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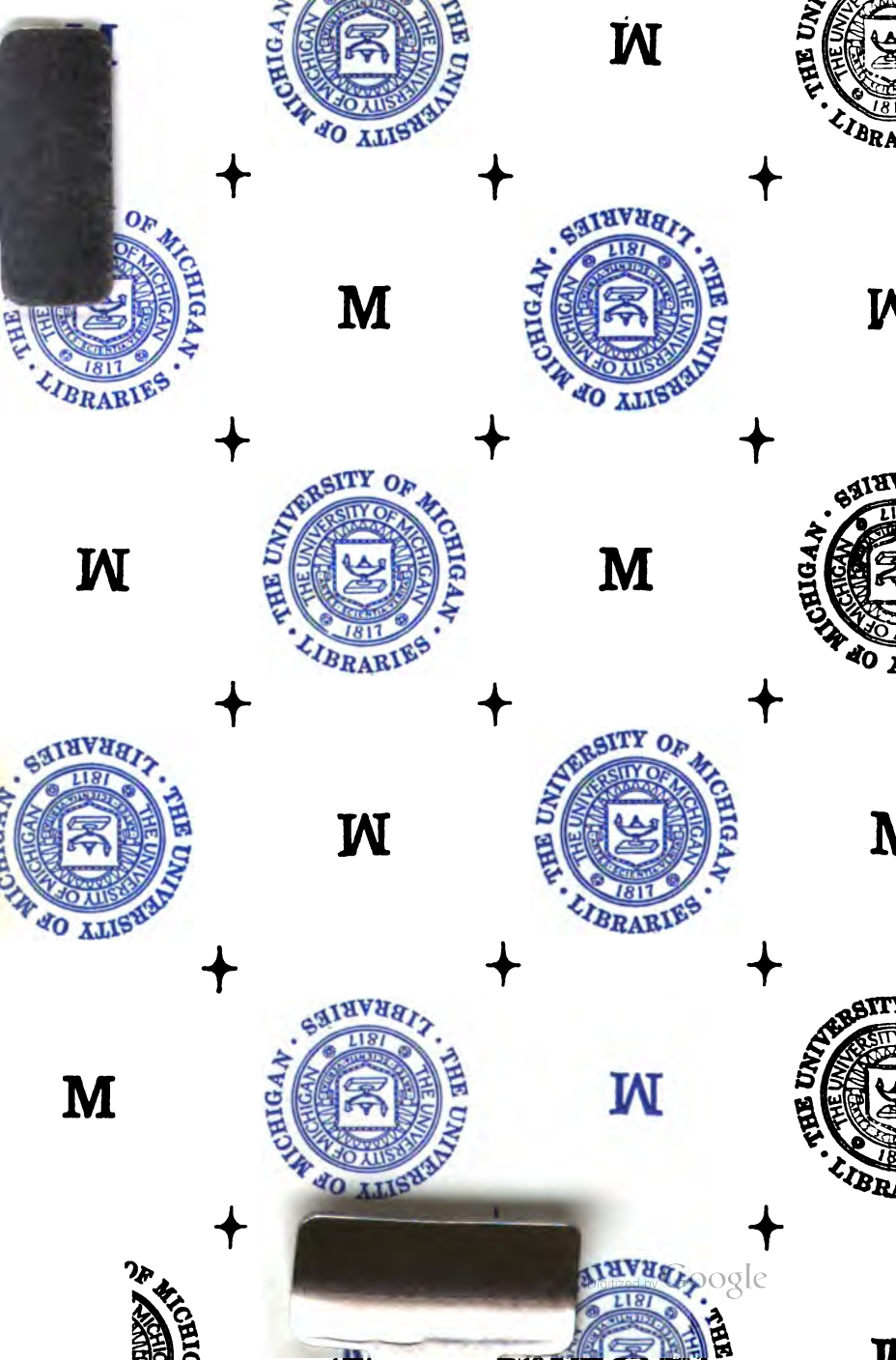
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# A GREEK GRAMMAR

FOR COLLEGES

BY

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SMYTH. GREEK GRAMMAR FOR COLLEGES

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

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

HERBERT WEIR SMYTH.

CAMBRIDGE,

Aug. 1, 1918.

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# INTRODUCTION

## THE GREEK LANGUAGE AND ITS DIALECTS

A. Greek, the language of the inhabitants of Greece, has been constantly spoken from the time of Homer to the present day. The inhabitants of ancient Greece and other Greeks dwelling in the islands and on the coasts of the Mediterranean called themselves (as do the modern Greeks) by the name *Hellenes* (Ἕλληνες), their country *Hellas* (Ἑλλάς), and their language the *Hellenic* (ἡ Ἑλληνικὴ γλῶττα). We call them *Greeks* from the Latin *Graeci*, the name given them by the Romans, who applied to the entire people a name properly restricted to the *Γραιῶι*, the first Hellenes of whom the Romans had knowledge.

N. 1. — *Graeci* (older *Gracii*) contains a Latin suffix *-icus*; and the name *Γραικοί*, which occurs first in Aristotle, is borrowed from Latin. The Roman designation is derived either from the *Γραιῶι*, a Boeotian tribe that took part in the colonization of Cyme in Italy, or from the *Γραιῶι*, 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 683) 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, Ἀργεῖοι, 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':

$\pi = f$	$\tau = th$	$\kappa = h$	$\beta = p$	$\delta = t$	$\gamma = c(k)$	$\phi = b$	$\theta = d$	$\chi = g$
πατήρ	τρεῖς	καρδίᾱ	τύρβη	δύο	ἀγρός	φέρω	θύρᾱ	χίρῃ
father	three	heart	thorp	two	acre	bear	door	goose

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).



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  $\bar{a}$  (30); changes  $\tau$  before  $\epsilon$  to  $\sigma$  (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  $\bar{a}$  (30), keeps  $\tau$  before  $\epsilon$  (115 D.). Almost all Doric dialects have  $-\mu\epsilon\varsigma$  for  $-\mu\epsilon\nu$  (462 D.), the infinitive in  $-\mu\epsilon\nu$  for  $-\nu\alpha\iota$  (469 D.), the future in  $-\xi\omega$  from verbs in  $-\xi\omega$  (516 D.), the future in  $-\sigma\omega$ ,  $-\sigma\omega\mu\alpha\iota$  (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  $\eta$  and  $\omega$  where **Milder** **Doric** has  $\epsilon$  and  $\omicron$  (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  $\bar{a}$  to  $\eta$  (30); changes  $\tau$  before  $\epsilon$  to  $\sigma$  (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  $\kappa$  for  $\pi$  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**, **Acarmania**, **Epirus**, etc.). **N.W. Greek** resembles **Doric**.

N. 6. — The dialects that retain  $\bar{a}$  (30) are called  $\bar{A}$  dialects (**Aeolic**, **Doric**, etc.); **Ionic** and **Attic** are the only  $H$  dialects. The **Eastern** dialects (**Aeolic**, **Ionic**) change  $\tau\iota$  to  $\sigma\iota$  (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):

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

**Doric**: in many lyric poets, notably in **Pindar** (born 522 B.C.); in the bucolic (pastoral) poetry of **Theocritus** (about 310–about 245 B.C.). Both of these poets

adopt some epic and Aeolic forms. The choral parts of Attic tragedy also admit some Doric forms. There is no Doric, as there is no Aeolic, literary prose.

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

**Attic:** (kindred to Ionic) was used by the great writers of Athens in the fifth and fourth centuries B.C., the period of her political and literary supremacy. In it are composed the works of the tragic poets Aeschylus (525–456), Sophocles (496–406), Euripides (about 480–406), the comic poet Aristophanes (about 450–386), the historians Thucydides (died before 396) and Xenophon (about 434–about 355), the orators Lysias (born about 450), Isocrates (436–338), Aeschines (389–314), Demosthenes (383–322), and the philosopher Plato (427–347).

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

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

N. 2. — Old Attic writers use  $\sigma\sigma$  for  $\tau\tau$  (78),  $\rho\sigma$  for  $\rho\rho$  (79),  $\xi\sigma\nu$  for  $\sigma\sigma\nu$  with,  $\epsilon\iota$  for  $\epsilon\iota\iota$  into,  $\eta$  for  $\epsilon\iota$  ( $\lambda\eta\eta$  for  $\lambda\epsilon\iota$ , *thou loosest*),  $-\eta\varsigma$  in the plural of substantives in  $-\epsilon\iota\varsigma$  ( $\beta\alpha\sigma\iota\lambda\eta\varsigma$ , 277), and occasionally  $-\alpha\tau\alpha\iota$  and  $-\alpha\tau\omega$  in the third plural of the perfect and pluperfect (466 f).

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

F. *Koinè* or *Common dialect* ( $\eta\ \kappa\omicron\iota\nu\eta\ \delta\iota\alpha\lambda\epsilon\kappa\tau\omicron\varsigma$ ). The *Koinè* took its rise in the Alexandrian period, so called from the preëminence of

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

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

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

N. 2.—Some writers distinguish, as a form of the Koinè, the *Hellenistic*, a name restricted by them to the language of the New Testament and of the Septuagint (the partly literal, partly tolerably free, Greek translation of the Old Testament made by Grecized Jews at Alexandria and begun under Ptolemy Philadelphus 285—247 B.C.). The word *Hellenistic* is derived from *Ἑλληνιστής* (from *ἐλλήνισω* *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* (*Ρωμαϊκή*), from the fact that the people claimed the name of *Romans* (*Ρωμαῖοι*), 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

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

## ABBREVIATIONS

A. = Aeschylus.

Ag. = Agamemnon.

Ch. = Choephoroi.

Eum. = Eumenides.

Pers. = Persae.

Pr. = Prometheus.

Sept. = Septem.

Supp. = Supplices.

Aes. = Aeschines.

And. = Andocides.

Ant. = Antiphon.

Antiph. = Antiphanes.

Ar. = Aristophanes.

Ach. = Acharnenses.

Av. = Aves.

Ecol. = Ecclesiazusae.

Eq. = Equites.

Lys. = Lysistrata.

Nub. = Nubes.

P. = Pax.

Plut. = Plutus.

Ran. = Ranae.

Theam. = Theamophoriazusae.

Vesp. = Vespae.

C.I.A. = Corpus inscriptionum Atticarum.

Com. Fr. = Comic Fragments.

D. = Demosthenes.

Diog. = Diogenes Laert. Laertius.

E. = Euripides.

Alc. = Alcestis.

And. = Andromache.

Bacch. = Bacchae.

Cycl. = Cyclops.

El. = Electra.

Hec. = Hecuba.

Hel. = Helena.

Heracl. = Heraclidae.

H. F. = Hercules furens.

Hipp. = Hippolytus.

I. A. = Iphigenia Aulidensis.

I. T. = Iphigenia Taurica.

Med. = Medea.

Or. = Orestes.

Phoen. = Phoenissae.

Supp. = Supplices.

Tro. = Troades.

Hdt. = Herodotus.

Hom. = Homer.

The books of the Iliad are designated by Greek capitals (A, B, Γ, etc.); those of the Odyssey by Greek small letters (α, β, γ, etc.).

I. = Isocrates.

I.G.A. = Inscriptiones Graecae antiquissimae.

Is. = Isaeus.

Lyc. = Lycurgus.

L. = Lysias.

Men. = Menander.

Sent. = Sententiae.

Philem. = Philemon.

Pind. = Pindar.

P. = Plato.

A. = Apologia.

Alc. = Alcibiades.

Charm. = Charmides.

Cr. = Crato.

Crat. = Cratylus.

Criti. = Critias.

Eu. = Euthydemus.

Euth. = Euthyphro.

G. = Gorgias.

Hipp. M. = Hippias Major.

Lach. = Laches.

L. = Leges.

Lys. = Lysia.

Men. = Meno.

Menex. = Menexenus.

Par. = Parmenides.

Ph. = Phaedo.

Phae. = Phaedrus.

Phil. = Philebus.

Pol. = Politicus.

Pr. = Protagoras.

R. = Respublica.

Soph. = Sophistes.

S. = Symposium.

Th. = Thesetetus.

Theag. = Theages.

Tim. = Timaeus.

S. = Sophocles.

Aj. = Ajax.

Ant. = Antigone.

El. = Electra.

O. C. = Oedipus Coloneus.

O. T. = Oedipus Tyrannus.

Ph. = Philoctetes.

Tr. = Trachiniae.

Stob. = Stobaeus.

Flor. = Florilegium.

T. = Thucydides.

X. = Xenophon.

A. = Anabasis.

Ap. = Apologia.

Ages. = Agesilaus.

C. = Cyropaedia.

Eq. = de re equestri.

H. = Hellenica.

Hi. = Hiero.

Hipp. = Hipparchicus.

M. = Memorabilia.

O. = Oeconomicus.

R. A. = Respublica Atheniensis.

R. L. = Respublica Lacedaemonia.

S. = Symposium.

Vect. = de vectigalibus.

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

# PART I

## LETTERS, SOUNDS, SYLLABLES, ACCENT

### THE ALPHABET

#### 1. The Greek alphabet has twenty-four letters.

Form	Name	Equivalents	Sound as in
A α	ἄλφα	<i>alpha</i>	<i>a</i> <i>ǎ</i> : <i>aha</i> ; <i>ā</i> : <i>father</i>
B β	βῆτα	<i>bēta</i>	<i>b</i> <i>beg</i>
Γ γ	γάμμα	<i>gamma</i>	<i>g</i> <i>go</i>
Δ δ	δέλτα	<i>delta</i>	<i>d</i> <i>dig</i>
E ε	εἰ, ἕ (ἕ ψιλόν)	<i>ēpsilon</i>	<i>ē</i> <i>met</i>
Z ζ	ζῆτα	<i>zēta</i>	<i>z</i> <i>daze</i>
H η	ἦτα	<i>ēta</i>	<i>ē</i> <i>Fr. fête</i>
Θ θ, θ	θῆτα	<i>thēta</i>	<i>th</i> <i>thin</i>
I ι	ιώτα	<i>iōta</i>	<i>i</i> <i>ē</i> : <i>meteor</i> ; <i>ī</i> : <i>police</i>
K κ	κάππα	<i>kappa</i>	<i>c, k</i> <i>kin</i>
Λ λ	λάμβδα	<i>lambda</i>	<i>l</i> <i>let</i>
M μ	μῦ	<i>mu</i>	<i>m</i> <i>met</i>
N ν	νῦ	<i>nu</i>	<i>n</i> <i>net</i>
Ξ ξ	ξί (ξί)	<i>xi</i>	<i>x</i> <i>lax</i>
O ο	οῦ, ὄ (ὄ μικρόν)	<i>ōmicron</i>	<i>ō</i> <i>obey</i>
Π π	πί (πί)	<i>pi</i>	<i>p</i> <i>pet</i>
P ρ	ῥῶ	<i>rho</i>	<i>r</i> <i>run</i>
Σ σ, ς	σίγμα	<i>sigma</i>	<i>s</i> <i>such</i>
T τ	ταῦ	<i>tau</i>	<i>t</i> <i>tar</i>
Υ υ	ῦ (ῦ ψιλόν)	<i>ūpsilon</i>	( <i>u</i> ) <i>y</i> <i>ū</i> : <i>Fr. tu</i> ; <i>ū</i> : <i>Fr. sūr</i>
Φ φ	φί (φί)	<i>phi</i>	<i>ph</i> <i>graphic</i>
X χ	χί (χί)	<i>chi</i>	<i>ch</i> <i>Germ. machen</i>
Ψ ψ	ψί (ψί)	<i>psi</i>	<i>ps</i> <i>gypsum</i>
Ω ω	ὦ (ὦ μέγα)	<i>ōmega</i>	<i>ō</i> <i>note</i>

a. Sigma (not capital) at the end of a word is written *s*, 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 *αι*, *οι*, which were sounded like *e* and *u*.

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

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

a. Before 403 B.C. in the official Attic alphabet E stood for ε, η, spurious ει (Ε), O for ο, ω, spurious ου (Θ), H for the rough breathing, ΧΞ for Ξ, ΦΞ for Ψ.

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

ΕΔΟΧΞΕΝΤΕΙΒΟΝΕΙΚΑΙΤΟΙΔΕΜΟΙ ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ.  
ΧΞΥΛΛΡΑΦΕΞΧΞΥΝΕΛΡΑΦΞΑΝ ξυγγραφῆς ξυνέγραψαν.  
ΕΠΙΤΕΔΕΙΟΝΕΝΑΙΑΓΟΤΟΑΡΛΥΠΙΟ ἐπιτήδειον εἶναι ἀπὸ τοῦ ἀργυρίου.

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

§ 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: δόρυ *town*, ἀνάξ *lord*, ἀνδάνω *please*, ἐκω *give way* (cp. *weak*), ἐκκοι *twenty* (cp. *viginti*), ἑκατος *each*, ἐκόν *willing*, ἔλπομαι *hope* (cp. *voluptas*), ἔοικα *am like*, ἔο, οἶ, ἔ *him*, ἔξ *six*, ἔπος *word*, ἐπος *said*, ἔργον, ἔρδω *work*, ἐννύμ *clothe*, fr. *φει-νύμ* (cp. *vestis*), ἐπέω *will say* (cp. *verbum*), ἑσπερος *evening* (cp. *vesper*), ἰὼν *violet* (cp. *viola*), ἔτος *year* (cp. *vetus*), ἡδύς *sweet* (cp. *suavis*), ἰδεῖν (*old*) *know* (cp. *videre*, *wit*), ἰς *strength* (cp. *vis*), ἰτέα *willow* (cp. *vitis*, *withy*), οἶκος *house* (cp. *vicus*), οἶνος *wine* (cp. *vinum*), οἶ *his* (123), ὄχος *carriage* (cp. *vehō*, *vain*). *Vau* was lost first before *o*-sounds (ὀπώω *see*, cp. *be-ware*). *f* occurred also in the middle of words: κλέφος *glory*, ἀλφει *always*, ὄφεις *sheep* (cp. *ovis*), κλέψις *key* (Dor. κλάψις, cp. *clavis*), ξένφος *stranger*, Διφι *to Zeus*, καλφς *beautiful*. Cp. 20, 31, 37 D., 122, 123.

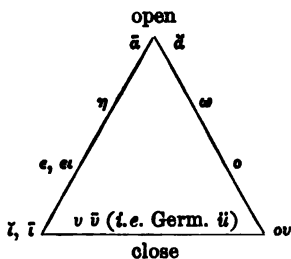
or less open in pronouncing them, the tongue and lips assuming different positions in the case of each.

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

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

6. *ει, ου* are either *genuine* or *spurious* (apparent) diphthongs (25). Genuine *ει, ου* are a combination of *ε + ι, ο + υ*, as in *λείπω I leave* (cp. *λέλοιπα I have left*, 35 a), *γένει to a race* (49), *ἀκλουθος follower* (cp. *κέλευθος way*). Spurious *ει, ου* arise from contraction (50) or compensatory lengthening (37). Thus, *ἔφιλει he loved*, from *ἐφίλει, θείς placing from θειν-ς*; *ἔφιλουν they loved* from *ἐφίλειον*, *πλοῦς voyage* from *πλός, δούς giving* from *δοον-ς*.

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



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

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

### BREATHINGS

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

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

8 D. In poetry and in certain dialects vowels are often written apart which later formed diphthongs: *παῖς* (or *παῖς*) *boy or girl*, *Πηλεΐδης son of Peleus*, *εὖ* (or *εῦ*) *well*, *Ἅιδης* (or *Ἄιδης*) *Hades*, *γένοι to a race*.

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



breathing (*spiritus lenis*) is not sounded. Thus, ὄρος hóros *boundary*, ὄρος óros *mountain*.

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

11. Diphthongs take the breathing, as the accent (152), over the second vowel: αἰέω hairéo *I seize*, αἶρω αἶρο *I lift*. But *α*, *η*, *ω* take both the breathing and the accent on the first vowel, even when *ι* is written in the line (5): αἶδω = "Αἶδω *I sing*, αἶδης = "Αἶδης *Hades*, but Αἰελάς *Aeneas*. The writing αἰδηλος ('Αἰδηλος) *destroying* shows that *αι* does not here form a diphthong; and hence is sometimes written αἰ (8).

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

13. Every initial *ρ* has the rough breathing: ῥήτωρ *orator* (Lat. *rhētor*). Medial *ρρ* is written ρρ in some texts: Πύρρος *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, ΗΘ ὁ *the*. After H was used to denote *η*, one half (†) was used for *h* (about 300 B.C.), and, later, the other half (‡) for the smooth breathing. From † and ‡ come the forms ' and '̄.

## CONSONANTS

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

a. Voiced (sonant, *i.e.* sounding) consonants are produced when the vocal chords vibrate. The sounds are represented by the letters β, δ, γ (stops), λ, ρ (liquids), μ, ν, γ-nasal (19 a) (nasals), and 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 υ and ι (20 a), the liquids, and the spirant σ, in

it was still sounded in the simple word. Hom. sometimes has the smooth where Attic has the rough breathing in forms that are not Attic: "Αἶδης ("Αἶδης), the god *Hades*, ἄλτο *sprang* (ἀλλομαι), ἀμυδῖς *together* (cp. ἀμα), ἥλιος *sun* (ἥλιος), ἥως *dawn* (ἔως), ἰρηξ *hawk* (ἰεῖαξ), ὄρος *boundary* (ὄρος). But also in ἀμαξα *wagon* (Attic ἀμαξα). In Laconian medial σ became ' (*h*): ἐνικᾶε = ἐνίκησε *he conquered*.

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

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

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

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

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

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

a. A spirant is heard when the breath passage of the oral cavity is so narrowed that a rubbing noise is produced by an expiration.

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

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

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

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

**20. Semivowels.** — ι, υ, the liquids, nasals, and the spirant σ are often called *semivowels*. (ι becoming ζ, and ρ are also called spirants.)

a. When ι and υ correspond to y and w (cp. *minion*, *persuade*) they are said to be unsyllabic; and, with a following vowel, make one syllable out of two. Semivocalic ι and υ are written ξ and υ. Initial ξ passed into ' (h), as in ἥπαρ liver, Lat. *hepar*; and into ζ in ζυγόν yoke, Lat. *jugum* (here it is often called the spirant γod). Initial υ was written ρ (3). Medial ξ, υ before vowels were often lost, as in τιμή-(ξ)ω I honour, βο(υ)-ός, gen. of βοῦς ox, cow (43).

b. The form of many words is due to the fact that the liquids, nasals, and σ may fulfil the office of a vowel to form syllables (cp. *bridle*, *even*, *post*). This is expressed by λ, μ, ν, ξ, ρ, to be read 'syllabic λ,' etc., or 'sonant λ' (see 35 b, c).

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

## 22.

## TABLE OF CONSONANT SOUNDS

DIVISIONS	Physiological Differences	Labial	Dental	Palatal
Nasals	Voiced	$\mu$	$\nu$	$\gamma$ -nasal (19 a)
Semivowels	Voiced	$\chi(f)$		$\xi(y)$
Liquids	Voiced		$\lambda$ $\rho^*$	
Spirants	Voiced Voiceless		$\sigma^\dagger$ $\sigma, s$	
Stops	Voiced Voiceless Voiceless Aspirate	$\beta$ (middle) $\pi$ (smooth) $\phi$ (rough)	$\delta$ (middle) $\tau$ (smooth) $\theta$ (rough)	$\gamma$ (middle) $\kappa$ (smooth) $\chi$ (rough)
Double consonants	Voiced Voiceless	$\psi$	$\zeta$	$\xi$

\*  $\rho$  is voiceless. $\dagger \sigma$  was voiced only when it had the  $\zeta$  sound (26).

## ANCIENT GREEK PRONUNCIATION

23. The pronunciation of Ancient Greek varied much according to time and place, and differed in many important respects from that of the modern language. While in general Greek of the classical period was a phonetic language, *i.e.* its letters represented the sounds, and no heard sound was unexpressed in writing (but see 108), in course of time many words were retained in their old form though their pronunciation had changed. The tendency of the language was thus to become more and more unphonetic. Our current pronunciation of Ancient Greek is only in part even approximately correct for the period from the death of Pericles (429 B.C.) to that of Demosthenes (322); and in the case of several sounds, *e.g.*  $\zeta$ ,  $\phi$ ,  $\chi$ ,  $\theta$ , 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  $a$ ,  $e$ ,  $\nu$  differed in sound from the corresponding long vowels only in being less prolonged;  $\epsilon$  and  $o$  probably differed from  $\eta$  and  $\omega$  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.  $\alpha$ : as  $a$  in Germ. *hat*. There is no true  $\tilde{a}$  in accented syllables in English; the  $a$  of *idea*, *aha* is a neutral vowel.  $\epsilon$ : as  $\tilde{e}$  in *bonté*; somewhat similar is  $a$  in *bakery*.  $\eta$ : as  $\tilde{e}$  in *fête*, or

24 D. In Lesbos, Boeotia, Laconia, possibly in Ionia, and in some other places,  $\nu$  was still sounded *oo* after it became like Germ.  $\tilde{u}$  in Attic.

nearly as *e* in *where*. *ɛ*: nearly as the first *e* in *meteor*, *eternal*. *o*: as *o* in Fr. *mot*, somewhat like unaccented *ö* in *obey* or *phonetic* (as often sounded). *u*: as *o* in Fr. *encore*. Eng. *ö* is prevaillingly diphthongal (*ou*). *v* was originally sounded as *u* in *prune*, but by the fifth century had become like that of Fr. *tu*, Germ. *this*. 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:

<i>ai</i> as in <i>Cairo</i>	<i>av</i> as <i>ou</i> in <i>out</i>	<i>ηv</i> as <i>eh'-oo</i>
<i>ei</i> as in <i>vein</i>	<i>ev</i> as <i>e</i> (met) + <i>oo</i> (moon)	<i>ωv</i> as <i>oh'-oo</i>
<i>oi</i> as in <i>soil</i>	<i>ou</i> as in <i>ourang</i>	<i>υ</i> as in Fr. <i>luit</i>

In *α*, *η*, *φ* the long open vowels had completely overpowered the *ι* by 100 B.C., so that *ι* ceased to be written (5 a). The *ι* is now generally neglected in pronunciation though it may have still been sounded to some extent in the fourth century B.C. — The genuine diphthongs *αι* and *ου* (6) were originally distinct double sounds (*eh'-i*, *oh'-oo*), and as such were written EI, OT in the Old Attic alphabet (2 a): ΕΡΕΙΔΕ *ερειδῆ*, ΤΟΥΤΟΝ *τούτων*. The spurious diphthongs *αι* and *ου* (6) are digraphs representing the long sounds of simple *ε* (French *é*) and original *υ*. By 400 B.C. genuine *αι* and *ου* had become simple single sounds pronounced as *ei* in *vein* and *ou* in *ourang*; and spurious *αι* and *ου*, which had been written E and O (2 a), were now often written EI and OT. After 300 B.C. *αι* gradually acquired the sound of *ei* in *seize*. *ευ* was sounded like *eh'-oo*, *ηυ* and *ωυ* like *eh'-oo*, *oh'-oo*, pronounced rapidly but smoothly. *υ* is now commonly sounded as *ui* in *quit*. It occurred only before vowels, and the loss of the *ι* in *ύς son* (43) shows that the diphthongal sound was 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* (*Ἀσία*). *σ* was usually like our sharp *s*; but before voiced consonants (15 a) it probably was soft, like *z*; thus we find both *κόζμος* and *κόσμος* on inscriptions. — *ζ* was probably = *zd*, whether it arose from an original *σδ* (as in *Ἀθήνας*, from *Ἀθηνα(ν)ς-de Athens-wards*), or from *dz*, developed from *dy* (as in *ζυγόν*, from *(d)γυγόν*, cp. *jugum*). The *z* in *zd* gradually extinguished the *d*, until in the Hellenistic period (p. 4) *ζ* sank to *z* (as in *zeal*), which is the sound in Modern Greek. — The aspirates *φ*, *θ*, *χ* were voiceless stops (15 b, 16 a) followed by a strong expiration: *π<sup>h</sup>*, *τ<sup>h</sup>*, *κ<sup>h</sup>* as in *upheaval*, *hothouse*, *backhand* (though here *h* is in a different syllable from the stop). Thus, *φεύγω* was *π'εύγω*, *θέλω* was *τ'έλω*, *έχω* was *έ-κ'ω*. Cp. *έφ'ω* for *επ(ι) 'ω*, etc. Probably only one *h* was heard when two aspirates came together, as in *έχθρός* (*επ'ρός*). After 300 A.D. (probably) *φ*, *θ*, and *χ* became spirants, *φ* being sounded as *f* (as in *Φίλιππος Philip*), *θ* as *th* in *theatre*, *χ* as *ch* in German *ich* or *loch*. The stage between aspirates and spirants is sometimes represented by the writing *πφ* (= *pf*), *τθ*, *κχ*,

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

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

### VOWEL CHANGE

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

SHORT	α	ε	ι	ο	υ
LONG	η (α after ε, ι, ρ, 81)	η	ι	ω	υ
τιμή-ω	ἐά-ω	φιλέ-ω	ικά-ω	δηλό-ω	φύ-σις
<i>I honour</i>	<i>I permit</i>	<i>I love</i>	<i>I come</i>	<i>I show</i>	<i>nature</i>
τιμή-σω	ἐά-σω	φιλή-σω	ικά-ων	δηλώ-σω	φύ-μα
future	future	future	imperf.	future	growth

**28.** Difference in quantity between Attic and Epic words is due chiefly either to (1) metrical lengthening, or to (2) different phonetic treatment, as *καλῆς*, *τινῶ* become Epic *κᾶλός fair*, *τινῶ I pray* (87 D. 1), Attic *κᾶλός*, *τινῶ*.

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

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

**28 D. Metrical lengthening.**—Many words, which would otherwise not fit into the verse, show in the Epic *ει* for *ε*, *ου* (rarely *οι*) for *ο*, and *ᾶ*, *ῖ*, *ῦ* for *α*, *ι*, *υ*. Thus, *εινάλιος in the sea* for *ἐνάλιος*, *εἰαρινός vernal* for *ἐαρινός*, *ὕπεροχος eminent* for *ὑπέροχος*, *εἰλήλουθα have come* for *ἐλήλουθα*, *οὐλόμενος destructive*, *accursed* for *ὀδόμενος*, *οὔρεα mountains* from *ὄρος*, *Οὐλύμπιοι of Olympus* from *Ὀλύμπος*. *ο* before a vowel appears as *οι* in *πνοή breath*. Similarly, *ἡγάθεος very holy* for *ἀγάθεος*; but *ἡνεμεῖς windy* (from *ἄνεμος*) has the *η* of *ὑπήμενος under the wind* (29), and *τιθέμενος placing* (for *τιθέμενος*) borrows *η* from *τιθῆμι*.

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

**30 D. 1.** Doric and Aeolic retain original *ā*, as in *μᾶλον apple* (cp. Lat. *mālum*, Att. *μήλον*), *κᾶρυξ herald* (Att. *κήρυξ*). But Doric and Aeolic have original *η* when *η* interchanges with *ε*, as in *τιθῆμι I place*, *τιθέμεν we place*, *μάτηρ māτέρα mother*, *ποιμήν ποιμένι shepherd*.

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

a. This is true also of the  $\bar{a}$  which is the result of early compensative lengthening, by which  $-ασ-$ ,  $-ασλ-$ ,  $-ασμ-$ , and  $-ασν-$  changed to  $-\bar{α}σ-$ ,  $-\bar{α}λ-$ ,  $-\bar{α}μ-$ , and  $-\bar{α}ν-$ . (See 37 b.) But in a few cases like  $\tau\acute{\alpha}ς$  for  $\tau\acute{\alpha}νς$ , and in  $\pi\bar{\alpha}σα$  for  $\pi\acute{\alpha}νσα$  (113) where the combination  $ανσ$  arose at a later period,  $\bar{a}$  was not changed to  $\eta$ .  $\bar{\upsilon}\phi\acute{\alpha}ναι$  for  $\bar{\upsilon}\phi\eta\acute{\nu}αι$  to *weave* follows  $\tau\epsilon\rho\acute{\alpha}ναι$  to *pierce*.

b. Original  $\bar{a}$  became  $\eta$  after  $\nu$ , as  $\phi\acute{\upsilon}\eta$  *growth*. In some words, however, we find  $\bar{a}$ .

31. In Attic alone this  $\eta$  was changed back to  $\bar{a}$ :

1. When preceded by a  $\rho$ ; as  $\eta\mu\acute{\epsilon}\rho\bar{\alpha}$  *day*,  $\chi\acute{\omega}\rho\bar{\alpha}$  *country*. This appears to have taken place even though an  $o$  intervened: as  $\acute{\alpha}\kappa\rho\acute{o}\bar{\alpha}\mu\alpha$  *a musical piece*,  $\acute{\alpha}\theta\rho\acute{o}\bar{\alpha}$  *collected*.

EXCEPTIONS: (a) But  $\rho\eta$  was changed to  $\rho\eta$ : as  $\kappa\acute{o}\rho\eta$  for  $\kappa\omicron\rho\eta$  *maiden*.

(b) Likewise  $\rho\eta$ , when the result of contraction of  $\rho\epsilon\alpha$ , remained: as  $\delta\rho\eta$  from  $\delta\rho\epsilon\alpha$  *mountains*. (c) And  $\rho\sigma\eta$  was changed to  $\rho\rho\eta$ : as  $\kappa\acute{o}\rho\rho\eta$  for  $\kappa\omicron\rho\sigma\eta$  (79) *one of the temples*.

2. When preceded by  $\epsilon$  or  $\iota$ : as  $\gamma\epsilon\rho\acute{\epsilon}\delta$  *generation*,  $\sigma\kappa\acute{\iota}\bar{\alpha}$  *shadow*.

This change takes place even when the  $\eta$  is the result of the contraction of  $\epsilon\alpha$ : as  $\bar{\upsilon}\gamma\iota\bar{\alpha}$  *healthy*,  $\acute{\epsilon}\nu\delta\epsilon\bar{\alpha}$  *lacking*, for  $\bar{\upsilon}\gamma\iota\eta$  from  $\bar{\upsilon}\gamma\iota\epsilon(\sigma)\alpha$ ,  $\acute{\epsilon}\nu\delta\epsilon\eta$  from  $\acute{\epsilon}\nu\delta\epsilon\epsilon(\sigma)\alpha$ ; also, if originally a  $\phi$  intervened, as  $\nu\acute{\epsilon}\bar{\alpha}$  for  $\nu\epsilon\phi\bar{\alpha}$  *young* (Lat. *novus*).

EXCEPTIONS: Some exceptions are due to analogy:  $\bar{\upsilon}\gamma\iota\eta$  *healthy*,  $\epsilon\bar{\upsilon}\phi\eta\eta$  *shapely* (292 d) follow  $\sigma\alpha\phi\eta$  *clear*.

32. In the choruses of tragedy Doric  $\bar{a}$  is often used for  $\eta$ . Thus,  $\mu\acute{\alpha}\tau\eta\rho$  *mother*,  $\psi\bar{\upsilon}\chi\bar{\alpha}$  *soul*,  $\gamma\bar{\alpha}$  *earth*,  $\delta\bar{\upsilon}\sigma\tau\acute{\alpha}\nu\omicron\varsigma$  *wretched*,  $\bar{\imath}\beta\bar{\alpha}\nu$  *went*.

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

34. **Transfer of Quantity.** —  $\eta\omicron$ ,  $\eta\alpha$  often exchange quantities, becoming  $\epsilon\omega$ ,  $\epsilon\bar{\alpha}$ . Thus,  $\lambda\eta\acute{o}\varsigma$  (Epic  $\lambda\bar{\alpha}\acute{o}\varsigma$  *folk*) becomes  $\lambda\epsilon\acute{\omega}\varsigma$ , as  $\pi\acute{o}\lambda\lambda\eta\omicron\varsigma$  becomes  $\pi\acute{o}\lambda\epsilon\omega\varsigma$  *of a city*;  $\tau\epsilon\theta\eta\eta\acute{o}\tau\omicron\varsigma$  *teθnevōtos* *dead*;  $\beta\alpha\sigma\iota\lambda\eta\alpha$  *βασιλεία* *king*.

33 D.  $\alpha$  for  $\epsilon$ :  $\iota\alpha\rho\acute{o}\varsigma$  *sacred*,  $\text{Ἄρταμς}$  (for  $\text{Ἀρτεμς}$ ),  $\tau\rho\acute{\alpha}\pi\omega$  *turn* Dor.;  $\epsilon$  for  $\alpha$ :  $\acute{\epsilon}\theta\epsilon\rho\omicron\varsigma$  *courage* Aeol.,  $\acute{\epsilon}\theta\rho\eta\eta$  *male*,  $\delta\rho\acute{\epsilon}\omega$  *see*,  $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\epsilon\varsigma$  *four* (=  $\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$ ) Ion.;  $\alpha$  for  $\omicron$ :  $\delta\iota\acute{\alpha}\kappa\alpha\tau\iota\omicron\iota$  (for  $\delta\iota\acute{\alpha}\kappa\acute{o}\sigma\iota\omicron\iota$ ) 200 Dor.,  $\bar{\upsilon}\pi\acute{\alpha}$  *under* Aeol.;  $\omicron$  for  $\alpha$ :  $\sigma\tau\rho\acute{o}\tau\omicron\varsigma$  ( $\sigma\tau\rho\alpha\tau\acute{\iota}\varsigma$ ) *army*,  $\delta\bar{\nu}$  ( $\delta\acute{\alpha}\nu\acute{\alpha}$ ) *up* Aeol.,  $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$  ( $\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$ ) *four* Dor.;  $\epsilon$  for  $\eta$ :  $\acute{\epsilon}\sigma\omega\bar{\nu}$  *inferior* ( $\acute{\eta}\tau\tau\omega\bar{\nu}$ ) Ion.;  $\epsilon$  for  $\omicron$ :  $\text{Ἀπέλλων}$  Dor. (also  $\text{Ἀπόλλων}$ );  $\epsilon$  for  $\alpha$ :  $\mu\acute{\epsilon}\zeta\omega\bar{\nu}$  *greater* Ion.;  $\epsilon$  for  $\iota$ :  $\kappa\acute{\epsilon}\rho\bar{\alpha}\nu$  *mix* (=  $\kappa\iota\rho\bar{\alpha}\nu\alpha\iota$  for  $\kappa\epsilon\rho\alpha\nu\acute{o}\nu\alpha\iota$ ) Aeol.;  $\epsilon$  for  $\epsilon$ :  $\iota\sigma\tau\eta$  *heart* Ion.,  $\iota\sigma\tau\bar{\iota}\bar{\alpha}$  Dor. (for  $\acute{\epsilon}\sigma\tau\bar{\iota}\bar{\alpha}$ ),  $\chi\rho\acute{\upsilon}\sigma\iota\omicron\varsigma$  ( $\chi\rho\acute{\upsilon}\sigma\epsilon\omicron\varsigma$ ) *golden* Aeol.,  $\theta\bar{\iota}\omega\varsigma$  *god* Boeot.,  $\kappa\omicron\sigma\mu\acute{\omega}$  *arrange* Dor.;  $\upsilon$  for  $\alpha$ :  $\pi\acute{\iota}\sigma\upsilon\rho\epsilon\varsigma$  *four* ( $\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$ ) Hom.;  $\upsilon$  for  $\omicron$ :  $\delta\eta\mu\alpha$  *name* Dor., Aeol.,  $\acute{\alpha}\pi\acute{o}$  *from* Aeol.;  $\omega$  for  $\omicron\upsilon$ :  $\bar{\omega}\nu$  *accordingly* Ion., Dor.

34 D. Often in Ionic:  $\text{Ἀτρεΐδης}$  from earlier  $\text{Ἀτρεΐδ\bar{\alpha}\omicron}$  *son of Atreus*,  $\iota\acute{\alpha}\tau\epsilon\omega$  from  $\iota\acute{\alpha}\tau\epsilon\bar{\omega}$  *suppliant*. This  $\epsilon\omega$  generally makes a single syllable in poetry (60). The  $\eta\omicron$  intermediate between  $\bar{\alpha}\omicron$  and  $\epsilon\omega$  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,  $\phi\acute{\epsilon}\rho\omega$  *I carry*,  $\phi\acute{\epsilon}\rho\text{-}\acute{o}\text{-}\varsigma$  *tribute*,  $\phi\acute{\upsilon}\rho$  *thief*,  $\phi\alpha\rho\text{-}\acute{\epsilon}\text{-}\tau\rho\acute{\alpha}$  *quiver*,  $\delta\iota\text{-}\phi\rho\text{-}\acute{o}\text{-}\varsigma$  *chariot* (*two-carrier*),  $\lambda\acute{\epsilon}\iota\omega$  *I leave*,  $\lambda\acute{\epsilon}\text{-}\lambda\acute{o}\iota\tau\alpha$  *I have left*,  $\lambda\iota\kappa\text{-}\epsilon\iota\nu$  *to leave*. The interchange is quantitative in  $\phi\acute{\epsilon}\rho\text{-}\acute{o}\text{-}\varsigma$   $\phi\acute{\upsilon}\rho$  (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,  $\rho\alpha$  or  $\alpha\rho$  was developed from  $\rho$  between consonants, as in  $\pi\alpha\text{-}\tau\rho\acute{\alpha}\text{-}\sigma\iota$  from  $\pi\alpha\tau\rho\text{-}\sigma\iota$  (262); and  $\alpha$  from  $\nu$ , as in  $\alpha\upsilon\tau\acute{o}\text{-}\mu\alpha\text{-}\tau\omicron\text{-}\nu$  for  $\alpha\upsilon\tau\omicron\text{-}\mu\text{-}\tau\omicron\nu$  *automaton* (*acting of its own will*), cp.  $\mu\acute{\epsilon}\nu\text{-}\acute{o}\text{-}\varsigma$  *rage*,  $\mu\acute{\epsilon}\text{-}\mu\omicron\nu\alpha$  *I yearn*. So in  $\delta\nu\omicron\mu\alpha\iota\nu$  *name* for  $\delta\nu\omicron\mu\text{-}\nu\iota\omega$ ; cp.  $\delta\nu\omicron\mu\alpha$ .

c. A vowel may also take the place of an original liquid or nasal after a consonant; as  $\acute{\epsilon}\lambda\upsilon\sigma\alpha$  for  $\acute{\epsilon}\lambda\upsilon\sigma\mu$ . This  $\rho$ ,  $\lambda$ ,  $\mu$ ,  $\nu$  in b and c is called *sonant liquid* or *sonant nasal*.

## 36.

## TABLE OF THE CHIEF VOWEL GRADES

Strong Grades		Weak Grade	Strong Grades		Weak Grade
1.	2.		1.	2.	
a.	$\epsilon : \omicron$	— or $\alpha$	d.	$\bar{\alpha} : \omega$	$\alpha$
b.	$\epsilon\iota : \omicron\iota$	$\iota$	e.	$\eta : \omega$	$\epsilon$ or $\alpha$
c.	$\epsilon\upsilon : \omicron\upsilon$	$\upsilon$	f.	$\omega$	$\omicron$
a.	$\left\{ \begin{array}{l} \acute{\epsilon}\gamma\epsilon\nu\text{-}\delta\text{-}\mu\eta\nu \text{ I became} : \gamma\acute{\epsilon}\gamma\omicron\nu\text{-}\alpha \text{ I am born} \quad \gamma\acute{\iota}\gamma\text{-}\nu\omicron\text{-}\mu\alpha\iota \text{ I become} \\ \tau\rho\acute{\epsilon}\pi\omega \text{ I turn} : \tau\rho\omicron\pi\text{-}\acute{\eta} \text{ rout} \quad \acute{\epsilon}\text{-}\tau\rho\acute{\alpha}\pi\text{-}\eta\nu \text{ I was put to flight} \end{array} \right.$				
b.	$\left\{ \begin{array}{l} \pi\epsilon\iota\theta\text{-}\omega \text{ I persuade} : \pi\acute{\epsilon}\text{-}\pi\omicron\iota\theta\text{-}\alpha \text{ I trust (568)} \quad \pi\iota\theta\text{-}\alpha\nu\acute{o}\varsigma \text{ persuasive} \\ \acute{\epsilon}\lambda\epsilon\theta(\theta)\sigma\text{-}\omicron\text{-}\mu\alpha\iota \text{ I shall go} : \acute{\epsilon}\lambda\text{-}\acute{\eta}\lambda\omicron\nu\theta\text{-}\alpha \text{ I have gone} \quad \acute{\eta}\lambda\upsilon\theta\text{-}\omicron\text{-}\nu \text{ I went (Epic)} \end{array} \right.$				
c.	$\left\{ \begin{array}{l} \phi\bar{\alpha}\text{-}\mu\acute{\iota} \text{ (Dor., 30) I say} : \phi\omega\text{-}\nu\acute{\eta} \text{ speech} \quad \phi\alpha\text{-}\mu\acute{\epsilon}\nu \text{ we speak} \\ \tau\acute{\iota}\text{-}\theta\eta\text{-}\mu\iota \text{ I place} : \theta\omega\text{-}\mu\acute{o}\text{-}\varsigma \text{ heap} \quad \theta\epsilon\text{-}\tau\acute{o}\text{-}\varsigma \text{ placed, adopted} \end{array} \right.$				
e.	$\left\{ \begin{array}{l} \rho\acute{\eta}\gamma\text{-}\nu\acute{\upsilon}\text{-}\mu\iota \text{ I break} : \acute{\epsilon}\text{-}\rho\rho\omega\gamma\text{-}\alpha \text{ I have broken} \quad \acute{\epsilon}\text{-}\rho\rho\acute{\alpha}\gamma\text{-}\eta \text{ it was broken} \end{array} \right.$				
f.	$\left\{ \begin{array}{l} \text{—} : \delta\acute{\iota}\text{-}\delta\omega\text{-}\mu\iota \text{ I give} \quad \delta\acute{\iota}\text{-}\delta\omicron\text{-}\mu\epsilon\nu \text{ we give} \end{array} \right.$				

N. 1. — Relatively few words show examples of all the above series of grades. Some have five grades, as  $\pi\alpha\text{-}\tau\acute{\eta}\rho$ ,  $\pi\alpha\text{-}\tau\acute{\epsilon}\rho\text{-}\alpha$ ,  $\epsilon\upsilon\text{-}\pi\acute{\alpha}\text{-}\tau\omega\rho$ ,  $\epsilon\upsilon\text{-}\pi\acute{\alpha}\text{-}\tau\omicron\rho\text{-}\alpha$ ,  $\pi\alpha\text{-}\tau\rho\text{-}\delta\varsigma$ .

N. 2. —  $\epsilon$  and  $\iota$  vary in  $\pi\epsilon\tau\acute{\alpha}\nu\upsilon\mu\iota$   $\pi\acute{\iota}\tau\eta\eta\mu\iota$  *spread out*.

## COMPENSATORY LENGTHENING

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

**37 D. 1.** Ionic agrees with Attic except where the omitted consonant was  $\varsigma$ , which in Attic disappeared after a consonant without causing lengthening. Thus,  $\xi\acute{\epsilon}\iota\nu\omicron\varsigma$  for  $\xi\acute{\epsilon}\nu\omicron\varsigma$  *stranger*,  $\acute{\epsilon}\iota\nu\epsilon\kappa\alpha$  on account of (also in Dem.) for  $\acute{\epsilon}\nu\epsilon\kappa\alpha$ ,  $\omicron\delta\omicron\rho\omicron\varsigma$  *boundary* for  $\delta\omicron\rho\omicron\varsigma$ ,  $\kappa\omicron\upsilon\delta\omicron\rho\omicron\varsigma$  *boy* for  $\kappa\acute{o}\delta\omicron\rho\omicron\varsigma$ ,  $\mu\omicron\iota\nu\omicron\varsigma$  *alone* for  $\mu\acute{o}\nu\omicron\varsigma$ . These forms are also used generally in poetry.

The short vowels  
are lengthened to

Thus the forms  
become

α	ε	ι	ο	υ
ᾱ	αι	ι	ου	υ
τάν-ς	έ-μεν-σα	έκλιν-σα	τόν-ς	δεικνυ-ς
τάς	έμεινα	έκλινα	τούς	δεικνός
the	I remained	I leaned	the	showing

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

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

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

38. ᾱ arises from αι upon the loss of its ι (43) in δει always (from αει), άετός *eagle* (αιετός), κλάει *weeps* (κλαίει), έλᾱ olive-tree (έλαᾱ, cp. Lat. *oliva*).

a. This change took place only when αι was followed by ρ (αίρει, αίρετός from άφιετος, κλαίρει from κλαίρει, 111, 128) or ι (Θηβαίς *the Thebaíd* from Θηβαίς); and only when ρ or ι was not followed by ο.

## SHORTENING, ADDITION, AND OTHER VOWEL CHANGES

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

40. A long vowel before ι, υ, a nasal, or a liquid + a following consonant was regularly shortened: νᾶς from original νᾱς *ship*, έμυγεν from έ-μυγεν-νι *were mixed*. The long vowel was often introduced again, as Ion. νηῖς *ship*.

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

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

2. Doric generally lengthens ε and ο to η and ω: ξήνος, ὥρος, κῶρος, μῶρος. So μῶσα *muse* from μονσα for μοντια, τῶς for τόν-ς *the*, ἡμί *am* for έσμι, χηλίοι 1000 for χελιοι, Ionic χελιοι. (In some Doric dialects ρ drops as in Attic (ξένος, ἥρος); and αν, ον may become ᾱς, ος: δεσπότης *lords*, τός *the*.)

3. Aeolic has αι, ει (a genuine diphth.), οι from αν, εν, ον. Thus, παῖσα *all* (Cretan πάσα, Att. πᾶσα), λῶισι *they loose* from λῶντι. Elsewhere Aeol. prefers assimilated forms (έμεινα, έκλιννα, ξέννος, έννεκα, ὄρρος, έμμι, χέλλιοι). But single ν, ρ are also found, as in κόρᾱ, μόνος. Aeolic has φθέρρω, κλίννω, δλοφώρρω; cp. 37 a.

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



**43. Disappearance.**—The *ι* and *υ* of diphthongs often disappear before a following vowel. Thus, *ύς* from *υός son*, *βο-ός* genitive of *βο-ός ox*, *κοι*. *ι* and *υ* here became semivowels (*ι, υ*), which are not written. Cp. 148 D. 3.

**44. a.** The disappearance of *ε* before a vowel is often called *hypoæresis* (*ὕφαερσις omission*). Thus Ionic *νεσσός chick* for *νεσσεός*, *ὁρτή* for *ὁρτηή festival*; *ἀδεώς fearlessly* for *ἀδεεώς*. Here *ε* was sounded nearly like *γ* and was not written.

**b.** The disappearance of a short vowel between consonants is called *syncope* (*συνκοπή cutting up*). Thus *πίττω fall* for *πι-πετ-ω*, *πατρός father* for *πατέρος*. Syncopated forms show the weak grade of vowel gradation (85, 34).

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

**a.** On assimilation in distracted verbs (*ὁρώ 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.), *aphæresis* (76), or by affixing a movable consonant at the end of the former word (134).

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

**43 D.** So in Hdt. *κείραι* for *κείραι lies*, *βαθέα* for *βαθεῖα deep*.

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

**47 D.** Hiatus is allowed in certain cases.

1. In epic poetry: **a.** After *ι* and *υ*: *ἄνοι ἀμφίς, σὺ ἐσσι*.

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

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

**d.** When the concurrent vowels are separated by the caesura; often after the fourth foot: *ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσσο*, | *δφρα ἰθθαί*; very often between the short syllables of the third foot (the feminine caesura): *ας, ἀλλ' ἀκέουσα κάθ' ἡσ*, | *ἐμῷ δ' ἐπιπείθεο μῦθῳ*; rarely after the first foot: *αὐτὰρ ὁ ἔγνω* A 383.

**e.** Where *ϛ* has been lost.

2. In Attic poetry hiatus is allowable, as in 1 c, and after *τί what?* *εὖ well*, interjections, *περ concerning*, and in *οὐδέ (μηδὲ) εἰς* (for *οὐδεῖς, μηδεῖς no one*).

## CONTRACTION

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

a. Occasion for contraction is made especially by the concurrence of vowel sounds which were once separated by  $\sigma$ ,  $\chi$  ( $\rho$ ), and  $\iota$  (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, αιδόι = αιδόι, κλήιθρον = κλήθρον.

**50. (II) Like Vowels.** — Like vowels, whether short or long, unite in the common long;  $\epsilon\epsilon$ ,  $\omicron\omicron$  become  $\epsilon\iota$ ,  $\omicron\upsilon$  (6): γέραα = γέρα, φιλέητε = φιλέητε; ἐφίλεε = ἐφίλει, δηλόομεν = δηλοῦμεν.

a.  $\iota$  is rarely contracted with  $\epsilon$  (ὄφι + ἰδιον = ὄφιδιον *small snake*) or  $\upsilon$  with  $\upsilon$  (ἱ son in inscriptions, from ἰ(ι)ός = υἱός, 43).

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

a. An  $\omicron$  sound always prevails over an  $\alpha$  or  $\epsilon$  sound:  $\omicron$  or  $\omega$  before or after  $\alpha$ , and before  $\eta$ , forms  $\omega$ .  $\omicron\epsilon$  and  $\omicron\omega$  form  $\omicron\upsilon$  (a spurious diphthong, 6). Thus, τῖμάομεν = τῖμῶμεν, αἰδῶα = αἰδῶ, ἥρωα = ἥρω, τῖμάω = τῖμῶ, δηλόητε = δηλώητε; but φιλέομεν = φιλοῦμεν, δηλόετον = δηλοῦτον.

b. When  $\alpha$  and  $\epsilon$  or  $\eta$  come together the vowel sound that preceded prevails, and we have  $\alpha\epsilon$  or  $\eta\epsilon$ : δραε = δρᾶ, τῖμάητε = τῖμᾶτε, δραε = δρη.

c.  $\upsilon$  rarely contracts:  $\upsilon + \iota$  =  $\bar{\upsilon}$  in ἰχθῶδιον from ἰχθυῖδιον *small fish*;  $\upsilon + \epsilon$  strictly never becomes  $\bar{\upsilon}$  (273).

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

**53.** A vowel before a diphthong not beginning with the same sound generally contracts with the first vowel of the diphthong; the last vowel, if  $\iota$ , is *subscript* (5): τῖμάει = τῖμᾶ, τῖμάομεν = τῖμῶμεν, λείπειαι = λείπη, μεμνηοίμην = μεμνήμην.

a. But  $\epsilon + \omicron\iota$  becomes  $\omicron\iota$ : φιλέοι = φιλοῖ;  $\omicron + \alpha$ ,  $\omicron + \eta$  become  $\omicron\iota$ : δηλόει = δηλοῖ, δηλόη = δηλοῖ.

**54.** Spurious  $\epsilon\iota$  and  $\omicron\upsilon$  are treated like  $\epsilon$  and  $\omicron$ : τῖμάειν = τῖμᾶν, δηλόειν = δηλοῦν, τῖμάουσι = τῖμῶσι (but τῖμάει = τῖμᾶ and δηλόει = δηλοῖ, since  $\epsilon\iota$  is here genuine; 6).

**50 D.**  $\iota + \iota$  =  $\bar{\iota}$  occurs chiefly in the Ionic, Doric, and Aeolic dative singular of nouns in -ις (268 D.), as in πόλι = πόλι; also in the optative, as in φθι-ι-το = φθιτε.

**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,  $\tau\acute{\iota}\mu\tilde{\alpha}$  is from  $\tau\acute{\iota}\mu\alpha\text{-}\eta$  out of  $\tau\acute{\iota}\mu\alpha\text{-}\epsilon(\sigma)\alpha\iota$ ; but  $\text{Περικλέους}$  from  $\text{Περικλέεος}$ .

**56. Irregularities.** — A short vowel preceding  $\alpha$  or any long vowel or diphthong, in contracts of the first and second declensions, is apparently absorbed (235, 290):  $\chi\rho\theta\sigma\epsilon\alpha = \chi\rho\theta\sigma\tilde{\alpha}$  (not  $\chi\rho\theta\sigma\eta$ ),  $\acute{\alpha}\pi\lambda\omicron\alpha = \acute{\alpha}\pi\lambda\tilde{\alpha}$  (not  $\acute{\alpha}\pi\lambda\tilde{\omega}$ ), by analogy to the  $\alpha$  which marks the neuter plural,  $\chi\rho\theta\sigma\epsilon\alpha\iota\varsigma = \chi\rho\theta\sigma\alpha\iota\varsigma$ . (So  $\eta\mu\epsilon\alpha\varsigma = \eta\mu\tilde{\alpha}\varsigma$  to show the  $\text{-as}$  of the accus. pl.) Only in the singular of the first declension does  $\epsilon\tilde{\alpha}$  become  $\eta$  (or  $\tilde{\alpha}$  after a vowel or  $\rho$ ):  $\chi\rho\theta\sigma\epsilon\tilde{\alpha}\varsigma = \chi\rho\theta\sigma\eta\varsigma$ ,  $\acute{\alpha}\rho\gamma\upsilon\rho\epsilon\tilde{\alpha} = \acute{\alpha}\rho\gamma\upsilon\rho\tilde{\eta}$ . In the third declension  $\epsilon\epsilon\alpha$  becomes  $\epsilon\tilde{\alpha}$  (285);  $\iota\epsilon\alpha$  or  $\upsilon\epsilon\alpha$  becomes  $\iota\tilde{\alpha}$  ( $\upsilon\tilde{\alpha}$ ) or  $\iota\eta$  ( $\upsilon\eta$ ). 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,  $\nu\eta\tau$  (two syllables) follows  $\nu\eta\theta\varsigma$ , the older form of  $\nu\acute{\epsilon}\omega\varsigma$  (275). Sometimes the long vowel was shortened (39) or transfer of quantity took place (34).

**58.** Vowels that were once separated by  $\sigma$  or  $\iota$  (20) are often not contracted in dissyllabic forms, but contracted in polysyllabic forms. Thus,  $\theta\epsilon(\sigma)\delta\varsigma$  *god*, but  $\Theta\omicron\upsilon\kappa\tilde{\upsilon}\delta\iota\delta\eta\varsigma$  *Thucydides* ( $\theta\epsilon\delta\varsigma + \kappa\tilde{\upsilon}\delta\omicron\varsigma$  *glory*).

## 59.

## TABLE OF VOWEL CONTRACTIONS

[After  $\epsilon\iota$  or  $\omicron\upsilon$ , *gen.* means *genuíne*, *sp.* means *spurious*.]

$\alpha + \alpha = \tilde{\alpha}$	$\gamma\acute{\epsilon}\rho\alpha\alpha = \gamma\acute{\epsilon}\rho\tilde{\alpha}$	$\epsilon + \alpha\iota = \eta$	$\lambda\delta\epsilon\alpha\iota = \lambda\delta\eta$
$\tilde{\alpha} + \alpha = \tilde{\alpha}$	$\lambda\tilde{\alpha}\alpha\varsigma = \lambda\tilde{\alpha}\varsigma$		whence $\lambda\delta\epsilon\iota$
$\alpha + \tilde{\alpha} = \tilde{\alpha}$	$\beta\epsilon\beta\tilde{\alpha}\tilde{\alpha}\sigma\iota = \beta\epsilon\beta\tilde{\alpha}\sigma\iota$	$= \alpha\iota$	$\chi\rho\theta\sigma\epsilon\alpha\iota\varsigma = \chi\rho\theta\sigma\alpha\iota\varsigma$
$\alpha + \alpha\iota = \alpha\iota$	$\mu\tilde{\nu}\tilde{\alpha}\alpha\iota = \mu\tilde{\nu}\tilde{\alpha}\iota$		(56)
$\alpha + \epsilon = \tilde{\epsilon}$	$\mu\tilde{\nu}\tilde{\alpha}\tilde{\epsilon} = \mu\tilde{\nu}\tilde{\epsilon}$	$\epsilon + \epsilon = \epsilon\iota$ ( <i>sp.</i> )	$\phi\iota\lambda\acute{\epsilon}\epsilon\tau\epsilon = \phi\iota\lambda\epsilon\tilde{\iota}\tau\epsilon$
$\alpha + \epsilon = \tilde{\alpha}$	$\tau\acute{\iota}\mu\tilde{\alpha}\epsilon\tau\epsilon = \tau\acute{\iota}\mu\tilde{\alpha}\tau\epsilon$	$\epsilon + \epsilon\iota$ ( <i>gen.</i> )	$= \epsilon\iota$ ( <i>gen.</i> ) $\phi\iota\lambda\acute{\epsilon}\epsilon\iota = \phi\iota\lambda\epsilon\tilde{\iota}$
$\alpha + \epsilon\iota$ ( <i>gen.</i> )	$\tau\acute{\iota}\mu\tilde{\alpha}\epsilon\iota = \tau\acute{\iota}\mu\tilde{\alpha}$	$\epsilon + \epsilon\iota$ ( <i>sp.</i> )	$= \epsilon\iota$ ( <i>sp.</i> ) $\phi\iota\lambda\acute{\epsilon}\epsilon\iota\upsilon = \phi\iota\lambda\epsilon\tilde{\iota}\upsilon$
$\alpha + \epsilon\iota$ ( <i>sp.</i> )	$\tau\acute{\iota}\mu\tilde{\alpha}\epsilon\upsilon = \tau\acute{\iota}\mu\tilde{\alpha}\upsilon$	$\epsilon + \eta = \eta$	$\phi\iota\lambda\acute{\epsilon}\eta\tau\epsilon = \phi\iota\lambda\eta\tau\epsilon$
$\alpha + \eta = \tilde{\alpha}$	$\tau\acute{\iota}\mu\tilde{\alpha}\eta\tau\epsilon = \tau\acute{\iota}\mu\tilde{\alpha}\tau\epsilon$	$\epsilon + \eta = \eta$	$\phi\iota\lambda\acute{\epsilon}\eta = \phi\iota\lambda\tilde{\eta}$
$\alpha + \eta = \tilde{\epsilon}$	$\tau\acute{\iota}\mu\tilde{\alpha}\tilde{\eta} = \tau\acute{\iota}\mu\tilde{\alpha}$	$\epsilon + \iota = \epsilon\iota$ ( <i>gen.</i> )	$\gamma\acute{\epsilon}\nu\epsilon\tilde{\iota} = \gamma\acute{\epsilon}\nu\epsilon\iota$
$\alpha + \iota = \alpha\iota$	$\kappa\acute{\epsilon}\rho\alpha\iota = \kappa\acute{\epsilon}\rho\alpha\iota$	$\epsilon + \omicron = \omicron\upsilon$ ( <i>sp.</i> )	$\phi\iota\lambda\acute{\omicron}\epsilon\omicron\mu\epsilon\upsilon = \phi\iota\lambda\omicron\tilde{\upsilon}\mu\epsilon\upsilon$
$\tilde{\alpha} + \iota = \tilde{\epsilon}$	$\beta\tilde{\alpha}\tilde{\iota}\tau\epsilon\rho\omicron\varsigma = \beta\tilde{\acute{\epsilon}}\tau\epsilon\rho\omicron\varsigma$	$\epsilon + \omicron\iota = \omicron\iota$	$\phi\iota\lambda\acute{\omicron}\epsilon\omicron\tau\epsilon = \phi\iota\lambda\omicron\tilde{\iota}\tau\epsilon$
$\alpha + \omicron = \omega$	$\tau\acute{\iota}\mu\tilde{\alpha}\omicron\mu\epsilon\upsilon = \tau\acute{\iota}\mu\tilde{\omega}\mu\epsilon\upsilon$	$\epsilon + \omicron\upsilon$ ( <i>sp.</i> )	$= \omicron\upsilon$ $\phi\iota\lambda\acute{\omicron}\epsilon\omicron\sigma\iota = \phi\iota\lambda\omicron\tilde{\upsilon}\sigma\iota$
$\alpha + \omicron\iota = \omega$	$\tau\acute{\iota}\mu\tilde{\alpha}\omicron\iota\mu\iota = \tau\acute{\iota}\mu\tilde{\omega}\mu\iota$	$\epsilon + \upsilon = \epsilon\upsilon$	$\acute{\epsilon}\upsilon = \epsilon\theta$
$\alpha + \omicron\upsilon$ ( <i>sp.</i> )	$\acute{\epsilon}\tau\acute{\iota}\mu\tilde{\alpha}\epsilon(\sigma)\omicron$ (55)	$\epsilon + \omega = \omega$	$\phi\iota\lambda\acute{\omega} = \phi\iota\lambda\tilde{\omega}$
	$= \acute{\epsilon}\tau\acute{\iota}\mu\tilde{\omega}$	$\epsilon + \varphi = \varphi$	$\chi\rho\theta\sigma\acute{\epsilon}\varphi = \chi\rho\theta\sigma\tilde{\omega}$
$\alpha + \omega = \omega$	$\tau\acute{\iota}\mu\tilde{\omega} = \tau\acute{\iota}\mu\tilde{\omega}$	$\eta + \alpha\iota = \eta$	$\lambda\delta\eta(\sigma)\alpha\iota = \lambda\delta\eta$
$\epsilon + \alpha = \tilde{\alpha}$	$\tau\epsilon\lambda\chi\epsilon\alpha = \tau\epsilon\lambda\chi\eta$	$\eta + \epsilon = \eta$	$\tau\acute{\iota}\mu\tilde{\eta}\epsilon\tau\omicron\varsigma = \tau\acute{\iota}\mu\tilde{\eta}\tau\omicron\varsigma$
$= \eta$	$\delta\sigma\tau\acute{\epsilon}\alpha = \delta\sigma\tau\tilde{\alpha}$ (56)	$\eta + \epsilon\iota$ ( <i>gen.</i> )	$= \eta$ $\zeta\tilde{\eta}\epsilon\iota = \zeta\tilde{\eta}$
$\epsilon + \tilde{\alpha} = \eta$	$\acute{\alpha}\pi\lambda\tilde{\epsilon}\tilde{\alpha} = \acute{\alpha}\pi\lambda\tilde{\eta}$	$\eta + \epsilon\iota$ ( <i>sp.</i> )	$= \eta$ $\tau\acute{\iota}\mu\tilde{\eta}\epsilon\iota\varsigma = \tau\acute{\iota}\mu\tilde{\eta}\varsigma$

**55 D.** In Hom.  $\delta\epsilon\acute{\iota}\omicron\varsigma$  of fear from  $\delta\acute{\epsilon}\epsilon(\sigma)\text{-os}$  the first two vowels unite.

TABLE OF VOWEL CONTRACTIONS — Concluded

η + η	= η	φανήητε	= φανήητε	ο + η	= οι	δηλόη	= δηλοῖ
η + η	= η	ζήη	= ζήη		= ω	δόης	= δῶς
η + αι	= ω	μεμνηοίμην	= μεμνηοίμην	ο + ι	= οι	ήχῶι	= ήχοι
		μεμνήμην		ο + ο	= ου (sp.)	πλόος	= πλοῦς
η + ι	= η	κλήης	= κλήης	ο + οι	= οι	δηλόοιμεν	= δηλοῖμεν
ι + ι	= ι	Χίιος	= Χίιος	ο + ου (sp.)	= ου (sp.)	δηλόουσι	= δηλοῦσι
ο + α	= ω	αἰδῶα	= αἰδῶ	ο + ω	= ω	δηλόω	= δηλῶ
		ἀπλόα	= ἀπλᾶ	ο + φ	= φ	πλόφ	= πλῶ
		(58)		υ + ι	= ῠ	ιχθυίδιον	= ιχθῦδιον
ο + ε	= ου (sp.)	ἐδόηος	= ἐδόηου	υ + υ	= ῡ	ύς (for υῖς)	= ῡς
ο + ει (gen.)	= οι	δηλόει	= δηλοῖ	ω + α	= ω	ἥρωα	= ἥρω
ο + ει (sp.)	= ου	δηλόειν	= δηλοῦν	ω + ι	= ω	ἥρωι	= ἥρω
ο + η	= ω	δηλόητε	= δηλῶτε	ω + ω	= ω	δῶω (Hom.)	= δῶ

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

## SYNIZESIS

60. In poetry two vowels, or a vowel and a diphthong, belonging to successive syllables may unite to form a single syllable in pronunciation, but not in writing. Thus, *βέλεα* *missiles*, *πόλεως* *city*, *Πηληϊάδεω* *son of Peleus*, *χρῡσέω* *golden*. This is called *Synizēsis* (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, *πλοῖς* for *πλοῦς* *voyage*, *τείχεα* for *τείχη* *walls*, *ὀστέα* for *ὀστά* *bones*, *δοιδή* for *δόη* *song*, *ἀεργός* for *ἀργός* *idle*. The Mss. of Hdt. generally leave *ee*, *eh* uncontracted; but this is probably erroneous in most cases. Ionic rarely contracts where Attic does not: *ὀγδῶκοντα* for *ὀγδοήκοντα* *eighty*.

2. *eo*, *ew*, *eou* generally remain open in all dialects except Attic. In Ionic *ew* is usually monosyllabic. Ionic (and less often Doric) may contract *eo*, *eou* to *eu*: *εἶ* from *σέο* *of thee*, *φιλεῖσι* from *φιλέουσι* *they love*.

3. *ao*, *āo*, *aw*, *āw* contract to *ā* in Doric and Aeolic. Thus, *Ἀτρεῖδᾶ* from *Ἀτρεῖδᾶο*, Dor. *γελᾶντι* *they laugh* from *γελᾶοντι*, *χωρᾶν* from *χωρᾶων* *of countries*. In Aeolic *oā* = *ā* in *βᾶθοντι* (Ion. *βωθοντι*) = Att. *βοηθοντι* *aiding* (dative).

4. Doric contracts *ae* to *η*; *ah* to *η*; *aei*, *ah* to *η*. Thus, *νικη* from *νικαε* *conquer!* *ὄρῃ* from *ὀράει* and *ὀράη*; but *āe* = *ā* (*ἔλιος* from *ἔελιος*, Hom. *ἥελιος* *sun*).

5. The Severer (and earlier) Doric contracts *ee* to *η*, and *oe*, *oo* to *ω*. Thus, *φιλήτω* from *φιλέτω*, *δηλῶτε* from *δηλόετε*, *ἔπω* from *ἔπωο* (230 D.); the Milder (and later) Doric and N. W. Greek contract to *ει*, and *ου*. Aeolic agrees with the Severer Doric.

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

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

### CRASIS

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

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

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

63. Crasis occurs in general only between words that belong together ; and the first of the two words united by crasis is usually the less important ; as the article, relative pronoun (*ὁ, ἡ*), *πρό*, *καί*, *ὅ*, *ὅς*. 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) : *τῇ ἡμέρᾳ* = *θῇμέρᾳ* *the day*, *καὶ οἱ* and *the* = *χοί* (68 c).

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

66. The rules for crasis are in general the same as those for contraction (48 ff.). Thus, *τὸ ὄνομα* = *τοῦνομα* *the name*, *ὁ ἐν* = *ὄν*, *ὃ ἀνερ* = *ὄνερ* *oh man*, *τὸ ἔχων* = *προῦχων* *excelling*, *τὸ ἱμάτιον* = *θειμάτιον* *the cloak* (64), *ἃ ἐγὼ* = *ἀγὼ*.

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

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

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

a. Article. — *ὁ ἀνὴρ* = *ἀνῆρ*, *οἱ ἄνδρες* = *ἀνδρες*, *αἱ ἀγαθαί* = *ἀγαθαί*, *ἡ ἀλήθεια* = *ἀλήθεια*, *τοῦ ἀνδρός* = *τάνδρός*, *τῷ ἀνδρὶ* = *τάνδρῃ*, *ὁ αὐτός* = *αὐτός* *the same*, *τοῦ αὐτοῦ* = *ταυτοῦ* *of the same*.

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

c. *καί*. — (1) *αι* is dropped : *καὶ αὐτός* = *καυτός*, *καὶ οὐ* = *κοῦ*, *καὶ ἡ* = *χη*, *καὶ οἱ* = *χοί*, *καὶ ἡκερῆετε* = *χικερῆετε* and *ye desecch* (64). (2) *αι* is contracted chiefly before *ε* and *ει* : *καὶ ἐν* = *κᾶν*, *καὶ ἐγὼ* = *κᾶγὼ*, *καὶ ἐς* = *κᾶς*, *καὶ εἶτα* = *κᾶτα* (note however *καὶ εἰ* = *κεἰ*, *καὶ εἰς* = *κεἰς*) ; also before *ο* in *καὶ ὅτε* = *χῶτε*. *καὶ ὅπως* = *χῶπως* (64).

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

69. Most crasis forms of *ἔρεπος* *other* are derived from *ἀρεπος*, the earlier form: thus, *ὁ ἔρεπος* = *ἀρεπος*, *οἱ ἔρεποι* = *ἀρεποι*; but *τοῦ ἔρεπου* = *θούρεπου* (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' (Δ) ἄγε, ἔδωκ' (α) ἐννέα, ἐφ' (= ἐπὶ) ἑαυτοῦ (64), ἔχοιμ' (ι) ἄν, γένοιτ' (ο) ἄν.

a. Elision is often not expressed to the eye except in poetry. Both inscriptions and the Mss. of prose writers are very inconsistent, but even where the elision is not expressed, it seems to have occurred in speaking; i.e. *ᾄδε εἰρε* and *ᾄδ' εἰρε* 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*, *ἀχρι*, *μέχρι*, *ὅτι* 72 b, c), and the final syllables of nouns, pronouns, and verbs.

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

72. Elision does not occur in

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

b. The conjunction *ὅτι* *that* (*ὅτ'* is *ὅτε* *when*).

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

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

e. Words with final *υ*.

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

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

68 D. Hom. has *ἀριστος* = *ὁ ἀριστος*, *ὠτός* = *ὁ αὐτός*. Hdt. has *οὔτερος* = *ὁ ἔτερος*, *ὠνῆρ* = *ὁ ἀνῆρ*, *ὠντοί* = *οἱ ἀντοί*, *τῶντο* = *τὸ αὐτό*, *τῶντοῦ* = *τοῦ ἀντοῦ*, *ἐαυτοῦ* = *ἐο αὐτοῦ*, *ᾄδῃτες* = *οἱ ἀδῃτες*. Doric has *κῆρι* = *καὶ ἐπὶ*.

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

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

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

a. ὅδ᾽, τοῦτ᾽ *this* are derived from the demonstrative pronouns ὅδε, τοῦτο + the deictic ending ἰ (833 g).

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

c. On the accent in elision, see 174.

### APHAERESIS (INVERSE ELISION)

**76.** Aphaeresis (*ἀφαίρεσις taking away*) is the elision of *ε* at the beginning of a word after a word ending in a long vowel or diphthong. This occurs only in poetry, and chiefly after μή *not*, ἥ *or*. Thus, μή ᾽νταῦθα, ἥ ᾽μέ, παρέξω ᾽μαντόν, αὐτῇ ᾽ξήλθεν. In some texts editors prefer to adopt crasis (82) 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 ἐ-πέμφ-θην *I was sent* for ἐ-πεμπ-θην (82), or *complete*, as in ἐμμένω *I abide* by for ἐν-μενω (94).

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

### DOUBLING OF CONSONANTS

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

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

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

**75 D. Apocope** (*ἀποκοπή cutting off*) occurs when a final short vowel is cut off before an initial consonant. In literature apocope is confined to poetry, but in the prose inscriptions of the dialects it is frequent. Thus, in Hom., as separate words and in compounds, ἀν, κάτ, πάρ (ἀπ, ὅτ rarely) for ἀνά, κατά, παρά (ἀπό, ὑπό). Final τ is assimilated to a following consonant (but καθαρεῖν *to die*, not καθαρῆν, cp. 83 a); so final ν by 91–95. Thus, ἀλλέξαι *to pick up*, ἀμ πόνον *into the strife*; κάββαλε *throw down*, κάλλιπε *left behind*, κακkelovtes *lit. lying down*, κανάξαι *break in pieces*, for καφφάξαι = κατ-φάξαι, κἀδ δέ, καδδύσαι *entering into*, κἀπ πεδior *through the plain*, κἀγ γόνον *on the knee* (κἀγ not kang), κἀρ ῥόν *in the stream*; ὕββάλλειν *interrupt*, ἀππέμψει *will send away*. When three consonants collide, the final consonant of the apocopate word is usually lost, as κέκταρε *slew*, from κέκκταρε out of κατ(ε)κταρε. Apocope occurs rarely in Attic poetry. πῶτ for ποτῖ (= πρὸς in meaning) is frequent in Doric and Boeotian.

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

79. Later Attic has  $\rho\rho$  for  $\rho\sigma$  of older Attic:  $\thetaάρρος$  courage =  $\thetaάρρος$ ,  $\deltaρρην$  male =  $\deltaρρην$ .

a. But  $\rho\sigma$  does not become  $\rho\rho$  in the dative plural ( $\rhoήτορ-σι$  orators) and in words containing the suffix  $-σις$  for  $-τις$  ( $\deltaρ-σις$  raising).

b. Ionic and most other dialects have  $\rho\sigma$ .  $\rho\sigma$  in Attic tragedy and Thucydides is probably an Ionism. Xenophon has  $\rho\sigma$  and  $\rho\rho$ .

80. An initial  $\rho$  is doubled when a simple vowel is placed before it in inflection or composition. Thus, after the syllabic augment (429),  $\dot{\epsilon}\rhoρει$  was flowing from  $\dot{\rho}\acute{\epsilon}ω$ ; and in  $\kappaαλί-ρροος$  fair flowing. After a diphthong  $\rho$  is not doubled:  $\epsilon\ddot{υ}-ρροος$  fair flowing.

a. This  $\rho\rho$ , due to assimilation of  $\sigma\rho$  ( $\dot{\epsilon}\rhoρει$ ,  $\kappaαλί-ρροος$ ), or  $\phi\rho$  ( $\dot{\epsilon}\rho\rho\eta\theta\eta$  was spoken), is strictly retained in the interior of a word; but simplified to single  $\rho$  when standing at the beginning, i.e.  $\dot{\rho}\acute{\epsilon}ω$  is for  $\rho\rho\acute{\epsilon}ω$ . In composition ( $\epsilon\ddot{υ}-ρροος$ ) single  $\rho$  is due to the influence of the simplified initial sound.

b. A different  $\rho\rho$  arises from assimilation of  $\rho\sigma$  (79),  $\rho\epsilon$  (sounded like  $\rho\gamma$ , 44, 117), and  $\nu\rho$  (95).

81.  $\beta$ ,  $\gamma$ ,  $\delta$  are not doubled in Attic (cp. 75 D.). In  $\gamma\gamma$  the first  $\gamma$  is nasal (19 a).  $\phi$ ,  $\chi$ ,  $\theta$  are not doubled in Attic; instead, we have  $\pi\phi$ ,  $\kappa\chi$ ,  $\tau\theta$  as in  $\Sigmaαφφά$  Sappho,  $\Βάκχος$  Bacchus,  $\text{'Ατθίς}$  (Attis) Attic. Cp. 83 a.

## CONSONANTS WITH CONSONANTS

### STOPS BEFORE STOPS

82. A labial or a palatal stop (16) before a dental stop ( $\tau$ ,  $\delta$ ,  $\theta$ ) must be of the same order (16).

a.  $\beta\tau$ ,  $\phi\tau$  become  $\pi\tau$ : ( $\tauετρίβ-ται$ )  $\tauέτρίπται$  has been rubbed from  $\tauρίβ-ω$  rub; ( $\gammaεγραφ-ται$ )  $\gammaέγραπται$  has been written from  $\gammaράφ-ω$  write.  $\gamma\tau$ ,  $\chi\tau$  become  $\κ\tau$ : ( $\lambdaελεγ-ται$ )  $\lambdaέλεκται$  has been said from  $\lambdaέγ-ω$  say; ( $\betaεβρεχ-ται$ )  $\betaέβρεκται$  has been moistened from  $\betaρέχ-ω$  moisten.

80 D. In Hom. and even in prose  $\rho$  may remain single after a vowel:  $\dot{\epsilon}-ρεξε$  did from  $\dot{\rho}\acute{\epsilon}ζω$ ,  $\kappaαλλι-ρροος$ . So  $\iotaσδ-ρροπος$  and  $\iotaσδ-ρροπος$  (by analogy to  $\rhoόπος$ ) equally balanced.  $\epsilon\kappa$  χειρῶν βέλεα  $\dot{\rho}\acute{\epsilon}τον$  M 159 represents  $\betaέλεα \rho\rho\acute{\epsilon}τον$ . Cp. 146 D.

81 D. 1. Hom. has many cases of doubled liquids and nasals:  $\epsilon\lambdaλαβε$  took,  $\epsilon\lambdaληκτος$  unceasing,  $\delta\muμορος$  without lot in,  $\phiιλομμειδής$  fond of smiles,  $\alpha\gammaάννιφος$  very snowy,  $\alpha\rho\gammaεννός$  white,  $\epsilon\kappaνεπε$  relate. These forms are due to the assimilation of  $\sigma$  and  $\lambda$ ,  $\mu$ , or  $\nu$ . Thus,  $\alpha\gammaά-ννιφος$  is from  $\alpha\gammaα-σνιφος$ , cp.  $sn$  in snow.

2. Doubled stops:  $\theta\tau\tau\iota$  that ( $\sigmaφοδ-τι$ ),  $\delta\kappa\pi\theta\tau\epsilon$  as ( $\sigmaφοδ-ποτε$ ),  $\epsilon\delta\deltaεισε$  feared ( $\epsilonδ\phiεισε$ ).

3.  $\sigma\sigma$  in  $\muέσσοις$  middle (for  $\muέθιοις$  medius, 114),  $\deltaπίσσω$  backward, in the datives of  $\sigma$ -stems, as  $\dot{\epsilon}\piεσσι$  (250 D. 2), and in verbs with stems in  $\sigma$  ( $\tauρέσσε$ ).

4. One of these doubled consonants may be dropped without lengthening the preceding vowel:  $\text{'Οδυσεύς}$  from  $\text{'Οδυσσεύς}$ ,  $\muέσος$ ,  $\deltaπίσω$ . So in  $\text{'Αχιλλεύς}$  from  $\text{'Αχιλλεύς}$ . On  $\delta\delta$ ,  $\beta\beta$ , see 75 D. Aeolic has many doubled consonants due to assimilation (37 D. 3).



b.  $\pi\delta$ ,  $\phi\delta$  become  $\beta\delta$ : (*κλεπ-δην*) *κλέβδην* by stealth from *κλέπ-τ-ω* *steal*; (*γραφδην*) *γράφδην* scraping from *γράφ-ω* *write* (originally *scratch, scrape*).  $\kappa\delta$  becomes  $\gamma\delta$ : (*πλεκ-δην*) *πλέγδην* entwined from *πλέκ-ω* *plait*.

c.  $\pi\theta$ ,  $\beta\theta$  become  $\phi\theta$ : (*έπεμπ-θην*) *έπέμφθην* I was sent from *πέμπ-ω* *send*; (*ετρίβ-θην*) *ετρίφθην* it was rubbed (*τρίβ-ω* *rub*).  $\kappa\theta$ ,  $\gamma\theta$  become  $\chi\theta$ : (*επλεκ-θην*) *επλέχθην* it was plaited (*πλέκ-ω* *plait*); (*ελεγ-θην*) *ελέχθην* it was said (*λέγ-ω* *say*).

N. 1. — Cp. *επτά* *seven*, *εβδομος* *seventh*, *εφθήμερος* *lasting seven days*.

N. 2. — But *ék* *out of* remains unchanged: *εκδιδωμ* *surrender*, *εκθέω* *run out* (104).

**83.** A dental stop before another dental stop becomes  $\sigma$ .

*δυστός* *practicable* for *δυντ-τος* from *δύντω* *complete*, *ίστε* *you know* for *ιδ-τε*, *οίσθα* *thou knowest* for *οιδ-θα*, *πέπεισται* *has been persuaded* for *πεπειθ-ται*, *επίεισθην* *I was persuaded* for *επειθ-θην*.

a.  $\tau\tau$ ,  $\tau\theta$  remain unchanged in *Ἀττικὸς*, *Ἀτθίς* *Attic*, and in *κατθανεῖν* *die* (76 D., 81). So  $\tau\tau$  for  $\sigma\sigma$  (78).

**84.** Any stop standing before a stop other than  $\tau$ ,  $\delta$ ,  $\theta$ , or in other combination than  $\pi\phi$ ,  $\kappa\chi$ ,  $\tau\theta$  (81) is dropped, as in *κεκῶμ(δ)-κα* *I have brought*.  $\gamma$  before  $\kappa$ ,  $\gamma$ , or  $\chi$  is gamma-nasal (19 a), not a stop.

#### STOPS BEFORE M

**85.** Before  $\mu$ , the labial stops ( $\pi$ ,  $\beta$ ,  $\phi$ ) become  $\mu$ ; the palatal stops  $\kappa$ ,  $\chi$  become  $\gamma$ ;  $\gamma$  before  $\mu$  remains unchanged.

*ῥμμα* *eye* for *ῥμ-μα* (cp. *ῥωπα*), *λείλειμαι* *I have been left* for *λειλειπ-μαι* from *λείπ-ω* *leave*, *τέτριμμαι* for *τετρίβ-μαι* from *τρίβ-ω* *rub*, *γέγραμμαι* for *γεγραφ-μαι* from *γράφ-ω* *write*, *πέπλεγμαι* for *πεπλεκ-μαι* from *πλέκ-ω* *plait*, *τέτενγμαι* for *τετενχ-μαι* from *τενχ-ω* *build*.

a.  $\kappa$  and  $\chi$  may remain unchanged before  $\mu$  in a noun-suffix: *ἀκ-μή* *edge*, *δραχ-μή* *drachma*.  $\kappa\mu$  remains when brought together by phonetic change (128 a), as in *κέκμη-κα* *am wearied* (*κάμ-νω*).

b.  $\gamma\gamma\mu$  and  $\mu\mu\mu$  become  $\gamma\mu$  and  $\mu\mu$ . Thus, *ελήλεγμαι* for *εληλεγγ-μαι* from *εληλεγχ-μαι* (*ελέγχ-ω* *convict*), *πέπεμμαι* for *πεπεμμ-μαι* from *πεπεμπ-μαι* (*πέμπ-ω* *send*).

**86.** A dental stop ( $\tau$ ,  $\delta$ ,  $\theta$ ) before  $\mu$  often appears to become  $\sigma$ . Thus, *ήνυσμαι* for *ήνυτ-μαι* (*άνύτ-ω* *complete*), *πέφρασμαι* for *πεφραδ-μαι* (*φράζω* *declare*), *πέπεισμαι* for *πεπειθ-μαι* (*πιθ-ω* *persuade*).

**87.** On the other hand, since these stops are actually retained in many words, such as *έρεμνόν* *oar*, *πότμος* *fate*, *αριθμός* *number*,  $\sigma$  must be explained as due to analogy. Thus, *ήνυσμαι*, *πέφρασμαι*, *πέπεισμαι* have taken on the ending *-σμαι* by analogy to *-σται* where  $\sigma$  is in place (*πέφρασται* for *πεφραδ-ται*). So *ισμεν* *we know* (Hom. *ιδμεν*) follows *ίστε* *you know* (for *ιδ-τε*). *ὀσμή* *odor* stands for *ὀδ-σμη*.

**85 a. D.** So in Hom. *ικμενος* *favoring* (*ικάνω*), *ἀκαχμένος* *sharpened*.

## CONSONANTS BEFORE N

88.  $\beta$  regularly and  $\phi$  usually become  $\mu$  before  $\nu$ . Thus, *σεμνός* revered for *σεβ-νός* (*σέβ-ομαι*), *στυννός* firm for *στυφ-νός* (*στύφω* contract).

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

90.  $\lambda\nu$  becomes  $\lambda\lambda$  in *ὀλλῦμι* destroy for *ὀλ-νῦμι*.

$\lambda\nu$  is kept in *πλανάμαι* approach. On sigma before  $\nu$  see 105.

## N BEFORE CONSONANTS

91.  $\nu$  before  $\pi$ ,  $\beta$ ,  $\phi$ ,  $\psi$  becomes  $\mu$ : *ἐμπίπτω* fall into for *ἐν-πίπτω*, *ἐμβάλλω* throw in for *ἐν-βάλλω*, *ἐμφαίνω* exhibit for *ἐν-φαινω*, *ἐμψύχος* alive for *ἐν-ψύχος*.

92.  $\nu$  before  $\kappa$ ,  $\gamma$ ,  $\chi$ ,  $\xi$  becomes  $\gamma$ -nasal (19 a): *ἐγκαλέω* bring a charge for *ἐν-καλέω*, *ἐγγράφω* inscribe for *ἐν-γραφω*, *συνγέω* pour together for *συν-χέω*, *συνγίζω* grind up for *συν-ξίζω*.

93.  $\nu$  before  $\tau$ ,  $\delta$ ,  $\theta$  remains unchanged. Here  $\nu$  may represent  $\mu$ : *βροντή* thunder (*βρέμω* roar).

94.  $\nu$  before  $\mu$  becomes  $\mu$ : *ἐμμετρος* moderate for *ἐν-μετρος*, *ἐμμένω* abide by for *ἐν-μενω*.

a. Verbs in  $-\nu\omega$  may form the perfect middle in  $-\sigmaμ\alpha\iota$  (489 h); as in *πέφασμαι* (from *φαίνω* show) for *πεφαν-μαι* (cp. *πέφαγ-κα*, *πέφαν-ται*).

b. Here  $\nu$  does not become  $\sigma$ ; but the ending  $-\sigmaμ\alpha\iota$  is borrowed from verbs with stems in a dental (as *πέφρασμαι*, on which see 87).

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

96.  $\nu$  before  $\sigma$  is dropped and the preceding vowel is lengthened ( $\epsilon$  to  $\epsilon\epsilon$ ,  $ο$  to  $οο$ , 37): *μέλας* black for *μελαν-ς*, *εἰς* one for *ἐν-ς*, *τιθείς* placing for *τιθεν(τ)-ς*, *τοῖς* for *τόν-ς*.

a. But in the dative plural  $\nu$  before  $-\sigma\iota$  appears to be dropped without compensatory lengthening: *μέλασι* for *μελαν-σι*, *δαίμοσι* for *δαιμον-σι* divinities, *φρεσὶ* for *φρεν-σι* mind. But see 250 N.

## CONSONANTS BEFORE Σ

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

<i>λείψω</i> shall leave	for <i>λειπ-σω</i>	<i>κήρυξ</i> herald	for <i>κηρυκ-ς</i>
<i>τρίψω</i> shall rub	" <i>τρίβ-σω</i>	<i>ἄξω</i> shall lead	" <i>ἀγ-σω</i>
<i>γράφω</i> shall write	" <i>γραφ-σω</i>	<i>βήξ</i> cough	" <i>βηχ-ς</i>

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

a. The only stop that can stand before  $\sigma$  is  $\pi$  or  $\kappa$ , hence  $\beta$ ,  $\phi$  become  $\pi$ , and  $\gamma$ ,  $\chi$  become  $\kappa$ . Thus, *γραφ-σω*, *ἀγ-σω* become *γραπ-σω*, *ἀκ-σω*.

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

*σώμασι* bodies for *σώμασσι* out of *σωματ-σι*, *ποσί* feet for *ποσσί* out of *ποδ-σι*, *ὄρνις* birds for *ὄρνισσι* out of *ὀρνιθ-σι*. So *πάσχω* suffer for *πασσχω* out of *παθ-σκω* (cp. *παθ-εῖν* and 126).

a.  $\delta$  and  $\theta$  become  $\tau$  before  $\sigma$ : *ποδ-σι*, *ὀρνιθ-σι* become *ποτ-σι*, *ὀρνιτ-σι*.

99.  $\kappa$  is dropped before  $\sigma\kappa$  in *διδα(κ)-σκω* *teach* (*διδாக-τός* taught).

$\tau$  is dropped before  $\sigma\phi$  in *βλα(π)σ-φημιᾶ* *evil-speaking*.

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

*πᾶσι* all for *πανσ-σι* out of *παντ-σι*, *τιθεῖσι* placing for *τιθενσ-σι* out of *τιθεντ-σι*. So *γίγας* giant for *γιγατ-ς*, *λῶναι* loosing for *λῶνσ-σι*, *σπείσω* shall make libation for *σπενδ-σω*, *πείσομαι* shall suffer for *πενθ-σομαι* (*πένθος* grief).

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

*ἐν* before  $\rho$ ,  $\sigma$ , or  $\zeta$  keeps its  $\nu$ : *ἐν-ρυθμος* in rhythm, *ἐν-σκευάζω* prepare, *ἐν-ζυγνῦμι* yoke in.

*σύν* before  $\sigma$  and a vowel becomes *συσ-*: *συσ-σώζω* help to save.

before  $\sigma$  and a consonant or  $\zeta$ , becomes *συ-*: *συ-σκευάζω* pack up, *σύ-ζυγος* yoked together.

b. *πᾶν*, *πᾶλιν* before  $\sigma$  either keep  $\nu$  or assimilate  $\nu$  to  $\sigma$ : *πάν-σοφος* all-wise, *παν-σέληνος* or *πασσέληνος* the full moon, *παλιν-σκίος* thick-shaded, *παλιν-σπυτος* rushing back.

102. On  $\rho\sigma$  see 79 a.  $\lambda\sigma$  is retained in *ἄλσος* precinct.  $\rho\sigma$ ,  $\lambda\sigma$  may become  $\rho$ ,  $\lambda$  with lengthening of the preceding vowel: *ἡγεῖρα* I collected, *ἡγγεῖλα* I announced for *ἡγερ-σα*, *ἡγγελ-σα*.

## Σ BEFORE CONSONANTS

103. Sigma between consonants is dropped: *ἡγγελ(σ)θε* you have announced, *γεγράφ(σ)θαι* to have written, *ἕκ(σ)μηνος* of six months (*ἕξ* six, *μήν* month).

a. But in compounds  $\sigma$  is retained when the second part begins with  $\sigma$ : *ἐν-σπονδος* included in a truce. Compounds in *δυσ-* ill omit  $\sigma$  before a word beginning with  $\sigma$ : *δύσχιστος* hard to cleave for *δυσ-σχιστος* (*σχιζω*).

104. *ἐξ* out of (= *ἐκς*) drops  $\sigma$  in composition before another consonant, but usually retains its  $\kappa$  unaltered: *ἐκτείνω* stretch out, *ἐκδίδωμι* surrender.

98 D. Hom. often retains  $\sigma\sigma$ : *ποσσί*, *δάσσεσθαι* for *δατ-σασθαι* (*δατέομαι* divide).

103 D. Hom. has *ᾤψε* incited, *κέρσε* cut, *έέλσαι* to coop up, *κελσαι* to put to shore.

ἐκφέρει *carry out*, ἐκθύω *sacrifice*, ἐκσφίζω *preserve from danger* (not ἐξφίζω), ἐκμαρθάνω *learn thoroughly*. Cp. 82 n. 2, 136.

105.  $\sigma$  before  $\mu$  or  $\nu$  usually disappears with compensatory lengthening (37) as in εἰμί for ἐσ-μι. But  $\sigma\mu$  stays if  $\mu$  belongs to a suffix and in compounds of δυσ- ill: δυσ-μενής *hostile*.

a. Assimilation takes place in Πελοπόννησος for Πέλοπος νῆσος *island of Pelops*, ἐννῦμι *clothe* for ἐσ-νῦμι (Ionic εἰνῦμι), ἔρρει *was flowing* for ἐσ-ρει, 80 a.

106.  $\sigma\delta$  becomes  $\zeta$  in some adverbs denoting *motion towards*. Thus, Ἀθή-  
νῃς for Ἀθήνας-δε *Athens-wards* (26, 342 a).

107. Two sigmas brought together by inflection become  $\sigma$ : βέλεσι for βέλεσ-σι *missiles*, ἔπεισι for ἔπεσ-σι *words* (98), τελέσαι for τελέσ-σαι (from τελίω *accomplish*, stem τελεσ-).

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

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 σύνμαχος for σύμμαχος *ally* (94), ἐγκαλεῖν for ἐγκαλεῖν *to bring a charge* (92), or showing the actual pronunciation (phonetic spelling), as τὸν (= τόν) κακόν (92), τῆμ (= τήν) βουλὴν (91), τὸλ (= τόν) λόγον, ἔγδοσις for ἐκδο-  
σις *surrendering* (104), ἐχφέρω, ἐχθύω for ἐκφέρω, ἐκθύω (104).

## CONSONANTS WITH VOWELS

### CONSONANTS BEFORE I AND E

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

110.  $\lambda\iota$  becomes  $\lambda\lambda$ : ἄλλος for ἄλιος *Lat. alius*, ἄλλομαι for ἄλι-  
μαι *Lat. salio*, φύλλον for φυλιον *Lat. folium*.

111. After  $\alpha\nu$ ,  $\omicron\nu$ ,  $\alpha\rho$ ,  $\omicron\rho$ ,  $\iota$  is shifted to the preceding syllable, forming  $\alpha\iota\nu$ ,  $\omicron\iota\nu$ ,  $\alpha\iota\rho$ ,  $\omicron\iota\rho$ . This is called *Epenthesis* (ἐπένθεσις *insertion*).

φαίω *show* for φαν-ιω, μέλαινα *black* for μελαν-ια, σπαίρω *gasp* for σπαρ-ιω, μοῖρα *fate* for μορ-ια. (So κλαίω *weep* for κλαφ-ιω 38 a.) On  $\iota$  after  $\epsilon\nu$ ,  $\epsilon\rho$ ,  $\iota\nu$ ,  $\iota\rho$ ,  $\nu\nu$ ,  $\nu\rho$ , see 37 a.

112.  $\kappa\iota$ ,  $\chi\iota$  become  $\tau\tau$  (=  $\sigma\sigma$  78): φυλάττω *guard* for φυλακ-ιω (cp. φυλακή *guard*), ταράττω *disturb* for παραχ-ιω (cp. παραχή *disorder*).

106 D.  $\sigma$  is assimilated in Aeol. and Hom. ἔμμεναι *to be* for ἐσ-μεναι (εἶναι), ἄργενός *white* for ἀργεσ-νός, ἑρεβενός *dark* (ἑρεβες-νός, cp. ἑρεβός), ἄμμε *we*, ὑμμε *you* (ἄσμε, ὕσμε). Cp. 81 D.

106 D. Aeolic has  $\sigma\delta$  for medial  $\zeta$  in ὕσδος *branch* (ἕζος), μελίσσω *make melody* (μελίζω).

107 D. Homer often retains  $\sigma\sigma$ : βέλεσσι, ἔπεσσι, τελέσσαι.

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

*alsa* fate from *ait-ia*, *πάσα* all from *παντ-ia*, *μέσος* middle (Hom. *μέσσος*) from *μεθ-ιος* (cp. Lat. *med-ius*), *τόσος* so great (Hom. *τόσσος*) from *τοτ-ιος* (cp. Lat. *toti-dem*).

a. In the above cases  $\tau_i$  passed into  $\tau\sigma$ . Thus *παντ-ia*, *παντσα*, *πανσσα*, *πάνσα* (Cretan, Thessalian), *πάσα* (37 D. 3).

114. (II)  $\tau_i$ ,  $\theta_i$  become  $\tau\tau$  (=  $\sigma\sigma$  78): *μέλιττα* bee from *μελιτ-ia* (cp. *μέλι*, *-τος* honey), *κορύττω* equip from *κορυθ-ia* (cp. *κόρυς*, *-υθος* helmet).

a. *χαρίεσσα* graceful and other feminine adjectives in *-εσσα* are poetical, and therefore do not assume the native Attic prose form in  $\tau\tau$ . But see 209 c.

b.  $\tau\tau$  from  $\tau_i$ ,  $\theta_i$  is due to analogy, chiefly of  $\tau\tau$  from  $\kappa_i$ .

115.  $\tau$  before final  $i$  often becomes  $\sigma$ . Thus, *τίθησι* places for *τίθητι*; also in *πλούσιος* rich for *πλουτ-ιος* (cp. *πλούτος* wealth).

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

116.  $\delta_i$  between vowels and  $\gamma_i$  after a vowel form  $\zeta$ : thus, *ἐλπίζω* hope for *ἐλπιδ-ia*, *πεζός* on foot for *πεδ-ιος* (cp. *πεδ-ιον* ground), *ἀρπάζω* seize for *ἀρπαγ-ia* (cp. *ἀρπαξ* rapacious). After a consonant  $\gamma_i$  forms  $\delta$ : *ἔρδω* work from *ἐργ-ia*.

117.  $\pi_i$  becomes  $\pi\tau$ , as in *χαλέπτω* oppress from *χαλεπ-ia*.  $\rho_i$  becomes  $\rho\rho$  in *Βορρᾶς* from *Βορρῆς* Boreas. Here  $\epsilon$  was sounded nearly like  $y$  (44, 61 a).

#### DISAPPEARANCE OF $\Sigma$ AND $F$

118. The spirant  $\sigma$  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  $\sigma$  before a vowel becomes the rough breathing.

*ἑπτὰ* seven, Lat. *septem*; *ἡμις* half, Lat. *semi-*; *ιστήμι* put for *σι-στη-μι*, Lat. *si-st-o*; *ἐπόμεν* I followed from *ἐ-σπ-ο-μην*, Lat. *sequor*.

a. When retained, this  $\sigma$  is due to phonetic change (as *σύν* for *ξύν*, *σιγή* silence for *σῠγή* Germ. *schweigen*), or to analogy. On the loss of ' see 125 e.

120. Between vowels  $\sigma$  is dropped.

*γένους* of a race from *γενε(σ)-ος*, Lat. *gener-is*, *λῶι* thou loosest from *λῶγ* for *λῶε-(σ)αι*, *ἐλθον* from *ἐλῶε-(σ)ο* thou didst loose for *thyself*, *τιθεῖο* for *τιθεῖσθαι*, *εἶην* from *ἐσ-ιην* Old Lat. *siem*, *ἀλήθεια* truth from *ἀληθεσ-ia*.

115 D. Doric often retains  $\tau$  (*τίθητι*, *ἔχοντι*).  $\sigma\acute{\epsilon}$  is not from (Dor.)  $\tau\acute{\epsilon}$  (cp. Lat. *te*), nor is  $\sigma\acute{o}l$  from  $\tau\acute{o}l$ .

a. Yet *σ* appears in some *-μ* forms (*τίθεσαι, ἵστασθαι*), and in *θρασύς* = *θαράς* 128. *σ* between vowels is due to phonetic change (as *σ* for *σσ* 107, *πλούσιος* for *πλουσιος* 115) or to analogy (as *ἐλύσα* for *ἐλύα*, modelled on *έδεικ-σ-α*), cp. 85 c.

121. *σ* usually disappears in the aorist of liquid verbs (active and middle) with lengthening of the preceding vowel (87): *ἔστειλα* *I sent* for *έστελ-σα*, *ἔφηναι* *I showed* for *έφαν-σα*, *έφηναι* for *έφαν-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 *αν, ευ, or ου* (43). Thus, *παῖς* *child*, gen. *παιός* from *νη-ός*, *βασιλεύς* *king*, gen. *βασιλέως* from *βασιλῆφ-ος* (34).

b. In the augment and reduplication of verbs beginning with *φ*: *ἐργαζόμεν* *I worked* from *έ-εργαζομεν*, *ἔοικα* *am like* from *φεοικα*. Cp. 431, 443.

c. In verbs in *εω* for *εφω*: *ῥέω* *I flow*, fut. *ρέω-σομαι*.

123. Some words have lost initial *σφ*: *ἡδός* *sweet* (Lat. *sua(d)vis*), *ὁδός*, *ὦδός* *him, his* (Lat. *suius*), *ἔθος* *custom*, *ἥθος* *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.

*ἀφ' οὗ* for *ἀπ(δ) οὗ*, *νύχθ' ὀλην* for *νύκτ(α) ὀλην* (82); *θάτερον* *the other* (69), *θωμάτιον* for *τὸ ἱμάτιον* *the cloak* (66); *μεθίμι* *let go* for *μετ(δ) ἱμι*, *αὐθάδης* *self-willed* from *αὐτός* *self* and *ἀδεῖν* *please*.

a. A medial rough breathing, passing over *ρ*, roughens a preceding smooth stop: *φρουρός* *watchman* from *προ-όρος*, *φροῦδος* *gone* from *πρό* and *ὀδός*, *τέτταριππος* *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 *π, τ, κ*. Thus, *πέφηναι* for *φε-φεν-αι* perfect of *φεύγω* *flee*, *τι-θημι* *place* for *θι-θημι*, *κέ-χεναι* for *χε-χεναι* perf. of *χάσκω* *gape*.

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

c. In the aorist passive, *θε-* and *θυ-* are changed to *τε-* and *τυ-* in *έτε-έ-θεν* *was placed* (*τίθημι*) and *έτυ-έ-θεν* *was sacrificed* (*θύω*).

d. From the same objection to a succession of rough stops are due *ἀμπέχω* *clothe* for *ἀμφ-*, *έκε-χειρά* *truce* for *έχε-χειρά* (from *έχω* and *χέλω*).

126 D. Hom. *έβαδε* *pleased* stands for *έφβαδε* from *έσβαδε*.

124 D. New Ionic generally leaves *π, τ, κ* before the rough breathing: *ἀπ' οὗ*, *μετίμι*, *τεττερον*. But in compounds (9 D.) *φ, θ, χ* may appear: *μέθοδος* *method* (*μετά* *after* + *ὁδός* *way*).

e. The rough breathing, as an aspirate (16 a), often disappeared when either of the two following syllables contains  $\phi$ ,  $\theta$ , or  $\chi$ .  $\xi\chi\omega$  have stands for  $\xi\chi\omega$  =  $\sigma\chi\omega$  (119, cp.  $\xi$ - $\sigma\chi\omega$ ), the rough changing to the smooth breathing before a rough stop. The rough breathing reappears in the future  $\xi\xi\omega$ . Cp.  $\iota\sigma\chi\omega$  restrain for  $\iota\sigma\chi\omega$  from  $\sigma\iota$ - $\sigma\chi$ - $\omega$ ,  $\xi\delta\epsilon\theta\lambda\omega$  foundation, but  $\xi\delta\omega$  seat, Lat. *sedes*.

f. In  $\theta\rho\iota\zeta$  hair, gen. sing.  $\tau\rho\iota\chi$ - $\delta\varsigma$  for  $\theta\rho\iota\chi\omega\varsigma$ , dat. pl.  $\theta\rho\iota\zeta\iota$ ;  $\tau\alpha\chi\acute{\upsilon}\varsigma$  swift, comparative  $\tau\alpha\chi\acute{\iota}\omega\upsilon$  (rare) or  $\theta\acute{\alpha}\tau\tau\omega\upsilon$  ( $\theta\acute{\alpha}\sigma\sigma\omega\upsilon$ ) from  $\theta\alpha\chi\acute{\iota}\omega\upsilon$  (112).

g. In  $\tau\alpha\phi$ - ( $\tau\acute{\alpha}\phi\omega\varsigma$  tomb), pres.  $\theta\acute{\alpha}\pi$ - $\tau$ - $\omega$  bury, fut.  $\theta\acute{\alpha}\psi\omega$ , perf.  $\tau\acute{\epsilon}\theta\alpha\mu$ - $\mu\alpha\iota$  (85);  $\tau\rho\acute{\epsilon}\phi\omega$  nourish, fut.  $\theta\rho\acute{\epsilon}\psi\omega$ , perf.  $\tau\acute{\epsilon}$ - $\theta\rho\alpha\mu$ - $\mu\alpha\iota$ ;  $\tau\rho\acute{\epsilon}\chi\omega$  run, fut.  $\theta\rho\acute{\epsilon}\xi\omega\mu\alpha\iota$ ;  $\tau\rho\upsilon\phi$ - ( $\tau\rho\upsilon\phi\acute{\eta}$  delicacy), pres.  $\theta\rho\acute{\upsilon}\pi\tau\omega$  enfeeble, fut.  $\theta\rho\acute{\upsilon}\psi\omega$ ;  $\tau\acute{o}\phi\omega$  smoke, perf.  $\tau\acute{\epsilon}$ - $\theta\upsilon\mu$ - $\mu\alpha\iota$ .

N. — The two rough stops remain unchanged in the aorist passive  $\epsilon\theta\rho\acute{\epsilon}\phi\theta\eta\upsilon$  was nourished,  $\epsilon\theta\rho\acute{\upsilon}\phi\theta\eta\upsilon$  was enfeebled,  $\epsilon\phi\acute{\alpha}\nu\theta\eta\upsilon$  was shewn forth,  $\omega\rho\acute{\omega}\theta\eta\upsilon$  was set upright,  $\epsilon\theta\acute{\epsilon}\lambda\chi\theta\eta\upsilon$  was charmed,  $\epsilon\kappa\alpha\theta\acute{\alpha}\rho\theta\eta\upsilon$  was purified; in the perfect inf.  $\pi\epsilon\phi\acute{\alpha}\nu\theta\alpha\iota$ ,  $\kappa\epsilon\kappa\alpha\theta\acute{\alpha}\rho\theta\alpha\iota$ ,  $\tau\epsilon\theta\acute{\alpha}\phi\theta\alpha\iota$ ; in the imperatives  $\gamma\rho\acute{\alpha}\phi\eta\theta\iota$  be written,  $\sigma\rho\acute{\alpha}\phi\eta\theta\iota$  turn about,  $\phi\acute{\alpha}\theta\iota$  say.

126. **Transfer of Aspiration.** — Aspiration may be transferred to a following syllable:  $\pi\acute{\alpha}\sigma\chi\omega$  for  $\pi\alpha\theta$ - $\sigma\kappa\omega$  (cp. 98).

127. Some roots show variation between a final smooth and a rough stop;  $\delta\acute{\epsilon}\chi\omega\mu\alpha\iota$  receive,  $\delta\omega\rho\acute{o}\delta\kappa\omega\varsigma$  bribe-taker;  $\acute{\alpha}\lambda\epsilon\iota\phi\omega$  anoint,  $\lambda\acute{\iota}\pi\omega\varsigma$  fat;  $\pi\acute{\lambda}\epsilon\kappa\omega$  weave,  $\pi\lambda\omicron\chi\omega\upsilon\varsigma$  braid of hair; and in the perfect, as  $\eta\chi\alpha$  from  $\acute{\alpha}\gamma\omega$  lead.

#### VARIOUS CONSONANT CHANGES

128. **Metathesis (transposition).** — A vowel and a consonant often exchange places:  $\Pi\nu\acute{\nu}\xi$  the *Pyx*, gen.  $\Pi\nu\kappa\acute{\nu}\varsigma$ ,  $\tau\acute{\iota}\kappa\tau\omega$  bear for  $\tau\iota$ - $\tau\kappa$ - $\omega$  (cp.  $\tau\epsilon\kappa$ - $\epsilon\iota\upsilon$ ).

a. Transposition proper does not occur where we have to do with  $\alpha\rho$ ,  $\rho\alpha$  =  $\rho$  (20, 35 b) as in  $\theta\acute{\alpha}\rho\sigma\omega\varsigma$  and  $\theta\rho\acute{\alpha}\sigma\omega\varsigma$  courage; or with syncope (44 b) due to early shifting of accent, as in  $\pi\acute{\epsilon}\tau$ - $\omega\mu\alpha\iota$  fly,  $\pi\tau\epsilon$ - $\rho\acute{o}\nu$  wing; or where a long vowel follows the syncopated root, as in  $\tau\acute{\epsilon}\mu$ - $\nu\omega$   $\tau\acute{\epsilon}$ - $\tau\mu\eta$ - $\kappa\alpha$  I have cut.

In  $\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$  I have thrown ( $\beta\acute{\alpha}\lambda\lambda\omega$  throw),  $\beta\lambda\eta$  is formed from  $\beta\epsilon\lambda\epsilon$  found in  $\beta\epsilon\lambda\epsilon$ - $\mu\omicron\upsilon\omicron\upsilon$  missile.

129. **Dissimilation.** — a.  $\lambda$  sometimes becomes  $\rho$  when  $\lambda$  appears in the same word:  $\acute{\alpha}\rho\gamma\alpha\lambda\acute{\epsilon}\omega\varsigma$  painful for  $\acute{\alpha}\lambda\gamma\alpha\lambda\acute{\epsilon}\omega\varsigma$  ( $\acute{\alpha}\lambda\gamma\omega\varsigma$  pain).

b. A consonant (usually  $\rho$ ) sometimes disappears when it occurs also in the adjoining syllable:  $\theta\rho\acute{\upsilon}\phi\alpha\kappa\tau\omega\varsigma$  railing for  $\theta\rho\upsilon$ - $\phi\rho\alpha\kappa\tau\omega\varsigma$  (lit. fenced by wood).

c. Syllabic dissimilation or syncope occurs when the same or two similar syllables containing the same consonant succeed each other:  $\acute{\alpha}\mu\phi\iota$ - $\phi\omicron\rho\epsilon\upsilon\varsigma$  a jar for  $\acute{\alpha}\mu\phi\iota$ - $\phi\omicron\rho\epsilon\upsilon\varsigma$ ,  $\theta\acute{\alpha}\rho\sigma\upsilon\upsilon\omega\varsigma$  bold for  $\theta\alpha\rho\sigma\omega$ - $\sigma\upsilon\omega\varsigma$ . This is often called *haplology*.

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

126 D. Hdt. has  $\acute{\epsilon}\nu\theta\alpha\upsilon\tau\alpha$  there ( $\acute{\epsilon}\nu\tau\alpha\upsilon\theta\alpha$ ),  $\acute{\epsilon}\nu\theta\epsilon\upsilon\tau\epsilon\upsilon$  thence ( $\acute{\epsilon}\nu\tau\epsilon\upsilon\theta\epsilon\upsilon$ ),  $\kappa\iota\theta\acute{\omega}\nu$  tunic ( $\chi\iota\tau\acute{\omega}\nu$ ).

127 D. Hom. and Hdt. have  $\alpha\delta\tau\iota\varsigma$  again ( $\alpha\delta\theta\iota\varsigma$ ),  $\omicron\upsilon\kappa\acute{\iota}$  not ( $\omicron\upsilon\chi\acute{\iota}$ ). All the dialects except Attic have  $\delta\acute{\epsilon}\kappa\omega\mu\alpha\iota$ .

128 D. Hom.  $\kappa\rho\alpha\delta\acute{\iota}\eta$ ,  $\kappa\alpha\rho\delta\acute{\iota}\eta$  heart,  $\kappa\acute{\alpha}\rho\tau\iota\sigma\tau\omega\varsigma$  best ( $\kappa\rho\acute{\alpha}\tau\iota\sigma\tau\omega\varsigma$ ),  $\beta\acute{\alpha}\rho\delta\omega\tau\omega\varsigma$  slowest ( $\beta\rho\alpha\delta\acute{\upsilon}\varsigma$ ),  $\delta\rho\alpha\tau\acute{\iota}\varsigma$  and  $-\delta\alpha\rho\tau\omega\varsigma$  from  $\delta\acute{\epsilon}\rho\omega$  flay,  $\xi$ - $\delta\rho\alpha\kappa\omega\upsilon$  saw from  $\delta\acute{\epsilon}\rho\kappa\omega\mu\alpha\iota$  see.

**130. Development.** —  $\delta$  is developed between  $\nu$  and  $\rho$ , as in *ἀνδρός* of a man for *ἀνρος* from *ἀνρῆ* (cp. *cinder* with Lat. *cineris*);  $\beta$  is developed between  $\mu$  and  $\rho$  (or  $\lambda$ ), as in *μεσημβρία* midday, south from *μεσ-ημεριά* for *μεσ-ημεριά* from *μέσος* middle and *ἡμέρᾱ* day (cp. *chamber* with Lat. *camera*).

**131. Labials and dentals often correspond:** *ποιρῆ* and *τίσις* retribution; *φόνος* murder, *θελω* strike.  $\pi$  and  $\kappa$ : *αἰπόλος* goat-herd, *βουκόλος* ox-herd.  $\pi\tau$  for  $\tau$  is found in *πτόλεμος* war, *πτόλις* city for *πόλεμος*, *πόλις*. Cp. *Neoptolemus* and *Ptolemy*. So  $\chi\theta$  and  $\chi$  in *χθών* ground, *χαμαί* on the ground.

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

### FINAL CONSONANTS

**133.** No consonant except  $\nu$ ,  $\rho$ , or  $\sigma$  (including  $\xi$  and  $\psi$ ) can stand at the end of a Greek word. All other consonants are dropped.

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

b. Examples of dropped final consonants: *σῶμα* body for *σωματ* (gen. *σώματος*); *παῖ* oh boy for *παιδ* (gen. *παιδ-ός*); *γάλα* milk for *γαλακτ* (gen. *γάλακτος*); *φέρειν* bearing for *φεροντ* (gen. *φέροντος*); *κῆρ* heart for *κηρδ*, cp. *καρδ-ιά*; *ἄλλο* for *ἄλιος* (110), cp. Lat. *aliud*; *ἔφερε-(τ)* was carrying, *ἔφερο-ν(τ)* were carrying (464 c, e).

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

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

**132 D.**  $\tau$  for  $\sigma$ : Doric *τύ, τοί, τέ, διακατοί* (διᾱκόσιοι), *ρίκατῃ* (εἰκοσι), *Ποτειδάν* (Ποσειδών).

$\sigma$  “  $\tau$ : Doric *σάμερον* to-day (*τῆμερον* Attic, *σῆμερον* Ionic).

$\kappa$  “  $\pi$ : Ionic (not Hom.) *κότε* when, *κότερος* which of two? *ὅκως, κόσος, κῆ*.

$\kappa$  “  $\tau$ : Doric *πόκα* (πότε), *δκα* (δτε).

$\gamma$  “  $\beta$ : Doric *γλέφαρον* eyelid, *γλάχων* (Ion. *γλήχων*) *πεννηγοαί*.

$\delta$  “  $\beta$ : Doric *δδελός* (ὀβολός) a spile.

$\pi$  “  $\tau$ : Hom. *πίσυρες*, Aeol. *πέσσυρες* four (*τέτταρες*); Aeol. *πήλυι* far off (cp. *τηλόσε*), *πέμπε* five (*πέντε*).

$\theta$  “  $\tau$ : see 126 D.

$\phi$  “  $\theta$ : Hom. *φῆρ* centaur (*θῆρ* beast).

$\rho$  “  $\sigma$ : (rhotacism): late Laconian, Elean *τῖρ* who, Thessal. *Θεόρδοτος* god-given.

$\sigma$  “  $\theta$ : late Laconian *σιός* for *θεός* god (26 D.).

$\nu$  “  $\lambda$ : Doric *ἐνθεῖν* come.

GREEK GRAM. — 3



## MOVABLE CONSONANTS

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

Thus, *πᾶσιν ἔλεγεν ἐκεῖνα* he said that to everybody (but *πᾶσι λέγουσι ταῦτα*), *λέγουσιν ἐμοί* they speak to me (but *λέγουσί μοι*), *ἔστιν ἄλλος* there is another (187 b), *Ἀθηναῖσιν ἦσαν* they were at Athens.

a. Except *ἐστί*, words that add ν do not elide their final vowel (73).

b. Verbs in -ω never (in Attic) add -ν to the 3 sing. of the contracted form: *εὖ ἐποίησεν αὐτόν* he treated him well. But *ἦεν* went and pluperfects (as *ἤδει κνεν*) may add ν.

N. — Movable ν is called ν *ἐφελευστικόν* (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 *οὕτως* thus, *ἐξ* out of, before vowels, *οὕτω*, *ἐκ* before consonants. Thus, *οὕτως ἐποίησεν* he acted thus but *οὕτω ποιεῖ* he acts thus; *ἐξ ἀγορᾶς* but *ἐκ τῆς ἀγορᾶς* out of the market-place.

a. *εὐθεί* means straightway, *εὐθεῖ* straight towards.

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

a. A longer form is *οὐχί* (Ion. *οὐκί*) used before vowels and consonants.

b. *μηκέτι* 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, *ἀ-λή-θει-α* truth.

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

**134 D.** Hom. has *ἐγώ(ν)* I, *ἄμμ(ν)* to us, *ὑμμ(ν)* to you, *σφί(ν)* to them. The suffixes -φι and -θε vary with -φιν and -θεν: *θεόφι(ν)*, *πρόσθε(ν)*. Also *κέ(ν)* = Attic *ἄν*, *νύ(ν)* now. The Mss. of Hdt. avoid movable ν, but it occurs in Ionic inscriptions. Hdt. often has -θε for -θεν (*πρόσθε* before, *ὀπίσθε* behind).

**136 D.** Several adverbs often omit σ without much regard to the following word: *ἀμφί* about, *ἀμφίς* (poet.), *μέχρι*, *ἄχρι* until (rarely *μέχρις*, *ἄχρις*), *ἀτρέμας* and *ἀτρέμα* 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 : *ἀ-γω, σο-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 : *τῶ-πτω, β-γδοος, ἀ-στρον, ἑ-χθος ; πᾶ-γμα, ἑ-θνος, λί-μνη*.

c. A group of consonants that cannot begin a word is divided between two syllables : *ἀν-θος, ἐλ-πίς, ἑρ-γμα*. Doubled consonants are divided : *θάλατ-τα*.

d. Compounds divide at the point of union : *εἰσ-φέρω, προσ-φέρω ; ἀν-άγω, εἰσ-άγω, συν-έχω*. (But the ancients often wrote *ἀ-νάγω, εἰ-σάγω, προ-σελθεῖν, ἐ-ξάγω, δι-σάρεστος*.)

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

f. The ancients divided *ἐκ τούτου* as *ἐ-κ τού-του*. This practice is now abandoned.

141. A syllable ending in a vowel is said to be open ; one ending in a consonant is closed. Thus, in *μή-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-μι-σα* *I thought*.

143. A syllable is long by *nature* when it contains a long vowel or a diphthong : *χώ-ρᾱ* *country*, *δοῦ-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 : *ἄλλος πολίτης, ἄλλο 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 *δάκρυ, πατήρ, ὄπλον, τέκνον, τί δρᾷ* 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.

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144 D. *φ* may be one of the two consonants : *πρὸς (φ)οῖκον* (— — ∪).

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

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

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

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

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

a. when they have the circumflex accent: *παῖς*, *θύμῃ*.

b. when they arise from contraction (59) or crasis (62): *γέῃ* from *γέεα*, *ἀργός* *idle* from *ἀ-εργος* (but *ἄργός* *bright*), *κάγῳ* from *καί ἐγώ*.

c. ι and υ are generally short before ξ (except as initial sounds in augmented forms, 435) and α, ι, υ before ζ. Thus, *κῆρυξ*, *ἐκῆρυξα*, *πνίξω*, *ἀρπάζω*, *ἐλπίζω*.

d. ας, ις, and υς are long when ν or ντ has dropped out before s (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).

148 D. In Hom. an initial liquid, nasal, and digamma (8) was probably doubled in pronunciation when it followed a short syllable carrying the rhythmic accent. Here a final short vowel appears in a long syllable: *ἐν μεγάροις* (◡ ◡ ◡ ◡ ◡), cp. 28 D. The lengthening is sometimes due to the former presence of σ or φ before the liquid or nasal: *στε λήξειεν* ◡ ◡ ◡ ◡ ◡ (cp. *ἄλληκτος* *unceasing* for *ἀ-σληκτος*), *τε ῥήξειν* ◡ ◡ ◡ (cp. *ἄρρηκτος* *undbroken* for *ἀ-φρηκτος*). (Cp. 80 a, 80 D., 81 D.)

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

148 D. 1. In Hom., and sometimes in the lyric parts of the drama, a syllable ending in a long vowel or diphthong is shortened before an initial vowel: *ἄξω ἐλῶν* (◡ ◡ ◡ ◡), *εὐχεται εἶναι* (◡ ◡ ◡ ◡), *κλυθί μιν ἀργυρόταξ'* (◡ ◡ ◡ ◡ ◡ ◡). Here ι and υ have become semivowels (20, 43); thus, *εὐχετα | γείναι*, cp. 67: -φ, -ν, -φ were shortened like α, η, ω. Thus, *δοπέτω θυμῶν* (◡ ◡ ◡ ◡).

2. This shortening does not occur when the rhythmic accent falls upon the final syllable: *ἀντιθέω Ὀδυσῆι* (◡ ◡ ◡ ◡ ◡ ◡), *ψέει* (◡ ◡ ◡).

