S. 1. (ιστηκει) stood | D. 2. ιστα-τον | P. 1. ιστα-μεν |
| 2. (ιστηκεις) | 3. ιστα-την | 2. ιστα-τε |
| 3. (ιστηκει) | | 3. ιστα-σαν |

For a list of second perfects of the μ form, see 704–705.
418. (B) -νου Class.—Inflection of the present system of δείκνυμι show and of the second aorist δειν entered.

### Indicative

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### Subjunctive

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### Optative

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### Imperative

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### Infinitive

δεικνυ-ναι (746 a)

### Participles

δεικνυ-μενος, -η, -ον (308, 746 a)
419. Synopsis of \( \theta�ημ\) (\( \thetaε\), \( \thetaη\)) place

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Verbal adjectives: \( \thetaε\)τος, \( \thetaε\)τες.

420. Synopsis of \( \epsilon\thetaημ\) (\( \sigmaτα\), \( \sigmaτη\)) set (in perf. and 2 aor. stand)

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Verbal adjectives: \( \sigmaτα\)τος, \( \sigmaτα\)τες.

421. Synopsis of \( \epsilon\thetaημ\) (\( \sigmaτα\), \( \sigmaτη\)) set (in perf. and 2 aor. stand)

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Verbal adjectives: \( \sigmaτα\)τος, \( \sigmaτα\)τες.
## CONJUGATION OF MI-VERBS

### 421. Synopsis of ἰδωμι (δὸ-, δῶ-) give

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1 Fut. Pass. | 1 Aor. Pass. | |

Verbal adjectives: δοτός, δοτέος

### 422. Synopsis of δεικνυμι (δεικ-) show

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Fut. Pass. | 1 Aor. Pass. | |

Verbal adjectives: δεικτός, δεικτέος
ACCENT

423. Simple or compound verbs usually throw the accent as far back as the quantity of the last syllable permits (recessive accent, 159).

λῶ, λῆμεν, λὴδύμην; παιδέω, παιδέωσαι, ἑπαιδεύετην; ἀπεβάλλω, ἀπόβαλλε; ἄπολω, ἀπέλοις; ἄπειμι, σύνεσθαι, σύμφημι, τάρεστι.

424. To this general rule there are exceptions.

a. Enclitics. — All the forms of φημι say, and ἐλμι am, except φης and εἰ.

b. Imperatives. — (1) The second person sing. of the second aorist active imperative of five verbs is oxytone: εἰπέ σαγ, ἔκακες come, εὑρέ find, ἰδὲ see, λαβὲ take. Their plurals are accented εἰπέτε, ἔκακέτε, etc.; compounds have recessive accent: κατεἰπε, ἀπελθε, ἐφευρε, παράλαβε.

(2) The second aorist middle (2 sing.) is perisposemon, as λαβοῦ, παραβαλοῦ, καθελοῦ.

c. Contracted verbs are only apparent exceptions: thus, e.g., τίμα for τίμει, δηλοῦσι for δηλὸν, φιλεῖ for φιλεῖν. So the subjunctive of the first and second aorist passive λυθό for λυθέω, φανῷ for φανέω; the optatives λυθείμεν from λυθέω-μεν, διδοίμεν from διδό-ι-μεν; the futures φανώ for φανέω, φανοῦμι for φανεύμι, φανέω for φανέω, φανάω for φανέων; λυτεῖν for λυτεῖν; and the present and second aorist active and middle subjunctive of μυ-verbs, as τιθῶ for τιθέω, ἱστόμαι, ἔβωμαι, perf. κεκτόμαι. On διδοῦν, τιθέναι, see 463 d.

N. 1. — In athematic optatives the accent does not recede beyond the diphthong containing -ί-, the sign of the optative mood: ἰσταί, ἱσταίμεν, ἰσταίτο, δι- δοίτο; and so in λυθείμεν, λυθείει.

N. 2. — δύναμαι am able, ἐπισταμαι understand, κρέμασαι hang, δίψυμαι profit, and ἐπιζημνῃ bought (749 β, 750 b, 757 a) have recessive accent in the subjunctive and optative (δύναμαι, ἐπισταμαι, δύναται, κρέματο).

d. Poetic forms sometimes fail to follow the rule, as ἔων being.

425. Infinitives, participles, and verbal adjectives are verbal nouns (358), and hence do not regularly show recessive accent.

a. Infinitives. — The following infinitives accent the penult: all infinitives in -ναι, as λευκέαι, λυθῆναι, ιστάναι, στήναι (except ἐπικ-μεναι, as στήμεναι); in verbs in ω the first aorist active, as λῦσαι, παιδεύσαι, the second aorist middle, as λιπόθη, the perfect (middle) passive, as λείψθαι, παπαδεύσθαι, παποιθήθαι.

N. — The present inf. of contracted verbs and the second aorist active inf. of ω-verbs have the perisposemon by 424 c.

b. Participles. — (1) Oxytone: the masculine and neuter sing. of the second aorist active, as λιπω, ἔπτων; and of all participles of the third declension ending in -ι in the masculine (except the first aorist active), as λυθῆν, λυθῶ, λευκός λευκός, ἐπιζω ἐπίστο, τιθεῖ τιθέν, διδοῦ διδόν, ἰστάσ ἰστάν, δεινός δεινός (but λιπῶς, ποιήσας). Also ἔων going from εἰμι.

425 a. D. The 2. aor. mid. inf. in Hom. is recessive in ἄγερθον (ἀγετω ἀσεμ- билε); so the perf. ἄλαλησθαι (ἀλαλανω wander), ἀκάκηνθαι (ἀκανναμ αμ distressed).
(2) Paroxytone: the perfect middle (passive): λελυμένος.

N. — Participles are accented like adjectives, not like verbs. The fcm. and neuter nom. accent the same syllable as the masc. nom. if the quantity of the ultima permits, thus παίδευσων, παίδευσα, παίδευσόν (not παίδευν); ποιήσαι, ποιήσασα, ποιήσασαν (not ποιήσαν); φιλῶν, φιλοῦσα, φιλοῦσαι (from φιλέω).

c. Verbal Adjectives. — The verbal adjective in -τός is accented on the ultima (Ἀυτός); that in -τος on the penult (Ἀυτός).

N. — Prepositional compounds in -τος denoting possibility generally accent the last syllable and have three endings (286), as διαλυτός dissolved, ἐξαπέρτος removable. Such compounds as have the force of a perfect passive participle accent the antepenult and have two endings, as διαλυτός dissolved, ἐξαπέρτος 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: ἀπεμαχθὲς you absent, ἀπήμην was absent, εἰσήλθου they entered, ἀπήλθαν they were absent; ἀφ᾽ ἢκται arrived (cp. ἢκται).

N. — A long vowel or diphthong not changed by the augment receives the accent: ὑπ᾽ ἐκεὶ was yielding (indic, ὑπ᾽ ἐκεῖ, imper, ὑπ᾽ ἐκεῖ).

b. The accent cannot precede the last syllable of the preposition before the simple verb nor move back to the first of two prepositions: περίβλεψε put around, συνέκατον give up together (not συνέκατον), συνείρχεσθε put down together (not συνείρχησθε). Compounds of the second aorist active imperatives ἔσθε, ἔστε, ἔστε, and σχίστε are thus paroxytone: ἔσθησα set on, περίβλεψα put around, ἔπωκατε hold on.

c. When compounded with a monosyllabic preposition, monosyllabic second aorist middle imperatives in -ο in from μ-verbs retain the circumflex: προδέσθαι betray, ἐκβοῦ put in. But the accent recedes when these imperatives prefix a disyllabic preposition: ἀπὸδωσοί, κατάθεσο put down. The open forms always have recessive accent, as ἐγὼ, κατάθεο.

d. The accent of uncompound infinitives, participles, aorist passive, perfect passive, and of the second aorist middle imperative (2. p. sing., but see 426 c) is retained in composition.

e. ἀπέσται will be far from, ἐπέσται will be upon do not have recessive accent.

f. Compound subjunctives are differently accented in the Mss.: ἀπὸδώσωμαι and ἀπὸδώσωμαι, ἐπιθύμησαι and ἔπιθυμησαί; the aorist of ἔστημι has προῶμαι and πρῶμαι. ἀπίχω has ἀπὶκαμαι. Compound optatives retain the accent of the primitives: ἀποδείγα, as δοίη. For συνθείη, προσθείη (746 c) the Mss. occasionally have συνθεία, προσθεία; and so προοίη.

427. Final -αί (and -οί) are regarded as long in the optative (169), elsewhere as short. Hence distinguish the forms of the first aorist.

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425 b (2) D. But Hom. has ἀλαλήμενος (ἀλάλημα wander), ἀκακήμενος or ἀκακέμενος (ἀκακόμαι am distressed), ἔσσωμεν (σεω drive).
AUGMENT

428. The augment (increase) denotes past time. It appears only in the secondary or past tenses of the indicative mood, namely, imperfect, aorist, and pluperfect. The augment has two forms, the syllabic and the temporal.

429. Syllabic Augment. — Verbs beginning with a consonant prefix ε as the augment, which thus increases the word by one syllable. In the pluperfect ε is prefixed to the reduplication.

λύω loose ε-λύον ε-λύα ε-λύκη
παίδευω educate ε-παίδευον ε-παίδευσα ε-παίδευκη

a. Verbs beginning with ρ double the ρ after the augment. βιστω έκρω, ε-ρρίπτων, ε-ρρίψα, ε-ρρίφθην; βήγνυμι break, ε-ρρήξα, ε-ρράγην.

N. — ρρ is here due to assimilation of ρρ, as in Hom. ἔρρεξα did (and ἔρρεξα); of σρ in ἔρριον flowed. Cp. 80 a.

430. βοσκομαι wish, ἱναιμαι am able, μελλω intend augment with ε or with η (especially in later Attic); thus, ἐβουλόμην and ἡβουλόμην, ἐθυμάμην, ε-θυμάμην, ε-θωμήν and ἡθωμήν.

a. These forms seem to be due to parallelism with ἥθελον (from ἥθελω wish) and ἥθελον (from ἥθελω).

431. Some verbs beginning with a vowel take the syllabic augment because they formerly began with a consonant. Thus,

ἀγνυμι break (ἀγνυμι), ἔβα, aor. pass. ἔγην.
ἀλεσκομαι am captured (ἰαλεσκομαι), imperf. ἡλισκόμην, aor. ἐᾶλον (with temporal augment) or ἔᾶλον.
ἀνδάω please (ἀνδάω), aor. ἐδον (Ionic).
ἀν-οίγω open (ἀοιγνυμι), imperf. ἀν-οίγον.
ἐδω permit (ἐδεαω), ἔδω, ἔδεα, ἔδεθν.
ἐσώμαι sit (for σεσωμαι), εἰσώμην.
ἐθίζω accustom (ἐσθίζω, cp. 123), εἰθίζων, εἰθίσα, εἰθίσθην.
ἐλίττω roll (ἐλίττω), εἰλίττων, εἰλίξα, εἰλίχθην.
ἐλκω or ἐλκω ἔρω (σελκω), ἐλκον, ἐλκυσα, ἐλκυσθη.
ἐπομαι follow (σεπομαι), εἰπόμην.
ἐργάζομαι work (ἐργάζομαι), εἰργασάμην.
ἐρτω creep (ἐρτω), εἰρτον.
ἐστιάω entertain (ἐστιάω), εἰστίων, εἰστίασα, εἰστιάθην.

429 a. D. Hom. has ἐλαβε τοοκ (for ἐ-σαλαβε), ἐννυν σωαμ (for ἐ-σωαμ), ἐ-σοιαντο shooed (for ἐ-πειατο), ἐ-δειωε seared (for ἐ-δειεω). ἐμμαθε learned is due to analogy.

431 D. Syllabic augment in Homer before a vowel is a sure proof of initial ἕ in ἕκεσον and some other verbs. Similar Ionic and poetic forms occur from ἔδον, ἔλω, ἔρω, ἔλπω, ἐννυμι, ἔρδω, ὀλυχοεω, etc.

GREEK GRAM. — 10
432. Some forms of some verbs in 431 are augmented as if no consonant had preceded the first vowel, as ἤργαζομαι (and εἰργαζόμαι).

433. Since ἡ disappeared early, many augmented forms show no trace of its existence, as, ἡκον from οἰκῶ dwell (οἰκέω). Besides ἡ, η was also used as the syllabic augment. This appears in Hom. ἦ-εῖθες (-ης ?), Attic ἦ-εῖθες you knew.

434. The verbs ἄγνωμι, ἀλόκομαι, (ἀν)ομγέω, ὁράω, which began originally with ἡ, show forms that appear to have a double augment; as ἄγγην, ἐλάον, (ἀν)ἐφγον (rarely ἐφγον), ἐφώ, ἐφάκα (and ἐφάκα). These forms appear to be due to transference of quantity (34) from ἄ-νατης, ἄ-φογον, ἄ-φωρον (cp. 433).

435. Temporal Augment.—Verbs beginning with a vowel take the temporal augment by lengthening the initial vowel. The temporal augment is so called because it usually increases the time required to pronounce the initial syllable. Diphthongs lengthen their first vowel.

436. Initial α becomes η: ήνα lead, ἡγον, ήχα, ήχη. Initial η, ἢ, ὦ remain unchanged. Initial α usually becomes η: ἀριστάω breakfast, ἑριστη. ἀναλόγω and ἀνάλω expend form ἀναλόγω and ἀναλώσω, ἀναλώθην and ἀναλώθην.

437. Initial diphthongs are sometimes unaugmented: αν in ἀνατομαι dry; ει: εἰκαζον, ἕκαζον; ευ: εὔθεν and ἑυρέθην from εὑρίσκω find, εὔχαμην and τυχάμην from εὐχόμαι pray; αυ is never augmented, since it is never a pure diphthong when standing at the beginning of a verb-form.

435 D. Initial a becomes á in Doric and Aeolic; initial ai and au 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 + η) the augment is strictly unnecessary, but is often added (ἐχρῆν) since the composition of χρῆα was forgotten.

c. In Homer and the lyric poets either the syllabic or the temporal augment is often absent; as φάτο and ἐφατο, βῆν and ἐβην, ἔχω and ἐλχω. Iteratives (495) in Hom. usually have no augment (ἐχεσκον).

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 σκομ; the temporal augment is generally preserved, but it is always omitted in verbs beginning with αι, αυ, ει, ευ, οι, and in ἄγινο, ἀείκείω, ἀναίω, ἐπιδινο, ἑκάω, ἐμδιώ, ἐπισάμαι, ἀνέκχομαι); 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. λῶσε, λεύκα, λευκέα, λέ-λυμα, λε-λύσμαι; γράφω ὑπίλε, γέ-γραφα; κλίνω ἐπίλε, κε-κλικα; βλάςτω ἐπίμε, βε-βλαφα; τρίω ἐπίμε, τε-τρίμαι.

a. Exceptions: verbs beginning with γν, most of those with γλ, and some with β. Thus, γνωρίζω recognize, ἐ-γνωρίσκα; γλ-γνώσκω know, ἐ-γνώκα; γλύφω carve, ἐ-γλυφα; βλαστάνω εργού, ἐ-βλάστηκα (usu. βεβλάστηκα).

441. An initial aspirate is reduplicated by the corresponding smooth stop: φονεύω murder, πε-φονευκα; θῶν sacrifice, τε-θυκα; χωρεύω dance, κε-χωρευκα.

442. In all other cases the reduplication is formed like the augment.

a. Verbs beginning with a short vowel lengthen the vowel, as ἤγω lead, ἠχα; ὄρθω set upright, ὄρθωκα; ἀγγέλλω announce, ἀγγελκα.

b. Verbs beginning with two or more consonants (except a stop with a liquid), a double consonant, and ρ simply prefix ε. ρ is here doubled (cp. 429 a).

439 D. Reduplication (or the augment for the reduplication) is generally retained in Hom. Exceptions are ἐρχαται and ἐρχατο from ἐργω shut, ἐνομα order, ἐσται from ἐννόμι clothe. Ον ἔρχαται await, ἔθαμυν was expecting cp. 634.

442. b. D. Hom. has ρε-ρυπωμένοι (ῥυπόν soil), ἐμωρε (μειρομαι obtain) for ἐ-σμορε 445 a, ἐθομαί (σεω urge) for ἐ-κε-μαί; Ionic has ἐκτημαί.
Thus, κτίζω found, ἐ-κτικα; στείρω sow, ἐ-σταραι; στρατηγέω am general, ἐ-στρατήγηκα; ἕθεω seek, ἐ-ἐθηκα; ὑφώ touch, ἐ-ψαυκα; ἔπτω θνοῦ, ἔρριθα.

N.—μυμήσκω remind and κτάσαι acquire are exceptions: με-μνημαι, ἐ-με-μνήμην; κέ-κτημαι, ἐ-κε-κτήμην.

443. The verbs mentioned in 431 which originally began with a consonant now lost, reduplicate regularly. Since the reduplicated consonant has disappeared only ε is left, and this often contracts with the initial vowel of the theme. Thus, ἔκα for ἐ-ε-κάγα from ἐ-γάγμμ breach; ἔωσαι for ἐ-ε-ωσαι from ἐ-ωθέω push; ἔστηκα for σεστηκα from ἔστημ set; ἐκα for σεσεκα from ἐκμ (σ-σμ) 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. λεμυα, λέμυαι, plup. λέμυκη, λέ-λεμυν; perf. ἐ-σταλκα, ἐ-σταλμαι, plup. ἐ-στάλκη, ἐ-στάλμαι from στέλλω send; perf. ἁγορευκα, plup. ἁγορεύκη from ἁγορεύω λατανεύει; perf. γηνκα, plup. γηνκη from αἰρέω seize.

a. Verbs showing ‘Attic’ reduplication (446), in almost all cases augment the pluperfect.

b. The verbs of 431 follow the perfects of 443; as ἐγη (ἀγνύμμ), ἐσώμμ (ωθέω), ἐμμ (ἡμμ) ἐσώμμ (ἡμμ) ἐρρώγη from (ρ)ρήγμμ. ἔστημ forms ἔστηκη (= ἐ-(σ)εστηκῆ). Ion. and poet. ἔστηκη (rare in Att. prose). ἐκαμα am like forms ἐκη.

445. Some verbs beginning with a liquid or μ take ε instead of the reduplication: λαμβάνω (λαβ-) take, ἐλ-ληφα, ἐλ-λημαι, ἐλ-λήφη; λαγχάνω (λαχ-) obtain by lot, ἐλ-ληχα, ἐλ-λήχη; λέγω collect (in composition)–ἐλ-λοχα, ἐλ-λοχη, ἐλ-λεμαι (rarely λε-λεμαι); μείρομαι receive a share, ἐλ-μαρται it is fated, ἐλ-μαρτο with rough breathing; also the stems ἐπ, ἐπα say, ἐλ-ρηκα, ἐλ-ρήκη.

a. ελληφα is from σε-αλληφα by 37 (cp. Hom. ἐλλαβον for ἐ-σλαβον), εμαρται is from σε-σμαρται (cp. Hom. ἐμμορε). The other forms are probably analogues of ελληφα.

446. Attic Reduplication.—Some verbs whose themes begin with α, ε, or ο, followed by a single consonant, reduplicate by repeating the initial vowel and the consonant and by lengthening α and ε to η, ο to ω. Thus ἀγείρω collect, ἄγ-ήγερα, ἄγ-ήγερμαι; ἐγείρω awaken.
POSITION OF AUGMENT AND REDUPLICATION

A. The name 'Attic' was given by the Greek grammarians to this form of reduplication though it occurs in Homer and in other dialects.

b. ἄκονω hear has ἄκ-ήκα for ἄκ-ήκα(υ)α; ἄγω has ἄγ-ήχα for ἄγ-ήχα(υ)α. The pluperfect augments except in the case of verbs with initial έ: ήκ-ήκ, ὰμ-ώμη, ἄπολωλη; but ἄλ-ήλθη, ἄν-ήνες.

447. Reduplication in the Present. — A few verbs reduplicate in the present by prefixing the initial consonant and έ, as γι-γνομαι, γι-γνώσκω, μι-μηδίκω, τι-κτω for τετ(έ)κω, πι-πτω for πι-π(έ)τω, τι-στημι for σι-στημι, τι-θημι for θυ-θημι (125 a), δι-δωμι. πι-πλη-μι fill (πλα-, πλη-) and πιμπρημι hurn (πρα-, πρη-) insert μ.

a. In some verbs the reduplication belongs to the verbal stem: βιβάζω make go εβίβασα, διδάσκω teach εδιδάσκα.

448. Reduplication in the Second Aorist. — ἄγω lead forms the second aorist ἣγ-αγον, ἄγ-άγω, ἄγ-άγομι, ἄγ-αγεω, middle ἥγ-αγήμην. So also ἦρ-εγκα and ἦν-εγκον from φέρω.

POSITION OF AUGMENT AND REDUPLICATION IN COMPOUND VERBS

449. In verbs compounded with a preposition, augment and reduplication stand between the preposition and the verb.

Thus, ὑπερβαίνω pass over, ὑπερβαίνων, ὑπερβάθηκα; εἰσβάλλω θρόνον into, εἰσ-βαλλον, εἰσβάθηκα.

a. Before έ of the augment έκ regains its fuller form έκ (133 a), and έν and σύν reappear in their proper forms which were modified in the present. Thus ἐκβάλλω θρόνον ουτ, ἐξεβάλλον, ἐκβάθηκα; ἐμβάλλω θρόνον into, ἐμβάλλον; συλ-λέγω collect, συνέλεγον, συνέλλοξα; συρριπτω θρόνον together, συνέρρηψα, συνέρρηφα; συνεκεδώρα pack together, συνεκεδώξα, συνεκεδώΣην.

b. Prepositions (except περί and πρό) drop their final vowel: ἀποβάλλω θρόνον away, ἀπε-βαλλον; but περιβάλλω θρόνον around, περιβάλλον, προβαίνω step forward, προβάθη. But πρό may contract with the augment (προθήν).

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 ἐκάθημι sat from κάθημι, ἐκάθισαν sat, sat from καθίζω, ἡμιφώνα εἰσθείει from ἠμιφώνει, ἐκάθιδαν (and κάθισαν) sit from καθίζω, ἡμιστάμην, ἡμιστήθην from ἐπισταμαι understand. ἦμι forms ἠ피 and ἕρπε. The simple verbs occur mostly in poetry. But ἀπολαίω εἰσῆνυ makes ἀπολέλαυκα, ἔσεταξεν τεσσερί ἐστακα.

448 D. Hom. has many reduplicated second aorists, as πέ-πιθων from πείθω (πιθ-) persuade, κελάθηκα, κε-κλάθηκεν from κέλω (κέ-κλάθω) command, λε-λάβεθαι from λανθάνω (λαθ-) escape the notice of, πε-φιδσθαι from φιδαμαι (φιδ-) spare, ἢρ-αρον from ἀραίσκω (ἀρ-) join, ἄρ-αρον from ἀριστεύειν the indicative forms may take the syllabic augment, as in πέ-πιθαινον from φάου (φαϊ-) tell. From ἐνπτω chide and ἐρίκω cheek come ἐνπιάτον and ἐνείτων, and ἕρικακον.
451. Double Augment. — Some verbs take two augments, one before and the other after the preposition, as ἡρ-εἰκόμην, ἡρ-εἰκόμην from ἂν-ἐχομαι endure, ἡρ-οὐκον from ἐνοχλεω αἰτει, ἐπινωθεομαι from ἐπιαυροθος sei upright. So also, by analogy to the foregoing, a few verbs derived from compound words: ἤμπερ-σβήσου from ἀμφαρβητεῖ διάπρετε, ἤμπερόκει from ἀμφικεῖ ὅτι λαο ἄντικος).

452. Compounds of διο- Hôtel and εὐ weil. (1) διυστηχὲσαι uae unhappy, διδοστηχεῖ. διο-πράστουν, διο-πράστηκε from διο-πράστω do not occur. (2) εὐπρετέσσω do good, εὐπρετεταιν, εὐπρετετα (inscr.), εὐπρετετα (texts).

453. Verbs derived from compound nouns take the augment and the reduplication at the beginning; as ἑμιδιάλογον, μεμιδιάλογη from μιδιάλογον tell legends (μιδιάλογος teller of legends); ἡμιδιάλογον, ἡμιδιάλογη from ἡμιδιάλογον house-builder; ἡμιτάθων, ἡμιτάθηκα from ἡμιτάθων traffic in (μιτάθηκα traffic).

a. ἐκκλησιασαίω hold an assembly (ἐκκλησάω) makes ἐκ-κλησιασαίον or ἐκ-ε-κλησιασαίον. ἐγγυαώ pledge makes ἐγγυαώ, ἐγγυάσσα and (better) ἡγύων, ἡγύεσα.

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 καταγωγεσσα (καταγωγος), καταγωγή of καταγωγή; ονομάσαμαι ρουδάτ (ὄνομασα) ὀνομασάτα, ὀνομασάτα; ἐπιορκεσσεῖν false belief (ἐπιορκεσσεῖ) ἐπιορκεσσεῖ ἐπιορκεσσέω ἐπιορκεσσέω. ζ. But several verbs are not treated as compounds, such as ἀποστασώ deceive, ἀποστασώ am in difficulty, παρρησιασάμαι 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, -μ-, -ημ-, -πμ-, -ηπμ-, -αιμ-, -εμ-, -αμ-, -μω, -(μ)ικμ; or none, as in φα-μεν.
2. Future system, -σμ-.
3. First aorist system, -σα-.
4. Second aorist system, -σμ-; or none, as in ἐ-στη-μ.
5. First perfect system, -και (plupf. -και from -και; -κει from -κει; -κει).
6. Second perfect system, -α- (plupf. -νη, -εν, or -ει); or none, as in ἐ-στα-τε.
7. Perfect middle system. none (future perfect -σμ-).
8. First passive system, -θε-, -θε- (future passive -θομ%-.
9. Second passive system, -ημ-, -ε- (future passive -ημ%-.

N. — -α in the aorist is properly a relic of the personal ending (666).

456. Thematic Vowel. — The thematic, or variable, vowel appears at the end of the tense-stems in the present, imperfect, and second aorist active and
middle of ω-verbs, and in all futures and future perfects. The thematic vowel in the indicative is ω before μ or ν (and in the optative of the tenses mentioned); elsewhere it is ε. Thus, λῦδε-μεν, λῆνε-τε, λύσω-μεν, στείλη-τε.

a. Attic inscriptions have both -εσθων and -οσθων in the imperative.

457. Subjunctive. In the subjunctive of all verbs the thematic vowel is ω/η. Thus, λῶ-μεν, λῆ-τε, λύ-σαι, στέ-λη-τε.

a. Verbs in -νύμ form their subjunctive like ω-verbs.

458. In the present and second aorist of μ-verbs, and in the aorist passive, ω/η is added to the tense stem. Thus τιθωμεν from τιθέ-ω-μεν, θέ-ω, τιθήτε from τιθέ-η-τε, λυθω from λυθε-ω.

459. Suffix of the Optative. — The optative adds the mood suffix -ι, or -η, which forms the final vowel of the tense-stem: λοίμη for λοι-μη, φαλην for φαλλ-ην-ν, τιθείν for τιθέ-η-ν. -η occurs only before active endings. When the suffix is -η, the 1 pers. sing. ends in -ν; as τιμα-η-ν = τιμήν; when it is -ι, the 1 pers. sing. ends in -μ, as τιμά-ι-μη = τιμήμι.

460. η is used as follows (in all other cases -ι—):

a. In contracted verbs in the singular and dual plural. -ι- appears in the dual and plural, rarely in the singular.


c. In the singular of μ-verbs: τιθείν for τιθέ-η-ν, διδοί for διδ-η-ν, θείν for θέ-η-ν. Here the modal sign is added to the tense-stem without any thematic vowel. -ι is more common in the dual and plural: τιθείμεν for τιθέ-ι-μεν, διδοίμεν for διδ-ι-μεν, θείτε for θέ-ι-τε. Verbs in -νυμ make their optatives like λω.


e. In some second perfects, as προελθλυθείοις, and in the second aorist χολοίν from ε’χω (but -εχοίμ in composition).

N. — In the 3 pl. -ε- is regular before -ν: λού-ε-ν, τιθε-ε-ν, λύθε-ε-ν.

461. a. In the 1 aor. opt. act. of ω-verbs the endings -εια, -ει, and -ειν are more common than -εις, -ει, -ειν.

b. In the aor. opt. passive of all verbs and in the opt. of μ-verbs and -ι- verbs -ιτον, -ιτην, -ιμεν, -ιτε, -ιν are commoner than -ιτον, -ιτην, -ιμεν, -ιτε, -ιναν. Prose writers use either the shorter or the longer forms; poets use the shorter forms. Except in contract verbs -ιτε is very common in the 2 pl. and is sometimes the only form in the MSS., as δοιτε, θείτε, γαλοίτε, -βαίτε, λυθείτε, φανείτε; but the forms in question occur in prose writers and their genuineness is therefore unsupported by metrical evidence.

-457 D. Hom. has -η instead of -ω/η, especially in the 1 aor., 2 aor. of μ-verbs, and 2 aor. pass. (ἔρωσομεν, δῶμεν, τραπείομεν; also in θομεν, εἶδομεν). These forms do not occur in the sing. or 3 pl. active. Verbs in ω rarely show this % in the present. (Other examples 532, 667 D., 682 D.)

-460 D. -η- 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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<td>3. -τον</td>
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<td>Plur. 1. -μεν</td>
<td>-μεν</td>
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<tr>
<td>2. -τε</td>
<td>-τε</td>
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<td>3. -ντι (for -ντι)</td>
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<tr>
<td>Plur. 2.</td>
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<tr>
<td>3.</td>
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</table>

462 D. Doric has -τι for -σι, -μες for -μεν, -ντι in 3 pl., and -ταν, -σθαν, -μαν for -ταν, -σθαν, -μαν. -ταν, -σθαν, -μαν are also Aeolic.

The close agreement between Greek and Sanskrit may be illustrated by the inflection of Old Greek and Doric φαμι say, Skt. bhāmi shine, ēfeono, Skt. ábharam bore.

φα-μή bhā-mi φα-τον bhā-tás ēfe-ν ábhara-m ēfe-την ábhara-tām
φα-ς bhā-si φα-μες bhā-más ēfe-ες ábhara-s ēfe-μεν ábhara-ma
φα-τί bhā-τί φα-τε bhā-thā ēfe-τ(τ) ábhara-t ēfe-τε ábhara-ta
φα-τον bhā-thás φα-ντί bhā-nti ēfe-τον ábhara-tam ēfe-ν(τ) ábhara-n(t)
463. PRIMARY ENDINGS OF THE ACTIVE (IND. AND SUBJ.)

a. i Sing. — -μι is found only in μ-verbs. Verbs in -ω have no ending and simply lengthen the thematic vowel (λω, λειπω). The perfect has no personal ending, -α taking the place of a thematic vowel.

b. 2 Sing. (1) -σι is found in Hom. ἔσοι θνεί人社 from the μ-verb εἰμι I anα; possibly also in φις θνεί人社 sayest. Attic εὶ θνεί人社 art is derived from -σι. τίθης is obscure. λώς is probably for λυε-σι, λει, λει, to which ō has been added. Subj. λής follows the analogy of the indicative, but with long thematic vowel. τιθής for τιθέ-ψις. In the perfect -ς (not for -σι) has been added.

(2) -θα is a perfect ending, as in οἶδα knowest for oĭδ + θα (53). From the perfect it spread to the imperfects ήσαθα wast, ήσαθα wast, έφησα saidst, and to ἂνοσα or ἂνοσα knowest. The perfect has commonly -a-θα. oĭδαθα and ἂνοσα are late.

c. 3 Sing. — -τι is found in μ-verbs: έτ-τι, τίθης for τίθη-τι (Doric) by 115. λει is obscure, but it cannot be derived from λυε-τι for λυε-τι. λης, τιθη (for τιθή) follow λει, but with long thematic vowel. In the perfect, -τι with no personal ending.

d. 3 Pl.—Original -ντι is retained in Doric λωντι, whence Attic λωνσει (115 α); εντι, Attic εντι. Subj. λωντι from λων-ντι, τιθωντι from τιθώ-ντι, ποιωντι from ποιωντι (Dor.). Many μ forms are derived from -αιτι, as τιθωντι (τιθώ-αιτι), διδάσκαι (δίδασκαίτι), ἐστάσει (ἐστά-αιτι), ποιώντι (δοῖο-αιτι), the accent of which has been transferred to τιθωντι (747 D. 1), διδοῦσι from (Dor.) τιθωντι, διδο-ντι. -αιτι from -ατι (35 b), properly the ending of the perfect after a consonant, appears as -αιτι in Hom. πεφίκασαι; but it has been replaced by -αιτι out of -αιτι, as in τετράφαιτι.

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. ἐθάλωμι, τύχωμι, ἀγάμωμι, are new formations. Aeolic has φίλημι, δοκίμωμι (indic.).

b. (1) εἰς or εἰ in Hom. and Hdt. is derived from εὶ + s. For this form ἐσῃ (l) may be read in Hom. Theocr. has -ει for -εις (ἀμέλεγες, etc.) and perf. παῦσει (557. 2. D.).

b. (2) -θα in Hom. indic. φῆσθα, τίθησα, ἔθησα; subj. ἠθηθα also written ἠθηθα; opt. (rarely) κλαμάσθα, βάλθα. — θα occurs also occasionally in Doric (πορθρήσθα) and Aeolic (ἐκθρήθα, φίλησθα).

c. Aeolic has τίθη, ποίη, στεφάνω, but ήσι says. Subj.: Hom. ἠθησι (also written ἠθησο;; cp. Arcad. ἐκη), φορέσι, βέρσι.

d. Hom. has -αι in τάσι they go, τάσι they are, and in δέκασι, γεγάδασι. Aeolic has λοσι, φίλεισι, τίμασι.

464 a. D. -ν for -μι is very rare (τρέφοντι in Eur., ἀμάρτον in Cratinus).

c. Doric ἦς was for ἂς(τ).

e. -ν is regular in Doric and common in Hom. and later poetry; as ἐστά-ν
a. 1 Sing.—ν stands for μ (133 c), cp. ἐφερό-ν, Skt. ābharā-m. After a
consonant μ (sonant nasal), 20 b, 35 c) became a: ἔλυσα for ἔλυσμον. Epic ἤ was for
ἡ(ο)ν a from ἡ(ο)ν. In the pluperfect -η is from ε-σ (467). -ν is found in the optative
when the mood suffix is -η; elsewhere the optative has -μ.
b. 2 Sing.—On -σα see 403 b (2).
c. 3 Sing.—τ dropped (133 b) in ἐλυσε, ἐτύση, and in the opt. λύσει, ἐη (cp. Old Lat. stieā). ἐλυσε has its -e from the perfect (cp. ἔδεε) and shows no per-
sonal ending.
d. Dual.—-τυ is rarely found for -τον in the 2 dual (ἐφρέτην in Plato).
Hom. has ἐτεύχησον 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 ἐ-ιθα-σαν, ἐ-ε-σαν; (2) in the aor. pass.
ἐλύθη-σαν, ἐφαγή-σαν (here -ν preceded by a short vowel occurs in poetry, 585 a. D.); (3) in the pluperf. ἐλεύθε-σαν; (4) in the opt. when -η- is the modal
suffix (400). In the opt. -σαν is rare.

465. ENDINGS OF THE MIDDLE (INDIC., SUBJ., OPT.)

a. 2 Sing.—Primary -σαi retains its σ in the perfect of all verbs (λένω-σαi),
and in the pres. of μ-verbs (τίθε-σαi). Elsewhere σ drops between vowels, as in
λύς or λοις from λεύ-σαι, λυθοσ or -ει, φανησ or φανε-σαι, τιμᾶ from τιμᾶ-σαι;
subj. λόγια from λόγη-σαι, φίλης from φίλη-σαι, θη from θε-σαι, δο from δών-σαι, γ
from ἔ-σαi, φιλή from φιλή-σαι, δηλοι from δηλήσαι. The short vowel before η(ι)
is explained by 40. Hom. η-ν were became ἐν, used in Dor. as 3 pl.; in Attic it was used as 3 sing.

b. 2 Sing.—-σο stays in all plups. and in the imperf. of μ-verbs. Else-
where it loses its σ, as in ἔλυον from ἔλε-σο, ἔλυοι from ἔλυσα-σο, ἐφηνιω from
ἐφή-σο, ἐπίουν from ἐπί-σο, ἔβοιν from ἔβε-σο, ἐτύμῳ from ἐτύμλα-σο, ἐτύμῳ from
ἐτύμω-σο, ἐφιλοῦσα from ἐφιλε-σο. In the optative, λοίοι, λίποι, τιμώι, ἔοι, λύσαιoς,
from λύοι-σο, etc.; τιμώι from τιμᾶοι-σο.

N. 1.—ἐδώνω or ἐδώνα and ἕπιστω are commoner than ἐδώναι and ἕπισται
from δώμαι am able and ἐπίσταμαι understand.

N. 2.—After a diphthong or a long vowel in the 2 aor. indic. mid. -ο is re-
tained, as εἰον (ἴμας end), ἔνισσο (ὄνιος benefit).
c. Dual.—The 1 pl. is used for the 1 dual except in the three poetic forms περιδίμεθον, λελίμεθον, ὄρμυμεθον. Hom. has -σθον for -σθν in ἑωράσεσθον.

d. 1 Pl.—In epic and dramatic poetry -μέσθα is often used for -μέθα for metrical reasons (βουλίμεσθα, ἑπτασάμεσθα).

e. 2 Pl.—On the loss of σ in σθε (ἰσταλθε), see 103.

f. 3 Pl.—After vowel stems -νται, -ντο are preserved. After stems ending in a consonant -νται, -ντο became -νται, -ντο by 35 b. These forms were retained in prose till about 400 B.C. (e.g. τετάχαται, ἑτετάχατο).

466. ENDINGS OF THE IMPERATIVE

1. Active.

a. 2 Sing. — λῆκ, λῆτε (for λίθε-ε) have not lost -θι. -θι is found in 2 aor. pass. φίνη-θι; in στη-θι and ἔστα-θι; in some 2 aorists, ike γνώ-θι, τλῆ-θι, πι-θι, which are μι forms though they have presents of the ω form (687). Also in ἐ-θι be or know, ἔθι go, φάθι or φαθι say. λύθητι is for λυθθι by 126 b.

b. -τ occurs in θές, είς, δός, σχές (and in the rare θέγες, πίες). This -τ is not derived from -θι.

c. λοῦ-ον aor. act. and λῦ-αι aor. mid. are obscure in origin.

2. Middle.

a. 2 Sing. — σο retains its σ in the (rare) perf. of all verbs and in the pres. of μ-verbs (λίσσο, τίθεο, ἵστασο). Elsewhere σ is dropped, as in λουβ from λυσςο, λιποῦ from λιπέ-σο, θου from θέ-σο, οῦ from ο-σο, πρί from πρι-σο, τιμῶ from τιμά-σο.

N.—τίθου, ἱστω, δίδου are poetic or late.

3. 3 Pl.—For -ντων and -σθων we find -τοσαν and -σθωσαν in prose after Thucydides, in Euripides, and in inscriptions after 300 B.C. Thus, λιθτωσαν, λύσα-τωσαν, λύσθωσαν, λυσάσθωσαν, λυθήτωσαν, λυσέτωσαν, λυσάτωσαν, φησάστωσαν, φανήτωσαν, τίμασθωσαν, φιλελεθωσαν, γεγράφωσαν, πεπελεθωσαν, τιβέτωσαν, διδά-τωσαν, δέτωσαν, διθύδωσαν, δοθάσωσαν, δοθώσαν, -τοσαν, -σθωσαν.

N.—-στων for -ντων is rare. Attic inscriptions have (very rarely) -ντοσαν.

f. -αται, -ατο are rare in Hom. regularly in the perfect and pluperfect of consonant stems, as τετράφαται, ἔσται for ἔσ-νται, ἣτο for ἣ-ντο from ἣμα (ἡμαι); also in stems ending in -ι, as ἐφθατο. -αται, -ατο were transferred to vocalic stems, as βεβλάται, βεβλάτατο, Hdt. δουλαται. Hom. has -δ-αται in ἐλη-λάδαται: from ἐλάννω ἀδίνη. In the opt. -ατο always (γενολατο for γένολατο). In Hdt. ἦ before -αται, -ατο is shortened, as perf. ἡγεσαι for ἡγή-αται = ἡγησαι, ἐβεβλάτατο for ἐββησατο. For κεύσαι, Hom. κελαται and κέλαται, Hdt. has κέλαται. In the opt. Hdt. has -ατο: βουλολατο, δεξαλατο. In Hdt. -αται, -ατο occur even in the present system, τιθάται, δυναλαται, λεσάτο.

466 a. D. -θι is not rare in Hom., pres. διδώθι = δίδου, δρνύθι, aor. κλῦθι, perf. τέθλαθι. Aeolic has ἔστα, φίλη, πιεί, δέχοι, δίδου (Pindar) are very rare.

3. Doric has also -ντο, as in παρέχοντο; Aeolic -ντο, as φέροντο. Doric has -σθω (pl.) and -σθων.
ENDINGS OF THE INFINITIVE, PARTICIPLE, AND VERBAL ADJECTIVE

467. Endings of the Pluperfect Active.—-η, -ης, -ει(ν) are derived from -ε(σ)α, -ε(σ)ασ, -ε(σ)ε. In later Greek the endings are -ειν, -εισ, -ει(ν)ε, -ετον, -ετην, -ετευν, -ετε, and very late -ετευν.

468. The Endings -οθε, etc. — The ο of the endings -οθε, -οθω, -οθον, -οθων, -οθαί (400 B.C.) has no exact parallel in cognate languages, and seems to have spread in Greek from forms like τετέλεσθε-θε, ἐβεβρα-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. -ev: in present and 2 aorist active of -ω-verbs, all futures active. Thus, λέειν, τίμασθαι, λατείν, φανείν from λέ-εν, τίμα-εν, λατε-εν, λα-εν, φανε-εν.

b. -αι: in 1 aor. active, as λοῦσαι, παιδεύσαι, δείκαι.

c. -ναι: (1) present, 2 perf. of -μ-verbs, the two passive aorists, as τίθέ-ναι, ἐστά-ναι, λυθή-ναι, φανή-ναι; (2) perfect active, λευκέ-ναι, and εἰδέ-ναι from εἰδ-εν (οἶδα).

N. 1. — The ending εναι appears in the 2 aor. of -μ-verbs, as δοῦναι from δέ-εναι, θεῖναι from θεί-εναι.

d. -οθαι: in other cases.

N. 2. — The infinitives are old cases of substantives, those in -αι being datives, the others locatives.

470. Participles. — The stem of the participle is formed by adding the following endings to the tense stem.

a. -νται: in all active tenses except the perfect, and in 1 and 2 aor. passive (301).

b. -ντος: in the perfect active (for -ντος); masc. -ος, fem. -ών, neut. -ός (301 c).

c. -μονος: in the middle, and in the passive except in the aorist.

471. Verbal Adjectives. — Most of the verbs in -τος and -τος are formed by adding these syllable to the verbal stem of the aorist passive (first or second). Thus, φιλητός, -τος (ε-φιλή-θνυ); πειστός, -τος (ε-πείλα-θνυ); τελεστός, -τος (ε-τελέσθ-θνυ); σταλτός, -τος (ε-στάλ-θνυ); βλητός, -τος (ε-βλή-θνυ). On the accent of compound verbs, see 425 c.

467 D. Hom. has -εα, -ης, -ει or -εν (εε only in ἁθοει, -εαν, and rarely -ον, -εν, -ε; Hdt. has -αα, -εαs, -εε (εε ?), -ανε, -αν. 469 D. -εν appears also in Hom. ἰδεν (miswritten ἰδεω). Hom. has no case of -εναι (for ἰδεναι write ἰδεναι). 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 ἰδονομεναι, ἰδονεναι (= ἰδεναι), φιλημεναι, στημεναι, ἐστημεναι, διδομεναι, δικαιοθημεναι, δικαιομεναι; τιθεμεν, ἐμεν, ἑμεν, ἑθεμεν, ἑλθεμεν, ἑξεμεν. Doric has -μεν in the aorist passive, as αἰσχυνθημεν. -μεν is preceded by a short syllable and generally stands before a vowel. -ναι always follows a long vowel. Doric has -ην and -εν in the present. Aeolic has -ην in the present and 2 aorist.
472. Verbs in -τός, -τή, -τόν either (1) have the meaning of a perfect passive participle, as κρυπτός hidden, παιδέφος educated, or (2) express possibility, as νοητός thinkable, ὁπάτος visible. Many have either signification, but some are passive only, as νοητός 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 ἄρμος flowing.
c. Many are active or passive, others only active: μεμυκτός blamed, blamable, blaming, πιστός trusting in (rare), trusted, ἀπράκτος doing nothing, not done, φθεγκτός sounding.

473. Verbs in -τός, -τά, -τόν express necessity (cp. the Lat. gerundive in -ndus), as δοτέας that must be given, παιδεφός educandus.

FORMATION OF THE TENSE-SYSTEMS (Ω AND MI-VERBS)

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 vocal of the verb-stem, which is commonly long in the present but fluctuates in other tenses, as λό-ω, λῦ-σω, ἔλυ-σα, but λέλυ-κα, λέλυ-μαι, λέλυ-θην. (Other examples, 500.)

a. Some verbs of the Fourth Class (523 e) lengthen a short vowel of the present in some other tenses. Thus, λαμβάνω (laβ-) take, λήψομαι, ἐληφα, ἐλήμμαι, ἐλήφθην, but 2 aor. ἔλαβαν.

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, ὕ, ἕ, ἃ, appear especially in the second aorist and second passive systems; the corresponding strong grades, ε (oc), εν (on), η (ω), appear usually in the other systems (οι, ον, ω, in the second perfect).


b. ἃ is the weak form of η (ά), as in τήκω ἐτάκην; and of ἐ, when ἐ has λ, μ, ν, ῃ before or after it, as in τρέπω, ἐπάργην (479).

477. The following examples illustrate the principles of 476.

a. ει ὡς: λειτω λειτε, λειψω, 2 perf. λειτοπα, λειπομαι, λειπθην, 2 aor. λειπουν.
N. — The weak form appears when the verb undergoes Attic reduplication (448); as in ἀλείφω anoint, 2 perf. ἀλήλθα, ἀλήλθαμαι; ἐρέικω ἕνα (Ionic and poetic), 2 perf. ἑρῆγαμαι, 2 aor. ἤρεκα; ἐρειπίω overthrew, Ἐρίκ ἐρημίζα; but ἐρείδω προη, ἐρημεῖσαμαι.

b. eu ou u: ἐλεύ(θ)σομαι I shall go, 2 perf. ἐλήλυθα (Episc ἐλήλυθα), 2 aor. (Episc ἤλυθον); φεύγω flee, φεύθομαι or φεύξομαι, 2 perf. φεύγαμα, 2 aor. φεύγον; ἰού filow (for ἰεύω 43), ἰεύσομαι, ἰεύσηκα (ιεύ-), 2 aor. pass. ἰεύσμα.

N. — χέω pour (for χει-ω, 43), χέεα (for χεεα), has ν in κέεκα, κέεκαμαι, κέεθην; σέω (poetic) urge, ἐσεεα, ἐσεεμαι, ἐσεέθην or ἐσεύθην rushed. See also τέχω in the List of Verbs.

c. η ω α: ῥήη-μυμ break, ῥήηω, ῥήηεσα, 2 perf. ῥήηωσα, 2 aor. pass. ῥήηάγην; τήη-μαι, τήηω, τήηεσα, τήηεσα, τήηθην, 2 aor. pass. τήηάκη.

N. — Verbs of class c usually have ζ in the 2 aorist, ω in the 2 perfect (if there is one), elsewhere η. ω occurs in the present in τράγω γνασ, 2 aor. τράγω

478. Change of ε to o in the Second Perfect. — In the second perfect ε of the verb-stem is changed to o.

κλέπ-ιω steal κέκλοφα, (ἀπο-)κτείω kill (κτειν-, 519) -έκτων, λέγ-ιω collect ελοχα, πάχω, fut. πείκομαι (from πείκομαι, 100) πέονεα, τέμ-ιω send πέομα, στέργ-ιω love ἐστοργα, τίκτο ρητη τέτοκα, τρέ-ιω τω τήτροφα, τρέ-ιω poni τήτροφα, φιδρ-ιω συγκρ τήφορα. So in γίγαντεσκομαι become γεγενμην, γέγανα; γέγασκα φακεπη γέγασσα (446). This change corresponds to that of ει to α (477 a).

479. Change of ε to α. — In verb-stems containing λ, μ, ν, ρ, an ε is usually changed to α in the first perfect, perfect middle, and second passive systems.

τρέ-ιω τυπη, τέταμαι, ἐτάπην (1 aor. ὑτρεφθην); τρέ-ιω feed, τεθαμαι, ἐτράφην (1 aor. ὑτρεφθην); στείρω (σεύ-) sow, ἐτσομαι, ἐστάρην; φελεω (φερ-) destroy, ἐφάρμαι, ἐφάρθην; στέλλω (στέλ-) send, ἐσταλκα, ἐσταλμαι, ἐστάτηη; τελω (τε-) stretch, τετακα, τέταμαι, ἐτάθην (1 aor.).

a. Also in the 2 aor. pass. of κλέπτω steal (ἐκλάτην), πλέκω weave (ἐπλάκην), τέρπω gladden (Episc ἐτάρηην). Many of these verbs also show o in the second perfect (478).

480. This ζ is also found in the second aorist active and middle of κτείω kill (ἐκτασα poetic), τέμω cut (dialectal ἐταμαι), τρέ-ιω τυπη (ἐτραπω poetic), τέρπω gladden (ἐταρηθῆν poetic), poetic δέρκομαι see (ἐδρακον). Also πέρω, πτήσω.

481. ε in the perfect middle in κέκλεμαι (κλέπτω steal), πέπλεγαι (πλέκω weave) is introduced from the present.

482. The ζ in 479, 480 is developed from a liquid or nasal brought between two consonants (35 b). Thus, ἐσταλμαι, τέταμαι from ἐστιμαι, τέτιμαι, ἐτάθην from ἐταθη (20 b). Here στο, τν represent weak grades of the stem.

483. a. The variations ε, o, α, ω appear in τρέ-ιω τυπη, τρεφω, ἐτρέφην, 2 perf. τέτροφα, τέταμαι, ἐτρέφην, 2 aor. pass. ἑτράπην; frequentative τρωπω (867).

b. The variations ε, o, ω appear in πετομαι fly, ποτεομαι (poet.) and frequentative τωτομαι (poet., 867) fly about.
484. η, a in the Second Perfect. — In the second perfect η (α) of the verb-stem is lengthened to η (α): θάλλω (θαλ-) βίον, τεύχα; φαίνω (φαι-) σhow, πέφηνα; μαίνω (μαν-) ματτεν, μέμηνα; κράζω (κραγ-) cry out, κίκραγα.

485. Addition of ε. — a. To the verb-stem ε is added to make the present stem in δοκέω seem, fut. δόξω, aor. ἔδωσα (δοκ-) ; so in γαμέω marry, ὅθεω 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, μαχόμαι (= μαχε(σ)ομαι), ἐμαχεσάμην, μεμάχημαι. So ἀχομαι am grieved, βούλομαι wish, γίνομαι become, δέω want, (ἐ)θέλω wish, μέλλω intend, μέλει is a care, οὔμαι think.

c. In some verbs ε is added to form one or more tense-stems, as μένω (μεν-) remain, μεμένηκα (μεν-) to avoid -ν-ka in the perfect. So, νέω distribute, ἔχω have, σφαίρομαι at gone. So also δαράνω, δοφαίνομαι, δέω, στείβω (poetic), τυγχάνω.

d. Some verbs have alternative presents with or without ε. Here sometimes one is used in prose, the other in poetry, sometimes both are poetic or both used in prose. Thus, ἔλκω ἄνω (Hom. also ἐλέω), ἰάχω ἰαχέω ευιτίλ (both poetic), μέδεω μεδέω (both poetic), ἔρπτω and ἔπτέω throu (both in prose).

486. Addition of a and ο. — a or ο is added to the verb-stem in some verbs. Thus, μοῦσαμαι bellow (Épic 2 aor. μικον), ἔμωκησάμην; ἀλίσκομαι (ἀλ-) be captured, ἀλώσομαι from ἀλα; διμν-μι svecat (δι-) ἄμοσα, ἄμωμικα etc. (διω-); αἵχομαι am gone, Ἑπίς αἵχωκα or φιχώκα.

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 a (except after ε, i, and ρ) and ε become η, ο becomes ε.

τίμαω (τίμα-) λοιπον, τιμή-σω, ἣτιμή-σα, τετιμή-κα, τετιμή-μαι, ἥτιμή-θην; θηράω (θηρα-) ἱμπετ, θηρά-σω, ἥθηρα-σα, etc. (389); ποιέω (ποιε-) make, ποιή-σω, ἓποιη-σα, πεποιη-κα, πεποιη-μαι, ἓποιη-θην; δηλάω (δηλα-) manifest, δηλῶ-σω, δῆλω-σα, etc.; τᾶ σωμι, τάς, etc.

a. Note ἀκροδομαί, ἄκροδασάμην, etc., from ἀκροδομαι hear; χρήσω, ἐχρησά from χρᾴω give oracles; χρήσομαι, ἐχρησάμην from χρᾳω use; τρήσω and τρησά from τρηταιν bore are from τρη.

b. Verb-stems adding ε or ο (486), and stems apparently receiving a short final vowel by metathesis (128), lengthen the short final vowel, as βοῦλομαι (βουλ-) wish, βούλλ-σομαι (βουλε-, 485), κάμω (καμ-) am weary, κέκην-κα (κη-).

485 D. Some Ionic and poetic verbs adding ε are ἀλέξω, ἀλόμαι, γεγωνέω, γηθέω, δουτέω, εἴρομαι, εἰδέω, ἐπαυρέω, κελαδέω, κελομαί, κεντέω, κήδω, κτυτέω, κυρέω, λάσκω, μέδομαι, μάζω, πατέομαι, πιγέω, στυγέω, τόρεω, χάζω, φιλεω (poetic forms), χρασμέω; ἀμφλακίκω, ἀμφαύκω; Εἰρικ εδιδάκησα (didáskω), πιθήσω, πεπιθήσω, πυθέας (πειθέω), πεφδιδόμαι (φελδόμαι).

486 D. a is added also in βρυχόμαι, γοῶ, δηράμαι, λιχμῶ, μηκόμαι, μητρῶ. 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.

gelá-w laugh, gelásomai, égelása, égelásethn; teléw finish, teló from telé-w, étélesa, tetéléka, tetélesmæ, tetélésthn; ánów accompany, ánósw, hýtws, hýdwbai.

a. The following verbs retain the final short vowel of the verb-stem in all tenses: býma-mai, aíté-somai, ákté-omai, álé-w, ánów, árísetk (áre-), áríké-w, árbó-w, árwo-w, gelá-w, élaíwön (éla-), élewb-ó, and élów-w (élw-é), émís-w, émró-w, émrá-mai (poet.), éßów (éssów, éðé-, édó-), étv-w, ñlásomai (ñla-), klá-w break, mebúsw (mebú-), étv-w, pítv-w (pítv-, pítv-), ñtv-w, telé-w, tré-w, fínwów (fíñw-), fílwá-w, xalá-w, xé-w (xw-). Also all verbs in -ánwbm and -énnbw (except ἕσβηκα from σβέννβm extinguish), and ñllwm (ñlw-), ñnwm (ñm-, ñme-, ñmo-), stórbwm (stw-)

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: aínwów (ainésw, însw, inéwhn, înwm), áxthwm (áxth-, áxthw-), klé-w, máxomai (máxw-), máw, píwów (píw-, pó-), pówb-ó, pónwb-ó, érwów (Erip), ñbánw (ñba-).

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 ðów wýbd, hýsw, ñsswa, ððeska, ððbwmi, ððwhn. So aíréw, báýnw (báw-), búnéw (búnw), ððswm (ðw-, ðw-), bónwm (bónw-), bónwm (bónw-), eírwók (eírw-), éxw (exé-, ñxè-), bów (bów, bów), þíwm (þ-, ð-), ñstwm (ñst-, ñstw-), bów (bów, bów), bów (bów, bów), and the root éw-, ñw- (éwón).

d. Most of the verbs refusing to lengthen a final short vowel have verb-stems originally ending in ñ (624); as teléw from telésw (cp. ðo télos). By analogy to these, other verbs retain their short final vowel.

489. Insertion of ñ. — In the perfect middle and first aorist passive systems, verbs which retain a short final vowel and some others usually insert ñ before the personal ending.

Thus, teléw (488 d), tetéléswmai, étélésthn; spów ñmíw, ñsmwmw, ñspósénh; kléwów ordér, kékéwswai, kékéwswthn; ganýmwbk ñkow, ñgwnswai, ñgwnsthn.

a. If the aorist passive ends in -ðnh and not in -ðnew, the perfect middle does not insert ñ. Thus -ðnh, not -ñðn, occurs in all verbs in -ëw except lewó stone to death, in all verbs in -ëw which have -ðnh preceded by ñ, in all verbs in -ëw except those that retain ñ. Stems originally ending in ñ (624) properly show ñ.

b. If the aorist passive ends in -ñðn, the perfect middle may or may not insert ñ. Verbs in -axw and -ixw (stems -ad, -id) regularly have ñ by 83, 587. In the case of other verbs some always show ñ, some never show ñ, and some are doubtful. In many cases the later usage with ñ has crept into the Mss. of

488 D. Here belong Epic ákηdēw, koteów, loéw, neikéw, and the forms kasa, -άμw, ēsca. èrow shows èró- and èró-.

489 D. Hom, has original forms in peφraðmēwos (φραίw), kekorðēmēwos (κορόττw), épéndwm (πείδw).
the classical authors (so with the perfect of ἀλέω, βαίνω, δράω, ζώνυμι, κλείω (κλείω), σφύξω, χρίω, and with the aorist of παῦω).

c. The following verbs show an inserted σ both in the perfect middle and the aorist passive in classical Greek: αἰδέωμα, γιγνόμεγκο, ἐλκώο, θλᾶω, βραώω, κελέω, κλάω, κυκίω, κορεννύμα, κυλία, ξιδώ, πττήμαμαί, πρώ, πττίτω, σβένημαί, σεό, σκεδάνυμαί, στάω, τανώ, τελέω, τίνω, ξα, φλαώ, χνώ, χρύζω.

d. The following form only the perfect middle with σ in classical Greek: βίβλιω, ἔννυμ (ἐμαί, but ἔτοι Hom.), ἥρω, ζώνυμαί, ἤρω, ἄδυσσομαι, πλέω, φλεῦ (Hdt.).

e. The following form only the aorist passive with σ in classical Greek: ἄγαμαι, ἄκοιο, ἄνω, ἄρτεκο, ἄχομαί, γελάω, δαῦνυμαί, δράω, ἔλω, ἐραμαι, ἕρω, ἵδαμαι, κλεῖω (κλείω), λεύω, μεθόκο, μεμηκό, ὀν, δομαί (Hdt.), παῖω, παλαίω, πετάνυμαί, πίερημαί, βαίω, βάδωμαί, στφόνιμαί, χαλάω, χραμαί, χρω, χρῖω.

f. Only in post-classical Greek is σ attested both in the perfect middle and aorist passive in ἄρτεκω, ἆρω, κλαίω, (ἀπο) λαύω, λιώ, δηλάμ, πτέω, πταίω, σάω, σαίω.

Only in the perfect middle: ἄγαμαι, ἀκοίο, ἄνω, γελάω, δραώ, ἔμα, ἔραμαι, κεράνυμαί, κολόννα, μεθαύκο, καλω, νάω σφίπ, ὀπνώ, παίω, παλαίω, πετάνυμαί (and in Ionic), πέτρημαί, στφόνιμα, χαλαίω, σαίω. 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 -σθν. Only in the aorist passive: ἀκοίο, ἀλεώ, ἄρσω, βαίω, βύνω, γενό, εἰκώ, ἔλαιω, ἔρμαί, ἔρω, ἔσω, καλώ, καίω, καίω, μάχομαι, νέω λέαρ νω, ἄδυσσομαι, πλέω, πτύω, σφύξω, ϕθάνω.

g. Some verbs have double forms (one of which may be disputed) in the classical period: δύναμαι: ἐδυναθν and ἐδυνάςθη (chiefly Ionic and poetic); κεράνυμαι: ἐκράνθην and ἐκράταθην; κρουω: κέρκουμαι better than κέκρουσαι; νέω: νέγημαι and νέγησαμαι; δυναμί: δυναμοῦσαί (and ὄμοισται), ὄμοισαν and ὄμοισθην. — Dialectical or dialectal and late are ἐβυσπάθην ἐβυσπάθην (βοα), ἐβλασμαὶ ἐλασθην (ἐλαιω), κεκράμας ἐκ κεκράμας (κεκράμας), πεπέτασαμαι (πεπέτανυμαι).

h. Some verb-stems ending in ν show -σ- in the perfect middle: ἱδώνω, μαινώ, μαχόνω, παραίνω, ϕαίνω, φαίνω. Thus πέφασμα, ἰδυνυμα, μεμπάσμα. Dialectical or late: θηλώνω, κολαίνω, νεπτυονω, λεμανμαί, καίνω, εξεραίω, σημαίνω. On -μαί see 579.

i. Observe that some vowel verbs inserting σ do not lengthen the final vowel of the verb-stem in any tense (γελάω, τελέω); and that some not inserting σ (δέω, βθω, λω) do not lengthen the final vowel in some tenses. ἐτ-αινω com- mend and παραινεσ εχορτ do not insert σ and have the short vowel in all tenses.

j. In the perfect middle started in the 3 sing. and 2 pl. Before the endings -ται and -σθε, σ was retained in the case of verbs with stems originally ending in σ (as τελέω), or where σ developed from τ, δ, θ (98) before -ται, -σθε (πτείσται from πτεισται). 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 κεκλευσμαί (κελέω), πεπλησμαί (πιμπλημμα)], ἐγκυμαί (ἐγκυμοσκε).}

490. Addition of θ.— The present stems of some poetical verbs are made by the addition of θ; as νθ-ω σπή, πλθ-ω um full (πιμ-πλημμα). Cp. 832.

490 D. A few verbs make poetic forms by adding θή- to the present or the 2 aorist tense-stem, in which α or ε (ν once) takes the place of the thematic Greek Gram. — 11
a. Most of the indicative forms seem to be imperfects, but since some have the force of aorists (e.g., Soph. O. C. 882, 1334, O. I. 1. 651), in certain editions they are regarded as second aorists, and the infinitives and participles are accented (against the Mss.) on the ultima (διωκαθέν, εἰκαθάν).  

491. Omission of ν.—Some verbs in -νω drop the ν of the verbal stem in the first perfect, perfect middle, and first passive systems.

κρίνω (κρν-), judge, κέκρι-κα, κέκρι-μαι, κέκρι-θην. So also κλίνω incline, πλένω wash.

492. Metathesis.—The verbal stem may suffer metathesis (128).

a. In the present: θένσκω die, 2 aor. ἔθανον, perf. τέθνηκα.
b. In other tenses: βάλλω έλθων (βαλ-), perf. βέβληκα, ἐβλήθην (βλη-); τέμνω cut (τεμ-ν-), 2 aor. ἔτεμνον, perf. τέτμηκα; δέρκομαι (δερ-) see, 2 aor. ἔδρακον; τέρπω délηbl, 2 aor. pass. ἔτάρπην and ἔτράπην (both poetical).

493. Syncope.—Some verbs suffer syncope (44 b).

a. In the present: πιπτω fall for πι-π(ε)τ-ω, ἐσχω hold for (σ)-σ(ε)χ-ω (125 e), μιμω for μι-μεω.
b. In the future: πότομαι from πότομα fly.
c. In the second aorist: ἐσχον for ἐ-σεχ-ον from ἐσχω (ἐχ- for σεχ-, 125 e).
d. In the perfect: πε-στα-μαι have expanded from πεσά-νομι.

N.—Synocopated forms are properly weak stems (476 a).

494. Reduplication.—The verb-stem may be reduplicated.

a. In the present with ι: γι-γνω-σκω (γνω-) know, τι-θη-μι place, ἦ-στη-μι set, δι-δω-μι give. The present reduplication may be carried over to other tenses: διδά(ς)σκω teach (99), διδάξω. With ε: τε-τραίνω bore.
b. In the second aorist: ἄγω (ἄγ-) lead, ἠγ-αγ-ον; ἔποιμαι follow, ἐσπόμην (for σε-σπ-ομεν).
c. Regularly, with ε in the perfect.

495. Iterative Imperfects and Aorists in -σκ%-.—Homer and Herodotus have iterative imperfects and aorists in -σκων 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 words of the simple verb. Such forms are chiefly Homeric, but occur sometimes in Attic poetry, very rarely in prose. Thus, φλεγῆθω (φλέγω λυμεν), ἐδιώκεσθαι (δίωκω πρωσεω), ἐσχεθων (ἐχω λαμα). θ-forms are found in moods other than the indicative (ικάδω, εἰκάδουμι, ἀμώνατε, διωκάδεν, εἰκάδων).

492 D. See the List of Verbs for poetical forms of ἀμαρτάνω, ἀμαρτάνω, ἧραττω, βλάσκω, δαμάζω, δέμω, πορ...

493 D. See the List of Verbs for poetical forms of πέλω, πελάζω, μελω, μελο-μαι; also ἔτεμνον fīnd, ἔτεμνον slaw.

494 D. Poetic ἀραβλασκω (άρ) fit, and the intensives (867) μαρ-μαλω (μαρ-) flash, πορ-φω (φω-) grew red, παμ-φαινω (φαν-) shine brightly, τοι-πνω (πν-) puff. Also with η in δη-δεξ-το greeted (Mss. δεδεκτο).
PRESENT SYSTEM: FIRST CLASS

in the 2 aorist; and only from ω-verbs. Herodotus regularly and Homer usually omit the augment. -ω verbs have -αα-σκον or -α-σκον; -εω verbs -εε-σκον, in Hom. also -ε-σκον. -α-σκον is rare in other verbs than those in -ω. The vowel preceding the suffix is always short.

a. The suffix -σκον is added to the tense-stem. Ἰδρογήσατε: φεύγε-σκε (φεύγω flee), ἐχε-σκον (ἐχω have), νικά-σκομεν (νικάω conquer), γοάα-σκε (γοάω bewail), κρύπτα-σκε (κρύπτω hide), καλέ-σκον (καλέω call), ζωνυσκετο (ζώνυμι gift); 1 aor.: ἀπο-τρέψα-σκε (ἀποτρέπω turn away); 2 aor.: φύγε-σκε, στά-σκε stood.

VERB-STEM AND PRESENT STEM

496. From the verb-stem (or theme) the present stem is formed in several ways. All verbs are arranged in the present system according to the method of forming the present stem from the verb-stem. Verbs are named according to the last letter of the verb-stem (376): 1. Vowel Verbs, 2. Liquid Verbs (including liquids and nasals), 3. Stop Verbs.

I. PRESENT SYSTEM
(PRESENT AND IMPERFECT ACTIVE AND MIDDLE)

497. The present stem is formed from the verb-stem in five different ways. There are, therefore, five classes of present stems. The verb-stem is sometimes the present stem, but usually it is strengthened in different ways. A sixth class consists of irregular verbs, the present stem of which is not connected with the stem or stems of other tenses.

FIRST OR SIMPLE CLASS

498. Presents of the Simple Class are formed from the verb-stem without the thematic vowel.

499. (I) Presents with the thematic vowel (ω-verbs). The present stem is made by adding the thematic vowel ον to the verb-stem, as λύω, παιδεύω, παινω, μινω, πείθω, φεύγω, and the denominative verbs τιμάω, φιλέω, βασιλεύω. 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 ô in Attic in the present; as λώ λουσε, δω χε under, θω χασσε (almost always), φω μακε' γρω (usually). Also in ἀλω, ἀρτώ, βρεθομαι, γηρομαι, δακρω (once ô), ἵδρω, ἵεψω, καττω, κηνω,

500. 1. D. Homer has short υ in ἄλω, ἄνω, βρω, δω, ἐρω, ἡμω, τανω, φω, and in all denominative verbs except ἔγρωστο and ἔπιδευσε, where υ is metrically necessary; long υ in ἔδω, πτεω, τυ; anevars in θω sacrifice (υ doubt-
164 PRESENT SYSTEM: FIRST CLASS, SECOND CLASS

κώλω, καλλίω (usually), μηνιω, ὄπω (ὄνωμ), πτῶ, ἄρωμαι, στῶμαι, τρῶ, ἕεε; possibly in εἰλμόμαι, ἤμω, μῶ, ἔω, φλῶ; ἐλιμόμαι, μηρόμαι, πληθῶ (once ἕ), σφίτω. ὀριῶ (ὁ) is doubtful.

b. -ωω has ω short in ἀνιω, ἀριω, βρω, κλω (but κλυθι), μεθω, and in all verbs in -νω.

2. Attic has i in primitive verbs in -ωω, as πτιω, χρω, χλω, but i in τιω. Denominative verbs have i; but ἐσθω.

501. Several verbs with medial i, v in the present, show i or ἅ, ὃ or ἅ in some other tense or tenses. Thus, θλιβω press τέθλιφα, πνευμ χροκε ἐπνυγη, τρίβω ὑπ τέτριφα ἑτρίβην, τῆφω ραισε σμοκε ἐτυφην, ψόχω κοολ ἐψυχην.

502. Verb-stems having the weak grades a, i, u, show the strong grades η, ει, εν in the present; as τηκ-ω (τακ-) melt, λειπω (λιπ-) leave, φευγω (φυγ-) flee.

a. To this class belong also λῆσω, σῆσω, τῆστα ἀπο astonishment, 2 aor. ἔταφον, ἀλείφω, (βᾶσικα, 703), ἐλω (ἐλικα), (ἐλωθα, 503 a), ἐρέικω, ἐρέιπω, πειθω, στείβω, στείχω, φείδωμαι, ἐρεύγωμαι, κεφώ, πεθομαι, τεχω.

503. Present Stems in -εν- for εν-.-—The strong form ευ before the thematic vowel became ευ (ευ) and then ε (20 a, 43) in the verbs θεω ριμ θεόμαι, νεω σων ενευσα, πνεω σαλε επενευσα, πνεω βραθε επενευσα, βεω βους ρεσομαι, χεω ρουρ κέχυκα, κέχυμαι, εὐθηνη.

504. (II) Presents without the thematic vowel (μυ-verbs). The personal ending is added directly to the verb-stem, which is often reduplicated. The verb-stem shows different vowel grades, strong forms η, ω in the singular, weak forms ε (a), o in the dual and plural. Thus τι-θη-μι, τι-θα-μεν; ἐ-στη-μι for σι-στη-μι (= σι-στα-μι), ἐ-στα-μεν; δι-δω-μι, δι-δο-μεν.

a. All verbs in μι (enumerated 723 ff) belong to this class except those in -νυμι (523 f) and -νημι (523 g).

SECOND OR Τ CLASS (VERBS IN -ΠΤΩ)

505. The present stem is formed by adding -τι- to the verb-stem, which ends in π, β, or φ. The verb-stem is ascertained from the second aorist (if there is one) or from a word from the same root.

ful), θωρ rush on, rage, λω (rarely λω), ποινω, ρομαι. Pindar has ω short in θω ριμ sacrifice, λειω, λω, μανω, ρω, ρομαι, in presents in -νω, and in denominative verbs.

2. Hom. has i in the primitives πομαι and χροι; but τιω and τιω (τειω ?); -ιω in denominatives (except μηριε B 769). κοιω, δομαι are from κοιν(σ)-ω, δι(σ)-μαι.

3. Where Attic has ὑ, ἅ in the present, and Epic ἅ, ὅ, the former are due to the influence of ὑ, ἅ in the future and aorist.

503 D. These verbs end in -ενω in Aeolic (πνεω etc.). Epic πλειω, πνεω have ει by metrical lengthening (28 D).
PRESENT SYSTEM: THIRD (IOTA) CLASS

506. Some of the verbs of this class add ε in the present or other tenses, as ἔπτω ἀναλώσω, πεκτέω, ρύπτω strike, ἀνέρφω.  

THIRD OR IOTA CLASS

507. The present stem is formed by adding -ιζω- to the verb-stem and by making the necessary euphonic changes (109–116).

I. PRESENTS IN -ιζω-

508. Dental Verb-stems. — Verb-stems in δ unite with ι to form presents in -ιζω (116), as φραζω tell (φωστω), ἐλπίζω hope (ἐλπιδ-), καμιζω carry (κομιδ- a carrying), ὄζω smell (όφ-μη odour), καθέζομαι seat myself (καθέζω seat).

509. Stems in γ. — Some verbs in -ιζω are derived from stems in γ preceded by a vowel; as ἀρπάζω seize for ἀρπαγ-ιζ (cp. ἀρπαγ- ιζ seize), κράζω cry out (2 aor. ἐκραγω). See 116, other examples 623 γ III.

510. A few verbs with stems in γγ lose one γ and have presents in -ιζω; as κλάζω scream (κλαγ-γ-), fut. κλάγω; σαλπίζω sound the trumpet ἵσαλπινξ (also λόζω sob, πλάζω cause to wander).

511. ἰγιζω, ἐργιζω yield ἰζω do (poetic) and ἐρδω (Ionic and poetic). See 116.

512. Most verbs in -ιζω are not formed from stems in δ or γ, but are due to analogy. See 516, 623 γ III, 866. 6.

II. PRESENTS IN -ττω (IONIC AND LATER ATTIC -σσω, 78)

513. Palatal Verb-stems.— Stems ending in κ or χ unite with ι to form presents in -ττω (-σσω).

φυλάττω guard from φυλακ-ις (φυλακ-σσω (112)); κηρέττω proclaim from κηρύκ-ις (κηρύζε, κηρύκ-ος); ταράττω disturb from ταραξ-ις (ταραξ-σσω confusion).

508 D. Aeolic has -σδω for -ιζω.
514. Several verbs showing forms in ι seem to unite ι with ι to form presents in -ττω (-σσω.) Thus ἄλλασσω change, μάττω knead, πλάττω strike (with the 2 aorists passive ἔλλαγ-ην, ἐμάγ-ην, ἐπική-ην), πράττω do (2 perf. πέπραγα, 571), τάπτω arrange (ταγ-ός commander).

a. So δράστομαι grasp, νάττω compress (515 b), νάττω push, πτύσσω fold, σάττω load, σύρριτω pipe, σφάττω kill, φράττω fence. τράττω has the late perf. πέπραγα.

515. Some presents in -ττω (-σσω) are formed from stems in τ, θ like those from κ, χ.

Poet. ἔρχασω πιθω (ἐρέτ-ης πονερ) aor. ἡρεα; poet. κορύσσω άρμ (κόρυς κόρυθ-ος helmet), imperf. έκφρωσον.

a. So also βλάσσω take honey, τάπτω sprinkle, πτύσσω pound, and perhaps πλάττω form; also ἀφάσσω Hdt., and poetic ἱμάσσω, λαφύσσω, λισσομαι.

b. νάττω compress (ναγ-, ναθ-) ἑνάξε, νένασμαι and νέναγμαι. Cp. 514 a.

516. Formations by Analogy.—a. As γ + ι and δ + ι unite to form ι, none of the verbs in -ττω can be derived from -μιω or -διω. Since the future and aorist of verbs in -τω might often seem to be derived from stems in κ, χ, or τ, θ, uncertainty arose as to these tenses: thus the future σφάξω (σφαγ-σσω) from Epic σφαξίω slay (σφαγ-ω) was confused in formation with φυλάξω (φυλακ-σσω), and a present σφάττω was constructed as φυλάττω. Similarly, Attic ἄρπασω (-σσαι) for Epic ἄρπάζω; and so in place of (poetic) ἀμοῦτω ἑκ (ἀμοωθ-) the form ἀμούττω was constructed.

III. LIQUID AND NASAL STEMS

517. (I) Presents in -λλω are formed from verb-stems in λ, to which ι is assimilated (110). Thus, ἀγγέλλω announce (ἀγγελ-λω), στέλλω send (στελ-λω).

518. (II) Presents in -αυω and -αιω are formed from verb-stems in -αυ and -αιρ, the ι being thrown back to unite with the vowel of the verb-stem (111). Thus, φαίνω show (φαν-ω), ὄνομαι name (ὄνομαν-ω), χαίρω rejoice (χαρ-ω).

a. Many verbs add -ιω to the weak form of the stem, as ὄνομαι-ω for ὄνομαν-ω from ὄνουσ-ω, cp. nomen (35 b).

b. Hom. has κυδαίων and κύδαιων hound, μελαίων blacken and μελάνω γρω black. ὄνυθαιων slip is late for ὄνυθαίων.

c. The ending -αυω has been attached, by analogy, in θεμαίνω make hot, etc. (620 III, 866.7). Likewise -ώω (519) in poetic ἀρτόου prepare, parallel to ἄρτω (in composition), by analogy to βαρέω weigh down, ἑδέω sweeten.

516 D. Homer has many cases of this confusion; as πολέμιω (πολεμι-δ-) but πολεμιζω. In Doric the ι forms from -τω verbs are especially common, as χωριζω separate, χωριέω, ἕχωρεα. παιτω sport has (lāte) ἑπαιζα.
519. (III) Presents in -ηξ, -ηρω, -ηςω, -ηςω, -ευω, and τρω are formed from stems in ει, ερ, ην, ζρ, ηρ, ρω with ι% added. Here ι disappears and the vowel preceding υ or ρ is lengthened by compensation (ε to ει; ι to ις; υ to υς). See 37 α, 111.

τεινω stretch (τεινω), φθειρω destroy (φθειρω), κρίνω (κρινω), οικτρω pity (οικτρω) generally written οικτειρω, αμβυω ward off (αμβυς), μαρτρομαι call to witness (μαρτυριομαι).

a. δηφειλω (δηφειλω) once, am obliged is formed like τεινω, φθειρω in order to distinguish it from δηφηλλω (δηφηλω) increase formed regularly. Hom. has usually Aeolic δηφηλλω in the sense of δηφειλω. δηλω flay (δηλω) is parallel to δηφειλω.

520. Verb-stems in -αυ- for (αυ-, αη-). — Two verbs with verb-stems in -αυ have presents in -αιω from -αιω out of -αι-ω (38 α): καλω burn (καλω), καη-ω, fut. καη-σω; and κλαλω sweep (κλαλω), κλαη-ω, fut. κλαη-σομαι. Others 624 b.

a. Attic prose often has καιω and κλαιω, derived from αιω before ει (καεισ, and, with α extended to the 1 person, καιω). Cp. 396.

521. Addition of ε. — The following verbs add ε in one or more tense-stems other than the present: βαλλω throw, καθιζω sit, κλαλω sweep, δης smell, δηφειλω once, am obliged, χαρω rejoice.

522. Contracted Verbs and Some Verbs in -ω, -ωοι. — a. Verbs in -αιω, -αιω, -αιω, which for convenience have been treated under the first class, properly belong here, ι (ι) having been lost between vowels. Thus, τιμαιω from τιμαι-ω (τιμαιω), οικαιω dwell from οικειω (οικειω) alternate stem to οικω, 229 b, δηλω from δηλοιω. So in denominatives, as poetic μηνω απη νυκτι (μηνιω), φιηθω σω (φιηθιω). Primitives in -ιω, -ιω are of uncertain origin. Cp. 608, 624.

N. — The rare spellings αλω, θω, μεθω, φιω indicate their origin from -ιω.

b. So with stems in long vowels: δηω do from δηαι-ω, ιω live from ηαι-ω (cp. ιηθι), χρω give oracles from χραι-ω (2 pers. χρητι, 894).

FOURTH OR Ν CLASS

523. The present stem of the Ν class is formed from the verb-stem by the addition of a suffix containing ν.

a. -ν% is added: δέκνω bite, τέμνω cut.
So δύναι, κάμνω, πίνω, πίτων poet., τίνω, πήθω, φιηθω.

b. -αυ% is added: αίθαναι, φθειραι, μαρται, ἀμαρται, ἀμπροι (526).
So αδανω, βλαστάω, δαρθανω, ἀπεθανω, οίδαι, ολοθανω, Ὀφιοκανω (520).

c. -αυ% is added and a nasal (μ, ν, or η nasal) inserted in the verb-stem: λα-μ-βανω (λαβει-) take, λα-νθ-άνω escape notice (λαβει-, τυ-γ-χ-άνω happen (τυχει-).
So ανδανω pleasure (αδει-), θαγγηνω tussel (θηνει-), κεγχωνω find (κηνει-), λαγχωνω obtain by lot (λαγει-), μεθανω learn (μαθει-), πυνθανωμαι inquire (πυνθει-).

d. -ν% is added: βῶ-νι-ω stop up (also βων), ηκ-νε-ομαι come (also ηκω).

519 D. Aeolic has here -εννω, -ερρω, -εινω, -ερω, -ευω, -ερρω (37 Δ. 3); for κτεινω, it has κταλω; cp. Doric φθαλω for φθειρω.
FIFTH OR INCEPTIVE CLASS (VERBS IN -σκω)

526. The present stem is formed by adding the suffix -σκ% to the verb-stem if it ends in a vowel; -σκ% if it ends in a consonant. Thus, ἄρε-σκω please, οὔρ-σκοι khu'd.

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. -seco); as γηράσκω grow old. But very few verbs have this meaning.

b. In θησκω die, μμησκω remind, -σκω was later added to verb-stems ending in a vowel. The older forms are θησκω, μμησκω.
PRESENT SYSTEM: SIXTH (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. aipéω (aipé-, ãl-) take, fut. aíphpow, ōhpua, etc., 2 aor. eilow.
2. xéaον (xé-, ãl-) saw, xidí, 2 aorist (with no present act.); 2 pf. xea knpou (794). Middle xédóma (poetic). xéan is used as 2 aor. of ãpó (see below).
3. xépeλ (xéip-, épe-, pe-) spoke, 2 aor. (no pres.); fut. (épou) épou, perf. eñ-rη-ka, xépma, aor. pass. xépoun. The stem ép- is for fep-, seen in Lat. ver-bum. (Cp. 492). pe- is for pê, hence xépma for fe-fern-µa.
4. érχomai (érχ-, éown-, éwth-, ãlθ-), go. Fut. xépomai (usually poet.), 2 perf. xénwth, 2 aor. xéapou. The Attic future is xému shall go (774). The imperfect and the moods of the pres. other than the indic. use the forms of xému.

526 c. D. Hom. has xéskw xíken for xefi(κ)-skw, also xíkwo from fi(κ)-skw, tít(κ)-skóma, xénta, ãl-ði(κ)-skóma xepomai, 2 aor. xéapou.
5. ἔσθω (ἔσθ-, ἐ-, φαγ-) eat, fut. ἔδομαι (541), pf. ἔδηδοκα, ἔδηδεσμαι, ἔδεσθην,
   2 aor. ἔφαγον.
6. ὑδέω (ὑδρ-, ὑ-, μι-) see, fut. ὑψομαι, perf. ἐφίρακα or ἐφίρακα, perf. mid.
   ἐφόραμαι or ἐφόραμαι (ὑπ-μαί), ὑφήνυ, 2 aor. ὑδόν (see 2 above).
7. πάσχω (παθ-, πέν-) suffer, fut. πείσομαι for πενθ-σομαι (100), 2 pf. τέσπονθα,
   2 aor. ἐπαθον. (See 526 d.)
8. πῦν (πύ-, πό-) drink, from πῦ-ο- (523 a), fut. πῦμαι (541), pf. πῦσκα, 2 aor.
   ἔπνων, imp. τῆδι (466. 1, a, 687).
9. τρέχω (τρεχ-, for ἀρεχ-) run, fut. ἀρεμωμαι, pf. ἀρεμώμηκα, 2 aor.
   ἀρεμωμον.
10. φέρω (φερ-, οι-, ἔκεν-, by reduplication and syncope ἐν-ενεκ and ἐνεγκ-) bear;
    fut. ὑσώ, aor. ἔγεγκα, perf. ἐν-ἐγηγ-α (446, 478), ἐν-ἐγηγ-α, aor. pass. ἐνεθην.
11. ὁμοίω (ὁμ-, ὁμα-) buy, fut. ὁμήσομαι, perf. ὁμήση, ὁμηθην. For ὁμηθην-
    μην the form ὁμηθηνην 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),
ὁφαντομαι (III, IV), ὕφισκα (IV, V).

531. Many verbs have alternative forms, often of different classes, as κυδάω
κυδαίνω ἴπουρ, ἄκικαω come, μελάω γροῖν black, μελαῖο (μελαν-ω) blacken,
κλάω (κλαγγ-) κλαγγ-άν-ω scream, σφάζω σφάττω slay (516). Cp. also ἀνώ
ἀνότω accomplish, ἀρώ ἀρόσω ἀραίω water, Hom. ἀρόκω, ἀρόκανω, ἀρόκαναω
restrain. Cp. 866. 10.

II. FUTURE SYSTEM
(FUTURE ACTIVE AND MIDDLE)

532. Many, if not all, future forms in σ are in reality subjunctives of the
first aorist. λίθοι, παραθινό, λείψω, στῆσω are alike future indicative and aorist
subjunctive in form. In poetry and in some dialects there is no external differ-
ence between the future indicative and the aorist subjunctive when the latter
has (as often in Hom.) a short mood-sign (457 D.); e.g., Hom. βήσομεν, ἀμε-
ψεται, Ionic inscriptions ποιησει.

533. The future stem is formed by adding the tense-suffix -σ%-%- (εσο%- in
liquid stems, 554) to the verb-stem: λίθ-σω, I shall (or will) loose, λύσομαι;
θή-σω from τι-θη-μ μ place; δέξω from δέκ-νυ-μ μ show.
   a. In verbs showing strong and weak grades (476) the ending is added to the
strong stem: λείψω λείψω, τήκω τής, πεῦν πεῦσομαι (504), δίδωμι δῶσω.
534. Vowel Verbs. — Verb-stems ending in a short vowel lengthen the
vowel before the tense suffix (α to η except after ε, η, ῥ). Thus,
τίμαω, τίμησοι; τάω, τάσω; φιλέω, φιλήσω.
   a. On χράω give oracies, χράομαι use, ἄκροιομαι hear, see 487 a.
   b. For verbs retaining a short final vowel, see 488.

534 D. Doric and Aeolic always lengthen α to ά (τιμάω).
   b. In verbs with stems originally ending in σ Hom. often has σ in the future:
   ἀνώ ἀνόσσεται, τελέω τελέσσω; by analogy ἀλλήλημι ἀλέσσω (and ἀλέσω, ἀλέται).
535. Liquid Verbs. — Verb-stems ending in λ, μ, ν, ρ, add -σο%; then σ drops and ε contracts with the following vowel.

φανω (φαν-) ἀλω, φανε, φανεις from φαν-έ(σ)ω, φαν-έ(σ)εις; στέλλω (στελ-) send, επελθει, επελθειε from στελ-έ(σ)ομι, στελ-έ(σ)ετε. See p. 128.

536. σ is retained in the poetic forms κέλω (κέλω λαύλ, κέλ-), κύρω (κύρω μετεκ. κυρ-), θέρμοι (θέρμοι νεανίν πηγησελθε, θερ-), δρω (δρώμιν ουσε, δρ-). So also in the aorist. See ἀραίρομαι, ἔλω, κέλω, φθείρω, φώρω in the List of Verbs.

537. Stop Verbs. — Labial (τ, θ, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (τ, θ, η) are lost before σ (98).

κοπ-τ-ω (κοπ-) σιλ, κψω, κψομαι; βλάσ-τ-ω (βλασ-β) ἵνυρε, βλάψω, βλάψομαι; γράφ-ω write, γράφω, γράψομαι; πλέκ-ω ψευκενε, πλέξω, πλέξομαι; λέγ-ω say, λέξω, λέξομαι; ταράττω (ταραχ-ς) δισταυρεῖ, ταράτω, ταράτσομαι; φράζω (φράζ-β) σαυ, φράσω; πείθω (πνθ-, πειθ-) persuade, πείσσω, πείσσομαι.

a. When ε or o is added to the verb-stem, it is lengthened to η or ω: as βοσλομαι (βοσλ-ε) νική βοσλομένοι, ἀλέκομαι (ἀλ-ο) αἰνιγμένοι. 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 ι or ε and these vowels are not preceded by a syllable long by nature or position. Here σ is dropped and -σω and -σαι are contracted to -σ. When ε precedes σ, the ending is -ε(σ)ω which contracts to -σω.

a. καλέω call, τελέω finish drop the σ of καλέω καλέσομαι, τελέω τελέσομαι and the resulting Attic forms are καλω καλομαι, τελω (telow) poetic.

b. ἐλάνω (ἐλα-) αἵρες has Hom. ἐλῶ, Ἀττικ ἐλῶ. — καθέωμαι (καθέ-ε) σίθ has Attic καθεδομαι. — μάχεμαι (μαχε-ε) θύγη λαύει has Hom. μάχεσαι (and μάχξομαι), Attic μαχομαι. — ἀλλημαι (αλλε-) δεστρος has Hom. ἄλεσω, Ἀττικ ἄλω.

b. All verbs in -αιμαι have futures in -α(ι)σω, -σω. Thus, σκεδανμαι (σκεδα- ισσκεδα) scatter, poet. σκεδάσω, Ἀττικ σκεδα. Similarly some verbs in -ενίμαι: ἀμφιενίμαι (ἀμφιε- ενίμαι) clothe, Epic ἀμφίεσω, Ἀττικ ἀμφίω; στραβίμαι (στραβε-) spread, late στραβεσω, Ἀττικ στραβω.

d. A very few verbs in -αιω have the contracted form. βιβάζω (βιβαζ- σαι) cause to go usually has Attic βιβαζω from βιβαζω. So εἰσάωμαι = εἰσάσωμαι from εἰσάω, εἰσάωμαι examine.

e. Verbs in -οιω of more than two syllables drop σ and insert ε, thus making -ε(ο)σω, -ε(ο)σομαι, which contract to -σω and -σομαι, as in the Doric future (540).

535 D. These futures are often uncontracted in Homer (βαλω, κτενεις, ἀγγελουσιν) ; regularly in Aeolic; in Hdt. properly only when ε comes before σ or ω.

537 D. Doric has -σω from most verbs in -σιω (516 D.).

539. b. D. For Hom. -ω for -σω, see 045.
So νομίζω (νομίζ-) consider makes νομασέω, νομαι-εω, νομι-ω and in like manner νομι-ούμαι, both inflected like τοίω, τοιούμαι. So έθιοστι, οίκιστιντες from έθισσω custom, οἰκίζω colonize. Bat σχιζω (σχίζ-) split makes σχισώ. νομι-ω etc. are due to the analogy of the liquid verbs.

N. — Such forms in Attic texts as ἀλάσω, τελέσω, νομίσω, βιβάζω 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-θ-, and contracting -σέμαι to -σοῦμαι. Such verbs (except νέω, πίπτω) also have the regular future in -σοῦμαι.

κλαω (κλαν-, 520) κλερ κλανοῦμαι, νέω (νυ-, νεν-) νείμι νευσοῦμαι (doubtful), πλέω (πλυ-, πλευ-) saile πλευσοῦμαι, πνεό (πνυ-, πνευ-) breathe πνευσοῦμαι, πίπτω (πτε-τ-) fall πεσοῦμαι, πυθάουμαι (πυτ-, πευθ-) πυθοῦμαι (πυθοῦμαι (πυθ-), πυθγ- φευγ-) φευξοῦμαι, χέζω (χεθ-) χεσοῦμαι.

a. The inflection of the Doric future is as follows: —

| λύσω, -σεμαι | λύσομες, -σομεθα | λύσον, -σομενος |
| λύσετις, -σθ | λύσετε, -σέθθε | λύσει, -σεόθαι |
| λύσεθι, -σεθται | λύσοντι, -σονται |

b. These are called Doric futures because Doric usually makes all futures (active and middle) in -σεω-σ-ω, -σομαι -σομαι.

c. Attic πεσοῦμαι (Hom. πεσοῦμαι) from πίπτω fall comes from πετεομαι. Attic ἐπεσω is derived from 2 aor. ἐπεσων (Der. and Aeol.) under the influence of πεσοῦμαι.

541. Futures with Present Forms; — The following verbs have no future suffix, the future thus having the form of a present: ἔδομαι (έδ-) εάτ, πίομαι (πι-) ἄρικ, χεό (χυ-) and χέομαι, poun. See 529. 5, 8.

a. These are probably old subjunctives which have retained their future meaning. In ἔδομαι and πίομαι the mood-sign is short (457 D.). Hom. has βέομαι or βεομαι λέειν, δέον find, κηω (written κέω) lie, ἔκανον αχίειε, ἐρω ἀγαθ. τανώ στρεφι, and ἀδιέκταε απολί. νεομαι go is for νεομαι.

III. FIRST (SIGMATICAL) AORIST SYSTEM
(FIRST AORIST ACTIVE AND MIDDLE)

542. The first aorist stem is formed by adding the tense suffix -σα to the verb-stem: ἡλύ-σα I loosed, λύ-σειμι, λύ-σαμι; ἡδείξα I sh owed, from δεικ-νο-μι. See 666.

539 D. Hom. has δεικνύω, κομίω, κτειρίω; and also τελέω, καλέω, ἔλασσοι (045), ἀνθώ, ἐρίονος, τανάσωσιν. Hdt. always uses the -σ- and -ομαι forms. Homeric futures in -εω have a liquid before ε, and are analogous to the futures of liquid verbs.

540 D. Hom. ἐσεώται (and ἐσεται, ἐπεται, ἐτεται). In Doric there are three forms: (1) -σεω (and -σ-), -σεμαι (and -σομαι); and often with ευ from εο as ἐτεητι, ἐτεμει; (2) -σω with ε from ε before ο and ο; (3) the Attic forms.

542 D. Mixed Aorists. — Hom. has some forms of the first aorist with the thematic vowel (% of the second aorist; as δέπτε, δέπεθε (διω λειπ), ἔσθετο,
a. In verbs showing strong and weak grades (476), the tense-suffix is added to the strong stem: πείθω ἐπεισά, τήκω ἔτηζα, πνέω ἐπινευσα, ἵστημι (στω-, στη-) ἔσσησα, ἔστησάμην.

N. — τίθημι (θε-, θη-) place, δίδωμι (δο-, δω-) give, ἔθμι (ἐ-, ἦ-) send have aorists in -κα (ἔθηκα, ἔδωκα, ἦκα in the singular: with κ rarely in the plural). See 785.

543. Vowel Verbs. — Verb-stems ending in a vowel lengthen a short final vowel before the tense-suffix (a to η except after ε, ι, ρ). Thus, τίμασσαι ἐτίμασσα, εἶάω εἶάσα (431), φιλέω ἐφίλησα.

a. χέω (χυ-, χευ-, χευ-) pour has the aorists ἔχεω, ἔχεαμην (Ἑρίκ ἔχεων, ἔχεαμην) from ἔχεων, ἔχεαμην.

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 ο), ε to ι, ι to τ, υ to ι.

φαινω (φαι-) show, ἕφησα ἵνα ἐφανα; πηραίνω (πηρα-) finish, ἐπήρανα ἵνα ἐπηράσανα; στέλλω (στή-) send, ἐστείλα ἵνα ἐστείλασα; κρίνω (κριν-) judge, ἐκρίνα ἵνα ἐκρίσανα; ἄλλομαι (ἄλ-) learp, ἠλάμην ἵνα ἠλάμησαν.

a. Some verbs in -εινω (ει-) have ἐνα instead of -ηνα; as γλυκαίω σωτείν ἔγλυκανα. So ἔχηται ἵνα, κερδάιω γαίν, κολαίνω οὔτω, ὀλπάινοι, ὀργάινω ἵνα ἔρις, ποταίνω ἵνα ἐρίφη.

b. The poetic verbs retaining σ in the future (536) retain also in the aorist.

c. αἰτω (α-) raise is treated as if its verb-stem were ἀτ- (contracted from ἀτε- in ἀειρω): θηρα, ἄρω, ἄραιμα, ἄρων, ἄραι, ἄρας, and ἡράμην, ἄρωμαι, ἄραιμαι, ἄραμεν.

d. ἡρείκα is used as the first aorist of φέρω bear. εῖπα is rare for εἶπον (549).

545. Stop Verbs. — Labial (π, β, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (τ, θ, ϑ) are lost before σ (cp. 98).

πεύμω-send ἐπεμψα, ἐπεμάμην; βλάπτω (βλάβ-) injure ἐβλάψα; γράφω-write ἐγραψα, ἐγραφάμην; πλέκω weave ἐπλέξα, ἐπλέξαμην; λέγω-say ἐλέξα, ἐλέξαμη; παίρνω (παρα-) cast around ἐπαράξα, ἐπαράξαμην; poetic ἐρέω (ἐρέ-) του ἔρις; φράζω (φράζ-) tell ἐφράσα, ἐφράσαμην; πείθω (πειθ-, πειθ-, ποιθ-) persuade ἐπείκα.

a. On forms in σ from stems in γ see 516.

imper. βέγχει (βαίναι γο), ἐβέγχεσα (ἐβίναι σθε), ἤξυν (ἐκα σύνε), οἶος, ὀξεῖος, ὀξίμενα (φέρω ἄρην), imper. ὀξέος ἄρην (ἄρωμι ῥουσί).

543 a. D. Homeric ἡλέκαμην and ἡλέκαμην avoided, ἐκα ἄριστος (Ἀττ. ἐκανά), ἐστέα ἄρωσε, also have lost σ.

543 b. D. Hom. often has original σ, as γελάω ἐγέλασα, στέλω ἐστέλλα; in others by analogy, as ἀλλιώμι δέκασα, δινιώμi δήκασα, καλέω κάλεσα.

544 D. Hom. has Ionic -ηα for -άνα after ι or ρ. Aeolic assimilates σ to a liquid; as ἐκρίνα, ἀπετέλλα, ἐκνεματο, συνέρρασα (= συνείρρασα). Cp. Hom. ὑφελλο (ὑφελλω increase).

545 D. Hom. often has σ from dental stems, as ἐκομίσσα ἐκομίσσαμη (κομίζω). Doric has -κα from most verbs in -κω; Hom. also has ξ (ξρτάζε). 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) Ο-Verbs.—Ο-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).

λειπω (λειπ-, λειπ-) leave ἔλιπον, ἔλιπήμη; φεύγω (φευ-, φευ-) flee ἐφυγον; πέτομαι fly ἐπέτομη (476 a); λαμβάνω (λάβ-) take ἐλαβον.

548. a. Vowel verbs rarely form second aorists, as the irregular αἰρέω seize (αἰρον, 528. 1), ἔθθω eat (ἔφαγον), ἕρω (εἴδον). ἐπιων drank (πίω) 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 ἡγαγον, and εἰπον probably for ἐ-ε-επ-ον; (2) by syncope (493), as πέτομαι fly ἐπέτομην, ἐγείρω (ἐγερ-) rouse ἐγήρημη, ἐπομαι (εσρ-) follow ἐπέθημη, imperf. εἰπόημην from ἐ-επόημην, ἔχω (σεχ-) have ἐσχον; (3) by using a for ε (476 b) in poetic forms (480), as τρέπω turn ἐτραπον; (4) by metathesis (492), as poet. δέρκομαι see ἐδρακον.

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 κτυπέω sound ἐκτυπον; μικάμαι τοστ ἐμμκον; στυγέω hate ἐστυγον. These forms are derived from the pure verb-stem (486 d, 553).

547 D. Hom. often has no thematic vowel in the middle voice of ω-verbs (ἐδέγμην from δέχομαι receive). See 634, 688.

549 D. (1) Hom. has ἐ kone (κένο-μαι command), λέπαθον (ληθ-ω lie hid), ἐπιφάλε (φαλω tell), πεπιθείν (πεθ-ω persuade). ἰρκακον (ερκ-ω check), ἰπιπα- πον and ἐνειπον (ἐνειπω chide, ἐνιπ-) have unusual formation. (2) ἐ-πλ-θ- μην (πλα-μαι am, come, πελ-) (3) ἐπραθον (πέρθ-ω sack), ἐταμον (τήμ-ω cut), (4) βλητο (βάλω hit, 128 a).
SECOND AORIST SYSTEM

551. Originally only the dual and plural showed the weak forms, which are retained in the second aorists of τίθημι, δίδωμι, and ἑμι: ἔθεμεν, ἔδομεν, ἔμεν (ἐ-μεν), and in Hom. βάτην (also βέθν) from ἔβην wept. Elsewhere the weak grades have been displaced by the strong grades, which forced their way in from the singular. Thus, ἔγνω, ἔφων in Pindar (= ἔγνω-σαν, ἔφω-σαν), which come from ἔγνω(τ), ἔφω(τ) by 40. So Hom. ἐτλάν, ἐβάν. Such 3 pl. forms are rare in the dramatic poets.

a. For the singular of τίθημι, δίδωμι, ἑμι, see 755; for the imperatives, 759; for the infinitives, 760.

552. No verb in -έμι 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 ἔ-φη-ν σαία is called an ‘imperfect’ of φη-μι: but ἔ-στη-ν stood is a ‘second aorist’ because it shows a different tense-stem than that of ἐστημι. Similarly ἔ-φερ-ν is ‘imperfect’ to φερω, but ἔ-τεκ-ν ‘second aorist’ to τεκω because there is no present τεκω. ἐστιχον is imperfect to στιχω, but second aorist to στηλχω. 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. ἔκπιστα-ν with ἔλιν-σ-α, ἔπρα-ν with ἐπρήθ-θ-ν (τρέπω τυρν), γέ-γραφ-α with λέκα-κ-α.
b. The second perfect and second aorist passive are historically older than the corresponding first perfect and first aorist.

c. τρέπω τυρν is the only verb that has three first aorists and three second aorists (599).
d. Very few verbs have both the second aorist active and the second aorist passive. In cases where both occur, one form is rare, as ἔτυπον (once in poetry), ἔτυπη (τύπτω strike).
e. In the same voice both the first and the second aorist (or perfect) are rare, as ἔφθασα, ἔφθη (φθάνω anticipate). When both occur, the first aorist (or perfect) is often transitive, the second aorist (or perfect) is intransitive (819); as ἔστησα I erected, i.e. made stand, ἔστην I stood. In other cases one aorist is used in prose, the other in poetry: ἔπεισα, poet. ἔπιθαν (πείθω persuade); or they occur in different dialects, as Attic ἔταφη, Ionic ἔθαφη (ὔπτω bury); or one is much later than the other, as ἔλεψα, late for ἔλιπον.

551 D. Hom. has ἐκτάν I slew (κτείνω, κτέω-!) with ἅ taken from ἐκτάμεν, and ὀβιά he wounded (οὐτάω).
V. FIRST (K) PERFECT SYSTEM

(FIRST PERFECT AND PLUSPERFECT ACTIVE)

555. The stem of the first perfect is formed by adding -ka to the reduplicated verb-stem. ἱλλελ-ν-κα I have loosed, ἵ-λλελ-κε 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 ἵ-οικ-α (= ἰ-οικ-α) from εἰκω resemble.

b. Verbs showing the gradations ει, ευ: οι, ου: ι, ν (476) have ει, ευ; as πείδω (πεί-, πεύ-) persuade πεπείκα (500). But δεδοικα 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 τίμα-ω honor τε-τίμη-κα, ἔ-ω permit εἰ-κα, ποι-ω make πε-ποίη-κα, τίθημι (θε-, θη-) place τε-θη-κα, δίδωμι (δο-, δω-) give δε-δω-κα.

This applies to verbs that add ε (485). For verbs that retain a short final vowel, see 488. (Except σβένυμι (σβε-) extinguish, which has σβηκα.)

559. Liquid Verbs.—Many liquid verbs have no perfect or employ the second perfect. Examples of the regular formation are φαινω (φαν-) show, πέφαγκα, αγγέλλω (ἀγγελ-) announce, ἡγγελκα.

a. Some liquid verbs drop ν; as κεκρικα, κεκλικα from κρίνω (κριν-) judge, κλίνω (κλιν-) incline. τελω (τεν-) stretch has τετακα from τετρακα.

b. Monosyllabic stems change ε to ο as ἔοταλκα, ἐφαρκα from στέλλω (στελ-) send, φθειρω (φθερ-) corrupt.

N. For a we expect ο; a is derived from the middle (ἔσταλμαι, ἐφαρμαί).

c. All stems in μ and many others add ε (485); as νεμω (νεμ-ε), distribute νεμήμα, μελω (μελ-ε) care for μελήμα, τυχανω (τυχ-ε) happen τυριχήκα.

d. Many liquid verbs suffer metathesis (492) and thus get the form of vowel verbs; as βάλλω (βαλ-) throw βάλβληκα; θνήσκα (θαν-) die θενθήκα; κάλεω (καλε-, κλη-) call κέκληκα; κάμω (καμ-) am weary κέκμηκα; τεμω (τεμ-) cut τέτωκα. Also πίπτω (πετ-, πτο-) fall πέπτωκα. See 128 a.

555 b. D. Hom. δεδου (used as a present) is for δε-δδο(i)-α. δεδο- was written on account of the metre when f was lost. Hom. δεδια is for δε-δ(ε)ι-α with the weak root that is used in δέδιμαν. 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 κεκαμην, Attic κεκαμην (καμ-ω σε weary); κεκορηδος (κορέ-ν-οι satiate); πεφθασι and πεφάσασι (φῶ προλισε). 2. In some dialects a present was derived from the perfect stem; as Hom. ἀνάγω, Theocr. δεδοκα, πεφθαεi (in the 2 perf.: Theocr. πεπόνθω). Inf. τεθνάκην (Aeol.), part. κεκλήγουτες (Hom.), πεφρίκαν (Pind.). 3. From μέμηκα (μηδόμαι blow) Hom. has the plup. ἐμέμηκαν.
SECOND PERFECT SYSTEM

560. Stop Verbs.—Dental stems drop τ, δ, θ before -ka; as πείθω (πείθ-, πείθ-, πείθ-) persuade πέπεικα, κομίζω (κομίζ-) carry κεκόμικα.

VI. SECOND PERFECT SYSTEM
(SECOND PERFECT AND PLUPERFECT ACTIVE)

561. The stem of the second perfect is formed by adding a to the reduplicated verb-stem: γε-γράφ-α I have written (γράφ-ω).

562. The second perfect is almost always formed from stems ending in a liquid or a stop consonant, and not from vowel stems.

563. Verb-stems taking variation between short and long vowels (476) have long vowels in the second perfect (αι is thus regularly lengthened). Thus, τήκω (τακ-, τηκ-) melt τέθηκα, θάλης (κραγ-) cry out κεκράγα, φάει (φαε-), show πέφηγα have appeared (but πέφαγα have shown), ρήγονυμι (ραγ-, ρηγ-, ρωγ-, 477 c) break ἐρωγα.

564. The second perfect has ο, ει when the verb-stem varies between α, ε, ο (478, 479) or ι, ει, οι (477 a): τρέφ-ω (τρεφ-, τροφ-, τραφ-) nourish τέτροφα, λείπω (λειπ-, λειπ-, λοιπ-) leave λείποσα, πείθω (πειθ-, πειθ-, ποιθ-) persuade πέποιθα trust.

565. Similarly verbs with the variation ου, ευ, ου (470) should have ου; but this occurs only in Epic εἰληλοῦθα (= Att. εἴληλοθα); cp. εἴει(θ)-σομαι. Other verbs have ευ, as φεύγω flee πεφευγα.

566. After Attic reduplication (446) the stem of the second perfect has the weak form; αλείψω (αλείψ-, αλυφ-) anoint ἀληλίφα.

567. Apart from the variations in 563–566 the vowel of the verb-stem remains unchanged: as γε-γραφα (γράφω write), κέκεφα (κέπτω stoop, κοφ-).

568. The meaning of the second perfect may differ from that of the present; as ἑτησορα am awake from ἑγείρω wake up, σέσηρα grin from σαλω sweep. The second perfect often has the force of a present; as πέποιθα trust (πέπεικα have persuaded). See 819.

569. Aspirated Second Perfects.—In many stems a final π or β changes to φ; a final κ or γ changes to χ. (φ and χ here imitate verb-stems in φ and χ, as τρέφω, ὀρυττω.)

561 D. Hom. has several forms unknown to Attic: δέδουσα (διον-τ-ω sound), ξολπα (ξειπ-ω hope), ἑργα (ἐργω work), προβέβολα (βολομαι wish), μεμηλα (μελω care for).

562 D. But δέδω fear from δέκω. See 555 b. D., 703.

569 D. Hom. never aspirates τ, β, κ, γ. Thus κεκοφός = Att. κεκοφός (κόπτ-τ-ω cut). The aspirated perfect occurs once in Hdt. (ἐπεμορφεί 1. 85); but is unknown in Attic until the fifth century B.C. Soph. Ty. 1009 (ἀνατέτροφας) is the only example in tragedy.

GREEK GRAM. — 12
SECOND PERFECT SYSTEM

κόπτω (κοπ-) cut κέκφα, πέμπ-ω send τέπομφα, βλάπτω (βλαβ-) injure βε-
βλαφα, τρίβω (τρίβ-) plough τέτριβα, φυλάττω (φυλακ-) guard -πεφβλαχα; τρέφ-ω
(τρεφ-) nourish τέτροφα; ὁρύττω (ὁρυ-) dig ὤρωνυχα.

570. Most such stems have a short vowel immediately before the final con-
sonant; a long vowel precedes e.g. in δεικ-νυ-μι δεδείχα, κηρύττω (κηρυκ-) -κεκη-
ρυχα, πτήσω (πτη-) ἐπτηχα. τέτριβα and τέθλωμα show ἰ in contrast to ἰ in the
present (τρίβω, θλίβω). ἐστρωγ, ἡμμω do not aspirate (ἐστοργα, poet. ἡλεμπα).

571. The following verbs have aspirated second perfects: ἄγω, ἀλλάττω,
ἀναλγω, βλάπτω, δεικνύω, διώκω (rare), θλίβω, κηρύττω, κλέπτω, κόπτω, λαγχά
νω, λαμβάνω, λάπτω, λέγω collect, μάττω, μελγύων, πέμπω, πέλκω, πράττω,
πτήνω, τρέπω, τρίβω, φέρω (ἐνήνυχα), φυλάττω. ἀναλγω et al. has two per-
ficts: ἀνέφραχα and ἀνέφγα. πράττω do has πέπραγα have done and fare (well or
ill), and (generally later) πέπραχα 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.

ἐστημ (στα-, στη-) set. 2 perf. stem ἐστε+: ἐστα-μεν, ἐστα-τε, ἐστα-σι, inf.
ἐστα-μαι; 2 plup. ἐστα-σαι (417). The singular is supplied by the forms in -κα;
as ἐστημα. These second perfects are enumerated in 704.

573. Stem Gradation. — Originally the second perfect was inflected through-
out without any thematic vowel (cp. the perfect middle), but with stem-gra-
dation: strong forms in the singular, weak forms elsewhere. -α (1 singular)
was introduced in part from the aorist and spread to the other persons. Corre-
spending to the inflection of οἶδα (794) we expect πέπωθα, πέπουσθα, πέποιθη,
πέπιστον, πέπιθμεν, πέπισθε, πεπίδειτι (from πεπιθρητι). Traces of this mode
of inflection appear in Hom. γεγάτην (from γεγυγην, 355) γέγαρεν from γέγονα;
ἐκινω, ἐκίνησθο, ἐκίνω from ἐκικα; ἐπιπίθμησθο; μέμακαν from μέμωνα; πέπαβε (for
πέπαβε = πεπάβητε) from πέπουθα (other examples 704, 105). So the masc.
and neut. participles have the strong forms, the feminine has the weak forms (μεμπ-
kώς, μεμακνία as εἰδώς, εἴδνα).

VII. PERFECT MIDDLE SYSTEM

(PERFECT AND PLUSPERFECT MIDDLE AND PASSIVE, FUTURE
PERFECT PASSIVE)

574. The stem of the perfect and plusperfect middle and passive
is the reduplicated verb-stem, to which the personal endings are
directly attached. λέλυ-μαι I have loosed myself or have been loosed,
ἐλελυ-μην; δέδω-μαι (δί-δω-μι give), δεδείγ-μαι (deik-νυ-μι show). On the
euphonic changes of consonants, see 409.

574 D. A thematic vowel precedes the ending in Hom. μεμβλεται (μίλω care
for), ὀρφέται (Ὀρνυτι rouse).
575. The stem of the perfect middle is in general the same as that of the first perfect active as regards its vowel (557), the retention or expulsion of \( \nu \) (559 a), and metathesis (559 d).

\[ \text{τιμάω} \, \text{λοπων} \, \text{τετμα-μαί} \, \text{ἔτειμήμην}; \, \text{ποι-ω} \, \text{μαί} \, \text{πεποίη-μαι} \, \text{ἐπεποιήμην}; \, \text{γράφω} \, \text{γράφε-μαι} \, \text{γραφή-μαι}; \, \text{κρίω} \, \text{κρίων} \, \text{κρί-μαι}; \, \text{κείω} \, \text{κείων} \, \text{κεί-μαι}; \, \text{θείω} \, \text{θείων} \, \text{θε-μαι}; \, \text{φθείω} \, \text{φθείων} \, \text{φθε-μαι}; \, \text{βάλλω} \, \text{βάλλων} \, \text{βαλ-μαι}; \, \text{ἐφεξώ} \, \text{ἐφεξών} \, \text{ἔφθα-μαι}; \, \text{πείθω} \, \text{πείθων} \, \text{πείθ-μαι}; \, \text{πεπείθω} \, \text{πεπείθων} \, \text{πε-πείθ-μαι} \, \text{ἐπεπείθ-μαι}. \]

576. The vowel of the perfect middle stem should show the weak form when there is variation between \( \epsilon \) (\( \epsilon\iota, \epsilon\nu \)) : \( \omicron \) (\( \omicron\iota, \omicron\nu \)) : \( \alpha \) (\( \alpha\iota, \alpha\nu \)). The weak form in \( \alpha \) appears regularly in verbs containing a liquid (479) : that in \( \nu \), in πέπειθομαι (πεπείθω, πεπείθ-) learn, poet. ἔσσωμαι hasten from σέω (σευ, σευ-) urge.

577. The vowel of the present has often displaced the weak form, as in ἔπευγαμαι (πλέκ-ω νεανεῖ), λέειμαι (λείπ-ω λείψει), πέπειθομαι (πείθ-ω πείθεῖ), ἐξενγαί (ἐβγ-υ-μι 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 φαίω (φαν-) show, πέφανται, πέφανθε. Before-\( \mu \)-mai, we have \( \mu \) in δεξιμαί from δεξιω (δεξιω-) 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 -σ% to the stem of the perfect middle. A vowel immediately preceding -σ% is always long, though it may have been short in the perfect middle.

λύω loose, λελυ-σομαι I shall have been loosed (perf. mid. λελύ-μαι), δε-ω bind δέξ-σομαι (perf. mid. δέξε-μαι), γράφω write γεγράψ-σομαι, 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).

κεκλήσομαι shall possess (κεκτήματα posses), κεκλήσομαι shall cry out (κέκραγα cry out), κεκλάγξομαι shall scream (κέκλαγγα scream), μεμνήσομαι shall remember (μεμνηματα remember), πεπείθομαι shall cease (πεπείθανε have ceased).

582. Not all verbs can form a future perfect; and few forms of this tense occur outside of the indicative: διαπετειλειμένου Thuc. 7. 25 is the only sure example of the participle in classical Greek. The infinitive μεμνήσεθαι 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 ἔσεινεμένον ἔσομαι I shall have been deceived.

580 D. Hom. has δεδέξομαι, μεμνήσομαι, κεκλήσῃ, κεκληλόσται; κεκαδήσομαι, πεφίδηστει 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, ἐστιγκα I stand (ὑπημι set) and τεθηκα I am dead (θνησκω), form the future perfects ἐστήκω I shall stand, τεθήκω I shall be dead.

VIII. FIRST PASSIVE SYSTEM (ὌΗ PASSIVE)

(FIRST AORIST AND FIRST FUTURE PASSIVE)

FIRST AORIST PASSIVE

585. The stem of the first aorist passive is formed by adding -θη (or -θε-) directly to the verb-stem: ε-λιθ-θη-ν I was loosed, ε-φαν-θη-ν I was shown (φαίνω, φαν), ε-δο-θη-ν I was given (διδωμι, δο-, δω-).

a. -θη- appears in the indicative, imperative (except the third plural), and infinitive; -θε- appears in the other moods. -θη- is found before a single consonant, -θε- before two consonants or a vowel except in the nom. neuter of the participle.

586. The verb-stem agrees with that of the perfect middle herein:

a. Vowel verbs lengthen the final vowel of the verb-stem, as τε-τιμη-μαι, τε-τιμη-θην. On verbs which do not lengthen their final vowel, see 488.

b. Liquid stems of one syllable change ε to α, as τε-τα-μαι, τε-τα-θην (τείνω stretch, τεν-). But στρεφω turn, τρέπω turn, τρέφω nourish have ἑστρέφθην, ἑστρέφθην, ἑστρέφθην (rare), though the perfect middles are ἑστραμμαι, ἑτραμμαι, τε-θραμμαι.

c. Primitive verbs showing in their stems the gradations ε (ει, ευ): ο (οι, ου): α (ι, υ) have a strong form, as ἑστρέφθην from τρέπω (τρεπ-, τρητ-, τραπ-) turn, ἑλειφθην from λειω (λιπ-, λειπ-, λοιπ-) leave, ἑπελευςθην from πλεω (πλω-, πλευ-) sail.

d. Primitive verbs showing in their stems a variation between ε and ο: ω have, in the first aorist passive, the short vowel. Thus, τίθημι (θε-, θη-) ἐτέθην, διδωμι (δο-, δω-) ἐδόθην.

e. Final ν is dropped in some verbs: κέ-κρη-μαι, κρηθην. See 491.

f. The verb-stem may suffer metatlasis: βέ-βλη-μαι, βε-βλήθην. See 492.

g. Sigma is often added: κε-κελευ-μαι, κε-κελευ-θην. See 489.

587. Before θ of the suffix, π and β become φ; κ and γ become χ (82 c); τ, δ, θ become σ (83). φ and χ remain unaltered.

λειπ-ω ἐλειψθην, βλάπτω (βλαβ-) ἐβλάφθην; φυλάττω (φυλακ-) ἐφυλάχθην, ἄγ-ω ἥξ-θην; κομίζω (κομίδ-) ἐκομίζθην, πεθ-ω ἐπέθθην; γράφ-ω ἐγράφθην, τα-ράττω (ταραξ-) ἐταράχθην.

584 D. Hom. has κεχαρίθσω and κεχαρίσσομαι from χαίρω (χαρ-) νεξίοιε.
585 a. D. For -θησαν we find -θεν in Hom., as διέκρισεν.
586 b. D. Ἐστράφθην is Ionic and Doric; Hom. and Hdt. have ἐτράφθην from τρέπω. Hom. has ἐτάφθην and ἐτέρφθην from τέρπω γλαδίαν.
586 c. D. Hom. has ἐκλίνθην and ἐκλίθην, ἐκρίθην and ἐκρίθην; ἰδρύθην = Αττ. ἰδρύθην (ἰδρῶ εχεῖ), ἀμπυνύθην (ἀναπνεύσει).
588. θ of the verb-stem becomes τ in ἑ-τέ-θήνυ for ἑ-θε-θήνυ, and in ἑ-τέ-θήνυ for ἑ-θε-θήνυ from τίθημι (θε-, θη-) place and θώ (θω-, θη-) sacrifice. See 125 c.

FIRST FUTURE PASSIVE

589. The stem of the first future passive is formed by adding -σ% to the stem of the first aorist passive. It ends in -θρομαί. Thus, παιδευθσομαί I shall be educated, λυθσομαί I shall be loosed.

tίμαω, εἵμηθη σείμηθσομαί; ἐάω, εἵθανθε εἴθσομαί; λεῖπω, ελείθθεν λειφθσομαί; πείθω, ἐπελθθεν πειθθσομαί; πείνω, ἐτάθα ηραθθσομαί; τάπω, ἐτάθθεν ταχθσομαί; τίθσμι, ἐτέθθεν τεθθσομαί; δίδωμι, ἐδθθην δοθθσομαί; δεικνύω, ἐδεικνυθθ δεικθσομαί.

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, ἐβλάβθην I was injured from βλάπτω (βλαβθ-).

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 ἔστην stood. The passive use was developed from the intransitive use.

592. Primitive verbs showing in their stems the grades ε:ο:α have a. Thus an e of a monosyllabic verb-stem becomes a, as in πλκ-ω weave ἐπλάκην, κλέπτ-ω steal ἐκλάπην, φθειρω (φθερ-) sound ἐφθάρην, στέλλω (στελ-) send ἐστάλην. But λέγω collect has ἐλέγην.

593. Primitive verbs showing in their stems a variation between a short and long vowel have, in the second aorist passive, the short vowel. Thus: τήκω (τακ-, τηκ-) made ἐτάκην, ῥήγημω (ῥαγ-, ῥηγ-, ῥω-) knew ἐράγην.

a. But πλήττω (πλαγ-, πληγ-) strikes has ἐπλάτην only in composition, as ἐπιπλάτην; otherwise ἐπλάγην.

594. The second aorist passive is the only aorist passive formed in Attic prose by ἄγνωμ (ἀγάν), γράφω (ἐγράφην), δέρω (ἐδάρην), βάπτω (ἐβάπτην), κόπω (ἐκόπην), μανω (ἐμάνη), πνευμω (ἐπνεύηγη), βάπτω (ἐβάπτην), ἰώ (ἐρήμην active), ῥήγημω (ἐράγην), θάςω (ἐσάθην), σκάπτω (ἐσκάρην), σπείρω (ἐσπαργη), στέλλω (ἐστάλην), σφάζω or σφάττω (ἐσφάγην), σφάλλω (ἐσφάλη), τυφω (ἐτύφην), φθειρω (ἐφθάρην pass. and intr.), φω (in subj. φιω), χαιρω (ἐχάρην active).

589 D. Hom. has no example of the first future passive. To express the idea of the passive future the future middle is used. See 802. Doric shows the active endings in both futures passive: δεικθσοψναι, ἀναγραφησεί.

590 a. D. For -ναν we generally find -εν (from -νητ, 40) in Hom.; also in Doric.
595. Both the first aorist passive and the second aorist passive are formed by ἀλειφω (ἡλείφθην), ἄλλαττω (ἡλλάθην, ἦλλάγην), βάπτω (ἐβάφθην), βλάπτω (ἐβλάφθην, ἐβλάβην), βρέχω (ἐβρέξθην), βευγμύ (ἐβευγήν), διηλιβω (ἐθιλφθην), κλέπτω (ἐκλάπθην), κλίνω (ἐκλίθην), κρυπτα (ἐκρύφθην), λεγω coiicet (διελέκθην, but συνελέγην), μάπτω (ἐμάγην), μελγμύ (ἐμεύγην), φτημύ (ἐπάγην), πλέκω (ἐπάλκην), πλήττω (ἐπάλην and ἐπάλην), πρέπω (ἐπράφθην, ἐπρήφην), στερίσκω (ἐστερήθην), στρέψω (ἐστράφην), τάπτω (ἐτάχθην), τήκω (ἐτάκην), τρέπω (ἐτράπτην pass. and intr.), τρέφω (ἐτράφθην pass. and intr.), τρίβω (ἐτρίβην, ἐτρίφην), φαυλω (ἐφάυθην was shone, ἐφάνη appearance), φράγμύ (ἐφράχθην), ψύχω (ἐψύχην). Most of these verbs use either the one in prose and the other in poetry, the dialects, or late Greek. Only the forms in common prose use are inserted in brackets.

596. Only those verbs which have no second aorist active show the second aorist passive; except τρέψω, which has all the aorists: active ἔτρεψα and ἔτραπτον turned; middle ἔτρεψάμην put to flight, ἔτραπσαμην turned myself, took to flight; passive ἔτρέψθην was turned, ἔτράπτην was turned and turned myself.

SECOND FUTURE PASSIVE

597. The stem of the second future passive is formed by adding -σα- to the stem of the second aorist passive. It ends in -γομαι. Thus, βληβόμαι I shall be injured from βλάπτω (βλαβε- ἐ-βλάβην).

κόττω, κόπτω κοπήσω; γράφω, ἔγράφην γραφήσωμαι; φαίνω, ἐφάνην appeared, φανήσωμαι; φθείρω, ἐφθάρην φθαρήσωμαι; πεῖν δἐ, ἐπάγην παγήσωμαι.

598. Most of the verbs in 594, 595 form second futures passive except ἀγνύμι, ἀλειφω, βάπτω, βρέχω, βευγμύ, διηλιβω, κλέπτω, κλίνω, μαίνομαι, μάπτω, 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 λελυκάς εἴμι for λελυκα, λελυκὼς ἦν for λελυκην. So βεβοηθήσκετε ἦσαν for ἐβεβοηθήσασαν (βοηθείω come to aid); εἴμι τεθηκός for τεθηκα I have placed; γεγραφώ ἦν for γεγράφη I had written; πεσόνδος 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 ἕξω is sometimes used, especially when a perfect active form with transitive meaning is lacking; as στήθας ἕξω I have placed (στήθηκα, intransitive, stand), ἐρασάς ἕξω I have loved. So often because the aspirated perfect is not used, as ἕξει ταράζας thou hast stirred up. Cp. habeo with the perfect participle.

597 D. Hom. has only δαθεα (ἐδάν learned), μγήσεθαι (μελγυμι μικρ).
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 ἄ and ἔτην is usually employed: λευκῶς (λευκοπώς) ἄ, ἔτεν. Other forms than 3 sing. and 3 pl. are rare. Cp. 601, 694.

d. The perfect or pluperfect passive is often paraphrased by the perfect participle and ἔστι or Ἰς; as γεγραμμένον ἔστι ἵστα it stands written, ἔστι δεδομένον it stands resolved, παραγγέλματον Ἰς = παραγγέλλω give orders.

e. In the third plural of the perfect and pluperfect middle (passive) the perfect middle participle with εἴσται (ἐσται) is used when a stem ending in a consonant would come in direct contact with the endings -νται, -ντο. See 498.

f. The perfect subjunctive and optative middle are formed by the perfect middle participle with ἄ or ἔτην: λευκόν ἄ, ἔτην.

g. The perfect imperative of all voices may be expressed by combining the perfect participle with ἔσω, ἔστω (607). λευκῶς ἔσω ἰόσε, etc., εἰρημένον ἔστω let it have been said, γεγονός ἔστω P.L. 961 c, γεγονοτες ἐστωσαι P.L. 779 d.

h. Periphrasis of the infinitive is rare: πέλεφησα εἴναι 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 ἐσομαι shall be. Thus, γεγραφως ἐσομαι I shall have written, cp. scripturus 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: ἀπολευκόμενος ἐσομαι And. 1. 72.

601. Future Perfect Passive.—The future perfect passive may be expressed by using the perfect middle (passive) participle with ἐσομαι shall be. Thus, ἐψευσόμενον ἐσομεθε you will have been deceived.

FIRST CONJUATION OR VERBS IN Ω

602. Verbs in -ω have the thematic vowel -ά (−ω/η−) between the tense-stem and the personal endings in the present system. The name “ω-conjugation,” or “thematic conjugation,” is applied to all verbs which form the present and imperfect with the thematic vowel.

603. Inflected according to the ω-conjugation are all thematic presents and imperfects; those second aorists active and middle in which the tense-stem ends with the thematic vowel; all futures, all first aorists active and middle; and most perfects and pluperfects active.

604. Certain tenses of verbs ending in -ω in the first person present indicative active, or of deponent verbs in which the personal endings are preceded by the thematic vowel, are inflected without the thematic vowel, herein agreeing with μυ-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 f (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 i, ĩ, or in a diphthong (ai, ei, ai, ei, ou).

(α) ἕσθω eat, πρῶ saw, χρῆs anoint, poet. δῆω fear, τῆω honour (600. 2);
(υ) ἁνῶ accomplish, μεθῶ am intoxicated, λῶ loose, θῶ sacrifice, φῶ produce, κωλῶ hinder (and many others, 500. 1 a);
(ω) καβὼ scratch, ταλω strike, πταλω stumble, παλω wrestle, ἀγαλματι am indignant, δαιω kindle, δαλω divide, ἀλωματ desire eagerly, poet. μαλομα desire, ναλω dwell, βαλω strike;
(αι) κλῆs (later κλεω) shout, σελω shake, ἕπει κελω split and rest;
(αι) αἰω kindle, ἑραω break, ἀπαλω enjoy, παλω make cease (παλωμαι cease), poet. λαω rest;
(ει) βασιλεω am king, βουλεω consult (βουλεωμαι deliberate), θηρεω hunt, κελεω order, λεω stone, παδεω educate, χορεω dance, φοιεω slay. Most verbs in -εω are either denominatives, as βασιλεω from βασιλεω; or are due to the analogy of such denominatives, as παδεω. γεωμαι taste is a primitive. θεω run, νεω swim, πλεω sail, πνεω breathe, πνω flow, χω pour have forms in ευ, ν; cp. poet. σεω urge, ἀλεω aver, ἄχεω am grieved;
(οι) ἀκοεω hear, κολοεω dock, κροεω beat, λοω wash.

608. Some primitive vowel verbs in -ω, -ωω (522) formed their present stem by the aid of the suffix i(y), which has been lost. Denominatives in -ω, -ωω, -εω regularly added the suffix, as poet. μηηω am wroth from μηη-ω (μηη-ς wroth), poet. δακρω weep (δακρωμαι tear), poet. φίηω begin from φίηω-ω, mebav am drunk, βασιλεω at king. Poet. δηρομαι, μαστω, μηρομαι, κηλω, ἀχλω, γηρω, ἵθω.

609. The stem of some of the uncontracted vowel verbs originally ended in σ or f (624).

610. Some verbs with verb-stems in vowels form presents in -ου (523), as πτου drink, φθου perish; and in -ου (526).

611. Vowel Verbs contracted.—Vowel verbs that contract have verb-stems ending in α, ε, ο, with some in α, η, ω.

612. All contracted verbs form their present stem by the help of the suffix iy, and properly belong to the Third Class (522).

613. Some contracted verbs have verb-stems which originally ended in σ or f (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 ι (γι) is added, as in στέλλω (στελ-ω) send, κρίνω (κρίν-ω) judge, κτέλω (κτελ-ω) slay, φαίνω (φαν-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. a in the future, η in the aorist: φαίνω (φαν-) show, φανω, εφηνα. In this class fall all verbs in -αιω, -αιω, -αλω.

b. ε in the future, ει in the aorist: μενω (μεν-) remain, μενων, εμενα; στελλω (στελ-) send, στελω, εστελα. Here belong verbs in -ελλω, -εμω, -εμω, -εω, -εω, -ειω.

c. ι in the future, ι in the aorist: κλινω (κλιν-) incline, κλινω, εκλινα. Here belong verbs in -αιλω, -αιω, -αιω.

d. ο in the future, ο in the aorist: σφρω (σφερ-) arrogate, σφρω, εσφρα. Here belong verbs in -υρω, -υμω.

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, a of the verb-stem to ο, η in the second perfect, see 478, 484. Liquid verbs with futures in -ο do not form future perfects.

617. Monosyllabic verb-stems containing ε have a in the first perfect active, perfect middle, first aorist and future passive and in all second aorists, but ο in the second perfect. Thus, φθέρω (φθερ-) corrupt, εφθαρκα, εφθαρμαι, εφθάρην, but διέφθορα have destroyed (819).

618. A few monosyllabic stems do not change ε to a in the 2 aor., as τέμω cut έτεμω (but έταμον in Hom., Hdt. etc.), γλγομαι (γεν-) become γεγνήμη. See also ολων, θερω, κελω, root φερ-. 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 poetical or mainly poetical or poetical and Ionic are starred.

I. βουλομαι (βουλ-ε-), έθελω (έθελ-ε-), ειλεω* (ειλ-ε-), γλαυκω, μεθαλω, μεθαλως, πελομαι*, φιλεω (Ερικ φιλ-). — βεμω*, γεμω, δεμω*, θεμω*, νεμω, τρεμω, and γραμω (γραμω- — γλγομαι (γεν-ε-), μενω, μενω* (μεν-), πενωαι, σθενω*, στενω, and γεγωνω* (γεγων-ε-). — Verbs in -εω and -εω have only pres. and imper., or form their tenses in part from other stems, — δερω, έρωμαι (έρ-ε-), έρρω (έρρ-ε-), έρωμαι, στερωμαι*, φερω, επαρεω*, (τελω-ε-), and κυρζω* (κυρ-ε-), τορεω* (τορ-ε).

III. άγδαλλομαι, αγγελω, ανάλλω*, άλλωμαι, αστάλλω*, βάλλω, δαιδάλλω*, θάλλω, ιδάλλω*, ινάδαλλω* (δειλω, άδειλω), ωφελω (ωφελ-), ωφελω*, ωφελω, τούκλω, στέλλω, ταλλω, τέλλω, τίλλω*, σφάλλω, ψάλλω. — αινω verbs (the following list includes primitives, and most of the denominatives in classical Greek from extant -ν stems, or from stems which once contained ν; 518 a) άινω*, αδεινω*, αάρφαίνω*, δεινω*, δαινω*, εδαινω,
Stop Verbs.—Many verb stems end in a stop (or mute) consonant.

The present is formed either from the simple verb-stem, as in πλέκ-ω weave, or by the addition of τ or ι (y) to the verb-stem, as in βλάπτω (βλαβ-) tear, φυλάττω (φυλακ-ιω) guard. All tenses except the present and imperfect are formed without the addition of τ or ι to the verb-stem; thus, βλάψ from βλαβ-σ-ω, φυλάξ from φυλακ-σ-ω.

Some monosyllabic stems show a variation in the quantity of the stem vowel ι or υ, as τρίβω rub peri. τέτριφα, ψέχω cool 2 aor. pass. ἐψήχησα, τήκω melt (Doric τάκω) 2 aor. pass. τέταχθη. Cp. 475, 477 c. 500. Many monosyllabic stems show qualitative vowel gradation: ι ε οι; υ εν ου; α η ω; α ε ο. For examples see 477-484.

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, -ττω (poetic, Ionic, and later Attic -τσω) is often impossible (516).

β — ι. ἀμεθηματίζω, χλωματίζω, σκάραβαζω. — ΙV. Δ. λαμβάνω (λαβ-).

φ — ι. αἰδοῖος, γραφέος, ἐρέθος, μέρομαι, νήπιος (νήφεις), νήφος, στέφω, στρέφω, τρήβω, τόφω.

II. ἄπτω, βάπτω, δρύπτω*, θάπτω (125 γ), ἄρπτω (125 γ), κρύπτω (κρυφ-, κρυβ-), κόπτω, λάπτω, βάπτω, βρότω (εἰρην-η, but βρά-η), σκάπτω.

IV. a. πίτω* = πιττώ, — ἀλφάνω* (ἀλφ-). — V. ἀπαφίκος* (ἀφ-).
624. Verbs in σ or ρ(υ). — Some verb-stems ended originally in σ or ρ.
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 inflected like μ-verbs.

b. The present and future singular active end in -ω, -ει, -ε (463). The ending -μι appears only in the optative.

c. The thematic vowel ο unite in the indicative with the ending -ντι, and forms -ντοι (463 d).

d. The third plural active of past tenses ends in -ν.

e. The imperative active has no personal ending in the second person singular except -ο-ν in the first aorist.

f. Except in the perfect and pluperfect the middle endings -σαι and -σο lose ο and contract with the final vowel of the tense-stem (465 a, b). In the optative contraction cannot take place (λύσω-σ), λύσαι-σ).

g. The infinitive active has -ειν (for -ε-εν) in the present, future, and second aorist; -ε-ναι in the perfect; and -αι in the aorist.

h. Active participles with stems in -ορ- have the nominative masculine in -ων.

626. In 627–716 the method of inflection of all ω-verbs, both vowel and consonant, is described. The examples are generally taken from vowel verbs, but the statements hold true of consonant verbs.

Forms of ω-verbs which are inflected according to the non-thematic conjugation are included under the ω-verbs.

PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE)

For the formation of the present stem see 497–531.

627. Indicative.—Vowel and consonant verbs in -ω inflect the present by attaching the primary endings (when there are any) to the present stem in -%
634] INFLection of Ω-VERBS: PRESENT 189

(-ω / η-). λῶ, τίμω (τίμα-ω), φαίω, λείπω. The imperfect attaches the secondary endings to the present stem with the augment. See the paradigms, pp. 114, 120. For the active forms -ω, -εις, -ει, see 463.

628. -η and -ει are found in the pres. fut. mid. and pass., fut. perf. pass. Ε-ντα yields η (written EI in the Old Attic alphabet, 2 a), which is usually given as the proper spelling in the texts of the tragic poets, whereas ει is printed in the texts of prose and comedy. Ει was often written for η (η) after 400 B.C., as in δρακέα τίρχει, since both had the sound of a close long e. It is often impossible to settle the spelling; but βολεί wishest, οι die thinkest, and δοῖει shalt see (from δοῶ) have only the -ει forms. -ει is sometimes called Attic and Ionic in contrast to -η of the other dialects, including the Koine.

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, λῶ, -γι, -η, τίμης (= τίμα-ης), τίμα (= τίμα-η), φαίωμεν, -ητε, -ων (from -ωντι). Middle λῶ-μαι, λή (λή-σαι), λή-ται; τίμα-σθον (= τίμα-σθον); φαίω-μεθα, φαίη-θε, φαίω-νται.

630. Optative. — To the tense-stem ending in the thematic vowel (always ο) are added the mood-suffix -ι (-ει) or -η (460, 460) and the secondary personal endings (except -μ for -ν, where the mood sign is -ι, 459). In the 3 pl. we have -ιν.

a. The final vowel of the tense-stem (ο) contracts with the mood suffix (ι), ο-ι becoming αι. Thus λθομι (λθο-ι-μι), λθω (λθο-ι-σ), λθωεν (λθο-ει-ν), λθοθν (λθο-θ-θν), λθο (λθο-ι-σ).

631. Imperative. — The present imperative endings are added to the tense-stem with the thematic vowel ε (ο before -τωι). The 2 pers. sing. active has no ending, but uses the tense-stem instead (παλευε, φαίε). In the middle -σο loses its ο (406, 2 a); λθων from λθε-σο, φαίων from φαίνε-σο. On the forms in -τωσαν and -εθωσαν for -οντων and -εθων, see 466, 2 b.

632. Infinitive. — The present stem unites with -εν: λθε-εν = λθευν, λείπε-εν = λείπειν. In the middle (passive) -σαι is added: λθε-σαι, λείπε-σαι.

633. Participle. — The present participle adds -ντ- to the present stem ending in the thematic vowel ο. Stems in -ο-στ- have the nominative singular in -ων. Thus masc. λθον from λθοντ-α, fem. λθονσα from λθοντ-α, neut. λθον from λθοντ(τ). See 301 a and N.

634. A few ο-verbs in the present and imperfect show forms of the μ-conjagation. These are usually Epic.

δέχομαι, 3 pl. δέχασαι await for δέχασαι, part. δέχεμαι, imperf. δέχεμαι. But these are often regarded as perfect and pluperfect without reduplication. δέξυμαι

632 D. Severer Doric has δχην and δχεν; Milder Doric has δχεν; Aeolic has δχην. Hom. has ἀμβεν, ἀμβεμενα, ἀμβεμεν.

633 D. Aeolic has fem. -οσα in the present and second aorist (37 D, 3), λθοσα, λθοσα.
in some passages is a second aorist (688). — ἔδω ἐκά (529. 5), inf. ἔδμεναι. — ἐρῶ (or εἰρῶν) in εἰρύταται. — λούται wash is from λύεται, not from λῦος (cp. 398 a). — οἴμαι think is probably a perfect to οἴματι (οἵ-ο-). — οὐτάω wound in οὔτα, οὐτάμεναι is 2 aor. — φέρω bear, imper. φέρτε.

CONTRACT VERBS

635. Verbs in -αω, -εω, -οω contract the final α, ε, o of the verb-stem with the thematic vowel -o/e (-ω/η) in the present and imperfect tenses. Thus, τιμῶ τιμῶ, ποιῶ ποιῶ, δηλῶ δηλῶ; ἔτιμαυν ἔτιμων, ἐποίειν ἐποίουν, ἐγήλουν ἐγήλουν. 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 -αω verbs usually end in -φην, -φης, -φη, rarely in -φαι, -φαι, -φη. -εω verbs usually end in -οην, -οης, -οη, rarely in -οεμ, -οε,. -οι (–οι chiefly in Plato).


640. Few cases of the optative of -οω verbs occur. In the sing. both -οην and -οεμ are found; in the plur. -οεμεν, -οετε, -οειν. For πίγφην from πίγβω shiver see 641.

641. Several contract verbs have stems in -α, -η, -ω.

These are the verbs of 394, 398 with apparently irregular contraction, and ὁδο ἄδο; with presents made from οδο, -ηδο, -ωδο. Thus, from ἤλω, ἤλεις, ἤλει and χρῆμα, χρῆσ(σ)αι, χρήσαται come τῷ, τῇ, τῇ and χρῆμα, χρῆ, χρῆται; so διψῆν, πεινη from διψῆ-εν, πεινη-εν. ἰδρῶ, πίγδω (398) derive the forms in ο and ω from ἰδρω-, πίγω- (ἰδρω-, πίγω- from ἰδρω-, ρόμω-). The forms in -οω are from the weaker stems ἰδροσ-, πίγος-.

641 D. Hom. has διψῶν, πεινῶν, πεινημεναι, μνάμαι, χρῆμων (Mss. χρηλων) uttering oracles, γελῶν, ἰδρῶν. The verbs in 394, except διψαι and πειναι, have stems in η and έ (39 ε); thus, in Hdt., χρῆται from χρῆσται, but χρῶ imper., χρῆσεν from χρῆν, χρήσανος by 34. Hom. and Ion, γώ has the stem γώ (γω-ω). Hdt. has γήν, δεψη, but κνάν, σμάν.
CONTRACT VERBS IN THE DIALECTS

642. -αω Verbs in Homer.—Hom. leaves -αω verbs open 64 times, as ναιετάω, -άουσι, ἔλει, ἀντίδουνσι, γενάωμεν, τηλεθάωντας. When contracted, -αω verbs have the Attic forms, as ὃρω, ὃρει, ὄρα; as πειρά makes trial from πειρά-ς αι from πειράωμα; ὄρα didst pray from ὄρα-ς αι from ὄραμα.

643. When uncontracted, verbs in -αω often show in the Mss. of Hom., not the original open forms, but “assimilated” forms of the concurrent vowels, αε, αει, αη giving a double α sound by a prevailing over the e sound; αο, αω, αοι, αων giving a double o sound by the ο sound prevailing over the a. One of the vowels is commonly lengthened, rarely both.

\[
\begin{align*}
\text{αε} &= (1) \text{ αα}: \text{όραεται} = \text{όρασεται}, \text{άγα-}\varepsilon\text{θε} = \text{άγασεθε}. \\
&= (2) \text{ αα}: \text{μυκάεται} = \text{μυκάσεται}, \text{ήγα-}\varepsilon\text{θε} = \text{ήγασεθε}. \\
\text{αι} &= (1) \text{ αα}: \text{όραεται} = \text{όρασε}, \text{έδει} = \text{έδα}. \\
&= (2) \text{ αα}: \text{μενοιναι} = \text{μενοινά}. \\
\text{αη} &= (1) \text{ αα}: \text{άμα υποεστ} 2 \text{ sing. mid.} = \text{μανά}. \\
&= (2) \text{ αα}: \text{μυά υποεστ} 2 \text{ sing. mid.} = \text{μυάνα}. \\
\text{αο} &= (1) \text{ ωω}: \text{όραντες} = \text{όραντες}. \\
&= (2) \text{ ωω}: \text{ήβαντες} = \text{ήβαντες}, \text{μυά-} \text{ντε} = \text{μυάντε}. \\
\text{αω} &= (1) \text{ ωω}: \text{όράω} = \text{όρω}, \text{βοάω} = \text{βοάων}. \\
\end{align*}
\]

N. — ἀλώ from ἀλάω wander is unique. γελώντες is from γελῶ (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 ὄραωμεν, ὄρατε, ὄρατο, do not occur for ὄραωμεν, etc. (μυάνωμεν for μυάνωμεν is an exception.) The first vowel is lengthened only when the metre requires it, as in ηβαντες for ηβαντε, — ου — οι. Thus two long vowels do not occur in succession except to fit the form to the verse, as μενοινάω for μενοινάω; but ηβάωμι, not ηβάωμ. 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 μενοινά) or when it represents the spurious diphthong ου from -οντ- (as in ηβώσα, ὄρωσι: for ηβάουσα, ὄραουσι from -οντια, -οντι).

645. The assimilated forms include the "Attic" future in -αω from -ασω (539); as ἐλώσι (ἐλάουσι), κρεμώ, δαμάδα, δαμώσει.

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 ὄρας,
**Contract Verbs in the Dialects**

The spoken forms which had taken the place of original ὤμες, ὤδοιντες, in the text, were expanded into ὤμος, ὤδοιντες, 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 ὤμος as an intermediate stage between ὤμος and ὤμοι. It will be observed, however, that the forms in 648 can be derived only from the unassimilated forms.

647. In the imperfect contraction generally occurs, and assimilation is rare.

648. Some verbs show eo for ao, as ἣμεον, τρόπεον, ὄνολεον, ποτέονται. Cp. 649, 653.

649. -ω verbs in Herodotus. — Hdt. contracts -ω verbs as they are contracted in Attic. In many cases before an o sound the Mss. substitute ε for a (τολμεω, ὄρεω, ἐφίτεον). This ε is never found in all the forms of the same verb, and the Mss. generally disagree on each occurrence of any form. — Hdt. always has -ψην, -ψιν, in the optative.

650. -εω verbs in Homer. — a. Hom. rarely contracts εω and εο (except in the participle). In a few cases ευ appears for εο, as ποιεύμη; rarely for εου, as τελεύσ. When the metre allows either -εε and -εει, or -ε, the open forms are slightly more common. εε is often necessary to admit a word into the verse (as ἥγεσθαι, ἐφίλει), and is often found at the verse-end. -έε-αι, -έε-α, in the 2 sing. mid. may become -έεια, -έειο, or -έει, -έει, by the expulsion of one ε; as μυθεια or μυθεια sayest, αλεύο σουν τραγούδω.

b. νεκεω, τελεω, from -σεω (νεκεσ-, τελεσ-) are older forms than νεκέω, τελέω. See 488 d, 624. θείο, πλείω, πνεύω show metrical lengthening (28 D.).

·c. On -ημειαι in Hom. see 657.

651. -εω verbs in Herodotus. — a. Hdt. generally leaves εο, εω, εου, open, except when a vowel precedes the ε, in which case we find ευ for εο (ἀγνοεύντες). In the 3 pl. -ουσι is kept except in ποιεύσω. For -έε-ο in the 2 sing. mid. we find έ-ο in cíτεο. εε, εει, in stems of more than one syllable, are usually uncontracted in the Mss., but this is probably an error. ἰεί it is necessary and ἰείν are never written otherwise. — The Ion. ευ for εο, εου, occurs rarely in tragedy.

b. In the optative Hdt. has -ίαι after a consonant, as καλείο, but -οι after a vowel, as ποιοίμι, ποιοί?

652. Verbs in -οω. — a. Hom. always uses the contracted forms except in the case of such show assimilation like that in -ω verbs.

| oo = (1) ωο = δηδώντω = δηδώνω. | oου = ωο = δηδώνειν = δηδώνεν. |
| (2) ωο = δνυνοντας = δνυνοντας. | oου = ωο = ἀρνούσα, ἀρνούσθ. |

b. Hdt. contracts -ω verbs as in Attic. Forms with ευ for ου, as δικαίεις, δίκαιεν, are incorrect.

653. Doric. — Doric (59 D.) contracts ας and αυ to ἦ; αει and αύ to ἦ; αο, αω, to α except in final syllables: τιμάω, τίμησ, τίμη, τιμάμει, τίμητε, τιμάμαι, τίμη, τιμήν. Monosyllabic stems have ω from α + o or α + ω. Some verbs in -αω have alternative forms in -εω (648), as ὄρεω, τίμεω.
654. The contractions of -ω verbs in Doric may be illustrated thus:

Doric Milder Doric

φιλεω, φιλαω, φιλω
φιλει, φιλεις(?)
φιλει
φιλεομε, φιλεομε, φιλεομε, φιλεομε
φιλητε
φιλευτι, φιλευτι, φιλευτι

a. -ω for -εω is a diphthong. -εω for -εω is common in Theocritus. In Cretan i (= y) for e is often expelled (κοσμάντες = κοσμέντες).

655. Verbs in -ω contract -o and -oe to -ω in Severer Doric and to -o in Milder Doric.

656. Aegic. — In Aegic contract verbs commonly pass into the μα-conjugation: τιμαιμ, -αις, -αις, τιμαιμε, τιματε, τιμαις, imperfect, ἡται, ἡταιμ, ἡταιε, etc. inf. τιμαιμ, part. τιμαιμ, -αιτος, mid. τιμαιμ, inf. τιμαιμεναι. So φιλημ, φιλημε, φιλητε, φιλειμ, φιλημ, inf. φιλημ, part. φιλειμ, -αιτος. Thus δημιουργε, ορωμ, καλημ, αλημ. So also δηλωμ, 3 pl. δηλωμει, inf. δηλωμ. Besides these forms we find a few examples of the earlier inflection in -ω, -εω, -ωω, but these forms usually contract except in a few cases where e is followed by an o sound (ποιουναι). From other tenses, e.g. the fut. in -ηω, η has been transferred to the present in ἀδικωμ, ποθω.

657. Hom. has several cases of contract verbs inflated according to the μα-conjugation in the 3 dual: συλη-την, (συλως squal), προσαλη-την, προσαλωμ, (προσαλωμ speak to), απειλη-την (απειλω threaten), διαρη-την (διαρημ weet); also οιω 3 sing. imperf. (σαλω keep safe). In the infinitive -ημαι, as γαμημαι (γαμω), πειρημαι (πειρω, 641), φιλημαι (φιλω), φιλημαι and φθημαι (φθεω). But ἀγινω has ἀγινημαι.

FUTURE ACTIVE AND MIDDLE (532 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 η δομαι, λογομαι. On the two endings of the second singular middle, see 628. Liquid verbs, Attic futures (538), Doric futures (540) are inflected like contract verbs in -ω; thus φανω φανωμαι, καλω καλωμαι, and ποιωμαι, follow ποιω ποιομαι (383).

a. The only future perfect active from an ω-verb is τεθημαι shall be dead (584), which is inflected like a future active. Ordinarily the periplastic formation is used: λευκως έσμαι shall have loosed. The future perfect passive (λευκος έσμαι shall have been loosed) is inflected like the future middle. The periplastic forms and the future perfect passive rarely occur outside of the indicative.

660. Optative. — The inflection is like the present: λις-ι-μαι, λυσι-λ-μαι. In the optative singular of liquid verbs, -η-ν, -η-ε, -η, in the dual and plural -η-τον,

GREEK GRAM. — 13
-iτην, -iμέν, -iτε, -iε-την, are added to the stem ending in the thematic vowel ο; thus φανε-ιτην = φανείην, φανε-ιμεν = φανείμεν. So in Attic futures in -άω, as βιβαίμω (589 d) cause to go: βιβοίην, -η-σι, -ώη, pl. βιβούμεν.

662. Infinitive.—The future infinitive active adds -εν, as λύσειν from λύσε-εν, φανείν from φανε(σ)ε-εν. The infinitive middle adds -σθαι, as λύσε-σθαι, φανείσθαι, from φανε(σ)ε-σθαι.

662. Participle.—The future participle has the same endings as the present: λύσων λύσουσα λύσων, φανών φανούσα φανούν; middle, λύσομενος, φανούμενος.

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 -θησα- or -θεσ-, as λυθησα-μαι, φανησα-μαι. For the two forms of the second person singular see 628. The optative adds -ιμην, as λυθησα-Ιμην, φανησα-Ιμην. The infinitive adds -σθαι, as λυθησα-σθαι, φανησα-σθαι. The participle adds -μενος, as λυθησα-μενος, φανησα-σθαι.

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 -σ-, thus, θυσμ, θυσ-, θυσ-την, θυσ-μεν, θυσ-ε-την. From θυσμ came θυσά (by 35 c), the a of which spread to the other forms except in the 3 sing., where ε was borrowed from the perfect.

667. Subjunctive.—In the subjunctive the long thematic vowel -ω/η- is substituted for the a of the indicative, and these forms are inflected like the present subjunctive: λύσω λύσωμαι, φανω φανώμαι. For the loss of σ in -σαι see 465 a.

668. Optative.—To the stem ending in a the mood-suffix i is added, making ai, to which the same endings are affixed as in the present: λύσα-ι-μην = λύσαιμην, λύσα-ι-μην = λύσαιμην, φάνα-ι-μη = φάναιμαι. The inflection in the middle is like that of the present. For the loss of σ in -σο see 465 b.—In the active -eias, -eias, -eias, -eias, -eias are more common than -ais, -ais, -ais.

661 D. Hom. has advisers, adviser, adviser. Doric has -ηρ, -ην; Aeolic has -ην.

667 D. Hom. has forms with the short thematic vowel, as εφοσσε, εφοσσε, εφοσσε, εφοσσε, εφοσσε, δηλησται. In such forms aorist subjunctive and future indicative are alike (532). Findar has βδοσσε, ανδοσσε (457 D.).

668 D. Hom. has both sets of endings, but that in ai is rarer. In the drama -eias is very much commoner than -eias. -ais is most frequent in Plato and Xeno-
669. Imperative. — The regular endings (402) are added to the stem in -σα (or -α in liquid verbs) except in the active and middle 2 sing., in which -ον and -αι take the place of -α: λύσων λύσατω, λύσαι λύσασθω, φηνον φηνάτω, φηναι φηνάσθαι.  

670. Infinitive. — The aorist active infinitive ends in -αι, which is an old dative: the middle ends in -σαι: λύσαι λύσα-σαι, φηναι φηνα-σαι, πλέξαι πλέξα-σαι.  


FIRST AND SECOND AORIST PASSIVE (585, 590)  

672. All vowel and consonant verbs in -ω inflect the aorists passive alike, that is, according to the μο- conjugation, except in the subjunctive.  

a. Vowel verbs rarely form second aorists that are passive in form, as ἤεω ἑνω, ἔρρην (803). But ἤεω is properly not a vowel verb (see 503).  

673. Indicative. — The indicative adds the active secondary endings directly to the tense stem ending in -θη (first aorist) or -η (second aorist). The inflection is thus like that of the imperfect of a verb in -με.  

ηλοθη-ν, ητιθη-ν; ηλοθη-μεν, ητιθη-μεν 
ηλοθη-ς, ητιθη-ς ηλοθη-τον, ητιθη-τον; ηλοθη-τε, ητιθη-τε 
ηλοθη, ητιθη ηλοθη-την, ητιθη-την; ηλοθη-σαν, ητιθη-σαν  

a. For -σαν we find -ν from -ν(τ) in poetical and dialectic forms before which η has been shortened to ε (40), thus ὧμηϑεν for ὧμηθησαν from ὧμμαω urge.  

674. Subjunctive. — The subjunctive adds -ω/η- to the tense stem ending in -θε- or -ε- and contracts: λυθω, -γης, -γης, etc., from λυθων, -ής, -ής, etc.; φανω, -γης, -γης from φανων, -ής, -ής, etc.  

675. Optative. — The optative adds -ι- or -η- to the tense stem ending in -θε- or -ε-, and contracts. In the singular -η- is regular; in the dual and plural -ι- is generally preferred. Thus λυθην from λυθη-η-ν, φανην from φανε-η-ν, 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 -ευ. -αι 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, -ευ, -αιν are called " Aeolic," but do not occur in the remains of that dialect.  

671 D. Aeolic has -αι, -αια, -αιν (37 D. 3).  

674 D. Hdt. leaves ον open (ἀπεθεω, φανεωσαί) but contracts εν, ει (φανη). Hom. has some forms like the 2 aor. subj. of μο-verbs. Thus, from δαμαω (δα-μουμι) subsdve: δαμμω, -ής, -ής, -ητε. So also δημω (δα- λεστα), σατη (σημω cause to rot), φανη (φανω show), τραπεμεν (τερπω amuse). The spellings with eι (e.g. δαμεω, δαεω) are probably incorrect.
SECOND AORIST PASSIVE

λυθεῖτον from λυθεῖ-τον, φανεῖτον from φανεῖ-τον, λυθεὶμεν from λυθεὶ-μεν, φανεὶμεν from φανεὶ-μεν. The inflection is like that of the present optative of a μ-verb.

<table>
<thead>
<tr>
<th>λυθε-η-ν</th>
<th>τιθε-η-ν</th>
<th>λυθε-η-μεν</th>
<th>τιθε-η-μεν</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυθε-η-ς</td>
<td>τιθε-η-ς</td>
<td>λυθε-η-τον</td>
<td>τιθε-η-τον</td>
</tr>
<tr>
<td>λυθε-η</td>
<td>τιθε-η</td>
<td>λυθε-η-τη</td>
<td>τιθε-η-τη</td>
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<td>λυθε-η</td>
<td>τιθε-η</td>
<td>λυθε-η</td>
<td>τιθε-η</td>
</tr>
</tbody>
</table>

-είμεν is used only in prose (but Plato and Isocrates have also -είμεν). -είτε is almost always found in the Mss. of prose writers; -είτε occurs only in poetry (except from μ-verbs). -είν is more common in prose than -είσαν.

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- (λυθείτων, φανείτων). For -τε instead of -θε in the first aorist (λυθήτε) see 125 b.

677. Infinitive.—-ναι is added to the tense-stem in -θη- or -η-: λυθή-ναι, φανή-ναι.

678. Participle.—The participle adds -ντ, as masc. λυθεῖν from λυθεῖ-τον, fem. λυθεῖνα from λυθεῖ-τα, neut. λυθεῖν from λυθεῖν(τ). See 301. So φανεῖν, 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.

<table>
<thead>
<tr>
<th>ε-λυπο-ν</th>
<th>ε-λυδο-ν</th>
<th>λίτε</th>
<th>λύε</th>
</tr>
</thead>
<tbody>
<tr>
<td>ε-λυπό-μην</td>
<td>ε-λυδό-μην</td>
<td>λιπόθ (424 b. 2)</td>
<td>λύου</td>
</tr>
<tr>
<td>λιπω</td>
<td>λίδω</td>
<td>λιπείν (λιπέ-εν, 424 c)</td>
<td>λύειν (λύε-εν)</td>
</tr>
<tr>
<td>λιπώ-μαι</td>
<td>λίδω-μαι</td>
<td>λιπέ-σθαι</td>
<td>λύε-σθαι</td>
</tr>
<tr>
<td>λιπο-η-μην</td>
<td>λίδο-η-μην</td>
<td>λιπών</td>
<td>λύων</td>
</tr>
<tr>
<td>λιπό-μενος</td>
<td>λίδο-μενος</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

For the loss of σ in -σω 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. ἔδων p. 140. The second aorist of γυ-γυνώ-σκω κνω is inflected as follows.

677 D. Hom. has -μεναι, as ἵμωσθημεναι, δαμεναι (and δαγναι). Doric has -μεν, Aeolic -ν (μεθόσθην = μεθυσθηναι).

680 D. Hom. has the infinitives εἰπέμεναι, εἰπέμεν, εἰπείν. For θανεῖν (Attic θανεῖν) etc., θανεῖν should be read. -είν in Hdt. is erroneous. Doric has -η, as μολη (βλάτοικος γο). Aeolic has -η, as λάβην.
682. The indicative is inflected like εστην (p. 138); the subjunctive, like δο (p. 138).

ε-γνω-ν  ε-γνω-μεν  γνω  γνω-μεν
ε-γνω-σ  ε-γνω-τον  γνω-σ  γνω-τον  γνω-τε
ε-γνω  ε-γνω-την  γνω  γνω-τον  γνω-σι

a. We expect εγνυσον, εγνυμεν, etc. (551), but the strong stem γνω- has been transferred to the dual and plural. So also in εβην, εφην, εδουν.—Subjunctive βα, βης, βην, βηνον, βημεν, βητε, βωσι. On the formation of the subjunctive see 757 D.

683. The optative is inflected like δοιην (p. 138).

γνοηην  γνοητον  γνοητην  γνοητε  γνοητεν

γνοησ  γνοητον  γνοητην  γνοητε  γνοητεν

a. So βαλην, βαλτον or βαλτην, βαλμεν or βαλημεν. In the 2 plur. the Mss. of prose writers have only -ητε (γνοητε, βαλητε); but -ητε is not attested by the evidence of verse.

684. The imperative is inflected like στηθι (p. 139).

γνωθι, γνωτω  γνωτον, γνωτων  γνωτε, γνωτων

a. In composition διαγνωθι, αναβηθι (423). For βηθι (from βαλω) -βα in composition occurs in poetry, as ανάβα.

685. The infinitive adds -εναι, as γνωναι from γνω-εναι (like στηναι from στη-εναι). In composition διαγνωναι (426 d).


a. Before ντ the long vowel ω is regularly shortened to ο by 40.

687. The following -ω verbs have second aorists of the μ form.

άλησκομαι (άλ-ο-) am captured, έλαλων or ήλαν (άλω, άλοην, άλωναι, άλοις).
βαλω (βα-'), go, βαζω (βαβ, βαλν, βηθι and also -βα in composition, βηναι, βάς).
βωδ (βωδ-) line, έβιλων (βιω, βιωην, βιωναι, βιως). Hom. βιωτω imper.
γηράσκω (γηρα-) grow old, γηράναι poet., γηρά Hom.
γυγισκω (γυγ-, γυς-) know, έγγυσ (γυω, γυνην, γυνθι, γυναι, γυνφ).
-δηδόσκω (δηδο-) run, only in composition, -δραν (δηδο, -δηναι, -δραναι, -δρας).
Hdt. has έδραν, έδραναι, όρας in composition.
εδώ (εδο-) enter, εδον entered inflected p. 140 (εδο, opt. Hom. δην and έκδομεν for δν-η, εκδν-εμε; δωθι, δουαι, δος).
εχω (σχε-) have, σχεσ imper.

682 D. έγνυν, from έγνυν(τ) by 40, is found in Pind. Hom. has έδων, έτλαν, έκταν; Pind. έφυν. — Hom. has βηθην and βητην. — Hom. has βηςται, άλται. — Subj.: Hom. has γνων άλω, γνως γνδς, γνωη γνω, έμβηή άναβη, γνωτον, γνωθι- μεν γνωμεν, -βομεν φθεομεν, γνωσιν γνωσιν φθεοσιν.

685 D. Hom. has γνωμεναι, δεμεναι, κταμεναι, and -κταμεν.
FIRST AND SECOND PERFECT

688. The following ω-verbs have in poetry (especially in Homer) second aorists of the μ form: ἄλλομαι (ἄλσο, ἄλτο), ἀπαυρᾶω (ἀποφάσαι), ἀραβόκω (ἀριμένοι), ἀω (ἀμέναι), βάλλω (ἐμπληκτήν, ἐβλήτο), βιβρόσκω (ἐμβρών), root γεν- (γέντρο grasped), δέχομαι (δέκτε), ἔρικ κυχάω (ἐκίχυν, κυχή, κυχή, κυκάει and κυκήμεναι, κυκέσι and κυκήμενοι; properly from κυχημι), κλάω (ἀπόκλασις), κλύω (κλῦθι, κλέκλθη), κτίζω (κτίμενοι), root λεχ- (ἐλεκτο laid himself to rest), λύω (λύτο), οὐτάω (οὐτα, οὐτάμενα), πάλλω (πάλτο), πελαξίω (ἐπαλήμνη), πέρθω (πέρθαι = περθ-σβα), πλῶ (ἐπίων), πνεύ- (ἀπορρήτο νευμεν), πτήσωσα (καταπτήλητην), σεω (σεώμας, σεστο, σύμενος), φθίνω (ἐφθήμνυ), χέω (ἐχύμνη, χύμενος).

Ἐλεκτο, πάλτο are properly first aorists (for ἐλεκ-σ-το, παλ-σ-το), σ being lost between two consonants (103).

FIRST AND SECOND PERFECT AND PLUPERFECT ACTIVE

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 un thematic formation a few traces survive (573). In the 2 p. sing. the ending is -σ, but originally -θα; in the 3 pl. -κατ: stands for κα-νι out of κα-ντι (100). Thus λέλυκα, -ας, -ε, πεπομφα, -ας, -ε, etc. The periphrastic combination occurs in the indicative (599 a).

691. Subjunctive. — The perfect subjunctive is commonly formed periphrastically by the perfect active participle and δ, γ, θ, etc. Thus λελύκως (γεγραφός) δ, etc. λελυκότες (γεγραφότες) ἀμεν, etc. Of the periphrastic forms only the 1 and 3 sing., 2 and 3 plur. are attested.

692. Instances of the simple perfect subjunctive (λελύκω, γεγραφό) 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 εἰσώ (εἰσα) and εἰσήκη, etc., Attic prose has only about 16 occurrences of the simple perf. subj., and from the following verbs only: βαίνω, δίδυ, ἔγειρο, ἔοιμα, θνήσκω, λαμβάνω, λαθάνω, πάσχω, ποιώ, φθάν. Hiploc. has forms from βιβρόσκω, ποιώ, τεύχω. There are about 30 occurrences in the
poetry. Attic prose writers show about 25 cases of the periphrasis from all 
ω-verbs.

694. Optative.—The perfect optative is commonly formed periphrastically 
by the perfect active participle and εἶνη, εἴης, εἴν, etc. Thus λελυκός (γεγραφώς) 
eἶνη, etc., λελυκότες (γεγραφότες) εἴμεν, etc. The dual is exceedingly rare.

695. Occasionally the simple forms are used (λελύκοιμ, γεγράφοιμ). These 
are formed by adding the mood-sign ἐ, and the endings, to the tense-stem with 
the thematic vowel (ο). 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: ἀποχωρώ, ἐξαπατώ, εἰσβάλλω, παραβίδωμι, 
εἰκα, ἐπτήκη, ἀπερτώ, δείκτηκα, λαμβάνω, καταλείπω, ποιῶ, πάσχω, προέρχομαι, 
ἐμπίπτω, φθω. 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: 
λελυκός λοθεί, ἕτω, 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 κεκήρυτο γαρ Αρθρ. Δεκ. 133 (χάσκω, χαν-), and κεκράγετο 
σκεεχθεί, Vesp. 415 (κράζω). Most second perfects show the μι form and have 
present meaning, as τεθανά (Hom.) τεθάταμι from δείκτηκα διί, δείθι 
from δείδα fear, and κεκράχθη from κράζω in Aristophanes. Most such second 
perfects are poetical.

699. Infinitive.—The perfect infinitive adds -ναι, as λελυκέναι, λελυκέναι.

700. Participle.—The suffixes of the perfect participle in the nominative 
are -ο, -οι, -ος, as λελυκώς, λελυκώς. See 301 c, d, 309.

701. Pluperfect Active.—The pluperfect is formed by adding -εα, -εάς, -εε, 
-ετον, -ετη, -εμεν, -ετε, -εσαν to the reduplicated stem. By contraction from 
δελυκεή, -εα, -εα come the forms δελυκή, -ης -ειν. In the later language ει 
spread from the 3 sing. and was used throughout, as δελυκείν, -εις, -εί, -ετον, 
-ετην, -εμεν, -ετε, and very late -εσαν. The best Mss. of Demosthenes have -ειν 
in 1 sing. Instead of the simple pluperfect we find periphrastic forms, 599 a.

SECOND PERFECTS OF THE μ-FORM

702. A few ω-verbs form their second perfects in the dual and 
plural without α by adding the endings directly to the stem. Herein 
these forms agree with the second perfect of μ-verbs (417). In the 
singular α is used.

699 D. Doric has -ην and -ειν, as δεδύκην = δεδύκεναι, γεγάκειν = γεγονέναι. 
Aeolic has -ν, as τεθάκην.

700 D. In the 2 perf. Hom. sometimes has -ώτ-ες for -οτ-ες, as κεκαμήνος, -ώτος 
(κάμω am weary). In the 2 perf. Hom. sometimes has a for Attic η in the femi-
nine, as ἄρησω ἄραρην from ἄρην (ἄρησω tōt). See 573. Aeolic inflects 
the perfect participle as a present in -ον, -οτος. Thus Hom. κεκληγόντας 
for κεκληγότας (κλάζω scream), Pind. πεφρίκοντας (φρίττω shudder).
703. The second perfect ἰδέω I fear usually has the forms of the first perfect ἰδοικα in the singular; less frequently in the plural.

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704. Other second perfects inflected like ἰδέω are the following:

a. βαίνω (βα-) go, 1 perf. βάνκα have gone, stand fast regular; 2 perf. 3 pl. βαβάζει (poet.), subj. 3 pl. βαβώσι, inf. βαβάναι (poet. and Ion.), part. βαβώς (contracted from βαβώς) βαβώσα, gen. βαβώτος.

b. γυναικεῖα (γε-, γα-) become, 2 perf. γεγονά am regular; 2 perf. part. poet. γεγονός (contracted from γεγονός), γεγονά, gen. γεγότος.

c. θνήσκω (θν-, θνα-) die, 1 perf. θνήσκα am dead regular; 2 perf. du. θνήστων, pl. θνήσκευ, θνήστα, θνήσα, 2 plup. 3 pl. θνήσαντα, 2 perf. opt. θνήση, imper. θνήσει, inf. θνήσαι, part. θνήσω, -έσα, -έσι, gen. -έσως.

d. έφηχα (έφ-ει-κά) am like, appear (εικ., εικ.-) has the μ forms έφηχεν (poet.), έφηχέν for έφηκ-ά-ει (poet. and in Plato). έφηχε (έφηχη plup.) has also the foll. forms: έφηχω, έφηχομη, έφηχε (έφηχε ποτ.); έφηχός (έφηχῆς also in Plato).

e. κράγω (κραγ-) cry out, 2 perf. κράγαναι us present, imper. κράγάχθει and κράγαγετε, a thematic form (both in Aristoph.).

705. Other verbs with second perfects of the μ-form (chiefly Homeric) are:

- ἀγίονα (ἀγωνία), βιβρώσκει (βεβαίωτες), εγείρω (ἐγείρομαι), ἐρχομαί (ἐλθείμαι),

708 D. The root of ἰδέω is δε-ε-, strong forms δε-ε-, δε-ο-. Hom. has δε, δεν feared, fed; for ἰδόεκα, ἰδεία he has ἰδοικα, ἰديث, etc. (once ἰديثσι). Here ει is due to metrical lengthening. ἰδίω, a present in form, is really a perfect for δε-δε-ο(λ) -ε-.  

704 a. D. Hom. has 3 pl. βεβάζεσι, inf. βεβάζεν, part. βεβάζως, βεβάζεα, gen. βεβάζωτος; 2 plup. βεβάζονται.

b. Hom. has γεγάνετε and γεγάνεσι, inf. γεγάνεν, part. γεγάνεως, γεγάνεα; 2 plup. ἐγεγάνεται.

c. Hom. τέθνωθε, τεθνάμεναι and τεθνάειν, τεθνητός -ητως and -ητος, fem. τεθνητής.

d. Hom. imperfect. είκε, 2 perf. 3 du. είκτον, 2 plup. ἐικῶν, εικτά, εικεσον, part. εικώς (εικώς Φ 254), εικυια and εικυία (εικυιά Σ 418); mid. είκων, είκτο. Hdt. has οίκα, οίκως.
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 λέλυ-μαι, ἐλελύ-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 euphonious changes described in 409. The periphrastic form occurs in the 3 pl. and sometimes in the 3 sing. (599 d, e).

a. Stems in υ avoid the forms -υ-σαι, -υ-σο; thus, from φαίνω, instead of πέφαναι, ἐπέφανος the periphrastic πεφασμένος εἰ, ἦσα were probably used.

708. Subjunctive. —The perfect middle subjunctive is commonly formed by periphrasis of the perfect middle participle and ὅ, ἦ, ὃ, etc. Thus λελυμένος ὅ.

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 -ω/η- to κε-κτα; thus κε-κτά-ω-μαι = κεκτάμαι, κε-κτά-η-σαι = κεκτήσαι, κε-κτά-η-ται = κεκτήται, etc. —μυμνήσκω (μυα-) remind, perf. μεμυνήμαι rememder (146) : με-μυνδ-ω-μαι = μεμυνμαι, μεμυν-ω-μεθα = μεμυνώμεθα. With κεκτάμαι, μεμυνμαι, cp. ἵστῳμαι, p. 137. The periphrastic κεκτή-

710. Optative. —The perfect middle optative is commonly formed by the periphrasis of the perfect middle participle and εἰτην, εἴης, εἴη, etc. Thus λελυ-

711. Some verbs add -ι-μην, -ο-μην to the tense-stem (700). —a. κτάομαι (κτα-) acquire, perf. κέκτημαι possess (146) : opt. κεκτή-ι-μην = κεκτήμην, κεκτή-

708 D. Hdt. has μεμνήμεθα, and this form may be read in ἦ 168.

711 D. Hom. has λελύτω σ 238 = λελύ-ι-το (cp. δαλύτω). Pind. has μεμνάλατο. μέμνουσα in Xen. is from μέμνομαι.
712. Imperative. — In the third person singular the perfect meaning is regularly retained, as εἰρήσω let it have been said. The 2 sing. and pl. are generally found only in the case of perfects with a present meaning, as μέμησθε remember! μὴ πεφῆκεθε do not be afraid! πέπαινο stop! See 698.

a. The dual and 3 pl. are apparently wanting. The 2 sing. in -νσο from stems in -ν does not occur. For πέφανσο, πεφορμένος ἱστι was probably used.

713. Attic prose writers have ἀναβεβηγοῦσο, ἀποκεκρῖσθω, εἰρήσω, ἔκτησθω, ἐγείσθω, κέισο, κεῖσο, κέκτησο, μέμησθε, πεπαλάθω, πεπεράσθω, πεποίησο, πεπρᾶσθω, πεφᾶσθω, πεφῆκεθε, πετάχθω, πετολήσθω.

714. Instead of the simple forms of the imperative we find the periphrastic use of the perfect participle and ἵστι, ἵστω, etc. (599 g). Thus εἰρημένον ἱστω = εἰρήσω.

715. Infinitive. — The perfect infinitive adds -σθαι, as λελά-σθαι. Consonant stems lose the σ by 103, as λελείφθαι, πεπρᾶκθαι (406), ἑλλήγγχαι, πεφᾶκθαι (407).

716. Participle. — The perfect participle adds -μένος, as λελωμένος, λελειμένος, πεπρᾶγμένος (406, 407). On the σ of πεφασμένος see 409 d.

SECOND CONJUGATION OF VERBS IN MI

717. Verbs in -μι usually have no thematic vowel between the tense-stem and the personal endings in the present system (except in the subjunctive). The name “μι-conjugation,” or “non-thematic” conjugation,” is applied to all verbs which form the present and imperfect without the thematic vowel.

718. Of verbs ending in -μι the following tenses are inflected according to the μι-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 (ἰστημι) in the second perfect and pluperfect active.

719. Certain tenses of verbs ending in -μι in the first person present indicative active, or in -μαι in the present middle (and passive) when not preceded by the thematic vowel, are inflected according to the ω-conjugation. These tenses are: all futures, all first aorists active and middle, most perfects and pluperfects active, and all subjunctives. Verbs in -νμι regularly inflect the subjunctive and the optative according to the ω-conjugation. Furthermore, the 2 sing. in the present and 2 and 3 sing. in the imperfect active of certain verbs, and some other forms, follow the ω-conjugation (746).

720. Verbs in -μι add the endings directly either to the verb-stem (here a root) or after the suffixes νυ or νη. Hence three classes are to be distinguished.
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-δω-μι give.

N.—Two verbs have verb-stems ending in a consonant: εἰμι am (ἐσ-μι) and ἦμαι sit (ἠσ-μαι).

B. -ν - class; as δείκνυ-μι show, verb-stem δείκν-, present stem δείκνυ-. A few verbs, mainly poetical, add να-, νη-; as σκιῶ-νη-μι σκιῶ-να-μεν scatter, δὰμ-νη-μι δὰμ-να-μεν, subdue.

721. Deponent verbs without the thematic vowel are inflected according to the μ- conjugation.

PRESENT SYSTEM

722. Verbs in -μι belong to the first or simple class (504) or to the fourth class (523).

FIRST OR SIMPLE CLASS

723. The present is made by adding the personal endings directly to the verb-stem, which is a root. This verb-stem may be used in its pure form or it may be reduplicated.

a. Some verbs of this class with no active have a verb-stem of more than one syllable (usually two syllables).

724. Unreduplicated Presents: εἰμι (ἐσ-) am, εἰμι (ἐ-ι-, ἐ-) go, ἦμαι (ἠσ-) sit, ἥμι say (ἥ said, 3 sing.), κείμαι (κεί-) lie, φημι (φα-, φη-) say, χρή it is necessary (χρήσαι); and poet. ἐπιομέν (ἐπι-) block.

725. Deponents.—ἀγα-μαι (and ἀγάμαι) admire, δεῖ-μαι appear, δεῖ-μαι flee, make flee (cp. διώ), δύνα-μαι am able (737 a), ἐπιστα-μαι understand, ἔρα-μαι love (poet. for ἐφώ), ὑπατα-μαι fly (late, see 726 a), κρίμα-μαι hang (intrans.), δού-μαι insist, πέτα-μαι (poet. by-form of πέτομαι) fly, ἐπιράωμαι bought a second aorist, στεῖμαι affirm.

a. Other such forms are Hom. ἐποίει (ἐποίει) strive, ὀρνυμαι and ἔρχομαι rescue, Ion. λάμαμαι take. ἐπιστα-ται II 243 owes its η to such non-present forms as ἐπιστήσομαι.

726. Reduplicated Presents.—δι-ὁμεν bind (rare for δῶ), δι-ῴωμι (δω-, δω-) give, ἦμω (ἐ-, ἦ-) send. ἰστα-μαι (στα-, στη-) set, κιχρημα (χρη-, χρη-) lend, δινε-μαι (δο-, δη-) borrow, πιμιλημ (πλα-, πλη-) fill, πιμπρημ (πρα-, πρη-) burn, τιθεμ (θε-, θη-) place.

a. Also poetic βιβημ (βα-, βη-) go, in Hom. βιβάσ striding, δι-ἡμαι (also Ion.) seek, for δι-ἡμαι by 116 (cp. ἐκπέρα seek), Γημ (Γα-, Γη- for σιλα-, σιλη-) am prophetic. ἰσταμαι (late) for πέτομαι fly is an analogue of ἰσταμαι and is not properly reduplicated. τίρημα bore is late.

727. Verbs in -μι reduplicate with i in the present. See 414, 447. πι-μπημ and πι-μπημ may lose the inserted nasal in compounds of εν-, but only when εν- takes the form ἐμ-; as ἐκπέμπημ, but ἐνπεμπλασάμ. Doric has κιχρημ. In δ-δη-μι the reduplication takes place after a vowel (verb-stem ὀνα-, ὀνη-).
a. Reduplication is in place only in present and imperfect; but Hom. has διδώσομεν.

FOURTH CLASS

728. Most μ-verbs of the fourth class add -νυ- (after a vowel, -ννυ-) to the verb-stem.


732. All the forms in -νυμ started from verb-stems ending in σ: ἔ-νυμ from ἕ-νυμ, σβέ-νυμ from σβεσ-νυμ, σαννυμ from ζω-νυμ. All the other verbs are analogues of these.


734. Poetic verbs: αἰ-νυμai take, ἄνυμ complete (ἀνω), ἄχ-νυμai am troubled, γά-νυμai rejoice, δαί-νυμ entertain, καὶ-νυμai excel, κλ-νυμai move myself. (cp. κινώ), ὀργ-νυμi reach, τά-νυμai stretch, with νυ carried into other tenses (τανω), τλ-νυμai (cp. Epic τινω from τι-νω-) better τελνυμαι, chastise.

735. The verbs whose verb-stem ends in a liquid or nasal often form the tenses other than the present by adding ε or α, as ὀλλυμ (from ὀλυμ) ὀλεσσα, ὀλλέκα (ὁλ-ε-), ὀμυμ ὀμοσα (ὁμ-ο-).

736. νυμ-verbs form only the present and imperfect according to the μ-conjugation; with the exception of σβέ-νυμ, which has 2 aor. εσβην. The 2 aorist passive and 2 future passive are rare, as βήγ-νυμ εράγην ἐκατραγησμαι, ζεγνυμεν εγύγην.

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:

δάμνυμ (δαμνω) subdue, κρίνημ (κρινω also Epic) mix, κρίμημ (miswritten κρήμημ) suspend, πέρνημ sell, πτονημ (πτνω) spread, σκιδήμ (and κίδημ) scatter.

736 D. From verbs in -νυμ second aorists middle are formed in Hom. by only three verbs: μεγνυμ (commonly written μγνυμ) mix ἐμκτο, ὄρνυμ rouse ὄρτο, πηγνυμ ἧς κατεπτκτο.
INFLECTION OF MI-VERBS

743. The ending μυ varies between strong μυ and weak μυ. Thus δελκυμμεν, δελκυμεν.

INFLECTION OF MI-VERBS

744. Verbs in -μμ differ in inflection from verbs in -ω in the present and second aorist systems and (rarely) in the second perfect system. Verbs in -μμ have the following peculiarities of inflection:

a. The endings -μμ and -σι (for original -τι) occur in the present indicative active: τιθεμι, τιθεσι; φησι μησι.

b. The 3 plural present indicative active has generally the ending -αι, from α-αιτι, as τιθασι, τισασι. So in the 2 perf. active ἔσταις.

c. The 3 plural of active past tenses has -αιν: ἔτιθε-σαι.

d. The imperative ending -θι is sometimes retained: φης-θι, ση-θι; some forms never had it: τιθει, ἔστη.

e. The middle endings -σαι and -σο regularly retain σ: τιθε-σαι, ἔτιθε-σο.

N. — But not in the subjunctive or optative; and usually not in the second aorist; as τιθη for τιθε-σαι, τιθεο for τιθε-σο, ἔσων for ἔσε-σο.

f. The infinitive active ἔναι: τιθε-ναι, διδο-ναι; the 2 aorist active has -εναι rarely: θειναι for ἔθε-ναι, δοναι for δο-ναι.
g. Active participles with stems in -οντ- have the nominative sing. masc. in -οντ (301 a, 307 a): διδοντ-, διδο-ντ-οντ-.

745. Forms of -μu verbs which are inflected according to the thematic conjugation are included under the Second Conjugation.

746. μu-verbs may pass into the ω inflection elsewhere than in the subjunctive. a. Verbs in -τιμα have inflect the present and imperfect active (not the middle) from a present in -νων; as δεικνύω (but usually δεικνύμι), δεικνύεις, δεικνύει, imperf. δεικνύον, -ον, -ον, -ος, etc.; imper. δεικνύει, inf. δεικνύειν, part. δεικνύων.

b. τιθημι, ἵστημι, διδωμι, ἴμι, etc., show some ω-forms in pres. (and imperf.) indic. opt. imper. and infin.; but the forms τιθω, ἵστω, διδώ, ἴω, do not occur in the 1 sing.

c. In the present and second aorist optative of τιθημι and ἵμι 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, ἴω; (2) as if the presents were τιθω, ἴω. Thus:

Active: ἄφιω for ἄφιεται, ἄφιοιν for ἄφιεν. — Middle: τιθοῖτο, ἵστοιμεθα, συντιθοῖτο, ἵστοιμεθα (also accented τιθίοτο, ἵστιοτο); προθοῖτο, προοιμεθε, προοιμεθι (also accented προθίοτο, προοιμεθι). Hdt. has -θεοῖτο and -θεῖτο. The form in -θιτο for -θεῖτο occurs especially in Plato.

d. The Mss. vary between τιθομαι and τιθομαι, ἀποθομαι and ἀποθομαι (426 f).

e. Some other μu-verbs show alternative ω-forms, as πιμπλα, -ω (πιμπλημι), πιπραω (πιπρημι), Hom. ἄγαωαι (ἄγαμαι), and ἱλαωαι (ἱλημι). So often with -μημ verbs (737), as δαμναι and δάμνησι, ἱκριναι and κρίναι.

PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE)

747. Present Indicative.—a. The primary personal endings are added to the stem with the strong form in the singular and the weak form in the dual and plural.

b. In the 2 sing. τιθης, ἵς, ἵσης, δεικνύς, etc., σ has been added to the stem. This σ is obscure in origin, but cannot be derived from -σι. τιθεσ is rare.

c. 3 sing. τιθησι, ἵσησι, etc., with -σι for -σι (463 c).

d. 3 plur. τιθήσαι, ἵστησι, etc., from τιθε-αντι, ἵστα-αντι (463 d).

e. For the retention of σ in τιθε-σαι, etc., see 465 a, b, and N. 2.

f. διδομαι in the middle present and imperfect is used only in composition, as ἀποδιδομαι. But the simple form occurs in the passive.

746 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 -νάσι. Hom. has ἄφγυνον (and ἄφγυναν, ἄφνυ, ἄφυνε, ἄφυνετα, etc.). Hdt. usually keeps the μu-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 ἄφγυνυ and ἄφνυν in fin.

747 D. 1. Hom. has τιθησθα, τιθησι and τιθει, τιθέοι; διδος and διδοσθα, δι- δωσι (usually) and διδων, διδωμαι, ὑγνυσι from ὑγνυν-ιτι, τάσι they go and τάσι they are. Ou ἵστασκε see 495. Mid. ἔμαρω from μάρμαμαι.
748. Imperfect. — ἑτθεῖν ἑτεῖν, ἑδίδουν ἑδίδουσι ἑδίδου (for ἑδίδων, -ον, -ων) are thematic forms (746 b). For the imperfect of δύναμαι and ἐπισταμαι see 465 b, N. 1. For the retention of ο in ἑτεῖσο see 465 b.

749. Subjunctive. — Attic τιθώ, etc., are derived by contraction from the forms of the weak stem to which the thematic vowel ω/ν has been added. Thus τιθεῖν, -έπι, -έγα, τιθεμεῖν, -έπιν, -έσσι; διδόω, -ον, -αν, διδοῦμεν, δοῦσι, -δούσι. ἓτω is derived from ἵστω. See 740 b. Verbs in -ώμι regularly inflect the subjunctive like ω-verbs: δεικνύω, -έπι, -έγλω. a. Similarly the middle (passive) forms are derived from τιθεῖμαι τιθήν-σαί, etc., διδάσκωμαι διδάσ-σαί, ἰδομεῖμαι ἰδομήν-σαί, etc. For the loss of ο in -σαί see 465 a. -ώμι verbs inflect the mid. subj. like λόγω. b. δύναμαι are able, ἐπισταμαι understand, κρέμαμαι hang, and ἀγαματο admire put ω/ν in place of the stem-vowel so that there is no contraction: δύναμαι, δύνη, δύνηται, δυνάμεθα, etc. So, too, ἐπιστάμεν, πράμαμαι (751 a). c. Traces of -σαί in -ώμι verbs are very rare: ἰδομήντα Hipp. P. Ph. 77 b.

750. Present Optative. — The optative active has the secondary endings and the mood sign -ε in the singular, -ε (-ε - 3 pl.) in the dual and plural. In the dual and plural the longer ("ε") forms are rare. Thus τιθεῖν (τιθε-ε-ν), τιθεῖμεν (τιθε-ε-μεν), ἰσταῖν (ἰστα-ε-ται) ἰσταῖν (ἰστα-ε-ται). The shorter forms in dual and plural occur in poetry and prose, the longer forms only in prose.

751. Present Imperative. — τιθεῖ and δίδου are formed (cp. τεθεῖ and δήλου) from τιθε-ε, δίδο-ε. ἵστη and δείκνυ show the stronger stem forms. For the middle endings and the retention of ο, see 466. 2. a.—On the forms τιθένσαν for τιθέντων, τιθένθωσαν for τιθένθων, see 466. 2. b.

2. Hdt. has τίθει τιθέσι; ἰστά is doubtful; δίδοι, δίδοι, δίδοσι, ἀδικός ἀδικός, -ίνοι and -ίνωι. Middle: -αται and -ατο (imperf.) for -ατα, -οι in τιθένται τιθείσατο, ἰστεάται ἰστεάτω, δυνάσται δυνάσατο. -αται, -ατο have been transferred from the perfect and pluperfect of consonant stems, such as γεγράφαται, γεγράφατο (460 f).

3. Dorian has ἰστάμω, and ἵστα for η in all tenses (στάω, ἰστάσα, ἰσταν); -τι in 3 sing. τιθατι; -τι in 3 pl. τιθέντι, διδόντι.

4. Ael. has ἀτίθασι, τίθαν, τίθεσι; ἰστάσι, ἰστά; δίδοσι, δίδω; δίδουσι.

748 D. Hom. has ἑτθεῖν, ἑδίδουν, ἑδίδου. — Hdt. has ὑπερτίθεσα 1 sing., ἑδίδουν, ἑδίδου, ἰστά and ἰστή (both in Mss.). — In poetry -ν occurs for -σαν as τίθεν, ἰστάν, δίδω (464 e, D.).

749 D. Dor. has τιθεῖ, -εμεν, but contracts e + η to η; pl. διδόντι (and τιθοντι). Dor. has δύναμαι, ἰστάται; Hdt. ἰστηκτείνα, ἰστόντεσθαι, δυνάομαι.

750 D. Hom. has the μ-forms δαινύσαι and δαινύσατο, Plato has πιθύνοι.

751 D. Hom. has ἰστό and καθεῖται, διδόθει, ἐμπληκυθεῖ, διμεθεῖ, ὀμηθεῖ, ἱσταοί and ἰσταο. τίθου, ἰστῶ occur in the drama. Pind. has δίδω (active).
752. Present Infinitive.—The active adds -nai, the middle -σαι. deíκνυμι admits the form deíκνυναι.

753. Present Participle.—The active adds -ντ-, the middle -μενος. Thus τιθέναι (τιθ-ντ-i), τιθέσαι (τιθ-ντ-α); τιθέ-μενος. For deíκνυμι we find deíκνυναι.

THE FUTURES

754. The futures of verbs in -μι do not differ in formation and inflection from those of verbs in -ω.

τιθημι: θησω, θήσομαι, τεθήσομαι; ἵστημι: στήσω, στήσομαι, σταθήσομαι, ἵστηξε; ἤθημι: ἔσω, ἐ-θήσομαι, ἐ-θήσασθαι; δίδωμι: δώσω, δώσομαι, δοθήσομαι; δείκνυμι: δείξω, δείξομαι, δείξησομαι, δείχθησομαι (late) or δείχνησομαι ἐσομαι; μελημι: μελεω, μελήσομαι, μελήσασθαι (poet.), μελέτομαι (poet.); πήγμι: πήξω, παγήσομαι.

a. ἵστηξε is the only future perfect from a μι-verb (584).

FIRST AORIST ACTIVE AND MIDDLE

755. The verbs τιθημι, ἤθημι, δίδωμι form the singular active of the first aorist in -κα, thus, ἐθηκα, ἐδώκα, ἥκα. 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 ἐδωκαν (= ἐδοσαν), less frequently in the 1 and 2 pl., as ἐδώκαμεν, -ατε.

b. That κ was not a suffix but a part of an alternative root appears from a comparison of θηκα- in ἐθηκα and perf. τέθηκα with τεκ- in τεκαί.

c. ἵστημι has ἔστησα I set, placed (mid. ἔστησάμην), to be distinguished from 2 aor. ἐστιν I stood.

d. ἐθηκάμην is un-Attic; ἱκάμην (in comp.) is rare and probably found only in the indic.; ἐδωκάμην is very late.

SECOND AORIST ACTIVE AND MIDDLE

756. Indicative.—τιθημι, ἤθημι, δίδωμι use the short grade forms in dual and plural active: ἐ-θε-τον, ἐ-θε-μεν, ἐθε-σαν; εἰ-τον, εἰ-μεν, εἰ-σαν (for ἐ-τον, etc.); ἔ-δο-μεν, ἐ-δο-σαν. In the singular the κ-forms, ἐθηκα, ἥκα, ἐδώκα, are used. ἰστημι has ἐστην, ἔστης, ἔστη (for ἔστη, 464 c), ἐστημεν, etc. (p. 198).

a. σβενύμι extinguish is the only verb in -νυμ forming a second aorist (ἐβην, σβω, σβελην, σβήθη, σβήνα, σβελ).
b. The middle uses the weak stems -θε-, -δο-, σο-, in θέ-μην, θέμην (for θε-μην), δό-μην (only in composition). For the loss of ο in -σο (θόυ, θόου) see 466 b.

c. In prose the only uncompound second aorists middle are θράμην bought (pres. θρυμαι) and θράμην derived benefit (θρημι). θρημι keeps η (poet. θρησο, θρηματο). θρημι does not make the form θραμην.

577. 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 θω, etc., from θω, θής, θήν, θώμεν, etc.; δ, etc., from δω, δής, δήλα; στ, etc., from στω, στής, etc., with c from η before a vowel. Cp. 682.

a. θράμην has προμαι with ω/η in place of the final vowel of the stem (149 b).

578. Second Aorist Optative. — The forms of the optative of the second aorist are made and inflected like those of the present except for the reduplication. Thus, in the active: θημεν (θε-ιν-ν), σταλμεν (στα-ιν-ν), δόμεν (δό-ι-μεν), δομεν (δο-ιε-ν). The shorter forms are preferred in the dual and plural, and poetry has only these; prose admits them or the longer or the shorter forms.

a. In the 2 pl. cases of -ιτ-ε (δοιπε) are more numerous than -ιτε; but they usually lack metrical warrant.

b. Second aorists of stems in θ lack the optative in Attic.

c. In the middle: θέλην (θε-ι-μην), δολην (δο-ι-μην), θρην (ε-ι-μην). For δολεβα see 746 c. For the accent of πρασ see 424 c, N. 2.

579. Second Aorist Imperative. — On θε-ς, δος, ες, see 466, 1. b. These verbs show the weak form of the stem (θε-τω, δε-των). θσημ and οδενημ have -οι in στη-θι, σβη-θι. For στη-θι the poets may use στα with οτα stand off.

a. The middle adds -αο, which loses its ο after a short vowel, as in θοι for θε-σο, δοο for δο-σο, πραω (and poet. πρα-σο). ο is not dropped after a long vowel (ντοσο). Cp. 465 b, N. 2.

C. D. In poetry: θρημαν (prose -θρημαν) from πταμαι fly; Hom. πλητο approached, θηλτο was hit (others, 688).

577 D. The subjunctive shows traces of an earlier double form of inflection:


By shortening of the long vowel of the stem we obtain a third form:


4. From 3 are derived the contracted forms δω, δης, δη, etc. Hom. ανατη, δω, δη, δως, δος, δων; Dor. δαντ; Hdt. -θη, -θητα, -θωμεν, -ηται, δωμεν, δωται, δωσι.

N. — In Hom. the Mss. often have α for η of the stem, as θεω, θεω, θεουμεν, κεκελομεν.

578 D. Hom. has σταλσαν P 733, the only case of -η- outside of the singular; δη (for δω-η), εκδωμες (for -δω-ι-μεν), and φθητο (for φθι-ε-το) from φθινο Arab pestish.

579 D. Hom. has θεο and ένοθε.

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b. In composition περίδεις, ἄποδος, παράστημι, ἔμποι, πρόδοι; but κατάδεικ, περίδον, περίδοσθε (426 b-c).

c. For the 3 pl. θέωσαν, δίσωσαν, ἑσθοσαν, see 466. 2. b.

760. Second Aorist Infinitive.—The active adds -εναι in δεινα (θε-εναι), στήναι (στή-εναι), δοῦναι (δό-εναι), εἶναι (ἐ-εναι). The middle adds -σθαι, as θέ-σθαν.

761. Second Aorist Participle.—The active adds -ν- like the present: θείς (θε-ντ-ς), θεία (θε-ντ-α), θείν (θε-ντ); στάς (στα-ντ-ς), στάσα (στα-ντ-α), στάν (στα-ντ). The middle adds -μενος, as θέ-μενος.

FIRST AND SECOND PERFECT (AND PLUPERFECT) ACTIVE

762. Indicative.—The perfect of τίθημι is τέθηκα. A later form τεθείκα, not found on Attic inscriptions till after 200 B.C. and due to the analogy of εἶκα, still appears in some texts. τεθείκα is Doric. For καθέστακα Attic used καταστήθασα ἔκω (cp. 599 b).

a. The dual and plural of the second perfect and pluperfect of ἵστημι (417) are formed without ε: ἵστατον, ἵσταμεν (without augment in the pluperf.), ἵστασι from ἵστα-αντί, pluperf. ἵστα-σαν. The singular is supplied by the 1 perf. ἵστηκα I stand.

763. Subjunctive.—ἵστηκομαι and ἓστῳ appear in prose and poetry, ἓστηκος ὦ in prose.

764. Optative.—ἵστηκομαι occurs in comp. in prose, ἀφεστῶτες ἔλευ in Plato, τεθήκως ἔλευ and δεδωκότες ἔλευ in Demosthenes. ἓστανή is poetical.

765. Imperative.—ἔσταθι is poetical.

766. Infinitive and Participle.—ἔστάναι and ἓστῳ are much more common than ἓστηκεναι and ἓστηκὼς.

PERFECT MIDDLE (PASSIVE)

767. τέθεμαι even in composition is rare and is unknown on Attic inscriptions. For the pass. perf. κείμαι (791) was used. Doric has τέθεμαι.

IRREGULAR MI-VERBS

769. εἰμί (ἐ-ν- ep. Lat. es-se) am has only the present and future systems.

760 D. Hom. has δέμεναι, δέμεν; στήμεναι; δυμεναι, δόμεν; and δεινα, στήναι, δοῦναι. Dor. has δέμεν, δύμεν, στάμεν.

766 D. Hom. has ἵσταμεναι and ἵσταμεν, ἵσταος, -άτος. Hdt. has ἵσταος, ἑώτος. Doric has -εία for -νία (ἔστακεία).

768 D. 1. Homer has the following forms:

Pres. ind. 2 sing. ἔσω and εἷς, 1 pl. εἰμέν, 3 pl. (εἰσ' and) ἕσι, not enclitic.

Imperf. ἡα, ἤα, ἤα, 2 sing. ἥθα, ἥνθα, 3 sing. ἥν, ἥν, ἥν, ἥν (rare), 3 pl. ἥσαν, ἕσαν; iterative (495) ἕσκον (for ἕ-σκον).
IRREGULAR MI-VERBS: εἰμι

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Infin. ἐναι Participle ὄν, ὦσα, ὄν, gen. ὄντος, ὦσης, ὄντος, etc. (305)

FUTURE (with middle forms)

ἔσομαι, ἔσῃ (or ἔσει), ἔσται, ἔσεσθον, ἔσεσθον, ἔσομεθα, ἔσεσθε, ἔσονται, opt. ἔσομην, inf. ἔσεσθαι, part. ἔσομενος, -η, -ον.

a. The imperative 3 pl. ἔσωσαν occurs in Plato and Demosthenes; ἔσωσον in Plato and on inscriptions.

b. In composition ὄν retains its accent, as ἄπών, ἄποισα, ἄποιντος, etc.; and so ἔσται, as ἄπεσται (426 e).

769. The optative forms ἔσμεν, ἔστε, ἔσαν are found only in prose writers.

770. The indicative εἰμί is for ἔσ-μι (37); εἰ is for ἔσι (originally ἔσ-ι, 463 b); ἔστι retains the original ending τι; εἰσι is for (σ-)ἐστι, cp. Lat. sunt; ἔσμεν, with σ before μ despite 105; the σ is due to the influence of ἐστε. The subjunctive ὁ is for ἐω, from ἐω-; the optative ἐση is for ἐστ-η-ν; εἰμεν for ἐσ-ι-μεν, cp. Lat. simus. The infinitive ἐναι is for ἐσ-ναι; the participle ὄν is for ἐων, from ἐω-ων.

Subj. ἐω, ἐγς, 3 sing. ἐγς, ἐγς, ἐγς, 3 pl. ἐως (twice ὀς); μέτειμι has 1 sing. μετεώ, and μετέω (with metrical lengthening).

Opt. ἐν, etc., also ἐκ, ἐν; Imper. 2 sing. ἐσ-σο (middle form), ἐστω, 3 pl. ἐστων.

Inf. ἐναι and ἐμαι (for ἐσ-μεαι), ἐμεν, also ἐμαι, ἐμεν. Part. ἐῶν, ἐκως, ἐόν, etc., rarely the Attic forms.

Fut. often with σ: ἔσομαι and ἔσοι; 3 sing. ἔσται, ἔσται, ἔσται, also ἐσεῖ-ται (as in Dor.), ἐσεῖται, ἐσεῖται.

2. Herodotus has pres. ind. 2 sing. εἰ, 1 pl. εἰμεν; imperf., the Attic forms and εἰ, 2 sing. ἐας, 2 pl. ἐατε; iterative ἐσκόν; subj. ἐω, ἐσοι; opt. once ἐν-του, ἐσαν, less freq. ἐνε; part. ἐόν.

3. Dor. pres. ind. 1 sing. ἦμι and εἰμι, 2 sing. ἐσσι, 1 pl. ἤμεσ and εἰμες (Pind. εἰμεν), 3 pl. ἐστι; imperf. 3 sing. ἦς (for ἦσ-τ), 1 pl. ἦμες, 3 pl. ἤσειν and ἤς; inf. ἤμεν, ἤμεν; part. ἐόν and fem. ἐσσα, pl. ἐντες. Fut. ἐσεῖμαι, ἦ, ἦται or -έται, ἐσεῖται (540 D.).

4. Aeolic ἐμι out of ἐμι; imper. ἐσσο, part. ἐσω, ἐσσα (Sappho); imperf. ἐσω.
771. Old Attic ἦ is from ἦα (Hom.) = ἦος, i.e. ἦ- augmented + the secondary ending μ, which becomes α by 35c. ἦς for ἦσα 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 ἦσε the 1 sing. ἦν was formed.

772. Inflected according to the ω-conjugation are the subjunctive, the participle ὄν, and several dialect forms.

773. ἐμ (ε-, ει-) ; cp. Lat. i-re) go has only the present system.

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Infinitive: λέναι. Participle: ὄν, ὅοςα, ὅν, gen. ὅοςος, ὅοςης, ὅοςος, etc.

Verbal Adjectives: ἵτος (poet.), ἵτος, ἵτητος.

a. The imperative 3 pl. ἐτοσαν occurs rarely in Xenophon and Plato.

b. The participle ὄν is accentuated like a second aorist. The accent is of the simple form of participle and infinitive is kept in composition, as παρὶν, παρὶνον, ἀπὶναι. Otherwise the compounds have recessive accent so far as the rules allow: πάρεμι, ἄπεις, but ἀπὶνα, προσῆμεν.

774. ἐμ in the indicative present means I shall go, I am going. See 1880. For I go ἐρχομαι 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. ἐρχομαι, subj. ἐ, opt. ἐμ or ἐν, imper. ἐσ, inf. ἐναι, part. ἐν, Imperfect: ἐσα. Future: ἐμ, ἐλεύσομαι, ἐλεύσετομαι, ἐλεύσομαι.

775. In the imperfect the older prose writers usually have ἐα, ἐεςα, ἐεν-, the later have ἐν, ἐες, ἐς. The plural forms ἐεςα and ἐεςτε are not classical. Prose writers seem to prefer ἐσαν to ἐσαν. The γ here is the stem ει augmented.

776. The part., the subj., and the opt. are inflected with the thematic vowel; and so also some of the dialectical forms.

773 D. Hom. has 2 sing. ἐσα (Hesiod elš); subj. ἐσα and ἐς, ἐςαν and ἐς, ἐσεν and ἐσεν; opt. ἐς and ἐς; infin. ἐςαν, ἐςεν, and ἐςαν (twice). Imperf.: 1 sing. ἐςαν, ἐςεν, 3 sing. ἐςα, ἐςεν, ἐς (at the verse-end, ἐς ?), 3e; dual ἐςαν, pl. ἐςαν, ἐςεναν, ἐςεναν, ἐςαν, ἐςαν. For ἐςα, ἐςα, ἐςαν some write ἐςεα, ἐςε, ἐςαν. Future: ἐλομαι Ω 462, 3 213. ἐλομαι Ξ 8 and ἐλεσα, ἐλεσαν, ἐλεσα τρεμον from ἐμαι strive (778).

Hdt.: ἐςα, ἐςε, ἐςαν (Mss.), but γ for γ is correct.
777. ἐμι (ἐ-, ἐ-) send is inflected nearly like τίθημι (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>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Indicative</td>
<td></td>
</tr>
<tr>
<td>S. 1</td>
<td>ἐμι</td>
<td>ἐμη</td>
</tr>
<tr>
<td>2 ἐμη, ἐμη(746 b) ἐμη(746 b) (ἡμας)</td>
<td>ἐμαται(465 a) ἐματο</td>
<td>ἐμημη</td>
</tr>
<tr>
<td>3 ἐμην</td>
<td>ἐμε</td>
<td>(ἡμε)</td>
</tr>
<tr>
<td>D. 2</td>
<td>ἐμην</td>
<td>ἐμην</td>
</tr>
<tr>
<td>3 ἐμην</td>
<td>ἐμην</td>
<td>— ἐμην</td>
</tr>
<tr>
<td>P. 1</td>
<td>ἐμην</td>
<td>ἐμην</td>
</tr>
<tr>
<td>2 ἐμη</td>
<td>ἐμη</td>
<td>— ἐμη</td>
</tr>
<tr>
<td>3 τάσι (433 d) τάσι</td>
<td>ἐμημη</td>
<td>— ἐμημη</td>
</tr>
</tbody>
</table>

Subjunctive

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>ἐμε</td>
<td>— ἐμε</td>
</tr>
<tr>
<td>2 ἐμε</td>
<td>— ἐμε</td>
<td>ἐμε</td>
</tr>
<tr>
<td>3 ἐμε</td>
<td>— ἐμε</td>
<td>ἐμαι</td>
</tr>
<tr>
<td>D. 2</td>
<td>ἐμε</td>
<td>— ἐμε</td>
</tr>
<tr>
<td>3 ἐμε</td>
<td>— ἐμε</td>
<td>ἐμαι</td>
</tr>
<tr>
<td>P. 1</td>
<td>ἐμε</td>
<td>— ἐμε</td>
</tr>
<tr>
<td>2 ἐμε</td>
<td>— ἐμε</td>
<td>ἐμαι</td>
</tr>
<tr>
<td>3 ἐμε</td>
<td>— ἐμε</td>
<td>ἐμαι</td>
</tr>
</tbody>
</table>

Optative

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>ἐμημη</td>
<td>— ἐμημη</td>
</tr>
<tr>
<td>2 ἐμημη</td>
<td>— ἐμημη</td>
<td>ἐμαι</td>
</tr>
<tr>
<td>3 ἐμημη</td>
<td>— ἐμημη</td>
<td>ἐμαι</td>
</tr>
<tr>
<td>D. 2</td>
<td>ἐμημη</td>
<td>— ἐμημη</td>
</tr>
<tr>
<td>ἐμημη</td>
<td>— ἐμημη</td>
<td></td>
</tr>
<tr>
<td>3 ἐμημη</td>
<td>— ἐμημη</td>
<td>— ἐμημη</td>
</tr>
</tbody>
</table>


2. Hdt. has -ἐκ (accented -ἐκι), ἐκι, imperf. -ἐκι, perf. ἐκανωται for ἐκανται, part. με-μετα-μενος for μεθεμενος.

3. Dor. has perf. ἐκα, ἐκαι.
IRREGULAR MI-VERBS: ἤμι

214

P. 1 τέμεν or τέμημεν — εἰμεν or εἰμηθα — εἰμεθα
— εἰμην
— εἰσεθε
— εἰσεθα

2 τέσσε or τέσητε
— εἰσε or τεσθε — εἰσθε
— εἰσε
— εἰσθα

3 τέσσεν or τέσσαν
— εἰσεν or τεσντο — εἰστο
— εἰσθαν

Imperative

S. 2 τεσ (746 b)
3 τεσω
— εσ
— εσω

D. 2 τεσθον
— εσθον
— εσθων

3 τεσθων
— εσθων
— εσθων

P. 2 τεστε
3 τεστων (466. 2, b)
— εσθε
— εσθαν (466. 2, b)
— εσθων

Infinitive

τεσαι
— εσαι
— εσθαι
— εσθα

Participle

τεσ, τεσα, τεσ — εσ, εσα, εν τεσμον — εσμον

Future: — ἤσω in prose only in composition; — ἤσομαι only in composition.
First Aorist: ἤσα in prose usually in comp., — ἤσαμην; both only in the indic.
Perfect Active: — εσκα only in composition.
Perfect Middle (Passive): — εσμαι (plup. — εσμην), — εσθω, — εσθαι, — εσμον,
only in composition.
Aorist Passive: — εσην, — εθω, — εθηναι, — θεσ, only in composition.
Future Passive: — εσθομαι, only in composition.
Verbal Adjectives: — ετος, — ετος, only in composition.

778. Since ἤμι is reduplicated (probably for σι-σι-μι) the initial i should be short, as it is in Hom. (rarely in Attic poetry). i is probably due to confusion with the i of Hom. τεμαι (c.t. τεμαι) strive, a meaning that τεμαι occasionally shows in Attic. τεμαι meaning hasten occurs only in the present and imperfect.

779. ει is for ε + ε in the second aorist active (ε-ε-μεν = ειμεν), perfect active (ε-ε-κα = εκα), perfect middle (ε-ε-μαι = ειμαι), second aorist passive (ε + ε-θην = ειθην). In the aorists ε is the augment, in the perfects the first ε is the reduplication of the weak stem ε. The first aorist η-κα has the strong stem form. Present subj. ιω, ιγς, etc., are for τεω, τεγς, etc.; aor. subj. -ω, -γς, etc., are for -ε-ω, -ε-γς, etc.

780. Much confusion exists in the Mss. as regards the accentuation. Thus for τεσ we find τες, and in Hom. προετε (present), as if from ϊω. See 746 c.

781. For ἄφιοντε, ἄφιονεν and προοιτο, προοιδε, προοίντο (also accented προ-οιτο, etc.) see 746 c.
The imperfect of ἀφίημι is either ἀφιήνει or ἠφίην (450).

ημι (φα-, φη-, cp. Lat. fā-ri) say, say yes, or assent is inflected in the present as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>1</td>
<td>ημι</td>
<td>φω</td>
<td>φαίνει</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>φης</td>
<td>φης</td>
<td>φαίζει or φαίει</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>φησ</td>
<td>φη</td>
<td>φάτω</td>
</tr>
<tr>
<td>Dual</td>
<td>2</td>
<td>φατον</td>
<td>φητον</td>
<td>not found</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>φατον</td>
<td>φητον</td>
<td>not found</td>
</tr>
<tr>
<td>Plur.</td>
<td>1</td>
<td>φαμεν</td>
<td>φωμεν</td>
<td>φαίμεν or φαίημεν</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>φατε</td>
<td>φητε</td>
<td>φαίτε</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>φασι</td>
<td>φωσι</td>
<td>φαίεν or φαίησαν</td>
</tr>
</tbody>
</table>

Infinitive: φανεί; Participle: poet. φάς, φάσα, φάν (Attic prose φάσις); Verbal Adj.: φατός (poet.), φατέος.

Future: φήσω, φησαν, φήσων.

First Aorist: ἐφησα, φήσα, φήσαμαι, ——, φησαν, φήσασ.

Perf. Pass. Imper.: τεφασίαω let it be said.

All the forms of the present indicative except φης are enclitic (181 c).

In composition συμφησις, συμφής (but the Mss. often have συμφησις and συμφής), συμφεθή, σύμφαθη.

In the optative φαίτε does not occur, perhaps by chance (461, 683 A). φαίμεν, φαίνε are ordinary Attic; φαίημεν, φαίησαν are rare.

Middle forms in present, imperfect, and future are dialectic.

ὁ φημι means refuse (Lat. nego). In the meaning assert, φάσκω is commonly used outside of the indicative. In the meaning say often, φάσκω is used. ἐφησα and φήσω are aor. and fut. in the meanings say yes and assent. ἐφην, ἐφη (and φαν) often correspond to Lat. inquiun, inquit.

ἔφην and φη, φαίν may have an aoristic force. ἔφην and poet. ἔφημην are both imperfect and second aorist.

784 D. 1. Hom. has φησθα for φης; subj. φης and φησι (463 c. D) for φη;
imperf. ἐφην, φην, ἐφησα, φησα, ἐφης, φης, 3 s. ἐφην, rarely φη, 1 pl. φαμεν, 3 pl. ἐφασαν, φασαν, ἐφαν, φαν.

2. Doric φαμι, φαρτι, φαρτι; imperf. ἐφα, ἐφα; inf. φαμεν; fut. φασω, φασομαι; aor. ἐφασα.

3. Aeolic φαμι or φαίμα, φαίσθα, 3 s. φαίσι, 3 pl. φαίσι.

785 D. Middle forms of φημι are rare or unknown in Attic (Plato has perf. imper. πεφασχω), but common in other dialects; yet the pres. indicative middle is rare. Hom. has imperf. ἐφάμυν, ἐφατο or φατο, etc., imper. φας, φάσθω, etc., inf. φασθαι (and in choral poetry); part. φάμενος (also in Hdt.). These middle forms are active in meaning.
789. ἦμαι (ἡσ-) sit is inflected only in the present system. The σ of the verb-stem appears only before -ται, -το.

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperative</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἦμαι</td>
<td>ἦμεθα</td>
<td>ἦμην</td>
</tr>
<tr>
<td>ἦσαι</td>
<td>ἦσθον</td>
<td>ἦσον</td>
</tr>
<tr>
<td>ἦσαι</td>
<td>ἦσθε</td>
<td>ἦσθε</td>
</tr>
<tr>
<td>ἦσται</td>
<td>ἦσθων</td>
<td>ἦσθω</td>
</tr>
<tr>
<td>ἦσται</td>
<td>ἦσται</td>
<td>ἦστο</td>
</tr>
<tr>
<td></td>
<td>ἦσθω, etc.</td>
<td>ἦσθην</td>
</tr>
</tbody>
</table>

The subjunctive and optative are wanting; present infinitive ἦσθαι; participle ἦμενος.

a. Uncompounded ἦμαι occurs only in Epic, tragedy, and Herodotus. The missing tenses are supplied by ἐγώ, ἦς, and ἐγώ.

790. In place of ἦμαι we find usually κάθ-ημαι in Attic prose and comedy. κάθημαι sometimes is perfect in meaning (I have sat, I have been seated). The σ of the verb-stem does not appear except before -το.

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>S. 1 κάθημαι</td>
<td>καθῳμαι</td>
</tr>
<tr>
<td>2 κάθησαι</td>
<td>καθῆ</td>
</tr>
<tr>
<td>3 κάθηται</td>
<td>καθήται</td>
</tr>
</tbody>
</table>

D. 2 κάθησθον καθήσθον καθοἴσθον κάθησθον | ἐκάθησθον |
| 3 κάθησθον καθήσθον καθοἴσθην καθήσθων | ἐκάθησθην |

P. 1 καθήμεθα καθῷμεθα καθοἴμηθα | ἐκαθήμεθα |
| 2 κάθησθε καθήσθε καθοἴσθε κάθησθε | ἐκάθησθε |
| 3 κάθηται καθῶται καθοῖτο καθῆσθων | ἐκάθητο |

Infinitive: καθήσθαι; Participle: καθήμενος.

a. The imperative has κάθων in comedy for κάθωσο. In the imperfect ἐκαθημήν is used about as often as καθήμην.

b. The missing tenses are supplied by καθεῖμαι, καθίζω, καθίμαι.

791. κεῖμαι (κε-) lie, am laid, regularly used in the present and imperfect instead of the perfect and pluperfect passive of τ.θημ place.

789 D. Hom. has εἴσαι, and ἐσαι (twice), ἐστο, and ἐστο once (once ἦντο). ἦ- is probably the correct spelling for ει-.

790 D. Hom. has 3 pl. καθέσαι (καθήσοτε ?). Hdt. has κατέσαι, κατέστατο; κα-θῆστο καθήστατο.

791 D. Hom. has 3 pl. pres. κελαται, κέλαι, κέννται; imperf. κεντό, κελατο, κέλατο, iter. κέλεκτο; subj. κήται, and κεῖται for κε(ε)-ε-ται; fut. κελοιμαι.

Hdt. has 3 sing. pres. κέται and κείται, 3 pl. κέλαι; imperf. ἐκέτο, pl. ἐκέτο.
IRREGULAR MI-VERBS: οἴδα

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>κείμαι</td>
</tr>
<tr>
<td>2</td>
<td>κείσαι</td>
</tr>
<tr>
<td>3</td>
<td>κείται</td>
</tr>
<tr>
<td>Dual 2</td>
<td>κείσθσν</td>
</tr>
<tr>
<td>3</td>
<td>κείσθν</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>κείμεθα</td>
</tr>
<tr>
<td>2</td>
<td>κείσθε</td>
</tr>
<tr>
<td>3</td>
<td>κείσθαι</td>
</tr>
</tbody>
</table>

Infinitive: κείσθαι; Participle: κείμεθα.

Future: κείσθσμαι, κείσθη ή κείσθει, κείσθεται, etc.

a. In the subjunctive and optative κε- becomes κε- before a vowel (43).
b. Compounds have recessive accent in the present indicative and imperative: παράκείμαι, παράκεισθαι, but παρακείσθαι.

792. ἥ-μι (cp. Lat. a-io) say occurs only in the present and imperfect 1 and 3 sing., and is used in parentheses (as Lat. inquam, inqui).

793. χρή it is necessary is really an indeclinable substantive meaning necessity with the verb understood. In the present indicative ἐστί is to be supplied. Elsewhere χρή unites with the form of the verb to be supplied; as subj. χρῆ (χρῆ + ἦ), opt. χρεῖ (χρῆ + εἶ), inf. χρῆναι (χρῆ + εἶναι), part. indeclinable χρεῶν (χρῆ + δέρ); imperf. χρῆν (χρῆ + ἦν), and less commonly ἐκρῆν with an augment because the composite character of χρῆν was forgotten, fut. χρῆσται (χρῆ + ἐσται). a. ἀπόχρη it suffices has pl. ἀποχρῶσι, part. ἀποχρῶν, -χρῶστα, -χρῶν, imperf. ἀπόχρη, fut. ἀποχρήσθην, aor. ἀπέχρησε.

794. οἴδα (ἰδ, εἰδ-ε, οἴδ- originally with ἓ; 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 ἥ, Doric ἥτι, Aeolic ἥτι.
793 D. Ἔστι. has χρῆ, χρῆν, χρῆναι, but ἀποχρῆ, ἀποχρῶν.
794 D. 1. Hom. has οἴδας, 337, ἰδεῖν, ἰδαί (ἰδαῖ: for ἰδαῖ: 136); subj. εἰδέω τ 236 and ἰδῶ (Σ 235), εἰδέμεν, εἰδέτε with short thematic vowels; inf. ἰδεῖαν, ἰδέων; part. ἰδείων and ἰδεία. Pluperf. ἦδεα, ἦδαθα τ 93, ἦδεσι(-ης?) X 280 with ἦ as augment (483), ἦδη, ἦδεα, ἦδεσι 206, 3 pl. ἦδαν for ἦδ-αν. Fut. ἐδεικνύμεν, inf. ἐδεικτείμεν and -είν.
2. Ἔστι. has ἰδάσ, ἰδέων and ἰδεῖμεν (rarely), ἰδέας, subj. εἰδέω, plup. ἦδα, ἦδε (惛?), ἦδετα, ἦδεσαν, fut. εἰδεύω.
3. Dor. has ἰδαί (pl. ἰδαμεν, ἰδαντι) and οἴδα. Boeotian has ἦτω for ἦτω. Aeolic has ἰδόημα and οἴδα.
<table>
<thead>
<tr>
<th>Second Perfect</th>
<th>Second Pluperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indic.</strong></td>
<td><strong>Subj.</strong></td>
</tr>
<tr>
<td>Sing. 1</td>
<td>οἶδα</td>
</tr>
<tr>
<td>2</td>
<td>οἶσαθα</td>
</tr>
<tr>
<td>3</td>
<td>οἶδε</td>
</tr>
<tr>
<td>Dual 2</td>
<td>ιοτον</td>
</tr>
<tr>
<td>3</td>
<td>ιοτον εἰδητον</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>εἰδέμεν</td>
</tr>
<tr>
<td>2</td>
<td>εἰδητε εἰδητε</td>
</tr>
<tr>
<td>3</td>
<td>εἰδησαι εἰδησαι</td>
</tr>
</tbody>
</table>

Infinitive εἰδέναι; Participle εἰδός, εἰδυα, εἰδος (309); Verbal Adj. ιστος; Future εἰδομαι. Compound σινοιδα am conscious of.

795. The verb-stem has the meaning find out; hence the perfect οἶδα means I have found out and hence I know.

796. In Ionic and late Greek we find οἶδας, οἶδαμεν, etc. These forms are rare in Attic. οἶδας 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 ἔδειν, ἔδεις occur in later Attic (Demosthenes), but are suspicious in earlier writers. ἔδεισα occurs in the best Mss. of Plato and elsewhere, but it is less correct Attic. ἔδης is incorrect. ἔδει is rare. ἔδον, ἔδησι are almost entirely poetic. In the plural ἔδεμεν, ἔδετε, ἔδεσαν are post-classical. ἔδεμεν, ἔδετε occur rarely in the Attic poets.

799. οἶσαθα is from οἶς + θα; ἔστε from ἕ + τε; ἔσθι from ἐ + θι (83). ἔσμεν (older ἐσμεν) gets its σ from ἔστε (87). ἐσαίσι is from ἐ + σαίν, with σ from (Hom.). ἵσαν = ἐσ-αν with the ending -σαν (cp. εἰδοται 704 d). ἔδη is for ἔ-ελθη with η as augment (433).

PECULIARITIES IN THE USE OF THE VOICE-FORMS, ETC.

800. Some verbs in the present appear in classical Greek in the active voice only, as βαίνω go, ἐπτῶ creep, τρέω tremble; others in the middle only, as ἀλλοιμαί lèap, βούλοιμαi wish, κάθοιμα sit, κεῖμαι lie.

801. Outside of the present some active verbs show middle forms especially in the future, as βῆσομαι shall go, ἀκούσομαι shall hear (805); and some verbs exclusively or chiefly deponent show active forms especially in the perfect, as γίγνομαι become γέγονα, μαίνομαι rage μέμηνα, δίρκομαι poet., 2 aor. ἔδρακον, perf. δίδορκα.

802. For the passive voice the middle forms sufficed in most cases; many middle futures are still used passively (807), as ἀδικήσο-
mu shall be wronged, and traces of the passive use of the aorist middle appear in Hom., as ἅβλητο was hit. This use was largely abandoned when -ην and -θην came to be used as special marks of the passive. Originally neither -ην nor -θην was passive in meaning.

803. The second aorist in -ην is primarily intransitive and shows active inflection (as ἔστην stood). Many so-called passive forms are in fact merely intransitive aorists of active verbs, as ἔφησαν from ἤδωσαν, κατεκλίνας from κατακλίνω lie down, and do not differ in meaning from the aorists of deponent verbs, as ἔμαθεν from μάθομαι rage.

804. The aorists in -θην that are called passive are often active or middle in meaning, as ἔσθην took pleasure in from ἔστην, ἐσχύνθην felt ashamed from αἰσχύνω disgrace, αἰσχύνομαι am ashamed; ἐργάθην became angry from ἐργίζω 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, γνωστόκοι κινοῦν γνώσομαι.

a. Most such verbs denote a physical action, as the action of the vocal organs; the action of the organs of sight, hearing, smell, touch; the action of throat, mouth, lips: bodily activity in general, voluntary or involuntary; and other aspects of the physical side of human organism.

806. In the following list of active verbs with middle futures those marked * have also an active future; those marked + sometimes have an active future in late Greek. All verbs adding -αν to form the present stem (523, b, c) have a middle future except αἴξων, λανθάνω, ὀφλισκάνω. Verbs denoting praise or blame usually have both an active and a middle future.

*ἀδώ *ἰδω *τάκω *τάκω *αλαλάξω *αλαλάξω *αλαλάξω *αλαλάξω *ἀμαρτάς *ἀμαρτάς *ἀπατάς *ἀμαρτάς *βασίζω *βασίζω *βασίζω *βασίζω *βασίζω *βασίζω *βασίζω *βασίζω
*βλέπω *βλέπω *βλέπω *βλέπω *βλέπω *βλέπω *βλέπω

a. Compounds of χωρέω with ἀπε-, συγ-, παρα-, προσ- have both active and middle futures; other compounds have only the active futures.

807. Future Middle with Passive Meaning.—In many verbs the future middle has the meaning of the future passive, as ἄδικεν wrong, ἄδικησομαι 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 ἄμφησητεώ, ἔσω, ἐλέγω, ἐνδέῃσθε, ὦκέω, παίδαγγελε, προαγορεῖο, στρεβλῶ, στυγγῶ.)

άγνοεῖ not to know  εἶργω shut  μαστίγωμα whip  στρεβλῶν rack
ἀγωνίζομαι contend  ἐκτίλων wash out  οἰκέω inhabit  στυγγῶν hate (poet.)
ἀδικῶ wrong  ἐνδέῃσθε lie in wait  ὁμολογεῖς agree  τοπίτων disturb
ἀμφησητεώ dispute  ἐνδεήσῃς for  ἱδεῖς watch  τοπίσεων protect
ἀνεβάζω open, C.I.A. ἐπίσουλέω plot  ἑκάστῳ dative  τοπίσι μεν ἤνεγρα ἤ ἐν ὑμῖν
ἀρχῶ rule  ἐξω have  πολέμω ναρκω  τό ῥαίν
διδάσκω teach  ἢκατε(mac) tend  προαγορεῖο foretell  φίλω love
ἐδώ permit  καλῶ prevent  σταματῶ measure  φυλάσσω 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.

ἀγὼ lead, ἔχω, ἄχθομαι.  μαρτυρῶ bear witness, μαρτυρούμαι,
ἀπατῶ deceive, ἀπατήσω, ἔξαστηθομαι.  μαρτυροῦμαι.
ἀδέλω increase, ἀδελήσω, ἀδεληθοῦμαι.  πολιορκῆσθε, πολιορκήσω, πολιορκηθοῦμαι.
βλάπτω hurt, βλάψω, βλαθοῦμαι.  πρᾶττω ἄν, πρᾶξώ (rare), πράχθομαι.
δηλῶ manifest, δηλάω, δηλωθοῦμαι.  στερῶ ἀστηθεῖν, ἀστηθοῦμαι, ἀστηθηθοῦμαι.
δήμω fine, δημοῦσαι, δημοῦθομαι.  τίμω κοινωνεῖν, τίμησαι, τίμηθομαι.
καλῶ call, καλοῦμαι (rare), κληθόμαι, κληθηθοῦμαι.  ὁβρίζω ἤπις, ὁβριώμαι, ὁβριωθοῦμαι.
κηρύκτω proclaim, κηρύσσω (rare), κηρύχθομαι.  φέρω δεῖν, οἴσομαι, οἴσθομαι, κατεπερηθοῦμαι.
κρίνω judge, κρίνομαι, κριθοῦμαι.  φορνεῖν; καταφρονθοῦμαι despise, κατα-
λέγω say, λέγομαι (tragic), λεχθοῦμαι.  φρονεῖν; καταφρονθοῦμαι.
λεῖπω leane, ἀπολεῖψαι, ἀπολειφθοῦμαι.  ὄφειλοι αἰώ, ὄφελθομαι, ὄφελθηθομαι.

810. Middle Deponents. — Deponent verbs whose aorists have an active or middle meaning with middle forms are called middle deponents. The aorist passive of such verbs, when it occurs, has a passive force. Thus αἰτιάομαι accuse, γίταισάμην accused, γίτιάθην was accused. Others 813 c.

811. Passive Deponents. — Deponent verbs whose aorists have the passive form but the active or middle meaning are called passive deponents; as βούλομαι wish, aor. ἔβουλοκότομαι. 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 διαλέγωμαι converse, aor. διελέξθησαν converted, fut. διαλέξω and διαλεχθοῦμαι shall converse. But ἤδομαι take pleasure in has only ἤθοςμαι, and ἤττάμαι yield to, am worsted has only ἤττηθομαι. Verbs with † have also an aorist middle, but it is less common, or poetic, or late Greek.
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†γάμαι admit, ἡγάσθην
†τάθεμαι feel shame, ἡθένθην
dăsmaī (usu. poet.) wander, ἢλθην
†ἀνιλλάδομαι contend, ἠμιλλήθην
†ἀφέωμαι deny, ἥρρηθην
*σκέωμαι am grieved, ἱκτέσθην
βύλλαμαι wish, ἐβύλληθην (430)
démaia want, ἐδέθην
δέκαμαι (poet.) see, ἐδέκχθην
dánma am able, ἐδύνηθην (430)
ἐπαντίσματα oprime, ἐπαντίσθην
ἐπιστάματε understand, ἐπιστήθην
ἔρμαι allow, ἡράσθην
ἐκλάβσαμαι am cautious, ἐκλαβῆθην
†θόμαι take pleasure in, ἱθῆθην
*ὑπάρχομαι yield to, ἡπτήθην
(ἐν-)θύμωμαι consider, ἐνθοῦμηθην
(προ-)θύμωμαι am eager, προθυμήθην
†(δια-)λέγομαι converse, διελέκχθην
(ἐπί-)μέλομαι care for, ἐπιμελήθην
(μετα-)μέλομαι regret, μετεμελήθην
(ἀπο-)νοεομαι de-spair, ἀπενοήθην
*δια-)νοεομαι reflect, διενοήθην
(ἐν-)νοεομαι think of, ἑνενοήθην
†(ἐπι-)νοεομαι think on, ἑπενοήθην
†(προ-)νοιομαι foresee, provide, προενοήθην
ολομαι think, ψήθην
φιλοστεθομαι am ambitious, φιλοστήθην

a. Some verbs use either the aorist middle or aorist passive without distinction, as ἐναιπαρκομαι hit upon, πράγματενομαι am engaged in.

b. Some verbs use both, but prefer the aorist middle, as ἀποκρίνομαι answer, ἀπολογήσαμαι speak in defence, μεμφομαι blame.

c. Some verbs use the aorist passive in an active or middle sense, as ἀπορέωμαι doubt, pass. be disputed, aor. ἂποροθήνην; πειράμαι prove, πειράσομαι ἤπι, aor. ἡπιάσθην (less often ἡπιάσαμεν), fut. πειράδομαι and πειράδθησμαι. ἔρω (poet. ἔρμαι) lose has ἡράσθην fell in love with, fut. ἐρασθήσαμαι.

813. Deponents with Passive Meaning. — Some deponent verbs have a passive meaning. This is avoided by good writers in the present and future passive, is not frequent in the aorist, but is common in the perfect and pluperfect passive. Thus ἀπεκρίνεται (ἀπεκρίθη) ταῦτα this answer is (was) made is not good Greek. Few verbs show the passive meaning in most of these tenses; as ἀνέμαι buyn, am bought, ἐνώμησα was bought, ἑνώμησα have bought, ἑνώθησα have been bought.

a. Present and Imperfect: ἐγνώσαμαι contend, am contended for, βιδώμαι force, am forced, λυμαίομαι maltreat, am maltreated, ἔννομαι buy, am bought.

b. Future Passive: ἀπαρνηθομαι deny, ἀπαρνηθήσμαι, ἐργάζομαι work, do, ἐργασθήσομαι.

c. Aorist Passive: These verbs (middle deponents, 810) have also an aorist middle; the aorist passive is used in a passive sense: ἐγνώσαμαι contend, ἀνέμασθαι harass, ἀνείπται oepark darkly, ἀνίπται accurse, ἀλέομαι heal, βιδώμαι force, δέκαμαι receive, δύναι present, ἐργάζομαι work, do, ἡγέμαι lead, θεὸμαι behold, ιδομαι heal, κτάμαι acquire, ἑρμαίομαι maltreat, λυμαίομαι abuse, μεμφομαι imitate, ὀλοφρονομαι lament, προφασίσμαι feign an excuse, χρέομαι use, ὁνέμαι buy. ἀποκρίνομαι has ἀπεκρίθη answered, ἀπεκρίθην usu. means was separated.

d. Perfect and Pluperfect: These verbs use the perfect middle in the middle or the passive sense: ἐγνώσαμαι contend, ἀνείπται speak darkly, ἀνίπται accurse, ἀπεκρίναμαι answer, ἀπολογήσαμαι make a defence, βιδώμαι force, ἐνώμησα consider, ἐργάζομαι work, do, ἐχομαι pray, ἔγοροι lead, κτάμαι
acquire, λαβομαι abuse, μηχανομαι devise, μιμομαι imitate, παρρησιάζομαι speak boldly, πολιτεομαι act as (discharge the duties of) a citizen, πραγματεομαι am engaged in, εκπτομαι view, χρωμαι use, οντομαι 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 εφραίων gladden, υπερφαίην re-joiced, κινώ move, ἐκινήθην was moved or moved myself, φαίνω show, ἐφάνη showed myself, appeared (ἐφάνη 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:

αἰσχώνοι disgrace, ἥσχυνθην felt ashamed, αἰσχυνομαι ἀνάω vex, ἠμιθάνην felt vexed, ἀποκόμαι ἐπείγω urge, ἐπείχθην urged, ἐπεξώμαι εὐφραίων gladden, ἐνύφραίην rejoyced, εὐφραίνομαι

κινώ move, κινήθην moved (bestirred) myself, κινῆσομαι κοιμάω put to sleep, ἐκοιμήθην lay ὑπέων to sleep, κοιμήσομαι λυπέω vex, ἐλυπήθην grieved, ἔλυπήσομαι

a. ἀνάγομαι set sail, κατάγομαι land, ὑπλίζομαι arm myself, ὑμίλζομαι lie at anchor, generally have an aorist middle.

816. Aorist Passive and Future Passive forms:

μμνήσκω remind, ἐμνήθην remembered, σφάλλω trip up, deceive, ἐσφάλην erre, μηχανήσομαι στρέφω turn, ἐστράφην turned, στραφή- τήκω cause to melt, ἐτάκην dissolved, σώμαι

817. Passive Aorist and Middle and Passive Future forms:

ἀπαλλάττω release, ἀπαλλάθην departed, ἀπαλλάξομαι, ἀπαλλαγόσομαι. φαίνω show, ἐφάνη appeared, φανόμαι, φανήσομαι (819).

818. Some verbs have a passive aorist rarely in a middle sense; with the middle aorist in a different meaning.

κομίζω bring, ἐκομίσθην betook myself, ἐκομισάμην carried off. σφίσω save, ἐσφίηθην saved myself (was saved), ἐσωσάμην saved for myself.

ψεόδω deceive, ἐψεόθην deceived myself (was deceived), ἐψευσάμην 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 223

αγνυμι: trans. καταγνυμι break, -έξα; intrans. καταγνυμαι break, 2 aor. -έγνη; 2 perf. -άγα am broken.

βαινω go: trans. βηνω shall cause to go, 1 aor. βηνσα, Ion. and poet.; intrans. 2 aor. βην went, pf. βηνηκα have gone, stand fast.

δοω: trans. cause to enter, sink, put on, δοω, δησα, δησκα; intrans. enter, pass under, δομαι, δω, 2 aor. δουν dived, went down, δηθαι have entered, gone down. In prose usually καταδω make sink, καθισα, καταδω; καταδωμαι sink, καταθομαι, καθαι. — Of another's clothes, ενδω (ενδουσα) means put on, αποδω εκδω (αποδοσαι εξεδωσαι) mean take off; of one's own clothes, ενδωμαι and ενδωμαι mean put on, αποδωμαι εκδωμαι (αποδου εξεδω) mean take off.

γειω: trans. cause, wake up, εγειω, εγειρα, etc.; intrans. εγειρομαι wake, am awake, εγειροσμαι, εγειρησαι, 2 aor. εγειρομαι awoke, 2 perf. εγειρηγορα am awake.

ιστημι set: trans. σημειω set, 1 aor. εστησα set, εσταθην was set, ισται set for myself, στησαι, ειστησαται. Four active tenses are intrans.: 2 aor. εστην (set myself) stood, pf. εστηθα (have set myself) stand, am standing, εστηθη stood, was standing, 2 perf. ιστατων stand, fut. pf. ιστηκω stand shall stand. So also ιστωμαι set myself, stand, στηθαι.

N. —The same distinction prevails in the compounds: αιστημι raise up, αισθην stood up, αισθης set off, cause to revolt, αισθηθα stood off, revolted, αισθης am distant, am in revolt; εφιστημι set over, εφιστην set myself over, εφισθαι am set over; καθιστημι set down, establish, καθισθαι established myself, became established, καθεστωκα am established. The aorist middle has a different meaning: καθοστησα set established for himself; συνιστημι introduce, unit, συνιστηθαι banded together.

λειπω leave: trans. λειψω, ελιπον, λειπουσα have left, have failed, am wanting. λειπομαι mid. = remain (leave myself), pass. = am left, am left behind, am inferior; 2 aor. mid. ελιπομαι left for myself (in Hom. was left, am inferior), λειπομαι will leave for myself, will remain, be left.

μαίνω: trans. madden, εκμαινο, -μαινο, -μηνα; intrans. rage, μαίνομαι, μανδομαι, εμάνη, 2 perf. μεμύσα am raging.

διλομι: trans. destroy (perdo), απλοομει, -ολω, -ολεσα, -ολελεκα have ruined (perdidi); intrans. perish (perco), απολοομαι, -ολουσα, 2 aor. -ολομην, 2 perf. -ολεια am ruined (periel).

πειδω: trans. persuade, πεισω, πειεια have persuaded, πειειθηνει, πειειθομαι; intrans. (persuade myself) obey, believe, πειειμαι, πειειμαι, πειειθηνει, πειειθωμαι am convinced; 2 perf. πειειθεια I trust (= πιστεω) is rare in prose.

πηγυμι: trans. fix, make fast, πηγεω, πηγη, πηγηθηνει; intrans. am fixed, freeze, πηγημαι, παγημαι, παγηθη, 2 perf. πηγημα am fixed, frozen.

πινω drink: 2 aor. επι ην drank, 1 aor. επια caused to drink.

πληττω: trans. terrify, ηπληττω, καταπληττω, -ηπληθα; intrans. am affrighted, ηκπληττομαι, -ηπληθα.

πραττω δο: πεπρατξα (probably late) have done, πεπραγα have fareil (well or ill) and have done.

ρηγυμι: trans. break, -ρηξω, -ρηηθα; intrans. break, burst, ρηγυμαι, -ραγημαι, έρπηνη, 2 perf. έρρηωμαι am broken.

σβηνυμι: trans. extinguish, put out, άποσβηνυμι, άπεσβεσα, άπεσβεθην; intrans.
be extinguished, go out, ἀποσβένναι, ἀποσβήσομαι, ἀπέσβην went out, ἀπέσβηκα am extinguished.

σήμα: trans. make rot; intrans. rot, σήσομαι, ἐσάπην rotted, 2 perf. σέσηνα am rotten.

τήκω: trans. cause to melt; intrans. melt, τήκομαι, ἑτάκην, 2 perf. τέτηκα am melted.

φαίνω: trans. show, φανῶ, ἐφηνα, πέφαγα have shown, πέφασμα, ἐφανήν was shown, made known; trans. also show, declare, φαίνομαι, φανώμαι, ἐφηνάμην showed (rare and poetic in the simple form; ἀπεφηνάμην declared is common); intrans. show oneself, appear, φαίνομαι, φαινόμαι and φανώμαι, ἐφανην appeared, 2 perf. πέφηνα have shown myself, appeared. The middle means show oneself, appear; the passive, am shown, am made evident. φαινόμαι means shall appear or shall be shown, and is not very different in sense from φανώμαι (but see 1738, 1911).

φθείρω: trans. destroy, διαφθείρω, -φθείρω, -φθαρκα; intrans. am ruined, διαφθειρόμαι, ἐφθάρην, -φθαρεσμαι, 2 perf. δειφθορα am ruined in Hom., have destroyed in Attic poetry.

φέω: trans. bring forth, produce, φέεω, ἐφώσσα; intrans. am produced, come into being, φόμαι, φέσσων, ἐφόν, 2 perf. πέφηκα am by nature.


The following are poetic intransitive second perfects: ἄραρα fit (ἄραρίσκω fit, trans.). — ἐλπία hope (Epic ἐλπώ cause to hope). — κέκηδα sorrow (κηδω trouble). — ὑπόρα have arisen (ὑπόρημα 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 δωρ-, inflectional ending ν;
λιῶ-μεν we loose, stem λιώ-, 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  Ὀς hog, sow
εἴλας (stem ἐν-) ναῦς ship  φλῆς flame (φλέγ-ω burn)
θῆρ wild beast (gen. θηρ-ος) ὑψ voice (stem ὑτ-)  χεῖρ hand (gen. χερ-ος)
κλῆρος thief (κληρ-ος steal) πούς foot (stem ποῦ-)  χθῆρ earth (stem χθῆρ-)

824. Most stems are derived from roots by the addition of one or more formative suffixes.

δῶρον gift, stem δωρ-, root δω (δι-δω-μι give), suffix -ον.
γραμματ-είς scribe, stem γραμματ-, root γραφ, suffixes ματ and -εις.

a. Most words are therefore built up from root, suffix, and inflectional ending by a process of composition analogous to that seen in compounds (869 ff.), in which the union of the various elements yields an idea different from that seen in each of the parts.

825. A stem is primary if only one suffix is added to the root (δῶ-ρον); secondary, when more than one suffix is added to the root (γραμματ-εις).

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-γραφος 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: γραφ-ώ write, γραφ-ή writing, γραφ-ές writer, γράμ-μα something written, γραμ-μή line.


b. **Denominative** (or **Secondary**): formed from a noun-stem (substantive or adjective) or adverb.

γραμ-ματ-ές writer (stem γραμματ-, nom. γράμμα); εὐδαιμον-λα happiness (stem εὐδαιμον-, nom. εὐδαιμων); δικαιο-σῦνη justice, δίκαι-α-ς just (δίκη right); φίλ-α-ς friendly (φίλα-ς dear); δούλ-ας slave (δοῦλο-ς slave); παλαι-άς ancient, of old date, from the adverb πάλα 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 δεινός terrible (δει- fear), νο is a primary suffix; in σκότος dark (σκότος, 858. 11), it is secondary. So English -able is both primary (readable) and secondary (companionable).

b. It is often difficult to determine whether a suffix is added to a verb-stem or to a noun-stem: ἵσχυ-πός strong (ἵσχυ-ς strength, ἵσχυ-ω am strong).

c. A primitive word may be formed from a verb-stem which is itself denominative: τοξευ-τής Bowman from τοξευ-ω shoot with the bow, derived from τοξ-ν bow. A primitive may be formed with a suffix derived from a denominative: φλεγ-υρδ-ς burning (φλέγ-ω burn) with ω from λέγν-ρδ-ς (λέγν-ς) 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-ν-ο-ν bed, from δεμ-ν-ο-ν (δέμ-ω build, construct).

830. To determine the root all suffixes must be removed from the stem until only that part remains which contains the fundamental idea.

a. Most roots are noun-roots or verb-roots; but originally a root was neither noun or verb (193). Some roots are pronominal, and express direction or position. Greek has many words whose roots cannot be discovered. The form of a root in Greek is not necessarily that which Comparative Grammar shows was common to the cognate languages.

b. Since the origin of many words, even with the help of the cognate languages, is uncertain, we are often at a loss where to make the dividing line between root and suffix. Suffixes are often preceded by a vowel which may be regarded as a part of the suffix or as an expansion of the root (by some scholars regarded as a part of the root itself).

831. Changes of the root-vowel. — a. The root-vowel is sometimes strong,
sometimes weak: ει, οι (weak εi); ευ, ου (weak υ). η or ω (weak a or e). λειμ-μα remnant, λοιπ-ς remaining, cp. λείμ-ω, ε-λιπ-ου; λείμ-ος team, cp. λείμ-μω, λείμ-νο γοκα; σποιδ-η σεάλ, σποιδ-ω hasten; ληθ-η forgetfulness, λανθάνω (λαθ-) forget; ηθ-ος disposition, ηθ-ος custom, habit; βωκ-μός cleft, βωκ-νομι μ break (ράε-, ρηγ-, ρηγ-): Cp. 36.

b. e often varies with ο, sometimes with α; η sometimes varies with ω. γόν-ο-ς offspring, γί-γν-ομα (γεν-) τόν-ο-ς tone, τείνω (τεν-) stretch; τραφ-ερός well-fed, τροφ-η nourishment, τριφ-ω nourish; ἂρωγ-β-ς helping, ἄρωγ-ω help. Cp. 36.

832. Root-determinatives. — A consonant standing between root and suffix (or ending), and not modifying the meaning of the root, is called a root-determinative.

βάθ-ρο-ς pedestal, from βάλω go (βα-) τσ-θ-ω (poetical for τιθω) eat, for οδ-θ-ω, cp. Ionic εδ-ω, πληθ-θ-ω (poet.) am full, πληθ-ος crowd, πληθ-ος satiety, cp. πληθ-ος; στα-θ-μός day's journey, στα-θ-μο a rule, from λατήμ (στα-); σμή-χ-ω wipe, cp. σμαώ wipe. — On the insertion of σ, see 836.

a. The origin of root-determinatives is obscure. In part they may be relics of roots, in part due to the analogy of words containing the consonants in question.

833. Suffixes. — A suffix is a formative element added to a root (or to a stem) and standing between the root and the ending. Suffixes limit or particularize the general meaning of the root; but only in a few cases is the distinct meaning of the suffix known to us.

a. The origin of the Greek suffixes is often obscure; of those inherited from the parent language only some were employed to make new words; others were formed by Greek itself (productive suffixes). From the analogy of the modern languages we infer that some suffixes were once independent words, which, on becoming a part of a compound, lost their signification. Thus -hood, -head in childhood, godhead are derived from Old Eng. 'hād,' Gothic 'haidus' character, nature; -ship in ownership, courtship, comes from a lost word meaning 'shape'; -ly in friendly from Old Eng. 'lic' body. So -ών meaning smelling ('τω'), as in εὐθώ fragrant, acquired a range of meaning originally inappropriate to it by passing into the general idea of 'full of,' 'like,' as in ποιών grasy (ποιά), λαμβών pestential (λαμβός), σφίξων wasp-like (σφίζ). This suffix is distinct from -είδος having the form of, like (898 a).

Conversely, many suffixes, themselves insignificant, acquired a definite meaning by reason of the root with which they were associated. — Irrespective of its meaning, one word may serve as a model for the creation of another word; as starvation, constellation, etc., are modelled on contemplation, etc.

b. Many dissyllabic suffixes, due to a combination of the final letter or letters of the stem and an original monosyllabic suffix, adapt themselves to independent use. Cp. ego-tism for ego-ism because of patriot-ism, -able in laughable and probable (from proba-bilis). Thus, patronymics in -άνθ-, -άνθος 845. 2, 3; words in -ανα 843 b, 6; -ανεώς 858. 2 a; -εινα 851. 1; -εντέρος 816; -ετής 843 a, N.; -θείς 858. 3; -νίδος 858. 2 b; -ετός 858. 2 a; -δεα 858. 3; -δίνης 852. 2; -ετής 843 a, N., 844. 2 a; -ανέως 858. 9; -ανόμες 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 ἀρχαῖος ancient 858. 2 
παλαιός of old date 828 b, ἄρωτος vernal 858. 12; θυσίας natural 858. 6 b; 
ἐλαιός marine (ἀλ). 

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-ιον 851. 2, 
τῦκ-ιον 852. 6, ὑκ-ιόν 854. See 854.

e. Suffixes often show gradations: τηρ-, τωρ-, τερ-, τρ (36 N. 1) as in ὁ-τήρ, 
δώ-τωρ, δότερα (out of δότερ-α) giver; ψάλ-τρα harp-player; μην 
μν: λυ-μνή harbour, θη-μνή lake; μωρ μαρ: τέκ-μωρ, τέκ-μαρ goal; ὁρ ρ: ὁδ-ωρ water, 
ὀδ-ρα ὕδατα; ὁν ἀν: τέκτων carpenter, fem. τέκτανα, from τεκτάν-α; and in 
λέων λιον, fem. λέανα (813 b. 5). 

384. 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: 
διμίου small snake (διμι + ιόν from διμι-) So when a consonant is dropped at 
the end of a stem: αἰδο-ίως venerable (αἴδος reverence, stem αἴδος-), 
βασιλε-ά kingdom (βασιλε-ως king, stem βασιλε- for βασιλε-), 43, 
ἀστε-ίως refined (ἄστυ 
city, stem ἀστε- for ἀστε-), 43. Cpr. 858. 2.

b. A long final vowel of a stem may be shortened before the initial vowel of a 
suffix: δικά-ιος just, δίκη right, stem δικα-. (Properly δίκαι is an old case 
form, 833 c, to which -ιος is added.)

c. A final vowel or diphthong may be dropped before the initial vowel of a 
suffix: σοφ-όως wisdom (σοφός wise), τίμ-ως honoured, costly (τίμη honour, stem 
τιμά-), βασιλε-άς royal (βασιλε-ως king), πολιτ-ίκως civic (πολιτής citizen, stem 
pολιτά-).

d. The final letter or letters of a consonant stem may be dropped: 
σωφρ-ονίω temperance, moderation (σώφρων temperate, stem σωφρο-), 
μελ-όως song, μελεσ-), ἀλήθ-ως genuine (ἀληθής -ς true). So apparently in 
the case of a vowel stem in δεσπό-ωνς belonging to the master (δεσπότης).

e. The final consonant of a stem undergoes regular euphonic change before 
the initial consonant of a suffix: βλαμ-μα glance (βλαμ-ω look), δικασ-θή a judge 
(δικάζω judge, stem δικαζ-), πιθ-ίως faith (= πιθ-ίως, from πιθω- persuade, stem πιθ-), 
λέξις style (= λεγ-ιός, from λεγ-ω speak).

f. Stems in ο have an alternative in ε (cp. ἱππω-ες, voc. ἱππε; 229 b). This 
e often appears in denominatives: οἰκ-ω dweller, οἰκέ-της house-servant, οἰκέ-ωs 
domestic (οἰκός house).

g. Derivatives of a stems may apparently show ω in place of a; as στρατ-ως 
soldier (στρατά army); ἰταλιώ-της an Italiote, Greek inhabitant of Italy (Ἰταλία Italy). 
See 843 a, N. Stems in Α have η in τιμή-εις honoured (τιμή, stem τιμά-).

h. Vowel stems, especially those derived from verbs, often lengthen a final 
short vowel before a suffix beginning with a consonant: ποη-μα poem, ποη-ς- 
poetry, ποιη-θ-ος poet, ποιη-τ-κ-ος creative, poetical (ποι-ω make); 
δεσμ-ως-τ-ος prisoner (δεσμός, δεσμά fetters). Verbs with stems in α, ε, ο usually show in 
derivatives the stem vowel as found in the tenses other than the present; as 
δηλω-ω manifest, fut. δηλω-σω, δηλω-ε-σ manifestation; ἄρω plough, fut. ἄρω-ω, 
ἄρω-ες arable land, ἄρω-τρο ploughman; ἐφ-ις-κ-ω find out, fut. εὐφ-η-ςω, εὐφ-η-μα 
discovery, but εὐφ-ε-ς discovery, εὐφ-ε-τ-ής discoverer.
i. Vowel stems sometimes insert a vowel before a suffix beginning with a consonant: πολικθυς, Ionic for πολικθυς citizen, πολικθυς poet (poetic) city.

j. Consonant stems, and vowel stems not ending in ὁ, often show ὁ before a suffix in denominatives; a stem in -ον is thus replaced by one in -ο: ὁφρον-στη temperance (ὁφρον-στη temperate, ὁφρον-στη) ; αἷμα-βίος blood (αἷμα, -ατος blood) and σκί-δες shadow (σκίδ shadow) by analogy to δαλίδ, wily, 855. 3. Cp. 873–875.


836. Insertion of sigma.—Between root (or stem) and suffix σ is often found, and in some cases it becomes 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 σχισ-σες cleaving with σ from η-σχισ-σες by analogy to ι-σχισ-σαι for ι-σχισ-σαι (σχισ-σαι cleave). In ι-στης the transference was made easier by words like σχισ-τός cloven for σχισ-τός. This σ appears before many suffixes, and usually where the perfect middle has acquired it (489).


837. Insertion of ταυ.—In a few words τ is inserted before the suffixes μο, μα, μη, μην. Thus, ἑφ-ε-τ-μη command (ἑφημη, root ἐ, ἑ, λαντ-μα depth of the sea, ἅυ-τ-μη and ἅυ-τ-μην breath (ἅμη blow). In ἑφε-μο-ν our the τ may be part of the verb-stem (ἑφεσω, 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 839–855. 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 τρόπο to denote comparison.

a. The instrument may be viewed as the agent, as in βαλ-σ-τρόπος hammer, lit. smasher, from βαλ-σ-τρόπος smash. τρόπο (863. 16) may express the agent, instrument, or place. Suffixes used to denote actions or abstract ideas often make concrete words, as τροφ-ντι nurture and nourishment, ἀγγελ-λη message (cp. Eng. dwelling, clothing). πορθμείον means ferry, ferry-boat, ferryman’s fee. Words originally denoting an agent have lost that meaning, as πα-τρός father (orig. protector), and in many cases the original force is changed.

839. AGENCY

a. The primary suffixes τα, τα, τοπ, τροπ, ευ, denoting the agent or doer of an action, are masculine.
1. τά (nom. -τάς): κρύ-τάς judge (κρύω decide, κρυ-), κλέπ-τάς thief (κλέπ-τω steal), ποι-τάς poet, i.e. maker (ποι-ω make), αὐλή-τάς flute-player (αὐλ-ω play the flute), μαθ-τάς pupil (μαθάω learn, μαθ-τω).  ik-ε-τάς supplicant (ik-ε-ωμαι come, ik-).


3. τῷρ (nom. -τῳρ): ῥή-τῳρ orator (ῥέω shall say, ῥ-, ῥε-, ἐ-ρ-ι-κα have spoken, κτή-τῳρ founder (κτίζω found, κτίδ-), σημαίνωr commander, poet. (σημαίνω give a signal, σημα-).


5. εὐ (nom. -εῦ): γραφ-εῦ writer (γράφ-ω write), τοκ-εῦ father (τίκτω beget, τεκ-).

b. The primary suffixes τρῖ, τρᾶ, τεῖρα, τίδ are feminine.


2. τρᾶ (nom. -τρᾶ): ποι-τρᾶς poetess (late), ψάλ-τρᾶ female harper (ψάλλω play the harp, ψαλ-).


c. The same root or verb-stem may have different suffixes denoting the agent: γεν-ε-τής, γεν-ε-τήρ, γεν-ε-τῷρ begetter; μαθ-ε-τίς, or μαθ-η-τίς female pupil, fem. of μαθ-η-της.

D. Words in -τῆς, -τρὶς, -εῦ are oxtone. Words in -τῳρ, -τεῖρα, -τρᾶ have recessive accent. Words in -τής are oxtone or paroxytone.

e. See also or (nom. -ον) 861. 18.

840. NAMES OF ACTIONS AND ABSTRACT SUBSTANTIVES

a. Substantives denoting actions often express abstract ideas, and names of actions and verbal abstracts are often used concretely. The following suffixes (except μο, nominative μο-ς, and εὐ, nominative -ευ) form feminines; all are primary except ια in some words.

1. τί (nom. -τίς): πισ-τίς faith (πιθ-ω persuade, πιθ-), φά-τίς rumour (φημι say, φα-).

2. στ (nom. -στίς): λέξις style (λέγ-ω speak), ποιή-σις poetry (ποι-ω make), φθι-σις decay (φθι-ω decay), δό-σις act of giving or gift (δι-δω-μω give, δο-, δω-), θέ-σις placing (τι-θη-μω place, θε-, θη-), τά-σις tension (for τή-σις 35 b, from τείνω stretch, τεν-). ια is derived from τί after a vowel (115).

3. στά (nom. -στά): in substantives from verbs in -άω out of -α-ω; as δοκίμασια examination (δοκιμάω examine, δοκ-).


7. μὴ (nom. -μα): τόλμα daring (τόλμα-ναι dare).

8. έχρ (nom. -ος, neut.): δέ-ος fear, πογ-ος cold.

9. ἄ (nom. -α): primitive, from verb-stems, as μακ-α madness (μακάμαι rage, μακτ-). Denominative: ἡγεμόν-α sovereignty (ἡγεμόν leader), εὐφραγια kind service (εὐφραγέω from εὐφράγης δωρ of good deeds). Without any noun-stem: πολιορκια siege (πολιορκέω besiege). Verbs in -εω derived from substantives, as παιδε-ω educate (παιδ child), show abstractions in -εις for ε(υ)-α (48): παιδεία education, στρατεία campaign (στρατεύομαι take the field), βασιλεία reign, kingdom (βασιλει-ω am king).

10. o, a: see 859. 1, 2.

b. Many feminine substantives expressing the abstract notion of the adjective are derived from adjective stems (a few from substantive or verb stems). Many of these denominatives express quality, cp. Eng. -ness, -hood.

1. άα (nom. -α): from adjectives in -ης and -ος, -ος, as ἀληθεία truth for ἀληθ-εια from ἀλήθης true; εὐθεία want for εὐθεί-εια from εὐθείς needly, 44 a, 202 d; εὐτυχia kindness for εὐτυχ-εια from εὐτυχος εὐτυχ kind.

2. άα (nom. -α): εὐδαιμον-α happiness (εὐδαιμον happy), συμμαχία alliance (συμμαχεῖν fighting along with), σοφ-α wisdom (σοφ-ος wise). Since τ becomes σ before -α we have ἀθανασία immortality (ἀθάνατος immortal). Cp. 859. 5.


4. της (nom. -ης): φιλό-ης, της friendship (φίλος friend), λόγος-ης, της equality (λογος equal), νόος youth (νοος young), παχυ-ης thickness (παχύς thick).

5. αδ (nom. -ος): abstract substantives of number, as τρι-ας, -αδος triad (τρεῖς). μοι-ος, -αδος unil (μοῖος alone, single). See also 863 b. 8.


d. A feminine adjective is used substantively in poet. πνευμ-η wisdom from πνευμ-ος wise; with recessive accent in ἐχθρα envy from ἐχθρ-ος hostile, θέμ-ος warmth from θεμ-ος warm.

e. Some compound abstracts in -ης yield (by analogy) abstracts in -α not in -ης; as ἀντιληπται misfortune from ἀντιληπται unfortunate. Fluctuation often occurs, as in κακοθεια κακοθει-α misfortune from κακο-ος ill-disposed; Old Attic ἀλήθεια (= Ion. ἀλήθεια) for ἀλήθεια.
FORMATION OF WORDS: SUBSTANTIVES

842. INSTRUMENT OR MEANS OF ACTION

The instrument or means of an action is expressed by the primary suffixes


2. θρο (nom. -θρο-ν, neut.): κλει-θρο-ν bar for closing a door (κλει-ν shut, 832).


4. τηρ-ω- (nom. -τηρ-ω-ν, neut.): in a few words, as πο-τηρ-ω-ν cup (πο-ν drink, πο- 529); θέλ-τηρ-ω-ν spell, charm (θέλ-ν charm). See 858.14.

5. ω (rare; nom. -ω, neut.): τροφία 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-ς, masc.): γράμ-μετευ-ς secretary (γράμμα, -ωτος anything written), ἱερ-ευ-ς priest (ἱερ-ς sacred), ἵππ-ευ-ς horseman (ἵππος horse), χαλκ-ευ-ς coppersmith (χαλκ-ς copper).

2. τά (nom. -τα-ς, masc.): ναυ-τά-ς, sailor (ναῦ-ς ship), τοξ-τάς huntsman (τόξο-ν bow), οἰκ-τάς house-servant (οἶκος house, 834 f), δεσμ-τάς prisoner (834 h). N.—By analogy are formed: εὐν-τάς bed-fellow (εὐνίς bed), following οἰκ-τάς; ἄλφ-τάς heavy-armed soldier (ἄλφα-ν, ἄλφα armour) following πολ-τάς from older πόλ-ς; στρατ-τάς soldier (στρατά army) following δεσμ-τάς. See 834 g.

b. The following secondary suffixes form feminine substantives:

1. iā (nom. -iā): corresponding to masculines in -eī-ς, as ἱερεία priestess for ἱερ-ει-α (ἱερ-ει-ς priest), βασιλεία queen (βασίλει-ς king). See aina below.


4. ιττά, ισσά (nom. -ιττά, -ισσά): from ια added to stems in τ or κ (112, 114), as θητ-α female serv from θητ-α (θητ-ς, θητ-ως serv), Κλωσα Cilician woman from Κλακ-ια (Κλακ Cilician); later, by analogy, βασιλείας queen.

5. iuνά (nom. -iunā) corresponding to masculines in -uν: λε-υνά lioness (λε-ω.
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. év (nom. -ēs, gen. -ēs, masc.), ἄδειος (nom. -άδειος, gen. ἄδειος, fem.)
   Πλαταιός -ίος, Πλαταιαί -ίαι a Plataean (ἡ Πλάτανα); Ἐπετρεῖς an Eretrian (ἡ Ἑπέτρα); Μεγαρεῖος, Μεγαρή Μεγαρία (τὰ Μέγαρα); Ἁλεοῖος Ἀλεοῖος (Ἀλεός Ἀλεοί) the Aeolian dialect.
   a. -ίς (-ίδειος) may denote a land or a dialect: ἦ Δωρίς (γῆ) Doris; ἦ Αλεοίς (γῆ) Ἀλεοί the Aeolian dialect.

2. τα (nom. -τῆς, masc.), τέθος (nom. -τῆς, fem.)
   Τεγέα-τῆς, Τεγέας-της of Tegae (ἡ Τεγέα); Σπαρτ-ά-της, Σπαρτ-ά-της of Sparta (ἡ Σπάρτα); Ἀλίγια-τῆς, Ἀλίγια-της of Aegina (ἡ Αἴγινα); Συμβαρ-ά-της, Συμβαρ-ά-της of Sybaris (ἡ Συβαρίς); Σικελ-ά-της, Σικελ-ά-της Sicilliot (ἡ Σικελία)
   a. The endings -τῆς, -τῆς are due to analogy; see 843 a. N.

3. Other gentiles, properly adjectives, end in -ος, -ας, as Ἀθηναίος, -αλα of Athens (αἱ Ἀθήναι); Μιλής-ως of Miletus (Μιλήσ), Ὀρακελ-ως of Ores (Ὀρακέλος); (τ) κός, (κ) κά, as Ἰω-κός Ιωνίς (Ἰω-κός Ἰωνίς); νός, νι preceded by ἂ (ἡ), i as Ἐκθα-νός of Sardis (Σάρδης); Λαμψακ-νός of Lampsaucus (Λάμψακος), Βυζαντί-νος Byzantine (Βυζαντίον). See 863 b. 12.

845. PATRONYMICS

Patronymics, or denominative proper names denoting descent from a father or ancestor, are formed from proper names of persons by the following suffixes:

1. ὅς (nom. -ός, masc.), ἄθως (nom. -ός, fem.):
   Βόρεα-ός, Βορέας son of Boreas fem. Boreas, οὐδός from Βορέας
   Stems in μ shorten α to ε; from such forms arose

2. θητός (nom. -θητός, masc.), θητός (nom. -ός, fem.):
   Θέστια-ός, Θέστιας son of Thestius fem. Θεστίας, οὐδός from Θέστιος
   From this type arose a new formation:

3. αθηνά (nom. -αθηνά, masc.), οὐδά (nom. -άς, fem.):
   Φερο-αθηνά, Φερος son of Pheres fem. Φερο-άς, οὐδός from Φερος (-ης)
   Περση-αθηνά, Περσης son of Porsches (ἰμ. Περση-ες, -ος) from Περσης
   Τελεμαώ-αθηνά, Τελεμαώ son of Telemachus from Τελεμάχος (-ώς)
FORMATION OF WORDS: SUBSTANTIIVES

4. ἰδα (nom. -ιδή-ς, masc.), ἰδ (nom. -ίς, fem.):

Tαυταλ-ιδή-ς son of Tantalus fem. Tαυταλ-ισ-, -ιδ-ος from Tαυταλ-ος
Kεκροπ-ιδή-ς son of Cercrops fem. Kεκροπ-ις, -ιδ-ος from Kεκροφ(-ος)
Οινε-ιδή-ς son of Oineus fem. Οινη-ις, -ιδ-ος from Οινε-ος
Δαστα-ιδή-ς son of Leto fem. Δαστω-ις, -ιδ-ος from Δαστω (279)

Stems in ο drop o; stems in ευ (νυ) drop u; stems in οι (ωι) drop τ.

5. ιον or ιων (poetic and rare; nom. -ιων, masc.):

Κρον-ιων son of Cronus (also Κρον-ιδή-ς), gen. Κρον-ιων-ος or Κρον-ιων-ος
according to the metre, from Κρων-ος.

6. ιωνι or ινι (poetic and rare; nom. -ιωνι or ινι, fem.):

'Ακρις-ιωνι daughter of 'Ακρισω-ς
'Αιρηστ-ινη daughter of 'Αιρηστο-ς


c. The stem drops or adds a syllable: Δευκαλ-ιδή-ς son of Δευκαλίων, -ιων-ος;

Λαμπ-ετ-ιδή-ς son of Λάμπ-ος.

d. -ιδής is used in comic formations: κλεπτ-ιδής son of a thief.

e. -νδας occurs in the dialects, as Έπαιμενονδας Epainondas.

f. -ος, -ειος, may indicate descent, as Τελαμώνε παί ον son of Τελαμόν, Τυν-δαρεία τυναήρ daughter of Τυνδαρεύς; cp. Tennyson's "Niobean daughter."

847. A patronymic may include the father, as Πεισιστρατ-ιδής the Peisistratidae (Peisistratus and his sons).

848. Most genuine patronymics are poetical and belong to the older language. In the classical period patronymics rarely indicate descent in the case of historical persons; as Εδριπύθης, Αριστελίθης.

849. Metronymics denote descent from the mother, as Δανα-ιδή-ς son of Δανάη, Φιλιρ-ιδή-ς son of Φιλιρά.

850. Relationship is sometimes denoted by the suffixes ιδο (nom. -ιδο-ς son of) and ιδα (nom. -ιδη daughter of); as αδελφ-ιδο-ς nephew, αδελφ-ιδη niece (αδελφ-ε brother).

PLACE

851. Place may be expressed by the secondary suffixes

1. ιο (nom. -ιο-ν, neut.): Διονυσιον (scil. ierbn) temple of Dionysus, "Ἡρανων Heraeum.

Also -είο (nom. -είο-ν, neut.): from substantives in -ευ-ς and by extension in others; as χαλκε-ιο-ν forge (χαλκε-ευ-ς coppersmith), θησε-ιο-ν Thesêu (θησεύς), λογ-είο-ν place for speaking (λόγος speech), μουσ-είο-ν seat of the Muses (μοῦσα muse), 'Ολυμπι-είο-ν Olympeius ('Ολυμπιο-ν Olympian Zeus).

2. τηρ-ιο (nom. -τηρ-ιο-ν, neut.): derived from substantives in -τήρ (or -της); as άκροτήρ-ιο-ν auditorium (άκροτήρ or άκροτής hearer), ἐργασθηρ-ιο-ν workshop (ἐργασθηρ workman), βουλευτήριον senate house (βουλευτής or βουλευτής councillor, senator). See 863 a, 8.
3. ὀν (nom. ὀ-ν, gen. ὀ-νος, masc.) : ἄνδρ-όν apartment for men (ἄνήρ, ἄνδρος man), ἵππ-όν stable (ἱππος horse), παρθεν-όν maiden’s apartment, Parthenon, temple of Pallas (παρθένος maiden), ὀἶν-όν wine-cellar (οἶνος wine), ἀμπελ-όν vineyard (ἀμπέλος vine). Forms in -έων occur, as περιστερ-έων dove-cote (περιστέρα dove), ὀνείρ.ον.

4. ἵτης (nom. ἵτης, fem.) : added to ὀν, ἄνδρον-ήτης apartment for men, γυνακχώ-ήτης apartment for women.

5. ὦναι (nom. ὦναι, fem.) : ὀβών-ονά rose-bed (ῥόδον rose).


DIMINUTIVES

852. Diminutives are denominatives formed from the stems of substantives by various secondary suffixes.

1. ω (nom. -ω-ν, neut.) : παιδ-λο-ν little child (παις, παιδος), ὀρνιθ-ω-ν small bird (ὄρνις, ὀρνιθος), ἀσπίδ-ω-ν small shield (ἀσπις, ἀσπίδας).

N. — Trisyllabic words are paroxytone if the first syllable is long by nature or position.

2. ιο (nom. -ιο-ν, neut.) : derived from such words as ἄσπιδ-ω-ν ; as ξυφ-ιδιο-ν dagger (ξυφος sword, stem ξυφος), βο-ιδιο-ν small cow (βος-), οἰκίδιο-ν small house, οἰκί οἰκίον (οἰκίδιον), ἰχθυδίο-ν small fish (ἰχθυς). See 833 b.


4. νε-ριο (nom. -νεριον, neut.) : μελ-νεριο-ν little song (μελος).

5. υλιο (nom. -υλιον, neut.) : ἑπ-υλιο-ν little epic or verseicle (ἔπος).


853. Many other diminutives occur, as ἀκάπη : in πιθαγοριστής wine-jar (πίθος) ; ἀδ, ἀδ : in ἀμαξίς, ἀδος small wagon (ἀμαξή), νησίς, ἀδος islet (νησίος) ; ἄδευ : of the young of animals, as λύκ-ιδας wolf’s whelp (λύκος), also ἄδευ δοκιμος son’s son, grand-son (υδός) ; χο : ὀρταλίας young bird (ὄρταλος) chick ; χαλεπ : κυπρή (and κυ-προς, κυπρεῖς) small cup (κυπέλλο). Rare or late are -άκιδον, -άδον, -άδον, -ιδαρον, -ικαριον, iow, 861. 19, -όλος, and over 25 others. See ιω, 800. 1.

854. Diminutives are often combined : παιδ-ιος-άριον stripling, μεράκ-ων, μειρακ-ιερος, μειρακ-υλλ-ιον, μειρακ-υλλ-ιδιον stripling (μειραξ lass), χλαο-ικ-ιδιον cloaklet (χλανις), ἵππο-ιδιον insect (ἵφων animal).

855. Some words, especially such as denote parts of the body, are diminutive in form, but not in meaning; as κρανιον skull, θηριον beast (= θηρ), πεδιον plain (πέδων 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. darling, lordling). See the examples under 852, and also παρθενιδον daddly (παρθηρ), ἀδελφ-ιδιον dear little brother, Σωκρατ-ιδιον dear Sokey, ἀνθρώπ-ιον manakin. Some endings often have an ironical force, as πλουτ-άξ rich churl, γάστρ-ων fat-belly.
FORMATION OF ADJECTIVES

857. Adjectives are formed by the same suffixes as are used in substantives, the same formation producing in one case a substantive, in another an adjective. Many words formed with certain suffixes (ο, μο, νο, ρο, το) are used as adjectives or as abstract substantives (usually feminine or neuter). Thus φιλοί friendly or friendship; so στέφ-ανος crown (στέφ-ος encircle) was originally an adjective. Many suffixes have no characteristic signification.

Adjectives are either primitive (from roots or verb-stems) or denominative (from substantives or other adjectives). But this distinction is often obliterated and difficult to determine.

858. The following are the chief adjectival suffixes:

1. ο, α (nom. -ος, -η or -α, -ον): primary: λοιπ-ος remaining (λειπ-ω leave, λιπ-, λειπ-, λοιπ-), λευκ-ος bright (λεύσω 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, ωο, υο.

   Primary (rare): άγ-ως sacred (άγωs expiation); with a comparative force: άλλος other (άλ-ως alike), μέσος middle (μεθ-ος medius, 113).

   Secondary in τιμ-ος worthy, costly (τιμη honour); φίλ-ος friendly (φίλ-ος dear); δροθ-ος steep (άρθ-ος straight); πλούσ-ος rich (πλούτος riches, 115); δικαι-ος just (δίκη-ς right, 834 b); οικ-ος domestic (οίκος house, 834 f); πάτρ-ος hereditary (πατρ- father, πατρ-, 262); βασιλε-ος royal (βασιλε-ς king); βέρο-ος summer (βερος, stem βερο-); αίδο-ος venerable (αίδως shame, stem αίδος-), ήρως hero (ήρως hero, ήρω-), 267; πχυν-ος a cubit long (πχυν-ς, 268). The feminines are often abstract substantives, as φιλ-αί friendship.

a. The ending -αίος has been transferred from α stems, as in χερ-αίος of or from dry land (χέρω-ς). The form ι-αιος occurs: δραχμ-αίος worth a drachma (δραχμή). -ειος has become independent in ἀνδ-ειός mainly (ἄνδρ). On gentiles in -ιος, see 844. 3.

b. Ionic η-ο (nom. -ιος), properly from stems in ευ (γυ), as Χάλκη-ιος brazen (pertaining to a χάλκειος brazilier; Attic χάλκιος, -ους, see 858. 4), βασιλε-ιός royal; and transferred in Ionic to other stems, as in σιλβη-ιός warlike, ἄνθρωπ-ιός human (Attic ἄνθρωπειος), ἄνδρ-ιός mainly.

3. ευτ for ευτ (nom. -ευς) forms denominative adjectives denoting fulness or abundance (mostly poetic).

   τιμ-εις (τιμής) honoured, and by analogy δευτερειες woody (δευτερο-ν tree); χρατεις graceless (χάρας), δολε-εις wily (δολ-ες), and by analogy αμετ-εις bloody (αιμα, -ατ-ος blood, 834 c), εχθρ-εις full of fish, κρο-εις chilling (κρο-ες chill). Also in ευρ-εις muddy (ευρως, -ωρος).

4. αο (nom. -αος, -ους, 290) forms denominative adjectives denoting material: χρυσες, χρυσος gold (χρυσ-ς gold).
a. *e* is derived from *ē-, seen in χρησιος (poetic). Here *ē* is part of the first syllable (834 f.). On *-ē* see 858, 2 b.


6. *κό, ἱκό, ἴκο* (nom. -κός, very common, cp. 804. 1): many denominatives formed by these suffixes denote relation, many others fitness or ability.

a. Denominatives: *μαντ-ίκ-ός* prophetic (μαντ-ίς prophet); *φυσ-ίκ-ός* natural (φύσ-ις nature); *θηλ-ίκ-ός* feminine (θηλ-ις female); *Δαρε-ίκ-ός* Daric (Δαρείς- Δαρίς).

b. From *φυσ-ίκ-ός*, etc., ἴκο was taken as an independent suffix in μουσ-ίκ-ός musical (μοῦσα muse); *βαρβαρ-ίκ-ός* barbaric (βαρβαρ-σ-barbarian, foreigner); διδακτό-κός able to teach (διδάσκαλος teacher); *μαθηματ-ικ-ός* fond of learning (μάθημα-, μαθεικ thing learnt); *Κεραμ-ίκ-ός* Potters' quarter, Ceramicus (κεραμεύς potter); *βασιλ-ίκ-ός* royal (βασιλεύς king); *ὑπ-ίκ-ός* heroic, from ὑπ(μ)os hero; 'Αχαί-ίκ-ός or 'Αχα-ίκ-ός (38) Achaeans ('Αχαΐς Achaeans).

N. — ἄρχ-ίκ-ός able to rule (ἀρχ-ή), γραφ-ίκ-ός able to write or draw (γραφ-ή), need not be derived directly from the root.

c. *Κορινθ-ίκ-ός* Corinthian (Κορινθ-ικ-ός Corinthian); *στοιχε-ίκ-ός* consisting of spondees (στοιχε-είς spondees).

d. *τ-ίκό* represents ίκό added to the verbal in τό- (cp. also μαθηματ-ίκ-ός).

Thus, *λεκ-τικό* suited to speaking (λέγ-ω speak); *αισθητ-ικό* capable of feeling (αἰσθάν-άμαι feel); *ἀριθμ-ικό* skilled in numbering (ἀριθ-μέω to number); *πραξ-τικό* practical, able to do (πράττω do); *σκην-τικό* reflective (σκεπ-τ-ομαι look carefully, consider). Added to a noun-stem: *καυ-τικό* nautical (καύ-σις ship).

7. *λό* (nom. -λός): primary (usually active) and secondary. Cp. 860. 1. Primary in *δι-λό* cowardly (δίδω-κα fear, δι-, δει-, δοι-); *στρεβ-λό* twisted (στρέφ-ω turn); *τύφ-λό* blind (τύφ-ω raise a snake); *κοίλος* hollow (κόρ-λός, Lat. cavus); *τροχ-λό* running (τρέχ-ω run); *εκ-λό* like (εἴκοσι am like, eik-); *καμπ-τόλο* bent (κάμπτ-ω bend); *φειδ-ωλό* sparing (φεῖδ-ομαι spare). ἀπατ-η-λός deceitful (ἀπατή deceit, ἀπατ-ω deceive) may be a primary or a denominative. Cp. 860. 1.

*α-λό* denoting quality in ἀρτ-αλό-ς attractive, vanishing (ἀρταξ-ω seize), *θαρ-αλό-ς* bold (*θάρσος* boldness).


9. *ι-μό, σι-μό* (nom. -ιμός, -σιμός): often denoting able to or fit to. Adjectives in *μό* are primitive or denominative, and are derived from *-μό* stems; those in *σιμό* are denominative and come mostly from stems in ι-μο (as χρή-σιμό-ς useful, from χρή-σις use); but σιμό has thence been abstracted as an independent suffix.

δόκ-μό-ς approved (δοξ-έω seem good); *μάχ-μό* warlike (μάχη battle); *νόμ-μό* conformable to law (νόμος); *εῖδ-ώδ-μό* edible (εἶδ-όδ-ι food, poet. εἶ-δ-ω eat); *καβο-μό* combustible (κάβω burn, καβ-σις burn-
FORMATION OF WORDS: NOUN SUFFIXES

ing); λώσ-μο-σ able to loose (λώ-σι-σ loosening); ἵππαι-σκο-μο-σ fit for riding (ἵππα-ζομαι ride); ἀλ-λο-σι-α-με-σ easy to take (ἀλίσκομαι, ἐλΔώω).


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 δευ-νο-σ fearful (δευ-σο-κα fear, δευ-, δευ-, δευ-); σεμ-νο-σ to be revered (σεμ-νο-μαι reverence); πιθ-ανό-σ persuasive (πιθ-ω persuade, πιθ-, πιθ-, πιθ-); πία-νο-σ trusting (πιθ-ω). Secondary in σκοτεινό-σ dark (= σκοτειν-νο-σ from σκότ-ος darkness).

12. νο (nom. -νος, 861. 11): forms denominative adjectives of material, as λθ-νο-σ of stone (λθο-σ), ἔδω-νο-σ wooden (ἔδω-ν); to denote time, and derived from such forms as ἀρι-νο-σ vernal (ἀρι spring), as in ἡμερ-νο-σ by day (ἡμέρα), χθ-νο-σ of yesterday (χθές); other uses: ἄνθρωπ-νο-σ human (ἄνθρωπο-σ man), ἄνθρωπ-νο-σ genuine (ἄνθρωπος true).

νο in λα-νεο-ς = λά-νο-σ stony (λάς stone). On -νος, -νο-σ in gentiles, see 844. 3.


14. τηρ-ω (nom. -τήρω-ς): in denominatives, derived from substantives in -τηρ (or -της) by the suffix -ω; but the substantive is not always found.

σω-τηρ-ω-σ preserving (σω-τήρ saviour), whence the abstract σωτηρία (858. 2) safety; θελ-τηρ-ω-σ enchanting (θελ-τήρ charmer, θέλγ-ω enchant), whence θελτήριον (842. 4), λυ-τηρ-ω-σ delivering (λυ-τήρ), ὀμηδηριον starting-place (ὀμωδίων, ὀμηδηριοί start).

15. ν (nom. -νος, -να, -ντ): primitives are ὄνο-ς sweet (ὄνα, ὄντα am pleased), ταχ-νό-σ swift (τάχ-ος swiftness), βαθ-ν-ός deep (βάθος depth). Cp. 859. 8.

16. ωσεο (nom. -ωσή, -ωσές): in primitives (rare), as πρεσ-ωσής proper (πρεσ-ω beseech); usually in denominatives denoting fullness or similarity: ποι-ωσής grossy (ποιά), αἰματ-ωσής looking like blood (αἷμα). See 833 2.

17. Suffixes of Degree: τον and να-το (319) usually form primitives; τερο and τατο (313 ff.) denominatives. τερο occurs also in πό-τερο-ς which of two? πρό-τερο-ς earlier, νε-τερο-ς later, ἱκά-τερο-ς each. On the suffix τερο apparently without comparative force, see 1066, 1062 b. ἐν-τερο-ν is substantivized (bouνελ); from ἐν in.

18. Suffixes of Participles and Verbal Adjectives (primary): active ντ, οτ, 301 a, c; middle and passive μο. Verbal adjectives denoting completion (usually passive) το; possibility and necessity το, τεο (471-473).

On the formation of Adverbs, see 341 ff.

LIST OF NOUN SUFFIXES

The list includes the chief suffixes used in substantives and adjectives. Separation of a suffix from the root is often arbitrary and uncertain.
859. VOWEL SUFFIXES

1. o: nom. -oS masc., fem., -oν neut. A common suffix in primitives denoting persons (usually male agents) or things (often abstracts).

ἀρχ-βς leader from ἀρχ-ω lead; ἴγ-βς yoke from ἴγ-ρι-με yoke (ἴγ-ρυ-, ἴγ-ρυ-); λόγο-ς speech from λέγ-ω speak; νιο-ς custom, law from νιε-ω distribute; στήλ-ς expedition from στῆλω (στελ-) send; τρόφ-βς (τρόφ-α) nurse from τρέφ-ω nourish; φόρ-ς tribute from φέρ-ω bear, bring.

a. The roots of some words appear only in other languages: οἰκ-ος house, Lat. vic-us.

b. The suffix has the accent when the agent is denoted. e of the root varies with o (831 b).

2. α: nom. -α or -η fem. A common suffix in primitives, usually to denote things, often abstracts (action).

ἀρχ-α beginning from ἀρχ-ω begin; λοφ-α pouring from λεφ-ω pour; μάχ-α fight from μάχ-ωμαι fight; στοιχ-α haste from στεκ-ω hasten; στήλ-α roof from στήλ-ω shelter; τρόφ-α nourishment from τρέφ-ω nourish; τάχ-α chance from ταύταω happen (ταύτα-); φορ-α crop from φέρ-ω bear; φυ-α flight from φεύγω flee (φυ-ργ-, φεύγ-).

a. The roots of some words appear only in other languages: γυν-α woman (Eng. queen).

b. Most substantives accent the suffix; but many accent the penult.

3. ά: nom. -άς, -ης, in a few masculines, usually compounds: παιδ-ρή-βς trainer of boys in gymnastics (τρήβω run).

4. τ, τ: primary, in ἄρχ-ς snake, poet. τρόχ-ς runner (τρέχ-ω run), πόλ-ς city (originally πόλ-ις, ις-ις yearling). Many words with the -τ suffix have taken on δ or τ as έλπ-τς hope έλπ-δ-ς (ήλπ-ωμαι hope), χάρ-τς grace χάρ-τς-τς χαίρε (χαίρω rejoice, χαρ-).

5. ω: in a few primitive verbal adjectives (άγω-ς 858. 2), but common in denominate adjectives (858. 2), rare in substantives: νυμφ-ος bridegroom (νύμφη bride); in names of things more concrete than those ending in -ά: μαρτύρ-ων a testimony (.cp. μαρτύρ-α testimony); in gentiles (844. 3); in diminutives (852. 1), often in combination with other diminutive suffixes (αρω, ἰδω, υλως, etc. 852); often in combination with a final stem vowel (851. 1, 858. 2).

6. ά, ά: rarely primary, in φτά flight (φεύγ-ω flee); in verbal abstracts: μανία madness (840 a. 9); usually secondary in the fem. of adj. in -οτ: βραδία = βραδευ-α, πίττα pitch (= πικ-α, cp. Lat. pic-us), γλώττα tongue = γλωκ-α (cp. γλωκ-ς point, ψώττα serf (843 b. 4); in the nom. fem. of participles in ιτ, cf (λόφωμα from λόφον-α, λελυκυ-α); in denominative abstracts expressing quality (840 b. 1, 2); in names of persons: ταμί-άς steward (τέμ-ω cut, τε-μ-ος), Nic-άς Nicias (νικ victory). — Often in combination with other suffixes: αίνα 843 b. 5; ε-αι 840 a. 9; οσψ 843 b. 4; τραία, τεἰδα 839 b. 2, 3.

7. Fo, Φα: primary, in ὁδος for ὁδ-ος boundary, κεφ-ος empty, λάιφ-ος left (Lat. laevus), καλ-ος beautiful; (probably) secondary in verbalis in τε-ος (ντεος that must be loosed) and in adj. in -άλιος (860. 1).

### 860. SUFFIXES WITH LIQUIDS (λ, ρ)

1. **λο, λά:** primary, in φθ-λο-ν race, φυ-λά clan (φθ-ω produce), πι-λο-ς felt (Lat. pi-λu-s), τεγ-λά loop of a yoke (τεγ-νυ-μι yoke); λι-λο-ς contest, λθ-λο-ν prize, τυφ-λά-ς blind (τυφ-ω raise a smoke), στρεβ-λ-ς twisted (στρέφ-ω turn). Cp. 858. 7. Secondary, in παχ-λ-ς thickish (dimin.). **αλο, αλά:** primary, in δραφ-αλ-ς navel, κρότ-αλ-ς clapper (κρότ-ωs noise), κεφ-αλή head, τροχ-αλ-ς running (τρέχ-ω), τι-λο-ς fat (τιατωs fatten); secondary, in ω-λά-ς level (ων-ς one and the same). Developed from this are **αλεο, αλεά:** primary (prob.), in εκ-λά-ς like (εκω am like, εικ-), νεφ-λά cloud (Lat. nebula); secondary, in δν-μέλ-ς altar. **ηλο, ηλά:** καπ-ηλ-ς huckster (agency), θυ-ηλ-ς sacrifice (θυ-ω), ψη-ηλ-ς lofty (ψη-ωs height); primary or secondary: απατ-ηλ-ς guileful (ἀράτη guile, απατ-ω cheat), στη-ηλ-ς mate (στιγ-ή silence, στιγ-ω am mate). **υλο, υλά:** primary, in τροχ-υλ-ς sandpiper (τρέχ-ω run); secondary, in ὄγ-υλ-ωs passionate (ὁργή). **υλο, υλά:** primary, in στρφ-υλ-ς top (στρέφ-ω turn); secondary, in πεθ-υλ-ν sandal (πεθ-η fatter, ποόs foot). **υλο, υλά:** primary, in δακ-υλ-ς finger, σταφ-υλ-ς bunch of grapes. Secondary, in μύκ-υλ-ς small (μίκκ-β-ς). **υλο, υλά:** σφονδ-υλ-η beetle. **αλο, αλά:** primary, in ειθ-υλ-ν image (ειθ-υμα resemble), ειθ-ολ-η prayer (ειθ-υμα). Rare forms: **αλο, αλμο, ελο, ηλιο.**

2. **λυ:** primary, in ἥθ-λ-ς female (root θη give each). **ρο, ρά:** primary, in substantives: ἀγρ-ρ-ς field, Lat. ager (ἄγ-ω), νεκ-ρ-ς corpse (cp. νεκ-υ-ς), γαμ-β-ρ-ς son-in-law (γαμ-ω marry, for β see 130), ἔχθρ-ρ-ς enemy, ἔχθρ-ρ φρενεδ (ήθρ-ω hate), ἄργου-ρ silver, ὑδρ-ρ hydra (ὑδρ-ω water); rarely, of instrument 842. 0; of place, in ἔθ-ρα seat; primary, in adjectives (858. 13). **αρο, αρά:** primary, in βλεφ-αρ-ν eye-lid (βλεφ-ω look), τάλαρο-ς basket (τάλαω, τάλνηa bear), λωπ-αρ-ς shiny (cp. λωπ-ος fat). **ἀρο (νρο), αρά (ηρά):** primary or secondary, in ἀν-άρ-ς grievous (άνια grief, ἄναρ-ς grief), λωπ-ρ-ς painful (λωπ γαίν, λωπ-ρ-ς grief); secondary, in ἀνθ-ρ-ς flowerly (ἀνθ-ος), and perhaps in πον-ρ-ς toilsome (πόν-ος, πον-ομαa toil). **ερο, ερά:** secondary, in φοβ-ρ-ς terrible (φόβ-ς terror), whence κορ-ρ-ς shady (σκι shade); also in πενθ-ερ-ς father-in-law = lit. one who binds (cp. πενθαμ = πενθ-ομa cable), ἔνερο those below the earth (ἐν). **υρο, υρά:** secondary, in λυγυρ-ρ-ς (λυγυρ-ς) shrill, whence primary ἄγγυρ-ν χαφ, φλεγ-υρ-ς burning (φλεγ-ω burn). **υρο, υρά:** primary or secondary, in ἱσχυ-ρ-ς strong (ἰσχυ-ω am strong, ἱσχυ-ς strength); primary, in γρε-υρ-ν rind (γρε-υρ peel), γεφ-υρa bridge. **ωρο, ωρά:** primary, in ὁμ-ωρα late summer (ὁμ-ωςbev at the rear, after).
4. ῥυ (rare): primary, in ἀκ-ῥυ-s hill-top (ἀκ-ῥυ-s highest), τῷ-ῥυ-s knowing (ἐλθόρ, ἰδίων).
5. ῥυ (rare): primary, in δάκ-ῥυ-s tear; cp. Old Lat. dacruma for lacrima.

861. SUFFIXES WITH NASALS (μ, ν)


862. **SUFFIXES WITH LABIALS** ($\pi$, $\phi$)


863. **SUFFIXES WITH DENTALS** ($\tau$, $\delta$, $\theta$)

a. Suffixes with $\tau$.

1. **τα**: primary, at the end of stems, as δ-γνώς, δ-γνω-τος unknown (γνω-τος know).

2. **τα, τά**: primary, in verbal adjectives in -τα-s (471) with the force of a perfect participle, as γνω-τα-s known (γνωτα-s know), στατ-τα-s placed, standing (ιστατ-μι set, place), or with the idea of possibility, as λυτ-τα-s able to be loosed; in verbal abstracts, which sometimes become concrete: κοι-τα-s, κοι-τα-θεί bed (κοι-μαι lie), βρον-θη thunder (βροδων roar), φυ-τα-s plant (φων produce), πο-τα-ν drink (παταν drink, πο-τα-ν 529), θαυ-τα-s, βιο-θη life, means of living (βιος life); in numerals, τριτο-s third, κεκτο-s sex-ta-s. — In superlatives, ωτ-το primary, as ηδ-ιστα-s sweetest (ηδ-ον-s); τατο, secondary, as άληθεσ-τατο-s most true (άληθης). — **τα** (nom. -τα-s): primary, to denote the agent (839 a. 1); secondary, to denote the person concerned (843 a. 2). — **ατο, ατά**: primary, in θαυ-ατο-s death (θυ-σκω, θαυ-σειν die), κάμ-ατω-s weariness (κάμων, καμ-αειν am weary). — **το, τά**: primary, in παγ-ετό-s frost (παγ-ην-μι make hard); secondary, in ειν-έτα-s bed-fellow (εινήθη bed, 843 a. N.). — **ατα ατιδ, ητα ητιδ, ιτα ιτιδ, ατα ατιδ**, in gentiles (844. 2).

FORMATION OF WORDS: NOUN SUFFIXES


b: Suffixes with δ.


8. αδ: primary, in νηφ-ας, -αδ-ος snow-flake (νηφ-ω, better νεφ-ω, snow), φυγ-ας exile (φυγ-ω flee, φυγ-), λαμπ-ας torch (λαμπ-ω shine); secondary, in abstract feminines denoting number (840 b. 5). — 9. αδι: 10. αδαι: secondary, in patronymics (845, 3). — 11. αδοι: secondary, in κατ-ω-αδο-ς from the shoulder (κατω-ς), derived from δικηθ-αδ-ω-ς divided (δικηθας, -δος divided). — 12. δι: primary, in ἄσπις, -δος shield, ἐξιπ-ις hope (ἐξιπωμαι hope); secondary, in adj. as ἄμμαχος allied (ποιής) from σύμμαχος allied with; in words denoting the person concerned (843 b. 2); in gentiles (844, 1), as Περσικ Persian woman; in feminizing patronymics (845, 4). — 13. υδα: secondary, in patronymics
(845. 4).—14. ιδεο: secondary, in names of relationship (850).—
15. ιδεν: secondary, in diminutives (853).—16. ιδον: secondary, in
diminutives (852. 2), and transferred in μοιρ-ιδο-σ doomed (μοίρα doom).
—17. ιθ: secondary, in κηρίς grease (κηρίς leg, thigh).—18. νδά:
secondary, in patronyms (846, e).—19. οδεσ: secondary, in adjectives
of fulness (858. 16).

c. Suffixes with θ.

1. θ appears in suffixes that are obscure in relation to root or stem (832):
θρίς θρίθ-ος bird, ψάμαθος sand, κύδαθος cup, πέλεθος ordure; several in-ν
(probably not Greek), as ἐρέθ-νοσ chick-pea. —2. θλο, θλα: primary,
in γενέθλο-ν, γενέθλη race (γένο-ναμai become, γεν-). —3. θλο: secondary,
in γενέθλιο-ν belonging to one’s birth. —4. θρα, θρα: primary, in
ἀρθρο-ν joint (ἀραφίκον join, ἄρ-) ἐπιβάθ-θρα ladder (βάλω go, βα-).

864. SUFFIXES WITH PALATALS (κ, γ, χ).

1. κο, κά: primary (rare), in θη-κη box (θί-θῆ-μι place); secondary, in adjectives
(858. 6). —2. κκο: primary, in μολ-κκο-σ soft (cp. Lat. molitis);
secondary in adjectives (858. 6. c). —3. κκο: secondary, in
κύρυ-κκο-σ of the Lord. —κο, κά: secondary, in adjectives (858. 6), in gentiles (844. 3).
—2. σκο, σκά: primary, in δίκος quito (= δίκ + σκο-σ from δικ-ίω throw),
βο-σκή food (cp. βδ-σκοβ feeding). —σκο: secondary, in diminutives (852. 6).

3. άκ: primary, in μείραξ lass, μείρακ-ίον lad dimin. 854, κόλαξ flatterer.
—4. άκ: primary, in άφραξ breast-plate. —5. άκ: primary, in κόλιξ cup,
άλιξ comrade. —6. άκ: primary, in τέραξ, -ικος partridge. —7. άκ: primary,
in κήρυξ, -ικος herald.

8. γγγ: primary, in ἄρταξεx raptacious, ἄρταγ-η seizure (cp. ἄρταξιν seize).
τίμ. —11. ιγγ: primary, denoting something hollow, in φαλαγγ phalanx,
σάλπιγγ trumpet, λάργγ larynx.


865. SUFFIXES WITH SIGMA.

1. σι (= τι): primary, denoting actions or abstract ideas (840 a. 2); rarely of
persons: πόσισ husband. —2. σιο: primary, denoting actions or abstract
ideas (840 a. 3). —3. σιο: primary, in μετ-άρσιο-σ raised from the ground
(μετ-αίω lift up, ἄρ-). —4. σιο: in adj. (858. 9). —5. στηιο: in δισισι-
στηιο-σ unhappy. —6. στο: secondary, in τριστύσιο-σ thirteenth from τρισι-
κοστ + το-σ. —7. σιο, σοια: secondary, in adjectives: δισισι-σιο-σ enslaved
(διπλο-σ), θάρσουσ bold = θάρσο-σιο-σ (θάρσο-σ courage, 129 c), and in
the feminine, to make abstract substantives (840 b. 3).

8. σις: primary, in γέρας prize; varying with ας as in τέρας τέρατο-σ portent
(258), or with εσ (264 D. 3). —9. σις: primary, denoting quality (840 a. 8)
or result (841. 1) in adjectives (858. 5). —10. σις: primary, in κόσι dust,
found in κοσσω (= κοσσω-ιο, 500. 2, D). —11. σοια: secondary, in words
denoting the person concerned (843 b. 4). —12. σις: primary, in αίδως
shame (αίδοισ from αίδο-σ-οσ, 260). —13. τος: primary, in comparatives
(293 D, 318).
DENOMINATIVE VERBS

The formation of primitive verbs (372) is treated in 496-529, 607-624, 722-743.

866. Denominative verbs are formed from the stems of nouns (substantives or adjectives). Verbs lacking such a noun-stem are made on the model of the ordinary denominative verb. The principal terminations are as follows:

1. -αω: derived chiefly from words with α stems (a few from words of the second declension). Verbs in -αω denote to do, to be, or to have, that which is expressed by the stem.
   
   τιμάω honor (τιμή, stem τιμά-), ἀρστάω break (ἀρσο- break-
   fast), τολμάω dare (τόλμα daring, stem τολμά-), κομάω wear long hair
   (κομή hair), κομάω, lull to sleep, has no primitive noun.

   On -αιω and -αω denoting a desire or a bodily condition, see 888 b.

2. -εω: derived chiefly from % stems (834 I), and thence extended to all kinds of stems. Verbs in -εω denote a condition or an activity, and are often intransitive.

   οἶκεω dwell (οἶκο- house, φιλεω love (φίλο- dear, φιλι%) -
   ὑπηρετεω serve (ὑπηρετής servant, ὑπηρετά-), εὐνυχεω am fop-
   tunate (εὐνύχης fop, εὔνυχες-), μῦε-ω hate (μύος hate, μύε-)
   σωφρονεω-ω am temperate (σωφρόν), μαρτυρεω-ω bear witness (μάρτυς, -υο-).

   a. Some εω-verbs from εις-stems have older forms in -εω (624 a).

3. -οω: chiefly derived from ο stems. Verbs in -οω are usually factitive, denoting to cause or to make.

   δηλόω manifest, make clear (δῆλο-), δουλεω enslave (δοῦλο-)
   ἐμπλοω emulate (ἐμπλο- emulation), ἡμιδω punish (ἡμῖδα damage), μαστίγω-
   ω whip (μάστιξ, -ιός whip). ἀφόνοιο has no primitive.

   On the formation of the present stem of verbs in -αω, -εω, -οω, see 522.

4. -ευω: derived from substantives from ευ-stems (607) and thence extended to other stems. ευω-verbs usually denote a condition, sometimes an activity.

   βασιλευω am king, rule (βασιλεύ-) βουλευω counsel (βουλή), κυνευ-
   ω venture, incur danger (κινδύνο-, ταξιδευω-ω educate (παιν boy, gir)
   θεραπευω-ω attend (θεράπου- attendant).

5. -ω (rare): from v-stems, as δακρω- weep (δάκρυ tear). Cp. 608.

6. -εψω, -ιψω: derived originally from stems in δ or γ (as ἐλπίζω hope = ἐλπίζω, ἀρπάζω seize = ἀρπαζω-), and thence widely extended to other stems (cp. 623 δ, γ). Such verbs denote action.

   γυμνάζω exercise (γυμνά-, ἀδ-os stripped, naked); ἄναγκαζω compel
   (ἄναγκη necessity); ἀτιμάζω dishonour (ἄτιμος); βιδιμαι use force
   (βία force); θαυμάζω wonder (θαύμα); φρονίζω take care (φρόνις);
   ὑπερβλέω insult (ὑπερβλέω insult); μοιζω consider (μοίω- custom, law);
   πειρίζω fortify (πειρο- wall, stem πειρεω-); χαρίζω do a favour
   (χάρις, -ιος favour).
246 FORMATION OF WORDS: DENOMINATIVE VERBS [367

a. Verbs in -ικός and -αγω derived from proper names express an adoption of language, manners, opinions, or politics:

έλληνικός speak Greek ("Ελλην); βασιλείας act like a bacchante (βασιλείας); λακωνικός imitate Laconian manners (Λάκων); μηδείς side with the Medes (Μηδείς).

b. Verbs in -είω, -οικος, and -υπο are rare (πιέζω press, poet. δεσπόζω am lord, κοκκυίος cry cuckoo).

7. -αινέω: originally from stems in -αν + ιο (518), but usually extended to other stems. See 620, III.

μελανίω blacken (μελαν- black, μελαν-), ευφοιρινέω gladden (ευφορ- glad, ευφορ-), σημαίνει signify (σήμα, σήματ-ος sign), χαλεπάνεω am angry (χαλεπό- hard, angry).

8. -ποινέω: from stems in νυ + ιο (519). The primitive words often show stems in ν. See 620, III.

βαθυνέω deepen (βαθύς deep), ταχύνεω hasten (ταχύς swift), αίσχυνεω disgrace (αίσχος shame), θαρρέω encourage (θάρρος courage).

9. On other denominatives in λω, ρω, ρω, see 620, III; on inceptives see 526–528.

10. Parallel formations are frequent, often with different meanings.

ἀρσάτω take a midnight meal, ἀρσάτιζω give a midnight meal; ἀτιμάω, (poet.) ἀτιμοῦ, ἀτιμοῦσαι dishonour; δουλῶ ενίστασ, δουλῶ ἀμ ἄν στεκα; εὐδαιμονέω am happy, εὐδαιμονέω account happy, congratulate; θαρρέω am courageous, θαρρέω encourage; ὁρκάω, ὁρκίζω make one swear an oath; ὁρμώ urge on, ὁρμάω (poet.) pout; ὁρμῶ ἐνεται ἀντοχ, ὁρμίζω anchor trans. (ὁρμός anchorage); πολέμεω (πολέμιω Epic) wage war, πολεμάω make hostile; σκηνάω put in shelter, mid. take up one's abode, σκηνώ in camp, σκηνώ ἐν καρπ, go into quarters; σωφρονέω am temperate, σωφρονίζω chasten; τυραννεω, τυραννεω am absolute ruler, τυραννίζω take the part of absolute ruler, τυραννάω (late) smack of tyranny. Cp. 531.

867. Frequentatives and Intensives.—These are mostly poetical. -ω in 
στρεφάω turn constantly (στρέφω turn), τρέχαω gallop (τρέχω run), τοπάμαι, ποτάμαι, and Ποτάμαι, fly about (πτομαί fly). -στρεφω in ἔλαστρεφω drive (ἐλάω, ἐλαίω). -τασω in σκηνάσω spring (σκαίρω skip). -τασω in ἐλκυστάσω drag about (ἐλκω drag). With reduplication, often with change of the stem-vowel, in ποτισω puff (πνεύμ breathe, πνυ-), πορφόρω gleam darkly (φόρω mix), πομφάνω shine brightly (φαν bring to light, make appear).

868. Desideratives express desire. Such verbs end in -είω, -αιω, and rarely in -αιω. Thus, πολέμεσεω desire to wage war (πολέμω), ἀπαλλάξεω wish to get rid of (ἀλλάστω exchange), γελασέω wish to laugh (γελάω); στρατηγίαω wish to be general (στρατηγός); φονδεω wish to shed blood (φόνος murder).

a. Verbs in -ιαω and -αιω are formed from substantives. Those in -ειω may come from the future stem.

b. -ιαω and -αιω may denote a bodily affection: ὀφθαλμόω suffer from ophthalmia (ὀφθαλμία), βραγχάω am hoarse (βραγχός hoarse). Some verbs in 
-ωττω (ωσω) have a similar meaning: τυφλώττω am blind (τυφλός), and even λυμώσω am hungry (νύμος hunger).
COMPOUND WORDS

969. A compound word is formed by the union of two or more parts; as λόγο-γράφο-s speech-writer, δι-ἐξ-οδό-s outlet (lit. way out through).

a. Compounds of three or more parts usually fall into two separate units; as βατραχο-μύ-μαχιά battle of the frogs-and-mice. Such compounds are common in comedy; as στρεψ-δίκα-ταύ-ουργιά 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-τυχί is fortunate, as opposed to ἔντυχι is unfortunate. The parts of a compound stand in various syntactical relations to each other, as that of adjective or attributive genitive to a substantive, or that of adverb or object to a verb, etc. Compounds may thus be regarded as abbreviated forms of syntax. Cp. 895 a, 897 N. 1.

FIRST PART OF A COMPOUND

870. The first part of a compound may be a noun-stem, a verb-stem, a numeral, a preposition or adverb, or an inseparable prefix.

a. The use of stems in composition is a survival of a period in the history of language in which inflections were not fully developed.

FIRST PART A NOUN-STEM

871. First Declension (ā-stems). — The first part may

a. end in ā or η (rarely): ἀγορā-νόμο-s clerk of the market (ἀγορα), νική-φόρο-s bringing victory (νίκη).

b. end in o: δίκο-γράφο-s writer of law-speeches (δίκη justice). Here o is substituted for ā of the stem by analogy to o-stems.

N. — Compounds of γῆ earth have γεω- (for γη- by ια); as γεω-μέτρηs surveyor (land-measurer; μετρέω measure). Doric has γῆ-μέτρηs. Cp. 224 a.

c. lose its vowel before a vowel: κεφαλ-αλγῆs causing head-ache (κεφαλῆ head, ἀλγ-οι pain).

872. Second Declension (o-stems). — The first part may

a. end in o: λόγο-γράφο-s speech-writer.

b. end in ā or η (rarely): ἄλφα-βέλο-s deer-shooting (ἄλφος, βέλλο). Here η is due to the analogy of ā-stems.

c. lose o before a vowel: μόν-αρχο-s monarch (sole ruler: μόνο-s alone, αρχ-ω rule).

N. — Words of the ‘Attic’ declension may end in o, as νεω-κόρο-s custodian of a temple (νεὼs).
873. Third Declension (consonant stems).—The first part may
a. show the stem (ι, ν, αυ, ου): μαντι-πόλοις inspired (μάντι-ς) seer, πέλ-ω, cp. -κόλος), ἵχθυ-βόλο-ς catching-fish (ἵθθος, βάλλω), βου-κόλο-ς ox-herd (βοῦ-ς, -κολο-ς, cp. Lat. colo, and 131).
N.—A few consonant stems retain the consonant: μελάγ-χολος dipped in black bile (μέλας, χολή). See also 876.
b. add ο to the stem: σωματ-ο-φύλαξ body-guard (σώμα body, φυλάττω guard), μητρ-ο-πόλις mother-city, metropolis (μήτηρ, πόλις), φυσι-ο-λόγος natural philosopher (φύσ-ις nature), ἵχθυ-ο-τύλης fishmonger (ἵθθος, πωλέω sell).
c. add α (rarely η): ποδ-α-νιπτρο-ν water for washing the feet (πούς, νιπτω, λαμπαδ-η-δρομιά torch-race.

874. Compounds of πάς all usually show παν-, as πάν-σοφο-ς (and πάσ-σοφος 101 b) all-wise, παρ-ματιά frankness (‘all-speaking’); but also παντ- in πάντ-αρχος all-ruling; and παντ-ο in πάντ-ο-πόλιο-ν bazaar (πωλέω sell).

875. Neuter stems in μας usually show μας-ο, as ἀγαλματ-ο-ποιό-ς sculptor (ἄγαλμα statue, ποιῶ make). Some have μα, as ὑμνα-κλάτμα of famous name; some show μό for ματο, as αἴμο-ραγιά hemorrhage (ἄιμα, -ατος blood, βίγνω break, 80).

876. Stems in εσ (nom. -ης or -ος) usually drop εσ and add ο; as ψευδ-ο-μαρτυρία false testimony (ψευδ-ής); and so stems in ας, as κρεο-φάγο-ς flesh-eating (κρέας, φαγεῖν 529. 5). Some stems in εσ and ας retain εσ and ας (in poetry), as σακκε-πόλο-ς wielding a shield (σάκος, πόλις), σέλας-φόρο-ς light-bringing (σέλας, φέρω); some add i (for sake of the metre), as ὀρεο-ι-τρόφος mountain-bred (ὄρος, τρῆφω); these may belong to 879.

877. Other abbreviations: γαλα-θηνό-ς nurse (γαλακτ- milk, θη-ς bu ι give suck); μελι-ηθής honey-sweet (μελιτ-), κελαι-νεφῆς black with clouds from κελαινό-ς black (cp. 120 c) and νέφος cloud.

878. Words once beginning with ι or ı. — When the second part consists of a word beginning with digamma, a preceding vowel is often not elided: κακο-εργός (Epic) doing ill (later κακούργος) from ήργο-ν work; μηνε-είδης crescent-shaped (μήνη moon, εἶδος shape); τιμά-ορος (later τιμορός) avenging (τίμη honour, ὄρος observe, defend). — Compounds of -οχος, from έκχω have (orig. σέχω, -σεχος) contract: κληρονόμος holding an allotment of land (κλήρο-ς lot), πολι-οχος protecting a city (for πολι-οχος).

879. Flectional Compounds. — A compound whose first part is a case form, not a stem, is a flectional compound (cp. sportsman, kingsfolk): (1) nominative: τρεισ-καλ-δέκα thirteenth; (2) genitive: Διόν-κουρος Dioscuri (sons of Zeus), Ἐλλῆν-πορτος Helle’s sea, Πελοπόν-νησος (for Πελοπον-νησος, 105a) Pelop’s island; (3) dative: δορι-νήπτου won by the spear; (4) locative: βολο-νήρωs voyager, Πυλο-γενής born in Pylus. — From such compounds derivatives may be formed, as Ἐλλῆν-πορτος of the Hellepont, θεο-σεκβρία hatred of the gods.

FIRST PART A VERB-STEM

880. Some compounds have as their first part a verb-stem (cp. break-water, pick-pocket, catch-penny). Such compounds are usually
poetic adjectives. The verb-stem is usually transitive and has the form that appears in the present or aorist.

881. Before a vowel the verb-stem remains unchanged or drops a final vowel; before a consonant it adds ε, ο, or ι: φέρ-ασπίς shield-bearing, μισ-άθρω-πος man-hating (μισε-ω), ἐκ-εχειριά (125 d) holding of hands, truce, λει-ο-σπαρτιά desertion of the army, νικ-β-βουλος prevailing in the Senate, ἀρχ-ε-στεκτων master-builder.

882. The verb-stem adds σι (before a vowel, σ). Some insert ε before σι (σ): ε-σι-πολις saving the state (σφεω), δίψ-ασπίς craven, lit. throwing away a shield (δίψ-ω), δηξί-θυμος (and δακ-ε-θυμος) heart-eating (δακε-ω), ἐλκ-ε-ει-πεπλος with long train, lit. trailing the robe (cp. ἐλκε-ειλτωος).
   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: Δ-πος biped, τρι-πος tripod (having three feet), τεθρ-πον four-horse chariot, πέντ-άθλον contest in five events.

FIRST PART A PREPOSITION OR ADVERB

884. A preposition or adverb is often the first part of a compound: εἰς-οδος entrance, ἀπο-φεύγω flee from, εἰς-τυχής happy, άκ-μνητος ever to be remembered.
   a. Except when the substantive is treated as a verbal (as in εἰς-οδος entrance, cp. εἰς-έναι enter), prepositions are rarely compounded with substantives. Thus, σώ-δουλος fellow-slave, ὑπο-διάσκαλος (= ὑπό τιν δ.) under-teacher; also ὑπέλευκος whitish.
   b. The ordinary ephonic changes occur. Observe that πρό before may contract with ο or ε to ων: προέχω or προόχω hold before (cp. 449 ο). See 124 a.
   c. η sometimes is inserted after a preposition or takes the place of a final vowel: ἐπη-ή-φανος conspicuous, ἐπη-ή-φολος having achieved.
   d. Akin to adverbial compounds are some in φιλ-ο, as φιλο-μαθής one who gladly learns.

FIRST PART AN INSEPARABLE PREFIX

885. Several prefixes occur only in composition:

1. α(ν)-(αρ- before a vowel, α- before a consonant; alpha private) with a negative force like Lat. in, Eng. un- (or -less): αρ-δίσι unworthy (= οὐκ δίσι), αρ-διώμος unlike, αρ-διώμος anodyne (δόνυμ pain, cp. 887), α-νους silly, α-τίμος unhonoured, α-θεός godless, γάμος αγαμός marriage that is no marriage. α- is also found before words once beginning with digamma or sigma: α-νόης unpleasant (γνόης), α-φατός unseem (ροφατω), α-σπόλος without shields (σπόλον), and, by contraction with the following vowel, ἄκων (α-φεκων unwilling). But αρ- often appears: αρ-ολιστός (and α-επιστός) unhoped for (επιστευτω), αρ-οπλος without shield.
   a. α-, αν- (for ν, 35 b) represent weak forms of I. E. ne 'not.'
FORMATION OF WORDS: COMPOUND WORDS

2. ήμι- half (Lat. sémi-): ήμι-κύκλος semi-circular (κύκλος), ήμι-Δίως half as much again (Δίως whole), ήμι-θνής half-dead.

3. δυσ- (opposed to ἀδελφος well) ill, un-, mis-, denoting something difficult, bad, or unfortunate, as δυσ-τυχής unfortunate, δυσ-χερής hard to manage, δυσ-δαιμων of ill fortune (contrast ἄδελφος, ἀδελφής, ἄδαιμων), δυσ-δρέατος ill-pleased, Δυσ-παύς ill-starred Paris.

4. ἄ- (or ἀ-) copulative denotes union, likeness (cp. Lat. con-); ἄ-κόλουθος attendant, agreeing with (κῆκεν διά: i.e. going on the same road), ἄ-δάλαμος of the same weight, ἄ-πᾶς all together. A variation of ἄ-copulative is ἄ-intensive: ἄ-τυχης stretched (τελεείχω stretch), ἄ-πεδος level (πέδων ground).

a. ἄ-copulative stands for σα- (from τρής 20, 35 c), and is connected with ἄνα, ἄμοι, and ἄμοι together.

5. νη- (poetic) with the force of a negative (cp. Lat. nē): νη-πονος unavenged (πονην punishment), νη-πεθής free from pain and sorrow (πεθός). In some cases νη- may be derived from ν (nol) and the η of the second part, as νη-ποτίς not eating (poetic ἐδ-ω, cp. 887).

6. ἀρι-, ἀρ- (poetic) with intensive force (cp. ἀρι-στος best), ἀρι-πρεπής very distinguished (πρεπῶ, ἀρί-τιμος priceless).

7. ἄγα- (poetic) intensive (cp. ἄγαν very): ἄγα-στονos loud wailing (στενω grōan).

8. ξε-, δα- (poetic) intensive (for δάδος 888, 110): ἄξη-μένης very courageous (μένος courage), δά-σκως thick-shaded (σκιδ).

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 ἄ, ἄ, ὅ lengthen these vowels (ā and ἐ to η, ό to ω) unless they are long by position. οὐρα-ηγός army-leading, general (οὐράθος, ἀγω), ἐβ-πεφυς with fair wind (ἐβ νελ, ἀγμος), ἔθν-ηματα driving out of foreigners (ἔθνος, ἐθνάω), ἀν-ώνυμος nameless (ἄν-, ἄνωμα), ἀν-ώμαλος unknown (ἄν-, ὁμαλός).

a. Some compounds of ἄγω lead show ἄ: λαχ-άγις captain (λόχος company).

b. By analogy to the compound the simple form sometimes assumes a long vowel: ἄνωμεσσα windy. Cp. 28 D.

c. Lengthening rarely occurs when a preposition or πᾶς precedes: συν-μοιασία conspiracy (μοιαμεί σε), παν-ήγαρο general assembly (ἐγαρις = ἐγόρα).

d. The lengthening in 887 is properly the result of early contraction (στρατο + ἄγος). On the pattern of such contracted forms irrational lengthening occurs when the first part of the compound ends in a consonant, as δυσ-ήλεγής (for δυσ-αλεγής) cruel from ἄλεγνω care for.

888. A noun forming the last part of a compound often changes its final syllable.

N. Masculine or feminine nouns of the second or third declensions usually remain unaltered: ἐν-θεος inspired, ἀ-παις childless.
FORMATION OF WORDS: COMPOUND WORDS

892  a. -os, -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. á-timos dishonoured (τίμη), σύν-δειπνος companion at table (δείπνον meal), ἀ-αμως bloodless (αιμα, 875), ἑκατόν-χειρος hundred-handed (χειρ), δαμα-φόρος bringing tribute (φέρω), γεω-γράφος geographer 871 b. N. (γράφω), ἵχθυ-ο-φάγος fish-eating (φαγεῖν 592. 5).


c. Other endings are -ης (gen., -ου), -της, -τηρ: γεω-μέτρης surveyor (871 b. N.), νομο-θέτης law-giver (νόμος, τίθημι, θε-), μηλο-βοτήρ shepherder (μῆλον, βό-τρωμεν feed).


e. Compounds of γῆ land end in -γεως, -γεως: κατά-γεως subterranean, λευκώ-γεως of thin soil. — Compounds of ναῦς ship, κέρας horn, γῆρας old age end in -ος, as περι-νεως supercargo, ψηλ-κερας lofty-antlered (163 a), ἀ-γήρως free from old age.

889. The last member of a compound is often a verbal element that is not used separately: ἀγαλματ-ο-ταύς statue-maker, sculptor, ἐπι-κός subject (ἐξωθήκω, ἐκκλησία), λόγο-γράφος speech-writer. — φόρος bringing, -ομος building, -δομος 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: ναῦς ship, μάχη fight = ναῦ-μάχος, whence ναῦ-μαχια naval battle; εὖ well, βουλή counsel = εὐ-βουλίος, whence εὐ-βουλία good counsel; ἄν-νεγ-, ἁρχὴ rule = ἄν-αρχος, whence ἄν-αρχία anarchy; εὖ well, πράξις doing = εὐπράξεις, whence εὐ-πράξια well-doing. Contrast εὖ-βουλία 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: μοσθο-φορά receipt of wages (μοσθῆ, φορά).

891. Compound Verbs. — Verbs can be compounded directly only by prefixing a preposition, as συμ-μάχεωμαι fight along with.

    a. A preposition (προ-θεωρίς) derived its name from this use as a prefix. Originally all prepositions were adverbs modifying the verb, and in Homer are partly so used. See 1638, 1639. Cp. upheave and heave up.

892. All compound verbs not compounded with prepositions are denominatives (ending in -σω) and formed from real or assumed compound nouns. From ναῦς ship and μάχη fight comes ναυμαχός fighting in ships, whence ναυμαχέω fight in ships; so ὠκοδομέω build a house from ὠκοδομός house-builder (ὁκός, ἱκόμω). Contrast ἀνα-τεῖθω bring over, converse with ἀ-πατῶσι disbelieve (ἀ-πατέως); ἀντι-λέγω speak against with ὄμο-λογος agree (ὀμόλογος agreeing). — εὖ ἀγγέλλω announce good news cannot form a verb ἀγγελεῖω.

    a. ἀ-τίμαω (ἀτίω) dishonour. δακρυ-εός shed tears are exceptions. ἀ-μοιαίω make unlike is not from ἀ- and ὀ-μοίω but from ἀ-μοιώσι unlike.
ACCENT OF COMPOUNDS

893. Compounds generally have recessive accent, as ϕιλό-τίμος loving-honour (τίμη). But there are many exceptions, e.g.—

a. Primitives in -ἄ, -ή, -ής, -εἶς, -εῦς, and -έος usually keep their accent when compounded; except dissyllabic words in -ἄ, -ή, -ής whose first part is not a preposition. Thus, καράτης judge, ὑποκρίτης actor, ὑπερκρίτης interpreter of dreams.

b. Compound adjectives in -ής, -εῖς are usually oxytone: εὐ-γενής well-born.

894. Compounds in -ος (not -ός or -ος) formed by the union of a noun or adverb and the stem of a transitive verb are:

a. oxytone, when they have a long penult and an active meaning: στρατ-ήγος general.

b. paraoxytone, when they have short penult and an active meaning: πατροκτόνος parricide, λῃστ-βόλος throwing-stones, λαμψ-τόμος throat-cutting, ὄφρο-φόρος water-carrier.

c. proparaoxytone, when they have a short penult and passive meaning: πατρβρ-κτόνος slain by a father, λιθ-βόλος pelted with stones, λαμψ-τόμος with throat cut, αὐτό-γραφος written with one’s own hand.

N.—Active compounds of -ος (ἐχ-ων, 878), -αρχ-ος (ἀρχ-ων), -ουλος (συλά-ων) are proparaoxytone; ἱλι-οχος (rein-holder) charioteer, ἢπι-αρχος commander of horses, ἑρό-ουλος temple-robbber, πτολ-ερός sacking cities. ῥαβδ-οχος staff-bearer (ῥαβδος) is contracted from ῥαβδ-οχος.

MEANING OF COMPOUNDS

895: Compound nouns (substantives and adjectives) are divided, according to their meaning, into three main classes: determinative, possessive, and prepositional-phrase, compounds.

a. The logical relation of the parts of compounds varies so greatly that boundary-lines between the different classes are difficult to set up, and a complete formal division is impossible. The poets show a much wider range of usage than the prose-writers.

896. Determinative Compounds.—In most determinative compounds the first part modifies or determines the second part: the modifier stands first, the principal word second.

Thus by hand-work a particular kind of work is meant, as contrasted with machine-work; cp. speech-writer and letter-writer, race-horse and horse-race.

a. The first part may be an adjective, an adverb, a preposition, an inseparable prefix, or, in a few cases, a substantive.

897. There are two kinds of determinative compounds.

(1) Descriptive determinative compounds.—The first part defines or explains the second part in the sense of an adjective or adverb. (This class is less numerous than the second class.)

ἀκρό-πολις upper city, citadel (ἀκρα πόλις), ὄμηδ-δονους fellow-slave (ὁμοδονλευων, cp. 885. 4 a), ὑφι-γενης late-born (ὑφε γενλευος), πρε-βουλή forethought,
Formation of Words: Meaning of Compounds

Formation of Words: Meaning of Compounds

498. Possessive Compounds. —In possessive compounds the first term is the noun expressing the quality of the possession, and the second term is the possessive. The possessive case is expressed by the genitive case, while the accusative case is used for the second term. The relative pronoun ὅς is used to indicate possession.

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 analyzed in different ways, e.g., φιλάνθρωπος = φιλόν άνθρῳπος or = φίλος άνθρωπων.

N. 2. —Such compounds may often be analyzed by a preposition and a dependent noun: θεὸν-δυνατός god-built (ὑπὸ τῶν θεῶν δυνάμεως).

497. 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, red-breast is a bird having a red breast, the first part being an attribute of the second.

ἀγγέλος-τος having a silver hand; μάρκα-χείρ having long arms, long-armed; θεό-εἰδής having the appearance (εἰδός) of a god, godlike; σῶ-φρων having sound mind, temperate; τερές-πτερός having four horses; ὁμός-τρωπός of like character (ὁμός—occurs only in compounds, but note ὡμοίος like); πολύ-κέφαλος many-headed; ἐν-τυχίς having good fortune, fortunate; θεό-ετής lasting ten years (cp. a two-year-old); ἄφιλον having pillars round about; ἐν-θεός inspired (having a god within: ἐν θεῷ θεόν ἐχων).
a. Adjectives in -εἴδης from εἴδος form (ἀστέρ-ο-εἴδης star-like, ἵχθυ-ο-εἴδης fish-like, μην-ο-εἴδης crescent, πολυ-εἴδης of many kinds, σφαιρ-ο-εincinn spherical) are to be distinguished from those in -ῶδης derived from ὄδω smell (833 a).

b. English possessive compounds in -ed apply that ending only to the compound as a whole and not to either member. In Milton: deep-throated, white-handed, open-hearted; in Keats: subtle-cadenced. Besides those in -ed there are others such as Bluebeard.

c. Many possessive compounds begin with ἄ(r)- negative or δυσ- ill; as ἄ-παις childless (having no children or not having children, παίδας ὥς ἔχων), ἄ-τιμος dishonoured (having no honour), δυσ-βαῦλος 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-οίκος colonist (away from home: ἀπ’ οἶκον); ἐγχειρίδιος in the hand, dagger (ἐν χείρι); ἐγχέως native (in the country: ἐν χώρᾳ); ἑτερολαττής dwelling on the coast (ἐπὶ θαλάττη); ἑφέσιος on the hearth (ἐπὶ ἐστίν); κατάγεως underground, cp. subterranean (κατὰ γῆς); παρά-δοξος contrary to opinion (παρὰ δόξαν); παρά-φρων out of one’s mind, Lat. de-mens (παρὰ τὴν φρένα); ὑπ-έδιδος under liability to give account (ὑπ’ εἴθθαν); so φρούδος gone (=πρὸ ὄδως γενό-μενος, cp. 124 a).

a. From such phrases are derived verbs and substantives: ἐγχειρίζω put into one’s hands. entrust, διαχειρίζονται have in hand, manage (διὰ χειρῶν), διαπάσων octave-scale (ἡ διὰ τῶν χορδῶν συμφωνία the concord through all the notes). By analogy to ἐκποδῶς out of the way (ἐκ ποδῶν) come ἐμποδῶν in the way and ἐμποδίζω impede.

b. The compounds of 899 represent bits of syntax used so frequently together that they have become adherent.
PART IV

SYNTAX

DEFINITIONS

900. A sentence expresses a thought. Syntax (σύνταξις arranging together) shows how the different parts of speech and their different inflectional forms are employed to form sentences.

901. Sentences are either complete or incomplete (904).

902. Every complete sentence must contain two members:
1. The Subject: the person or thing about which something is said.
2. The Predicate: what is said about the subject.

Thus, τὸ θέρος (subj.) ἔτελεύτα (pred.) the summer | came to an end T. 3. 102, ἤλθε (pred.) κήρυκ (subj.) a herald | came 3. 113.

903. Complete sentences are simple, compound, or complex. In the simple sentence subject and predicate occur only once. A compound sentence (2162) consists of two or more simple sentences coördinated: τῇ δ’ ὑστερα ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρης εὑρέθη but on the next day they marched through the plain and Tissaphernes kept following them X. Α. 3. 4. 18. A complex sentence (2173) consists of a main sentence and one or more subordinate sentences: ὁπότε δὲν γέφυραν διαβάζοντες, ἔστειλεν ἐκαστὸς 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 σῦ, φεῦ, αλα, σφυρ.

b. Asseverations which serve as a predicate to a sentence spoken by another: ναι yes, surely, σφη no, μάλιστα certainly, καλῶ well!

c. Headings, titles: Κόρον Ἀνάβασις the Expedition of Cyrus, Ἀντιγόνη the Antigone, συμμαχία Ἀθηναίων καὶ Θεσσαλῶν the Alliance of the Athenians and Thessalians C. Ι. Α. 4. 2. 59 b.

d. Vocatives (1288), and nominatives used in exclamation (1288).

e. Exclamations without a verb: δῆσο hither!

N.—Examples of such incomplete sentences in English are oh, assuredly, no wonder, right about face, away, fire!
905. True impersonal verbs (932) have a grammatical subject in the personal ending; but the real subject is properly an idea more or less vague that is present to the mind of the speaker. Similar in nature are infinitives used in commands (2013).

SYNTAX OF THE SIMPLE SENTENCE

906. The most simple form of sentence is the finite verb: ἐσ-τί ἥ-εις, λέγο-μεν we-say, ἔμε-σθε you-follow.

Here the subject is in the personal ending, the predicate in the verbal stem. No other single word than a verb can of itself form a complete sentence.

907. The subject of a sentence is a substantive or one of its equivalents.

908. Equivalents of the Substantive.—The function of the substantive may be assumed by a pronoun, adjective (in masculine and feminine more frequently with the article), numeral, participle, relative clause (ὁ ἐξήφησαν τῶν τολμήσεως ταῦτα ἤγγελλον those of the enemy who were captured made the same report X. A. 1. 7. 13); by the article with an adverb (ὁ τιβάν ἡμέρας the men of that day), or with the genitive (τὰ τῆς τύχης the incidents of fortune, fortune (1290)); by a prepositional phrase (ὁ ἀνδρὶ τῶν Σωκράτων Socrates and his followers; ἐπὶ μέγα a great part), a preposition with a numeral (ἔφορον περὶ ὀκτακισάς about eight hundred took to flight X. H. 6. 5. 10); by an infinitive with or without the article (1894, 2025); and by any word or phrase viewed merely as a thing (τὸ ἔμετίς ὡς λέγω, τὴν πόλιν λέγω when I say You, I mean the State D. 18. 88). Cp. 1153 g. (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 (ὀργίζο-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 ἐβαθή στρατηγὸς Pericles was elected general, ἔλεος ἐκείνῳ προσβεβήν you elected him envoy L. 13. 10.

b. A predicate adjective is an adjective forming part of the predicate and asserting something of its substantive: ὁ ἅγιος δίκαιος ἔστι the man is just, ἔνομισαν Περικλέα εὐτυχῆ they thought Pericles fortunate.

911. A predicate substantive or adjective may often be distinguished from an attributive (912) in that the former implies some form of εἶναι be. Thus, πρεσβευτήρ and εὐτυχῆ in 910. After verbs signifying to name or call, εἶναι is sometimes expressed (1615).

912. Attributive Adjective.—An attributive adjective is an adjective simply added to a noun to describe it, and not forming any part of an assertion made about it: ὁ δίκαιος ἅγιος the just-man.
913. All adjectives that are not attributive are predicate. So πρῶτοι ἄφι-κοντο they were the first to arrive (1042 b), τοῦτο φίλω χρώμαι I treat this man as a friend (= obv. φίλος) ἄφω = ἐστι).  

914. Under adjectives are included participles: διέλυσεν τὸ τέλος the future war, γαῖρα ἠτέλλων (pred.) ἄρτῃειν saying this he went off, ὅρω σὲ κρύπτοντα (pred.) I see you hiding.  

915. Predicate substantives, adjectives, and participles, in agreement either with subject or object, are more common in Greek than in English, and often call for special shifts in translation: μετεώρους ἔξεκάμισαν 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, ἱμαῖς ὑπερεῖς you, the priests, τοῦτο, ὃς ὑπερεῖς, ὃς πάρεστι, you, the priests, 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: ἔναρξεν ἵνα Ἀθηναῖος Xenophon was an Athenian.  

a. The most common copulative verbs are ἐλεῖα be and γίνεσθαι become. Many other verbs serve as copulas: καλλιταιγίδεαν become, περιπλέκομεν, ἰσχύομεν, πέλαν (poetical) be, δοκεῖν seem, φανερorWhere appear, καλλίστατε, ὑπομαξασθείν, ἀκοῦειν, κλέειν (poetical) be called, τυχεῖν, κυρεῖν (poet.) happen, turn out, αἰρεῖθαι be chosen, νομίζεσθαι be regarded, κρίνεσθαι be judged, and the like.  

b. The copula is strictly the predicate or is a part of the predicate with its supplements.  

c. For the omission of the copula, see 944.  

d. For the copula substantive or adjective stands in the same case as the subject when coupled to it by a copulative verb (939).  

e. For ἐλεῖα added to a copulative verb, see 1615.  

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: ἐστι θέσ 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 ἐλεῖα added to a copulative verb, see 1615.  

919. Object. — A verb may have an object on which its action is exerted. The object is a substantive (or its equivalent, 908) in an oblique case. An object may be direct (in the accusative) or indirect (in the genitive or dative): Κῦρος δώσει εἰς μνᾶς (direct) τῷ διάλαθῳ (indirect) Κῦρος will give six minae to the slave, ἐλαβον τὸς ὥργαν ὃς ἔσται (indirect) τὸν 'Ορόντα (direct) they took hold of Orontas by the girdle X. A. 1. 6. 10.  

920. Transitive and Intransitive Verbs. — Verbs capable of taking a direct object are called transitive because their action passes over to an object. Other verbs are called intransitive.  

a. But many intransitive verbs, as in English, are used transitively (1558, 1659), and verbs usually transitive often take an indirect object (1341 ff., 1460 ff., 1471 ff.).
KINDS OF SIMPLE SENTENCES

921. Simple sentences have six forms: Statements; Assumptions, Commands, Wishes; Questions; and Exclamations. Of these, Assumptions, Commands, and Wishes express will. See 2153 ff.

EXPANSION OF THE SIMPLE SENTENCE

922. The subject and the predicate may be expanded by amplification or qualification:

923. Expansion of the Subject.—The subject may be expanded: A. By amplification: Ἐνιάς καὶ Πασίων ἀπέλυσαν Χεινίας and Pasion sailed away. B. By qualification: 1. By an attributive adjective, ὁ ἄγαθος ἀνήρ the good man, an attributive substantive denoting occupation, condition, or age, ἀνήρ στρατηγὸς a captain (986), an adjective pronoun or numeral: ἡμέτερος φίλος a friend of ours, δύο παιδίας two children. 2. By the genitive of a noun or substantive pronoun (adnominal or attributive genitive): στέφανος χρυσόῦ a crown of gold, ὁ πατὴρ ἡμῶν our father. 3. By a prepositional phrase: ὅς κατὰ τὸν γηλόφον a way down the hill. 4. By an adverb: οἱ νῦν ἀνθρώποι 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 λαχάγοι ἀπῆλθον καὶ ἐπόθην ὁ ἄνδρας 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: ὁ Ὁ τού ἀνήρ I see the man, φωνῆς ἀκοῦω I hear a voice, εἶπεν τῷ ἡγεμόνι he followed the guide, ἄγαθα ἡμᾶς he loves us, ἐκκηρύξε τῷ μάχην he won the battle (cognate accusative, 1637), ἐδωκά δὲκα I gave ten. The oblique case may be followed by an adnominal genitive or a datire: ὁρῶ πᾶλλον τὸν ἐπὶ τὴν τήν της τοπίων I see many of the citizens. 2. By a preposition with its appropriate case: ἡλικῶν ἐπὶ τὰς σκηνὰς they went to their tents. 3. By an infinitive: ἔθελεν ἀπελθεῖν he wishes to depart. 4. By a participle: ἄριστος λέγων οἱ I will begin my speech. 5. By an adverb or adverbial expression: κοι οὐκώτε ὁμιλῶ to him know well, τῇ τῆς νυκτὸς ἦλθε he came during the night. ἀπῆλθε τριήμερος he departed on the third day (1042). On complements to the predicate, see 909.

AGREEMENT: THE CONCORDS

925. There are three concords in simple sentences:
1. A finite verb agrees with its subject in number and person (949).
2. A word in apposition with another word agrees with it in case (976).
3. An adjective agrees with its substantive in gender, number, and case (1020).
(For the concord of relative pronouns, see 2501.)
926. Apparent violation of the concords is to be explained either by
a. Construction according to sense, where the agreement is with the
real gender or number (e.g. 949 a, 950-953, 958, 996, 997, 1013, 1044,
1050, 1055 a, 1058 b); or by
b. Attraction, when a word does not have its natural construction
because of the influence of some other word or words in its clause
(e.g. 1060 ff., 1239, 1978, 2465, 2502, 2522 ff.). This principle
extends to moods and tenses (2183 ff).

THE SUBJECT

927. The subject of a finite verb is in the nominative: Κῦρος ἔβολας
Cyrus called out.

928. The subject nominative may be replaced
a. By a prepositional phrase in the accusative: ἔνθεωσθε καὶ ἐκατέρως τε καὶ
ξύμπαντες consider individually and all together T. 7. 64.
b. By a genitive of the divided whole (1818): Πελληνεῖς δὲ κατὰ Θεσπεῖας γενό-
μενοι ἐμάχοντο τε καὶ ἐν χώρᾳ ἐπιτῶν ἐκατέρων the Pelians who were opposed
to the Thebians kept up the contest and several on both sides fell on the spot
X. H. 4. 2. 20.

OMISSION OF THE SUBJECT

929. An unemphatic pronoun of the first or second person is
generally omitted: λέγε τὸν νῦμον read the law (spoken to the clerk
of the court) D. 21. 8.

930. An emphatic pronoun is generally expressed, as in contrasts: σὺ μὲν
κεῖνον ἐκδέχομαι, ἐγὼ δὲ ἀπεμέλει ὧν thou wait for him, but I will depart S. Ph. 123.
But often in poetry and sometimes in prose the pronoun is expressed when no
contrast is intended. The first of two contrasted pronouns is sometimes omitted:
ἀλλὰ, εἰ βοθεῖτε, μὲν τοῦτο στρατεύετε, ἐγὼ δὲ θέλω πορεύεσθαι but, if you prefer,
remain with your division, I am willing to go X. A. 3. 4. 41. Cp. 1190, 1191.

931. The nominative subject of the third person may be omitted
a. When it is expressed or implied in the context: ὁ σὸς πατὴρ φοβεῖται μὴ τὰ
ἐσχάτα πάθη your father is afraid lest he suffer death X. C. 3. 1. 22.
b. When the subject is indefinite, especially when it is the same person or
thing as the omitted subject of a preceding infinitive (937 a): ἡ τῶν αὐστηρῶν εἰδέναι
(ἀμαδία), ὁ σὸς οἶδεν the ignorance of thinking one knows what one does not
know P. A. 29 b. Often in legal language: ὃς νῦμοι, ὃς κελεύει τὰ εὐνόην
διαθέσαι ὅπως ὁ ἔθελη the laws, 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: τῶν νῦμοις ἀναγνώστως 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 λέγοντι as they say D. 5. 18. So φασὶν they
say, λέγουσιν people think; cp. diunt, ferunt, tradunt.
e. In descriptions of locality: ἐν δὲ κρημνῶδες for it (the place) was steep T. 7. 84.
f. In impersonal verbs (932, 934).

932. Impersonal Verbs (905). — The subject of a true impersonal verb is a vague notion that cannot be supplied from the context: ὁταὶ ἦν it was late, καλὸς ἦν it is well, ἔστιν ἦν ἄμφι ἄγοραν πληθοῦσαν it was already about the time when the market-place is full X. A. 1. 8. 1, αὐτῷ οὗ προισχόρει 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 (1885). So with ὅπερ it seems, συμβαίνει it happens, εἴσοδος it is permitted, πρόειρος, προσήκει it is fitting, φαίνεται it appears, εὐφέσει it happened, εἰσθανεῖ με νεεῖται me in mentem, δῆλοι it is evident, etc. Thus, ἰμάσι πρόσεκει προφητεύουσιν εἶναι it behoves you to be more zealous X. A. 3. 2. 15, εἰσθανεῖ αὐτῶν δὶς ὅπου δὴ οὐδὲν ἄφικνυται it came into their thoughts how they should rescue their home B. 1. 17.

b. So also with χρή, δεῖ it is necessary; as, δεῖ σοὶ ἐλθὼν you ought to go (lit. to go binds you). The impersonal construction with —τοι is equivalent to — τα (2152 a): βοσκητεύον ἄστι τοῖς πράγμασιν ἄμων you must rescue the interests at stake D. 1. 17.

934. In some so-called impersonal verbs the person is left unexpressed because the actor is understood or implied in the action. So

a. In expressions of natural phenomena originally viewed as produced by a divine agent: βροντᾶ tonat, ἔδει pluit, νείρει vingit, χειμάζει it is stormy, ἔπεσε it shook; there was an earthquake. The agent (Zeus, ὁ θεός) is often (in Hom. always) expressed, as Zeus ἀστράπτει Juppiter fulget.

b. When the agent is known from the action, which is viewed as alone of importance: σαλπίζει the trumpet sounds (i.e. ὁ σαλπιγγικὴς σαλπίζει the trumpeter sounds the trumpet), ἐκήρυκε proclamation was made (scil. ὁ κήρυξ), σμαλτεῖ the signal is given (scil. ὁ κήρυξ or ὁ σαλπιγγικὴς).

935. In impersonal passives the subject is merely indicated in the verbal ending: λέγεται τε καὶ γράφεται speeches (λύγιοι) and writings (γράμματα) are composed P. Phae. 261 b. This construction is relatively rare, but commonest in the perfect and pluperfect: οὐκ ἄλλους αὐτοῖς παρέσωται their labour has not been lost P. Phae. 232 a, ἑπετεῖ αὐτοῖς παρέσωσατο when their preparations were completed X. H. 1. 3. 20.

936. Subject of the Infinitive. — The subject of the infinitive is in the accusative: ἐκῆλενον αὐτοὺς πορεύεσθαι they ordered that they should proceed X. A. 4. 2. 1.

a. See 1975. On the nominative subject of the infinitive, see 1978.

937. Omission of the Subject of the Infinitive. — The subject of the infinitive is usually not expressed when it is the same as the subject or object (direct or indirect) of the principal verb: ἔφη ἔθελεν he said he was willing X. A. 4. 1. 27 (contrast dixit se velle), πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῦλα ἀπο-
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. Προκέφης παρὴν Proxenus was present X. A. 1. 2. 3, Κλάρος φυγὰς ἦν Clearchus was an exile 1. 1. 9.

a. On the nominative subject of the infinitive, see 1973; in exclamations, 1288.

940. Independent Nominative.—The nominative may be used independently in citing the names of persons and things: προσελήφθη ἡν τὰν πομπαῖα κοίμην ἐπωνομάζων κύκοφάνθης I received the common appellation of the vile, i.e. 'informer' Aes. 2. 99, τὸ δ’ ὄμηρ ὅταν λέγω, λέγω τὴν τόλμη when I say You, I mean the State D. 18. 88. Cp. 908. (The accus. is also possible.) So in lists (cp. 904 e): τίθημι δὸν ποιητικῆς εἰτη δεῖ μὲν καὶ ἀνθρωπίνη 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: οὐ δὲ φίλοι, ἄν τις ἐπιστητή τινος χρήσθαι, τί φήσωμεν τίνος εἶναι; but as for friends, if one knows how to treat them, what shall we call them? X. O. 1. 14 (for τοὺς δὲ φίλους ... τί φήσομεν εἶναι).

a. On the nominative in suspense see under Anacrulon (Index).

942. In referring to himself in letters a man may use his own name in the nominative, either in apposition to the first person contained in the verb (976), or as subject of a verb in the third person: Θεμιστοκλῆς ἤκω παρὰ σὲ I, Themistocles, have come to you T. 1. 137, Ἀράχνης ὁμίλησε Αρταξέρξης 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: μαν μὲν καθ’ λαμβάνοντι, τὰς δ’ ἄλλας οὐκ ἔσπυρθαν, ἀλλ’ ἄποθενον they captured one ship; the rest they were unable to capture; but they (the ships) escaped T. 7. 25, τῶν νόμων αὐτῶν ἀκοῦστε τί κελεύοις καὶ τί παραβαςκάσιν 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 εἰσταί is often omitted, especially the forms εἰστὶ and εἰστί. This occurs chiefly
a. In general or proverbial statements: κοινὴ ἡ τύχη καὶ τὸ μέλλον ἀδράτον
chance is common to all and the future cannot be scanned I. 1. 20; b. in expressions
of necessity, duty, etc.: ἀνάγκη φιλάττεσθαι it is necessary to be on our
guard D. 9. 6. So with ἥρα, καιρός, εἰκός, χρεών, δέον, verbs in -έον (2152), as
θεραπευτέον τοὺς θεοὺς we must serve the gods X. M. 2. 1. 28; c. with various
adjectives: ἀξίος, δυνάτος, προθέμενος, δίκαιος, αἷος, φρούδος, οὕτως; thus, ἡ πυγή
δουλεύεται ἐν οἴνῳ the soul is ready to be a servant P. Phae. 252 a, ἐπετερώθη
πότερον κρέατον if anybody should ask whether it is better X. M. 1. 1. 9.

945. Other forms of εἴναι are less commonly omitted: κοινωνεῖν οὕτως (scil.
eišai), ὅμως ἡ καὶ Δάρκητα τόνδε (scil. οὕτως εἴναι) I am ready to assist you and
I think that Laches here is also ready P. Lachb. 180 a, οὐ σὺ λογογράφος (scil. eišai);
are you not a speech-writer? D. 19. 250, τὸ εὖ μέσῳ (scil. ἦν) the night was half
gone Æs. 3. 71, ἄτορα λέγεις καὶ οἴδαμος πρὸς σοῦ (scil. ὁτα) you are talking
absurdly and not at all like yourself X. M. 2. 3. 15, τοὺς θεοὺς μεγαληχίας
(scil. ἐστώ) to the gods let our heartiest thanks be given X. C. 7. 5. 72. Cp. 1041.

946. In lively discourse the form of a verb signifying to do, speak, come, go,
etc., may be omitted for brevity. The ellipsis is often unconscious and it is
frequently uncertain what is to be supplied to complete the thought. Thus, τῷ
Δάρκη ταύτα (scil. ἐπιλεγαν) ἐν ἑπεθεοδεύσαν; what else did they do except plot against us?
T. 3. 39, οὐδὲν ἄλλο (scil. τοιῶν) ἡ πόλις τὴν αἰτῶν ἄπολειπον doing nothing else ex-
cept leaving his native city 2. 13, ἵνα ταύτα (scil. γένηται); to what purpose? D. 19. 257,
περὶ μὲν τούτου καὶ σχεῦν (scil. ἥξε) about this by and by 24. 187, μὴ μοι γε
ἄθεους (scil. μετέτητε) none of your legends for me! Ar. Vesp. 1179, ἀλλ' (σκέφθαις)
ἐπεροθν but consider another point L. 15. 79, ἢ φιλε Φαῖδρε, ποι δὴ (scil. δ' ἡ
καὶ πάθεν (scil. ἂνοις); my dear Phaedrus whither, I beg of you, are you going and
whence do you come? P. Phae. 227 α, οἷον καὶ κόρακας (scil. ἐρήσεις); will you not be
off to the crows? Ar. Nub. 871, πρὸς σὲ (scil. ικετεύω) γονάτων I entreat thee by

947. Καὶ ταύτα and that too takes up a preceding expression: ἀγρυπτέρωσ
αἱ προς ἄπεσεν ... καὶ ταύτα' εἰς άδυν αὐθο ὅτι he made them more savage and that too
towards himself P. G. 516 c; often with concessive participles (2083): Μένωνα
δ' οὖν ἐξῆγε, καὶ ταύτα παρ' Ἀραων ἀν τοῦ Μένωνος ἔρεν he did not ask for Menon
and that too although he came from Ariaeus, Menon's guest-friend X. A. 2. 4. 15.
Cp. 1246, 2083.

948. A verb that may easily be supplied from the context is often omitted.
Thus, ἐὰν μὲν ἄθω, παίδροι (scil. πολυών) δ' γε ἄκων ποτίν if I learn better, I shall
leave off doing what I do unintentionally P. A. 26 a, ἀμφιθήσας ἔστητον οἱ πολλοὶ (scil.
ἐπιμελοῦνται) not caring for what most men care for 36 b, ἐὰν αὖθις ξητήσῃς ταύτα, οὖν
(scil. ἅξοντα) εὑρήσῃς if you inquire about this later, you will find that it
is so 24 b. See under Brachylogy (Index).

CONCORD OF SUBJECT AND PREDICATE

949. A finite verb agrees with its subject in number and person.
Thus, τῷ τὸν ψήφισμα ἐγένετο this bill was passed L. 13. 36, δὲ δέδωκ' ἐγὼ μὴ
πάθεθ' ὑμῖν which I fear lest you may suffer D. 9. 65, ἢ μ' ἀποφημίσωνται οἱ ἄλλοι,
CONCORD OF SUBJECT AND PREDICATE

a. The verbal predicate, when a copulative verb (917), may be attracted to the number of a predicate noun, which often stands between subject and verb: τὸ χωρίον τούτο, ὑπὲρ πρότερον ἔννεα ὡσι ἐκαλοῦντο this place which was formerly called Nine Ways T. 4. 102, ἀπαν τὸ μέσον τῶν τειχῶν ἡγούν στάδιον τρεῖς the entire space between the walls was three stadia X. A. 1. 4. 4. So with the participles of such copulative verbs: τὴν ἡσυχίαν διώκετε ὡς ἄγαθον δν (for ὃδε) you chase after pleasure as if it were a good P. Pr. 354 c.

WITH ONE SUBJECT

Subject in the Singular, Verb in the Plural

950. With singular collective substantives (996) denoting persons and with like words implying a plural, the verb may stand in the plural.

Thus, τὸ στρατευτὲρον ἐν αὐτῷ ἔχοντες τὸν Ἀγιὸν ἄνεχομεν the army returned holding Agis at fault T. 5. 60, τοιαῦτα ἀκοῦσα ἡ πόλις Ἀγασίλαον ἐλεύθερον βασιλέα the city, after hearing such arguments, chose Agesilaus king X. H. 3. 3. 4. So with βιοῦ σεαυτῷ, μέρος πάρτῳ, πλῆθος μεταλαίμεν, ἄνημος προσφυγόν, ὄχλος προσπεράσας every man is master of his own children and property X. R. L. 6. 1.

951. So with ἕκαστος: τῶν ἑαυτῶν ἕκαστος καὶ παῖδων καὶ χρήματων ἔχονοι every man is master of his own children and property X. R. L. 6. 1.

952. If ἕκαστος, ἕκατερος, ἄλλος are added in apposition to a plural subject, the verb generally remains plural: ἐγὼ τε καὶ σὺ μακρὸν λόγον ἕκατερος ἀπετελεῖμεν both you and I have carried on a long controversy P. Pr. 361 a. If the verb follows the apposition, it may be singular: οὕτω μὲν ἄλλος ἀλλὰ λέγει these say, some one thing, some another X. A. 2. 1. 15. Cp. 982.

953. A subject in the singular, followed by a clause containing the preposition μετὰ with, rarely takes a plural verb: Ἀλκιβιάδης μετὰ Μαντιθέου ἐπταῖς εὑρομένεις λάβαθεν Αλκιβιάδης and Mantitheus escaped because they were well provided with horses X. H. 1. 1. 10.

Subject in the Dual, Verb in the Plural

954. The first person dual agrees in form with the first person plural (462).

955. A dual subject may take a plural verb: Ἑνοφόρων προσέτρεχον δύο νεανίσκων two youths ran up to Xenophon X. A. 4. 3. 10. In the orators the dual verb is almost always used.

956. The dual and plural verb may alternate: αἱρεῖν εἰλήτην τε καὶ διεπά-ξαντο the two souls have made their choice and put it into effect P. Phae. 250 c.

957. The neuter dual may be followed by the dual, the plural, or the singular verb (A 104, 200, M 466).
Subject in the Plural, Verb in the Singular

958. A neuter plural subject is regarded as a collective (996), and has its verb in the singular: καλὰ ἶν 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 ἄ, 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 Δακέδαμονων αὐτῶν ἔπεμψαν the Lacadaemonian magistrates despatched him T. 4. 88, φανερὰ ἡσαν καὶ ἰππὸν καὶ ἀνθρώπον ἵππη 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 185) the metre decides the choice.

960. Following the construction of δοκεῖ ταῦτα, we find δόξαν ταῦτα when it had been thus decided X. A. 4. 1. 13, and also δόξαντα ταῦτα X. Π. 3. 2. 19. See 2078 a.

961. Pindaric Construction. A masculine or feminine plural subject occasionally is used with ἐστίν, ἱν, γίγνεται, as: ἐστί καὶ ἐν ταῖς ἄλλαις πόλεσι, ἄρχουν τὲ καὶ δῆμοι there are in the other cities too rulers and populace P. R. 462 e. The verb usually precedes, and the subject is still undetermined; hence the plural is added as an afterthought. (Cp. Shakesp. “far behind his worth | Comes all the praises.”) In Greek poetry this construction is rarely used with other verbs. On ἐστίν οί, see 2513.

a. ἱν 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 ἰπποὶ δραμέτην the span of mares ran Ψ 392.

a. This is common when δῶ, ἄμφω, ἄμφοτεροι are used with a plural subject: ὁ δῶν ἄνδρες προσελθόντες Ἀγίῳ διελεγόμεν μὴ ποιεῖν μάχῃν 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 δῶ 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 Ἁλκιβιάδης ἐπικάλεσαν ἑκεῖνῳ χρωμέων συμμενχρῶ τῶν ἐπιδημίων κρατεῖν Critias and Alcibiades were able to keep control of their appetites by the help
of his example X. M. 1. 2. 24, Ἐυρυμέδων καὶ Σοφοκλῆς ἀφικύμενοι ἐς Κέρκυραν ἐστρατεύσαν on their arrival in Corecyra Eurymedon and Sophocles proceeded to make an attack T. 4. 40.

965. In Homer the verb may intervene between the subjects (Alemianic Construction): ἐς Ἀχέροντα Πολυμεγέθων τε θέουσαν Κώκυτος τε Πυρίφθησθον and Odyssey flows into Acheron κ 513.

966. The verb may agree with the nearest or most important of two or more subjects. The verb may be placed
a. Before both subjects: ἦκε μὲν ὁ Ἐρεσαγώρας καὶ ὁ Ἐξήκαστος ἐς Λήσβον καὶ φίλον ἐκεῖ Thersagoras and Exekastos came to Lesbos and settled there D. 28. 143.

b. After the first subject: ὁ τε Πολέμαρχος ἦκε καὶ Ἀδελμάντως καὶ Νικήρατος καὶ ἄλλοι τινὲς Polemarchus came and Adimantus and Niceratus and certain others P. R. 327 b, Φαλίνος φίλοι καὶ οἱ σὺν αὐτῷ Phalinus and his companions departed X. A. 2. 2. 1.

c. After both subjects: τῷ βουλευτήριῳ καὶ ὁ δήμος παραστάτη οἱ senate and the people are disregarded Aes. 3. 250. (Cp. Shakesp. "my mistress and her sister stays").

967. (II) With several subjects referring to different persons the verb is in the plural; in the first person, if one of the subjects is first person; in the second person, if the subjects are second and third person: ὑμεῖς δὲ καὶ ἔγὼ τάδε λέγομεν but you and I say this P. L. 661 b, ἦμεις καὶ οἴδας οὖν ἄλλην ἄλλην ἄλλην δυναίμεθα ὑμεῖς ἦμεις we and these men could not sing any other song 666 d, οὐδὲ σὺ μόνος οὔτε οἴοι συν φίλος πρῶτοι ταύτην δοξαν ἐρχετε not you alone nor your friends the first who have held this opinion 888 b.

968. But the verb may be singular if it refers to the nearer or more important or more emphatic subject: πάρεμι καὶ ἔγὼ καὶ οὕτως Φρύνικος καὶ Παλικράτης 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: σὺ τε γὰρ Ἐλλῆν εἰ καὶ ἤμεις 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: οὔτε οὐδέν ἢ ἄλλος οὐδές δενταί' ἀντιπείτιν neither you nor anybody else could reply X. M. 4. 4. 7.

971. When the subjects are taken together, the plural occurs: ἔν Δημοφών ἢ Θηριππίδης ἔχον τῶν ἐμῶν what Demophon or Thesippides 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: τίς ἢ ἄλλος οὖν ἢ ἡμέας ἡμῶν αὐτῶν ἐπιμελεύσεται 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: Μιλιαῖος ἢν στρατηγός Miltiades was a general.
974. A predicate substantive may agree in gender and number with its subject; but this is often impossible: τίχετά θερσίδων πρόγματα the affairs of mortals are chance Trag. frag. p. 782, πάντ' ἦν Ἀλέξανδρος Alexander was everything D. 23. 120.

975. A predicate substantive or adjective agrees with the subject of the governing verb when the subject of the infinitive is omitted because it is the same as that of the governing verb (937): οὐχ ὠδολογήσω ἠκέλυσα ἥκευν I shall not admit that I have some unwelcomed P. S. 174 d, εἶπερ ἀξιόμενεν ἐλέυθεροι εἶλαίγ 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

976. Concord.—An appositive (916) agrees in case with the word it describes: κόλακι, δεινῷ θηρίῳ καὶ μεγίστῃ βλάβης to a flatterer, a terrible beast and a very great source of injury P. Phae. 240 b. An appositive also agrees in case with the pronoun contained in a verb: Ταλλῆβιος, ἢκα, Δαναίδων ἀναρπῆς I, Tallhybius, have come, the servant of the Danaids E. Hec. 503. Cp. 942.

977. An appositive to a possessive pronoun stands in the genitive, in agreement with the personal pronoun implied in the possessive: τὸν ἐμὸν (= ἐμὸ) τοῦ ταλαιπώρου βίου the life of me, wretched one Ar. Plut. 33, τὰ ἤμεταρον (= ἐμὸν) αὐτῶν κοιμώθεις you will regain your own D. 4. 7. Cp. 1200. 2. b, 1209. 2. b.

978. An appositive in the genitive may follow an adjective equivalent to a genitive: Ἀθηναῖος (= Ἀθηναῖον) ὁν, πόλεως τῆς μεγίστης being an Athenian, a citizen of the greatest city P. A. 20 d.

979. Agreement in number between the appositive and its noun is unnecessary and often impossible: Θῆβαις, πόλις ἀστυνεῖτων Thebes, a neighbouring city Aes. 138. So with δῶρα in poetry: γάμος, χρυσῆς 'Αφροδίτης δῶρα, marriage, gift of golden Aphrodite Theognis 1293.

980. An appositive to two substantives is dual or plural: θάρρος καὶ φόβος, ἀφάνες ἐμμονάκαι λαίραν and fear, two unintelligent counsellors P. Tím. 60 d, ὑπὸς πόνος τε, κόροι συνώμοιεν sleep and toil, supreme conspirators A. Eum. 127.

981. Partitive Apposition (σχῆμα καθ' ὅλον καὶ μέρος, construction of the whole and part). The parts are represented by the appositives, which stand in the same case as the whole, which is placed first to show the subject or object of the sentence: τῶν ὁδῶν, ἦ μὲν εἰς μακάρων νήσους, ἦ δ' εἰς τάφταρον two roads, the one to the Islands of the Blest, the other to Tartarus P. G. 524 a (distributive apposition). The apposities are generally in the nominative (ὁ μὲν, ἦ δέ; οἱ μὲν, οἱ δέ), rarely in the accusative.
a. The whole may stand in the singular: λέγεται ψεύχη ἡ μὲν τὸν ἔχειν, ἡ δὲ ἄνων; with regard to the soul, is one said to have intelligence, the other folly? P. Ph. 93 b.

982. To the word denoting the whole the appositive may be a collective singular (adjunctive apposition): οὗτοι μὲν ἄλλοι ἄλλα λέγοντες, some say, some one thing, some another X. A. 2. 1. 15 (cf. Ἰρώτων δὲ ἄλλοις ἄλλοι Π. Charm. 153 c), οἱ στρατηγοὶ βραχεῖς ἐκατός ἀπελογήσατο each of the generals defended himself briefly X. H. 1. 7. 5. Cr. 952.

983. The apposition may be limited to one or more parts: Πελοποννήσιοι καὶ οἱ ξύμμαχοι τὰ δύο μέρη two-thirds of the Peloponnesians and the allies T. 2. 47. Often with participles: (ὁ Ἀθηναῖοι) ἀνεμφηθέριοι καὶ τοῦτο τοῦ ἔτους, φάσκοτροι οἱ πρεσβυτεροὶ πάλαι ἄδεσθαι the Athenians be thought of themselves of this verse too, the old men saying that it had been uttered long before T. 2. 54.

984. In partitive apposition emphasis is laid on the whole, which is stated at once as the subject or object of the sentence. In the genitive of the divided whole (1306) emphasis is laid on the parts; thus, τῶν πόλεων αἱ μὲν τυραννίσκοντα, αἱ δὲ δημοκρατοῦντα, αἱ δὲ ἀριστοκρατοῦσαι of states some are despotic, others democratic, others aristocratic P. R. 338 d.

985. Construction of the Whole and Part in Poetry.—In Homer and later poets a verb may take two objects, one denoting the person, the other the part especially affected by the action: τὸν δ’ ἄριστον πλῆκτον ἄνευν hic he smote in the neck with his sword Δ 240, ἵνα τοὺς νῆσει she will wash thy feet τ. 356. But the accusative of the part, often explained as an appositive, was an external object (1554 b) that became an accusative of respect (1601 a). In Ἄχαιῶν δὲ μέγα σθένος ἐμβαθὺν ἐκάστῳ καρδίη and she set mighty strength in the heart of each of the Ἀχαιῶν Δ 11, ἐκάστῳ is a partitive appositive, καρδίη is local dative and grammatically independent of Ἄχαιῶν. The construction is very rare in prose: τοῖς νήσεως αὐτῶν ἄρεται παραγενομένη ταῖς ψυχαῖς if virtue is imparted in the souls of their sons P. Lach. 190 b.

986. Attributive Apposition.—A substantive may be used as an attributive to another substantive. This is common with substantives denoting occupation, condition, or age (usually with ἄνὴρ, ἄνθρωπος, γυνή): ἄνὴρ τρίτωρ a public speaker, ἄνηρ τύραννος a despot, πρεσβυτέροι old men, γυναῖκα γυνὴ an old woman. So also πελασταῖ Thracian targeteers X. A. 1. 2. 9, δέλθρος Μακεδών a scoundrel of a Macedonian D. 9. 31, Ἐλλην (for Ἑλληνικός), as ὁ Ἐλληνες πελασταῖ the Greek targeteers X. A. 6. 5. 26.

a. In standard prose Ἐλλην is used as an adjective only of persons (in poetry also of things).

b. The addition of ἄνηρ often implies respect: ἄνδρες στρατιώται fellow soldiers X. A. 1. 3. 3, ἄνδρες δικασταὶ jurymen, gentlemen of the jury D. 27. 1. (Cp. foemen.) The addition of ἄνθρωπος often implies contempt: ἄνθρωπος γάτης a juggling fellow Aes. 2. 153.

c. Many of the substantives thus qualified by an attributive substantive were originally participles, as γέρων ἄνηρ an old man P. Lys. 223 b.
987. Descriptive Apposition. — Here the appositive describes something definite that has just been mentioned: ἡ ἡμετέρᾳ πόλις, ἡ κοινὴ καταφυγή τῶν Ἐλλήνων our city, the common refuge of the Greeks Αes. 3. 134.

988. Explanatory Apposition. — Here the appositive explains a general or vague statement: τοῦτο τίμωμα, ἐν πρυτανείῳ σίτήσεως I propose this as the penalty, maintenance in the Prytaneum Ά. 37 a, μεγίστου κακοῦ ἀπαλλαγή, πονηράς deliverance from the greatest of evils, vice P. G. 478 d. So in geographical statements: Κύπρον Ἰκανὸ... ἔσ Πάφον she came to Cyprus, to Paphos θ 362; cp. ἔσ Δωμαῖς, Βοιῶν to the territory of the Dorians in which Boeum lies T. 1. 107.

989. In Homer the substantival article at the beginning of a sentence may be followed by an appositive noun at or near the end: ὢ ἀέκουσ' ἀμα τοῦτο γυνῇ kiev but she, the woman, went unwillingly with them A 348.

990. τοῦτο, αὐτὸ τοῦτο, αὐτό, ἐκένω often introduce emphatically a following substantive (or an equivalent, 908): ἐκένω κεφαλαίων ἥγεσιν, τὴν ἡδυνή 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: ἐμέθυν· ἱκανή 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: ῥάφει ἀπὸ πόργου, λυγρὸν δελθὼν will hurl thee from the battle, a grievous death Ω 735, Ἐλένην κτάνωμεν, Μενελαῷ λύπην πυκνάν let us slay Helen and thus cause a sore grief to Menelaus Ε. Or. 1105, εὐδομηνοῖς; μουτὸν ἡδύσατο λόγων best be thou — a return for thy most welcome tidings Ε. El. 231.

N. — The appositive accusative is often cognate (1563 f.): ὅρξα Εὔρυστιά, δελτῖον δὴν θοῦ beholdest Eurystheus, an unexpected sight E. H erect. 950.

992. An effect or result may be denoted by an appositive in other cases: ἐποδόν προσδείχανε μοι δοκεῖ μόνων ἐτεί τινῶν we need, it seems, some further words to act as a spoil 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 pretense, δωρεάν gratis; as δε τις δὲ Τρῶων ἐπὶ νυσί φέροιτο... χάριν "Εκτορος whoever of the Trojans rushed at the ships as a favour to Hector (for Hector's sake) Ο 744.

994. Many neuter words are used in apposition to a sentence or clause, which they usually precede. Such are ἀμφότερον, ἀμφότερα both, τὸ δεινότατον the most dreadful thing, δούλων βάτερον or βάτερα one or the other, τὸ ἐναντίον the contrary, τὸ κεφάλαιον the chief point, τὸ λεγόμενον as the saying is, οἰδίπετον neither thing, σημεῖον δὲ sign, τεκμήριον δὲ evidence, τὸ τελευταίον the last thing, τὸ τῆς παρομίας as the proverb
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995. Very common are introductory relative clauses forming a nominative predicate of the sentence that follows: ὅ δὲ πάντων δεινότατον but what is most terrible of all L. 30. 29. ἄτι is regularly omitted (944). Such relative clauses are followed by an independent sentence, a clause with ὅτι, by ὅτε γὰρ, ὅταν, ὅταν γὰρ, ὅτι. Similarly τὸ δὲ ἐκχατον πάντων, ὅτι but what is worst of all P. Ph. 66 d, etc.

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996. Collective Singular.—A noun in the singular may denote a number of persons or things: ὁ Μῆδος the Medes T. 1. 69, τὸ Ἑλληνικὸν the Greeks 1. 1, τὸ βαρβαρικὸν the barbarians 7. 29, ἡ πλάθους the bricks 3. 20, ἐπὶ τὸν ἔξω εἰς χιλιάν I have about a thousand horse X. C. 4. 6. 2, μῦριά ἀστίσ τεν thousand heavy armed X. A. 1. 7. 10. On the plural verb with collectives, see 950. Cp. 1024, 1044.

a. So with the neuter participle: τὸ μαχόμενον almost = οἱ μαχόμενοι the combatants T. 4. 90.

b. The name of a nation with the article may denote one person as the representative (King, etc.) of a class: ὁ Μακεδὼν the Macedonian (Philip) D. 7. 6.

997. The inhabitants of a place may be implied in the name of the place: Δρέσος ἄπνετας θουλεθηρεῖς και πρὸ τοῦ πολέμου Lesbos revolted, having wished to do so even before the war T. 3. 2.

998. Distributive Singular.—The singular of abstract nouns may be used distributively (rarely with concrete substantives): δὲν δικαίω ἡγένοντο ἐν τῷ ἐαντῶν βῶ ώ all who proved themselves just in their lives P. Ā. 41 a, διάφοροι τῶν τρότων different in character T. 8. 96. The distributive plural (1004) is more common than the distributive singular: ὁρ ναῖνα τὰς δήμες youths in appearance L. 10. 29 with ἧδεις τὴν ὄψιν pleasing in appearance P. R. 452 b.

999. Dual.—The dual is chiefly employed of two persons or things which, by nature or association, form a pair: ὁρθαλμαῖοι the eyes (both eyes), χέειν the hands, ἵππῳ a span of horses. The addition of ἄμφω both indicates that the two things belong together: ἄμφω emphasizes the number. Both ἄμφω and ἄμφω were early used with the plural. The dual died out in the living speech of Attica by 300 B.C. Aecilic 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: Ἐραίνες 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, πῦροι, κριβαί wheat, barley X. A. 4.5.26, εἴνοι wines 4.4.9, κρέα meat Ar. Ran. 553 (κρεᾶς piece of meat), ἕλιος hot days T. 7.87, ξύλα timber T. 7.25. (3) of abstracts: here the plural refers to the single kinds, cases, occasions, manifestations of the idea expressed by the abstract substantive; or is referred to several persons: ἀγνωσκόντων misunderstandings X. A. 2.5.6, θάλπη degrees of heat X. M. 1.4.13. Used in the plural, abstract nouns may become concrete, as ταφαί funeral T. 2.34 (ταφή sepulture), εὐφροσύνη good cheer X. C. 7.2.28 (εὐφροσύνη mirth), χάριτε proofs of good will, presents D. 8.53, εἴνοι cases of benevolence, presents D. 8.25.

a. Many concrete substantives are commonly used only in the plural: πῦλα gate, θύρα door, τὰ Ὀλυμπία the Olympic festival; and in poetry δῶματα house, κλίμακες ladder, λέκτρα bed; cp. 1006.

b. The plural, especially in poetry, may correspond to the English indefinite singular: ἕνεκεν log by ship.

1001. In Homer the plural denotes the various forms in which a quality is manifested: τεκτοσύναι the arts of the carpenter ε250. In poetry, often of feelings, emotions, etc.: μανία (attacks of) madness A. Pr. 879.

1002. οἱ δὲ (μηδὲν) 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 ἀλήθεις the truth. This is very common with neuter pronouns: ἕκαστοι δὲ ταῦτα γὰρ ἄνωτά μην but I waived my arms, for I knew how to do this X. S. 2.19, διὰ ταχέων quickly P. A. 32 d.

a. Thucydides is fond of the neuter plural of verbal adjectives used impersonally: ἐξήραντο πολεμήσαντες εἶναί they voted that it was necessary to make war T. 1.88, ἄδωνατα ἢν it was impossible 4.1. Cp. 1052.

1004. Distributive Plural. — Abstract substantives are often used distributively in the plural: σῖγαι τῶν νεωτέρον πορεύσαντέροις 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, Ὀλύμπες Thebes, στῆθη and στῆθα breast (chiefly poetic). The name of the inhabitants is often used for the name of a city: Δέλφοι D. 5.25.

1006. Plural of Majesty (poetic). — The plural may be used to lend dignity: θρόνοι throne S. Ant. 1041, σκῆπτρα scepter A. Ag. 1265, δῶματα dwelling είδ.; 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 θανάτωσι by the death of
our lord A. Ch. 52, παθοῦσα πρὸς τῶν φιλτάτων I (Clytaemnestra) having suffered at the hands of my dearest ones (Orestes) A. Eum. 100.

1008. Plural of Modesty.—A speaker in referring to himself may use the first person plural as a modest form of statement. In prose, of an author: ἔννοια ποθ' ἡμῶν ἐγένετο the reflection once occurred to me X. C. 1.1.1. In tragedy, often with interchange of plural and singular: εἰ καλοῦσθαι μὴ μαθεῖν εἰ βούλομαι if I (Oreusa) am prevented from learning what I wish E. Ion 391, ἱκτεύομεν ἄμφι σὰν γενεάδα . . . προσπιτήσων 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: ἡμιὼν μαρτυρόμεσθα, δρῶσ' ἀδρῶν οὐ βούλομαι I call the sun to witness, that I am acting against my will E. H. F. 358, ἀρκοῦμεν ἦμεις οἱ προθηρῆσκοντες σέθεν it is enough that I (Alcestis) die in thy stead E. Alc. 383.

1010. εἰπέ, φέρε, ἄγε may be used as stereotyped formulas, without regard to the number of persons addressed: εἰπέ μοι, ὦ Σώκρατέως τε καὶ ἦμεις 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: Ἀντιόχ., οὗ πως ἐστιν . . . μεθ' ἦμι διανύσασθαι Antinous, it is in no wise possible to feast with you β 310, ἄ τέκνον, ἣ τάρσας; my children, are ye here? S. O. C. 1102. So in dramatic poetry, the corephyeus may be regarded as the representative of the whole chorus, as ὧν ἔκοι, μὴ μ' ἀνέργο γίς εἰμι strangers (addressed to the whole chorus) do not ask (the singular of the corephyeus) 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: οὔδ' τότε συνχαίρει ὁ τύραννος' ἐνδεστέροις γὰρ οὖσι τατεμούρους αὐτοῖς οὖν ἄρα χρῆσθαι not even then does the despotic reign with the rest; for the more they are in want, the more submissive he thinks to find them X. Hi. 5. 4.

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1013. Construction according to the Sense (926 a).—The real, not the grammatical, gender often determines the agreement: ὁ φίλτατ', ὁ περισσά τίμιας τέκνον O dearest, O greatly honoured child E. Tro. 735 (this use of the attributive adjective is poetical), τὰ μερίκα πρὸς ἄλλους διαλεγόμενοι the youths conversing with one another P. Lach. 150 e, ταῦτα ἔλεγεν ἡ ἄνωθεν αὐτή κεφαλή, ἔξελθατος this shameless fellow spoke thus when he came out D. 21. 117.

1014. So in periphrases: ὁ Θηλάχθους ἐς πατέρα ἵσῳ mighty Telemachus, gazing at his father π 476, τὸ δὲ τῶν προσβυτερῶν ἦμων . . . χαίροντες τῇ ἐκείνων παιδίᾳ we the elders delighting in their sport P. L. 657 d.

1015. The masculine is used for person in general: οὐκ ἀνέκτετα τίκτωτας ἄλλους, οὐκ ἔχου ἀυτή τέκνα unfruitful herself, she will not endure that others
bear children E. And. 712, ὄροις ἤς ἁ βελτίων, εἶθ' ὁ ἀνήρ εἶθ' ἡ γυνὴ which ever of the two is superior, whether the man or the woman X.O. 7.27. So oi γορεῖς parents, oi παῖδες children. See 1055.

See also 1009, 1050.

PECCULARITIES IN THE USE OF PERSON

1016. τίς or πᾶς may be used in the drama with the second person of the imperative: ἵνα τίς, ἀνάγγελλε γο, one of you, announce E. Bacch. 173.

1017. The second person singular is used to designate an imaginary person, as in proverbs: ψυχῆς ἐπιμελοῦ τῆς σεαυτοῦ care for thy own soul Men. Sent. 551, and in such phrases as εἴπερ αὖ γε you would have seen (1784 a), ἵπποις ἄφιν γε 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 παρῆνεν πολίται the citizens who are present); a noun in apposition (Δημοσθένης ὁ βήτωρ Demosthenes the orator, i.e. not Δημοσθένης ὁ στρατηγός, όνεις οἱ Ἀθηναῖοι you Athenians); an oblique case (στέφανος χρυσός a crown of gold, τῆς αὐτῆς γυνώς ἐγὼ I am likened); an oblique case with a preposition (αἱ ἐν τῇ Ἀσίᾳ πόλεις the cities in Asia); an adverb (οἱ πάλαι the ancients). (Furthermore, a clause in a complex sentence: τοῦ τειχισμα, ὃ ἤν αὐτῶν, αἰροῦσι they captured the fortress which was there; cp. 2542.)

1020. Concord. — An adjective agrees with its substantive in gender, number, and case. This holds true also of the article, adjective pronouns, and participles: thus, A. Attribute: ὁ δίκαιος ἄνὴρ the just man, τοῦ ἰδίαν ἄνδρος, τῷ ἰδίῳ ἀνδρεῖ, οἱ δίκαιοι ἄνδρες, etc., ὅστοι ὁ ἄνὴρ this man, τοῦτον τοῦ ἀνδρὸς, etc., ἡ φιλοῦσα θυγάτηρ the loving daughter. B. Predicate: καλὸς ὁ ἄγων the prize is glorious, ταῦτ’ ἐστιν ἄληθή these things are true, οἱ ἀρσενίκοι δοκοῦσι εἰναι φύσει the natures which seem to be best X. M. 4. 1. 3.

On the agreement of demonstrative pronouns used adjectively with a predicate substantive, see 1239. For relative pronouns, see 2501.

ATTRIBUTIVE ADJECTIVES

ADJECTIVES USED SUBSTANTIVELY

1021. An attributive adjective (or participle) generally with the article, often dispenses with its substantive, and thus itself acquires the value of a substantive.
a. This occurs when the substantive may be supplied from the context; when it is a general notion; or when it is omitted in common expressions of a definite character, when the ellipsis is conscious.

1022. Masculine or feminine, when the substantive is a person: ὁ ἰδιαίος the just man, ἰδιαίοις a just man, οἱ Ἀθηναῖοι the Athenians, οἱ πολλοὶ the many, the rabble, οἱ διόγοι the oligarchical party, οἱ βουλήμανιν all who will, ἡ καλὴ the beautiful woman, ἡ τεκώνσα the mother (poet., E. Alc. 167), ἐκλεκτῶσαν women in assembly.

1023. Neuter, when the substantive idea is thing in general: τὸ ἄγαθον the (highest) good P. R. 506 b (but τὰ ἄγαθα good things L. 12. 33), τὸ ἀληθὲς truth P. G. 473 b, τὸ κοινὸν the commonwealth Ant. 3. β. 3, τὸ ἱσόμενον the future Ages. 3. 165, τὸ λεγόμενον as the saying is T. 7. 68, ἀμφὶ μὲν ἡμέρας about mid-day X. A. 4. 4. 1, ἐπὶ τὸῦ over a wide space T. 1. 18.

1024. In words denoting a collection (996) of persons or facts: τὸ ὑπήκοον the subjects T. 6. 69, τὸ βαρβαρικόν the barbarian force X. A. 1. 2. 1, τὸ ἐμπαχυνόν the allied forces T. 4. 77 (and many words in -κόν), τὰ Ἑλληνικὰ Greek history T. 1. 97; and in words denoting festivals (τὰ Ὀλυμπία the Olympic games X. H. 7. 4. 28).

1025. With participles, especially in Thucydides: τὸ ὀργίζομενον τῆς ὀργῆς their angry feelings T. 2. 59, τῆς πόλεως τὸ τίμημον the dignity of the State 2. 63. The action of the verb is here represented as taking place under particular circumstances or at a particular time. These participles are not dead abstractions, but abstract qualities in action.

1026. A substantivized adjective may appear in the neuter plural as well as in the neuter singular: τὰ δεξιὰ τοῦ κέρατος the right of the wing X. A. 1. 8. 4, τῆς Σαλαμίνος τὰ πολλὰ the greater part of Salamis T. 2. 94, ἐπὶ πλείστοις ἄνθρωποι to the greatest part of mankind 1. 1, ἐς τοῦτο δυστυχῶς to this degree of misfortune 7. 86 (cp. 1325).

a. On the construction of τῆς γῆς ἡ πόλις the greater part of the land T. 2. 56, see 1313.

1027. In common expressions a definite noun is often implied (such as ἡμέρα day, δόξα way, χεῖρ hand).

a. Masculine: κόλπος gulf, ὅ ἱόνος the Ionian gulf T. 6. 34, στρατός force, ὁ στρατὸς the land force 1. 47.

b. Feminine: γῆ land (χώρα country)—ἀπὸ τῆς ἐαυτῶν from their own country T. 1. 15; οὔθ ἡ Ἑλλάς οὔθ ἡ βαρβαρία neither Greece nor barbaric land D. 9. 27; γνώμη judgment: κατὰ τὴν ἐμὴν according to my opinion Ar. Eccl. 159, ἐκ τῆς νικώσεως according to the prevailing opinion X. A. 6. 1. 18; δίκη suit: ἐρήμησις κατηγοροῦσιν bringing an accusation in a case where there is no defence P. A. 18 ε.; ἡμέρα day: τὴν ὀστρακάν the next day X. C. 1. 2. 11, τὴν πορταρία the day before L. 10. 22; κέρασιν wing: τὸ εὐδύνημον the left wing T. 4. 96; μαρία part: εἰκοστῇ a twentieth 6. 54; μοιραία portion: ἡ ἔρωμαν (I. 10. 61) or ἡ ἐλαφραία (D. 18. 205) the allotted portion, destiny; ναῦς ship: ἡ τρήσσεις the ship with three banks of oars; δόξα way: ἐβδομάδα the straight road P. L. 716 a, τὴν ταχύτητα by the
shortest way X. A. 1. 3. 14; τέχνη art: μουσική the art of music P. L. 668 a: χείρ hand: εἰν δεξιᾷ on the right hand X. A. 1. 5. 1, εἰ ἄρσεν on the left 4. 8. 2; ψήφος vote: τὴν ηναντίαν Νικία ἐθέτο he voted in opposition to Nicias P. Lach. 184 d.

1028. The context often determines the substantive to be supplied: τοσ־
τον ἀνέκρατον ὥς ὀλγάς (πληγᾶς) παίσεων they showed that he had dealt him
(two, 1903) few blows X. A. 5. 8. 12, τρία τάλαντα καὶ χιλιάς (δραχμᾶς) three
talents and a thousand drachmas D. 27. 34; cp. a dollar and twenty (cents).
Cp. 1572.

1029. From such substantivized adjectives arose many prepo-
tional and adverbial expressions of whose source the Greeks them-
selves had probably lost sight. Many of these seem to be analogues
of phrases once containing ἄνδρας: τὴν ἄνδρας ἡμείς ἐμπεδόθεν 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 ἔσω at 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 subst-
tantive agrees with the nearest: τὸν καλὸν κάγαθὸν ὄνομα καὶ γυναῖκα
εἴσοδον ἕως φῆμι 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 ἕχων καὶ ψυχὴν μίαν having one body and
one soul D. 19. 227.

1031. But occasionally the adjective agrees with the more important substan-
tive: ὁ συγγλωσσικὸς ἐπίτεχνος ὃς ὁδοίος καὶ ἡμιμοῆσαν 'Αττικόωσ the siglus is worth
seven and a half Attic obols X. A. 1. 9. 6.

1032. Of two adjectives with one substantive, one may stand in
closer relation to the substantive, while the other qualifies the ex-
pression thus formed: πολὺς ἐρήμη μεγάλη a large deserted-city X. A.
1. 5. 4.

1033. If one substantive has several attributive adjectives, these
are sometimes added without a conjunction (by Ἀσυνδέτον): κρέας
ἄνω, ἐρίφωσ, χῶρας flesh of lambs, kids, swine X. A. 4. 5. 31. This
is commoner in poetry, especially when the adjectives are descript-
ive: ἐγχύος βρεθοῦ μέγα στιβαρόν a spear heavy, huge, stout Π 141.

1034. Two adjectives joined by καὶ may form one combined notion
in English, which omits the conjunction. So often with πολὺς to
emphasize the idea of plurality: πολλὰ κάγαθα many blessings X. A.
5. 6. 4, πολλὰ καὶ διαί many dreadful sufferings D. 37. 57.

a. 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: ἢ λόγοι τῆς Ἡμέρας B 658 the might of Heracles (cp. "a Niobean daughter" Tennyson); rarely in prose: πολύμομος, εὔρος πλευραῖος a river, a pleuron in width X. A. 4. 6. 4.

1036. An attributive adjective belonging logically to a dependent genitive is often used in poetry with a governing substantive: νεῖκος ἄνδρων ζωναρχὸν kindred strife of men S. A. 788 (for strife of kindred men). Rarely in prose in the case of the possessive pronoun: ἐν τῷ ἱμέτερῳ ἀσθενεῖ τῆς γνώμης in the weakness of your purpose T. 2. 61.

1037. An attributive adjective may dispense with its substantive when that substantive is expressed in the context: μετέχει τῆς καλλιστῆς (τέχνης) τῶν τεχνῶν he shares in the fairest of the arts P. G. 448 c.

1038. A substantivized participle may take the genitive rather than the case proper to the verb whence it is derived: βασιλέως προσήκουσι relations of the king T. 1. 128; contrast Περικλῆς ὁ ἐμεί προσήκων Pericles my relation X. H. 1. 7. 21.

1039. Adjectives used substantively may take an attributive: οἱ ἵππειροι δυσμενεῖς your enemies X. H. 5. 2. 35.

**Predicate Adjectives**

1040. The predicate adjective is employed

a. With intransitive verbs signifying to be, become, and the like (917): ἢ δὲ χάρις ἀδῆλος γεγένηται the favour has been conceived Aes. 3. 233. So with active verbs which take a preposition: νόμου ἐδέχατε ἐτ' ἀδῆλος τοῖς ἄδικοισιν you have enacted laws with regard to offenders who are unknown D. 21. 30.

b. With transitive verbs: (1) to qualify the object of the verb directly and immediately: τοὺς κακοὺς χρηστοὺς κομίζειν to judge bad men S. O. T. 609, (2) to express the result of the action (the proleptic use, 1570). So with αἰθέρι grow, αἰσχρω raise with μέγας great, μετέχεισιν on high, ἐνθεός high, μεγάλος large.

1041. With verbs of saying and thinking the predicate adjective is usually connected with its noun by ἐλοι, with verbs of perceiving, showing, by ἦν (2106): σοῦδένα γὰρ ἐλοι δαίμονων ἐλοι κακόν for I think no one of the gods is base E. I. T. 391, δῆλοι φωνῆ τῆς διαθήκης ἦσαν it shows that the will is false D. 46. 34. But ἐλοι is sometimes omitted (945), ἀστάγερ καλὸς πράξεις ἀπάξας ἀγαθὰς ἐνοπλογήσα- μεν for we have agreed that all honourable actions are good P. Pr. 359 e. On the omission of ἦν, see 2117. For ἐλοι 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: ἀφικνώντας τριτάιοι they arrive on the third day X. A. 5. 3. 2, κατέβασι τοὺς σκοτάδι ἐκεῖ 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 ὁτα, δείρεις in the morning, δευτεραῖος on the second day, ποστάτοις how many days? ὑπαίθρως in the open air.
b. Order of succession: πρῶτος, πρῶτερος first, ὑστερος later, μέσος in the midst, τελευταῖος last, ὦστατος last.

N.—When one action is opposed to another in order of sequence, the adverbs πρῶτον, πρῶτερον, ὑστερον, etc., not the adjectives πρῶτος, etc., must be used: πρῶτον μὲν ἑδραίως πολλῷ χρόνῳ . . . ἔτοι δὲ ἔλεε τοιάδε first he went for a long time, then he spoke as follows X. A. 1. 3. 2. Hence distinguish πρῶτος τῇ πόλει προσέβαλε he was the first to attack the city. πρῶτη γῇ 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 μῦχος, μῦνον, as μῦνην τὴν ἐπιστολὴν ἔγραψα this is the only letter I wrote, μῦνον ἔγραψα τὴν ἐπιστολὴν I only wrote (but did not send) the letter. But this distinction is not always observed (Aes. 3. 69).

1043. So also with adjectives of degree, mental attitude, manner, etc.: φέρονται οἱ λίθοι πόλλοι the stones are thrown in great numbers X. A. 4. 7. 7. τοὺς νεκροὺς ὑποστόλους ἀπέδωσαν they restored the dead under a truce T. 1. 63, οἱ θεοὶ ἐνευείς πέμπουσι θεοὶ the gods send you forth favourably X. C. 1. 6. 2. So with μέγας high, ἀσμενός gladly, ἐκφύσι, ἐκὼ willingly, ὥρως under oath, ἀληθῶς suddenly. On ἄλλος, see 1272.

AGREEMENT OF PREDICATE ADJECTIVES (AND PARTICIPLES) WITH ONE SUBJECT

1044. A circumstantial participle (2054) referring to a collective noun (998) may be plural: τῶν στράτευμα ἐπορίζετο στόν κόμποντες τούς βοιύς the army provided itself with provisions by killing the cattle X. A. 2. 1. 6. So after oūδεις, as oūδεις ἐκωλήθη (= πάντες ἐν ἄγνωστῃ ἡσαν) τοὺς ἀπολύοντας πενθοῦσας 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 βλέψαστε εἰς ἄλληνος both looked at each other and burst out laughing P. Eu. 273 d. A dual participle may be used with a plural verb: τοὺς τοῦ δεινηρμέθα; where in the world are we? E. I. T. 777.

1046. A dual subject may be followed by a plural predicate adjective or participle: εἰ γὰρ τις φαίη τῶν πόλεων πλεῖστων ἄγαθων αἵτις γεγενήθη τοὺς δώδεκα 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: ζῶν τοιούτως ἐχθροῦς ἔχειν; is it pleasant to have many enemies? D. 19. 221, δολον δ' ὅτι ταύτ' ἐστὶν ἄληθή 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, καλὴν εἰρήνη peace is a fine thing D. 19. 336, ἀπιστον ταῖς πολι-
Agreement of Predicate Adjectives

1049. So with names of places: ἐστὶ δὲ ἡ Χαιρώνεια ἐσχατον τῆς Βοιωτίας Chaeoronea is on the frontier of Boeotia T. 4. 76.

1050. A predicate superlative agrees in gender either with the subject or (usually) with a dependent genitive: νόσου χαλεπώτατος φθόνος envy is the most fell of diseases Men. fr. 535, σύμβουλος ἄγαθος χρησμώτατον ἀπάντην τῶν κτημάτων a good counsellor is the most useful of all possessions I. 2. 53.

1051. For a predicate adjective used where English has an adverb, cp. 1042.

1052. A predicate adjective is often used in the neuter plural (especially with verbal adjectives in -τός and -τές in Thucydides and the poets): ἐπείδη ἐτῶν δὲ, ἀνάγετο when (all) was ready, he put out to sea T. 2. 58, ἐδώσα τινὶ δοκονδα μυθετό. It was impossible to resist the Locrians 4. 1, ἐδοκεῖ ἐπιχειρηστέα εἶναι they decided to make the attempt 2. 3. Cp. 1003 a.

WITH TWO OR MORE SUBJECTS

1053. With two or more substantives a predicate adjective is plural, except when it agrees with the nearer subject: φόβος καὶ νόμος ἰκανὸς ἐρωτα καλῶν fear and the law are capable of restraining love X. C. 5.1.10, πολλῶν δὲ λόγων καὶ θερόβομ γνωσμένων 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: Ἀγαθὸν καὶ Σωκράτης λεπτοί Agathon and Socrates are left P. S. 193 c.

1055. When the persons are of different gender, the masculine prevails: ὃς εἷς πατέρα τε καὶ μητέρα καὶ ἀδελφῶν καὶ τὴν ἐαντον γυναίκα αἰχμαλώτους γεγενημένων, ἐδάκρυσε when he saw that his father and mother and brothers and wife had been made prisoners of war, he burst into tears X. C. 3. 1. 7.

a. But persons are sometimes regarded as things: ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας φρουροῦμενα 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: εὐγένεια τε καὶ δύναμεις καὶ τίμαι δῆλα ἐστὶν σφαθα δύνα τοῦτο noble birth and power and honour are clearly good things P. Eu. 279 b.

1057. When the substantives are of different gender, a predicate adjective is neuter plural with singular verb: λίθοι τε καὶ πλυθοὶ καὶ ξύλα καὶ κέραμοι ἀπάκτως ἑρμήμενα ὀἱδέν χρήσιμον ἐστίν 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: γραφεῖα καὶ γεράντια καὶ
The verbal and the adjective predicate may agree with the first of two subjects as the more important: Ἐρεσίδας καὶ τὸ πλῆθος ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο βουλήμονα καὶ ἄρας ἔλειν 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: Κύρον ἐδόντο ὦς προβιομνάτου γενέσθαι they entreated Cyrus to show himself as zealous as possible X. Π. 1. 5. 2, ὑπὸ τῶν δεσμῶν μοῦ προστάτην γενέσθαι by those who begged me to become their chief X. C. 7. 2. 23, δέομαι των ἔθελησαν μοι ἀκοῦσαι, ὕπολογισμένου τὸ πλῆθος τῶν αἰτίων 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: γέννας αὐτοῖς ἔξοδον ὦς φιλοσεβάςντο προέπελεν they decided to arm themselves fully and to advance X. Δ. 2. 1. 2, ἔδοξεν αὐτοῖς προφελιακάς κατασθήσαστας συγκαλεῖν τοὺς στρατιώτας they decided to station pickets and to assemble the soldiers 3. 2. 1, συμφέρει αὐτοῖς φιλοσεβάς ἐρνὰ μᾶλλον ἡ πολεμίως it is for their interest to be friends rather than enemies X. Ο. 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 ὧς (ὡς): (τὸ ὅπωρ) ψῡχρόν
COMPARISON

1064. A positive adjective followed by the genitive of the same adjective has, in poetry, the force of a superlative: ἀκακά κακῶν woe of woe S. O. C. 1238.

1065. μᾶλλον ἤ rather than, more... than may be used after a positive: προθῆκας μᾶλλον ἤ φίλως more prompt than kindly A. Ag. 1591.

COMPARATIVE

1066. The comparative expresses contrast or comparison. Thus, δεξίερος is right in contrast to its opposite, ἀριστερός left. Cp. 1082 b. Usually comparison is expressed, as εὖ τε καὶ χέρων well or ill T. 2. 35.

a. When the positive precedes, μᾶλλον alone may stand for the comparative; as in ἕκαστος τε ἀκούω ἐπαύξων and ἐπι μᾶλλον (i.e. ἐκείνων) 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 ἡ γεραίερεος 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: τοῦτων καταξίερεος at a disadvantage with (inferior to) these men D. 27. 2.

1068. For the use of μᾶλλον instead of the comparative, and μᾶλλον instead of the superlative, see 323. When either form can be used, that with μᾶλλον or μᾶλλον 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 ἥ ἡμα: σοφότερος ἠμῶν or σοφότερος ἤ ἐγὼ wiser than I. The genitive may precede or follow the comparative. With ἤ, the persons or things compared usually stand in the same case, and always so when they are connected by the same verb: φιλῶ γὰρ σὺ μᾶλλον ἤ δόμυς ἐμὸς for I do not love thee more than my own house E. Med. 327.

a. The genitive is usual if two subjects would have the same verb in common; as οἱ Κρήτες βραχύτερα τῶν Περσῶν ἐτὸξον the Cretans shot a shorter distance than the Persians (= ἡ ὁ Περσαῖ) 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 ἐμόι ὡκεῖν Κύρος, ὁμοιότατα ἤν ὁ θα ἀγαθόν, φιλεῖν οὐδὲν ἢττον ηπτοῦν Cynus 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 προτῆκες μοι μᾶλλον ἔτερον... ἄρχειν it behooves me rather than others to rule T. 6. 16; (3) in the genitive, the genitive is very rare (X. M. 4. 3. 10). Here ἤ is preferred to the genitive for the sake of euphony: οἱ γὰρ πονηροὶ πολὺ πλέοννεν εὐχερεσίων ἤ οἱ χρεοτολ (not τῶν χρεοτῶν) ἐδοντα: for the wicked need more favours than the good X. M. 2. 6. 27.
c. The genitive is often used where ḥ would be followed by some other case than nominative or accusative, or by a preposition: ταῦτα τοῖς ὑπάταισιν οἷς ἦσον τῶν ναυτῶν (= ḥ τοῖς ναυτάσις) παρακελεύομαι. I address these exhortations to the hoplites not less than to the sailors. T. 7. 69, (ὅτι βλέπετι) εἰς τὴν ἐκπειραῖν μᾶλλον τῆς ἀρετῆς (= ḥ εἰς τὴν ἀρετήν) we must look at skill more than (ἀπ' courage. Aristotle, Politics 1309 b 5.

d. ἐκτάσεως (χείρος, ἐκδέσεως, ἀτερος, etc.) οὔδεν is inferior to none, greater than all; here ḥ is not used. Thus, δουλεύειν δουλειάν οὐδέμιας ἴττον αἰσχράν to endure a most disgraceful slavery. X. M. 1. 5. 6.

1070. The word following ḥ may be the subject of a new verb (expressed or understood): ἡμεῖς ὑπὸ κρείττονος διδακτοῦ παραδόθηκεν ṣτὸν οἷον we have been educated by a better teacher than they (have been) X. C. 2. 3. 13; but this word is more often attached into the case of the preceding word: τυγίας καὶ ἐκ δεινοτέρων ὑ τοιόντες (ἢ ὑ τοιότερα ἑστὶν) ἐσώθησαν some have been rescued from dangers even greater than these T. 7. 77. The genitive is also common without ḥ: λέγων δηθείς ὅτι ὁ τὸν ήθος ὅτε τὸν ἔπικοι σε λέγοντες saying that he had never met with sweeter wine than this A. A. 1. 9. 25.

1071. ὥς for ḥ is rare, and suspected by some. But op. A. Pr. 629, P. A. 30 b., 38 d., R. 526 c.

1072. μᾶλλον ḥ may be used though a comparative precedes: αἰρετότερον ἐστὶ μαχαιρέως ἀποθηημένος μᾶλλον ὑ φεύγοντας σφέζοιται it is more desirable for men to die fighting (rather) than to save themselves by running away X. C. 3. 3. 51. Here μᾶλλον ḥ is to be taken with the verb.

1073. Instead of the genitive or ḥ, the prepositions ἀντὶ, πρὸ (w. gen.) or πρὸς, παρά (w. accus.) are sometimes used with the comparative: καταργᾶσθαι αἱρετότερα ἐν τῷ καλῶν βάκατον ἀντί τοῦ αἰσχροῦ βλέπον to make a noble death more desirable than (instead of) a shameful life X. R. 1. 9. 1, μὴ παιδὸς περὶ πλεῖνος ποιοῦ πρὸ τοῦ δικαλοῦ do not consider children of more account than (before) justice P. Cr. 54 b, χειμῶν μελετῶν παρά τὴν καθκατηκοίου ὅραιν a cold too severe for (in comparison with) the actual time of year T. 4. 6.

1074. In statements of number and measure ḥ may be omitted after the adverbial comparatives πλέον (πλεῖν) more, ἐκτάσεως (μεῖον) less, which do not alter their case and number: πεμπιπε ὑ ἐκτάσεως δέκα φέροντας τῷ ἔνδικας and do not less than ten men carrying fire X. H. 4. 5. 4, πόλις πλέον παντακεχώριον ἀνδρῶν a city of more than 500 men 5. 3. 16. Even when ḥ is kept, πλέον (πλεῖν), etc., remains unchanged: ἐν πλεῖν (= πλεῖον) ὑ διάκοσιος ἐστιν ἐν more than 200 years D. 24. 141, τοξότας πλεῖν ὑ ἐκεῖον μείον ὑδάμας more bowmen than 20 myriads X. C. 2. 1. 6.

a. In place of the adverbial πλεῖον, etc., we find also the adjectival forms with or without ḥ or with the genitive: τοξότας πλεῖους ὑ τετράκειχον more bowmen than 4000 X. C. 2. 1. 5, ἐν τῇ γεγονος πλεῖον ἐφθομοῦκαν more than 70 years old P. A. 17 d, ἔπτας πλεῖον παντακεχώριον more than 300 horse X. H. 1. 3. 10.

1075. The genitive sometimes occurs together with ḥ, and either when the genitive has a separate construction, or is a pronoun to which the ḥ clause stands as an appositive, or of which it is explanatory. Thus, προγῆι πλέον ... ὑ 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: ἐὰς ἡμέρας ἵππων κτησαίμεθα μὴ χείρον τοῦτον (= τοῦ τούτον ἵππων) 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. ἦν ὡστε with the infinitive, ὡς with the potential optative, or ὡς and a finite verb), this clause may be abridged into a substantive or a participle. Thus, πράγμα ἑπιδος κρείςσον an event beyond our expectations (too great to be expected) T. 2. 04, προσωτέρω τοῦ καιροῦ προκύτερες advancing further than the proper measure (i.e. further than they should have gone) X. A. 4. 3. 34, ὡς τῶν γε παρόντων ὡς ἀν πράξαντες χείρον in the belief that they could not fare worse than at present (ἢ τὰ παρόντα ἐστίν) T. 7. 67.

1078. Reflexive Comparison. — The comparative followed by the reflexive pronoun in the genitive is used to denote that an object displays a quality in a higher degree than usual. The degree of increase is measured by comparison with the subject itself. αὐτὸς is often added to the subject: αὐτοί αὐτῶν εἰμάθεστεροι γίνονται they learn more easily than before T. 1. 5. 267, πλουσίωτέροι αὐτῶν γεγονότεροι becoming richer than they were before T. 1. 8. Cp. 1093.

1079. Proportional Comparison. — After a comparative, ἦ κατὰ with the accusative (1690. 2 c), or ἦ ὡστε, ἦ ὡς, rarely ἦ alone, with the infinitive (not with the indicative), denote too high or too low a degree: ὧν πάλιν ἦ κατὰ τῶν νεκρῶν ἐλήφθη more arms were taken than there were men slain T. 7. 45, φοβοῦμαι μὴ τι μεῖζον ἦ ὡστε φέρειν δύνασθαι κακῶν τῇ πόλει συμμῆθη 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; ἦ is always used: ἦ εἰρήνη ἀναγκαστερά ἦ καλλίων a peace inevitable rather than honourable Les. 3. 69, συντομώτερον ἦ σαφέστερον διαλεξῆται to discourse briefly rather than clearly I. 6. 24.

a. μᾶλλον may be used with the first adjective in the positive (cp. 1065), and ἦ before the second: πρόθυμος μᾶλλον ἦ σοφωτέρα 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: ἐὶ σοφωτέροι the wiser (those wiser than the rest); ἐν εἰρήνῃ ἐὰν πόλεις ἁμαίνους τὰς γεώμας ἐξουσίν in
time of peace States are actuated by higher convictions (than in time of war) T. 3. 82. So τι μνήμην something new (more recent than that already known) P. Πρ. 310 a (often = a calamity or a revolutionary movement); ἴστερον ἤκον they came too late T. 7. 27; and often where we supply is usual (right, fitting, etc.).

b. The Hom. θηλύτεροι γυναικεῖς implies a comparison with men. In Κόρος: ἠγελέοντοι μιντρός ἀμελονός, πατρός δὲ ὑποδείησεν Κύρων was born of a mother of superior, but of a father of inferior race (Hdt. 1. 91) the comparison is between the qualities of mother and father respectively. Cp. 313 b.

c. The comparative denotes excess: μεῖσον ἔργο ἐπετειροῦτε οὐ μικρός κακὸς περιτίπποσει 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): ἄγριοκόπτερον somewhat boorishly P. G. 486 c, ἄρετος ἔρημος he proceeded rather carelessly X. H. 4. 8. 36. Here the quality is compared with its absence or with its opposite.

1083. The comparative is often used where English requires the positive: οὐ γὰρ χεῖρον πολλάκας αἰκονίων for 'tis not a bad thing to hear often P. Φιλ. 105 a.

1084. Strengthened forms.—The comparative may be strengthened by ἐτε, πολλῷ, μακρῷ (1513), πολῷ (1609), τὸν ἐτε, etc. μᾶλλον is sometimes used with the comparative: αἰσχυντηροτέρῳ μᾶλλον τῷ δέοντος more bashful than they ought to be P. G. 487 b. So the correlative δόξῃ, δοξῷ: δόξῃ μείζον εἰλ τὰς δόξεις, τοσοῦτῳ μᾶλλον δρυῖς ἄξιολ εἰλ; 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: δοσφώτατος ἄνηρ the wisest man) or a very high degree of a quality (the absolute superlative, which does not take the article: ἄνηρ σοφώτατος a very wise man). The relative superlative is followed by the genitive of the person or thing surpassed (1315, 1434). On the agreement, see 1050.

a. The class to which an individual, marked by the superlative, belongs, may be designated by a genitive of the divided whole (1315): δοσφώτατος τῶν Ἐλλήνων the wisest of the Greeks. So often by πάντων: πάντων ἀνθρώπων ἀγω- μονίστατοι the most senseless of all men Lyc. 54. On the superlative with ἄλλως, see 1434.

b. With two the comparative exhausts all the degrees of comparison: hence πρότερος and πρῶτος, ἴστερος and ἴστατος, ἐκάτερος each of two, and ἱκαστος each of several, are carefully to be distinguished.

1086. Strengthened Forms.—The superlative may be strengthened by prefixing ὅτι or ὦ, rarely ὅ (also ὅτι or ὅτος in poetry): ὅτι πλέον as many men as possible, ὅτι πάχιστα as quickly as possible, ὅτι ἄριστον the very best way X. C. 7. 5. 82 (ὅτος ἄριστον Α. Αγ. 600). ὅτι or ὦ is always added when a preposition precedes the superlative: ὄς εἰσι στενώτατον ἵνα as narrow compass as possible X. O. 18. 8. ὦ and ὅτι may be used together: ὦ ὅτι βέλτιστον ἡγεῖσθαι for me to become as good as may be P. 8. 218 d.
a. With ὡς and ἓ, rarely with ὅγε (not with ὅτι), a form of δύναμαι or ὅτι τε ἐμ, etc., may be employed: διηγήσουμαι ὅμως ὅν δύναμαι διὰ βραχιτάτων I will relate to you in the briefest terms I can 1.21.2.

1087. ὅτι may strengthen the superlative: ἀρώτες τὰ πάγιμα σὺν σῶσι βέλτιστα ἐν τῷ πολεμί τῶν observing that affairs are not in the very best state in the city L 13, 23. If ὅτιος or ὅτιος take the place of ὅτι, a form, or a synonynm, of δύναμαι is usually added: ἰγαγον συμμάχουσ ὅτιος πλείστον ἰδνάμην I brought the very largest number of allies I could X. C. 4.5.29. ὅτιος is rare (Thuc., Plato).

1088. ἑς ἀνῆρ in apposition to the person designated may be added to strengthen the superlative: ἀντιφων πλεύστα ἑς ἀνῆρ δύναμεν ὁφέλειν Ἀντίφων being able to render (most aid as one man) aid beyond any other man T. 8.68.

1089. ἐν τῶι is used before the superlative in all genders and numbers (esp. in Hdt., Thuc., Plato): ὑμή ἡ στάσις... ἐδοξε μάλλον, διῴτι ἐν τῶι πρῶτη ἐγένετο the resolution seemed the more cruel since it was the first T. 3.81, ἐν τῷ πλείστῳ δὴ ὑπʼ αὐτῶι ἐγένετο they had the very largest number of ships 3.17.

1090. μάλιστα, or πλείστον, μέγατον, occurs with the superlative: ὁ μάλιστα ἀνθίστατο the very stupidest P. Tim. 92 a. In poetry θαυμ- has the effect of a superlative: βαθύπλωτοι exceeding rich A. Supp. 555.

1091. καὶ εὐθρ., πολλάκις (1513), πολύ (1009), παρὰ πολὺ, πάντα (τὰ πάντα), the correlative ὅσο 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: ὁ κακῶν κάκιστος oh, vilest of the vile S. O. T. 334.

1093. Reflexive comparison (cp. 1078) occurs with the superlative: ἀμβλύτατα αὐτῶι ὅτι ὁρᾶ 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: ἐπιθετὶ καθόμενοι getting behind X. A. 1.8.21, εἴδος εἰσβολὴ straightway he shouted 1.8.1, φανερῶν ὡς already clear L. 4.6. πολὺ ἑτορον much more quickly X. A. 1.5.2, ὅμως ὅμως very easily 6.1.1, εἰκό- τος τράχην τινά in a way reasonably D. 8.41, μάλα συμφορά a great misfortune X. C. 4.2.5, μάλα στρατηγός an excellent general X. H. 6.2.39.

b. Sentence adverbs (or particles) are adverbs that affect the sentence as a whole or give emphasis to particular words of any kind. Greek has many sentence adverbs, some of which are treated more fully under Particles.

Such are words of interrogation (ὥς, ἢρα, μῶν); of affirmation and confidence (ὅμως now, ἢρα really, ἐγώ at least, ἐγώ really, μῶν in truth, ἐγώ surely,
to surely); of uncertainty (ἰσω, πο, τάχα perhaps); of negation (οὐ, μή, οὔτε, μέτοι, etc.); of limitation (ἀν 1761 ff.)

1095. The equivalents of an ordinary adverb are: an oblique case (ἑβασίλευν ἐκοσίαν ἑτή he reigned for twenty years, 1581, 1582; ἄκουεν σπουδαῖα to listen attentively, τῇ ὑστεραῖ ἐπομένοια they proceeded on the next day, and many other datives, 1527 b; ἥκε τῷ ταξίστῳ ἦν he came in the quickest way, and many other accusatives, 1606–1611); an oblique case with a preposition (διὰ τάχους ἦλθε he came quickly = ταχέως, ἀπ’ οἴκου δρόμωμαι I start from home = οἰκοθεν, ἐν τῷ ἐμφανὶ cleanly, ἐπὶ στὸς τὴν ἄξιαν he gave according to merit = ἄξιος, πρὸς βιὰν forcibly = βιαιώς); a participle (γελάων εἰς he said with a laugh, laughingly). (Furthermore, a clause in a complex sentence, as εἰσπαρόχοντας . . . θάττον ἦς τις ἄν θέον leaping in more quickly than one would have thought X. A. 1. 5. 8; cp. 2189. 3.)

1096. In the attributive position an ordinary adverb may serve as an adjective: ἐν τῷ πλησίον παραδύμω in the neighbouring park X. A. 2. 4. 16, δ ἐκεῖθεν ἀγγέλεως the messenger from that quarter P. R. 619 b, ταράχα ἦ τότε the confusion of that time L. 6. 35. See 1153 e. n.

1097. a. An ordinary adverb qualifying a verb is often so used that it may be referred to the subject or object of the sentence where an adjective could stand. Thus, ἄρετ . . . ὑπολαμβάνεσθαι μεῖζον ἦ κατὰ τὴν ἄξιαν so as to be regarded as greater (lit. in a greater way) than (according to) their deserts I. 11. 24.

b. διάχα and χωρίς apart, ἐκάσας far, ἐγώσι near and some other ordinary adverbs supply, with ἐπὶ or γυρεύσας, the place of missing adjectives. Thus, χωρίς σοφία ἑστιν ἀνδρείας wisdom is different from courage P. Lach. 196 a.

1098. For adjectives used adverbially, see 1042; for degrees of comparison, 345, 1088; 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, ἐκ, see 2499.

THE ARTICLE--ORIGIN AND DEVELOPMENT

1099. The article δ, ἧ, 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.) δ 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).

δ, ἧ, τό IN HOMER

1100. In Homer δ, ἧ, τό is usually a demonstrative pronoun and is used substantively or adjectively; it also serves as the personal pronoun of the third person: ἄλλα τό θαυμάζω but I marvel at this δ 655, τόν λαμπημαντός ἐπεσβόλων this prating brawler B 275, τόν δ ἐγὼ οὐ λύσω but her I will not release A 29.
1101. In its substantival use ὁ either marks a contrast or recalls the subject (the anaphoric use). But with ἄλλα, δὲ, αὐτὰρ the subject is generally changed. It often precedes an explanatory relative clause: τῶν οἱ νῦν ἁρπάζει εἰς οὗτος of those who are now mortal men Α 272.

1102. ὁ, ἦ, τὸ often approaches to its later use as the definite article or is actually so used: τῶν μὲν ... τῶν δὲ ἔτερον Ε 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 τῶν γέρων δὲν ἤγεμόνευεν but he, the old man, was leading the way for them ο 225. In some cases the appositive is needed to complete the sense: ἔτει τὸ γε καλὸν ἄκουσμεν ἢστιν ἄδικον since this — to listen to a minstrel — is a good thing η 370. b. Often with adjectives and participles used substantively, with pronouns, and adverbs; especially when a contrast or distinction is implied: ὁ ἄλλοι the others Φ 371, τὰ δὲ σοφοὶ the things that are to be Α 70, τὸ πάρος formerly N 228. The attributive adj. before the noun: τῶν σοις τῆς Ψ 572, τὰ μεγάλα ἀδέλθα the greatest prizes Ψ 440; and in apposition: Ἰρων τὸν ἀλήτην Ἰρων, the beggar σ 333. Ημ. has πατηρ οὐμός Θ 360 (but does not use ὁ πατηρ ὁ ἐμός).

1103. In Hom. ὁ contrasts two objects, indicates a change of person, or a change of action on the part of the same person. Attic ὁ defines.

1104. The transition from the demonstrative to the article is so gradual that it is often impossible to distinguish between the two. Ordinarily Homer does not use the article where it is required in Attic prose. The Epic use is adopted in general by the lyric poets and in the lyric parts of tragedy. Even in tragic dialogue the article is less common than in prose. ἶδι. has ὁ ὅτι and ὁ γάρ 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): τοίχων ὁ εἴρημα-ρέξ, τὼν πόρε χάλκεος Ἀρής he stripped off the arms that braced Ares had given him Η 146. The tragic poets use only the forms in τ, and chiefly to avoid hiatus or to produce position: κτάνουσα τούς σὲ χρῆ κτανέιν slaying those whom it is not right to slay E. And. 810. (ὁ = ὁς 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, γὰ, τοῖ; and with καὶ preceding ὁ).

1107. ὁ is a demonstrative commonly before μὲν, δὲ, and especially in contrasted expressions: ὁ μὲν ... ὁ δὲ the one, this ... the other, that, as in ὁ μὲν ἐπερευνοῦσα, ὁ δὲ εἰποῦσα the one party proceeded, the other followed X. Α. 3. 4. 16.

1108. The reference may be indefinite; in which case τὸς is often added: τοὺς μὲν ἀπεκτείνει, τοὺς δὲ ἰέβαλεν some he put to death, and others he expelled X. Α. 1. 1. 7. ὁ μὲν τῶν ἀπεθανόντων, ὁ δὲ ἐφευγοῦσα some were killed, but others escaped C. 3. 2. 10.
1109. With prepositions the order is usually inverted: εκ μεν των, εις δε τα (1663 a).

1110. In late writers (but in Demosthenes) the relative is used as in 1107: ποιεις, δε μεν ἀναρφων, εις δε τοις φυγάδας κατάγων destroying some cities, into others bringing back their exiles D. 18. 71 (the first instance).

1111. Note the adverbial expressions: το (τα) μεν . . το (τα) δε on the one hand . . . on the other hand, partly . . . partly (so also τοῦτο μεν . . . τοῦτο δε 1256); το δε τι partly, τη μεν . . . τη δε in this way . . . in that way, το δε whereas (1112), το τοι therefore.

1112. δε, η δε, το δε (without a preceding μεν 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: Κυρος διδωσιν αυτη μωρους δαιμονος· δε λασιων το χρυστον κ.τ.λ. Cyrus gives him (Clearchus) 10,000 darics; and he taking the money, etc. X. A. 1. 1. 9, `αυτη `απαγγελλουσι τοις στρατιωταις· τοις δε υποψια ην δι ηγοι προς βασιλεα they report this to the soldiers; and they had a suspicion that he was leading (them) against the king X. A. 1. 6. 21, το δ' ουκ εστι τουτον whereas this is not so P. A. 37 a.

VARIOUS USES OF ο (ος), η (η), το DEMONSTRATIVE

1113. As a personal pronoun, chiefly after και, and in the nominative: και ος (η) and he (she): και οι ειπον and they said X. A. 7. 6. 4. Also in η ι' ος and he said P. R. 327 c (792). So και τον (την) used as the accusative of και δς, as subject of a following infinitive in indirect discourse: και τον ειπειν and (he said that) he said P. S. 174 a.

1114. In the nominative δς, η, are usually thus written. Some write δ, η, oι, αι when these words are used as demonstratives; but δ μεν . . . δ δε is rare.

a. The forms δς, η, here apparently relatives with an older demonstrative force, may be in reality demonstratives, δς being the demonstrative (article) ὁ to which the nominative sign -ς has been added. From this δς may be derived, by analogy, the demonstrative use of δ, and of οις, οισ in fixed expressions (1110).

1115. Also in τον και τον this one and that one L. 1. 23, το και το this and that D. 9. 68, τα και τα D. 21. 141, ουτε τοις ουτε τοις neither to these nor to those P. L. 701 c. In the nom. δ και δς such and such an one Hdt. 4. 68.

1116. In an oblique case before the relatives δς, ης, οις: τον τε Ἑβδοκριτον . . . και τον δε ἑον δεξιότης τοιτου ειναι, μάρτυρας παρέξοιαι and as witness I will produce both Euthycritus and the man who said he was his master L. 23. 8. δεχεται το δε εστιν ην ὃν 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 πο το (or προτο) before this time T. 1. 118. On en τοι with the superlative, see 1089.

ο, η, το AS AN ARTICLE (the) IN ATTIC (ESPECIALLY IN PROSE)

1118. The article ο, η, το 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 α, an is often represented by τίς (1267).

THE PARTICULAR ARTICLE

1119. The particular article denotes individual persons or things as distinguished from others of the same kind. Thus, μοίηται ἄθρωπος 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 ἐπὶ τὰ σοφότατος Ἐλών 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): ἐπον ἐπὶ τάλαντον ἄγρυπνον ἔστιν ἄνθρωπος ἐξ ἐνδεικνύω... ὁ δὲ λαβὼν τὸ τάλαντον κ.τ.λ. I said that I was ready to give him a talent of silver... and he taking the talent, etc. L. 12. 9-10.

c. Objects specially present to the senses or mind (the deictic article): λαβὲ τὸ βιβλίον take the book P. Th. 143 c, βοωάλισαν τὴν μάχην ποιήσαν νεώτερον 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 Ἀθηναῖος the people of the Athenians Aes. 3. 116, λέγε τὴν ἐπιστολήν, ἥν ἔπεμψαν read the letter that he sent D. 18. 39. Cp. 1178 d.

e. Objects marked as usual or proper under the circumstances: τὸ μέρος τῶν ψήφων ὁ διάκων ὡς ἔλαβεν the prosecutor did not get the (requisite) part of the votes D. 18. 103.

f. Objects representative of their class (the distributive article, which resembles the generic use; often translated by a, each): ὅπως εἰρηκαὶ δώσειν τρία ἡμιδαρεῖα τοῦ μπροστὶ τῷ στρατιώτῃ he promises to give each soldier three half-drachmas A. 1. 3. 21. But the article may be omitted: καὶ ἔλαβο τὴν δέκα, ἔνα ἀπὸ ψυλῆς 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: Κύρος κατα-περήσας ἀπὸ τοῦ ἅρματος τῶν θάρακα ἐνέδω Cyirus 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 ἄθρωπος man (as distinguished from other beings), αἱ γένους the aged; δὲ τὸν στρατιώτην φοβώσας μάλλον τὸν ἄρχοντα ὡς τοὺς πολεμίους the (a) soldier should fear his commander
rather than the enemy X. A. 2. 6. 10, ποιηρὸν ὁ σῶκαφάντης 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: οἱς ἄν τὶς ἐπαυτέ ὡς τῶν κακοφόρων καὶ ἀδίκους εἰς καταγελάζει νο one could say that he permitted the malefactor and the wrongdoer to devise him X. A. 1. 9. 13.

1124. The Article with Participles.—A participle with the article may denote an entire class: ὁ βουλόμενος any one who wishes. Cp. 2050, 2052.

ὁ τυχόν any chance comer, ὁ ἡγοῦσθη μοι a guide, οὐκ ἀπορήσετε τῶν ἔθελοντων ἐπερ ἄμως κινδυνεύουν you will not be in want of those who will be willing to encounter danger for you D. 20. 166, οἱ λογοποιῶντες neumsmongers 4. 49. The same sense is expressed by τὰς 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): ἀπὸ τῶν λόχων δύο δέκα δυτῶν of the companies, numbering twelve (in all), there were absent three X. H. 7. 5. 10, εἰς παρὰ τοὺς ἕκας one man in (comparison with) ten X. O. 20. 16, τῶν πέντε τάς δύο μοίρας τῶν φύλων T. 1. 10, δύο μέρη των thirds 3. 15. (The genitive is omitted when the denominator exceeds the numerator by one.)

b. When the numeral is approximate: ἔμειναν ἡμέρας ἄριστα τὰς τρίακοντα they remained about thirty days X. A. 4. 8. 22, γεγονότες τὰ πεντάκοντα ἔτη about fifty years of age X. C. 1. 2. 13.

c. When the number is used abstractly (without reference to any definite object): δύος μη ἐρείς ὅτι ἐστιν τὰ δώδεκα δις εἰς beware of saying 12 is twice 6 P. R. 337 b.

N. Ordinals usually omit the article and regularly do so in statements of time in the dative (1540): δευτέρῳ μηνὶ τῆν πόλιν ἐτελείζον 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, ἤ, 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, νυκτὸς by night).

Thus, πρὶν μέσας νύκτας about midnight, ἀμα ἐστὶ just before daylight, ὅπως εἴσος at the season of the year. So with ἀργός daybreak, δέλη afternoon, ἐσπέρα evening, ἐσπρ 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, ἦν βελών out of reach of the missiles X. A. 3. 4. 15, Ἡλέκτα τῆς Ἑρμῆν Eion on the Strymon T. 1. 98.

1129. Words denoting persons, when they are used of a class, may omit the article. So ἄνθρωπος, στρατηγὸς, θεὸς divinity, god (ὁ θεός the particular god).

Thus, πάντων μέσοσ ἄνθρωπος ἐστὶν man is the measure of all things P. Th. 178 b.

1130. Adjectives and participles used substantively have no article when the reference is general: μέσον ἡμέρας midday X. A. 1. 8. 8, ψυχρόν cold, θερμόν heat P. S. 186 d, πέμψαν προκαταληψομένους ἄκρα to send men to preoccupy the heights X. A. 1. 3. 14. Rarely when an adverb is used adjectively: τῶν ἐχθρῶν ἀδραίν ἐλεφάρν the utter destruction of the enemy D. 19. 141.

THE ARTICLE WITH ABSTRACT SUBSTANTIVES

1131. Abstract substantives generally have the article: ἡ ἄρετὴ μᾶλλον ἡ φυγὴ σφόξι τὰς ψυχὰς valour rather than fight saves men’s lives X. C. 4. 1. 5.

1132. The names of the virtues, vices, arts, sciences, occupations often omit the article: τί σωφροσύνη, τί μαχαί; what is temperance, what is madness? X. M. 1. 1. 16, ἀρχής φιλᾶσ μὲν ἔπαινος, ἐχθρᾶς δὲ ψυχὸς praise is the beginning of friendship, blame of enmity I. 1. 33. Similarly μουσική music, γεωργία agriculture. So also with δόξα opinion, νοῦς mind, τέχνη art, νόμος law.

1133. The article must be used when reference is made to a definite person or thing or to an object well known: ἦ τῶν Ἑλλήνων éuoria the goodwill of the Greeks Aes. 3. 70, (ἐσώ) ἡ σχολὴ your usual idleness D. 8. 53.

1134. The article may be omitted in designations of space; as βάθος depth, ὕψος height; also μέγεθος size, πλῆθος size, amount. γίνος and ὅνωμα, used as accusatives of respect (1600), may omit the article.

1135. The article may be omitted with some concrete words conveying a general idea, as ψυχὴ soul, σῶμα body (but the parts of the body regularly have the article).

THE ARTICLE WITH PROPER NAMES

1136. Names of persons and places are individual and therefore omit the article unless previously mentioned (1120 b) or specially marked as well known: Ὑσυκώνδης Ἀθηναῖος Thucydides an Athenian T. 1. 1, τοὺς στρατιώτας αὐτῶν, τοὺς σπαρὰ Κλέαρχον ἀπελθόντας, εἰσὶν Κύρος τῶν Κλέαρχον ἔχουν their soldiers who seceded to Clearchus, Cyrus allowed Clearchus to retain X. A. 1. 4. 7, ὁ Σόλων D. 20. 90, οἱ Ἡρακλῆς the Heracles P. Th. 169 b.

GREEK GRAM.—19
1137. Names of deities omit the article, except when emphatic (νὴ τὸν Δίαν Ἡρα; Zeus) or when definite cults are referred to: τὸ τῆς Ἰεραίας ἔδω τὸν Ἁθηναίων τὸν Προμέχος τὴν Μίκρην τοῦ Ἡραίου Τ. 21.4. Names of festivals vary in prose writers (no article in inscriptions): Παναθήναια the Panathenaea (but Παναθήναιον τὸς μίκρος at the Lesser Panathenaea L. 21.4). Names of shrines have the article.

1138. Names of nations may omit the article, but ἐλληνεῖς is usual when opposed to ὁ βαρβάρος the barbarians. When nations are opposed, the article is usually absent: ὁ πόλεμος Ἀθηναίων καὶ Πελοπονησίων T. 2.1 (but ὁ πόλεμος τῶν Πελοπονησίων καὶ Ἀθηναίων T. 1.1). The name of a nation without the article denotes the entire people. Names of families may omit the article: Ἀικελήπταδαὶ P. R. 406 a.

1139. Continents: Ἑλλάς Europe, Ἑλλάς Asia. Other names of countries, except those originally adjectives (as Ἀττικὴ Ἀττική), omit the article (Λιβύς Λιβύς). γῆ and χώρα may be added only to such names as are treated as adjectives: Ἡ Βοιωτία (ἥ) Βοιωτία. The names of countries standing in the genitive of the divided whole (1311) usually omit the article only when the genitive precedes the governing noun: Σικελίας τὸ πλεῖστον the most of Sicily T. 1.12. The article is generally used with names of mountains and rivers; but is often omitted with names of islands, seas (but ὁ Πόντος the Pontus), and winds. Names of cities usually omit the article. Names of cities, rivers, and mountains often add πόλις, ποταμός, ὕδωρ (1142 c). The article is omitted with proper names joined with αὐτὸς used predicatively (1206 b): αὐτὸς Ἀθηναῖος 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: πρυτανεῖς the Prytanes, στρατηγοὶ the Generals. Names of relationship, etc.: πατήρ father, ἄρρη husband, γυνὴ wife (but the article is needed when a definite individual is spoken of). Thus: ἡ γυνὴ τὸς τῷ μὲν μητρὸς, τῷ δὲ γυνῇ καὶ παῖδες to one there came his mother, to another his wife and children And. 1.48. So also πατήρ fatherland.

1141. Similarly in the case of words forming a class by themselves, and some others used definitely: ἡ γῆ earth, ἡ ἀγορὰ market-place, τὸν ἄγορα the market-place, τὸν ἀγοράν the market-place, τὸ πρυτανεῖον the Prytaneion, τὴν ἴλλα τοῦ Ἰλλίας island (all used of definite places), ἡ ἀκτή sea as opposed to the mainland, but ἡ ἀκτή 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: Περσάκας 'Alexander' Perseus, son of Alexander T. 2.99: the official designation merely stating the parentage. Δημοθέης 'Δημοθέης the popular designation) distinguishes Demosthenes, the son of Alcisthenes (T. 3.91) from other persons named Demosthenes. (Similarly with names of nations.)

b. Deities: the article is used with the name and with the epithet or (less often) with neither: τῷ Διῳ τῷ Ολυμπιῷ to Olympian Zeus T. 5.31, Διὸ ἀλεθερός to Zeus guardian of freedom 2.71.
c. Geographical Names are usually treated as attributives, as ὁ Ἐσφαργατζης ποταμὸς the river Euphrates X. A. 1.4.11, ἡ Βόλβη λίμνη lake Bäsbe T. 4.103. In a very few cases (six times in Thuc.) ὁ is omitted with the name of a river when ποταμὸς is inserted; but Hdt. often omits ὁ. With the names of mountains the order is τὸ Πίθιον βρος Mt. Páthion Hdt. 7.129 when the gender agrees, but otherwise ἐς τὸ βρος τῆν Ἰππότην τοῦ Mt. Isthmou T.3.85 (rarely as ὑπὸ τῇ Ἰππότην τῷ βρее at the foot of Mt. Aetna T.3.116). With names of islands, towns, etc., the order varies: τὸ Παρθένου πόλις the town of Partenium X. A.7.8.21; ἡ Ψυττάλεια νῆσος the island of Psyttaleia Hdt. 8.95; Τραγλά ἡ νῆσος the island of Traizia T.1.116; τοῦ Περαιαῖος τοῦ λιμενὸς of the harbour of Peiraeus T.2.98; τὸ φρούριον τὸ Λάβδαλον fort Labdalon 7.3. The city of Mende would be Μένδη πόλις, Ἡ Μένδη ἡ πόλις, Μένδη ἡ πόλις.

OTHER USES OF THE ARTICLE

1143. A single article, used with the first of two or more nouns connected by and, produces the effect of a single notion: οἱ στρατηγοὶ καὶ λοχάγοι the generals and captains (the commanding officers) X. A.2.2.8, τὰς μεγαλὰς καὶ μικρὰς τὰς ναῦς the largest and the smallest ships (the whole fleet) T.1.10, ἡ τῶν πολλῶν διαβολή τε καὶ φθόνος the calumny and envy of the multitude F. A. 28a. Rarely when the substantives are of different genders: περὶ τῶν ἑαυτῶν ψυχῶν καὶ σώματα concerning their own lives and persons X. A. 3.2.20.

1144. A repeated article lays stress on each word: ὁ Θρακὴς καὶ ὁ βάρβαρος the Thracian and the barbarian D. 23.132 (here the subject remains the same), οἱ στρατηγοὶ καὶ οἱ λοχάγοι the generals and the captains X. A. 7.1.13.

1145. Instead of repeating a noun with the article it may suffice to repeat the article: ὁ βιος ὁ τῶν ἱσωτερῶν ἡ ὁ τῶν τυραννῶν the life of persons in a private station or that of princes 1.2.4.

1146. A substantive followed by an attributive genitive and forming with it a compound idea, usually omits the article: τελευτή τοῦ βίου (the) end of his life (‘life-end’ as life-time) X. A. 1.1.1. (Less commonly ἡ τελευτή τοῦ βίου X. A.1.0.30.) Cp. 1295 a.

1147. When the genitive dependent on a substantive is a proper name: μετὰ Εὐβοιᾶτος ἄλωσιν after the capture of Euboea T.2.2, and μετὰ τήν Δέσβον ἄλωσιν after the capture of Lesbos 3.51. A preceding genitive thus often takes the place of the article: διὰ χρόνου πλῆθος by reason of the extent of time T. 1.1.

1148. Concrete coördinated words forming a copulative expression may omit the article: πρὸς οὓς παιδῶν καὶ γυναῖκῶν ἱκετεύω ἡμᾶς by your children and wives I beseech you L.4.20, πᾶλιν καὶ οἰκίαις ἡμῖν παραδότει surrender to us your city and houses T. 2.72, ἰερείαι καὶ ἱερεῖς priestesses and priests P. R.461a. Cp. man and wife, horse and rider.

1149. An appositive to the personal pronouns of the first and second persons has the article when the appositive would have it (as third person) with the pronoun omitted: ὠμεῖς οἱ ἡγεμόνες πρὸς εἷς πάντες συμβάλλετε do you, captains, all confer with me (οἱ ἡγεμόνες συμβάλλουν) X. C. 6.2.41, ούς σφόδρα χρώμεθα οἱ Κρήτες τοῖς ξενικοῖς ποιήματι we Cretans do not make very much use of foreign
poems P. L. 680 c, ἕκτος ἄκοινον ἣμῶν τῶν σοφῶν I delight in listening to you sages P. Ion 532 d.

THE ARTICLE AND A PREDICATE NOUN

1150. A predicate noun has no article, and is thus distinguished from the subject: καλεῖται ἡ ἀκρόπολις ἡ 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: Φίλος τήν ἔμαυτον γυναίκα πᾶσιν σωφρονεστάτην ἦν I thought that my wife was (the) most virtuous of all L. 1.10, Χαερψων ἔνδο οὖν τὴν Χαερψον 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 ἑπεκεφαλής βάλλει καὶ τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην the rest try to strike Dextrippus calling him 'the traitor' X. A. 6. 0. 7, ἵνα ήσαν οἱ φησιν τὸν ἔκλεγον these men were those who (as I have said) avoided the inquiry Ant. 6. 27. οἱ τρίθεμοι τοὺς τούτους οἱ άσθενείς ἀνερωταὶ εἷναι καὶ οἱ πολλαὶ the enactors of the laws are the weak men and the multitude P. G. 483 b, ὑπότιμα δὲ εἰπὶ τὸν διαβάλλοντα Μένων he suspected that it was Ménos who traduced him X. A. 2. 5. 28 (here subject and predicate could change places). So also with ὁ αὐτὸς τὸν τὸν οὖν the same (1209 a), θάτερον one of two (69), τῶν ἀντιπόλεως the opposite.

SUBSTANTIVE-MAKING POWER OF THE ARTICLE

1153. The article has the power to make substantival any word or words to which it is prefixed.

a. Adjectives: ὁ σοφός the wise man, τὸ δίκαιον justice.

b. Participles (with indefinite force): ὁ βουλόμενος whoever wills, 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 ἐκδηλώσαντες μὲν εἰς those who shall be willing to remain X. H. 7. 5. 24.

N. 2. — Thucydides often substantivizes the neuter participle to form abstract expressions: τῆς πόλεως τὸ τιμῶμεν the dignity of the State 2. 63. Such participial nouns denote an action regulated by time and circumstance. Contrast τὸ δεῖδοσ fear (in actual operation) 1. 36 with τὸ δεός (simply fear in the abstract).


c. With the genitive, forming a noun-phrase (1299): τὰ τῶν στρατιωτῶν the condition of the soldiers X. A. 3. 1. 26, τὰ τῆς ὀργῆς the outbursts of wrath T. 2. 60.

d. Adverbs: οἱ τὰ εὐποιοῦσαν κυβερνήτας καὶ οἱ ἐκτὸς κατεκτημέναι those who were inside were arrested and those outside were cut down X. A. 2. 5. 32. Similarly οἱ τρὲς the men 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 ὅρθος κυβερνήτης the good pilot P. R. 341 c. The article is rarely omitted.
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f. Infinitives: ἀκολούθειν τὸ ὑπὸ τῶν ἴδιων ἀρχεῖον: they call intemperance being ruled by one's pleasures P. Ph. 68.e.

g. Any single word or clause: τὸ ὑπὲρ των λέγων, τὴν πόλιν λέγω when I say You, I mean the State D. 18. 88, ἀναβάς τὸ δικαίων ἐπεχέντω τὸ θεόν ομιλήτην omitting (the words) 'let him submit to judgment for the murder' D. 23. 220.

POSITION OF THE ARTICLE

Attributive Position of the Article

1154. A word or group of words standing between the article and its noun, or immediately after the article if the noun, with or without the article, precedes, is an attributive. Thus, ὁ σοφὸς ἄνηρ, ὁ ἀνὴρ ὁ σοφὸς, or ἄνηρ ὁ σοφὸς (cp. 1168).

1155. This holds true except in the case of such post-positive words as μὲν, δὲ, γάρ, τέ, γάρ, ἕνα, ὧν, οὗ, τοῖς; 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 βαρβάρων τινὲς ἤπειρων some of the barbarian cavalry X. A. 2. 5. 32.

1156. Adjectives, participles, adverbs, and (generally) prepositions with their cases, if preceded by the article, have attributive position.

1157. (1) Commonly, as in English, the article and the attributive precede the noun: ὁ σοφὸς ἄνηρ ὁ νόμιμος. In this arrangement the emphasis is on the attributive. Thus, τῷ πρώτῳ ἡμέρᾳ on the first day T. 3. 96, ἐν τῷ πρῶτῳ τῷ ἡμέρᾳ on the first day D. 53. 12, τὸν ἐκ τῶν Ἑλλήνων eis toûs bárbarous fôbas isôn 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 ἄνηρ ὁ σοφὸς ὁ νόμιμος. Thus, τὸ στρατευμα τῶν Ἀθηναίων the army of the Athenians T. 8. 50, ἐν τῷ πορευτῷ τῷ μέχρι τῶν κάλαεται 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 τῶν κόρων τῶν χαλκοσκιδίων διδαχοῦν 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: ἄνηρ ὁ σοφὸς the wise man (lit. a man, I mean the wise one). Thus, μάχαι ταῖς πλείουσι in the greater number of battles T. 7. 11, ἱσομετὰ ὑπὸ βεβαιῶν, ἱσομετὰ ὑπὸ ἀνθρώπου τῶν ἀγαθῶν 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 ἀνήλθος ὁ Ἀρεθουσίας (his) brother Aristeus 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 Σίλιων ὁ παλαιὸς ἦν φιλάδειμος Solon of ancient times was a lover of the people Ar. Nub. 1187, ἠσίων ὁ Μεγαρὸς 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 τεκνίων ἀρετῆ the valour of the dead L. 12. 36.

b. τὸ βιβλίον τὸ τοῦ πατρὸς (less common). Thus, ἡ οἰκία ἡ Σίμωνος the house of Simon L. 3. 32.

c. τοῦ πατρὸς τὸ βιβλίον (to emphasize the genitive or when a genitive has just preceded). Thus, τῆς ἰκεχίς τὸ μέγεθος the greatness of the victory X. H. 6. 4. 19.

d. τὸ βιβλίον τοῦ πατρὸς (very common). Thus, ἡ τόμα τῶν λεγών τῶν 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 τῇ σκηνῇ λύτης τὴν Ἑκατώντας going to the tent (namely, that) of Xenophon X. A. 6. 4. 19. Cp. 1159.

1162. The order bringing together the same forms of the article (περὶ τοῦ τοῦ πατρὸς βιβλίου) is avoided, but two or three articles of different form may stand together: τὸ τῆς τοῦ άλοντος τέχνης ἔργον the work of the art of the wool-carder P. Pol. 281 a.

1163. The attributive position is employed with the possessive pronouns and the possessive genitives of the reflexive and demonstrative pronouns (1184), αὐτὸς meaning same (1173), and πᾶς expressing the sum total (1174).

1164. Two or more attributives of a substantive are variously placed: (1) εἰς τὰς ἅλλας Ἄρκαδικὰς πόλεις to the other Arcadian cities X. H. 7. 4. 38. (2) τὸ ἐν Ἄρκαδίᾳ τὸ τοῦ Δίου τοῦ Λυκαίου ἱερὸν the sanctuary of Lycean Zeus in Arcadia P. R. 565 d. (3) ἐς τὸν ἐπὶ τῷ στόματι τοῦ λιμένος στειοῦ διότι τὸν ἐτερον πύργον to the other tower at the mouth of the harbour which was narrow T. 8. 90. (4) ἐν τῇ αἰκίᾳ τῇ Χαρμίδου τῇ παρὰ τὸ Ὀλυμπείων in the house of Charmides by the Olympicium And. 1. 16. (5) ἀπὸ τῶν ἐν τῇ Ἀσίᾳ πόλεων Ἑλληνίδων from the Greek cities in Asia X. H. 4. 3. 15. (6) πρὸς τὴν ἐκ τῆς Σικελίας τῶν Ἀθηναίων μεγάλην καταστραγίαν with regard to the great failure of the Athenians in Sicily T. 8. 2. (7) τὸ τείχος τὸ μακρὸν τὸ νότιον the long southern wall And. 3. 7.

1165. A relative or temporal clause may be treated as an attributive: Σώλων ἀμφίει τοὺς οἶκος οὕτως ἄνθρώπους 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) APNI: τὸν ἐφεστηκότα κλίνοντος τῇ πόλει the danger impending over the State D. 18. 170. (2) APDN: τοὺς περιεστηκότας τῇ πόλει κλίνοντος D. 18. 179. (3) ADPN: τὸν τότε τῇ πόλει περιστασθενεί κλίνοντος D. 18. 188. (4) NADP: ἔτωμον ἔχει δύναμιν τὴν ... καταδονλωσμένην αὐταντα 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 στρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐν Αιγυπτίῳ the great expedition of the Athenians and their allies to Egypt T. 1. 110.

b. A word defining a substantivized participle, adjective, or infinitive may
be placed before the article for emphasis: καὶ ταῦτα τοὺς εἶδότας καλοῦμεν and we will summon those who have knowledge of this. D. 57. 65, τοῦτον τοῖς ἐναντίοις with the opposite of these. T. 7. 76.

**Predicate Position of Adjectives**

1168. A predicate adjective either precedes or follows the article and its noun: σοφὸς ὁ ἀνήρ or ὁ ἀνήρ σοφὸς the man is wise.

Thus, ἀτελεί ὑ’ νίκην ἀνέτρισαν they retired with their victory incomplete. T. 8. 27, ἐξαμην χῆραν τὴν κεφαλὴν with his head bare. X. A. 1. 8. 6, τὰς πριθεῖς ἀφελκυσαν κενὰς they tossed off the ships without their crews. T. 2. 98.

a. This is called the predicate position, which often lends emphasis.

1169. A predicate adjective or substantive may thus be the equivalent of a clause of a complex sentence: ἄδικων τὴν περὶ αὐτῶν, μηνιν καταλείψουσιν they will leave behind a remembrance of themselves that will never die. I. 9. 3, ἐπὶ ἑρέτω πόσον τι ἁγοι ὑ’ στρατεύμα he asked about how large the force was that he was leading. (= πόσον τι ἐγεῖ ὑ’ στρατεύμα δ’ ἡγοι 2647) X. C. 2. 1. 2, παρ’ ἑκόνων τῶν ἐμμάχων τὴν ἰγκομίνα ἔλαβον they received the leadership from their allies (being willing) who were willing to confer it. I. 1. 17.