## ACCENT

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

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

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

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

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

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

N.—The accent heard in Modern Greek and English is a *stress-accent*. Stress is produced by strong and weak expiration, and takes account of accented syllables to the neglect of the quantity of unaccented syllables. Thus, shortly after Christ, *ἄνθρωπος* was often pronounced like a dactyl, *φίλος* like a trochee; and *πρόσωπον*, *ἐννέα*, were even written *πρόσποπον*, *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 *φ*, *ψ*, *ω* (as *Ἄιδης*, 5), where the accent stands before the first vowel.

153. A breathing is written before the acute and grave (*αἶ*, *ἥ*), but under the circumflex (*ῶ*, *οῦτος*). Accents and breathings are placed before capitals: *Ὁμηρος*, *Ἰδραί*. The accent stands over a mark of diaeresis (8): *κλήϊδι*.

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 τήν μάχην*). It is also sometimes placed on *τις*, *τί* (334), to distinguish these indefinite pronouns from the interrogatives *τίς*, *τί*.

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

3. The shortening rarely occurs in the interior of a word. Thus, Hom. *ἥρωος* (— ∪ ∪), *αἰδόν* (∪ ∪), in the Attic drama *αὐτή* (— ∪ —), *τοιοῦτος* (∪ — ∪), *τοιῶ* (∪ —), often written *τοιῶ* in inscriptions (cp. 43).

the accented syllable: *νόχθ' ἔλην* (124), not *νόχθ' ἔλην* (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. *πάγκρατ'ης*. 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 ( $\wedge = \grave{\wedge}$ ), never from  $\vee$ . Thus, *παῖς* = *πίς*, *εῖ* = *ἐδ*. Similarly, since every long vowel may be resolved into two short units (*morae*), *τῶν* may be regarded as = *τόων*. The circumflex was thus spoken with a rising tone followed by one of lower pitch. *μοῦσα*, *δῆμος* are thus = *μόδσα*, *δέεμος*; *μοῦσης*, *δήμου* are = *μόδσης*, *δέεμου*. In *διδούσα* (i.e. *διδόδσα*) compared with *διδούς* the accent has receded (159) one *mora*.

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

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

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

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

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

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

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

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

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

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

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

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, *σόφος*, *Ζεύς*, i.e. *Ζέυς*, *αἶσος*, *λίπειν* (= *λιπεῖν*), *λίποντος* (= *λιπόντος*), *ἄμμες* (= *ἡμεῖς*).

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

a. Some nouns in *-ως* and *-ων* admit the acute on the antepenult. Thus, the genitive of nouns in *-is* and *-us* (*πόλεως, πόλεων, ἀστεως*), the forms of the *Attic* declension, as *Πλεως* (289). So the Ionic genitive in *-ω* (*πολίτew*); also some compound adjectives in *-ως*, as *δόσερω* *unhappy in love, ὑψίκερω lofty antlered*. On *ὠντικων* see 186.

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

a. Apparent exceptions are *ὅστε, οὔτις, ἥδε* (properly *ῆδε*). See 186.

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

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

166. When the ultima is long, the acute cannot stand on the antepenult, nor the circumflex on the penult. Thus, *ἄνθρωπον* and *δῶρον* 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: *δῶρον*.
- d. on the antepenult, has the acute: *ἄνθρωπος*.

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

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

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

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

2. Doric regarded final *-οι* (169) as long (*ἀνθρώποι*), and probably *-αι* in nouns (*χώραι*); made paroxytones the 3 pl. act. of the past tenses (*ἔφερον, ἐλόσαν*) and such words as *παῖδες, γυναῖκες, πτώκας*; made perispomena the gen. masc. pl. of pronouns (*τουτων, αλλων*) and the gen. fem. pl. of adj. in *-ος* (*ἀμφοτέρων*). The substitution, in the accus. pl., of *-ᾱς* and *-ους* for *-ᾱς* and *-ους*, caused no change in the accent (*πάσᾱς, ἀπέλους*).

-αι, 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 *θάλαττα*, *ἤμους*, *πῆχυν*, *δύναμις*, *μήνις*, the vowel of the last syllable must be short; in *φίλος* the ι must be short (otherwise *φῖλος*). 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* = *φιλούμενος*.

b. A contracted penult has the circumflex when the ultima is short; the acute, when the ultima is long: *φιλέουσι* = *φιλοῦσι*, *φιλέοντων* = *φιλούντων*.

c. A contracted ultima has the acute when the uncontracted form was oxytone: *ἐσταώς* = *ἐστώς*; otherwise, the circumflex: *φιλέω* = *φιλῶ*.

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

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: *φίλεε* = *φίλει*, *γένεϊ* = *γένει*, *περίπλοος* = *περίπλους*. For exceptions, see 236 b.

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

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

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

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

#### ANASTROPHE

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

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

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

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

b. When a preposition stands for a compound formed of the preposition and *ἔστι*. Thus, *πέρα* for *πάρεισι* it is *permitted*, *ἐν* for *ἐνεστι* it is *possible* (*ἐν* is a poetic form of *ἐν*).

N. — In poetry, *πέρα* may stand for *πάρεισι* or *πάρειμι*; and *ἀνα* *arise!* *up!* is used for *ἀνάστυθι*. Hom. has *ἐνι* = *ἐνεσι*.

#### CHANGE OF ACCENT IN DECLENSION, INFLECTION, AND COMPOSITION

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

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

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

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

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

a. a dissyllabic paroxytone (with penult long by nature) becomes properispomenon: *λύω λύε*.

b. a polysyllabic paroxytone (with penult either long or short) becomes proparoxytone: *παιδεύω παιδεύε, 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 ἀνάβασις, θεός ἄθεος, λῦε ἀπόλυε*.

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

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

#### PROCLITICS

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

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



**180.** A proclitic sometimes takes an accent, thus :

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

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

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

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

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

### ENCLITICS

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

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

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

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

d. The particles *γέ, τέ, τοί, κέρ*; the inseparable *-δε* in *δδε, τοσόσδε*, etc.

N. — Enclitics, when they retain their accent, are called *orthotone*. See 187.

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

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

a. An oxytone keeps its accent, and does not change an acute to a grave (164 a): *δός μοι, καλόν ἐστι*.

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

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

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

**181 D.** Also enclitic are the dialectic and poetical forms *μεῦ, σέο, σεῦ, τοί, τέ*, and *τύ* (accus. = *σέ*), *ἐο, εὔ, ἔθεν, μίν, νίν, σφί, σφίν, σφέ, σφωέ, σφωίν, σφῶων, σφέας, σφᾶς* and *σφᾶς, σφέα*; also the particles *νύ* or *νύν* (not *νύν*), *ἐπίο κί* (*κέν*), *θήρ, βά*; and *ἐπίο ἐσσι*, Ion. *εἰς, ἰθου αἰε*

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

e. A proclitic (179) takes an acute: *ἐν τινι, εἰ τιμες*.

184. Since an enclitic, on losing its accent, forms a part of the preceding word, the writing *ἀνθρώπος 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 *φάλαξ ἐστιν*).

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

186. Sometimes an enclitic unites with a preceding word to form a compound (cp. Lat. *-que, -ve*), which is accented as if the enclitic were still a separate word. Thus, *οὔτε* (not *οὔτε*), *ὥστε, εἰτε, καίτοι, οὐτινος, ᾧτινι, ᾧτινων*; usually *περ* (*ὥσπερ*); and the inseparable *-δε* in *ὅδε, τοῦσδε, οἰκαδε*; and *-θε* and *-χι* in *εἴθε* (poetic *αἴθε*), *παίχι. οὔτε, ᾧτινι*, etc., are not real exceptions to the rules of accent (163, 164).

a. *οἴός τε* able is sometimes written *οἴόσ τε*. *οὐκ οὐν* is usually written *οὐκουν* not therefore, and not therefore? in distinction from *οὐκοῦν* therefore. *ἐγὼ γε* and *ἐμοὶ γε* may become *ἐγωγε, ἐμοιγε*.

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

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

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

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

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

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

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

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

## MARKS OF PUNCTUATION

188. Greek has four marks of punctuation. The comma and period have the same forms as in English. For the colon and semicolon Greek has only one sign, a point above the line (·): *οἱ δὲ ἡδέως ἐπειθοῦτο· ἐπίστεον γὰρ αὐτῷ* and they gladly obeyed; for they trusted him X. A. 1. 2. 2. The mark of interrogation (;) is the same as our semicolon: *πῶς γὰρ οὐ;* for why not?

## PART II

### INFLECTION

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

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

**191. Stems.** — Inflection is shown by the addition of endings to the *stem*, which is that part of a word which sets forth the *idea*; the endings fit the word to stand in various relations to other words in the sentence. The endings originally had distinct meanings, which are now seldom apparent. In verbs they represent the force of the personal pronouns in English; in nouns they often correspond to the ideas expressed by *of*, *to*, *for*, etc. Thus, the stem *λογο-* becomes *λόγο-s word*, the stem *λεγο-* becomes *λέγο-μεν we say*. Whether a stem is used as a noun or a verb depends solely on its signification; many stems are used both for nouns and for verbs, as *τιμᾶ-* in *τιμῇ honour*, *τιμα-* in *τιμά-ω I honour*; *ἐλπιδ-* in *ἐλπι(δ)-s hope*, *ἐλπίζω I hope (ἐλπιδ-ω)*. 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-s word* is *λογο-* or *λογε-*, of *πατήρ father* is *πατερ-* (strong stem) or *πατρ-* (weak stem); of *λείπο-μεν we leave* is *λειπο-*, of *ἐ-λείπο-μεν we left* is *λειπο-*. The verbal stem is also modified to indicate change in time: *τιμή-σο-μεν we shall honour*.

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

Words are built by adding to the root certain formative suffixes by which the stem and then the word, ready for use, is constructed. Thus, from the root *λυ* are formed *λύ-σι-ς* *loosing*, *λύ-τρο-ν* *ransom*, *λυ-τι-κός* *able to loose*, *λυ-θῆ-ναι* *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 *λέγ-ο-μεν* *we say*, *λογ* in *λόγ-ος* *word*.

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

## DECLENSION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 α in the

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

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

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

1. First or *Â*-declension, with stems in *ā* } Vowel Declension.
2. Second or *O*-declension, with stems in *o* }
3. Third or Consonant declension, with stems in a consonant or in *i* and *u*.

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

#### GENERAL RULES FOR THE ACCENT OF NOUNS

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

1 decl. *θάλαττα, θαλάττης, θαλάττη, θάλατταν, θάλατται* (169), *θαλάτταις, θαλάτταις*.

2 decl. *ἀνθρώπος, ἀνθρώπου, ἀνθρώπῳ, ἀνθρωπον, ἀνθρωποι* (169), *ἀνθρώπων, ἀνθρώποις, ἀνθρώπους*.

3 decl. *λέων, λέοντος, λέοντι, λέοντα, λέοντες, λέόντων*.

Adj.: *ἄξιος* (287), *ἀξία, ἄξιον, ἀξιου, ἀξιάς, ἀξίῳ, ἀξία, ἀξίων, ἀξίοις*.

*χαρίεις* (299), *χαρίεντος, χαρίεντι, χαρίεντα, χαρίέντων*.

**206.** The character of the accent depends on the general laws (167, 168, 176). Thus, *ἄκη, ἄκαι* (169); *δῶρον, δῶρου, δῶρα*; *σῶμα, σώματος, σωμάτων, σώματα*.

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

**208.** The genitive plural of all substantives of the first declension has the circumflex on the *ω* of *-ων*. Thus, *ἄκη ἄκων*; *θάλαττα θαλατῶν*; *πολίτης πολιτῶν*; *νεῆλῆς νεῆλῶν*.

**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); *λυόμενος*, gen. pl. *λυομένων* (in all genders).

## 210.

## CASE ENDINGS OF NOUNS

	VOWEL DECLENSION		CONSONANT DECLENSION	
	SINGULAR		SINGULAR	
	Masc. and Fem.	Neuter	Masc. and Fem.	Neuter
Nom.	-s or none	-v	-s or none	none
Gen.	-s or -io		-os	
Dat.	-i		-i	
Acc.	-v		-v or -d	none
Voc.	none	-v	none or like Nom.	none
DUAL				
N. A. V.	none		-e	
G. D.	-iv		-oiv	
PLURAL				
N. V.	-i	-d	-os	-d
Gen.	-ov		-ov	
Dat.	-is (-ioi)		-oi, -oioi, -oioi	
Acc.	-vs (-ās)	-d	-vs, -ds	-d

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

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

## SUBSTANTIVES

FIRST DECLENSION (STEMS IN *ā*)

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

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

FEM. SING.			MASC. SING.		MASC. FEM. PL.	MASC. FEM. DUAL
Nom.	<i>ā</i> or <i>ā</i>	<i>η</i>	<i>ās</i>	<i>ης</i>	<i>a-i</i>	N. A. V. <i>ā</i>
Gen.	<i>ās</i> or <i>η-s</i>	<i>η-s</i>	<i>ā-io</i> (Hom. <i>ā-o</i> )		<i>āv</i> (for <i>i-av</i> , <i>ē-av</i> )	G. D. <i>a-iv</i>
Dat.	<i>ā-i</i> or <i>η-i</i>	<i>η-i</i>	<i>ā-i</i>	<i>η-i</i>	<i>a-is</i> or <i>a-ioi(v)</i>	
Acc.	<i>ā-v</i> or <i>ā-v</i>	<i>η-v</i>	<i>ā-v</i>	<i>η-v</i>	<i>ās</i> (for <i>a-vs</i> )	
Voc.	<i>ā</i> or <i>ā</i>	<i>η</i>	<i>ā</i>	<i>ā</i> or <i>η</i>	<i>a-i</i>	

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

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

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

**214.** The dialects show various forms.

**215. Dative Plural.** — The ending *-αισι(ν)* occurs in Attic poetry (*δικαιοσι* from *δίκη* right, *δεσπόταισι* from *δεσπότης* lord).

a. Attic inscriptions to 420 B.C. have *-ησι* (written *-ησι*), *-ησι*, and (after *ε*, *ι*, *ρ*) *-φαι* (written *-αισι*) and *-ᾱσι*. Thus, *δραχμήσι* and *δραχμήσι* *drachmas*, *ταμίαισι* and *ταμίᾱσι* *stewards*. *-ησι* and *-ᾱσι* are properly endings of the locative case (341).

**214 D. 1.** For *η*, Doric and Aeolic have original *ā*; thus, *ἄκᾱ*, *ἄκᾱς*, *ἄκᾱ*, *ἄκᾱν*; *πολιτᾱς*, *κριτᾱς*, *Ἄτρειδᾱς*.

2. Ionic has *η* for the *ā* of Attic even after *ε*, *ι*, and *ρ*; thus, *γενῆ*, *οἰκίη*, *ἀγορή*, *μοίρη*, *μοίρη* (nom. *μοῖρᾱ*), *νηνίη*. Thus, *ἀγορῆ*, *-ῆς*, *-ῆ*, *-ῆν*; *νηνίης*, *-ου*, *-η*, *-ην*. But Hom. has *θεῶ* goddess, *Ἑρμείας* *Hermes*.

3. The dialects admit *-ᾱ* in the nom. sing. less often than does Attic. Thus, Ionic *πρόμῃ* *stern*, *κνίσῃ* *saviour* (Att. *πρόμῃ*, *κνίσᾱ*), Dor. *τόλμᾱ* *daring*. Ionic has *η* for *ā* in the abstracts in *-εῖη*, *-οῖη* (*ἀληθεῖη* *truth*, *εὐνοῖη* *good-will*). Hom. has *νύμφᾱ* *oh maiden* from *νύμφη*.

4. Nom. sing. masc. — Hom. has *-τα* for *-της* in *ἵππῃτα* *horseman*, *ἵππῃλάτα* *driver of horses*, *νεφελήγερετα* *cloud-collector*, *κυανοχαῖτα* *dark-haired*; and, with recessive accent, *μυήτετα* *counsellor*. So in the adj. *εὐρύσσω* *far-sounding*. Cp. Lat. *poeta*, *scriba*.

5. Gen. sing. masc. — (a) *-ᾱο*, the original form from *ā-(i)o*, is used by Hom. (*Ἀτρειδᾱο*). It contracts in Aeolic and Doric to *-ᾱ* (*Ἀτρειδᾱ*).

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

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

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

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

8. Gen. plur. — (a) *-ᾱων*, the original form, occurs in Hom. (*μουσᾱων*, *ἀγορᾱων*). In Aeolic and Doric *-ᾱων* contracts to (b) *-ᾱν* (*ἀγορᾱν*). The Doric *-ᾱν* is found also in the choral songs of the drama (*πετρᾱν* *rocks*). (c) *-έων*, the Ionic form, appears in Homer, who usually makes it a single syllable by synizesis (60) as in *βουλέων*, from *βουλή* *plan*. *-έων* is from *-ήων*, Ionic for *-ᾱων*. (d) *-ᾱν* in Hom. generally after vowels (*κλισίων*, from *κλισίη* *hut*).

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

10. Accus. plur. : *-εσι*, *-ᾱς*, *ᾱς* in various Doric dialects, *-αισι* in Aeolic.



## 216.

## I. FEMININES

## SINGULAR

	ἡ χώρα (χωρᾱ-) land	ἡ νίκη (νικᾱ-) victory	ἡ φυγή (φυγᾱ-) flight	ἡ μοῖρα (μοιρᾱ-) fate	ἡ γλῶττα (γλωττᾱ-) tongue	ἡ θάλαττα (θαλαττᾱ-) sea
Nom.	χώρα	νίκη	φυγή	μοῖρα	γλῶττα	θάλαττα
Gen.	χώρας	νίκης	φυγῆς	μοίρας	γλώττης	θαλάττης
Dat.	χώρα	νίκῃ	φυγῇ	μοίρῃ	γλώττῃ	θαλάττῃ
Acc.	χώρα-ν	νίκη-ν	φυγή-ν	μοῖρα-ν	γλῶττα-ν	θάλαττα-ν
Voc.	χώρα	νίκη	φυγή	μοῖρα	γλῶττα	θάλαττα

## DUAL

N. A. V.	χώρα	νικᾶ	φυγᾶ	μοῖρᾶ	γλῶττᾶ	θαλάττᾶ
G. D.	χώραιν	νίκαιν	φυγαῖν	μοίραιν	γλώτταιν	θαλάτταιν

## PLURAL

N. V.	χώραι	νικαι	φυγαί	μοῖραι	γλῶτται	θαλάτται
Gen.	χωρῶν	νικῶν	φυγῶν	μοιρῶν	γλωττῶν	θαλαττῶν
Dat.	χώραις	νίκαις	φυγαῖς	μοίραις	γλώτταις	θαλάτταις
Acc.	χώρας	νικᾶς	φυγᾶς	μοίρας	γλώττῃς	θαλάττῃς

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

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

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

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

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

Feminines fall into two classes:

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

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

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

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

In this class are included:

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

μοῦσα *musæ*, μούσῃς, μούσῃ, ἄμαξα *wagon*, τράπεζα *table*, γλῶττα *tongue*, ῥίζα *root*, ἀμύλλα *contest*, λέαινα *lioness*. Others are τόλμα *daring*, διαίτα *mode of life*, ἀκανθα *thorn*, μύια *fly*.

2. Substantives in ǣ in nom., accus., and voc. sing., and ā in gen. and dat. sing.

a. Substantives in -eia and -τρια denoting females, as βασίλεια *queen* (but βασιλεία *kingdom*), ψάλτρια *female harper*; so the fem. of adj. in -us, as γλυκὺς, γλυκεῖα *sweet*.

b. Abstracts in -eia and -oia from adjectives in -ης and -oos, as ἀλήθεια *truth* (from ἀληθής *true*), εὖνοια *good will* (from εὖνους, εὖνοος *kind*, 290).

c. Most substantives in -ρα after a diphthong or ū, as μοῖρα *fate*, γέφυρα *bridge*.

220. Exceptions to 219, 1: κόρη *temple* (later κόρη), ἔρη *dew*; to 2 b: in Attic poetry, ἀληθεία, εὐνοῖα, ἀγνοῖα *ignorance*, which owe their ā to the influence of the genitive and dative ἀληθείας, ἀληθείς, etc.

221. Most, if not all, of the substantives in ǣ are formed by the addition of the suffix *ια* or *ια* (20); thus, γλῶττα from γλωχ-ια (cp. γλωχίνες *poisies*), γέφυρα from γεφυρ-ια, δότευρα *giver* from δοτερ-ια (and so φέρουσα *bearing* from φερουρ-ια), μοῖρα from μορ-ια, ψάλτρ-ια.

## 222.

## II. MASCULINES

## SINGULAR

	ὁ νεανίας (νεᾶνιᾶ-) <i>young man</i>	ὁ πολίτης (πολίτᾶ-) <i>citizen</i>	ὁ κριτής (κριτᾶ-) <i>judge</i>	Ἄτρεΐδης (Ἄτρεϊδᾶ-) <i>son of Atreus</i>
Nom.	νεανίας	πολίτης	κριτής	Ἄτρεΐδης
Gen.	νεανίου	πολίτου	κριτοῦ	Ἄτρεϊδου
Dat.	νεανίᾳ	πολίτῃ	κριτῇ	Ἄτρεϊδι
Acc.	νεανίαν	πολίτην	κριτήν	Ἄτρεϊδην
Voc.	νεανίε	πολίτα	κριτά	Ἄτρεϊδη

## DUAL

N. A. V.	νεανίε	πολίτᾱ	κριτέ	Ἄτρεϊδε
G. D.	νεανίαιν	πολίταιν	κριταῖν	Ἄτρεϊδαιν

## PLURAL

N. V.	νεανίαι	πολίται	κριταί	Ἄτρεϊδαι
Gen.	νεανίων	πολίτων	κριτῶν	Ἄτρεϊδῶν
Dat.	νεανίαις	πολίταις	κριταῖς	Ἄτρεϊδαίς
Acc.	νεανίᾱς	πολίτᾱς	κριτᾱς	Ἄτρεϊδᾱς

ταμίας *steward*, Αἰνείας *Aeneas*, — ναύτης *sailor*, τοξότης *bowman*, στρατιώτης *soldier*, δεσπότης *ruler*, — μαθητής *pupil*, ποιητής *poet* — Πέρσης *Persian*.

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

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

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

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

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

#### CONTRACTS (FEMININES AND MASCULINES)

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

#### SINGULAR

	ἡ μινᾶ <i>mina</i> (μινᾶ- for μινᾶ-)	ἡ σῦκῆ <i>fig tree</i> (σῦκῆ- for σῦκεᾶ-)	ὁ Βορρᾶς <i>Boreas</i> (Βορρᾶ- for Βορεᾶ- 117)	ὁ Ἑρμῆς <i>Hermes</i> (Ἑρμη- for Ἑρμεᾶ-)
Nom.	μινᾶ	σῦκῆ	Βορρᾶ-ς	Ἑρμῆ-ς
Gen.	μινᾱς	σῦκῆς	Βορροῦ	Ἑρμοῦ
Dat.	μινῇ	σῦκῇ	Βορρῇ	Ἑρμῇ
Acc.	μινᾶ-ν	σῦκῆ-ν	Βορρᾶ-ν	Ἑρμῆ-ν
Voc.	μινᾶ	σῦκῆ	Βορρᾶ	Ἑρμῆ

#### DUAL

N. A. V.	μινᾶ	σῦκᾶ	Ἑρμᾶ
G. D.	μιναιν	σῦκαιν	Ἑρμαιν

#### PLURAL

N. V.	μιναι	σῦκαι	Ἑρμαι
Gen.	μινῶν	σῦκῶν	Ἑρμῶν
Dat.	μιναις	σῦκαις	Ἑρμαιοις
Acc.	μινᾱς	σῦκάς	Ἑρμάς

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

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

**227 D.** Hdt. has μινᾶι, μινῶν, μινᾱς, γῆ and γεῶν, Ἑρμῆς, Βορῆς. Hom. has Ἀθηναίη, γῆ (and γαῖα), σῦκῆ, Ἑρμείας 214 D. 2, Βορέης.

## SECOND DECLENSION (STEMS IN o)

228. O stems in the nominative add  $\varsigma$  to the stem in masculines and feminines;  $\nu$  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  $-\nu$ ); in the plural these cases end in  $-a$ .

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

SINGULAR		DUAL		PLURAL	
Masc. and Fem.	Neuter	Masc., Fem., and Neuter		Masc. and Fem.	Neuter
Nom. $o-\varsigma$	$o-\nu$	N. A. V. $\omega$		Nom. $o-\iota$	$\tilde{a}$
Gen. $ou$ (for $o-(\iota)o$ )		G. D. $o-\iota\nu$		Gen. $\omega\nu$	
Dat. $\varphi$ (for $o-\iota$ )				Dat. $o-\iota\varsigma$ or $o-\iota\varsigma(\nu)$	
Acc. $o-\nu$				Acc. $ous$ (for $o-\nu\varsigma$ )	$\tilde{a}$
Voc. $e$	$o-\nu$			Voc. $o-\iota$	$\tilde{a}$

a. Final  $-\alpha$  is treated as short (169).

b. The dat. sing. in  $-\varphi$  represents the union of the stem vowel  $o$  and  $ai$ , the original case ending in the I. E. languages. Forms in  $-\alpha$ , as  $οἶκος$  *at home*, may be locatives ( $o + i$ , the locative ending). — The stem vowel  $o$  varies with  $e$ , which appears in the vocative sing., and in  $παρρημει$  (locative) *in full force*. — N. A. V. dual  $-\omega$  is for I. E.  $\delta u$ . — The genitive pl.  $-\omega\nu$  is due to the union of  $o + \omega\nu$ , which contracted to  $-\omega\nu$  in the earliest period of the language. — The neuter plural is probably the relic of a feminine collective ending in  $-\tilde{a}$ , which was shortened to  $-\tilde{a}$ .

230. The dialects show various forms.

## 231.

	SINGULAR			
	$\delta \text{ ἵππος } \textit{horse}$ ( $\text{ἵππο-}$ )	$\delta \text{ ἄνθρωπος } \textit{man}$ ( $\text{ἀνθρωπο-}$ )	$\eta \text{ ὁδός } \textit{way}$ ( $\text{ὁδο-}$ )	$\tauὸ \text{ δῶρον } \textit{gift}$ ( $\text{δωρο-}$ )
Nom.	$\text{ἵππο-}\varsigma$	$\text{ἀνθρωπο-}\varsigma$	$\text{ὁδο-}\varsigma$	$\text{δῶρο-}\nu$
Gen.	$\text{ἵππου}$	$\text{ἀνθρώπου}$	$\text{ὁδοῦ}$	$\text{δῶρου}$
Dat.	$\text{ἵππῳ}$	$\text{ἀνθρώπῳ}$	$\text{ὁδοῖ}$	$\text{δῶρῳ}$
Acc.	$\text{ἵππο-}\nu$	$\text{ἀνθρωπο-}\nu$	$\text{ὁδο-}\nu$	$\text{δῶρο-}\nu$
Voc.	$\text{ἵππε}$	$\text{ἀνθρωπε}$	$\text{ὁδοῖ}$	$\text{δῶρο-}\nu$

230 D. 1. Gen. sing. —  $-\omega$ , the original form, appears in Hom.  $\text{πολέμοιο}$ . By loss of  $i$  (43) comes  $-\omega$ , which is sometimes read in Hom. ( $\text{Αἰόλοιο}$  for  $\text{Αἰόλου}$  36). By contraction of  $\omega\omega$  comes  $-\omega$  found in Hom., Ionic, Milder Doric.  $\omega$  yields  $\omega$  in Aeolic and Severer Doric ( $\text{ἵππω}$ ).

2. Dual. —  $-\omega\nu$  in Hom. ( $\text{ἵππουσιν}$ ).

3. Dat. pl. —  $-\omega\iota(\nu)$  Hom., Aeolic, Ionic.

4. Acc. pl. —  $-\omega\iota$  is from  $-\omega\iota\varsigma$  (found in Cretan), that is, the accus. sing. +  $s$ . From  $-\omega\iota\varsigma$  comes  $-\omega\iota$  Severer Doric,  $-\omega\iota$  Aeolic,  $-\omega\iota$  Cretan and in Dor. poetry.  $-\omega\iota$  is Hom., Ionic, and Milder Doric.

## DUAL

	ὁ ἵππος <i>horse</i> (ἵππο-)	ὁ ἄνθρωπος <i>man</i> (ἀνθρωπο-)	ἡ ὁδός <i>way</i> (ὁδο-)	τὸ δῶρον <i>gift</i> (δωρο-)
N. A. V.	ἵππῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
G. D.	ἵπποιν	ἀνθρώποιν	ὁδοῖν	δώροιν

## PLURAL

N. V.	ἵπποι	ἄνθρωποι	ὁδοί	δῶρα
Gen.	ἵππων	ἀνθρώπων	ὁδῶν	δώρων
Dat.	ἵπποις	ἀνθρώποις	ὁδοῖς	δώροις
Acc.	ἵππους	ἀνθρώπους	ὁδοὺς	δῶρα

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

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

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

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

d. Various other words: βάσανος *touch-stone*, βιβλος *book*, γέρανος *crane*, γνάθος *jaw*, γύφος *chalk*, δελτος *writing-tablet*, δοκός *beam*, δρόσος *dew*, κάμινος *oven*, κάρδοπος *kneading-trough*, κίβωτός *chest*, κόπρος *dung*, λητός *wine-press*, λίθος *stone* (200 c), νόσος *disease*, πλίνθος *brick*, ράβδος *rod*, σορός *coffin*, σποδός *ashes*, τάφος *trench*, χηλός *coffer*, ψάμμος *sand*, ψήφος *pebble*.

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

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

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

## CONTRACTED SUBSTANTIVES

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

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

## SINGULAR

	ὁ νοῦς <i>mind</i> (νο-)	ὁ περιπλοῦς <i>sailing around</i> (περιπλοο-)	τὸ ὄστον <i>bone</i> (ὀσteo-)
Nom.	(νό-ς) νοῦ-ς	(περίπλοοι) περίπλου-ς	(ὀστέο-ν) ὀστοῦ-ν
Gen.	(νόου) νοῦ	(περιπλόου) περίπλου	(ὀστέου) ὀστοῦ
Dat.	(νόῳ) νοῖ	(περιπλόῳ) περίπλω	(ὀστέῳ) ὀστοῖ
Acc.	(νόον) νοῦ-ν	(περίπλοον) περίπλου-ν	(ὀστέον) ὀστοῦ-ν
Voc.	(νόε) νοῦ	(περίπλοε) περίπλου	(ὀστέον) ὀστοῦ-ν

## DUAL

N. A. V.	(νόω) νό	(περιπλόω) περίπλω	(ὀστέω) ὀστέ
G. D.	(νόοιν) νοῖν	(περιπλόοιν) περίπλοιν	(ὀστέοιν) ὀστοῖν

## PLURAL

N. V.	(νόοι) νοῖ	(περίπλοοι) περίπλοι	(ὀστέα) ὀστέ
Gen.	(νόων) νόων	(περιπλόων) περίπλων	(ὀστέων) ὀστέων
Dat.	(νόοις) νοῖς	(περιπλόοις) περίπλοις	(ὀστέοις) ὀστοῖς
Acc.	(νόους) νοῖς	(περιπλόους) περίπλους	(ὀστέα) ὀστέ

ὁ πλοῦς (πλός) *voyage*, ὁ ροῦς (ρός) *stream*, τὸ καρὸν (κάρον) *basket*.

**236. Accent.**—a. The nominative dual is irregularly oxytone: νό, ὀστέ, not *νώ, ὀστέω* according to 171, N. 2.

b. *καρὸν* (κάρον) *basket* receives its accent (not *κάρον*) from that of the genitive and dative *καροῦ, καροῖ*. Cp. 290 c.

c. Compounds retain the accent on the syllable that has it in the nominative singular: *ἐκπλοῦς* from *ἐκπλοοι*; *ἐκπλου* (not *ἐκπλοῦ*) from *ἐκπλόου*; *ἐκπλων* (not *ἐκπλών*) from *ἐκπλόων*.

## 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 *-ηος*, 34). A few others have a consonant before *-εως*. The vocative has no special form.

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

## 238.

ὁ ναός *temple*

SINGULAR	DUAL	PLURAL
Nom. ναός-ς (Ionic νηός-ς)	N. A. ναός (Ionic νηός)	Nom. ναί (Ionic νηοί)
Gen. ναός ( " νηοῦ)	G. D. ναίον ( " νηοῖν)	Gen. ναίων ( " νηῶν)
Dat. ναί ( " νηοῖ)		Dat. ναίων ( " νηοῖς)
Acc. ναόν ( " νηόν-ν)		Acc. ναίς ( " νηοῖς)

**238 D.** Hom. has *νηός temple*, *λαῖος people*, *κάλος cable*, *λαγῶος hare*, *γάλοις sister-in-law*, *Ἀθῶος, Κῶος*; Hdt. has *λεῶος*, *λαγός*, *Κέος*. Hom. and Hdt. have

a. So  $\delta$  *λαῶς* *people*,  $\delta$  *Μενέλαος* *Menelaus*,  $\delta$  *λαγῶς* *hare*. Observe that  $\omega$  is found in every form, and that it takes *subscript* in the dative of all numbers where an ordinary *o* stem has *ι*.

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

c. *ρεῶς* and most words of this declension owe their forms to transfer of quantity (34) or to shortening (39). Thus, *ρεῶς* is from *ρηός* (= Doric *ῥᾶός*), *ρεών* from *ρηόν*; *ρεψ* is from *ρηψ*. *λαγῶς* is contracted from *λαγωός*.

d. In the accusative singular some words end in  $-\omega$  or  $-\omega\nu$ , as *λαγῶ* or *λαγῶν* *hare*. So  $\delta$  *Ἄθως*,  $\eta$  *Κέως*,  $\eta$  *Τέως*,  $\eta$  *Κῶς*,  $\delta$  *Μίνως*.  $\eta$  *ἔως* *dawn* always has *ἔω*.

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 *λαγῶς*, *λαγῶν*, others *λαγῶτ*, *λαγῶν*, etc.

### THIRD DECLENSION

240. This declension includes stems ending in a consonant, in *ι*, *ν*, or a diphthong, and some in  $\omega$  and  $\alpha$ , representing  $\omega\varsigma$  and  $\alpha\iota$ .

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  $-\sigma$  of the genitive singular. Stems in *ι* and *ν* are classed under the consonant declension because neither of these vowels admits contraction with the case endings beginning with a vowel, herein being like a consonant.

### FORMATION OF CASES: NOMINATIVE SINGULAR

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

a. A labial ( $\pi$ ,  $\beta$ ,  $\phi$ ) + *ς* becomes  $\psi$  (97).

b. A dental ( $\tau$ ,  $\delta$ ,  $\theta$ ) + *ς* becomes  $\sigma\sigma$  (98), which is reduced to *ς* (107).

c. A palatal ( $\kappa$ ,  $\gamma$ ,  $\chi$ ) or  $\kappa\tau$  + *ς* becomes  $\xi$  (97).

(The same changes occur in the dative plural.)

*γούψ* vulture *γούψ-ος*, *Ἀραβ* Arab *Ἀραβ-ος*; *κακότης* baseness *κακότητ-ος*, *ἐλπίς* hope *ἐλπίδ-ος*, *ὄρνις* bird *ὄρνιθ-ος*; *φύλαξ* guard *φύλακ-ος*, *μάστιξ* scourge *μάστιγ-ος*, *σάλπιγξ* trumpet *σάλπιγγ-ος*, *ὄνυξ* nail *ὄνυχ-ος*, *νύξ* night *νυκτ-ος*; *ἅλ-ς* salt *ἅλ-ος*, *ἰχθύς* fish *ἰχθύ-ος*; *ἐλέφας* elephant *ἐλέφαντ-ος*.

242. Masculine and feminine stems ending in *ν*, *ρ*, and *ς* reject *ς* and lengthen a preceding vowel if short ( $\epsilon$  to  $\eta$ ,  $\alpha$  to  $\omega$ ).

*δαίμων* divinity *δαίμων-ος*, *χειμών* winter *χειμῶν-ος*, *λιμήν* harbour *λιμέν-ος*, *Ἕλλην* Greek *Ἑλλην-ος*; *ρήτωρ* orator *ρήτορ-ος*, *ἄηρ* air *ἄερ-ος*, *φῶρ* thief *φωρ-ος*,

*ἡώς*, gen. *ἡούς*, *δαῖων*, whence Att. *ἔως* by 39. Hom. has *Πετεῶ-ο*, the original form of the genitive, from *Πετεῶς*. *ρεῶ* is from *ρεω* out of *ρηοο*.

*τρίηρης trireme* (stem *τριηρεσ-*, 263 b), *αἰδώς shame* (stem *αἰδοσ-*, 266). On *μήν* see 269 end. For stems in *es*, nominative *-os*, see 263 c.

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

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

**245. Summary.**—*s* is added to stems ending in a labial, dental, palatal, and in *ατ*, *ετ*, *υτ*; to some stems in *ν* (as *εἷς one* *ἐν-ός*, *μέλᾱς black* *μελαν-ος*); to stems in *ευ*, *αυ*, *ου*; and to masc. and fem. stems in *ι* and *υ*. *s* is not added to most stems ending in *ν*, nor to those in *οντ*, *ρ*, *es*, *as*, *os*, *υ* (neut.), *ω(ς)*, *ο(ι)*.

### ACCUSATIVE SINGULAR

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

*γῆν-α*, *δρυχ-α*, *ἐλέφαντ-α*, *λιμέν-α*, *ρήτορ-α*, *λέοντ-α*; *πόλι-ν*, *ιχθῦ-ν*, *βοῦ-ν* from *πόλι-ς city*, *ιχθῦ-ς fish*, *βοῦ-ς ox, cow*. Stems in *ευ* take *α* (276).

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

*χάρις grace* (stem *χαριτ-*) *χάριν*, *ἔρις strife* (*ἐριδ-*) *ἐριν*, *ὄρνις bird* (*ὀρνιθ-*) *ὀρνῖν*. So *ἐλπίς hopeful* (*εὐελπιδ-*) *εὐελπιν* (292). Oxytones end in *α*: *ἐλπιδ-α*, *σφραγίδα* (*σφραγίς seal*).

*α. κλεῖς key* (*κλειδ-*), Old Att. *κλῆς*, has *κλεῖν* (late *κλειδα*), acc. pl. *κλεῖς* (late *κλεῖδας*).

### VOCATIVE SINGULAR

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

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

**249.** The vocative is the same as the nominative:

*a.* In stems ending in a stop (16) consonant (except those in *ιτ*, *ιδ*, *ιβ*; *ιτ* in nouns): *ᾶ φῶλαξ watchman*. (*Ἄῤῥας Ajax* (*Ἄῤῥαντ-*) is nom. and voc.)

**243 D.** Hdt. has *ὀδών tooth* *ὀδόντ-ος*. Attic *ὀδοῦς* has the inflection of a participle in *-ους* (307).

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

**249 D.** Hom. has *ἄνα oh king* as well as *ἄναξ* (*ἄνακτ-*); *Ἄῤῥαν* from *Ἄῤῥαντ-*. *Πενυδάμᾱ*, *Ἀῤῥοδάμᾱ* (from stems in *αντ*) are later forms due to analogy.



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

c. In all participles.

### DATIVE DUAL AND PLURAL

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

"Αραψ (Αραβ-) "Αραψι, μάστιξ (μαστιγ-) μάστιγι, φύλαξ (φυλακ-) φύλαγι, σώμα (σωματ-) σώμασι (98), ἐλπίς (ελπιδ-) ἐλπίσι (98), δρνῖς (δρνιθ-) δρνῖσι (98), ἐλέφας (ελεφαντ-) ἐλέφασι, θήρ (θηρ-) θηρσί.

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

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

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

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

### ACCUSATIVE PLURAL

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

b. The nominative pl. masc. or fem. is sometimes used instead of the accusative pl.: τριῆρεις 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 -οιν take the circumflex accent. Thus, φλέψ *vein*, φλεβ-ός, φλεβ-ῶν; θήρ *wild beast*, θηρ-ός, θηρ-ῶν, θηρ-ῶν; θρίξ *hair*, τριχ-ός, τριχ-ῶν.

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

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

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

τὸ φῶς *light*, τὸ οὖς *ear*. Thus, παῖδων (but παῖσι), Τρώων, ὤτων, etc. So ὦν *being*, ὄντων (305).

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

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

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

b. Several words ending in ρ show a parallel stem in τ; thus, ὕδωρ *water* ὕδατ-ος, ἡπαρ *liver* ἡπατ-ος, φρέαρ *tank* φρέατ-ος (but poet. δάμαρ *wife* δάμαρτ-ος). The reason for this change is uncertain, but ατ is derived from ντ after a consonant (35 b): ὕδντος, ἡπντος, cp. Lat. *jecinoris*, nom. *jecur*. ἡπαρ is probably derived from ἡπαρτ (138).

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

d. Neuter stems in -ες show -ος in the nominative. Cp. ἔτος *year* (stem ἐτεσ-) 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 ὄρνις *bird*, κόνις *dust*, ὄφις *serpent* (in prose ὄρνις, κόνις, ὄφις); so in Pind. ιχθύς (prose ιχθύς) *fish*.

b. κήρυξ *herald*, Φοῖνιξ *Phoenician*, μάστιξ *whip* have long υ and ι in the oblique cases except the dat. pl. (κήρυκος, Φοῖνικι, μάστιγα, etc.). ἀλώπηξ *fox* has ε in the gen. ἀλώπεκος, etc., by analogy to such words as ποιμήν, ποιμένος (ἀλωπήμων occurs in Ionic). πῦρ *fire* has πῦρός, πῦρ, etc. (285, 25).

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

#### 1. Masculine are stems ending in

a. ντ: ὀδούς *tooth* (ὀδοοντ-), δράκων *serpent* (δρακοντ-).

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

Exceptions. Stems in -τητ (2, b): ἡ ἐσθής *dress* (ἐσθητ-), τὸ φῶς *light* (φωτ-).

c. ν: λεμών *meadow* (λειμων-).

Exceptions. Fem.: stems in γον, δον (2, a), and φρήν *mind* (φρεν-), ἰς *strength* (ἰν-), ῥίς *nose* (ῥιν-), ἀκρίς *ray* (ἀκτιν-), γλαυχίς *arrow-point* (γλαυχιν-), ὠδὶς *birth-pang* (ὠδιν-), εἰκὼν *image* (εικον-), ἡῖών *shore* (ἡιον-), χθών *earth* (χθύν-), χιών *snow* (χιον-), ἀλκυὼν *halcyon* (ἀλκυον-), etc., ὁ, ἡ χήν *goose* (χην-).

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

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

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

## 2. Feminine are stems ending in

- a. γον, δον: σταγών *drop* (σταγον-), χελιδών *swallow* (χελιδον-).  
 b. τητ, θ: κακότης *baseness* (κακοτητ-), έρις *strife* (έριθ-), έλπις *hope* (έλπιθ-).  
 Exceptions. Masc.: ποῦς *foot* (ποθ-), ὄ, ἡ δρῆς *bird* (δρῆθ-).  
 c. ι, υ with nom. in -ις, -υς: πόλις *city*, ισχύς *strength*.  
 Exceptions. Masc.: ὄφις *serpent*, ἔχις *viper*, ὄρχις *testicle*; βότρυς *cluster of grapes*, ἰχθῶς *fish*, μῦς *mouse*, νέκυς *corpse*, στάχυς *ear of corn*, πέλεκυς *axe*, πῆχυς *fore-arm*; and ὄ, ἡ σῦς or ἑς *swine*.  
 d. οι: ἡχώ *echo*, πειθώ *persuasion*.

## 3. Neuter are stems ending in

- a. ατ, αρ: πρᾶγμα *thing* (πρᾶγματ-), νέκταρ *nectar* (νεκταρ-). But ὁ ψάρ *starling*.  
 b. ας, ες (with nom. in -ος): κρέας *flesh* (κρεασ-), γένος *race* (γενεσ-).  
 c. ι, υ with nom. in -ις, -υς: σινᾶπι *mustard*, ἄστυ *city*.

N. — No stem ending in τ, β, φ or κ, γ, χ is neuter.

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

## SINGULAR

	ὁ Αἰθίοψ (Αἰθιοπ-) <i>Ethiopian</i>	ἡ φλῆψ (φλεβ-) <i>vein</i>	ὁ φύλαξ (φυλακ-) <i>watchman</i>	ἡ φάλαγξ (φαλαγγ-) <i>phalanx</i>	ὁ ἡ αἶξ (αἰγ-) <i>goat</i>	ἡ θρίξ (τριχ-, 125 f) <i>hair</i>
Nom.	Αἰθίοψ	φλῆψ	φύλαξ	φάλαγξ	αἶξ	θρίξ
Gen.	Αἰθιοπ-ος	φλεβ-ος	φυλακ-ος	φαλαγγ-ος	αἰγ-ος	τριχ-ος
Dat.	Αἰθιοπ-ι	φλεβ-ι	φυλακ-ι	φαλαγγ-ι	αἰγ-ι	τριχ-ι
Acc.	Αἰθιοπ-α	φλεβ-α	φυλακ-α	φαλαγγ-α	αἰγ-α	τριχ-α
Voc.	Αἰθίοψ	φλῆψ	φύλαξ	φάλαγξ	αἶξ	θρίξ

## DUAL

N. A. V.	Αἰθιοπ-ε	φλεβ-ε	φυλακ-ε	φαλαγγ-ε	αἰγ-ε	τριχ-ε
G. D.	Αἰθιοπ-οιν	φλεβ-οῖν	φυλακ-οιν	φαλαγγ-οιν	αἰγ-οῖν	τριχ-οῖν

## PLURAL

N. V.	Αἰθιοπ-ες	φλεβ-ες	φυλακ-ες	φαλαγγ-ες	αἰγ-ες	τριχ-ες
Gen.	Αἰθιοπ-ων	φλεβ-ων	φυλακ-ων	φαλαγγ-ων	αἰγ-ων	τριχ-ων
Dat.	Αἰθιοψι(ν)	φλεψι(ν)	φύλαξι(ν)	φάλαγξι(ν)	αἰξι(ν)	θριξι(ν)
Acc.	Αἰθιοπ-ας	φλεβ-ας	φυλακ-ας	φαλαγγ-ας	αἰγ-ας	τριχ-ας

Masculine: κλώψ *thief* (κλωπ-), γούψ *vulture* (γούπ-), Ἀραψ *Arab* (Αραβ-).  
 θώραξ *breastplate* (θωράκ-), ὄνυξ *nail* (όνυχ-). Feminine: κλίμαξ *ladder* (κλιμακ-), μάστιξ *whip* (μαστιγ-, 254 b), σάλπιγξ *trumpet* (σαλπιγγ-), κατήλιψ *upper story* (κατηλιφ-).

## STEMS IN A DENTAL (τ, δ, θ)

## 257.

## A. MASCULINES AND FEMININES

## SINGULAR

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

## DUAL

N. A. V.	θήτ-ε	ἐλπιδ-ε	χαριτ-ε	ὀρνιθ-ε	γιγαντ-ε	γεροντ-ε
G. D.	θητ-οιν	ἐλπιδ-οιν	χαριτ-οιν	ὀρνιθ-οιν	γιγαντ-οιν	γεροντ-οιν

## PLURAL

N. V.	θήτ-ες	ἐλπιδ-ες	χαριτ-ες	ὀρνιθ-ες	γιγαντ-ες	γεροντ-ες
Gen.	θητ-ῶν	ἐλπιδ-ων	χαριτ-ων	ὀρνιθ-ων	γιγαντ-ων	γεροντ-ων
Dat.	θησι(ν)	ἐλπίσι(ν)	χαρίσι(ν)	ὀρνισι(ν)	γίγασι(ν)	γέρουσι(ν)
Acc.	θήτ-ας	ἐλπιδ-ας	χαριτ-ας	ὀρνιθ-ας	γίγαντ-ας	γέροντ-ας

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

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

## 258. B. NEUTERS WITH STEMS IN τ AND IN ετ VARYING WITH ας

## SINGULAR

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

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

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

**B. NEUTERS WITH STEMS IN τ AND IN στ VARYING WITH ας —**  
Concluded

## DUAL

	σῶμα <i>body</i> (σωματ-)	ἥπαρ <i>liver</i> (ἥπατ-)	τέρας <i>portent</i> (τερατ-)	κέρας <i>horn</i> (κεράτ-, κερασ-)	
N. A. V.	σώματ-ε	ἥπατ-ε	τέρατ-ε	κέρατ-ε (κέρα-ε)	κέρε
G. D.	σωμάτων	ἥπατ-οιν	τεράτ-οιν	κεράτ-οιν (κερά-οιν)	κερῶν

## PLURAL

N. V.	σώματ-α	ἥπατ-α	τέρατ-α	κέρατ-α (κέρα-α)	κέρε
Gen.	σωμάτων	ἥπατ-ων	τεράτ-ων	κεράτ-ων (κερά-ων)	κερῶν
Dat.	σώμασι(ν)	ἥπασι(ν)	τέρασι(ν)	κέρεσι(ν)	
Acc.	σώματ-α	ἥπατ-α	τέρατ-α	κέρατ-α (κέρα-α)	κέρε

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

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

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

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

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

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

## SINGULAR

	ὁ θήρ (θηρ-) <i>wild beast</i>	ὁ ῥήτωρ (ρητορ-) <i>orator</i>	ἡ ῥίς (ρίν-) <i>nose</i>	ἡγεμὼν (ηγεμον-) <i>leader</i>	ἀγών (άγων-) <i>contest</i>	ποιμήν (ποιμεν-) <i>shepherd</i>
Nom.	θήρ	ῥήτωρ	ῥίς	ἡγεμὼν	ἀγών	ποιμήν
Gen.	θηρ-ός	ρήτορ-ος	ρίν-ός	ηγεμὼν-ος	άγων-ος	ποιμὲν-ος
Dat.	θηρ-ί	ρήτορ-ι	ρίν-ι	ηγεμὼν-ι	άγων-ι	ποιμὲν-ι
Acc.	θήρ-α	ρήτορ-α	ρίν-α	ηγεμὼν-α	άγων-α	ποιμὲν-α
Voc.	θήρ	ρήτορ	ῥίς	ηγεμὼν	άγων	ποιμήν

Hdt. has ε for α before a vowel (cp. 264 D. 3) in τέρεος, τέρεα (also τέρατος, τέρατα), κέρεος, κέρει, κέρεα, κερῶν. Hom. has πείρας πειρατος for πέρας πέρατος. From φάος (φῶς), whence φῶς, he has dat. φάει, pl. φάεα. φάος is used in tragedy.

259 D. Late Greek shows δελφίν, ῥίν, θιν *shore* (Hom. θίς). ἔλμιν *worm* in Hippocrates has its ν from the oblique cases. Hom. has ἡέρι, ἡέρα from ἀήρ *air*; from Κρονίων Hom. has Κρονίωνος and Κρονίονος. μάκαρς is Doric for μάκαρ *happy*. Pind. has φρασι (260 N.). Ionic μέλς, Doric μής are from μενς for μηνς (40, 87 D. 1, 2). Aeolic gen. μῆννος is from μηνσ-ος.

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

## DUAL

	ὁ θήρ (θηρ-) wild beast	ὁ ῥήτωρ (ῥητορ-) orator	ἡ ῥίς (ρίν-) nose	ἡγεμὼν (ἡγεμον-) leader	ἀγών (ἀγων-) contest	ποιμήν (ποιμεν-) shepherd
N. A. V.	θήρ-ε	ῥήτορ-ε	ρίν-ε	ἡγεμόν-ε	ἀγών-ε	ποιμέν-ε
G. D.	θήρ-οιν	ῥήτορ-οιν	ρίν-οιν	ἡγεμόν-οιν	ἀγών-οιν	ποιμέν-οιν

## PLURAL

	θήρ-ες	ῥήτορ-ες	ρίν-ες	ἡγεμόν-ες	ἀγών-ες	ποιμέν-ες
N. V.	θήρ-ες	ῥήτορ-ες	ρίν-ες	ἡγεμόν-ες	ἀγών-ες	ποιμέν-ες
Gen.	θήρ-ων	ῥήτορ-ων	ρίν-ων	ἡγεμόν-ων	ἀγών-ων	ποιμέν-ων
Dat.	θήρ-σι(ν)	ῥήτορ-σι(ν)	ρίσι(ν)	ἡγεμόσι(ν)	ἀγώσι(ν)	ποιμέσι(ν)
Acc.	θήρ-ας	ῥήτορ-ας	ρίν-ας	ἡγεμόν-ας	ἀγών-ας	ποιμέν-ας

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

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

**261. Vocative.**—σωτήρ preserver, 'Απόλλων, Ποσειδῶν (from Ποσειδέων, -ἄων, -ἔφων) have voc. σῶτερ, 'Απολλον, Πόσειδον with recessive accent. Recessive accent also occurs in compound proper names in -ων; as 'Αγαμέμνων, 'Αγάμεμνον; Ἀντομέδων, Ἀντόμεδον; Φιλήμων, Φιλήμον; but not in those in -φρων (Εὐθύφρων). Λακεδαῖμων has Λακεδαῖμον.

## STEMS IN ερ VARYING WITH ρ

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

**260 D.** κυκεὼν potion usually has κυκεῶ for κυκεῶνα.

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

## SINGULAR

	ὁ πατήρ (πατερ-) father	ἡ μήτηρ (μητερ-) mother	ἡ θυγάτηρ (θυγατερ-) daughter	ὁ ἀνὴρ (ἀνερ- or ἀν(δ)ρ-) man
Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἄνδρ-α
Voc.	πάτερ	μήτερ	θύγατερ	ἄνερ

## DUAL

N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρ-ε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οῖν

## PLURAL

N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ῶν
Dat.	πατέρ-σι(ν)	μητέρ-σι(ν)	θυγατέρ-σι(ν)	ἀνδρ-σι(ν)
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρ-ας

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

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

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

## STEMS IN SIGMA (ες, ας, ος)

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

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

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

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

d. Some stems in *ας* have also a stem in *αρ* or *ἄρ* (258).

264.	ὁ Σωκράτης <i>Socrates</i> (Σωκρατῆς-)	ὁ Δημοσθένης <i>Demosthenes</i> (Δημοσθενῆς-)
Nom.	Σωκράτης	Δημοσθένης
Gen.	(Σωκράτῃ-ος) Σωκράτους	(Δημοσθένῃ-ος) Δημοσθένους
Dat.	(Σωκράτῃ-ι) Σωκράτῃ	(Δημοσθένῃ-ι) Δημοσθένῃ
Acc.	(Σωκράτῃ-α) Σωκράτῃ	(Δημοσθένῃ-α) Δημοσθένῃ
Voc.	Σώκρατες	Δημόσθενες

## SINGULAR

	ἡ τριήρης (τριῆρος-) <i>tríremē</i>	τὸ γένος (γένεος-) <i>race</i>	τὸ γέρας (γεράς-) <i>prize</i>
Nom.	τριήρης	γένος	γέρας
Gen.	(τριῆρος-ος) τριήρους	(γένεος-ος) γένους	(γεράς-ος) γέρας
Dat.	(τριῆρος-ι) τριήρῃ	(γένεος-ι) γένει	(γεράς-ι) γέραι
Acc.	(τριῆρος-α) τριήρη	γένος	γέρας
Voc.	τριήρες	γένος	γέρας

## DUAL

N. A. V.	(τριῆρος-ε) τριήρει	(γένεος-ε) γένει	(γεράς-ε) γέρε
G. D.	(τριῆρος-οιν) τριήροιν	(γένεος-οιν) γενόιν	(γεράς-οιν) γερόιν

## PLURAL

N. V.	(τριῆρος-ες) τριήρεις	(γένεος-α) γένῃ	(γεράς-α) γέρε
Gen.	(τριῆρος-ων) τριήρων	(γένεος-ων) γενῶν	(γεράς-ων) γερόν
Dat.	(τριῆρος-σι) τριήρεσι(ν)	(γένεος-σι) γένεσι(ν)	(γεράς-σι) γέρασι(ν)
Acc.	τριήρεις	(γένεος-α) γένῃ	(γεράς-α) γέρε

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

- Proper names in *-ης* have recessive accent in the vocative.
- Proper names in *-γένης*, *-κράτης*, *-μένης*, *-φάνης*, etc., may have an accus. in *-ην* derived from the first declension. Thus, *Σωκράτην*, *Ἀριστοφάνην*, like *Ἀτρείδην* (222, 282 N.). But names in *-κλής* (265) have only *-α*.
- Proper names in *-ης* often show *-ος*, *-α* in the lyric parts of tragedy.
- Neuters in *-ος* often show open forms (especially *-ων*) in Attic poetry. *-ων* is frequent in Xenophon.
- τριήροιν* and *τριήρων* have irregular accent by analogy to the other forms.
- A preceding *ρ* does not prevent the contraction of *εα* to *η*, as *δρη* from *τὸ ὄρος* mountain (cp. 81. 1).
- The dat. sing. of *as* stems is properly *-αῖ*; but *-ῃ* is often written on the authority of the ancient grammarians. This *ῃ* may possibly be due to the analogy of *ῃ* in *ā* stems.

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



265. When *-es-* of the stem is preceded by *ε*, the forms are inflected as follows: τὸ δέος *fear* (δεοσ-), Περικλῆς from Περικλέης *Pericles* (Περικλεος-):

Nom.		δέος	(Περικλέης)	Περικλῆς
Gen.	(δέε-ος)	δέους	(Περικλέε-ος)	Περικλέους
Dat.	(δέε-ι)	δέει	(Περικλέε-ι)	Περικλέει
Acc.		δέος	(Περικλέε-α)	Περικλέα
Voc.		δέος	(Περικλεος)	Περικλεος

So Ἡρακλῆς *Heracles*, Σοφοκλῆς *Sophocles*.

a. After *ε*, *ea* contracts to *ā* (56). On the contraction of *-ees-*, see 55.

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

### STEMS IN ΟΣ

266. ἡ αἰδώς *shame* is the only *ος* stem in Attic. It is inflected in the singular only. Nom. αἰδέος, Gen. αἰδέους (αἰδό-ος), Dat. αἰδέοι (αἰδό-ι), Acc. αἰδέα (αἰδό-α), Voc. αἰδέος.

### STEMS IN Ω(Γ)

267. Stems in *ω*<sub>f</sub> have lost *vau* and appear as *ω* stems. This *ω* contracts with the case endings in the dative and accusative singular and in the nominative and accusative plural. Stems in *ω*<sub>f</sub> are masculine.

table (60), as is the accus. sing. and pl. *-ea* from nom. *-ης* or *-ος*. Hdt. has open *-eos*, *-ea*, *-ees* (?), *-ea*. In the dat. pl. Hom. has βέλεσσι, βέλεσι, and βαλέουσσι (250 D. 2) from βέλος *missile*.

2. Stems in *as* are generally uncontracted in Hom. (γῆρας, γῆραι), but we find *-ai* in the dat. sing., κρεῶν and κραιῶν in the gen. pl. In the nom. and acc. pl. *α* is short (γέρεα), and this is sometimes the case even in Attic poetry (κρέα). The explanation is obscure (γέρεα does not stand for γέρα). Hom. has δέπασσι and δειπέουσσι (δέπας *cup*).

3. In Hom. and Hdt. several words in *-as* show *ε* for *α* before a vowel (cp. ὄρεω in Hdt. for ὄραω). Hom.: οἶδας *ground*, οἶδος, οἶδα and οἶδει; κῶας *fleece*, κῶα, κῶασι; Hdt.: γέρας, γέρεος, but κρέας, κρέως, κρεῶν. In Attic poetry: βρέτας *image*, βρέτεος, βρέτει, etc. Cp. 258 D.

268 D. Hom. has κλέα (for κλέα ?), and from *-κλής*: *-ηος*, *-ῆι*; Hdt.: *-έος* (for *-έος*), *-ῆ*, *-ῆι*. For *-ηος*, *-ῆα* the open *-έος*, *-ῆα* may be read. Attic poetry often has the open forms *-ῆι* (also in prose inscrip.), *-ῆι*, *-ῆι*.

269 D. Hom. and Ion. ἡ ἠώς *dawn* (ἠοσ-) is inflected like αἰδώς. For αἰδοῖ, ἡώ we may read αἰδόος, ἡόα and some other open forms in Hom. The Attic form ἔως is declined according to 238; but the accus. is ἔω (238 d). Hom. has ἰδρῶα from ἰδρῶς *sweat* (usually a *τ* stem). Cp. 257 D.

267 D. Hom. has ἥρωι (for ἥρω read ἥρωι), ἥρωα (or ἥρωι), ἥρωες ἥρωας, Μῆνω and Μῆνω. Hdt. has the gen. Μῆνω and Μῆνωος, the acc. πάτρων, ἥρων, but μήτωα.

SINGULAR	DUAL	PLURAL
Nom. ἥρως <i>hero</i>	N. A. V. ἥρω-ε	N. V. ἥρω-ες (rarely ἥρως)
Gen. ἥρω-ος	G. D. ἥρῶ-οιν	Gen. ἥρῶ-ων
Dat. ἥρω-ι (usually ἥρῳ)		Dat. ἥρω-σι(ν)
Acc. ἥρω-α (usually ἥρῳ)		Acc. ἥρω-ας (rarely ἥρως)
Voc. ἥρως		

Τρώς *Trojan* (252 a), πατήρ *father's brother*, μήτηρ *mother's brother*, δμῶς *slave* (poetic, cp. 252 a).

a. Forms of the Attic second declension (237) are gen. ἥρω, Μίτρω, acc. ἥρων; dual ἥρῳ (on an inscription).

### STEMS IN ι AND υ

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

#### SINGULAR

	ἡ πόλις <i>city</i> (πολι-)	ὁ πῆχυς <i>forearm</i> (πῆχυ-)	τὸ ἔστυ <i>town</i> (ἐστυ-)	ἡ σθῆ <i>sow</i> (συ-)	ὁ ἰχθύς <i>fish</i> (ιχθυ-)
Nom.	πόλι-ς	πῆχυ-ς	ἔστυ	σθῆ-ς	ἰχθῆ-ς
Gen.	πόλι-ως	πῆχε-ως	ἐστε-ως	συ-ός	ἰχθῆ-ος
Dat.	(πόλι-ι) πόλι-α	(πῆχε-ι) πῆχε-ι	(ἐστε-ι) ἐστέ-ι	συ-ι	ἰχθῆ-ι
Acc.	πόλι-ν	πῆχυ-ν	ἔστυ	σθῆ-ν	ἰχθῆ-ν
Voc.	πόλι	πῆχυ	ἔστυ	σθῆ	ἰχθῆ

#### DUAL

N.A.V. (πόλι-ε)	πόλι-α	(πῆχε-ε)	πῆχε-α	(ἐστε-ε)	ἐστέ-αι	σθῆ-αι	ἰχθῆ-αι
G. D.	πολλέ-οιν		πηχέ-οιν		ἐστέ-οιν	συ-οῖν	ἰχθῆ-οιν

#### PLURAL

N. V. (πόλι-ες)	πόλις (πῆχε-ες)	πῆχης (ἄστε-α)	ἄστη	σῆ-ες	ἰχθῆ-ες
Gen.	πόλι-ων	πῆχε-ων	ἄστε-ων	συ-ῶν	ἰχθῆ-ων
Dat.	πόλι-σι(ν)	πῆχε-σι(ν)	ἄστε-σι(ν)	συ-σι(ν)	ἰχθῆ-σι(ν)
Acc.	πόλις	πῆχης (ἄστε-α)	ἄστη	σῆς	ἰχθῆς

263 D. 1. ι stems. a. Doric, Aeolic, and New Ionic retain the ι stem without variation in all cases: πόλις, πόλιος, πόλι (from πολι-ι) and rarely πόλει in Hdt., πόλις, πόλι, πόλιος, πόλιος, πόλις, πόλις from πόλις (Cretan), and πόλιος.

**269. Stems in *ι* and *υ* are of two kinds:—**

1. a. Stems in *ι*, with genitive in *-ως*, as (masc.) *μῦνις* *seer*, *ἔχιν* *viper*; (fem.) *πόλις* *city*, *ποίησις* *poetry*, *δύναμις* *power*, *στάσις* *faction*, *ὕβρις* *outrage*. Neuter nominatives in *-ι* are not used in classical prose.
- b. Stems in *ι*, with genitive in *-ιος*, as *ὁ κίς* *weevil*, gen. *κί-ός*, dat. *κί-ι*; and so in proper names in *-ις*, as *Λύγδαμις* *Lygdamis*, gen. *Λυγδάμιος*.
2. a. Stems in *υ*, with genitive in *-υος*; as (masc.) *μῦς* *mouse*, *βότρυς* *cluster of grapes*, *ἰχθύς* *fish*; (fem.) *δρῦς* *oak*, *ὄφρυς* *eyebrow*, *ἰσχύς* *force*.
- b. Stems in *υ*, with genitive in *-ως*: (masc.) *πῆχυς* *forearm*, *πέλεκυς* *axe*; (neut.) *δορυ* *town*.

N. 1. — In the nom., acc., and voc. sing. barytone stems in *υ* have short *υ*; oxytone substantives (usually) and monosyllables have *ῡ*; and monosyllables circumflex the *ῡ* (*οῦς*, *οῦν*, *οῦ*).

N. 2. — *ἡ ἔγχελιν* *eel* follows *ἰχθύς* in the singular (*ἔγχελιν-ος*, etc.), but *πῆχυς* in the plural (*ἔγχελιν-ες*, etc.). But this does not hold for Aristotle.

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

- a. *ι*, *υ*, as in *πόλις*, *πῆχυς*.
- b. *ει*, *ευ*, which before vowels lost their *ι* and *υ* (43), as in *πολε(ι)-ι*, *πολε(ι)-ες*, *πηχε(υ)-ες*; which contract to *πόλει*, *πόλεις*, *πήχεις*.
- c. There is also a stem in *η*, as in Hom. *πόλη-ος* (268 D. 1, c), whence *πόλε-ως*.

N. 1. — *πόλε-ος* in Attic poetry for the sake of the metre is due to the analogy of *υ* stems with gen. in *-ος* (*ἡδέ-ος*, 297). Hom. *πήχε-ος* is the regular form (from *πηχε(υ)-ος*). Attic *πήχε-ως* follows *πόλεως*. *πόλε-σι* and *πήχε-σι* for *πόλι-σι* and *πῆχυ-σι* are due to the analogy of forms from stems in *ει*, *ευ* (*πόλε-ων*, *πήχε-ων*, etc.).

N. 2. — The dual *πόλει* occurs in some Mss.

**271. Accent.** — Final *-ως* of the genitive singular does not prevent the acute from standing on the antepenult (163 a). Thus *πόλε-ως*, *πήχε-ως*, *δοτε-ως*. *πόλε-ως* retains the accent of the earlier *πόλη-ος*, which, by transference of quantity (34), became *πόλε-ως*. The accent of the gen. pl. follows that of the gen. sing.

**272. Accusative plural.** — *πόλεις*, *πήχεις* are borrowed from the nominative. *ἰχθύς* is from *ἰχθυ-ς*. *ἰχθύας* occurs in late Greek. Cp. 251 a.

b. Hom. has *πόλις*, *πόλιος*, *πόλῃ*, *πόλει* or *-ῡ* (for which some read *πόλῃ*, as *κόῃ*; *πόρεῖ* is correct) and *πόλει*, *πόλις*, *πόλι*; pl. *πόλιες*, *πολίων*, *πόλει* (some read instead *πόλις*) or *πολίσσιν* (250 D. 2) *ἐπάλθουσιν*, *πόλῃς* or *πόλιας* (*πόλεις* appears in some texts).

c. Hom. has also forms with *η*: *πόληος*, *πόληι*, *πόληος*, *πόληας*.

2. *υ* stems. a. Ionic, Doric, and Aeolic have the open forms *πήχεες*, *δοτεῖ*, *δοτεα*; in the gen. sing. *-ος*, never *-ως* (*πήχεος*, *δοτεος*). In the dat. sing. of words of more than one syllable Hom. has *-ῡ* or *-υι*, as *πέκυι* (*πέκυν* *corpse*), but Hdt. does not show *-υι*.

b. The gen. pl. has the regular accent (*πηχέων*, *δοτέων*). On the dat. *πελέκεσσι*, *πέκυσσι*, *πίτυσσι* (some would read *πέκῡσι*, *πίτῡσι*), *πεκίεσσι*, see 250 D. 2. Hom. has accus. *ἰχθύς* and *ἰχθύας*, Hdt. has *ἰχθύας* very rarely.

**273. Contraction.** — *ιχθῦ* (once) for *ιχθῦε* and *ιχθῦς* for *ιχθῦες* occur in comedy. *ιχθῦ* is not a legitimate contraction, as *υ* cannot contract with *ε* (51 c). *ιχθῦς* (for *ιχθῦες*) is the accus. form used as the nom. (251 b).

**274.** *οἷς sheep* is declined as follows: *οἷς, οἰ-ός, οἰ-ι, οἰ-ν, οἷ*; dual, *οἰ-ε, οἰ-οῖν*; pl. *οἰ-ες, οἰ-ων, οἰ-σι, οἰ-ς*. Here the stem is *οἷ*, representing *όφι*, which is properly an *ι* stem: *όφι-ς, Lat. ovī-s*.

## 275. STEMS IN *ευ, αυ, ου*

SINGULAR				
	ὁ βασιλεύς <i>king</i>	ἡ γράς <i>old woman</i>	ἡ ναῦς <i>ship</i>	ὁ, ἡ βοῦς <i>ox, cow</i>
Nom.	βασιλεύς	γράφς	ναῦς	βοῦς
Gen.	βασιλέως	γρά-ός	νε-ός	βο-ός
Dat. (βασιλέι)	βασιλεῖ	γρά-ι	νη-ι	βο-ι
Acc.	βασιλέα	γράφ-ν	ναῦ-ν	βοῦ-ν
Voc.	βασιλεῖ	γράφ	ναῖ	βοῖ
DUAL				
N. A. V.	βασιλή	γρά-ε	νη-ε	βό-ε
G. D.	βασιλέοιν	γρά-οιν	νε-οιν	βο-οιν
PLURAL				
N. V.	{ βασιλέης, later βασιλεῖς }	γρά-ες	νη-ες	βό-ες
Gen.	βασιλέων	γρά-ων	νε-ων	βο-ων
Dat.	βασιλέσι(ν)	γρά-σι(ν)	νη-σι(ν)	βο-σι(ν)
Acc.	βασιλέας	γράφς	ναῖς	βοῖς

Like *βασιλεύς* are declined the masculine oxytones *ὁ ἵππεύς horseman, ὁ ἱερεύς priest, ὁ γονεύς parent, ὁ φονεύς murderer*; like *βοῦς* is declined *ὁ χοῦς three-quart measure* (but acc. *χῶα* and *χῶας*).

**274 D.** Hom. has *ῶς, ὄος* and *οἰός, ὠν, ὠες, ὄων* and *οἰῶν, ὄεσσι (οἰεσσι ο 386) and ὄεσσι, ὠσι(T)*.

**275 D.** 1. Hom. has *βασιλέος, -ήι, -ήα, -εῦ, -ήες, -εῦσι* (and *-ήεσσι*), *-ήας*. Also *-έος, -εῖ, -έα*, from the stem *εφ = ευ*. *-εῦς* and *-εῖ* for *-έος* and *-εῖ* are not common. *Ἄτρεῦς, Τῦδεῦς* have *-έ(φ)-ος* etc. regularly (*Τῦδῃ* from *Τῦδέας*). Hdt. has *-έος, -εῖ* or *-εῖ, -έα, -εῦ, -έος, -έων, -εῦσι, -έας*.

2. Hom. has *γρηῦς* or *γρηῦς, γρηῖ, γρηῦ* and *γρηῖ*; the unattic *βόεσσι* (and *βουσι*), *βόας* (and *βοῦς*), *βῶν* acc. sing. H 238. The Doric nom. sing. is *βῶς*, acc. pl. *βῶς*.

3. The declension of *ναῦς* in Doric, Homer, and Herodotus is as follows:

**276.** Substantives in *-εός* preceded by a vowel may contract in the gen. and acc. sing. and pl. Thus, *Ἀλκίεος* *Alkerman* has gen. *Ἀλκίεως* or *Ἀλκιδος*, acc. *Ἀλκίᾱ* or *Ἀλκιδά*, gen. pl. *Ἀλκιδῶν* or *Ἀλκιδων*, acc. pl. *Ἀλκιδᾱς* or *Ἀλκιδας*. 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 *Εὐβοεὺς* *Euboean* from *Εὐβοιεύς*, *Παιραεύς* *Peiraeus*, *Πλαταιεύς* *Plataean*.

**277. Other Forms.**—*a.* In the drama from words in *-εός* we find rarely *-ῆ* in acc. sing., *-έας* in acc. pl. *-εός* and *-ῆος*, *-ῆες*, *-ῆας* are occasionally found.

*b.* The nom. pl. in older Attic ended in *-ῆς* (*βασιλῆς*), derived either from *-ῆες* by contraction or from *-έης* (once on an inscription) by 34. *-ῆς* occurs on inscriptions till about 350 B.C., and is the form to be adopted in the texts of authors of the fifth century and in Plato. *-εες* occurs rarely, but is suspected. *βασιλεῖς* (regular on inscriptions after 320 B.C.) is from analogy to *ἡδεις*.

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

**278. Stem Variation.**—Stems ending in *eu*, *au*, *ou* lose *u* before case endings beginning with a vowel, *υ* passing into *ϝ* (43). Stems in *eu* show the pure form only in the vocative; other forms are derived from the stronger stem *ηυ*. *ηυ* and *ᾱυ* before a consonant become *eu*, *ᾱυ* (40) as in *βασιλεὺς*, *βασιλεῦσι*, *ναῦς*, *ναῦσι* from *βασιληυς*, *ᾱυς*, etc. From *βασιλη(ϝ)-ος*, *-ῆ(ϝ)-ι*, *-ῆ(ϝ)-α*, *-ῆ(ϝ)-ας* come, by transfer of quantity (34), the Attic forms. So *ναῶς* is derived from *νη(ϝ)-ός*. In *βασιλέων*, *ναῶν*, *ε* is shortened from the *η* of *βασιληων*, *νηων* by 39. *βο-ός*, etc. are from the stem *βου- βοϝ-*, cp. Lat. *bovis*.

#### STEMS IN *OI*

**279.** Stems in *oi*, with nominative in *-ώ*, turn *ε* into unwritten *ι* (*υ*) (43) before the endings beginning with a vowel. *ῆ* *πειθῶ* *persuasion* is thus declined:

N. *πειθῶ*. G. *πειθοῖς* (*πειθός-ος*). D. *πειθοῖ* (*πειθός-ι*). A. *πειθῶ* (*πειθός-α*).  
V. *πειθοε*. Dual and plural are wanting.

	SINGULAR			PLURAL		
	Doric	Homer	Hdt.	Doric	Homer	Hdt.
Nom.	ναός	νηός	νηός	να-ες	νη-ες, νέ-ες	νέ-ες
Gen.	ναός	νηός, νεός	ναός (and νηός?)	να-ων	νη-ων, νε-ων	νε-ων
Dat.	ναί	νηί	νηί	ναυ-σι(ν), νέ-εσι(ν)	νηυ-σι(ν) νη-εσι(ν), νέ-εσι(ν)	νηυ-σι
Acc.	ναόν	νη-α, νέ-α	νέ-α	να-ας	νη-ας, νέ-ας	νέ-ας

Hom. has *ναῖσι* in *ναυσικλυτός*.

**279 D.** In Ionic the forms are contracted (*πειθοῖς*, etc.). Hdt. has acc. *ἰεῦν* from *ἰώ*, *Ἀγρεῦν*, but also *πειθῶ*.

So  $\acute{\eta}\chi\acute{o}$  *echo*,  $\epsilon\iota\sigma\tau\acute{o}$  *well-being*,  $\phi\epsilon\iota\delta\acute{o}$  *sparing*,  $\Sigma\alpha\phi\acute{o}$ ,  $\Lambda\eta\acute{o}$ ,  $\text{Καλυ}\acute{\phi}$ .  $\alpha\iota$  stems are chiefly used for women's names.

a. A stronger form of the stem is  $\omega$ , seen in the earlier form of the nominative ( $\Sigma\alpha\phi\omega$ ,  $\Lambda\eta\omega$ ). The accusative has the accent of the nominative.

b. When dual and plural occur, they are of the second declension: nom.  $\lambda\epsilon\chi\omega\iota$  (late) from  $\lambda\epsilon\chi\acute{o}$  *woman in child-bed*, acc.  $\gamma\omicron\rho\gamma\omega\iota\varsigma$  from  $\gamma\omicron\rho\gamma\acute{o}$  *gorgon*.

c.  $\acute{\eta}$   $\epsilon\iota\kappa\acute{o}\nu$  *image*,  $\acute{\eta}$   $\alpha\eta\delta\acute{o}\nu$  *nightingale*, properly from stems in  $\sigma\tau$ , have certain forms from this declension ( $\epsilon\iota\kappa\omega\iota$ ,  $\epsilon\iota\kappa\acute{o}$ , voc.  $\alpha\eta\delta\omega\iota$ ).

### CASES IN $\phi\iota(\nu)$

280. Cases in  $\phi\iota(\nu)$ . —  $\phi\iota(\nu)$  is often added to noun stems in Hom. to express the relations of the lost instrumental, locative, and ablative, both singular and (more commonly) plural; rarely to express the relations of the genitive and dative cases. From  $\alpha$  stems are made singulars, from  $\sigma$  stems singulars or plurals, from consonant stems almost always plurals. Except in  $\theta\epsilon\phi\iota\nu$  *with the gods*  $\phi\iota(\nu)$  is not added to a stem denoting a person. (a) Instrumental:  $\beta\iota\eta\phi\iota$  *by might*,  $\epsilon\tau\acute{\epsilon}\rho\eta\phi\iota$  *with the other (hand)*,  $\delta\alpha\kappa\rho\upsilon\phi\iota\nu$  *with tears*; (b) Locative:  $\theta\acute{\upsilon}\rho\eta\phi\iota$  *at the door*,  $\delta\rho\epsilon\sigma\phi\iota$  *on the mountains*; (c) Ablative:  $\kappa\epsilon\phi\alpha\lambda\acute{\eta}\phi\iota\nu$  *from off the head*; especially with prepositions, as  $\epsilon\kappa \tau\omicron\upsilon\tau\acute{o}\phi\iota\nu$  *from off the sea*,  $\alpha\pi\omicron \tau\alpha\upsilon\phi\iota\nu$  *from the ships*.

### IRREGULAR DECLENSION

281. The gender in the singular and in the plural may not be the same:  $\acute{\sigma}\iota\tau\omicron\varsigma$  *grain*,  $\tau\acute{\alpha} \sigma\iota\tau\alpha$ ;  $\delta$   $\delta\epsilon\sigma\mu\acute{o}\varsigma$  *chain*,  $\tau\acute{\alpha} \delta\epsilon\sigma\mu\acute{\alpha}$  *chains* ( $\alpha\iota$   $\delta\epsilon\sigma\mu\omicron\iota$  *cases of imprisonment*);  $\tau\acute{o}$   $\sigma\tau\acute{\alpha}\delta\iota\omicron\nu$  *stade, race-course*, pl.  $\tau\acute{\alpha} \sigma\tau\acute{\alpha}\delta\iota\alpha$  and  $\alpha\iota$   $\sigma\tau\acute{\alpha}\delta\iota\omega\iota$ .

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

a. Both stems have a common nominative singular:  $\sigma\acute{\kappa}\omicron\tau\omicron\varsigma$  *darkness*,  $\sigma\acute{\kappa}\omicron\tau\omicron\nu$  *etc.* (like  $\epsilon\pi\tau\omicron\nu$   $\epsilon\pi\tau\omega$ ) or  $\sigma\acute{\kappa}\omicron\tau\omicron\upsilon\varsigma$   $\sigma\acute{\kappa}\omicron\tau\epsilon\iota$  (like  $\gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$   $\gamma\acute{\epsilon}\nu\epsilon\iota$ ). So  $\tau\acute{o}\nu$   $\Lambda\theta\omega$ , and  $\tau\acute{o}\nu$   $\Lambda\theta\omega\iota$  from  $\Lambda\theta\omega\iota$  (288 d),  $\tau\acute{o}\nu$   $\Sigma\omega\kappa\rho\acute{\alpha}\tau\eta$  and  $\tau\acute{o}\nu$   $\Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\eta$  (264 b). These are called *heteroclitics* ( $\epsilon\tau\epsilon\rho\acute{o}\kappa\lambda\iota\tau\alpha$  *differently declined*).

N. Many compound proper names in  $\eta\varsigma$  (especially names of foreigners) have forms of the 1 and 8 decl., as  $\tau\iota\varsigma\sigma\alpha\phi\acute{\epsilon}\rho\eta\eta\varsigma$ ,  $\eta\tau\omicron\upsilon\varsigma$ ,  $\eta\tau\eta$  and  $\eta\tau\epsilon\iota$ . So  $\Theta\epsilon\omicron\kappa\rho\acute{\iota}\tau\eta$  (voc.) in Demosth.,  $\Lambda\epsilon\omega\iota\delta\eta\eta$  and  $\Lambda\epsilon\omega\iota\delta\epsilon\alpha$  in Hdt.

b. Certain cases are formed from another stem than that of the nom. singular:  $\delta$   $\delta\upsilon\epsilon\iota\rho\omicron\varsigma$  *dream*, gen.  $\delta\upsilon\epsilon\iota\rho\alpha\tau\omicron\varsigma$  (as if from  $\tau\acute{o}$   $\delta\upsilon\epsilon\iota\rho\alpha$ ), or (less freq.)  $\delta\upsilon\epsilon\iota\rho\omega$ ; so  $\tau\acute{o}\nu$   $\Lambda\pi\acute{o}\lambda\lambda\omega\iota$  and  $\tau\acute{o}\nu$   $\Lambda\pi\acute{o}\lambda\lambda\omega$  (260),  $\tau\acute{o}\upsilon$   $\upsilon\lambda\acute{o}\varsigma$  and  $\tau\acute{o}\upsilon$   $\upsilon\lambda\acute{o}\upsilon$  (286, 27). These are called *metaplastic forms* ( $\mu\epsilon\tau\alpha\pi\lambda\alpha\sigma\mu\acute{o}\varsigma$  *change of formation*).

283. Defectives are substantives having, by reason of their meaning or use, only one number or only certain cases. Thus, sing. only:  $\delta$   $\acute{\alpha}\eta\rho$  *air*,  $\delta$   $\alpha\lambda\theta\acute{\eta}\rho$  *upper air*; plur. only:  $\tau\acute{\alpha}$   $\Delta\omega\iota\omicron\nu\sigma\iota\alpha$ ,  $\tau\acute{\alpha}$   $\text{Ὀλύμπια}$  *the Dionysiac (Olympic) festival*,  $\alpha\iota$   $\epsilon\tau\eta\epsilon\iota\alpha$  *annual winds*; in some cases only:  $\delta$   $\mu\acute{\epsilon}\lambda\epsilon$  *my good sir or madam*;  $\epsilon\upsilon\alpha\rho$  *dream*;  $\delta\phi\epsilon\lambda\omicron\varsigma$  *use* only in nom.;  $\lambda\iota\beta\acute{o}\varsigma$   $\lambda\iota\beta\alpha$  from  $\lambda\iota\beta\acute{o}$  *stream, libation*.

284. Indeclinables are substantives having one form for all cases:  $\tau\acute{o}$   $\chi\rho\epsilon\omega\iota\varsigma$ ,  $\tau\acute{o}\upsilon$   $\chi\rho\epsilon\omega\iota\varsigma$ , etc. *fatality*,  $\tau\acute{o}$   $\alpha\lambda\phi\alpha$  *alpha*,  $\tau\acute{o}$   $\lambda\acute{\epsilon}\gamma\epsilon\upsilon$  *to speak*, most cardinal numbers ( $\tau\acute{o}$   $\delta\acute{\epsilon}\kappa\alpha$  *ten*), several foreign words, as  $\text{Ἰακώβ}$  *Jacob*,  $\Delta\alpha\upsilon\iota\delta$  *David*.

## 285. LIST OF THE PRINCIPAL IRREGULAR SUBSTANTIVES

1. Ἄρης (ὁ) *Ares*, stems Ἄρεσ-, Ἄρεν- from Ἄρεσϝ-. G. Ἄρεως (poet. Ἀρεός), D. Ἄρει, A. Ἄρη (poet. Ἀρεά), Ἀρην. Epic G. Ἄρηος, Ἀρεός, D. Ἀρηι-, Ἀρεϊ, A. Ἀρηα, Ἀρην. Hdt. Ἀρεός, Ἀρει, Ἀρεα. Aeolic Ἀρευς, Ἀρευος, etc.
2. ἀρὴν (ὁ, ἡ) *lamb, sheep*, stems ἀρεν-, ἀρν-, ἀρνα-. Thus, ἀρν-ός, ἀρν-ί, ἀρν-α, ἀρν-ες, ἀρν-ῶν, ἀρνά-σι (Hom. ἀρν-εσσι), ἀρν-ας (declined like a subst. in -ηρ). Nom. ἀρὴν occurs on inscript. but ἀρνός (2 decl.) is commonly used.
3. γάλα (τό) *milk* (133), γάλακτ-ος, γάλακτ-ι, etc.
4. γέλως (ὁ) *laughter*, γέλωτ-ος, etc. Attic poets A. γέλωτα or γέλων. Hom. has D. γέλω, A. γέλω, γέλων or γέλωι(?) from Aeol. γέλος. Cp. 257 D.
5. γόνυ (τό) *knee*, γόνατ-ος, etc. Ionic and poetic γούνατ-ος, γούνατ-ι, etc. Epic also γουν-ός, γουν-ί, γούν-α, pl. γούν-ων, γούν-εσσι (250 D. 2). The forms in ου are from γονϝ- (37 D. 1, 253 c); cf. Lat. genu.
6. γυνή (ἡ) *woman*, γυναικ-ός, γυναικ-ί, γυναίκα, γύναι (133); dual γυναῖκα-ε, γυναῖκα-οῖν; pl. γυναῖκα-ες, γυναῖκα-ῶν, γυναῖκι, γυναῖκα-ας. The gen. and dat. of all numbers accent the last syllable (cp. ἀθήρ). Comic poets have A. γυτήν, γυτάς, N. pl. γυταί.
7. δάκρυον (τό) *tear*, δακρύου, etc., in prose and poetry. δάκρυ (τό) is usually poetic, D. pl. δάκρυσσι.
8. δένδρον (τό) *tree*, δένδρου, etc. Also D. sing. δένδρει, pl. δένδρη, δένδρεσι. Hdt. has δένδρον, δένδρεον and δένδρος.
9. δέος (τό) *fear* (δεεσ-), δέους, δέει. Hom. δέους, 55 D. Cp. 265.
10. δόρυ (τό) *spear*, δόρατ-ος, δόρατ-ι, pl. δόρατ-α, etc. Poetic δορ-ός, δορ-ί (also in prose) and δορ-ει (like ἄστει). Ionic and poetic δούρατ-ος, etc., Epic also δουρ-ός, δουρ-ί, dual δοῦρ-ε, pl. δοῦρ-α, δοῦρ-ων, δοῦρ-εσσι (250 D. 2). The forms with ου are from δορϝ- (37 D. 1).
11. ἔρως (ὁ) *love*, ἔρωτ-ος, etc. Poetical ἔρος, ἔρω, ἔρον. Cp. 257 D.
12. Ζεὺς (ὁ) *Zeus*, Δι-ός, Δι-ί, Δί-α, Ζεῦ. Ζεὺς is from Διεύς, Δι-ός, etc., from Διϝ-. Ionic and poetic Ζητός, Ζητή, Ζήνα.
13. θέμις (ἡ) *justice* and the goddess *Themis* (θεμιδ-), θέμιδ-ος, θέμιδ-ι, θέμι-ν. Hom. has θέμιστ-ος, etc. Pind. θέμιστ-ος, θέμι-ν, θέμιστ-ες. Hdt. θέμι-ος. In the phrase θέμις εἶναι *fas esse* (indic. θέμις ἐστί), θέμις is indeclinable.
14. κῆρᾱ (τό) *head* (poetic) used in Attic only in N. A. V. sing., but dat. κάρη. Other cases are from the stem κῆατ-, G. κῆατ-ός, D. κῆατ-ί; also τὸ κῆατ-α N. A. sing., κῆατ-ας A. pl.  
Epic shows the stems κῆατ-, κῆατ-, κῆατ-, κῆατ-, κῆατ-. N. κῆρη, G. κῆατος, κῆατός, κῆατος, κῆρητος, D. κῆατι, κῆατί, κῆατατι, κῆρητι, A. κάρ. N. pl. κῆρᾱ, κῆατα, κῆατα, and κῆρηνα, G. κῆρων, κῆρητων, D. κῆασί, A. κῆατα.
15. κύων (ὁ, ἡ) *dog*, κυν-ός, κυν-ί, κύν-α, κύον; κύν-ε, κυν-οῖν; κύν-ες, κυν-ῶν, κυσί, κύν-ας.
16. λίᾱς (ὁ) *stone*, poetic also λᾱς, G. λᾱός (or λᾱού), D. λᾱῖ, A. λᾱαν, λᾱα; dual λᾱε; pl. λᾱ-ες, λᾱ-ων, λᾱ-εσσι, λᾱ-εσι.
17. μάρτυς (ὁ, ἡ) *witness*, μάρτυρ-ος, etc., but D. pl. μάρτυ-σι. Hom. has N. μάρτυ-ρος, pl. μάρτυροι.
18. Οἰδίπους (ὁ) *Oedipus*, G. Οἰδίποδος, Οἰδίπου, Οἰδιπόδα (Dor.), D. Οἰδίποδι, A. Οἰδίπου, Οἰδιπόδα, V. Οἰβίπους, Οἰβίπου.

19. *δρεῖπος* (δ) and *δρεῖπον* (τό, Ionic and poetic) *dream*, *δρεῖπου*, etc., but also *δρεῖπατ-ος*, etc. *τὸ δρεπ* only in N. A.
20. *ὄρνις* (ἡ) *bird* (257). A. *ὄρνιθα* and *ὄρνιν* (247). Poetic *ὄρνις*, A. *ὄρνιν*; pl. N. *ὄρνεις*, G. *ὄρνων*, A. *ὄρνεις* or *ὄρνις*. Dor. G. *ὄρνιχ-ος*, etc.
21. *ὄσσε* dual, *two eyes*, pl. G. *ὄσσω*, D. *ὄσσοις* (-οισι).
22. *ὠς* (τό) *ear*, *ὠτ-ός*, *ὠτ-ί*, pl. *ὠτ-α*, *ὠτ-ων* (252 a), *ὠσί*; from the stem *ὠτ-* contracted from *ὠδ(σ)ατ-*, whence *ὠδ(χ)ατ-*. *ὠς* is from *ὠος*, whence also the Doric nom. *ὠς*. Hom. G. *ὠατ-ος*, pl. *ὠατ-α*, *ὠασι* and *ὠσί*.
23. *Πνύξ* (ἡ) *Pnyx* (128), *Πνυκ-ός*, *Πνυκ-ί*, *Πύκν-α*, and also *Πνυκ-ός*, *Πνυκ-ί*, *Πνύκ-α*.
24. *πρεσβυτής* (δ) *envoy* has in the pl. usually the forms of the poetic *πρέσβυς* *old man*, properly an adj., *old*. Thus, N. sing. *πρεσβυτής*, G. *πρεσβυτοῦ*, etc., N. pl. *πρέσβεις*, G. *πρέσβων*, D. *πρέσβεσι*, A. *πρέσβεις* (rarely *πρεσβευαί*, etc.). *πρέσβυς* meaning *old man* is poetic in the sing. (A. *πρέσβυν*, V. *πρέσβυ*) and pl. (*πρέσβεις*); meaning *envoy* *πρέσβυς* is poetic and rare in the sing. (dual *πρεσβῆ* from *πρεσβύς*). *πρεσβύτης* *old man* is used in prose and poetry in all numbers.
25. *πῦρ* (τό) *fire* (πῦρ, 254 b), *πυρ-ός*, *πυρ-ί*, pl. *τὰ πυρά* *watch-fires*, 2nd decl.
26. *ῥεω* (τό) *water*, *ῥεατ-ος*, *ῥεατ-ί*, pl. *ῥεατ-α*, *ῥεατ-ων*, etc. Cp. 258 b.
27. *υῖός* (δ) *son* has three stems: 1. *υιο-*, whence *υιοῦ*, etc., according to the 2nd decl. 2. *υιυ-*, whence *υῖος*, *υιεί*, dual *υιεί*, *υῖοιν*, pl. *υῖεις*, *υῖων*, *υῖοι*, *υῖεις*. The stems *υιο-* and *υιυ-*, usually lose their *ι* (43): *δοῦ*, *ῥέος*, etc. 3. *υι-* in Hom. G. *υῖος*, D. *υῖι*, A. *υῖα*, dual *υῖε*, pl. *υῖες*, *υῖοι*, *υῖας*.
28. *χείρ* (ἡ) *hand*, *χειρ-ός*, *χειρ-ί*, *χειρ-α*; dual *χείρ-ε*, *χειρ-οῖν*; pl. *χείρ-ες*, *χειρ-ῶν*, *χειρ-οί*, *χειρ-ας*. Poetic also *χειρ-ός*, *χειρ-ί*, etc.; dual, *χειρ-οῖν*. Att. inscr. have *χειροῖν*, *χειροί*. Hom. agrees with Att. prose and Hdt. except that he has also *χειρ-ί*, *χειρ-εσσι*, *χειρ-εσι*.
29. *χρῶς* (δ) *skin*, *χρωτ-ός*, *χρωτ-ί* (but *χρῶ* in the phrase *ἐν χρῶ*), *χρῶτα*. Poetic *χρο-ός*, *χρο-ί*, *χρο-α*, like *αἰδώς*, 266.

## ADJECTIVES

### ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS

**286. Adjectives of Three Endings.**—Most adjectives of the vowel declension have three endings: -ος, -η (or -ᾱ), -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 -ᾱ, not in -η. But adjectives in -οος (not preceded by ρ) have η. Thus, *ὀγδοος*, *ὀγδόη*, *ὀγδοον* *eighth*, *ἀθρόος*, *ἀθρόη*, *ἀθρόον* *crowded*. See 290 e.

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

**285 D. 27.** Hom. has also *υῖός*, *υιοῦ*, *υῖόν*, *υῖέ*, *υῖῶν*, *υῖοῖσι*; *υῖός*, *υῖεί*, *υῖα*, *υῖες* and *υῖεις*, *υῖας*. υ sometimes makes a short syllable in *υῖός*, *υῖόν*, *υῖέ* (148 D. 3).

**287 D.** In the fem. nom. sing. Ionic has -η, never -ᾱ; in the fem. gen. pl. Hom. has -ῶν (less often -ῶων); Hdt. has -ῶων in oxytone adjectives and participles, and so probably in barytones.



## SINGULAR

Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	ἄξιος	ἄξιᾱ	ἄξιον	μακρός	μακρῇ	μακρόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἀξίου	ἀξιάς	ἀξίου	μακροῦ	μακρᾶς	μακροῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἀξίῳ	ἀξίῃ	ἀξίῳ	μακρῷ	μακρῇ	μακρῷ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἄξιον	ἄξιᾱν	ἄξιον	μακρόν	μακράν	μακρόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	ἄξιε	ἄξιᾱ	ἄξιον	μακρέ	μακρῇ	μακρόν

## DUAL

N. A. V.	ἀγαθά	ἀγαθῇ	ἀγαθά	ἄξια	ἄξιᾱ	ἄξια	μακρά	μακρῇ	μακρά
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	ἄξιων	ἄξιαιν	ἄξιων	μακροῖν	μακραῖν	μακροῖν

## PLURAL

N. V.	ἀγαθοί	ἀγαθαί	ἀγαθά	ἄξιοι	ἄξιαί	ἄξια	μακροί	μακραί	μακρά
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	ἄξίων	ἄξίων	ἄξίων	μακρῶν	μακρῶν	μακρῶν
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	ἄξιοις	ἄξιαῖς	ἄξιοις	μακροῖς	μακραῖς	μακροῖς
Acc.	ἀγαθοὺς	ἀγαθᾶς	ἀγαθά	ἄξιους	ἄξιας	ἄξια	μακροὺς	μακρας	μακρά

ἐσθλός *good*, κακός *bad*, σοφός *wise*, κούφος, κούφη, κούφον *light*, δῆλος *clear*; ἀνδρείος, ἀνδρεῖᾱ, ἀνδρεῖον *courageous*, δίκαιος *just*, ὅμοιος *like*, ἀσχερός, ἀσχερά, ἀσχερόν *base*, ἐλεύθερος *free*; all participles in -ος and all superlatives.

a. The accent in the feminine nominative and genitive plural follows that of the masculine: ἄξιαί, ἄξιων, not ἄξιαι, ἄξιων, as would be expected according to the rule for substantives (205), e.g. as in αἰτιά *cause*, αἰτῖαι, αἰτιῶν.

b. All adjectives and participles may use the masculine instead of the feminine dual forms: τῷ ἀγαθῷ 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. *ἄδικος unjust* (ἀ- *without*, δίκη *justice*), *φρόνιμος prudent*, and *ἔλεως propitious* are declined thus:

## SINGULAR

	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	ἄδικος	ἄδικον	φρόνιμος	φρόνιμον	ἔλεως	ἔλεων
Gen.	ἄδικου	ἄδικου	φρονίμου	φρονίμου	ἔλεω	ἔλεω
Dat.	ἄδικῳ	ἄδικῳ	φρονίμῳ	φρονίμῳ	ἔλεῳ	ἔλεῳ
Acc.	ἄδικον	ἄδικον	φρόνιμον	φρόνιμον	ἔλεων	ἔλεων
Voc.	ἄδικε	ἄδικον	φρόνιμε	φρόνιμον	ἔλεως	ἔλεων

290 D. Hom. has ἔλεος or ἔλεος; πλεῖος, πλεῖη, πλεῖον (Hdt. πλεός, πλεή, πλεόν); σῶς (only in this form), and σόος, σόη, σόον. Hom. has N. ζῶς, A. ζῶν *living*, and ζωός, ζωή, ζῶν *living*.

## DUAL

	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
N. A. V.	ἄδικε	ἄδικε	φρόνιμε	φρόνιμε	ἴατε	ἴατε
G. D.	ἄδικοιν	ἄδικοιν	φρονίμοιν	φρονίμοιν	ἴατε	ἴατε

## PLURAL

N. V.	ἄδικοι	ἄδικα	φρόνιμοι	φρόνιμα	ἴατε	ἴατε
Gen.	ἄδικων	ἄδικων	φρονίμων	φρονίμων	ἴων	ἴων
Dat.	ἄδικοις	ἄδικοις	φρονίμοις	φρονίμοις	ἴας	ἴας
Acc.	ἄδικους	ἄδικα	φρονίμους	φρόνιμα	ἴας	ἴα

a. Like ἄδικος are declined the compounded δ-λογος *irrational*, δ-τίμος *dis-honoured*, δ-χρεῖος *useless*, ἔμ-πειρος *experienced*, ἐπι-φθονος *envious*, εὖ-ξενος *hospitable*, ὑπ-ήκοος *obedient*. Like φρόνιμος are declined the uncompounded βάρβαρος *barbarian*, ἡσυχος *quiet*, ἡμερος *tame*, λάλος *talkative*.

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

c. πλήεις *full* has three endings: πλέως, πλέα, πλέων, pl. πλέω, πλείω, πλέα, but most compounds, such as ἔμπλεως *quite full*, have the fem. like the masc. σῶς *safe* has usually sing. N. σῶς masc., fem. (rarely σά), σῶν neut., A. σῶν; plur. N. σῶι masc., fem., σά neut., A. σῶς masc., fem., σά neut. Other cases are supplied by σῶος, σῶά, σῶων. σῶων also occurs in the accusative.

d. In poetry, and sometimes in prose, adjectives commonly of two endings have a feminine form, as πατήριος *paternal*, βίαιος *violent*; and those commonly of three endings have no feminine, as ἀναγκαῖος *necessary*, φιλικός *friendly*.

290. Contracted Adjectives. — Most adjectives in -εος and -οος are contracted. Examples: χρύσεος *golden*, ἀργύρεος *of silver*, ἀπλόος *simple* (feminine ἀπλέα).

## SINGULAR

N. V.	(χρῦσεος)	χρῦσοθς	(χρῦσέᾱ)	χρῦσῆ	(χρῦσειν)	χρῦσοθν
Gen.	(χρῦσέου)	χρῦσοθ	(χρῦσέᾱς)	χρῦσῆς	(χρῦσέου)	χρῦσοθ
Dat.	(χρῦσέῳ)	χρῦσῶ	(χρῦσέᾳ)	χρῦσῇ	(χρῦσέῳ)	χρῦσῶ
Acc.	(χρῦσειν)	χρῦσοθν	(χρῦσέᾱν)	χρῦσῆν	(χρῦσειν)	χρῦσοθν

## DUAL

N. A. V.	(χρῦσέω)	χρῦσά	(χρῦσέᾱ)	χρῦσᾱ	(χρῦσέω)	χρῦσά
G. D.	(χρῦσέοιν)	χρῦσοῖν	(χρῦσέαιν)	χρῦσαιν	(χρῦσέοιν)	χρῦσοῖν

## PLURAL

N. V.	(χρῦσέαι)	χρῦσαι	(χρῦσέαι)	χρῦσαι	(χρῦσέαι)	χρῦσαι
Gen.	(χρῦσέων)	χρῦσῶν	(χρῦσέων)	χρῦσῶν	(χρῦσέων)	χρῦσῶν
Dat.	(χρῦσέοις)	χρῦσοῖς	(χρῦσέαις)	χρῦσαις	(χρῦσέοις)	χρῦσοῖς
Acc.	(χρῦσέους)	χρῦσοῦς	(χρῦσέᾱς)	χρῦσᾱς	(χρῦσέαι)	χρῦσαι

## SINGULAR

N. V.	(ἀργύρεος) ἀργυροῦς	(ἀργυρέᾱ) ἀργυρᾱ	(ἀργύρεον) ἀργυροῦν
Gen.	(ἀργυρέου) ἀργυροῦ	(ἀργυρέᾱς) ἀργυρᾱς	(ἀργυρέου) ἀργυροῦ
Dat.	(ἀργυρέῳ) ἀργυρῷ	(ἀργυρέῃ) ἀργυρῇ	(ἀργυρέῳ) ἀργυρῷ
Acc.	(ἀργύρεον) ἀργυροῦν	(ἀργυρέᾱν) ἀργυρᾱν	(ἀργύρεον) ἀργυροῦν

## DUAL

N. A. V.	(ἀργυρέῳ) ἀργυρῶ	(ἀργυρέᾱ) ἀργυρᾱ	(ἀργυρέῳ) ἀργυρῶ
G. D.	(ἀργυρέοιν) ἀργυροῖν	(ἀργυρέαιν) ἀργυραῖν	(ἀργυρέοιν) ἀργυροῖν

## PLURAL

N. V.	(ἀργύρεοι) ἀργυροῖ	(ἀργύρεαι) ἀργυραῖ	(ἀργύρεα) ἀργυρᾱ
Gen.	(ἀργυρέων) ἀργυρῶν	(ἀργυρέων) ἀργυρῶν	(ἀργυρέων) ἀργυρῶν
Dat.	(ἀργυρέοις) ἀργυροῖς	(ἀργυρέαις) ἀργυραῖς	(ἀργυρέοις) ἀργυροῖς
Acc.	(ἀργυρέους) ἀργυροῦς	(ἀργυρέᾱς) ἀργυρᾱς	(ἀργύρεα) ἀργυρᾱ

## SINGULAR

N. V.	(ἀπλός) ἀπλοῦς	(ἀπλέᾱ) ἀπλη	(ἀπλόον) ἀπλοῦν
Gen.	(ἀπλόου) ἀπλοῦ	(ἀπλέᾱς) ἀπλης	(ἀπλόου) ἀπλοῦ
Dat.	(ἀπλόῳ) ἀπλῷ	(ἀπλέῃ) ἀπλῇ	(ἀπλόῳ) ἀπλῷ
Acc.	(ἀπλόον) ἀπλοῦν	(ἀπλέᾱν) ἀπλην	(ἀπλόον) ἀπλοῦν

## DUAL

N. A. V.	(ἀπλόῳ) ἀπλῶ	(ἀπλέᾱ) ἀπλᾱ	(ἀπλόῳ) ἀπλῶ
G. D.	(ἀπλόοιν) ἀπλοῖν	(ἀπλέαιν) ἀπλαῖν	(ἀπλόοιν) ἀπλοῖν

## PLURAL

N. V.	(ἀπλόοι) ἀπλοῖ	(ἀπλέαι) ἀπλαῖ	(ἀπλόα) ἀπλᾱ
Gen.	(ἀπλόων) ἀπλῶν	(ἀπλέων) ἀπλῶν	(ἀπλόων) ἀπλῶν
Dat.	(ἀπλόοις) ἀπλοῖς	(ἀπλέαις) ἀπλαῖς	(ἀπλόοις) ἀπλοῖς
Acc.	(ἀπλόους) ἀπλοῦς	(ἀπλέᾱς) ἀπλᾱς	(ἀπλόα) ἀπλᾱ

a. So χαλκοῦς, -ῇ, -οῦν *brazen*, φοινῖκοῦς, -ῇ, -οῦν *crimson*, πορφυροῦς, -ᾱ, -οῦν *dark red*, σιδηροῦς, -ᾱ, -οῦν *of iron*, διπλοῦς, -ῇ, -οῦν *two-fold*, and other multiplatives in -πλοῦς (354 b). Compounds of two endings (288): εὖρους, -οῦν (*eūros*) *well disposed*, ἀπλους, -οῦν (*āploos*) *not navigable*, εὐρους, -οῦν (*eūros*) *fair-flowing*. These have open *oa* in the neuter plural.

b. The vocative and dual of contracted adjectives are very rare.

c. Adjectives whose uncontracted form in the nom. sing. has the accent on the antepenult (χρῶσεος, πορφύρεος) take in the contracted form a circumflex on their last syllable (χρῶσεως, πορφύρεως) by analogy to the gen. and dat. sing. The accent of the nom. dual masculine and neuter is also irregular (χρῶσῶ, not χρῶσῶ).

d. For peculiarities of contraction see 56. ἀπλῆ is from ἀπλεᾶ, not from ἀπλη.

e. Some adjectives are not contracted: ἀργαλέος *difficult*, κερδαλέος *crafty*, νέος *young*, ὀγδοός *eighth*, ἀθρόος *crowded* (usually). (Here *eo* and *oo* were probably separated originally by *f*, 3.)

### ADJECTIVES OF THE CONSONANT DECLENSION

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

a. There are some compounds with other stems: M. F. ἀπάτωρ, N. ἀπατορ *fatherless*, G. ἀπάτορος; ἀπολις ἀπολι *without a country*, ἀπολίδος; αὐτοκράτωρ *independent*, αὐτοκράτορος; ἄρρην (older ἄρσην) ἄρρην *male*, ἄρρεος; εὐχαρις *agreeable*, εὐχάριτος; εὐελπις *hopeful*, εὐελπίδος. For the acc. of stems in *er* and *id* see 247. Neut. εὐχαρι and εὐελπι for εὐχαριτ, εὐελπιδ (133).

292. ἀληθής (ἀληθεσ-) *true*, εὐ-ελπις (εὐελπιδ-) *hopeful* are thus declined:

#### SINGULAR

	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	ἀληθής	ἀληθές	εὐελπις	εὐελπι
Gen.	(ἀληθέ-ος)	ἀληθεὺς		εὐελπιδ-ος
Dat.	(ἀληθέ-ι)	ἀληθεϊ		εὐελπιδ-ι
Acc.	(ἀληθέ-α) ἀληθῇ	ἀληθές	εὐελπιν	εὐελπι
Voc.	ἀληθές	ἀληθές		εὐελπι

#### DUAL

N. A. V.	(ἀληθέ-ε)	ἀληθεῖ	εὐελπιδ-ε
G. D.	(ἀληθέ-οιν)	ἀληθεσιν	εὐελπιδ-οιν

#### PLURAL

N. V.	(ἀληθέ-ες) ἀληθεῖς	(ἀληθέ-α) ἀληθεῖ	εὐελπιδ-ες	εὐελπιδ-α
Gen.	(ἀληθέ-ων)	ἀληθεῶν		εὐελπιδ-ων
Dat.	(ἀληθέσ-σι 107)	ἀληθεῖσι (ν)		εὐελπισι (ν)
Acc.	ἀληθεῖς	(ἀληθέ-α) ἀληθεῖ	εὐελπιδ-ας	εὐελπιδ-α

a. ἀληθεῖς means *indeed*! Like ἀληθής are declined σαφής *clear*, εὐτυχής *lucky*, ὀγενής *high-born*, ἀσθενής *weak*, ἐγκρατής *self-restrained*, πλήρης *full*.

293 D. The uncontracted forms of *es* stems appear in Hom. and Hdt. *-ei* and *-ees* are, however, sometimes contracted in Hom., and properly should be written *-ει* and *-εις* in Hdt. The acc. pl. masc. and fem. is *-εας* in Hom. and Hdt. From adj. in *-ής* Hdt. has ἐνδέει for ἐνδέεα, Hom. ευκλείας for ευκλείας, ευρρεῖος for ευρρεῖος.

b. The accusative pl. ἀληθεῖς has the form of the nominative.

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

N. — Except in neuter words in -ῶδες, -ῶλες, -ῶρες, and -ήρες, as εὐώδες *sweet-smelling*, ποδῆρες *reaching to the feet*. But τριήρων, not τριηρῶν, from τριήρης, 264.

d. εε(σ)α becomes εἶ, not εἷ (56): εὐκλεῖα, ἐνδεῖα for εὐκλεῖα, ἐνδεῖα from εὐκλεῖς *glorious*, ἐνδεῖς *needy* (G. εὐκλεούς, ἐνδεούς). But ιε(σ)α and υε(σ)α yield ιᾱ or ιῃ, υᾱ or υῃ. Thus, ὑγιᾱ or ὑγιῃ (ὑγιής *healthy*), εὐφυᾱ or εὐφυῃ (εὐφυής *comely*), cp. 56, 31, 2. The forms in -ῃ are due to the analogy of such forms as ἐμπερή (ἐμπερής *resembling*),

### 293. Stems in ον: εὐδαίμων *happy*, βελτίων *better*:

SINGULAR				
	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	εὐδαίμων	εὐδαιμον	βελτίων	βελτίον
Gen.		εὐδαιμόν-ος		βελτίον-ος
Dat.		εὐδαιμόν-ι		βελτίον-ι
Acc.	εὐδαίμων-α	εὐδαιμον	βελτίον-α or βελτίω	βελτίον
Voc.	εὐδαιμον	εὐδαιμον	βελτίον	βελτίον
DUAL				
N. A. V.		εὐδαιμόν-ι		βελτίον-ι
G. D.		εὐδαιμόν-οιν		βελτίον-οιν
PLURAL				
N. V.	εὐδαιμόν-ες	εὐδαιμόν-α	{ βελτίον-ες βελτίους	βελτίον-α βελτίω
Gen.		εὐδαιμόν-ων		βελτίόν-ων
Dat.		εὐδαιμόσι(ν)		βελτίοσι(ν)
Acc.	εὐδαιμόν-ας	εὐδαιμόν-α	{ βελτίον-ας βελτίους	βελτίον-α βελτίω

a. Like εὐδαίμων are declined μνήμων *mindful*, ἀγνώμων *unfeeling*, ἀφρων *senseless*, πέπων *ripe*, σώφρων *prudent*.

b. Like βελτίων are declined μείζων *greater*, κακίων *worse*, ἐλάττων *less*.

c. The neuter nominative and accusative have recessive accent.

d. Comparatives are formed from stems in ον and in ος; cp. Lat. *melioris* for *melius-is*. ος appears in βελτίω for βελτίο(σ)-α, acc. sing. masc. fem. and nom. acc. neut. pl., and in βελτίους for βελτίο(σ)-ες, nom. pl. masc. fem. The accusative plural borrows the nominative form. Cp. 251 b. The shorter forms were more frequent in everyday speech than in literature.

## CONSONANT AND VOWEL DECLENSION COMBINED

294. Adjectives of the consonant declension having a separate form for the feminine inflect the feminine like a substantive of the first declension ending in *-ā* (216).

295. The feminine is made from the stem of the masculine (and neuter) by adding the suffix *-ia* (*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 *v* (*-us*, *-ia*, *-v*). — The masculine and neuter have the inflection of *πῆχυσ* and *ῥοτν*, except that the genitive singular masculine and neuter ends in *-os* (not *-ws*) and *-ea* in the neuter plural remains uncontracted.

297. *ἡδύς* *sweet* is thus declined:

SINGULAR			
	Masc.	Fem.	Neut.
Nom.	ἡδύς	ἡδεῖα	ἡδύ
Gen.	ἡδέ-ος	ἡδεῖας	ἡδέ-ος
Dat.	(ἡδέϊ) ἡδέϊ	ἡδέϊα	(ἡδέϊ) ἡδέϊ
Acc.	ἡδύ-ν	ἡδεῖα-ν	ἡδύ
Voc.	ἡδύ	ἡδεῖα	ἡδύ
DUAL			
N. A. V.	ἡδέ-ε	ἡδεῖα	ἡδέ-ε
G. D.	ἡδέ-οιν	ἡδεῖα-ιν	ἡδέ-οιν
PLURAL			
N. V.	(ἡδέεσσι) ἡδέεσσι	ἡδεῖαι	ἡδέ-α
Gen.	ἡδέ-ων	ἡδεῖων	ἡδέ-ων
Dat.	ἡδέ-σι(ν)	ἡδεῖαις	ἡδέ-σι(ν)
Acc.	ἡδέεσσι	ἡδεῖας	ἡδέ-α

So *βαθύς* *deep*, *γλυκύς* *sweet*, *εὐρύς* *broad*, *ὀξύς* *sharp*, *ταχύς* *swift*.

a. In *ἡδεῖα* *-ia* has been added to *ἡδεφ* = *ἡδευ*, a stronger form of the stem *ἡδν* (cp. 270). The nominative masculine *ἡδεῖς* is used for the accusative.

b. The adjectives of this declension are oxytone, except *ἡμισυς* *half*, *θῆλυς* *female*, and some compounds, as *διπληχὺς* *of two cubits*.

298. Stems in *v* (*-us*, *-aina*, *-av*; *-nv*, *-aina*, *-nv*). *μέλας* *black*, *τίρην* *tender* are declined as follows:

298 D. Hom. has usually *-eia*, *-eias*, *-eiv*, etc.; sometimes *-ea*, *-eias*, *-eiv*, etc. The forms without *ι* (43) are regular in Hdt. For *-ύν* Hom. has *-ea* in *εὐράτα πόρρον* *the wide sea*. *ἡδύς* and *θῆλυς* are sometimes feminine in Hom.

## SINGULAR

Nom.	μέλᾱς	μέλαινα	μέλαν	τέρην	τέρεινα	τέρεν
Gen.	μέλαν-ος	μελαίνης	μέλαν-ος	τέρεν-ος	τερείνης	τέρεν-ος
Dat.	μέλαν-ι	μελαίνῃ	μέλαν-ι	τέρεν-ι	τερείνῃ	τέρεν-ι
Acc.	μέλαν-α	μέλαινα-ν	μέλαν	τέρεν-α	τερείνα-ν	τέρεν
Voc.	μέλαν	μέλαινα	μέλαν	τέρεν	τέρεινα	τέρεν

## DUAL

N. A. V.	μέλαν-ε	μελαίνῃ	μέλαν-ε	τέρεν-ε	τερείνῃ	τέρεν-ε
G. D.	μελάν-οιν	μελαίναιν	μελάν-οιν	τερέν-οιν	τερείναιν	τερέν-οιν

## PLURAL

N. V.	μέλαν-ες	μέλαιναι	μέλαν-α	τέρεν-ες	τερείναι	τέρεν-α
Gen.	μελάν-ων	μελαίνων	μελάν-ων	τερέν-ων	τερείνων	τερέν-ων
Dat.	μέλασι(ν)	μελαίναις	μέλασι(ν)	τέρεσι(ν)	τερείναις	τέρεσι(ν)
Acc.	μέλαν-ας	μελαίνῃς	μέλαν-α	τέρεν-ας	τερείνῃς	τέρεν-α

Like μέλᾱς is declined one adjective: τάλᾱς, τάλαινα, τάλαν *wretched*.

α. μέλᾱς is for μέλαν-ς by 37, 96. With the exception of μέλᾱς and τάλᾱς, adjective stems in ν reject σ in the nom. sing. μέλασι for μέλαν-σι 96 α, 250 N. The feminine forms μέλαινα and τέρεινα come from μέλαν-ια, τερεν-ια by 111. The vocatives μέλαν and τέρεν are rare, the nominative being used instead.

299. Stems in ντ occur in a few adjectives and in many participles (301). χαρίεις *graceful* and πᾱς *all* are declined thus:

## SINGULAR

Nom.	χαρίης	χαρίεσσα	χαρίεν	πᾱς	πᾱσα	πᾱν
Gen.	χαρίεντ-ος	χαρίεσσης	χαρίεντ-ος	παντ-ός	πᾱσης	παντ-ός
Dat.	χαρίεντ-ι	χαρίεσση	χαρίεντ-ι	παντ-ί	πᾱσῃ	παντ-ί
Acc.	χαρίεντ-α	χαρίεσσα-ν	χαρίεν	πάντ-α	πᾱσα-ν	πᾱν
Voc.	χαρίεν	χαρίεσσα	χαρίεν	πᾱς	πᾱσα	πᾱν

## DUAL

N. A. V.	χαρίεντ-ε	χαρίεσσῃ	χαρίεντ-ε
G. D.	χαρίεντ-οιν	χαρίεσσαιν	χαρίεντ-οιν

## PLURAL

N. V.	χαρίεντ-ες	χαρίεσαι	χαρίεντ-α	πάντ-ες	πᾱσαι	πάντ-α
Gen.	χαρίεντ-ων	χαρίεσθῶν	χαρίεντ-ων	πάντ-ων	πᾱσῶν	πάντ-ων
Dat.	χαρίεσι(ν)	χαρίεσαις	χαρίεσι(ν)	πᾱσι(ν)	πᾱσαις	πᾱσι(ν)
Acc.	χαρίεντ-ας	χαρίεσσᾷς	χαρίεντ-α	πάντ-ας	πᾱσᾷς	πάντ-α

300 D. Hom. has αἱματέσσα *bloody*, σκίβεττα *shadowy*, but τιμής and τιμή-εις *valuable*, τιμήντα and τιμήεντα. Doric has sometimes -ᾱς, -ᾱντος for -ᾱεις, -ᾱεντος, as φωῖᾱντα. Attic poetry often has the open forms -ᾱεις, -ᾱεσσα.

Like *χαρεις* are inflected *πτερβεις* winged, *φωνηεις* voiced, *δακρυβεις* tearful. Adjectives in *-βεις* and *-ηεις* are generally poetical or Ionic. *φωνήεντα* meaning vowels is always open.

a. *χαρεις*, *πᾶς* are derived from *χαριεντ-ς*, *παντ-ς* by 100; *χαρεις* from *χαριεντ-* by 133. The *ā* of *πᾶς* (for *πᾶν(τ)-*) is irregular and borrowed from *πᾶς*. Compounds have *ᾱ*: *ἄπαν*, *σύμπαν*.

b. From *χαριεντ-* is derived *χαρίσσα* with *σσ*, not *ττ*, by 114 a. *χαριεντ-* is a weak form of the stem *χαριεντ-*; it appears also in *χαρῖσι* for *χαριεντ-σι* (98). Participles in *-εις* (307) form the feminine from the strong stem *-εντ* + *ια*. *πᾶσα* stands for *παντσα* out of *παντ-ια* (113 a). *πάντων*, *πᾶσι* are accented contrary to 252; but *παντός*, *παντί*, *πᾶσιν* are regular.

c. Adjectives in *-βεις* contract, as *μελιτοῦς*, *μελιτοῦττα*, *μελιτοῦν*, G. *μελιτοῦντος*, *μελιτοῦττης*, etc. (*μελιτβεις* honied). *πτερβεις* has *πτεροῦντα*, *πτεροῦσσα*. So in names of places: *Ἀργεννοῦσαι* *Argennusae* for *-βεσαι*; *Ῥαμνοῦς*, *-οὔντος*, for *Ῥαμνβεις*, *-όντος*.

#### DECLENSION OF PARTICIPLES

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

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

a. Most stems in *οντ* make the nom. sing. masc. without *ς*, like *γέρων* (243). But stems in *οντ* in the present and second aorist of *μ*-verbs (*διδούς*, *δούς*), and all stems in *αντ*, *εντ*, *υντ*, add *ς*, lose *ντ* (100), and lengthen the preceding vowel (*-ους*, *-ᾱς*, *-εις*, *-ῦς*, 37). In like manner the dat. pl. is formed: *-οντ-σι* = *-ουσι*, etc.

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

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

c. The perfect active participle (stem *οτ*) has *-ως* in the masculine, *-ος* in the neuter. *-ως* and *-ος* are for *-φωτ-ς*, *-φοτ-ς*.

d. The feminine singular is made by adding *ια* to the stem. Thus, *λδουσα* (*λδοντ-ια*), *οδσα* (*οδντ-ια*), *ιστᾶσα* (*ισταντ-ια*), *τιθεῖσα* (*τιθεντ-ια*). The perfect adds *-ν(σ)-ια*, as in *εἰδ-ῦια*.

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

303. Participles in *-ων*, *-ᾱς*, *-εις*, *-ους*, *-ῦς* frequently use the masculine for the feminine in the dual.

304. The accent of monosyllabic participles is an exception to 252: *δν*, *δντος* (not *δντός*), *στάς*, *στάτος*.

305. Participles in *-ων*, *-ουσα*, *-ον* (*ω*-verbs): *λύων* loosing (stem *λῦοντ-*), *ὄν* being (stem *όντ-*).

305 D. In the feminine of participles from stems in *οντ*, *αντ* (306), Aeolic has *-ουσα*, *-αισα* (*λδουσα*, *λδαισα*), and *-αις* in the masculine (*λδουαις*).



## SINGULAR

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. V.	λῶν	λῶουσα	λῶν	ὢν	οἶσα	ὢν
Gen.	λῶντ-ος	λῶούσης	λῶντ-ος	ὢντ-ος	οἶσης	ὢντ-ος
Dat.	λῶντ-ι	λῶούσῃ	λῶντ-ι	ὢντ-ι	οἶσῃ	ὢντ-ι
Acc.	λῶντ-α	λῶουσα-ν	λῶν	ὢντ-α	οἶσα-ν	ὢν

## DUAL

N. A. V.	λῶντ-ε	λῶούσῃ	λῶντ-ε	ὢντ-ε	οἶσῃ	ὢντ-ε
G. D.	λῶντ-οιν	λῶούσαιν	λῶντ-οιν	ὢντ-οιν	οἶσαιν	ὢντ-οιν

## PLURAL

N. V.	λῶντ-ες	λῶουσai	λῶντ-α	ὢντ-ες	οἶσαι	ὢντ-α
Gen.	λῶντ-ων	λῶουσάν	λῶντ-ων	ὢντ-ων	οἶσάν	ὢντ-ων
Dat.	λῶουσι(ν)	λῶούσαις	λῶουσι(ν)	οἶσι(ν)	οἶσαις	οἶσι(ν)
Acc.	λῶντ-ας	λῶούσῃς	λῶντ-α	ὢντ-ας	οἶσῃς	ὢντ-α

So are inflected *παιδεύων educating*, *γράφων writing*, *φέρων bearing*.

a. All participles in *-ων* are inflected like *λῶν*, those in *-ών* having the accent of *ὢν*, *δντος*, etc. ; as *λιπών*, *λιποῦσα*, *λιπόν* *having left*. Such participles are from *ω*-verbs, in which *ο* is a part of the tense suffix.

b. Like participles are declined the adjectives *ἐκών*, *ἐκούσα*, *ἐκόν* *willing*, *ἄκων*, *ἄκουσα*, *ἄκον* *unwilling* (for *δέκων*, etc.), *Γ. δκοντος*, *ἄκούσης*, *ἄκοιτος*.