1170. A predicate expression may stand inside an attributive phrase: ὁ δεινός (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 ὁδὸς, δαί, ἐκεῖνος, and ἀκροφ, ἀκρότερος, ἐκάτερος, and ἐκατος; with the possessive genitives of personal and relative pronouns (1185, 1196) and of αὐτὸς (1201); with ὁδὸς meaning self (1207); with the genitive of the divided whole (1306), as τοῦτον ὅ πλεον ὁ μεγαλότερος of these X. A. 1. 6. 13, αἱ ἀριστοὶ τῶν περὶ αὐτῶν the bravest of his companions. 1. 8. 27; and with πᾶς meaning all (1174).

a. This wise man is ὁ σοφὸς ὁ ἀνήρ, ὁ σοφὸς ἀνήρ ὁδὸς (and also ὁ σοφὸς ὁδὸς ἀνήρ).

**Peculiarities of Position with the Article**

1172. Adjectives of Place.—When used in the predicate position (1168) ἀκρος (high) means the top of, μέσος (middle) means the middle of, ἐσχάτος (extreme) means the end of. Cp. summus, medius, extremus.

<table>
<thead>
<tr>
<th>Attributive Position</th>
<th>Predicate Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>τὸ ἀκρον ῥός the lofty mountain</td>
<td>ἀκρον τὸ ῥός the top of</td>
</tr>
<tr>
<td>ἡ μέση ἄγορα the central market</td>
<td>μέση ἡ ἄγορα the centre of</td>
</tr>
<tr>
<td>ἡ ἐσχάτη νῆσος the farthest island</td>
<td>ἐσχάτη ἡ νῆσος the verge of</td>
</tr>
</tbody>
</table>

Thus, περὶ ἀκραῖς ταῖς χερσὶ χειρὶς gloves on the fingers (points of the hands) X. C. 8. 8. 17, διὰ μέσου τοῦ παραδείσου ἤ περ ὄμοι through the middle of the park X. A. 1. 2. 7. The meaning of the predicate position is also expressed by (τὸ) ἀκρον τοῦ ῥοῶν, (τὸ) μέσον τῆς ἄγορας, etc.
1173. μόνος, ἡμισυς. — (1) Attributive: ὁ μόνος παῖς the only son, αἱ ἡμίσυσι χάριτες half-favours. (2) Predicate: μόνος ὁ παῖς (or ὁ παῖς μόνος) παλεῖκε the boy plays alone, ἡμισυς ὁ βίος (or ὁ βίος ἡμισυς) half of life, τὰ ἀρματα τὰ ἡμίσυα half of the chariots.

αὐτός: (1) Attributive: ὁ αὐτός ἀνήρ the same man. (2) Predicate: αὐτός ὁ ἀνήρ or ὁ ἀνήρ αὐτός the man himself.

1174. πᾶς (and in the strengthened forms ἄπας, σύμπα τοις all together). a. In the attributive position πᾶς denotes the whole regarded as the sum of all its parts (the sum total, the collective body): οἱ πάντες πολίται the whole body of citizens, ἡ πᾶσα Σικελία the whole of Sicily, ἀποκτείνα τοὺς ἀπαντάς Μυτιληναίον to put to death the entire. Mitylenean population T. 3. 36.

N. — Hence, with numbers, οἱ πάντες, τὰ σύμπαντα in all: ἐξακόσιοι καὶ χίλιοι οἱ πάντες 1600 in all T. 1. 60.

b. In the predicate (and usual) position πᾶς means all: πάντες οἱ πολίται or (often emphatic) οἱ πολίται πάντες all the citizens (individually), περὶ πάντας τῶν ἴδιων ἴδιερκάσι καὶ εἰς ἀπάσαν τὴν πόλιν ἡμερήκασιν 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, μυθοσάμενοι πάντες ἀνήριπος hiring every conceivable person L. 12. 60.

N. 1. — In the meaning pure, nothing but, πᾶς is strictly a predicate and has no article: κύκλῳ φρουρώμενοι ὑπὸ πάντων πολέμου hemmed in by a ring of guards all of whom are his enemies (= πάντες ὕπο ἰδίων φρουρηίται πολέμοι εἰς) P. R. 579 b. So πᾶσα κακία utter baseness.

N. 2. — The article is not used with πᾶς if the noun, standing alone, would have no article.

N. 3. — In the singular, πᾶς often means every: οὐ γὰρ πᾶσα ὀδὸς ἐθνος with you every road is easy to travel X. A. 2. 5. 9, πᾶσα τάξασσα every sea T. 2. 41.

1175. ἄλογος: (1) Attributive: τὸ ἄλογον στράτευμα the whole army; (2) Predicate: ἄλογον τὸ στράτευμα (or τὸ στράτευμα ἄλογον) the army as a whole, τὴν νίκην ἤκουν the entire night. With no article: ἄλογον στράτευμα a whole army, ἄλογον στρατεύματα whole armies.

1176. The demonstrative pronouns οὗτος, οὗτε, ἐκεῖνος, and αὐτός self, in agreement with a noun, usually take with a article, and stand in the predicate position (1168): οὗτος ὁ ἀνήρ or ὁ ἀνήρ οὗτος (never ὁ οὗτος ἀνήρ) this man, αὐτός ὁ ἀνήρ or ὁ ἀνήρ αὐτός the man himself (ὁ αὐτός ἀνήρ the same man 1173).

1177. One or more words may separate the demonstrative from its noun: ὁ τῶν ὑπὸ τοῦ ἀνθρώπου the love of this man P. S. 213 c. Note also τῶν οἰκείων τινες τῶν ἐκείων some of their slaves (some of the slaves of those men) P. A. 83 d.

1178. οὗτος, οὗτε, ἐκεῖνος sometimes omit the article.

a. Regularly, when the noun is in the predicate: αὕτη ἐστι λατινὴ ἀπολογία let this be a sufficient defence P. A. 24 b, οἷμαι ἐμὴν ταύτην πατρίδα εἰμι I think this is my native country X. A. 4. 8. 4.

b. Usually, with proper names, except when anaphoric (1120 b): ἐκεῖνος Θουκυδίδης that (well-known) Thucydides Ar. Ach. 708.
c. Usually, with definite numbers: ῥᾳδὸς τριάκοντα μίας these thirty minae D. 27. 23.

d. Optionally, when a relative clause follows: ἐπι γὰρ τὴν τῆρδε ἤλθομεν, ἐν ἐν οἱ πατέρες ἡμῶν Μῆδων ἐκάττευσαν ὡς have come against this land, in which our fathers conquered the Medes T. 2. 74.

e. In the phrase (often contemptuous) ὁδοὺς ἀνὴρ P. G. 505 c.; and in other expressions denoting some emotion: ἄνθρωπος ὁδοὺς D. 18. 243.

f. Sometimes, when the demonstrative follows its noun: ἐπιγραμμα τόδε T. 6. 59. So often in Hdt.

g. Frequently, in poetry.

1179. ἀμφοῖς, ἀμφότεροι both, ἐκάτεροι each (of two), ἐκατόστοι each (of several) have the predicate position. But with ἐκατοστοι the article is often omitted: κατὰ τὴν ἡμέραν ἐκάστην (day by day and) every day, καθ' ἐκάστην ἡμέραν every day.

1180. The demonstratives of quality and quantity, τοιοῦτος, τοιοῦθε, τοιούτες, τοιοῦσκος, τοιούχος, when they take the article, usually follow it: τὸν τοιοῦτον καὶ τοιοῦτων ἀγαθῶν of so many and such blessings D. 18. 305, τὸ τοιοῦτον ἔτος such a practice as this 21. 123. ὁ δείκνυε such a one (336) regularly takes the article.

a. But the predicate position occurs: τοσαυτὴ ἡ πρώτῃ παραδείγμα τοῦ τῶν πληθυν τὶς πιστλεῖ 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 πᾶλιν ἡμῶν φόβοι our old nature P. S. 189 d, ἡ στενὴ αὐτὴ ἡδος (for αὕτη ἡ στενὴ ἡδός) 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 μυ book, τὰ ἡμέτερα βιβλία our books.

a. But names of relationship, πάλις, 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: ἐμὸν βιβλίον or βιβλίον μου a book of mine.

b. When these pronouns belong to the predicate: μαθητῆς γέγονα σοι I have become a pupil of yours P. Euth. 6 a, ὤδηγος ἐμαυτοῦ λέγων not speaking words of my own D. 9. 41.

POSITION OF THE GENITIVE OF PRONOUNS AND THE ARTICLE

1184. In the attributive position (1154) stands the genitive of the demonstrative, reflexive, and reciprocal pronouns. τὸ τοιοῦτος βιβλίον or τὸ βιβλίον τὸ τοιοῦτον his book, τὸ ἑμαυτοῦ βιβλίον or τὸ βιβλίον τὸ ἑμαυτοῦ μυ ων book; μετεπέμφατο τὴν ἑμαυτὸν θυγατέρα καὶ τὸν παῖδα αὐτῆς he sent for his daughter and her child X. C. 3. 1.

a. The type τὸ βιβλίον τοιοῦτον is rare and suspected except when another attributive is added: τῷ νῦν ἦβη τοιοῦτον D. 4. 3. The types τὸ βιβλίον ἑμαυτοῦ (Hdt. 6. 23) and τὸ αὐτὸν βιβλίον (T. 6. 102) are rare.
1185. In the predicate position stands
a. The genitive of the personal pronouns (whether partitive or not): τὸ βιβλίον μου (σοῦ, αὐτοῦ, etc.), οὐ μου (σοῦ, αὐτοῦ, etc.) τὸ βιβλίον when other words precede, as ὁ ἐχει σοῦ τὴν ἀδελφήν who has your sister to wife And. 1. 50.
b. The genitive of the personal pronouns used partitively.

N. 1. — Homer does not use the article in the above cases, and often employs the orthotone forms (σείω μέγα κλεός thy great fame π 241). Even in Attic ἐμὸν for μου occurs (ἐμὸ τὰ φορτά my wares Ax. Vesp. 1896).

N. 2. — The differences of position between 1184 and 1185 may be thus illustrated:

My book is pretty:     καλὸν ἐστι τὸ βιβλίον μου.
They read their books:  τὰ ἐαυτῶν βιβλία ἀναγνωσκοντα.

INTERROGATIVES, ἀλλος, πολύς, ὀλίγος WITH THE ARTICLE

1186. The interrogatives τίς, τινὸς may take the article when a question is asked about an object before mentioned: ΣΩ. γνῶν δὴ ἔκεινα, ὦ Παιδί, δυνάμενα κρίνειν. ΦΑΙ. τὰ ποία; ΣΟΣΚ. Now at last we can decide those questions. ΡΗ. (The) what questions? P. Phae. 277 a.

1187. So even with a personal pronoun: Α. δεῦρο δὴ εἴπῃ ἡμῶν ... Β. τοι λέγεις καὶ παρὰ τίνας τοὺς ἰμάς; Λ. Come hither straight to us. Β. Whether do you mean and who are you that I am to come to (you being who)? P. Lýs. 203 b.

1188. ἀλλος other. — ὁ ἄλλος in the singular usually means the rest (ἡ ἄλλη Ἐλλάς the rest of Greece); in the plural, the others (οἱ ἄλλοι Ἐλλήνες the other (ceteri) Greeks, but ὁ ἄλλοι Ἐλλήνες other (alii) Greeks). A substantivized adjective or participle usually has the article when it stands in apposition to οἱ ἄλλοι: τὰλλα τὰ πολίτικά the other civic affairs X. Η. 9. 6. On ἄλλος, ὁ ἄλλος (sometimes ἑτέρος) besides, see 1272.

1189. πολύς, ὀλίγος: τὸ πολὺ usually means the great(er) part, οἱ πολλοὶ the multitude, the vulgar crowd; πλεῖος several, οἱ πλεῖοι the majority, the mass; πλεῖστοι very many, οἱ πλεῖστοι the most; ὀλίγοι few, οἱ ὀλίγοι the oligarchs (as opposed to οἱ πολλοὶ). Note πολὺς predicative: ἔπει ἑώρα πολλὰ τὰ κρέα when he saw that there was abundance of meat X. C. 1. 3. 6.

PRONOUNS

THE PERSONAL PRONOUNS

1190. The nominative of the personal pronoun is usually omitted except when emphatic, e.g. in contrasts, whether expressed or implied: ἐπει οἱμὲς ἐμοὶ ὦ θέλετε πείθεσθαι, ἐγὼ σὺν ἡμῖν ἄφοιμι since you are not willing to obey me, I will follow along with you X. A. 1. 3. 6. In contrasts the first pronoun is sometimes omitted (930).

1191. Where there is no contrast the addition of the pronoun may strengthen the verb: εἰ μὴ τοῦτο βοῦλει ἀποκρίνεσθαι, σὺ δὲ τοῦτο θέλειν λέγε if you do not wish to reply even to this, tell me then X. C. 5. 5. 21.
1192. The forms ἔμοι, ἔμι, and ἔμι and the accented forms of the pronoun of the second person (325 a) are used when emphatic and usually after prepositions: καὶ πελάτης ἔμε πιστὰ ἔτωκας μοι καὶ ἔλαβες παρ' ἔμοι 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. ἔγώ, σύ (ἔμοι, σοί) 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 ἐκεῖνος (of absent persons), δός, αὑτός (of present persons), ὁ μεν... ὁ δέ (at the beginning of a sentence), and by αὑτός in contrasts. The oblique cases of the foregoing replace ὦ, etc., which in Attic prose are usually indirect reflexives (1228, 1229). συ and ἦ 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 ἡ, σε, etc., as personal pronouns (= αὐτῷ, αὐτῷ, etc., in Attic), in which case they are enclitic: θια μαρτσότενν, τὴν οἱ πρὸς Φοίβος by the art of divination, which Phoebus gave to him Α 72. Homer also uses ἡ, σε, etc., either as direct (= ἕαυτῷ, etc., 1218) or as indirect reflexives (= αὐτῶ, etc., 1225). In the former case they are orthotone; in the latter, either enclitic or orthotone. Thus, αἱ παῖδα ἐνεθάρα γείτονος ἐνεβάς a son like unto himself E 800, ἐν εἰς φησιν ὑμῶν αἱ εἰμιναι Δαναῶν he says there is no one of the Danaans like unto himself I 306. Hdt. agrees with Hom. except that ἡ, σε are not direct reflexives and orthotone; σφης (not σφι) is reflexive.

THE POSSESSIVE PRONOUNS

For the article with a possessive pronoun see 1182-1183.

1196. The possessive pronouns (330) of the first and second persons are the equivalents of the possessive genitive of the personal pronouns: ἔμοι = μοι, σοι = σοι, ἴμετερος = ἴμων, ἴμετερος = ἴμων.

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 ἐμὸς φίλος, ὁ φίλος ὁ ἐμὸς, ὁ φίλος μοι my friend from φίλος ἐμὸς, φίλος μοι 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. 1381) of the personal pronoun: φιλία τῇ ἔμῃ out of friendship for me X. C. 3. 1. 28. (φιλία ἔμῃ 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)).

εἷς, σος: ὁ ἑαυτὸς φίλος he sees my friend, ὁ ἑαυτὸς σῶν πατέρα she sees your father, στεργεῖ ὁ ἑαυτὸς πατέρα he loves my father (or ὁ ἑαυτὸς τὸν ἑαυτὸν ἑαυτὸν) οἱ ἑαυτοί διῆλθον καλ-λονταν σὺν σῶν ἐτέσαν my eyes will prove to be more beautiful than yours X. S. 5. 5.

2. Reflexive (my own, thine (your) own).

a. ἐμαυτοῦ, σεαυτοῦ, in the attributive position (very common): ἐλαβον τὸν ἐμαυτοῦ μουθόν (or τὸν μουθὸν τὸν ἐμαυτοῦ) I received my (own) pay, τὸν ἀδελφὸν τὸν ἐμαυτοῦ ἐπέμπα I sent my (own) brother Α. 2. 94, κατὶ τοῖς σεαυτῆσι κακοῖς κατὶ τοῖς ἑαυτῶσι γελᾶς; art thou laughing at thine own misery and at mine? S. E. 879.

b. ἐμὸς, σος (less common): στέργει τὸν ἑαυτὸν πατέρα I love my (own) father, στέργεις τὴν σὺν μητέρα you love your (own) mother, ἡ ἑμῆ γυνὴ my wife Χ. C. 7. 2. 28, ἀδελφὸς τῆς μητρὸς τῆς ἑμῆς brother of my mother Α. 1. 117.

c. ἐμὸς αὐτῷ, σος αὐτῷ (poetical): τὸν ἑαυτὸν ἑαυτῷ πατέρα (β 45, S. O. T. 416).

d. μου, σου (rare): τὸν πατέρα μου Α. 1. 23.

N.—When the possessor is not to be mistaken, the article alone is placed before the substantive and the possessive or reflexive pronoun is omitted (cp. 1121). Thus, στέργεις τὸν πατέρα you love your (own) father, στέργει τὸν πατέρα he loves his (own) father, στέργουσι τὸν πατέρα they love their (own) father.

1200. FIRST AND SECOND PERSONS PLURAL

1. Not reflexive (adjective our, your; pronoun ours, yours).

a. ἡμέτερος, ὁμέτερος: ὁ ἡμέτερος φίλος our friend (more common than ὁ φίλος ἡμῶν), ὁ ὁμέτερος φίλος your friend (more common than ὁ φίλος ἡμῶν), ἤπιτα-σιν ποιοθεμεν ἤ ἡμῶν ἦ τῶν ἡμέτερων τῶν making a search for you or for anything of yours L. 12. 30.

2. Reflexive (our own, your own).

a. ἡμέτερος, ὁμέτερος (common): στέργομεν τὸν ἡμέτερον φίλον we love our own friend, στέργετε τὸν ὁμέτερον φίλον you love your own friend.

b. Usually the intensive αὐτῶν is used with ἡμέτερος, ὁμέτερος in agreement with ἡμῶν (ἡμῶν) implied in the possessive forms. This gives a stronger form of reflexive. Thus:

ἡμέτερος αὐτῶν, ὁμέτερος αὐτῶν: στέργομεν τὸν ἡμέτερον αὐτῶν φίλον we love our own friend, οἰκοδόμημα ἤ τῶν φίλων τοι ἢ ἡμέτερον αὐτῶν a house either for some one of our friends or our own P. G. 514 b; στέργετε τὸν ἡμέτερον αὐτῶν φίλον you love your own friend, διδάσκετε τοὺς παιδάς τοῖς ἡμέτεροις αὐτῶν teach your own children I. 3. 57.

c. ἡμῶν, ἡμῶν (rare): αὐτῶμεθα τοις πατέρας ἡμῶν let us accuse our (own) fathers P. Lach. 179 c.

d. ἡμῶν αὐτῶν, ἡμῶν αὐτῶν (very rare): δικαιον ἡμᾶς ... φαίνεσθαι μὴ τή ἡμῶν
aὐτῶν τῆς δόξης ἐνδεχόμενον, it is not right for us to show ourselves inferior to our own name. T. 2.11, τὰ τῶν ἵππων καὶ τὰ ὑμῶν αὐτῶν ἐπιλα the equipments both of your horses and yourselves X. C. 6.3.21.

1201. THIRD PERSON SINGULAR

1. Not reflexive (his, her, its).

a. αὐτοῦ, αὐτῆς, αὐτοῦ in the predicate position (very common): ὁ ὁ τον φίλον αὐτοῦ (αὐτῆς) I see his (her) friend, γεγράψας αὐτῷ τὴν ἀνθρεπίαν knowing his courage P. Pr. 310 d.

b. ἐκείνου, etc., or τοῦτου, etc. in the attributive position (very common): ὁ ὁ τὸν ἕμοι φίλον, οὐ τὸν ἐκείνου I see my friend, not his, ἀφικνοῦνται παρ' Ἀριαιόν καὶ τὴν ἐκείνου στρατιάν they come up with Ariaenus and his army X. A. 2.2.8, παρεκάλεσε τινας τῶν τοῦτον ἐπιτηδεύων he summoned some of his friends L. 3.11.

c. ὦς, η, ον, Hom. ἔσ, ἐς, ἐς (poetical): τὴν γῆμεν ἔναν διὰ κάλλος he married her because of her beauty λ. 282. Hom. has ἔως rarely for αὐτοῦ, αὐτῆς.

2. Reflexive (his own, her own).

a. ἐαυτοῦ, ἐαυτῆς, in the attributive position (very common): στέργει τὸν ἐαυτοῦ φίλον he loves his own friend, ὅρα τὴν ἐαυτῆς μητέρα she sees her own mother, τὴν ἐαυτοῦ ἀδελφὴν διόςκε. Σύνθες he gives his own sister in marriage to Sesaches T. 2.101, ὑμητείς γυναῖκα τὴν ἐαυτοῦ he misuses his own wife And. 4.15. This is the only way in prose to express his own, her own.

b. ἐς (ἔς): poetical. Sometimes in Homer ἐς (ἔς) has the sense of own with no reference to the third person (1230 a).

c. ἐς αὐτοῦ, αὐτῆς (poetical): ὣν αὐτοῦ πατέρα (K. 204).

1202. THIRD PERSON PLURAL

1. Not reflexive (their).

a. αὐτῶν in the predicate position (very common): ὁ φίλος αὐτῶν their friend.

b. ἐκείνων, τοῦτων in the attributive position (very common): ὁ τοῦτων (ἐκείνων) φίλος their friend, διὰ τὴν ἐκείνων ἀπιστίαν because of distrust of them And. 3.2.

c. σφῶν (Ionic): Hdt. 5.58.

2. Reflexive (their own).

a. ἐαυτῶν (very common): στέργονται τοὺς ἐαυτῶν φίλους they love their own friends, τῶν ἐαυτῶν συμμάχων κατερρύνουν they despised their own allies X. H. 4.4.7.

b. σφέτερος αὐτῶν, the intensive αὐτῶν agreeing with σφῶν implied in σφέτερος (common): οἰκέτας τοὺς σφέτερος αὐτῶν ἐπικαλοῦνται they call their own slaves as witnesses Ant. 1.30.

c. σφὸν αὐτῶν, without the article (rare): τὰ δόματα διαπράττουνται σφῶν αὐτῶν προσγραφήματα they contrived that their own names were added L.13.72. Cp. 13.34. τὸν σφῶν αὐτῶν is not used.

d. σφέτερος (rare in prose): Βοιωτοὶ μέρος τὰ σφέτερον παρελθοῦν the Boeotians furnished their own contingent T. 2.12.
SYNTAX OF THE SIMPLE SENTENCE

1203. Summary of possessive forms (poetical forms in parenthesis).

| my | émós | µou | our | ἴμετέρος | ἴµων |
| thy | sós | sou | your | ἴμετέρος | ἴµων |
| his, her (ði Hom., rare) | ávtoú, -ῆς | their | (σφῶν Ionic) |

N.—ἴμετέρος and ἴμετέρος are more used than ἴµων and ἴµων.

| my own | émós (ἐµός ávtoú, -ῆς) | éµαυτοῦ, -ῆς | our own | ἴµετέρος | ἴµετέρος ávτῶς |
| thy own | sós (σός ávtoú, -ῆς) | σεαυτοῦ, -ῆς | your own | ἴµετέρος | ἴµετέρος ávτῶς |
| his, her | (ὅς) (ὁς ávtoú, -ῆς) | éaυτοῦ, -ῆς | their own | σφήτερος | σφήτερος ávτῶν |

N.—In the plural ἴµων ávτῶν, ἴµων ávτῶν are replaced by ἴµετέρος ávτῶν, ἴµετέρος ávτῶν, and these forms are commoner than ἴµετέρος, ἴµετέρος. σφήτερος ávτῶν is less common than éaυτῶν. σφήτερος in poetry may mean mine own, thine own, your own.

THE PRONOUN ávτός

1204. ávτός 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 (eum, eam, id, eos, eas, ea).

1205. Only the first two uses are Homeric. In Hom. ávτός denotes the principal person or thing, in opposition to what is subordinate, and is intensive by contrast: ávτόν καὶ ἑπάτοντα the man himself and his attendant Z 18 (cp. σώσαντα ávτόν καὶ παῖς P. G. 511 e and see 1208 d). On ávτός as a reflexive, see 1228 a; on ávτός emphatic with other pronouns, see 1233 ff.

1206. ávτός is intensive (self)

a. In the nominative case, when standing alone: ávτόν τὴν γῆν ἔχουν they (the Athenians) seized the land themselves T. 1. 114. Here ávτός 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: ávτός ὁ ἄνὴρ, ὁ ἄνὴρ ávτός the man himself, ávτόυ τοῦ ἄνδρος, τοῦ ἄνδρος ávτοῦ, etc.

1207. With a proper name or a word denoting an individual, the article is omitted: ávτός Μένων Μενων himself X. A. 2. 1. 5, πρὸ ávτόυ βασιλέως in front of the Great King himself 1. 7. 11.

1208. The word emphasized may be an oblique case which must be supplied: ἐλεγε δὲ καὶ ávτός ὁ Βρασιδᾶς τῇ Θεσσαλῶν γῆ καί ávτός (scil. τοῦ Θεσσαλῶν) φίλος ὁν ἦν and Brasidas himself also said that he came as a friend to the country.
of the Thessalians aní to the Thessalians themselves T. 4. 78, δεὶ τοῖς τούτῳ ἴδιᾳ σκοπεῖν (scil. ἡμᾶς) αὑτῶς we must forthwith consider this matter ourselves. I. 2. 2.

1209. Special renderings of the emphatic αὑτῶς:

a. By itself, in itself, unaided, alone, etc.: αὑτῇ ἡ ἀλήθεια the naked truth. Aes. 3. 207, τὸ πλῆθος τοῦ χωρίου αὑτῷ καρπεῖν ὑπήρχε the greater part of the place was strong in itself (without artificial fortification) T. 4. 4. On αὑτῶς ἀνδράς men and all, see 1525. αὐτῷ with a noun of any gender is used by Plato to denote the abstract idea of a thing: αὐτῷ τὸ καλὸν ideal beauty R. 493 ε, αὐτῷ δικαιοσύνη ideal justice 472 c.

b. Just, merely: αὐτῶ τὸ δέον just what we want X. A. 4. 7. 7, αὐτὰ τάδε merely this T. 1. 189.

c. Voluntarily: ἀνδρας αἱ καὶ τοὶς μὴ ἐπικαλομένως αὐτοὶ ἐπιστρατεύουσι men who uninvited turn their arms even against those who do not ask their assistance T. 4. 60.


e. With ordinals: ἥδη πρεσβευτής δέκατος αὑτῶς 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), αὐτῶς in any case means same.

Thus ὁ αὐτῶς αὐτῷ, rarely (ὁ) αὐτῷ ὁ αὐτῶς the same man; τοῦ αὐτῶς θέρους in the same summer T. 4. 58, τὰ αὐτὰ ταύτα these same things X. A. 1. 1. 7, οἱ τοὺς αὐτῶς αἰτεί περὶ τῶν αὐτῶν λόγους λέγοντες the people who are continually making the same speeches about the same things Ant. 5. 50.

a. So as a predicate: ἔγω μὲν ὁ αὐτῶς εἰμι, ἡμεῖς δὲ μεταβάλλετε I am the same, it is you who change T. 2. 61.

1211. In Hom. αὐτῶς, without the article, may mean the same: ἥδης δὲ τῷ αὐτῆς δύον, ἥπερ οἱ ἄλλοι he guided him by the same way as the others had gone θ 107.

1212. αὐτῶς when unemphatic and standing alone in the oblique cases means him, her, it, them. ἐκέλευον αὐτὴν ἀπίναι they ordered her to depart L. 1. 12.

1213. Unemphatic αὐτοῦ, etc., do not stand at the beginning of a sentence.

1214. αὐτοῦ, etc., usually take up a preceding noun (the anaphoric use): καλέσας δὲ Δαμιάνπον λέγω πρὸς αὐτὸν τάδε summoning Damián, I speak to him as follows L. 12. 14. But an oblique case of αὐτῶς is often suppressed where English employs the pronoun of the third person: ἐμπτυκάς ἄταντων τὴν γυνήν ἀπέστειμεν having satisfied the minds of all he dismissed them X. A. 1. 7. 8.

1215. αὐτοῦ, etc., may be added pleonastically; περίποιημα τῷ πάππῳ, κράτιστος ὁ Ἱππίως, συμμαχεῖν αὐτῷ I will try, since I am an excellent horseman, to be an ally to my grandfather X. C. 1. 3. 15.

1216. αὐτοῦ, etc., are emphatic (= αὐτοῦ τοῦτον, etc.) in a main clause when followed by a relative clause referring to αὐτοῦ, etc.: εἰρήκας αὐτῷ, δι' ὑπὲρ ἐγώε
SYNTAX OF THE SIMPLE SENTENCE

1217. a'ov, etc., are often used where, after a conjunction, we expect the oblique case of a relative pronoun: δ μη' οίδε μη' άξει α'ον σφράγισα which he does not know nor does he have the seal of it P. Th. 192 a.

THE REFLEXIVE PRONOUNS

1218. Direct Reflexives. — The reflexive pronouns are used directly when they refer to the chief word (usually the subject) of the sentence or clause in which they stand.

γνώθι σεαυτόν learn to know thyself P. Charm. 164 e, σφάττει άυνθυ she kills herself X. C. 7. 3. 14, καθ' ένων δι' αυτήν καταλαμαμενοι τά ὑπάλα παρέδωσαν καλ σφάς α'νως 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: τον δέ περικος ἄφθειν ἐπί τάς άνων πόλεις but the period he dismissed to their own cities X. H. 6. 5. 21.

1219. The direct reflexives are regular in prose if, in the same clause, the pronoun refers emphatically to the subject and is the direct object of the main verb: ἐμαυτόν (not ἐμέ) ἐπαυτό I praise myself. The usage of poetry is freer: στένω σε μάλλον ἡ μέ I mourn thee rather than myself H. Hipp. 1409.

1220. The reflexives may retain or abandon their differentiating force. Contrast the third example in 1218 with παρέδωσαν σφάς α'νως 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: θυγαθόντος τέ μοι κα άγγελος πολλά κα άναξια ἐμοῦ wailing and saying much unworthy of myself P. A. 38 e (contrast ἵκονει πολλά κα άναξια εαυτό ου will hear much unworthy of yourself P. Cr. 52 e), δοκῶ μοι ἀδύνατος είμαι I (seem to myself to be) think I am unable P. R. 388 b (less usually δοκῶ ἐμαυτό). So in Hom.: ἕγων ἐμέ λύσωι I will ransom myself K 378. Cp. 1195.

1223. εμέ, σε, not ἐμαυτόν, σεαυτόν, are generally used as subject of the infinitive: ἕγω οἴραι καί ἐμέ καί σε τό ἄδικαν τοῦ ἄδικεῖσθαι κάκιον ἥγεισθαι 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.
'Oρέστης ἐπεισεν Ἀθηναίοις ἐαυτὸν κατάγειν. Orestes persuaded the Athenians to restore him (self). T. 1. 111, ἔβαλε τὸ Ἐλεον τῷ στράτευμα πρὸς ἑαυτὸν ἔχειν τὸν γνώμην. Clearchus wished the entire army to be devoted to himself X. A. 2. 5. 29. Cp. sibi, se.

1226. When the subject of the leading clause is not the same as the subject of the subordinate clause or of the accusative with the infinitive (1976), the context must decide to which subject the reflexive pronoun refers: (ὁ κατήγορος) ἐφ᾽ ... ἀναπέλθησε τοὺς νέους αὐτῷ ... ὄντω διατίθεναι τοῖς ἑαυτῷ συνόντας κ.τ.λ. the accuser said that, by persuading the young, he (Socrates) so disposed his (i.e. Socrates') pupils, etc. X. M. I. 2. 52.

1227. ἐαυτῷ, etc., are rarely used as indirect reflexives in adjectival clauses: τὰ ναυάγια, δῶς πρὸς τῇ ἑαυτῶν (γὰ) ἦν, ἀνέλυσαν they took up the wrecks, as many as were close to their own land. T. 2. 92.

1228. Instead of the indirect ἑαυτῷ, etc., there may be used
a. The oblique cases of αὐτός: ἐπερέατο τοὺς Ἀθηναύους τῆς ἐς αὐτόν ὄργης παρα- λευκόν he tried to divert the Athenians from their anger against himself T. 2. 65. When ἑαυτῷ, etc. precede, αὐτῷ, etc. are usual instead of the direct reflexive: τὴν ἑαυτῷ γνώμην ἀνεφάνετο Σωκράτης πρὸς τοὺς ὑμολούντας αὐτῷ. Socrates was wont to set forth his opinion to those who conversed with him X. M. 4. 7. 1.

b. Of the forms of the third personal pronoun, οἱ and σφίς (rarely οὗ, σφίς, σφῶν, and σφᾶς). Thus, ἧπῳ ἑαυτῷ εἰ ἔθελήσῃ διάκονησαι οἱ he asked her if she would be willing to do him a service Ant. 1. 10, τοὺς παῖδας ἐκείνου τοῦ Κέρων διηθήθη διαπράξασθαι σφίς they ordered their boys to ask Cyrus to get it done for them X. C. 1. 4. 4, κελέονσι γάρ ἡμᾶς κοινῷ μετὰ σφῶν πολεμεῖν for they urge us to make war in common with them And. 3. 27, ἐφ᾽ ἔδε, ἐπειδὴ οὗ ἐκβάνθη τὴν ψυχὴν . . . ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ διαμόνων he said that when his soul had departed out of him, they (he and others) came to a mysterious place P. R. 614 b. See 1195.

N. 1. — σφίς 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: εἰσαγαγότων τοὺς ἄλλους στρατηγοὺς . . . λέγειν ἐκείνου αὐτῶν δὴ οὐδὲν ἀν ἦττον σφίς ἁγάρ οὕτως τὴν στρατιὰν ἢ Χειρὸν after bringing in the rest of the generals he urged them to say that they could lead the army just as well as Xenophon X. A. 7. 5. 9. Here αὐτοῖ (ipsi) is possible. In the singular αὐτός is necessary.

N. 2. — Thucydides often uses the plural forms in reference to the nearest subject: τοὺς ξυμμάχους ἔδεσαν σφῶν they were afraid of their own allies (= σφῶν αὐτῶν) 5. 14.

N. 3. — ἑαυτῷ, etc., are either direct or indirect reflexives, οἱ and σφίς are only indirect reflexives.

1229. οὗ, σφίς, etc., and the oblique cases of αὐτῷ 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 δὴ and ω clauses, in indirect questions, and in general in subordinate clauses not directly dependent on the main verb: τῶν προσωπῶν, οἱ σφίς (1451) περὶ τῶν στρατοῦ ἔντυχον ἀπόθενε, ἡμᾶς they thought no more about their envoys, who were absent.
on the subject of the truce T. 5. 44, ἑφοβοῦτον μὴ ἐπιθετοῦν αὐτῶι οἱ πολέμουι 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: δὲ ἡμᾶς ἀνεφοβᾶς ἑαυτοῖς we must ask ourselves P. Phae. 78 b, παράγγελλε τοῖς ἑαυτοῦ give orders to your men X. C. 6. 3. 27.

a. In Homer ὃς his is used for ἔμω or σῶς: ὁδότων ἔγωγε ὃς γαλης δύναμαι γλυκερότερον ἄλλῳ ἰδέσθαι: 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, ἄλληλος, etc.: ἡμᾶς αὐτῶι διαλεξόμεθα we will converse with (ourselves) one another D. 48. 6.

1232. But the reciprocal must be used when the idea 'each for or with himself' is expressed or implied: μᾶλλον χαίροντες ἐπὶ τοῖς ἁλλῆλων κακοῖς ἡ τοῖς αὐτῶι ἰδίοις ἀγαθοῖς (= ἡ ἐπὶ τοῖς αὐτῶι ἐκαστοῖς ἀγαθοῖς) they take greater pleasure in one another’s troubles than each man in his own good fortune I. 4. 168, φθεῖρ γὰρ ἑαυτοῖς αὐτῷ ἅλληλος ἡμιορθόνιν 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 ἀλλοι: φθονοῦσιν ἑαυτοίς μᾶλλον ἡ τοῖς ἅλλοις ἄνθρωποι they envy one another more than (they envy) the rest of mankind X. M. 3. 5. 16.

αὐτῶι EMPHATIC OR REFLEXIVE WITH OTHER PRONOUNS

1233. Of the plural forms, ἡμᾶς αὐτῶι, etc. may be either emphatic or reflexive; αὐτῶι ἡμᾶς, etc. are emphatic only; but σφῶν αὐτῶι is only reflexive (αὐτῶι σφῶν is not used). In Hom. αὐτῶι may mean myself, thyself, or himself, and ἐ αὐτῶι, οἱ αὐτῶι, etc. are either emphatic or reflexive.

1234. ἡμᾶς (ἡμῶι, σφῶι) αὐτῶι often mean 'their own men,' 'their own side': φυλακὴν σφῶι τε αὐτῶι καὶ τῶι ἐμμάχωι καταλύπτει leaving a garrison (consisting) of their own men and of the allies T. 5. 114.

1235. αὐτῶι, in agreement with the subject, may be used in conjunction with a reflexive pronoun for the sake of emphasis: αὐτῶι εἶρ' ἑαυτῶι ἐχώρον they marched by themselves X. A. 2. 4. 10, αὐτῶι . . . ἑαυτῶι τῷ στρατοπέδων he located himself in the centre of the camp X. C. 6. 5. 8.

1236. αὐτῶι may be added to a personal pronoun for emphasis. The forms ἐμὲ αὐτῶι, αὐτῶι με, etc. are not reflexive like έμαυτῶι, etc. Thus, τοῖς παιδαῖς τοῖς ἐμῶι δὲχίνει καὶ ἐμὲ αὐτῶι ὅδρασε he disgraced my children and insulted me myself L. 1. 4. Cp. αὐτῶι μοι ἐπέσυντο he sprang upon me myself E. 459. Cp. 329 D.

1237. The force of αὐτῶι thus added is to differentiate. Thus ἐμὲ αὐτῶι means myself and no other, έμαυτῶι means simply myself without reference to others. ἡμᾶς αὐτῶι is the usual order in the reflexive combination; but the differentiating you yourselves (and no others) may be ἡμᾶς αὐτῶι or αὐτῶι ἡμᾶς.
THE DEMONSTRATIVE PRONOUNS

1238. The demonstrative pronouns are used substantively or adjectively: oûtos, or oûtos δ ἄνηρ, 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: αὐτή (for τοῦτο) ἀφετη διδάσκαλε this is the best manner of learning X. C. 8. 7. 24, εἰ δὲ τις ταύτην (for τοῦτο) εἶρην ὕπολαμβάνει 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 ἡ δικαιοσύνη this is (what we call) justice P. R. 432 b. So oûx ἤφρον ταύτ' ἐστιν; is not this insolence? Ar. Ran. 21.

1240. oûtos and ὅς this usually refer to something near in place, time, or thought; ἐκεῖνος that refers to something more remote. oûtos and ὅς are emphatic, deictic (333 g) forms (this here).

1241. Distinction between oûtos and ὅς. — ὅς 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. ὅς is even used of the speaker himself as the demonstrative of the first person (1242). oûtos ἵστε 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 ὅς and oûtos are contrasted, ὅς refers to the more important, oûtos to the less important, object. Thus, ἄλλος ὅς βασιλεύς ἄρεσκε! but lo! here comes the king S. Ant. 155, αὐτὴ τέλει σοῦ here she (the person you ask for) is near thee S. El. 1474, καὶ ταύτ' ἀκοίνει κατι ταύτ' ἐλεγονα so that we obey both in these things and in things yet more grievous S. Ant. 04. See also 1245. oûtos has a wider range of use than the other demonstratives.

1242. ὅς is used in poetry for ἐγώ: τῆς δὲ (= ἐμοῦ) γε ἕστρως ἔτι while I still live S. Tr. 305. Also for the possessive pronoun of the first person: εἰ τις τοῦτον ἀκούσαται λύγου σε if any one shall hear these my words S. El. 1004.

1243. oûtos is sometimes used of the second person: τις oûtos; who's this here? (= who are you?) Ar. Ach. 1048. So in exclamations: oûtos, τι ποιεῖς; you there! what are you doing? Ar. Ran. 198.

1244. τάδε, τάδε πάντα (ταύτα πάντα) are used of something close at hand: οὐ δινεῖ τάδε εἰπὼν the people here are not Ionians T. 6. 77.

1245. oûtos (τοῦτος, τοσοῦτος, and oûtow) generally refers to what precedes, ὅς (τούσδε, τοσοῦδε, τηλικόδε, and ὅς) to what follows.

Thus, τοιαῦτε ἔλεεν he spoke as follows, but τοιαῦτα (τοσοῦτα) εἰπὼν after speaking thus. Cp. ὁ Κύρος ἀκούσας τοῦ Γοβρίου τοιαῦτα τοιαῦτε πρὸς αὐτὸν ἔλεεν Cyrus after hearing these words of Gobryas answered him as follows X. C. 5. 2. 31.

1246. καὶ oûtos meaning (1) he too, likewise; (2) and in fact, and that too, points back: Ἀγίας καὶ Σωφράτης ... καὶ τοῦτω ἀπεθανέτην Agias and Socrates ... they too were put to death X. Α. 2. 6. 30; ἀπόρων ἔστι ... καὶ τοῦτων τοσοῦτων 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 ὡδὲ etc. (though much less often) refer to what precedes: μετὰ δὲ τοῦτον ἔπει τοσοῦτον but after him he spoke as follows Χ.Α. 1. 3. 14, τοιοῦτος λέγον ἔτειν he spoke as follows Τ. 4. 58, τοῦδε παρακελεύομεν exhorting them thus (as set forth before) 7. 78, ὃς τὰ πάντα ποιησάτων they bury them thus (as described before) 2. 34, ὃτως ἔχει 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 εἶναι, τι πεισάτω that they may not consider this alone (namely) what they shall suffer Χ.Α. 3. 1. 41. So also ὁδὸς. ἐκεῖνος also may refer forward: ἐκεῖνο κερδαινεῖ ἡγεῖται τὴν ἤδονὴν this (namely) pleasure, it regards as gain P. R. 606 b. Cp. 990.

1249. ὁδὸς (τοῦδος, etc.) is regularly, ὡδὲ (τοῦδε, etc.) rarely, used as the demonstrative antecedent of a relative: ὅταν τωτὰ λέγω, ἃ ὡδὲ ἐν φήσειν ἄνθρωποι 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 ὡδὲ retains its full force the relative clause is to be regarded as a supplementary addition: ὅτι δὴ ὅν ἐνεκα λέγω ταύτα πάντα τῆς ἐστὶ but here's the reason why I say all this! P. Charm. 165 a.

1251. The demonstratives 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 (τοῦς παρόντας ἀπελθοσαντε Λ. 20. 20) or omits the antecedent.

1252. ὁδὸς (less often ἐκεῖνος) 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: ποιῆσαντες στήλην ἐγγίζασαντο εἰς ταύτην ἀναγράφειν τοὺς ἀντιπροσώπους having made a slab they voted to inscribe on it the (names of the) offenders Λυκ. 117, ἃ ἐν εἰς τοὺς τοῖς εἰμονεν τοῦτος whatsoever you say, hold to it P. R. 345 b. The anaphoric ὁδὸς in its oblique cases is weaker (1214).

1253. τοῦτο, ταύτα (and Ἰοῦτ) may take up a substantive idea not expressed by a preceding neuter word: οὗ τὴν Ἐλλάδα ἠλευθέρωσαν, ἣν ἤμεις δὲ ὅδε ἡμῖν αὐτοῖς βεβαιώμεναι ἵνα ὣς i.e. τῆς ἐλευθερίας who freed Greece; whereas we cannot secure this (liberty) even for ourselves T. 1. 122.

1254. ὁδὸς (less frequently ἐκεῖνος) is used of well known persons and things. Thus, Παργής ὁδὸς this (famous) Παργής P. Hipp. M. 282 b (ἐπ. ille), τοῖς τοῦτος τοῖς σοφούρτας these (notorious) informers P. Cr. 45 a (ἐπ. ἵστε), την Ἀρεστήθην ἐκεῖνον that (famous) Αρεστήθη D. 3. 21, Καλλίαν ἐκεῖνον that (infamous) Καλλίας 2. 19. ἐκεῖνος may be used of a deceased person (P. R. 308 a).

1255. When, in the same sentence, and referring to the same object, ὁδὸς (or ἐκεῖνος) is used more than once, the object thus designated is more or less emphatic: ὁ θεὸς ἐκαρπούμενος τοῦτον τὸν νῦν τοῦτοις χρῆται εὖ πρέται the god deprives them of their senses and employs them as his ministers P. Σοτ. 534 c. For the repeated ὁδὸς (ἐκεῖνος) an oblique case of ὁδὸς 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. ἐκεῖνος refers back (rarely forward, 1248), but implies remoteness in place, time, or thought.

Κύριος καθορᾶ βασιλέα καὶ τὸ ἀμφί ἐκεῖνον στίφος Ογρος perceives the king and the band around him X. A. 18. 26, ἐς ἐκεῖνα ἐπίπλοουσιν γυναικεῖον are ships sailing up to as T. 1. 51.

1258. ἐκεῖνοι may refer to any person other than the speaker and the person addressed; and may be employed of a person not definitely described, but referred to in a supposed case. It is even used of the person already referred to by αὐτός in an oblique case: ἄν αὐτῷ διδᾶσκαί ἀργόροιον καὶ πελάτης ἐκεῖνοι if you give him money and persuade him P. Pr. 310 d. ἐκεῖνοι, when so used, usually stands in a different case than αὐτός. The order ἐκεῖνοι . . . αὐτός is found: προς μὲν ἐκεῖνοι οὐκ ἔλεγεν ἢν ἕχοι γυνώμην, ἀλλ' ἀπέστειλεν αὐτός ἥν he did not tell them the plan he had, but dismissed them X. H. 2. 12.

1259. When used to set forth a contrast to another person, ἐκεῖνος may even refer to the subject of the leading verb (apparent reflexive use): ἵσαν ἐν τῇ γῇ ὅροις ἡμᾶς δηοῦτας τε καὶ τάκελων φανερῶν when they (the Athenians) see us (the Dorians) in their land plundering and destroying their property (= τὰ ἔνασών Τ. 2. 11, ἔλεξε τοῖς Χαλδαίοις ὅτι ἦκαν οὐτός ἄνολοις ἐπιθυμῶν ἐκεῖνοι οὐτέ τολμεῖν ἀποβείνειν he said to the Chaldeans that he had come neither with the desire to destroy them (ἐκεῖνοι is stronger than αὐτός) nor because he wanted to war with them X. C. 3. 2. 12.

1260. In the phrase ὅδε ἐκεῖνος, ὅδε marks a person or thing as present, ἐκεῖνος a person or thing mentioned before or well known: ὅδε ἐκεῖνος ἐγώ ἤμ! I am he S. O. C. 138. Colloquial expressions are τοῦτ' ἐκεῖνο there it is! (lit. this is that) Ar. Achar. 41, and τοῦτ' ἐκεῖνο I told you so Ε. Med. 98.

1261. Distinction between ὅτις and ἐκεῖνος. — When reference is made to one of two contrasted objects, οὖτος refers to the object nearer to the speaker's thought, or to the more important object, or to the object last mentioned. Thus, ὅτε πολὺ ἀπὸ δικαίωσον ἐκεῖνος τοῖς γράμμασι τοῦ τοῦτος πατέσχουσι so that you must with more justice put your trust in those lists (not yet put in as evidence) than in these muster-rolls (already mentioned) L. 16. 7, εἰ δὲ τοῦτο σοι δεκτὸς μὴ εἰς ἐκεῖνο κατανεῖνον but if this appear to you unimportant, consider the following X. C. 5. 4. 21. ἐκεῖνοι may refer to an object that has immediately preceded: καὶ (ὅτι) τὸ βάλτιστον δεί, μηδὲ τὸ ῥάστον, ἀπαγάγει λέγειν. ἐπ' ἐκεῖνο μὲν (i.e. τὸ ῥάστον) γὰρ ἡ φύσις αὐτὴ βαδιστικά, ἐπὶ τοῦτο δὲ (τὸ βάλτιστον) τῷ λέγει δεῖ προαγαγέσθαι διδάσκοντες τῶν ἀγαθῶν πελάτων it is necessary that all should speak what is always most salutary, not what is most agreeable; for to the latter nature herself will incline; to the former a good citizen must direct by argument and instruction D. 8. 72.

THE INTERROGATIVE PRONOUNS

1262. The interrogative pronouns are used substantively τίς; who? or adjectively τίς ἕν ἀρή; what man?

1263. The interrogatives (pronouns and adverbs, 340, 346) are used in direct and in indirect questions. In indirect questions
the indefinite relatives ὅστις, etc., are generally used instead of the interrogatives.

τι βούλεται ἡμῶν χρησαί; for what purpose does he desire to employ us? X. A. I. 3. 18, οὐκ ἂν δὲ τι ἐν τις χρησαί αὐτὸς I do not know for what service any one could employ them 3. I. 40, Α. τινί κι ἑσίν ἄρα τῆς ἡμέρας; B. ὅπηρικα; A. What's the time of day? B. (You ask), what time of day it is? Ar. Av. 1490.

N.—For peculiarities of Interrogative Sentences, see 2066, 2068.

1264. τι 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: ταίτα δὲ τι ἑσίν; but these things, what are they? Aes. 3. 167. τίνα emphasizes the details: τίν' οὖν ἐστι ταίτα; D. 18. 246.

1265. τις asks a question concerning the class, τι concerning the nature of a thing: εἰτε τις ἡ τέχνη σας of what sort the art is P. G. 449 a, τι σωφροσύνη, τι τολικός; what is temperance, what is a statesman? X. M. 1. 1. 16, φθάσην δὲ σκοπῶν δ τι εἴη considering what envy is (quid sit invidia) X. M. 3. 9. 8.

THE INDEFINITE PRONOUNS

1266. The indefinite pronoun τις, τί is used both substantively (some one) and adjectively (any, some). τις, τί cannot stand at the beginning of a sentence (181 b).

1267. In the singular, τις is used in a collective sense: everybody(for anybody); cp. Germ. man, Fr. on: ἀλλὰ μισή τις ἔκειν διὸ everybody detests him D. 4. 8. ἕκαστος τις, πᾶς τις each one, every one are generally used in this sense. τις may be a covert allusion to a known person: δώσει τις δίκην some one (i.e. you) will pay the penalty Ar. Ran. 554. It may also stand for I or we. Even when added to a noun with the article, τις denotes the indefiniteness of the person referred to: ὅταν δὲ ὁ κύριος παρῇ τις, ἡμῶν ὅστις ἑσίν ἡγεμὼν κτλ. but whenever your master arrives, whoever he be that is your leader, etc. S. O. C. 289. With a substantive, τις may often be rendered a, an, as in ἄρες τις διανάστης another dignitary X. A. 1. 2. 20; or, to express indefiniteness of nature, by a sort of, etc., as in ei μέν φαλ τινὲς εἰσιν αἱ δαίμονες if the 'daimones' are a sort of gods P. A. 27 d.

1268. With adjectives, verbs, and numerals, τις may strengthen or weaken an assertion, apologize for a comparison, and in general qualify a statement: δεινὸς τις ἀνὴρ a very terrible man P. R. 596 c, μέγερας τις a sort of gad-fly P. A. 30 e, σχεδόν τι pretty nearly X. O. 4. 11, τράκακτα τινὲς about 30 T. 8. 73. But in παρεγγυομένῳ τινὲς δύο τῆς the numeral is appositional to τινὲς (certain, that is, two ships joined them) T. 8. 100.

1269. τις, τί sometimes means somebody, or something, of importance: τὸ δικαίον τινὲς εἶναι the seeming to be somebody D. 21. 213, ἐδοξεῖ τι λέγειν he seemed to say something of moment X. C. 1. 4. 20.

1270. τι is not omitted in θαυμαστῶν λέγειν what you say is wonderful P. L. 657 a. ἢ τις ἡ oblees means few or none X. C. 7. 5. 45, ἢ τί ἡ oblee little or nothing P. A. 17 b.
THE ADJECTIVE PRONOUNS ἄλλος AND ἕτερος

1271. ἄλλος strictly means other (of several), ἕτερος other (of two). On ὁ ἄλλος, oи ἄλλοι see 1188.

a. ἕτερος is sometimes used loosely for ἄλλος, but always with a sense of difference; when so used it does not take the article.

1272. ἄλλος, and ἕτερος (rarely), may be used attributively with a substantive, which is to be regarded as an appositive. In this sense they may be rendered besides, moreover, as well: oи ἄλλοι Ἄθηναίοι the Athenians as well (the others, i.e. the Athenians) T. 7. 70, τοὺς ὀπλιτᾶς καὶ τοὺς ἄλλους ἵππας the hoplites and the cavalry besides X. H. 2. 4. 9, γέρων χαρὲι μεθ' ἕτερου νεανίου an old man comes with (a second person, a young man) a young man besides Ar. Eccl. 849. Cp. "And there were also two other malefactors led with him to be put to death." St. Luke 23. 32.

1273. ἄλλος other, rest often precedes the particular thing with which it is contrasted: τά τε ἄλλα ἑτέρας καὶ μάριον εἶδος δώρει σοι he gave me ten thousand drachmas besides honouring me in other ways (lit. he both honoured me in other ways and etc.) X. A. 1. 3. 8, τῷ μὲν ἄλλῳ στρατῷ ἡσυχαζεν, ἐκατὸν ὅ τε πελταστᾶσι προσέβαλε with the rest of the army he kept quiet, but sent forward a hundred peltasts T. 4. 11.11.

1274. ἄλλος followed by another of its own cases or by an adverb derived from itself (cp. altius altius, one ... one, another ... another) does not require the second half of the statement to be expressed: ἄλλος ἄλλα λέγει one says one thing, another (says) another X. A. 2. 1. 15 (lit. another other things). So ἄλλος ἄλλος, ἄλλοι ἄλλοις.

a. Similarly ἕτερος, as συμφορὰ ἑτέρα ἕτερον πιέζει one calamity oppresses one, another others E. Alc. 893.

1275. After ὁ ἄλλος an adjective or a participle used substantively usually requires the article: τάλαλα τά μέγιστα the other matters of the highest moment P. A. 22 d. Here τά μέγιστα is in apposition to τάλαλα (1272). Oi ἄλλοι πάντες οἱ, τάλαλα πάντα τά sometimes omit the final article.

1276. ὁ ἄλλος often means usual, general: παρά τὸν ἄλλον τρόπον contrary to my usual disposition Ant. 3. β. 1.

THE RECIPROCAL PRONOUN

1277. The pronoun ἄλληλοι expresses reciprocal relation: ὅσο ἐδέσθη ἄλληλοις η γυνὴ καὶ ὁ Ἀβρααμάτας, ἠπόζωντο ἄλληλοις when Abradatas and his wife saw each other, they mutually embraced X. C. 6. 1. 47.

1278. To express reciprocal relation Greek uses also (1) the middle forms (1276); (2) the reflexive pronoun (1231); or (3) a substantive is repeated: ἀνήρ ἔλευν ἄνδρα μαν fell upon man O 328.

On Relative Pronouns see under Complex Sentences (2493 ff.).
THE CASES

1279. Of the cases belonging to the Indo-European language, Greek has lost the free use of three: instrumental, locative, and ablative. A few of the forms of these cases have been preserved (341, 1449, 1535); the syntactical functions of the instrumental and locative were taken over by the dative; those of the ablative by the genitive. The genitive and dative cases are therefore composite or mixed cases.

N.—The reasons that led to the formation of composite cases are either (1) formal or (2) functional. Thus (1) χαρά 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, πείλω σε, but persuadeo tibi (in classical Latin): and even in the same language, the same verb may have varying constructions to express different shades of meaning.

VOCATIVE

1283. The vocative is used in exclamations and in direct address: ὁ Ζεύς καὶ θεοί οὐχ Ζεὺς and ye gods P. Pr. 310 d, ἄνθρωπε my good fellow X. C. 2. 2. 7. The vocative forms an incomplete sentence (904 d).

a. The vocative is never followed immediately by δέ or γάρ.

1284. In ordinary conversation and public speeches, the polite ὦ is usually added. Without ὦ the vocative may express astonishment, joy, contempt, a threat, or a warning, etc. Thus ἀκούεις Ἀλέξινη; d'ye hear, Aeschines? D. 18. 121. But this distinction is not always observed, though in general ὦ has a familiar tone which was unsuited to elevated poetry.

1285. The vocative is usually found in the interior of a sentence. At the beginning it is emphatic. In prose ἐφι, in poetry ὦ, may stand between the vocative and an attributive or between an attributive and the vocative; in poetry ὦ may be repeated for emphasis.
1286. In late poetry a predicate adjective may be attracted into the vocative: ὁ δ' ἕλπις ἔνωσ ἐλάττει, oh boy, mayest thou be Theocr. 17. 66. Cp. Matutine pater seu lane libentius audis Hor. S. 2. 6. 20.

1287. By the omission of ὁ or ἔρεις the nominative with the article may stand in apposition to a vocative: ὁ ἄγρασ ὁ παῖς τρες you, gentlemen, who are present P. Pr. 337c, ὁ Κάρε καὶ οἱ ἄλλοι Πέρσαι Κύρις and the rest of you Persians X. C. 3. 3. 20; and in apposition to the pronoun in the verb: ὁ παῖς, ἀκολούθει boy, attend me Ar. Ran. 521.

1288. The nominative may be used in exclamations as a predicate with the subject unexpressed: ὁ πολύθρος θεῖος οἱ λοθακὶς ἤδη εἰς ἱερὰν S. Ph. 254, φίλος ὁ Μενέλας ἀλοιπόν τις dear Menelaus A 169; and connected with the vocative by and: ὁ πολύθρος καὶ δῆμος οἱ πόλεις Ar. Eq. 273. In exclamations about a person: ὁ γεράνως ὁ οὖν τὸ νόμον man P. Phae. 227 c.

a. ὁ ὁδός is regular in address: ὁ ἄνδρος, τί πάσχεις, ὁ ἔμβολο; ho there, I say, Xanthias, what is the matter with you? Ar. Vesp. 1; ὁ ὁδός, Ἀτας 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 γεγομένης πτώσεως 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 χρύσον with χρυσόν στέφανος, φίδιοι πολεμικοὶ with πολεμικοὶ φίδιοι, τῷ εἵροι πλήρων with τῷ εἵροι πληθυνθέν (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 βῆχα, μενος, σθένος might, etc., instead of the corresponding adjective: βῆχα Διομέδεας mighty Diomede E 781.

1293. In poetry δέμασ form, κάρα and κεφαλή head, etc., are used with a genitive to express majestic or loved persons or objects: Ἰσμήνης κάρα S. Ant. 1.

1294. χρήμα thing is used in prose with a genitive to express size, strength, etc.: ἑγεμόνων πάμπολος τῷ χρήμα a very large mass of slingers X. C. 2. 1. 5. Cp. 1322.
1295. The genitive with substantives denotes in general a connection or dependence between two words. This connection must often be determined (1) by the meaning of the words, (2) by the context, (3) by the facts presupposed as known (1301). The same construction may often be placed under more than one of the different classes mentioned below; and the connection between the two substantives is often so loose that it is difficult to include with precision all cases under specific grammatical classes.

a. The two substantives may be so closely connected as to be equivalent to a single compound idea: τελευτη του βλου ‘life-end’ (cp. life-time) X. A. 1. 1. 1. Cp. 1146.

b. The genitive with substantives has either the attributive (1154), or, in the case of the genitive of the divided whole (1306), and of personal pronouns (1185), the predicate, position (1168).

1296. Words denoting number, especially numerals or substantives with numerals, often agree in case with the limited word instead of standing in the genitive: φόρος τέσσαρα τάλαντα a tribute of four talents T. 4. 57 (cp. 1323), έσ τάς ναυς, αἱ ἐφρύουν δύο, καταφυγότας fleeing to the ships, two of which were keeping guard 4. 113. So with οἱ μὲν, οἱ δὲ in apposition to the subject (981).

**GENITIVE OF POSSESSION OR BELONGING**

1297. The genitive denotes ownership, possession, or belonging, ἡ οἰκία ἡ Σίμωνος the house of Simon L. 3. 32, ὁ Κύρος στόλος the expedition of Cyrus X. A. 1. 2. 5. Cp. the dative of possession (1476).

1298. Here may be classed the genitive of origin: οἱ Σδωνος νόμοι the laws of Solon D. 20. 103, ἡ ἐπιστολή τοῦ Φίλιππου the letter of Philip 18. 37, κύματα παντολόσ ἀνέμων waves caused by all kinds of winds B 396.

1299. The possessive genitive is used with the neuter article (singular or plural) denoting affairs, conditions, power, and the like: τὸ τῶν ἐφρων the power of the ephors P. L. 712 d, τὸ τῆς τέχνης the function of the art P. G. 450 c, τὸ τοῦ Σδωνος the maxim of Solon P. Lach. 188 b, ἅδησ τὰ τῶν πόλεων the chances of war are uncertain T. 2. 11, τὰ τῆς πόλεως the interests of the State P. A. 36 c, τὰ τοῦ δήμου φρονεῖ is on the side of the people Ar. Eq. 1216. Sometimes this is almost a mere periphrasis for the thing itself: τὸ τῆς τέχνης chance D. 4. 12 τὰ τῆς σωτηρίας safety 22. 103, τὰ τῆς ἀσίας, ὁσίας, ἀσίαν the quality of holiness, whatever it is 21. 126, τὸ τῶν πρεσβυτέρων ὁμόν νησίδες elders P. L. 657 d. So τὸ τοῦτον S. Aj. 124 is almost = οὗτος, as τοῦτον is = ἔγω or ἐμέ. Cp. L. 8. 19.

1300. The genitive of possession may be used after a demonstrative or relative pronoun: τοῦτο μου διαβάλλει he attacks this action of mine D. 18. 28.

1301. With persons the genitive may denote the relation of child to parent, wife to husband, and of inferior to superior: θεουκόδθης ὁ Ὀλίφων Thucydides, the son of Olorus T. 4. 104 (and so ὦ is regularly omitted in Attic official documents), Δωδέ Αρτέμις Artemis, daughter of Zeus S. Aj. 172, ἡ Συμβιβασίως Μελίσση Melissiche wife of Smicrycthon Ar. Eccl. 46, Διδύς ὁ Φερεκλέως Lydus, the slave of Pherecles And. 1. 17, οἱ Μένωνος the troops of Menon X. A. 1. 5. 13 (οἱ τοῦ Μένωνος στρατιωταὶ 1. 5. 11).
a. In poetry we may have an attributive adjective: Τελαμώνιος Αἰας (= Αἰας ὁ Τελαμώνιος) B 528. Cp. 846 f.

1302. The word on which the possessive genitive depends may be represented by the article: ἀπὸ τῆς έαυτῶν from their own country (γῆς) T. 1.15 (cp. 1027 b). A word for dwelling (οἰκία, ἐν, and also ἐνέφω) is perhaps omitted after ἐν, ἐν, and sometimes after ἐξ. Thus, ἐν Ἀρίφρωνοις at Aríphron's P. Pr. 320 a, ἐν Διονύσου (σελ. ἐνέφω) at the shrine of Dionysus D. 5.7, ἐν διασκήδαιοι φοιτάν to go to school X. C. 2. 3. 9, ἐκ Πατροκλίου ἔχομαι I come from Patroclus's Ar. Plut. 84. So, in Homer, εἰν(εἰς) 'Αιδώς.

1303. Predicate Use. — The genitive may be connected with the noun it limits by means of a verb.

Ἰπποκράτης ἐστὶ οἰκίας μεγάλης Hippocrates is of an influential house P. Pr. 316 b, Βοιωτών ἡ πόλις ἐστι the city will belong to the Boeotians L. 12. 58, Ἡ Ζέλεια ἐστι τῆς 'Ασιάς Zelea is in Asia D. 9. 43, οὐδὲ τῆς αὐτῆς Ὄρμης ἐγένετο nor did they belong to the same Thrace T. 2. 29, ἐν δίκαιο τοῦ ἴσθαμοτος, ταύτ' ἐστιν the clauses in the bill which he attacks, are these D. 18. 56.

1304. The genitive with εἰμι may denote the person whose nature, duty, custom, etc., it is to do that set forth in an inceptive subject of the verb: πενήνθη πέρεσον οἱ πάντες, ἥν άνδρος σοφοῦ 'tis the sage, not every one, who can bear poverty Men. Sent. 463, δοκῇ δικαίου τοῦτό εἶναι πολίτην this seems to be the duty of a just citizen D. 8. 72, τῶν κινδυνῶν εστί καί τὰ εαυτῶν σφυζη καί τὰ τῶν ἐπιφυλάξεων ἱππάνειν 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.

λόγισον ... τὰ δ' Ἀλκα τῆς τύχης deem that the rest belongs to chance E. Alc. 789, τῶν ἐπιθερμώτατων οἵων νομιζότακτα deemed a daughter of a house most free E. And. 12, ἐπε γράφε τῶν ἵππων ἰπποκράτων put me down as one of those who desire exceedingly to serve on horseback X. C. 4. 3. 21, τῆς πρώτης τάξεως τεταγμένω assigned to the first class L. 14. 11, τῆς ἀγαθῆς τύχης τῆς πόλεως εἶναι πάντως I reckon as belonging to the good fortune of the State D. 18. 254, εἰ δὲ τινες τὴν 'Ασίαν εαυτῶν ποιώνται but if some are claiming Asia as their own X. Ages. 1. 33, νομίζει ομοίος εαυτοῦ 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 θρᾴκων τέντασταλ targeteers of the Thracean T. 7. 27, ὁ ἄπορος τῶν παλιτῶν the needy among the citizens D. 18. 104; rarely between the limited noun and its article: ὁ τῶν ἄδικων ἀφικνομένων 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 οὗτοι πάντες all of these, all these, τέταρτες ήμεις ήμεν there were four of us, τὸ πᾶν πλήθος τῶν ὁπλιτῶν the entire body of the hoplites T. 8. 93, ἐσοι ἐστὲ τῶν ὑμῶν as many of you as belong to the 'peers' X. A. 4. 6. 14.

1309. The idea of division is often not explicitly stated. See third example in 1310.

1310. (I) The genitive of the divided whole is used with substantives.

μέρος τι τῶν βαρβάρων some part of the barbarians T. 1. 1, οἱ Δωρίδες ήμῶν those of us who are Dorians 4. 61. The governing word may be omitted: Ἀρχιάς τὸν Ἡράκλειδῶν Archias (one) of the Heracleidae T. 6. 3. To an indefinite substantive without the article may be added a genitive denoting the special sort: Φεραύλας Πέρσης τῶν δῆμοτῶν Pheraulas, a Persian, one of the common people X. C. 2. 3. 7.

1311. Chorographic Genitive. — τῆς Ἀττικῆς ἐς Ὀλυμπὸν to Oenoa in Attica T. 2. 18 (or ἐς Ὀλυμπὸν τῆς Ἀττικῆς, not ἐς τῆς Ἀττικῆς Ὀλυμπὸν), τῆς Ἰταλίας Λοκροί the Locrians in Italy 3. 86. The article, which is always used with the genitive of the country (as a place well known), is rarely added to the governing substantive (τὸ Κῆναιον τῆς Ἑυβοίας Κοναεῖον in Euboea T. 3. 93).

1312. (II) With substantive adjectives and participles.

οἱ ἀδικοὶ τῶν ἄνθρωπων the unjust among men D. 27. 68 (but always οἱ θετοὶ ἄνθρωποι), μόνος τῶν πρυτάνεων alone of the prytans P. A. 32 b, ὀλγαῖ αὐτῶν few of them X. A. 3. 1. 3, τῶν ἄλλων Ἑλλήνων ὁ βουλήμανος whoever of the rest of the Greeks so desires T. 3. 92. So τὸ καταντικροῦ αὐτῶν τοῦ σπηλαίου the part of the cavern facing them P. R. 515 a. For nihil novi the Greek says οὔδὲν καίων.

1313. Adjectives denoting magnitude, and some others, may conform in gender to the genitive, instead of appearing in the neuter: ἔτειος τῆς γῆς τὴν παλιὰν they ravaged most of the land T. 2. 56, τῆς γῆς ἡ ἀριστή the best of the land 1. 2. This construction occurs more frequently in prose than in poetry.

1314. But such adjectives, especially when singular, may be used in the neuter: τῶν Ἀργείων λογαρίῳ τὸ πολὺ the greater part of the picked Argives T. 5. 73, ἐπὶ πολὺ τῆς χώρας over a great part of the land 4. 3.

1315. (III) With comparatives and superlatives.

ἡμῶν ὁ γεραῖος the elder of us X. C. 5. 1. 6 (1066 b), οἱ πρεσβύτατοι τῶν στρατηγῶν the oldest of the generals X. A. 3. 3. 11, στρ πάντων ἄνθρωπων πλείστῳ χρόνῳ ἐπηκάκθη we make use of imported grain more than all other people D. 18. 87. So with a superlative adverb: ἦ νυν ἀριστά μοι ἐστιν παντὸς τοῦ στρατοπεδοῦ my ship was the best sailer of the whole squadron L. 21. 6.

1316. In poetry this use is extended to positive adjectives: ἀρδεύσατος ἄνθρωπος conspicuous among men Λ 248, ὀ διὰ γυναικῶν oh dear among women E. Alc. 460. In tragedy an adjective may be emphasized by the addition of the same adjective in the genitive: ἄρρητ’ ἄρρητων horrors unspeakable S. O. T. 465. Cp. 1064.

1317. (IV) With substantive pronouns and numerals.
GENITIVE OF QUALITY

1320. The genitive to denote quality occurs chiefly as a predicate.

Egyptian ηπεχηον χερσεις being of a peaceful disposition Hdt. 1. 107, οτι δε τις της ανθις γνωρις ᾐγον κατεξων but some few of the same opinion Ised T. 3. 70, ταυτα παμπλοκων ευρη λεγων this calls for a thorough discussion P. L. 642 a, θεωρησατ' ατιν, μη ἀστερον τοῦ λέγου, ἀλλ' ἀστερον τοῦ βουλ' ἑστιν consider, not the manner of his speech, but the manner of his life Aes. 3. 168, ει δοκει ταυτα και δαπανης μεγαλης και των τολλων και τραγματειας ελαι when these matters seem to involve great expense and much toil and trouble D. 8. 48.

1321. The use of the genitive to express quality, corresponding to the Latin genitive, occurs in the non-predicate position, only when age or size is exactly expressed by the addition of a numeral (genitive of measure, 1325). The Latin genitive of quality in mutier mirae pulchritudinis is expressed by γυνη θεμασια καλλος (ον τοι καλλων), γυνη θεμασια ιδειν, γυνη ιχονα θεμασιων σχημα, etc.

GENITIVE OF EXPLANATION (APPOTATIVE GENITIVE)

1322. The genitive of an explicit word may explain the meaning of a more general word.

1πιον πολις E 642, as urbs Romeae, θελαια παντολον ανελων blasts formed of winds of every sort E 292. This construction is chiefly poetic, but in prose we find οις μεγα χρημα a monster (great affair, 1294) of a boar Hdt. 1. 36, το βρος της ιστανης Mt. Istone T. 4. 46 (very rare, 1142 c). An articulae infinitive in the genitive often defines the application of a substantival: διαθησα η τοι ολεθρια εσκειαι α ουκ οιδεν the ignorance of thinking one knows what one does not know P. A. 29 b.
a. But with ὲμα the person or thing named is usually in apposition to ὰμα: τῷ δὲ νεοτάτῳ ἑθεμήν ὲμα Callistratus D. 48, 74.

**GENITIVE OF MATERIAL OR CONTENTS**

1323. The genitive expresses material or contents.

ἐκρος ἀδόντων the fence (consisting of) the teeth Δ 350, κρήνη ἱδέος ὠδας a spring of sweet water X. A. 6. 4. 4, σωμα στου, ξύλων, λιθων heaps of corn, wood, stones X. H. 4. 4. 12, ἐπικόπα τάλαντα φόρου six hundred talents in taxes T. 2. 13 (cp. 1296).

1324. Predicate Use: στεφάνους ρόδων ὤφασ, ἀλλ’ ὁ χρόσου crowns that were of roses, not of gold D. 22. 70, ἐστρωμένη ἦστι ὤδοι λίθου a road was paved with stone Hdt. 2. 138, and often with verbs of making, which admit also the instrumental dative. Hdt. has τοιεοθια ἀπο and ἐκ τινω.

**GENITIVE OF MEASURE**

1325. The genitive denotes measure of space, time, or degree.

ἐκτὸς σταδίων τεῖχος a wall eight stades long T. 7. 2, πέντε ἡμέρων σίτια provisions for five days 7. 43 (cp. fossa pedum quindecim, exilium decem annorum). Less commonly with a neuter adjective or pronoun: ἐπὶ μέγα ἐκφρασαν δυνάμεως they advanced to a great pitch of power T. 1. 118, τὶ δόξης some honour (aliquid famae) 1. 5, ἀμιχανὸν εἰδάμων (something infinite in the way of happiness): infinite happiness P. A. 41 c (with emphasis on the adj.). But the phrases εἰς τούτο, εἰς τοσοῦτο ἀφικέσθαι (ἡμέραν, ἡμείς, προσβάλειν, usually with a personal subject) followed by the genitive of abstracts are common: εἰς τούτο θράσους ἀφικετο he reached such a pitch of boldness D. 21. 194, ἐν παντὶ ἀθύμας in utter despondency T. 7. 55, ἐν τούτῳ παρασκευὴς in this stage of preparation 2. 17, κατὰ τούτῳ καιρόν at that critical moment 7. 2. The article with this genitive is unusual in classical Greek: εἰς τούτο-τῆς ἡλικίας to this stage of life L. 5. 3. Some of these genitives may also be explained by 1306.

1326. Under the head of measure belongs amount: δυνῶν μιᾶς ἐπισεισθος an income of two minae X. Vect. 3. 10. Cp. 1296, 1323.

1327. Predicate Use.—ἐπείδαι ἐτῶν ἢ τις ἑράκοντα when a man is thirty years old P. L. 721 a, τὰ τεῖχη ἦν σταδίων ἐκτῶ the walls were eight stades long T. 4. 86.

**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 ἱδατος ἐπιθυμᾶ desire for water T. 2. 52 (1340), χόλων υἱὸς 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: ἱδατος ὀ βασίλευς the return of the king A. Pers. 8. Cp. 1291.
1330. The Subjective Genitive is active in sense: τῶν βαρβάρων φόβος the fear of the barbarians (which they feel: οἱ βάρβαροι φοβοῦνται) X. A. 1. 2. 17, ἡ βασιλεία ἐπιρρήξει the perjury of the king (βασιλείας ἐπιρρήξει) 3. 4. 2, τοῦ φορτίον τῆς γνώμης their angry feelings T. 2. 59 (such genitives with substantive participles are common in Thucydides; cp. 1153 b, N. 2).

1331. The Objective Genitive is passive in sense, and is very common with substantives denoting a frame of mind or an emotion: φόβος τῶν Ἐλλήνων the fear of the Helots (felt towards them: φοβοῦνται τοῖς Ἐλλήνασι) T. 3. 54, ἡ τῶν Ἐλλήνων εὐνοία good-will towards the Greeks (εὐνοοῖ τοῖς Ἐλλήνοις) X. A. 4. 7. 20, ἡ τῶν καλῶν συνομιλία intercourse with the good (συνεοιτι τοῖς καλοῖς) P. L. 383 a.

a. The objective genitive often precedes another genitive on which it depends: μετὰ τῆς ξυμαχίας τῆς αἰτήσεως with the request for an alliance T. 1. 32.

1332. Various prepositions are used in translating the objective genitive: ὁθεῶν ἀλέμοι war with the gods X. A. 2. 5. 7, δροκοθεῶν oaths by the gods E. Hipp. 657, θεῶν εὐχαί prayers to the gods P. Phae. 244 e, ἀδικημάτων φρίγη anger at injustice L. 12. 20, ἐγκαύμε οὔδεις moderation in pleasure I. 1. 21, ἡ τῶν ἱστογνωμών νίκη victory over pleasures P. L. 840 c, τρόπαια βαρβάρων memorials of victory over barbarians X. A. 7. 6. 36, παραμείνεσε τῶν ἰσαλλαγών exhortations to reconciliation T. 4. 59, μνῆμοι φιλῶν τιμίας about friends S. Ant. 11, σύν μὲν speech with thee S. O. C. 1101. In βαράντον λίζοις release from death I. 421, μεταπαυσαληθῆ τόλημοι respite from war T. 201, it is uncertain whether the genitive is objective or ablatival (1302).

1333. The objective genitive is often used when a prepositional expression, giving greater precision, is more usual: ὁ τῶν Μεγαρίων ψήφισα the decree relating to (πέρι) the Megarians T. 1. 140, ἄπόστασις τῆς γῆς a descent upon the land (ἐκ τῆς γῆς) I. 108, ἄποστασις τῶν Ἀθηναίων revolt from the Athenians (ἀπὸ τῶν Ἀθηναίων) 8. 5.

1334. For the objective genitive a possessive pronoun is sometimes used: σὺν χάριν for thy sake P. Soph. 242 a, διαβολή ὁ ἐμής calumination of me P. A. 20 e, ὁ ἐμὸς φόβος is usually objective: the fear which I inspire. (But σύν μὲν speech with thee S. O. C. 1161.)

1335. Predicate Use. — οἱ τῶν κακοφρωνίων ὀδότας, 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 δίκην φεύγω I am defendant in an action involving a thousand drachmas D. 55. 25.

1337. Predicate Use: τοὺς αἰχμαλώτους τοσοῦτον χρημάτων λέειαν to ransom the captives at so high a price D. 19. 222, τρίων δραχμῶν ποτηρός ὑπὸ τῆς threepenny rogue 19. 200.

TWO GENITIVES WITH ONE NOUN

1338. Two genitives expressing different relations may be used with one noun.
GENITIVE WITH VERBS

1339. The genitive may serve as the immediate complement of a verb, or it may appear, as a secondary definition, along with an accusative which is the immediate object of the verb (920, 1392, 1405).

1340. The subject of an active verb governing the genitive may become the subject of the passive construction: Νικήρατος ἔρων τῆς γυναικὸς ἄντερατι 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.

'Αδράστων δὲ ἔγγυμε θυγατέρων he married one of Adrastos’ daughters Ξ 121, τῶν πῶλων λαμβάνει he takes some of the colts X. A. 4. 5. 35, λαβόμενοι τὸν βαρβαρικὸς στρατοῦ taking part of the barbarian force 1. 5. 7, κλέπτοντες τὸν βρων seizing part of the mountain secretly 4. 6. 15 (cp. τοῦ βρών κλέψατι τι 4. 6. 11), τῆς γῆς ἐπέμον they ravaged part of the land T. 2. 56 (cp. τῆς γῆς πάνω ἐπέμον 2. 57 and ἐπέμον τῆς γῆς τὴν πολλῆν 2. 56), κατεγέγραψε τῆς κεφαλῆς he had a hole knocked somewhere in his head Ar. Vesp. 1428 (τῆς κεφαλῆς κατεγέγραψε to have one’s head broken D. 54. 35).

1342. With impersonals a partitive genitive does duty as the subject: πολέμου οὗ μετὴν αὐτῷ she had no share in war X. C. 7. 2. 28, ἐμοὶ οὐδ' ἄλλην 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.

πάντως μετείχον τῆς ἐορτῆς all took part in the festival X. A. 5. 3. 9, μετείχον ἄλληλοι δὲ (= τοῦτον αὺτῷ) εἰχον ἵκασαν they shared with each other what each had 4. 5. 6, τῷ ἀνθρώπῳ γένος μετείχησεν ἰθανασίας the human race has received a portion of immortality P. L. 751 b, σιτον κοινώνει to take a share of food X. M. 2. 6. 22, δικαιοσύνης οἴκειν ἵμα τροφήκει γε you have no concern in righteous dealing X. H. 2. 4. 40, πολίτεια, ἐν γὰρ βάσηι ὧν μετέτρικεν ἄρχησα a form of government in which the poor have no part in the management of affairs P. R. 550 c. So with μεταλαγχάνειν get a share (along with somebody else), συναιρέω and κοινώνει take part in, μετατείχει and μεταποίεσθαι demand a share in.

1344. The part received or taken, if expressed, stands in the accusative. οἱ τῆραιν οὗ τῶν μεγαλῶν ἄγαθων ἠλάχιστα μετείχοντο tyrants have the smallest por-
tion in the greatest blessings X. Hi. 2. 6, τούτων μετατείλ τὸ μέρος he demands his share of this Ar. Vesp. 972.

a. With μετεστι the part may be added in the nominative: μετεστι χαμάν τών πεπαγμένων μέρος ye too have had a share in these doings E. I. T. 1299.

1345. The genitive is used with verbs signifying to touch, take hold of, make trial of.

(ἡ χάσος) ἴδιατά τῶν ἀνθρώπων the plague laid hold of the men T. 2. 48, τῆς γυναίκας τῆς αὐτῆς ζώψιμα I hold to the same opinion 1. 140, εἰ τῇ ξυμένῃ ἐμοὶ κλίνῃ on the couch next to me P. 217d, ἀντιλάβεσθε τῶν πράγματων take our public policy in hand D. 1. 20, ἔπαυς περίφημο τοῦ τείχους to make an attempt on (part of) the wall T. 2. 81. So with γόανεν touch (rare in prose), ἀνάξεσθαι cling to, ἐπιλαμβάνεσθαι and συναλλαμβάνεσθαι lay hold of.

1346. The genitive of the part, with the accusative of the person (the whole) who has been touched, is chiefly poetical: τὸν δὲ πεσόντα πόδιν ἐπάσθε but him as he fell, he setted by his feet Δ 463, ἐπιβολευμένη τῆς ὁρμῆς τῶν Ὀρτονάν they took hold of Orontas by the girdle X. A. 1. 6. 10 (but μωθ λαβομένος τῆς ἰχνὸς taking me by the hand P. Charm. 158b), ἄγεται τῆς ἰχνὸς τον ἅπαντον to lead the horse by the bridle X. Eq. 6. 9 (cp. βοῦν δ᾽ ἀγέτην κεραυνοῖ they led the cow by the horns γ 439).

1347. Verbs of beseeching take the genitive by analogy to verbs of touching: ἔμε λασσάκετα γοῦν she besought me by (clasping) my knees I 451 (cp. γενίου ἄφιμενος λασσάκει beseech by touching his chin K 454).

1348. The genitive is used with verbs of beginning.

a. Partitive: ἔφη Κύριον ἄρχειν τοῦ λόγου δικαίον he said that Cyrus began the discussion as follows X. A. 1. 6. 5, τοῦ λόγου ἄρχετα δικαίον he began his speech as follows 3. 2. 7. On ἄρχειν as distinguished from ἀνέκαθεν see 1724. 5.

b. Ablative (1391) denoting the point of departure: σε ᾧ δ᾽ ἀρχομαι I will make a beginning with thee I 97. In this sense ἀπὸ or εἰ is usually added: ἀρχάμενοι ἀπὸ τοῦ so D. 18. 297, ἀρχομαι ἀπὸ τῆς ἱερακῆς λέγων I will make a beginning by speaking of medicine P. S. 186 b.

1349. The genitive is used with verbs signifying to aim at, strive after, desire (genitive of the end desired).

ἀνθρώπων στοχάζεσθαι to aim at men X. C. 1. 6. 29, ἐφιέμενοι τῶν κερδῶν desiring gain T. 1. 8, πάντες τῶν ἀγαθῶν ἐπιθυμοῦσιν all men desire what is good P. R. 458b, τὸ ἐρᾶν τῶν καλῶν the passionate love of what is noble As. 1. 137, πεινών καρμάτων they are hungry for wealth X. S. 4. 36, πόλις ἐλευθερίν διψᾶσα a state thirsting for freedom P. R. 502c. So with διστετον shoot at (poet.), ἅλλασθαι desire (poet.), γλύχεσθαι desire. φιλεῖν love, ποθεῖν long for take the accusative.

1350. The genitive is used with verbs signifying to reach, obtain (genitive of the end attained).

τῆς ἁρπής ἐφικόσθαι to attain to virtue I. 1. 5, οἱ ἀκοντισταὶ βραχύτερα ἡκόντιον ἡ ὅσον ἐξεχθέσθαι τῶν σφαιρηθῶν the javelin-throwers did not hurl far enough to reach the slingers X. A. 3. 3. 7, σπονδῶν ἑτούχε he obtained a truce 3. 1. 28.
So with κατέστην obtain (poet.), κατακαμένειν incrèit, ἀποτυγχάνειν fail to hit. τυγχάνειν, when compounded with ἐν, ἐπί, παρά, περί, and σύν, takes the dative. λαμβάνειν 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: ὅδε δὲ δὴ πάντων οἴκεθα τεῦξενει ἐπαινεὶν in a case where we expect to win praise from all men X. A. 5. 7. 33. But where the thing obtained is expressed by a neuter pronoun, the accusative is employed.

1352. It is uncertain whether verbs signifying to miss take a partitive or an ablative genitive: οὐδείς ἡμέτεραν ἄνδρας no one missed his man X. A. 3. 4. 15, σφαλέστερ τῇ δόξῃ 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, ἀντίθεων παρών for the purpose of obtaining (his share of) βατίσεις a 25, ἀντίθεσι τοῦ ἀνδρός I will encounter this man Π 423, πελάσατι κῶν to approach the ships S. Aj. 709. In the meaning draw near to verbs of approaching take the dative (1468).

1354. The genitive is used with verbs of smelling.

διώκον μὲνου I smell of perfume Ar. Eccl. 524. So πνεύμ μπου to breathe (smell of) perfume S. fr. 140.

1355. The genitive is used with verbs signifying to enjoy, taste, eat, drink.

ἀπολαμβάνων πάντων τῶν ἁγαθῶν we enjoy all the good things X. M. 4. 3. 11, εὐθοὺς τοῦ λόγου enjoy the discourse P. R. 352 b, ἀπολαμβάνων τοῦ λόγου enjoy the discourse P. R. 352 b, ἀπολαμβάνων few tasted food X. A. 3. 1. 3. So (rarely) with ἰδέας take pleasure in.

a. Here belong ἐπιθέων, πινείν when they do not signify to eat up or drink up: ὁμοῦ ἐπιθέων αἰσθῶν to eat them alive X. H. 3. 3. 6, πινείν οἴνου drink some wine χ 11, as boire du vin (but πινείν οἴνου drink wine Σ 5, as boire le vin). Words denoting food and drink are placed in the accusative when they are regarded as kinds of nourishment.

1356. The genitive is used with verbs signifying to remember, remind, forget, care for, and neglect.

τῶν ἀπόστων φίλων μέμνησο remember your absent friends I. 1. 26, βούλομαι δὲ ἰδίαν ἀναμνίσαι τῶν ἐμῶν πνευματικῶν I desire to remind you of my past actions And. 4. 41, δέον μη ἔπισταθμεῖν τῆς εἰκασίας ὅσον I fear lest we may forget the way home X. A. 3. 2. 25, ἐπιμελήσουσας οἱ μὲν ὑπάξηνοι, οἱ δὲ σκεῦος some taking care of the pack animals, others of the baggage 4. 3. 30, τῆς τῶν πολλῶν δόξης δεί τιμήσων we must pay heed to the world's opinion P. Cr. 48 a, τι ἡμῖν τῆς τῶν πολλῶν δόξης μέλει: what do we care for the world's opinion? 44 c, τοῖς σπουδαίοις οἷς ὁμοιοῦσα τῆς ἀρετῆς ἀμελεῖν the serious cannot disregard virtue I. 1. 48, μηδενὸς διηγησθήτην μηδὲ καταφρονεῖτε (cp. 1386) τῶν προστατήτων neither neglect nor despise any command laid on you 3. 48.

1357. So with μνημονεύω remember (but usually with the accus., especially of things), ἀμνημονεύσῃ not to speak of, κηδεσθαί care for, ἑντέρεσθαί give heed to,
Many of these verbs also take the accusative. With the accusative, ἐμνήσθαι means to remember something as a whole, with the genitive to remember something about a thing, bethink oneself. The accusative 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 accusative, ιππανανεσθαι forget takes either the genitive or the accusative, λανθανειν (usually poetical) always takes the genitive. μελει it is a care, ἐπιμελεσθαι care for, μεμνήσθαι think about may take περι with the genitive. οἶδα generally means I remember when it has a person as the object (in the accusative).

Verbs of reminding may take two accusatives: ταῦθ' ουτεμνησθ' ήματ I have reminded you of this D. 19. 25 (1628).

With μελει, the subject, if a neuter pronoun, may sometimes stand in the nominative (the personal construction): ταῦτα θεοί μελήσεις 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: χεροί πάσι μελοντι P. L. 835 e.

The genitive is used with verbs signifying to hear and perceive: ἀκοιosc, κλειν (poet.) hear, ἀκοράμεθαι listen to, αἰσθάνεσθαι perceive, τυθάνεσθαι hear, learn of, συνέναι understand, δοξαίνεσθαι scent. The person or thing, whose words, sound, etc. are perceived by the senses, stands in the genitive; the words, sound, etc. generally stand in the accusative.

τινὸς ἣνοις εἰσόντος I heard somebody say D. 8. 4, ἀκοσαντες τῆς σάλπιγγος hearing the sound of the trumpet X. A. 4. 2. 8, ἀκοσαντες τὸν ἀθριβον hearing the noise 4. 4. 21, ἀκρόμενοι τοῦ φωνῆσις listening to the singer X. C. 1. 3. 19, θοι ἄλληλων ἕνισαν all who understood each other T. 1. 2, ἐπιδαν τυνικ τις τὰ λεγόμενα when one understands what is said P. Pr. 325 c (verbs of understanding, συνέναι and ἐπισταομαι, usually take the accusative), κρομμῶν δοξαινομαι 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 ἐκείνο ακρόμονται oi sei 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 ὁδος, ὀδε, αἴτος, and ὃς is frequent.

A double genitive, of the person and of the thing, is rare with ἀκοινον: τῶν ἵππων τῆς ἑρμῆς δικαίων ἀκοινον must to listen to my just pleas as regards the indictment D. 18. 9.

ἀκοικον, ἀισθάνεσθαι, τυθαίνεσθαι, meaning to become aware of, learn, take the accusative (with a participle in indirect discourse, 2113 b) of a personal or impersonal object: οἱ δὲ Πλαταῖσι, ὡς ἓσοντο ἐκοντα διά τινας τῶν Θεράλων καὶ κατελημμένον τίν τοίν πόλιν but the Plataeans, when they became aware that the Thebans were inside and that the city had been captured T. 2. 5, πυθόμενοι Ἀρταξερξης τιθηκόρα having learned that Artaxerxes was dead 4. 50.
a. To hear a thing is usually ἁκοῦει τι when the thing heard is something definite and when the meaning is simply hear, not listen to.

1364. ἁκοῦειν, ἁκοοῦσθαι, πυνθάνεσθαι, meaning to hear from, learn from, take the genitive of the actual source (1411).

1365. ἁκοῦειν, κλείειν, πυνθάνεσθαι τινος may mean to hear about, hear of: εἰ δὲ κε ἐπεινήσατο ἁκοοῦσθαι but if you hear that he is dead a 289, κλείειν σοι hearing about thee S. O. C. 307, ὡς ἐπίθυντο τὴς Πύλου κατειλημμένης when they heard of the capture of Pylos T. 4. 6. For the participle (not in indirect discourse) see 2115 a. περὶ is often used with the genitive without the participle.

1366. In the meaning heed, hearken, obey, verbs of hearing generally take the genitive: ἁκονε πάντων, ἐκλέγον δ' α συμφέρει listen to everything, but choose that which is profitable Men. Sentt. 506, τῶν πολεμίων ἁκοῦειν to submit to enemies X. C. 8. 1. 4. πειθεσθαί takes the genitive, instead of the dative, by analogy to this use (Hdt. 6. 12, T. 7. 73). (On the dative with ἁκοῦειν obey see 1465.)

1367. αἰσθάνεσθαι takes the genitive, or (less frequently) the accusative, of the thing immediately perceived by the senses: τῆς κραυγῆς ἕσθανοι they heard the noise X. H. 4. 4. 4, ἔσθαν τὰ γιγνόμενα he perceived what was happening X. C. 3. 1. 4. The genitive is less common than the accusative when the perception is intellectual: ὡς ἔσθαν τεχιζόμενον when they heard that they were progressing with their fortification T. 5. 83. Cp. 1363.

1368. Some verbs, ordinarily construed with the accusative, take the genitive by the analogy of αἰσθάνεσθαι, etc.: ἐγὼ ἐποτα ἐμῶν ποιεῖτο he knew that I was acting absurdly X. C. 7. 2. 18, ἀγνοοῦτες ἀλλήλων ἐ τι λέγοιμεν each of us mistaking what the other says P. G. 517 c. This conduction 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 ἐμπλήστη τὴν θάλασσαν τρῷρων; will you not cover the sea with your triremes? D. S. 74, ἀναπληρᾷς αἰτίων to implicate in guilt P. A. 32 c, τροφῆς εὐπορεῖν to have plenty of provisions X. Vext. 6. 1, τρῆρης σεσυγμενὴ ἀνήρπων a trireme stowed with men X. O. 8. 8, ὑβρεῖος μεσοῦσθαι to be filled with pride P. L. 713 c. So with πλῆθει, πληροῦν, γέμειν, πλοῦτειν, βρέθειν (poet.), βρέθειν (poet.).

a. Here belong also χεῖρ στάξει θυεῖς Ἀρεος his hand drips with sacrifice to Ares S. El. 1423, μεθυσθεὶς τοῦ νέκταρος intoxicated with nectar P. S. 203 b, ἡ πνεῦ μεί σκίνιοι ὑδατος the spring flows with cold water P. Phiae. 230 b. The instrumental dative is sometimes used.

1370. The genitive is used with verbs signifying to rule, command, lead.

θεῶν τῷ ἐθελόντων ἀρχεῖν it is divine to rule over willing subjects X. O. 21. 12, τῆς βαλάττας ἐκράτει he was master of the sea P. Menex. 239 e, Ἄρης τῶν θεῶν βασιλεύει. Love is king of the gods P. S. 195 c, ἀνέτο τῆς ἔκδοου he led the expedition T. 2. 10, στρατηγεῖν τῶν ἐξεσκεῖ to be general of the mercenaries X. A.
2. 6. 28. So with προσωπησίαν be absolute master of, ἀνάσεις be lord of (poet.), ἡγεμονείαν 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 κράτειν), or when they express the domain over which the rule extends; as τῷ Πελοπόννησῳ παράσηθε μὴ ἐλάσσον ἑγείροντοι. try not to lessen your dominion over the Peloponnesus T. 1. 71. ἡγεῖόταί 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.

ἀργυρίῳ προσώπησιν ἀπαθείᾳ ἐπον τοῦ buy or sell a horse for money P. R. 333 b, Θεμιστοκλῆ τῶν μεγίστων διόρων ἧξισαν they deemed Themistocles worthy of the greatest gifts I. 4. 154, οὐκ ἀνακαλλόμενοι μετὰ τὴν φιλοτιμίαν οὐδές κόροι I must not barter my public spirit for any price D. 19. 223. So with τάπειν rate, μεθοῦν λεί, μεσοῦν hirε, ἐργαθείαν work, and with any verb of doing anything for a wage, as οἱ τῆς παρ ἡμείαν χάριτος τὰ μέγιστα τῆς πόλεως ἀπολλεκέσσεις those who have ruined the highest interests of the State to purchase ephemeral popularity D. 8. 70, πόσον διδάσκει; τίνες μὲν for how much does he teach? for five minae P. A. 20 b, οἱ Χάλδαιοι μεθοῦν στρατεύονται the Chaldaeans serve for pay X. C. 3. 2. 7.

a. The instrumental dative is also used. With verbs of exchanging, ἄντι is usual (1683).

1373. To value highly and lightly is περὶ πολλοῦ (πλείονον, πλείστον) and περὶ δέλγου (Δέλγοιον, Δέλχιστον) τιμᾶσθαι οἱ ποιεῖσθαι: τὰ πλείστον δὲ περὶ Δέλχιστον ποιεῖται, τὰ δὲ φανέρως περὶ πλείονος he makes least account of what is most important, and sets higher what is least estimable P. A. 36 a. The genitive of value, without περὶ, is rare: πολλοῦ ποιεῖσθαι ἄκηκον ἅ ἄκηκον Προταγόρος I esteem it greatly to have heard what I did from Protagoras P. Pr. 328 d.

a. The genitive of cause is rarely used to express the thing bought or that for which pay is demanded: οὐδένα τῆς συνοισίας ἀργυροῦ παρ' αὐτοῖς you charge nobody anything for your teaching X. M. 1. 6. 11, τρίς μιᾷ διαφύσιον three minae for a small chariot Ar. Nub. 31.

1374. In legal language τιμῶν τινι θανάτου is to fix the penalty of death (said of the jury, which is not interested in the result), τιμᾶσθαι τινι θανάτου to propose death as the penalty (said of the accuser, who is interested), and τιμῶν τιμᾶσθαι τιμῶν to propose a penalty against oneself (said of the accused). Cp. τιμῶν μετὰ ἀνὰθανάτου the man proposes death as my penalty P. A. 36 b, ἀλλὰ δὲ φιλοτιμήσωμαι: ὅσον γὰρ ἐν μιᾷ τοῦτον τιμῆσετε but shall I propose exile as my penalty? for perhaps you (the jury) might fix it at this 37 c. So θανάτων with κρίνειν, διώκειν, ὑπάγειν. Cp. 1379.

GENITIVE OF CRIME AND ACCOUNTABILITY

1375. With verbs of judicial action the genitive denotes the crime, the accusative denotes the person accused.


1376. So with ἀδίκνεσθαι and κολάζειν punish, εἰσάγειν and προσκαλεῖσθαι summon into court, ἀρέσειν convict, τίμωρεῖσθαι take vengeance on. With τίμωρεῖσθαι 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 (δικην, γραφήν), on which the genitive of the crime depends: γραφήν ὑδρεύων καὶ δικην κακογορίας φεῦξεται 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. ἀλακεσθαι (ἀλώναι) be convicted, ὑφοκάνειν lose a suit, φεῦγειν be prosecuted are equivalent to passives: ἐὰν τις ἀλῷ κλοτῆς... κἀν ἀστρατεῖάς τις ὀθρήν if any one be condemned for theft... and if any one be convicted of desertion D. 24. 103, ἀσεβεῖα: φεῦγοντα ὑπὸ Μελετοῦν being tried for impiety on the indictment of Melethus P. A. 35 d. ὑφοκάνειν may take δικην as a cognate accus. (ὑφοκάναι δικὴν to be cast in a suit Ar. Av. 1457); the crime or the penalty may stand in the genitive (with or without δικην), or in the accusative: ὑπὸ θυ σκοτῆς ὡς δῶρον ὑφοκοῦν all who had been convicted of embezzlement or bribery And. 1. 74, ὑφὶ ὑμῶν θανάτου δικην ὑφοκοῦν having incurred through your verdict the penalty of death, ὑπὸ τῆς ἀθηληθῆς ὑφοκότες μοιχηριαν 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 κρίνοντι they judge in matters of life and death X. C. 1. 2. 14. So ὑπάγειν τίνα θανάτου to impeach a man on a capital charge X. H. 2. 3. 12; cp. τίμαν 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 δεῖ ἵππων οἰεί; but what do you think of horses? P. R. 459 b. Often in poetry: εἰτε δεὶ μεν πατρὸς but tell me about my father λ 174, τοῦ κασταῖτον τι φῆς; what dost thou say of thy brother? S. El. 311.

1381. The genitive is often used loosely, especially at the beginning of a construction, to state the subject of a remark: ἵππος ἵνα κακονυγῆ, τοῦ ἵππεα κακι-ζουμεν τῆς δὲ γυναικός, εἰ κακοτειλε 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, ὕστατο δεῖ καὶ τῶν ἄλλων τεχνῶν and so in the case of the other arts too P. Charm. 165 d, τι δε ὑπὸ 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 ἀπετείκεν ἤλθαν, παραλλαξε, παραχώρεσκες surrender (1392), ἐφύσησας desire (1349); or (2) if the compound has acquired through the preposition a signification different from that of the simple verb with the preposition: thus ἀπογυμνασάς τῆς ἐλευθερίας despairing of freedom L. 2. 46 cannot be expressed by γυμνασάς ἀπὸ τῆς ἐλευθερίας. But it is often difficult to determine whether the genitive depends on the compound verb as a whole or on the preposition contained in it.

1383. A verb compounded with a preposition taking the dative or accusative may take the genitive by analogy of another compound verb whose preposition requires the genitive: so ἐμβαίνειν δρόμων to set foot on the boundaries S. O. C. 400 by analogy to ἐπιβαίνειν τῶν δρόμων P. L. 778 e.

1384. Many verbs compounded with ἀπὸ, πρὸ, ὑπὲρ, ἐπὶ, and κατά take the genitive when the compound may be resolved into the simple verb and the preposition without change in the sense: τῶν συμμάχων ἀποτρέψας τῆς γνώμης dissuading the allies from their purpose And. 3. 21. προαπεστάλησαν τῆς ἀποστάσεως they were despatched before the revolt T. S. 5. πολλοὶ τὴν γνώμην προτέρχευ τῆς διανοίας in many people the tongue outruns the thought I. 1. 41, (ὡς πολλοὶ) ὑπεράκησαν ἡμῶν the enemy are stationed above us X. A. 5. 1. 9, τῶν ἐπιβάντων πρώτων τοῦ τείχους to the first one setting foot on the wall T. 4. 116. This use is most frequent when the prepositions are used in their proper signification. Many compounds of ὑπὲρ take the accusative.

a. This use is especially common with κατά against or at: μὴ μοι κατείχης don't speak against me P. Th. 149 a, κατεβιβάσες μοι he spoke falsely against me D. 18. 9, ψευδὴ κατεγιγυγάτε μοι he mouthed lies at me Ar. Aesch. 380. The construction in 1384 is post-Homeric.

1385. The verbs of accusing and condemning (cp. 1375) containing κατά in composition (καταγγύςκεων decide against, καταδίκασεν adjudged against, καταψήφισκας vote against, κατακρίνεις give sentence against) take a genitive of the person, and an accusative of the penalty. κατηγορεῖν accuse, καταγγύςκεως and καταψήφισκας take a genitive of the person, an accusative of the crime: καταγγύςκεων δωδεκάδραμον ἢμοι to pronounce me guilty of bribery L. 21. 21, τοῦτω δείλαν καταψήφισκας to vote him guilty of cowardice 14. 11, τῶν διαφυγόντων θάνατον καταγγυσας having condemned the fugitives to death T. 6. 60; person, crime, and penalty: πολλοὶ οἱ πατέρες μισοῦσι βάναυσαν κατέγυρσαν 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: παραδόσων αὐτῶν κατηγορεῖν to accuse him of proposing unconstitutional measures D. 21. 5; cp. αὐτήρων καταψήφισεν κατηγορεῖς θάνατον men who have been condemned to death P. R. 558 a.

1386. In general, prose, as distinguished from poetry, repeats the preposition contained in the compound; but κατά is not repeated.

1387. Passive. — θάνατος αὐτῶν καταγγύςκης sentence of death was passed on
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’ αὐτῶν ἄγαμαι I admire this in him X. Ages. 2. 7, τούτῳ ἐπαινῶ Ἁγνισίλαον I praise this in Agesilas 8. 4, αὐτῶν ἐν ἑθάμασα I was astonished at one thing in them P. Α. 17 a, Ἀθηναίοι σφὼν ταύτα ὄνει ἀπὸδέξαται the Athenians will not be satisfied with them in this T. 7. 48, δὲ μεμφόται μάλιστα ἡμῶν which they most censure in us 1. 84, εἰ ἄγαςαι τοῦ πατρὸς δόσα πέπραξε ἐφ’ οὗ admire in my father what he has done (the actions of my father) X. C. 3. 1. 15, διαβεβηκόμενος αὐτῶν δὴν χώραν ἔχοιεν contemplating how large a country they possess X. Α. 3. 1. 19, θαυμάζω τῶν στρατηγῶν ὅτι εἰ πειρώται ἡμῖν ἀκοποδείξει σιτηρέσιον I wonder that the generals do not try to supply us with money for provisions 6. 2. 4, ἐνενήγησε δὲ αὐτῶν καὶ ἐπηρώτων ἀλλ’ ἠλάθειεν he took note also how they asked each other questions X. C. 5. 2. 18. So with θεωρεῖν observe, ὑπονοεῖν feel suspicious of, ἐνθεοῦσαι consider, etc.

1389. From such constructions arose the use of the genitive in actual dependence on the verb without an accusative word or clause: ἄγαςαι αὐτῶν you admire him X. M. 2. 6. 33, θαυμάζω τῶν ἦτερ τῆς ἀδίκης ἄρτοις ἀποθνῄσκειν ἔθελόντων 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 ἀλλοτριόν (1367). On ἄγασαί, θαυμάζειν 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): κελνη διδακτα taught of her S. Λ. 344, ἐκδιδαχθεὶς τῶν κατ’ οἶκον informed by those in the house S. Τ. 334, παρθενεῖς ἑγαρτος struck by a daughter Β. Ο. 497. Cp. διὸδος 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 ἐρχοσθαι to begin (1348 a) and to start from, ἐχεσθαι to hold to (1345) and to keep oneself from. In many cases it is difficult to decide whether the genitive in question was originally the true genitive or the ablative genitive, or whether the two have been combined; e.g. in κεκαὶροι ποιήσῃ a cap made of hide K 262, κυπάλοιο ἐδέξατο ἡ ἀλήχοιο he received a goblet from his wife Ω 305. So with verbs to hear from, know of (1364, 1411), and verbs of emotion (1405), the partitive idea, cause, and source are hard to distinguish. Other cases open to doubt are verbs of missing (1352), being deceived (1392), and the exclamatory genitive (1407).

GENITIVE OF SEPARATION

1392. With verbs signifying cease, release, remove, restrain, give up, fail, be distant from, etc., the genitive denotes separation.
THE GENITIVE

1393. Several verbs of separation, such as ἐλευθεροῦν (especially with a personal subject), may take ἀπό or εἰ when the local idea is prominent. Many take also the accusative.

1394. The genitive, instead of the accusative (1628), may be used with verbs of depriving: ἀποστερεῖ με τῶν χρημάτων he deprives me of my property I. 17. 35; τῶν ἄλλων ἀφαιρομένων: χρήματα taking away property from others X. M. 1. 5. 3.

1395. The genitive of the place whence is employed in poetry where a compound verb would be used in prose: βάθων ἐποσάθε rise from the steps S. O. T. 142 (cp. ὅποιαν χαίρεται βάθων they rise from their seats X. S. 4. 31), χθόνος ἀείρας 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 ἐπιπτέδειν οὐκ ἀπορρέουμεν we shall not want provisions X. A. 2. 2. 11, ἐπαινοῦ οὐπάτε σκαλιζετε you never lack praise X. Hl. 1. 14, ἀνδρῶν τάδε πόλιν κενόσαι to empty this city of its men A. Supp. 660. So with ἀλείπειν and στερεθείν lack, ἐρημούν deliver from.

1397. δέω I lack (the personal construction) usually takes the genitive of quantity: πολλοῦ γε δέω nothing of the sort P. Phae. 228 a, μικροῦ ἔσεων ἐν χρολ τῶν ὁπλίτων εἶναι they were nearly at close quarters with the hoplites X. H. 4. 5. 11, τοσοῦτον δέω ἤλθον I am so far from admiring D. 8. 70 (also τοσοῦτον δέω).

1398. δέομαι I want, request may take the genitive, or the accusative (regularly of neuter pronouns and adjectives), of the thing wanted; and the genitive of the person: ἐρωτόμενος ὅτως δέομαι Ἀκρίδη ἐφή, διασχίζων δείχναι being asked what he needed, he said 'I shall have need of two thousand skins' X. A. 3. 5. 9, τούτῳ ὁμώς δέομαι I ask this of you P. A. 17 c. The genitive of the thing and of the person is unusual: δείχναι Κύριον ἄλλος ἀλλης πράξεως petitioning Cyrus about different matters X. C. 8. 3. 19.

1399. δεῖ (impersonal) is frequently used with genitives of quantity: πολλοῦ δεῖ οὕτως ἔχειν far from that being the case P. A. 35 d, οὐδὲ πολλοῦ δεῖ D. 8. 42 (only in D.) and εὖθελον δεῖ νο, far from it D. 19. 184. δεῖ may be omitted (but not with πολλοῦ), leaving ἔλγουν and μικρῶν in the sense of almost, all but:
1400. *δεῖ μαλινιον* means *I have need of something*. In place of the dative (1407) an accusative of the person is rarely allowed in poetry on the analogy of *δεῖ* with the infinitive (1850): *οδ πᾶνον πολλαί με δεῖ I have need of no great toil*. E. Hipp. 23 (often in E.). The thing needed is rarely put in the accusative: *εἰ τι δεῖ οἶκον χορφά* *if the chorus need anything* Ant. 6. 12 (here some regard τι as nominative). Cp. 1582.

**Genitive of Distinction and of Comparison**

1401. The genitive is used with verbs of *differing*. *ἀρχων ἀγάθων εὐδιάφρει πατρὸς ἀγαθοῦ a good ruler differs in no respect from a good father*. X. C. 8. 1. 1.

1402. With verbs signifying to *surpass, be inferior to*, the genitive denotes that with which anything is compared.

*τιμᾶσι τούτων ἐπενεκτείνει γιὰ την ἀρχήν. They were overpowered by the water*. X. H. 5. 2. 5, ἱστερεῖν τὰν ἔργων to be too late for operations D. 4. 38, ἡμῶν λειτουργίας inferior to us X. A. 7. 1. 31. So with *πρεσβείαν* hold the first place, ἀριστεραί to be best (poet.), *μειονθαν full short of, µειονθαν be worse off, εὐθυνθαν be at a disadvantage*. οὐκ ἔστει ἄνθρωπος is chiefly poetic. *ἡττᾶσθαι often takes ὑπό. 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 *πρῶ*, *περί, ὑπερ* denoting superiority take the genitive, which may depend on the preposition (1384): *τάχει περιεχεῖν αὐτῶν you excelled him in speed*. X. C. 3. 1. 19, γιὰ προέχειν τὰν ἐναντίαν to excel the enemy in spirit T. 2. 62, τοῖς ὑπερ ἀντίον ὑπερφέρομεν we surpass them in our infancy 1. 81. So with *περιέχειν, ὑπερεχεῖν, προτίμαν, προκρίναν, and προαρέσταται prefer, προστηκεῖν 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 *πρῶ* ὑπερ with the genitive, or by *παρᾶ, πρῶ* 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.*

*ἐνδεικνυάμαι τῆς τόλμου τῶν λεγόντων* I wondered at the hardihood of the speakers L. 12. 41, τούτων ἀγαθείς τῆς πραξίας: admiring him for his middlingness X. C. 2. 3. 21, ἄριστο σε τοῦ νοῦ, τῆς δὲ δειλίας αὐτοῦ I envy thee for thy prudence, I hate thee for thy cowardice S. El. 1027, σε ὡδηγόνωσά τοῦ τρόπου I thought you happy
because of your disposition P. Cr. 43 b, συνγχαλρω των γεγενημενων I share the joy at what has happened D. 15. 15, ἄνεξοθατε των οἰκειων ἀμελοιμενών to put up with the neglect of my household affairs P. Α. 31 b, τὸν ξένον δίκαιον αἰρέσαι προθυμᾶσι it is right to praise the stranger for his zeal E. I. A. 1371, οὖτος ἄνδρι τῷ δικηκτῷ κριτοῦμεν ἐμφανει never omit thou blame me for my tidings A. Sept. 651, τῶν πάθεων ἡκίτατι αὐτὸν he pitied him for his misery X. C. 5. 4. 32, οὖδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν nor is it reasonable to gripe about them T. 2. 62, οὐκέτι δι' οὕτωι κλέπτοναι ὑγίειαθεί, ἀλλ' ὑπευκάνετε χάριν ἵστε you are no longer angry at their thefts, but you are grateful for what you get yourselves L. 27. 11, τίμωρησαντι αὐτῶν τῆς ἐπιθύμησις to take revenge on them for their attack X. A. 7. 4. 23. Here belongs, by analogy, συγγεγυνώσκειν αὐτοὺς χρῆ τῆς ἐπιθύμησις it is necessary to forgive them for their desire P. Eu. 300 c (usually συγγεγυνώσκειν τὴν ἐπιθυμίαν τινὶ or τῆς ἐπιθυμίας 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. ἀγαθεῖν, διῆπαι, φθείρειν) 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: ψέω τῳ ἄνδρῳ ολὰς for the man! X. C. 3. 1. 39, τῆς τῶν ὑμεῖς my ill luck! 2. 2. 3. In tragedy, the genitive of a pronoun or adjective after φῶς or ωμός refers to the second or third person. For the first person the nominative is used (οἷς τάλαιν ah me, miserable! S. Ant. 554).

1408. Allied to the genitive of cause is the genitive of purpose in τῷ with the infinitive (esp. with μὴ, 2032 e), and in expressions where ἐνεκα is usually employed, as ἡ πᾶς ἄπαθη συνεσκεύασθε τοῦ περί θεολόγου the whole fraud was contrived for the purpose of ruining the Phocians D. 19. 76.

1409. Closely connected with the genitive of cause is the genitive with verbs of disputing: οὐ βασιλεῖ ἀντιποιοῦμενα τῆς ἁρχῆς we have no dispute with the king about his empire X. A. 2. 1. 23, ὡς ἡμοί βάζομεν ἐρεχθεῖ τῆς πόλεως he disputed the possession of the city with Erechtheus I. 12. 193, ἄρ' ὡν μὴ ἣμι ἐναντίωσεν τῆς ἀπαγωγῆς; well then he will not oppose us about the removal (of the army), will he? X. A. 7. 6. 5. ἀντιποιοῦμαι claim may follow 1349 (τῆς πόλεως ἀντιποιοοῦσα 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.

πίθουν ἡφώσατο οἶνοι when was broached from the casks ψ 305, Δαρείου καὶ Παρηγήτων γεννοῦσαι παῖδες δύο of Darius and Parysatis are born two sons X. A. 1. 1. 1, ταῦτα δὲ σου τυχόντας obtaining this of you 8. 6. 32, μάθε 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 (1804): ἐμοὶ ἀκούσας θεία χαρὰ τῆς ἀλήθειας from me you shall hear the whole truth P. A. 17 b, τοῦτον πυθόμας ὑμῖν ἀπὸ ἑκάστου ἐπί τὸ δρόσο I learn from these men that the mountain is not impassable X. A. 4. 6. 17, τοποθά
The genitive is used with many adjectives corresponding in derivation or meaning to verbs taking the genitive.

Possession and Belonging (1297). — ὁ ἐρωτος κοινὸς πάντων ἄνθρωπων love common to all men P. S. 205 a (cp. κοινωνία in 1343), ἵερος τοῦ αὐτοῦ θεοῦ sacred to the same god P. Ph. 85 b, οἱ κινδύνοι τῶν ἐφεστηκότων ἰδιω the dangers belong to the commanders D. 2. 28. So with oikeios and ἐπιχώριος peculiar to. κοινὸς (usually), oikēs inclined to, appropriate to, and ἰδιος also take the dative (1490).

Sharing (1343). — σοφίας μέτοχοι partaking in wisdom P. L. 689 d, ἰδιομορφώ πάντων having an equal share in everything X. C. 2. 1. 31, ἰδίες ἰδίους having no part in wantonness P. S. 181 c. So ἰδίκης without lot in, ἰδίοται not sharing in.


Connection. — ἀκόλουθα ἀλλήλων dependent on one another X. O. 11. 12, τὰ τοῦτων ἀδελφά what is akin to this X. Hi. 1. 22, τῶν προερημένων ἐπό- μεναι ἀποδείξεις expositions agreeing with what had preceded P. R. 504 b, φέγγος ὄπων διάδοχον light succeeding sleep S. Ph. 867. All these adjectives take also the dative; as does συγγενὴς akin, which has become a substantive.

Capacity and Fitness. — Adjectives in -ως from active verbs, and some others: παρασκευαστικῶς τῶν εἰς τὸν πέλμον τῶν στρατηγῶν εἶναι χρή καὶ πορι- στικῶς τῶν ἐπιτιθελῶν τοῖς στρατιώταις the general must be able to provide what is needed in war and to supply provisions for his men X. M. 3. 1. 6. So διδάσκαλος able to instruct, πράκτικος able to effect. Here may belong γάμων ὑράτη rīpe for marriage X. C. 4. 6. 9.

Experience (1345). — διδωμερος acquainted with the roads X. C. 5. 3. 35, τῆς βαλάσσῃς ἐπιστήμων acquainted with the sea T. 1. 142, ἰδιωτής τοῦτον
to be unskilled in this business X. O. 3. 9. So with ηρεμὸν skilled in, ηυφλος blind, ἀπειρος unacquainted, ἄγομαστοι unpractised, ἀπαιδευτος uneducated, ἀνήθηs unacquainted, ὑμαθῆς late in learning, φιλομαθῆς fond of learning.

1420. Remembering, Caring For (1356). — κακῶν κρίμανεεs mindful of crime A. Enun. 382, ἐπιμελῆς τῶν φίλων attentive to friends X. M. 2. 6. 36, ἀμήνων τῶν κινδύνων unmindful of dangers Ant. 2. a. 7; and, by analogy, συγγενῶν τῶν ἀνθρωπῶν ἀμαρτημάτων forgiving of human errors X. C. 6. 1. 37. So ἐπιμελῆς careless of, ἐπιλήμμων forgetful of.

1421. Perception (1361). — Compounds in -ήκοος from ἠκούω: λόγων καλῶν ἐπίκοος hearers of noble words P. Ῥ. 499 a, ὑπήκοοι θεσσαλῶν subjects of the Thessalians T. 4. 78, ὑπήκοος τῶν γονέων obedient to parents P. Ῥ. 463 d, ἀνήκοοι παιδέως ignorant of culture Aes. 1. 141. So συνήκοος hearing together, κατήκοος obeying. ἐπίκοος, κατήκοος, and ὑπήκοος also take the dative.

1422. Fulness (1369). — χαρᾶς ἡ πόλις ἣν μεσηθή the city was full of rejoicing D. 18. 217, παράδεισος ἄγριων θηρίων πλῆρης a park full of wild beasts X. A. 1. 2. 7, πλούσιωτερος φρουρήσεως richer in good sense P. Pol. 261 e, φιλόδωρος εὐμελής generous of good-will P. S. 197 d, ἐπιχρήστως χρημάτων greedy of money X. C. 8. 2. 20. So with ἐμπλήκως, συμπλήκως. πλῆρης may take the dative.

1423. Ruling (1370). — τάπητος κόσμος τῆς χώρας master of this country D. 3. 16, ἀκρατής ὅργη unrestrained in passion T. 3. 84. So with ἐγκρατής master of, αὐτοκράτωρ complete master of, ἀκράτωρ intemperate in.

1424. Value (1372). — τάπητος ἄξια ἄξια μικρῶν a rug worth ten minae X. A. 7. 3. 8, ἄξια χρημάτων ὑπὸ ἦπειρη τερατον is not to be bought for money L. 2. 32. So with ἀπάξιος worth, ἀδόξασμος ὑπὸ ἐκτία ποίει with (T. 2. 42), ἀξιόχρεως sufficient, ἀξιός unworthy. ἄξιον τινι with the infinitive denotes it is meet for a person to do something or the like.

1425. Accountability (1375). — αὐτοὶ τοῦτων accountable for this P. G. 447 a, ἐνοχὸς λατρεατῖν liable to a charge of desertion L. 14. 5, ἀθετεῖας ὑπάκου subject to a trial for impiety P. L. 907 c, ὑποτέλης φόρον subject to tribute T. 1. 19, τοῦτων ὑπεθηκόν ήμιν responsible to you for this D. 8. 69, ἀθώων τῶν ἀθημάτων un-punished for offences Lyc. 79. ἐνοχὸς usually takes the dative, and so ὑπεθηκόν meaning dependent on or exposed to. The above compounds of ὑπὸ take the genitive by virtue of the substantive contained in them.

1426. Place. — ἐναντίος opposite and a few other adjectives denoting nearness or approach (1353) may take the genitive, chiefly in poetry: ἐναντίος ἐσταν Ἀχαιῶν they stood opposite the Achaeans P. 343. Cp. τοῦ Πάντων ἐπικάρσια at an angle with the Pontus Idt. 7. 36. ἐναντίος usually takes the dative.

1427. Separation (1392). — φιλῶν ἀγαθῶν ἐρμικα deprived of good friends X. M. 4. 4. 24, γύρης γυρῆς σώματος the soul separated from the body P. L. 899 a, φευροῦχος χρημάτων sparing of money P. R. 548 b (or perhaps under 1566), ὕψης καθάρου clear of undergrounds X. O. 16. 13, ἡπαντίων γῶν never ceasing lamentations E. Supp. 82. So with ἐλευθερῶς free from, ἀγὼν pure from, ἀματός innocent of, ὀρφανὸς bereft of, ναυμὸς stripped of, μύρος alone.

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, ἄριστος deprived of, ἀμάθης not suffering, ἀθλητής free from (1392): as τιμής ἄριστος deprived of honour P. L. 774 b, ἀπαίς ἀγαθῶν παιδῶν without male children I. 12. 120, τοῦ ἀθλήτου θέματος ἀθλητής not seeing the most pleasant sight X. M. 2. 1. 31, ἄραμος γῆς ἄρας without uttering this curse S. O. C. 865. This is more frequent in poetry than prose.

a. So when the adjectives are passive: φιλῶν ἀθλητῶν unwept by friends S. Ant. 847, κακῶν δυσάλωτος οἴδεις no one is hard for evil fortune to capture S. O. C. 1722. The genitive with adjectives in alpha privative is sometimes called the genitive of relation.

1429. Want (1396). — ἀρματα κεκά ἡμῶν chariots deprived of their drivers X. A. 1. 8. 20, ἐνεχθεὶς ἀρέστης lacking virtue P. R. 381 c. So with πένης poor, ἐκπανής and ἐπιθές lacking.

1430. Distinction (1401). — διάφοροι τῶν ἄλλων different from the rest P. Par. 160 d, ἔτερον τὸ ἢ ὅ τοῦ ἀγαθοῦ pleasure is different from what is good P. G. 500 d, ἀλα τῶν δικαίων at variance with justice X. M. 4. 4. 25 (ἄλλος is almost a comparative). So with ἄλλοις and ἄλλοροις alien from (also with dat. unfavourable to, disinclined to). διάφοροι 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, ἐπτῶν ἀμήθης σοφῶν, δειλὸς ἄνδριον an ignorant man is inferior to a wise man, a coward to a brave man P. Phae. 239 a, κρέετον ἐστι λγοῦν τὸ κάλλος τῆς γυναικὸς the beauty of the woman is too great for description X. M. 3. 11. 1, Ἐπτάξα πρωτάρα Κρόνον πέντε ἡμέραις ἄριστο Εὐπαρχα arrived five days before Cyrus X. A. 1. 2. 25, καταδεστραία τὴν δίκαια τῆς ἐλπίδος Ἐλαβεῖν the reputation he acquired fell short of his expectation I. 2. 7. So with δέτερος, βαστεράς, περιτός. Comparatives with ὁ, 1069.

1432. So with multiplications in -πλοῖος and -πλάσμως: διπλάσια ἀπέδωκεν ἐν Ἐλαβεῖν it returned double what it received X. C. 8. 3. 38. So with πολλούς.

1433. The genitive with the comparative often takes the place of ὁ with another construction: ἄδιαβτερόν ἐστι μη γνοίσω σώματος (= ἡ μη γνείσω σώματι) μη γνείσω ψυχῆς συνοικεῖν it is more wretched to dwell with a diseased soul than a diseased body P. G. 479 b, πλείον μανής τῶν Ἀθηναίων (= ἡ οἱ Ἀθηναίοι) παρήγαγαν 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, σοφωτάτως ἀθρώτων 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 ἅρη ἐπικεῖσιν ἅμα ἀπολεσθαί οἶσει ῥάσα τῶν ἄλλων a reasonable man will bear the loss of a son more easily than other men (and most easily of all men) P. R. 603 c, στρατεύα μεγιστά τῶν πρὸ αὐτῆς an expedition greater than any preceding it T. 1. 10, τῶν ἄλλων οἶσταοι the last among nations D. 8. 72. Cp. μόνος τῶν ἄλλων = alone of all D. 21. 223.
1435. Cause (1405).—εὐθεῖαν τοῦ τρόπον happy because of his disposition P. Phæ. 58 e, δελλαίοις τῆς συμφορᾶς wretched because of thy lot S. O. T. 1347, βάπταμεν θαυμάσαι τοῦ μεγέθους dates wonderful for their size X. A. 2. 3. 15, περίφορος τοῦ καταφορησθῆναι fearful of becoming an object of contempt P. Phæ. 239 b. So with τάλας and τρέμων wretched.

1436. Free Use.—a. Compound adjectives formed of a preposition and substantive may take a genitive dependent on the substantive: σχημῆς ὑπαίλος under the shelter of the tent S. Αj. 796 (= ὄτι αὐλή). Frequent in poetry.

b. Some adjectives are freely used with the genitive in poetry, as γάμων Πάριν δος θλησων φιλων the marriage of Paris bringing ruin on his friends A. Ag. 1156. This is rare in prose: το τῷ ἐπίκουρον φύλων fire that protects against cold X. M. 4. 3. 7, κακούργος μὲν τῶν ἄλλων, ἵνα τοῦ δὲ κακοφυγέρων doing evil to the others but more to himself 1. 5. 3, ὁ τῆς Ἐλλάδος αὐτηρός the curse and destroyer of Greece Aes. 3. 157. These adjectives are practically equivalent to substantives. Cp. amans patriae.

GENERAL 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 τοῦτοι ὅτι what comes after this P. R. 300 a (1345), ἐφωτικῶς ἔχουσι τοῦ κερδαινεὶν they are in love with gain X. O. 12. 15 (cp. 1349), εὐθὺς ἄλμεωσ straight for the Lyceum P. Lys. 203 b (cp. θυσε ἱερεῖς ἐκ made straight for the ship O. 609; 1353), ἐπικάριον ἀπάντων in the presence of all T. 6. 25, γρηγόρως Θηβαῖν near Thebes D. 9. 27, Νείλος πέλας near the Nile A. Supp. 309 (1353), γυναῖκων ἀμέλεστον ἔχειν he too neglectful of one's parents P. L. 932 a (1356), ἐπί ναυων τῶν ἐμπετρὸς αὐτοῦ ἐγκύρων of all those acquainted with him X. A. 2. 6. 1, μηδενὸς ἀπέρω ἔχειν to be inexperienced in nothing I. 1. 52 (1345), ἔνιος ἄνδρος ἀγαθὸν a manner worthy of a good man P. A. 32 e, προπόνων τῶν πράξαντων in a manner appropriate to the doers P. Menex. 239 c (1372), διαφερόντων τῶν ἄλλων ἀνθρώπων above the rest of men X. Hi. 7. 4 (1401), πονηρά βασιλίων βασιλέως τε of 'wickedness flies faster than fate' P. A. 39 a (1402), πενθικῶς ἔχουσα τοῦ ἀδελφοῦ mourning for her brother X. C. 5. 2. 7 (1405).

1438. An adverb with ἔχειν or διακείσθαι is often used as a periphrasis for an adjective with εἶναι or for a verb.

1439. The genitive is used with many adverbs (a) of place, (b) of time, (c) of quantity.

a. ἐμβαλεῖν ποὺ τῆς ἐκεῖνων χώρας to make an attack at some point of their country X. C. 6. 1. 42, ἀληθεῖος ὥς ἦν κακοῖς perception what a plight he was in D. 23. 156, ὃι προσελήνου ἀσκητείας to what a pitch of wanton arrogance he has some 4. 9, ἐνεταίρῃ τῆς πολίτειας at that point of the administration 18. 62, εἰδέναι ὅτι τῆς ἐκείνης to know where in the world he is P. R. 403 e, πόρῳ ἡγῇ τοῦ βιοῦ, βασιλέως δὲ ἐγγὺς already far advanced in life, near death P. A. 38 c, ἐτὶ τὰ δὲ Φαρίλαιδος on this side of Pharisus I. 7. 80, πρὸς βορέας τοῦ Σκύθου north of Mt. Scombrus T. 2. 96, ἄλλως ἄλλη τῆς πόλεως some in one part, others in another.
part of the city 2. 4, ἀπαντηκρῷ τῆς Ἀττικῆς opposite Attica D. 8. 36. So with ἐντὸς inside, ἐκὼ within, ἐκκατέρωθεν on both sides, ὑποθεῖ behind, πρὸθεῖ before.

b. πὴν ἔστιν ἀρά τῆς ἡμέρας; at what time of day? Λρ. Άν. 1498, τῆς ἡμέρας ὑφε late in the day X. Η. 2. 1. 25.

c. τῶν τοιούτων ἄρα ἀνεν of such matters P. Charm. 153 d, τοῦτων ἄλλα enough of this X. C. 8. 7. 25.

1440. Most of the genitives in 1439 are partitive. Some of the adverbs falling under 1437 take also the dative (ἀγχί, ἠγγύς, πλησίον in the poets, ἡξῆς, ἑφεξῆς).

1441. The genitive is used with adverbs of manner, especially with the intransitive ἐξω, ἤκω (Hdt.). The genitive usually has no article: ὃς τάχους ἐκαστος ἐξεν as fast as each could (with what measure of speed he had) X. Η. 4. 5. 15, ὃς ποδῶν ἐξεφ as fast as my legs could carry me Hdt. 6. 116, ἐξελεμεν ἐν φρενάν being in their right minds E. Hipp. 402, εὐ σῶματος ἐξεν to be in good bodily condition P. R. 404 d (cp. 407 c, τοῦ ὑγείως ἐξοφτα σὰ σῶματα those who are sound in body: with the article, 1211), χρησιαντων ἐν ἡξυρεν well off Hdt. 5. 62, τοῦ πολέμου καλῶς ἐδίκει ἡ πόλις καθίστασθαι: . . . τῆς τε ἐπὶ Ἀρκαδίας παρόδῳ χρησιμως ἐξεν 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 ἐξεεις δόξης; in what state of mind are you? P. R. 456 d is due to the analogy of ποῦ δόξης; (cp. ὅποι γάφας S. El. 922).

1443. The genitive is used with many adverbs denoting separation. Thus, ἐστιν ἡ ψυχῆ χωρὶς τοῦ σῶματος the soul will exist without the body P. Ph. 66 e, δίκρα τοῦ ὑμετέρου πλῆθους separate from your force X. C. 6. 1. 8, πρὸς τῶν πηγῶν far from the sources X. A. 3. 2. 22, ἐμποδῶν ἀλλήλους πολλῶν καὶ ἅγαθῶν ἐξευε you will prevent one another from enjoying many blessings X. C. 8. 5. 24, ἀδέρτα τῶν στρατιωτῶν without the knowledge of the soldiers X. A. 1. 3. 8. So with ἐξω outside, ἐκτὸς without, outside, πέραν across, κρύφα unbe-known 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. τῶν μὲν χειμῶν ἐνὶ ὁ θεός, τοῦ δὲ θέρας χρησκοιντα τῷ ὕδατι during the (entire) winter the god rains, but in (a part of) summer they need the water Hdt. 3. 117.

ἡμέρας by day, νυκτὸς at or by night, μεσημβρίας at midday, δελθας in the afternoon, ἀπεράς in the evening, θέρας in summer, χειμῶνος in winter, ἡρός in spring, ὑφαρὰς in autumn, τοῦ λοιπον in the future. The addition of article or attributive usually defines the time more exactly. Thus, ὀκον δὲν μὲν θέρας ψυχειν ἐκεῖν, ἡδὲ δὲ χειμῶνος ἀλειωνή; is it not pleasant to have (a house) cool in summer, and warm in winter? X. M. 3. 8. 9, ὑχετο τῆς νυκτὸς he departed during the night X. A. 7. 2. 17, καὶ ἡμέρας καὶ νυκτὸς ἀγών ἐπὶ τοῦ πολεμίου both by day and by night leading against the enemy 2. 6. 7, ἔλεγον τοῦ λοιποῦ μηκέτι
1445. The addition of the article may have a distributive sense: δραχμὴν ἐλάμβανε τής ἁμέρας he received a drachm a day T. 3. 17.

1446. The genitive may denote the time since an action has happened or the time until an action will happen: οὔδε μὲ τῷ ἱφότητι καίνεν οὔδέν τολλῶν ἐτῶν for many years nobody has put a new question to me P. G. 448 α, βασιλεὺς οὐ μαχεῖται δέκα ἁμέραν the king will not fight for ten days X. Α. 1. 7. 18.

1447. The genitive may or may not denote a definite part of the time during which anything takes place; the dative fixes the time explicitly either by specifying a definite point in a given period or by contracting the whole period to a definite point; the accusative expresses the whole extent of time from beginning to end: cp. τῇ δὲ ἐστεραὶ οἱ μὲν Ἀθηναίοι τῷ τε πρόασειον εἰλὼν καὶ τῆν ἁμέραν ἀπά- σαι ἔθουσαν τὴν γῆν, αἱ τε τρακτοθαὶ τῶν Σκιουρίων τῆς ἐπίσωθις νυκτὸς ἀπεχώρησαν 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; ἁμέρα δὲ ἀρξάμενοι τρίτη ὥς οἴκοι φυλάζοντας, ταύτῃ τε εἰργάζομεν καὶ τὴν τετάρτην καὶ τῆς πέμπτης μέχρι ἁριστον beginning on the third day after their departure, they continued their work (all) this day and the fourth, and on the fifth until the mid-day meal 4. 90.

a. The genitive of time is less common than the dative of time (1539) with ordinals, or with ὅδε, οὗτος, ἐκεῖνος; as ταύτης τῆς νυκτὸς T. 3. 97, P. Cr. 44 a, ἐκείνου τοῦ μνῆμος in the course of that month X. M. 4. 8. 2. For θέρεις we find ἐν θέρει rarely and, in poetry, θέρει. T. 4. 133 has both τοῦ αὐτοῦ θέρους and ἐν τῷ αὐτῷ θέρει in the course of the same summer; cp. ἰσος ὑπεὶ ἐν τῇ θέρει καὶ χειμῶν ὑστερος ὑπεὶ τοῦ ἱππος ὑστερος in winter 4. 48 (the Ἰστερ ἀκούει 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.

πέθανον διώκετον to chase over the plain E 222, ἦσαν τοὺς ἡμέρας he was sitting by the other wall (lit. in a place of the wall) I 219, λευκοῦν ὕκειον ἡμέρας having bathed in Oceanus E 6, οὔδεν τοῦ Πελοποννήσου οὔτε ἁμέρας νυκτὸς ἀργεῖος ἐκεῖ ἄργεος οὔτε ἀργής ἐκεῖ ἀργύριος neither in sacred Pylos nor in Argos nor in Mycenae φ 108, τοῦτο εἰσδέχετο τοῖς ἄνδροι τὸν προσωπικὸν αὐτῶν they did not admit this man within the walls E. Phoen. 451, ἦσαν τοῦ πρόσωπο to go forward X. Α. 1. 3. 1, οὐκ ἔχουσαν τῆς ἀρχής τοῦς σχολαίτερον προσωπών they hastened on their way those who came up more slowly T. 4. 47, οὔτας χειμῶν οἰκούσαν they dwell on the left hand A. Pr. 714 (possibly ablative).

1449. Many adverbs of place are genitives in form (αὐτοῦ there, τοῦ where οὔτα there nowhere). Cp. 341.

DATIVE

1450. The Greek dative does duty for three cases: the dative proper, and two lost cases, the instrumental and the locative.
a. The dative derives its name (ἡ δοτικὴ πρῶτος, caseus dativus) from the use with διδόνα (1460).

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, πειθεῖται 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 πειθεῖται 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, πειθεῖν τινὰ to persuade some one, πειθεῖται τινὶ to persuade oneself for some one (obey some one), κελεύειν τινὰ ταύτα ποιεῖν to order some one to do this, παρακαλεῖσθαι τινὶ 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 1461–1473 as well as 1474 ff. The dative proper is not often used with things; when so used there is usually personification or semi-personification.

**THE DATIVE DEPENDENT ON A SINGLE WORD**

**DATIVE AS DIRECT COMPLEMENT OF VERBS**

1460. The dative may be used as the sole complement of many verbs that are usually transitive in English. Such are
1461. (I) To benefit, help, injure, please, displease, be friendly or hostile, blame, be angry, threaten, envy.

bothein toisin hedeimwos to help the wronged E. I. A. 79, oni an hêxleis twn hêm he would not now be trouling us D. 3.5, asti tois syngeristhe eantos tâ sympheroanta episthmasin allhous instead of cooperating for their mutual interests, they revile one another X. M. 3.5.16, ei tois plêson arêskotês ismen, tois dé an mou sun orhês aparesekoumen if we are pleasing to the majority, it would not be right if we should displease them alone T. 1.38, evoun tois kakouois to be friendly to the ill-intentioned X. C. 2.8.2.1, émol orgilontai they are angry at me P. A. 23 c, to òpromênei hêxeloun they threatened Theramenes T. 8.92, ou phronous tois ploutous not cherishing envy against the rich X. A. 1.9.19.

1462. Some verbs of benefiting and injuring take the accusative (ophilein, blastein, 1591 a); músteis tina hate some one. Aistitelei, symphereue be of advantage take the dative.

1463. (II) To meet, approach, yield.

eti de apôptasean autois at se stratagou but when the generals met them X. A. 2.3.17, peristhynan Philekrate he meets Philocrates X. H. 4.8.24, polous ou chrê thries pelázein what wild beasts one must not approach X. C. 1.4.7, ou de ekli análugh eis theosin up to necessity and war not with heaven E. fr. 716. On the genitive with verbs of approaching, see 1553.

1464. (III) To obey, serve, pardon, trust, advise, command, etc.

tois nómosi peithou obey the laws I. 1.16, tê epitêrho symphorei upakouen to be subservient to your interests T. 5.98, an mousemu douleisin twn hêsoi if you are the slave of no pleasure I. 2.29, epithesten autôi at se pideis the cities trusted him X. A. 1.9.8, strataghe stratistastai parainous a general advising his men P. Ion 540 d, tê Mousê epitêrho pegeun he ordered the Mesian to flee X. A. 5.2.30, tê Klerakh symbolein gegein he shouted to Clearchus to lead X. A. 1.8.12.

1465. Kellein 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 (paragýlœein, diakaleôsein) take in Attic the accusative, not the dative, when used with the infinitive (1996 n.), upakouen (and akouen = obey) may take the genitive (1366).

1466. (IV) To be like or unlike, compare, befit.

eilekai tois totoctos to be like such men P. R. 349 d, tî oin prêpei ándri têneti; what then befits a poor man? P. A. 36 d.

1467. The dative of the person and the genitive of the thing are used with the impersonals dei (1460), metestei, metelei, metamêle, proshkei. Thus, meteferon andri têdinen de a tyrant needs mercenaries X. H. 8.10, ou in meta autois 'Epiddamnon inasmuch as they had nothing to do with Epidaurus T. 1.28, oux ou epitêrho meteulein autôi he did not repent of his acts of violence And. 4.17, tos cós fôs Bouwías proshkei oðen he has nothing to do with Boeotia X. A. 3.1.31. Ëkostí mou it is in my power does not take the genitive. For the accusative instead of the dative, see 1400. Cp. 1344.
a. For ὤκεῖ μοι ἵνα ἡμῖν ἐντεῦθεν, ὄκω μοι (μή μίθηται) may be used. b. For other cases of the dative as direct complement see 1470, 1481.

1468. An intransitive verb taking the dative can form a personal passive, the dative becoming the nominative subject of the passive. Cp. 1745.

**DATIVE AS INDIRECT COMPLEMENT OF VERBS**

1469. Many verbs take the dative as the indirect object together with an accusative as the direct object. The indirect object is commonly introduced in English by by.

Κύριος διδώσει αὐτῷ τῇ μηνᾷ μαθήν Κῦρος gives him pay for six months X. A. 1.1.10, τῇ 'Τρικαλοί ἤπειρον ἐδωρήσατο he presented a horse to the Hyrcanian X. C. 8.4.24, τῇ δὲ ἄλλα διαφέρει tois στρατηγοῖς to distribute the rest to the generals X. A. 1.5.2, μικρὸν μεγάλῳ εἰδαίσαν εἰκόνα to compare a small thing to a great thing T. 4.36, πέμπειν αὐτῷ ἀγγέλων sending a messenger to him X. A. 1.3.8, ὑποσχεθεῖν σοι δὲ δέκα τάλαντα I promise you ten talents 1.7.18, τόντο σοι δὲ εἴπεραν I lay this charge upon thee S. A. 1.116, παρέμειν τοῖς Ἀθηναίοις τοιάδε he advised the Athenians as follows T. 6.8, ἐρωτήσαμε ταύτην τὴν ἀρχήν to entrust this command to me X. A.6.1.31, λέγειν ταύτα τοῖς στρατιῶται to say this to the soldiers 1.4.11 (λέγειν πρὸς τινα lacks the personal touch of the dative, which indicates interest in the person addressed). A dependent clause often represents the accusative.

1470. Passive.—The accusative of the active becomes the subject of the passive, the dative remains: εἶκεν αὐτήν ἡ χώρα ἐδόθη this land was given to him X. H.3.1.6.

**DATIVE AS DIRECT OR INDIRECT COMPLEMENT OF VERBS**

1471. Many verbs may take the dative either alone or with the accusative.

οδεῖν μέφοιμαι I find fault with no one D. 21.190, τι ἁν μοι μέφοιμοι; what fault would you have to find with me? X. 0.2.15; ἦπερετῶ τοῖς θεοῖς I am a servant of the gods X. C. 8.2.22, ἐρωτήσατο τοῖς θεοῖς Eros in everything P. S. 196 c, παρακαλεῖν τοῖς περι νεκρῆς ἀμφιλοχείοις they exhort those who are striving for victory I. 9.79, ταύτα τοῖς ὑπάταις παρακαλεύματο I address this exhortation to the hoplites T. 7.63; ὑπειδικεῖτε τοῖς ἀδικοῦσιν you reproach the guilty L. 27.10 (also accus.), Θεοῖς τῇ ἁμαθίᾳ ὑπειδικεῖσθαι they reprove the Thebans with their ignorance 1.15.248; θεοῖς εὑρέσθαι having prayed to the gods T. 3.58, εὑρέσθαι τοῖς θεοῖς τάγαθα having prayed to the gods for success X. C. 2.3.1 (cp. αἰτεῖν τινα τί, 1628). So ἐπιτίμων (ἐγκαλεῖν) τινι to censure (accuse) some one, ἐπιτίμων (ἐγκαλεῖν) τινι censure something in (bring an accusation against) some one. So ἀπειλεῖν threaten; and ἀμφοῦς, ἀλέξειν, ἀρήγειαν ward off (τινι τι in poetry, 1483).

1472. τίμωρθείν (poet. τίμωρερθείν) τινι means to avenge some one (take vengeance for some one), as τίμωρσιν σοι τοι παιδόι ὑποσχούμαι I promise to avenge you because of (on the murderer of) your son X. C. 4.6.8, εἰ τίμωρθείν
THE DATIVE

1473. For the dative of purpose (to what end?), common in Latin with a second dative (done dare), Greek uses a predicate noun: ἐκείνη ἤ χώρα δῶρον ἐδόθη τὸν κυνηγόν as a gift X. H. S. 1. 6. The usage in Attic inscriptions (ἠλιώ ταῖς θήρας ναίς τὸ δόρον) 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' ἔμεν ύπερ θεῶν ἐμαχή ἵνα μάχῃ τίνα ἀναζήσῃ; 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

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: χειρὶς ἔμοι δέχοντας reaching out their hands to me μ. 297, ψυχάς "Ἀδή προσκαινικήν hurled their souls on to Hades (a person) A. 3; rarely, in prose, after verbs not compounded with a preposition: σκότες (scil. τὰς ναῖς) Πηγήν putting in at Rhegium T. 7. 1. Cp. 1485.

1476. Dative of the Possessor.—The person for whom a thing exists is put in the dative with εἶναι, γίγνεσθαι, ἔχοντας, φημι (poet.), etc., when he is regarded as interested in its possession.

ἀλλοι μὲν χρῆματα ἐστὶν, ἤμιν δὲ εὐμμαχὸν ἀγαθὸν others have riches, we have good allia T. 1. 88, τῷ δικαίῳ παρὰ θέων δῶρα χίλιαι gifts are bestowed upon the just man by the gods P. R. 618 e, ὑπάρχει ἤμιν ὑδάην τὸν ἐπιστήμων we have no supply of provisions X. A. 2. 2. 11, πάσι θνατοῖς ἐφορόμενo death is the natural lot of all men S. Eil. 860.

1477. So with verbs of thinking and perceiving: τοῦ ἀγαθοῦ διακρινων βλέποντα ὠμοῦ ἀνθρώπων ἐνδομον Cyrus considered that a good ruler was a living law to man X. C. 8. 1. 22, θαρροῦσα μᾶλλον πελέμοι, ὅταν τοῖς ἐναντίοις πράγματα πυρβάνωντο 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 ὑμιᾶ (ἐστι) τιν the name is put in the same case as ὑμιᾶ. Thus, ἔδοξα ἀκούοναι ὑμιᾶς αἰτῶ ἴλεα ἴδων Ἀγάθωνα I thought I heard his name was Agathon P. Pr. 815 e. ὑμιᾶς μοι ἐστί: and ὑμιᾶ (ἐπωνυμίᾳ) ἦσαν are treated as the passives of ὑμιᾶ: ὑμιᾶς. Cp. 1322 a.

1479. Here belong the phrases (1) τί ἐστιν ἔμοι καὶ σοι: what have I to do with thee? Cp. τί τῷ νόμῳ καὶ τῇ βασίλειᾳ: what have the law and the common? D. 29. 36. (2) τί τὰῦτ ἔμοι: what have I to do with this? D. 54. 17. (3) τί ἔμοι 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 ἐκεῖνος, ὥσπερ ἐσεὶ τὸ ἄρδο τὸδε Cyrrus, to whom you will henceforth belong X.C. 5. 1. 6, would be inappropiate. With a noun in the genitive the dative of the possessor is used (τὸν ἑκατέρος ἐνυμάχοιν T. 2. 1); with a noun in the dative, the genitive of the possessor (τοῖς ἑαυτῶν ἐνυμάχοις 1. 18).

1481. Dative of Advantage or Disadvantage (dativos 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.

ἐπεδή αὐτοῖς ὁ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον after the barbarians had departed (for them, to their advantage) from their country T. 1. 89, ἄλλο στρατεύμα αὐτῷ συνελήγατο another army was being raised for him X. A. 1. 1. 9, ἄλλω ὁ τουρίστας πλοῦτι, καὶ οὐκ ἑαυτῷ such a man is rich for another, and not for himself P. Menex. 246 ε, στεφανοῦσαι τῷ θεῷ to be crowned in honour of the god X. H. 4. 3. 21, Φιλιστιδέας ἐπράτης Φιλίππω Φιλιστιδίης was working in the interest of Philip D. 9. 59, τὰ χρήματα αὐτῷ ἀνέφεσα κακῶν money is a cause of misery to mankind E. Fr. 632, οἱ Θρακεῖς οῖ τῷ Δημοσθένει οὐστηρήσατε the Thracians who came too late (for, i.e.) to help Demosthenes T. 7. 20, ἱδὲ η ἡμέρα τοῖς Ἑλληνισι μεγάλων κακῶν ἄξιοι this day will be to the Greeks the beginning of great sorrows 2. 12, ἄν τίς σοι τῶν οἰκετῶν ἀποδῆ 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 a sentence, may appear to depend on a substantive: σοι δὲ δῶσω ἄνδρα τῷ θυγατρὶ to you I will give a husband for your daughter X. C. 8. 4. 24. Common in Hdt.

1483. With verbs of depriving, warding off, and the like, the dative of the person may be used: τὸ συνστατεῖν ἄφελεῖν σφίσει ἐνδήθησαν they asked him to relieve them (lit. take away for them) from serving in the war X. C. 7. 1. 44, Δαναοῖσιν λογίδον ἄμων ward off ruin from (for) the Danaei A 456. So ἄφενεν τῶν τινὶ τινὶ (poet.). Cp. 1392, 1628.

1484. With verbs of receiving and buying, the person who gives or sells may stand in the dative. In δέχονται τι πω (chiefly poetic) the dative denotes the interest of the recipient in the donor: θέμωσε δέκτο δέκτας she took the cup from (for. i.e. to please) Themis O 87. So with πώεσον προμαλ σοι τὰ χοριδία; 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: ήλθε τοῖς Ἀθηναίοις ἤ ἄγγελῳα the message came to (for) the Athenians T. 1. 01. 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.

μένωνσθε μοι μηθ θερμεῖν pray remember not to make a disturbance P. A. 27 b, ἁμοιοῦστερον γενέσθειν ήμεῖς οἱ νεοὶ your young men will grow less cultivated P. R. 546 d, τοιοῦτο ἕμων ἐστίν ἡ τύραννας such a thing, you know, is despotism Hdt. 5. 92 η, 'Αρταφέρης ήμεῖς 'Στράτας έστιν παίς 'Αρτάφερης, you know, is Hystaspes' son 5. 30. The dative of feeling may denote surprise: ὅ μητερ, ὅς καλὸς μοι ὁ πάππος οὴ mother, how handsome grandpa is X. C. I. 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 (ἀντί in P. R. 343 a).

b. This construction reproduces the familiar style of conversation and may often be translated by I beg you, please, you see, let me tell you, etc. Sometimes the idea cannot be given in translation. This dative is a form of 1481.

1487. έμοι βουλομένῳ ἐστίν, 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 ἐναί, γίνεσθαι, etc.

τῷ πλῆθει τῶν Πλαταιῶν οὐ βουλομένῳ ἢ τῶν Ἀθηναίων ἄφιστασθη the Plataean democracy did not wish to revolt from the Athenians (= τῷ πλῆθος οὐκ ἔβολεν ἄφιστοσθή) T. 2. 3 (lit. it was not for them when wishing), ἄν βουλομένως ἀκούς ἢ τούτους, μνησθούσαι; if these men (the jury) desire to hear it, I shall take the matter up later (= ἂν οὔτοι ἀκούσει βούλωσται) D. 18. 11, ἐπανελθομεν, εἰ δὲ ἡδο-μένῳ εστίν let us go back if it is your pleasure to do so P. Ph. 78 b, εἰ τῇ ἀσμένῳ δῶν ἄφεται if I have come against your wish T. 4. 85, Νικία προσθεμένῳ ἢ τὰ παρὰ τῶν Ἑγεσταίων Nicias was prepared for the news from the Egestaeans 6. 46, ἢ δὲ οὖ τῷ Ἀγασίλαιῳ ἄξιομένῳ this was not displeasing to Agesilaus X. H. 5. 3. 13. Cp. quibus bellum volentibus erat.

1488. Dative of the Agent. — With passive verbs (usually in the perfect and pluperfect) and regularly with verbal adjectives in -τός and -τέος, the person in whose interest an action is done, is put in the dative. The notion of agency does not belong to the dative, but it is a natural inference that the person interested is the agent.

έμοι καὶ τῶν τετράκτων has been done by (for) me and these men D. 10. 205, ἐπείδη ἀντί οὐκ αὐτοὶ παρεσκεύαστο when they had got their preparations ready T. 1. 46, τοιοῦτοι με εἰρήηασα let so much have been said by me L. 24. 4, ἐγγίζονται τῷ βοήθησα let it have been decreed by the senate C. I. A. 2. 55. 9.

a. With verbal adjectives in -τός and -τέος (2149): τοῖς οἷκοι γελωτόσ ευ-βείον by those at home X. A. 1. 7. 4, ἡμῖν γ’ ἱππη τῆς ελευθερίας ἀγωνιστιν we at least must struggle to defend our freedom D. 7. 70. For the accus. with -τέος, 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 ἡμᾶς is said by us P. L. 715 b, τοῖς Κερκυραίοις ὥστε ἐφωρᾶν the ships were not seen by (were invisible to) the Corcyraeans T. 1. 51; present, T. 4. 64, 109; aorist T. 2. 7.

1491. The person by whom (not for whom) an action is explicitly said to be done, is put in the genitive with ὑπὸ (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. ὑπὸ with the genitive of the personal agent is used (1) when the subject is a person, a city, a country, or is otherwise quasi-personal, (2) when the verb is intransitive even if the subject is a thing, as τῶν τειχῶν ὑπὸ τῶν βαρβάρων πετυκότων 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 ὁς ἐναιρὰ ἤν... ὑπὸ τῶν ἄλλων οἰκεῖων καὶ ὑπὸ τῶν γειτών μεμαρτρήσαται that she was an heraera has been testified by the rest of his relatives and by his neighbours Is. 3. 13.

a. νικάσαθαι, ἡττάσαθαι to be conquered may be followed by the dative of a person, by ὑπὸ τῶν, 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.

φεύγειν αὐτοῖς ἀσφαλέστερόν ἔστω ἡ ἡμῖν it is safer for them to flee than for us X. A. 3. 2. 19, τρίβεται ἔστων εἰς Ἰταλίαν ἠμερᾶς μακρᾶς πλοῦς for a trireme it is a long day's sail to Heraclea 6. 4. 2. Such cases as ἔρμος ἐγένετο τοῖς στρατιώταισι the soldiers began to run X. A. 1. 2. 17 belong here rather than under 1476 or 1488.

a. ὁς restrictive is often added: μακρὰ ὡς γέρωντι ὁδὸ a long road (at least) for an old man S. O. C. 20, σωφροσύνης ὡς ὡς πλήθει ὡ τὰ τοιάδε μέγεστα; for the mass of men are not the chief points of temperance such as these? Π. R. 389 d.

1496. Dative of Reference.—The dative of a noun or pronoun often denotes the person in whose opinion a statement holds good.

γάμους τοὺς πρώτους ἐγάμει Πέρσηι ὁ Δαρείος Darius contracted marriages most distinguished in the eyes of the Persians Hdt. 3. 88, τὰς νικάν τοῖς κριταί to be victorious in the judgment of all the judges Ar. Av. 445, παλλοῦσαν οἰκτρός pitiful in the eyes of many S. Tr. 1071. παρὰ is often used, as in παρὰ Δαρείῳ κριτῇ in the opinion of Darius Hdt. 3. 160,
1497. The dative participle, without a noun or pronoun, is frequently used in the singular or plural to denote indefinitely the person judging or observing. This construction is most common with participles of verbs of coming or going and with participles of verbs of considering.

ἡ Θράκη ἐστιν ἐπὶ δεξιὰ εἰς τὸν Πόντον εὐπλέοντι Thrace is on the right as you sail into the Pontus X. A. 6. 4. 1, ἔλεγον ὅτι ἡ ὅδος διαβάντι τὸν ποταμὸν ἐπὶ Ἀδριανόν φέρον they said that, when you had crossed the river, the road led to Lydia 3. 5. 15, οὐκ οὖν ἄπων διαλογισμένοις τὰς δωρεὰς νῦν πελεόν εἶναι; is it not strange, when we reflect, that gifts are more frequent now? Aes. 3. 179, τὸ μέν εἴσωθεν ἀποτελέσαν ὑμᾶν ὡμαί οὐκ ἀγάν θερμάν ἦν if you touched the surface the body was not very hot T. 2. 49, πρὸς ὁρείχαν σκοπουμένῳ ὁ ἐπαινίστης τοῦ δικαίου ἀληθεύει if you look at the matter from the point of view of advantage, the panegyrist of justice speaks the truth P. R. 559 c. So (ὡς) συνελέβη εἰσεῖν (X. A. 3. 1. 38) to speak briefly (lit. for one having brought the matter into small compass), συνελέβη D. 4. 7.

a. The participle of verbs of coming or going is commonly used in statements of geographical situation.

b. The present participle is more common than the aorist in the case of all verbs belonging under 1497.

1498. Dative of the Participle expressing Time.—In expressions of time a participle is often used with the dative of the person interested in the action of the subject, and especially to express the time that has passed since an action has occurred (cp. “and this is the sixth month with her, who was called barren” St. Luke i. 36).

ἀποροῦντι δ᾿ αὐτῷ ἔρχεται Πρωμεθεὺς Prometheus comes to him in his perplexity P. Pr. 321 c, ἔντονοι τὸν πορευόμενον οἱ ἱππεῖς ἐνυγχάνουσι προσβάλλοις while Χένοφων 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: ἥμεραι μαλατά ἦσαν τῷ Μυτιληνῷ ἐλλεκτοῦ ἐπὶ, δὲ τὸ Ἑμβατον κατεπλεύσαν about seven days had passed since the capture of Mytilene, when they sailed into Embatun 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: τῷ στρατιᾷ, ἢ ὧν εὔπλεσαν εἰς Σικελίαν, ἤδη ἐστὶ δύο καὶ πεντήκοντα ἐτῶν ἂν is already fifty-two years since the expedition sailed to Sicily Is. 6. 14.

DATIVE WITH ADJECTIVES, ETC.

1499. Adjectives, adverbs, and substantives, of kindred meaning with the foregoing verbs, take the dative to define their meaning.

βασιλεῖ φίλος, friendly to the king X. A. 2. 1. 20, εἰναος τῷ δήμῳ well disposed to the people And. 4. 16, τοῖς νόμοις ἑινοῖς subject to the laws D. 21. 35, ἐξορόν ἐλευθερία καὶ νόμοις ἑπιτηκία hostile to liberty and opposed to law 6. 25, ἐμμετρία πίσων relying on the alliance T. 6. 2, φόροι ἐπάκουσι subject to tribute 7. 57, ἢ πολέη δήμῳ τοῖς λόγοις if you act in accordance with your words 2. 72, στρατός ἵπποι καὶ παπαλῆσσοι τῷ προτέρῳ an army equal or nearly so to the former 7. 42,
Some adjectives, as φίλος, ἔχθρος, may be treated as substantives and take the genitive. Some adjectives often differ slightly in meaning when they take the genitive.

1500. With ὁ αὐτός the same.—τὴν αὐτὴν γυνῆν ἔμοι ἔχειν to be of the same mind as I am L. 3. 21, τοῦ αὐτοῦ ἐμοὶ πατρὸς of the same father as I am D. 40. 34, ταύτα φρονῶν ἐμοὶ agreeing with me 18. 304.

1501. With adjectives and adverbs of similarity and dissimilarity the comparison is often condensed (brachylogy): ὤμων ταῖς δούλαις ἐξε τὴν ἐσθήτα she had a dress on like (that of) her servants X. C. 5. 1. 4 (the possessor for the thing possessed, = τῷ ἐσθήτῳ τῶν δούλων), Ὄρφει γλῶσσα ἡ ἐναντία a tongue unlike (that of) Ὄρφεας Ἀ. Ἀγ. 1029.

a. After adjectives and adverbs of likeness we also find καλ., ὁσπερ (ωσπερ). Thus, παθεῖν ταύτα ἀπερ πολλάκις πρότερον πεπωθέντε to suffer the same as you have often suffered before D. 1. 8, ὅχ. ὤμοιος πεποικάσι καλ Ὅμηρος they have not composed their poetry as Homer did P. Ion 531 d.

1502. The dative after substantives is chiefly used when the substantive expresses the act denoted by the kindred verb requiring the dative: ἐπιβολή ἔμοι a plot against me X. Α. 5. 6. 29, δίδοχοι Κλέανθρω a successor to Cleander 7. 2. 5, ἡ ἔμν ὑπερ φυσικά my service to the gods P. A. 30 a. But also in other cases: φιλία τοῦ Ἀθηναίων friendship for the Athenians T. 5. 5, ὄμων ὑμῶν hymns to the gods P. R. 607 a, ἔφοδοι τοῖς στρατευομένοις supplies for the troops D. 3. 20, ἦλθοι ταῖς θάρασι nails for the doors (1473).

a. Both a genitive and a dative may depend on the same substantive: ἡ τοῦ θεοῦ δόσιν ἤματ 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.—ἔβαλλε με λίθωσ he hit me with stones L. 3. 8, τησυ τῷ ἁγνῷ he hurled his ax at him (hurled with his ax) X. Α. 1. 5. 12, ταῖς μαχαίραις
THE DATIVE

1512. Hacking them with their swords 4. 6. 26, ὃδὲν ἦνε τούτοις ἐποίησεν αὐτὸς he accomplished nothing by this D. 21. 104, ἔμισσαν χρήματα they punished him by a fine T. 2. 65, ὄντος ἀκόλου ὁ ἐδικάθης: during a heavy rain X. H. 1. 1. 10 (934). So with δέχεσθαι: τῶν πόλεων ὁ δεχόμενος αὐτῶν ἀγορὰ ποῦ ἤστε, δέσσετε δὲ καὶ ὁμός as the cities did not admit them to a market nor even into the town, but (only) to water and anchoragė T. 6. 44. Often with passives: φιλοδομήμενον πλῆθος built of bricks Χ. Α. 2. 4. 12.

a. The instrumental dative is often akin to the comitative dative: ἀλώνιος μη τε καὶ ἐτέρων wandering with his ship and companions λ 161, γυναῖ πειράται: they shall go with their ships Ω 731, θυμῷ καὶ ὀργῇ τὸ πλέον ἔναντι χούν ἐπιθύμησαν 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: φιλανθρήματοι φόλαι defending themselves by pickets Χ. Α. 6. 4. 27. Often in poetry (S. Ant. 164).

c. Verbs of raining or snowing take the dative or accusative (1570 a).

1508. Under Means fall:

a. The dative of price (cp. 1372): μέρα: τῶν ἀπειράματων τῶν κίνδυνον ἔμεριστο: 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. 1539): δάκρυσ: πέν τὸ στράτευμα πληθύνσαν: the entire army being filled with tears T. 7. 75.


1509. χρήσθαι use (strictly employ oneself with, get something done with; cp. uti), and sometimes νομίζειν, take the dative. Thus, οὕτω τούτων (τοῖς νομίμοις) χρήσαται οὐθ' οἷς ἡ Ἑλλάς νομίζει neither acts according to these institutions nor observes those accepted by the rest of Greece T. 1. 77. A predicate noun may be added to the dative: τούτους χρώσατο δορυφόροις they make use of them as a body-guard X. Η. 5. 3. The use to which an object is put may be expressed by a neuter pronoun in the accus. (1573); τὸ χρησίμωμα τούτῳ; what use shall we make of it? D. 3. 6.

1510. The instrumental dative occurs after substantives: μέμησας σχῆμα 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, εἰς, ἐνδό: ἐν ἁγίοις πείθεν: to persuade by words S. Ph. 1398, οἱ θεῖοι ἐν τοῖς ἱεροῖς ἔσῃσαν the gods have shown by the victims X. Α. 6. 1. 31; εἰς γὴν ἐσαρχεῖσα heavy with old age S. O. T. 17; πόλις χερσὶν ἀν' ἐμπερήσαν ἄλωσα 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: ξυνεμετρήσαντο ταῖς ἐπιβολαῖς τῶν πλῆθων they measured the ladders by the layers of bricks T. 3. 20, τῷ δὲ δήν ὅτι it was plain from what followed X. Α. 2. 3. 1, ὅπειρὸς τῶν ἀλλων ἐπιστήμης δεῖ τεκμαίρεσθαι: we must judge by what he has done to the rest D. 9. 10, τίνι χρή κρίνεσθαι τὰ μέλλοντα καλῶς κριθήσεται; τῷ οὖν ἐμπερίᾳ τε καὶ φρονήσει καλὸν γὰρ; by what standard must we judge that the judgment may be correct? Is it not by
experience and wisdom and reasoning? P.R. 582 a. With verbs of judging ἐκ and ἀπὸ 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).

κεφάλη διάτυν α head shorter (lit. by the head) P. Ph. 101 a, ὁδόπος ἡμέρας ὑστερον ἠδεν he arrived not many days later X. H. 1.1.1, ἱδώς δέκα ἡμέρας πρὸ Παναθηναίων coming ten days before the Panatheniac festival T. 5.47, τοσοῦτοι ἦδον ἔγραφο πλεῖω κέκτημαι the more I possess the more pleasant is my life X.C. 8.3.40, πολλῷ μεῖζον ἐγιγνοτο ἡ βοή δέν ἐπὶ πλεῖου ἐγιγνοτο 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 παντὶ in every respect (by all odds).

a. With the superlative: μακρῷ ἀριστα ἀριστερά for the best P. L. 858 e.

1514. With comparatives the accusatives (1586) τῇ, τῇ, οὐδὲν, ὡδὲν without a substantive are always used: οὐδὲν ἦττον μιθὸν μινὸς X. A. 7.5.9. In Attic prose (except in Thuc.) πολῷ and ὀλγῷ are more common than πολλῷ and ὀλγῷ with comparatives. Hom. has only πολῷ μεῖζῳ.

1515. Measure of difference may be expressed by ἐν τίνι; ἐς τί, κατὰ τί; or by ἐν 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 ἡλικία ἐτε νέος a man still young in years T. 5.43, τοῖς σώμασι τῷ πλέον ἵσχυσσα ἢ τοῖς χρήμασι a power stronger in men than in money 1.121, ἄθετας τῷ σώματι weak in body D. 21.165, τῇ φωνῇ τράχος harsh of voice X. A. 2.6.9, φρονήμεν διάφερων distinguished in understanding X. C. 2.3.5, τῶν τότε δυνάμει προϊσχον superior in power to the men of that time T. 1.9, ὀνύματι σπονδαῖ a truce so far as the name goes 6.10.

a. The accusative of respect (1000) 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 τόχῳ ἐπιστάσισ confident by reason of his good fortune T. 3.97, θαμάζω τῇ ἀποκλήσῃ μου τῶν πυλῶν I am astonished at being shut out of the gates 4.85, τούτως ἄρθη he was pleased at this X. A. 1.9.26, ἡχόμενα τοῖς γεγενήμενοι we were troubled at what had occurred 5.7.20, χαλεπῶς φέρω τοῖς παροῦντι πράγμασιν I am troubled at the present occurrences 1.3.3. Motive: φιλία καὶ εὐνοία ἐπήμενοι following out of friendship and good will X. A. 2.6.13. Occasion and motive: οἱ μὲν ἄνθρωποι ἀκολουθῶν, οἱ δὲ ἀπετίθη some (carried their own food) because they lacked servants. others through distrust of them T. 7.75, ὅσοι καὶ ὅσοι τοῦτο πολὺν doing this out of insolence and not because he was drunk D. 21.74.
1518. Some verbs of emotion take ἔτι (with dat.) to denote the cause; so always μέγα φρονέω to plume oneself, and often χαίρεω rejoice, ἀπίστευσαι grieve, ἀκακάτειν be vexed, αἰσχρόνεισθαι be ashamed. Many verbs take the genitive (1405).

1519. The dative of cause sometimes approximates to a dative of purpose (1473): Ἀθηναῖοι ἔφε ἦμᾶς ἀφένται: Λοντίνων κατοικίσει: the Athenians have set out against us (with a view to) to restore the Leontines T. 6. 33. This construction is common with other verbal nouns in Thucydides.

1520. Cause is often expressed by διά with the accusative, ὑπὸ with the genitive, less frequently by ἀμφι or περί with the dative (poet.) or ὑπὲρ with the genitive (poet.).

COMITATIVE DATIVE

1521. The comitative form of the instrumental dative denotes the persons or things which accompany or take part in an action.

1522. Prepositions of accompaniment (μετά with gen., σῶν) 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. κακοὶ ὡμιλῶν κακὸς ἐκβήσαν κακὸς if thou associate with the evil, in the end thou too wilt become evil thyself Men. Sent. 274, ἀλλήλοις διεισάγωμεν we have conversed with each other P. A. 37 a, τῷ πλῆθει τὰ ρήματα κοινώσαντες communicating to the people what had been said T. 2. 72, δέθεμεν τοὺς φιλάντος ἡμᾶς φιλών asking that they reconcile their exiles with them I. 24, εἰς λόγους τοῖς ἑδείν to have an interview with you X. A. 2. 5. 4, μετεσχήκαμεν ἧμιν θυσίαν we have participated in your festivals X. H. 2. 4. 20, ἀλλήλους σπουδάς ἐποίησαν they made a truce with one another 3. 2. 20, ἀδρίους διὰ φιλίας ἑλλα τε enter into friendship with them X. A. 3. 2. 8. So with verbs of meeting: προσέχεσθαι, προστυγχάνειν and ἐπενύχαινεν, ἐπανάτην.

b. τολκοῖς ὅλοις μαχόμεθα few fighting with many T. 4. 36, Κύρω πολεμῶντες waging war with Cyprus 1. 13, ἀμφισβητοῦσι μὲν ἕως ἓν αὐτῶν τοὺς φίλους, ἐριζοῦσι δὲ τὸν διαφόροις ἀλλήλοις friends dispute with friends good-naturedly, but adversaries wrangle with one another P. Pr. 337 b, διὰκανάται διαφέρονται they bring lawsuits against one another X. M. 3. 5. 16, διαφέροντας τούτους to be at variance with these men 1. 18. 31 (and so many compounds of διὰ), κακῷ ἐπὶ τοὺς λόγους τοῖς ἐργοις ὁμολογεῖν he said their words did not agree with their deeds T. 5. 55. So also τινὶ διὰ τολκόμου (διὰ μάχης, εἰς χειρας) ἑλλά τιν, τινὶ ὧμοιο χωρεῖν, etc.

N. 1. — τολκέων (μάχεσθαι) σῶν τινι (μετά τινος) means to wage war in conjunction with some one.

N. 2. — Verbs of friendly or hostile association, and especially periphrases with ποιεῖσθαι (πολεμῶν, σπουδᾶς), often take the accusative with τῷ.
I am willing to follow you X. A. 3. 1. 25. μερά with the genitive is often used, as are σῶν and ἐμα with the dative.

1525. With αὐτός.—The idea of accompaniment is often expressed by αὐτός joined to the dative. This use is common when the destruction of a person or thing is referred to. Thus, τῶν νεῶν μα αὐτός ἀνδράσιν one of the ships with its crew T. 4. 14, ἀπεν ἦκαις εἰς τὰς τάξεις αὐτός στρατάνως he made them come to their posts, crowns and all X. C. 3. 3. 40. The article after αὐτός is rare; and σῶν is rarely added (X. C. 2. 2, 9). Hom. has this dative only with lifeless objects.

1526. Dative of Military Accompaniment.—The dative is used in the description of military movements to denote the accompaniment (troops, ships, etc.) of a leader: ἔξελαυνε τῷ στρατεύματι παρί he marches out with all his army X. A. 1. 7. 14. σῶν 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): ἡμιν ἐφεδροντο οἱ πολέμων καὶ ἰππικῷ καὶ πελταστικῷ 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: πολλῆ βοᾷ προσέκυντο they attacked with loud shouts T. 4. 127, παρί σθενει with all one's might 5. 23, τόγη ἀγαθῇ with good fortune C. I. A. 2. 17. 7. So παρί (οὐδεν, ἄλλω, τοῦτω τῷ) τρόπῳ. Manner may be expressed by the adjective, as βιαφθ θανάτῳ ἀποθνήσκειν to die (by) a violent death X. Hi. 4. 3 (= βια).

b. Many particular substantives have no attribute and are used adverbially: θεῖν δρόμῳ to run at full speed X. Α. 1. 8. 19, βία by force, δικτυ justly, δόξα by craft, (τῷ) ἔργῳ in fact, ἰσνυτία quietly, κομδῇ (with care) entirely, κάρῳ in order, ἄνωθεν round about, (τῷ) λόγῳ in word, προφάσει ostensibly, καθηγῇ, σωφρίνῃ in silence, σπουδῇ hastily, with difficulty, τῇ ἀληθείᾳ in truth, τῷ δύνι in reality, ὑπὲρ in anger, φυγῇ in hasty flight.

N.—When no prepositional phrase or adverbs are generally employed: σῶν κραυγῆ, σῶν δικτυ, μετὰ δικῆ, πρὸς βιαν (or βιαλω).  
c. Here belongs the dative of feminine adjectives with a substantive (δῶφ, etc.) omitted, as ταύτῃ in this way, here, ἀλλῆ in another way, elsewhere, πῇ, ᾧ in what (which) way. So δημοσίᾳ at public expense, ἱδίᾳ privately, κοινῇ in common, πεζῇ on foot.

N.—Some of these forms are instrumental rather than comitative, e.g. ταύτῃ.

1528. Space and Time.—The dative of space and time may sometimes be regarded as comitative.

a. Space: the way by which (qua), as ἐπορεύετο τῷ δῶφ ἵν πρότερον ἐπορεύσατο he marched by the road (or on the road?) which he had made before T. 2. 98;

b. Time: κατηγορεῖ τῷ δώρῳ χρόνῳ πεισθεῖν 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 αὐτῶι their ally D. 9. 58, χώρα ἔμορος τῇ Λακεδαίμονίᾳ a country bordering on that of the Lacedaemonians 15. 22, ἀκλοθεὰ τοῦτοι conformable to this 18. 257. So κοινὸς (cp. 1414), σύμφωνοι, συγγενῆς, μεταλλουσιοῦς, and διάφορος meaning at variance with. — ἐπομενας τῷ νόμῳ conformably to the law P. L. 844 e, ἐξευτέρως τοῦτῳ 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. — ἄμα chiefly in the meaning at the same time. — κοινωνίᾳ τοῖς ἀνδράσι intercourse with men P. R. 406 δ, ἐπιθρόμη τῷ τεχνίται attack on the fort T. 4. 23.

LOCATIVE DATIVE

1530. The dative as the representative of the locative is used to express place and time.

a. On the instrumental dative of space and time, see 1528.

1531. Dative of Place. — In poetry the dative without a preposition is used to denote place.

a. Where a person or thing is: στὰς μέσων ἐρείπι ταυτος his stand in the middle of the court Ω 306, γῆ ἐκεῖτο she lay on the ground S. O. T. 1206, μαίεν ἅρσεν to dwell among the mountains O. T. 1451. Often of the parts of the body (Hom. θύμφω, καρδία, etc.). With persons (generally in the plural): ἄριστος Τρώων conspicuous among the Trojans Z 477. τοίσι δ' ἀνέτης Ἄ 68 may be rose up among them or a dative proper (for them).

b. Place whither (limit of motion): πεδίῳ πένει fell on the ground E 82, κολεφ ἀφ' ὧδ' put thy sword into its sheath κ 333.

1532. After verbs of motion the dative, as distinguished from the locative, denotes direction towards and is used of persons (1486), 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, πρός).

1534. In prose the dative of place (chiefly place where) is used only of proper names: Πύθοι at Pytho, Ἰσθμοὶ at the Isthmus, Σαλαμίν at Salamis, Ὀλυμπιάδες at Olympia, Ἀθηναίοι at Athens (inscr.); especially with the names of Attic demes, as Φαληροί, Θερμοί, Μαραθών. But ἐν Μαραθων and ἐν Πλαταιαι occur. Some deme-names require ἐν, as ἐν Κολύμ.

1535. Many adverbs are genuine locatives, as οἶκω, πάλαι, πανθημεί, Φαληροί; Ἀθηναῖοι, Πλαταιαῖοι; others are datives in form, as κόκλω, 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: Μορμο-δήσαντι ἀνασάς Ἄρα 180, Γαγάντεσαν βασίλευεν η 59, ἢρχε δ᾿ ἔρα σφίν Ἄγαμένων Ξ 134. Rarely in prose: ἡγεσία τιν συνεχεῖ τινι to serve as guide (leader) to some one, ἐπι-στατεῖν τινι to be set over one; ἐρχεῖν τινι means only to be archon (Πυθοδόρου ἐρχοντας Ἀθηναίων 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 φαῖνειν ἀνασάς η 62), or an instrumental (by). ἐρχεῖν, ἡγεσίαν may take the dative proper, ἀνάσας, βασίλευεν, ἐπιστατεῖν 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.

τάπτεν μὲν τὴν ἡμέραν αὐτῶν ἔμειναι, τῷ δὲ ὑστεραίᾳ κτλ. throughout that day they waited there, but on the day following, etc. X. Π. 1. 1. 14. So τῷ πρωτοταύῳ the day before, τῇ δευτέρᾳ the second day, 'Ελαφρὸβολιὼν μνήμον ἐκτῇ (ἡμέρῃ) φθινοντος on the sixth of waning Elaphrobolion Aes. 2. 90, ἐν δὲ καὶ νῆσῳ on the last of the month D. 18. 29; τρεῖς μηνὶ in the third month L. 21. 1, περίμεντι τῷ δέρει when summer was coming to an end T. 1. 30, ἔκκοστῷ ἔτει in the sixtieth year 1. 12; also with ὧρα (χειμῶνος ὥρας 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: Πανάθηναις at the Panathenaea D. 21. 156, τοῖς Διονύσιοις at the Dionysia 21. 1, ταῖς πομπαῖς at the processions 21. 171, τοῖς τριαγοδοῖς at the representations of the tragedies Aes. 3. 116. 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. 1444. b. When the attributive is a pronoun (sometimes): (ἐν) ἐκείνη τῇ ἡμέρᾳ. c. To statements of the time within the limits of which an event may take place (where ὑπὸς with the genitive is common; to statements of how much time anything takes; with numbers, ὀλίγος, πολύς, etc. Thus, ἐν τριαίν ἡμέρας for (during) three days X. Λ. 4. 8. 8, οὐ μὴν τὸ τῇ ἡμέρᾳ χρόνῳ πρᾶξέντα ἐν μᾶλ λίμα δηλωθναι it is not easy to set forth in a single day the acts of all time Ἐ. 51, ἓξελέσας τὴν διαβολὴν ἐν ὕμνοις ὀλίγον χρόνῳ to clear myself of calumny in so brief a time P. Λ. 19 a. ἐν is rarely omitted in prose, and chiefly when there is an attributive: μᾶλ ὕμνοι T. 6. 27. d. Always with adjectives or adverbs used substantively: ἐν τῷ παρόντι, ἐν τῷ τότε. e. To words denoting the date of an event, not a point of time: ἐν τῇ προσέρα προσήλθα in the first embassy Aes. 2. 128. Thuc. employs ἐν, as ἐν τῷ ὑστεραίᾳ ἔκκοστῳ in
the assembly held the day after 1. 44, but usu. the simple dative, as μάχη in the battle 3. 54, ἐκείνη τῆς ἐπολαγή in that incursion 2. 20, τῇ προτέρα 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, ἀμφιβατεῖν dispute with (1523 b).

1545. The dative is used with verbs compounded with σῶ (regularly), with many compounded with ἔν, ἐπὶ, and with some compounded with παρὰ, περὶ, πρὸς, and ὑπὸ, because the preposition keeps a sense that requires the dative.

ἐμβλέψας αὐτῷ looking at him P. Charm. 162 d, ἐπιθέας ἐμποκεῖν ἀνθρώπωσι to create expectations in men X. C. 1. 6. 19, αὐτοῖς ἐπέτεισε τῷ Ἑλληνικῷ the Greek force fell upon them X. A. 4. 1. 10, ἐπέκειντο αὐτοῖς they pressed hard upon them 5. 2. 5, συναδικεῖν αὐτοῖς to be their accomplices in wrong-doing 2. 6. 27, ἔννοιας Μελέτῳ ἡμοῖοι they are conscious that Meletus is speaking falsely (i.e. they know it as well as he does) P. A. 34 b, οὐ παρεγένωντο βασίλευς these did not join the king X. A. 5. 6. 6, παρέτησε ήμῖν ὁ κύριος let the herald come with us 3. 1. 46, ἔπεφτοντι προσέτρεχον δοὺς νεανίκας τοὺς γυναῖκάς τους youths ran up to Xenophon 4. 3. 10, ἵπποιεῖται τῷ ἄρχοντι to be subject to the ruler P. G. 510 c.

a. So especially with verbs of motion and rest formed from ἴναι, πέπειν, πεθάνειν, πρέπειν, ἐλαῖο, γεγραμμέναι, κείσθαι, etc.

1546. Some verbs of motion compounded with παρά, περί, ὑπὸ take the accusative (1559).

1547. Some verbs have an alternative construction, e.g. περιβάλλειν: τινὶ τι invest a person with something, τὶ τινὶ surround something with something.

1548. Compounds of σῶ take the instrumental, compounds of ἐν take the locative dative.

1549. When the idea of place is emphatic, the preposition may be repeated: ἐμμεῖσαντες ἐν τῇ Ἀττικῇ remaining in Attica T. 2. 23; but it is generally not repeated when the idea is figurative: τοῖς ὀρκοῖς ἐμμένειν abiding by one’s oath I. 1. 13. μετὰ may be used after compounds of σῶ: μετ’ ἐμοῖς συνέπελει 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 accusative) of the Greek (ἡ ἀληθικὴ πρῶτος, properly casus effectivus, 1554 a).

1552. A noun stands in the accusative when the idea it expresses is most
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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 ἄνηρ τύπτει πολλὰς πληγάς the man strikes many blows.

N. 1. — Here the object is already contained (or implied) in the verb, and its addition is optional. The accusative of the internal object is sometimes called the accusative of content. The object stands in apposition to the result of the verbal action. The effect produced by the verb is either (1) transient, when the object is a nomen actionis, and disappears with the operation of the verb, as in μάχην μάχεσθαι to fight a battle, or (2) permanent, and remains after the verbal action has ceased, as in τεῖχος τεῖχεσθαι 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 ἄνηρ τύπτει τὸν παιὸν 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 ἅθαυρον fell timber, τέμνειν τὰς τρίχας cut off the hair, τέμνειν ὁδὸν open a road, but σπόνδας or ἔρκα τέμνειν, with a specialized verbal idea, to make a treaty by slaying a victim (pass. ἔρκα ἐτύμησθη), τέμνειν ὁδὸν make one’s way (poet.), τεῖχεσθαι χωρίον fortify a place, but τεῖχεσθαι τεῖχος build a wall. Cp. E. Supp. 1060: A. νίκον νίκην τίνα; μαθεῖν χρήστον σέβετε. B. τάσσεσται γυναῖκας, κτλ. A. Victorious in what victory? This I would learn of thee. B. Over all women. Here the construction shifts from the internal to the external object.

1556. The direct object of an active transitive verb becomes the subject of the passive: ὁ παῖς ὑπὸ τοῦ ἄνδρος 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 (1349).

1557. In Greek many verbs are transitive the ordinary English equivalents of which are intransitive and require a preposition. So σωπᾶν τί, σιγᾶν τί to keep silence about something.

1558. Many verbs that are usually intransitive are also used transitively in Greek. Thus, ὀπεθεῖν sin against, δυσχεραῖν be disgusted at, χαίρειν rejoice at, ἔδεσθαι: be pleased at, δακρύειν weep for. Cp. 1596 b.
a. Poetical: ἀσέων agitate, περάν τόδα pass on her way E. Hec. 53, πέλει sail, κροταλίζειν rattle along (κροτάειν strike Hdt. 6. 58), λάμπειn make shine, χορέειν dance, εἴλισειν dance, celebrate the god by choruses, by dancing.

1559. Many intransitive verbs are used transitively when compounded with a preposition, e.g. ἀναμάχεσθαι fight over again. — ἀπομάχεσθαι drive off, ἀποστρέφεσθαι abandon, ἀποφυσάιn leave. — διαβαίνειν pass over, διαπιεῖν sail across, διεξέρχεσθαι go through. — εἰσέχειν come into the mind, εἰσπιεῖν sail into. — ἐφέβαιν pass, ἐφρέστοι get out of the way of, ἐξαναχωρεῖν shun, εἰσίστοιδαι avoid. — ἐπιστρατεύειν march against. — καταναμαχεῖν beat at sea, κατατολείπειν subdue completely, καταπολεμεῖσθαι reduce by policy. — μετέρχεσθαι seek, pursue, μετέχειν go in quest of. — παραβαίνειν transgress. — περιείχειν get round, περιστασθαι surround. — προσούκειν dwell in, προσπαλαίται get in praise of. — υπεξαίρεσθαι omit. — ὑπέρχεσθαι escape from. — ὑπέρχεσθαι fawn on, ὑποδείκται withstand, ὑποχωρεῖν shun, ὑποστασθαι withstand.

1560. Conversely, many verbs that are usually transitive are used intransitively (with gen., dat., or with a preposition). Some of these are mentioned in 1591, 1592, 1599. Sometimes there is a difference in meaning, as ἄρεσκειn satisfy, with accus., = please, with dat.

1561. The same verb may be used transitively or intransitively, often with little difference of signification. Cp. 1709. This is generally indicated in the treatment of the cases, e.g. αἰσθάνεσθαι τι or τινος perceive something, ἐνθυμεῖσθαι τι or τινι consider something, μέφεσθαι τινι or τινι blame some one.

1562. On δεῖ μοί τινος and δεῖ με τινος see 1400. With the inf. the accus. is usual (dat. and inf. X. A. 3.4. 35). χρή με τινος is poetical; with the inf. χρή takes the accus. (except L. 28. 10, where some read δικαιοῦν). (χρή is an old noun; cp. χρεοῦ, χρεια need and 793.)

INTERNAL OBJECT (OBJECT EFFECTED)

COGNATE ACCUSATIVE

1563. The cognate accusative is of two kinds, of which the second is an extension of the first.

1564. (I) The substantive in the accusative is of the same origin as the verb.

πολλὴν φλοριάτι φλοράωντα speaking much nonsense. P. A. 19 e, ἤνεργυε τὴν φυγήν ταύτην he shared in the recent exile. 21 a, τὴν ἐν Σαλαμίνι ναυμαχίαν νικήσατε victorious in the sea-fight at Salamis. D. 59. 97, τὰς ὑποστειλεῖς ἐς ὁστός ὑπεξευντῷ the promises which he made. 19. 47, ἢ αἰτιά ἢ αἰτιώναι the charge they bring. Ant. 6. 27.

a. Sometimes the verb may be suppressed, as ἠμιν μὲν εὐχαῖς τάσει (ἐβέβημαι) for us these prayers. A. Ch. 142.

1565. The cognate accusative occurs even with adjectives of an intransitive character: μῆτε τι σοφός ὁ τῷ ἐκείνῳ σοφάν μῆτε ἄμαθης τῇ ἁμαθίᾳ being neither at all wise after the fashion of their wisdom nor ignorant after the fashion of their ignorance. P. A. 22 e, ἀπικόνων ἀπικόων τοιάδε ὅστε κτλ.
they disfranchised them in such a way that, etc. T. 5. 34 (ἀτίμος ἐποίησαν = ἡμῖν-σαν, cp. 1598).

1566. Passive: πόλεμος έπολεμεῖτο war was waged X. H. 4. 8. 1.

1567. (II) The substantive in the accusative is of kindred meaning with the verb.

ἐξήλθον ἄλλας ὅδες they went forth on other expeditions X. H. 1. 2. 17, τὸν θερόν καλωμένον πόλεμον ἐπολέμασαν they waged what is called the Sacred War T. 1. 112. ἤσθενσε ταύτην τήν θόσον he fell ill of this disease I. 19. 24, ἀνθρώπον φύσιν βλε-στὼν born to man's estate S. Aj. 760.

1568. Passive: πόλεμος ἐπολέμηθη war was stirred up D. 18. 151.

1569. An extension of the cognate accusative appears in poetry with κείσαν, στῆσαι, καθίσειν and like verbs: τόπον, δινών κείται the place in which he is situated S. Ph. 146, τι ἐστιηκέ πέτρας; why stands she on the rock? E. Supp. 987, τριπόδα καθίζων sitting on the tripod E. Or. 956.

1570. An attributive word is usually necessary (but not in Hom.) otherwise the addition of the substantive to the verb would be tautologous. But the attribute is omitted:

a. When the nominal idea is specialized: φυλακᾶς φυλάττειν to stand sentry X. A. 2. 6. 10, φόρον φέρειν to pay tribute 5. 5. 7.

b. When the substantive is restricted by the article: τὸν πόλεμον πολεμεῖν to wage the present war T. 8. 58, τὴν πομπήν πέρπειν to conduct the procession 6. 56.

c. When a plural substantive denotes repeated occurrences: ἕπερραρχῆς τριήραρχαὶ he performed the duty of triarch D. 45. 85.

In various expressions: ὁλομέτως νικῶν to win an Olympian victory T. 1. 126, τὴν νικηδέος νίκησαι to be victorious in the sea-fight L. 19. 28, θεοὺς τὰ εὐαγγέλια in order 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: στάξειν ἀμα to drop (drops of) blood S. Ph. 783, ἀρπαγεῖν to breathe war Δ. 375, τὸ τελορίκως 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 νὰῦν to look mustard Eq. 631, βλέπειν ἀπαίτιαν 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: λῆσαι λησσεῖν to talk sheer nonsense Λ. Pl. 517, ὤμοιν ὤμβείειν to insult grievously E. H. F. 708. Often in Euripides.

1572. The substantive may be omitted, leaving only the adjectival attribute: παῖον διπλήν (scil. πληγήν) strike twice (a double blow) S. El. 1415, τοῦτον ἀνεί-κραγον ὡς διήξις (scil. πληγῆς) παῖειν they called out that he had dealt him too (1063) few blows Α. Α. 5. 8. 12. Cp. 1028.

1573. Usually an adjective, pronoun, or pronominal adjective is treated as a neuter substantive. Cp. μεγάλ' ἀμαρτάνειν to commit grave errors D. 5. 5 with μεγάλα 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

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ἡδὲ γελάν ῥοετ. (= ἤδὲν γέλωτα γελάν) to laugh sweetly, μέγα (ψεῦδος) ψεῦ-
δεται he is a great liar, μέγα φρονίσας ἐπὶ τούτῳ highly elated at this X. A.
3. 1. 27, μεῖσον φρονεῖ he is too proud 5. 6. 8, τὰ τῶν Ἑλλήνων φρονεῖ to be on
the side of the Greeks D. 14. 34, μέγα παθόν ἐδοξάσει had the greatest influence L. 30. 14,
δεκά ὁδρίζειν to maltreat terribly X. A. 6. 4. 2, ταῦτα ἐπρεβενοῦμεν we fulfilled our
mission as ambassadors in the same way D. 19. 32, τὸ βοῦλεται ημῶν χρῆσθαι;
what use does he wish to make of us? X. A. 1. 8. 18 (= τίνα βοῦλεται χρείαν
χρῆσθαι, εἰρ. χρῆσθαι τιν χρείαν P. L. 868 b).

1574. Passive: τοῦτο οὖν ἐπειδήσθην they were not deceived in this X. A.
2. 2. 13, ταῦτα οἶδειν ἄν πεισθῆν no one would be persuaded of this P. L. 836 d.

1575. For a cognate accusative in conjunction with a second object, see 1620.

1576. Note the expressions δικάζειν δίκην decide a case, δικάζομεν δίκην tīn
go to law with somebody, δίκειν γραφήν tīn indici somebody, φεύγειν δίκην tīn
be put on one’s trial for something; γραφεῖσθαι tīn graφήν indirect case for a
public offence, φεύγειν γραφήν be put on one’s trial for a public offence. Also
ἀγωνίζεσθαι στάδιον (= ἵγων στάδιον) be a contestant in the race-course, νίκα
στάδιον be victorious in the race-course, νίκαν δίκην νικά a case, νίκαν γρώμην carry
a resolution (pass. γρῶμην ἑττάθαι), ὄφελον δίκην lose a case.

1577. The (rarer) dative (φόβῳ ταρασίν, βιαὶς θανάτῳ ἐπειδήσκειν, φεύγειν
φυγῇ) expresses the cause (1517), manner (1518), or means (1607).

ACCUSATIVE OF RESULT

1578. The accusative of result denotes the effect ensuing after the
verbal action has ceased.

ἐλκοσ οὔτασαί με to smile (and thus make) a wound E 361 (so οὐλήν ἐλαύνειν ψ 74),
presbetaeuein tīn eirōn to negotiate the peace (go as ambassadors (πρεβεῖν) to make
the peace) D. 19. 134, but πρεβεῖν πρεβεῖαν to go on an embassy Dinarchus
1. 16, νύμισσα κόπτειν to coin money Hdt. 3. 56, στονδᾶ, or ὅρκα, τέμειν (1555).

1579. Verbs signifying to effect anything (αἰρέον raise, αἴξειν exalt, διδάσκειν
teach, πρέβειν rear, πασχεῖν train) show the result of their action upon a sub-
stantive or adjective predicate to the direct object: σε Θῆβαι γ’ οὖν ἐκαίθισαν
κακών Thebes did not train thee to be base S. O. C. 919, τούτων πρέβειν τε καὶ αἴξειν
μεγάν to nurse and exalt him into greatness P. R. 565 c, ἐπισκοποῦσας αὐτῷ
ὕψηλότερον raising it higher T. 7. 4. Such predicate nouns are called proleptic.
Passive: μεγάς ἐκ μίκρον Φιλαρίτος ἔδειξεν Philip has grown from a mean to be a

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.

ἀγεν (στραταῖν) στενὰς δδοῦς to lead an army over narrow roads X. C. 1. 6. 43,
ἐξελεῖνε σταθμοὺς τρεῖς, παρασάγγας ἐκεῖ καὶ δῶρ he advances three stages, twenty-


**SYNTAX OF THE SIMPLE SENTENCE**

**1582. Time.** — The accusative denotes extent of time.

_Ξμενεν ἡμέρας ἐπτά he remained seven days_ X. A. 1. 2. 6, _ζυμακχίαν ἐπονήσαντο ἕκατον they made an alliance for a hundred years_ T. 3. 114.

**1583.** The accusative of time implies that the action of the verb covers the entire period. When emphasis is laid on the uninterrupted duration of an action, _παρά_ with the accusative (1692. 3. b) and _διά_ with the genitive (1585. 1. b) are used. The accusative of time is rarely employed where the dative (1540) is properly in place: _τήνδε τὴν ἡμέραν_ Aes. 3. 7.

**1584.** Duration of life may be expressed by _γεγονός_: _ἐτη γεγονός ἑβδομήκοντα seventy years old_ P. A. 17 d. (Also by _εἰναι_ 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 _οὖνος_. The current day or year is included. Thus (a) _τὴν μητέρα τελευτήσαν τρίτον τούτῳ my mother who died two years ago_ L. 24. 6, _ἔφεδρησε τρίτην ἡδη ἡμέρα he has been in the city since day before yesterday_ P. Pr. 309 d. (b) _ἀπ' ἀγγελῆς Φιλίππος τρίτον ἡ τέταρτον κύριος_ this is the third or fourth year since it was announced that Philip was besieging for _Heraeum_ D. 3. 4.

**1586.** On the accusative of extent in degree, see 1609. With a comparative we find _πολύ_ and _ὁλίγον_ as well as _πολλῷ_ and _ὁλίγῳ_ (1514); and always _τι, τι_, _οὖδέν_ with the comparative.

**1587.** Time and degree are often expressed by prepositions with the accusative. See Prepositions under _ἀμφί, ἀνά, διά, ἐπί, κατά, παρά, πρός, ὑπό._

### TERMINAL ACCUSATIVE (IN POETRY)

**1588.** In poetry after verbs of motion the accusative may be used without a preposition to express the goal.

_Ἀστυν Ἀδημίου μολὼν ἔρχομαι to the city of Cadmus S. O. T. 35, περιψομεν κυ' Ἐλλάδα we will convey her to Greece E. Tro. 883._ Of persons in Hom. (especially with _ικάνομαι, ἵκω, ἰκάνοι = reach_ and in the lyric parts of the drama: _μνηστήρας ἄφικακε came unto the suitors_ a 332. Cp. _"arrived our coast":_ Shakesp. In Hdt. 9. 26 _φαμέν ἡμέρας ἰκέτησαμ means we declare that it blest us._

**1589.** The limit of motion is also expressed by _-δε_ ( _Ἀστυν_ Hom., in prose, _'Αδημιάττε = 'Αδημίας + δε_; _χαμάζει or χαμάζε = χαμάζ + δε_, cp. _χαμά-_; _οἶκας_ and, regularly in prose, by _εἰς, ἐπί, παρά, πρός, ὅς_ (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. εδ (καλώς) ποιεῖν, ὄραν (rarely with πράττειν), εὐφηγεῖν, ὄνναν, ὄφελεῖν
      (also with dat.), δεικτεῖν, κακῶς ποιεῖν, κακοῦν, κακουργεῖν, βλάπτειν, ἀδικεῖν, ὄβρι-
      ζεῖν, βίατεῖν, ἀμείβεσθαι τερμίτε, τίμωρεσθαι τυχή, λυμαίνεσθαι (also with dat.),
      λαβάσθαι (also with dat.).
   b. εδ (καλώς) λέγειν, εὐλογεῖν, κολακεῖν, ὁπετεῖν, πρόκυπνειν, κακῶς λέγειν,
      κακολογεῖν, κακουγεῖν, λαδιεῖν.

1592. συμφέρειν and λοιπελείν προφίλ, βοηθεῖν help, λαδιεῖσθαι rail at take the
dat., ἀδικεῖν ὑπ' ὑμείν and ὄβριξειν insult also take εἰς τινα or πρὸς τινα.

1593. εδ (κακῶς) ἀκούειν, πᾶσχειν are used as the passives of εδ (κακῶς)

1594. Many of the above-mentioned verbs take a double accusative (1622).

1595. (II) Verbs expressing emotion and its manifestations.
   a. φοβεῖσθαι, δεινόνα, τρεῖν, ἐκλήττεσθαι, καταλήττεσθαι fear, πτήσειν
crouch before, εὔλαβεσθαι beware of, ταραίνειν have no fear of (have confidence
in), αἰδεῖσθαι stand in awe of, ἀσκοῦσθαι feel shame before, δυσχεραίνειν be dis-
gusted at, ἔκειν pity, πενθεῖν, ὅρρειν, δαρκεῖν, κλάειν (κλαίειν) lament, νοερ over.
   b. χαλεῖν rejoice at and ἱδεῖσθαι be pleased to hear take the accus. of a person
      only in the poets and only with a predicate participle (2100). ἀσκοῦσθαι, χαλ-
      εῖν, ἱδεῖσθαι, δυσχεραίνειν usually take the dat. in prose. ταραίνειν may take the
      instr. dat. (Hdt. 3. 76).

1596. (III) Verbs of swearing.
      ὄμναι swear by (τοῦς θεοὺς, pass. θεῖς ὄμωσται) and swear to (τῶν ὄρκων, pass.
      ὁ ὄρκος ὄμωσται). So ἐπιστρεπεῖν swear falsely by.
   a. ὄμναι τοῦς θεοὺς may be an abbreviation of ὄμναιν ὄρκον (internal object)
tῶν θεῶν.
   b. The accusative is used in asseverations with the adverbs of swearing μά,
      ὦ μά, ναλ μά, νή.

      Nay, by Zeus : μά (τῶν) Δια, ὦ μά (τῶν) Δια.
      Yes, by Zeus: ναλ μά (τῶν) Δια, νή (τῶν) Δια.

μά is negative, except when preceded by ναλ. μά may stand alone when a nega-
tive precedes (often in a question) or when a negative follows in the next clause:
μά τῶν Ἀπόλλων, ὦ νάκ Αγ. Thesm. 269. μά is sometimes omitted after ὦ, and after
   c. The name of the deity may be omitted in Attic under the influence of
      sudden scrupulousness: μά τῶν — ὦ σύ γε not you, by — P. G. 466 ε.

1597. (IV) Various other verbs.
      φεύγειν flee from, ἀποδιδόσκειν escape from, ἐνδρέειν lie in wait for, ὕθνειν
      anticipate, φυλάττεσθαι guard oneself against, ἀμφίβουσαν defend oneself against,
      λανθάνειν escape the notice of, μενεῖν wait for, ἐκλείπειν and ἐκλείπειν give out,
      fall (τὸ στράτευμα ὁ σῖτος ἐξέλκει cotn failed the army X. A. 1. 5. 6).

1598. The accusative is rarely found after verbal nouns and adjecti-
      ves, and in periphrastic expressions equivalent to a transitive verb.
      (This usage is post-Homeric and chiefly poetical.)
1599. Elliptical Accusative. — The accusative is sometimes used elliptically.

οὐκος, ὡς σε τοι (scil. καλῶ) ὡς! you there, I am calling you! Αγ. Αν. 274, μή, πρὸς σε θέων τὰς με προδώσαι (μή, πρὸς θέον σε αἰτῶ) do not, I implore thee by the gods, have the heart to leave me! Ε. Αλκ. 275, μή μοι πρόφασιν (scil. παρέχει) no excuse! Αγ. Αχε. 345. Cp. 946.

FREE USES OF THE ACCUSATIVE

ACCRUSATIVE OF RESPECT

1600. To verbs denoting a state, and to adjectives, an accusative may be added to denote a thing in respect to which the verb or adjective is limited.

a. The accusative usually expresses a local relation or the instrument. The word restricted by the accusative usually denotes like or similar to, good or better, bad or worse, a physical or a mental quality, or an emotion.

1601. The accusative of respect is employed

a. Of the parts of the body: ὁ ἄνδρως τῶν δάκτυλων ἀλγεῖ the man has a pain in his finger. R. 452 d, τυφλός τά τ´ άστα τόν τε νούν τά τ´ ὄμως′ ei blind art thou in ears, and mind, and eyes. S. O. T. 371, πέδας ὃκεν Αχιλλεῖος Ημ. N. — The accusative of the part in apposition to the whole (985) belongs here, as is seen by the passive. Cρ. τόν πλῆξιν αὐχένα hím he smote on the neck Λ 240 (βάλε θύρων "Ἀρηα καρ" αὐχένα F 406) with βέβλησαι kενεῶν thou art smitten in the abdomen E 284.

b. Of qualities and attributes (nature, form, size, name, birth, number, etc.): διαφέρει γυνῇ ἄνδρος τὴν φύσιν woman differs from man in nature Ρ. R. 453 b, οἴκει ὕψιν ἄνδρας ἄθανάτης δέως καὶ ἔνδος ἐρίζειν nor is it seemly that mortal women should rival the immortals in form and appearance ε 213, ποταμός, Κόδων ἐξωμα, εὔρος δοὺ πλέθρων a river, Cydnus by name, two pledges in width. Α. 1. 2. 23 (so with ὑψος, βάθος, μέγεθος), πλῆρως ὡς διαχνίων about two thousand in number 4. 2. 2, λέξον δοτις ἐι γένος tell me of what race thou art Ε. Βαχ. 460.

c. Of the sphere in general: δεινοὶ πάχυν terrible in battle. A. Pers. 27, γένεσθαι τὴν διάνων transfer yourselves in thought. Αετ. 3. 153, τὸ μὲν ἐπὶ ἐμοὶ αἰχμαὶ, τὸ δ᾽ εἶπι σοι σέσωμαι so far as I myself was concerned I was lost, but through you am saved. Χ. C. 6. 4. 11. Often of indefinite relations: πάντα κακὸς base in all things. S. O. T. 1421, ταῦτα ἀγαθός ἐκατος ἡμῶν, ἄπερ σοφός, ὃ ἐς ἀμαθῆς, ταῦτα δὲ κακὸς each one of us is good in matters in which he is skilled, but bad in those in which he is ignorant. 1. Lach. 194 d.
1602. Very rarely after substantives: χείρας αἰλιμνηῆς a warrior valiant with (thy) arm τὸ 242, νεανία τὰς ὄψεις 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. διάφερεν ἄρητῷ or εἰς ἄρετῆν.

1604. Not to be confused with the accusative of respect is the accusative after intransitive adjectives (1505) or after the passives of 1632.

1605. The accusative of respect is probably in its origin, at least in part, an accusative of the internal object.

ADVERBIAL ACCUSATIVE

1606. Many accusatives marking limitations of the verbal action serve the same function as adverbs.

1607. Most of these adverbial accusatives are accusatives of the internal object: thus, in τῆλος δὲ εἰρὲ but at last he said, τῆλος is to be regarded as standing in apposition to an unexpressed object of the verb — words, which were the end. Many adverbial accusatives are thus accusatives in apposition (991) and some are accusatives of respect (1600). It is impossible to apportion all cases among the varieties of the accusatives; many may be placed under different heads. The use of adjectives as adverbs (μεγά ποιόσιος very rich) is often derived from the cognate accusative with verbs (μεγά πλούτειν).

1608. Manner. — τρόπον τινά in some way, τίνα τρόπον in what way? τὸν τρόπον in this way, πάντα τρόπον in every way (also παντὶ τρόπῳ), τὴν ταχίστην (ὁδὸν) in the quickest way, τὴν εὐθείαν (ὁδὸν) straightforward, προκα, δωρέαν gratis (1616), δίκην after the fashion of (δίκην τοῦτον like an archer P. L. 705 ε), πρόφασιν in pretense (ἐτελεῖ πρόφασιν ἐκ' Ἐλευσίστον he sailed professedly for the Hellespont Hdt. 5. 33), χάριν for the sake of (lit. favour): οὗ τήν Ἀθηναίων χάριν ἔσπορεσεντο did not engage in the expedition out of good will to the Athenians Hdt. 5. 90, τοῦ χάριν for what reason? Ar. Plut. 53, τὴν σὴν ἢκω χάριν for thy sake I have come S. Ph. 1413. Cp. 993.

1609. Measure and Degree. — μεγά, μεγάλα greatly, πολύ, πολλά much, τὸ πολύ, τὰ πολλά for the most part, διὸν as much as, οὔδέν, μηδέν not at all, τοσοῦτον so much, τί somewhat, ἀρχήν or τὴν ἀρχήν at all with οὗ or μῆ (ἐν τῷ παραρξῆμα οὐκ ἐστὶν ἀρχὴν ὅποιος οὐκέτι οὐκέτι it is utterly impossible to deliberate correctly offhand Ant. 5. 73).

1610. Motive. — τί ὅλωρ τοῦτο, ταύτα for this reason (cognate accus.) : τὶ θῆλες quid (cuī) venisti = τίνα θῆλες; τοῦτο χάριν (= ταύτῃ τὴν χαράν χαίρω) therefore I rejoice, aúta ταύτα ἢκω for this very reason have I come P. Fr. 310 ε, τοῦτο ἄχρισθε 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 κατά ἀρχὰς in the beginning, τὸ πρῶτον in the first place, τὸ ἐπένειαν in the last place (for τὸ δεύτερον in a series use ἐπιτείτα or ἐπιτείτα δὲ), τὸ λοιπόν for the future, ἂκριν at the point, just, καίρω in season.
TWO ACCUSATIVES WITH ONE VERB

1612. A compound expression, consisting of the accusative of an abstract substantive and ποιεῖται, πιθέσθαι, ἔχειν, etc., is often treated as a simple verb; and, when transitive, governs the accusative: τὴν χώραν καταδρομᾶς λείαν ἔσευτο (= ἐλήξετο) he ravaged the country by his incursions T. 8. 41. Ἡλιον φθοράς ψῆφους ἔθετε (= ἐγγίζειντο) they voted for the destruction of Ilium A. Ag. 814, μορφὴν ἔχω ἐν μεν πρῶτα σοι (= ἐν μέροιμα) I blame thee first for one thing E. Or. 1069, τά δ' ἐν μέση λήστην ἔχεις (= ἐπιλαμβάνει) what lies between thou hast no memory of S. O. C. 583. See 1598. So with other periphrases in poetry: τέκνα μηκοῦν λόγον (= μακρύτερον προσφωνο) I speak at length to my children S. O. C. 1120, εἰ δέ μ' ἦσ' ἄι λόγους ἐξήρετα (= ἐξήρξα 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.

στρατηγὸν αὐτὸν ἀπέδειξε he appointed him general X. A. 1. 1. 2, πατέρα ἐμὲ ἐκάλεσε you were wont to call me father 7. 6. 38, αἰρέσθαι αὐτὸν τὸν Ἰδέαν βασιλέα δικαστὴν to choose the king of the Indians himself to be arbitrator X. C. 2. 4. 8, οδ γὰρ δικαίως οὗτ' ὑμῶν κακῶς μάρτυρ χριστοῦς νομίζειν ὑπὲρ τοῦ ἁπλοῦκας for it is not just to consider bad men good at random, or good men bad S. O. T. 609, Τιμόθεου στρατηγὸν ἐθεροποίησαν they elected Timotheus general X. H. 6. 2. 11, τὴν σιγὴν σου ἐξυγχρησίτων θῆς I shall consider your silence as consent P. Crat. 435 b, ἡ τούτων δεσπότην πεποίηκεν he has made himself master X. C. 1. 3. 18, εἰς ἐμὲ σὸν θέρατον ποιήσῃ if you make me your servant X. O. 7. 42, εἰς τοὺς Ἑλλήνας σαυτόν σοφιατὴν παρέχων showing yourself a sophist before the Greeks P. Pr. 312 a, ἐὼμαθὴ πάντα παρέχειν to render everything easy to learn X. O. 20. 14. Cp. 1579.

1614. The absence of the article generally distinguishes the predicate noun from the object: ἐπιγγέλλετο τὸ τοῦ κόλπα τοῦ αὐτοῦ πλουσιωτάτου τῶν πολιτῶν ποιήσεων he promised to make his flatterers the richest of the citizens L. 28. 4.

1615. Especially in Plato and Herodotus, after verbs signifying to name, to call, the predicate noun may be connected with the external object by (a redundant) εἶναι (911); σοφιατὴν ἑυμάρειαν τὸν ἄνδρα εἶναι they call the man a sophist P. Pr. 311 e, ἐπισωμεῖαν ἑκεί σμικρὸς τὸ καλὰ μέγας εἶναι he is called both short and tall P. Ph. 102 c. This is due to the analogy of verbs signifying to think or say (1041).

1616. A predicate accusative may stand in apposition to the object: ἔδωκα δωρεάν τὸ λάντρα I gave them the price of their ransom as a free gift D. 19. 170.

1617. This use is the source of many adverbial accusatives (993, 1606 ff.).

1618. Passive: both the object and the predicate accusative of the active construction become nominative (1743) in the passive construction: αὐτὸς στρα-
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): πᾶσαν θεραπεύειν θεραπευόμενος receiving every manner of service P. Phae. 255 a, τῶπεσθαι πεντήκοντα πληγάς to be struck fifty blows Aes. 1. 139, ἡ κρίσις, ἢν ἐκρίθη the sentence that was pronounced upon him L. 18. 50, τὰς μάχισ, ὅταν Πέρσαι ἐπήθησαν εἰς I omit the battles in which the Persians were defeated I. 4. 145, δυνα ἐν κεκλημένοι Σικελίωται called by the one name of Sicilians T. 4. 64.

1622. So with verbs signifying to do anything to or say anything of a person (1591): τὸλλὰ ἀγαθὰ ἵμας ἐποίησεν he did you much good L. 5. 8, ταύτι με πει: that's what they are doing to me Ar. Vesp. 696, τὰ τοιοῦτα ἐπαινῶ' Ἀγγειάλαοι I praise Agisilaus for such merits X. Ages. 10. 1, τοῖς Κορινθίοις πολλὰ τε καὶ κακὰ ἔλεγε he said many bad things about the Corinthians Htt. 8. 61. For the accusative of the thing, έ& στ (καλῶς), κεκός may be substituted; and εἰς and πρὸς with the accusative occur.

1623. The accusative of the person may depend on the idea expressed by the combination of verb and accusative of the thing (1612); as in τοῖς πολεμίοις εἱργάσθαι κακὰ to have done harm to the enemy L. 21. 8 (here εἱργάσθαι of itself does not mean to do anything to a person).

1624. When the dative of the person is used, something is done for (1474), not to him: πάντα ἐποίησαν τῶι ἀποδόσασίν they rendered all honours to the dead X. A. 4. 2. 23. εἰς or πρὸς with the accusative is also employed.

1625. Passive of 1622: οὐκ ἄλλα ή πόλις γνίκειο all the other wrongs that the State has suffered D. 18. 70.

1626. Verbs of dividing (ῥίμεν, καταρθίμεν, διαφέρω, τέμνων) may take two accusatives, one of the thing divided, the other of its parts (cognate accus.). Thus, Κύρος τὸ στράτευμα κατέλειλον δύσεα μέρη Cyrus divided the army into twelve divisions X. C. 7. 5. 13. εἰς or κατὰ may be used with the accusative of the parts.

1627. Passive: ἃ ἐφέραται ἣ ἀγορά τέταρα μέρη the Agora is divided into four parts X. C. 1. 2. 4. εἰς and κατὰ may be used with the accusative of the parts.
DOUBLE OBJECT WITH VERBS SIGNIFYING TO ASK, DEMAND, ETC.

1628. Verbs signifying to ask, clothe or unclothe, conceal, demand, deprive, persuade, remind, teach, take two objects in the accusative, one of a person, the other of a thing.

οὐ τοῦτο ἐρωτᾶς σε that's not the question I'm asking you Ar. Nub. 641; χιτῶνα τὸν ἑαυτοῦ ἱερέων ἰμήθη αὐτὸς ἐπὶ Χρυστιῆν τῆς Ἀπόλλωνος γεγονός ἐκδόθη καὶ Χρυστιῆν ἐκέθησα λο Ἀπόλλων himself dives me of my oracular garb Α. Ag. 1269; τὴν θυγατέρα ἐκρυβεῖ τὸν θάνατον τοῦ ἀνδρός he concealed from his daughter her husband's death L. 32. 7; Κύριον αἰτεῖν πλοῖα to ask Cyrus for boats X. A. 1. 3 14, ὥσ ἔγω ποτὲ τινὰ ἢ ἐπραξάμην μισθὼν ἢ ἦτορα that I ever exacted or asked pay of any one P. A. 31 c; τοῦτων τὴν τιμὴν ἀποστερεῖ μοι he deprives me of the value of these things D. 28. 13; ἐμᾶς τὸ τούτο ὦν παῖδω I cannot persuade you of this P. A. 37 a; ἀναμνῆσον ἐμᾶς καὶ τοὺς κυνδύους I will remind you of the dangers also Χ. A. 3. 2. 11; οὕδεις ἐδίδαξέ με ταύτην τὴν τέχνην nobody taught me this art X. O. 19. 16.

1629. Both person and thing are equally governed by the verb. The accusative of the person is the external object; the accusative of the thing is sometimes a cognate accusative (internal accusative).

1630. Some of these verbs also take the genitive or dative, or employ prepositions. Thus ἐρωτᾶν τινα περὶ τινός, οἰτεῖν (οἰτεῖσθαι) τι παρὰ τίνος, ἀποστερεῖν or ἀφαιρεῖσθαι τινᾶ τίνος (τινώς τι) (1394), or τινὶ τί (1483); ἀναμνῆσον τινά τίνος (1556); παίδευει τινὰ τινός or τινὰ εἰς (or πρὸς with the accusative.

1631. The poets employ this construction with verbs of cleansing (a form of depriving): χρέω νίκητα ἅλμην he was washing the brine from his skin Ε 224, αἰμα κάθησαν Σαρπιδώνα clean the blood from Surpedon Π 667. And with other verbs (in tragedy), e.g. τιμωρεῖσθαι avenge on, μετελθεῖν seek to avenge on, μετελθεῖν execute judgment on, ἐπικεφαλεῖν charge.

1632. Passive (1747): ὑπὸ βασιλείω τηρῆραμένοι τοῦ φόρουs having had the tribute demanded of him by the king T. 8. 5, ὡς ἐπεισοῦ ἀπεστάρθαται all who have been deprived of their horses Χ. C. 6. 1. 12, οὐκ ἐπεισοῦ ἁδικήσατα they would not credit the news Hdt. 8. 81, μονικὴν παίδευσε having been instructed in music P. Menex. 236 a (here μονικὴ is possible), οὐδὲν ἄλλα διδάκτοις ἀνθρώποις ἐπιτηθήναν man is taught nothing else except knowledge P. Men. 87 c.

1633. The accusative of extent (1580) is freely used in the same sentence with other accusatives, as ὑπερανεγκλήτες τὸν Δευκάδων καθομον τὰς ναῦς having hauled the ships across the isthmus of Leucas T. 3. 81.

On the accusative of the whole and part, see 985; on the accusative subject of the infinitive, see 1972 ff.; on the accusative absolute, see 2076. See also under Ανακολοθην.

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 παιδοτρησίαις ἐγκαλεῖν οὐδὲ ἐκβάλλειν εἰκ τῶν πόλεων we must not accuse the trainer or banish him from the cities P. G. 460 d.
a. The farther verb may contain the main idea: ἐπιτιμᾶ καὶ ἀποδικμᾶζει τις he censures some and rejects them at the scrutiny L. 6. 33.

1635. The construction is usually ruled by the participle, not by the finite verb, when they have a common object but different constructions, and especially when the object stands nearer the participle: τοῦτω δὲ ὡς ἡγεμόνας παρεκελεθαί ἔδειξεν ἣν ἔχων having given him guides he ordered him to proceed quietly X. C. 5. 3. 53; and when the common object stands between, as προσευχότας τοῖς πρῶτοι πρέπουσι falling upon the foremost they put them to flight T. 7. 58.

a. Sometimes the finite verb regulates the construction, as καλέσας παρεκελεύσει τοῖς Ἑλλησι: he summoned the Greeks and exhorted them X. Α. 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 περί.

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 μνηστήρων ἐπει διακόπτει among the suitors ρ 467 specifies the meaning with greater certainty than μνηστήρων ἐπεί. So Ἐλλήνων φόβοι may mean the fear felt by the Greeks or the fear caused by the Greeks; but with εἰ or παρά (cp. X. Α. 1. 2. 18, Lyric. 130) the latter meaning is stated unequivocally. The use of a preposition often serves to show how a construction with a composite case (1279) is to be regarded (genitive or ablative; dative, instrumental, or locative).

1638. Development of the Use of Prepositions.—

a. Originally the preposition was a free adverb limiting the meaning of the verb but not directly connected with it: κατ᾽ ἄρ᾽ εἰσέρχετο δωρεὰν 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 βλεφάρων ἀπὸ δάκρυα πίπτει from her eyelids, away, tears fall ξ 129. Here βλεφάρων is ablative genitive and is not governed by ἀπό, which serves merely to define the relation between verb and noun.

c. Gradually the preposition-adverb was brought into closer connection either (1) with the verb, whence arose compounds such as ἀποστητεῖν, or (2) with the noun, the preposition-adverb having freed itself from its adverbial relation to the verb. In this stage, which is that of Attic prose, the noun was felt to depend on the preposition. Hence arose many syntactical changes, e.g.
the accusative of the limit of motion (1588) was abandoned in prose for the preposition with the accusative.

Prepositions have three uses.

1639. (I) Prepositions appear as adverbs defining the action of verbs.

1640. The preposition-adverb usually precedes the verb, from which it is often separated in Homer by nouns and other words: ἡμῖν ἀπὸ λογίαν ἀμύναι to ward off destruction from (for) us A 67, πρὸ γὰρ ἥκε θεᾶ the goddess sent her forth A 195, ἔχειν κάτα γαία the earth held him fast B 699.

1641. So, as links connecting sentences, πρὸς δὲ καὶ and καὶ πρὸς and besides, ἐπὶ δὲ and besides, μετὰ δὲ and next, thereupon (both in Hdt.), ἐν δὲ and among the number (Hdt.).

1642. The verb (usually ἔστι or εἰσί, rarely εἰμί) may be omitted: οὐ γὰρ τις μὲν τοῖς ἀνήρ for no such man is among them 93. Cp. 944.

1643. The preposition-adverb may do duty for the verb in parallel clauses: ἀνδρὶς ἀνέστησαν, ἐν μὲν δὲ Ἀτρείδης . . . ἐν δὲ ἔρει Μησόνης the men rose up, rose up Ατρείδης, rose up Μησόνης Ψ 886. So in Hdt.

1644. (II) Prepositions connect verbs and other words with the oblique cases of nouns and pronouns.

1645. It is often impossible to decide whether the preposition belongs to the verb or to the noun. Thus, ἐκ δὲ Χρυσῆς γῆς βῆ A 439 may be Chryseis went out of the ship or Chryseis went-out-from (ἐξῆ) 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 χαίται ἑως ἀποσχίσαι and his mane floats-about his shoulders ζ 509. The Mss. often vary: τοῖν ἔγω μεθ’ ὀμφλέαν (or μεθομφλεόν) with these I was wont to associate Α 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 proposito) is derived. The original meaning of some prepositions is best seen in compounds.

1647. Improper prepositions (1699) are adverbs used like prepositions, but incapable of forming compounds. The case (usually the genitive) following an improper preposition depends on the preposition alone without regard to the verb; whereas a true preposition was attached originally, as an adverb, to a case depending directly on the verb.

1648. The addition of a preposition (especially διὰ, 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 διαφέρειν 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-
1658] PREPOSITIONS

rately, as adverbs, or in composition with the verb. Thus, στῇ δὲ παρέξ (or παρ᾿ ἐξ) 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: οὐμετέχειν take part in with, ἀμφιπερστέφεσθαι 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 ἄμφι περὶ κρήνην round about a spring. B 305. It is often uncertain whether or not two prepositions should be written together.

a. Such compound prepositions are ἀμφιπερὶ, παρέξ, ὑπὲκ, ἀτέκ, διέκ, ἀποπρὸ, διαπρὸ, περιπρὸ. Improper prepositions may be used with true prepositions, as μέχρι εἶς τὸ στρατόπεδον as far as (into) the camp. X. A. 6. 4. 20.

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-epic language, in which preposition and verb normally formed an indissoluble compound. The term ‘tmesis’ is incorrectly applied to the language of Homer, since in the Epic the prep.-adv. was still in process of joining with the verb.

1651. In Attic poetry tmesis occurs chiefly when the preposition is separated from the verb by unimportant words (particles, enclitics), and is employed for the sake of emphasis or (in Euripides) as a mere ornament. Aristophanes uses tmesis only to parody the style of tragic choruses.

1652. Hdt. uses tmesis frequently in imitation of the Epic; the intervening words are άν (= ἀν), enclitics, δὲ, μὲν . . . δὲ, etc.

1653. In Attic prose tmesis occurs only in special cases: ἀντ’ εἰπτ ποιεῖν (πά-σχειν) and οὔν εἰ (κακῶς) ποιεῖν (πάσχειν). Thus, δεοι εἰ ποιήσαντας ἡ πόλις άντ’ εἰ πεποιηκέναι all whom the city has required with benefits for the service they rendered it. D. 20. 04. Here εἰ πεποιηκέναι 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 ἔκβηναι τής νεώς, whereas βήναι τής νεώς originally, and still in poetry, can mean go from-the-ship; or it may determine the construction, as in περιγιγνόομαι ἐκ to surpass me. D. 18. 236. Prose tends to repeat the prefixed preposition: ἔκβηναι ἐκ τής νεώς T. 1. 137.

1655. A preposition usually assumes the force of an adjective when compounded with substantives which do not change their forms on entering into composition, as σύναδος a national meeting (δῆδος). Otherwise the compound usually gets a new termination, generally -ος, -ον neuter, or -ις feminine, as ἐνυπνον dream (υπνος), ἐπιρούσις thigh-muscle (ροῦ).

1656. The use of prepositions is, in general, more common in prose than in poetry, which retained the more primitive form of expression.

1657. A noun joined by a preposition to its case without the help of a verb has a verbal meaning: ἀπὸ πάσιν ἀρχῶν ἠλέυθερα freedom from all rule. P. L. 698 a (cp. ἠλέυθερον ἀπὸ 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, ἤκον παρὰ σέ I have come to
you T. 1. 137, οἱ παρ' ἐαυτῷ βαρβάροι the barbarians in his own service X. Α.
1. 1. δι', παρὰ βασιλέως πολλοί πρὸς Κύρων ἀπῆλθον many came over from the king
to Cyrus 1. 9. 29. The true genitive denotes various forms of connection.

1659. Constructio Prae gnans.—a. A verb of motion is often used with a
preposition with the dative to anticipate the rest that follows the action of the
verb: ἐν τῷ ποταμῷ ἔπεσον they fell (into and were) in the river X. Ages. 1. 32.
This use is common with τιθέναι, ἱδρύειν, καθιστάναι, etc., and with tenses of
completed action which imply rest; as οἱ ἐν τῇ νῆσῳ ἄνδρες διαβεβηκότες the men
who had crossed to (and were in) the island T. 7. 71.

b. A verb of rest is often followed by a preposition with the accusative to
denote motion previous to or following upon the action of the verb: παρῆγαν eis
Σάρδης (they came to Sardis and were in the city) they arrived at Sar dīs X. Α.
1. 2. 2, ἐς Κύρην ἐκώθησαν they were saved by reaching Cyrene T. 1. 110, ἡρέθη
προσβεθῆς eis Λακεδαίμονα he was chosen ambassador (to go) to Lacedaemon

1660. Stress is often laid on (a) the starting-point or (b) the goal of an
action.

a. καταδήσας ἀπὸ δείνρων τοὺς ἔπεους τυίγhis horses to (from) trees
X. Η. 4. 4. 10. By anticipation of the verbal action (attraction of the prep.
with the article): τὴν ἀπὸ στρατοπέδου τάξιν ἔλιπεν he deserted his post in the
army Aes. 3. 159, οἱ ἐκ τῆς ἁγορᾶς καταλείποντες τὸ άνω ἐφυγον the market-people
(οἱ ἐν τῇ ἁγορᾶ) left their wares and fled X. Α. 1. 2. 18.

b. With verbs of collecting (ἀπολιθεῖν, συλλέγειν) and enrolling (ἐγράφειν):
eis πεδίον ἀπολύονται they are mustered in(to) the plain X. Α. 1. 1. 2, εἰς ἄνδρας
ἐγράφαι to enrol in(to) the list of men D. 10. 230.

1661. So with adverbs: ὅπου ἐληλύθαμεν where (= whither, ὅποι) we have
gone X. C. 6. 1. 14, οἷς ἀπελέξαμεν, ἐπανέλθωμεν let us return to the point whence
(= where, ὅπου) we left off P. Lh. 78 b, ἄγοινε τὸν ἐκείθεν πόλεμον δεῦρο ἥξοντα he
does not know that the war in that region will come hither (= τὸν ἐκεί πόλεμον
ἐκείθεν) D. 1. 15.

1662. Some adverbs and adverbial phrases meaning from are used with
reference to the point of view of the observer: ἐκατέρωθεν on either side, ἐνθέν
καὶ ἑνθέν on this side and that, ἐκ δεξιάς on the right (a dextra), οἱ ἀπὸ τῆς σκηνῆς
the actors, τὸ ἐκ τοῦ ἱστοίου τεῖχος, τὸ ἐς τὴν Παλλήνῃ τεῖχος the wall (seen) from
the isthmus, the wall toward (looking to) Pallene T. 1. 64 (of the same wall).

1663. Position.—The preposition usually precedes its noun. It may be
separated from it

a. By particles (μέν, δὲ, γε, τέ, γάρ, οὖν) and by οἷμαι I think: ἐν οἷ̣ν τῇ πόλει
P. R. 456 b, εἰς δὲ γε οἷ̣μαι τὰς ἄλλας πόλεις to the other cities I think 568 c.

Note that the order τὴν μὲν χώραν (1155) usually becomes, e.g. πρὸς μὲν τὴν
χώραν or πρὸς τὴν χώραν μὲν. Demonstrative ο μὲν and ο δὲ, when dependent on
a preposition, regularly follow the preposition, and usually with order reversed
(1109): ἐν μὲν ἀφα τὸις συμφωνονομεν, ἐν δὲ τοῖς οἶν in some things then we agree,
but not in others P. Phae. 263 b.
b. By attributives: εἰς Καύστρουν πεδίον to the plain of the Casytur X. A. 1.2. 11.

N.—A preposition is usually placed before a superlative and after ὃς or ὃτι qualifying the superlative: ὃς ἐπὶ πλείστου τοῦ ὁμοίου over the very greatest part of the throng T. 2. 34. πολύ, πάνω, μᾶλα may precede the preposition and its case: πολὺ ἐν πλείον αὖρι 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 (τούμεν ἐν τάξει in the following manner P. Crit. 115 c).

1665. περί is the only true preposition that may be placed after its case in Attic prose: σοφίᾳ πέρι about wisdom P. Phil. 49 a, ἄν εἰγῶ οὖθεν οὔτε μέγα οὔτε μικρῶν πέρι ἐπαύω about which I understand nothing either much or little P. A. 19 c. When used with two substantives περί is placed between them: τοῦ ὀστον τε περί καὶ τοῦ ἀνώζου concerning both that which is holy and that which is unholy P. Euth. 4 e. περί occurs very often in Plato, only once in the orators and possibly twice in Xenophon. On anastrophe, see 175.

a. ἐνεκά and χέριν (usually) and ἐνευ (sometimes) are postpositive. The retention of the postpositive use of περί may be due to the influence of ἐνεκά. 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 Κερκυρᾶς καὶ ἄπο τῆς ηπείρου from Corcyra and the mainland T. 7. 33, and (2) οὔτε κατὰ γῆν οὔτε διὰ βαλάσσῃ 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 τῆν ἀληθίναν διαίταν in the pursuit of war and in the other occupations of life P. Tim. 18 c.

b. A preposition is used with the first noun and omitted with the second when the two nouns (whether similar or dissimilar in meaning) unite to form a complex: περί τοῦ δικαίου καὶ ἀρετῆς concerning the justice of our cause and the honesty of our intentions T. 3. 10.

c. In poetry a preposition may be used only with the second of two nouns dependent on it: Δελφῶν κάποι Δαυιδᾶς from Delphi and David S. O. T. 734.

1668. In contrasts or alternatives expressed by ή, ή ... ή, καλ ... καλ, etc., the preposition may be repeated or omitted with the second noun: καὶ κατὰ γῆν καὶ κατὰ μαζί both by land and by sea X. A. 1. 1. 7, πρὸς ἕξρην ἥ φιλον 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 *πάντα ἐπί γῆς ὀθὲν ὑπὸ γῆς* P. Menex. 246 d.

1670. In explanatory appositional clauses (988) the preposition may be repeated for the sake of clearness or emphasis; as *ἐκ τοῦτον ωσὶν ὅμως ἔρχονται, ἐκ τῶν ἑκατέρων ἔκαστα* the men of mark come from those who have practised each art P. Lach. 183a, and commonly after demonstratives. The preposition is not repeated when such an appositional clause is closely connected with what precedes: *εἰκός μήδε νομίζεις περὶ ἐνόμον, διδυλεύων ἀντρὸς ἐνενθερίσας, ἀγωνίζεσθαι* nor should you think that you are contending for a single issue alone: to avert slavery instead of maintaining your freedom T. 2. 63. A preposition is usually not repeated before descriptive appositional clauses (987): *περὶ χρημάτων λαλεῖς, ἀβεβαιον πράγματος* you are talking about wealth, an unstable thing Com. frag. 3. 38 (No. 128).

1671. Before a relative in the same case as a noun or pronoun dependent on a preposition, the preposition is usually omitted: *κατὰ τάξιν τὴν ἡλικίαν ἤν ἦν ἐγὼ ὅν ὦν* he was at that age at which I now am D. 21. 156. *φιλεῖται ὑπὸ δύν (= τοῦτων δύν) φιλεῖται is loved by whom it is loved* P. Euth. 10c. But the preposition is repeated if the relative precedes: *πρὸς δὲ τις πέφυκε, πρὸς τοῦτο ἔνα πρὸς τὸν ἑκατόν ἔργον δει κομίζειν it is necessary to set each individual to some one work to which he is adapted by nature* P. R. 423d.

1672. In Plato a preposition is often omitted in replies: *Ἀρτάκμενος—ὑπὸ τινος; φήσει. τοὐ ἀγαθοῦ, φήσομεν overcome—by what? he will say. By the good, we shall say* Pr. 355c.

1673. The preposition is usually omitted with the main noun or pronoun when it is used in a clause of comparison with ὅς (rarely ὅστε) as: *δει ὃς περὶ μητρὸς καὶ τροφοῦ τῆς χώρας βουλεύεσθαι they ought to take thought for their country as their mother and nurse* P. R. 414e; so, usually, when the two members are closely united: *ὡς πρὸς εἰκότι ἐμὲ ἕν τὰ λαθέα λέγε σpeak the truth to me as to one who knows* Ar. Lys. 993. The preposition is often omitted in the clause with ὅς (ὡςτε) as, ἂν than: *αἱ πιάρονδεν ὅνως ὅς τὸ τοιαῦτα τοιεῖν ἀπολύλαξιν χωρει their ruin to nothing so much as to such a course of action* D. 19. 263, *περὶ τοῦ μῆλους μᾶλλον βουλευεσθαι ἂ τοῦ παράτατος 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:** *ἐφευγὼν περὶ ἐκτακτικοῖς about eight hundred took to flight* X. H. 6. 5. 10; (gen. absol.) *συνελεγμένον περὶ ἐπικτακτικοῖς, λαβὼν αὐτῶν καταβαίνει when about seven hundred had been collected he marched down with them* 2. 4. 5.

**Object:** *διέφθεραν ἐς ἐκτακτικοῖς they killed about eight hundred T. 7. 32. Protasis: *επεὶ διὰ γ' ἄμα αὐτῶις πάλαι ἐν ἀπωλείτει for had it depended on yourselves you would have perished long ago* D. 18. 49 (cp. 2344).

**ORDINARY USES OF THE PREPOSITIONS**

1675. Use of the Prepositions in Attic Prose.—

With the accusative only: *ἀνά, εἰς.*
With the dative only: ἐν, σῶν.
With the genitive only: ἀντὶ, ἀπὸ, ἔξ, πρὸς.
With the accusative and genitive: ἀμφί, διά, κατά, μετά, ὑπέρ.
With accusative, genitive, and dative: ἐπὶ, παρά, περί, πρὸς, ὑπό.

a. With the dative are also used in poetry: ἄνα, ἀμφί (also in Hdt.), μετά, ἀπό (ἀπὸ), ἔξ (ἔς) 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 ἐπὶ and πρὸς of the goal).

1676. Ordinary Differences in Meaning. —

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1677. Certain prepositions are parallel in many uses; e.g. ἄνα and κατά, ἀντὶ and πρὸς, ἀπό and ἔξ, ἀμφί and περί, ὑπέρ and περί, ἐπὶ and πρὸς, σῶν and μετά.

1678. The agent is expressed by different prepositions with the genitive: ὑπό of persons and things personified (1698. I. N. 1): the normal usage in Attic prose.

παρά: here the agent is viewed as the source. The action is viewed as starting near a person, or on the part of a person.

διά: the intermediate agent.

ἀπό: indirect agent and source (rare) to mark the point of departure of the action. Chiefly in Thuc.

ἔξ: chiefly in poetry and Hdt. In Attic prose of emanation from a source.

πρὸς: to mark the result as due to the presence (before) of a person; chiefly in poetry and Hdt.

1679. Means is expressed by διά with the genitive (the normal usage in Attic prose), ἀπό, ἔξ, ἐν, σῶν. Motive is expressed by ὑπό (gen.), διά (accus.), ἔνεκα.

1680. Prepositions in composition (chiefly ἀπό, διά, κατά, σῶν) may give an idea of completion to the action denoted by the verb (1648).

a. For the usage after compound verbs see 1382 ff., 1545 ff., 1559.

LIST OF PREPOSITIONS

1681. ἀμφί (cp. ἀμφω, ἀμφότερος, Lat. ambi-, amb-, am-) originally
on both sides (either externally only, or inside and outside), hence about. Cp. the use of περί (1693) throughout. Chiefly poetic, Ionic, and Xenophontic. In Attic prose chiefly and the accusative.

1. ἀμφί with the Genitive

Local (very rare and doubtful): oj ἀμφί ταύτας οἰκεῖοις τῆς πόλεως δεῖν about this city Hdt. 8. 104 (only here). Cause: about, concerning: ἀμφί σῆς λέγω παῖδος I speak about thy child E. Hec. 580, ἀμφί ὅν εἰχον διαφέρετοι quarrelling about what they had X. A. 4. 6. 17.

2. ἀμφί with the Dative

Local: ἀμφί δαιμόνες ἔχει σάκος he has a shield about his shoulders Λ 527. Cause: φυλαξεῖς ἀμφί τῇ γυναικί afraid on account of his wife Hdt. 6. 62, ἀμφί φόβῳ by reason of (encompassed by) terror E. Or. 825; Means: ἀμφί σοφή 'with the environment of poetic art' Pind. P. 1. 12. Often in Pindar.

3. ἀμφί with the Accusative

Local: ἀμφί Μιλήτων about Miletus X. A. 1. 2. 3, ἔδραμον ἀμφί 'Ἀχιλῆα they ran around Achilles Σ 30; temporal: ἀμφί δείχνει towards evening X. A. 2. 2. 14. Number: ἀμφί τῶν δεικτίων about two thousand 1. 2. 9; of occupation with an object: ἀμφί δείχνει εἰχεῖν he was busy about dinner X. C. 5. 5. 44. oj ἀμφί τινα the attendants, followers of a person, or the person himself with his attendants, etc.: ἄνθρωπον ἀμφί Κύρων πιστῶν one of the trusty adherents of Cyrus X. A. 1. 8. 1, oj ἀμφί Χειροτοφον Chirisophus and his men 4. 3. 21, oj ἀμφί Πρωταγόρας the school of Protagoras P. Th. 170 c. This last phrase contains the only use of ἀμφί in Attic prose outside of Xenophon.

4. ἀμφί in Composition

Around, about: ἀμφίβαλλεν throw around (on both sides), ἀμφίλεγεν dispute (speak on both sides).

1682. ἀνά (Lesb. ἀν, Lat. an- in anhelare, Eng. on): originally up to, up (opposed to κατά). Cp. ἄνω.

1. ἀνά with the Dative

Local only (Epic, Lyric, and in tragic choruses): ἀνά σκέψεως upon a staff A 15.

2. ἀνά with the Accusative

Up along; over, through, among (of horizontal motion). Usually avoided by Attic prose writers except Xenophon (three times in the orators).

a. Local: To a higher point: ἀνά τῶν ποταμῶν up stream Hdt. 1. 194 (cp. κατά τῶν ποταμῶν). Extension: ἀνά στρατόν through the camp A 10, ἀνά πᾶσαν τὴν γῆν over the whole earth X. A. 11. 16, βασιλείας ἀνά στρατόν ἔχων having kings in thy mouth B 250 (cp. ἀνά στρατίωτος ἔχων).

b. Extension in Time: ἀνά νύκτα through the night Σ 80. See c.

c. Other relations: Distributively: ἀνά ἐκατον ἄνδρας by hundreds X. A. 3. 4. 21, ἀνά τὰ ἅμα ἡμέρας daily X. C. 1. 2. 8. Manner: ἀνά κράτος with all their might (up to their strength) X. A. 1. 10. 15 (better Attic κατὰ κράτος), ἀνά λόγον proportionately P. Ph. 110 d.
3. ἀντὶ in Composition

Up (ἀντισταθαι stand up, ἀναστρέφεις turn upside down), back (ἀναχώρειν go back, ἀναμιμήκειν remind), again (ἀνανεω breathe again, ἀναπερασθαι practise constantly), often with a reversing force force (ἀναλειφει unloose).

1683. ἀντὶ: originally in the face of, opposite to; cp. ἄντων, ἐναντίον, Lat. ante (with meaning influenced by post), Germ. Antwort, ‘reply.’

1. ἀντὶ with the Genitive only

Local: ἀνθ' ὑπ' ἐστηκότες 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 πολέμου εἰρήνη peace instead of war T. 4. 20, τὰ παρ' εὐαί ἐσθαίναι ἀντὶ τῶν οἴκων 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 ξώσων σωτηρίας ἠλέαντο they exchanged death for the safety of the living P. Menex. 237 a; in return for, hence ἀνθ' ὅτων wherefore S. El. 585; for πρὸς in entreaty: ἵνα ἀντὶ παιδιῶν τὰνδε ἱκετοῦμεν we entreat thee by these children here S. O. C. 1326.

2. ἀντὶ in Composition

Instead, in return (ἀντιδίδομαι give in return), against, in opposition to (ἀντιλεγέσθαι speak against).

1684. ἀπό (Lesb. etc. ἀπὸ) from, off, away from; originally of separation and departure. Cp. Lat. ab, Eng. off, of.

1. ἀπό with the Genitive only

a. Local: καταπεδόσας ἀπὸ τοῦ ἱπποῦ leaping down from his horse X. A. 1. 8. 26, ἐθνέρεν ἀπὸ ἱπποῦ he used to hunt (from a horse) on horseback 1. 2. 7, ἀπὸ τελάσσειν at a distance from the sea T. 1. 7. Figuratively: ἀπὸ θεῶν ἐρχομοι beginning with the gods X. A. 6. 3. 18.

b. Temporal: ἀπὸ ἐσπέρας after evening began (after sundown) X. A. 6. 3. 23, ἀπὸ τοῦ αὐτῶν σημεῖον on the same signal 2. 5. 32, ἀπὸ τῶν ταῖνων after meals X. R. L. 5. 8, ἀπὸ ὃς since.

c. Other relations: (1) Origin, Source: in prose of more remote ancestry: τοῦ μὲν ἀπὸ θεῶν, τοῦ δ' ἐκ ἀντίων 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 (ἄπο of the direct action of the agent himself). Not common, except in Thuc. (chiefly with πράπεπτον, λέγονται, and verbs of like meaning): ἐσπέρας ἀπὸ ἀντίων ὅσιον ἔργον nothing was done under their rule T. 1. 17. The starting-point of an action is often emphasized rather than the agent: ἀπὸ τολμῶν καὶ πρὸς τολμῶς λόγου λέγοντας speeches made by many and to many T. 8. 93.
(3) Cause (remote): ἀπὸ τοῦ συγγεγνὸς τοῦ τολμήματος ἐπηνέθη ἦε ραπεδα in consequence of this bold deed T. 2. 25, ταῦτα οὐκ ἀπὸ τὰχεις ἐγγύτερο, ἀλλ’ ἀπὸ παρασκευὴς τῆς ἐμῆς this happened not from chance but by reason of the preparations I made L. 21. 10.


(5) Manner: ἀπὸ τοῦ προφάνου openly T. 1. 66.

(6) Conformity: ἀπὸ τοῦ ἱσον on a basis of equality T. 3. 10, ἀπὸ ἐχθρακλίας αὐτίνομαι independent by virtue of (according to) an alliance 7. 57.

-.—ἀπὸ with gen. is sometimes preferred to the simple gen., often for emphasis: οἱ λόγοι ἁπ’ ἑαυτῶν the words that proceed from you T. 6. 40, ἄλλως ἀπὸ πολλῶν a few of the many 1. 110 (cp. 1317 a). Thuc. has many free uses of ἀπὸ.

2. ἀπὸ in Composition

From, away, off (ἀπιέναι go away, ἀποτελέσθαι off, in return, back (ἀποδίδωσιν give back what is due, ἀπαραίτως demand what is one’s right). Separation involves completion (hence ἀπανάληκτον utterly consume, ἀποθεῖν pay off a vow), or privation and negation (ἀπογεράομαι forbid, ἀποτυγιάζω miss). Often almost equivalent to an intensive (ἀποφάνῃ speak out, ἀποδεικνύναι point out, ἀποτελεῖμαι dare without reserve).

1685. διὰ (Lesb. ζά) through, originally through and out of, and apart (separation by cleavage), a force seen in comp. (cp. Lat. dis-, Germ. zwi-schen).

1. διὰ with the Genitive

a. Local: through and out of (cp. Hom. διέκ, διαπρό, as δι’ δυον ἔχοι ἠλθέν the spear went clear through his shoulder Δ 481, ἄκοιποι διὰ τέκνων to listen from beginning to end Lyc. 16. Through, but not out of: διὰ πολλῶς (γῆς) πόρωσας: to march through the enemy’s country X. Hl. 2. 8 and often in figurative expressions: διὰ χειρός ἔχειν to control T. 2. 13, διὰ στόμως ἔχειν to have in one’s mouth (be always talking of) X. C. 1. 4. 25 (also ἀνά στόμα).

b. Temporal: of uninterrupted duration, as διὰ νυκτὸς through the night X. A. 4. 6. 22, διὰ παντὸς constantly T. 2. 49.

c. Intervals of Space or Time: διὰ δέκα ἐπάλξεων at intervals of ten battalions T. 3. 21, διὰ χρόνον after an interval L. 1. 12, intermittently Aes. 3. 220, διὰ πολλῶν at a long distance T. 3. 94.

d. Other relations: Means, Mediation (per): αἰτῶσ’ δὲ εὐαρτοὶ ipse per se D. 48. 15, διὰ τοῦτον γράφματα περιγράφας sending a letter by this man Aes. 3. 162. State or feeling: with εἰκαί, γηγογοθεῖται, ἔχειν, of a property or quality: διὰ φόβον εἰπτο they are afraid T. 6. 34, δι’ ἴχναις ἔχεν he kept in quiet 2. 22, ἐλθον ἤμεν διὰ μάχης to meet us in battle 2. 11, αὐτοῖς διὰ φιλίας λέοι to enter into friendship with them X. A. 3. 2. 8. Manner: διὰ ταχέως quickly T. 4. 8.

2. διὰ with the Accusative

a. Local: of space traversed, through, over (Epic, Lyric, tragic choruses): διὰ δύσαι through the halls A 600; διὰ νεκτά Θ 510 is quasi-temporal.
b. Cause: owing to, thanks to, on account of, in consequence of (cp. propter, ob): δία τοῦ θεοῦ ἐτραχύμην I was saved thanks to the gods D. 18. 249, τίμωμεν μὴ δὴ εαυτόν, ἀλλὰ δία δόξαν προγόνων honoured, not for himself, but on account of the renown of his ancestors P. Menex. 247 b. So in εἰ μὴ διὰ τιμά (τι) had it not been for in statements of an (unsurmounted) obstacle: φαλλοῦσα κρατήσαστε διὰ τῶν βασιλέων πράγματων, εἰ μὴ διὰ Κώρου it seems they would have got the better of the power of the king, had it not been for Cyrus 1. 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 ἐπήρειαν for spite D. 39. 32 (cp. διὰ νόσου ἐνεκα γυμείεις 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: ἐπέδαξαν ταῦτα δι' Εὐρυμαχοῦ they effected this by the mediation of Eurymachus T. 2. 2, τὰ διὰ τοῦτον ἀπολογῶν what has been lost by (the fault of) these men D. 6. 34. The accus. marks a person as an agent not as an instrument. (2) Things: νόμοι, δὴ αὐν ἐλευθέρους ὁ βίος παρακενσαθήσεται laws, by means of which a life of freedom will be provided X. C. 3. 8. 52, διὰ τοῦ νόμου βέλους γλυκόνειν ἀνθρώποι men become better thanks to the laws 8. 1. 22. Sometimes there is little difference between the two cases: δὴ ὁν ἄπαντ᾽ ἀπώλετο D. 18. 33, δὴ ὁν ἄπαντ᾽ ἀπώλετο 18. 35.

N. — διὰ with gen. (= through) is distinguished from the simple dative (= by): δὲ οὐ δρόμον καὶ δ ἀκούομεν P. Th. 184 c.

e. For διὰ with accus. to express the reason for an action, the dative is sometimes used (1517): τοῖς πεπράγμενοι φοβοῦμεν τοῖς Ἀθηναῖοι fearing the Athenians by reason of what had happened T. 3. 98. The dative specifies the reason less definitely than διὰ with the accusative.

f. When used in the same sentence, the dative may express the immediate, διὰ with the accus. the remote; cause: ἀνέπευξεν σωμάτων διὰ τὴν στρατιάν ὑπερχώρουν they gave ground from the fact that they were weak through lack of food T. 4. 36.

g. διὰ with accus. contrasted with ὑπὸ with gen.: φήσομεν αὐτῷ δὲ ἱκεῖνα ὑπὸ τῆς αὐτοῦ κακίας ἀπολογέναι 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 (διαβάλειν cross), apart, asunder (διακόπτειν cut in two, διακρίνειν discernere, διαφέρειν differ, διαζυγώναι disjoin), severally (διαιδόναι distribute).

δια- often denotes intensity, continuance, or fulfilment (διαμένειν remain to the end, διαφθείρειν destroy completely). δια- is common in the reciprocal middle (1726), as in διαλέγεσθαι converse; often of rivalry (οἱ διαπληκτειόνειν rival statesmen, διακονίζεσθαι contend in throwing the javelin).
1686. ἔσ, ἐσ into, ὅ, opposed to ἐσ; from ἐν + ὁ (ep. Lat. abs from ab + s). See on ἐν. On εἶσ with the genitive by ellipsis, see 1302.

1. εἶσ 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 εἶς or ἐς. In the fourth century ΕΣ was generally written. In Thuc. ἐς is printed, but its correctness may be doubted; other Attic prose writers use εἶς, the poets εἶς or (less frequently) ἐς. It is not true that in poetry ἐς is used only before consonants, εῖς only before vowels.

a. Local: of the goal: Σικελίου ἐς Ἰταλίας διέβησαν ἐς Σικελίαν the Sicels crossed over out of Italy into Sicily T. 6. 2; with a personal object: ἦλθεν ἐς τῆς Ἁσίας ἐς ἀνθρώπους ἀπόρους he came from Asia to (a land of) poor men T. 1. 9, ἐσπέμπει γράμματα ἐς (ν. l. πρός) βασιλέα he dispatches a letter to (the palace of) the king 1. 137 (of commanding, etc., to individuals ὀς or πρός is used); against: ἐσπάρτησαν ἐς τὴν Ἀττικήν they invaded Attica T. 3. 1, πάλαι τοῖς Κορινθίοις ἐς τοῖς Ἀθηναίοις war between the Corinthians and the Athenians 1. 55; with verbs of rest, 1659 b. The idea of motion holds where ἔμεν, ἔμεν ὅτι or ὅτι ἐς τι to end in T. 2. 51. Extension: Πελοποννησίου διαβάλειν ἐς τοὺς Ἐλλήνας to raise a prejudice against the Peloponnesians among the Greeks T. 3. 109; in the presence of (coram): ἐς ἐς κοινόν λέγειν to speak before the assembly 4. 58.

b. Temporal: of the goal: ἕως ἕως ὥστε up to my time Hdt. 1. 52, ἐς ἐς ὥστε finally 3. 40; at (by) such a time (of a fixed or expected time): προεῖτε εἰς τρίτην ἡμέραν παρείναι commanded them to be present on the third day X. C. 3. 1. 42, ἦκεν εἰς τρίακοστην ἡμέραν come on the thirtieth day 5. 3. 6. Limit of time attained: εἰς τοὺς δεκτοὺς καιροὺς ἀφίγανεν arriving at such a time L. 16. 5. Extension (over future time): εἰς τὸν λαοῦν χρόνον in all future time L. 16. 2.

c. Measure and Limit with numerals: εἰς χίλιους to the number of (up to) a thousand X. A. 1. 8. 5, εἰς δυο τῶν αβρεάς 2. 4. 26, ἐς ὁμοίως to the amount of a drachma T. 8. 29.

d. Other relations: Goal, Purpose, Intention: ἢ σὴ παρὶς εἰς σὲ ἀποβλέπει your country looks for help to you X. H. 5. 1. 8, χρόνοις εἰς τᾶς σφενδὼν to use for the slings X. A. 3. 4. 17, παλεῖσθαι εἰς ἀφετέρους to train with a view to virtue P. G. 519 ε. Relation to: καλὸν εἰς στρατίων excellent for the army X. C. 3. 3. 6, often in Thuc. (= πρός with accus.). Manner: εἰς καιρόν in season X. C. 3. 1. 8, εἰς δύναμιν to the extent of one’s powers 4. 5. 52.

2. εἶσ in Composition

Into, in, to (εἰσβαλεῖν enter, εἰσπράττειν get in, exact a debt).

1687. ἐν in (poetic ἐν, ἐν, ἐν,), Lat. in with the abl., en-; opposed to εἶσ into, εἰκ. out of. On ἐν with the genitive by ellipsis, see 1302.

1. ἐν with the Dative (Locative) only

a. Local: ἐν, at, near, by, on, among: ἐν Ἱλησίᾳ in Sparta T. 1. 128, ἐν Κορινθίᾳ μάχη the battle at Corinth X. Agos. 7. 5, πάλιον οικώμενη ἐν τῷ Εὐζέλῳ πόλις a city built on the Euxine X. Α. 4. 8. 22, ἐν τῷ κλίνῃ ἐστηκὼς
standing upon the bed L. 1. 24 (ev of superposition is rare), νὰμ οὐν ἡμᾶς ἐδὼκαί τοῖς Ἑλληνισιν laws famous among all the Greeks P. L. 631 b, οὐν ξὺν ἑδημηνιγηθέντες he made an harangue before (coram) you D. 8. 74. With verbs of motion, see 1659 a. Of circumstance, occupation, as οὐν τοῖς πράγμασιν the men at the head of affairs D. 9. 56 (so οὐν εἰρήνη, ἔργῳ, ὠφελῇ, φιλοσοφίᾳ, φῶβῳ εἰναί; οὐν αἰτία ἔχειν to blame, οὐν ὡργῇ ἔχειν to be angry with); in the power of: εὐ τῷ θεῷ τὸ τέλος ἢν, οὐκ ἔμοι the issue rested with God, not with me D. 18. 193, εὐ ἑωρῷ ἐγένετο he came to himself X. A. 1. 5. 17.

b. Temporal: in, within, during (cp. 1542): εὐ πέντε έτεσίν in five years L. 19. 20, εὖ σπουδᾶis during a truce Τ. 1. 56, εὖ ὁ while.

c. Instrument, Means, Cause, Manner (originally local): εὖ διφθαλομῶν τῶι μαί see with the eyes A. 358, εὐ εὔ νικηδειεῖθαι to be enraged by (i.e. to depend on) a single person T. 2. 35, εὐ τούτων ἡ λεπτομένη ἡ χαλαροτέρει every grieving or rejoicing at this P. B. 603 c, εὐ τούτῳ δηλώσα to make clear by this 392 e, εὐ τῷ φανερῷ openly X. A. 1. 3. 21. Conformity: εὖ τοῖς ὁμοίοις νομίσματα τὰς κρίσεις deciding according to equal laws T. 1. 77, εὖ ἔμοι in my opinion E. Hipp. 1320.

N.—In many dialects, e.g. those north of the Corinthian Gulf (rarely in Pindar), εὖ retains its original meaning of in (with dat.) and into (with accus.). The latter use appears in εὐδέξια towards the right.

2. εὖ in Composition

In, at, on, among (ἐμπιτεβειν fall in or on, ἐνυγχάνειν fall in with, ἐγγελαν laugh at, ἐναπτεβιν bind on).

1688. εἰ, εἰκ out, out of, from, from within, opposed to εὖ, εἰς; cp. Lat. ex, e. As contrasted with ἀπὸ away from, εἰ δenotes from within.

1. εἰ, εἰκ with the (Ablativai) Genitive only

In Arcadian and Cyprian εἰ (= εἰκ) takes the dative.

a. Local: εἰ Φοίνικης ξανιν cav marching out of Phoenicia Χ. A. 1. 7. 12; of transition: εἰ πελεινος εὐφενον they fled when at (from) a greater distance 1. 10. 11. On εἰ in the constructio praegnans, see 1660 a.


c. Other relations: immediate succession or transition: ἐλλατε εἰς ἀληθείας πόλεως ἀμφιβολοῦς exchanging one city for another P. A. 37 d, εἰ πολέμων ποιοδομεῖν ξηρῆν making peace after (a state of) war D. 19. 133, εἰ πολιων πολών γύρωντας from beggars they become rich 8. 66. Origin: immediate origin (whereas ἀπὸ is used of remote origin, 1084. 1. c): ἀγαθὸν καὶ εἰ ἄγαθῶν noble and of noble breed P. Phae. 246 a. Agent, regarded as the source: with pass. and intr. verbs instead of ὑπὲρ (chiefly poetic and in Hdt.): πόλεως εἰ βασιλεῖα δεδομένη cities a gift (having been given) of (by) the king X. A. 1. 1. 6, ἐμολογεῖτο εἰ πάντων ἦν was agreed by all T. 2. 49; but εἰ is often used with a different force, as εἰ τῶν τυχόντων ἀνθρώπων νοοῦνται to have been settled by the vulgar (as constituent parts of a whole) Lyco. 62. Consequence: εἰ αὐτῶν τῶν ἐργῶν in consequence of the fact itself T. 1. 75. Cause or ground of judgment (where the dat. is more usual with inanimate
objects): ἐξ ὶδεβαλλειν αὑτὸν for which reason he accused him X. A. 6. 6.
11. Material: τὸ ἐγκιστρον ἐξ ἄδαμαντὸς the hook of adamant P. R. 616 c.
Instrument and means: ἵκ τῶν πὼν τὰς ἀργὰς κτισθαι to acquire by labour
the fruits of virtue T. 1. 123. Conformity: ἵκ τῶν νῆμων in accordance with
the laws D. 24. 28. Manner (rare): ἵκ τοῦ τεσοῦ on equal terms T. 2. 3.
Partitive (cp. 1317 a): ἵκ τῶν δυναμεῶν et al they belong to the class that
has power P. G. 525 e.

2. ἐξ, ἵκ in Composition

Out, from, off, away (cp. ἐξαλαύνω drive out and away); often with an
implication of fulfilment, completion, thoroughness, resolution (ἐκπέρσεν sack

1689. ἐπὶ (cp. Lat. ob) upon, on, on the surface of; opposed to
ὑπό under, and to ὑπὲρ when ὑπὲρ means above the surface of.

1. ἐπὶ with the Genitive

a. Local: upon: ὕστερ ἐπὶ τῆς ὁδοῦ ὑπὸ γῆς neither upon the earth nor under the
earth P. Menex. 249 d, ἐπὶ ἡμῶν ἐκαθίσετο he seated himself on a throne
X. C. 6. 1. 6; of the vehicle (lit. or figur.) upon which: ἐπὶ τῶν ἐπτῶν ἐκεῖθεν
to ride on horseback 4. 5. 58 (never ἐπὶ with dat.), ἐπὶ τῆς ἑμῆς νεῶς on
my ship L. 21. 0; in the direction of: ἐπὶ Σάρδεων ὑπέρηκε he fled toward
Sardis X. C. 7. 2. 1; in the presence of (cp. τράπεζαι with dat.): ἐπὶ μορτισσῶν
before witnesses Ant. 2. γ. 8. ἐπὶ is rarely used of mere proximity in poetry
or standard prose.

N. — In expressions of simple superposition ἐπὶ with the gen. denotes familiar
relations and natural position; whereas ἐπὶ 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. ἐπὶ with the gen. is colourless and phraseological, and often
makes, with the verb or the subject, a compound picture. Even in contrasting
two objects ἐπὶ with gen. is used since no special point is made of position.
With (uneuphonic) pronouns of reference (ὑπὸν) ἐπὶ with gen. is much more
frequent than ἐπὶ 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: ἐπὶ τῶν προγόνων in
the time of our ancestors Aes. 3. 178, ἐπὶ ἑωθ in my time T. 7. 88, ἐπὶ τῶν
Δεκελειαν πολέμων in the Decenean war D. 22. 15.

c. Other relations: μενεῖν ἐπὶ τῆς ἁνοίᾳ τῆς αὐτῆς to persist in the same folly
D. 8. 14, & ἐπὶ τῶν ἄλλων ὄρατε, ταῦτα ἐπὶ ψυχῶν ἄνωτερον ἄγνοειτε what you see
in the case of others, that you ignore in your own case I. 8. 114, ἐπὶ ἑαυτῶν
ἐχόμεν they proceeded by themselves X. A. 2. 4. 10, ἐπὶ τετάρτας four deep
1. 2. 15, οἱ ἐπὶ τῶν πράγματων the men in power D. 18. 247.

2. ἐπὶ with the Dative

a. Local: on, by: ἐκείνων ἐπὶ τῶν ἱδρυῶν they dwell on the isthmus T. 1. 56, το ἐπὶ
θάλασσας τάχοι the wall by the sea 7. 4. The dat. with ἐπὶ denotes proxim-
ity much more frequently than the gen. with ἐπὶ; but denotes superposition less often than the gen. with ἐπὶ.

b. Temporal (rare in prose): ἤπειραι ἐπὶ δυσμαίᾳ the sun was near setting X. A. 7. 3. 34.

c. Other relations: Succession, Addition: τὸ ἐπὶ τοῦφ γὰρ ἀποκρίναι answer the next question P. A. 27 b, ἀνέσει ἐπὶ αὐτῷ he rose up after him X. C. 2. 3. 7, ἐπὶ τῷ σιτῷ βρῶν relish with bread X. M. 3. 14. 2. Supervision: ἄρχων ἐπὶ τὸσοι ἦν there was a commander over them X.C. 5. 3. 56. Dependence: καθὸ ἔσον ἐστὶν ἐπὶ ἐμοὶ as far as is in my power I. 6. 8. Condition: ἐφ' οἷς τὴν ἔλεγην ἐπονησάμεθα 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 πάντα θαυμάζω ἐπὶ τῷ κάλλει I am astonished at all these trees because of their beauty X. O. 4. 21, ὥστε ἐπὶ τέχνη ἐρᾶμε ἄλλ' ἐπὶ πάντας 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.): ἢ ἐπὶ τῷ Μῆδῳ ἰδομαχίᾳ the alliance against the Medes T. 3. 63. Price: ἐπὶ πόσῃ; for how much ? P. A. 41 a.

3. ἐπὶ with the Accusative

a. Local: of the goal: ἔξελαβεν ἐπὶ τῶν ποταμῶν he marched to the river X. A. 1. 4. 11, ἄφκοντο ἐπὶ τῶν ποταμῶν they arrived at the river 4. 7. 18 (rarely the gen. with verbs of arrival), ἀπέβαλεν ἐπὶ τῶν ἤμων he mounted his horse X. C. 7. 1. 1. Extension: ἐπὶ πάσαν Ἀσίαν ἐλλόγωμαι famous over all Asia P. Criti. 112 e.


c. Quantity, measure: ἐπὶ μικρῶν a little, ἐπὶ πλεον still more, ἐπὶ πάν in general, πλάτος ἔσχυν πλεῖον ἐπὶ διὸ στάδια wider than (up to) two stades X. C. 7. 5. 8.

d. Other relations: Purpose, object in view: πέμπτειν ἐπὶ κατασκοπήν to send for the purpose of reconnoitering X. C. 6. 2. 9, ἀπεστειλαν ἐπὶ χρήματα they sent for money T. 6. 74. Hostility: ἐπέτεεν ἐπὶ τοὺς Ἀθηναίους they sailed against the Athenians 2. 90. Reference: τὸ ἐπὶ ἔμε (with or without εἶναι) as far as I am concerned (more commonly ἐπὶ ἐμοί); τὸ γε ἐπὶ ἐκείνον εἶναι L. 13. 58.

N.—To express purpose ἐπὶ with accus. is generally used when the purpose involves actual or implied motion to an object; ἐπὶ with dat. is used when the purpose may be attained by mental activity.

4. ἐπὶ in Composition

Upon (ἐπανάφειν write upon), over (ἐπανέφειν sail over), at, of cause (ἐπιχαρεῖν rejoice over or at), to, toward (ἐπιβολῆι send assistance to), in addition (ἐπιθανάτων give in addition), against (ἐπίβουλων plot against), after (ἐπιγενεσθαι be born after, ἐπικοινωνίαν repair); causative (ἐπιληφθεῖν verify); intensity (ἐπιτρέπτειν hide; ἐπιβουλεύειν further deliberate = reflect); reciprocity (ἐπιμελεύεσθαι ἀλλ' ἀλλ' exchange friendly dealings).

1690. κατά down (ὁρ. κατώ), opposed to ἀνά. With the genitive (the genitive proper (of the goal) and the ablatal genitive) and the
accusative. With the genitive, the motion is perpendicular; with the accusative, horizontal.

1. kata with the Genitive

a. Local: down from, down toward, under: ἀλάμενοι κατὰ τῆς πέτρας having leapt down from the rock X. A. 4. 2. 17, κατ᾽ ἕκτας utterly, completely (down from the summit) P. L. 909 b, γυμνὴ κατὰ θυσίας ψέχει his soul went down under the earth Ψ 100, μῦροι κατὰ τῆς κεφαλῆς καταχείταις having poured mgyrh (down) over their heads P. R. 398 a; rarely of rest: ὁ κατὰ γῆς the man under the earth X. C. 4. 0. 5.

b. Temporal (very rare): κατὰ παντὸς τοῦ aιώνος for all eternity Ly. c.

c. Other relations: against, as κατ᾽ ἑκατέρου ἑρείριν to speak against myself P. A. 37 b; rarely in a favourable or neutral sense, as οἱ κατὰ Δημοκρίτου έκπαινει the eulogies on Demosthenes Aes. 3. 50, κατὰ πάσης λέγειν to speak with regard to all X. C. 1. 2. 16; by (with verbs of swearing), as ἐμνήσθην τὴν ἑρων κατὰ ιερῶν τελεῖν let them swear the oath by (lit. down over) full-grown victims T. 5. 47.

2. kata with the Accusative

a. Local: ἔπλευς κατὰ πτωμάτων they sailed down-stream Hdt. 4. 44, κατὰ τὰς εὐσέβεις εἴσπευμενι following to the entrances X. C. 3. 3. 64. Extension: καθ’ ἐλευθέρων the πόλιν throughout the entire city Ly. 40, κατὰ γῆν by land L. 2. 32, δικαστεῖς τῶν καθ’ αὐτῶν pursuing those stationed opposite themselves X. A. 1. 10. 4.

b. Temporal (post-Homeric): κατὰ πλοῖον during the voyage T. 3. 32, κατὰ ἐκείνου τὸν χρόνον at that time 1. 139, οἱ καθ’ ἕκαστον his contemporaries D. 20. 73.

c. Other relations: Purpose: κατὰ θέαν ἤκειν came for the purpose of seeing T. 6. 31. Conformity: κατὰ τῶν τῆς ἀπὸ τῷ ἀντιλαμβάνειν following the laws D. 8. 2. Ground on which an act is based: κατὰ φιλίαν owing to friendship T. 1. 60. Comparisons: μείζων ἰκατὰ δάκρυα πενθοῦσες having endured sufferings too great for (than according to) tears T. 7. 75 (cp. maior quam pro). Manner: καθ’ ἑρυχίαν quietly T. 6. 64. Distribution: κατὰ ἕθη nation by nation T. 1. 122, δέκα δραχμαί κατὰ ἀνδρα τὸ δραχμαῖν the man Aes. 8. 187, κατὰ σφαῖρα αὐτῶν per se T. 1. 79. Approximate numbers: κατὰ πεντήκοντα about fifty Hdt. 6. 79.

3. katà in Composition

Down from above (καταπεπτεῖν fall down), back (καταλείπειν leave behind), against, adversely (καταγγυφθεῖν condemn, decide against, καταφρονεῖν despise), completely (καταπέτρου stone to death, κατεστίχειν eat up), often with an intensive force that cannot be translated. An intransitive verb when compounded with κατά may become transitive (1559).

1691. metà: 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.). metà denotes participation, community of action. πεθά (Lesb. and other dialects) agrees in meaning with metà, but is of different origin.
1. **μετά with the Genitive**

Usually of persons and abstract nouns.

**Local**: among, together with, as καθήμενος μετά τῶν ἄλλων sitting among the rest P. R. 359e, θυσαίος μετέ ἐκείνων 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 ἡδεικημένων πολέμων to wage war on the side of the wronged D. 9. 24, οὗ μετὰ τοῦ πλήθους without the consent of the people T. 3. 66; besides: γεννάμενος μετὰ τοῦ θεοῦ καὶ δυνάμει showing himself powerful as well as sagacious T. 2. 15. Accompanying circumstances (concurrent act or state): μετὰ καθόκων κηπόσαμεν (τὴν τάξιν) having acquired their position amid dangers D. 3. 36, λόγῳ μετὰ φόβον grief and terror T. 7. 75. Joint efficient cause: μετὰ πόλων ἐλεύθερον ἐπισήματα τὴν Ἐλλάδα by (amid) struggles they freed Greece L. 2. 55. Conformity: μετὰ τῶν νόμων in accordance with the laws 3. 82.

2. **μετά 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 μνησθήσουν ἔστενε he spake amid the suitors ρ 467, μετὰ φρεῖ ἐν their hearts Δ 245.

3. **μετά with the Accusative**

**Local**: into the midst of: νεκρούς ἔρων μετά λάβων Ἀχαίων they dragged the dead into the midst of the host of the Achaeans Ε 573; with an idea of purpose: ἔστη μετὰ Νέστορα to go after (in quest of) Nestor Κ 73. Extension over the midst of: μετὰ πληθῶν throughout the multitude B 143. Phrase: μετὰ χείρας ἔχειν to have in hand T. 1. 138.

**N.** — From the use in μετά τ' ξυα βάνε τω σιδο he went after the steps of the goddess γ 30 is derived the prose use: after (of time or rank), as μετά τὰ Τροίκα after the Trojan war Τ. 2. 68, μετὰ θεοῦ φύξῃ θεοτάκεν after the gods the soul is most divine P. L. 726. The range of μετά with acc. in Attic prose is not wide.

4. **μετά in Composition**

Among (μεταθίδοναι give a share), after, in quest of (μεταπτωτεσθαι send for).

When one thing is among other things, it may be said to come after another, to succeed or alternate with it; hence of succession (μεθηρεύως diurnus; cp. μεθ' ἡμέραν after daybreak), alteration or change (μεταγράφως rewrite, μεταμελεῖν repent i.e. care for something else).

When contrasted with σῶν, μετά often denotes participation: ὁ μέτοχος the partner, ὁ σωμ. the companion. σῶν often denotes something added. But μετά is usually the prose preposition for σῶν, though it does not mean inclusive of.

1692. **πάρε (Hom. παρέ, Lat. por- in porrigere) alongside, by, near.**

Except with the accusative πάρε is commonly used of persons and personified things.

1. **πάρε with the (Ablative) Genitive**

Usually coming or proceeding from a person, in Hom. also of things; cp. de chez.
a. Local: of στρατολύτες παρὰ βασιλέως the deserters from the king X. A. 2. 1. 6. In poetry, where we might expect the dat. (1659 a): ἐγρεῖνο τορ’ Πρεσι lit. he awoke from the side of Hērā 0. 5. In standard Attic prose παρὰ with the gen. of a thing is excessively rare. When so used, the thing is personified, or the thing implies a person (as πάλις, ἀρχή, θεάτρων).

b. Author, Source (cp. 1410): with verbs of receiving, taking, asking, learning, sending, etc.: παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανεν Πέρσαι the Persians wrested the empire from the Medes X. A. 3. 4. 8, παρὰ σοῦ ἐμῶν we learned from you X. C. 2. 2. 6; ἡ παρὰ τῶν θεῶν εἶχαν the good-will on the part of the gods D. 2. 1 (less commonly ἀπό); with passives and intransitives (instead of ὑπὸ with the gen. of the agent): τὰ παρὰ τῆς τόξως δωροθέντα the gifts of Fortune I. 4. 20, τούτω παρὰ πάντων ὁμολογεῖται this is acknowledged on all sides (on the part of all) L. 30. 12.

2. παρὰ with the Dative

Almost always of persons in standard Attic prose; cp. chez.

a. Local: of παρὰ ὥραι τίτωνται οἱ παιδεῖς, ἀλλὰ παρὰ τῷ διδάσκαλῳ the boys do not eat with their mothers, but with their teachers X. C. 1. 2. 8, παρὰ ἔμει σκηνῶν to mess with me (as chez moi) 6. 1. 40; of things: τὰ παρὰ διαλείψαν χώρα the places along the sea X. A. 7. 2. 25.

b. Other relations: Possessor: τὸ μὲν χρυσὸν παρὰ τοῦτῳ, οἱ δὲ κίνδυνοι παρ᾽ ὑμῖν this man has the gold, you the dangers Aes. 3. 240; of the superior in command: οἱ παρὰ βασιλεῖ πρὶς those under the king X. A. 1. 5. 16; of the person judging: ἀνάλογος παρὰ τοίς στρατιώταις blameless in the opinion of the troops X. C. 1. 6. 10, ὁμολογεῖται παρὰ τῇ ὅμως it is agreed in the opinion of the people Lyc. 54 (here παρὰ denotes the sphere of judgment); with the gen. after a passive (1092. 1. b) it denotes the source.

3. παρὰ with the Accusative

a. Local: of motion to, in prose only of persons: ἤμε παρ᾽ ὑμῖν come to me X. C. 4. 5. 25; motion along, by, past (a place): παρὰ τὴν πλεῖν sail along shore T. 6. 13; of parallel extent (along, alongside, beside) with verbs of motion and of rest (often the dat.), and often when no verb is used: ἐπὶ παρὰ ἀλλαξαν τὰς ἁβαντιν, ἀνέθησαν παρὰ τὸ τροπαῖον the ship they captured they set up alongside of the trophy T. 2. 92, ἐπὶ παρὰ καὶ μενει παρὰ ἔμων he told him to remain close by him X. C. 1. 4. 18, τὸ πεδίον τὸ παρὰ τὸν ποταμὸν the plain extending along the river X. A. 4. 3. 1, ἦν παρὰ τῆν ὀδὸν κρητήν there was a spring by the road 1. 2. 13. Contrary to: παρὰ τούς νόμους ἢ κατ᾽ αὐτῶς contrary to (i.e. going past) the laws or in accordance with them D. 23. 20; in addition to (alongside): ἧμων παρὰ ταῦτα ἄλλα τι λέγειν besides this I have to say something else P. Ph. 107 a. Phrase: παρὰ ὑμῶν ἐποιεῖτο Κλέανθος they treated Cleander as of no account (cp. 'next to nothing') X. A. 6. 6. 11.

b. Temporal: (duration) παρὰ τότη τὸν χρόνον throughout the whole time D. 5. 2, (momentary) παρὰ τὰ δεινὰ in the hour of danger Aes. 3. 170, παρὰ αὐτὰ τὰ δι- κήματα at the time of (i.e. immediately after) the offences themselves D. 18. 13.

c. Other relations: Cause = διὰ: παρὰ τὴν ἡμετέραν ἀμέλειαν in consequence of our negligence D. 4. 11, εἰ παρὰ τὸ προσωνθεῖσαι κεκυλυται if it was prevented by being perceived in advance 19. 42. Dependence: παρὰ τούτο γέγονε τὰ
The fortunes of the Greeks depend on this D. 18. 232. Measure: παρὰ μικρὸν ἡδομὲν ἐξανθραποδιάβαζαι we had a narrow escape (came by a little) from being enslaved I. 7. 6, παρὰ τοῦ by far T. 2. 8. Comparison: ἐξέτασον παρ' ἄλληλα contrast with each other D. 18. 265, χειμὼν μείζων παρὰ τὴν καθεστωτικὴν ὀρῶν stormy weather more severe than was to be expected at the season then present T. 4. 6.

4. παρά in Composition
Alongside, by, beside (παρείναι go alongside), beyond, past (παρελαύνειν drive past), over (παροπάν overlook), aside, amiss (παρακολούθει misunderstand).

1693. περί around (on all sides), about; cp. περίκερν round about. Lat. per in per magnus. περί is wider than ἀμφί: cp. X. Vect. 1. 7 οἱ περιπορτοι οὐσα ὑστερ νήσοι ... ἀμφιθάλλοις γάρ ἐστί 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. περί with the Genitive
a. Local (poetic): περί τρόποις βεβαιῶν riding on (astride) the keel e 130.
b. Other relations: about, concerning (Lat. de), the subject about which an act or thought centres: περὶ πατρίδος μαχόμενοι fighting for their country T. 6. 69 (cp. ἐπέρ), διὸς περὶ τοῦ νῦν fearing for his son X. C. 1. 4. 22, λέγειν περὶ τῆς εἰρήνης to speak about peace T. 5. 55; τὰ περὶ τῶν instead of τὰ περὶ τῶν is used in the neighbourhood of a verb of saying or thinking (which takes περὶ with gen.): τὰ περὶ τῆς ἀρετῆς the relations of virtue P. Pr. 300 e. Superiority (cp. 1402): περίσσας γυναικῶν εἶδος thou dost surpass women in beauty ο 248, περὶ παντὸς ποιοῦμενοι regarding as (more than everything) all-important T. 2. 11 (cp. 1378).

2. περί with the Dative
a. Local: about: of arms, dress, etc., in prose: στρατεὺς περὶ τοῦ παρακτικοῦ collars about their necks X. A. 1. 5. 8, ἀ περί τοῖς σῶμασιν ἔχουσιν the clothes about their persons I. ep. 9. 10 (only case in the orators), περὶ δουλῆ A 303.
b. Other relations (usually poetic): External cause: διαστάτες περὶ τῶν ναυῶν afraid for their ships T. 7. 53 (with verbs of fearing, περὶ with the gen. is fear of or fear for). Inner impulse: περὶ τάρβει from fear A. Pers. 694.

3. περὶ with the Accusative
a. Local: of position: ἀπετελεῖαι νὰ ἡ ἐπὶ Πελοποννῆσου they despatched ships round about Peloponnese T. 2. 29, ἄκουσν περὶ πᾶσαν τῆς Σικελίας they settled all round Sicily 6. 2; of persons: αἱ περὶ Ἡράκλειτος the followers of Heraclitus P. Crat. 440 c.
b. Indefinite statement of time and number: περὶ ἐβδομάδος about seven T. 6. 101, περὶ εἴδικος about seventy 1. 54.
c. Other relations: Occupation: αἱ περὶ τὴν μουσικὴν ὅτι those who are engaged in liberal pursuits I. 9. 4; connected with, of general relation (with reference to): αἱ νῦν αἱ περὶ τῶν γάμων the laws about marriage P. Cr. 50 d, περὶ θεῶν ἄγοντας most impious in regard to the gods X. H. 2. 8. 53, τὰ περὶ τὰς ναῦς naval affairs T. 1. 13. Verbs of action (except verbs of
striving) prefer περι with accus., verbs of perception, emotion, knowing, prefer περι with gen. But the cases often shift.

4. περι in Composition
Around, about (περιέχων surround), beyond, over (περιείπει excel; and περιορίζω look beyond, overlook, suffer), (remaining) over (περιγράφωσθαι remain over, result, and excel), exceedingly (περικράτος very glad).

1694. πρό (Lat. pro, for) before. Cp. ἀντί, which is narrower in meaning.

1. πρό with the Genitive only
a. Local: πρό τῶν ἀμαξῶν in front of the wagons X. C. 6. 2. 36.
c. Other relations: Defence or care (cf. ὑπέρ): διακϊνδυνέων πρό βασιλέως to incur danger in defence of (prop. in front of) the king X. C. 8. 8. 4. Preference (cf. ἄντι): οἱ ἐπαινοῦσε πρό δικαιοσύνης ἀδικίαν those who laud injustice in preference to justice P. R. 361 e, πρό πολλοῦ ποιεῖσθαι to esteem highly (in preference to much) I. 5. 138, φωνεῖν πρό τῶνδε to speak for them (as their spokesman) S. O. T. 10 (ἄντι τῶνδε = as their deputy, ὑπέρ τῶνδε as their champion).

2. πρό in Composition
Before, forward, forth (προβάλλειν put forward), for, in behalf of, in defence of, in public (προαγορεύειν give public notice), beforehand (πρῶτος manifest beforehand), in preference (προαριστεῖν choose in preference).

1695. πρός (Hom. also προντί, at, by (fronting). Of like meaning, but of different origin, is Hom. πορί.

1. πρός with the Dative
a. Local (not common in prose): τῷ πρὸς ἄσπρα τειχός the wall facing the west X. H. 4. 4. 18, τῷ ὑπότυμῳ ἐχώνετε πρὸς τοῖς ποταμοῖς having the pack-animals on the side toward the river X. A. 2. 2. 4.
b. Other relations: Descent: πρὸς πατρός on the father’s side Aes. 3. 139. Characteristic: οὗ γάρ ἢν πρὸς τοῦ Κέρου πρότων for it was not the way of Cyrus X. A. 1. 2. 11. Point of view of a person: πρὸς ἄνθρωπον ἀλόχρος base in the eyes of men 2. 5. 20. Agent as the source, with passive verbs (instead of ὑπό): ὁμολογεῖται πρὸς πάντων it is agreed by all 1. 9. 20; to the advantage of; σπονδάς ποιήσωμεν πρὸς Θεσαλίων μάλλον ἢ πρὸς εαυτῶν making a truce more to the advantage of the Thebans than of his own party X. H. 7. 1. 17; in oaths and entreaties: πρὸς θεῶν by the gods X. H. 2. 4. 21.

2. πρός with the Dative
In a local sense, denoting proximity (generally, in prose, of towns or buildings, not of persons): πρὸς τῷ πόλει τῆν μάχην ποιεῖσθαι to fight near the city T. 6. 49; sometimes like ἐν, as πρὸς ιερῶν τοὺς κοινοὶ ἀνατεθήκαν to be dedicated in the common shrines T. 3. 57. Occupation: ἢν διὸς πρὸς τῷ λήμματι he was wholly intent upon his gain D. 19. 127. In addition to: πρὸς αὐτῶν besides these T. 7. 57. In the presence of: πρὸς τῷ διαίτητῃ λέγειν to speak before the arbitrator D. 39. 22.
3. πρός with the Accusative

a. Local (direction toward or to, strictly fronting, facing): ἡμᾶς ἄφομεν πρός αὐτοὺς we will lead you to them X. A. 7. 6. 6. πρός νότον (toward the) south T. 3. 6. ἑταίρι πρός τοὺς πολέμους to go against the enemy X. A. 2. 6. 10.


c. Other relations: friendly or hostile relation: πρός ἐμὲ λέγετε speak to me X. C. 6. 4. 19. φίλα πρός ἡμᾶς friend with you I. 5. 32. ἔχθρα πρός τοὺς Ἀργείους enmity to the Argives T. 2. 68. but ἡ πρός ἡμᾶς ἔχθρα our enmity 6. 80. ἡ ἀπεχθεία πρός τοὺς Θηβαίους our enmity to the Thebans and the enmity of the Thebans to us D. 18. 36. With words of hating, accusing, and their opposites, πρός is used either of the subject or of the object or of both parties involved. With words denoting warfare πρός indicates a double relation, and the context must determine which party is the aggressor or assailant: ναυμαχία Κορινθίων πρός Κερκύραλος a sea-fight between the Corinthians and the Corcyreans T. 1. 13 (here καλ often suffices, as ὁ Λακεδαιμονίων καὶ Ἡλείων πόλεμος X. H. 3. 2. 31). Relation in general: ὁδεγὸν αὐτῷ πρός τὴν πόλιν ἔστιν he has nothing to do with the city D. 21. 44. πρός τοὺς θεοὺς ἐκεῖνος ἔσχεν to be pious toward the gods Lyc. 15. Purpose: πρός τί; to what end? X. C. 6. 3. 20. πρός χάριν λέγειν to speak in order to court favour D. 4. 51; with a view to (often nearly = did): πρὸς ταῦτα βουλεύετε εἰ θερμοφορὸν he is well advised T. 4. 87. πρός τὰ παρὰ in consequence of the present circumstances 6. 41. Conformity: πρός τὴν ἄξιάν according to merit X. C. 8. 4. 29. Standard of judgment: ὁδὲ πρός ἄργυρον τὴν ἐκδικήσαν ἔκρινεν nor did they estimate happiness by the money-standard I. 4. 76. χρὰ ὧν πρός τὸ πόλεμο τῶν πολιτῶν ἐπιλαβή a territory very small in proportion to the number of its citizens 4. 107; and hence of comparison: οἱ φανερῶτεν τῶν ἄνθρωπων πρὸς τοὺς ξυναντητέους . . . ἐστινον ᾧκον τὰς πόλεις the simpler class of men, in comparison with the more astute, manage their public affairs better T. 3. 37. Exchange: ἦδονας πρός ἦδονας καταλλάσσεσθαι to exchange pleasures for pleasures P. Ph. 69 a.

4. πρός in Composition

To, toward (προσελθὼν drive to, προστέτειν turn toward), in addition (προσλαμβάνειν take in addition), against (προσκρούειν strike against, be angry with). Often in the general sense of additionally, qualifying the whole sentence rather than the verb.

1696. σῶν (Older Attic ἱσῶν; cp. Ion. ἱσῶνος from κονος = konos, 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) θεοῖς with the help of the gods, σῶν (τοῖς) ἔργοις in arms, etc. (of things attached to a person), σῶν νῦ̃ intelligently; (2) of sum totals (along with, including), as GREEK GRAM. — 25
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σὲν τοῖς ἐργοῖς πλέων ἢ δέκα τάλαντα ἔχει he has more than ten talents interest included D. 28. 13.

b. σὲν 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: σὲν τῷ γυναῖκι δειπνεῖν to sup with your wife X.C. 6. 1. 49; to reinforce the simple dative: ἀκολουθεῖν σὲν τίνι, πορεύσεται σὺν τίνι (1524); with the collateral notion of help: with the aid of, as σὺν ἔκεινῳ μάχεσθαι to fight with his help X.C. 5. 3. 5.

c. Means and Instrument (regarded as accompaniments of an action: the comitative instrumental): ἣ κχήσει αὐτῶν ἔστω οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ ἐφεργεσίᾳ they (friends) are acquired, not by forcible means, but by kindness X. C. 8. 7. 13.

d. Manner: σὺν γέλωμι ἤθελον they went laughing X. A. 1. 2. 18. In conformity with (opp. to para): σὺν ἐπτρεπτὲς τῷ δήμῳ παρὰ τοὺς νόμους γνήσιος, ἀλλὰ σὺν τοῖς νόμοις ἡγατυμηθεὶς κτλ. he did not permit the people to vote contrary to the laws, but, in conformity with them, opposed himself, etc. X. M. 4. 4. 2.

2. σὲν in Composition

Together with (συμβοῦν live with, συμπορεύσεις march in company with), together (συμβάλλειν concerere), completely (συμπληροῦν fill up), contraction in size (συντέμενων cut short), and generally of union or connection. Standard prose uses σὺν- freely.

1697. ὑπὲρ (Hom. also ὑπερ) over, Lat. super. For the contrast with ἐπί, see 1689.

1. ὑπὲρ with the Genitive

a. Local: from over: ὑπὲρ τῶν ἄρτων κατίβασιν they came down over the heights T. 4. 25; over, above: ὑπὲρ τῆς κώμης γῆλοφος ἤν above the village was a hill X. A. 1. 10. 12.

b. Other relations: in defence of, on behalf of: μαχαίριοι ὑπὲρ ἴππων fighting for you (standing over to protect) P. L. 642 c; in place of, in the name of: ἐγὼ λέω καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἴμων I will speak both for you and for ourselves X. C. 3. 3. 14. Purpose: ὑπὲρ τοῦ ταύτα λαβεῖν in order to get this D. 8. 44; concerning, about (often = τῷ in Demos. and the later orators; in inscr. after 800 B.C.): φόβος ὑπὲρ τοῦ μελλοντος fear for the future T. 7. 71, μὴ περὶ τῶν δικαιῶν μὴ ὑπὲρ τῶν ἔξω πράγματων not about your just claims nor about your foreign interests D. 6. 35.

2. ὑπὲρ with the Accusative

a. Local: ὑπὲρ οὐδὲν ἔθησεν he passed over the threshold ν 63, of ὑπὲρ Ἑλλησποντον oikouts those who dwell beyond the Hellespont X. A. 1. 1. 9.

b. Temporal (= τῷ) rare: ὑπὲρ τά Μακεδονικά before the Persian wars T. 1. 41.

c. Measure: ὑπὲρ ἴμων more than half X. C. 3. 3. 47, ὑπὲρ ἄνθρωπον beyond the power of man P. L. 839 d.
3. ὑπὲρ in Composition

*Over, above (ὑπερβάλλειν cross over, ὑπερεχεῖν trans. hold over, intr. be above), in behalf of, for (ὑπερμαχεῖν poet. fight for), exceedingly (ὑπερφρονεῖν be over-proud).

1698. ὑπό (Hom. also ὑπάλ., Lesbian ὑπα-,) under, by, Lat. sub.

1. ὑπό with the Genitive

a. Local (rare in Attic prose): out from under (poet., cp. ὑπέκ): ἰδεὶ κρήνη ὑπὸ σπέλαιον a spring flows out from a cave (140, λαβών βοῶν ὑπὸ ἀμάξης taking ox from a wagon X. A. 6. 4. 25; under (of rest): τὰ ὑπὸ γῆς (a fixed phrase) ἀπαστὰ 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: σωθήσετε ὑπὸ σοῦ saved by you X. A. 2. 5. 14, αἰσθάμενος ὑπὸ αὐτομάθους informed by deserters T. 5. 2, εἰ ἀκουῶν ὑπὸ ἀμφίβοτον to be well spoken of by men X. A. 7. 7. 23. With passive nouns: ἐν ὑπὸ Μέλητον γράφῃ the indictment brought by Melethus X. M. 4. 4, κλῆσις ὑπὸ τῆς βουλῆς invitation by the Senate D. 19. 32. External cause: ἀπώλεστο ὑπὸ λιμοῦ perished of hunger X. A. 1. 5. 5, οὐκ ἑτεροῦ ὑπὸ τῶν ἑπτῶν ἑδύνετε not going out far because of the cavalry T. 6. 37. Internal cause: ὑπὸ τῶν μεγαλῶν νικηθῆνες, τίμη καὶ δέος καὶ ἐφελτᾶς constrained by the strongest motives, honour and fear and profit T. 1. 76. External accompaniment, as pressure, in ἐτέξειν ὑπὸ μαστίγων they shot under the lash X. A. 3. 4. 25; sound, in ὑπὸ αἰθήτων to the accompaniment of flute-players T. 5. 70; light, in ὑπὸ φανοῦ πορεύεσθαι to go with a torch X. R. L. 5. 7. Manner: ὑπὸ σπόνδῃς hastily T. 3. 33.

N. 1.—ὑπό with the genitive of a thing personifies the thing. The things so personified are (1) words implying a person, as λόγοι, (2) external circumstances, as συμφορά, κλίνοιος, νῆμος, (3) natural phenomena, as χειμῶν, (4) emotions, as φθοὺς. The dative may also be employed. See 1493, 1494.

N. 2.—On ὑπό to express the personal agent with the perf. pass. see 1493.

2. ὑπό with the Dative

a. Local: under (of rest): ἐστάναι ὑπὸ τιν δίνῃ to stand under a tree P. Phil. 38 c. ὑπὸ of place is more common with the dative than with the genitive.

b. Other relations: Agent (poetic, except with verbs signifying to educate): ὑπὸ παιδοριζῆ ἀγαθῶς πεπαιδευμένος educated under (the guidance of) a good master P. Lach. 184 e. Co-operative cause (poet.): βῇ ὑπὸ ἀμφοτὲρον πομῆς he went under a blameless convoy Z. 171. Subjection: ἵπτε ὑπὸ βασιλέως the subjects of (i.e. those under) the king X. C. 8. 1. 6, ὑφ' ὑπὸ ποθῆσθαι to bring under his own power D. 18. 40.

3. ὑπό with the Accusative

a. Local: Motion under: ὑπὸ αὐτόν (τῶν λόφων) στήσας τὸ στράτευμα halting the army under the hill X. A. 1. 10. 14. Motion down under (poet.): εἶν' ὑπὸ γαλαν I shall go down under the earth Σ. 353. Extension or position: αἱ
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b. Temporal (of time impending or in progress): ἐπὶ νύκτα at the approach of night (sub noctem) T. 2. 92, ἐπὶ νύκτα during the night Hdt. 9. 58, ἐπὶ τὴν εἰρήνην at the time of the peace I. 4. 177.

c. Other relations. Subjection: ἐπὶ σφῆς ποιεῖται to bring under their own sway T. 4. 60.

4. ἐπὶ in Composition

Under (ὑποθέτων place under), behind (ὑπολείπον leave behind), secretly (ὑπεριθέμενον send as a spy), gradually (ὑποκαταβαίνον descend by degrees), slightly (ὑποφαίνον shine a little); of accompaniment (ὑπεφέλει accompany with the voice); of an action performed by another (ὑποκηρυττεῖσθαι 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 adverbal words used as prepositions.

[The more important words are printed in fat type. An asterisk denotes words used only in poetry.]

ἀγχοῖ near, poet. and Ionic (also with dat.). ἀνεύ without, except, besides, away from, rarely after its case. ἀνταρ, ἀντιον facing, against, poet. and Ionic (also with dat.). ἀπερ without, apart from, away from. ἀρηπ and μέχρι as far as, until (of place, time, and number). ἀπὸ after the manner of (accus. of ἀπὸ). ἀπὸ* apart from, unlike, except. ἀγγίζει near (with dat. poetical). εἰσω (εἰςω) within. ἐκάς far from, poetical and Ionic. εκατορφέν on both sides of. ἐκτός without. ἐμπροσθεν before. ἐναντίον in the presence of (poet. against, gen. or dat.). ἐνεκε, ἐνεκεν (Iou. εἴνεκα, εἴνεκεν) on account of, for the sake of, with regard to, usually postpositive. From such combinations as τοῦτον ἐνεκε arose, by fusion, the illegitimate preposition ὠνεκε (found chiefly in the texts of the dramatists). ἐμπρεθε* beneath. ἐντός within. ἐξω out of, beyond (of time), except. εὐθύ straight to. καταντικρού over against. ρήφα, λάθρα unknown to. μεταξόν between. μέχρι as far as. νόσφω* apart from. ὅπωθεν behind. πάρος* before. πέλαι* near (also with dat.). πέρα beyond (ultra). πέραι across (trans). πίλν except, as πλην ἀνδραπόνων except slaves X. A. 2. 4. 27. Often an adverb or conjunction: παρτὶ δῆλον πλην ἔμω it is clear to everybody except me P. R. 529 a. πλησίων near (also with dat.). πόρρω, πρόσω far from. προπρι* before (Pindar). σχεδον* near. τῆλε* far from. χορῶν for the sake of (accus. of χάρις), usually after its case. χωρίς without, separate from.

1701. With the Dative.

ἄμα together with, at the same time with. ἄμοι together with, close to.

1702. With the Accusative.

ὁς 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: λαύω I wash.
   a. Under action is included being, as ἡ ὤδη 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 τοῖς 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 ἀλγῶ I am in pain, or it may be defined by an oblique case or by a preposition with its case, as ἀλγῶ τοῖς πόδας I have a pain in my feet, ἀφίκετο εἰς τὴν πόλιν he arrived at the city.

1708. Many verbs are used in the active voice both transitively and intransitively. So, in English, turn, move, change. Cp. 1557 ff.
   a. The distinction between transitive and intransitive verbs is a grammatical convenience, and is not founded on an essential difference of nature.

1709. Active verbs ordinarily transitive are often used intransitively:
   a. By the ellipsis of a definite external object, which in some cases may be employed, as ἀγεῖν (τῷ στρατεύμα) march, ἀρέω (τῷ ἀγκάρῳ) hoist the anchor, (τάς ναῦς) get under sail, start!, ἀπαίρεω (τάς ναῦς, τὸν στρατὸν) sail away, march away, διάγειν (τὸν βιον) lie, ἐλάυνει (τὸν ἱππόν) ride, (τὸν ἄρμα) drive, (τὸν στρατὸν) march, καταλέγει (τὸν ἱππόν, τὰ ὑπολόγα) list, catalog (τὴν ναῦν) put in store, προσέχει (τὸν νῦν) pay attention, teleutāν (τὸν βιον) 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, ἐλαυνὼν ἵστηκε τῷ ἵππῳ riding with his horse in a sweat X. A. 1. 8. 1.
   b. πράττειν, ἔχειν with adverbs often mean to keep, to be : εὖ πράττειν fare well, καλῶς ἔχειν be well (bene se habere), ἔχειν οὕτω be so. So when a reflexive pronoun is apparently omitted: ἔχει αὐτὸν stop there! D. 45. 26.
   c. Many other transitive verbs may be used absolutely, i.e. with no definite object omitted, as νικᾶν be a victor, ἀλικεῖν be guilty. Cp. ‘amare’ be in love, ‘drink’ be a drunkard. This is especially the case in compounds, e.g. of ἀλλάττειν, ἀνέβει, ἀδόναι, κλίκειν, λαμβάνειν, λειπεῖν, μεγάλειν.
   d. In poetry many uncompounded 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.
1710. Instead of the active, a periphrasis with γλυκεσκαί may be used, often to express solemnity. μη γεγονοί τη κατακαυσεν Κυριος τῆς γένος ‘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: Κύριος τα βασίλεια κατακαυσεν Σύμων burnt down the palace (i.e. had it burnt down) X. Α. 1. 4. 10. So with ἀποκτείνειν put to death, θάπτειν burn, οἰκοδομεῖν build, παιδεύειν instruct, ἀνακηρύσσειν 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: λοῦμαι 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.: λοῦμαι τὰς χειρὰς I wash my hands, or (2) it may be brought into the sphere of the subject: τοὺς ὀπλίτας μετεπέμψαντο they sent for the hoplites, or (3) it may be removed from the sphere of the subject: ἀποδίδομαι τὴν οἰκίαν I sell my house (lit. give away). Here the object is also the property of the subject.

1717. The Direct Reflexive Middle represents the subject as acting directly on himself. *Self* is here the direct object. So with verbs expressing external and natural acts, as the verbs of the toilet: ἀλείφεσθαι anoint oneself, λοῦσθαι wash oneself; and κοσμεῖσθαι adorn oneself, στεφανοῦσθαι crown oneself; γυμναζεσθαι 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: ἔταλαθα τὸν μηρόν he smote his thigh X. C. 7. 3. 6.

1718. So with many other verbs, as ἔστασθαι stand (place oneself), τρέπουσθαι change oneself, περιερχεῖσθαι turn (lit. turn oneself), ἄγιονθαι show oneself, πάπποισθαι put oneself, ἀπολογείσθαι defend oneself (argue oneself off), φαίνεσθαι show oneself, appear, παρασκευάζεσθαι prepare oneself, ἀπόλυσθαι 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 ποριζοῦσθαι provide for oneself (ποριζεῖν provide), φυλάσσεσθαι guard against (φυλάττειν
keep guard, αἰρεῖσθαι choose (take for oneself), παρέχεσθαι furnish (παρέχων 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 βαθμιᾶν ἀποθέσαι to lay aside your indolence D. 8. 46, ἐτρέψατο τοῦ ποταίς they routed the cavalry T. 6. 98, τοὺς ἔξοχος ἀφάνεσαι to ward off the enemy for themselves, i.e. to defend themselves against the enemy 1. 144.

1721. The middle often denotes that the subject acts with something belonging to himself (material objects, means, powers). It is often used of acts done willingly. Thus, παρέχεσθαι furnish from one’s own resources, ἐπαγγελλεῖσθαι promise, make profession of, τίθεσαι τῇ ψήφῳ give one’s vote, τίθεσαι τὰ ὀπίσες ground arms, ἀπῳδείξεσθαι γνώμην set forth one’s opinion, λαμβάνεσθαι τινος put one’s hand on (seize) something. Thus, ἐστησάμενοι τὰ ἱππος having drawn their swords X. A. 7. 4. 16, πάιδας ἐκκομησμένοι ἤσαν they had removed their children T. 2. 78, τροπάιον σημάμενοι ἔχοντας a trophy X. H. 2. 4. 7, ὁπλα πορεύεσθαι to procure arms for themselves T. 4. 9, ὀπλίταις μεταπέμψατο he sent for hoplites 7. 31, γυναῖκας ἡγαγόμεν I married L. 1. 6.

1722. Under the indirect middle belong the periphrases of ποιεῖσθαι with verbal nouns instead of the simple verb (cp. 1754). ποιεῖν with the same nouns means to bring about, effect, fashion, etc.

ἐφέσων ποιεῖσθαι make peace (of one nation at war with another).

ἐφέσων ποιεῖν bring about a peace (between opponents, nations at war: of an individual).

θηρᾶν ποιεῖσθαι (= θηρᾶν) hunt, θηρᾶν ποιεῖν arrange a hunt.

λόγον ποιεῖσθαι (= λέγειν) deliver a speech, λόγον ποιεῖν compose a speech.

ναυμαχέων ποιεῖσθαι (= ναυμαχεῖν) fight a naval battle.

καταλέιψαν ποιεῖσθαι bring on a naval battle (of the commander).

δόν ποιεῖσθαι (= δοθεῖν) make a journey, δόν ποιεῖν build a road.

πόλεμον ποιεῖσθαι wage war, πόλεμον ποιεῖν bring about a war.

σπουδᾶσθαι ποιεῖσθαι conclude (make) a treaty, or truce.

σπουδᾶσθαι ποιεῖν bring about a truce, 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 ἑαυτὸν, etc.).

τὰ ὁπλα παρέδωκαν καὶ ὀφάς αὐτοὺς they surrendered their arms and themselves T. 4. 38, μεθοδοῖς αὐτὸν hiring himself out D. 19. 29 (not μεθοδοῦμεν, which means hiring for himself), καταλέιπει τὴν αὐτὸς αὐτοῖς δυναστείαν he himself has put an end to his own sovereignty Aes. 3. 283, ἀτίμωκεν ἑαυτὸν he has dishonoured himself D. 21. 165. But regularly ἀπαγγέλεσθαι hang oneself (1717).

a. The active and a reflexive pronoun in the gen. or dat. may be used for the simple middle when the reflexive notion is emphatic: καταλείπειν τοὺς συντρίμμιαν αὐτὸν to leave behind them their written compositions P. Phae. 267 d.

1724. Middle and Reflexive.—The reflexive pronoun may be used with the middle: ἑαυτὸν ἀποκρήστησαι to hide himself P. R. 302 c; often for emphasis, as in contrasts: οἱ μὲν φᾶσιν βασιλῆς καλεῖσαι τίνα ἐπισφάξαι αὐτὸν Κόρη, οἱ δὲ
1725. **The Causative Middle** denotes that the subject has something done by another for himself: ἐγὼ γὰρ σε ταῦτα ἑδοξάζων for I had you taught this X. C. 1. 6. 2, παρατίθεσαν σιθον τὸ ἔχων ζυγὸν ἑκάστῳ ἦν ἡμεῖς ἔχων, their arms taken from them they will soon get others made 6. 1. 12, ἐνεπέστηκεν κατασκευάζοντο, he had a tent prepared for himself 2. 1. 30.

a. This force does not belong exclusively to the middle; cp. 1711.

1726. **Reciprocal Middle.**—With a dual or plural subject the middle may indicate a reciprocal relation. So with verbs of contending, conversing (questioning, replying), greeting, embracing, etc. The reciprocal middle is often found with compounds of διά.

οἱ ἠλιθητοὶ ἡγωνίζοντο the athletes contended T. 1. 6, καταστάντες ἐμαχοντο when they had got into position they fought 1. 49. ἀνὴρ ἀνδρὶ διελέγοντο they conversed man with man 8. 93. ἐπιμετροῦσαν ἀλλήλους to have friendly intercourse with one another X. C. 7. 4. 5, ταῦτα διαμεροῦσαν they will divide this up among themselves L. 21. 14. So ἀπιεῖσθαι accuse, ἱκώμεναι ἄλλητρει, ἱμέφεσθαι blame, ἄμαλάσθαι vie, παρακαλεῖσθαι encourage one another.

a. The active may also be employed, as πολεμεῖν wage war.

b. Some of these verbs have a passive aorist form, as διελέβην (812).

1727. **The reciprocal relation may also be expressed** (1) by the use of the reflexive pronoun (cp. 1724) with the active: περιόρισσι ἐναυτός they are mutually envious X. M. 3. 5. 16; (2) by the use of ἄλληλων, etc., with the active: ἄμφισηνοις κρίνουσι we are at variance with one another P. Phae. 263 a; (3) by repetition of the noun: πτωχὸς πτωχῷ φθονεῖ = beggars envy each other Hesiod W. D. 26. The reflexive pronouns and ἄλληλων, 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: βουλεύωσθαι deliberate, βουλεύω plan, σταθμὸν measure, σταθμάσθαι calculate, σκοπεύω look at, σκοπεύουσαν consider, ἐκέχεισιν cling to, πάλινθε θεάν see 1734. 14). The force of the middle often cannot be reproduced in translation (ἀκόισθαι, περικυκλάβαι, ἁρματεύομαι, ἀπορεῖσθαι), and in some other cases it may not have been felt, as in ὅρασθαι in poetry (προδράβεθαι occurs in prose).

a. Many such verbs form their futures from the middle: ἄκοισθαι, ἁρματεύομαι, σκοπεύω. See 805.

b. In verbs in -εῖν, the middle signifies that the subject is acting in a manner appropriate to his state or condition: πολίτευεν be a citizen, πολιτεύεσθαι act as
a citizen, perform one's civic duties; προσβάσιν be an envoy, προσβέσθαι negotiate as envoy or send envoys (of the State in its negotiations). But this force of the middle is not always apparent.

1729. Middle Deponents (810) often denote bodily or mental action (feeling and thinking): ἀλλεσθαιjump, πέτεσθαι fly, ὀρκεσθαι dance, ὀξεσθαι be gone, διρκεσθαι look; βούλεσθαι wish, αἰσθάνεσθαι perceive, ἀκούσθαι listen, μεπορεσθαι blame, ὑεσθαι conjecture, thinl (lit. take oneself for oneself, from ὅς, Lat. avis, auspicium), ἤγεσθαι consider; δολοφοβεσθαι lament.

a. Some of the verbs denoting a functional state or process have the middle either in all forms or only in the future.

b. Verbs denoting bodily activity regularly have a middle future, 805-806.

1730. Deponent verbs are either direct or indirect middles; direct: ἵσταςθαι undertake, promise (lit. hold oneself under); indirect: κτάσθαι acquire for oneself, ἀνωτίσθαι contend (with one's own powers).

1731. The middle may denote more vigorous participation on the part of the subject than the active: σέβεσθαι dart, but βίον 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 μεταφέσθαι send for T. 7. 15, διήλωσεν τὴν γυναῖκα setting forth their opinion 3. 37, τροπαίον στήσασθαι setting up a trophy 7. 5.

1733. The passive form may have reflexive force, as κινηθήσατε set oneself in motion, ἀπαλλαγήσατε remove oneself, ἐναντίωσέτε apose oneself, συνήσατε save oneself (σώθητι save yourself P. Cr. 44 b). Some of these middle passives may take the accusative, as ἀδοξησάτε be ashamed before, φοβηθήσατε be afraid of, κατακληγήσατε riva 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. άπειν take; άπεισθαι choose.
2. άμφεν να τιν ward off something from some one, άμφεν να τιν help some one; άμφεσθαι τι defend oneself against something, άμφεσθαι τινα requite some one.
3. άποδεικαν give back; άποδεικασθαι sell (give away for one's profit).
4. άπτεν attach; άπτεσθαι τινος touch.
5. άρχεν begin, contrasts one beginner of an action with another, as άρχεν πολέμαν take the aggressive, strike the first blow (bellum movere), άρχεν λόγον be the first to speak, άρχεν χειρών ἄδικων he began an unprovoked assault L. 4. 11; άρχεσθαι make one's own beginning, as contrasted with the later stages, as άρχεσθαι πολέμαν begin warlike operations (bellum incipere), άρχεσθαι τοῦ λόγου begin one's speech. πολέμον οὐκ άρχομεν, άρχομενος δὲ άμφοτέρα we shall not take the initiative in the war, but upon those who take it up we shall retaliate T. 1. 144.
6. γαμεν marry (of the man. ducere); γαμέσθαι marry (of the woman, nubere).
7. γράφειν νόμον propose a law (said of the maker of a law whether or not he is himself subject to it); γράφεσθαι γράφην draw up an indictment for a public
offence, γράφεσθαι tīva bring suit against some one (have him written down in the magistrates’ records).

8. δανείζεσθαι (make of anything a δάνος loan) i.e. put out at interest, lend; δανείζεσθαι have a δάνος made to oneself) have lent to one, borrow at interest.

9. δικάζεσθαι give judgment; δικάζεσθαι (δίκην τινι) go to law with a person, conduct a case (properly get some one to give judgment).

10. ἐπιψηφίζεσθαι put to vote (of the presiding officer); ἐπιψηφίζεσθαι vote, decree (of the people).

11. ἔχειν hold; ἔχεσθαι tīvōs hold on to, be close to.

12. θέων sacrifice; θεσθαι take auspices (of a general, etc.).

13. μισθοῦ (put a μισθός, rent, on anything) i.e. let for hire (locare); μισθοθεσθαι (lay a μισθός upon oneself) i.e. hire (conducere). Cp. 1728.

14. παύειν make to cease, stop (trans.); παύεσθαι cease (intr.). But παύειν λέγων stop talking.

15. πείθειν persuade; πείθεσθαι obey (persuade oneself); πέποθα I trust.

16. τίθεναι νόμον frame or propose a law for others (said of the lawgiver, legem ferre or rogere); τίθεσθαι νόμον make a law for one’s own interest, for one’s own State (said of the State legislating, legem sciscere or iubere). αὐτῶν (ἀγράφου νόμους) οἱ ἀνδρῶν ἔδειξα... θεός αἰμα τοῦ νόμον τοῦτος τοῖς ἀνθρώποις δεῖναι 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. τίμωρειν tīva average some one, τίμωρειν tīva punish A for B’s satisfaction; τίμωρεσθαι tīva average oneself on (punish) some one.

18. τίνειν δικην pay a penalty (poenas dare); τίνεσθαι δικην exact a penalty (poenas sumere).

19. φυλάττειν tīva watch some one; φυλάττεσθαι tīva be on one’s guard against some one.

20. χρῆν give an oracle, and lend; χρῆσθαι consult an oracle, and use.

PASSIVE VOICE

1735. The passive voice represents the subject as acted on: éκώθων, ἐκώθωντο, ἐκάθων, ἐκάθωντο 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: αἰπηξόται 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 κέχωται has poured itself, has been poured. In Homer there are more perfect middle uses passively than any other middle tenses. Cp. 802.

b. Uncompounded ἐσχῆσην sometimes retained its use as a passive. ἐσχῆσθη is late.

1736. The passive may have the sense allow oneself to be, get oneself: ἔχωντες τε καὶ ἔχωντες carrying and allowing ourselves to be carried across the border P. Cr. 48 d, ἐπεχεῖσθαι θύρα you will incur the hatred of Gorgias P. Phil. 58 c.

1737. Many future middle forms are used passively (807 ff.).
THE VERB: PASSIVE VOICE

1738. The future middle forms in -σομαι are developed from the present stem, and express durative action; the (later) future passives in -φομαι, -θισαι are developed from the aorists in -ν and -θήν, 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 ξυμάχοις παράδεχομαι σαφὲς καταστάθω, ὅσι ἀφάπτησαι, διάφθοντι ζημιοφόρους give to the rest of the allies a plain example that whoever revolts shall be punished (in each case) with death T. 3. 40, εὖν ἀλὼ, διάφθονη ζημιοφόρησεν if he is convicted, he will be punished (a single occurrence) with death D. 23. 80, ὅ δέως μαστιγῶσεται, ἀφθαρσῶ, διήντος ἕκατον ἀποθανόμοις the just man will be scourged, racked, fettered, will have his eyes burnt out P. R. 301 ε, τίμιομαι I shall enjoy honour, τίμιοίοις I shall be honoured (on a definite occasion), ὕφελθομαι I shall receive lasting benefit, ὕφελθομοι 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 -μο form) that was used intransitively to distinguish it from the transitive first aorist, as ἤφην sawed, ἵππην appeared; ἐφθανε destroyed, ὕψων am destroyed; ἑκτίλαξα was terrified, ἑκτίλαγμα was alarmed. So ἵδιε learned, ἵππων flew. Cp. ἐπιστήμηa placed, ἐπιστήμηa stood (819).

1740. In Hom. all the second aorist forms in -ν are intransitive except ἐπάλην and ἐπήν was struck. Most of the forms in -θήν are likewise intransitive in Hom., as ἐφύθην 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 πέπραξεν μου it has been done by me is more common than πέπραξα or πέπραξη I have done.

1742. The passive may be passive of the middle as well as passive of the active: αἰρεῖται is taken or is chosen, βιδασεία does violence or suffers violence (is forced), ἔρχηθα was taken or was chosen, ἐγράφη was written or was indicted (γέγραμμα 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: ἐμαύθη I suffered violence (was forced), but ἐμαύθη I did violence. This holds when there was once an active form. Cp. also τίμωρείσθαι, μεταπέμψειται, ὑψάθεται, κυκλίσθαι.

b. The aorist passive may have a middle sense (814).

1743. The direct object of an active verb becomes the subject of the passive: ἡ ἐπιστολή ὑπὸ τοῦ διδάσκαλου γράφεται the letter is written by the teacher (active διδάσκαλος γράφει τὴν ἐπιστολήν).

1744. The cognate accusative may become the subject of the passive: πόλεμος ἐπολεμῆθη war was waged. P. Menex. 243 e (πόλεμον 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.
a. With the genitive: ἄρχειν, ἦγεμονέων, καταφρονεῖν, καταγελάν, καταψυφίζειν (καταψυφίζων), ἀμελεῖν.
b. With the dative: ἀπειθεῖν, ἀπιστεῖν, ἕγκαλεῖν, ἐπιεικεῖεν, ἐπιτιμᾶν, ὀνειδίζειν, πιστεύειν, πολεμεῖν, φθονεῖν.
c. Examples: οὐκ ἦσαν ὁδῷ ἦγεμονέων ἐν ἡμῖν they did not think it right to be governed by us T. 3. 61, ἔκεινος κατεψυφίζετο he was condemned X. H. 5. 2. 30, but θάνατος οὕτως κατεγέλασθε the penalty of death was pronounced against them L. 13. 39 (pass. of καταγελάναι θάνατον οὕτως) ὡρὰ ἡμῶν βουλεύονται ὑπὲρ ἡμῶν οὕτως καταψυφίζομεν it is time for us to take counsel for ourselves that we may not be brought into contempt X. A. 5. 7. 12, πολεμοῦντες μὲν ὑπὸ τῶν τὸν χώραν αὐτῶν περιοικοῦντων, ἀπατοῦνται δ' ὡς ἀπάντων they are warned against by those who dwell around their country, and are distrusted by all I. 5. 49, πῶς ἐν ἑπεζωλεσά τί αὑτῷ, δ' τι χάρι καὶ ἑπεζωλεύθην ὑπ' αὑτῷ; how could I have plotted against him, unless I had been plotted against by him? Ant. 4. 8. 5, φθορείς ὑπὸ τῶν Ὀδυσσεῶν envied by Odysseus X. M. 4. 2. 33 (contrast Lat. invidevit mihi ab aliquo).

N. — The above principle does not hold when the accusative of an external object intervenes between the verb and the dative.

1746. A verb governing an oblique case rarely forms in Greek (unlike Latin) an impersonal passive: ἐμοὶ βεβοήθησα τῷ τε τεθνεώτη καὶ τῷ νῦν 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 ἐπισταλέμενοι ἀνεχόμεθα the Boeotians having received these instructions withdrew T. 5. 37 (pass. of ἐπισταλέειν ταῦτα τοῖς Βοιωτοῖς), ἄλλο τι μεῖζον ἐπιταχθήσεσθε you will have some greater command laid upon you 1. 140 (pass. of ἐπιταχθήσθητε ὅλο τι μείζον ἔμω). Both accusatives are internal; and so, in οὐ τῶν Ἀθηναίων ἐπιτεραμεμανθήσεται τῷ φιλακῆς those of the Athenians who had been entrusted with the watch T. 1. 126, φιλακή is equivalent to an internal accusative. The nominative of the thing and the dative of the person sometimes occur ("Τῶν, τοῖς ἐπετέραπτο Ἑ φιλακῆς ἡ Ιωνίας to whom the guard had been commanded Hdt. 7. 16). The dative is common when an inf. is used with the pass. verb: ἐπιστάσθηκα τοῖς σκευοφόροις ἐναὶ the baggage-carriers had been commanded to go X. C. 6. 3. 2.
b. With other verbs: ἀποκεκεκτές τὰς κεφαλὰς having been decapitated (had their heads cut off) X. A. 2. 6. 1 (pass. of ἀποκέκτων τὰς κεφαλὰς τις or τινα).

1749. A passive may be formed in the case of verbs ordinarily intransitive but allowing a cognate accusative in the active: ἱκανὸς τὸς πολεμίου θυότρως the enemy has had enough good fortune T. 7. 77 (εὐτυχεῖν ἱκανόν, 1573), κανούνδεκα the risk will have been run Ant. 5. 75. See 1746. This is common with neuter passive participles: τὰ ἠθεστεμένα αὐτῷ the impious acts committed by him L. 6. 5, τὰ σοι κάμια βεβαιώμενα the life led by you and by me D. 18. 265, τὰ πεπολιτευμένα αὐτοῖς their political acts 1. 28, ἀμαρτηθέντα errors committed X. A. 5. 8. 20.

a. Some verbs describing the action of the weather may be used in the passive: νεφώμενοι ἄπειθεν εἰς τὸ ἀστρον 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, ἐπεάθη αὐτοῖς παρακαταστέσθω when their preparations were complete T. 1. 46. λέγεται it is said, ἀφθάρωθε it was made known, followed by the logical subject are not impersonal: ἀφθάρωθε τῷ τρόπῳ ἀπωλέσθη τὰ χρήματα it was shown how the money had been lost Ant. 5. 70. See 935.

1751. Greek uses impersonals from intransitives (corresponding to Lat. ambulatur, itur, curritur) only when the active is itself intransitive; as δἐδοκται it has seemed good (cp. δοκεῖ).

1752. The active or the middle deponent of a transitive verb used transitively or of an intransitive verb may replace the passive of a transitive verb.

ἀκούειν (poet. κλέων) be called; be well (εὖ, καλῶς) or ill (κακῶς) spoken of, = pass. of λέγειν: νῦν κόλακες ἀκούοντες now they are called flatterers D. 18. 46, τίς ὑπὸ ἑμῶν κακῶς ἄκοικον ἢ πέπονθε; who has been ill spoken of or suffered at my hands? L. 8. 3. Cp. bone, male audire; Milton: "England hears ill abroad."

ἀλίσκεσθαι be caught = pass. of αἰρεῖν, as ἔαν ἄλως τούτο πάττων if you are caught doing this P. A. 29 c.

ἀποθνῄσκειν (die) be killed = pass. of ἀποκτεῖνειν, as ἀπέθανοι ὑπὸ ἰπποῦν they were killed by the cavalry X. C. 7. 1. 48. But not in the perfect, where the uncompound ἐθνικὰ is used.

γίγνεσθαι be born = pass. of τίκτειν beget, bring forth: πάιδες αὐτῶν εἰκόνας τούτων Ἰακώβος had no children by her X. H. 6. 4. 37.

δίκην δοῦναι be punished = pass. of ἰσμοῦν, as ὑπὸ αὐτῶν τῶν ἰδιών δίκην ἔδωσαν they were punished by these very men X. C. 1. 6. 45.

ἡττάσθαι be defeated = pass. of νικῶν conquer, as ὑπὸ τῶν συμμάχων ἡττῶμαι: worsted by their allies And. 4. 28.

κατέλειν (κατάρχεσθαι) return from exile = pass. of κατάγειν restore from exile, as ὑπὸ ὀλίγαρχας κατελθεῖν to be restored by an oligarchy T. 8. 68.

κέθαναι (lie) be placed = pass. of the perfect of πέθανοι: πέθανον τοῖς νόμοις τοῖς ὑπὸ τῶν βασιλέων κυμάτων obey the laws established by kings I. 1. 36.

λαγγάλειν (obtain by lot) be drawn by lot = pass. of κληροῦν: ξακοῦν λεπόν I became priest by lot D. 57. 47.

πάσχειν (suffer) be treated well (εὖ) or ill (κακῶς) = pass. of παθεῖν (εὖ, κακῶς): εὖ παθήσετε ὑπὸ αὐτῶν well treated by them P. G. 519 c.
ʻπίπτεν in ἐκπίπτειν (fall out) be expelled = pass. of ἐκβάλλειν: οἱ ἐκπεπτωκότες ὑπὸ τοῦ δήμου those who had been expelled by the people X. H. 4. 8. 20.

φέυγεν (flee) be prosecuted = pass. of διώκειν (be indicted = ἥγαφεσθαι passive); he exiled = pass. of ἐκβάλλειν. So ἀποφέυγεν be acquitted = pass. of ἀπολύειν. Thus, ἀρεβελλὰς φευγούν ὑπὸ Μελήτου prosecuted for impiety by Melethus P. A. 35 d.

1753. Other equivalents of passive forms are ἔχειν, τυγχάνειν, ἱλασθεῖν, used with a substantive of like meaning with the active verb: ὁμα σμεῖν = ὁμά-μᾶσσαν, συγγγγώμην ἔχειν = συγγκοινόσσεσαν, ἐπίπου λαμβάνειν or ἐπίπου τυγχάνειν = ἐπισυνέσαται. So with middle deponents: αἰτιάν ἔχειν = αἰτιάσθαι.

1754. The passive of the periphrasis with ποιεῖσθαι (1722) is made with γίγνεσθαι: so εἰρήνη γίγνεσθαι peace is made.

1755. The agent of the passive is regularly expressed by ὑπὸ and the genitive; sometimes by ἀπὸ, διὰ, ἐκ, παρά, πρὸς with the genitive, or by ὑπὸ with the dative (in poetry). See 1678.

1756. The instrument of an action, when regarded as the agent, is personified, and may be expressed by ὑπὸ with the genitive: ἀλλὰ τεκτῆσθαι ὑπὸ τριήρουs he is captured by a trireme D. 53. 6.

1757. The dative, or a prepositional phrase, is regularly used with the passive to denote the instrument, means, or cause (1506). The agent may be viewed as the instrument: in prose, when persons are regarded as instruments, the dative is usually that of military accompaniment (1526).

1758. The dative of the agent used with the perfect passive and verbal adjective is a dative of interest (1488); on ὑπὸ with the genitive used instead of the dative, see 1493, 1494.

THE MOODS

1759. Mood designates by the form of the verb the mode or manner (modus) in which the speaker conceives of an assertion concerning the subject.

1760. There are four moods proper in Greek: indicative, subjunctive, optative, and imperative. The infinitive (strictly a verbal noun) and the participle (strictly an adjective form of the verb) may be classed with the moods.

THE PARTICLE ἄν

1761. The particle ἄν (Hom. κέν, κέ) limits the meaning of the moods. It has two distinct uses:

a. In independent clauses: with the past tenses of the indicative and with the optative; also with the infinitive and participle representing the indicative or optative.

b. In dependent clauses: with the subjunctive.
1762. No separate word can be used to translate ἀν by itself; its force varies as it modifies the meaning of the moods. In general ἀν limits the force of the verb to particular conditions or circumstances (‘under the circumstances,’ ‘in that case,’ ‘then’).

1763. In Homer ἀν is preferred in negative, κεν, κε in relative, sentences.

1764. Position of ἀν.—ἀν does not begin a sentence or a clause, except after a weak mark of punctuation, as τι οὖν, ἄν τις εἶποι, ταῦτα λέγεις ἥμων νῦν; why then (some one might say) do you tell us this now? D.1.14. In independent sentences with ἀν (indeed. and opt.) the particle is often separated from its verb for emphasis, and is attached to negatives (οὐκ ἄν), interrogatives (τίς ἄν, πῶς ἄν), or to any emphatic modifier. It is commonly attached to verbs of saying or thinking: σὺν ἥμων μὲν ἄν οἶμαι εἰμι τίμως if I should remain with you, I think I should be esteemed X. A. 1.3.6.

a. So with οὐκ οὐδέ ἄν εἰ (or οὐκ ἄν οἶδα εἰ) followed by a verb to which ἀν belongs: οὐκ οὐδέ ἄν εἰ πείλαιμι I do not know whether I could persuade E. Med. 941 (for πείλαιμι ἄν).

1765. Repetition of ἄν.—ἀν may be repeated once or twice in the same sentence.

a. ἀν is placed early in a sentence which contains a subordinate clause, in order to direct attention to the character of the construction: δοκοῦμεν δ' ἄν μοι ταῦτα προσποιοῦμενοι προσβαλεῖν εἰμιμοτέφρω ἄν τῷ δρει χρῆσατ' ἵτις 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 ἀν is added to give prominence to particular words: τίς γὰρ τοιαῦτ' ἄν οὐκ ἄν ὁργίζοιτ' ἐπὶ κλώνων; and who would not be angered upon hearing such words? S. O. T. 339, πῶς ἄν οὐκ ἄν ἄν ἄν δικῇ δάνους ἄν; how should I not justly die? S. fr. 673.

1766. ἄν without a Verb.—ἄν sometimes stands without a verb, which is to be supplied from the context. So in the second member of a sentence with coordinate clauses: οἶδα δέ τοι πολλὰς μὲν ἔγεμυνας ἄν δολῆς, πολλὰς δ' ἄν (δολὴ) ὀγκύρους I know that he would give many guides and many hostages X. A. 3.2.24. Often with πῶς ἂν (ἐν); how can (could) it be P. R. 353 c, τάχ' ἄν perhaps P. Soph. 255 c.

a. So with ὡς ἂν, ἄσπερ ἄν εἰ (2480): παρῆν δ' Γαδάτας δώρα πολλὰ φέρων, ὡς ἄν (scil. φέρων τοις) εἴ οἶκου μεγάλου Γαδάτας came with many gifts, such as one might offer from large means X. C. 5. 4. 29, φοβοῦμενος ἄσπερ ἄν εἰ παῖς fearing like a child (ἄσπερ ἄν ἐφοβοῦτο, εἰ παῖς ἤ) P. G. 478 a.

b. κἂν εἰ is often used for the simple καὶ εἰ (2372) and without regard to the mood of the following verb; sometimes there is no verb in the apodosis to which which ἄν may be referred, as ἐστίν ἄν τῷ ἐκλήθαι, κἂν εἴ τι ττω δοκεῖ; τῷ ἐντὶ τυχόν τῷ ὅμως the very tyrant is then in truth a very slave even if he does not seem so to any one P. R. 579 d (here καὶ εἰ μὴ ἐκεῖ, εἰκον θν is implied). κἂν εἰ may be also so used that ἄν belongs to the apodosis, while καὶ, though going with εἰ in translation (even ἦ), affects the whole conditional sentence. Thus, τῷ δὲ μοι δοκεῖ, κἂν ἀφετειν εἰ (τίς) καταγγέλθηκοι, ἀπ' προσφοράς ποιεῖν but as it is, it seems to me that, even if any one should condemn his wanton assault, he would be acting properly
D. 21. 51 (here ἓν goes with τοιεῖν, i.e. τοιοῦτον ἓν). ἴκνεν if only, followed by a limiting expression, may generally be regarded as καὶ ἓν (= ἵκνει) with a subjunctive understood; as ἀλλὰ μοι πάρες κἀν σμίκρον εἶπεῖν γε τύχε μου... Yet permit me to say but a word (= καὶ τέλει ἔκαθεν) S. El. 1482.

1767. Omission of ἓν. — ἓν 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 ἐποίησαν ἓν; ἢ ἀληθῶς ὅτι ἔσωσεν (Ἴν); what would he have done? Is it not clear that he would have taken an oath? D. 31. 9, ὡς ἔτος ἔρχομαι λέγειν ἄδικον, ταῦτα πεπεθύνειος, not he assert nor can you be made to believe D. 22. 17. By retention of earlier usage the subjunctive is sometimes used without ἓν where it is commonly employed in the later language (2327, 2339, 2505 b, 2567 b). Here the difference is scarcely appreciable except that the omission gives an archaic tone.

DEPENDENT CLAUSES WITH ἓν

1768. Subjunctive with ἓν. — Conditional, relative, and temporal clauses requiring the subjunctive must have ἓν, which is more closely attached to the conditional, relative, and temporal words than it is to the subjunctive.

a. Hence the combinations τέλει ἓν (ἤν, ἓν) on which cp. 2283; ὅταν, ὅτι ἓν, ἐπεστάλει from εἶ, ἐπερ, ἐπετείλε, ἐπιελ, ἐπειδὴ + ἓν. When the particle does not thus coalesce, it is usually separated only by such words as μὲν, ὡς, τί, γάρ.

b. The force of ἓν with the subjunctive cannot usually be expressed in English. For ἓν in final clauses with ὅταν, ἐπήσωs, and ἐφάσα, see 2201. In Hom. ἓν (κέν) is found in dependent clauses, 2334 c.

THE MOODS IN SIMPLE SENTENCES

1769. §§ 1770–1849 treat of the use of the moods in independent sentences and principal clauses. The dependent construction of the moods was developed from their independent use. The use of the moods in subordinate clauses was not originally different from that in independent sentences and in the principal clauses of complex sentences. For the uses of the indicative, see also 1875–1958.

INDICATIVE WITHOUT ἓν

1770. The indicative mood makes a simple, direct assertion of fact; or asks a question anticipating such an assertion: ἦλθεν he came, οἶκ ἦλθεν he did not come, ἐλεύσεται he will come, πότε ταύτα ποιήσει; when will he do this?

1771. The indicative states particular or general suppositions, makes affirmative or negative assertions, which may or may not be absolutely true. Thus, in assumptions, ἦλθαν τι παρεῖν τῷ νόμῳ; συγγραφή ἄντι τίμωλος τοῦτον suppose some one involuntarily committed an offence; for him there is pardon rather than punish-
ment D. 18. 274, and often after καὶ δὴ, as καὶ δὴ τεθνάσι and suppose they are dead E. Med. 386.

1772. The indicative may be used to express a doubtful assertion about a present or past action (negative μὴ or μὴ οὐ): ἀλλ’ ἀρα ... μὴ ὁ Κτήσιππος ἦν ὁ ταῦτα εἰπὼν but I suspect (i.e. perhaps) after all it was Ctesippos who said this P. Eu. 290 e, ἀλλ’ μὴ τούτο οὐ καλῶς ἐφαλογγῆσαμεν but perhaps we did not do well in agreeing to this P. Men. 89 e. Such sentences are often regarded as questions with the effect of doubtful affirmation.

1773. The indicative may be used alone where in English we employ an auxiliary verb: πιστεύων δὲ θεὶς πῶς οὐκ εἶναι θεῶς ἐνεμέρει; since he trusted in the gods how could (or should) he believe there were no gods? X. M. 1. 1. 5, ὃλγον ἐλθον τὴν πόλιν a little more and they would have taken the city T. 8. 35, ἀπολ—λύεθαι we might have perished (we were in danger of perishing) X. A. 5. 8. 2. Cp. 2319.

1774. Unfulfilled Obligation (Propriety, Possibility).—With the imperfect indicative of impersonal expressions denoting obligation, propriety, necessity, or possibility, the action of a dependent infinitive is usually not realized. (Examples 1775–1776.)

Such expressions are ἐδει, χρῆν (or ἔχρην), προσῆκε, καταίη ἤν, ἔξιον ἤν, εἰκὸς ἤν, δἰκαίου ἤν, αἰτήρην ἤν, ἔτιν, καλῶς ἐλέεθ, verbals in -τον or -τέω with ἤν, etc.

a. For the use of these expressions (also with ἄν) in the apodosis of unreal conditions, see 2313, 2315.

1775. Present.—Thus, ἐδει σε ταῦτα ποιῆσιν you ought to be doing this (but are not doing it), τοῦτος μὴ χήν ἐδει these men ought not to be alive S. Ph. 418, τι στίγας; οὐκ ἔχρην στίγαν why art thou silent? Thou shouldst not be silent E. Hipp. 297, εἰκὸς ἢν ἔμας ... μὴ μαλακῶς, ὥσπερ ὑμῖν, ἐνθέασιν you should not be slack in your alliance, as you are at present T. 6. 78.

1776. Past.—ἐδει σε ταῦτα ποιῆσαι (or ποιῆσιν) you ought to have done this (but did not do it), ἔξιον σοι ἐδεῖεν you might have gone (but did not go), ἔτιν αὐτῷ ταῦτα ποιῆσαι he could have done this (almost equivalent to the potential indicative ταῦτα ἐπιθήσατο ἄν, 1784), ἐδει τὰ ἐνέχυμα τότε λαβεῖν I ought to have taken the pledges then X. A. 7. 6. 23, ἔξιον ἤν ἄκοιμα it would have been worth hearing P. Eu. 304 d, μὲνεκ ἔξιον 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: ἐδει μένειν he had to remain (and did remain) D. 19. 124. The context determines the meaning; thus τι τὸν σύμβουλον ἔχρην ποιεῖ; (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. — 26
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 ἠδε or with εἰ γὰρ (negative μὴ). The imperfect refers to present time, the aorist to past time (cp. 2304, 2305).

εἰδ’ ἐξές βελτίως φέρεσι would that thou hadst (now) a better heart E. Ελ. 1061, εἰδε σοι τότε συνεγενήσῃ would that I had then been with thee X. M. 1. 2. 46.

1781. An unattainable wish may also be expressed by ὕψελον (ought) with the present or aorist infinitive: ὕψελον Κύριος ἦν would that Cyrus were (now) alive (Cyrus ought to be alive) X. Α. 2. 1. 4 (1775). The negative is μὴ: μὴ ὕψελον ἦν Κύριος ἦν. ἦν ὅτι ἦν ἦν Κύριος ἦν would that I had never left Scyros S. Φλ. 969. εἴθε or εἴ γὰρ (post. althe, ἄν) may be used before ὕψελον: εἴ γὰρ ὕψελον οὐλ ἐν εἴναι αἱ πολλὶ κακὰ ἐγγάζεσθαι would that the multitude were able to do evil Pl. Cr. 44 d.

1782. ἐβουλώμην followed by an infinitive may express an unattainable wish: ἐβουλώμην μὲν οὐκ ἐρτίζων ἐνθάδε ἦν I would that I were not contending here (as I am) Ar. Ran. 866. (ἐβουλώμην ἄν νειλημ, 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 ἦν so that (2274), in conditional sentences (2300, 2303, 2322, 2326); in temporal sentences (2395); in object sentences after ἦν and ἦν with a verb of saying, etc. (2577 ff.).

INDICATIVE WITH ἦν

1784. Past Potential.—The past tenses (usually the aorist, less commonly the imperfect) of the indicative with ἦν (κέν) denote past potentiality, probability (cautious statement), or necessity: δ’ οὐκ ἦν ἄνθρωπος which they could not have expected I. 7. 55, τίς γὰρ ἦν ἢ ὡς ὁ ταῖς γενέσθαι, for who would have expected these things to happen? D. 9. 68 (note that ἦν does not go with γενέσθαι by 1764), ἦγερας ἦν τίς ὅπερ one might (could, would) have known X. C. 7. 1. 38, ἦπ’ κεν ταλαιπώρην περὶ διὸ εἶλεν 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. putsares, crederes): ἐπέτρεψεν ἦν you would (could, might) have observed X. C. 8. 1. 33.

b. The potential optative (1829) in Homer refers also to the past.

1785. A prothesis 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 ἦν (κέν) may denote unreality: τοῦτο δ’ αὐτὸ τὸ τράγμα ἦν ἢ κρίνετο ἀιτοῦ but the case would then have been decided on its own merits D. 18. 224, καὶ κέν πολὺ κέρδουν ἦν and in that case it were far better Γ 41.

1787. This use of the indicative with ἦν 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 ἦδει ἂν, 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. ἐδοξόσην ἂν (vellem) I should like or should have liked may express
an unattainable wish: ἐδοξόσην ἂν Σιμώνα τὴν αὐτῆν γνώμην ἔμεθε ἔχειν I should
have liked Simon to be (or I wish Simon were) of the same mind as myself L. 3.
21. On ἐδοξόσην without ἂν, see 1782.

1790. Iterative Indicative (repeated action). — The imperfect and
aorist with ἂν are used to express repeated or customary past action
(post-Homeric): διηρότων ἂν I used to ask P. A. 22 b, ἂν ἔλεγεν 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, ἀναλαμβάνον ὁν ἄντων τὰ ποιήματα... διηρότων ἂν αὐτῶς τί λέγοις accordingly, taking up their poems, I used to (would) ask them (as an opportunity pre-
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:
κλαίσας ἂν she kept weeping 3. 119, οἱ δὲ ἂν Πέρσα: λέβεσκον τὰ πρᾶβα τὰ the Per-
sians were wont to seize the cattle 4. 130.

1793. Homer and the early poets use ἂν (κέν) with the future indicative
with a conditional or limiting force: καὶ κέ τις ἠδὲ ἔρρει and in such a case some
one will (may) say thus Δ 176. This use is found also in conditional relative
sentences (2565 b). In Attic ἂν is found with the future in a few passages which
are now generally emended. In P. A. 29 c there is an anacoluthon.

1794. ἂν is not used with the present and perfect indicative.

SUBJUNCTIVE WITHOUT ἂΝ

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, εἰτώ shall I speak? (1805) was explained
as due to the omission of a preceding βούλει, i.e. do you wish that I speak?

1796. The independent subjunctive refers to future time. It has three main
uses: (1) the voluntative, expressing the will of the speaker. This is akin to
the imperative. (2) The deliberative. This is possibly a form of the volun-
tative. (3) The anticipatory (or futural). This anticipates an action as an
immediate future possibility. Whether the anticipatory is a form of the volun-
tative is uncertain (cp. ich will sehen, je veux voir, dialectal il veut plenvoir).

1797. Hortatory Subjunctive. — The hortatory subjunctive (present
or aorist) is used to express a request or a proposal (negative μή).
a. Usually in the first person plural: νῦν ιωμεν καλ ἄκουσμεν τοῦ ἄνδρος let
us go now and hear the man P. Prot. 314 b, μηπω ἐκείνει ιωμεν let's not go there
yet 311 a. ἄγε, φέρε (*δή*), in Hom. ἄγε (δή), sometimes precedes, as ἄγε σκοτωμεν
come, let us consider X. C. 5. 5. 15. ἴτι (δή) rarely precedes.

b. Less frequently in the first person singular, which is usually preceded
(in affirmative sentences) by φέρε (*δή*), in Hom. by ἄγε (δή): φέρε δή περὶ τοῦ
ψηφίσματος εἶπω let me now speak about the bill D. 19. 234.

1798. The first person singular in negative exhortations (rare and poetic)
may convey a warning or a threat: μη σε, γέρον, κολῆσον παρὰ τισι κιχείω old
man, let me not find thee by the hollow ships Α. 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 μη).

a. Usually in the second person: μηδεν ἀδιμησιτε do not lose heart X. Α.
5. 4. 19. For the aorist subjunctive the present imperative may be employed
(1840): μη πουσησης (or μη τοιει) ταῦτα do not do this (not μη τοιχης).

b. Less commonly in the third person, which usually represents the second:
υπολαβη δε μηδεις and let no one suppose T. 6. 84 (= μη υπολάβησαι do not
suppose).

c. The third person of the present subjunctive is rare: μη τολυν τις οικπαι
(= μη οἰκόμεθα) let not any one think P. L. 861 Ε.

N.—ου μη with the subjunctive of the second person in the dramatic poets
occasionally expresses a strong prohibition: ου μη ληρησης don't talk nonsense
Ar. Nub. 367.

1801. Doubtful Assertion.—The present subjunctive with μη may express
a doubtful assertion, with μη ου 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 μη (of what may be true): μη
ἀγροκότερον δυτικής ελεύθερον I suspect it's rather bad form (lit. too rude) to tell
the truth P. G. 462 e. With μη ου (of what may not be true): ἄλλα μη ους ουτως
ἐχεις but I rather think this may not be so P. Crat. 436 b, μη ους η διδακτον ἄρετη
virtue is perhaps not a thing to be taught P. Men. 94 e.

1802. In Hom. μη with the independent subjunctive is used to indicate fear
and warning, or to suggest danger: μη τι χολωσάμενοι βέλη πακών via 'Αχαιων may
be not (as I fear he may) in his anger do ought to injure the sons of the Achaians
B 195. Usually with the aorist, rarely with the present subjunctive (o 19).
The constructions of 1801, 1802 are used as object clauses after verbs of fearing
(2221).

1803. δπως μη is occasionally so used with the aorist subjunctive, and with
an idea of command: δπως μη φηση 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 ου μη
with the aorist (less often the present) subjunctive to denote an emphatic denial; as ὁ μὴ παύσωμαι φιλοσοφῶν I will not cease from searching for wisdom. P. A. 29 d, σὺντιμήσει βασιλεῖς 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: εἴπωμεν ἢ σεῖς ἔριζαν; shall we speak or keep silence? E. Ion 758, τί δρᾶσον; ποι φύγω; what am I to do? whether shall I fly? E. Med. 1271, μή φῶμεν; shall we not say? P. R. 554 b.

b. The (rare) second person is used in repeating a question: A. τί σοι πιθηκεύει; B. εἰ τί πιθηκεύε; 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 τίς εἶναι τοῦτο φή; how shall anyone say this is so? (= τί φῶμεν;) D. 19. 88.

N. — The subjunctive question does not refer to a future fact, but to what is, under the present circumstances, advantageous or proper to do or say.

1806. βούλει, βούλεσθε (poet. θελεῖ, θελέτε) do you wish often precede the subjunctive: βούλει σοι εἴπω; do you wish me to say to you? P. G. 521 d. This is a fusion of two distinct questions: βούλει do you wish; and εἴπω shall I say?

1807. The deliberative subjunctive may be replaced by a periphrasis with δεί or χρῆ and the infinitive, or by the verbal adjective in -τέω εἴτε. Thus, ἡμεῖς δεῖ προσμένωμεν; ἢ τί χρῆ ποιεῖν; and shall we wait? or what must we do? S. Tr. 390, τί ποιῶ-τέων; (= 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 ἐδει, χρῆν (ἐκχρῆν), ἐμέλλον with the infinitive, and by -τέω (verbal adj.) ἤν.

1809. The Negative in Questions. — The use of μή (not oé) 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, μή φῶμεν; are we not to say? Distinguish ποτέρον βίων φῶμεν ἢ μή φῶμεν εἰσαι; shall we say that it is force or that it is not? X. M. 1. 2. 45, from φῶμεν ταύτ' ὀρθῶς λέγεσθαι ἢ oβ shall we say that this is well said or not? (oβ = oνκι ὀρθῶς λέγεσθαι) P. G. 514 c.

1810. Anticipatory Subjunctive (Homerica Subjunctive). — In Homer the subjunctive is often closely akin to the future indicative, and refers by anticipation to a future event (negative oé): oβ γὰρ πῶ τειν ημῶν ἄνταφα, ἐμείνασε γὰρ never yet saw I such men, nor shall I see them. A 232, καὶ νῦ τις ὅσπησι; and one will say ξ 275. τί (κεῖν) usually limits this subjunctive in Hom. (1813).

a. This futurial 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 γένησαι; quid me det? Thus, ὅ μοι ἐγώ, τί πάθω; τί νῦ μοι μήκιστα γένησαι; ah, woe's me!
what is to become of me? what will happen unto me at the last? ε 465. The subjunctive here is not deliberative, but refers to a future event.

1812. The subjunctive without ἃν is also used in dependent clauses of purpose (2196), after verbs of fearing (2225), in the protasis of conditional (2327, 2339) and conditional relative sentences (2567 b).

SUBJUNCTIVE WITH ἃν

1813. The subjunctive with ἃν (more commonly κέν) is used in Homer in independent sentences and clauses (negative όν). Cp. 1810. Thus, ἐγὼ δὲ κ’ ἑγώ Βριόγεδα but in that case I will take Briseis Α 184, οὐκ ἃν τοι χραλέῃ βίος of no avail to thee shall be thy bow Λ 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): ὅ ταῦ, γένοι σαρδός εἰπτυχέστερος αὐτ. boy, mayest thou prove more fortunate than thy sire S. Aj. 550. From this use is derived the name of the mood (Lat. opto wish).

a. So even in relative sentences: ἐν πολε, δ ἴλη γένοιτο, λάβωσι τῆν τόλμη if ever they capture the city, which Heaven forbid L. 31.14.

b. Under wishes are included execrations and protestations: ἔποιευμεν may I perish Ar. Ach. 324, καὶ σ’ ἐπιδεξιὲ, ἢ μὴ ἰψην, ἐαροδοκήσαντα 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, έθε (Hom. αἰ γάρ, αἰθε), or by εἰ, ὡς (both poetical): εἰ γάρ γένοιτο would that it might happen Χ. C. 6. 1. 38, ὡς δολιτο may he perish S. El. 126. (ὡς is properly an exclamation: how.)

1816. The optative introduced by εἰ γάρ, etc. is sometimes explained as a protasis with the conclusion omitted: εἰδε φίλοι ήμίη γένοι ὤ, 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: εἰθ’ ἡβδομω would that I were young again H 157.

1818. Unattainable wishes, when they refer to the future, may be expressed by the optative: εἰ μοι γένοιτο φθόγγος ἐν βραχίονι 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 ἔφελον (1781).

1819. Hom. often uses the optative with a concessive or permissive force: ἐπειτα δὲ καὶ τι πάθομι after that I may (lit. may I) suffer come what will Ψ 274.

1820. Imperative Optative. — The optative may express a command or exhortation with a force nearly akin to the imperative: Χερίσσοφος ἥγοιτο let Chirisophus lead X. A. 3. 2. 37.

1821. Potential Optative. — The potential optative, which in Attic regu-
larly takes ἄν (1824), is occasionally found in Homer and later poetry in an earlier form, without that particle: ρέει θεὸς γ’ ἐθέλων καὶ τῆλθεν ἄνδρα σαφείς easily might a god, if he so willed, bring a man safe even from afar γ’ 231, βάσον ἂ λέγω τις 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 εἰ): οὐ μὲν γὰρ τι κακῶτερον ἄλλο πάθωμι for I could not (conceivably) suffer anything worse T.321, τελὲ, Ζεύ, δύνασιν τίς ἀνδρῶν ὑπερβαίνα κατάσχοι; thy power, oh Zeus, what trespass of man can check? S. Ant. 604.

1822. The optative after οὐκ ἦσθι δότις (ὅπως, ὅποι) in the dramatists is probably potential: οὐκ ἦσθ’ ὅπως λέξαιμι τὰ ψευδή καλά I could not call false tidings fair A. Ag. 620. ἄν is usually employed in this construction.

1823. The optative without ἄν (κεῖ) is also used elsewhere, as in purpose clauses (2106) and clauses of fearing (2226) after a secondary tense; in the apodosis of conditional sentences (2300 d, 2326 d, 2333), in relative sentences (2566, 2568); and as the representative of the indicative (2615) or subjunctive (2619) in indirect discourse after secondary tenses.

OPTATIVE WITH ἄν

1824. Potential Optative. — The potential optative with ἄν states a future possibility, propriety, or likelihood, as an opinion of the speaker; and may be translated by may, might, can (especially with a negative), must, would, should (rarely will, shall). So in Latin velim, videos, cognosces, credas.

γροῖς ὅ ἄν ὅτι τοῦθ’ οὖσα ἔχει you may see that this is so X. C. 1. 6. 21, ἄπαντες ἄν διαλογίσθατε all would agree I. 11. 5, ἲδος ἄν ἔρωτην I (would gladly ask) should like to ask D. 18. 64. οὐκ ἄν λάβουσ thou caus not take S. Ph. 103, λέγωμ’ ἄν τάδε I will tell this A. Supp. 928. The second person singular is often indefinite (ονε), as γροῖς ἄν (cognosces) = γροῖ τίς 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 δύναμις, ἰδί or χρή with the infinitive (statement of fact).

c. The potential optative with ἄν is also used in dependent sentences; in purpose clauses (2202 b), in object clauses after verbs of effort (2216) and verbs of fearing (2232), in causal clauses (2243), in result clauses (2278), in the apodosis of conditional (see 2356) and conditional relative sentences (2566). In indirect discourse the infinitive with ἄν or the participle with ἄν may represent the optative with ἄν (1845 ff.).

1825. Usually these optatives are not limited by any definite condition present to the mind, and it is unnecessary to supply any protasis in thought. In some cases a protasis is dormant in a word of the sentence (such as δικαίως, εἰκότως). Thus, in οὐκ ἄρκετος εἴναι δικαιώς ἄν ὑπολαμβάνετε whom you would justly consider to be ungrateful Aes. 3. 196, δικαίως may stand for εἰ δικαίως ὑπολαμβάνετε: if you should consider the matter justly. Σο εἰς θλίωσι πλείω ἰ
δύναται: διαφορεῖν γὰρ ἂν κτλ. they neither eat more than they can bear, for otherwise (if they should eat more: εἰ ἐσθίουσιν πλεῖον) they would burst X. C. 8. 2. 21. The potential optative is also used as the main clause of less vivid conditions (2329) in which the protasis has the optative by assimilation to the mood of the apodosis.

1826. The potential optative with ἂν is used to soften the statement of an opinion or fact, or to express irony: ἐπερών τι τοῦτ’ ἂν εἴη this is (would be) another matter D. 20. 116, νοσοῦμ’ ἂν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν I must be mad, if it is madness to hate one’s foes Α. Pr. 978. So often with ἵσως or τάξα perhaps.

a. With a negative, the potential optative may have the force of a strong assertion: οὐ γὰρ ἂν ἀπέλθωμι, ἀλλὰ κόψω τὴν ὀδοῦ for I will not go away, but I will knock at the door Αr. Ach. 236.

1827. βουλομένων ἂν (κελίμ) is often used as a softened optative of wish: βουλομένων ἂν τοῦτο ὑψώ γενέσθαι I could wish that this might be the result (ὑπώ γένοςτο μαρτιτύς) see 1789.

1828. The present and aorist are used of what will be, or what will prove to be, true (future realization of a present fact): ἀρετὴ ἃρα, ὥσ εὐεργε, ὑγιεῖα τις ἂν εἴη ἑχειτικὴ 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: πᾶς ἂν λεληθός; how can it have escaped my knowledge? X. S. 3. 6. Usually the perfect is here equivalent to the present.

1829. The present and aorist are rarely used of the past: (a) in Hom. of past possibility: καὶ νῦν κεῖν ἕνα ἀπολοῦτο and now he might have perished E 311 (Attic ἄπολετο ἂν, 1784), ἀλλὰ τι κεῖν ῥέξαμι; but what could I do? Τ 90. (b) in ἦτοι. of a mild assertion: ταύτα μὲν καὶ φθάνω ἂν ἐποίησον they may have said this out of envy 9. 71, εἰρθαν δ’ ἂν ὑπώ Κρήτης these would prove to be (might be, must have been) Cretans 1. 2. Both uses are doubtful in Attic prose.

1830. The potential optative with ἂν may be used, in a sense akin to that of the imperative, to express a command, exhortation, or request: λέγοις ἂν τὴν δέξων tell me (you may tell) your request P. Par. 126 a, πράγως ἂν μονει on P. Phae. 229 b. This courteous formula is used even where a harsh command might be expected: χωρίς ἂν εἰσα ὑπὰ τάχει ἀπὸ with all speed S. Fl. 1491.

a. In τοι δήν’ ἂν πρατοίην; whether pray shall I turn? Ar. Ran. 296 the use is akin to the deliberative subjunctive (1805) or deliberative future (1816).

1831. The potential optative with ἂν is used in questions: τίς ὅποι ἂν ὀμολογήσειν; who would not agree? (οὐδές: seil. ὅποι ἂν ὀμολογήσει X. M. 1. 1. 5. So even the optative of wish: τί δ’ ὅρκῳ τάδε μὴ ἵματι μοῦ τάδε; but if thou dost not abide by thy oath what dost thou invoke upon thyself? E. Med. 754 (lit. mayest thou suffer what?).

1832. πῶς ἂν, τίς ἂν with the potential optative may be used to express a wish (especially in the tragic poets): πῶς ἂν ὀμολογῶν oh, would that I might die E. Med. 97, τίς ἂν εἰς τάχει μδοι μοῦρα oh, that some fate would speedily come A. Ag. 1448. Properly this usage is not a wish, but is simply a question how the wish may be fulfilled.

1833. The potential optative with ἂν (especially with negatives) may ex-
change with the indicative: φησί καὶ ὢν ἀρνεῖτον I assert and cannot deny D. 21. 191. It is often stronger, though more courteous, than the future indicative: Ὠν ἄν πέρα φράσαμι I will speak no more S. O. T. 343.

1834. The future optative with ἄν occurs only in a few suspected passages.

IMPERATIVE

1835. The imperative is used in commands and prohibitions (negative 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, ἵθε (usually with δή, sometimes with ρώ), often precede the imperative: ἀγε δή ἄκουσατε come listen X. Ap. 14, ἀγετε δειπνήσατε go now, take your supper X. H. 5. 1. 18, ἀλλ' ἵθε εἰπέ ἄν come, say P. G. 489 e.

1837. πᾶς is sometimes used with the second person in poetry: ἀκούε πᾶς hear, every one Aτ. Thesm. 372.

1838. The third person may be used in questions: ὄρκον κείς τῷ τάκτα; shall these points be established? Π. L. 520 e. Cp. 1842 a.

1839. The imperative may be used in assumptions (hypothetical imperative), to make a concession, or to grant permission: ἐμοὶ γ' ἐνεκ' ἐστω let it be assumed as far as I am concerned D. 20. 14, οὕτως ἐξέτω ὥσ ἐν λέγεις assume it to be as you say P. S. 201 c. So even as a protasis: ἐδεύκατο, κάνω στέρξω 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 μὴ with the present imperative or the aorist subjunctive in the second and third person singular or plural (cp. 1800). The aorist imperative is rare in prohibitions.

A. 1 Person. — μὴ γράψωμεν (μὴ γράψωμαι): μὴ μανίνεμα μηδ' αἰσχρῶς ἀπολύμεθα let us not act like madmen nor perish disgracefully X. A. 7. 1. 20.

B. 2 Person. — μὴ γράφε (μὴ γράφετε): μὴ θαμάζει don't be astonished P. G. 482 a, μὴ θυρεύετε don't raise a disturbance P. A. 21 a, τὰ μὴν πολει, τὰ δὲ μὴ πολεί do this and refrain from doing that P. Pr. 325 d, μὴ μέγα λέγε don't boast so P. Ph. 95 b. — μὴ γράψη (μὴ γράψητε): μὴ δεθαμάψη τόδε and do not wonder at this A. Ag. 879, μὴ θυρεύσῃς don't raise a disturbance P. A. 20 e, μὴ ἄλλως ποιήσης don't do otherwise P. Lach. 201 b, μηδαμῶς ἄλλως ποιήσης Aτ. Av. 183.

N. — The type μὴ γράψης is never used. μὴ γράψω occurs rarely in poetry (Δ 410, Σ 134. — ω 248, S. fr. 458 parodied in Aτ. Thesm. 870).
C. 3 Person. — μὴ γραφέτω (μὴ γραφόντων): μηδεὶς διδασκέτω let no one tell me T. 1. 86, μηδεὶς τεῦχ᾽ ἄγνοετω let no one be ignorant of this fact Aes. 3. 6. μὴ γραφάτω (μὴ γραφαίτων): μηδεὶς νομισάτω let no one think X. C. 7. 5. 73, μὴ ἀποφυγόνω μηδὲν μὴτε καταγράτω let him neither acquit nor condemn in any way Aes. 3. 60; and in five other passages giving the actual usage of the orators. In the third person the aorist imperative is much less common than the present imperative.

N. — The type μὴ γράφη is used only when the third person represents the first person (1800 c). μὴ γράψῃ is much more common than μὴ γραφέτω in the orators, e.g. μηδεὶς θαυμάσῃ let no one be astonished D. 18. 199, μηδεὶς νεμίσῃ let no one think T. 3. 18, D. 23. 1.

D. The perfect imperative is rare in prohibitions (μὴ περάσῃσθε T. 6. 17) and is usually poetical. Cp. 698, 712.

1841. a. μὴ γράφε, like don't write, is ambiguous and may mean, according to the situation, either cease writing or abstain from writing. Commonly μὴ γράφε 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 γράψῃ 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 θαυμάσῃς (P. L. 804 b) in reply to an exclamation of surprise. Here the type μὴ γράψῃ often expresses impatience.

c. If μὴ γράφε elicits a reply, it is (ἄλλ᾽) οὐ γράψω, while μὴ γράψῃ is answered by (ἄλλ᾽) οὐ γράψω. Thus, μὴ μ᾽ ἐκδίδασκε τοῖς φίλοις εἶναι κακὴν. ἄλλ᾽ οὐ διδάσκω do not teach me to be base to my friends. But I do not S. El. 395, εἰ οὖν ἔχεις ἐναργέστερον ἡμῖν ἐπιτίθει ὡς διδαχτόν ἐπιτίθει ἡ ἔρεισι, μὴ θρόνησθαι ἄλλ᾽ ἐπιτίθει. ἄλλ᾽ ... οὐ φθονήσοτε 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 γράφε commonly answers γράφω, as θαυμάσω, ἂν δ᾽ ἐγώ, καὶ αὐτός. ἄλλα μὴ διαμάζε, ἐφ᾽ οἷς τοιαύτα am astonished, said I. Chase your astonishment, said she P. S. 205 b, cp. S. El. 395. So μὴ γράψῃ answers γράψω, as in Hdt. 3. 140, Ar. Lys. 1056.

d. μὴ γράφε and μὴ γράψῃ are often found in closely connected clauses, as μηδαμὶ κόματε μοι, μηδέ μ᾽ ἐπιτρήψῃς don't be angry with me at all, nor ruin me Ar. Nub. 1478, μηδέ ἄκουστε μὴ τῆς ἄφητ᾽ ἔπος κακὸν do not shrink from me nor utter any harsh words S. O. 731. The second prohibition may be more specific than the first, as σιωπάτε μηδέν ἐπισε νυπίων be silent, don't say anything childish Ar. Nub. 105. Less often μὴ γράψῃ is followed by μὴ γράφε, as μὴ βοῦβῃσθαι τῷ πιστῶτε δικαιοῦ, μὴ εὔφραστε (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 γράψῃ and μὴ γράψῃ is virtually a difference
of tenses, the present denoting an action continuing, in process; the aorist, an action concluded, summarized. So μη φοβοῦ don't be fearful, μη φοβηθης don't be frightened. In maxims μη with the present imperative is preferred: μη κλεπτε don't be a thief, μη κλέψης don't steal this or that. μηκετί 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 εισων . . . ἔν κρατ' ἐρεψον there are mixing-bowls, the brims of which thou must crown S. Ο. C. 473.

a. Especially after οἰσθα interrogative in dramatic poetry: οἰσθ' ὥ δρασον; do you know what you are to do? E. Hec. 225, οἰσθ' ὥς ποιησον; do you know how I bid you act? S. O. T. 543. οἰσθ' ὥ has become a partially fossilized expression, and can be used as subject or be governed by a verb: οἰσθα νυ ἄ μου γενέσω; do you know what I must have done for me? E. l. T. 1203.

1843. The use of the imperative is to be explained as equivalent to δεῖ or χρή 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 ἦν or the optative with ἂν. 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 ἦν or the present optative with ἂν.

a. (inf.) ἄκολον λακεδαιμονίου ἂν ἀναξιωρείν ἔτε οίκον I hear the Lacedaemonians used to return home (= ἦν ἀναξιώρου, 1780) D. 9. 48, οἰσθε γὰρ τὸν πατέρα ὅν ἂν φιλάττει; for do you think my father would not have taken care? (= ἦν ἂν ἐφιλαττεν, 1786) D. 49. 35; νομίζεστε ἂν τιμής τυγχάνειν in the belief that they would obtain reward (= ἦν τυγχάνομεν) X. A. 1. 9. 29.

b. (part.) ὅπερ ἐσχε μὴ κατὰ πολέει αὐτῶν ἐπιπλέοντα τὴν Πελοποννησον πορθέναι, ἀδύνατον ἄν ὑπερων ... ἀλλὰς ἐπισθηεὶν which prevented him from sailing against the Peloponnesian and laying it waste city by city when the Peloponnesians would have been unable to come to the rescue of one another (= ἀδύνατοι ἂν ἦσαν) T. 1. 73, πολλ' ἄν ἔσχεν ἔτερ' εἶπεν, παραλείπων though I might be able to say much else I pass it by (= ἦν ἔσχομαι, 1824) D. 18. 258, σοφία λεγομένη δικαιώσατ' ἂν that might most justly be called wisdom P. Phil. 30 c (= ἦν σοφία λέγομαι ἂν).

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 ἦν or the aorist optative with ἂν.

a. (inf.) Κόρης γε, εἰ ἐβλωσεν, ἄριστος ἂν δοκεὶ ἄρχων γενέσθαι it seems probable that Cyrus, if he had lived, would have proved himself a most excellent ruler (= ἦν ἐγένετο) X. O. 4. 18, ὥστε καὶ ιδίωτην ἂν γνῶναι so that even a common man could have understood (= ἂν ἐγνω) X. A. Β. 1. 31, τά ἂν οἴμεθα παθεῖν; what do we think our fate would be? (= τά ἂν πάθοιμεν;) X. A. 3. 1. 17.
b. (part.) ὅρων τῷ παρατείχισμα ῥαίων ἃν ληφθέν σeeing that the counter-
wall could easily be captured (= ἃν ληφθέν) T. 7. 42, ἱοτείραμα ἔλον καὶ δυνηθεῖς ἃν ἀπὸς ἑξελε, εἰ ζωνθήθη, παρέδωκεν after he had seized Potidæa and would have
been able to keep it himself, had he wished, he gave it up to them (= εὐνήθη ἃν) D. 23. 107, ὁστε δυστ ὁστε ἃν γενήμενα λογοποιοῦσιν they fabricate stories which
neither are, nor could be, true T. 6. 38 (= ὁστε ἕστιν ὁστ ὁστε ἃν γένοιοτ).

1849. The perfect infinitive with ἃν represents the pluperfect indicative
with ἃν or the perfect optative with ἃν: οἰδ' ὅτι (ἀν) φήσειν πάντα ταῦτα ἰπὸ τῶν βαρβάρων ἃν ἥλωκέναι I know that he would say that all this would have been
captured by the barbarians (= ἃν ἥλωκεαν) D. 10. 312, ἢγεῖτο τοὺς ἀγωνίστας ἀνθραποδόδειος ἃν δικαίως κεκληθοῦν he thought that those who did not know this
might justly be deemed servile in nature (= κεκλημένοι ἃν ἔλει) X. M. 1. 1. 16.

For the infinitive and participle without ἃν 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-
jective, optative, imperative, infinitive and participle do not refer to the differ-
ences in kind of time. Thus γράφειν and γράψαι to write, γεγραφέναι 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, 1866, 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 (1834, 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: ὑγάφω I write, am writing.
2. The Perfect: ἔγραφα 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: ἔγεγράφη I had written.

N. — The only past tenses are the augmented tenses.

c. Future time is denoted by
1. The Future: ὑγάψω I shall write.
2. The Future Perfect: ἔγεγράφη ἰτ ἦλθεν ᾧ ἔγραψα it will have been written, πεθανόω 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: ὑγάφω I am writing, πείθω I am persuading (trying to persuade), ἀνθέε is in bloom.
2. Imperfect: ἔγραφον I was writing, ἐπαθὼν I was persuading (trying to persuade), ἐπιθαλὼ was in bloom.
3. Future: ὑγάψω I shall write (shall be writing), βασιλεύσαντα he will reign.

N. — Continued action is incomplete: hence nothing is stated as to the conclusion. Thus κεφαλαὶ he flies does not state whether or not the subject succeeded in escaping.

b. Completed action with permanent result is denoted by the perfect stem:
1. Perfect: ἔγραψα ἐπιστολήν I have written a letter (and it is now finished), ἠνθάκε has bloomed (and is in flower).
2. Pluperfect: ἔγεγραφα ἐπιστολήν I had written a letter (and it was then finished), ἠνθάκε had bloomed (and was in flower).
3. Future Perfect: γεγράψεως it will have been written, τεθνήσε he will be dead.

c. Action simply brought to pass (simple attainment) is denoted by the
1. Aorist: ἔγραψα I wrote, ἐπέσω I persuaded (succeeded in persuading), ἐβασιλεύσε he became king or he was king, ἐνθηθε burst into flower or was in flower.

2. Future: γράψω I shall write, βασιλεύσε he will become king.

N.—The aorist tense (ἀρσετός χρόνος from ὁρίζω define; unlimited, indefinite, or undefined time) is so named because it does not show the limitation (ὅρος) 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 θυμάσθω I am seized with astonishment, ἀσφέρστη it lightens (once or continually), διδώμι 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 continued action, as ὅραν behold, φέρειν carry; others are exclusively aoristic, as ἰδειν properly glance at, ἔργειν bring. Verbs expressing different kinds of action in their several tenses (as ὅραν, ἰδεῖν) unite to form a verbal system.

1856. The difference between the present stem (present and imperfect) and the aorist stem may be compared to the difference between a line and a point (both starting point and end). Thus, ἔρχεσθαι go, ἔλειν come; arrévide; φέρειν carry, ἔγειν bring; ἀγαφέω accompany, lead, ἀγαγεῖν bring to a goal.

1857. For the “progressive” tenses of English (is walking, has been giving, etc.) Greek has no exact equivalent. The periphrasis of the present participle with ἵστε, etc. is employed to adjectivize the participle or to describe or characterize the subject like an adjective, i.e. the subject has a quality which it may display in action. Thus, ἀρεσκοντές ἔσων we are acceptable T. 1. 38, καὶ πάλιν ἀναδεχόμενος καὶ εἰς αὐτὸν ποιούμενος τὰ τούτων ἀμαρτήματι ἵστε and he takes upon himself and adopts all their misdeeds D. 19. 36. ἵστε may be emphatic: ἵστε ποι ἀναδεχόμενον there exists a twofold division. Some participles have become completely adjectivized: συμφέρων useful, διαφέρων superior. Cp. 1961.

1858. Primary and Secondary Tenses.—The primary tenses refer to present and future time (present, future, perfect, and future perfect), the secondary or historical tenses refer to past time (imperfect, aorist, pluperfect).

a. The gnostic aorist (1931 b) is regarded as a primary tense, as is the aorist when used for the perfect (1940), and the imperfect indicative referring to present time (1788); the historical present (1883), as a secondary tense. The subjunctive, optative, and imperative moods in their independent uses point to the future, and all their tenses therefore count as primary.
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): ὁ τὰ αὐτὰν ἃμα ἐκπομπήσουσα let us at the same time keep developing our resources T. 1. 82; Aorist (simple occurrence): πορωμεθα oδοι πρῶτον τὴν δαπάνην let us procure the money first T. 1. 83; Perfect (completion with permanent result): ἵνα, ἥν μη ὑπακούσω, τεθνήκωσιν that, in case they do not submit, they may be put to death (lit. may be dead at once) T. 8. 74. The aorist commonly replaces the more exact perfect because the perfect is rarely used.

a. The future time denoted by present or aorist (τι ποιῶμεν; 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: καλεσάνουσιν, ἐπειδὰν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον they are angry whenever I bid them drink the poison P. Phae. 116 c, ἐπειδὰν ἀπαντῇ ἅκοστητε, 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 ingressive (1924): ἢν γὰρ ὁ Πλοῦτος μειβὴν βάλη γιὰ if now Plato 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): πλοῦσαν ὑμᾶν γε νομίζαμε τὸν σωφὸν may I (always) count the wise man wealthy P. Phae. 279 b; Aorist (simple occurrence): εἰ γὰρ γένοιτο would that it might happen X. C. 6. 1. 88; Perfect (completion with permanent result): τεθανύμ dίε (lit. may you be dead) Z 164.

a. In general conditions (2333) the optative is used of past time.

b. In dependent constructions (including general conditions) the action of the present is generally coincident (rarely anterior), that of the aorist generally anterior (rarely coincident), to the action of the leading verb: εἰ τίς τάδε παραβαίνει, ἐναγήσετε τὸ ἀπὸ τῶν Ἀπόλλωνος if any one violates this, let him be accurst of
Apollo Aes. 3. 110, ἐπεδῆ δὲ ἀνοιχθεὶ (τὸ δεσμώτηρον), εἰσῆμεν παρὰ τὸν Σωκράτη whenever the prison was opened, we (always) went in to Socrates P. Ph. 50 d. The aorist is often preferred to the more exact perfect because the perfect was rarely used.

c. An independent or dependent optative may be ingressive (1924): ἐν πολεμίσαμεν δὲ Πρωτών, οὐδὲν ἂν ἦμασ πάθειν ἥγοιμαι 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 ἔπω, 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.: δηρώτα τι βοήλευτο he demanded what they wanted (= τι βοήλεσθε;) X. A. 2. 3. 4.

b. Present opt. = imperf. indic.: δηγούντες δὲ ἐπὶ τοῦ πολέμου πλέουν they explained that they kept sailing against the enemy (= ἐπλέουν) X. H. 1. 7. 5.

c. Future opt. = future indic.: δὲ τι ποιόσι οὖδὲ τοῦτος εἶπε he did not tell even these what he would do (= ποιήσω) X. A. 2. 2. 2.

d. Aorist opt. = aorist indic.: ἕρωτα τι πάθων he asked what had happened to them (= τι ἐπάθετε;) X. C. 2. 3. 19.

e. Perfect opt. = perfect indic.: ἔλεγον δὲ οἱ μετὰ Δημοσθένους παραδέδωκον σφάς αὐτῶς they said that the troops of Demosthenes had surrendered (= παραδέδωκασι;) T. 7. 83.

1864. Imperative. — The imperative always implies future time. The tenses do not refer to differences of time, and denote only the stage of the action.

a. Present (continuance): τοις γονεῖς τιμᾷ honour thy parents I. 1. 16, πάντα τάληθ’ λέγε toll (go on and toll in detail) the whole truth L. 1. 18, τοῖς ἵπποις ἐκεῖνοι δίδοστε offer the horses to them X. C. 4. 5. 47.

b. Aorist (simple occurrence): βλέψε τὰ ὅψη look (cast a glance) toward the mountains X. A. 4. 1. 20, εἶπε state (in a word) P. A. 24 d, ἦμαν τοὺς ἵπποις δόστε give the horses to us X. C. 4. 5. 47.

c. Perfect (completion with permanent result): τεταχέω let him take his place (and stay there) P. R. 562 a, εἰρήσθω let it have been said (once for all) 503 b.

N. — The perfect active and middle are generally used as presents (τεθνάτω let him be put to death P. L. 938 c, μεμνῄσθη remember D. 40. 30). The perfect passive (in the third person) is used of a fixed decision concerning what is to be done or has been done.
1865. **Infinitive** (not in indirect discourse).—The tenses of the infinitive (without ἔχει) not in indirect discourse have no time of themselves and express only the stage of the action; their (relative) time depends on the context and is that of the leading verb (present, past, or future). The infinitive may have the article (2025 ff.).

a. **Present** (continuance): οὖν ἴδω τις ἄνδρα, ἀλλὰ βεβολάωσθαι 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): τότε πιεῖν ἐπιθυμήθ. the desire of obtaining drink T. 7. 84, ἔχει τις γενέσθαι began to be 1. 103, but ἔχει τις γενέσθαι 3. 18 (the tense of γίνομαι depends on that of ἔρχομαι; not ἔχει τις γίνεσθαι), δεῖ τοις ὑπὲρ αὐτῶν λέγοντας μισήσαι (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: ὅπως ἀποκολλήθηκας δυνατοὶ δῆτε not being able to prevent T. 3. 28, τόλλοι δὲω κατ' ἐμαυτόν ἐφείν I am far from intending to speak to my own disadvantage P. A. 37 b. On the future infinitive with μέλλω see 1869.

N. 1. — The action set forth by a dependent present or aorist infinitive (without ἔχει) 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 ἔχει) 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 1865; with μέλλω, see 1869.

N. 3.—Observe that verbs denoting continuance (as μένω remain) often appear in the aorist, while verbs of transitory action (as ἔσω send, hurl) often appear in the present.

N. 4.—Present and aorist occasionally occur in close conjunction without any great difference in meaning, as προσήκει ὑμῶν τοῦτον καταψηφίζονται . . ., δεῖ ἴθις βάναυσον αὐτῷ καταψηφίσασθαι: it is fitting that you vote against him, it is necessary that you pass a vote of death against him L. 13. 69; cp. νυμαχήσαι and νυμαχεῖν T. 2. 83, βασανήσῃς γίνεσθαι 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.

**Greek Gram.**—27
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 μελλω, see 1959. It may have the article (2026).

1867. a. Present = pres. indici.: φημι ταύτα μὲν φλυαρίας εἰναι I say this is nonsense (= ἐστι) X. Α. 1.3.18.

b. Present = imperf. indici.: Κτησίας λέγομεν αὐτός τὸ τραύμα φησὶ, Ἐκένιας asserts that he himself cured the wound (= ἤλαφη) X. Α. 1.3.20. With αὐτῶ, 1846 a.

c. Future = fut. indici.: ἐφη ἢ ἔχειν Λακεδαιμονίου ἢ αὐτοῦ ἀποκτενόν he said that he would either bring the Lacomedonians or kill them on the spot (= ἔξω, ἀποκτενῶ) T. 4.28.

d. Aorist = aor. indici.: ἐνταῦθα λέγεται Ἀπόλλων ἕκειρα Ἔφειρεν there Apollo is said to have played Marsyas (= ἐκθέαρε) X. Α. 1.2.8. With αὐτῷ, 1848 a.

e. Perfect = perf. indici.: φησί εἰκώμων γεγραφέναι he says that he has written an encomium (= γέγραφα) I. 10.14, ἔφασαν τεβάναν τὸν ἄνδρα they said the man was dead (= τέθνηκε) Ant. 5.29.

f. Perfect = pluperf. indici.: λέγεται ἄνδρα τινα ἐκτεπάθηκα he it is said that a certain man had been fascinated (= ἔκπετόληκτο) X. C. 1.4.27. With αὐτῷ, 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 (991) which take an object infinitive not in indirect discourse. The same analogy accounts for the use of μὴ instead of ὅ (2725). The present or aorist infinitive with αὐτῶ, representing the potential optative with αὐτῷ, occurs occasionally.

a. ἐν ἔλπιδι ἄν τα τελές τῶν Ἀθηναῶν αἰρόσεων hoping that he would capture the walls of the Athenians T. 7.45, ἔλπις . . . ἑκτράφημεν hope of being brought up L. 19.8, ἔλπιζε δύνατός εἰναι φρενί he expects to be able to rule P. R. 573 c, ἔχεις τινα ἔλπιδα μὴ αὐτῶ τὴν κάθεν ἀπολέσαι; have you any expectation that you would not shipwreck the vessel? X. M. 2.6.38. ἔλπιζον with the present infinitive may mean I feel sure that I am.

b. τάχιστα αὐθέντα εἰκός αὐτῷ ἄγοντες θεωρεῖν εἰναι it is probable that very soon no one will wish to be with him X. C. 5.3.30, ἡμᾶς εἰκός ἐπικρατήσαι is it likely that we shall succeed T. 1.121, οὐ εἰκός αὐτῶς περιουσίαν νεών ἔχειν it is not likely that they will continue to have ships to spare 3.13. With εἰκός the aorist is preferred.

c. ὑπέσχητο ταύτα ποιῆσαι he promised that he would do this L. 12.14, ὑπέσχητο βούλευσάσθαι (most Mss.) he promised to deliberate X. A. 2.3.20. The aorist infinitive is especially common with verbs of promising and must refer to the future. With the present infinitive ὑπεσχοῦμαι means I assure, profess, pledge my word that I am.

d. ἀπελείπετο ἐκρήγγειν he threatened that he would destroy them Hdt. 6.37, ἤπειρὴναν ἀποκτείνατε they threatened to kill everybody X. H. 5.4.4.

e. δικαίωμα ὑμωμάκατε you have sworn that you will give judgment D. 39.40, ἀναγκάζει τὸν Κερεσθλέπτην ὁμήρου . . . εἰναι μὲν τὴν ἄρχην κοινὸν . . . , πάντας δὲ ὑμᾶν ἀποδόθηται τῆν 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 ἥμνομι a dependent infinitive may refer to the present, past, or future (e). Thus, ἡμῶνες βλέπειν. . . 'Αχιλλεῖς πάλιν swearing that they see Achilles again S. Ph. 357, ἡμῶνες μὴ κτυπεῖν they swear they did not drink Pherecrates 143 (Com. fr. I. 187), ἡμώνες μὴ δὲν εἰρήκειν he swore that he had said nothing (direct = οὐδὲν εἴρηκα) D. 21. 119.

1869. Verbs of will or desire (991) 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 θελομαί, θέλω wish, λέγω meaning command, δίκων ask, ἐφίλειμι desire and some others (even δύναμαι possible) that have a future action as their object. Thus, ἐφίλει μεῖνε ἀρξεῖν being desirous to gain control T. B. 6, ἀδηναίω τὴν μελείν έσσεται unable to be careful X. 0. 12. 12. διανοοῦμαι may follow the analogy of μέλλω (1959) : τὸν πόλεμον διευκούσθη προθύμων ἢσνειν 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 amend 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. ἐνόμασιν προῆσκεν κρατήρα they thought they would easily master them T. 2. 3. Many editors change to the future or insert ἅν.

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: ἐργαζόμενοι μὲν ἦσαν, ἐργαζόμενοι δὲ ἔδεικνυσιν the women took their noontday meal while they continued their work, but took their supper when they had stopped work X. M. 2. 7. 12.

1. Antecedent action (= imperf.): οἱ Κηρείου πρόβεβην σὺν ἡμῖν ταττήματοι τῶν ἀφεττήκασιν the forces of Cyrus that were formerly marshalled with us have now deserted X. Α. 3. 2. 17, τοῦτο τότε παράντας αἰτήσονται συμβοῦσιν they will accuse those who were their counsellors at that time P. G. 519 a, οἱ Κορίνθιοι μέχρι τοῦτου πρόθυμοι πρόκλειται ἀνήκαν τῆς φιλοσεικίας the Corinthians, who up to that time had been acting zealously, now slackened in their vehemence T. B. 5. 32. An adverb (πρόσερθον, πρόσθεν, τότε, ποτέ) often accompanies the participle, which is sometimes called the participle of the imperfect.

2. Subsequent action (especially when the leading verb denotes motion): ἐπεμψαν πρέσβεις ἀγγέλλοντας τὴν τοῦ Πλημμύριον λήψιν they despatched messengers
to announce the capture of Plemyrium T. 7. 25. An attributive present part.
w. νῦν may refer to the absolute present, though the main verb is past: τὴν νῦν
Βοιωτίαν καλομένην ψηφαν they settled in the country now called Boewilia T. I. 12.
3. The present participle denotes that an action is in process, is attempted,
or is repeated.

b. Future (chiefly voluntative): οὗ συνήλθομεν ὡς βασιλεῖς τολμήσομεν 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: δειπνήσας ἐξέρρησε after supper he advanced T. 3. 112, τοὺς ἑλευ-
θέρους ἀποκελίνατες ἀνεχόμηκαν after killing the free men they withdrew 5. 83.
ἐπομένως ἐφη he took an oath and said X. C. 4. 1. 23, ἦδη δ' ἐπὶ ταῦτα πορεύομαι
tοσοῦτον μενῶν 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: νῦν μὲν δεικνύετι· δειπνήσατε δὲ ἀπελαύνετε take
your supper now, and when you have done so, depart X. C. 3. 1. 37.
2. Coincident: μὴ τι ἐξαμάρτητε ἐμοὶ καταψηφίσαμεν: do not commit the error
of condemning me P. A. 30 α, εἰ γαρ ἐποληγός ἀναμνήσας με you did well in reminding
me P. Ph. 60 c (= ἀνεμονής με εἰ τοῦτο). So also when an aorist participle
is used with a future finite verb, as ἀπαλαξάθησομαι βίον θανάσας by dying I shall
be delivered from life E. Hipp. 358. See also 2103.
3. The action of an attributive aorist participle is rarely subsequent to that
of the leading verb. When this is the case, the action of the participle is marked
as past from the point of view of the present (like the aor. indic.): οἱ Ἕλληνες
�τερον κληθέντες οὐδὲν πρὸ τῶν Τρωίκων ἄρθοι ἐπρᾶξαν the people later called Hel-
lenes carried out no joint enterprise prior to the Trojan war T. 1. 3, Σάτυρος καὶ
Χρέμων, οἱ τῶν τριάκοντα γενόμενοι, Κλεοφώτος κατηγοροῦν Saturus and Cheiron,
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 progressive or complexive (1924, 1927).

d. Perfect (completion with permanent result): καταλαμβάνοντο Βρασίδα
ἐπελευθέρα 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 πρὸςαθ (cp. 1872 a. 1): δὲ πρὸς αὐτὴν τηκτημένοι he who possessed it before
S. Ph. 778.

1873. Construction of λανθάνω, φθάνω, τυγχάνω. — A supplementary aorist
participle in any tense, except the present or imperfect, of λανθάνω escape the
notice of, φθάνω anticipate, τυγχάνω happen usually coincides in time with the
leading verb: ἔλαβον ἐμαυτῶν οὐδὲν εἰπώ I was unconsciously talking nonsense
P. Ph. 76 δ, λάθομεν ἐπιπεδόητε we shall fall on them unawares X. A. 7. 43.
But the action of an aorist participle with the present or imperfect is generally
prior to that of the leading verb: ἄντις ἀντιπών γε ἐτύγχανε who chanced to have
spoken in opposition L. 12. 27. See 2096.

1874. Participle (in indirect discourse). The tenses of the partic-
iple 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: ἔπειδα ὑπὸν ἀπιστομένου when they find out that they are distrusted (= δὲ ἀπιστομένα) X. C. 7. 2. 17; rarely antecedent (when the present = the imperf. ind.): οἶδα σε λέγοντα δεῖ Εἰ θ' θυόντας always to say (= δὲ θυόντες) 1. 6. 6.

b. Future = fut. indic.: ἀγορεύει τὸν πόλεμον δεύτερα ἔξωντα he is ignorant that the war will come here (= δὲ θ' πόλεμος ἔξω) D. 1. 15.

c. Aorist = aor. indic.: τὸν Μῆδαν τομεῖν ἐπὶ τὴν Πελοπόννησον ἔλθοντα we know that the Mede came against the Peloponnesian (= δὲ θ' Μήδας ἔλθε) T. 1. 69.

d. Perfect = perf. indic.: οὐ γὰρ ἦδοτών αὐτῶν τεθηκότα for they did not know that he was dead (= δὲ τεθηκές) 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: ἀλήθη 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 μὲν γὰρ ὤδωρ, ἕγω δ' 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: ἄγει δὲ πρὸς φὸς τὴν ἀλήθειαν χρόνων 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 δέξαν ταύτην πείθουσιν ὑμᾶς ἀποβαλεῖν they are trying to persuade you to throw away this ревнун I. 6. 12, διδόμενον σου αὐτήν ταύτην γυναῖκα I offer you this woman herself as a wife X. C. 8. 5. 19, προδίδοσιν τὴν ᾿Ελλάδα they are trying to betray Greece Ar. P. 408.

a. This use is found also in the infinitive and participle: Φιλίππων ἐπὶ Βυζαντίων παραδίδοντος when Philip is preparing to advance against Byzantium D. 8. 66.

b. The idea of attempt or intention is an inference from the context and lies in the present only so far as the present does not denote completion.

1879. Present for the Future (Present of Anticipation).—The present is used instead of the future in statements of what is immediate, likely, certain, or threatening.

μεταξὺ τὸν θόνον καταλόγου: shall we break off in the middle? P. G. 505 c,
a. Sometimes in questions to indicate that the decision must be made on the spot: ἄν ἔρχομαι, or how shall we say? (what must we say?) P. G. 480 b.

1880. εἰμι 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 ἰόν ταῦτα λέγε go and say this (X. C. 4. 5. 17) ἰόν is used of time relatively past. In Hom. εἰμι means both I go and I shall go.

1881. ἐρχομαι, πορεώματι, νέομαι (poet.) may be used in a future sense. ξέω means either I pour or I shall pour. ἔδωμαι I shall eat, πόμαι I shall drink, are present in form. Cp. 541.

1882. Oracular Present.—In prophecies a future event may be regarded as present: χρόνον ἀγρεῖ Πριάμοι πολεῖ κελευθος in time this expedition will capture Priam’s city A. Ag. 129.

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.

1884. Annalistic Present.—Closely connected with the historical present is the annalistic present, which is used to register historical facts or to note incidents.

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, πάλαμεν παράξων I have been long (and am still) wondering P. Cr. 43 b. Cp. iamuidum loguor. So with πάρος, ποτέ. This use appears also in the other moods.

a. So with verbs of hearing, saying, learning, whose action commenced in the past, but whose effect continues into the present: ἐξ ὧν ἀκούω from what I hear (have heard) X. Α. 1. 9. 28; ἐπερ λέγω as I said P. A. 21 a. So with άλογομαι, γνωστόκομαι, παράξων, παράξωνομαι. ἐρτι 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.—ἀνακόμην I am come, I have arrived, oἰχομαι I am gone, have a perfect sense; as also ἐρχομαι, αὐτοίμοιμαι. Thus, Θεμιστοκλῆς ἐπαρά σε Ἡ Themistocles have come to you T. 1. 137, σῶν ὁ ἡμείς oἴχονται. I know where they have gone X. Α. 1. 4. 8.

a. ἐπαρά may be used in connection with the gnomic aorist (P. S. 183 a).

1887. The present of certain verbs often expresses an enduring result, and may be translated by the perfect: δικάω I am guilty (δικαίος εἰμι), I have done wrong, νικῶ, κράτῶ, I am victorious, I have conquered, ἡπτώμαι I am conquered, φεύγων I am the defendant or I am an exile (οἱ φευγόντες the fugitives and the exiles), προδίδωμι I am a traitor, ἀλίσκομαι I am captured, στέρομαι I am deprived, γλίνομαι I am a descendant.

ἐπαρά ἐπεί τὴν σήν οἰκίαν, δικάω δ' οἴδαν I am come to thy house, but have done no wrong L. 12. 14, ὀπασφάλεστε Ἀριστοφάνη ὁ ἡμεῖς ὑμεῖς εἰς ταύτας βασιλέας report to Antigonus that we at least have conquered the king X. Α. 2. 1. 4.

a. So, in poetry, γεννῶ, φεύγω, τίκτω, θηνόμαι, δίλεμμαι. Thus, ἰδεῖ τίκτει ὑδε this woman (has born thee =) is thy mother E. Ion 1590.

1888. In subordinate clauses, the action expressed by the present may be (a) contemporaneous, (b) antecedent, or (c) subsequent to that set forth by the main verb. The context alone decides in which sense the present is to be taken: (a) ἔλεγεν ὅτι ἐποιμός εἰς ἡγεῖσθαι αὐτοῖς he said that he was ready to lead them X. Α. 6. 1. 33; (b) when the present states an action begun in the past and continued in the present: ἐπείρε δὲ Πέρσαι ἐξονεῖ τὸ κράτος, (τὸ τεῦρον) ἐστι τοῦ βασιλέως from the time that the Persians began to hold sway, it belongs to the king Hdt. 3. 117; and with the historical present: ὃς δὲ γλύνοντα: εκ' αὐτῶν, ἐσπάστωσαν when they came to it, they rushed in T. 7. 84; (c) ἔγνωσαν ἐπηρά . . . εἰ παρὰ ταῦτα ποιῶν, κολάξων an ordinance was passed . . . if they act contrary to this, to punish them X. Α. 6. 33.

IMPERFECT

1889. The imperfect represents an action as still going on, or a state as still existing, in the past: Κύρος οὖν ἦκεν, ἄλλ' ἦτι προσῆλαγε Cyrus had not yet arrived (1886), but was still marching on X. Α. 1. 5. 12, ἐβασίλευεν Ἀντίοχος Antiochus was reigning T. 2. 80. The conclusion of the action is usually to be inferred from the context.

1890. Imperfect of Continuance.—The imperfect thus represents an action as continuing in the past: δείχθηκεν Ἄρησαίων πέντε καὶ εἰκόσι,
1891. The imperfect of verbs of sending, going, saying, exhorting, etc., which imply continuous action, is often used where we might expect the aorist of concluded action. Thus, in ἔσπευσον, the action is regarded as unfinished since the goal is not reached: ἄγγελον ἔσπευσον καὶ τοὺς θερόας ἰπποστόρους ἀπέδοσαν they sent a messenger and surrendered the dead under a truce T. 2. 6. In ἐκέλευον gave orders, urged, requested the command, etc., is regarded as not yet executed. In ἔλεγεν αὐτὸς τοιάδε he spoke to them as follows X. H. 1. 6. 4 (followed by the speech and ἔτει δὲ ταῦτα ἔπεµν 1. 6. 12) the speech is not thought of as a finished whole, but as developed point by point, as in ἔπειθε δὲ αὐτοῖς ταύτα ἔλεγεν, ἔλεγα but when he had said this, I said Ant. 6. 21.

a. In messenger’s speeches the speaker may go back to the time of receiving a command: ἔκανεν οὗ ἐκέλευον οἱ στρατηγοὶ τῇμερον the generals order you to depart to-day Ar. Ach. 1073.

1892. The imperfect, when accompanied by an expression of past time, is used of actions which had been in progress for some time and were still in progress (cp. 1886): τὸ Ῥήγιον ἐπὶ πόλιν χρόνον ἵστασιάς Rhegium had been for a long time in a state of faction T. 4. 1. If the action is regarded as completed the pluperfect is used.

1893. Imperfect of Customary Action.—The imperfect is used to express frequently repeated or customary past actions: ἔτει ἐδώ αὐτῶν ὁ πρὸς τρόσθεν προσεκύνησαν, καὶ τότε προσεκύνησαν when they caught sight of him, the very men who before this were wont to prostrate themselves before him, prostrated themselves on this occasion also X. A. 1. 6. 10, (Σωκράτης) τοὺς ἐαυτούς ἐπιθύμοντες οὐκ ἔπραττεν χρήματα Socrates was not in the habit of demanding money from those who were passionately attached to him X. M. 1. 2. 5. See also 2340.

a. The repetition of a simple act in the past is expressed by πολλάκις with the aorist (1930).

1894. Iterative Imperfect.—ἄν may be used with this imperfect (1790): ἔπεθυμε ἃν τις ἐτι πλεῖον αὐτῶν ἀκόην people would (used to) desire to hear still more from him X. C. 1. 4. 3.

1895. Conative Imperfect.—The imperfect may express an action attempted, intended, or expected, in the past.

ἔπεθυμον αὐτοῖς, καὶ οὗ ἔπεισα, τοῦτοι ἔχουν ἐπορεύωμεν I tried to persuade them, and I marched away with those whom I succeeded in persuading X. C. 5. 5. 22, Ἀλήνην ἐνδοῦν ὦ δ', ἂν ἀπηγράψε μὴ λαμβάνειν Philip offered (proposed to give) Halonnesas, but he (Demosthenes) dissuaded them from accepting it Aes. 3. 83, Ὁμβαίοι κατεδουλωτοί αὐτῶι the Thebans tried to enslave them D. 8. 74, ἠπετύγωτο ἢ τὸν Ἐρίκηπαν they were for pushing on to Corcyra T. 4. 3.

a. Here may be placed the imperfect equivalent in sense to ἔμελλον with the infinitive. Thus, φονεύου ἀπ' αὐτῶν ἠγανάκτησεν ἐγὼ μὴ εἰπὼν ἤμιν ἢ ἡκούσα. ἠτί δὲ τριάκοσιος Ἀθηναίων ἀπέδωκαν 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 άπωλλάμην 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 πρόκλασιν οὐκ ἐξέχεσθε you would not accept the proposal T. 3. 64 (τὴν ικετείαν οὐκ ἐξέσαντο they did not receive the supplication 1. 24), ο μὲν οὐκ ἐγάμει, ὥ δὲ ἐγήμεν the one would not marry, the other did D. 44. 17, ὃδ' φωνὴν ήκουν, εἰ τις ἄλλο τι βούλοντο λέγειν they would not even listen to a syllable if ever any one wished to say anything to the contrary D. 18. 43. So οὐκ εἶδα 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 ὑπάρχουσα τε σφέζειν (positive with present) καὶ ἐκτυνώναι μηδέν (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: παρείην καὶ μὴ ἀποδημεῖν to be present and not to be abroad Aes. 2. 59.

1898. Imperfect of Description. — The imperfect describes manners and customs; the situation, circumstances, and details, of events; and the development of actions represented as continuing in past time.

ἐκεῖνος τε τῶν ύπ' ἐντυρυ ύπερ ἐντυρ παῖδας ἐπικαὶ, οί τε ἀρχίμενοι Κύρων ὡς πατέρα ἐπέπεμνυ 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 ἀντεβούρησαν τε πάντα καὶ προσπεσόντες ἐμάχοντο, ἐφέτων, ἑῳδούντω, ἐπαινοῦ, ἐπαινοῦτo immediately all raised a shout and falling upon each other fought, pushed and were pushed, struck and were struck 7. 1. 38, ἐπεί δὲ ταύτα ἐπεράξει, ἐπορεύοντο· τῶν δὲ ἀπαντώντων οἱ μὲν ἀπέθνησαν, οἱ δὲ ἐφευρον πάλιν εἶχο, οἱ δὲ ἔβαζον and when these words had been spoken, they proceeded to advance; and of those who met them some were killed, others fled back indoors, and others shouted 7. 5. 28, ἐπηράντηζε δὲ αὐτῷ Ἀριστέα Ἀριστεως Aristés was their commander T. 1. 60; ep. X. C. 4. 2. 28, X. Ag. 2. 12, X. A. 4. 3. 8–25, Isoc. 1. 9, 7. 51–53, D. 18. 169 ff., Aes. 3. 192.

N.—The imperfect often has a dramatic or panoramic force: it enables the reader to follow the course of events as they occurred, as if he were a spectator of the scene depicted.

1899. The imperfect is thus often used to explain, illustrate, offer reasons for an action, and to set forth accompanying and subordinate circumstances that explain or show the result of the main action. Descriptive adverbs are often used with the imperfect.

ἐνταῦθα ἐμενεν ἡμέρας πέντε· καὶ τοῖς στρατιωταῖς ὑφελετο μισθὸς πλέον ἡ τριών μηνων, καὶ πολλάκις ὑπότες ἔπι ταῖς θύρας ἀνήθουν· ο ὃς ἐξίππας λέγων δηγε καὶ δήνος ἢν ἀνώμειν 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: ἐπιδή δέ καὶ ἦν, προσέβαλλον but when the proper time arrived, they began an (proceeded to) attack T. 7. 51.

**1901. Imperfect for Present.** — In descriptions of places and scenery and in other statements of existing facts the imperfect, instead of the present, is often used by assimilation to the time of the narrative (usually set forth in the main verb).

ἀφίκοντο ἐπὶ τὸν ποταμὸν δὲ ὁρῶν τὴν τῶν Μακρῶν ἄραν καὶ τὴν τῶν Σκυθῶν they came to the river which divided the country of the Macedonians from that of the Scythians Χ. Λ. 4.8.1, ἐνελώσαν ἐπὶ ποταμὸν πλῆθη ἱερῶν, οἵον οἱ Σόφοι θεοὶ ἐνόμον 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 ἐναλ, with ἄρα, is often used to denote that a present fact or truth has just been recognized, although true before: οὐδέν ἄρα ἦν πράγμα it is, as it appears, no matter after all P. S. 198 e, τοῦτ' ἄρα ἦν ἀλήθες this is true after all E. I. T. 351, ἄρα ἵπτετο you know, sure enough X. H. 3.4.9. ἄρα sure enough, after all appears with other tenses (P. Cr. 49 a, P. Ph. 61 a, D. 19. 160).

**1903. The imperfect may refer to a topic previously discussed: ἦν ἡ μονική ἀντιστροφή τῆς γυμναστικῆς εἰ μέμνησα μυθικός 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. ἔδι, ἔχρην.** — The imperfect of verbs expressing obligation or duty may refer to present time and imply that the obligation or duty is not fulfilled: συγμησάς ἡνίκ' ἔδι λέγαν keeping silence when he ought to speak D. 18.189. So with ἔχρην it were proper, εἰκός ἦν it were fitting (1774). But the imperfect may also express past obligation without denying the action of the infinitive, as ἔδι μέναν he was obliged to remain (and did remain) D. 19.124, ὅπερ ἔδι δέξαν 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 (1836).

Thus, ἦκαν I had come (rarely I came), φιλόµην I had departed, as ἔκικων I was victorious, ἡττώµην I was defeated (1752). So (Ὀλυμπία) οἵς Ἀνδροθέντων παγκράτιον ἐνίκα the Olympic games, at which Androthenes was the victor (= had won) in the pancratium 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) τοσάκα ἦσαν οἱ ἔμπαντες ὅτε ἐστὶ τὴν πολεμηδίαν καθιστάντο this was their total number when they began to be besieged T. 2.78; (b) τὸ πλοῖον ἦκεν, ἐν χερσὶν the vessel arrived in which we (had) sailed Ant. 5.29. Greek has no special form to express time that is anterior to the past.
1908. Imperfect and Aorist.—The imperfect and aorist often occur in the same passage; and the choice of the one or the other often depends upon the manner in which the writer may view a given action. The imperfect may be represented by a line, along which an action progresses; the aorist denotes a point on the line (either starting point or end), or surveys the whole line from beginning to end.

a. The imperfect of 'continuance' or 'duration' implies nothing as to the absolute length of the action; cf. πάλιν κατὰ τάχος ἐκβῆσε τὴν στρατιὰν he took the army back as quickly as possible T. 1. 114 with κατὰ τάχος ἀνεχόμενοι he retreated as quickly as possible 1. 73. The imperfect does not indicate 'prolonged' action in contrast to 'momentary' action of the aorist.

b. The imperfect puts the reader in the midst of the events as they were taking place, the aorist simply reports that an event took place: ἔστη σπολιὰ δώδεκα ἁμάμαυν, δὲν ἦγετο Ἀμμᾶς, καὶ πρῶτος ἀνδρὶ then twelve light-armed men proceeded to climb up under the leadership of Ammeas, who was the first to mount T. 3. 22. Cf. T. 2. 49, 3. 15. 1-2, 4. 14, X. Η. 4. 4. 1, 1. 5. 52-54, 8. 99-100.

1909. The following statement presents the chief differences between imperfect and aorist as narrative tenses.

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>circumstances, details, course of action</td>
<td>mere fact of occurrence, general statement</td>
</tr>
<tr>
<td>progress, enduring condition, continued activity</td>
<td>consumption (culmination, final issue, summary process)</td>
</tr>
<tr>
<td>general description</td>
<td>isolated points, characteristic examples</td>
</tr>
<tr>
<td>endeavour</td>
<td>attainment</td>
</tr>
<tr>
<td>actions subordinate to the main action</td>
<td>main actions, without reference to other actions</td>
</tr>
</tbody>
</table>

Cp. ξυνοστάτεσσαν they served with them in the war, ξυνοστάτεσαν they took the field with them (both in T. 7. 57). ἐπέσθαν I tried to persuade, ἐπέσα I succeeded in persuading (both in X. C. 5. 5. 22).

1910. The future denotes an action that will take place at some future time: λήψεται μοῦθον τάλαντον he shall receive a talent as his reward X. Α. 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 πέλασκω means I shall try to persuade, or I shall convince (resultative), βασιλεύω 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, ἔκω I shall have, σχήσω I shall get; as καὶ τῷν ἔλεγωσ βους
The future represents both our shall and will. When volunatative (will), the action of the subject may be (1) the result of his own decision, as o dé ποιήσω τούτο that I never will do D. 18. 11, or (2) dependent on the will of another, as ἡ βουλή μέλλει αἴρεσθαι διὸς ἔρει ἵπτι τῶν ἀποθανούσι: the Senate is about to choose some one to speak over the dead P. Menex. 234 b. The use of the future is very unusual in that of the subjunctive, especially in dependent clauses.

Verbs of wishing, asking, and other volunatative verbs may appear in the future where English has the present: τοσοῦτον οὖν σου τυγχάνεις βουλήσομαι I (shall) wish to obtain only so much at thy hands E. Med. 259, paraíσσομαι εἰ γὰρ μοθὲν αἰχμήθημαι μοι I (shall) beg you not to take any offence at me D. 21. 58. Cp. Lat. censebo.

a. In many cases the use of the future indicates that the wish remains unchanged; and there is no reference to a future act. Sometimes the future appears to be a more modest form of statement than the present.

Gnomic Future.—The future may express a general truth: ἀνὴρ ἐπιεικής νῦν ἀπολέσας ῥᾷστα ὤσει τῶν άλλων a reasonable man, if he loses a son, will (is expected to) bear it more easily than other men P. R. 603 e (cp. 1434).

a. Hdt. uses the future in descriptions of customs and in directions to travellers (1. 173, 2. 29).

Future for Present.—The future may be used instead of the present of that which is possible at the moment of speaking: εὑρήσομεν τοῖς φιλοτίμοις τῶν ἀνδρῶν . . . ἀντὶ τῶν ζῆν ἀποθνήσκειν εὐκλεῶς αἱρομένων we shall find that ambitious men choose a glorious death in preference to life I. 9. 3.

a. The future may denote present intention: ἀλε πλήθρον, εἰ μαχεῖς raise your spur if you mean to fight Ar. Av. 759 (in this use μαχεῖ is more common (1989)). So in the tragic τι λέξεις; what do you mean? E. Med. 1310.

Deliberative Future.—The future is often used in deliberative questions: τί ἐροῦμεν ἢ τί φήσομεν; what shall we say or what shall we propose? D. 8. 37.

a. The deliberative future may occur in connection with the deliberative subjunctive (1805): ἐρωμεν ἢ στείρωμεν; ἢ τί ἔρθωμεν; shall we speak or keep silent? or what shall we do? E. Ion 758.

Jussive Future.—The future may express a command, like the imperative; and, in the second person, may denote concession or
permission. The negative is ὁδός. The tone of the jussive future (which is post-Homeric) is generally familiar.

ὁδὸν ποιήσετε you will do thus P. Pr. 338 a, ἀναγνώστε τὸν νόμον—ἀναγνώστε the clerk will read the law—read D. 24. 30, ὀδὸς γράψει you will judge for yourself P. Phil. 12 a, σπουδῇ ἔσται τῆς ὀδοῦ you will have to hurry on the march T. 7. 77, ὕμεις ὁδός, ἐὰν σωφρονήσῃ, ὦ τῶν οὐλα ὄμων φείδουσθε; now, if you are wise, you will spare, not him, but yourselves X. H. 2. 3. 34.

1918. The future with ὅδο interrogative is used in questions in an imperative sense to express urgency, warning, or irony: ὁδὸν ἔξωρεις... ὁδὸν ἐὰν ἔχεις ἐκεῖνον πλευσόμεθα; shall we not go forth... shall we not set sail against his country? D. 4. 44, ὁδὸν φυλάξεις; will you not be on your guard? 6. 25. In exhortations addressed to oneself: ὅμων ἀπαλαχῆσομαι ὄμων; 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. 25. 117).

1919. ὁδὸν μή with the second person singular of the future in the dramatic poets denotes a strong prohibition; as ὁδὸν μή διάτρησες δοῦτα dawdle (you shall not dawdle) Ar. Ran. 462. ὁδὸν μή with any person of the future indicative occasionally denotes an emphatic future denial; as τοις ποιημένοις ὅδο μή ποτε βελτίως ποιήσετε you will never make the bad better Aes. 3. 177.

1920. ὅτως and ὅτως μή are used with the future in urgent exhortations and prohibitions: ὅτως ὁδός ἔστωτε ἅξιος τῆς ἐλευθερίας prove yourselves then worthy of freedom X. A. 1. 7. 3, ὅτως τοιούτων περί τοῦ πολέμου μὴ δὲν ἔρει τί ἐστ' in that war D. 19. 92. For the fuller form of this use after ὅτι, ὅτι, see 2213.

1921. ὅτως μή (negative ὅτως μή o'd) may express the desire to avert something; as ὅτως μή ἀλλόθρων φαινόμεθα mind we don't appear base X. C. 4. 2. 31, ἀλλ' ὅτως μή ὄχῳ ὅτος τ' ἐσομαι 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 1798. On the periphrastic future see 1958; on the future in dependent clauses, see 2203, 2211, 2229, 2231, 2328, 2549-2551, 2554, 2558, 2559, 2565 a, 2573 c.

AORIST INDICATIVE

1923. The aorist expresses the mere occurrence of an action in the past. The action is regarded as an event or single fact without reference to the length of time it occupied.

ἓνκαὶν οἱ Κερκυραῖοι καὶ ναὶς πέντε καὶ δέκα διεσβησαν the Corcyreans were victorious and destroyed fifteen ships' T. 1. 29, Παύλος ἐποίησε Paulus fecit I. G. A. 346, ἐσοχαί τῇ δουλή it was voted by (seemed good to) the Senate C. I. A. 1. 32.

a. The uses of the aorist may be explained by the figure of a point in time:

1. The starting point (ingressive aorist, 1924); 2. The end point (resultative aorist, 1926); 3. The whole action (beginning to end) concentrated to a point (complexive aorist, 1927).
1924. Ingressive Aorist.—The aorist of verbs whose present denotes a state or a continued action, expresses the entrance into that state or the beginning of that action.

a. This holds true of the other moods. Greek has no special form to denote entrance into a state in present time (1853).

1925. Most of the verbs in question are denominatives, and the forms are chiefly those of the first aorist:—

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄρχω rule</td>
<td>ἄρχα became ruler</td>
</tr>
<tr>
<td>βασίλευω am king, rule</td>
<td>ἐβασίλευσα became king, ascended the throne</td>
</tr>
<tr>
<td>βλέπω look at</td>
<td>ἐβλεψα cast a glance</td>
</tr>
<tr>
<td>δακρύω weep</td>
<td>ἐδάκρυσα burst into tears</td>
</tr>
<tr>
<td>δοῦλευω am a slave</td>
<td>ἐδοῦλευσα became a slave</td>
</tr>
<tr>
<td>ἠρω love</td>
<td>ἡράθησα fell in love</td>
</tr>
<tr>
<td>θαρρω am courageous</td>
<td>ἑθάρρησα plucked up courage, ἑκόσασα fell ill</td>
</tr>
<tr>
<td>νοσώ am ill</td>
<td>ἑπιλόσησα became ill</td>
</tr>
<tr>
<td>πλουτώ am rich</td>
<td>ἑπολεμώσα became rich</td>
</tr>
<tr>
<td>τολμᾶω make war</td>
<td>ἑπολεμώσα began the war</td>
</tr>
<tr>
<td>στῆγω am silent</td>
<td>ἑπιστῆγα became silent</td>
</tr>
</tbody>
</table>

a. Rarely with the second aorist: ἔχων took hold, took possession of, got, as Ἡρώδητος τελευτήσατο Ἰππίας ἐπέσε σὺν ἔρχην when Peisistratus died Hippias succeeded to his power T. 6. 54. So ἰσόθησα became aware, ἐσῆν took my stand (perfect ἐστήκα am standing).

b. The aorist of these verbs denotes also a simple occurrence of the action as an historical fact: ἐβασίλευσα was king, ruled, ἐνόησα was ill. Thus, ἐκεῖνο πέντε καὶ τετταράκοντα ἑτή τῶν Ἑλλήνων ἥραν they held the supremacy over Greece for forty-five years D. 3. 24 (cp. 1927 b).

1926. Resultative Aorist.—In contrast to the imperfect (and present) the aorist denotes the result, end, or effect of an action.

Thus, ἰγαμίων I brought, ἐθούλευσα I decided (ἐβούλευον I was deliberating), ἐθησαι I sharpened, ἐπισεον I struck in falling (ἐπιστυγον I was in the act of falling), ἐπισεσα I succeeded in persuading (1895).

a. The same verb may be a resultative aorist or an ingressive aorist. Thus, ἐβάλον I let fly a missile (ingressive), and I hit (resultative); κατάπεσον I got possession of (ingressive), and I kept back (resultative).

b. ἐκεῖνα τε Ε. Ιon 1291 means I tried to kill you, since κτεῖνα denotes properly only the act of the agent, and does not, like κτείνω, 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: τοιτῷ τῷ τρόπῳ τὴν τάλων ἐτεχίσαν 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 έτη ἐνεμεναί αἱ σπονδαὶ the peace lasted fourteen years T. 2.2, ὄλγον χρόνον ἔνεμαν ἡ ὁμαχία the league lasted a short time 1.18, ἡλιος, εἴδον, ἐνέκρινα veni, vidi, vici ("Caesar's brag of came, and saw, and conquered") Plutarch, Caes. 50.

1928. The aorist is commonly used with definite numbers. The imperfect is, however, often employed when an action is represented as interrupted or as proceeding from one stage to another. Thus, ἐνταῦθα ἐμείνει Κύριος ἡμέρας τριάκοντα Cyprus remained thirty days there X. A. 1. 2. 9; τέσσαρα μῆνας διόγε τις ὄψιν ὁι Φωκεῖς τοὺς ὕστερον, ἢ δὲ τούτων ψυχολογία μετὰ ταῦτα ὕστερον αὐτῶς ἀπὸ ὧδεν 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 (εἰμπερία).

πολλοὶ πολλάκις μεῖζον ἐκθυμοῦσας τὰ παρόντα ἀπὸ ὧδεν many men often lose what they have from a desire for greater possessions D. 23. 113, ἐθυμοῦσαν ἄνδρες ὅπως τροπαῖοι ἐστησαν faint heart never yet raised a trophy P. Criti. 108 c. So with πολὺς: ἡ γλύκωσα πολὺς εἰς διερθὴ ἠγανιν the tongue brings many a man to his ruin Men. Sent. 205. From this use proceeds 1931.

a. The empirical aorist is commonly to be translated by the present or perfect. The statement in the aorist is often based upon a concrete historical fact set forth in the context, and the reader is left to infer that the thought holds good for all time.

1931. Gnomic Aorist (γνώμη maxim, proverb). — The aorist may express a general truth. The aorist simply states a past occurrence and leaves the reader to draw the inference from a concrete case that what has occurred once is typical of what often occurs: παθὼν δὲ τε νῆπιος ἔγνω a fool learns by experience Hesiod, Works and Days, 218, κάλλος μὲν γὰρ ἡ χρώνος ἀνήλικων ἡ νόσος ἐμάρανε for beauty is either wasted by time or withered by disease I. 1. 6.

a. The gnomic aorist often alternates with the present of general truth (1877): οὐ γὰρ ἡ πληγὴ παρέστη τὴν ὁργήν, ἀλλ' ἡ ἀτιμία· οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν ... ἀλλὰ τὸ ἔρ' ἵσηρε for it is not the blow that causes anger, but the disgrace; nor is it the beating that is terrible to foreigners, but the insult D. 21. 72. Cp. P. R. 508 e.

b. The gnomic aorist is regarded as a primary tense (1858): οἱ τύρανοι πλουσινοὶ ἀν δὲ βούλονται παραχρῆμα ἐποίησαν tyrants make rich in a moment whomever they wish D. 20. 15.
1932. Akin to the gnomic aorist is the aorist employed in general descriptions. So in imaginary scenes and in descriptions of manners and customs. Thus, ἐπείδην ἄφλυνται οἱ τετελευτηκότες εἰς τὸν τόπον, οἱ ὁ διαίμων ἐκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ ὁσῶς ἔμφασαντες καὶ οἱ μή καπνοὺς ἰδιαίτερας, when the dead reach the place whither each is severally conducted by his genius, first of all they have judgment pronounced upon them as they have lived well and devoutly or not. Ὁμ. 113 κτ., φάρος δὲ αὐτημερῶν ἕνοφήναντες οἱ ἱέρεις κατ᾽ ἐν τῇ ἑορτῇ ἔνδοσαν ἐνὸς αὐτῶν μίτης τοῖς ὑπολαμοῦν after having woven a mantle on the same day the priests bind the eyes of one of their number with a snood. ᾿Ηέτ. 2. 122.

1933. Iterative Aorist. — With ἄν the aorist may denote repetition (1790) : εἰπεν ἄν he used to say X. C. 7. 1. 14. Distinguish 2303.

1934. Aorist for Future. — The aorist may be substituted for the future when a future event is vividly represented as having actually occurred : ἀπολόμην ἄρ' εἶ μὲ δὴ λείψεις I am undone if thou dost leave me ᾿Εικ. 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, ἐρώτε ʼδυ οὐ τις ὅπως ἐρώτεν he fell as falls an oak Π 482, οὖσα δὲ ἐκ νεφέων ἀναφέμεται οἴλου στὴρ παραφάνων, τὸτε δὲ ἀπὸ τοῦ ἑδῶ νεφεὰ σκίηττα, ὡς ἐκ τοῦ θόλου. 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 1381, 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 τι ὅν ʼο or with τι ὅν to express surprise that something has not been done. The question is here equivalent to a command or proposal : τι ὅν ʼοι καὶ ὅν ὑπεισάσας 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, ἐγὼ δὲ ἐγώ λέγω I am delighted, I can't help laughing Ar. Eq. 696, ἔδεξαμην τὸ λόγον I welcome the omen S. El. 608 (prose δέχομαι τὸν ὅλον). So ἐπιστέψα I approve, ἐπιστέψα I understand. Sometimes this use appears outside of dialogue (ἀπέπτυσα I spurn A. Pr. 1070, Ag. 1193).

1938. With verbs of swearing, commanding, saying, and advising the aorist may denote a resolution that has already been formed by the speaker and remains unalterable : σὲ ... εἰπον τὸ ὅπως γὰρ ἔσω περὰν I command thee (once and for all) to depart from out this land ᾿Ε. Med. 272, ἀπόρωμασα I swear 'nay', S. Ph. 1289. This use is not confined to dialogue.

1939. So in other cases: τῶς τὸν ὅλος; ὁ κάτοικος ὅπως 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, ταρκάλεσα ἡμᾶς, ἀνδρεῖς δέλοι Ι (have) summoned you, my friends X. Α. 1. 6. 6, ὁ μὲν τοῖν πόλεμον ἀπάντησιν ἡμᾶς τῶν εἰρημενῶν ἀπεστέρηκεν καὶ γὰρ πενετρόιου ἐποίησε καὶ σολούς ἡ ἁγιάζεσα καὶ πόρο τοῦ Ἁλλίας διαβέβληκε καὶ πάντας τρόπους τεταλικώρθηκε ἡμᾶς. Now the war has deprived us of all the blessings that have been mentioned; for it has made us poorer, compelled us to undergo many dangers, has brought us into reproach with the Greeks, and in every possible way has caused us suffering I. 8. 19. Sometimes the aorist is chosen because of its affinity to the negative, as τῶν οἰκετῶν οὐδένα κατέληκεν ἂν ἀπάντας πέρακε 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: Φεραλων μὲν ἀφήρητα τὴν πόλιν καὶ φρονέων ἐν τῇ ἀκροπόλει κατέστησεν he has deprived the Phaeaceans of their city and established a garrison in the acropolis D. 7. 32 (καθέσακε transitive is not classic). So ἔγαγον is used for ἔχασιν.

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): ἐκτσάμην I have acquired (ἐκτσήμαι I possess), ἐθάλασσα I have wondered (ἐθαλάσσακα I admire). Thus, ἐκτσόν αὐτὸς τὰ περ αὐτῶν ἐκτσάαο keep thyself what thyself hast gained Hdt. 7. 29.

1942. Epistolary Tenses. — The writer of a letter or a book, the dedicant of an offering, may put himself in the position of the reader or beholder who views the action as past: μέρ' Ἀρταβάζον, δὲ σοι ἐπεμβά, πράσσε νegoπίατα with Ἀρταβαζος whom I send (sent) to you T. 1. 120, Τροίαν ἑλέσθε Ἀργείων στόλος λάβετε τάῦτα... ἐπασαλευσαν the Argive armament having captured Troy hang (hung) up these spoils Α. Αγ. 577. Cp. 1923 (last two examples).

a. The perfect is also used: ἀπεστάλκα σοι τὸν ἄλογον I send (have sent) you this discourse I. 1. 2.

b. The imperfect (common in Latin) occurs rarely: Μεντερισσου ἐπέστειλε τοῖς οἰκίων χαλέον καὶ βγαίναι καὶ αὐτὸς αὐτῶς ἐσφάσε [ἐσφαίν] Mentesirus sends greetings and wishes for good health to his friends at home and says that he himself is well Jahresheft des oesterreichischen Archaeol. Inst. 7 (1904), p. 94, τῶν δὲ ταῦτα πραξάτσων ἄρχων ὧδε ὁ λόγος ἑγαφέτο Τεσαφονος πρεσβύτατος ὃν ὤν ἀδελφόν τῆν ἄρχην ἔλεγε 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. Η. 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 ἐτε, ἐτείσι after that, since, ὅτε, ὅπερ when, ὅτι because; regularly with πρὶν before, ἦν, μέχρι unti: ἐτε ἐσκάλεψαε, ἐπέσαν after the trumpeter had given the signal, they advanced X. Α. 1. 2. 17, ἐτε δὲ συνῆλθον, ἐλεξε τούδε and when they had come together, he spoke as follows X. C. 5. 1. 19, ἐκέεσε με τὴν ἐπιστολήν ἦν
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) εἰ ἔτειχες δὲ εἰπεῖς ἔδωκα κατενάτας during the time he waited he learned all he could T. 1. 138; (b) ἐστράφησα τίνι Πάνορμοι, δεινὴ αἰγάγοντα they turned toward Parnassus, the very place from which they had put out T. 2. 92 (see 1943); (c) ἐμάχησα μέχρι τις Ἀθηναῖοι ἀπέπλευσαν they kept fighting until the Athenians had sailed away X. H. 1. 1. 3.

1945. The perfect denotes a completed action the effects of which still continue in the present: τὰ οἰκήματα ἕκκακόμηται the rooms have been constructed (their construction is finished) X. O. 9. 2, τὰς πόλεις αὐτῶν παρῆρηται he has taken away (and still holds) their cities D. 9. 26, ὑπείκηφα I have formed (hold) the opinion 18. 123, βεβούλευμαι I have (am) resolved S. El. 947, τί βουλέυσθησον ποιώ; οἶδα, ἐπὶ Ἡραμίδης, ἀλλὰ βεβούλευμεθα 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: ἐφοβήθηνε, καὶ ἐτί καὶ νῦν τεθρόνημαι. I was struck with fear, and even at the present moment am still in a state of agitation Aes. 2. 4, ὁ πολέμως τὰς στονδὰς λεύκασεν 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, κέκτημαι (have received a name) am called, my name is. κέκτημαι (have acquired) possess, μεμνημαι (have recalled) remember, τέθνηκα (have passed away) am dead, ἐθωραμαι (have accustomed myself) am accustomed, ἡμφίλεσμαι (have clothed myself in) have on, τέποου α (have put confidence) trust, ἑστηκα (have set myself) stand, βέβηκα (have stepped) stand and am gone, ἐγνωκα (have recognized) know, πέφικα (natus sum) am by nature, οἶδα (have found out) know.

a. These perfecta praesentia do not in nature differ from other perfects.

1947. ‘Intensive’ Perfect.—Many perfects seem to denote an action rather than a state resulting from an action, and to be equivalent to strengthened presents. These are often called intensive perfects.

Such are: verbs of the senses (δεξαμεν gage, πέφικα shudder), of sustained sound (κεκράγα huaw, λέγεις shoute, βεβίνχα roar), of emotion (περοδῆται am filled with alarm, γέγης am glad, μεμηκε cares for), of gesture (κέχηνι κεπε the mouth agape), and many others (σοίγηκα 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, πεφράκα I have shuddered and am now in a state
of shuddering.

b. Certain verbs tend to appear in the perfect for emphasis: τεθνηκα am
dead, ἀπόλωλα perish, πεψάκα sell (have sold).

1948. Empiric Perfect. — The perfect may set forth a general truth expressly
based on a fact of experience: ἣ ἀκατία πολλοῖς ἧδη ἀπολάλεκτων lack of discipline
ere now has been the ruin of many X. A. 3. 1. 38. Cp. 1930.

1949. Perfect of Dated Past Action. — The perfect is sometimes used of a
past action whose time is specifically stated: ὑβρισμαί 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: καὶ τοῦτο ἰκώμεν, πάνθ' ἡμῶν
πενοιηταί and if we conquer in that quarter, everything has been (will have been)
accomplished by us X. A. 1. 8. 12.

a. Especially with the phrase τὸ ἐπὶ τιν, the perfect anticipates the certain
occurrence of an event: τὸ ἐπὶ τοῦτο ἀπολάλαμεν for all he could do, we had
perished X. A. 6. 6. 23.

1951. In subordinate clauses, the action of the perfect is usually (a) con-
temporaneous, but may be (b) antecedent to that of the main verb. The
context alone decides in which sense the perfect is to be taken. (a) οἱ δὲ θεράπουτες,
ἐπεθύει ἢ ἀρτιάλα καθεστήκαμεν, αὐτομολοῦσι: while our attendants desert, now
that we have been brought down to a level with the Syracusans T. 7. 13. (b) ἂ
σοι τὸν ἀγρυπνῆσα, ταύτ' ἀφείλετο Fortune has taken back what she has lent you
Men. fr. 598.

On the epistolary perfect see 1942 a.

PLUPERFECT

1952. The pluperfect is the past of the perfect, hence it denotes
a past fixed state resulting from a completed action: ἐβεβολεύμην
I had (was) resolved.

a. When the perfect is translated by the present, the pluperfect is rendered
by the imperfect: ἐκεκτίμην was in possession, ἐτενήκει he was dead, ἥδη 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: οἱ δὲ ἐλήφθησαν, ἐλευνύτο οἱ
σπονδαὶ and when they were captured the truce was (already) at an end T. 4. 47
(the fact of their capture was equivalent to the immediate rupture of the truce).

1954. In subordinate clauses the pluperfect is rarely used to mark an action
as anterior to an action already past: ἠλθον οἱ Ἰνδοὶ ἐκ τῶν πολεμίων ὡς ἐπετύμβει
Κύρος ἐπὶ κατασκοτήν 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, διδόμενοι he shall be kept in prison; ἂν θύρα κεκλείσται the door will be kept shut Ar. Lys. 1071.

a. Most future perfects are middle in form, passive in meaning (581).

b. The active future perfect is usually periphrastic (600): τὰ δειοῦ ῄσχυνε ἐξευκοτεῖς we shall have determined on our duty D. 4. 50.

1956. When stress is laid upon complete fulfilment, the future perfect may imply rapidity, immediate consequence, or certainty, of action accomplished in the future: φάρε, καὶ πεπόροιερει σπειρική, and it shall be done instanter Ar. Pl. 1027, εἰδοὺς Ἀριάδνης ἀφετέρους. Ἰωπής φίλοι ἡμῶν ὄδης λελεύστηκα. Ariaceus 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): εἰρήσετε γὰρ τάλιης 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): κεκλείσμυμα I shall bear the name, μεμνήσετεi shall remember, κεκλείσμαι shall possess. So in the two active forms: τεθηκὼν I shall be dead, ἐστὶν ὅπως I shall stand.

a. The aorist subjunctive with ἢ (2324), not the future perfect, is used to denote a past action in relation to an action still in the future.

PERIPHRASTIC TENSES

On the periphrastic forms of perfect, pluperfect, and future perfect, see 599, 600.

1959. Periphrastic Future. — A periphrastic future is formed by μέλλω I am about to, intend to, am (destined) to, am likely to (strictly think) with the present or future (rarely the aorist) infinitive. Thus, ᾧ μέλλω λέγειν σοι πάλαι διακη what I am going to say has long been your opinion X. C. 3. 3. 13 (cp. 1885), Κλέανδρος μέλλει ἡμέρα Cleanup is on the point of coming X. A. 6. 4. 18, θέσειν ἔμελλον ἀληθεία he purposed to inflict suffering B. 39, ἔμελλον δῆμος εἶναι I was destined to be happy σ 138, εἰ τοὺς πορευομένοι καὶ πλείστοι μέλλουσιν ὕψεσθαι, προσκαλῶν τοὺς φίλους ἑσσονδανολογεῖτο if ever Cyrus was on the march and many were likely to catch sight of him, he summoned his friends and engaged them in earnest talk X. A. 1. 9. 28.

a. The present infinitive usually occurs with μέλλω as a verb of will, the future infinitive with μέλλω as a verb of thinking.

b. The aorist is used when it is important to mark the action as ingressive, resultative, or complexive: ἐπερ μέλλει παθεῖν what I am doomed to suffer A. Pr. 625.

c. μέλλω I delay usually takes the present, rarely the aorist, infinitive.

d. τῶς ὦ μέλλειν and τί ὦ μέλλειν mean why should I not? Thus, τί δ' ὦ μέλλει γελοῖον εἶναι; how should it not be ridiculous? P. R. 530 a.
1960. ἐμέλλον is used of past intention in ἐμέλλε καταλέγειν he was about to stop for the night X. A. 1. 8. 1, τοὺς ἔσταλες κλήσειν ἐμέλλον they intended to close the entrances T. 4. 8. ἐμέλλον with the infinitive denoting an unfilled past intention is a periphrasis for an aorist indicative with ἔστω. Thus, οὐ συνετράτευεν ἐμέλλον they would not have joined forces D. 19. 150 (=οὐκ ἔστω συνετράτευεν). Cp. recturus eratm, etc.

1961. With εἰμι. — The present and perfect participle are freely used with the forms of εἰμι to form a periphrasis, especially when the participle has an adjectival character (1857): ἔγει διαδειρομένους τινὰς εἶναι; do you think that some are being ruined? P. R. 492 a, αἱ τέχναι διεφθαρμέναι ἵσομαι the arts will be ruined X. C. 7. 2. 13, ἦν πότε ἰσμεύον this was advantageous Ant. 5. 18; ἦ θέλωσα is stronger than θέλω, S. O. T. 580.

1962. The aorist participle is rarely so used, since it denotes a single act, not a characteristic: ἕσαν δὲ τινὲς καὶ γενόμενοι τῷ Νικίᾳ λόγοι πρόσερχον πρὸς τινὰς and communications between Nicias and some persons had actually been held before T. 4. 54.

a. With ἵσομαι the aorist participle equals the future perfect: οὐ σωπηθῆσαι ἵση: be silent, won’t you, once and for all? S. O. T. 1146.

1963. With ἔχω. — The periphrasis with ἔχω and the aorist participle is analogous to the perfect in meaning, and emphasizes the permanence of the result attained (chiefly in Hdt. and the drama): κηρεῖται ἔχω I have proclaimed S. Ant. 192.

a. In Attic prose ἔχω usu. has a separate force: Φερᾶς πρῶτον ἔχω καταλαβὼν he lately seized and now occupies Phr. 9. 12. So with the (rare) perfect: τὰ ἐπιτήδεια ἔχον ἀνακεκουμένων they had carried up to the forts the provisions and kept them there X. A. 4. 7. 1.

1964. With γνῶμαι. — The forms of γνῶμαι often combine with a participle to form periphrases. Thus, μὴ σωτῆρ ... κατείχε γείτη lest thou destroy thyself S. Ph. 773; in prose this periphrasis has the tone of tragedy. On γνῶμαι with a substantive, see 1710, 1734.

1965. With φαίνομαι. — The aorist participle is used periphrastically with forms of φαίνομαι. Thus, οὐχ ὑπὲρ ἴδιον οὐδὲ τῶν ἤμων φροντίσας οὖν ἄγανακτήσας φωνῆσαι 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 -τίος.

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 (finis) of number and person.

1967. The infinitive is like a verb herein:
a. It shows the distinctions of voice and tense (but not those of number and person). Having tenses, it can express different stages of action (action simply occurring, continuing, or finished); whereas the corresponding substantive sets forth the abstract idea without these distinctions. Contrast πολεύω, ποιήσω, ποιήσων, πεποιηκέναι with ποιησις 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 ἀν with the indicative (1784 ff.) or ἀν with the optative (1834).

e. It forms clauses of result with ὁστε, and temporal clauses with πρὶν, 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 (τὸν, τῷ, τῷ) λάειν, λάεται, etc.

c. It may be governed by prepositions: πρὸ τοῦ λάειν.

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 μανδάειν ἱκομεν we have come to learn (for learning) can also be discerned in δόγματι ἰδεῖν I have power for seeing, then I can see. Cp. 2000, 2006 a. As early as Homer, when the datival meaning had been in part obscured, the infinitive was employed as nominative (as subject) and accusative (as object). After Homer, the infinitive came to be used with the neuter article, the substantive idea thus gaining in definiteness. The article must be used when the infinitive stands as an object in the genitive or dative, and when it depends on prepositions.

1970. The infinitive is used as subject, as predicate, and to supplement the meaning of words and clauses.

1971. The negative of the infinitive is μὴ; but οὐ, 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 οὐ (2723 ff.).

SUBJECT AND PREDICATE NOUN WITH THE INFINITIVE

1972. In general the subject of the infinitive, if expressed at all, stands in the accusative; when the subject of the infinitive is the same as the subject or object of the governing verb, or when it has already been made known in the sentence, it is not repeated with the infinitive.

1973. When the subject of the infinitive is the same as that of the governing verb, it is omitted, and a predicate noun stands in the nominative case.
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οἵμαι εἶδέναι: I think that I know P. Pr. 312 e, Πέραςες ἐφ᾽ εἶναι he said he was a Persian X. A. 4. 4. 17, ἔγω οὖχ ὁμολογήσω ἄκλητος ἦκεν Ἰ shall not admit that I have come unhindered P. S. 114 d, ὁμολογεῖς περὶ ἐμὲ ἄδικος γεγένηται; do you admit that you have been guilty as regards me? X. A. 1. 6. 8 (cp. 4. 2. 27 in 2263).

a. The nominative is used when the infinitive, expressing some action or state of the subject of the main verb, has the article in an oblique case. Thus, τούτων διεσώεις διὰ τὸ πατρικὸς αὐτῷ φίλος εἶναι justifying these requests on the ground that he was his hereditary friend Aes. 3. 52, τούτῳ δ᾽ ἐποίηκε ἐκ τοῦ χαλεπῶς εἶναι this he effected by reason of his being severe X. A. 2. 6. 9, ἐπὶ τῷ ἁμοίῳ τοῖς λατρευόντες εἶναι ἐκπέμπονται (colonists) are sent out to be the equals of those who stay at home T. 1. 34.

b. The nominative stands usually in sentences with δεῖν, χρὴνα, etc., dependent on a verb of saying or thinking. Thus, ἢγοιμην ... περείχει δεῖν αὐτῷ καὶ μεγαλοπρέπειος φανερῶ Ι thought I ought to surpass them and to show myself more magnificent D. 10. 255. Here ἢγοιμην ἐοῖ 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, ἀπαλλαγεὶς τούτων τῶν φανερῶν δικαστῶν εἶναι being rid of those who profess to be judges P. A. 41 a, τὰς ἀρχὰς διδωμί ... τοῖς ἀεὶ διδασκαλοῖς εἰναι ἕπερ dispenses the offices to those who always seem to be the most deserving P. Monex. 238 d.

1974. A pronoun subject of the infinitive, if (wholly or partially) identical with the subject of the main verb, is generally expressed when emphatic, and stands in the accusative (cases of the nominative are rare and suspected); but the indirect reflexive σφεῖς stands in the nominative or accusative.

οἵμαι εἰκε πλεῖον χρήματα εὐργάσατα ἢ ἄλλοις σύνδοι I think I have made more money than any two others together P. Hipp. M. 282 e, ἢγοιμένος ἡμῶντες ἐπιεικέστεροι εἶναι (emphatic for ἢγοιμένος ἐπιεικέστεροι εἶναι) deeming myself to be too honest P. A. 36 b, τοῖς δὲ θραύσασις ἅγετι ... ἐόσιν ἐsoc λεγεται πράττειν εἰπών ἢ he thought the Thebans would let him have his own way D. 6. 9, οὐ σφεῖς ἀδικείζων, ἀλλ' ἐκεῖνοι μάλλον he said that not they (the speaker and the other Lacedaemonians), but they (the Toroneans) rather had been wronged 4. 114 (but σφεῖς 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 κατείχεις ἡμᾶς μὲν ἀπεξῆθαλ σου, αὐτός (see below) δὲ τυπήσεις; καὶ ἡμᾶς μὲν ἀποφθέγμεναθατ σου, σε (not σοι) δ᾽ οὐ παύεσθατ: 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. αὐτός, above and in Ἐλλ. οὐκ ἐφ᾽ αὐτός, ἀλλ' ἐκεῖνοι στρατηγοὶ Cleon said that not he himself, but that Nicias was in command T. 4. 28, is not the expressed subject of the infinitive, but αὐτός of direct discourse (αὐτός τυπήσεις, αὐτός οὖ στρατηγῶ;); hence αὐτός is not used here for σεαυτόν (ἐαυτόν).

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.
nymiω γὰρ ἡμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους for I think you are to me both fatherland and friends X. A. 1. 3. 6, τὸν γὰρ καλὸν καγαθὸν ἄνδρα εὐδαιμόνα εἶναι φημι for I maintain that the noble and good man is happy P. G. 470 e.

1976. A predicate noun takes the case of the subject of an infinitive itself dependent on a subjectless infinitive. Thus, ἡμῖν δὲ ποιοῦσι δοκεῖν σφᾶς παντοδιάπονοι φαινομέναι they manage it so that they seem to us to appear in various forms P. R. 381 e.

1977. Several infinitives may be used in succession, one infinitive being the subject of another: περὶ πολλῶν ποιομένων μηδεὶς δέξασθε υβρίζειν δοκεῖσθαι 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.

ἐξετιν ἡμῖν ἄγαθος εἶναι or ἐξετιν ἡμῖν ἄγαθος εἶναι it is in our power to be good (lit. to be good is possible for us). Thus, δεμεθ' οὖν ἡμῶν . . . ἀκροάσσαβαι τῶν λεγομένων, ἐνθύμηστας ὑπὲρ κτλ. we ask you therefore to listen to what is said, considering that, etc. I. 14. 6. Cp. τὸν σοι ἐξετιν ἄνδρι γενέσθαι quoted in 1002 with ἄκηθαιμεν ἐξετιν ἡμῖν φίλοις γενέσθαι it is in your power to become friends to the Lacedaemonians T. 4. 29. The latter construction may be explained as abbreviated for ἐξετιν ἡμῖν (ἡμᾶς) φίλοις γενέσθαι.

1979. The subject of the infinitive is often retained when it is the same as the (omitted) oblique object of the governing verb. Thus, παρῆγγελε τὰ δόλα τίθεσθαι τοῖς Ἕλληνας he issued orders that the Greeks should get under arms X. A. 2. 2. 21.

1980. An indefinite or general subject of the infinitive (τινᾶ, τινάς, ἄνθρωπος) is commonly omitted; and a predicate noun stands in the accusative. Thus, φιλάθρωπον εἶναι δει one (τινὰ) must be λυπημένει I. 2. 15 (cp. 1984), ῥαν παρανείν ἡ παθοῦν καρπεῖν it is easier for a man to give advice than to endure suffering Men. Sent. 471, δρῶται γὰρ ἡ μῆ δρῶται ἡδίων θανεῖν for it is preferable to die in action rather than doing nothing E. Hel. 814.

1981. The construction of the accusative with the infinitive seems to have originated from the employment of the infinitive to complement the meaning of transitive verbs; as in κελεύω σε ἄπελθειν 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 ἣγγελθη νικήσαι Cyrus was reported to have conquered instead of
THE INFINITIVE

1985. Such quasi-impersonal verbs and expressions are διό it is necessary, χρή (properly a substantive with ἐστι omitted, 793) it is necessary, δοκεῖ it seems good, ἐστι it is possible, ἐσται it is in one’s power, διότι ἐστι it is possible, πρέπει and προσήκει it is fitting, συμβαίνει it happens; and many expressions formed by ἐστι and a predicate noun, as ἄξιον it is right, δικαίω it is just, ἀναγ-
καὶν it is necessary, δυνατόν it is possible, ἀδύνατον (or ἀδύνατα) it is impossible, ἀοιχνόν it is disgraceful, καλόν it is honourable, ὁρᾶ and καμῖς it is time. With the last two expressions the old dative use of the infinitive is clear: ὁρᾶ βουλεύον 

a. On the personal δεῖς εἰμι, δικαίως εἰμι, δοκῶ, see 1982. For δεί με τὸ τὸν λέγειν we find the personal δοκῶμαι τὸν τὸν λέγειν. Note the attraction in τὸ πλῆθος τῶν ἐνότων εἰπεῖν the number of the things it is possible to mention I. 5. 110 (for τῶν τοῦ ἐστίν).

b. δεῖ and χρῆ regularly take the accusative and infinitive (cp. 1562); ἀνάγκη it is necessary takes the accusative or dative with the infinitive.

c. The subject of the infinitive is expressed or omitted according to the sense.

d. Homer shows only the beginnings of the use of the infinitive as a real subject, i.e. not a grammatical subject, as in 1984.

1986. As Predicate. — In definitions the infinitive may be used as a predicate noun with ἔστιν.

τὸ γὰρ γνώναι ἐπιστήμην λαβεῖν ἔστιν 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.

eis oíwos ἄριστος, ἀμένεσθαι περὶ πάτρης one omen is best, to fight for our country M. 243, εἶπον . . . τὸ τὸν μόνον ὅρᾶν πάντας, τῷ πρὸσθεν ἔπεσθαι. I told all to pay heed to this only, viz., to follow their leader X. C. 2. 8. καὶ ἦμᾶς δὲ οὕτως, ἢ παῖδες, . . . ἐπιδέουν, τοὺς μὲν γεραιτέρους προτιμάν, τῶν δὲ νεωτέρων προτετίμησθαι 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.

παῖδευσεν καλὴ διδάκτει τεχνῶσει νόμασι a good education teaches obedience to the laws X. Ven. 12. 14, διαγγέλσεις to τῶν ἀγαθῶν καὶ τῶν κακῶν ἔδιδας 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, τῶν ἄλλων διδάκτει τέχνην ἔχουσιν they possess the skill to teach (the) others I. 16. 11. Cp. 2000.
A. Object Infinitive after Verbs of Will or Desire

1991. Verbs of will or desire (and their opposites) are often followed by an infinitive. The infinitive with a subject accusative denotes that something *should (may) be* or *be done*. The negative is *μὴ* (see 2719–2721).

*ὑθελὼν αὐτὸν ἄκοιμω τὸν δῆμον εἶπε· ὑπὸ τοῦ πόλεως τοὺς πλὴν τὴν βουλήν* "they were willing to listen to him X. A. 2. 6. 11, ἐβουλεύοντο ἐκλέκτειν τὴν πόλιν they planned to leave the city Hdt. 6. 100, τὰ ἡδυτά . . . ἔτεις ποιεῖν he seeks to do what he likes best X. M. A. 4. 5. 11, βούλεσθαι δὲν οὖν ἀποτελεῖν the king asks that you sail away X. H. 34. 25, ἴτενεν μὴ ἀποκτενεῖν he entreated that they should not put him (self) to death L. 1. 25, πέμποντες . . . στρατεύσεπεραὶ εἰπὶ Κάριαν they send orders that he shall march upon Carta X. H. 3. 1. 7, ἔδοξεν πλεῖν τὸν Ἀλκιβιάδην it was decided that Alcibiades should sail T. 6. 29.

a. Verbs of *will* or *desire* with an accusative subject of the infinitive form are among the classes of substantive clauses introduced in English by *that*, though the infinitive in English is often more idiomatic.

1992. Of verbs of will or desire that take the infinitive some have an object

a. In the accusative (or are intransitive), *e.g.*: ἀρχάριον *choose, aitō, αἰτοῦμαι ask, ἄγω *claim, ask, boulēmēna resolve, boulōmai wish, will, δικαίω *justify, right, dianoomai intend, ἴθαλο (poet. ἴθαλο), wish, will, εἴθηθα am wont to, ἓπειρω *attempt, ἐκζητήσω seek, κελέω command, suggest, ἱπτείν, μελέω delay, περιορίσω try, πέμπω send, προθομομάζω am zealous, προκαλοῦμαι invite, προτρέπω urge, στεπάζω hasten, αἵματος am eager, σπουδάζω am eager, τολμῶ dare, φιλω* am wont to, ψηφίζωμαι vote.

b. In the genitive, *e.g.*: δέον *ask, ἐπιθύμω and ὑπόγεοι *desire.

c. In the dative, *e.g.*: εἴχομαι pray, παραγγέλω and προστάτω command, ἐπιβουλεύω purpose, συμβουλεύω advise, ἐπιτρέπω and συνχωρήσω permit, παρανάχθω, δοκῶ μοι I have a mind to; and λέγω, εἶπον, φωνῆ, φράζω tell (and βοή shout) in the sense of command.