306. Participles in *-ῃς*, *-ῃσα*, *-αν*: *λύσῃς having loosed*, *ιστάς setting*.

## SINGULAR

N. V.	λῶσῃς	λῶσῃσα	λῶσαν	ιστάς	ιστάσα	ιστάν
Gen.	λῶσαντ-ος	λῶσῃσης	λῶσαντ-ος	ιστάντ-ος	ιστάσῃσης	ιστάντ-ος
Dat.	λῶσαντ-ι	λῶσῃσῃ	λῶσαντ-ι	ιστάντ-ι	ιστάσῃ	ιστάντ-ι
Acc.	λῶσαντ-α	λῶσῃσα-ν	λῶσαν	ιστάντ-α	ιστάσα-ν	ιστάν

## DUAL

N. A. V.	λῶσαντ-ε	λῶσῃσῃ	λῶσαντ-ε	ιστάντ-ε	ιστάσῃ	ιστάντ-ε
G. D.	λῶσαντ-οιν	λῶσῃσαιν	λῶσαντ-οιν	ιστάντ-οιν	ιστάσαιν	ιστάντ-οιν

## PLURAL

N. V.	λῶσαντ-ες	λῶσῃσαι	λῶσαντ-α	ιστάντ-ες	ιστάσαι	ιστάντ-α
Gen.	λῶσαντ-ων	λῶσῃσάν	λῶσαντ-ων	ιστάντ-ων	ιστάσάν	ιστάντ-ων
Dat.	λῶσῃσι(ν)	λῶσῃσαις	λῶσῃσι(ν)	ιστάσι(ν)	ιστάσαις	ιστάσι(ν)
Acc.	λῶσαντ-ας	λῶσῃσῃς	λῶσαντ-α	ιστάντ-ας	ιστάσῃς	ιστάντ-α

So are declined *παιδεύσῃς having educated*, *στήσῃς having set*.

**307.** Participles in *-αις, -αισα, -εν; -ους, -ουσα, -ον* (*μ-verbs*): *τιθείς placing, δίδους giving.*

SINGULAR						
N. V.	τιθείς	τιθείσα	τιθέν	δίδους	διδούσα	διδόν
Gen.	τιθέντ-ος	τιθείσῃς	τιθέντ-ος	διδόντ-ος	διδούσῃς	διδόντ-ος
Dat.	τιθέντ-ι	τιθείσῃ	τιθέντ-ι	διδόντ-ι	διδούσῃ	διδόντ-ι
Acc.	τιθέντ-α	τιθείσα-ν	τιθέν	διδόντ-α	διδούσα-ν	διδόν
DUAL						
N. A. V.	τιθέντ-ε	τιθείσῃ	τιθέντ-ε	διδόντ-ε	διδούσῃ	διδόντ-ε
G. D.	τιθέντ-οιν	τιθείσαιν	τιθέντ-οιν	διδόντ-οιν	διδούσαιν	διδόντ-οιν
PLURAL						
N. V.	τιθέντ-ες	τιθείσαι	τιθέντ-α	διδόντ-ες	διδούσαι	διδόντ-α
Gen.	τιθέντ-ων	τιθείσων	τιθέντ-ων	διδόντ-ων	διδούσων	διδόντ-ων
Dat.	τιθείσι(ν)	τιθείσαις	τιθείσι(ν)	διδούσι(ν)	διδούσαις	διδούσι(ν)
Acc.	τιθέντ-ας	τιθείσῃς	τιθέντ-α	διδόντ-ας	διδούσῃς	διδόντ-α

So are inflected *θεῖς having placed, παιδευθεῖς having been educated, λυθεῖς having been loosed, δοὺς having given.*

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

**308.** Participles in *-εις, -εσα, -υν*: *δεικνύς showing, φύς born.*

SINGULAR						
N. V.	δεικνύς	δεικνύσα	δεικνύν	φύς	φύσα	φύν
Gen.	δεικνύντ-ος	δεικνύσῃς	δεικνύντ-ος	φύντ-ος	φύσῃς	φύντ-ος
Dat.	δεικνύντ-ι	δεικνύσῃ	δεικνύντ-ι	φύντ-ι	φύσῃ	φύντ-ι
Acc.	δεικνύντ-α	δεικνύσα-ν	δεικνύν	φύντ-α	φύσα-ν	φύν
DUAL						
N. A. V.	δεικνύντ-ε	δεικνύσῃ	δεικνύντ-ε	φύντ-ε	φύσῃ	φύντ-ε
G. D.	δεικνύντ-οιν	δεικνύσαιν	δεικνύντ-οιν	φύντ-οιν	φύσαιν	φύντ-οιν
PLURAL						
N. V.	δεικνύντ-ες	δεικνύσαι	δεικνύντ-α	φύντες	φύσαι	φύντ-α
Gen.	δεικνύντ-ων	δεικνύσων	δεικνύντ-ων	φύντων	φύσων	φύντ-ων
Dat.	δεικνύσι(ν)	δεικνύσαις	δεικνύσι(ν)	φύσι(ν)	φύσαις	φύσι(ν)
Acc.	δεικνύντ-ας	δεικνύσῃς	δεικνύντ-α	φύντ-ας	φύσῃς	φύντ-α

**309.** Perfect active participles in *-ως, -υια, -ος*: *λελυκώς having loosed, εἰδώς knowing.*

**309 a. D.** Hom. has *ἐσταώς, ἐσταῶσα, ἐσταός*, G. *ἐσταῶτος*, etc., Hdt. *ἐστεώς, ἐστεῶσα, ἐστεός*, G. *ἐστεῶτος*, etc. Some editions have *ἐστεῶτα* in Hom.

## SINGULAR

N. V.	λελυκός	λελυκυία	λελυκός	εἰδός	εἰδυία	εἰδός
Gen.	λελυκότ-ος	λελυκυίᾱς	λελυκότ-ος	εἰδότη-ος	εἰδυίᾱς	εἰδότη-ος
Dat.	λελυκότ-ι	λελυκυίᾳ	λελυκότ-ι	εἰδότη-ι	εἰδυίᾳ	εἰδότη-ι
Acc.	λελυκότ-α	λελυκυία-ν	λελυκός	εἰδότη-α	εἰδυία-ν	εἰδός

## DUAL

N. A. V.	λελυκότ-ε	λελυκυίᾱ	λελυκότ-ε	εἰδότη-ε	εἰδυίᾱ	εἰδότη-ε
G. D.	λελυκότ-οιν	λελυκυίαιν	λελυκότ-οιν	εἰδότη-οιν	εἰδυίαιν	εἰδότη-οιν

## PLURAL

N. V.	λελυκότ-ες	λελυκυίαι	λελυκότ-α	εἰδότη-ες	εἰδυίαι	εἰδότη-α
Gen.	λελυκότ-ων	λελυκυίων	λελυκότ-ων	εἰδότη-ων	εἰδυίων	εἰδότη-ων
Dat.	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)	εἰδόσι(ν)	εἰδυίαις	εἰδόσι(ν)
Acc.	λελυκότ-ας	λελυκυίας	λελυκότ-α	εἰδότη-ας	εἰδυίας	εἰδότη-α

So are inflected *παιδευκός, παιδευκυία, παιδευκός* having educated; *γεγονός, γεγονυία, γεγονός* done.

a. *ἐστώς* standing (contracted from *ἐσταώς*) is inflected *ἐστώς, ἐστῶσα, ἐστός, ἐστῶτος* (with irregular accent, from *ἐσταός*), *ἐστῶσης, ἐστῶτος*; pl. N. *ἐστῶτες, ἐστῶσαι, ἐστῶτα*, G. *ἐστῶτων, ἐστῶσῶν*. So *τεθνεός, τεθνεῶσα, τεθνεός* dead.

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

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

## SINGULAR

N. V.	(τίμων)	τίμων	(τίμονσα)	τίμῶσα	(τίμόν)	τίμῶν
Gen.	(τίμόντος)	τίμώντ-ος	(τίμαούσης)	τίμώσης	(τίμόντος)	τίμώντ-ος
Dat.	(τίμόντι)	τίμώντ-ι	(τίμαούσῃ)	τίμώσῃ	(τίμόντι)	τίμώντ-ι
Acc.	(τίμόντα)	τίμώντ-α	(τίμαούσαν)	τίμῶσα-ν	(τίμόν)	τίμῶν

## DUAL

N. A. V.	(τίμόντε)	τίμώντ-ε	(τίμαούσᾱ)	τίμῶσῃ	(τίμόντε)	τίμώντ-ε
G. D.	(τίμόντοι)	τίμώντ-οιν	(τίμαούσαι)	τίμῶσαι	(τίμόντοι)	τίμώντ-οιν

## PLURAL

N. V.	(τίμόντες)	τίμώντ-ες	(τίμόνσαι)	τίμῶσαι	(τίμόντα)	τίμώντ-α
Gen.	(τίμόντων)	τίμώντ-ων	(τίμαουσῶν)	τίμῶσῶν	(τίμόντων)	τίμώντ-ων
Dat.	(τίμόνοι)	τίμόσι(ν)	(τίμαούσαις)	τίμῶσαις	(τίμόνοι)	τίμόσι(ν)
Acc.	(τίμόντας)	τίμώντ-ας	(τίμαούσᾱς)	τίμῶσῃς	(τίμόντα)	τίμώντ-α

310 D. Aeolic has also *τίμαι, ποίεις, δήλοις* from *τίμαῖ, ποίημι, δήλωμι*.

## SINGULAR

N. V.	(ποιῶν)	ποιῶν	(ποιέουσα)	ποιέουσα	(ποιέον)	ποιέον
Gen.	(ποιόντος)	ποιόντ-ος	(ποιεούσης)	ποιεούσης	(ποιόντος)	ποιόντ-ος
Dat.	(ποιόντι)	ποιόντ-ι	(ποιεούσῃ)	ποιεούσῃ	(ποιόντι)	ποιόντ-ι
Acc.	(ποιόντα)	ποιόντ-α	(ποιέουσαν)	ποιέουσα-ν	(ποιέον)	ποιέον

## DUAL

N. A. V.	(ποιόντε)	ποιόντ-ε	(ποιεούσᾱ)	ποιεούσᾱ	(ποιόντε)	ποιόντ-ε
G. D.	(ποιόντοιιν)	ποιόντ-οιν	(ποιεούσαιιν)	ποιεούσαιιν	(ποιόντοιιν)	ποιόντ-οιν

## PLURAL

N. V.	(ποιόντες)	ποιόντ-ες	(ποιέουσαι)	ποιέουσαι	(ποιόντα)	ποιόντ-α
Gen.	(ποιόντων)	ποιόντ-ων	(ποιεουσῶν)	ποιεουσῶν	(ποιόντων)	ποιόντ-ων
Dat.	(ποιόνσι)	ποιόνσι(ν)	(ποιεούσαις)	ποιεούσαις	(ποιόνσι)	ποιόνσι(ν)
Acc.	(ποιόντας)	ποιόντ-ας	(ποιεούσαις)	ποιεούσαις	(ποιόντα)	ποιόντ-α

a. The present participle of δηλῶ (δηλῶ) manifest is inflected like ποιῶν: thus, δηλῶν, δηλοῦσα, δηλοῦν, G. δηλούντος, δηλοῦσης, δηλούντος, etc.

## ADJECTIVES OF IRREGULAR DECLENSION

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

## SINGULAR

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγα	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μέγαλε	μεγάλη	μέγα			

## DUAL

N. A. V.	μέγαλο	μεγάλῃ	μέγαλο
G. D.	μεγάλοιιν	μεγάλοιιν	μεγάλοιιν

## PLURAL

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

311 D. Hom. has some forms from the stem πολυ- (πουλυ-) which are not Attic: G. πολέος, N. pl. πολέες, G. πολέων, D. πολέεσσι (260 D. 2), πολέεσι 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 πολλο- is from πολυο-, i.e. πολφο-, λφ being assimilated to λλ.

c. πρῶτος mīld forms its masc. and neuter sing. and dual from the stem πρω-; its fem. in all numbers from the stem प्राῦ-, as nom. प्राῦεῖα for प्राῦε-ια formed like ἡδεῖα (297 a). Thus πρῶτος, प्राῦεῖα, प्राῶν, G. प्राῶν, प्राῦεῖας, प्राῶν, etc. In the plural we have

N. V.	πρῶτος or प्राῦεῖς	प्राῦेῖαι	प्राῦा or प्राῦेῖα
Gen.	πρῶτων or प्राῦέων	प्राῦेῖων	प्राῦων or प्राῦέων
Dat.	πρῶτοις or प्राῦέσι(ν)	प्राῦेῖαις	प्राῦοις or प्राῦέσι(ν)
Acc.	πρῶτους	प्राῦेῖας	प्राῦा or प्राῦेῖα

d. Some compounds of πούς foot (ποδ-) have -ων in the nom. sing. neut. and sometimes in the acc. sing. masc. by analogy to ἀπλοῦς (290). Thus, τρίπους three-footed, τρίπουν (but acc. τρίποδα tripod).

### ADJECTIVES OF ONE ENDING

312. Adjectives of one ending have the same termination for masculine and feminine. The neuter (like masc. and fem.) sometimes occurs in oblique cases. Examples: ἀγνῶς ἀγνώτ-ος unknown or unknowing, ἀπαις ἀπαιδ-ος childless, ἀργῆς ἀργήτ-ος white, ἀρπας ἀρπαγ-ος rapacious, μάκαρ μάκαρ-ος blessed, ἀκμάς ἀκμάων-ος unwearied. Here belong also certain other adjectives commonly used as substantives, as γυμνῆς γυμνήτ-ος light armed, πένης πένητ-ος poor, φυγᾶς φυγάδ-ος fugitive, ἡλιξ ἡλικ-ος comrade, ἀλαζών ἀλαζόν-ος flatterer. Some are masculine only, as ἐθελοντής (-ου) volunteer. Adj. in -ιδος are feminine only: Ἑλληνίς 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. -τερᾶ f. -τερον n.

For the superlative: -τατος m. -τατῇ f. -τατον n.

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

ἥλος (δηλο-) clear, δηλό-τερος, δηλό-τατος; ἰσχυρός (ισχυρό-) strong, ἰσχυρό-τερος, ἰσχυρό-τατος; μέλας (μελαν-) black, μελάν-τερος, μελάν-τατος; βαρὺς (βαρυ-) heavy, βαρὺ-τερος, βαρὺ-τατος; ἀληθής (ἀληθεσ-) true, ἀληθέω-τερος, ἀληθέω-τατος; ἐκλεκτός (εὐκλεεσ-) famous, ἐκλεκτόω-τερος, ἐκλεκτόω-τατος.

A. πολέας. Hom. has also πολλός, πολλή, πολλόν (like ἀγαθός), and these forms are commonly used by Hdt. πολυός (for πολός) is sometimes fem. in Hom.

a. *χαρίστεροι, -ίστατος* are from *χαριετ-τερος, -τατος* (83, 299 b), from *χαρίεις* *graceful*. Compounds of *χάρις* *grace* add *ο* to the stem (*χαριτ-ο*), whence *ἐπιχαριώτερος* *more pleasing*. *πένης* *poor* has *πενέσ-τερος* from *πενετ-τερος*, with *ε* for *η*.

b. Originally *-τερος* had no other force than to contrast one idea with another, and this function is retained in *δεξιτερος* *right*) (*ἀριστερος* *left*, *ἡμέτερος* *our*) (*ἐμέτερος* *your*. Hom. has several such words: *ἀγρότερος* *wild*) (*ἱαμέ, θηλύτεραι γυναῖκες*) (*men*, cp. Arcadian *ἀρρέντερος* from *ἀρρην* *male*. Cp. 1082 b.

314. Adjectives in *-ος* with a short penult lengthen *ο* to *ω*: *νέος* *new*, *νέω-τερος, νέω-τατος, χαλεπός* *difficult*, *χαλεπώ-τερος, χαλεπώ-τατος*. An undue succession of short syllables is thus avoided.

a. If the penult is long either by nature or by position (144), *ο* is not lengthened: *λεπτός* *lean*, *λεπτότερος, λεπτότατος*. A stop and a liquid almost always make position here (cp. 145); as *πικρός* *bitter*, *πικρότερος, πικρότατος*. *κενός* *empty* and *στενός* *narrow* were originally *κενφος, στενφος* (Ionic *κεινός, στεινός*, 37 D. 1), hence *κενότερος, στενότερος*.

315. The following drop the stem vowel *ο*: *γεραυός* *aged*, *γεραί-τερος, γεραί-τατος*; *παλαιός* *ancient*, *παλαι-τερος, παλαι-τατος*; *σχολαῖος* *slow*, *σχολαί-τερος, σχολαί-τατος*; *φίλος* *dear*, *φιλ-τερος* (poetic), *φιλ-τατος* (319, 11).

a. Some other adjectives reject the stem vowel *ο* and end in *-αιτερος, -αιτατος*, as *ἥσυχος* *quiet*, *ἴσος* *equal*, *ἄρβριος* *early*. These, like *σχολαίτερος* and *γεραίτερος*, imitate *παλαιτερος*, which is properly derived from the adverb *πάλαι* *long ago*. So *μεσαιτερος, -αιτατος* imitate *μεσαι-* in Hom. *μεσαι-πρόλιος* *middle-aged*.

316. *-ώτερος, -ώτατος*. — By imitation of words like *ἀληθέσ-τερος, ἀληθέσ-τατος* (313), *-ώτερος, -ώτατος* are added to stems in *ον* and to some in *οο* (contracted to *ου*). Thus, *εὐδαίμων* *happy*, *εὐδαίμων-ώτερος, -ώτατος*; *ἀπλοῦς* *simple*, *ἀπλούστερος* (for *ἀπλο-ώτερος*), *ἀπλούστατος*; *εὖνους* *well-disposed*, *εὖνούστερος, -ώστατος*, and so in all others in *-νους* from *νούς* *mind*. (Others in *-οος* have *-ούτερος*: *ἀθροώτερος* *more crowded* from *ἀθρός*.)

a. Some stems in *ον* substitute *ο* for *ον*; as (from *ἐπιλήσμων* *forgetful*, *ἐπιλησμονέσ-τερος*) *ἐπιλησμό-τατος*; *πίων* *fat*, *πίότερος, πίδατος*; *πέπων* *ripe* has *πεπαί-τερος, πεπαίτατος*. Cp. 815 a.

b. Other cases: (with loss of *ο*) *ἐρρωμένο-ς* *strong*, *ἐρρωμενέστερος, -ίστατος*, *ἐκράτο-ς* *unmixed*, *ἐκράτέστατος, ἀσμενο-ς* *glad*, *ἀφθονο-ς* *abundant*.

317. *-ώτερος, -ώτατος*. — By imitation of words like *ἀχαρίστερος* for *ἀχαρι-τερος* (83) from *ἀχαρίς* *disagreeable*, *-ώτερος, -ώτατος* are used especially with adjectives of a bad meaning, as *κλεπτ-ίστατος* (*κλέπτης* *thief*, 321), *κακηγο-ώτερος* (*κακήγορος* *abusive*), *λαλ-ώτερος* (*λάλος* *talkative*).

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

314 a. D. Hom. *διγυρώτατος* (but cp. Att. *οἰγυρός*), *λαρώτατος* (*λαερώτατος*?).

318 D. Hom. and Doric poetry have also *-ίων*, which is as old as *-ίων*. Forms in *-ίων, -ιώτος* are much commoner in poetry than in prose. Hom. has *βάθιστος* (*βαθύς* *deep*), *βράσσων* (*βραχύς* *short*), *βάρδιστος* (*βραδύς* *slow*), *κύδιστος* (*κυδρός* *glorious*), *ὤκιστος* (*ὠκύς* *quick*).

for the neuter to form the comparative, and -ιστος -η -ον to form the superlative. The vowel (or the syllable ρο) standing before *ς* of the nominative is thus lost.

POSITIVE	COMPARATIVE	SUPERLATIVE
ἡδ-ύ-ς <i>sweet</i> (ἡ ἡδ-ονή <i>pleasure</i> )	ἡδ-ίων	ἡδ-ιστος
ταχ-ύ-ς <i>swift</i> (τὸ τάχ-ος <i>swiftness</i> )	θάττων (112, 125 f)	τάχ-ιστος
μέγ-α-ς <i>great</i> (τὸ μέγ-εθος <i>greatness</i> )	μέζων (116)	μέγ-ιστος
ἀλγυινός <i>painful</i> (τὸ ἀλγ-ος <i>pain</i> )	ἀλγ-ίων	ἀλγ-ιστος
αἰσχ-ρ-ός <i>shameful</i> (τὸ αἰσχ-ος <i>shame</i> )	αἰσχ-ίων	αἰσχ-ιστος
ἐχθ-ρ-ός <i>hateful, hostile</i> (τὸ ἐχθ-ος <i>hate</i> )	ἐχθ-ίων	ἐχθ-ιστος

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

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

1. ἀγαθός <i>good</i>	ἀμείνων (from ἀμειν-ίων) (ἀρεών)	ἄριστος (ἀρετή <i>virtue</i> )
	βελτίων (βέλτερος, not in Hom.)	βέλτιστος (βέλτατος, not in Hom.)
(κρατός <i>powerful</i> ) (σρ. κράτος <i>strength</i> )	κρείττων, κρείσσω (κρέσσω) (φέρτερος)	κράτιστος (κάρτιστος)
	λφών (λωίων, λωίτερος)	(φέρτατος, φέριστος)
2. κακός <i>bad</i>	κακίων (κακώτερος) <i>peior</i> χείρων (χερείων) <i>meaner, de- terior</i> (χειρότερος, χερειώ- τερος)	λάστος κάκιος
	ἥττων, ἥσσω (for ἡκ-ίων) <i>weaker, inferior</i> (ἔσσω)	χείριστος
3. καλός <i>beautiful</i>	καλλίων	(ἡκιστος, rare), adv. ἥκιστα <i>least of all</i>
		κάλλιστος (κάλλ-ος <i>beauty</i> )
4. μακρός <i>long</i>	μακρότερος (μάσσω)	μακρότατος (μήκι- στος)
5. μέγας <i>great</i>	μέζων 318 (μέζων)	μέγιστος

**319 D.** Hom. has also κερδαλέος *gainful, crafty*, κέρδιων, κέρδιος; βίγλιος, δέγλιος *more, most dreadful* (σρ. βήγος *cold*, βήγηλός *chilling*), κήδιστος (κηδεύω *dear*, κήδος *care*).

6. <i>μικρός small</i> ( <i>ἐλάχεια, f. of ἐλαχύς</i> )	<i>μικρότερος</i> <i>ἐλάττων, ἐλάσσων</i> (for <i>ἐλα- χίων</i> ) <i>μείων</i>	<i>μικρότατος</i> <i>ἐλάχιστος</i> ( <i>μείστος, rare</i> )
7. <i>ὀλίγος little, pl. few</i>	<i>ὀλιγών</i> (inscriptions) ( <i>ὕπ-ὀλιγών Hom. rather less</i> )	<i>ὀλιγίστος</i>
8. <i>πολύς much, pl. many</i>	<i>πλείων, πλέων, neut. πλέον,</i> <i>πλείν</i>	<i>πλείστος</i>
9. <i>ῥᾶδιος easy</i> ( <i>ῥηίδιος</i> )	<i>ῥᾶν</i> (Ion. <i>ῥήϊων</i> ) ( <i>ῥηίτερος</i> )	<i>ῥᾶστος</i> ( <i>ῥηίτατος, ῥήιστος</i> )
10. <i>ταχύς quick</i>	<i>θάττων, θάσσων</i> ( <i>ταχύτερος</i> )	<i>τάχιστος</i> ( <i>ταχύτατος</i> )
11. <i>φίλος dear</i>	( <i>φιλτερος</i> ) <i>φιλαίτερος</i> (Xenoph.) ( <i>φιλίων, rare in Hom.</i> )	<i>φιλάτατος</i> <i>φιλαίτατος</i> (Xenoph.)

a. *ἀμείνων, ἀριστος* express *aptitude, capacity or worth (able, brave, excellent)*; *βελτίων, βέλτιστος, a moral idea (virtuous)*; *κρείττων, κράτιστος, force and superiority (strong)* (*ἥττων* is the opposite of *κρείττων*); *λῦων* means *more desirable, more agreeable* (*ὦ λῦστε my good friend*); *κακίων, κάκιστος* express *moral perversity, cowardice*; *χείρων, χείριστος, insufficiency, lack of a quality (less good)* (*worthless, good for nothing* is *φάυλος*).

b. *ἐλάττων, ἐλάττων, ἐλάχιστος* refer to size: *smaller* (opposed to *μείων*); or to multitude: *fewer* (opp. to *πλείων*). *μείων, μείων, ἥττων, ἥκιστα* also belong both to *μικρός* and to *ὀλίγος*.

c. The orators prefer the longer form of *πλείων*, especially the contracted *πλείω, πλείους*, but the neut. *πλέον*. *πλείν* is not contracted from *πλέον*.

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

( <i>πρὶ before</i> )	<i>πρότερος former</i>	<i>πρώτος first</i>
( <i>ὕπέρ over, beyond</i> )	<i>ὑπέρτερος</i> (poetic) <i>higher, superior.</i>	<i>ὑπέρτατος</i> (poetic) <i>highest, supreme.</i>
( <i>πλησίον near</i> )	<i>πλησιαίτερος</i>	<i>πλησιαίτατος</i>
( <i>προὔργου serviceable</i> )	<i>προϋργαίτερος</i> <i>ὑστερος later, latter</i>	<i>ὑστάτος latest, last</i>

a. *-ατος* appears in *ὑψατος highest, ἔσχατος farthest, extreme* (from *ἐξ*).

321. In poetry and sometimes in prose comparatives and superlatives are formed from substantives and pronouns. Hom. has *βασιλεύτερος more kingly*,

320 D. Hom. has *ὀπλότερος younger, ὀπλότατος*. Several defectives denote *place*; *ἐπασσύτερος* (*ἄσσαν nearer*), *παροίτερος* (*πάραιθεν before*), *μυχολίτατος* (*μυχοί in a recess*). *-ατος* in *μέσατος, μέσσατος* (*μέσος middle*), *πύματος last, νείατος lowest*. For *ὑστάτος* Hom. has *ὑστάτιος*; and *δεύτατος last* from *δέυτερος second*.



-τατος (βασιλεύς king), ἐταϊρότατος a closest companion (ἐταῖρος comrade), κύντερος more doglike, -τατος (κύνων dog), κουρότερος more youthful (κούρος a youth). Aristophanes has κλεπτίστατος most thievish (κλέπτης thief, 317), and αὐτότατος his very self, ipsissimus.

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

**323. Comparison by μάλλον, μάλιστα.** — Instead of the forms in -τερος, -τατος or -ίων, -ιστος the adverbs μάλλον more, μάλιστα most, may be used with the positive; as μάλλον φίλος more dear, dearer, μάλιστα φίλος most dear, dearest. This is the only way of comparing participles and words that do not take the comparative and superlative endings (μάλλον ἐκόν more willing).

a. Comparison by μάλλον, μάλιστα is common in the case of compound adjectives, adjectives with a prepositional prefix, verbal adjectives in -τός, and adjectives in -ιος.

**324.** To express equality or inferiority οὕτω as (often in correlation with ὥσπερ), ἥττον less, may be placed before the positive. Thus, as good as handsome may be expressed by οὕτως ἀγαθὸς ὥσπερ καὶ καλός, ὥσπερ ἀγαθὸς οὕτω καὶ καλός, οὐχ ἥττον καλὸς ἢ καὶ ἀγαθός.

## PRONOUNS

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

SINGULAR			
Nom.	ἐγώ I	σὺ thou	— he, she, it (325 d)
Gen.	ἐμοῦ ; μου enclitic	σοῦ ; σου enclitic	οὗ ; οὐ enclitic
Dat.	ἐμοί ; μοι enclitic	σοί ; σοι enclitic	αὐί ; αὐι enclitic
Acc.	ἐμέ ; με enclitic	σέ ; σε enclitic	ἐί ; εἰ enclitic
DUAL			
N. A.	ὡὲ we two	σφέ you two	
G. D.	ὡῶν	σφέων	
PLURAL			
Nom.	ἡμεῖς we	ὑμεῖς you	σφεῖς they
Gen.	ἡμῶν	ὕμῶν	σφῶν
Dat.	ἡμῖν	ὕμῖν	σφίσι(ν)
Acc.	ἡμᾶς	ὕμᾶς	σφᾶς

**325 D. 1.** Homer inflects the personal pronouns as follows. (The forms ἄμμι, ὀμμι are Aeolic).

a. The enclitic forms *μου, μοι, με; σου, σοι, σε* are used when the pronoun is unemphatic, the longer forms *ἐμοῦ, ἐμοί, ἐμέ* and the accented *σοῦ, σοί, σέ* are

## SINGULAR

Nom.	ἐγώ, ἐγών	σὺ, τόνη	
Gen.	ἐμοῦ, ἐμοί, ἐμέθ, μεν (encl.), ἐμέθεν	σοῦ, σέο, σεο (encl. A 396), σεθ, σευ (encl.), σέθεν	αὐο, οὐο, ὅο (encl.), εὖ, εὔ (encl.), ὅθεν, ὅθεν (encl.)
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.), τόνι	δοί, οί, οί (encl.)
Acc.	ἐμέ, με (encl.)	σέ, σε (encl.)	δέ, ἱ, ἱ (encl.), μιν (encl.)

## DUAL

N. A.	νῶϊ, νῶ	σφῶϊ, σφῶ	σφῶε (encl.)
G. D.	νῶϊν	σφῶϊν, σφῶν (δ 62)	σφῶϊν (encl.)

## PLURAL

Nom.	ἡμεῖς, ἡμεῖς	ὑμεῖς, ὑμεῖς (and voc.)	
Gen.	ἡμεῶν, ἡμεῶν	ὑμεῶν, ὑμεῶν	σφῆων, σφῆων, σφῆων (encl.), σφῶν
Dat.	ἡμῖν, ἡμῖν(ν)	ὑμῖν, ὑμῖν(ν)	σφῆσι(ν), σφῆσι(ν) (encl.), σφῖν (encl.)
Acc.	ἡμᾶς, ἡμᾶς	ὑμᾶς, ὑμᾶς	σφῆας, σφῆας (encl.), σφῆ (encl.)

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

2. Herodotus inflects the personal pronouns as follows:

## SINGULAR

Nom.	ἐγώ	σὺ	
Gen.	ἐμοῦ, ἐμέθ, μεν (encl.)	σοῦ, σεθ, σευ (encl.)	εὖ (encl.)
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.)	οί (encl.)
Acc.	ἐμέ, με (encl.)	σέ, σε (encl.)	ἱ (encl.), μιν (encl.)

## PLURAL

Nom.	ἡμεῖς	ὑμεῖς	σφῆς
Gen.	ἡμεῶν	ὑμεῶν	σφῆων, σφῆων (encl.)
Dat.	ἡμῖν	ὑμῖν	σφῆσι, σφῆσι (encl.)
Acc.	ἡμᾶς	ὑμᾶς	σφῆας, σφῆας (encl.), neut. σφῆα (encl.)

*σφῆς* is used for *ἐαυτοῖς, -αῖς*; *σφῆ* (encl.) for *αὐτοῖς, -αῖς*; *σφῆα* (encl.) for *αὐτά*.

3. Ionic *μιν* (encl.) is used in all genders (*eum, eam, id*), but not in the plural. *ἡμῖν, ὑμῖν* occur a few times, *σέθεν* often, in tragedy.

4. The chief forms peculiar to Doric are: I. *ἐγών* also before consonants; G. *ἐμῶς, ἐμῶς, ἐμῶς*; D. *ἐμῶν*; Pl. N. *ἡμέας*; G. *ἡμέων, ἡμῶν*; D. *ἡμῶν(ῖ), ἡμῶν*; A. *ἡμέ*. II. *τό, τόνη*; G. *τέος, τεοῦς, τεός, τέο, τεῦ, τεοῦ*; D. *τίν, τίνη*; A. *τέ, τίν, τό*; Pl. N. *ὑμέας*; G. *ὑμέων*; D. *ὑμῶν, ὑμῶν*; A. *ὑμέ*. III. G. *εἰοῦς, εἰοῦ*; D. *φίν*; A. *φίν*; Pl. G. *σφῆων, ψῆων*; D. *φίν, ψίν*; A. *σφέ, ψέ*.

used when the pronoun is emphatic. Thus, *δός μοι τὸ βιβλίον* give me the book, *οὐκ ἐμοί, ἀλλὰ σοὶ ἐπιβουλεύουσι* they are plotting not against me, but against you. See 187 a. On the use after prepositions see 187 N. 2.

b. For ἐγώ, ἐμοί, σὺ the emphatic ἐγώγε, ἐμοίγε (186 a), σύγε occur. Also ἐμούγε, ἐμέγε.

c. The use of the plural you for thou is unknown in Ancient Greek; hence *βραῖς* is used only in addressing more than one person.

d. Of the forms of the third personal pronoun only the datives *οἱ* and *σφίσι(ν)* are commonly used in Attic prose, and then only as indirect reflexives (1228). To express the personal pronouns of the third person we find usually: *ἐκεῖνος, οὗτος*, etc., in the nominative (1194), and the oblique forms of αὐτός in all other cases.

e. For the accus. of *οὗ* the tragic poets use *νν* (encl.) and *σφε* (encl.) for masc. and fem., both sing. and pl. (= *eum, eam; eos, eas*). Doric so uses *νν*. *σφιν* is rarely singular (*εἰ*) in tragedy.

f. *ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς*, when unemphatic, are sometimes accented in poetry on the penult, and *-ιν* and *-ᾶς* are usually shortened. Thus, *ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς*. *-ιν* and *-ᾶς* are sometimes shortened even if the pronouns are emphatic, and we have *ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς*. *σφᾶς* occurs for *σφᾶς*.

**326. Stems.** — I. (ἐ)με- (cp. Lat. *me*), νω- (cp. Lat. *nō-s*), (ἐ)μο-, ἡμε- *ἐμοῦ* is from *ἐμός*; *ἡμεῖς* from *ἄμμε-ες* (37) with the rough breathing in imitation of *βραῖς*; *ἡμῶν* from *ἡμέων*, *ἡμᾶς* from *ἡμέας* with *ᾶ* not *η* by 56. *ἐγώ* is not connected with these stems. II. *συ-* and *σε-* from *τρε*; *το-*; *σφω-*; *δμε-* from *δμμε-* (37). III. *ε* for *σφε* (cp. Lat. *se*), *έε* for *σεφε*, *οἱ* for *σφο-ι*, and *σφε*. The form of the stems and formation of the cases is often obscure.

**327. The Intensive Pronoun αὐτός.** — αὐτός *self* is declined thus:

SINGULAR			DUAL			PLURAL		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom. αὐτός	αὐτή	αὐτό	N. A. αὐτό	αὐτῆ	αὐτό	Nom. αὐτοί	αὐταί	αὐτά
Gen. αὐτοῦ	αὐτῆς	αὐτοῦ	G. D. αὐτοῖν	αὐταῖν	αὐτοῖν	Gen. αὐτῶν	αὐτῶν	αὐτῶν
Dat. αὐτῷ	αὐτῇ	αὐτῷ				Dat. αὐτοῖς	αὐταῖς	αὐτοῖς
Acc. αὐτόν	αὐτήν	αὐτό				Acc. αὐτούς	αὐτάς	αὐτά

αὐτός is declined like *ἀγαθός* (287), but there is no vocative and the neuter nominative and accusative have no *-ν*. But *ταῦτόν the same* is common (328 N.).

**328. αὐτός** is a definite adjective and a pronoun. It has three meanings:

a. *self*: standing by itself in the nominative, αὐτός ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*, or (without the article) in agreement with a substantive or pronoun; as *ἀνδρὸς αὐτοῦ of the man himself*.

**329 D.** Hdt. has *αὐτέων* in the genitive plural. For the crasis *ωτρός* (Hom.), *ωτρός, τωτό* (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 *εἰ, ἐ, ἑ*, etc., as *ὁ πατήρ αὐτοῦ* *his father*, *οἱ παῖδες αὐτῶν* *their children*.
- c. *same* : when it is preceded by the article in any case : *ὁ αὐτὸς ἀνὴρ* *the same man*, *τοῦ αὐτοῦ ἀνδρός* *of the same man*.

N. — The article and *αὐτός* may unite by crasis (68 a) : *αὐτός, αὐτή, αὐτό* or *αὐτόν*; *αὐτοῦ, αὐτῆς*; *αὐτῷ, αὐτῇ*, etc. Distinguish *αὐτή* the same f. from *αὕτη* *this* f.; *αὐτά* the same n. from *αὐτα* *these things* n.; *αὐτῇ* from *αὐτή*.

329. Reflexive Pronouns. — The reflexive pronouns (referring back to the subject of the sentence) are formed by compounding the stems of the personal pronouns with the oblique cases of *αὐτός*. In the plural both pronouns are declined separately, but the third person has also the compounded form. The nominative is excluded by the meaning. There is no dual.

<i>myself</i>	<i>thyself</i>	<i>himself, herself, itself</i>
Gen. ἐμαυτοῦ, -ης	σεαυτοῦ, -ης (σαντοῦ, -ης)	ἑαυτοῦ, -ης, -οῦ (αὐτοῦ, -ης, -οῦ)
Dat. ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ (σαντῷ, -ῇ)	ἑαυτῷ, -ῇ, -ῳ (αὐτῷ, -ῇ, -ῳ)
Acc. ἐμαυτόν, -ήν	σεαυτόν, -ήν (σαντόν, -ήν)	ἑαυτόν, -ήν, -ό (αὐτόν, -ήν, -ό)
<i>ourselves</i>	<i>yourselves</i>	<i>themselves</i>
Gen. ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ἐαυτῶν or σφῶν αὐτῶν
Dat. ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς	ἑαυτοῖς, -αῖς, -οῖς or σφίσιιν αὐτοῖς, -αῖς
Acc. ἡμᾶς αὐτούς, -αῖς	ὑμᾶς αὐτούς, -αῖς	ἑαυτούς, -αῖς, -ά or σφᾶς αὐτούς, -αῖς

a. For *ἐαυτῶν*, etc., we find *αὐτῶν, αὐτοῖς, -αῖς, αὐτούς, -αῖς*. Distinguish *αὐτοῦ* of *himself* from *αὐτοῦ* (328).

330. Possessive Pronouns. — Possessive pronouns, formed from the stems of the personal pronouns, are declined like *ἀγαθός, ἄξιος* (287).

ἐμός ἐμή ἐμόν <i>my, my own; mine</i>	ἡμέτερος -ῆ -ον <i>our, our own; ours</i>
σός σή σόν <i>thy, thine own; thine</i>	ὑμέτερος -ῆ -ον <i>your, your own; yours</i>
[ὅς ἡ ὅν <i>his (her, its) own</i> ]	σφέτερος -ῆ -ον <i>their own</i>

330 D. Hom. never compounds the two pronouns : thus, *ἐμέθεν αὐτῆς, οἱ αὐτῷ, οἱ αὐτῷ, ἐδ' αὐτόν, ἐ αὐτήν*. Hdt. has a few cases of the uncompounded forms ; usually *ἐμεωυτοῦ, -τῷ, -τόν, σεωυτοῦ, ἐωυτοῦ, ἐωυτῶν, -οῖσι, -οῦς*, and *σφέων αὐτῶν*, etc. The forms with *εω* started with *ἐωυτῷ* in the dative from *ἐο(ῖ)* *αὐτῷ*, and spread thence to the other cases.

330 D. 1. Hom. has also *τεός* *thy*, *έός* for *ός* *his, her own*, *ἄμός* *our*, *ὕμός* *your*, *σφός* *theirs* (rarely of the singular), *ρῳτερος* of *us two*, *σφῳτερος* of *you two*. For *ἐμός* Attic poetry may use *δμός* (sometimes printed *δμός*) *our*.

2. *ός, έός* 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. *εἰ* is not used in Attic prose. For *his, her, its, αὐτοῦ, -ης, -οῦ* are used.

**331. Reciprocal Pronoun.** — The reciprocal pronoun, meaning *one another, each other*, is made by doubling the stem of ἄλλος (ἄλλ-αλλο-). It is used only in the oblique cases of the dual and plural. (Cp. *alii aliorum, alter alterius*).

	DUAL			PLURAL		
Gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλοις	ἀλλήλοις	ἀλλήλοις
Acc.	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλους	ἀλλήλους	ἀλλήλους

**332. The Definite Article.** — The definite article ὁ, ἡ, τό (stems ὁ-, ἡ-, το-) is thus declined :

SINGULAR				DUAL			PLURAL			
Nom.	ὁ	ἡ	τό	N. A.	τά	τά	Nom.	οἱ	αἱ	τά
Gen.	τοῦ	τῆς	τοῦ	G. D.	τοῖν	τοῖν	Gen.	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ				Dat.	τοῖς	ταῖς	τοῖς
Acc.	τόν	τήν	τό				Acc.	τούς	τάς	τά

a. The definite article is a weakened demonstrative pronoun, and is still used as a demonstrative in Homer (1100).

b. *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)*.

#### SINGULAR

Nom.	ὅδε	ἡδε	τόδε	οὗτος	αὕτη	τούτο	ἐκεῖνος	ἐκείνη	ἐκεῖνο
Gen.	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου	ἐκείνου	ἐκείνης	ἐκείνου
Dat.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
Acc.	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο	ἐκεῖνον	ἐκείνην	ἐκεῖνο

**332 D.** Hom. has also gen. *τοῖω*, gen. dat. dual *τοῖν*; nom. pl. *τοί, ται*; gen. pl. fem. *τάων*; dat. pl. masc. *τοῖσι*, fem. *τῇσι, τῇς* (Hdt. *τοῖσι, τῇσι*). Doric are *τῶ, τᾶς*, etc.; pl. also N. *τοί, ται*; G. fem. *τᾶν*. Generally poetic are *τοῖσι, ταῖσι, τοί μὲν, τοί δέ* occur rarely in tragedy for *οἱ μὲν, οἱ δέ*.

**333 D.** For *τοῖσδε* Hom. has also *τοῖσδεσσι* or *τοῖσδεσι*. Doric has n. pl. *τούτοι, ταῦται*, gen. pl. fem. *ταυτᾶν* (Aeol. *ταυτᾶν*). *κεῖνος* occurs in Hdt. (together with *ἐκεῖνος*). Doric and Aeolic have *κηνος*.

## DUAL

N. A.	τάδε	τάδε	τάδε	τούτω	τούτω	τούτω	ἐκείνω	ἐκείνω	ἐκείνω
G. D.	τοίνδε	τοίνδε	τοίνδε	τούτοι	τούτοι	τούτοι	ἐκείνοι	ἐκείνοι	ἐκείνοι

## PLURAL

Nom.	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων
Dat.	τοῖσδε	ταῖσδε	ταῖσδε	τούτοις	ταύταις	τούτοις	ἐκείνοις	ἐκείναις	ἐκείναις
Acc.	τούσδε	ταῖσδε	τάδε	τούτους	ταύτας	ταῦτα	ἐκείνους	ἐκείνας	ἐκεῖνα

a. ὅδε is formed from the old demonstrative δ, ἡ, τό *this* or *that*, with the indeclinable demonstrative (and enclitic) ending -δε *here* (cp. *hī-c* from *hī-ce*, Fr. *ce-ci*). For the accent of ἡδε, οἷδε, αἷδε see 186.

b. οὗτος has the rough breathing and τ in the same places as the article. ου corresponds to the ο, αυ to the α, of the article. For οὗτος as a vocative, see 1288 a. (οὗτος is from δ + the particle \*υ + the demonstrative suffix το + s).

c. ἐκεῖνος has a variant form κείνος in poetry, and sometimes in prose (Demosthenes). (ἐκεῖνος stands for ἐκε(ι)-ενος from ἐκεῖ *there* + suffix -ενος.)

d. Other demonstrative pronouns are

τοσῶςδε	τοσῆδε	τοσόνδε	<i>so much, so many</i>	} pointing forward (to what follows).
τοιῶςδε	τοιᾶδε	τοιόνδε	<i>such (in quality)</i>	
τηλικῶςδε	τηλικῆδε	τηλικόνδε	<i>so old, so great</i>	

These are formed from -δε and the (usually) poetic τῶςος, τοῖος, τηλικος with the same meanings.

e. Combinations of the above words and οὗτος are

τοσούτος	τοσαύτη	τοσούτο(ν)	<i>so much, so many</i>	} pointing backward (to what precedes).
τοιούτος	τοιαύτη	τοιούτο(ν)	<i>such (in quality)</i>	
τηλικούτος	τηλικαύτη	τηλικούτο(ν)	<i>so old, so great</i>	

The forms in -ν are more common than those in -ο. Attic prose inscriptions have only -ον.

f. The dual rarely has separate feminine forms.

g. The deictic suffix -ι may be added to demonstratives for emphasis. Before it α, ε, ο are dropped. Thus, ὅδε *this man here*, ἡδε, τοδε, G. τουδε, τηδε, etc.; οὗτος, αὐτη, τουτι, οὗτοι, τουτων. So with other demonstratives and with adverbs: τοσούτος, οὗτως, ὡδε. For -ι we have, in comedy, -γι or (rarely) -δι formed from γ(ε), δ(ε) + ι. Thus, αὐτηγι, τουτοιγι, τουτοδι.

334. Interrogative and Indefinite Pronouns. — The interrogative pronoun τίς, τί *who, which, what?* never changes its accent to the grave (154). The indefinite pronoun τις, τι *any one, some one, anything, something* is enclitic (181 b).

333 e, D. Hom. always, Hdt. rarely, has the final ν.

334 D. Hom. and Hdt. have G. τέο, τευ, D. τέω (τῷ Hom.), G. τέων, D. τέοισι. These forms are also indefinite and enclitic (gen. τεῶν Hdt.). Hom. has ἄσσα for the indefinite τινά.

SINGULAR					
	<i>Interrogative</i>			<i>Indefinite</i>	
Nom.	τίς	τί	τίς		τι
Gen.	τίν-ος, τοῦ			τιν-ός, τοῦ	
Dat.	τίν-ι, τῷ			τιν-ί, τῷ	
Acc.	τίν-α	τί	τινά		τι
DUAL					
N. A. V.	τίν-ε			τιν-ί	
G. D.	τίν-οιν			τιν-οίν	
PLURAL					
Nom.	τίν-ες	τίν-α	τιν-ές		τιν-ά
Gen.	τίν-ων			τιν-ῶν	
Dat.	τί-σι(ν)			τι-σί(ν)	
Acc.	τίν-ας	τίν-α	τιν-άς		τιν-ά

α. *ἄττα* (not enclitic) is sometimes used for the indefinite *τινά*. *ἄττα* is derived from such locutions as *πολλάττα*, properly *πολλά* + *ττα* (for *ττα*).

**335. ἄλλος.**—The indefinite pronoun *ἄλλος* *another* (Lat. *alius*, cp. 110) is declined like *αὐτός*: *ἄλλος, ἄλλη, ἄλλο* (never *ἄλλον*).

**336. Δεῖνα.**—The indefinite pronoun *δεῖνα*, always used with the article, means *such a one*. It is declined thus: sing. *ὁ, ἡ, τὸ δεῖνα*; *τοῦ, τῆς, τοῦ δεῖνος*; *τῷ, τῇ, τῷ δεῖνι*; *τὸν, τὴν, τὸ δεῖνα*; plur. (masc.) *οἱ δεῖνες, τῶν δεῖνων, τοὺς δεῖνας*. Example: *ὁ δεῖνα τοῦ δεῖνος τὸν δεῖνα εἰσήγγειλεν* *such a one son of such a one impeached such a one* [D.] 13. 6. *δεῖνα* is rarely indeclinable. Its use is colloquial and it occurs (in poetry) only in comedy.

**337. Other indefinite pronominal adjectives** are: *ἕτερος, -α, -ον*: with article, *the other, one of two, the one* (Lat. *alter, alteruter*); without article, *other, another, a second (alius)*. By crasis (69) *ἄτερος, θάτερον*, etc. *ἑκάτερος, -α, -ον*: *each (of two) uterque*; pl. *either party, both parties*, as *utrique*. *ἕκαστος, -η, -ον*: *each, each one, every, every one*, used of more than one (*quisque*). *μόνος, -η, -ον*: *alone, only, sole*. *πᾶς* (299): *all, entire, every*. The negatives *οὐδεὶς, μηδεὶς* (349 b) *no one* (poetical *οὐτις, μήτις*, in prose only *οὐτι, μήτι*, declined like *τις*; accent 186), Lat. *nemo, nullus*. *οὐδέτερος, μηδέτερος* *neither of two* (Lat. *neuter*).

**338. Relative Pronouns.**—The relative pronoun *ὅς, ἣ, ὃ* *who, which, that* is declined thus:

**338 D. 1.** Hom. uses the demonstrative forms *ὁ, ἡ, τό* (332) as relatives (1105). In this case the nom. pl. has *τοί, ταί* (332 D.).

2. Hdt. has forms in 338, Hom. has gen. *ὅου* (miswritten *δου*) and *ἣς*.

3. Hdt. has *ὅς, ἣ, τό, οί, αἱ, τά*. In the oblique cases he uses *τοῦ, τῆς, etc.*; though, especially after prepositions capable of elision, he has the relative forms, as *ὅι' οὐ, παρ' ᾧ, κατ' ἣν, ὑπ' ᾧν*; also *ἐς ὃ*.

SINGULAR			DUAL			PLURAL					
Nom.	ὁς	ἡ	ὁ	N. A.	οἱ	αἱ	οἱ	Nom.	οἱ	αἱ	ἅ
Gen.	οὗ	ἧς	οὗ	G. D.	οἷν	οἷν	οἷν	Gen.	αὐν	αὐν	αὐν
Dat.	φί	ῆι	φί					Dat.	οἷς	αἷς	οἷς
Acc.	ὃν	ἣν	ὃ					Acc.	οὓς	ἅς	ἅ

a. The feminine dual forms  $\delta$  and  $\alpha\iota$  are seldom, if ever, used in Attic.

b.  $\delta$  is used as a demonstrative in Homer and sometimes in prose (1118).

c. The enclitic particle  $-\pi\epsilon\rho$  may be added to a relative pronoun (or adverb) to emphasize the connection between the relative and its antecedent. Thus,  $\omega\pi\epsilon\rho$ ,  $\eta\pi\epsilon\rho$ ,  $\delta\pi\epsilon\rho$  *the very person who, the very thing which*; so  $\delta\sigma\pi\epsilon\rho$  *just as*.  $\omega\pi\epsilon\rho$  is declined like  $\delta\varsigma$ .

d. Enclitic  $\tau\epsilon$  is added in  $\epsilon\varphi' \varphi\tau\epsilon$  *on condition that*,  $\sigma\iota\delta\iota\tau\epsilon$  (186 a) *able to*,  $\delta\tau\epsilon$  *inasmuch as*.

339. The indefinite or general relative pronoun  $\delta\sigma\tau\iota\varsigma$ ,  $\eta\tau\iota\varsigma$ ,  $\delta\tau\iota$  *whoever (any-who, any-which), any one who, whatever, anything which*, inflects each part ( $\delta\varsigma$  and  $\tau\iota\varsigma$ ) separately. For the accent, see 186.

SINGULAR			
Nom.	$\delta\sigma\tau\iota\varsigma$	$\eta\tau\iota\varsigma$	$\delta\tau\iota$
Gen.	$\sigma\delta\tau\iota\nu\sigma\alpha$ , $\delta\sigma\tau\upsilon$	$\eta\sigma\tau\iota\nu\sigma\alpha$	$\sigma\delta\tau\iota\nu\sigma\alpha$ , $\delta\sigma\tau\upsilon$
Dat.	$\varphi\tau\iota\nu$ , $\delta\sigma\tau\varphi$	$\eta\tau\iota\nu$	$\varphi\tau\iota\nu$ , $\delta\sigma\tau\varphi$
Acc.	$\delta\sigma\tau\iota\nu\alpha$	$\eta\tau\iota\nu\alpha$	$\delta\tau\iota$
DUAL			
N. A.	$\delta\sigma\tau\iota\nu$	$\delta\sigma\tau\iota\nu$	$\delta\sigma\tau\iota\nu$
G. D.	$\sigma\iota\nu\tau\iota\nu\sigma\iota\nu$	$\sigma\iota\nu\tau\iota\nu\sigma\iota\nu$	$\sigma\iota\nu\tau\iota\nu\sigma\iota\nu$
PLURAL			
Nom.	$\sigma\delta\tau\iota\nu\sigma\alpha$	$\alpha\delta\tau\iota\nu\sigma\alpha$	$\delta\sigma\tau\iota\nu\alpha$ , $\delta\sigma\tau\iota\alpha$
Gen.	$\sigma\delta\tau\iota\nu\sigma\alpha\nu$ , $\delta\sigma\tau\upsilon$	$\alpha\delta\tau\iota\nu\sigma\alpha\nu$	$\delta\sigma\tau\iota\nu\sigma\alpha\nu$ , $\delta\sigma\tau\upsilon$
Dat.	$\sigma\delta\sigma\tau\iota\nu\sigma\iota(\nu)$ , $\delta\sigma\tau\iota\varsigma$	$\alpha\delta\sigma\tau\iota\nu\sigma\iota(\nu)$	$\sigma\delta\sigma\tau\iota\nu\sigma\iota(\nu)$ , $\delta\sigma\tau\iota\varsigma$
Acc.	$\sigma\delta\sigma\tau\iota\nu\sigma\alpha$	$\alpha\delta\sigma\tau\iota\nu\sigma\alpha$	$\delta\sigma\tau\iota\nu\alpha$ , $\delta\sigma\tau\iota\alpha$

a. The neuter  $\delta\tau\iota$  is sometimes printed  $\delta,\tau\iota$  to avoid confusion with the conjunction  $\delta\tau\iota$  *that, because*.

b. The shorter forms are rare in prose, but almost universal in poetry (especially  $\delta\sigma\tau\upsilon$ ,  $\delta\sigma\tau\varphi$ ). Inscriptions have almost always  $\delta\sigma\tau\upsilon$ ,  $\delta\sigma\tau\varphi$ ,  $\delta\sigma\tau\iota\alpha$ .

c. The plural  $\delta\sigma\tau\iota\alpha$  is to be distinguished from  $\delta\sigma\tau\iota\alpha$  (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.	( $\delta\sigma\tau\iota\varsigma$ )	( $\delta\tau\iota$ )		$\delta\sigma\tau\iota\alpha$
Gen.	( $\delta\sigma\tau\iota\sigma\alpha$ ), ( $\delta\sigma\tau\iota\sigma\upsilon$ )	$\delta\sigma\tau\upsilon$		$\delta\sigma\tau\iota\nu$
Dat.	$\delta\sigma\tau\varphi$			$\delta\sigma\tau\iota\sigma\iota$
Acc.	( $\delta\sigma\tau\iota\nu\alpha$ )	( $\delta\tau\iota$ )	( $\delta\sigma\tau\iota\nu\sigma\alpha$ )	$\delta\sigma\tau\iota\alpha$



d. *τις* may be added to *ὅποτερος*, *ὅσος*, *οἷος* (340) to make them more indefinite, as *ὅποδός τις* of *whatsoever* kind.

e. *οὗν*, *δῆ*, or *δήποτε* may be added to the indefinite pronouns to make them as general as possible, as *ὅστις οὗν* (or *ὅστις δῆ*), *ἥτις οὗν*, *ὅτι οὗν* *any one whatever, any thing whatever*, and so *ὅποιος-τις-οὗν*, *ὅστις-δῆ-ποτε*, or *ὅστις-δῆ-ποτ-οὗν*. In these combinations all relative or interrogative force is lost.

f. The uncompoundd relatives are often used in an exclamatory sense, and sometimes as indirect interrogatives. Indefinite relatives may be used as indirect interrogatives.

**340. Correlative Pronouns.**—Many pronominal adjectives correspond to each other in form and meaning. In the following list poetic or rare forms are placed in ( ).

Interrogative : Direct or Indirect	Indefinite (Enclitic)	Demonstrative	Relative (Specific) or Exclamatory	Indefinite Relative or Indirect Interrogative
<i>τίς</i> <i>who?</i> <i>ἡχίς</i> <i>what?</i> <i>αὖτις</i> <i>qui?</i>	<i>τις</i> <i>some one, any one, aliquis, quidam</i>	(ὁ, ὅς) <i>ὅδε</i> <i>this</i> (here), <i>hic</i> <i>οὗτος</i> <i>this, that</i> <i>is, ille</i> <i>ἐκεῖνος</i> <i>ille</i>	<i>ὅς</i> <i>who, which</i> <i>αὖτις</i>	<i>ὅστις</i> <i>whoever,</i> <i>any one who</i> <i>quisquis,</i> <i>quicumque</i>
<i>πότερος</i> <i>which of two?</i> <i>ἕτερος</i>	<i>πότερος</i> OR <i>ἑτερεός</i> <i>one of</i> <i>two</i> (rare)	<i>ἕτερος</i> <i>the one OR</i> <i>the other of two</i> <i>alter</i>	<i>ὅποτερος</i> <i>whichever</i> <i>of the two</i>	<i>ὅποτερος</i> <i>whichever</i> <i>of the two</i> <i>utercumque</i>
<i>πόσος</i> <i>how</i> <i>much?</i> <i>how</i> <i>many?</i> <i>quan-</i> <i>tus?</i> <i>quot?</i>	<i>πόσος</i> <i>of some</i> <i>quantity OR</i> <i>number</i>	(τόσος) { <i>so</i> <i>ποσόςδε</i> { <i>much,</i> <i>ποσούτος</i> { <i>so</i> <i>many</i> <i>tantus, tot</i>	<i>ὅσος</i> <i>as</i> <i>much as,</i> <i>as many as</i> <i>quantus, quot</i>	<i>ὅπόσος</i> <i>of whatever</i> <i>size, number</i> <i>quantuscumque,</i> <i>quoti quot</i>
<i>ποιός</i> <i>of what sort?</i> <i>qualis?</i>	<i>ποιός</i> <i>of some</i> <i>sort</i>	(τοῖος) { <i>such</i> <i>τοῦόςδε</i> { <i>talls</i> <i>τοιούτος</i> }	<i>οἷος</i> <i>of which</i> <i>sort,</i> <i>(such) as</i> <i>qualis</i>	<i>ὅποιός</i> <i>of whatever sort</i> <i>qualiscumque</i>
<i>πῆλικος</i> <i>how old?</i> <i>how large?</i>	<i>πῆλικος</i> <i>of some</i> <i>age, size</i>	{ <i>so old,</i> <i>so</i> (τῆλικος) { <i>young,</i> <i>τῆλικόςδε</i> { <i>so</i> <i>τῆλικούτος</i> { <i>large,</i> <i>so</i> <i>great</i>	<i>ἥλικος</i> <i>of</i> <i>which age,</i> <i>size, (as old,</i> <i>large) as</i>	<i>ὅπῆλικος</i> <i>of whatever age</i> <i>or size</i>

**340 D.** Hom. has (Aeolic) *π* in *ὀπότερος*, *ὀπποῖος*, and *σ* in *ὄσσοι*, *τόσσοι*, etc. Hdt. has *κ* for *τ* in (ὀ)κότερος, (ὀ)κόσοι, (ὀ)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*.

**Nominative** (rare): *πύξ* with clenched fist, *ἀπαξ* once, *ἀναμύξ* pell-mell.

**Genitive**: *ἐνι* day after to-morrow, *ἐξῆς* next, *ποῦ, οὐ* where, *ἀπὸ* in the very place, *ἐκπρὸς* out of the way (*ἐκ* + *πρὸς*); by analogy, *ἐμποδῶν* in one's way.

**Dative**: *δημοσίᾳ* at public cost, *λῃδίᾳ* in secret, *κοινῇ* in common, etc. (1527 b), *ἄλλῃ* otherwise, *πῇ* how.

**Accusative**: very common, especially such adverbs as have the form of the accusative of neuter adjectives, as *πολύ* much, *μικρόν* a little, *πρῶτον* at first, *τήμαρον* to-day, *πολλά* often. See 1608-1611.

**Locative**: *οἴκῳ* at home (*οἶκος* house), *Ἰσθμῷ* at the Isthmus, *ποῖ* whither, and all adverbs in *-οι*. The *-οι* of the consonantal declension is properly the ending of the locative, as in *Μαραθῶνι* at Marathon; *-οισι* (234) in O stems, in contrast to *-οις*; *-αῖσι* (*-ησι*) in A stems (215): *θύραισι* at the doors, *Πλαταιῶσι* at Plataea, *Ἀθήνῃσι* at Athens; further in *πάλαι* long ago, *ἐκεῖ* there, *πανδημίᾳ* in full force.

**Instrumental**: *ἀνω* above, *κάτω* below, *οὐκ* not yet, *ὦ-δε* thus (but the forms in *-ω* may be ablatives); *κρυφῇ* and *λῃδίᾳ* in secret.

**Ablative**: all adverbs in *-ως*, as *ὥς* as, *οὕτως* thus, *ἑτέρως* otherwise. Here, e.g. original *ἐτερεῷ* (cp. Old Lat. *altōd*, abl. of *altus*) became *ἐτερω* (183), which took on *-ς* from the analogy of such words as *ἀμφίς* parallel to *ἀμφί*.

**342. Place.** — To denote place the common endings are: —

*-ι, -θι, -σι* at, in to denote place *where* (locative). *-ου*, the sign of the genitive, is also common.

*-θεν* from to denote the place *whence* (ablative).

*-ε (-ζε), -σε* to, toward to denote place *whither*.

In the following examples poetical words are bracketed.

<i>οἴκῳ</i> ( <i>οἴκο-θι</i> ) at home	<i>οἴκῳ-θεν</i> from home	<i>οἴκαδε</i> ( <i>οἰκόνδε</i> ) homeward ( <i>οἴκα-</i> is an old accusative form.)
<i>ἄλλο-θι</i> elsewhere or <i>ἄλλ-αχ-ού</i>	<i>ἄλλο-θεν</i> from elsewhere <i>ἄλλ-αχ-ό-θεν</i>	<i>ἄλλο-σι</i> elsewhere <i>ἄλλ-αχ-ό-σι</i>

**343 D.** Hom. has many cases of the local endings, e.g. *οὐρανῷ-θι* in heaven, *ἐκπρὸς-θεν* from the assembly; also after prepositions as a genitive case: *ἐξ ἀλό-θεν* out of the sea, *ἰλὺ-θι* πρὸ before Ilium. Cp. *ἐμθεν*, *σθεν*, *ἔθεν*, 325 D. 1. *-δε* in *ὄλα-δε* to the sea, *πόλις-δε* to the city, *πεδῖ-δε* to the plain, *Ἀΐδός-δε* to (the house of) Hades, *δρ-δε* *δόμεν-δε* to his house.

ἀμφότερα-θι <i>on both sides</i>	ἀμφότερα-θεν <i>from both sides</i>	(ἀμφότερα-σι <i>to both sides</i> )
παντ-αχ-οι <i>in every direction</i>	παντ-αχ-ό-θεν <i>from every side</i>	παντ-αχ-ό-σι <i>in all directions</i>
αὐτοῦ <i>in the very place</i>	πάντ-ο-θεν (rare) αὐτό-θεν <i>from the very place</i>	πάντ-ο-σι αὐτό-σι <i>to the very place</i>
ὁμοῦ <i>at the same place</i>	ὁμό-θεν <i>from the same place</i>	ὁμό-σι <i>to the same place</i>
Ἀθήνη-σι <i>at Athens</i>	Ἀθήνη-θεν <i>from Athens</i>	Ἀθήναις <i>to Athens</i>
Ὀλυμπία-σι <i>at Olympia</i>	Ὀλυμπία-θεν <i>from Olympia</i>	Ὀλυμπιάις <i>to Olympia</i>

a. In -αῖ, -δε is added to the accusative (1589), and stands for -α(ν)ς, the old acc. pl., + -δε (Eng. *to*). Cp. 26, 106. The other endings are added to the stem. -σι is usually added only to pronominal stems. -σι forms a locative plural. ο sometimes takes the place of α of the first declension (μῖϑον *from the root*, stem μῖϑ-), or is added to consonant stems. Words in -ρεο- lengthen ο 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 πρόσθε *in front* (134 D.). -θα is found in ἔνθα in all dialects. -θα for -θεν occurs in Aeolic and Doric.

c. Some local adverbs are made from prepositions, as ἄνω *above*, ἔξω *outside*, ἔσω *within*, κάτω *below*, πρόσθεν *in front*.

**343. Manner.** — Adverbs of manner ending in -ως have the accent and form of the genitive plural masculine with -ς in place of -ν.

δίκαιος	<i>just</i>	genitive plural	δικαίων	δικαίως	<i>justly</i>
κακός	<i>bad</i>	"	κακῶν	κακῶς	<i>ill</i>
ἁπλοῦς	<i>simple</i>	"	ἁπλῶν	ἁπλῶς	<i>simply</i>
σαφής	<i>plain</i>	"	σαφῶν	σαφῶς	<i>plainly</i>
ἡδύς	<i>pleasant</i>	"	ἡδέων	ἡδέως	<i>pleasantly</i>
σάφρων	<i>prudent</i>	"	σωφρόνων	σωφρόνως	<i>prudently</i>
ἄλλος	<i>other</i>	"	ἄλλων	ἄλλως	<i>otherwise</i>
πᾶς	<i>all</i>	"	πάντων	πάντως	<i>in every way</i>
ὢν	<i>being</i>	"	ὄντων	ὄντως	<i>really</i>

a. Adverbs in -ως are not formed from the genitive plural, but are originally old ablatives from ο stems (341), and thence transferred to other stems. The analogy of the genitive plural assisted the transference.

**344. Various Other Endings.** — Adverbs have many other endings, e.g. : —  
-α: ἅμα *at the same time*, μάλα *very*, τάχα *quickly* (in Attic prose *perhaps*).  
-αίς: πολλάκις *many times*, often, ἑκάστας *each time*, τοσαυτάκις *so often*, ὁσάκις *as often as*, πλεωστάκις *very often*, ὀλιγάκις *seldom*, πλεονάκις *more times*. The forms without -ς (ὁσάκι, πολλάκι) are earlier, and -ς has been added by imitation of δίς, τρίς. -θεν: συλλήβδην *in short*. -δον: ἔνδον *within*, σχεδόν *almost*. -α:

*παρήμει* in full *levy* (341, locative). -τε: *δε* when (Aeolic *δα*, Dor. *δα*). -τι, -σι: *ἐθελοντι* voluntarily, 'Ελληνιστι in Greek (*fashion*).

**345. Comparison of Adverbs.** — In adverbs derived from adjectives the comparative is the same as the neuter singular of the comparative of the adjective; the superlative is the same as the neuter plural of the superlative adjective.

σοφῶς	wisely	σοφότερον	σοφάτατα
χαρίντως	gracefully	χαρίστερον	χαρίστατα
εὐδαιμόνως	happily	εὐδαιμονίστερον	εὐδαιμονίστατα
καλῶς	well	κάλλιον	κάλλιστα
ἡδύως	pleasantly	ἡδίον	ἡδιστα
εὖ	well	ἥττον less (319, 2)	ἥκιστα
(adv. of ἀγαθός good)		ἔμεινον	ἔριστα
μᾶλα	very	μᾶλλον	μάλιστα

a. Adverbs of place ending in *ω*, and some others, retain *ω* in the comparative and superlative.

ἄνω	above	ἀνωτέρω	ἀνωτάτω
πέραν	afar	περαιτέρω	περαιτάτω

b. *ἐγγύς* near has *ἐγγύτερον* (-τέρω), *ἐγγυτάτω* (-τατα rare). *πρῶ* early has *πρωϊότερον*, *πρωϊατάτα*.

c. There are some forms in -ως from comparatives: *ἀσφαλεστέως* (ἀσφαλέστερον) more securely, *βελτιόνως* (βελτίον) better. Superlatives in -ον are usually poetic; as *μέγιστον*.

**346. Correlative Adverbs.** — Adverbs from pronominal stems often correspond in form and meaning. In the list on p. 102 poetic or rare words are in ( ).

a. The demonstratives in ( ) are foreign to Attic prose except in certain phrases, as *καὶ ὧς* even thus, *οὐδ' (μηδ') ὧς* not even thus (cp. 180 c); *ἐνθα μὲν . . . ἐνθα δέ* here . . . there, *ἐνθεν (μὲν) καὶ ἐνθεν (δέ)* from this side and that. *ἐνθα* and *ἐνθεν* are usually relatives, *ἐνθα* taking the place of *οὗ* where and *οὗ* whither, and *ἐνθεν* of *θεν* whence.

b. *τοτέ μὲν . . . τοτέ δέ* is synonymous with *τοτέ μὲν . . . τοτέ δέ*.

c. *οὖν* (339 e) may be added for indefiniteness: *ὅπουσούν* in any way whatever, *ὅπουθενούν* from what place soever. *ποτέ* is often used after interrogatives to give an intensive force, as in *τίς ποτε* who in the world (as *qui tandem*); also with negatives, as in *οὐποτε* never, *οὐπόποτε* never yet. Other negatives are *οὐδαμοῦ* nowhere, *οὐδαμῇ* in no way, *οὐδαμῶς* in no manner.

**346 D. 1.** Hom. has (Aeolic) *ππ* in *ὅππῃς*, *ὅππότε*; Hdt. has *κ* for the *π*-forms, e.g. *κοῦ*, *κοῦ*, *δκου*, *κότε*, etc. Hdt. has *ἐνθαῦτα*, *ἐνθεῦτεν* for *ἐνταῦθα*, *ἐντεῦθεν* (126 D.).

2. Poetic are *πόθι* for *ποῦ*, *δοι* for *οὗ*, *ἡμος* when, *ἡ* which way, where, etc.

	Interrogative : Direct and Indirect	Indefinite (Enclitic)	Demonstrative	Relative Specific	Indefinite Relative or Indirect Interrogative
Place	ποῦ where?	πού somewhere	(ἐνθα) ἐνθάδε, ἐνταῦθα there ἐκεῖ yonder	οὗ where (ἐνθα where)	δπου where- (ever)
	πόθεν whence?	ποθεν from some place	(ἐνθεν) ἐνθένδε, ἐνταῦθεν thence ἐκεῖθεν from yonder	θεν whence (ἐνθεν whence)	δπόθεν whence- (soever)
	ποῦ whither?	ποῖ to some place	(ἐνθα) ἐνθάδε, ἐνταῦθα thither ἐκεῖσε thither	οἶ whither (ἐνθα whither)	δποι whither- (soever)
Time	πότε when?	ποτέ some time, ever	τότε then	δτε when	δπότε when- (ever)
	πηνίκα at what time?		(τηνίκα) } at τηνικάδε } that τηνικαῦτα } time	ήνικα at which time	δτηνίκα at which time
Way	πῇ which way? how?	πῇ some way, somehow	(τῇ) τῇδε, ταύτῃ this way, thus	ῇ in which way, as	δπῇ in which way, as
Manner	πῶς how?	πῶς somehow	(τῶς), (ὧς) ὧδε, οὕτω(s) thus, so, in this way ἐκείνως in that way	ὧς as, how	δπως how

## NUMERALS

347. The numeral adjectives and corresponding adverbs are as follows:

347 D. 1. For the cardinals 1-4, see 349 D. Hom. has, for 12, δώδεκα (for δεκά), δωδέκα, and δυοκαίδεκα (also generally poetic); 20, εἴκοσι and τεῖκοσι; 30, τριήκοντα; 40, τετράκοντα; 50, πενήκοντα and ἐννήκοντα; 200 and 300, διακόσιοι, τριήκοσιοι; 9000 and 10,000, ἐννεάχιλοι, δεκάχιλοι (-χειλοι?). He has also the ordinals 3d, τρίτατος; 4th, τέτατος; 7th, ἑβδόματος; 8th, ὀγδόματος; 9th,

Sign	CARDINAL	ORDINAL	ADVERB
1	α' εἰς, μία, ἐν <i>one</i>	πρῶτος <i>first</i>	ἅπαξ <i>once</i>
2	β' δύο <i>two</i>	δεύτερος <i>second</i>	δ्वίς <i>twice</i>
3	γ' τρεῖς, τρία <i>three</i>	τρίτος <i>third</i>	τρίς <i>thrice</i>
4	δ' τέτταρες, τέτταρα (τέσσαρες, τέσσαρα)	τέταρτος, -η, -ον	τετράκις
5	ε' πέντε	πῆμπτος	πεντάκις
6	ς' ἕξ	ἕκτος	ἑξάκις
7	ζ' ἑπτά	ἑβδόμος	ἑπτάκις
8	η' ὀκτώ	ὀγδοος	ὀκτάκις
9	θ' ἐννέα	ἐνατος	ἐνάκις
10	ι' δέκα	δέκατος, -η, -ον	δεκάκις
11	ια' ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ' δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ' τρεῖς (τρία) καὶ δέκα (or τρεῖσκαίδεκα)	τρίτος καὶ δέκατος	τρεῖσκαϊδεκάκις
14	ιδ' τέτταρες (τέτταρα) καὶ δέκα	τέταρτος καὶ δέκατος	τετταρεσκαϊδεκάκις
15	ιε' πεντεκαίδεκα	πῆμπτος καὶ δέκατος	πεντεκαϊδεκάκις
16	ις' ἑκκαίδεκα (for ἑξακαίδεκα 108)	ἕκτος καὶ δέκατος	ἑκκαϊδεκάκις
17	ιζ' ἑπτακαίδεκα	ἑβδόμος καὶ δέκατος	ἑπτακαϊδεκάκις
18	ιη' ὀκτακαίδεκα	ὀγδοος καὶ δέκατος	ὀκτακαϊδεκάκις
19	ιθ' ἐννεακαίδεκα	ἐνατος καὶ δέκατος	ἐννεακαϊδεκάκις
20	κ' εἰκοσι(ν)	εἰκοστός, -ή, -όν	εἰκοσάκις
21	κα' εἰς καὶ εἰκοσι(ν) or εἰκοσι (καὶ) εἰς	πρῶτος καὶ εἰκοστός	εἰκοσάκις ἅπαξ
30	λ' τριᾶκοντα	τριᾶκοστός	τριᾶκοντάκις
40	μ' τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50	ν' πενήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ' ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο' ἑβδόμηκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π' ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις

εἰκοτός; 12th, δωδέκατος; 13th, τρεῖς (τρεῖς-?)καϊδέκατος; 20th, εἰκοστός; and the Attic form of each.

2. Hdt. has *δωδέκα* (*δωδέκατος*), *τεσσερεσκαίδεκα* indeclinable (*τεσσερεσκαϊδέκατοι*), *τρεῖκοντα* (*τριηκοστός*), *τεσσεράκοντα*, *ὀγδώκοντα*, *δικοῦσιοι* (*δικοσιοστός*), *τραπέσιοι*: for *ἐνατος* he has *ἐνατος*, and so *εἰνάκις*, *εἰνακόσιοι*, *εἰνακισχῖδιοι*.

3. Aeolic has *πέμπε* for 5 (cp. Hom. *πεμπόβολον* *five-pronged fork*), gen. plur. *πέμπων* inflected, as also *δέκων*, *τεσσερακόντων*, etc.; for 1000, *χῆλλιοι*. Doric has, for 1, *ῥε* (37 D. 2); 4, *τέτορες*; 6, *ρεξ*; 7th, *ἑβδεμος*; 12, *δωδέκα*; 20, *ρεκατι*, *ρεκατι*; 40, *τετράκοντα* (*τετρωκοστός*); 200, etc., *διᾶκατιοι*, etc.; 1000, *χῆλλιοι* and *χαλλιοι* (37 D. 2); for 1st, *πρῶτος*.

Sign.	CARDINAL	ORDINAL	ADVERS.
90	Ϟ' ἐνεηκόσιοι	ἐνεηκοστός	ἐνεηκοστάκις
100	ρ' ἑκατόν	ἑκατοστός, -ή, -όν	ἑκατοντάκις
200	σ' διακόσιοι, -αι, -α	διακοσιοστός	διακοσιάκις
300	τ' τριακόσιοι	τριακοσιοστός	τριακοσιάκις
400	υ' τετρακόσιοι	τετρακοσιοστός	τετρακοσιάκις
500	φ' πεντακόσιοι	πεντακοσιοστός	πεντακοσιάκις
600	χ' ἑξακόσιοι	ἑξακοσιοστός	ἑξακοσιάκις
700	ψ' ἑπτακόσιοι	ἑπτακοσιοστός	ἑπτακοσιάκις
800	ω' ὀκτακόσιοι	ὀκτακοσιοστός	ὀκτακοσιάκις
900	Ϡ' ἐνακόσιοι	ἐνακοσιοστός	ἐνακοσιάκις
1,000	α χίλιοι, -αι, -α	χιλιοστός, -ή, -όν	χιλιάκις
2,000	β δισχίλιοι	δισχilioστός	δισχιλιάκις
3,000	γ τρισχίλιοι	τρισχilioστός	τρισχιλιάκις
10,000	ι μύριοι, -αι, -α	μυριοστός	μυριάκις
20,000	κ δισμύριοι	δισμυριοστός	δισμυριάκις
100,000	ρ δεκακισμύριοι	δεκακισμυριοστός	δεκακισμυριάκις

N, — Above 10,000 : δύο μυριάδες 20,000, etc., μυριάκις μύριοι, i.e. 10,000 × 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 : Ϛ, a form identical with the late abbreviation for στ, in place of the lost Ϛ (3), once used for 6 ; Ϟ (*koppa*), in the same order as Lat. *q*, for 90 ; for 900, Ϡ *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 ( $\alpha' = 1$ ,  $\alpha = 1000$ ). Only the last letter in any given series has the stroke above : ρντ' 157, να' 401, αϠ' 1910.  $\tilde{\alpha}$  is sometimes used for 10,000 ;  $\tilde{\beta}$  for 20,000, etc.

a. In the classical period the following system was used according to the inscriptions : I = 1, IIII = 4, Γ (*τέτρε*) = 5, ΓI = 6, Δ (*δέκα*) = 10, ΔΔ = 20, Η (*ἑκατόν*) = 100, ΗΗ = 200, Χ = 1000, Μ = 10,000, ΓΔ (*πεντάκις δέκα*) = 50, ΓΧ (*πεντάκις χίλιοι + χίλιοι*) = 6000.

b. For the numbers from 1 to 24 the letters, used in continuous succession, are frequently used to designate the books of the *Iliad* (Α, Β, Γ, etc.) and of the *Odyssey* (α, β, γ, etc.).

349. The cardinals from 1 to 4 are declined as follows :

349 D. Hom. has, for μία, τα (*ιῆς, ιῆ, τα*) ; for ἐν, ἰῶ ; δύο, δύν (undeclined) ; the adj. forms δειώ and pl. δειοί regularly declined. For 4, τέσσαρες, (Aeolic) πύσρες ; Pind. has τέτταριν. Hdt. has δύο sometimes undeclined, also δυῶν, δυῶσι ; τέσσαρες, -α, τεσσέρων, τέσσεροι ; τεσσαρεσκαίδεκα 14 undeclined. Aeolic θέσιν 2 ; πέσρες, πέσρα for 4.

	one			two		three		four	
Nom.	εἷς	μία	ἓν	N. A. δύο	τρεῖς	τρία	τέτταρες	τέτταρα	
Gen.	ἑνός	μίας	ἑνός	G. D. δυοῖν	τριῶν		τεττάρων		
Dat.	ἐνί	μῇ	ἐνί		τρισι(ν)		τετταρσι(ν)		
Acc.	ἕνα	μίαν	ἓν		τρεῖς	τρία	τέτταρες	τέτταρα	

a. *εἷς* is for *ἐν*-s (cp. 245). The stem *ἐν* was originally *σεμ* (Lat. *semel*, *simplex*, *singuli*), weak forms of which are *ἀ-παξ*, *ἀ-πλοῦς*, from *σμ-π-* (35 b). *μία* stands for *σμ-ια*.

b. *οὐδέ εἷς*, *μηδὲ εἷς* not even one unite (with change in accent) to form the compounds *οὐδέις*, *μηδέις* no one. These words are declined like *εἷς*: thus, *οὐδέις*, *οὐδεμία*, *οὐδέν*, *οὐδενός*, *οὐδεμίας*, *οὐδενός*, etc., and sometimes in the plural (no *μεν*, none or nobodies) *οὐδέρες*, *οὐδέρων*, *οὐδέσι*, *οὐδέρας*. For emphasis the compounds may be divided, as *οὐδὲ εἷς* not one. A preposition or *ἐν* may separate the two parts, as *οὐδ' ἀπὸ μίας* from not a single one, *οὐδ' ἐν ἐνί* ne uni quidem.

c. *πρῶτος* (*primus*) means the first among more than two, *πρότερος* (*prior*) the first of two.

d. *δύο* may be used with the gen. and dat. pl., as *δύο μηνῶν* of two months. *δυοῖν* occurs rarely with plurals: *παισιν* . . . *δυοῖν* D. 89. 32. *δυεῖν* for *δυοῖν* does not appear till about 300 B.C.

e. *ἀμφω* *both*, N. A. *ἀμφω*, G. D. *ἀμφοῖν* (Lat. *ambo*). But *both* is more commonly *ἀμφοτέρω*, *-αι*, *-α*.

f. For *τέτταρες*, *-ράκοντα*, etc., early Attic prose and tragedy have *τέσσαρες*, etc.

g. The first numeral is inflected in *τρεῖς καὶ δέκα* 13, *τέτταρες καὶ δέκα* 14 *τριεκαίδεκα* and Ionic *τρεσσερεσκαίδεκα* (very rare in Attic) are indeclinable.

350. The cardinals from 5 to 199 are indeclinable; from 200 the cardinals, and all the ordinals from *first* on, are declined like *ἀγαθός*.

a. Compound numbers above 20 are expressed by placing the smaller number first (with *καί*) or the larger number first (with or without *καί*).

*δύο καὶ εἰκοσι(ν)* two and twenty *δεύτερος καὶ εικοστός*  
*εἰκοσι καὶ δύο* twenty and two, or *εἰκοσι δύο* twenty-two *εικοστός καὶ δεύτερος*  
*555 = πεντε καὶ πενήκοντα καὶ πεντακῶσι* or *πεντακῶσι (καί) πενήκοντα (καί) πέντε*.

b. For 21st, 31st, etc., *εἷς* (for *πρῶτος*) *καὶ εικοστός* (*τριᾶκοστός*) is permissible, but otherwise the cardinal is rarely thus joined with the ordinal.

c. Compounds of 10, 20, etc., with 8 and 9 are usually expressed by subtraction with the participle of *δέω* lack, as 18, 19, *δυοῖν (ἐνός) δέοντες εἰκοσι*. So *πενεὶ μᾶς δεούσας τεττάρακοντα* with 39 ships, *δυοῖν δέοντα πενήκοντα* 48 years; and with ordinals *ἐνός δέον εικοστὸν ἔτος* the 19th year. The same method may be employed in other numbers than 8's or 9's: *ἐπὶ ἀποδέοντες* *τριάκοντα*, i.e. 293.

d. An ordinal followed by *ἐνί δέκα* denotes the day of the month from the 13th to the 19th, as *πέμπτη ἐνί δέκα* on the 15th.



**351.** With the collective words (996) ἡ ἵππος *cavalry*, ἡ ἀσπίς *men with shields*, numerals in -οι may appear even in the singular: διακοσιᾷ ἵππῳ 200 horse T. 1. 62, ἀσπίς μῦρᾷ καὶ τετρακοσιᾷ 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 μῦρᾷ ἐρημῷ *infinite solitude* P. L. 677 E.

**353.** Fractions are expressed in several ways: ἡμισυς  $\frac{1}{2}$ , ὁ ἡμισυς τοῦ ἀριθμοῦ *half the number*, αἱ ἡμίσειαι τῶν πλοῶν *half of the ships*, τὸ ἡμισυ τοῦ στρατοῦ *half the army*, ἡμιτάλαντον *half a talent*; τρία ἡμιτάλαντα  $1\frac{1}{2}$  *talents*, τρίτον ἡμίμναιον  $2\frac{1}{2}$  *minae*; τριτημόριον  $\frac{1}{3}$ , πεμπτημόριον  $\frac{1}{5}$ , ἐπίτριτος  $1\frac{1}{3}$ , ἐπίτεμπος  $1\frac{1}{2}$ , τῶν πέντε αἱ δύο μοῖραι  $\frac{2}{5}$ . But when the numerator is less by one than the denominator, the genitive is omitted and only the article and μέρη are used: as τὰ τρία μέρη  $\frac{2}{3}$ , i.e. *the three parts* (scil. of four).

**354.** Other classes of numeral words.

a. *Distributives* proper, answering the question *how many each?* are wanting in Greek. Instead, ἀνά, εἰς, and κατά, with the accus., and compounds of σύν *with*, are used: κατὰ δύο or σύνδυο *two by two, two each* (Lat. *bini*). The cardinals are often used alone, as ἀνδρὶ ἐκάστῳ δώσω πέντε ἀργυρίου μνᾶς *singulis militibus dabo quinas argenti minas* X. A. 1. 4. 13.

b. *Multiplicatives* in -πλοῦς *-fold* (from -πλοος, Lat. -plex), ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πολλαπλοῦς *manifold*.

c. *Proportionals* in -πλάσιος: διπλάσιος *twice as great* or (plur.) *as many*, πολλαπλάσιος *many times as great (many)*.

d. διττός means *double*, τριττός *treble* (from διχ-ιος, τριχ-ιος 112).

N. — *Multiplication*. — Adverbs answering the question *how many times?* are used in multiplication: τὰ δὲ πέντε δέκα ἐστὶν *twice five are ten*. See also 347 N.

e. *Abstract and Collective Numbers* in -άς (gen. -άδ-ος), all feminine: ἐνάς or μονάς *the number one, unity, monad*, δυάς *the number two, duality*, τριάς *trinity, triad*, δεκάς *decad, decade*, εἰκάς, ἑκατοντάς, χιλιάς, μῦριάς *myriad*, ἑκατὸν μῦριάδες *a million*. Also in -ύς: τριτῦς (-ύος) *the third of a tribe* (properly *the number three*), τετρακῦς.

f. *Adjectives* in -αῖος, answering the question *on what day?* δευτεραῖος (or τῇ δευτεραῇ) ἀπῆλθε *he departed on the second day*.

g. *Adverbs of Division*. — μοναχῇ *singly, in one way only*, διχα, διχῇ *in two parts, doubly*, τριχῇ, τέτραχα, etc., πολλαχῇ *in many ways*, πανταχῇ *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 διζῆς (from διχθ-ιος), τριζῆς for διττός, τριττός; also -πλησιος and -φασιος. Hom. has δίχα and διχθα, τρίχα and τριχθα; τριπλῇ, τετραπλῇ.

**356. Voices.** — There are three voices: active, middle, and passive.

a. The middle usually denotes that the subject acts *on himself* or *for himself*, as *λούομαι wash myself*, *ἀνδρομαι defend myself* (lit. *ward off for myself*).

b. The passive borrows all its forms, except the future and aorist, from the middle.

c. Deponent verbs have an active *meaning* but only middle (or middle and passive) *forms*. If its aorist has the middle form, a deponent is called a middle deponent (*χαρίζομαι gratify, ἐχαρισάμην*); if its aorist has the passive form, a deponent is called a passive deponent (*ἐνθymέομαι reflect on, ἐνθymήθη*). Deponents usually prefer the passive to the middle forms of the aorist.

**357. Moods.** — Four moods, the indicative, subjunctive, optative, imperative, are called *finite*, because the person is defined by the ending (366). The infinitive, strictly a verbal noun (358), is sometimes classed as a mood.

**358. Verbal Nouns.** — Verbal forms that share certain properties of nouns are called *verbal nouns*. There are two kinds of verbal nouns.

1. Substantival: the infinitive.

N. — The infinitive is properly a case form (chiefly dative, rarely locative), herein being like a substantive.

2. Adjectival (inflected like adjectives):

a. Participles: active, middle, and passive.

b. Verbal adjectives:

In *-τός*, denoting possibility, as *φιλητός lovable*, or with the force of a perfect passive participle, as *γραπτός written*.

In *-τέος*, denoting necessity, as *γραπτέος that must be written*.

**359. Tenses.** — There are seven tenses in the indicative: present, imperfect, future, aorist, perfect, pluperfect, and future perfect. The future perfect commonly has a passive force, but it may be active or middle in meaning (see 581).

The subjunctive has three tenses: present, aorist, and perfect.

The optative and infinitive have five tenses: present, future, aorist, perfect, and future perfect.

The imperative has three tenses: present, aorist, and perfect.

**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.

**360 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.

## SYSTEMS.

## TENSES.

I. <i>Present</i> ,	including <i>present</i> and <i>imperfect</i> .
II. <i>Future</i> ,	" <i>future active</i> and <i>middle</i> .
III. <i>First aorist</i> ,	" <i>first aorist active</i> and <i>middle</i> .
IV. <i>Second aorist</i> ,	" <i>second aorist active</i> and <i>middle</i> .
V. <i>First perfect</i> ,	" <i>first perfect</i> , <i>first pluperfect</i> , and <i>fut. perf.</i> , <i>active</i> .
VI. <i>Second perfect</i> ,	" <i>second perfect</i> and <i>second pluperfect active</i> .
VII. <i>Perfect middle</i> ,	" <i>perfect</i> and <i>pluperfect middle (pass.)</i> , <i>future perfect</i> .
VIII. <i>First passive</i> ,	" <i>first aorist</i> and <i>first future passive</i> .
IX. <i>Second passive</i> ,	" <i>second aorist</i> and <i>second future passive</i> .

The tense-stems are explained in detail in 497-507.

a. Since few verbs have both the *first* and *second* form of the same tense (361), most verbs have only six of these nine systems; many verbs do not even have six. Scarcely any verb shows all nine systems.

b. There are also secondary tense-stems for the future passive, the pluperfect, and the future perfect.

c. The tense-stems assume separate forms in the different moods.

369. The *principal parts* of a verb are the first person singular indicative of the tense-systems occurring in it. These are generally six: the present, future, first aorist, first (or second) perfect active, the perfect middle, and the first (or second) aorist passive. The future middle is given if there is no future active. The second aorist (active or middle) is added if it occurs. Thus:

λύω *loose*, λύσω, ἐλύσα, λέλυκα, λέλυμαι, ἐλύθην.

λείπω *leave*, λείψω, λέλοιπα, λέλειμαι, ἐλείφθην, 2 aor. ἔλιπον.

γράφω *write*, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἐγράφην.

σκόπτω *jeer*, σκώψομαι, ἔσκωψα, ἐσκώφθην.

370. The principal parts of deponent verbs (356 c) are the present, future, perfect, and aorist indicative. Both first and second aorists are given if they occur.

βούλομαι *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην (passive deponent).  
γίγνομαι *become*, γενήσομαι, γεγένημαι, 2 aor. ἐγενόμην (middle deponent).  
ἐργάζομαι *work*, ἐργάσομαι, ἐργασάμην, εἰργασμαι, ἐργάσθην.

371. **Verb-stem** (or **Theme**). — The tense-stems are made from one fundamental stem called the verb-stem (or theme).

This verb-stem may be a root (193) as in τι-ω *honour*, or a root to which a derivative suffix has been appended, as in τι-μά-ω *honour*.

372. A verb forming its tense-stems directly from a root is called a *primitive* verb. A *denominative* verb forms its tense-stems from a longer verb-stem, originally a noun-stem; as δουλώ *enslave* from δούλος *slave*. Verbs in μι (379), and verbs in ω of two syllables (in the present indicative active, as λέγ-ω *speak*) or of three syllables

(in the middle, as *δέχομαι* receive) are generally primitive. Others are denominative.

**373.** The verb-stem may show numerous modifications in form.

Thus, corresponding to the gradations in *sing, sang, sung* (35), the verb *λείπ-ω* leave shows the stems *λείπ-*, *λοιπ-* (2 perf. *λέ-λοιπ-α*), *λιπ-* (2 aor. *ἔ-λιπ-ο-ν*); the verb *φεύγ-ω* flee shows *φευγ-* and *φυγ-* (2 aor. *ἔ-φυγ-ο-ν*). In *ῥήγνιμι* break we find the three stems *ῥηγ-*, *ρωγ* (2 perf. *ῥρωγα*), *ραγ* (2 aor. pass. *ῥράγγην*). *στέλλ-ω* send has the stems *στελ-* and *σταλ-* (perf. *ἔ-σταλ-κα*, 2 fut. pass. *σταλ-ήσομαι*).

a. When the fundamental stem shows modifications, it is customary for convenience to call its shorter (or shortest) form the verb-stem, and to derive the other forms from it. The student must, however, beware of assuming that the short forms are *older* than the other forms.

**374.** The verb-stem may also show modifications in quantity, as present *λύ-ω* loose, perfect *λέ-λυ-κα*.

N. — Various causes produce this variation. *λύω* has *ū* from analogy to *λύ-σω*, *ἔ-λυ-σα* where the verb-stem *λυ* has been regularly lengthened (534, 543). For Attic *φθάω* anticipate Hom. has *φθάνω* for *φθανω* (28, 147 D.).

**375.** • Inflection and *μ* Inflection. — There are two slightly different methods of inflecting verbs, the first according to the *common*, the second according to the *μ* system. The names *ω-verbs* and *μ-verbs* (a small class) refer to the ending of the first person singular active of the present tense indicative only: *λύ-ω* loose, *τίθη-μι* place.

a. In the *ω* inflection the tense-stem ends in the thematic vowel. To this form belong all futures, and the presents, imperfects, and second aorists *showing the thematic vowel*.

**376.** According to the ending of the verb-stem, *ω-verbs* are termed :

1. Vowel (or pure) verbs :

a. Not contracted: those that end in *υ* or *ι*, as *λύ-ω* loose, *παιδεύ-ω* educate, *χρί-ω* anoint. Such verbs retain the final vowel of the stem unchanged in all their forms.

b. Contracted: those that end in *α*, *ε*, *ο*, as *τιμῶ* honour from *τιμά-ω*, *ποιῶ* make from *ποιέ-ω*, *δηλῶ* manifest from *δηλό-ω*.

2. Consonant verbs, as :

Liquid or nasal verbs: *δίρ-ω* flay, *μέν-ω* remain.

Verbs ending in a stop (or mute), as *ἄγ-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 *ο* and *ε* (or *ω* and *η*) in certain forms. This is called the *thematic* (or *variable*) vowel. Thus *λύο-μεν* *λύε-τε*, *λύω-μεν* *λύη-τε*,

λύομεν λύετε. The thematic vowel is written °/ε or °/η as λυ°/ε-, γραφ°/η-. See 456.

378. ο is used before μ or ν in the indicative, and in the optative, ε before μ or ν in the subjunctive, elsewhere ε is used in the indicative (η in the subjunctive).

379. In the μ inflection no thematic vowel is employed, and the endings are attached directly to the tense-stem. The μ form is used only in the present, imperfect, and second aorist. In the other tenses, verbs in μ generally show the same inflection as ω-verbs. For further explanation of the ω and the μ inflection see 602 ff., 717 ff.

380. **Meanings of the Tenses and Moods.**—In the synopsis (382) meanings are given wherever these are not dependent on the use of the various forms in the sentence. The meanings of the subjunctive and optative forms and the difference between the tenses can be learned satisfactorily only from the syntax. Some of these meanings may here be given:

- a. Subjunctive: λῶμεν or λύσωμεν *let us loose*, (ἐάν) λῶ or λύσω (if) *I loose*, (ἴνα) γράφω (that) *I may write*.
- b. Optative: (εἴθε) λῶιμι or λύσαιμι (would) *that I may loose!* (εἰ) λῶιμεν or λύσαιμεν (if) *we should loose*.

### 381. CONJUGATION: LIST OF PARADIGMS

#### I. Verbs in ω:

##### A. Vowel verbs not contracted:

Synopsis and conjugation of λύω (pp. 112–118).  
Second aorist (active and middle) of λείπω (p. 119).  
Second perfect and pluperfect (active) of λείπω.

##### B. Vowel verbs contracted:

Present and imperfect of τιμάω, ποιέω, δηλόω (pp. 120–123).

##### C. Consonant verbs:

Liquid and nasal verbs: future and first aorist (active and middle), second aorist and second future passive of φαίνω (pp. 128–129).

Labial, dental, and palatal verbs: perfect and pluperfect, middle (passive) of λείπω, γράφω, πείθω, πράττω, ἐλέγχω (p. 130). Perfect of the liquid verbs ἀγγέλλω, φαίνω; and perfect of τελέω (p. 131).

#### II. Verbs in μ.

A. Present, imperfect, and 2 aorist of τίθημι, ἵστημι, δίδωμι (pp. 135 ff.).

Second aorist middle of ἐπριάμην (p. 138).

B. Present and imperfect of δείκνυμι (p. 140).

Second aorist: ἔδυν (p. 140).

## CONJUGATION

## I. (A) VOWEL VERBS:

382.

## SYNOPSIS OF

	I. PRESENT SYSTEM	II. FUTURE SYSTEM	III. FIRST AORIST SYSTEM
	Present and Imperfect	Future	1 Aorist
ACTIVE :			
Indic.	λύω <i>I loose or am loosing</i> λύων <i>I was loos- ing</i>	λύσω <i>I shall loose</i>	ἔλυα <i>I loosed</i>
Subj.	λύω		λύσω
Opt.	λύοιμι	λύσοιμι	λύσαιμι
Imper.	λύε <i>loose</i>		λύσον <i>loose</i>
Infin.	λύειν <i>to loose</i>	λύσειν <i>to be about to loose</i>	λῦσαι <i>to loose or to have loosed</i>
Part.	λύων <i>loosing</i>	λύσων <i>about to loose</i>	λύσας <i>having loosed</i>
MIDDLE :			
Indic.	λύομαι <i>I loose (for myself)</i> ἐλύόμην <i>I was loosing (for myself)</i>	λύσομαι <i>I shall loose (for myself)</i>	ἐλύσάμην <i>I loosed (for myself)</i>
Subj.	λύωμαι		λύσομαι
Opt.	λύοιμην	λύσοιμην	λύσαιμην
Imper.	λύου <i>loose (for thyself)</i>		λῦσαι <i>loose (for thyself)</i>
Infin.	λύεσθαι <i>to loose (for one's self)</i>	λύσεσθαι <i>to be about to loose (for one's self)</i>	λύσασθαι <i>to loose or to have loosed (for one's self)</i>
Part.	λύόμενος <i>loosing (for one's self)</i>	λύσόμενος <i>about to loose (for one's self)</i>	λύσάμενος <i>having loosed (for one's self)</i>
PASSIVE :		VIII. FIRST PASSIVE SYSTEM	
		1 Future	1 Aorist
Indic.	λύομαι <i>I am</i> ἐλύόμην <i>I was</i> } ( <i>being</i> ) <i>loosed</i>	λυθήσομαι <i>I shall be loosed</i>	ἐλύθην <i>I was loosed</i>
Subj.	Like Middle		λυθῶ ( <i>for λυθῶ</i> )
Opt.	" "	λυθῃσιν	λυθείην
Imper.	" "		λύθητι <i>be loosed</i>
Infin.	" "	λυθῆσθαι <i>to be about to be loosed</i>	λυθῆναι <i>to be loosed or to have been loosed</i>
Part.	" "	λυθησόμενος <i>about to be loosed</i>	λυθείς <i>having been loosed</i>

Verbal adjectives : { λυτός *that may be loosed, loosed*  
 λυτός *that must be loosed, (requiring) to be loosed*

## OF Ω-VERBS :

## NOT CONTRACTED

*λύω* (λύ, λυ) *loose*

## V. FIRST PERFECT SYSTEM

1 Perfect and Pluperfect Active

*ἔλυκα* *I have loosed**ἐτέλεκα* *I had loosed**ἔλυκας ὧ* OR *ἔλεγκας**ἔλυκας εἶην* OR *ἔλεγκοιμι**ἔλυκας ἔσθι* OR [*ἔλυκα*]<sup>1</sup>*ἔλυκται* *to have loosed**ἔλυκας* *having loosed*

## VII. PERFECT MIDDLE SYSTEM

Perfect and Pluperfect Middle

*ἔλυμαι* *I have loosed (for myself)**ἐτέλεμην* *I had loosed (for myself)**ἔλυμένος ὧ**ἔλυμένος εἶην**ἔλυσο* (712, 714)*ἔλυσθαι* *to have loosed (for one's self)**ἔλυμένος* *having loosed (for one's self)*

Perfect and Pluperfect Passive

*ἔλυμαι* *I have* { *been*  
*ἐτέλεμην* *I had* { *loosed*

Future Perfect Passive

*ἔλυσσομαι* *I shall have*  
*been loosed*

Like Middle

" "

" "

" "

" "

*ἔλυσσοίμην**ἔλυσσθαι**ἔλυσσόμενος*<sup>1</sup> The simple forms of the perfect imperative active of *λύω* probably never occur in classical Greek (697), but are included to show the inflection.



## I. (A) VOWEL VERBS :

383.

## 1. ACTIVE

	Present	Imperfect	Future
INDICATIVE.	S. 1. λέω	ἔλεον	λέσω
	2. λέεις	ἔλεις	λέσεις
	3. λέει	ἔλεῖ	λέσει
	D. 2. λέετε	ἐλέτε	λέσετε
	3. λέετε	ἐλέτην	λέσετε
	P. 1. λέομεν	ἐλέμεν	λέσομεν
	2. λέετε	ἐλέτε	λέσετε
	3. λέουσι	ἐλεον	λέσουσι
SUBJUNCTIVE.	S. 1. λέω		
	2. λέῃς		
	3. λέῃ		
	D. 2. λέητε		
	3. λέητε		
	P. 1. λέωμεν		
	2. λέητε		
	3. λέωσι		
OPTATIVE.	S. 1. λέοιμι		λέσοιμι
	2. λέοις		λέσοις
	3. λέοι		λέσοι
	D. 2. λέοιτον		λέσοιτον
	3. λέοίτην		λέσοίτην
	P. 1. λέοιμεν		λέσοιμεν
	2. λέοιτε		λέσοιτε
	3. λέοιεν		λέσοιεν
IMPERATIVE.	S. 2. λέε		
	3. λέέτω		
	D. 2. λέετε		
	3. λέέτων		
	P. 2. λέετε		
	3. λέόντων		
INFINITIVE.	λέειν		λέσων
PARTICIPLE.	λέων, λέουσα, λεόν (305)		λέων, λέουσα λεόν (305)

## NOT CONTRACTED

## VOICE OF λύω

		1 Aorist	1 Perfect	1 Pluperfect
IND.	S.	1. ἔλυε	ἔλυκα	ἔλεόκη
		2. ἔλυας	ἔλυκας	ἔλεόκης
		3. ἔλυε	ἔλυκε	ἔλεόκει(ν)
	D.	2. ἔλυσθαιον	ἔλεόκατον	ἔλεόκατον
		3. ἔλυσάτην	ἔλεόκατον	ἔλελυκέτην
	P.	1. ἔλυσαμεν	ἔλεόκαμεν	ἔλεόκαμεν
		2. ἔλυσθε	ἔλεόκατε	ἔλεόκατε
		3. ἔλυσαν	ἔλεόκασι	ἔλεόκασαν
SUBJ.	S.	1. λύω	ἔλυκας ὦ (691) or	ἔλεόκω (692)
		2. λύῃς	ἔλυκας ᾗς	ἔλεόκης
		3. λύῃ	ἔλυκας ᾗ	ἔλεόκη
	D.	2. λύσῃτον	ἔλυκότε ᾗτον	ἔλεόκητον
		3. λύσῃτον	ἔλυκότε ᾗτον	ἔλεόκητον
	P.	1. λύσωμεν	ἔλυκότες ὦμεν	ἔλεόκομεν
		2. λύσῃτε	ἔλυκότες ᾗτε	ἔλεόκητε
		3. λύσασι	ἔλυκότες ὦσι	ἔλεόκωσι
OPT.	S.	1. λύσαιμι	ἔλυκας εἴην (694) or	ἔλεόκοιμι, -οίην
		2. λύσαις, λύσειας (668)	ἔλυκας εἴης	ἔλεόκοις, -οίης
		3. λύσαι, λύσει (668)	ἔλυκας εἴη	ἔλεόκοι, -οίη
	D.	2. λύσαιτον	ἔλυκότες εἴητον, εἴον	ἔλεόκοιτον
		3. λύσαιήτην	ἔλυκότες εἴήτην, εἴτην	ἔλευκοίτην
	P.	1. λύσαιμεν	ἔλυκότες εἴημεν, εἴμεν	ἔλεόκοιμεν
		2. λύσαιτε	ἔλυκότες εἴητε, εἴτε	ἔλεόκοιτε
		3. λύσαιεν, λύσαιεν (668)	ἔλυκότες εἴησαν, εἴαν	ἔλεόκοιεν
IMP.	S.	2. λύσον	ἔλυκας ἔσθι (697) or	[ἔλυκε (697)
		3. λύσάτω	ἔλυκας ἔστω	ἔλυκέτω
	D.	2. λύσαιτον	ἔλυκότες ἔστων	ἔλεόκατον
		3. λύσάτων	ἔλυκότες ἔστων	ἔλυκέτων
	P.	2. λύσαιτε	ἔλυκότες ἔστέ	ἔλεόκατε]
		3. λύσάντων	ἔλυκότες ὄντων	
INF.		λύσαι	ἔλυκέναι	
PART.		λύσας, λύσασα, λύσαν (306)	ἔλυκός, ἔλυκυία, ἔλυκός (309)	

2. MIDDLE <sup>1</sup>

	Present	Imperfect	Future
INDICATIVE.	S. 1. λύομαι	ἐλύομην	λύσομαι
	2. λύῃ, λύαι (628)	ἐλύου	λύσῃ, λύσαι (628)
	3. λύεται	ἐλύετο	λύσεται
	D. 2. λύεσθον	ἐλύεσθον	λύσεισθον
	3. λύεσθην	ἐλύεσθην	λύσεισθον
	P. 1. λύόμεθα	ἐλύόμεθα	λύσομεθα
	2. λύεσθε	ἐλύεσθε	λύσεσθε
	3. λύονται	ἐλύοντο	λύσονται
SUBJUNCTIVE.	S. 1. λύομαι		
	2. λύῃ		
	3. λύηται		
	D. 2. λύησθον		
	3. λύησθον		
	P. 1. λύόμεθα		
	2. λύησθε		
	3. λύωνται		
OPTATIVE.	S. 1. λύοίμην		λύσοίμην
	2. λύοιο		λύσοιο
	3. λύοιτο		λύσειτο
	D. 2. λύοισθον		λύσεισθον
	3. λύοίσθην		λύσεισθην
	P. 1. λύοίμεθα		λύσοίμεθα
	2. λύοισθε		λύσεισθε
	3. λύοιντο		λύσειντο
IMPERATIVE.	S. 2. λύου		
	3. λύεσθω		
	D. 2. λύεσθον		
	3. λύεσθων		
	P. 2. λύεσθε		
	3. λύεσθων		
INFINITIVE.	λύεσθαι		λύσεισθαι
PARTICIPLE.	λύόμενος, λυομένη, λύόμενον (287)		λύσόμενος, -η, -ον (287)

<sup>1</sup> λύω in the middle usually means *to release for one's self, get some one set free, hence to ransom, redeem, deliver.*

## VOICE OF λύω

	1 Aorist	Perfect	Pluperfect
INDICATIVE.	S. 1. λύσάμην	λλυμαι	ἐλλέμην
	2. λύσω	λλυσαι	ἐλλυσο
	3. λύσαιο	λλυται	ἐλλυτο
	D. 2. λύσασθον	λλυσθον	ἐλλυσθον
	3. λύσάσθην	λλυσθον	ἐλλέσθην
	P. 1. λύσάμεθα	λλύμεθα	ἐλλέμεθα
	2. λύσασθε	λλυσθε	ἐλλυσθε
	3. λύσαντο	λλυνται	ἐλλυντο
SUBJUNCTIVE.	S. 1. λύσῃμαι	λλυμένος ᾧ (599 f)	
	2. λύσῃ	λλυμένος ᾗς	
	3. λύσῃται	λλυμένος ᾗ	
	D. 2. λύσῃσθον	λλυμένῳ ᾗτον	
	3. λύσῃσθον	λλυμένῳ ᾗτον	
	P. 1. λύσάμεθα	λλυμένοι ὧμεν	
	2. λύσῃσθε	λλυμένοι ᾗτε	
	3. λύσωνται	λλυμένοι ὧσι	
OPTATIVE.	S. 1. λύσαιμην	λλυμένος εἴην (599 f)	
	2. λύσαιε	λλυμένος εἴης	
	3. λύσαιτο	λλυμένος εἴη	
	D. 2. λύσαισθον	λλυμένῳ εἴητον οἱ εἴτον	
	3. λύσάισθην	λλυμένῳ εἴητην οἱ εἴτην	
	P. 1. λύσάμεθα	λλυμένοι εἴημεν οἱ εἴμεν	
	2. λύσαισθε	λλυμένοι εἴητε οἱ εἴτε	
	3. λύσαιντο	λλυμένοι εἴησαν οἱ εἴαν	
IMPERATIVE.	S. 2. λύσαι	λλυσο (599 g)	
	3. λύσάσθω	λλέσθω (712)	
	D. 2. λύσασθον	λλυσθον	
	3. λύσάσθων	λλέσθων	
	P. 2. λύσασθε	λλυσθε	
	3. λύσάσθων	λλέσθων	
INFINITIVE.	λύσασθαι	λλέσθαι	
PARTICIPLE.	λύσάμενος, -η, -ον (287)	λλυμένος, -η, -ον (287)	

## 3. PASSIVE VOICE OF Λέω

		Future Perfect	1 Aorist	1 Future
INDICATIVE.	S.	1. λελύσομαι	ἐλύθην	λυθήσομαι
		2. λελύσῃ, λελύσει	ἐλύθης	λυθήσῃ, λυθήσῃ
		3. λελύσεται	ἐλύθη	λυθήσεται
	D.	2. λελύσεσθον	ἐλύθητον	λυθήσεσθον
		3. λελύσεσθον	ἐλυθήτην	λυθήσεσθον
	P.	1. λελύσόμεθα	ἐλύθημεν	λυθησόμεθα
		2. λελύσεσθε	ἐλύθητε	λυθήσεσθε
		3. λελύσονται	ἐλύθησαν	λυθήσονται
SUBJUNCTIVE.	S.	1.	λυθῶ	
		2.	λυθῇς	
		3.	λυθῇ	
	D.	2.	λυθήτον	
		3.	λυθήτην	
	P.	1.	λυθῶμεν	
		2.	λυθήτε	
		3.	λυθῶσι	
OPTATIVE.	S.	1. λελύσοίμην	λυθείην	λυθησοίμην
		2. λελύσοιο	λυθείης	λυθήσοιο
		3. λελύσοιτο	λυθείη	λυθήσοιτο
	D.	2. λελύσοισθον	λυθείτον or λυθείητον	λυθήσοισθον
		3. λελύσοίστην	λυθείτην or λυθείήτην	λυθησοίστην
	P.	1. λελύσοίμεθα	λυθείμεν or λυθείημεν	λυθησοίμεθα
		2. λελύσοισθε	λυθείτε or λυθείητε	λυθήσοισθε
		3. λελύσοιντο	λυθείεν or λυθείησαν	λυθήσοιντο
IMPERATIVE.	S.	2.	λύθητι	
		3.	λυθήτω	
	D.	2.	λύθητον	
		3.	λυθήτων	
	P.	2.	λύθητε	
		3.	λυθέντων	
INFINITIVE.		λελύσασθαι	λυθῆναι	λυθήσεσθαι
PARTICIPLE.		λελυσόμενος, -η, -ον (287)	λυθείς, λυθείσα, λυθέν (307)	λυθησόμενος, -η, -ον (287)

384. As examples of the second aorist and second perfect systems (368), the second aorist active and middle and the second perfect and pluperfect active of *λείπω* *leave* are here given.

		2 Aorist Active	2 Aorist Middle	2 Perfect	2 Pluperfect
IND.	S.	1. <i>λείπον</i> 2. <i>λείπες</i> 3. <i>λείπει</i>	<i>λείπόμην</i> <i>λείπῃ</i> <i>λείπῃς</i>	<i>ἔλειπον</i> <i>ἔλειπας</i> <i>ἔλειπε</i>	<i>ἔλειπόην</i> <i>ἔλειπῃς</i> <i>ἔλειπαι(ν)</i>
	D.	2. <i>λείπετον</i> 3. <i>λείπέτην</i>	<i>λείπεσθον</i> <i>λείπέσθην</i>	<i>ἔλειπατον</i> <i>ἔλειπατον</i>	<i>ἔλειπετον</i> <i>ἔλειπέτην</i>
	P.	1. <i>λείπομεν</i> 2. <i>λείπετε</i> 3. <i>λείπον</i>	<i>λείπόμεθα</i> <i>λείπεσθε</i> <i>λείποντο</i>	<i>ἔλειπαμεν</i> <i>ἔλειπατε</i> <i>ἔλειπῃσι</i>	<i>ἔλειπαμεν</i> <i>ἔλειπετε</i> <i>ἔλειπουσιν</i>
SUBJ.	S.	1. <i>λείπω</i> 2. <i>λείπῃς</i> 3. <i>λείπῃ</i>	<i>λείπομαι</i> <i>λείπῃ</i> <i>λείπῃται</i>	<i>ἔλειπῃς ὦ (599 c) ὅγ</i> <i>ἔλειπῃς ᾗς</i> <i>ἔλειπῃς ᾗ</i>	<i>ἔλειπον (692)</i> <i>ἔλειπῃς</i> <i>ἔλειπῃ</i>
	D.	2. <i>λείπητον</i> 3. <i>λείπητον</i>	<i>λείπησθον</i> <i>λείπησθον</i>	<i>ἔλειπότε ᾗτον</i> <i>ἔλειπότε ᾗτον</i>	<i>ἔλειπητον</i> <i>ἔλειπητον</i>
	P.	1. <i>λείπομεν</i> 2. <i>λείπητε</i> 3. <i>λείπωσι</i>	<i>λείπόμεθα</i> <i>λείπησθε</i> <i>λείπωνται</i>	<i>ἔλειπότες ὄμεν</i> <i>ἔλειπότες ᾗτε</i> <i>ἔλειπότες ὄσι</i>	<i>ἔλειπομεν</i> <i>ἔλειπητε</i> <i>ἔλειπωσι</i>
OPT.	S.	1. <i>λείποιμι</i> 2. <i>λείποις</i> 3. <i>λείποι</i>	<i>λείποιμην</i> <i>λείποις</i> <i>λείποιτο</i>	<i>ἔλειπῃς εἴην (599 c) ὅγ</i> <i>ἔλειπῃς εἴης</i> <i>ἔλειπῃς εἴῃ</i>	<i>ἔλειποιμι (695)</i> <i>ἔλειποις</i> <i>ἔλειποι</i>
	D.	2. <i>λείποιτον</i> 3. <i>λείποιτην</i>	<i>λείποισθον</i> <i>λείποισθην</i>	<i>ἔλειπότε εἴητον, εἴτον</i> <i>ἔλειπότε εἴήτην, εἴτην</i>	<i>ἔλειποιτον</i> <i>ἔλειποιτην</i>
	P.	1. <i>λείποιμεν</i> 2. <i>λείποιτε</i> 3. <i>λείποιεν</i>	<i>λείποιμεθα</i> <i>λείποισθε</i> <i>λείποιεντο</i>	<i>ἔλειπότες εἴημεν, εἴμεν</i> <i>ἔλειπότες εἴητε, εἴτε</i> <i>ἔλειπότες εἴησαν, εἴεν</i>	<i>ἔλειποιμεν</i> <i>ἔλειποιτε</i> <i>ἔλειποιεν</i>
IMP.	S.	2. <i>λείπε</i> 3. <i>λείπέτω</i>	<i>λείποθ</i> <i>λείπέσθω</i>		
	D.	2. <i>λείπετον</i> 3. <i>λείπέτων</i>	<i>λείπεσθον</i> <i>λείπέσθων</i>		
	P.	2. <i>λείπετε</i> 3. <i>λείπόντων</i>	<i>λείπεσθε</i> <i>λείπέσθων</i>		
INF.		<i>λείπειν</i>	<i>λείπέσθαι</i>	<i>ἔλειπέναι</i>	
PART.		<i>λείπών, λειποῦσα, λειπών</i> (305 a)	<i>λείπόμενος, -ή, -ον</i> (287)	<i>ἔλειπός, -υία, -ός</i> (809)	

## I. (B) VOWEL VERBS: CONTRACTED VERBS

385. Verbs in -αω, -εω, -οω are contracted only in the present and imperfect. The principles of contraction are explained in 49-55. *τίμάω* (τίμα-) *honour*, *ποιέω* (ποιε-) *make*, and *δηλώω* (δηλο-) *manifest* are thus inflected in the present and imperfect of the active, middle and passive.

## ACTIVE

## PRESENT INDICATIVE

S. 1. (τίμάω)	τίμῶ	(ποιέω)	ποιῶ	(δηλώω)	δηλῶ
2. (τίμάεις)	τίμᾶς	(ποιέεις)	ποιῆς	(δηλόεις)	δηλοῖς
3. (τίμάει)	τίμῃ	(ποιέει)	ποιεῖ	(δηλόει)	δηλοῖ
D. 2. (τιμάετον)	τιμάτον	(ποιέετον)	ποιεῖτον	(δηλόετον)	δηλοῦτον
3. (τιμάετον)	τιμάτον	(ποιέετον)	ποιεῖτον	(δηλόετον)	δηλοῦτον
P. 1. (τιμάομεν)	τιμάμεν	(ποιόομεν)	ποιόομεν	(δηλόομεν)	δηλοῦμεν
2. (τιμάετε)	τιμάτε	(ποιέετε)	ποιεῖτε	(δηλόετε)	δηλοῦτε
3. (τιμάουσι)	τιμάσι	(ποιόουσι)	ποιόουσι	(δηλόουσι)	δηλοῦσι

## IMPERFECT

S. 1. (ἐτίμαον)	ἐτίμων	(ἐποιέον)	ἐποίουν	(ἐδήλοον)	ἐδήλουν
2. (ἐτίμαες)	ἐτίμας	(ἐποιέες)	ἐποιεῖς	(ἐδήλοες)	ἐδηλοῦς
3. (ἐτίμαε)	ἐτίμῃ	(ἐποιέει)	ἐποιεῖ	(ἐδήλοει)	ἐδηλοῖ
D. 2. (ἐτιμάετον)	ἐτιμάτον	(ἐποιέετον)	ἐποιεῖτον	(ἐδηλόετον)	ἐδηλοῦτον
3. (ἐτιμάετην)	ἐτιμάτην	(ἐποιεῖτην)	ἐποιεῖτην	(ἐδηλοεῖτην)	ἐδηλοῦτην
P. 1. (ἐτιμάομεν)	ἐτιμάμεν	(ἐποιόομεν)	ἐποιόομεν	(ἐδηλόομεν)	ἐδηλοῦμεν
2. (ἐτιμάετε)	ἐτιμάτε	(ἐποιέετε)	ἐποιεῖτε	(ἐδηλόετε)	ἐδηλοῦτε
3. (ἐτίμαον)	ἐτίμων	(ἐποιέον)	ἐποίουν	(ἐδήλοον)	ἐδήλουν

## PRESENT SUBJUNCTIVE

S. 1. (τίμάω)	τίμῶ	(ποιέω)	ποιῶ	(δηλώω)	δηλῶ
2. (τίμάῃς)	τίμᾶς	(ποιέῃς)	ποιῆς	(δηλόῃς)	δηλοῖς
3. (τίμάῃ)	τίμῃ	(ποιέῃ)	ποιῇ	(δηλόῃ)	δηλοῖ
D. 2. (τιμάῃητον)	τιμάῃτον	(ποιέῃητον)	ποιῃῃτον	(δηλόῃητον)	δηλοῖτον
3. (τιμάῃητον)	τιμάῃτον	(ποιέῃητον)	ποιῃῃτον	(δηλόῃητον)	δηλοῖτον
P. 1. (τιμάωμεν)	τιμάμεν	(ποιέωμεν)	ποιώμεν	(δηλώωμεν)	δηλώμεν
2. (τιμάῃητε)	τιμάῃτε	(ποιέῃητε)	ποιῃῃτε	(δηλόῃητε)	δηλοῖτε
3. (τιμάωσι)	τιμάσι	(ποιέωσι)	ποιώσι	(δηλώωσι)	δηλώσι

ACTIVE — *Concluded*

## PRESENT OPTATIVE (see 393)

S. 1.	(τῖμαοῖην)	τῖμῶην	(ποιεοῖην)	ποιοῖην	(δηλοοῖην)	δηλοῖην
2.	(τῖμαοῖς)	τῖμῶς	(ποιεοῖς)	ποιοῖς	(δηλοοῖς)	δηλοῖς
3.	(τῖμαοίη)	τῖμῶη	(ποιεοίη)	ποιοίη	(δηλοοίη)	δηλοίη
D. 2.	(τῖμαοιήτορ)	τῖμῶήτορ	(ποιεοιήτορ)	ποιοιήτορ	(δηλοοιήτορ)	δηλοιήτορ
3.	(τῖμαοιήτην)	τῖμῶήτην	(ποιεοιήτην)	ποιοιήτην	(δηλοοιήτην)	δηλοιήτην
P. 1.	(τῖμαοιήμεν)	τῖμῶήμεν	(ποιεοιήμεν)	ποιοιήμεν	(δηλοοιήμεν)	δηλοιήμεν
2.	(τῖμαοιήτε)	τῖμῶήτε	(ποιεοιήτε)	ποιοιήτε	(δηλοοιήτε)	δηλοιήτε
3.	(τῖμαοιήσαν)	τῖμῶήσαν	(ποιεοιήσαν)	ποιοιήσαν	(δηλοοιήσαν)	δηλοιήσαν

OR

OR

OR

S. 1.	(τῖμάοιμι)	τῖμῶμι	(ποιέοιμι)	ποιέμι	(δηλόοιμι)	δηλόεμι
2.	(τῖμάοις)	τῖμῶς	(ποιέοις)	ποιέις	(δηλόοις)	δηλόεις
3.	(τῖμάοι)	τῖμῶ	(ποιέοι)	ποιέι	(δηλόοι)	δηλόει
D. 2.	(τῖμάοιτορ)	τῖμῶτορ	(ποιέοιτορ)	ποιέιτορ	(δηλόοιτορ)	δηλόειτορ
3.	(τῖμάοιτην)	τῖμῶτην	(ποιέοιτην)	ποιέιτην	(δηλόοιτην)	δηλόειτην
P. 1.	(τῖμάοιμεν)	τῖμῶμεν	(ποιέοιμεν)	ποιέιμεν	(δηλόοιμεν)	δηλόειμεν
2.	(τῖμάοιτε)	τῖμῶτε	(ποιέοιτε)	ποιέιτε	(δηλόοιτε)	δηλόειτε
3.	(τῖμάοιεν)	τῖμῶεν	(ποιέοιεν)	ποιέιεν	(δηλόοιεν)	δηλόειεν

## PRESENT IMPERATIVE

S. 2.	(τῖμαε)	τῖμῃ	(ποιέε)	ποιέι	(δηλόε)	δηλόε
3.	(τῖμαέτω)	τῖμῃτω	(ποιέέτω)	ποιέιτω	(δηλόέτω)	δηλόέτω
D. 2.	(τῖμάετορ)	τῖμῃτορ	(ποιέέτορ)	ποιέιτορ	(δηλόέτορ)	δηλόέτορ
3.	(τῖμαέτων)	τῖμῃτων	(ποιέέτων)	ποιέιτων	(δηλόέτων)	δηλόέτων
P. 2.	(τῖμάετε)	τῖμῃτε	(ποιέέτε)	ποιέιτε	(δηλόέτε)	δηλόέτε
3.	(τῖμαόντων)	τῖμῃντων	(ποιέόντων)	ποιέόντων	(δηλόόντων)	δηλόόντων

## PRESENT INFINITIVE

(τῖμάειν)	τῖμῷν	(ποιέειν)	ποιέειν	(δηλόειν)	δηλόειν
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## PRESENT PARTICIPLE

(τῖμάων)	τῖμῶν	(ποιέων)	ποιέων	(δηλόων)	δηλόων
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For the inflection of contracted participles, see 310. For the infinitive, see 469 a.