N. —πείθω urge to a course of action, takes the infinitive, πείθω convince generally has ὡς, rarely the accusative with the infinitive. Thus, ἐπείθεν αὐτὸν καὶ αὐτὸν περιβέβαιον ἦν ἥρωι him to go by himself X. A. 6. 2. 18, ὡς γὰρ πείθομεν οἱ πολιοί, ὡς ὅπως ὧν ἤδη ταύτης ἀπείρων for most people will not be convinced that of your own free will you did not desire to go away P. Cr. 412 (infinitive X. M. 1. 1. 20).

1993. Verbs of will or desire not to do anything are *e.g.*: δίδωκα, φοβῦμαι fear, φεύγω avoid, ὄκνῳ scruple, αἰσχύνομαι, αἰσθῶμαι (2126) feel shame to, ἀπαγόρευσιν forbid, κωλύω hinder, ἀπέχουμαι abstain from, εὐλαβομαι, φυλάττωμαι beware of. Thus, φοβῆμαι διελέγειν σε I fear to refute you P. G. 457 e, αἰσχύνομαι ὑμῖν εἰπείν τάληθι I am ashamed to tell you the truth P. A. 22 b.

1994. Under verbs of will or desire are included verbs expressing an activity to the end that something shall or shall not be done. Thus, ἐσῶμαι offer, give, διαμάχομαι fight, πολλω, διαπράττομαι, κατεργάζομαι, manage, effect, παρέχω offer (others in 1992, 1993).
SYNTAX OF THE SIMPLE SENTENCE

1995. Several verbs of will or desire take δεσμα with the future or the subjunctive (verbs of effort, 2211, 2214); or μή with the subjunctive (verbs of fear, 2225); some take the participle (2123 ff.).

1996. The infinitive may be used with the
   a. Genitive or dative when the expression of desire is addressed to a person and the genitive or dative depends on the leading verb. Here the sentence is simple. Thus, δεσμα δωρω... τα δικαια γεφρεσθαι. I ask you to render a just verdict. I. 19. 51, τοις άλλοις τασι παρηγγαλλεσκε εξοπλιζεσθαι. he ordered all the rest to arm themselves X. A. 1. 8. 3.

b. Accusative when the action of a person is desired (example in 1979). Such sentences are complex.

N. — Verbs of commanding allow either a or b; but only κελεω with the accusative permits either meaning: κελεω σε πατα μη ποιεσ 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 λεγω, επιν, φραζω, φωνα. Thus λεγω σε εγω δολαφ θεοκτιτην λαβειν. I say that thou shalt take Philoctetes by craft.S. Ph. 101, τοις ελεγω παλιν I told them that they should sail. I. 19. 150, πατες ελεγω τοις πατων δραματα δοιναι διενη all said that the ringleaders should suffer punishment X. A. 5. 7. 34, επιν την τιραν κελεσθαι. they commanded that the door should be shut (and stay shut) X. H. 5. 4. 7, βασιλευς εγραφε πασας τας εν η Ελλαδο παλεις αυτω ενοικων εναι 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 χαλαν λεγω σε: I bid thee let go S. O. C. 840.

1998. The present and aorist infinitive (both timeless) are the usual tenses of the infinitive after verbs of will or desire (see 1869). The perfect is rare: as επιν την τιραν κελεσθαι (1997). δοκω and δοκω μοι signifying I have a mind to or I am determined to take the present or aorist like δοκει: τον διον εξαγω δοκω I have a mind to bring out the ass Ar. Vesp. 177, εγω αν μοι δοκω... φεγγασθαι καλ. 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 άλλα μοι δοκω... ου πεισθαι αυτω but I am determined that I will not accept his opinion P. Th. 183 d.

a. Some verbs, as κελεω, which might be held to introduce indirect discourse, are classed under verbs of will or desire, because, like these verbs, they do not regularly take the future infinitive; and because, unlike verbs of saying and thinking (which admit all the tenses of the infinitive) they introduce infinitives which do not show differences of time. The future infinitive does not express a command. For a few cases of the future after verbs of will or desire, see 1869.

1999. Verbs signifying to hope, expect, promise, threaten, and swear, when followed by the aorist (less often the present) infinitive (1868), have the construction of verbs of will or desire. When such verbs take the future infinitive they have the construction of indirect discourse.
B. Infinitive after Other Verbs

2000. The infinitive follows many verbs, especially such as denote ability, fitness, necessity, etc. (and their opposites).

οὐχὶ τι ἐδύνατο ... βοτεῖν he was no longer able to live T. 1. 130, μεν ἐπιστάμενοι knowing how to swim X. A. 5. 7. 25, περικαλέσθε to ἀπαντεῖ ... ἀμαρτάνειν and all men are by nature prone to err T. 3. 45, μανθάνοντο ἄρχειν te kal ἀρχέσατε they learn how to govern and be governed X. A. 1. 9. 4; also after the impersonals of 1985.

a. ἐχω I can is derived from the meaning I have especially with a verb of saying. Thus, Δῶσ πλάγιαν ἐξουσίαν εἰτείν they can procliam 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.—икανοὶ ἡμᾶς ὑφελεῖν able to assist us X. A. 3. 3. 18, δεινὸς λέγειν, κακὸς μιᾶναι skilled in speaking, evil in life Δεσ. 3. 174, οἰκολεῖν able to love D. 26. 2, ἔτοιμοι εἰς μάχεσθαί they are ready to fight X. C. 4. 1. 1, ἄρχειν ἀξιότατος most worthy to govern X. A. 1. 9. 1, δός ... ἀμήχανος εἰσελθεῖν στρατεύματι a road impracticable for an army to enter I. 2. 21, χαλεπῶν διαβαίνειν hard to cross 5. 6. 9, ἐπινόησαι ἄξις quick to conceive T. 1. 70. So also after ἔρεoς easy, ἕδωσ pleasant, ἰκανος just, ἀναγκαῖος necessary, ἐπιτήδευς suitable, ἀγαθός good, αἴτωs responsible for, μαλακός incapable of; cp. ἕλκειος 1063. After adverbs: κάλλιστα οὐκείρει most splendid to behold X. C. 8. 3. 5.

a. Some of these adjectives take the infinitive by analogy to the related verbs, as πρόβομος zealous (προβομοῦμαι), ἐπιστήμως knowing how (ἐπισταμαί).

2003. οἰοὶ fit, ὁσοὶ sufficient take the infinitive like the fuller expressions τοιότεροι olos, τοσοῦτος ὅσο. Thus, οὐ γὰρ ἡν ὅδα oia το πειδον ἄρδεν for it was not the proper season to irrigate the plain X. A. 2. 3. 13, ὅσον ἀποτήρ ποτε to live off of T. 1. 2, τοιοῦτος οἰοὶ ... πείθοσθαι the kind of a man to be convinced P. Cr. 48. b. On τοσοῦτος ὅστε (ōs) see 2263. Hom. has the infinitive after τοιοs, τόσοs, etc.

2004. Substantives.—As, οἱ παιδεῖς ἡμᾶς ἐλγεῖν Ἔλλην ἐχονεῖ παιδεύονται your children are almost of an age to be educated P. Lach. 187 c. With έστι omitted: σχολή γε ἡμᾶς μαθαίνειν we have leisure to learn X. C. 4. 3. 12, ἀνάγκη πείθοσθαι there is need to obey X. H. 1. 6. 8, περαινεῖν ἃ η ὅδα it is high time to finish X. A. 3. 2. 32. Cp. 1985.

2005. The infinitive is added, like an accusative of respect (1601, 1602), to intransitive verbs (especially in poetry), to adjectives (more frequently in poetry), and to substantives (rarely). Thus, τοιος ὑπεκ in aspect (lit. to look on) Theognis 216, ὅραν στυγός of a repulsive expression X. A. 2. 6. 9,
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 δυνατός κατανοήσαι a speech capable of being understood P. Ph. 90 c, δίκαιος θαυμάσαι worthy to be admired T. 1. 138 (but δίκαιος θαυμάζεσαι X. C. 5. 1. 6).

a. The active use is due to the old datival function of the infinitive: δυνατός κατανοήσαι capable for understanding.

2007. The infinitive, with or without ὄστε or ὄς, may be used with ἦ than after comparatives, depending on an (implied) idea of ability or inability. ἤ ὄστε is more common than ἦ or ἦ ὄς. Cp. 2264.

τὸ γὰρ νόσομα μεῖζον ἢ φέρειν for the disease is too great to be borne S.O.T. 1293, φοβοῦμαι μὴ τι μεῖζον ἢ ὄστε φέρειν δύνασθαι κακόν τῷ πόλει συμβῇ I fear lest some calamity befall the State greater than it can bear X. M. 3. 5. 17, βραχύτερα ἢ ὄς ξεκινήσαι to go short to reach X. A. 3. 3. 7.

a. The force of ἢ ὄστε may be expressed by the genitive; as, κρείσσον λόγον (T. 2. 50) = κρείσσον ἢ ὄστε λέγεσθαι. Cp. 1077.

b. Words implying a comparison may take the infinitive with ὄστε or ὄς (1063).

D. Infinitive of Purpose and Result

2008. Infinitive of Purpose.—The infinitive may express purpose (usually only with verbs taking the accusative).

ταύτην τὴν χώραν ἐπέτρεψε διαρπάσας τοῖς Ἔλληνσιν he gave this land over to the Greeks to plunder X. A. 1. 2. 19, τὸ ἦμων (τοῦ στρατεύματος) κατέλησε φυλάττειν τὸ στρατόπεδον he left half (of the army) behind to guard the camp 5. 2. 1, ἐλέα ἐπὶ βασιλεῖα οὐκ ἐγένετο τὰ ἱερὰ the sacrifices did not turn out (favourable) for going against the king 2. 2. 3, Ἀρσενάρχης... ἐστὶ ἡμῖν ἀπολογήσασθαι you granted a day to Aristarchus to make his defence X. H. 1. 7. 28, ἡ δὲ ἡ ἤμων ἀνέφτικα... εἰσινεί ὑπὲρ ἀξίωσεν τῷ ἐμοί my door stood open for any petitioner of mine to enter 5. 1. 14, παρέξω ἐμαυτῶν ἐρωτῶν I offer myself to be questioned P. A. 33 b, τὰς γυναίκας πιένοις φεροῦσας τις τις θησάμενα the women bringing (something) to drink X. H. 7. 2. 9. Cp. also 2032 c.

2009. The infinitive of purpose is used in prose especially after verbs meaning to give, entrust, choose, appoint, take, receive. Verbs signifying to send, go, come usually take the future active participle (2065); but T. 6. 50 has δύνα τὸν νεῶν προπερναν ἐς τὸν μέγαν λιμένα πλεοῦσαι they sent ahead ten ships to sail into the great harbour; and in poetry the infinitive often denotes purpose after these verbs, and after εἶναι in Homer (A 20) and Hdt. (5. 25).

2010. After verbs meaning to have (or be) at one's disposition: οἱ στρατιώται δρύων οὐκ ἔχον ἐποιήτησαν the soldiers did not have money by means of which they could provision themselves X. A. 7. 1. 7, ἐκεῖ σκίδι ἐστὶ καὶ ποῖα καθισθῆσαι there is shade and grass to sit down in P. Phae. 229 b.

2011. Infinitive of Result.—The infinitive may be used with ὄστε
(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 ὧςτε with the infinitive (2271); and the infinitive is found where ὧςτε with the infinitive might be expected: μὴν ὑμεῖσθαι ἄφεθέντα τοῦτον ἑλθέρειν εἶναι 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 εἶναι is common in Hom. and Hdt.

E. Absolute Infinitive

2012. Certain idiomatic infinitives are used absolutely in parenthetical phrases to limit the application of a single expression or of the entire sentence.

a. Verbs of Saying.—ὁς ἔτος εἰςεῖν, ὡς εἰπεῖν so to speak, almost; (ὡς) ἄπλως εἰπεῖς, ὡς συνελήνη (1497) εἰπεῖν, ὡς (ἐν βραχεί orte) συντήμως εἰπεῖν to speak briefly, concisely; ὡς ἑπὶ πᾶν εἰπεῖς, τὸ σῶμαν εἰπεῖν speaking generally; σχεδὸν εἰπεῖν so to say, almost (paene dicerim); σὺν θεῶ εἰπεῖν in God's name; and so ὡς with λέγων, φάγων, εἰρήναι, as ὡς ἐν τῶ ποσῷ εἰρήναι in general. Examples: ἀληθές γε ὡς ἐπον εἰπεῖν εἰρήκασιν not one word of truth, I may say, did they utter P. Α. 17 a, ἀγαθὸν μὲν ἄπλως εἰπεῖς οὐδὲν γέγονε τῇ πόλει in a word the State gained no advantage Dinarchus 1.38.

b. ὡς (ὁς ἔτος) εἰπεῖν is often used to limit too strict an application of a general statement, especially πάς or ομοί. Thus, πάντες ὡς ἔτος εἰπεῖν nearly every one, ομοί ὡς ἔτος εἰπεῖν almost no one. It is thus used like paene dicerim; rarely, like ut ita dicam, to soften the strength of a metaphor.

c. Especially common is the absolute εἶναι in ἐκών εἶναι willingly, intentionally, if you can help it, usually in negative or quasi-negative statements (ἐκών may be inflected). Also in τό κατὰ τόπον (ἐπι τόπῳ) εἶναι as far as he is concerned, ὡς . . . εἶναι as far as . . . is concerned, τὸ νῦν εἶναι at present. Examples: οὐδὲ ξένος ἐκών εἶναι γέλωτα παρέχεις πορε χ αιρέται νον ὅ πολλά τοι intentionally cause strangers to laugh X. C. 2. 15, εἰκόνα εἶναι οὐκ ἀπολείπται it is not willingly separated P. Phae. 252 a, τὸ γε ἔπτ' ἐκών εἶναι ἐσώθης (ἄν) so far, at least, as it depended on him you would have been saved L. 13. 58.

d. Other expressions: ἐμοί δοκεῖν, ὡς ἐμοί δοκεῖν, ὡς ἐμοί κρίνειν as it seems to me, in my opinion, (ὡς) εἰκάσαι to make a guess, (ὡς) συμβάλλειν to compare, (ὡς) ἀκούσαι to recall the matter, δον γέ με εἰδέναι as far as I know, etc.; ὅλγον δεῖν, μικρὸν δεῖν almost, all but (dein may be omitted, 1399). Examples: ὁ γὰρ Κτήσιππος ἔτυχε πόρρω καθεξόμενος τοῦ Κλεινίου, ἐμοὶ δοκεῖν for Clæsius, it seems to me, happened to be sitting at a distance from Clémius P. Eu. 274 b, μικρὸν δεῖν τρία πέλαγα 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, συνελήνι εἰπεῖν for one compressing the matter to speak (cp. ut pauciis dicam), μικρὸν δεῖν so as to lack little. Others recall the adverbial accusative (1608); cp. ἐμοὶ δοκεῖν with γινώσκειν ἔμην.
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).

*θάρσεῖν νῦν, Διήγησι, ἐπὶ Τρόασσι: μᾶχεσθαι with good courage now, Diomed, fight against the Trojans E 124, σοὶ δὲ, Κλεαρδᾶ . . . τὰς πόλις ἁριζᾶς ἐπεκθεῖν but do you, Clearidas, open the gates and sally forth. T. 5. 9.

- a. This infinitive may be used in conjunction with an imperative: ἀκοίνε ὑμῖν: κατὰ τὰ πάτρια τῶν χῶς πινεῖν hear ye, good people! drink the Pitchers as our sires drank! Ar. Ach. 1000.
- b. The infinitive for the third person of the imperative often occurs in legal language (laws, treaties, etc.), and does not necessarily depend on the principal verb. Thus, ἔτη δὲ εἶναι τὰς σερίδας πεντήκοντα and the treaty shall continue for fifty years. T. 5. 18. In this construction the infinitive has the force of an infinitive dependent on ἔσεσθαι (it was voted that) or the like. So in medical language, as πινεῖν δὲ ἱδρῷ it is well for the patient to drink water. Hippocrates 1. 151.
- c. The infinitive (with subject accusative) is rarely used for the third person of the imperative when there is an unconscious ellipsis of a word like δίς grant, or εὐχόμαι I pray. Thus, τελέσαι συλλήγας σφέτων καλὰς ἐπὶ ἡμᾶς, σῶμα δὲ σταδίῳ ἐμὼν δομέναι πάλιν let him strip off my arms and carry them to the hollow ships, but let him give back my body to my home. H 78.
- d. In negative commands (prohibitions) μὴ with the infinitive is poetic and Ionic: ὂς μὴ πελάξειν do not approach these (= μὴ πελάξῃ) A. Pr. 712, μηδὲ καλέων πῶς ἔλθων 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.

*θεῷ πολῖται, μὴ με δουλεῖς τυχεῖν ye gods of my country, may bondage not be my lot! A. Sept. 253, ἄ Ζευ, ἐγκρίνονται μᾶς ἀθηναίους τελείωσαν ὁ Ζεῦ, that it be granted to me to punish the Athenians! Hdt. 5. 105 (cp. ἄ Ζευ, δὴς μὲ τελείωσαι μορφὸν πατρὸς ὁ Ζεῦ, grant that I may avenge my father's murder! A. Ch. 18). This construction is very rare in Attic prose: τὸν κυνηγήτην ἥχουσα ἐξίσται . . . ἑαρφάν ἐβοήθησα 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 αἴ γὰρ occurs in Homer (η 311, ο 376).

2015. **Infinitive in Exclamations.**—The infinitive is often used in exclamations of surprise or indignation. The subject stands in the accusative.

*ἐμὲ παθεῖν τάδε that I should suffer this! A. Bum. 837, τοιοῦτοι γέροντες κύνα to keep a dog like that! Ar. Vesp. 835.

On the infinitive with ἐφ' ὑπ' (ἐφ' ὑπερ) see 2279; with πρῖν, see 2453.
INFINITIVE AS OBJECT IN INDIRECT DISCOURSE

2016. The infinitive is used as the object of verbs of saying and thinking. Such infinitives denote both time and stage of action (cp. 1866).

a. The finite verb of a sentence placed in dependence on a verb of saying or thinking that requires the infinitive, becomes infinitive, which infinitive stands in the relation of a substantive as subject or object of the leading verb. Commonly as object: thus, Κύρος ἵκα. Cyrus is victorious, when made the object of φησί he says, becomes a part of a new sentence φησὶν Κύρον ἵκας, in which Κύρον ἵκας is the object of φησί. As subject, when the verb of saying is passive: thus, in λέγεται Κύρον ἵκας, the last two words form the subject of λέγεται.

2017. Verbs of saying are e.g.: say φημί, φάσκω, λέγω; confess ἧμολεγώ; promise ὑποκειόμαι, ὑποδέχομαι, ὑπαγείλλομαι, ὑφίσταμαι; pretend προσταίομαι; swear δομνιμί; deny ἀπαρνοῦμαι; gainsay ἀντιλέγομαι; dispute ἀμφιβολῶ, etc.

Some verbs of saying admit other constructions than the infinitive, and especially δέ or ὡς (2579). λέγω, εἶπον, φράζω, φωνᾶω with δέ or ὡς mean say, with the infinitive command (1997).

a. φημί say, assert, express the opinion that in classical Greek is almost always followed by the infinitive, but by δέ very often in the later language. φημί δέ occurs in X. A. 7.1.5 (φημί ὡς in L. 7.19, X. H. 6.3.7; D. 4.48, 27.19 by anacolouthon).

b. λέγω state (impart a fact) takes either the infinitive or δέ or ὡς. The infinitive occurs usually with the passive (λέγεται, etc.) either in the personal or impersonal construction (1982 a). The active forms of λέγω with the infinitive mean commanded (1997).

c. εἶπον said usually takes δέ or ὡς; with the infinitive, it commonly means commanded (1997). Cp. the double use of τοῖδ).

N. — εἶπον meaning said with the infinitive is rare, but occurs in good Attic prose: And. 1.57, 80; Thuc. 7.35; Lys. 10.6, 10.9, 10.12; Xen. H. 1.6.7, 2.2.15, C. 5.5.24, S. 2.13; Is. 2.29; Lys. 50; Aes. 3.37, 3.59; Dem. 15.18; Plato, G. 473 a, 503 d, Lach. 192 b, Charm. 174 a, Hipp. Maj. 291 b, Pol. 263 c, 290 b, L. 654 a, Clitoph. 409 a, 410 b. In poetry this use is frequent.

2018. Verbs of thinking almost always take the infinitive. Such are: think ἴσχυομαι, ὄλομαι, δοκῶ, νομίζω; hope ἐλπίζω; suppose ὑπολαμβάνω; suspect ὑποπτευω; guess εἰκάζω; feel confident πιστεύω; disbelieve ἀπιστῶ. The use of ὡς is rare, while δέ is very rare (2580).

a. Verbs of perceiving sometimes take the infinitive by analogy to verbs of thinking; as ἰκνοῦ, αἰδάνομαι, πνεύμανομαι (2144).

2019. Each tene of direct discourse is retained (with its proper meaning as regards stage of action) when it becomes infinitive in indirect discourse; but an imperfect is represented by the present infinitive; a pluperfect, by the perfect infinitive. See 1866, 1867.

2020. An original of direct discourse is generally, an original μή is always, retained in indirect discourse. But in some cases ὡς becomes μή (2723 ff.).

GREEK GRAM. — 29
2021. The infinitive is the subject of the passive of verbs of saying and thinking (1982 a). So with δοκεῖ it seems, παίνεται it is plain, etc.

2022. The infinitive represents a finite verb after verbs of saying and thinking.

a. εἶναι φάσιν εἶναι they assert that they are loyal L. 12. 49, οφείλεις ἐφασκέν γιγαντών nobody said that he knew him 23. 3, o άγνωστος o φάσιν (2082) εἶναι ἄλλην δὴν the guides say there is no other road X. A. 4. 1. 51, πάντες ἔρωτι τὸ λοιπὸν μηδὲν εἶναι κερδαλεωτερόν τὴν ἀρετῆς everybody in time to come will say that there is nothing more profitable than bravery X. C. 7. 1. 18. Other examples 1867.

b. βασιλεῖς νῦκαν ἰχνεῖται the king thinks he is victorious (= νῦκα, cp. 1887) X. A. 2. 1. 11, οὗτοι βελτιστοὶ εἶναι I think it is best 5. 1. 8, ὑπωπτευόν τι βασιλέα εἶναι they suspected that they were to go against the king 1. 3. 1, (Σωκράτης) τὸ ἀνθρώπιν ἐναύτον ἐγγυτάτω ... μακάρις ἐσποιτερο εἶναι Socrates was of the opinion that for a man not to know himself was very near to madness X. M. 3. 9. 6.

c. When a word of saying is expressed or implied in what precedes, several infinitives may be used where the indicative is employed in translation. So in the narration in X. C. 1. 3. 5–6.

2023. The infinitive with ἀν represents an indicative with ἀν or a potential optative with ἀν. 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 ποιήσων I hope that I shall do this, ἐλπίζω ταῦτα ποιήσω or ποιεῖν I hope to do this.

THE INFINITIVE WITH THE ARTICLE (ARTICULAR INFINITIVE)

2025. The articular infinitive, while having the character of a substantive, retains the functions of a verb. In its older use the articular infinitive is a subject or object; the nearest approach to this use in Homer is δινή καὶ τὸ φυλάσσειν to watch is also trouble v 52. In the tragic poets the genitive and dative are rarely used; in the speeches in Thucydides and in Demosthenes all of its four cases appear with great frequency. The articular infinitive may take dependent clauses.

2026. The articular infinitive admits the constructions of an ordinary substantive.

Nom. τὸ ποιεῖν making or to make, τὸ ποιήσων, τὸ ποιήσαται, τὸ πεποιηκέναι
Gen. τοῦ ποιεῖν of making, τοῦ ποιήσεως, τοῦ ποιήσατο, etc.
Dat. τῷ ποιεῖν for making, by making, τῷ ποιήσεως, τῷ ποιήσατο, etc.
Acc. τὸ ποιεῖν, τὸ ποιήσεως, τὸ ποιήσαται, etc.

2027. The articular infinitive is treated as subject, predicate noun, and object like the simple infinitive (1984–1986).
2028. The negative of the articular infinitive is 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 ἃ; 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 γενόμενον αὐτῶν μὴ μειύετε imitate at least their wisdom D. 19. 269.

2031. NOMINATIVE OF THE ARTICULAR INFINITIVE

Subject (1984): κεῖται τὸ σιγάν κρείστυν ἐστὶν τῶν λακείων in the young silence is better than speech Men. Sent. 387, τὸ Ἑλεονοησίου αὐτοῦ μὴ βοηθήσας παρέσχεν ἰμῖν . . . Σαμίων κόλασιν the fact that the Peloponnesians did not come to their assistance enabled you to punish the Samians T. 1. 41.

2032. GENITIVE OF THE ARTICULAR INFINITIVE

a. The genitive of the articular infinitive is used to limit the meaning of substantives, adjectives, and verbs.

b. Adnominal (1290): τοῦ πιεῖν ἑπιθυμία from desire to drink T. 7. 84, πρὸς τὴν πόλιν προσβαλόντες ἐς ἐπιδήμα ἥλθον τοῦ ἑξείαν they attacked the city and entertained hopes of taking it 2. 56.

c. Partitive (1306): τοῦ ὑπάρχον τὸ πλείστον εἰληφότες having gained the greatest amount of courage T. 4. 34. After comparatives (1431): τὶ ὁν ἄστυ . . . τοῦ τοῦ φίλοις ἀρήγειν κάλλιον; what then is nobler than to help one’s friends? X. C. 1. 5. 13.

d. After verbs: ἐπέσχομεν τοῖς δακρύσειν we desisted from weeping P. Ph. 117 e (op. 1392).

e. Purpose (cp. 1408), often a negative purpose: τοῦ μὴ τὰ δίκαια ποιεῖν in order not to do what was just D. 18. 107, ἔπειθα ἡ Αταλάντη . . . τοῦ μὴ λησταὶ . . . κακουργεῖν τὴν Εἰδομών Ἀταλάντη was fortified to prevent pirates from ravaging Euboea T. 2. 32. More common is the use with ἐπέρ (2032 g) or ἐνεκα.

f. Genitive Absolute (2070): ἐπ' ἐκείνοις δὲ δεῖτος αἰεὶ τοῦ ἐπεχερεῖν καὶ ἐφ' ἠμῖν εἶναι δεὶ τὸ προανάσπασιν since the power of attack is always in their hands, so in our hands should the power of repelling it in advance T. 3. 12.

g. After prepositions, e.g. ἀντὶ τοῦ ἐπὶ Καριάν ἦν . . . ἐπὶ Φρογλίας ἐπορεύετο instead of going against Caria, he marched toward Phrygia X. H. 3. 4. 12, ἦνε τοῦ σωφρονεῖν without exercising self-control X. M. 4. 3. 1. To express purpose the genitive with ἐπέρ is very common: ἐπέρ τοῦ τοῦτων γενέσθαι κέρας . . . πάντα πράγματεύεται he devotes his every effort that he may become master of these D. 8. 45, ἐπέρ τοῦ μὴ τὸ κελεύσθαι ποιήσας in order not to do what was commanded 18. 204. Furthermore, after ἄπο, πρὸ, διὰ, μετά, περί, ἐπί, ἐνεκα, ἐφ' ἠμῖν, ἐπὶ, ἐπί, μέχρι; and after adverbs. In Hdt. τοῦ may be omitted after ἀντὶ.
2033. DATIVE OF THE ARTICULAR INFINITIVE

a. With verbs, adjectives, and adverbs: thus, ἐνα... ἀπεισότω καὶ ἐμὲ τετημένην that they may distrust my having been honoured by divine powers X. Ἀρ. 14, τῷ γὰρ ἐπὶ τὸν ἑαυτὸν, ἀπερτὸν τῷ ἑγγυηροδεῖ τὸ καθεύθεν τὸ something opposed to living, as sleeping to waking? P. Ph. 71 c, ὥσπερ τῶν πάντων πέλον κεκράτηκε Φήλιππος ή τῷ πρὸτερος πρὸς τοὺς πράγματα γίγνεθαι Philip has conquered us by nothing so much as by being beforehand in his operations D. 8.11, ἀμα τῷ τιμῶν at the same time that we honour P. R. 468 c, ἵσον δὲ τῷ προστέειμα equal to sorrowing beforehand A. Ἀγ. 252.

b. After prepositions: e.g. οἱ γὰρ ἐπὶ τῷ δειλίῳ, ἀλλ' ἐπὶ τῷ ὁμοίῳ τοῖς λεπτομένοις εἶναι ἐκπέμπονται (ἀποκα). Colonists are not sent out on the basis of being inferiors, but on the basis of being equals of those who are left at home T. 1. 34, ὥς μὲν πρὸς τῷ μηδὲν ἐκ τῆς προσβείας λαβεῖν, τοὺς αἰχμαλώτους... ἐλύσατο the one, in addition to gaining nothing from the embassy, ransomed the prisoners of war D. 19. 229, ἐν τῷ πάροιν γὰρ μηδὲν ἡδοστός βίος for life is sweetest in being conscious of nothing S. Ἀγ. 553.

2034. ACCUSATIVE OF THE ARTICULAR INFINITIVE


b. After prepositions: e.g. μέγιστον ἁγαθόν τῷ πειθαρχεῖν φαίνεται εἰς τὸ καταπάττειν 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 ἀπάντων ἀπεισότοι εἰς παρὰ τῷ νικᾶν they are indifferent to everything in comparison with victory T. 1. 41, πρὸς τὸ μετρῖν διώκειν πεπαιδευμένοι schooled to moderate needs X. M. 1. 2. 1, πῶς ἔχεις πρὸς τὸ ἐθέλειν ἂν λέγας ἀκληροὶ ἐπὶ δείκνυον; how do you feel about being willing to go unwilling to supper? P. S. 174 a (cp. ἐθέλοις ἂν λέγας). Furthermore, after διά, ἐπὶ, κατά, μετὰ, περὶ.

The accusative of the infinitive with τῷ 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 στειβέων δὲ σοι παρασὺ I command speed to thee S. Ph. 620, καρδίας δ' ἐξίσταμαι τὸ δρᾶν I withdraw from my resolution so as to (= and) do this thing S. Ant. 1105, μαθὼν γὰρ οὐκ ἂν ἀρνηθησίων τὸ δρᾶν when I am informed, I will not refuse the deed S. Ph. 118, τὸ προθυμεῖσθαι δὲ συνάπτεῖν τὸν οἶκον ἐπαιδεύουμεν αὐτὴν we trained her to show zeal in assisting to increase our estate X. O. 9. 12 (cp. 1628), τὸ δρᾶν ἐξαρίστος εἰ you refuse to love P. Lys. 205 a.

d. So after adjectives. Thus, μακρὸς τὸ κρῖναι ταύτα χῶ λοιπὸς χρόνος the future is long (i.e. time enough) to decide this S. El. 1030.

e. This object infinitive after verbs is often an internal accusative. The accusative after verbs and nouns is, in many cases, like an accusative of respect (1600); as τὸ δρᾶν οὐκ ἠθάνασαν they refused to do it S. O. C. 442, αἰσχύνονται τὸ τολμῶν they are ashamed to dare P. Soph. 247 b, οὖν ἐμοὶ τοι τοῦξανούσαι ἐστι θάρσος nor have I courage to remove thee S. O. C. 47, τὸ μὲν ἐς τὴν γῆν ἠμῶν
THE INFINITIVE

2037. Apposition (op. 1987). The articular infinitive, in any case, is often used in apposition to a preceding word, especially a demonstrative.

τοῦτο ἐστιν τὸ ἄδικον, τὸ πλεῖον τῶν ἄλλων ἀφέν ἔχειν ἁθένον injustice is this: to seek to have more than other people P. G. 483 c, τί γὰρ τούτων μακραίωτερον, τοῦ γῆς μικρῆνα κτλ. for what is more blessed than this: to be commingled with the earth, etc. X. C. 8. 7. 25, δοκεῖ τοῦτω διαφέρειν ἀνὴρ τῶν ἄλλων ζῴων, τῷ τιμῆς δρέπανον man differs herein from other creatures that he aspires after honour X. Hi. 7. 3.

2036. In Exclamation (op. 2015). — Thus, τῆς τοῦ ἴδιον κατηθέντα δεύτερον πυγεῖν 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 τόλλος ἀπολουκείναι κατὰ τὸν πόλεμον the fact that we have lost much in the war D. 1. 10, πέπεσαμεν . . . τὰ πλεῖον τῶν πράγματων ἡμᾶς ἐκπεραγέναι τῷ μὴ βοηθεσθαι τὰ δέοντα ποιῶν, ἢ τῷ μὴ συνέται. I am persuaded that more of your advantages have escaped you from your not being willing to do your duty than from your ignominy 5. 3, καὶ γὰρ τὰν μου δοκεῖ ἄφώνοις ἀνθώπων ἐνεία τὸ (μεγάλον ἔργον δυνὸς τοῦ ἐνατὶ τὰ δέοντα παρασκευάζετεν) μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέντα τὸ καὶ τοῖς ἀλλοίς πολίταις διὸ 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 negatived 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 ἄν, and, with that particle, represents ἄν with the indicative or ἄε 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 διάγωνι μανθάνοντες they spend their time in learning.

2043. The tenses of the participle (except the future) not in indirect discourse are timeless, and denote only stage of action (1872). When they stand in indirect discourse and represent the indicative, they denote time relatively to that of the main verb.

2044. The future participle marks an action as in prospect at the time denoted by the leading verb. Since it expresses an idea of will, it shows that an action is purposed, intended, or expected. With the article it denotes the person or thing likely (or able) to do something (= μέλλων with inf. 1959). The nearest approach to mere futurity appears in general only after verbs of knowing and perceiving (2106, cp. 2112 ά).

ο δ' ἀνήρ αὐτῆς λαγῶς ἡμέρᾳ θεράσων but her husband had gone to hunt hares
X.Δ.4.5.24, ὁ ἡγούμενος οὖν δεῖ τὸν θερατήρησον there will be no one to guide us 2.4.5,
pολλά... δεῖ τὸν εἰς στρατηγήσωσι ( = τὸν μέλλοντα εἰς στρατηγήσωσι) ἔχειν he who
intends to be a good general must have many qualifications X. M. 3. 1. 6, ἐγώ μεν γὰρ ἦν γιός for I knew that I should (or must) die S. Ant. 460 (cp. 2106).

2045. The negative of the participle is οὐ, except when the participle has a general or conditional force, or occurs in a sentence which requires μή. See 2728.

2046. The participle has three main uses.
A. Attributive: as an attributive to a substantive.
B. Circumstantial (or Adverbial): denoting some attendant circumstance and qualifying the main verb like an adverbial phrase or clause.
C. Supplementary: as a supplement to a verbal predicate, which, without such a supplement, would be incomplete.

2047. The circumstantial and supplementary participles are predicative 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 οὐ μὴ δυνάμενοι διατέλεσαι τὴν ὀδὸν ἐνεκτέρωσαν θαύμας 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 ἀδικοῦμεν ὑπερήφανοι (T. 1. 77) they are enraged at being wronged or because (when, if') they are wronged. Circumstantial and supplementary participles often cannot be sharply distinguished; as with verbs signifying to be angry, ashamed, content, pleased (2100), inferior to, do wrong (2101), endure (2098), come and go (2099). Thus, ἀδικῶ ταύτα ποιῶν I do wrong in doing this or I am guilty in doing this: in the first case ταύτα ποιῶν is appositive to the subject of the verb; in the second these words define the predicate adjective ἄδικος contained in ἀδικῶ (= ἄδικος εἰμι).

THE ATTRIBUTIVE PARTICIPLE

2049. The attributive participle (with any modifier), with or without the article, modifies a substantive like any other adjective.

ὁ ἐφεστηκός κίνδυνος τῆς πόλεως the danger impending over the State D. 16. 176, οἱ ἔτης ἐκθέων the existing enemies 6. 15, ὁ παρὼν ψαλτός the present crisis 3. 3, τὸ Κυτάλαιον ὁμοπλῆθεν δρόσος the mountain called Cotylaeum Aes. 3. 86, τὸ Ἄλβαν ῥῆγον καλοῦμεν 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 (1153b, and N. 1); as, ὁ δικαίως βοηθόμενος ἀπιέναι whoever wants to go home X. A. 1. 7. 4. Neuter participles are often substantival, as τὰ δέοντα duties.

a. Substantives or relative clauses must often be used to translate such par-
ticiples, as ὁ φεύγων the exile or the defendant, τὸ μέλλον the future, οἱ νικῶτες the victors, ὁ κλέπτω the thief, οἱ σιδήρωτες the dead, ὁ σωθήσεις the man who has been saved, οἱ δεδιότες those who are afraid, οἱ ἀδικοῦμενοι those who are (being) wronged, ὁ τὴν γνώμην ταύτα εἴπαν the one who gave this opinion T. 8. 68, ὁ ἐσταύρωσεν ταξίδες τῆς πολιτείας ἐπε' 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 X. A. 2. 4. 5 cited in 2044.

2051. A participle may be modified by adjectives or take a genitive, when its verbal nature has ceased to be felt: τὰ μικρὰ συμφέροντα τῆς πόλεως the petty interests of the State D. 18. 28. Cp. συμφέρον ἢν τῇ πόλει ἦν 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 δεδώκας fear, τὸ θαρσεῖν courage (for τὸ δεδώκας, τὸ θαρσεῖν) I. 36. See 1153 b, N. 2. In poetry many participles are used substantively, as ὁ τεκόνων father, ἡ τεκόντα 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 δοῦ δράσας the definite person who did not do something, ὁ μὴ δράσας any one who did not do something (a supposed case), ὁ μὴ γάμων ἄνθρωπος οὐκ ἔχει κακά the unmarried man has no troubles Men. Sent. 437. Generic are ὁ τυχόν, ὁ βουλέμενος, 2050 a.

a. Participles having an indefinite force may, especially in the plural number, be used without the article. Thus, κατάσκεψομένους ἔπεμπε he sent men to reconnoitre X. C. 3. 1. 2, ἀδικοῦτα τερασώμεθα ... ἄμαλαθαι we shall endeavour to avenge ourselves on any one who injures us X. A. 2. 3. 23.

2053. A participle and its substantive often correspond to a verbal noun with the genitive or to an articual infinitive. Cp. post urbem conditam and Milton’s “Since created man.”

τῷ στὴν ἐπιλεύσοντι ἐπιλέγοντο they suffered from the failure of the crops (= τῷ τού στῶν ἐπιλεύσει) T. 3. 20, δὲ ὡς μὴ ξυμμαχήσαντας by reason of your not joining the alliance (= δὲ τῷ ὡς μὴ ξυμμαχήσαντας) 6. 80, μετὰ Συρακούσιας οἰκισθεὶσας after the foundation of Syracuse 6. 3, ἐλθεῖτε αὐτῶν ἡ χώρα παροιμισθή τὴν ταναγ- ῳν of the country grieved him X. A. 7. 7. 12, ἡ ὁρφή σὺν τῷ φίλῳ λήγοντι ἀπεστή his wrath will disappear with the cessation of his fear X. C. 4. 5. 21.

a. Except in expressions of time, such as ἡμέρας ἂρχομενες at the beginning of spring T. 2. 2, ἐπὶ Κόρου 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 γελῶν τοὺς δεσμώμενοι swearing by Zeus is ridiculous Ar. Nub. 1241; in Hom. A 601, I 682.

THE CIRCUMSTANTIAL PARTICIPLE

2054. The circumstantial participle is added, without the article, to a noun or pronoun to set forth some circumstance under which an action, generally the main action, takes place.

a. The circumstantial participle thus qualifies the principal verb of the sentence like an adverbial clause or supplementary predicate. Cp. μετὰ ταύτα εἶπε
afterwards he said with γελών 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.

(εἰ άνθρωποι) λεγόντες τὴν οὖν φεύγοντες διάγοι κάτις σικελίων προφέροντα having sent a herald in advance to proclaim war T. 1. 29.

2057. (II) Absolute participial clauses, in which a participle, and not a finite verb, forms the predicate. These are of two kinds.

2058. A. Genitive Absolute.—A participle agreeing in the genitive with its own subject, which is not identical with the subject of the leading verb, is said to stand in the genitive absolute. Cp. 2070.

Κύρος ἁρπαξάμενος τὸν ταυτα ὁ δοῦλος Κυρίου. Cyrus ascended the mountains without any one preventing him X. A. 1. 2. 22.

N.——The English nominative absolute is represented by the Greek genitive absolute. Cp. Tennyson: “we sitting, as I said, the cock crew loud” = ἡμῶν καθημένων, διὰ τὸ ἔλεγον, μέγα ἦσον ὁ ἄρχων.

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.

συνεδρίαν τῷ πατρί καὶ τῇ μητρί γαμεῖ τὴν Καλλάραν θυγατέρα on the approval of (lit. it seeming good to) his father and mother he married the daughter of Cyaxares X. C. 8. 5. 28.

2060. The circumstantial participle expresses simply circumstance or manner in general. It may imply various other relations, such as time, manner, means, cause, purpose, concession, condition, etc. But it is often impossible to assign a participle exclusively to any one of these relations (which are purely logical), nor can all the delicate relations of the participle be set forth in systematic form.

2061. Time.—The time denoted by the participle is only relative to that of the governing verb, and is to be inferred from the context. Each participial form in itself expresses only stage of action (1850).

ακούσας τοῖς στρατηγῶν τοῖς εἴδε τῷ στράτευμα συναγαγέων on hearing this it seemed best to the generals to collect the troops X. A. 4. 4. 19.
a. Several temporal participles have an adverbial force: ἀρχόμενος in the beginning, at first, τελευτῶν at last, finally, διαλειτῶν (or ἐπικαρχῶν) χρόνον after a while, διαλειτῶν χρόνον at intervals, χρονίζουν for a long time. Thus, ἀπὸ τοῦ καὶ ἀρχόμενος εἴπον as I said at the outset T. 4. 64, τελευτῶν ἐχαλέπτανεν at last he became angry X. A. 4. 5. 16. Note ἀρέσμενος ἀπὸ τοῦσ beginning with or especially.

2062. Manner. — παράδειγματι they marched past in order X. A. 1. 2. 16, κρανγὴν τολὴν ἐπείγον καλύπτεις ἀλλήλους they made a loud noise by calling to each other 2. 2. 17, προειλήθη μᾶλλον τοῖς νῦν ἐμμένων ἀποδαίνειν ἢ παρα- νομῶν γὰρ he preferred rather to abide by the laws and die than to disobey them and live X. M. 4. 4. 4, φοίνικας μὲν εὐνοεῖς εἶναι, ὥσ τε καὶ ἑστὶ καλῶς παρατίθεις you claim to be favoured by fortune as happily you are in fact Aes. 3. 232. To characterize a preceding statement with the participle in apposition to the subject of the preceding sentence; thus, ὁρᾶς γε ταῦτα λέγοντες yes, and saying this correctly X. O. 10. 2.

a. Several participles of manner have an idiomatic meaning, e.g. ἀνάφορας quickly (lit. having accomplished), ἱχών continually, persistently (lit. holding on), λαβὼν secretly, κλαίον to one's sorrow (lit. weeping), χαίρων with impu- nity (lit. rejoicing), φέρων hostilely (lit. carrying off), φθαρόμενος before (lit. antici- pating). Thus, ἀναφόρας ἤθελεν ἑαυτῷ ἥρρυν to open Ar. Nub. 181, ἐκπλοῦν ποτέ εἴτε ἀπὸ τὴν φυλακὴν he sailed out unobserved by the guard T. 1. 65 (cp. 2096 f), φλογεῖς ἱχών you keep lighting P. G. 490 e, τὸν τὸν χαίρων ἀδικίας no one will wrong him with impunity 510 d, ἀνεφέστας μὲ φθαρόμενος you opened the door before I could knock Ar. Plut. 1102 (cp. 2096 e).

2063. Means (often the present participle). — λεγόμενον γὰρ they live by pillaging X. C. 3. 2. 25, μὴ κρῶν ὄρθω τὸ κάλλος, ἄλλα τὸν τρόπον judge by regarding not beauty, but (by regarding) character Men. Sent. 333.

2064. Cause. — Παράδειγμα: . . . ὑπόμηκος τὸς Κύρος, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Δαρακάζην Purysatis favoured Cyros because she loved him more than she did Artaxerxes the king X. A. 1. 1. 4, ἀπειροῦτο κερδῶν αὐξάνα, νοικίστες εἶναι they held aloof from gains because they thought them disgraceful X. M. 1. 2. 22, τι γὰρ δεῖδετε σφ──δα ἀντώς ἐπειδήγαθα; for what are you afraid of, that you are so desperately in haste? X. H. 1. 7. 20.

a. τι μαθῶν what induced him to (lit. having learned what?), τι παθῶν what possessed him to (lit. having experienced what?) are used with the general sense of wherefore? in direct (with διὰ τι in indirect) questions expressing surprise or disapproval; τι μαθήτες ἐμπερυθείτε ὑμεῖς; what put it into your heads to give evidence? D. 45. 38, τι παθῶντες κακὰ μεθανεῖ; what possessed us to forget? D. 313. Cp. τι μνημώνεν.

b. τι ἱχών; 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, sum- mon, etc. Thus, προφέρωντες Κρικότον πόλεμον προφέρωντες having sent a herald in advance to proclaim war T. 1. 29, ὁ βασιλεὺς ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἠλθέν the barbarians proceeded against Greece with the purpose of enslaving it 1. 18, συνεκάλεσαν ἀπὸ τῶν πόλεων ἀπάσω ἀκούσαμεν (2052 a) τῆς περὶ βασιλέως ἐπι- στολῆς they summoned from all the cities men to listen to the letter from the king
2066. Opposition or Concession. — οὐδὲν ἐρώτησε ταῦτα ἢ ἔχων εἰπεῖν ἦν I will make no reply to this though I might (speak) do so P. Lach. 127 c, πολλοὶ γὰρ ὄντες εὐγενεῖς εἶναι κακοὶ for many, albeit noble by birth, are ignoble E. El. 551.

2067. Condition (negative always μη). — σὺ δὲ κλώσῃ (= ἔναν κλάμον) ἐλεγεί τάχα but if you listen you shall soon know Ar. Av. 1390, οὐκ ἂν δόνας μὴ καμάν = e i mή κάμαι) εὔδαιμον εἶναι you cannot be happy unless you work E. fr. 461.

2068. Any Attendant Circumstance. — συνελήφασα στρατεύμα ἐπιλόρκει Μίλης ἔχων having collected an army he laid siege to Miletus Xv. A. 1. 1. 7. παραγγέλλει τῷ Κλέαρχῳ λαβόντα ἢκεῖν όσον ἢν αὐτῷ στρατεύμα he gave orders to Clearchus to come with all the force he had 1. 2. 1.

a. ἢχων having, ἢγον leading, φέρων carrying (mostly of inanimate objects), χρώμενος using, λαβόν taking are used where English employs with. Thus, ἢχων στρατιῶν ἀφικέναι he arrives with an army T. 4. 30, συνελήφασα χρώμενοι with a shout 2. 84. ἢκεῖνος λαμβάνοντα ἄνθρωπον ἦκεν δι’ πλείστον he ordered him to come with all the men he could (or to take . . . and come) X. A. 1. 1. 11.

b. In poetry participles (especially) of verbs denoting motion are often added to verbs of giving, setting to make the action more picturesque (H. 304, S. Aj. 854).

2069. The force of these circumstantial participles does not lie in the participle itself, but is derived from the context. Unless attended by some modifying adverb, the context often does not decide whether the participle has a temporal, a causal, a conditional, a concessive force, etc.; and some participles may be referred to more than one of the above classes. Thus, πατήρ δὲ ἀπειλῶν οὐκ ἢχει μέγαν φόβον (Men. fr. 454) may mean: a father by threatening (= when or because or if or though, he threatens) does not excite much fear.

GENITIVE ABSOLUTE. ACCUSATIVE ABSOLUTE

2070. Genitive Absolute. — A circumstantial participle agreeing with a genitive noun or pronoun which is not in the main construction of the sentence, stands in the genitive absolute. Like other circumstantial participles, the genitive absolute expresses time, cause, condition, concession, or simply any attendant circumstance.

a. Time: ταῦτα ἐπάρχουσα Κύνωνος στρατηγοῦντος these things were effected while Conon was in command I. 9. 56, τούτων λεγόμενων ἀνέστησαν this said, they rose X. A. 3. 3. 1. Ἡδίν . . . Μηδών ἠχῶντων πολορίκεα ἤλων they blockaded and captured Eion which was held by the Medes T. 1. 98.

b. Cause: τῶν σωμάτων δηλωμένων καὶ αἰ ψυχαὶ ἀρρωστήτως γίγνονται by the enfeebling of the body, the spirit too is made weaker X. 0. 4. 2.

c. Opposition or Concession: καὶ μεταπεμφομένων αὐτῶν οὐκ ἔθελεν ἢκεῖν even though he is sending for me, I am unwilling to go X. A. 1. 3. 10. καίτερ is usually added (2083).

d. Condition: ὅπως καὶ τῶν ἢτι ἐπανορθώθηναι ἂν τὰ πράγματα τούτων γίγνομε-
\( wv \) 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 οὐδὲνος κωλιόντος Cyrus ascended the mountains without opposition (lit. no one hindering) X. A. 1.2.22 (or since no one opposed him).

2071. ἐκόνω meaning, ἐκόνω unwilling are properly participles and are treated as such (cp. 2117 c). Thus, ἐκόνω ὦν ἐκόνωs without my consent S. Aj. 465.

a. ἐκόνω, ἐκατομένωs, ἐφονόμωs, ἐλπίζωs, ἀνάμενοs, ἀνεμολογούμενοs, ἀτίζωs are the only cases in Greek showing the earlier method of negating the participle with alpha privative. Elsewhere ὦ or ἦ is used.

2072. The genitive of the participle may stand without its noun or pronoun.

a. When the noun or pronoun may easily be supplied from the context. Thus, οἱ δὲ πολέμοι, προσιότατοι (τῶν Ἐλλήνων, previously mentioned), τῶν μὲν ἡσυχαζόντων the enemy, as they were approaching, for a while remained quiet X. A. 5.4.16, ἐφώτα, ἐφῆ, ὁ Κῦροs, . . . ὅς (ἐμῶ) τάλαντα ἐρύνωται put your question (said he), Cyrus, on the supposition that I will speak the truth X. C. 3.1.9.

b. When the noun or pronoun may easily be supplied otherwise; here, e.g., ἀνθρώπωs or πράγματωs is said to be supplied grammatically. Thus, ἰδὼν εἰς μάχην when (men) are going into battle X. C. 3.5.94, τοῦτον τὸν τρίτον τράχειαν ἀνὴρ πόλεως γίνεται τα ὑπάρχουσα when (things) have happened in this way, the property belongs to the State D. 24.12; and in ἤπειρος (Δίωs, 984 a) πολὺ when it was raining hard X. H. 1.1.18. Quasi-impersonal verbs (933) thus take the genitive rather than the accusative absolute: ὀντωs ἔχονταs in this state of things P. R. 381 c, influenced by ὀντωs ἔχοντωs X. A. 3.1.40.

c. When a subordinate clause with ὅτι follows upon the participle in the passive. Thus, ἐσεικεῖθεντωs ὅτι Φοίνικαι νῆs ἐπὶ αὐτῶs πλέωνυ ὅτι having been announced that Phoenician ships were sailing against them T. 1.116, δηλοῖται ὅτι ἐν ταῖs ραβ βανυ τῶν Ἐλλήνων τὰ πράγματα ἐγένετο ὅτι 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, βοινοὶ τῶν ἐκόνωs πολεμοῦσιν κοντικῶs ἔχουσιν 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, διὰθ' ἑ β' Ἐπεί Περικλέους . . . ἡγεῖται αὐτῷ ὅτι Megara ἄφεσην when Pericles had already crossed over, news was brought to him that Megara had revolted T. 1.114 (in Latin: Perici iam transgresso nuntiatum est).

b. The subject of the genitive absolute may be identical with the object of the leading verb: ἢθον ἐπὶ τὴn Ἐπιδαύρου ὡς ἐρήμων ὄρες . . . αἰφσοντες they came against Epidaurus expecting to capture it undetected T. 5.56.

2074. Observe that the genitive absolute differs from the Latin ablative abso-
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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 ἐγὼ is always added in prose, whereas Latin has to omit the participle. Thus, παῦλον ὑμῶν ἡμᾶς προῖτες Π. S. 173 a. On ἐμὸν ἄκωτος τε ἐνιτοῖ, 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, θάνατος ὅτι πᾶλιν ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπόμενης τῷ στρατηγῷ συμβέβηκεν ἐν περίκλεις universa respublica imperatori committatar X. M. 3. 1. 3. τοῦ παῦλος 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, Κύριος συγκαλεσαίς τοὺς στρατηγοὺς εἶπεν Κύριος, convoca-tís ducibus, dixit X. A. 1. 4. 8.

2075. The genitive absolute took its rise from such cases as Σαρπήδοντι δ' ἄχος γένετο Θαῖκον ἀπόντος but sorrow came on Sarpedon for Glauces — 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: δεόν, ἐξον, μετόν, παρόν, προσήκον, μέλον, μετα-μέλον, παρέχον, παρασχόν, τυχόν, δοκόν, δόξαν, οὐ δόξαντα (ταῦτα), γενό-μενον ὡς ἐν ἑαυτῷ as it was in my power.

οὖθεν τὸ μεῖον καθὼς αἰρήσεται ἐξὸν τὸ ἔλλαστον (αἰρέσθαι) no one will choose the greater evil when it is possible to choose the less P. Pr. 358 d, ἐς (βολής) ὅποι ἄξιος τυχεῖν ὅπως καταλήψῃ τοῖς ὁμοίως ἀντίκρητοι to which he now claims admission though he has no right L. 31. 32, ἄξιον γὰρ ὁ ὁδόσα μελόν γέ σοι for of course you know because it concerns you P. A. 24 d, μετεμέλοντα ὧν μετὰ τὰ ἐν Πύλῃ, καλῶς παρασχόντοι, ὃν ξυνέβησαν they repeated that after what had occurred at Pylos, although a favourable occasion had presented itself, they had not come to terms T. 5. 14. Cp. 2086 d, 2087.

N.—Apart from δόξαν, τυχόν, the accusative absolute of the aorist participle of impersonal verbs is very rare.

B. Passive participles used impersonally: ψηφαμένον, δεδομένον, εἰρημένον, προστασθέν, προστεταγμένον. Cp. Eng. granted this is so, this done, which said.

eἰρημένον δ' αὐτοῖς ἀπαντάν ἐναύδα... ἐνδούσι κοιβά καὶ ξυνομεν though it was told them to meet here, they sleep and have not come Ar. Lys. 13, προστασθέν ποιεῖ οὗτοὶ δήμου Μένων ἐγείρει Ἐλλήσποντον a command having been given (it having been commanded) me by the people to convey Menon to the Hellespont D. 50. 12.
N. — The aorist participle passive is rarely used absolutely: ἀμεληθέν, ἀπορρηθέν, καταχειροτονθέν, κυρωθέν, ὠρωθέν, περανθέν, προσταχθὲν, χρησθέν.

C. Adjectives with ὅν: ἀδριανόν ὅν, δυνατόν ὅν, ἀδύνατον ὅν, αἰσχρόν ὅν, καλὸν ὅν, χρωμὸν (χρωμῶ + ὅν). etc.

το ὅν οἴκοι αὐτοῖς . . . ὅν τε ὅν καὶ δυνατοῖς ἦν μηδενικόν τὸν κλήτωνα 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, προστασθηκέν αὐτοῖς ὅλον στράτων εἰς γαγαγαγαγαγες (Is. 1. 22) they did not dare to bring him in — a duty that was enjoined (although it was enjoined) upon them. ὑπερὶ του ὁρετοῦ μητρα. . . κτείναι, πρὸς οὖχ ἀπαντας εὐθεῖας ἄροιν he persuaded Orestes to slay his mother, a deed that brings not glory in the eyes of all E. Or. 50.

2078. The participle of a personal verb may be used absolutely if it is preceded by ὥς or ὡς ὅπερ. Thus, ἦχῳ πρὸς τοὺς θεοὺς τάγαθα διδρᾶν, ὥς τοὺς θεοὺς κάλλιστα εἰδοσ τόσα ἀγαθά ἔστι (Socrates) prayed to the gods that they would give him good things, in the belief that the gods knew best what sort of things are good. X. M. 1. 3. 2, σωτῆς ἐξειπων, ὡς ὅπερ τοῦτο προσταχαμένοι αὐτοὶ they were supping in silence just as if this had been enjoined upon them X. S. 1. 11.

a. Cases without ὥς or ὡς ὅπερ are rare. Thus, δέξατα ἤμων ταύτα εὐθυκρανὰ ιδρόπερ ἀλλὰ εἰς ὅταν ἔκκοπι on reaching this conclusion you chose twenty men And. 1. 81; cp. δέξαν ταύτα X. A. 4. 1. 13 (by analogy to ἐδοξεῖς ταύτα) and δεξάμενων τούτων X. H. 1. 7. 30. Neuter participles so used come chiefly from impersonal verbs, but T. 4. 125 has κυρωθέν εἰς ἔς οἱ Μακεδόνες ἐκών εἴσε ἐκκούν the Macedonians proceeded homeward, 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 ἐπειτα thereupon, τότε, εἶτα (less often ἐκτάδε) then, ἔδη already, ὥστε so, when used with the verb of the sentence which contains a temporal participle, emphasize the temporal relation: ἐδώκω δεμαί ἀκροδιαμένου διὰ τέλους τῆς ἀπολογίας τότε ἔδη ψηφίσκεσθαι κτλ. (I beg you) when you have heard my defence to the end, then and not till then to vote, etc. And. 1. 9, ὡς ἐπειτα μεγίστων
kai kallostov kivoudësautes ouów tov blou eteleptias they incurred danger for a great and noble cause, and so ended their lives L. 2. 79.

2081. àma at the same time, aútika immediately, euðos straightforward, metaxú between, in the midst, though strictly modifying the main verb, are often placed close to a temporal participle which they modify in sense: àma tain' eisou anestoî saying this, he rose X. A. 3. 1. 47, tò de diá kera tòv 'Athnavn euðos apotheikeri . . . épektino 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, eina stàntes metaxú deploufôntes getting up in the middle of supper D. 18. 189, polllaxov me epitêxi légoneta metaxú 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 ouws yet, nevertheless (with or without kaipter, 2085), eta then or eta per afterwards to express ceasure or surprise (then, for all that): eis ou toi ouws kai eis tó pòleigma ouste tharroiomen with you, though we are in the enemies' country, nevertheless we have no fear X. C. 5. 1. 29, epithe apolí par às theos entis meveis and then, though you desert the gods, will you remain here? Ar. Pl. 1148. ouws may attach itself more closely to the participle, though belonging with the principal verb: píthou gnaiçi, kaiiper ou stérgev ouws take the advice of women none the less though thou listest it not A. Sept. 712.

2083. With participles of opposition or concession (2063): kaipter although, kai (infrequent), although kai tauta (947) and that too. Thus, evdêbevelou soi kaipter neðetos év I give you advice though I am your junior X. C. 4. 5. 32, apostole oikade kaipter mésoû cheièvov ouste he sailed off home though it was midwinter X. Ag. 2. 31, Kléwos kaipter maíndheta ousta ò ouðescheis ápethe Cleon's promise, insane though it was, was fulfilled T. 4. 39, kai doûlos év gár tîmos ploutov ántep for, slane though he he, the man of wealth is held in esteem E. fr. 142, ádieis òti ándra ñsan tôn ouvndaiatovn daiathetheis gelan ákateinov, kai tauta ouwv polleiov ouvta tò gêlou: you do wrong in that you corrupt the most earnest man we have by tempting him to laugh, and that though he is such an enemy to laughter X. C. 2. 2. 16. On kaiπor see 2893 b.

a. In Homer the parts of kaipter are often separated by the participle or an emphatic word connected with it: kai dhênimov ðor althouh distressed M 178. ðor may stand alone without kai: ándâcheo kрôdoumen ðor hear up, though vexed A 586. Both uses occur in tragedy. The part. with ðor is not always concessive.

b. In a negative sentence, ouðe (µêðe), with or without ðor, takes the place of kai: ou gnaiçi píthov murde tâlndh klevov listen to a woman, though thou hearest not the truth E. fr. 440.

2084. With participles of cause (2064): ouðos, dia tó ñto (tauta), èk tóuov. Thus, ánêle mou tâ naûgyma . . . kai òíi aítois . . . ouðe ðanteteplev, dià tauta trpevov èstasen because they had picked up the wrecks and because they (the enemy) did not sail against them, (for this reason) they set up a trophy T. 1. 54.

2085. With participles of cause (2064): òte (òte ðf), oía or oíov (oíov ðf) inasmuch as, state the cause as a fact on the authority of the speaker or writer. Thus, ð Kurov, òte vàis év, . . . ðetov tò uolh Cyrlus, inasmuch as he was a child, was pleased with the robe X. C. 1. 2. 3, ðkouv èstérâs àpò tòv stratothêvo,
... ótov, dé dia χρόνου ἀφίγματος ἦταν ἐπὶ τὰς συνήθεις διατρήσεις. I returned in the evening from the camp, and, as I arrived after a long absence, I proceeded to my accustomed haunts. P. Charm. 153 a, ὥσα δὴ ἀπώλεσαν πρὸς δείπνον... τῶν πελταστῶν, ... ἐπέκλεισαν τὸν inasmuch as the peltasts were going off to supper, they rode against them X. H. 5. 4. 30. ὥστε has the same force in Hdt.

2086. With participles of cause or purpose, etc. (2064, 2065): ὥστε This particle sets forth the ground of belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, in the mind of the subject of the principal verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer.

a. Thus, ἀφίγματος ὥστε νίκησαντες 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 ὥστε implies nothing as to the opinion of the speaker or writer. On the other hand ἀφίγματος νίκησαντες means that, as a matter of fact, and on the authority of the writer, they had been victorious.

b. ὥστε may be rendered as if (though there is nothing conditional in the Greek use, as is shown by the negative ὥστε, not μή), by in the opinion (belief) that, on the ground that, under pretence of, under the impression that, because as he said (or thought); in the hope of, with the (avowed) intention of (with the future participle).

c. ἔνατῳ ἐμεν ὅστε τὸ ἀξρόν κατέχοντες. οἷς οὐ δὲ κατείχον, ἀλλὰ μαστὸς ἢν ὑπὲρ ἀγὼν there they remained in the belief that they were occupying the summit; but in fact they were not occupying it, since there was a hill above them X. A. 4. 2. 5, ταῖτη τὴν χώραν ἐπέτρεψε διαρρήσει τοῖς Ἑλληνοῖς ὅστε πολεμήσατο ὅταν he turned this country over to the Greeks to ravage on the ground that it was hostile 1.2.19, τὴν πρὸς ἐπιτυχόντα ὅστε Πισιδίας βευλόμενος ἐκβάλειν he made his pretense as if he wished (i.e. he gave as his pretext his desire) to expel the Pisidians 1.2.27, παρεσκευάσατο ὅστε πολεμήσοντες they made preparations to go to war (with the avowed intention of going to war) T. 2. 7, συλλαμβάνει Κύρον ὅστε ἀποκτένων he seized Cyrus for the purpose (as he declared) of putting him to death X. A. 1. 1. 3, and often with the future participle. After verbs of motion ὥστε is rarely used.

d. ὥστε with the absolute participle: οὐ δὲ ἀνθιμέν ὅστε ὄξκεντω ὄντων Ἀθηναίοι we must not be discouraged on the ground that the Athenians are not well disciplined X. M. 3. 5. 20, ἔλεγεν ἀπ' ὅπως καταστρωμένους τούτων ὅστε ἔδωκεν he bade him be of good cheer in the assurance that this would arrange itself in the right way X. A. 1. 3. 8, ὥστε ἔστω ποιεῖν αὐτοῖς ὅτι ἐν δοκίμωσί, πολλοὺς ἀπήκτησεν in the belief that it was already in their power to do what they pleased, they put many to death X. H. 2. 3. 21. Cp. also 2078, and 2122.

2087. ὥστε as, just as, as it were, an adverb of comparison, denotes that the action of the main verb is compared with an assumed case. Thus, κατακειμένος... ὥστε ἄλοιποί ἄντων ὅτι we lie inactive just as if it were possible to take one's ease X. A. 3. 1. 3, ὕπαγοντο... ὥστε ἐπιθεωροῦντο they danced as if it were making an exhibition 5. 4. 34, οὐ δὲ ὅταν... ὥστε συνὸς ἀγρίου φανερός, ἔτητα ἐπὶ αὐτὸν but they heard him, just as though a wild boar had appeared, they rushed against him 5. 7. 24. Cp. 2078.
a. Where a condition is meant, we have ὁσπερ ἄν εἶ (ὡσπεραιεί). Cp. 2480 a.

b. Hom. uses ὃς τε, ὃς εἶ, ὃς εἶ τε like ὁσπερ or ὃς. ὃς εἶ, ὃς εἶ τε occur also in tragedy, and do not have a conditional force. Thus, ὀλοφρόνημεν ὃς εἶ θανα-τόδε κιόντα bewailing him as if he were going to death Ω 328. Cp. 2461.

THE SUPPLEMENTARY PARTICIPLE

2083. 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.

οὕτω ἠπαναγορέω ἡμᾶς ἀφέσσων Ι. never ceased pitying ourselves X. A. 3. 1. 19, τοὺς τέντασι ἡμας ἀδικολέαντος I put a stop to the poor being wronged D. 18. 102, ἠγόνων νοὶ καταφθάνοντες καὶ τοὺς στρατιωτάς ἀχθομένους they saw that they (themselves) were not succeeding and that the soldiers were indignant T. 7. 47, Ἀδικοῦτα Φιλππον ἐξελεξάσαι I proved that Philip was acting unjustly D. 18. 136, εὖθες ἐλεγχθεῖται γελασὶ δὲν he will straightforwardly 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, Ἰρὰς ἔκαμαρτάτων I see that I err E. Med. 350, τοις ἀνθρώπως δὲν κνων that you are a fool X. A. 2. 1. 13, οὐκ αἰσθάνεσθε ἐξαπατώμενοι; do you not perceive that you are being deceived? Χ. H. 7. 1. 12, ἐδίπλωσε τῶν νῦμοι καταφρονῶν he showed that he despised the laws And. 4. 14.

b. For the sake of emphasis or contrast (and to secure greater symmetry) the object may be expressed by the reflexive pronoun. Thus, οἶδα ἑαυτῶν δικαίως κεχρημένων ἄντως I know that I have presented my case honestly I. 15. 321, διηύθυνεν τοὺς πεποιηκότας ταύτα σαντον show that you did not do this yourself D. 22. 29, ἀμφότερος ὧν οἶδε, καὶ αὐτῶν ὧν ἐπίθυθενδοτα, καὶ ἔμας аἰσθανόμενον now he knows both — that he is himself plotting against you and that you are aware of it D. 6. 18. Observe ἐπείπανον αὐτῶς ἐπὶ τῷ λόφῳ γενέμονον (agreeing with the subject) without knowing it they found themselves on the hill X. A. 6. 3. 22. On the use with σύνωδα, see 2108.

c. ἐικα (the personal use for the impersonal ζόω, 1983) usually takes the participle in the dative; as, ἐικας ἐκκυνήτι λέγειν you seem reluctant to speak P. R. 414 c; but also in the nominative (see 2133).

2090. Many verbs supplementing their meaning by the participle admit of the construction with the infinitive (often with a difference of meaning; see 2123 ff.) or with a substantive clause with ὅτι or ὅς.

2091. The present or perfect participle is often used as a simple predicate adjective, especially with εἰμὶ and γίγνομαι. The aorist participle is chiefly poetic.

ἡσαυ ἀποστούντες των Φιλππω there were some who distrusted Philip D. 19. 53, (Κλέαρχος) φιλοδιδάσκαλος τῷ ἦν καὶ ἤμερας καὶ νεκτό ἐγών ἐπὶ τοὺς πολεμίους Clearchus was both fond of danger and by day and by night led his men against the enemy X. A. 2. 6. 7, εἶδο τῷ πάγω εἰμὶ τοῦ ὀ δεδράκως I am the one who has done GREEK GRAM. — 30
this dead D. 21.104, ἢ τοῦτο οὐκ ἔστι γιγάντακεν παρ᾿ ἡμῖν; or is not this something that takes place in us? P. Phil. 31 c. So with adjectivized participles (1857), as συμφέρον ἵν τῇ πόλει it was advantageous to the State D. 19.75. So with ἐπάρχω am, am assumed (10.18.223).

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 ἡκούσε Κῦρον ἐν Κυκλικὴ ἄντα he heard that Cyrus was in Cilicia ἄντα stands for ἔστι, what was heard being "Κῦρος ἐν Κυκλικὴ ἔστι." This is shown by the fact that the sentence might have been, according to the principles of indirect discourse, ἡκούσαν ὅτι Κῦρος ἐν Κυκλικὴ εἶναι (or ἔστι, 2615). With verbs not introducing indirect discourse, however, there is no such indirect statement; as in ἐπισάσατο μαχᾶμεν τὰς θέλεις they ceased fighting L. 25.9.

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 παίωμεν σὲ λέγωντα we stop you from speaking (of continued action) with κωλώμεν σὲ λέγων we prevent you from speaking (also of continued action).

2095. With verbs denoting being in some modified way (2096–2097).

2096. τυγχάνω (pœt. κυρά) happen, am just now, λαυθάω escape the notice of, am secretly, φθάω 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, παρὼν ἐτύγχανε he happened to be there, or he was there by chance X. A. 1.1.2.

b. The action of φθάω and λαυθάω usually coincides with that of the supplementary participle (present with present, aorist with aorist). But the aorist of a finite verb is occasionally followed by the present participle when it is necessary to mark an action or a state as continuing. οὐκ ἔθανον 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, λαυθάω, φθάω, the (rare) aorist participle refers to an action or state anterior to that of the present or imperfect. Many of the cases of the present of τυγχάνω with the
aorist participle are historical presents; and in some cases the aorist participle is used for the perfect. With other tenses than present or imperfect, an aorist participle with these verbs refers to an action or state coincident in time (cp. 1873).

c. τυχάνω 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. τυχάνω: προκειμένων τυχάνω I happen to be proxenus D. 52.5, ἂριστα τυχάνοσι πράξαντες they happen to have fared the best I. 4.103, ἐτύχανον λέγων I was just saying X. Δ. 3.2.10, διότι ἀντιπόν γε ἐτύχανε καὶ γνώμην ἀποδεικνύμενοι who happened to have spoken in opposition and to have declared his opinion L. 12.27, ἐτύχον καθήμενοι έσταύθα I was, by chance, sitting there P. Eu. 272 ε. λανθάνω: φονέα τοῦ παιδός ελάχιστα βάσκων he entered the murderer of his son without knowing it (it escaped his notice that he was, etc.) Hdt. 1.44, ἔλαβον ἑρεθόντες they got in secretly Τ. 2.2, οὐκ ἔλαβε ἀποδήθακαν you did not escape notice in attempting to escape (your attempt at escape did not escape notice) P. R. 457 ε, ἔλαβεν ἀποδότας he escaped without being noticed X. Π. 1.3.22, λήσετε πάντως ὑπομείναντες you will submit to every possible calamity ere you are aware D. 6.27. φθάνω: οὐ φθάνει εξαγαγόμενος ο ὀπίσω κτλ. the horse is no sooner led out, etc. X. Eq. 5.10, φθάνοντι (hist., pres.) ἐπὶ τῷ ἄρχῳ γεννέοντι both polemious they anticipated the enemy in getting upon the summit (they got to the summit before the enemy) X. Α. 3.4.49, οὐκ ἐφθασαν πυθόμενοι τοὺς πόλεμον καὶ Ἰον scarcely had they heard of the war when they came I. 4.86, ἀπόπεπροφοροῦντες τὴν πόλιν ἀγάθῳ τι πυθόμενα 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 φθάνον are followed by the present participle (rarely by the perfect); the future, aorist, and historical present are followed by the aorist participle.

e. οὐκ ἂν φθάνουσ (φθάνοντε) with the participle is used in urgent, but polite, exhortations, as οὐκ ἂν φθάνασ λέγων the sooner you speak the better (i.e. speak at once) X. Μ. 2.3.11. Strictly this is equivalent to you would not be anticipating (my wish or your duty), if you should speak. λέγε φθάσας might be said according to 2001.

f. λανθάνω and φθάνω (rarely τυχάνω) may appear in the participle, thus reversing the ordinary construction, as διαλάβων εσφυχτέας τίν τὴν Μιτυληνήν he entered Mitylene secretly Τ. 3.25, φθάνοντες ἠδη δρομοῦν τῷ ἐκείνῳ γὰρ 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. διάγω, διαγίγνομαι, διατέλεω, διαμένω continue, keep on, am continually.

διάγωσι ματάνοντες they are continually (they spend their time in) learning X. C. 1. 2. 6, κρήνα σφουγγοι οἱ στρατιώται διαγίγνομεν the soldiers kept eating meat X. A. 1. 5. 6, διατελέος μία δεν he continues to hate X. C. 5. 4. 35, δρομοῦντες διατελεύμεν οἱ λυμπίστοις continually I. 19. 27, δ ήλιος λαμπρότατος ὁν διαμένει the sun continues to be most brilliant X. Μ. 4. 7. 7.

2098. With verbs signifying to begin, cease, endure, grow weary of an action.
SYNTAX OF THE SIMPLE SENTENCE

ἀρχομαι begin (2128), παύω cause to cease, παύομαι, λήγω cease, ἀπολείπω, διαλείπω, ἔπελειπον leave off, ἔλειπον fail, ἀνέχομαι support, καρπέρῳ endure (do something patiently), κάμνω grow weary, ἀπαγόρευσις give up, etc.

ἀρχομαι ἀπὸ τῆς ἱάτρικῆς λέγων I will begin my speech with the healing art P. S. 186 b, παύομαι τοῦτο γιγαθύμων I will put a stop to this happening P. G. 528 c, παύομαι λέγοντα lit. stop talking E. Hipp. 706, οὐδότωτε διέλειπον ἤτοι ἦν I never left off seeking X. Ap. 16, ἀνέχεις πάσας ἐσοργάς support thy sufferings E. fr. 1090, οὗτος τοῦ ἐκαρπέρων ἀκόων κτλ. neither then did I listen patiently, etc., Aes. 3. 118, μή κάμοι φίλον ἀνδρά ἐνεργεῖται ὁδὴ not grow weary of doing good to your friend P. G. 470 c, ἀπεθανὼς... τὰ ὀπλα φέρων καὶ ἐν ταξίν ἑνὸ καὶ φυλακάς φιλίτιστυν καὶ μαχήμενος I am tired of carrying my arms and going in the ranks and mounting guard and fighting X. A. 5. 1. 2.

a. Verbs signifying to support, endure ordinarily take the present participle; but there are cases of the complexive aorist in reference to acts to which one must submit despite all resistance: so, with ἀνέχομαι, X. C. 6. 2. 18, D. 41. 1; cp. οὖκ ἥνεκεσθε ἀκοῦσας Λ. 13. 8 (Hdt. 5. 89) with οὖκ ἥνεκεσθε ἀκοῦσας Υ. Η. 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.

βῇ φεῦγον he took to flight (went fleeing) B 665, οἶκονται διώκοντες they have gone in pursuit X. A. 1. 10. 5, φίλον ἰστόμενος I put to sea D. 50. 12, οἴκηται θανών he is dead and gone S. Ph. 414, οὐ τοῦτο λέγων ἐρχομαι I am not going to say this X. Αg. 2. 7.

2100. With verbs of emotion (rejoicing and grieving) the participle often denotes cause (cp. 2048).

χαῖρω, ἱδομαι, τέρπομαι, γέγονα (poet.) am pleased, take pleasure, ἀγαπῶ, στέργω am content, ἀγανκῶ, ἠχομαι, χαλεπῶς φέρω am vexed, displeased, βαδίζων ἔχω make light of, λυποῦμαι grieve, ὁργίζομαι am angry, ἀλοχυνόμαι, ἀλοδομαι am ashamed (2126), μεταμελομαι, μεταμελεῖ μοι repent. (Verbs of emotion also take ὃτι or ὃς, by which construction the object is simply stated; with the participle the connection is closer).

χαίρω διαλεγόμενος τοῖς σφόδρα πρεσβεύει I like to converse with very old men P. R. 328 d, ὅστις ἤδει ἔλεγων ἄν, λέγητεν αὐτοῦ τοῖς ξυνοῦσιν ἄν βαρός he who likes to be always talking is a bore to his companions without knowing it S. fr. 99, οὐκ ἄγατῳ ἵπτω τοῖς τούτοις I am not content to live on these conditions I. 12. 8, οὐκ ἂν ἄχροιμην μανθάνων I should not be alarmed at learning P. Lach. 130 a, χαλεπῶς ἔφεραν οἰκίας κατελείποντες they took it hard at abandoning their homes T. 2. 18, ἀδικοῦμενοι οἱ ἄνθρωποι μᾶλλον ὄργεσθαι ἢ βιαζούμενοι men are more angered at being the victims of injustice than of compulsion 1. 77, οὐ γὰρ ἀλοχυνόμαι μανθάνων for I am not ashamed to learn P. Hipp. Min. 372 c, μετεμελομαι τὰς στορικὰς οὐδὲ δεξάμενοι they repented not having accepted the truce T. 4. 27, οὐ μαί μεταμελεῖς οὔτως ἀπολογοῦμαινὼς I do not repent having made such a defense P. Α. 38 e.

a. The participle agrees with the case of the person in regard to whom the emotion is manifested: ἀκοῦοντες χαίροντιν ἔχοντες τοῖς οἴκοισιν μὲν εἶναι
σοφός, οὐ ὅπε γὰρ they like to hear the examination of those who pretend to be wise, but are not so in reality. P. A. 33 c. This construction must be distinguished from that occurring in poetry, whereby verbs like χαίρω and ἀδυνάμει (which commonly take the dative) often admit the accusative and the participle: τοὺς γὰρ ἔσοδες θεοί ἐκκένωσας ὅπε γάρ τινας for the gods do not rejoice at the death of the righteous E. Hipp. 1339.

b. So with verbs meaning to satiate oneself: ἐπισερυάμενος οὗκ ἐνεπιμπλασώ you could not satiate yourself with promises X. A. 7. 7. 46.

2101. With verbs signifying to do well or ill, to surpass or be inferior, the participle specifies the manner or that in which the action of the verb consists (ep. 2048, 2062). So with καλῶς (εὖ) ποιῶ, ἀδικῶ, ἀμαρτάω; νῖκος, κράτος, περιγίγνομαι, ἡττῶμαι, λειτουργεῖ.

εὖ γ’ ἐποίησαν ἀναμνησάς με you did well in reminding me P. Ph. 60 c (ep. 1872 c. 2), καλῶς ἐποίησεν οὖν τῆς τελευτησάς τὸν βλέπειν he did well in ending his life thus L. 28. 6, ὅπως σε ἄκοψαντες you will profit by hearing P. A. 30 c, ἀδικέῃτε πολέμου ἀρχοντες (1734. 5) you do wrong in being the aggressors in the war T. 1. 53, ὡς ἠττηθηκεν εἰ διοῖντες we shall not be undone in well-doing X. A. 2. 3. 23. Here belongs ἐμοὶ παρασκεύασας to do me the favour to reply (gratify me by replying) P. R. 338 a.

2102. With περιμένω try, πολὺς ἡμείμαυ αὑτῷ urgent, πάντα ποιῶ do everything, the participle is rare in Attic; more common in Hdt. with περιμένω, πολλὸς ἔγειρμα, πολλὸς εἴμαι am urgent, etc.

περισσοτέρα ἐλέγχοντες I shall try to prove Ant. 2. 4. 1; πολλὸς ήτο λυσόμενος he begged often and urgently Hdt. 9. 91.

2103. With περιφέρω (and sometimes with ἐφορῶ, ἐσφόρῶ, προκείμαι), signifying overlook, allow. (But not with εὖ) Cp. 2141.

μετὰ γεγονόμενον τὸν ἀνατρωταῖον περιφέρομεν we allow the man to grow greater (we look with indifference on his growing power) D. 9. 29, όσο περιείδον ἐμαυτῷ ἄδειον γεγονότα ἦμαι I did not suffer myself to become obscure I. 12. 11, ἐκεῖσαν ἑπεῖδειν . . . ἑρῆμων μεν τὰ πόλιν γεγονότα, τὰς δὲ χώρας πορθομένης they had the courage to look calmly on their city made desolate and their country being ravaged I. 4. 96. So even with the uncompound ϕω in poetry. (With the infinitive περιφέρω no longer connotes perception and simply equals εὖ allow.)

2104. With some impersonal expressions taking the dative, such as those signifying the advantage or consequence of an action (it is fitting, profitable, good, etc.), and those implying confidence or fear. (The personal construction is often preferred.)

ἐπηρώτων τὸν θεῖον, εἰ (αὐτῷ) πολεμόσων ἄμεινον ἐστι ταυς they asked the good whether it would be better for them to make war T. 1. 118, εἰ τοῦτο αὐτῷ φίλον (ἔστι) κεκλημένω if it is pleasing to him to be called thus A. Ag. 161. Personal: οἶς πολεμὸν ἦν τὸ χώραν κτιζόμενον to whom the settlement of the place was a menace T. 1. 100, οἴκις μένων βελτίων (ἔστι) he is all the better by staying at home D. 3. 34 (for μένων αὐτῶν βελτίων ἔστι).

2105. The participle occurs with various other verbs, such as θαμίζω am
wont; συμπτικαν and συμβαίνει happen; ἀποδείκνυμι, καθίζω, παρασκευάζω, meaning render; ἄρκῳ, ικαρὸς εἰμι am sufficient.

On ἔμοι βουλομένω εστι, etc., see 1487. On ἔρχω 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 ἢς or ὑς, the present including also the imperfect, the perfect including also the pluperfect.

Such verbs are: οἶδα, γιγνώσκω, ἐπισταμαι, ἐννοῶ, μεθάνω (2136), (οὐκ) ἄγνοω, μέμνημαι, ἐπιλαυνόμαι (2134), δηλῶ, (ἐστι) δεικνύμι, φαίνω, ἀποφαίνω, φαίνομαι (2143), ἐσκα (2089 c, 2133), (ἐ-)ἐλέγχω, ὁμολογῶ (rarely), ἀγγέλλω, ποιῶ represent (2115).

οὖ γὰρ ἠδέσαν αὐτῶν τεθηκότα (= ἐθηκέ) for they did not know that he was dead X. A. 1. 10. 16, ἔγνω τὴν ἱσβολὴν ἐσομένην (= ἐστι) he knew that the invasion would take place T. 2. 18, ὅτι ἤμεισ ἐπίστασθε ἢμᾶς προδότα (= προδότῳ) you know that he betrayed us X. A. 6. 6. 17, τίς οὖν ἐστίν ὑπὸ τινὰ ἢς ὑπὲρ ἢς ἄγνοις τὸν ἐκεῖθεν πόλεμον ἔστιν ἤξειντα (= ἤξει) what of you is so simple-minded as not to know that the war will come hither from that quarter? D. 1. 15, (Χερσόνησον) κατέμαθε πόλεις ἐνδέκα ἢ δώδεκα ἠχονσαν (= ἠξει) he learned that Chersonesus contained eleven or twelve cities X. H. 3. 2. 10, μέμνημαι ἀκοῦσας (= ἔκοισα) I remember to have heard X. C. 1. 3. 6, μέμνημαι Κριτία τῷ ἤλθὲντα σε (= ἔνιγθα) I remember that you were in company with Crilius here P. Chrm. 156 a, ἐπιδελεφθειέναι ἠδέρω γέραπτας δύναι (= ἐσμεν) we have gladly forgotten that we are old E. Bacch. 188, δεξίον (ἀυτόν) πολλὰν θανάτων ὄντα (= ἐστί) ἄξων I will show that he deserves to die many times D. 21. 21, δειχθήσαι τοῦτο πεποιηκώ (= πεποιηκε) he will be shown to have done this 21. 100, τοῦτο τὸ γράμμα δηλοὶ ψευδὴ τὴν διαθήκην ὄθος (= ἔστι) this clause shows that the will was forged 45. 34, εἰς ἀποφαίωσιν τοὺς φέργοντας παλαὶ τοιγράφω δύνασ (= εἰσι) if they show that the exiles were inveigle rascals L. 30. 1, ἡ ψυχὴ ἀθάνατος φαίνεται ὅθεν ( = ἔστι) it seems that the soul is immortal P. Ph. 107 c, ἀδικοῦσα (= ἄδικε) Φιλίππον ἔξαγε I convicted Philip of acting unjustly D. 18. 130, ῥάδιος ἐλέγχθησαι φευγόμενος (= ψευδεταί) he will easily be convinced of lying 27. 19, ἀκομαθηματα ἔθνους (= ἐθνομεν) I acknowledge that I came L. 4. 7, ἀντὶ Ἐρίων ἐπιστατεύεται (= ἐπιστατεύει) πρότος ἤγειρα I was the first to announce that Cyrus was taking the field against him X. A. 2. 3. 19.

a. Except with ἀγγέλλω announce (what is certain), verbs of saying or thinking rarely take the participle in prose, e.g. πάσι ταῦτα δεδομένα ἢμῖν νομίζῃ (= εὗ τοῦ) think that this is our unanimous opinion P. R. 450 a.

2107. The personal constructions δηλοῦσι εἰμί, φανερὸς εἰμί I am plainly (impersonal δηλοῦ and φανερὸν ἔστιν ὅτι) are followed by a dependent statement in the participle. Thus, δηλοῦσιν ἐκ τῆς μέσης (= δηλοῦν ἐκ τῆς μέσης) it was clear that he thought X. A. 2. 5. 27, θύμων φανερὸν ἔκαθισ (= φανερῶν ἐκ τῆς θοί) it was
evident that he often sacrificed. X. M. 1. 1. 2, ἀναθεῖς δὴν ἦν (= δὴν ἦν ὦ ὧν ἀναθεῖ) he showed his dissatisfaction. X. C. 2. 2. 3.

2108. The participle with συνούδα or συνεγγυόσωκο 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, συνείδως αὐτὸς αὐτῷ ἔργον εἰργασμένος conscious (to himself) that he had done the deed. Ant. 6. 5, ἑαυτῷ ἐξην ὦ ὤδεν ἐπισταμένῳ I was conscious of knowing nothing. P. A. 22 c.

a. When the subject is not the same as the object, the latter, with the same participle, may stand in the dative, or (rarely) in the accusative. Thus, ἔνασας Μελήτῳ μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύοντι they know as well as Meletus that he is lying, and (as well as I do) that I am speaking the truth. P. A. 34 b, συνείκος τῶν ἄθρωμάτων δούλων μετέχοντας knowing that slaves participate in the contests. D. 61. 23. (The force of σῶν at times almost disappears.)

2109. The use of the participle to represent a dependent statement comes from its circumstantial use. Thus, ὃ γὰρ ἤδεσαν αὐτὸν τεθνήκτα (2100), τεθνήκτα agrees with the object of ἤδεσαν; 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 ὁρώ or ὠρ with a finite verb. (The Homeric usage is less strict.)

2111. Such verbs are, in Attic, ὁρῶ see, ἀισθάνομαι perceive, ἀκοῦω hear, προθάνομαι 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 προθάνομαι the participle stands in the genitive; with ἀισθάνομαι it usually stands in the accusative (as with ὠρ), but sometimes in the genitive. (See 1361, 1367.)

εἶδος Κλάρχον διελάωντα ἔφαν Clearchus riding through X. A. 1. 5. 12; ἀισθάμενος Λαμπροκλῆα πρὸς τὴν μητέρα χαλέπαινοντα perceiving Lamprocles angry with his mother X. M. 2. 2. 1, ἐπηκόος πῶτότε μου ἡ πεπερασμένος ἡ σύκοφαιντοντος; have you ever noticed me either bearing false witness or playing the part of an informer? 4. 4. 11; ἴκουσαν αὐτῶς φωνήσαντος they heard him speaking X. S. 3. 13; ὡς ἐπέβαινεν τῆς Πηλῶν κατειλημμένης when they learned of the capture of Pylos T. 4. 6.

N. Verbs of physical perception, ὁρῶ (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 xorist, summing up the action, does however occur, as ὡς εἴδεν Ἰλαρὸν ἐκπροδησάν . . . ἐδώκεν when he saw a hind break cover he gave chase X. C. 1. 4. 8. Cf. παύσατα εἶδον Hdt. 9. 22.

b. In Indirect Discourse. — Here verbs of perceiving denote intellectual
perception — the fact that something is perceived or heard of. With ἀκοῦω and πανθέομαι the participle stands in the accusative (as with ὅρω, αἰσθάνομαι). Cp. 1836, 1365, 2144, 2145.

ὁρῶνει πάντα ἄρηθη διότι ἀ λέγεστε we see that everything you say is true X. A. 5. 5. 24, αἰσθάνομαι ταῦτα οὕτως ἔχοντα I perceive that this is so X. M. 3. 5. 5, ἥκουσε Κέρων ἐν Κιλία διάτη he heard that Cyrus was in Cilicia X. A. 1. 4. 5, ὅταν ἐλπὶ τινὸς ἔχων ὁ Ὀρέστης when she hears from any one that Orestes will return S. Ei. 293, πανθέονοι Ἀρταξέρξην τεθνηκότα having learned that Artaxerxes was dead T. 4. 50.

2113. Verbs of Finding. — Verbs of finding and detecting (εὑρίσκω, (κατα-)λαμβάνω; pass. ἄλλαχαιοι) 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. κῆρυς ἀφικόμενος ἔρη τοῦτον Ἀρδασ τινὰ δειφθαρμένου the herald, on his arrival, found the men already put to death T. 2. 6, εὑρίσκει πιστῶς πάρτων he has been found to have dealt faithfully D. 19. 332, ὅταν ἐρὲ ἐλλὸν τινὰ λαμβάνῃ ψυχῆς ἀνευόμενον ἢ τόσον εἶναι ἡράκλεως ἀλλαχαιοί if he be detected in plotting X. Ἀγ. 8. 3.

b. διὰ τῆς Ἰλιὼν ἄλοσσιν εὑρίσκουσαι σφίσι ἑδονὰν τῆν ἄρχην τῆς ἔχοντις 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, καταλαμβάνοινι νεωτι στάσοι τῶν τῶν Ἀθηραίων ἔναντιν ἐκπετωκότας (T. 7. 33) may mean they found that the anti-Athenian party had been recently expelled by a revolution (ind. disc.) or they recently expelled (not in ind. disc.). So καταλαμβάνοι... τάλλα ἄφαστηκότα they found the other cities in a state of revolt T. 1. 59 (that they had revolted would be possible). In the meaning discover, find καταλαμβάνω does not take the aorist participle.

2115. παρειά means represent has the construction of the verbs of 2113. Thus, περιπατησόντας τοὺς θεοὺς τοῖς ἀνθρώποις ἀνὴρ ταύτας περεῖσαι 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 ἄρτε, ὁλα, ὦς, or κατερ, ὅν is often omitted in prose with predicative adjectives: ὑμεῖς ἔλευκαν ἀμοστέρους πρὸς ἑαυτὸν ὃς φίλους ἤδη (ὅτας) he took both to supper with him since they were now friends X. C. 3. 2. 25. Such omission is rare in prose except after these particles: εἰ ἦττοι (ὅτε) τῶν πολεμιῶν ἀρχήσομεν ὅσθεν ἡ ἡμείς in we shall be caught at the mercy of our enemies X. A. 5. 6. 13. With predicate substantives, even after these particles, ὅν is very rarely omitted (P. R. 568 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: ὃς ἐτοιμὰς (ὅτερον) χρημάτων just as though the property was at their
disposal X. A. 7. 8. 11; but ἡμεῖς ἔσον (οὗτος) it being already day T. 5. 59. In poetry the substantive usually suggests the verb: ὄψηγή ροις αὐτοῖς (ὄντος) ἄχος with no friend to guide him S. O. C. 1588. Accusative absolute: ὡς καλὸν (ὁν) ἄφοιτον αὐτῷ 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 ὁν is poetical (S. Ant. 44). The omission of ὁν with adjectives ending in -ον aids euphony.

b. ἐκὼν willing, ἐκὼν unwilling are treated like participles (2071): ἐμοὶ μὲν ὦς εἴκοσι against my will S. Aj. 455.

c. ὁν 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 ὁν; as ὡς ἄνω ἄθροις καὶ ἀλλήλους περιμένασι διελθέν 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. ὁν 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 φανομαι, τυχχάω (poet. κυρός), διατελῶ, διαγιγουμαι, rarely with ἐπορφόμαι and ἀμφιβόλω. Thus, ὡς μέγαν (ἑτα) τὸν ἄγωνα I see that the contest is important T. 2. 45, ὡς Ἐμποροῦντος παύῃτος Φίλιππον (ἑτα) if you learn that Philip is in Chersonesus D. 4. 41, ἐι ἔμελεν φανοντο (ὁν) ὡς Ἐμπορός if Gobryas seem to be false X. C. 5. 2. 4, ὡς ἔμοι (ὁν) τυχχάοντες if any one happens to be friendly Ar. Eccl. 1141, ἀχτίων (ὁν) διατελεῖς you are continually without a tunic X. M. 1. 6. 2.

'ὡς WITH A PARTICIPLE IN INDIRECT DISCOURSE

2120. ῥως 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 (ep. 2086); sometimes, to denote emphasis, when that mental attitude is already clearly marked.

ὡς μηδέν εἰδοὺ τοι με be assured that I know nothing (lit. understand that you are to assume that I know nothing) S. Ph. 253, δῆλος ἂν Κύρος ὡς στείδων Cyrus was plainly bent on haste (Cyrus showed that it was his intention to make haste) X. A. 1. 5. 9.

2121. A participle with ὡς may follow a verb of thinking or saying though the verb in question does not take the participle in indirect discourse without ῥως. Thus, ὡς τὰ βελτίωτα βουλεύοντες ισχυρίζοντο they kept insisting in the belief that they were recommending the best course T. 4. 08, ὡς στρατηγήσαντες ἐμε ταύτῃ τῇ στρατηγίᾳ μηδεὶς ἐμῶν λεγέτω let no one of you say (i.e. speak of me in the belief) that I will assume this command X. A. 1. 3. 15.

2122. So after verbs admitting the supplementary participle in indirect discourse we may have the genitive or accusative absolute with ὡς instead of the participle or a clause with ὡς or ὡς. Thus, ὡς πολέμου ὡςος παρῆ ἐμῶν ἀπαγγελῶ; shall I report from you (on the assumption) that there is war? X. A. 2. 1. 21. ὡς ἐμοὶ ὡς οὕτω τοῖς, ὡς καὶ ἰμεῖς, ὡς τὴν γνώμην ἔχετε make up your minds (on the assumption) that I am going wherever you go (= be sure that I am going,
etc.) 1. 3. 6 (here τὴν γνώμην ἔχετε could not take the participle without ὡς); ὡς πάνω μοι δικοῦν, οὖσώ τοῖς rest assured that it is my decided opinion (lit. on the assumption that this seems so to me, understand accordingly) X. M. 4. 2. 30. For ὡς with the absolute participle not in indirect discourse, see 2086 d.

**VERBS TAKING EITHER THE PARTICIPLE OR THE INFINITIVE**

2123. Some verbs admit either the supplementary participle or the infinitive, sometimes with only a slight difference in meaning. Cases where the difference is marked are given below. (Most of the verbs in question admit also a substantive clause with δι or ὡς, 2577).

2124. Infinitive and participle here differ greatly when the infinitive expresses purpose or result. Where the infinitive shows only its abstract verbal meaning it differs but little from the participle (cp. 2144).

2125. A participle or infinitive standing in indirect discourse is indicated in 2126–2143 by ὅ(ratio) Ο(ßliqua); when not standing in O. O. this fact is ordinarily not indicated.

2126. αἰσχύνομαι and ἀδίστημαι 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, τούτο μὲν ὡς αἰσχύνομαι λέγω τὸ δὲ ... αἰσχύνομαι ἐν λέγειν I am not ashamed of saying this; but the following I should be ashamed to say X.C. 5. 1. 21, αἰσχύνομαι ὡς ἤμων εἰτείν τάλαθη, διώμεν ἐν ρήτοριν 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: οὐδεὶς αἰσχύνει φθόνον δίκην εἰσάγειν (v. l. εἰσάγων), οὐκ ἀδικήματος οὐδεὶς, καὶ νόμων μετατίθεται; 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. ἀνέξομαι (2098; rarely with the inf.), *τλάω and τολμῶ (both rarely with the part. in poetry), ἄποιμον: with part. = endure, submit to something that is present or past; with inf. venture or have the courage to do something in the future. Thus, πάσχοντες ἤνεξομένων they submitted to suffer T. 1. 77, ἀνέχομαι τὸν ἐπίωντα ἐπὶ τὴν χώραν δέχομαι they had the courage to receive the invader of their country Hdt. 7. 139; ἀπέδωσα ... φάσιν Ἀλκμήνης πράθερα τὴν οἶκον they say that Alcmenie's son bore up in bondage (lit. having been sold) A. Ag. 1041; τῶν ἐπεράνδρων he submitted to be struck ω 161, τὸ δισμένον ὁρθῶς φρονεῖν σαπερε αυτοὶ A. Pr. 1000; οξυ ὑπομένει ὕφεσίθηνεν he cannot stand being improved P. G. 505 c, εἰ ὑπομένοις χειρὰς ἐμοὶ ἀνταρθημέναι if they shall dare to raise their hands against me Hdt. 7. 101.

2128. ἀρχομαι, cp. 1734 (Hom. ἀρχέω) with part. (2098), begin to do something and continue with something else; with inf. (usually present, cp. 1868 b) begin to do something and continue with the same thing. Thus, ἀρχομαι εἰδάσκων εἰ τῶν θεῶν I will begin my instruction with things divine (later the subject is the desire for wealth) X. C. 8. 8. 2, πάνεν ἕρσατο ὁ διδάσκων τὴν στρατηγίαν; at what point did he begin to teach you generalship? X. M. 3. 1. 5. ἀρχομαι with the participle occurs only in Xenophon and Plato.
2129. γινώσκω with part. in O. O. (2106) = recognize that something is; with inf. in three uses: (1) in O. O. = judge (decide) that something is (a verb of will), as γινώσκας κερδαλεώτερον ειναι they judged that it was more profitable X. A. 1. 9. 17; (2) not in O. O. = resolve, determine to do something, as ἡγοὺμαν διόκειται τοις ἐκ τῶν ευσωφήμων προσκεκληθούσον 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 γινώσκει τὰς ὀργὰς κατανέαν learn to control thy temper Men. Sent. 20.

2130. δεικνύω with part. in O. O. (2106) = show that something is; with inf. (ἀποδεικνύμι) not in O. O. = show how to do something. instruct. Thus, ἀπεδεικνύαν τινὶς ἑτέρως λαμβάνει τὰ ἐπιτήδεια the guides directed them to take provisions X. A. 2. 3. 14.

2131. δῆλον 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 κηρύξατε ἐδήλου τοῖς ἑκατερίας δεσμένων ὡς πρὸς σύγκεκικχον αὐτὸν παρέδωκε 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. (2110) = prove to be, as ὅποιον τινὲς ὄντες αὐτῷ περὶ τῆς πάθεως ἐδοκιμάζεθητε what sort of persons you proved yourselves to be in regard to the city L. S. 31. 34; with inf. in O. O. = pronounce an opinion to be correct. Thus, ἐδοκιμασάμεν ἄνδρι καλῷ τῇ κάγαθῳ ἐργασίᾳ εἰναι . . . κρατισθῆναι γεωργίας we approved the idea that tilling the soil is the best occupation for a gentleman X. O. 6. 8.

2133. ἐκκά (1883, 2089 ε) with nom. part. = appear, oftener with dat. part. (strictly = am like), appear; with inf. = seem. Thus, ἐκκάτετρα γυναῖκας μᾶλλον ἡ πολιτείας ἠδόμησεν you appear to take delight in despolisms rather than in constitutional governments X. H. 6. 3. 8, ἐκάκα δεδώτη τῶν πολεον strictly you are like one who fears (i.e. you appear to fear) the multitude P. R. 521 ε, οὐκ ἐκείνων εἰσέχειν he seems not to know X. Ap. 29, ἐκακά ἐπουκτίνειν σὺ μεθικός I pity thee S. Ph. 317.

2134. ἐπλανθάνομαι with part. in O. O. (2103) = forget that something is; with inf. not in O. O. = forget (how) to do something. Thus, διάγου ἐπελαθάμεθα εἰπέτειν I have almost forgotten to mention P. R. 563 b.

2135. εὔρισκω with part. in O. O. = judge and not in O. O. (2113) = find that something is; less often with inf. in O. O. = judge, as εὐρίσκει ταῦτα καρυστάτα ειναί he found (judged) that this was the most opportune way Hdt. 1. 125. εὐρίσκομαι rarely with inf. = find how to (E. Med. 196), procure by asking (Hdt. 9. 28).

2136. μανθάνω with part. in O. O. (2106) = learn that something is; with inf. not in O. O. = learn (how) to do something. Thus, διαβεβλημένον οὐ μανθάνεις you do not perceive that you have been calumniated Hdt. 3. 1, ἄν ἄρας μάθειν ἀργολ ἄ ν ἢ ν if we once learn to live in idleness X. A. 3. 2. 25.

2137. μεθέπιμ (let go), etc., with part. = leave off; with inf. = neglect, permit. Thus, οὐ γὰρ ἀνείπων ἐπεφέρει for he did not stop coming after them Hdt. 4. 125, μεθείποι τὰ δέοντα πράττειν they neglect to perform their duties X. M. 2. 1. 33, μεθείποι μοι λέγειν allowing me to speak S. Fl. 628.
SYNTAX OF THE SIMPLE SENTENCE

2138 μέμνημαι with part. in O. O. (2106) = remember that something is; with inf. not in O. O. = remember to do something. Thus, μεμνημόθεν ανήρ ἀγαθὸς 

2139. οἶδα and ἐπισταμαι with part. in O. O. (2106) = know that something is; with inf. not in O. O. = know how to do something. Thus, ἐπιστάμενος νεών knowing how to swim X. A. 5. 7. 25. In poetry (very rarely in prose, except with ἐπισταμαι in iHdt.) these verbs take also the inf. (in O. O.) in the meaning know or believe: ἐπιστάμεθα μην πώ ποτε αὐτὸν ψεύδοις λακεῖν we know that he has never yet spoken falsehood S. Ant. 1094. 

2140. παύω with part. (2098) = stop what is taking place; with inf. = prevent something from taking place. Thus, ἐπάνων φοβομένων πλῆθος νέων they stopped their terror at the number of ships P. Menex. 241 b, παύσαντες τὸ μῆ προσελδέιν ἐγγὺς τὰν ἄδαμα preventing the merchantman from drawing near T. 7. 53.

2141. περισσὼ, 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 (έαν). Thus, περιέθετο τὸν αὐτό τοῦτο καὶ ἔτυμος τῶν ἀναγκαίων σπανίζοντα καὶ τελευτάσαντα οὔ τυχόντα τῶν νομιμῶν 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 Ἀχαρνῖς . . . οὐ περισσεθαί ἐδοκοῦν τὰ σφέτερα διαθεράνετα it did not seem likely that the Acharnians would shut their eyes to the destruction of their property T. 2. 20, οὕτως οἴειν ἐφεσάν περισσεθαί οὐδένα they refused to permit any one to enter 4. 48.

2142. ποιῶ with part. (2115) = represent; with inf. not in O. O. = cause, effect; with inf. in O. O. = assume. Thus, ἀνεφίλω τοῖς ἄλλοις εἰναι ποιεῖ causes the others to lose their names Hdt. 7. 129, ποιμένα (conj. τί ὡμένα) τὸν φιλόσοφον νομίζειν κτλ. let us assume that the philosopher holds, etc. P. R. 581 d.

2143. φαίνομαι with part in O. O. (2106) = I am plainly; with inf. in O. O. = I seem or it appears (but may not be true) that I. Thus, φαίνεται τάληθε λέγων he is evidently speaking the truth, φαίνεται τάληθε λέγειν he appears to be speaking the truth (but he may be lying). Cr. τῇ φωνῇ . . . καίειν ἐφαίνετο lit. by his voice it appeared that he was weeping (but he was not weeping) X. S. 1. 15. The above distinction is, however, not always maintained.

2144. The following verbs take either the participle or the infinitive (in O. O.) with no (or only slight) difference in meaning:
  αἰσθάνομαι, ἀκούω, πνεύσωμαι (2112), ἀγγέλλω (2106), καθίσμα (2105) and καθίσματι, παρασκευάζω, ὀμολογώ (2106), περισσω (2102), ἐπιτρέπω and νομίζω (part. rare), ἀπεκάμων (inf. rare), θαυμάζω wonder, τίθημι suppose, the expressions of 2104, etc. Both infinitive and participle with πνεύσωμαι in Hdt. 5. 15, 8. 40.

2145. Verbs of intellectual perception (2112 b) take also ὅτι or ὅσ. So with ἀκούω, αἰσθάνομαι, πνεύσωμαι. Cr.
  ἀκούω with gen. part. = I hear (with my own ears).
  ἀκούω with accus. part. = I hear (through others, i.e. I am told) that.
  ἀκούω with inf. = I hear (of general, not certain knowledge, as by report) that.
THE PARTICIPLE WITH ἄν

2146. The participle with ἄν represents the indicative with ἄν (1784 ff.) or the potential optative with ἄν (1824). The present participle with ἄν thus represents either the imperfect indicative with ἄν or the present optative with ἄν; the aorist participle with ἄν represents either the aorist indicative with ἄν or the aorist optative with ἄν. Cp. 1845 ff.

REMARKS ON SOME USES OF PARTICIPLES

2147. The abundance of its participles is one of the characteristic features of Greek. Their use gives brevity to the sentence (cp. 2050), enabling the writer to set forth in a word modifications and amplifications of the main thought for which we require cumbersome relative clauses. But an excessive use of participles, especially in close conjunction, marked a careless style.

a. The participle may contain the leading thought, the finite verb the subordinate thought, of a sentence. Thus, τὸ ψήφισμα τοῦτο γράφο... του δροσος τὴν ταχιστὴν ἀπολαμβάνειν εἰς ἐκόπτων τῶν θρακῶν... ταῦτα τὰ χωρια, καὶ νῦν οὕτω διέσευρε... οὕτω γὰρ ὁ δροσος 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, βολομαι ἄλλα γὰρ ἐκείνους ἀναμνήσας καταβαίνων I wish to recall a few things to the memory of each party and then sit down (descend from the bema) L. 12. 92. Cp. also 2096, 2099.

b. The participle may repeat the stem and meaning of the finite verb. Thus, καὶ εὐχόμενος ἄν τις ταῦτα εἴκαντο and some one might (praying) utter this prayer Ant. 6. 1.

c. A participial construction may pass over into a construction with a finite verb. Thus, μάρτυρα μὲν... οὕτω παρασχόμενοι... παρεκκελύσατο ὅτι κτλ. lit. producing on the one hand no witness... on the other hand he exorted, etc. D. 57. 11, προσέβαλον τῷ τεχνίσατι, ἄλλῳ τῷ τρόπῳ τειράσαντες καὶ μηχανὴ προσήγαγον lit. they attacked the rams with 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, οὐδὲ ἐντὸς οἰα πεπαινόστων άνθρώπων καὶ ὑπεννέστη διαλογισμένως not even calculating what had been the conduct of the men for whom you were going to risk your lives D. 18. 98, ἔλαυνόμενοι καὶ ἐβριζόμενοι καὶ τοι παρνάστων ταῦτα... ὁ οἰκονύμησις μεστὴ γέγονε the wholesale civilized world is filled with men who are hurried to and fro and insulted, say, what misery is there which they do not suffer? 18. 48.

e. In contrasts, two subjects may, by anacolouhon, belong to one participle in the nominative, though the participle belongs to only one subject (T. 3. 34. 3).

f. Two or more participles may be coördinated without any connective.
This is common in Homer when one participle forms a contrast to, or intensifies, another participle. Cp. ἥ καὶ ἐπʻ ὄρη Ἀχιλῆς κυκάμους ὑψοσε θόων, κομψόρων ἀφρόφυλλα. He spake, and swelling in tumult rushed upon Achilles, raging on high, roaring with foam, etc. Περὶ αὐτοῦ τῆς ἔρευνος τοῦτον ἀρρένθηκε Μήλιτος. Taking the caisles under his protection, Cyrus collected an army, and laid siege to Miletus X. A. 1. 1. 7. So even when the participles are connected, as ἕξεχάμενος τὴν διώρυγα καὶ παρατρέφεις ἄλλην τὸ δῶρον by draining the canal and (i.e. in consequence of) diverting the water elsewhere T. 1. 109. One participle may be appositive to another. Thus, ἐξάγων ἄγγελος συνέπεσεν ἐν τοῖς ὑπηρεσεῖς, φάσκοντες εἰδέναι βουλέσθαι πάσοι εἰς . . . ἐκείνου ἀπογραφέσθαι πάντας by making a review in the presence of the cavalry, alleging that they wished to find out how many they were, they ordered all to inscribe themselves X. Η. 2. 4. 8.

h. A participle with case absolute may be coördinated with a participle not in an absolute case. Thus, οἱ δὲ ἄρκαιοι τῆς νεώτης καὶ ἀνέλπιστοι τὴν εὐτυχίαν ἀκούσαντες . . . πόλε μεροποιήσαντες they were much encouraged on the arrival of the ship and on hearing of the success which was unhoped for T. S. 106. Μεταπτωμένοι ἡλέοντες ἡ οὐδένος κακόπαιρος we came summoned or at no one’s call L. 4. 11.

i. A finite verb may have two or more participles attached to it in different relations. Thus, oἱ πελλάσαντες προδρόμοι πρὸς τὸ χώρον the light-armed troops after running forward and crossing the ravine, proceed to attack the stronghold on seeing quantities of sheep X. A. 5. 2. 4. Of several aorist participles, one may be relatively earlier in time than another.

j. A participle may be added predicatively to another participle, and often follows the article belonging to the main participle. Thus, οἱ ζωντες καταλειπόμενοι those who were being left behind alive T. 7. 75.

k. A participle is often omitted when it can be supplied from the context. Thus, ὄρμακαστο καὶ αὐτοί . . . ὕποδει καὶ τοὺς Ἀθηναίους (ὁμοσιμένους) εἶδον they too came to anchor when they saw that the Athenians had done so T. 2. 86.

2148. The participle often agrees with the logical, and not with the grammatical, subject. The participle thus often agrees with the subject of the finite verb which the writer had in mind when he began the sentence, but for which he later substitutes another verb; or the participle may later be used as if in agreement with the subject of another finite verb than the one actually employed.

a. A participle in the nominative may belong to a finite verb requiring an oblique case. Thus, ἀποβλέπεσας πρὸς τοὺς τῶν στόλων . . . ἐδοξοῦ μοι πάγκαλος εἶναι (= ἤγεραμεν πάγκαλον εἶναι) on looking at this expedition, it seemed to me to be very admirable P. L. 086 d, ἔχοντες . . . ἄρχην μεγίστην . . . διός οὐδὲν τοὐτών ἡμᾶς ἔστηρε ( = οὐδὲν τοῦτων ἐπηρήσαμεν) ἐξαιρετεῖν although we possessed the greatest empire nevertheikki none of these reasons induced us to do wrong I. 4. 108, ἔδοξεν αὐτοῖς ( = ἐβουλεύσατο) οὐ τοὺς παρόντας μόνον ἀποκτείναν ἄλλα καὶ τοὺς ἀπαντᾶσαν Μυτιληναίους . . . ἐπικαλοῦντες τὴν ἄπόστασιν κτλ. they decided
to put to death not merely those who were there but also all the Mytilenaecans, urging against them their revolt, etc. T. 3.30.

b. Two or more substantives or pronouns with their participles may stand in partitive apposition (§81) to the logical subject. Thus, τὰ περὶ Πόλου ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο (= ἀμφότεροι ἐπολεμοῦν), Ἀθηναίοι μὲν ... τῆν νῆσον περιπέλουν ... Πελοποννήσιοι δὲ ἐν τῇ ἠτέρῳ στρατοπεδεύματι τῆς ἡμέρας, were vigorously waged by both sides, the Athenians on their part by sailing around the island ... the Peloponneseans by encamping on the mainland T. 4.23. Cp. λόγοι δὲ ἐν ἀλλήλοις ἔρροθον κακοὶ, φύλαξ ἐλέγχων φύλακα biter words flew loud from one to another, watching man accusing watchman S. Ant. 259. As the sentence stands, we expect φύλακας ἐλέγχων φύλακα, but the first clause is equivalent to κακοὶ λόγοι εἴπομεν ἀλλήλους. Cp. θαυμάζοντες ἄλλος ἄλλῳ ἐλέγεν 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, ἐπισκοπῶν τῇ Φαρμακάδειον στρατοπεδεύει, τῆς μὲν προφυλακῆς αὐτοῦ Μισόυ ἔτων τολμῶν ἐπέσον attacking the camp of Pharnabazus, he slew a large number (= τολμῶν ἀπέκτεινε) of Mysians who constituted his advance guard X. H. 4.1.24.

N. The nominative participle is sometimes found in clauses without a finite verb, but only when some finite verb is to be supplied (cp. Ψ 546), as with εἰ, εἶν, ἐσται (X. M. 2. 1. 23); with δέο μη 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 τοιοῦ ἐν D. 23. 149).

d. Likewise a participle may stand in the accusative or (rarely) in the dative when the construction demands another case. Thus, σοι δὲ συγγράμμῃ (= συγγράμμα ἐστι σέ') λέγειν τὰς ἐστὶ, μη πάσχουσαν ὡς ἐγώ κακὸς it is excusable for thee to speak thus, since thou dost not suffer cruelly as I do. E. Med. 814, ἢ δὲ γυνὴ τοῦ Ἀριστέως (= ἐδοξε τῷ Ἀριστεί), τῷ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ ἱσμῷ ἐπιτρέπει τοὺς Ἀθηναίους Aristides 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, -τή, -τέον, see 425 c, 472, 473.

2149. Verbal adjectives in -τέος express necessity. They admit two constructions:

1. The personal construction (-τέος, -τέα, -τέον), passive in meaning, and emphasizing the subject.

2. The (more common) impersonal construction (-τέον, -τέα, 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 ἐπο and the genitive).
2150. Verbal adjectives from transitive verbs take the personal construction when the subject is emphasized; but the impersonal construction, when the emphasis falls on the verbal adjective itself. Verbal adjectives from intransitive verbs (that is, such as are followed by the genitive or dative) take only the impersonal construction.

a. Oblique cases of verbal adjectives are rare. Thus, περὶ τῶν ἰδίων πράκτων concerning what need be done by us D. 6. 28.

2151. The Personal (Passive) Construction.—The personal verbal in -τέον 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.

ποταμὸς τις ἱδίων ἐστὶ διαβατεῖς a river must be crossed by us X. A. 2. 4. 6, ὠρφεῖτά σου ἡ πόλις ἐστί the State must be benefited by you X. M. 3. 6. 3, εἰς τούτον οὗ ποιήσεσθαι this must not be done by me (I must not do this) X. A. 1. 3. 15, αἱ συμμαχεῖν ἐθέλουσα εἰς ποιήσεσθαι those who would be allies must be well treated X. M. 2. 6. 27, οὐ . . . τοπαίνα δρῇ ὀρᾶτε οὕτω ὀντα πορεύεται; do you not see such high mountains that must be traversed by you? X. A. 2. 5. 18.

2152. The Impersonal (Active) Construction.—The impersonal verbal stands in the neuter nominative, usually singular (-τέον), rarely plural (-τέα). Its object stands in the case (genitive, dative, or accusative) required by the verb from which the verbal adjective is derived; verbs taking the genitive or dative have the impersonal construction only. The agent, if expressed, must always stand in the dative.

τῷ ἄγιοντι δοτέον δίκαιν the wrong-doer must suffer punishment Π. Ευθ. 3. 6, πιστὰ καὶ ὁμορρίων δοτέον καὶ ληπτέον we must give and receive pledges and hostages X. H. 3. 2. 18, τῷ βάσανῳ ἵματι μετ’ ἐνδοξίας αἰρέσθαι ὅτι οὐκ θαυμάσω ἵματι I say that you must render assistance to the interests at stake D. 1. 17, τοῖς φίλοις εὑρηγητέον, τὴν πόλιν ὠρφεῖτέον . . . τῶν βοσκημάτων ἐπιμελεῖτέον you must do good to your friends, benefit your State, take care of your flocks X. M. 2. 1. 28, ἵματι εὐμυκαί ἄγαθοι, οὐκ οὖν παραπέπεσθαι τοῖς ἄθροισι ἔστιν we have serviceable allies, whom we must not abandon to the Athenians T. 1. 86, ἐφισφασατο . . . πολεμητέον εἰναὶ 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 βουλήματον εὐθαλμοῖν εἰναὶ σωφρονέν ἰδικτέον καὶ ἀσκητέον (δεῖ διάκειν καὶ ἀσκεῖν) it is necessary that the man who desires to be happy should pursue and practice temperance P. G. 507c.
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 ὲν), 1770.
   A. Statements of fact include statements of present, past, or future possibility, likelihood, or necessity, which are expressed by the indicative of a verb denoting possibility, likelihood, or necessity, and an infinitive (1774–1779).
   B. Statements of customary or repeated past action are made in the imperfect or aorist indicative with ἄν (negative ὲν), 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 ἦτεβουλόμεν ἂν I should like or I should have liked (negative ὲν), 1789. (Rarely by the indicative without ἄν, negative μή or μὴ ὲν, 1772.)
   B. In reference to the past: by the aorist or imperfect indicative with ἄν (negative ὲν), 1784, cp. 1786.
   C. In reference to the present (statement of present opinion the verification of which is left to the future): by the optative with ἄν (negative ὲν), 1824.
   D. In reference to the future: by the present subjunctive with μὴ or μὴ ὲν (1801); by ὲν μὴ with the aorist subjunctive to denote an emphatic denial (1804).

2154. ASSUMPTIONS

Assumptions, including concessions, are usually expressed by the imperative (negative μὴ), 1839. Other forms occur, as καὶ δὴ with the indicative (negative ὲν), 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 ὲν) 1917, 1918; with διώκει (1920).
D. Optative without ἀν (1820); potential optative with ἀν (negative ὁ, 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 ὅπως μὴ (1920); with ὁμο μὴ (1919).
   E. Aorist subjunctive with ὅπως μὴ (rare), 1803; with ὁμο 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 βούλομαι with the infinitive.
2. Wishes for the future, whether the object of the wish is reasonable or unreasonable, attainable or unattainable, are expressed by the optative with or without εἴθε or εἰ γάρ (1814, 1815). Indirect expressions are: πῶς ἄν with the optative (1832); βούλομαι ἄν with the infinitive (1827).
3. Wishes for the present: that something might be otherwise than it now is, are expressed by the imperfect with εἴθε or εἰ γάρ (1780). Indirect expressions are: ὁφελοῦ (with or without εἴθε or εἰ γάρ) and the present or aorist infinitive (1781); ἐβουλόμην (with or without ἄν) with the infinitive (1782, 1789).
4. Wishes for the past: that something might have been otherwise than it then was, are expressed by the aorist indicative with εἴθε or εἰ γάρ (1780). Indirect: ὁφελοῦ (with or without εἴθε or εἰ γάρ) with the present or aorist infinitive (1781).
5. Unattainable wishes for the present or past may be entirely reasonable.

2157.  

QUESTIONS

A simple question results from making any form of statement interrogative. Direct and indirect questions are treated in 2636 ff. See also the Index.

2158.  

EXCLAMATIONS

Exclamations form complete or incomplete (904) sentences. Direct and indirect exclamatory sentences are treated in 2681 ff. See also the Index.
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 νὺς ἐγένετο· ὁ πολέμιοι ἀπῆλθον (or in reverse order). From this was developed a closer connection by means of coördinating conjunctions, e.g. νὺς (μὲν) ἐγένετο, οἱ δὲ πολέμιοι ἀπῆλθον οἱ δὲ πολέμιοι ἀπῆλθον· νὺς ἐγένετο (or νὺς γὰρ ἐγένετο), or νὺς ἐγένετο καὶ οἱ πολέμιοι ἀπῆλθον. Finally it was recognized that one of these ideas was a mere explanation, definition, or supplement of the other, and hence dependent or subordinate. This stage is represented by the complex sentence: ἔπει (ὅτε) νὺς ἐγένετο, οἱ πολέμιοι ἀπῆλθον οἱ νὺς ἐγένετο, ὡστε οἱ πολέμιοι ἀπῆλθον, and so on to express various other relations. Since Greek inherited from the parent Indo-European language both the subordinate and the coördinate sentence, it must be clearly understood that the above examples of the process of development of sentence-building, though taken from Greek, illustrate an earlier period of the history of language than Greek as we have it. Though it may be possible to reconstruct the form of the earlier, coördinate sentence out of the later, subordinate sentence, and though we have examples of parallel coördinate and subordinate sentences in Greek, the subordinate sentence did not in Greek regularly go through the previous stages of simple juxtaposition and coördination. A subordinate construction produced by analogy to another subordinate construction may not be resolved into the coördinate form.

SYNTAX OF THE COMPOUND SENTENCE

2162. A compound sentence consists of two or more simple sentences, grammatically independent of one another and generally united by a coördinating conjunction. Thus, τῇ δὲ ἀστραῖες ἐπορεύοντο δῆλον τοῦ πεδίου | καὶ | Τισαφήρης ἐπετείοις, but on the next day they proceeded through the plain and Tissaphernes kept following them X. A. 3. 4. 18.

a. Abbreviated compound sentences, i.e. sentences containing a compound subject with a single verbal predicate or a single subject with a compound verbal predicate, are treated in this book as expanded simple sentences (923, 924).

2163. Greek has, among others, the following coördinating conjunctions, the uses of which in connecting sentences, clauses, phrases, and single words are described under Particles.

A. Copulative conjunctions: τέ (elenitic), καὶ and, τέ... τέ, τὲ...
καί, καί ... καί both ... and, οὐδὲ (μηδὲ) and not, nor, οὔτε ... οὔτε (μήτε ... μήτε) neither ... nor.

B. Adversative conjunctions: ἀλλά but, δὲ (postpositive, often with μὲν in the preceding clause) but, and, ἀτάρ but, yet, however, μέντοι (postpositive) however, yet, καίτοι and yet.

C. Disjunctive conjunctions: ἦ or, ἦ ... ἦ either ... or, εἴτε ... εἴτε (without a verb) either ... or.

D. Inferential conjunctions: ἀρα then, accordingly, οὖν therefore, then, νῦν (in the poetic and enelic forms νυν and νυν) then, therefore, τοῖνν now, then, τούγαρ (poetic), τούγαρσο, τούγαρσον 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. coordinated 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 coordination as is Greek is more striking than in other languages. Grammatical asyndeton cannot always be separated from rhetorical asyndeton. Grammatical asyndeton is the absence of a conjunction where a connective might have been used without marked influence on the character of the thought; as especially in explanatory sentences (often after a preparatory word, usually a demonstrative) which take up the matter just introduced; also where, in place of a conjunction, a resumptive word, such as οὖτος, τοῦτος, τοσοῦτος, έστάθη, οὕτω, etc., is employed. Rhetorical asyndeton is the absence of a conjunction where the following sentence contains a distinct advance in the thought and not a mere formal explanation appended to the foregoing sentence. Rhetorical asyndeton generally expresses emotion of some sort, and is the mark of liveliness, rapidity, passion, or impressiveness, of thought, each idea being set forth separately and distinctly. Thus, οὐκ ἀσέβης; οὐκ ἀνδράς; οὐκ ἀκάθαρτος; οὐ σίκουμάντης; is he not impious? is he not brutal? is he not impure? is he not a pettifogger? D. 25. 63.

2166. Asyndeton is frequent in rapid and lively descriptions.

συμβαλλόντες τὰς ἀστίδας ἑωθῦντα, ἐμάχουσι, ἀπέκτεινον, ἀνέθρησκον interlocking their shields, they shoved, they fought, they slew, they were slain X. H. 4. 3. 10, προσπελάτοις ἐμάχοντο, ἑωθοῦν ἑωθοῦν, ἔπαυσιν ἐπαλατρεύ̂ σειν upon them, they fought; pushed (and) were pushed; struck (and) were struck X. C. 7. 1. 38. Also with αναφορά (2167 c), ἐσιν ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἀνδρας τοιούτους you have a city, you have triremes, you have money, you have so many men X. A. 7. 1. 21. Cp. T. 7. 71, D. 19. 76, 19. 215, P. S. 197 d.

2167. Asyndeton also appears when the unconnected sentence

a. Summarizes the main contents, or expresses the result, of the preceding.
Thus, πάντ' ἔχεις λόγον you have the whole story Λ. Ag. 582, ἀκηκόατε, ἑωράκατε, πεπούδατε, ἔχετε: δικάστε you have heard, you have seen, you have suffered, you have the evidence; pronounce your judgment L. 12. 100, φυλακὴ ὑμῶν πρὸ τῶν πυλῶν ἐνέπυρμεθα: οἴστι γὰρ ἀδεὶ τεταγμένη. οὐκ ἂν μέλλειν δέοι, ἐφη ὁ Κύρος, ἄλλ' ἰσιών however, we shall meet with a guard in front of the gates, for one is always stationed there. We must not delay, but advance, said Cyrus X. C. 7. 5. 25. This is often the case when a demonstrative takes up the foregoing thought (as ἔδοξε ταῦτα X. A. 1. 3. 20) or continues the narrative, as in ἀκοῦσαί τοὺς στρατηγοὺς ταῦτα ἔδοξε τὸ στρατευόμενον συναγαγεῖν 4. 4. 19 (cp. 2001).

b. Expresses a reason or explains the preceding. Thus, μέκρον δ' ὑπὸν λαχών εἶδεν διαργ. ἔδοξεν αὑτῷ . . . σκηπτὸς πεσεῖν κτλ. when he had snatched a little sleep, he saw a vision; a bolt of lightning seemed to him to fall, etc. X. A. 3. 11, ἵκον πρὸς ὁικου. πᾶς σε Κάδμεων λεως καλεὶ κοιμεῖ ὑμᾶς; καὶ πρὸς αὐτὸν ἵκον πρὸς ὁικου. πᾶς σε Κάδμεων λεως καλεὶ κοιμεῖ ὑμᾶς; all the Cadmean folk calls thee S. O. C. 741. Here γὰρ or ἢρα might have been used. So often after a preparatory word (often a demonstrative); as ταῦτα δ' ἦν ὁ δικός τοῦτ' ἄρα καὶ περὶ τὴν ψυχήν εἶναι. ἐνδῆλα πάντα ἐστίν ἐν τῷ ὑπὸ τῆς ἐπειδὴ ἡ διαφορά 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, ἐνα μόνω προέχουσιν ὡς ἰδέας. φέλουσιν αὐτοῖς ἀσφαλέστερον ἐστιν ἡ ἡμῶν in one point alone has the cavalry the advantage of us: it is safer for them to run away than for us X. A. 3. 2. 19, and so when ὡστοὶ καὶ (P. R. 557 c). Also when μὲν γε . . . δὲ take up what precedes, as ἵπποι γε ἡς Σώλους νομοθῆται καὶ Τιμόκράτης. δ' μὲν γε . . . δ' δὲ D. 24. 106. Furthermore after τεκμηρίων δὲ (994), as T. 2. 50.

c. Repeats a significant word or phrase of the earlier sentence (anaphora). Thus, καὶ διότι δοκεῖ ταῦτα, ἀνατεινάτω τὴν χείρα. ἀνέτειναν ἀπενεκτεῖ and let him who approves this, hold up his hand; they all held up their hands X. A. 3. 2. 33. In poetry a thought is often repeated in a different form by means of a juxtaposed sentence (S. Tr. 1082).

d. Sets forth a contrast in thought to the preceding. This is commoner in poetry than in prose. Thus, μειλοῦντα ταὐτὰ· τῶν προκειμένων τι χρὴ πράσσειν this lies in the future; the present must be thy care S. Ant. 1334.

e. Introduces a new thought or indicates a change to a new form of expression. Thus, ἀλλ' ἵπτεν, ἐφη. πρῶτον μὲ υπομνῄσατε ἄμέγερτε 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, ἔγω 4. 29.

On juxtaposition of participles, see 2147.

COÖRDINATION IN PLACE OF SUBORDINATION — PARATAXIS

2168. The term parataxis (παράταξις arranging side by side), as here employed, is restricted to the arrangement of two independent sentences side by side, though one is in thought subordinate to the other.

a. In Greek, παράταξις means simply coördination in general, as ὑπόταξις means subordination.

2169. In many cases parataxis is a common form of expression
not only in the earlier language of Homer, but also in Attic prose and poetry.

So frequently in Attic prose with καί, τέ...καί, ἀμα...καί, εὖθε...καί, and with δὲ meaning for. Thus, ἦδον δὲ ἦν ὁψὲ...καί οἱ Κορίνθιοι πρῶμαν ἐκρούοντο it was already late and (for when) the Corinthians started to row astern T. 1. 50, καί ἦδον τὲ ἦν περὶ πλήθουν ἀγορᾶ καί ἔρχονται...κῆρωκες and it was already about the time when the market-place fills and (= when) heralds arrived X. A. 2. 1. 7, καί ἄμα τὰῦτ᾽ ἔλεγε καί ἄπνει οἱ and as soon as he said this, he departed X. H. 7. 1. 28, εἴπονταῦχθε μῆνι τῶν Ἕλληνων τοὺς ἁγαθοὺς ἅδρας τίμαν᾽ εὐρήστε δὲ...πάρ ὑμῶν στρατηγῶν ἁγαθῶν (ἀνακεμένους) you alone among the Greeks how to honour men of merit; for you will find statues of brave generals set up among you Lyc. 51. Cr. στέφασις δὲ Τ. 1. 143.

a. Temporal conjunctions, as ἣνκαί, are rarely used to introduce such clauses, which often indicate a sudden or decisive occurrence or simultaneous action.

b. Thucydides is especially fond of καί or τέ to coördinate 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 δὲ are used to coördinate 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, αὐχοῦν ἔτη, εἰ ἐγὼ μὲν τὰ ἐργά τῶν ὑπὲρ ὑμῶν πόνων ὑπεκυμεναι, ἦμεῖς δὲ μηδὲ τῶν λόγων αὐτῶν ἀνέξασθε it is a shame that, whereas I have undergone the toil of exertions in your cause, you will not endure even their rectal D. 18. 160.

2171. There exist many traces in Greek of the use of the older coördination in place of which some form of subordination was adopted, either entirely or in part, in the later language.

a. Thus several relative pronouns and adverbs were originally demonstrative, and as such pointed either to the earlier or the later clause. So ὅ, ἦ, τὸ (1105, cp. 1114): τεβερεός δ᾽ ἐξενῷτε, τα οἱ τῶν χάλκους Ἀρης (Ἡ 146) meant originally he stripped him of his arms; these brazen Ares had given him. τῶς so long is properly demonstrative, but has acquired a relative function in καί τῶς ἐστι καὶρας, ἀντιλαβέσθε 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 δὲ, τέ, καί, ἑτέρ, ἄλλα. Thus, πολὺς δ᾽ ἄριμαγὸν ἐπ᾽ αὐτῷ ἄνθρωπον ἤδε κυνῷ, ἀπὸ τέ σφαιρα (for ἰδος) ἰπνος ἀλαλεθεν 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 ἵνα δ᾽ τυφό τῶραμεν...ἐκ δ᾽ Ἐλευτηρίαίων...ispielan when he was pondering on this, (but) Helen came forth from her chamber δ 120, δι κε θεῶν ἐπειπέθηκα, μάλα τ᾽ ἦκλον αὐτῶν whoever obeys the gods, (and) him they hear A. 218.

b. This use appears even in Attic prose; as οἰκοῦσι δ᾽ ἐν μιᾷ τῶν νήσων οὐ
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 οἱμα, δοκῶ, φημι, ἀρέτες; οἶδα, οἶδ' ὁτι certainiy (2585), εἴ τιθεν know well, αὐτῶν-αι of I beseech thee; πώς (πώςον) δοκεί; and πώς οἶδε; 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, ἐπεί since or when, ὅτι that, ἦς until, etc.

2176. A finite mood in a subordinate clause may be influenced by the tense of the principal clause. If the verb of the principal clause stands in a secondary tense, the verb of the subordinate clause is often optative instead of indicative or subjunctive, as it would have been after a primary tense. Dependence of mood after a secondary tense is never indicated by the subjunctive.

2177. Each tense in a subordinate clause denotes stage of action; the time is only relative to that of the leading verb. A subordinate clause may be marked by change of person in verb and pronoun.

2178. A subordinate clause in English may be expressed in Greek by a predicate adjective or substantive. Cp. 1169, 2647.

2179. A subordinate clause may be coördinate in structure.

ἐτελεῖ δ' ἡσθένει Δάρεως καὶ ὑπώπτευξ τελευτήν τοῦ βίου, ἐβδόμεθα οἱ τῷ πάθῳ παρέιναι but when Darius was ill and suspected that his end was near, he wished his two sons to be by him X. A. I. 1.1.

a. So a relative clause, though properly subordinate, may be equivalent to a coördinating clause: εἰ δ' ὦμές ἄλλο τι γνώσασθε, δ' μή γένοιτο, τι' οἶδας αὐτήν γυνὴν ἐξίευ; but if you decide otherwise, — and may this never come to pass! — what do you think will be her feelings? D. 28. 21. In such cases ἐς is equivalent to καὶ οὕτως, οὕτως δέ, οὕτως γάρ.

2180. A clause dependent upon the principal clause may itself be followed by a clause dependent upon itself (a sub-dependent clause).
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).

\[\text{επερ (τούχα) \textit{δεί βελτίων} (scl. \textit{επιμελείται}) \textit{ή} \textit{μειώσει} \textit{μείώσει} \textit{αντών} \textit{επιμελεύμεθα} \textit{fortune}, which always cares better for us than we for ourselves D. 4. 12. Also as in English: \textit{δεί \textit{μετέλετε (πράσσειν)}, ... εδόθε ... πράσσετε but whatever you intend, do it at once T. 7. 15. In comparative clauses with \textit{ούχ \textit{ώσπερ (or \textit{ών)}} the main and the subordinate clause are sometimes compressed, the predicate of the clause with \textit{ούχ being supplied from the \textit{ώσπερ clause, which is made independent; as \textit{ούχ (εὐθεῖα \textit{ἀν ἐγγύη}) \textit{ώσπερ} \textit{νῦν} \textit{τοῦτον} \textit{οὐδὲν} \textit{γίνεται} \textit{περί 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).

\[\text{δεδομα \textit{δεί \textit{αὐτήν μη} \textit{τι βουλεύσῃ} \textit{νέον} but I fear lest she may devise something untoward E. Med. 37, \textit{δεί} \textit{αὐτόν} \textit{οτι} \textit{μεσον} \textit{εξοι τοις \textit{Περσικῶν} \textit{στρατευμάτων} he knew that he held the centre of the Persian army X. A. 1. 8. 21, \textit{επεμελετο} \textit{αυτῶν} \textit{οτι} \textit{δε \textit{αν στασά} διακέλευ} \textit{he took care that they should always continue to be slaves X. C. 8. 1. 44. Note \textit{ορᾶς} \textit{τῶν} \textit{ευρήκατε} \textit{οὐ} \textit{ἕως δος} \textit{θεος} \textit{θεος} \textit{σεστι} \textit{how sweet is the luxurious life E. ir. 1052. 3.}}

a. Anticipation is especially common after verbs of saying, seeing, hearing, knowing, fearing, effecting.

b. When a subordinate clause defines a verbal idea consisting of a verb and a substantive, its subject may pass into the principal clause as a genitive depending on the substantive of that clause: \textit{ἡλθε δὲ καὶ τῶς \textit{Ἀθηναῖος εὔθες} \textit{ἡ} \textit{ἀγγελία} \textit{τῷ} \textit{πόλεων} \textit{οτι} \textit{ἀφεστάσαι} \textit{and there came straightway to the Athenians also the report that the cities had revolted T. 1. 61 (= \textit{ὅτι} \textit{ἄν} \textit{πόλεως} \textit{ἀφεστάσαι).}}

c. The subject of the dependent clause may be put first in its own clause: \textit{ἐπιμελεύσωμεν} \textit{εἰπεῖν, \textit{ἀνδρεία} τι} \textit{πού} \textit{ἐστιν 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, \textit{εὕρωτα} \textit{ὁ} \textit{Δαρείως} \textit{τὴν} \textit{τέχνην} \textit{εἰ} \textit{ἐπίστατο} \textit{Darius asked if he understood the art Hdt. 3. 130.}}

e. A still freer use is seen in \textit{ἐνθάμαθεν} \textit{αὐτόν} \textit{ὁ} \textit{Λυσανδρός} \textit{ὡς} \textit{καλά τὰ} \textit{δένδρα} \textit{εἰς} \textit{Lysander marvelled at the beauty of his trees (for τὰ} \textit{δένδρα} \textit{αὐτοῖς} \textit{ὡς} \textit{κτλ.) X. O. 4. 21.}
ASSIMILATION OF MOODS

2183. The mood of a subordinate clause which is intimately connected with the thought of the clause on which it depends, is often assimilated to the mood of that clause. Such subordinate clauses may be simply dependent or sub-dependent (2180).

a. This idiom is most marked in Unreal and Less Vivid Future conditions where the mood of the protasis is the same as that of the principal clause. It is also very common when a past indicative or an optative attracts the mood of a subordinate clause introduced by a relative word referring to indefinite persons or things or to an indefinite time or place. But subordinate clauses standing in a less close relation to the main clause, because they do not continue the same mental attitude but present a new shade of thought, retain their mood unassimilated; e.g. a relative clause, or a temporal clause expressing purpose, after an unreal condition may stand in the optative (Is. 4.11, P. R. 600 e). On the other hand, there are many cases where the writer may, or may not, adopt modal assimilation without any great difference of meaning. The following sections give the chief occurrences of mood-assimilation apart from that found in Unreal and Less Vivid Future conditions (2302, 2329):

2184. An indicative referring simply to the present or past remains unassimilated.

ἔκνευτικα μὲν τὰτα ὡς βούλημα may this result as we desire T. B. 20, τικίνθοδ’ πᾶσιν μὲλλει συνεσθέν παντελείαν but may that prevail which is likely to be for the common need D. 4.51, κατείδαν διάπράξωμαι ὧς οὕτω, ἡδῶν when I shall have transacted what I want, I will return X. Α. 2. 3. 29.

2185. Assimilation to the Indicative.—The subordinate clause takes a past tense of the indicative in dependence on a past tense of the indicative (or its equivalent) denoting unreality.

a. Conditional relative clauses: εἰ μὲν γὰρ ἐν μοι χρήματα, ἐπιμελοῦμαι ἀν χρημάτων ὅσα ἔμελλον ἐκκείνου for if I had money, I should have assessed my penalty at the full sum that I was likely to pay 1. Α. 38 b, εἰ ἀληθευτερον μὴ σαφῶν ἦν ἀκοῇ ἤ ἄκοᾳ ἡ προσόνων, δεινὰ ἐν ἔρημῳ πᾶσχειν ὃπ’ ἐμοὶ if I brought in as evidence against him matters which I did not know certainly but had learned by hearsay, he would have said that he was suffering a grave injustice at my hands Ant. 5. 74.

b. Temporal clauses: ὅκα ἀν ἐπανώμην ὅ., ἄν ἀπεπράβην τῆς σοφίας ταῦτα I would not have ceased until I had made trial of this wisdom P. Crat. 396 e, ἐξρήνῃ . . . μὴ πρῶτον περὶ τῶν ἀμοιβαῖνων συμβουλεύειν, πρὶν περὶ τῶν ἀμφισβητοῦμένων ἡμᾶς ἐδίδαξαν they ought not to have given advice concerning the matters of common agreement before they instructed us on the matters in dispute I. 4. 19.

c. Final clauses: here the principal clause is an unfulfilled wish, an unfulfilled apodosis, or a question with οὗ; and the indicative is the final clause denotes that the purpose was not or cannot be attained, and cannot be reached by the will of the speaker. Thus, εἰ γὰρ ἠφέλον οἷοι τε εἶναι οἱ πολλοὶ τὰ μέγιστα
SYNTAX OF THE COMPLEX SENTENCE

κακά ἐργάζεσθαι, ἵνα οὖι τε ἡσαν καὶ ἀγαθὰ τὰ μέγιστα would that the many were able to work the greatest evil in order that they might be able (as they are not) to work also the greatest good Ρ. Cr. 44 d, ἔβουλόμεν ἀν Σίμων τὴν αὐτὴν γυνὴν ἐμὸi ἔχει ἵνα ... ἔτεικόν ἐγγυτε τὰ δίκαια 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. S. 21, ἔδεε τὰ ἐνέχυρα τὸσε λαβεῖν, ὃς μηδ' εἰ ἔβολετο ἐδώσετο ἐξαπατάν ἐθαύμασα τὸ δίκαιον πάντων, ὃς ἐκ πάντων πάνων ἀποκλάσθη; why indeed did I not hurl myself from this rock, that I might have been freed from all these toils Ἀ. Pr. 747.

N. 1. — In this (post-Homeric) construction, ἵνα is the regular conjunction in prose; ὃς and ὅπως are rare. ὅν is very rarely added and is suspected (Ἰ. 11. 6, Π. 950 e).

N. 2. — Assimilation does not take place when the final clause is the essential thing and sets forth a real future purpose of the agent of the leading verb, or does not show whether or not the purpose was realized. This occurs especially after ἵνα = εος consilio ut, rarely after ὅπως (Χ. A. 7. 6. 16); after ὃς only in poetry and Xenophon. The subjunctive or optative is used when the purpose of the agent, and not the non-fulfillment of the action, is emphasized. Thus, καίει τῷς ἐφ' ἀκοισθείς ἐπεν οὔτε σύνεται, τὰ τούτα τὰ πράγματα συνταξάτοι γενήσεσθαι, πάντα τὰ πράγματα συνταξάτοι γενήσεσθαι, πάντα τα πράγματα συνταξάτοι γενήσεσθαι; 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. 56. 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): τῶς γᾶρ ἄν (1832) τι, ἄ γε μὴ ἐπισταίτο, ταῦτα σοφὸς εἴη; for how could any one be wise in that which he does not know? Χ. M. 4. 6. 7, τίς μίσειν δίωμεν ἄν ὃς ἐν εἰδίπτ εἰκὸς καὶ ἀγάθος νομιζόμενος; who could hate one by whom he knew that he was regarded as both beautiful and good? Χ. 8. 17, ἐρῶν τις ἢν ἐκαστος εἰδίπτ ἔχειν would that every man would practise the craft that he understood Ar. Vesp. 1431, τίς ἄν ... μέλοι (1832), ὅτις διαγείνει τὰμ' εἴσω κακᾶ would that some one would come to report within my tale of woe Χ. Hel. 435.

N. 1. — If the relative has a definite antecedent, assimilation does not take place; but not all relative clauses with an indefinite antecedent are assimilated. Cp. δι' αὐτοῦ ἐκαστός αὐτοὶ κρατεῖν τὴν τάξιν λεγεῖν ἢν ἄν ταχίσκῃ ἐν τῷ πολέμῳ as each one of you would be ashamed to leave the post to which he may be appointed in var Δ. 3. 7.

N. 2. — A relative clause depending on an infinitive rarely takes the optative: ἄλλα τοῦ μὲν αὐτοῦ λέγειν ἢ ὁ μὴ σαφῶς εἰδίπτ εἴργεσθαι δεί one should abstain from saying oneself what one does not know for certain Χ. C. 1. 6. 19. (See 2573.)

b. Temporal clauses (regularly): τεθναῖν, οὔτε μοι μηκέτι ταῦτα μέλοι τις I
ASSIMILATION OF MOODS

die when these things no longer delight me Mimnermus 1.2, δ μὲν έκάνει πεινών φάγοι άν στέβη βούλιτο he who starves of his own free will can eat whenever he wishes X. M. 2.1.18, eί δέ πάντες σπουδάζου φαγείν, είπομ' δ' άν άν θαρά ταῖς γυναιξίν ἐστώ, έκις παρατείνων τοῦτον κτλ. but if he was very desirous of eating, I would tell him that "he was with the women" until I had tortured him, etc. X. C. 1. 3. 11, δύοι ως m.π.οι, προί μάθομαι perish not yet ... until I learn S. Ph. 961. But οὐκ άν ἀπέλθωμεν προί άν πανταράσασθαι ή ἀγορά λαβή 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): πειρήματι (άρ) μη πρόσω ήμων είναι, ένα, εί έπον καρός είη, έπιφανείν 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.); έλθοι δέως γένοστο τόυτο έμοι λυτήριος may she come to prove my liberator from this affliction A. Eum. 297. Ordinarily the subjunctive or future indicative is retained, as άνοιγην άν είς τα πόλη έμβαινειν ά Κύρος ήμων δοιη μη ήμας ... καταδόγας I should hesitate to embark on the vessels which Cyrus might give us lest he sink us X. A. 1. 3. 17, τεθείανη, δίκην ἐπιθέλει τῷ δίκουμεν, ἵνα μη ἐνδαδε μένω καταγέλασσοι 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: οδι δέν έκλεξθον ή τι έρωτι σαυτή ως you should escape, you would not know what to do with yourself P. Cr. 45 b (= τι έρωται). But when a direct question or a direct quotation stood in the indicative, that mood is retained, as εί άποδειχθεί τίνας χρή γένεσθαι τού πλασίουν if it should be settled who must lead the square X. A. 3. 2. 36.

e. Very rarely in relative clauses of purpose (P. R. 578 e possibly); after έστι (X. C. 5. 5. 30), and in dependent statements with ειτος ος (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.

έχαιρεν άπότε τάχιστα τυχόντας διέ δέως αποπέμποι but he was went 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 έκάλε δέ και έτη μα άπότε τίνας άδει του ωδίν τι ποίησαντας δι ανίτε έφθανε τώρας he was went to honour with an invitation any whom he saw practising 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 προσκάλω τούς φίλους έπονται άγωγε ως δηλοι ουσ έτοις 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 τιμή 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: τούς πράγματας τούς βουλευμένους (ήγεωθαι
CLASSES OF SUBORDINATE CLAUSES

2189. Subordinate clauses are of three classes:

1. Substantival clauses: in which the subordinate clause plays the part of a substantive and is either the subject or the object: δῆλον ἢν | δὴ ἐγώς πον βασιλεὺς ἢν it was plain that the king was somewhere hard by X. A. 2.3.6, οὐκ ἵστε | ἃ τι ποιεῖτε you do not know what you are doing 1.5.16.

2. Adjectival (attributive) clauses: in which the subordinate clause plays the part of an adjective, and contains a relative whose antecedent (expressed or implied) stands in the principal clause: λέγει δὴ τὴν ἐπιστολὴν | ἢν ἐπέμψε Φιλίππος come read the letter which Philip sent D. 18.39 (= τὴν ὑπὸ Φιλίππου περὶ φθείσαι).

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 ἐπολύνει καλοῦντες ἀλλῆλους, ἦστε καὶ τοῦ πολεμίου άκονεν they made a loud noise by calling each other so that even the enemy heard them X. A. 2.2.17 (here ἦστε . . . άκονεν may be regarded as having the force of an adverb: and in a manner audible even to the enemy); ἐπώ αὐτὸν ὁ φόβος δικάσαι· περὶ αὐτῶν; εἰ τοῦτον ἔστε τὸν νομίζομεν ὅρκων διομοσαμένου κατηγορήσατε κτλ. how then would you judge correctly about them? if you permit (i.e. by permitting) them to make their accusations after having sworn the customary oath, etc. Ant. 5. 90. Cp. 1095 end.

2190. Accordingly all complex sentences may be classified as Substantival sentences, Adjectival sentences, and Adverbial sentences. This division is, in general, the basis of the treatment of complex sentences in this book, except when, for convenience, closely connected constructions are treated together; as in the case of (adverbial) pure final clauses and (substantival) object clauses after verbs of effort and of fearing.

a. Some sentences may be classed both as substantival and adverbial, as clauses with ὡστε and διοικ. An adverbial or adjectival clause may assume a substantival character (2247, 2488).

Complex sentences are considered in the following order: Adverbial, Adjectival, Substantival.
ADVERBIAL COMPLEX SENTENCES (2193–2487)

2191. In an adverbial complex sentence the subordinate clause denotes some one of the following adverbial relations: purpose (2193), cause (2240), result (2249), condition (2280), concession (2369), time (2383), comparison (2462).

2192. An adverbial sentence is introduced by a relative conjunction denoting purpose, cause, result, etc.

PURPOSE CLAUSES (FINAL CLAUSES)

2193. Final clauses denote purpose and are introduced by ἵνα, ὅσος, ὅς in order that, that (Lat. ut); negative ἵνα μὴ, ὅσος μὴ, ὅς μὴ, and μὴ alone, lest (Lat. ne).

a. Also by ὅφρα, strictly while, until, in Epic and Lyric; and ἰδίω 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 ὅφρα and ἰδίω), or of manner (like ὅσος and ὅς); and therefore never takes ἄν (κεκλήθη), since the purpose is regarded as free from all conditions (2201 b). ὅσος is the chief final conjunction in Thucydides, and in Xenophon (slightly more common than ἵνα). ἰδίω often shows the original meaning in which way, how, as (cp. 2578, 2989). It is rare in prose, except in Xenophon, and does not occur on inscriptions; rare in Aristophanes, but common in tragedy, especially in Euripides. μὴ is very rare in prose, except in Xenophon and Plato (μὴ oú is very rare in Homer and in Attic: X. M. 2. 2. 14).

b. In order that no one is ἵνα (etc.) μηδές or μὴ τίς, in order that . . . never is ἵνα (etc.) μὴ τότε or μὴ ταῦτα, and in order that . . . not is μηδέ after μὴ.

2194. Final clauses were developed from original coördination.

θάπτε με ὑπ' ῥήμα τάχιστα· πολὴς Ἀιδών περήφω δύνη με with all speed; let me pass the gates of Hades Ψ 71, where we have a sentence of will added without any connective; and (negative) ἄρθροι τὶς ἒνοδος μὴ τίνος ἤρθη ἀπερατρίστηκε has depart lest Hera observe aught A 522 (originally let Hera not observe anything, 1802). Even in Attic, where subordination is regular, the original form of coördination can be (theoretically) restored, as in καὶ σε πρὸς . . . τεῶν ἵκονωμεν μὴ προδοῦσ ἡμᾶς γένη and I entreat thee by the gods | do not forsake us S. Aj. 588. We can no longer trace the original coördination with ἵνα and ὅς.

2195. A final clause stands in apposition to τοῦτον ἐνέκα or διὰ τοῦτο expressed or understood. Thus, ἐκκλησίαν τοῦτον ἐνέκα ἐννοήγαγον ὅπως ὑπομνήσω 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 ἐκμάθης I write (on this account) that you may learn.
γράφω ἵνα μὴ ἐκμαθῆς I write (on this account) that you may not learn.

ἐγραψα ἵνα ἐκμάθους (ὁ ἐκμάθης) I wrote (on this account) that you might learn.

ἐγραψα ἵνα μὴ ἐκμάθους (ὁ ἐκμάθης) I wrote (on this account) that you might not learn.

κατάμενε ἵνα καὶ περὶ σοῦ βουλευτῶμεθα remain behind that we may consider your case also X. A. 6. 6. 28, βασιλεῖς αἱρέται ὁχὴ ἵνα ἐστὶν καθὼς ἐπιμεληται, ἀλλὰ ἵνα καὶ οἱ ἐκμάθους δι’ αὐτῶν εἴ τράπτωσι a king is chosen, not that he may care for his own interest however nobly, but that those who choose him may prosper through him X. M. 3. 2. 3, παρακαλεῖς ἠτέρως ἵνα ἅπαθνῃ you call in physicians in order that he may not die X. M. 2. 10. 2, φιλάκας συμμέτει (hist. pres., 1883) ἔτως ἀπὸ τῶν δυσκομιῶν φυλάττοιει αὐτῶν he sent guards along in order that they might guard him from the rough parts of the country X. C. 1. 4. 7, καὶ ἵνα τῷτ’ εἰσών ἀνέκτη ὡς μή μέλλοντο ἀλλὰ περαινοῦ τὰ δεόντα 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 σπεύδει πλοντεῖν μὴ ταχύς πένθη γένῃ haste not to be rich lest thou soon become poor Men. Sent. 358. For the optative after an optative, see 2186 c.

2197. After a secondary tense, the subjunctive may be used in place of the optative.

a. In the narration of past events, the subjunctive sets forth a person's previous purpose in the form in which he conceived his purpose. Thus (τὰ πλοῖα) Ἀβρωκόμας: . . . κατέκαυσε ἵνα μὴ Κύρος διαβῆ Ἀβρωκόμας burned the boats in order that Cyrus might (may) not cross X. A. 1. 4. 18. Here the thought of A. was 'I will burn the boats that Cyrus may not cross' (ἵνα μὴ διαβῇ), and is given in a kind of quotation.

N.—Thucydides and Herodotus prefer this vivid subjunctive; the poets, Plato, and Xenophon, the optative. In Demosthenes, the subjunctive and optative are equally common.

b. When the purpose (or its effect) is represented as still continuing in the present. See the example in 2195. This use is closely connected with a.

c. After τί οὗ, τί οὖν οὗ, and the aorist indicative: τί οὖν οὖς ὁ τὰ μὲν τείχη φιλαγγὶ ἐχρώ ἐποιήσαμεν ὅπως ἐν (2201) σοι σὺ ἐγὼ κτλ.; why then do we not make your walls strong by a garrison that they may be safe for you, etc.? X. C. 5. 4. 37. Here the sentence with ἐποιήσαμεν is practically equivalent to one with ποιήσωμεν.

2198. The alternative construction of final clauses with subjunctive or optative is that of implicit indirect discourse (2622). The subjunctive is always possible instead of the optative. Observe that the subjunctive for the optative is relatively past, since the leading verb is past.

2199. After a secondary tense both subjunctive and optative may be used in the same sentence.

νοίς οἱ Κορινθίου . . . ἐπτήρουν ὅπως ναυαχίας τε ἀποτειράσωσι . . . ταῖς δὲ λακάδας αὐτῶν ἡ στροφή οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι κυλύοντες ἀπείρων the Corinthians
manned... ships both to try a naval battle and that the Athenians at Naupactus might be less able to prevent their transports from putting out to sea T. 7. 17.

a. In some cases, especially when the subjunctive precedes, the subjunctive may express the immediate purpose, the realization of which is expected; while the optative expresses the less immediate purpose conceived as a consequence of the action of the subjunctive or as a mere possibility.

2200. The optative is very rare after a primary tense except when that tense implies a reference to the past as well as to the present.

οἴχονταί ινα μὴ δοειν δίκην they have gone away that they might not suffer punishment L. 20. 21. Here οἴχονταί is practically equivalent to ἔφυγον, and the optative δοειν shows that the purpose was conceived in the past. On the optative (without ἄν) by assimilation after an optative, see 2180 c.

2201. ὁτος with the subjunctive sometimes takes ἄν in positive clauses.

τοῦτον λέγει δισάρχει, ὁτος ἄν ἐκμαθῶ τίλη μου χιλίον πόλεμον that I may learn S. O. C. 575, ἀνέθεσσα ὁτος ἄν εἰδόμενι you will guide us in order that we may know X. C. 5. 2. 21.

a. ὁς and ὅφημ with ἄν or κέ occur in poetry, especially in Homer. ὁς ἄν (first in Aeschylus) is very rare in Attic prose, but occurs eight times in Xenophon; ὁς δ' ἄν μάθησι... ἀνταχῶσον but that you may learn, hear me in turn X. A. 2. 5. 16. This use must not be confused with ὁς ἄν in conditional relative clauses (2585). — ὁτος ἄν is more common than simple ὁτος in Aristophanes and Plato, far less common in Xenophon. It is regular in official and legal language.

— ἴνα ἄν is not final, but local (wherever, 2567). The original meaning of ἴνα 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): ὃς 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. ὁς with ὅτε τρόποιν τὸ Πνεύμα τοῦ Μαστείου, ὁς μάθωμεν ὅτε τρόποιν τατρι δίκαι ἀρόμωμεν I came to the Pythian shrine that I might learn in what way I might avenge my father S. El. 33. With ὁτος ἄν cp. ἄν πᾶσα φάσμα. Both ὁτος and ἴνα 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. ὁς ἄν and ὁτος ἄν with the optative occur very rarely in Attic prose (in Xenophon especially), and more frequently after secondary than after primary tenses.

ἐδοξε Χρήστεις Ἀνταλκίδα ὁτος ἄν πληρωθήτως ναυτικός... ὁ τε Ἀθηναίω... μᾶλλον τής εἰρήνης προσδέωτο εἶεν money to Antalkeidas in order that, if a fleet were manned, the Athenians might be more disposed to peace X. H. 4. 8. 16. ὁς ἄν final must be distinguished from ὁς ἄν consecutive (2278).

a. Homer has a few cases of ὁς ἄν (κέ) and ὅφημ ἄν (κέ); ἴνα κέν once (μ 156). Hdt. has ὁς ἄν, ὅφημ ἄν 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 ὅς ὃς and ὃς comes to light. With ὅς ὃς the final force is stronger than with ἡ ὃς ὃς. In the example quoted above, πληρωθείτο ναυτικόν represents the protasis (εἰ ναυτικόν πληρωθέντο) to ἄν προσδέωντο.

2203. The future indicative is used, especially in poetry, after ὅς ὅς (rarely after ἡ ὃς, ὅφροι, and μῆ) in the same sense as the subjunctive.

οὔτε δεῖ ἐν ἀλλο τρέφονται ἡ ὅς μαχοῦνται κορ are they maintained for any other single purpose than for fighting (lit. how they shall fight) X. C. 2. 1. 21, σιγὰ θ', δός μη πεῦσεται (fut.) τις... γλώσσης χάριν δὲ πάντι ἀπαγγέλη (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 ὅς ὅς in Xenophon and Andocides. This usage is an extension of that after verbs of effort (2211).

2204. The principal clause is sometimes omitted.

ἐν ἐκ τοῦ ἐκώμει to begin with this D. 21. 43. ἵνα τί, originally to what end (cp. 946), and ὅτι 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:

ἐπεμψαν κήρυκα ἵνα (ὅς) ἀπαγγέλλοιτο (2196).
ἐπεμψαν κήρυκα ὅτις (ὅς) ἀπαγγελεῖται (2554).
ἐπεμψαν κήρυκα ἀπαγγέλλοιτα (2065), ἀπαγγέλλοιτα (rare, 2065).
ἐπεμψαν κήρυκα ὃς ἀπαγγέλλοιτα (2086 c).
ἐπεμψαν κήρυκα ἀπαγγέλλειν (rare in prose, 2009).
ἐπεμψαν κήρυκα τοῦ ἀπαγγέλλειν (2032 e, often in Thucydides).
ἐπεμψαν κήρυκα ὑπ' (ἐνκα) τοῦ ἀπαγγέλλειν (2032 g).

For ὅτι 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.

οὖν δέ ἐστι τοῦτο μηχανάσθαι, ὅπως ἀποφεύγεται ταῦτα ταύτα ἃν ποίων ἥλιαν νὰ ma ought to contrive (this) how he shall escape death at any cost P. A. 30 e, μηχανάσθαι δεῖ τὸ σώμα... καὶ ἐτερ αἱ διέλθηντε περὶ τῶν πράγματων I am
afraid of this very thing, namely, that I may not be able to make the case plain D. 41. 2, ἐφοβέθηκε... ὡς οὖς ὕποπτϊ... ἔξελθεν 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 ἡμᾶς ὥσπερ μὴ ἄποθανή (common)
    παρακαλεῖ ἡμᾶς ὥσπερ μὴ ἀποθάνεται (occasionally)
    παρακαλεῖ ἡμᾶς μὴ ἄποθανή (rare)

    he summons a physician in order that he may not die.

(2) ἐπιμελεῖται ὧσπερ μὴ ἄποθανεῖται (common)
    ἐπιμελεῖται ὧσπερ μὴ ἄποθανή (occasionally)

    he takes care that he shall not die.

    ὁρᾶ μὴ ἄποθανήσῃ (occasionally) see to it that you do not die.

(3) φοβεῖται μὴ ἄποθανή (common)
    φοβεῖται ὧσπερ μὴ ἄποθανή (occasionally)

    he is afraid lest he die.

OBJECT CLAUSES AFTER VERBS OF EFFORT

2209. Object clauses after verbs of effort are introduced by ὧσπερ, rarely by ὡς (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, μέλει μοι, μελετῶ, φρουρῶ, πρόνοιαν ἔχω, βουλεύομαι, μηχανᾶμαι, παρασκευάζομαι, προθυμοῦμαι, πράπτω, πάντα ποιῶ (ποιοῦμαι), στονδάξω, etc.

    a. The same construction follows certain verbs of will signifying to ask, command, entreat, exhort, and forbid, and which commonly take the infinitive (ἀπειθέω, δόμαι, παραγγέλω, ἱκετέω, δια- or παρακελεύω, ἀπαγορεύω, etc.).

    b. Some verbs take, by analogy, but in negative clauses only, the construction either of verbs of effort or of verbs of fearing. These verbs signify to see to a thing: ὡρῶ, σκοτῶ (-ομαι), ἵκεσθαι, σκέπτον ἵτι, τηρῶ; to be on one's guard: εὐλαβοῦμαι, φροντίζω, φιλάπτω (-ομαι). See 2220.

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These verbs may take μή with the infinitive. εἰλαβοῦμαι and φιλάττομαι take the infinitive when they mean to guard against doing something.

2211. Object clauses after verbs of effort take the future indicative with ὅπως after primary and secondary tenses (rarely the optative after secondary tenses, 2212).

ἐπεμελεύμαι ὅπως ταῦτα ποιήσει. I take care that he shall do this.
ἐπεμελεύμαι ὅπως μὴ ταῦτα ποιήσει. I take care that he shall not do this.
ἐπεμελεύμην ὅπως ταῦτα ποιήσῃ (ποιήσα) I took care that he should do this.
ἐπεμελεύμην ὅπως μὴ ταῦτα ποιήσῃ (ποιήσα) I took care that he should not do this.

εἰ αὖσκη ἔστι μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὁς κράτιστα μαχούμεθα if it is necessary to fight, we must prepare to fight bravely Χ. Α. 4. 6. 10, ἐπρᾶσσον ὅπως τις βοήθηση ἔχῃ ηὔξην, they were awaiting (this, that) how some reinforcements should come Τ. 3. 4, σκοπεῖνθε τοῦτο, ὅπως μὴ λόγους ἔρωμιν μόνον... ἀλλὰ καὶ ἐργαν τι δεκάδες ἔλεγον see to this, that they not only make speeches but also are able to show some proof D. 2. 12, σκεπτέον μοι δοκεῖ εἶναι... ὅπως ὡς ἀσφαλεστάτα ἀπεμν (174) καὶ ὅπως τὰ ἐπιπέδη ἔλεγεν it seems to me that we must consider how we shall depart in the greatest security and how we shall procure our provisions Χ. Α. 1. 3. 11. In δεί σε ὅπως δείχεις it is needful that thou prove S. Aj. 556 there is a confusion between δεί σε ὅπως and the construction of 2213.

2212. After secondary tenses the future optative occasionally occurs.

ἐπεμελεύτο ὅπως μήτε ἄστιοι μήτε ἄποτοι ποτὲ ἔσωντο he took care that they should never be without food or drink Χ. Κ. 8. 1. 48.

a. The future optative occurs especially in Xenophon, and represents a thought that was originally expressed by the future indicative. Here the indicative would present the thought vividly, i.e. as it was conceived in the mind of the subject.

2213. ὅπως and ὅπως μή with the future indicative may be used without any principal clause, to denote an urgent exhortation or a warning. Originally the ὅπως clause depended on σκόπει (σκοπεῖτε), ἄρα (ἄρατε) see to it; but the ellipsis was gradually forgotten and the construction used independently.

ὅπως οὖν ἔσοτε ἄνδρες ἄξιοι τῇς ἔλευθερίας ἐστε κέκτησθε be men worthy of the freedom which you possess Χ. Α. 1. 7. 3, ὅπως δὲ τοῦτο μὴ διάδεχες μηδένα but don't tell anybody this Ar. Nub. 824, and very often in Ar. This use is also preceded by ἄγε (X. S. 4. 20). The third person is very rare (L. 1. 21).

2214. Verbs of effort sometimes have the construction of final clauses, and take, though less often, ὅπως with the present or second aorist subjunctive or optative (cp. 2196). The subjunctive may be used after secondary tenses.

ἐπρᾶσσε... ὅπως τόλεμος γένηται he tried to bring it about that war should
be occasioned. T. 1. 57, ἡρᾶ... ὁπως μή παρὰ δέξαν ὁμολογῆσαι to it that it does not prove that you acquiesce in what you do not really think. P. Cr. 49 c, οὐ φιλαξιομεθ' ὁπως μή... δεσποτὴν εὑρητε; will you not be on your guard lest you find a master? D. 6. 25. Future and subjunctive occur together in X. A. 4. 6. 10. In Xenophon alone is the subjunctive (and optative) more common than the future.

a. The object desired by the subject of a verb of effort is here expressed by the same construction as is the purpose in the mind of the subject of a final clause.

2215. ἄν is sometimes added to ὁπως with the subjunctive to denote that the purpose is dependent on certain circumstances.

ὁπως ἄν... οἱ στρατιώται περὶ τοῦ στρατεύεσθαι βουλεύονται, τοῦτον πειράζομαι ἐπεμελεθαι. I will endeavor to make it my care that the soldiers deliberate about continuing the war. X. C. 5. 5. 48, μηχανήσην ὁπως ἄν διαφύγῃ plans must be made for his escape. P. G. 481 a (the same passage has ὁπως with the subjunctive and the future). In Attic this use occurs in Aristophanes, Xenophon, and Plato.

2216. ὣς and ὅς ἄν with subjunctive and optative and ὁπως ἄν with the optative occur in Xenophon, ὅς ἄν and ὁπως ἄν with the optative being used after primary and secondary tenses. Hdt. has ὅς ἄν after secondary tenses. The optative with ὅς ἄν and ὁπως ἄν is potential.

2217. After verbs meaning to consider, plan, and try ὁπως or ὅς with the subjunctive (with or without κε) or optative is used by Homer, who does not employ the future indicative in object clauses denoting a purpose. Thus, φράζοντι... ὁπως κε μνητήρας... κείνης consider how thou mayest stay the suitors a 295, πείρᾳ ὁπως κεν δὴ σὺν πατρίδα γαίαν ἔκαστι try that thou mayest come to thy native land δ 545. Here ὁπως 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 ὁπως (ὁπως μή) with the future indicative (or optative) or the subjunctive (or optative). The ὁπως clause states both the command, etc. and the purpose in giving it. Between take care to do this and I bid you take care to do this the connection is close. Cf. impero, postulo with ut (ne).

dιακελέσται ὁπως τιμορφησται they urge him to take revenge P. R. 549 e, δεδομεν τε ὁπως... διήνυσι μή δ' ὁ will entreat you that he may not suffer punishment. Ant. 1. 23, παραγγέλλοντας ὁπως ἄν (2215) τεῦθε τῇ ἡμέρᾳ τελευτήσῃ they give orders (to the end) that he die to-day. P. Ph. 59 e, ἀλλαχισμοῦν ἐκεῖστθ hospitality τῇ ἡμέρᾳ they begged the Laocoonians that the decree might be changed. Ar. Acr. 566, ἀπηγγέλλοντες ὁπως μή τοῦτο ἀποκρινομιν you forbade me to give this answer P. R. 339 a.

2219. Dawes' Canon.—The rule formulated by Dawes and afterwards extended (that the first aorist subjunctive active and middle after ὁπως, ὁπως μή, and ὃ μή is incorrect and should be emended) is applicable only in the case of verbs of effort. After these verbs the future is far more common than subjunctive or optative (except in Xenophon), and some scholars would emend the
offending sigmatic subjunctives where they occur in the same sentence with second aorists (as And. 3.14) or even where the future has a widely different form (as ἐκπλευσθῇ, subj. ἐκπλεύσῃ, cp. X. A. 5. 6. 21).

VERBS OF CAUTION

2220. Verbs of caution (2210 b, 2224 a) have, in negative clauses, the construction either of

a. Verbs of effort, and take ὅτως μή with the future indicative:

εὐλαβομένοι ὅτως μή... ὀίχεσον μαί taking care that Ι do not depart P. Ph. 91 c, ὅρα δεικω μή σέν ἀποστῇσονται beware lest they revolt from thee Hdt. 3. 36.

b. Verbs of fearing, and take μή (μή οὗ) or ὅτως μή (2230) with the subjunctive (or optative):

δράτε μή πάθωμεν take care lest we suffer X. C. 4. 1. 15, φυλάττον ὅτους μή... εἰς τοῦν τοῦτον ἐλθον be on your guard lest you come to the opposite X. M. 3. 6. 16, ὑπετεθὼμεν... διά μή οὗ κοινοί ἀποβρέτε ve suspect that you will not prove impartial T. 3. 55, ὑπετεθώρα μή τίν πυθατέρα λέγοι, ἤρετο κτλ. suspecting that he meant his daughter, he asked, etc. X. C. 5. 2. 9. So with a past indicative (2293).

OBJECT CLAUSES WITH VERBS OF FEARING

2221. Object clauses after verbs of fear and caution are introduced by μή that, lest (Lat. ne), μή οὗ that... not, lest... not (Lat. ut = ne non).

a. μή clauses denote a fear that something may or might happen; μή οὗ clauses denote a fear that something may not or might not happen. Observe that the verb is negated by οὐ and not by μή, which expresses an apprehension that the result will take place. μή is sometimes, for convenience, translated by whether; but it is not an indirect interrogative in such cases.

2222. The construction of μή after verbs of fearing has been developed from an earlier coordinate construction in which μή was not a conjunction (that, lest) but a prohibitive particle. Thus, δείδω μή τι πάθησις (Δ 470) I fear lest he may suffer, aught was developed from I fear + may he not suffer aught (1802); φυλακή δέ τις... εἰστώ, μή λόχος εἰσελθῆσαι πόλιν (Θ 521) but let there be a guard, lest an ambush enter the city, where the clause μή—εἰσελθῆσαι meant originally may an ambush not enter. Here μή expresses the desire to avert something (negative desire).

a. When μή had become a pure conjunction of subordination, it was used even with the indicative and with the optative with ἄν. Some scholars regard μή with the indicative as standing for ἦδρα μή (hence an indirect interrogative). Observe that the character of μή after verbs of fearing is different from that in final clauses, though the construction is the same in both cases.

2223. For the use of the subjunctive, without a verb of fearing, with μή, see 1801, 1802; with μή οὗ see 1801, with οὗ μή see 1804.

2224. Verbs and expressions of fear are: φοβοῦμαι, δείδω καὶ δείδω, τρομά, τρό and πεφρίκα (mostly poetical); δεινός εἶμι, δεινόν ἐστι, δεος ἐστι, φοβερός εἶμι, φοβερόν ἐστι, etc.
a. Sometimes it is not actual fear that is expressed but only apprehension, anxiety, suspicion, etc. These are the verbs and expressions of caution: ὀνόμα; ἀδύναμος, ἀποτατό, ἐπίκυτον ἐκεῖ (περέχομαι), ὑποτευχόμαι, ἐνθυμοῦμαι, ἀλογοφοροῦμαι (rare), κνεύναι εὐθύς, προσβολοῦμαι ἐστὶ. Here belong also, by analogy, ἀρά, σκοτοῦ, ἐννοεῖν, πεπραβοῦμαι, φροντιζοῦμαι, φυλάττω (-ομαι), which admit also the construction of verbs of effort (2210 b).

I. FEAR RELATING TO THE FUTURE

2225. Object clauses after verbs of fear and caution take the subjunctive after primary tenses, the optative (or subjunctive, 2226) after secondary tenses.

φοβοῦμαι μὴ γένηται I fear it may happen.
φοβοῦμαι μὴ οὐ γένηται I fear it may not happen.
ἐφοβοῦμαι μὴ γένοσα (or γένηται) I feared it might happen.
ἐφοβοῦμαι μὴ οὐ γένοσα (regularly γένηται) I feared it might not happen.

δέομαι μὴ . . . ἐνπλακόμηθα τῆς αἰκάδε ὀδοῦ I am afraid lest we may forget the way home. Χ. A. 3. 2. 25, φοβεῖται μὴ . . . τὰ ἐσχήματα τά ὑπο τοῦ ἄλλον he is afraid lest he suffer the severest punishment. Χ. C. 3. 1. 22, φροντίζω μὴ κράτιστον ἃ γινομένοισιν I am thinking that it may prove (2228) best for me to be silent. Μ. 4. 2. 29, ἐδίδωσον οἳ Ἑλληνες μὴ προσάγως πρὸς τὸ κέρας καὶ . . . αὐτοῖς κατακρυφεῖαν the Greeks were seized with fear lest they might advance against their faulx and cut them down. Χ. A. 1. 10. 9, δέειμη μὴ οὐ βεβαιοῖ δὴ τὸν φοβόντας δὲ τοῦτο δέομαι τῶν φίλων . . . ἄλλα μὴ οἴκω ἐκανόνος οἷς δὲ I am afraid lest you may not have enough (lit. anything) to give to each of my friends, but that I may not have friends on whom to bestow my gifts. Χ. A. 1. 7. 7.

a. The aorist is very common after μὴ. After secondary tenses Hom. usually has the optative.

b. μὴ οὐ with the optative is rare and suspicious (Χ. 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.

ἐφοβοῦσα μὴ τι πάθηθα they feared lest she might (may) meet with some accident X. S. 2. 11, ἐφοβήθησαν μὴ καὶ ἔφη σφίξ ὅστις ζητῶν χωρῆσθαν they became fearful that the army might (may) advance against themselves too T. 2. 10). So when the fear extends up to the present time: ἐφοβήθην . . . καὶ μὴ τεθρόμηκαν μὴ τινες ἑρωῶ ἀγγίσομαι μὲ I was struck with fear and even now I am in a state of agitation lest some of you may disregard me Aes. 2. 4. The vivid use of subjunctive is common in the historians, especially Thucydides.

2227. The optative after a primary tense is rare and suspected (I 245, Ἡδ. 7. 103, S. Aj. 279).

2228. The subjunctive and optative after μὴ (or ὅπως μὴ) may denote what may prove to be an object of fear (future ascertainement).

δέομαι μὴ ἐπιστούσοι ἃ I am afraid lest it prove to be best S. Ant. 1114, ἐδείκνυον μὴ λόττα τις . . . ἣμῖν ἐκτροπῶσκοι 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 δεῖδωκα... μὴ σε παρείπη: I fear it may prove that she beguiled thee A 555; cp. K 99, ν 216, ω 491 (after ὃρω).

2229. The future is rare with verbs of fearing after μή.

φοβοῦμαι δὲ μὴ τινας ἡδονάς ἡδοναίς εὐφόροις εὐσυντιας and I apprehend that we shall find some pleasures opposite to other pleasures P. Phil. 13 a. So with verbs of caution: ὅρα μὴ πολλῶν ἐκάστῳ ἡμῶν χειρῶν δεῖσαι 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. I. 2. 7, P. Euth. 15 d.

2230. ὅτως μή with the subjunctive or optative is sometimes used instead of μή after verbs of fear and caution to imply fear that something will happen.

οἱ φοβεῖ... ὅτως μὴ ἄνδρων πράγμα τυχόντων πράττων; are you not afraid that you may chance to be doing an unholy deed? P. Euth. 4 e, ἦδως γ', ἄν (θρεψάμι τον ἄνδρα), εἰ μὴ φοβοῦμαι ὅτως μὴ ἐπ' αὐτὸν με πράσσω 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. ὅτως μή with the future indicative (as after verbs of effort) is sometimes used instead of μή with the subjunctive.

δείδωκα ὅτως μή... ἀνάγκη γενήσεται (v. l. γένηται) I fear lest a necessity may arise D. 9. 75. The future optative occurs once (I. 17. 22). On μή or ὅτως μή with verbs of caution, see 2220 a.

2232. The potential optative with ἄν is rarely used after μή.

δεῖδοτες μὴ καταλυθείν ἄν (Mss. καταλυθείσαν) o δήμοι fearful lest the people should be put down L. 13. 51. The potential use is most evident when an optative occurs in the protasis: εἰ δὲ τινας φοβοῦνται μὴ καταλαμβάναν γένοιτο αὐτῆς ἡ κατασκευὴ, εἰ πόλεμος ἑγερθείη, ἐννοησάτω δει κτλ. if some are afraid that this condition of things may prove pain, if war should arise, let them (him) consider that, etc. X. Vect. 4. 41.

II. FEAR RELATING TO THE PRESENT OR PAST

2233. Fear that something actually is or was is expressed by μή with the indicative (negative μή οὖν).

δείδωκα... μὴ πλήγων δείς I fear that you need a beating Ar. Nub. 493, ἄλλῃ δὲ μὴ παιδῶν ἐλεγεν but have a care that he was not speaking in jest P. Th. 145 b, φοβοῦμαι μὴ ἀμφότερων ἀμα ἡμαρτήκαμεν we are afraid that we have failed of both objects at once T. 3. 53, ὥστε μὴ οὖν ἔμει... προσήκει μέγαν δούναι have a care lest it does not rest with me to give an account And. 1. 103.

a. Contrast φοβοῦμαι μή ἀληθείς ὅτι I fear that it is true with φοβοῦμαι μὴ ἀληθείς ἢ I fear it may prove true (2228).

b. The aorist occurs in Homer: δεῖδω μὴ δὴ πάντα θεᾶ ἐπειδὴ εἶνα 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 δέουσαν ἐμν (direct πείλω; 1916) I have my doubts whether I shall (can) persuade my mistress (E. Med. 184, τὴν θεών δ' ὅπως λάθω δέουσα (direct πῶς λάθω; 1805) I am fearful how I shall escape the notice of the goddess (E. I. T. 995, δέουσα οτ' ἀπόκρυψοιμα I am afraid what to answer P. Th. 195 c.

2235. In Indirect Discourse with ὡς (rarely ὅπως) that. — Verbs of fearing may have the construction of verbs of thinking and be followed by a dependent statement. This occurs regularly only when the expression of fear is negated. Thus, ἀνὴρ δὲ τῇ θυγατρὶ μὴ φοβοῦ ὡς ἀποφθείματο do not fear that you will be at a loss for a husband for your daughter X. C. 5. 2. 12. Here μὴ or ὅπως μὴ would be regular. With ὡς the idea is fear, thinking that.

2236. With ὅτι (ἂνς) Causal. — ἐφοβεῖτο ὅτι ἀπὸ Δᾶσ... τὸ ἔρρη ἔδεκε τῇ ἑρω ἐναι: he was afraid because the dream seemed to him to be from Zeus X. A. 3. 1. 12.

2237. With a Causal Participle. — ὄητε τὴν ἀγρότον... προδειδον ἐφοβηθην πορ 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, φοβοῦσαται ἄδικεν he will be afraid to injure X. C. 8. 7. 15, οὐ φοβοῦσαται Ἀσσούσεσιν we are not afraid that we shall be beaten T. 5. 105 (the future infinitive is less common than μὴ with the subjunctive), φυλαττόμενος τὸ λεφτός τινα (= μὴ λεφτός) taking care to offend no one D. 18. 258, ἐφιλάκηστο μὴ ἀπιστοὶ γενέσθαι he took precautions not to become an object of distrust X. Ag. 8. 5.

a. With the articular infinitive, φοβοῦμαι, etc., means simply I fear; with the infinitive without the article, φοβοῦμαι commonly has the force of hesitate, feel repugnance, etc. Cp. φοβοῦμαι ἄδικεν and φοβοῦμαι μὴ ἄδικεν; I fear to do wrong (and do not do it); φοβοῦμαι τὸ ἄδικεν I fear wrong-doing (in general, by myself or by another), like φοβοῦμαι τὴν ἄδικάν.

2239. With όστε of Result (after a verb of caution). — ἢν οὖν ἐλθὼν ἐπ' αὐτῶν πρὶν φυλάξασθαι όστε μὴ ληφθήματι if then we move against them before they take precautions (so as) not to be caught X. A. 7. 3. 35.

CAUSAL CLAUSES

2240. Causal clauses are introduced by ὅτι, διότι, διότερ because, ἐπειδ' ὅτε, ὅτε ὡς, ὅτε since, ώς ὡς, since, because. The negative is οὐ.

a. Also by poetic οὖνεκα (= οὗ ἐνεκα) and ὅθονεκα (= ὅτον ἐνεκα) because, ἐνεκα since (poetic and Ironic; also temporal), and by ὅτον since (Hdt. 1. 88, X. C. 8. 4. 31, 1. 4. 186). Homer has ὁ or ὅ τε because.

b. ὡς frequently denotes a reason imagined to be true by the principal subject and treated by him as a fact (2241). ὅτι often follows διά τοῦτο, διά τὸ δε, ἐκ τοῦτον, τούτω. Διότι stands for διά τοῦτο, ὅτι, ὅτε and ὅτε ὡς usually mean when (cp. cum); as causal conjunctions they are rare, as ὅτε τοινυν τοῦθ'
SYNTAX OF THE COMPLEX SENTENCE

2241. Causal clauses denoting a fact regularly take the indicative after primary and secondary tenses.

έπει δὲ ὧμις οὖ μετελείσθαι, ἀλάγη δὴ μοι ἢ ὃμισ προδότα τῇ Κήρου φιλία χρήσθαι κτλ. but since you do not wish to continue the march with me, I must either retain the friendship of Cyrus by renouncing you, etc. X. A. 1. 3. 5. δ' εἴγερσας ἡμᾶς ὃς τοις μὲν φίλοις . . . εἰ ποιῶν δυνάμεθα . . . , οὐδὲ ταῦτ' οὕτως έκει but as to that which has excited your envy of us, our supposed ability (lit. because, as you think, we are able) to benefit our friends, not even is this so X. Hi. 6. 12, ἐν' γάρ ἔφ' ἀμάξεις παρενόθηκος διαὶ ἐπέτρωτο for he happened to be riding on a wagon from the fact that he had been wounded X. A. 2. 2. 1.4.

2242. But causal clauses denoting an alleged or reported reason (implied indirect discourse, 2622) take the optative after secondary tenses.

(οἱ 'Ἀθηναῖοι) τὸν Περικλῆα έκάκισσιν οτι στρατηγός οὐκ έπεξάγα τὸν Ἀθηναίον reviled Pericles on the ground that, though he was general, he did not lead them out T. 2. 21, εἰσε λέγειν . . . ἃς Ἀκαδημάκουι διὰ τοῦτο πολεμήσαιν αὐτοῖς οτι οὐ έπολεπίσανεν Μήτηρες 'Αγγελίαν ἔλθειν έπ' αὐτόν Pelopidas was able to say that the Lacedaemonians had made war upon them (the Thebans) for the reason that they had not been willing to march against him (the King of Persia) with Agesilaus X. H. 7. 1. 34.

2243. Cause may be expressed also by the unreal indicative with άν or the potential optative with ἵν.

έπει διά γ' ὧμις αὐτῶς πάλαι ἢν ἀπολώλειτε since you would long ago have perished had it depended on yourselves D. 18. 49, δεόμει ὅτι σοι παραώνα: ἡμῖν . . . ἃς έγώ ένδικ' άν ἐνός ἡμῶν ἀκόντωμαι ή σοι accordingly I beg you to stay with us; because there is no one (in my opinion) to whom I should more gladly listen than to you P. Pr. 335 d.

2244. έπει 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. 300). Cp. the use of εἴρη, 2275. Sometimes, with the indicative, έπει 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 ὡς in answers (S. Aj. 39; cp. X. C. 4. 2. 25). — A clause with άρε, 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 διὰ τό with the infinitive (2033, 2034 b).

2246. εἴ or εἴπερ, when it expresses the real opinion of the writer or speaker,
may have a causal force, as ἐγὼ ... ἢδομαι μὲν ἠφ' ἄφων τιμώμενος, εἰπερ ἀνθρωπός εἰμι I am pleased at being honoured by you, since (lit. if indeed) I am a man X. A. 6. 1. 26.

2247. Many verbs of emotion state the cause more delicately with εἰ (ἐάν) ἢφα as a mere supposition than by ὅτι. The negative is μὴ or οὐ.

a. So with ἀγανακτῶ am indignant, ἀγαμαῖ am content, ἀστρεῖν ἐστι it is a shame, ἀστρεῖναμαι am ashamed, ἄσθομαι take hard, δεινῶν ἐστι it is a shame, δεινῶν ποιοῦμαι am indignant, θαυμάζω am astonished, μέρφομαι blame, φθορόν ἀμ jealous, etc. The ἢφα clause is usually indicative, sometimes an unreal indicative, a subjunctive, or a potential optative. Thus, θαυμάζω εἰ μὴ βοηθήσετε ὑμίν αὐτοῖς I am surprised if you will not help yourselves X. H. 2. 3. 53, ἀγανακτῶ εἰ οὔτως ἢ τοῦ μὴ οἴδα τ' εἰμί εἰπειν I am grieved that I am thus unable to say what I mean P. Lach. 194 a, δεινῶν ποιοῦμαι εἰ τοῦ ἐπιζητούσας σοὺν τῷ πλῆθει μὴ ἐκστονιν indignant that they could not discover those who were plotting against their commons T. 6. 60, ἄτοπον ἢν εἰς, εἰ μὴν μὲν ἐμοῦ λέγοντος αὐτὸ βοᾷτε τῇ ἔκπνοι αὐτῷ τῷ ἔργῳ ... , ἐμοὶ δὲ λέγοντος ἐπικληθήσατε, καὶ μὴ γενομένης μὲν κρίσεως περὶ τοῦ πράγματος ἦλω ἢ, γεγονότος δὲ ἐλέγχου ἀποφεύγεται it would be absurd if, when I say nothing, you shout out the name of what he has done, but when I do speak, you forget it; and absurd if, while he should have been condemned when no investigation was instituted concerning the matter, he should yet get off now when the proof has been given Aes. 1. 85 (op. 2904 b), μὴ θαυμάζετε δ' ἢν τι φαινομαί λέγων do not be surprised if I seem to say something I. Ep. 6. 7, τέρας λέγεις, εἰ ... οἶκ ἂν δύνατο λαθεῖν it is a marvel you are telling if they could be undetected P. Men. 91 d.

b. After a past tense we have either the form of direct discourse or the optative, as in indirect discourse. Thus, ἵθαμαζον εἰ τι ἤξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ I kept wondering if any one could deal with his theory P. Ph. 95 a, ἄπιτεν ... ὡς δεινῶν εἰς εἰ δὲ μὲν ... Ἐανθάλα ὑποκρινόμενοι οὖσας ... μεγαλόφυλοις 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, φιτοποί εἰ ἀλάναιον they pillaged them in case they should be captured X. A. 1. 4. 7 (op. 2622 a). Sometimes the construction used after a primary tense is retained after a secondary tense (X. C. 4. 3. 3).

2248. These verbs admit also the construction with ὅτι.

μὴ θαυμάζετε ὅτι χαλεπῶς φέρω do not be surprised that I take it hard X. A. 1. 3. 3, ἵθαμαζον ὅτι Κόρος οὔτε άλλον πέμπτε ... οὔτε αὐτὸς φαινον (implied indirect discourse) they were surprised that Cyrus neither sent some one else nor appeared himself 2. 12, ἤκομεν ἄγαπώτερες ὅτι τὰ σώματα δεσμωτάμεθα we have reached here, content that we have saved our lives 5. 5. 18. The construction with ὅτι τῷ and the infinitive (2033 b) also occurs: (Σωκράτης) θαυμάζετο ὅτι τῷ ὁκόλως ξῖν Socrates was admired because he lived contentedly X. M. 4. 8. 2.

a. ὅτι after verbs of emotion really means that, not because.
RESULT CLAUSES (CONSECUTIVE CLAUSES)

2249. A clause of result denotes a consequence of what is stated in the principal clause.

2250. Result clauses are introduced by the relative word ὥστε (rarely by ὅσι) as, that, so that. In the principal clause the demonstrative words ὀντος ἡν, τοιοῦτος such, τοιοῦτος so great, are often expressed. ὥστε is from ὅσι and the connective τέ, which has lost its meaning.

a. To a clause with ὀντος, etc. Herodotus sometimes adds a clause either with τέ or without a connective, where Attic would employ ὥστε; cp. 3.12.

2251. There are two main forms of result clauses: ὥστε with the infinitive and ὥστε with a finite verb. With the infinitive, the negative is generally μη; with a finite verb, ὅσι. On the use in indirect discourse and on irregularities, see 2759.

2252. Consecutive ὅσι occurs almost always with the infinitive (chiefly in Herodotus, Xenophon, Aeschylus, and Sophocles); with a finite verb occasionally in Herodotus and Xenophon. With the infinitive, the orators and Thucydides (except 7.34) have ὥστε.

2253. Consecutive ὥστε (ὅσι) with a finite verb does not occur in Homer, who uses coördination instead (cp. δι in A 10). Two cases of ὅσι τέ occur with the infinitive (142; § 21 may mean and so), where the infinitive might stand alone, since Homer uses the infinitive to denote an intended or possible result.

2254. A clause with ὥστε and the infinitive is merely added to the clause containing the main thought in order to explain it. The consequence is stated without any distinction of time and only with difference of stage of action.

a. Since the infinitive expresses merely the abstract verbal idea, its use with ὥστε (as with πρόμ) outside of indirect discourse cannot explicitly denote a fact. By its datival nature (169), the infinitive is simply a complement to, or explanation of, the governing word. ὥστε is one of the means to reinforce this explanatory office of the infinitive. The origin of its use is suggested by the comparison with ὅσιο sufficient for, ὅσι capable of (203) and the infinitive, which was not originally dependent on these words.

2255. A clause with ὥστε and a finite verb contains the main thought, and is often so loosely connected with the leading verb as to be practically independent and coördinate. ὥστε may thus be simply introductory and take any construction found in an independent sentence. The consequence expresses distinctions of time and stage of action.

2256. Result may also be expressed by relative clauses (2556).
DIFERENCE BETWEEN ὧςτε WITH THE INDICATIVE AND ὧςτε WITH THE INFINITIVE

2257. A clause of result with ὧςτε stating that something actually occurred as a fact must be expressed by the indicative.

2258. A clause of result with ὧςτε 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. ὧςτε with the infinitive does not state a particular fact. The infinitive is preferred in clauses containing or implying a negative. ὧςτε with the indicative is preferred after εἰς τοῦτο ἔχει and like phrases when affirmative (cp. 2265, 2266, 2274).

2259. This difference may be illustrated by examples.

ἔχω τρίθεις ὧςτε ἐλεύθερον τὸ ἐκείνον πλοῖον I have tříthēis (so as) to catch their vessel X. A. 1.4.8 (ὀςπε ἐλοὺ would mean so that I caught with an essentially different meaning), πάντας ὄντω διάπεισ ὧςτε αὐτῷ ἐνίαν φίλους treating all in such a manner that they should be his friends X. A. 1.1.5 (an intended result, 2267), ὃςτι διάκειμαι ὅφ᾽ ὁμοῖον ὡς ὧςτι δεῖπνον ἐχω ἐν τῇ ἱμαντοῦ χώρᾳ I am treated by you in such a manner that I cannot even sup in my own country X. H. 4.1.3 (a fact), ὧςτε πάροδον μὴ ἐναὶ παρὰ πύργῳ, ἀλλὰ δὴ αὐτῶν μένων δεῖσαι so that it was impossible to pass by the side of a tower, but the guards went through the middle of them T. 3.21, κραυγὴν πολλὴν ἐπολοῦν καλοῦντες ἀλλήλων ὧςτε καὶ τῶν πολεμιῶν ἀκοῦσιν: ὧςτε οἱ μὲν ἐγγύτατα τῶν πολεμιῶν καὶ ἔχουν ὑμῖν 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 ὧςτε . . . ἐφυγον not been added, we could only have inferred that the noise was heard.

ὠςτε (RARELY ὦς) WITH THE INFINITIVE

2260. The infinitive with ὧςτε denotes an anticipated or possible result; but the actual occurrence of the result is not stated, and is to be inferred only. The negative is μή, but οὐ is used when the ὧςτε clause depends on a clause itself subordinate to a verb of saying or thinking (2269). Cp. 2759.
a. ὡστε 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 ὡστε is usually present or aorist, rarely perfect (e.g. D. 18. 257). The future is common only in indirect discourse (D. 19. 72).

2262. ὡστε (ὡς) with the infinitive is used when its clause serves only to explain the principal clause. Thus,

2263. (I) After expressions denoting ability, capacity, or to effect something.

τόλλα πράγματα ταρείχιον αἱ βάρβαροι . . . έλαφροι γάρ ἦσαν, ὡστε καὶ ἐγνώθεν φέργοντες ἀποφεύγειν the barbarians caused great annoyance; for they were so nimble that they could escape even though they made off after they had approached quite near X. A. 4. 27, ὃ ποταμὸς τοσοῦτος βάθος ὡς μηδὲ τὰ δόρατα ἱπτέρεχιν the river of such a depth that the spears could not even project above the surface 3. 5. 7 (on τοσοῦτος ὡςos etc. see 2003), τοσαύτην κραυγήν . . . ἐπιέλησαν ὡστε . . . τὸς ταξιάρχους ἔλθειν they made such an uproar as to bring the tetrarchs D. 54. 5.

a. The idea of effecting may be unexpressed: (Κλέαρχος) ἠλώνεν ἐκ τοῦς Μένωνος ὡστε ἐκέλευσεν ἐκπελήχθαι 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 ὡστε when the result is intended and where the simple infinitive is common (2267 b).

2264. (II) After a comparative with ἦν than.

ἥσοντο αὐτῶν ἐλάττων ἔχοντα δύναμιν ἢ ὡστε τοὺς φίλους ὄφελεῖν they perceived that he possessed too little power to benefit his friends X. H. 4. 8. 23, οἱ ἀκοισσισταὶ βραχύτερα ἡλιόσιν ἢ ἦσαν ἐξειδείρθαι τῶν σφενδαντῶν 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 ὡστε.

a. ὡστε may here be omitted: κρίθησαν ἢ φέρειν κακά evils too great to be endured E. Hec. 1107.

b. On positive adjectives with a comparative force, see 1063.

* 2265. (III) After a principal clause that is negative.

οὐκ ἔχομεν ἄργων ὡστε ἀγοράσειν τὰ ἐπιτήδεια we have no money (so as) to buy provisions X. A. 7. 3. 5, οὐδεὶς πώποτ' εἰς τοσοῦτ' ἀνασίλας ἀφικετο ὡστε τοιοῦτ' ἰτα τολμήσαι ποιεῖν no one even reached such a degree of shamelessness as to dare to do anything of the sort D. 21. 62 (cp. 2258 a). Here are included questions expecting the answer no: τίς οὖν ἔστι δεῖνος λέγειν ὡστε σε πείσαι; who is so eloquent as to persuade you? X. A. 2. 5. 15. After negative (as after comparative, 2264) clauses, the infinitive is used, since there would be no reason for the ὡστε clause if the action of the principal clause did not take place. But the indicative occurs occasionally (L. 13. 18, Ant. 5. 43).

2266. (IV) After a principal clause that expresses a condition.

eι μὴ εἰς τοῦτο μανίας ἀφίκωμεν ὡστε ἐπιθυμεῖν . . . πολλοὶς μαχεῖσθαι if I had not reached such a degree of madness as to desire to contend with many L. 3. 29 (cp. 2258 a).
RESULT CLAUSES

2267. (V) To express an intended result, especially after a verb of effecting, as τοιοῦ, διαπράττομαι, etc.

πᾶν ποιῶν ὥστε δίκην μὴ διδώσαν, they use every effort (so as) to avoid being punished P. G. 479 c, δισθέρατο... συνεπῶν ὡς μὴ ἀπέπεφακ τὴν κάρφης τὸ ὄξφον 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. ὡς μὴ in the above examples would express only purpose.

b. A clause of intended result is often used where διπῆς might occur in an object clause after a verb of effort (2211); as μὴ γαρ ἐν τούτῳ ἐπετελεῖν ὑμῖν Philistides would have given a large sum on condition of his holding Ορέας D. 18. 81, ὑπὸ χρυσοῦτο ὥστε ἐπετελεῖν they gave their promise on the condition that they should sail out X. A. 5. 6. 26. On condition that is commonly expressed by ἐφ’ ὑπ’ ἢ ἐφ’ ὥστε (2279) with or without a preceding ἐπὶ τοῦτο.

2268. (VI) To state a condition or a proviso (on condition that, provided that).

πολλὰ μὲν ἐν χρήματι ἐδωκε Φιλιστίδης ὥστ’ ἔχειν ὄρεαν Philistides would have given a large sum on condition of his holding Ορέας D. 18. 81, ὑπὸ χρυσοῦτο ὥστε ἐπετελεῖν they gave their promise on the condition that they should sail out X. A. 5. 6. 26. On condition that is commonly expressed by ἐφ’ ὑπ’ ἢ ἐφ’ ὥστε (2279) with or without a preceding ἐπὶ τοῦτο.

2269. A result clause with ὥστε and the indicative, dependent on an infinitive in indirect discourse, and itself quoted, takes the indicative, and usually retains the negative of the direct form.

ἐφασαν τοῖς στρατιῶτασ εἰς τὸν ἵππον ὑπεράνθιον ὥστ’ οὐκ ἔθελεν πίνειν, εἰ μὴ ἀνθρωπός οἴησαν εἰ ὅτι they said that the soldiers reached such a degree of daintiness as to be unwilling to drink wine unless it had a strong bouquet X. H. 6. 2. 6 (direct: ὥστε οὐκ ἔθελον πίνειν, with ὥστε retained in indirect discourse). See also 2270 b.

So even when the principal verb takes ἐπὶ, as ἐννοοῦσαν ἐπὶ ὄνος ἢ δὴ τὸ ἄλωρ τὸ ἀλκίμης ἢ ὥστ’... οὐκ ἐν πολλῷ ὑπερηφανεί τελευτήσαν τὸν μετὰ ἤλθεν 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: οὐταμ ἐμάς εἰς τοῦτον εὐθέλει τῇ προσβηδείᾳ ὥστε καὶ ταῦτα ἀναπεισθήσατε νῦν thinks that you have already reached such a degree of simplicity as to allow yourselves to be persuaded even of this Aes. 3. 256. Outside of indirect discourse, the future infinitive with ὥστε is rare (γενεσμοῦ D. 16. 4, εὐθεὶαν D. 29. 5).

b. ὥστε with the optative in indirect discourse is very rare (X. H. 3. 5. 23, I. 17. 11).

2270. ἢν with the infinitive expressing possibility, and representing either a potential indicative or a potential optative, occasionally follows ὥστε (ὅτε).

a. Not in indirect discourse: καὶ μοι εἰ θεοὶ ὄντως ἐν τοῖς λεπίδοις εὐθημερεῖν ὥστε καὶ ἠλατόν ἦν γρωτά (ἴδιωτης ἔγγον ἄν γρωτά ἀν ἔννοιᾳ) ὅτι γῆς μοναρχίας ἀπέκτεινε μὲ δεῖ and the gods declared to me so clearly in the sacrifices that even a common man could understand that I must keep aloof from sovereignty X. A. 6. 1. 31, ἐν τῷ
SYNTAX OF THE COMPLEX SENTENCE

The difference in meaning is very slight between the construction with the potential optative and that with the infinitive with αὐ representing the potential optative.

N. — Rarely in other cases. Thus, τὰ δὲ ἐντὸς οὖσως ἐκατέρω οὔσε ταῦτα ... ἡδίστα αὐτῷ ἠνίκητος σφαῖρας αὐτοῖς ἐπέτεει (= ἐπείρετο, 2204) but their internal parts were inflamed to such a degree that they would have been most glad to throw themselves into cold water (had they been permitted) T.2.49.

b. In indirect discourse: ἄρ' ὅσον δοκεῖ τῷ βραχῷ διεύγυρος οὖσως ἐχεῖν χρημάτων Νικόδημος ὡστε παραλίπεται (= παρέλιπεν) ἀν τι τῶν τοιούτων; does it seem to any one of you that Nicodemus so despised money that he would have neglected any agreement of the sort? Is. 5.37.

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, ἔστειλον τοὺς Ἀθηναίους ὡστε ἐξαγαγείν ἐκ Πυλίου Μεσσηνίουs they prevailed upon the Athenians (so as) to withdraw the Messenians from Pylus T.5.55, δεσθέντες ... έκάστων ἑδρά ὡστε ψηφισθαι τὸν πόλεμον having begged each privately (so as) to vote for the war 1.119, ἐποίησα ὡστε δίκαιοι τοῦτοι τοῦ πρὸς ἐμὲ πολέμων παύσασθαι I brought it about so that it seemed best to him to desist from warring against me X.Α.1.6.6.

N.—Such verbs are: ἀπέγομαι, δέομαι αὐτῷ, διαπέρασθαι, διάδοχος, δικαίω, δύναμαι, ἑθέω, ἑργα, ἐνίοτε τινὰ ἐχω, ἐπαγγέλλων, ἐπάρω, ἐχω αὖ αὐλη, θέφατον τί τινι ἰκνείται, a phrase with καθίσται, ξυγχωρέω, παραδίδωμι, πείθω (and παρασκευάζω = πείθω), πέρυκα, ποιῶ, προδομοῦμαι, προτρέπουμαι (2239), ψηφίζομαι.

b. When the infinitive is the subject: πάνυ γὰρ μοι ἐμέλησεν ὡστε εἰδέναι for it concerned me exceedingly to know X.С.6.3.19.

N.—So with ἐστίν, γίγνεται, etc., δέειν when it was decreed, συνέβη (Thuc.), συνέπιτε, συνῆκε (Hdt.), προσῆκε. Cp. 1985.

c. With adjectives, especially such as are positive in form but have a comparative force and denote a deficiency or the like (1063) ; as ἡμεῖς γὰρ ἐγὼ νόοι ὡστε τοσοῦτον πράγμα διεσκεῖαι for we are still too young to decide so important a matter P.Pr.314 b. So with ἴδιωτης, διλγος, ψύχος, γέρων; and with ἰκανὸς, ἀδύνατος (and with δύνασθαι).

2272. On the absolute infinitive with ὁς (less often with ὡστε) see 2012.

ὁστε (ὁς') WITH A FINITE VERB

2273. Any form used in simple sentences may follow ὡστε (rarely ὁς) with a finite verb. ὡστε has no effect on the mood of a finite verb.

a. ὁς 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

2278. With an imperative, a hortatory or prohibitory subjunctive, or an interrogative verb, a clause with ὅστε is coordinate rather than subordinate, and ὅστε has the force of καί οὐτος.

2275. ὅστε ἀδέρφει and so be not afraid X.C. 1.3.18, ὅστε ... μὴ βαθμάς and so do not wonder P.Phae.274 a, ὅστε τὸδεν ἦσσαν; and so how do they know? D. 29. 47.

2276. ὅστε (ὅς) 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. ὅστε (ὅς) may be used with a past tense of the indicative with ἄν (potential indicative and unreal indicative).

2278. ὅστε (ὅς) is used rarely with the optative without ἄν (by assimilation to a preceding optative) and with the potential optative with ἄν.

εἰ τις τὴν γυναῖκα τὴν σὴν οὔτω τροπεύσεις ὅστε φιλεῖν αὐτὴν μᾶλλον ποιήσειν εὐαρτῆ τε καὶ κτλ. if some one should pay such attention to your wife as to make her love him better than yourself X.C. 5. 6. 30 (cp. 2260), τοσοῦτον δὲις ἐκεῖν τῶν ἄκος εἶναι ὅστε μισήθης ἄν διαφέρατα ἀνθρώπων you are so far unworthy of compassion that you would be deplored most justly of all men D. 37. 49, ὡς ἄν X. Ag. 6. 7, X. C. 7. 5. 37, 7. 5. 81.
CLAUSES WITH ἐφ’ ὧδε AND ἐφ’ ὧτε INTRODUCING A PROVISO

2279. ἐφ’ ὧδε and ἐφ’ ὧτε on condition that, for the purpose of take the infinitive or (less often) the future indicative, and may be introduced, in the principal clause, by the demonstrative ἐπὶ τοῦτο. Negative μή.

ἀρισθητοὶ ἐφ’ ὧτε συγγράφατος νόμος having been chosen for the purpose of compiling laws X. H. 2. 3. 11, ἔφασαν ἄποδώσειν (τοὺς νεκροὺς) ἐφ’ ὧδε μή καλεῖν τὰς εἰκάς; the barbarians said they would surrender the dead on condition that he would not burn their houses X. A. 1. 2. 19, ἁφεῖλεν σε, ἐπὶ τοῦτο μέντοι, ἐφ’ ὧτε μηκέτι . . . φιλοσοφεῖν ὑπὲρ ναί seal. Future indicative: ἐνεβήσαν ἐφ’ ὧτε ἔλεγαν ἐκ Πελοποννήσου ἴππον δοῦναι καὶ πρῶτον ἐπιθήκονται αὐτῷ; they made an agreement on condition that they should depart from the Peloponnesus under a truce and never set foot on it again T. 1. 103.

a. These constructions do not occur in Homer. The future indicative is used by Herodotus and Thucydides on the analogy of relative clauses equivalent to consecutive clauses. These authors also use ἐπὶ τοῦτο ὑπὲρ for ἐπὶ 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 πρότασις, lit. stretching forward, that which is put forward (in logic, a premiss); the apodosis, from ἀπόδοσις, lit. giving back, return; i.e. the resuming or answering clause.

2281. The protasis usually precedes, but may follow, the apodosis.

2282. The protasis is introduced by εἰ if.

a. Homer has also αstartswith, which is an Aeolic (and Doric) form.

2283. With the subjunctive mood, εἰ commonly takes ἄν (Epic εἰ κε or εἰ κεν, not ἄν).

a. There are three forms, ἄν, ἡν, ᾖν. ἄν is the ordinary form in Attic prose and inscriptions; ἡν appears in Ionic and in the older Attic writers (the tragic poets and Thucydides); ᾖν, generally in the later writers (sometimes together with ἄν), very rarely in Attic inscriptions. In Plato ᾖν is commoner than ἄν. Xenophon has all three forms.

b. ἡν is from εἰ + ἄν, ᾖν from ἡ (another form of εἰ) + ἄν. The etymology of ἄν is uncertain: either from ἡ + ἄν or from εἰ + 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 δέ or ἀλλά, less often by άντα. See under Particles. νῦν δέ as it is, as it was corrects a supposition contrary to fact. The apodosis sometimes has τότε, τότε δέ, σῶτε (Hom. ῶ) 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 ωδ adhere as in protasis, see 2698.

The negative of the apodosis is ωδ, 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.

σωκράτει μικρών παράδειγμα, καὶ πάντα εἶπε σαμνια τακε ἀν insignificant example, and you will know what I mean P. Th. 154 ε, πάρτε ἵνα τῶν ἵμιν δοκεῖσθαι συμφέρειν - ἄρσις Ἀρχίμ, something is going on (of a kind) that seems to be to your advantage. Aeschines is dumb. D. 18. 198. Cp. “Take with you this great truth, and you have the key to Paul’s writings” (Channing); “Petition me, perhaps I may forgive” (Dryden). Cp. 1839.

CLASSIFICATION OF CONDITIONAL SENTENCES

A. CLASSIFICATION ACCORDING TO FORM

2289. Conditional sentences may be classified according to form or function (i.e. with reference to their meaning). Classified according to form, all conditional sentences may be arranged with regard to the form of the protasis or of the apodosis.

Protasis:  εἰ with the indicative.

ἐὰν (rarely εἰ) with the subjunctive.

εἰ with the optative.

Apodosis:  with ἄν, denoting what would (should) be or have been.

without ἄν, not denoting what would (should) be or have been.

GREEK GRAM.— 33
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.
ei tauta poieis, kalos poieis if you do this, you do well.

2. Past

Protasis: a secondary tense of the indicative.
Apodosis: any form of the simple sentence.
ei tauta eipoieis, kalos eipoieis if you were doing this, you were doing well, ei tauta eipoiesas kalos eipoiesas if you did this, you did well.

3. Future

a. Protasis: ean with the subjunctive.
Apodosis: any form expressing future time.
ean tauta poies (poieis), kalos poieseis if you do this, you will do well.

b. Protasis: e with the future indicative.
Apodosis: any form expressing future time.
ei tauta poieseis, peisei if you do this, you will suffer for it.
c. Protasis: e with the optative.
Apodosis:avn with the optative.
ei tauta poiese (poieseas), kalos avn poiois (poieseas) 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: έι with the imperfect indicative.
Apodosis: άν with the imperfect indicative.
εί ταύτα ἐποίεις, καλῶς άν ἐποίεις if you were (now) doing this, you would be doing well; if you had been doing this, you would have been doing well.

2. Past

Protasis: έι with the aorist indicative.
Apodosis: άν with the aorist indicative.
αὐτὰ ἐποίησας, καλῶς άν ἐποίησας if you had done this, you would have done well.

N.—Greek has no special forms to show that an action is or was fulfilled, however clearly this may be implied by the context. Any form of conditional sentence in which the apodosis does not express a rule of action may refer to an impossibility.

According to Particular or General Conditions

2293. A particular condition refers to a definite act or to several definite acts occurring at a definite time or at definite times.

2294. A general condition refers to any one of a series of acts that may occur or may have occurred at any time.

2295. General conditions are distinguished from particular conditions only in present and past time, and then only when there is no implication as to the fulfilment of the action. General conditions have no obligatory form, as any form of condition may refer to a rule of action or to a particular act; but there are two common types of construction:

1. Present

Protasis: έάν with the subjunctive.
Apodosis: present indicative.
έάν ταύτα ποιῆς (ποιήσῃ), σέ ἐπαινῶ if ever you do this, I always praise you.

2. Past

Protasis: έι with the optative.
Apodosis: imperfect indicative.
ει ταύτα ποιήσας (ποιήσεας), σέ ἐπήγων if ever you did this, I always praised you.

2296. But equally possible, though less common, are:
ει ταύτα ποιῆς, σέ ἐπαινῶ and ει ταύτα ἐποίης, σέ ἐπήγων.
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>εἰ with present or perfect indicative</td>
<td>present or perfect indicative or equivalent</td>
</tr>
<tr>
<td></td>
<td>Unreal</td>
<td>εἰ with imperfect indicative</td>
<td>imperfect indicative with ἀν</td>
</tr>
<tr>
<td></td>
<td>General</td>
<td>ἓν with subjunctive</td>
<td>present indicative or equivalent</td>
</tr>
<tr>
<td>Past</td>
<td>Simple</td>
<td>εἰ with imperfect, aorist, or pluperfect indicative</td>
<td>imperfect, aorist, or pluperfect indicative</td>
</tr>
<tr>
<td></td>
<td>Unreal</td>
<td>εἰ with aorist or imperfect indicative</td>
<td>aorist or imperfect indicative with ἀν</td>
</tr>
<tr>
<td></td>
<td>General</td>
<td>εἰ with optative</td>
<td>imperfect indicative or equivalent</td>
</tr>
<tr>
<td>Future</td>
<td>More Vivid</td>
<td>ἓν with subjunctive</td>
<td>fut. indic. or equivalent</td>
</tr>
<tr>
<td></td>
<td>Emotional</td>
<td>εἰ with future indicative</td>
<td>fut. indic. or equivalent</td>
</tr>
<tr>
<td></td>
<td>Less Vivid</td>
<td>εἰ with optative</td>
<td>ἀν 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.

εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς if you do this, you do well.
εἰ ταῦτα ἐποίησας, καλῶς ἐποίησας if you did this, you did well.

a. This form of condition corresponds to the logical formula if this is so, then that is so; if this is not so, then that is not so; if \( A = B \), then \( C = D \). The truth of the conclusion depends solely on the truth of the condition, which
is not implied in any way. In these conditions something is supposed to be true only in order to draw the consequence that something else is true.

b. The conditional clause may express what the writer knows is physically impossible. Even when the supposition is true according to the real opinion of the writer, this form of condition is employed. In such cases *εἰπερ* is often used for *εἰ*. Both *εἰ* and *εἰπερ* sometimes have a causal force (2246); cp. *si quidem et quia*.

c. The simple condition is particular or general. When the protasis has *εἰ* and the apodosis a present indicative, the simple condition has a double meaning referring both to an individual case and to a rule of action. When a present general condition is distinctly expressed, *εἴν* with the subjunctive is used (2337.)

2299. There are many possible combinations of present and past conditions with different forms of the protasis and apodosis. Protasis and apodosis may be in different tenses, and present and future may be combined.

2300. The apodosis may be the simple indicative or any other form of the simple sentence appropriate to the thought.

a. Simple Indicative: *εἰ τοῦτ' ἔχει καλός, ἕκεναι αἰσχρός if this is excellent, that is disgraceful* Aes. 3.188, *εἰ μὲν (Ἀκληπτὸς) θεοῦ ἢ, οὐκ ἢν αἰσχροκέρδης*; *εἰ δὲ αἰσχροκέρδης, οὐκ ἢν θεοῦ if Asclepius was the son of a god, he was not covetous; if he was covetous, he was not the son of a god P. R. 408 c, *εἰ τε τι ἄλλο ... ἐγένετο ἐπικλήδων τοῦ Ἑλληνικά, πάντων ... μετέχομεν and if any other danger befell the Greeks, we took our share in all T. 3. 54, ἔ kalon ... τέχνημα ἃρα κινησαί, εἰπερ κινήσαι in truth you do possess a noble art, if indeed you do possess *it* P. Pr. 319 a, *εἰπερ γε Δάρελοι ... ἀπὶ πᾶσι ... οὖν ἀμαξεὶ ταῦτ' ἐγὼ λήγωμαι if indeed he is a son of Darius, I shall not gain this without a battle X. A. 1. 7. 9, Κλέαρχος εἰ παρὰ τοῦ ἄρχους θὰ πᾶσι σφωνός, τὴν δὲν ἔχει assuring that Clearchus broke the truce contrary to his oath, he has his deserts 2. 5. 41, *εἰ δὲ δοῦν εἰς ἄγνωσι γεγένησθαι, οὐκ ἐγὼ αἴτιος but if two trials have been made out of one, I am not responsible Ant. 5. 85.

b. Indicative with *ἂν* (unreal indicative, 1780): *καὶ τοῦτο ... τὸν Ἰππερίην, εἰπερ ἀληθή μοι νῦν κατηγορεῖ, μάλλον ἂν εἰκόνως ἢ τὸν ἑδίωκεν 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. 228 (here ἑδίωκεν implies εἰ ἑδίωκεν, 2308). So also an unreal indicative without *ἂν, 1774: τοῦτο, εἰ καὶ τάλλα πάντ' ἀποστεροῦσι ... ἀποδοῦναι προσήκεν even if they steal everything else, they should have restored this D. 27. 37. In the above examples each clause has its proper force.

c. Subjunctive of exhortation or prohibition (cp. the indicative *δει* or *χρῇ* with the infinitive, 1807): *δεῦν δὲ ἄπελπισεν ἐπανέλθωμεν, εἰ σοὶ ἣδορέων ἐστίν but let us return to the point whence we digressed, if it is agreeable to you P. Ph. 78 b, *εἰ μὲν ἔστη με τούτων ... μὴ δὲ φωνὴ ἀκάρχηκε 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 *ἐλπὶς*): *κάκιστ' ἀπολογημέν, ἐξαιτόμεν *εἰ μὴ φίλο* may I perish most wretchedly, if I do not love Xanthias Ar. Ran. 579.

e. Potential optative: *θαυμάζομι ἂν εἰ οἴσθα I should be surprised if you
know P. Pr. 312 c. The potential optative (or indicative with ἄν, above b) sometimes suggests an inference (cp. the indicative δοκεῖ and inf. with ἄν). Thus, εἰ μὲν γὰρ τοῦτο λέγοιςν, ὀμολογήσῃ ἂν ἐγώγε οὐ κατὰ τοῦτον εἶναι ἰσχυρὸς for if they mean this, I must admit (it seems to me that I must admit) that I am an orator, but not after their style P. A. 17 b (cp. τοῦτό γε μοι δοκεῖ καλὸν εἶναι, εἰ τις οἶος τ' εἶναι παθεῖναι ἀνθρώπουs this seems to me a fine thing, if any one should be able to train men 19 e), εἰ γὰρ οὗτοι ὧρζου ἀπέστησαν, οὖσι ἂν οὐ χρεών ἔρχοτα for if they were right in revolting, you must be wrong in holding your empire T. 3. 40 (cp. οὐκ ἃρα χρῆ ἡμᾶς ἐρχεῖται).

f. Imperative (cp. the indicative κελεύω order, ἀπαγορεύω forbid): εἰ τις ἀντιλέγει, λέγετω if any one objects, let him speak X. A. 7. 3. 14.

2301. If the protasis expresses a present intention or necessity, the future indicative may be used.

εἰ δὲ καὶ τῷ θηγμὸν πιστεύσωμεν δυν ἂν Κύρος διδὼ, τι κακῶς καὶ τὰ ἄκρα ἡμῶν κελεύειν Κύρον προκαταλαβεῖν; but if we are going to trust any guide that Cyrus may give us, which hinders our also ordering Cyrus to occupy the heights in advance in our behalf? X. A. 1. 3. 16, ἀλπ πληκτρον, εἰ μαχεῖτε raise your spurs if you mean (are going) to fight Ar. Av. 759. The future here has a modal force and expresses something besides futurity; hence it is equivalent to μελλεις μαχεῖταi (1859), but not to εἰν μάχῃ (2328) or to εἰ μαχεῖ (a threat, 2328), both of which refer to future time. The periphrasis with μέλλω and the present or future infinitive is more common in prose.

Second Form of Conditions

PRESENT AND PAST UNREAL CONDITIONS

2302. In present and past unreal conditions the protasis implies that the supposition cannot or could not be realized because contrary to a known fact. The apodosis states what would or would have been the result if the condition were or had been realized.

2303. The protasis has εἰ with the imperfect, aorist, or pluperfect indicative; the apodosis has ἄν with these past tenses. The protasis and apodosis may have different tenses. Unreal conditions are either particular or general.

2304. The imperfect refers to present time or (sometimes) to a continued or habitual past act or state. The imperfect may be conative.

εἰ ταῦτα ἐποίεσθαι, καλῶς ἄν ἐποίει 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 (ἀλλὰ οὗ τοιᾷ but you are not doing this) or an imperfect (ἀλλὰ οὖκ ἐποίεις but you were not doing this). The imperfect of past time emphasizes the continuance of the action.
2305. The aorist refers to a simple occurrence in the past.

εἰ ταῦτα ἐποίησας, καλῶς ἢν ἑποίησας if you had done this, you would have done well.

The implied opposite is an aorist (ἀλλ' οὐκ ἐποίησας but you did not do this).

2306. The (rare) pluperfect refers to an act completed in past or present time or to the state following on such completion.

εἰ ταῦτα ἐπετεικήκης, καλῶς ἢν ἐπετεικήκης if you had finished doing this (now or on any past occasion), you would have done well.

The implied opposite is a perfect (ἀλλ' οὐκ ἐπετεικήκης but you have not done this) or a pluperfect (ἀλλ' οὐκ ἐπετεικήκης 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 ἢν ἱδώνατο ποιεῖν, εἰ μὴ καὶ διατηρήσῃ μετρία ἔχρωντο 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 ἢν ἠδον νήσων . . . ἐκράτει, εἰ μὴ τι καὶ παντικόν ἐλέεν accordingly he would not have ruled over islands, if he had not possessed also some naval force T. 1. 9. Present and past combined: εἰ μὴ τῆς ἐπίστασεν, νῦν ἢν οὐκ εὑρίσκομαι if I had not toiled then, I should not be rejoicing now Philemon 153.

c. Aorist of past time: οὐκ ἢν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἔγγα τῶν ἑκλευσά Agastias would not have done this, if I had not ordered him X. A. 6. 6. 15.

2310. Different Tenses in Protasis and Apodosis. — a. Imperfect and Aorist: εἰ μὲν πρόσεθεν ἡπιστάμενον, εὔδῶν ἢν συνεκαλύφθη τοι 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, εἶπον ἢν, ἀπεκρίναμην and like verbs, denote an act in present time (I should at once say). Thus, εἰ μὴ πατὴρ ἰμηθ', εἶπον ἢν o' οὐκ εἰ φρονεῖν if thou wert not my father, I would say (would have said) thou wast unwise S. Ant. 755. Often in Plato, as εἰ μὲν
of, ευ με ἡρῴας τι τῶν νῦν δή, εἰπον 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. 28.

b. Imperfect and Pluperfect: καὶ τάλλη ἄν ἁπαντ᾽ ἀκολούθως τοῦτος ἐπετράκτο, εἴ τις ετερθεὶς μοι and everything else would have been effected consistently with what I have said, if my advice had been followed D. 19. 173.

c. Aorist and Imperfect: εἰ μὴ ἦμων ἡθέτε, ἐπορευόμενα ἂν ἐπὶ βασιλεῖ αἱ you had not come, we should now be marching against the king X. A. 2. 1. 4.

d. Aorist and Pluperfect: εἴ γω πάλαι ἐπεχείρησα πράττεν τὰ πολιτικὰ πρά-

γματα, πάλαι: ἄν ἀπολώλη ἂν I had long ago perished P. A. 31 d, εἴ μα νῆφος μετέπεσεν, ἄπερσεν ἄν if one vote had been transferred to the other side, he would have been transported across the borders (and now be in exile) Aes. 3. 252.

e. Pluperfect and Imperfect: ἡ πάλις ἔλαμβανεν ἄν δικην, εἴ τι ἤδηκτο the State would inflict punishment, ἂν if it had been wronged Ant. 6. 10.

f. Pluperfect and Aorist: ὥδε ἄν παρέμεινα, εἴ ἔλεξαν Ι should not have stayed, ἂν if I had been free Ant. 5. 13.

2311. Homeric Constructions. — In Homer the imperfect in unreal conditions refers only to past time. The apodosis may have κέ or ἄν with the optative.

a. The present unreal condition with εἰ with the optative in the protasis and ἄν with the optative in the apodosis (in form like a less vivid future condition in Attic) is very rare (Ψ 274). In B 80, Ω 220 we have a combination of a past protasis (imperfect or aorist indicative) with present apodosis (with 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 ἄν or κέ or the aorist or present optative with κέ. Thus, καὶ νῦν κεν ἐνθ' ἀπόλοιτο... Aivlēs, εἴ μὴ ἄρι ὅξυ νῆσε... Ἀφροδίτη and here Λενεας had perished, ἂν Ἀφροδίτη had not quickly observed him Ἐ 311.

2312. Unreal conditions with ἄν and the optative in apodosis (cp. 2311) in Attic are rare and some are suspected. Either the common reading is at fault (X. M. 3. 5. 8), or we have a simple condition with a potential optative (2300 e), as in And. 1. 57, L. 6. 39, I. 4. 102. In εἴ μὲν τοίνυν τοῦτ' ἐπεχείρησαν λέγεν... ὥδε δέστις ὅκαν εἰκόνως ἐπιγραφὲς μοι ἄν 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 ὥδε δέν ἦν δέστις κτλ.

a. The optative in protasis and apodosis occur in E. Med. 568 (present unreal). Hdt. uses the potential optative occasionally (e.g. 7. 214) where English uses a past expression.

UNREAL CONDITIONS—APODOSIS WITHOUT ἄν

2313. ἄν may be omitted in the apodosis of an unreal condition when the apodosis consists of an imperfect indicative denoting unfulfilled obligation, possibility, or propriety. Such are the personal expressions εἴοι, χρῆν, εἴχην, εἰκός ἦν, καλὸν ἦν, etc., with the infinitive, the action of which is (usually) not realized.
ei ταῦτα ἐποίει, ἔδει (ἐξήν) αἰτιᾶσθαι αὐτῶν if he were doing this (as he is not), one ought to (might) blame him.

εἰ ταῦτα ἐποίησε, ἔδει (ἐξήν) αἰτιᾶσθαι (or αἰτιᾶσθαι) αὐτῶν if he had done this (as he did not), one ought to (might) have blamed him.

a. Here ἔδει and ἐξήν are auxiliaries and the emphasis falls on the infinitive. The impersonal verb has the effect of a modifying adverb denoting obligation, possibility, or propriety: thus ἔδει αἰτιᾶσθαι αὐτῶν is virtually equivalent to δικαιόω ἐν γνώμῃ, and εἰκὸς ἂν αἰτιᾶσθαι αὐτῶν to εἰκότως ἂν γνώμῃ he would properly have been blamed.

b. ἔδει, χρῆν, etc., may be used in simple sentences (1774 ff.) without any protasis either expressed or implied. But a protasis may often be supplied in thought.

2314. The present infinitive generally expresses what would necessarily, possibly, or properly be done now. The aorist, and sometimes the present, infinitive expresses what would necessarily, possibly, or properly have been done in the past.

a. Present infinitive of present time: χρῆν δήσου, εἶνε τινὶ αὐτῶν προσβάλλεται γενόμενοι ἔγνωσαν ὅτι νέοι οὖσιν αὐτοῖς ἐγὼ κακὸν πῶσοτέ τι ἐπιθετεῖσα, νῦν αὐτοῖς ἀναβαλλόντας τιμῶν 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: εἶ τινα (προῖκα) ἔδειδο, εἰκὸς ἂν καὶ τὴν δοθείσαν ὅπω τὰν παραγενέσθαι φασκόντων μαρτυρεῖσθαι if he had given any dowry, that which was actually delivered would naturally have been attested by those who claimed to have been present Is. 3. 28.

c. Aorist infinitive of past time: εἶ ἔδωκεν δίκαιοι εἶναι περὶ τοῦ παῖδος, ἔδει αὐτῷ . . . μεθυσάν τὸν ἄλογον 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, ἄν is regularly used when the obligation, possibility, or propriety, and not the action of the verb dependent on ἔδει, etc., is denied. Here the main force of the apodosis falls on the necessity, possibility, or propriety of the act.

el ταῦτα ἐποίει, ἔδει (ἐξήν) ἂν αἰτιᾶσθαι αὐτῶν 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, εἶ μὲν ἡπιστάμεθα σαφῶς ὅτι ἢξι πλοῦτα . . . ἀγων ἴκανα, οὖν ἂν ἔδει ἂν μέλλω λέγειν if we knew for certain that he would return with a sufficient number of vessels, there would be no need to say what I am going to say (but there is need) X. A. 5.1.10, ταῦτα εἶ μὲν δ' ἀσθενείαν ἐπάρχομεν, στέργειν ἂν ἂν ἄναγκη τὴν τύχην if we had suffered this because of our weakness, we should have (necessity would compel us) to rest content with our lot L. 33. 4.

2316. With ἄν, it is implied that the obligation does (or did) not exist; without ἄν, it is implied that the action of the dependent infinitive is (or was)
not realized. Thus the first sentence in 2315, without ἄν, would mean: if he were doing this (as he is not), one ought to blame him; but, as the case now stands, one does not blame him.

2317. ἐβουλάγη, or ἐβουλώμην ἄν, with the infinitive may stand in the apodosis. Cp. 1782, 1789.

2318. ἄν is regularly omitted in an apodosis formed by the imperfect of μᾶλλον 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.

2319. ἄν may be omitted with the aorist of κυνδύνεω τινι a risk when the emphasis falls on the dependent infinitive.

εἴ μή δρομὴ μᾶλλον ἔξεφορον εἰς Δελφοὺς, κυνδύνεωσαι ἀπολέσαι if we had not escaped with difficulty to Delphi by taking to our heels, we ran the risk of perishing (= we should probably have perished: ἄν ἐπολώμασι) Aes. 8. 123. Contrast εἰ μένοι τότε πελώς συνελέγησαν, κυνδύνωσαν ἄν διαφθορήσαν πολὺ τοῦ στρατεύματος if they had mustered in larger force at this time, a large part of the troops would have been in danger of being destroyed X. A. 4. 1. 11.

2320. Some expressions containing a secondary tense of the indicative without ἄν, and not followed by a dependent infinitive, are virtually equivalent to the apodosis of an unreal condition.

τῶτε δ' εἴ μή ὠμόλογον ἄν ἦσσος ἐβούλετο, οδεμᾶ ζυμα τοχοῦ ἄν but if they had not acknowledged to him what he wished, he would have been (lit. was) liable to no penalty L. 7. 37.

a. Imperfects (not impersonal) without ἄν are often emended, as ἵσχυσαν μέντοι (some editors μενταῖ), εἰ ὑπὸ συλλογῆς γε δὸς ἐξηπατήσῃ ἸΣ I should, however, be ashamed, if I had been deceived by any one who was an enemy X. A. 7. 6. 21. Cp. “Tybalt’s death was woe enough, if it had ended there” (Shakesp.). Cases like 1895 a do not belong here.

FUTURE CONDITIONS

2321. Future conditions set forth suppositions the fulfilment of which is still undecided. There are two main forms of future conditions:

More Vivid Future conditions.
Less Vivid Future conditions.
A variety of the first class is the Emotional Future (2328).
Future conditions may be particular or general (2293, 2294).

2322. The difference between the More Vivid Future and the Less Vivid Future, like the difference between if I (shall) do this and if I should do this, depends on the mental attitude of the speaker. With the Vivid Future the
speaker sets forth a thought as prominent and distinct in his mind; and for any one or more of various reasons. Thus, he may (and generally does) regard the conclusion as more likely to be realized; but even an impossible (2522 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. ἐὰν 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 ἐὰν with the subjunctive rather than the other form. Thus, εἰ οὖν ἔστις καὶ νῦν καθαρὴ τοῦ πολέμου ἐν μεσημβρίᾳ μὴ διαλεγόμενος, ἀλλὰ νωσίζων καὶ κρυπτόνθεν ὑπ’ αὐτῶν δὲ ἐργάζομαι τῆς διανοίας, διακός ἐν καταγελώσει . . . ἐὰν δ’ ὀρῶ τε διαλεγόμενοι . . . τάχις δὲ δοξὴν ἤγανοθέντες ἢν πλὴν τοιούτως εἰ καὶ πρῶτον οὐκ εἰσῆλθεν; . . . ὠμοίως, ὥσπερ καταγελώσει . . . .

b. Cases of both forms in successive sentences are I 135, Ὅδε 8. 21, 9. 48; P. Ch. 51 d, Ph. 106 b, Phe. 259 a, Pr. 330 c–331 a, D. 14. 11, 18. 147–148. In D. 18. 178 both the desired and the undesired alternative have ἐὰν with the subjunctive.

c. Impossibilities may be expressed by ἐὰν with the subjunctive. Thus, τι οὖν, ἄν εἶπον ἵνα νῦν; what, then, if the laws say? P. Cr. 50 c; cp. P. Eu. 299 b, R. 610 a, 612 b (opt. in 359 c, 360 b), Ar. Aves 1642, E. Or. 1593, Phoen. 1216. Cp. 2329 a.

Third Form of Conditions

MORE VIVID FUTURE CONDITIONS

2323. More vivid future conditions have in the protasis ἐὰν (ἢ, ἢ) with the subjunctive; in the apodosis, the future indicative or any other form referring to future time.

ἐὰν ταῦτα ποιῆσ (ποιήσῃς), καλῶς ποιήσῃς 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 ἐὰν ταῦτα ποιήσῃς or εἰ ταῦτα ποιήσεις (2328), and by εἰ ταῦτα ποιησίς (2298), the difference in meaning is made clear only by the apodosis. The form ἐὰν ταῦτα ποιήσῃς in vivid future conditions must be distinguished from the same form in present general conditions (if ever you do this, 2337). ἐὰν ταῦτα σοι δοκῇ, ποιεῖ may be particular or general: if (or if ever) this seems good to you, do it.

2325. The present subjunctive views an act as continuing (not completed); the aorist subjunctive as simply occurring (completed). Neither tense has any time of itself. The aorist subjunctive may mark the action of the protasis as completed before the action of the principal clause (cp. the Lat. future perfect). Ingerissive 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: ἐὰν ὑπῆρξε καλῶς, εἰρθήσεις if you seek well, you shall find P. G. 503 d, ἐὰν δὲ εἰρθήσῃ καρδία, ἐξομεν φίλους if we have money, we shall have friends Men. Sent. 165, χάριν γε εἴσομαι, εἰὰν άκούσῃ I shall be grateful, if you listen P. Pr. 310 a, ἐὰν αὐτῷ διάφορον αφηγησάναι καὶ ποιήσῃς αὐτόν, ποιήσεις καὶ σε σοφόν if you give him money and persuade him, he will make you too wise 310 d, ἢ γὰρ τῶνο λάβωμεν, οὐ δυνήσομαι μένειν for if we take this, they will not be able to remain X. A. 3.4.41, ἐὰν κύκλου ἐπι τῆς περιφερείας λαμαθῇ δύο τυχόντα σημεία, ἢ ἐπὶ τὰ σημεία ἐπιενεγκυμένη εὐθεία ἐντὸς πεσεῖται τοῦ κύκλος if any two points be taken in the circumference of a circle, the straight line which joins them shall fall within the circle Euclid 3. 2.

b. Primary Tenses of the indicative other than the future. Present (1879): ἢν θαύμης ὑς, πάντι δὲ ήκοθύνει μὴν οὗ thou art slain, thou boy escapes death Æ. And. 381, δίδωσι ἐκῶν κτείνεις εὐαυτόν, ἢ τάδε πεσοῦσθ' λέγων freely he offers himself to death, if he lies in speaking thus (δίδωσι = he says that he is ready) S. Phil. 1342. Aorist: see 1934, and cp. εἰ μὲν καὶ αὕτη μένων Τρώων πάλιν ἀρμάδαχωμαι, δέλτε μὲν μοι νίκος if Iarry here and wage war about the city of the Trojans, my return home is lost for me I 413. Perfect: see 1950. Cp. "if I shall have an answer no directlier, I am gone": Beaumont and Fletcher.

c. Subjunctive of exhortation, prohibition, or deliberation, and with μή (μή οὗ) of doubtful assertion (1801). Thus, μήδεν ἂν τι δνώμαι, ἔφη, ἢν πωλῆ γενήτερως τρίκοκτον ἐτῶν, ἐρωμαι, ὑπὸ σοι πολέμει: even if I am buying something, said he, am I not to ask "what do you sell it for?" if the seller is under thirty years of age? X. M. 1.2. 36, κἂν φαινόμεθα ἄδικα σοῦ ἐργαζόμενοι, μή οὗ δὲ ὑπολογίζεσθα: κτλ. and if we appear to do this unjustly, I rather think it may not be necessary to take notice, etc. P. Cr. 48 d.

d. Optative of wish, or potential optative with ἄν ("something may happen" instead of "something will happen"). Thus, ἢν σε τοῦ λατοῦ ποτ' ἀφέλωμαι χρόνου,
... καίστρι ἀπολογητικ if ever in the future I take them away from you, may I perish most vilely! Ἀρ. Ῥα. 586, ἦν κατὰ μέρος φυλάττωμεν... ἦτοι οἱ δύναμι ἡμᾶς θηρᾶν οἱ πολέμωι. If we keep guard by turns, the enemy will (would) be less able to harry us X. 5. 1. 9. See also 2356 a.

e. Imperative, or infinitive for the imperative (2013): ἐν πόλεμον ἀληθείᾳ, ἀνάρτητε δείπνον ἐνεπε αὐτῷ, δοκεῖ οὖσα, δοκεῖ ἐνεπε οὖσα. If you choose war, do not come here again without your arms X. 3. 2. 13, οὐ δὴ, ἵνα ἡμεῖς θελοῦμεν ποθὲν λαβεῖν. If you can find anything better from any quarter, try to communicate it to me too P. Crat. 426 b.

2327. Homeric Constructions. — a. ei alone without κε or ἀν with the subjunctive with no appreciable difference from ei ke (ἀν): ei περ γάρ σε κατακτάτην, οὐ καί... κλάσομαι, for if he slay thee, I shall not bewail thee X. 86. This construction occurs in lyric and dramatic poetry, and in Hdt., as ὀστάλαβα τάρι ἐγώ, ei σου στερηθότοι wretched indeed shall I be, if I am deprived of thee S. O. C. 1443. In Attic prose it is very rare and suspected (T. O. 21).

b. Subjunctive with κε in both protasis and apodosis (the anticipatory subjunctive, 1810): ei δὲ κε μὴ δώσησαι, ἐγὼ δὲ κεν αὐτῶς ἐγώμαι and if he do not give her up, then will I seize her myself A. 324.

c. ei (ἀν) κε with the future in protasis (rare): σοι... δενέσαι, ei κε Ἀχιλῆς... ἐταῖρον... κόνε ἐλγήσωσιν it will be a reproach unto thee, if the dogs drag the companion of Achilles P. 557. Some read here the subjunctive.

2328. Emotional Future Conditions. — When the protasis expresses strong feeling, the future indicative with ei is commonly used instead of ἔν with the subjunctive, and may often be rendered by hall. The protasis commonly suggests something undesired, or feared, or intended independently of the speaker's will; the apodosis commonly conveys a threat, a warning, or an earnest appeal to the feelings. The apodosis is generally expressed by the future indicative, but other forms of 2326 are possible.

 ei τάπτη λέεις, ἔχθαρπε μὲν ἔξ έμου if thou speakest thus, thou wilt be hated by me. S. Ant. 93, ei μὴ καθέλεσαι γλῶσσαν, ἔσται σοι κακά if you won't hold your tongue, there's trouble in store for you U. frag. 5, ἀποκτενέσαι γάρ, ei μὲ γῆς ἐξω βαλεῖς for thou wilt stay me if thou shalt thrust me out of the land E. Phoen. 1821, ei άδει στρατεύσειμα, οἷ δυναμένα μάθεσαι if we keep the field thus, we shall not be able to fight X. 6. 1. 13, ἀδελφότατος ἄν γενομην (potential optative), ei γιγάντιος καταστήσωμαι I should become most wretched, were I to be driven unjustly into exile L. 7. 41.

a. When ei with the future indicative is directly contrasted with ἔν with the subjunctive, the former usually presents the unfavourable, the latter the favourable, alternative. Thus,

ημὲν γὰρ ἐθέλωμεν ἀπολυθήσεσθαι ὑπὲρ τῶν δικαίων, εὐδοκίμησομεν... ei δὲ φοβηθοσκεῖ τῶν κενάδων, εἰς ἀπολυθήσεσθαι ἡμᾶς αὐτῶι if we are (shall be) willing to die for the sake of justice, we shall gain renown; but if we are going to fear dangers, we shall bring ourselves into great confusion I. 6. 107. Cp. X. C. 4. 1. 15, Ar. Nub. 586-591, L. 27. 7, I. 12. 237, 15. 130, 17. 9, D. 8. 17, 18. 176, 27. 20-22. Both constructions are rarely used in successive clauses with-
out any essential difference (X. Ap. 6). εἰ 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 εἰν with the subjunctive (A 135-137, Hdt. 3. 36, Aes. 3. 254).

b. εἰ with the future indicative may have a modal force like that of δεῖ or μέλλω (am to, must) with the infinitive: βαρέια (κρίνει), εἰ τέκνων δαφνὸν ἥραδι 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 αὐ with the optative.

εἰ ταῦτα ποιήσῃς, καλῶς ἄν ποιήσῃς όξε εἰ ταῦτα ποιήσῃς, καλῶς ἄν ποιήσῃς
if you should do this, you would do well.

εἰς φορτώσεις οὐκ ἄν, εἰ πρόσωπος καλῶς θνου δούλους shouldst thou wouldst be unwendurable shouldst thou be prosperous A. Pr. 979, εἰ δ' ἀναγκαῖον εῦθυ δικεῖν ἡ δικεῖσθαι, ἐλομὴν ἄν μᾶλλον δικεῖσθαι ἡ 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, δεῖνα ἄν εἰς εἰργασίαν. . . . εἰ λήπομι 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 supposeable, hence this construction may be used of what is contrary to fact. Thus, φαλὴ δ' ἄν ἡ θανατοσά γ' εἰ φανῆν λάβωi the dead would speak if gifted with a voice S. El. 548. Cp. A. Ag. 37, P. Pr. 361 a, Eu. 299 d, and see 2311 a, 2322 c.

2330. Conditional sentences of this class arose partly from optatives of wish (1814, 1815), partly from potential optatives (1824). Cp. εἰθ' ἄς ῥήψομεν . . . τῷ κε τάχ' ἀντίστροφος μάχης . . . Ἐκτὸς would that I were thus young . . . in that case Hector would soon find his combat H 157; see also Υ 103.

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: εἴθεν μὲν γὰρ ἄν . . . ταῦτην τὴν ἀτραπὸν Ὀμῆν, εἰ τῇ χρὴ πολλά ὀμήκης εἰπτ for Onetos might know of this path . . . if he had been well acquainted with the country.

2332. English would is equivocal, being used either in the translation of ἄν with the optative or of ἄν with the past indicative (2302). Thus, cp. εἰ τις σε ἑρετο . . . , τῷ ἄν ἀπεκρίνον; if any one had asked you . . . , what would you have replied? with εἰ σὲν τις ἡμᾶς . . . ἐροῦτο . . . , τῷ ἄν αὐτῷ ἐποκρίναμεθα; 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 _ἀν_ in _wishes._

_ἐλ μὲν συμβουλεύομαι ἀ βέκτιστά μοι δοκεῖ, πολλά μοι καὶ ἄγαθα γένετο_ 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 _ἐ_ followed by other forms of the apodosis, see 2359.

2334. Homeric Constructions.—a. In the protasis, _ἐ κε_ (ἐ _ἀν_ ) with the optative with the same force as _ἐ_ alone. This use is exclusively Homeric. Thus, _οὐ μὲν γὰρ τι κακῶτερον ἔλεος πάθοιμι, ὅδ' ἐκε ἄκι τοῦ πατρὸς ἀποφθειμένοις πιθομένοι_ for I could not suffer anything worse, not even if I should learn of my father's death T 321. On _ἐ _ἀν_ in Attic, see 2353.

b. In the apodosis, a primary tense of the indicative: the present (η 52), the future (I 388), the future with _κε_ (μ 345: but this may be the aorist subjunctive).

c. In the apodosis, the hortatory subjunctive (_Ψ_ 993), the subjunctive with _ἀν_ or _κε_ (_Λ_ 386).

d. In the apodosis, the optative without _ἀν_ not in a wish, but with the same force as the optative with _ἀν_. See T 321 in a.

e. For _κε_ with the optative in the apodosis where we should expect, in Homeric and Attic Greek, a past indicative with _ἀν_ (κε) 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: _ἐὰν_ (= _ἐὰν_ _ποτε_) with the subjunctive; apodosis: the present indicative (2337).

Protasis: _ἐ_ (= _ἐ_ _ποτε_) with the present indicative; apodosis: the present indicative (2298 c, 2342).

**Past.** Protasis: _ἐ_ with the optative; apodosis: the imperfect indicative (2340).

Protasis: _ἐ_ 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, ἔαν (ἡν, ἔπ) with the subjunctive; in the apodosis, the present indicative or an equivalent. ἔαν ταῦτα ποιήσει (ποιήσει), σὲ ἐπιμενὸν ἢ ever you do this, I always praise you. The conclusion holds true of any time or of all time.

ἡν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βοήθεσαι θύγατερ but if death draws near, no one wishes to die. E. Alc. 671, γελᾶ δ' ὁ μῶρος, κάντι μη γελῶσον ἂν the fool laughs even if there is nothing to laugh at: Men. Sent. 108, ἔαν τοιοῦ ταῖσα προστεθῇ, τὰ δέλα ἐστὶν ἃσι if equals be added to equals, the wholes are equal. Euclid, Αξ. 2.

2338. The gnomic aorist is equivalent to the present indicative in apodosis. ἡν δὲ τις ποτὼν τι παραβαίνῃ, ἵμαλαν αὐτοῦ ἐρέθεσαν 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 ἔλαν or ἐλ κε (A. 81); and this ἐλ is sometimes found in Attic poetry (S. Ant. 710). ἔπιν 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, ἔλ with the optative; in the apodosis, the imperfect indicative or an equivalent. ἔλ ταῦτα ποιήσῃς (ποιήσῃς), σὲ ἐπιμενὸν ἢ ever you did this, I always praised you.

ἐλ ποῦ τι ὁφη βρωσόν, διεδίδων if ever he saw anything to eat anywhere, he always distributed it. X. A. 4. 5. 8, ἐλ δὲ τις καὶ ἀντεῖνε, εἴδος . . . ἐπιστήκει but if any one even made an objection, he was promptly put to death. T. 8. 66, ἐλ μὲν ἐπολευσαν οἱ Ἀθηναῖοι, ἀνεξάρτως, ἐλ δ' ἀναλεξωρίζοντι, ἐπέκεντρο ἢ if the Athenians advanced, they retreated; if they retired, they fell upon them. 7. 79, ἐτιμᾶ δ' ἐλ τι καλὸν πρᾶττοιες, παράστατο δ' ἐλ τις συμφορὰ συμβαίνοι he honoured them if ever
they performed some noble action, and stood by them in times of misfortune (lit. if any misfortune befell) X. Ag. 1.3.

a. The optative is here sometimes called the iterative optative. This mood has however no iterative force in itself, the idea of repetition being derived solely from the context. In Homer the iterative optative after εἰ (found only Ω 768) is an extension of the iterative optative in temporal clauses where this use originated.

2341. The iterative imperfect or aorist with ἔν (1894, 1933): εἰ δὲ τις αὐτῷ περὶ τόν ἀριστέρων . . ., ἐπὶ τὸν ἁπάντησαν ἐπανήγγειλεν ἐν πάντα τὸν λόγον ἢ εἰ ἐνεργὴν εἰς τί πάντα, ἐ elseif one was already there; εἰ δὲ εἰς τί μικρότερον εἰς τὸ ἄλλο τὸν παραπλήσιον an 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 apodeoses of unreal conditions.

INDICATIVE FORM OF GENERAL CONDITIONS

2342. Present: protasis, εἰ with the present; apodosis, the present.
Past: protasis, εἰ with the imperfect; apodosis, the imperfect.

The protasis usually has εἰ τις, εἰ τι (cf. ὅτι, ὅ τι) with the indicative, as εἰ τις δύο ἡ καὶ τι πλεῖον ἡμέρας λογίζεται, μάλιστα ἐστιν εἰ if ever any one counts upon two or even perchance on more days, he is rash S. T. 944, ἑλέθεντος εἰ . . . πολιτεύομαι . . ., οὗ δὲ ὄργα τὸν πέλασ; εἰ καθ' ἱδρυμα τῷ δρόμῳ, ἔχουσεν we are tolerant in our public life, not being angry at our neighbour if he acts as he likes T. 2. 37, τὰ μὲν αὐτώμα τὰ τί ήγει, ἐταράγομεν φόβας καθάσασαν taking out the cargoes, if the vessels carried anything, they appointed guards X. A. 5. 1. 16, εἰ τις τι ἐπεφέρα, ἀπεθανέων εἰ after anybody asked any questions (for additional information) they answered T. 7. 10, ἐμεῖς οὐκ εἰ τις κακῶς πάσχων ἡμέρας, ἀλλ' εἰ τις εὐφημίων ἐχάρισες φαντασί (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.

τετῶν τούτων τούτων τῶν ἀποφηματίσεως, εἰ τινα τῶν τινα τι δικύρων δόμασα, καὶ νῦν, ἢ ἔντον, ποιήσας this very same thing then Philip would have done, if he had seen any of these men being punished; and will do so now, if he sees it D. 19. 138, εἰ οὖν ἐπιθύμησα εὐθυκομεῖν . . ., περίκερα κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι & βούλει παρασημεῖν ἐν γόρ τοι τῇ διενέγκας τῶν ἀλλῶν ἐπιπροσεχίᾳ τῷ τῇ πάντως πράττειν, οὐκ ἐὰν ἐπισκέψαι εἰ πάντως βασιλεύς τῶν ἐπιθύμησεν 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 εἰ there may be substituted a participle, often in the genitive absolute (2067, 2070), an adverb, a prepositional phrase, a relative clause (2560), or some other single word or phrase. Some other single word or phrase. The present participle represents the imperfect, as the perfect represents the pluperfect.

πῶς δήτα δίκης οὐσίας (= εἰ δίκη ητίν) ὀ Ζεὺς οὐκ ἀπόλλοιν τὸν πατέρ πατέρος δήσαι; how, pray, if there is any justice, has Zeus not perished since he bound his own father? Ar. Nub. 904, οὐ γὰρ ἦν μὲν δήσαιν βιωτόν τοῦτο παύσαντα (= εἰ ἐποίητα) for of course life had not been worth living if I had done this D. 21. 120, οὐ γὰρ ᾧν ἐβληθεὶς ἁρπαγόν καὶ μὴ διατρέχων (= εἰ ἢτρέχει καὶ μὴ διατρέχε) for he would not have been hit if he had been keeping quiet and not running across Ant. 3. 8. 5, δικαίως ἀν ἀρέσανον I should justly (i.e. if I had met with my deserts) have been put to death D. 18. 209, ἐνώτε ἔτον ηύς ἐκεῖν τινί (i.e. if I had to decide) it would seem to be sufficient T. 2. 35, διὰ γε ὡς αὑτοῦ (= εἰ ὡς αὑτῷ μοί ἠτέ) τὰ λαλαί αὐτοῖς ἀν ἀπολάλειτε if you had been left to yourselves, you would have perished long ago D. 18. 49, δολωμαὶ μὴ μαθών (= εἰ μὴ μᾶθω) I shall be undone if I don’t learn Ar. Nub. 792, νίκωτοι (= εἰ νίκηθη) μὲν οὐδένα ἀν κατακάνων, νικηθέντω ( = εἰ νικηθέν) οὐδὲς ἃν λειψθής should they be victorious they would kill no one, but if defeated no one would be left X. A. 3. 1. 2, αὖτω (= εἰ αὖτως εἶχον) γὰρ πρὸ τὸ ἔπειναι τοῖς ἐναντίοις εὐπορήσατο αὖν εἰσερ θυ to this they would be most courageous in regard to attacking the enemy T. 2. 11, οὖν ἀν δικαίως εἰς κακὸν πέσωμεν τι non 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: οὐδὲ κεῖν αὑτὸς ὑπέκρυε κῆρα μελανον. ἄλλα Ἡφαίστου ἐρυτό (= εἰ μὴ ἐρυτό) non 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 εἰ τίς, εἰ ποτε, εἰπέρ (ποτέ).

εἰ τίς καὶ ἄλλος ἀνήρ, καὶ ἴδιος ἔστιν θανατισθαι εἰ ἄλλος ἄλλος ἐνθεύειται (i.e. if any other man is worthy to be admired), Cyrus, too, is worthy to be admired X. C. 5. 1. 6, φησι δειν . . . τῷ πολέμῳ προσέχειν, εἰπέρ ποτέ (ἐδει), καὶ νῦν I say that we must now, if ever, apply ourselves to the war D. 1. 6.

2346. So with certain special phrases:

a. εἰ μὴ (if not) except: οὐ γὰρ . . . ὀφείλειν εἰ μὴ θλήσατο τούτους ἀνθρώπους for we do not see any except a few men yonder X. A. 4. 7. 5, οὐ γὰρ ἂν ποτε ἐξηρώθη ὁρός τὰ μετίσθα πάρματα, εἰ μὴ κρεμᾶτα τὸ νόμα for I could never have discovered aright things celestial, except by suspending the intellect Ar. Nub. 229. So τὰν μὴ D. 24. 45 (in a decree).

b. εἰ μὴ εἰ (if not if, unless) except if: ἐπράξεις τε οὐδὲν ἂν ἀπῴην ἔργον ἔξισθαλον, εἰ μὴ εἰ τί πρὸς τοὺς περιοχοὺς τοὺς αὐτῶν ἐκάστοις and nothing noteworthy
was done on their part except it might be (lit. except if there was done) something between each of them and his neighbours T. 1. 17. Here el μη is adverbial.

c. el μη δια (if not on account of) except for: (οὐ) Μικράδαν ... εἰς τὸ βάρα-θρον εμβαλεῖν ἐνεργειάτο, καὶ εἰ μη δια τῷ προτανύ, ἐνεπέσεν εὖ; did they not vote to throw Miltiades into the pit, and except for the prytan would he not have been thrown there? P. G. 516 e. With εἰ μη δια the ellipsis (which was not conscious to the Greeks) is to be supplied by the negated predicate of the main clause (here οὐκ ἐνεργειάτο).

d. el δὲ μη (but if not = si minus, sin alter) otherwise, in alternatives, introduces a supposition opposed to something just said: ἀπήγει τὰ τῶν Καλκχόδων χρήματα. el δὲ μη, πολέμησεν ἐφι οὗτός he demanded back the property of the Calchedonians; otherwise (i.e. if they should not restore it: εἰ μη ἀπόδωσον) he said that he should make war upon them X. H. 1. 3. 3.

N. 1. — el δὲ μη often occurs even where the preceding clause is negative and we expect εἰ δὲ, as μη ποιεῖσθαι τάρατα: εἰ δὲ μη ... ἀλλαὶ εἴει do not do this; but if you do, you will have the blame X. A. 7. 1. 8. Conversely εἰ δὲ, where we expect εἰ δὲ μη, as εἰ μη βούλεται, εὔφωνε: οἱ δὲ, οἳ βούλεται, τὸτε ποιεῖτο if he wishes, let him boil me; otherwise, let him do whatever he wishes P. Eu. 285 c.

N. 2. — el δὲ μη is used where (after a preceding εἰ) we expect εἰ εἰ μη, as εἰ μὲν τι τι μον ὅσον ἄρθος λέγει, ἐνεμολυγοῦσα: εἰ δὲ μη, ἀντελευθε: if I seem to you to speak the truth, agree with me; otherwise, oppose me P. Ph. 91 c.

N. 3. — The verb of the apodosis of the first of the alternatives is often omitted: εἰ μὲν εἰκὼν ποιήσαται (scil. καλῶς εἴει); el δὲ μη ... εὐθείουσιν ἀνέστισι if he willingly obeys (it will be well); otherwise they straighten him by threats P. Pr. 325 d.

2347. On ὡς el in comparative conditional clauses see 2484.

2348. In the Homeric εἰ δ’ ἔγε come now, well! el probably has the force of an interjectional or demonstrative adverb (cp. Lat. eto age). Thus, et ε’ ἔγε τοι κεφαλὴ κατανεῶσαι come now! I will not assent to thee with my head A 524.

2349. Omission of the Protasis. — The potential optative, and the indicative, with αὐτ στand in independent sentences; in many cases a protasis may be supplied either from the context or generally; in others there was probably no conscious ellipsis at all; and in others there was certainly no ellipsis. Cp. 1785, 1825.

ποῦ δὴ τι ἐν εἰναὶ ἐπέ χρείας; where, pray (should I inquire) would the strangers be found to be? S. El. 1456, ἀρμόν δὲ γράψαι ... οὐκ ἀν εὐνάμυν ἄκρυβο: but to give the number accurately I should not be able (if I were trying) T. 5 68, διὸν οὖν ἡψαθὲν εἶτι it had been terrible to break my word (if it had been possible) D. 19. 172.

MODIFICATIONS OF THE APODOSIS

2350. The apodosis may be expressed in a participle or infinitive with or without ἄν as the construction may require; cp. 1846, 1848.

ἀρχεὶ αὐτὸν εἰς διωχλέουσιν ἔννοιας καὶ τρίῳ μηνῶν μηδὲν, ὡς οὖν προτερημάτως (= περιγεγομένης) ἄν τῶν ἀντιστασίων ὁ αὐτῷ to 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 ὁνόματι represents the protasis, 2344.) οὐδὲν όसκειν διὰ τὸ μὴ ἀναγείδαται διὰ τὴν ἐκκλησίαν no one spoke in opposition because the assembly would not have suffered it (= εἶ αὕτη, οὔτε ἐὰν ἢνέχεσθε ἢ ἐκκλησία) X. Η. 1. 4. 20, εἶ (Τεγέα) σφιχτό προσεγέντος, νομίζοντες ἀπάνταν ἐὰν ἔχειν Πελοπόννησον they thought that, if Tegea too should come over to them, they would have the whole of the Peloponnesian T. 5. 32. See 2016.

2351. Verb of the Apodosis Omitted.—The verb of the apodosis is often omitted, and especially when the protasis has the same verb (cf. 2345). Here a potential optative with ἄν is represented by ἄν alone (1764 a, 1766 a). Thus, εἴ δὴ τῷ σοφῷ τοῦ φαίνην εἶναι, τότε ἄν (φαίνην 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 τι δὴ ἄν (λέγων), ἐπερεὶ εἶ νῦννοι Σωκράτους φρόνιμοι; what then would (you say), if you should hear another exegogon of Socrates? Ar. Nub. 154. On ὅσπερ εἰ, ὅσπερ ἄν εἰ, ως εἰ, see 1766 a, 2478, 2484.

2352. Omission of the Apodosis.—a. When the conclusion is it is well (καλῶς ἔχει) or the like, it is often omitted. So often when the second of alternative opposing suppositions is expressed by εἰ δὲ μὴ (2346 d, n. 3). Cp. “yet now, if thou wilt forgive this sin,—: and if not, blot me . . . out of thy book” (Exodus 32. 32).

b. When we introduce the conclusion by κατὰ that or Ι tell you: εἰ καλὸν με ἄν καὶ ἀγαπᾶτε, οὔτε ἐπιμελεῖτε ἄν ἐπιμέλειαν εὔτε ἐκβάλλων 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, ἐνδοξῆθε, etc.

c. Sometimes when the protasis is merely parenthetical: ὁ χριστὸς, εἰ βούλωσιν τὰληθῆ λέγειν, ἔκτεινε τὸν ἐμὸν παῖδα it was the gold—wouldst thou only tell the truth—that slew my child E. Hec. 1206.

d. In passionate speech for rhetorical effect (apophasis, 3015): εἴ περ γάρ κ’ ἐθνεῖτον Ὀλύμπιον ἀστεροπητῆς εἴ ἐδέων στυφέλλαι: ἢ γάρ πολὺ φηστάνει ἐστιν for if indeed the Olympian lord of the lightning will to thrust us out from our habitations, thrust us he will; for he is by far the most powerful A 581.

e. There is properly no omission of an apodosis after clauses with εἰ, εἴ γάρ, εἴθε, etc., in wishes (see 1818). In such clauses it is often possible to find an apodosis in an appended final clause: ποτανόν εἰ με τις βοῶν κλίσαι, διπόταμον ἐνα χάλων μᾶλ μόλω if only some one of the gods were to make me winged so that I might come to the city of twin rivers! E. Supp. 621.

PROTASIS AND APODOsis COMBINED

2353. εἰ and 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 μὴ δοῦλον ἀκρατὴ δεξαλμεθ' ἄν, πῶς ὦν ἄξιον αὐτὸν γε φιλόξεναι τοιοῦτον γενέοντα; and yet indeed if we would not accept even a slave who was intemperate, how is it not right for a man (the master) to guard against becoming so himself? X. Μ. 1. 5. 3. Here δεξαλμέθα is
the protasis with εἰ; and also, with ἄρ, the apodosis to an understood protasis (e.g. if we should think of so doing). The verb of the protasis may be contained in a participle, as εἰ δὲ μηδεὶς ἂν ὑμῶν ἐξελθείς εἰς ἄποστροφόμενος τῆς πατρίδος, προσήκει κτλ. but if no one of you should think life worth having if he were to be deprived of his country, it is right, etc. I. 6. 25. Such clauses form simple present conditions (if it is true that we would accept, etc.). The verb following the compressed condition stands usually in the present, at times in the future, indicative. X. C. 3. 3. 55: θαυμάζομαι ἂν ... εἰ ἂν ὠφελήσει is an exception.

b. Unreal Indicative.—εἰ τοίνυν τοῦτο ἴσχυρόν ἂν ἂν τούτῳ τεκμήριον ... κάμοι γενόσω τεκμήριον if then this would have been strong evidence for him (if he had been able to bring it forward), let it be evidence for me too. D. 49. 58. This is a present condition (if it is true that this would, etc.) except in so far as the unexpressed protasis refers to the past. Such conditions may also be past.

N. 1.—The real protasis is: if it is (or was) the case that something could now (or hereafter) be (or could have been), it follows that.

N. 2.—In some of these cases, εἰ has almost the force of εἰ εἰρήν since (D. 49. 58).

2354. εἰ, τάν, on the chance that.—εἰ or τάν may set forth the motive for the action or feeling expressed by the apodosis, and with the force of on the chance that, in case that, in the hope that, if haply.

After primary tenses in the apodosis, we have εἰ with the indicative or τάν (πώς) with the subjunctive; after secondary tenses, εἰ with the optative or, occasionally, τάν (πώς) 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 αὖτι ἐγκείρη περήσωμα, αἱ κε τόχωμι ἄυρν I will make trial with my spear on the chance (in the hope) that I may hit thee Ε. 279, ἄκοισαν καὶ ἔμω, τάν σοι ἐπὶ τοιάτα δοκῇ listen to me too on the chance (in the hope) that you may still have the same opinion P. R. 538 b, πορεύωμεν εἰ τὴν Ἀσίαν ὡς βασιλέα, εἰ ποὺ παῖδεάν αὐτῶν going into Asia to the king in the hope that somehow they might persuade him T. 2. 67, πῶς τὴν πόλιν, εἰ ἐπισθοδοκεῖτε, τέχνῳ they advanced toward the city on the chance that they (the citizens) should make a sally Θ. 100.

N. —This use is to be distinguished from that of εἰ ἦρα if perchance, εἰ μὴ ἦρα unless perchance (often ironical).

a. This construction should be distinguished from cases like ἐπιθυμεύσων ... ἐξελθόν ... ἂν δύναμεν Βιασάσαθι they planned to get our, if they might make their way by force T. 3. 20, where we have implied indirect discourse (ἐξελθόμεν, ἂν δύναμη βιασάσαθαι).

b. Homer uses this construction as an object clause in dependence on οἶδα, οἶδον, or on a verb of saying. Thus τίς δ' οἶδ', εἰ κέν οἱ σών δαίμον θύμων ὧτῳ παρείτων; who knows if, perchance, with God's help I may rouse his spirit by persuasion Ο. 403 (i.e. the chances of rousing his spirit, if haply I may), εἰσπέρας, εἰ ποὺ ... ὑπεκτροφόγως Κάρυβδην tell me if haply I shall (might) escape Charybdis μ. 112. Here the apodosis is entirely suppressed. Observe that this construction is not an indirect question.
LESS USUAL COMBINATIONS OF COMPLETE PROTASIS AND

APODOSIS

2355. In addition to the ordinary forms of correspondence between protasis
and apodosis (2297), Greek shows many other combinations expressing distinct
shades of feeling. Most of these combinations, though less frequent than the
ordinary forms, are no less "regular." Shift of mental attitude is a known
fact of all speech, though the relation of cause to effect must not be obscured. A
speaker or writer, having begun his sentence with a protasis of one type, may
alter the course of his thought; with the result that he may conclude with an apod-
osis 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 summa-
rized (2356-2358). Special cases are considered in 2359-2365.

2356. The optative with ἄν (the potential optative) may be used
as the apodosis of

el with the indicative in Simple Present and Past conditions (2300 e),
el with the past indicative in Unreal conditions in Homer (rarely in Attic, 2312),
el with the future indicative in Emotional Future conditions (2328),
el with the optative in Less Vivid Future conditions (2329). In Present con-
ditions (2353): ei λέγωμι ἄν supposing I would say, whereas ei λέγωμι means
supposing I should say.

ἄν with the subjunctive in More Vivid Future conditions (2326 d).

a. When the protasis is a future indicative or a subjunctive, the optative with
ἄν sometimes seems to be merely a mild future and to have no potential force.
Thus, ἦν οὖν μάθησιν μοι τὸν ἄδικον τοῦτον λέγων, οὐκ ἄν ἀποδοίην οὖθεν ἄν ἀβολὸν οὕδεν
if then you learn this unjust reason for me, I will not pay even an obol to any-
body 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
el with the indicative in Simple Present and Past conditions (2300 c, d, f),
el with the future indicative in Emotional Future conditions (2328),
ēν with the subjunctive in More Vivid Future conditions (2326 c-e).

2358. The unreal indicative with or without ἄν may be used as the
apodosis of

a. el with the indicative in Simple Present and Past conditions (2300 b). So
after el with the future denoting present intention or necessity that something
shall be done (2301), as el γὰρ γινώσκεις els τὸ ἦξιον ἦμα τράσους . . . , παρ' οὐδὲν
αὐταῖς ἂν ἄν διλλόνας ποσεῖς for if women are to reach this height of boldness, it would be as nothing for them to destroy their husbands E. Or. 566.

b. *el* with the past indicative in Present and Past Unreal conditions (2302).

**el with the Optative, Apodosis a primary tense of the Indicative, etc.**

2359. *el* with the optative (instead of ἐὰν 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.

ἀνθρώπων γὰρ σωφρόνων μὲν ἔστιν, *el* μὴ ἀδικοῦντα, ἱσυπάτην for it is the part of prudent men to remain quiet if they should not be wronged T. 1.120, *el* τι τυχάνοι καλῶν, εἰς διμαστ' εὐνοοι φωτὸς ἐμβλέψας γλυκὸ (ἔστιν) ἢ αὖτι ἐτίθει, 'tis sweet to look into the face of a loyal friend E. Ion 721, τί δὲὶ καλὴς γυναῖκος, *el* μὴ τὰς φρένας ἀρετῶν ἔχοι; what boots the beauty of a woman if she have not a mind that is chaste? E. fr. 212.

b. The present indicative sometimes has the force of an emphatic future. Thus, πάντες ἔχεις, *el* σὲ πολλῷ μόιρῃ ἐφίκειτο καλῶν thou hast all things, should the portion of these honours come to thee Pindar. Isthm. 4 (b). 14. Present and future occur together in Ant. 4. α. 4.

c. Other examples of the present: Hom. I.318, a.414, ε.484, γ.51, θ.138, ε.56; Hesiod Op. 692 (*el* κέ); Pind. Pyth. 1. 81, 8, 13, Isthm. 2. 33; Bacchylides 5, 187; Hdt. 1.32; S. Ant. 1032, O. T. 249; E. Hec. 183, fr. 213, 253 (v. l.); T. 2. 36, 9. 4, 59, 6. 86; X. C. 1. 6. 43, H. 6. 3. 5, 6. 5. 52, O. 1. 4, 1. 5; P. A. 19 e, Cr. 46 b, Pr. 316 c, 329 a, b, L. 927 c; Isocrates 14. 39; D. 18. 21, 20. 54, 20. 154, 24. 35; Antiphanes fr. 324.

2361. Future Indicative. — *el* ἀφείσαι σ', *el* γὰρ μοι χαρᾶ; should I save thee, wilt thou be grateful to me? E. frag. 129, τί τῇ πλῆθει περιγεννησαί *el* πυγμαίνειν α ἐκεῖνοι προστάταιον; what profit wilt 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, δὲ (κέ) with fut. or subj.); Pind. Ol. 13. 105; S. O. T. 851; Ant. 4. α. 4; T. 1. 121; P. Meno 80 d, Ph. 91 a, L. 658 c; Isocrates 2. 45, 9. 66; Aristotle, Nic. Eth. 1695 b. 6, 1100 b. 4; Lucian, Timon 15.

2362. Perfect Indicative (very rare). — *el* ... διδάξειν ὡς *el* θεοὶ ἀπαντήσεις τὸν
SYNTAX OF THE COMPLEX SENTENCE

2363. Subjunctive (very rare). — εἰ δὲ βούλω τι γε, καὶ τῇ μαντικῇ εἶναι συγ-χωρῆσαι ἐπιστήμην τῷ μέλλοντι έσσεθαι but if you will, let us agree that mantic too is a knowledge of the future P. Charm. 173 c. 
 Cp. Χ. Ο. 8, 10 ; Δ 386 (ἄν with subj.), Ψ 893, 5 388 (?).

2364. Imperative. — εἰ τοῖς ταῖς παραβαλλοι . . . , ἐναγγίσετε ἐστιν if any one transgresses these injunctions, let him be accursed Aes. 3. 110 (quoted from an ancient imprecation), τὸ μὲν δὴ ἄργυρον, εἰ μὴ τοις πλῆθοις αὐτῷ χρῆσθαι, οὕτω πόρρω ἀπωθῆσαί σατε μηδὲ χρῆσαι εἶναι but as regards money then, if a man does not know how to use it, let him remove it so far from his consideration as not to be regarded even as property Χ. Ο. 1. 14. 

2365. An unreal indicative in conjunction with εἰ and the optative is very rare.

εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέραν ἔλεφος μεθείμεν, δυσκλήξει ἢν ἦν φόνος (for ἢν εἴη) for if we should draw the sword upon a purer woman, foul were the murder Ε. Or. 1132. 
 Cp. Λ. 10. 8, Χ. Κ. 2. 1. 9 (text doubtful) and Χ. Ven. 12. 22, Π. Αλκ. 1, 111 e, Λυκ. 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 coordinate 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 μὴ εἰς (τι βελτίων) μὴ όμως ἢν μὴ εἰς εἰς εἰς μιᾶς μιᾶς καὶ τῇ μερον, τι τὸν συμβούλον ἔχρην ποιεῖν; but if there neither is nor was any better plan, and if yet even to-day no one can suggest any, what was it the duty of the statesman to do? D. 18. 190, καὶ γὰρ ἂν καὶ υπερφύλετε εἰς, εἰ καὶ μὲν τῶν Ὁλυνθίων προδότων πολλά καὶ δελεῖ ψηφιδασθε, τοὺς δὲ παρ' ἡμῖν αὐτοὺς ἀδικοῦται μὴ κολάζωτες φιλονοεις and in fact it would be actually monstrous if, whereas you have passed many severe votes against the betrayers of the Olymthians, you appear not to punish the wrong-doers in your midst. D. 19. 267, εἰ ἐγὼ ἐπεξειρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολογῇ καὶ ὀητ' ἂν ἦμας ὡφηλῇ οὐδὲν ὀητ' ἂν ἐμαντών if I had tried to engage in politics, I should have long ago perished and benefited neither you nor myself at all P. Α. 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.

ἀξιόκειτος, εἰ μὲν τινα δράτα σωτηρίαν ἦμιν (ἔσομένην), ἔναν διακρατερώμενον πολεμοῦντες, διδακε καὶ ἡμᾶς καλ. if you see any safety for us if we persist in making war, we beg that you will inform us too what it is Χ. Η. 7. 4. 8 (here ἔναν διακρατερώμεν
CONCESSIVE CLAUSES

2369. Concessive clauses are commonly formed by καὶ in conjunction with the ἐὰν or ἦν of conditional clauses: καὶ ἐὰν (καὶ), καὶ ἦν (καὶ) even if, ἐὰν καὶ, ἦν καὶ although.

2370. Such concessive clauses are conditional, but indicate that the condition which they introduce may be granted without destroying the conclusion. The apodosis of concessive clauses thus has an adversative meaning, i.e. it states what is regarded as true notwithstanding (διότι) what is assumed in the protasis.

2371. Concessive clauses have the construction of conditional clauses. The protasis, if negative, takes μὴ.

2372. καὶ ἐὰν (even if) clauses. — καὶ ἐὰν commonly implies that the conclusion must be true or must take place even in the extreme, scarcely conceivable, case which these words introduce (even supposing that, even in the case that). In such cases the speaker does not grant that the alleged condition really exists. On καὶ ἐὰν see 1766 b.

καὶ μὴ πέποιθα, τοῦρκον ἐστ' ἐργαστέον even if I have no confidence, yet the
SYNTAX OF THE COMPLEX SENTENCE [2373]

2373. The καὶ of καὶ ei may mean simply and, as καὶ τάδ’ εἰσται Κρέων and if Creon learns this S. Ant. 229.

2374. Some scholars hold that the difference between καὶ ei and ei καὶ is that καὶ ei concedes a supposition and is used of an assumed fact, while ei καὶ concedes a fact and is used of an actual fact. But this distinction cannot be supported. καὶ ei sometimes differs from ei καὶ only in being more emphatic. When an actual fact is referred to, we expect καὶ ei; but καὶ ei sometimes occurs, as τοι, καὶ βλέποντα μὴ τόδεν, θανόντ’ ἂν νωμίζεων perhaps, though they did not miss him when alive, they will lament him now that he is dead S. Aj. 982, cp. πεπτόν, καὶ μηδὲν ἡδό although it is in no wise sweet, I must obey S. O. T. 1516.

2375. ei καὶ (although) clauses.—ei 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.

ei καὶ τιμαθείσις king though thou art S. O. T. 408, τόλιν μὲν, ei καὶ μὴ βλέπεις, φρονεῖς δ’ ὡσαίνα τὸν σύντειχ’ though thou canst not see, thou yet dost feel with what a plague our city is afflicted S. O. T. 302, ei καὶ τῷ αὐτῷ τερτον dacei eiiain although it seems too unimportant to some P. Lach. 182 c.

2376. The verb is omitted in ei καὶ γελοῖστερον εἰπένθυ τhough the expression be ridiculous P. A. 30 c (cp. 944).

2377. The καὶ of ei καὶ may go closely with a following word. Here the meaning is either also or indeed; as ei καὶ δυνήσει γε if thou shalt also be able (besides having the will) S. Ant. 90, δειδόν γ’ είπας, ei καὶ φασὶν θανόν a strange thing truly hast thou uttered, if, though said, thou indeed livest S. Aj. 1127. Where trajectio is assumed (ei μὴ καὶ for ei καὶ μὴ) the καὶ is intensive, as ei μὴ καί νῦν . . . ἀλλὰ if not already . . . at least T. 2. 11. 6, ei μὴ καὶ δέδρακεν unless he has actually done it 6. 60. 3.

2378. ei (ἐάν) καὶ not infrequently means even if in prose as well as poetry.

eiπετο μᾶλλον καυτοκίνει ψιμαὶ, ἐν, ei καὶ βουλοῦτο κακὸς εἰρήν, μὴ ἔξει άντων 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’ ei καὶ μηδὲν τοινκ ὑπήρξεν ἡμῖν, οὐδ’ ὑς χαλεπῶν εστι γνώναι περὶ αὐτῶν ὑπότεροι ταλάθη λέγωσιν 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. Op. also Ant. 5. 27, And. 1. 21, L. 31. 20; Is. 11. 23, D. 16. 24, Aes. 3. 211. ei καὶ for καὶ ei is especially common in Isocrates, who does not use καὶ ei or κει except in 21. 11. Demosthenes is not fond of καὶ ei, and often substitutes καὶ ei for it (10. 282, 24. 109, 45, 72). Cp. 1766 b.

2379. ei (ἐάν) sometimes has a concessive force (X. Eq. 1. 17). eiπερ (ἐάνπερ)
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. ἔτει, 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, αἰσχωνίην ἄν ἔγρηγε τοῦτο ὑμαλογεῖν, ἔτει πολλοὶ γέ φασι τὰν ἀνθρώπων ὑμῖν. 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 οὔτ (μηδὲ) εἰ or εἴαν not even ὅ. Here not (οὐ-, μη) belongs to the leading clause, while even (-δ', cp. καί) belongs to the dependent clause. The negative is frequently repeated in the leading clause.

οὔτ εἰ πάντες ἔλθωμεν Πέρσαι, πλήρες οὐκ ὑπερβαλέμεθα; ἐν τῶς πολεμίους even if all the Persians should come, we should not exceed the enemy in numbers. X. C. 2. 1. 8, μηδενήσῃς, μηδ' εἴαν δόσω τι ἣν μέγα λέγειν δὸν ὑπαίτερα a disturbance, even if I seem to you to be speaking presumptuously. P. A. 20 e. Cp. 2382.

2382. The idea of concession or opposition is often expressed by the participle alone (2066) or by the participle with καίτερ or καί ταῦτα (2083). The negative is οὔ. In negative concessive sentences we find also the participle with οὔτε (μηδὲ) οὔτε (μηδὲ) τερ.

οὔτε πεπορθοῦσα κακός ἔχριδων εἶναι μοι τοῦτον ὑμαλογῶ not even though I have been ill-treated do I admit that he is my enemy D. 21. 205, γνώσατε πείθου μηδὲ τάλαθη κλων listen to a woman, even if thou dost not hear the truth. E. fr. 440.

TEMPORAL CLAUSES

2383. Temporal clauses are introduced by conjunctions or relative expressions having the force of conjunctions.

A. Denoting time usually the same as that of the principal verb: 

ὅτε, ὅποτε, ἡμικα, ὅπτικα when; ὡςκὰς as often as; ἐως, μέχρι (rarely ἅγοι), ὧν ὁμονόιοι so long as; ἐως, ἐν ὁ (rarely ἐν ὁμος and ἑστε) while.

N. 1. ἐως means so long as in reference to actions that are coextensive; while, in reference to actions not coextensive.

N. 2. ἡμικα, ὅπτικα have the force of what time, at the moment when, when, (rarely while), and are more precise than ὅτε.

N. 3. poetical or Ironic are ὅτε (= ὅτε) when, ἡμος (only with the indicative) when, ἐπος when (ἐως in Hdt. of antecedent action), ὑμα a so long as. Homer. has ἐως (i.e. ἅγος) or ἐως for ὅτε.

N. 4. ἐσται is used (rarely) in lyric, Sophocles, Euripides, Herodotus, Xenophon.

B. Denoting time usually prior to that of the principal verb:

ἐπεῖ, ἐπείδη after, after that (less exactly when); ἐπεῖ πρῶτον, ὡς (or ω εἰ) ταχύτατα, ἐπεὶ ἐταχύτατα (rarely ὅπος ταχύτατα) as soon as; ἐς οὖ (rarely ἐς ὠν), ἐς ὀγος, ἀν ποις since, ever since; ὡς when, as soon as, since.

N. — ἐπεί is after is very common in Herodotus.
C. Denoting time subsequent to that of the principal verb: ἐως, ἐστε, μέχρι, μέχρις ὧν (rarely ἄχρι), ἄχρι ὧν until: followed by a finite verb.

πρὶν, πρὸ τοῦ ὧν before, until: followed by a finite verb or by an infinitive.

N.—Homer has also ὁρα (also final), εἰσ ὢτε (κε), εἰσ ὅ (κε). Herodotus has ές δ, ἐως ὧν, ἐς ὧν until. ὁππότε with the optative in Homer after a past tense of a verb of waiting or expecting means for the time when (H. 414). ἐστε (first in Hesiod) is rare in lyric, tragedy, Herodotus, and Plato, very common in Xenophon. —μέχρι is avoided by the orators. —μέχρι and ἄχρι take the articular infinitive in Demosthenes. —τέως for ἐως is rare (2171).

2384. Demonstrative adverbs in the principal clause often correspond to the relative conjunctions, as ὅτε ... τότε, ἐν ὧδ ... ἐν τούτῳ, ἐως ... τέως (μέχρι τούτου). So also ἐπει ... τότε, ὡς (ὅτε) ... ἐνταῦθα, etc.

2385. Some temporal conjunctions also denote cause: ὅτε, ὅποτε, ἐπει, ἐντε (poet.), ἐπειδή since, whereas, ὡς because. ὡς means also as, as to, rarely, in prose, in order that. ἐως in Homer has in part become a final conjunction (2419); for the Attic use, see 2420.

2386. A temporal sentence and a conditional sentence may occur in close conjunction without marked difference of signification.

ὅταν δὲ νοσήσωσιν, ὑγείες γενήμενοι σφέσσονται: ἄν τε τις άλλη συμφέρα καταλαμβάνῃ αὐτόν, τὰ ἐπικτησία ἐκείνη μέλλων ὁλυνθήσεται 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 ἄν ἔγαρ Κρόνος ἄσσον ἱκανον ... ὅτε μὴ αὐτὸς γε κελεοῦ I would not draw nearer to Kronos' son unless (lit. when not) he should himself bid me Ζ 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).

ἐπει δὲ σφέσσει Δαρέως καὶ ὑπώπτευε τελευτήν τοῦ βίου, ἐβολεύετο τῷ παῖς παρέμειν 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 σφέσσει and ὑπώπτευε occurred both before and after the time indicated in ἐβολεύετο), τοιαύτα ἐποίη εἰς διεδιόν πάντα ἐξαβε κρᾶ ἦς 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 ἐως or πρὶν until), ὁ δ' ἐν τῷ παρόντι πρὸς τὰ μνήματα ἀπελογεῖτο καὶ ἐτοίμας ἦν πρὸν ἑκπειρέων κράνθος he both defended himself then and there against the charges and offered to be tried before he sailed T. 6. 29.

a. Conjunctions of antecedent action usually take the aorist, rarely the imperfect except when that tense represents overlapping action, as in T. 5. 72. 3. Cp. T. 1. 13. 5 with 1. 5. 1.
b. A verb of aoristic action is used: in the temporal clause when complete priority, in the main clause when complete subsequence, is to be clearly marked.

2389. Clauses introduced by relative adverbs (or conjunctions) of time, have, in general, the same constructions as clauses introduced by relative pronouns (340, 2493 ff.) and by relative adverbs of place and manner. Temporal clauses are treated separately for the sake of clearness.

a. Temporal clauses introduced by a word meaning until differ from ordinary conditional relatives in some respects, as in the use of the optative in implied indirect discourse (2408, 2420); and in the frequency of the absence of ἀν (2402).

b. Strictly ὅτε, ἐνθα, ὥστε, 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 ὃς, except when the special construction requires μή). Definite temporal clauses usually refer to the present or to the past.

2392. A temporal clause is indefinite when the action (1) occurs in the indefinite future, (2) recurs an indefinite number of times, (3) continues for an indefinite period. The same clause may have more than one of these meanings. (3) is rare. The negative is μή. Indefinite temporal clauses refer either to the future or to general present or past time.

2393. The same temporal conjunction may refer either to definite or to indefinite time; sometimes with a difference of meaning.

2394. When the time is definite, the indicative is used; when indefinite, the subjunctive with ἢν, the optative, or (rarely) the indicative.

Temporal conjunctions with the subjunctive take ἢν. (For exceptions, see 2402, 2412, 2444 b.) ἢν 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 ὃς). 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).
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the time ἐν, σχεδὸν μέσαν ἡσαυ νύκτες ἦν was about midnight when this was
taking place X. A. 3. 1. 33, cp. 1. 1. 1, cited in 2388, ἦν φηδεῖ ἐγγύετο, ἔφανεν
coupons but when it was getting to be afternoon, a cloud of dust appeared 1. 8. 8,
μέχρι ἀπὸ τοῦ ἵππου ἱππὸτο, προθύμως εἰσῆμεθα as long as they led on equal terms
we proceeded willingly T. 3. 10, ἄνθον χρύσον ἐκαθεῖσθαι ἣν ἐγενέσθαι while.
ἀμφί τήν περί τὸ φρούριον ὑησύχασαν, . . . ἐπεὶ πρὸς ὡς as long as he was employed with regulations about
the fortress, they kept bringing horses X. C. 5. 3. 25, ἐν φόλιον ἴππον, ἐπεὶ . . . οἱ
scoiotei while they were arming, the scouts came X. A. 2. 2. 15, ἐόσιν καὶ καρδία,
ἀντιλάβεσθε τῶν πράγματων 'while there is opportunity, take our public policy in
hand' D. 1. 20.

N. μέμνημαι, οἶδα, ἀκοῦω often take ὅτε when instead of ὅτι that. Thus,
μέμνημαι ὅτε ἦν πρὸς σὲ Ἑλλάνων I remember when (that) I came to you X. C. 1. 6. 12,
ἡμέρα (and ἡμέρα in poetry) has a similar use. οἶδα ὅτε, ἀκοῦω ὅτε are probably due
to the analogy of μέμνημαι ὅτε, originally I remember (the moment) when.

B. Temporal clauses denoting time prior to that of the principal verb (2383 B).

ἐπεὶ δ' ἔξηλθεν, ἐξῆγγειλεν τοῖς φίλοις τήν κρίσιν τοῦ Ὀμηρᾶ ὅσι ἐγένετο but after
he came out, he announced to his friends how the trial of Orontas had resulted
X. A. 1. 6. 5 (observe that the aorist, and not the pluperfect, is commonly used to
denote time previous to that of the main verb; cp. 1943), ἐπεὶ δὲ ἐπελεύθησεν
Δάρεως . . . , Τισσαφέρνης διαβάλλει τὸν Κύρον after Darius died Tissaphernes
catamnicated Cyrus 1. 1. 3, ὡς τάξιστα ἔσω ὑπέθανεν, ἐθοντο as soon as daylight
indistinctly appeared, they sacrificed 4. 3. 9, εἰ οὐ φιλος εἶναι προσποιεταί, εἰκ
τοῦτου ὡς ἑξητάθηκεν ever since Philip pretended to be friendly, from that
time on he had deceived you D. 23. 193. (On ever since expressed by the dative
of the participle, see 1498.)

C. Temporal clauses denoting time subsequent to that of the principal verb (2383 C).

ἐξερρήνῳ ἐσω αὑτὸν νυπηργοῖς they waited until the generals arrived X. H.
1. 1. 29, λαοδεὴν τοῖς Σωτηρίδαν ἦσαν ἱππότακτα . . . , πορευόμεθα they kept reviling
Soteridas until they forced him to march on X. A. 3. 4. 40, καὶ ταῦτα ἐπόλου ὑπὲρ
ακός ἐγένετο and they kept doing this until darkness came on 4. 2. 4, τοῖς
Ἐλληναῖς ἀπελεύθησεν δουλείας ὡς ἐενθαρρύνει εἶναι καὶ ὑπὸ τῶν ἀυτῶν
κατεδούλωσαντο she released the Greeks from slavery so as to be free until they
enslaved themselves P. Menex. 245 α.

2396. When the principal verb is a past indicative with ἄν and
denotes non-fulfilment, a temporal clause has, by assimilation of
mood, a past tense of the indicative denoting non-fulfilment.

ὁπερ' ἐγένετο ταῦτα παροικῆσαν . . . , ὑμολογεῖτ' ἂν ἣ κατηγορία τοῖς ἔργοις
ἄν if it appeared that he had ever done this, his form of accusation would tally
with his acts D. 18. 14 (here whenever would make the condition ambiguous),
ἐβασάνων ἂν μέχρι οū αὐτῶς ὑδείκει they would have kept questioning them under
torture as long as they pleased 53. 25, οὐκ ἂν ἐπανάληψεν . . . ἐσω ἀπεπειδήθην τῆς
σοφίας ταύτης 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.

ὅτατε τὸ δικαίων μὴ ὁδὰ, δὲ ἔστιν, ἕχων ἔσομαι. ἔτει ἄρεθ ὅσα τυχάναι ἔτει
καὶ ὅση when (if) I do not know what justice is, I am scarcely likely to know
whether it is or is not a virtue P. R. 354 c.

TEMPORAL CLAUSES REFERRING TO THE FUTURE

2398. The future indicative is rarely used in temporal clauses; and when used refers to definite time.

τηρικάντα . . . ὅτε ὁδὴ ἐν τῇ παύειν ἔστε at that time, when you will not
be able to do even what is necessary D. 19. 262.

a. The future is rare because that tense does not usually make clear the
difference between action continuing and action simply occurring in the future.
ὅτε with the future indicative has thus been almost entirely displaced by ὅταν
with the subjunctive.

b. For the future with καί in θ 318 the subjunctive is probably correct.

2399. Temporal clauses referring indefinitely to the future take
either the subjunctive with ἄν or the optative without ἄν.

a. The addition of ἄν produces the forms ὅταν, ὅποταν; ἔτειν, ἔτὴν (both
rare in Attic), ἔπειδαν. ἔσαι ἄν, μὴ ἔργον ἄν, ἔστιν ἄν mean as long as or until. ὃς
when scarcely ever takes ἄν (for ὃς ἄν while ἔσαι ἄν is read in S. Aj. 1117, Ph. 1330).

b. The temporal conjunctions have here, in general, the same constructions
as conditional ἦδον or εἰ. Thus ὅποταν = ἦδον ποτε, ὅποτε = εἰ ποτε.

2400. The present marks the action as continuing (not completed), the
aorist marks the action as simply occurring (completed). The present usually
sets forth an action contemporaneous with that of the leading verb; the aorist,
an action antecedent to that of the leading verb.

a. The present may denote time antecedent when the verb has no aorist, and
in the case of some other verbs: Thus, (ὁ πόλεμος) ὅς λυπήσει ἐκατον, ἔπειδαν
παρῇ the war which will afflict every one when it comes D. 6. 35, ἔπειδαν ἀκούον
. . . ἐτέρων κράνωσα, τί καὶ ποιήσῃ; when he hears that they are prosecuting
other men, what should he then do? 19. 138.

FUTURE TEMPORAL CLAUSES WITH THE SUBJUNCTIVE

2401. Temporal clauses referring to the future take the subjunctive
with ἄν in sentences corresponding to more vivid future conditions.
The principal clause has the future indicative or any form of
the verb referring to the future except the simple optative. The
negative is μη.

ἥηκε δὲ ἄν τις ὄμοις ἀδική, ἡμεῖς ὑπὲρ ὅμων μαχομέθα but when any one wrongs
you, we will fight in your defence X. C. 4. 4. 11, ὅταν μὴ σέλω, παπαθομαί when
my strength fails, I shall cease S. Ant. 91, ἔπειδαν ἄπαντ' ἀκούστε, κρίνετε when
you have heard everything, decide D. 4. 14, ἐωι . . . δοκεῖ, ἔπαν τάχιστα ἄρωτη-
σωμεν, ἔναι in my judgment we must go as soon as we have breakfasted X. A. 4.
6. 9, μέχρι δ' ἄν ἔγω ἦκω, αἱ σπουδαὶ μενόντων ήμεν ὕπομεν ημεν until I return, let the armistice continue 2. 3. 24, λέγω . . . ἐως ἃν ἀκούσων βοῶμος ήκω I will speak so long as you wish to listen D. 21. 130, περιμένεις ἵνα ἄγω ἔλθω υπαίτκει until I come X. Α. 5. 1. 4, μὴ ἀναμανέων ἔως ἃν πλείουσιν ἡμῶν γένωνται let us not wait until the enemy outnumber us X. Κ. 3. 3. 4. 48, οὐκ ἀναμένον (present as emphatic future) ἐως ἃν ἡ ἡμετέρᾳ χώρᾳ κακώτατο ζευγαρεῖ we do not wait until our land shall be ravaged 3. 3. 18. The present subjunctive is rare with ἔως until, and marks overlapping action (here = ἔως ἃν ἔλθωμεν κακομενὐν). 2402. The subjunctive without ἄν (κε) is sometimes found in poetry and in Herodotus; in Attic prose only with μέχρι, μέχρι ὧν until (and πρὶν, 2444 b). Thus, ἔβοσκενσαν δὲς τριῶν αὐτῶν φύλασσεν μέχρι ὧν τι ἐμπάνων they decided to guard them in fetters until they should reach some agreement T. 4. 41. The omission of ἄν is more common after temporal conjunctions than after ἐτε (2327 a) and in writers later than Homer lends an archaic colouring to the style. 2403. The principal clause may be a potential optative, which is at times nearly equivalent to the future: ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἐως ἃν εἰς Ἀθηναίων λείπῃσαν, οὐδέποτε ἄν συμβούλευσαμι τοιαῦτα. τῇ πόλιν 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 ἄν. An optative referring to the future stands in the principal clause (2186 b). The negative is μὴ. ὁρεῖσαν, ὅτε μιν μηκέτι ταύτα μέλοι may I die, when I shall no longer care for these delights Minnermus 1. 2, πεινῶν ῥάγο: ἄν ὅποτε βοῶμοτο when hungry he would eat whenever he wished X. Μ. 2. 1. 18, ἐτε βοῶμοτο τῶν βίων τίμων προτέρους, ὅποτε ἀσθενεῖσαν, ἐπιμελεῖσαι τῶν σών, τί ἄν τοιαῖσα; 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, δειτό γ' ἄν αὐτοῦ μένειν, ἐως ἀπόδησις he would beg him to remain until you should depart X. Κ. 5. 3. 13 (here the temporal clause depends on μένειν, itself dependent on δειτό ἄν). 2405. The optative with ἄν (κε) in Homer, where Attic would have the simple optative, is potential or virtually equivalent to a future. Thus, αὐτίκα γὰρ με κατακτηθεῖσιν Ἀχιλλείας . . . ἐταῖ ἐν ἔν ἐρω ἔνυν for let Achilles slay me forthwith, when I have satisfied my desire for lamentation Ο. 227. Cp. Ι. 304, ὃ 222, ἐως κε β θ (potential), εἰς δ' κε Ο 70 (elsewhere this expression always takes the subjunctive in Homer). 2406. The potential optative or indicative (with ἄν) having its proper force may appear in temporal clauses (cp. 2553). φυλάξας . . . τὸν χειμῶν ἐπιχειρεῖ, ἢκι' ἄν ἡμεῖς μὴ δυναμεθ' ἐκεῖθ' ἀφεκόθαι by watching for winter to set in he begins his operations when we are unable (he thinks) to reach the spot D. 4. 31. Cp. 2405. 2407. The principal clause rarely has the present or future indica-
tive, when the temporal clause has the optative without ἄν (cp. 2360, 2361, 2573 b, c).

φρονήσεως δέει πόλλης πρὸς τοὺς πολλοὶ πλεοῦσι... ὥστε καρδεῖ παρατέροι when the critical moment arrives, he must have great judgment to cope with forces much more numerous than his own X. Hipp. 7. 4, ἀλήθεια εἰς τρήσεις, ὦ μὴ αὐτὸς γε Κροίων ἐμβαλεί τιθεμένων δάλων νήσου 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 ἄν (κέ) with the subjunctive; as ὅδε ἄν τις κραλεύῃ κῆδαρι... δὲ ἐν κοίλῃς μεγεθὺς θυ σιλβήν will not avail thee when thou grovellest in the dust Π. 55.

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.

παράγγελαν, ἐπειδὴ δειπνήσατε... πάντας ἀναπάυεις καὶ ἔπεσατ ἡρίκη ἄν τις παραγγέλλῃ they issued orders that, when they had supped, all should rest and follow when any one should give the command (= ἐπειδὴ δειπνήσετε... ἀναπάυεις) Χ. A. 3. 5. 18, ἐπειδείς καλέσας εἰς τοῦ θουλευατο, ἐθέσατο ordering them to wait until they had taken counsel, they proceeded to sacrifice (= ἐπειδείς ἐστιν δὲν θουλευώμεθα) 6. 5. 2, ἔσεξεν αὐτοῖς... προέκυψε... ἐστὶν Κύριῳ συμμελέσατο they resolved to keep advancing until they should join Cyrus (= προέκυψε... ἐστὶν δὲν συμμελέσατο) 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. ὡς is rare in these temporal clauses (Hdt. 1. 17, 4. 172; δικαίως with the optative occurs in 1. 17, 1. 68).

c. On Homeric similes with ὡς ὅτε, ὡς ὅτε, 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.

μακαριμαθα πάντας ὅποταν ὄργανόμεθα we are all mad whenever we are angry Philemon 184, φωνὴ τις, ἢ δὲν γένηται, δὲν ἀποφέρει μὲ a kind of voice which, GREEK GRAM. — 35
whenever it comes, always deter me P. A. 31 d, ὅταν στείλῃ τις αὐτὸς, χῶ θέδο συνάπτεται whenever a man is eager himself, God too works with him A. Pers. 742, ἂν δὲ σφηταῖς τὸ σκάφος . . . , χῶ καὶ ναύς καὶ κυβερνῆτα . . . προθαμᾶς ἔλει . . . , ἐπείδη δὲ ἡ θάλασσα ὑπέρχῃ, μάταια ἡ στοάδη 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 D. 9. 69, τοιοῦτον ταῦθ' ἐκάστος' . . . ἔως ἂν αὐτός ἐμβάλωμεν ἢ κακὸν τοῦτο ἐν τοσοῦτον every 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: καὶ περὶ τῶν ἀνθρώπων, ἐν φίλῳ ἂν ἀνολομέω, τῶν παρόντων (πόλεμος) ἃπειρο ομάσομον κρίνοντων although men always consider the present war the greatest so long as they are engaged in it T. 1. 21, ὅταν δὲ ἐτέρη ταῦτα παραδῆν, καταλέυκε τὴν αὐτὸς αὐτοῦ δυναστείαν but whenever he surrenders these rights to another, he destroys once and for all his own sovereignty Δes. 3. 233, πολέμωμι . . . ἡδὶ ὅταν . . . καταδουλώσωμαι τινας, πολλοὺς δὲ βελτίους ἡγακάσαν εἶναι enemies ere now have forced improvement upon those whom they have enslaved X. O. 1. 23 (cp. 2538), πολλάκις ἐκαύμασα τῆς τόλμης τῶν λεγόντων ὑπὲρ αὐτοῦ, πλὴν ὅταν ἐνθυμηθῶ κτλ. I have often marvelled at the effrontery of the speakers in his behalf, except when(ever) I consider, etc. L. 12. 41.

2412. ἂν (κεῖ) is frequently omitted in Homer, and occasionally in lyric and dramatic poetry and in Herodotus, e.g. ἐπεὶ δὲ ἀμάρτη, κεῖνος οὐκέτ' ἐστ' ἀνὴρ ἀθωλος but whenever a man commits an error, that man is no longer heedless S. Ant. 1025.

2413. The present indicative is very rarely used instead of the subjunctive with ἂν in temporal clauses of indefinite frequency. Thus, περὶ τῶν ἄλλων τῶν ἀδικοῦντων, ὅτε (ὅταν conj.) δικαίωσαι, ἃπειρο τῶν κατηγορῶν πυθθῆται 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.

ἐθήρευεν ἀπὸ ἐπικύρων ὅπως γυμνασάτω βοώντος ἐκμαυρίω ἐγώ, he was wont to hunt on horseback, whenever he wanted to exercise himself X. A. 1. 2. 7, ὅτε ἔγρα εἰς ἄρστου, ἄνεμεος ἄντων ἐστ' ἐμφαγόμεν τι whenever it was breakfast time, he used to wait until they had eaten something X. C. 8. 1. 44, περιερέομεν εκάστοτε ἀνοιχθεὶς τὸ δεσματήρων: ἐπείδη δὲ ἀνοιχθεὶ, εἰσήγημεν 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 ἀνοιχθεὶ 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 = ἄσω ἄν ἀνοιχθῇ).

2415. The optative is rare after a primary tense, and occurs only when that tense includes a reference to the past (ὡ 254; cp. 2573). — ὅτε κεῖν with the optative occurs once (I 525).

2416. Other tenses than the imperfect in the principal clause: ἀλλ' ὅτε δὴ . . .
TEMPORAL CLAUSES DENOTING PURPOSE

2418. Temporal conjunctions denoting limit as to duration (so long as, while) or limit as to termination (until, till) may imply purpose.

a. So ἔως till, against the time when, in order that, πρὶν before, in order that not. ἔστα (poet.) is usually final (in order that) rather than temporal (so long as, while, till, up to the time that). Sometimes in post-Homeric Greek ἔως and the subjunctive (with or without ἀν) has a touch of purpose.

2419. In the Odyssey ἔως, usually with the aorist optative after a secondary tense, is almost a final conjunction. Thus, δῶκεν... ἐλαυν ἔως χυτλὼσατο she gave olive oil that (against the time when) she might anoint herself ἧς. So δ 789, ε 385, ρ 367. In ἔως 375 the present optative expresses durative action (θεμαλωντο gradually get hot).

2420. After a secondary tense ἔως with the aorist optative sometimes in Attic prose implies an expectation, hope, or purpose on the part of the subject of the main verb that the action of the temporal clause may be attained. Since such optatives are due to the principle of indirect discourse, the subjunctive with ἀν, denoting mere futurity, might have been used instead.

σπονδαὶ ἐποίησαντο ἔως ἀπαγγελθείη τὰ λεχθεντα they made a truce (which they hoped would last) until the terms should be announced X. H. 3. 2. 20 (here we might have had ἔως ἀν ἀπαγγέλθη), τὰ ἄλλα χωρά ἐρχον μένουσε ἔως σφίζει κάκεινον ποιήσων (= ἀν ποιήσω) τὰ εἰρμένα they retained the other places, waiting until they (the Lacedaemonians) on their part should have performed for them (the Athenians) what had been agreed on T. 5. 35. Compare ἔως ἀν τῶν ἄχρις διαπράξαντας φιλακην... κατέλυε he left a garrison (to remain there) until they should settle these matters X. H. 5. 3. 25 (here ἔως διαπράξαντο might have been used). Other examples are L. 13. 25, 13. 10. 7. 8 (ἔως ὅτι), X. H. 4. 4. 9, D. 27. 5. 29. 43 (τέως), 33. 8; cp. also Ar. Eq. 133. Present optative in T. 3. 102, X. H. 5. 4. 37.

2421. ἔως ἀν with the optative occurs rarely where it might be thought that the simple optative or ἀν with the subjunctive should be used. Many editors emend, but ἀν may generally be defended as potential, expressing the conviction of the agent. Thus, ἔλεσεν ἀν ὅρας ἐκοσι... τούτων ἀν ἐπικελεύσαι τῆς τόλμης, ἔως ἀν ὅτι ὄνομα τεθείετε you elected twenty men whose duty it should be to care for the State until such a time as in all probability the laws would be made And. 1. 81. Cp. S. Tr. 687, I. 17, 15, P. Ph. 101 d. So ἄναν A. Pers. 650, πρὶν ἄν X. H. 2. 3. 48, 2. 4. 18.
SUMMARY OF THE CONSTRUCTIONS OF ἐως AND OF OTHER WORDS MEANING BOTH SO LONG AS AND UNTIL

ἐως 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 ἃν, when the action lies in the
   a. Future, and the verb of the main clause is future indicative or an equivalent form.
   b. Present, and the verb of the main clause states a present customary or repeated action or a general truth.

2424. The present optative (of future time) is very rare: in dependence on a past tense (X. H. 5. 4. 37, Aristotle, Athen. Pol. 28 end); by regular assimilation (2186 b) in a less vivid condition (P. Th. 155 a).

ἐως 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 (ἐστι Hdt. 9. 58).

2426. Subjunctive with ἃν, when the action lies in the
   a. Future, and the main clause contains a verb referring to the future (except the optative without ἃν). 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 ἃν.
   b. Past, and depends on a secondary tense expressing or implying indirect discourse. Here the optative represents ἃν 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. II. 4. 4. 9, where some read the aorist.

2428. Conjunctions meaning until may have, as an implied or expressed
antecedent, μέχρι τοῦτου up to the time. Thus, μέχρι τοῦτου Λάσθενης φίλος ὠνομάζετο, ἦς προάδωκεν "Olvthov Lasthenes was called a friend (up to the time when) until he betrayed Olynthus D. 18. 48.

2429. With conjunctions meaning until, when the principal clause is affirmative, it is implied that the action of the verb of the principal clause continues only up to the time when the action of the verb of the until clause takes place. Thus, in the passage cited in 2428, it is implied that Lasthenes ceased to be called a friend after he had betrayed Olynthus.

a. When the principal clause is negative, it is implied that the action of the verb of the principal clause does not take place until the action of the until clause takes place; as in οδ πρῶτερον ἐπαύσαντο ἦσση τὴν πόλιν εἰς στάσεις κατέστησαν they did not stop until they divided the city into factions L. 25. 26. In sentences like δεὶ μη περιμένειν ἦσση ἄν ἐπιστάοισιν we must not wait until they are upon us (I. 4. 165), by reason of the meaning of περιμένειν the action of the principal clause ceases before the action of the until clause takes place.

GENERAL RULE FOR 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 ἦσση and other words for until (οδ πρὶν = ἦσση).

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, μη ἀπέλαθη πρὶν ἄν ἀκόψητε do not go away until you hear X. A. 5. 7. 12 (i.e. without hearing = εἶναι μη ἀκόψητε). Cp. οὔτε γαρ εἰρήνη οὐδὲ βεβαίων ἀναγείνει, ἢ μη κοινή τοῖς βαρβάροις πολέμησιμεν, οὔθ' ὀμοφάσι τοὺς Ἐλλήνας, πρὶν ἄν ... τοῖς κινδύνοις πρὸ καθ' αὐτούς ποιησάμεθα 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 ἦσση until; but, when the verb of the main clause is negated, πρὶν may be translated by before or until. When πρὶν must be rendered by before, it takes the infinitive.
ταύτα ἐποίου πρὶν Σωκράτης ἄφικε τε I was doing this until Socrates arrived (rare even in poetry; cp. 2411 c).
οὐ ταύτα ἐποίου πρὶν Σωκράτης ἄφικε τε I was not doing this until (or before) Socrates arrived.
ταύτα ἐποίου πρὶν Σωκράτης ἄφικε τε (not Σωκράτης ἄφικε τε) I was doing this before Socrates arrived.

2435. It is correct to say οὐ ποιήσω τούτο πρὶν ἀν κελεύσῃ, ποιήσω (or οὐ ποιήσω) τούτο πρὶν κελεύσαι, but incorrect to say ποιήσω τούτο 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 πρὶν, πρῶτερον before. The adverbial force survives in Attic only after the article, as εὖ τοῖς πρὶν λύγως in the foregoing statements T. 2. 02. The adverbial use appears also in Homer wherever πρὶν occurs with the indicative, the anticipatory (futural) subjunctive (1810), or the optative with κε. Thus, τὴν δ’ ἐγώ οὐ λύσω · πρὶν μν καὶ γῆρας ἐπελεύσῃ but her I will not release; sooner shall old age come upon her Α 20, φησί μν ἀναστήσεις · πρὶν καὶ κακῶς ἄλλο πάθοσθα nor shalt 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 ἔσω or πρὶν γ’ ὅτε δή. A finite mood was first used of the future, and after negative clauses (οὐ πρῶτερον πρὶν like οὐ πρῶτερον ἔσω). — Homer commonly uses the infinitive with πρὶν meaning before and until. Here the infinitive (as with ὧν) simply states the abstract verbal notion, and thus has no reference to differences of time or mood; πρὶν being used almost like πρὶν ἄν ἔσων = πρὶν τοῦ ἀν ἔσω before as πρὶν ὤν before as πρὶν ἔσω before seeing (first in Xenophon). This early use with the infinitive was, with some restrictions, retained in Attic, where the infinitive may sometimes be used instead of the finite verb. πρὶν came more and more to take the subjunctive with 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 (οὔτως) occurred. Because of its negative force πρὶν commonly takes the aorist in all the moods. The aorist has an affinity for the negative because it marks simple and total negation of an action regarded in its mere occurrence; whereas the imperfect with a negative denotes resistance or refusal (1896) in respect of an action regarded as continuing. When πρὶν takes the present in any mood the actions of the correlated clauses usually overlap. The present occurs chiefly in the prose writers of the fourth century.
TEMPORAL CLAUSES (προὶ CLAUSES) 551

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 φθάνουσι τιλέοντες πρὶν τὴν ξύμφορον Χίους αὐσπίδας, 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.

οδητὸς τὸῦ Κύραρο τῆς ἑδραὶ πρὶν ἤ γενὴ αὐτῶν ἔπεια ἦν ὁ χωρίς ὁ πρὶν πρὶν, οὗ ὅ τοις ᾠδαῖς ἐπαύσατο πρὶν τὸν τὸ τατέρῃ ἐκ τοῦ στρατηγὸν μετεμέτραυνο καὶ τὸν φιλὸν αὐτῶν τοὺς μὲν ἀπέκτεινα, τοὺς δὲ ἐκ τῆς πόλεως ἔξεβαλεν they did not stop until they sent for his father from the camp, put some of his friends to death and expelled others from the city I. 106. 8, οὗ πρὸς ἐπαύσατο πρὶν ἐξιλλᾶκτησαν τὸν Ὀλυμπον they did not cease from hostilities until they had captured Olus by siege X. H. 7. 4. 18, οὗ ὁ ἡξίωσαν νεωτέροι τι ποιεῖν ἐστὶν αὐτῶν . . . πρὶν γε δὴ . . . ἀνὴρ Ἀργυλίου μηνύτης γιγνεται (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 Argyius 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 τῶν . . . Ἀθηναῖοι λαμβάνοντες πρὶν δὴ τῆς Ἰλίῳ ἐφέσνον they escaped the notice of the Athenians (i.e. ὀξύ ωρίμαστα) until they reached Delos T. 3. 29. Cp. T. 3. 104, X. A. 2. 5. 33. Observe that ὅ παντως (2441) is not regarded as virtually affirmative.

c. The verb of the principal clause is affirmative in prose only in T. 7. 39, 7. 71, Aes. 1. 64. In all of these cases the leading verb is an imperfect, which emphasizes the continuation of the action up to the point of time expressed by the πρὶν clause.

d. The use in Herodotus is the same as in Attic prose. Homer has the indicative (after affirmative or negative clauses) only with πρὶν γ' ὁρεὐλλ' In the drama πρὶν with the indicative is rare. Euripides uses it only after affirmative clauses. When πρὶν is ὄς it often takes δῆ.

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).

χρὴ τὸλυν λεπτίνην μὴ πρῶτερον ταῦτα τὸν ἐντὸ τόμον πρὶν τοῦτον ἐλιότης Lepites ought not then to have proposed his own law until (before) he had repealed this D. 20. 96. Cp. 2455 b.
πρὶν WITH THE SUBJUNCTIVE

2443. πρὶν with the subjunctive and ἄν refers to the future or to general present time.

2444. (I) πρὶν takes the subjunctive with ἄν to denote a future action anticipated by the subject of the leading verb. The principal clause is negative, and contains any verb referring to the future except the simple optative.

οὐ πρῶτερον κακῶν παύσονται, οἱ πόλεις πρὶν ἄν ἐν αὐταῖς οἱ φιλόσοφοι ἀρξώσων States will not cease from evil until philosophers become rulers in them. 1. R. 487 e, μή ἀπελέγετε πρὶν ἄν ἀκούσητε do not go away until you hear (shall have heard) X. A. 5. 7. 12, οὐ χρῆ μ᾽ ἐνθέω ἀπελέγει πρὶν ἄν δώ δίκην I must not depart hence until I have suffered punishment. 5. 7. 5, μηδένα φίλον ποιῶ πρὶν ἄν ἔξετάσῃ πῶς κέχρηται τοῖς πρῶτερον φίλοις make no one your friend until you have inquired how he has treated his former friends. 1. 1. 24, μὴ ποτὶ ἐπαινήσῃς πρὶν ἄν εἰδῆς ἄνδρα σαφῆνεσι never praise a man until you have come to know him well. Theognis 963. Observe that the last two examples contain a general truth.

a. The aorist subjunctive is usual (the tense of negation, 2439, and of action prior to that of the principal clause); much less common is the present subjunctive (usually of contemporaneous, overlapping action) as X. C. 2. 2. 8 (2446).

b. Homer does not use κείτως or ἄν in this construction since πρὶν is here adverbial and its clause is simply coordinated. But Hom. has πρὶν γ᾽ ἄντ᾽ ἄν. The subjunctive without ἄν occurs occasionally as an archaism in Hdt. and the dramatic poets. In Attic prose especially in Thuc. (e.g. 6. 10, 29, 38); but ἄν is often inserted by editors.

c. The leading verb is rarely the optative with ἄν (as a form of future expression): οὐκ ἄν ἀπελθοῦμι πρὶν πανταπάσιν ἡ ἄγορα λυθῇ (cp. b) I will not go away until the market is entirely over. X. O. 12. 1.

2445. (II) After a negative clause of present time that expresses a customary or repeated action or a general truth, πρὶν takes the subjunctive with ἄν.

οὐ πρῶτερον παύσονται πρὶν ἄν πείλωσιν οὐς ἥδηκσαν they do not cease to endure until they have won over those whom they have wronged. P. Ph. 114 b.

a. The leading verb may stand in another tense than the present indicative, as οὐδεὶς πώποτε ἐπέλθετο (empiric aorist, 1930) πρῶτερον δὴν καταλύσῃ πρὶν ἄν μείζον τῶν δικαστηρίων ἱσχύσῃ no one has ever attempted the subversion of the people until he became superior to the courts of justice. Aes. 3. 235.

2446. After a secondary tense in actual or implied indirect discourse, πρὶν with the subjunctive and ἄν is common instead of the optative without ἄν (2449).

ἐπον μηδένα τῶν ἀπόστειν κίνεσθαι πρὶν ἄν ὁ πρῶτος ἐγήται I ordered that none in the rear should move until the one before him led the way. X. C. 2. 2. 8 (here πρὶν ἑγοίτο is possible).
2447. The principal clause may be affirmative in form, but virtually negative.

αἰσχῶν (= οὐ καλὸν οὐ δεῖν) δ' ἡγοῦμαι πρὸς τερνὸν παύσασθαι πρὶν ἀν ἰμεῖς περὶ αὐτῶν δὲ τὶ ἄν βουλήσατε ἡφασθε Ι consider it base (i.e. I do not consider it to be honourable) to stop until you have voted what you wish L. 22. 4. Cf. Thuc. 6. 38, D. 38. 24, E. Heracl. 179.

**πρὶν WITH THE OPTATIVE**

2448. πρὶν with the optative is used only in indirect discourse or by assimilation to another optative.

2449. (I) The optative without ἀν follows πρὶν to denote an action anticipated in the past when the principal clause is negative and its verb is in a secondary tense. The optative is here in indirect discourse (actual or implied) and represents ἀν with the subjunctive, which is often retained (2446). Cp. 2420.

ἀπηγορεῦε μυθένα βάλλειν πρὶν Κύρος ἐμπλήθη θηρῶν he forbade any one to shoot until Cyrus should have had his fill of hunting X. C. 1. 4. 14 (= μηδεὶς βαλλέτω πρὶν ἀν Κύρος ἐμπλήθῃ), οἱ Ἑλληνες . . . ἔστεθον (αὐτός) μη ποιεσθαι μάχην πρὶν οἱ Θεβαῖοι παραγένοντο the Eleaus persuaded them not to engage in battle until the Thebans should have come up X. H. 6. 5. 19 (= μη ποιεῖτε μάχην πρὶν ἀν παραγένωνται).

a. In indirect discourse the infinitive is preferred (2455 d).

2450. (II) By assimilation of mood, πρὶν may take the optative when the negative principal clause has the optative. Cp. 2186 b.

εἰ ἔλεκτι τις αὐτῶν . . . καὶ μη ἀνελθῇ πρὶν ἔξελκθησεν εἰ το τοῦ ἥλιου φῶς κτλ. if one should drag him and not let him go until he had dragged him out into the sunlight, etc. P. R. 515 e.

2451. The optative with πρὶν in clauses of customary or repeated action seems not to be used.

2452. πρὶν ἀν with the optative is rare and suspected (cp. 2421).

**πρὶν WITH THE INFINITIVE**

2453. πρὶν takes the infinitive in Attic especially when the principal clause is affirmative. The infinitive must be used, even with negative clauses, when πρὶν must mean only before (and not until).

a. The infinitive is obligatory in Attic when the action of the πρὶν clause does not take place or is not to take place (cp. ὁστε μη with the infinitive).

b. The infinitive takes the accusative when its subject is different from that of the principal clause.

c. The usual tense is the aorist, the tense of negation (2439) and of the simple occurrence of the action. Less frequent is the present (chiefly in Xenophon), of action continuing, repeated, or attempted (before undertaking to,
before proceeding to). The perfect, of action completed with permanent result, is rare.

οί καὶ πρὶν ἔμε εἶπεῖν ὅτι οἱ οἱ καὶ πρὶν ἔμε λέγεις οἱ οἱ καὶ πρὶν ἔμε λέγεις who know even before I say anything at all D. 18. 50, σύνιστε μὲν καὶ πρὶν ἔμε λέγεις you know as well as I do even before I proceed to set forth in detail the matter of my speech Aes. 1. 116, ἄπειράπω καὶ τὴν πόλιν πρὶν ὑπερβαλεῖν they turned back to the city before they attempted to scale the wall T. 3. 24.

2454. When the principal clause is affirmative, πρὶν before regularly takes the infinitive.

ἐπὶ τὸ ἄγρον ἀναβαλεῖ Χειρόσφος πρὶν τινας αἰσθᾶσθαι τῶν πολεμιῶν Χειρόσφος ascended the height before any of the enemy perceived him X. A. 4. 1. 7, πρὶν καταλύσαι τὰ στράτευμα πρὸς ἀριστον βασιλέως ἐφάνη before the army halted for breakfast, the king appeared 1. 10. 19, τέμπατά πρὶν ἐν Τεγέα αὐτὸς εἶναι, πρὸς τὸν ἀρχοντα τῶν ἑνῶν, ἐκέλευς κτλ. lit. before he himself arrived at Tegea, sending to the commander of the mercenaries, he gave orders, etc. X. H. 5. 4. 37 (αὐτός, by attraction to the subject of τέμπατά).

2455. When the main clause is negative, πρὶν sometimes takes the infinitive in Attic, and generally means before, rarely until. When before and after are contrasted, until is out of place, and the πρὶν clause often precedes.

a. In reference to present or past time: πρὶν ὡς Ἀρσθοῖν ἐλθεῖν μίαν ἡμέραν ὦν ἔχεισαν before she came to Aρβοῖες she was not a widow a single day D. 30. 33, πρὶν μὲν τούτῳ πράξαι Λεωκράτην ἄδηλον ἢν ὃποιοι τινες ἐτύγχανον, ὦν δὲ κτλ. before Leocrates did this, it was uncertain what sort of men they were; but now, etc. Lyc. 135, πρὶν ἀνάγειον μὲ εἰς τὴν Αἴνων ... οὐδὲις ἡπίσατο μὲ before I proceeded to set sail for Aenaeus no one accused me Ant. 5. 25.

b. In reference to action unfulfilled: οὐς (λόγους) εἶ τις ἔπεδεικεν αὐτοῖς πρὶν ἐμὲ διαλέξθηναι περὶ αὐτῶν, οὐκ ἔστιν ὅπως ὦν ἢ ... δικαίως πρὸς σὲ διελήσασιν and if any one had shown these words to them before I discussed them, it is inevitable that they would have been discontented with you I. 12. 250.

c. In reference to future time: οὐχ οἷον τ᾽ ἐστὶν αἰσθᾶσαι πρὶν κακῶς τινας παθεῖν ὡς αὐτῶν it is not possible to perceive this before some suffer injury at their hands I. 20. 14, καὶ μοῦ μὴ δορυφόρησι μηδεὶς πρὶν ἀκούσαι and let no one raise a disturbance before he hears D. 5. 15 (ср. ἔπω μὴ δορυφόρησι μηδεὶς πρὶν ἀν ἀπαντα εἰπὼν D. 13. 14).

N. — With verbs of fearing, the positive being the thing dreaded; so δεδοκι μὴ πρὶν πόνοις ὑπερβάλῃ με γῆρας πρὶν σὰν χαίρεσαν προσδεῖν ὡραν I fear lest old age overcome me with its troubles before I live to behold thy gracious beauty E. fr. 453.

d. Infinitive instead of the optative after a leading verb in a secondary tense: ἴκετονοι μηδ' ἀπορίστενες πρὶν ἔμβαλεν εἰς τὴν τῶν Ἀκαδαμιωνῶν χώραν they entreated them by no means to turn aside until they should invade the territory of the Lacedaemonians X. H. 6. 5. 23 (here the optative might stand in indirect discourse to represent the subjunctive with ἵππον). οὔτ' αὐτοὶ τοις πρὶν ἴδρυται δειπνον ἦρετο neither was he ever accustomed to take his supper until he got into a sweat by exercise X. C. 8. 1. 38 (for ἰδρόψω, see 2451).

e. Infinitive after an optative with ἵππον in a principal clause: εἶ τις τῶν μηχανῆ
CLAUSES OF COMPARISON

2456. The lyric poets and Herodotus use πρὶν with the infinitive as it is used in Attic prose and poetry. Homer has the infinitive after affirmative or negative clauses alike (before and until), and often where a finite verb would be used in Attic; as ναὶ δὲ Πηνελοῦ πρὶν ἔλθῃ εἷς Ἀχιλῆς οὗ δέχεται. He dwelt in Pedaeon before the sons of the Achaeans came. N. 172, ὁ δὲ ἀποτρεφεὶς πρὶν χαλκῷ μαχέσθαι (= Attic ἐν μαχέσῃ) thou shalt not dissuade me until thou hast fought with the spear 257; often in correspondence with the adverbial πρὶν, as ὄοδέ τις ἔτη πρὶν πίειν, πρὶν λεύψαι nor durst any man (sooner) drink before he had offered a libation 480.

2457. ἧ πρὶν than before, with a past tense suppressed after ἦ, occurs first in Xenophon (C. 5. 2. 36, 7. 5. 77).

πρότερον ἦ, πρόσθεν ἦ, πρὶν ἦ, πάρος

2458. πρότερον ἦ sooner than, before is used especially in Herodotus and Thucydides. (a) With the indicative: ὁ πρότερον ἔνδοσαν ἦ αὐτοὶ ἐν σφαίραις αὐτοῖς ... ἑσφαλήσαν they did not succumb before they were overthrown by themselves T. 2. 65. (b) With the infinitive: τὰς δὲ ἐλλας πόλεις ἐφῇ ἀδικεῖν, οἱ ἐσ Ἀθηναίοι πρότερον ἦ ἀποστήματι ἠθέλουν he said the other States were wrong, which, before they revolted, used to pay money into the treasury of the Athenians T. 8. 45. (c) With the subjunctive (without ἦ) rarely (T. 7. 63). Chiefly in Hdt.

2459. So πρόσθεν ἦ sooner than, before: ἀπεκρίνατο ... ὅτι πρόσθεν ἦ ἀποθάνον... ἔτη παραδοθέαν he answered that they would die before (sooner than that) they would surrender their arms X. 6. 2. 1. 10. ὦστερον ἦ later than takes, by analogy, the infinitive once in Thuc. (6. 4).

2460. πρὶν ἦ sooner than, before with the infinitive occurs in Homer (only E 288, X 266) and Hdt. (2. 2); and in Hdt. also with the indicative (6. 46) and subjunctive (7. 10 ἦ, without ἦ). πρὶν ἦ is rare and suspected in Attic (X. C. 14. 23); but is common in late Greek.

2461. πάρος before in Homer takes the infinitive (Z 348).

CLAUSES OF COMPARISON

2462. Clauses of comparison (as clauses) measure an act or state qualitatively or quantitatively with reference to an act or state in the leading clause.

a. Comparative clauses with ἦ than are used in disjunctive coördinated sentences. See under Particles (2863).

2463. Comparative clauses of quality or manner are introduced by ὡς ὡς, ὥστερ, καθάπερ just ὡς, δοφός, ἄν, δορά, ἵπτερ ὡς. The principal clause may contain a demonstrative adverb (ὁτῆς, ἦδε ὅτι). ὥστερ may be correlated with ὡς ὀνόμα. 
SYNTAX OF THE COMPLEX SENTENCE

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 ὡστε as (poetic and Ionic), ἦτε, ὡστε as, like as (Epic). Demonstrative adverbs in Epic are ὃς, τῶς, τοῖς, ἅτως, ἧτος

b. On other uses of ὃς, etc., see under Particles (2990 ff.). On ὃς, ὡστερ with a participle, see 2086, 2087.

2464. The verb of the comparative clause is commonly omitted if it is the same as the verb of the leading clause. Thus, εἰ ὁ δὲ ἰδὼν ὅστερ ἔμοι ἢ ἔμοι if it seems good also to you as (it seems) to me P. Ph. 100 c.

2465. The subject of a comparative clause with ὃς or ὡστερ, the verb of which is omitted, is often attracted into the case (usually the accusative) of the other member of the comparison. Thus, οὖν ἄδικα ὑπέρ ἠγαθον Ἀθηραίων εἶναι ὡστέρ Θρασύβουκλον it is in no wise possible for Agoratus to be an Athenian as Thrasylus is (= Θρασύβουκλος Ἀθηραίος ἐστι.) L. 13.72. Attraction into the dative is less common: Κήρυ ἡμέτορ . . . ὡστερ σκύλαι γενναίως ἀνακλάσατι he was delighted with Cyrus, who set up a cry like a young and noble dog (= σκύλαις γενναίοις ἀνακλάσις) X. C. 1. 4. 15.

a. Usually, however, we have the nominative with the verb omitted: πέτουσιν σε μᾶλλον ἀποθανεῖν ἄν ἐκένας τῇ ἐν ὃς εγώ I am persuaded that you would prefer to die rather than live as I live X. M. 1. 6. 4.

2466. Comparative clauses of quality are often fused with the leading clause by the omission of the preposition in the correlated member of the comparison, but only when ὃς precedes. Cp. 1673.

2467. The antecedent clause may contain a wish: οὔτω (ὁς) . . . ὃς (which may be omitted); as οὔτω νικήσαι τῇ ἑτώ καὶ νομίζοιμην σοφός, ὃς ἡμᾶς ἡγούμενος εἰναι βετέρε δεῖκες . . . πρῶτον ἥξιον ἀναγεγοριέν ἡμᾶς as surely as I thought it proper to let you first taste this comedy because I thought you were clever spectators, so surely may I win and be accounted a master Ar. Nub. 520. Cp. Ν 825, Ar. Theem. 469.

2468. Comparative clauses of quantity or degree are introduced by ὑστος, ὑστον in proportion as. The principal clause usually contains the corresponding demonstratives τοιοῦτος, τοιοῦτον (τόσος, τόσον are usually poetic).

a. Greek, like Latin, uses the adjective relative pronoun ὑσος (quantus) in the subordinate clause in correlation to τοιοῦτος agreeing with a substantive. Here English uses the conjunctive adverb as. So with τοιοῦτος . . . ὅς. — τοιοῦτος, τοιοῦτον may be followed by ὃς, ὡστε.

2469. τοιοῦτον . . . ὅσον or ὅσον . . . τοιοῦτον denotes that the action of the main clause takes place in the same degree as the action of the subordinate clause. ὅσον . . . τοιοῦτος 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 χαλεπῶτεροι ἔρινται ἡφι νεότεροι εἶναι 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 ὅσω γὰρ ἐτοιμώτατ' αὐτῷ (τῷ λόγῳ) δοκεῖμεν χρήστατι, τοσοῦτῳ μέλλουν ἀπιστοῦν πάντες αὐτῷ for the more we are thought to excel all others in ability to speak, so much the more do we distrust it D. 2.12.

2472. ὅσω (ὅσον) may be used without a comparative or superlative when the correlative clause has a comparative or superlative with or without τοσοῦτῳ (τοσοῦτον). Thus, ὅσπερ ἐν ἔποις, οὕτω καὶ ἐν ἀνθρώποις τισιν ἐγγίγνεται, ὅσω δὲν ἐκπρεπε τὰ δέντα ἔχων, τοσοῦτῳ ἱδρυστέροις 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 wonton X. III. 10.2. ὅσω may stand for the logical ὅτι in τοσοῦτῳ Σύρων κακίων ἐγένετο, ὅσω Σύροι ἐφύγον 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 ὅσω (ὅσον) and τοσοῦτῳ (τοσοῦτον) are omitted and the predicate of the subordinate clause is a comparative or superlative with a form of εἶναι. Thus, ἐνδείκτεροι γὰρ οὗτοι ταπεινοτέροι αὐτοῖς ἀδελφοίς εὔχονται χρήσθαι for the more indigent they are so much the more submissive do they expect to find them X. II. 5. 4 (= ὅσω ἐνδείκτεροι εἰσι, τοσοῦτῳ ταπεινοτέροι).

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: ἔργον ὅπως ἔθελες ὅσω do as thou wilt Δ 37, ὡς δὲ πρὸς τὴν οὐσίαν ἤρμοστε, οὕτως εκάστοις προσέτατον but as was suitable to their property, so they gave directions to each I. 7. 44, ὡς τὸν γὰρ οὕτως ὅσπερ οὕτως ἐνέπει for it is so even as he says S. Tr. 475, ὅσων ἀκατὰ τὸ σώμα ἥδονα ἀπομαλακίσανται, τοσοῦτον ἀποβλήται αἱ περὶ τῶν λόγων ἐπιθύμιαι in proportion as the pleasures of the body wane the appetite for philosophical conversation increases P. R. 328 d, ἢκεν ἀγὼν στρατιᾶν ὅσων πελάτην ἐδόθη it came with an army as large as possible T. 7. 21 (cp. 1087).

a. With ἄν and the potential or unreal indicative: εἰσηγηθῆσαντες ... ὅτι ἦν ὅσαν ἄν ἦγερ σουμάτων in quicker than (as) one could think X. A. I. 5. 8, ὅσπερ οὖν, εἰ ἄλλην ἡ ἀράτα ἀ πον καθίσθην, ἦμαν ἀν ἄφθασθε ... , οὕτως ἄφθα ἡμ. for just as you would be angry with me if their accusations against me were true, so I beg, etc. And. 1. 24.

2476. Subjunctive with ἄν. — a. Of future time, as ἄλλῳ ἄγεθ', ὡς ἄν ἐγὼ εἴπω, πειθῶμεθα but come, as I shall direct, let us obey B 139, ὅπως γὰρ ἂν τῶν ἅλλων πρὸς σαῦτον διαθήσῃ, οὕτω καὶ σὺ πρὸς εἰλίνους εἰκοσις for as you dispose others towards yourself, so you too will feel towards them I. 2. 23, τοῦτοι εἰς ἐνεχέσθεν καθήσεται ἂν τὸν Ἀθηναίων ἀποκρίθην let him be subject to the same penalties just as if he kills the Athenian D. 23. 41, ἐν τοῖς ἄργωφοις ὅσπερ ἂν πλεῖστος ἐδραμάτιζα, τοῖς πλεῖστοι τὰ γαταὶ εὐφρόσυνι ἐν σίλβεοι in silver mines the larger the number who cooperate, so much the more abundant will be the riches they find X. Β. 4. 32, οὐκοῦν διὰ τὴς μείζων ἄγαθα παθῶν μὴ ἐποδιώξτω χάρις, τοσοῦτῳ ἀδικώτεροι ἂν ἦν; then will he be the more unjust in proportion to the greatness of the benefits he
has received and for which he does not return proper gratitude? X. M. 2. 2. 3
cp. 2326 d).

b. Of present time, as in general conditions: τὸ μὲν γὰρ πέρας, ὡς ἂν ὁ δαίμων
βούλησθαι, πάντων γλύρηται for the end of all events happens as God wills D. 18. 92,
tοσοῦτοι χαλέπωτεροι ἄκοιτεν τῶν λεγομένων, διὰ φερ ἂν αὐτῶν τις ἀκριβεστερον
ἐξετάζῃ τὰς ἀμαρτίας it is the more difficult for them to pay heed to what is said
in proportion to the precision with which their errors are scrutinized I. 11. 3.

2477. Optative. — a. With ἄν (potential): ἔστι μελῶ τακεινον ἔργα ἡ ὡς τῇ
λογιᾷ τις ἂν ἐποιῇ their deeds are too great for any one to tell in words D. 6. 11,
ὡς αὐτοὶ οὖς ἂν ἀξιώσατε κακῶς ἀκούειν ὑπὸ τῶν ἀμετέρων παλίδων, οὐτω μὴδὲ
τοῦτα ἐπιτρέπει περὶ τοῦ πατρὸς βλασφημεῖν just as you yourselves would not think
it right to be ill spoken of by your children, even so do not permit him either to
utter slanders about his father D. 40. 45.

b. With ἄν, as in less vivid future conditions: διὰφερ δὲ πρεσβύτερος γλύρηται,
μᾶλλον ἂν ἄστατο ἂν (χρήματα) 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 νομίζων, διὰ μὲν βάττον ἐλθὼν, τοσοῦτο ἀπαγο-
ρεσκεναστέρᾳ βασιλεῖ μαχεῖται, διὰ δὲ σχολαίτερων, τοσοῦτο πλὴν συναγερθεῖσαι
βασιλεῖ στρατεύμα in the belief that, the more quickly he advanced, the more
unprepared for battle would the king be, while the slower he advanced, the greater
would be the army that was collecting for the king X. A. 1. 5. 9 (direct = διὰφε-
ρε οὖς ἀν ὠίττον ἐλθὼ... μαχοῦαι, διὰ ἂν σχολ. ἐλθὼ τοσοῦτο πλὴν συναγερθεῖται).

d. Without ἄν, of past time; as in general conditions. Thus, ἐνεργεῖσαν ὡς
ἐκατον τις ἐκμβαίνων they put the stones together as each happened to fit T. 4. 4. —
Also after a present tense: εἰκὴ κράτασον ἵνα, ὅπως δόκητο τις 'tis best to live at
hazard, as one may S. O. T. 979 (cp. 2073).

2478. ὡς περ εἶ (ὡς περεῖ), ὡς περ ἂν εἶ (ὡς περενεῖ) just as if (= just as
would be the case, if) form a combination of a comparison and a condi-
tion, and are used with the indicative imperfect (of past time) or
aorist or with the optative (commonly when τις is the subject).
ὡς περ (ἄν) here represents the suppressed apodosis to the condition
with ἄν. In some cases the ellipsis may easily be supplied, but it
was usually unconscious.

a. When ὡς περ ἂν has its own verb it is used like for instance, as ὡς περ ἂν
(1768 a), εἶ τις με ἔρωτο... ἐπομή ἂν for instance, if any one were to ask
me, I should say P. G. 451 a.

b. With ὡς περ εἶ, ὡς περ ἂν εἶ cp. καθέστερ εἰ, καθάπερ ἂν εἶ.

2479. ὡς περ εἶ: θαυμάζω δὲ σε... ἀλλοθροὺς πόλιν κυρεῖν λέγοντα, ὡς περ
ἐπεστάτες but I marvel that of a city speaking another tongue thou dost as
truly tell us (thou wouldst tell) if thou hadst always been dwelling therein A.
Ag. 1201.

2480. ὡς περ ἂν εἶ is more common than ὡς περ εἶ. Thus, πρὸς μόνον τοῖς
προγόνοις τοῖς ἡμετέροις συμβαλόντες ὁμοιοί διεφθάρσαν, ὡς περ ἂν (διεφθάρσαν) εἶ
πρὸς ἀπαντας ἄνθρωπον ἐπιλέξατε in contending against our ancestors alone
they were destroyed as completely as if they had waged war against all mankind
1. 4. 69, ἡμια γάρ μοι ὀκονόμα ἡς ἔστὲ ὅσπερ (ἂν τις πάσχοι) εἰ τις πολλὰ ἐσήθων μεδέποτε ἐμπιπληστο for they seem to me to be in the same condition as if any one for all his eating were never to be filled X. S. 4. 37, ἡσπάζετο οὖν ὅσπερ ἄν (ἀπάξαμα) εἰ τις . . . πάλαι φιλόν ἁσπάζοτα he greeted him as one would do who had long loved him X. C. 1. 3. 2.

a. With a participle ὅσπερ ἄν εἴ is sometimes used with much the same force as ὅσπερ, the εἴ being added by a confusion of constructions. Thus, ὅσπερ ἄν εἴ καὶ κατακλυσμὸν γεγενήθαι τῶν πράγμάτων ἡγομένοι 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 ὅσπερ ἄν ἡγομένοι οὐ ὅσπερ ἄν εἴ ἤγεισθε). Cp. 1766 a. Similarly ὅσπερ εἴ has virtually the force of ὅσπερ alone (2087).

SIMILES AND COMPARISONS

2481. ὃς, ὃς εἰ, ὃς εἴ τε as if, ὃς ὅτε, ὃς ὅποτε as when are often used in poetry in similes and comparisons.

a. The present and aorist indicative and subjunctive (usually without ἄν) are regularly used. The optative occurs only with ὃς εἰ or ὃς εἴ τε. The verb of the apodosis may sometimes be supplied from the main clause, and the sense may be satisfied in other cases by supplying as happens, as is the case; but as early as Homer the ellipsis was probably unconscious, as it is in English as if, as when. Hence ὃς εἰ, ὅς ὅτε are scarcely to be distinguished from ὃς.

b. The tense of the main clause may be primary or secondary without influence on the construction. Cp. 1935 and 1935 a.

2482. ὃς (ὁς τε) is followed by the indicative present (less often aorist) or by the subjunctive. Thus, ὃς δὲ πατήρ οὗ παιδός ὀδόρεται ὅστα καίων . . . ὃς Ἀχιλής ἐτάρων ὀδόρετο ὁστα 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. ὃς is common in Homer with the subjunctive (without ἄν) depending on the verb of the introductory clause, which is usually past. The simile may begin with ὃς or with a demonstrative (οὗ or τοῦ) after which ὃς τε is placed. Thus, ὃς δὲ λέων μέλασιν ἀγαμάτων ἐπέθων . . . καλὰ φρενίων ἐνυκρός, ὃς μὲν Θρήκας ἄνθροπος ἐπίκεφος Τιθέος ὃς ὁδός 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, οὗ δὲ, ὃς τις ἀγνωσία . . . τέρη ἐφ' ὕφθαλμα μεγάλα κλάζοντες μάχωνται, ὃς οἱ κεκλήσιον ἐπὶ ἀλλήλων 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 ὃς or ὅς ὅτε an independent indicative may follow (Μ 167, Π 296).

2484. ὃς εἰ, commonly ὃς εἴ τε, in Homer is used rarely with the indicative and subjunctive, more frequently with the optative; but usually without any finite verb. Thus, λαὸς ἐπόθρων ὃς εἴ τε μετὰ κρίδον ὅσπερ μῆλα the soldiers followed as sheep follow after the ram Ν 492 (the only occurrence in Homer of the indicative), καὶ με φιλήσει ὃς εἴ τε πατήρ, ὅν παίδα φιλήσῃ and he loved me as a father loved his son Ι 481 (the only occurrence in Homer of the subjunctive), ὅσπερ ἄν ἐρα σφίξει θύμος ὃς ἐμεν, ὃς εἰ πατρίδ' ισολατο and their feeling seemed to be as (it would be) if they had come to their own country Κ 415 (the optative
occurs only after a past tense, except δι᾽ αυτῆς λαμπέσθην ώς εἰ τε πυρὸς σέκας and his eyes flashed like gleaming fire Τ 366.

2485. Attic poetry does not use the Epic and Lyric ώς εἰ τε for ώς εἰ. In Attic ώς εἰ (ὡσεῖ) is practically equivalent to ώς as, like; thus, ἀλλ’ ὤδε εὐνοῦλα γ’ αἰδῶ, μάτηρ ὤσεί την πυραὶ δι’ αὐτῶν and at any rate I speak in good-will at least as some faithful mother S. Ελ. 234.

2486. ώς ὅτε, ώς ὅποτε are used with the indicative (present or aorist) or the subjunctive (as in general conditions). With the subjunctive διʼ is generally absent in Homer; but ώς δι’ ὅτε ἂν (never κέν) occurs. The clause with ώς ὅτε, ώς ὅποτε generally precedes the main clause. ώς ὅτε without appreciable difference from ώς in Ἐριφέλλαν, ὄρκον ώς ὅτε πικάδης, δώτες Οἰκλείδα γυναῖκα having given to the son of Οἰκέκτες Ἐριφύλη to wife, as a sure pledge Πινδ. Νεμ. 9.16.

2487. A relative pronoun referring to a substantive accompanied by ὅτε, ὅποτε as often takes the subjunctive (without ἂν). Thus, δι᾽ ἐν κοπηγῇ χαρᾷ πέσεν ἀγειρόσ ώς, ἢ παρ’ τ’ ἐν εἰμανεῖ γένος μεγάλοιο πεφόκη λείη and he fell to the ground amid the dust like a poplar that has grown up smooth in the lowland of a great marsh Α 483.

ADJECTIVE CLAUSES (RELATIVE CLAUSES: 2488–2573)

2488. Relative clauses correspond to attributive adjectives (or participles), since like adjectives they serve to define substantives. Like adjectives, too, they often have the value of substantives and stand in any case.

ἥν γαρ θείῳ φιλόθειν (= δ᾽ θεοφίλη), ἀποθήκην νῖος for whom the gods love, dies young Men. Sent. 425, ἣ διγνὸν δήθεν ὅτι ἐμφανίζων; (= τὰν μὲ φωνάσων) am I to embrace him who begat me? E. Ιόν 560, σὺν τοῖς θεσαυροῖς δι᾽ ὧς παθήρ κατελατρεύει (= τοῖς ὑπὸ τοῦ πατρὸς καταλατρεύει) with the treasures which my father left X. C. 3.1.33, ἐν αὐτοῖς ὅς στίμαζε (= ἐν αὑτᾶς ταῖς τίμασι) in the very honours which you received D. 19.238, ἄν ἔλαβεν ἄπασι μετέδωκεν it shared with all what it received I. 4. 29.

2489. Relative clauses are introduced by relative pronouns or by relative adverbs of time, place, or manner (cp. 340, 346), and refer to an antecedent expressed or implied in the main clause.

a. Temporal clauses, which are like relative clauses in many respects, have been treated in 2389 ff. On relatives used as indirect interrogatives and as exclamations, see 2668 ff., 2685 ff.

2490. Many relative clauses are equivalent to coordinate clauses (e.g. 2553). In such cases the relative has the force of a demonstrative or personal pronoun with a connective (καὶ, ἀλλὰ, δὲ, γὰρ, ὥστε, ἀρα, etc.). Thus, τῶς ὅν ὄνει ἅγος εἰς τῆ γραφῆ; ὅς (= οὕτω γὰρ) . . . φανερῶς ἦν θεοπάτειον τοῦ λεῦχος 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 εἶπὼν with quae cum dixisset).
2491. A relative must often be resolved into a conjunction and a
pronoun (2555).

2492. A truly subordinate relative clause may precede the main
clause or be incorporated into it (2536). The relative clause is often
made emphatic by placing after it the main clause with the demonstra-
tive antecedent. Thus, δ' τι βούλεται, τούτο ποιεῖτω whatever he
wants, that let him do P. Eu. 285 e.

2493. ὁς who and the other simple relatives (e.g. ὁδός, ὅσος) refer to
a particular and individual person or thing:

ὅν τις ἔν τῇ στρατιᾷ Ξενοφών Ἀθηναῖος, ὁς οὖσα στρατηγὸς οὗτος στρατιώτης δὲ
συνηκολούθει there was in the army one Xenophon, an Athenian, who ac-
compained it though he was neither general nor soldier X. A. 3.1.4.

2494. a. On the relation of the relative ὁς to the demonstrative ὁς, see 1113, 1114.

b. ὁς is often used instead of ὅτις (or ὁλος) especially with ἐν or ὑμ. Cp. 2508.

2495. ὅτις the same as (qui quidem) is especially definite and de-
notes identity (338 c). ὅσος (quippe qui) is causal (2555 a).

2496. ὅτις whoever and the other compound relatives (e.g. ὃτίος, ὅτος) denote a person or thing in general, or mark the class, char-
ter, quality, or capacity of a person (less often of a thing).

μακάριος ὅσις οὐδῆς καὶ νοῦν ἐχει happy is the man who possesses property and

2497. ὅλος of such sort as to, proper for, and ὅσος of such amount as
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to, enough for, denote result and commonly take the infinitive (negative μὴ).

καλὸν τέ (δοκεῖ) εἶναι ἡ ἐπιστήμη καὶ οἶον ἀρχεῖν τοῦ ἀνθρώπου knowledge seems to be both a noble thing and able to command man P. Prov. 532 c, οἷον μόνον γεοργισθαί εναυτῷ καταλήψαν leaving himself only enough to taste X. A. 7. 3. 22. So οἶος τέ able to (for τοιούτος οἶος τέ) ; thus, συμβουλεύειν οἶοι τῷ λογισθαί we shall be able to give counsel P. G. 355 d.

a. On clauses with οἷος or οὐοί following a main clause after which we supply a verb of reflection, see 2087.

b. οὐοί is used elliptically in οὖν ημέρα (οὐημέρα) daily, οὐ ἔτη yearly.

2498. Local clauses are introduced by the relative adverbs οὗ, ὅποιον, ἓνθα, ἓνα (usually poetic, but sometimes in Plato) where, οἷον, ἓνθα ὅπου, ἓνθα ὅπου ὅπου, ἓνθεν, ἓποθεν, ἓπειρα whence, ἵ, ἵπη ὅποι which way, where, whither. ἓνθα and ἓποθεν where are Epic and Lyric, ἥκεν where is Epic. ἓνθα and ἓπειρα are also demonstratives (there, hence).

2499. With names of things the relative adverbs ἓνθα, ἦ, ἓθεν, οἷον, οὗ are often used instead of the relative pronouns preceded by εἰς, εἰς, εἰς. Thus, πλησίον ἐν ὁ σταθμὸς ἐνθα (= εἰς ὅν) έμελλε καταλεῖν the stopping-place was near where he intended to make a halt X. A. 1. 8. 1, εἰς τῷ σταθμῷ . . . ἓθεν (= εἰς οὗ) ὄρμωστο at the stopping-place whence they set out 2. 1. 3. A relative adverb may also refer to a personal antecedent, as καταβάλειν πρὸς τοὺς ἀκλόους ἓνθα τὰ διπλα ἐκεῖνο to descend to the others where the armed force was stationed X. A. 4. 2. 20.

2500. On comparative clauses of manner introduced by ὡς, ὡςπερ 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.

οὗτος ἔστιν ὁ ἄνδρας ὁ ἡμείς this is the man who came, αὐτή ἔστιν ἡ γυνὴ ἡ Ἠρμηνεύειν this is the woman whom we were looking for, λαβὼν τοῦ ὀπίσιν οἷον αὐτῷ taking the cavalry which he had, ἔχων τοῦ ὁπλίτας ὅν ἐστρατηγεῖν having the hoplites which he commanded, τρίων ψυχῶν ἀνθρώπων, Ἦδη με διεκλήθην 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, πλησίον ἐπὶ Σελίνουσα τάση τῇ στρατιᾷ, ἓρ᾽ ὡςπερ μάλιστα ἐπιμένον ὅποιοι 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, ὃν οὗτος ἄνθρωπος γεγένημι I do not know what sort of a person I have become X. C. 1. 4. 12, καὶ οἰκίᾳ ὃς τοῦ κόσμου ἢ ἡμετέρα τῆς ἐκή, ὃς γε οἰκίᾳ χρῆσθε γῇ τῇ καὶ ὀφανώ 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 246).
2502. Variations from the law of agreement are, in general, the same as in the case of other pronouns (926).

a. The construction according to sense (950, 1013) often occurs, as φίλον θάλος, ἐν τέκνον εὐτή my dear child, whom I myself bore X 87; so with collective nouns, as τὰ δύομα πλῆθει, ὡπερ δικασθεὶν 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: θησαυροποιός ἄνρ, ός. . . ἐπιείκει τὸ πλῆθος a man who lays up a store, the class of men which the multitude approves P. R. 554 a. This construction is less common in prose than in poetry: as ἥ μάλα τις θεὸς ἔνδον, οἱ οἴραντον εὐρέν ἔχον εἰν truth there is within some one of the gods who occupy the wide heaven τ. 40.

c. A relative in the singular having a collective force may have its antecedent in the plural: as τοίς ἐπιείκει, ὃς ἐν ἑκὼν μηδὲν κακῶς ποιῆ to commend those who voluntarily do nothing evil P. Pr. 345 d, ὃτιν ἐννυχάονειν . . . πάντας ἐκτείνον they slew all whom they met X. A. 2. 5. 32. Here ὃς with the indicative is rare.

d. The relative may stand in the neuter, in agreement with the notion implied in the antecedent rather than with the antecedent itself: as διὰ τὴν πλεονεξίαν, ὃ πάντα φῶς διόκει πέρικειν ὡς ἀγαθόν 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 εἰσαγὰν ἐκάστοις ἡμῶν, ἃς ἐπιγίζοις ἴθομάσομεν; assuredly there are propositions in each of us which we call hopes? P. Phil. 40 a, ἐπεν δὲ διὰ . . . διαγεγραμμέναι πρῶταν τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχθαμενοί, ἡπερ νομίζοι καλλιστήν μελέτην ἀπολογίας εἴην 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 δικιὰ ἐν ἀνθρώπωσ τῶς ὦ καλὸν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπων; and justice among men, how is it 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: ὅτις . . . ὃς, τοιοῦτος . . . οῖος, τοσοῦτος . . . ὅσος, τηλικοῦτος . . . ἴλικος, etc.

a. The antecedent of ὃς is often τοιοῦτος (1249). The antecedent of ὃς, ὅσπερ, οἶος, may be ὅμοιος, παραπλήσιος, ῥηζος.

2504. On comparative clauses of degree with τοσοῦτος . . . ὅσω, 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 οὖ as the negative, unless the particular construction requires μῆ.

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 μῆ like the protasis of a conditional sentence.

2506. In general when the relative clause has the indicative, the antecedent is either definite (negative οὖ) or indefinite (negative μῆ). When the relative clause has the subjunctive with ἄν or the optative (not in a wish), the antecedent is indefinite (negative μῆ).

**Definite:** τὰῦτα ὁ βουλεύει πράττει he does what he wants (i.e. the particular thing he wants to do). Negative τὰῦτα οὐ βουλεύει πράττει.

**Indefinite:** τὰῦτα ἄτινα βουλεύει πράττει he does whatever he wants (i.e. if he wants to do anything, he does it); negative τὰῦτα ἄτινα μὴ βουλεύει πράττει. So τὰῦτα ἄτινα ἄν βουλησθαί πράττει whatever he wants to do, that he always does, τὰῦτα ἄτινα βουλεύοιτο ἐπράττε whatever he wanted to do, that he always did, τὰῦτα ἄτινα ἄν βουλησθαί πράξει whatever he wants to do, that he will do, τὰῦτα ἄτινα βουλεύοιτο, πράττει ἄν whatever he might want to do, that he would (will) do. In the last four sentences the negative of the relative clause is μῆ.

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 οἴμαι εἶδέναι whatever I do not know (= οἶδα μὴ οἶδα) I do not even think I know P. A. 21 d. Here ὁ μὴ οἶδα would mean the particular things I am ignorant of, and would have no conditional force whatever. So in οὐκ ὁδῆτε ἢ ὁδῆ οἶδιν μὴ φρονῶ σὺχαν 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, οἶος, ὁσος, etc.) are used; when indefinite, the compound relatives (ὅσος, ὁσῶς, ὁσός, etc.) are used, but the simple relatives are often employed instead. When the antecedent is indefinite, ὃς usually has the subjunctive with ἄν or the optative; while ὅσος 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.

ἐγὼ δὲ καὶ (οὖτοι) ἀν κρατῶ μενοῦμεν but I and those whom I command will remain X. C. 5. 1. 20, καλὸν τοῦθεν οἶς (for τοῦτοι οἶς) ἐβραίν τὸ γῆρ φέρει death is sweet to those to whom life brings contently Men. Sent. 291, ἐγὼ πάντας
The antecedent of relative clauses

In general statements in the subjunctive with ἀν or the indicative, the relative, referring to a person, is often without an antecedent and has the force of eti. In such cases the main clause contains a substantive or a neuter adjective with ἄστι (which is commonly omitted), and the relative is the subject of the sentence or in apposition to it.

συμφορά δ', δ's αν τῦχε κακὴς γυναῖκας it is a calamity if ας man gets a bad wife E. fr. 1056, καὶ τούτῳ μείζον τῆς ἀληθείας κακῶν, ἄστις τὰ μὴ προσθέτα κέκτηται 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, ἄστις . . . πρὸς θεῶν κακοῦτα, βαρέ 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, ἄπερων ἐστὶ . . . , otiwes ἔθελον αὐτ' ἐπαρκίας . . . πράττειν τι: it is the characteristic of men without resources to wish (lit. who wish) to accomplish their purposes by perjury X. A. 2. 5. 21 (here έθελεν alone might be expected, but οτιwes ἔθελον follows as if ἀπορολ ἐστιν had preceded), τοῦτο ἡγομένα μέγα τεκμήριον ἀρχοντος ἀρετής εἶναι δὲ αὐτῷ (= ἐν τινὶ οἱ αὐτῷ) ἐκόπτει ἐστωνται 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 oδ and ἄφ' oδ since, εἰ ὁ who while, εἰς τιλ, μέχρι (αντι) oδ until. ἀνα ὁν and ἐξ ὁν because (op. οὐκεκα, ὀδοκεκα), ἐφ' φτε on condition that (2219).

2512. A demonstrative adverb may be suppressed: ἀξίω ἡμᾶς ἐνθα (for ἐκεῖν ἐνθα) τό πράγμα ἔγενετο I will bring you to the spot where the affair took place X. C. 5. 4. 21, ἀποκλείουσα ὅθεν (for ἐκεῖθεν ὅθεν) ἐν τι λαβέω τῇ shutting them out from places whence it may be possible to take anything X. M. 2. 1. 16.

2513. ἔστιν ὅστις, ἐρωτιν oδ.—The antecedent is omitted in the phrases ἔστιν ὅστις (rarely oδ) there is some one who, somebody, plural ἐρωτιν oδ some (less often ἔστιν oδ), ἔρωτιν oδ (of the past).

ἔστιν ὅν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι; is there then any one who wishes to be harmed by his companions? P. A. 25 δ, ὅτε ἐστιν ὅτι ἐστιν ὅτι ἐγὼ καταλέψω τῶν ἐμῶν οἴκων there neither is nor will there be any one to whom I may leave my property X. C. 5. 4. 30, εἰς δὲ καὶ ὃ ὅτι φέρεισιν some horses too run away X. Eq. 3. 4, ἐρωτιν δ' αὕτων oδ oδ oδ οὐ παρατάπαισι διαβαίνεις and some of them you would not be able even to cross at all X. A. 2. 5. 18, ἔρωτιν δὲ oδ καὶ τῶν προσφέρον καὶ some brought firebrands too δ. 2. 14, ἔστιν ὅφει . . . πλεῖον ἐπιτρέπεται Τῇ γυναικὶ; is there any one to whom you entrust more than to your wife? X. O. 3. 12, ἔστιν oδ καὶ ἐτούχαντα καὶ ἐφάκας καὶ γέρως some hit both the cuirasses and wicker-shields X. C. 2. 3. 18. ἔστιν oδ is not an example of 961, but due to the analogy of ἔστιν δὲ (ἐνιστε), ἔστιν oδ, etc.

2514. The oblique cases of ἐρωτιν oδ there are those who—same (ἔνω) are regularly formed by ἔστιν ὅν, ἔστιν ὅς, ἔστιν oδ (or οὐσιῶς), which are used also of the past and future.
2515. Here belong certain idiomatic phrases due to the omission of the antecedent: ἐστιν οὗ (ἀπὸ) somewhere, sometimes, ἐστιν ἦ in some way, ἐστιν ὅτε and ἐνώς (= ἐν ὅτε, cp. 175 b) sometimes, ἐστιν ὅπως somehow (in questions = is it possible that?), οὐκ ἐστιν ὅπως in no way, it is not possible that (lit. there is not how).

ἐστι δ' οὖσιν ὅτι λόγου κρείσσων γένοιτ' ἄν but sometimes silence may prove better than speech R. Or. 638, ἐστιν ὅτε καὶ οἷς (2514) ἐβλεύον τεθνάμαι ἦ οὐχ sometimes and for some people it is better to die than to live P. Ph. 92 a, οὐκ ἐσθ' ὅπως... δὲν ἡμᾶς ἐτι λάθοι it is not possible that he should entice us again A. Vesp. 212, οὐκ ἐστὶν ὅπως οὐκ ἐπιθήσεται ἡμῖν it is not possible that he will not attack us X. A. 2. 4. 3.

2516. οὐδὲν οἶον (with the inf.) there is nothing like stands for οὐδὲν ἐστιν τοιοῦτον, οὖν ἐστιν. Thus, οὐδὲν οἶον τὸ ἀυτὸν ἐρωτᾶν there is nothing like questioning him P. G. 447 c.

2517. Relative not repeated.—If two or more relative clauses referring to the same antecedent are connected by a copulative conjunction and the second relative would have to stand in a different case from the first, it is either omitted or its place is taken by ἀυτός (less frequently by ὅτι or ἐκεῖνος) or a personal pronoun. Here, instead of a repeated relative, we have an independent sentence co-ordinated with the relative clause.

Ἀμιῶδος, ὅτι ἡμῖν ἠσθέλομεν βασιλέα καθιστάναι, καὶ (ψ) ἔδωκαμεν καὶ (παρ' οὗ) ἔλαβομεν πιστὰ... ἡμᾶς κακῶς ποίεσιν περιῆρατε Διῶνεως, whom we wished to set up as king, and to whom we gave, and from whom we received pledges, is attempting to injure us X. A. 3. 2. 5, ποῦ δὲ ἐκείνος ἐστὶν οὗ ἀνήρ δὲ συνεθήκα ἡμῖν καὶ σὺ μοι μᾶλα ἔδωκες θανατέειν αὐτὸν; where, pray, is that man who used to hunt with us and whom you seemed to me to admire greatly? X. C. 3. 1. 38, καὶ νῦν τι χεῖν δρᾶν; δέστις ἐφάνης θεὸς ἐχθαρμαί, μίσει δὲ μ' Ἐλληνων στρατός and now what must I do? Since I (lit. I who) am manifestly hateful to the gods, and the army of the Greeks hates me S. Aj. 457. Cp. "Whose fan is in His hand, and He shall thoroughly purge His floor."

a. The relative is sometimes repeated as in English (X. A. 1. 7. 2, 43. 2, 44. 1).

2518. If the demonstrative would have to stand in the nominative, it is commonly omitted unless the demands of emphasis require its presence: (τέχναι) ἅσ ἐπιστήμαι μὲν πολλὰς προσείπομεν διὰ τὸ έδος, δέονται δὲ δὐρόματος ἄλλοις arts which we have often called sciences because it is usual to do so, but they require another name P. R. 533 d (here αὐτός, not αὐς, 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.

ἀδειχεῖν ὁμοιότερον ὅταν πόσις σθεν ὁμοιότερον ὁμοιότερον) regarding as friends those whom thy husband so regards E. Meic. 1153. Or the verb of the main clause may be omitted: τὰ γὰρ ἄλλα (ἐποίει) ὅσα πρὸς καὶ ἤμειν ἐποίειτε 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.

(ἐκάθεν) ὁδός οἱ Σύριοι θεῶν ἐνθυμοῦν καὶ ἀδικεῖν ὄν εἶπον, οὐδὲ τὰς περιστέρας ἰχθύς 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. — ἔδωκα τὸς ἐκαθέν πόσις ἔκαθεν ἑρμῆνευθεῖν ὅρων (for ἤρων) κέκτησθε worthy of the freedom which you possess X. A. 1. 7. 3, πρὸ τῶν κακῶν ἐν (for ἔν) οἶδα instead of the evils which I knew P. A. 29 b, ἀφʼ ἔν (for τούτων ἐν) ὅτε from what you knew D. 19. 216, Μῆδων ὄνων (for ὄνων) ἐφοράκα... ὅ ἐμὸς πάππος κάλλιστος my grandfather is the handsomest of all the Medes I have seen X. C. 1. 3. 2, μὴ ὑποκειμένων ὕπω δὲι θεμελίων (for τοιοῦτων οία δὲι ὑποκείσθαι) if the foundations were not as they ought to be X. Eq. 1. 2.

b. Dative. — φοβομεν ἐν τῷ ἔρημῳ δρόμῳ τῷ (for ἔν) δοθῇ ἑκάθεν I should fear to follow the leader whom he might give X. A. 1. 3. 17, ἔτεινός σέ ἐφʼ οἴς (for ἔν τούτων ἐν) λέγεις I commence you for what you say 3. 1. 45, οίς (for τούτων ἐν) πολυχρυσών ἐν Λευκτρῳ οὖσα ἐκχύστηκεν 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, βλαττομενός: ἀφʼ ἔν (for ἐν ἐκείνων ἀφʼ) ἡμῖν παρεκτείνασται to be harmed by what has been prepared by us T. 7. 67, ὄλων ἐν (for τούτων οίς) ἐγὼ ἐντεύχηκα a few of those whom I have met with P. R. 531 e.

2524. The pronouns subject to attraction are διʼ, οἷος, ὅσος, but not ὅστις (except in 2534). Attraction is not necessary, and takes place only (but not always) when the relative clause is essential to complete the meaning of the antecedent. When the relative clause is added merely as a remark, attraction does not take place. An attracted relative clause virtually has the force of an attributive adjective.

2525. Predicate nouns follow the case of the relative attracted to an antecedent expressed or omitted (2531 b).
2526. An omitted antecedent to which the relative has been attracted may afterward be supplied in the main clause. Thus, ἀφ' ἄν (for ἅπο τούτων ἀτικτον) ἐπανωτερίζειται ἀπὸ τοῦτων διήγει from what he begs and borrows, from that he lives D. 8. 26.

2527. Before βούλει, which with the relative is treated almost like one word (cp. quivis), attraction to various cases from the accusative is rare. Thus, ἀφ' ἄν τούτων δι(τι) βούλει ἀργασταί such deeds as any one you please of these has done P. G. 517 α; cp. P. Crat. 452 α, Phil. 43 d.

2528. Attraction takes place also in the case of relative adverbs; as δικομῖζοντο ὁδεῖν (for ἑκείδεν οἱ) ἱππεῖστον παιδᾶς 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, οὐς μᾶλλα τὰ παρὰ ἰδεῖν (ὑπότι) ἐκεῖσται αὔτῷ ἄλλοις ἀδέσποται those who are best satisfied with what they have, covet least what is their neighbour's X. S. 4. 42, στυγῶν μὲν ἢ (= ἑκείνην ἢ) μὴ ἐπικάρεις hating her who bore me E. Alc. 338.

2531. When the omitted antecedent is genitive or dative, the relative (if standing in a different case) is usually attracted into the genitive or dative. But a relative in the nominative masculine or feminine (sometimes in the neuter), or a relative depending on a preposition, retains its own case.

a. Genitive: οὗ (for τούτων οὐς) ἐνυγχάνω τολύ μᾶλλα δέχιον ἐξ ὑμῶν whom I meet with, I admire you by far the most P. Pr. 361 b, δηλοῖς δὲ καὶ εἴ τι (for ἐκ τούτων ὑπὸ) ἐξ̄ τίς you show it also by the life you lead D. 18. 198. But εἰδέναι τὴν διάνοιαν (τούτων) ἐφ' οὖς ἀν ἄνων to discover the strength of those against whom they are to proceed X. A. 5. 1. 8. Cp. E. Ion 560 (in 2488) where οὐς = τούτων οὖς.

b. Dative: τοῦτο δ' διαλέγεται ἀντὶ τινι ὑπὸ (for τοὺτῳ δ') ἐν διὰ ἑλεύθερον this is like that which was said just now P. Ph. 69 a, ἐμαμένων ὑπὸ (for τούτοις ὑπὸ) ἐκλέγοντες ὑπὸ (ἑν) οὖν; do we abide by what we agreed was just or not? P. Cr. 50 a. But διὰ τὸ ἀναγκαίον αὐτὸς εἶναι διάλεγεσθαι (τούτως) παρ' ἄν ἄνως τὸν μικρὸν 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 οἷος, ὅσος, ὁλίκος, ὅστις ἡ, ὅστισιν (and some others) and a following nominative with the copula may be attracted to the case of the antecedent. Thus, χαριζόμενος τοῦτῳ ἀνδρὶ οἷος σου ἐστὶ showing favour to such a man as you are is commonly condensed to χαριζόμενος οἷος σου άνδρι (X. M. 2. 9. 3). Here the whole relative clause (with copula omitted) is attracted. The antecedent, if expressed, is often incorporated (2536) in the relative clause.

πρὸς ἀνδρας τοπικοποιεῖν οἰων καὶ Ἀθηναίους (for οἵοι καὶ Ἀθηναίοι εἱστ.) to hold men such as the Athenians T. 7. 21, ἀντὶ τῆς Ἀγρίας . . . καὶ ἄλλα ἄν ζήν ἂνωτέρω he called out the Hyrcanians and all the other Paconian tribes 2. 99, χειρώνες ἐστίς
σῶν ὁμοίως when the weather is such as you describe X. A. 5. 8. 3, ἀνέλαμψεν οἰκία...

a. οῖος is often attracted with superlatives: ὄντως τάγου οἰον δεινότάτου (for δεινότατος τοις ἄτετι δὴ ἤνι) the house burst into flames, some one or other having set it on fire 5. 2. 24.

b. The article may appear in this construction with οἰος and ἡμῖος, the relative clause being treated like a substantive: τοῖς οἰοῖς ἡμῖν to such as we are X. H. 2. 3. 25.

c. The subject of the relative clause rarely stands in the nominative, not being attracted along with οἰοῖς. Thus, καιρέως οἰούστερον σὺ τοσάκας just like you Απ. 2. 151. This occurs only when the number of the subject is different from that of the attracted relative. When the article precedes, as Σῶν ἐμάλει τοῖς οἰοῖς ἡμῖος Ἀντιφάτους Solon detested men like him (D. 19. 254), editors generally read τοῖς οἰοῖς οἰοῖς.

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 estra 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.

τάνδε (for αἰδε) δ' ἀσπέρ εἰσορέσ... χρυσόν: but the women whom thou seest are coming S. Tr. 283, πολίτεάν (for πολίτεά) οἶδα εἰμι χρῆ παρὰ μόνον ἡμῖν ἐστιν we alone have an ideal constitution (lit. such as ought to be) I. 6. 48, ἔλεγον ὅτι Λακεδαιμόνιοι δὲν δεόνται πάντων (for πάντα) πεφραγμένει εἰδόν they said that the Laconians had gained all they asked for X. H. 1. 4. 2.

a. The main clause may contain a resumptive demonstrative pronoun; as τὸν ἀνδρα τούτον, δὲν πάλαι ἱρτές... οἰδός ἐστιν ἐκδέξει 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. H. 653, X. H. 7. 2).

c. So with adverbs: καὶ ἀλλοθεί (for ἀλλοθεί) οὐ τι μὴν ἀφίκη ἀγαθήσομεν σε and elsewhere, wherever you go, they will love you Φ. Crt. 45 c.

2534. οὔδεὶς ὅστις οὐ every one (lit. nobody who not) for οὔδεὶς ἐστιν ὅστις οὐ, commonly shows inverse attraction, is treated like a single pronoun, and inflected οὔδειν ὅστιν οὐ, οὔδειν ότι οὐ, οὔδειν ὅτινα οὐ. οὔδειν ὅστι οὐ ότι ἀλογωτέρον than which there is nothing more irrational P. Charm. 175 c, οὔδειν ὅψιν οὐκ ἀποκρίνεσθαι replying to every one P. Men. 70 c, περὶ δὲν οὔδειν κείσεσθαι ἄστιν ὅγχ υπὲρευναι οἱ πρόγονοι for which our ancestors underwent every danger D. 18. 200.

a. Σφ. οὐδεμάλ οὐκ ἐκλεκτικὸν τῶν οὐ πολλῶν μὲν his power was much greater than any Hellenic power Hdt. 7. 145 (= οὐδεμάλ ἐστι τῶν), οὐδεμάλ οὐ οὐ σήμερον it can in no wise be that we should say no P. Pol. 308 b.

2535. ὅσος preceded by an Adjective.—Here the subject of the relative clause is identical with that of the main clause, and is omitted together with the
copula: χρήματα ἔλαβε θαυμαστὰ δοσα (for θαυμαστὸν ἕστιν δοσα) he received a wonderful amount of money P. Hipp. M. 282 c, μετὰ ἱδρύτως θαυμαστὸν δοσον (for θαυμαστὸν ἕστιν μεθ' δοσον) with an astonishing amount of sweat P. R. 350 d. So θαυμάσως ὄς (for θαυμαστὸν ἕστιν ὄς) P. Ph. 92 b.

2536. Incorporation.—The antecedent taken up into the relative clause is said to be incorporated. The relative and antecedent then stand in the same case, the relative agreeing adjectively with its antecedent. If the antecedent is a substantive, it often stands at the end of the relative clause, and commonly has no article. An antecedent in the nominative or accusative is more frequently incorporated than one in the genitive or dative.

2537. A nominative, accusative, or vocative antecedent, when incorporated, usually conforms to the case of the relative.

εἰ ἐστιν, ἢν σὺ πρῶτερον ἔλεγες ἁρέτη, ἀληθῆς (for ἐστιν ἡ ἁρέτη ἀληθῆς, ἢν) if the virtue which you were speaking of before, is real P. G. 503 c, εἰς δὲ ἦν ἄφικοντο κόμην μεγάλη ἢν (for ἦν κόμην εἰς ἢν) the village at which they arrived was large X. A. 4. 4. 2, κλεῖδι μεν, δὲ χθέσες θέδος ήλθας (for θέδος δ σι ἡ ἡ θέδο) 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 ἀπεκρόττετο ἢν εἶχε γνώμην (for τὴν γνώμην ἢν) he did not conceal the opinion he had X. M. 4. 4. 1, μηδ' ... ἀφέλησθε ἡμῶν αὐτῶν ἦν διὰ παντὸς ἀεὶ τοῦ χρόνου δόξαν κέκτησε καλὴν (for τὴν καλὴν δόξαν ἦν) do not deprive yourselves of the fair fame which you have enjoyed throughout all time D. 20. 142.

b. An accusative antecedent may be incorporated as nominative, genitive, or dative, e.g. εἰ τινὰ δρόμη ... κατασκευάζοντα ἂσ ἀρχοί χώρας (for τὴν χώραν ἂσ ἀρχοῖ) if ever he saw any one improving the district which he governed X. A. 1. 9. 19.

2538. A genitive or dative antecedent, when incorporated, usually attracts the relative to its own case.

περὶ δ' ὁδ' πρῶτερον ... ἐθηκε νόμον διελθῶν (for τοῦ νόμου δν) dealing in detail with the law which he formerly passed D. 24. 01, ἐτερεύηντο σὺν ἓ εἰχε δυνάμει (for σὺν τῇ δυνάμει ἢτ) he advanced with what force he had X. II. 4. 1. 23. Even when the antecedent is omitted, the attraction takes place: πρὸς ὃ εἰχε συνέλησε ... στράτευμα (for πρὸς τοῦτῳ 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 δικαστηρίῳ καὶ δοσοὶ διήκονοι σύλλογοι (sc. elai) in courts and all the other public assemblies P. Phae. 261 a (for τοιοῦτοι δοσοὶ συλλόγοι, δοσοὶ διήκονοι elai).

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, οὐδὲ νυ τῶν περι μέμνησ, δοσα δὴ πάθωμεν κακά πορ δο 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, ἐφῆσεν τοῦ... δικαστὰς, οὗτος καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδαμάνθις κτλ. he will find the judges, who are said to pronounce judgment there, Minos and Rhadamantus, 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, οἱ μαθάνες ὁ βούλομαι λέγει τὸ εἶσος: if you understand the class I wish to describe P. R. 477 c, οὕτως ἀπειροῦσαν ἡμᾶς παιδιότατον 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 ὧν μὲν ἀπῆχθη, οὐκ ἐνοχὸς εἰμι τοῖς τοίμοις 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 τείχος οὗ ἀνόθεν τῶν Συρακοσίων αἰώνιοι they captured the fort of the Syracusans which was there T. 7. 43, ἵνα ἤθελον τοῦτο ταύτην ἡτοι ἡμεῖς ἐπίτευξαν πιστὰ δοῦναι of which I was willing to offer to the plaintiff the assurance that was most solemn D. 52. 12, ἐπιδείκτησαν τὴν δικαιότητα ὑπὸ ἀνομίαν τον ἱερὸς ἐν τῇ ἱεραρχίᾳ to show what the fair line of defence is 19. 203, ἔφρευξαν δὲ μάχη... ἐγκαθίστηκαν μακρὺς, ἣ ἐξοραμένη τοιοῦτοι and the battle bristled with the long spears, the flesh-piercing spears, which they grasped N 339.

a. From the transference of superlatives to the relative clause arise such expressions as ἡγαγον συμμάχους ὑστόριον πλείστους ἐνυμάχην (1087). Similarly ὃς τάχιστα (sell. δύνασαι or the like) as soon as, as soon as possible, ἐπεί (ὅτε) τάχιστα as soon as.

2543. A participial or subordinate clause depending on a following main clause may be joined to a preceding clause containing the antecedent of the relative. Thus, ἐφὲ εἶναι ἀκρεν ἂν τοῖς προκαταλήφοις, ἀδύνατον ἐσεθαν παρελθὴν 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, καταλαμβάνειν τείχος οὖσαν τοποὶ ἰσχύσαμεν κοινῷ δικαστηρίῳ ἐξρώτισκαν (for γαρ ἐξρώτισκαν τείχισαμεν αὐτοῖς) they seized a fortress which the Acarnaniants once built and used as a common place of judgment T. 3. 196.

2544. When the relative clause contains a verb of naming, the main clause is fused with the relative clause. Thus, ἢνα καλεῖται Ἀρτέμιδος τέμενος (for ἢνα τέμενος ἢνα, ἦ 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 ἂν 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 ἂν denotes unreality.

c. The subjunctive with ἂν expresses a possible or supposed fact in future time or a generality in present time. The subjunctive without ἂν is used in indirect questions (1865 b).

d. The optative without ἂν expresses a wish, a possibility less distinctly conceived, or a generality in past time.

e. The optative with ἂν is potential, and is used either in conditional relative clauses with an optative in the main clause, or alone, as ἦλθεν ἐπὶ τὴν σοφίαν ἡμῶν ἂν there is one hope by which alone we may be saved Ἰ. Ἑλ. 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 ὥσκε ἐχω, ὥσκε ἔστι, 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 ἐχω 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. οὗ τοῦτο δέθηκα μὴ ὀφελέσῃ διὸ ἂν ἔστω τὰ ὁράματα τῶν φίλων . . . ἀλλὰ μὴ ὀφελέσῃ ἐργαζόμεν ὅσα ἂν 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. Ἀ. 1. 7. 7, ὥσκο ἔστων ἐκεῖνοι ὅσοι φύγωσιν they will not have any place whither to escape 2. 4. 20, ὥσκο ἔστων ἐξείλεις ὅσοι τραπέζιας θάνατον . . . φύγω I have no longer any hopes to which I may turn and escape death Ἑ. Ὀρ. 722, ἔνοικε ἄρτι λέγει he will be able to say something Ἐ. Ι. Ἰ. 588.

b. οὔδεν γὰρ ἔχων ὅσις . . . τὰς ἐμὰς ἐπιφάνειας πέμψει for I had no one to bring my letter Ἐ. Ι. Ἰ. 588.

c. Attic never, or rarely, has the positive forms ἐχω ἂν ἔστω, ὅστιν ὅστι (K 170), πέμπω ὅσις ἄρτι, with the potential optative.

2548. The subjunctive with κἂν in Homer does not involve will in ὅσκε ἐσθ' ὅστις ἄνθρωπος . . . ὅστις γεννήσῃ, ὅσκε κἂν ὑπάρχῃ . . . ἐσθ' ὅστις ἔχῃ that man lives not nor will ever be born who shall come to the land of the Phaeacians 202; cp. ὅσκε 756, Ψ 345. Φ 103 involves a different aspect of will from that in 2547 a.

2549. The deliberative future (1916) occurs in relative clauses; as ἐσθ' ὅστις ὅσις ἄρτι ὅσκε ἐχω I do not know how we are to go home Ὁ. Ὀ. 1742.
The deliberative subjunctive is more common; as οὐκ ἔχω ὅ τι χρῆσωμαι τοῖς λέγοις I am not able to deal with your argument P. Ev. 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, οὐ γὰρ τις ὄρμος ἔστω, οὐδ' ὅποι πλέων ἑξαμολόσει κέρδος 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, αὕτη γὰρ σε δεῖ προμισθήσει ὅπως τρόπο τῇ δ' ἐκκυκλισθῇ τῆς for thou thyself hast need of forethought whereby thou shalt extricate thyself from this trouble A. Pr. 86.

2551. οὐκ ἔστιν ὅς (ὅπως, ὅποι, ὅς) are used with the future indicative to introduce statements as regards the future. Thus, οὐ γὰρ τις ἔστιν διὶ πάροιχοι αἰρέστατα τὴν σὴν άκρειν δύναμιν ἀντ' Ἑδονήθως there is no one who will prefer thy feeble power rather than Eurystheus E. Heracl. 57, οὐκ ἔστιν διὶ ὅπως ὑπηρέτησεν άπνοι ἔνθαρσι με θεοῦ will in no wise (lit. it is not possible how thou shalt) see me coming here S. Ant. 322. 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 οὐκ ἔστιν δόσις (ὁπως, ὅποι) and the interrogative τις ἔστιν ὅς (ὅτις) and ἐὼθ ὅπως. Thus, οὐκ ἔστιν δόσις πλὴν ἡμῶν κείμενον νῦν there is no one except myself who could cut it Λ. Ch. 172, οὐκ ἔστιν ὅπως λέξαμι τὰ πρεσβυτήριον I could not (lit. there is no way how I could) call false tidings fair Λ. Ag. 920, τις τῶν... διώματι ἔχει κράτος, ὅτις ἔχεις ἔξαλετο; who has authority in this house that might receive guests? Ar. Thesm. 871, ἔστιν ὅπως Ἀλκιβίαδος ἐς γῆς μόλοι; is there a way by which Alcestis might reach old age? Φ. Alc. 52. The potential optative with ἄν occurs after these expressions (Φ. Alc. 80, S. O. C. 1108, P. Lach. 184 c). Attic does not use the optative with ἄν after the positive form ἔστιν ὅπως (ὅτις).

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: τοι ἕστιν ἄτις ἔγω δέομαι this is what I want X. A. 7.2.34, ὃ δυστάνα γένη βροτῶν, ὃς μὴ μέτρους αὐλῶν alas, ill-starred races of men, whose destiny is beyond due measure S. Ph. 179, οἴκει ὅν θέλα μαθήσωσθεν περὶ αὐτῶν, ἐνσέβετε ἅµα καὶ ἐγὼ πρῶτον πειράζομαι διδάσκειν I will first try to inform you (lit.) from the source which you will most easily learn about them D. 27.3, παρ' ἐμὲ ἀφίκησας ὅποι πείθεσαι ἄπερ ἀν ἐπαθεῖ άλλω τῷ συγγενήμενῳ τῷ σοφιστῷ in coming to me he will not meet with the treatment he would have suffered had he consulted with any other of the sophists P. Pr. 318 d.

Subjunctive: Ὅτος ὅδε παρεκαβέζετο, ὃ μεταδοθάν τὴς ἐνεργείας Ἀντήπλας has taken his seat here (lit.) to whom let us give a share in the investigation P. Men. 89 ο, κτίσας ὀδόνα... μήτῃ δ' ἐν ὅκους... ἦν ὃς μὴ δεισύνον hearing that our mother is in the house, (lit.) of whom have thou no fear S. El. 1309.
Optative: ολομαί ἰδὶ ἡμᾶς ταὐτὰ παθεῖν, αἴα τοῦτο ἔχριος οἱ θεοὶ ποιῆσαιν ἰδίᾳ to endure such things as I pray the gods may inflict upon our enemies X. A. 3. 2, ὃρατα ἐχοντες ... βοᾷ ἄνηρ ἐν φέροι μόλις having spears, such as a man could carry with difficulty 5. 4. 23, ἄρεμοι δε ἐπτείθειν δεῦν ... ἔγνω τάχιστ' ἀν διδᾶξαμι I will begin at (from) that point where I can most quickly inform you D. 29. 5. The potential optative without ἔν is very rare (2562).

Imperative: πάλαιν γράφω, ἢν ἔγγραφον σοὶ μνήμουν δέλτοις φρενῶν I will tell thee the wanderings, which do thou inscribe in the tablets of thy memory Α. Pr. 788. On ἀνθ' ἐπέσον, see 1842 a.

a. Ordinary relative clauses are explicatory, and (in sense) are equivalent to independent co-ordinated clauses. See 2490.

b. Homer has κέ or ἄν with the future: παρ' ἔμοι γε καὶ ἀλλοι, οὗ κέ με τιμήσοντι I have others by my side who will honour me Α 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 more common than ὅστις. (The construction with the future participle is more frequent: 2065.)

Φημὶ δὴ δεῖν ὡς ... προσβελαῖν πέμπειν, ἢ τοὺς μὲν διδάξη ταῦτα, τοὺς δὲ παροξύνει I say that we must send an embassy, which will inform some of this and induce others D. 2. 11, τέμψων τιν' ὅστις σημανεῖ send some one who will announce E. I. T. 1209, ἔδοξε τῷ δήμῳ τράκμοντα ἄνδρας ἔλθαι, οἳ τοὺς πατρίας νῦν συγγράφουσι, καθ' οὓς πολιτεύοντο the people voted to choose thirty men who should codify the ancestral laws by which they were to conduct the government X. Η. 2. 3. 2. So in local clauses: κρόνῳ τῷ ἔγχος ... ἐθα μῆ τις δῆται I will hide this sword where no one shall see it S. Aj. 659.

a. After a second future tense the future optative occurs rarely: οὖτε δὲ τράκμοντα ἱρέθραν μὲν ἐκεὶ τάξιστα τὰ μακρὰ τείχη ... καθηρέθη· αἱρεθέντες δ' ἐφ' ὄντες ἐγγυμάτιοι νόμως, καθ' ὄστινας πολιτεύσωμα 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. Η. 2. 3. 11. In local clauses: S. O. T. 796.

b. A past purpose may be expressed by ἐμελέθων and the infinitive. Thus, νάρφηον προσβάζαν Ἀλκιδᾶ, ὅς ἐμὲλεν ἐπιπλέοντες οἴοι appointed Alcidas as admiral who was to sail in command T. 3. 16.

c. Homer uses the subjunctive (with κέ, except Ι. 287) after primary tenses, the optative after secondary tenses. Thus, μάς ἐλεύσεται, ὅς κέν τοι ἐπήραν ὅδων a seer will come to tell thee the way κ. 535, ἄγγελον ἦκαν ὅς ἄγγελε νυνῖ the they sent a messenger to tell the woman o 458. The future also occurs (ξ 332). The present or aorist optative is rare in Attic (S. Tr. 903, Ph. 281).

2555. Relative Clauses of Cause take the indicative (negative οὐ). ὅς is more common than ὅστις.

θαυμαστῶν ποιεῖτ, ὅς (= ὅτι οὖ) ἡμῶν ... οὐδὲν διδὼς you do a strange thing in giving us nothing X. M. 2. 7. 13, Λοξία δὲ μέμφομαι, ὅτις μὲ ἐπάθαι ἐργαν ἀνοικάταιν τοῖς μὲν οἴκοις ἐφφράνεν κτλ. I blame Loxias, who after inciting me to
a deed most unhallowed, cheered me with words, etc. E. Or. 285. So when the
relative is a dependent exclamation (οἷος = οἷς τοιοῦτος, etc., 2687).

a. γε is often added to ὅς or ὅς ἂς.

b. ὥς 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 ὁδός, ὁδός with the infinitive see 2497).
The negative is ὅ when the relative clause approximates ὥστε (ὁὐ) with
the indicative, as is generally the case when the main clause is
negative, expressed or implied. Here ὅστες is commoner than ὅς. The
negative is ἡ when the relative clause expresses an intended
(2557) or anticipated (2558) result, where ὥστε ἡ with the infinitive
would be less precise.

τὶς οὖσα μαλακής; ὅστες οὐ βούλεται σοι φίλος εἶναι; who is so bold that he does
not wish to be a friend to you? X. A. 2. 5. 12, οὐδὲν γὰρ ὅπως βραχὺ ὅπως ἐκατέρω
εἶχον ὁ οὐκ ἐξίκειον ἁλλήλων 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 ἃν and the optative with ἃν are rare. Thus, τὶς ἃν ἅν
ὅτως . . . μισαθήνατο, ὅστες ἐδυνάθη ἃν ἄκατον ἀπὸν ὑπομείναι ἰδεῖν; who was
such a hater of Athens that he could endure to see himself not at his post? Lyc.
39, τὶς ὅτως ὅταν ὃς . . . ὅτε ζώνην ἃν μακρόμενος στρατεύεσθαι who is so
vigorously that he could carry on war while battling with cold? X. C. 6. 1. 15. A
potential optative with ὅς follows a potential optative in P. R. 360 b.

2557. The indicative is normal in consecutive relative clauses
introduced by ὅκ ἄστιν ὅστις (οὐ), ὅδεις ἄστιν ὅστις (οὐ), ὅκ ἄστιν ὅπως
(οὐ), εἰοῦν οὐ, ἄστιν οἶοι, etc.

ὁκ ἄστιν ὅδεις ὅστις οὐκ ὅπως ἄν τινι φιλεῖ there is no one who does not love himself
Men. Sent. 407, ὅκ ἄστιν ὅπως ἡ βην κτήσῃ πάλιν αὖθις in no way canst thou regain
thy youth. E. Heracl. 707. See 2551.

a. The indicative with ἃν and the optative with ἃν also occur. Thus, ἃν γὰρ
ἤν δὲ τὸ ἕπειρεν for there was nothing that you could have done D. 18. 43, ἃν
ὁκ ἄστιν ὅστις ὅκ ἄν καταφρονήσοις whom every one would despise I. 8. 52.

b. On the subjunctive and optative without ἃν, see 2546, 2547, 2552.

2558. The future indicative is often used to express an intended
result (negative ὅμή).

ἀνήητον ἢπὶ τοιοῦτος ἐλευθήρως ἄν δὲν κρατήσῃς μή κατασχάζῃς τὶς it is senseless to
attack men of such a kind that we shall not hold them in subjection if we con-
quere them T. 6. 11, οἴμοι δὲ τοιαύτῃ . . . ὑποσχῆσονται, εἰ δὲν μὴ δὲν ὅτι ὅν ὅτι ὅν κατη-
σοντας 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.
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SYNTAX OF THE COMPLEX SENTENCE

ικανον ἐσμέν . . . ἧμῖν πέμψαι μαθες τε καὶ ἄνδρας ἀνανεωμε ἑμμαρακοῦνται τε καὶ τὴν ὀδὸν ἐγγύνονται (ἐπ. ὡστε σωμάχεσθαι) we are able to send you ships and men who will fight with you and direct your journey. X. A. 5. 4. 10, οὗτος πλοῖα έστι τὰ ἀπάξοντα οὕτω σινα καὶ θρεψόμεθα μένοντες we have neither ships to convey us away nor provisions to feed us while we remain. 6. 5. 20, δεῖται τινος ὅστις αὐτῶν ὄνησει he needs some one to improve him. P. Eu. 306 d, (ἐδει) ψήφισμα νικήσαι τοῦτο δ' οὗ σωκείς ἀπόλυτον a bill had to be passed of such a character as to destroy the Phocians D. 19. 48.

2560. Conditional Relative Clauses may be resolved into if clauses, ὅστις (ὅστις) corresponding to ἀν τις and ὅστις (ὅστις) ἀν to εἰ διδος 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 conditional sentences. ᾧ ἀν is always generic, εἰ διδος 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>Present</th>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Simple:</td>
<td>εἱ (ὁτε, ὅ) τι</td>
<td>ἐχει</td>
<td>ἐδιδουσι</td>
</tr>
<tr>
<td>Unreal:</td>
<td>εἱ (ὁτε, ὅ) τι</td>
<td>εἱχεν</td>
<td>ἐδιδου ἀν</td>
</tr>
<tr>
<td>General:</td>
<td>ἐν τι (ὁταν τι, ὅ τι)</td>
<td>ἐχῃ</td>
<td>ἐδιδουσι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Past</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple:</td>
<td>εἱ (ὁτε, ὅ) τι</td>
<td>εἱχεν (ήσχεν)</td>
<td>ἐδιδου (ἐδωκε)</td>
</tr>
<tr>
<td>Unreal:</td>
<td>εἱ (ὁτε, ὅ) τι</td>
<td>ἐσχεν (εἱχεν)</td>
<td>ἐδωκεν (ἐδιδου) ἀν</td>
</tr>
<tr>
<td>General:</td>
<td>εἱ (ὁτε, ὅ) τι</td>
<td>ἐχοι</td>
<td>ἐδιδου</td>
</tr>
</tbody>
</table>

| More Vivid: | ἐν τι (ὁταν τι, ὅ τι ἀν) | ἐχῃ   | δώσει |
| Less Vivid: | εἱ (ὁτε, ὅ) τι   | ἐχοι   | δεδοι (δοιη) ἀν |

N.—English cannot always, without obscurity, use a relative to translate ὅτε or ὅ τι with an unreal indicative; in such cases when(ever) or whatever are best rendered by if ever. Cp. 2396.

PRESENT AND PAST CONDITIONAL RELATIVE CLAUSES

First Form

SIMPLE PRESENT AND PAST CONDITIONAL RELATIVES

2562. Simple present and past conditional relative clauses have the present or past indicative. The main clause has the indicative or any other form of the simple sentence (cp. 2298, 2300).

οῦ γὰρ ἄρα πράττονοι οἱ δικαίω, ἀλλ' ἄ (εἰ τινα) μη πράττονει, ταύτα λέγεις for it is not what the just do, but what they do not do, that you keep telling us
X. M. 4. 4. 11, τῶν Ἑλλήνων οὖ (= εἶ τινες) μὴ ἔτυχον ἐν ταῖς τάξεσιν δοτος εἰς τὰς τάξεις θέον those of the Greeks who happened not to be in rank ran into their ranks X. A. 2. 2. 14, διεβάλει αὐτὸν ὧ τι ἐδώσατο he slandered him all he could 6. 1. 22, ἀνδραὶ τῶν Ἀθηναίων ἀπέκτειναν δει τῆς ἔξοδου they killed all of the Athenians who had not escaped by swimming T. 2. 90, ὥ δὲ γε μηδὲν κακὸν ποιεῖν νοῦ τὸν τινὸς εἷς κακὸν αὐτὸν; and that which produces no evil cannot be the cause of any evil either? P. R. 379 b, ὅ μὴ τροσκεῖ μὴ ἕκον μὴ δὲ νεμέων nor hear nor behold that which beseeches thee not Men. Sent. 39, ὅστις ἵππη εἰπτοῦμεν, πειράζον ποιησαι whoever longs to live, let him strive to conquer X. A. 3. 2. 39.

a. Since the antecedent of these clauses is indefinite, simple present conditional relative clauses with the present indicative in the main clause often have the value of general conditions. But general clauses with ὅς (μή) usually take the subjunctive or optative (2567, 2568), and those with ὅστις (μή) the indicative (2669).

2563. If the relative clause expresses a present intention or necessity, the future indicative may be used.

ἐν τοῖς κεκαλυκταί (1050) ἔδεικεν ἕκαστω τὰ πράγματα ὧ μὴ τις αὐτὸς παρέσται each thought that progress was surely impeded in any undertaking in which he was not going to take part in person (= ἐν τοῖς κεκαλυκταί ὧ μὴ παρέσται) T. 2. 8. Cp. P. Th. 186 c. More common is μέλη with the present or future infinitive: ἑαυτὸς ἐπὶ... ἐναντίον ἐν ἐνιαίου μέλει may you adopt whatever course is likely to be of advantage to you all D. 8. 36.

a. Elsewhere the future indicative is not regular in conditional relative sentences.

Second Form

PRESENT AND PAST UNREAL CONDITIONAL RELATIVES

2564. Present and past unreal conditional relative clauses have a secondary tense of the indicative. The main clause has a secondary tense with ἄν (cp. 2303).

οὕτω γὰρ ἓν αὐτοὶ ἐπεχειροῦμεν πράττειν ἄ (= εἶ τινα) μὴ ἡπετάμαθα κτλ. for (if that were so) neither should we ourselves be undertaking (as we are) to do what we did not understand, etc. P. Charm. 171 e, ὁ παῖς ἑαυτὸς ἔμαθεν, δει τοῦτον ἐν ἵππον (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, ὁπότερα τοῖς ἐπότησαν, ὅπως ἓν ἐπέταν πλοῦσιν ἔστρετον 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
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.

δεχοντιν ἄν εἰς τὰ πλοῖα ἐμβάλαμεν ἣ (= ἐλ τινα) ἡμῖν Κύρος δολή. I should hesitate to embark in the vessels that Cyrus might give us. X. A. 1. 3. 17, ὅ δὲ μὴ ἀγαπῶ, οὐδὲ ἄν φιλοι nor could he love what he does not desire. P. Lys. 215 b.

a. The main clause has the optative without ἄν in wishes: δῶρα θεοῖν ἐχοι, διτὶ διδοῦν may he keep the gifts of the gods whatever they may give σ 142.

b. Homer sometimes uses κε 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.

νέος δ’ ἀπὸ παντὸς ὅστιν (= ἐλ τινα) ἂν φιλῆθη φίλος ‘he dieih young, whom he is a good doth love.’ Stob. Flor. 120, 13, ὡς (= ἐλ τινα) ἂν ὁδὸς φιλοκνωνὸς ἐχοντας πρὸς τὸν πολέμου, τιμᾶ, whomever he sees zealous of danger in the face of the enemy, these he honours X. H. 6. 1. 6, γαμῳδία τε ὅποιον ἂν βοάθονται, ἕκκλιδίασι τε εἰς ous ἂν ἄνθρωποι: they both get a wife from whatever family they please and give their daughters in marriage to whomsoever they choose P. R. 613 d, πατοῖς γὰρ ἐστι παῦ τω ἂν πράτη τις ἐδ ἐγγύτητο that for every land is a man’s own country wheresoever he fares well Ar. Plut. 1151.

a. Gnomic aorist in the main clause: δὲ κε θεόις ἐπιτείθηται, μᾶλα τ’ ἐκλησίν αὐτῶ whoever obeys the gods, him they must do hear A 218.
b. The subjunctive without ἄν (κέ) is usual in Homer and occurs occasionally in Attic and lyric poetry. Thus, ἀνθρώπους ἐφορά καὶ τίνα τις τις ἀμάρτη τε ὑμεῖς over men and punishes whoever transgresses v 214, τῶν δὲ πηγεύζων μάλιστα λύπουσιν αἱ φαντασίαι ἀδιαφοροῦν 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 ἄν (κέ) is much commoner in Homer than in the corresponding clauses with εἰ (2339).

c. The apodosis here usually expresses a general truth, less often iterative action. In 2508 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.

ἀεὶ πρὸς ὃ (= εἰ πρὸς τίν) εἶν ἔγρα, τοίτω ἐπὶ πράττει whatever work he was engaged in, that he always performed X. H. 4.3.22, ἐπὶ πράττει a ἀζείεν αὐτῷ he always did whatever he pleased D. 18. 236, πάντας ... δοὺς λάβουν διέθειεν they used to destroy as many as they captured T. 2. 67, ἐθηματία διὸν περ ἐπίτυχανοιν θηρίων he used to hunt wherever they fell in with large game X. C. 3.3.5, ἀνεκραγον ... ιεκεσώναι πάντας ὅτι ἐπίτυχανοιν μὴ φεύγεν they screamed out, entrapping all they met not to flee X. C. 3.3. 67.

a. An iterative tense with ἄν in the main clause: ὅτι μέλλοι αἱ ἀρσενοκοιταὶ τοῖς στράτευμα ... , ἐπανήγαγεν ἄν το ἄρμα, when the squadron was about to take breakfast, he would draw back the wing X. H. 6.2.28.

INDICATIVE FORM OF GENERAL CONDITIONAL RELATIVE CLAUSES

2569. The present indicative instead of the subjunctive with ἄν occurs in general conditional relative clauses (cp. 2342). This occurs chiefly after ὅτις, which is itself sufficiently general in meaning.

ὁτινὲς πρὸς τὰς ἐξωθορίας γνώμη ἥκοντα λύπουνται, ἔγρα ὃ δὲ μάλιστα ἀνέχουσιν those who in feeling are least depressed at misfortunes, in action resist them most T. 2.64, ὅτις δὲ ἐπὶ μεγίστος ὅτι ἐπίθυμον λαμβάνει, ὅρθως συνελέγεται he counsels wisely who incurs envy in a great cause 2.64, ὅτις δὲ πλὴν ὃ ἐπεφέναι εἰσαὶ γαμεῖ παγοδᾶν, ὅρθως ἦστιν whatsoever fixes his gaze on wealth or noble lineage and weds a wicked woman, is a fool E. El.1097, δ τι καλῶν φίλον ἄεὶ whatsoever is fair is dear forever E. Bacch. 881.

a. Cases of the imperfect instead of the optative are rare and generally ill supported: τὸν ὅμοιον τὴν πατρίδα τι ὡφέλησεν, οὐ πάνων ὡφέλει whenever he thought that he could benefit his country in any respect, he did not shrink from toil X. A. 7.1. Cp. Χ. A. 1.1.5, 1.9.27.

2570. The indicative is generally used in parenthetical or appended relative clauses with ὅτις (ὅτις τούτῳ). Thus, δουλεύων θεως, δ τι ποιήσες elîn αἱ θεῖα we serve the gods, whatever those gods are E. Or. 418,
LESS USUAL FORMS OF CONDITIONAL RELATIVE SENTENCES

2571. The potential optative with 

2572. Indicative with ἢν or potential optative with ἢν 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. 2359). With the present this occurs especially in general statements and maxims. The main clause is often introduced by a verb requiring the infinitive.

a. The present indicative sometimes may have the force of an emphatic future (§ 286). Sometimes the optative indicates a case that is not likely to occur; as ἄλλῳ νιμισάτων, ὅτις τοιαύτα γε ρέεις γερ εἵθεν you are ready to be wroth with another, supposing any one to do such things Ὡς 494.

b. Other examples of the present: Homer P 631 (doubtful); Theognis 689; Aes. Pr. 638; Soph. O. T. 315, 979; Lys. 12. 84; Xen. C. 2. 4. 10, 7. 5. 56, H. 3. 4. 18, 7. 3. 7; Plato Charm. 164 a, Eu. 292 e (doubtful), L. 927 c. Temporal: S. Tr. 92, P. R. 332 a.

c. The future indicative occurs in τ 510 (temporal N 317); the perfect indicative in Δ 262 and ω 254 (temporal); the aorist imperative in X. C. 1. 4. 14.

DEPENDENT SUBSTANTIVE CLAUSES (2574-2635)

2574. A subordinate clause may play the part of a substantive in relation to the main clause. Such clauses are generally the object, sometimes the subject, of the verb of the main clause.

2575. There are four main divisions of substantive clauses.

1. Dependent Statements: subordinate clauses stating that something is; as λέγει δὲς οὖσαν ἐστὶν ἀδικώτερον φήμης he says that nothing is more unjust than talk about a man's character Aes. 1. 125.
2. **Dependent Clauses of will or desire**: subordinate clauses denoting that something should be or should be done. These clauses have been treated under the following divisions:
   a. Dependent clauses after verbs of effort (2299).
   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 ἠρώτων ὅτι ἐστὶ τὸ πρᾶγμα I asked what the matter was X. A. 5. 7. 23.

4. **Dependent Exclamations**: subordinate clauses setting forth an exclamation; both parts of the sentence together forming a statement; as διαθέωμενος αὐτὸν ὅσον μὲν χάραι καὶ ὅτι ἔχουσι observing how great the extent of their territory was and how excellent its quality X. A. 3. 1. 19.

### DEPENDENT STATEMENTS

**2576.** Dependent statements, or subordinate clauses stating that something is, are expressed in various ways:

1. By an infinitive, with or without an accusative (explained in 1972 ff., 2016 ff.). Thus, νομίζω γὰρ ὅτι έίμαι εἶναι καὶ πατέρα καὶ φίλους for I think that you are both fatherland and friends to me X. C. 1. 2. 6, οἶμαι εἴδεναι I think that I know P. Pr. 312 c.

2. By a participle, with or without an accusative (explained in 2106 ff.). Thus, οὖ γὰρ ἤδεσαν αὐτῶν τεθνήκατα for they did not know that he was dead X. A. 1. 10. 16, μέμνημαι ἀκούσας I remember that I heard X. C. 1. 6. 6.

3. By ὅτι or ὅς (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 (ὅς) may precede the principal clause. Cp. 2586.

### DEPENDENT STATEMENTS INTRODUCED BY ὅτι OR ὅς

**2577.** The conjunctions ὅτι or ὅς 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 δὲ οὖν ἔπαινεν τῷ ἄνδρῳ τῶν τῆς ταυμαξηγόντων, ὅτι τὸν . . . φίλου διελύσαν τῶν Ἕλληνων it is right to praise this in the men who engaged in the sea-fight of those days, (namely) that they dispelled the fear felt by the Greeks P. Menex. 241 b.
The conjunctives introducing dependent statements are ὅτι (Homerian also ὅτι, ὅ and ὅτε), ὡς, διότι, ὅπως (rarely), ὠνεκα and ὅθονεκα (both poetical).

a. ὅτι meaning that was originally, like Hom. ὅ, perhaps an accusative of the inner object (cognate): ὅρω ὅ νοσεῖς lit. I see what sickness you are sick (= ἦν νόσον νοσεῖς). But by the time of Homer both ὅ and ὅτι had become mere formal conjunctions. Hom. ὅτε that seems to be a weakened ὅτι when; but this is disputed.

b. διότι originally = διὰ τοῦτο, ὅτι on account of this, that = because (as T. 1. 52); then = ὅτι that in Hdt. and in Attic after Isocrates, who uses διότι for ὅτι to avoid hiatus.

c. ὡς strictly an old ablative of ὡς (2089) meaning how, in what way, as in exclamatory clauses and indirect questions. The meaning how (cp. how that) may be seen in ὡδα γὰρ ὡς μοι ὁδόνωσαι κλώς ἐννοοῖμαι for I know how (that) the famed earth-shaker has been wroth against me e 423, and also in Attic (And. 2. 14; I. 2. 3, 3. 10, 16. 11, 16. 15; Aes. 2. 35; D. 24. 130). The development of ὡς how to ὡς that followed from the use of ὡς after verbs signifying to see, perceive, know, and the like. Cp. ‘‘he said how there was a knight.’’

d. ὅπως (2029) that is common in Herodotus (ἐκάθως), rare in Attic, most used in poetry and Xenophon. From its original use in indirect questions ὅπως how gradually acquired the meaning that. Thus, ἀλλ’ ὅπως μὲν ... ἕγερ ἀχρομα βιῶτα τέθησαν, μὴ δ’ ὑπονοεῖτε do not even entertain the thought that I am annoyed at maintaining you X. C. 3. 20.

e. ὠνεκα = ὦν ἐνεκα, for τοῦτον ἐνεκα, 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, ἐξεγείλλε ... ὠνεκα ὦν ἔνθατ’ οἰδίποτος τοιαῦτ’ ἐνίμη παιδὶ τοῖς αἰτοῦ γέρα announce that Oedipus has distributed such honours to his sons S. O. C. 1393.

f. ὅθονεκα = ὅτον ἐνεκα, for τοῦτον ἐνεκα, ὅτι; and then = that. It is found only in tragedy, as ἄγγελλε ... ὅθονεκα τέθηκ’ ὦραστη report that Orestes is dead S. El. 47.

Some verbs of saying are followed either by ὅτι or ὡς or by an infinitive (2017). In most cases the choice is optional with the writer. Affirmative clauses usually take the infinitive or ὅτι; but ὡς 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, νομίζειν οἱ ἐκεῖνοι ἄνθρωποι ... ὡς ἧν Ἡφαιστος χαλεύει the local belief is that Hephaestus is working at his forge T. 3. 88, διαβαλὸν ἄνθρωπος ὡς ἀδέν ἀληθὲς ἐν νῷ ἐχονταί slanderously attacking them on the score that their intentions were not sincere 5. 45, πολλὰς ἔθαμμα τοῖς ποντὲς λόγοι Ἀθηναῖοι ἐπιστρέφοντά ὡς ἀδίκοι ἐν ἡμέρᾳ ἔναν I have often wondered with what possible arguments the accusers of Socrates succeeded in convincing the Athenians that he deserved death X. M. 1. 1. 1, ὅ τοῦτο λέγω ὡς οὐ δέν τοῦτο καὶ ἐδέτο ὅτι μορφή ἔχει I do not say (this) that it is not ever necessary to attack the enemy with a still smaller detachment X. C. 5. 4. 20, ὅτι may be used of an untrue statement designed to create belief (S. El. 43).
a. Dependent statements in the optative in indirect discourse after verbs of saying are chiefly post-Homeric.

2580. Verbs of thinking almost always take the infinitive (2018) but ὡς occurs; as with νομίζειν Τ. 3. 88 (2579), ἀπέλθειν 5. 9, ὁμοίας Χ. Η. 6. 3. 12, ἱππόλαμ-βάν ν. Χ. 8. 3. 40. ὅτι is very rare (with ὁμοίας in P. Ph. 87 c). λογίζομαι: (ὁτι) is a verb of saying.

a. μαρτυρῶ with ὅτι (ὡς) expresses reality; with the infinitive it denotes uncertainty.

2581. Verbs of intellectual perception usually take ὅτι (ὡς); less often the participle, which is normal after verbs of physical perception. A verb of physical perception, if followed by ὅτι (ὡς), virtually becomes a verb of intellectual perception.

2582. Many verbs take ὅτι (ὡς) or the participle either in indirect discourse or not in indirect discourse (2106–2115). Here the construction with the finite verb is less dependent than that with the participle; but the meaning is essentially the same in Attic. Many verbs take ὅτι (ὡς), the infinitive, or the participle, often without great difference in meaning in Attic (2123–2145).

2583. ὅτι (ὡς), when separated from its clause by another clause, may be repeated. Thus, ἔλεγεν ὅτι, εἰ μὴ καταβήσονται, ... ὅτι κατακαίουσι, ... τὰς κόμας he said that, if they did not descend, he would burn their villages to the ground X. A. 7. 4. 5.

2584. The personal δηλὸς εἶμι ὅτι, λαμβάνω ὅτι, etc. are often used instead of the impersonal δηλοῦ ἦστιν ὅτι, λαμβάνει ὅτι, etc. Thus, ὅτι ποτήρια ἔποιη τίνι οὐδὲ σὲ λαμβάνονσιν not even you fail to perceive that they are the very worst X. O. 1. 19.

2585. δηλὸν ὅτι (δηλοῦντι) evidently, ὅτι (ἔστι ὅτι) surely, εἰ ὅσθε ὅτι be assured are so often used parenthetically and elliptically as to become mere formal expressions requiring no verb. ὅτι here loses all conjunctive force. Thus, ἔχει δὲ ὅστιν δηλοῦ ὅτι κατάντων πέρι the case then stands clearly thus about these matters P. G. 487 d, ὃτι δὲ ἢ ἡ τῆς ὅτι ἑπάνωσε νο corroborated nor assuredly would you have ceased D. 6. 29, καὶ πάντων ὅσθε ὅτι φησάντων γ' ἢ ν (for καὶ ὅσθε ὅτι πάντες φησάντων γ' ἢ ν) and all assuredly would say 9. 1.

a. Plato (Sophistæ and Leges) uses δηλοῦν (ἔστιν) ὡς for δηλὸν ὅτι.

2586. ὅτι (and by analogy ὡς) are often attached loosely to the main clause with the meaning as a proof (in support) of the fact that. Thus, ὅτι δ' ὅστιν τῶν ὅχει, λέγει μοι τῷ τῆς Καλλικράτους θέματος 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 ὅτι (ὡς) with a finite verb (negative ὢς), but more commonly the participle (2100) when the subject is not changed.

a. Hom. prefers ἦστι, ὡς to the participle or infinitive.

b. The accusative and infinitive with verbs of emotion are rare; as with θαυμάζω E. Alc. 1130. (θαυμάζω may be followed by a dependent question: D. 37. 44).

c. On verbs of emotion with εἰ instead of ὅτι, ὡς (negative, generally μὴ), see 2247. On the use in dependent exclamations, see 2687.

2588. μοιγμαῖ, οἶδα, ἀκοῦω and like verbs, may take ὅτι instead of ὅτι (2395 A. b.). Cp., in Homer, θ 396, π 424.
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 Πάντες εἶπον, ἄλλα δὲ ὁρῶς ἔφη, ὁ Κῦρε X. C. 7. 3. 13.

2590. (I) Direct Discourse (Oratio Recta). — In a direct quotation the words or thoughts quoted are given at first hand in the exact form used by the original speaker or thinker.

Μεγαρεῖς ἐπεμπόν ἐπὶ τοὺς στρατηγοὺς τῶν Ἑλλήνων κηρύκα, ἄπικληνος δὲ ὁ κήρυξ πρὸς αὐτοὺς ἔλεγε τάδε: "Μεγαρεῖς λέγουσι· ἤμεῖς, ἄνδρες σώματοι, οὐ δύνατο εἶμεν τὴν Περσίδον ἐπον δέκασθαι μοῦνοι." Τhe Megarians sent a herald to the generals of the Greeks, and on his arrival the herald spoke as follows: "The Megarians say: 'We, oh allies, are not able to sustain the attack of the Persian cavalry by ourselves'" Hdt. 9. 21; and often in Hdt. (cp. 3. 40, 3. 122, 5. 24, 7. 150, 8. 140).

a. Direct quotation may, in prose, be introduced by ὅτι, which has the value of quotation marks. Thus, ὅπερ εἶπον ὅτι ἵκομοι ἐγερεν but they said (that) "we are ready" X. A. 5. 4. 10. So usually when the finite verb is omitted; as ἀπεκτάντω ὅτι ὅπερ ἔστω he answered (that) "no" l. 6. 7. The use of direct speech introduced by ὅτι is, in general, that of familiar style. The first example is Hdt. 2. 115. ὃ for ὅτι is very rare (Dinarchus 1. 12, 1. 102). Cp. "the emperor sends thee this word that, if thou love thy sons, let Marcus . . ., or any one of you, chop off your hand" Shakesp. Tit. Andr. 3. 1. 151.

2591. (II) Indirect Discourse (Oratio Obliqua). In an indirect quotation the words or thoughts are given at second hand with certain modifications to indicate that the words or thoughts are reported.

a. The original form may be preserved except that there is a change from the first or second person to the third person: so πάντες ἔθελες δύναται Ἡ 391 reporting πάντες ἔθελο δύναται Ἡ 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 ὅτι or ὅσ and a finite verb or the infinitive (2017, 2679).

b. Most verbs of thinking and believing take the infinitive (2018, cp. 2580).

c. Most verbs of knowing, perceiving, hearing, showing take the participle (2106, 2110), but admit the construction with ὅτι or ὅσ. Some are followed by the infinitive (2123 ff.).
d. On the construction of verbs of *hoping, promising, and swearing,* see 1868, 1999, 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 ὅς are treated as follows:

2598. (I) After *primary* tenses, the original mood and tense are retained, except that the person of the verb may be changed.

2599. (II) After *secondary* tenses, primary tenses of the indicative and all subjunctives may be changed to the same tense of the optative; but an indicative denoting unreality (with or without ἄν) is retained. Imperfects and pluperfects are generally retained (2623 b).

2600. The verb of simple and compound sentences, and of principal clauses of complex sentences, when introduced by a verb taking the infinitive or participle, passes into the infinitive or participle in the corresponding tense. ἄν is kept, if it was used in the direct form.

2601. Subordinate clauses of complex sentences introduced by ὅτι or ὅς are treated as follows:

2602. (I) Subordinate clauses of a sentence introduced by a leading verb in a *primary* tense, must remain unchanged in mood and tense.

2603. (II) If subordinate clauses are introduced by a leading verb in a *secondary* tense, all primary tenses of the indicative and all subjunctives (with or without ἄν) may be changed to the corresponding tenses of the optative without ἄν. All secondary tenses of the indicative (with or without ἄν) remain unchanged.

2604. Verbs standing in subordinate clauses of sentences introduced by a leading verb requiring the participle or the infinitive, follow the rules of 2602, 2603.
2605. The principal and subordinate clauses of the direct form retain the names principal and subordinate in indirect discourse though the whole clause in which they stand itself depends on the verb introducing the indirect discourse (the leading verb).

2606. The change from direct to indirect discourse is almost always a change of mood, not of tense. The time of a participle introducing indirect discourse is determined by that of the leading verb. The person of the verb is often changed.

2607. ἄν of the direct form is retained in indirect discourse except when a dependent subjunctive with ἄν becomes optative after a secondary tense. Here ἔαν, ὁταν, ἐπειδὰν, ἐωσ ἄν, etc., become εἰ, ὅτε, ἐπειδὴ, ἐως, etc.

2608. The same negative (οὐ or μοῦ) used in the direct discourse is commonly kept in the indirect form. But in some cases with the infinitive and participle μοῦ takes the place of οὐ (2723 ff., 2730, 2737).

2609. No verb ever becomes subjunctive by reason of indirect discourse. The subjunctive (with or without ἄν) may, after a secondary tense, become optative without ἄν.

2610. No verb can be changed to the optative in indirect discourse except after a secondary tense, and since, even after a secondary tense, indicatives or subjunctives may be retained for vividness, no verb must become optative by reason of indirect discourse.

2611. All optatives with or without ἄν in the direct form are retained (with or without ἄν) in indirect discourse introduced by 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 χρῆναι. 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.
1. Indicative and Optative after ὅτι or ὅσ

2614. After primary tenses, the verb of the direct form remains unchanged in mood and tense.

λέγει δ' ὅσ ὑβριστής εἰμι he says that I am an insolent person L. 24. 15 (= ὑβριστής εἰμι), ἀλλ' ἐνοεῖν χρῆ τοῦτο μέν, γυναῖξ' ὅτι ἐφίμηκα but we must remember on the one hand that we were born women S. Ant. 61, ὅτι ὅτι ὅδ' ἂν τοῦτο μοι ἐμβαφω I know that you would not blame me even for this X. O. 2. 15, ἀπεκρίνατο ὅτι οὐδὲν ἂν τοῦτον εἶποι he replied that he would say nothing of this X. A. 5. 6. 37 (= ἂν εἴπομι).

2615. After secondary tenses, an indicative without ἂν usually becomes optative, but may be retained unchanged. An indicative with ἂν and an optative with ἂν are retained.

a. Optative for Indicative.—ἐγνώσαν ὅτι κενὸς ὁ φόβος ἐγὼ they recognized that their fear was groundless X. A. 2. 2. 21 (= ἐστι), ἔλεξαν ὅτι τέμψηση σφάς ὁ ἴδιον βασιλεὺς they said that the king of the Indians had sent them X. C. 2. 4. 7 (= ἔπεμψεν ἡμᾶς), ἄγγελον ὅτι ἠττητόμενοι εἰς οἱ Λακεδαιμόνιοι... καί Πεισισθόρος τεβαίη that the Lacedaemonians had been defeated and that Peisander was dead X. H. 4. 3. 10 (= ἠττητόμενοι εἰς καί τεβαίη).

N.—The first example of the optative in indirect discourse is later than Homer (Hymn to Aphrodite 214). Aeschylus has four cases. See 2624 c.

b. Direct Form Retained.—διήλθε λόγος ὅτι διώκει αὐτοὺς Κύρος a report spread that Cyrus was pursuing them X. A. 1. 4. 7, ἀποκρινόμενοι ὅτι πέμψοντι πρόσβεσι, εἰδός ἀπελλαξαν they withdrew immediately on answering that they would send envoys T. 1. 90 (= πέμψομεν). See also 2623, 2625.

2. Infinitive and Participle

2616. The infinitive and participle are used in indirect discourse to represent the finite verb of direct discourse.

ὑπώπτευον ἐπὶ βασιλέα ἑναὶ they suspected that they were to go against the king X. A. 5. 1. 8 (= ἔμεν), ἐφη ἣ ἔσων Λακεδαίμονίους ἢ αὐτὸν ἀποκτείνειν he said that he would either bring the Lacedaemonians or kill them on the spot T. 4. 28 (= ἔσω, ἀποκτείνω), μὲ γὰρ ἤδεσαν ἀὐτὸν τεθηκότα for they did not know that he was dead X. A. 1. 10. 16 (= ὅτι τεθηκε). For examples of the infinitive, see 1846, 1848, 1849, 1867, 2022; for examples of the participle, see 1840, 1848, 1874, 2106, 2112 b.

COMPLEX SENTENCES IN INDIRECT DISCOURSE

2617. When a complex sentence passes into indirect discourse, its principal verb is treated like the verb of a simple sentence and stands either in a finite mood (after ὅτι or ὅσ) or in the infinitive or in the participle.
2618. After primary tenses, all subordinate verbs retain the original mood and tense.

λέγουσιν ὡς, ἐπειδὴ τις ἄγαθος ὄν τελευτήσῃ, μεγάλην μοῖραν καὶ τίμην ἔχει τις they say that, when a good man dies, he enjoys great esteem and honour P. Crat. 398 b, προλέγω ὅτι, ὅπερ ἂν ἀποκριτείη, ἐξελεγχόσεται I tell you in advance that, whichever answer he makes, he will be confuted P. Eu.275 e, παράδειγμα σαφές καταστήσατε, ὅσα ἐκεῖνον βαθιά ἔχωσαν give plain warning that whoever revolts shall be punished with death T. 3. 40 (= ὅτι ζημιώσεται).

2619. After secondary tenses, all subordinate verbs in the present, future, or perfect indicative, and all subjunctives, are usually changed to the corresponding tenses of the optative, or they are retained. Subjunctives with ἄν lose ἄν on passing into the optative.

a. Optative for Indicative and Indicative Retained. — εἶπε... ὅτι ἄνδρα ἄγαν... ὅν εἴρησε δέοι he said that he was bringing a man whom it was necessary to
look up X. H. 5. 4. 8 (= ἄγω, δέι), Κύρος... τῷ Κλέαρχῳ ἐβοᾷ ἄγει τὸ στρατεύμα κατὰ μέσον τῶν σελεμων, ὅτι ἐκεῖ βασιλεὺς εἶναί Κύρους shouted to Clearchus to lead his troops against the enemy's centre because the king was there X. A. 1. 8. 12 (= ἐστι), εἴ δὲ εἰλήφην ἐφασαν ὅτι παρέσωσον for they said that they knew well that they would come X. H. 6. 5. 19 (= ἐσων ὅτι παρέσωσον), ἐλέγεν ὅτι ἐτοιμος εἰς ἡγεῖσαι αὐτοῖς... εἰς τὸ Δῆλτα... εἶναι πολλά κάταδικα λήψιον 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 (= ἐτοιμῆς εἰμι, λήψεσθε), ἔλεγεν ὅτι... ἠκούειν ἡγείμανα ἔχοντες, τί αὐτοῖς, ἐὰν σφόνυτα γένοιται, ἐξουσια εἰσεχον ἐπέθεσα εἰς την ἐπιτήδεια they said that they had come with guides who would lead them, should a truce be made, to a place where they would get their supplies 2. 3. 6 (= ἦκομεν, ἡμᾶς, ἦστε), ἀγαπήσεων μὲ ἐφασκεύ, εἰ τὸ σώμα σώσω he said I might think myself well off if I saved my life L. 12. 11 (= ἅγαπήσεις, εἰ σώσεις).

N. — Except in the future the change to the optative of the indicative after εἶ is rare: ἡς προστίθησαν λέγων ὅτι... ἐτοιμος εἰμι, εἰ τίνα βούλωσθε (= βούλει), παρα- δόναι βασιλεῖς! I went and said that I was ready to give up the slaves to be tortured, if he wished any one of them L. 7. 34, εἶπεν ὅτι Δέξεσθον μὲν ὃν ἑπανοίη, εἰ ταῦτα πανορμῆς εἴη he said that he did not command Dexippus, if he had done this X. A. 6. 6. 25 (= ἐπαινῶ, εἰ πεπολυκές).

b. Optative for Subjunctive and Subjunctive Retained. — εἶπεν ὅτι οἰμώξεται, εἰ μὴ σωπήσειεν he said that he would smart for it unless he kept quiet X. H. 2. 3. 56 (= οἰμᾶζει, εἰ μὴ σωπήσῃς), οὐκ ἐφασαν λέγαν, εἰναι μὴ τίς αὐτοῖς χρήσης διδόθεν they refused to go unless a largess were given them X. A. 1. 4. 12 (= οὐκ ἐμεν), εἶπεν ὅτι ἐπιστίθησαν μεθέλων αὐτῷ, ὅπως ἀπαύγοι τὸ στρατεύμα—he said that they intended to attack him when he led his forces away X. C. 7. 5. 2 (= μέλλουσι, οὐ, ὃσταν ἀπάγης), τοὺς ἐπους ἐκέλευε φιλάττειν μενόντας τοὺς ἄγαγόνται ἢν ἄν τις σημανῇ he ordered that those who brought the horses should guard them and wait until orders were given 4. 5. 36, ὄμοιον ἀγαθολάμπον, εἰ σπείρασθον ἢν ἔλθοιν οὖς πέρμεε πρὸς βασιλέα ἄγγελους, διαπραξίζομαι κτλ. he swore to Agesilaus that, if he would make a truce until the messengers whom he would send to the king should arrive, he would bring it about that, etc. X. Ages. 1. 10 (= εἰν αὐτος ἢν ἔλθοιν οὖς ἄν πέμψῃ, διαπράξωμαι).
2620. Subordinate verbs in the imperfect, aorist (but see 2623 c, N. 3), or pluperfect indicative, and all optatives, remain unchanged.

επιστειλαὶ δὲ σφίσιν αὐτοῖς τοὺς ἐφόρους . . . εἶπεν ὅσα ἦν μὲν πρὸς τὴν ἐπίλυσιν μέμφουντα αὐτοῖς κτλ. they reported that the ephors enjoined them to say that they blamed them for what they had done before X. Η. 3. 2. (ὡς ὑπότιπτον, μεμφίωντα αὐτοῖς), ἥλπιζον τοὺς Σικελίους ταύτη, οὓς μετέπηψαν, ἀπαντῆσονταί they expected that the Sicels whom they had sent for would meet them here T. 7. 80, ἐκεῖνοι ὅτι ἔκοι ἄν eis λάβοι, εἰ δῷρους λάβων he said that he would enter into negotiations if he should receive hostages X. Η. 3. 1. 20 (ἔκοι ἄν, εἰ λάβομεν). See 2623 a, 2625.

2621. The following table shows where, after εἶπεν ὅτι or ἔθη, the optative (and infinitive after ἔθη) may be substituted for the indicative or subjunctive in conditional sentences in indirect discourse.

<table>
<thead>
<tr>
<th>DIRECT</th>
<th>INDIRECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἴ τι ἔχω, δίδωμι</td>
<td>εἴ τι ἔχει, διδοῖ</td>
</tr>
<tr>
<td>εἴ τι ἔχει, δίδουν</td>
<td>εἴ τι ἔχειν, διδοῦν</td>
</tr>
<tr>
<td>εἴ τι ἔχοι, δώσω</td>
<td>εἴ τι ἔχει, δώσοι</td>
</tr>
<tr>
<td>εἴ τι ἔχω, δώσω</td>
<td>εἴ τι ἔχει, δώσειν</td>
</tr>
<tr>
<td>εἴν τι ἔχω, δίδωμι</td>
<td>εἴ τι ἔχει, διδοῖ</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:

| εἴ τι ἔχω, δίδουν ἄν | εἴ τι ἔχειν, διδοῦν ἄν (διδοῦσαν) |
| εἴ τι ἔχοι, ἔδωκαν ἄν | εἴ τι ἔχειν, ἔδωκεν ἄν (διδοῦσαν) |
| εἴ τι ἔχομαι, διδοῦν ἄν | εἴ τι ἔχει, διδοῖ ἄν (διδοῦσαν) |

Temporal and relative sentences (cp. 2561) are converted in the same way. For an infinitive representing an imperative in the apodosis, see 2633 c.

**IMPLIED INDIRECT DISCOURSE**

2622. Indirect discourse is implied in the case of any subordinate clause, which, though not depending formally on a verb of saying or thinking, contains the past thought of another person and not a statement of the writer or speaker. Implied indirect discourse appears only after secondary tenses, and in various kinds of dependent clauses.

a. Conditional clauses, the conclusion being implied in the leading verb. Thus, after a verb of emotion, οἱ δ᾽ ἀκτίρου ἀλασώντα others pitied them if they should be captured X. Α. 1. 4. 7. The original form was 'we pity them thinking what they will suffer if they shall be captured.' In other εἴ clauses, as τὰ χρήματα τῷ δῆμῳ ἐδωκεν, εἴ ποις τελευτήσεις ἄπας 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 ἔ δωκεν τελευτήσω, and here ἔ δωκεν τελευτήσῃ might have been used).
b. Temporal clauses implying purpose, expectation, or the like (cp. 2420). Thus, ἵστατο ἐπουράνιον, ἐώς ἀπαγγέλθην τὰ λεγόντα they made a truce (which they agreed should continue) until what had been said should have been reported X. H. 3. 2. 20 (ὡς ἐν ὧν ἀπαγγέλθη should be the direct form). Cp. ἐως δὲ ἄν ταῦτα διαπράξωνται, φιλάκην ... κατέληπε 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, εἰρήτο ταῦτα, τὸν Ἐδάκιν τέκου he asked for the child which Evadna had borne Findar, 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 μη. Thus, ἀφικνοῦσαι (historical present) ὡς Σιδνίκυν ... βο-λίμενοι πέτασε αὐτὸν, εἰ δύναντο, ... στρατεύει οὕτως τὴν Ποτίδασαν they came to Sitalces with the desire of persuading him (if they could) to make an expedition against Potidaea T. 2. 67 (= ἀν δυναμεθα), 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 ἐν, the indicative in a condition denoting unreality with ἐν or without ἐν (as ἔρχην, ἤδει, etc.), always remain unchanged in order to prevent confusion with the optative of the direct form.

ἀπελογοῦντο ὡς οἶκ ἐν ποτὲ οὐτω μῶροι ἡσαν ... εἰ ἤδεαν they pleaded that they never would have been so foolish, if they had known X. H. 5. 4. 22 (= ὡς ἐν ἢμεν, ἐὰν ἦσαν), (ἐλεγεν) ὅτι κρείστον ἦν αὐτῶ τὸτε ἄποθανεν he said that it would have been better for him to die then L. 10. 25 (= κρείστον ἦν μεν).

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.

ἠκοσεν ὅτι πολλάκις πρὸς τὸν Ἴνδον οἱ Χαλδαιοὶ ἐπορεύοντο he heard that the Chaldæans often went to the Indian king X. C. 3. 2. 27, εἰς γάρ λέγειν καὶ ὅτι μέν οἱ Ελληνες βασιλεῖ συνομάχοντο ἐν Πλαταιᾷ, καὶ ὅτι ὕστερον ὀδηγόντο στρατεύοντο (cp. c) ἐτὶ 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 X. H. 7. 1. 34 (= συνεμαχήθας, ἑστρατευομέθα), τά πεπράγμενα διηγούντο, ὅτι αὐτοί μὲν ... πλέον, τὸν δὲ ἀνάρεσιν τῶν ναυαγῶν 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 X. H. 1. 7. 5 (= ἐπιλέοιμ, 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 τῷ ὡς φιλαθήμασαι ἦν καὶ τῷ Σάμῳ πρῶτος κατέλησεν he said that he both had been a lover of Athens and that (afterwards) he was the first to tell what had happened at Samos Ar. Vesp. 282.

c. The aorist indicative without ἦν 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.

ἀπεκρίτησαν αὐτῷ ὅτι... οὖν λάβοιμι I answered him that I did not take D. 50.36 (= οὖν ἔλαβον), τοῖς ἰδίοις χρήσθησαι ἐφι, ἐδόθη αὐτῷ ἔδωκεν he said that he would use his own money that his father had given him X. H.1.5.3 (= χρήσομαι, ἔδωκεν).

N. 1.—The retention of the aorist indicative is here the essential point of difference between subordinate clauses and principal clauses or simple sentences.

N. 2.—In a subordinate clause the time of the aorist usually expresses an action prior to that of the leading verb.

N. 3.—In causal clauses with ἦν or ὅπερ a dependent aorist indicative may become aorist optative; as εἴπερ γὰρ λέγειν... ὡς Λακεδαιμόνιοι δάκ τοῦτο πολεμήσαντες αὐτοῖς, ὅτι οὐκ ἐκθέτησαν μετὰ Λαγησίλαον ἐλεύθερον ἔρχετο αὐτὸν for he was able to say that the Lacedaemonians had gone to war with them (the Thebans) for the reason that they (the Thibans) had not been willing to attack him (the Persian king) in company with Agesilus X. H. 7. 1. 34 (direct ἐπολίσθησαν ἢμῖν, ὅτι οὐκ ἐκθέτησαμεν). Rarely in temporal clauses with ἐπεί (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.

ἡδει ὅτι οὖν ὦ δί αὐτῷ ζωήν συνήθναι she knew that it was not possible for her to be saved Ant. 1. 8 (= οὖν ζωήν ἔστι ἐμοὶ συνήθναι. With ζωήν the sentence virtually has the force of οὖν ιδία τῇ συνήθναι καί ἡδει she could not be saved and she knew it). So ἔλεγεν οὖν καλός τῷ Ἑλλάδα ἐλευθεροῦν αὐτὸν, εἴδοὺ διεφθαρείν they said that he was not freeing Greece in the right way if he put men to death T. 3. 22 (= ἐλευθεροῖς, διεφθάρεις), τοὺς φυγάδας ἐκλέξατε σύν αὐτῷ στρατευοῦς, ὑποστήριξας αὐτοῖς, εἰ καλῶς καταπράξεις ἐρ' ἐκστρατευότας, μὴ πρόβαλεν παύσεται πρὸς αὐτοῖς καταγάγων οἴκαδε he urged the exiles to make the expedition with him, promising them that, if he should succeed in accomplishing the purposes of his campaign, he would not cease until he had brought them back to their homes X. A. 1. 2. 2 (= ἦν καταπράξεως ἐρ' ἐκστρατευομαι, οὐ πάντως πρὸς ἐκαταγάγω, ἀποδεικνύων ἐδίδωσεν ὅτι οὐκ ἐλημμάμες ταῦτα ἦν he showed by his death that this was not true I. 19. 52 (= ἔστιν), ἐφι αἶναι παρ' ἐαυτῷ ὅσον μὴ ἦν ἀνηλικωμένον he said that he had in his possession all that had not been expended D. 48. 16 (= παρ' ἔμοι ἐστιν ὅσον μὴ ἔστιν ἀνηλικωμένον), ἐν πολλῇ δὴ ἀπορίᾳ ὅταν οἱ Ἐλληνες,
The Greeks were accordingly in great perplexity on reflecting that they were at the king's gates (i.e. they were there in fact and they knew it).

a. The use of past tenses of historical narration instead of present tenses of direct discourse occurs, in simple sentences, especially after verbs of knowing, perceiving, showing, and verbs of emotion (rarely after verbs of saying w. ὅτι).

b. Such inserted statements of fact are often difficult to distinguish from indicatives in indirect discourse; and the two forms of expression may occur in the same sentence (X. C. 4. 2. 35-30). 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. (ἐστείν ὡς ἔθνος ὁ 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, γέγοναν δὲ κακὰ μήδετο I knew that he was planning evil γ 106 (i.e κακὰ ἐμήδετο καὶ γέγοναν he was planning evil and I knew it). In Attic we should commonly have μήδετας or μήδοτο.

An optative with or without ὅτι is regularly retained after ὅτι (ὡς).

ἴδιαςκόν ὡς ... συνεστρατευόντω ὅποι ἡγοῖτο they showed that they always followed them in their campaigns wherever they led X. H. 5. 2. 8 (= συνεστρατεύσαν, ὅποι ἡγοίτερε, cp. 2568), ἀετεῦρατο ... δὲ πρότερον ἄν ἀποθανοῦν ἡ τὰ ὅπλα παραδόθην ὅποι replied that they would sooner die than surrender their arms X. A. 2. 1. 10 (= ἄν ἀποθανοῦμεν, παραδοῦμεν).

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.

παρῆρετικαὶ αὐτοὶ ἡ ἀπότρατον ἑστηκαν πρὸν ἄν τῶν ἐφετέρων ἡ πέτοι τὸς ἀρχήθη they gave orders to them that they should not attack before some one of their number had either fallen or been wounded X. H. 2. 4. 18. Cp. 2421.

2627. An optative occasioned by indirect discourse may stand after a primary tense when it is implied that the thought quoted has been expressed in the past.

λέγει δὲ λόγος ὅτι Νεοπτόλεμος Νέστωρ ἔρωτο the story goes that Neoptolemus asked Nestor P. Hipp. M. 286 b. This may be expressed by λέγεται εἰπεῖν ὅτι. Cp. λέγεται εἰπεῖν ὅτι βούλουτο it is reported that he said that he wished X. C. 1. 4. 25.
a. The historical present is a secondary tense: ὁ δὲ περνάτον τὸν Ἀσσυρίαν X. C. 4. 2. 4.

2628. Indirect discourse may be introduced by ὅτι (ὅς) and then pass into the infinitive as if the introductory verb had required the infinitive.

ἡ δὲ ἀπεκρίνατο ὅτι βοιλάτο μὲν ἀπάντα τῷ πατρὶ χαρίσκεται, ἀκούσα μεντοῦ τὴν παϊδὸς χαλεπὸν εἶναι νομίζειν (= νομίζοι) καταλάβειν. 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 (ὁς) and then (sometimes after a parenthesis) be continued by an infinitive, less often by a participle. Thus, ἀκούσαν ὅτι (omitted in one Ms.) καὶ συνήθησαν τῶν τῶν παιδῶν τό γερέματα αὐτῶν I hear too that some of his sons became your companions in the chase X. C. 2. 4. 15. Continuation with a participle in T. 4. 37.

2629. An optative dependent on ὅτι (ὁς) may be followed, in a parenthetical or appended clause (often introduced by γὰρ or οὐ), by an independent optative, which is used as if it itself directly depended on ὅτι (ὁς).

ἐκείνῳ πολλοὶ . . . ὅτι παντὸς ἄξια λέγοι Σεύθης. χειμῶν γὰρ εἰς καὶ ὀστεί αὐτὸς ἀποκλεῖνει τῷ πατρὶ βουλομένῳ δυσατὸν εἰς κταμ. many said that what Socrates 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 εἶναι by 2628).

a. Such an independent optative may also follow an infinitive in indirect discourse (T. 13. 78), an indicative after ὅτι (Is. 8. 22), or a participle (Is. 9. 5). After an optative in indirect discourse the appended clause may contain an indicative (X. A. 6. 2. 10, I. 17. 21).

2630. An infinitive in indirect discourse may follow a sentence which merely involves the idea of indirect statement.

ὁ δὲ αὐτῶν εἰς Ἀκεδαίμων ἐκείνοις ἤταν καὶ ὅπερ εἶναι κραος αὐτῶν he recommended them to go to Lacedaemon; for (he said that) he was not himself empowered to act X. H. 2. 2. 12.

2631. In subordinate temporal and relative clauses the infinitive is often used for the indicative or optative by attraction to an infinitive standing in the principal clause after a verb of saying. In some cases ἔφη may be mentally inserted.

ἔφη . . . ἔστω δὲ γενέσθαι ἵνα τῷ εἰκα τῷ Ἀγάθωνος, ἀνεργείμην καταλαβάνων τὸν θεραν he said that, when he arrived at the house of Agathon, he found the door open P. S. 174 d (= ἔστω ἔγνωρείη, καταλαβαίνω). See also the sentence quoted in 1228 b, end. So ὅπως δὲ ἔγγον διὸ πολλῶν φαίνει Ἀρείως εἶναι Περρᾶς ἀντιποτος, οὐδὲν ἀναγκάζοντοι αὐτοὶ βασιλεύοντος and they said that Ariseus said that there were many Persians better than himself, who would not endure
his being king X. A. 2. 2. 1 ( = πολλοὶ εἰσὶ ἐμαυτοῦ βελτίους, οὐ οὐκ ἂν ἀνάσχοντο ἐμὸν β.). Here the relative is equivalent, in sense, to καὶ τοῦτον. The infinitive occurs even in clauses with εἰ (T. 4.98, and often in Hdt.), and with διότι (Hdt. 3. 55).

a. The infinitive is rare in such relative clauses as διορίζοντι σαφῶς ἐν ὁς ἔχειν ἀποκτηνώναι they make a clear distinction in cases where it is permitted to kill D. 28.74.

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.

οὐχὶ ἔσοντας ὅτι Κύρος μὲν τέθηκεν, Ἀριάδνος δὲ πεφέρησε... εἰς these said that Cyrus was dead but that Arseus had fled X. A. 2. 1. 3 (here we might have had τεθηκοὶ τοὶ πέφερυ)...

διὸ δὲ ἀπέκριντο δι' οὗ ἲσαάκα δεῦρη, ἀλλ' ἀπέχει διὸν παρασκαγγυν... (here we might have ἔστιν or ἀπέχειν), ἔδωκε δὲν βελτίων ὅτι αἱρήσονται αὐτὸν εἰς τοις ὑπηρετίοις. 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 αἱρήσοντο or εἰς ἐναρκτεῖσιν...

εὐθαῦσα... δι' ἐκεῖνον αὐτοὶ μαθεῖν διότι δεῦρητα ἔκαστα γει αὐτός said that it was essential to learn how it is necessary to conduct each process X. O. 15. 2 (here ἔστιν or δεῶ might have been used), παράγγελοι, ἐπείδη δειπνήσωσιν, ἀναπαύεσθαι καὶ ἐπεθαύσι, ἦρκε διὸ τοῖς παραγγέλλοις they gave orders that, when they had stopped, they should rest and follow when any one gave the command X. A. 3. 5. 18 (here we might have ἐπειδὴ διεπήσωσιν or ἡρίκε 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 ἔπε (1997) ... ἀποκτηνοῦσιν μὲν ἔλθον ἀλλοις and some one urged that they choose other generals X. A. 1. 3. 14 (cp. ἔλθον or ἔλθον), ἀποκτήνθηκεν μαθέας βάλλειν he forbade any one to shoot X. C. 1. 4. 14 (cp. ἔλθον εἰς τοὺς βαλλέτων).

N. — Here may be placed the infinitive after ἥγομαι, ἐνοίκιος, ἐφαμαι in the sense of ἐπείκι I think it proper (or necessary); as ὕποπτο ἀπίνειν they thought that they should retire X. H. 4. 7. 4 (cp. ἐπίστευον).

b. In an infinitive dependent on ἔητε χρήμα (ὅτιτ), as ἔητε... χρήμα πλεῖν ἐπὶ Συρακοσίᾳς he said that they ought to sail to Syracuse T. 4. 69.

c. In the simple infinitive, as τὰς μὲν ἑπιστολὰς... ἀνέγγυσαν, εἰς αὐτὸς ἀλλοις... ἀνεγγὺσαν, εἰς αὐτὸς ἑπιστολὰς... ἀνεγγυσάντας 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 μὴν = μενῶ.