Attic prose always, and Attic poetry usually, use the contracted forms.

N. 1. — The open forms of verbs in *-aw* are sometimes found in Homer. Verbs in *-aw* often show the uncontracted forms in Homer; in Herodotus contraction properly takes place except before *o* and *ω*. Verbs in *-ow* never appear in their uncontracted forms in any author.

II. 2. — *ποιέω* sometimes loses its *ι* (43) except before *o* sounds.



## MIDDLE AND PASSIVE

## PRESENT INDICATIVE

8. 1. (τιμάομαι)	τιμάμαι	(ποιέομαι)	ποιέομαι	(δηλόομαι)	δηλοῦμαι
2. (τιμάω, τιμάει)	τιμάῃ	(ποιέω, ποιεί)	ποιεῖ, ποιεῖ	(δηλόω, δηλόει)	δηλοῖ
3. (τιμάεται)	τιμάται	(ποιέεται)	ποιεῖται	(δηλόεται)	δηλοῦται
D. 2. (τιμάεσθον)	τιμάεσθον	(ποιέεσθον)	ποιεῖσθον	(δηλόεσθον)	δηλοῦσθον
3. (τιμάεσθον)	τιμάεσθον	(ποιέεσθον)	ποιεῖσθον	(δηλόεσθον)	δηλοῦσθον
P. 1. (τιμαόμεθα)	τιμάμεθα	(ποιεόμεθα)	ποιεῖμεθα	(δηλοόμεθα)	δηλοῖμεθα
2. (τιμάεσθε)	τιμάεσθε	(ποιέεσθε)	ποιεῖσθε	(δηλόεσθε)	δηλοῦσθε
3. (τιμάονται)	τιμῶνται	(ποιέονται)	ποιεῖνται	(δηλόονται)	δηλοῦνται

## IMPERFECT

8. 1. (ἐτιμάομην)	ἐτιμάμην	(ἐποιέομην)	ἐποιεόμην	(ἐδηλόομην)	ἐδηλοόμην
2. (ἐτιμάου)	ἐτιμάω	(ἐποιέου)	ἐποιεῖ	(ἐδηλόου)	ἐδηλοῖ
3. (ἐτιμάετο)	ἐτιμάετο	(ἐποιέετο)	ἐποιεῖτο	(ἐδηλόετο)	ἐδηλοῖτο
D. 2. (ἐτιμάεσθον)	ἐτιμάεσθον	(ἐποιέεσθον)	ἐποιεῖσθον	(ἐδηλόεσθον)	ἐδηλοῦσθον
3. (ἐτιμαίεσθην)	ἐτιμαίεσθην	(ἐποιείεσθην)	ἐποιείεσθην	(ἐδηλαίεσθην)	ἐδηλαίεσθην
P. 1. (ἐτιμαόμεθα)	ἐτιμάμεθα	(ἐποιεόμεθα)	ἐποιεόμεθα	(ἐδηλοόμεθα)	ἐδηλοῖμεθα
2. (ἐτιμάεσθε)	ἐτιμάεσθε	(ἐποιέεσθε)	ἐποιεῖσθε	(ἐδηλόεσθε)	ἐδηλοῦσθε
3. (ἐτιμάοντο)	ἐτιμῶντο	(ἐποιέοντο)	ἐποιεῖντο	(ἐδηλόοντο)	ἐδηλοῦντο

## PRESENT SUBJUNCTIVE

8. 1. (τιμάωμαι)	τιμάωμαι	(ποιέωμαι)	ποιάωμαι	(δηλόωμαι)	δηλώωμαι
2. (τιμάω)	τιμάῃ	(ποιέω)	ποιῇ	(δηλόω)	δηλοῖ
3. (τιμάηται)	τιμάηται	(ποιέηται)	ποιῇται	(δηλόηται)	δηλώηται
D. 2. (τιμάησθον)	τιμάησθον	(ποιέησθον)	ποιῇσθον	(δηλόησθον)	δηλώησθον
3. (τιμάησθον)	τιμάησθον	(ποιέησθον)	ποιῇσθον	(δηλόησθον)	δηλώησθον
P. 1. (τιμαώμεθα)	τιμάμεθα	(ποιεώμεθα)	ποιάμεθα	(δηλωώμεθα)	δηλώμεθα
2. (τιμάησθε)	τιμάησθε	(ποιέησθε)	ποιῇσθε	(δηλόησθε)	δηλώησθε
3. (τιμῶνται)	τιμῶνται	(ποιέωνται)	ποιῶνται	(δηλόωνται)	δηλώωνται

## PRESENT OPTATIVE

8. 1. (τιμαίμην)	τιμάμην	(ποιεοίμην)	ποιεοίμην	(δηλοοίμην)	δηλοοίμην
2. (τιμάοιο)	τιμάω	(ποιεοιο)	ποιεο	(δηλόοιο)	δηλοοιο
3. (τιμάοιτο)	τιμάητο	(ποιεοιτο)	ποιεοιτο	(δηλόοιτο)	δηλοοιτο
D. 2. (τιμαίεσθον)	τιμάεσθον	(ποιεοίεσθον)	ποιεοίεσθον	(δηλοοίεσθον)	δηλοοίεσθον
3. (τιμαοίεσθην)	τιμάεσθην	(ποιεοίεσθην)	ποιεοίεσθην	(δηλοοίεσθην)	δηλοοίεσθην
P. 1. (τιμαοίμεθα)	τιμάμεθα	(ποιεοίμεθα)	ποιεοίμεθα	(δηλοοίμεθα)	δηλοοίμεθα
2. (τιμαοίεσθε)	τιμάεσθε	(ποιεοίεσθε)	ποιεοίεσθε	(δηλόοιεσθε)	δηλοοίεσθε
3. (τιμάοιεντο)	τιμῶντο	(ποιεοιέντο)	ποιεοιέντο	(δηλόοιεντο)	δηλοοιέντο

MIDDLE AND PASSIVE — *Concluded*

## PRESENT IMPERATIVE

8. 2. (τιμάου)	τιμᾶ	(ποιέου)	ποιεῖ	(δηλόου)	δηλοῖ
3. (τιμάεσθω)	τιμᾶσθω	(ποιέεσθω)	ποιεῖσθω	(δηλόεσθω)	δηλοῖσθω
D. 2. (τιμάεσθον)	τιμᾶσθον	(ποιέεσθον)	ποιεῖσθον	(δηλόεσθον)	δηλοῖσθον
3. (τιμάεσθων)	τιμᾶσθων	(ποιέεσθων)	ποιεῖσθων	(δηλόεσθων)	δηλοῖσθων
P. 2. (τιμάεσθε)	τιμᾶσθε	(ποιέεσθε)	ποιεῖσθε	(δηλόεσθε)	δηλοῖσθε
3. (τιμάεσθων)	τιμᾶσθων	(ποιέεσθων)	ποιεῖσθων	(δηλόεσθων)	δηλοῖσθων

## PRESENT INFINITIVE

(τιμάεσθαι) τιμᾶσθαι (ποιέεσθαι) ποιεῖσθαι (δηλόεσθαι) δηλοῖσθαι

## PRESENT PARTICIPLE

(τιμαόμενοι) τιμῶμενοι (ποιεόμενοι) ποιῶμενοι (δηλοόμενοι) δηλοῖμενοι

## 386. Examples of Contracted Verbs.

## 1. Verbs in -αι :

ἀπατάω *deceive* (ἀπάτη *deceit*)  
βοάω *shout* (βοή *shout*)  
μελετάω *practise* (μελέτη *practice*)  
νικάω *conquer* (νίκη *victory*)

ὀρμάω *set in motion* (ὁρμή *impulse*)  
πειράομαι *attempt* (πείρα *trial*) -  
τελευτάω *finish* (τελευτή *end*)  
τολμάω *dare* (τόλμα *daring*)

## 2. Verbs in -ει :

ἄδικάω *do wrong* (ἄδικος *unjust*)  
βοηθάω *assist* (βοηθός *assisting*)  
κόσμάω *order* (κόσμος *order*)  
μισύω *hate* (μῖσος *hate*)

οἰκάω *inhabit* (οἶκος *house*, poetic)  
πολεμέω *make war* (πόλεμος *war*)  
φθονέω *envy* (φθόνος *envy*)  
φιλέω *love* (φίλος *friend*)

## 3. Verbs in -ω :

ἄξιόω *think worthy* (ἄξιος *worthy*)  
δουλώω *enslave* (δούλος *slave*)  
ἐλευθερώω *set free* (ἐλεύθερος *free*)  
ὑγιάω *put under the yoke* (ὑγόν *yoke*)

κύρω *make valid* (κύριος *authoritative*)  
πολεμέω *make an enemy of* (πόλεμος *war*)  
στεφανέω *crown* (στέφανος *crown*)  
ταπεινέω *humiliate* (ταπεινός *humbled*)

## 387. Principal parts of Contracted Verbs.

τιμάω	τιμήσω	ἔτιμησα	τετίμηκα	τετιμήμαι	ἔτιμήθην
θηράω	θηρήσω	ἔθῆρα	τεθήρακα	τεθήραμαι	ἔθηράθην
ποιάω	ποιήσω	ἔποιησα	πεποίηκα	πεποίημαι	ἔποιήθην
δηλόω	δηλώσω	ἔδῆλωσα	δεδῆλωκα	δεδῆλωμαι	ἔδηλόθην

## 388.

SYNOPSIS OF τιμά-ω *honour*

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	τιμῶ	ἐτίμων	τιμήσω	ἐτίμησα	τετίμηκα	ἐτετίμηκα
Sub.	τιμῶ			τιμήσω	τετίμηκός ᾧ	
Opt.	τιμήην, -φμι		τιμήσοιμι	τιμήσαιμι	τετίμηκός εἴην	
Imp.	τίμα			τίμησον		
Inf.	τιμᾶν		τιμήσιν	τιμήσαι	τετίμηκέναι	
Par.	τιμῶν		τιμήσων	τιμήσῃς	τετίμηκός	
	Mid. Pass.	Middle	Middle	Mid. Pass.		
Ind.	τιμῶμαι	ἐτίμωμην	τιμήσομαι	ἐτίμησάμην	τετίμημαι	ἐτετίμωμην
Sub.	τιμῶμαι			τιμήσομαι	τετίμημένος ᾧ	
Opt.	τιμώμην		τιμησοίμην	τιμησάμην	τετίμημένος εἴην	
Imp.	τιμῶ			τίμησαι	τετίμησο	
Inf.	τιμᾶσθαι		τιμήσασθαι	τιμήσασθαι	τετίμησέναι	
Par.	τιμώμενος		τιμησόμενος	τιμησάμενος	τετίμημένος	
		Passive	Passive	Fut. Perf. Pass.		
Ind.		τιμηθήσομαι	ἐτιμήθην	τετίμησομαι		
Sub.			τιμηθῶ			
Opt.		τιμηθσοίμην	τιμηθείην	τετίμησοίμην		
Imp.			τιμήθητι			
Inf.		τιμηθήσασθαι	τιμηθῆναι	τετίμησασθαι		
Par.		τιμηθησόμενος	τιμηθείς	τετίμησόμενος		

Verbal adjectives: τιμητός, τιμητός

## 389.

SYNOPSIS OF θηρά-ω *hunt*

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	θηρῶ	ἐθήρων	θηράσω	ἐθήρῃσα	τεθήρῃκα	ἐτεθήρῃκα
Sub.	θηρῶ			θηράσω	τεθήρῃκός ᾧ	
Opt.	θηρώην, -φμι		θηράσοιμι	θηράσαιμι	τεθήρῃκός εἴην	
Imp.	θήρα			θήρασον		
Inf.	θηρᾶν		θηράσιν	θηράσαι	τεθήρῃκέναι	
Par.	θηρῶν		θηράσων	θηράσῃς	τεθήρῃκός	
	Mid. Pass.	Middle	Middle	Mid. Pass.		
Ind.	θηρῶμαι	ἐθηρόμην	θηράσομαι	ἐθηρᾶσάμην	τεθήρῃμαι	ἐτεθηρᾶμην
Sub.	θηρῶμαι			θηράσομαι	τεθηρᾶμένος ᾧ	
Opt.	θηρώμην		θηρᾶσοίμην	θηρᾶσάμην	τεθηρᾶμένος εἴην	
Imp.	θηρῶ			θήρασαι	τεθήρᾶσο	
Inf.	θηρᾶσθαι		θηρᾶσασθαι	θηρᾶσασθαι	τεθηρᾶσέναι	
Par.	θηρῶμενος		θηρᾶσόμενος	θηρᾶσάμενος	τεθηρᾶμένος	
		Passive (late)	Passive			
Ind.		[θηρᾶθήσομαι]	ἐθηρᾶθην	Verbal adjectives: θηρᾶτός θηρᾶτός		
Sub.			θηρᾶθῶ			
Opt.		[θηρᾶθσοίμην]	θηρᾶθείην			
Imp.			θηρᾶθητι			
Inf.		[θηρᾶθήσασθαι]	θηρᾶθῆναι			
Par.		[θηρᾶθησόμενος]	θηρᾶθείς			

## 390.

## SYNOPSIS OF ποι-ω make

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	ποιῶ	ἐποίουν	ποιήσω	ἐποίησα	πεποίηκα	ἐπεποίηκα
Sub.	ποιῶ			ποίησῃ	πεποίηκῃς ὦ	ἐπεποίηκῃ
Opt.	ποιοίην, -οίμι		ποιήσοιμι	ποιήσαιμι	πεποίηκῃς εἴην	
Imp.	ποίη			ποίησον		
Inf.	ποιεῖν		ποιήσιν	ποιήσαι	πεποίηκέναι	
Par.	ποιῶν		ποιήσων	ποίησῃς	πεποίηκός	
	Mid. Pass.		Middle	Middle	Mid. Pass.	
Ind.	ποιοῦμαι	ἐποιοῦμην	ποιήσομαι	ἐποίησάμην	πεποίημαι	ἐπεποίημην
Sub.	ποιῶμαι			ποίησώμαι	πεποιημένος ὦ	
Opt.	ποιοίμην		ποιησοίμην	ποιισαίμην	πεποιημένος εἴην	
Imp.	ποιεῖ			ποίησαι	πεποίησο	
Inf.	ποιεσθαι		ποιήσεσθαι	ποίησασθαι	πεποιηθῆναι	
Par.	ποιούμενος		ποιησόμενος	ποιήσάμενος	πεποιημένος	
		Passive		Passive	Fut. Perf. Pass.	
Ind.		ποιηθήσομαι		ἐποιήθην	πεποιήσομαι	
Sub.				ποιηθῶ		
Opt.		ποιηθησοίμην		ποιηθείην	πεποιησοίμην	
Imp.				ποιήθητι		
Inf.		ποιηθήσεσθαι		ποιήσθηναι	πεποιήσεσθαι	
Par.		ποιηθσόμενος		ποιηθείς	πεποιησόμενος	

Verbal adjectives : ποιητός, ποιητής

## 391.

## SYNOPSIS OF τελ-ω complete

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	τελῶ	ἐτέλειον	τελέω (τελέω, 488)	ἐτέλεσα	τετέλεκα	ἐτετέλεκα
Sub.	τελῶ			τελέσῃ	τετελεκῃς ὦ	
Opt.	τελοίην, -οίμι		τελοίην, -οίμι	τελέσαιμι	τετελεκῃς εἴην	
Imp.	τέλει			τέλεσον		
Inf.	τελεῖν		τελείν	τελέσαι	τετελεκέναι	
Par.	τελῶν		τελέων	τελέσῃς	τετελεκός	
	Mid. Pass.		Middle	Middle	Mid. Pass.	
Ind.	τελοῦμαι	ἐτελούμην	τελόμαι	ἐτελεσάμην	τετέλεσμαι	ἐτετελέσμην
Sub.	τελῶμαι			τελέσώμαι	τετελεσμένος ὦ	
Opt.	τελοίμην		τελοίμην	τελεσαίμην	τετελεσμένος εἴην	
Imp.	τελεῖ			τέλεσαι	τετέλεσο	
Inf.	τελείσθαι		τελείσθαι	τετέλεσθαι	τετελεσθῆναι	
Par.	τελούμενος		τελόμενος	τελεσάμενος	τετελεσμένος	
		Passive		Passive		
Ind.		τελεσθήσομαι		ἐτελέσθην	Verbal adjectives τελεστός τελεστός	
Sub.				τελεσθῶ		
Opt.		τελεσθησοίμην		τελεσθείην		
Imp.				τελέσθητι		
Inf.		τελεσθήσεσθαι		τελεσθῆναι		
Par.		τελεσθσόμενος		τελεσθείς		

## 392.

## SYNOPSIS OF δηλό-ω manifest

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	δηλῶ	δήλων	δηλώσω	δήλωσα	δεδήλωκα	ἔδεδηλόκη
Sub.	δηλῶ			δηλώσω	δεδηλωκῶς ᾧ	
Opt.	δηλοίην, -οίμιν		δηλώσοιμι	δηλώσαιμι	δεδηλωκῶς εἴην	
Imp.	δήλων			δήλωσον		
Inf.	δηλοῦν		δηλώσειν	δηλώσαι	δεδηλωκέναι	
Par.	δηλῶν		δηλώσων	δηλώσῃς	δεδηλωκῆς	
	Mid. Pass.		Middle	Middle		Mid. Pass.
Ind.	δηλοῦμαι	ἔδηλόμην	δηλώσομαι (as pass., 809)		δεδήλωμαι	ἔδεδηλόμην
Sub.	δηλοῦμαι				δεδηλωμένος ᾧ	
Opt.	δηλοίμην		δηλώσοιμην		δεδηλωμένος εἴην	
Imp.	δηλοῦ				δεδήλωσο	
Inf.	δηλοῦσθαι		δηλώσεσθαι		δεδηλωσέναι	
Par.	δηλούμενος		δηλωσόμενος		δεδηλωμένος	
			Passive	Passive	Fut. Perf. Pass.	
Ind.			δηλωθήσομαι	ἔδηλώθην	δεδηλώσομαι	
Sub.				δηλωθῶ		
Opt.			δηλωθήσοιμην	δηλωθείην	δεδηλωσοίμην	
Imp.				δηλώθητι		
Inf.			δηλωθήσεσθαι	δηλωθῆναι	δεδηλώσεσθαι	
Par.			δηλωθόμενος	δηλωθείς	δεδηλωσόμενος	

Verbal adjectives : δηλωτός, δηλωτός

## REMARKS ON THE CONTRACTED VERBS

393. In the present optative active there are two forms: (1) that with the modal sign -ιγ-, having -ν in the 1 sing., and -σαν in the 3 pl.; (2) that with the modal sign -ϊ-, having -μι in the 1 sing., and -εν in the 3 pl. The first form is more common in the singular, the second in the dual and plural.

τιμῆν (rarely τιμῶμι), τιμῆτον (rarely τιμῆητον), τιμῆμεν (rarely τιμῆημεν), ποιεῖν (rarely ποιοῖμι), ποιεῖτον (rarely ποιεῖητον), ποιοῖμεν (rarely ποιοῖημεν), δηλοίην (rarely δηλοῖμι), δηλοῖτον (rarely δηλοῖητον), δηλοῖμεν (rarely δηλοῖημεν).

394. Ten verbs in -αω show η where we expect α. These are δαψῶ *thirst*, ζῶ *live*, πεινῶ *hunger*, κνῶ *scrape*, νῶ *spin* (rare), σμῶ *wash*, χρῶ *give oracles*, χρῶ *am eager for* (rare), χρῶμαι *use*, and ψῶ *rub*. See 641.

395. *ζῶ live* and *χρῶμαι use* are inflected as follows in the present indicative, subjunctive and imperative and in the imperfect.

Indic. and Subj.		Imperative		Imperfect	
S. 1.	ζῶ χρῶμαι			ἔζων	ἐχρῶμην
2.	ζῆς κρῆ	ζή	χρῶ	ἔχης	ἐχρῶ
3.	ζῇ χρῆται	ζήτω	χρήσθω	ἔχῃ	ἐχρήτε
D. 2.	ζήτον χρῆσθον	ζήτον	χρήσθον	ἔζήτον	ἐχρήσθον
3.	ζήτον χρῆσθον	ζήτων	χρήσθων	ἔζήτην	ἐχρήσθην
P. 1.	ζῶμεν χρῶμεθα			ἔζομεν	ἐχρῶμεθα
2.	ζήτε χρῆσθε	ζήτε	χρήσθε	ἔζήτε	ἐχρήσθε
3.	ζῶσι χρῶνται	ζόντων	χρήσθων	ἔζον	ἐχρῶντο

Infinitive: ζῆν, χρήσθαι. Participle: ζῶν, χρώμενος

396. *καίω burn*, *κλάω weep*, do not contract the forms in which *ι* has disappeared (38). Thus, *κάω, κείεις, κείαι, κέομεν, κείτε, κέουσι*.

397. Verbs in *-εω* of two syllables do not contract *ε* with *ο* or *ω*. The present and imperfect indicative of *πλέω sail* are inflected as follows.

πλέω	πλέομεν	ἔπλεον	ἐπλόομεν
πλείς	πλείτε	ἔπλεις	ἐπλείτε
πλέει	πλέουσιν	ἔπλει	ἐπλείην

and so *πλέω, πλέομαι, πλεί, πλείν, πλέων, πλέουσα, πλέον*. In like manner *θέω run, πνέω breathe*.

a. *δέω need* has *δεῖς, δεῖ* it is necessary, *δέγ, δέοι, δεῖν, τὸ δεόν* what is necessary; *δέομαι want*, request, has *δέοι, δεῖται, δέομαι*. But *δέω bind* is usually an exception, making *δεῖς, δεῖ, δεύμεν, δεύον bound, τὸ δεῖν* that which binds, *δεύμαι, δεύνται*, but *δεύμενον, δεόν* appear in some writers.

b. *ξέω escape* contracts. *βδέω, ξέω* and *τρέω* have lost *σ*; *πλέω, θέω, πνέω* have lost *χ(φ)*; *δέω need* is for *δεύσω*; *δέω bind* is for *δεῖω*.

398. Two verbs in *-οω*, *ιδρώω sweat*, *ρίγωω shiver*, may have *ω* and *φ* instead of *ου* and *οι*. See 641.

Thus, indic. *ρίγῶ, ρίγῃς, ρίγῃ* (or *ρίγοι*), opt. *ρίγῃην*, inf. *ρίγῶν* (or *ρίγοῦν*), part. *ρίγῶν*. So *ιδρώω*, opt. *ιδρώῃ* (or *ιδροῖ*), part. *ιδρών* (or *ιδροῦν*).

a. *λούω wash*, when it drops its *ν* (43), contracts like *δηλώω*. Thus, *λούω, λούεις, λούει*, but *λούμεν* (for *λο(υ)ομεν*), *λούτε, λούετε*; and so in other forms, as *λουε, λούται, λούσθαι, λούμενοι*.

b. *οίμαι think* (imperfect *φύμην*) has the parallel forms *οἶμαι (ψύμην)*.

399. Movable *ν* is never (in Attic) added to the contracted 3 sing. imperfect (*ἐποίει*, not *ἐποίηεν*).

## I. (C) CONSONANT VERBS

400. Verbs whose stems end in a consonant are in general inflected like non-contracting ω-verbs in all tenses. The future active and middle of liquid and nasal verbs are inflected like contracted εω-verbs.

401. Liquid and Nasal Verbs: future active and middle of φαίνω *show*.

			Future Active	Future Middle	
INDICATIVE.	S.	1. (φανῶ)	φανῶ	(φανόμαι) φανόμην	
		2. (φανείς)	φανείς	(φανῆ or -τεῖ) φανῆ or -εῖ	
		3. (φανεί)	φανεί	(φάνεται) φανείται	
	D.	2. (φανέτον)	φανίτον	(φάνεσθον) φανίσθον	
		3. (φανέτον)	φανίτον	(φάνεσθον) φανίσθον	
	P.	1. (φάνομεν)	φάνομεν	(φάνόμεθα) φανόμεθα	
		2. (φάνετε)	φάνετε	(φάνεσθε) φάνεσθε	
		3. (φάνουσιν)	φάνουσι	(φάνονται) φανούνται	
	OPTATIVE.	S.	1. (φαεοίην)	φανοίην	(φαεοίμην) φανοίμην
		2. (φαεοίης)	φανοίης	(φάνεω) φανείω	
		3. (φαεοίη)	φανοίη	(φάνειτο) φάνειτο	
D.		2. (φάνοιτον)	φάνοιτον	(φάνοισθον) φάνοισθον	
		3. (φάνοιτην)	φάνοιτην	(φάνοισθην) φάνοισθην	
P.		1. (φάνοιμεν)	φάνοιμεν	(φάνοιμεθα) φάνοιμεθα	
		2. (φάνοιτε)	φάνοιτε	(φάνοισθε) φάνοισθε	
		3. (φάνοιεν)	φάνοιεν	(φάνοιντο) φάνοιντο	
OR					
S.		1. (φάνοιμι)	φάνοιμι		
		2. (φάνοις)	φάνοις		
		3. (φάνοι)	φάνοι		
D.		2. (φάνοιτον)	φάνοιτον		
		3. (φάνοιτην)	φάνοιτην		
P.		1. (φάνοιμεν)	φάνοιμεν		
	2. (φάνοιτε)	φάνοιτε			
	3. (φάνοιεν)	φάνοιεν			
INFINITIVE.		(φάνειν)	φάνειν	(φάνεσθαι) φάνεσθαι	
PARTICIPLE.		(φάνων, φάνουσα, φάνων)	φάνων, φανούσα, φάνων	(φάνόμενος, φανούσα, φάνων) -η, -ον -η, -ον	

(310 )
(287)

**402.** Liquid and Nasal Verbs: first aorist active and middle, second aorist and second future passive of φαίνω *show*.

	1 Aorist Active	1 Aorist Middle	2 Aorist Passive	2 Future Passive
<b>IND.</b>				
S. 1.	ἔφηνα	ἔφηνάμην	ἐφάνην	φανήσομαι
2.	ἔφηνας	ἔφηνω	ἐφάνης	φανήσῃ, φανήσῃ
3.	ἔφηνε	ἔφηνετο	ἐφάνη	φανήσεται
D. 2.	ἔφηνατον	ἔφηνασθον	ἐφάνητον	φανήσεσθον
3.	ἔφηνάτην	ἔφηνάσθην	ἐφάνητην	φανήσεσθον
P. 1.	ἔφηνάμεν	ἔφηνάμεθα	ἐφάνημεν	φανησόμεθα
2.	ἔφηνάτε	ἔφηνασθε	ἐφάνητε	φανήσεσθε
3.	ἔφηναν	ἔφηναντο	ἐφάνησαν	φανήσονται
<b>SUBJ.</b>				
S. 1.	φήνω	φήνομαι	φανῶ	
2.	φήνῃς	φήνῃ	φανῆς	
3.	φήνῃ	φήνηται	φανῇ	
D. 2.	φήνητον	φήνησθον	φανήτον	
3.	φήνητον	φήνησθον	φανήτον	
P. 1.	φήνωμεν	φήνώμεθα	φανώμεν	
2.	φήνητε	φήνησθε	φανήτε	
3.	φήνωσι	φήνυνται	φανῶσι	
<b>OPT.</b>				
S. 1.	φήναιμι	φήναιμην	φανείην	φανησοίμην
2.	φήναις or φήναις (668)	φήναιο	φανείης	φανήσοιο
3.	φήναι or φήναι (668)	φήναιτο	φανείη	φανήσοιτο
D. 2.	φήναιτον	φήναισθον	φανείτον or φανείητον	φανήσοισθον
3.	φήναιτην	φήναισθην	φανείτην or φανείητην	φανήσοισθην
P. 1.	φήναιμεν	φήναιμέθα	φανείμεν or φανείμην	φανησοίμεθα
2.	φήναιτε	φήναισθε	φανείτε or φανείητε	φανήσοισθε
3.	φήναιεν or φήναιεν (668)	φήναιντο	φανείεν or φανείησαν	φανήσοιντο
<b>IMP.</b>				
S. 2.	φήνον	φήναι	φάνηθι	
3.	φήνάτω	φήνάσθω	φάνητω	
D. 2.	φήνατον	φήνασθον	φάνητον	
3.	φήνάτων	φήνάσθων	φάνητων	
P. 2.	φήνατε	φήνασθε	φάνητε	
3.	φήνάτων	φήνάσθων	φάνητων	
<b>INF.</b>	φήναι	φήνασθαι	φανήναι	φανήσεσθαι
<b>PART.</b>	φήνῃς, -ῃσα, φήναν (806)	φήνόμενος, -η, φανίς, -ον (287)	φανίς, φανίσα, φάνέν (807)	φανησόμενος, -η, -ον (287)



### PERFECT AND PLUPERFECT MIDDLE (AND PASSIVE)

403. In the perfect and pluperfect middle (and passive) of stems ending in a consonant certain euphonic changes (409) occur upon the addition of the personal endings.

404. Several verbs with stems ending in a short vowel retain that vowel in the perfect (and in other tenses); such stems originally ended in  $\sigma$ ; as *τελέ-ω finish*, from *τέλος end* (τελεσ-). This  $\sigma$  appears in the perfect middle stem (τετέλε-σ-μαι, τετέλε-σ-ται). In the second person singular and plural but one  $\sigma$  is found: τετέλε-σαι, τετέλε-σθε. By analogy some other verbs have a  $\sigma$  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  $\sigma$  consists of the perfect middle participle with εἰσί *are* (in the perfect) and ἦσαν *were* (in the pluperfect).

406. Perfect and pluperfect middle and passive of λείπω (λειπ-) *leave*, γράφω (γραφ-) *write*, πείθω (πειθ-) *persuade*, πράττω (πρᾶγ-) *do*.

#### Perfect Indicative

S. 1. λαίμμαι	γέγραμμαι	πέπεισμαι	πέπρωμαι
2. λαίψαι	γέγραψαι	πέπεισαι	πέπρωξαι
3. λαίπται	γέγραπται	πέπεισται	πέπρωκται
D. 2. λείφθον	γέγραφθον	πέπεισθον	πέπρωχθον
3. λείφθον	γέγραφθον	πέπεισθον	πέπρωχθον
P. 1. λελίμμεθα	γεγράμμεθα	πεπίσμεθα	πεπρώμεθα
2. λείφθε	γέγραφθε	πέπεισθε	πέπρωχθε
3. λελιμμένοι εἰσί	γεγραμμένοι εἰσί	πεπισμένοι εἰσί	πεπρωγμένοι εἰσί

#### Pluperfect

S. 1. ἐλαίμμην	ἐγεγράμμην	ἐπεπίσμην	ἐπεπρώμην
2. ἐλαίψο	ἐγέγραψο	ἐπέπεισο	ἐπέπρωξο
3. ἐλαίπτο	ἐγέγραπτο	ἐπέπειστο	ἐπέπρωκτο
D. 2. ἐλείφθον	ἐγέγραφθον	ἐπέπεισθον	ἐπέπρωχθον
3. ἐλείφθην	ἐγεγράφθην	ἐπεπίσθην	ἐπεπρώχθην
P. 1. ἐλελίμμεθα	ἐγεγράμμεθα	ἐπεπίσμεθα	ἐπεπρώμεθα
2. ἐλείφθε	ἐγέγραφθε	ἐπέπεισθε	ἐπέπρωχθε
3. λελιμμένοι ἦσαν	γεγραμμένοι ἦσαν	πεπισμένοι ἦσαν	πεπρωγμένοι ἦσαν

#### Perfect Subjunctive and Optative

λελιμμένος ᾧ	γεγραμμένος ᾧ	πεπισμένος ᾧ	πεπρωγμένος ᾧ
λελιμμένος εἴην	γεγραμμένος εἴην	πεπισμένος εἴην	πεπρωγμένος εἴην

*Perfect Imperative*

S. 2. λελειψο	γέγραψο	πέπεισο	πέπρωξο
3. λελείφθω	γεγράφθω	πεπείσθω	πεπρώχθω
D. 2. λελειφθον	γέγραφθον	πέπεισθον	πέπρωχθον
3. λελείφθων	γεγράφθων	πεπείσθων	πεπρώχθων
P. 2. λελειφθε	γέγραφθε	πέπεισθε	πέπρωχθε
3. λελείφθων	γεγράφθων	πεπείσθων	πεπρώχθων

*Perfect Infinitive and Participle*

λελείφθαι	γεγράφθαι	πεπείσθαι	πεπρώχθαι
λελειμμένος, -η, -ον	γεγραμμένος, -η, -ον	πεπεισμένος, -η, -ον	πεπρωγμένος, -η, -ον

407. Perfect and pluperfect middle and passive of ἐλέγχω (ἐλεγχ-) *confute*, ἀγγέλλω (ἀγγελ-) *announce*, φαίνω (φαν-) *show*, τελέω (τελε-) *finish*.

*Perfect Indicative*

S. 1. ἐήλεγμαι	ἤγγελμαι	πέφασμαι	τετέλι-σ-μαι
2. ἐήλεγξαι	ἤγγεσαι	(πέφανσαι, 707 a)	τετέλι-σαι
3. ἐήλεγκται	ἤγγελοι	πέφανται	τετέλι-σ-ται
D. 2. ἐήλεγχθον	ἤγγεσθον	πέφανσθον	τετέλι-σθον
3. ἐήλεγχθον	ἤγγεσθον	πέφανσθον	τετέλι-σθον
P. 1. ἐηλέγεμθα	ἡγγεμθα	πεφάσμεθα	τετελέ-σ-μεθα
2. ἐήλεγχθε	ἡγγεθε	πέφανθε	τετέλι-σθε
3. ἐηλεγμένοι εἰσὶ	ἡγγεμένοι εἰσὶ	πεφασμένοι εἰσὶ	τετελι-σ-μένοι εἰσὶ

*Pluperfect Indicative*

S. 1. ἐηλέγεμην	ἡγγεμην	ἐπεφάσμεν	ἐ-τετελέ-σ-μεν
2. ἐήλεγξο	ἡγγεσο	(ἐπέφανσο, 707 a)	ἐ-τετελι-σο
3. ἐήλεγκτο	ἡγγελο	ἐπέφαντο	ἐ-τετελι-σ-το
D. 2. ἐήλεγχθον	ἡγγεσθον	ἐπέφανσθον	ἐ-τετελι-σθον
3. ἐηλέγχθη	ἡγγεσθη	ἐπέφανθη	ἐ-τετελι-σθη
P. 1. ἐηλέγεμθα	ἡγγεμθα	ἐπεφάσμεθα	ἐ-τετελέ-σ-μεθα
2. ἐήλεγχθε	ἡγγεθε	ἐπέφανθε	ἐ-τετελι-σθε
3. ἐηλεγμένοι ἦσαν	ἡγγεμένοι ἦσαν	πεφασμένοι ἦσαν	τετελι-σ-μένοι ἦσαν

*Perfect Subjunctive and Optative*

ἐηλεγμένος ᾧ	ἡγγεμένος ᾧ	πεφασμένος ᾧ	τετελεσμένος ᾧ
ἐηλεγμένος εἴην	ἡγγεμένος εἴην	πεφασμένος εἴην	τετελεσμένος εἴην

*Perfect Imperative*

S. 2. ἀήλεγχξο	ἡγγελο	(πέφανσο, 712 a)	τετέλι-σο
3. ἀηλέγχθω	ἡγγέλθω	πεφάνθω	τετελί-σθω
D. 2. ἀήλεγχχον	ἡγγελθον	πέφανθον	τετέλι-σθον
3. ἀηλέγχχων	ἡγγέλων	πεφάνθων	τετελί-σθων
P. 2. ἀήλεγχθε	ἡγγαθε	πέφανθε	τετέλι-σθε
3. ἀηλέγχθων	ἡγγέλων	πεφάνθων	τετελί-σθων

*Perfect Infinitive and Participle*

ἀηλέγχθαι	ἡγγέλθαι	πέφάνθαι	τετελί-σθαι
ἀηλεγγμένος, -η, -ον	ἡγγελέμένος, -η, -ον	πεφασμένος, -η, -ον	τετελε-σ-μένος, -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, γεγραμμένοι εἰσι is used for γεγραφ-νται which would become γεγράφαται by 35 b, ν between consonants passing into α. The periphrastic form is also used in verbs adding σ to their stems, as τετελε-σ-μένοι εἰσι for τετελε-σ-νται. Stems in ν that drop ν in the perfect system form their perfect and pluperfect regularly; thus, κρίνω (κριν-) *judge* has κέκρινται, ἐκέκριντο.

N. — On the retention of -αται, -ατο see 465 f.

409. **Euphonic Changes.** — For the euphonic changes in these forms see 82–87, 103.

a. **Labial Stems.** — λείπει-μαι is for λελειπ-μαι, λέλειφ-θον is for λελειπ-σθον, λέλειφθε is for λελειπ-σθε (103). In the same manner are inflected other labial stems, as τρίβω (τρίβ-) *rub*, ῥίπτω (ῥίπ-) *throw*: τέτριμ-μαι for τετρίβ-μαι, τέτριψαι for τετρίβ-σαι, etc. Stems ending in μπ drop π before μ, but retain it before other consonants. Thus,

πεπεμπ-μαι becomes πέπεμμαι	πεπεμπ-μεθα becomes πέπεμμεθα
πεπεμπ-σαι “ πέπεμψαι	πεπεμπ-σθε “ πέπεμφθε (108)
πεπεμπ-ται “ πέπεμπται	

b. **Dental Stems.** — πέπεισ-ται is for πεπειθ-ται (83), πέπεισ-θον is for πεπειθ-θον (83), πέπεισθε is for πεκειθ-(σ)θε (83, 103). The σ thus produced was trans-

409 b. D. Hom. has the original forms πεφραδμένος, κεκορυθμένος,

ferred to the first persons *πέπεισμαι*, *πεπείσμεθα* (86, 87). Like *πέπεισμαι*, etc., are formed and inflected *ψέψυμαι* from *ψεύδω* (*ψευδ-*) *deceive*, *πέφρασμαι* from *φράζω* (*φραδ-*) *declare*, *ἔσπεισμαι* (100) from *σπένδω* (*σπενδ-*) *pour a libation*.

c. **Palatal Stems.** — *πέπρᾱσαι* is for *πεπρᾱγ-σαι* (97), *πέπρᾱκται* is for *πεπρᾱγ-ται* (82 a), *πέπρᾱχθε* is for *πεπρᾱγ-σθε* (103). Like *πέπρᾱγμαι* are inflected *πλέκω* (*πλεκ-*) *weave* *πέπλεγ-μαι*, *ἄγω* (*ἀγ-*) *lead* *ἤγμαι*, *ἀλλάττω* (*ἀλλαγ-*) *exchange* *ἤλλαγμαι*, *ταράττω* (*ταραχ-*) *confuse* *τετάραγμαι*. Stems in *-γχ* change *χ* before *μ* to *γ* and drop one *γ* (as in *ἐλήλεγ-μαι* for *ἐληλεγγ-μαι*, 85 and 85 b), but keep the second palatal before other consonants (as in *ἐλήλεγξαι* for *ἐληλεγγ-σαι*, 97; *ἐλήλεγκ-ται* for *ἐληλεγγ-ται*, 82). On the reduplication see 446.

d. **Liquid and Nasal Stems.** — Stems in *λ* or *ρ* are inflected like *ἤγγελμαι*, as *στέλλω* (*στελ-, σταλ-*) *send* *ἔσταλμαι*, *αἴρω* (*ἀρ-*) *raise* *ἤρμαι*, *ἐγείρω* (*ἐγερ-*) *wake* *ἐγῆγερμαι* (446). Stems in *ν* retaining the nasal are inflected like *πέφασμαι*, as *σημαίνω* (*σημαν-*) *signify* *σεσήμασμαι*. (For *-σμαι* see 94 a and b.) Stems in *ν* dropping the nasal (559 a) are inflected like *λέλυμαι*, as *κρίνω* (*κριν-*) *judge* *κέκρυμαι*.

e. **Vowel Stems adding σ.** — Here the stem ends in a vowel except before *μ* and *τ*; thus, *τετέλε-σαι*, *τετέλε-σθον*, *τετέλε-σθε*: but *τετέλε-σ-μαι*, *τετελέ-σ-μεθα*, *τετέλε-σ-ται*.

N. — Since the stem of *τελέω* is properly *τελεσ-* (*τελεσ-ιω*, 624), the original inflection is *τετελεσ-σαι*, whence *τετέλε-σαι* (107); *τετέλεσ-ται*; *τετελεσ-σθον*, *τετελεσ-σθε*, whence *τετέλεσθον*, *τετέλεσθε* (103). *τετέλεσμαι* and *τετελέσμεθα* are due to the analogy of the other forms.

410. The forms *πέφανσαι*, *ἐπέφανσο*, and *πέφανσο* are not attested. Cp. 707 a.

411. The principal parts of the verbs in 406–407 are as follows:

*ἄγγελλω* announce (*ἀγγελ-*), *ἄγγελθω*, *ἤγγεila*, *ἤγγεila*, *ἤγγεilμαι*, *ἤγγεil-*  
*θην*.

*γράφω* write (*γραφ-*), *γράψω*, *ἔγραψα*,  
*ἔγραφα*, *ἔγραμμαι*, 2 aor. pass.  
*ἔγράφην*.

*ἀλέγω* confute (*ἀλεγχ-*), *ἀλέγξω*, *ἤλεγξα*,  
*ἤλεγγμαι*, *ἤλέγχθην*.

*λείπω* leave (*λειπ-, λειπ-, λοιπ-*), *λείψω*,  
2 perf. *ἔλοιπα*, *ἔλειμμαι*, *ἔλείφθην*,  
2 a. *ἔλιπον*.

*πιθώ* persuade (*πιθ-, πιθ-, ποιθ-*),  
*πιśω*, *ἔπεισα*, 1 perf. *πέπεικα* I have

persuaded, 2 perf. *πέποιθα* I trust,  
*πέπεισμαι*, *ἐπίσθην*.

*πράττω* do (*πρᾱγ-*), *πρᾱξω*, *ἔπρᾱξα*,  
2 perf. *πέπρᾱγα* I have fared and  
I have done, *πέπρᾱγμαι*, *ἔπρᾱχθην*.

*τελέω* finish (*τελεσ-*), *τελῶ*, *ἔτελεσα*,  
*τετέλεκα*, *τετέλεσμαι*, *ἐτετέλεσθην*.

*φαίνω* show (*φαν-*), *φανῶ*, *ἔφηνα*, 1 perf.  
*πέφαγκα* I have shown, 2 perf. *πέφηνα*  
I have appeared, *πέφασμαι*, *ἐφάνθην*  
I was shown, 2 aor. pass. *ἐφάνην* I  
appeared.

CONJUGATION OF  $\mu$ -VERBS

**412.** The conjugation of  $\mu$ -verbs differs from that of  $\omega$ -verbs only in the present, imperfect, and second aorist active and middle; and (rarely) in the second perfect. The  $\mu$  forms are made by adding the endings *directly* to the tense-stem without any thematic vowel, except in the subjunctive of all verbs, and in the optative of verbs ending in  $-\nu\mu$ .

**413.** Verbs having second aorists and second perfects of the  $\mu$  form are, as a rule,  $\omega$ -verbs, not  $\mu$ -verbs, in the present. Thus, the second aorists:  $\xi\beta\eta\nu$  ( $\beta\acute{\alpha}\iota\nu\omega$  go),  $\xi\gamma\nu\omega\nu$  ( $\gamma\gamma\nu\acute{\omega}\sigma\kappa\omega$  know); the second perfect:  $\tau\acute{\epsilon}\theta\nu\alpha\mu\epsilon\nu$  ( $\theta\nu\eta\sigma\kappa\omega$  die).

**414.** There are two main classes of  $\mu$ -verbs.

A. The root class. This class commonly ends in  $-\eta\mu$  or  $-\omega\mu$  (from stems in  $\epsilon$ ,  $\alpha$ , or  $\omicron$ ). The present stem is usually reduplicated, but may be the same as the verb-stem, which is a root.

Verb-stem	Present Stem	Present
$\theta\epsilon-$ , $\theta\eta-$	$\tau\iota\theta\epsilon-$ , $\tau\iota\theta\eta$ (for $\theta\iota\theta\epsilon$ , $\theta\iota\theta\eta$ , 125 a)	$\tau\iota\theta\eta\mu$ place
$\xi-$ , $\eta-$	$\iota\epsilon-$ , $\iota\eta$ (for $\sigma\iota\sigma\epsilon$ , $\sigma\iota\sigma\eta$ )	$\xi\eta\mu$ send
$\sigma\tau\alpha-$ , $\sigma\tau\eta-$	$\iota\sigma\tau\alpha-$ , $\iota\sigma\tau\eta$ (for $\sigma\iota\sigma\tau\alpha$ , $\sigma\iota\sigma\tau\eta$ , 119)	$\iota\sigma\tau\eta\mu$ set
$\delta\omicron-$ , $\delta\omega-$	$\delta\iota\delta\omicron-$ , $\delta\iota\delta\omega$	$\delta\iota\delta\omega\mu$ give
$\phi\alpha-$ , $\phi\eta-$	$\phi\alpha-$ , $\phi\eta$	$\phi\eta\mu\acute{\iota}$ say

B. The  $-\nu\mu$  class. This class adds  $\nu\upsilon$  ( $\nu\bar{\upsilon}$ ), after a vowel  $\nu\upsilon\upsilon$  ( $\nu\bar{\nu}\bar{\upsilon}$ ), to the verb-stem. In the subjunctive and optative regularly, and sometimes in the indicative, verbs in  $-\nu\mu$  are inflected like verbs in  $-\omega$ .

Verb-stem	Present Stem	Present
$\delta\epsilon\iota\kappa-$	$\delta\epsilon\iota\kappa\nu\upsilon$ , $\delta\epsilon\iota\kappa\nu\bar{\upsilon}$	$\delta\acute{\epsilon}\iota\kappa\nu\bar{\upsilon}\mu$ show
$\xi\upsilon\gamma-$	$\xi\upsilon\gamma\nu\upsilon$ , $\xi\upsilon\gamma\nu\bar{\upsilon}$	$\xi\acute{\epsilon}\gamma\nu\bar{\upsilon}\mu$ yoke
$\kappa\epsilon\rho\alpha-$	$\kappa\epsilon\rho\alpha\nu\upsilon$ , $\kappa\epsilon\rho\alpha\nu\bar{\upsilon}$	$\kappa\epsilon\rho\acute{\alpha}\nu\bar{\upsilon}\mu$ mix
$\rho\acute{\eta}\gamma-$	$\rho\acute{\eta}\gamma\nu\upsilon$ , $\rho\acute{\eta}\gamma\nu\bar{\upsilon}$	$\rho\acute{\eta}\gamma\nu\bar{\upsilon}\mu$ break
$\sigma\beta\epsilon-$	$\sigma\beta\epsilon\nu\upsilon$ , $\sigma\beta\epsilon\nu\bar{\upsilon}$	$\sigma\beta\acute{\epsilon}\nu\bar{\upsilon}\mu$ extinguish

C. There are some (mostly poetic) verbs in  $-\eta\mu$ , which add  $\nu\alpha-$ ,  $\nu\eta-$  to form the present stem; as  $\delta\acute{\alpha}\mu\text{-}\nu\eta\text{-}\mu$  I subdue,  $\delta\acute{\alpha}\mu\text{-}\nu\alpha\text{-}\mu\epsilon\nu$  we subdue.

**415.** All the possible  $\mu$  forms do not occur in any single verb.  $\tau\iota\theta\eta\mu$  and  $\delta\iota\delta\omega\mu$  are incomplete and irregular in the second aorist active; and  $\xi\sigma\beta\eta\nu$  went out from  $\sigma\beta\acute{\epsilon}\nu\bar{\upsilon}\mu$  is the only second aorist formed from  $\nu\mu$ -verbs.  $\epsilon\pi\iota\rho\acute{\iota}\delta\mu\eta\nu$  I bought, second aorist middle (from the stem  $\pi\rho\iota\alpha-$  with no present), is given in the paradigms in place of the missing form of  $\iota\sigma\tau\eta\mu$ ; and  $\epsilon\delta\bar{\upsilon}\nu$  I entered from  $\delta\acute{\omicron}\omega$  (but formed as if from  $\delta\bar{\upsilon}\mu$ ) in place of a second aorist of the  $\nu\mu$ -verbs.

416. (A) **Root Class.**—Inflection of *τίθημι* *place*, *ἵστημι* *set*, *δίδωμι* *give*, in the present, imperfect, and second aorist tenses; and of *ἐπριάμην* *I bought*.

## ACTIVE

*Present Indicative*

S. 1.	τί-θη-μι	ἵ-στη-μι	δί-δω-μι
2.	τί-θη-ς	ἵ-στη-ς	δί-δω-ς
3.	τί-θη-σι	ἵ-στη-σι	δί-δω-σι
D. 2.	τί-θε-τον	ἵ-στα-τον	δί-δο-τον
3.	τί-θε-τον	ἵ-στα-τον	δί-δο-τον
P. 1.	τί-θε-μεν	ἵ-στα-μεν	δί-δο-μεν
2.	τί-θε-τε	ἵ-στα-τε	δί-δο-τε
3.	τι-θέ-σσι	ἵ-στά-σι	δι-δό-σσι

*Imperfect*

S. 1.	ἐ-τί-θη-ν	ἐ-στη-ν	ἐ-δί-δουν (746 b)
2.	ἐ-τί-θεις (746 b)	ἐ-στη-ς	ἐ-δί-δους
3.	ἐ-τί-θει	ἐ-στη	ἐ-δί-δου
D. 2.	ἐ-τί-θε-τον	ἐ-στα-τον	ἐ-δί-δο-τον
3.	ἐ-τι-θέ-την	ἐ-στά-την	ἐ-δι-δό-την
P. 1.	ἐ-τί-θε-μεν	ἐ-στα-μεν	ἐ-δί-δο-μεν
2.	ἐ-τί-θε-τε	ἐ-στα-τε	ἐ-δί-δο-τε
3.	ἐ-τί-θε-σαν	ἐ-στα-σαν	ἐ-δί-δο-σαν

*Present Subjunctive*

S. 1.	τι-θῶ	ἵ-στώ	δι-δῶ
2.	τι-θῇς	ἵ-σθῇς	δι-δῷς
3.	τι-θῇ	ἵ-σθῇ	δι-δῷ
D. 2.	τι-θῇ-τον	ἵ-σθῇ-τον	δι-δῶ-τον
3.	τι-θῇ-τον	ἵ-σθῇ-τον	δι-δῶ-τον
P. 1.	τι-θῶ-μεν	ἵ-στώ-μεν	δι-δῶ-μεν
2.	τι-θῇ-τε	ἵ-σθῇ-τε	δι-δῶ-τε
3.	τι-θῶ-σι	ἵ-στώ-σι	δι-δῶ-σι

*Present Optative*

S. 1.	τι-θείη-ν	ἵ-σταίη-ν	δι-δοίη-ν
2.	τι-θείης	ἵ-σταίης	δι-δοίης
3.	τι-θείη	ἵ-σταίη	δι-δοίη
D. 2.	τι-θεί-τον	ἵ-σταί-τον	δι-δοί-τον
3.	τι-θεί-την	ἵ-σταί-την	δι-δοί-την
P. 1.	τι-θεί-μεν	ἵ-σταί-μεν	δι-δοί-μεν
2.	τι-θεί-τε	ἵ-σταί-τε	δι-δοί-τε
3.	τι-θείε-ν	ἵ-σταίε-ν	δι-δοίε-ν

ACTIVE — *Concluded**Present Optative*

	or (750)	or (750)	or (750)
D. 2.	τι-θείη-τον	ἰ-σταίη-τον	δι-δοίη-τον
3.	τι-θείη-την	ἰ-σταίη-την	δι-δοίη-την
P. 1.	τι-θείη-μεν	ἰ-σταίη-μεν	δι-δοίη-μεν
2.	τι-θείη-τε	ἰ-σταίη-τε	δι-δοίη-τε
3.	τι-θείη-σαν	ἰ-σταίη-σαν	δι-δοίη-σαν

*Present Imperative*

S. 2.	τί-θαι (746 b)	ἴ-στη	δί-δου
3.	τι-θεί-τω	ἰ-στά-τω	δι-δέ-τω
D. 2.	τί-θει-τον	ἴ-στα-τον	δί-δο-τον
3.	τι-θεί-των	ἰ-στά-των	δι-δέ-των
P. 2.	τί-θει-τε	ἴ-στα-τε	δί-δο-τε
3.	τι-θεί-ντων	ἰ-στά-ντων	δι-δέ-ντων

*Present Infinitive*

τι-θεῖ-ναι	ἰ-στά-ναι	δι-δέ-ναι
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*Present Participle*

τι-θείς, -είσα, -όν (307)	ἰ-στάς, -άσα, -όν (306)	δι-δούς, -ούσα, -όν (307)
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## MIDDLE AND PASSIVE

*Present Indicative*

S. 1.	τί-θε-μαι	ἴ-στα-μαι	δί-δο-μαι (747 f)
2.	τί-θε-σαι	ἴ-στα-σαι	δί-δο-σαι
3.	τί-θε-ται	ἴ-στα-ται	δί-δο-ται
D. 2.	τί-θε-σθον	ἴ-στα-σθον	δί-δο-σθον
3.	τί-θε-σθον	ἴ-στα-σθον	δί-δο-σθον
P. 1.	τι-θεί-μεθα	ἰ-στά-μεθα	δι-δέ-μεθα
2.	τί-θε-σθε	ἴ-στα-σθε	δί-δο-σθε
3.	τί-θε-νται	ἴ-στα-νται	δί-δο-νται

*Imperfect*

S. 1.	ἔ-τι-θεί-μην	ἔ-στά-μην	ἔ-δι-δέ-μην (747 f)
2.	ἔ-τί-θει-σο	ἔ-στα-σο	ἔ-δί-δο-σο
3.	ἔ-τί-θει-το	ἔ-στα-το	ἔ-δί-δο-το
D. 2.	ἔ-τί-θει-σθον	ἔ-στα-σθον	ἔ-δί-δο-σθον
3.	ἔ-τι-θεί-σθην	ἔ-στά-σθην	ἔ-δι-δέ-σθην
P. 1.	ἔ-τι-θεί-μεθα	ἔ-στά-μεθα	ἔ-δι-δέ-μεθα
2.	ἔ-τί-θει-σθε	ἔ-στα-σθε	ἔ-δί-δο-σθε
3.	ἔ-τί-θει-ντο	ἔ-στα-ντο	ἔ-δί-δο-ντο

MIDDLE AND PASSIVE — *Concluded**Present Subjunctive*

S. 1.	τι-θῶ-μαι	ἰ-στῶ-μαι	δι-δῶ-μαι
2.	τι-θῇ	ἰ-στῇ	δι-δῷ
3.	τι-θῇ-ται	ἰ-στῇ-ται	δι-δῷ-ται
D. 2.	τι-θῇ-σθον	ἰ-στῇ-σθον	δι-δῷ-σθον
3.	τι-θῇ-σθον	ἰ-στῇ-σθον	δι-δῷ-σθον
P. 1.	τι-θῶ-μεθα	ἰ-στῶ-μεθα	δι-δῶ-μεθα
2.	τι-θῇ-σθε	ἰ-στῇ-σθε	δι-δῷ-σθε
3.	τι-θῶ-νται	ἰ-στῶ-νται	δι-δῶ-νται

*Present Optative*

S. 1.	τι-θεί-μην	ἰ-σταί-μην	δι-δοί-μην
2.	τι-θεί-ο	ἰ-σταί-ο	δι-δοί-ο
3.	τι-θεί-το	ἰ-σταί-το	δι-δοί-το
D. 2.	τι-θεί-σθον	ἰ-σταί-σθον	δι-δοί-σθον
3.	τι-θεί-σθην	ἰ-σταί-σθην	δι-δοί-σθην
P. 1.	τι-θεί-μεθα	ἰ-σταί-μεθα	δι-δοί-μεθα
2.	τι-θεί-σθε	ἰ-σταί-σθε	δι-δοί-σθε
3.	τι-θεί-ντο	ἰ-σταί-ντο	δι-δοί-ντο

or

S. 1.	τι-θεί-μην
2.	τι-θεί-ο
3.	τι-δοί-το (746 c)
D. 2.	τι-δοί-σθον
3.	τι-δοί-σθην
P. 1.	τι-δοί-μεθα
2.	τι-δοί-σθε
3.	τι-δοί-ντο

*Present Imperative*

S. 2.	τί-θε-σο	ἰ-στα-σο	δι-δο-σο
3.	τι-θεί-σθε	ἰ-στά-σθε	δι-δέ-σθε
D. 2.	τί-θε-σθον	ἰ-στα-σθον	δι-δο-σθον
3.	τι-θεί-σθων	ἰ-στά-σθων	δι-δέ-σθων
P. 2.	τί-θε-σθε	ἰ-στα-σθε	δι-δο-σθε
3.	τι-θεί-σθων	ἰ-στά-σθων	δι-δέ-σθων

*Present Infinitive*

τί-θε-σθαι	ἰ-στα-σθαι	δι-δο-σθαι
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*Present Participle*

τι-θεί-μενος	ἰ-στά-μενος	δι-δέ-μενος
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## SECOND AORIST

*Indicative*

Active	Middle	Active	Middle	Active	Middle
S. 1. (ἴθικα, 755) ἔ-θε-μην		ἔ-στη-ν stood ἐπρίμην (415)		(ἔδωκα, 755) ἔ-δε-μην	(756 b)
2. (ἴθικας) ἔ-θου		ἔ-στη-ς ἐπρία		(ἔδωκας) ἔ-δου	
3. (ἴθικε) ἔ-θε-το		ἔ-στη ἐπρίατο		(ἔδωκε) ἔ-δο-το	
D. 2. ἔ-θε-τον ἔ-θε-σθον		ἔ-στη-τον ἔ-πρία-σθον		ἔ-δο-τον ἔ-δο-σθε	
3. ἔ-θε-την ἔ-θε-σθην		ἔ-στη-την ἔ-πρία-σθην		ἔ-δε-την ἔ-δε-σθη	
P. 1. ἔ-θε-μεν ἔ-θε-μεθα		ἔ-στη-μεν ἔ-πρία-μεθα		ἔ-δο-μεν ἔ-δε-μεθα	
2. ἔ-θε-τε ἔ-θε-σθε		ἔ-στη-τε ἔ-πρία-σθε		ἔ-δο-τε ἔ-δο-σθε	
3. ἔ-θε-σαν ἔ-θε-ντο		ἔ-στη-σαν ἔ-πρία-ντο		ἔ-δο-σαν ἔ-δο-ντο	

*Subjunctive*

S. 1. θῶ	θῶ-μαι	σθῶ	πρία-μαι (424, N. 2)	δῶ	δῶ-μαι
2. θῆ-ς	θῆ	σθῆ-ς	πρίη	δῶ-ς	δῶ
3. θῆ	θῆ-ται	σθῆ	πρίη-ται	δῶ	δῶ-ται
D. 2. θῆ-τον	θῆ-σθον	σθῆ-τον	πρίη-σθον	δῶ-τον	δῶ-σθον
3. θῆ-τον	θῆ-σθον	σθῆ-τον	πρίη-σθον	δῶ-τον	δῶ-σθον
P. 1. θῶ-μεν	θῶ-μεθα	σθῶ-μεν	πρία-μεθα	δῶ-μεν	δῶ-μεθα
2. θῆ-τε	θῆ-σθε	σθῆ-τε	πρία-σθε	δῶ-τε	δῶ-σθε
3. θῶ-σι	θῶ-νται	σθῶ-σι	πρία-νται	δῶ-σι	δῶ-νται

*Optative*

S. 1. θείη-ν	θεί-μην	σταίη-ν	πρίαί-μην	δοίη-ν <sup>*</sup>	δοί-μην
2. θείη-ς	θεί-ο	σταίη-ς	πρίαί-ο (424, N. 2)	δοίη-ς	δοί-ο
3. θείη	θεί-το, θοί-το	σταίη	πρίαί-το	δοίη	δοί-το
D. 2. θεί-τον	θεί-σθον	σταί-τον	πρίαί-σθον	δοί-τον	δοί-σθον
3. θεί-την	θεί-σθην	σταί-την	πρίαί-σθην	δοί-την	δοί-σθην
P. 1. θεί-μεν	θεί-μεθα	σταί-μεν	πρίαί-μεθα	δοί-μεν	δοί-μεθα
2. θεί-τε	θεί-σθε	σταί-τε	πρίαί-σθε	δοί-τε	δοί-σθε
3. θείε-ν	θεί-ντο	σταίε-ν	πρίαί-ντο	δοίε-ν	δοί-ντο
or (758)		or (746 c)	or (758)	or (758)	
D. 2. θείη-τον		σταίη-τον		δοίη-τον	
3. θαίη-την		σταίη-την		δοίη-την	
P. 1. θείη-μεν	θοίμεθα	σταίη-μεν		δοίη-μεν	
2. θείη-τε	θοίσθε	σταίη-τε		δοίη-τε	
3. θείη-σαν	θοίοντο	σταίη-σαν		δοίη-σαν	

SECOND AORIST—*Concluded**Imperative*

S. 2.	θί-ε	δοθ	στή-θι	πρίω	δό-ε	δοθ
3.	θί-τω	θί-σθω	στή-τω	πρία-σθω	δό-τω	δό-σθω
D. 2.	θί-τον	θί-σθον	στή-τον	πρία-σθον	δό-τον	δό-σθον
3.	θί-των	θί-σθων	στή-των	πρία-σθων	δό-των	δό-σθων
P. 2.	θί-τε	θί-σθε	στή-τε	πρία-σθε	δό-τε	δό-σθε
3.	θί-ντων	θί-σθων	στά-ντων	πρία-σθων	δό-ντων	δό-σθων

*Infinitive*

θεῖ-ναι	θί-σθαι	στή-ναι	πρία-σθαι	δοθ-ναι	δό-σθαι
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*Participle*

θείς, θείσα, θί-μενος, -η,	στάς, στάσα, πρία-μενος, -η,	δοίς, δοίσα, δό-μενος,
θεί-ν (307) -ον	στά-ν (306) -ον (287)	δό-ν (307) -η, -ον

SECOND PERFECT OF *μ*-VERBS

417. A few verbs of the *μ* class have a second perfect and pluperfect. Only the dual and plural occur; for the singular, the first perfect and pluperfect are used. The second perfect and pluperfect of *ἵστημι* are inflected as follows:

## SECOND PERFECT

	Indicative	Subjunctive	Optative	Imperative
S. 1.	(ἵστηκα) <i>stand</i>	ἵ-στώ	ἵ-σταίη-ν (poetic)	
2.	(ἵστηκας)	ἵ-στήῃς	ἵ-σταίῃς	ἵστα-θι (poetic)
3.	(ἵστηκε)	ἵ-στήῃ	ἵ-σταίῃ	ἵστά-τω
D. 2.	ἵ-στα-τον	ἵ-στή-τον	ἵ-σταί-τον OR -αίητον (461b)	ἵ-στα-τον
3.	ἵ-στα-τον	ἵ-στή-τον	ἵ-σταί-την OR -αίήτην	ἵστά-των
P. 1.	ἵ-στα-μεν	ἵ-στώ-μεν	ἵ-σταί-μεν OR -αίημεν	
2.	ἵ-στα-τε	ἵ-στή-τε	ἵ-σταί-τε OR -αίητε	ἵ-στα-τε
3.	ἵ-στάσιν	ἵ-στώ-σιν	ἵ-σταί-εν OR -αίησαν	ἵστά-ντων

INFINITIVE ἵ-στά-ναι PARTICIPLE ἵ-στάς, ἵ-στώσα, ἵ-στός (309 a)

## SECOND PLUPERFECT

S. 1.	(ἵσθηκα) <i>stood</i>	D. 2.	ἵ-στα-τον	P. 1.	ἵ-στα-μεν
2.	(ἵσθηκας)	3.	ἵ-στά-την	2.	ἵ-στα-τε
3.	(ἵσθηκε)			3.	ἵ-στα-σαν

For a list of second perfects of the *μ* form, see 704-705.

418. (B) -νῦμι Class. — Inflection of the present system of δεικνύμι *show* and of the second aorist ἔδυν *entered*.

*Indicative*

	ACTIVE		MIDDLE AND PASSIVE		ACTIVE 2 Aorist
	Present	Imperfect	Present	Imperfect	
S. 1.	δείκ-νῦ-μι (746 a)	ἰ-δείκ-νῦ-ν (746 a)	δείκ-νυ-μαι	ἰ-δείκ-νῦ-μην	ἔ-δυν (415)
2.	δείκ-νῦ-ς	ἰ-δείκ-νῦ-ς	δείκ-νυ-σαι	ἰ-δείκ-νυ-σο	ἔ-δυν-ς
3.	δείκ-νῦ-σι	ἰ-δείκ-νῦ	δείκ-νυ-ται	ἰ-δείκ-νυ-το	ἔ-δυν
D. 2.	δείκ-νυ-τον	ἰ-δείκ-νυ-τον	δείκ-νυ-σθον	ἰ-δείκ-νυ-σθον	ἔ-δυν-τον
3.	δείκ-νυ-των	ἰ-δείκ-νῦ-την	δείκ-νυ-σθον	ἰ-δείκ-νῦ-σθην	ἔ-δῦ-την
P. 1.	δείκ-νυ-μεν	ἰ-δείκ-νυ-μεν	δείκ-νῦ-μεθα	ἰ-δείκ-νῦ-μεθα	ἔ-δυν-μεν
2.	δείκ-νυ-τε	ἰ-δείκ-νυ-τε	δείκ-νυ-σθε	ἰ-δείκ-νυ-σθε	ἔ-δυν-τε
3.	δείκ-νῦ-σσι	ἰ-δείκ-νυ-σαν	δείκ-νυ-νται	ἰ-δείκ-νυ-ντο	ἔ-δυν-σαν

*Subjunctive*

S. 1.	δεικνύω	δεικνύμαι	δέω
2.	δεικνύης	δεικνύῃ	δέῃς
3.	δεικνύῃ	δεικνύηται	δέῃ
D. 2.	δεικνύητον	δεικνύησθον	δέῃτον
3.	δεικνύητον	δεικνύησθον	δέῃτον
P. 1.	δεικνύομεν	δεικνύμεθα	δέωμεν
2.	δεικνύητε	δεικνύσθε	δέῃτε
3.	δεικνύωσι	δεικνύνται	δέωσι

*Optative*

S. 1.	δεικνύοιμι	δεικνυόμην
2.	δεικνύοις	δεικνύοιο
3.	δεικνύοι	δεικνύοιτο
D. 2.	δεικνύοιτον	δεικνύοισθον
3.	δεικνύοιτην	δεικνύοισθην
P. 1.	δεικνύοιμεν	δεικνυόμεθα
2.	δεικνύοιτε	δεικνύοισθε
3.	δεικνύοιεν	δεικνύοιντο

*Imperative*

S. 2.	δείκ-νῦ (746 a)	δείκ-νυ-σο	δέο-θι
3.	δείκ-νῦ-τω	δείκ-νῦ-σθω	δέο-τω
D. 2.	δείκ-νυ-τον	δείκ-νυ-σθον	δέο-τον
3.	δείκ-νῦ-των	δείκ-νῦ-σθων	δέο-των
P. 2.	δείκ-νυ-τε	δείκ-νυ-σθε	δέο-τε
3.	δείκ-νῦ-ντων	δείκ-νῦ-σθων	δέο-ντων

*Infinitive*

δείκ-νῦ-ναι (746 a)	δείκ-νυ-σθαι	δέο-ναι
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*Participle*

δείκ-νῦς -οντα, -όν (308, 746 a)	δείκ-νῦ-μενος, -η, -ον	δές, δέοντα, δέον (308)
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## 419.

SYNOPSIS OF τίθημι (θε-, θη-) *place*

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	1 Perf. Act.	1 Plup. Act.
Ind.	τίθημι	ἐτίθεν	θήσω	θήκα	τέθηκα	ἐτέθηκα
Sub.	τιθεῖ			θεῖ	τεθηκώς ᾧ	
Opt.	τιθείην		θήσοιμι	θείην	τεθηκώς εἶην	
Imp.	τίθει			θεῖς		
Inf.	τιθέναι		θήσειν	θεῖναι	τεθηκέναι	
Par.	τιθείς		θήσων	θείς	τεθηκώς	
	Pres. M. P.	Impf. M. P.	Fut. Mid.	2 Aor. Mid.	Perf. M. P.	Plup. M. P.
Ind.	τίθεμαι	ἐτιθέμην	θήσομαι	δέμην	τέθειμαι	ἐτέθειμην
Sub.	τιθεῖμαι			θῶμαι	τεθειμένος ᾧ	
Opt.	τιθείμην		θησοίμην	θείμην	τεθειμένος εἶην	
Imp.	τίθεισο			θεοῦ	τέθεισο	
Inf.	τίθεισθαι		θήσεσθαι	θεῖσθαι	τεθεισθαι	
Par.	τιθείμενος		θησόμενος	θεόμενος	τεθειμένος	
			1 Fut. Pass.	1 Aor. Pass.		
Ind.			τεθήσομαι	ἐτέθην		
Sub.				τεθεῖ		
Opt.			τεθησοίμην	τεθείην		
Imp.				τέθητι		
Inf.			τεθήσεσθαι	τεθήναι		
Par.			τεθησόμενος	τεθείς		

Verbal adjectives : θετός, θετός.

420. SYNOPSIS OF ἵστημι (στα-, στη-) *set* (in perf. and 2 aor. *stand*)

	Pres. Impf. Act.	Fut. Act.	1 Aor. Act.	2 Aor. Act.	Perf. Plup. Act.
Ind.	ἵστημι <i>set</i> ἵστην	στήσω <i>shall set</i>	στήσα <i>set</i>	στήν <i>stood</i>	ἵστηκα <i>stand</i> εἰστήκη <i>stood</i>
Sub.	ιστῶ		στήσω	σῶ	ἵστηκω, ἵστω
Opt.	ισταίην	στήσοιμι	στήσαιμι	σταίην	ἵσθήκοιμι, ἵσταίην
Imp.	ἵστη		στήσον	στήθι	ἵσταθι
Inf.	ιστάναι	στήσειν	στήσαι	στήναι	ἵστηκέναι, ἵστάναι
Par.	ιστάς	στήσων	στήσῃς	σῇς	ἵστηκώς, ἵστώς
	Pres. Impf. M. P.	Fut. Mid.	1 Aor. Mid.	Fut. Perf. Act.	
Ind.	ἵσταμαι <i>stand</i> ἵστάμην	στήσομαι (intrans.)	ἵστησάμην (trans.)	ἵστήξω <i>shall stand</i>	
Sub.	ιστάμαι		στήσμαι		
Opt.	ισταίμην	στησοίμην	στησαίμην	ἵστήξοιμι	
Imp.	ἵστασο		στήσαι		
Inf.	ἵστασθαι	στήσεσθαι	στήσασθαι	ἵστήξειν	
Par.	ἵστάμενος	στησόμενος	στησάμενος	ἵστήξων	
		1 Fut. Pass.	1 Aor. Pass.		
Ind.		σταθήσομαι <i>shall be set up</i>	ἵστάθην <i>was set</i>		
Sub.			σταθῶ		
Opt.		σταθησοίμην	σταθείην		
Imp.			στάθῃτι		
Inf.		σταθήσεσθαι	σταθήναι		
Par.		σταθησόμενος	σταθείς		

Verbal adjectives : στατός, στατός.

## 421.

SYNOPSIS OF δίδωμι (δο-, δω-) *give*

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	1 Perf. Act.	1 Plup. Act.
Ind.	δίδωμι	δίδουν	δώσω	ἔδωκα	ἔδωκα	ἔδεδόκη
Sub.	διδῶ			ἔδω	ἔδωκας ὦ	
Opt.	διδόην		δώσοιμι	δοίην	δέδωκας εἴην	
Imp.	δίδου			δός		
Inf.	διδόναι		δῶσαι	δοῦναι	δέδωκέναι	
Par.	δίδως		δώσαν	δός	δέδωκας	
	Pres. M. P.	Impf. M. P.	Fut. Mid.	2 Aor. Mid.	Perf. M. P.	Plup. M. P.
Ind.	δίδομαι	δίδομην	δώσομαι	ἔδομην	ἔδωμαι	ἔδεδόμην
Sub.	διδάμην			δάμην	δέδωμαι ὦ	
Opt.	διδόμην		δώσοίμην	δοίμην	δέδωμένος εἴην	
Imp.	δίδοσο			δοθί	δέδοσο	
Inf.	διδόσθαι		δώσεσθαι	δόσθαι	δέδοσθαι	
Par.	διδόμενος		δώμενος	δόμενος	δέδομένος	
			1 Fut. Pass.	1 Aor. Pass.		
Ind.			δοθήσομαι	ἔδοθην		
Sub.				δοθῶ		
Opt.				δοθείην		
Imp.			δοθήσοίμην	δόθητι		
Inf.			δοθήσεσθαι	δοθῆναι		
Par.			δοθησόμενος	δοθείς		

Verbal adjectives : δοτός, δοτός

## 422.

SYNOPSIS OF δείκνυμι (δεικ-) *show*

	Pres. Act.	Impf. Act.	Fut. Act.	1 Aor. Act.	1 Perf. Act.	1 Plup. Act.
Ind.	δείκνυμι	δείκνυν	δείξω	ἔδειξα	ἔδειχα	ἔδειχῃ
Sub.	δεικνῶ			δείξω	δέδειχας ὦ	
Opt.	δεικνύοιμι		δείξοιμι	δείξαιμι	δέδειχας εἴην	
Imp.	δείκνυ			δείξον		
Inf.	δεικνύναι		δείξαι	δείξαι	δέδειχέναι	
Par.	δεικνύς		δείξων	δείξας	δέδειχας	
	Pres. M. P.	Impf. M. P.	Fut. Mid.	1 Aor. Mid.	Perf. Mid.	Plup. Mid.
Ind.	δείκνυμαι	δείκνομην	δείξομαι	ἔδειξάμην	ἔδειγμαι	ἔδειγμαι
Sub.	δεικνύομαι			δείξομαι	δέδειγμένος ὦ	
Opt.	δεικνύοίμην		δείξοίμην	δείξαιμην	δέδειγμένος εἴην	
Imp.	δείκνυσο			δείξαι	δέδειξο	
Inf.	δεικνύσθαι		δείξεσθαι	δείξασθαι	δέδειχθαι	
Par.	δεικνόμενος		δείξόμενος	δείξάμενος	δέδειγμένος	
			Fut. Pass.	1 Aor. Pass.		
Ind.			δειχθήσομαι	ἔδειχθην		
Sub.				δειχθῶ		
Opt.			δειχθήσοίμην	δειχθείην		
Imp.				δειχθήτι		
Inf.			δειχθήσεσθαι	δειχθῆναι		
Par.			δειχθησόμενος	δειχθείς		

Verbal adjectives : δεικτός, δεικτός

## ACCENT

**423.** Simple or compound verbs usually throw the accent as far back as the quantity of the last syllable permits (recessive accent, 159).

λῶω, λῶομεν, ἐλυόμην; παιδεύω, παιδεύουσι, ἐπαιδευέτην; ἀποβάλλω, ἀπὸβάλλε; ἐπολῶω, ἀπέλῳω; ἀπειμῶ, σὺνέσμεν, σύμφημι, τάρεσσι.

**424.** To this general rule there are exceptions.

**a. Enclitics.** — All the forms of *φημί* say, and *εἰμί* am, except *φῆς* and *εἶ*.

**b. Imperatives.** — (1) The second person sing. of the second aorist active imperative of five verbs is oxytone: *εἰπέ* say, *ἐλθέ* come, *εὐρέ* find, *ἰδέ* see, *λαβέ* take. Their plurals are accented *εἰπέτε*, *ἐλθέτε*, etc.; compounds have recessive accent: *κάτεπτε*, *ἀπελθε*, *ἔφευρε*, *παράλαβε*.

(2) The second aorist middle (2 sing.) is perispomenon, as *λαβοῦ*, *παραβαλοῦ*, *καθελοῦ*.

**c. Contracted verbs** are only apparent exceptions: thus, *e.g.*, *τίμῃ* for *τίμαί*, *δηλοῦσι* for *δηλόουσι*, *φιλεῖν* for *φιλέειν*. So the subjunctive of the first and second aorist passive *λυθῶ* for *λυθέω*, *φανῶ* for *φανέω*; the optatives *λυθεῖμεν* from *λυθέ-ι-μεν*, *διδόιμεν* from *διδό-ι-μεν*; the futures *φανῶ* for *φανέω*, *φανοίμ* for *φανέοιμ*, *φανεῖν* for *φανέειν*, *φανῶν* for *φανέων*; *λιπεῖν* for *λιπέειν*; and the present and second aorist active and middle subjunctive of most *μ*-verbs, as *τιθῶ* for *τιθέω*, *ιστῶμαι*, *θῶμαι*, perf. *κεκῶμαι*. On *διδούσι*, *τιθεῖσι*, see 463 d.

**N. 1.** — In athematic optatives the accent does not recede beyond the diphthong containing *-ι-*, the sign of the optative mood: *ισταῶ*, *ισταίμεν*, *ισταίτο*, *διδοίτο*; and so in *λυθεῖμεν*, *λυθεῖν*.

**N. 2.** — *δύναμαι* am able, *ἐπίσταμαι* understand, *κρέμαμαι* hang, *δίνημι* profit, and *ἐπιδάμην* brought (749 b, 750 b, 757 a) have recessive accent in the subjunctive and optative (*δύνωμαι*, *ἐπίστωμαι*, *δύναιτο*, *κρέμαιτο*).

**d.** Poetic forms sometimes fail to follow the rule, as *ῥών* 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 *-αι*, as *λελυκέαι*, *λυθῆναι*, *ιστάναι*, *στήναι* (except Epic *-μεναι*, as *στήμεναι*); in verbs in *ω* the first aorist active, as *λῦσαι*, *παιδεῦσαι*, the second aorist middle, as *λιπέσθαι*, the perfect (middle) passive, as *λελύσθαι*, *πεπαιδευέσθαι*, *πεποιήσθαι*.

**N.** — The present inf. of contracted verbs and the second aorist active inf. of *ω*-verbs have the perispomenon by 424 c.

**b. Participles.** — (1) Oxytone: the masculine and neuter sing. of the second aorist active, as *λιπὼν*, *λιπόν*; and of all participles of the third declension ending in *-ς* in the masculine (except the first aorist active), as *λυθείς* *λυθέν*, *λελυκώς* *λελυκός*, *ἐστώς* *ἐστός*, *τιθείς* *τιθέν*, *διδούς* *διδόν*, *ιστάς* *ιστάν*, *δεικνός* *δεικνών* (but *ἀσας*, *ποτήσας*). Also *ῥών* going from *εἰμι*.

**425 a. D.** The 2. aor. mid. inf. in Hom. is recessive in *ἀγέρεσθαι* (*ἀγείρω* assemble); so the perf. *ἀλάλησθαι* (*ἀλάωμαι* wander), *ἀκάχησθαι* (*ἀχνημαι* am distressed).

(2) **Paroxytone**: the perfect middle (passive): *λελυμένος*.

N. — Participles are accented like adjectives, not like verbs. The fem. and neuter nom. accent the same syllable as the masc. nom. if the quantity of the ultima permits, thus *παιδεύων, παιδεύουσα, παιδεύον* (not *παιδεον*); *ποιήσας, ποιήσαν* (not *ποίησαν*); *φιλῶν, φιλοῦσα, φιλοῦν* (from *φιλέον*).

c. **Verbal Adjectives**. — The verbal adjective in *-τος* is accented on the ultima (*λυτός*); that in *-τεος* on the penult (*λυτέος*).

N. — Prepositional compounds in *-τος* denoting possibility generally accent the last syllable and have three endings (286), as *διαλυτός dissoluble, εξαίρετός removable*. Such compounds as have the force of a perfect passive participle accent the antepenult and have two endings, as *διάλυτος dissolved, εξαίρετος chosen*. All other compounds in *-τος* accent the antepenult and have two endings, as *άβατος impassable, χειροποίητος artificial*.

**426. Exceptions to the recessive accent of compound verbs.** — a. The accent cannot precede the augment or reduplication: *ἀπειμι am absent, ἀπῆν was absent, εἰσ-ῆλθον they entered, ἀπ-ῆσαν they were absent; ἀφ-ῖκται arrived* (cp. *ἵκται*).

N. — A long vowel or diphthong not changed by the augment receives the accent: *ὑπ-εἶκε was yielding* (indic. *ὑπ-εἶκω*, imper. *ὑπ-εἶκε*).

b. The accent cannot precede the last syllable of the preposition before the simple verb nor move back to the first of two prepositions: *περίθες put around, συνέκδος give up together* (not *σύνεκδος*), *συνκάθες put down together* (not *σύγκαθες*). Compounds of the second aorist active imperatives *ἴθες, ἔς, θές, and σχές* are thus paroxytone: *ἐπίθες set on, περίθες put around, ἐπίσχει hold on*.

c. When compounded with a monosyllabic preposition, monosyllabic second aorist middle imperatives in *-οῦ* from *μ*-verbs retain the circumflex: *προδοῦ betray, ἐνθοῦ put in*. But the accent recedes when these imperatives prefix a dissyllabic preposition: *ἀπόδου sell, κατάθου put down*. The open forms always have recessive accent, as *ἐνθεο, κατάθεο*.

d. The accent of uncompounded 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 accentuated in the Mss.: *ἀποδῶμαι* and *ἀπόδωμαι*, *ἐπιθῆται* and *ἐπιθήται*; the aorist of *ιημι* has *προῶμαι* and *πρόωμαι*. *ἀπέχω* has *ἀπόσχωμαι*. Compound optatives retain the accent of the primitives: *ἀποδοῖτο*, as *δοῖτο*. For *συνδοῖτο, προσθοῖσθε* (746 c) the Mss. occasionally have *σύνδοιτο, πρόσθοισθε*; and so *πρόδοιτο*.

**427.** Final *-αι* (and *-οι*) are regarded as long in the optative (160), elsewhere as short. Hence distinguish the forms of the first aorist.

	3. Sing. Opt. Act.	Inf. Act.	2. Sing. Imper. Mid.
λύω	λύσαι	λύσαι	λύσαι
ἀπολύω	ἀπολύσαι	ἀπολύσαι	ἀπόλυσαι
παιδεύω	παιδεύσαι	παιδεύσαι	παιδευσαι

**425 b (2) D.** But Hom. has *ἀλαλήμενος (ἀλάομαι wander), ἀκαχήμενος* or *ἀκχήμενος (ἀχυνμαι am distressed), ἐσσύμενος (σεύω drive)*.

## AUGMENT

**428.** The augment (*increase*) denotes past time. It appears only in the secondary or past tenses of the indicative mood, namely, imperfect, aorist, and pluperfect. The augment has two forms, the syllabic and the temporal.

**429. Syllabic Augment.**—Verbs beginning with a consonant prefix  $\epsilon$  as the augment, which thus increases the word by one syllable. In the pluperfect  $\epsilon$  is prefixed to the reduplication.

λύω	loose	ἔ-λῡον	ἔ-λῡσα	ἔ-λελύκη
παιδεύω	educate	ἐ-παιδεύον	ἐ-παιδεύσα	ἐ-πεπαιδεύκη

a. Verbs beginning with  $\rho$  double the  $\rho$  after the augment.  $\rho$ ίπτω *throw*, ἔ-ρριπτον, ἔ-ρριψα, ἔ-ρριφθην;  $\rho$ ήγνυμι *break*, ἔ-ρρηξα, ἔ-ρράγην.

N.— $\rho\rho$  is here due to assimilation of  $\epsilon\rho$ , as in Hom. *ἔρρεξα* *did* (and *ἔρεξα*); of  $\epsilon\rho$  in *ἔρρεον* *flowed*. Cp. 80 a.

**430.** βούλομαι *wish*, δύναμαι *am able*, μέλλω *intend* augment with  $\epsilon$  or with  $\eta$  (especially in later Attic); thus, ἐβουλόμην and ἡβουλόμην, ἐδυνάμην and ἡδυνάμην, ἐδυνήθην and ἡδυνήθην.

a. These forms seem to be due to parallelism with *ἡέλον* (from *ἐθέλω* *wish*) and *ἔθελον* (from *θέλω*).

**431.** Some verbs beginning with a vowel take the syllabic augment because they formerly began with a consonant. Thus,

ἐγνῶμι *break* (γάγνῶμι), ἔα, aor. pass. ἔαγην.

ἄλίσκομαι *am captured* (φαλίσκομαι), imperf. ἤλίσκόμην, aor. ἔαλῶν (with temporal augment) or ἦλῶν.

ἀνδάνω *please* (φανδάνω), aor. ἔαδον (Ionic).

ἀν-οίγω *open* (φοίγνῶμι), imperf. ἀν-έφυγον.

ἔω *permit* (σεφεω), εἶων, εἴωσα, εἶδθην.

ἔομαι *sit* (for σεδῖομαι), εἰσάμην.

ἔθιζω *accustom* (σφεθίζω, cp. 128), εἰθίζον, εἰθισα, εἰθίσθην.

ἑλίσσω *roll* (φαλίσσω), ἐλίσσων, ἐλίσφα, ἐλίσχθην.

ἑλκω *or* ἑλκύνω *drag* (σελκω), ἐλκων, ἐλκυσα, ἐλκύσθην.

ἑπομαι *follow* (σεπομαι), ἐπόμην.

ἐργάζομαι *work* (φεργάζομαι), ἐργασάμην.

ἔρπω *creep* (σερπω), ἐρπον.

ἐστίαω *entertain* (φιστίαω), ἐιστίων, ἐιστιάωσα, ἐιστιάθην.

**429 a. D.** Hom. has *ἔλλαβε* *took* (for *ἐ-σλαβε*), *ἔννεον* *saw* (for *ἐ-σνεον*), *ἐσσειοντο* *shook* (for *ἐ-τσειοντο*), *ἔδδεισε* *feared* (for *ἐ-δσεισε*). *ἔμαθε* *learned* is due to analogy.

**431 D.** Syllabic augment in Homer before a vowel is a sure proof of initial  $\epsilon$  in *ἔειπον* and some other verbs. Similar Ionic and poetic forms occur from *εἶδεν*, *εἶλω*, *εἶρω*, *εἶπω*, *ἐννῦμι*, *ἔρδω*, *οἰνοχοέω*, etc.



ἔχω *hold* (σέχω), εἶχον.

ἔμμι *send* (σιστήμι), aor. du. εἶπον for ἐ-ἔ-πον, εἶθην for ἐ-ἔ-θην.

ἵστημι *put* (σιστήμι), plup. εἰστήκη for ἐ-σε-στήκη.

ὁράω *see* (φοράω), ἑώραν, ἑώρακα or ἑοῤῥακα.

ὠθέω *push* (φωθέω), ἐώθουν, ἔωσα, ἐώσθην.

ὠνόμαι *buy* (φωνόμαι), ἑωνόμην, ἑωνήθην.

εἶδον *saw*, 2 aor. of ὁράω (for ἐ-φιδον).

εἶλον *took*, 2 aor. of αἰρέω (for ἐ-ἔλον).

**432.** Some forms of some verbs in 431 are augmented as if no consonant had preceded the first vowel, as *ἡργαζόμεν* (and *εἰργαζόμεν*).

**433.** Since *ϕ* disappeared early, many augmented forms show no trace of its existence, as, *ῥέκουν* from *οἰκέω dwell* (*ϕοῖκος*). Besides *ε*, *η* was also used as the syllabic augment. This appears in Hom. *ἡ-εἰδεις* (*-ης* ?), Attic *ῆδεις* *you knew*.

**434.** The verbs *ἀγνύμι*, *ἀλίσκομαι*, (*δν*)*οἰγνύμι*, *ὁράω*, which began originally with *ϕ*, show forms that appear to have a double augment; as *ἐάγην*, *ἐάλω*, (*δν*)*ἐψγον* (rarely *ῆνοιγον*), *ἐώραν*, *ἐώρακα* (and *ἐοῤῥακα*). These forms appear to be due to transference of quantity (34) from *ἡ-ϕάγην*, *ἡ-ϕοιγον*, *ἡ-ϕορων* (cp. 438).

**435. Temporal Augment.** — Verbs beginning with a vowel take the temporal augment by lengthening the initial vowel. The temporal augment is so called because it usually increases the *time* required to pronounce the initial syllable. Diphthongs lengthen their first vowel.

α becomes η :	ἔγω <i>lead</i>	ἔγον	ἦχα	ἦχη
ε “ η :	ἐλπίζω <i>hope</i>	ἤλπιζον	ἤλπισα	ἤλπικα
ι “ ι :	ἱκετεύω <i>supplicate</i>	ἱκέτευον	ἱκέτευσα	ἱκέτευκα
ο “ ω :	ὀρίζω <i>mark off</i>	ὤριζον	ὤρισα	ὤρικα
υ “ υ :	ὕβριζω <i>insult</i>	ὕβριζον	ὕβρισα	ὕβρικα
αι “ η :	αἰρέω <i>seize</i>	ῆρουν	ῆρηκα	ῆρήκη
αυ “ ην :	αἰδῶ <i>play the flute</i>	ἡἴλουν	ἡἴλησα	ἡἴληκα
ει “ η :	εἰκάζω <i>liken</i>	ῆκαζον	ῆκασα	ῆκήκη
ευ “ ηυ :	εὐχομαι <i>pray</i>	ἡῤῥόμην	ἡῤῥάμην	ἡῤῥμαι
οι “ φ :	οἰκέω <i>dwell</i>	ῥέκουν	ῥέκησα	ῥέκηκα

**436.** Initial *α* becomes *η* : *ἔδω sing*, *ῆδον*. Initial *η*, *ι*, *υ*, *ω* remain unchanged. Initial *ᾱ* usually becomes *η* : *ᾱριστάω breakfast*, *ᾱριστήσα*. *ἀναἰσκα* and *ἀναἰλώ* *expend* form *ἀνάλωσα* and *ἀνήλωσα*, *ἀναἰλώθην* and *ἀνήλώθην*.

**437.** Initial diphthongs are sometimes unaugmented : *αν* in *ἀναίνομαι dry*; *αι* : *εἰκαζον*, *ῆκαζον*; *ευ* : *εὐρέθην* and *ὑρέθην* from *εὐρίσκα find*, *εὐξάμην* and *ὑξάμην* from *εὐχομαι pray*; *ου* is never augmented, since it is never a pure diphthong when standing at the beginning of a verb-form.

**435 D.** Initial *α* becomes *ᾱ* in Doric and Aeolic; initial *αι* and *αυ* remain.

**438. Omission of the Augment.** — a. In Attic tragedy the augment is sometimes omitted in choral passages, rarely in the dialogue parts (messengers' speeches), which are nearer akin to prose.

b. In *χρῆν* (from *χρή* + *ῆν*) the augment is strictly unnecessary, but is often added (*ἐχρῆν*) since the composition of *χρῆν* was forgotten.

c. In Homer and the lyric poets either the syllabic or the temporal augment is often absent; as *φάτο* and *ἔφατο*, *βῆν* and *ἔβην*, *ἔχον* and *εἶχον*. Iteratives (495) in Hom. usually have no augment (*ἔχεσκον*).

N. — In Homer the absence of the augment represents the usage of the parent language, in which the augment was not necessarily added to mark past time. It is therefore erroneous, historically, to speak of the *omission* of the augment in Homer.

d. In Herodotus the syllabic augment is omitted only in the case of pluperfects and iteratives in *σκον*; the temporal augment is generally preserved, but it is always omitted in verbs beginning with *αι*, *αυ*, *ει*, *ευ*, *οι*, and in *ἀγινέω*; *δεθλέω*, *ἀνώγω*, *ἔρδω*, *ἐδάω*, *ὀρμέω*, etc.; in others it is omitted only in some forms (as *ἀγορεύω*, *ἄγω*, *ἔλκω*, *ὀρμάω*), and in others it is variable (*ἀγγέλλω*, *ἄπτω*, *ἄρχω*, *ἐπίσταμαι*, *ἀπέχομαι*); in cases of Attic reduplication the augment is never added. Hdt. omits the augment for the reduplication in the above verbs.

## REDUPLICATION

**439.** Reduplication is the doubling of the sound standing at the beginning of a word. It is used in the perfect, pluperfect, and future perfect tenses in all the moods, to denote completed action. It is sometimes found also in the present and second aorist.

**440.** Verbs beginning with a simple consonant (except *ρ*) or with a stop and a liquid (*λ*, *μ*, *ν*, *ρ*) place the initial consonant with *ε* before the stem. *λόω loose*, *λέ-λυκα*, *λε-λυκέναι*, *λέ-λυμαι*, *λε-λόσομαι*; *γράφω write*, *γέ-γραφα*; *κλίνω incline*, *κέ-κλικα*; *βλάπτω injure*, *βέ-βλαφα*; *πίω saw*, *πέ-πρισμαι*.

a. Exceptions: verbs beginning with *γν*, most of those with *γλ*, and some with *βλ*. Thus, *γνωρίζω recognize*, *ἐ-γνώρικα*; *γι-γνώσκω know*, *ἐ-γνώκα*; *γλύφω carve*, *ἐ-γλύφα*; *βλαστάνω sprout*, *ἐ-βλάστηκα* (usu. *βεβλάστηκα*).

**441.** An initial aspirate is reduplicated by the corresponding smooth stop: *φοπέω murder*, *πε-φόνευκα*; *θύω sacrifice*, *τέ-θυκα*; *χορεύω dance*, *κε-χόρευκα*.

**442.** In all other cases the reduplication is formed like the augment.

a. Verbs beginning with a short vowel lengthen the vowel, as *ἄγω lead*, *ἤχα*; *ὀρθῶ set upright*, *ὄρθωκα*; *ἀγγέλλω announce*, *ἤγγελκα*.

b. Verbs beginning with two or more consonants (except a stop with a liquid), a double consonant, and *ρ* simply prefix *ε*. *ρ* is here doubled (cp. 420 a).

**439 D.** Reduplication (or the augment for the reduplication) is generally retained in Hom. Exceptions are *ἔρχαται* and *ἔρχατο* from *ἐργω shut*, *ἀνωγα order*, *ἔσται* from *ἐννύμη clothe*. On *δέχαται awaits*, *ἐδέχμην was expecting* cp. 634.

**442. b. D.** Hom. has *ρε-ρυπωμένος (ρυνῶ soil)*, *ἐμμορε (μειρομαι obtain)* for *ἐ-μμορε* 445 a, *ἔσσυμαι (σεύω urge)* for *ἐ-κιν-μαι*; Ionic has *ἔκτρημαι*.

Thus, κτίζω found, ἔ-κτικα; σπείρω sow, ἔ-σπαρμαι; στρατηγέω am general, ἐ-στρατηγήκα; ζητέω seek, ἐ-ζήτηκα; ψάύω touch, ἔ-ψαυκα; ῥίπτω throw, ἔρριψα.

N.—μυνησσκω remind and κτάομαι acquire are exceptions: με-μνημαι, ἐ-μεμήμην; κέ-κτημαι, ἐ-κεκτήμην.

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, εἶγα for γε-εἶγα from γάγνυμι break; ἔωσμαι for γε-εωσμαι from γεωθέω push; ἔστηκα for σεστηκα from ἵστημι set; εἶκα for σεσεκα from ἵημι (σι-σημι) send.

444. Pluperfect.—The pluperfect prefixes the syllabic augment ε to the reduplicated perfect beginning with a consonant; when the perfect stem begins with a vowel the pluperfect retains the prefix of the perfect.

Thus perf. ἔλυκα, ἔλυμαι, plup. ἐ-λελύκη, ἐ-λελύμην; perf. ἔσταλκα, ἔσταλμαι, plup. ἐ-στάλη, ἐ-στάλην from στέλλω send; perf. ἠγόρευκα, plup. ἠγορεύκη from ἀγορεύω harangue; perf. ἤρκα, plup. ἤρήκη from αἰρέω seize.

a. Verbs showing 'Attic' reduplication (440), in almost all cases augment the pluperfect.

b. The verbs of 431 follow the perfects of 443; as ἐάγη (ἀγνύμι), ἐώσμην (ώθεω), εἰμην (ἵημι), ἐρρώγη from (ε)ρήγνυμι. ἵστημι forms εἰστήκη (= ἐ-(σ)εστηκη), Ion. and poet. ἐστήκη (rare in Att. prose). ἔοικα am like forms ἐψκη.

445. Some verbs beginning with a liquid or μ take ει instead of the reduplication: λαμβάνω (λαβ-) take, εἰ-ληφα, εἰ-λημμαι, εἰ-λήφη; λαγχάνω (λαχ-) obtain by lot, εἰ-ληχα, εἰ-λήχη; λέγω collect (in composition) εἰ-λοχα, εἰ-λόχη, εἰ-λεγμαι (rarely λέ-λεγμαι); μείρομαι receive a share, εἰ-μαρται it is fated, εἰ-μαρτο with rough breathing; also the stems ερ, ρη say, εἰ-ρηκα, εἰ-ρήκη.

a. εἰληφα is from σε-σληφα by 37 (cp. Hom. ἔλλαβον for ἐ-σλαβον), εἰμαρται is from σε-σμαρται (cp. Hom. ἔμμορε). The other forms are probably analogues of εἰληφα.

446. Attic Reduplication.—Some verbs whose themes begin with α, ε, or ο, followed by a single consonant, reduplicate by repeating the initial vowel and the consonant and by lengthening α and ε to η, ο to ω. Thus ἀγείρω collect, ἀγ-ήγερκα, ἀγ-ήγερμαι; ἐγείρω awaken,

444 b. D. Hdt. has οἰκα (for ἔοικα), ἔωθα, ἐώθεα; Hom. has ἔωθεν and εἰωθε.

445 D. Hom. δειδω fear stands for δε-δρω from δε-δρω(ι)α (cp. δρόος). So δειδοικα for δε-δρoικα. For δειδεκτο greeted we should read δῆδεκτο with η-reduplication. Hdt. has λελάβηκα and -λελαμμένος. λελημμαι occurs in tragedy.

446 D.—In Hom. 'Attic' reduplication is even more frequent than in Attic; thus, ἐδηδώς from ἔδω eat, ἐρήριπα have fallen, ἐέριπτο (without lengthening) from ἐρείπω overthrow, δρῳρέχεται from δρέγω teach. For other poetical forms see in the List of Verbs ἀγείρω, αἰρέω, ἀλάομαι, ἀραρίσκω, ἐρείδω, ἐρίζω, ἔχω, ὄζω, ὀράω, ὀρνύμι.

ἐγ-ήγγερμαι; ἐλέγχω *confute*, ἐλ-ήλεγμα; ὀρύττω *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμα; ὀμ-νύμι *swear*, ὀμ-ώμοκα; ὀλ-λύμι *destroy*, ὀλ-ώλεκα. So also φέρω *bear*, ἐν-ήνοχα, ἐν-ήνεγμα.

a. The name 'Attic' was given by the Greek grammarians to this form of reduplication though it occurs in Homer and in the other dialects.

b. ἀκούω *hear* has ἀκ-ήκοα for ἀκ-ήκο(υ)α; ἄγω has ἀγ-ήσχα for ἀγ-ή(γ)οχα. The pluperfect augments except in the case of verbs with initial ε: ἡκ-ηκέθι, ὤμ-ωμόκη, ἀπωλώλη; but ἐλ-ηλόθη, ἐν-ηνέγμην.

**447. Reduplication in the Present.** — A few verbs reduplicate in the present by prefixing the initial consonant and ι, as γι-γνομαι, γι-γνώσκω, μι-μνήσκω, τί-κτω for τι-τ(ε)κω, πι-πτω for πι-π(ε)τω, ἵ-στημι for σι-στημι, τί-θημι for θι-θημι (125 a), δι-δωμι. πῖμ-πλη-μι *fill* (πλα-, πλη-) and πῖμ-πρημι *burn* (πρα-, πρη-) insert μ.

a. In some verbs the reduplication belongs to the verbal stem: βιβάζω *make go* ἐβίβασα, διδάσκω *teach* ἐδίδαξα.

**448. Reduplication in the Second Aorist.** — ἄγω *lead* forms the second aorist ἔγ-αγον, ἄγ-άγω, ἄγ-άγοιμι, ἄγ-αγείν, middle ἡγ-αγόμην. So also ἤν-εγκα and ἤν-εγκον from φέρω.

## POSITION OF AUGMENT AND REDUPLICATION IN COMPOUND VERBS

**449.** In verbs compounded with a preposition, augment and reduplication stand between the preposition and the verb.

Thus, ὑπερβαίνω *pass over*, ὑπερέβαινον, ὑπερέβηκα; εἰσβάλλω *throw into*, εἰσέβαλλον, εἰσέβληκα.

a. Before ε of the augment ἐκ regains its fuller form ἐξ (133 a), and ἐν and σύν reappear in their proper forms which were modified in the present. Thus ἐκβάλλω *throw out*, ἐξέβαλλον, ἐκέβληκα; ἐμβάλλω *throw into*, ἐνέβαλλον; συλλέγω *collect*, συνέλεγον, συνέλοχα; συρρίπτω *throw together*, συνέρριψα, συνέρριφα; συσκευάζω *pack together*, συνεσκεύαζον, συνεσκευάσθην.

b. Prepositions (except περί and πρό) drop their final vowel: ἀποβάλλω *throw away*, ἀπ-έβαλλον; but περιβάλλω *throw around*, περιέβαλλον, προβαίνω *step forward*, προέβην. But πρό may contract with the augment (προῦβην).

**450.** But some verbs, which are not often used except as compounds, are treated like uncompound verbs and take the augment before the preposition, as ἐπιθήμην *sat* from κάθημαι, ἐκάθιζον *set, sat* from καθίζω, ἡμφιεσα *clothed* from ἀμφιένυμι, ἐκάθευδον (and καθέυδον) *slept* from καθεύδω, ἠπιστάμην, ἠπιστήθην from ἐπίσταμαι *understand*. ἴημι forms ἀφίει and ἤφiei. The simple verbs occur mostly in poetry. But ἀπολαύω *enjoy* makes ἀπολέλουκα, ἐξετάζω *review* ἐξήτακα.

**448 D.** Hom. has many reduplicated second aorists, as πεί-πιθον from πείθω (*persuade*), κεκλόμην, κε-κλόμενος from κέλομαι *command*, λε-λαθέσθαι from λανθάνω (λαθ-) *escape the notice of*, πε-φιδέσθαι from φείδομαι (φιδ-) *spare*, ἤρ-αρον from ἀραρίσκω (ἀρ-) *join*, ὤρ-ορον from ὀρνύμι *arouse*. The indicative forms may take the syllabic augment, as in ἐ-πέ-φραδον from φράζω (φραδ-) *tell*. From εἰπίττω *chide* and ἐρόκω *check* come ἡπίπαπον and ἐνέπιπον, and ἡρόκακον.

**451. Double Augment.** — Some verbs take two augments, one before and the other after the preposition, as *ἠν-εἰχόμεν*, *ἠν-εσχόμεν* from *ἀν-έχομαι* *endure*, *ἠν-ώχλουν* from *ἐνωχλέω* *αἰνέω*, *ἐπηνώρθωμαι* from *ἐπανορθόω* *set upright*. So also, by analogy to the foregoing, a few verbs derived from compound words: *ἡμφεσβήτουν* from *ἀμφισβητέω* *dispute*, *ἠντεδέκει* from *ἀντιδικέω* *go to law* (*ἀντιδικός*).

**452. Compounds of *δυσ-* ill and *εὖ* well.** (1) *δυστυχεῖν* *am unhappy*, *ἐδυστύχουν*, *δε-δυσ-τύχηκα*. *δυσ-ηρέστουν*, *δυσ-ηρέστηκα* from *δυσ-αρεστέω* do not occur. (2) *εὐεργετέω* *do good*, *εὐεργέτησαν*, *εὐεργέτηκα* (inscrip.); *εὐηργέτηκα* (texts).

**453. Verbs derived from compound nouns take the augment and the reduplication at the beginning**; as *ἐμῦθολόγουν*, *μεμῦθολόγηκα* from *μῦθολογέω* *tell legends* (*μῦθολόγος* *teller of legends*); *ᾠκοδόμουν*, *ᾠκοδόμηκα* from *οἰκοδομέω* *build* (*οἰκοδόμος* *house-builder*); *ἡμποδῶν*, *ἡμποδῆκα* from *ἐμποδῶ* *traffic in* (*ἐμπολή* *traffic*).

a. *ἐκκλησιάζω* *hold an assembly* (*ἐκκλησιᾶ*) makes *ἡκ-κλησίαζον* or *ἐξ-ε-κλησίαζον*. *ἐγγυῶ* *pledge* makes *ἐνεγύων*, *ἐνεγύησα* and (better) *ἡγγύων*, *ἡγγύησα*.

**454. Verbs derived from compound nouns whose first part is a preposition are commonly treated as if compounded of a preposition and a simple verb**; as *κατηγορέω* *accuse* (*κατήγορος*), *κατηγόρουν*, *κατηγόρηκα*; *ἐνθυμέομαι* *ponder* (*ἐνθύμος*) *ἐνεθυμήθην*, *ἐντεθυμήσθαι*; *ἐπιωρκέω* *swear falsely* (*ἐπιωρκός*), *ἐπιώρηκα*; *ἐγχειρίζω* *entrust* (*ἐν χειρί*), *ἐνεχείρισα*.

a. But several verbs are not treated as compounds, such as *πατάω* *deceive*, *ἀπιστέω* *distrust*, *ἀπορέω* *am in difficulty*, *παρησιάζομαι* *speak freely*.

## TENSE-SUFFIXES, THEMATIC VOWEL, MOOD-SUFFIXES

**455. Tense-Suffixes.** — The tense-suffixes, which are added to the verb-stem to form the tense-stems, consist of the thematic vowel and certain other letters. No tense-suffixes are added to the verb-stem (1) in the second aorist active and middle, and second perfect and pluperfect, of *μι*-verbs; (2) in the perfect and pluperfect middle of verbs in *-ω* and *-μι*. The tense-suffixes are as follows: —

1. Present system, *-ε-*, *-τ%*, *-ι%*, *-ν%*, *-αν%*, *-νε%*, *-να-*, *-ν-*, *-(ι)σ%*; or none, as in *φα-μέν*.

2. Future system, *-σ%*.

3. First aorist system, *-σα-*.

4. Second aorist system, *-ε-*; or none, as in *ἔ-στη-ν*.

5. First perfect system, *-κα-* (plupf. *-κη-* from *-κεα-*; *-κει-* from *-kee-*; *-κε-*).

6. Second perfect system, *-α-* (plupf. *-η-*, *-ει-*, or *-ε-*); or none, as in *ἔ-στα-τε*.

7. Perfect middle system. none (future perfect *-σ%*).

8. First passive system, *θη-*, *θε-* (future passive *-θησ%*).

9. Second passive system, *η-*, *-ε-* (future passive *-ησ%*).

N. — *-α* in the aorist is properly a relic of the personal ending (666).

**456. Thematic Vowel.** — The thematic, or variable, vowel appears at the end of the tense-stems in the present, imperfect, and second aorist active and

**455. D.** For the Doric future *-σε%*, see 540. — For the Epic first aorist *-σ%*, see 542 D. — For the doubling of *σ* in the future and first aorist, see 534 b. D., 544 b. D.

middle of  $\omega$ -verbs, and in all futures and future perfects. The thematic vowel in the indicative is  $\sigma$  before  $\mu$  or  $\nu$  (and in the optative of the tenses mentioned); elsewhere it is  $\epsilon$ . Thus,  $\lambda\upsilon\sigma\epsilon-$ ,  $\lambda\iota\pi\sigma\epsilon-$ ,  $\lambda\upsilon\sigma\sigma\epsilon-$ ,  $\lambda\upsilon\theta\eta\sigma\sigma\epsilon-$ ,  $\lambda\epsilon\lambda\upsilon\sigma\sigma\epsilon-$ ;  $\lambda\delta\sigma\iota-\mu$ . In the subjunctive it is  $\omega/\eta$ .

a. Attic inscriptions have both  $-\epsilon\sigma\theta\omega\nu$  and  $-\sigma\sigma\theta\omega\nu$  in the imperative.

**457. Subjunctive.** — In the subjunctive of all verbs the thematic vowel is  $\omega/\eta$ . Thus,  $\lambda\delta\omega-\mu\epsilon\nu$ ,  $\lambda\delta\eta-\tau\epsilon$ ,  $\lambda\delta\sigma\omega-\mu\epsilon\nu$ ,  $\sigma\tau\epsilon\lambda\eta-\tau\epsilon$ .

a. Verbs in  $-\nu\mu$  form their subjunctive like  $\omega$ -verbs.

**458.** In the present and second aorist of  $\mu$ -verbs, and in the aorist passive,  $\omega/\eta$  is added to the tense stem. Thus  $\tau\iota\theta\omega\mu\epsilon\nu$  from  $\tau\iota\theta\epsilon-\omega-\mu\epsilon\nu$ ,  $\theta\omega$  from  $\theta\epsilon-\omega$ ,  $\tau\iota\theta\eta\tau\epsilon$  from  $\tau\iota\theta\epsilon-\eta-\tau\epsilon$ ,  $\lambda\upsilon\theta\omega$  from  $\lambda\upsilon\theta\epsilon-\omega$ .

**459. Suffix of the Optative.** — The optative adds the mood suffix  $-\iota-$ , or  $-\iota\eta-$  which contracts with the final vowel of the tense-stem:  $\lambda\delta\sigma\iota\mu$  for  $\lambda\delta\sigma\iota-\mu$ ,  $\phi\iota\lambda\sigma\iota\eta\nu$  for  $\phi\iota\lambda\sigma\iota-\eta-\nu$ ,  $\tau\iota\theta\epsilon\iota\eta\nu$  for  $\tau\iota\theta\epsilon-\iota\eta-\nu$ .  $-\iota\eta-$  occurs only before active endings. When the suffix is  $-\iota\eta-$ , the 1 pers. sing. ends in  $-\nu$ ; as  $\tau\iota\mu\alpha\sigma\iota-\eta-\nu = \tau\iota\mu\phi\eta\nu$ ; when it is  $-\iota-$ , the 1 pers. sing. ends in  $-\mu$ , as  $\tau\iota\mu\alpha\sigma\iota-\mu = \tau\iota\mu\phi\mu$ .

**460.**  $\iota\eta$  is used as follows (in all other cases  $-\iota-$ ):—

a. In contracted verbs in the singular, rarely in the dual and plural.  $-\iota-$  appears in the dual and plural, rarely in the singular.

b. In liquid verbs in the future active singular:  $\phi\alpha\sigma\iota\eta-\nu$  for  $\phi\alpha\upsilon\epsilon\sigma\iota-\eta-\nu$ . In the dual and plural  $-\iota-$ :  $\phi\alpha\sigma\iota\tau\omicron\nu$ ,  $\phi\alpha\sigma\iota\mu\epsilon\nu$  for  $\phi\alpha\upsilon\epsilon\delta\iota-\tau\omicron\nu$ ,  $\phi\alpha\upsilon\epsilon\delta\iota-\mu\epsilon\nu$ .

c. In the singular of  $\mu$ -verbs:  $\tau\iota\theta\epsilon\iota\eta\nu$  for  $\tau\iota\theta\epsilon-\iota\eta-\nu$ ,  $\delta\iota\delta\omicron\iota\eta\nu$  for  $\delta\iota\delta\omicron-\iota\eta-\nu$ ,  $\theta\epsilon\iota\eta\nu$  for  $\theta\epsilon-\iota\eta-\nu$ . Here the modal sign is added to the tense-stem without any thematic vowel.  $-\iota-$  is more common in the dual and plural:  $\tau\iota\theta\epsilon\iota\mu\epsilon\nu$  for  $\tau\iota\theta\epsilon\iota-\mu\epsilon\nu$ ,  $\delta\iota\delta\omicron\iota\mu\epsilon\nu$  for  $\delta\iota\delta\omicron\iota-\mu\epsilon\nu$ ,  $\theta\epsilon\iota\tau\epsilon$  for  $\theta\epsilon\iota-\tau\epsilon$ . Verbs in  $-\nu\mu$  make their optatives like  $\lambda\delta\omega$ .

d. In the aorist passive:  $\lambda\upsilon\theta\epsilon\iota\eta\nu$  for  $\lambda\upsilon\theta\epsilon-\iota\eta-\nu$ ,  $\phi\alpha\upsilon\epsilon\iota\eta\nu$  for  $\phi\alpha\upsilon\epsilon-\iota\eta-\nu$ . In the dual and plural  $-\iota-$  is more common:  $\lambda\upsilon\theta\epsilon\iota\mu\epsilon\nu$  for  $\lambda\upsilon\theta\epsilon\iota-\mu\epsilon\nu$ ,  $\phi\alpha\upsilon\epsilon\iota\tau\epsilon$  for  $\phi\alpha\upsilon\epsilon\iota-\tau\epsilon$ .

e. In some second perfects, as  $\pi\upsilon\sigma\epsilon\lambda\eta\lambda\upsilon\theta\omicron\iota\eta\varsigma$ , and in the second aorist  $\sigma\chi\omicron\iota\eta\nu$  from  $\sigma\chi\omega$  (but  $-\sigma\chi\omicron\iota\mu$  in composition).

N. — In the 3 pl.  $-\epsilon-$  is regular before  $-\nu$ :  $\lambda\delta\sigma\iota-\epsilon-\nu$ ,  $\tau\iota\theta\epsilon\iota-\epsilon-\nu$ ,  $\lambda\upsilon\theta\epsilon\iota-\epsilon-\nu$ .

**461. a.** In the 1 aor. opt. act. of  $\omega$ -verbs the endings  $-\epsilon\iota\alpha\varsigma$ ,  $-\epsilon\iota\epsilon$ , and  $-\epsilon\iota\alpha\nu$  are more common than  $-\alpha\iota\varsigma$ ,  $-\alpha\iota$ ,  $-\alpha\iota\epsilon\nu$ .

b. In the aor. opt. passive of all verbs and in the opt. of  $\mu$ -verbs and of contract verbs  $-\iota\tau\omicron\nu$ ,  $-\iota\tau\eta\nu$ ,  $-\iota\mu\epsilon\nu$ ,  $-\iota\tau\epsilon$ ,  $-\iota\epsilon\nu$  are commoner than  $-\iota\eta\tau\omicron\nu$ ,  $-\iota\eta\tau\eta\nu$ ,  $-\iota\eta\mu\epsilon\nu$ ,  $-\iota\eta\tau\epsilon$ ,  $-\iota\eta\sigma\alpha\nu$ . Prose writers use either the shorter or the longer forms; poets use only the shorter forms. Except in contract verbs  $-\iota\eta\tau\epsilon$  is very common in the 2 pl. and is sometimes the only form in the Mss., as  $\delta\omicron\iota\eta\tau\epsilon$ ,  $\theta\epsilon\iota\eta\tau\epsilon$ ,  $\gamma\upsilon\omicron\iota\eta\tau\epsilon$ ,  $-\beta\alpha\lambda\eta\tau\epsilon$ ,  $\lambda\upsilon\theta\epsilon\iota\eta\tau\epsilon$ ,  $\phi\alpha\upsilon\epsilon\iota\eta\tau\epsilon$ ; but the forms in question occur in prose writers and their genuineness is therefore unsupported by metrical evidence.

**457 D.** Hom. has  $-\sigma\epsilon-$  instead of  $-\omega/\eta-$ , especially in the 1 aor., 2 aor. of  $\mu$ -verbs, and 2 aor. pass. ( $\acute{\epsilon}\rho\upsilon\sigma\sigma\omicron\mu\epsilon\nu$ ,  $\delta\acute{\omega}\omicron\mu\epsilon\nu$ ,  $\tau\upsilon\alpha\pi\epsilon\lambda\omicron\mu\epsilon\nu$ ; also in  $\iota\omicron\mu\epsilon\nu$ ,  $\epsilon\iota\delta\omicron\mu\epsilon\nu$ ). These forms do not occur in the sing. or 3 pl. active. Verbs in  $\omega$  rarely show this  $\sigma\epsilon$  in the present. (Other examples 532, 687 D., 682 D.)

**460 D.**  $-\iota\eta-$  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  $\mu$ -verbs preserve distinct endings. Some of the endings are due to analogy of others and many are still unexplained. The first person dual, when it is used, has the form of the first person plural.

ACTIVE				MIDDLE			
INDICATIVE (primary tenses)		INDICATIVE (secondary tenses)		INDICATIVE (primary tenses)		INDICATIVE (secondary tenses)	
AND SUBJUNCTIVE		AND OPTATIVE		AND SUBJUNCTIVE		AND OPTATIVE	
Sing. 1. — or - $\mu$		- $\nu$		- $\mu\alpha$		- $\mu\eta\nu$	
2. - $\varsigma$ (for - $\sigma\iota$ ), - $\theta\alpha$ (- $\sigma\theta\alpha$ )		- $\varsigma$ , - $\sigma\theta\alpha$		- $\sigma\alpha$		- $\sigma\theta$	
3. - $\sigma\iota$ (for - $\tau\iota$ )		—		- $\tau\alpha$		- $\tau\theta$	
Dual 2. - $\tau\omicron\nu$		- $\tau\omicron\nu$		- $\sigma\theta\omicron\nu$		- $\sigma\theta\omicron\nu$	
3. - $\tau\omicron\nu$		- $\tau\eta\nu$		- $\sigma\theta\omicron\nu$		- $\sigma\theta\eta\nu$	
Plur. 1. - $\mu\epsilon\nu$		- $\mu\epsilon\nu$		- $\mu\epsilon\theta\alpha$		- $\mu\epsilon\theta\alpha$	
2. - $\tau\epsilon$		- $\tau\epsilon$		- $\sigma\theta\epsilon$		- $\sigma\theta\epsilon$	
3. - $\nu\sigma\iota$ (for - $\nu\tau\iota$ )		- $\nu$ , - $\sigma\alpha\nu$ ,		- $\nu\tau\alpha$		- $\nu\tau\theta$	

ACTIVE		MIDDLE	
		IMPERATIVE	
Sing. 2.	—, - $\theta\iota$ , - $\varsigma$		- $\sigma\theta$
3.	- $\tau\omega$		- $\sigma\theta\omega$
Dual 2.	- $\tau\omicron\nu$		- $\sigma\theta\omicron\nu$
3.	- $\tau\omega\nu$		- $\sigma\theta\omega\nu$
Plur. 2.	- $\tau\epsilon$		- $\sigma\theta\epsilon$
3.	- $\nu\tau\omega\nu$ (- $\tau\omega\sigma\alpha\nu$ )		- $\sigma\theta\omega\nu$ (- $\sigma\theta\omega\sigma\alpha\nu$ )

462 D. Doric has - $\tau\iota$  for - $\sigma\iota$ , - $\mu\epsilon\varsigma$  for - $\mu\epsilon\nu$ , - $\nu\tau\iota$  in 3 pl., and - $\tau\tilde{\alpha}\nu$ , - $\sigma\theta\tilde{\alpha}\nu$ , - $\mu\tilde{\alpha}\nu$  for - $\tau\eta\nu$ , - $\sigma\theta\eta\nu$ , - $\mu\eta\nu$ . - $\tau\tilde{\alpha}\nu$ , - $\sigma\theta\tilde{\alpha}\nu$ , - $\mu\tilde{\alpha}\nu$  are also Aeolic.

The close agreement between Greek and Sanskrit may be illustrated by the inflection of Old Greek and Doric  $\phi\tilde{\alpha}\mu\iota$  say, Skt.  $bh\tilde{a}mi$  shine,  $\xi\phi\epsilon\rho\omicron\nu$ , Skt.  $\acute{a}bharam$  bore.

$\phi\tilde{\alpha}\mu\iota$	$bh\tilde{a}\text{-}mi$	$\phi\tilde{\alpha}\text{-}\tau\acute{o}\nu$	$bh\tilde{a}\text{-}\acute{t}\acute{\alpha}\varsigma$	$\xi\phi\epsilon\rho\omicron\text{-}\nu$	$\acute{a}bhara\text{-}m$	$\xi\phi\epsilon\rho\acute{\epsilon}\text{-}\tau\eta\nu$	$\acute{a}bhara\text{-}\acute{t}\acute{\alpha}m$
$\phi\tilde{\alpha}\text{-}\varsigma$	$bh\tilde{a}\text{-}\acute{\alpha}$	$\phi\tilde{\alpha}\text{-}\mu\epsilon\varsigma$	$bh\tilde{a}\text{-}\acute{m}\acute{\alpha}\varsigma$	$\xi\phi\epsilon\rho\epsilon\text{-}\varsigma$	$\acute{a}bhara\text{-}\varsigma$	$\xi\phi\epsilon\rho\omicron\text{-}\mu\epsilon\nu$	$\acute{a}bhara\text{-}\acute{m}\acute{\alpha}$
$\phi\tilde{\alpha}\text{-}\tau\iota$	$bh\tilde{a}\text{-}\acute{t}\iota$	$\phi\tilde{\alpha}\text{-}\tau\acute{\epsilon}$	$bh\tilde{a}\text{-}\acute{t}\acute{\alpha}$	$\xi\phi\epsilon\rho\epsilon\text{-}(\tau)$	$\acute{a}bhara\text{-}t$	$\xi\phi\epsilon\rho\epsilon\text{-}\tau\epsilon$	$\acute{a}bhara\text{-}\acute{t}\acute{\alpha}$
$\phi\tilde{\alpha}\text{-}\tau\acute{o}\nu$	$bh\tilde{a}\text{-}\acute{t}\acute{\alpha}\varsigma$	$\phi\tilde{\alpha}\text{-}\nu\tau\iota$	$bh\tilde{a}\text{-}\acute{n}\acute{t}\iota$	$\xi\phi\epsilon\rho\epsilon\text{-}\tau\omicron\nu$	$\acute{a}bhara\text{-}\acute{t}\acute{\alpha}m$	$\xi\phi\epsilon\rho\omicron\text{-}\nu(\tau)$	$\acute{a}bhara\text{-}n(\acute{t})$

## 463. PRIMARY ENDINGS OF THE ACTIVE (IND. AND SUBJ.)

a. 1 Sing. — *-μι* is found only in *μ*-verbs. Verbs in *-ω* have no ending and simply lengthen the thematic vowel (λῶω, λείπω). The perfect has no personal ending, *-α* taking the place of a thematic vowel.

b. 2 Sing. — (1) *-σι* is found in Hom. *έσσι* *thou art* from the *μ*-verb *είμι* *I am*; possibly also in *φῆς* *thou sayest*. Attic *εί* *thou art* is derived from *έ-σι*. *τίθη-ς* is obscure. *λῶεις* is probably for *λῶε-σι*, *λῶει*, *λῶει*, to which *ς* has been added. Subj. *λῶη-ς* follows the analogy of the indicative, but with long thematic vowel. *τιθῆ-ς* for *τιθέ-ης*. In the perfect *-ς* (not for *-σι*) has been added.