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 (ἐλέει, εἶπεν, ἠρετο) is repeated, e.g. T. 7. 48.
b. The indirect form is abandoned for the direct form, e.g. X. A. 1. 3. 14, 1. 9. 25, 4. 8. 10; often with a change, or repetition, of the verb of saying (X. A. 5. 6. 37, X. H. 2. 1. 25).
c. ἔφη χρῆναι (δεῖν) or ἐκελεύετε 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**

Ἐφη γὰρ ἦναί μὲν ἀνδρόπασδον οἱ ἐπὶ Λαυρίῳ, δεῖν δὲ κομίσασθαι ἀποφλέναι, ἀναστάς δὲ πρὶς ψυχεῖσθαι τῆς ὥρας βαδιζέων ἦναι ἐναί δὲ πανάθλησιν. ἔτοι δὲ παρὰ τὸ προπολιαν τοῦ Διονόσου ἦν, ὅραν ἀνδρόπου κολλοῦν ἀπὸ τοῦ ἱδείου καταβαίνοντας εἰς τὴν ὄρχηστραν. δεῖσας δὲ αὐτοὺς, εἰσέλθων ὑπὸ τὴν οἰκίαν καθέζοντας μεταξὺ τοῦ κλίνος καὶ τὴς στήλης ἐφ' ὧν στρατηγὸς ἦστιν ὁ χαλκοῦς. ὅραν δὲ ἀνδρόπους τὸν μὲν ἐρίθων μάλιστα τριάκοσίων, ἔσταναι δὲ κύκλῳ ἀνὰ πέντε καὶ δέκα ἄνδρας, τοὺς δὲ ἅντα ἔκκοσὶν ὅραν δὲ αὐτῶν πρὸς τὴν σελήνην τὰ πρὸσωπα τῶν πλειστῶν γεγονόσεων. καὶ πρῶτον μὲν, ὅτι ἄνδρες, τούθ' ὑπέθετο δεινότατον πράγμα, ομαί, ὅπως ἐν ἑκείνῳ ἐν τῇ δύναι βούλειτο Ἄθηραιν φάναι τῶν ἀνδρῶν τούτων ἦναι, δύναι δὲ ἀνδροῦ λέγεις ὑπὸ ἢν. ἰδὼν δὲ ταὐτ' ἔφη ἐπὶ Λαύριου λέγει, καὶ τῇ ὑπερταλα ἀκόντων ὅτι οἱ Ἔρμαι ἐτέλειον περικεκομένων γνώναι ὁ ἦν

For Diocides said that he had a slave at Laurium, and that he had to fetch a payment due him. Rising early he mistook the time and set out, and there was a full moon. When he was by the gateway of the sanctuary of Dionysus, he saw a body of men coming down from the Odeum into the orchestra, and through fear of them he betook himself into the shade and sat down between the column and the block on which the Bronze General stands. He saw about three hundred men, some standing round about in groups of fifteen, others in groups of twenty. On seeing them in the moonlight he recognized the faces of most. In the first place, gentlemen, he has concocted this most extraordinary tale, in order, as I believe, that it might be in his power to include among these men any Athenian he wished, or to
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2636. Questions are either direct (independent) or indirect (dependent). Thus, τίς ἔλεγε ταύτα; who said this? ἐρωτᾶ ὅστις ἔλεγε ταύτα. I ask who said this.

2637. Questions may have the assertive form with the interrogation expressed simply by the tone of the voice, or may be introduced by an interrogative pronoun, adjective, adverb, or particle.

a. A question gains in animation and has its emphatic part clearly marked if the interrogative word is placed late in the sentence. Thus, ἦδα δὲ καλεῖς ὁ τὰ ἁπλῶν μετέχει; you call pleasant, do you not, that which participates in pleasure? P. Pr. 351 d, τὸ πεινῶν ἔλεγες πότερον ἢ ἄν ἀπάργος εἶναι; did you say that to be hungry was pleasant or painful? P. G. 496 c.

2638. Yes and No Questions (or sentence-questions) are asked by the verb (whether a given thing is or is done). Such questions are commonly introduced by an interrogative particle. Pronoun-questions (or word-questions) are asked by an interrogative pronoun, adjective, or adverb (who, what, where, when, how).

a. A sentence-question may follow a word-question; as τι δοκοῦσιν ὑμᾶς ὁ ἄνδρας; ἀρά γε ὅμως ὑμῖν περὶ τῶν ἄδικοντων γυναικῶν κτλ.; what do you think of your ancestors, gentlemen of the jury? Do they seem to entertain the same sentiments with yourselves about wrong-doers? Lyc. 119.

2639. Deliberative Questions ask what is to be done or what was to be done. Questions asking what is to be done in the present or future are expressed by the deliberative subjunctive (negative μή, 1805), by δέο or χρῆ and the infinitive, by the verbal in -τέων with ἔστι (1808) or by the deliberative future (1916). Questions asking what was to be done are expressed by χρῆν (ἐχρῆν) or ἔθει with the infinitive, or by the verbal in -τέων with ἦ. In direct questions the optative is not used to denote what was to be done.

2640. Rhetorical Questions are questions asked for effect and not for information, since the speaker knows the answer in advance and either does not wait for, or himself gives, the answer. Thus, ἀλλ᾽ οὐκ ἔστι ταύτα πόθον; but this is not so. How can it be? D. 18. 47, τι ὁραν ἄντων εἶναι ὑπολαμβάνω; ἐγὼ ὑμῖν ἐρώ what then do I regard as the explanation? I will tell you. P. A. 40 b. Such questions are often introduced by μή (2651 b). Other examples 2635 a, 2641.
a. Rhetorical questions awaken attention and express various shades of emotion; and are often used in passing to a new subject. Such questions are very rare in Lysias, somewhat frequent in Plato, common in Isaeus, highly developed in Demosthenes. The rhetorical question is much more favoured in Greek than in English.

**DIRECT (INDEPENDENT) QUESTIONS**

2641. Any form of statement (2153) may be used as a direct question. The interrogative meaning may be indicated only by the context, or it may be expressed by placing an emphatic word first or by the use of certain particles (2650, 2651).

χώρος; δια θεοί, εἰς εἰς διά διά, ἐνενδίκαιον ἑνενδίκαιον; for did I not answer that it was the noblest art? 448 ε, "Ελλήνες ὑπὲρ βαρβάρως βουλέσθημεν; shall we, who are Greeks, be subject to barbarians? E. fr. 719, ἡγομενόν τι τον ἄλλουν ἐναυί; do we regard death as anything? P. Pho. 64 d. Cp. 1831, 1832.

2642. Questions which cannot be answered by *yes* or *no* are introduced by interrogative pronouns, adjectives or adverbs (340, 346), usually without any interrogative particle, and may have any form of the simple sentence.

τι οὖν κελεύω ποιήσω; what then do I urge you to do? X. A. 4. 14, πράγμα ... ἀποτελεί εὑρέθη αὐτὸν στρατηγόμον; how far distant from here is the army? X. C. 6. 3. 10, πῶς εἶναι; what (lit. how) did you say? P. G. 441 d, τι ἄν αὐτῷ εἰπεῖς; what would you have said to him? P. R. 337 c.

2643. An interrogative pronoun or an adverb often depends on a participle and not on the main verb of the sentence. Thus, τι οὖν ποιήσωτε κατεξεργασθήσατε τοῦ Ἐλσάρου; for what act then did you condemn Evander? D. 21. 170, (Οὐλομποι) οι τι πεποιηθῶντο αὐτῶν Φιλίππων πῶς αὐτῷ χρώματα; for whom what has Philip done and how do they treat him? 23. 107. Cp. 2147 d. On 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, ἐπιθέτον περὶ ἡμῶν Ἀθηναίοι διανοηύονται βουλεύονται, ἐντασσάντης συμβουλεύονται; when the Athenians are intending to deliberate (lit. about what?) do you get up to give them advice? P. Alc. I. 106 c, τι δὲ ἀρχιπελάγετε; ἐπείδην τι γένηται; when will you do what you ought to do? in what event? (lit. when what shall have happened?) D. 4. 10.

a. Here belong the elliptical phrases ἵνα τι, ὡς τι (scil. γένηται, 946), δητι τι (scil. γένηται). Thus, ἵνα τι πάθα λέγεσι, why (lit. that what shall happen?) do you say this? P. A. 26 d, ἐτί καλ τούτῳ αὐτῷ προσθέσασκε; ὥς τι; will you give him this distinction too in addition? for what reason? D. 23. 214.

2645. Two questions may be condensed into one in an interrogative sentence by placing an interrogative between the article and its noun. Thus, ἐγὼ οὖν τὸν ἐκ πολιάς πόλεως στρατηγὸν προσδόκω τοῦτα 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, ἀκρωτων τὸς τίνος ἄρμος ἔστι γενήσεται φανερόν from this it will become clear who is chargeable with
what D. 18. 73, ἐπειδὴν τίς τίνα φιλή, πότερον πολέρου φιλός γίγνεται; whenever one person loves another, which one is the lover of which? P. Lys. 212 a.

**2647.** With a substantive and the article or with a demonstrative pronoun an interrogative pronoun may be used as a predicate adjective. Here the interrogative sentence is equivalent to an interrogative clause with a dependent (relative) clause (cp. 1169).

ποίος τῶν μεθὸν ἔχεις; what is the word that thou hast uttered? A. 552 (lit. the word being what? In fuller form = ποίος ἐστιν ὁ μεθὸν ὑπὲρ ἔχεις;), tis ὁ πάθος αὐτῶν ἐκεῖ; what is this longing that has come upon them? S. Ph. 601, οὕτως δὲ τίς . . . κρατεῖ; who is this man who holds sway? S. O. C. 68, τίνα τοῦδ' εἰσορό; who are these I see? E. Or. 2677, διὰ σοφίαν τινὰ τοῦτο τὸ ἄγαμα ἐσχῆκα. πολίν δὴ σοφίαν παύτην; thanks to a kind of wisdom I obtained this name. (Thanks to this wisdom being what? (that is, what is this wisdom?) P. Α. 20 d.

**2648.** τίς, τί, ποῖος referring to something mentioned before may take the article; as A. πάσχει δ' θαυμαστόν. B. τὸ τί; A. A strange thing is happening to him. B. (The) what? Ar. Pax 696, A. ὅπ' ὅτι ἐκεῖνα ἡδύ . . . δυνάμεια κράτειν. B. τὰ ποῖα; A. Now at last we are able to decide those matters. B. (The) what matters? P. Phae. 277 a.

**2649.** τίς, ποῖος as adjective pronouns, and πῶς etc., when followed by ὡς, have the force of an affirmative assertion. Thus, πολὺς λόγους οὐκ ἀνηλώσαμεν; what arguments did we not expend? I. 8. 67 (= πίναται), τι κακὸν οὐχὶ; = τίνα κακόν in 2147 d.

**QUESTIONS INTRODUCED BY INTERROGATIVE PARTICLES**

**2650.** ὃ and ἃ ῥα introduce questions asking merely for information and imply nothing as to the answer expected (neither yes nor no).

ὁ τέθνηκεν Οἰδίπος πατήρ; is Oedipus' father really dead? S. O. T. 943, ὁ λέγω (delib. subj.) shall I tell you? X. C. 8. 4. 10, ὁ καὶ οἷος τῶν πλούσιων ἡσθα; were you really one of the rich men when you were at home? 8. 3. 36.

ἀρ' εἰμι μάρτυς; am I a prophet? S. Ant. 1212, ἄρ' ὠνόσεως κλώο; can it be that I am listening to Odysseus? S. Ph. 976, ἄρα ἐθελήσειν ἄν ἡμῖν διαλεξθήσαι; will he really be willing to talk with us? P. G. 447 b.

a. ἃ ῥα is from ὃ + ἃ ῥα. ὃ is chiefly poetic. Homer uses ὃ, not ἃ ῥα. Both particles denote interest on the part of the questioner (often = really? surely?).

**2651.** οὐ, ἃ ῥα οὐ, οὐκὼν expect the answer yes (nonne), μή, ἃ ῥα μή, μῦν (= μὴ οὐ) expect the answer no (nūm).

a. οὐχ οὐσιος ἐλεγες; did you not say so? P. R. 334 b (i.e. 'I think you did, did you not?'), ἃ ῥα οὐχ ὑπος τάδε; is not this insolence? S. O. C. 883, οὐκὼν . . . ἀν καὶ δικοῦσι βουλευέσθαι; do they not even seem to you to plan well? X. C. 7. 1. 8. οὐκὼν οὐ expects the answer no.

b. μή τι νεώτερον ἀγγέλλεις; no bad news, I hope? P. Pr. 310 b, ἃ ῥα μὴ αἰσχρωμέν; surely we are not ashamed, are we? (or can it be that we should be ashamed?) X. O. 4. 4, μὴ ἀποκριθομεί; am I not to answer? P. R. 337 b, μῦν τι σε ἀδικεῖ; surely he has not wronged you, has he? (or can it be that, etc.) P. Pr. 310 d. μῦν οὐ expects the answer yes.
c. μῶν is confined to Attic. Since the fact of its composition was lost, we find μῶν oν (A.Ch. 177) and μῶν μή (P. Lys. 208 ε). d. οὗ after μή or ἢμή belongs to a single word, not to the sentence (P. Men. 89 c, Lys. 213 d). On μή or μή οὗ with the subjunctive in half-questions, see 1801.

e. ἢμή placed before οὗ or μή gives greater distinctness to the question. οὗ questions ask concerning facts; μή questions imply uncertainty or even apprehension, but sometimes are asked merely for effect.

f. οὗ ποι; οὗ τί ποι; οὗ δή; οὗ δή ποι mean surely it is not so? Here the negative belongs to the sentence.

2652. ἀλλο τί ἢ; is it anything else than ? and ἀλλο τί; is it not? are used as direct interrogatives. Thus, ἀλλο τί ἢ οὐδέν καλέοι 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. ἀλλο τί φιλείται ὑπὸ θεῶν; is it not loved by the gods? P. Euth. 10 d. Cp. τί γὰρ ἀλλο ἡ κινδύνεσσις ἐπεδείξει κτλ.; for what other risk will you run than that of showing, etc.? (= for what else will you do than that you will very likely show?) X. M. 2. 3. 17.

2653. εἶτα and ἐπείτα (more emphatic κατα, κατεπείτα) introduce questions expressing surprise, indignation, irony, etc. and often indicate a contrast between what a person has or has not done and what is or was to be expected of him. Thus, εἶτα πώς οὐκ εἴθος ἐπήγειράς με; then why did you not rouse me at once? P. Cr. 43 b.

2654. ἀλλά (ἀλλ' ἢ) introduces a question opposed to an expressed or implied thought of the speaker (especially an objection). Thus, ἢτον τί σε καὶ ἐπι μοι ὡς ἐδιδοὺς ἐπιαυόν; ἄλλ' ἀρχτούν; ἀλλὰ περὶ παιδίκων μαχηματο; ἀλλὰ μεθίδιν ἐπωρήσασα; 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 quarrelling about an object of affection? Or was I the worse for liquor and did I treat you with drunken violence? X. A. 5. 8. 4. ἀλλ' ἢ, τὸ λεγόμενον, κατότι ἐφρήση ἡμοῖ; but have we arrived, as the proverb says, late for a feast? P. G. 447 a. Cp. 2785.

2655. δὲ sometimes introduces a suppressed thought, as an objection. Thus, εἰπέ μοι, σο δὲ δὴ τί τὴν πόλιν ἡμῖν ἄγαθον πεποληκας; 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 δὲκεν ἢ οὗ; has he done it or not? D. 23. 79. πότερον σὲ τίς, Ἀισχὺν, τὴς πόλεως ἐχθρών ἢ ἔως ἐναι φῆ; shall I say, Aeschines, that you are the enemy of the State or mine? 18. 124 (τος φῆ = φῶν, 1805 c), πότερον δ' ἦγει . . . τῶν νῦν τῷ σοὶ ἄγαθον τὰς τιμωρίας ποιοῦσθα λήμερον ἢ σοι τῇ σῇ ἱμαί; 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, ἐλεύ τὴν εἰρήνην ἢ οὗ; did he break the peace or not? D. 18. 71, ἢ χρῆσατα πολλά
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εχε, εις πλουτείν ἡ πενήντα ποιεῖ; if he has great wealth, do you let him keep on being rich or do you make him poor? X. C. 3. 1. 12. So when the first question expresses uncertainty on the part of the questioner; as ἀλλὰ τις σοι διηγεῖτο; ἣ αὕτη Σωκράτης; but who told you the story? (was it some one else) or was it Socrates himself? P. S. 173 a. Cp. 2860.

2658. An alternative question may follow upon a simple direct (or indirect) question. Thus, ποθεν πλεῖθι νυρᾶ κέλευθα; ἢ τι κατὰ πρόσεν ἢ μαψίδως αλληλοσθε; 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 2600).

2659. πότερον (πότερα) may stand alone when the second member of the question is implicit in another sentence. Thus, ἐννοίασε δὲ κάκειν, τινα πρόφασιν ἔχοντες ἀν προσολμέθα κακίωσε ἢ προσθέν γενέσθαι. πότερον ώτι ἄρχωμεν; ... ἀλλ' ἂν εὐθαυσῶν ἐσημένει δοκίμωμεν ἢ ἢ πότερον εἶναι; and consider this too: what pretence should we have for allowing ourselves to become less deserving than herefores? Is it because we are rulers? Or is it because we seem to be more prosperous than before? X. C. 7. 5. 88.

2660. πότερον (πότερα) was originally the neuter of πότερος which of the two? placed in front of a double question and later made a part of the first question. Thus, ἐρωτῶ πότερον φιλεῖ ἢ μισεῖ σε I ask which of the two (is true): does he love or does he hate you? Cp. Tucid., δ' οὐκ ἂν γνοῖν πότερον μεταλλή, ἢ μετα Τροάσσου διάλειυ ἢ μετα. Ἀχαΐοις you could not tell us which side Tydides was, whether he consorted with Trojans or with Achaeans E 85, τίνες κατηρέασα, πότερον Ἐλληνες, μάρτυς, ἢ παῖς ἔρως; who began the battle—was it the Greeks or my son? A. Pers. 351, cp. X. C. 1. 3. 2.

2661. ἡ (ἡ) . . . ἡ (ἡ), or ἡ (ἡ) alone, occurs in Homer, who does not use πότερον. Thus, ἢ πά ρι τὸ μεν ἐνὶ φρεάτιν, ἢ καὶ οὖνι; do we know aught in heart, or do we not? δ 632, πεπροσαί ἡ ἐτυμον ἐρέω; shall I speak falsehood or the truth? K 534.

a. All the ancient grammarians attest the accentuation of these as given above. Modern editors often adopt other accents. ἡ and ἡ are derived from ἡ-φέ and ἡ-φέ (whence ἡ and ἤ). With this enclitic φέ, cp. Lat. -ve.

MOODS IN DIRECT QUESTIONS

2662. The moods used in direct questions are the same as those used in statements.

a. Indicative (examples in 2642): sometimes in a past tense with ἄ, as πῶς δὲ παντες ἐξίλουν ἢ τοὺς τυράννους; but why should all men envy despotic rulers? X. H. 1. 9, εἶ τις ἐγγυ ἢ μαπίδως . . . ἐξαλείψεις . . . ἢ ὅσον ἂν ἄπεκτελεν αὐτόν; if any one should cancel a single law . . ., would you not have put him to death? Lyc. 66. On τὶ ὁδ ορ or τὶ ὁδ ὁδ with the aorist, see 1986.

b. Subjunctive: in deliberative questions (2639). On the anticipatory subjunctive in τι πάθος, see 1811.

c. Optative (potential), as τις φράσειν ἄν; who can tell? B. I. T. 577. Without ἄν this optative is rare, as τις λέγω; who can tell? A. Ch. 595. Cp. 1821 a.
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. εἰπὲ μοι, ποῦν τι νομίζεις εὐσέβειαν εἶναι; tell me, what sort of a thing do you think holiness is? X. M. 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 ὁδαὶ ὡς ἄπο τοῦν ἄν τάχονον ὡς οὕτω εἰς τις ὁλοκληρωμένοι οὔτ' εἰς τοῦν ἄν σκότους ἀποδοήθη ὡς ἄν εἰς ἑκείρων χώρων ἀποταίμα τοῖς ἄνω γενήσεις μεν ὑπερηφάνους ἀπὸ τοῦν ἄν ὑπερηφάνους ἀπὸ τοῦν στρατευόμενον ἀπὸ τοῦν ἄν δικιαίον λέγειν for I do not perceive what you mean by 'conformable to law' or what you mean by 'just.' X. M. 4. 13.

2667. Two interrogatives may occur in the same sentence without a connective; as πῶς ὁδεῖν ὁποία ὁποιοίς δυνατὰ καίνοιν; how does he know what letters are able to unite with what? P. Soph. 258 a. Cp. 2946.

2668. After verbs of saying, knowing, seeing, making known, perceiving, etc. (but not after verbs of asking) the simple relatives are found where the indefinite relatives (or the interrogatives) might stand in an indirect question. Where ὅς is so used, it has the force of ὁλος (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. οἴδα σε ὅτι εἰ and οὐκ οἴδα σε ὅτι εἰ. But we find οἴδα σε ὅτι εἰ and οὐκ οἴδα σε ὅτι εἰ. Thus, πέμπει... εἶπον ὦς ἢ ἔστων ᾧν he sends... telling who he was X. C. 6. 1. 46 (here ἢν represents the point of view of the writer), ἔκλεψε... διέξει ὧν ἔστων he ordered him to explain who he was D. 52. 7, μὴποτε γινοῖν ὦς εἰ mayest thou never come to know who thou
art S. O. T. 1068, ὃποῖς ἡμᾶς ὕσιν ἔσμεν; do you see how many there are of us? P. R. 327 c. So with the adverbs ἐρωτά, ὅτι, ὅτι, ὅτι, ὅτι; as τὴν δὴν ἐφαρμεῖν ἡ εἰν he told where the road was X. A. 4. 5. 34. In some cases these sentences may be exclamatory (2685).

a. That the simple relatives are never thus used after verbs of asking indicates that such clauses are not true indirect questions (as in Latin), and that the pronouns have their value as relatives. But some scholars allow an indirect question after all these words except ὅτι; 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 ὅτι. Thus, μή μοι ὕπαιθρος ὅπως οὐκ ἐξίχθης tell me not that [lit. how] thou art not vile S. O. T. 548.

d. The context must sometimes determine whether a sentence is an indirect question or a relative clause. Thus, without the context, οὐκ ἐξίχθης ὅτι ἄποστατεν (X. II. 3. 5. 10) might mean they did not know to whom (ἡγεμόνας πρὸς τινα to revolt or they had no allies to whom (πρὸς οὐς) 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, ὅστις μὲν ὅπως εἰς φήμι so that I am in travail to know thy meaning S. Aj. 794, ὅπως τέως οὖν οὐ ... ἀρέσκει in whatever way it pleases you (scil. ἡξίως ἄν ἀκούσωμι) P. R. 348 b.

2670. The indefinite relative is commonly used when a question is repeated by the respondent before his reply. Here you ask? is supplied in thought. Thus, A. ἀλλὰ τίς γὰρ εἰ; B. ὅστις; πολτῆς χρηστός A. But who are you, pray? B. Who am I? an honest bagther Ar. Ach. 594, πῶς δὲ; φήμω ἐγώ. ὅπως; φήμα how are you? I will say; How am I? he will say Hippocrates I. 292 c.

2671. Simple indirect questions are introduced by ἦν whether, less often by ἀρα.

ἔρωται εἰς ἐκεῖνον ἐκεῖνον asking whether they are pirates T. 1. 5, τοῦτον οἷς εἰς ἀνερ κυρεῖ; dost thou know whether he is alive? S. Ph. 444, ἢτοι σὺν τούτῳ εἰς βραχείαν he asked him whether he had been struck X. C. 8. 3. 30 (= ἐβληθής); ὥσις εἰς τὸ ἔτοσ ἰδιοποιοῦσαν ἐμὴν I am afraid (about the question) whether I can persuade my mistress E. Med. 184 (2241), ἵπποις ἀρό φιλωσί γίνεται πάντα let us see whether everything is thus produced P. Ph. 70 d. With the deliberative subjunctive: ἐπανερμεύειν Κτησίφωντος εἰ καλέσῃ Δημοσθένην when Ctesiphon was asking if he was to call Demosthenes Aes. 3. 202 (= καλέσω;).

a. εἰ has an affirmative force (whether) or a negative force (whether ... not). The latter is seen e.g. after verbs expressing uncertainty or doubt, as after οὐκ οἶδα. Thus, εἰ μέν ὦ ἀδίκως ποιοῦσα, οὐκ οἶδα I don't know whether I shall do what is right X. A. 1. 3. 5 (i.e. I may possibly not do what is right). The assumption is affirmative in τὰ ἐκπώματα ... οὐκ οἶδε τῶν τεταρτῶν ἔτους I don't know whether I must not give the cups to Chrysantus here X. C. 8. 4. 16 (i.e. I think I shall give them).

b. The interrogative use of εἰ is derived from the conditional meaning if, as
in σφάσαι εἰ μὲ σαύσεις but do thou tell me whether thou wilt save me A 83 (i.e. 'if thou wilt save me, tell me so').

2672. ἐὰν rarely, if ever, means whether, even after verbs of examining, considering (ἐποτώ ἐσχισάμην, καθόρω), where its use is best explained by 2354. In form such conditional sentences often approach closely to indirect questions. Thus, cp. σκέφασέ · · · ἐὰν ἤρα καὶ σοι συνδοκῇ ἀπερ ἐμοί consider if (in case that, on the chance that) you too agree with me (P. Ph. 64 c) with σκέψασθε εἰ ἤρα τὸντο ... πεποίηκασιν αἱ βαρβαροι consider whether the barbarians have (not) done this X. A. 3. 2. 22. Cp. ἀναμιμησκεθαί εἰν ἄληθη λέγω to recall to your recollection if I speak the truth And. I. 37.

a. Some scholars maintain that, in Greek, if was at an early period confused with whether in such sentences as εἰμι γὰρ εἰ Σκάρτην ... νόστον πεισόμενος πατρὸς φίλου, ἢ ποι ἀκούσω strictly for I will go to Sparta to inquire about the return of my dear father, in the hope that I may hear of it B 339. When the conditional clause was attached to πεισόμενος, ἢ ποι acquired (it is claimed) the force of whether. Cp. ἐκείνοι πεισόμενοι ... εἰ (n. i. ἢ) ποι ἐκεί he had gone to inquire whether you were still living v 415. Cp. German ob, once meaning if, now whether.

2673. Homer has ἢ, εἰ κε, αἴ κε with the subjunctive after verbs of knowing, seeing, saying (but not after verbs of asking). Such cases belong under 2364 b.

2674. μὴ is sometimes translated by whether after verbs of fear and caution; but such dependent clauses with μὴ are not indirect questions (2221 a). After verbs of seeing, considering and the like (ὁρῶ, ἐνοῦσι, ἐνθύμομαι, σκέπωτο) μὴ 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, φροντίζω μὴ κρατίστον ἢ μεί σηγάν I am considering whether it is not best for me to be silent X. M. 4. 2. 39, ὁρῶμεν μὴ Νικίας οὗτοι ἢ λέγειν let us see whether Nicias is of the opinion that he is saying something important P. Lach. 196 c. That μὴ does not properly mean whether not (indirect question) is clear from the fact that, in these clauses, it is not used of something that is hoped for. Cp. 2676 b.

INDIRECT ALTERNATIVE QUESTIONS

2675. Indirect alternative questions are introduced by the particles signifying whether ... or: πότερον (πότερα) ... ἢ, εἴτε ... εἴτε, εἰ ... ἢ, εἰ ... εἴτε. See also under Particles.

a. πότερον (πότερα) ... ἢ: Thus, δὴ ἡποτά τῶν Κύρων πότερον βούλευτο μὲν ἢ ἀπέτειναι she asked Cyrus whether he wanted to stay or go away X. C. 1. 3. 15, δαμιδὼ πότερα ὦς κρατῶν βασιλεὺς αἱρεῖ τὰ ὀπλα ἢ ὡς διὰ φιλίαν δῆρα. I wonder whether the king asks for our arms as a conqueror or as gifts on the plea of friendship X. A. 2. 1. 10.

N.—πότερον ... ἢ may denote that the second alternative is more important than the first. πότερον is omitted when the introductory clause contains the adjective πότερος (X. C. 1. 3. 2).

b. εἴτε ... εἴτε gives equal value to each alternative. Thus, τὴν σκέψιν ποιώμεθα εἴτε ὑφελαῖν εἴτε βλάβην παρέχει let us make the inquiry whether it produces benefit or injury P. Phae. 237 d.
N. 1.—In Homer εἶτε ... ἐτέ (ἐτ᾽ ἐτε ... ἐτ᾽ ἐτε) almost always retains the meaning either ... or (A 60).

N. 2.—The first εἴτε is rarely omitted in prose, as πάλιν εἴτε ἵδεωταλ τινες a State or certain individuals P. L. 86 a; more often in poetry, as λόγωσιν εἴτε ἐγραφων by words or deeds S. O. T. 517.

c. εἴ ... ἦ indicates that the second alternative is preferable or more probable. Thus, ἦρωτα εἰ αὐτός τοι άνδρας σπένδοντο τοις ἱδαί καὶ ἄνωθεν, ἦ καὶ τοῖς ἄλλοις ἐσόμενο σπόνδαλ he asked whether he was making a truce merely with the individual men who were coming or going or whether the truce would be with the rest as well X. A. 2. 3. 7.

d. εἴ ... εἴτε is like εἴτε ... εἴτε. Thus, εἰ δ᾽ ἐτε ἐστιν ἐμφύχος γυνὴ εἴτε ὅποι ἀλλος, εἴδεηε βουλομένος ἄν we should like to know whether the lady is still alive or dead E. Alc. 140.

e. ἦ (ἡ) ... ἦ (ἡ) occurs in Homer, as δρφ' εὖ εἰδὼ ἥ ἦν μεθέτευς ἦ καὶ πατρόδους ἐστιν ξένος that I may know well whether thou art newly a visitor or art actually an ancestral guest-friend a 175. Cp. 2661. ἦ ... ἦ is doubtful in Attic.

THE NEGATIVES IN INDIRECT QUESTIONS

2676. The negative of the direct form is usually preserved in indirect questions.

ἐλοψαί ... πότερον ὃ ἔχων αὐτῷ οὐκ ἐστιν ἦ εἴαξιν I shall know whether its possessor is happy or not P. N. 364 εἰ, οὐκ ὃ ὁποῖος φῶς τοῦτο καὶ μὴ φῶ I know not how I am to say this and not to say it E. I. A. 643 (= πῶς μὴ φῶ;)

a. Indirect single questions introduced by interrogative pronouns, adjectives, and adverbs, usually have οὐ.

b. μὴ appears after verbs of seeing, considering and the like (σκοπῶ, ὁρῶ, εννοοῦμαι, ἐννοούμαι) when there is an idea of purpose or desire to prevent something. Thus, ὅρατέ ... ὅτι τρόπῳ κάλλιστα ἄμοιν οὖθεν αὐτῶν καὶ μὴτε καταφρονήσαντες ἄφαρκτοι λαθήσεσθε κτλ. consider how you may best defend yourselves and may neither be caught off your guard through contempt, etc. T. 6. 33. So also with the potential optative with ἄν; as τἴ οὖν οὐ σκοποῦμεν πῶς ἄν αὐτῶν μὴ διαμαρτύραμεν; why then do we not consider how we may avoid mistaking them? X. M. 3. 1. 10. Indirect questions with μὴ thus belong under μὴ with verbs of fear and apprehension, where μὴ is the negative of the will. Cp. 2674.

c. Indirect questions introduced by εἴ have οὐ or μὴ. Thus, ἤρετο τὸν δῆμον εἴ οὐκ αἰσχύνοντο he asked the people whether they were not ashamed Aes. 1. 84, ἤρετο μὲ ... εἴ μὴ μέμημα οἴκη 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), μὴ must be used when the verb is to be supplied with the second clause; but when the verb is repeated, either μὴ, or οὐ if the antecedent is definite, may be used. Thus, διαγγέλωκαίνειν ἂ τε δύναται καὶ ἂ μὴ they distinguish between what they want and what they cannot X. M. 4. 2. 28, οἴδα ... ὅτι χρὴ δημογορεῖν καὶ οὐκ οὐ δει λέγειν ἐν τῷ δῆμῳ he showed who must speak in the assembly and who must not speak before the people Aes. 1. 27.
As the second member of an alternative question introduced by ei, or not is either ἢ or ὁ μή. Thus, σκοτώμεν ei ἢ μίν πρέτει ὁ oi let us consider whether it is proper for us or not. P. R. 451d, ὃν ἐμαθον δ ἄλγεις: ei δὲ ἀληθις ἢ μή, περάσομαι μαθεῖν now I have made out what you mean; and I will try to make out whether it is true or not 339 a.

A shift from μή to oi in sequent alternative indirect questions appears to be due to the desire to attain variety. Thus, oδ δὲi ἡμᾶς ἐκ τῶν τοῦ κατηγόρου λόγον τῶν νόμων καταμαθόντες, ei καλῶς ἡμᾶς κείνται τῇ μή, ἀλλ' ἐκ τῶν νόμων τῶν τοῦ κατηγόρου λόγους, ei ὁρᾶς καὶ νομίμω λέγει διδάσκοντι τὸ πράγμα ἢ oδ you must not start from the plea 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 oδ 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 ἄν, deliberative subjunctive, potential optative with ἄν).

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 ἄν always remains unchanged.

a. Direct Form Retained. — πολλάκις ἔσχει: τι διαφέρει μαρίαι ἀμαία: he often considered in what respect ignorance differed from madness X. M. 1. 2. 50, ἵππορετο τι πονήσοι he was uncertain what to do X. A. 7. 3. 29 (= τι πονήσω, deliberative future, 1916), ἐγονέωντο εἰτε κατακαίσων . . . εἰτε τι ἄλλο χρῆσται they deliberated whether they should burn them or dispose of them in some other manner T. 2. 4 (= κατακαίσομεν, χρησώμεθα), ἵπποτε . . . τοῦ ἀν ἰδοι Πρέβενον he asked where he could see Proxenus X. A. 2. 4. 15 (= ποθ ἀν ἰδομι).

b. Optative: ἵπποτε εἰς ἔμοι εἰς σοφότερον he asked whether any one was wiser than I P. A. 21 a (= ἵπτι), δὲ τι δὲ πονήσοι oδ διεσέμπρε he did not announce publicly what he was going to do X. A. 2. 1. 23 (= τι πονήσω), τὸν δὲν ἐκπρότων εἰ παρακολούθων ἑράτοσεν Καρθήσιος τῇ πόλιν they questioned the god whether they should surrender the city to the Corinthian T. 1. 25 (= παρακολούθωμεν). Here παρακολούθων might represent the aorist indicative, but that tense is usually retained to avoid confusion (exceptionally ἵπποτα τι πάθων 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 ἔλεγες . . . οδι ἂν ἔχως ἔχειλων δ τι χρῆρο σοιντερεν you were saying that if you went out you would not know what to do with yourself P. Cr. 45 b (= τι χρῆμαι ἔμαυτῆ).
d. Homer has the optative for the indicative due to indirect discourse only in indirect questions; as εἰροντο τις εἶν καὶ πῶεν ἔέθησιν they asked who he was and whence he had come ρ 368. See 2624 c.

2678. After a secondary tense the mood of a direct question may be retained (usually for vividness) in the same sentence with the mood of an indirect question (cp. 2632). Thus, δῶθι γὰρ θαυμάζειν δοτε ποτὲ ἑρέφωσαν αἱ Ἑλληνες καὶ τι ἐν νῷ ἔχουσαν they seemed to be wondering to what direction the Greeks would turn and what they had in mind X. A. 3. 5. 13, ἤρετο δὲ τι θαυμάζοι καὶ ὅποιοι αἵτων τεθύσσειν he asked what it was that he was astonished at and how many of them were dead T. 3. 113 (= τι θαυμάζεις, πόσοι τεθύναιν;).

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 ζητεὶ διὸν ἐκεῖτο ἡ ἐπιστολὴ he knew where the letter had been put X. C. 2. 2. 9.

ANSWERS TO YES AND NO QUESTIONS

2680. Yes and No questions may be answered in various ways, e.g.:

a. By repeating the verb or another emphatic word with or without one or more confirmative adverbs. Thus, φῆς σὺ ἁμένων πολίτην εἶναι, δὲ σὺ ἐπιτείχεις, ἢ δὲν ἔγου; φημὶ γὰρ ὅτι δοὺς you assert that the citizen whom you approve is better than the one I approve? I do say so X. M. 4. 6. 14, ὅποθ' ὅποθ' ἀλήθεια δοι... δὲν; οὔκ οὖν δοτῇ δὲν θυμοῦσα what I fain would tell thee? No. E. Hec. 999.

b. By ἔγω, ἔγωγε, οὐκ ἔγω, οὔκ ἔγωγε, sometimes with νὴ Δία or μὰ Δία.

c. Yes may be expressed by καὶ, καὶ μᾶ τὸν Δία, μᾶλλον, φημὶ, πάντων γε, πάντων μὲν ὅσι, εὖ γε, ἐστι ταύτα, ἐστιν οὕτως, ἀληθῆ λέγεις, ἀληθεύεται, ἐρθὼς γε, κομίδη, etc.

No may be expressed by οὐ, οὐκ ἐστιν, οὔ δῆτα, οὔ μᾶ Δία, οὐδαμῶς, οὐ φημί, μὴ γάρ, ἥκιστα, ἥκιστά γε, etc.

d. In the form of a question: τι μὴν; τι γὰρ; ἀλλὰ τι; πῶς; πόθεν; πῶς γὰρ οὖ;

EXCLAMATORY SENTENCES

2681. Direct (independent) exclamationary sentences with a verb expressed (or easily supplied) are formed

2682. (I) By the relative pronouns ὅς, ὅσος, 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.

οἶνος ποιεῖς, ὅ ἐταίρη what are you about, my friend! P. Euth. 15 c, ὥς φίλω . . . , οὐχὶ πετώλην θείῳ ἔγαγον ἐς τόδε δύμα friends, such sport the gods have brought into this house! σ 57, ὅσιν ἔχεις τὴν ἐνώμῃ how great your power is! Ar. Pl. 748, ὅτι πατή, ὅσα πράγματα ἔχεις oh grandfather, how much trouble you have! X. C. 1. 3. 4, ὅ φιλαδίδ; Αἰμων, ὅς σ' ἀπιστήθη παρήρ, oh dearest Paemum, how thy father insults thee! S. Ant. 572, ὅστεις ὧς ἀνεπίδησο τοῦρρος how charming the man is! P. Ph. 116 d.
Exclamatory 

a. Exclamatory 

b. Double (exclamation within an exclamation) marks a strong contrast (cp. 2646) in direct and indirect exclamations. Thus, (2) ἄσμα πρὸς ἄρεν ἀνθρώπου πᾶσχε 

what I suffer and at the hands of what men! S. Ant. 942, ἀπὸ οὐς . . . αὐχέματος τοῦ πρῶτος ἡ οὐν τελευτήν καὶ ταπεινώστερα ἀφίκατο from what boasting at first they had come to what a humiliating end T. 7. 75. Triple in Gorgias, Helen 10.

c. Cp. 2647 for such sentences as οἶνος ἠμῶν ἀγνὸς 

what a viler is this woman whom thou hast begotten! E. Ion 1262.

d. οὐρ ὡς is common in expressions of impatience, anger, pity, grief, or fear; as οὐρ ὡς καταγελάσει 

ah me, how you mock me! Ar. Nub. 1288, οὐρ ὡς ἡμεῖς ἢ 

τὴν δικήν ἰδεῖ 

ah me, how thou seemest all too late to see the right! S. Ant. 1270, οὐρ ὡς ἠμεῖς 

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 ὁ ὅσος, ὅσος, ὅς, ὡς, οἷς, ᾧ. The negative is οὐ. It is often difficult to distinguish between indirect exclamations and indirect questions introduced by ὁ ὅσος or ὅσος. But observe that dependent exclamations are not introduced by the direct interrogatives πῶς, πῶς, πῶς, etc., nor by the indefinite relatives ὅτι, ὅτι, ὅτι, etc., both of which classes of words may stand in indirect questions.

a. ὅτι in L. 30. 4 and ὅτι in P.G. 522 a are suspected.

b. The introductory verb is sometimes omitted; as ὅμαρωτάτος, ἢ ἵπποι ἱππικοὶ 

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: οἶνον ἄνδρα λέγεις ἐν κυτίνῳ ἐτίνς what a noble man you say is in danger! P. Th. 142 b, ἡμεῖς . . . ήμεῖς τού ἰδέω μαντεύωμα judge to what the oracles of the god have come S. O. T. 953 (cp. ἰδέω μαντεύωμα, ἐν ἐστὶ 940), τίς οὐκ οἶδεν εἰς ὅσον συμφόρον εἰς ὅπην εὐθανατίᾳ κατέστησαν; who does not know into what good fortune they came and after what sufferings? I. 6. 42, ἐκδύσωμεν ὅσον πλοῦτ . . . ἀπεκέλαστο reflecting on how long a voyage they were on the point of being sent T. 6. 30, ἐνωπῆτες οὖν τά πάσχουσιν ἢ ἐν τῶν Ἀσσυρίων καὶ ὅτι οὐκ ἐξελεύν ὁ ἄρχων αὐτῶν reflecting what they were suffering at the hands of the Assyrians and that their ruler was now dead X. C. 4. 2. 3.

b. Optative: διαδεομένους αὐτῶν διὰν μὲν χωρᾶν καὶ οἶνον ἑτοιμεῖν observing how great the extent of their country was and how excellent its quality X. A. 3. 1. 19,
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 ὅσος, ὅσος, ὅς, etc. Here a causal sentence would have ὅτι ταῦτα, ὅτι ταῦτος, ὅτι ταύτας. English generally introduces such clauses by considering, thinking, upon the reflection how, etc. Thus, τὰ σοὶ ἄφες ὅλω ἀποτελέσματα, ὅσος μὴ ἔργασσε therefore I think now thou shalt in turn alone for all thou hast done unto me Φιλομ. ἄντελλαν... τὴν ἐμαντοῦ τύχην, ὅσον ἀνδρὸς ἐταίρον ἐστηρνήσος ἐστὶν I besought my fate considering what a companion I had lost (direct = ὅσον ἀνδρὸς ἐταίρον (ὑπὸ τὸς ἐστηρνήσα) P. Ph. 117 c, μάκαρ ὡς Στρεπτάδες, ἄντος τ' ἔφοι ὡς σοφὸς χωλό θύμι ὑπὸ τρέφεις ὅλη ταύτας ὅσον Streptadai, how wise you are yourself and what a son you have! Ar. Nub. 1200, τὸ γὰρ ὡμοίωσαν ἵναν κακῶν φιλούν ἄτινας they rehearse how many evils old age occasions them P. R. 329 b, ἐνδαίμων μοι ἄνηρ ἐφαίτητο... ὡς ἀνεδόκω καὶ γεννᾶς ἔτελες... a. τὰ ὅσοι διὰ is that which does not exist independently of any opinion of the writer: τὰ ὅσοι διὰ λογοστῖν to fabricate what does not actually exist And. 3. 35. τὰ μὴ διὰ 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 ἐστὶν ὅστοι ὅποτε στὶς γίνωσκεται that which does not exist is neither seen nor known Hippocrates, de arte § 2; cp. τὸ μὴ δ' ἔν P. R. 478 b.

b. The rarer ὅσι (ὁσι-χι) denies with greater emphasis than ὅσο. The form μὴ ἑτείν πως longer is due to the analogy of ὅσο-ἐτείν.

2688. μὴ as the negative of will and thought is used in various expressions involving emotion, as commands, prohibitions, wishes, hopes, prayers, petitions, promises, oaths, asseverations, and the like; in expressions marking condition, purpose, effort, apprehension, cautious assertion, surmise, and fear; in setting forth ideality, mere conceptions, abstractions as opposed to reality or to definite facts; in marking ideas as general and typical; when a person or thing is to be characterized as conceived of rather than real. — μὴ 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 μὴ where we should expect ὅσο.

a. μὴ 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 na was used with the subjunctive, optative, and imperative.

b. μή was originally used only in independent clauses; but later was employed, in subordinate clauses, and with dependent infinitives and participles. On the origin of μή as a conjunction, see 2222. In Homer μή is used especially with the subjunctive, optative, and imperative (i.e. in commands and wishes); rarely with the indicative (in μή δεῖ φέλλω, in oaths, in questions, after verbs of fearing referring to a past event); with the infinitive when used for the imperative after a verb of saying, etc. when the infinitive expresses a command or a wish, and when a dependent infinitive is used in an oath; with the participle only in connection with a command (Ξ 48) or a wish (δ 684).

c. In later Greek (Polybius, Lucian, Dio Chrysostomus, etc.) μή has encroached on ό, generally by extension of usages occurring rarely in the classical language. Thus Lucian has μή after causal ός, ὧς, δι', διρί, ἡπει; in relative clauses (sometimes όδεν εἴτε ὧς μή); with participles of cause (even ἀπε μή) or of concession; with participles without the article following an adjective; with the infinitive after verbs of saying and thinking. ὧς μή appears in indirect discourse (complete or partial) where the classical language would use the infinitive or ὧς with the optative or ός with the participle; so after verbs of saying and thinking, after verbs of emotion, and even after verbs of knowing.

POSITION OF οὗ AND μή

2690. οὗ and μή are generally placed before the word they negate; but may follow, when emphasis is placed on a particular word, as in contrasts.

ιπολάβη δε μηδεις but let no one suppose T. C. 84, οὗ δὲ στρατηγικός εἴκοσι μὲν οὗ, συνεκάλεσαν δὲ καὶ the generals did not lead them out, but called them together X. A. 6. 4. 20, δὖν αἱ μαχαίρες γαίρονται τῶν Ἑλλήνων 'Αθηναίων, ἄλλην εἰς' ἐκείνης ἐπὶ τοῦ Μιδών τοῦ Ἑλλήνων we became allies, not to the Athenians, for the purpose of enslaving the Greeks, but to the Greeks for the purpose of freeing them from the Mede T. 3. 10, ἀπόλαυον μὲν μή perish indeed — may he not E. Med. 83.

a. A contrast must be supplied in thought when the negative precedes the article, a relative, a conjunction, or a preposition. Thus, εἰ δὲ περὶ ἡμῶν γράφεσθε μη τὰ εἴκοσι but if you pass upon us a sentence that is unjust T. 3. 57, τολμεῖν δὲ μή πρὸς ἑξομολογηθεὶς ἀντιπαραθετθεὶς ἀδύνατον unable to carry on a war against a power dissimilar in character to their own 1. 141, ἀρμονίωμοι τοὺς τολμημένους εἰκε εἰς μακρὰν we shall shortly (lit. in no long time) punish the enemy X. C. 5. 4. 21, οἷα κατὰ κόσμον disorderly B 214.

b. The order of the parts of a negative compound may be reversed for strong emphasis; as εἰ ὑπ' οὗ καὶ νῦ (ἐπὶ ὑπ' οὗ) S. Tr. 161, μὲν οὗ (οὗδεμαν) 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 βούλομαι ἥμεις μή πρὸς ποιεῖσθαι τολμεῖν ἀνθὸν ἢ μὲν if we wish to assume that he is not waging war with us D. 8. 58, ἡμᾶς οὖν εἰκαίδοθτα ἐπιτρέπετε γαρ do not permit us even to take up our quarters X. A. 1. 7. 8 (= εἰκε ἐπιτρέπεται καθέτες).

GREEK GRAM. — 39
oū ADHERESCENT

2691. oū adherscent (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 oū φημι I deny, I refuse (not I say not). oū φημι is preferred to φημι oū as nego is preferred to aio non.

2692. Adherscent oū is especially common with verbs of saying or thinking, but occurs also with many verbs of will or desire. In such cases oū goes closely with the leading verb, forming a quasi-compound; whereas it belongs in sense to a following infinitive if an infinitive depends on the leading verb. In Latin actual composition has taken place in nego, nescio, nequeo, nolo.

οδὲ ἔφη άλλας oū he refused to go X. A. I. 3. 8, oδ άλλας ἔφη άποικοι they say that there is no other road 4. 1. 21 (cp. φημι ἃν; yes or no? P. A. 27 d), τίνας δὲ oδ άποικον άλλας λέγει; who were those whom he thought ought not to speak? Aes. 1. 28, ά oδ άπείρeba ... ποιεῖν what you forbid us to do X. C. I. 3. 10, ά oδ άπείρεθα ... φεύγοντα τίμωρε ἔθαι he said that it was not right to avenge himself on an exile T. I. 136.

a. So with οδ φημι and oδ φάσκω deny, refuse (= ἀπαρνοῦμαι), οδ oμοίω, oδ νομίζω, οδ δόκω, οδ άπείρεθα and oδ κέλευ ορθός, oδ δέκτε, regard as unworthy, do not expect that, refuse, oδ ἀπείρεθα refuse, oδ προσποίε τοῦ τῆς, oδ συμβουλεύε τοῦ τῆς dissuade, advise not to, oδ έθελω am unwilling, oδ έπαινε δισαρπον. This association often persists in participles, as οδ έθνος, oδ έθελων. Homer has oδ φημι, ἐφημι oδ, and oδ φημι oδ.

2693. oū with the principal verb may be equivalent in sense to μή with a dependent infinitive; as oδ συμβουλεύεται Χέρκης στρατηγεῖ την Ἑλλάδα advising Xerxes not to march against Greece (= συμβουλεύεις μή στρατηγεῖται) Hdt. 7. 46.

2694. Analogous to this use with verbs is the use of oū with adjectives and adverbs:

οδ ἄλλοι = πολλοί, οδ ἔλαχιστος = μέγιστος, οδ ἄγιος = μάλλον, οδ ἕκστατος = μάλιστα, oδ καλῶς basely, oδ ἄφαντος famous, oδ εἰκόνως unreasonably, oδ περὶ βραχεών on important matters (cp. 2690 a), regularly oū πάνω not at all, as oū πάνω χαλεπόν easy.

2695. The origin of adherscent oū is to be found partly in the unwillingness of the early language to use the negative particle with the infinitive, partly in the preference for a negative rather than a positive assertion, and to the disinclination to make a strong positive statement (litotes, as in some of the cases of 2694), and partly in the absence of negative compounds, the development of which in adjectives and participles (2671 a) was in turn restricted by the use of adherscent oū.

2696. Adherscent oū is often found in a protasis with εἰ and in other constructions where we expect μή.
2697. But \( \nu \) often does not yield to \( \omega \), as \( \zeta \nu \zeta \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \n
N. 2. — In such sentences *ei* may (1) have a conditional force in both clauses, as L. 30. 16, 31. 24; (2) have a conditional force in the second member, but the force of *ētel* in the first member, as L. 20. 36, Is. 14. 52; (3) have the force of *ētel* in the first member, and that of *ēṭi* in the second member, as D. 8. 55, Aes. 3. 242; (4) have the force of *ēṭi* in both members, as T. 1. 36, l. 121, X. C. 7. 5. 84.

f. A bimembered clause introduced by *ei* may contain a negative clause with *ō* directly opposed to a positive clause; as *ei* δὲ τῷ μὴ, τοῖς δὲ τῷ D. 23. 128.

g. *ei* whether in simple and alternative indirect questions takes either *ō* or *μή* (2676 c, e).

2699. Homer has *ei* and the indicative with *ō* (12 times) when the subordinate clause precedes the main clause; but usually *ei* μή, when the subordinate clause follows. Thus, *ei* δὲ μω *ō* τελεσαι βοῶν ἑτεικέ *ἀμοιβής*, ἄθορμαι *ei* Ἀιδὼν but if they will not pay a fitting compensation for the cattle, I will go down to Hades μ. 322, ἔνα κεν Ἄργελασμι ἵππορα νότως ἐτύχθη, *ei* μη Ἀθηναίης Ἡρη πρὸς μοῦν ἐκεῖν ὅτι ἐν that case the return of the Argives had been accomplished against fate, if Hera had not spoken a word to Athena B 155.

a. The Homeric *ei* οὖ with the indicative has been explained either as a retention of the original use, μή with that mood being an extension through the analogy of the subjunctive and optative; or because *ō* went with the predicate, whereas μή was closely attached to *ei*.

2700. Homer has *ei* οὖ (adherescent) with the subjunctive in *ei* δὲ ἀν... *ō*κ ἑρρέλασιν Τ. 289, *ei* δὲ κ... *ō*κ εἰδεσιν Τ. 139.

2701. Herodotus has a few cases of *ei* οὖ with the indicative, as 6. 9; ἢν οὖ with the subjunctive is doubtful (6. 133).

**GENERAL RULE FOR μή**

2702. μή stands

1. With the imperative.
2. In clauses with *ei*, ἀν (exceptions, 2698).
3. With the subjunctive, except after μή *lest*, when *ō* is used.
4. With the optative, except after μή *lest*, or when the optative has ἀν or is in indirect discourse.
5. With the infinitive, except in indirect discourse.
6. With participles when they have a conditional or general force.

*ō* AND μή WITH THE INDICATIVE AND OPTATIVE

**SIMPLE SENTENCES AND INDEPENDENT CLAUSES**

2703. Statements (2153) expressed by simple sentences and independent clauses take *ō*. Direct questions take either *ō* or μή (2651). The independent future indicative has μή only in questions.

2704. In *wishes* μή is used with the indicative (1780–1781) or the optative (1814, cp. 2156).
NEGATIVE SENTENCES

2705]  eîbe se μήτοτι εἰδήμαν would that I had never seen the S. O. T. 1218, μήτοτι ὁφελον λιπεῖν τὴν Σκύρον would that I had never left Scyros S. Ph 969.

μὴ ψψν may I not live Ar. Eq. 833, ἀναδῆς οὔτ' εἰμι μῆτε γενόμην I neither am nor may I become shameless D. 8. 68, οὔτ' ἐν δύναμιν μῆτ' ἐπισταλήν λέγειν neither could I tell nor may I be capable of telling S. Aut. 686.

a. That ὁφελον takes μὴ, not οὔ, shows that it has lost to a certain extent its verbal nature. In late Greek it even became a particle like εἰθε.

b. Indirect expressions of wishing with πῶς ἐν and the optative (1832), βουλώμην ἐν (1827), ἐβουλώμην (ἐν) with the infinitive, take οὔ (1782, 1789).

c. The use is the same in dependent clauses; as ἐνεργή δ' ἀ μήτοτι ὁφελε (συμβιβαίνει) συνέβη but when that happened which I would had never happened D. 18. 320.

SUBORDINATE CLAUSES IN THE INDICATIVE OR OPTATIVE

2705. In subordinate clauses μὴ or οὔ is used.

a. Final clauses have μὴ, as φίλος ἐβοῦλετο εἶναι τοῖς μέγιστα δυνάμενοι, ἵνα ἄδικων μὴ διδοῇ δίκην he wished to be on friendly terms with men in power in order that he might not pay the penalty for his wrong-doing X. A. 2. 6. 21, ἔστι τὰ ἐνέχυρα τότε λαβεῖν, ὡς μὴ δ' ἐν ἐβοῦλετο ἐδώματο ἐξαπατήν quoted in 2185 c.

b. Object clauses with ὅπως after verbs of effort have μὴ, as φρόντις' ὅπως μὴν ἀνέχειν τῆς τιμῆς ταύτης πράξεις see to it that you do nothing unworthy of this house I. 2. 37, ἐπεμέλετο ὅπως μὴν ἀξίων ὅπως ἂν το υποτε ἐκεῖν το νόμιμο ἦν he took care that they should never be without food or drink X. C. 8. 1. 43.

c. Conditional clauses regularly have μὴ. Thus, εἰ μὴ ἦμει ἦλθε, ἐπερονεύεθα ἐν ἔτει βασιλέα if you had not come, we should be marching against the king X. A. 2. 1. 4, οὐκ ἀπελεύσθην αὐτὸν, εἰ μὴ τι ἁγακάιν ἦν he never left him unless there was some necessity for it X. M. 4. 2. 40. So in concessive clauses (2369). On οὗ adheres in conditional clauses see 2606.

d. Relative Clauses, if conditional, have οὗ with a definite antecedent, μὴ with an indefinite antecedent (2505). μὴ is thus used when the case in question is typical of a class (μὴ 'generic'). Thus, προσπαθήσασθαι αὐτὸν τοιαύτα καὶ α' οὗ χρῆ they signify beforehand what one must do and what not X. C. 1. 6. 46, οὗ ὅσα οἶδα οἶων οἴων εἰσέναι what I do not know, I do not even think I know P. A. 21 d.

N. 1. — Homer has ὅς (ὁσος) οὗ with the indicative (μὴ B 301).

N. 2. — οὗ is regular in relative clauses when an opposition is expressed (T. 1. 11. 2), and when a negative clause precedes; as οὗ ἔστιν δῶτες (ὄπως) οὗ, οὗδες δῶτες οὗ, etc. (X. C. 1. 4. 25, X. A. 2. 4. 3).

e. The expression τοιοῦτος, ὁς (ὅτις, etc.), when preceded by a negative, takes οὗ; as τιμώμενοι μηδείν εἶναι μὴν τοιοῦτον, εἰς δ' οὗ τὰς ἰαυλώμενος εἶσειν: 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 οὗ, when the relative clause makes an assertion or defines attributively; as συγγραφέας τῶν λόγων... τοιοῦτος, οὕς οὗδες 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 μὴ; as βουλήθηκα τοιοῦτον μνημείου καταλαβεῖν, δ' μὴ τῆς ἀνεργοτηθεὶς φόρεσις ἐστίν wishing to leave behind him such a memorial as would surpass human nature I. 4. 89; cp. 2706 g.
f. Relative clauses of purpose take μή, as θαλάσσων ἐκρήγγατ', ἔνθα μήπορ' εἰσῆλθεν τ' ἐτι κατα μοι ὑπὸ Ἰερ. where ye may never see me more S. O. T. 1411, κρύφασ' ἐαυτῆ, ἔνθα μή τις εἰσὶν οἱ, 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 οὗ. Thus, ταλαίπωρος ἄρα τις σὺ γε ἄνθρωπος εἰ... , ϊ μήτε θεοὶ πατρῴοι εἰσὶ μήτε ἐπά a wretched being art thou then, who hast neither ancestral gods nor shrines P. Eu. 302 b, γηρίσασθε τοιαύτα εξ ὧν μηδέποτε ὑμῖν μεταμελήσει pass such a note that you wili never repent of it And. 3. 41, τοιαύτα λέγειν... , οἷς μηδέλαι ἐν νεκρῷ ταῦτα τιδιὰν to use language at which no one could feel just resentment D. 21. 101, δ... μηδέν ἐν ὅμοιός the man who would not take an oath 54. 40. Sophocles is especially fond of the generic μή.

h. Consecutive clauses (and consecutive relative clauses) with ὅστε take ὅστις with the indicative and optative. Thus, (Δακεδαμώνων) εἰς τούτ' ἀπλησται ἡλιον ὅστι' ὁδικ ἐξήκοσεν αὐτοις ἐχειν τὴν κατὰ γῆν ἀρχὴν the Lacedaemonians became so insatiate in their desires that they were not satisfied with their empire on the land I. 12. 103, ὅστι' ὁδικ ἐν ὅρδον γηρίσασιν' ἐν εἰσίν αὐτῶν, so that I should not recognize him, if I were to see him E. Or. 379. On τοιούτοις δι ὅστις see 2705 e.

i. Oaths and protestations in the indicative with μή express a solemn denial or refusal, or repudiate a charge. Thus, ἄνων νῦν Ζεὺς... μή μὲν τοῖς ὑποδώ... ἀνὴρ ἐπιστάσαι ἀλὸς τοῦ Ζεὺς νῦν κινού (i.e. I swear by Zeus) that no other man shall mount these horses K 320, μ' τὴν 'Αφροδίτην... μή 'γω σ' ἀφίσω by Aphrodite, far be it from me that I should release you Ar. Eccl. 999. Cp. 2716.

μή WITH THE SUBJUNCTIVE AND IMPERATIVE

2706. The subjunctive is a mood of will, and therefore takes μή.

2707. Independent clauses take μή : the hortatory subjunctive (1797), the prohibitive subjunctive (1800), the deliberative subjunctive (1805), the subjunctive of doubtful assertion (1801).

a. The anticipatory subjunctive in Homer takes ὅστις (1810, cp. 1813).

2708. Dependent clauses take μή ἐν: final clauses, as δοκεῖ μοι κατακαθάται τὰς ἀμάξας... ὅστις μή τὰ ξεύρῃ ἡμῶν στρατηγῷ γίνεται 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 ὅστι μηδέποτε ὅστις μή... διαπέρτης εὑρητε; will you not be on your guard lest you find a master? D. 6. 25. So in conditional clauses with ἐάν, in conditional relative clauses and in relative clauses referring to indefinite time, place, and manner.

a. After μή lest, ὅστις is used (2221).

2709. The imperative is a mood of will and therefore takes μή in prohibitions (1840).

a. The future indicative after interrogative ἦστι has an imperative sense (1918).
NEGATIVES OF INDIRECT DISCOURSE

2710. The negatives of direct discourse are retained in indirect discourse introduced by δέ or ὡς.

ἐνθώμησθαι χρῆ δέ τι οὐδεὶς ἐστιν ἄθρωτον φόβει ὡς τε ὀλιγαρχικὸς ὡς δημοκρατικός. It must be borne in mind that no man by nature is disposed either to oligarchy or to democracy. L. 25.8.

eπεὶ ἐπεὶ ὁ πολίτης ὁμώς ἐστι άλλα περὶ σωτηρίας. El μὴ ποιήσαι ὁ Θηράμενης 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 προέπεν ὡς μηδεὶς κινήσει ἐκ τῆς τάξεως he gave orders that no one should move from his position X. H. 2. 1. 22 μηδεὶς is due to the fact that the main verb denotes a command.

On the negative in indirect discourse with the infinitive see 2722, 2737, 2738; with the participle, 2729, 2737, 2738; and in indirect questions, 2676.

οὐ AND μὴ WITH THE INFINITIVE

2711. The infinitive not in indirect discourse has μὴ; the infinitive in indirect discourse has οὐ, but sometimes μὴ. The articular infinitive has μὴ. On the use with μὴ οὐ 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. οὐ with the infinitive in indirect discourse is probably due to the analogy of οὐ with the indicative and optative in clauses of indirect discourse introduced by δέ (ὡς). οὐ 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.

παράδειγμα τοῦ μὴ ἔμαθ ἄδικεν a warning not to injure you L. 27. 5, ὑπὲρ τοῦ μὴ τὸ κελεύμαν ποιήσαι in order to avoid doing what was commanded D. 18. 204. On τὸ (τοῦ) μὴ οὐ, see 2744. 9. 10, 2749 b, d.

οὐ AND μὴ WITH THE INFINITE 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.

εἰκὸς σοφῶν ἄνδρα μὴ ληρεῖν it is proper for a wise man not to talk idly P. Th. 152 b, τὰς διοικήσας χάρας μὴ ἀντιδοθῆναι αἰσχρὸν it is disgraceful not to repay like services T. 3. 63.

2714. χρῆ (χρῆν, ἔχρην) takes either μὴ or οὐ.

χρῆ μὴ καταφρονεῖν τοῦ πλῆθους one must not despise the multitude I. 5. 79, χρῆν οὖ σ' ἀμαρτάνειν thou oughtest not to do wrong E. Hipp. 507, χρῆ δ' οὖνοτ'
elpeiv oδδεν' άδβινον βροτών it is not right ever to call any son of man happy E. And. 100.

a. For original oδ χρῆ was substituted (for emphasis) χρῆ oδ, where the oδ was still taken with χρῆ; ultimately oδ was felt to belong with the infinitive and hence came to be separated from χρῆ.

b. δὲi takes μῆ, as μῆ δκενιν δει αμόδος they must not fear T. 1. 120. oδ δει may be used for δει μῆ (2693). In δει oδχ αξλως ελπειν one must not speak in a general way I. 15. 117 oδχ is adheresent. Note οιμαι δειν oδ, φημι χρῆναι oδ, οιμαι χρῆναι μῆ.

2715. μῆ is used with the infinitive in wishes and prohibitions. Thus, θεοι poltai, μῆ με δουλείας τυχείν ye gods of my country, may bondage not be my lot A. Sept. 263, oδ μῆ πελάξειν do not approach these A. Pr. 712.

2716. μῆ is used with the infinitive in oaths and protestations. Thus, κτρω νῦν τόδε γαία ... μῆ τι τοι αμφί γήμα κακών βουλευσέμεν ἀλλο let earth now know this (i.e. I swear by earth) that I will not devise any harmful mischief to thine own hurt e 187. Cp. 2705 i.

2717. μῆ is used with the infinitive of purpose (cp. 2719) or result (2260). Cp. 2759. On εφ' ϝ μῆ see 2279; on ὤστε oδ see 2269.

2718. μῆ is used when the infinitive stands in apposition (1987), and hence is like τὸ μῆ with the infinitive. Thus, τοῦτο εὖ ἐστιν δν φημι, μῆδεν άν εὖ βραχυντέρος εμώ τὰ αμφα εἰπειν this is one of the things I maintain—that no one can say the same things in fewer words than I can P. G. 449 c. Cp. A. Pr. 173, 431, 435, P. R. 497 b. Such cases are not to be confused with μῆ after verbs of assurance or belief (2725).

2719. μῆ is used with the infinitive introduced by verbs of will or desire (1991). or by verbs expressing activity to the end that something shall or shall not be done; as τὴν Κέρκυραν ἐβολύντο μῆ προσθαίνειν they wished not to give up Corcyra T. 1. 44, φυλακήν εἴχε μῆ' ἐκκλείειν ... μῆδενα μῆ' ἐσπελείν he kept guard against any one either sailing out or in T. 2. 69.

2720. Verbs of commanding and exhorting (κελεύω, λέγω, βοῶ), asking (αἰτῶ, αἰτῶ), advising (συμβουλεύω), and other verbs of will or desire of like meaning, take μῆ.

ἐκελεύειν ... μῆ ἐρεθίζειν he ordered him not to provoke his wrath P. R. 393 e, ἔλεγον αὐτοῖς μῆ ἀδίκειν they told them not to commit injustice T. 2. 5, ἐδωκαν ἀλλήλοις μῆ θείν εὐχαριστεῖν to each other not to run X. A. 1. 8. 19, ἔλεγεν μῆ κτειναι he besought them not to kill him L. 1. 25, συμβουλεύω σου ... μῆ ἀφαιρέσθαι & τῶν δῶν 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 oδδεις may be resolved into oδ and τίς, oδ going with the leading verb. Examples in 2738.
oò AND μή WITH THE INFINITIVE IN INDIRECT DISCOURSE

2722. Verbs of saying and thinking take oò with the infinitive in indirect discourse. Here oò is retained from the direct discourse.

οὖ (ἀνάγκη) φαμεν οὐδένα θεών οὕτω μάχεσθαι τὰ νῦν οὕτω μαχεῖσθαι ποτε λέγοντες οὐκ εἶναι αὐτοῦμοι saying that they were not independent T. 1. 67, (= oúk ἐσμεν), ὃμαι γὰρ ἐν οὐκ ἄραρήστως μοι ἔχειν for I think it would not be unattended with gratitude to me X. A. 2. 3. 18 (= oúk ἐν ἔχοι), ἡγησάσθαι ἡμᾶς οὐ περιφέρεσθαι they thought that we should not view it with indifference T. 1. 33 (= oúk περίψωσαι), ἐμοὶ δὲ δοκοῦμεν οὗτοι οὐ τὸ αὐτὸν αὐτίσθαι but these persons seem to me not to blame the real cause P. R. 329 b, ἐκάθεν μὲν οὐκ άν δύνασθαι μένειν τοὺς πολιορκοῦντας he thought the besiegers would not be able to hold their position X. A. 7. 4. 22 (= oúk ἐν δύναιτο).

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 φημι, λέγω, ἡγοῦμαι, νομίζω, ὁμιλι. Cp. 2725.

φαίρει δ’ ἂν ἠγορασαν μηδενι μηδεμί μέν παῖδεαι παρὰ τοῦ μη ἀρέσκοντος but for my part I would maintain that no one gets any education from a teacher who is not pleasing X. M. 1. 2. 39, πάντες ἔρωτις ... μηδενι εἶναι κεφαλεῖσετον ἀρέσθης all will say that nothing is more profitable than bravery X. C. 7. 1. 18, τί δ’ ἂν ἀνθρώπων θεών μὲν παῖδες ἠγορασαν διότι εἶναι, θεος δὲ μῆ; who in the world would think that they were the sons of gods and not gods? P. A. 27 d, ἀπῆρασ ... νομίζοντε μή ἂν ἐτί ... ἰκανοὶ γενέσθαι κωλύσαι τὸν ἐπὶ τὴν θάλασσαν τεχνισμόν 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. Thn. 155 a (φημι), T. 1. 139, 6. 49, P. R. 349 e (λέγω), X. M. 1. 2. 41, D. 54. 44 (ὁμιλι), X. C. 7. 5. 59 (νομίζω), P. Soph. 230 c (διασκοῦμι).

b. Cases where the infinitive is in apposition, or depends on an imperative, or occurs after a conditional, 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, ἀνελεῖν ἡ Πυθιᾶ μηδένα σοφότερον εἶναι the Pythian prophetess made answer that no one was wiser P. A. 21 a (in direct discourse οὐδὲσ σοφότερος ἐστιν). So after κρίνω, as ἔκρινε μή Ἀριστωνος εἶναι Δημάρχον παῖδα the Pythian prophetess gave decision that Demaratus was not the son of Ariston Hdt. 6. 66, κέρκηθε ... μόνα τῶν πάντων μηδένα ἄν κέρκηθου τὰ κοίνα γειτᾶ τὸν Ἐλληνων προέσθαι you are adjudged to be the only people who would not betray for lucre the common rights of the Greeks D. 6. 10. So καταγεγράψω μή T. 7. 51, X. C. 6. 1. 36.

2725. μή is often used with verbs and other expressions of asseveration and belief, after which we might expect oò with the infinitive in indirect discourse. Such verbs are those signifying to hope, expect, promise, put trust in, be persuaded, agree, testify, swear, etc.
The use of μή indicates strong assurance, confidence, and resolve; and generally in regard to the future. Cp. 2723.

ἐλπὶς ἐπὶ μὴ ὄφθηγαί there is hope that you will not be seen X. C. 2. 4. 23, ὑπὸ χειρὸν μοῦ ἔχετε συντον αὐτῶς πεπέσηθαι they promised that they should suffer no harm X. H. 4. 4. 5, πιστεὺω... μὴ ψεύσης με παντὰς τὰς ἀγαθὰς ἐλπίδας I trust that these good hopes will not deceive me X. C. 1. 5. 13, τανάκμα ὡς τεῖς ἐφεβοῦς Ἀθηναίοι Σωκρῆτης ἐπὶ θεώς μὴ σωφρονεῖν I wonder how the Athenians were persuaded that Socrates did not hold temperate opinions regarding the gods X. M. 1. 1. 20, ἡμολογεῖ μὴ μετείναι οἱ μακρολογίας he acknowledges that he cannot make a long speech P. Pr. 336 b, αὐτὸς ἐναργεί καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενηθαί he proves by his own testimony that he is not his son D. 40. 47, ὅμοιον ἢ μήν μή εἶναι οἱ μὲν ἔλλοι μηδὲ γεγενέθαν πότε ήσαν he swore that he had no other son and that none other had ever been born to him And. 1. 126, ἡμεῖς... μὴ δὲν εἰρηκέναι he swore that he had said nothing D. 21. 119, ὑμοίων μὴ τοῦτο... ἀλέξησις κακῶν ἡμῶν I will swear that I will never ward off the evil day Φ. 373. Cp. Ar. Vesp. 1047, 1281, And. 1. 90, Lyc. 76. With ἓμνύμη the infinitive may refer to the present, past, or future.

2726. Such verbs are hope ἐλπὶς; expect ἐλπὶς, προσδοκάω, δοκᾶ, οἶμαι, ἐλκὸς ἐστι; promise ὑπὸ χοῦμαι, ἐπαγγέλλομαι; swear ὄμημι; agree ὀμολογῶ, συγχωρῶ; pledge ἐγγυόμαι; put trust in πιστεύω; am persuaded πέπεσμαι; testify μαρτυρῶ; repudiate ἀναλόμη; threaten ἀπειλάω, etc.

a. μή is regular after verbs of promising; common after verbs of hoping and swearing. With ἓμνύμη, πιστεύω, πείθομα, μαρτυρῶ, etc. there is an idea of deprecation.

2727. ἐπισταμαί and οἶδα usually take μή when they denote confident belief (= I, warrant from what I know; cp. πιστεύω μή, ὃμημι μή). Thus, ἐπισταμαί μή τοῦ τάδε ἀγάλαισμα πλὴν κεῖνον μολεῖν I assure you this fair offering has not come from any one save from him S. El. 908 (cp. Ant. 1092). In τοσοῦτον γ' οἶδα μήτε μ' ἀν νόον μήτ' ἄλλο πέρεισα μηδὲν so much at least I know — that neither sickness nor aught else can undo me (S. O. T. 1545) the infinitive may be appositional (2718). Cases of οὐ̇ μή (be assured = I assure you) may have μή by reason of the imperative (2737 a). So S. Ph. 1329.

οὐ AND μή WITH THE PARTICIPLE

2728. The participle has οὐ when it states a fact, μή when it states a condition. On μή due to the force of the leading verb, see 2737.

οὐ πιστεύω since (as, when, etc.) he does not believe, μή πιστεύω if he does not believe, ἀκπηθεὶ ἑπὶ τὰ δρὲ οἴδασας καλλίστος he went up on the mountains since no one hindered him X. D. 1. 2. 22, οὐκ ἂν δύναι μὴ καμων εὐθαμωμένου θ'ου canst not be happy if thou hast not toiled E. fr. 461, ὥς ἦδη τῷ θ'θν μή φρονοθηκη τῆς τύχης how sweet is life if fortune is not envious Men. Sent. 563.

a. μή with the articular participle is the abridged equivalent of a conditional relative sentence. Thus, in ὃ μη τεῦτα ποίον ἄδικον ἐστι, ὃ μή ποίον is virtually the generic ὅ ἂν μή ποιή or ὅστις μή ποιει 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 ἔτι οὐ might have been used.

οὔτεν γὰρ οἶδα μάσοντα τοὺς ἐπαινοῦτας for Κων of no one who dislikes his admirers X. 2. 6. 33, φανερὸν πάσιν ἐπιστήσαν οὐκ ἦν αἱ πολεμοῦστες they made it clear to all that they were not waging war for their own interests Iyc. 50, ὅρωσι τῶν πρεσβυτέρων οὐ ... ἀποθέτασι they see that their elders do not depart X. C. 1. 2. 8, οὐδεὶς μὴποτε ἐπήρ ... oὐδεὶς ἐλλειφθεν no one will ever find that anything has been left undone D. 18. 246; Κήρξ ἤδετο οὐ δυνάμενος οὐχάν he rejoiced that Cygnus was unable to remain silent X. C. 1. 4. 15.

2730. ᾧτισκαί and οἴδα denoting confident belief may take μὴ for οὐ. Thus, ξευδὰ φόβευε σε μὴ περὶκότα τοιαύτα φανείν κακά well do I know that by nature thou art not adapted to utter such guile S. Ph. 79; cp. S. O. C. 656, T. 1. 70, 2. 17. This use of μὴ is analogous to that with the infinitive (2727).

2731. μὴ is used when the reason for an action is regarded as the condition under which it takes place; as οὐ τῶν πλῆθος μὴ στερισκόμενοι χώραν ἔχοντι they are not grateful at not being deprived of the greater part of their rights T. 1. 77 (= εἰ μὴ στερισκότοι).

2732. The participle with ὅς, ὅσπερ, ἄτε, οἶον, οἶα (2085–2087) has οὐ; as ἐθρωμείζειν ὃς οὐ ποιήσομεν ταῦτα you made a disturbance by way of declaring that you did not intend to do this L. 12. 73. The use of οὐ shows that there is nothing conditional in the use of ὃς though it is often translated by as if. μὴ occurs only after an imperative or a conditional word (2737).

2733. Participles of opposition or concession (2083) take οὐ; as πείθου γυναιξὶ καίτερ οὐ στέργων ὅμωs 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 μὴ 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.

οἰ οἶκις ὅστες τὸ ἄδεια T. 2. 44, οἱ οἶκη θέλουστε the particular persons (or party) who are unwilling Ant. 6. 26, οἰ νῦν θυμάμενοι ταῦτα οὕτως ἔχειν the party of opposition And. 1. 9; οἱ μὴ δυνάμενοι ἂν who are unable X. A. 4. 5. 11 (= οὓς μὴ δύνανται οὐ ὅσοι ἂν μὴ δύνανται), ο μὴ δαρείς ἀνθρώπος οὐ πιστεύει those who goes no hugging gets no training Men. Sent. 422, ὃ μὴ λέγουσα ἀ φρονεῖ the man who does not say what he thinks D. 18. 282, ὃ μὴ δείκῃν ἀδικῶν οὐδεὶς δεῖται ὁμοι he who does no wrong needs no law Antiph. 288.

οὐ AND μὴ WITH SUBSTANTIVES AND ADJECTIVES USED SUBSTANTIIVELY

2735. οὐ and μὴ are used with substantives and substantivized adjectives with the same difference as with participles. Here the generic μὴ is much more common than οὐ.

ἡ τῶν γεφυρῶν ... οὐ διάλυσι the non-struction of the bridges T. 1. 137,
katà τὴν τῶν χωρίων άλληλοις οὖκ ἀπόδοσιν because of their non-surrender of the places to each other δ. 33 (= ὅτι οὐκ ἀπέδοσαν), διὰ τὴν τῶν Κορινθίων οὐκετί ἐπαγωγήν because the Corinthians no longer sailed out against them 7. 36. Cp. non-regardance (Shakesp.), nonresidences (Milton). So even with concrete nouns: οἶνος άδολος E. fr. 831.

ἡ μη εμπειρία lack of experience Ar. Eccl. 115, ἢ μη ἔτροσ ής he who is not a physician (the non-physician) P. G. 450 b, οἷς μή πλοῦσος whoever are not rich (the non-rich) P. R. 530 a, οὐκ έστιν εν τοῖς μὴ καλοῖς πολεμάσαιν οὐδ' ελπίς in schemes that are unwise there is no place even for hope S. Tr. 725.


οὔδεις, μηδές

2736. οὔδεις, οὐδέν denote that which is actually non-existent or of no account; μηδές, μηδέν denote that which is merely thought of as non-existent or of no account. Both are used as the opposite of τίς or τι (eisai) to be somebody (something, cp. 1269). The neuter forms are often used of persons; τὸ μηδέν (indeclinable) is used of persons and things.

ὁ νῦν μὲν οὖδες, αὖριν δ' ὑπάρχειν δεδοκινηται οὐ θνη τις who art now a nobody (an actual fact), but tomorrow exceeding great Ar. Eq. 158, οὕτας οὔδενες being nobodies E. And. 700, οὐ γὰρ ήδη τοὺς μηδένας for he was not wont to esteem (those whom he regarded as) nobodies S. Aj. 1114, τὸ μηδέν εἰς οὐδέν βέβαια what was thought to be nothing now inclines (shows itself) to be actually nothing E. fr. 532, δ' οὖδέν δ' τὸν μηδέν άνέστης ὑπὲρ when though naught thyself (a fact) thou hast stood up for him who is as naught S. Aj. 1231. So τὸ οὖδέν zero, actually nothing, τὸ μηδέν abstract nonentity.

a. The construction may influence the choice between οὖδες and μηδές; as ἐὰν δοκῶ σι τι εἰναι μηδέν άντις, ὡμολογεῖν 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 οὗ AND μῆ

2737. Where μῆ is used when we expect of the negative expression usually depends on a verb that either has μῆ or would have it, if negated.

a. After imperatives. Thus, σάφ' ἵππη μὴ με δημασίασται σε κνων ἔως well that I shall not favor upon thee E. Heracl. 983, νομίζει μηδέν εἰναι τῶν ἀνθρώπων βέβαιον εἰναι consider nothing in human life to be secure 1. 1. 42 (= μὴ νομίζει πτλ.), οὐδ' ὁμοίως κρίνεται, ἀλλὰ καὶ θεωροῦμεν, οὕτω τὴν ψυχήν φέρεται cast your ballots then in the belief not only that you are passing judgment but also that the eyes of the world are upon you Aes. 3. 247 (cp. 2732). See also 2086 b.

b. After conditional expressions. Thus, εἰ δὲ τίς . . . νομίζει τι μὴ έκχεια εἰρήνηα but if any one thinks some point has not been sufficiently mentioned And. 1. 70, λόγοςε δὲ οὖδέ ταῖς Λακεδαιμονίων στοήσας δεχόμεναι (= ἐὰν δέχησθε) ήμᾶς μηδετέρων δοτας ξυμμάχους and by receiving us, who are allies of neither,
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You will not be violating the treaty with the Lacedaemonians either T. 1. 35.

Cp. 2736 a.

c. Other cases: κελέω μεναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάνται he ordered them to remain by the river without crossing X. A. 4. 3. 28 (here μεναι, if negatived, would take μῆ, 2720), ὑπέκεχο οἱ ποίησεις μητε δυμα δοῦν μητε τα τείχη καθελὼν he promised that he would bring peace about without giving hostages or destroying the walls L. 12. 08 (here ποίησεις, if negatived, would take μῆ, 2720).

N. — But o' may assert itself even under the above circumstances; as μὴ δ' γε o' χρή ποιεῖ δον' τοι what is really wrong P. Eu. 307 b, ἢ ἀφίητε μὲ μη ἀφίητε ὅσ οἰκοδομῶν ἐν ποιήσατο ἄλλα either acquit me or do not acquit me in the knowledge that I should not act otherwise P. A. 30 b (cp. 2732), εἰ νομίζεις οὐκ ὑφέξεις τὴν δίκην if thou thinkest not to suffer the penalty S. O. T. 551 (= οὐκ ὑφέξω), εἰ γνωσθοῦσιν ἐμάτια ξυνελθότεν μὲν, ἀμονεῖται δὲ οὖ (some MSS.) τολμῶτες 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: ξυνήλθον μὲν, ἀμονεῖται δὲ οὖκ ἐπλύμων, a contrast, cp. 2600).

d. On μη in questions where we might expect o', see 2676 b.

2738. o' is sometimes used where we expect μη.

a. Where o' stands in a clause introduced by εἰ or other words after which μῇ might be expected (2608). Thus, δόρα καὶ οὖκ ἑθάλων τίς ἀναγενήσῃ πολέμιοι that every one must of necessity fight even though he would not Δ 300 (cp. 2602 a).

b. Where o' goes strictly with the leading verb though it stands with the infinitive. Thus, βουλοῦμαι δ' ἄν οὖκ εἶναι τόδε I would fain it were not so (I should not wish that this were so) E. Med. 73, ὑμῶμαι o' χαρεῖται ... ἄλλα δικάσων κατὰ τόσο νόμου he has sworn, not that he will shew favour, but that he will judge according to the laws P. A. 35 c (some explain this as the o' of direct discourse).

c. Where o' in a contrast goes closely with a following word or words, or stands in a partial parenthesis. Thus, κελέον οὖκ εν τῷ ἐκκλησίᾳ ἄλλ' εν τῷ θεάτρῳ τῷ ἁπάρασι γεγονοῦσι (he has violated the law) in demanding that the proclamation be made not in the Assembly but in the theatre Aes. 3. 204, ὑμολογοῦσιν ἄν εγγυωτέρα κατὰ τούτους εἶναι ὅτι μηρω I should acknowledge that I am an orator, but not after their style P. A. 17 b, ὑμᾶς νῦν ἀξιοῦντες οὖ γιμαχεῖται, ἄλλα ἐκμεικένα demanded that you should be, not their allies, but their partners in wrong-doing T. 1. 39.

d. When a compound negative with the infinitive repeats o' used with the leading verb. Thus, ὁ νόμος οὖκ ἐξεισέναι, οὐ λέγει ὅτι τετελεσθηκών, oδειμαν γνώσκα the law does not permit any women to enter where the dead may be D. 43. 63.

e. When o'deis may be resolved into o' and τίς, o' going with the leading verb. Thus, οὐδειδί (Οὐ τινος) ἀμαρτείν ... δικαίως εὖτε in nothing he deserves to miss Ant. 4. a. 6 (= he does not deserve to miss anything), ἀξίω ἐγὼ ὅν ὑμώμακα παραβηγάζει οὖδέν I ask that you do not break any of the conditions to which you have sworn X. 11. 2. 42 (= οὐκ ἀξίω ... παραβηγάζει τί), Cp. S. Ph. 38.
μή AND μὴ οὗ 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).

κατεργάζεται τάδε; dost thou deny that thou hast done this? S. Ant. 442, ἀποκολώπας τοὺς Ἐλλήνας μὴ ἐλέειν ἵνα τίνις ἔλθῃ καὶ κινήσῃ τὸν Ἐλλήνας ἀρνεῖται τόλμη μὴ πλεῖν. They sent a herald to forbid them to sail T. 1.29, εὐλαβεῖσθε μὴ πολλῶν ἐναντίον λέγειν; you will beware of speaking in public P. Eu. 304 Α, ἀπέσχοντο μὴ ἐπι τὴν ἐκείσον γῆν στρατεύεσθαι they abstained from marching upon each other's territory T. 5.25.

2740. The redundant μὴ is used after ἀμφίλεγω and ἄμφιβολω, dispute, ἀνατίθεμαι retract an opinion, ἀντιλέγω speak against, ἀπαγορεύω and ἀπείπειν forbid, ἀπειστὸν doubt, ἀπογιγνώκω abandon an intention, ἀποκρυπτομαι conceal, ἀποτελέω acquire, ἀποστερῆω deprive, ἀποστρέφω divert, ἀποχειροτόνω and ἀποψηφίζω revote against, ἀρνομαι (and compounds, and ἀπαρνέσθαι) deny, διαμάχομαι dispute, εἰργῷ and ἐμποδίζω εἰμί prevent, ἐναντιοῦμαι oppose, εὐλαβοῦμαι beware of, ἔχω and ἀπέχω prevent, ἀντέχω, ἀπέχομαι, ἐπέχω, κατέχω abstain from, καλῶν (and compounds) hinder, μεταβολεύομαι alter one's plans, μετανιγγικῶ μοι change one's mind, ὅσον parēχω make hesitate, φεύγω (and compounds) escape, avoid, disclaim, φυλάττομαι guard against, etc.

2741. Also after the following verbs: ἀπανδῶ forbid, ἀπέχομαι deperecor, ἀποδοκεῖ resolve not, ἀπορρεόκε τοὺς εἰμί do not expect, ἀφαίρομαι prevent, ἀφίμμι acquit, δεδομένα and φοβοῦμαι fear, έρυθροί hinder, καταβεί λack, μεταδοκεῖ μοι change one's mind, παύω put an end to, ὁμοίω and σφῶ save from, ύπεκτρέχω escape from, ὑφέμαι give up, etc.

2742. When a verb of denying, refusing, hindering, forbidding, etc., is itself negativized, either directly or by appearing in a question expecting a negative answer, the infinitive has μὴ οὗ. Here both the introductory clause and the dependent clause have virtually an affirmative sense.

οὗδες πώς τον ἀντιτείνει τινὰ μὴ οὗ καλῶς ἔχεις αὐτὸς (τοὺς νόμους) no one ever denied that they (the laws) were excellent D. 24, 24, τίνα οὔτε ἀπαρνήσεθαι μὴ οὔκ ἔχει καὶ αὐτὸν ἐπιστάσαται τά δικαία; who, think you, will deny that he too understands what is just? P. G. 461 c (=οὗδες ἀπαρνήσεται). But μὴ οὗ is not used after αὐτοῖς, οὔτε ἐώς, οὐκ ἔθελο (2092 a).

a. μὴ οὗ with the infinitive here, and elsewhere, is used only when the introductory word or words has an actual or a virtual negative. Since, in ἀρνομαι μὴ ταῦτα δρᾶσαι I deny that I did this, μὴ confirms the negative idea in ἀρνομαι, so
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in oúk áρνομαι: μὴ ὕπ ταῦτα δρᾶσαι I do not deny that I did this, or after the strengthening μὴ confirms the ὕπ prefixed to the leading verb. Cp. "Je ne nie pas que je ne sois infiniment flûté" (Voltaire). In the first sentence μὴ repeats the 'negative result' of áρνομαι (single sympathetic negative, untranslatable); in the second sentence ὕπ is repeated with the infinitive to sum up the effect of oúk áρνομαι (double sympathetic negative; both untranslatable). After verbs negative in meaning (deny, etc.) μὴ and μὴ ὕπ cannot be translated in modern English (see 2739). After verbs not negative in character but preceded by a negative, and after virtually negative expressions, μὴ or μὴ ὕπ ὕπ has a negative force (2745, 2746).

b. μὴ ὕπ with the infinitive regularly indicates a certain pressure of interest on the part of the person involved.

2743. After deny, speak against, doubt, etc., followed by ὅς or ὅτι, a redundant ὕπ is often inserted. Thus, ὅς μὴν oúk ἄλλῃ τοῦτο ἔστιν, τοῦτο ἐξεῖν ἀντιλέγειν that this is true you will not be able to deny τ. 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 ὕπ is not redundant.

2744. Summary of Constructions after Verbs of Hindering, etc.

After verbs signifying (or suggesting) to hinder and the like, the infinitive admits the article τὸ or τῶν (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 μὴ or τὸ μὴ ὕπ, which often denotes the result (cp. ὅστε 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 κολῶ 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. ἔργει με μὴ γράψειν (the usual construction; examples 2739).
2. ἔργει με γράψειν (less common). Since the redundant μὴ is not obligatory, we have the simple infinitive as object (1980), as el ταῦτα τίς ἔργει δρᾶν ὅσον if some scruple prevents us from doing this Π. Soph. 242 a, ὃν θαυμή ἔργεσάμην whom I saved from death Ε. Alc.11, ὃς θεός ἡμᾶς δρόκοι κολῶμενοι πολέμους εἶναι ἀλλήλους the oaths sworn in the name of the gods prevent our being enemies to each other Χ. Α. 2. 5. 7, and so usually with κολῶ (cp. 2744. 7).
3. ἔργει με τὸ μὴ γράψειν (rather common; cp. 1): ἔργειν τὸ μὴ ... κακ馍

γεῖν they prevented them from doing damage Τ. 3. 1, οὐδὲ τὰ ἱερὰ κατέχειν τὸ μὴ δικαίως they were able to restrain their weeping Π. Ph. 117 c.
4. ἔργει με τὸ γράψειν (not uncommon; cp. 2): ἔπειρεν τὸ εἰθῆσαι τοῖς Ἀθηναίοις ἐπιχειρεῖν they refrained from immediately attacking the Athenians Τ. 7. 33, ἐστὶν τίς, ὃς ὡς κολῶντες τὸ δρᾶν there is some one who will prevent thee from the deed Σ. Ph. 1241.
5. ἔργει με τοῦ μὴ γράψειν, with the ablatival genitive, 1392 (not so common as 3): τὰς γὰρ ἄσκες δῶν ἄνθρωποι ἔξει τοῦ μὴ καταδίωναι for each skin-bag will pre-
vent two men from sinking X. A. 3. 5. 11. Other cases are: Hdt. 1. 86, T. 1. 76, X. C. 2. 4. 18, 2. 4. 23, 3. 3. 31, I. 7. 17, 12. 80, 15. 122, P. L. 637 c, 832 b, D. 23. 149, 33. 25. Observe that this idiom does not have the logical meaning 'from not,' which we should expect. Some write τὸ μή or μῆ alone.

6. εὑρεῖν με τοῦ γράφειν (not common, and very rare with κωλῶ, as X. A. 1. 6. 2): τοῦ δὲ δραπήσεις δεσμῷς ἀπείροναι; do they prevent their slaves from running away by fetters? X. M. 2. 1. 16, ἐπέσχομεν τοῦ δικρίνει νεείς from weeping. P. Ph. 117 e (cp. 3).

7. οὐκ εὑρεῖν με γράφειν (not very common, but more often with οἷς κωλῶ; cp. 2): οὐδὲ διακωλύσατε ποιεῖν ὄν ἐπιθύμησι; nor will they prevent you from doing what you desire? P. Lys. 207 e, τί κωλήθη (Τοῦ ὑδαίνης κ. k.) καὶ τὰ ἄρα ἡμῖν κελέεις Κύριον προκαταλαβέω; what hinders our ordering Cyrus to take also the heights in advance for us? X. A. 1. 3. 16, τοῦτα τινες οὐκ εξαρκοῦνται πράγματες certain people do not deny that they are doing these things. Aes. 3. 250.

8. οὐκ εὑρεῖν με μὴ οὐ γράφειν (the regular construction): οὐκ ἀμφισβητῶ μῆ μὴ αὐθεντήσω ἡμῖν ὑπὲρ τῶν ἀσφαλείας ἡμῶν: what hinders our being put to death ignominiously? X. A. 3. 1. 13, τὶ δὴ ἡμᾶς μέλλεις μή οὐ γεγυμνίσκειν τὸ πᾶ τό; why pray dost thou hesitate to declare the whole? A. Pr. 627.

9. οὐκ εὑρεῖν με τὸ μὴ γράφειν (since occasionally the sympathetic οὐ is not added; cp. 3): καὶ φημὶ δρασάοι κοῦ ἄπαρασματο μὲν ἐλάραοι ἵνα ἐμναίεται ἤν τον παραλαμβανών τὸ μὴ σοι ἀκολουθεῖν; who failed to follow you? X. C. 5. 1. 25.

10. οὐκ εὑρεῖν με τὸ μὴ οὐ γράφειν (very common; cp. 8): οὐκ ἐνταύθωμαι τὸ μὴ οὐ γεγυμνίσκειν πᾶν I will not refuse to declare all A. Pr. 786, τὸ μὲν οὖν μῆ οὔχι ἡδέα εἶναι τὰ ἁδέα λόγοι οὕδεις ἀμφισβητεῖ οὐ argument disputes that sweet things are sweet. P. Phil. 13 a.

Very unusual constructions are

11. οὐκ εὑρεῖν τὸ γράφειν (οὐκ ἂν ἄριστην τὸ δράν I will not refuse the deed S. Ph. 118).

12. οὐκ εὑρεῖν μὴ γράφειν (οὐρ ἀμφισβητῶσα μὴ σχεῖν neither did he deny that he had the money D. 27. 15).

13. οὐκ εὑρεῖν τοῦ μῆ οὐ γράφειν (once only: E. Hipp. 48, where τὸ μῆ οὐ is read by some).

On the negative after ὅστε, see 2759.

II. μῆ οὐ with the Infinitive depending on Negatived Verbs

2745. Any infinitive that would take μῆ, takes μῆ οὐ (with a negative force), if dependent on a negativized verb. Here οὐ is the sympathetic negative and is untranslatable. οὐκ ἂν πιθολύματι μῆ οὐ τὰ ταῦτα ἐκμαθέω σαφῶς I cannot consent not to learn this exactly as it is S. O. T. 1065.

2746. μῆ οὐ with the infinitive thus often follows verbs and other
expressions formed by οὐ (or α-pritive) with a positive word and denoting what is impossible, improbable, wrong, senseless, and the like.

οὐδεὶς οὖν τ’ ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one by speaking otherwise can avoid being ridiculous P. G. 509 a, ὑπέρχου ζητήσεων ὡς οὐχ δεῖν σοι ὁ μή οὖ βοηθήσι δικαιοῦνγη 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 ἄθυτων ἡγούμαι εἶναι σοι μή οὖ καὶ τὸντο παράζησθαι 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. ὀδοὺς τ’ εἰμι, ὄντα οὖν τ’ ἐστι, ὁδοὶ ικανῶς εἰμι, ὁδοὶ ἐστιν, ἄκουστος εἰμι, ὁδοὶ δικαῖον ἐστι, ὀδοὶ δικαίων ἐστι, ὁδοὶ δικαιών ἐστι, ἀλογόν ἐστι, ὁδοὶ ἀνεκτὸν ἐστι, ἀναγόμεν ἐστι, and many others.

2748. Some expressions denoting repugnance to the moral sense involve a negative idea, and may have the same construction. Thus, ὥσπερ τὰσιν αἰσχρὸν ἐμεῖνα μὴ οὐ σωσπονδάζειν so that all were ashamed not (i.e. felt it was not right) to cooperate zealously X. A. 2. 3. 11. So with αἰσχρὸν ἐστι (= οὐ καλὸν ἐστι), δεινὸν ἐστι.

2749. Instead of μὴ οὗ we find also μὴ, τὸ μῆ, τοῦ μῆ, τὸ οὐ (but not τοῦ μῆ οὐ).

a. μὴ (rarely; cp. 2744. 1): ζηλογον δὲ... οὐ δυνήσοντο μὴ πείθεθαι τοῖς Θηβαίοιος they said that they could not help submitting to the Thebans X. H. 6. 1. 1, ἀισχρον... γυναίκα τις μὴ γε μὴ ἢθλεν it is disgraceful for me at least not to be willing P. G. 458 d.

b. τὸ μῆ (cp. 2744. 3): ἐφ’... ὀντα οὖν τ’ εἴναι τὸ μῆ ἀποκτείναι μοι he said it was not possible not to condemn me to death P. A. 29 c.

c. τοῦ μῆ (cp. 2744. 5): θὰ ἀπολλὰ τοῦ μῆ θυμάζειν the inability to rest T. 2. 49.

d. τὸ μῆ οὐ (cp. 2744. 10): οὐ μέντοι ἐπεθέ γε τὸ μῆ οὐ μεγαλοπάθεμοι... εἴναι he could not, however, persuade them that he was not a man who entertained grand designs X. H. 5. 2. 36, ζηλογον τὸ μῆ οὐ τέμενει διὰ γὰρ it is irrational not to make a two-fold division P. Soph. 219 e.

μὴ οὗ WITH THE PARTICIPLE DEPENDING ON NEGATIVED VERBS

2750. μὴ οὗ, instead of μὴς, 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. μὴ οὗ here denotes an exception, and has the force of except, unless (cp. εἰ μής, 2346 a).

οὐδὲ ἔστιν φιλὸν τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφαίρει nothing then is beloved by a lover except it love in return P. Lys. 212 d, δικαίως γὰρ ἐὰν εἶναι τοῖς μὴ οὐ κατοικῆσαι ἑόραν for I should prove hard of heart, did I not pity such a supplication as this S. O. T. 11 (δικαίως = οὐκ οἰκτίμως, μὴ οὐ κατοικῆσαι = εἰ μὴ κατοικῆσαι).
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, μὴ 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 δὲς μή, δὲς ou with the future, see 1920, 1921, 2203.

REUNDANT ou WITH πλήν, ETC.

2753. Redundant ou appears after the negative words πλήν, χωρίς, εκτός, ἀνευ except, without, and after πρἱν (and μᾶλλον η usually) preceded by a negative, which may be involved in a question.

νῦν δὲ φαίνεται (ἡ ναῦ) ... πλέονσα πανταχῶσε πλήν οὐκ εἰς Ἀθήνας but now it seems that the ship is sailing everywhere except to Athens D. 56. 28, πρἱν δὲ οὐδὲν ἰδῆς εἰδέναι, τί σοι πλέον λύπουμεν γένοιτ' ἄν; before thou knowest the facts, what can sorrow avail thee? E. Hel. 332, εὖ δ' ἄρα ὅτε οὐ πρὶν τὸν ἐμῶν ἵλιον μᾶλλον τιμωρήσωσθε Πολυκλῆ ἢ οὐχ ὑπὲρ ἵλιον αὐτῶν but be assured that you will punish Polycles rather for your own good than for my private interests D. 50. 66. Cp. "j'irai vous voir avant que vous ne preniez aucune résolution," "le bon Dieu est cent fois meilleur qu'on ne le dit."

. οὐ μή

2754. οὐ 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, ἤν νικήσωμεν, οὐ μὴ ποτὲ ὑμῖν Πελοπονησίων ἐστὶν, and if we are victorious, the Peloponnesians will never invade your territory T. 4. 95, οδηγεῖ μὴ μείνῃ τὰ ἔργα των πολεμῶν not one of the enemy will stand his ground any longer X. A. 4. 8. 13, οὕτω μὴ φύγῃς you shall not escape (a threat) E. Hec. 1039, οὐ μὴ σοι δώσων αὐτέχειν οἱ πολέμων your enemies will not be able to withstand you X. Hli. 11. 15.

b. With the future indicative (first and third person). Thus, οὐ οὐκ θύμιοι μεθηψομενοι ποτὲ never will I follow thee S. El. 1052, οὐ μὴ δινῆται Κιρος εὐρείν Cyrus
2759. \( \omega \sigma\tau\epsilon \) with the infinitive shows the following uses of the negatives.

a. \( \mu \eta \) in ordinary result clauses including such as express an intended result; 
\[ \text{as } \pi \alpha \nu \varphi \omega \omega \sigma \tau \epsilon \delta \iota \kappa \eta \nu \mu \eta \delta \iota \delta \omega \nu \rho \alpha \lambda \lambda \tau \tau \rho \tau \sigma \theta \sigma \alpha \tau \iota \tau \sigma \theta \varsigma \nu \tau \omega \sigma \delta \varsigma \mu \delta \alpha \lambda \varsigma \nu \text{ they use every effort (so as) to avoid being punished and released from the greatest of evils} \text{ P. G. 479 c.} \]
b. \( \mu \eta \) sympathetic, after verbs of hindering; 
\[ \text{as } \alpha \pi \epsilon \chi \delta \omicron \nu \omega \sigma \tau \epsilon \mu \eta \delta \iota \beta \alpha \lambda \lambda \nu \text{ refraining from attacking } \text{T. 1. 49 (cp. 2744.1).} \]
NEGATIVE SENTENCES

N. — After verbs of hindering ὡστε is rarely used for ὡστε μὴ (cp. 2744.2); as ὡστε γὰρ τὴν σύντομαν πρὸς τοῖς Πελληναῖς ἀφικέσθαι ἡ πρὸ τοῦ τείχους φάραγχ 
elope the ravine in front of the walls prevented them from reaching the short cut to the Pellionians X. H. 7. 2. 13. Cp. P. Eu. 305 d.

c. οὐ, when the ὡστε clause depends on a clause itself subordinate to a verb of saying or thinking (2269).

d. μὴ οὐ after a negated verb of hindering (cp. 2744.8); as οὐτε σφατος Εὐρυβαδᾶς κατέχειν δυνήσεται ... ὡστε μὴ οὐ διασκεδασθῆναι τὴν στρατῆν neither will Eurybiades be able to prevent the fleet from being scattered Hdt. 8. 57. Also when the ὡστε clause depends on a negated verb (2745); as πελασμα γὰρ οὐ 
tosoivn oδεν ὡστε μὴ οὐ καλῶς θανεῖν for I will suffer nothing so much as not to 
die nobly S. Ant. 97.

e. οὐ μὴ (cp. 2754 a); as οὗτως ἐπετεθηκα ἄκουσαι ὡστε ... οὐ μὴ σου ἀκο-
λειφθῶ I have conceived such a desire to hear that I shall not fall behind you 
P. Phae. 227 d.

ACCUMULATION OF NEGATIVES

2760. If in the same clause a simple negative (οὐ or μὴ) with a verb follows a negative, each of the two negatives keeps its own force if they belong to different words or expressions. If they belong to the same word or expression, they make an affirmative.

οὐ διὰ τὸ μὴ ἀκονίτειν οὐκ ἔβαλαν οὔτε it was not because they did not throw 
that they did not hit him Ant. 3. 8. 6, οὐ τοι μὰ τὴν Δήμητρα δύναμαι μὴ γελᾶν by 
Demeter I am not able to help laughing Ar. Ran. 42, οὐδεὶς οὐκ ἐπαρχὲ τι no one 
was not suffering something (i.e. everybody suffered) X. 8. 1. 9 (οὐδεὶς οὐσία οὐ 
= everybody is commonly used for οὐδεὶς οὐ), οὐδέ τὸν Φορμών' ἐκεῖνος οὐχ ὡρᾷ nor 
does he not see Phormio (i.e. he sees him very well) D. 33. 46, οὐδὲ εἶ τις ἄλλος 
σοφός (ἑστι) οὐ φιλοσοφεῖ nor if there is any other man who is wise, does 
have wisdom P. S. 204 a, οὐδέ γε ὃ ἤδη πορηρὸς οὐκ ἂν γένοιτο δημοσίᾳ χρηστός nor 
can the man who is base in private prove himself noble in a public capacity 
Aes. 3. 78.

2761. If in the same clause one or more compound negatives follow a negative with the same verb, the compound negative simply 
confirms the first negative.

οὐδεὶς οὐδὲν τενία ὑπάτει no one will do anything because of want Ar. Eccl. 
605, μὴ τορωμὴν μηδέν let no one raise an uproar D. 5. 15, καὶ οὐτε ἐπέθετο οὐδεὶς 
οὐδακόκοιν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἰδέλε and neither did any one make an 
attack from any quarter nor did any one come to the bridge X. A. 2. 4. 29, τούτων 
φοβοῦμαι μήποτε ἀσβέσθη μηδέν μηδὲ ἄνδροι μὴτε ποιήσῃ μητε βουλεύσῃ holding 
them (the gods) in fear never do or intend anything either impious or unholy 
X. C. 8. 7. 22. So οὐ ... οὐδὲ οὐν ... νε ... quidem, οὐ μὴν οὐδὲ (2768). οὐδὲ 
πολλού δεί, after a negative, means far from it. Cp. “no some, were he never 
so old of years, might not marry” (Ascham’s Scholemaster), “We may not, 
nor will we not suffer this” (Marlowe).

a. In οὐδὲ γὰρ οὐδὲ the first negative belongs to the whole sentence, while the
second limits a particular part. Thus, ὁδ' γὰρ ὁδ' τοῦτο ἐσχέωςτο 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 ὁδ' μὲν ὁδ' 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.

δὲ ὁδ', ἐπειδ' τὸδε ἐσσολυεομεν μέρον, δέρατι τὸδ' ἑργον ὁδ' ἐλήμ: who did not, after you had planned his death, dare to do this deed A. Ag. 1094. The repetition is rhetorical when the negative is repeated directly, as ὃς σκικρος, ὁδ', ἀγὼν δὲ not tripping, is this struggle, no in truth S. O. C. 587.

SOME NEGATIVE PHRASES

2763. μὴ δὴ, ὁδ' ὁπως, rarely ὁδ' ὑποκρίτη and μὴ ὁπως, not to speak of, to say nothing of, not only, not only not, so far from (Lat. tiamum aberat ut) are idiomatic phrases probably due to an (early, and later often unconscious) ellipsis of a verb of saying. Thus, ὁδ' λέγω (or ὁδ' εἰρω) ὁπως, μὴ ἐποι (λέγει εἰρη) δὴ I do (will) not say that, let me not say that, do not say that. μὴ δὴ, etc. are often used where these verbal forms cannot be supplied by reason of the form of the sentence.

a. ὁδ' δὴ (ὁδ' ὁπως, μὴ ὑποκρίτη) ἀλλὰ (καί) not only . . . but (also). Thus, ὁδ' δὴ μέγις ὁ Κριτων ἐν ἱσχύρᾳ ἤν, ἀλλὰ καί ὁ φίλος αὐτοῦ not only was Crito in peace, but his friends also X. M. 2. 9. 8, οἴμαι ἂν μὴ δὴ διώτην τινά, ἀλλὰ τὸς μεγάντας σωλήνην κατὰ τοὺς εἰς πολιτείας 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 δὴ P. R. 581 e.

b. ὁδ' ὁπως (rarely ὁδ' ὑποκρίτη) or μὴ δὴ . . . ἀλλὰ (καί) is shown by the context to mean not only not (so far from) . . . but (also). Thus, ὁδ' ὁπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσας σαυτῶν κατὰ τοὺς εἰς πολιτείας 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 δὴ P. R. 581 e.

c. ὁδ' ὁπως (rarely ὁδ' ὑποκρίτη) or μὴ δὴ (μὴ ὁπως) . . . ἀλλ' ὁδ' (μὴ δὴ) or ἀλλ' ὁδ'. (μὴ δὴ) is shown by the context to mean not only not (so far from) . . . but not even. Thus, ὁδ' ὁπως τῆς κοινῆς ἕλευθερίας μετέχομεν, ἀλλ' ὁδ' δουλεῖας μετρίας τυχεῖν ἢ πάντως μὲν ὁδ' δὲ not only do we not share in the general freedom, but we were not thought worthy of obtaining even a moderate servitude I. 14. 5, νομίζει, τανόν μὴ δὴ Πλαταεῖα εἶναι, ἀλλ' οὐδ' ἕλευθερον he considers himself not only not a Plataean but not even a free man L. 23. 12.

N. When a negative precedes, the meaning may be not only . . . but not even; as τὴν οἰκίαν . . . ὁδείν αὖν μὴ δὴ προῖκα δολής, ἀλλ' οὐδ' ἐλάπτον τῆς ἀξίας λαβῶν 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 δὴ (less often ὁδ' ὁπως) in the second of two balanced clauses, after an expressed or implied negative in the first clause, means much less (Lat. neddum); as ὁδ' πλεῖον, μὴ δὴ ἀναφέροις τοὺς ἄνδρας διειστόν ἤν it was not possible even to sail, much less to rescue the man (i.e. to say nothing of rescuing) X. H. 2. 3. 35. The preceding negative may be contained in a question or be otherwise implicit. Thus, δοκεῖ σοι ῥήσιον εἶναι ὅτω ταχὺ μαθεῖν . . . ὅτι οὖν τράγμα, μὴ δὴ τοσοῦτον κτλ.; does it appear to you to be easy to learn so quickly any subject whatever, much less a subject of so great importance? P. Crat. 427 e; cp. D. 54. 17.
The rare ὁχὶ ὅτι in the second member means though (P. Pr. 336 d).

2764. οὐ μόνον . . . ἄλλα καὶ (negative ἄλλα ὀδὸς) not only . . . but also (Lat. non solum . . . sed etiam). καὶ may be omitted: usually when the ἄλλα clause either includes the first clause or is strongly contrasted with it. Thus, ἰμάτιον ἡμιφέσαι οὐ μόνον φαθλον, ἄλλα το ἄπο θέρον τε καὶ χειμῶνος γιν ἐν οὐ κε η αμοντ μουν on a cloak that is not merely wretched but is the same both summer and winter alike X. M. 1. 6. 2; cp. D. 18. 26.

2765. ὅ τι μὴ, ὅσον μὴ except, unless. ὅ τι (sometimes written ὅτι) μῆ, and ὅσον μη, ὅσα μη are used, without any verb, to limit a preceding assertion (cp. εἰ μη 2346 a).

οὐ γὰρ ἦν κρήνη, ὅ τι μὴ μία ἐν αὐτῇ τῇ ἀκρόπολις for there was no spring, except one on the acropolis itself T. 4. 26, πελάθονα δὲ ἐκ τούτων μὲν ἀναχωρεῖν, διὸν μὴ ἀνάγκη αὐτῶν χρῆσθαι philosophy persuading the soul to withdraw from them, except so far as she has to make use of them P. Ph. 83 a, τῆς γῆς ἐκάτον διὰ πρὸς μὴ προίστρες πολὺ ἐκ τῶν ὅπως they were masters of the country, so far as they could be without advancing far from their camp T. 1. 111 (ὅσα κρατεῖν εἴδοντο).

2766. μόνον οὖ (lit. only not), ὅσον οὖ (of time) almost, all but (Lat. tantum non). Thus, μόνον οὐ διεσπάσθην I was almost torn in pieces D. 5. 5, ἐνίμιτε . . . ὅσον οὐκ ἡδὲ ἔχειν τὴν τόλμη he thought that he already was all but in possession of the city X. H. 6. 2. 16.

2767. οὐ μὴν ἄλλα, οὐ μέντοι ἄλλα nevertheless, notwithstanding, cp. Lat. uerum tamen; the colloquial οὐ γὰρ ἄλλα has about the force of nay, for indeed, cp. Lat. non enim . . . sed. These elliptical phrases require a verb or some other word to be supplied from the context or general run of the thought; but they often resist strict analysis since the contrasted idea is too vague to be supplied. Thus, ὁ ἵππος ... μέκρα κάκειν ἐξετραχύλωσεν οὐ μὴν (ἐξετραχύλωσεν) ἄλλα ἐπίμοιν ὑπὸ ἄκουος the horse was within a little of throwing him also over its head; (not that it did throw however, B. C. 1. 4. 8, δὲ μὲν οὐν οἷ ἡμέροι πρόγονοι καὶ Λακεδαίμονοι φιλοτήμως πρὸς ἄλλην εἶχον, οὐ μην (scil. περὶ κακῶν) ἄλλα περὶ καλλίστων . . . ἐφιλοκύκνησαν while our ancestors and the Lacedaemonians were continually jealous of each other (not indeed about base objects but =) nevertheless they were rivals about the noblest objects I. 4. 85, καὶ γὰρ ἐν δόξειν οὖσιν γ' εἶναι ἄλογον οὐ μέντοι (scil. ἄλογον ἐστιν) ἄλλ' ἐνός ἔχει τὰ ἄλογον 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. 63 b, μὴ σκέψῃ μ', διδήρ', οὐ γὰρ ἄλλα εἰ ἔχω κακός 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 ἄλλα seems to show traces of its original force of otherwise (2775).

2768. οὐ μὴν οὖδεν (yet) again, not however that corresponds to the positive οὐ μὴν (μέντοι) ἄλλα. Thus, οὐ μὴν οὖδε βαρβάρους ἁρμικειν again has he spoken of barbarians T. 1. 3, οὐ μὴν οὖν Ἀχιλλειον, οὐ μὴν οὖν ἀναστήτως αὐτότους κελεύω τούτοις . . . ἐξημάκχους ἡμῶν εἰρ θάλαπτεν not however that I did 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, οὐδὲ not even and nor, γὰρ in fact and for, πρὶν sooner and until or before.

2770. Conjunctions are either coördinating or subordinating. The coördinating conjunctions with their several varieties are given in 2163. The subordinating conjunctions are

Causal: ὅτι, διότι, διὸπερ, ἐπεῖ, ἐπειδή, ὅτε, ὅποτε, ὃς (2240).
Comparative: ὅς, ὅπως, καθάπερ, ὅπως, ὅ裕η, ὅπερ (2463; cp. 2481).
Concessive: καὶ ἐκ (κεῖ), καὶ ἐὰν (κὰν), καὶ καί, ἔὰν καί (2369).
Conditional: ἐκ, ἔὰν, ἦν, ἄν (2283).
Consecutive: ὡςτε, ὃς (2250).
Declarative: ὅτι, διότι, ὃμενα, ἀθούμενα, ὃς (2578).
Final: ἔνα, ἔπως, ὃς, ὢν, ἓτε, ἐκτε, ἔκτε, ἔως, πρὶν, etc. (2193; cp. 2209, 2221).
Local: ὅ, ὅποι, ὅ, ὅποι, ἔμπως, ὅπερ, ὅποι, ὅη, ὅτη, ὁτός, etc (2498).
Temporal: ὅτε, ὅποτε, ὅμερα, ἐπεῖ, ἐπειδή, ὃς, μέχρι, ἐκτε, ἔως, πρὶν, etc. (2383).

Some conjunctions belong to more than one class.

2771. Greek has an extraordinary number of sentence adverbs (or particles in the narrow sense) having a logical or emotional (rhetorical) value. Either alone or in combination these sentence adverbs give a distinctness to the relations between ideas which is foreign to other languages, and often resist translation by separate words, which in English are frequently over emphatic and cumbersome in comparison to the light and delicate nature of the Greek originals (e.g. ἄρα, γά, τόσο). 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 (prepositional particles, as ἀτάρ); others find their place only after one or more words at the beginning (postpositive particles, as γάρ, ὅτε); and some are attached closely to a preceding word or even form compounds with that word wherever it may occur (γά, τε).

2773. Some verbal forms have virtually become particles, e.g. ἀγε used with the second person plural, ὅπως used of several persons, parenthetic οἴμαι, ὅλον ὅτι, εἰ ὃδ' ὅτι, ἐν ὃδ' ὅτι (2585).

2774. As regards their meaning, particles may be arranged in classes, e.g. adversative, affirmative, asseverative, concessive, confirmative, conjunctive, infer-
ential, intensive, interrogative, limitative, negative, etc. These classes cannot always be sharply distinguished: some particles fall under two or more classes. Many particles, which serve to set forth the logical relation between clauses, had originally only an intensive or confirmatory force that was confined to their own clause. The following sections deal only with the commoner uses of the most noteworthy particles.

ἀλλά

2775. ἀλλά, a strongly adversative conjunction (stronger than δὲ), connects sentences and clauses, and corresponds pretty closely to but; at times ἀλλά need not or cannot be translated (2781 b). In form (but with changed accent) ἀλλά was originally the same word as the accusative neuter plural ἄλλα other things used adverbially — on the other hand. ἀλλά marks opposition, contrast, protest, difference, objection, or limitation; and is thus used both where one notion entirely excludes another and where two notions are not mutually exclusive. ἀλλά is often freely repeated in successive clauses.

2776. The Antecedent Statement is Negative. — In its simplest use ἀλλά introduces a positive statement after a negative clause. Thus, ὅποι ἄνδρας ὄρκοι πίεσε, ἄλλοι ἴρων ἀνὴρ his oath is not the warrant of a man, but the man is warrant of his oath A. fr. 394, οὐ γὰρ κραυγὴ ἄλλα σίγα ὑπὸ ἀνωτέρων ... προσήκον for they came on, not with shouts, but with as little noise as possible X. A. 1. 8. 11.

a. After a question implying a negative answer or a question to be refuted ἀλλά may have the force of (nay) rather, on the contrary. Thus, τι δέι σε ἵναι ... ; ἀλλά ἄλλοις πέμψω what's the need of your going? Nay rather send others X. A. 4. 6. 19. Here ἄλλοις od (μη) has the force of and not rather (2781 b); as τι δέι ἐμβαλεῖν λόγον περὶ τούτου, ἄλλοις οὖχι προσεῖν ὑπὸ οὖτων παντεῖς; 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, ἄλλα, or more commonly the colloquial ἄλλη, may mean except, the combination being equivalent either to ἀλλά or to ἓ. In the preceding clause a form of ἄλλος or ἑτέρος is often expressed. Thus, ἐπαινεῖν ... νῦν οὔτις ἄλλη ἐγὼ νοεῖ ἡμῶν except myself S. O. T. 1331, οὐδὲν εἴθεορτες ἐπαινεῖν ἄλλη ἓ τόν πλοῦτον wishing to praise nothing except wealth P. R. 330 c (here ἄλλη ἓ is detached from οὐδὲν). τινὰ ἄλλον ἔχοισι λόγον βοηθὸντες εἰμι ἄλλη ἓ τόν ὀρθὸν κτλ.; what other reason have they for supporting me except the true reason, etc.? P. A. 34 b.

a. Distinguish the use of ἄλλη ἓ except (= ei μη) in τό γοῦν σφεθάνῃ ἑτέρον παλινταί, ἄλλη ἓ οὐ καθορῶ the device at any rate appears different, unless I can't see Ar. Eq. 953.

2778. οὐδὲν ἄλλη ἓ nothing but is also used elliptically, apparently by an original suppression of a form of ποιῶ or γλυκομαί; in effect, however, the phrase has acquired a purely adverbial sense (merely). Thus, ἑβεβήμεθα ... ἐν ἄνθρωπον οὐδὲν ἄλλη ἓ φερκίζειν δυσαμένων we have been ruined by men who are able (to do) nothing except deceive (i.e. able merely to deceive) I. 8. 36.
a. With the above use compare ὀδὴν ἄλλο ἢ nothing else than, used without, and with, ellipse; as οἱ μύροι ἱππεῖς ὀδὴν ἄλλο ἢ μύροι εἰςὺν ἀνθρώποι your ten thousand horse are nothing more (else) than ten thousand men X. A. 3. 2. 18, ὀδὴν ἄλλο ἢ πῶς τὴν ἐναυτὴν ἀπὸδεικνύων ἔκαστο Doing nothing else than each abandoning his own city T. 2. 16. So also ὀδὴν ἄλλο ... ἢ D. 8. 27. Cp. ἄλλο ὀδὴν ἢ, as in ἄλλο ὀδὴν ἢ ἐκ γῆς ἐναρμάχουν 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 ἄλλῳ ἢ is disputed, some scholars regarding ἄλλῳ as ἄλλα (originally ἄλλα, 2775), while others derive ἄλλῳ directly from ἄλλα, which is thought to have lost its force and consequently its accent. In some passages the Mss. do not distinguish between ἄλλῳ and ἄλλῳ; and ἄλλῳ ἢ and ἄλλα ἢ differ only slightly in meaning. In some of the above cases ἄλλῳ 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 ἔστω ὅ σῶμα μοι δόξα ἔχωμεν τὸ πλέον ἄλλα διακίνεις 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 ἢ had been used. Cp. "there needed no more but to advance one step": Steeie.

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 μέν (2900). Thus, τὰ μὲν καθ' ἠμᾶς ἐκούσε οἰκεί χαλώς ἐξειν' ἄλλα τὰ πλάγια μας λύτει the part where we are seems to me to be well disposed, but the wings cause me uneasiness X. C. 7. 1. 16.

b. ἄλλῳ ὡς (μη) after an affirmative statement often has the force of and not, and not rather, instead of (sometimes with a touch of irony). Thus, ἐκείθεν ἄλλῳ οὐκ ἐθέλον ἢράδος she was carried off from there and not (or simply not) from here P. Ρhae. 229 d, ἐμοὶ ὅργιζονται ἄλλῳ οὐχ αὐτοῖς they are angry with me instead of (or and not rather with) themselves P. Α. 23 c. In such cases καὶ οὐ (μη) would not repudiate the opposition.

2782. ἄλλα in Apodosis. — After a concession or a condition expressed or implied, the apodosis may be emphatically introduced by ἄλλα, ἄλλα ... γε, ἄλλῳ ὡς γε still, yet, at least. Thus, εἰ σῶμα δόξαν, ἄλλῃ δ νοῦς εἰπηθέρος if the body is enslaved, the mind at least is free A. fr. 864, εἰ δ' εἰ πᾶσι τῶσιν ἡπτυμέθα, ἄλλα τὸ γε τοι πῦρ κρεῖττον καρποῦ ἐστιν 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 ἄλλῃ ἐπι . . . πάθεα τὸν' ἐμὸν οὐκ ἀνέτλατ', . . . ἄλλῳ εἴη . . . ἔκκαπερ 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 τί δήρ' ἄν ἄλλα νῦν στ' εἴτ' ἀφελοῦτ' ἐγώ, how pray, can I serve thee even now? S. Ant. 552. So with γε, as ἢν οὖν ἄλλα νῦν γ' ἐπι . . . ἐκεῖος if therefore you still desire even now D. 3. 33 (and often in D.). Here ἄλλα νῦν implies εἰ μη πρὸτερον. ἄλλα sometimes apparently implies εἰ μη
2784. ἀλλά opposing Whole Sentences.—ἀλλά well, well but, nay but, however is often used, especially at the beginning of a speech, in opposition either to something said (or supposed to be meant) by another, or to a latent feeling in the mind of the writer or speaker himself. Thus, ἀλλὰ πρῶτον μὲν μυθισθομαι...δὲ τελευταῖον κατ᾿ ἐμοὶ εἰπὲ well, I will first allude to the charge against me which he mentioned last X. H. 2. 3. 35, ἀλλʼ ἄφθεχε μὲν Κύρος ἵνα ἔπει δὲ τετελευτήκεν κτλ. well, I would that Cyrus were alive; but since he is dead, etc. X. Δ. 2. 1. 4. Often of remonstrance or protest, as ἀλλʼ ἀμέθυστον nay, it is impossible E. El. 529. ἀλλά is also especially common when a previous train of thought or remark is impatiently interrupted, as ἀλλὰ ταῦτα μὲν τί δὲι λέγειν; but what is the need of recounting this? S. Ph. 11. Similarly in

a. Replies (often in quick, abrupt, or decisive answers): ἥρειον δὲ τι εἴη τὸ σύνθημα...ὅ δὲ ἀπεκρίνατο...Ζεὺς σωθῆρ καὶ νίκη...ὅ δὲ Κύρος ἀκούσας ἀλλὰ δήχομαι τε, ἐφικτεί τοῦτο ἢ σωθῆρ αὐτόν ἢ κατσεί 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. Δ. 1. 8. 17.

b. Assent, with an adversative sense implied (cp. oh, well): ἀλλʼ εἴ δοκεῖ, χαρῶμεν well, if it pleases thee, let us be going S. Ph. 645.

c. Appeals, exhortations, proposals, and commands: ἀλλʼ ἔσομεν but let us go P. Pr. 311 a, ἀλλʼ ἔμου πελών καὶ μὴ ἄλλως πολεῖ nay, take my advice and don’t refuse P. Cr. 45 a. The tone here is often impatient.

d. Wishes and imprecations: ἀλλʼ εὔχολος well, my blessings on thee! S. O. T. 1478.

e. Questions, to mark surprise: πῶς εἰπάς; ἀλλʼ ἂ ν καὶ σοφὸς λέηθας ἄν; what dost thou mean? can it really be that thou art subtle too and without my knowing it? E. Alc. 58.

2785. ἀλλά is often used when a speaker introduces a supposed objection (either in his own name or in that of his opponent), and immediately answers it; as ἀλλὰ γὰρ τὸν Δίον ἐκεῖν ἀν ἔσω εἴπο τοῖς ταῦτα κτλ. but, by Zeus, he might perhaps say in reply to this, etc. D. 20. 3. ἀλλά may here put the supposed objection and also give the answer. Thus, τί γὰρ καὶ σοφὸν μετεπέμβαινον ἄν αὐτοῦ ἐν τούτῳ τῷ καρφῷ; ἐπὶ τὴν εἰρήνην; ἀλλʼ ὑπήρξεν ἀπάσιν...ἀλλʼ ἐπὶ τὸν πῶς μον...ἀλλʼ αὐτοὶ περὶ τῆς εἰρήνης εἰσοδεύσατε for with what possible desire would you have been sending them at that juncture? With a view to peace? Why (but) peace was open to all. With a view to war? Why (but) you were yourselves deliberating about peace D. 18. 24. Cp. French mais introducing a reply to a question.

a. So in rapid dialogue objections may take the form of questions, in which each ἀλλά after the first may be rendered by or. Cp. 2654.

2786. ἀλλά with other Particles.—For example:

ἀλλά γὰρ 2816; on οὐ γὰρ ἢ λά, see 2767.
ἀλλά...γέ but at any rate.
ἀλλά γε τοι (τοι γέ) yet at least, yet be sure.
ἀλλά δὴ well then.
**PARTICLES: ἄρα**

ἄλλα ἦ; why now? can it really be that? what, can it be true? Here ἄλλα marks surprise, while ἦ asks the question.

ἄλλα μέντοι nay, but; well, however; yet truly. On οὖ μέντοι ἄλλα, see 2767.

ἄλλα μήν 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 οὖ μήν ἄλλα, see 2767.

ἄλλα δυσώς but still. Often without a verb, to introduce the reply to an objection.

ἄλλα οὐδέ is sometimes used elliptically, as in ἐντέρ . . . οὖ ὀφός ἀπ' ἑγεῖλε πρὸς ὑμᾶς ἄλλα οὐδέ μικρόν 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. ἄλλα οὐδέ μὲν δῆ is often used to reject an alternative.

ἄλλα οὖν (γε) but then, well then, well at any rate; stronger than δὲ οὖν.

**635 ἄρα**

2787. ἄρα (Epic ἄρα and enclitic ἄρ, before a consonant, ἄρα usually after monosyllables; all postpositive), a connective, confirmatory, and inferential particle marking the immediate connection and succession of events and thoughts; the natural, direct, and expected consequence of a previous statement of the existing situation, or of the realization of experience of some sort; and agreement of various kinds, as between assertion and reality, cause and result, premise and conclusion, explanation and what was to be explained.

a. ἄρα marks a consequence drawn from the connection of thought, and expresses impression or feeling; the stronger οὖν marks a consequence drawn from facts (a positive conclusion).

2788. The etymology of ἄρα, and hence its original meaning, is obscure. Some derive it from the root ἄρ, seen in ἄρ-ἀρ-ἀρκω βί, ἄριν ἄριν just; and thus regard the proper sense as fittingly, accordingly. Others think the earliest meaning was truly, forsooth and connect ἄρα with a lost adj. ἄρος, surviving in ἄρος, ἄρος. On this interpretation ἄρα would originally assert the truth of its own clause. ἄρα is found also in ἄρα and γάρ.

2789. ἄρα is used in Homer much more freely than in Attic, and often so as to defy exact translation. In general ἄρα in Epic marks immediate connection and succession, a natural consequence of something already said or done; gives an explanation of an antecedent statement; or is used in recapitulations and transitions. Thus, αὖτα ἐπεί ἦρεθε . . ., βὴγ ἦ μὲν εἰς ἄρον ἀργὸν but when they were collected, then he started to go to the assembly β 9, ὡς ἔφη, οἴ δ' ἄρα πάντες ἀκάν ἐγένοντο σώφρων thus he spake, and all accordingly became hushed in silence H 92, οὖν δὲ σφίν ἱνώο SiΣαύλιος, ὥν ἂν συφάσῃς αὔτός ἐκήκασα and Σαύλιος distributed food to them, a slave whom (and this was the reason for his so doing) the swineherd had acquired ξ 449, ὡς ἄρα εὐφωνεῖν καὶ ἄρα ἔξων ἔθηκεν thus then he spake and put the bow from him φ 163. So also in the later language; as ἔφωθαίς δὲ αὐτόν τῆς μυρός . . . ἀπεκρίνατο ἄρα φ Kύρως on his mother's questioning him. Cyrus naturally replied X. C. 1. 3. 2.

2790. In Attic, and in part also in Homer, ἄρα marks an inference (conse-
quently, so then, therefore, it seems, after all, of course, etc.). Thus, εἴπεν αὐτῷ ὅτι βασιλεῦς οὐ μαχεῖται δέκα ημερῶν. Κύρος δὲ εἶπεν· οὐκ ἀρα ἐτί μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ημέραις. 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." Χ. Α. 1. 7. 18, οὐδεὶς ποτὲ ἐπιθυμεῖ, ἀλλὰ χρηστὸν ποιοῦ... τάντας γὰρ ἄρα τῶν ἀγάθων ἐπιθυμοῦσιν no one desires drink merely, but good drink, since of course everybody desires good things P. R. 438 a.

2791. ἄρα is often used of direct logical conclusions in conducting an argument (especially in Plato); as τι ὁδὲν περὶ ψυχῆς λέγομεν; ὀφάτων ἡ ἀφάτων εἶναι; οὐχ ὀφάτων. ἀδικές ἄρα; ναὶ. ὀμιλίτερον ἄρα ψυχὴ σώματι ἐστιν τῷ ἀδει, τὸ δὲ τῷ ὀφάτῳ 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 to the body, and the latter to the visible P. Ph. 79 b.

2792. In the argument ex contrario set forth in clauses with μεν and δέ, ἄρα, usually meaning in sooth, is commonly placed with the second clause (P. Ph. 80 d, R. 445 b), occasionally with the first (P. Cr. 48 d, L. 840 b), or with both (P. Ph. 97 a, R. 600 c).

2793. In direct questions ἄρα adds liveliness, while at the same time it marks connection or consequence. So τίς ἄρα who then? πῶς ἄρα how then? In questions of anxiety ἄρα marks increase of feeling. Thus, τί μὲν ἄρα τί μὲν ἀδέκεις; why then, why dost thou destroy me? S. Ant. 1255.

2794. ἄρα occurs in questions in which the admissibility of one opinion is inferred from the rejection of another. Thus, εἰπέ μοι, ἐφη, ὁ Θεοδότης, ἐστι σοι ἁγιός; οὐκ ἔμοιγς, ἐφη. ἀλλ' ἄρα οἰκία προσδόκου ἡκουσά; 'tell me,' said he, 'Theodote, have you an estate?' 'Not I indeed,' said she. 'But perhaps then you have a house that brings in an income?' X. M. 3. 11. 4. Such questions are often ironical (P. A. 25 a).

2795. ἄρα is often used to indicate new perception, or surprise genuine or affected; as when the truth is just realized after a previous erroneous opinion and one finds oneself undeceived either agreeably or disagreeably. So, especially with the imperfect of εἶναι, ἄρα means after all, it seems, why then, so then, sure enough. See 1902.

2796. εἰ ἄρα, ἄν ἄρα if really, if after all, if indeed, are commonly used of that which is improbable or undesirable; εἰ (ἄν) μὴ ἄρα unless perhaps (nisi forte, nisi vero) is often said. Thus, εἰ ἄρα γέγονεν ὃς οὐκ ἔλεγον εἰ indeed it did take place as they said D. 53. 28, καὶ μὴ εἰ καὶ τοῦτ' ἄρα δεῦ μ' εἰπένας and yet if I must after all say this too 18. 317, σολλάκης τοῖς Ἀθηναίοις παρήκεν, ἢν ἄρα κοτὴ κατὰ γὴν βιασθών... τοῖς νεοῖς πρὸς ἀπαντας ἀμβλυσώναι he often counselled the Athenians, if after all they should ever be hard pressed on the land side, to fight the world with their fleet T. 1. 98, πῶς ἄν οὖν ὁ τοιοῦτος ἀνὴρ διαφελτός τοῦ νεοῦ; εἰ μὴ ἄρα ἡ τῆς ἀρέτης ἐπιμέλεια διαφθορά ἐστιν 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) ἄρα is common after σκοτῶ, etc. See 2672.

2798. ἄρα is often used, especially with ὡς, to introduce the statement of others which, in the view of the speaker, is (usually) to be rejected. Thus, ἄκοω
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आतὸν ἔρειν ὡς ἄρ' ἐγὼ πάντων ἄν κατηγορῶ κοιμώσω γένοσα I hear that he is going to say that I forsaw (or if you please) have been a partner in all that I denounced D. 19. 202.

2799. Attic has, in bimembral clauses, ἐτε ἄρα ... ἐτε or ἐτε ... ἐτε ἀρα, as ἐτε’ ἄνεφες εἰτ' ἄρ' οὖν μᾶτηρ whether truly or after all, it may be, falsely S. Ph. 345. Hom. has also a similar use with ὅτε ... ὅτε, and ἥ ... ἥ. Hom. has ἄρα ... ἄρα (Ψ 887).

ἀρα

2800. ἄρα, a confirmative particle from ἦ + ἄρα, is used in lyric and dramatic poetry in the sense of ἄρα. ἄρα is postpositive, except in New Comedy.

οὖν ἄρα τοβργον, οὐκ ἐμὸν κεκλήςαται it shall then be called thy work, not mine S. Αj. 1368. Often with τις, as τις ἄρ' ἐμὸν γένοιτ' ἄν ἄδλωτοςος; who then could be more wretched than I am? Trag. fr.280. On interrogative ἄρα, see 2650, 2651. Epic ἦ ἄρα is both confirmatory and interrogative.

ἀτάρ

2801. ἀτάρ (prepositive; Hom. also αὐτάρ from αὔτε + ἄρ) usually poetical, but found in Xenophon and Plato, is an adversative conjunction commonly used to introduce a strong or surprising contrast (but, but yet, however); sometimes to introduce a slight contrast (and, and then), but one stronger than that marked by δε. ἀτάρ is common as a correlative to μέν. It is often found in lively questions to introduce an objection; in rapid transitions; and sometimes it serves to introduce the apodosis of a conditional sentence. ἀτάρ was largely displaced by the stronger ἀλλά.

αῦ

2802. αῦ (postpositive), an adversative particle meaning on the other hand, on the contrary (properly again). In Hom. it serves as a correlative to μέν or ἦ τοῦ, and to introduce the apodosis of conditional or relative clauses.

αὖ is often used with personal pronouns, as ἀλλά τὸν αὖ ... λέγε·but do you in turn tell us X. S. 3. 5; and is often added to δε, as οἱ Ελλήνες ἐπῆγαν ... οἱ δὲ αὖ βάρβαροι οὐκ ἐδέχατο 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 αὔτε (poetic) and αὖθις.

γάρ

2803. γάρ (postpositive) in fact, indeed, and for, a confirmatory adverb and a causal conjunction. As a conjunction, γάρ usually stands after the first word in its clause; as an adverb, its position is
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 (|= ἄρα), γε originally giving prominence either to the word it followed or to the whole clause, while ἄρα 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 ὅτι στρατηγὸν πτωχὸς ἄν; ἠγὼ γάρ εἴμι πτωχὸς; do you, beggar that you are, address your general thus? What! I a beggar? Ar. Ačh. 598, ἦγο γάρ ἄνηρ; is the man really alive? S. El. 1221, οὖν γάρ σοι μαχεῖσθαι ... ἔν πάνταλον; do you really think that your brother is going to fight? X. A. 1.7.9. So τίς γάρ; who then, why who?

b. Brief interrogative formulae asking for confirmation of a preceding statement are:

τί γάρ; what then, how then, how else? τί γάρ also serves as a formula of transition (now, well then, now what ... , furthermore).

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?

πῶς γάρ; ποθὲν γάρ; imply that something is impossible (often of surprise).

Cp. πῶς γάρ οὖ; in negative rhetorical questions.

2806. In answers γάρ marks assent, assurance, sometimes dissent. Thus, δεινόν γε ποτισσαγμα τοῦ νοσήματος. δεινὸν γάρ οὖδε ῥητόν οἴματέ δὲ γάρ is the burden of the disease. Αγε γάρ indeed and beyond all words S. Ph. 755, ἵπποι κείμενοι οὖν ἂν ἄριστος γαστρίσθαι; ἤ γάρ ἀνάγκη δοῦς ἣνον confess that you have proved yourself unjust toward me? In truth I must indeed X. A. 1.6.8, μηδ' αἰ μυστήρες τὰ παιδία ἐκδεματοῦντων ... μὴ γάρ, ἢ φηνον πρὸς mothers frighten their children. No indeed, said he P. R. 381 e, φης τάδ' οὖ; & μὴ φρονῶ γάρ οὖν φιλέω δεῦλ δθους then consent to this? No, for I am not wont to utter words I do not mean S. O. T. 1520.
PARTICLES: γὰρ

2807. In wishes: εἰ γὰρ ... ἐν τούτῳ εἰς would that it depended on that P. Pr. 310 δ, κακῶς γὰρ ἐξῆλθον οἴδας that you might perish wretchedly E. Cyc. 261. Here γὰρ marks the agreement of the wish with the existing situation.

2808. Explanatory (or prefatory) γὰρ 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 γὰρ is an adverb or a conjunction is uncertain. Thus, διὸκειλοῦν μοι χαριέστερον εἰμαί μίθον διὰν λέγειν. ἃς γὰρ ποτὲ κτλ. I think it will be more interesting to tell you a myth. Once upon a time there was, etc. P. Pr. 320 c, οὕτω γὰρ σκοπεῖτε look at it in this light I. 19. 34 (at the beginning of a new point in the discussion).

2809. Explanatory γὰρ often introduces a clause in apposition to a preceding demonstrative, to such expressions as τεκμερίων δε or μαρτύρων δε νυν the proof is this, δῆλον δε (ἐστιν) it is clear, τὸ δὲ μεγίστον but, what is of the greatest importance, or to relative clauses (995). Thus, ὡς δ' ἔτι μᾶλλον διαφῆς, καὶ τὸν κατανόησαι· οἱ μὲν γὰρ (explaining τόδε) πολὺς πολὺ μὲν ἐλάττουσιν εἰς τὸν ἠπειροῦντα ὑπὶ 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. 30, ἐννοήσουσι δὲ καὶ τῶδε, ὡς πολλῇ ἐπὶς ἐστίν ἄγαθόν αὐτὸ είναι. διὸν γὰρ ἐστὶν 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, μαρτύρων δὲ· Δῆλον γὰρ καθαυστικὰς κτλ. and this is a proof of it: now when. Delos was being purified, etc. T. 1. 8, δάπεδον εὐφυλώτατον· οὗ γὰρ ὅμολογήσαμεν ἐν παραπόταμοι εἰναι τῶν πολιτῶν, τούτους παραπόταμος φύλακας ἡγομένη τῆς πολίτειας εἰναι but the most admirable 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 γὰρ 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 γὰρ often refers to a thought implied in what has preceded. Thus, λεγέτω δ' ἡγιασώκω· ἐπειροθεν γὰρ (causal) εἰ μὴ καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς δύναμεος· ἦχε γὰρ (explanatory) ἀμφότερα, καὶ τεδίᾳ κάλλιστα καὶ δρῇ ψηφιστάτα I must tell what I know, for I am acquainted with the country of the Paphlagonians and its resources; now the country has very fertile plains and very lofty mountains X. A. 5.6. 6, ioē, δύστης· τοῦτο γὰρ τ' ἐχω μινὸν προσεπειν alas, ill-fated one! for by this name alone can I address thee S. O. T. 1071, ἐπιστευθένη δὲ ὑπὸ τὸν Ἀκεδαιμονίων· οὖ γὰρ ἐν με ἐπεμνέν τάλιν πρὸς ὑμᾶς but I was trusted by the Lacedaemonians; for (otherwise, i.e. εἰ μὴ ἐπιστευθέν) they would not have sent me back to you P. A. 30 c.

2811. Anticipatory γὰρ 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, ἄλλα; or stands without a connective. Anticipatory γὰρ may often be rendered by since, but is often omitted in translation. Thus, ἐτι τοῦν ἀκούσας καὶ ῥάδε. ἔπι λείαι γὰρ ὡμῶν ἑκτορέσσοντα τίνες. οἷς νῦν βέλτιστον εἶναι κτλ. 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. 1. 18, ἐσκελὼν δὲ τὴν ταχιστὴν, ἢν γὰρ οἱ παῖς εἰς μούνω ... τοῦτον ἐκέμπει καὶ ὅπου ἦν ὁ οὖν ἐκεῖνος καὶ when he had come in straightway, he sent out his son, for he had one only son. Hdt. 1. 119, ὁ δὴ φίλοι, οὐ γὰρ τί τοῖς ζητεῖς ὑπὲρ ἵππος οὐδ' ὑπὲρ ἠώς ... ἀλλὰ φραξάμεθα κτλ. friends, since we do not know where is the place of darkness nor of the dwon, let us consider, etc. κ. 190, ὁ δὲ φίλος, σπουδαῖος γὰρ εἰς σοι μόνη, μέτρησον εἰρήνης τί μοι μουρ γερον, 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 ὁ δὲ (κρίνουσι γὰρ βοῦν καὶ οὐ ψήφω) οὐκ ἔφη διαγγείλατεν τὴν βοῦν ποτέρα μείζον, but, since they decide by shows 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 οὐδὲ γὰρ. Thus Κύρος δ' ὄρων τοὺς “Ελλήνας νίκῶντας τὸ καθ' αὐτοὺς ... ἐπεμελεῖτο δ' τι ποιήσει βασιλείς. καὶ γὰρ ἤδει αὐτῷ ὅτι μέσον ἔχως τοῦ Περσικοῦ στρατεύματος συν οἰκείως 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. 5, 2. 6. 2). So often in affirmative responses: ἢ οὐκ ἀγαπηθέσι τοῖς τυχόν χαίραν; ἐγώ μὲν γὰρ ἂν ἀγαπηθήν. καὶ γὰρ ἐγώ, ἐφε 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 reënforced by καὶ. Thus, καὶ γὰρ καὶ ἄλλα ἐραίνετο αὐτοῖς and in fact it looked to them as if there was perfect safety in so doing T. 4. 108. The negative is οὐδὲ γὰρ οὐδέ (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 οὐδὲ γὰρ. Thus, καὶ γὰρ αὕτῳ for these too P. A. 22 c, καὶ γὰρ ἄδικηθέναι εἰγνωμοσύνα for even wronged as I am I'll keep silent E. Med. 314, καὶ γὰρ μόνος ἡγοῦτ' ἂν δύνασθαι πείθειν 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 ὑμαῖσιν οἰ τὰ σώματα εὐ ἔχουσε καὶ ἵσχευσι for those who keep their bodies in good condition are both healthy and strong X. M. 3. 12. 4.
2819] PARTICLES: γάρ

2816. ἄλλα 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, ἄλλα, οὐ γάρ ἔπειθε, διὰδι τὸ φάρος but since he could not persuade her, he gave her the mantle Hdt. 9. 109, ἄλλα τοις γάρ καὶ ἄλλοι ταύτα ἐνδύομαι, . . . μὴ ἀναμένομεν ἄλλους ἐφ᾽ ἡμᾶς ἐλέειν κτλ. since however others too perhaps entertain the same opinion, let us not wait for others to come to us, etc. Χ. Α. 3. 1. 24. In poetry the words are generally not separated. Thus, ἄλλα γάρ Κρέοντα λέοντα τόνδε . . . τρός δόμων στείχοντα, παύσιν τοῖς . . . γόνοις since however I see Creon going coming to the palace, I will cease my lamentations E. Phoen. 1307. Here the clause coördinated by the conjunction γάρ is parenthetical and given, by anticipation, the reason for the ἄλλα clause. Cp. ἄλλα ἐπεὶ εἰς 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 οὖχ ὡς ἀτιμάζων λέγω . . . ἄλλα γάρ ἔμοι τοῦτον . . . οὐδὲν μέτετι καὶ Ιδίον λαβεύμαι καὶ Ιδίον διασπασμένον τιμητικόν. but the truth is I have nothing to do with these matters P. A. 19 c, ἄλλα γιγνώσκω γάρ . . . ὅτι κτλ. but indeed I know that, etc. Χ. Κ. 2. 1. 13, ἄλλα εἰσφέρω γάρ τόνδε . . . Πυλάδην δρόμω στείχοντα but indeed I see Pylades going coming at full speed E. Or. 725, ἄλλα οὐ γάρ οἷς τάμφαν κρύπτων 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 ἄλλα, of an idea pertinent to the situation; and thus regard this form as logically equivalent to the form in which γάρ is a causal conjunction. In actual use ἄλλα γάρ was clearly a formula used without any consciousness of an omitted idea.

2819. ἄλλα γάρ has a great variety of uses, most of which may be classed as follows:

a. In statements of direct opposition: καὶ ταύτα σε πολλοὺ δεῖ λεηπθῆναι, ἄλλα γάρ οἰμαί δ ἄρτι οὐκ ἐφησθα τοιείν, τούτο τοιείν 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. 106 c.

b. In real and assumed objections (cp. at enim): καὶ ἄληθῆ γε ἔλεγον, ὃ Σωκράτεις. τοιούτως ἄλλα γάρ, ὃ Εὐθύδηρος, καὶ ἄλλα πολλά φῆς εἶναι ἄκρα yes, and I said what was true, Socrates. Perhaps, but in fact, Euthyphron, you say that many other things too are holy P. Enth. 364 a, ἄλλα γάρ, φήσει τι, οὐ ρέσων ἀεὶ λαυθάνειν κακὰν δύνα, 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 ἄλλα is like that of and yet or emphatic but. Thus, ἄλλα γάρ, ὃ
PARTICLES: 

**γέ**

(2) To restrain the expression of emotion; as ἀλλά ἀνάξ γὰρ ἐστι ζυγόν, σιγῶ but no, I am silent for he is my king E. El. 1245.

(3) When the approach of a new actor is announced. Cp. 2817, 2818.

2820. Other Combinations. — γὰρ ἄρα for sure enough.

γὰρ δή for of course, for indeed, for you must know, as φαμέν γὰρ δή for of course we say so.

γὰρ δή ποι for I presume, for doubtless.

γὰρ ὅν often of frank assent, as ὅν γὰρ ὅν certainly not, λέγω γὰρ ὅν certainly, I do say so; less often to explain (for certainly); καὶ γὰρ ὅν (not very common) is stronger than καὶ γὰρ.

γὰρ ποι for I suppose.

γὰρ τοι for surely, for mark you; sometimes καὶ γὰρ τοι.

**γέ**

(2821) γέ (postpositive and enclitic) is an intensive and restrictive particle with the force of at least, at any rate, even, certainly, indeed; but often to be rendered by intonation. γέ may indicate assent, concession, banter, scorn, deprecation, irony, etc. γέ emphasizes single words or whole phrases or clauses.

a. Single words. So often with pronouns, as ἐγὼ γέ I at least (excluding others), εἰμέ γέ cp. mi-ch, δ γέ even he (Hom.), οὔτος γέ, and with a repeated pronoun (S. Ph. 117). Other words, as δ τι βούλει γέ whatever you like Ar. Ran. 3, πλὴθε γέ ὅλος ὑπερβαλεμέθη ἃν τοὺς πολέμιους in numbers at least we should not surpass the enemy X. C. 2. 1. 8.

b. With phrases or clauses. Thus, ὅτι μὴ μ᾽ ἀτίμων, τοῦθεν γέ προστάτην, οὔτως ἀφή με that he may not thus send me away in dishonour — who am the suppliant of the god S. O. C. 1278, ἄνθρωπος τίνος, διὸ γέ ἐπιργὸν ὄμοσῃ γέ who punish men who swear falsely T. 279.

2822. γέ may be used twice in the same sentence. Thus, ἐπεὶ γέ ἄρκονθ᾽ άκαντ γέ σῳφροσύν since indeed that which suffices their wants is enough for the wise E. Phoen. 545. Cp. Hdt. 1. 187, Ar. Vesp. 1507.

2823. γέ stands between article and noun, as αὐ γέ ἄνθρωποι (after a preposition, as ἐν γέ τῷ φαινώ); between noun and adjective, or after the adjective, as ἀνήρ γέ σοφος, or ἀνήρ σοφός γέ; after a possessive pronoun, as έμός γέ δήμος; after μεν, δε, τε, as ὅτι δε γέ ἀληθῆ λέγω. When γέ influences a whole clause it stands as near as possible to the introductory conjunction; as εἰ γέ, ἠρά γέ.

2824. γέ in contrasts and alternatives; as τὸ δὲ τοῦ λέγεις γέ (αἰν χαρά), δρᾶς δε με thou dost not indeed say, but do shameful things to me E. And. 259, ὅτι κρῖθα γέ ή φανερῶ either secretly or openly T. 6. 34, ἡ σοφή ἡ τίμιοι ή γέρωντες 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. οὕτε ... οὕτε ή εὕκε γέ and καὶ ... γέ 2829).
2825. γε in replies and comments (yes, well). Thus, δοκεῖ παρεικασθεῖν; ὅσον γ', ἀναξ, τάχιστα does it seem best to you that I should give way? Aye, my lord, and with all speed S. Ant. 1102. Here καί ... γε is common, as καί οὖν γε ἀτόμως yes, and no wonder P. Th. 142 b.

2826. ὁσ γε (rarely ὠστις γε) has a causal force, much like qui quidem, quīrō qui. Thus, ἄστον λέγει ... ὁσ γε κελεύεις ἐνεβραν ὑπὲρ καθηγεῖται you are talking absurdly in bidding me who am the younger take precedence X. M. 2. 3. 15. So with other relatives, as ὁσος, ὁσος, ὁσπερ.

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 τοῦς γε μὲντοι ἄγαθοι yet the brave at least X. A. 1. 9. 14. So γε δῆ, γε μὲν δῆ, γε τοι (often used like γοῦν in giving a reason for a belief), γε τοι δῆ. With the imperative, γε is rare except when it is followed by another particle, as ὦρα γε μὴν S. O. C. 587.

2829. After other Particles. — For example:

δὲ γε: here γε usually does not emphasize δὲ but either a single word or the whole clause; as ἡμῶν δὲ γε οὖμει πάντα ποτέμα but we at least, in my opinion, should adopt every means X. A. 3. 1. 35. δὲ ... 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, κοβδὼν γε θαῦμα yes, and no wonder S. O. T. 1132, καὶ στὶβον γε οὖσις κτῶσι 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. Cp. P. G. 450 d, 469 b.

μὲν γε lends force to a contrast (P. S. 180 d); sometimes it has the force of that is to say, for example (T. 6. 85).

Frequent combinations are ἀλλ' οὖν ... γε, μέντοι ... γε, μὴν ... γε, οὖκοῦν ... 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 its 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.

ἐνι γὰρ ὄροι κακόντες εἰσι τῶν βου̣ ἡμῶν ἡττημένων ἐφευγον γοῦν πρὸς ἐκεῖνος καταλιπόντες ήμῖν 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. χοῦν may emphasize a pronoun; as πρὸς χοῦν ἤμου S. Aj. 527, τὰ χοῦν ἵδ S. El. 1490.

2832. In answers χοῦ means well, at least; yes certainly; as εἰκὸς χοῦ X. C. 5. 3. 14.

2833. χοῦ finds the proof of an assertion in one of several possible facts or occurrences; γὰρ gives the reason in general, but gives no particular instance; δὲ ὁ χοῦ has an adversative force: 'be that as it may, yet at any rate.'

δὲ

2834. δὲ (postpositive) was originally an adverb with a force not unlike that of on the other hand, on the contrary; later it became a conjunction commonly represented by but or and, which are, however, mere makeshifts of translation. δὲ serves to mark that something is different from what precedes, but only to offset it, not to exclude or contradict it; it denotes only a slight contrast, and is therefore weaker than ἀλλά, but stronger than καί. δὲ is adverbial and copulative; but the two uses are not always clearly to be distinguished.

2835. Adversative δὲ often marks a silent contrast, as at the beginning of speeches (ἐγὼ δὲ οὕτω γεγράφακαι 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 τὰ δὲ, τὰ δὲ ὁ χοῦ on the contrary, whereas really, where a true opinion is opposed to a false one; similarly in νῦν δὲ but in fact, but as the case stands. When δὲ is balanced by μὲν (2904) it is antithetical rather than adverbial.

a. δὲ after a pronoun following a vocative produces a pause; as Νιῆβα σὲ δ' ἔγεγρα νέω ϑεὸν αἱ Νιοῦδε, thes I regard as divine S. El. 150.

b. δὲ instead of ἀλλά is rare except in the poets and Thucydides. Thus, προμνήσας γε τοῦτο μὴνηι τὸθρόνον, κρυφὴ δὲ κεῖδε make known this plan to no one, but hide it in secret S. Ant. 85, οὐ νῦν κακῷ, νῦν ἔλευθερῶς δὲ τὸν Ἑλλῆνων παρελθὼν I have come, not to harm, but to liberate, the Greeks T. 4. 86. Sometimes οὐ μὲν precedes when δὲ is used like ἀλλά (T. 1. 50).

c. But not is ἀλλ᾿ οὐ or οὐ μήνοι, not οὐ δὲ, in order to avoid confusion with οὐδὲ nor, not even. But οὐ and δὲ may be separated, as οὐ βουλομένων δὲ . . . προσχωρεῖν but since they did not wish to surrender X. H. 1. 6. 13.

2836. Copulative δὲ 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 γὰρ or οὐ.

Copulative δὲ 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 τὰ δ᾽ ἔστην;) when an interrupted speech or narrative is resumed (X. C. 1. 6. 41, S. Tr. 281); where a second relationship is added (μήτηρ βασιλέως, βασιλεία δ᾽ ἔμη the mother of the King, and my Queen A. Pers. 151, Ἡδονα . . . Μενδαλων ἀμοιλίων, πολέμιάν δὲ ὁδὼρ he seized Εἰον, 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 καί . . . δέ and also (Epic καί 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, ἦν δ' ταῦτ' ὀρμανε . . ., ἦλθε δ' Ἀθηνη while he was revolving these things, then came Athene A 193, εἰ δόν ἐγὼ μὴ γνωρίσω μήτε τὰ ὅσα μήτε τὰ δικαία, ἐνείρι δέ διδάξετε 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, ἐπεί τοι οὐκ οὐδένα σε πειθεῖν μὴ ἔκθειν, σοὶ δὲ ὡδε παύσων since therefore I am not able to persuade you not to expose it, do you then do as follows Hdt. 1. 112, ἐκάθευδον . . . ὅσπερ οἱ ὅπλιται ὅσῳ δὲ καὶ οἱ πελάγιις as the hoplites sleep X. C. 8. 5. 12, ἐπείδη δὲ ἀφικήμενο μάχη ἐκράτησαν . . ., φαίνονται δ' οὖν ἐνταῦθα πάγη τῇ δικήμενο χρησάμενο 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 παρε ὅσον πάγον . . . οὐδὲς δ' ἐν τούτοις ἐξει. 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 δέ βούλοντα ἕκλεξαμεν ὅτι δὲ βούλησθε καταβαίνειν . . ., πλοῦτ' δ' ὡς πάρεστιν but if you wish to select some place wherever you please and take possession of it, you have ships at command X. A. 5. 6. 20, δ' αἰσχρόνν ἡμῖν φέρει . . ., ταῦτα δὲ κατὰ χώραν 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 μέν.—A clause with δέ often has no correlative particle in the clause with which it is contrasted. Here μέν is not used because the opposition in the first clause was too weak, or because the speaker did not intend to announce a following contrast or did not think he was going to use a contrasted δέ clause. Sometimes the entire first clause may have to be supplied in thought from the general connection or from what has gone before. δέ without μέν in such cases is common in poetry, but not rare in prose, even in brief antitheses, as δ' πάντες δέλα γλώσσαν λέγειν, ἄξιον δ' οὖδες οἶκες διδοῦνθε καταβάς which everybody continually desires to recount, but which no one has been able to set forth adequately D. 6. 11. See also 2835.

a. When a relative construction passes over into a construction with a personal or demonstrative pronoun, the relative clause usually has no μέν. Cp. Soph. Aj. 457, quoted in 2517.

b. of δέ, when opposed to a larger number of persons or things, is often used without οἱ μέν, as προελεύθυντας ἐπὶ χίλιν, οἱ δ' ἐπὶ ἡδύνα having gone for fodder, and some for fuel X. C. 6. 3. 9.
PARTICLES: δή

2839. η with other Particles. — For example:

δ’ απ’, which sometimes follows μέν.
δ’ αδ’ and δεισε δε mark stronger opposition than δε alone.

δε δή but then, but now, well but is often used in passing to a new point. In
Aristophanes this collocation is used almost always in questions.

δή

2840. δή (postpositive except in Hom. δή γάρ and poetic δή τότε) marks something as immediately present and clear to the mind, and gives greater precision, positiveness, and exactness. It sets forth what is obvious, acknowledged, and natural, and often corresponds to voilà. δή is used with single words (especially adjectives, adverbs, pronouns, and conjunctions) or, as a sentence adverb, with whole clauses. δή usually stands after the word it emphasizes, though it may be separated from it by one or more other words.

2841. δή of what is Obvious and Natural.—Thus, ἵστε δή you know of
course, δεί δή it is manifestly necessary. So οὔχ οἶτος έχει; έχει δή is not this so?
Of course it is P. A. 27 c, νῦν δ’ ὀρᾶτε δή but now you certainly see X. C. 3.2.12,
Παρίσατις μὲν δή ἡ μῆτηρ ντήρχε τῷ Κυρίῳ Parysatis, his mother, naturally sup-
ported Cyrus X. A. 1. 1. 4.

2842. Ironical δή. —Thus, Ἀμαρτής ὁ σοφός δή Socrates the wise forsooth
P. A. 27 a; often ὡς δή, as ὡς δή οὐ μοι τύραννος 'Argiveν καθη that you forsooth
should be the lord and master of the Argives! A. Ag. 1633.

2843. Intensive δή emphasizes, and makes definite, adjectives, adverbs,
pronouns, and other words. Thus, ἄπαντες δή absolutely all, κράτωσι δή the
very best, μόνος δή quite alone, οὐγοί δή very few; οὗσώ δή just so, οὕσερ δή
exactly as, πολλάκις δή very often, δόλα δή quite plain, νῦν δή just now, now at
once; κείνος δή this (and no other), δή who indeed. With indefinite pro-
nouns δή increases the indefiniteness (339 ε) ; as δόστι δή whoever at all. With
other words: εἰ δή if indeed, οὐ δή no indeed, ηδ’ δή that in truth.

a. With imperatives and in questions δή adds urgency; as ἀκοιν δή pray
listen! τί δή; why, pray?

2844. δή may introduce emphatically the conclusion of a temporal sentence
or of a narrative on passing to a new topic; as ἐνταῦθα δή, τότε δή then indeed,
then and not till then, then it was that. Cp. X. A. 1. 10. 1.

2845. Temporal δή often, especially with καί, approximates in meaning to
ηδή already. Thus, ἐ δε θανὼν κείθει κάτω δή γῆς but he is dead and already is
hidden beneath the earth S. O. T. 907, ὀπότε ... θηρίων καί δή δύο ἡμέρας when
you have hunted (already) for two days X. C. 2. 4. 17, καί δή λέγω σοι well I will
tell thee (without further ado) S. Ant. 245. So also in τέλος δή, νῦν δή.—Of
succession, δή means next. — Poetic δαδέ (δή add) means now again.

2846. Consecutive and Resumptive δή is used to set forth an inference,
draw a conclusion, denote a consequence, and mark a transition (μέν δή ... δε).
Here δή is a sentence adverb: accordingly, then, of course, clearly, you
PARTICLES: ὅλι, ὅθεν, ὅποιον, ὅτα, εἴτε

sec, I say. Thus, ἔλεγον ὅτι κατίδεθα ὁκτὼρ πολλὰ πυρὰ φαινοντα. ἔδοκεν ὅτι τοῖς στρατηγοῖς οὐκ ἄφαλες εἶναι διακρινοῦν 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. Φεραύλας μὲν δὴ ὁτὼς εἴπερ· ἀνάστατο δὲ καὶ ἄλλοι πολλοί Pheraulas 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 μέγιστον and above all, what is the main thing P. A. 41 b. (b) In replies = well; as βλέψων κἀτω· καὶ δὴ βλέπω 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.

δαλ, δηθεν, δηπού, δητα

2848. δαλ is used in colloquial Attic after interrogative words to express wonder, indignation, etc. Thus, τι δαλ; πῶς δαλ; what then? how so?

2849. δηθεν truly, forsooth, is commonly used of apparent or pretended truth, and mostly with an ironical tone. Thus, ἐκερτόμεσα δὴθεν ὅσ παῖδ' ἄτα με thou hast mocked me forsooth as though I were a child A. Pr. 986.

2850. δηπού probably, I presume, I should hope, doubtless, you will admit, is stronger than ποὺ perhaps, I suppose. δηπού often has a touch of irony or doubt in stating a case that would seem to be certain; as ἵστε δηπού ἐδεῖν ἰδιαϊκας ήνισχα you know, I presume, where the sun rises X. A. 5. 7. 6. In questions δηπού expects the answer yes. ὅδε δηπού certainly not and is it not so? (with irony).

2851. δητα assuredly, really, in truth, is rare outside of Attic. It occurs: (a) In answers, often when a word is repeated with assent; as γεγνώσκουσι βραδί ἦτε ἴσθι ἤδη ἐγινε; γεγνώσκομεν δήτα δο you know who this woman is? Yes indeed we do Ar. Thesm. 606; ov δητα surely not, in strong or indignant denial. (b) In questions, to mark an inference or consequence, as πῶς δήτα; how in truth; τι δήτα; what then? καὶ δήτα ἐρώτας; and didst thou really dare? S. Ant. 449. (c) In wishes and deprecatians (stronger than δή), as σκέπτε με δητα only look P. G. 452 b, ἦδη δητα, δομέ, μὴ σὺ τῇ ἐργάζεται ráde no indeed, my heart, do not this deed E. Med. 1056.

εἴτε

2852. εἴτε (from εἴ + τε), a disjunctive particle, generally doubled: εἴτε . . . εἴτε whether . . . or (2675), ἢ . . . or (sive . . . sive), giving equal value to each supposition.

a. With the subjunctive we find ἢν τε (ἤν τε, ἄν τε). Hom. has εἴτε . . . εἴτε, but not ἢν τε . . . ἢν τε, with the subjunctive. In the same sense Hom. has ἡ . . . ἢ and ἢτε . . . ἢτε with the subjunctive.

2853. There are various forms of εἴτε clauses:

a. Both εἴτε clauses may have the same finite verb in common, which verb is used only once; as εἴτε βούλεσθε πόλεμον ἵνα εἴτε φοιλοί εἴναι whether you wish to wage war upon us or to be our friends X. C. 3. 2. 13.
b. Each εἶτε clause has its own verb and its own main clause; as έκείνος ἔσε, εἶτε πάντας αὐτοῖς, κεραντα σὲ αὐτῶν χρῆθαι ὅ ῆν δὲν βούλῃ, εἶτε ἐν τινα ἦ δοὺ... αὐτῷ, τῶν τούτων δεξίως παρασχέειν οἱ ἑαυτῶς 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 εἶτε clauses; as ὁ ἄγαθος ἄνη... εἴδαλμων ἑτα... ἐὰν τε μέγας καὶ ἱσχυρῶς, ἐὰν τε σφικτὸς καὶ ἠθένης ἥ the good man is happy whether he is large and strong or small and weak P. L. 660 e.

d. Neither εἶτε clause has a verb, which is to be supplied from the main clause; as λέγοντες, εἶτε ἀληθεῖς εἶτε ἔρ γὰρ ὁμῦν μᾶτην (ἐλεγον) saying, whether truly or after all, it may be, falsely S. Ph. 345.

e. One εἰτε clause has its own verb, while the other gets its verb from the main clause (rare); as ἐσθοι σο... φαίνῃ... χρησμοῖαν, εἶτε παρ' Εὐθύφρονος εἴπτερον γενήσεστον (χρησμοῖαν), εἶτε καί ἑλλη τις μονάς πάλαι σὲ ἑνδομα ἐκείνης 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: εἰτε... ἥ (common): εἶτε Δἀσιάς ἵ τις ἄλλος εἴπτερον ἕγραψα εἰπ. whether Iystas or anybody else whoever wrote or will write, etc. P. Phae. 277 d. ἥ... εἰτε: only in poetry (S. A. 175). εἰτε... εὶ δὲ: when the second member is more important (P. L. 952 c). On εἰ... εἰτε see 2675 d. On εἰτε for εἰτε... εἰτε see 2675 b, N. 2.

2855. εἰτε may be strengthened by ἅρα, ἃς, καί, or οὖν. οὖν is usually placed after the first εἰτε; like καί, it may stand after the second also. When καί stands only after the second εἰτε, its clause is weaker than the first (D. 18. 57).

2856. Disjunctive ἥ (Epic ἥ) or (vel, aut) and repeated: ἥ... ἥ either... or (vel... vel, aut... aut) to connect the two members more closely.

ἀγαθόν ἥ κακόν good or bad X. A. 1. 9. 11, ἥ τι ἦν ὀδύν little or nothing P. A. 17 b. ἥ with the subjunctive is often used when a speaker corrects himself; as μεν δ' αὐτοῖς ἠδέθε ποθὲν εὐθὺρ, ἥ μόρον εἰπο; and now, again, the third has come, the deliverer—or shall I call it a deed of death? A. Ch. 1074. On ἥ in questions, see 2657, 2675.

2857. Between ascending numbers ἥ has the force of Eng. to, as ἐν ἐκ ἡ ἐπτα ἡμέρας in six to seven days X. C. 5. 3. 28.

2858. ἤτοι may be used instead of the first ἥ when the first member, as is commonly the case, contains the more probable choice. In English the order is often inverted. Thus, ἤτοι κῆνους παίδος ἥ τύχη πάρα she comes either by chance or because she has heard about her son S. Aut. 1182. ἤτοι may be followed by ἥ several times. ἤτοι... γε is more emphatic, as ἤτοι κρύφα γε ἥ φανερῶς either secretly or openly T. 6. 34.

2859. ἥ often indicates that a given result will follow in case the action of
the previous clause is not realized: or else (cp. el ̀̀e μή, 2346 d). Thus, ὅπως ... ἤμει ὢμε ἐπανάλησε, ἐμοὶ μελῆσε. ἦ μηκέτι με Κύρον νομίζει: it shall be my concern that you commend me; or else my name is no longer. Cyrus X. A. 1. 4. 16.

2860. ἦ often does not introduce an alternative to a previous question, but substitutes instead another question which is more specific and intended to anticipate the answer to the first (or rather, or precisely). Thus, λέγε ἡμι ἔσε με φής διαφρεῖν τοῦ νεοτέρους; ἢ δῆλον δῆ ὅτι ... θεώς διάδεικτες μή νομίζεις: tell us how you mean that I corrupt the young? Or rather clearly you mean that (I corrupt them) by teaching them not to acknowledge the gods which the State acknowledges? P. A. 26 b.

2861. ἦ often introduces an argument ex contrario (D. 31. 14).

2862. ἦ καὶ is often used where ἦ would suffice (cp. 2888 a); as ἦ τέτοιος ἦ καὶ τις πολίτης either an alien or a citizen if you will (or as well) D. 20. 123.

2863. Comparative ἦ than is used to mark difference. It stands after comparatives where the genitive or a preposition (1069 ff.) is not used, and after words indicating difference or diversity or having a comparative force, e.g., ἄλλος or ἄλλοις other, ἄλλος otherwise, διάφορος different, διάφερεν to be different, ἐναντίον contrary, διπλάσιος twice as much, πρίν sooner.

ἄλλα ἦ τὰ γενόμενα things different from what occurred X. C. 3. 1. 9, ἄλλο οὖν ἢ ἦ ἐκ γής ἐναιμάχους T. 4. 14 (2778 a), τῷ ὑπεραλαί δει με ἀριστησθήσειν ἦ ἀν ἐλθῃ τὸ πλοῖον I must die the day after (that on which) the ship arrives P. Cr. 44 a (here ἦ or ἦ might be omitted), τὰνταλα ... ἦ τοῦ κόσμος ποιῶς differently from the way they treat dogs X. A. 5. 8. 24, τὸν ἦμουν στὶν ἦ πρόθεν half as much corn as before X. H. 5. 3. 21.

a. After τι or a negative, ἦ may be used without ἄλλος, as τι ποιῶ ἦ εὐχαριστο- μενος; doing what else except feasting? P. Cr. 53 e, εἶπε μεθενά παρεϊχαν ἦ τοῦς φίλους he said that they should let no one pass except his friends X. C. 7. 5. 41.

b. Often after verbs of willing, choosing, etc.; as θάνατον μετ' ἔλευθερίας αὐτοῦ ἦ βίον μετ' ἀφοιμοίας preferring death with freedom rather than life with servitude L. 2. 02. Here we might have μᾶλλον ἦ, which is usually not separated, and especially when μᾶλλον belongs to the whole sentence.

c. If two clauses connected by ἦ have the same verb it may be omitted in the clause following ἦ; as ἐπράπτες ἄλλοιν ἦ ὠ πολλαί (πράπτωσι) you believed differently from the rest P. A. 20 c.

d. On ἦ ὠστε (ὡς), or ἦ alone, than so as to, see 2204.

2864. Asseverative ἦ (prepositive) in truth, in sooth, verily, upon my honour, etc.; as ἦ καλῶς λέγεις P. G. 447 c.

2865. ἦ is usually associated with other particles.

ἣ γὰρ when used alone in dialogue = is it not so? Cp. n'est ce pas, nicht wahr? Elsewhere it often has the force of am I to understand that asked with surprise. Thus, ἦ γὰρ οἷς βάταντες σφ', ἀπόρητον πόλις; what, dost
thou in truth intend to bury him, when it is forbidden to the citizens? S. Aut. 44.

η δή expresses lively surprise.

καὶ is found in animated questions. Here καὶ goes closely with η.

μὴν (Hom. μὲν, μὴν) prefaces strong asseverations, threats, and oaths, in direct and indirect discourse. Thus, μὴν ἐγὼ ἐπαθὼν τι τουθόν μον in truth this was my experience P. A. 22 a, διδύμῳ θεοῦ . . . μὴν μήτε με Ξενοφώτα κελεσθεὶς ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ἰμῶν μηδένα. I swear by the gods upon my honour neither did Xenophon nor any one else among you bid me rescue the man X. A. 6. 6. 17.

τὸν indeed, methinks, in poetry I ween. Here the shade of doubt indicated by τὸν is not real.

2866. Interrogative η (2650) is probably the same as asseverative η.

ηδέ (AND Ἰδε)

2867. ηδέ and (Epic, lyric, tragic); also in conjunction with τέ καί, or δέ. ημέν . . . ηδέ (Epic) is used like τέ . . . τέ, καί . . . καί.

τόι and (Epic, rare in tragedy) is used where ηδέ does not suit the metre.

καί

2868. καί is both a copulative conjunction (and) connecting words, clauses, or sentences; and an adverb meaning also, even.

Conjunctural καί

2869. Copulative καί often has an intensive or heightening force; as where it joins a part and the whole, the universal and the particular. Thus, ἐν Ἀθηναῖοι καί τοῖς Ἐλλησι. Ar. Nub. 413, ὦ Ζεῦ καί θεὸς Ar. Pl. 1 (θεὸς καί Ζεὺς the gods and above all Zeus), ἐπαθὼν ἐμείναν ἡμέρας τρεῖς καί ἦκε Μένων X. A. 1. 2. 6. On καί ταύτα, see 947, 2083.

a. Here καί often = namely, for example, and so where an antecedent statement is explained either by another word or by an example. Cp. X. A. 1. 9. 14, 4. 1. 19, 5. 2. 9, 5. 6. 8.

2870. The heightening force is also seen where καί with corrective force may be rendered by or; often to set forth a climax and not an alternative. Thus, σοφία ὀλγον τών ἄξιός καί οὐδένως wisdom worth little or nothing P. A. 23 a, μαχαίρωσιοι . . . ἀνὰ πέντε μνάς καί εξ sword-cutters worth five or six minas each D. 27. 9, προωσότερον δὲ καί ἀπειροῦσι πόλεως but war if we advance or retire X. A. 2. 1. 21, καί δὲ καί δὲ κάκια right or wrong Ar. Nub. 99, σῶς (γάνος), κελ μὴ σῶς thy son, or if not thine S. O. C. 1323.

2871. καί often has an adversative force; as where it joins a negative to an affirmative clause. Here καί οὐ (μὴ) is almost = but not, as in ἐμὲ ἐχειροτονησαν καί ὁχὶ ἢμᾶς; they elected me and (= but) not you D. 18. 288. So also where καί
is like καὶ τοι and yet; as χαλων ἢπιθι · καὶ σ’ ἄλων ἐγὼ λεῖπω fure thee well; and yet I leave thee unwillingly Ar. Eq. 1250. To connect negative clauses οὐδὲ is used.

2872. In questions, καὶ before an interrogative expression marks an objection occasioned by surprise or indignation; as καὶ τίς βανδότων ἥλθεν εἶ” Αἰδοὺ πάλιν; and, pray, who of the dead has come back from Hades? E. H. F. 297. So καὶ πῆς; 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, ποῖον χρόνον δὲ καὶ πεπόρθησαν τόλμα; but when was the city captured? A. Ag. 278. Cp. 2884.

2873. In imperative sentences καὶ often means and now, just. Thus, καὶ μοι ἀνέγρωθι τὸ ψῆφωμα and now read me the bill L. 13. 35, καὶ μοι ἀπόκριναι just answer me P. A. 25 a.

2874. καὶ may mark a result (P. Th. 154 c, quoted in 2288).

2875. After expressions of someness and likeness καὶ has the force of as (Lat. ac). Thus, ὁ αὐτὴς ἐκάνει στόλον ἐστι καὶ ἡμῖν your expedition is the same as ours X. A. 2. 2. 10, οὐχ ὡς καὶ πρὶ not the same as before T. 7. 28, τὰ καὶ ικέται the same as suppliants 3. 14, ταῦτα καὶ the same as X. C. 1. 3. 18. This use is commoner in prose than poetry.

2876. In expressions denoting coincidence of time καὶ often has the force of when. So ἶμα ... καὶ (2169), ἦδη ... καὶ X. A. 2. 1. 7, οὐτω ... καὶ P. Eu. 277 b, οὐκ ἔφθαν ... καὶ (ἐνθα) I had not got the start ... when I. 19. 22, D. 43. 69. Cp. καὶ ... καὶ in καὶ ἠκομεν καὶ ἡμῖν ἔξελθων ὁ θερόρος ... εἶπεν περιμένειν 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 τύμως διότεν καὶ ἥντι καὶ τελευτῆσαντι ἡπόνως must he paid him both when living and after death P. R. 414 a, οὐ καὶ δεδοχας καὶ βλέπεις thou hast last sight and (yet) dost not see S. O. T. 413, καὶπεμπὴν πρὸς ταῦτα καὶ τό πᾶν φράσω as I was sent for this purpose so I will tell thee all S. El. 680, τολμᾶν ἀνάγκη, κἂν τόχῳ κἂν μὴ τόχῳ I must dare whether I succeed or fail E. Hec. 751.

2878. In a series of more than two ideas καὶ is used before each, where English would use and only before the last. Thus, συντευχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παιδία καὶ τοῦτ οποίου καὶ πάντα τὰ ὑπέρ they fell upon him and seized him, his wife, his children, the horse, and all his possessions X. A. 7. 8. 22.

2879. Adjectives of quantity, as πολύς and ὀλίγος in the plural, are usually joined to an adjective in the same construction by καὶ or τέ καὶ (also by τέ or τέ ... τέ in poetry). Thus, πολλὰ καὶ δεινὰ D. 37. 57 (δεινὰ καὶ πολλὰ 37. 57), πολλά τε καὶ δεινά X. A. 5. 5. 8. In πολλὰ καὶ μεγάλα ἀγαθά (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 άλλοι means many others also (with καὶ adverbial). For many others we find ἀλλοι πολλοὶ (very common) or πολλοὶ ἀλλοι.

2880. Some combinations of conjunctional καὶ are:
καὶ . . . μέτοι and however, and of course (in καὶ μέτοι καὶ the first καὶ may be adverbial: yes indeed and), καὶ . . . τοίνυν 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. καὶ τέτα then too, καὶ ἔτη I on my part, σήν ἦν καὶ μοι γένος offspring from thee or me either S. El. 665, βουλήμενος δὲ καὶ αὕτη λαμπρόν τι ποιήσαι desirous of himself too doing something illustrious X. C. 5. 4. 15.

b. καὶ πρὶν even before, καὶ ὑφέ late though it be, καὶ οὕτωs even so, καὶ ἢ καὶ νῦν and now too, and still even now, ἡνω καὶ λέγειν I fear even to say it, πολλὰ μωρῶν καὶ τοῦ ἐπιχειρήματος do the very attempt is utter folly P. Pr. 317 a. On καὶ though with a participle, see 2983.

c. Often with adverbs of intensity, as καὶ μᾶλλον exceedingly, certainly, καὶ καρπα very greatly, καὶ τάνω absolutely. With comparatives and superlatives: καὶ μᾶλλον yet more, καὶ μωρώτατον altogether the most foolish thing X. Λ. 3. 2. 22.

2883. With a whole phrase or clause; as ἠμφοτέρω καὶ κατακτανεῖν νοεῖ; 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 to be rendered by an emphatic auxiliary, often by at all. Thus, πολλακις ἔκεισάμων τι καὶ βοήσαθε I have often asked myself the question what you can want T. ο. 38, τι καὶ χρη προσδοκαῖ; what on earth is one to expect? D. 4. 40, τι γὰρ ἄν τις καὶ ποιή ἔλλο; for what else could one do? P. Ph. 61 c, εἰ δεὶ καὶ μᾶθον 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 ἄ χιδείνοι τιν νῦν δὴ καὶ δύζειν ἀν δεῖτος εἶναι the danger must now indeed seem to be dreadful P. Ph. 107 c.

2885. καὶ 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 bimembral sentences: “What I do, that you also do” (as in English) or “What I also (= I on my part) do, that you do” or “What I also do, that you also do.” In the subordinate clause καὶ seems superfluous to English idiom.
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 -περ or is followed by δή. Thus, τὰ δὲ τῆς πόλεως ἐπράττον, ἐπερ ἐνεκεν καὶ Σωκράτει προσ- ἱλίον they devoted themselves to those affairs of state on account of which they had in fact associated with Socrates X. M. 1.2.47, καὶ ἡμῶν παρὰ δοκεῖ ὑπὲρ καὶ βασιλεὺς we hold exactly the same views as the king X. A. 2.1.22, ἐπειδὴ καὶ ἡ πόλις ἑσόθη ... ἀξίω καμαί σωφρίνη γενέσθαι since the city has been saved I beg that safety be granted to me as well And. 1.148, ἔμαθον καὶ ἔγω ὑπὲρ καὶ οἱ ἄλλοι I (on my part) learned just as the rest did too P. Alc. 110 d, τιμωρώ γὰρ ὦν ἑτυχεῖ δικαίως ὑπὶ καὶ ἀδικεῖται for vengeance is not successful in accordance with justice, because it is taken upon a wrong T. 4. 62.

2887. In final clauses ἵνα καὶ 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, βουλεῖ ὅποι ἐπεστῆ, ἵνα καὶ ἔρθῃ τοῦ δεσσα αὐτόθι; do you wish to go along then just to see those who are there? P. Lys. 204 a, ἄρξομαι δὲ ἀπὸ τῆς ἀτρικλίτης λέγων ἵνα καὶ πρεσβεώμεν τὴν τέχνην 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 ἡδή γὰρ ἐγὼ ἐγω καὶ Φίλολάον ἡκουσα ... ἡδή δὲ καὶ ἄλλων τινῶν for I have ere now heard Philolaus ... and ere now certain others besides him P. Ph. 61 e, κατὰ πολλὰ μὲν καὶ ἄλλα, οἷς ἡκιστα δὲ καὶ κατὰ παρὰ as in many other respects also and not least (too) in this Aes. 1. 108, ὑπὸ τῶν τάντα ταῦτα διοκήσεω ... καὶ πρὸς ἄπειρον νόμον καὶ τούτων ὑπὸ those who had promised to manage things there before and ere now also doing them D. 7. 5. The negative of καὶ ... καὶ ... δὲ is οὔδε ... οὔδε ... δὲ.

a. So in disjunctive phrases or clauses. Thus, εἶτε δὲ δὲ τὸ ἐπιβῆμα εἶτε καὶ αὐτῷ ἄλλο τι ... δόγαν either because of the exclamation or also because some other thought occurred to him T. 5. 65; and so ἡ καὶ 2882. Cp. ἐγείρθεο οὐδὲν τι μάλλον ὅτῳ τῶν ἄλλων ἢ καὶ ἤπ᾽ ἐμὸν he was not searched for by the others more than he was by me (on my part) Ant. 5. 23.

2889. Similarly the καὶ of ἐ τῶς καὶ ἄλλος is superfluous; as ἐπερ τί καὶ ἄλλο καὶ τοῦτο μαθητῶν if any other thing is learnable, this is too X. S. 2. 6. But καὶ is usually omitted in the main clause; as ἐπιστησαί δ᾽ εἰ τις καὶ ἄλλος he knows as well as anybody else X. A. 1. 4. 15. So ὡς τις καὶ ἄλλος as also any other X. A. 2. 6. 8.

2890. καὶ δὴ καὶ and especially, and in particular, and what is more, lays stress on a particular instance or application of a general statement. Here the second καὶ emphasizes the following word. καὶ δὴ καὶ is usually attached to a preceding τί or καὶ. Thus, καὶ δὴ καὶ τότε πρωτοτερον συνελέγαμεν and on that especial occasion we came together somewhat earlier than usual P. Ph. 59 d, εν ἄλλοις τε πολλοῖς καὶ δὴ καὶ εν τοῖς κάμνουσιν in the case of many others and particularly in that of the sick X. C. 1. 6. 21.

2891. καὶ ... δὲ and ... also, and ... moreover. Here καὶ empha-
sizing the important intervening word or words, while δὲ connects. Thus, καὶ
σὲ δ’ ἐν τοῖς λέγω and I count thee also among these Δ. Pr. 973. And also
not is οὐδὲ . . . δέ. Hom. has καὶ δὲ and further, and even (H 113), not καὶ . . .
dὲ. καὶ . . . δέ (for τέ) is different (S. Ant. 432).

καῖπερ

2892. καῖπερ although is common with participles (2083). As a
conjunction (cp. quanquam) without a main clause it is very rare
(P. S. 219 c).

καῖτοι

2893. καῖτοι (καὶ + τοι), 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. καῖτοι 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 καῖτοι . . . γε is stronger than καῖτοι.

καῖτοι οὐδὲν ὅτι οὐκ ἡλθεὶς ἐφηκα δὲν προεῖτον and yet there is nothing untrue
in what I said before P. Euth. 3 c.
a. A sentence preceding καῖτοι is often restated by a clause introduced by
ἀλλά (ἀλλ’ ὡς), δὲ, or νῦν δέ. Cp. P. Ph. 77 a, Charm. 175 c, A. 40 b, G. 499 c.
b. καῖτοι 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 affirmative
sentences, καὶ μά, but more commonly νῆ. 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,
où μέν in asseverations and protestations. Asseverative μέν survived
as μέν solitariium and in combination with other particles. Anti-
thesisal ( 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: µέν

2896. µέν solitarius occurs when a clause with µέν is not followed by a clause with δέ. This is especially common when the antithetical clause is to be supplied in thought, as when µέν emphasizes a statement made by a person with reference to himself as opposed to others (often with a tone of arrogance or of credulity). Here any possible opposition or difference of opinion, however justifiable, is left unexpressed. Thus, ἐγὼ µέν οὐκ οἶδα ἵνα γνωρίσω (though others may) X. C. 1. 4. 12, ἀπέπλευσαν, ὡς µέν τοῖς πελετοῖς ἔδοξαν, φιλοσοφίζετε they sailed away since they were jealous as it seemed to the majority at least X. A. 1. 4. 7. So in such phrases as δοκῶ µέν, ἡγομαι µέν, ὁμαλ µέν.

2897. Sometimes µέν solitarius merely emphasizes a word in its clause and does not imply a contrast. Thus, ἵπποι µέν οὐσία τάδε this must be borne by me on my part S. O. C. 1360.

2898. µέν solitarius is commonest after personal pronouns; but occurs also after demonstrative pronouns (L. 25. 16), after relatives (Aes. 3. 209), after substantives without the article (D. 9. 15), or after the article and before its substantive (L. 29. 1), after adjectives (L. 1. 27), after adverbs (L. 12. 91), after verbs (D. 19. 231). In questions µέν alone is rare (P. Men. 82 b).

2899. In combination with other particles, especially δέ and οὖν, asseverative µέν either has a simple confirmatory force or is used adversatively. The following cases must be distinguished from those in which µέν is correlative to δέ.

2900. µέν 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 δέ). Thus, ταῦτα µέν δέ τοιαῦτα so much for that A. Pr. 500. So also, e.g. ἀλλά µέν δέ but certainly in fact (ἀλλ' οὖν τίς µέν δέ in rejecting an alternative); εἴ µέν δέ Ἰφίδαμος in truth; καὶ µέν δέ and in truth, and in fact (often in transitions); οὐ µέν δέ certainly not at all, nor yet, in truth (often used adversatively).

2901. µέν οὖν lit. certainly in fact, µέν being a weaker form of µην, µέν οὖν has two common uses, according as the particles are used, or each has its own force.

a. The compound force of µέν οὖν is seen in affirmations; as in replies: τάνυ (µὴ λέγειτα) µέν οὖν ίσα, by all means; certainly, by all means; αὐτείς ὀν, οὖ µέν οὖν οἶδα ναυ, I am sure of it, οὖ µέν οὖν indeed not, δέ οὖ τάδε ήν τὸ δύναμον ἢ;) ὑπερ ήγε χαῖς; ταῦτα µέν οὖν οἷος αὐτοῦ: isn't this the tree to which you were bringing us? To be sure this is it P. Phae. 230 a.

b. The compound force appears also when µέν οὖν indicates a correction; nay rather (εἰ ταύτα) ναι λέγεις µήν, οὖ µέν οὖν οἶδες do you say. Nay, rather you Ar. Eq. 13, ἄτοπον τὸ ἐνύπνω, δ Σακρατ. ἦν ἄρης; µέν οὖν the dream is strange, Socrates. Nay rather, it was distinct P. Cr. 44 b.

c. Each particle has its own force especially where µην οὖν indicates a transition to a new subject. Here µέν 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, Ἐραχος µέν οὖν οὐσία ἐπρέπει Ταῦσαφόρος δὲ ὅσον δημιουργος such then were the words of Clear-thus; and on the other hand Tissaphernes answered as follows X. A. 2. 5. 15.
Sometimes μὲν ὁμών (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 μὲν (ἀλλὰ . . . μὲν) but for a fact, γε μὲν, ἂ μὲν, καὶ μὲν.

2903. Antithetical (concessive) μὲν distinguishes the word or clause in which it stands from a following word or clause marked usually by δὲ or by other particles denoting contrast, such as ἀλλὰ, ἀτάρ, μέντοι, μὲν; and even by copulative τέ, καὶ (Hom. ἧδε). μὲν never connects words, clauses, or sentences.

2904. μὲν . . . δὲ 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 μὲν clause has a concessive force when it is logically subordinate (while, though, whereas, cp. 2170). Thus, ἥ μὲν ψυχὴ πολυχρώμην ἐστι, τὸ δὲ σῶμα ἀσθενέστερον καὶ ὀλυγοχρώμητερον the soul lasts for a long time, the body is weaker and lasts for a shorter time P. Ph. 117 δ, καὶ πρόσθεν μὲν δὲ τοῦλοι ἡμῶν ἡρχοντα μὲν οὐδενὸς, ἡρχοντο δὲ τὸν κατεκελευθεροῦσιν πάντες οἱ ἑρχοντας ώστε ἄρχετε οἱ μὲν πλείονοι, οἱ δὲ μείζονες 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 ἀλλοτρὶ μὲν . . . ἀλλοτρὶ δὲ, ἀμα μὲν . . . ἀμα δὲ at once . . . and, partly . . . partly, ἐνθα μὲν . . . ἐνθα δὲ, ἐνταῦθα μὲν . . . ἐκεί δὲ, πρῶτον μὲν . . . ἐπειτα δὲ ἐπειτα δὲ (or ἐπειτα alone). Οδ ὁ μὲν . . . δὲ δὲ see 1107. Instead of ὁ (οι) δὲ we find e.g. ἀλλος δὲ, ἐνοι δὲ, ἐστι δ' οὐ. So τοῦτο μὲν . . . τοῦτο ἄλλο (or αὖθις).—μὲν may stand with a participle, δὲ with a finite verb, in an antithetical sentence. Example in 2147 c.

b. ε', οὗ (μη) standing before μὲν . . . δὲ 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 μὲν, the others δὲ. Cp. Lyc. 5, X. A. 3. 1. 10. But μὲν is sometimes omitted.

2906. μὲν . . . δὲ is used in successive clauses which contain either the same word (ἀναφορά) or a synonymous word; as ἦγα δὲ σὺν σῶμα μὲν θεός, σὺν σῶμι δὲ ἀνθρώπου τοῖς ἄγαθοι quoted in 1159, ἦλθε μὲν καὶ ἀπὸ τῆς Ἑρυθρᾶς ἀγγελία, ἀφίκειτο δὲ καὶ πανταχόθεν νέως came from the district of Erythrai itself and arrived also from all quarters T. 3. 33. But μὲν is sometimes omitted, as στήσω σ' ἄγων, στήσω δ' ἐμαυτὸν 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 μὲν, while each of the following clauses has δὲ (X. A. 1. 3. 14, X. C. 4. 2. 28).

2908. A contrast indicated by μὲν and δὲ may stand inside another contrast indicated in the same manner, as ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ἡμῶν δὲ σ', πρῶτος, ὅ Κλάρας, ἀπόφημαι γνώμην δ' τι σ' δοκεῖ the man has acted thus, and speaks thus; but do you, Clearchus, be the first to make known what you think best X. A. 1. 6. 9.

2909. Two relative (or conditional) clauses each with μὲν may be followed
by two demonstrative clauses each with δὲ; but the second δὲ is usually omitted, and there are other variations. Thus, ὅποιοι μὲν ... ὅποιοι δὲ ... τούτων ὥσπερ X. A. 3. 1. 43, cp. X. O. 4. 7, P. A. 28 e.

2910. A clause with μὲν is often followed by a contrasted clause without δὲ but with a particle containing an element of opposition, as πρῶτον μὲν ... ἐπειτα ... ἐτα.

2911. A shift in the construction may cause δὲ to be omitted (S. Ant. 1199).

2912. μὲν after an emphatic demonstrative may resume μὲν of the antecedent clause (D. 2. 18).

2913. μὲν ... τε (and even καὶ) is used where the second clause is merely added instead of being co-ordinated by means of δὲ. Thus, ταχύ μὲν ὅποι ἐδεί περιγγυόμεθα ἅρβοι τε τῷ ἀρχομένῳ ἐπιμενοὶ ἀναπόστατοι ἴμεν 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 μὲν (and δὲ). — μὲν and δὲ are commonly placed next to the words they contrast, and take precedence over other postpositive particles. But when two words belong closely together, μὲν and δὲ are placed between. Thus, when nouns with the article are contrasted, μὲν and δὲ stand after the article; if the nouns depend on prepositions μὲν and δὲ stand after the preposition and before the article.

a. But this rule may be neglected in order to emphasize the preceding word, as τὰ μὲν ἀνθρώπινα παρατίθεντος, τὰ δαμάδια δὲ σκοτοῦσας neglecting human affairs, but speculating on things divine X. M. 1. 1. 12, ἀνὰ τὸ σκοτεινὸν μὲν in the darkness T. 3. 22.

b. If the noun has no article and is governed by a preposition, δέ usually takes the third place.

c. Postponement of δὲ (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. μὲν and δὲ 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. μὲν and δὲ are thus often placed after personal or demonstrative pronouns. Thus, ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ πουλμένοις ἐξῆν ἀκόην Socrates for the most part was wont to talk, while any who chose could listen X. M. 1. 1. 10, πῶς ἢν πολλοί μὲν ἐπεθύμουν τυράννειν ... ; πῶς δὲ πάντες ἐξήλον πον τοὺς τυράννους; why should many desire to possess despotic power? why should everybody envy despotic rulers? X. H. 1. 9 (for πάντες δὲ τῶν ἐξήλον ἄν). Cf. ἐν μὲν τούτοις ... ἐν ἐκεῖνοι δὲ Lyc. 140, περὶ αὑτῶν μὲν ... περὶ δὲ τῶν δεσποτῶν L. 7. 35, etc.

a. The transposition is often designed to produce a chiastic (3020) order, as ἐπάθη μὲν οὐδέν, τολλᾶ δὲ κακά ἐνδοιμῆς τούσι καθα παρά. Or 

2916. In poetry μὲν and δὲ often have a freer position than in prose. δὲ may often come third when an emphatic word is placed before it, and even fourth.

GREEK GRAM. — 42
μέντοι

2917. μέντοι (postpositive) from μίν ( = μήν, 2895) + τοῖς, 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 νῦν (μᾶς) Δια. Thus, ἤδο; οὐ μέντοι ἢ ταὐτάκισας σοι. Well then, said he, do you recall those matters? Yes, by Zeus, certainly I do recall that I heard things to that effect from you X. C. 1. 6. 6, ἀλήθειας μέντοι λέγεις well, certainly you say what is very true P. Soph. 245 b.

μέντοι may strengthen asseverations or emphasize questions; as οὔτω μέντοι χρή λέγειν in truth we must speak thus P. Th. 187 b; often with demonstrative pronouns, as διὸ τούτο μέντοι νῦν Δια αὐτοῖς πιθῶν oh, by Zeus do oblige them in this Ar. Aves 601.

a. Asseverative μέντοι in combinations, e.g.:

άλλα 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 φιλοσοφώτατος ἢν καὶ πρὸς τὰ θυρία μέντοι φιλοσοφώντατος he was very fond of hunting and moreover exceedingly fond of danger X. A. 1. 9. 6.

οὐ μέντοι no indeed (also adversative: yet not).

2919. Adversative μέντοι however, yet often marks a contrast or a transition; as ἀφίεμέν σε, ἐξ ῥόδω μέντοι we let you go, on this condition however P. A. 29 c. μέντοι γε is stronger. μίν ... μέντοι is much stronger than μέν ... δέ, as φιλοσοφῶ μέν οἰκίας ... ἀφάντου δύναται ὅσον you resemble a philosopher—know however that you are a fool X. A. 2. 1. 13. On οὐ μέντοι ἀλλά (γε) see 2767.

μήν

2920. μήν (postpositive): (1) asseverative, in truth, surely; (2) adversative, especially after a negative, yet, however. The forms μήν (Hom., Att.), μάν (Hom., Lesb., Dor., lyric parts of tragedy), μέν truly (Hom., Att.) and μά in oaths are all connected. μήν emphasizes either a whole statement or a single word.

ὦδε γὰρ ἐξετάζω, καὶ μήν τιτιθεμένον ἔσται for thus I will declare, and verily it shall be accomplished Ψ 410; καλώ μήν ἡ ἀλήθεια ... εἰσε μήν οὐ μᾶνοι πείθεσθαι truth is a fine thing, yet it does not seem an easy thing to persuade P. L. 903 e, et δέ άγε μήν come now, on then Α 302, οὔθεν μήν καλεῖ ουτὶ nothing hinders P. Phae. 268 e.

2921. Combinations of μήν:

άλλα μήν ( ... γε) but surely; but yet; nay, indeed; well, in truth. Often used to add something of greater importance, or in transitions when a new idea is opposed to the foregoing. άλλα μήν is often separated by a negative.

ἡ μήν. verily, verily. Often to introduce an oath or a threat.
καὶ μὴν and verily or and yet according to the context. καὶ μὴν 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 signalled (but here comes); as καὶ μὴν ἀναξ ὦδε and lo! herc is the king S. O. C. 549. In replies, καὶ μὴν usually confirms the last remark, accedes to a request, or denotes hearty assent; sometimes there is an adversative sense (and yet; and (yet) surely; oh, but). In enumerations, καὶ μὴν adds a new fact (and besides).

καὶ μὴν ... γε in transitions or enumerations marks something of still greater importance; but it is not so strong as καὶ μὴν δή. Here γε emphasizes the word or words with which it is immediately connected. In replies, and indeed, and yet or oh, but; as καὶ μὴν τοῦτο γε and yet I will do it S. El. 1045.

καὶ μὴν καὶ (neg. καὶ μὴν οὐδὲ) and in truth also.

οὐ μὴν surely not, οὐ μὴν ἀλλὰ nevertheless (2167), oū μην oūde nor again (2768), oūde μην and certainly not.

τί μὴν; lit. what indeed (quid vero), as ἀλλὰ τί μὴν δοκεῖ; but what in truth is your opinion? P. Th. 102 b. τί μὴν; standing alone, has the force of naturally, of course. Thus, λέγοντι ἤμας ὡς διώκεται, τί μὴν; they speak of us as dead, and why should they not δέ, A. Ag. 672. Often in Plato to indicate assent. τί μὴν οὐ; (why indeed not =) of course I do.

ναι, νὴ

2922. ναι (cp. Lat. nē) asseverative (truly, yea), with the accusative in oaths where it is usually followed by μᾶ (1596 b). ναι yes, in answers, is found only in Attic.

2923. νὴ (cp. Lat. nē) asseverative (truly, yea), with the accusative in oaths, and only in an affirmative sense. νὴ is found only in Attic. See 1506 b.

νῦν, νῦν, νῦν, νῦν, νῦν

2924. νῦν now, at present often has a causal sense, as νῦν δὲ but as the case stands, as it is; often to mark reality in contrast to an assumed case.

2925. νῦτι (νῦν + deictic ἐ, 333 g) is stronger than νῦν: even now, at this moment; rarely in a causal sense.

2926. νῦν (enclitic; lyric, tragic, Herodotus, rare and suspected in Homer), a weakened form of νῦ, is rarely temporal, usually inferential, as now is used for then, therefore. νῦν thus marks the connection of the speaker's thought with the situation in which he is placed. It is commonly used after imperatives, prohibitive and hortatory subjunctives. Thus, καθιέρ νῦ με σαί χε, then S. O. C. 21. In Xenophon and Plato νῦν is written by some editors, where the Mss. have νέν (X. C. 4. 2. 37, H. 4. 1. 39).

2927. νῦν (enclitic) is adopted by some scholars in Attic tragedy where a long syllable is required (S. O. T. 644). Others write νῦν (with the force of νῦν).

2928. νῦ (enclitic; Epic and Cyprian), a still weaker form of νῦν, and less emphatic than δή. It is common in questions and appeals; less frequent in statements; as τίς νῦ; ὧν νῦν? Also after other particles, as καὶ νῦ κε, ἢ πάν νῦ.
οπως

2929. ὁπως, originally a relative adverb meaning how, is derived from the relative particle ἄφοι (with which Eng. so is connected), to which the indefinite πῶς has been added. How, ὁπως from ἄφοι-πῶς, as ὅτι from ἄφοι-τι (81 D 2).

a. The adverbial meaning of ὁπως is still seen in its use as an indefinite relative and as an indirect interrogative; and by the fact that in its place ὅτη, ὅτη τρόποι, ἐξ ὅτων τρόπων are sometimes used. By association with the subjunctive ὁπως became a conjunction (cp. μὴ πῶς) used with or without ἀν 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 ὁπως passed from how into that (2578 d).

οὔδε, οὔτε (μηδε, μητε)

2930. οὔδε (μηδε) is an adverb and a conjunction, and is to be broken up into the negative οὐ (μη) and δὲ meaning and, even, also, or but.

οὔδε (μηδε) as an Adverb

2931. Adverbial οὔδε (μηδε) not even, not... either, also... not, nor yet (ne... quidem). Cp. the use of καὶ even, also in affirmative sentences; as οὔδε ἐς not even in that case (καὶ ἐς even in that case).

ἄλλα οὔδε τούτων στερήσονται but not even of these shall they be deprived X.A. 1.4.8, ὅτ' οὔδε οὔτω βάδων ἕν when besides it was not so easy I. 18.65 (= καὶ οὐ also not). With οὔδε εἰ (ἐὰν) not even if it belongs with the main clause, while δὲ even goes with the dependent clause. Thus, οὔδε ἢν εἰ βούλετο, βάδως πνευματο γένοιτο even if they wished, they could not easily become wicked X.C. 7.5.86 (= καὶ εἰ βούλετο, οὐκ ἐὰν γένοιτο). Similarly with a participle: οὔδε πεποίθοις κακῶς ἔχθρον εἰναι μοι τούτων ἀμολογῶ I do not admit that this man is my enemy even though I have been ill-used D. 21.205.

οὔδε (μηδε) as a Conjunction

2932. οὔδε (μηδε) as a conjunction (and not, nor) connects two or more whole clauses.

2933. In Attic prose οὔδε is used only to join a negative clause to another clause itself negative; as οὔδερξα ἢξης ἂν τίμωριας οὔδε ἀλλὰ σωτηρία ἐφαίνετο there was no hope of assistance nor did any chance of safety appear T. 3.20.

a. A negative clause is joined to an affirmative clause by καὶ οὐ (μη). Thus, ἐμενω τῇ ζωμαχίᾳ... καὶ οὐ παραβήσομαι I will abide by the alliance and I will not violate it T. 5.47. καὶ οὐ (μη) may have an adversative force (but not).

N.—But in poetry and Ionic prose οὔδε may continue an affirmative clause; as δεινὸν γὰρ οὔδε ἰντόν δραετ ινδεις indeed and not to be uttered S. Ph. 756.

2934. οὔδε is used by the poets for but not, where Attic prose writers have ἄλλα οὐ or καὶ οὐ. Thus, ἐνθ' ἀλλως μὲν πάσιν ἐνηδανεν, οὔδε ποθ' Ἡρη οὔδε Ποσε-
2935. oüde may stand in an apodosis corresponding to apodotic δέ (2837). Cp. S. O. C. 590.

2936. oüde may negative a preceding word also; as: ἅλις oüde δεσσαφέρης... ἰδον the Phoenician ships had not arrived nor had Tissaphernes T. 8.99. Cp. 2943. In such cases we usually find another negative, which goes with the verb; as: ἀπ᾿ αὐτῶν μὲν oüde δικαίων oüde ἠν εἰπεῖν ἐχει he could say nothing straightforward nor just D. 22.4.

oüde (μηδέ) with other Negatives

2937. oüde... oüde commonly means not even... nor yet (or no, nor), the first oüde being adverbial, the second conjunctive. oüde... oüde is not correlative, like oüte... oüte, and hence never means neither... nor. Thus, oüde ἦλθον oüde σελήνη ἑβα νικτίω θεος εἶναι; διὰ I then hold that not even the sun nor yet the moon are gods? P. A. 260, oü γε oüde ὁρῶν γηγορίας oüde ἄκοιων μέμνησαι you do not even understand though you see, nor yet do you remember though you hear X. A. 3.1.27. oüde... oüde both copulative (and not... nor yet) in X. C. 3.3.50. oüde... oüde... δέ is the negative of kai... kai... δέ in X. A. 1.8.20.

a. So in both members of comparative sentences (cp. kai 2885); as: ὡσπερ oüde γεωργοῦ ἄργον oüdeν δρεῖος, οὕτως oüde στρατηγοῦ ἄργους oüdeν δρεῖος 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. oüde γάρ oüde (negative of kai γάρ kai); as oüde γάρ oüde τοῦτο ἐφευάστο for neither did he deceive me even in this X. C. 7.2.20. Here the first oüde negatives the whole sentence, the second oüde negatives τοῦτο.

2939. oü... oüde: oüde not even as well as nor (2933) may resume a preceding oü. Thus: ἦμων γάρ oü στέργοσιν oüde δαισονος lit. not even the gods do not love insolence S. Tr. 280, oü μέντοι ἐφʼ ἑσύδειν oü' ἐι παμπότηρος ἐν Ἀἴγιον βία χρήναι πάρχειν αὐτὸν he said however that he did not think that, even if Desippos was a downright rascal, he ought to suffer by an act of violence X. A. 0.0.25, oü δέi δὴ τοιοῦτον... καρον ἠφειάναι oüde παθεῖν ταὐτὸν διεπε... πεπόθατε we must not let such an opportunity go by nor suffer the same as you have suffered D. 1.8.

oü μέντοι oüde not by any means however. On oü μην oüde see 2708.

2940. oüde... oü: oüde may be resumed by oü; as oüde γε ὃ ἑστὶ ποηροὶ oüκ ἐν γένοιτο δημοσίᾳ χρηστός nor can the man who is bad in his private life prove himself good in a public capacity Aes. 3.78.

2941. oüde... oüte is rare (P. Charm. 171 b).
oûte (μήτε)

2942. oûte (μήτε) is usually repeated: oûte . . . oûte (μήτε . . . μήτε) neither . . . nor (neì . . . neì). oûte . . . oûte is the negative of τέ . . . τέ, and unites single words or clauses.

oûte ἐστιν oûte τοίς ἔσται neither is nor even shall be P. Phae.241 c, oûte Χειρόσφος ἦκεν oûte πλοῦτα ἰκανά ἵνα oûte τὰ ἐπίπεδα ἵνα λαμβάνειν ἔτι neither had Chrisophus come nor were there enough boats nor was it possible any longer to secure provisions X. A. 5. 3. 1.

After a negative clause: oûte ἐπειδὴ oûte τοὺς στρατηγοὺς oûte τοὺς στρατιώτας he could not persuade either the generals or the soldiers T. 4. 4.

a. oûte . . . μήτε is found when each negative is determined by a different construction, as ἀναιδὸς oûτ' εἰμι μήτε γενομένη neither am I nor may I become shameless D. 8. 68.

b. When oûte . . . oûte stands between oûδε . . . oûδε the members thus correlated are subordinate to those expressed by oûδε . . . oûδε. Cp. Aes. 1. 19.

2943. Sometimes the first oûte is omitted in poetry: ἥν οὗτ’ oûτε γήρας disease nor old age Phidias, Pyth. 10. 41, ἐκόστα μῆτ’ ἀκοστα willingly nor unwillingly S. Ph. 771. Cp. "my five wits nor my five senses" (Shakesp.).

2944. For the first oûte the poets sometimes have αὐ, as αὐ μυθοῦς oûτ’ ἄρ χει- μῶν not snow nor storm δ 566.

2945. oûte . . . τέ on the one hand not . . . but, not only not . . . but (cp. neque . . . et). The τέ clause often denotes the contrary of that set forth in the oûte clause (so far from). Thus, oûte διενόθην πῶποτε ἀποστερήσατα ἀπο- δώσω τέ so far from ever thinking to deprive them of their pay I will give it to them X. A. 7. 7. 48, ὄμωσαν . . . μῆτε προδῶσειν ἀλλήλους σύμμαχοι τέ ἑσσαν they swore that they would not betray one another and that they would be allies 2. 2. 8. So oûte . . . oûte . . . τέ. τέ . . . oûte is not used.

a. Sometimes the negative may be added in the τέ clause: oûte ἐκεῖνος ἐτε κατεκόψε τέ τε μαντεῖον oûκ ἐξήλθον neither did he stop to consider and the oracle would not make it plain T. 1. 126.

2946. oûte . . . τε οὗ S. Ant. 783. oûte . . . τε . . . oûte E. H. F. 1341.

2947. oûte . . . δὲ is used when the second clause is opposed to the first; as οûτε πλοῦτι ἐστιν ο nâ τὸ πλοῦτον μεθα, μένοι δὲ αὐτοῦ oûδε μᾶς ἤμερας ἔστι τά ἐπιτέθεια 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. oûte . . . ο nâ is rare in prose; as οûτε μυθοῦς, ο nâ δμβρός neither rain nor snow Hdt. 8. 98. Cp. S. Ant. 249. oûte . . . ο nâ . . . οûte A. Pr. 479. ο nâ . . . oûte is generally changed to ο nâ . . . oûδε in Attic prose.

2949. oûte . . . oûδε corresponds to the sequence of τέ . . . δὲ in affirmative clauses. The emphatic oûδε here adds a new negative idea as after any other preceding negative; and is most common after oûτε . . . oûτε: neither . . . nor . . . no, nor yet (nor . . . either). oûδε is often followed by an
emphasizing particle, as αδ', γε, μήν. Thus, ὦτε πόλις ὦτε πολιτεία ὄδε γ' ἀνὴρ neither a State nor a constitution nor yet an individual P. R. 499 b, μήτε παιδεία . . . μήτε δικαστήρια μήτε νόμοι μηδὲ ἀνάγκη μηδεμία neither education nor courts of justice nor laws, nor nor yet restraint P. Pr. 327 d.

2950. A subordinate clause with ὄδε may come between ὦτε . . . ὦτε. Thus, ὦτε γὰρ ὥσ πεφεύγατε με κατέλεπεν ὁ παθὴρ . . . ἀπέφυγεν ὄδε . . . παρέσχηται μάρτυρες ὃν τῷ ἀρμον . . . 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.

ὀύκοἶν, ὦκοῦν

2951. ὦκοῦν interrogative: not therefore? not then? (nonne, igitur? nonne ergo?). Here the stress lies on the inferential ὄν and an affirmative answer is expected as a matter of course. ὦκοῦν stands at the beginning of its clause.

ὀκοῦν . . . ὦτε οὐ ὀδόκοις βουλεύεται; πρὸς ἔτι ἐδρῶσε é do you not then think that they lay their plans well? Yes, with regard to what they see X. C. 7. 1. 8.

a. When a negative answer is expected we have ὦκοὺν ὦτε (P. Phil. 43 d).

b. ὦκοῦν and ὄν stand in parallel questions in X. A. 1. 6. 7–8.

Substitute scholars write ὦκοου or ὦκ οὐν for ὦκοῦν interrogative (and inferential).

2952. ὦκοὺν inferential: then, well then, therefore, accordingly (ergo, igitur). Inferential ὦκοῖν 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. ὦκοῦν has become so completely equivalent to ὄν that a negative has to be added if one is required.

ὀκοῦν, ὅταν δὴ μὴ σοθήνω, πεπάσομαι well then, when my strength fails, I shall cease S. Ant. 91, ἡ . . . τοὺς ἀμφετεροὺς καλείται οὕτως τοῖς φόροις δικαιοποιοῦν ὑπελείτων oe shall we say that those who did us defend ourselves make war? Then it is left for us to be slaves D. 8. 59. ὦκοῦν is used even with imperatives; as ὦκοῦν . . . ἴκανον ἔχων according to its sufficiency P. Phae. 274 b.

a. Editors often differ whether, in certain cases, ὦκοῦν is interrogative or inferential.

2953. ὦκοῦν not then, therefore not, so not, at any rate . . . not, surely not (non igitur, non ergo). Here ὄν is strongly emphasized, and ὄν is either confirmative or inferential. ὦκοῦν is usually placed at the beginning of its clause.

a. In emphatic negative answers; as ὦκοὺν ἔρωτας δοκεῖ certainly not, in my opinion at least X. O. 1. 9.

b. In continuous discourse (P. L. 807 a).

c. ὦκοῦν . . . γε returns a negative answer with qualified acquiescence in a preceding statement. Thus, τοῦτων ἀρα Ζεὺς ἔστιν ἀσθενέστερος; ὦκοῦν ἀν ἐκφύγωι
 PARTICLES: ὁν

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γε τὴν πεπρωμένην is Zeus then weaker than these? Fate at least he surely cannot escape A. Pr. 517.

d. In impatient or excited questions (non ἢ non igitur?). Thus, ὅκονον ἐρεῖς ποτ', ἀνὰ ἀπαλλαχθεῖς ἀπε; wilt thou not speak and so depart and be gone? S. Ant. 244.

2954. ὁν (μὴ) ὁν is to be distinguished from ὅκονον or ὅκον. Thus, ὅποτε καὶ περί τοῦ σφαλεῖν, ὅν ὅν καὶ τὴν πόλιν γε τῆς σφατέρας ἀρετῆς ἀξιούντες στέρησεν whenever they were foiled in any attempt they did not for this reason think it right to deprive their city of their valor T. 2. 43 (μὴ ὁν 8. 91).

a. Hdt. has ὁν ὁν (sometimes written ὅκον) to emphasize an idea opposed to what goes before (non tamen). Thus, ταῦτα λέγοντες τοῖς Κροτωνιητᾶς ὅν ὅν ἔπειθον by these words they did not however persuade the men of Croton 3. 187.

2955. ὁν (Ionic, Lesbian, Doric ὁν), a postpositive particle, is either confirmatory or inferential. ὁν points to something already mentioned or known or to the present situation.

2956. Confirmatory ὁν 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 γον, see 2830; on μὲν ὁν, 2001; on τοιγαροῦν, 2987. In some of its combinations with other particles ὁν may be inferential or transitional.

2957. ἄλλα ὁν or ἄλλῃ ὁν . . . γε (stronger than δ' ὁν) well, at all events; well, certainly, for that matter; as ἄλλῃ ὁν πονηρόν γε φανερώνει well, at all events they look like sorry fellows, that they are X. C. 1. 4. 19, ἄλλῃ ὁν τοσοῦτον γ' λέοι well, at any rate you know this at least S. Ph. 1305. ἄλλῃ ὁν may stand in the apodosis to an hypothetical proposition (P. Ph. 91 b).

2958. γὰρ ὁν (and καὶ γὰρ ὁν) for in fact (indeed, in any case); as εὖ γὰρ ὁν λέγεις, for indeed thou sayest well S. Ant. 1255, δήσοσθε ἀκούστες: μέλλω γὰρ ὁν ἄστρα ὅμων ἔρει καὶ ἄλλα you will profit by listening; for I am certainly going to tell you some other things P. A. 50 c.

Also to mark a consequence (X. A. 1. 9. 11), and in replies, as ὁν γὰρ ὁν P. Phae. 277 c, and also when the speaker repeats an important word of his interlocutor, as φημὶ γὰρ ὁν P. G. 466 c.

2959. δ' ὁν but certainly, at all events, anyhow, be that as it may with or without μὲν in the preceding clause. Here ὁν shows that an unquestionable fact is to be set forth in its own clause; while the adversative 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' ὁν is used (a) to set aside conjecture, surmise, or hearsay; (b) to resume the main argument after long digression, and to cut short further discussion and come to the point; (c), with imperatives, to denote assent marked by unwillingness, impatience, or indifference. Thus, (a) εἰ μὲν δὴ δίκαια πονήσω, ὅν ὅδα: αὐτήν τε δ' ὁν ὅμως 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 ἔλεγε Κύρι τοῦν.
Τολλα χρήματα. ὁ δὲ ὁν ἐπιγράφει τὸ τὸ ἀπέδωκε Κύρος μισθὸν τητάρων μηνῶν καὶ she is said to have given Cyrus a large sum; at any rate Cyrus then gave the army four months’ pay 1.2.12; (b) cp. T. 1.3, 6.15, 8.81. Resumptive δὲ ὁν may also set aside doubtful statements. (c) σὺ δ᾽ ὁν λέει, ἐκ τοῦ λόγου τὴς ἑδονῆς ὑπὲρ σοι πάσης ἐφαπτόμενον λόγου, but if he should deviate at all from his former statement S. O. C. 1205.

εἰ δ᾽ ὁν = but if indeed, but if in point of fact; as εἰ δ᾽ ὁν τοῦ εἰκτρέποντο τοῦ πρόσθεν λόγου but if he should deviate at all from his former statement S. O. C. 851.

2960. δὴ ὁν certainly then; cp. ὁν δὴ. Thus, τι δὴ ὁν; or τι ὁν δὴ; well then pray? ὃς δὴ ὁν; how then pray? ὁν δὴ ὑμᾶς really then.

2961. εἰτε ὁν, οὔτε ὁν: in alternative clauses ὁν (indeed) is added to one or both clauses as emphasis may be desired: εἰτε ὁν . . . εἰτε whether indeed . . . or, εἰτε εἰτε ὁν whether . . . or indeed, εἰτε εἰτε ὁν whether indeed . . . or indeed. So also in exclusive clauses: οὔτε (μὴτε) . . . οὔτε (μὴτε) ὁν neither . . . nor yet, οὔτε (μὴτε) ὁν . . . οὔτε (μὴτε) neither indeed . . . nor.

2962. ὁν often follows interrogative pronouns and adverbs (in dialogue); as τις ὁν; who pray? τι 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 e). Such indefinite relative pronouns are construed like the indefinite τις or demonstratives; and do not introduce relative clauses (unlike whosoever, etc., which are both indefinite and relative).

So with adverbs (346 c), as ὅσωσον in any way, no matter how (= utique not = utque). Thus, ὅσον ὅσωσον not even in the slightest degree.

a. Simply placed after relatives ὁν has a strengthening force; as ὅπερ ὁν as in fact (often in parentheses), ὅπερ ὁν just as in fact.

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 ἐπει, ἐπειδὴ, ἦδη), resumes an interrupted narration (T. 3.42, X. C. 3.3.9), and in general states a conclusion or inference. It stands alone or in conjunction with other particles. Thus, ἀναρχία ἂν καὶ ἀταξία ἐνωμύον ἡμᾶς ἀπολέσαν. δὲν ὁν πολύ μέν τοῦ ἄρχοντας ἐπικεφαλήνειας γενέσθαι τοὺς μόνον 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. 3.2.20.

a. The inferential and transitional use is derived from the confirmative meaning, and is scarcely marked until Herodotus and the Attic poets. Cp. μὲν ὁν. ἐπει ὁν in Hom. is sometimes used in transitions.

πέρ

2965. πέρ (postpositive and enclitic) very, just, even. Cp. Epic πέρι very much, and περί in composition. In Attic prose πέρ is common only with relatives (338 c) and conjunctions.
διστηρ the very one who (i.e. none other), ὅσος περ just such, ἄνθρωπα περ just any, διστηρ just as, in the very way in which, (sometimes not very different from ὅς, to which it is related as διστηρ to ὅς), εἰστηρ if really. κατηρ (Hom. κατ...περ) however much, though. Epic ἢ περ just as.

a. After other words especially in Epic and Lyric and in Aeschylus; as μένει τὸ θεῖον δουλή περ ἐν φρενὶ the divine power remains in the mind though it be enslaved. A. Ag. 1084, μάγεψτι, ἀχρυμονδόν περ ἑταίρουν ἦν ὕπαθοι, (though) sore grieving for his comrade P 459, ὦψε περ λοβέμεν οὕτως late Pind. Nem. 3. 80.

πλήν

2966. πλήν an adverb, is used (a) as a preposition with the genitive (1700) meaning except, save, when that which is excepted is a single substantival idea; (b) as a conjunction, except, except that, save that, unless, only, but (often almost = ἀλλά).