(2) *-θα* is a perfect ending, as in *οἶσθα* *knowest* for *οἶδ* + *θα* (83). From the perfect it spread to the imperfects *ῆσθα* *wast*, *ῆισθα* *wentst*, *ῆφηςθα* *saidst*, and to *ῆδηςθα* or *ῆδεισθα* *knewest*. The perfect has commonly *-α-ς*. *οἶσθας* and *ῆσθας* are late.

c. 3 Sing. — *-τι* is found in *μ*-verbs: *έσ-τι*, *τίθησι* for *τίθη-τι* (Doric) by 115. *λῶει* is obscure, but it cannot be derived from *λῶε-σι* for *λῶε-τι*. *λῶη*, *τιθῆ* (for *τιθέη*) follow *λῶει*, but with long thematic vowel. In the perfect, *-ε* with no personal ending.

d. 3 Pl. — Original *-ντι* is retained in Doric *λῶντι*, whence Attic *λῶουσι* (115 a); *έντι*, Attic *είσι*. Subj. *λῶωσι* from *λῶω-ντι*, *τιθῶσι* from *τιθέω-ντι*, *ποιῶσι* from *ποιῶντι* (Dor.). Many *μ* forms are derived from *-αντι*, as *τιθέῃσι* (*τιθέ-αντι*), *διδῶσι* (*διδῶ-αντι*), *έστιάσι* (*έστιά-αντι*), *ιστιάσι* (from *ιστιά-αντι*), the accent of which has been transferred to *τιθέωσι* (747 D. 1), *διδῶσι* from (Dor.) *τίθε-ντι*, *διδῶ-ντι*. *-ῃσι* from *-ντι* (35 b), properly the ending of the perfect after a consonant, appears as *-ῃσι* in Hom. *πεφύκῃσι*; but it has been replaced by *-ῃσι* out of *-αντι*, as in *τετράφ-ῃσι*.

## 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. *έθελωμ*, *τύχωμ*, *ἀγάγωμ*, are new formations. Aeolic has *φίλωμ*, *δοκίμωμ* (indic.).

b. (1) *έις* or *είς* in Hom. and Hdt. is derived from *εί* + *ς*. For this form *έσε(ι)* may be read in Hom. Theocr. has *-εῖς* for *-εῖς* (*ἀμέλγες*, etc.) and perf. *πεπνῶεῖς* (567. 2. D.).

b. (2) *-σθα* in Hom. indic. *φῆσθα*, *τίθησθα*, *ῆδηςθα*; subj. *έθελῃσθα* also written *έθέλῃσθα*; opt. (rarely) *κλαίῃσθα*, *βάλῃσθα*. *-σθα* occurs also occasionally in Doric (*ποθορῆσθα*) and Aeolic (*έχῃσθα*, *φίλῃσθα*).

c. Aeolic has *τίθη*, *ποίη*, *στεφάνοι*, but *ῆσι* *says*. Subj.: Hom. *έθέλῃσι* (also written *έθέλῃσι*; cp. Arcad. *έχη*). *φορέῃσι*, *θέρῃσι*.

d. Hom. has *-ῃσι* in *τάσι* *they go*, *ῥῃσι* *they are*, and in *βεβάῃσι*, *γεγάῃσι*. Aeolic has *λῶουσι*, *φίλεισι*, *τίμῃσι*.

464 a. D. *-ν* for *-μι* is very rare (*τρέφειν* in Eur., *ἀμάρπειν* in Cratinus).

c. Doric *ῆς* *was* for *ῆς(τ)*.

e. *-ν* is regular in Doric and common in Hom. and later poetry; as *έστέ-ν*



a. 1 Sing. — *-ν* stands for *μ* (133 c), cp. *ἔφερον*, Skt. *ābhara-m*. After a consonant *μ* (sonant nasal, 20 b, 35 c) became *α*: *ἐλύσα* for *ἐλύσμ*, Epic *ἦα ἦα* for *ῥ(σ)α* from *ῥσμ*. In the pluperfect *-η* is from *ε-α* (467). *-ν* is found in the optative when the mood suffix is *-ιη*; elsewhere the optative has *-μι*.

b. 2 Sing. — On *-σθα* see 463 b (2).

c. 3 Sing. — *-τ* dropped (133 b) in *ἔλυε*, *ἐτίθη*, and in the opt. *λόοι*, *εἴη* (cp. Old Lat. *sied*). *ἔλυσε* has its *-ε* from the perfect (cp. *οἶδε*) and shows no personal ending.

d. Dual. — *-την* is rarely found for *-τον* in the 2 dual (*εὐρέτην* in Plato). Hom. has *ἐτεύχετον* 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 *ἐτίθε-σαν*, *ἔθε-σαν*; (2) in the aor. pass. *ἐλύθη-σαν*, *ἐφάνη-σαν* (here *-ν* preceded by a short vowel occurs in poetry, 585 a. D.); (3) in the pluperf. *ἐλελύκε-σαν*; (4) in the opt. when *-ιη* is the modal suffix (460). In the opt. *-σαν* is rare.

#### 465. ENDINGS OF THE MIDDLE (INDIC., SUBJ., OPT.)

a. 2 Sing. — Primary *-σαι* retains its *σ* in the perfect of all verbs (*ἔλυ-σαι*), and in the pres. of *μ*-verbs (*τιθε-σαι*). Elsewhere *σ* drops between vowels, as in *λῶ* or *λῶει* from *λῶε-σαι*, *λυθήσῃ* or *-ει*, *φανῇ* from *φανέε-σαι*, *τίμῃ* from *τιμάε-σαι*; subj. *λῶ* from *λύη-σαι*, *φήνῃ* from *φήνη-σαι*, *θῇ* from *θῆ-σαι*, *δῷ* from *δώη-σαι*, *ῖ* from *ῖη-σαι*, *φιλῇ* from *φιλέη-σαι*, *δηλοῖ* from *δηλόη* = *δηλόη-σαι*.

N. 1. — The forms *-η* and *-ει* are found in the present, future, and future perfect. See 628.

N. 2. — *δύνῃ* and *δύνη* for *δύνασαι*, *ἐπίστῃ* and *ἐπίστη* for *ἐπίστασαι*, *ἐφίῃ* for *ἐφίσαι*, are poetic and dialectic or late.

b. 2 Sing. — *-σο* stays in all plups. and in the imperf. of *μ*-verbs. Elsewhere it loses its *σ*, as in *ἐλῶ* from *ἐλῶε-σο*, *ἐλῶ* from *ἐλῶσα-σο*, *ἐφῆν* from *ἐφῆνα-σο*, *ἐλίπ* from *ἐλίπε-σο*, *ἔθ* from *ἔθε-σο*, *ἐπρί* from *ἐπρία-σο*, *ἐτίμῳ* from *ἐτίμαε-σο*, *ἐφίλ* from *ἐφίλεε-σο*. In the optative, *λόοι*, *λίπ*, *τιθεί*, *εἴ*, *λόσ*, from *λόοι-σο*, etc.; *τίμῳ* from *τιμάοι-σο*.

N. 1. — *ἐδύν* or *ἡδύν* and *ἡπίστ* are commoner than *ἐδύνασο* and *ἡπίστασο* from *δύναμαι* *am able* and *ἐπίσταμαι* *understand*.

N. 2. — After a diphthong or a long vowel in the 2 aor. indic. mid. *-σο* is retained, as *εἴσο* (*ἴημι send*), *ὦνσο* (*ὀνέημι benefit*).

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(*ἔστη-σαν*), *ἔτιδο-ν* (*ἐτίδο-σαν*), *φίληθεν* (*ἐφιλήθη-σαν*), *τράφεν* (*ἐτράφη-σαν*). The short vowel before *ν(τ)* is explained by 40. Hom. *ἦ-ν* *were* became *ῆν*, used in Dor. as 3 pl.; in Attic it was used as 3 sing.

465 a. D. Hom. has *βούλει*, perf. *μέμνηται*, but pres. *δύνασαι*, *παρίστασαι*; *δψει* is unique (for *δψεται*); subj. *δύνται*. Doric often contracts, as *οἶη* for *οἶε-αι*. Aeolic generally leaves *εαι* open (*κείσε-αι*). Hdt. has open *-εαι*, *-ηαι*.

b. Hom., Doric, and Aeolic have generally open forms, as Hom. *βάλλεο* (rarely *βάλλεν*), *ὠδύσαο*. *ἔρειο*, *σπείο* are from *-εο*. Hom. has *ἐμάρναο* for Attic *ἐμάρνασο*, and may drop *σ* even in the pluperfect (*ἔσσιν*). When Doric contracts *αο* we have *ᾶ*. In Hdt. *αο*, *εο* are open, but the writing *ευ* for *εο* is found.

c. **Dual.**—The 1 pl. is used for the 1 dual except in the three poetic forms *περιδόμεθον*, *λελειμμεθον*, *ὀρμώμεθον*. Hom. has *-σθον* for *-σθην* in *θωρήσσεσθον*.

d. **1 Pl.**—In epic and dramatic poetry *-μεσθα* is often used for *-μεθα* for metrical reasons (*βουλόμεσθα*, *ἐπιστάμεσθα*).

e. **2 Pl.**—On the loss of *σ* in *σθε* (*ἔσταλθε*), see 103.

f. **3 Pl.**—After vowel stems *-νται*, *-ντο* are preserved. After stems ending in a consonant *-νται*, *-ντο* became *-ται*, *-ατο* by 35 b. These forms were retained in prose till about 400 B.C. (e.g. *τετάχεται*, *ἐτετάχато*).

## 466.

## ENDINGS OF THE IMPERATIVE

1. Active.

a. **2 Sing.**—*λῦε*, *λίπε*, *τίθει* (for *τίθε-ε*) have not lost *-θι*. *-θι* is found in 2 aor. pass. *φάνη-θι*; in *στή-θι* and *ἔστα-θι*; in some 2 aorists, like *γνώ-θι*, *τλή-θι*, *πί-θι*, which are *μ* forms though they have presents of the *ω* form (687). Also in *ἴσ-θι* be or *κνω*, *ἴθι* go, *φάθι* or *φαθί* say. *λύθητι* is for *λυθηθι* by 125 b.

b. *-s* occurs in *θές*, *ἔς*, *δός*, *σχές* (and in the rare *θίγες*, *πίεις*). This *-s* is not derived from *-θι*.

c. *λῦσ-ον* aor. act. and *λῦσ-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 (*λέλυσσο*, *τίθεσο*, *ἵστασο*). Elsewhere *σ* is dropped, as in *λδον* from *λδ-σο*, *λπω* from *λπ-έ-σο*, *θοῦ* from *θέ-σο*, *οῦ* from *ἐ-σο*, *πρίω* from *πρία-σο*, *τίμω* from *τίμω-σο*.

N.—*τίθου*, *ἵστω*, *δίδου* are poetic or late.

3. **3 Pl.**—For *-ντων* and *-σθων* we find *-τωσαν* and *-σθωσαν* in prose after Thucydides, in Euripides, and in inscriptions after 300 B.C. Thus, *λυέτωσαν*, *λυσάτωσαν*, *λυέσθωσαν*, *λυσάσθωσαν*, *λυθήτωσαν*, *λιπέτωσαν*, *λιπέσθωσαν*, *φηνάσθωσαν*, *φαρήτωσαν*, *τίμάσθωσαν*, *φιλεισθωσαν*, *γεγράψθωσαν*, *πεπελίσθωσαν*, *τιθέτωσαν*, *διδότωσαν*, *θέτωσαν*, *τιθέσθωσαν*, *θέσθωσαν*, *-έτωσαν*, *-έσθωσαν*.

N.—*-έτων* for *δντων* is rare. Attic inscriptions have (very rarely) *-ντωσαν*.

f. *-ται*, *-ατο* occur in Hom. regularly in the perfect and pluperfect of consonant stems, as *τετράφεται*, *ἔαται* for *έσ-νται*, *ἤατο* for *ἡσ-ντο* from *ἡμαι* (*ἡμαι*); also in stems ending in *-ι*, as *ἐφθίατο*. *-ται*, *-ατο* were transferred to vocalic stems, as *βεβλήται*, *βεβλήατο*, Hdt. *δυνέαται*. Hom. has *-δ-αται* in *ἐληλάδαται* from *ἐλαύνω* drive. In the opt. *-ατο* always (*γενόατο* for *γένοιντο*). In Hdt. *η* before *-αται*, *-ατο* is shortened, as perf. *ἡγγέαται* for *ἡγή-αται* = *ἡγήνται*, *ἔβεβλέατο* for *-ἡατο*. For *κείνται*, Hom. *κελάται* and *κέαται*, Hdt. has *κέαται*. In the opt. Hdt. has *-ατο*: *βουλόατο*, *δεξαίατο*. In Hdt. *-αται*, *-ατο* occur even in the present system, *τιθέαται*, *δυνέαται*, *ἵστέατο*.

466 a. **D.** *-θι* is not rare in Hom., pres. *δίδωθι* = *δίδου*, *δρυνθι*, aor. *κλῶθι*, perf. *τέλθαθι*. Aeolic has *ἰσάθι*, *φίλῃ*, *πίει*, *δέχου*, *δίδου* (Pindar) are very rare.

3. Doric has also *-νται*, as in *παρεχόνται*; Aeolic *-ντον*, as *φέροντον*. Doric has *-σθω* (pl.) and *-σθων*.

ENDINGS OF THE PLUPERFECT, ENDINGS IN  $\sigma\theta$ 

**467. Endings of the Pluperfect Active.**— $-\eta$ ,  $-\etaς$ ,  $-\epsilon(\nu)$  are derived from  $-\epsilon(\sigma)\alpha$ ,  $-\epsilon(\sigma)\alphaς$ ,  $-\epsilon(\sigma)\epsilon$ . In later Greek the endings are  $-\epsilon\iota\nu$ ,  $-\epsilon\iotaς$ ,  $-\epsilon\iota(\nu)$ ,  $-\epsilon\iota\tau\omicron\nu$ ,  $-\epsilon\iota\tau\eta\nu$ ,  $-\epsilon\iota\mu\epsilon\nu$ ,  $-\epsilon\iota\tau\epsilon$ , and very late  $-\epsilon\iota\sigma\alpha\nu$ .

**468. The Endings  $-\sigma\theta\epsilon$ , etc.**—The  $\sigma$  of the endings  $-\sigma\theta\epsilon$ ,  $-\sigma\theta\omega$ ,  $-\sigma\theta\omicron\nu$ ,  $-\sigma\theta\omega\nu$ ,  $-\sigma\theta\alpha\iota$  (409 N.) has no exact parallel in cognate languages, and seems to have spread in Greek from forms like  $\tau\epsilon\tau\epsilon\lambda\epsilon\sigma-\theta\epsilon$ ,  $\xi\zeta\omega\sigma-\theta\epsilon$ , etc., where a sigma-stem was followed by original  $-\theta\epsilon$ .

## 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.  $-\epsilon\nu$ : in present and 2 aorist active of  $\omega$ -verbs, all futures active. Thus,  $\lambda\delta\epsilon\iota\nu$ ,  $\tau\acute{\iota}\mu\alpha\nu$ ,  $\lambda\acute{\iota}\pi\epsilon\iota\nu$ ,  $\lambda\delta\sigma\epsilon\iota\nu$ ,  $\phi\alpha\nu\epsilon\iota\nu$  from  $\lambda\delta\epsilon-\epsilon\nu$ ,  $\tau\acute{\iota}\mu\acute{\alpha}\epsilon-\epsilon\nu$ ,  $\lambda\acute{\iota}\pi\acute{\epsilon}-\epsilon\nu$ ,  $\lambda\delta\sigma\epsilon-\epsilon\nu$ ,  $\phi\alpha\nu\acute{\epsilon}-\epsilon\nu$ .
- b.  $-\alpha\iota$ : in 1 aor. active, as  $\lambda\upsilon\sigma\alpha\iota$ ,  $\pi\alpha\iota\delta\epsilon\upsilon\sigma\alpha\iota$ ,  $\delta\epsilon\zeta\alpha\iota$ .
- c.  $-\nu\alpha\iota$ : (1) present, 2 perf. of  $\mu$ -verbs, the two passive aorists, as  $\tau\iota\theta\acute{\epsilon}-\nu\alpha\iota$ ,  $\acute{\epsilon}\sigma\tau\acute{\alpha}-\nu\alpha\iota$ ,  $\lambda\upsilon\theta\eta-\nu\alpha\iota$ ,  $\phi\alpha\nu\eta-\nu\alpha\iota$ ; (2) perfect active,  $\lambda\epsilon\lambda\upsilon\kappa\acute{\epsilon}-\nu\alpha\iota$ , and  $\epsilon\lambda\delta\acute{\epsilon}-\nu\alpha\iota$  from  $\epsilon\lambda\delta-\epsilon$  ( $\omicron\lambda\delta\alpha$ ).

N. 1.—The ending  $\epsilon\nu\alpha\iota$  appears in the 2 aor. of  $\mu$ -verbs, as  $\delta\omicron\upsilon\nu\alpha\iota$  from  $\delta\acute{\omicron}-\epsilon\nu\alpha\iota$ ,  $\theta\epsilon\iota\nu\alpha\iota$  from  $\theta\acute{\epsilon}-\epsilon\nu\alpha\iota$ .

d.  $-\sigma\theta\alpha\iota$ : in other cases.

N. 2.—The infinitives are old cases of substantives, those in  $-\alpha\iota$  being datives, the others locatives.

**470. Participles.**—The stem of the participle is formed by adding the following endings to the tense stem.

- a.  $-\nu\tau-$ : in all active tenses except the perfect, and in 1 and 2 aor. passive (301).
- b.  $-\sigma\tau-$ : in the perfect active (for  $-\acute{\sigma}\sigma\tau-$ ); masc.  $-\acute{\omega}\varsigma$ , fem.  $-\acute{\upsilon}\iota\alpha$ , neut.  $-\acute{\omicron}\varsigma$  (301 c).
- c.  $-\mu\epsilon\nu\omicron-$ : in the middle, and in the passive except in the aorist.

**471. Verbal Adjectives.**—Most of the verbals in  $-\tau\acute{\omicron}\varsigma$  and  $-\acute{\tau}\epsilon\acute{\omicron}\varsigma$  are formed by adding these suffixes to the verbal stem of the aorist passive (first or second). Thus,  $\phi\iota\lambda\eta\tau\acute{\omicron}\varsigma$ ,  $-\acute{\tau}\epsilon\acute{\omicron}\varsigma$  ( $\acute{\epsilon}-\phi\iota\lambda\eta-\theta\eta\nu$ );  $\pi\epsilon\iota\sigma\tau\acute{\omicron}\varsigma$ ,  $-\acute{\tau}\epsilon\acute{\omicron}\varsigma$  ( $\acute{\epsilon}-\pi\epsilon\iota\sigma-\theta\eta\nu$ );  $\tau\epsilon\lambda\epsilon\sigma\tau\acute{\omicron}\varsigma$ ,  $-\acute{\tau}\epsilon\acute{\omicron}\varsigma$  ( $\acute{\epsilon}-\tau\epsilon\lambda\acute{\epsilon}\sigma-\theta\eta\nu$ );  $\sigma\tau\alpha\lambda\tau\acute{\omicron}\varsigma$ ,  $-\acute{\tau}\epsilon\acute{\omicron}\varsigma$  ( $\acute{\epsilon}-\sigma\tau\acute{\alpha}\lambda-\theta\eta\nu$ );  $\beta\lambda\eta\tau\acute{\omicron}\varsigma$ ,  $-\acute{\tau}\epsilon\acute{\omicron}\varsigma$  ( $\acute{\epsilon}-\beta\lambda\eta-\theta\eta\nu$ ). On the accent of compound verbals, see 425 c.

**467 D.** Hom. has  $-\epsilon\alpha$ ,  $-\etaς$ ,  $-\epsilon\iota$  or  $\epsilon\iota-\nu$  ( $-\epsilon\epsilon$  only in  $\eta\delta\epsilon\epsilon$ ),  $-\epsilon\sigma\alpha\nu$ , and rarely  $-\omicron\nu$ ,  $-\epsilonς$ ,  $-\epsilon$ ; Hdt. has  $-\epsilon\alpha$ ,  $-\epsilon\alphaς$ ,  $-\epsilon\epsilon$  ( $-\epsilon\iota$  ?),  $-\epsilon\alpha\tau\epsilon$ ,  $-\epsilon\sigma\alpha\nu$ .

**469 D.**  $-\epsilon\nu$  appears also in Hom.  $\lambda\delta\epsilon\epsilon\nu$  (miswritten  $\lambda\delta\epsilon\epsilon\iota\nu$ ). Hom. has no case of  $-\epsilon\nu\alpha\iota$  (for  $\acute{\iota}\nu\alpha\iota$  write  $\acute{\iota}\mu\epsilon\nu\alpha\iota$ ). For  $-\epsilon\nu$  or  $-\nu\alpha\iota$  Hom. often uses  $-\mu\epsilon\nu\alpha\iota$  (also Aeolic) and  $-\mu\epsilon\nu$  (which is also Doric); both endings show the accent on the preceding syllable, as  $\acute{\zeta}\epsilon\nu\gamma\acute{\nu}\omicron\mu\epsilon\nu\alpha\iota$ ,  $\acute{\xi}\mu\mu\epsilon\nu\alpha\iota$  (=  $\acute{\epsilon}\iota\nu\alpha\iota$ ),  $\phi\iota\lambda\eta\mu\epsilon\nu\alpha\iota$ ,  $\sigma\theta\eta\mu\epsilon\nu\alpha\iota$ ,  $\acute{\epsilon}\sigma\tau\acute{\alpha}\mu\epsilon\nu\alpha\iota$ ,  $\acute{\alpha}\zeta\acute{\epsilon}\mu\epsilon\nu\alpha\iota$ ,  $\acute{\omicron}\mu\omicron\iota\omega\theta\acute{\eta}\mu\epsilon\nu\alpha\iota$ ,  $\acute{\delta}\alpha\theta\eta\mu\epsilon\nu\alpha\iota$ ;  $\tau\iota\theta\acute{\epsilon}\mu\epsilon\nu$ ,  $\acute{\xi}\mu\mu\epsilon\nu$ ,  $\acute{\iota}\mu\epsilon\nu$ ,  $\theta\acute{\epsilon}\mu\epsilon\nu$ ,  $\acute{\epsilon}\lambda\theta\acute{\epsilon}\mu\epsilon\nu$ ,  $\acute{\alpha}\zeta\acute{\epsilon}\mu\epsilon\nu$ . Doric has  $-\mu\epsilon\nu$  in the aorist passive, as  $\alpha\acute{\iota}\sigma\chi\upsilon\nu\theta\eta\mu\epsilon\nu$ .  $-\mu\epsilon\nu$  is preceded by a short syllable and generally stands before a vowel.  $-\nu\alpha\iota$  always follows a long vowel. Doric has  $-\eta\nu$  and  $-\epsilon\nu$  in the present. Aeolic has  $-\eta\nu$  in the present and 2 aorist.

a. Some are derived from other stem forms (pres. and fut.), as *φάρ-τός*, *ἰ-τέος*, *δυνα-τός*; *μενετός* (cp. *μενέ-ω* = *μενῶ* fut.).

472. Verbals in *-τός*, *-τή*, *-τόν* either (1) have the meaning of a perfect passive participle, as *κρυπτός* *hidden*, *παιδευτός* *educated*, or (2) express *possibility*, as *ροητός* *thinkable*, *δρατός* *visible*. Many have either signification, but some are passive only, as *ποιητός* *done*. See 425 c. N.

a. Usually passive in meaning are verbals from deponent verbs, as *μιμητός* *imitated*.

b. Usually active in meaning are compounds derived from transitive active verbs; but some intransitive verbs make active verbals, as *ρυτός* *flowing*.

c. Many are active or passive, others only active: *μεμπτός* *blamed*, *blamable*, *blaming*, *πιστός* *trusting in* (rare), *trusted*, *ἀπρακτος* *doing nothing*, *not done*, *φθηγτός* *sounding*.

473. Verbals in *-τέος*, *-τέᾱ*, *-τέον* express *necessity* (cp. the Lat. gerundive in *-ndus*), as *δοτέος* *that must be given*, *παιδευτέος* *educandus*.

## FORMATION OF THE TENSE-SYSTEMS (Ω AND MI-VERBS)

### CHANGES IN THE VERB-STEM

474. From the verb-stem (or theme) each tense-stem is formed by the addition of a tense-suffix (455) or of a prefix, or of both. In 475-495 certain modifications of the verb-stem are considered.

475. **Variation in Quantity.** — Many verbs of the first class (498 ff.) show variation in the quantity of the vowel of the verb-stem, which is commonly long in the present but fluctuates in other tenses, as *λύ-ω*, *λύ-σω*, *ἔλυ-σα*, but *λέλυ-κα*, *λέλυ-μαι*, *ἐλύ-θην*. (Other examples, 500.)

a. Some verbs of the Fourth Class (523 c) lengthen a short vowel of the present in some other tenses. Thus, *λαμβάνω* (*λαβ-*) *take*, *λήψομαι*, *ἐλήφα*, *ἐλημμαι*, *ἐλήφθην*, but 2 aor. *ἔλαβον*.

476. **Vowel Gradation (35, 36).** — Verbs of the first class show a variation between a strong grade (or two strong grades) and a weak grade. The weak grades, *ι*, *υ*, *α*, appear especially in the second aorist and second passive systems; the corresponding strong grades, *αι* (*αι*), *ευ* (*ου*), *η* (*ω*), appear usually in the other systems (*αι*, *ου*, *ω*, in the second perfect).

a. Expulsion of a short vowel between consonants (so-called syncope 498) produces a weak form of the stem of the same grade as *ι*, *υ*, *α* (36). Cp. *γί-γνομαι* *become* (aor. *ἔγεν-ό-μην*), *ἔ-πτ-ό-μην* (pres. *πίτ-ο-μαι* *fly*) with *ἔ-λιπ-ο-ν*, *ἔ-φυγ-ο-ν*, *ἔ-τάκ-η-ν* (477 c). So *ἔ-σχ-ο-ν* *got* from *ἔχ-ω* *have*.

b. *α* is the weak form of *η* (*ᾱ*), as in *τῆκω* *étáκην*; and of *ε*, when *ε* has *λ*, *μ*, *ν*, *ρ* before or after it, as in *τρέπω*, *ἐτρέπην* (479).

477. The following examples illustrate the principles of 476.

a. *αι* *οι* *ι*: *λείπω* *leave*, *λείψω*, 2 perf. *ἔλειπα*, *ἔλειμμαι*, *ἔλειφθην*, 2 aor. *ἔλιπον*.

N. — The weak form appears when the verb undergoes Attic reduplication (446); as in *ἀλείφω anoint*, 2 perf. *ἀλήλιφα*, *ἀλήλιμμαι*; *ἐρείκω tear* (Ionic and poetic), 2 perf. *ἐρήριγμαι*, 2 aor. *ἤρικον*; *ἐρείπω overthrow*, Epic *ἐρήριπα*; but *ἐρείδω prop*, *ἐρήρεισμαι*.

b. *εὐ οὐ ν*: *ἐλεύ(θ)ομαι I shall go*, 2 perf. *ἐλήλυθα* (Epic *ἐλήλουθα*), 2 aor. (Epic *ἤλυθον*); *φεύγω flee*, *φεύξομαι* or *φευξοῦμαι*, 2 perf. *πέφευγα*, 2 aor. *ἔφυνγον*; *ῥέω flow* (for *ρευ-ω*, 43), *ῥεύσομαι*, *ἔρρῳκα* (*ῥυε-*), 2 aor. pass. *ἔρρῳην*.

N. — *χέω pour* (for *χευ-ω*, 43), *ἔχεα* (for *ἔχευα*), has *υ* in *κέχυκα*, *κέχυμαι*, *ἐχύθη*; *σεύω* (poetic) *urge*, *ἔσσευα*, *ἔσσυμαι*, *ἔσσύθη* or *ἐσύθη* *rushed*. See also *τεύχω* in the List of Verbs.

c. *η ω α*: *ῥήγνυμι break*, *ῥήξω*, *ἔρρηξα*, 2 perf. *ἔρρηγα*, 2 aor. pass. *ἔρράγην*; *τήκω melt*, *τήξω*, *ἔτηξα*, *τέτηκα*, *ἐτήχθη*, 2 aor. pass. *ἐτάκην*.

N. — Verbs of class c usually have *α* in the 2 aorist, *ω* in the 2 perfect (if there is one), elsewhere *η*. *ω* occurs in the present in *τρώγω gnaw*, 2 aor. *ἔτραγον*.

**478. Change of *ε* to *ο* in the Second Perfect.** — In the second perfect *ε* of the verb-stem is changed to *ο*.

*κλέπ-τ-ω steal* *κέκλοφα*, (*ἀπο-*)*κτείνω kill* (*κτεν-*, 519) *-έκτονα*, *λέγ-ω collect* *εἰλοχα*, *πάσχω*, fut. *πέισομαι* (from *πενθσομαι*, 100) *πέποθα*, *πέμπ-ω send* *πέπομφα*, *στέργ-ω love* *ἔστοργα*, *τίκτω beget* *τέτοκα*, *τρέπ-ω turn* *τέτροφα*, *τρέφ-ω nourish* *τέτροφα*, *φθείρ-ω corrupt* *ἔφθορα*. So in *γίγ(ε)νομαι become* *ἐγενόμην*, *γέγονα*; *ἐγείρω awaken* *ἐγρήγορα* (446). This change corresponds to that of *ει* to *οι* (477 a).

**479. Change of *ε* to *α*.** — In verb-stems containing *λ*, *μ*, *ν*, *ρ*, an *ε* is usually changed to *α* in the first perfect, perfect middle, and second passive systems.

*τρέπ-ω turn*, *τέτραμμαι*, *ἐτράπην* (1 aor. *ἐτρέφθην*); *τρέφ-ω feed*, *τέθραμμαι*, *ἐτράφην* (1 aor. *ἐτρέφθην*); *σπείρω (σπερ-) sow*, *ἔσπαρμαι*, *ἐσπάρην*; *φθείρω (φθερ-) destroy*, *ἔφθαρμαι*, *ἐφθάρην*; *στέλλω (στελ-) send*, *ἔσταλκα*, *ἔσταλμαι*, *ἐστάλην*; *τείνω (τεν-) stretch*, *τέτακα*, *τέταμαι*, *ἐτάθη* (1 aor.).

a. Also in the 2 aor. pass. of *κλέπτω steal* (*ἐκλάπην*), *πλέκω weave* (*ἐπλάκην*), *τέρπω gladden* (Epic *ἐτάρπην*). Many of these verbs also show *ο* in the second perfect (478).

**480.** This *α* is also found in the second aorist active and middle of *κτείνω kill* (*ἔκτανον* poetic), *τέμνω cut* (dialectal *ἔταμον*), *τρέπω turn* (*ἔτραπον* poetic), *τέρπω gladden* (*ἐταρπόμην* poetic), poetic *δέρκομαι see* (*ἔδρακον*). Also *πέρθω*, *πηΐσω*.

**481.** *ε* in the perfect middle in *κέκλεμμαι* (*κλέπτω steal*), *πέπλεγμαι* (*πλέκω weave*) is introduced from the present.

**482.** The *α* in 479, 480 is developed from a liquid or nasal brought between two consonants (35 b). Thus, *ἔσταλμαι*, *τέταμαι* from *ἐστλμαι*, *τεγμαι*, *ἐτάθη* from *ἐτνθη* (20 b). Here *στλ*, *τν* represent weak grades of the stem.

**483. a.** The variations *ε*, *ο*, *α*, *ω* appear in *τρέπω turn*, *τρέψω*, *ἔτρεψα*, 2 perf. *τέτροφα*, *τέτραμμαι*, *ἐτρέφθην*, 2 aor. pass. *ἐτράπην*; frequentative *τρωπάω* (867).

b. The variations *ε*, *ο*, *ω* appear in *πέτομαι fly*, *ποτέομαι* (poet.) and frequentative *πωτέομαι* (poet., 867) *fly about*.

**484. η, α in the Second Perfect.** — In the second perfect  $\tilde{a}$  of the verb-stem is lengthened to η ( $\tilde{a}$ ): *θάλλω* (θαλ-) *bloom*, *τίθηλα*; *φαίνω* (φαρ-) *show*, *πέφηνι*; *μαίνω* (μαν-) *madden*, *μέμνηνα*; *κράζω* (κραγ-) *cry out*, *κέκραγα*.

**485. Addition of ε.** — a. To the verb-stem ε is added to make the present stem in *δοκέω seem*, fut. *δόςω*, aor. *ἔδοξα* (δοκ-) ; so in *γαμέω marry*, *ώθέω push*. Usually ε is added in some stem other than the present.

b. In many verbs ε is added to the verb-stem to form the tense-stems other than present, second aorist, and second perfect, e.g. *μάχομαι* (μαχ-) *fight*, *μαχοῦμαι* (= *μαχε(σ)ομαι*), *ἐμαχεσάμην*, *μεμάχημαι*. So *ἄχθομαι am grieved*, *βούλομαι wish*, *γίγνομαι become*, *δέω want*, (*ἐθέλω wish*, *μέλλω intend*, *μέλει is a care*, *οίομαι think*.

c. In some verbs ε is added to form one or more tense-stems, as *μένω* (μεν-) *remain*, *μεμένηκα* (μενε-) to avoid -νκα in the perfect. So, *νέμω distribute*, *ἔχω have*, *οίχομαι am gone*. So also *δαρθάνω*, *δοφαίνομαι*, *ρέω*, *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 drag* (Hom. also *ἐλκέω*), *λάχω lax* *sound* (both poetic), *μέδω medέω* (both poetic), *ῥίπτω* and *ῥιπτέω throw* (both in prose).

**486. Addition of α and ο.** — a or o is added to the verb-stem in some verbs. Thus, *μῦκδομαι bellow* (Epic 2 aor. *μύκον*), *ἐμύκησάμην*; *ἀλίσκομαι* (ἀλ-) *be captured*, *ἀλώσομαι* from *ἀλο-*; *δυνύμι swear* (δμ-) *ῶμσα*, *ὀμώμοκα* etc. (ὀμο-); *οίχομαι am gone*, Epic *οίχωκα* or *ῥίχωκα*.

**487. Lengthening of Short Final Vowel.** — Verb-stems ending in a short vowel generally lengthen that vowel before the tense-suffix in all tenses (except the present and imperfect) formed from them. Here α (except after ε, ι, and ρ) and ε become η, ο becomes ω.

*τίμα-ω* (τίμα-) *honour*, *τίμή-σω*, *ἐτίμη-σα*, *τετίμη-κα*, *τετίμη-μαι*, *ἐτίμή-θην*; *θηρά-ω* (θηρα-) *hunt*, *θηρά-σω*, *ἐθήρα-σα*, etc. (389); *ποιέω* (ποιε-) *make*, *ποίη-σω*, *έποίη-σα*, *πεποίη-κα*, *πεποίη-μαι*, *έποιή-θην*; *δηλώω* (δηλο-) *manifest*, *δηλώ-σω*, *έδήλω-σα*, etc.; *έωω permit*, *έδωω*, etc.

a. Note *ἀκροάσομαι*, *ἠκροᾶσάμην*, etc., from *ἀκροάομαι hear*; *χρήσω*, *ἐχρησα* from *χράω give oracles*; *χρήσομαι*, *ἐχρησάμην* from *χράομαι use*; *τρήσω* and *ἔτρησα* from *τετραίνω bore* are from *τρε-*.

b. Verb-stems adding ε or ο (486), and stems apparently receiving a short final vowel by metathesis (128), lengthen the short final vowel, as *βούλομαι* (βουλ-) *wish*, *βουλή-σομαι* (βουλε-, 485), *κάμνω* (καμ-) *am weary*, *κέκμη-κα* (κμα-).

**488 D. Some Ionic and poetic verbs adding ε** are *ἀλέξω*, *ἄλθομαι*, *γεγωνέω*, *γηθέω*, *δοιπέω*, *είρομαι*, *εἰλέω*, *ἐπαυρέω*, *κελαδέω*, *κέλομαι*, *κεντέω*, *κῆδω*, *κτυπέω*, *κυρέω*, *λάσκω*, *μέδομαι*, *μῖζω*, *πατέομαι*, *ρίγέω*, *στυγέω*, *τορέω*, *χάζω*, *φιλέω* (poetic forms), *χραίσμέω*; *ἀμπλακίσκω*, *ἀπαφίσκω*; Epic *ἐδιδάσκησα* (*διδάσκω*), *πιθήσω*, *πεπιθήσω* (*πιθῶ*), *πεφιδήσω* (*πελθῶ*), *πεφιδήσομαι* (*φείδομαι*).

**489 D. α** is added also in *βρῦχάομαι*, *γοάω*, *θηριάομαι*, *λιχμάω*, *μηκάομαι*, *μητιάω*. All these are mainly poetic.

**488. Retention of Short Final Vowel.**—Many verb-stems ending apparently in a short vowel retain the short vowel, contrary to 487, in some or all the tenses.

γελᾶ-ω *laugh*, γελᾶσμαι, ἐγέλᾶσα, ἐγελᾶσθην; τελῶ *finish*, τελῶ from τελέ-ω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην; ἀνύω *accomplish*, ἀνύσω, ἡνύσα, ἡνύσμαι.

a. The following verbs retain the final short vowel of the verb-stem in all tenses: ἀγα-μαι, αἰδέ-ομαι, ἀκτέ-ομαι, ἀλέ-ω, ἀνύ-ω, ἀρέσχω (ἀρε-), ἀρκέ-ω, ἀρό-ω, ἀρό-ω, γελά-ω, ἐλαύνω (ἐλα-), ἐλκύ-ω, and ἔλκ-ω (ἐλκ-ε-), ἐμέ-ω, ἐρά-ω, ἔρα-μαι (poet.), ἐσθίω (ἐσθι-, ἐδ-ε, ἐδο-), ζέ-ω, θλά-ω, ἱλάσσομαι (ἱλα-), κλά-ω *break*, μεθύσχω (μεθυ-), ξέ-ω, πτό-ω (πτῦ-, πτύ-), σπά-ω, τελέ-ω, τρέ-ω, φθίνω (φθι-), φλά-ω, χαλά-ω, χέ-ω (χυ-). Also all verbs in -ανῆμι and -ενῆμι (except ἔσβηκα from σβέννυμι *extinguish*), and δαλῆμι (δλ-ε-), δυνῆμι (δμ-, ὀμε-, ὀμο-), στόρνυμι (στορ-ε-).

b. The following verbs keep short the final vowel in the future, but lengthen it in one or more other tense-systems, or have double future forms, one with the short vowel, the other with the long vowel: αἰνέω (αἰνέσω, ἦνεσα, ἦνεκα, ἦνέσθην, ἦνημαι), ἀχθομαι (ἀχθ-, ἀχθε-), καλέ-ω, μάχομαι (μαχ-ε-), μῶω, πίτω (πι-, πο-), ποθέ-ω, ποτέ-ω, ἐρύ-ω (Epic), φθάνω (φθα-).

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 δέ-ω *bind*, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέσθην. So αἰρέω, βαίνω (βα-), βύνέω (βυ-), δίδωμι (δο-, δω-), δόνα-μαι, δῶω (δῶ-, δῷ-), εὐρίσχω (εὐρ-ε-), ἔχω (σεχ-, σχε-), θῶω (θῶ-, θῷ-), ἔημι (έ-, ῆ-), ἵστημι (στᾶ-, στη-), λῶω (λῶ-, λῷ-), τίθημι (θε-, θη-), τίνω (τι-), φῶω (φῶ-, φῷ-), and the root ἐρ-, ῥε- (είρον).

d. Most of the verbs refusing to lengthen a final short vowel have verb-stems originally ending in σ (624); as τελῶ from τελεσ-ιω (cp. τὸ τέλος). By analogy to these, other verbs retain their short final vowel.

**489. Insertion of σ.**—In the perfect middle and first aorist passive systems, verbs which retain a short final vowel and some others usually insert σ before the personal ending.

Thus, τελῶ (488 d), τετέλεσμαι, ἐτελέσθην; σπάω *draw*, ἔσπασμαι, ἐσπάσθην; κελεύω *order*, κεκέλευσμαι, ἐκελεύσθην; γινώσκω *know*, ἔγνωσμαι, ἐγνώσθην.

a. If the aorist passive ends in -θην and not in -σθην, the perfect middle does not insert σ. Thus -θην, not -σθην, occurs in all verbs in -εω except λεύω *stone to death*, in all verbs in -εω which have -θην preceded by η, in all verbs in -ω except χῶω *heap up*, and in all verbs in -αω except those that retain ᾶ. Stems originally ending in σ (624) properly show σ.

b. If the aorist passive ends in -σθην, the perfect middle may or may not insert σ. Verbs in -αῖω and -ίω (stems -αδ-, -ιδ-) regularly have σ by 83, 587. In the case of other verbs some always show σ, some never show σ, and some are doubtful. In many cases the later usage with σ has crept into the Mss. of

**488 D.** Here belong Epic ἀκηδέω, κοτέω, λοτέω, νεικέω, and the forms δασα-ᾶμην, δεσα-. ἐρύω shows ἐρύ- and ἐρύ-.

**489 D.** Hom. has original forms in πεφραδμένος (φράζω), κεκορυθμένος (κορύττω), ἐπέπιωμεν (πείθω).

the classical authors (so with the perfect of ἀλέω, βαίνω, δράω, ζώννυμι, κλείω (κλήω), σφίζω, χρίω, and with the aorist of παύω).

c. The following verbs show an inserted σ both in the perfect middle and the aorist passive in classical Greek: αἰδέομαι, γιγνώσκω, ἐλκύνω, θλάω, θραύω, κελεύω, κλάω, κρα(ί)ω, κορέννυμι, κυλίσω, ξέω, πίμπλημι, πρίω, πτίττω, σβέννυμι, σείω, σκεδάννυμι, σπάω, τανύω, τελέω, τίνω, ὢω, φλάω, χέω, χρῶμαι, χρῶ.

d. The following form only the perfect middle with σ in classical Greek: βύνεω, ἐννύμι (εἶμαι, but ἔστο Hom.), ἐρύω, ζώννυμι, ξέω, \*ᾠδύσσομαι, πλέω, φλεύω (Hdt.).

e. The following form only the aorist passive with σ in classical Greek: ἀγαμαι, ἀκούω, ἀνύω, ἀρέσσω, ἀχθομαι, γελάω, δαινύμι, δράω, ἐλύω, ἔραμαι, ἐράω, ἱλάσκομαι, κλείω (κλήω), λένω, μεθύσκω, μμνήσκω, ὄω, ὄνομαι (Hdt.), παίω, παλαίω, πετάννυμι, πίμπλημι, ραίω, ρώννυμι, στόρνυμι, χαλάω, χράομαι, χράω, χρίω.

f. Only in post-classical Greek is σ attested both in the perfect middle and aorist passive in ἀρκέω, ζέω, κλαίω, (ἀπο) λαύω, λώω, δαλλύμι, πνέω, πταίω, σάω, ψαύω. — Only in the perfect middle: ἀγαμαι, ἀκούω, ἀνύω, γελάω, δράω, ἐμέω, ἔραμαι, κεράννυμι, κολούω, μεθύσκω, νάω, νάω σπίν, ὀπνίω, παίω, παλαίω, πετάννυμι (and in Ionic), πίμπλημι (Aristotle; earlier perf. πέπλημαι), στόρνυμι, χαλάω, ψαύω. When the perfect middle is not attested in classical Greek some at least of the σ forms from the above verbs may represent classical usage, provided the aorist passive has -σθην. — Only in the aorist passive: ἀέκομαι, ἀλέω, ἀρύω, βαίνω, βύνεω, γασέω, ειλύω, ελαύνω, ἔρυμαι, ἐρύω, ζώννυμι, καίω, ξέω, μάχομαι, νέω *heav up*, \*ᾠδύσσομαι, πλέω, πτύω, σφίζω, φθάνω.

g. Some verbs have double forms (one of which may be disputed) in the classical period: δύναιμι: ἐδυνήσθην and ἐδυνάσθην (chiefly Ionic and poetic); κεράννυμι: ἐκράσθην and ἐκεράσθην; κρούω: ἐκέρουμαι better than ἐκρούνομαι; νέω: κέρημαι and κέρησθαι; ὀρνύμι: ὀμώρομαι (and ὀμώροσται), ὠμόσθην and ὠμόσθην. — Dialectal or dialectal and late are ἐβώσθην for ἐβοήσθην (βοάω), ἐλήλασμαι ἡλάσθην (ελαύνω), κεκόρημαι for κεκόρεσμαι (κορέννυμι), πεπέτασμαι (πετάννυμι).

h. Some verb-stems ending in ν show -σ-μαι in the perfect middle: ἡδόνω, μαίνω, παχύνω, περαίνω, ὑφαίνω, φαίνω. Thus πέφασμαι, ἡδυσμαι, μεμίασμαι. Dialectal or late: θηλόνω, κοιλαίνω, λεπτόνω, λυμαίνομαι, ξαίνω, ξηραίνω, σημαίνω. On -μμαι 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, ὀθώ, λώω) do not lengthen the final vowel in some tenses. ἐπ-αινέω *commend* and παρ-αινέω *exhort* do not insert σ and have the short vowel in *all* tenses.

j. The insertion of σ in the perfect middle started in the 3 sing. and 2 pl. Before the endings -ται and -σθε, σ was retained in the case of verbs with stems originally ending in σ (as τελέω), or where σ developed from τ, δ, θ (98) before -ται, -σθε (πέπεισται from πεπεισθαι). 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 κεκένυσμαι (κελεύω), πέπλησμαι (πίμπλημι), ἔγνωσμαι (γιγνώσκω).

490. Addition of θ. — The present stems of some poetical verbs are made by the addition of θ; as νή-θ-ω *spin*, πλή-θ-ω *am full* (πλή-πλη-μι). Cp. 832.

490 D. A few verbs make poetic forms by adding -θ%- to the present or the 2 aorist tense-stem, in which α or ε (ν once) takes the place of the thematic



a. Most of the indicative forms seem to be imperfects, but since some have the force of aorists (e.g., Soph. *O. C.* 862, 1334, *O. T.* 650), in certain editions they are regarded as second aorists, and the infinitives and participles are accented (against the Mss.) on the ultima (δικαθεῖν, εικάδων).

**491. Omission of ν.**—Some verbs in -νω drop the ν of the verbal stem in the first perfect, perfect middle, and first passive systems.

κρίνω (κριν-), judge, κέκρι-κα, κέκρι-μαι, ἐκρί-θην. So also κλίνω incline, πλύνω wash.

**492. Metathesis.**—The verbal stem may suffer metathesis (128).

a. In the present: θνήσκω die, 2 aor. ἔθανον, perf. τέθνηκα.

b. In other tenses: βάλλω throw (βαλ-), perf. βέβληκα, ἐβλήθην (βλη-); τέμνω cut (τεμν-), 2 aor. ἔτεμον, perf. τέτμηκα; δέркоμαι (δερκ-) see, 2 aor. ἔδρακον; τέρπω delight, 2 aor. pass. ἐτάρπην and ἐτράπην (both poetical).

**493. Syncope.**—Some verbs suffer syncope (44 b).

a. In the present: πίπτω fall for πι-π(ε)τ-ω, ἵσχω hold for (σ)ι-σ(ε)χ-ω (125 e), μίμνω for μι-μεν-ω.

b. In the future: πτήσομαι from πέτομαι fly.

c. In the second aorist: ἔσχον for ἐ-σεχ-ον from ἔχω (εχ- for σεχ-, 125 e).

d. In the perfect: πέπτα-μαι have expanded from πετά-ννυμι.

N.—Syncope forms are properly weak stems (476 a).

**494. Reduplication.**—The verb-stem may be reduplicated.

a. In the present with ι: γι-γνώ-σκω (γνω-) know, τί-θη-μι place, ἵ-στη-μι set, δι-δω-μι give. The present reduplication can be carried over to other tenses: διδά(κ)σκω teach (99), διδάξω. With ε: τε-τραίνω bore.

b. In the second aorist: ἄγω (ἀγ-) lead, ἡγ-αγ-ον; ἑπομαι follow, ἐσπόμην (for σε-σπ-ομην).

c. Regularly with ε in the perfect.

**495. Iterative Imperfects and Aorists in -σκ%ε-.**—Homer and Herodotus have iterative imperfects and aorists in -σκον and -σκομην denoting a customary or repeated past action. Homer has iterative forms in the imperfect and 1 and 2 aorist active and middle. Herodotus has no iteratives in the 1 aorist and few

vowel of the simple verb. Such forms are chiefly Homeric, but occur sometimes in Attic poetry, very rarely in prose. Thus, φλεγέθω (φλέγω burn), ἐδιώκαθον (διώκω pursue), ἔσχεθον (ἔχω have). θ-forms are found in moods other than the indicative (εικάθω, εικάθοιμι, ἀμυνάθατε, διωκάθειν, εικάθων).

**492 D.** See the List of Verbs for poetical forms of ἀμαρτάνω, δαρβάνω, θράττω, βλάσσω, δαμάζω, δέμω, πορ-.

**493 D.** See the List of Verbs for poetical forms of πέλω, πελάζω, μέλω, μέλομαι; also ἔτετμον found, ἔπεφρον slew.

**494 D.** Poetic ἀραρίσκω (ἀρ) fit, and the intensives (867) μαρ-μαίρω (μαρ-) flash, πορ-φύρω (φυρ-) grow red, παμ-φαίνω (φαν-) shine brightly, ποι-πύω (πιν-) puff. Also with η in δη-δέκ-το greeted (Mss. δειδεκτο).

in the 2 aorist; and only from  $\omega$ -verbs. Herodotus regularly and Homer usually omit the augment.  $-\alpha\omega$  verbs have  $-\alpha\alpha\text{-}\sigma\kappa\omicron\nu$  or  $-\alpha\text{-}\sigma\kappa\omicron\nu$ ;  $-\epsilon\omega$  verbs  $-\epsilon\epsilon\text{-}\sigma\kappa\omicron\nu$ , in Hom. also  $-\epsilon\text{-}\sigma\kappa\omicron\nu$ .  $-\alpha\text{-}\sigma\kappa\omicron\nu$  is rare in other verbs than those in  $-\alpha\omega$ . The vowel preceding the suffix is always short.

a. The suffix  $-\sigma\kappa\%$  is added to the tense-stem. Imperf.:  $\phi\acute{\epsilon}\upsilon\gamma\epsilon\text{-}\sigma\kappa\epsilon$  ( $\phi\acute{\epsilon}\upsilon\gamma\omega$  flee),  $\epsilon\chi\epsilon\text{-}\sigma\kappa\omicron\nu$  ( $\epsilon\chi\omega$  have),  $\nu\acute{\iota}\kappa\acute{\alpha}\text{-}\sigma\kappa\omicron\mu\epsilon\nu$  ( $\nu\acute{\iota}\kappa\acute{\alpha}\omega$  conquer),  $\gamma\omicron\delta\acute{\alpha}\text{-}\sigma\kappa\epsilon$  ( $\gamma\omicron\delta\acute{\alpha}\omega$  bewail),  $\kappa\rho\acute{\upsilon}\pi\tau\alpha\text{-}\sigma\kappa\epsilon$  ( $\kappa\rho\acute{\upsilon}\pi\tau\omega$  hide),  $\kappa\alpha\lambda\acute{\epsilon}\epsilon\text{-}\sigma\kappa\omicron\nu$  ( $\kappa\alpha\lambda\acute{\epsilon}\omega$  call),  $\zeta\omega\nu\acute{\nu}\omicron\sigma\kappa\epsilon\tau\omicron$  ( $\zeta\omega\nu\acute{\nu}\omicron\mu\iota$  gird); 1 aor.:  $\acute{\alpha}\pi\omicron\text{-}\tau\rho\acute{\epsilon}\psi\alpha\text{-}\sigma\kappa\epsilon$  ( $\acute{\alpha}\pi\omicron\tau\rho\acute{\epsilon}\psi\omega$  turn away); 2 aor.:  $\phi\acute{\upsilon}\gamma\epsilon\text{-}\sigma\kappa\epsilon$ ,  $\sigma\tau\acute{\alpha}\text{-}\sigma\kappa\epsilon$  stand.

## · VERB-STEM AND PRESENT STEM

496. From the verb-stem (or theme) the present stem is formed in several ways. All verbs are arranged in the present system according to the method of forming the present stem from the verb-stem. Verbs are named according to the last letter of the verb-stem (376): 1. Vowel Verbs, 2. Liquid Verbs (including liquids and nasals), 3. Stop Verbs.

### I. PRESENT SYSTEM

#### (PRESENT AND IMPERFECT ACTIVE AND MIDDLE)

497. The present stem is formed from the verb-stem in five different ways. There are, therefore, five classes of present stems. The verb-stem is sometimes the present stem, but usually it is strengthened in different ways. A sixth class consists of irregular verbs, the present stem of which is not connected with the stem or stems of other tenses.

### FIRST OR SIMPLE CLASS

498. Presents of the Simple Class are formed from the verb-stem with or without the thematic vowel.

499. (I) Presents with the thematic vowel ( $\omega$ -verbs). The present stem is made by adding the thematic vowel  $\%$  to the verb-stem, as  $\lambda\acute{\upsilon}\text{-}\omega$ ,  $\pi\alpha\iota\delta\epsilon\acute{\upsilon}\text{-}\omega$ ,  $\pi\acute{\alpha}\upsilon\text{-}\omega$ ,  $\mu\acute{\iota}\nu\text{-}\omega$ ,  $\pi\acute{\epsilon}\iota\theta\text{-}\omega$ ,  $\phi\acute{\epsilon}\upsilon\gamma\text{-}\omega$ , and the denominative verbs  $\tau\acute{\iota}\mu\acute{\alpha}\text{-}\omega$ ,  $\phi\acute{\iota}\lambda\acute{\epsilon}\text{-}\omega$ ,  $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\acute{\upsilon}\text{-}\omega$ . 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  $-\omega$  or  $-\iota\omega$ .

1. a. Verbs in  $-\omega$  generally have  $\bar{u}$  in Attic in the present; as  $\lambda\acute{\upsilon}\omega$  loose,  $\delta\acute{\omicron}\omega$  go under,  $\theta\acute{\upsilon}\omega$  sacrifice (almost always),  $\phi\acute{\omicron}\omega$  make grow (usually). Also in  $\acute{\alpha}\lambda\acute{\omega}\omega$ ,  $\acute{\alpha}\rho\tau\acute{\omega}\omega$ ,  $\beta\rho\epsilon\nu\theta\acute{\omicron}\omega\mu\alpha\iota$ ,  $\gamma\eta\rho\theta\acute{\omicron}\omega\mu\alpha\iota$ ,  $\delta\alpha\kappa\rho\acute{\omega}\omega$  (once  $\bar{u}$ ),  $\iota\delta\rho\acute{\omega}\omega$ ,  $\iota\sigma\chi\acute{\omega}\omega$ ,  $\kappa\alpha\tau\tau\acute{\omega}\omega$ ,  $\kappa\acute{\nu}\omega\omega$ ,

500. 1. D. Homer has short  $\upsilon$  in  $\acute{\alpha}\lambda\acute{\omega}\omega$ ,  $\acute{\alpha}\rho\tau\acute{\omega}\omega$ ,  $\beta\rho\acute{\upsilon}\omega$ ,  $\delta\acute{\upsilon}\omega$ ,  $\acute{\epsilon}\rho\acute{\upsilon}\omega$ ,  $\eta\mu\acute{\upsilon}\omega$ ,  $\tau\alpha\pi\acute{\upsilon}\omega$ ,  $\phi\acute{\rho}\omega$ , and in all denominative verbs except  $\acute{\epsilon}\rho\eta\eta\theta\acute{\omicron}\nu\omicron\tau\omicron$  and  $\acute{\epsilon}\pi\acute{\iota}\theta\acute{\omicron}\nu\omicron\sigma\iota$ , where  $\bar{u}$  is metrically necessary; long  $\upsilon$  in  $\xi\acute{\omega}\omega$ ,  $\pi\acute{\iota}\theta\omega$ ,  $\iota\omega$ ; anapest in  $\theta\acute{\upsilon}\omega$  sacrifice ( $\bar{u}$  doubt-

κωκῶω, κωλῶω (usually), μῆνῶω, ὀπῶω (ὀπυῖω), πτῶω, ῥοῶμαι, στῶμαι, τρῶω, βῆι; possibly in εἰλῶμαι, ἡμῶω, μῶω, ξῶω, φλῶω; εἰνῶω, μῆρῶμαι, πληθῶω (once ὕ), φῆτῶω. ὠρῶω (ῶ) is doubtful.

b. -ωω has υ short in ἀρῶω, ἀρύω, βρύω, κλύω (but κλύθι), μεθύω, and in all verbs in -νωω.

2. Attic has ι in primitive verbs in -ιω, as πρίω, χρίω, χλῖω, but ῖ in τῖω. Denominative verbs have ῖ; but ἐσθίω.

501. Several verbs with medial ι, υ in the present, show ῖ or ῑ, ῥ or ῑ in some other tense or tenses. Thus, θλίβω press τέθλιφα, πνίγω choke ἐπνίγην, τρίβω rub τέτριφα ἐτρίβην, τῶφω raise smoke ἐτύφην, ψύχω cool ἐψύχην.

502. Verb-stems having the weak grades α, ι, υ, show the strong grades η, ει, ευ in the present; as τήκ-ω (τᾱκ-) melt, λείπ-ω (λιπ-) leave, φεύγ-ω (φυγ-) flee.

a. To this class belong also λήθω, σήπω, τέθηπα am astonished, 2 aor. ἔταφον, ἀλείφω, (δέδοικα, 703), εἰκω (ἔοικα), (εἰωθα, 563 a), ἐρείκω, ἐρείπω, πείθω, στείβω, στείχω, φειδομαι; ἐρεύνωμαι, κεύθω, πεύθομαι, τεύχω.

503. Present Stems in -ε%- for ευ%- . — The strong form ευ before the thematic vowel became εφ (εφ) and then ε (20 a, 43) in the verbs θέω run θεύσομαι, νέω swim ἔνευσα, πλέω sail ἔπλευσα, πνέω breathe ἔπνευσα, ῥέω flow ῥεύσομαι, χέω pour κέχυκα, κέχυμαι, ἐχύθη.

504. (II) Presents without the thematic vowel (μ-verbs). The personal ending is added directly to the verb-stem, which is often reduplicated. The verb-stem shows different vowel grades, strong forms η, ω in the singular, weak forms ε (α), ο in the dual and plural. Thus τί-θη-μι, τί-θε-μεν; ἴ-στη-μι for σι-στη-μι (= σι-στᾱ-μι), ἴ-στα-μεν; δί-δω-μι, δί-δο-μεν.

a. All verbs in μ (enumerated 723 ff) belong to this class except those in -νύμ (523 f) and -νημι (523 g).

## SECOND OR T CLASS (VERBS IN -πτω)

505. The present stem is formed by adding -τ%- to the verb-stem, which ends in π, β, or φ. The verb-stem is ascertained from the second aorist (if there is one) or from a word from the same root.

ful), θῶω rush on, rage, λῶω (rarely λῶω), ποικνῶω, ῥοῶμαι. Pindar has υ short in θῶω sacrifice, ισχύω, λῶω, μανῶω, ῥῶω, ῥοῶμαι, in presents in -νωω, and in denominative verbs.

2. Hom. has ῖ in the primitives πίομαι and χρίω; but τῖω and τῖω (τεῖω?); -ῖω in denominatives (except μῆνις B 769). κοῖω, ὀιομαι are from κοι(σ)-ῖω, δι(σ)-ιομαι.

3. Where Attic has ῑ, ῖ in the present, and Epic ῥ, ῑ, the former are due to the influence of ῑ, ῖ in the future and aorist.

503 D. These verbs end in -νωω in Aeolic (πνεύω etc.). Epic πλείω, πτεῖω have ε by metrical lengthening (28 1.).

κόπτω cut,	verb-stem κοπ-	in 2 aor. pass. ἐ-κόπ-ην.
βλάπτω injure,	" " βλαβ-	" " " ἐ-βλάβ-ην.
καλύπτω cover,	" " καλυβ-	" " " καλύβ-η hut.
ῥίπτω throw,	" " ῥιφ-, ῥιφ-	" 2 aor. pass. ἐ-ῥρίφ-ην.

a. ἀσπράττω lighten, χαλέπτω oppress may be from -πιω (117, 507).

506. Some of the verbs of this class add ε in the present or other tenses, as ῥιπτέω throw, πεκτέω comb, τύπτω strike τυπήσω.

### THIRD OR IOTA CLASS

507. The present stem is formed by adding -ι%- to the verb-stem and by making the necessary euphonic changes (109-116).

#### I. PRESENTS IN -ιω

508. Dental Verb-stems. — Verb-stems in δ unite with ι to form presents in -ιω (116), as φράζω tell (φραδ-ιω), ἐλπίζω hope (ἐλπιδ-), κομίζω carry (κομιδ-ή a carrying), ὀζώ smell (ὀδ-μή odour), καθίζομαι seat myself (ἕδ-ος seat).

a. σφίζω save (for σῶ-ιζω) forms its tenses partly from the verb-stem σω-, partly from the verb-stem σων-.

509. Stems in γ. — Some verbs in -ιω are derived from stems in γ preceded by a vowel; as ἀρπάζω seize for ἀρπαγ-ιω (cp. ἀρπαγ-ή seizure), κράζω cry out (2 aor. ἔκραγον). See 116, other examples 623 γ III.

a. νίζω wash makes its other tenses from the verb-stem νιβ- (fut. νίψω, cp. Hom. νίπτομαι).

510. A few verbs with stems in γγ lose one γ and have presents in -ιω; as κλάζω scream (κλαγγ-ή), fut. κλάγξω; σαλπίζω sound the trumpet ἐσάλπιγξα (also λόζω sob, πλάζω cause to wander).

511. ῥεγίω, ἐργίω yield ῥέζω do (poetic) and ῥδω (Ionic and poetic). See 116.

512. Most verbs in -ιω 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, γθ)

513. Palatal Verb-stems. — Stems ending in κ or χ unite with ι to form presents in -ττω (-σσω).

φυλάττω guard from φυλακ-ιω (φυλακ-ή guard (112)); κηρύττω proclaim from κηρύκ-ιω (κηρυξ, κήρυκ-ος); ταράττω disturb from ταραχ-ιω (ταραχ-ή confusion).

a. πέττω cook is for πεκ-ιω; all other tenses are made from πεπ-.

508 D. Aeolic has -σδω for -ζω.

**514.** Several verbs showing forms in  $\gamma$  seem to unite  $\gamma$  with  $\iota$  to form presents in  $-\tau\omega$  ( $-\sigma\omega$ ). Thus ἀλλάττω *change*, μάττω *knead*, πλήττω *strike* (with the 2 aorists passive ἡλλάγ-ην, ἐμάγ-ην, ἐπλήγ-ην), πράττω *do* (2 perf. πέπρᾶγα, 571), τάττω *arrange* (τάγ-ος *commander*).

a. So δράττομαι *grasp*, νάττω *compress* (515 b), πύττω *push*, πτύσσω *fold*, σάττω *load*, σῦριττω *pipe*, σφάττω *kill*, φράττω *fence*. πράττω has the late perf. πέπρᾶχα.

**515.** Some presents in  $-\tau\omega$  ( $-\sigma\omega$ ) are formed from stems in  $\tau$ ,  $\theta$  like those from  $\kappa$ ,  $\chi$ .

Poet. ἐρέσσω *roue* (ἐρέτ-ης *rouer*) aor. ἤρεσα; poet. κορύσσω *arm* (κόρυς *κόρυθ-ος* *helmet*), imperf. ἐκόρυσσε.

a. So also βλίττω *take honey*, πάττω *sprinkle*, πρίττω *pound*, and perhaps πλάττω *form*; also ἀφάσσω Hdt., and poetic ἱμάσσω, λαφύσσω, λίσσομαι.

b. νάττω *compress* (ναγ-, ναδ-) ἔναξα, νένασμαι and νέναγμαι. Cp. 514 a.

**516. Formations by Analogy.** — a. As  $\gamma$  +  $\iota$  and  $\delta$  +  $\iota$  unite to form  $\zeta$ , none of the verbs in  $-\tau\omega$  can be derived from  $-\gamma\iota\omega$  or  $-\delta\iota\omega$ . Since the future and aorist of verbs in  $-\zeta\omega$  might often seem to be derived from stems in  $\kappa$ ,  $\chi$ , or  $\tau$ ,  $\theta$ , uncertainty arose as to these tenses: thus the future σφάξω (σφαγ-σω) from Epic σφάζω *slay* (σφαγ-ιω) was confused in formation with φυλάξω (φυλακ-σω), and a present σφάττω was constructed like φυλάττω. Similarly, Attic ἀρπάσσω ( $-\sigma\mu\alpha\iota$ ) for Epic ἀρπάξω; and so in place of (poetic) ἀρμόξω *fit* (ἀρμοδ-) the form ἀρμόττω was constructed.

### III. LIQUID AND NASAL STEMS

**517. (I)** Presents in  $-\lambda\omega$  are formed from verb-stems in  $\lambda$ , to which  $\iota$  is assimilated (110). Thus, ἀγγέλλω *announce* (ἀγγελ-ιω), στέλλω *send* (στελ-ιω).

**518. (II)** Presents in  $-\alpha\iota\omega$  and  $-\alpha\iota\rho\omega$  are formed from verb-stems in  $-\alpha\nu$  and  $-\alpha\rho$ , the  $\iota$  being thrown back to unite with the vowel of the verb-stem (111). Thus, φαίνω *show* (φαν-ιω), ὀνομαίνω *name* (ὀνομαν-ιω), χαίρω *rejoice* (χαρ-ιω).

a. Many verbs add  $-\iota\omega$  to the weak form of the stem, as ὀνομαίν-ω for ὀνομαν-ιω from ὀνομν-ιω, cp. *nomen* (35 b).

b. Hom. has κῦδαίνω and κῦδάνω *honour*, μελαίνω *blacken* and μελάνω *grow black*. δλίσθαίνω *slip* is late for δλίσθάνω.

c. The ending  $-\alpha\iota\omega$  has been attached, by analogy, in θερμαίνω *make hot*, etc. (620 III, 866.7). Likewise  $-\ῶ\omega$  (519) in poetic ἀρτόνω *prepare*, parallel to ἀρτόω (in composition), by analogy to βαρόνω *weigh down*, ἡδόνω *sweeten*.

**516 D.** Homer has many cases of this confusion; as πολεμίζω (πολεμδ-) but πολεμίζω. In Doric the  $\xi$  forms from  $-\zeta\omega$  verbs are especially common, as χωρίζω *separate*, χωρίζω, ἐχωρίζω. παίζω *sport* has (late) ἐπαίξω.

519. (III) Presents in *-εινω*, *-ειρω*, *-ῖνω*, *-ῖρω*, *-ῦνω*, and *-ῖρω* are formed from stems in *εν*, *ερ*, *ιν*, *ιρ*, *υν*, *υρ* with *ι*%- added. Here *ι* disappears and the vowel preceding *ν* or *ρ* is lengthened by compensation (*ε* to *ει*; *ι* to *ῖ*; *υ* to *ῦ*). See 37 a, 111.

*τεινω* stretch (*τεν-ιω*), *φθειρω* destroy (*φθερ-*), *κτινω* (*κριν-*), *οικτιρω* pity (*οικτιρ-*) generally written *οικτειρω*, *ἀμύνω* ward off (*ἀμυν-*), *μαρτύρομαι* call to witness (*μαρτυρ-*).

a. *ὀφείλω* (*ὀφελ-*) *owe*, *am obliged* is formed like *τεινω*, *φθειρω* in order to distinguish it from *ὀφέλλω* (*ὀφελ-*) *increase* formed regularly. Hom. has usually Aeolic *ὀφέλλω* in the sense of *ὀφείλω*. *δεῖρω* *flay* (*δερ-ιω*) is parallel to *δέρ-ω* (499).

520. Verb-stems in *-av-* for (*av*, *-af-*). — Two verbs with verb-stems in *-av* have presents in *-aw* from *-αιφ* out of *-af-ιω* (38 a): *καίω* *burn* (*καυ-*, *καφ-*), fut. *καύ-σω*; and *κλαίω* *weep* (*κλαυ-*, *κλαφ-*), fut. *κλαύ-σομαι*. Others 624 b.

a. Attic prose often has *κάω* and *κλάω*, derived from *αιφ* before *ει* (*κδεις*, and, with *ā* extended to the 1 person, *κάω*). Cp. 396.

521. Addition of *ε*. — The following verbs add *ε* in one or more tense-stems other than the present: *βάλλω* *throw*, *καθίζω* *sit*, *κλαίω* *weep*, *δίζω* *smell*, *ὀφείλω* *owe*, *am obliged*, *χαίρω* *rejoice*.

522. Contracted Verbs and Some Verbs in *-ιω*, *-υω*. — a. Verbs in *-aw*, *-ew*, *-ow*, which for convenience have been treated under the first class, properly belong here, *ι* (*υ*) having been lost between vowels. Thus, *τιμάω* from *τίμα-ιω* (*τιμά-*), *οἰκέω* *dwelt* from *οἰκε-ιω* (*οἰκε-* alternate stem to *οἰκο-*, 229 b), *δηλόω* from *δηλο-ιω*. So in denominatives, as poetic *μηνίω* *am wroth* (*μηνι-ιω*), *φθίβω* *erode* (*φθιτ-ιω*). Primitives in *-ιω*, *-υω* are of uncertain origin. Cp. 608, 624.

N. — The rare spellings *ἀλνίω*, *θυλίω*, *μεθυλίω*, *φνίω* indicate their origin from *-ιω*.

b. So with stems in long vowels: *δρῶ* *do* from *δρᾶ-ιω*, *ζῶ* *live* from *ζῷ-ιω* (cp. *ζῆθι*), *χρῶ* *give oracles* from *χρη-ιω* (2 pers. *χρηῖς*, 394).

#### FOURTH OR N CLASS

523. The present stem of the N class is formed from the verb-stem by the addition of a suffix containing *ν*.

a. *-ν*%- is added: *δάκ-νω* *bite*, *τέμ-νω* *cut*.

So *δόνω*, *κάμνω*, *πίνω*, *πίτνω* *poet.*, *τίνω*, *φθάνω*, *φθίνω*.

b. *-αν*%- is added: *αἰσθ-άνομαι* *perceive*, *ἀμαρτ-άν-ω* *err*.

So *αἰδέσθω*, *βλαστάνω*, *δαρθάνω*, *ἀπεχθάνομαι*, *οἰδάνω*, *ὀλισθάνω*, *ὀφλισκάνω* (526).

c. *-αν*%- is added and a nasal (*μ*, *ν*, or *γ* nasal) inserted in the verb-stem: *λα-μ-β-άν-ω* (*λαβ-*) *take*, *λα-ν-θ-άν-ω* *escape notice* (*λαθ-*), *τυ-γ-χ-άν-ω* *happen* (*τυχ-*). So *ἀνδάνω* *please* (*ἀδ-*), *θιγγάνω* *touch* (*θιγ-*), *κιγχάνω* *find* (*κιχ-*), *λαγχάνω* *obtain by lot* (*λαχ-*), *μαρθάνω* *learn* (*μαθ-*), *πυνθάνομαι* *inquire* (*πυνθ-*).

d. *-νε*%- is added: *βῦ-νέ-ω* *stop up* (also *βύω*), *ικ-νέ-ο-μαι* *come* (also *ικω*),

519 D. Aeolic has here *-εννω*, *-ερρω*, *-ιννω*, *-ιρρω*, *-υννω*, *-υρρω* (37 D. 3); for *κτείνω*, it has *κταίνω*; cp. Doric *φθαίρω* for *φθειρω*.

κυ-νέ-ω *kiss*, ἀμπ-ισχ-νέ-ο-μαι *have on*, ὑπ-ισχ-νέ-ο-μαι *promise* (cp. ἰ-σχ-ω for σι-σχ-ω, 493 a).

e. -νν%- is added: ἐλαύνω *drive* for ἐλα-ν-ω.

f. -νν (-ννν after a short vowel) is added (second class of μ-verbs, 414): δείκ-νῦ-μι *show* (δεικ-, present stem δεικνῦ-), ζεύγ-νῦ-μι *yoke* (ζευγ-), δαλλῦμι *destroy* (for δαλ-νῦ-μι, 77 a); κερά-νῦ-μι *mix* (κερα-), σκεδά-νῦ-μι *scatter* (σκεδα-). Others 729 ff. Some of these verbs have presents in -νω (746).

N. 1. — The forms in -νῦμι spread from ξνῦμι, σβέννῦμι, which are derived from ἐσ-νῦμι, σβες-νῦμι.

N. 2. — Some verbs in -νω are formed from -νρ%- for -νχ%-; as Hom. τίνω, φθίνω, φθάνω, δνομαι from τι-νρ-ω, etc., (87 D. 1). Attic τίνω, etc. dropped the ρ.

g. -να, -νη are added (third class of μ-verbs 412); as in (poetic) δάμ-νη-μι *I conquer*, δάμ-να-μεν *we conquer* (δαμ-), and in σκιδ-νη-μι (rare in prose for σκεδάννῦμι) *scatter*. The verbs of this class are chiefly poetic (Epic), and most have alternative forms in -αω. See 737.

In two further divisions there is a transition to the Iota Class.

h. -ιν%- for -νι%- is added: βαίνω *go* (βα-ν-ιω), κερδαίνω *gain* (κερδα-ν-ιω). τετραίνω *bore* (τετρα-ν-ιω). So poetic βαίνω *sprinkle*. For the added ν, cp. δάκ-νω (523 a). See 518 a.

i. -αιν%- for -ανι%- is added: δσφραίνομαι *smell* (δσφραν-ιομαι), Hom. ἀλιταίνομαι *sin* (also ἀλιτράινω). See 518 a.

524. A short vowel of the verb-stem is lengthened in the case of some verbs to form one or more of the tense-stems other than the present. Thus, λαμβάνω (λαβ-) *take* λήσσομαι (ληθ-); δάκνω (δακ-) *bite* δήξω (δηκ-). So λαγχάνω, λανθάνω, τυγχάνω, πυνθάνομαι (πυνθ-) *inquire*, fut. πεύσομαι (πενθ-).

a. ζεύγνῦμι *yoke*, πηγνῦμι *fasten*, ῥηγνῦμι *break* have the strong grade in all tenses except the 2 pass. system. μετγνῦμι *mix* (commonly written μτγνῦμι) has μτγ- only in the 2 perf. and 2 pass. systems.

525. Addition of ε and ο. — a. Many verbs add ε to the verb-stem to form all the tenses except present, 2 aorist, and 2 perfect; as αἰσθάνομαι, ἀμαρτάνω, ἀνδάνω, ἀξάνω, ἀπεχθάνομαι, βλαστάνω, θαρβάνω, κιγχάνω, μαρθάνω, δολισθάνω, δφλισκάνω. One or more tenses with ε added are formed by κερδαίνω, δαλλῦμι, δσφραίνομαι, στόρνῦμι, τυγχάνω.

b. δυνῦμι *swear* has ὁμο- in all systems except the present and future, as ὁμοσα, ὁμώμοκα, but fut. ὁμοῦμαι from ὁμεομαι.

#### FIFTH OR INCEPTIVE CLASS (VERBS IN -σκω)

526. The present stem is formed by adding the suffix -σκ%- to the verb-stem if it ends in a vowel; -ισκ%- if it ends in a consonant. Thus, ἀρέ-σκω *please*, εὕρ-ισκω *find*.

a. This class is called *inceptive* (or *inchoative*) because some of the verbs belonging to it have the sense of *beginning* or *becoming* (cp. Lat. -*esco*); as γηράσκω *grow old*. But very few verbs have this meaning.

b. In θνήσκω *die*, μμνήσκω *remind*, -ισκω was later added to verb-stems ending in a vowel. The older forms are θνήσκω, μμνήσκω.

c. The verb-stem is often reduplicated in the present; as γι-γνώ-σκω *know*, βι-βρώ-σκω *eat*, δι-δρά-σκω *run away*. Poetic ἀρ-αρ-ίσκω *flit*, poetic ἀπ-αφ-ίσκω *deceive*, have the form of Attic reduplication. μίσγω may stand for μ-(μ)ισγω.

d. A stop consonant is dropped before -σκω (99); as δι-δά(κ)-σκω *teach* (cp. δι-δακ-τός), ἀλύ(κ)-σκω *avoid*, λα(κ)-σκω *speak*. πάσχω *suffer* is for πα(θ)-σκω (126).

e. The present stem often shows the strong grades ω (weak o) and ā or η (weak a). See b, c. Weak grades appear in φάσκω *say*, βδσκω *feed*.

f. On the iteratives in -σκω see 495.

527. The following verbs belong to this class (poetic and Ionic forms are starred) :

- a. Vowel stems: ἀλδήσκω\* (ἀλδη-), ἀναβιώσκειμαι\* (βιω-), ἀρέσκω (ἀρε-), βάσκω\* (βα- for βγ-, 35 b), βιβρώσκω (βρο-), βλώσκω\* (μολ-, μλο-, βλο-, 130 D.), βδσκω (βο-), γενειάσκω (cp. γενεάω), γηράσκω (γηρα-), γιγνώσκω (γνο-), δεδίσκομαι *frighten*, διδράσκω (δρα-), ήβδσκω (ήβα-), ήλάσκω\* (ήλα-), θηήσκω (θαν-, θνα-), θρήσκω\* (θορ-, θρο-), ήλάσκειμαι (ήλα-), κικλήσκω\* (καλε-, κλη-), κύσκειμαι\* (κυ-), μεθύσκω (μεθυ-), μιμνήσκω (μνα-), πιπίσκω\* (πι-), πιπράσκω (πρα-), πινύσκω\* (πινυ-), πιφαύσκω\* (φau-), τιτρώσκω (τρο-), φάσκω (φα-), χάσκω\* (χα-).
- b. Consonant stems: ἀλίσκειμαι (άλ-ο-), ἀλύσκω\* (άλυκ-), ἀμβλίσκω (ἀμβλ- ἀμβλο-), ἀμπλακίσκω\* (ἀμπλακ-), ἀνᾶλίσκω (ἀν-ᾶλ-ο-), ἀπαφίσκω\* (ἀπ-αφ-), ἀραρίσκω\* (ἀρ-), δεδίσκομαι\* *welcome* (δε-δικ-) and δηδίσκομαι (usually written δειδ-) *welcome*, διδάσκω (διδαχ-), εἶσκω (εἶκ-), ἐπαυρίσκω\* (αὐρ-), εὐρίσκω (εὐρ-ε-), λάσκω\* (λακ-), μίσγω\* (μγ-), ὀφλισκάνω (ὀφλ-ε-), πάσχω (παθ-), στερίσκω (στερ-ε-), τιτύσκειμαι\* (τι-τυκ-), ὕλάσκω\* (ὕλακ-), χρητίζομαι\* (χρη-).

528. Addition of ε and ο.—στερίσκω *deprive* (cp. στέρομαι) makes all the other tense-stems from στερε-; εὐρίσκω has εὐρε- except in the present and 2 aorist. —ἀλίσκομαι *am captured* (άλ-) adds ο in other tense-stems.

## SIXTH OR MIXED CLASS

529. This class includes some irregular verbs, one or more of whose tense-stems are quite different from others, as Eng. *am*, *was*, *be*, Lat. *sum*, *fui*. For the full list of forms see the List of Verbs.

1. αἰρέω (αἶρε-, ἐλ-) *take*, fut. αἰρήσω, ἤρηκα, etc., 2 aor. εἶλον.
2. εἶδον (εἶδ-, ἰδ-) *saw*, ἵδμι, 2 aorist (with no present act.); 2 pl. οἶδα *know* (794). Middle εἶδομαι (poetic). εἶδον is used as 2 aor. of ὁράω (see below).
3. εἶπον (εἶπ-, ἐρ-, ρε-) *spoke*, 2 aor. (no pres.); fut. (ἐρέω) ἐρώ, perf. ἐ-ῤῥηκα, ἐ-ῤῥημαι, aor. pass. ἐ-ῤῥήθην. The stem ἐρ- is for ερ-, seen in Lat. *ver-bum*. (Cp. 492.) ρε- is for ερε, hence εἶρημαι for εε-ερε-μαι.
4. ἔρχομαι (ἐρχ-, ἐλευθ-, ἐλυθ-, ἐλθ-), *go*. Fut. ἐλεύσομαι (usually poet.), 2 perf. ἐλήλυθα, 2 aor. ἤλθον. The Attic future is εἰμι *shall go* (774). The imp. perf. and the moods of the pres. other than the indic. use the forms of εἰμι.

526 c. D. Hom. has εἶσκω *liken* for εεε(λ)κ-σκω, also ἴσκω from φι(κ)-σκω, τιτύ(κ)-σκειμαι *prepare*, δε-δί(κ)-σκειμαι *welcome*.



5. *ἐσθίω* (ἐσθ-, ἐθ-, φαγ-) *eat*, fut. *ἔδομαι* (541), pf. *ἐθήδοκα*, *-ἐθήδεσμαι*, *ἤδέσθην*, 2 aor. *ἔφαγον*.
6. *ὄραω* (ὄρα-, ὀπ-, ῥιδ-) *see*, fut. *ὄψομαι*, perf. *ὠράκα* or *ἐόρακα*, perf. mid. *ὠράμαι* or *ὠμμαί* (ὠπ-μαι), *ὠφθην*, 2 aor. *ἴδον* (see 2 above).
7. *πάσχω* (παθ-, πενθ-) *suffer*, fut. *πέσομαι* for *πενθ-σομαι* (100), 2 pf. *πέπονθα*, 2 aor. *ἔπαθον*. (See 528 d.)
8. *πίνω* (πι-, πο-) *drink*, from *πι-ν-ω* (523 a), fut. *πίτομαι* (541), pf. *πέπωκα*, 2 aor. *ἔπιον*, imp. *πίθι* (466. 1, a, 687).
9. *τρέχω* (τρεχ- for θρεχ- (125 g), δραμ-, δραμε-) *run*, fut. *δραμούμαι*, pf. *δεδράμηκα*, 2 aor. *ἔδραμον*.
10. *φέρω* (φερ-, οί-, ἐνεκ-, by reduplication and syncope *ἐν-ερεκ* and *ἐνεργ-*) *bear*; fut. *οίσω*, aor. *ἤνεγκα*, perf. *ἐν-ήνοχα* (446, 478), *ἐν-ήνεργ-μαι*, aor. pass. *ἠνέχθην*.
11. *ὠπείμαι* (ὠνε-, πρια-) *buy*, fut. *ὠνήσομαι*, perf. *ὠνήμαι*, *ἐωνήθην*. For *ἐωνησά-μην* the form *ἐπριάμην* 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), *δοφραίνομαι* (III, IV), *ὀφλισκάνω* (IV, V).

**531.** Many verbs have alternative forms, often of different classes, as *κῦδαίνω* *kūdaíno honour*, *ἴκω* *ikáo come*, *μελάν-ω* *melán-ō grow black*, *μελαινώ* (*μελαν-ιω*) *blacken*, *κλάζω* (*κλαγγ-*) *κλαγγ-άν-ω* *scream*, *σφάζω* *sfátōw slay* (516). Cp. also *ἀνύτω* *anútōw accomplish*, *ἀρύω* *arútōw draw water*, Hom. *ἐρόκω*, *ἐρύκάνω*, *ἐρύκανάω* *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. *λῶσω*, *παιδεύσω*, *λείψω*, *στήσω* are alike future indicative and aorist subjunctive in form. In poetry and in some dialects there is no external difference between the future indicative and the aorist subjunctive when the latter has (as often in Hom.) a short mood-sign (457 D.); e.g., Hom. *βήσομεν*, *ἀμειψεται*, Ionic inscriptions *ποιήσει*.

**533.** The future stem is formed by adding the tense-suffix *-σ%-* (*-εσ%-* in liquid stems, 535) to the verb-stem: *λῶ-σω*, *I shall* (or *will*) *loose*, *λύσομαι*; *θή-σω* from *τί-θη-μι* *place*; *δείξω* from *δείκ-νύ-μι* *show*.

a. In verbs showing strong and weak grades (476) the ending is added to the strong stem: *λείπω* *λείψω*, *τήκω* *τήξω*, *πνέω* *πνεύσομαι* (503), *δίδωμι* *δώσω*.

**534. Vowel Verbs.** — Verb-stems ending in a short vowel lengthen the vowel before the tense suffix (a to η except after ε, ι, ρ). Thus, *τιμάω*, *τιμήσω*; *έάω*, *έάσω*; *φιλέω*, *φιλήσω*.

a. On *χράω* *give oracles*, *χράομαι* *use*, *ἀκροάομαι* *hear*, see 487 a.

b. For verbs retaining a short final vowel, see 488.

**534 D.** Doric and Aeolic always lengthen a to ā (*τιμάω*).

b. In verbs with stems originally ending in *-σ* Hom. often has *σσ* in the future: *ἀνύω* *ἀνύσσεσθαι*, *τελέω* *τελέσσω*; by analogy *δλλύω* *δλέσσω* (and *ὀλέσω*, *ὀλείται*).

**535. Liquid Verbs.** — Verb-stems ending in λ, μ, ν, ρ, add -εσ%; then σ drops and ε contracts with the following vowel.

φαίνω (φαν-) *show*, φανῶ, φανείς from φαν-έ(σ)ω, φαν-έ(σ)εις; στέλλω (στελ-) *send*, στελοῦμαι, στελεῖτε from στελ-έ(σ)ομεν, στελ-έ(σ)ετε. See p. 128.

**536.** σ is retained in the poetic forms κέλω (κέλλω *land*, κελ-), κύρω (κύρω *meet*, κυρ-), θέρωμαι (θέρωμαι *warm myself*, θερ-), ὀρω (ὀρνυμι *rouse*, ὀρ-). So also in the aorist. See ἀραρίσκω, εἴλω, κείρω, φθείρω, φῶρω in the List of Verbs.

**537. Stop Verbs.** — Labial (π, β, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (τ, δ, θ) are lost before σ (98).

κόπ-τ-ω (κοπ-) *cut*, κόψω, κόψομαι; βλάπ-τ-ω (βλαβ-) *injure*, βλάψω, βλάψομαι; γράφ-ω *write*, γράψω, γράψομαι; πλέκ-ω *weave*, πλέξω, πλέξομαι; λέγ-ω *say*, λέξω, λέξομαι; ταραττω (ταραχ-) *disturb*, ταραξέω, ταραξομαι; φράζω (φραδ-) *say*, φράσω; πείθω (πιθ-, πειθ-) *persuade*, πείσω, πείσομαι.

a. When ε or ο is added to the verb-stem, it is lengthened to η or ω: as βόλομαι (βουλ-ε-) *wish* βουλήσομαι, ἀλίσκομαι (άλ-ο-) *am captured* ἀλώσομαι. 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 δ or ε and these vowels are not preceded by a syllable long by nature or position. Here σ is dropped and -δω and -έω are contracted to -ῶ. When ι precedes σ, the ending is ι-(σ)έω which contracts to -ῶ.

a. καλέω *call*, τελέω *finish* drop the σ of καλέσω καλέσομαι, τελέσω τελέσομαι and the resulting Attic forms are καλῶ καλοῦμαι, τελῶ (τελοῦμαι poetic).

b. ἐλαύνω (ελα-) *drive* has Hom. ἐλάω, Attic ἐλῶ. — καθέζομαι (καθεδ-) *sit* has Attic καθεδοῦμαι. — μάχομαι (μαχ-ε-) *fight* has Hom. μαχέσομαι (and μαχήσομαι), Attic μαχοῦμαι. — δαλλῶμι (δλ-ε-) *destroy* has Hom. δάλεω, Attic δαλῶ.

c. All verbs in -αννῦμι have futures in -δ(σ)ω, -ῶ. Thus, σκεδάννυμι (σκεδα-) *scatter*, poet. σκεδάσω, Attic σκεδῶ. Similarly some verbs in -εννῦμι: ἀμφιέννυμι (ἀμφι-) *clothe*, Epic ἀμφίεσω, Attic ἀμφιῶ; στήρννυμι (στορ-ε-) *spread*, late στορίσω, Attic στοριῶ.

d. A very few verbs in -αῖω have the contracted form. βιβάζω (βιβαδ-) *cause to go* usually has Attic βιβῶ from βιβάσω. So ἐξετάωμεν = ἐξετάσομεν from ἐξετάζω *examine*.

e. Verbs in -ιζω of more than two syllables drop σ and insert ε, thus making ι-(σ)έω, ι-(σ)έομαι, which contract to -ῶ and -ιούμαι, as in the Doric future (540).

**535 D.** These futures are often uncontracted in Homer (βαλέω, κτενέεις, ἀγγέλωσι); regularly in Aeolic; in Hdt. properly only when ε comes before ο or ω.

**537 D.** Doric has -ξω from most verbs in -ζω (516 D.).

**539. b. D.** For Hom. -ωω for -αω, see 645.

So νομίζω (νομιδ-) *consider* makes νομισεω, νομι-εω, νομιῶ and in like manner νομι-ομαι, both inflected like ποιῶ, ποιούμαι. So ἐθιοῦσι, οἰκιοῦντες from ἐθίζω *accustom*, οἰκίζω *colonize*. But σχίζω (σχιδ-) *split* makes σχίσω. νομιῶ etc. are due to the analogy of the liquid verbs.

N. — Such forms in Attic texts as ἐλάσω, τελέσω, νομίσω, βιβάσω are erroneous.

**540. Doric Future.** — Some verbs, which have a future middle with an active meaning, form the stem of the future middle by adding -σε%, and contracting -σέομαι to -σοῦμαι. Such verbs (except νέω, πίπτω) have also the regular future in -σομαι.

κλαίω (κλαυ-, 520) *weep* κλαυσοῦμαι, νέω (νυ-, νεν-) *swim* νενσοῦμαι (doubtful), πλέω (πλυ-, πλεν-) *sail* πλενσοῦμαι, πνέω (πνυ-, πνεν-) *breathe* πνενσοῦμαι, πίπτω (πετ-) *fall* πεσοῦμαι, πυνθάνομαι (πυνθ-, πευθ-) *πενσοῦμαι* (once), φεύγω (φυγ-, φενγ-) *φευξοῦμαι*, χέζω (χεδ-) *χεσοῦμαι*.

a. The inflection of the Doric future is as follows: —

λῦσῶ, -σοῦμαι	λῦσοῦμες, -σοῦμεθα	λῦσῶν, -σοῦμενος
λῦσεῖς, -σεῖ	λῦσεῖτε, -σεῖσθε	λῦσειν, -σεῖσθαι
λῦσει, -σεῖται	λῦσούνη, -σούνηται	

b. These are called *Doric futures* because Doric usually makes all futures (active and middle) in -σέω -σῶ, -σέομαι -σοῦμαι.

c. Attic πεσοῦμαι (Hom. πεσέομαι) from πίπτω *fall* comes from πετεομαι. Attic ἔπεσον is derived from 2 aor. ἔπετον (Dor. and Aeol.) under the influence of πεσοῦμαι.

**541. Futures with Present Forms.** — The following verbs have no future suffix, the future thus having the form of a present: ἔδομαι (ἐδ-) *eat*, πίομαι (πι-) *drink*, χέω (χυν-) and χέομαι, *pour*. See 529. 5, 8.

a. These are probably old subjunctives which have retained their future meaning. In ἔδομαι and πίομαι the mood-sign is short (457 D.). Hom. has βέομαι or βέλομαι *live*, δῆω *find*, κῆω (written κείω) *lie*, ἐξάνω *achieve*, ἐρῶω *draw*, τανύω *stretch*, and ἀλείβεται *avoid*. νέομαι *go* is for νεσομαι.

### III. FIRST (SIGMATIC) AORIST SYSTEM

#### (FIRST AORIST ACTIVE AND MIDDLE)

**542.** The first aorist stem is formed by adding the tense suffix -σα to the verb-stem: ἔλῡ-σα *I loosed*, λύσω, λύσαιμι; ἔδειξα *I showed*, from δείκ-νῡ-μι. See 666.

**539 D.** Hom. has δεικιῶ, κομιῶ, κτεριῶ; and also τελέω, καλέω, ἐλάω, ἀντιῶω, δαμῶωσι (645), ἀνύω, ἐρόωσι, τανύωσι. Hdt. always uses the -ιῶ and -ιούμαι forms. Homeric futures in -εω have a liquid before ε, and are analogous to the futures of liquid verbs.

**540 D.** Hom. ἑσσεῖται (and ἑσσεται, ἑσεται, ἑσται). In Doric there are three forms: (1) -σέω (and -σῶ), -σέομαι (and -σοῦμαι); and often with εν from εο as -εῦντι, -εῦμες; (2) -σίω with ι from ε before ο and ω; (3) the Attic forms.

**542 D. Mixed Aorists.** — Hom. has some forms of the first aorist with the thematic vowel (ε%) of the second aorist; as ἄξετε, ἄξεσθε (ἀγω *lead*), ἐβήσете,

a. In verbs showing strong and weak grades (476), the tense-suffix is added to the strong stem: *πείθω* *ἔπεισα*, *τήκω* *ἔτηξα*, *πνέω* *ἔπνευσα*, *ίστημι* (*στα-*, *στη-*) *ἴστησα*, *ἔστησάμην*.

N. — *τίθημι* (*θε-*, *θη-*) *place*, *δίδωμι* (*δο-*, *δω-*) *give*, *ἵημι* (*ἰ-*, *ῆ-*) *send* have aorists in *-κα* (*ἔθηκα*, *ἔδωκα*, *ἤκα* in the singular: with *κ* rarely in the plural). See 755.

**543. Vowel Verbs.** — Verb-stems ending in a vowel lengthen a short final vowel before the tense-suffix (*a* to *η* except after *ε*, *ι*, *ρ*). Thus, *τιμάω* *ἐτίμησα*, *εἰάω* *εἶασα* (431), *φιλέω* *ἐφίλησα*.

a. *χέω* (*χυ-*, *χεν-*, *χεφ-*) *pour* has the aorists *ἔχεα*, *ἐχεάμην* (Epic *ἔχενα*, *ἐχενάμην*) from *ἐχευσα*, *ἐχευσαμην*.

b. For verbs retaining a short final vowel see 488.

**544. Liquid Verbs.** — Verb-stems ending in *λ*, *μ*, *ν*, *ρ* lose *σ* and lengthen their vowel in compensation (37): *a* to *η* (after *ι* or *ρ* to *ā*), *ε* to *α*, *ι* to *ῑ*, *υ* to *ū*.

*φαίνω* (*φαν-*) *show*, *ῥήγνω* for *ῥήφανω*; *περαίνω* (*περαν-*) *finish*, *ἐπέρᾱνω* for *ἐπερανω*; *στέλλω* (*στελλ-*) *send*, *ἔστειλα* for *ἔστελσα*; *κρίνω* (*κριν-*) *judge*, *ἔκρινα* for *ἐκρινω*; *ἀλλομαι* (*ἀλ-*) *leap*, *ἤλαμην* for *ἤλσαμην*.

a. Some verbs in *-αινω* (*-αν-*) have *-ᾱνω* instead of *-ῃνω*; as *γλυκαίνω* *sweeten* *ἐγλύκαῖνω*. So *ισχυαίνω* *make thin*, *κερδαίνω* *gain*, *κοιλαίνω* *hollow out*, *λιπαίνω* *fatten*, *δραγαίνω* *be angry*, *πεπαίνω* *make ripe*. Cp. 30 a.

b. The poetic verbs retaining *σ* in the future (536) retain it also in the aorist.

c. *αἰρω* (*ἀρ-*) *raise* is treated as if its verb-stem were *ἀρ-* (contracted from *ἀερ-* in *ἀείρω*): aor. *ἤρα*, *ἔρω*, *ἔραιμι*, *ἔρον*, *ἔραι*, *ἔρας*, and *ἤράμην*, *ἔρωμαι*, *ἔραμην*, *ἔρασθαι*, *ἔράμενος*.

d. *ἤνεγκα* is used as the first aorist of *φέρω* *bear*. *εἶπα* is rare for *εἶπον* (549).

**545. Stop Verbs.** — Labial (*π*, *β*, *φ*) and palatal (*κ*, *γ*, *χ*) stops at the end of the verb-stem unite with *σ* to form *ψ* or *ξ*. Dentals (*τ*, *δ*, *θ*) are lost before *σ* (cp. 98).

*πέμπω* *send* *ἔπεμψα*, *ἔπεμψάμην*; *βλάπτω* (*βλαβ-*) *injure* *ἔβλαψα*; *γράφω* *write* *ἔγραψα*, *ἔγραψάμην*; *πλέκω* *weave* *ἔπλεξα*, *ἔπλεξάμην*; *λέγω* *say* *ἔλεξα*; *ταράττω* (*ταραχ-*) *disturb* *ἐτάραξα*, *ἐταραξάμην*; poetic *ἔρέσσω* (*ἔρετ-*) *τοιοῦ ἤρεσα*; *πράττω* (*πραδ-*) *tell* *ἔφρασα*, *ἐφρασάμην*; *πείθω* (*πιθ-*, *πειθ-*, *ποιθ-*) *persuade* *ἔπεισα*.

a. On forms in *σ* from stems in *γ* see 516.

imper. *βήσεο* (*βαίνω* *go*), *ἔδδοσέο* (*δύω* *set*), *ἴξον* (*ἵκω* *come*), *οἶσε*, *οἶσετε*, *οἶστέμεν*, *οἶστέμεναι* (*φέρω* *bring*), imper. *ὄρσο* *rise* (*ὀρνύμι* *rouse*).

**543 a. D.** Homeric *ἤλευάμην* and *ἤλεάμην* avoided, *ἔκηα* *burned* (Att. *ἔκαυσα*), *ἔεσσενα* *drove*, also have lost *σ*.

**543 b. D.** Hom. often has original *σσ*, as *γελάω* *ἐγέλασσα*, *τελέω* *ἐτέλεσσα*; in others by analogy, as *δallūmi* *δλεσσα*, *δρνύμι* *δμοσσα*, *καλέω* *κάλεσσα*.

**544 D.** Hom. has Ionic *-ῃνω* for *-ᾱνω* after *ι* or *ρ*. Aeolic assimilates *σ* to a liquid; as *ἔκριννα*, *ἀπέστελλα*, *ἐνέμματο*, *συνέρραισα* (= *συνείρασα*). Cp. Hom. *ἠφέλλε* (*ἠφέλλω* *increase*).

**545 D.** Hom. often has *σσ* from dental stems, as *ἐκόμισσα* *ἐκομίσσάμην* (*κομίζω*). Doric has *-ξα* from most verbs in *-ζω*: Hom. also has *ξ* (*ἤρπαξε*). See 516 D.

## IV. SECOND AORIST SYSTEM

## (SECOND AORIST ACTIVE AND MIDDLE)

**546.** The second aorist is formed without any tense-suffix and only from the simple verb-stem. Only primitive verbs (372) have second aorists.

**547. (I) Ω-Verbs.** — Ω-verbs make the second aorist by adding % to the verb-stem, which regularly ends in a consonant. Verbs showing vowel gradations (476) use the weak stem (otherwise there would be confusion with the imperfect).

*λείπω* (λιπ-, λειπ-) *leave* *ἐλιπον, -ἐλιπόμην*; *φεύγω* (φυγ-, φεύγ-) *flee* *ἔφυγον*; *πέτομαι* *fly* *ἐπτόμην* (476 a); *λαμβάνω* (λαβ-) *take* *ἔλαβον*.

**548. a.** Vowel verbs rarely form second aorists, as the irregular *αἰρέω* *seize* (*εἶλον*, 529. 1), *ἐσθίω* *eat* (*ἔφαγον*), *ὄρώω* (*εἶδον*). *ἔπιον* *drank* (*πίνω*) 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 *ἀγω* *lead* *ἤγαγον*, and *εἶπον* probably for *ἐ-φε-φετ-ον*; (2) by syncope (493), as *πέτομαι* *fly* *ἐπτόμην*, *ἐγείρω* (*ἐγερ-*) *rouse* *ἤγρόμην*, *ἔπομαι* (*σεπ-*) *follow* *ἔσπρόμην*, imperf. *εἰπόμεν* from *ἐ-σεπομην*, *ἔχω* (*σεχ-*) *have* *ἔσχομην*; (3) by using a for ε (476 b) in poetic forms (480), as *τρέπω* *turn* *ἔτραπον*; (4) by metathesis (492), as poet. *δέρκομαι* *see* *ἔδρακον*.

**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*; *μυκάομαι* *roar* *ἔμυκον*; *στυγέω* *hate* *ἔστυγον*. These forms are derived from the pure verb-stem (485 d, 553).

**547 D.** Hom. often has no thematic vowel in the middle voice of ω-verbs (*ἐδέγμην* from *δέχομαι* *receive*). See 634, 688.

**549 D.** (1) Hom. has (ἐ)κέκλετο (*κέλο-μαι* *command*), *ἔλαβον* (*λήθ-ω* *lie hid*), *ἐπέφραδε* (*φράζω* *tell*), *πεπείθειν* (*πειθ-ω* *persuade*). *ἠρόκακον* (*ἐρόκ-ω* *check*), *ἠνέπαπον* and *ἐνέπικον* (*ἐνίπτω* *chide*, *ἐνιπ-*) have unusual formation. (2) *ἔπλ-δ-μην* (*πέλο-μαι* *am, come*, *πελ-*). (3) *ἔπραθον* (*πέρθ-ω* *sack*), *ἔταμον* (*τέμν-ω* *cut*). (4) *βλήτο* (*βάλλω* *hit*, 128 a).

ἵστημι (στα-, στη-) *set*, second aorist ἔστην, ἔστης, ἔστη, ἔστητον, ἐστήτην, ἔστημεν, ἔστητε, ἔστησαν; middle ἐθέμην from τίθημι (θε-, θη-) *place*, ἐδδμην from δίδωμι (δο-, δω-) *give*.

551. Originally only the dual and plural showed the weak forms, which are retained in the second aorists of τίθημι, δίδωμι, and ἵημι: ἔθεμεν, ἔδομεν, εἶμεν (ἐ-έ-μεν), and in Hom. βάτην (also βήτην) from ἔβην *went*. Elsewhere the weak grades have been displaced by the strong grades, which forced their way in from the singular. Thus, ἔγρον, ἔφθν in Pindar (= ἔγρω-σαν, ἔφῦ-σαν), which come from ἐγρυν(τ), ἐφῦν(τ) by 40. So Hom. ἔτλδν, ἔβδν. Such 3 pl. forms are rare in the dramatic poets.

a. For the singular of τίθημι, δίδωμι, ἵημι, see 755; for the imperatives, 759; for the infinitives, 760.

552. No verb in -ῦμι has a second aorist in Attic from the stem in *v*.

553. The difference between an imperfect and an aorist depends *formally* on the character of the present. Thus ἔ-φην *said* is called an 'imperfect' of φη-μί: but ἔ-στην *stood* is a 'second aorist' because it shows a different tense-stem than that of ἵστημι. Similarly ἔ-φερον is 'imperfect' to φέρω, but ἔ-τεκον 'second aorist' to τίκω because there is no present τεκω. ἔστιχον is imperfect to στίχω, but second aorist to στείχω. Cp. 546 D.

#### NOTE ON THE SECOND AORIST AND SECOND PERFECT

554. a. The second aorist and the second perfect are usually formed only from primitive verbs (372). These tenses are formed by adding the personal endings (inclusive of the thematic or tense vowel) to the verb-stem without any consonant tense-suffix. Cp. ἔλιπον with ἐλύ-σ-α, ἐτράπην with ἐτρέφ-θ-ην (τρέπω *turn*), γέγραφα with ἔλυ-κ-α.

b. The second perfect and second aorist passive are historically older than the corresponding first perfect and first aorist.

c. τρέπω *turn* is the only verb that has three first aorists and three second aorists (596).

d. Very few verbs have both the second aorist active and the second aorist passive. In cases where both occur, one form is rare, as ἔτυπον (once in poetry), ἐτύπην (τύπτω *strike*).

e. In the same voice both the first and the second aorist (or perfect) are rare, as ἐφάσα, ἐφθην (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. ἔπειθον (πειθω *persuade*); or they occur in different dialects, as Attic ἐτάφην, Ionic ἐθάφθην (θάπτω *bury*); or one is much later than the other, as ἔλειψα, late for ἔλιπον.

551 D. Hom. has ἔκταν *I slew* (κτείνω, κταν-) with δ taken from ἔκταμεν, and ὄτα *he wounded* (ὀτρύνω).

## V. FIRST (K) PERFECT SYSTEM

## (FIRST PERFECT AND PLUPERFECT ACTIVE)

**555.** The stem of the first perfect is formed by adding *-κα* to the reduplicated verb-stem. *λέ-λυ-κα* *I have loosed*, *έ-λε-λύκη* *I had loosed*.

a. The *κ*-perfect is later in origin than the second perfect and seems to have started from verb-stems in *-κ*, as *έ-οικ-α* (= *ε-έ-φοικ-α*) from *είκω* *resemble*.

b. Verbs showing the gradations *ει, ευ* : *οι, ου* : *ι, υ* (476) have *ει, ευ* ; as *πειθω* (*πιθ-, πειθ-*) *persuade* *πέπεικα* (560). But *δέδοικα* *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 *τιμά-ω* *honour* *τε-τίμη-κα*, *έα-ω* *permit* *εἶα-κα*, *ποιέ-ω* *make* *πε-ποίη-κα*, *τίθημι* (*θε-, θη-*) *place* *τέθη-κα*, *δίδωμι* (*δο-, δω-*) *give* *δέδω-κα*.

**558.** This applies to verbs that add *ε* (485). For verbs that retain a short final vowel, see 488. (Except *σβέννυμι* (*σβε-*) *extinguish*, which has *έσβηκα*.)

**559. Liquid Verbs.** — Many liquid verbs have no perfect or employ the second perfect. Examples of the regular formation are *φαίνω* (*φαν-*) *show*, *πέφαγκα*, *ἀγγέλλω* (*ἀγγελ-*) *announce*, *ἡγγέλκα*.

a. Some liquid verbs drop *ν* ; as *κρίκω*, *κέκλικα* from *κρίνω* (*κριν-*) *judge*, *κλίνω* (*κλιν-*) *incline*. *τείνω* (*τεν-*) *stretch* has *τέτακα* from *τετγχα*.

b. Monosyllabic stems change *ε* to *α* ; as *έσταλκα*, *έφθαρκα* from *στέλλω* (*στελ-*) *send*, *φθειρω* (*φθερ-*) *corrupt*.

N. For *α* we expect *ο* ; *α* is derived from the middle (*έσταλμαι*, *έφθαρμαι*).

c. All stems in *μ* and many others add *ε* (485) ; as *νέμω* (*νεμ-ε-*), *distribute* *νεμέμηκα*, *μέλω* (*μελ-ε-*) *care for* *μεμέληκα*, *τυγχάνω* (*τυχ-ε*) *happen* *τετύχηκα*.

d. Many liquid verbs suffer metathesis (492) and thus get the form of vowel verbs ; as *βάλλω* (*βαλ-*) *throw* *βέβληκα* ; *θνήσκω* (*θαν-*) *die* *τέθνηκα* ; *καλέω* (*καλε-, κλη-*) *call* *κέκληκα* ; *κάμνω* (*καμ-*) *am weary* *κέκμηκα* ; *τέμνω* (*τεμ-*) *cut* *τέτμηκα*. Also *πίπτω* (*πετ-, πτο-*) *fall* *πέπτωκα*. See 128 a.

**555 b. D.** Hom. *δεῖδω* (used as a present) is for *δε-δφο(ι)-α*. *δεῖδ-* was written on account of the metre when *φ* was lost. Hom. *δέδια* is for *δε-δ(φ)-ι-α* with the weak root that is used in *δέδιμεν*. See 703 D.

**557 D. 1.** Hom. has the *κ*-perfect only in verbs with vowel verb-stems. Of these some have the second perfect in *-α*, particularly in participles. Thus *κεκμηώς*, Attic *κεκμηκώς* (*κάμ-ν-ω* *am weary*) ; *κεκορηώς* (*κορέ-ννυμι* *satiate*) ; *πεφόκασι* and *πεφύᾱσι* (*φύω* *produce*).

2. In some dialects a present was derived from the perfect stem ; as Hom. *ἀνώγω*, Theocr. *δεδοίκω*, *πεφόκει* (in the 2 perf. : Theocr. *πεπόνθω*). Inf. *τεθνάκην* (Aeol.), part. *κεκλήγοντες* (Hom.), *πεφρίκων* (Pind.).

3. From *μέμηκα* (*μηκάομαι* *bleat*) Hom. has the plup. *έμέμηκον*.

**560. Stop Verbs.** — Dental stems drop  $\tau$ ,  $\delta$ ,  $\theta$  before  $-κα$ ; as  $\piείθω$  ( $\piιθ$ -,  $\piειθ$ -,  $\ποιθ$ -) *persuade*  $\piέπεικα$ ,  $\κομίζω$  ( $\κομιδ$ -) *carry*  $\κεκόμικα$ .

## VI. SECOND PERFECT SYSTEM

### (SECOND PERFECT AND PLUPERFECT ACTIVE)

**561.** The stem of the second perfect is formed by adding  $\alpha$  to the reduplicated verb-stem:  $\gammaέγραφα$  *I have written* ( $\γράφω$ ).

**562.** The second perfect is almost always formed from stems ending in a liquid or a stop consonant, and not from vowel stems.

a.  $\acute{\alpha}\kappaήκοα$  ( $\acute{\alpha}\kappaού\eta$  *hear*) is for  $\acute{\alpha}\kappaηκο(ς)-α$  ( $\acute{\alpha}\kappaος-$  =  $\acute{\alpha}\kappaοχ$ -, 48).

**563.** Verb-stems showing variation between short and long vowels (476) have long vowels in the second perfect ( $\alpha$  is thus regularly lengthened). Thus,  $\tauήκω$  ( $\tauακ$ -,  $\tauηκ$ -) *melt*  $\tauέτηκα$ ,  $\κράζω$  ( $\κραγ$ -) *cry*  $\ουί\ κέκρᾱγα$ ,  $\φαίνω$  ( $\φαν$ -) *show*  $\πέφνηα$  *have appeared* (but  $\πέφαγκα$  *have shown*),  $\ῥήγνυμι$  ( $\ῥαγ$ -,  $\ῥηγ$ -,  $\ῥωγ$ -, 477 c) *break*  $\ῥρρωγα$ .

a.  $\epsilonῴθα$  *am accustomed* (=  $\sigmaε-σρωθ-α$ ) has the strong form  $\omega$  (cp.  $\eta\thetaος$  *custom*, 123); Hom.  $\epsilonἶθω$  (Attic  $\epsilonθίζω$  *accustom*).

**564.** The second perfect has  $ο$ ,  $οι$  when the verb-stem varies between  $\alpha$ ,  $\epsilon$ ,  $ο$  (478, 479) or  $\iota$ ,  $ει$ ,  $οι$  (477 a):  $\tauρέφω$  ( $\τρεφ$ -,  $\τροφ$ -,  $\τραφ$ -) *nourish*  $\τέτροφα$ ,  $\λείπω$  ( $\λιπ$ -,  $\λειπ$ -,  $\λοιπ$ -) *leave*  $\λέλοιπα$ ,  $\πείθω$  ( $\πιθ$ -,  $\πειθ$ -,  $\ποιθ$ -) *persuade*  $\πέπειθα$  *trust*.

**565.** Similarly verbs with the variation  $\upsilon$ ,  $\epsilon\upsilon$ ,  $\ου$  (476) should have  $\ου$ ; but this occurs only in Epic  $\epsilonιλήλουθα$  (= Att.  $\epsilonλήλυθα$ ); cp.  $\epsilonλευ(θ)-σομαι$ . Other verbs have  $\epsilon\upsilon$ , as  $\phiεύγω$  *flee*  $\πέφευγα$ .

**566.** After Attic reduplication (446) the stem of the second perfect has the weak form;  $\acute{\alpha}\lambdaειφω$  ( $\acute{\alpha}\lambdaειφ$ -,  $\acute{\alpha}\lambdaιφ$ -) *anoint*  $\acute{\alpha}\lambdaήλιφα$ .

**567.** Apart from the variations in 563–566 the vowel of the verb-stem remains unchanged: as  $\gammaέγραφα$  ( $\γράφω$  *write*),  $\κékυφα$  ( $\κόπτω$  *stoop*,  $\κῦφ$ -).

**568.** The meaning of the second perfect may differ from that of the present; as  $\epsilonγρήγορα$  *am awake* from  $\epsilonγείρω$  *wake up*,  $\sigmaέσηρα$  *grin* from  $\sigmaαίρω$  *sneer*. The second perfect often has the force of a present; as  $\πέπειθα$  *trust* ( $\πέπεικα$  *have persuaded*). See 819.

**569. Aspirated Second Perfects.** — In many stems a final  $\pi$  or  $\beta$  changes to  $\phi$ : a final  $\kappa$  or  $\gamma$  changes to  $\chi$ . ( $\phi$  and  $\chi$  here imitate verb-stems in  $\phi$  and  $\chi$ , as  $\τρέφω$ ,  $\όρνυτω$ .)

**561 D.** Hom. has several forms unknown to Attic:  $\deltaέδουπα$  ( $\δουπ-ε-ω$  *sound*),  $\εολπα$  ( $\ελπ-ω$  *hope*),  $\εοργα$  ( $\ρέζω$  *work*),  $\προ-βέβουλα$  ( $\βούλωμαι$  *wish*),  $\μέμηλα$  ( $\μέλω$  *care for*).

**562 D.** But  $\deltaέδια$  *fear* from  $\deltaφι$ -. See 555 b. D., 703.

**569 D.** Hom. never aspirates  $\pi$ ,  $\beta$ ,  $\kappa$ ,  $\gamma$ . Thus  $\kappaεκοφώς$  = Att.  $\kappaόπ-τ-ω$  *cut*). The aspirated perfect occurs once in Hdt. ( $\epsilonπερόμφει$  1. 86); but is unknown in Attic until the fifth century B.C. Soph. Tr. 1009 ( $\acute{\alpha}\nuατέτροφας$ ) is the only example in tragedy.



κόπτω (κοπ-) cut *κέκοφα*, πέμπ-ω send *πέπομφα*, βλάπτω (βλαβ-) injure *βέβλαφα*, τρίβω (τρίβ-) rub *τέτριψα*, φυλάττω (φυλακ-) guard *-πεφύλαξα*; τρέφ-ω nourish *τέτροφα*; ὀρύττω (ὀρυχ-) dig *ὀρύρυχα*.

**570.** Most such stems have a short vowel immediately before the final consonant; a long vowel precedes e.g. in *δεῖκ-νῦ-μι* *δέδειχα*, *κηρύττω* (*κηρύκ-*) *-κεκηρύχα*, *πτήσσω* (*πτήκ-*) *ἔπτηχα*. *τέτριφα* and *τέθλιφα* show *ι* in contrast to *ι* in the present (*τρίβω*, *θλίβω*). *στέργω*, *λάμπω* do not aspirate (*ἔστοργα*, poet. *ἔλαμπα*).

**571.** The following verbs have aspirated second perfects: *ἄγω*, *ἀλλάττω*, *ἀνοίγω*, *βλάπτω*, *δείκνυμι*, *διώκω* (rare), *θλίβω*, *κηρύττω*, *κλέπτω*, *κόπτω*, *λαγχάνω*, *λαμβάνω*, *λάπτω*, *λέγω* collect, *μάττω*, *μειγνύμι*, *πέμπω*, *πλέκω*, *πράττω*, *πτήσσω*, *τάττω*, *τρέπω*, *τρίβω*, *φέρω* (ἐνήνοχα), *φυλάττω*. *ἀνοίγω* or *ἀνοίγνυμι* has two perfects: *ἀνέψα* and *ἀνέψαγα*. *πράττω* do has *πέπρωγα* have done and fare (well or ill), and (generally later) *πέπρωχα* 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.

*ἵστημι* (στα-, στη-) set, 2 perf. stem *ἕστα-*: *ἕστα-μεν*, *ἕστα-τε*, *ἕστα-σι*, inf. *ἕστα-ναι*; 2 plup. *ἕστα-σαν* (417). The singular is supplied by the forms in -κα; as *ἕστηκα*. These second perfects are enumerated in 704.

**573. Stem Gradation.** — Originally the second perfect was inflected throughout without any thematic vowel (cp. the perfect middle), but with stem-gradation: strong forms in the singular, weak forms elsewhere. -α (1 singular) was introduced in part from the aorist and spread to the other persons. Corresponding to the inflection of *οἶδα* (794) we expect *πέποιθα*, *πέποιθα*, *πέποιθε*, *πέπιστον*, *πέπιθμεν*, *πέπιστε*, *πεπίθασι* (from *πεπιθγι*). Traces of this mode of inflection appear in Hom. *γεγάτην* (from *γεγυτην*, 35 b) *γέγαμεν* from *γέγονα*; *ἔικτον*, *ἔικτην*, *ἔικώς* from *ἔοικα*; *ἐπέπιθμεν*; *μέμαμεν* from *μέμονα*; *πέπασθε* (for *πεπαθε* = *πεπρωθε*) from *πέπονθα* (other examples 704, 705). So the masc. and neut. participles have the strong forms, the feminine has the weak forms (*μεμνηκώς*, *μεμακύνια* as *ειδώς*, *ιδύνια*).

## VII. PERFECT MIDDLE SYSTEM

### (PERFECT AND PLUPERFECT MIDDLE AND PASSIVE, FUTURE PERFECT PASSIVE)

**574.** The stem of the perfect and pluperfect middle and passive is the reduplicated verb-stem, to which the personal endings are directly attached. *λέλυ-μαι* I have loosed myself or have been loosed, *ἔλελύ-μην*; *ἔδο-μαι* (ἔδ-ω-μι give), *δέδειγ-μαι* (δέικ-νῦ-μι show). On the euphonic changes of consonants, see 409.

**574 D.** A thematic vowel precedes the ending in Hom. *μέμβλεται* (*μέλω* care for), *ὀρώρεται* (*ὀρῶμι* rouse).

**575.** The stem of the perfect middle is in general the same as that of the first perfect active as regards its vowel (557), the retention or expulsion of *ν* (559 a), and metathesis (559 d).

*τιμά-ω* honor *τετιμή-μαι* *έτετιμήμην*; *ποιέ-ω* make *πεποίη-μαι* *έπεποίημην*; *γράφ-ω* write *γέγραμ-μαι*; *κρίνω* (κριν-) judge *κέκρι-μαι*; *τείνω* (τεν-) stretch *τέταμ-αι*; *φθείρω* (φθερ-) corrupt *έφθαρ-μαι*; *βάλλω* (βαλ-) throw *βέβλη-μαι* *έβεβλήμην*; *πειθω* (πιθ-, πειθ-, ποιθ-) persuade *πέπεισμαι* *έπεπεισμην*.

**576.** The vowel of the perfect middle stem should show the weak form when there is variation between *ε* (*ει, ευ*): *ο* (*οι, ου*): *α* (*ι, υ*). The weak form in *α* appears regularly in verbs containing a liquid (479): that in *υ*, in *πέπυσμαι* from *πυνθάνομαι* (πυθ-, πευθ-) learn, poet. *έσσυμαι* hasten from *σέω* (*συ-, σευ-*) urge.

**577.** The vowel of the present has often displaced the weak form, as in *πέπλεγμαι* (πλέκ-ω weave), *λέλειμμαι* (λείπ-ω leave), *πέπεισμαι* (πειθ-ω persuade), *έξενγμαι* (ξύνγ-υ-μι yoke).

**578.** A final short vowel of the verb-stem is not lengthened in the verbs given in 488 a. *ε* is added (485) in many verbs. For metathesis see 492; for Attic reduplication see 446.

**579.** *ν* is retained in endings not beginning with *μ*, as *φαίνω* (φαν-) show, *τέφανται*, *τέφανθε*. Before -μαι, we have *μ* in *ώξυμαι* from *όξυνω* (όξυν-) sharpen, but usually *ν* is replaced by *σ*. On the insertion of *σ*, see 489.

**580. Future Perfect.** — The stem of the future perfect is formed by adding -σ%- to the stem of the perfect middle. A vowel immediately preceding -σ%- is always long, though it may have been short in the perfect middle.

*λύ-ω* loose, *λελύ-σομαι* I shall have been loosed (perf. mid. *λέλυ-μαι*), *δέ-ω* bind *δεδή-σομαι* (perf. mid. *δέδε-μαι*), *γράφ-ω* write *γεγράψ-ομαι*, *καλέω* call *κεκλή-σομαι*.

**581.** The future perfect usually has a passive force. The active meaning is found where the perfect middle or active has an active meaning (1946, 1947).

*κεκτήσομαι* shall possess (*κέκτημαι* possess), *κεκράξομαι* shall cry out (*κέκρᾱγα cry out*), *κεκλάγξομαι* shall scream (*κέκλαγγα scream*), *μυμνήσομαι* shall remember (*μέμνημαι remember*), *πεπαύσομαι* shall have ceased (*πέπαυμαι have ceased*).

**582.** Not all verbs can form a future perfect; and few forms of this tense occur outside of the indicative: *διαπεπολεμησόμενον* Thuc. 7. 25 is the only sure example of the participle in classical Greek. The infinitive *μυμνήσεσθαι* occurs in Hom. and Attic prose.

**583.** The periphrastic construction (601) of the perfect middle (passive) participle with *έσσομαι* may be used for the future perfect, as *έγευσμένος έσσομαι* I shall have been deceived.

**580 D.** Hom. has *δεδέξομαι*, *μυμνήσομαι*, *κεκλήσῃ*, *κεχολώσεται*; *κεκαθήσομαι*, *πεφιδήσεται* are from reduplicated aorists.

**584. Future Perfect Active.**—The future perfect active of most verbs is formed periphrastically (600). Two perfects with a present meaning, *ἵστηκα* *I stand* (*ἵστημι* *set*) and *τέθνηκα* *I am dead* (*θνήσκω*), form the future perfects *ἵστηξω* *I shall stand*, *τεθνήξω* *I shall be dead*.

### VIII. FIRST PASSIVE SYSTEM (ΘΗ PASSIVE) (FIRST AORIST AND FIRST FUTURE PASSIVE)

#### FIRST AORIST PASSIVE

**585.** The stem of the first aorist passive is formed by adding *-θη* (or *-θε*) directly to the verb-stem: *ἐλύθη* *I was loosed*, *ἐφάνθη* *I was shewn* (*φαίνω*, *φαν*-), *ἐδόθη* *I was given* (*δίδωμι*, *δο*-, *δω*-).

a. *-θη* appears in the indicative, imperative (except the third plural), and infinitive; *-θε* appears in the other moods. *-θη* is found before a single consonant, *-θε* before two consonants or a vowel except in the nom. neuter of the participle.

**586.** The verb-stem agrees with that of the perfect middle herein:

a. Vowel verbs lengthen the final vowel of the verb-stem, as *τε-τίμη-μαι*, *ἐ-τίμή-θη*. On verbs which do not lengthen their final vowel, see 488.

b. Liquid stems of one syllable change *ε* to *α*, as *τέ-τα-μαι*, *ἐ-τά-θη* (*τείνω* *stretch*, *τεν*-). But *στρέφω* *turn*, *τρέπω* *turn*, *τρέφω* *nourish* have *ἐστρέφθη*, *ἐτρέφθη*, *ἐθρέφθη* (rare), though the perfect middles are *ἔστραμμαι*, *τέτραμμαι*, *τέθραμμαι*.

c. Primitive verbs showing in their stems the gradations *ε* (*ει*, *ευ*): *ο* (*οι*, *ου*): *α* (*ι*, *υ*) have a strong form, as *ἐτρέφθη* from *τρέπω* (*τρεπ*-, *τροπ*-, *τραπ*-) *turn*, *ἐλείφθη* from *λείπω* (*λιπ*-, *λειπ*-, *λοιπ*-) *leave*, *ἐπλεύσθη* from *πλέω* (*πλυ*-, *πλευ*-) *sail*.

d. Primitive verbs showing in their stems a variation between *ε*: *η* and *ο*: *ω* have, in the first aorist passive, the short vowel. Thus, *τίθημι* (*θε*-, *θη*-) *ἐτέθη*, *δίδωμι* (*δο*-, *δω*-) *ἐδόθη*.

e. Final *ν* is dropped in some verbs: *κέ-κρι-μαι*, *ἐκρίθη*. See 491.

f. The verb-stem may suffer metathesis: *βέ-βλη-μαι*, *ἐ-βλή-θη*. See 492.

g. Sigma is often added: *κε-κέλευσ-μαι*, *ἐ-κελεύσ-θη*. See 489.

**587.** Before *θ* of the suffix, *π* and *β* become *φ*; *κ* and *γ* become *χ* (82 c); *τ*, *δ*, *θ* become *σ* (83). *φ* and *χ* remain unaltered.

*λείπ-ω* *ἐλείφ-θη*, *βλάπτω* (*βλαβ*-) *ἐβλάφ-θη*; *φυλάττω* (*φυλακ*-) *ἐφυλάχ-θη*. *ἀγ-ω* *ἤχ-θη*; *κομίζω* (*κομιδ*-) *ἐκομίσ-θη*, *πείθω* *ἐπείσ-θη*; *γράφω* *ἐγράφ-θη*, *ταράττω* (*ταραχ*-) *ἐταράχ-θη*.

**584 D.** Hom. has *κεχαρήσω* and *κεχαρήσομαι* from *χαίρω* (*χαρ*-) *rejoice*.

**585 a. D.** For *-θησαν* we find *-θεν* in Hom., as *διέκριθεν*.

**586 b. D.** *ἐστράφθη* is Ionic and Doric; Hom. and Hdt. have *ἐτρέφθη* from *τρέπω*. Hom. has *ἐτάρφθη* and *ἐτέρφθη* from *τρέπω* *gladden*.

**586 e. D.** Hom. has *ἐκλίνθη* and *ἐκλίθη*, *ἐκρίνθη* and *ἐκρίθη*; *ἰδρύνθη* = Att. *ἰδρόθη* (*ἰδρύω* *erect*), *ἀμπνύνθη* (*ἀναπνέω* *revive*).

588.  $\theta$  of the verb-stem becomes  $\tau$  in  $\epsilon\text{-}\tau\epsilon\text{-}\theta\eta\nu$  for  $\epsilon\text{-}\theta\epsilon\text{-}\theta\eta\nu$ , and in  $\epsilon\text{-}\tau\upsilon\text{-}\theta\eta\nu$  for  $\epsilon\text{-}\theta\upsilon\text{-}\theta\eta\nu$  from  $\tau\iota\theta\eta\mu\iota$  ( $\theta\epsilon\text{-}$ ,  $\theta\eta\text{-}$ ) place and  $\theta\theta\omega$  ( $\theta\upsilon\text{-}$ ,  $\theta\upsilon\text{-}$ ) sacrifice. See 125 c.

#### FIRST FUTURE PASSIVE

589. The stem of the first future passive is formed by adding  $\sigma\%$ - to the stem of the first aorist passive. It ends in  $\text{-}\theta\eta\sigma\sigma\alpha\iota$ . Thus,  $\pi\alpha\iota\delta\epsilon\upsilon\theta\acute{\eta}\text{-}\sigma\sigma\alpha\iota$  *I shall be educated*,  $\lambda\upsilon\theta\eta\text{-}\sigma\sigma\alpha\iota$  *I shall be loosed*.

$\tau\acute{\iota}\mu\alpha\omega$ ,  $\epsilon\tau\acute{\iota}\mu\eta\theta\eta\nu$   $\tau\acute{\iota}\mu\eta\theta\eta\sigma\sigma\alpha\iota$ ;  $\epsilon\acute{\alpha}\omega$ ,  $\epsilon\acute{\iota}\delta\theta\eta\nu$   $\epsilon\acute{\alpha}\theta\eta\sigma\sigma\alpha\iota$ ;  $\lambda\epsilon\acute{\iota}\pi\omega$ ,  $\epsilon\lambda\epsilon\acute{\iota}\phi\theta\eta\nu$   $\lambda\epsilon\acute{\iota}\phi\theta\eta\sigma\sigma\alpha\iota$ ;  $\pi\epsilon\acute{\iota}\delta\omega$ ,  $\epsilon\pi\epsilon\acute{\iota}\sigma\theta\eta\nu$   $\pi\epsilon\acute{\iota}\sigma\theta\eta\sigma\sigma\alpha\iota$ ;  $\tau\epsilon\acute{\iota}\lambda\omega$ ,  $\epsilon\tau\acute{\alpha}\theta\eta\nu$   $\tau\alpha\theta\eta\sigma\sigma\alpha\iota$ ;  $\tau\acute{\alpha}\tau\tau\omega$ ,  $\epsilon\tau\acute{\alpha}\chi\theta\eta\nu$   $\tau\alpha\chi\theta\eta\sigma\sigma\alpha\iota$ ;  $\tau\acute{\iota}\theta\eta\mu\iota$ ,  $\epsilon\tau\acute{\epsilon}\theta\eta\nu$   $\tau\epsilon\theta\eta\sigma\sigma\alpha\iota$ ;  $\delta\acute{\iota}\delta\omega\mu\iota$ ,  $\epsilon\delta\delta\theta\eta\nu$   $\delta\omicron\theta\eta\sigma\sigma\alpha\iota$ ;  $\delta\epsilon\acute{\iota}\kappa\upsilon\mu\iota$ ,  $\epsilon\delta\epsilon\acute{\iota}\chi\theta\eta\nu$   $\delta\epsilon\acute{\iota}\chi\theta\eta\sigma\sigma\alpha\iota$ .

### 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  $\eta$  (or  $\epsilon\text{-}$ ) directly to the verb-stem. Thus,  $\epsilon\beta\lambda\acute{\alpha}\beta\eta\nu$  *I was injured* from  $\beta\lambda\acute{\alpha}\pi\tau\omega$  ( $\beta\lambda\alpha\beta\text{-}$ ).

a.  $\eta$ - appears in the indicative, imperative (except the third plural), and infinitive;  $\epsilon\text{-}$  appears in the other moods.  $\eta$ - is found before a single consonant,  $\epsilon\text{-}$  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  $\mu$ -verbs; cp. intransitive  $\epsilon\chi\acute{\alpha}\rho\eta\nu$  *rejoiced* with  $\epsilon\sigma\tau\eta\nu$  *stood*. The passive use was developed from the intransitive use.

592. Primitive verbs showing in their stems the grades  $\epsilon\text{:}\omicron\text{:}\alpha$  have a. Thus an  $\epsilon$  of a monosyllabic verb-stem becomes  $\alpha$ , as in  $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$  *weave*  $\epsilon\pi\lambda\acute{\alpha}\kappa\eta\nu$ ,  $\epsilon\lambda\epsilon\upsilon\tau\text{-}\tau\omega$  *steal*  $\epsilon\kappa\lambda\acute{\alpha}\kappa\eta\nu$ ,  $\phi\theta\epsilon\acute{\iota}\rho\omega$  ( $\phi\theta\epsilon\rho\text{-}$ ) *corrupt*  $\epsilon\phi\theta\acute{\alpha}\rho\eta\nu$ ,  $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$  ( $\sigma\tau\epsilon\lambda\text{-}$ ) *send*  $\epsilon\sigma\tau\acute{\alpha}\lambda\eta\nu$ . But  $\lambda\acute{\epsilon}\gamma\omega$  *collect* has  $\epsilon\lambda\acute{\epsilon}\gamma\eta\nu$ .

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  $\tau\acute{\eta}\kappa\omega$  ( $\tau\alpha\kappa\text{-}$ ,  $\tau\eta\kappa\text{-}$ ) *melt*  $\epsilon\tau\acute{\alpha}\kappa\eta\nu$ ,  $\rho\acute{\eta}\gamma\gamma\upsilon\mu\iota$  ( $\rho\alpha\gamma\text{-}$ ,  $\rho\eta\gamma\text{-}$ ,  $\rho\omega\gamma\text{-}$ ) *break*  $\epsilon\rho\rho\acute{\alpha}\gamma\eta\nu$ .

a. But  $\pi\lambda\acute{\eta}\tau\tau\omega$  ( $\pi\lambda\alpha\gamma\text{-}$ ,  $\pi\lambda\eta\gamma\text{-}$ ) *strike* has  $\epsilon\pi\lambda\acute{\alpha}\gamma\eta\nu$  only in composition, as  $\epsilon\zeta\epsilon\pi\lambda\acute{\alpha}\gamma\eta\nu$ ; otherwise  $\epsilon\pi\lambda\acute{\eta}\gamma\eta\nu$ .

594. The second aorist passive is the only aorist passive formed in Attic prose by  $\alpha\gamma\upsilon\mu\iota$  ( $\acute{\epsilon}\gamma\eta\nu$ ),  $\gamma\rho\acute{\alpha}\phi\omega$  ( $\acute{\epsilon}\gamma\rho\acute{\alpha}\phi\eta\nu$ ),  $\delta\acute{\epsilon}\rho\omega$  ( $\acute{\epsilon}\delta\acute{\alpha}\rho\eta\nu$ ),  $\theta\acute{\alpha}\pi\tau\omega$  ( $\acute{\epsilon}\tau\acute{\alpha}\phi\eta\nu$ ),  $\kappa\acute{\omicron}\pi\tau\omega$  ( $\acute{\epsilon}\kappa\omicron\pi\eta\nu$ ),  $\mu\alpha\acute{\iota}\lambda\omega$  ( $\acute{\epsilon}\mu\acute{\alpha}\lambda\eta\nu$ ),  $\pi\acute{\iota}\tau\gamma\omega$  ( $\acute{\epsilon}\pi\pi\acute{\iota}\gamma\eta\nu$ ),  $\rho\acute{\alpha}\pi\tau\omega$  ( $\acute{\epsilon}\rho\rho\acute{\alpha}\phi\eta\nu$ ),  $\rho\acute{\epsilon}\omega$  ( $\acute{\epsilon}\rho\rho\acute{\upsilon}\eta\nu$  active),  $\rho\acute{\eta}\gamma\gamma\upsilon\mu\iota$  ( $\acute{\epsilon}\rho\rho\acute{\alpha}\gamma\eta\nu$ ),  $\sigma\acute{\eta}\kappa\omega$  ( $\acute{\epsilon}\sigma\acute{\alpha}\kappa\eta\nu$ ),  $\sigma\acute{\kappa}\acute{\alpha}\pi\tau\omega$  ( $\acute{\epsilon}\sigma\acute{\alpha}\kappa\phi\eta\nu$ ),  $\sigma\pi\epsilon\acute{\iota}\rho\omega$  ( $\acute{\epsilon}\sigma\pi\acute{\alpha}\rho\eta\nu$ ),  $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$  ( $\acute{\epsilon}\sigma\tau\acute{\alpha}\lambda\eta\nu$ ),  $\sigma\phi\acute{\alpha}\zeta\omega$  or  $\sigma\phi\acute{\alpha}\tau\tau\omega$  ( $\acute{\epsilon}\sigma\phi\acute{\alpha}\gamma\eta\nu$ ),  $\sigma\phi\acute{\alpha}\lambda\lambda\omega$  ( $\acute{\epsilon}\sigma\phi\acute{\alpha}\lambda\eta\nu$ ),  $\tau\acute{\omicron}\phi\omega$  ( $\acute{\epsilon}\tau\acute{\upsilon}\phi\eta\nu$ ),  $\phi\theta\epsilon\acute{\iota}\rho\omega$  ( $\acute{\epsilon}\phi\theta\acute{\alpha}\rho\eta\nu$  pass. and intr.),  $\phi\acute{\omicron}\omega$  (in subj.  $\phi\upsilon\acute{\omega}$ ),  $\chi\alpha\acute{\iota}\rho\omega$  ( $\acute{\epsilon}\chi\acute{\alpha}\rho\eta\nu$  active).

599 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:  $\delta\epsilon\acute{\iota}\chi\theta\eta\sigma\upsilon\sigma\iota\nu\tau\iota$ ,  $\acute{\alpha}\nu\alpha\gamma\rho\alpha\phi\eta\sigma\epsilon\acute{\iota}$ .

590 a. D. For  $\text{-}\eta\sigma\alpha\nu$  we generally find  $\text{-}\epsilon\nu$  (from  $\text{-}\eta\nu$ , 40) in Hom.; also in Doric.

**595.** Both the first aorist passive and the second aorist passive are formed by ἀλείφω (ἡλείφθην), ἀλλάττω (-ἡλλάχθην, ἡλλάγην), βάπτω (ἐβάφην), βλάπτω (ἐβλάφθην, ἐβλάβην), βρέχω (ἐβρέχθην), ζεύγνυμι (ἐζύγην), θλίβω (ἐθλίφθην), κλέπτω (ἐκλάπην), κλίνω (-εκλίην), κρύπτω (ἐκρύφθην), λέγω collect (διελέχθην, but συνελέγην), μάττω (ἐμάγην), μείγνυμι (ἐμίγην), πηγνύμι (ἐπάγην), πλέκω (ἐπλάκην), πλῆττω (ἐπλήγην and -επλάγην), ρίπτω (ἐρρίφθην, ἐρρίφην), στερίσκω (ἐστερήθην), στρέφω (ἐστράφην), τάττω (ἐτάχθην), τήκω (ἐτάκην), τρέπω (ἐτρέπην pass. and intr.), τρέφω (ἐτρέφην pass. and intr.), τρίβω (ἐτρίβην, ἐτρίφθην), φαίνω (ἐφάνθην *was shown*, ἐφάνην *appeared*), φράγνυμι (ἐφράχθην), ψύχω (ἐψύχην). Most of these verbs use either the one in prose and the other in poetry, the dialects, or late Greek. Only the forms in common prose use are inserted in brackets.

**596.** Only those verbs which have no second aorist active show the second aorist passive; except τρέπω, which has all the aorists: active ἐτρέφα and ἐτραπον turned; middle ἐτρεψάμην put to flight, ἐτραπόμην turned myself, took to flight; passive ἐτρέφθην was turned, ἐτράπην was turned and turned myself.

#### SECOND FUTURE PASSIVE

**597.** The stem of the second future passive is formed by adding -σ%- to the stem of the second aorist passive. It ends in -ησομαι. Thus, βληθήσομαι *I shall be injured* from βλάπτω (βλαβ-) ἐβλάβην.

κόπ-τ-ω, ἐκόπην κοπήσομαι; γράφω, ἐγράφην γραφήσομαι; φαίνω, ἐφάνην ἠρ-appeared, φανήσομαι; φθείρω, ἐφθάρην φθαρήσομαι; πηγνύμι fix, ἐπάγην παγήσομαι.

**598.** Most of the verbs in 594, 595 form second futures passive except ἀγνύμι, ἀλείφω, βάπτω, βρέχω, ζεύγνυμι, θλίβω, κλέπτω, μάλω, μάττω, ράπτω. But many of the second futures appear only in poetry or in late Greek, and some are found only in composition.

#### PERIPHRASTIC FORMS

**599. Perfect.** — For the simple perfect and pluperfect periphrastic forms are often used.

a. For the perfect or pluperfect active indicative the forms of the perfect active participle and εἰμι or ἦν may be used: as λευκῶς εἰμι for λέλυκα, λευκῶς ἦν for ἐλελύκη. So βοηθηκότες ἦσαν for ἐβεβοηθήκεσαν (βοηθέω come to aid); εἰμι τεθηκῶς for τέθηκα *I have placed*; γεγραφῶς ἦν for ἐγεγράφη *I had written*; πεπονήθως ἦν *I had suffered*. Such forms are more common in the pluperfect and in general denote *state* rather than *action*.

b. For the perfect active a periphrasis of the aorist participle and ἔχω is sometimes used, especially when a perfect active form with transitive meaning is lacking; as στήσας ἔχω *I have placed* (ἐστηκα, intransitive, stand), ἐρασθεὶς ἔχω *I have loved*. So often because the aspirated perfect is not used, as ἔχεις ταραξῆς θου *hast stirred up*. Cp. habeo with the perfect participle.

**597 D.** Hom. has only δαΐσσαι (ἐδάην learned), μνησέσθαι (μειγνύμι mix).

c. In the perfect active subjunctive and optative the forms in *-κω* and *-κοιμι* are very rare. In their place the perfect active participle with *ᾷ* and *ειην* is usually employed: *λελυκώς* (*λελοιπώς*) *ᾷ*, *ειην*. Other forms than 3 sing. and 3 pl. are rare. Cp. 691, 694.

d. The perfect or pluperfect passive is often paraphrased by the perfect participle and *ἐστί* or *ἦν*; as *γεγραμμένον ἐστί* it stands written, *ἐστί δεδογμένον* it stands resolved, *παρηγγελλένον ἦν* = *παρήγγελτο* (*παράγγελλω* give orders).

e. In the third plural of the perfect and pluperfect middle (passive) the perfect middle participle with *εἶσι* (*ἦσαν*) is used when a stem ending in a consonant would come in direct contact with the endings *-νται*, *-ντο*. See 408.

f. The perfect subjunctive and optative middle are formed by the perfect middle participle with *ᾷ* or *ειην*: *λελυμένος ᾷ*, *ειην*.

g. The perfect imperative of all voices may be expressed by combining the perfect participle with *ἴσθι*, *ἔστω* (697). *λελυκώς ἴσθι* loose, etc., *εἰρημένον ἔστω* let it have been said, *γεγονώς ἔστω* P. L. 951 c, *γεγονότες ἔστωσαν* P. L. 779 d.

h. Periphrasis of the infinitive is rare: *τεθνηκότα εἶναι* to be dead X. C. 1. 4. 11.

**600. Future Perfect Active.**—The future perfect active of most verbs is formed by combining the perfect active participle with *ἔσομαι* *shall be*. Thus, *γεγραφώς ἔσομαι* *I shall have written*, cp. *scriptus ero*. For the two verbs which do not use this periphrasis, see 584.

a. The perfect middle participle is used in the case of deponent verbs: *ἀπολελογήμενός ἔσομαι* And. 1. 72.

**601. Future Perfect Passive.**—The future perfect passive may be expressed by using the perfect middle (passive) participle with *ἔσομαι* *shall be*. Thus, *ἔψευσμένους ἔσεσθε* you will have been deceived.

#### FIRST CONJUGATION OR VERBS IN Ω

**602.** Verbs in *-ω* have the thematic vowel *-ε* (*-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 *μ*-verbs. These tenses are: all aorists passive; all perfects and pluperfects middle and passive; a few second perfects and pluperfects active; and those second aorists active and middle in which the tense-stem does not end with the thematic vowel. But all subjunctives are thematic.

**605.** Verbs in *-ω* fall into two main classes, distinguished by the last letter of the verb-stem :

1. Vowel verbs : a. Uncontracted verbs. b. Contracted verbs.
  2. Consonant verbs : a. Liquid verbs. b. Stop (or mute) verbs.
- N. Under 2 fall also (c) those verbs whose stems ended in *σ* or *ϕ* (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 *ι*, *υ*, or in a diphthong (*αι*, *ει*, *αυ*, *ευ*, *ου*).

(ι) *ἐσθίω* eat, *πρίω* saw, *χρίω* anoint, poet. *δίω* fear, *τίω* honour (500. 2); (υ) *ἀνύω* accomplish, *μεθύω* am intoxicated, *λύω* loose, *θύω* sacrifice, *φύω* produce, *κωλύω* hinder (and many others, 500. 1 a); (αι) *κναιώ* scratch, *παιώ* strike, *πταίω* stumble, *παλαίω* wrestle, *ἀγαιόμαι* am indignant, *δαίω* kindle, *δαίομαι* divide, *λιλαίομαι* desire eagerly, poet. *μαίομαι* desire, *ναιώ* dwell, *ραιώ* strike; (ει) *κλήω* (later *κλείω*) shut, *σειώ* shake, Epic *κειώ* split and rest; (αυ) *αῦω* kindle, *θραύω* break, *ἀπολαύω* enjoy, *παύω* make cease (*παύομαι* cease), poet. *λαύω* rest; (ευ) *βασιλεύω* am king, *βουλεύω* consult (*βουλεύομαι* deliberate), *θηρεύω* hunt, *κελεύω* order, *λείω* stone, *παιδεύω* educate, *χορεύω* dance, *φονεύω* slay. Most verbs in *-εω* are either denominatives, as *βασιλεύω* from *βασιλεύς*; or are due to the analogy of such denominatives, as *παιδεύω*. *γεύομαι* taste is a primitive. *θέω* run, *νέω* swim, *πλέω* sail, *πνέω* breathe, *ρέω* flow, *χέω* pour have forms in *ευ*, *υ*; cp. poet. *σεύω* urge, *ἀλεύω* avert, *ἀχέω* am grieved; (ου) *ἀκούω* hear, *κολούω* dock, *κρούω* beat, *λούω* wash.

**608.** Some primitive vowel verbs in *-ιω*, *-υω* (522) formed their present stem by the aid of the suffix *ι(υ)*, which has been lost. Denominatives in *-ιω*, *-υω*, *-εω* regularly added the suffix, as poet. *μηρίω* am wroth from *μηρι-ιω* (*μηρι-ς* wrath), poet. *δακρύω* weep (*δάκρυ* tear), poet. *φίτιόω* beget from *φίτυ-ιω*, *μεθύω* am drunk, *βασιλεύω* am king. Poet. *θηρίομαι*, *μαστίω*, *μητιόμαι*, *κηκίω*, *ἀχλύω*, *γηρώω*, *ιθύω*.

**609.** The stem of some of the uncontracted vowel verbs originally ended in *σ* or *ϕ* (624).

**610.** Some verbs with verb-stems in vowels form presents in *-ω* (523), as *πίνω* drink, *φθίνω* perish; and in *-σκω* (526).

**611. Vowel Verbs contracted.** — Vowel verbs that contract have verb-stems ending in *α*, *ε*, *ο*, with some in *ā*, *η*, *ω*.

**612.** All contracted verbs form their present stem by the help of the suffix *ι(υ)*, and properly belong to the Third Class (522).

**613.** Some contracted verbs have verb-stems which originally ended in *σ* or *ϕ* (624).

# 614. Liquid Verbs. — Liquid verbs have verb-stems in λ, μ, ν, ρ.

The present is rarely formed from the simple verb-stem, as in μέν-ω *remain*; ordinarily the suffix ι (y) is added, as in στέλλω (στελ-ιω) *send*, κρίνω (κρίν-ιω) *judge*, κτείνω (κτεν-ιω) *slay*, φαίνω (φαν-ιω) *show*.

615. A short vowel of the verb-stem remains short in the future but is lengthened in the first aorist (544). Thus:

- a. α in the future, η in the aorist: φαίνω (φαν-) *show*, φανῶ, ἔφηναι. In this class fall all verbs in -αινω, -αιρω, -αλλω.
- b. ε in the future, α in the aorist: μέν-ω *remain*, μενῶ, ἔμεινα; στέλλω (στελ-) *send*, στελῶ, ἔστειλα. Here belong verbs in -ελλω, -εμω, -εμνω, -ερω, -ερω, -ενω, -ενω.
- c. ι in the future, ι in the aorist: κλίνω (κλιν-) *incline*, κλινῶ, ἔκλινα. Here belong verbs in -ιλλω, -ίνω, -ίρω.
- d. ῥ in the future, ῥ in the aorist: σῶρω (συρ-) *drag*, σῶρῶ, ἔσῶρα. Here belong verbs in -ῖρω, -ῖνω.

For the formation of the future stem see 535, of the aorist stem see 544.

616. For the perfect stem see 559. Few liquid verbs make second perfects. On the change of ε, α of the verb-stem to ο, η in the second perfect, see 478, 484. Liquid verbs with futures in -ῶ do not form future perfects.

617. Monosyllabic verb-stems containing ε have α in the first perfect active, perfect middle, first aorist and future passive and in all second aorists, but ο in the second perfect. Thus, φθείρω (φθερ-) *corrupt*, ἐφθαρκα, ἐφθαρμαι, ἐφθάρην, but δι-έφθορα *have destroyed* (819).

618. A few monosyllabic stems do not change ε to α in the 2 aor., as τέμνω *cut* ἔτεμον (but ἔταμον in Hom., Hdt. etc.), γίγνομαι (γεν-) *become* ἐγενόμην. See also θέλω, θέρομαι, κέλωμαι, root φεν-. Few liquid verbs form second aorists.

619. Stems of more than one syllable do not change the vowel of the verb-stem.

620. List of Liquid Verbs. — The arrangement is according to the classes of the present stem. Words poetic or mainly poetic or poetic and Ionic are starred.

- I. βούλομαι (βουλ-ε-), ἐθέλω (ἐθει-ε-), εἰλέω\* (εἰλ-ε-), ἱλλω\*, μέλλω, μέλω, πέλομαι\*, φιλέω (Epic φιλ-). — βρέμω\*, γέμω, δέμω\*, θέμω\*, νέμω, τρέμω, and γαμέω (γαμ-ε-). — γίγνομαι (γεν-ε-), μένω, μίμνω\* (μεν-), πένομαι, σθένω\*, στένω, and γεγωνέω\* (γεγων-ε-). — Verbs in -εμω and -ενω have only pres. and imperf., or form their tenses in part from other stems. — δέρω, ἔρομαι (ἐρ-ε-), ἔρρω (ἐρρ-ε-), θέρομαι\*, στέρομαι, φέρω, ἐπαυρέω\*, (ἐπαυρ-ε-), and κυρέω\* (κυρ-ε-), τορέω\* (τορ-ε-).
- III. ἀγάλλομαι, ἀγγέλλω, αἰδῶλλω\*, ἀλλομαι, ἀτιτάλλω\*, βάλλω, δαιδάλλω\*, θάλλω, ἰάλλω\*, ἰνδάλλομαι\*, ὀκέλλω, ὀφέλλω (ὀφελ-, ὀφειλ-ε-), ὀφέλλω\*, πάλλω, ποικίλλω, σκέλλω\*, στέλλω, -τέλλω, τίλλω\*, σφάλλω, ψάλλω. — -αινω verbs (the following list includes primitives, and most of the denominatives in classical Greek from extant ν-stems, or from stems which once contained ν; 518 a): αἰνώ\*, ἀσθμαίνω\*, ἀφραίνω\*, δειμαίνω\*, δραίνω\*, εὐφραίνω,

614 D. πεφύρσεσθαι in Pindar is made from φύρσω (φῶρω *knead*).



θαυμάζω, λαίνομ\*, καίνω\*, κραίνω\*, κύμαίνω\*, κυμαίνω\*, λῦμαίνομαι, μελαίνομαι, ξαίνω, ὀνομαίνω\*, πημαίνω\*, πιαίνω\*, πομαίνω, ραίνω, σαίνω, σημαίνω, σπερμαίνω\*, τεκταίνομαι, φαίνω, φλεγμαίνω, χειμαίνω\*, χραίνω. All other denominatives in -αίνω are due to analogy; as ἀγριαίνω, αδαίνω, γλυκαίνω, δυσχεραίνω, ἐχθραίνω, θερμαίνω, ἰσχυραίνω, κερδαίνω, κοιλαίνω, κῶδαίνω\*, λαιαίνω, λευκαίνω\*, μαραίνω, μαργαίνω\*, μαιαίνω, μωραίνω, ξηραίνω, ὀρμαίνω\*, ὀσφραίνομαι, πεπαίνω, περαίνω, πικραίνω, ρυπαίνω, τετραίνω, ὕγαινω, ὑδραίνω\*, ὑφαίνω, χαλεπαίνω. — ἀλαείνω\*, γεινομαι\*, ἐρεείνω\*, θείνω\*, κτείνω, πειρείνω\*, στείνω\*, τείνω, φασείνω\*. — κλίνω (κλι-ν-), κρίνω (κρι-ν-), ὀρίνω\*, σίνομαι (Xenoph.), ὠδίνω. — αἰσχόνομ\*, ἀλγόνω, ἀρτύνω\*, βαθόνω, βαρύνω, βραδύνω\*, ἡδύνω, θαρσύνω, ἰθύνω\*, λεπτόνω, ὀξύνω, ὀρτύνω\*, πλύνω. — αἶρω, ἀσπαίρω, γεραίρω\*, ἐναίρω\*, ἐχθαίρω\*, καθαίρω, μαρμαίρω\*, μεγαίρω\*, σαίρω\*, σκαίρω, τεκμαίρομαι, χαίρω (χαρ-ε-), ψαίρω. — ἀγείρω, ἀμείρω\*, δείρω, ἐγείρω, εἶρομαι\*, -εἶρω join, εἶρω\* say, ἱμείρω\*, κείρω, μείρομαι, πείρω\*, στείρω, τείρω\*, φθείρω. — οἰκτεῖρω (miswritten οἰκτείρω). — κινῶρομαι\*, μαρτῶρομαι, μινῶρομαι\*, μορμῶρω\*, μόρω\*, ὀδόρομαι, ὀλοφῶρομαι, πορφῶρω\*, σῶρω, φῶρω\*.

IV. a. κάμνω, τέμνω; b. ὀφλισκάνω (ὀφλ-ε-); h. βαίνω, κερδαίνω, τετραίνω (also Class III); i. ὀσφραίνομαι (ὀσφρ-ε-), also Class III. V. See 527.

**621. Stop Verbs.** — Many verb stems end in a stop (or mute) consonant.

The present is formed either from the simple verb-stem, as in πλέκ-ω *weave*, or by the addition of τ or ι (y) to the verb-stem, as in βλάπτω (βλαβ-) *injure*, φυλάττω (φυλακ-ιω) *guard*. All tenses except the present and imperfect are formed without the addition of τ or ι to the verb-stem; thus, βλάψω from βλαβ-σ-ω, φυλάξω from φυλακ-σ-ω.

**622.** Some monosyllabic stems show a variation in the quantity of the stem vowel ι or υ, as τρέβω *rub* perf. τέρριφα, ψύχω *cool* 2 aor. pass. ἐψύχην, τήκω *melt* (Doric τάκω) 2 aor. pass. ἐτάκην. Cp. 475, 477 c, 500. Many monosyllabic stems show qualitative vowel gradation: ι ε ι ο ι; υ ε υ ου; α η ω; α ε ο. For examples see 477-484.

**623. List of Stop Verbs.** — The arrangement of the examples is by classes of the present stem. Words poetic or mainly poetic or poetic and Ionic are starred. The determination of the final consonant of the verb-stem of verbs in -ίζω, -ττω (poetic, Ionic, and later Attic -σσω) is often impossible (616).

π — I. βλέπω, δρέπω, ἔλπω\*, ἐνέπω\*, ἔπομαι, ἐρείπω\*, ἔρπω, λάμπω, λείπω, λέπω, μελπώ\*, πέμπω, πρέπει, ρέπω, τέρπω, τρέπω.

II. ἀστράπτω, γνάμπτω\*, δάπτω\*, ἐνίπτω\*, ἐρέπτομαι\*, ἰάπτω\*, κάμπτω, κλέπτω, κόπτω, μάρπτω\*, σκέπτομαι, σκήπτω, σκηρίπτομαι\*, σκώπτω, χαλέπτω, and δουπέω\* (δουπ-ε-), κτυπέω\* (κτυπ-ε-), τύπτω (τυπ-ε-).

β — I. ἀμείβομαι, θλίβω, λείβω\*, ἐσέβομαι, στείβω\*, τρίβω, φέβομαι\*.

II. βλάπτω, καλύπτω. — IV. c. λαμβάνω (λαβ-).

φ — I. ἀλείφω, γλύφω, γράφω, ἐρέφω, μέμφομαι, νείφει (νίφει), νήφω, στέφω, στρέφω, τρέφω, τῶφω\*.

II. ἄπτω, βάπτω, δρύπτω\*, θάπτω (125 g), θρύπτω (125 g), κρύπτω (κρυφ-, κρυβ-), κόπτω, λάπτω, ράπτω, ῥίπτω (ἐρίφω-ην, but ῥιπ-ή), σκάπτω.

IV. a. πίτνω\* = πίπτω. — ἀλφάνω\* (ἀλφ-). — V. ἀπαφίσκω\* (ἀφ-ε-).

τ — I. δατέομαι\* (δατ-ε-), κεντέω\* (κεντ-ε-), πατέομαι (πατ-ε-), πέτομαι (πετ-ε-).

III. ἀγρώσσω\*, αἰμάσσω\*, βλίστω (βλιτ- from μλιτ-, 130), βράττω, ἐρέσσω\*, λίσσομαι\*, πυρέττω (πυρετ-, πυρεγ-).

IV. b. ἀμαρτάνω (ἀμαρτ-ε-), βλαστάνω (βλαστ-ε-).

δ — I. ἔδω, ἀλίδω\* (ἀλιδ-ε-), ἀμέρδω\*, ἄρδω, ἔδω\*, εἶδομαι\*, ἐπείγω, ἐρεῖδω\*, (καθ)εῖδω (εῖδ-ε-), ἥδομαι, κήδω\* (κηδ-ε-), κυλίνδω\*, μέδομαι\* (μεδ-ε-), μήδομαι\*, πέρδομαι, σπένδω, σπεύδω, φείδομαι (also ἔρις φειδε-), ψεύδομαι, and κελαδέω\* (κελαδ-ε-).

III. Examples of denominatives from actual δ-stems. γυμνάζω, δεκάζω, δι-χάζω, μαγάζομαι\*, ὀπίζομαι\*, παίζω, πεμπάζω, ψακάζω. — αὐλίζομαι, δωρίζω, ἐλπίζω, ἐρίζω, κερκίζω, λητίζομαι, στολίζω, φρογγίζω, ψηφίζω.

IV. ἀνδάνω\* (ἀδ-ε-), κερδαίνω (κερδαν-, κερδ-ε-), οἰδάνω\* (οἰδ-ε-), χανδάνω (χαδ-, χανδ-, χενδ-).

θ — I. αἰθω\*, ἀλομαι\* (ἀλθ-ε-), ἀχθομαι, βρώθω\*, εἴωθα (έθ-, 563 a), ἐρεῦθω\*, ἔχθω\*, κεύθω\*, κλώθω\*, λήθω\*, πείθω, πέρθω\*, πεύθομαι\*, πύθω, and γηθέω (γηθ-ε-), ὠθέω (ὠθ-ε-).

III. κορύσσω\*.

IV. b. αἰσθάνομαι (αἰσθ-ε-), ἀπεχθάνομαι (ἐχθ-ε-), θαρθάνω (θαρθ-ε-), ὀλισθάνω (ὀλισθ-ε-), λανθάνω (λαθ-), μανθάνω (μαθ-ε-), πυνθάνομαι (πυθ-).

V. πάσχω for παθ-σκω (96, 126).

κ — I. βρόκω, δέρομαι\*, διώκω, εἰκω yield, εἰκω\* resemble, ἔλκω, ἐρεῖκω\*, ἐρθκω\*, ἦκω, ἱκω\*, πείκω\*, πλέκω, ρέγκω\*, τήκω, τίκτω (τεκ-) and δοκέω (δοκ-ε-), μηκάομαι (μηκ-α-), μῦκάομαι (μῦκ-α-).

III. αἰνίττομαι, ἄττω, δεδίττομαι, ἐλίττω, ἐνίσσω\*, θωρήσσω\*, κηρύττω, μαλάττω, μύττω, πέττω (and πέπτω), πλίσσομαι\*, φρίττω, πτήσσω, φυλάττω.

IV. a. δάκνω; d. ἰκνέομαι (ικ-). — V. See 527 b.

γ — I. ἀγω, ἀμέλγω, ἀρήγω\*, ἐπείγω, ἐργω, ἐρεύγομαι\*, θέλγω\*, θήγω, λέγω, λήγω, ὀρέγω\*, πνέγω, στέγω, στέργω, σφίγω, τέγω, τμήγω, τρώγω, φεύγω, φθέγγομαι, φλέγω, φρύγω, ψέγω, and ῥίγέω (ῥιγ-ε-), στυγέω (στυγ-ε-).

III. ἔρδω\* and ῥέζω\* (511). — ἄζομαι\*, ἀλαλάζω\*, ἀλαπάζω\*, ἀρπάζω, αὐδάζω, βασάζω, κράζω, πλάζω\*, στάζω, στενάζω, σφάζω\* (σφάττω). — δαίζω\*, θωμίζω\*, κρίζω, μαστίζω, σαλπίζω, στηρίζω, στίζω, στροφαλίζω\*, σῦρίζω, τρίζω\*, φορμίζω\*. — ἀτύζομαι\*, γρύζω, μύζω, ὀλολύζω, σφύζω. — οἰμώζω.

IV. c. θιγγάνω (θιγ-). — V. μίσγω (526 c).

χ — I. ἀγχω, ἀρχω, βραχ- in ἔβραχε\*, βρέχω, γλιχομαι, δέχομαι, ἐλέγχω, ἐρχομαι, εὖχομαι, ἔχω (σεχ-), ἰάχω\*, ἰσχω (σισχ-ω), λείχω\*, μάχομαι (μαχ-ε-), σήχω\*, οἰχομαι (οἰχ-ε-, οἰχ-ο-), σμύχω\*, σπέρχω\*, στείχω\*, τεύχω\*, τρέχω, τρύχω (τρῦχ-ο-), ψήχω, ψύχω, and βρυχάομαι\* (βρυχ-α-).

III. ἀμύσσω\*, βήττω, θράττω, ὀρύττω, πτύσσω, πτώσσω\*, ταράττω.

IV. c. κιχάνω\* (κιχ-ε-), λαγχάνω (λαχ-), τυγχάνω (τυχ-ε, τυχ-). — d. ἀμ-πισχέομαι (ἀμπεχ-), ὑπισχέομαι (ὑπεχ-). — V. διδάσκω (διδαχ-).

ξ, ψ — I. ἀλέξω\* (ἀλεξ-ε-, ἀλεκ-), αἰξω. — IV. b. αὐξάνω (αὐξ-ε-). — I. ἐψω (ἐψ-ε-).

624. Verbs in σ or ϕ(υ). — Some verb-stems ended originally in σ or ϕ.

- a. Sigma-stems (cp. 488 d) with presents either from -σ-ω or -σ-ιω. Thus (1) from -σ-ω: ἀκούω, αὔω *burn*, γεύω, εὔω, ξέω, θραύω, κρούω, νίσομαι\* (νι-νσ-ομαι, cp. νόσ-τος), ξέω, σείω, τρέω\*; (2) from -σ-ιω (488 d): ἀγαλομαι\*, αἰδέομαι, ἀκέομαι (Hom. ἀκείομαι), ἀρκέω, γελᾶω, κείω\* *split*, κλείω\* (i.e. κλέω) *celebrate*, κοίω\*, λιλαίομαι\*, μαίομαι\*, ναίω\* *dwelt*, νικέω (Hom. νικείω), οἰνοβαρῶμαι\*, οἶομαι (from ὀίομαι), πενθέω (Hom. πενθείω), πτίττω (πτι-σ-ιω), τελέω (Hom. τελείω), and some others that do not lengthen the vowel of the verb-stem (488).

Also others, such as ἀρέσκω (ἀρεσ-), ἐννῦμι, ζώννῦμι, σβέννῦμι (732). — σ is retained in τέρσομαι\*.

- b. f-stems (from -γ-ιω): γαίω\*, δαίω\* *kindle*, καίω (520), κλαίω (520), ναιώ\* *swim*, flow i 222. — For the loss of f in θέω, etc., see 43, 503.

### INFLECTION OF Ω-VERBS

**625.** Verbs which end in ω in the first person present indicative active, and deponent verbs in which the personal endings are preceded by the thematic vowel, have the following peculiarities of inflection:

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, -εις, -ει (463). The ending -μ appears only in the optative.

c. The thematic vowel ο unites in the indicative with the ending -ντι, and forms -ουσι (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 σ and contract with the final vowel of the tense-stem (465 a, b). In the optative contraction cannot take place (λθῶι-(σ)ο, λθῶσαι-(σ)ο).

g. The infinitive active has -ειν (for -ε-εν) in the present, future, and second aorist; -εναι in the perfect; and -αι in the aorist.

h. Active participles with stems in -οντ- have the nominative masculine in -ων.

**626.** In 627–716 the method of inflection of all ω-verbs, both vowel and consonant, is described. The examples are generally taken from vowel verbs, but the statements hold true of consonant verbs.

Forms of ω-verbs which are inflected according to the non-thematic conjugation are included under the ω-verbs.

### PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE)

For the formation of the present stem see 497–531.

**627. Indicative.** — Vowel and consonant verbs in -ω inflect the present by attaching the primary endings (when there are any) to the present stem in -%

(-ω/-η). λῶω, τῶω (τῶά-ω), φαῖνω, λείπω. The imperfect attaches the secondary endings to the present stem with the augment. See the paradigms, pp. 114, 120. For the active forms -ω, -εις, -ει, see 463.

628. -η and -ει are found in the pres. fut. mid. and pass., fut. perf. pass. ε-(σ)αι yields η (written EI in the Old Attic alphabet, 2 a), which is usually given as the proper spelling in the texts of the tragic poets, whereas ει is printed in the texts of prose and comedy. ει was often written for η (η) after 400 B.C., as in ἀγαθεὶ τύχει, since both had the sound of a close long e. It is often impossible to settle the spelling; but βούλει *wishest*, οἶει *thinkest*, and ὄψει *shall see* (from ὁράω) have only the -ει forms. -ει is sometimes called Attic and Ionic in contrast to -η of the other dialects, including the Koiné.

629. Subjunctive. — The present subjunctive adds the primary endings to the tense-stem with the long thematic vowel. For the endings -ης, -η see 463. Thus, λῶω, -ης, -η, τῶῶς (= τῶά-ης), τῶῶ (= τῶά-η), φαίνωμεν, -ητε, -ωσι (from -ωσι). Middle λῶω-μαι, λῶῃ (= λῶῃ-σαι), λῶῃ-ται; τῶῶ-σθον (= τῶάῃ-σθον); φαίνώ-μεθα, φαίνῃ-σθε, φαίνω-νται.

630. Optative. — To the tense-stem ending in the thematic vowel (always o) are added the mood-sign -ι- (-ι-) or -ιη- (459, 460) and the secondary personal endings (except -μι for -ν, where the mood sign is -ι-, 459). In the 3 pl. we have -ιεν.

a. The final vowel of the tense-stem (o) contracts with the mood suffix (ι), o-i becoming οι. Thus λῶοιμι (λῶο-ι-μι), λῶοις (λῶο-ι-ς), λῶοιεν (λῶο-ι-εν), λῶοίμην (λῶο-ι-μην), λῶοιο (λῶο-ι-σο).

631. Imperative. — The present imperative endings are added to the tense-stem with the thematic vowel ε (o before -ντων). The 2 pers. sing. active has no ending, but uses the tense-stem instead (παῖδενε, φαῖνε). In the middle -σο loses its σ (466, 2 a); λῶου from λῶε-σο, φαῖνου from φαῖνε-σο. On the forms in -εσσαν and -εσθωσαν for -οντων and -εσθων, see 466, 2 b.

632. Infinitive. — The present stem unites with -εν: λῶε-εν = λῶειν, λείπε-εν = λείπειν. In the middle (passive) -σθαι is added: λῶε-σθαι, λείπε-σθαι.

633. Participle. — The present participle adds -ντ- to the present stem ending in the thematic vowel o. Stems in -ο-ντ have the nominative singular in -ων. Thus masc. λῶων from λῶοντ-ς, fem. λῶουσα from λῶοντ-χα, neut. λῶον from λῶοντ(τ). See 301 a and N.

634. A few ω-verbs in the present and imperfect show forms of the μ-conjugation. These are usually Epic.

δέχομαι, 3 pl. δέχεται *await* for δεχγται, part. δέγμενος, imperf. ἐδέγμην. But these are often regarded as perfect and pluperfect without reduplication. ἐδέγμην

633 D. Severer Doric has ἐχην and ἐχεν; Milder Doric has ἐχαιν; Aeolic has ἐχην. Hom. has ἀμύνειν, ἀμύνεσθαι, ἀμύνεμεν.

633 D. Aeolic has fem. -οισα in the present and second aorist (37 D. 3), λῶοισα, λῶοισα.

in some passages is a second aorist (688). — *ἔδω eat* (529. 5), inf. *ἔδμεναι*. — *έρω* (or *εἰρώ*) in *εἰρώταται*. — *λούται wash* is from *λάεται*, not from *λούω* (cp. 398 a). — *οἶμαι think* is probably a perfect to *οἴομαι (oi-o)*. — *οὐτάω wound* in *οὐτα, οὐτάμεναι* is 2 aor. — *φέρω bear*, imper. *φέρετε*.

#### CONTRACT VERBS

**635.** Verbs in *-aw, -ew, -ow* contract the final *a, e, o* of the verb-stem with the thematic vowel *-o/ε (-ω/η)* in the present and imperfect tenses. Thus, *τιμάω τιμῶ, ποιέω ποιῶ, δηλόω δηλῶ; ἐτίμαον ἐτίμων, ἐποίηον ἐποίηον, ἐδήλοον ἐδήλουν*. The rules of contraction are given in 49–55; the paradigms, p. 120.

a. Open forms of *-ew* verbs occur in the lyric parts of tragedy.

**636.** Subjunctive. — The subjunctive adds the primary endings. For the contractions see 59.

**637.** Optative. — *δοι* becomes *ῶ, εῖ* and *δοι* become *οῖ*. Thus, *-δο-ι-μι = -ῶμι, -δο-ι-ν = -ῶην, -αο-ι-μην = -ψυμην; -εο-ι-μι = -οῖμι, -εο-ι-ν = -οῖην, -εο-ι-μην = -οῖμην; -βο-ι-μι = -οῖμι, -βο-ι-ν = -οῖην, -βο-ι-μην = -οῖμην*. Thus, *τιμῶην (τίμαο-ι-ν), τιμῶμην (τίμαο-ι-μην), ποιῶῖο (ποιέο-ι-σο), ποιῶῖτο (ποιέο-ι-το)*.

**638.** In the *singular* *-aw* verbs usually end in *-ῶην, -ῶης, -ῶη*, rarely in *-ῶμι, -ῶς, -ῶ*. *-ew* verbs usually end in *-οῖην, -οῖης, -οῖη*, rarely in *-οῖμι, -οῖς, -οῖ* (οῖ chiefly in Plato).

**639.** In the *dual* and *plural* *-aw* verbs usually end in *-ῶτον, -ῶτην, -ῶμεν, -ῶτε, -ῶεν*, rarely in *-ῶητον, -ῶήτην, -ῶήμεν, -ῶητε, -ῶησαν*. *-ew* verbs usually end in *-οῖτον, -οῖτην, -οῖμεν, -οῖτε, -οῖεν*, rarely in *-οῖητον, -οῖήτην, -οῖήμεν, -οῖητε, -οῖησαν*.

**640.** Few cases of the optative of *-ow* verbs occur. In the *sing.* both *-οῖην* and *-οῖμι* are found; in the *plur.* *-οῖμεν, -οῖτε, -οῖεν*. For *ρίγῶην* from *ρίγῶω shiver* see 641.

**641.** Several contract verbs have stems in *-ᾱ, -η, -ω*.

These are the verbs of 394, 398 with apparently irregular contraction, and *διδῶ do*; with presents made from *-ᾱ-ιω, -η-ιω, -ω-ιω*. Thus, from *ζῆω, ζῆεις, ζῆει* and *χρήσμαι, χρεῖ(σ)ται, χρεῖται* come *ζῶ, ζῆς, ζῆ* and *χρῶμαι, χρῶ, χρῆται*; so *διδῆν, πεινῆν* from *διδῆ-εν, πεινῆ-εν*. *ιδρώω, ρίγῶω* (398) derive the forms in *ω* and *φ* from *ιδρω-, ρίγω-* (*ιδρώω, ρίγῶω* from *ιδρωσ-ιω, ρίγωσ-ιω*). The forms in *-ow* are from the weaker stems *ιδροσ-, ρίγος-*.

**641 D.** Hom. has *διδῶων, πεινῶων, πεινῆμεναι, μνάσμαι, χρεῶων* (Mss. *χρεῖων*) uttering oracles, *γελῶω, ιδρώω*. The verbs in 394, except *διδῶ* and *πεινῶ*, have stems in *η* and *ᾱ* (36 e); thus, in Hdt., *χρηᾶται* from *χραῖεται*, but *χρεῶ imper., χρεῶμενος* from *χρηῶ, χορηῶμενος* by 34. Hom. and Ion. *ζῶω* has the stem *ζω* (*ζω-ιω*). Hdt. has *ζῆν, διψῆν*, but *κνᾶν, σμᾶν*.

## CONTRACT VERBS IN THE DIALECTS

**642. -aw Verbs in Homer.** — Hom. leaves -aw verbs open 64 times, as *ραιεῖδω, -δουνσι, ὕλαει, δοιδίδουσα, γοάοιμεν, τηλεθάοντας*. When contracted, -aw verbs have the Attic forms, as *ὄρῳ, ὄρῃς, ὄρῃ*; as *πειρᾷ* *makest trial* from *πειράε-(σ)αι* from *πειράομαι*; *ἤρῳ* *didst pray* from *ἡράε-(σ)ο* from *ἡράομαι*.

**643.** When uncontracted, verbs in -aw often show in the Mss. of Hom., not the original open forms, but "assimilated" forms of the concurrent vowels, *αι, αει, αη* giving a double *a* sound by *a* prevailing over the *e* sound; *αο, αω, αοι, αον* giving a double *o* sound by the *o* sound prevailing over the *a*. One of the vowels is commonly lengthened, rarely both.

*αι* = (1) *αα* : *ὀράεσθαι* = *ὀράασθαι, ἀγά-εσθε* = *ἀγάασθε*.

= (2) *ἡα* : *μνάεσθαι* = *μνάασθαι, ἡγά-εσθε* = *ἡγάασθε*.

*αα* = (1) *αα* : *ὀράεις* = *ὀράας, ἐάει* = *ἐάα*.

= (2) *ἡα* : *μενοινάει* = *μενοινάα*.

*αη* = (1) *αα* : *ἐάης* = *ἐάας*.

= (2) *ἡα* : *μνάη* *woolest* 2 sing. mid. = *μνάα*.

*αο* = (1) *αο* : *ὀράοντες* = *ὀρώοντες*.

= (2) *αο* : *ἡβάνοντες* = *ἡβώνοντες, μνά-οντε* = *μνώοντε*.

*αω* = (1) *αω* : *ὀράω* = *ὀρώω, βόάων* = *βοόων*.

= (2) *αω* : *μενοινάω* = *μενοινώω*.

*αοι* = (1) *οφ* : *ὀράοιτε* = *ὀρόφτε*.

= (2) *οι* : *ἡβίοιμι* = *ἡβώοιμι*.

*αον* = (1) *οω* : *ὀράουσα* = *ὀρώωσα, ὀρά-ουσι* = *ὀρώωσι, ἀλάου* (from *ἀλάεο* imper. of *ἀλάομαι*) = *ἀλώω*.

= (2) *αω* : *ἡβάνουσα* = *ἡβώνουσα, δρά-ουσι* = *δρώωσι*. *ου* here is a spurious diphthong (6) derived from -οντ-: *ὀρα-οντ-ια, ἡβασοντ-ια, δράοντι*; or by contraction in *ἀλάου* from *ἀλάεο*.

N. — *ἀλώω* from *ἀλάεο* *wander* is unique. *γελώντες* is from *γελώω* (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 *ὄρωμεν, ὄραατε, ὄραατο*, do not occur for *ὀράομεν*, etc. (*μνωόμενος* for *μνάόμενος* is an exception.) The first vowel is lengthened only when the metre requires it, as in *ἡβώνοντες* for *ἡβάνοντες* — ∪ — ∪. Thus two long vowels do not occur in succession except to fit the form to the verse, as *μενοινώω* for *μενοινάω*; but *ἡβώοιμι*, not *ἡβάφμι*. 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 *μενοινάα*) or when it represents the spurious diphthong *ου* from -οντ- (as in *ἡβώνωσα, δρώωσι* for *ἡβάνουσα, δράουσι* from -οντ-ια, -οντι).

**645.** The assimilated forms include the "Attic" future in -aw from -αω (639); as *ἐλῶσι* (= *ἐλάουσι*), *κρεμῶω, δαμάα, δαμβῶσι*.

**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 *ὄρῃς*,

*βοῶντες*, the spoken forms which had taken the place of original *δράεις, βοδόντες*, in the text, were expanded into *δράεις, βοδόντες*, 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 *δρώ* as an intermediate stage between *δράω* and *δρῶ*. It will be observed, however, that the forms in 648 can be derived only from the unassimilated forms.

647. In the imperfect contraction generally occurs, and assimilation is rare.

648. Some verbs show *eo* for *ao*, as *ἦτεον, τρώτεον, μενέτεον, ποτέονται*. Cp. 649, 653.

649. *-aw* verbs in Herodotus. — Hdt. contracts *-aw* verbs as they are contracted in Attic. In many cases before an *o* sound the Mss. substitute *ε* for *α* (*τολμέω, δρέων, ἐφώτεον*). This *ε* is never found in *all* the forms of the same verb, and the Mss. generally disagree on each occurrence of any form. — Hdt. always has *-φην, -φμην*, in the optative.

650. *-ew* verbs in Homer. — a. Hom. rarely contracts *ew* and *eo* (except in the participle). In a few cases *ευ* appears for *eo*, as *ποιεῖμην*; rarely for *εου*, as *τελεῦσι*. When the metre allows either *-εε* and *-εει*, or *-ει*, the open forms are slightly more common. *ει* is often necessary to admit a word into the verse (as *ἡγείσθαι, ἐφίλει*), and is often found at the verse-end. *-ε-αι, -ε-ο*, in the 2 sing. mid. may become *-εiai, -εio, or -εai, -έο*, by the expulsion of one *ε*; as *μῦθεiai or μῦθέai sayest, αἰδεio shou regard*.

b. *ρεικέω, τελείω*, from *-εσ-ιω (ρεικεσ-, τελεσ-)* are older forms than *ρεικέω, τελέω*. See 488 d, 624. *θειώ, πλείω, πρῆω* show metrical lengthening (28 D.).

c. On *-ημεναι* in Hom. see 657.

651. *-ew* verbs in Herodotus. — a. Hdt. generally leaves *eo, ew, εου*, open, except when a vowel precedes the *ε*, in which case we find *ευ* for *eo* (*ἀγροεύντες*). In the 3 plur. *-έουσι* is kept except in *ποιεῦσι*. For *-έ-εο* in the 2 sing. mid. we find *-έ-ο* in *αἰτέο*. *εε, εει*, in stems of more than one syllable, are usually uncontracted in the Mss., but this is probably an error. *δεῖ* it is necessary and *δεῖν* are never written otherwise. — The Ion. *ευ* for *eo, εου*, occurs rarely in tragedy.

b. In the optative Hdt. has *-έοι* after a consonant, as *καλέοι*, but *-οῖ* after a vowel, as *ποιοῖμι, ποιοῖ*.

652. Verbs in *-ow*. — a. Hom. always uses the contracted forms except in the case of such as show assimilation like that in *-aw* verbs.

oo = (1) <i>ow</i> : <i>δηιδόντο</i> = <i>δηιδώντο</i> .		ooi = <i>ow</i> : <i>δηιδόειν</i> = <i>δηιδέειν</i> .
(2) <i>wo</i> : <i>ὑπνόντας</i> = <i>ὑπνώοντας</i> .		oou = <i>ow</i> : <i>ἀρβούσι</i> = <i>ἀρβώσι</i> .

b. Hdt. contracts *-ow* verbs as in Attic. Forms with *ευ* for *ου*, as *δικαιεῦσι, δδικαλευν*, are incorrect.

653. Doric. — Doric (59 D.) contracts *ae* and *ah* to *η*; *aei* and *ah* to *η*; *ao, aw*, to *ā* except in final syllables: *τιμῶ, τιμῆς, τιμῇ, τιμᾶμες, τιμῆτε, τιμᾶντι, τιμῇ, τιμῆν*. Monosyllabic stems have *ω* from *a + o* or *a + w*. Some verbs in *-aw* have alternative forms in *-ew* (648), as *δρέω, τρέμω*.

654. The contractions of *-ew* verbs in Doric may be illustrated thus:

Severer Doric	Milder Doric
φιλέω, φιλω, φίλω	φιλέω, φιλω
φιλεῖς, φιλές(?)	φιλεῖς, φιλές(?)
φιλεῖ	φιλεῖ
φιλέομεν, φίλομεν, φίλιωμεν, φιλώμεν	φιλέομεν, φιλοῦμεν, φιλεῖμεν
φιλήτε	φιλεῖτε
φιλέοντι, φίλιοντι, φίλονται	φιλέοντι, φιλοῦντι, φιλεῖντι

a. *ω* for *eo* is a diphthong. *eu* for *eo* is common in Theocritus. In Cretan (= *y*) for *e* is often expelled (*κοσμόντες* = *κοσμέοντες*).

655. Verbs in *-ow* contract *oo* and *oe* to *ω* in Severer Doric and to *ου* in Milder Doric.

656. Aeolic. — In Aeolic contract verbs commonly pass into the *μ*-conjugation: *τίμαιμι*, *-αις*, *-αι*, *τίμαμεν*, *τίματε*, *τίμαισι*, imperfect, *ἐτίμαν*, *ἐτίμας*, etc. inf. *τίμαν*, part. *τίμαις*, *-αντος*, mid. *τίμαμαι*, inf. *τίμαμεναι*. So *φίλημι*, *φίλημεν*, *φίλητε*, *φίλεισι*, *ἐφίλην*, inf. *φίλην*, part. *φίλεις*, *-εντος*. Thus *δρημι* from *δρέω* = Att. *δράω*, *κάλημι*, *αἰνημι*. So also *δήλωμι*, 3 pl. *δήλοισι*, inf. *δήλων*. Besides these forms we find a few examples of the earlier inflection in *-aw*, *-ew*, *-ow*, but these forms usually contract except in a few cases where *e* is followed by an *o* sound (*ποτόνται*). From other tenses, e.g. the fut. in *-ησω*, *η* has been transferred to the present in *ἀδικῶ*, *ποθῶ*.

657. Hom. has several cases of contract verbs inflected according to the *μ*-conjugation in the 3 dual: *σῦλή-την* (*σῦλάω spoil*), *προσανδή-την* (*προσανδάω speak to*), *ἀπειλή-την* (*ἀπειλέω threaten*), *ὀμαρτή-την* (*ὀμαρτέω meet*); also *σάω* 3 sing. imperf. (*σαόω keep safe*). In the infinitive *-ημεναι*, as *γοθήμεναι* (*γοάω*), *πειρήμεναι* (*πειράω*, 641), *φιλήμεναι* (*φιλέω*), *φορήμεναι* and *φορήναι* (*φορέω*). But *ἀγινέω* has *ἀγινέμεναι*.

## FUTURE ACTIVE AND MIDDLE (582 ff.). FUTURE PERFECT (580 ff.)

658. All vowel and consonant verbs in *-ω* inflect the future alike.

659. Indicative. — The future active and middle add the primary endings, and are inflected like the present; as *λόσω*, *λόσομαι*. On the two endings of the second singular middle, see 628. Liquid verbs, Attic futures (538), Doric futures (540) are inflected like contract verbs in *-ew*; thus *φανῶ* *φανοῦμαι*, *καλῶ* *καλοῦμαι*, and *πεσοῦμαι*, follow *ποιῶ* *ποιοῦμαι* (385).

a. The only future perfect active from an *ω*-verb is *τεθνήξω* *shall be dead* (584), which is inflected like a future active. Ordinarily the periphrastic formation is used: *λελευκώς* *ἔσομαι* *shall have loosed*. The future perfect passive (*λελόσμαι* *shall have been loosed*) is inflected like the future middle. The periphrastic forms and the future perfect passive rarely occur outside of the indicative.

660. Optative. — The inflection is like the present: *λόσο-ι-μι*, *λύσο-ι-μην*. In the optative singular of liquid verbs, *-ιη-ν*, *-ιη-ς*, *-ιη*, in the dual and plural *-ι-τον*,



-ι-την, -ι-μεν, -ι-τε, -ι-ν, are added to the stem ending in the thematic vowel *ο*; thus *φατεο-ιην* = *φανοιην*, *φαντο-ι-μεν* = *φανοιμεν*. So in Attic futures in -άξω, as *βιβάξω* (539 d) *cause to go*: *βιβάξην*, -ψης, -ψη, pl. *βιβῶμεν*.

**661. Infinitive.** — The future infinitive active adds -εν, as *λῶσειν* from *λῶσε-εν*, *φανείν* from *φανέ(σ)-εν*. The infinitive middle adds -σθαι, as *λῶσε-σθαι*, *φανείσθαι*, from *φανέ(σ)-ε-σθαι*.

**662. Participle.** — The future participle has the same endings as the present: *λῶσων* *λῶσουσα* *λῶσον*, *φανῶν* *φανούσα* *φανούν*; middle, *λῶσόμενος*, *φανόμενος*.

### FIRST AND SECOND FUTURE PASSIVE (589, 597)

**663.** All verbs inflect the first and second future passive alike, that is, like the future middle.

**664.** The indicative adds -μαι to the stem ending in -θησο- or -ησο-, as *λυθήσο-μαι*, *φανήσο-μαι*. For the two forms of the second person singular see 628. The optative adds -ι-μην, as *λυθήσο-ι-μην*, *φανήσο-ι-μην*. The infinitive adds -σθαι, as *λυθήσε-σθαι*, *φανήσε-σθαι*. The participle adds -μενος, as *λυθησόμενος*, *φανησόμενος*.

### FIRST AORIST ACTIVE AND MIDDLE (542)

**665.** All vowel and consonant *ω*-verbs inflect the first aorist alike.

**666. Indicative.** — The secondary endings of the first aorist active were originally added to the stem ending in -σ-; thus, *ἐλῶσ-μ*, *ἐλῶσ-τ*, *ἐλῶσ-τ*, *ἐλῶσ-μεν*, *ἐλῶσ-τε*, *ἐλῶσ-ντ*. From *ἐλῶσ-μ* came *ἐλῶσα* (by 35 c), the *α* of which spread to the other forms except in the 3 sing., where *ε* was borrowed from the perfect.

a. In the middle the secondary endings are added to the stem ending in -σα-. For the loss of *σ* in -σο, see 465 b.

**667. Subjunctive.** — In the subjunctive the long thematic vowel *ω/η* is substituted for the *α* of the indicative, and these forms are inflected like the present subjunctive: *λῶσω* *λῶσωμαι*, *φήνω* *φήνωμαι*. For the loss of *σ* in -σαι see 465 a.

**668. Optative.** — To the stem ending in *α* the mood-suffix *ι* is added, making *αι*, to which the same endings are affixed as in the present: *λῶσα-ι-μι* = *λῶσαιμι*, *λῶσα-ι-μην* = *λῶσαιμην*, *φήσα-ι-μι* = *φῆναιμι*. The inflection in the middle is like that of the present. For the loss of *σ* in -σο see 465 b. — In the active -εαι, -ειε, -εαιν are more common than -αις, -αι, -αιεν.

**661 D.** Hom. has *δέξμεναι*, *δέξμεν*, *δέξειν*. Doric has -ην, -ειν; Aeolic has -ην.

**667 D.** Hom. has forms with the short thematic vowel, as *ἐρύσσομεν*, *ἀλήσσετε*, *νεμεσῆσθε*; *μυθήσσομαι*, *ἐφάψεται*, *ἱλασόμεσθα*, *δηλήσεται*. In such forms aorist subjunctive and future indicative are alike (532). Pindar has *βάσσομεν*, *αὐδάσσομεν* (457 D.).

**668 D.** Hom. has both sets of endings, but that in *αι* is rarer. In the drama -εαις is very much commoner than -αις. -αις is most frequent in Plato and Xeno-

**669. Imperative.** — The regular endings (462) are added to the stem in *-σα* (or *-α* in liquid verbs) except in the active and middle 2 sing., in which *-ον* and *-αι* take the place of *-α*: *λῶσον* *λῶσάτω*, *λῶσαι* *λῶσάσθω*, *φῆνον* *φηνάτω*, *φῆναι* *φηνάσθω*.

**670. Infinitive.** — The aorist active infinitive ends in *-αι*, which is an old dative: the middle ends in *-σθαι*: *λῶσαι* *λῶσα-σθαι*, *φῆναι* *φῆνα-σθαι*, *πλέειν* *πλέξα-σθαι*.

**671. Participle.** — The active participle adds *-ντ* like the present: masc. *λῶσας* from *λῶσαντ-ς*, fem. *λῶσασα* from *λῶσαντ-ια*, neut. *λῶσαν* from *λῶσαν(τ)*. See 301. The middle ends in *-μενος*: *λῶσά-μενος*, *φηνά-μενος*.

### FIRST AND SECOND AORIST PASSIVE (585, 590)

**672. All vowel and consonant verbs in *-ω* inflect the aorists passive alike, that is, according to the *μ*-conjugation, except in the subjunctive.**

a. Vowel verbs rarely form second aorists that are passive in form, as *πέω* *λωω*, *ἐρρέην* (808). But *πέω* is properly not a vowel verb (see 503).

**673. Indicative.** — The indicative adds the active secondary endings directly to the tense stem ending in *-θη* (first aorist) or *-η* (second aorist). The inflection is thus like that of the imperfect of a verb in *-μι*.

ἔλθῃ-ν	ἐτίθει-ν			ἔλθῃ-μεν	ἐτίθει-μεν
ἔλθῃ-ς	ἐτίθει-ς	ἔλθῃ-τον	ἐτίθει-τον	ἔλθῃ-τε	ἐτίθει-τε
ἔλθῃ	ἐτίθει	ἔλθῃ-την	ἐτίθει-την	ἔλθῃ-σαν	ἐτίθει-σαν

a. For *-σαν* we find *-ν* from *-ν(τ)* in poetical and dialectic forms before which *ν* has been shortened to *ε* (40), thus *ἠρμήθεν* for *ἠρμήθησαν* from *ἠρμάω* *urge*.

**674. Subjunctive.** — The subjunctive adds *-ω/η* to the tense stem ending in *-θε* or *-ε*, and contracts: *λυθῶ*, *-ῆς*, *-ῆ*, etc., from *λυθέω*, *-έης*, *-έη*, etc.; *φανῶ*, *-ῆς*, *-ῆ* from *φανέω*, *-έης*, *-έη*, etc.

**675. Optative.** — The optative adds *-ι-* or *-ιη-* to the tense-stem ending in *-θε* or *-ε*, and contracts. In the singular *-ιη-* is regular; in the dual and plural *-ι-* is generally preferred. Thus *λυθείην* from *λυθε-ιη-ν*, *φανείην* from *φανε-ιη-ν*,

phon, less common in poetry, and very rare in the orators. Neither Thuc. nor Hdt. has *-αις*. *-αι* is rare in prose, most examples being in Plato and Demosthenes. Hdt. has no case. In Aristotle *-αι* is as common as *-ει*. *-αίεν* is very rare in poetry, in Thuc. and Hdt., but slightly better represented in Xenophon and the orators. *-εαιν* is probably the regular form in the drama. — The forms in *-εαις*, *-εαιν* are called "Aeolic," but do not occur in the remains of that dialect.

**671 D.** Aeolic has *-αις*, *-αισα*, *-αν* (87 D. 3).

**674 D.** Hdt. leaves *ew* open (*αἰρεθέω*, *φανέωσι*) but contracts *ειη*, *ειη* (*φανῆ*). Hom. has some forms like the 2 aor. subj. of *μ*-verbs. Thus, from *δαμνάω* (*δάμνημι*) *subdue*: *δαμῆω*, *-ήης*, *-ήη*, *-ήεε*. So also *δάηω* (*δα-learn*), *σαπήν* (*σάπην cause to rot*), *φατήν* (*φαίω show*), *τραπήμεν* (*τέρω amuse*). The spellings with *αι* (e.g. *δαμείω*, *δαείω*) are probably incorrect.

λυθεῖτον from λυθέ-ι-τον, φανεῖτον from φανέ-ι-τον, λυθεῖμεν from λυθέ-ι-μεν, φανείεν from φανέ-ι-ε-ν. The inflection is like that of the present optative of a *μ*-verb.

λυθε-ι-ν	τιθε-ι-ν			λυθε-ι-μεν	τιθε-ι-μεν
λυθε-ι-ς	τιθε-ι-ς	λυθε-ι-τον	τιθε-ι-τον	λυθε-ι-τε	τιθε-ι-τε
λυθε-ι-η	τιθε-ι-η	λυθε-ι-την	τιθε-ι-την	λυθε-ι-ε-ν	τιθε-ι-ε-ν

a. *-ειμεν* is used only in prose (but Plato and Isocrates have also *-ειμεν*). *-ειητε* is almost always found in the *Mss.* of prose writers; *-ειτε* occurs only in poetry (except from *μ*-verbs). *-ειεν* is more common in prose than *-ειησαν*.

**676. Imperative.**—The endings of the imperative are added to the tense-stem ending in *-θη* or *-η*. Before *-ντων*, *-θη* and *-η* become *-θε* and *-ε* (λυθέντων, φανέντων). For *-τι* instead of *-θι* in the first aorist (λύθητι) see 125 b.

**677. Infinitive.**—*-ναι* is added to the tense-stem in *-θη* or *-η*: λυθῆ-ναι, φανῆ-ναι.

**678. Participle.**—The participle adds *-ντ*, as masc. λυθείς from λυθεντ-ς, fem. λυθείσα from λυθεντ-σα, neut. λυθέν from λυθεν(τ). See 301. So φανείς, etc.

## SECOND AORIST ACTIVE AND MIDDLE (546)

**679.** Most verbs in *-ω* inflect the second aorist according to the *ω*-conjugation; some inflect it according to the *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.

ἔ-λιπο-ν	ἔ-λῴο-ν	λίπε	λῴο
ἔ-λιπό-μην	ἔ-λῴό-μην	λιποθ (424 b. 2)	λῴου
λίπεω	λῴω	λιπεῖν (λιπέ-εν, 424 c)	λῴειν (λῴε-εν)
λίπω-μαι	λῴω-μαι	λιπέ-σθαι	λῴε-σθαι
λιπο-ί-μην	λῴο-ί-μην	λιπών	λῴων
		λιπό-μενος	λῴό-μενος

For the loss of *σ* in *-σο* in the second person singular see 465 b.

**681.** A number of *ω*-verbs form their second aorists without a thematic vowel, herein agreeing with the second aorists of *μ*-verbs. Cp. ἴδυν p. 140. The second aorist of γι-γνώ-σκω *κνω* is inflected as follows.

**677 D.** Hom. has *-μεναι*, as *ὁμοιωθήμεναι*, *δαήμεναι* (and *δαήναι*). Doric has *-μεν*, Aeolic *-ν* (*μεθύσθην* = *μεθυσθήναι*).

**680 D.** Hom. has the infinitives *εἰπέμεναι*, *εἰπέμεν*, *εἰπεῖν*. For *θανείν* (Attic *θανεῖν*) etc., *θανέν* should be read. *-εῖν* in Hdt. is erroneous. Doric has *-ῆν*, as *μολῆν* (*βλώσκει γο*). Aeolic has *-ην*, as *λάβην*.

682. The indicative is inflected like *ἔσθην* (p. 138); the subjunctive, like *δῶ* (p. 138).

<i>ἔγνω-ν</i>		<i>ἔγνω-μεν</i>	<i>γνώ</i>		<i>γνώ-μεν</i>
<i>ἔγνω-ς</i>	<i>ἔγνω-τον</i>	<i>ἔγνω-τε</i>	<i>γνώ-ς</i>	<i>γνώ-τον</i>	<i>γνώ-τε</i>
<i>ἔγνω</i>	<i>ἔγνώ-την</i>	<i>ἔγνω-σαν</i>	<i>γνώ</i>	<i>γνώ-τον</i>	<i>γνώ-σι</i>

a. We expect *ἐγνωτον*, *ἐγνωμεν*, etc. (551), but the strong stem *γνω-* has been transferred to the dual and plural. So also in *ἔβην*, *ἔφθην*, *ἔδλων*. — Subjunctive *βῶ*, *βῆς*, *βῆ*, *βῆτον*, *βῶμεν*, *βῆτε*, *βῶσι*. On the formation of the subjunctive see 757 D.

683. The optative is inflected like *δοίην* (p. 138).

<i>γνοίην</i>		<i>γνοίμεν</i> or <i>γνοίημεν</i>
<i>γνοίης</i>	<i>γνοίτον</i> or <i>γνοίητον</i>	<i>γνοίτε</i> or <i>γνοίητε</i>
<i>γνοίη</i>	<i>γνοίτην</i> or <i>γνοίήτην</i>	<i>γνοίεν</i> or <i>γνοίησαν</i>

a. So *βαίην*, *βαίτον* or *βαίητον*, *βαίμεν* or *βαίημεν*. In the 2 plur. the Mss. of prose writers have only *-ιητε* (*γνοίητε*, *-βαίητε*); but *-ιητε* is not attested by the evidence of verse.

684. The imperative is inflected like *στῆθι* (p. 139).

<i>γνώθι</i> , <i>γνότω</i>	<i>γνότον</i> , <i>γνότων</i>	<i>γνότε</i> , <i>γνότων</i>
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a. In composition *διάγνωθι*, *ἀνάβηθι* (423). For *βῆθι* (from *βαίνω*) *-βᾶ* in composition occurs in poetry, as *ἀνάβᾶ*.

685. The infinitive adds *-εαι*, as *γνώεαι* from *γνώ-εαι* (like *στήναι* from *στή-εαι*). In composition *διαγνώεαι* (426 d).

686. The participle adds *-ντ-*, as masc. *γνούς* from *γνοντ-ς*, fem. *γνούσα* from *γνοντ-ια*, neut. *γνόν* from *γνον(τ)*. See 301. In composition *διαγνούς* (426 d).

a. Before *ντ* the long vowel *ω* is regularly shortened to *ο* by 40.

687. The following *ω*-verbs have second aorists of the *μ* form.

*ἀλίσκομαι* (*ἀλ-ο-*) *am captured*, *ἔδλων* or *ἔλων* (*ἀλῶ*, *ἀλοίην*, *ἀλώμαι*, *ἀλούς*).

*βαίνω* (*βα-*), *γο*, *ἔβην* (*βῶ*, *βαίην*, *βῆθι* and also *-βᾶ* in composition, *βῆναι*, *βᾶς*).

*βίωω* (*βιο-*) *live*, *ἔβιον* (*βιῶ*, *βιψήην*, *βιῶμαι*, *βιοῖς*). Hom. *βιῶτω* imper.

*γηράσκω* (*γηρα-*) *grow old*, *γηράναι* poet., *γηράς* Hom.

*γινώσκω* (*γνο-*, *γνω-*) *know*, *ἔγνων* (*γνώ*, *γνοίην*, *γνώθι*, *γνώμαι*, *γνούς*).

*-διδράσκω* (*δρα-*) *run*, only in composition, *-ἐδρᾶν* (*-δρῶ*, *-δραίην*, *-δρᾶναι*, *-δράς*).

Hdt. has *ἔδρην*, *δρήναι*, *δράς* in composition.

*δύω* (*δῶ-*) *enter* *ἔδυν* *entered* inflected p. 140 (*δῶω*, opt. Hom. *δῶη* and *ἐκδύμεν* for *δύ-ηη*, *ἐκδύ-ι-μεν*; *δύθι*, *δύναι*, *δύς*).

*ἔχω* (*σχε-*) *have*, *σχές* imper.

688 D. *ἔγνω*, from *ἐγνων(τ)* by 40, is found in Pind. Hom. has *ἔδυν*, *ἔτλαν*, *ἔκταν*; Pind. *ἔφυν*. — Hom. has *βᾶτην* and *βῆτην*. — Hom. has *βλήται*, *ἀλεται*. — Subj.: Hom. has *γνώω* *ἀλώω*, *γνώης* *γνώς*, *γνώη* *γνώθ*, *ἐμβήη* *ἀναβῆη*, *γνώτον*, *γνώσομαι* *γνώμεν*, *-βήομεν* *φθέωμεν*, *γνώωσι* *γνώσιν* *βῶσιν* *φθέωσιν*.

689 D. Hom. has *γνώμεναι*, *δόμεναι*, *κτάμεναι*, and *-κτάμεν*.

κτείνω (κτεν-, κτα-) kill, ἐκτάν, ἐκτάς, ἐκτά, ἐκτάμεν, 3 pl. ἐκτάν 551 D, subj. κτέωμεν, inf. κτάμεναι κτάμεν, part. κτάς; ἐκτάμεν was killed (κτάσθαι, κτάμενος); all poetic forms.

πέτομαι (πετ-, πτε-, πτα-) fly, poet. ἔπτην (πταίν, πτάς), middle ἐπτάμεν (πτάσθαι, πτάμενος). πτώ, πτήθι, πτήναι are late.

πίνω (πι-) drink, πῖθι imper.

σκελλω in ἀποσκελλω (σκελ-, σκλη-) dry up, ἀποσκληραίνω.

τλα- endure, fut. τλήσομαι, poetic ἔτλην (τλώ, τλαίν, τλήθι, τλήναι, τλᾶς).

φθάω (φθα-) anticipate, ἔφθην (φθῶ, φθαίν, φθῆναι, φθάς).

φύω (φύ-) produce, ἔφυν was produced, att (φύω subj., φύναι, φύς 308).

**688.** The following  $\omega$ -verbs have in poetry (especially in Homer) second aorists of the  $\mu$  form: ἄλλομαι (ἄλσο, ἄλτο), ἀπαυράω (ἀπουράς), ἀραρίσκω (ἀρμενος), ἄω (ἄμεναι), βάλλω (ἐνυμβλήτην, ἐβλητο), βιβρώσκω (ἐβρων), root γε- (γέγτο grasped), δέχομαι (δέκτο), Epic κιχάνω (ἐκίχην, κιχήω, κιχείη, κιχῆναι and κιχήμεναι, κιχείς and κιχήμενος; properly from κιχῆμι), κλάω (ἀπόκλᾶς), κλύω (κλύθι, κέκλυθι), κτίζω (κτίμενος), root λεχ- (ἔλεκτο *laid himself to rest*), λύω (λύτο), οὔτάω (οὔτα, οὔτάμενος), πάλλω (πάλτο), πελάζω (ἐπλήμην), πέρθω (πέρθαι = περθ-σθαι), πλώω (ἔπλων), πνύ- (ἀμπνύτο revivied), πτήσσω (καταπτήτην), σέωω (ἐσσύμην, ἔσυτο, σύμενος), φθίνω (ἐφθίμην), χέω (ἐχύμην, χύμενος).

ἔλεκτο, πάλτο are properly first aorists (for ἐλεκ-σ-το, παλ-σ-το),  $\sigma$  being lost between two consonants (103).

## FIRST AND SECOND PERFECT AND PLUPERFECT ACTIVE (555, 561)

**689.** All vowel and consonant verbs in  $\omega$  inflect the first perfect alike. Some verbs in  $\omega$  inflect the second perfect according to the  $\omega$ -conjugation, others inflect it according to the  $\mu$ -conjugation.

**690.** Indicative. — Originally the endings were added to the stem without any thematic vowel. Of this unthematic formation a few traces survive (573). In the 2 p. sing. the ending is  $-\sigma$ , but originally  $-\theta\alpha$ ; in the 3 pl.  $-\kappa\alpha\sigma\iota$  stands for  $\kappa\alpha-\nu\sigma\iota$  out of  $\kappa\alpha-\nu\tau\iota$  (100). Thus λέλυκα,  $-\alpha\sigma$ ,  $-\epsilon$ , πέπομφα,  $-\alpha\sigma$ ,  $-\epsilon$ , 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  $\delta\iota$ ,  $\eta\varsigma$ ,  $\eta$ , etc. Thus λελυκώς (γεγραφώς)  $\delta\iota$ , etc., λελυκότες (γεγραφότες)  $\delta\mu\epsilon\upsilon\iota$ , etc. Of the periphrastic forms only the 1 and 3 sing., 2 and 3 plur. are attested.

**692.** Instances of the simple perfect subjunctive (λελύκω, γεγράφω) are very rare. The simple form is made by substituting the thematic vowel  $\omega/\eta$  for  $\alpha$  in the tense-stem. Only the sing. and the 3 plur. are attested from  $\omega$ -verbs.

**693.** Besides εἰδῶ (οἶδα) and ἐσθήκη, etc., Attic prose has only about 16 occurrences of the simple perf. subj., and from the following verbs only: βαίνω, δέδια, ἐγείρω, ἔοικα, θνήσκω, λαμβάνω, λανθάνω, πάσχω, ποιῶ, φέω. Hippocr. has forms from βιβρώσκω, ποτῶ, τούχω. There are about 30 occurrences in the

poetry. Attic prose writers show about 25 cases of the periphrasis from all  $\omega$ -verbs.

**694. Optative.** — The perfect optative is commonly formed periphrastically by the perfect active participle and *είην, εἴης, εἴη*, etc. Thus *λελυκώς (γεγραφώς) εἴην*, etc., *λελυκότες (γεγραφότες) εἴμεν*, etc. The dual is exceedingly rare.

**695.** Occasionally the simple forms are used (*λελυκοίμι, γεγράφοιμι*). These are formed by adding the mood-sign *i*, and the endings, to the tense-stem with the thematic vowel (*o*). All the *-ι*-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: *ἀποχωρῶ, ἐξαπατῶ, εἰσβάλλω, παραδίδωμι, ἵστικα, ἐστῆκοι, ὑπηρεῖω, θηῆσκω, λαθάνω, καταλείπω, ποιῶ, πᾶσχω, 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: *λελυκώς ἴσθι, ἴστω*, 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  $\omega$ -conjugation there occur *κεκήνετε gape*, Ar. *Ach.* 133 (*χάσκω, χαρ-*), and *κεκράγετε screech*, *Vesp.* 415 (*κράζω*). Most second perfects show the  $\mu$  form and have present meaning, as *τέθναθι* (Hom.) *τεθνάτω* from *θηῆσκω die*, *δέδιδι* from *δέδια fear*, and *κέκράχθι* from *κράζω* in Aristophanes. Most such second perfects are poetical.

**699. Infinitive.** — The perfect infinitive adds *-έναι*, as *λελυκέναι, λελοιπέναι*.

**700. Participle.** — The suffixes of the perfect participle in the nominative are *-(ς)ώς, -υῖα, -(ς)ός*, as *λελυκώς, λελοιπώς*. See 301 c, d, 309.

**701. Pluperfect Active.** — The pluperfect is formed by adding *-εα, -εας, -εε, -ετον, -ετην, -εμεν, -ετε, -εσαν* to the reduplicated stem. By contraction from *ἐλελυκεα, -εας, -εε* come the forms *ἐλελόκη, -ησι -ει(ν)*. In the later language *ει* spread from the 3 sing. and was used throughout, as *ἐλελόκειν, -εις, -ει, -ειτον, -ειτην, -εμεν, -ειτε*, and very late *-εισαν*. The best Mss. of Demosthenes have *-ειν* in 1 sing. Instead of the simple pluperfect we find periphrastic forms, 699 a.

#### SECOND PERFECTS OF THE $\mu$ -FORM

**702.** A few  $\omega$ -verbs form their second perfects in the dual and plural without *a* by adding the endings directly to the stem. Herein these forms agree with the second perfect of  $\mu$ -verbs (417). In the singular *a* is used.

**699 D.** Doric has *-ην* and *-ειν*, as *δεδύκην = δεδυκέναι, γεγάκειν = γεγονέναι*. Aeolic has *-ην*, as *τεθνάκην*.

**700 D.** In the 2 perf. Hom. sometimes has *-ῶτος* for *-όςτος*, as *κεκμηώς, -ῶτος* (*εἰμυω am weary*). In the 2 perf. Hom. sometimes has *a* for Attic *η* in the feminine, as *ἀρηρώς ἀραρνία* from *ἀρηρα* (*ἀραρίσκω sit*). See 578. Aeolic inflects the perfect participle as a present in *-ων, -οτος*. Thus Hom. *κεκλήγοντας* for *κεκληγόντας* (*κλάζω screech*), Pind. *πεφρίκοντας* (*φρίττω shudder*).

**703.** The second perfect *δέδια* *I fear* usually has the forms of the first perfect *δέδοικα* in the singular, less frequently in the plural.

Perfect	Pluperfect	Subjunctive
δέδοικα or δέδια	δέδεο(ικη or έδεδίνη	δέδιω (rare)
δέδοικας or δέδιας	δέδεο(ικης or έδεδίνης	Optative
δέδοικε or δέδια	δέδεο(ικαι or έδεδίναι	δέδιαι(ην (rare)
δέδιτον	δέδετον	Imperative
δέδιτον	δέδειτην	δέδιθι. (poet.)
		Infinitive
δέδμεν or δεδόκαμεν	δέδμεν	δέδιναι or δεδουκέναι
δέδιτε or δεδόκατε	δέδιτε	
δέδισσι or δεδόκισσι	δέδισσαν or δεδόκισσαν	Participle
		δέδως, -υια, -ός or δεδουκός, -υια, -ός.

**704.** Other second perfects inflected like *δέδια* are the following :

- βαίρω* (βα-) *go*, 1 perf. *βέβηκα* have gone, stand fast regular ; 2 perf. 3 pl. *βεβᾶσι* (poet.), subj. 3 pl. *βεβῶσι*, inf. *βεβάναι* (poet. and Ion.), part. *βεβώς* (contracted from *βεβαώς*) *βεβῶσα*, gen. *βεβῶτος*.
- γίγνομαι* (γεν-, γα-) *become*, 2 perf. *γέγονα* am regular ; 2 perf. part. poet. *γεγώς* (contracted from *γεγαώς*), *γεγῶσα*, gen. *γεγῶτος*.
- θνήσκω* (θαν-, θνα-) *die*, 1 perf. *τέθνηκα* am dead regular ; 2 perf. du. *τέθνατον*, pl. *τέθναμεν*, *τέθνατε*, *τεθνάσι*, 2 plup. 3 pl. *τέθνασαν*, 2 perf. opt. *τεθναίην*, imper. *τεθνάτω*, inf. *τεθνάσαι*, part. *τεθνώς*, -εῶσα, -εός, gen. -εῶτος.
- ἵκω* (φε-φουκ-α) *am like, appear* (ικ-, εικ-) has the *μι* forms *ἵκοιμεν* (poet.), *εἰξᾶσι* for *δοικ-σ-ᾶσι* (poet. and in Plato). *ἵκω* (έψηκ plup.) has also the foll. forms : *δοίκω*, *δοίκοιμι*, *δοικέναι* (εικέναι poet.), *δοικώς* (εικώς also in Plato).
- κράζω* (κραγ-) *cry out*, 2 perf. *κέκράγα* as present, imper. *κέκράχθι* and *κεκράγετε*, a thematic form (both in Aristoph.).

**705.** Other verbs with second perfects of the *μι*-form (chiefly Homeric) are : *ἄνωγα* (*ἄνωχθι*), *βιβρώσκω* (*βεβρώτες*), *ἐγελω* (*ἐγρήγορα*), *ἔρχομαι* (*εἰλήλυθμεν*).

**703 D.** The root of *δέδια* is *δφει-*, strong forms *δφει-*, *δφου-*. Hom. has *δφει*, *δφου* *feared, fled*; for *δέδοικα*, *δέδια* he has *δεῖδοικα*, *δεῖδια*, etc. (once *δεδῖᾱσι*). Here *ει* is due to metrical lengthening. *δεῖδω*, a present in form, is really a perfect for *δε-δφο(ι)-α*.

**704 a. D.** Hom. has 3 pl. *βεβᾶσι*, inf. *βεβᾶμεν*, part. *βεβαώς*, *βεβαυῖα*, gen. *βεβαῶτος*; 2 plup. *βέβασαν*.

b. Hom. has *γεγάστε* and *γεγάσι*, inf. *γεγάμεν*, part. *γεγαώς*, *γεγαυῖα*; 2 plup. *έκγεγάτην*.

c. Hom. *τέθναθι*, *τεθνάμεναι* and *τεθνάμεν*, *τεθνηώς* -*ηῶτος* and -*ηῶτος*, fem. *τεθνηῖης*.

d. Hom. imperf. *είκει*, 2 perf. 3 du. *ἔικτον*, 2 plup. *έφκει* *ἔικτην*, *έοικεσαν*, part. *έοικώς* (εικώς Φ 254), *εικνῖα* and *έικνῖα* (ειοικνῖαι Σ 418); mid. *ἔικτο*, *ἔικτο*. Hdt. has *οίκα*, *οίκως*.

μέμονα (μεμαώς), πάσχω (πέποσθε), πείθω (πέπειθμαν), πίπτω (πεπτώς), root δα-  
 ιαρη (δεδαώς), root τλα- (τέτλαμεν, τετλαίην, τέτλαθι, τετλάμεναι and τετλάμεν,  
 τετλήσθαι).

### 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 euphonic changes described in 409. The periphrastic form occurs in the 3 pl. and sometimes in the 3 sing. (599 d, e).

a. Stems in ν avoid the forms -ν-σαι, -ν-σο; thus, from φαίνω, instead of πέφανναι, ἐπέφανσο the periphrastic πεφασμένος εἰ, ἦσθα were probably used.

**708. Subjunctive.** — The perfect middle subjunctive is commonly formed by periphrasis of the perfect middle participle and ᾧ, ᾗτι, ᾗ, etc. Thus λελυμένος ᾧ.

**709.** From two verbs, whose perfect stem ends in η-(α), the simple forms are constructed. κτάομαι (κτα-) *acquire*, perf. κέκτημαι *possess* (1946), forms its subjunctive by adding the thematic vowel -ω/η to κε-κτα; thus κε-κτά-ω-μαι = κεκτώμαι, κε-κτά-η-σαι = κεκτῆ, κε-κτά-η-ται = κεκτῆται, etc. — μιμνήσκω (μνα-) *remind*, perf. μέμνημαι *remember* (1946): με-μνά-ω-μαι = μεμνώμαι, μεμνη-ώ-μεθα = μεμνώμεθα. With κεκτώμαι, μεμνώμαι, cp. ἰστώμαι, p. 187. The periphrastic κεκτημένος ᾧ, μεμνημένος ᾧ occur.

**710. Optative.** — The perfect middle optative is commonly formed by the periphrasis of the perfect middle participle and εἶην, εἴης, εἴη, etc. Thus λελυμένος εἶην, etc.

**711.** Some verbs add -ι-μην, -ο-ι-μην to the tense-stem (709). — a. κτάομαι (κτα-) *acquire*, perf. κέκτημαι *possess* (1946): opt. κεκτη-ι-μην = κεκτῆμην, κεκτη-ι-σο = κεκτῆσο, κεκτη-ι-το = κεκτῆτο. Less frequent and doubtful are κεκτῶμην, -ῶσο, -ῶτο, -ῶμεθα from κεκτη-ο-ι-μην, etc.

b. μιμνήσκω (μνα-) *remind*, perf. μέμνημαι *remember*; opt. μεμνη-ι-μην = μεμνη-μην, μεμνη-ι-σο = μεμνησο, μεμνη-ι-το = μεμνητο, etc. The forms μεμνήμην, -ῶσο, -ῶτο, etc., from μεμνη-ο-ι-μην, etc., are uncommon and suspected.

c. καλέω (καλε-, κλη-) *call*, perf. κέκλημαι *am called* (1946); opt. κεκλη-ι-μην, etc. = κεκλημην, κεκλη-ι-το, κεκλητο, κεκλημέθα.

d. βάλλω (βαλ-, βλη-) *throw*, perf. διαβέβλημαι, opt. διαβεβλήσθε.

N.—The forms in -ήμην, etc., have the *μ*-form; the doubtful -ῶμην, etc., belong to the *ω*-conjugation.

**706 D.** Hdt. has μεμνώμεθα, and this form may be read in § 168.

**711 D.** Hom. has λελύτο σ 238 = λελύ-ι-το (cp. δαίνυτο). Pind. has μεμναίατο. μέμναιο in Xen. is from μέμνομαι.



**712. Imperative.** — In the third person singular the perfect meaning is regularly retained, as *εἰρήσθω* *let it have been said*. The 2 sing. and pl. are generally found only in the case of perfects with a present meaning, as *μέμνησθε* *remember!* *μὴ πεφόβησθε* *do not be afraid!* *ἔπαυσο* *stop!* See 698.

a. The dual and 3 pl. are apparently wanting. The 2 sing. in *-σσο* from stems in *-ν* does not occur. For *ἔφανσο*, *πεφασμένος* *ισθι* was probably used.

**713.** Attic prose writers have *ἀναβεβλήσθω*, *ἀποκεκρίσθω*, *εἰρήσθω*, *ἐκτήσθω*, *ἐφέσθω*, *κείσο*, *-κείσθω*, *κέκτησο*, *μέμνησθε*, *πεπαίσθω*, *πεπεράνθω*, *πεποίησο*, *πεπράσθω*, *πεφάσθω*, *πεφόβησθε*, *τετάχθω*, *τετολμήσθω*.

**714.** Instead of the simple forms of the imperative we find the periphrastic use of the perfect participle and *ισθι*, *ἔστω*, etc. (599 g). Thus *εἰρημένον ἔστω* = *εἰρήσθω*.

**715. Infinitive.** — The perfect infinitive adds *-σθαι*, as *λελύ-σθαι*. Consonant stems lose the *σ* by 103, as *λελείφθαι*, *πεπράχθαι* (406), *ἐληλέγχθαι*, *τεφάνθαι* (407).

**716. Participle.** — The perfect participle adds *-μένος*, as *λελυμένος*, *λελειμμένος*, *πεπράγμένος* (406, 407). On the *σ* of *πεφασμένος* see 409 d.

## SECOND CONJUGATION OR VERBS IN MI

**717.** Verbs in *-μι* usually have no thematic vowel between the tense-stem and the personal endings in the present system (except in the subjunctive). The name "*μi-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 *μi-conjugation* (except in the subjunctive): all non-thematic presents and imperfects; all aorists passive; all perfects and pluperfects middle; those second aorists active and middle in which the tense-stem does not end with the thematic vowel; one verb (*ἴστημι*) in the second perfect and pluperfect active.

**719.** Certain tenses of verbs ending in *-μι* in the first person present indicative active, or in *-μαι* in the present middle (and passive) when not preceded by the thematic vowel, are inflected according to the *ω-conjugation*. These tenses are: all futures, all first aorists active and middle, most perfects and pluperfects active, and all subjunctives. Verbs in *-νῦμι* regularly inflect the subjunctive and the optative according to the *ω-conjugation*. Furthermore, the 2 sing. in the present and 2 and 3 sing. in the imperfect active of certain verbs, and some other forms, follow the *ω-conjugation* (746).

**720.** Verbs in *-μι* add the endings directly either to the verb-stem (here a root) or after the suffixes *νν* or *νη*. Hence three classes are to be distinguished.

A. Root class; as *φημί say*, verb-stem (and root) *φα-, φη-*. This class often shows reduplication in the present and imperfect, as *δίδωμι give*.

N. — Two verbs have verb-stems ending in a consonant: *εἰμι am (ἐσ-μι)* and *ἔμαι sit (ἦσ-μαι)*.

B. -νυ- class; as *δείκ-νυ-μι show*, verb-stem *δεικ-*, present stem *δεικνύ-*.

C. A few verbs, mainly poetical, add *να-, νη-*; as *σκιδ-νη-μι σκιδ-να-μεν scatter*, *δάμ-νη-μι δάμ-να-μεν, subdue*.

721. Deponent verbs without the thematic vowel are inflected according to the *μ-conjugation*.

### PRESENT SYSTEM

722. Verbs in *-μι* belong to the first or simple class (504) or to the fourth class (523).

#### FIRST OR SIMPLE CLASS

723. The present is made by adding the personal endings directly to the verb-stem, which is a root. This verb-stem may be used in its pure form or it may be reduplicated.

a. Some verbs of this class with no active have a verb-stem of more than one syllable (usually two syllables).

724. Unreduplicated Presents: *εἰμι (ἐσ-) am*, *εἶμι (ι-, εΙ-) go*, *ἔμαι (ἦσ-) sit*, *ἔμι say (ἦ said, 3 sing.)*, *κείμει (κει-) lie*, *φημί (φα-, φη-) say*, *χρήι it is necessary (793)*; and poet. *ἄημι (ἀη-) blow*.

725. Deponents. — *ἀγα-μαι* (and *ἀγάδομαι*) *admire*, *δέα-μαι appear*, *δλε-μαι flee*, *make flee* (cp. *δίω*), *δύνα-μαι am able* (737 a), *ἐπί-στα-μαι understand*, *ἔρα-μαι love* (poet. for *έρω*), *ἔπταμαι fly* (late, see 726 a), *κρέμα-μαι hang* (intrans.), *ὄνο-μαι insult*, *πέτα-μαι* (poet. by-form of *πέτομαι*) *fly*, *ἐπιδάμην bought a second aorist*, *στεύμαι affirm*.

a. Other such forms are Hom. *ἔμαι (ἔμεαι) strive*, *ἔρυναι* and *ἔρυναι rescue*, Ion. *λάβυναι take*. *ἐπίσσηται* II 243 owes its *η* to such non-present forms as *ἐπιστήσομαι*.

726. Reduplicated Presents. — *δίδημι bind* (rare for *δέω*), *δίδωμι (δο-, δω-) give*, *ἔημι (έ-, ἦ-) send*, *ἔστημι (στα-, στη-) set*, *κίχρημι (χρα-, χρη-) lend*, *ὀνίσημι (όνα-, όνη-) benefit*, *πύπλημι (πλα-, πλη-) fill*, *πύπρημι (πρα-, πρη-) burn*, *τίθημι (θε-, θη-) place*.

a. Also poetic *βίβημι (βα-, βη-) go*, in Hom. *βιβάς striding*, *δι-ζήμαι* (also Ion.) *seek*, for *δι-διη-μαι* by 116 (cp. *ζητέω seek*), *ἔημι (ἔλα-, ἔλη- for σισλα-, σισλη-) am propitious*. *ἔπταμαι* (late) for *πέτομαι fly* is an analogue of *ἔσταμαι* and is not properly reduplicated. *τίτρημι bore is late*.

727. Verbs in *-μι* reduplicate with *ι* in the present. See 414, 447. *πύ-μ-πλημι* and *πύ-μ-πρημι* may lose the inserted nasal in compounds of *έν*, but only when *έν* takes the form *έμ-*; as *έμπύπλημι*, but *ένεπύπλασαν*. Doric has *κίγχημι*. In *ό-ή-ση-μι* the reduplication takes place after a vowel (verb-stem *όνα-, όνη-*).

a. Reduplication is in place only in present and imperfect; but Hom. has *διδῶσομεν*.

#### FOURTH CLASS

**728.** Most *μ*-verbs of the fourth class add *-νν* (after a vowel, *-ννν*) to the verb-stem.

**729.** Verb-stems in *-α*: *κερά-ννῦμι* *mix*, *κρεμά-ννῦμι* *hang* (intrans.), *πετά-ννῦμι* *spread*, *σκεδά-ννῦμι* *scatter*.

**730.** Verb-stems in *ε* (for *εσ*): *ἐ-ννῦμι* (in prose *ἀμφιέ-ννῦμι*) *clothe*, *κοπέ-ννῦμι* *satiate*, *σβέ-ννῦμι* *extinguish*.

**731.** Verb-stems in *ω*: *ζώ-ννῦμι* *gird*, *βώ-ννῦμι* *strengthen*, *στρώ-ννῦμι* *spread*.

**732.** All the forms in *-ννῦμι* started from verb-stems ending in *σ*: *ἐννῦμι* from *έσ-νῦ-μι*, *σβέννῦμι* from *σβεσ-νῦ-μι*, *ζώννῦμι* from *ζωσ-νῦ-μι*. All the other verbs are analogues of these.

**733.** Verb-stems in a consonant: *ἀγ-νῦμι* *break*, *ἀρ-ννμαι* *earn*, *δεῖκ-νῦμι* *show*, *εἰργ-νῦμι* (= *εἰργω*) *shut in*, *ζεύγ-νῦμι* *yoke* (*ἀπο*)*κτει-νῦμι* often written *-κτείννῦμι* (= *κτείνω*) *kill*, *μελγ-νῦμι* (miswritten *μῑγ-νῦμι*) *mix*, *-ολγ-νῦμι* (= *-όλγω*) *open*, *δλλῦμι* (*δλ-ε*) *destroy*, *δμ-νῦμι* (*δμ-ε*, *δμ-ο*) *swear*, *δμόργ-νῦμι* *wipe off*, *δρ-νῦμι* *rouse*, *πῆγ-νῦμι* (*παγ-*, *πηγ-*) *flx*, *πλήγ-νῦμι* (once, in *ἐκπλήγνυσθαι* Thuc. 4. 125; cp. *πλήττω*), *πτάρ-ννμαι* *sneeze*, *ρήγ-νῦμι* (*ραγ-*, *ρηγ-*, *ρωγ-*) *break*, *στόρ-νῦμι* *spread*, *φράγ-νῦμι* (= *φράττω*) *inclose*.

**734.** Poetic verbs: *αἰ-ννμαι* *take*, *ἀ-νῦμι* *complete* (*ἀνύω*), *ἀχ-ννμαι* *am troubled*, *γά-ννμαι* *rejoice*, *δαλ-νῦμι* *entertain*, *καλ-ννμαι* *excel*, *κί-ννμαι* *move myself* (cp. *κινέω*), *ὀρέγ-νῦμι* *reach*, *τά-ννμαι* *stretch*, with *νν* carried into other tenses (*τανύω*), *τί-ννμαι* (cp. Epic *τίνω* from *τι-νφ-ω*) *better* *τείννμαι*, *chastise*.

**735.** The verbs whose verb-stem ends in a liquid or nasal often form the tenses other than the present by adding *ε* or *ο*, as *δλλῦμι* (from *δλνῦμι*) *ῶλεσα*, *δώλεκα* (*δλ-ε*), *δμνῦμι* *ῶμοσα* (*δμ-ο*).

**736.** *νῦμι*-verbs form only the present and imperfect according to the *μ*-conjugation; with the exception of *σβέ-ννῦμι*, which has 2 aor. *ἔσβην*. The 2 aorist passive and 2 future passive are rare, as *ρήγνῦμι* *ἐρράγην* *ἐκραγήσομαι*, *ζεύγνῦμι* *ἐζύγην*.

**737.** *-ννμι* class. A few verbs add *νν* in the singular, *να*- in the plural, to the verb-stem. These verbs are almost entirely poetical or dialectical; and show by-forms in *-ναω*. They are:

*δάμνημι* (*δαμνάω*) *subdue*, *κίρνημι* (*κιννάω* also Epic) *mix*, *κρίμνημι* (miswritten *κρήμνημι*) *suspend*, *πέρνημι* *sell*, *πίτνημι* (*πετνάω*) *spread*, *σκίδνημι* (and *κίδνημι*) *scatter*.

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**736 D.** From verbs in *-νῦμι* second aorists middle are formed in Hom. by only three verbs: *μελγνῦμι* (commonly written *μῑγνῦμι*) *mix* *ἔμικτο*, *δρνῦμι* *rouse* *ῶρτο*, *πῆγνῦμι* *flx* *κατέπηκτο*.

a. Only in the middle: *μάρναμαι ῥῆθι, πιλναμαι (πιλνάω) approach*. In *δύναμαι am able*, *να* has grown fast (cp. *δυνατός*).

**738. Stem Gradation.**—Verbs of the root class show in the stem vowel a variation between strong and weak grades in the present and imperfect indicative active. The singular has the strong grade, the dual and plural have the weak grade. The optative active and most middle forms have the weak grade.

a. η strong (original and Dor. *ā*), α weak; *φημί φαμέν, ἔφην ἔφαμεν; ἴστημι ἴσταμεν, ἴστην ἴσταμεν; δάμνημι δάμναμεν*.

b. η strong, ε weak: *τίθημι τίθεμεν, ἐτίθην ἐτίθεμεν; ἵημι ἵεμεν*.

c. ω strong, ο weak: *δίδωμι δίδομεν*.

d. εἰ strong, ι weak (cp. *λείπω ἔλιπον*): *εἰμι will go, ἵμην*. The grades εἰ, οἰ, ι appear in *εἰδῶ*, subjunctive of *οἶδα know*, pl. *ἴσμεν* for *ἴδμεν* (799).

**739.** In the second aorist *ἴστην I stood* the strong form has been carried from the singular through the dual and plural of the indicative. The strong stem occurs also in the imperative (*στήθι, στήτε*) and infinitive (*σῆναι*).

**740.** The second aorist infinitive shows the weak stem: *θεῖναι* from *θέ-εναι*, *δοῦναι* from *δό-εναι*. Cp. 469 N. *σῆναι* is, however, from *στή-εναι* (469 c. N.).

**741.** A few root verbs retain the strong grade η throughout. Thus, poet. *ἔημι blow* *ἀημεν; ἀέντες* is from *ἀήντες* by 40; *δίξημαι seek* (poet. *δίξεσθαι* is from *διζομαι*); *πῖμπλημι fill* 2 aor. *ἐνεπλήμην*, opt. *ἐμπλήμην*.

**742.** Verbs adding *ν* show the strong form of the verb-stem in the present. *ῥήγ-νῦ-μι break* 2 aor. pass. *ῥράγην, μείγ-νῦ-μι* (miswritten *μῑγνῦμι*) *mix* 2 aor. pass. *ἐμίγην, ζεύγ-νῦ-μι yoke* 2 aor. pass. *ἐζύγην*.

**743.** The ending *ν* varies between strong *νῦ* and weak *νῷ*. Thus *δείκνῦμι δείκνυμεν, ἐδείκνυν ἐδείκνυμεν*.

## INFLECTION OF MI-VERBS

**744.** Verbs in *-μι* differ in inflection from verbs in *-ω* in the present and second aorist systems and (rarely) in the second perfect system. Verbs in *-μι* have the following peculiarities of inflection:

a. The endings *-μι* and *-σι* (for original *-τι*) occur in the present indicative active: *τίθῃ-μι, τίθῃ-σι; φη-μί φη-σί*.

b. The 3 plural present indicative active has generally the ending *-ᾱσι*, from *α-ατι*, as *τιθέᾱσι, ἰσᾱσι*. So in the 2 perf. active *ἐστᾱσι*.

c. The 3 plural of active past tenses has *-σαν*: *ἐτίθε-σαν*.

d. The imperative ending *-θι* is sometimes retained: *φα-θι, στή-θι*; some forms never had it: *τίθει, ἴσθι*.

e. The middle endings *-σαι* and *-σο* regularly retain *σ*: *τιθε-σαι, ἐτίθε-σο*.

N. — But not in the subjunctive or optative; and usually not in the second aorist; as *τιθῇ* for *τιθέῃ-σαι*, *τιθεῖω* for *τιθέ-ῖ-σο*, *ἔθου* for *ἔθε-σο*.

f. The infinitive active has *-ναι*: *τιθέ-ναι, διδῶ-ναι*; the 2 aorist active has *-εναι*, rarely: *θεῖναι* for *θέ-εναι*, *δοῦναι* for *δό-εναι*.

g. Active participles with stems in *-οντ* have the nominative sing. masc. in *-ούς* (301 a, 307 a): *διδούς*, *διδόν-οντ*.

**745.** Forms of *-μ* verbs which are inflected according to the thematic conjugation are included under the Second Conjugation.

**746.** *μ*-verbs may pass into the *ω* inflection elsewhere than in the subjunctive. a. Verbs in *-νῦμ* often inflect the present and imperfect active (not the middle) from a present in *-νύω*; as *δεικνύω* (but usually *δεικνῦμι*), *δεικνύεις*, *δεικνύει*, imperf. *ἐδεικνυον*, *-ες*, *-ε*, etc.; imper. *δεικνυε*, inf. *δεικνύνειν*, part. *δεικνύων*.

b. *τίθῃμι*, *ίστημι*, *δίδωμι*, *ἵκμι*, etc., show some *ω*-forms in pres. (and imperf.) indic. opt. imper. and infin.; but the forms *τιθέω*, *ιστέω*, *διδόω*, *ἰέω*, do not occur in the 1 sing.

c. In the present and second aorist optative of *τίθῃμι* and *ἵκμι* there is a transition to the *ω*-conjugation but not in the 1 and 2 singular. The accent is differently reported: (1) as if the presents were *τιθέω*, *ἰέω*; (2) as if the presents were *τίθω*, *ἰώ*. Thus:

Active: *ἀφίετε* for *ἀφίειτε*, *ἀφίετεν* for *ἀφίειν*. — Middle: *τιθοῖτο*, *ἐπιθοίμεθα*, *συνθοῖτο*, *ἐπιθοῖντο* (also accented *τίθοιτο*, *ἐπιθοῖντο*); *προοῖτο*, *προοῖσθε*, *προοῖντο* (also accented *πρόοιτο*, *πρόοῖντο*). Hdt. has *-θέιτο* and *-θείτο*. The form in *-οῖτο* for *-εῖτο* occurs especially in Plato.

d. The Mss. vary between *τιθῶμαι* and *τίθωμαι*, *ἀποθῶμαι* and *ἀπόθωμαι* (426 f).

e. Some other *μ*-verbs show alternative *ω*-forms, as *πιμπλάω*, *-εω* (*πιμπλημι*), *πιπράω* (*πιμπρημι*), Hom. *ἀγάμαι* (*ἀγαμαι*), and *ἰλάμαι* (*ἱλημι*). So often with *-ημι* verbs (737), as *δαμνῆ* and *δάμνησι*, *ἐκίρῃ* and *κίρῃσι*.

## PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE)

**747. Present Indicative.** — a. The primary personal endings are added to the stem with the strong form in the singular and the weak form in the dual and plural.

b. In the 2 sing. *τίθης*, *ἵης*, *ιστης*, *δεικνῦς*, etc., *σ* has been added to the stem. This *σ* is obscure in origin, but cannot be derived from *-σι*. *τιθεῖς* is rare.

c. 3 sing. *τίθησι*, *ίστησι*, etc., with *-σι* for *-τι* (463 c).

d. 3 plur. *τιθέασι*, *ιστάσι*, etc., from *τιθέ-αντι*, *ιστά-αντι* (463 d).

e. For the retention of *σ* in *τιθε-σαι*, etc., see 465 a, b, and N. 2.

f. *δίδωμαι* in the middle present and imperfect is used only in composition, as *ἀποδίδωμαι*. But the simple form occurs in the passive.

**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 *-νῶσι*. Hom. has *ζεύγνυν* (and *ζεύγνυσαν*, *ἔρυνον*, *ἔμυνε*, *ἔμυνέτω*, etc.). Hdt. usually keeps the *μ*-forms, but has some *ω*-forms in 2, 3 sing. 3 pl. present indic. and part., and 1 sing., 3 pl. imperfect. Doric usually has the *ω*-forms; Aeolic has *ζεύγνῦ*, and *ἔμυνῦν* infin.

**747 D.** 1. Hom. has *τίθησθα*, *τίθησι* and *τιθεῖ*, *τιθεῖσι*; *διδούς* and *διδόισθα*, *διδῶσι* (usually) and *διδού*, *διδόδοσι*, *ῥηγνύσι* from *ῥηγνῦν-τι*, *τάσι* *they go* and *ἔασι* *they are*. On *ἰσάσκε* see 495. Mid. *ἐμάρπαι* from *μάρπαιμαι*.

**748. Imperfect.** — *ἐρίθει* *ἐρίθει*, *ἐρίδουν* *ἐρίδους* *ἐρίδου* (for *ἐρίδων*, -ωσ, -ω) are thematic forms (746 b). For the imperfect of *δύναμαι* and *ἐπιστάμαι* see 465 b, N. 1. For the retention of *σ* in *ἐρίθεσο* see 465 b.

**749. Subjunctive.** — Attic *τιθῶ*, etc., are derived by contraction from the forms of the weak stem to which the thematic vowel *ω/η* has been added. Thus *τιθέω*, -έης, -έη, *τιθέωμεν*, -έητε, -έωσι; *δίδω*, -ής, -ή, *δίδωμεν*, -ήτε, -δωσι. *ιστῶ* is derived from *ιστέω*. See 746 b. Verbs in -νύμι regularly inflect the subjunctive like *ω*-verbs: *δεικνύω*, -ύης, -ύη.

a. Similarly the middle (passive) forms are derived from *τιθέω-μαι* *τιθέη(σ)αι*, etc., *δίδω-μαι* *διδέη(σ)αι*, *ιστέω-μαι* *ιστέη(σ)αι*, etc. For the loss of *σ* in -σαι see 465 a. -νύμι verbs inflect the mid. subj. like *λδωμαι*.

b. *δύναμαι* am able, *ἐπιστάμαι* understand, *κρέμαμαι* hang, and *ἀγαμαι* admire put *ω/η* in place of the stem-vowel so that there is no contraction: *δύνωμαι*, *δύνηται*, *δυνώμεθα*, etc. So, too, *ἐπιδάμην*, *πρίωμαι* (757 a).

c. Traces of -νται in -νύμι verbs are very rare: *ῥήγνυται* Hipponax 19; cp. *διασκεδάωνται* P. Ph. 77 b.

**750. Present Optative.** — The optative active has the secondary endings and the mood sign -η- in the singular, -ι- (-ιε- 3 pl.) in the dual and plural. In the dual and plural the longer (-ιη-) forms are rare. Thus *τιθείην* (*τιθε-ιη-ν*), *τιθέιμεν* (*τιθε-ι-μεν*), *ιστάην* (*ιστα-ιη-ν*) *ισταίην* (*ιστά-ιε-ν*). The shorter forms in dual and plural occur in poetry and prose, the longer forms only in prose.

a. The middle (passive) has the secondary endings and the mood sign -ι- throughout: *τιθείμην* (*τιθε-ι-μην*), *ισταίμην* (*ιστα-ι-μην*), *ισταίμεθα* (*ιστα-ι-μεθα*), *διδόιντο* (*διδό-ι-ντο*). On *τιθοίτο*, etc., see 746 c.

b. The accent follows 424 c, N. 1 (*τιθείτο* not *τίθειτο*). But the verbs of 749 b are exceptional: *δύναιο* *δύναιτο*; and so *δραίο* *δραίτο* from *δρίνημι* *benefit* (424 c, N. 2).

**751. Present Imperative.** — *τίθει* and *δίδου* are formed (cp. *πολεῖ* and *δῆλον*) from *τιθε-ε*, *δίδο-ε*. *ιστη* and *δεικνύ* show the stronger stem forms.

For the middle endings and the retention of *σ*, see 466. 2. a. — On the forms *τιθέτωσαν* for *τιθέντων*, *τιθέσθωσαν* for *τιθέσθων*, see 466. 2. b.

2. Hdt. has *τιθεί* *τιθείσι*; *ιστῆ* is doubtful; *διδούς*, *διδού*, *διδούσι*, *ἴασι* *ἔασι*, -νύσι and -νύουσι. Middle: -αται and -ατο (imperf.) for -νται, -ντο in *τιθέαται* *ἐπιθέατο*, *ιστάαται* *ιστάατο*, *δυνάαται* *ἐδυνάατο*. -αται, -ατο have been transferred from the perfect and pluperfect of consonant stems, such as *γεγράφαται*, *ἐγεγράφατο* (465 f).

3. Doric has *ιστάμ*, and *ā* for *η* in all tenses (*στάσω*, *ἔστασα*, *ἔσταν*); -τι in 3 sing. *τίθητι*; -ντι in 3 pl. *τίθεντι*, *δίδοντι*.

4. Aeolic has *τίθησ*, *τίθη*, *τιθείσι*; *ιστάς*, *ιστά*; *δίδως*, *δίδω*; *δάμνās*.

748 D. Hom. has *ἐρίθει*, *ἐρίδους*, *ἐρίδου*. — Hdt. has *ὑπερερίθεια* 1 sing., *ἐρίδουν*, *ἐρίδου*, *ιστά* and *ἀριστή* (both in Mss.). — In poetry -ν occurs for -σαν as *τίθεν*, *ιστάν*, *δίδον* (464 e. D.).

749 D. Dor. has *τιθέω*, -έωμεν, but contracts *ε* + *η* to *η*; pl. *διδῶντι* (and *τίθηντι*). Dor. has *δύνάμαι*, *ιστάται*; Hdt. *ἐλισσεται*, *ἐπιστέωνται*, *δυνέωνται*.

750 D. Hom. has the *μ*-forms *δαινύτο* and *δαινύατο*, Plato has *πηγνύτο*.

751 D. Hom. has *ιστη* and *καθίστα*, *δίδωθι*, *ἐμπίπληθι*, *δμνυθι*, *δρυνθι*, *ιστασο* and *ισταο*. *τίθου*, *ιστω* occur in the drama. Pind. has *δίδοι* (active).

**752. Present Infinitive.**—The active adds *-ναι*, the middle *-σθαι*. *δεικνύμι* admits the form *δεικνύειν*.

**753. Present Participle.**—The active adds *-ντ-*, the middle *-μενος*. Thus *τιθεῖς* (*τιθε-ντ-ς*), *τιθείσα* (*τιθε-ντ-χα*); *τιθέ-μενος*. For *δεικνός* we find *δεικνόνων*.

### THE FUTURES

**754.** The futures of verbs in *-μι* do not differ in formation and inflection from those of verbs in *-ω*.

*τίθηναι*: *θήσω*, *θήσομαι*, *τεθήσομαι*; *ίστημι*: *στήσω*, *στήσομαι*, *σταθήσομαι*, *έστήξω*; *ίημι*: *ήσω*, *-ήσομαι*, *-έθήσομαι*; *δίδωμι*: *δώσω*, *-δώσομαι*, *δοθήσομαι*; *δεικνύμι*: *δείξω*, *δείξομαι*, *δειχθήσομαι*, *δεδείξομαι* (late) or *δεδειγμένος* *έσομαι*; *μειγνύμι*: *μείξω*, *-μυθήσομαι*, *μυγήσομαι* (poet.), *μεμείξομαι* (poet.); *πρήνυμι*: *πήξω*, *παγήσομαι*.

a. *έστήξω* is the only future perfect from a *μι*-verb (584).

### FIRST AORIST ACTIVE AND MIDDLE

**755.** The verbs *τίθηναι*, *ίημι*, *δίδωμι* form the singular active of the first aorist in *-κ-α*, thus, *έθηκα*, *έδωκα*, *ήκα*. The forms of the second aorist (756) are generally used in the dual and plural and in the other moods.

a. The form in *κ* rarely appears outside of the singular, chiefly in the 3 pl., as *έδωκαν* (= *έδωσαν*), less frequently in the 1 and 2 pl., as *έδώκαμεν*, *-ατε*.

b. That *κ* was not a suffix but a part of an alternative root appears from a comparison of *θηκ-* in *έθηκα* and perf. *τέθηκα* with *fēc-* in *fēcī*.

c. *ίστημι* has *έστησα* *I set*, placed (mid. *έστησάμην*), to be distinguished from 2 aor. *έστην* *I stood*.

d. *έθηκάμην* is un-Attic; *ήκάμην* (in comp.) is rare and probably found only in the indic. ; *έδωκάμην* is very late.

### SECOND AORIST ACTIVE AND MIDDLE

**756. Indicative.**—*τίθηναι*, *ίημι*, *δίδωμι* use the short grade forms in dual and plural active: *έθε-τον*, *έθε-μεν*, *έθε-σαν*; *εί-τον*, *εί-μεν*, *εί-σαν* (for *έ-έ-τον*, etc.); *έ-δο-μεν*, *έ-δο-σαν*. In the singular the *κ*-forms, *έθηκα*, *ήκα*, *έδωκα*, are used. *ίστημι* has *έστην*, *έστης*, *έστη* (for *έστητ*, 464 c), *έστημεν*, etc. (p. 138).

a. *σβέννυμι* *extinguish* is the only verb in *-νυμι* forming a second aorist (*έσβην*, *σβῶ*, *σβελην*, *σβήθι*, *σβήναι*, *σβέλς*).

**752 D.** Hom. has *-μεναι* or *-ναι* preceded by *η* in *άήμεναι* *άήναι* from *άημι* *δίου*, *τιθήμεναι*, *κιχήμεναι* and *κιχήναι* as from *κίχημι*. Also *ιστάμεναι* (and *ιστάμεν*), *ζευγνύμεναι* (and *ζευγνύμεν*, once *ζευγνύμεν*). *-μεν* after a short vowel, as *τιθέμεν*, *διδόμεν* (once *διδούμεν*). Doric has *τιθέμεν*, *διδόμεν*. Theognis has *τιθεῖν*, *συνεῖν*.

**753 D.** Hom. has *τιθέμενος* K 34.

**755 D.** Hom. has *έθηκαν*, *έδωκαν*, *έθήκαμεν*, *θήκατο*; Hdt. *συνθήκαυτο*; Pind. *θηκάμενος*.

**756 D.** Hom. has older *-ν* for *-σαν* in *έσταν* (he uses *έστησαν* also), Dor. has *έθεν*, *έσταν*, *έδον*. For the iterative *στά-σκε*, *δδ-σκον* see 495.

b. The middle uses the weak stems *-θε-*, *-ι-*, *-δο-* in *ἐ-θέ-μην*, *-ειμην* (for *ἐ-ι-μην*), *ἐ-δδ-μην* (only in composition). For the loss of *σ* in *-σο* (*ἔθου*, *ἔδου*) see 465 b.

c. In prose the only uncompounded second aorists middle are *ἐπριάμην* *brought* (pres. *ᾠπρῶμαι*) and *ᾠρήμην* *derived benefit* (*ὀρίνημι*). *ᾠρήμην* keeps *η* (poet. *δρησο*, *δρήμερος*). *ἰστημι* does not make the form *ἰσταμην*.

**757. Second Aorist Subjunctive.** — All the forms of the 2 aor. subj. are due to contraction of the thematic vowel with the weak stem-vowel. Thus *θῶ*, etc., from *θέω*, *θέης*, *θέη*, *θέωμεν*, etc.; *ῶ*, etc., from *ἔω*, *ἔης*, *ἔωσι*; *δῶ*, etc., from *δῶω*, *δῶης*, *δῶη*; *στῶ*, etc., from *στῆώ*, *στῆης*, etc., with *ε* from *η* before a vowel. Cp. 682.

a. *ἐπριάμην* has *πρίωμαι* with *ω/η* in place of the final vowel of the stem (749 b).

**758. Second Aorist Optative.** — The forms of the optative of the second aorist are made and inflected like those of the present except for the reduplication. Thus, in the active: *θείην* (*θε-ι-η-ν*), *σταίην* (*στα-ι-η-ν*), *δοίμεν* (*δδ-ι-μεν*), *δοίεν* (*δδ-ι-ε-ν*). The shorter forms are preferred in the dual and plural, and poetry has only these; prose admits either the longer or the shorter forms.

a. In the 2 pl. cases of *-ιητε* (*δοίητε*) are more numerous than *-ετε*; but they usually lack metrical warrant.

b. Second aorists of stems in *ν* lack the optative in Attic.

c. In the middle: *θείμην* (*θε-ι-μην*), *δοίμην* (*δδ-ι-μην*), *-ειμην* (*ἐ-ι-μην*). For *δοίμεθα* see 746 c. For the accent of *πρίω* see 424 c, N. 2.

**759. Second Aorist Imperative.** — On *θέ-ς*, *δδ-ς*, *ἐ-ς*, see 466. 1. b. These verbs show the weak form of the stem (*θέ-τω*, *θέ-ντων*). *ἰστημι* and *σβέννυμι* have *-θι* in *στῆ-θι*, *σβῆ-θι*. For *στῆ-θι* the poets may use *-στᾶ* in composition, as *ἀπὸστᾶ* *stand off*.

a. The middle adds *-σο*, which loses its *σ* after a short vowel, as in *θοῦ* for *θέ-σο*, *δοῦ* for *δδ-σο*, *πρίω* (and poet. *πρίω-σο*). *σ* is not dropped after a long vowel (*δρησο*). Cp. 465 b, N. 2.

c. D. In poetry: *ἐπτάμην* (prose *ἐπτόμην*) from *πέταμαι* *fly*; Hom. *πλήτο* *approached*, *ἔβλητο* *was hit* (others, 688).

**757 D.** The subjunctive shows traces of an earlier double form of inflection:

1. With short thematic vowel: *θήεις*, *θήει*, *θήετον*, *θήομεν*, *θήετε*, *θήουσι*. Homer: *θήομεν*, *στήομεν*, *-στήετον*, *κιχθήομεν*, *δώομεν*, *ἀποθήομαι*.