ἀφείστηκεν ... πάντες πλήν Μιλήτου all the Ionic cities had revolted except Miletus X. A. 1. 1. 6; οὐδὲν ἀπεκριθεί πάντες βασιλεῖς, πλήν ὦρμενη ἐμπιστεύετο ποινεῖστης no one went off to the king save that Orontas made the attempt 1. 9. 29, πλήν εἰ μόνον ὤδοικα but there is one thing and only one that I fear Ar. Plut. 199. A substantive-equivalent may follow πλήν, not in the genitive, but in the case required by the verb of the sentence, as συνήθθεν πάντες πλήν οἱ Νέων ἀπαντέν show. the men under Neon X. A. 7. 3. 2.

a. πλήν οὐ only not, except (2753); πλήν ἢ except, as ὁ γὰρ ἄλλῳ γρ' ὑπακού-
σαιἀν ... πλήν ἢ Προδίκω we would not listen to any one (else) except Prodi-
cus Ar. Nub. 361; πλήν ὃτι except that; πλήν εἰ except if, cp. εἰ μὴ (nisi si), after a negative πλήν εἰ μὴ; often with the verb omitted, as οὐδὲν οὐδὲν ... πλήν εἰ τις ἔριθ ὡντισ no one knows except perhaps some bird Ar. Av. 601.

b. πλήν may be followed by the infinitive, as τι σοι πέρακται πάγαμα πλήν τεθεῖει κακά; what hast thou accomplished save to work mischief? A. Eum. 125.

τέ

2967. τέ and (postpositive, and enclitic as -que) is generally used with a correlative conjunction.

2968. τέ alone sometimes in prose links whole clauses or sentences which serve to explain, amplify, supplement, or to denote a consequence of, what precedes (and thus, and therefore, and as a result). Thus, ὁ δ' ἐξαλείπτειεν ... ἐκέλευτε τ' αὐτόν ἐκ τού μέσου ἐξιστασθαι but he was angry and (therefore) ordered him to get out of the way X. A. 1. 5. 14. Cp. 2978.

a. This use of τέ (τέ consequential) is quite common in Herodotus and Thucydides, rather rare in Xenophon, and infrequent in other prose writers. It occurs also in poetry.

N. — In poetry τέ alone (cp. -que) often connects single parallel nouns and pronouns so that the two connected ideas form a whole; as σκόπτων τίμιος τε sceptre and prerogatives A. Pr. 171. In prose, participles and infinitives are occasionally linked by τέ; as καθαυτάρι οὕθα πρεσβύτως τε μάλλον ἡμερομένη being fairer and dressed more becomingly X. 0. 10. 12.
2969. *tē* (or *kai*) meaning both may be followed by *asyneton* (8, Ant. 296).

2970. Homer often, and Herodotus sometimes, adds *tē* to relative pronouns and conjunctions introducing subordinate clauses, which are usually postpositive. So after *ὅς, ὃςος, ὃς, ὃτε, ἤτε, ἱδα, ὅθω*, etc. Thus, *φιλήθην ἐκ Δίως, ὃς τε θεοὶ.* ... *ἀνάσσει: they were loved by Zeus, who rules over the gods* B 689. This untranslatable *tē* is probably connective (not indefinite), and belongs to the whole clause. It has the effect of showing that its clause corresponds in some way to the preceding clause. *ὅς τε* is found in lyric poetry and in the lyric parts of tragedy (rarely in dialogue parts). *ἀστι, ὁλός τε* became common.

2971. This connective force is also seen when *tē* stands in the principal clause, sometimes both in the principal and in the subordinate clause, e.g. *ὅς κε θεοῖς ἐγκείσθημα, μᾶλα τρέκων αὐτῷ τίθεν τίθεν* (whoever obeys the gods, him especially they hear) A 218, ὃπα ρέ τοι θάνατον, τῆς τε ἑκατοστὶ στίχες ἄνδρῳ wherever he rushes, there the ranks of men give way M 48.

2972. Homer has *tē* after the coordinating conjunctions *kal, ὅτε, οἴδη, ἀλλά, ἦ*; after *ἥ, μέν, τέρ, γάρ*, and before *ἀρα* in questions.

2973. *tē* ... *tē* usually serves to connect clauses, less frequently single words. In English and often suffices, but *ὡς* ... *ὡς* is often in place. *tē* ... *tē* is more common in poetry than in prose, but in prose more common than *tē* standing alone. Thus, *παρὰ ἀνδρῶν τε θεῶν τε φαθων* A 544, *ἔως τε γὰρ πολέμαοι Ἀσσυρίαι, οὐ τε νῦν ἐχθροῖς εἰσίν* καὶ ἔως for the Assyrians are enemies to me, and they are now more hostile to you than to me X. C. 4. 5. 23, *περί ὧν ἐλθεῖ τε κάλλιστον μη ἐλθεῖ τε αὐτὰρ τόν* 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 *oṭe* instead of *tē othan*.

2974. *tē kal* or *tē* ... *kal* often serves to unite complements, both similars and opposites. *tē* ... *kal* 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. *tē* is commonly separated from *kal* by one or more words. *tē* ... *kal* is weaker than *kal* ... *kal*, and will not easily bear the translation both ... and. It is rare in colloquial Attic. Thus, *ἀρχεῖν τε καὶ ἄρχεσθαι* to rule and be ruled X. A. 1. 9. 4, *κάλλιστον τε καὶ ἀρσενίκος* best and best 2. 1. 9, *tō tē ἀρχεῖν καὶ tō δουλεύειν* to rule and to be a slave A. Pr. 927, *βία τε κοινή εἰκὼν* by force and not willingly S. O. C. 955, *γυμνάσαι* ... *εὐνοῦν τε καὶ τοὺς υπόστοι οἰκεῖον* to exercise himself and his horses X. A. 1. 2. 7. Clauses dissimilar in form may be linked by *tē* ... *kal*; ἀπεκρίνατο διὰ βραχέων τε καὶ αὐτά τὰ ἐφητῶμεν he answered bluntly and only the questions put to him P. Pr. 336 a.

2975. *tē* ... *kal* is often used of actions coincident in time, or of actions standing in a causal relation to each other; *ὡς ημέρα τε σχέδην ὑπέφαινε καὶ εἶ τὸ μέσον ἥκον εἰ 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. *tē* ... *kal* is sometimes used of alternatives (for *elte* ... *elte*). Thus, *θεοῦ τε γάρ θελοντος ... kal μὴ θελοντος* whether God wills or not A. Sept. 427. *Here kal* ... *kal* is more common (2877).
2977. We find τε . . . καὶ . . . τε, τε . . . καὶ . . . τε . . . τε . . . τε . . . (τε), τε . . . τε . . . καὶ, τε . . . τε . . . καὶ . . . τε, τε . . . καὶ . . . καὶ . . . 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, τεχνη τε περισκόντος καὶ ναὸς παραδότης φόρον τε ταξιμέων both destroying their walls and surrendering 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. ἀλλὰς τε καὶ both in other ways and especially, on other grounds and particularly, or simply especially. This combination usually stands before conditional clauses (or clauses with a conditional participle), causal, and temporal clauses. Thus, χαλεπὸν οἷμαι διαβάσιν ἄλλως τε καὶ πολεμῶν πολλῶν ἔμπροσθεν ὅταν I think it hard to cross, especially when the enemy faces us in full force X. A. 5. 6. 9, πάντως . . . ἀποστειρῶσθαι οὕτως ἔτη . . . ἄλλως τε κἂν ἐν' ἐξήρου τῳ τούτῳ νυμβαλὴν it is grievous to be deprived of anything, especially if this happens to any one at the hands of a personal enemy D. 18. 5. Cp. τά τά ἀλλὰ εἰτὸντος καὶ μίριος ἐδώκες δαρειοῦ καὶ both honoured me in other ways and gave me ten thousand darics X. A. 1. 3. 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 ἡμα (ἐπανα, ἐτή, πολλαχοῦ, ὁσαντως) δὲ καὶ; e.g. ἐν τε τῷ τῶν ἐπῶν πονήσει πολλαχοῦ δὲ καὶ ἀλλοθι, 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 ἐτή δέ, τί δέ, τὸ δέ κεφάλαιον, μετὰ δὲ ταῦτα. Thus, πρὸσεργον τε . . . νῦν δέ (both) formerly . . . but now X. H. 7. 1. 24. Cp. P. L. 694 b, 947 a, 967 d. (c) After a considerable interval occasioned by the extension of the τε clause, it is natural to resume with δέ. So T. 6. 83. 1, X. A. 7. 8. 11, X. C. 2. 1. 22, L. 2. 17.

2982. Rare combinations are, e.g.:

η . . . τε instead of η . . . η. Thus, ἡ παῖδες νεαρὸς χαίρει τε γυναικείς either young children and (= or) widowed women B 289. τε . . . η is often emended in X. 0. 20. 12, P. Men. 95 b.

tε . . . οὐδέ (μηδέ) with τε instead of οὐτε (μήτε); as E. I. T. 697, P. Pol. 271 e. τε is not followed by οὐτε (μήτε).

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 irregularities 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, τὸ τε ἑλληνικὸν καὶ τὸ ἑλληνικὸν the barbarian and the Greek force X. A. 1. 2. 1, εἰμι πρὸς τὸ λουτρά καὶ λειμαῖνας I will go to the bathing places and the meadows S. A. J. 654 (for πρὸς λουτρά τε). But η πόλις τε καὶ ἡμεῖς οἱ νόμοι the State and we the laws P. Cr. 53 a.
b. τέ connecting an entire clause stands as near as possible to the beginning. Cp. X. Λ. 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, ἃ τε δεῖ φιλία καὶ (ἂ δε) πολέμα ἡμᾶς νομίζειν what we must consider as belonging to our friends and what to our enemies X. C. 5.2.21, ἐν τῇ θερμότερῃ καὶ ψευδότερῃ in the hotter and colder P. Phil. 24 b, ἄρασι φιλον ἀνδρα τε σοφώτατον a man dear to all and most wise Ar. Vesp. 1277.

d. The freer position of τέ is often due to the fact that several words are taken as forming a single notion. Thus, ἥ καλλίστη δὴ πολιτεῖα τε καὶ ὁ καλλίστος ἄνηπ the very noblest constitution and the noblest man P. R. 563 a.

τοῖ

2984. τοῖ (postpositive and enclitic) in truth, surely, doubtless, mark you, be assured, you (must) know, was originally the dative of feeling (1486) of σύ.

a. This τοῖ (Sanskrit tē), found in all dialects, is to be distinguished from Doric τοὶ (= soi) from τῷ (Skt. tvē). τοῖ may thus occur in the same sentence with τοῖ; as τοῖαντά τοῖ σοι ἡ λέγω S. fr. 25.

2985. τοῖ 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. τοῖ often gives an easy and familiar tone to a reply. Thus, τῶν τοῖ μεταλλών ἀνδράσιν φρονημάτων ἢ γλῶσσαν ἀλήθης γρηγοροὶ true it is that of men's vain conceits their tongue is the true accuser A. Sept. 438, τοῖ τοῖ ὁ Κέβης λόγους τινὰς ἀνέφευγεν for Cebes, you know, is always investigating some speculation or other P. Ph. 53 a.

a. τοῖ may emphasize particular words, as ἐγὼ τοῖ, ἐμοί τοῖ, σέ τοῖ; and other words not pronouns.

2986. τοῖ is frequently used after other particles, as ἀλλά, γάρ, γέ, δή (and γέ τοῖ δή, cp. δή τοῖ . . . γέ), ἐπει διὰκεκομένη, μή, οὐ (οὗτοι). On ἄνθρωποι, see 2858; on καλταυς, 2893; on μέντοι, 2917.

2987. The inferential conjunctions τούτων, τοὐγάρον, τοὐγάρον, τοῦν ὑπὸ τοῦ τοῖ contain τοῖ, the locative of the demonstrative τό, which case had the meaning of τῷ (τῶ) therefore, on this account, so lit. by that, therein. (This τῶ is chiefly Epic, and stands at the beginning of the verse. Cp. τὸ therefore Γ 176, S. Ph. 142.)

τοὐγάρ (prepositive; Ionic and poetic) therefore, whereabouts, so then, that is surely the reason why (often to announce a purpose).

τοὐγαρόν, τοὐγάρον (both prepositive) are more emphatic than τοὐγάρ. The final syllable of τοὐγάρον is the τοῖ of 2984.

τοῖν (postpositive and post-Homeric; τοῖν 2927) is transitional (now then, further) or inferential (therefore, accordingly; less emphatic than τοῦγάρ). τοῖν 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 (σκότει τοιών P. Cr. 51 ε).


2988. Demonstrative ὃς (also accented ὅς, ὅς) thus, so is originally an ablative from the demonstrative stem ὅ- (from σο-), from which come the article and ὅς he in καὶ ὅς, ἦ δέ ὅς (1113). For the -ς, see 341. Cp. also ὅ-δε thus.

So καὶ ὅς even so, nevertheless, οὖθεν (μηδὲν) ὅς not even thus, in no wise, ὃς ἄνω (ὑπάνω) in the same way, just so (ablative of ὁ ἄνω). ὃς ἄνωθεν (lit. thus otherwise, in that other way) quite otherwise and ὃς ἄνωθεν (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 οὖτος. Thus, πιστὸς ἦν, ὅς ἦμει εὐπάρτασθε I was faithful, as you know X. A. 3. 3. 2, ἐκλήσω τοῦ Ἐλληνας, ὅς ἔκαστος αὐτὸς εἰς μάχην, οὖτος ῥαχήσατο 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 μοῦ προκείμενον μᾶσσον ὅς ἔμοι γλυκό καρποῦ not for me further than I wish. A. Pr. 629. Cp. 1071.

2992. In adverbial clauses ὅς is often used parenthetically; as ὅς ἦμοι δοκεῖ as it seems to me. Instead of ὅς δοκεῖ, ὅς ἐν οὐκείς the personal construction is often preferred; as ἀπέλευσαν, ὅς μὲν τοις πλείστοις ἔδοκεν, φιλοτιμήθησαν 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 οὐδὲ ἀδύνατος, ὅς Λακεδαιμόνως εἰπείν Brasis was, for a Lacedaemonian, not a bad speaker either T. 4. 84, ταύτα ἀκούσας Σέριμος ὅς ἐκ κακῶν ἐχάρη on hearing this Xerxes rejoiced as much as he should 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 words indicating degree ὅς means about, nearly, not far from; as ὅπλιται ἔχων ὅς πεντακοσίων having about five hundred hoplites X. A. 1. 2. 3, ὅς ἐπὶ πολύ for the most part P. R. 377 b (lit. about over the great(er) part).
2996. ὡς often indicates the thought or the assertion of the subject of the principal verb or of some other person prominent in the sentence. Here ὡς expresses a real intention or an avowed plea. So often with participles (2988); and also with the prepositions εἰς, ἐπί, πρὸς; as ἀπέπλευσαν . . . ἐκ τῆς Σικελίας ὡς ἐσ τᾶς Ἀθηναῖς they sailed away from Sicily as though bound for Athens T. 6.61.

2997. ὡς ἐκαστὸς means each for himself; as ἀπέπλευσαν ἐξ Ἑλλοπόντου ὡς ἐκαστὸι (ἀπέπλευσαν) κατὰ πόλεις they sailed away from the Hellespont each to his own State T. 1. 89.

2998. ὡς exclamatory (2622) 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 ὡς, but not used in standard Attic prose. Cp. 2193.
Causal: as, inasmuch as, since, seeing that, like ὡς, ἐπεξ., etc. Cp. 2240.
Consecutive: so that, like ὡς ἀρρ. Usually with the infinitive, sometimes with the indicative. Cp. 2230.

3001. ὡς is often found before sentences apparently independent, where it is sometimes explained as a conjunction with the verb suppressed. Thus, ὡς τὴν ἐκοῦσα ταιὸς οὐ μεθόρυμα. (know) that of my own accord I will not relinquish my child E. Hec. 400, ὡς δὴ σὺ μοῖρας Ἀργεῖων ἐκεῖ (do you mean) that you, forsooth shall be lord and master of Argives A. Ag. 1633. Some scholars regard this ὡς as causal, others regard it as demonstrative, others as comparative.

ὡς as, like

3002. ὡς as, like (postpositive) in Hom., as ὡς ἀρρ. ὡς Γ 2, stands for ὡς ὥστε, which is of uncertain origin.

_MODALISATION  ὡς to

3003. ὡς το, a preposition with persons (once in Hom., ρ 218) is obscure in origin.

SOME GRAMMATICAL AND RHETORICAL FIGURES

3004. Anacoluthon (ἀνακολούθον inconsequent), or grammatical inconsistency, is inadvertent or purposed deviation in the structure of a sentence by which a construction started at the beginning is not followed out consistently. Anacoluthon is sometimes real, sometimes
only slight or apparent. It is natural to Greek by reason of the mobility and elasticity of that language; but in English it could not be tolerated to an equal extent because our tongue—a speech of few inflected forms—is much more rigid than Greek.

3005. Anacoluthon is, in general, caused either (a) by the choice of some form of expression more convenient or more effective than that for which the sentence was grammatically planned; at times, too, the disturbing influence is the insertion of a brief expression of an additional thought not foreseen at the start. Or (b) by the intrusion of some explanation requiring a parenthesis of such an extent that the connection is obscured or the continuation of the original structure made difficult. In this case the beginning may be repeated, or what has already been said may be summed up in a different grammatical form and sometimes with the addition of a resumptive particle, such as ὅ, ὅπερ well then, then, as I was saying (X. A. 1. 8. 13, 3. 1. 20, X. C. 3. 3. 9). So with δὲ (T. 8. 29. 2).

3006. Anacoluthon usually produces the effect of naturalness and liveliness, sometimes of greater clearness (as after long parentheses), or of brevity, force, or concentration.

3007. Anacoluthon is either natural or artificial. Natural anacoluthon is seen in the loose and discursive style of Herodotus; in the closely packed sentences of Thucydides, who hurries from one thought to another with the least expenditure of words; and in the slovenliness of Andocides. Artificial or rhetorical anacoluthon is the result of a deliberate purpose to give to written language the vividness, naturalness, and unaffected freedom of the easy flow of conversation, and is best seen in the dialogues of Plato. Such anacoluthon is usually graceful and free from obscurity.

3008. There are very many forms of anacoluthon, e.g.

a. Many cases are due to the fact that a writer conforms his construction, not to the words which he has just used, but to another way in which the antecedent thought might have been expressed: the construction πρὸς τὸ νοούμενον (or ημιονόμενον) according to what is thought. Cp. 2148 and X. H. 2. 2. 3, S. O. T. 353, Β. 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, οὕτω ... οὕτω, η ... η often show anacoluthon, especially when a finite verb takes the place of a participle. Cp. 2147 c, and T. 5. 61. 4, 6. 32. 3, 7. 47. 1-2.

e. The nominative "in suspense" may stand at the head of a sentence instead of another case required by the following construction. This involves a redundant pronoun. Thus, Πρόξενος δὲ καὶ Μένων, ἐπείπερ εἰσιν ἥμετεροι εὐφρατεῖ ἰοῖς ... πέμψατε αὐτὸς δεὺρο (for: Πρόξενον καὶ Μένων ... πέμψατε δεὺρο) 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 τίμας γε ... τῶν μὲν μεθέξει καὶ γεάστεται ἑκόν, ἄν ἦγηται ... ἀμείων αὐτῶν ποιήσεως, ἄς δ' ... φέροιται but furthermore as regards honours, those he will partake of and be glad to taste which he thinks will make him a
better man, but others he will shun. P. R. 591 c, "Ελληνας τόσο ἐν τῇ Ἀθήνῃ, οἰκουσας ὄρθρας τῷ σαφὲς λέγεται εἰ ἔπονται (ὅτι λέγουσιν εἰ ἔπονται οἷς λέγεται ἐπισταί) 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 ὁ θησαύρα, ὁ οἶμα, ὁ λέγουσι, etc. Thus, τόδε γε μὴν, ὡς οἶμαι, περὶ αὐτῶν ἀναγκασθαν εἰμι (for ἐκεῖ) λέγειν this indeed is, as I think, most necessary to state about it. P. Phil. 20 d. Often in Hdt., as ὁδ' ἐγὼ ζημωσά... ἐναί αὐτῶν Ἰδάνθρωσι... πάτρων but as I have heard he was the uncle of Idanthrysus on the father's side 4. 70. A construction may be introduced by ὅτι or ὡς and then pass to the infinitive, or the infinitive may precede and a finite verb follow (2628).

h. After a subordinate clause with parentheses the main clause sometimes follows in the form of an independent sentence (P. A. 28 c, cp. 36 a).

i. An infinitive may resume the idea set forth by the principal verb; as τοῦ δὲ θεοῦ πάττουσιν, ὡς ἐγὼ φήσῃ τε καὶ ὑπέλαβον, φιλοσοφοῦντα με δειν ὑπή 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. Analogy is sometimes due to the desire to maintain similarity of form between contrasted expressions; as τοὺς μὲν γὰρ ἰπτόκενταύρους οἶμαι ἐγὼ γε πολλοίς μὲν ἀπορεῖ τῶν ἀνθρώπων ἀρετών ἀκούοντας δὲ κρήσθαι, πολλοίς δὲ τῶν ἰππίων πεφυκόντων ἥδεων πῶς αὐτῶν κρὴ ἀπολαβέω for I think that the horse-centaurs were at a loss how to make use of many conveniences devised for men and how to enjoy many of the pleasures natural to horses X. C. 4. 3. 19. Here πολλοῖς δὲ is used as if it were to be governed by κρήσθαι, instead of which αὐτῶν ἀπολαβῶν is substituted.

3009. Anadiplōsis (ἀναδιπλοσ 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.

Θῆραι δὲ, Θῆραι πόλεις ἀστυνεγεῖσαν, μεθ' ὡμέραν μνᾶν ἐκ μέσης τῆς Ἑλλάδος ἀνήρπισται Θῆβαι, Θῆβαι, a neighbouring city, in the course of one day has been extinguished from the midst of Greece Aes. 3. 183.

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 έπαναφορά or έπαναλεψις. Cp. "Strike as I would Have struck those tyrants! Strike deep as my curse! Strike! and but once:" Byron.

οὕτως γὰρ πολλοίς μὲν τῶν πολτῶν εἰς τοὺς πολεμίους ἔξηλασαν, πολλοῖς δὲ δόλως ἀποκείμενας ἀσάφως ἐπολίσασα, πολλοῖς δ' ἐπίστομον ὑπας ἀσίμως κατέστησαν many of the citizens they drove out to the enemy; many they slew unjustly and left unburied; many who were in possession of their civic rights they deprived of them L. 12. 21. Cp. D. 18. 48, 75, 121, 310.

3011. Anastrophe (ἀναστροφή return) is the use, at the beginning of one clause, of the same word that concluded the preceding clause. GREEK GRAM. — 43
Also called epanastrophe. Cp. "Has he a gust for blood? Blood shall fill his cup."

οὐ δόθην Κτήσιφων ὑπάται δι' ἐμὲ, ἐμὲ δ' ἔπερ ἐξελέγειν ἐκόμιζεν, αὐτῷ ὅπως ἐν ἔγραψατο for surely it cannot be that he is prosecuting Cleophon on my account, and yet would not have indicted me myself, if he had thought that he could convict me D. 18. 13.

3012. Antistrophē (ἀνιστροφή turning about) is the repetition of the same word or phrase at the end of successive clauses.

ὅστις δ' ἐν τῷ πρώτῳ λόγῳ τὴν ψήφον αἰτεῖ ὅρκον αἰτεῖ, νόμον αἰτεῖ, δημοκρατίαν αἰτεῖ whoever in his first speech asks for your vote as a favour, asks the surrender of your oath, asks the surrender of the law, asks the surrender of the democratic constitution Aes. 3. 198.

3013. Antithesis (ἀντίθεσις opposition) is the contrast of ideas expressed by words which are the opposite of, or are closely contrasted with, each other. Cp. "Wit is negative, analytical, destructive; Humor is creative." Whipple.

δι' ὃν ἐκ χρεστῶν φαίλα τὰ πράγματα-τῆς πόλεως γέγονε, διὰ τούτων ἔλειπε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτά χρεστά γενήσεσθαι; δο 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 μνησθῶ I am uncertain what I shall recall first D. 18. 129. When the doubt is between two courses it is often called diaporia.

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 (ἀνυφάκτων not bound together) is the absence of conjunctions in a series of coördinate words or phrases. See 2165 ff.

a. Here is sometimes placed the omission of the verb after µῆ (µῆ σὺ γε, µῆ γάρ, etc.) ; as µῆ τριβᾶς ἐπὶ (ποιεῖτε) no more delays! S. Ant. 577, τίς οὐχὶ κατέ-πτυσεν ἄν σοι; µῆ γάρ (εἰπε) τῆς πόλεως γε, µῆ' εμοῦ who would not have reviled you? Do not say the State, nor me D. 18. 200. Cp. 946, 1599.

3017. Brachylogy (βραχυλογία brevity of diction, abbreviated expression or construction) is a concise form of expression by which an
element is not repeated or is omitted when its repetition or use would make the thought or the grammatical construction complete. The suppressed element must be supplied from some corresponding word in the context, in which case it often appears with some change of form or construction; or it must be taken from the connection of the thought.

a. *Brachylogy* and *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, *τὸν τῶν πέλαν δρον μᾶλλον ἢ τὴν ἐννῦν ὥραν* (δρομένην) rather to ravage the territory of their neighbours than to see their own (being ravaged) *T. 2. 11, ταύτα ἐγώ σοι οὐ πείθομαι...*, αἱματικές ἀλλοι άνθρώπων οὐδενα (πείθομαι σοι) of this I am not persuaded by you and I do not believe that any other human being is either *P. A. 25 ε, οὔτε πάσοχνας κακον οὐδὲν οὔτε μέλλοντας* (πάσχειν) neither suffering, nor being likely (to suffer), any evil *I. 12. 103, ἀνεχώρησαν δὲ καὶ οἱ Αθηναίοι...*, ἐπανη σκαλ ἐδον (ἀναχωρήσαντας) and the Athenians too withdrew when they saw that they (the Lacedaemonians) had done so *T. 3. 16.*

b. A verb must often be supplied from a coordinate or subordinate clause either preceding or following. Thus, *ἐγείρει καὶ σὺ τήσω, ἐγώ δὲ σό τε ὃς ὑμῖν ὑπέρ* if a person shall not kill with his own hand, but if some one shall suggest murder to another *P. L. 872α*; *φίλους νομίζον, νεῖσπν ἄν τοις σίδεν* (νομίζει) 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 *διε, χρή* etc.: *ἐνιαυτοθε διόμοντες οἰς δεῖ (ἀμύνει) that you may seem to assist those who ought* (to assist) *T. 3. 12.* When a form of *τυχάσω* stands in the subordinate clause; *ἀπελέφθαν ὡς ἐκαστοι ἐτυχον (ἀποπλέοντες)* they sailed away as each best could *T. 4. 25.* In conditional clauses when the protasis indicates that the assertion made in the apodosis holds true of a person or a thing more than of any other person or thing (ἐπερ τις καὶ ἄλλος, ἐπερ στε, ἐπερ οὔτε, ὡς τις καὶ ἄλλος, etc.) *ἀς συμφέρει δι’ ὄμην οὐχί τις άλλος, τὸν νικάν* victory is of advantage to you, if it (is of advantage) to any *X. C. 3. 42.* Hence *ἐτις (ποιεῖ, ποιεῖτε)* is almost = τις, etc. *T. 7. 21. 5.*

d. Compound verbs (especially those compounded with *μετέ* and *ἐλ*) are often so used that the force both of the compound and of the simple verb is requisite to the meaning. Thus, *α’ Αθηναίοι* *μετέγνωσαν Κερκύραιοι ζυμαχίαν μὴ ποιήσασι* the Athenians changed their minds and decided not to make an alliance with the Corcyraeans *T. 1. 44.*

e. A compound verb on its second occurrence often omits the preposition (rarely *vice versa*); as *ἀπεργάζηται...* *εἰργάζετο P. Ph. 104 d.* Euripides is
fond of such collocations as ἐπάκουσον ἐκοινοῦν Alc. 400. Cp. the difference in metrical value of repeated words in Shakespeare, as "These violent desires have violent ends."

N. — In καὶ ἐξωμετεσχόω καὶ φέρω τῆς αἰτίας: I share and bear alike the guilt (S. Ant. 537) φέρω, though capable of taking the partitive genitive, is influenced by ἐξωμετεσχόω and has the force of ἐξωφέρω.

f. From a following verb of special meaning a verb of more general meaning, such as ποιεῖν, ἀγγειοθαῦμα, εἶναι, must be supplied with the phrases ὀδὲν ἄλλο τι, ἄλλο τι ἄλλο τι. 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, Κρισώβιος καὶ Ἀπολλάδωρος κελευόμενοι με τρίψαντα μνήμες σιγάσαντα, αὐτοῖς δὲ ἐγκαθάρισεν Κρίτον οἱ Αρτέμίων καὶ Ἀπολλώδωρος 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: παναχθεύσατος μᾶλλον (παναχθευόμενον) having fought one (sea-fight) Ar. Ran. 603, ἣ μὲν ἔπειτα εἰς ἄλλα ἄλθο . . . . Zevs δὲ ἐὰν πρὸς δῶμα (ἐβη) she then sprang into the sea, but Zeus (went) to his abode A 532.

j. The subject of a sentence is often taken from a preceding object or from some other preceding noun in an oblique case without a pronoun of reference to aid the transition. Thus, ἐξεφόβθησαν μὲν τῶν πολισσῶν οὐκ εἰδότας τὰ πρᾶσσόμενα, καὶ ἐφευρὼν (οὶ πολισσῶ) they frightened away most of the citizens, who were in ignorance of the plot and began to fly T. 8. 44. Cp. 943.

k. In general an object is frequently omitted when it can readily be supplied from the context. Thus, ἐγχεῖν (τὸν οἴνον) ἐκέλευεν 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. 9214.

l. A dependent noun must often be supplied, in a different construction, from one coordinate clause to another. Thus, ὥρκους ἔλαβον καὶ ἔδωσαν παρὰ Χαρναβάν θεριστέρια from Pharmabasus and gave him theirs X. H. 1. 3. 9. So in contrasts where one member is to be supplied from the other, as οὐκ ἐκεῖνος (ἐκεῖνη), ἀλλ’ ἐκεῖνη κεῖνον ἐνῶδ’ 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, ἀμεληθάς διόπερ οἱ πολλοί (ἐπιμελοῦνται) neglecting the very things which most people (care for) P. A. 38 b. This laxity of expression is especially frequent in the case of ἔκαστος, τίς, or πάντες, to be supplied after ὄντες (μηδεῖς), as μηδεῖς τὴν ὑπερβολὴν βαθμοῦ, ἄλλα μὲν ἐννοοῖς ὅτι ἀνωθενθαντὸς 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 αἰνῶ δὲ καὶ τότε (νόμων) . . . μὴ τῶν ἄλλων Περσαῖων μηδένα τῶν
3019. Catachresis (κατάχρησις misuse of a word) is the extension of the meaning of a word beyond its proper sphere; especially a violent metaphor. In English: "a palatable tone," "to take arms against a sea of troubles."

3020. Chiasmus (χιασμός marking with diagonal lines like a X) is the crosswise arrangement of contrasted pairs to give alternate stress. By this figure both the extremes and the means are correlated. Cp. "Sweet is the breath of morn, her rising sweet": Milton.

3021. Climax (κλίμακα ladder) is an arrangement of clauses in succession whereby the last important word of one is repeated as the first important word of the next, each clause in turn surpassing its predecessor in the importance of the thought. Cp. "But we glory in tribulations also: knowing that tribulation worketh patience... and experience, hope; and hope maketh not ashamed": Romans v. 3-5.

3022. Ellipse (ἐλλειψις 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 εις ὄνυχαν λέοντα to judge a lion from his claws).

a. Ellipse occurs in the case of substantives and pronouns, subject, object, finite verbs, main clauses, and (less often) subordinate clauses. See the Index under Ellipse.

3023. Enallage (ἐναλλαγή interchange) is the substitution of one grammatical form for another, as plural for singular (1006–1008). Thus: “They fall successive, and successive rise” : Pope.

3024. Euphemism (εἰφήμισμός 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”).

συμφορά occurrence for ἀτύχημα misfortune, ἐτέρωs otherwise = not well, εἰφήμισμός 'the kindly time' for νύξ night, εὔφωμος left (lit. of good omen, whereas the left was the unlucky side), εἰ τι πάθοι if anything should happen to him = if he should die.

3025. Hendiadys (ἐν δέδα δωον 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.

χρόνος καὶ πολέμικα by length of time and siege = by a long siege D. 19. 128, ἐν ἀλι κόραι τε in the waves of the sea E. Hel. 226, ἀσπίδων τε καὶ στρατοῦ = ὄπλαμενου στρατοῦ armed force S. El. 36.

3026. Homoioteleuton (δύοοτέλευτος ending alike) is end-rhyme in clauses or verses.

τήν μὲν ἄρχην εἰς τὴν πόλεμον κατέστησαν ὡς ἑλευθερώσοντες τοὺς "Ελλήνας, ἐπὶ δὲ τελευτήσαν τῶν πόλλων ἄτυχών ἐκδότους ἐκθέσαν, καὶ τής μὲν ἡμετέρας πόλεως τοὺς Ἰωνας ἀπετίθησαν, ἐξ ὧν ἄπτοκησαν καὶ δή ἠν πολλάκις ἐσώθησαν in the beginning they entered upon the war with the armed object of liberating the Greeks; at the end they have betrayed so many of them, and have caused the Ionians to revolt from our State, from which they emigrated and thanks to which they were often saved I. 4. 122. Cp. S. Aj. 62–65. Homoioteleuton is most marked in paronomiosis.

3027. Hypallage (ἐπαλλαγή 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 κίδεα ἐμοῦ the troubles of my spirit ξ. 197, νεῖκος ἀνδρῶν ἔναμον kindred strife of men for strife of kindred men S. Ant. 794. Here the adjective virtually agrees with the rest of the phrase taken as a compound.
3028. **Hyperbaton** (ὑπέρβατον transposition) is the separation of words naturally belonging together. Such displacement usually gives prominence to the first of two words thus separated, but sometimes to the second also. In prose hyperbaton is less common than in poetry, but even in prose it is frequent, especially when it secures emphasis on an important idea by placing it at the beginning or end of a sentence. At times hyperbaton may mark passionate excitement. Sometimes it was adopted to gain rhythmical effect. Thus: "Such restung found the sole of unblest feet": Milton.

σο δὲ αὐτός, δ ὁ ἀνθάν, Μένων, τι φης ἀρετῆν ἔως; but what do you yourself, in heaven's name, Meno, say virtue is? P. Men. 71 d, δ ὁ ἀνθάν σε γονάτων (946) by they knew (I entreat) thee E. Med. 324, ὑπ' ἐνδιατα πέτανη ἡ Ἑλλάς ἀνθρώπου from one man Greece endured such sufferings D. 18. 158, ἔρσαν τοῦ ὅπωσον ἀδηποῦ ὅμεις ἐξεπέμπετε στρατηγοὺς conquering the generals you kept sending out—such as they were 18. 146.

a. The displacement is often caused by the intrusion of a clause of contrast or explanation. Thus τοὺς περὶ Ἀρχιάν... οὐ ψήφον ἀνεμελῆσθε ἀλλ',... ἐτιμωρήσατε 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 θι ἔρας δεῖνος a passion so terrible P. Th. 169 c, πολύ γὰρ τῶν ἅπαν ἐπερχόν ἄντων for they ran much faster than the horses X. A. 1. 5. 2; so εἰ, μᾶλα; on ἄν see 1764.

c. Prepositions often cause the displacement (1663, 2690). On displacement in connection with participles see 1168, 1167; with the negatives, see 2690 ff.

d. Similar or contrasted words are often brought into juxtaposition. Here a nominative precedes an oblique case. Thus, ἀπὸ τῶν ὑμετέρων ἡμῖν ἐπεμελῆσθε ὑμᾶς we wages war on you from the resources of your allies D. A. 44, ἀν γὰρ θις μὲ βιγ γε ἐκών ἀκοντα δίηπτα for no one shall chase me by force, he unwilling H 197. Note ἤλκες ἄλκα (ἄλλθεν, ἄλλοτε, etc.), αὐτός αὐτοῦ.

e. Construction ἄπο κοινοῦ.—In poetry an attributive genitive or an object, common to two coordinate words, is often placed with the second only, as φάζων ἄλωσιν ἢλλων ταύτα ταύτα τελείω τηλ. the capture and overthrow of Itum A. Ag. 557.

3029. **Hypophora** (ὑποθερά putting under) is the statement of an objection (together with its reftutation) 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 ringing in my ears... 'what will become of the preamble, if you repeal this tax?'": Burke.

τι οὖν, ἂν τις εἶδοι, ταῦτα λέγεις ἡμῖν νῦν; ἢν γὰρ γεί κτλ. why then, some one will say, do you tell us this now? In order that you may know, etc. D. 1. 14.

3030. **Hysteron Proteron** (ὑστερον πρότερον later earlier) is an arrangement reversing the natural order of time in which events occur. It is used when an event, later in time, is regarded as more important than one earlier in time.
3031. Isochlon (ἰσοκολὼν having equal members) is the use of two or more sequent cola (clauses) containing an equal number of syllables.

3032. Litotes (λιτότης plainness, simplicity) is understatement so as to intensify, affirmation expressed by the negative of the contrary. Cp. 2694. Μείωσις (μείωσις lessening) is ordinarily the same as litotes. Thus: “One of the few immortal names That were not born to die”; Halleck.

3033. Metonymy (μετωνυμία change of name) is the substitution of one word for another to which it stands in some close relation. Thus: “We wish that infancy may learn the purpose of its creation from maternal lips”; Webster.

3034. Onomatopoeia (ονοματοποιία making of a name or word) is the formation of names to express natural sounds.

3035. Oxymoron (ἐξυμωρον pointedly or cleverly foolish) is the juxtaposition of words apparently contradictory of each other.

3036. Paraleipsis (παράλεψις passing over) is pretended omission for rhetorical effect.

3037. Parechésis (παρέχησις likeness of sound) is the repetition of the same sound in words in close or immediate succession. Alliteration is initial rhyme.
3038. Parissis (παρίσσιοσις almost equal) is approximate equality of clauses as measured by syllables. Parissis is sometimes regarded as synonymous with toskolon.

3039. Paromolosis (παρομοιωτικις 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 (homoioiteleuton), in the interior, or it may pervade the whole.

μαχομένων μὲν κρείττους εἶναι τῶν πολεμῶν, ψηφιζομένων δὲ ἄστους τῶν ἑχόνων by fighting to be superior to our public enemies, and by voting to be weaker than our private enemies L. 12. 79.

3040. Paronomasia (παρονομασία) is play upon words.

οὐ γὰρ τὸν τρότον ἄλλα τὸν τότον μετῆλλαξεν for he changed not his disposition but his position Ames. 3. 78. Often in etymological word-play; as Πρὸδος θοῖ B 758, Μέλητος ... ἡμέρῃς P. A. 26 a, Παυσάνιον παυσάμενον P. S. 180 c, εἰς ... τότον ... ἄδικη, εἰς Άδου to an invisible place, to Hades P. Ph. 80 d. Cp. “Old Gaunt indeed, and gaunt in being old”: Shakespeare. Sometimes this figure deals with the same word taken in different senses (homonyms): ἐμά γὰρ ἤμει σὲ τῆς ἀρχῆς ἀπετεφροθέμεθα καὶ τοῖς Ἑλλησὶν ἀρχῆ τῶν κακῶν ἐγένετο ‘no sooner were we deprived of the first place than the first disaster came upon the Greeks’ I. 4. 119.

3041. Periphrasis (περιφρασις circumlocation) is the use of more words than are necessary to express an idea.

θρήματα Νείλου nurseries of the Nile = the Egyptians P. L. 953 e, Οἰδίπος κάρα Oedipus S. O. T. 40 (κάρα expresses reverence or affection). The substantive on which another substantive depends often stands for an adjective, as Ἡ Τηλεμάχῳ = mighty Telemach (cp. 1014). For various other periphrases, see the Index.

3042. Pleonasm (πλονοσμος 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, ἀδίσ άδ πάλιν, πάλιν μετὰ ταῦτα ύστερον, ἐπειτά μετὰ ταῦτα, διὰ τέλους τὸν πάντα χρόνον; of manner, as κατὰ ταῦτα ὡσαντος, μάτην ἄλλως, εἰς δυνατὸν ὑπὶ μάλιστα; of
ence, as τοιγάρτα διὰ ταῦτα, ἐκ τοῦτον ... διὰ ταῦτα; of verification, as Ἀλήθως τῷ Ὠρτῷ; and various other expressions, as ἦς τάξει ἂν, λάγῳ εἶπεν.

b. Adverb and adjective combined (usually poetical): κείτο μεγάς μεγαλωστὶ huge he lay with his huge length. Π. 776.

c. Adjective and verb: ὡς δὲ μὴ μακροῦς τεῖνω λάγους but not to speak at length. E. Hec. 1177.

d. Adjective and substantive in the dative: νῆσος μεγάθει μὲν οὖ μεγαλὴ an island not large in size Hdt. 5. 81.

e. Verb with an abstract substantive in the dative or accusative (1516, 1564): βασίλευσ ... φῶσα πασχθαναί τοίς a true-born king. X. C. 5. 1. 24.

f. Compound verb or substantives with substantives: οἶκον καλῶς οἰκονομεῖν to build a house well X. M. 4. 5. 10, ἡ τῶν νεογνῶν τέκνων παιδοτροφίᾳ 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: προφθαργά μοί τόν T. I. 23, ἀπαγαγῶ δ' ἴματος ἀποθεύειν ἀπὸ τοῦ κλέμματος having diverted your attention away from the fraud. Δ. 3. 100.

h. Verb and participle (2147 b): τί δὴ λέγοντες διέβαλλον οἷς διαβάλλοντες; in what words then did my calumniators calumniate me? P. A. 19 b.

i. Amplification by synonymous doublets (especially common in Demosthenes): ἄξιον καί δέομαι I beg and beseech D. 18. 6, ἐναργές καί σαφές visible and clear 14. 4.

j. Paraphrase of positive and negative: ὡς ἐχω περὶ τῶν, λέξω πρὸς ἴματι καὶ οὐκ ἀποκρούμεθα I will tell you and I will not conceal my opinion on these matters D. 8. 73, οὐκ ἄκλητον, παρακληθῆνες δὲ not unbidden but invited T. O. 87.

k. A person and a characteristic or quality connected by καὶ οὗ τῇ; as κατεξελεύτερα τοῦτον καὶ τὸ τοῦτον θράος fearing him and his audacity D. 21. 20.

l. A relative clause takes up a preceding expression: καὶ εἰχὴν δὲ των αὕτω ἐξέβεβρον ὡς εἴδοντο κτλ. and some reported also a prayer he made, etc. (lit. how he prayed) X. A. 1. 9. 11.

m. 'Polar' expressions may be placed here. These are opposites placed in pairs so as to intensify such ideas as all, no one, at all times, everywhere, everything possible. Thus, καὶ ἐν θεοῖς καὶ ἐν ἄνθρωποις both among the gods and among men P. G. 508 a, οὐδὲν νῦν μέγα οὔτε μικρὸν nothing either great or small = absolutely nothing P. A. 19 c, ἐν γῇ καὶ βαλαττῷ on land and sea D. 18. 324, οὔτε δαίδαλος οὔτε ἐλευθερος nor bond nor free T. 2. 75, ἁμάκα καὶ ἄρρητα οἰνόπονda οἰνοπονda 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 τοσοῦτων καὶ ἐτέρων κακῶν καὶ αἰσχρῶν καὶ πάλαι καὶ νεωτί καὶ μικρῶν καὶ μεγάλων αὐτίου γεγενημένου 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 βαλανεῖν βούλομαι I want
to go to the bath Ar. Ran. 1279 (cp. “he will directly to the lords”: Milton, Samson Agon. 1250) and φανερῶς Ἡ ὠλαῖδα παρασκευάζωμεν he was evidently preparing to go home X. A. 7. 7. 57. In παραγγέλλει επὶ τὰ δύσι he ordered them to get under arms X. A. 1. 5. 13 the command was επὶ τὰ δύσι to arms!

3045. Prolēpsis (προληπτικὸς 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 2132. 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 prodiorθοσis or preparatory apology (P. A. 20 e, D. 18. 199, 256).

3046. Symplece (συμπλοκὴ interweaving) is the repetition, in one or more successive clauses, of the first and last words of the preceding clause.

ἐπὶ σαυτὸν καλεῖς, ἐπὶ τοὺς νόμους καλεῖς, ἐπὶ τὴν δημοκρατίαν καλεῖς it is against yourself that you are summoning him, it is against the laws that you are summoning him, it is against the democratic constitution that you are summoning him Aes. 3. 202.

3047. Synecdoche (συνεκδοχή understanding one thing with another) is the use of the part for the whole, or the whole for the part. The name of an animal is often used for that which comes from, or is made from, the animal. Cp. “they sought his blood”; “Belinda smiled, and all the world was gay”: Pope.

δῶρα ship for plank, beam, ἀλώπης fox-skin for fox, χελώνη tortoise-shell for tortoise, πορφῦρα purple dye for purple-fish, ἐλέφας ivory for elephant, μέλισσα honey for bee.

3048. Zeugma (ζεύγμα junction, band) is a form of brachylogy by which two connected substantives are used jointly with the same verb (or adjective) though this is strictly appropriate to only one of them. Such a verb expresses an idea that may be taken in a wider, as well as in a narrower, sense, and therefore suggests the verb suitable to the other substantive. Cp. “Nor Mars his sword, nor war’s quick fire shall burn The living record of your memory.”

οὕτω φωνῇ οὗτε τοῦ μορφῆς βροτῶν ὄψεις thou shalt know neither voice nor form of mortal man. A. Pr. 21, ἀλλὰ ἐπὶ τινῶν ἢ βυθισθαμεῖ καὶ κρύφων νυ νυ, either give them to the winds or in the deep-dug soil bury them S. El. 435, ἐπιστέφυε γὰρ αὐτὸν τοῖς μὴλα ὄνοι τοῖς they eat fat sheep and drink choice wine M 319.

a. Different from zeugma is συζήτεσις (συζήτησις 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, συζήτατε τελοῦστε τοῦτοι . . . καὶ χάριτας paying money and rendering thanks to them P. Cr. 48 c.
APPENDIX: LIST OF VERBS

This List in general includes the common verbs showing any formal peculiarity of tense. The forms printed in heavy-faced type belong to standard Attic, that is, to the language used in common speech and in ordinary prose; others are poetical, doubtful, dialectal or late. Many regular forms are omitted because they do not appear in the classical writers; though their non-appearance in the extant texts may often be accidental. Later forms are usually excluded, but reference is made to Aristotle, and to Hippocrates, though many works ascribed to him are of later date. The determination of the forms of Attic prose as distinguished from those of poetry is often difficult because of insufficient evidence, and in many cases certainty is not to be attained. The tenses employed in the dialogue parts of Aristophanes and other early writers of Attic comedy are usually to be regarded as existing in the spoken language except when the character of the verb in question is such as to indicate borrowing from Epic or tragedy. Sometimes a tense attested only in tragedy and in Attic prose of the latter part of the fourth century may have been used in the best Attic prose. The expression in prose means in Attic prose.

A prefixed hyphen indicates that a form used in prose is attested generally, or only, in composition; and that a poetical form occurs only in composition. Rigid consistency would have led to too great detail; besides, many tenses cited as existing only in composition may have occurred also in the simple form. For the details of usage on this and other points the student is referred to Veitch, Greek Verbs, Irregular and Defective, and to Kühner-Blasi, 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 πτ and στ (78), that in πτ is given when the verb in question belongs to the classical spoken language. In the citation of Epic forms, futures and aorists with στ, 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).

*άδω (άφω-ω), ἀδιω harm, injure: pres. only in mid. ἀδέοι; aor. ἀδεσσά (άδεσσα or δαδάσσα), ἄδεσσα, ἀδασάψυ (and ἀνάσαψυ or δαδασάψυ) erred; aor. pass. ἀδάσση; v. a. in ἀδάστος, ἀδάστος, ἀδάστος. Chiefly Epic.

ἀγάλλο (ἀγαλ-) adorn, honour (act. in Com. poets); ἀγαλά, ἡγηλα; mid. ἀγάλλομαι glory in, only pres. and imperf. (III).

ἀγαμέμν (ἀγαμε-) admire (725): aor. ἡγαμέθην (489 e), rarely ἡγαμάθην, v. a. ἡγαμέτος.

Epic fut. ἡγάμα (σο)μαι, Epic aor. ἡγαμά (σο)μαι. Hom. has also ἡγαμαί adime and ἡγαμαί (ἀγαμε- for ἡγας-), envy, am indignant at or with.

ἀγειλλο (ἀγελ-.) announce: ἀγελλά, ἡγελλα, ἡγελλα, ἡγελλα, ἡγελλα, ἡγελλάθην, ἡγελλάθησομαι, ἡγελλάτος. 2 aor. pass. ἡγελλάθην rarely on Att. inscr. (III)

ἀγείρο (ἀγερ-) collect: ἡγειρα. Epic are aor. mid. ἀγείρα, ἡγείραμα; 2 aor. mid. ἀγειράμα assembled; ἡγετο (mss. ἡγετο), ἡγεμονέα, 425 a. D. (some read with mss. ἡγεμονέα), ἡγεμονέος; plup. 3 pl. ἡγετέρατο; aor. pass. ἡγεθήν. Epic by-form ἡγεθήμαι. (III)

ἀγινέω Epic and Ion. = ἀγω. Inf. ἀγιέομαι Epic.

ἀγνοεῖ not to know: regular, but ἀγνοήσομαι as pass. (898). Hom. ἀγνοεῖω.

ἀγ- νυμ (ἀγ- for παγ-, 753) break, in prose generally κατάγωνυμ, κατάγνυμ in all
APPENDIX: LIST OF VERBS

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tenses: -άξω, -άξα (431), 2 perf. -άγα (443), 2 aor. pass. -άγην (434), -ακτός. Epic aor. ἡξα, and 2 aor. pass. ἐάγην and ἐάγνι; Ion. 2 perf. ἐγα. (IV.)

άγω lead: ἀξω, 2 aor. ἡγαγον, ἡξα, ἡγμα, ἡχθην, ἀχήσωμα, ἀκτός. Fut. mid. ἀξομα, also = fut. pass. (809). Aor. ἡξα suspected in Att., Hom. ἐάγην: Hom. has mixed aor. ἐέτε, ἐέμεναι, ἐέμεν (542 D.). ἄδε- or ἄδε- be set in Epic aor. opt. ἅδήσειν and perf. ἅδηκτες.

ἀδοι sing: ἀδομα (800), ἄσα, ἄσμα, ἄσθην, ἀστεός. Uncontracted forms in Epic and Ion. are ἀδίω, ἀδείω and ἀδεσομα, ἂνεια.

ἀδ- rest, sleep: Epic aor. ἄσα, ἄσα.

ἀδρω: see ἀξρω.

ἀδέω: Hom. for ἀδείω (ἀδείανω).

ἄμμω (ἀμ-, ἄμ-, 724, 741) ἱδον: 3 s. ἄμμω, 3 d. ἄμμων, 3 pl. ἄμμων, inf. ἄμμεναι, ἄμμω, part. ἄμ, imperf. 3 s. ἄμ; mid. pres. ἄμα, part. ἄμας, imperf. ἄμτο. Poetic, chiefly Epic.

αἰδεῖμαι (αἰδ- for αἰδε-) respect, feel shame: αἰδείμαι (488 a), ἀιδείμαι (489 c), ἀιδεθηθην, αἰδεθηθημαι rare (812), ἀιδεθηθην pardon a criminal in prose, otherwise Tragic. Imper. αἰδείω Hom. (650). Poetic αἰδομαι.

αἰκίσχωμαι outrage: αἰκίσχωμαι, ἀκίσχωμαι, ἀκίσχηθη ἦν outraged. αἰκίσχω act. πλαγε poetic. Epic αἰκίσχω. 512. (III.)

αἰνέω praise, usu. comp. w. ἐπί, παρά, etc., in prose: -αινεσω (in prose usu. -αινομαι, 488 b, 806), -ηνεσα, -ηνεκα, -ηνεμα, -ηνεθην, -αινεθημαι, -αινετος, -τος Aristotelie. Epic and Lyric are αἰνος ἡ νεσα.

αἰτωμαι take: only pres. and imperf. (αιτωμαι). Epic. (IV.)

αἰρέω (αἰρ-, ελ-) take, mid. choose: αἱρησω, 2 aor. ειλων (431), ἡρηκα, ἡρημαι (mid. or pass.), ἡρηθην (usu. was chosen), αἱρεθησομαι, αἱρετος, -τος. Fut. perf. αἱρησομαι rare. Hdt. perf. ἀραηρηκα, ἀραηρημαι; Hom. v. a. ἀειτος. (VI.)

αἴρω (544 c) raise: ἀρω, ἄρα (ἀρω, ἀραμι, ἀρων, ἀραι, ἀρα), ἄρκα, ἄραμαι, ἄρηθην, ἄρησομαι, ἄρεος. Ionic and poetic ἀείρω (ἀερ-) ἀρα, ἀραι, ἀρηθην, Hom. plup. ἀρωτο (from ἄρηρο) for ἄρηρο. Fut. ἀρουμαι and aor. ἄρηθην belong to ἀναρωμαι (ἀρ-) toin. (III.)

αισθθομαι (αισθ-, αἰσθε-) perceive: αἰσθθομαι, 2 aor. ἠσθτθημαι, ἠσθτημι, αἰσθητος. The by-form αἰσθθομαι is doubtful. (IV.)

ἄσω rus rush: see ἄττω.

αἰσχ-άνω (αἰσχ-ρν-) disgrace, mid. feel ashamed: αἰσχυνω, ἠσχυνη, ἠσχυνθην felt ashamed, αἰσχυντες. On fut. mid. αἰσχυνουμαι and fut. pass. αἰσχυνθη- σομαι, see 1911. Hom. perf. pass. part. ἅσχυμενος. (III.)

ἀδω hear, with ἄ in Att. poets, ἄ in Epic, Lyric, and in some Att. poets: imperf. Hom. ἄδω, ἄδων and ἄδοι, aor. ἄτ-τησε Hdt. (ms. ἄτησε), v. a. ἄτ- 

ἀδοσ Hdt. Poetic and Ion. Hom. has also ἄδοι, of which ἄδωn (ms. ἄδω) may be the 2 aor.

ἀδω breathe out: imperf. ἄδοι Epic.

ἀκ-αχ-ίω (ἀκαχιω, ἀκαχ-, ἀκαχ-, from ἀχ- redupl.) afflic, grieve: ἀκαχησ, ἀκάχσα (rare), 2 aor. ἄκαχεν, ἀκαχησαι am grieved (3 pl. ἀκαχηθηαται), inf. ἀκαχήσομαι (425 a, D.), part. ἀκαχήσως and ἀκαχήσουμαι (425 b, (2) D.) ὕπ. ἀκαχησαι, ἀκαχησαι, ἀκαχησαι. Epic. 512. (III.)

ἀκ-αχ-μένος (ἀκ-; ὕπ. ἀκ-ρον peak) sharpened; Epic redupl. perf. part. with no present in use.
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ἀκέμαι (ἀκε— for ἀκε—; cp. τὸ ἄκος cure) heal: ἡκεσάμην, ἀκεστός. Hom. has also ἄκειο.

ἀκηδήω (ἀκηδε— for ἀκηδε—, 488 D.; cp. ἀκηδής uncared for) neglect: ἀκηδέσσα

Επικ. and poetic.

ἀκουό (ἀκοῦ-, ἀκοῦ-, 43) hear: ἀκοόσομαι (306), ἦκουσα, 2 perf. ἀκήκοα (562 a),
2 plup. ἠκουότης or ἀκουότης, ἠκουότης (489 e), ἀκουόσομαι, ἀκοῦστός, -τεός.
ἀλαλάξω (ἀλαλαγ-) raise the war-cry, usu. poetic or late prose: ἀλαλάζομαι (806), ἡλαλαζα.

(III.)

ἀλαμαί wandel, rare in prose: pres. Epic imper. ἀλάω (mss. ἀλώ, 643), perf.
Επικ. ἀλάνημαι as pres. ἀλάλησσα, ἀλάλησθα, ἀλάλησθεν), aor. Epic ἀλήθην.
ἀλαπάζω (ἀλαπατ-) destroy, plunder: Epic are ἀλαπάζω, ἀλαπάζα. By-forms ἀπατάζω, ἀπατάσσω. (III.)

ἀλαδάω (ἀλαδάω) with the by-forms ἀλάδαω, ἀλάδησαω, nourish: Epic 2 aor. (or imperf.) ἀλάδαων, v. a. Epic ἀν-ἀλτοσ insatiate. Poetic. (IV.)

ἄλειφω (ἄλειφ-, ἄλειφ-) anoint: ἄλειψω, ἴλειψα, ἄπ-ἀληλίφα (477 a), ἄληλιμμαι,

𝐇variably, ἄλειψθω, ἄλειψθησομαι, ἄξ-ἀλειπτός. 2 aor. pass. ἴληφην, ἴληφθην are doubt-

ful.

ἄλεξω and ἅλκω (ἄλεξ-, ἅλεξ-, ἅλκ-, ἅλκ-) ward off: fut. ἅλεξω poetic (rare),

By-form ἄλκαθω poetic (490 D.).


ἄλεω avert: ἄλεωσα. Usu. in mid. ἄλεομαι aoid. aor. ἄλεομαι, subj. ἄξ-ἀλευ-σ-

ωμαί (ἐς-ἀλεύζωμαι ?). Poetic. Other forms with like meaning are ἀλεινω,

ἄλυσκω, ἄλυσκάζω, ἄλυσκαίνω.

ἄλω grind: ἄλω (539), ἴλεσα, ἄληλεμαι (ἄληλεσσαι, 489 b). By-form ἄλθω.

ἄρηαι: see elw.

ἄλθομαι (ἀθ-, ἄθε-) am healed: Epic ἄλθομαι and ἔπ-ἀλθησομαι. Hippocr. has aor.

-ἄλθησθον.

ἀλίνω cause to roll (also ἀλινδεῖς; ἀλίω), usu. comp. with ἐξ: ἐ-ἀλίσσα, ἐ-ἀλίκα,

 GetLastError. a pres. derived from ἀλίσσα (= ἀλιθεία).

ἄλ-ἴσκομαι (ἀλ- for ἀλ-, ἀλ-, 486) am captured (used as pass. of αἴρω): ἄλω-

σομαι, 2 aor. ἄλων or ἴλων (ἄλω, ἴλοτη, ἴλων, ἴλως, 687), ἴλωκα (443) or ἴλωκα, ἴλωτός.

Επικ. 2 aor. subj. ἴλω. Δοκ. ἄλισκω is not used, but see ἄναλισκω expend. (V.)

ἄλταινομαι (ἀλτ-, ἄλται-) sin: Epic are aor. ἄλτον (ἀ-μην), perf. part. ἄλτή-

μενος sinning. Mostly Epic. Epic by-form ἄλταιβαι. (III. IV.)

ἄλλαττω (ἄλλαγ-) change, often comp. w. ἀπό, δια, μετά: ἄλλαξω, ἴλλαξα, -ἰ-

λαχα, ἴλλαγμα, ἴλλαχθην (usu. in tragedy) and ἴλλαγην (both usu. in comp.), fut. pass. ἄπ-ἀλλαχθήσομαι (so in tragedy) and ἄπ-ἀλλαγήσομαι,

fut. mid. -ἀλλάζομαι, fut. perf. ἄπ-Ἀλλάζωμαι, v. a. ἄπ-ἀλλακτεῖο. (III.)

ἄλλομαι (ἀλ-) leap: ἄλοφα, ἴλαμην. 2 aor. ἴλαμην rare and uncertain in Att.

Επικ. 2 aor. ἄλαω, ἄλσα, ἄλμην (688). (III.)

ἄλυγατω am distressed Ion., ἄλυγκω am anxious late Ion.: Epic ἄλλυκτη-

μαι w. reduplication. 512. (III.)

ἄλνοκω (ἀλκ-, 526 d) aoid: ἄλκεω, ἴλυξα. Hom. has also ἄλυσκάζω and ἄλυ-

σκάνω. Poetic. (V.)

ἄλφ-άω (ἄλφ-) bind, acquire: Epic 2 aor. ἴλαφον. (IV.)
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ἀμαρτ-ἀνω (ἀμαρτ.-ἀμαρτε.) err.: ἀμαρτήσομαι (806), 2 aor. ἤμαρτων, ἡμάρτηκα, ἡμάρτημα, ἡμαρτήθην, ἁν-ἀμαρτητος, ἑτε-ἀμαρτητεός. Epic 2 aor. ἢμαρτον (for β, see 130). (IV.)

ἀμβλ-ισχω (ἀμβλ-) and ἀμβλῶ miscarry; reg. in comp. w. ε: -ἡμβλωσα, -ἡμβλοκα, ἠ-μβλοκα. Other forms are late. (V.)

ἀμεθύσω change, rare in Att. prose: ἀμεθύσω, ἢμεθύσα. Mid. ἀμεθύσω make return, rare in prose and comedy: ἀμεθύσαμαι, ἢμεθύσαμην. In the meaning answer ἢμεθύσαμαι and ἢμεθύσαμην are poetic.

ἀμεθύσω (ἀμερ-) deprive, only in pres. Poetic. (III.) ἀμερῶ δερηθείν: ἢμερσα, ἢμερθην. Poetic.


ἀμπλακ-ἰσχα (ἀμπλακ-, ἀμπλακε-) err. miss.: 2 aor. ἢμπλακον and ἢμπλακον (part. ἢμπλακόν and ἢμπλακόν), ἢμπλακάμαι, ἁν-αμπλακάτω. Poetic. (V.)

ἀμπτυνγην, ἀμπτυντό (Epic): see πνεόν.


ἀμφιβαθνεῖν dispute: the augmented (451) ἢμφιβαθνεῖν, ἢμφιβαθνεῖσα (inscr.) are better than ἢμφι- (mss.). Fut. mid. ἢμφιβαθνεῖσαμαι as pass. (808).

ἀνανομοι (ἀναρ-) refuse, only pres. and imperf. in prose; aor. ἢναναμήν poetic. (III.)

ἀν-ἀλβ-ισχω (ἀλ-, ἀλ-, 486) and ἀνάλω expand (from ἀνα-αλ-): imperf. ἀνήλισκον (ἀνῆλικον, rare), ἀνάλωσα, ἀνήλισα, ἀνήλικα, ἀνήλικα, ἀνήλικην, fut. pass. ἀνάλωθησομαι, ἀνάλωτεος. Att. inscr. prove the mss. forms ἀνάλωσα, ἀνάλωσα, ἀνάλωσαι to be late. κατ-ἀνάλωσα, -ἐραλωσαι, ἢμεραλωσαι are also late. See ἀλισκομαι. (V.)


ἀνήφηβο (ἀνεβ-, ἀνοβ-) mounts up p 270, sprang forth Λ 266. ἀν- is probably the prep. Cp. ἀνέφηβο.

ἀν-ολυ-νυμι and ἀν-ολυ-γω open: imperf. ἀν-ἐγγυων (431), ἀν-ολυ-γω, ἀν-ἐγγυα, 1 perf. ἀν-ἐγγυα, 2 perf. ἀν-ἐγγυα (rare, 443) have opened, ἀν-ἐγγυα stand open, ἀν-ἐγγυθην, fut. perf. ἀν-ἐγγυμαι, ἀν-οκτεος. Cp. 308. ὄγγυμαι and ὄγγω (q.v.) poetic. Imperf. ἀν-ἐγγυω Ξ 168 may be written ἀνδύγυω w. synizesis. ἢνραγων and ἢντοκα in Xen. are probably wrong; Hom. has ἢντα (ὀλκα ?), and ἢντα (mss. ἢντα) from ἢντα (Lesb.); Hdt. ἢντα and ἢντα (mss.). (IV.)
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άνορθών (set upright) has the regular augment (άν-άρθσα) ; but ἵπ-άνορθών has double augment: ἵπ-ν-άρθσα, ἵπ-ν-άρθσα, ἵπ-ν-άρθσα (451).

ἀντιβολή make, beseech often has two augments: ἱντ-εβόλου, ἱντ-εβόλου (451).

ἀντιδικός am defendant. may have double augment: ἱντ-εδίκου, ἱντ-εδίκου (451).

ἀνώ and (rarer) ἄντω (521) (often written ἄνω, ἄντω) accomplish: ἀνώσω, ἴνωσα, ἴνωκα, δ-ήνυσαι (?) Xen., ἴναστήσω, ἵνα-νύσαι (σ) τος poetic. Hom. fut. -ἀνώ. Poetic forms are ἀνώ, ἄνω (pres. and imperf.), and ἄνω (ἵντο ε 243), ἵπ-νύσῃ ἴντ Epic.

ἀνογα (439 D.) Epic 2 perf. as pres. command (1 pl. ἀνογαμειν, imper. ἀνοχθί, ἄνοχθω, ἄνοχθη), 2 plup. as imperf. ἄνογε, 3 s. ἄνογεται and ἄνογε. To ἄνογε, a pres. developed from the perf., many forms may be referred, as pres. ἄνογε, subj. ἄνογος, opt. ἄνογομη, imper. ἄνογε, inf. ἄνογεμεν, part. ἄνογον, imperf. ἄνογαμος, fut. ἄνογα, aor. ἄνογα. Poetic and Ion.


ἀπ-αναρω take away, found in the imperf. ἀπήρων (with aoristic force). fut. ἀπορύθω, aor. part. ἀπορῆς (as if from ἀπορθημι). ἀπορεύομαι. The root is probably ῥόαι, ἀπήρων representing ἀπ-ερων (with η for ε by mistake) as ἀπορῆς represents ἀπο-ρῆς. Poetic and Epic.

ἀπ-αρ-λεκω (ἀπ-αφ-, ἀπ-αφε-) deceive, comp. w. ἔξ: -ἀπαφθισω rare, -ἀπαφθισα rare, 2 aor. ἔπαφος, mid. opt. -ἀπαφθημαι. Poetic. (V.)

ἀπ-εδ-ἀνομαι (ἐδ-ἐν, ἐδ-εν-) am hated: ἀπ-ἐδ-ἀνομαι, 2 aor. ἀπ-ἐδ-ἀνομη, ἀπ-ἐδ-ἀνομη. Simple forms are ἐδω, ἐδωμαι. (IV.)


ἀπο-λαυω enjoy (the simple λαυο is unused): ἀπο-λαυομαι (808), ἀπ-ἐλαυνα, ἀπο-λαυακα (450).

ἀπ-τω (ἀφ-) fasten, kindle, mid. touch: ἀψω, ἑψα, ἡμαι, ἡθην, ἀπτός, -τεος. (II.)

ἀρασμαι pray (Epic ἀρασμαί), often comp. w. ἐτι or κατά: ἄρασμαι, ἑρασάμην, -ηράσμα, ἀρασματικος poetic. Epic act. inf. ἀρασματικος. Ion. ἀρασμαι.

ἀρ-αρ-λεκω (ἀρ-) fit, join trans.: ἄρσα, 2 aor. ἄρσαν trans. and intrans. (448 D.), 2 perf. ἄρσα intrans., aor. pass. ἠρθην. Ion. and Epic 2 perf. ἠρηπα, plup. ἠρηπαι and ἠρηπα. 2 aor. part. mid. ἠρηπων, as adj. fitting. Poetic. (V.)

ἀράττω (ἀγα-) strike, comp. in prose w. ἀτω, ἐξ, ἐτι, κατά, σον; -ἀράξω, -ηράξα, -ηράχεθαν. Cp. ὀβάτω. (III.)

ἐρε-σκω (ἐ- for ἐρει; cp. το ἐροσ help) please: ἐρεσω, ἑρεσα; mid. ἐρεικομαι appease: ἐρεκται, ἑρεταίμαν, ἑρεταπα (?), ἑρετος pleasing. (V.)

ἐρημων oppress (Epic perf. mid. of uncertain derivation.

ἀρκεω (ἀρκε- for ἀρκεισ--; cp. το ἦρκος ινα) assist, suflice: ἀρκεσω, ἱρκεσα.

ἀργυτός and poetic ἀρμόδω (ἀμοδω-) fit: ἄρμοσω, ἱρμοσα, ἱρμοσμαι, ἱρμοῦσην.


ἀρω πλουτω: aor. act. ἱρσα and aor. pass. ἱρθην are, in Attic, attested only in poetry; perf. mid. ἱρμωμαι Epic and Ion.

ἀρπάζω (ἀρπαγ-) seize, snatch: ἀρπάζομαι (806), less often ἄρπασω, ἴρπασα,
APPENDIX: LIST OF VERBS

βάλλω]  ἰπτακά, ἰπτασμαί, ἰπτάσθην, ἰπτασθήσομαι. Fut. ἰπτάξω Epic, aor. ἰπταξα poetic, aor. pass. ἰπτάχθην Hdt., v. a. ἰπτάκτως Iliad. 516. (III.)

ἀρτύω (Hom. ἀρτύω) prepare: in prose often comp. w. ἕξ or κατά: ἀρτύσω, ἰρτύσα, ἰρτύσα, ἰρτύσα, ἰρτύθην. Cpr. Epic ἀρτύνω (ἀρτων-): ἀρτυνῶ, ἰρτύναι, ἰρτύθην.

ἀρω (ἀρω) draw water: ἱρωσα, ἵπ-ηρωθήν, ἅπ-αρωντεός; ἵρωσθην Hippocr. 531. ἀρχω begin, rule, mid. begin; ἀρξω, ἢξα, ἢχα late, ἢργμαι mid., ἢρχηθην ἀρ- κτέω, fut. mid. ἀρχομαι sometimes as pass. (808). ἀρχήθησομαι Aristotle.

ἀστράπτ-ω (ἀστραπ-) lighten, flash: ἀστράψω, ἀστράφα. (II.) ἀστατάλ- (ἀσταλ-), rear, Epic and Lyric: ἀστηλα. (III.)

ἀστον (ἀστον; from ἀστο-ω) rush, rare in prose: ἀστω, ἀσα. From Ion. and poetic ἀσσω (Hom. ἀσσω) come ἀσιω, ἰσα (ἀσ), ἰσχιω (with act. meaning). (III.)

ἀναινω and ἀναλω (ἀνα-) dry: ἀناνω Soph., ἦναι or ἦται Hdt., ἦνάδειν or ἦνάδην Aristoph., fut. pass. ἀναινήσομαι, ἀναθησόμαι Aristoph., fut. mid. ἀναλομαι as pass. ἀναινεῖν. Mainly poetic and Ion., rare in Att. prose. (III.)

ἀυξ-ανω and (less often) ἀυξω (ἀυξ-, ἀυξε-) make increase, grow: imperf. ἀυξανον or ἀυξον (ἀυξαλακανον or ἀυξόμην), ἀυξησω, ἀυξησα, ἀυξηκα, ἀυξηκα, ἀυξηθην, ἀυξηθησομαι (fut. pass. also ἀυξηθησομαι, 809), ἀυξηθησοσ Aristotle.

Cpr. Epic and Ion. ἀξιω (ἀμαι), imperf. ἀξιων. (IV.)

ἀφασω (515 a) feel, handle (Hdt.): ἀφασα. Cpr. Ion. and Epic ἀφω or ἀφω handle (rare in Att.); Hom. ἀφων, Ion. ἐπ-αφων, ἐπ-χαισσα. (III.)

ἀφθιμ let go: in the imperf. ἀφ-θην or ἀφ-θην. See 450.

ἀφθισσο ἀφθισσα ἀφθισση ἀφθισση ἀφθισσο (ἀφθις-) aip up: ἀφθισσο. Poetic, chiefly Epic. (III.)

ἀφισσο ἀφισσα ἀφισση ἀφισση ἀφισσο (ἀφις-) aip up: ἀφθισσα. Poetic, chiefly Epic.

ἀχεωμαι am vexed; as if from ἀχεωμαι (ἀχε- for ἀχθω-; cp. το ἀχθω distress) come ἀχθεωμαι, ἢρχθεσθην (489 e), fut. pass. as mid. ἀχεσθησομαι (812).

ἀχωμαι (ἀχ-) am troubled, imperf. ἀχωμαι Ξ. 38. Poetic. (IV.)

ἀχωμαι (ἀχ-) am troubled. Epic present.

*ἀω salivate (cp. ἀ-ἀν sufficiently, Lat. satiis): ἀσω, ἀσα, 2 aor. sate myself (subj. ἐσων or ἐσμιν, from ἐσμαι, inf. ἐσμαί). Mid. ἀσαι (better ἀσαι), ἀσομαι, ἀσάμην, ἄτος (ἀ-στος?). Epic.

ἀστραπτο: see ἀστραπτο.

βαλτω go: βαλισμαι (808), βεβαίακε Aristotle, βαλτοστεος. 512. (III.)

βαζω (βαζ-) speak, utter: βαζω, βεβακται. Poetic. (III.)

βαλω (βαλ-, βαλ-, 523 l.) go: βεβομαι (806), 2 aor. ἤβην (551, 682 a, 687), βεβηκα, 2 perf. βεβατι (subj. -βεβοτι, 704 a), -βεβαιμαι rare, -βαδων rare, βατως, δια-βατος. The simple verb appears in Att. prose only in the pres. and perf. act. Epic aor. mid. ἐβηδάμην (rare) and ἐβηδηθην (542 D.). Causative (make go) are βεβαι poetic, ἤθη poetic and Ion. prose. Cpr. also βακω, βαζω, βαζη τοι. 530. (III.)

βάλλω (βαλ-, βλη-, 128 a, βαλλε) throw: βαλο in good prose in comp. (Βαλλήσω Aristotle. of continued action), 2 aor. ἐβαλω (ἐβην usu. in comp.), βεβηκα, βεβληκα (opt. ἐβεβλησσε, 711 d), ἐβληθην, fut. pass. βεβλησθομαι, fut. perf. βεβλησομαι usu. in comp., ἀπο-βλητεος. Epic forms of the fut. are ξυμ-βλησει; of the 2 aor. act. ξυμ-βληθην (688), ξυμ-βλημεναι; of the 2 aor.
mid. as pass. ἔβλήμην (subj. βλήσται, opt. βληθή, inf. βλήσθαι, part. βλήσμενος); of the perf. 2 s. βέβλημα and 1 s. βεβόλημα. (III.)

βάττω (βατ-), ἄαρ: ἔμ-, βάπτω, ἔβαπτα, βέβαμμα, 2 aor. pass. ἔβαφην (1 aor. pass. ἔβαφην Aristoph.,) βαπτός. (II.)

βαρύνω (βαρυ-) load, annoy: βαρύνω, ἐβαρύνην. (III.)

βάσκω (βα-), go: poetical form of βάνω. ἐπιβασκέμεν B 234 cause to go. (V.)

βαστάω (βαστα-,) carry: βαστάω, ἐβάστασα. Poetic. Late forms are from βαστάω. (III.)

βήττω (βητ-,) cough. Ion. are βηθίζω, ἐβήθιζα.

βιβάζε (βα-) make go: usu. comp. w. ἀνά, διά, etc. in prose: -βιβάζω (-ομαι) and -βιβάζε (539 d), -βιβάζεσα, ἐβιβάζησθαν Aristoph., -βιβαστέος. 447 a, 512. (III.)

βιβώ (βα-) step: part. βιβών. Epic.

βιδημι (βα-) go: part. βιδιμέ. Epic.

β-βραφ-κατω (βρω-) eat: βιβρωκα (2 perf. part. βεβρώσ poetic), βιβρομαι, ἐβρωκήν Hdt., fut. perf. βεβρώσομαι Hom., βεβρετός Eur. Epic 2 aor. ἐβρωκ (688). In Att. other tenses than perf. act. and pass. are supplied from ἐβεβΞω. (V.)

βιώ λίβ (for pres. and imperfect ταύ and βιετέω were preferred): βιώσομαι (806), ἐβιώσα rare, 2 aor. ἐβιώ (687), βιβρώκα, βεβιώται (with the dat. of a pronoun), βιώσυς, -τος.

(βιωσομαι) usu. ἀνα-βιωσομαι reanimate, revive intrans.: ἀ-βιώσω late Att., intrans., ἀν-ἐβιωσαμαι reanimated, 2 aor. ἀν-ἐβιώκτω intrans. (V.)

βλάττω (βλατ-) hurt, injure: βλάψω, ἐβλάψα, βεβλάψα, βεβλάπα, ἐβλάφθην and 2 aor. ἐβλάψα, fut. mid. βλάψαι (also as pass., 809), 2 fut. pass. βλάψομαι, fut. perf. βεβλάψομαι Ion. Cr. βλάψομαι am injured T 82. (II.)

βλαστ-άνω (βλαστ-, βλαστ-) sprout, grow: 2 aor. ἐβλαστον, βεβλαστήκα (less often ἐβλαστήκα, 440 a). ἐβλαστήσα Ion. and poetic. (IV.)

βλέπω see: βλέψομαι (806), ἐβλέψα, βλεπτέος, -τος poetic. Hdt. has fut. ἀνα-βλέψω. βλέπομαι is rare in mid. sense.

βλέττω for μ(β)λτ-ω (from μλτ-, cp. μελ-, μέλ-ος honey, 130) take honey: ἐβλετεῖ. (III.)

βλάφ-σκω for μ(β)λα-σκω from μλα-, μλω- (130 D.) go: fut. μλαμμαι (806), 2 aor. μλᾶμαι, perf. μλεβακα. Poetic. (V.)

βοάε shout: βοήσομαι (806), ἐβόησα. Ion. are βοήσομαι, ἐβωςα, βεβωμαι, ἐβώ-σενη. Cp. 59 D. 1, 489 g.

βό-σκω (βο-, βοικ-, βοικ-) feed: βοσκήσω and βοσκήτεος Aristoph. βόσκομαι eat. (V.)

βουλομαι (βου-, βουλε-) w. augment ἐβουλ- or ἠβουλ- (430) will, wish: βου-λόμαι, βεβούλεμαι, ἐβουλήθην, βουλητέος, -τος Aristoph. Epic 2 perf. προ-βουλεῖ prefer. Hom. has also βολομαι.

βραχ:- 2 aor. ἐβραχεῖ, βραχεῖν resound. Epic.

βριθώ wett: ἐβρίζα, βεβρίμμαται, ἐβρίθην. 

βρίζω slumber, am drowsy: ἐβρίζα. Poetic. 512. (III.)

βρίζω am heavy: βρίζω, ἐβρίζα, βεβρίδα. Mainly poetic.

βροχ- swallow, often w. ἀνά, κατώ: ἐβροχεῖ, 2 perf. -ἐβροχεῖ, 2 aor. pass. part. -ἐβροχεῖς. The common verb is κατα-μετράξε (Aristoph.). Epic.

βρύκος bite, grind the teeth: βρύκος (147 c), ἐβρυκά, 2 aor. ἐβρυκόν. Chiefly Ion.

βρύγχομαι (βρυχ-, 486) roar: βεβρυχά as pres. (poetic), ἀν-ἐβρυχησάμην Plato, βρυχήτας Soph.
APPENDIX: LIST OF VERBS 691


βυνευ (βυ- for βυσ-) stop up, often w. ετι, προ: -βυσα, -βυσα, βεβυσμαι, παρά-
βυσμαι. Hdt. has δια-βυνεται. Comic and Ion. (IV.)

γαμω (γαμω-, γαμε-, 485) marry (of the man): fut. γαμω, έγημα, γεγαμηκα.
Mid. γαμομαι (of the woman): fut. γαμομαι, έγημαμαι, γεγαμηκαι, v. a.
γαμετος (γαμητι wife), -τος.

γα-νυμαι (γα-) rejoin: Epic fut. γανυσμαι (w. νυ of the pres. stem). Chiefly
poetic. (IV.)

γέγωνα (γων-, γων-) 2 perf. as pres. shout: part. γεγωνως Epic. Other forms
may be referred to γεγωνω or γεγωνει; as subj. γεγωνω, imper. γέγωμε, inf.
γεγωνεμεν (Epic) and γεγωνειμ, imperf. έγγωμει and έγγωμε, 1 pl. έγγωμεν,
By-form γεγωνικω.

γενομαι (γεν-) am born Epic; aor. έγενωμην bengat (poetic) yields in Hdt.,
 Xen. γεναιμενοι, γεναιμενη parent. (III.)

γελαω (γελα- for γελασ-) laugh: γελάσομαι (806), έγηλασα, έγελασθην (489 c),
κατα-γελαστος. 488.

γέντο seized, Epic 2 aor. Σ 476. Also = έγένετο (γιγνομαι).

γηθαι (γηθ-, γηθη-, 485) rejoice: γεγηθα as pres. γηθησα and γηθησα poetic.

γηραι-ςκω and less com. γηραω (γηρα-) grow old: γηρασομαι (803), less often
γηρασω, έγηρασα, γεγηρακα am old. 2 aor. έγηρα Epic and Ion., inf. γηραω
poetic, part. γηρας Hom. (687). (V.)

γηρω (500, 1. a) speak out: γηροσομαι (806), έγηρωςα, έγηρωθην. Poetic.

γιγνομαι (γιγ-, γιγε-, γιγο-, 478) become, am: γεγησομαι, 2 aor. έγενομαι, 2 perf.
γένονα am., have been, γεγενται, γεγενησομαι, γεγενησαι rare. γιγομαι Doric and New Ion. 
(89). 2 aor. 3 s. γέντο Epic; aor. pass. έγενθην Doric, Ion., late Att. comedy;
2 perf. part. γεγος (other -μ forms w. γα for γγ-. 479, 482, 573, 704 b).

γιγων-ςκω (γιγ-, γιγ-) know: γνωσομαι (806), 2 aor. έγνων (687) perceived, 
έγνωκα, έγνωσαι (489 c), έγνωκαθην, γνωσθησομαι, γνωστος (gnwst poetic),
-στες. 1 aor. έγνωςα persuaded Hdt. Doric, New Ion. γηρασκω (89). (V.)

γλυφω carve: γελυμαι and έγλυμαι (440 a). Hdt. has ενελυφα. Other
forms are late.

γλαμπ-τω (γλαμπ-ται) bend: γλάμψω, έγλαμψα, άν-εγλαμψθην. Poetic for γλαμπτω. (II.)

γοδω heinail: inf. γοθαιμαι Hom., 2 aor. γοδων (γο-) Epic. Mid. γοθαιμαι poetic:
γοθαιμαι Hom.

γραφω write: γραψω, έγραψα, γεγραψα, γεγραμαι, 2 aor. pass. έγραφην, 2 fut.
pass. γραφησομαι, fut. perf. pass. γεγραψομαι, γραπτος, -τοις. έγραψηκα, 
εγραμαι, and έγραφθην are late.

γρόζω (γρο-) grunt: γροζομαι (806, late γρόζω); έγροζα, γροζται. Mostly in
Att. comedy. (III.)

δα- teach, learn, no pres.: 2 aor. έδαυν learned, redupl. έδαυν taught, 2 aor. mid.
δεδαθαι (δεδάθαι mss.), 1 perf. δεδηκα (δα-) have learned, 2 perf. part.
δεδων having learned, perfect mid. δεδημαι have learned, 2 aor. pass. as intrans.
έδαυν learned, 2 fut. pass. as intrans. δαθημαι shall learn; ά-δαθης.

δαμαλιω (δαμαλ-, δαμαλ-), deck out: Pind. has perf. part. δαμαλωμαι, aor.
part. δαμαλθης, and fut. inf. δαμαλωσεμεν. Epic and Lyric. (III.)
\[\text{APPENDIX: LIST OF VERBS}\]

\[\text{επικ-ω (διαγ-)}: \text{επικω, επικα, διακυμα, επικηθη}. \quad \text{Epic, Lyric, Tragic. (III.)}\]
\[\text{δι-ρυμ (δια-) : entertain: διρυμ Epic imperf. and pres. imper, διαλω, εδαισα. \quad \text{Midd.}\]
\[\text{διανυμα feast (opt. διανυτο Ω 655, cp. 750 D.), εδαισάμην, aor. pass. part. δαισάτει, δασάτο. Poetic, rare in Ion. prose. (IV.)}\]
\[\text{διαλω, διαλω (διαρω-ω) kindle: 2 perf. διαλω bwn intrans., plup. δεθη. \quad \text{Midd. δαλω με bwn intrans. Mainly poetic. (III.)}\]
\[\text{δακ-νω (δακ-, δη-) bite: δακναι (806), 2 aor. δεκακω, δεκημα, εδηθη, δακηθ-}\]
\[\text{σομαι. (IV.)}\]
\[\text{δαμ-άω tame, subdue: fut. δαμασω, δαμαω, δαμω (Hom. 3 s. δαμα and δαμά, 3 pl. δαμων, 645), aor. εδαμασα. \quad \text{Att. prose has only δαμαξω, κατ-εδαμασάμην,}\]
\[\text{δαμασάμην. Mostly poetic, rare in prose. 512. (III.)}\]
\[\text{δαμ-νημι (and δαμ-να-ω ?) (δαμ-, δην-) tame, subdue: perf. mid. δεδημαι,\}
\[\text{pass. 1 aor. εδημηθη and (more commonly) 2 aor. εδαμην, fut. perf. δεδημησομαι. Poetic, 737. (IV.)}\]
\[\text{δαμα-άω (δαμθ-, δαμθ-) sleep, usu. in comp., espec. w. κατα: 2 aor. δεδαρθων (Hom. εδαρθων), perf. δεδαρθηκα. (IV.)}\]
\[\text{δατεωμαι (δατ-, δατε-) divide: δατσαμαι, εν-εδασάμην rare in prose (εδασ-}\]
\[\text{(σκαμαι Epic), δεδασαι, ναδ-δαστος. δατεωμαι in Hesiod should be δατεσσαι.}\]
\[\text{Cp. δαλωμαι divide. Mainly poetic and New Ion.}\]
\[\text{δαμαμαι appear, only imperf. δεσω } 242. \quad \text{From a kindred root aor. δοδοσατο Ν 458.}\]
\[\text{δεδα, δεδω, δεδω (763) fear: see δε-}\]
\[\text{δεδεκτομαι frighten (rare in Att. prose): δεδεξαμαι rare. Poetic, mainly Epic, are δεδεκτομαι, δεδεκτομαι, δεδεκτομαι. fut. δεδεξαι, aor.}\]
\[\text{δεδεξαμαι. Derived from δεδεσ (δε-). (III.)}\]
\[\text{δεδεςκα greedy I 224, δεδεξατο } 72 (-ατο Δ 4) are referred by some to the mid.}\]
\[\text{of δεδεκω. Others read δηκ- from another root. Cp. δεδεκνωντο welcomed O 88.}\]
\[\text{δεδεκσομαι greet, only pres. and imperf., to be read δεδεσκομαι (445 D., 527 b).}\]
\[\text{Epic. (V.)}\]
\[\text{δεκ-υμαι and δεκ-υ-ω (δεκ-) show (418): δεξω, δεξα, δεξα, δεξαι,}\]
\[\text{δεξηθην, δεξηθομαι, δεξτεραι}. \quad \text{Hdt. has forms from δεκ- : -δεξω, -δεξα (}-άμεων), -δεξεω, -δεξηθην. (IV.)}\]
\[\text{δεμω (δεμ-, δημ-) build: δεμωμαι, δεμημαι. Poetic and Ion.}\]
\[\text{δερκομαι (δερκ-, δερκ-, δαρκ-) see: 2 aor. εδερκων, perf. δερκωμαι as pres., pass. 1 aor.}\]
\[\text{εδερθην (in tragedy) saw and 2 aor. εδερκαν saw, mun-δεκτος. Poetic.}\]
\[\text{δερω (δερ-, δαρ-) flag: δερω, δεραι, δεραμαι, 2 aor. pass. εδαρην, δρατος Hom.}\]
\[\text{Pres. δερω (δερω-) Hdt., Aristoph.}\]
\[\text{δεχομαι receive, await: δεχομαι, εδεχημαι, εδεχημαι, εν-εδεχηθην, απο-δεκτες}.\]
\[\text{δεκται New Ion., Pindaric, and Aeolic. Fut. perf. as act. δεκτομαι poetic.}\]
\[\text{On Epic εδεχημαι, εδεχα, εδεχηναι, εδεχεναι, Hom. δεχηται (3 pl.), see 634, 688.}\]
\[\text{δεω bind (397 a): δειω, δεησα, δεηκα (δεηκα doubtfu), δεημαι, δεηναι, fut.}\]
\[\text{pass. δεησομαι, fut. perf. δεησομαι, συν-δετος, αν-υπο-δετος, συν-δετος Aristoph.}\]
\[\text{Midd. in prose only in comp., as περιδεχομαι.}\]
\[\text{δεω (δεω; δε-, δε-) need, lack (397 a): δεησω, δεησα, δεηκα, δεημαι, δεηθην.}\]
\[\text{Epic aor. δεηθης Σ 100, δεηθην ι 540. Midd. δεομαι want, ask (Epic δεομαι)}: \]
\[\text{δεοσομαι (Epic δενησομαι). Impers. δει it is necessary : δει, δεησει,}\]
\[\text{δεητε (397 a).}\]
δηριάω and δηριόω cont.: ἐδήριασ Theocr. Mid. δηριάμαι and δηριόμαι as act.: δηριῶσαι Theocr.; ἐδηρίσαμαι θ 76, ἐδηρίσθην Π 706 contended (as if from δηρίων), ἀμφί-δηρίωτος Thuc. Epic and Lyric.

διω shall find, Epic pres. w. fut. meaning. Cp. δα.-

δι- (δε-, δε-, δοι-) fear (477 a): ἔδειχα, ἔδεικνα as pres., 2 perf. ἔδεικα as pres. (rare in the sing.; inflection, 703). Epic forms: ἔδεικα (from ἔδεικα, 445 D.) as pres., ἔδεικνα (806), ἔδειχα (= ἔδειξα), ἔδεικνα, ἔδεικνα (703 D.). Hom. has imperf. δην feared, fled from an assumed pres. διω.

διατάσσω arbitrate (from διατά, but augmented as if a comp. w. double augment in perf., plup., and in comp.; cp. 451): διαίητω, διήτηρα (but ἀπεδημήτηρα), διεικτήκα (plup. κατ-διεικτήκην), διεικτήρα (plup. ἐξ-διεικτήτηρον), διεικτήθην. Mid. pass one's life: διαιητήσομαι, κατ-διεικτήσαμαι effected arbitration.

διακονέω minister (from διάκονος): διάκονον, διακόνησα, διακόνη, διακόνημα, διακόνηθην. Forms in διή- are wrong, forms in διη- are Ion. and late (uncertain in classical poetry).

δι-δά-σκω (for διδα-σκω, 97 a) teach, mid. cause to teach, learn: διδάξω, ἐδίδαξα, ἐδίδαχα, ἐδίδαγμα, ἐδιδάχθην, ἐδιδόμαι (808), ἐδιδάκτος, -τός. Epic aor. ἔδιδακτος (ἔδιδακτος) 447 a. (V.)

δι-δη-μυ (δη-, δε-) bind, pres. and imperf. Poetic for διω. Xen. has διδέμας.

-δι-δρά-σκω (δρα-) run away, only in comp. w. ἄπο, εἰς: -δράσωμαι (806), 2 aor. ἐδράω (-δρα-, δραίην, ἐδράθη late, ἐδράναι, ἐδράς, 687), -δράκα (Hdt. has ἐδράκη, ἐδράμαι, ἐδράθη (but ἐδράς), -δράρη). (V.)


δι-ς-μαι (from δι-ς-) seek (cp. ζητέω) keeps η throughout in the pres. (imperf. ἐδιζήμην), διηζόμεναι, ἐδιζήσαμη. Poetic and Ion. 726 a, 741.

διη-μαι cause to flee, only in imperf. ἐν-διεισαν set on Σ 584. Mid. διεμαί flee, cause to flee, subj. δίωμαι (accent 424 c, n. 2), opt. διοιμη (accent 424 c, n. 2), inf. διοιμα: referred by some to the middle of διω. Epic.

δικ- only in 2 aor. ἔδικων threw. In Pindar and the tragic poets.

διψάω (δύψα-, δψη-) thirst: pres. see 394, 641: διψήσω, ἔδιψησα. δίω: see δι-.

διώκω pursue: διάζωμαι (806) and (less well supported) διῶξω, δίωξα, διῶξα, ἔδιωξα, διωκτός. For ἔδοξακον see 490 D.

δικέω (δικε-, δικε-, 485) seem, think: δόξω, ἔδοξα, ἔδοξοι, κατ-ἔδοξηθην, ἄ-δοξηθην. Poetic forms are δοξήθην, ἔδοξα, ἔδοξοι, ἔδοξηθην. In trimeter Aristoph. uses only the shorter forms.

διωτέω (δουτ-, δουτ-) sound heavily: ἔδωτησα, 2 perf. ἔδωτησα fell. Epic aor. ἔγειρούσης. Poetic.

δραττομαι (δρατ-) seize: ἔδραταμην, ἔδραταμαι. (III.)

δραω do: δράσω, ἔδρασα, ἔδρακα, ἔδραμαι (ἐδραμα, 489 e, doubtful), ἔδρα-θην, ἔδρατες.


δύναμαι am able, can (augment usually ἔδω-, but also ἡδω-, 430): δυνήσομαι, δυναύνημαι, δυναύνηθην, δυνατός. Pres. 2 s. δύνασαι, δυναί poetic, δυνά ION. (465 a, n. 2), imperf. δύνω (ἐδύνασο late), aor. pass. ἐδύνασθη Epic, New Ion., Pind. (489 g).


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δῶ enter, go down, sink, cause to enter (trans. generally in comp. w. ἀπο or κατά (819)): also δι- (Ion., poetic, rare in Xen.) enter: -δῶ in trans., -ἐδῶ intrans. (p. 140), διδύκα intrans., -δεύκα trans., -δεύκα, -διδύκην, -δυκῆμα Aristoph., -ὑπάλατ. Fut. mid. δυκῆμα, aor. mid. -δυκάμην (Epic also -δυκάμην, 542 D.). Hom. 2 aor. opt. δήν and ἐκδύμην (758 D).

έαιρη N 543, aor. pass., was hurled (?), possibly from πατ- (ιάπτω); sometimes referred to άπτω or to ἐπομαί.

εῖαω permit, let alone: έδσω, είάσα (431), είάκα (443), είάμαι, είάθνην, είάσομαι pass. (808), είστιος. Epic pres. also είαω, imperf. εία E 517, aor. είσα; Hdt. does not augment.

εγγυάω pledge: the forms in έγγυ- are better than those in ενεγν- or έγγεγν-; see 453 a.

έγγρω (έγρ-, έγρ-, έγρ-, 36) wake, rouse: έγγρω, έγγηρα, 2 perf. έγγηροηρα 478, 705 am an euchre (for έγνηροηρα, but 0 is also redupl.), έγγηρομαι, έγγηρθην, 2 aor. mid. έγγροηρα an euchre, έγγρεφεις, έγγρεφε Aristotele. Hom. 2 perf. 3 pl. έγγηροηρα- θα, imper. έγγηροηρθε (for έγγηροηρθε, inf. έγγηροηρθαι or έγγηροηρθαι (for έγγηροηρθαι). (III.)

έγκομιάζω praise: έγκομιάζω and έγκομιάζομαι (806), ένκομιασα, ένκομιακα, ένκομιασμαι, ένκομιασμην Hdt. 512. (III.)

έδω eat: poetic for ἐδώ.

έξομαι (έδ- for σεβ-, cp. sedeo) sit, usu. καθ-έξομαι (which is less common than καθ-έξομαι): έκαθ-έξομαι (450), καθ-έσομαι (539 b), εισάμαι rare in prose, καθ-εστείλα. Fut. ἐφ-έσομαι trans.: 455, aor. ἐσάμαι and ἐσάμην Epic. Act. aor. Epic είασ (imperf. είαν or είαν, inf. είαν, part. είαν). See είω. (III.)

έθελω (έθελ-, έθελε-) and έθέλα wish: imperf. always ἦθελον in Att.; ἦθελήω, or θελήω (rare); ἦθελησα (subj. ἦθελησω or θελήσω, opt. ἦθελησαμι or θελήσαμι), ἦθηληκα. The commoner Att. form is έθελω except in the iambic trimeter of tragedy, and in formulas as ἦν άδικ ἦλθον.

έθελω (for σεβ-έδω, 123) accustom: έθελω (539 e), είθασα (431), είθικα (443), είθιμαι (146), είθηςθην, είθετες, -ρό Aristotele. 512. (III.)

έθνω (for σεβ-έδω, 123) am accustomed: pres. part. είθων being accustomed only in Hom., 2 perf. είθα (443, 563 a) am accustomed, 2 plup. είθη (perf. είθα, plup. είθα in Hdt.). See είθω.

έθεδο saw: see ἐδ- and ἔφαω.

έκατω (εκατ-) ἱκίνη, conjecture augments to ήκ- rather than to εκ- in Att. prose (437): ήκατων, ἱκάσω, ήκασα, ήκασαι, ήκασαμαι (εκασαμαι ?), ήκάθην, εκασθήσομαι, εκαστέος, ἀπ-εκαστέος. Fut. mid. -εκάσομαι sometimes as act.

εικω yield: είκω, είχα, ἐν-εκτέος. On εκάπω see 490.

είκω (είκ-, έκ-, lc.; for εκ-, etc.) resemble, appear (no pres. in use): είκω rare, 2 perf. είκα as pres. 443, 502 a (impers. είκε it seems): έοικώ, έοικώμι, έοικέναι (poet. έλκεναι), έοικώς, neut. είκωs fitting (εικός chiefly poetic; also Platonie); 2 plup. είκη and ήκη. είκω seemed likely (Σ 520) may be imperf.; some regard it as perf. or plup. For είκα, είκω, είκως Hdt. has είκα, έκκω, έκώς. Forms of the μ- conjugation are έικτων, έικτην Hom., έοικεν Att. poets, είκαμι mainly in Att. poets (704 d.). Cp. είκαω.

είδω or είδω roll up, pack close, mostly Epic. είδομαι Hdt., συνείδομαι Xen.: ἀπείδημαι Hdt., ἄν-ειδήθην Thuc.
είλλω (φελυ- for τ-φλυ-) roll up, gather up: είλλων, είλλμαι. Cp. είλω.
Poetic and Ion.
είλω (φελ- for φελ-, cp. volvere) roll up, drive together: no pres. act. (είλωμαι Hom.), είσα and είσαι, είλμαι, 2 aor. pass. είλην and είλην (3 pl. είλν, inf. είληναι, είληνεναι, part. είλς). Homerian.
είμαι am: fut. είσομαι (806). See p. 211.
είμι go: see p. 212.
είπον (ἐπ- for επε-) said, 2 aor. (είπω, είπομαι, είπε, είπεν, είπόν), Epic είπον and είπεσκον. First aor. είπα rare in Att. (είπαμι, imper. είπον, inf. είπαι Hdt., part. είπας Hdt. and late Att.), είπα poetic; 1 aor. mid. ἐπιεπάμην New Ion. Other tenses are supplied from είπω. 529. (VI.)
είρην shut in or out, also ειρηνύμι and (rarely) ειρηνύω (with ε- from ε-, cp. Hom. είρ(ε)ερω): ειρήν, ειρήνα, ειρήνει, ειρήνη, ειρήνετο, -τέος. Fut. mid. ειρήνομαι is pass. or reflex. (808). The distinction that the forms with the smooth breathing mean shut out, those with the rough breathing mean shut in, is late and not always observed in classical Att. Hom. has ειρήνω (in pres. and ερήνω shut in or out: ερέα, 2 aor. ερήναν and ερήναν, ἐρήναι and ερήναι (3 pl. ἐρήναται, 439 D., plup. ἐρήνατο, ἐρήνατο), ἐρήνην. Hom. has ἐρήνῳ K 338. Hdt. usu. ἐρήνῳ (in comp.), with some forms from -ερηνύμι and -ερηνύω. Old Att. forms in ἐργ-, ἐργ- are doubtful: Soph. has ἐρξο, ἐρξεται; Plato ἐρξεῖς.
ειρομαι (εἰρ-, εἰρ-) ask: ειρήνομαι Hom. and New Ion. Hom. has also (rarely) ἐρε(ε)ω, subj. ἐρεσων (= ἐρεσων) A 62; and ἐρε(ε)ομαι, imper. ἐρεω or ἐρεω A 611 (650). Att. fut. ἐρήσομαι and 2 aor. ἐρήσμην presuppose a pres. ἐρομαι, which is supplied by ἐρωτάω.
είρω (ἐρ- for σερ-, cp. Lat. sero) join: rare except in comp. w. ἀπό, δια, σύν, etc.: aor. -ἐρα (Ion. -ερα), perf. -ἐρκα, perf. mid. ἐρμαι Epic.
είρω Hom. say (ἐρ-, ρ- for σερ-, σο-, cp. Lat. verbum), for which pres. Att. uses λέω, φημι and (esp. in comp.) ἀγορεύω: fut. ἐρω, aor. supplied by ειπον, perf. εφηκα (= ερ-εφηκ-α), perf. pass. εφηκα, aor. pass. ἐφηκην, fut. pass. ἐφηκωμαι, fut. perf. εφηκωμαι, v. a. θητος, -τέος. Ion. are ἐρω fut., ἐθηκην (but ἐθηκην) aor. pass.
εισα seated: see ἐισω.
εικοσ (ἐκ-εἰκ-σκο, from redund. ἐκ-) like (also ἐσκω) : imperf. Hom. ἔκεκσων and ἔκεικων; perf. mid. προσῆξαι are like Eur., plup. Hom. ἦκτο and ἦκτο have been referred by some to ἐκω. Poetic, chiefly Epic. (V.)
εἰδο: see ἐιδο.
εἰκλησάω call an assembly: augments εἰκλησάοι or ἦκ-κλησάοι, etc. (453 a).
εἰλαύν (ἐλαν-ν, 563 e) drive, march: ἐλάω (539 b), ἐλάσα, ἐλάλακα (w. ἀπό, ἐλ), ἐλάλαμαι, ἐλάθην, ἐλατίος, ἐλατίος Hom., ἐλατίος Aristotle. Aor. mid. ἐλασάμην rare. Fut. ἐλάσσω ψ 427, ἐλάσω: Hom. (645), ἐλάσω rarely in mss. of Xen., perf. ἐλάλαμαι Ion. and late, plup. ἐλαλάμην (Hom. 3 pl. ἐλαλάδατο or ἐλαλάτο or ἐλαλάδοτο), ἐλαλάθην Hdt., Aristotle (489 g). ἐλάω is rare and poetic. (IV.)
εἰλέγω examine, confide: ἐλέγηω, ἐλέγεξα, ἐλέγεμαι (407), ἐλέγχθην, ἐλέγχθησομαι, ἐλεγκτίος.
éleixw: raise the war-cry, shout: ἡλείξα Xen. 512. (III.)

éleixw: whirl, turn round: éleás, éleíxhyn. Poetic. 512. (III.)

éleitos (élek- for eléik- ) roll (rarely éleito); sometimes written él-, élixw, élixexa (431), élixynai (443), élixhyn, ék-elekthosomai Aristotle, eliktos. Epic aor. mid. eléíxhyn. Epic éléikto, éleíxhson should be él-. elísow is the usual form in Hdt. (III.)

élkow árav (élek- for sælk- ; most tenses from élkvn-; élkow late), often w. áná, éx, káta, sín: élxo, élkynva (431), kath-élkynka (443), -élkynmaí (489 c), -élkikóthyn, -élkynthómai, éktoos, svn-élkynstos. Fut. élkynos Ion. and late. By-form élkēw Epic.

élpw (élp-) cause to hope, mid. (also élptomai) hope like élpíw: 2 perf. as pres. élpta (= mékolta), 2 plur. élptale, v. a. th-élpwos. Mainly Epic.


émw vomit: émoomai (808), ἤμεσα.

énaira (énar-) kill: 2 aor. ἤμορον. 1 aor. mid. énpharm as act. Poetic. (III.) énparís stay, spoil: énparéis, énparía, kat-énphários, kat-énpharshyn. Poetic. 512. (III.)

én-édrėow waylay, lie in ambush regular: fut. mid. as pass. (808).


énynoshe defect., w. pres. and imperf. meaning: sit on, be on, grow on, lie on.

In comp. w. étI in Hom. Epic. Connected by some w. ánynoshe.

énip-tw (énit-) chide: 2 aor. énephtnon and ἤν-ιπ-στον (448 D.). Epic also éniasw. Poetic, chiefly Epic.


én-oxlēw harass has double augment (451): ἤν-ώξλων (én-óξλων Aristotle), én-óξλhyn, ἤν-ώξλησα, ἤν-ώξλημα.

éxētakw investigate: éxētakw (rarely éxētaw, 539 d), éxētaysa, éxētakka, éxētakma, éxētakshyn, éxētashtomai, éxētastos. 512. (III.)

éoxw seem, resemble: see ékow.

éorťaw keep festival: éwrτasa (for hor-, 34). Ion. ərtaw.

ép-aprēw and ép-aprēsoi (adr-, a dr-) enjoy (Epic and Lyric) are both rare: 2 aor. éptarw. Mid. épanthrēkoma Ion., poetic, rare in Att. prose: épanthrēsoma, épantrēmn rere, 2 aor. épantrēymn. (V.)

épēnynoshe: see énynoshe.

épiboulēw plot against: regular, but fut. mid. as pass. (808).

épistōmaw understand (725): 2 s. épistōmai, épisth and épisth poetic (465 a, n. 2), -épisthai Hdt.; subj. épistōmaw (accent, 424 c, n. 2), opt. épisthmaw, épisth w (accent, 424 c, n. 2), imper. épisth (épisth poetic and New Ion.), imperf. épisthmaw, épisth (450, 466 b, n. 1), fut. épisthsmaw, aor. épisthmē, v. a. épisthētōs. Distinguish éf-istomai from éf-isthmi. étw (sep-, sp-) am busy about, usu. w. amphi, diá, épI, met, peri (simple only in
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part.: imperf. επιοτον (Epic also ἐπον w. no augm.), fut. ἔψω, 2 aor. ἐποτόν for ἐς-εποῦν (ὑπώ, -ὑοῦμ, -ὑοῦν, -ὑεῖν), aor. pass. τετε-.herokuapp Hdt. The act. forms are poetic, Ion. (imperf. and fut. also Xenophonic). Mid. ἢκομαι follow: εἰπότον (431), ἠρμα, 2 aor. ἠπότον (ὑπομα, ὑποίμα, 2 aor. ἠπότον (ὑπομα, ὑποίμα, ὑποί, ὑπε-σαι, ὑπόνευ). Hom. has σπείδο for σποτ. For ἤστωμαι, ἠστομήν, ἠστεσθώ, etc., following an elided vowel in the ms. of Hom. we probably have, not a redupl. aor. without augment (ἐστ- for ἐς-στ-), but wrong readings for σπο-μαί etc. with the vowel of the preceding word unelided.

ἐπιδάμην bought: see πρω- (416).

ἐπομαι (poetic) deponent pass., pres. in prose supplied by ἐπώ (ἐπα- for ἐπασ-): imperf. ἠρπου (ἡρπων poetic); aor. ἠρπότιν fell in love, 489 e ἠρπας(σ)άμαν poetic), fut. ἠρπαθήσομαι poetic, ἠρπατος, ἠρπασ poetic.

ἐργάζομαι (ἐργ-) work, augments to ἡ- and el- (431, 432), redupl. to el- (443): ἡργαζόμεν, ἡργασόμαι, ἡργασάμην, ἠργαζομαι, ἠργασάμην, ἠργασάμην. In Hdt. without augment and reduplication. 512. (III.)

ἐργον. see ἐργον.

ἐρσω (from ἐρχω = ἐρχομαι, 511) work, do (also ἐρσω): ἐργω, ἔργα, 2 perf. ἔργα (= ἐργοφυγα), 2 plur. ἐργεια (= ἐργοφυγα) Epic, ἐργεια Hdt. Ion. and poetic; cr. ἔριξ. (III.)

ἐρείω ἐρεία, ἐρείουςαι Hdt. (for Hom. ἐρείόταται, -ατο some read ἐρείοταται, -ατω, plur. ἐρείεισατο, ἐρείουςθην, ἐρείουςαι Aristotele, ἐρείουςαι Hom. Hippocr. has -ἐρεία, ἐρείους, ἐρείουςται. Mainly poetic.

ἐρεικω (ἐρει-, ἐρεω-) tear, burst: ἐρείκα, 2 aor. ἐρικων trans. and intrans., ἐρήμων. Poetic and New Ion.

ἐρεπτω (ἐρεπτ-, ἐρεπτ-) throw down: ἐρεπτο, ἐρεπτα, 2 aor. ἐρπτων, 2 perf. -ἐρηπται have fallen Epic (plur. ἐρεπτοτ Θ), ἐρεπται, 2 aor. pass. ἐρπται. Ion. and poetic.

ἐρέσω (ἐρεσ-) row: δι-ἐρεσ(σ)α Hom. Late prose has ἐρέσω and ἐρέττω. (III.) ἐρω as Epic: see ερμαι.

ἐρεδαίω (ἐρεδα/) contend Epic (III. IV.). ἐρεδαίζομαι Ψ 792 (v. l. ἐρεδαίζομαι) as if from ἐρεδαίους. By-form ἐρεδαίναι Epic.

ἐρία (ἐρι-, ἐρεῖ-) contend: ἐρία(σ), ἐρίομαι, ἐριοτος. Poetic. (III.)

ἐρεμοι ask: see ερμαι.

ἐρπα (ἐρπ-, ἐρπε-) and ἐρπτω creep augment to el- (431): ερπον, ἐφ-ἐρτη, ἐρπυςα, ἐρπτον α beast.

ἐρω (ἐρρ-, ἐρρε-) go away, go (to destruction), perish: ἐρρησω, ἠρρησα, εἰς- ἐρρησα.


ἐρκω hold back: ἐρκω, ἠρκα (also Xen.), 2 aor. ἐρκακων (448 D.). Epic, poetic, New Ion. Hom. has also ἐρκανον, ἐρκακων.

ἐρύμαι (for ἐρυμαι) and ερυμαι (for ἐρυμαι) protect Epic: pres. 3 pl. ερύμαται and ερύμαται (for ερύμαται), inf. ε(τ)ρυθαι; imperf. ε(τ)ρυθαι, ερύματο (for ερύματο); fut. ε(τ)ρυθ(σ)αμαι, aor. ε(τ)ρυθ(σ)αμαι, perf. ερυμεν Hesiod. The pres. and imperf. are often taken as μι-forms of ἐρύμαι. By-form ἐρ- μαι, q. v.

ἐρύω (ἐρφω-, ἐρψω-) draw: augments to eil- (431 D.): fut. ἐρύω Hom.; aor. ε(τ)- ρυσ(σ)α Hom. Mid. ἐρυμαι draw to one's self: ἐρυσομαι, ε(τ)ρυσ(σ)αμαι,
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εἰρύμαι and εἰρυσμαι 489 d (3 pl. εἰρύσαται and εἰρύσαται), plup. εἰρύμην (3 pl. εἰρύσατο), εἰ(τ)ρύσην Hippocr., ἐρυστός Soph. Epic and Ion. εἰρύω is poetic (esp. Epic) and New Ion. Late fut. ἐρύσ(σ)ω.

ἐρχόμαι (ἐρχ-, ἐλθ-, ἐλευθ-, ἐλθ-) go, come: ἐλεύσομαι, 2 aor. ἠλθον, 2 perf. ἠλλοῦν. In Att. ἐφορομαι 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. ἐρχόμοι uncomp. is rare. For the above tenses Att. prose uses ἔω, ἐοιμ, ἐθ, ἕνα, ἐάν, ἤδη simple and in comp. (but not ἐνειμα for ἐνερχοσθαι flatter). Fut.: Att. prose uses ἐλμ (774), ἀφερομαι or ἢμω for ἐλεύσομαι (which is Epic, Ion., Tragic); 2 aor. ἠλθον poetic; 2 perf. ἐλθοῦσα or ἐλθοῦσα Epic, ἐλθοῦσα, -υτε in Comic and Tragic fragments; 2 plup. ἐληλοῦθε Epic. (VI.)

ἐνθo (for ἐνθ-o) eat: imperf. ἐφαινω, fut. ἐθομαι (541, 806), 2 aor. ἐφαγον, perf. ἐθηδοκα, κατ-ἐθηδεσμαι, ἐθεστός, -τέος. Epic are ἐμαναι pres., ἐθηδος 2 perf. part., ἐθομαι (? perf. pass.; ἡδεσθην Comic, Hippocr., Aristotle. (VI.) ἐθω Epic and poetic, ἐθω Epic, poetic, and Ion.

ἐστιν entertain augments and reduplicates to ei- (431, 443).

ἐνδω sleep, rare in prose, which usually has καθ-ἐνδω: imperf. ἐκαθ-ἐνδων and καθ-ἐνδων (450), fut. καθ-ἐνδησω, v. a. καθ-ἐνδητες. ἐνδω is chiefly poetic and Ion. (imperf. ἐνδων and ἐνδον).

ἐνεργεῖω do good. The augmented form ἐνερ- is to be rejected (452).

ἐφ-ισκω (ἐφ-, εφε-) find: ἐφήσω, 2 aor. ἐφόρον or ἐφόν (imper. εφερε, 424 b), ἐφήρκα or εφήρηκα, εφήρμαι, εφερέθην, εφερθήσομαι, εφερτός, -τέος; εφεράμην Hesiod. The augment is ἐφ- or εφ- (487). (V.)

ἐφραίνω (ἐφφαρν-) cheer: εφραίνω, ἐφφρανα. Mid. rejoice: εφφρανομαι and εφφρανθήσομαι, ἐφφράνθην. The augment is also εφ- (487). (III.)

ἐφομαι pray, boast: εφομαι, ἐφόμαι, ἐφημαι, εφηκτός, -τεος Hippocr., ἀπ-ἐφχετος Aesch. The augment is also εφ- (487).

ἐχθαίρω- (ἐχθαρ-) hate: ἐχθαρῶ, ἐχθαρομαι (808), ἐχθηρα, ἐχθαρτες. Epic and poetic. (III.)

ἐχθω hate, ἐχθομαι: only pres. and imper. Poetic for ἀπ-ἐχθάνομαι.

ἐχω (ἐχ-, for εχ-, and σχ-, σχε-) have, hold: imperf. ἔχων (431), ἔχω or σχησω (1911), 2 aor. ἔχων for ἐ(χ)- (σχησω (σχω, σχισουν or -σχωμαι, σχες, σχειν, σχαλ), ἐσχηκα, παρ-ἐσχηκαι, ἐκτός, ἀνα-σχετος, -τεος. Mid. ἔχομαι hold by, am near: ἔχομαι (sometimes pass., 808), and σχήσομαι (often in comp.), 2 aor. ἔσχειν us. in comp. (σχισαι, σχισιμαι, σχαι, σχεθαι, σχεμαι), used as pass. for ἐσχεθην (late). Epic forms are perf. συν-σχωκα (for -οσ-σχ-α) B 218, plup. pass. ἐπ-ἐχωκα were shut M 340. Poetic is 2 aor. ἐχεθην (490 D.). See ἀμπεχα, ἀναχω, ὑμερογραμμα. By-form ἐχω for σω-σ(ε)χω.

ἐψω (ἐψ-, εψε-) cook, boil: ἐψομαι (ἐψου Comic, ἐψησα, ἐψόσ (for ἐψηθε), ἐψητος, ἐψημαι Hippocr., ἐψηθην Hdt. The pres. ἐψω is not Att.

*ἐσω (ἐσω) live: ἐσω, ἐση, 395: (ἐς, ἐ): imperf. ἐσω, fut. ἐσω and ἐσωμαι. For late ἐςα, ἐςα Att. has ἐβιων, ἐβηλοκα. ἐβισωμαι is commoner than ἐσομαι. ἐσω Epic, New Ion., dramatic. See 522 b, 641 and D.

ἐψυ-νυμ (ἐψυ-, ἐψυ-, ep. Lat. jugum) yoke: ἐψυχω, ἐψελθα, ἐψευμαι, ἐψυθην rare, 2 aor. pass. ἐψυγην. (IV.)

ἐσω (ἐσω- for ἐσω-) boil (intrans. in prose): ἐσων-ἐσον, ἐσου, ἀπ-ἐσωμαι Hippocr.
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ζών-νυμ (ξω-, 731) gird: ζωσα, ζωμαι (Att. inscr.) and ζωσμαι (preferred in mss.). (IV.)

ημβ-οκε come to manhood, ἢμβω am at manhood: οὐ-ημβω, ἢμβη, παρ-ημβη. Epic ἢμβοσα, etc. (643). (V.)

ἡπερομαι am pleased: ἡπθησομαι (812), ἡσθην, aor. mid. ἡσάμην 352. ἡσω (ἡσα) is very rare.

ηδωνω (ἡδ-ων-) sweeten: ἡδωνα, ἡδομαί, ἡδονη, ἡδοντες. (III.)

ἡτερομαι am raised: see αἰσχρο.

ἡμι: sit: see 789.

ἡμι say: see 792.

ἡμω sink, bow: ἡμῶσα, ἡμ-εμ-ἡμ-μικε X 491 from ἢμ-ημικε with r inserted.

Poetic, mostly Epic.

ἡττωμαι from ἡττόμαι (Iou. ἢσσομαι from ἢσσομαι) am vanquished: regular, but fut. ἡττησομαι and ἡττηθοσομαι (812).

θαλλω (θαλ-1) bloom, rare in prose: θαλλλε mode grow Pind., 2 perf. τεθηλα (as pres.) is poetic. By-form θαλλω (490). (III.)

θασ-ρω (θασ-, 125 g) hurt: θασω, θασα, τασσαι, 2 aor. pass. θασαγην, 2 fut. pass. ταφθοσομαι, fut. perf. ταφθοσομαι, θαστες; 1 aor. pass. θασηθην Ιου. (rare). (II.)

θαυμάζω (θαυμ-α-) wonder, admire: fut. θαυμάσομαι (806), otherwise regular.

512. (III.)

θελω (θεω-) smile: θελω, θελω Epic, 2 aor. θελων. Poetic (and in Att. comedy). (III.)

θεω wish: see θελω.

θεραπευω serve, heal: regular, but fut. mid. θεραπευσομαι is usu. pass. (808).

θέρομαι warm myself (in prose only pres. and imperf.), fut. θερομαι ρ 23 (536), 2 aor. pass. as intrans. θερην (only in the subj. θερω ρ 23).

θεω (θεω-, θες-, θευ-, 503) run: θεοσομαι (806). Other forms supplied by other verbs (see τρέχω). Other forms supplied by other verbs (see τρέχω).

θη- in ἰθεω milk, ἰθησαμην sucked. Epic.

θηρ-: see ταρ-.

θητ-γ-δω (θυτ-) touch: θητομαι (806), 2 aor. θητων, θ-θικτος. Poetic, rare in prose (Xen.). (IV.)

θλαω bruise, break: θλαω, θλασα, τέθλασαι (480 c) Theocr., θλαςθην Hippocr., θλασθην. Ion. and poetic. See φλαω.


θνη-σκω, older θνη-σκω (θνη-, θνη-, 492, 526 b) die: ἀπο-θανομαι (806), 2 aor. ἀπ-θανω, τθνηκα am dead, 2 perf. τθνησαμον (704 c), fut. perf. τθνησαι (550 a, 1958), θνητος. In prose regularly ἀπο-θνησκω in fut. and 2 aor., but always τθνηκα. (V.)

θραττω (θρακ-, τρακ-1) disturb: θρασα, θραχθην Soph. See ταραττοω. Mostly poetic. (III.)

θραω break, bruise: θραω, θρανσα, τεθρανμαι and τεθρασμαι (489 c), θρασσην.

θρύπ-τω (θρυφ-, 125 g and n.) crush, weaken: τθρυμμαι, τθρυφθην Aristotle, 2 aor. pass. ἑτρυφθην Hom., ἐν-θρυπτος. θρύπτομαι put on airs. (II.)
APPENDIX: LIST OF VERBS

θρύ-σκω and θρύ-σκω (θρώ-, θρό-, 492) leap: ἦθοδυμαι (806; w. ὑπέρ) poetic, 2 aor. ἠθορι. Mainly poetic. By-form ἦθορωμαι Hdt. (V.)

θῶ (θ-, θυ-, 500. 1 a) sacrifice: θῶνω, θύσα, θύσκα, θύσμαι, ἠθύςθην, θύτεως. θῶ and θῶθ rusθ poetic: in the classical language only pres. and imperf. θνέω Hesiod.

λαίνω (λατ-), warm: ἠλαίνη without augm. Epic and Lyric. (III.)

λάλω (λαλ-) and λάλων send: -λαλώ, ἠλαλα without augm. Epic. Poetic (comp. with ἐπὶ in Aristoph.). (III.)

λαχεύω and λαχύω (for μιχαχω) sound, shout: ἠλαχήσω, ἠλαχήσα, 2 perf. part. ἀμφ-ιαχύσα. Hom. has both ἠλαχοῦν and ἠλαχοῦν. For ἠλαχ- in tragedy ἠλαχ- is commonly written. Poetic, mainly Epic. 485 d.

ἰδ-, εἰδ-, οἶδ- (for μιδ-, etc.) in εἶδον saw from ἐ-φιδον 431 (ἰδω, ἤδομαι, ἤδει, ἤδειν, ἤδον), fut. εἰρομα shall know (Epic εἰδοςω), plup. ἤδη or ἤδειν knew (794 ff.), ἠτέος. Mid. ἠτεόμαι seem, resemble Epic, poetic, New Ion.: εἰδόμην and ἠτεόμην, 2 aor. ἠτεόμησα saw Epic, poetic, Hdt., προ-ἀτέος Thuc. οἶδ- in οἶδα, 794 ff.

ἰδρύω swear: ἠδρόσω, ἠδροσά. For the contraction to ὦ instead of ὦ (ἠδρῶς, etc.) see 398. Epic ἠδρῶς, ἠδρώσα, etc.

ἰδρύω place (Epic ἠδρῶ) often comp. w. κατά: ἠδροσώ, ἠδροσά, ἠδροκά, ἠδρομα, ἠδρονήν (ἰδρονήν Epic), ἠδρυτέω.

ἐμα- (ἐμ-, cp. Lat. in-ve-tus) strive: usu. in comp., as παρ-εμαι beg. The forms are like those from the mid. of ἤμω send (cp. 778). Epic aor. ιεισάμην and εἰσάμην.

ἐμ (for σε-σερ-) δω, cp. sedeo) seat, usu. sit, mid. ἐμαι sit, classic only in pres. and imperf. Mainly Ionic and poetic. See καθίζω, καθίζομαι, the usual forms in prose. See also ἔμαι, κάθημαι sit. By-form ἐτάω seat, place. (III.)

ήμι (σι-σμι-) send: ἠμισα, ἠκα, 2 aor. εἰτόν, etc., εικα, εἰμα, εἴθην, ἐθύσματι, έτόσ, έτός (except pres. all forms in comp. in prose). For inflection and synopsis, see 777 ff.

ἐκνέμαι (ἐκ-) come, in prose usu. ἀφ-ινέμαι: ἀφ-ιχμαι, 2 aor. ἀφ-ικόμην, ἀφ-ιγαμα. Uncomp. ἰκνύμενοι suitable (are). The simple forms ἰκνέμαι, ἰκόμην are poetic. Connected forms are poetic ἰκω (imperf. ἰκνων, aor. ἰκνω) and ἰκάω, only pres. and imperf. (Epic and Tragic). (IV.)

ἐλά-σκο-μαι (ἐλα-) propriitate: ἐλάμομαι, ἐλάσμην, ἐλάβεθα (489 e). Epic aor. ἐλασάμην, Epic pres. also ἐλαμαι. (V.)


ἐλλω (ἐλλομαι) roll: ἐλ. See εἰλων and εἰλω. (III or IV)

ἐλάσσω (ἐλασσω) lass: ἐλασσα (σ) a Epic. (III.)

ἡμίπω (ἡμιπ-) and ἱμερος desire: ἰμεράμην Epic, ἱμερήν Hdt., ἱμερότος. Poetic and Ion. (III.)

ἐπώμαι fly: (725, 726 a): see πιέτωμαι.

ἐσαι: Doric for οίδα know: ἐσαι (or ἐσις), ἐσαί, ἐσαμεν, ἐσατε, ἐσατι, part. ἐσάς. ἐσαϊκε liken (= εἰκ-σκε): see ἐλοκε.

ἐπιστήμη (στή-, στα- set, place: στῆσω shall set, ἦστησα set, caused to stand, 2 aor. ἦστην stood, 1 perf. ἦστηκα stand (= ἦστηκα), plup. ἦστηκεν stood (ἠστήκη, rare, 444 b), 2 perf. ἦστατον stood (417), perf. mid. ἦσταμαι rare,
APPENDIX: LIST OF VERBS 701

fut. perf. ἔστηξεν shall stand (754 a, 1558), aor. pass. ἔστάθην was set, v. a. στατός, -τος. For the infection see 416, for dialectal forms of present see 747 D. ff. Epic 1 aor. 3 pl. ἔστασαν and ἔστρασαν, 2 aor. 3 pl. ἔσταν (inf. στάμειαν), 2 perf. inf. ἔστάμεν and ἔστάμεναι, part. ἐστασός and ἐστεσός. Iterat. imperf. ἕστατε, 2 aor. στάδηκε (495 a). 819.

ἰσχαϊνω (ἰσχαϊν-) make dry or lean: -ἰσχαϊνω (-ομαι), ἰσχαϊνα Asch. (544 a, ἰσχυρα Ιον., also Αττ. ?), ἰσχαϊάθην Hippocr., -ἰσχαϊάτεις Aristotle. (III.) ἵσχω (for σι-ς(ς)χ-ω, have, hold: see ἵσχω.

καθ- (καθε-) in Hom. κεκαθῶν depriving, κεκαθῆσω shall deprive. Not the same as καθ-(κήδω). κεκαθημένη withering may be from χάξω.

καθίσμα (καθαρ-) purify: καθαρῶ, ἐκάθηρα (and ἐκάθηρα ?), κεκαθαρμαί, ἐκαθάρθην, καθαρτέος Hippocr. (III.)

καθίσµα: see ἱσχυμαι.

καθεύθω sleep: see εὔω.

καθίσµα: see 790.

καθίζω sit: imperf. ἐκάθισαν (450), fut. καθίω (539), aor. ἐκάθισα ορκαθίσα. Mid. καθόσµαι sit.: ἐκαθιζόμην, καθιφόσµαι (621), ἐκαθιστήμην. Hom. has imperf. καθίσαν or καθίσαν, aor. καθίσαν and καθίσα, Hdt. κατέσα. See ἵσκω, ἱσχυμαɪ. (IV.) καλ-νυμαι excel: perf. κέκασσαι (κεκαθιμένοι Pind.). Poetic. (IV.)

καλῶ (καν-, κον-) kill: κανώ, 2 aor. ἐκανον, 2 perf. κέκασσα (κατα-κεκάσσεις Χεν.). Poetic. (III.)

καλῶ (for καφω from καφ-ω; καν-, καφ-, καί-) and καφ- (uncontracted, 396) burn, often w. ἐν, κατά: καῦσω, ἐκαῦσα, -καῦσα, κέκαυσα, καίκαυσαι, ἐκάυση, ἐκαυθήσομαι, -καύτος. 2 aor. ἐκάσα Epic, poetic (part. κάσα Epic, κᾶς Αττ.), 2 aor. pass. ἐκάση burned (intrans.) Epic and Ion. The MSS. show καλῶ in tragedy, Thuc., and in Xen. usu., καφω in Aristoph., Isocr., Plato. 520. (III.)

καλῶ (καλε-, κλη-) call: καλῶ (539 a), ἐκάλεσα, κέκληκα, κέκλημα am called (opt. 711 c), ἐκλήση, fut. pass. κληθήσομαι (καλοῦμαι S. El. 971), fut. perf. κληθήσομαι shall bear the name, κλητός, -τος. Aeolic pres. κάλημα, Epic inf. καλημέναι; fut. καλῶ Hom., καλίσω Aristotle, aor. ἐκάλεσα Hom. Iterative καλέσκει, καλέσκεται. Epic pres. κ-κλή-σκω.

καλύπτ-ω (καλυβ-) cover: in prose usu. in comp. w. ἄτο, ἐν, etc.: καλύψω, ἐκάλυψα, καλύπτημα, καλύπθην, καλυπτός, συν-καλυπτός poetic. (II.)

καμ-νω (καμ-, κάι-) labor, am weary or sick: καμοῦμαι (806), 2 aor. ἐκαμον, κέκαμα, ἕκαμα, ἕκαμη, 2 aor. subj. also κακάμω, 2 aor. mid. ἐκαμόμην, 2 perf. part. κακάμων. (IV.)

καμπ-τω (καμπτ-) bend: κάμψα, ἐκαμψα, κέκαμπα, ἐκάμφθην, καμπτός. (II.)

κατηγορέω accusae: regular. For augment, see 453.

καφ-ται, in Epic 2 perf. part. κακφων.

κεδάν-νυμι: see σκεδάν-νυμι.

κεί-μαι lie: κείσομαι. See 791.

κεῖω (κερ-, καρ-) shed: κέρα, ἐκέρα, κέκαρμα, ἕκαρ-καρτέος Comic. Epic aor. ἐκερα (544 b), aor. pass. ἐκέρθην Pind., 2 aor. pass. ἐκάρην (Hdt.) prob. Att. (III.)

κεῖω split: Epic κείων ξ 425.

κεῖ-ω and κέω wish to lie down. Epic. Cp. κείμαι.

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κελεύω command: κελεύω, ἐκέλευσα, κεκλευκά, κεκλευσμαί (489 c), ἐκελεύσθην, παρα-κελευτός, δια-κελευτός.

κέκλω (κέλ-) land: κέκλω (536), ἐκέκλω. Poetic = Att. ἐκέκλω. (III.)


κεράν-νυμι and κεραν-νύμι (κερα-, κρα-) mix: ἐκέρανσα, κεκράμαι, ἐκράθην and ἐκεράθην (480 g), κράτεος. Ion. are ἐκράσα (ἐκέρασα poetic), κέκρημαι, ἐκρήθην. By-forms κεράω and κεραλῶ, and κιρήμαι and κιραί. (IV.)

κερδάθαι (κερδ-, κερδ-, κερδαν-) gain: κερδανό, ἐκερδάθαι (544 a), προσ-κεκερδήσα. Hdt. has fut. κερδόμω, aor. ἐκερδόθα, ἐκερδόθη (523 b). (III. IV.)

κέβα (κεβ-, κυθ-) hide: κέβα, κέβασ, Epic 2 aor. ἐκβαον and redupl. 2 aor. in subj. κέβαο, κέβαο, 2 perf. κέβαεθα as pres. (in Trag. also am hidden, and so κέβαω in trag.). Epic by-form κεβαεθα. Poetic.


κηρύσσω (κηρυκ-) proclaim: κηρύξω (147 c), ἐκήρυξα, ἐπι-κεκηρύξαι, κεκηρύγμαι, ἐκηρύχθην, fut. pass. κεκηρύχθαιμαι and (Eur.) κεκυρύχθαι (809). (III.)

κι-γ-χ-άω (κιχ-, κιχ-) Epic κιχάω, come upon, reach, find: κιχάσαι (806), 2 aor. ἐκιχον, Epic ἐκκεθάσαν, ἀ-κίχητος. Hom. has 2 aor. pass. ἐκίχων as intrans.: κιχιω (mss. -ειω), κιχεῖν, κιχηθαι κικεθαι κιχείς (mss. -εις) and (mss. -εις) κικεθεὶς. These forms may come from a pres. κίχημι (688), but they all have aoristic force. Poetic. (IV.)

κίδ-τομί see ἕκεδαιναμί. (IV.)

κ-νιμαι move myself. Pres. and imperf. Epic. Att. κινέω. (IV.)

κύρ-νυμι and κρινω Epic: see κεράν-νυμι.

κύρη-μι (κυρ-, κρα-) lend: κέρησα, κέρηκα, κέρημαι. Fut. κρῆσω Hdt., probably also Att. Mid. κύριον: κέρησημαν.


κλαω weep (for κλαομαι from κλαγ-, κλαγ-, κλαγ-, κλαγ-), κλαω in prose (not contracted, 520) κλαίομαι (κλαίομαι shall suffer for it), ἐκλαυσα. Poetic are κλαυνομαι (540), κέκλαυμαι, κέκλαυσμαι, κλαυτός, κλαυτός (?). The ms. have κλαώ in Xen. usu., κλαώ in Aristoph. (III.)

κλαώ break, in prose w. κλάω, κλάω, κλάω, κλάω, κλάω, κλάω, κλάω (488 a), -κλάομαι (489 c), -κλάομαι, ἀνα-κλαυνομαι Aristotel.

κλάω shut (Older Att. κλήω): κλάω and κλάω, ἐκλάω and ἐκλάησα, ἐπο-κλακά, κέκλαμαι, κέκλαμαι (κέκλαμαι has some support), ἐκλαφθαν and ἐκληθήθην (489 e), κλειστός κλειστός κλησθείν is Ion.

κλεπ-τω (κλεπ-, κλεπ-) steal: κλέψω (less often κλέφθαιμαι), ἐκλέψα, κέκλωφα, κέ-κλωμαι, 2 aor. pass. ἐκλάπτην, κλειστό, -τος. 1 aor. pass. ἐκλεφθην Ion. and poetic. (II.)

κλήσω celebrate in song: κλήςω, ἐκλησα (Dog. ἐκλείδξα from κλέξω). Poetic. 512. (III.)
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κλίνω (κλιν-ν-) bend, usu. comp. w. κατά : -κλίνω, ἐκλίνα, κέκλικα late, κέκλιμαι (491), 2 aor. pass. -ἐκλήνυ, 2 fut. pass. -κλινήσομαι, 1 aor. pass. ἐκλήθην poetic, ἐκλίνθην Epic, poetical, ἀπο-κλιτός Aristotie. (III.)

κλώ hear : imperf. ἐκλῶν is an old 2 aor. from an assumed pres. κλέων ; 2 aor. imper., without thematic vowel, κλίθι and (Epic) κέκλθι ; perf. κέκλικα rare ; part. κλήσιμος as adj. famous = κλυτός. Poetic.

κναίω scratch, usu. comp. w. διά : -κναίων Eur., -ἐκναίω, -ἐκναικα, -ἐκναισμαι (489 α) to -ἐκκηνόθην, -ἐκκανθόμαι.

κναφω (κναφ-) scrape (κνα-, κνη-) (on pres. contraction κνή, κνη, etc. see 394, 641) often comp. w. κατά : κνῆς Hippocr., (κνηνα, -κνησμαι (489 c), -ἐκκηνόθην. Cr. κναίω.

κούλανω (κούλαν-) hollown: κούλανω, ἐκκούλαινα (544 a), κεκούλασαι (489 b) and ἐκκούλησι Hippocr. (III. IV.)

κομβίω (κομβ-) care for : κομβή, ἐκομβία, κεκομβία, κεκομβίμαι (usu. mid.), ἐκομβίμαι, κομβοφθόμαι, κομμόττες. (III.)

κόπ-τω (κοπ-) cut, usu. in comp. in prose: κόψω, ἔκοψα, -κόπα (ἀκανθών, ἐκόπη), etc., κέκοπμαι, 2 aor. pass. -ἐκόπην (ἀτόμο, ἐπετού), 2 fut. pass. -κοπήσομαι, fut. perf. -κεκόπομαι, κοπτότες. Hom. has 2 perf. part. κοπτότες. (II.)

κοπήνυμαι (κοπή- for κοπερ-) satiate : fut. κοπέω Hom., κοπεων Hdt., aor. ἐκφράσεως poetic, 2 perf. part. κεκοπήσας satisfied Epic, perf. mid. κεκόπησαι (489 c) Xen., κεκόπησαι I.0., poetic, aor. pass. ἐκφιάσθην poetic (489 g) ἀ-κόριτος poetic κατοικεῖ τοις ἐν ἔτει, cath., κατοικεῖ τοις insatiate, both poetic. I.0., and poetic, rare in prose. (IV.)

κορόφως (κορώθ-) arm with the helmet, arm : act. only pres. and imper. Hom. aor. part. κορωσάμενος, perf. part. κεκορωθιμένος. Poetic, mostly Epic. (III.)

κοτίω ὃτι αὐθεντ.: ἐκτέσεσα (-άμπο) and κεκοτήσως Epic.

κράγω (κράγ-, κραγ-) cry out : 2 aor. ἐκραγον, 2 perf. κεκράγας as pres. (imper. 698, 704 e), fut. perf. as fut. κεκράξομαι shall cry out (581, 806). By-form κραγάζω. (III.)

κραῖνω (κραῖ-) accomplish : κραίνω, ἐκράνα, perf. 3 s. and pl. κέκρανται, ἐκράνης, κραύγασμα, ἀ-κραίνοντος. Epic by-form κραῖνω (κραίνω α?): ἐκρήθη (ἐκραίηνα ?), perf. 3 s. κεκράνται, plup. κεκράντο, aor. pass. ἐκράνθην Theocr., ἀ-κράντος. Poetic. (III.)

κρέμα-μαι (κρεμα-) hang, intrans., used as pass. of κρεμάννυμι. Pres. inflected as ἵσταμαι (subj. κρέμωμαι, opt. κρεμαίνη, 749 b, 750 b), κριμήσωμαι. Cr. κρέμων and κρέμαννυμι.

κρέμαν-νυμι (κρεμα-, 729) hang, trans. : κρεμώ, ἐκρέμασα, ἐκρέμασθην, κρεμαστός.

Mid. intrans. see κρέμωμαι. Fut. κρεμάσω Comic poets, κρεμώ Epic. (IV.)

κρίζω (κρίκ- or κρεί-) creak : 2 aor. Epic κρίξω (v. i. κρίγε), 2 perf. κέκριγα Aristoph. (III.)

κρίμ-νυμι (κρίμ-νυ-, κριμ-να-) often miswritten κρίμηνημι, hang, trans., rare in act. Mid. κρίμωμαι am suspended = κρέμαμαι. Poetic. (IV.)

κρίνω (κριν-ν-) judge : κρινῶ, ἐκρίνα, κέκρικα (491), κέκριμαι, ἐκρίθην (ἐκρίθηθα Epic, 491), κρίθησομαι (κρινουμαι rarely pass., 809), κριτός, κρίτος poetic. (III.)

κρούω beat : κρούσω, ἐκρούσα, -κέκρουικα, -κέκρουιμαι and -κέκρουσμαι (489 g), -κρόσυσθην, κροτετος.

κρύπ-τω (κρυφ-) hide : κρύφω (prose w. ἀπό, κατά), ἐκρυφά, κέκρυμμαι (prose w. ἀπό), ἐκρύφθην, κρυπτός, κρυπτός poetic. Poetic 2 aor. pass. ἐκρύφθην is rare (Soph.), κεκρύφωμαι Hippocr. (II.)
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κτάομαι acquire: κτήσομαι, ἐκτηράμην, κέκτημαι (442 κ.) possess (subj. κεκτάομαι, -η, -ηται, 700; opt. κεκτήμην, -η, -ητο, 711; doubtful are κεκτείμην, -φω, -φητο); fut. perf. κεκτηθόμαι shall possess (561); ἐκτήθην pass.; κτήτως, -τεος. Aor. mid. ἐκτηράμην usu. = have possessed. Iou. perf. mid. κτήμαι (442 D.) and fut. perf. κτήθομαι shall possess (both in Plato).

κτείνω (κτεν-, κτός, κτα-, 478, 480) kill, in prose usually comp. w. ἄτω, in poetry w. κατά; ἄπο-κτείνω: κτενω, ἐκτείνω, 2 perf. ἄπο-ἐκτείνω. Iou. fut. κτενω (κτενων from κταλων). Poetic 2 aor. ἐκτανον and ἐκταν (551 D.); subj. κτέωμεν mss. χ 216, inf. κτάμεναι, part. κτάς; mid. κτάμην was killed (587). Epic aor. pass. ἐκτάθην. In Att. prose ἀπο-κτείνω is generally used as the pass. of ἄπο-κτείνω. By-forms ἄπο-κτενωμαι and ἄπο-κτενω (sometimes written κτενωμαι, ἰω, κτενωμαι, ἰω, 733). (III.)

κτίζω found: κτίσω, ἐκτίσα, ἐκτίσομαι Pind., ἐκτίσθην, ἐν-κτίτοσος. Poetic 2 aor. mid. part. κτίσομαι (κτιστ- as pass., ἐκτίσομαι) 512. (III.)

κτυπέω (κτυπ-, κτυπ-, 485) sound: ἐκτυπάσα, 2 aor. ἐκτυπον Hom. (546 D.). Poetic. κύδαλω (κύδ-αλ-) honor: ἐκύδαλα Epic. Hom. has also κυδάλω κυδίαω. 523 h. (III. IV.)


κυλιόω: κυλιόω, κυλιών later κυλίω, roll: ἐκύλισα, κατα-κυλιόσαμαι (480 c), ἐκυλισθην, ἐκ-κυλισθήσομαι, κυλιστόσ. From ἐκύλισα (= ἐκυλινδά) the pres. κυλίω was formed. Connected is κυλινδόμαι.

κυ-ν-ω (κυ-) kiss: κυνήσομαι (?), ἐκυνα. Poetic. προσ-κυνέω render homage to: προσ-κυνήσω, προσ-κυνήσην (προς-κύνα poetic) (IV.)

κύπ-τω (κυ-, κυθ-, κφθα; or κφ-, κφθα) stoope: ἀνα-κύφωμαι (806), ἐκφα, κέκφα. If the verb-stem is κφ-, the v is long in all forms. (II.)

κυρω (κυρ-, κυς-, 485) meet, happen is regular (poetic and Ion.). κήρω (κυρ-) = κυρω is mainly poetic: κύρσα (558), ἐκκυρσα. (III.)

κωκω (500, 1 a) lament: κωκων Aesch., κωκομαι (806) Aristoph., ἐκκώκου poetic.

κολόω hinder: regular, but (rare) fut. mid. κολόσσομαι as pass. (808) T. 1. 142.

λα-γ-άνω (λαχ-, λη-) obtain by lot: λήσομαι (806), 2 aor. ἔλαχον, 2 perf. ἔληξα (445), ἔληγμαι, ἔληξην, ληκτός. Iou. fut. λάξομαι. Iou. 2 perf. λέλογχα (also poetic). Hom. 2 aor. ἔλαχον (redupl. ἔλαχον made partaker).

(IV.)

λάξομαι and λάξομαι (Epic and Ion.) = λαμβάνω.

λα-μ-β-άνω (λαβ-, ληβ-) take: λήφωμαι (806), 2 aor. ἔλαβον, ἔληφα (445), ἐλημαι, ἐλήφθην, ληφθήσομαι, ληπτός, -τεος. Fut. λάμψομαι (better λάμτομαι) Ion., λάσομαι Doric; 2 aor. inf. λασβόναι Hom.; perf. λέλαβηκα (λαβ-) Ion. and Doric; perf. mid. λελαμμαι poetic, λέλησομαι Ion.; aor. pass. ἐλάμφθην Ion., ἐλάμφθην Doric; v. a. κατα-λαμπτέος Hdt. (IV.)

λάμπω shine: λάμψω, ἐλαμψά, 2 perf. ἐλαμματα poetic.

λα-ν-θ-άνω (λαθ-, ληθ-) escape the notice of, tie hid: λήσω, 2 aor. ἔλαβον, 2 perf. λήφα as pres., v. a. δ-λακτος poetic. Mid. in prose usu. ἐπι-λαμβάνομαι forget (λαμβάνομαι poetic, rare in prose; λήβομαι poetic): ἐπι-λήσομαι, 2 aor.
ἐπ-ελαθόμην, perf. mid. ἐπ-ἐλησμαί. Hom. has 2 aor. ἐλαθθον caused to forget and ἐλαθόμην forgot (448 D.), perf. mid. ἐλασμαί. ἐλησμαί is poetic. By-forms are λῆθω, ὁμαί, chiefly poetic: ἐλησα poetic; and ληθαίνω cause to forget Epic, poetic. (IV.)

λά&τω (λαβ-, or ἀφ-) lap, lick: pres. late: ἐκ-λάφομαι Aristoph., ἡ-ἐλαφά Aristoph., ἡλασμα Aristoph. Fut. λάφω Hom. (II.)

λάσκω, for λακ̣-ςκω, 526 d (λακ-, λακ-) speak: λακχομαι (806), 2 aor. ἔλακον (ἔλακην rare), 2 perf. as pres. λέθηκα Epic = λαδάκα Tragic (part. λαδάκινα Epic), 2 aor. mid. λαδάκημον Epic. Poetic verb. By-forms ἐπι-λακηκέω Epic, λακάω Tragic. (V.)

λάω see: only part. λάων and imperf. λάε. Epic.


λέγω say: λέξω, ἔλεξα, perf. εἰρήκα (see under εἰρω), λέγεμαι, ἐλέησθεν, fut. pass. λεγόσμοι, fut. perf. λεγόσμοι, λεκτός, -τος poetic. Fut. mid. λέγομαι as pass. is poetic (809). δια-λέγομαι discuss: δια-λέξομαι and δια-λεγότομαι (812), δια-ελέγομαι, δια-ἐλέξθησαν (di-ελέγχεω Aristotle), δια-λεκτός.

λέγω collect, count, usu. in comp. w. ἐξ or σῶν: -λέξω, -ἐλέξα, 2 perf. -ελοχα (445), -ελεγμαι and -λεγμα, 2 aor. pass. -ελήνην (-ελέχθην rare in Att.), fut. perf. -λεγόσμοι, -λεκτός, λεκτός poetic. 2 aor. mid. ἐλέγχεμην: 325.

λείπω (λειπ-, λαπ-, λαπ-, 477 a) leave, often in comp. w. ἀπό, κατά, ὑπά, etc.: λειπό, 2 aor. ἐλεύπο, 2 perf. λαέωτα have left, have failed. λειπομαι mid. remain, pass. am left, am inferior: λειπμαι, ἐλείβθην, fut. pass. λειβθομαι, fut. perf. λειβθομαι, λειβτέσ. Fut. mid. λειβομαι is rarely pass. (809). 2 aor. mid. ἐλεύπθην in prose only in comp. (as pass. Λ 698). By-form κατα-λεμπάω. On the inflection of the 2 aor. see 384.

λεπτῶν (λεπτ-) then: ἐλεπτόνα, λεπτάσμαται (489 a), ἐλεπτήθην. (III.)

λέπω (λεπ-, λαπ-) peel, usu. comp. w. ἀπό, ἐκ: -λέψω, -ἐλεψα, λελαμμαί (inscr.), -ἐλάπτην.

λεύω stone to death, usu. comp. w. κατά in prose: -λεύσω, -ἐλεύσα, -ἐλεύσθην (489 e), -λευτθόσμοι.

λεχ- lay to rest (cp. λέχ-ος bed): λέξω, ἐλεξα (ἐλεξάμεν went to rest, imper. λέσα, 542 D.), 2 aor. athematic forms (688) ἐλεκτο went to rest, imper. λέξο for λεχ-σο, inf. κατα-λέχαι for -λεχθαί, part. κατα-λέγεμεν. Epic.

λῆθω: see λανθάνω.

λι-λείσμαι (λα- for λασ-, 624 b) desire eagerly only pres. and imperf.; with perf. λείσμαί (λει-). Epic. Cp. λάω. (III.)

λισσομαι rarely λτόμαι (λτ-) supplicate: ἐλασμάνη Epic, 2 aor. ἐλτομπ Εpic, πολλο-λλοσθ. Poetic, rare in prose. (III.)

λιχωά (and λιχμάω) lick: perf. part. λελεικμάτε Hesiod. Usually poetic.

λοώ (= λοσω) wash: λοσμαί, ἐλεκ(σ)α, -άμην. Epic. See λοώ.

λοώ washes w before a short vowel and then contracts (398 a): λώον, λώνες, λούει, λούειν, λούτε, λούτα, ἔλουν, λούσμαι (λούσω late), ἔλουσα, λέλωμαι, ἀ-λούτος. Hom. has λώον, λώον: λούσμαι, λούσα 217, λέσσα (-αγθ), Hippocr. λούθην.

λύμαιν (λυμα-) abuse: usu. λύμαινομαι as act.: λύμαινομαι, λύμαινομαι, λελύμασμαι (usu. mid. 491 a), ἐλύμαινθη Tragic. (III.)

λω (λω-, λυ-) loose. λέσω, ἐλέφας, λέλυκα, λέλυμαι, ἐλθήν, λυθέρομαι, λελύσομαι, GREEK GRAM.— 45
μαινω (μαν- , μαν-) madde. act. usu. poetic: έμνα, μέμνα am mad. Mid. μαινομαι rage: μανομαι Hdt., 2 aor. pass. έμαγην. (III.)
μαλομαι (for μα(σ) -ομαι, 624 a) desire, stríve: μάστομαι, έμα(σ)σάμην, ἐπι-μαστος. Epic. Connected are Aeol. μάλομαι (μώται, opt. μώτο, imper. μώσο) and μαλμομαι, Epic, poetic. (III.)
μα-ν-άνω (μαθ- , μαθ-) learn: μαθήσομαι (806), 2 aor. έμαθον, μεμάθηκα, μαθήτος, τέος. Hom. has 2 aor. έμμαθον (429 a, D.). (IV.)
μαραίνω (μαρα-) cause to wither: έμάρανα, ἐμαράθην Hom. (III.)
máρ-ναι (μαρ-να-) fight: only in pres. and imperf., subj. μάρνομαι (749 b), imper. μάρναο. Poetic. (IV.)
máρτ-τε (μαρτ-) seize: μάρτω, έμαρτα, 2 aor. εμαρτον (?) and redupl. μέμαρτον (?)
Epic, 2 perf. μέμαρτα. Epic. Poetic. (II.)
μάται (μαγ-) knevad: μάξω, έμαξα, μέμαχα, μέμαγαι, 2 aor. pass. έμάγην (προσεμαχηθαν Soph.). (III.)
μεθεα-κω make drunk: έμθευσα. μεθύσομαι get drunk, έμθεύσθην got drunk (489 e). (V.)
μεθέω am drunk: only pres. and imperf.; other tenses from the pass. of μεθύσκω.
μεγ-νύμ (μεγ-, μγ-) mix (often written μγνυμ), also μεγνυμα, and less com. μεγ-νω (526 e): μεγεύ, έμεγα, μεμεγιμαι, έμεγήθην, ἀνα-μεμεγαμαται rare, 2 aor. pass. έμήγην, μεγετος, -τεος. The forms with έ are restored on the authority of inscr. Epic 2 fut. pass. μεγήσομαι, Epic 2 aor. mid. έμεκτο (έμεκτο ?), poetic fut. perf. μεμεγίμαι. (IV.)
μειρομαι (μερ-, for σμερ-, μαρ-, μαρ-) obtain part in: 2 perf. έμιμορ (442 D.) has a share in. Epic. έμαρται it is fated (from σε-σμαρ-ται, 445 a). (III.)
μελάω (μελλ-, μελλε-) intend, augments w. e, rarely w. η (430): μελάησω, έμελλησα, μελλησα, μελλησα.
μελιω (μελ-, μελε-) care for, concern poetic: μελῆσω poetic, μελησμαι Epic, 2 perf. μελησλα Epic, μεμελησαι as pres. poetic (Epic μεμ-μελεσαι, 130 D.), έμεληθήν poetic. Impersonal: μελε it is a care, μελήσει, μεμελησι, μεμελήκε, μεμελησε. Prose έπι-μελέκοι or έπι-μελέροι care for (the latter form is far more com. on Att. inscr. after 380 B.C.): έπι-μελησομαι, έπι-μεμελησαι, έπι-μεμεληθην, έπι-μεληθεος.
μέρον (μερ-, μερ-, μαρ-) desire: 2 perf. as pres.; sing. μέρον, -ον; otherwise μερiforms (705), as μέραστον (578), μέρας, -οτος, -οτος, imper. μεράτο, part. μεράς and μεράωs, μεμεριασα, inf. μεμονέθαι Hdt. Epic, poetic.
μεμφομαι δίαιτα: μέμφωμαι, έμεμφάρην, έμεμφηθην rare in prose, μεμπτος.
μένω (μεν-, μενε-) remain: μένω, έμενα, μεμανηκα (486 c), μενετος, μενετεος. By-form μεν-μεο- Epic and poetic.
μερ-κρίτω ponder, devise: ἀπ-εμερμήρωσα Aristoph., μερκρίτζα Epic. Poetic. 512. (III.)
APPENDIX: LIST OF VERBS

μήδομαι devise: μήδομαι, εὐσκόμαι. Poetic.
ματαιομαι (ματ., ματ.-, 486 D.) bleat: pres. and imperf. not used; Hom. 2 aor. part. ματαιόν, 2 perf. part. μεματαιός, μεματαιοῦν, 2 plup. ἐματαιοῦν (557 D. 3).
μητιάω (μητε-, 486 D., cp. μήτε) πίλαυ: also μητιάομαι and (Pind.) μητιάοιμαι: -τρομα, -τάμαν. Epic and Lyric.
μανινω (μαν-): στειν: μανινο, ἐμίννα, μεμάλσιμαι (489 b), ἐμίμνην, μανθήσομαι, ἀ-μαστος poetic. (III.)
μιμήνις-σκω and μιμήνις-σκω (μυρ-, 526 b) remind, mid. remember. Act. usu. ἄνα- or ὁπο-μιμήνισκω (the simple is poetic except in pass.): μιμήσα, ἐμίμησα, perf. μέμησαι = pres. (442 n.) remember, ἐμπνήθην (489 e) as mid. remembered, mentioned, fut. pass. = mid. μηθήσομαι shall remember, fut. perf. μηθήσομαι shall bear in mind (581), v. a. ἐπι-μηθησός, ἀ-μαστος Theocr. μέμησαι has subj. μεμενδαμαι (709), opt. μεμνημένη (μεμνήμην doubtful, 711 b), imper. μεμνησο (Hdt. μέμνεω), inf. μεμνησικαί, part. μεμνησίμενος. Fut. μηθῶ (-ομαι), aor. ἐμνησα (-άμαι) are poetic. Epic μεμάλσιμαι in Hom. ἐμνόδετο, μεμβόλμενος (643). (V.)
μικρω remain: poetic for μένω.
μικρόν (for μι-) μικρός, 526 e) mix, pres. and imperf. See μεγνυμῖα.
μύρω (μυ-) grenade: ἐμύρα. (III.)
μύκασαι (μῦκ-, μῦκ-, μῦκα-, 486 D) hollow: ἐμύκησαμην, Epic 2 aor. μῦκαν (546 D.), Epic 2 perf. μέδικα as pres.
μύτω (μυ-) wipe usu. comp. w. ἀπό: ἐμύζε, -ἐμυύγημην. (III.)
μῦω shut the lips or eyes (v later, uncertain in Att.): ἐμύκα, μέμυκα.

ναίω (να-, 624 a) dwell: ἐνασσά caused to dwell, ἐνασάμην took up my abode and caused to dwell, ἐνασάθην was settled or dwelt. Poetic. (III.)
ναίω (να-, 624 b) swim: ναίον: 222 (v. l. ναόν). (III.)
νάττω (νατ-, νατ-, 514 a, 515 b) compress: ἐναξα Epic and Ion., νέασσαι Aristoph. (νέασσαι Hippocr.), νιστός Aristoph. Mostly Ion. and poetic. (III.)
νάω (να-) flow only in pres. Epic. Cp. ναίω swim.
νάω (νά-), spin (να-, νά-, 394): pres. νῆς, νῆ, νάστι, inf. νῆν, part. νῶν, fut. νήω, aor. ἐνήσα, aor. pass. ἐνήθην.
νεκύω (νεκύ-; cp. τό νεῖκος stride) chide, usu. νεκύω in Hom.: νεκύων, ἐνεκύσα (σ). Epic. (also Hdt.).
νεφελεί (νεφ-, νφ-), 477; better form than νφελεί) snows, covers with snow: κατ-ἐνεφει. Poss. νεφελεται.

νέμω (νεμ-, νεμ-) distribute, mid. also go to pasture: νεμῶ, ἐνεμα, δια-νενεμηκα, νενεμημα, ἐνεμήθην, δια-νενεμητέος.
νέμω (νε-) go, come, only in pres. and imperf.: usu. in fut. sense. Mainly poetic. Cp. νεάομαι. 541.
νέω νοδι: -νεύσομαι w. ἀνά or κατά (806), ἐνεύσα, νενευκα. Hom. has fut. νεύσω and κατα-νευσομαι.
νέω (νε-, νφ-, νφ-, originally σνευ-) swim, often comp. w. δια, ἐξ: νευσομαι Xcn. (540, 506), ἐνευσα, -νευκα, νευστεος. Cp. νήχωμαι.
νέω heap up, pres. in comp. and only in Hdt. (Att. usu. has χῶ): ἐνῆσα, νενεμα (νενεμα? 480 g), χητός Hom. Epic νηέω.
νήχω (νή-, νχ-, 509 a) wash, in Att. usu. comp. w. ἀτό, ἐξ: -νισομαι (νψω poetic),
APPENDIX: LIST OF VERBS

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APPENDIX: LIST OF VERBS

709

ὁμ-νύμι (ὁμ-, ὧμ-, 486) and ὄμνυμι swear: ὀμοῦμαι (806) for ὀμοσμαί, ὀμοσα, ὀμώμακα, ὀμωμαῖαι and ὀμωμασμαί (489 g), ὀμόθην and ὀμόσθην, ὀμοσθῆσε- 

μαί, ὀμ-μόσματος. (IV.)

ὁμοργ-νύμι (ὁμοργ-) write, usu. comp. w. εἰ in poetry: ὀμορβέω, ὀμοράξα. ἐ-ομοργνυμαι: ὀμορβάζαμαι, ὀμορβάζημα, ὀμορβάζημα. (IV.)

ὅντα-με (ὅντα-), δια---; for ὄντα-με, but the redupl. has no regard for the o bene-

fit: ὄνθαμα, ὄνθας, 2 aor. mid. ὄνθημα received benefit (opt. ὄναμη), ὄνθηθε, ὄνθα-μετος. 2 aor. mid. imper. ὄνθησο Hom., w. part. ὄνθησεν Hom.; 1 aor. mid. ὄνθητα is late.

ὅνο-μαι (ὅνο-, 725) insult: pres. and imperf. like ὄνομαι, opt. ὄνοτο Hom.; ὄνο-

σμα, ὄνασ(σ)άμην, aor. pass. subj. κατ-ἀνοσθῆς Hdt. (489 e), ὄνοτός Pind., ὄνοτος Hom. ὄντο P 25 may be imperf. of a by-form ὄνταμα.

ὄξων (ὀξ-), sharp, in prose ταρ-οξίων provoke: ὀξυνό, ὀξυνα, ὀξυμα, ὀξμηνή. (III.)

ὁπ- in fut. ὄψουμαι, perf. mid. ὄμαι, aor. pass. ὄψηθα, περι-στητός. See ὄψαω.

ὄπτεω (ὀπτ-) take to wife (later ὀπτώ): ὀπτώv Aristoph. Epic, poetic. (III.)

ὄραω (ὀρά- for ὄρα) see: imperf. ὀράων (434), fut. ὄψουμαι 806 (ὅπε γε 2 s.), 2 aor.

ἐλδον (ἐ- for ἐδ-), 1 perf. ἐδόθακα (443) and ἐδόθακα (plup. ἐδοράκτι) ἐδόθαμαι 

and ἐδομαι, ἐδέσθη, ἐδέσθησαμαι, ἐδοτός, περι-στητός. Aeolic ἐρημεῖ, Epic ὄρω 

(643), New Ion. ὄρεω. Imperf. ὄρων Hdt., fut. ὄραμαι in Hom. = shall 

look on, ὄσ-ψουμαι shall choose, aor. mid. ὄσ-ψημαν saw Pind., ὄσι-ψημα 

chose Plato, 2 perf. ὄσωμαι poetic, Ion. See ὄσ- and ὄν-. (VI)

ὀργάνω (ὀργαν-) am angry: ὀργάνα (644 a) made angry. Tragic. 523 h. (III.)

ὀργίζω enrage: ἐ-ὀργίζω, ὀργίσα, ὀργίσαμαι, ὀργίσθηθα, ὀργίσθησαμαι, ὀργίστως. 

512, 815. (III.)

ὀρέγω reach Epic, poetic, ὀρέγ-νυμι Epic (only part. ὀρεγνω): ὀρέξω, ὀρέξα 

rare in prose. ὀρέγομαι stretch myself, desire: ὀρέξαμαι rare in prose, ὀρέξα-

μαι but usu. ὀρέξηθα as mid., ὀρεκτός Hom. Perf. ὀρεγαμαι Hippocr., ὀρώ-

ρεγμαι (3 pl. ὀρόρφεχαται II 834, plup. ὀροφρέχατο Α 26). By-form ὀρεγναμαι: 

ὁργνηνήθη.

ὁρνυμι (ὁρ-, το-) rise, rouse : ὄρω (536), ὄρα, 2 aor. trans. and intrans. ὄροπον Epic 

(448 D.), 2 perf. ὄρων as mid. have roused myself, am roused. Mid. ὄρομαι 

rise, rush: fut. ὄρωμαι Hom., 2 aor. ὄρωμαι (Epic are ὄρτο, imper. ὄρο, ὄρεω 

(542 D.) and ὄρεω, inf. ὄρεα, part. ὄρεα), perf. ὄρωμαι Hom. Poetic. (IV.)

ὁρνται (ὁρυ-) dig, often comp. w. διά, κατά: -ὁρυξα, ὁρυξα, ὁρυφαμαι (ὁρυμαι ?), ὀρυξην, ὀρυξήσομαι, 2 fut. pass. -ὀρυξήσομαι Aristoph., 

ὁρκοτός. Mid. aor. ὀρυξάμαι caused to dig Hdt. (III.)

ὁσφραίνωμαι (ὁσφραν-, ὀσφρε-) smell: ὀσφρήσομαι, 2 aor. ὀσφρήμαι, ὀσφράθημ 

late Com. and Hippocr. Hdt. has ὀσφράμαι. 530. (III. IV.)

ὁστόταξον lament: ὀστόταξαι (806), ὀστόταξ. 512. (III.)

ὁστρεα make water: ὁστρεαν, ὀστρήσομαι (806), ὀν-εὐρήσα, ὀν-εὐρήσα. New Ion. 

ὃστρη for Att. ὀντό- (as ὀνθηθη, Hippocr.).

ὀστάξ wound: ὀστάξω, ὀστάσα, ὀστάσμα. Epic and Tragic. 512. (III.)

ὀστάξ wound: ὀστάσα, 2 aor. (μι-form) 3 s. ὀστα 551 D., 634, 888 (inf. ὀστά- 

μαι and ὀστά-μαι), 2 aor. mid. ὀστάμαι as pass., ἀο-στάτος. Epic and Tragic.

ὀφεῖλω (ὄφελ-, ὀφειλ-) owe: ὀφειλήνω, ὀφειλήσα, 2 aor. ὀφείλεν in wishes, would 

that! ὀφειληκα, aor. pass. part. ὀφειληκεῖς. Hom. usu. has ὀφεῖλω, the 

Aeolic form. (III.)
APPENDIX: LIST OF VERBS

οφέλλω (ὀφέλε- 510 a) increase: aor. opt. ὀφέλλειε Hom. Poetic, mainly Epic. (III.)

ὀφλ-εικ-άνω (ὀφλ-, ὀφλε-, ὀφλ-ικ-, 530): owe, am guilty, incur a penalty: ὀφλήσω, ὀφλησα (rare and suspected), 2 aor. ὀφλον, ὀφληκα, ὀφληκμαι. For 2 aor. ὀφλειν, ὀφλῶν mss. often have ὀφλειν and ὀφλῶν, as if from ὀφλω, a late present. (IV. V.)


παίω (παι-, παι-) strike: παίσω and παῖσω Aristoph., ἐπαισκ, ὑπερ-πεταικα; for ἐπαίλθην Aesch. (489 e), Att. usu. has ἐπλήγην, as τέπληγμα for τεταικα.

παλαω wrestle: ἐπάλαωσα, ἐπαλασθέν Eur. (489 e), παλασθ Epic, δυν-παλαστος Aesch.

πάλλω (παλ-) shake, brandish: ἐπηλα, πεταλμαι. Hom. has 2 aor. redupl. ἀμ-παλλαν and 2 aor. mid. (ἐ)παλτο. Epic and poetic. (III.)

πάσομαι (πα-) acquire, become master = κτάμαι; pres. not used: πάσομαι, ἐπα-σάμαι, πετάμαι. Doric verb, used in poetry and in Xen. Distinguish πάσο- 

παρα-νομος transgress the law augments παρ-νομος rather than παρ-νομο- though the latter has support (T. 3. 67. 5), perf. παρα-νομάμα. See 454.


πάσχω suffer (πεν-, πον-, παθ-) for π(ε)θ-σκω (38 b, 526 d): πεποχομαι (806) 

for πεποχομαι, 2 aor. ἐπαθων, 2 perf. πεποχοῦσα (Hom. πεποθε or πέπασθε 573, 705 and fem. part. πεποχάνα); Doric πεποχα. (V. VI.)

πατάσω strike: pres. and imperf. Epic (for which Att. has τύπτω and παιω), παταξα, ἐπατάξα, ἐκ-πατάταμαι Hom. (Att. πεπλήγμαι), ἐπατάτην late (Att. ἐπλήγην). (III.)

πατεμαι (πατ-, παγ-) eat, taste: πάσομαι (?) Aesch., ἐπασ(σ)αμήν Hom., plur. τεπάσματι Hom., ἀπατως Hom. Mainly Epic, also New Ion.

πάστω (πατ-, 515 a) sprinkle: usu. in comp. w. ἔν, ἐπι, κατά: πάσω, ἐπασα, ἐπασάμαι, παστέος. Hom. has only pres. and imperf. Often in comedy. (III.)

παθω stop, cause to cease: παθω, ἐπασα, πεταικα, πεταιμα, ἐπασήν, πεποχομαι, fut. perf. πεποχομαι (581), ἀ-παυγμος, παυγμος. Mid. παυμαι cease: παυμαι, ἐπαυμασην. In Hdt. mss. have ἐπαυμαθαι και ἐπαυμαθην.

πεθω (πεθ-, ποθ-, πυ-) persuade: πεθω, ἐπεισα, πεταικα, 2 perf. πεποθα trust, 

πεταιμα, ἐπεισην, πεποχομαι. Mid. πεθομαι believe, obey: πεθομαι. 2 aor. ἐπιθων and ἐπιθώμαι poetic; redupl. 2 aor. πεπθων Epic, 448 D. (πεπθω, ἐπημι); 2 plupl. 1 pl. ἐπεπθωμαι (573) for ἐπεπθωμαι; 2 perf. imper. πεπτοθι Aesch. Eum. 599 (πεπτοθα?). From πθε- come Hom. πυθω shall obey, πυθωμαι shall persuade, πυθας trusting.

πειναω (πειν-, πεινη-) hunger (for contraction in pres. see 394, 641): πεινησω, 

ἐπηνισην, πεπανικη. Inf. pres. πεκνήμεναι Hom.

πείρω (περ-, παρ-) pierce, Epic in pres.: ἐπιρα, πεταρμαι, 2 aor. pass. ἀν-επάρην 

Hdt. Ion. and poetic. (III.)

πεκτ-ε-ω (πεκ-, πεκτ-, 485) comb, shear = Epic pres. πεκω: ἐπεκα Theocr., 

ἐπεκάμην Hom., ἐπέκαθην Aristoph. For comb Att. usu. has κτεινω, κεινω; for shear κειρα.
πελάξω (πέλασις near) bring near, approach: πελάσω and Att. πελα (588), ἐπέλασα (Epic also ἐπέλασα, and mid. ἐπελασάμην), πεπλημμα Epic, ἐπελάσθην Epic (ἐπέλαθθην in tragedy), 2 aor. mid. ἐπελήμην approached Epic (688), v. a. πλαστός
Poetic and Ion. Kindred are πελάω (πελα-, πλα-) poetic, πελάθω and πλάθω dramatic, πλάναμαi and πλάναω Epic. Prose πλησίαζω (cp. πλησίον) 512. (III.)
πέλαω and πέλομαι (πελ-, πέλ-) am (orig. turn, move myself): ἐπέλαω and ἐπέλθην, 2 aor. ἐπέλησα, ἐπέλθημεν.
Poetic,
πέμπω (πεμ-, πομ-) send: πέμψω, ἐπέμψα, 2 perf. πέμπομα, πέπεμμαi, ἐπέμφθην, πεμφθήσομαι, πεμπτός, πεμπτέος.
πεπαίνω (πεπαnv-) make soft or tires: ἐπεπάνα (544 a), ἐπεπάνθην, πεπανθήσομαι; perf. inf. πεπανθάην Aristotle. (III.)
πεπορεύν or πεπορεύν show: see πορ-.
πεπορτάω it is fasted: see πορ-.
περαινω (περαν-, cp. περαν end) accomplish: περανάω, ἐπεράνα, πεπέρασμαι (489 h), ἐπεράνθην, ἐπεράνθησα, δια-περάντεος. (III.)
πέρδομα (πέρδ-, πορδ-, παρδ-) = Lat. pedo: ἀπο-παρδήσομαι, 2 aor. ἀπ-ἐπαρδόν, 2 perf. πέρδοδα.
πέραω (περ-, πραβ-) sack, destroy: πέραω, ἐπεράω, 2 aor. ἐπεραθον, and ἐπεραθην (as pass.). Inf. ἐπεράθαι for περ-θαι (688). Πέρωσαι is pass. in Hom. Poetic for prose πορδηθεί.
περ-νμω sell, mid. περινμαι: fut. περαω, aor. ἐπεράθαι (σ)αι, perf. mid. part. πεπερημ-μενος. Poetic, mainly Epic, for πολέω or ἀποδόμαι. Akin to περαω (cp. πέραν) go over, cross (περάω, etc.); cp. πιράκω. (IV.)
πέταμα fly: see πέταμα.
πετάν-νμι (πετα-, πτα-, 729) and πεταννω (rare) expand, in prose usu. comp. w. ἀνά: -πετάω (539), -πετάσα, -πεταμαι. Fut. ἐ-πετάω Eur., perf. mid. πεπέτασμαι poetic (489 g), aor. pass. πεπέταθαι Hom. (489 e). By-forms: poetic πετανμαι and πετιμω (only pres. and imperf.). (IV.)
πέταμαi (πετ-, πετ-, πτ-) fly, in prose usu. comp. w. ἀνά, εἶ: -πετόμαι (Aristoph. also πετόσμαι), 2 aor. -ἐπτόμαι. Kindred is poetic πέταμαι: 2 aor. ἐπτάμαι (poetic) and ἐπτάμαι, inflected like ἐπίμαχον (ἐπίμαχον is often changed to ἐπίβαλλον), 687. Poetic forms are ποτάμαι and ποτόμαι (ποτόται-
μαι, ἐποτήθης, ἐποτής); ποτάμαι is Epic. ἐπταμαι is late.
πέττω (πετ-, πετ-, 513 a) cook: πέτυω, ἐπέτυω, πέπεμμαi, ἐπέβηθην, πεπτός. (III.)
πένθομαι (πεν-, πυθ-) learn, poetic for πυθάνομαι.
πέφυνοι swim: see φεύ-
πεγγ-νμι (πηγ-, παγ-) fix, make fast: πῆξω, ἔπηξα, 2 perf. πηγημα am fixed, 2 aor. pass. ἐπάγην intrans., 2 fut. pass. παγήσομαι. Epic 2 aor. 3 s. κατ-πηγηστός (atheromatic, 736 D.), ἐπηγῆμη poetical and Ion., ἐπηγήθην and πηγής poetic: πηγνυντω rare (Hdt., Xen.). Πηγνυτο (Plato, Ph. 118 a) pres. opt. for πηγνυτο- (some ms. πηγνυτον); cp. 819. (IV.)
πηδάω leap, often comp. w. ἂν, εἰς, εἰ, ὑπελ.: πηδησμαι (806), -ἐπηδήσα, -πηδήσκα. πιαίνω (πιαν-) fatten: πιασῶ, ἐπίανα, κατα-πετάσμαι (489 h). Mostly poetic and Ion. (IV.)
πιλ-νμι, πιλ-νμαι, πιλ-νω, approach: see πελαξω.
πιμ-πηθμι (πιθ-, πηθ-, 741; w. μ inserted) fill. In prose comp. w. ἦν (727): ἐμ-πήθων, ἐμ-πήθησα, ἐμ-πήθημα, ἐμ-πήθησμαι (489 c), ἐμ-πήθησθην, ἐμ-
πήθησθημαι, ἐμ-πηθτέος. 2 aor. mid. atheromatic ἐπέθημαι (poetic):
APPENDIX: LIST OF VERBS


πιν-σκω (πιν-ν-) make wise: ἐπινοσσα. Poetic. (V.)

πινό (πι-, πο-, πω-) drink often comp. w. ἐξ or κατά: fut. πτωμαι 806 (usu. i after Hom., 541) and (rarely) πούμαι, 2 aor. ἐπινον 548 a (imper. πίθι, 887), πέπωκα, -πέπομαι, -ποδήσωμαι, ποτός, ποτεός, πιστός poetic. Aeolic πίνω. 529. (IV. VI.)

πι-πι-σκα (πι-) give to drink: πισώ, ἐπίσα. Poetic and New Ion. Cp. πινό. 819. (V.)

πι-πρα-σκω (πρα-) sell, pres. rare = Att. πωλάω, ἀποδόδομαι: πέπρακα, πέπραμαι, ἐπηρέθην, fut. perf. πεπράσμοι, πράττοι, -τές. In Att. πωλήω, ἀποδόσωμαι, ἀποδείην are used for fut. and aor. (V.)

πέ-πτω (πε-, πτ-, 36, πτω-) fall for πι-π(ε)τ-ω: πεπούμαι (540 c, 806), 2 aor. ἐπεσων (540 c), πέπτωκα. Fut. πεπτώμαι Ion., 2 aor. ἐπετον Doric and Aeolic, 2 perf. part. πεπτώων Soph., πεπτηῦσα and πεπτεωσ Hom.

πιν-νημι and πιν-νάω spread out: poetic for πετανύμι. (IV.)

πιτ-τω fall: poetic for πιπτω. (III.)

πλάξ (πλαγ-, 510) cause to wander: ἐπέλαξα. Mid. πλάζομαι wander: πλάζομαι, ἐπέλαξα, πλαγχῆθην wandered, πλαγχτός. Poetic. (III.)

πλαθο: dramatic for πελάζο, πλησιάζω.

πλάτω (πλατ-, 515 a) mould, form: ἐπλάσασα, πεπλασμαι, ἐπιλάσθην, πλαστός.

Fut. ἀνα-πλάσω Ion. (III.)


πλέω (πλευ-, πλε-, 503, 607) sail (on the contraction see 397): πλευσομαι or πλευσούμαι (540, 806), ἐπελευσα, πεπλευκα, πεπλευσμαι (489 d), πλευστός. ἐπελεύσθην is late. Epic is also πλέω, Ion. and poetic πλώ: πλόσσομαι, ἐπλώσας, 2 aor. ἐπλων (Epic, 688), πεπλώκα, πλωτός. Att. by-form πλήσω.

πλήττω (πληγ-, πλαγ-) strike, in prose often comp. w. ἐξ, ἐπι, κατά: -πλήξω, -ἐπιξέξα, 2 perf. πεπλιγμαι, πεπληγμαι, 2 aor. pass. ἐπιλήγην, but in comp. always -ἐπιλήγην (ἐξ, κατά), 2 fut. pass. πεπληγμοις καται-πληκτός. 2 aor. redup. (ἐ)πεπλήγην Hom., mid. πε-πλήγητο Hom., ἐπιλήγην poetic and rare, -ἐπιλήγην Hom. Thuc. 4. 125 has ἐκ-πλήγησαναι (πληγωμια). In pres., imperf., fut., and aor. act. Att. uses τύπτω, παϊν for the simple verb, but allows the compounds ἐκπλήθτω, ἐπι-πλήττω. In the perf. and pass. the simple verb is used. (III.)

πλύνω (πλυ-, πυ-, πυ-) wash: πλυνώ, ἐπιλίνω, πεπλυμαι (491), ἐπιλέυν Ion. (prob. also Att.), πυντέος, πυντός Ion. Fut. mid. ἐκ-πλυνούμαι as pass. (808). (III.)

πλῶ (πλω-, πλω- 503, 607) breathe, blow, often comp. w. ἀνά, ἐν, ἐξ, ἐπι, σύν:
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πνευσόμαι (540) and -πνέσσωμαι (806), ἐπνεῦσα, -πνεῦσκα. Epic also πνεω. From ἀνα-πνεω take breath: 2 aor. imper. ἄμ-πνεε X 222. See πν.-
πνίγω (πνίς-, πνή-) choke, usu. comp. w. ἀπό: -πνίξω (147 e), ἐπνίξα, πεπνίγμαι, ἐπνίγην, -πνήγσσομαι.
πνῦ- to be vigorous in mind or in body: Epic forms ἄμ-πνῖτο, ἄμ-πνῖθην (v. l. -πνῖνθην), πεπνῦμαι aor. wise, πεπνῦμενως wise, plup. πεπνύσσω. Often referred to πνῦω or πνῦσκο.
ποθέω desire, miss: ποθήσω or ποθήσομαι (808), ἐπόθησα or ἐπόθέσα (488 b).
All other forms are late.
πονέω labour, in early Greek πονέομαι: regular, but πονέω and ἐπόνεω in mss. of Hippocr.; Doric πονῶ.
πορ- (and προ-) give, allot: 2 aor. ἐπορον poetic, 2 aor. inf. πεπορεῖν (in some mss. πεποραιν) Pind. to show, perf. pass. πέρποται it is fated, ἡ πεπρωμένη (aion) fate. Poetic.
πράπτω (πραύ-) do: πράξεω, ἐπράξα, 2 perf. πεπράξα (prob. late) have done, πεπράγηα have fared (well or ill) and also have done, πεπράγμαι, ἐπράχθην, fut. pass. πεπράξθησαμαι, fut. perf. πεπράξθομαι, πράκτεσο. Fut. mid. πράξομαι is rarely pass. (809). Ion. πρήσεω, πρήςω, etc. (III.)
πράσω (πραύ-) soothe: ἐπράσω, ἐπράτην. (III.)
πρέπω am conspicuous: πρέψω poetic. Impersonal πρέπει, πρέξει, ἐπρέσι.
πρα- buy, only 2 aor. mid. ἐπράκα (p. 138). Other tenses from ὀνέομαι.
πρακάω: ἐπρακά, πεπράκα (489 c), ἐπράθην.
προδόσσω (προϊκ-, επ. προῖς gift): pres. in simple only in Archilochus: fut.
κατα-προδοσσάμαι Aristoph. (I. on καταπροδοσσαμαι). (III.)
πταίω stumble: πταίσω, ἐπταίσα, ἐπταίκη, ἀ-πταίστος.
πτάρνυμαι (πταρ-) sneezze: 2 aor. ἐπταρνω; 1 aor. ἐπταρε and 2 aor. pass. ἐπτάρνη Aristotel. (IV.)
πτησώ (πτηκ-, πτακ-) cover: ἐπτησά, ἐπτησά. 2 aor. part. κατα-πτακών Aesch. From πτα- Hom. has 2 aor. dual κατα-πτήτην (688) and 2 perf. part. πτησάμαι. Ion. and poetic also πτώσσω (πτώκ-). (III.)
πτίτω (πτίσ-) round: ἐπτίσα Ιππ., περι-ἐπίςσαι Aristocl. perι-ἐπτίσθην late Att. (489 c). Not found in classic prose. (III.)
πτύσσω (πτυικ-) fold usu. comp. in prose w. ἀνα: περι: -πτύζω, -ἐπτυθα, -ἐπτυγμαι, ἐπτυχθην, 2 aor. pass. -ἐπτύζην Hippocr., πτυκτός Ion. (III.)
πτώ (πτω, πτό- sprit: κατ-ἐπτύσα, κατά-πτυστος. Hippocr. has πτύωs, ἐπτύσθην.
πν-θ-άνομαι (πνθ-, πνθ-) learn, inquire: πνούμα (for πνυμουμαι), πνουμαι:
A. Prom. 990, 2 aor. ἐπνθομαι, πέπνυμαι, πνυτεσμος, ἀν-πνυτος Homer. has 2 aor. opt. redupl. πνθοειν. πνθοαι is poetic. (IV.)
ραλω strike: ραλω, ἐρρασα, ἐρασαίην (489 e). Fut. mid. as pass. dia-ρασασθαι Ω 355. Poetic, mainly Epic.
ράα-τω (ραφ-) stitch: ἀπο-ράασω, ἐρρασα, ἐρρασαι, 2 aor. pass. ἐρράφην, ἅπατος. (II.)
ράαω (ραγ-) throw down (late pres. for ἀράαω) : ἐφ-ραξω, ἐρραξα. (III.)
ρέξω (ρεγ-ω, 511) do: ρέξω, ἐριξα (less often ἐρρεξα), aor. pass. part. ἐρεχθεις, ἀ-ρεκτος. Poetic. Cp. ἐρδω. (III.)
βέω (βε-, βε-, βυ-, and βυ-) flow (on the contraction in Att. see 397): ῥυησομαι 806 (2 fut. pass. as act.; ῥεισομαι rare in Att.), ἐρρύην (2 aor.; pass. as act.; ἐρρουσα rare in Att.), ἐρρυνή, ῥυτός and ῥυστός poetic. ῥευσομαι Aristotle. ῥή- stem of ἑρνήκα, ἑρνήμαι, ἑρρεθῆν, ῥήθησομαι, ἑρρέσομαι. See εἰρρ.

βήγ-νύμι (βήγ-, for βήγ-, βογ-, βαγ-) break, in prose mostly in comp. w. ἀνά, διά: -βήγ-, ἐβήγ-, 2 perf. ἐβήγγα am broke, 2 aor. pass. ἐβράγγη, 2 fut. pass. ἐβήγγομαι; ἐβήγγομαι and ἐβρήγην Ion., ῥήγως Hom. (IV.)

βήγω (βήγ-, βήγ-, 485) shudder: βήγησω, ἐβήγηνσα and ἐβήγγα, 2 perf. ἐβήγγα as pres. Chiefly poetic.

βίγω shiver. On the contraction in the pres. see 398: βίγγωσω, ἐβίγγωσα.

βίπτω (βίπ-, βιτ-) and βίπτ-τ-ω (485 d) throw: βίψω, βιπτίσα, 2 perf. ἐβίψα, ἐβιπτίσα, ἐβίψα, 2 aor. pass. ἐβιπτίσα, fut. pass. ἀπο-βιπτίσομαι, βιπτός Soph. (II.)

βοφέω sup up: βοφήσω and βοφύρομαι (806), ἐβράφησα.

βόμαι (Epic also βομαί, rare in Att.) for βομαί, defend: βόμαι, ἐβομάζα, and βομάειν O 29, βοῦς. Athetic forms are ἐβο(r)α, 3 pl. βοῦτα, βοῦθαι. See ἡμιαί. Chiefly poetic.


βων-νύμι (βω-) strengthen: ἐπ-ἐρρομασα, ἐρρομαι (imper. ἐρρομασα farewell, part. ἐρρομασόνιον strong), ἐρρώσθην (489 e), ἐρρωστός. (IV.)

σαλω (σαρ-) futw upon: ἐσμα. Poetic, prob. also in prose. (III.)

σαλω (σαρ-, σαρ-) sweep: 2 perf. σάλπα γριν: ἐσαρα Soph. (III.)

σαλπίζω (σαλπίγγα) sound the trumpet: ἐσαλπίζα (also ἐσαλπίζα). (III.)

σαλω (cp. σαφεσ safe) save: σαλωσω, σάλωσα, σάλωσαν. Epic and poetic (but not Att.). Epic pres. subj. σάλω, σάλη, σάλωσι, which editors change to σαίς (σάφες, σαίδες, σαίδης), σαϊ (σάφ, σαίσ, σαὶ), σαίσαι (σάφωσ, σάφωσ). For σάω pres. imper. and 3 s. imperf. editors usu. read σαω (= saeo-e), but some derive the form from Aeolic σάωμι. Cp. σφαίζα.

σάττω (σαγ-) pack, load: ἐσατά, ἐσατάμαι. (III.)


σβέν-νυμι (σβε- for σβε-, 523 f. n. 1) extinguish, usu. comp. w. ἀπ ο or κατα: σβέσω, ἐσβέσα, ἐσβήνα intrans. have gone out, ἐσβήσθην (489 c), 2 aor. pass. ἐσβήνον, ἐσβέσθην went out (415, 758 a.), σβήσομαι, ἐσβέσθην Aristotel. 819. (IV.)

σβιβω revere, usu. σβιβομαι: aor. pass. as act. ἐσβήθην, σεπτός Aesch.

σελω shake: σελω, σελωσω, σεληνικα, σεληνιμα (489 c), ἔσεισθην, σειστός.

σεοῦ (σεω-, σω-) wrye, drive on, mid. rush: ἐσεοῦ (543 a. D.) and σεα, ἐσειμαι as pres. hasten, ἐσ(σ)ύθην rushed, 2 aor. mid. ἐσ(σ)ύθην rushed (ἐσευ, ἐσευτο ἐσευ, ἐσευως, 688), ἐπι-σειστος Aesch. Mostly poetic, esp. tragic. Here belongs ἀπ-εσοῦ (or ἀπ-ἐσεοῦ) he is gone in Xen. Probably from σεσαμαι (σας, σως motion) or from σεμαί, come dramatic σομαι (Doric σωμαι), σούσθε (ind. and imper. σούσται, σω, σούσθω). For σετειτ (S. Trach 645), often regarded as from a form σεμαι, σούσται may be read.

σμαίνω (σμα-, cp. σμαίμαι σμω) shine: σμαίνω, ἐσμαίνα (ἐσμαίνα not good Att. though in mss. of Xen.), σμαίμασαι (489 h.), ἐσμαίνθην, ἐπι-σμαίματος Aristotel. (III.)

σήπτω (σηπ-, σεπ-) cause to rot: 2 perf. σήπτα am rotten, 2 aor. pass. ἐσάπτην
rotted as intrans., 2 fut. pass. κατα-στατήσωμαι. σήψω Αesch., σέψμαι Aristot., σφήν τοις Aristotile. 819.

σιγάω am silent: σιγήσωμαι (806), ἱστήγησα, σεστιγήματι, σεστιγήματι, ἱστιγήθην, σιγηθήσωμαι, fut. perf. σεσιγήσωμαι, σιγήσεοι poetic.

σινημα (σιν-) infere, very rare in Att. prose: σινήσωμαι (?) Hippocr., ἑσινάμην Hdt. (III.)

σιωπάω am silent: σιωπήσωμαι (806), ἰσιωπήσα, σεσιωπήτκα, ἰσιωπήθην, σιωπήθησαι, σιωπηθείος.

σκάβ-τώ (σκαβ-) δίγ, often comp. w. κατά: σκάψω, ἕσκαψα, 2 perf. ἕσκαφα, ἕσκαμαι, 2 aor. pass. ἕσκάφην. (II.)

σκεδάν-νύμι (σκεδ-) rare: σκεδανύναι, scatter, often comp. w. ἀπό, διά, κατά: σκέδω (539 c), -σκεδάσα, ἐσκεδάσαι; (480 c), ἐσκεδάσθην, σκεδαστός. Fut. σκέδασω poetic. By-forms: Επικ σκέδασμεν; ἐκεδασσα, ἐκεδασθην; mainly poetic and Ion. κιδ-νυμι and κιδ-ναμαι; poetic and Ion. κιδ-νυμι κιδ-ναμαι. (IV.) σκέλλω (σκέλ-, σκηλ-) dry up: pres. late, Επικ aor. ἕσκηλα (σκαλ-; as if from σκάλλω) made dry, 2 aor. intrans. ἀπ-ἐκέλη (687) Aristoph., ἐκελήκα am dried up Ion. and Hdt. (III.)

σκέπ-τομαι (σκεπ-) view: σκέψομαι, ἐσκεφάλαμ, ἐσκεμμαται (sometimes pass.), fut. perf. ἐσκεφάλωμαι, pass. σκεπτόμοι. For pres. and imperf. (Επικ, poetic, and New Ion.) Att. gen. uses σκοτώ, ἐσκόπουν, σκοτείμα, ἐσκοπούμεν. Aor. pass. ἐσκέβην Hippocr. (II.)

σκῆπ-τω (σκηπ-) prop, gen. comp. w. ἐπί in prose: -σκῆψω, ἐσκῆψα, ἐσκηπμαι, -ἐσκεφθην. By-form σκηπτω Pind., Hippocr. (II.)

σκλ-νυμι (σκλν-, σκλ-να) σκλ-ναμαι; scatter: mainly poetic for σκεδανύναι. (IV.)

σκοπώ view: good Att. uses only pres. and imperf. act. and mid., other tenses are supplied from σκόπωμαι. σκοπήσω, etc., are post-classical.

σκότ-τω (σκωτ-) jeer: σκότψομαι (806), ἐσκόται, ἐσκότθην. (II.)


σοῦμι hæsten: see σενώ.

σπάω (σπα- for σπασ-) draw, often w. ἄνα, ἀντά, διά, κατά: -σπάσω (488 a), ἐσπάσα, ἀν-ἐσπάκα, ἐσπάμαι, -ἐσπάσθην, δια-σπαθήσμαι, ἀντι-σπαστός Soph., ἀντι-σπαστός Hippocr. (II.)

στείρω (στερ-, σταρ-) sow: στειρώ, ἐστειρά, ἐστερμαί. 2 aor. pass. ἐστάρην, στερτόν Soph. (III.)

στενῶth pour libation, στενδομαι make a treaty: κατα-στειει (for στεν-σω 100), ἐστειες, ἐστεισμαι.

στουδάζω am eager: στουδάζομαι (806), ἐσπούδασα, ἐστούδακα, ἐσπούδασαι, στουδασσότος, -τιός. 512. (I.)

στάζ(σταγ-) drop: ἐστάζα, ἐν-ἐσταγμαι, ἐστατάχθην, στατός. Fut. στάζω late, στασόμαι Theoc. Ion. and poetic, rare in prose. (III.)

στείβω (στείβ-) tread, usu. only pres. and imperf.: κατ-ἐστείβα, στειπτός. Poetic.

From στρίβω, or from a by-form στύβω, comes ἐστίβησαι Soph.

στέλεω (στει-, στει-) go: περι-ἐστεία, 2 aor. ἐστιχοι. Poetic, Ion.

στέλλω (στελ-, σταλ-) send, in prose often comp. w. ἀνδ ή ἐπί: στελω poetic, ἐσταλα, ἐσταλκα, ἐσταλμαί, 2 aor. pass. ἐστάλη, -στάλησαι. (III.)

στιενάζω (στεναγ-) groan, often comp. w. ἄνα: -στιναζω poetic, ἐστενάζα, στενα-
κτός and τέσος poetic. By-forms: Epic and poetic στενάχω, Epic στεναχίζω, poetic στοναχέω, mainly Epic and poetic στένω.

στέργω (στεργ-, στοργ-) love: στέρξω, ἱστερέα, 2 perf. ἱστοργα Hdt., στερκτέω, στερκτός Soph.

στερέω (usu. ἀπο-στερέω in prose) deprive: στερῆσαι, ἱστερήσα, ἱστερήματι, ἱστερήθην. Aor. ἱστερέα Epic, 2 aor. pass. ἱστερήν poetic. Pres. mid. ἀπο-στερέωμαι sometimes = am deprived of; στερήσομαι may be fut. mid. or pass. (608). Connected forms: στερίσκω deprive (rare in pres. except in mid.) and στερήσωμαι have been deprived of, am without w. perf. force, 528, 1887. στεν- in στενται, στενται, στεντο affirm, pledge one’s self, threaten. Poetic, mainly Epic.

στίξω (στίγ-) prick: στίξω, ἑστιγμαί. ἑστίξα Hdt., στικτός Soph. (III.)

στόρνυμι (στορ-, στορ-) spread out, in prose often w. κατά, παρά, σύν, ὑπό (in prose usu. στρώνυμι): παρα-στορῶ Aristoph., ἑστόρεσα, κατ-ἑστορέσσῃν Hippocr. (489 e). Fut. στορεῖσθαι in late poetry (στορεῖσθαι Theocr.). (IV.)

στρέφω (στρεφ-, στροφ-, στραφ-) turn, often in comp. in prose w. ἀνά, ἀπό, διά, etc.: -στρέψω, ἑστρέφα, ἑστραμμαί, ἑστρέφθην (in prose only στρεθθῶ, στρεθθέται), usu. 2 aor. pass. as intrans. ἑστράφην, ἀνα-στραφήσομαι, στρεθθῶστος. Prose has κατ-ἑστρεφάμαι, 2 perf. ἀν-ἑστραφα trans. is doubtful (Comic), aor. pass. ἑστραφήν Doric, Ion.

στρώνυμι (στρω-) spread out: ὑπο-στρόφω, ἑστραφα Hdt., ἑστραμμαί, στρώτος poetic. Cp. στρώνυμι. (IV.)

στυγέω (στυγ-, στυγ-), 485 hate: ἑστύγησα (ἐστυξά Hom. made hateful), 2 aor. κατ-ἐστύγνον Epic (546 D.), ἀπ-ἐστύγησα Hdt., ἑστυγῆθην, fut. mid. στυγῆσομαι as pass. (608), στυγητός. Ion. and poetic.

στυφελίζω (στυφελεί-) dash: ἑστυφελίζα. Mostly Epic and Hippocr. (III.)

σύριττω (σύριττ-) pipe, whistle: ἑσύριτα. By-form σύριζω. (III.)

σύρω (συρ-) draw, in comp. in prose esp. w. ἀπό, διά, ἐπί: -ἐσώρα, -ἐσώρακα, -ἐσώρουμαι and -ἐσωρέστος Aristotel. (III.)

σφάλλω (σφάλ-) trip up, deceive: σφάλλω, ἑσφηλα, ἑσφαλμαί, 2 aor. pass. ἑσφάλην, σφαλφόροιμαι. (III.)

σφάττω (σφατ-) fall, often in comp. w. ἀπό, κατά: σφάξω, ἑσφάξα, ἑσφαγμαί, 2 aor. pass. -ἐσφάγην, -ἐσφαγμαῖα, ἑσφάξθην Ion., poetic, σφακτός poetic. By-form σφάξω (so always in Trag.). 516. (III.)

σχάξω cut open, let go: ἀπο-σχάξω, ἑσχάξα Trag. (ἐσχασάμαι Comic), ἑσχάζην Hippocr. From σχάω comes imperf. ἑσχαω Aristoph. 512. (III.)

σχεθεῖν: see ἐκχω.

σφώ (σφ- and σφω-, σφώ safe), later σφώ, save; many forms come from σαώ: σάω (from σαώσω) and σώ (Att. inscr.), ἑσώσα (from ἑσάωσα w. recessive acc.) and ἑσώσα (Att. inscr.), σφώκα (from *σφώκα) and σφώκα (?), σέωμαι rare (from *σεώσαιμαι) and σφώμαι (ms. σφώσαιμαι), ἑσώθην (from ἑσώ-θην), σφώθσομαι, σφώττος (ms. σφωττός). By-forms: Epic σφω (cp. σός) and σαώ (cp. σάς), q.v. 512. (III.)


ταυνό (for ταυ-νό) stretch, mid. τά-νομαι (734); ταυνό (539 D.) and -τανός (?), ἑτάνουσ(σ)α, τετανοῦμαι (489 c), ἑτανώσην; fut. pass. ταυνόσομαι Lyric. Poetic, rare in New Ion. (IV.)
τάραττω (ταράτ-) disturb: ταράτω, ἠτάρατα, τεταράγμαται, ἠταράχθην, ταράξομαι as pass. (808). Epic 2 perf. intrans. τέρτη (αι) am disturbed. Cp. θράττω. (III.)

tάττω (τατ-) arraigne: τάτω, ἢτατα, 2 perf. τέταχα, τετάγμαται, ἠτάχθην, ἐπιταχθόμοι, fut. perf. τετάξομαι, 2 aor. pass. ἠτάγη (??) Eur., τακτος, -τός. (III.)

tαφ- (for ταφ- 125 g; cf. τάφος and βάμβας) astonish: 2 aor. ἐταφον poetic, 2 perf. τέθησα am astonished Epic, Ion., plup. ἐπεθῆσα.

τέγων οὖν: τέγω, ἠτέγω, ἠτέγχθην. Rare in prose.

τείνω (τεν-, τα- from τφ- 35 b) stretch, in prose usu. comp. w. ἀνά, ἀπό, διά, εἰς, παρά, πρό, etc.; τενώ, ἠτενω, ἠτέτακα, ἠτεταμαί, ἠτέθην, ἠταθθόμοι, ἠταθτός, ἠτατός Aristotel. Cp. τανώω and τεταίμω. (III.)

tεκμαρωμαι (τεκμαρ-) judge, iudex: τεκμαροῦμαι, ἠτεκμαρήμην, τεκμαρτός Comic, τεκμαρτός Hippiocr. Poetic τεκμαρῳ iudic., shew: ἠτεκμαρῆ. (III.)

tελέω (τελ- for τελεω-; cp. τό τέλος καὶ ἔτυκτο) finish: τελῶ, ἠτέλεσα, τετελεκα, τετελεσμαι (480 o), ἠτελεσθην, ἠπιτελεστῶ. Fut. τελεσω rare in prose, ἠτο-τελεσθόμοι Aristotel. Epic also τελεω.

tέλλω (τελ-, ταλ-) accomplish: ἠτελλα Pind. ἀνά-τελλω cause to rise, rise: ἀν-τελλα; ἠτέλλομαι (ἐν-τέλλω poetic) command: ἠτελλάμημ, ἠν-τελλαμ; ἠπιτελλω ενσίου, rise poetic: ἠπι-τελια; ἠπι-ανα-τέλλω usu. rise, poetic and Ion. (III.)

tεμ- (in τμ-) bind: Epic redup. 2 aor. ἐτεμνων and τέτμων.

tεμ-νω (τεμ-, ταμ-, τημ-) cut: τεμῶ, 2 aor. ἐτεμνων, ἠτεμμηκα (ἀνα, ἀπό), τετέμημαι, ἠτεμβήθην, fut. perf. ἠτετέμησομαι (ἀπό, ἔξ), τετέμητος, τάμων Doric and Epic. τέμω Epic, 2 aor. ἐταμον, Doric, Ion., and poetic, ττετέμησοι Aristotel, ττετέμητος poetic, Aristotel. Cp. also τμήσω. (IV.)

τέρπω (τερ-, τατ-, τρατ-) amuse: τερψω, ἠτερψω, ἠτερφηθη (rare in prose) amused myself. Hom. 2 aor. mid. ἠτερψώμην and redup. ἠτεταρτῆμη, Hom. aor. pass. ἠτάρφηθην and 2 aor. pass. ἠτάρηθην (subj. ταρσήμου; ms. ταρσελλομεν). All aor. forms in Hom. with a have the older meaning satisfy, satiate.

tερσαιων (τερσ-αν- cp. τορσειον from τορσεο) dry: ἠτέρσημα trans. Epic. (III. IV.) ἠτέρσημα become dry. Mainly Epic. 2 aor. pass. ἠτέρσημα as intrans. became dry. ἠτατγων: see ταγγ.

tετήσαι Hom. perf.: see τει-.

τετύμων see τεμ-.

tετραίνω (τετρα-, and τερ-, τηρ-) store: ἠτέραϊνα and ἠτρησα, ἠτέρημαι. Fut. δια-τετραίνεω Hdt., aor. ἠτρησα Epic. By-form τορεω. g.u. Late presents τε-τηρ-μαι, τε-τραίν-ω. (III. IV.)

τεῦξω (τευχ-, τυχ-, τυχ-) prepare, make (poetic): τεῦξω, ἠτεῦξα, 2 aor. τεῦκουν Hom., 2 aor. mid. τευκύμην Hom. (as if from *τεῦκω), 2 perf. τεῦξα as pass. in τευχόνισι made M 423, τευκυμαι often in Hom. = am (3 pl. τευκχαται: and plup. ἠτευκχατο Hom.), fut. perf. τετευχῖσαι Hom., aor. pass, ἠτύκθην Hom. (ἐτεύχθην Hippiocr., v. a. τυκτός Hom. Hom. τευκθμαι and ἠτύκθην often mean happen, hit (cp. τευχηκα, ἠτυχουν from τυχανω). By-form ττ-τύκ- skorus Epic.

τῇ here! take! in Hom., often referred to τα- (cp. τείνω, τενεο), is prob. the instrumental case of the demonstr. stem το- It was however regarded as a verb, and the pl. τῇτε formed by Sophron.

τήκω (τήκ-, τακ-) melt: τήκω, ἠτήκα, 2 perf. ἠτεκηκα am melted, 2 aor. pass. as intrans. ἠτάκην melt, τηκτίς. Aor. pass. ἠτήκηθην was melted rare.
tò,-tò, in Hom. 2 perf. tētēs thús troubled, dual mid. tētēs thún are troubled, mid. part. tētēménos.

τι-θήμι (θη-, θε-) place, put: θέσω, θήκα (inflection 755), 2 aor. θέξων, etc. (756), τέθηκα (702), τέθεμαι (but usu. instead κεφαλᾶ, 767), τέθην, τεθύμοιμαι, θετός, -τές. For inflection see 416, for synopsis 419, for dialectal forms 747 ff. τύκτω (for τι-τεκ-ω; τεκ-, τοκ-) beget, bring forth: τέμψαι (806), 2 aor. τέκνον, 2 perf. τέκτων. Fut. têxω poetic, τεκόμαι rare and poetic, aor. pass. têkthn poetic (late).

τίλλω (τίλ-) pluck: τίλω, τίλα, τίλιμαι, τίλληθν. Mostly poetic. (III.)

τιμάσσω swing: often w. διά: τιμάξω (-τιμάξω reflex. or pass.), τιμάξα, τετιμάγιμαι, τετιμάχθην. Mostly poetic. (III.)

τίνω (τίν-, τί-) pay, expiate, often comp. w. ἀπό, εἰ: mid. (poetic) take payment, avenge: τίσω, ἐτέσα, τέτεικα, -τέτειμαι (489 c), -τετεύθην, ἀπο-τετευστέο (Hom. δ-τιόνω unpaid). The spelling with ἐι is introduced on the authority of inscriptions; the ms. have τίς, etc. Hom. has τίνω from τίνω, also τίω. Poetic and Ion. Connected is τε-νύμαι (ms. τι-) avenge myself: τενύμαι, τετεύμαιν (rare in Att. prose). Cp. τώ. (IV.)

τι-ταίνω (τιστα-, i.e. ταν-redup.) stretch: ετίνηθνa Hom. Cp. τένω. (III.)

τι-τρω-σκω (τρω-) wound: τρώσω (w. κατά in prose), ἐτρωσα, τέτρωμαι, ἐτρώθην, τρωθήςμαι (τρῶμαι as pass. M 66), τρωτός Hom. Epic τρῶω is rare. (V.)


τλα-, τλη-, τλαλ- endure: τλῆμαι (800), τετάλασσα Epic, 2 aor. ἐτλην (887), τετάληκα usu. as pres., 2 perf. (athematic) τετλαμεν, etc. (705), τλη-ός. Poetic, rare in prose, which uses τολμάω.

τομήν (τομή-, τομα-) cut: τομήξω, ἐτμήξα, 2 aor. δι-ἐτμαγον, 2 aor. pass. ἐτμάγην. Poetic for τέμων.


to- hit, find in ἐπ-έτοσσε Pind.

τρέω (τρε-, τροτ-, τραπ-,) turn, mid. flee: τρέψω, ἐτρέψα, mid. ἐτρεψάμαι usu. put to flight, 2 aor. τρέπσαμαι turned or fled (intrans. or reflex.; rarely pass.), 2 perf. τέτραμα (and τέτραμα ?), τέτραμαι, ἐτράφθην fled or was turned (rare in Att.), 2 aor. pass. ἐτράξαμαι usu. intrans., τρεπτός, τρεπτός Aristotle. In Att. ἐτραπόμαι was gen. dispelled by ἐτράπην. τράψω New Ion., Doric, 2 aor. ἐτρατον Epic and poetic, aor. pass. ἐτραφθῆν Hom., Hdt. τρέω has six aorists. Cp. 554 c, 595, 596. Hom. has also τρατέω and τρατέω.

τρέψω (τρεψ-, τροσ-, τραψ-; for τρεψ-, etc., 125 g) support, nourish: θρέψω, ἐθρέψα, 2 perf. τέτραμα, τέτραμαι, ἐθράψην very rare in Att. prose, usu. 2 aor. pass. ἐτράψαμαι, τραφήμαι, τρατός. Fut. mid. ἐθρεψαμαι often pass. (808). τραψω Doric, 2 aor. Epic ἐτραφών γρεω up, was nourished. Cp. 595.

τρέχω (τρέχ- from ἥτρε-, 125 g, and ὄρα-.) run: ὀρμάσθην (806), 2 aor. ἐορμάν, ἐδεορμαι (κατά, περὶ, σύν), ἐπι-ἐδεορμοῦμαι, περὶ-θρεκτίος. τράχω Doric, ἀπο-ὁρμοῦμαι Aristoph., ἐθρεψα rare and poetic, 2 perf. ἐθροῦμαι (ἀνά, ἐπί) poetic. Poetic ὀρμάω. (V.1.)

τρήω (τρή- for τρες-; cp. Lat. terreo for tereeo) tremble: ἔτρησα (488 a), ἐ-τρές- stros poetic. Rare in prose.

τρίβω (τρίβ-, τρίβ-) rub: τρίβω, ἐτρίβα, 2 perf. τέτριβα, τέτριμαι, ἐτρίφθην, but
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usu. 2 aor. pass. ἔτριβην, -τρβῆσσαι (ἐξ, κατά), fut. perf. ἐπι-τετριψομαι, ἀ-τρπότοσ Hom. Fut. mid. τρῆσαι also as pass. (808).

τρίζω (τρι-, τρί-) squeak, chirp: 2 perf. τέτριζα as pres. (part. τετριζώτες, τετρίζωνa, ἀτρή», ἀτρή» Hippioc. Also τρήξω: τρήξω (147 c) Hom.; and τρόω: τρόω Aesch., τετρώμαι, ἀ-τρότος poetic and Ion.

τράγω (τρα-, τρα-) gnaw: τράγομαι (806), 2 aor. ἔτραγον, δια-τετραμαι, τρακτός, κατ-έτραξα Hippioc.

τυ-γχ-άνω (τυχ-, τυχ-, τυχ-) hit, happen, obtain: τευχόμαι (806), 2 aor. ἔτυχον, τετύχηκα. Epic also τεύχηκα, 2 perf. τευεσχα Ion. (the same form as from τεῦχω). τετυχμαι and ἔτυχην (from τεῦχω) often have almost the sense of τετύχηκα and ἐτύχον. (IV.)

τυπ-τω (τυπ-, τυπ-τε-) strike: τυπτήσω, τυπτητεός; other tenses supplied: aor. ἐπάθαξα or ἐπαίσχσα, perf. πέπληγα, πέπληγμαι, aor. pass. πέπληγμην. ἔτυπα Epic, Ion. and Lyric, ἐπετύπωσα Aristotle, 2 aor. ἔτυπων poetic, τετύμμαι poetic and Ion., 2 aor. pass. ἔτυμπων poetic, fut. mid. as pass. τυπτήσαι, or 2 fut. pass. τυπτήσαι, Aristoph. Nub. 1379. (II.)

τύφω (τύφ-, τυφ-, for ὁφ-, ὁφ-, 125 g) raise smoke, smoke: τέφραμαι, 2 aor. pass. as intrans. ἐπι-τύφης, ἐκ-τυφήσομαι Com.

τυθάξω taunt: τυθάκσαι (806), ἱτάκασα. 512. (III.)

ὑγαίνω (ὑγαν-) am in health, recover health: ὑγαίνω, ὑψαίνα, ὑγαίνῃ Hippioc. (III.)


ὑφαίνω (ὑφαν-) weave: ὑφαῖνω, ὑφήνα, ὑφασμαι (489 h), ὑφάνθην, ὑφάντως. Homer also ὑφάω. (III.)


φαινο (φαιν-) appear, show: aor. pass. ἐφαίνηθω (w. as for ae, 643) appeared. Epic. (III.)

φαίνω (φαν-) show: φαυδω, ἕφηνα, perf. πεφαγκα (rare in good Att.) have shown, 2 perf. πέφηγα have appeared. πεφασμαι (489 h), ἐφάνθην (rare in prose) was shown, 2 aor. pass. ἐφάνην as intrans. appeared, 2 fut. pass. φανήσομαι shall appear; fut. mid. φανυμαι shall show and shall appear. On the trans. and intrans. use see 819; for the inflection of certain tenses see 401 ff. Homer has 2 aor. iter. φαίνεικε appeared, v. a. φαινο; and, from root φα-: φαε appeared and fut. perf. πεφισαι shall appear. Connected forms π-φαίνασκω, φαινα, φατάδσομαι. (III.)

φά-σκω (φα-) say: only pres. and imperf.: see φημ. (V.)

φείδομαι (φείδ-, φὲ-) sprave: φείδομαι, ἰφείσαμην, φείστος. Epic 2 aor. mid. redupl. τεφιδόμην (448 D.). Epic fut. τεφιδόσομαι (φιδε-).

φεν-, φέρ-, φα- (for φφ-, 35 b) kill: 2 aor. ἐφειν ρ and πέφνυν (part. κατα-πεφνυν, also accented -τέφνυν), perf. mid. πεφμαι, fut. perf. πεφησομαι. Epic. Cp. φίνω murder and bein (θεί-) smile.

φέρω (φερ-, οι-, ἐν-, ἐνγκ- for ἐν-ενκ, 529) bear, carry: fut. οἱσω, 1 aor. ἠγεγκα,
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[φεύγω]


φήμι (φή-, φα-) say, infected 783: φήσω, ἐφεσα, φατός, -τος. Poetical and dial. forms 783 D. ff.

φθά-νω (φθ-, φθα-) anticipate: φθήσομαι (806), ἐφθασα, 2 aor. ἐφθην (like ἔστην). Fut. φθάσω doubtful in Att., 2 aor. mid. part. φθάμενος Epic. Hom. φθάνω = *φθάνεω. (IV.)

φθείρω (φθεί-, φθα-, φθα-) corrupt: φθείρω, ἐφθείρα, ἐφθαρκα, but usu. 2 perf. δι-ἐφθείρα am ruined (have corrupted in Att. poetry), ἐφθαρμαι, 2 aor. pass. ἐφθείρην, δι-ἐφθαρημμον, ἐφθαρτός Aristotle. Fut. δια-φθείραση N 625, δια-φθείρω Hdt. (III.)

φθίω (φθ-) waste, perish, mostly poetical and usu. intrans., Epic φθίω (= φθίνω): fut. φθίων poetic (Hom. φθίω) trans., aor. ἐφθίςα poetic (Hom. ἐφθίσα) trans., 2 aor. mid. athematic ἐφθιμην perished poetic (φθειμαι, φθίμην for φθι-μήν, φθίησα, φθίησα, φθίησα, φθίησα), ἐφθίμαι poetic (plup. 3 pl. ἐφθίσατο), ἐφθίζην Hom., ἐφθιτός Tragic. The form φθίω in Hom. is assumed on the basis of φθίπω and ἐφθικε, for which φθίεια, ἐφθικτο (or ἐφθιν) have been conjectured. Hom. φθίσω, ἐφθίσω are also read φθίεω, etc. By-form φθίνων. (IV.)

φιλέω love: regular (cp. 385); fut. mid. φιλήσομαι may be pass. (808). Hom. has φιλήμεναι pres. inf. and ἐφιλάμεν (φιλ-) aor. mid. Aeolic φιλημ. ἀφλάω bruise (cp. θλαώ): φλασσῶ, for θλάω, Theocr., ἐφλα(σ)τα, πέφασμαι (489 c) and ἐφλάσθην Hippocr. ἀφλαω eat greedily, swallow; only pres. and imperf., and only in Comedy.


φράγ-νυμι (φραγ-) and φάργνυμι fence, mid. φράγνυμαι; only in pres. and imperf. Cp. φράττω. (IV.)

φράζω (φραζ-) tell, point out, declare, mid. consider, devise: φράζω, ἐφραζα, πέφραζον rarely mid., ἐφράζην as mid., φραττεός. Epic 2 aor. (ἐ) ἐφράσατο 448 D. (part. πέφραζεον). Mid. fut. φράς(σ)ομαι Epic, ἐφρας(σ)τος poetic and Ion. (III.)

φράττω (φρατ-) fence: ἐφραζα (and ἐφαρξα Att. inscr.), πέφραγμαι and πέφραγ- ma, ἐφράξην, δ-φρακτός. The forms with α for ρ are common and are Old Att. See φράγτυμ. (III.)
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φρίττω (φρίκ-) shudder: ἐφρίζα (147 c), πέφρικα am in a shudder (part. πεφρίκ- kovos Pind.). (III.)

φρύγω (φρύν-, φρύν-) roast: ἐφρύζα (147 c), πεφρύγμαι, φρύκτος, 2 aor. pass. ἐφρύγω Hippocr.

φυλάττω (φυλακ-) guard: φυλάξω, ἐφυλάξα, 2 perf. πεφυλάχα, πεφυλάγμαι am on my guard, ἐφυλάχθην, φυλακτός. Fut. mid. φυλάξομαι also as pass. in Soph. (808). (III.)

φώρω (φαρ-) mix, knead: ἐφώρα Hom., πεφωρμαι, ἐφώρθην Aesch., fut. perf. πεφωρόμαι Pind., σύφω-φόρωs Eur. ἐφωρά mix is regular. (III.)

φῶ (φω-, φῶ-; Hom. φῶ, rare in Att.) produce: φόσω, ἐφόσα, 2 aor. ἐφῶν grew, was (687), τέφικα am by nature, am (693), φυτόν plant. 2 aor. pass. ἐφῶν late (doubtful in Att.). 2 perf. Epic forms: πεφύδα, ἐμ-πεφύθεν Theognis, πεφυώ, ἐμ-πεφύνα; 1 plup. with thematic vowel ἐτέφικον Hesiod.

χάω (χαῖ-, χαῖ-) force back, usu. χάξωma: give way. Pres. act. in prose only ἀνα-χάω Xen. χάρασσω, ἀν-ἐχάσσα Pind., ἀν-ἐχασάμην Xen. See also καλ-. Poetic, chiefly Epic. (III.)

χαλώ (χαρ-, χαρ-, χαρ-) rejoice: χαλησίω, κεχάρηκα, κεκαρμαι and κέκαρμαι Att. poetry, 2 aor. pass. ἐκάρην intrans. rejoiced, χαρτος. Hom. has 2 perf. act. part. κεχαρηνός, 1 aor. mid. χεκάρη, 2 aor. mid. κεκαρνήμην, fut. perf. κεκαρήσα and κεκαρθύμουμαι. (III.)


χαλεπαίνω (χαλεπαν-) am offended: χαλεπαίνω, ἐχαιληπτα, ἐχαλεπάθην. (III.)

χαίνω-δίω (χεῦ-, χοῦ-, χαί- for χαῖ-, 35 b) contain: χεσόμαι for χεύδασαι, 2 aor. ἐχεδων, 2 perf. κεχανδα as pres. (κεχανδα ὑπ. v. 1. 1. 192). Poetic (mostly Epic) and Ion. (IV.)

χάσκω (χαρ-, χαρ-, χάςκω for χαί-κω? 35 b) gape; ἐγ-χανωμαι (806), 2 aor. ἐχανον, 2 perf. κέχανα am gape (698). Ion., Epic, and in Aristoph. (V.)

χέω (χεῦ-, χοῦ-, χεῦ-) pour; on the contraction see 397. In prose usu. in comp. (ἐχέω, ἐχεῖ, κατα-, σύν, etc.): fut. χέω (541, 1881), aor. ἐχεια (543 a), κέχωκα, κέχυμαι, ἐχύθη, κεχύσομαι, κέχυτος. Mid. κέχεμαι pres. and fut., ἐκέχαμην aor. Epic forms: pres. (rarely) χέω (Aeolic χεῦω), fut. χεῦω (β) 222, aor. also ἐκείνα (543 a), 1 aor. mid. ἐκείναμη = Att. ἐκέχαμη, 2 aor. mid. athematic ἐχύμηn as pass.

χλαδ- in 2 perf. part. κεχλαδῶς swelling, pl. κεκλάδοντας, inf. κεκλάδεν. Pind.

χδω (= χρω-) hear ur: χόων, ἐχόσα, ἀνα-κέχωκα, κέχωσαι, ἐκώσθη, χωσθή- σομαι, χωτός. Cpt. 488 a, c.

χραιμίζω (χραιμίζεω, χραιμίζω) profl, pres. late: χραιμίζω, ἐχραιμίζησα, 2 aor. ἐχραιμίζομαι. Hom.

χράομαι (χράω-) use (χρα-, χρη-) pres. χρῆσαι, χρήται, etc. 395, χρήσομαι, ἐχρησάμην, κέχρημαι have in use (poetic also have necessary), ἐχρηθῆν (489 e), χρηστὸς good, χρηστός. Hdt. has χράται, 3 pl. χρέωναι (from χρησταί), subj. χρήμαι, imper. χρῆω, inf. χράσθαι (Ion. intrans. χρήσθαι), part. χρεόμαι. Cpt. 641 D. Fut. perf. κεκρησόμαι Theocr.

χρῶ (χρώ) utter an oracle (χρα-, χρη-) pres. χρῆσαι, χρῆ, 394 (sometimes in GREEK GRAM. — 40

Χρῆ it is necessary, ἀπό-Χρῆ it suffices: see 793.

χρῆσαμαι want, ask, Att. chiefly pres. and imperf. : χρῆσαμαι. Epic and Ion. χρῆσαμαι (later χρητίζω) : χρητίζω, ἐχρητίζα. 512. (III.)

χρῆσαι (χρῆ-) anoint, sting: χρῆσω, ἔχρησα, κέχρηκαι (and κέχρηκα ?) 489 b, ἐκχρῆσθην (489 e) Tragic, χρηστός Tragic.

χρῶμαι (for χρω-ίζω; cp. χρῶ- σ complexion) colour, stain: κέχρωμαι (489 c; (better κέχρωσμαι ?), ἐκχρῶσθην (ἐκχρῶσθην ?). Poetic χρητίζω. 512. (III.) χρῶμαι give place, go : regular. Fut. χρήσω and χρησμοί 806 a.

*ψάω (ψάω) rub (ψα-, ψη-) : pres. ψάει, ψη, etc., 394 ; ἀπο-ψήσω, ἐψησα, perf. κατ-ἐψησα from the by-form ψήχω.

ψέω blame : ψέξω, ἔψεξα, ἐψεγμα Hippocr., πεκτός.

ψέωδο deceive, mid. lie : ἔψεω, ἔψευσα, ἐψεύσαμαι usu. have deceived or lied, but also have been deceived, ἐψευσθην, ψευδθησαμαι.

ψῦχο (ψῦχ-, ψῦχ-) cool : ψῦχω (147 c), ἔψυξα, ἔψυγμα, ἔψυχθην, ψῦχθησαμαι (?) Hippocr., 2 aor. pass. ἀπ-ἐψυχην as intrans. cooled, ψυκτέοι Hippocr.

ἀνθισμαι (ἀνθε- for ἀνθε-, ἀνθε- 485 a) push : imperf. ἀνθοῦσαν (431), ἀνθα, ἀνθασα (431), ἀνθομαί (443), ἀνθεσθαι, ἀνθεθησαμαι. Fut. ἀνθέσαμαι only in Att. poetry, aor. ἀνθα and perf. ἀνθησα Ion., ἀν-ωστός Ion., poetic, ἀν-ωστεος poetic.

ἀνίσσωμαι (ἀνίσσω- ; cp. Lat. ve-num) buy : imperf. ἀνισσομαί (431), ἀνίσσεμαι, ἀνισίμα (443) have bought or been bought, ἀνισθην (was bought, ἀνισθης, ἀνισος. For ἀνισσάμαν (late), Att. has ἀνισάμαι (p. 138). Imperf. ἀνέβημαι Hdt., ἀνεβησα Att. in comp. (ἀντί, ἐκ). (VI.)
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