2. With long thematic vowel: *θήω*, *θήης*, *θήη*, *θήητον*, *θήωμεν*, *θήητε*, *θήωσι*. Hom. *θήω*, *θήης*, *θήη*, *στήης*, *στήη*, *ἀνήη*, *δῶη* or *δῶσι*, *περιστήωσι*, *δῶσι*.

By shortening of the long vowel of the stem we obtain a third form:

3. *θέω*, *θέης*, *θέη*, *θέητον*, *θέωμεν*, *θέητε*, *θέωσι*. Hom. *ἄφην*, *θέωμεν*, *στέωμεν*, Hdt. *θέω*, *θέωμεν*, *θέωσι*, *θέωμαι*, *στέωμεν*, *ἀποστέωσι*, Aeolic *θέω*.

4. From 3 are derived the contracted forms *θῶ*, *θῆς*, *θῆη*, etc. Hom. *ἀναστῆη*, *δῶς*, *δῶ* or *δῶσι*, *δῶμεν*; Dor. *δῶντι*; Hdt. *-θῆη*, *-θῆται*; *δῶμεν*, *-δῶτε*, *δῶσι*.

N. — In Hom. the Mss. often have *ει* for *η* of the stem, as *θείω*, *βείω*, *βείομεν*, *κίχέομεν*.

**758 D.** Hom. has *σταίησαν* P 783, the only case of *-ιη* outside of the singular; *δῶη* (for *δν-ιη*), *ἐκδύμεν* (for *-δδ-ι-μεν*), and *φθίτο* (for *φθι-ι-το*) from *φθίνω* *perish*.

**759 D.** Hom. has *θέω* and *ἔσθω*.



b. In composition *περίθες, ἀπόδος, παράστηθι, ἐνθοῦ, προδοῦ*; but *κατάθου, περίθου, περιδοοσθε* (426 b-c).

c. For the 3 pl. *θέτωσαν, δότωσαν, ἔσθωσαν*, see 466. 2. b.

**760. Second Aorist Infinitive.**—The active adds *-ναι* in *θεῖναι* (*θέ-ναι*), *στήναι* (*στή-ναι*), *δοῦναι* (*δδ-ναι*), *εἶναι* (*ἔ-ναι*). The middle adds *-σθαι*, as *θέ-σθαι*.

**761. Second Aorist Participle.**—The active adds *-ντ-* like the present: *θείς* (*θε-ντ-ς*), *θείσα* (*θε-ντ-ια*), *θέν* (*θε-ντ*); *στάς* (*στα-ντ-ς*), *στάσα* (*στα-ντ-ια*), *στάς* (*στα-ντ*). The middle adds *-μενος*, as *θέ-μενος*.

### FIRST AND SECOND PERFECT (AND PLUPERFECT) ACTIVE

**762. Indicative.**—The perfect of *τίθημι* is *τέθηκα*. A later form *τέθεικα*, not found on Attic inscriptions till after 200 B.C. and due to the analogy of *εἶκα*, still appears in some texts. *τέθεικα* is Doric. For *καθέστακα* Attic used *καταστήσας ἔχω* (cp. 599 b).

a. The dual and plural of the second perfect and pluperfect of *ίστημι* (417) are formed without *κ*: *ἔστατον, ἔσταμεν* (without augment in the pluperf.), *ἔστασι* from *ἔ-στα-αρι*, pluperf. *ἔστα-σαν*. The singular is supplied by the 1 perf. *ἔστηκα* *I stand*.

**763. Subjunctive.**—*ἐστήκω* and *ἐστῶ* appear in prose and poetry, *ἐστηκῶς* ὁ in prose.

**764. Optative.**—*ἐστήκοιμι* occurs in comp. in prose, *ἀφεισῶτες εἰεν* in Plato, *τεθῆκῶς εἴης* and *δεδωκῶτες εἰεν* in Demosthenes. *ἐσταίην* is poetical.

**765. Imperative.**—*ἔσταθι* is poetical.

**766. Infinitive and Participle.**—*ἐσάναι* and *ἐσῶς* are much more common than *ἐστηκέναι* and *ἐστηκῶς*.

### PERFECT MIDDLE (PASSIVE)

**767.** *τέθειμαι* even in composition is rare and is unknown on Attic inscriptions. For the pass. perf. *κείμει* (791) was used. Doric has *τέθειμαι*.

### IRREGULAR MI-VERBS

**768.** *εἰμί* (*ἔσ-*, cp. Lat. *es-esse*) *am* has only the present and future systems.

**760 D.** Hom. has *θέμεναι, θέμεν; στήμεναι; δόμεναι, δόμεν;* and *θεῖναι, στήναι, δοῦναι*. Dor. has *θέμεν, δόμεν, στᾶμεν*.

**766 D.** Hom. has *ἐστάμεναι* and *ἐστάμεν, ἐσταῶς, -αῖρος*. Hdt. has *ἐστεῶς, -εῶτος*. Doric has *-εῖα* for *-ῖα* (*ἐσταῖεῖα*).

**768 D.** 1. Homer has the following forms:

Pres. ind. 2 sing. *ἐσσί* and *εἰς*, 1 pl. *εἰμέν*, 3 pl. (*εἰσί*, and) *ἔασι* not enclitic.

Imperf. *ἦα, ἦα, ἦον*, 2 sing. *ἦσθα, ἦσθα*, 3 sing. *ἦεν, ἦεν, ἦεν, ἦν* (rare), 3 pl. *ἦσαν, ἦσαν*; iterative (495) *ἔσκον* (for *ἔσ-σκον*).

	PRESENT				IMPERFECT
	Indicative	Subjunctive	Optative	Imperative	Indicative
Sing. 1	εἰμι	ᾶ	εἴην		ῆ or ῆν
2	εἶ	ῆς	εἴης	ἔσθι	ῆσθα
3	ἐστί	ῆ	εἴη	ἔστω	ῆν
Dual 2	ἐστόν	ῆτον	εἴητον or εἴτον	ἔστων	ῆστων
3	ἐστόν	ῆτον	εἴητην or εἴτην	ἔστων	ῆστην
Plur. 1	ἐσμέν	ᾶμεν	εἴμεν or εἴμεν		ῆμεν
2	ἐστέ	ῆτε	εἴητε or εἴτε	ἔσθε	ῆτε or ῆσθε (rare)
3	εἰσὶ	ᾶσι	εἴησαν or εἴεν	ἔστων	ῆσαν
Infinitive	εἶναι	Participle ὦν, οἶσα, ὄν, gen. ὄντος, οἶσθης, ὄντος, etc. (305)			

FUTURE (with middle forms)

ἔσμαι, ἔσῃ (or ἔσαι), ἔσται, ἔσσεσθαι, ἔσσεσθαι, ἐσόμεθα, ἔσεσθε, ἔσονται, opt. ἐσόμεν, inf. ἔσσεσθαι, part. ἐσόμενος, -η, -ον.

a. The imperative 3 pl. ἔστωσαν occurs in Plato and Demosthenes; ὄντων in Plato and on inscriptions.

b. In composition ὦν retains its accent, as ἀπὼν, ἀποῖσα, ἀπόντος, etc.; and so ἔσται, as ἀπέσται (426 e).

769. The optative forms εἴμεν, εἴητε, εἴησαν are found only in prose writers. εἴμεν occurs in poetry and Plato, εἴτε only in poetry, εἴεν in poetry and prose and more frequently than εἴησαν.

770. The indicative εἰμι is for \*ἐσ-μι (37); εἶ is for \*ἐσσι (originally ἐσ-σι, 463 b); ἐσ-σι retains the original ending τι; εἰσὶ is for (σ-)εντι, cp. Lat. sunt; ἐσμέν, with σ before μ despite 105; the σ is due to the influence of ἐστέ. The subjunctive ᾶ is for ἔω, from ἐσ-ω; the optative εἴην is for ἐσ-την; εἴμεν for ἐσ-ι-μεν, cp. Lat. simus. The infinitive εἶναι is for ἐσ-ναι; the participle ὦν is for ἐών, from ἐσ-ων.

Subj. ἔω, ἔης, 3 sing. ἔῃ, ἔῃσι, ῆσι, 3 pl. ἔωσι (twice ὦσι); μέτεμι has 1 sing. μετέω, and μετέω (with metrical lengthening).

Opt. εἴην, etc., also ἔωσι, ἔω; Imper. 2 sing. ἔσ-σο (middle form), ἔστω, 3 pl. ἔστων.

Inf. εἶναι and ἔμμεναι (for ἐσ-μεναι), ἔμμεν, also ἔμμεναι, ἔμμεν.

Part. ἐών, ἐούσα, ὄν, etc., rarely the Attic forms.

Fut. often with σσ: ἔσσομαι and ἔσομαι; 3 sing. ἔσεται, ἔσται, ἔσσεται, also ἐσσεῖται (as in Dor.), ἔσσεσθαι, ἐσόμενος.

2. Herodotus has pres. ind. 2 sing. εἶς, 1 pl. εἰμέν; imperf., the Attic forms and ἔα, 2 sing. ἔας, 2 pl. ἔατε; iterative ἔσκον; subj. ἔω, ἔωσι; opt. once ἐν-έω, εἴησαν, less freq. εἴεν; part. ἐών.

3. Dor. pres. ind. 1 sing. ἡμι and εἰμι, 2 sing. ἐσσι, 1 pl. ἡμέτ and εἰμέτ (Pind. εἰμέτ), 3 pl. ἐσσι; imperf. 3 sing. ῆς (for ῆσ-τ), 1 pl. ῆμεν, 3 pl. ῆσαν and ῆν; inf. ῆμεν, εἴμεν; part. ἐών and fem. ἔασσα, pl. ἔντες. Fut. ἐσσεύμαι, -ῆ, -ῆται or -εῖται, ἐσσεύεται (540 D.).

4. Aeolic ἔμμι out of ἐσμι; imper. ἔσσο, part. ἔων, ἔσσα (Sappho); imperf. ἔον.

**771.** Old Attic *ῆ* is from *ῆα* (Hom.) = *ῆσῃ*, i.e. *ἐσ-* augmented + the secondary ending *μ*, which becomes *α* by 35 c. *ῆς* for *ῆσθα* is rare. The 3 pl. was originally *ῆν*, contracted from *ῆεν* (Hom.); this *ῆν* came to be used as 3 sing. By analogy to *ῆμεν ῆσθε* the 1 sing. *ῆν* was formed.

**772.** Inflected according to the *ω*-conjugation are the subjunctive, the participle *ὢν*, and several dialect forms.

**773.** εἶμι (*i-*, *ei-*; cp. Lat. *i-re*) *go* has only the present system.

PRESENT					IMPERFECT	
	Indicative	Subjunctive	Optative	Imperative	Indicative	
Sing. 1	εἶμι	ἔω	λοιμὺ or λοίην		ῆα	or ῆιν
2	εἶ	ἔῃς	λοις	ἔθι	ῆισθα or ῆας	
3	εἴσσι	ἔῃ	λοι	ἔτω	ῆειν	or ῆει
Dual 2	ἔτον	ἔητον	λοιτον	ἔτον	ῆτον	
3	ἔτον	ἔητον	λοίτην	ἔτων	ῆτην	
Plur. 1	ἔμεν	ἔμεν	λοιμεν		ῆμεν	
2	ἔτε	ἔητε	λοιτε	ἔτε	ῆτε	
3	ἔσσι	ἔωσι	λοιεν	λόντων	ῆσαν or ῆσαν	

Infinitive: *λέναι*. Participle: *λόν*, *λοῖσα*, *λόν*, gen. *λόντος*, *λοῖσσης*, *λόντος*, etc.

Verbal Adjectives: *λόνος* (poet.), *λόνος*, *ληνός*.

a. The imperative 3 pl. *ἔωσαν* occurs rarely in Xenophon and Plato.

b. The participle *λόν* is accented like a second aorist. The accent of the simple form of participle and infinitive is kept in composition, as *παριών*, *παριούσα*, *ἀπείναι*. Otherwise the compounds have recessive accent so far as the rules allow: *πάρεμι*, *ἀπεισι*, but *ἀπῆα*, *προσῆμεν*.

**774.** *εἶμι* in the indicative present means *I shall go, I am going*. See 1880. For *I go* *ἔρχομαι* is used in the present indicative, but not (in prose) in the imperfect, or in the other moods. The scheme of moods and tenses is as follows: Present: indic. *ἔρχομαι*, subj. *ἔω*, opt. *λοιμὺ* or *λοίην*, imper. *ἔθι*, inf. *λέναι*, part. *λόν*. Imperfect: *ῆα*. Future: *εἶμι*, *ἐλευσόμεν*, *ἐλεύσεσθαι*, *ἐλευσόμενος*.

**775.** In the imperfect the older prose writers usually have *ῆα*, *ῆσθα*, *ῆεν*, the later have *ῆειν*, *ῆεις*, *ῆει*. The plural forms *ῆμεν* and *ῆετε* are not classical. Prose writers seem to prefer *ῆσαν* to *ῆσαν*. The *η* here is the stem *ει* augmented.

**776.** The part., the subjv., and the opt. are inflected with the thematic vowel; and so also some of the dialectal forms.

**773 D.** Hom. has 2 sing. *εἴσθα* (Hesiod *εἶς*); subj. *ἔσθα* and *ἔῃς*, *ἔσιν* and *ἔῃ*, *ἔμεν* and *ἔμεν*; opt. *λεῖν* and *λοι*; infin. *λέναι*, *λέμεν*, and *λέναι* (twice). Imperf.: 1 sing. *ῆα*, *ἀπῆιον*, 3 sing. *ῆει*, *ῆε*, *ῆει* (at the verse-end, *ῆε*?), *ῆε*; dual *ἔτην*, pl. *ῆμεν*, *ῆσαν*, *ἐπῆσαν*, *ῆσαν*, *ῆιον*. For *ῆα*, *ῆει*, *ῆσαν* some write *ῆεα*, *ῆεε*, *ῆεσαν*. Future: *εἴσομαι* Ω 482, ο 213. *ῆεσομαι* Ξ 8 and *ῆεσατο*, *ῆεσατο* probably come from *ῆεμαι* strive (778).

Hdt.: *ῆα*, *ῆει*, *ῆεσαν* (Mss.), but *η* for *ει* is correct.

777. ἔημι (ε-, ἦ-) *send* is inflected nearly like τίθημι (p. 135). The inflection of the present and second aorist systems is as follows:

ACTIVE			MIDDLE (PASSIVE)		MIDDLE
INDICATIVE			INDICATIVE		
Pres.	Imperf.	Second Aor.	Pres.	Imperf.	Second Aor.
S. 1 ἔημι	ἔην	(ἦκα)	ἔμαι	ἔμην	— εἶμην
2 ἔης, εἴς (746 b)	ἔης (746 b)	(ἦκας)	ἔσαι (465 a)	ἔσο	— εἶσο
3 ἔησι	ἔει	(ἦκα)	ἔσται	ἔστω	— εἶτω
D. 2 ἔσθον	ἔσθον	— εἶσθον	ἔσθον	ἔσθον	— εἶσθον
3 ἔσθον	ἔστην	— εἶστην	ἔσθον	ἔσθην	— εἶσθην
P. 1 ἔμεν	ἔμεν	— εἶμεν	ἔμεθα	ἔμεθα	— εἶμεθα
2 ἔτε	ἔτε	— εἶτε	ἔσθε	ἔσθε	— εἶσθε
3 ἔσω (463 d)	ἔσαν	— εἶσαν	ἔνται	ἔντω	— εἶντω

## SUBJUNCTIVE

S. 1 εἶ	— εἶ	εἶμαι	— εἶμαι
2 εἶς	— ἦς	εἶ	— ἦ
3 εἶ	— ᾗ	εἶται	— ᾗται
D. 2 εἴσθον	— ᾗσθον	εἴσθον	— ᾗσθον
3 εἴσθον	— ᾗσθον	εἴσθον	— ᾗσθον
P. 1 εἶμεν	— εἶμεν	εἶμεθα	— εἶμεθα
2 εἶτε	— ᾗτε	εἴσθε	— ᾗσθε
3 εἶσω	— εἶσω	εἶνται	— εἶνται

## OPTATIVE

S. 1 εἴην	— εἴην	εἴμην	— εἴμην (758 c)
2 εἴης	— εἴης	εἴο	— εἴο
3 εἴη	— εἴη	εἴτω	— εἴτω
			(— οἴτω)
D. 2 εἴσθον or εἴστην	— εἴσθον or — εἴστην	εἴσθον	— εἴσθον
3 εἴσθην or εἴστην	— εἴσθην or — εἴστην	εἴσθην	— εἴσθην

777 D. 1. In Hom. ἔημι usually has the initial ε short. *Present*: -εἶς, ἔησι and -εἴ, εἴσι: from ἐ-ντι, inf. ἔμεναι and -ἔμεν. *Imperf.*: -εἶν, -εἴς, -εἴ, 3 pl. ἔν. *Future*: ἔσω, once ἀ-έσει. *First Aorist*: ἦκα and ἔηκα, ἐνῆκαμεν once, ἦκαν once. *Second Aorist*: for the augmented ε-forms Hom. has usually the unaugmented ε; as ἔσαν, ἔντω. In the subjunctive μεθεῖω, μεθήγ, ἀφῆγ, μεθῶμεν.

2. Hdt. has -εἴ (accented -εἴ), εἴσι, imperf. -εἴ, perf. ἀνέωνται for ἀνέονται, part. με-μετ-ι-μένος for μεθειμένος.

3. Dor. has perf. ἔωκα, ἔωμαι.

P. 1	ἔημεν or ἔημεν	— ἔμεν or ἔημεθα	— ἔμεθα
		— ἔημεν	(— οἰμεθα)
2	ἔειρε or ἔειρε	— ἔειρε or ἔειρε	— ἔειρε
		— ἔειρε	(— οἰειρε)
3	ἔειπον or ἔειπον	— ἔειπον or ἔειπον	— ἔειπον
		— ἔειπον	(— οἰειπον)

## IMPERATIVE

S. 2	ἔει (746 b)	— ἔει	ἔειρε	— οἶ
3	ἔειρε	— ἔειρε	ἔειρε	— ἔειρε
D. 2	ἔειρε	— ἔειρε	ἔειρε	— ἔειρε
3	ἔειρε	— ἔειρε	ἔειρε	— ἔειρε
P. 2	ἔειρε	— ἔειρε	ἔειρε	— ἔειρε
3	ἔειρε (466. 2, b)	— ἔειρε	ἔειρε (466. 2, b)	— ἔειρε

## INFINITIVE

ἔειρε	— ἔειρε	ἔειρε	— ἔειρε
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## PARTICIPLE

ἔειρε, ἔειρε, ἔειρε	— ἔειρε, — ἔειρε, — ἔειρε	ἔειρε	— ἔειρε
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Future : — ἔειρε in prose only in composition ; — ἔειρε only in composition.

First Aorist : ἔειρε in prose usually in comp., — ἔειρε ; both only in the indic.

Perfect Active : — ἔειρε only in composition.

Perfect Middle (Passive) : — ἔειρε (plup. — ἔειρε), — ἔειρε, — ἔειρε, — ἔειρε, only in composition.

Aorist Passive : — ἔειρε, — ἔειρε, — ἔειρε, — ἔειρε, only in composition.

Future Passive : — ἔειρε, only in composition.

Verbal Adjectives : — ἔειρε, — ἔειρε, only in composition.

**778.** Since *ἔημι* is reduplicated (probably for *σι-ση-μι*) the initial *ε* should be short, as it is in Hom. (rarely in Attic poetry). *ι* is probably due to confusion with the *ι* of Hom. *ἔμαι* (*εἶμαι*) *strive*, a meaning that *ἔμαι* occasionally shows in Attic. *ἔμαι* meaning *hasten* occurs only in the present and imperfect.

**779.** *ει* is for *ε + ε* in the second aorist active (*ε-ε-μεν* = *εἰμεν*), perfect active (*ε-ε-κα* = *εἰκα*), perfect middle (*ε-ε-μαι* = *εἰμαι*), second aorist passive (*ε + ε-θην* = *εἰθην*). In the aorists *ε* is the augment, in the perfects the first *ε* is the reduplication of the weak stem *ε-*. The first aorist *ε-κα* has the strong stem form. Present subj. *ἔω*, *ἔης*, etc., are for *ἔω*, *ἔης*, etc. ; aor. subj. *-ῶ*, *-ῆς*, etc., are for *-ε-ω*, *-ε-ης*, etc.

**780.** Much confusion exists in the Mss. as regards the accentuation. Thus for *ἔειρε* we find *ἔειρε*, and in Hom. *πρῶτοι* (present), as if from *ἔω*. See 746 c.

**781.** For *ἀφῶτε*, *ἀφῶτε* and *πρῶτοι*, *πρῶτοι*, *πρῶτοι* (also accented *πρῶτοι*, etc.) see 746 c.

782. The imperfect of ἀφίημι is either ἀφίην or ἡφίην (450).

783. φημί (φα-, φη-, cp. Lat. *fū-rī*) say, say yes, or assent is inflected in the present as follows:

	PRESENT			IMPERFECT	
	Indic.	Subj.	Opt.	Imper.	
Sing. 1	φημί	φῶ	φαίην		ἔφην
2	φῆς	φῆς	φαίης	φάθι or φάθι	ἔφησθα or ἔφης
3	φησὶ	φῇ	φαίη	φάτω	ἔφη
Dual 2	φατόν	φῆτον	not found	φάτον	ἔφατον
3	φατόν	φῆτον	not found	φάτων	ἔφάτην
Plur. 1	φαμέν	φάμεν	φαίμεν or φαίημεν		ἔφαμεν
2	φατέ	φῆτε	φαίητε	φάτε	ἔφατε
3	φασί	φῶσι	φαίεν or φαίησαν	φάντων	ἔφασαν

Inf. : φάναι ; Partic. : poet. φᾶς, φᾶσα, φάν (Attic prose φάσκων) ; Verbal

Adj. : φατός (poet.), φατός.

Future : φήσω, φήσων, φήσω.

First Aorist : ἔφησα, φήσω, φήσαιμι, —, φήσαι, φήσῃς.

Perf. Pass. Imper. : πεφάσθω let it be said.

784. All the forms of the present indicative except φῆς are enclitic (181 c). — In composition σύμφημι, σύμφης (but the Mss. often have συμφῆς and συμφῆς), συμφῶ, σύμφαθι.

785. In the optative φαίτε does not occur, perhaps by chance (461, 683 a). φαίμεν, φαίεν are ordinary Attic ; φαίημεν, φαίησαν are rare.

786. Middle forms in present, imperfect, and future are dialectic.

787. οὐ φημι means *refuse* (Lat. *nego*). In the meaning *assert*, φάσκω is commonly used outside of the indicative. In the meaning *say often*, φάσκω is used. ἔφησα and φήσω are aor. and fut. in the meanings *say yes* and *assent*. ἔφην, ἔφη (and φάναι) often correspond to Lat. *inquam*, *inquit*.

788. ἔφην and φῶ, φαίην may have an aoristic force. ἔφην and poet. ἐφάμην are both imperfect and second aorist.

789 D. 1. Hom. has φῆσθα for φῆς ; subj. φῆη and φῆσι (463 c. D) for φῆ ; imperf. ἔφην, φῆν, ἔφησθα, φῆσθα, ἔφης, φῆς, 3 s. ἔφην, rarely φῆ, 1 pl. φαμέν, 2 pl. ἐφασαν, φάσαν, ἐφαν, φάν.

2. Doric φᾶμι, φᾶτι, φᾶσι ; imperf. ἔφᾶ, φᾶ ; inf. φάμεν ; fut. φάσω, φάσομαι ; aor. ἐφᾶσα.

3. Aeolic φᾶμ or φαῖμ, φαῖσθα, 3 s. φαῖσι, 3 pl. φαῖσι.

790 D. Middle forms of φημί are rare or unknown in Attic (Plato has perf. imper. πεφάσθω), but common in other dialects ; yet the pres. indicative middle is rare. Hom. has imperf. ἐφάμην, ἐφατο or φάτο, etc., imper. φάο, φάσθω, etc., inf. φάσθαι (and in choral poetry), part. φάμενος (also in Hdt.). These middle forms are active in meaning.

**789.** ἵμαι (ἵσ-) *sit* is inflected only in the present system. The σ of the verb-stem appears only before -ται, -το.

	PRESENT		IMPERATIVE		IMPERFECT	
ἵμαι		ἵμεθα			ἵμεην	ἵμεθα
ἵσαι	ἵσθον	ἵσθε	ἵσο		ἵστο	ἵσθον
ἵσται	ἵσθον	ἵνται	ἵσθε, etc.		ἵστο	ἵσθην
						ἵντο

The subjunctive and optative are wanting; present infinitive ἵσθαι; participle ἵμενος.

a. Uncompounded ἵμαι occurs only in Epic, tragedy, and Herodotus. The missing tenses are supplied by ἵζομαι, ἵζω and ἵζομαι.

**790.** In place of ἵμαι we find usually κάθ-ημαι in Attic prose and comedy. κάθ-ημαι sometimes is perfect in meaning (*I have sat, I have been seated*). The σ of the verb-stem does not appear except before -το.

	PRESENT				IMPERFECT	
	Indicative	Subjunctive	Optative	Imperative	Indicative	
S. 1	κάθ-ημαι	καθ-άμαι	καθ-οίμην		ἐκάθ-ημην (450)	ὅρ καθ-ήμην
2	κάθ-ησαι	καθ-ῆ	καθ-οίω	κάθ-ησο	ἐκάθ-ησο	καθ-ήσο
3	κάθ-ηται	καθ-ῆται	καθ-οίτω	καθ-ήσθε	ἐκάθ-ητο	καθ-ήστο or καθ-ήτο
D. 2	κάθ-ησθον	καθ-ήσθον	καθ-οίσθον	κάθ-ησθον	ἐκάθ-ησθον	καθ-ήσθον
3	κάθ-ησθον	καθ-ήσθον	καθ-οίσθην	καθ-ήσθων	ἐκάθ-ησθην	καθ-ήσθην
P. 1	καθ-ήμεθα	καθ-άμεθα	καθ-οίμεθα		ἐκαθ-ήμεθα	καθ-ήμεθα
2	καθ-ήσθε	καθ-ήσθε	καθ-οίσθε	κάθ-ησθε	ἐκαθ-ήσθε	καθ-ήσθε
3	καθ-ήνται	καθ-άνται	καθ-οίντο	καθ-ήσθων	ἐκάθ-ήντο	καθ-ήντο

Infinitive: καθ-ήσθαι; Participle: καθ-ήμενος.

a. The imperative has κάθον in comedy for κάθ-ησο. In the imperfect ἐκαθ-ήμην is used about as often as καθ-ήμην.

b. The missing tenses are supplied by καθ-ίζομαι, καθ-ίζω, καθ-ίζομαι.

**791.** κείμαι (κει-) *lie, am laid*, regularly used in the present and imperfect instead of the perfect and pluperfect passive of τίθημι *place*.

**789 D.** Hom. has *εἵται*, and *ἔται* (twice), *εἶτο*, and *ἔτο* once (once ἦτο). ἦ- is probably the correct spelling for εἰ-.

**790 D.** Hom. has 3 pl. *καθ-έτατο* (καθ-ήτο?). Hdt. has *κατέταται*, *κατέτατο*; *καθ-ήστο* not *καθ-ήτο*.

**791 D.** Hom. has 3 pl. pres. *κεῖται*, *κείται*, *κείνται*; imperf. *κείντο*, *κεῖατο*, *κείατο*, iter. *κέσκετο*; subj. *κῆται*, and *κείται* for *κε(ι)-ε-ται*; fut. *κείσομαι*.

Hdt. has 3 sing. pres. *κέται* and *κείται*, 3 pl. *κείται*; imperf. *έκειτο*, pl. *έκείατο*.

		PRESENT			IMPERFECT
	Indic.	Subj.	Opt.	Imper.	Indic.
Sing. 1	κείμει				ἔκειμην
2	κείσθαι			κείσο	ἔκασο
3	κείται	κίηται	κίειτο	κείσθω	ἔκειτο
Dual 2	κείσθον			κείσθον	ἔκείσθον
3	κείσθον			κείσθων	ἔκείσθην
Plur. 1	κείμεθα				ἔκειμεθα
2	κείσθε	(δια)κίησθε		κείσθε	ἔκείσθε
3	κείνται	(κατα)κίενται	(προσ)κίειντο	κείσθων	ἔκειντο

Infinitive : κείσθαι ; Participle : κείμενος.

Future : κείσομαι, κείσῃ or κείσαι, κείσεται, etc.

a. In the subjunctive and optative κει- becomes κε- before a vowel (43).

b. Compounds have recessive accent in the present indicative and imperative : παράκειμαι, παράκεισο, but παρακείσθαι.

792. ἦ-μί (cp. Lat. *a-io*) say occurs only in the present and imperfect 1 and 3 sing., and is used in parentheses (as Lat. *inquam, inquit*).

Forms : ἦμί, ἦσι ; ἦν, ἦ. Examples : παῖ, ἦμί, παῖ boy, I say, boy ! (emphatic repetition). ἦν δ' ἐγὼ said I, ἦ δ' ἐγὼ said he (1113).

793. χρῆ *it is necessary* is really an indeclinable substantive meaning *necessity* with the verb understood. In the present indicative ἐστὶ is to be supplied. Elsewhere χρῆ unites with the form of the verb to be supplied ; as subj. χρῆ (χρῆ + ἦ), opt. χρείη (χρῆ + εἴη), inf. χρῆναι (χρῆ + εἶναι), part. indeclinable χρεών (χρῆ + ὄν) ; imperf. χρῆν (χρῆ + ἦν), and less commonly ἐχρήν with an augment because the composite character of χρῆν was forgotten, fut. χρήσται (χρῆ + ἔσται).

a. ἀποχρή *it suffices* has pl. ἀποχρώσι, part. ἀποχρών, -χρώσα, -χρών, imperf. ἀπέχρη, fut. ἀποχρήσει, aor. ἀπέχρησε.

794. οἶδα (ιδ, εἰδ-ε, οἶδ- originally with *ε* ; cp. Lat. *video*) know is a second perfect with the meaning of a present, and formed without reduplication. The second perfect and second pluperfect are inflected as follows :

792 D. Hom has ἦ, Doric ἦρί, Aeolic ἦσι.

793 D. Hdt. has χρῆ, χρῆν, χρῆναι, but ἀποχρῆρῶ, ἀποχρᾶν.

794 D. 1. Hom. has οἶδας a 337, ἴδμεν, ἴδασι (ἴσασσι for ἴσᾶσι I 36) ; subj. εἰδέω π 236 and εἰδέω (? ἤ 235), εἶδομεν and εἶδετε with short thematic vowels ; inf. ἴδμεναι, ἴδμεν ; part. εἰδύια and ἴδύια. Pluperf. ἦδεα, ἦδησθα τ 93, ἦειδεις(-ης ?) X 280 with *η* as augment (433), ἦδη, ἦδεε, ἦειδει ε 206, 3 pl. ἴσαν for ἴδ-σαν. Fut. ἴσομαι, inf. εἰδησέμεν and -σειν.

2. Hdt. has οἶδας, ἴδμεν and οἶδαμεν (rarely), οἶδασι, subj. εἰδέω, plup. ἦδεα, ἦδεε (ἦδει ?), -ἦδέατε, ἦδεσαν, fut. εἰδήσω.

3. Dor. has ἴδᾶμ (pl. ἴσαμεν, ἴσαντι) and οἶδα. Boeotian has ἴττω for ἴστω. Aeolic has εἰδῆμι and οἶδα.



SECOND PERFECT					SECOND PLUPERFECT	
	Indio.	Subj.	Opt.	Imper.	Indic.	
Sing. 1	οἶδα	εἶδῃ	εἶδειην		ᾔδει or ᾔδειν	
2	οἶσθα	εἶδῃς	εἶδειης	ἴσθι	ᾔδεισθα or ᾔδεις	
3	οἶδε	εἶδῃ	εἶδειη	ἴτω	ᾔδει(ν)	
Dual 2	ἴστων	εἶδητον	εἶδειτον	ἴστων	ᾔστων	
3	ἴστων	εἶδητον	εἶδειτην	ἴστων	ᾔστην	
Plur. 1	ἴσμεν	εἶδῃμεν	εἶδειμεν or εἶδειμεν		ᾔσμεν or ᾔδειμεν	
2	ἴσθε	εἶδητε	εἶδειτε	ἴσθε	ᾔσθε	ᾔδειτε
3	ἴσῃσι	εἶδῃσι	εἶδειν	ἴσῃσαν	ᾔσαν	ᾔδεισαν

Infinitive εἶδέναι; Participle εἶδώς, εἶδύς, εἶδός (309); Verbal Adj. ἴστος; Future εἴσομαι. Compound σένοιδα *am conscious of*.

795. The verb-stem has the meaning *find out*; hence the perfect οἶδα means *I have found out* and hence *I know*.

796. In Ionic and late Greek we find οἶδας, οἶδαμεν, etc. These forms are rare in Attic. οἶσθας occurs in comedy.

797. In the optative dual and plural prose writers have either the shorter or the longer forms; the poets only the shorter forms.

798. Pluperfect ᾔδειν, ᾔδεις occur in later Attic (Demosthenes), but are suspicious in earlier writers. ᾔδεισθα occurs in the best Mss. of Plato and elsewhere, but it is less correct Attic. ᾔδης is incorrect. ᾔδει is rare. ᾔστων, ᾔστην are almost entirely poetic. In the plural ᾔδειμεν, ᾔδειτε, ᾔδεισαν are post-classical. ᾔδειμεν, ᾔδειτε occur rarely in the Attic poets.

799. οἶσθα is from οἶδ + θα; ἴσθε from ἴδ + τε; ἴσθι from ἴδ + θι (83). ἴσμεν (older ἴδμεν) gets its σ from ἴσθε (87). ἴσῃσι is from ἴδ + σῃσι, with σ from (Hom.) ἴσαν = ἴδ-σαν with the ending -σαν (cp. εἴσῃσι 704 d). ᾔδῃ is for ᾔ-εἶδῃ 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*, ἔρπω *creep*, τρέω *tremble*; others in the middle only, as ἄλλομαι *leap*, βούλομαι *wish*, κάθημαι *sit*, κείμει *lie*.

801. Outside of the present some active verbs show middle forms especially in the future, as βήσομαι *shall go*, ἀκούσομαι *shall hear* (805); and some verbs exclusively or chiefly deponent show active forms especially in the perfect, as γίγνομαι *become* γέγονα, μαίνομαι *rage* μέμνηνα, δέρομαι *poet.*, 2 aor. ἔδρακον, perf. δέδορκα.

802. For the passive voice the middle forms sufficed in most cases; many middle futures are still used passively (807), as ἀδικήσο-

803 D. Hom. has ἐκτάμην *was killed*, ἐσχόμην *was stayed*. Cp. also ᾔδεδάμην and αἰδεσθην (αἰδέτομαι *respect*), δίστατο and ὤσθην (οἶομαι *think*), ἐχολώσάμην and ἐχολώθην (χολλώω *enrage*).

μαι *shall be wronged*; and traces of the passive use of the aorist middle appear in Hom., as *ἔβλητο was hit*. This use was largely abandoned when -ην and -θην came to be used as special marks of the passive. Originally neither -ην nor -θην was passive in meaning.

803. The second aorist in -ην is primarily intransitive and shows active inflection (as *ἔστην stood*). Many so-called passive forms are in fact merely intransitive aorists of active verbs, as *ἐρρύην* from *ῥέω flow*, *κατεκλίην* from *κατακλίνω lie down*, and do not differ in meaning from the aorists of deponent verbs, as *ἐμάην* from *μαίνομαι rage*.

804. The aorists in -θην that are called passive are often active or middle in meaning, as *ἡσέθην took pleasure in* from *ἡδομαι*, *ἤσχύνθην felt ashamed* from *αἰσχύνω disgrace*, *αἰσχύνομαι am ashamed*; *ὠργίσθην became angry* from *ὀργίζω 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*, *γινώσκω know* *γνώσομαι*.

a. Most such verbs denote a physical action, as the action of the vocal organs; the action of the organs of sight, hearing, smell, touch; the action of throat, mouth, lips; bodily activity in general, voluntary or involuntary; and other aspects of the physical side of human organism.

806. In the following list of active verbs with middle futures those marked \* have also an active future; those marked † sometimes have an active future in late Greek. All verbs adding -α- to form the present stem (523, b, c) have a middle future except *αἰδέομαι*, *λαθάνω*, *ὀφλισκάνω*. Verbs denoting praise or blame usually have both an active and a middle future.

*ᾄδω	†βοάω	εἰμί	*κλάζω	οἶδα	πίπτω	*τίκτω
†ακούω	†γελᾶω	*ἐμέλω	*κλαίω	†οἰμῶζω	πλέω	†τλάω (ἔτλην)
ἀλαλάζω	*γερᾶσκω	*ἐπαινέω	κράζω	δολούζω	πνέω	τρέχω
†ἀμαρτάνω	γηρῶω	ἐρυγγάνω	†κόπτω	†δυνῶμι	*ποθέω	τρέγω
†ἀπαντάω	γινώσκω	ἐσθίω	†κωκῶω	ὀράω	ῥέω	τυγχάνω
†ἀπολαύω	*γρόζω	θαυμάζω	λαγχάνω	ὀστούζω	*ροφέω	τωθάζω
*ἀρπάζω	δάκνω	*θέω	λαμβάνω	οὐρέω	†σιγᾶω	φεύγω
βαδίζω	δείδω	*θιγγάνω	λάσκω	παίζω	†σιωπᾶω	*φθάω
βαίρω	(see 703)	-θηήσκω	μανθάνω	πάσχω	σκώπτω	χάσκω
†βῶω	-διδράσκω	θρῆσκω	*νέω	†πηδᾶω	†πουδάζω	χέζω
*βλέπω	*διώκω	κράμνω	νέω σιτίη	πίνω	(late)	*χωρέω
βλάσκω	*ἐγκωμιάζω	κι(γ)χάνω				

a. Compounds of *χωρέω* with *ἀπο-*, *συγ-*, *παρα-*, *προσ-* have both active and middle futures; other compounds have only the active futures.

807. **Future Middle with Passive Meaning.**—In many verbs the future middle has the meaning of the future passive, as *ἀδικέω wrong*, *ἀδικήσομαι shall be wronged*.

**808.** The following verbs commonly use the future middle in a passive sense. (All of these have the future passive in late Greek, except ἀμφισβητέω, εἶω, εἰργώ, ἐπιδρεύω, οἰκέω, παιδαγωγέω, προαγορεύω, στρεβλώω, στυγέω.)

ἀγνέω not to know	εἰργώ shut	μαστιγῶ whip	στρεβλώ rack
ἀγωνίζομαι contend	ἐκπλύνω wash out	οἰκέω inhabit	στυγέω hate (poet.)
ἀδικέω wrong	ἐπιδρεύω lie in wait	ὁμολογέω agree	ταράττω disturb
ἀμφισβητέω dispute	for	ὀνειδίζω reproach	τηρέω guard
ἀπολύνω open, C.I.A.	ἐπιβουλεύω plot	παιδαγωγέω educate	τρέφω nourish
2. 1054 (not found in literature)	against	καλεώ wage war	τρίβω rub
ἄρχω rule	ἐχθαίρω hate	πολεμέω wage war	ὄω rain
διδάσκω teach	ἔχω have	προαγορεύω foretell	φιλέω love
εἶω permit	θεραπεύω tend		φυλάττω guard
	κωλύω prevent	σταθμάω measure	

**809.** Some verbs use in a passive sense both a future middle form and a future passive form; on the difference in meaning see 1738.

ἀγω lead, ἀξομαι, ἀχθήσομαι.	μαρτυρέω bear witness, μαρτυρήσομαι, μαρτυρηθήσομαι.
ἀπατάω deceive, ἀπατήσομαι, ἐξαπατηθήσομαι.	πολιορκέω besiege, πολιορκήσομαι, πολιορκηθήσομαι.
αἰξάνω increase, αἰξήσομαι, αἰξηθήσομαι.	πράττω do, πράξομαι (rare), πράχθησομαι.
βλάπτω hurt, βλάψομαι, βλαβήσομαι.	στερέω deprive, ἀποστερήσομαι, ἀποστερηθήσομαι.
δηλόω manifest, δηλώσομαι, δηλωθήσομαι.	τίμων honour, τιμήσομαι, τιμηθήσομαι.
ζημιόω fine, ζημιώσομαι, ζημωθήσομαι.	ὕβριζω insult, ὕβριυμαι, ὕβρισθήσομαι.
καλέω call, καλούμαι (rare), κληθήσομαι.	φέρω bear, οἴσομαι, οἰσθήσομαι, κατενεχθήσομαι.
κηρύττω proclaim, κηρύξομαι (rare), κηρυχθήσομαι.	φρονέω: καταφρονήσομαι deprecise, καταφρονηθήσομαι.
κρίνω judge, κρινούμαι, κριθήσομαι.	ὠφελέω aid, ὠφελήσομαι, ὠφελήθησομαι.
λέγω say, λέξομαι (tragic), λεχθήσομαι.	
λείπω leave, ἀπολείψομαι, ἀπολειφθήσομαι.	

**810. Middle Deponents.**—Deponent verbs whose aorists have an active or middle meaning with middle forms are called *middle deponents*. The aorist passive of such verbs, when it occurs, has a passive force. Thus αἰτιάσομαι *accuse*, ἡτιώσάμην *accused*, ἡτιάσθην *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. ἐβουλήσθην. The future is usually middle in form. Most passive deponents express mental action of some sort.

**812.** In the following list verbs marked \* have a future passive form and also a future middle form; as διαλέγομαι *converse*, aor. διελέχθην *conversed*, fut. διαλέξομαι and διαλεχθήσομαι *shall converse*. But ἡδομαι *take pleasure in* has only ἡσθήσομαι, and ἡττάομαι *yield to*, am *worsted* has only ἡττηθήσομαι. Verbs with † have also an aorist middle, but it is less common, or poetic, or late Greek.

†έγμαι <i>admitte, ήγάσθη</i>	*ήττάομαι <i>yield to, ήττήθη</i>
*αἰδέομαι <i>feel shame, ήδέσθη</i>	(έν-)θύμέομαι <i>consider, ένεθύμήθη</i>
άάδομαι (usu. poet.) <i>wander, ήλήθη</i>	(προ-)θύμέομαι <i>am eager, προσθύμήθη</i>
†άμιλλάομαι <i>contend, ήμιλλήθη</i>	*†(δια-)λέγομαι <i>converse, διελέχθη</i>
†άρτομαι <i>deny, ήρηθή</i>	(έπι-)μέλομαι <i>care for, έπεμελήθη</i>
*έχθομαι <i>am grieved, ήχθέσθη</i>	(μετα-)μέλομαι <i>regret, μετεμελήθη</i>
βούλομαι <i>wish, έβουλήθη</i> (430)	(άπο-)νόομαι <i>despair, άπενοήθη</i>
δέομαι <i>want, έδεήθη</i>	* (δια-)νόομαι <i>reflect, διενοήθη</i>
δέρκομαι (poet.) <i>see, έδέρχθη</i>	(έν-)νόομαι <i>think of, έενοήθη</i>
δύναμαι <i>am able, έδυνήθη</i> (430)	†(έπι-)νόομαι <i>think on, έπενοήθη</i>
έναντιόμαι <i>oppose, ήναντιώθη</i>	†(προ-)νόομαι <i>foresee, provide, προσ-</i>
ένίσταμαι <i>understand, ήπιστήθη</i>	<i>νόοθη</i>
έραμαι <i>έρώ love, ήράσθη</i>	όλομαι <i>think, ήήθη</i>
ελαβέομαι <i>am cautious, ήλαβήθη</i>	φιλοτιμέομαι <i>am ambitious, έφιλοτιμή-</i>
†ήδομαι <i>take pleasure in, ήσθη</i>	<i>θη</i>

a. Some verbs use either the aorist middle or aorist passive without distinction, as *ένανλίζομαι δινοῦαι*, *πράγματεόμαι am engaged in*.

b. Some verbs use both, but prefer the aorist middle, as *άποκρίνομαι answer*, *άπολογέομαι speak in defence*, *μέμφομαι blame*.

c. Some verbs use the aorist passive in an active or middle sense, as *άπορέομαι doubt*, pass. *be disputed*, aor. *ήπορήθη*; *πειράω prove*, *πειράομαι try*, aor. *έπειράθη* (less often *έπειράσθην*), fut. *πειράσομαι* and *πειράσθσομαι*. *έρώ (poet. έραμαι) love has ήράσθη fell in love with*, fut. *έρασθήσομαι*.

813. Deponents with Passive Meaning. — Some deponent verbs have a passive meaning. This is avoided by good writers in the present and imperfect or future passive, is not frequent in the aorist, but is common in the perfect and pluperfect passive. Thus *άπεκρίνεται (άπεκρίθη) ταῦτα this answer is (was) made* is not good Greek. Few verbs show the passive meaning in most of these tenses; as *ώνόμαι buy, am bought*, *έωνήθη was bought*, *έώνημαι have bought, have been bought*.

a. Present and Imperfect: *άγωνίζομαι contend, am contended for*, *βιάζομαι force, am forced*, *λύμαιομαι maltreat, am maltreated*, *ώνόμαι buy, am bought*.

b. Future Passive: *άπαρτέομαι deny, άπαρηθήσομαι*, *εργάζομαι work, do, εργασθήσομαι*.

c. Aorist Passive: These verbs (*middle deponents*, 810) have also an aorist middle; the aorist passive is used in a passive sense: *άγωνίζομαι contend*, *αἰτίζομαι harass*, *αἰνίττομαι speak darkly*, *αἰτιάομαι accuse*, *άκτομαι heal*, *βιάζομαι force*, *δέχομαι receive*, *δωπέομαι present*, *εργάζομαι work, do*, *ήγέομαι lead*, *θεδομαι behold*, *ίδομαι heal*, *κτάομαι acquire*, *λύμαιομαι maltreat*, *λωβάομαι abuse*, *μιμέομαι imitate*, *ολοφύρομαι lament*, *προφασίζομαι feign an excuse*, *χράομαι use*, *ώνόμαι buy*. *άποκρίνομαι* has *άπεκρίνατο answered*, *άτεκρίθη* usu. means *was separated*.

d. Perfect and Pluperfect: These verbs use the perfect middle in the middle or the passive sense: *άγωνίζομαι contend*, *αἰνίττομαι speak darkly*, *αἰτιάομαι accuse*, *άποκρίνομαι answer*, *άπολογέομαι make a defence*, *βιάζομαι force*, *ένθύμέομαι consider*, *εργάζομαι work, do*, *εύχομαι pray*, *ήγέομαι lead*, *κτάομαι*

*acquire*, λωβάομαι *abuse*, μηχανάομαι *deceive*, μιμνάομαι *imitate*, παρρησιάζομαι *speak boldly*, πολιτεύομαι *act as (discharge the duties of) a citizen*, πράγματεομαι *am engaged in*, σκέπτομαι *view*, χράομαι *use*, ώτεύομαι *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 εὐφραίνω *gladden*, ηὐφράνθην *rejoiced*, κινέω *move*, ἐκινήθην *was moved or moved myself*, φαίνω *show*, ἐφάνην *showed myself, appeared (ἐφάνθην usually was shown)*.

a. These verbs are often called *middle passives*.

b. The middle and the passive form of the future of such verbs is often found, the middle being frequently preferred.

**815. Aorist Passive and Future Middle forms :**

αἰσχύνω <i>disgrace</i> , ἡσχύνθην <i>felt ashamed</i> , αἰσχυνόμαι	ὀργίζω <i>anger</i> , ὤργισθην <i>became angry</i> , ὀργιόμαι
ἀπάζω <i>vex</i> , ἠνάθην <i>felt vexed</i> , ἀπιάσομαι	ὀρμάω <i>incite</i> , ὠμήθην <i>set out</i> , ὀρμήσομαι
ἐπειγώ <i>urge</i> , ἠπειχθην <i>urged</i> , ἐπειξομαι	πειθω <i>persuade</i> , ἐπεισθην <i>obeyed</i> , πείσομαι
εὐφραίνω <i>gladden</i> , ηὐφράνθην <i>rejoiced</i> , εὐφρανομαι	πλανάω <i>cause to wander</i> , ἐπλανήθην <i>wandered</i> , πλανήσομαι
κινέω <i>move</i> , ἐκινήθην <i>moved (bestirred) myself</i> , κινήσομαι	πορεύω <i>convey</i> , ἐπορεύθην <i>marched</i> , πορεύσομαι
κοιμάω <i>put to sleep</i> , ἐκοιμήθην <i>lay down to sleep</i> , κοιμήσομαι	φοβέω <i>terrify</i> , ἐφοβήθην <i>was afraid</i> , φοβήσομαι
λύπew <i>vex</i> , ἐλύπηθην <i>grieved</i> , λύπησομαι	

a. ἀνάγομαι *set sail*, κατάγομαι *land*, ὀπλίζομαι *arm myself*, ὀρμίζομαι *lie at anchor*, generally have an aorist middle.

**816. Aorist Passive and Future Passive forms :**

μυμνήσκω <i>remind</i> , ἐμνήσθην <i>remembered</i> , μνησθήσομαι	σφάλλω <i>trip up</i> , ἐσφάλην <i>erred</i> , σφαλήσομαι
στρέφω <i>turn</i> , ἐστράφην <i>turned</i> , στραφήσομαι	τήκω <i>cause to melt</i> , ἐτάκην <i>dissolved</i> , τακήσομαι

**817. Passive Aorist and Middle and Passive Future forms :**

ἀπαλλάττω *release*, ἀπηλλάγην *departed*, ἀπαλλάξομαι, ἀπαλλαγήσομαι.  
φαίνω *show*, ἐφάνην *appeared*, φανομαι, φανήσομαι (810).

**818. Some verbs have a passive aorist rarely in a middle sense ; with the middle aorist in a different meaning.**

κομίζω *bring*, ἐκομισθην *betook myself*, ἐκομισάμην *carried off*.

σῴζω *save*, ἐσώθην *saved myself (was saved)*, ἐσωσάμην *saved for myself*.

ψεύδω *deceive*, ἐψευσθην *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.**

**ἄγνυμι**: trans. *κατάγνυμι break, -έξα*; intrans. *κατάγνυμαι break, 2 aor. -έαην*; 2 perf. *-έαγα am broken*.

**βαίω** go: trans. *βήσω shall cause to go*, 1 aor. *ἔβησα*, Ion. and poet.; intrans. 2 aor. *ἔβην went*, pl. *βέβηκα have gone, stand fast*.

**δύω**: trans. *cause to enter, sink, put on*, δόσω, ἔδωσα, δέδωκα; intrans. *enter, pass under*, δόμοι, δόνω, 2 aor. *ἔδυν dived, went down*, δέδωκα *have entered, gone down*. In prose usually *καταδύω make sink, κατέδωσα, καταδύω*; *καταδύομαι sink, καταδύομαι, κατέδυν*. — (If another's clothes, *ἐνδύω (ἐνέδωσα)* means *put on*, *ἀποδύω ἐκδύω (ἀπέδωσα ἐξέδωσα)* mean *take off*; of one's own clothes, *ἐνδύομαι* and *ἐνέδυν* mean *put on*, *ἀποδύομαι ἐκδύομαι (ἀπέδυν ἐξέδυν)* mean *take off*).

**ἐγείρω**: trans. *rouse, wake up*, ἐγερῶ, ἡγείρω, etc.; intrans. *ἐγείρομαι wake, am awake, ἐγερθήσομαι, ἡγέρθην*, 2 aor. *ἡγρόμην awoke*, 2 perf. *ἐγρήγορα am awake*.

**ἵστημι** set: trans. *στήσω shall set*, 1 aor. *ἔστησα set, ἐστάθην was set, ἵσταμαι set for myself, στήσομαι, ἵστησάμην*. Four active tenses are intrans.: 2 aor. *ἔστην (set myself) stood*, pl. *ἕστηκα (have set myself) stand, am standing, ἐστήκει stood, was standing*, 2 perf. *ἕστατον stand*, fut. pl. *ἑστήξω shall stand*. So also *ἵσταμαι set myself, stand, στήσομαι*.

N. — The same distinction prevails in the compounds: *ἀνίστημι raise up, ἀνέστην stood up, ἀφίστημι set off, cause to revolt, ἀπέστην stood off, revolted, ἀφέστηκα am distant, am in revolt*; *ἐφίστημι set over, ἐπέστην set myself over, ἐφέστηκα am set over*; *καθίστημι set down, establish, κατέστην established myself, became established, καθέστηκα am established*. The aorist middle has a different meaning: *κατεστήσατο established for himself*; *ἐνέστημι introduce, unite, συνέστημεν banded together*.

**λείπω** leave: trans. *λείψω, ἔλιπον, ἔλειπα have left, have failed, am wanting*.

*λείπομαι* mid. = *remain (leave myself)*, pass. = *am left, am left behind, am inferior*; 2 aor. mid. *ἔλιπόμην left for myself* (in Hom. *was left, am inferior*), *λείβομαι will leave for myself, will remain, be left*.

**μαίνομαι** trans. *madden, ἐκμαίνω, -μανῶ, -έμνη*; intrans. *rage, μαίνομαι, μανούμαι, ἐμάην*, 2 perf. *μέμνη am raging*.

**ὀλλύμι** trans. *destroy (perdo)*, ἀπόλλυμι, -ολῶ, -ώλεσα, -ολώλεκα *have ruined (perdidi)*; intrans. *perish (pereo)*, ἀπόλλυμαι, -ολούμαι, 2 aor. -ώλομην, 2 perf. -όλωλα *am ruined (perii)*.

**πείθω**: trans. *persuade, πείσω, ἔπεισα, πέπεικα have persuaded, πείσθην, πεισθήσομαι*; intrans. (*persuade myself*) *obey, believe, πείθομαι, πείσομαι, πείσθην, πείσεσμαι am convinced*; 2 perf. *πέποιθα I trust (= πιστεύω)* is rare in prose.

**πήγνυμι** trans. *fix, make fast, πήξω, ἔπηξα, ἐπήχθην*; intrans. *am fixed, freeze, πήγνυμαι, παγήσομαι, ἐπάγην*, 2 perf. *πέπηγα am fixed, frozen*.

**πίνω** drink: 2 aor. *ἔπιον drank*, 1 aor. *ἐπίσα caused to drink*.

**πλήττω**: trans. *terrify, ἐκπλήττω, καταπλήττω, -έπληξα*; intrans. *am affrighted, ἐκπλήττομαι, -επλάγην*.

**πράττω** do: *πέπραχα (probably late) have done, πέπραγα have fared (well or ill) and have done*.

**ρήγνυμι**: trans. *break, -ρήξω, ῥρηξα*; intrans. *break, burst, ρήγνυμαι, -ραγήσομαι, ῥράγην*, 2 perf. *ῥρωγα am broken*.

**σβέννυμι**: trans. *extinguish, put out, ἀποσβέννυμι, ἀπέσβεσα, ἀπεσβέσθην*; intrans.

*be extinguished, go out*, ἀποσβέννυμαι, ἀποσβήσονται, ἀπέσβην *went out*, ἀπέσβηκα *am extinguished*.

σῆρω: trans. *make rot*; intrans. *rot*, σήπομαι, ἐσάτην *rotted*, 2 perf. σέσχηα *am rotten*.

τήγω: trans. *cause to melt*; intrans. *melt*, τήκομαι, ἐτάκην, 2 perf. τέτηκα *am melted*.

φαίνω: trans. *show*, φανῶ, ἔφηνα, πέφαγκα *have shown*, πέφασμαι, ἐφάνθην *was shown*, made *known*; trans. also *show, declare*, φαίνομαι, φανοῦμαι, ἐφηνάμην *showed* (rare and poetic in the simple form; ἀπεφηνάμην *declared* is common); intrans. *show oneself, appear*, φαίνομαι, φανήσομαι and φανοῦμαι, ἐφάνην *appeared*, 2 perf. πέφηνα *have shown myself, appeared*. The middle means *show oneself, appear*; the passive, *am shown, am made evident*. φανήσομαι means *shall appear or shall be shown*, and is not very different in sense from φανοῦμαι (but see 1788, 1911).

φθείρω: trans. *destroy*, διαφθείρω, -φθερῶ, -έφθειρα, -έφθαρκα; intrans. *am ruined*, διαφθείρομαι, -εφθάρην, -φθαρήσομαι, 2 perf. διέφθορα *am ruined* in Hom., *have destroyed* in Attic poetry.

φύω: trans. *bring forth, produce*, φύσω, ἐφύσα; intrans. *am produced, come into being*, φύομαι, φύσομαι, ἔφυν, 2 perf. πέφυκα *am by nature*.

820. Poetic forms: ἀραρίσκω (ἀρ-) *fit*, 2 aor. ἤραρον trans. and intrans. — γείνομαι *am born*, ἐγεινάμην *begat*. — ἐρείκω *rend*, 2 aor. ἤρικον trans. *rent* and intrans. *shivered*. — ἐρείτω *throw down*, ἤριπον trans. *threw down* and intrans. *fell*. — ὀρνύμι *rouse*, 2 aor. ὤρορον trans. *roused* and intrans. *have risen*. — ἀναγιγνώσκω *read*, ἀνέγνωσα *persuaded* in Hdt., 2 aor. ἀνέγνω *read, recited*.

821. The following are poetic intransitive second perfects: ἀράρα *fit* (ἀραρίσκω *fit*, trans.). — ἔολπα *hope* (Epic ἔλπω *cause to hope*). — κέκηδα *sorrow* (κῆδω *trouble*). — ὥραρα *have arisen* (ὀρνύμι *rouse*).

## PART III

### FORMATION OF WORDS

**822.** Inflected words generally consist of two distinct parts: a stem and an inflectional ending (191):

δῶρο-ν	gift,	stem δωρο-,	inflectional ending ν;
λῦο-μεν	we loose,	stem λῖο-,	inflectional ending μεν.

**a.** The inflectional endings of nouns and verbs, and the formation of verbal stems, have been treated under Inflection. The formation of words, as discussed here, deals primarily with the formation of noun-stems, of verbal stems derived from nouns, and of compound words. Uninflected words (adverbs, prepositions, conjunctions, and particles) are mostly of pronominal origin and obscure; such adverbs as show case forms are mentioned in 341 ff.

**823.** Some stems are identical with roots (*root-stems*, 193) to which only an inflectional ending, or no ending at all, has been added.

βοῦ-ς ox, cow	μῦ-ς mouse	ἵ-ς hog, sow
εἷς one (stem ἐν-)	ναῦ-ς ship	φλόξ flame (φλέγ-ω burn)
θῆρ wild beast (gen. θηρ-ός)	ὄψ voice (stem ὀπ-)	χεῖρ hand (gen. χειρ-ός)
κλέψ thief (κλέπ-τ-ω steal)	πούς foot (stem ποδ-)	χθών earth (stem χθον-)

**824.** Most stems are derived from roots by the addition of one or more formative suffixes.

δῶ-ρο-ν	gift,	stem δωρο-,	root δω (δί-δω-μι give),	suffix ρο-.
γραμ-ματ-εύ-ς	scribe,	stem γραμματευ-,	root γραφ,	suffixes ματ and ευ.

**a.** Most words are therefore built up from root, suffix, and inflectional ending by a process of composition analogous to that seen in compounds (869 ff.), in which the union of the various elements yields an idea different from that seen in each of the parts.

**825.** A stem is *primary* if only one suffix is added to the root (δῶ-ρο-ν); *secondary*, when more than one suffix is added to the root (γραμ-ματ-εύ-ς).

**826.** There are two kinds of stems: noun-stems (substantive and adjective) and verb-stems.

**827.** Words containing a single stem are called *simple* words, as λόγος *speech*; words containing two or more stems are called *compound* words, as λογο-γράφος *speech-writer*.



**828.** According to the character of the suffix words are called:

- a. Primitive (or Primary):** formed by the addition of a suffix either to a root or to a verb-stem to which a vowel, usually *e*, has been added (485, 486).

Root *γραφ*: *γράφ-ω* write, *γραφ-ή* writing, *γραφ-εὺς* writer, *γράμ-μα* something written, *γραμ-μή* line.

Verb-stem *γεν-ε* in *γενέ-σθαι* become (*ἐγενόμην*, *γί-γνομαι*): *γένε-σις* genesis, origin; *τέρε-ς* (*τέρω* bore): *τέρε-τρον* gimlet, instrument for boring.

- b. Denominative (or Secondary):** formed from a noun-stem (substantive or adjective) or adverb.

*γραμ-ματ-εὺς* writer (stem *γραμματ-*, nom. *γράμμα*); *εὐδαιμον-ία* happiness (stem *εὐδαιμον-*, nom. *εὐδαιμον*); *δικαιο-σύνη* justice, *δικαιο-ς* just (*δικαίω* right); *φιλ-ιος* friendly (*φίλο-ς* dear); *δουλό-ω* enslave (*δοῦλο-ς* slave); *παλαι-ός* ancient, of old date, from the adverb *παλαι* 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), *ος* is a primary suffix; in *σκοτεινός* dark (*σκοτος*, 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: *ισχυρός* strong (*ισχύ-ς* strength, *ισχύ-ω* am strong).

**c.** A primitive word may be formed from a verb-stem which is itself denominative: *τοξευ-τής* bowman from *τοξεύ-ω* shoot with the bow, derived from *τόξον* bow. A primitive may be formed with a suffix derived from a denominative: *φλεγ-υρός* burning (*φλέγ-ω* burn) with *υρος* from *λιγυ-ρός* (*λιγός*) 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, *δέν-υ-ος* bed, from *δεν-υ-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 (198). Some roots are pronominal, and express direction or position. Greek has many words whose roots cannot be discovered. The form of a root in Greek is not necessarily that which Comparative Grammar shows was common to the cognate languages.

**b.** Since the origin of many words, even with the help of the cognate languages, is uncertain, we are often at a loss where to make the dividing line between root and suffix. Suffixes are often preceded by a vowel which may be regarded as a part of the suffix or as an expansion of the root (by some scholars regarded as a part of the root itself).

**831. Changes of the root-vowel.** — **a.** The root-vowel is sometimes strong,

sometimes weak : α, οι (weak ι); ου, ου (weak υ); η or ω (weak α or ε). *λείμ-μα* remnant, *λείπ-ός* remaining, cp. *λείπ-ω*, *ἐ-λείπ-ον*; *ζεύγ-ος* team, cp. *ζεύγ-νύ-μι*, *ζυγ-όν* yoke; *σπουδ-ή* zeal, *σπεύδ-ω* hasten; *λήθ-η* forgetfulness, *λανθάνω* (*λαθ-*) forget; *ἡθ-ος* disposition, *ἥθ-ος* custom, habit; *ῥωχ-μός* cleft, *ῥήγ-νύ-μι* break (*ῥαγ-, ῥηγ-, ῥωγ-*). Cp. 36.

b. ε often varies with ο, sometimes with α; η sometimes varies with ω. *γόν-ος* offspring, *γί-γνομαι* (*γεν-*); *τόν-ος* tone, *τείνω* (*τεν-*) stretch; *τραφ-ερός* well-fed, *τροφ-ή* nourishment, *τρέφ-ω* nourish; *ἀρωγ-ός* helping, *ἀρτήγ-ω* help. Cp. 36.

**332. 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-ρον* pedestal, from *βαίρω* go (*βα-*); *ἔσθ-ω* (poetical for *ἐσθίω*) eat, for *ἔθ-ω*, cp. Ionic *ἔθ-ω*; *πλήθ-ω* (poet.) am full, *πληθ-ος* crowd, *πληθ-ώρα* satiety, cp. *πλή-πλη-μι*; *σταθ-μός* day's journey, *στάθ-μη* a rule, from *ιστάμι* (*στα-*); *εμάχ-ω* wipe, cp. *εμάω* wipe. — On the insertion of σ, see 336.

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.

**333. 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 *-ώδης* meaning *smelling* (*ῥῖω*), as in *εὐώδης* fragrant, acquired a range of meaning originally inappropriate to it by passing into the general idea of 'full of,' 'like,' as in *ποιώδης* grassy (*ροῖα*), *λοιμώδης* pestilential (*λοιμός*), *σφηκώδης* wasp-like (*σφήξ*). This suffix is distinct from *-ειδής* having the form of, like (398 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 *-άδης*, *-ίδης* 845. 2, 3; words in *-αῖρα* 843 b, 5; *-αῖος* 858. 2 a; *-αῖος* 851. 1; *-έτερος* 816; *-έτης* 843 a, N.; *-αῖος* 858. 3; *-αῖος* 858. 2 b; *-αῖος* 858. 2 a; *-αῖος* 858. 3; *-ιδιος* 852. 2; *-έτης* 843 a, N., 844. 2 a; *-αῖος* 858. 9; *-έτης* 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 ἀρχαῖ-ο-s *ancient* 858. 2 a; παλαι-ό-s of *old* date 828 b, ἐαρι-νό-s *vernal* 858. 12; φυσικ-ό-s *natural* 858. 6 b; cp. ἐν-άλι-ο-s *marine* (ἄλι-s).

d. Many compound suffixes are formed by the union of two suffixes, new stems being created by the addition of a suffix to a stem, as: τηρ-ιο 851. 2, ισκ-ιο 852. 6, ισκ-ιδιο 854. See 854.

e. Suffixes often show gradations: τηρ, τωρ, τερ, τρ (36 N. 1) as in δο-τήρ, δώ-τωρ, δότευρα (out of δότερ-ια) *giver*; ψάλ-τρ-ια *harp-player*; μὴν μν: λι-μὴν *harbour*, λι-μν-η *lake*; μωρ μαρ: τέκ-μωρ, τέκ-μαρ *goal*; ωρ ρ: ὕδ-ωρ *water*, ὕδ-ρᾱ *hydrā*; ων αν: τέκτ-ων *carpenter*, fem. τέκταινα, from τεκταν-ια; and in λέων *lion*, fem. λέαινα (843 b. 5).

**834. Changes in stems.**—Various changes occur when a suffix is added to a stem.

a. The final vowel of a stem is contracted with the initial vowel of a suffix: ὀφιδίων *small snake* (ὀφι- + ιδίων from ὀφι-s). So when a consonant is dropped at the end of a stem: αἰδο-ῖο-s *venerable* (αἰδώς *reverence*, stem αἰδοσ-), βασιλε-ῖᾱ *kingdom* (βασιλεύ-s *king*, stem βασιλεφ- for βασιλεχ-, 43), δστε-ῖο-s *refined* (δστυ city, stem δστεφ- for δστευ-, 43). Cp. 858. 2.

b. A long final vowel of a stem may be shortened before the initial vowel of a suffix: δικά-ω-s *just*, δίκη *right*, stem δικᾱ-. (Properly δίκαι is an old case form, 833 c, to which -ο-s is added.)

c. A final vowel or diphthong may be dropped before the initial vowel of a suffix: σοφ-ῖᾱ *wisdom* (σοφός *wise*), τίμ-ω-s *honoured*, costly (τιμή *honour*, stem τιμᾱ-), βασιλ-ικ-ό-s *royal* (βασιλεύ-s *king*), πολίτ-ικ-ό-s *civic* (πολίτης *citizen*, stem πολίτᾱ-).

d. The final letter or letters of a consonant stem may be dropped: σωφρο-σύνη *temperance, moderation* (σώφρων *temperate*, stem σωφρον-), μελ-ύδριον *little song* (μέλος *song*, μελεσ-), ἀληθ-ινός *genuine* (ἀληθής -έ-s *true*). So apparently in the case of a vowel stem in δεσπó-συνος *belonging to the master* (δεσπότης).

e. The final consonant of a stem undergoes regular euphonic change before the initial consonant of a suffix: βλέμ-μα *glance* (βλέπ-ω *look*), δικασ-τής *a judge* (δικαδ-της, from δικάζω *judge*, stem δικαδ-), πισ-τι-s *faith* (= πιθ-τι-s, from πείθ-ω *persuade*, stem πιθ-), λέξι-s *style* (= λεγ-σι-s, from λέγ-ω *speak*).

f. Stems in ο have an alternative in ε (cp. ἱππο-s, voc. ἵππε; 229 b). This ε often appears in denominatives: οἰκέ-ω *in dwell*, οἰκέ-της *house-servant*, οἰκέ-ῖο-s *domestic* (οἶκος *house*).

g. Derivatives of ā stems may apparently show ω in place of ā; as στρατιώ-της *soldier* (στρατιά *army*), <sup>1</sup>Ιταλιώ-της *an Italiote*, Greek inhabitant of Italy (<sup>2</sup>Ιταλιᾱ *Italy*). See 843 a, N. Stems in ā have η in τιμή-εις *honoured* (τιμή, stem τιμᾱ-).

h. Vowel stems, especially those derived from verbs, often lengthen a final short vowel before a suffix beginning with a consonant: ποίη-μα *poem*, ποίη-σι-s *poetry*, ποιη-τής *poet*, ποιη-τι-κό-s *creative, poetical* (ποιέ-ω *make*); δεσμώ-της *prisoner* (δεσμός-s, δεσμά *fetters*). Verbs with stems in α, ε, ο usually show in derivatives the stem vowel as found in the tenses other than the present; as δηλώ-ω *manifest*, fut. δηλώ-σω, δήλω-σι-s *manifestation*; ἀρόω *plough*, fut. ἀρό-σω, ἀρο-σι-s *arable land*, ἀρο-τήρ *ploughman*; εὗρ-ισκ-ω *find out*, fut. εὗρ-ή-σω, εὗρ-η-μα *discovery*, but εὗρ-ε-σι-s *discovery*, εὗρ-ε-τής *discoverer*.

i. Vowel stems sometimes insert a vowel before a suffix beginning with a consonant: *πολι-ή-της*, Ionic for *πολι-της* *citizen*, *πολι-ε-θρο-ν* (poetic) *city*.

j. Consonant stems, and vowel stems not ending in *ο*, often show *ο* before a suffix in denominatives; a stem in *-ον* is thus replaced by one in *-ο*: *σωφρο-σύνη* *temperance* (*σώφρων* *temperate*, *σωφρον-*); *αιματ-ό-εις* *bloody* (*αίμα*, *-ατος* *blood*) and *σκι-ό-εις* *shadowy* (*σκιά* *shadow*) by analogy to *δολό-εις* *wily*, 858. 3. Cp. 873-875.

835. Several substantives are formed by reduplication: *ἀγ-ωγ-ή* *training* (*ἀγ-ω* *lead*), *ἐδ-ωδ-ή* *food* (Ionic *ἐδ-ω* *eat*), *γί-γās*, *-αντος* *giant*. Some, by metathesis (128 a): *τμή-σι-ς* *cutting* (*τέμ-ν-ω* *cut*).

836. Insertion of sigma. — Between root (or stem) and suffix *σ* is often found, and in some cases it has become attached to the suffix. This parasitic letter spread from the perfect middle, where it is properly in place only in stems in *τ*, *δ*, *θ*, or *σ*; as in *σχι-σ-μός* *cleaving* with *σ* from *ἔ-σχι-σ-μαι* by analogy to *ἔ-σχιω-ται* for *ἔ-σχιδ-ται* (*σχιζω* *cleave*). In *-σ-της* the transference was made easier by words like *σχιω-τός* *cloven* for *σχιδ-τος*. This *σ* appears before many suffixes, and usually where the perfect middle has acquired it (489).

*μα*: *σπά-σ-μα* *spasm* (*σπάω* *rend*, *ἔσπασμαι*), *κέλευ-σ-μα* *command* (*κελεύω* *command*, *κεκέλευσμαι*), *μία-σ-μα* *stain* (*μιαίνω* *stain*, *μεμίασμαι*). — *μο*: *σπα-σ-μός* = *σπά-σ-μα*, *κελευ-σ-μός* *command*. — *μη*: *δύ-σ-μη* *setting* (*δύω* *set*). — *τηρ*: *κελευ-σ-τής* *signal-man*, *ὀρχη-σ-τής* *dancer* (*ὀρχέομαι* *dance*), *δυνά-σ-της* *lord* (*δύνα-μαι* *am able*). Also in *δρα-σ-τήριος* *efficacious* (*δράω* *do*), *ὀρχη-σ-τρὰ* *dancing-place*, *πλη-σ-μόνη* *fulness*. *-σ-μ* has displaced *δμ*, *-θμ* (832) in *ὀσμή* *odour* (earlier *ὀδμή*), *ῥυ-σ-μός* (and *ῥυ-θμός*) *rhythm*.

837. Insertion of tau. — In a few words *τ* is inserted before the suffixes *μο*, *μα*, *μη*, *μην*. Thus, *ἐφ-ε-τ-μή* *command* (*ἐφίημι*, root *έ*, *ή*), *λαῖ-τ-μα* *depth of the sea*, *ἀν-τ-μή* and *ἀν-τ-μήν* *breath* (*ἀνιμι* *blow*). In *ἑρετ-μόν* *oar* the *τ* may be part of the verb-stem (*ἐρέσσω*, 515), and have spread thence to the other words.

## FORMATION OF SUBSTANTIVES

838. Some suffixes have a special significance; of these the most important are given in 839-856. But suffixes commonly used with a special function (such as to denote *agency*, *action*, *instrument*, etc.) are not restricted to this function. Only a few have one function, as *τερο* to denote comparison.

a. The instrument may be viewed as the agent, as in *ῥαι-σ-τήρ* *hammer*, lit. *smasher*, from *ῥαί-ω* *smash*. *τρο* (863. 16) may express the agent, instrument, or place. Suffixes used to denote actions or abstract ideas often make concrete words, as *τροφ-ή* *nurture* and *nourishment*, *ἀγγελ-ία* *message* (cp. Eng. *dwell-ing*, *clothing*). *πορθμειον* means *ferry*, *ferry-boat*, *ferryman's fee*. Words originally denoting an agent have lost that meaning, as *πα-τήρ* *father* (orig. *protector*), and in many cases the original force is changed.

## 839.

## AGENCY

a. The primary suffixes *τᾱ*, *τηρ*, *τορ*, *τρο*, *εν*, denoting the *agent* or *doer of an action*, are masculine.

1. **τῆ** (nom. -τῆς): *κρι-τῆς* judge (*κρίνω* decide, *κρι-*), *κλέπ-της* thief (*κλέπ-τ-ω* steal), *ποι-η-τῆς* poet, i.e. *maker* (*ποιέ-ω* make), *αὐλ-η-τῆς* flute-player (*αὐλέ-ω* play the flute), *μαθ-η-τῆς* pupil (*μανθάνω* learn, *μαθ-ε-*), *ἐκ-τ-της* suppliant (*ἐκ-τέ-ομαι* come, *ἐκ-*).
2. **τῆρ** (nom. -τῆρ): *δο-τῆρ* giver (*δί-δω-μι* give, *δο-, δω-*), *σω-τῆρ* saviour (*σφύ-ζω* save).
3. **τωρ** (nom. -τωρ): *ρή-τωρ* orator (*ἐρέω* shall say, *ἐρ-, ῥε-*), *ἐλ-ρη-κα* have spoken, *κτίσ-τωρ* founder (*κτίζω* found, *κτιδ-*), *σημάντωρ* commander, poet. (*σημαίνω* give a signal, *σημαρ-*).
4. **τρος** (nom. -τρος): *ἰα-τρος* physician (*ἰά-ομαι* heal).
5. **εὐ** (nom. -εὐς): *γραφ-εὐς* writer (*γράφ-ω* write), *τεκ-εὐς* father (*τίκτω* beget, *τεκ-*).

b. The primary suffixes *τριδ*, *τριά*, *τειρά*, *τιδ* are feminine.

1. **τριδ** (nom. -τρίς): *αὐλ-η-τρίς* female flute-player.
2. **τριά** (nom. -τρια): *ποιή-τρια* poetess (late), *ψάλ-τρια* female harper (*ψάλλω* play the harp, *ψαλ-*).
3. **τειρά** (nom. -τειρα from *τερ-χα*): *σώ-τειρα* fem. of *σω-τῆρ*, *δό-τειρα* fem. of *δο-τῆρ*.
4. **τιδ** (nom. -τις): *ἐκ-τ-τις* female suppliant fem. of *ἐκ-τ-της*.

c. The same root or verb-stem may have different suffixes denoting the agent: *γεν-έ-της*, *γεν-ε-τῆρ*, *γεν-έ-τωρ* begetter; *μαθ-η-τρίς*, or *μαθ-ή-τρια* female pupil, fem. of *μαθ-η-τῆς*.

d. Words in *-τηρ*, *-τρίς*, *-εὐς* are oxytone. Words in *-τωρ*, *-τειρα*, *-τρια* have recessive accent. Words in *-της* are oxytone or paroxytone.

e. See also *ον* (nom. -ων) 861. 18.

#### 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 *-μός*, and *εσ*, nominative *-ος*) form feminines; all are primary except *ῶ* in some words.

1. **τι** (nom. -τις): *πίσ-τις* faith (*πειθ-ω* persuade, *πιθ-*), *φά-τις* rumour (*φημί* say, *φα-*).
2. **σι** (nom. -σις): *λέξις* style (*λέγ-ω* speak), *ποίη-σις* poetry (*ποιέ-ω* make), *φθι-σις* decay (*φθί-ν-ω* decay), *δίδ-σις* act of giving or gift (*δί-δω-μι* give, *δο-, δω-*), *θε-σις* placing (*τί-θη-μι* place, *θε-, θη-*), *τά-σις* tension (for *τῆ-σις* 85 b, from *τείνω* stretch, *τεν-*). *σι* is derived from *τι* after a vowel (115).
3. **σιῶ** (nom. -σιῶ): in substantives from verbs in *-αῖω* out of *-αδ-ω*; as *δοκιμασιῶ* examination (*δοκιμάζω* examine, *δοκ μαδ-*).
4. **τε** (nom. -τός 863 a. 17): rare, poetic and dialectic, *ἐδ-η-τός* eating (poet. *ἔδ-ω* eat), *βοη-τός* shouting (*βοά-ω* shout).
5. **μο** (nom. -μός, masc.): *διωγ-μός* pursuit (*διώκ-ω* pursue), *πταρ-μός* sneezing (*πτάρ-νυ-μαι* sneeze). On *θ-μο* see 832, *σ-μο* 836, *τ-μο* 837. Cp. 861. 1.

6. **πᾶ** (nom. -μη) : γνώ-μη *knowledge* (γι-γνώ-σκω *know*), φή-μη *report, omen* (φή-μι *say*), τιμή *honour* (poet. τι-ω *honour*), μνή-μη *memory* (μυ-μνή-σκω *remind*). See also 861. 1.
7. **πα** (nom. -μᾶ) : τόλ-μα *daring* (τλή-ναι *dare*).
8. **φο** (nom. -ος, neut.) : δέ-ος *fear*, ῥή-ος *cold*.
9. **ια** (nom. -ιά) : primitive, from verb-stems, as μαρ-ιά *madness* (μαίνομαι *rage, madden*). Denominative: ἡγεμον-ιά *sovereignty* (ἡγεμών *leader*), εὐεργεσία *kind service* (εὐεργετ-ια from εὐεργέτης *doer of good deeds*). Without any noun-stem: πολιορκία *siege* (πολιορκέω *besiege*). Verbs in -εω derived from substantives, as παιδεύ-ω *educate* (παῖς *child*), show abstracts in -εία for ε(υ)-ιά (43) : παιδεία *education*, στρατεία *campaign* (στρατεύομαι *take the field*), βασιλεία *reign, kingdom* (βασίλευ-ω *am king*).
10. **α, α :** see 859. 1, 2.

b. Many feminine substantives expressing the abstract notion of the adjective are derived from adjective stems (a few from substantive or verb stems). Many of these denominatives express *quality*, cp. Eng. *-ness, -hood*.

1. **ια** (nom. -ιά) : from adjectives in -ης and -ος, -ους, as ἀλήθεια *truth* for ἀληθεσ-ια from ἀληθής *true*; ἔνδεια *want* for ἐνδε(ε)σ-ια from ἐνδεής *needy*, 44 a, 292 d; εὐνοια *kindness* for εὐνο(ο)-ια from εὐνοος *kind*.
2. **ια** (nom. -ιά) : εὐδαιμον-ιά *happiness* (εὐδαιμων *happy*), συμμαχία *alliance* (σύμμαχος *fighting along with*), σοφ-ιά *wisdom* (σοφός *wise*). Since τ becomes σ before ιά we have ἀθανασία *immortality* (ἀθάνατος *immortal*). Cp. 859. 6.
3. **σύνια** (nom. -σύνη) : δικαιο-σύνη *justice* (δικαιο-ς *just*). Abstracts in -συνη are properly fem. of adj. in -συνος, as γηθο-σύνη *joy* (γηθό-συνος *joyful*). -σύνη by analogy in μαντ-οσύνη *art of divination* (μάντις *seer*). See 865. 7.
4. **της** (nom. -της) : φιλό-της, -τητος *friendship* (φιλος *friend*), ισό-της, -τητος *equality* (ισο-ς *equal*), νεό-της *youth* (νέος *young*), παχύ-της *thickness* (παχύς *thick*).
5. **αδ** (nom. -άς) : abstract substantives of number, as τρι-άς, -άδος *triad* (τρεῖς). μον-άς, -άδος *unit* (μόνος *alone, single*). See also 863 b. 8.

c. Some neuter abstracts express quality: τάχ-ος *speed* (ταχ-ύ-ς *swift*), εὐρ-ος *width* (εὐρ-ύ-ς *broad*). See 840 a. 8.

d. A feminine adjective is used substantively in poet. πινυτή *wisdom* from πινυτός *wise*; with recessive accent in ἔχθρα *enmity* from ἐχθρός *hostile*, θερμη *warmth* from θερμός *warm*.

e. Some compound adjectives in -ής yield (by analogy) abstracts in -ιά not in -εία; as δυσχία *misfortune* from δυσχ-ής *unfortunate*. Fluctuation often occurs, as in κακοθεία κακοθιά *malignity* from κακο-ήθης *ill-disposed*; Old Attic ἀλφειά (= Ion. ἀλφειή) for ἀλήθεια.

## 841.

## RESULT OF ACTION

The result or effect of an action is expressed by the primary suffixes

1. **ος** (nom. -ος, neut.): γέν-ος *race, family*, stem γεν-εσ- (γί-γν-ομαι *am born*, ἐ-γεν-όμην, γεν-), τέκ-ος *child*, stem τεκ-εσ- (τίκτω *bring forth*, τεκ-), ψεύδ-ος *lie*, stem ψευδ-εσ- (ψεύδ-ω *deceive*).
2. **ματ** (nom. -μα, neut.): γράμ-μα *thing written* (γράφ-ω *write*), νόη-μα *thought* (νόεω *think*), ποιή-μα *poem* (ποιέ-ω *make*), δέρ-μα *hide* (δέρ-ω *flay*), τμή-μα *section* (τέμ-νω *cut*, τεμ-, τμή-, 128 a).

## 842.

## INSTRUMENT OR MEANS OF ACTION

The instrument or means of an action is expressed by the primary suffixes

1. **τρο** (nom. -τρον, neut.): άρο-τρον *plough* (άρό-ω *plough*), λύ-τρον *ransom* (λύ-ω *release*, λύ-), σεί-σ-τρον *rattle* (σει-ω *shake*, 624 a), δι-δάκ-τρον *teacher's pay* (διδάσκω *teach*, διδάχ-), λου-τρόν *bath* (bathing-water; λού-ω *wash*).
2. **θρο** (nom. -θρον, neut.): κλει-θρον *bar for closing a door* (κλεί-ω *shut*, 832).
3. **τρα** (nom. -τρά, fem.): μάκ-τρά *kneading-trough* (μάττω *knead*, μαγ-), ῥή-τρά *compact* (ῥέω *say*), ῥέω *shall say*, ῥε-, χύ-τρά *pot* (χέω *pour*, χυ-).
4. **τηρ-ιο** (nom. -τηριον, neut.): in a few words, as πο-τήριον *cup* (πίνω *drink*, πο- 529); θελκ-τήριον *spell, charm* (θέλγ-ω *charm*). See 858. 14.
5. **αι** (rare; nom. -ειν, neut.): τροφεία *pay for rearing*. See 863 a. 8.
6. **ρο** (nom. -ρόν, neut.): πτε-ρόν *wing* (πέτ-ομαι *fly*).

## 843.

## THE PERSON CONCERNED

a. The person concerned or occupied with anything is denoted by a denominative formed by one of the following secondary suffixes:

1. **ευ** (nom. -εύς, masc.): γραμ-ματ-εύς *secretary* (γράφω, -ατος *anything written*), ιερ-εύς *priest* (ιερός *sacred*), ιππ-εύς *horseman* (ιππος *horse*), χαλκ-εύς *coppersmith* (χαλκός *copper*).
2. **της** (nom. -της, masc.): ναύ-της *sailor* (ναύς *ship*), τοξό-της *bowman* (τόξον *bow*), οἰκέ-της *house-servant* (οἶκος *house*, 834 f), δεσμώ-της *prisoner* (834 h).

N. — By analogy are formed: εὐν-έτης *bed-fellow* (εὐνή *bed*), following οἰκέ-της; ὀπλ-ίτης *heavy-armed soldier* (ὄπλον, ὅπλα *armour*) following πολί-της from older πόλι-ς; στρατι-ώτης *soldier* (στρατιά *army*) following δεσμώ-της. See 834 g.

b. The following secondary suffixes form feminine substantives:

1. **ια** (nom. -ιά): corresponding to masculines in -εύς, as ἱέρεια *priestess* for ιερ-ευ-ια (ιερ-εύς *priest*), βασίλεια *queen* (βασίλ-εύς *king*). See -αινα below.
2. **ισ** (nom. -ις): φαρμακ-ις *sorceress* (φάρμακον *charm, poison*, φαρμακ-εύς *sorcerer*), καπηλ-ις *female huckster* (καπηλός *huckster*), φυλακ-ις *female guard* (φύλαξ).
3. **τις** (nom. -τις): corresponding to masculines in -της: οἰκέ-τις *house-maid* (οἰκέ-της), πολί-τις *female citizen* (πολί-της).
4. **ιττα, ισση** (nom. -ιττα, -ισσα): from ια added to stems in τ or κ (112, 114), as θήττα *female serf* from θητ-ια (θήτις, θητ-ός *serf*), Κίλισσα *Cilician woman* from Κίλικ-ια (Κίλιξ *Cilician*); later, by analogy, βασίλισσα *queen*.
5. **αινα** (nom. -αινα) corresponding to masculines in -ων: λέ-αινα *lioness* (λέ-ων

lion), *θεράπ-αινα handmaid* (θεράπ-ων *attendant*), *Λάκ-αινα woman of Laconia* (Λάκ-ων *a Laconian*). By analogy, in *o* stems: *λύκ-αινα she-wolf* (λύκο-ς). -αινα stands for -αν-ία, -αν being a weak form of -ων (833 e, 35 b).

N. — Names of *dealers* in anything usually end in -πώλης, -ου; fem. -πωλις, -ιδος (πωλέω *sell*), as βιβλιο-πώλης *bookseller* (βιβλίον *book*), σίτο-πώλης *grain-dealer* (σίτος *grain*), ἀρτό-πωλις *bread-woman* (ἄρτος *bread*). Cp. also καπηλὶς under 18.

## 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. *ev* (nom. -εύς, gen. -έως, masc.), *ιδ* (nom. -ις, gen. *ιδ-ος*, fem.):

Πλαταιεύς -έως, Πλαταῖς -ιδος *a Plataean* (ἡ Πλάταια); Ἐρετριεύς *an Eretrian* (ἡ Ἐρέτρια); Μεγαρεύς, Μεγαρίς *a Megarian* (τὰ Μέγαρα); Αἰολεύς *Aeolian* (Αἰόλος, mythical ancestor of the Aeolians).

- a. -ις (-ιδος) may denote a *land* or a *dialect*: ἡ Δωρίς (γῆ) *Doris*; ἡ Αἰολίς (γλῶττα) *the Aeolic dialect*.

2. *τῆ* (nom. -της, masc.), *τιδ* (nom. -τις, fem.): Τεγεά-της, Τεγεά-τις of *Tegea* (ἡ Τεγεά); Σπαρτ-ιδ-της, Σπαρτ-ιδ-τις of *Sparta* (ἡ Σπάρτα); Αἰγινή-της, Αἰγινή-τις of *Aegina* (ἡ Αἰγίνα); Συβαρ-ι-της, Συβαρ-ι-τις *Sybarite* (ἡ Σύβαρις); Σικελι-ώ-της, Σικελι-ώ-τις *Sicillote* (ἡ Σικελία).

- a. The endings -ιτης, -ωτης are due to analogy; see 843 a. N.

3. Other gentiles, properly adjectives, end in -ιος, -ιά, as Ἀθηναῖος, -αῖα of *Athens* (αἱ Ἀθῆναι), Μιλήσιος for Μιλήτιος of *Miletus* (Μίλητος), Ὀπουντιος of *Opus* (Ὀποῦς); (ι)κέος, (ι)κέα, as Ἴων-ικὸς *Ionic* (Ἴωνες *Ionians*); νό-ς, νή preceded by α (η), i, as Σαρδι-ανός of *Sardis* (Σάρδεις), Λαμψακ-ηνός of *Lampsacus* (Λάμψακος), Βυζαντι-νός *Byzantine* (Βυζάντιον). See 863 b. 12.

## 845.

## PATRONYMICS

Patronymics, or denominative proper names denoting descent from a father or ancestor, are formed from proper names of persons by means of the following suffixes:

1. *ῥῆ* (nom. -δης, masc.), *δ* (nom. -ς, fem.):

Βορέα-δης son of *Boreas* fem. Βορέα-ς, -δος from Βορέα-ς

Stems in *ā* shorten *ā* to *a*; from such forms arose

2. *αῖδῆ* (nom. -άδης, masc.), *αῖδ* (nom. -άς, fem.):

Θεστι-άδης son of *Thestius* fem. Θεστι-άς, -άδος from Θέστιω-ς

From this type arose a new formation:

3. *ιαῖδῆ* (nom. -ιάδης, masc.), *ιαῖδ* (nom. -ιάς, fem.):

Φεργη-ιάδης son of *Pheres* fem. Φεργη-ιάς, -ιάδος from Φέρης (-ητος)

Περση-ιάδης son of *Perseus* (fem. Περση-ίς, -ίδος) from Περσεύς

Τελαμων-ιάδης son of *Telamon* from Τελαμών (-ώνος)



4. **ἰδᾱ** (nom. **-ίδης**, masc.), **ἰδῆ** (nom. **-ίς**, fem.):

<b>Τανταλ-ίδης</b>	son of <i>Tantalus</i>	fem. <b>Τανταλ-ίς</b> , <b>-ίδος</b> from <i>Τάνταλος</i>
<b>Κεκροπ-ίδης</b>	son of <i>Cecrops</i>	fem. <b>Κεκροπ-ίς</b> , <b>-ίδος</b> from <i>Κέκροψ</i> (-σπος)
<b>Οἰνε-ίδης</b>	son of <i>Oeneus</i>	fem. <b>Οἰνη-ίς</b> , <b>-ίδος</b> from <i>Οἰνεύς</i>
<b>Λητο-ίδης</b>	son of <i>Leto</i>	fem. <b>Λητω-ίς</b> , <b>-ίδος</b> from <i>Λητώ</i> (379)

Stems in **ο** drop **ο**; stems in **ευ** (**ην**) drop **υ**; stems in **αι** (**ωι**) drop **ι**.

5. **ἰων** or **ἰων** (poetic and rare; nom. **-ἰων**, masc.):

**Κρον-ἰων** son of *Cronus* (also **Κρον-ίδης**), gen. **Κρον-ἰωνος** or **Κρον-ἰωνος** according to the metre, from *Κρόνος*.

6. **ἰωνῆ** or **ἰνῆ** (poetic and rare; nom. **-ἰωνή** or **-ἰνῆ**, fem.):

**Ἀκρισ-ἰωνή** daughter of *Ἀκρίσιος*      **Ἀδρηστ-ἰνῆ** daughter of *Ἀδρηστοί*

**846.** Variations occur especially in poetry: a. Hom. **Πηλε-ίδης**, **Πηλε-ῖδης**, **Πηλη-ῖδης**, and **Πηλε-ῖων**, son of *Πηλεύς*; **Ἀτρε-ίδης**, **Ἀτρε-ῖδης**, and **Ἀτρε-ῖων**, son of *Ἀτρεύς*.

b. Two patronymic endings: **Ταλα-ῖων-ίδης** son of *Ταλαός*.

c. The stem drops or adds a syllable: **Δευκαλ-ίδης** son of *Δευκαλίων*, **-ἰωνος**; **Δαμπε-ῖδης** son of *Δάμπος*.

d. **-ίδης** is used in comic formations: **κλεπτ-ίδης** son of a thief.

e. **-νδᾱς** occurs in the dialects, as **Ἐπαιμινώνδᾱς** *Eparaminondas*.

f. **-ιος**, **-εως**, may indicate descent, as **Τελαμώνια παῖς** daughter of *Telamon*, **Τυνδαρεῖα θυγάτηρ** daughter of *Tyndareus*; cp. Tennyson's "Niobe daughter."

**847.** A patronymic may include the father, as **Πεισιστρατῖδαι** the *Peisistratidae* (*Peisistratus* and his sons).

**848.** Most genuine patronymics are poetical and belong to the older language. In the classical period patronymics rarely indicate descent in the case of historical persons; as **Εὐρίπιδης**, **Ἀριστείδης**.

**849.** Metronymics denote descent from the mother, as **Δᾶνα-ῖδης** son of *Δᾶνῆ*, **Φίλυρ-ίδης** son of *Φιλύρα*.

**850.** Relationship is sometimes denoted by the suffixes **ἰδῆ** (nom. **-ίδου-ς** son of) and **ἰδῆ** (nom. **-ίδῆ** daughter of); as **ἀδελφ-ίδου-ς** nephew, **ἀδελφ-ίδῆ** niece (**ἀδελφός** brother).

## PLACE

**851.** Place may be expressed by the secondary suffixes

1. **ἰο** (nom. **-ἰο-ν**, neut.): **Διονύσιον** (scil. **ἱερόν**) temple of *Dionysus*, **Ἡραεὺς** *Heraeum*.

Also **-εἰο-ν** (nom. **-εἰο-ν**, neut.): from substantives in **-εύς** and by extension in others; as **χαλκε-ἰο-ν** forge (**χαλκ-εύς** coppersmith), **Θησε-ἰον** *Theaetum* (**Θησεύς**), **λογ-εἰο-ν** place for speaking (**λόγος** speech), **μουσ-εἰο-ν** seat of the Muses (**μοῦσα** muse), **Ὀλυμπι-εἰο-ν** *Olympiæum* (**Ὀλύμπιος** *Olympian Zeus*).

2. **τηρ-ιο** (nom. **-τήρ-ιο-ν**, neut.): derived from substantives in **-τήρ** (or **-τής**); as **ἀκροατήρ-ιο-ν** auditorium (**ἀκροατήρ** or **ἀκροατής** hearer), **ἐργαστήρ-ιο-ν** workshop (**ἐργαστήρ** workman), **βουλευτήριον** senate house (**βουλευτήρ** or **βουλευτής** councillor, senator). See 863 a. 8.

3. *ων* (nom. -ών, gen. -ώνος, masc.): *ἀνδρ-ών* apartment for men (*ἀντήρ*, *ἀνδρ-ός* man), *ἵππ-ών* stable (*ἵππος* horse), *παρθεν-ών* maiden's apartment, *Παρθενον*, temple of Pallas (*παρθένος* maiden), *οἰν-ών* wine-cellar (*οἶνος* wine), *ἀμπελ-ών* vineyard (*ἀμπελος* vine). Forms in -έων occur, as *περιστερ-έων* dove-cote (*περίστερα* dove), *οἰνέων*.
4. *ἱνῆς* (nom. -ίτις, fem.): added to *ων*, *ἀνδρων-ίτις* apartment for men, *γυναικων-ίτις* apartment for women.
5. *ωνῆς* (nom. -ωνιά, fem.): *ῥοδ-ωνιά* rose-bed (*ῥόδον* rose).
6. *τρᾶς* (rare; nom. -τρᾶ, fem.): *ὀρχή-σ-τρᾶ* dancing-place (*ὀρχή-ομαι* dance), *παλαί-σ-τρᾶ* wrestling-ground (*παλαί-ω* wrestle). Cp. 836.

### DIMINUTIVES

852. Diminutives are denominatives formed from the stems of substantives by various secondary suffixes.

1. *ις* (nom. -ιος, neut.): *παιδ-ιο-ν* little child (*παῖς*, *παιδ-ής*), *ὀρνιθ-ιο-ν* small bird (*ὄρνις*, *ὀρνιθος*), *ἀσπιδ-ιο-ν* small shield (*ἀσπίς*, *ἀσπίδ-ος*).

N.—Trisyllabic words are paroxytone if the first syllable is long by nature or position.

2. *ιδ-ιος* (nom. -ιδιον, neut.): derived from such words as *ἀσπιδ-ιο-ν*; as *ξίφ-ιδιον* dagger (*ξίφος* sword, stem *ξίφε-σ-*), *βο-ιδιον* small cow (*βοῦς*), *οἰκίδιον* small house, *οἶκι* + *ιδιον* (*οἰκία*), *ἰχθῶδιον* small fish (*ἰχθύς*). See 833 b.
3. *αρ-ιος* (nom. -άριον, neut.): *παιδ-άριον* little child.
4. *υδ-ριος* (nom. -ύριον, neut.): *μελ-ύριον* little song (*μέλος*).
5. *ᾠλιος* (nom. -ύλλιον, neut.): *ἐπ-ύλλιον* little epic or versicle (*ἔπος*).
6. *ισκο*, *ισκῆς* (nom. -ίσκος, masc., -ίσκη, fem.): *ἀνθρωπ-ισκος* manikin, *παιδ-ισκος* young boy, *παιδ-ίσκη* young girl. From this comes -*ισκ-ιο* in *ἀσπιδ-ισκιο-ν* small shield.

853. Many other diminutives occur, as *ακνῆς*: in *πιθάκη* wine-jar (*πίθος*); *ᾠς*, *ἰς*: in *ἑμαξίς*, -*ιδος* small wagon (*ἑμαξα*), *νησις*, -*ῖδος* islet (*νῆσος*); *ἰδ-εν*: of the young of animals, as *λυκ-ιδεύς* wolf's whelp (*λύκος*), also *ὑδρεύς* son's son, grandson (*υἱός*); *ιχθ*: *ὀρτάλιχος* young bird (*ὀρτάλις*) chick; *ιχνῆς*: *κυλίχνη* (and *κυλίχριον*, *κυλίχρις*) small cup (*κύλιξ*). Rare or late are -*ᾠκίδιον*, -*ᾠσιον*, -*ᾠφιον*, -*ιδάριον*, -*ισκάριον*, *ιον*, 861. 19, -*ύλος*, and over 25 others. See *λο*, 860. 1.

854. Diminutives are often combined: *παιδ-ισκ-άριον* stripling, *μενράκ-ιον*, *μενράκ-ισκος*, *μενράκ-ύλλ-ιον*, *μενράκ-ύλλ-ιδιον* stripling (*μενράξ* lass), *χλαν-ισκ-ιδιον* cloaklet (*χλάνις*), *ζῳδάριον* insect (*ζῷον* animal).

855. Some words, especially such as denote parts of the body, are diminutive in form, but not in meaning; as *κράνιον* skull, *θηρίον* beast (= *θήρ*), *πεδῖον* plain (*πίδος* ground), all in Homer, who has no diminutives. Diminutives often employed tend to lose their diminutive value.

856. Diminutives may express affection, familiarity, daintiness, and sometimes pity or contempt (cp. *dar-ling*, *lord-ling*). See the examples under 852, and also *πατρ-ιδιον* daddy (*πατήρ*), *ἀδελφ-ιδιον* dear little brother, *ζωκρατ-ιδιον* dear Socky, *ἀνθρώπ-ιον* manikin. Some endings often have an ironical force, as *πλούτ-ᾱς* rich churi, *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 (*ω, μω, νο, ρα, το*) are used as adjectives or as abstract substantives (usually feminine or neuter). Thus *φιλία* *friendly* or *friendship*; so *στέφανος* *crown* (*στέφω* *encircle*) was originally an adjective. Many suffixes have no characteristic signification.

Adjectives are either primitive (from roots or verb-stems) or denominative (from substantives or other adjectives). But this distinction is often obliterated and difficult to determine.

**858.** The following are the chief adjectival suffixes:

1. *ο, α* (nom. *-ο-s, -η* or *-ᾱ, -ο-ν*): primary: *λοιπ-ός* *remaining* (*λείπ-ω* *leave*, *λιπ-, λειπ-, λοιπ-*); *λευκ-ός* *bright* (*λέσσω* *shine*, *λευκ-ω*).
2. *ω, 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, φο, υιο*.

Primary (rare): *ἄγ-ιος* *sacred* (*ἄγος* *expiation*); with a comparative force: *ἄλλος* *other* (*ἄλ-ιος* *alius*), *μέσος* *middle* (*μεθ-ιος* *medius*, 113).

Secondary in *τιμ-ιος* *worthy, costly* (*τιμή* *honour*); *φιλ-ιος* *friendly* (*φίλο-s* *dear*); *ὄρθ-ιος* *steep* (*ὄρθ-s* *straight*); *πλούσ-ιος* *rich* (*πλοῦτο-s* *riches*, 115); *δικα-ιος* *just* (*δικ-η* *right*, 834 b); *οἰκε-ιος* *domestic* (*οἶκος* *house*, 834 f); *πάτρ-ιος* *hereditary* (*πατήρ* *father*, *πατρ-*, 262); *βασιλε-ιος* *royal* (*βασίλει-s* *king*); *θερε-ιος* *of summer* (*θέρος*, stem *θερε-s*); *αἰδο-ιος* *venerable* (*αἰδώς* *shame*, stem *αἰδο-s*, 266); *ἥρως* *heroic* (*ἥρω-s* *hero*, *ἥρω-f*, 267); *πῆχυ-ιος* *a cubit long* (*πῆχυ-s*, 268). The feminines are often abstract substantives, as *φιλ-ία* *friendship*.

- a. The ending *-αῖος* has been transferred from *ᾱ* stems, as in *χερσ-αῖος* *of or from dry land* (*χέρσ-ος*). The form *ι-αῖος* occurs: *δραχμ-ιαῖος* *worth a drachma* (*δραχμή*). *-εῖος* has become independent in *ἀνδρ-εῖος* *manly* (*ἀνήρ*). On gentiles in *-ιος*, see 844. 3.
- b. Ionic *η-ῖο* (nom. *-ῆῖος*), properly from stems in *ευ* (*γν*), as Hom. *χαλκῆ-ῖος* *brazen* (pertaining to a *χαλκεύ-s* *brazier*; Attic *χάλκεος*, *-οῦς*, see 858. 4), *βασιλῆ-ῖος* *royal*; and transferred in Ionic to other stems, as in *πολεμ-ῆῖος* *warlike*, *ἀνθρωπ-ῆῖος* *human* (Attic *ἀνθρώπειος*), *ἀνδρ-ῆῖος* *manly*.
3. *εντ* for *φερτ* (nom. *-εις*) forms denominative adjectives denoting *fulness* or *abundance* (mostly poetic).  
*τιμῆ-εις* (*τιμῆ-s*) *honoured*, and by analogy *δενδρ-ῆεις* *woody* (*δένδρο-s* *tree*); *χαρῆ-εις* *graceful* (*χάρι-s*), *δόλδ-εις* *wily* (*δόλο-s*), and by analogy *αἱματ-ῆεις* *bloody* (*αἷμα*, *-ατ-ος* *blood*, 834 j), *ἰχθυ-ῆεις* *full of fish*. *κρυ-ῆεις* *chilling* (*κρύ-ος* *chill*). Also in *εὐρώ-εις* *mouldy* (*εὐρώ-s*, *-ῶτος*).
4. *εο* (nom. *-εος, -οῦς*, 290) forms denominative adjectives denoting *material*: *χρῶστος, χρῦσους* *golden* (*χρῦσός-s* *gold*).

- a. *eo* is derived from *ε-ω*, seen in *χρῶσιος* (poetic). Here *ε* is part of the stem (834 f). On *-ησιος* see 858. 2 b.
5. *ω* (nom. *-ής, -έτι*): primitive: *ψεύδ-ης* false (*ψεύδ-ω* deceive), *σαφ-ής* clear, *πρην-ής* prone, *ὕγι-ής* healthy. Very common in compounds, as *ἀσφαλ-ής* unharmed, secure (*ἀ-priv.* + *σφαλ-* in *σφάλλω* trip).
6. *ω*, *αω*, *ωο* (nom. *-κος*, very common, cp. 864. 1): many denominatives formed by these suffixes denote relation, many others fitness or ability.
- a. Denominatives: *μαντι-κό-ς* prophetic (*μάντι-ς* prophet); *φυσι-κό-ς* natural (*φύσι-ς* nature); *θηλυ-κό-ς* feminine (*θῆλυ-ς* female); *Δαρείω-κό-ς* Darcic (*Δαρείω-ς* Darius).
- b. From *φυσι-κό-ς*, etc., *ωο* was taken as an independent suffix in *μουσ-ικό-ς* musical (*μουσα* muse); *βαρβαρ-ικό-ς* barbaric (*βάρβαρο-ς* barbarian, foreigner); *διδασκαλ-ικό-ς* able to teach (*διδάσκαλο-ς* teacher); *μαθηματ-ικό-ς* fond of learning (*μάθημα, -ματος* thing learnt); *Κεραμε-ικό-ς* Potters' quarter, Ceramicus (*κεραμέυ-ς* potter); *βασιλ-ικό-ς* royal (*βασιλεύ-ς* king); *ἥρω-ικό-ς* heroic, from *ἥρω(ς)*, *-ος* hero; *Ἀχαι-ικό-ς* or *Ἀχᾶ-ικό-ς* (38) *Achaeian* (*Ἀχαιώ-ς* *Achaeian*).
- N.—*ἀρχ-ικό-ς* able to rule (*ἀρχ-ή*), *γραφ-ικό-ς* able to write or draw (*γραφ-ή*), need not be derived directly from the root.
- c. *Κορινθι-ακό-ς* Corinthian (*Κορίνθ-ιος* Corinthian); *σπονδει-ακό-ς* consisting of spondees (*σπονδ-εῖος* spondee).
- d. *τ-ικό* represents *ικό* added to the verbal in *τῶ* (cp. also *μαθηματ-ικό-ς*). Thus, *λεκ-τικ-ός* suited to speaking (*λέγ-ω* speak); *αἰσθη-τικ-ός* capable of feeling (*αἰσθ-άνομαι* feel); *ἀριθμη-τικ-ός* skilled in numbering (*ἀριθ-μέω* to number); *πράκ-τικ-ός* practical, able to do (*πράττω* do); *σκεπ-τικ-ός* reflective (*σκεπ-τ-ομαι* look carefully, consider). Added to a noun-stem: *ναυ-τικ-ός* nautical (*ναῦ-ς* ship).
7. *λο* (nom. *-λος*): primary (usually active) and secondary. Cp. 860. 1. Primary in *δει-λό-ς* cowardly (*δέδοι-κα* fear, *δι-, δει-, δοι-*); *στρεβ-λό-ς* twisted (*στρέφ-ω* turn); *τυφ-λό-ς* blind (*τόφ-ω* raise a smoke); *κοῖλος* hollow (= *κοφ-ίλος*, Lat. *cav-us*); *τροχ-αλό-ς* running (*τρέχ-ω* run); *εἰκ-ελο-ς* like (*ἔοικα* am like, *εἰκ-*); *καμπ-ύλο-ς* bent (*κάμπ-τ-ω* bend); *φειδ-ωλό-ς* sparing (*φείδ-ομαι* spare). *ἀπατ-η-λό-ς* deceitful (*ἀπάτη* deceit, *ἀπατᾶ-ω* deceive) may be a primitive or a denominative. Cp. 860. 1.
- a-*λο* denoting quality in *ἀρκ-αλέο-ς* attractive, ravishing (*ἀρπάζω* seize), *θαρσ-αλέο-ς* bold (*θάρσ-ος* boldness).
8. *μω* (nom. *-μος*, 861. 1): primary: *θερ-μός* warm (*θέρ-ω* warm); secondary in *ἐβδό-μο-ς* seventh.
9. *ι-μο*, *σ-ιμο* (nom. *-μος, -σιμος*): often denoting *able to* or *fit to*. Adjectives in *ιμο* are primitive or denominative, and are derived from *ι*-stems; those in *-σιμο* are denominative and come mostly from stems in *σι* + *μο* (as *χρή-σι-μος* useful, from *χρη-σι-ς* use); but *σιμο* has thence been abstracted as an independent suffix.
- δοκ-ιμο-ς* approved (*δοκ-έ-ω* seem good); *μάχ-ιμο-ς* warlike (*μάχη* battle); *νόμ-ιμο-ς* conformable to law (*νόμο-ς*); *ἐδ-ώδ-ιμο-ς* eatable (*ἐδ-ωδ-ή* food, poet. *ἐδ-ω* eat); *καύσι-μο-ς* combustible (*κάω* burn, *καύσι-ς* burn-

- ing); λύσι-μος *able to loose* (λύ-σι-ς *loosing*); ιππιδ-σιμος *fit for riding* (ἵππιδοςμαι *ride*); ἀλώ-σιμος *easy to take* (ἀλίσκομαι, ἔδλων).
10. **μον** (nom. -μων, -μων): primary in *μνή-μων* *mindful* (μι-μνή-σκομαι *remember*), *τλή-μων* *enduring, wretched* (τ-τλή-ν *endured*). Cp. 861. 8.
11. **οι** (nom. -οι, 861. 11): primary (usually passive) and secondary (829 a). Sometimes denoting that which *may, can, or must be done*.  
Primary in *δει-νός* *fearful* (δέ-δοι-κα *fear*, δι-, δει-, δοι-); *σεμ-νός* *to be revered* (σέβ-ομαι *revere*); *πειθ-νός* *persuasive* (πειθ-ω *persuade*, πειθ-, πειθ-, ποιθ-); *πισ-νός* *trusting* (πειθ-ω). Secondary in *σκοτει-νός* *dark* (= σκοτες-νός from σκότ-ος *darkness*).
12. **ινο** (nom. -ινο-ς, 861. 11): forms denominative adjectives of *material*, as *λίθ-ινο-ς* *of stone* (λίθ-ος), *ξύλ-ινο-ς* *wooden* (ξύλ-ον); to denote *time*, and derived from such forms as *ἐαρι-νός* *vernal* (ἐαρ *spring*), as in *ἡμερ-νός* *by day* (ἡμέρᾱ), *χθες-νός* *of yesterday* (χθές); other uses: *ἀνθρώπ-ινο-ς* *human* (ἀνθρωπο-ς *man*), *ἀληθ-ινός* *genuine* (ἀληθής *true*).  
*ινο* in *λα-ίνο-ς* = *λά-ινο-ς* *stony* (λᾶς *stone*). On -ηρος, -ῖνος in gentiles, see 844. 3.
13. **ος, ρός** (nom. -ός-ς, -ρός): primary, and secondary. Primary, in *ἐχθ-ρός* *hated, hostile* (ἐχθ-ω *hate*), *λαμπ-ρός* *shining* (λάμπ-ω *shine*), *χαλα-ρός* *slack* (χαλά-ω *slacken*). Secondary, in *φοβε-ρός* *fearful* (φόβος *fear*, φοβέ-ν, 834 f), *κρατ-ερός* *mighty* (κράτ-ος *might*); primary or secondary in *ἀνᾱ-ρός* *grievous* (ἀνᾱ *grief*, ἀνᾱ-ω *grieve*). See 860. 3.
14. **τηρ-ο** (nom. -τήριος): in denominatives, derived from substantives in -τηρ (or -της) by the suffix *ο*; but the substantive is not always found.  
*σω-τήριος* *preserving* (σω-τήρ *saviour*), whence the abstract *σωτηρία* (858. 2) *safety*; *θελκ-τήριος* *enchanting* (θελκ-τήρ *charmer*, θέλγ-ω *enchant*), whence *θελκτήριον* (842. 4), *λυ-τήριος* *delivering* (λυ-τήρ), *ὀρμητήριον* *starting-place* (ὀρμάω, ὀρμῶμα *start*).
15. **υ** (nom. -ύ-ς, -εία, -ύ): primitives are *ἡδύ-ς* *sweet* (ἡδ-ομαι *am pleased*), *ταχύ-ς* *swift* (τάχ-ος *swiftness*), *βαθύ-ς* *deep* (βάθ-ος *depth*). Cp. 859. 8.
16. **ωδερ** (nom. -ώδης, -ώδες): in primitives (rare), as *πρεπ-ώδης* *proper* (πρέπ-ω *beseem*); usually in denominatives denoting *fulness or similarity*: *ποι-ώδης* *grassy* (ποιᾶ), *αἷματ-ώδης* *looking like blood* (αἷμα). See 833 a.
17. **Suffixes of Degree**: *ιον* and *ιστο* (818) usually form primitives; *τερο* and *τατο* (813 ff.), denominatives. *τερο* occurs also in *πρό-τερο-ς* *which of two?* *πρό-τερο-ς* *earlier*, *ὑσ-τερο-ς* *later*, *ἐκά-τερο-ς* *each*. On the suffix *τερο* apparently without comparative force, see 1066, 1082 b. *ἐκ-τερο-ν* is substantivized (*bowel*); from *ἐν* *in*.
18. **Suffixes of Participles and Verbal Adjectives** (primary): active *ντ, στ*, 301 a, c; middle and passive *μενο*. Verbal adjectives denoting completion (usually passive) *το*; possibility and necessity *το, τος* (471-473).

On the formation of **ADVERBS**, see 341 ff.

## LIST OF NOUN SUFFIXES

The list includes the chief suffixes used in substantives and adjectives. Separation of a suffix from the root is often arbitrary and uncertain.

## 859.

## VOWEL SUFFIXES

1. **ο**: nom. -ο-s masc., fem., -ον neut. A common suffix in primitives denoting persons (usually male agents) or things (often abstracts).  
*ἀρχ-ος leader from ἀρχ-ω lead; ζυγ-ον yoke from ζεύγ-νυ-μι yoke (ζυγ-, ζευγ-); λόγ-ος speech from λέγ-ω speak; νόμ-ος custom, law from νέμ-ω distribute; στόλ-ος expedition from στέλλω (στελ-) send; τροφ-ος (δ, ή) nurse fromτρέφ-ω nourish; φόρ-ος tribute from φέρ-ω bear, bring.*
  - a. The roots of some words appear only in other languages: οἰκ-ος house, Lat. vic-u-s.
  - b. The suffix has the accent when the agent is denoted. ε of the root varies with ο (831 b).
2. **ἡ**: nom. -ἡ or -η fem. A common suffix in primitives, usually to denote things, often abstracts (action).  
*ἀρχ-ή beginning from ἀρχ-ω begin; λειβ-ή pouring from λείβ-ω pour; μάχ-η fight from μάχ-ομαι fight; σπουδ-ή haste from σπεύδ-ω hasten; στέγ-η roof from στέγ-ω shelter; τροφ-ή nourishment fromτρέφ-ω nourish; τύχ-η chance from τυγχάνω happen (τυχ-); φερ-ά crop from φέρ-ω bear; φνγ-ή flight from φεύγω flee (φυγ-, φευγ-).*
  - a. The roots of some words appear only in other languages: γυν-ή woman (Eng. queen).
  - b. Most substantives accent the suffix; but many accent the penult.
3. **ης**: nom. -ᾱs, -ης, in a few masculines, usually compounds: παιδο-τρίβ-ης trainer of boys in gymnastics (τρίβω rub).
4. **ι, ις**: primary, in ὄφ-ι-s snake, poet. τρέχ-ι-s runner (τρέχ-ω run), πόλ-ι-s city (originally πόλ-ι-s), ἡν-ι-s yearling. Many words with the ι-suffix have taken on δ or τ; as ἐλπ-ι-s hope ἐλπι-δ-ος (ἐλπ-ομαι hope), χάρι-ι-s grace χάρι-τ-ος (χαίρω rejoice, χαρ-).
5. **ω**: in a few primitive verbal adjectives (ἄγ-ιος 858. 2), but common in denominate adjectives (858. 2), rare in substantives: νυμφ-ιος bridegroom (νύμφη bride); in names of things more concrete than those ending in -ᾱ: μαρτύρ-ω-ν a testimony (cp. μαρτύρ-ᾱ testimony); in gentiles (844. 3); in diminutives (852. 1), often in combination with other diminutive suffixes (αριο, ιδιο, υλλιο, etc. 852); often in combination with a final stem vowel (851. 1, 858. 2).
6. **ια, ῖα**: rarely primary, in φύγ-ια flight (φεύγ-ω flee); in verbal abstracts: μανῖα madness (840 a. 9); usually secondary in the fem. of adj. in -ος: βαρεῖα = βαρεν-ια, πῖττα pitch (= πικ-ια, cp. Lat. pic-us), γλῶττα tongue = γλῶχ-ια (cp. γλῶχ-ι-s point, γλῶχ-ες beards of corn), θήττα serf (843 b. 4); in the nom. fem. of participles in ντ, στ (λύουσα from λύνω-ν-ια, λελυκυ-ῖα); in denominative abstracts expressing quality (840 b. 1, 2); in names of persons: ταμῖα-s steward (τέμν-ω cut, ἐ-ταμ-ον), Νικῖα-s Nicias (νίκη victory). — Often in combination with other suffixes: αἰνα 843 b. 5; -ε-ια 840 a. 9; ἴσα 843 b. 4; τρια, τεῖρα 839 b. 2, 3.
7. **φος, φς**: primary, in ὄρος for ὄρ(φ)ος boundary, κεν(φ)ος empty, λαῖ(φ)ος left (Lat. laevus), καλ(φ)ος beautiful; (probably) secondary in verbals in -τέος (λυτέος that must be loosed) and in adj. in -αλέος (860. 1).

8. υ (ευ) : primary, in adjectives (858. 15), in substantives : γέν-υ-s *chin*, πῆχ-υ-s *fore-arm*. — 9. ῡ : primary, in feminines : ισχ-ύ-s *strength*, ὀφρ-ύ-s *eye-brow*, νέκ-ύ-s (Hom.) *corpse*, cf. Lat. *nec-are*. — 10. ευ (ηυ) : primary of the agent (839 a. 5) ; rarely of things : κοπ-εύ-s *chisel* (κόπ-τ-ω *cut*) ; secondary, of the person concerned (843 a. 1), in gentiles (844. 1), rarely of things : δονακ-εύ-s *reed-thicket* (δόναξ *reed*) ; in diminutives in -ιδεύς (863). — 11. οι (νομ. -ώ) : primary in πειθ-ώ *πειθοῦς persuasion* (279). — 12. ωφ (νομ. -ως) : primary in ἥρω-s *ἥρω-os hero* (267).

## 860.

## SUFFIXES WITH LIQUIDS (λ, ρ)

1. λο, λᾱ : primary, in φῦ-λο-ν *race*, φῦ-λή *clan* (φῶ-ω *produce*), πῖ-λο-s *felt* (Lat. *pl-u-s*), ζεύγ-λη *loop of a yoke* (ζεύγ-νῦ-μι *yoke*) ; ἀθ-λο-s *contest*, ἄθ-λο-ν *prize*, τυφ-λός *blind* (τόφ-ω *raise a smoke*), στρεβ-λός *twisted* (στρέφ-ω *turn*). Cp. 858. 7. Secondary, in παχυ-λός *thickish* (dimin.). αλο, αλᾱ : primary, in ὀμφ-αλός *navel*, κρότ-αλο-ν *clapper* (κρότ-ος *noise*), κεφ-αλή *head*, τροχ-αλός *running* (τρέχ-ω), πῖ-αλο-s *fat* (πῖ-αίνω *fatten*) ; secondary, in ὀμ-αλός *level* (ὀμός *one and the same*). Developed from this are αλω, αλεᾱ : πῖ-αλέος *fat*, κερδ-αλέος *wily* (κέρδ-ος *gain*), see 858. 7. ελο, ελᾱ : primary (prob.), in εἰκ-ελο-s *like* (εἰκα *am like*, εἰκ-), νεφ-έλη *cloud* (Lat. *nebula*) ; secondary, in θυ-μέ-λη *altar*. ηλο, ηλᾱ : κάπ-ηλο-s *huckster* (agency), θυ-ηλή *sacrifice* (θύ-ω), ὕψ-ηλός *lofty* (ὕψ-ος *height*) ; primary or secondary : ἀπατ-η-λός *guileful* (ἀπάτη *guile*, ἀπατά-ω *cheat*), σίγ-ηλός *mute* (σίγῃ *silence*, σιγά-ω *am mute*). λο, λᾱ : primary, in τροχ-ιλο-s *sandpiper* (τρέχ-ω *run*) ; secondary, in ὄργ-ιλο-s *passionate* (ὀργή). ιλο, ιλᾱ : primary, in στρόβ-ιλο-s *top* (στρέφ-ω *turn*) ; secondary, in πέδ-ιλο-ν *sandal* (πέδ-η *fetter*, ποῦς *fool*). υλο, υλᾱ : primary, in δάκτ-υλο-s *finger*, σταφυλή *bunch of grapes*. Secondary, in μικκ-ύλο-s *small* (μικκ-ός). ὕλο, ὕλᾱ : σφοδρ-ύλη *beetle*. ωλο, ωλᾱ : primary, in εἰδ-ωλο-ν *image* (εἰδ-ομαι *resemble*), εὐχ-ωλή *prayer* (εὐχ-ομαι). Rare forms : αλιο, αλιμο, ελιο, ηλιο.
2. λυ : primary, in θῆ-λυ-s *female* (root θη *give suck*).
3. ρο, ρᾱ : primary, in substantives : ἀγ-ρός *field*, Lat. *ager* (ἀγ-ω), νεκ-ρός *corpse* (cp. νέκ-ύ-s), γαμ-β-ρός *son-in-law* (γαμ-έ-ω *marry*, for β see 130), ἐχθ-ρός *enemy*, ἐχθ-ρᾱ *hatred* (ἐχθ-ω *hate*), ἀργυ-ρο-s *silver*, ὕδ-ρᾱ *hydra* (ὕδ-ωρ *water*) ; rarely, of instrument 842. 6 ; of place, in ἐδ-ρᾱ *seat* ; primary, in adjectives (858. 13). αρο, αρᾱ : primary, in βλέφ-αρο-ν *eye-lid* (βλέπ-ω *look*), τάλ-αρο-s *basket* (τάλω, τλήναι *bear*), λιπ-αρός *shiny* (cp. λιπ-ος *fat*). ῥο (ηρο), ῥᾱ (ηρᾱ) : primary or secondary, in ἀν-ᾱ-ρός *grievous* (ἀνία *grief*, ἀνιά-ω *grieve*), λύπ-η-ρός *painful* (λόπη *pain*, λύπ-έ-ω *grieve*) ; secondary, in ἀνθ-ηρός *flowery* (ἀνθ-ος), and perhaps in ποι-ηρός *toilsome* (πόνος-ι, πονέ-ομαι *toil*). ερο, ερᾱ : secondary, in φοβε-ρός *terrible* (φόβος *terror*), whence σκι-ερός *shady* (σκιά *shade*) ; also in πατ-ερός *father-in-law* = lit. one who binds (cp. πείσ-μα = πενθ-σ-μα *cable*), ἐν-εροι *those below the earth* (έν). υρο, υρᾱ : secondary, in λιγυ-ρός (λιγύ-s) *shrill*, whence primary ἀχ-υρο-ν *chaff*, φλεγ-υρός *burning* (φλέγ-ω *burn*). ῥο, ῥᾱ : primary or secondary, in ισχύ-ρός *strong* (ισχύ-ω *am strong*, ισχύ-s *strength*) ; primary, in λέπ-υρο-ν *rind* (λέπ-ω *peel*), γέφ-υρα *bridge*. ωρο, ωρᾱ : primary, in ὀπ-ώρᾱ *late summer* (ὀπισθεν *at the rear, after*).

4. **ρ** (rare): primary, in *ἀκ-ρ*-s *hill-top* (*ἀκ-ρ*-s *highest*), *ἔδ-ρ*-s *knowing* (*εἰδον*, *ιδεῖν*).  
 5. **ρ** (rare): primary, in *δάκ-ρ* *tear*; cp. Old Lat. *dacruma* for *lacrima*.  
 6. **σ**: primary, in *ἥπ-σ*, *ἥπατ-σ* *liver* (253 b), *πῖ-σ* *fat*, *ἔ-σ* *spring*. — 7. **σ**: primary, in *ἀήρ* *ἀέρ-σ* *air* (*ἀημ* *blow*, of the wind), *αἰθ-ήρ*, *ἔρ-σ* *upper air* (*αἰθ-ω* *kindle*). — 8. **σ**: primary: gen. *-σ-σ*: *ὑδ-σ* *water*; gen. *-σ-σ*: *ἰχθ-σ* *ichor, serum*; gen. *-σ-σ*: by analogy in *αὐτῷ-κράτ-σ* *possessing full powers* (*κράτ-σ* *power*). — 9. **σ**: primary, in *πληθ-σ* *satiety*, cp. 832.

## 361.

## SUFFIXES WITH NASALS (μ, ν)

1. **μ**, **μᾶ** (nom. *-μ*-s; *-μᾶ* and *-μῆ*): primary, in substantives denoting actions or abstract ideas (840 a. 5-7), and in some concretes: *χῦ-μ*-s *juice* (*χέω* *pour*, *χυ-*), *γραμ-μῆ* *line* (*γράφ-ω* *write, draw*); in adjectives (858. 8, 9). On *-τ-μ* *-τ-μα*, *-θ-μ* *-θ-μα*, *-σ-μ* *-σ-μα* see 837, 832, 836; secondary, rarely in substantives: *δρῦ-μ*-s *coppice* (*δρῦ-σ* *tree, oak*), or adjectives: *ἔτυ-μ*-s *true* (*ἔτεφ*-s *real*). — *-μ*: secondary, derived from *μ* stems (858. 9). — 2. **ματ** (nom. *-μα*): primary, denoting result (841. 2). Here to *μα* from *μῆ* (cp. *δνομα* *name*, Lat. *nomen*; *τέρμα* *goal*, Lat. *termen*) *τ* has been added; cp. *cognomentum*. — 3. **μεν** (nom. *-μῆν*): primary, in *ποι-μῆν* *shepherd*, *λα-μῆν* *harbour*. — 4. **μνο**: primary, in participles: *λῦδ-μνο-σ*. — 5. **μ** (rare): primary, in *φῆ-μ*-s *speech* (poet. for *φῆ-μῆ*). — 6. **μιν** (nom. *-μῖς*): prim., *ῥηγ-μῖ-σ* *surf* (*ῥήγ-νῦ-μ* *break*). — 7. **μνο**, **μνᾶ**: prim., in *στά-μνο-σ* *jar* (*ἰ-σση-μ* *set, stand, στα-*), *βέλε-μνο-ν* *dart* (*βάλλω* *throw*), *ποι-μῆ* *flock*, *λί-μῆ* *lake*. — 8. **μων** (nom. *-μων*): primary, in *ἡγε-μῶν* *leader* (*ἡγέ-σμαι* *lead*); adjectives 858. 10. — 9. **μωνᾶ**: primary, in *πληθ-σ-μῶν* *fulness* (*πῖμ-πλη-μ* *fill*). — 10. **μων** (nom. *-μων*): primary, in *χει-μῶν* *winter*, *λει-μῶν* *meadow*.  
 11. **νο**, **νᾶ**: primary, in *ὑπ-νο-σ* *sleep*, *καπ-νός* *smoke*, *ποι-νῆ* *punishment*, *φερ-νῆ* *dower* (*φέρ-ω* *bring*), *τέκ-νο-ν* *child* (*τίκτω* *bear*, *τεκ-*), in adjectives (858. 11); secondary, in adjectives (858. 11), in *σελθ-νῆ* *moon* (= *σελασ-νῆ*, *σελας* *gleam*). — **ανο**, **ανᾶ**: primary, in *στέφ-ανο-σ* *crown*, *στεφ-άνῃ* *diadem* (*στέφ-ω* *encircle*), *δρέπ-ανο-ν*, *δρεπ-άνῃ* *sickle* (*δρέπ-ω* *pluck*), *δρυ-ανο-ν* *instrument* (*ἔργον* *work*), *θηγ-άνῃ* *whetstone* (*θήγ-ω* *whet*); in adjectives: *στεγ-ανός* (cp. *στεγ-νός*) *water-tight* (*στέγ-ω* *shelter*); secondary, in *βο-τ-άνῃ* *fodder* (*βο-τός*, *βό-σκω* *graze*), *ἔδρ-ανο-ν* *seat* (*ἔδ-ρᾶ* *seat*). **ανο** (**ηνο**), **ανᾶ** (**ηνᾶ**): secondary, in gentiles (844. 3). **ενο**, **ενᾶ**: primary, in *παρθ-ενο-σ* *maiden*, *ώλ-ένῃ* *elbow*. **ηνο**, **ηνᾶ**: primary, in *τι-θή-νῃ* *nurse* (*θήσθαι* *give suck*). **ινο**, **ινᾶ**: secondary, in adjectives of material and time (858. 12), and in *βαδ-ιός* *slender*, *μελ-ινη* *millet*. **ινο**, **ινᾶ**: secondary, in adjectives of material (858. 12). **ινο**, **ινα**: primary, in *χαλ-ιός* *bridle*, *σέλ-ινο-ν* *parsley*; secondary, in gentiles (844. 3); in patronymics (845. 6); in *έρυθρ-ινο-σ* *red mullet* (*έρυθρός* *red*); *βολβ-ινη* a kind of *βολβ-ός* (a *bulb-root*). **ονο**, **ονᾶ**: primary, in *κλ-ινο-σ* *battle-rout* (*κέλ-ομαι* *urge on*); in abstracts, as *ἡδ-ονῆ* *pleasure* (*ἡδ-ομαι* *am pleased*). **υνο**, **υνᾶ**: primary, in *κορ-ύνη* *club*, *πισ-υνο-σ* *relying on* (*πειθ-ω* *persuade*). **υνο**, **υνᾶ**: primary, in *κινδ-υρο-σ* *danger*, *αἰσχ-ύνη* *disgrace*. **ωνο**, **ωνᾶ**: primary, in *κολ-ωνός* *hill*, *κορ-ώ* *η* *crow*. — 12. **νυ** (rare): primary, in *λγν-ύ-σ* *smoky fire*.



13. **αινα** : secondary, of the person concerned (843 b. 5).—14. **αν** : primary, in *μελᾶς μέλαν-ος black*.—15. **εν** (nom. -ην) : primary, in *τέρ-ην tender*, *ἄρρ-ην male*.—16. **ην** : primary, in *πυθ-ήν inquirer* (*πυθ-ομαι, πυθάνομαι inquire*).—17. **ιν** (nom. -ις) : primary, in *δελφίς dolphin*, *ὥδις travail*.—18. **ων** (nom. -ων) : primary, in words of agency : *τέκτ-ων carpenter*, *τρογ-ών turile-dove* (*τρογ-ω murmur, τρογ-, κλύδ-ων wave* (*κλύδω dash*, *κλυδ-*); and in others, as *εἰκ-ών image* (*εἰκα am like*, *εἰκ-*), *χι-ών snow*.—19. **ιον** : secondary, in *μαλακ-ιον darling*, diminutive of *μαλακός soft*.—**ιον** : primary, in comparatives; *ἡδ-ιον sweeter* (*ἡδ-ός*); secondary, in patronymics (845. 5).—**γον** : primary, in *πίων fat*.—20. **ων** : secondary, in words denoting persons possessing some physical or mental quality, as *γαστρ-ων glutton* (*γαστήρ belly*); to denote place (851. 3); in names of months : *Ἀρθεστη-μῶν*.—21. **ων** : primary, in *αι(φ)ών age*, gen. *αἰών-ος*.—22. **ων** : secondary, in patronymics (845. 5).—23. **ων** : secondary, in patronymics (845. 6).

## 862.

## SUFFIXES WITH LABIALS (π, φ)

1. **ων** : primary, in *σκόλ-ων stake*, *pale* (*σκάλλω stir up*; *split* ?).—2. **ων** : primary, in *κύν-ων gnaw*.—3. **φω, φῶ** (rare) : primary, in *κρότ-αφαι the temples*, *κορυ-φή head* (*κόρυς helmet*); usually in names of animals, as *ἱρ-ιφός kid*, *ἔλαφος deer*; secondary, in late diminutives : *θηρ-άφιος insect* (*θήρ beast*), *κερδ-άφιος petty gain* (*κέρδος gain*).

## 863.

## SUFFIXES WITH DENTALS (τ, δ, θ)

## a. Suffixes with τ.

1. **τ** : primary, at the end of stems, as *ἀ-γνώ-ς, ἀ-γνώ-τ-ος unknown* (*γι-γνώ-σκω know*).—2. **το, τῶ** : primary, in verbal adjectives in *-τός* (471) with the force of a perfect participle, as *γνώ-τός known* (*γι-γνώ-σκω know*), *στα-τός placed, standing* (*ἵσσημι set, place*), or with the idea of possibility, as *λυ-τός able to be loosed*; in verbal abstracts, which sometimes become concrete : *κοῖ-τος, κοί-τη bed* (*κεῖ-μαι lie*), *βρον-τή thunder* (*βρέ-ω roar*), *φυ-τός plant* (*φύω produce*), *πο-τός drink* (*πίω drink*, *πο-529*), *βιο-τός, βιο-τή life, means of living* (*βίω-ς life*); in numerals, *τρι-τός third*, *ἐκ-τός sex-tu-s*.—In superlatives, *ω-το* primary, as *ἡδ-ωτος sweetest* (*ἡδ-ός*); *τατο*, secondary, as *ἀληθ-ε-τατος most true* (*ἀληθής*).—**τῶ** (nom. -της) : primary, to denote the agent (839 a. 1); secondary, to denote the person concerned (843 a. 2).—**ατο, ατῶ** : primary, in *θάν-ατος death* (*θνή-σκω, θαν-εῖν die*), *κάμ-ατος weariness* (*κάμ-νω, κάμ-εῖν am weary*).—**ετο, ετῶ** : primary, in *παγ-ετός frost* (*πρή-νυμι make hard*); secondary, in *ἐυν-έτης bed-fellow* (*ἐυνή bed*, 843 a. N.).—**ατῶ ατῖδ, ητῶ ητῖδ, ιτῶ ιτῖδ, ωτῶ ωτῖδ**, in gentiles (844. 2).—3. **τῶτ (τητ)** : secondary, in subst. denoting quality (840 b. 4).—4. **τεφο** : primary, in verbal adjectives (473).—5. **ταιρῶ** : primary, of the agent (839 b. 3).—6. **τερο** : secondary, in comparatives (813); substantivized in *ἐν-τερο-ν bowel*.—7. **τηρ** : primary, to denote the agent (839 a. 2), often regarded as the instrument : *ραιοτήρ hammer* (838 a), *δρυ-τήρ*

*ladle*.—8. **τηρ-ω**: compound suffix, of place (851. 2), of means (842. 4), of wages (842. 5): *θρεπ-τήρια* reward for rearing (*τρέφ-ω*); in adjectives, 858. 14.—9. **τι**: primary, to denote action or an abstract idea (840 a. 1); rarely, of persons: *μάν-τις* seer (*μαίν-ομαι* rage, am inspired, *μαν-*).—10. **τις**: primary, of the agent (839 b. 4).—11. **τορ**: primary, of the agent (839 a. 3).—12. **τρᾶ**: primary, of instrument or means (842. 3); of place (851. 6).—13. **τριᾶ** (nom. *-τρια*): primary, of the agent (839 b. 2).—14. **τρις** (nom. *-τρῖς*): primary, of the agent (839 b. 1).—15. **τρω**: secondary, in *ἀλλό-τρω-ις* belonging to another.—16. **τρο** (*-τρο-ς, -τρο-ν*): primary, to denote the agent (839 a. 4), instrument (842. 1), place, as *θεᾶ-τρο-ν* theatre (place for seeing), *λέκ-τρο-ν* bed.—17. **τυ**: primary, of actions or abstract ideas (840 a. 4); in *ἀσ-τυ* city, *φῖ-τυ* sprout (*φθ-ω* produce); secondary, denoting connection with a numeral: *τριτ-τύ-ς* third of a tribe (*τρί-τος* third).

18. **ῥτ**: primary, in *κέρας*, *κέρατ-ος* (and *κέρως*, 258) horn.—19. **ητ**: primary, in *πέτης*, *-ητ-ος* *seer* (*πέρ-ομαι* toil), *πλάν-ητ-ες* planets (*πλανά-ω* wander).—20. **ιτ**: primary, in *μέλι*, *-ιτ-ος* honey (Lat. *mel*), *χάρ-ις* grace (*χαίρω* rejoice, *χαρ-*). See 859. 4.—21. **ιτις** (nom. *-ίτις*, fem.): secondary in words denoting place (851. 4).—22. **ωτ**: primary, in *γέλως*, *-ωτος* laughter (*γελά-ω* laugh).—23. **ντ**: primary, in active participles (except the perfect), as *λδο-ντ-ος*; in some adjectives inflected like participles (*ἐκών* willing), and in participial substantives: *δράκ-ων* serpent (*δέρκ-ομαι* gleam, *δρακ-εῖν*), also in *λέων* lion, *ἀδάμας* adamant.—24. **φεντ** (nom. *-εις*): secondary, in adjectives denoting fulness (858. 3), and in some proper names of places: *Ὀρούς* *Opus* from *Ὀρο-φεντ-ς* (844. 3).

#### b. Suffixes with δ.

1. **δ**: secondary, in patronymics (845. 1).—2. **δανο**: secondary, in *οὐτις* *δανός* a nobody (*οὔτις* nobody), properly from *τις*, neuter of *τι*, + *ανός*.—3. **εδανο**: primary, in *ρίγ-ε-δανός* chilling (*ρίγ-έω* shudder).—4. **δαπο**: secondary, in *ἀλλοδαπός* foreign, properly = *ἀλλοδ*, neuter of *ἄλλος* (cp. *aliud*), + *ανός*.—5. **δᾶ**: secondary, in patronymics (845. 1).—6. **δῖο**: *στάδ-ιός* standing (*ἵστη-μι*), with *δ* prob. from a word containing the suffix *δ*, as *ἀμφάδιος* public from *ἀμφαδόν* publicly.—7. **δων**: primary, in *μελ-ε-δών* care (*μέλει* is a care), *ἀλγ-η-δών* pain (*ἀλγέ-ω* suffer); secondary, in *κοτυληδών* a cup-shaped hollow (*κοτύλη* cup); cp. *ἀχθ-η-δών* distress (*ἀχθ-ος* burden).—8. **δωνᾶ**: primary, in *μελ-ε-δώνη* care (see *δων*).—9. **αδ**: primary, in *χιφ-άς*, *-άδ-ος* snow-flake (*χιφ-ω*, better *χιφ-ω*, *snow*), *φυγ-άς* exile (*φεύγ-ω* flee, *φυγ-*), *λαμπ-άς* torch (*λάμπ-ω* shine); secondary, in abstract feminines denoting number (840 b. 5).—10. **ιαδᾶ**: secondary, in patronymics (845. 3).—11. **αδῖο**: secondary, in *κατ-ωμ-άδιος* from the shoulder (*ῥωμ-ος*), derived from *διχθ-άδ-ιός* divided (*διχθαίς*, *-άδος* divided).—12. **ις**: primary, in *ἀσπ-ις*, *-ις-ος* shield, *ἐλπ-ις* hope (*ἐλπ-ομαι* hope); secondary, in adj. as *συνμαχίς* allied (*πόλις*) from *σύμμαχος* allied with; in words denoting the person concerned (843 b. 2); in gentiles (844. 1), as *Περσίς* Persian woman; in feminine patronymics (845. 4).—13. **ιαδᾶ**: secondary, in patronymics

(845. 4).—14. *ιδεο*: secondary, in names of relationship (850).—15. *ιδευ*: secondary, in diminutives (853).—16. *ιδω*: secondary, in diminutives (852. 2), and transferred in *μοιρ-ιδιος* doomed (*μοῖρα* doom).—17. *ιθ*: secondary, in *κνημῖς greave* (*κνήμη* leg, thigh).—18. *νδω*: secondary, in patronymics (846, e).—19. *ωδεσ*: secondary, in adjectives of fulness (858. 16).

c. Suffixes with *θ*.

1. *θ* appears in suffixes that are obscure in relation to root or stem (832): *δρνῖς δρνῖος* bird, *ψάμαθος* sand, *κύαθος* cup, *πέλεθος* ordure; several in *-ρθ* (probably not Greek), as *ἐρέβ-ρθος* chick-pea.—2. *θλο*, *θλα*: primary, in *γέρ-ε-θλο-ν*, *γεν-έ-θλη* race (*γίγ-νομαι* become, *γεν-*).—3. *θλιο*: secondary, in *γεν-έ-θλιος* belonging to one's birth.—4. *θορο*, *θρα*: primary, in *ἀρ-θορο-ν* joint (*ἀραρίσκω* join, *ἀρ-*), *ἐπι-βά-θρα* ladder (*βαίρω* go, *βα-*).

864.

SUFFIXES WITH PALATALS (κ, γ, χ)

1. *κο*, *κᾱ*: primary (rare), in *θή-κη* box (*τί-θη-μι* place); secondary, in adjectives (858. 6).—*ακο* (rare): primary, in *μαλ-ακ-ς* soft (cp. Lat. *mollis*); secondary in adjectives (858. 6. c).—*ιακο*: secondary, in *κῦρ-ιακ-ς* of the Lord.—*ικω*, *ικᾱ*: secondary, in adjectives (858. 6), in gentiles (844. 3).—2. *σκο*, *σκᾱ*: primary, in *δίσκος* quoit (= *δικ* + *σκο-ς* from *δικ-εῖν* throw), *βο-σκή* food (cp. *βό-σκω* feed).—*ισκο*: secondary, in diminutives (852. 6).
3. *ακ*: primary, in *μείραξ* lass, *μειράκ-ιο-ν* lad dimin. 854, *κόλαξ* flatterer.—4. *ακ*: primary, in *θώραξ* breast-plate.—5. *ικ*: primary, in *κόλιξ* cup, *ἡλιξ* comrade.—6. *ικ*: primary, in *πέριδιξ*, *-ίκος* partridge.—7. *εκ*: primary, in *κήρυξ*, *-ἔκος* herald.
8. *αγ*: primary, in *ἀρπαξ* rapacious, *ἀρπαγ-ή* seizure (cp. *ἀρπάζω* seize).—9. *ιγ*: primary, in *μίστιξ*, *-ίγ-ος* whip.—10. *υγ*: primary, in *ἀντυξ*, *-υγος* rival.—11. *γγ*: primary, denoting something hollow, in *φάλαγξ* phalanx, *σάλπιγξ* trumpet, *λάρυγξ* larynx.
12. *ιχο*: secondary, in *ὀρτάλ-ιχο-ς* chick, dimin. (*ὀρταλλ-ς* chicken).

865.

SUFFIXES WITH SIGMA

1. *σι* (= *τι*): primary, denoting actions or abstract ideas (840 a. 2); rarely of persons: *πρό-σι-ς* husband.—2. *σιᾱ*: primary, denoting actions or abstract ideas (840 a. 3).—3. *σιο*: primary, in *μετ-ἀρ-σιο-ς* raised from the ground (*μετ-αίρω* lift up, *ἀρ-*).—4. *σιμο*: in adj. (858. 9).—5. *στηνο*: in *δύ(σ)-στηνο-ς* unhappy.—6. *στο*: secondary, in *τριάκοστ-ς* thirtieth from *τριάκοντ* + *το-ς*.—7. *συνο*, *συνᾱ*: secondary, in adjectives: *δουλό-συνος* enslaved (*δοῦλος*), *θάρσυνος* bold = *θαρσο-συνος* (*θάρσ-ος* courage, 129 c), and in the feminine, to make abstract substantives (840 b. 3).
8. *σρ*: primary, in *γέρ-ας* prize; varying with *ατ*, as in *τέρ-ας* *τέρας-ος* portent (258), or with *εσ* (264 D. 3).—9. *εσ*: primary, denoting quality (840 a. 8) or result (841. 1) in adjectives (858. 5).—10. *ωσ*: primary, in *κόινω* *δυσ*, found in *κοινω* (= *κοινω-ω*, 500. 2, D).—11. *ωσᾱ*: secondary, in words denoting the person concerned (843 b. 4).—12. *σσ*: primary, in *αἰδώς* *ελαμ* (*αἰδούς* from *αἰδο(σ)-ος*, 266).—13. *ισσ*: primary, in comparatives (293 d, 818).

## DENOMINATIVE VERBS

The formation of primitive verbs (372) is treated in 496-529, 607-624, 722-743.

866. Denominative verbs are formed from the stems of nouns (substantives or adjectives). Verbs lacking such a noun-stem are made on the model of the ordinary denominative verb. The principal terminations are as follows:

1. **-αω**: derived chiefly from words with *ā* stems (a few from words of the second declension). Verbs in *-αω* denote *to do*, *to be*, or *to have*, that which is expressed by the stem.

*τιμά-ω* honour (*τιμή*, stem *τιμā-*), *ἀριστά-ω* breakfast (*ἀριστο-* breakfast), *τολμά-ω* dare (*τόλμα* daring, stem *τολμā-*), *κομά-ω* wear long hair (*κόμη* hair). *κοιμά-ω*, lull to sleep, has no primitive noun.

On *-ιαω* and *-αω* denoting a desire or a bodily condition, see 868 b.

2. **-εω**: derived chiefly from *%*-stems (834 f), and thence extended to all kinds of stems. Verbs in *-εω* denote a *condition* or an *activity*, and are often intransitive.

*οικέ-ω* dwell (*οἶκος* house, *οικ%*-), *φιλέ-ω* love (*φίλος* dear, *φιλ%*-), *ὑπηρετέω* serve (*ὑπηρέτης* servant, *ὑπηρετā-*), *εὐτυχέ-ω* am fortunate (*εὐτυχής* fortunate, *εὐτυχες-*), *μισέ-ω* hate (*μῖσος* hate, *μισες-*), *σωφρονέ-ω* am temperate (*σώφρων*), *μαρτυρέ-ω* bear witness (*μάρτυς*, *-υρ-ος*).

- a. Some *εω*-verbs from *εσ*-stems have older forms in *-ειω* (824 a).

3. **-οω**: chiefly derived from *ο*-stems. Verbs in *-οω* are usually factitive, denoting *to cause* or *to make*.

*δηλό-ω* manifest, make clear (*δήλος*), *δουλό-ω* enslave (*δοῦλος*), *ζηλό-ω* emulate (*ζήλος* emulation), *ζημιό-ω* punish (*ζημιά* damage), *μαστιγό-ω* whip (*μαστίγ*, *-ίγος* whip). *ἀρόω* plough 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*.

*βασιλεύ-ω* am king, rule (*βασιλεύς*), *βουλεύ-ω* counsel (*βουλή*), *κινδυνεύ-ω* venture, incur danger (*κινδύνος*), *παιδεύ-ω* educate (*παῖς* boy, girl), *θεραπεύ-ω* attend (*θεράπων* attendant).

5. **-ραω** (rare): from *υ*-stems, as *δακρύ-ω* weep (*δάκρυ* tear). Cp. 608.

6. **-ειζω**, **-ιζω**: derived originally from stems in *δ* or *γ* (as *ἐλπίζω* hope = *ἐλπιδ-ιω*, *ἀρπάζω* seize = *ἀρπαγ-ιω*), and thence widely extended to other stems (cp. 623 δ, γ). Such verbs denote *action*.

*γυμνάζω* exercise (*γυμνάς*, *-άδ-ος* stripped, naked); *ἀναγκάζω* compel (*ἀνάγκη* necessity); *ἀτιμάζω* dishonour (*ἀτίμος*); *βιάζομαι* use force (*βιά* force); *θαυμάζω* wonder (*θαῦμα*); *φροντίζω* take care (*φροντίς*); *ὀβριζώ* insult (*ὕβρις* outrage); *νομίζω* consider (*νόμος* custom, law); *τειχίζω* fortify (*τείχος* wall, stem *τειχεσ-*); *χαρίζομαι* do a favour (*χάρις*, *-ιτος* favour).

- a. Verbs in *-ιζω* and *-ιαζω* derived from proper names express an adoption of language, manners, opinions, or politics:  
*ελληνίζω* speak Greek (*Ἕλλην*), *βακχιάζω* act like a bacchantie (*Βακχίς*), *λακωνίζω* imitate Laconian manners (*Λάκων*), *μηδίζω* side with the Medes (*Μῆδος*).
- b. Verbs in *-εζω*, *-οζω*, and *-υζω* are rare (*πιέζω* press, poet. *δεσπόζω* am lord, *κοκκίζω* cry cuckoo).
7. *-αινω*: originally from stems in *-αν* + *ιω* (518), but usually extended to other stems. See 620, III.  
*μελαινω* blacken (*μέλας* black, *μελαν-*), *εὐφραίνω* gladden (*εὐφρων* glad, *εὐφρον-*), *σημαίνω* signify (*σήμα*, *σήματ-ος* sign), *χαλεπαίνω* am angry (*χαλεπός* hard, angry).
8. *-υνω*: from stems in *υν* + *ιω* (519). The primitive words often show stems in *υ*. See 620, III.  
*βαθύνω* deepen (*βαθύς* deep), *ταχύνω* hasten (*ταχύς* swift), *αἰσχύνω* disgrace (*αἰσχ-ος* shame), *θαρρύνω* encourage (*θάρρ-ος* courage).
9. On other denominatives in *λω*, *νω*, *ρω*, see 620, III; on inceptives see 526–528.
10. Parallel formations are frequent, often with different meanings.  
*ἀριστάω* take a midday meal, *ἀριστίζω* give a midday meal; *ἀτιμάω*, (poet.) *ἀτιμάω*, *ἀτιμάζω* dishonour; *δουλόω* enslave, *δουλεύω* am a slave; *εὐδαιμονέω* am happy, *εὐδαιμονίζω* account happy, congratulate; *θαρρέω* am courageous, *θαρρύνω* encourage; *ὀρκέω*, *ὀρκίζω* make one swear an oath; *ὀρμάω* urge on, *ὀρμαίνω* (poet.) ponder; *ὀρμέω* lie at anchor, *ὀρμίζω* anchor trans. (*ὄρμος* anchorage); *πολεμέω* (*πολεμίζω* Epic) wage war, *πολεμώω* make hostile; *σκηνάω* put in shelter, mid. take up one's abode, *σκηνέω* am in camp, *σκηνέω* encamp, go into quarters; *σωφρονέω* am temperate, *σωφρονίζω* chasten; *τυραννέω*, *τυραννεύω* am absolute ruler, *τυραννίζω* take the part of absolute ruler, *τυραννιάω* (late) smack of tyranny. Cp. 531.

**867. Frequentatives and Intensives.**—These are mostly poetical. *-αω* in *στρωφάω* turn constantly (*στρέφω* turn), *τρωχάω* gallop (*τρέχω* run), *ποτάομαι*, *πυτάομαι*, and *ποτέομαι*, fly about (*πέτομαι* fly). *-στροφω* in *ελαστρέω* drive (*ἐλάω*, *ἐλαύνω*). *-πασω* in *σκιπράω* spring (*σκαίρω* skip). *-ταζω* in *ἐλκυστάζω* drag about (*ἐλκω* drag). With reduplication, often with change of the stem-vowel, in *ποιπνέω* puff (*πνέω* breathe, *πνυ-*), *πορφύρω* gleam darkly (*φύρω* mix), *παμφαίνω* shine brightly (*φαίνω* bring to light, make appear).

**868. Desideratives** express desire. Such verbs end in *-σεω*, *-ιαω*, and rarely in *-αω*. Thus, *πολεμῶ* desire to wage war (*πολεμέω*), *ἀπαλλαξέω* wish to get rid of (*ἀλλάττω* exchange), *γελασέω* wish to laugh (*γελάω*); *στρατηγέω* wish to be general (*στρατηγός*); *φονέω* wish to shed blood (*φόνος* murder).

a. Verbs in *-ιαω* and *-αω* are formed from substantives. Those in *-σεω* may come from the future stem.

b. *-ιαω* and *-αω* may denote a bodily affection: *ὀφθαλμιάω* suffer from ophthalmia (*ὀφθαλμία*), *βραγχάω* am hoarse (*βραγχός* hoarse). Some verbs in *-ωπτω* (*-ωσσω*) have a similar meaning: *τυφλώπτω* am blind (*τυφλός*), and even *λιμώσσω* am hungry (*λίμος* hunger).

# COMPOUND WORDS

869. A compound word is formed by the union of two or more parts; as *λογο-γράφος* *speech-writer*, *δι-έξοδος* *outlet* (lit. *way out through*).

a. Compounds of three or more parts usually fall into two separate units; as *βατραχο-μύο-μαχία* *battle of the frogs-and-mice*. Such compounds are common in comedy; as *στρεφο-δικο-πανουργία* *rascally perversion of justice*.

b. In a compound word two or more members are united under one accent; as in *blackberry* contrasted with *black berry*. Most compounds in Greek, an inflected language, are genuine compounds, not mere word-groups such as are common in English, which is for the most part devoid of inflections.

c. Every compound contains a defining part and a defined part. The defining part usually precedes: *εὐ-τυχής* *fortunate*, as opposed to *δυσ-τυχής* *unfortunate*. The parts of a compound stand in various syntactical relations to each other, as that of adjective or attributive genitive to a substantive, or that of adverb or object to a verb, etc. Compounds may thus be regarded as abbreviated forms of syntax. Cp. 895 a, 897 N. 1.

## FIRST PART OF A COMPOUND

870. The first part of a compound may be a noun-stem, a verb-stem, a numeral, a preposition or adverb, or an inseparable prefix.

a. The use of stems in composition is a survival of a period in the history of language in which inflections were not fully developed.

## FIRST PART A NOUN-STEM

871. First Declension (*ā*-stems).—The first part may

a. end in *ā* or *η* (rarely): *ἀγορᾶ-νόμος* *clerk of the market* (*ἀγορά*), *νίκη-φόρος* *bringing victory* (*νίκη*).

b. end in *ο*: *δικο-γράφος* *writer of law-speeches* (*δική* *justice*). Here *ο* is substituted for *ā* of the stem by analogy to *ο*-stems.

N.—Compounds of *γῆ* *earth* have *γεω-* (for *γηο-* by 34); as *γεω-μέτρης* *surveyor* (*land-measurer*; *μετρέω* *measure*). Doric has *γᾶ-μέτρης*. Cp. 224 a.

c. lose its vowel before a vowel: *κεφαλ-αλγής* *causing head-ache* (*κεφαλή* *head*, *ἄλγος* *pain*).

872. Second Declension (*ο*-stems).—The first part may

a. end in *ο*: *λογο-γράφος* *speech-writer*.

b. end in *ā* or *η* (rarely): *ἐλαφν-βόλος* *deer-shooting* (*ἐλαφος*, *βάλλω*). Here *η* is due to the analogy of *ā*-stems.

c. lose *ο* before a vowel: *μόν-αρχος* *monarch* (*sole ruler*: *μόνος* *alone*, *ἄρχω* *rule*).

N.—Words of the 'Attic' declension may end in *ω*, as *ρεω-κόρος* *custodian of a temple* (*ρεός*).

**873. Third Declension (consonant stems).—**The first part may

- a. show the stem (ι, υ, αυ, ου): *μαντι-πόλο-ς* inspired (*μάντι-ς* seer, *πείλω*, cp. *-κολο-ς*), *ιχθυ-βόλο-ς* catching-fish (*ιχθύς*, *βάλλω*), *βου-κόλο-ς* ox-herd (*βοῦ-ι*, *-κολο-ς*, cp. Lat. *colo*, and 131).

N.—A few consonant stems retain the consonant: *μελάγ-χολο-ς* dipped in black bile (*μελάς*, *χολή*). See also 876.

- b. add ο to the stem: *σωματ-ο-φύλαξ* body-guard (*σῶμα* body, *φυλάττω* guard), *μητρ-ό-πολις* mother-city, metropolis (*μήτηρ*, *πόλις*), *φυσι-ο-λόγο-ς* natural philosopher (*φύσι-ς* nature), *ιχθυ-ο-πώλης* fishmonger (*ιχθύς*, *πωλέω* sell).
- c. add ᾱ (rarely η): *ποδ-ά-νιπτρο-ν* water for washing the feet (*ποῦς*, *νίπτω*), *λαμπαδ-η-δρομῖα* torch-race.

**874.** Compounds of *πᾶς* all usually show *πᾶν*, as *πάν-σοφο-ς* (and *πᾶς-σοφο-ς* 101 b) *all-wise*, *παρ-ρησιᾶ* frankness ('all-speaking'); but also *παντ-* in *πάντ-αρχο-ς* all-ruling; and *παντ-ο-* in *παντ-ο-πώλιο-ν* bazaar (*πωλέω* sell).

**875.** Neuter stems in *ματ* usually show *ματ-ο*, as *ἀγαλματ-ο-ποιό-ς* sculptor (*ἀγαλμα* statue, *ποιέω* make). Some have *μα*, as *ὄνομα-κλυτό-ς* of famous name; some show *μο* for *ματο*, as *αἰμο-ρραγῖα* hemorrhage (*αἷμα*, *-ατος* blood, *ρήγνυμι* break, 80).

**876.** Stems in *εσ* (nom. *-ης* or *-ος*) usually drop *εσ* and add *ο*; as *ψευδ-ο-μαρτυρίᾱ* 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 *σάκεο-πάλο-ς* wielding a shield (*σάκος*, *πάλλω*), *σελασ-φόρο-ς* light-bringing (*σέλας*, *φέρω*); some add ι (for sake of the metre), as *ὄρεο-ί-τροφο-ς* mountain-bred (*ὄρος*, *τρέφω*); these may belong to 879.

**877.** Other abbreviations: *γαλα-θηνό-ς* nurse (*γαλακτ-* milk, *θή-σθαι* give suck), *μελι-ηδής* honey-sweet (*μελιτ-*), *κελαι-νεφής* black with clouds from *κελαινό-ς* black (cp. 129 c) and *νέφος* cloud.

**878.** Words once beginning with *φ* or *σ*.—When the second part consists of a word beginning with digamma, a preceding vowel is often not elided: *κακο-εργό-ς* (Epic) doing ill (later *κακούργος*) from *φέρω-ν* work; *μηρο-ειδής* crescent-shaped (*μήνη* moon, *φειδός* shape); *τιμᾶ-ορο-ς* (later *τίμωρός*) avenging (*τίμη* honour, *φορέω* observe, defend).—Compounds of *-οχος*, from *ἔχω* have (orig. *σέχω*, *-οχος*) contract: *κληροῦχο-ς* holding an allotment of land (*κλήρο-ς* lot), *πολι-οῦχο-ς* protecting a city (for *πολι-ο-οχος*).

**879. Flectional Compounds.**—A compound whose first part is a case form, not a stem, is called a flectional compound (cp. *sportsman*, *kinsfolk*): (1) nominative: *τρεῖς-καί-δεκα* thirteen; (2) genitive: *Διόσ-κουροι* Dioscuri (sons of Zeus), *Ἑλλήσ-ποντος* Helle's sea, *Πελοπόν-νησος* (for *Πελοπος-νησος*, 105 a) Pelops' island; (3) dative: *δορί-ληπτος* won by the spear; (4) locative: *ὁδοι-πόρο-ς* wayfarer, *Πυλοῖ-γενής* born in Pylus.—From such compounds derivatives may be formed, as *Ἑλλησπόντιος* of the Hellespont, *θεοσεχθρίᾱ* hatred of the gods.

#### FIRST PART A VERB-STEM

**880.** Some compounds have as their first part a verb-stem (cp. *break-water*, *pick-pocket*, *catch-penny*). Such compounds are usually

poetic adjectives. The verb-stem is usually transitive and has the form that appears in the present or aorist.

881. Before a vowel the verb-stem remains unchanged or drops a final vowel; before a consonant it adds *ε*, *ο*, or *ι*: *φέρ-ασπις* *shield-bearing*, *μισ-άνθρω-τοι* *man-hating* (*μισέ-ω*), *ἐκ-ε-χειρῶ* (125 d) *holding of hands*, *τρυ-φω* *truce*, *λιπ-ο-στρατιά* *desertion of the army*, *πικ-ό-βουλος* *prevailing in the Senate*, *ἀρχ-ι-τέκτων* *master-builder*.

882. The verb-stem adds *σι* (before a vowel, *σ*). Some insert *ε* before *σι* (*σ*): *σω-σί-πολις* *saving the state* (*σώζω*), *βή-σπις* *craven*, lit. *throwing away a shield* (*βίπ-τ-ω*), *δηξι-θύμος* (and *δακ-έ-θύμος*) *heart-eating* (*δάκ-ν-ω*), *ἐλκ-ε-σί-τεπλος* *with long train*, lit. *trailing the robe* (cp. *ἐλκ-ε-χίτων*)

a. This *ε* is the vowel added in many verb-stems (485).

#### FIRST PART A NUMERAL

883. The first part of a compound is often a numeral: *δί-πους* *biped*, *τρί-πους* *tripod* (having *three feet*), *τέθρ-ιππον* *four-horse chariot*, *πέντ-ἄθλον* *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-φείγω* *flee from*, *εὐ-τυχής* *happy*, *ἀει-μνηστος* *ever to be remembered*.

a. Except when the substantive is treated as a verbal (as in *εἰσ-οδος* *entrance*, cp. *εἰσ-ίειναι* *enter*), prepositions are rarely compounded with substantives. Thus, *σύν-δουλος* *fellow-slave*, *ὑπο-διδάσκαλος* (= *ὁ ὑπὸ τινι δ.*) *under-teacher*; also *ἰπρ-λενκος* *whitish*.

b. The ordinary euphonic changes occur. Observe that *πρό* *before* may contract with *ο* or *ε* to *ου*: *προέχω* or *προῦχω* *hold before* (cp. 449 b). See 124 a.

c. *η* sometimes is inserted after a preposition or takes the place of a final vowel: *ὑπερ-ή-φανος* *conspicuous*, *ἐπ-ή-βολος* *having achieved*.

d. Akin to adverbial compounds are some in *φίλ-ο*, as *φιλο-μαθής* *one who gladly learns*.

#### FIRST PART AN INSEPARABLE PREFIX

885. Several prefixes occur only in composition:

1. *ἀ(ν)-* (*ἀν-* before a vowel, *δ-* before a consonant; *alpha privative*) with a negative force like Lat. *in-*, Eng. *un-* (or *-less*): *ἀν-άξιος* *unworthy* (= *οὐκ ἄξιος*), *ἀν-όμοιος* *unlike*, *ἀν-ώδυνος* *anodyne* (*ὀδύνη* *pain*, cp. 887), *ἀ-νοῦς* *silly*, *ἀ-τίμος* *unhonoured*, *ἀ-θεός* *godless*, *γάμος ἀγαμος* *marriage that is no marriage*. *ἀ-* is also found before words once beginning with digamma or sigma: *ἀ-ηδής* *unpleasant* (*ἡδύς*), *ἀ-όρατος* *unseen* (*φωράω*), *ἀ-σπλος* *without shields* (*σπλον*), and, by contraction with the following vowel, *ἄκων* (*ἀ-τέκων* *unwilling*). But *ἀν-* often appears: *ἀν-ελπίστος* (and *ἀ-ελπίστος*) *unhoped for* (*ἐλπής*), *ἀν-σπλος* *without shield*.

a. *δ-*, *ἀν-* (for *γ*, 35 b) represent weak forms of I. E. *ne* 'not.'



2. **ἡμι-** *half* (Lat. *semi-*): **ἡμι-κύκλιος** *semi-circular* (κύκλος), **ἡμι-θλιος** *half as much again* (θλιος *whole*), **ἡμι-θνής** *half-dead*.
3. **δυσ-** (opposed to **εὖ** *well*) *ill, un-, mis-*, denoting something *difficult, bad*, or *unfortunate*, as **δυσ-τυχής** *unfortunate*, **δυσ-χερής** *hard to manage*, **δυσ-δαίμων** *of ill fortune* (contrast **εὖ-τυχής**, **εὖ-χερής**, **εὖ-δαίμων**), **δυσ-άρεστος** *ill-pleased*, **Δύσ-παρις** *ill-starred Paris*.
4. **ἀ-** (or **ἀ-**) *copulative* denotes union, likeness (cp. Lat. *con-*); **ἀ-κόλουθος** *attendant, agreeing with* (κείμενος *path*: i.e. going on the same road), **ἀ-τάλαντος** *of the same weight*, **ἀ-πᾶς** *all together*. A variation of **ἀ-copulative** is **ἀ-intensive**: **ἀ-τενής** *stretched* (τείνειν *stretch*), **ἀ-πεδός** *level* (πέδιον *ground*).
  - a. **ἀ-copulative** stands for **σα-** (from σμ 20, 35 c), and is connected with **ἅμα**, **ὁμοῦ**, and **ὅμο-** *together*.
5. **νη-** (poetic) with the force of a negative (cp. Lat. *nē*): **νή-ποινος** *unavenged* (ποινή *punishment*), **νη-πενθής** *freeing from pain and sorrow* (πένθος). In some cases **νη-** may be derived from **ν** (*not*) and the **η** of the second part, as **ν-ῆστις** *not eating* (poetic ἔδ-ω, cp. 887).
6. **ἀρι-, ἐρι-** (poetic) with intensive force (cp. **ἀρι-στος** *best*), **ἀρι-πρεπής** *very distinguished* (πρέπω), **ἐρι-τίμος** *precious*.
7. **ἀγα-** (poetic) intensive (cp. **ἀγαν** *very*): **ἀγά-στονος** *loud wailing* (στέρνω *groan*).
8. **ζα-, θα-** (poetic) intensive (for **δια** = **δια-** *very*, 116): **ζα-μενής** *very courageous* (μένος *courage*), **θα-σκίος** *thick-shaded* (σκιά).

#### LAST PART OF A COMPOUND

**886. Compound Substantives and Adjectives.**—The last part of a noun-compound consists of a noun-stem or of a verb-stem with a noun-suffix.

**887.** Nouns beginning with **ἄ, ε, ο** lengthen these vowels (**ἄ** and **ε** to **η**, **ο** to **ω**) unless they are long by position. **στρατ-ηγός** *army-leading, general* (στρατός, **ἄγω**), **εὖ-ήνεμος** *with fair wind* (εὖ *well*, **ἄνεμος**), **ξε-ηλασία** *driving out of foreigners* (ξένος, **εἰλαύνω**), **ἀν-ώνυμος** *nameless* (ἀν-, **δρῶμα**), **ἀν-ώμαλος** *uneven* (ἀν-, **ομαλός**).

a. Some compounds of **ἄγω** *lead* show **ᾱ**: **λοχ-ᾱγός** *captain* (λόχος *company*).

b. By analogy to the compound the simple form sometimes assumes a long vowel: **ἠνεμῆσσα** *windy*. Cp. 28 D.

c. Lengthening rarely occurs when a preposition or **πᾶς** precedes: **συν-ωμοσίᾱ** *conspiracy* (δυνῆμι *swear*), **παν-ήγυρις** *general assembly* (**ἄγυρις** = **ἀγορά**).

d. The lengthening in 887 is properly the result of early contraction (στρατο + **αγος**). On the pattern of such contracted forms irrational lengthening occurs when the first part of the compound ends in a consonant, as **δυσ-ηλεγής** (for **δυσ-αλεγής**) *cruel* from **ἀλέγω** *care for*.

**888.** A noun forming the last part of a compound often changes its final syllable.

N. Masculine or feminine nouns of the second or third declensions usually remain unaltered: **ἐν-θεος** *inspired*, **ἀ-παις** *childless*.

a. -ος, -η, -ον : form compound adjectives from nouns of the first declension, neuters of the second declension, nouns of the third declension, and from many verb-stems. *ἀ-τίμος* dishonoured (τίμη), *σύν-δειπνος* companion at table (δειπν- meal), *ἀν-αιμος* bloodless (αἷμα, 876), *ἐκατόν-χειρος* hundred-handed (χείρ), *δασυ-φόρος* bringing tribute (φέρ-ω), *γεω-γράφος* geographer 871 b. N. (γράφ-ω), *ιχθυ-ο-φάγος* fish-eating (φαγεῖν 529. 5).

b. -ης, -ες : form compound adjectives from nouns of the first and third declensions, and from many verb-stems: *ἀ-τυχής* unfortunate (τύχη), *δεκα-ετής* of ten years (έτος), *εὐ-αΐδής* beautiful in form (εἶδος), *εὐ-μαθής* quick at learning (μαθάνω, μαθ-), *ἀ-φανής* invisible (φαίνω, φαν-).

c. Other endings are -ης (gen. -ου), -της, -τηρ : *γεω-μέτρης* surveyor (871 b. N.), *νομο-θέτης* law-giver (νόμος, τίθημι, θε-), *μηλο-βοτήρ* shepherd (μήλορ, βό-σκω feed).

d. Neuters in -μα make adjectives in -μων : *πράγμα* thing, *ἀ-πράγμων* inactive. *φρήν* mind becomes -φρων : *εὐ-φρων* well-minded, cheerful.—*πατήρ* father becomes -πάτωρ : *ἀ-πάτωρ* fatherless, *φιλο-πάτωρ* loving his father.

e. Compounds of γῆ land end in -γειος, -γειω : *κατά-γειω* subterranean, *λεπτό-γειω* of thin soil.—Compounds of ναῦς ship, κέρας horn, γῆρας old age end in -ως, as *περί-νεως* supercargo, *ὕψι-κερω* lofty-antlered (163 a), *ἀ-γήρω* free from old age.

889. The last member of a compound is often a verbal element that is not used separately : *ἀγαλματ-ο-ποιός* statue-maker, sculptor, *ὕπ-ήκοος* subject (ἀκούω hear, ἀκήκοα), *λογο-γράφος* speech-writer. -φορός bringing, -δομος building, -δρομος running are used separately in the meanings tribute, building, race.

890. An abstract word can enter into composition only by taking a derivative ending (usually -ια) formed from a real or assumed compound adjective : *ναῦς* ship, *μάχη* fight = *ναῦ-μαχος*, whence *ναυ-μαχία* naval battle; *εὖ* well, *βουλή* counsel = *εὐ-βουλος*, whence *εὐ-βουλία* good counsel; *ἀν-εγ.*, *ἀρχή* rule = *ἀν-αρχος*, whence *ἀν-αρχία* anarchy; *εὖ* well, *πράξις* doing = *\*εὐπράξις*, whence *εὐ-πράξια* well-doing. Contrast *εὐ-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 : *μισθο-φορά* receipt of wages (*μισθός*, *φορά*).

891. Compound Verbs.—Verbs can be compounded directly only by prefixing a preposition, as *συν-μάχομαι* fight along with.

a. A preposition (*πρό-θεσις*) 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 -ω) and formed from real or assumed compound nouns. From *ναῦς* ship and *μάχη* fight comes *ναύμαχος* fighting in ships, whence *ναυμαχέω* fight in ships; so *οικοδομέω* build a house from *οικο-δόμος* house-builder (*οἶκος*, *δύμω*). Contrast *ἀνα-τελθω* bring over, convince with *ἀ-πιστέω* disbelieve (*ἀ-πισ-τος*); *ἀντι-λέγω* speak against with *ὁμο-λογέω* agree (*ὁμόλογος* agreeing).—*εὖ* ἀγγέλλω announce good news cannot form a verb *εὐαγγέλλω*.

a. *ἀτίμως* (ἀτίω) dishonour, *δακρυχέω* shed tears are exceptions. *ἀν-ομοίω* make unlike is not from *ἀν-* and *ομοίω* but from *ἀν-ομοίως* unlike.

## ACCENT OF COMPOUNDS

**893.** Compounds generally have recessive accent, as φιλό-τιμος *loving-honour* (τιμή). But there are many exceptions, e.g. —

a. Primitives in -ά, -ή, -ής, -εύς, -μός, and -έος usually keep their accent when compounded; except dissyllabic words in -ά, -ή, -ής whose first part is not a preposition. Thus, κριτής *judge*, υποκριτής *actor*, ονειροκρίτης *interpreter of dreams*.

b. Compound adjectives in -ης, -ες are usually oxytone: εὐ-γενής *well-born*.

**894.** Compounds in -ος (not -τος or -κος) formed by the union of a noun or adverb and the stem of a transitive verb are:

a. *oxytone*, when they have a long penult and an active meaning: στρατ-ηγός *general*.

b. *paroxytone*, when they have short penult and an active meaning: πατροκτόνος *parricide*, λιθό-βλος *throwing-stones*, λαιμό-τομος *throat-cutting*, ὕδρο-φόρος *water-carrier*.

c. *proparoxytone*, when they have a short penult and passive meaning: πατρώ-κτος *slain by a father*, λιθό-βλος *pelted with stones*, λαιμό-τομος *with throat cut*, αὐτό-γραφος *written with one's own hand*.

N. — Active compounds of -οχος (ἐχ-ω, 878), -αρχος (ἀρχ-ω), -σῦλος (σῦλά-ω *rob*), -πορθος (πέρθ-ω *destroy*) are proparoxytone; ἡνι-οχος (*rein-holder*) *chariot-ee*, ἱππ-αρχος *commander of horses*, ἱερó-σῦλος *temple-robber*, πτολι-πορθος *sacking cities*. βαβδοῦχος *staff-bearer* (βαβδός) is contracted from βαβδό-οχος.

## MEANING OF COMPOUNDS

**895.** Compound nouns (substantives and adjectives) are divided, according to their meaning, into three main classes: *determinative*, *possessive*, and *prepositional-phrase*, compounds.

a. The logical relation of the parts of compounds varies so greatly that boundary-lines between the different classes are difficult to set up, and a complete formal division is impossible. The poets show a much wider range of usage than the prose-writers.

**896. Determinative Compounds.** — In most determinative compounds the first part modifies or *determines* the second part: the modifier stands first, the principal word second.

Thus by *hand-work* a particular kind of work is meant, as contrasted with *machine-work*; cp. *speech-writer* and *letter-writer*, *race-horse* and *horse-race*.

a. The first part may be an adjective, an adverb, a preposition, an inseparable prefix, or, in a few cases, a substantive.

**897.** There are two kinds of determinative compounds.

(1) **Descriptive determinative compounds.** — The first part defines or explains the second part in the sense of an adjective or adverb. (This class is less numerous than the second class.)

ἀκρό-πολις *upper city, citadel* (ἀκρᾶ πόλις), δμó-δουλος *fellow-slave* (δμοῦ δουλεύων, cp. 885. 4 a), ὀψι-γονος *late-born* (ὀψέ γενόμενος), προ-βουλή *forethought*,

*ἀμφι-θέατρον* *amphitheatre* (a place-for-seeing round about), *ἀ-γραφος* not written (οὐ γεγραμμένος).

a. *Copulative compounds* are formed by the coördination of two substantives or adjectives: *ἰατρό-μαρτις* *physician and seer*, *γλυκύ-πικρος* *sweetly-bitter*. Similar is *deaf-mute*. So also in numerals: *δύ-δεκα* *two (and) ten = 12*.

b. *Comparative compounds* (generally poetic) are *μελι-ηδής* *honey-sweet* (*μελι*, *ἡδύς*), *ποδ-ήμεος* *Ἴρις Iris, with feet swift as the wind*. Cp. *eagle-eyed*, *goldfish*, *blockhead*. Such compounds are often possessive (898), as *ροδο-δάκτυλος* *rosy-fingered*, *χρῦσο-κόμης* *golden-haired*.

(2) *Dependent determinative compounds*. — A substantive forming either the first or the second part stands in the sense of an oblique case (with or without a preposition) to the other part.

Accusative: *λόγο-γράφος* *speech-writer* (*λόγους* *γράφων*), *στρατ-ηγός* *army-leading, general* (*στρατὸν* *ἄγων*), *φιλ-άνθρωπος* *loving mankind* (*φιλῶν* *ἀνθρώπους*), *δεισι-δαίμων* *superstitious* (*δειδώς* *τοὺς* *δαίμονας*); cp. *pickpocket*, *sightseer*, *pains-taking*, *soothsayer*, *laughter-loving*.

Genitive: *στρατό-πεδον* *camp* (*στρατοῦ* *πέδον* *ground on which an army is encamped*). In *ἀξί-λογος* *worthy of mention* (*ἀξιος* *λόγου*) the defining part stands second (869 c) and is governed by the adjective part like a preposition (cp. 899). Cp. *ringmaster*, *law-officer*, *jest-book*.

(Ablative): *ἀνεμο-σκεπής* *sheltering from the wind*; cp. *land-breeze*, *sea-breeze*.

Dative: *ἰσο-θεός* *godlike* (*ἴσος* *θεῷ*); cp. *churchgoer*, *blood-thirsty*.

(Instrumental): *χειρ-ο-ποίητος* *made by hand* (*χερσὶ* *ποιητός*), *χρῦσο-δετός* *bound with gold* (*χρῦσῳ* *δετός*); cp. *thunder-struck*, *storm-swept*, *star-sown*.

(Locative): *οἰκο-γενής* *born in the house* (*ἐν* *οἷκῳ* *γενόμενος*), *δδοι-πῆρος* *way-farer* (879); cp. *heart-sick*.

N. 1. — The Greeks did not think of any actual case relation as existing in these compounds, and the case relation that exists is purely logical. The same form may be analysed in different ways, as *φιλάνθρωπος* = *φιλῶν ἀνθρώπους* or = *φίλος ἀνθρώπων*.

N. 2. — Such compounds may often be analysed by a preposition and a dependent noun: *θεό-δμητος* *god-built* (*ὑπὸ* *τῶν* *θεῶν* *δμητός*).

898. *Possessive Compounds*. — In possessive compounds the first part defines the second as in determinatives; but the whole compound is an adjective expressing a quality, with the idea of possession understood. In most possessive compounds the idea of having (*ἔχων*) is to be supplied.

So, in English, *redbreast* is a bird *having* a red breast, the first part being an attribute of the second.

*ἀργυρό-ραξος* *having a silver ho's*; *μακρό-χειρ* *having long arms, long-armed*; *θεο-ειδής* *having the appearance* (*εἶδος*) *of a god, godlike*; *σω-φρων* *having sound mind, temperate*; *τέτθρ-πιπος* *having four horses*; *ὁμό-τροπος* *of like character* (*ὁμο-* occurs only in compounds, but note *δμοιος* *like*); *πολυ-κέφαλος* *many-headed*; *εὖ-τυχής* *having good fortune, fortunate*; *δεκα-ετής* *lasting ten years* (cp. *a two-year-old*); *ἀμφι-κίων* *having pillars round about*; *ἐν-θεός* *inspired* (*having a god within*: *ἐν* *ἐαυτῷ* *θεὸν* *ἔχων*).

a. Adjectives in *-ειδής* from *εἶδος* form (*ἀστερο-ειδής* *star-like*, *ιχθυο-ειδής* *fish-like*, *μην-ο-ειδής* *crescent*, *πολυ-ειδής* *of many kinds*, *σφαίρο-ειδής* *spherical*) are to be distinguished from those in *-ώδης* derived from *ὀίω* *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 *d(ν)-* negative or *δυσ-* *ill*; as *δ-παις* *childless* (*having no children or not having children*, *παῖδας οὐκ ἔχων*), *δ-τίμιος* *dishonoured* (*having no honour*), *δύσ-βουλος* *ill advised* (*having evil counsels*).

899. **Prepositional-phrase Compounds.** — Many phrases made of a preposition and its object unite to form a compound and take on adjectival inflection. Such compounds are equivalent to the phrases in question with the idea of *being* or the like added.

*ἀπ-οικος* *colonist* (*away from home*: *ἀπ' οἴκου*); *ἐγχειρίδιος* *in the hand, dagger* (*ἐν χειρὶ*); *ἐγγώριος* *native* (*in the country*: *ἐν χώρῃ*); *ἐπιθαλάττιος* *dwelling on the coast* (*ἐπὶ θαλάττῃ*); *ἐφ' ἑστίας* *on the hearth* (*ἐφ' ἑστία*); *κατάγειος* *under-ground*, cp. *subterranean* (*κατὰ γῆς*); *παρά-δοξος* *contrary to opinion* (*παρὰ δόξαν*); *παρά-φρων* *out of one's mind*, Lat. *de-mens* (*παρὰ τὴν φρένα*); *ὕπ-εῤῥυτος* *under liability to give account* (*ὕπ' εὔθρυτος*); *σο φροῦδος* *gone* (= *παρὰ δόδου γενόμενος*, cp. 124 a).

a. From such phrases are derived verbs and substantives: *ἐγχειρίζω* *put into one's hands, entrust*, *διαχειρίζω* *have in hand, manage* (*διὰ χειρῶν*), *διαπᾶσων* *octave-scale* (*ἡ διὰ πᾶσων χορδῶν συμφωνία* *the concord through all the notes*). By analogy to *ἐκποδών* *out of the way* (*ἐκ ποδῶν*) come *ἐμποδών* *in the way* and *ἐμπόδιος* *impeding*, *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.) ἐτελεύτη (pred.) *the summer* | *came to an end* T. 3. 102, ἡλθε (pred.) κήρυξ (subj.) *a herald* | *came* 3. 113.

**903.** Complete sentences are *simple*, *compound*, or *complex*. In the *simple* sentence subject and predicate occur only once. A *compound* sentence (2162) consists of two or more simple sentences coördinated: τῇ δ' ἑσπεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἴπετο *but on the next day they marched through the plain and Tissaphernes kept following them* X. A. 3. 4. 18. A *complex* sentence (2173) consists of a main sentence and one or more subordinate sentences: ὅποτε δέου γίγνεται διαβαίνειν, ἔσπευδεν ἕκαστος *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 ὦ, φεῦ, αἰαί, ὦμοι.
- b. Asseverations which serve as a predicate to a sentence spoken by another: *rai* *yes, surely*, *o* *no*, *μάλιστα* *certainly*, *καλῶς* *very well*!
- c. Headings, titles: Κόρου 'Αράβας *the Expedition of Cyrus*, 'Αντιγόνη *the Antigone*, συμμαχία 'Αθηναίων καὶ Θερταλῶν *the Alliance of the Athenians and Thessalians* C. I. A. 4. 2. 59 b.
- d. Vocatives (1288), and nominatives used in exclamation (1288).
- e. Exclamations without a verb: *δεῦρο* *hither*!

N.—Examples of such incomplete sentences in English are *oh, assuredly, no wonder, right about face, away, fire*!

**905.** True impersonal verbs (932) have a grammatical subject in the personal ending; but the real subject is properly an idea more or less vague that is present to the mind of the speaker. Similar in nature are infinitives used in commands (2013).

### SYNTAX OF THE SIMPLE SENTENCE

**906.** The most simple form of sentence is the finite verb: *ἐσ-τί* *he-is*, *λέγο-μεν* *we-say*, *ἐπε-σθε* *you-follow*.

Here the subject is in the personal ending, the predicate in the verbal stem. No other single word than a verb can of itself form a complete sentence.

**907.** The subject of a sentence is a substantive or one of its equivalents.

**908. Equivalents of the Substantive.**—The function of the substantive may be assumed by a pronoun, adjective (in masculine and feminine more frequently with the article), numeral, participle, relative clause (*οἱ ἐλήφθησαν τῶν πολεμίων ταῦτά ἡγγελλον* *those of the enemy who were captured made the same report* X. A. 1. 7. 13); by the article with an adverb (*οἱ τότε* *the men of that day*), or with the genitive (*τὰ τῆς τύχης* *the incidents of fortune, fortune* (1299)); by a prepositional phrase (*οἱ ἀμφὶ τὸν Σωκράτη* *Socrates and his followers*; *ἐπὶ μέγα* *a great part*), a preposition with a numeral (*ἑφόνγον περὶ ὀκτακοσίων* *about eight hundred took to flight* X. H. 6. 5. 10); by an infinitive with or without the article (1984, 2025); and by any word or phrase viewed merely as a thing (*τὸ ἔμεις* *θαν 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* (*ὀργιζόμενος* *in anger*; *τότε* *then*). Cp. 924.

**910. Predicate Nouns.**—Nouns (substantival or adjectival) are often used as complements to the predicate. Thus,

a. A *predicate substantive* is a substantive forming part of the predicate and asserting something of its substantive: *Περικλῆς ἡρέθη στρατηγός* *Pericles was elected general*, *εἰλεσθε ἐκείνον πρεσβευτήν* *you elected him envoy* L. 13. 10.

b. A *predicate adjective* is an adjective forming part of the predicate and asserting something of its substantive: *ὁ ἀνὴρ δίκαιός ἐστι* *the man is just*, *ἐνόμισαν 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, *πρεσβευτήν* and *εὐτυχῆ* in 910. After verbs signifying *to name* or *call*, *εἶναι* is sometimes expressed (1615).

**912. Attributive Adjective.**—An attributive adjective is an adjective simply added to a noun to describe it, and not forming any part of an assertion made about it: *ὁ δίκαιος ἀνὴρ* *the just-man*.

**913.** All adjectives that are not attributive are predicate. So *πρῶτοι ἀφίκοιτο* they were the first to arrive (1042 b), *τούτῳ φίλῳ χρῶμαι* I treat this man as a friend (= οὗτος, ὃ χρῶμαι, φίλος ἐστί).

**914.** Under adjectives are included participles: *ὁ μέλλων* (attrib.) *πόλεμος* the future war, *ταῦτα εἰπὼν* (pred.) *ἀπῆειν* saying this he went off, *ὁρῶ σε κρύπτοντα* (pred.) I see you hiding.

**915.** Predicate substantives, adjectives, and participles, in agreement either with subject or object, are more common in Greek than in English, and often call for special shifts in translation: *μετεώρουσ ἐξεκόμισαν τὰς ἀμάξας* they lifted the wagons and carried them out X. A. 1. 5. 8. Cp. 1579.

**916. Appositive.** — An appositive is a noun added to another noun or to a pronoun to describe or define it: *Μιλτιάδης ὁ στρατηγός* *Miltiades, the general*, *ὑμῖς οἱ ἱερεῖς* you, the priests, *τοῦτο, ὃ σὺ εἶπες, ἀεὶ πάρεστι, σχολή* this, which you mentioned, is always present, (I mean) leisure P. Th. 172 d.

**917. Copula.** — An indeterminate verb that serves simply to couple a predicate substantive or adjective to the subject is called a *copula*: *Ξενοφῶν ἦν Ἀθηναῖος* *Xenophon was an Athenian*.

a. The most common copulative verbs are *εἶναι* be and *γίγνεσθαι* become. Many other verbs serve as copulas: *καθίστασθαι* become, *πεφύκναι*, *ὑπάρχειν*, *πέλειν* (poetical) be, *δοκεῖν* seem, *φαίνεσθαι* appear, *καλεῖσθαι*, *δομαζέσθαι*, *ἀκούειν*, *κλῦειν* (poetical) be called, *τυγχάνειν*, *κυρεῖν* (poet.) happen, turn out, *αἰρεῖσθαι* be chosen, *νομίζεσθαι* be regarded, *κρίνεσθαι* be judged, and the like.

**918. a.** The copula is strictly the predicate or is a part of the predicate with its supplements.

b. The above verbs may also be complete predicates: *ἔστι θεός* there is a god.

c. For the omission of the copula, see 944.

d. A predicate substantive or adjective stands in the same case as the subject when coupled to it by a copulative verb (939).

e. For *εἶναι* added to a copulative verb, see 1615.

**919. Object.** — A verb may have an object on which its action is exerted. The object is a substantive (or its equivalent, 908) in an oblique case. An object may be *direct* (in the accusative) or *indirect* (in the genitive or dative): *Κῦρος δώσει ἑξ μνᾶς* (direct) *τῷ δούλῳ* (indirect) *Cyrus will give six minae to the slave*, *ἔλαβον τῆς ζώνης* (indirect) *τὸν Ὀρόντων* (direct) *they took hold of Orontas by the girdle* X. A. 1. 6. 10.

**920. Transitive and Intransitive Verbs.** — Verbs capable of taking a direct object are called *transitive* because their action *passes over* to an object. Other verbs are called *intransitive*.

a. But many intransitive verbs, as in English, are used transitively (1558, 1559), and verbs usually transitive often take an indirect object (1341 ff., 1460 ff., 1471 ff.).



## KINDS OF SIMPLE SENTENCES

**921.** Simple sentences have six forms: Statements; Assumptions, Commands, Wishes; Questions; and Exclamations. Of these, Assumptions, Commands, and Wishes express *will*. See 2153 ff.

## EXPANSION OF THE SIMPLE SENTENCE

**922.** The subject and the predicate may be expanded by amplification or qualification:

**923. Expansion of the Subject.** — The subject may be expanded: A. By *amplification*: *Ξενίας καὶ Πασιῶν ἀπέπλευσαν* *Xenias and Pasion sailed away*. B. By *qualification*: 1. By an attributive adjective, *ὁ ἀγαθὸς ἀνὴρ* *the good man*, an attributive substantive denoting *occupation, condition, or age*, *ἀνὴρ στρατηγός* *a captain* (986), an adjective pronoun or numeral: *ἡμέτερος φίλος* *a friend of ours*, *δύο παῖδες* *two children*. 2. By the genitive of a noun or substantive pronoun (adnominal or attributive genitive): *στέφανος χρυσοῦ* *a crown of gold*, *ὁ πατήρ ἡμῶν* *our father*. 3. By a prepositional phrase: *ὁδὸς κατὰ τοῦ γηλόφου* *a way down the hill*. 4. By an adverb: *οἱ νῦν ἄνθρωποι* *the men of the present day*. 5. By an appositive (916). A substantive in any case may be qualified like the subject.

**924. Expansion of the Predicate.** — The predicate may be expanded: A. By *amplification*: *οἱ λοχᾶγοι ἀπῆλθον καὶ ἐποιοῦν οὕτω* *the captains departed and did so*. B. By *qualification*: 1. By the oblique case of a noun, a substantive pronoun, or a numeral. This is called the object (919, 920). Thus: *ὁρῶ τὸν ἄνδρα* *I see the man*, *φωνῆς ἀκούω* *I hear a voice*, *εἰπετο τῷ ἡγεμόνι* *he followed the guide*, *ἀγαπᾷ ἡμᾶς* *he loves us*, *ἐνίκησε τὴν μάχην* *he won the battle* (cognate accusative, 1567), *ἔδωκα δέκα* *I gave ten*. The oblique case may be followed by an adnominal genitive or a dative: *ὁρῶ πολλοὺς τῶν πολιτῶν* *I see many of the citizens*. 2. By a preposition with its appropriate case: *ἦλθον ἐπὶ τὰς σκητὰς* *they went to their tents*. 3. By an infinitive: *ἐθέλει ἀπελθεῖν* *he wishes to depart*. 4. By a participle: *ἀρξομαι λέγων* *I will begin my speech*. 5. By an adverb or adverbial expression: *εἰς ἰστω* *let him know well*, *τῆς νυκτὸς ἦλθε* *he came during the night*, *ἀπῆλθε τριταῖος* *he departed on the third day* (1042). On complements to the predicate, see 909.

## AGREEMENT: THE CONCORDS

**925.** There are three concords in simple sentences:

1. A finite verb agrees with its subject in number and person (949).
2. A word in apposition with another word agrees with it in case (976).
3. An adjective agrees with its substantive in gender, number, and case (1020).

(For the concord of relative pronouns, see 2501.)

926. Apparent violation of the concords is to be explained either by

a. *Construction according to sense*, where the agreement is with the real gender or number (e.g. 949 a, 950-953, 958, 996, 997, 1013, 1044, 1050, 1055 a, 1058 b); or by

b. *Attraction*, when a word does not have its natural construction because of the influence of some other word or words in its clause (e.g. 1060 ff., 1239, 1978, 2465, 2502, 2522 ff.). This principle extends to moods and tenses (2183 ff.).

### THE SUBJECT

927. The subject of a finite verb is in the nominative: *Κύρος ἐβόα* *Cyrus called out*.

928. The subject nominative may be replaced

a. By a prepositional phrase in the accusative: *ἐνθymαίσθε καθ' ἐκάστου τε καὶ ἑκπαρτες* *consider individually and all together* T. 7. 64.

b. By a genitive of the divided whole (1318): *Πελληγεῖς δὲ κατὰ Θεσπιέας γενόμενοι ἐμάχοντό τε καὶ ἐν χώρᾳ ἑπύκτον ἐκατέρων* *the Pellenians who were opposed to the Thespians kept up the contest and several on both sides fell on the spot* X. H. 4. 2. 20.

### OMISSION OF THE SUBJECT

929. An unemphatic pronoun of the first or second person is generally omitted: *λέγε τὸν νόμον* *read the law* (spoken to the clerk of the court) D. 21. 8.

930. An emphatic pronoun is generally expressed, as in contrasts: *σὺ μὲν κίον ἐκδέχου, ἐγὼ δ' ἀπείμι* *do thou wait for him, but I will depart* S. Ph. 128. But often in poetry and sometimes in prose the pronoun is expressed when no contrast is intended. The first of two contrasted pronouns is sometimes omitted: *ἀλλὰ, εἰ βούλει, μὲν' ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι* *but, if you prefer, remain with your division, I am willing to go* X. A. 8. 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 ἔσχατα πάθῃ* *your father is afraid lest he suffer death* X. C. 3. 1. 22.

b. When the subject is indefinite, especially when it is the same person of thing as the omitted subject of a preceding infinitive (937 a): *ἡ τοῦ οἰεσθαι εἰδέναι (ἀμαθία), ἃ οὐκ οἶδεν* *the ignorance of thinking one knows what one does not know* P. A. 29 b. Often in legal language: *ὁ νόμος, ὃς κελεύει τὰ αὐτοῦ ἐξεῖναι διαθέσθαι ὅπως αὖ ἐθέλῃ* *the law, which enjoins that a man has the right to dispose of his property as he wishes* Is. 2. 13.

c. When a particular person is meant, who is easily understood from the situation: *τοῦτ' ὁ νόμος ἀναγνώσεται* *he (the clerk) will read the laws* Aes. 3. 16.

d. When it is a general idea of person, and usually in the third person plural of verbs of *saying* and *thinking*: *ὡς λέγουσιν* *as they say* D. 5. 18. So *φᾶσι* *they say*, *οἰοῦται* *people think*; cp. *αἰνῶν*, *ferunt*, *tradunt*.

- e. In descriptions of locality: *ἦν δὲ κρημνῶδες* for *it* (the place) *was steep* T. 7. 84.  
 f. In impersonal verbs (932, 934).

**932. Impersonal Verbs (905).**—The subject of a true impersonal verb is a vague notion that cannot be supplied from the context: *ὄψε ἦν* *it was late*, *καλῶς ἔχει* *it is well*, *ἦδη ἦν ἀμφὶ ἀγορᾶν πλήθουσιν* *it was already about the time when the market-place is full* X. A. 1. 8. 1, *αὐτῷ οὐ προνῶρει* *it* (the course of events) *did not go well with him* T. 1. 109.

**933.** An impersonal verb the subject of which may be derived from the context is called *quasi-impersonal*.

a. When the indefinite *it* anticipates an infinitive or subordinate proposition which forms the logical subject (1985). So with *δοκεῖ* *it seems*, *συμβαίνει* *it happens*, *ἔξεστι* *it is permitted*, *πρέπει*, *προσέχει* *it is fitting*, *φαίνεται* *it appears*, *ἐγένετο* *it happened*, *εἰσφει με* *venit me in mentem*, *δηλοῖ* *it is evident*, etc. Thus, *ὁμᾶς προσέχει προθυμοτέρους εἶναι* *it behooves you to be more zealous* X. A. 3. 2. 15, *εἰσφει αὐτοῖς ὅπως ἂν ὀκλαδὲ ἀφίκωνται* *it came into their thoughts how they should reach home* 6. 1. 17.

b. So also with *χρὴ*, *δεῖ* *it is necessary*; as, *δεῖ σ' εἰλεῖν* *you ought to go* (lit. *to go binds you*). The impersonal construction with *-τέον* is equivalent to *δεῖ* (2152 a): *βοηθητέον ἐστὶ τοῖς πράγμασιν ὑμῖν* *you must rescue the interests at stake* D. 1. 17.

**934.** In some so-called impersonal verbs the person is left unexpressed because the actor is understood or implied in the action. So

a. In expressions of natural phenomena originally viewed as produced by a divine agent: *βροντᾷ tonat*, *βει pluit*, *νείφει ningit*, *χειμάζει* *it is stormy*, *ἔσειε* *it shook*, *there was an earthquake*. The agent (*Ζεὺς*, *ὁ θεός*) is often (in Hom. always) expressed, as *Ζεὺς 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 σαλπικτῆς σαλπίζει* *the trumpeter sounds the trumpet*), *ἐκήρυξε* *proclamation was made* (scil. *ὁ κήρυξ*), *σημαίνει* *the signal is given* (scil. *ὁ κήρυξ* or *ὁ σαλπικτῆς*).

**935.** In impersonal passives the subject is merely indicated in the verbal ending: *λέγεται τε καὶ γράφεται* *speeches* (*λόγοι*) *and writings* (*γράμματα*) *are composed* P. Phae. 261 b. This construction is relatively rare, but commonest in the perfect and pluperfect: *οὐκ ἄλλως αὐτοῖς πεπότηται* *their labour has not been lost* P. Phae. 232 a, *ἔπει αὐτοῖς παρεσκεύαστο* *when their preparations were completed* X. H. 1. 3. 20.

**936. Subject of the Infinitive.**—The subject of the infinitive is in the accusative: *ἐκέλευον αὐτοὺς πορεύεσθαι* *they ordered that they should proceed* X. A. 4. 2. 1.

- a. See 1975. On the nominative subject of the infinitive, see 1973.

**937. Omission of the Subject of the Infinitive.**—The subject of the infinitive is usually not expressed when it is the same as the subject or object (direct or indirect) of the principal verb: *ἔφη θέλειν* *he said he was willing* X. A. 4. 1. 27 (contrast *dixit se velle*), *πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῦλα ἀπο-*

*τρέπειν everybody prays the gods to avert evil* X. S. 4. 47, *δός μοι τρεῖς ἡμέρας ἀρξαι αὐτοῦ grant me the control of him for three days* X. C. 1. 3. 11. Cp. 1080, 1978.

a. An indefinite subject of the infinitive (*τινὰ, ἀνθρώπους*) is usually omitted. Cp. 931 b, 1980.

#### CASE OF THE SUBJECT: THE NOMINATIVE

**938.** The nominative is the case of the subject; the oblique cases, with the exception of the adnominal genitive (1290 ff.) and adnominal dative (1502), are complements of the predicate.

**939.** The nominative is the case of the subject of a finite verb and of a predicate noun in agreement with the subject. *Πρόξενος παρὴν Proxenus was present* X. A. 1. 2. 3, *Κλέαρχος 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: *προσελθὼς τὴν τῶν ποτηρῶν κοινὴν ἐπωνυμίαν σὺκοφάντης he received the common appellation of the vile, i.e. 'informer'* Aes. 2. 99, *τὸ δ' ὑμεῖς ὅταν λέγω, λέγω τὴν πόλιν when I say You, I mean the State* D. 18. 88. Cp. 908. (The accus. is also possible.) So in lists (cp. 904 c): *τίθῃμι δύο ποιητικῆς εἶδη· θεῖα μὲν καὶ ἀνθρωπίνῃ I assume two kinds of poetry: the divine and the human* P. Soph. 266 d.

**941.** A sentence may begin with the nominative as the subject of the thought in place of an oblique case: *οἱ δὲ φίλοι, ὃν τις ἐπίσταιται αὐτοῖς χρῆσθαι, τί φήσομεν αὐτοῖς εἶναι; but as for friends, if one knows how to treat them, what shall we call them?* X. O. 1. 14 (for *τοὺς δὲ φίλους . . . τί φήσομεν εἶναι*).

a. On the nominative in suspense see under Anacoluthon (Index).

**942.** In referring to himself in letters a man may use his own name in the nominative, either in apposition to the first person contained in the verb (976), or as subject of a verb in the third person: *Θεμιστοκλῆς ἦκω παρὰ σέ I, Themistocles, have come to you* T. 1. 137, *Ἀρταξέρξης νομίζει Artaxerxes thinks* X. H. 5. 1. 31.

a. A speaker referring to himself in the third person usually soon reverts to the first person (D. 18. 79).

**943.** When there is no danger of obscurity, the subject may shift without warning: *μῖαν μὲν ταύν λαμβάνουσιν, τὰς δ' ἄλλὰς οὐκ ἐδυνήθησαν, ἀλλ' ἀποφεύγουσιν they captured one ship; the rest they were unable to capture; but they (the ships) escaped* T. 7. 25, *τῶν νόμων αὐτῶν ἀκούετε τί κελεύουσι καὶ τί παραβεβήκασιν hear what the laws themselves command and what transgressions they (my opponents) have committed* D. 59. 115.

#### THE PREDICATE

##### *Omission of the Verb*

**944. Ellipsis of the Copula.**—The copulative verb *εἶναι* is often omitted, especially the forms *ἐστί* and *εἰστί*. This occurs chiefly

a. In general or proverbial statements: κοινή ἡ τύχη καὶ τὸ μέλλον ἀράτος *chance is common to all and the future cannot be scanned* I. 1. 29; b. in expressions of necessity, duty, etc.: ἀνάγκη φυλάττεσθαι *it is necessary to be on our guard* D. 9. 6. So with ὥρᾱ, καιρὸς, εἰκός, χρεών, θέον, verbals in -τέον (2162), as θεραπευτέον τοὺς θεοὺς *we must serve the gods* X. M. 2. 1. 28; c. with various adjectives: ἄξιος, δυνατός, πρόθυμος, δίκαιος, οἶος, φροῦδος, ἔτοιμος; thus, ἡ ψυχὴ δουλεύειν ἔτοιμη *the soul is ready to be a servant* P. Phae. 252 a, εἰ τις ἐπερωτήσῃ πότερον κρεῖττον *if anybody should ask whether it is better* X. M. 1. 1. 9.

945. Other forms of εἶναι are less commonly omitted: κοινωνεῖν ἔτοιμος (scil. εἰμί), οἶμαι δὲ καὶ Λάχης τόνδε (scil. ἔτοιμον εἶναι) *I am ready to assist you and I think that Laches here is also ready* P. Lach. 180 a, οὐ σὺ λογογράφος (scil. εἶ); *are you not a speech-writer?* D. 19. 250, νύξ ἐν μέσῳ (scil. ἦν) *the night was half gone* Aes. 3. 71, ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (scil. ὄντα) *you are talking absurdly and not at all like yourself* X. M. 2. 3. 15, τοῖς θεοῖς μέγιστη χάρις (scil. ἔστω) *to the gods let our heartiest thanks be given* X. C. 7. 5. 72. Cp. 1041.

946. In lively discourse the form of a verb signifying *to do, speak, come, go*, etc., may be omitted for brevity. The ellipsis is often unconscious and it is frequently uncertain what is to be supplied to complete the thought. Thus, τί ἄλλο (scil. ἐποίησαν) ἢ ἐπεβούλευσαν; *what else did they do except plot against us?* T. 8. 39, οὐδὲν ἄλλο (scil. ποιῶν) ἢ πόλιν τὴν αὐτοῦ ἀπολείπων *doing nothing else except leaving his native city* 2. 16, ἵνα τί (scil. γένηται); *to what purpose?* D. 19. 257, περὶ μὲν τούτου κατὰ σχολήν (scil. λέξω) *about this by and by* 24. 187, μή μοι γε μύθους (scil. λέγῃτε) *none of your legends for me!* Ar. Vesp. 1179, ἀλλ' (σκέψασθε) ἕτερον *but consider another point* L. 13. 79, ὦ φίλε Φαίδρε, ποῖ δὴ (scil. εἶ) καὶ πῶθεν (scil. ἔκει); *my dear Phaedrus whither, I beg of you, are you going and whence do you come?* P. Phae. 227 a, οὐκ ἐς κόρακας (scil. ἐρρήσεις); *will you not be off to the crows?* Ar. Nub. 871, πρὸς σε (scil. ἱκετεύω) γονάτων *I entreat thee by thy knees* E. Med. 324. Cp. 1599.

947. Καὶ ταῦτα *and that too* takes up a preceding expression: ἀγριωτέροισιν αὐτοὺς ἀπέφηνε . . . καὶ ταῦτ' εἰς αὐτόν *he made them more savage and that too towards himself* P. G. 516 c; often with concessive participles (2083): Μένωνε δ' οὐκ ἐξήκει, καὶ ταῦτα παρ' Ἀριαίου ὦν τοῦ Μένωνος ξένου *he did not ask for Menon and that too although he came from Ariaeus, Menon's guest-friend* X. A. 2. 4. 15. Cp. 1246, 2083.

948. A verb that may easily be supplied from the context is often omitted. Thus, ἐὰν μᾶλλον παύσομαι (scil. ποιῶν) ὃ γε ἄκων ποιῶ *if I learn better, I shall leave off doing what I do unintentionally* P. A. 26 a, ἀμελήσῃς ὥντερ οἱ πολλοὶ (scil. ἐπιμελοῦνται) *not caring for what most men care for* 36 b, ἐὰν ἀθῆς ζητήσετε ταῦτα, οὕτως (scil. ἔχοντα) εὔρησете *if you inquire about this later, you will find that it is so* 24 b. See under Brachylogy (Index).

## CONCORD OF SUBJECT AND PREDICATE

949. A finite verb agrees with its subject in number and person.

Thus, τοῦτο τὸ ψήφισμα ἐγένετο *this bill was passed* L. 13. 56, ὃ δέδοικ' ἐγὼ μὴ πάθῃς ὑμῖν *which I fear lest you may suffer* D. 9. 65, ἦν δ' ἀποφθίσσονται οἱ ἄλλοι,

ἔτιμιν ἅπαντες τοῦμπαλιν *but if the rest vote against (following), we shall all return back again* X. A. 1. 4. 15, τῷ ξένῳ τῷδε φίλῳ ἐστὸν ἐμῷ *these two strangers are friends of mine* P. G. 487 a.

a. The verbal predicate, when a copulative verb (917), may be attracted to the number of a predicate noun, which often stands between subject and verb: τὸ χωρίον τοῦτο, ὅπερ πρότερον ἑννέα ὁδοὶ ἐκαλοῦντο *this place which was formerly called Nine Ways* T. 4. 102, ἀπᾶν τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς *the entire space between the walls was three stades* X. A. 1. 4. 4. So with the participles of such copulative verbs: τὴν ἡδονὴν διώκετε ὡς ἀγαθὸν ὄν (for οὖσαν) *you chase after pleasure as if it were a good* P. Pr. 354 c.

#### WITH ONE SUBJECT

##### *Subject in the Singular, Verb in the Plural*

950. With singular collective substantives (996) denoting persons and with like words implying a plural, the verb may stand in the plural.

Thus, τὸ στρατόπεδον ἐν αἰτίᾳ ἔχοντες τὸν Ἄγιν ἀνεχώρουν *the army returned holding Agis at fault* T. 5. 80, τοιαῦτα ἀκούσασα ἡ πόλις Ἀγησιλάῳ ἐβλόντο βασιλεύᾳ *the city, after hearing such arguments, chose Agesilaus king* X. H. 3. 3. 4. So with βουλὴ senate, μέρος part, πλῆθος multitude, δῆμος people, ὄχλος throng.

951. So with ἕκαστος: τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ χρημάτων ἀρχουσι *every man is master of his own children and property* X. R. L. 6. 1.

952. If ἕκαστος, ἑκάτερος, ἄλλος are added in apposition to a plural subject, the verb generally remains plural: ἐγὼ τε καὶ σὺ μακρὸν λόγον ἑκάτερος ἀπετείναμεν *both you and I have carried on a long controversy* P. Pr. 361 a. If the verb follows the apposition, it may be singular: οὗτοι μὲν ἄλλος ἄλλα λέγει *these say, some one thing, some another* X. A. 2. 1. 15. Cp. 982.

953. A subject in the singular, followed by a clause containing the preposition μετὰ *with*, rarely takes a plural verb: Ἀλκιβιάδης μετὰ Μαντιθέου ἵππων ἐπορήσαντες ἀπέδρᾶσαν *Alcibiades and Mantitheus escaped because they were well provided with horses* X. H. 1. 1. 10.

##### *Subject in the Dual, Verb in the Plural*

954. The first person dual agrees in form with the first person plural (462).

955. A dual subject may take a plural verb: Ξενοφῶντι προσέτρεχον δύο νεανίσκῳ *two youths ran up to Xenophon* X. A. 4. 3. 10. In the orators the dual verb is almost always used.

956. The dual and plural verb may alternate: αἰρεσιν εἰλέτην τε καὶ διεπράξατο *the two souls have made their choice and put it into effect* P. Phae. 256 c.

957. The neuter dual may be followed by the dual, the plural, or the singular verb (A 104, 200, M 466).

*Subject in the Plural, Verb in the Singular*

**958.** A neuter plural subject is regarded as a collective (996), and has its verb in the singular: *καλὰ ἦν τὰ σφάγια* *the sacrifices were propitious* X. A. 4. 3. 19.

N. — The neuter plural seems to have been originally in part identical in form with the feminine singular in *ā*, and to have had a collective meaning.

**959.** A plural verb may be used when stress is laid on the fact that the neuter plural subject is composed of persons or of several parts: *τὰ τέλη τῶν Λακεδαιμονίων αὐτὸν ἐξέπεμψαν* *the Lacedaemonian magistrates despatched him* T. 4. 88, *φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά* *many traces both of horses and of men were plain* X. A. 1. 7. 17.

a. With the above exception Attic regularly uses the singular verb. Homer uses the singular three times as often as the plural, and the plural less frequently with neuter adjectives and pronouns than with substantives. In some cases (B 135) the metre decides the choice.

**960.** Following the construction of *δοκεῖ ταῦτα*, we find *δόξαν ταῦτα* *when it had been thus decided* X. A. 4. 1. 13, and also *δόξαντα ταῦτα* X. H. 3. 2. 19. See 2078 a.

**961.** *Pindaric Construction.* A masculine or feminine plural subject occasionally is used with *ἔστι*, *ἦν*, *γίγνεται*, as: *ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἀρχόντες τε καὶ δῆμος* *there are in the other cities too rulers and populace* P. R. 402 e. The verb usually precedes, and the subject is still undetermined; hence the plural is added as an afterthought. (Cp. Shakesp. "far behind his worth | Comes all the praises.") In Greek poetry this construction is rarely used with other verbs. On *ἔστιν* cf., see 2513.

a. *ἦν* was originally plural (464 e. D), and seems to survive in that use.

*Subject in the Plural, Verb in the Dual*

**962.** A plural subject may take a dual verb when the subject is a pair or two pairs: *αἱ ἵπποι δραμέτην* *the span of mares ran* Ψ 392.

a. This is common when *δύο*, *ἄμφω*, *ἀμφότεροι* are used with a plural subject: *δύο ἄνδρες προσελθόντε* *Ἄγιδι διελεγέσθην μὴ ποιεῖν μάχην* *two men coming to Agis urged him not to fight* T. 5. 59. But even with these words the plural is preferred. The neuter plural with *δύο* rarely takes the dual verb (P. Tim. 56 e).

WITH TWO OR MORE SUBJECTS

**963.** (I) When the subjects are different individuals or things and stand in the *third* person

**964.** With two subjects in the singular, the verb may be dual or plural: *Κριτίας καὶ Ἀλκιβιάδης ἐδυνάσθην ἐκείνῳ χρωμένῳ συμμάχῳ τῶν ἐπιθυμιῶν κρατεῖν* *Critias and Alcibiades were able to keep control of their appetites by the help*

of his example X. M. 1. 2. 24, Εὐρυμέδων καὶ Σοφοκλῆς ἀφικόμενοι εἰς Κέρκυραν ἐστράτευσαν on their arrival in Corcyra Eurymedon and Sophocles proceeded to make an attack T. 4. 46.

965. In Homer the verb may intervene between the subjects (*Alcmanic Construction*): εἰς Ἀχέροντα Πυριφλεγέθων τε ρέουσιν Κώκυτός τε Pyriphlegethōn and Cocytus flow into Acheron κ 513.

966. The verb may agree with the nearest or most important of two or more subjects. The verb may be placed

a. Before both subjects: ἦκε μὲν ὁ Θερσαγόρας καὶ ὁ Ἐξέκεστος εἰς Λέσβον καὶ ῥέουσιν ἐκεῖ Thersagoras and Exceestus came to Lesbos and settled there D. 23. 143.

b. After the first subject: ὁ τε Πολέμαρχος ἦκε καὶ Ἀδείμαντος καὶ Νικηράτος καὶ ἄλλοι τινεῖς Polemarchus came and Adimantus and Niceratus and certain others P. R. 327 b, Φαλῖνος ῥέχετο καὶ οἱ σὺν αὐτῷ Phalinus and his companions departed X. A. 2. 2. 1.

c. After both subjects: τὸ βουλευτήριον καὶ ὁ δῆμος παροράται the senate and the people are disregarded Aes. 3. 250. (Cp. Shakesp. "my mistress and her sister stays.")

967. (II) With several subjects referring to different persons the verb is in the plural; in the *first* person, if one of the subjects is first person; in the *second* person, if the subjects are second and third person: ὑμεῖς δὲ καὶ ἐγὼ τάδε λέγομεν but you and I say this P. L. 661 b, ἡμεῖς καὶ οὐδὲ οὐκ ἄλλην ἂν τινα δυναίμεθα ψῆδην ᾄδειν we and these men could not sing any other song 666 d, οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχετε not you alone nor your friends are the first who have held this opinion 888 b.

968. But the verb may be singular if it refers to the nearer or more important or more emphatic subject: παρίειμι καὶ ἐγὼ καὶ οὗτος Φρύνισκος καὶ Πολυκράτης I am present and so are Phryniscus here and Polycrates X. A. 7. 2. 29.

969. The verb may agree in person with the nearer or more important subject: σὺ τε γὰρ Ἕλλην εἰ καὶ ἡμεῖς for you are a Greek and so are we X. A. 2. 1. 16.

970. With subjects connected by the disjunctives ἢ or, ἢ—ἢ either—or, οὔτε—οὔτε neither—nor, the verb agrees in number with the nearer subject when each subject is taken by itself: οἷτε σὺ οὐτ' ἄν ἄλλος οὐδεὶς δύναιτ' ἀντιπεῖν neither you nor anybody else could reply X. M. 4. 4. 7.

971. When the subjects are taken together, the plural occurs: ἃ Δημοφῶν ἢ Θερριππίδης ἔχουσι τῶν ἐμῶν what Demophon or Therippides have of my property D. 27. 12. This is unusual.

972. When ἢ than unites two subjects, if the verb follows ἢ, it agrees with the second subject: τύχη ἀεὶ βέλτιον ἢ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα fortune always takes better care of us than we do of ourselves D. 4. 12.

#### CONCORD OF PREDICATE SUBSTANTIVES

973. A predicate substantive agrees with its subject in case: Μιλτιάδης ἦν στρατηγός Miltiades was a general.



**974.** A predicate substantive may agree in gender and number with its subject; but this is often impossible: *τύχη τὰ θνητῶν πράγματα* *the affairs of mortals are chance* Trag. frag. p. 782, *πάντ' ἦν Ἀλέξανδρος* *Alexander was everything* D. 23. 120.

**975.** A predicate substantive or adjective agrees with the subject of the governing verb when the subject of the infinitive is omitted because it is the same as that of the governing verb (937): *οὐχ ὁμολογήσω ἀκλητος ἔχειν* *I shall not admit that I have come uninvited* P. S. 174 d, *εἴπερ ἀξιούμεν ἐλεύθεροι εἶναι* *if indeed we claim to be free* X. C. 8. 1. 4.

On the agreement of demonstrative and relative pronouns with a predicate substantive, see 1239, 2502 e.

### APPPOSITION

**976.** Concord. — An appositive (916) agrees in case with the word it describes: *κόλακι, δεινῷ θηρίῳ καὶ μεγίστῃ βλάβῃ* *to a flatterer, a terrible beast and a very great source of injury* P. Phae. 240 b. An appositive also agrees in case with the pronoun contained in a verb: *Ταλθύβιος, ἦκω, Δαναίδων ὑπηρέτης* *I, Talthybius, 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* (= ἐμοῦ) *τοῦ ταλαειώρου βίον* *the life of me, wretched one* Ar. Plut. 33, *τὰ ἑμέτερ' (= ἐμῶν) αὐτῶν κομείσθε* *you will regain your own* D. 4. 7. Cp. 1200. 2. b, 1202. 2. b.

**978.** An appositive in the genitive may follow an adjective equivalent to a genitive: *Ἀθηναῖος* (= Ἀθηνῶν) *ὢν, πόλεως τῆς μεγίστης* *being an Athenian, a citizen of the greatest city* P. A. 29 d.

**979.** Agreement in number between the appositive and its noun is unnecessary and often impossible: *Θῆβαι, πόλις ἀστυγείτων* *Thebes, a neighbouring city* Aes. 3. 133. So with *δῶρα* in poetry: *γάμος, χρῦσῃς Ἀφροδίτῃς δῶρα*, *marriage, gift of golden Aphrodite* Theognis 1293.

**980.** An appositive to two substantives is dual or plural: *θάρος καὶ φόβος, ἀφρονε ξυμβούλω* *daring and fear, two unintelligent counsellors* P. Tim. 69 d, *ὑπὸς πόνος τε, κῆριοι συνωμόται* *sleep and toil, supreme conspirators* A. Eum. 127.

**981.** Partitive Apposition (*σχῆμα καθ' ὅλον καὶ μέρος, construction of the whole and part*). The parts are represented by the appositives, which stand in the same case as the whole, which is placed first to show the subject or object of the sentence: *τῷ ὁδῷ, ἣ μὲν εἰς μακάρων νήσους, ἣ δ' εἰς τάρταρον* *two roads, the one to the Islands of the Blest, the other to Tartarus* P. G. 524 a (*distributive apposition*). The appositives are generally in the nominative (*ὁ μὲν, ἡ δέ; οἱ μὲν, αἱ δέ*), rarely in the accusative.

a. The whole may stand in the singular: λέγεται ψυχὴ ἡ μὲν τοῦν ἔχειν, ἡ δὲ διανοεῖν; *with regard to the soul, is one said to have intelligence, the other folly?* P. Ph. 93 b.

902. To the word denoting the whole the appositive may be a collective singular (*adjunctive* apposition): οὔτοι μὲν ἄλλος ἄλλα λέγει *these say, some one thing, some another* X. A. 2. 1. 15 (cp. ἡρώτων δὲ ἄλλος ἄλλο P. Charm. 153 c), οἱ στρατηγοὶ βραχέως ἕκαστος ἀπελογήσατο *each of the generals defended himself briefly* X. H. 1. 7. 5. Cp. 952.

903. The apposition may be limited to one or more parts: Πελοποννήσιοι καὶ οἱ ἐξίμαχοι τὰ δύο μέρη *two-thirds of the Peloponnesians and the allies* T. 2. 47. Often with participles: (οἱ Ἀθηναῖοι) ἀνεμήθησαν καὶ τοῦδε τοῦ ἔπους, φάσκοντες οἱ πρεσβύτεροι πάλαι ἔδωκεν *the Athenians belhought themselves of this verse too, the old men saying that it had been uttered long before* T. 2. 54.

904. In partitive apposition emphasis is laid on the *whole*, which is stated at once as the subject or object of the sentence. In the genitive of the divided whole (1306) emphasis is laid on the *parts*; thus, τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται *of states some are despotic, others democratic, others aristocratic* P. R. 338 d.

905. Construction of the Whole and Part in Poetry.—In Homer and later poets a verb may take two objects, one denoting the person, the other the part especially affected by the action: τὸν δ' ἄορι πλῆξ' αὐχένα *him he smote in the neck with his sword* A 240, ἥ σε πόδας νίψει *she will wash thy feet* T 356. But the accusative of the part, often explained as an appositive, was an external object (1564 b) that became an accusative of respect (1601 a). In Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω καρδίῃ *and she set mighty strength in the heart of each of the Achaeans* A 11, ἐκάστω is a partitive appositive, καρδίῃ is local dative and grammatically independent of Ἀχαιοῖσιν. The construction is very rare in prose: τοῖς υἱαῖσιν ἀντρὶν ἀρετὴ παραγενομένη ταῖς ψυχαῖς *if virtue is imparted in the souls of their sons* P. Lach. 190 b.

906. **Attributive Apposition.**—A substantive may be used as an attributive to another substantive. This is common with substantives denoting *occupation, condition, or age* (usually with ἀνὴρ, ἄνθρωπος, γυνή): ἀνὴρ ῥήτωρ *a public speaker*, ἀνὴρ τύραννος *a despot*, πρεσβῦται ἄνθρωποι *old men*, γράυς γυνή *an old woman*. So also πελτασταὶ Θράκες *Thracian targeteers* X. A. 1. 2. 9, δλεθρος Μακεδῶν *a scoundrel of a Macedonian* D. 9. 31, Ἕλλην (for Ἑλληνικός), as οἱ Ἕλληνες πελτασταί *the Greek targeteers* X. A. 6. 5. 26.

a. In standard prose Ἕλλην is used as an adjective only of persons (in poetry also of things).

b. The addition of ἀνὴρ often implies respect: ἄνδρες στρατιῶται *fellows soldiers* X. A. 1. 3. 3, οἱ ἄνδρες δικάσται *jurymen, gentlemen of the jury* D. 27. 1. (Cp. *foemen*.) The addition of ἄνθρωπος often implies contempt: ἄνθρωπος γόβης *a juggling fellow* Aes. 2. 153.

c. Many of the substantives thus qualified by an attributive substantive were originally participles, as γέρον ἀνὴρ *an old man* P. Lys. 223 b.

**987. Descriptive Apposition.** — Here the appositive describes something definite that has just been mentioned: ἡ ἡμετέρᾳ πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* Aes. 3. 134.

**988. Explanatory Apposition.** — Here the appositive explains a general or vague statement: τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως *I propose this as the penalty, maintenance in the Prytaneum* P. A. 37 a, μεγίστου κακοῦ ἀπαλλαγὴ, πονηρίας *deliverance from the greatest of evils, vice* P. G. 478 d. So in geographical statements: Κύπρον ἵκανε . . . ἐς Πάφον *she came to Cyprus, to Paphos* θ 362; cp. ἐς Δωριᾶς, Βοιών *to the territory of the Dorians in which Boeum lies* T. 1. 107.

**989.** In Homer the substantival article at the beginning of a sentence may be followed by an appositive noun at or near the end: ἡ δ' ἀέκου' ἄμα τοῖσι γυνὴ *κλυὲν but she, the woman, went unwillingly with them* A 348.

**990.** τοῦτο, αὐτὸ τοῦτο, αὐτό, ἐκεῖνο often introduce emphatically a following substantive (or an equivalent, 908): ἐκεῖνο κερδαίνειν ἡγεῖται, τὴν ἡδονήν *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: ἐμέθυον· ἱκανὴ 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: ῥήψαι ἀπὸ πύργου, λυγρὸν θλεθρον *will hurl thee from the battle-ment, a grievous death* Ω 785, Ἑλένην κτάνωμεν, Μενέλαω λῶπην πικρὰν *let us slay Helen and thus cause a sore grief to Menelaus* E. Or. 1105, εὐδαιμονοίης, μισθὸν ἡδίστων λόγων *blest be thou — a return for thy most welcome tidings* E. El. 231.

N. — The appositive accusative is often cognate (1563 f.): ὄρα·ς Εὐρυσθέα, δειλτον θῆιν *thou beholdest Eurystheus, an unexpected sight* E. Heracl. 930.

**992.** An effect or result may be denoted by an appositive in other cases: ἐπιδῶν προσδεῖσθαι μοι δοκεῖ μῦθων ἔτι τινῶν *we need, it seems, some further words to act as a spell* P. L. 903 b.

**993.** From the construction in 991 b arose many adverbial accusatives (1606 ff.) such as χάριν *on account of*, πρόφασιν *in pretence*, δωρεὰν *gratis*; as δὲ τις δὲ Τρώων ἐπὶ νηυσὶ φέροιο . . . χάριν Ἑκτορος *whosoever of the Trojans rushed at the ships as a favour to Hector (for Hector's sake)* O 744.

**994.** Many neuter words are used in apposition to a sentence or clause, which they usually precede. Such are ἀμφότερον, ἀμφότερα *both*, τὸ δεινότατον *the most dreadful thing*, δυοῖν θάτερον or θάτερα *one or the other*, τὸ ἐναντίον *the contrary*, τὸ κεφάλαιον *the chief point*, τὸ λεγόμενον *as the saying is*, οὐδέτερον *neither thing*, σημεῖον δέ *sign*, τεκμήριον δέ *evidence*, τὸ τελευταῖον *the last thing*, τὸ τῆς παροιμίας *as the proverb*

*τῆς, αὐτὸ τοῦτο this very thing, ταὐτὸ τοῦτο this same thing.* Thus, *τοὺς ἀμφότερα ταῦτα, καὶ εὐνοὺς τῇ πόλει καὶ πλουσίους those who are both loyal to the State and rich* D. 18. 171, *εἶπεν ὅτι δεῖ δυοῖν θάτερον, ἢ κείνους ἐν Ολύνθῳ μὴ οἰκεῖν ἢ αὐτὸν ἐν Μακεδονίᾳ he said that one of two things was necessary — either that they should not live at Olynthus or he himself in Macedon* 9. 11, *τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες and what is worst of all, having war instead of peace* T. 2. 65, *ἀλλ' ἢ, τὸ λεγόμενον, κατόπιν ἐορτῆς ἤκομεν; but have we come 'after a feast' as the saying is?* P. G. 447 a, *τοῦτο αὐτὸ τὸ τοῦ Ὀμήρου in these very words of Homer* P. A. 34 d.

995. Very common are introductory relative clauses forming a nominative predicate of the sentence that follows: *ὁ δὲ πάντων δεινότατος but what is most terrible of all* L. 30. 29. *ἐστὶ* is regularly omitted (944). Such relative clauses are followed by an independent sentence, a clause with *ὅτι*, by *ὅτε γάρ, ὅταν, ὅταν γάρ, &c.* Similarly *τὸ δ' ἐσχατὸν πάντων, ὅτι but what is worst of all* P. Ph. 66 d, etc.

#### PECULIARITIES IN THE USE OF NUMBER

996. **Collective Singular.** — A noun in the singular may denote a number of persons or things: *ὁ Μῆδος the Medes* T. 1. 69, *τὸ Ἑλληνικόν the Greeks* 1. 1, *τὸ βαρβαρικόν the barbarians* 7. 29, *ἡ πλίνθος the bricks* 3. 20, *ἵππον ἔχω εἰς χιλίαν I have about a thousand horse* X. C. 4. 6. 2, *μῦριά ὀσπὶς ten thousand heavy armed* X. A. 1. 7. 10. On the plural verb with collectives, see 950. Cp. 1024, 1044.

a. So with the neuter participle: *τὸ μαχόμενον almost = οἱ μαχόμενοι the combatants* T. 4. 86.

b. The name of a nation with the article may denote one person as the representative (King, etc.) of a class: *ὁ Μακεδών the Macedonian* (Philip) D. 7. 6.

997. The inhabitants of a place may be implied in the name of the place: *Λέσβος ἀπέστη βουληθέντες καὶ πρὸ τοῦ πολέμου Lesbos revolted, having wished to do so even before the war* T. 3. 2.

998. **Distributive Singular.** — The singular of abstract nouns may be used distributively (rarely with concrete substantives): *ὅσοι δίκαιοι ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ all who proved themselves just in their lives* P. A. 41 a, *διάφοροι τὸν τρόπον different 'n character* T. 8. 96. The distributive plural (1004) is more common than the distributive singular: cp. *νεῶναι τὰς ὄψεις youths in appearance* L. 10. 29 with *ἡδεῖς τὴν ὄψιν pleasing in appearance* P. R. 452 b.

999. **Dual.** — The dual is chiefly employed of two persons or things which, by nature or association, form a pair: *ὀφθαλμῷ the eyes (both eyes), χεῖρε the hands, ἵππῳ a span of horses.* The addition of *ἀμφω* both indicates that the two things belong together: *δύο* emphasizes the number. Both *ἀμφω* and *δύο* were early used with the plural. The dual died out in the living speech of Attica by 300 B.C. Aeolic has no dual, and Ionic lost it very early. In Hom. the dual is used freely, and often in conjunction with the plural.

**1000. Plural.** — The plural of proper names, of materials, and of abstracts is used to denote a class. (1) *of proper names*: *Θησέας* *men like Theseus* P. Th. 169 b. (2) *of materials*: here the plural denotes the parts, the different kinds of a thing, a mass, etc.: *τόξα* *bow* Hdt. 3. 78, *πύροι, κριθαί* *wheat, barley* X. A. 4. 5. 26, *οἶνοι* *wines* 4. 4. 9, *κρέα* *meat* Ar. Ran. 553 (*κρέας* *piece of meat*), *ἡλιοι* *hot days* T. 7. 87, *ξύλα* *timber* T. 7. 25. (3) *of abstracts*: here the plural refers to the single kinds, cases, occasions, manifestations of the idea expressed by the abstract substantive; or is referred to several persons: *ἀγνωμοσύναι* *misunderstandings* X. A. 2. 5. 6, *θάλη* *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*), *χάριτες* *proofs of good will, presents* D. 8. 53, *εὐνοιαί* *cases of benevolence, presents* D. 8. 25.

a. Many concrete substantives are commonly used only in the plural: *πύλαι* *gate*, *θύραι* *door*, *τὰ Ὀλύμπια* *the Olympic festival*; and in poetry *δῶματα* *house*, *κλίμακες* *ladder*, *λέκτρα* *bed*; cp. 1006.

b. The plural, especially in poetry, may correspond to the English indefinite singular: *ἐπὶ ναυσὶ* *by ship*.

**1001.** In Homer the plural denotes the various forms in which a quality is manifested: *τεκτοσύναι* *the arts of the carpenter* ε 250. In poetry, often of feelings, emotions, etc.: *μαῖαι* (*attacks of*) *madness* A. Pr. 879.

**1002.** *οὐδέτερες* (*μηδέτερες*) denotes classes of men, states, nations (D. 5. 15).

**1003.** The neuter plural is often used even in reference to a single idea or thought in order to represent it in its entirety or in its details, as *τὰ ἀληθῆ* *the truth*. This is very common with neuter pronouns: *ἐχειρονόμουν δέ· ταῦτα γὰρ ἠπιστάμην* *but I waved 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: *ἐψηφίσαντο πολεμητέα εἶναι* *they voted that it was necessary to make war* T. 1. 88, *ἀδύνατα ἦν* *it was impossible* 4. 1. Cp. 1052.

**1004. Distributive Plural.** — Abstract substantives are often used distributively in the plural: *σιγαὶ τῶν νεωτέρων παρὰ πρεσβυτέρους* *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*, *Θῆβαι* *Thebes*, *στήθη* and *στέρνα* *breast* (chiefly poetic). The name of the inhabitants is often used for the name of a city: *Δελφοί* D. 5. 25.

**1006. Plural of Majesty** (poetic). — The plural may be used to lend dignity: *θρόνοι* *throne* S. Ant. 1041, *σκήπτρα* *scepter* A. Ag. 1265, *δῶματα* *dwelling* ε 6; *παιδικά* *favourite* in prose (only in the plural form).

**1007.** Here belongs the *allusive plural* by which one person is alluded to in the plural number: *δεσποτῶν θανάτοις* *by the death of*

our lord A. Ch. 52, παθούσα πρὸς τῶν φιλάτων *I* (Clytaemnestra) *having suffered at the hands of my dearest ones* (Orestes) A. Eum. 100.

1008. **Plural of Modesty.**—A speaker in referring to himself may use the first person plural as a modest form of statement. In prose, of an author: ἔννοιά τοῦ ἡμῖν ἐγένετο *the reflection once occurred to me* X. C. 1. 1. 1. In tragedy, often with interchange of plural and singular: εἰ καλῶμέσθα μὴ μαθεῖν ἃ βούλομαι *if I* (Creusa) *am prevented from learning what I wish* E. Ion 391, ἱκετεύομεν ἀμφὶ σὺν γενεῖα . . . προσπίπνων *I entreat thee, as I grasp thy beard* E. H. F. 1206. See 1009.

1009. In tragedy, if a woman, speaking of herself, uses the plural verb (1008), an adjective or participle, in agreement with the subject, is feminine singular or masculine plural: ἥλιον μαρτυρόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι *I call the sun to witness, that I am acting against my will* E. H. F. 858, ἀρκοῦμεν ἡμεῖς οἱ προβηήσκοντες σέθεν *it is enough that I* (Alcestis) *die in thy stead* E. Alc. 383.

1010. εἰπέ, φέρε, ἄγε may be used as stereotyped formulas, without regard to the number of persons addressed: εἰπέ μοι, ὦ Σώκρατες τε καὶ ἑμεῖς 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: Ἀντίνο', οὐ πως ἔστιν . . . μεθ' ἡμῖν δαίτυσθαι *Antinous, it is in no wise possible to feast with you* β 310, ὦ τέκνον, ἥ πάρεσται; *my children, are ye here?* S. O. C. 1102. So in dramatic poetry, the coryphaeus may be regarded as the representative of the whole chorus, as ὦ ξένοι, μὴ μ' ἀρώγ' τίς εἰμι *strangers (addressed to the whole chorus) do not ask (the singular of the coryphaeus) me who I am* S. O. C. 207.

1012. Greek writers often shift from a particular to a general statement and vice versa, thus permitting a free transition from singular to plural, and from plural to singular: οὐδὲ τότε συγχαίρει ὁ τύραννος ἐνδεστέροις γὰρ ὅσοι ταπεινότεροις ἀνδράσι ὁλονται χρῆσθαι *not even then does the despot rejoice with the rest; for the more they are in want, the more submissive he thinks to find them* X. Hi. 5. 4.

#### PECULIARITIES IN THE USE OF GENDER

1013. **Construction according to the Sense** (928 a).—The real, not the grammatical, gender often determines the agreement: ὦ φίλτατ', ὦ περισσὰ τιμῆσις τέκνον *O dearest, O greatly honoured child* E. Tro. 735 (this use of the attributive adjective is poetical), τὰ μειράκια πρὸς ἀλλήλους διαλεγόμενοι *the youths conversing with one another* P. Lach. 180 e, ταῦτ' ἔλεγεν ἡ ἀναιδής αὐτῇ κεφαλῇ, ἐξηλυθώς *this shameless fellow spoke thus when he came out* D. 21. 117.

1014. So in periphrases: ἱς Τηλεμάχιοι ἐς πατέρα ἰδὼν *mighty Telemachus, gazing at his father* π 476, τὸ δὲ τῶν πρεσβυτέρων ἡμῶν . . . χαίροντες τῇ ἐκείνων ταυτῇ *we the elders delighting in their sport* P. L. 657 d.

1015. The masculine is used for person in general: οὐκ ἀνέξεται τίς κτονταί ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα *unfruitful herself, she will not endure that others*

bear children E. And. 712, *ἐπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνὴρ εἴθ' ἡ γυνή* which ever of the two is superior, whether the man or the woman X.O. 7.27. So *οἱ γονεῖς* parents, *οἱ παῖδες* children. See 1055.

See also 1009, 1050.

#### PECULIARITIES IN THE USE OF PERSON

**1016.** *τίς* or *πᾶς* may be used in the drama with the second person of the imperative: *ἴτω τις, εἰσάγγελλε* go, one of you, announce E. Bacch. 173.

**1017.** The second person singular is used to designate an imaginary person, as in proverbs: *ψυχῆς ἐπιμελοῦ τῆς σεαυτοῦ* care for thy. own soul Men. Sent. 551, and in such phrases as *εἶδες ἂν you would have seen* (1784 a), *ἡγήσαιο ἂν you might think*, as *credideris* (1824).

a. Hdt. uses the second person in directions to travellers (2.30).

See also 942.

#### ADJECTIVES

**1018.** Adjectives modify substantives (including words used substantively, 908), and substantive pronouns. Adjectives are either *attributive* (912) or *predicate* (910).

**1019.** The equivalents of an adjective are: a participle (*οἱ παρόντες πολῖται* the citizens who are present); a noun in apposition (*Δημοσθένης ὁ ῥήτωρ* Demosthenes the orator, i.e. *ὁτος Δημοσθένης ὁ στρατηγός, ὑμεῖς οἱ Ἀθηναῖοι* you Athenians); an oblique case (*στέφανος χρυσοῦ* a crown of gold, *τῆς αὐτῆς γνώμης ἐγώ* I am like-minded); an oblique case with a preposition (*αἱ ἐν τῇ Ἀσίᾳ πόλεις* the cities in Asia); an adverb (*οἱ παλαιοὶ* the ancients). (Furthermore, a clause in a complex sentence: *τὸ τελεχισμα, ὃ ἦν αὐτόθι, αἰρούσι* they captured the fortress which was there; cp. 2542.)

**1020.** Concord. — An adjective agrees with its substantive in gender, number, and case. This holds true also of the article, adjective pronouns, and participles: thus, A. *Attributive*: *ὁ δίκαιος ἀνὴρ* the just man, *τοῦ δικαίου ἀνδρός, τῷ δικαίῳ ἄνδρι, οἱ δίκαιοι ἄνδρες*, etc., *αὗτος ὁ ἀνὴρ* this man, *τούτου τοῦ ἀνδρός*, etc., *ἡ φιλοῦσα θυγάτηρ* the loving daughter. B. *Predicate*: *καλὸς ὁ ἀγών* the prize is glorious, *ταῦτ' ἐστὶν ἀληθῆ* these things are true, *αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις* the natures which seem to be best X. M. 4. 1. 3.

On the agreement of demonstrative pronouns used adjectively with a predicate substantive, see 1239. For relative pronouns, see 2501.

#### ATTRIBUTIVE ADJECTIVES

##### ADJECTIVES USED SUBSTANTIVELY

**1021.** An attributive adjective (or participle) generally with the article, often dispenses with its substantive, and thus itself acquires the value of a substantive.

a. This occurs when the substantive may be supplied from the context ; when it is a general notion ; or when it is omitted in common expressions of a definite character, when the ellipsis is conscious.

**1022.** Masculine or feminine, when the substantive is a person : *ὁ δίκαιος* the just man, *δίκαιος* a just man, *οἱ Ἀθηναῖοι* the Athenians, *οἱ πολλοί* the many, the rabble, *οἱ ὀλίγοι* the oligarchical party, *οἱ βουλόμενοι* all who will, *ἡ καλή* the beautiful woman, *ἡ τεκοῦσα* the mother (poet., E. Alc. 167), *ἐκκλησιάζουσαι* women in assembly.

**1023.** Neuter, when the substantive idea is *thing* in general : *τὸ ἀγαθόν* the (highest) good P. R. 506 b (but *τὰ ἀγαθὰ* good things L. 12. 33), *τὸ ἀληθές* truth P. G. 473 b, *τὸ κοινόν* the commonwealth Ant. 3. β. 3, *τὸ ἐσόμενον* the future Aes. 3. 165, *τὸ λεγόμενον* as the saying is T. 7. 68, *ἀμφὶ μέσον ἡμέρας* about mid-day X. A. 4. 4. 1, *ἐπὶ πολὺ* over a wide space T. 1. 18.

**1024.** In words denoting a collection (996) of persons or facts : *τὸ ὑπῆκοον* the subjects T. 6. 69, *τὸ βαρβαρικόν* the barbarian force X. A. 1. 2. 1, *τὸ ἐξυμμαχικόν* the allied forces T. 4. 77 (and many words in -ικόν), *τὰ Ἑλληνικά* Greek history T. 1. 97 ; and in words denoting festivals (*τὰ Ὀλύμπια* the Olympian games X. H. 7. 4. 28).

**1025.** With participles, especially in Thucydides : *τὸ ὀργιζόμενον* τῆς ὀργῆς their angry feelings T. 2. 59, *τῆς πόλεως τὸ τιμώμενον* the dignity of the State 2. 63. The action of the verb is here represented as taking place under particular circumstances or at a particular time. These participles are not dead abstractions, but abstract qualities in action.

**1026.** A substantivized adjective may appear in the neuter plural as well as in the neuter singular : *τὰ δεξιὰ τοῦ κέρατος* the right of the wing X. A. 1. 8. 4, *τῆς Σαλαμῖνος τὰ πολλά* the greater part of Salamis T. 2. 94, *ἐπὶ πλείστον ἀνθρώπων* to the greatest part of mankind 1. 1, *ἐς τοῦτο δυστυχίως* to this degree of misfortune 7. 86 (cp. 1325).

a. On the construction of *τῆς γῆς ἡ πολλή* the greater part of the land T. 2. 56, see 1313.

**1027.** In common expressions a definite noun is often implied (such as *ἡμέρᾱ* day, *ὁδός* way, *χείρ* hand).

a. Masculine : *κόλπος* gulf, *ὁ Ἴόνιος* the Ionian gulf T. 6. 34, *στρατός* force, *ὁ περὶ* the land force 1. 47.

b. Feminine : *γῆ* land (*χώρα* country) — *ἀπὸ τῆς αὐτῶν* from their own country T. 1. 15 ; *οὗθ' ἡ Ἑλλὰς οὗθ' ἡ βάρβαρος* neither Greece nor barbaric land D. 9. 27 ; *γνώμη* judgment : *κατὰ τὴν ἐμὴν* according to my opinion Ar. Eccl. 153, *ἐκ τῆς νικώσης* according to the prevailing opinion X. A. 6. 1. 18 ; *δίκη* suit : *ἐρήμην κατηγορούντες* bringing an accusation in a case where there is no defence P. A. 18 c ; *ἡμέρᾱ* day : *τὴν ὑστεραίαν* the next day X. C. 1. 2. 11, *τῇ προτεραίᾳ* the day before L. 19. 22 ; *κίρας* wing : *τὸ εὐώνυμον* the left wing T. 4. 96 ; *μερίς* part : *εἰκοστή* a twentieth 6. 54 ; *μοῖρα* portion : *ἡ πεπωμένη* (I. 10. 61) or *ἡ εἰμαυμένη* (D. 18. 205) the allotted portion, destiny ; *ναῦς* ship : *ἡ τριήρης* the ship with three banks of oars ; *ὁδός* way : *εὐθείᾳ* by the straight road P. L. 716 a, *τὴν ταχίστην* by the



*shortest way* X. A. 1. 3. 14; *τέχνη art: μουσική the art of music* P. L. 668 a; *χείρ hand: ἐν δεξιᾷ on the right hand* X. A. 1. 5. 1, *ἐξ ἀριστερᾶς on the left* 4. 8. 2; *ψήφος vote: τὴν ἐναντίαν Νικίᾳ ἔθετο he voted in opposition to Nicias* P. Lach. 184 d.

**1028.** The context often determines the substantive to be supplied: *ταῦτον ἀνέκραγον ὡς ὀλίγας (πληγὰς) παίσειεν they shouted that he had dealt him (too, 1063) few blows* X. A. 5. 8. 12, *τρία τάλαντα καὶ χιλίās (δραχμάς) three talents and a thousand drachmas* D. 27. 34; *cp. a dollar and twenty (cents).* Cp. 1572.

**1029.** From such substantivized adjectives arose many prepositional and adverbial expressions of whose source the Greeks themselves had probably lost sight. Many of these seem to be analogues of phrases once containing ὁδός: *τὴν ἄλλως ψηφίζεσθε you vote to no purpose* D. 19. 181 (i.e. *the way leading elsewhere than the goal*), *ἀπὸ τῆς πρώτης at the very beginning* T. 7. 43, *ἀπὸ τῆς ἰσῆς on an equality* 1. 15, *ἐξ ἐναντίας from an opposite direction, facing* 7. 44.

#### AGREEMENT OF ATTRIBUTIVE ADJECTIVES

**1030.** An attributive adjective belonging to more than one substantive agrees with the nearest: *τὸν καλὸν κάγαθὸν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναι φημι the perfect man and woman are happy I maintain* P. G. 470 e. In some cases it is repeated with each substantive (often for emphasis): *ἐν σώμῃ ἔχων καὶ ψυχὴν μίαν having one body and one soul* D. 19. 227.

**1031.** But occasionally the adjective agrees with the more important substantive: *ὁ σίγλος δύναται ἐπὶ ὀβολοῦ καὶ ἡμιωβόλιον Ἀττικοῦς the siglus is worth seven and a half Attic obols* X. A. 1. 5. 6.

**1032.** Of two adjectives with one substantive, one may stand in closer relation to the substantive, while the other qualifies the expression thus formed: *πόλις ἐρήμη μεγάλη a large deserted-city* X. A. 1. 5. 4.

**1033.** If one substantive has several attributive adjectives, these are sometimes added without a conjunction (by *Asyndeton*): *κρέα ἄρνεα, ἐρίφεια, χοίρεια flesh of lambs, kids, swine* X. A. 4. 5. 31. This is commoner in poetry, especially when the adjectives are descriptive: *ἔγχος βριθὺ μέγα στιβαρόν a spear heavy, huge, stout* II 141.

**1034.** Two adjectives joined by καί may form one combined notion in English, which omits the conjunction. So often with πολλός to emphasize the idea of plurality: *πολλὰ κάγαθά many blessings* X. A. 5. 6. 4, *πολλὰ καὶ δεινὰ many dreadful sufferings* D. 37. 57.

a. *καλὸς κάγαθός* means *an aristocrat* (in the political sense), or is used of *a perfect quality or action* (in the moral sense) as T. 4. 40, P. A. 21 d.

**1035.** An attributive adjective is often used in poetry instead of the attributive genitive: βλή Ἡρακλείη B 658 *the might of Heracles* (cp. "a Niobe daughter" Tennyson); rarely in prose: ποταμός, εὖρος πλεθριαῖος *a river, a plethron in width* X. A. 4. 6. 4.

**1036.** An attributive adjective belonging logically to a dependent genitive is often used in poetry with a governing substantive: νεῖκος ἀνδρῶν ξύναιμον *kindred strife of men* S. A. 793 (for *strife of kindred men*). Rarely in prose in the case of the possessive pronoun: ἐν τῷ ὑμετέρῳ δσθενεὶ τῆς γνώμης *in the weakness of your purpose* T. 2. 61.

**1037.** An attributive adjective may dispense with its substantive when that substantive is expressed in the context: μετέχει τῆς καλλίστης (τέχνης) τῶν τεχνῶν *he shares in the fairest of the arts* P. G. 448 c.

**1038.** A substantivized participle may take the genitive rather than the case proper to the verb whence it is derived: βασιλέως προσήκοντες *relations of the king* T. 1. 128; contrast Περικλῆς ὁ ἐμὸς προσήκων *Pericles my relation* X. H. 1. 7. 21.

**1039.** Adjectives used substantively may take an attributive: οἱ ὑμέτεροι δυσμενεῖς *your enemies* X. H. 5. 2. 33.

## PREDICATE ADJECTIVES

### 1040. The predicate adjective is employed

a. With intransitive verbs signifying to *be, become, and the like* (917): ἡ δὲ χάρις ἀδήλος γεγένηται *the favour has been concealed* Aes. 3. 233. So with active verbs which take a preposition: νόμους ἔθεσθε ἐπ' ἀθέλοις τοῖς ἀδικήσουσι *you have enacted laws with regard to offenders who are unknown* D. 21. 30.

b. With transitive verbs: (1) to qualify the object of the verb directly and immediately: τοὺς κακοὺς χρηστοὺς νομίζειν *to judge bad men good* S. O. T. 609, (2) to express the result of the action (the proleptic use, 1579). So with αὔξειν *grow, raise* with μέγας *great, μετέωρος on high, ὑψηλός high, μακρὸς large*.

**1041.** With verbs of *saying and thinking* the predicate adjective is usually connected with its noun by εἶναι, with verbs of *perceiving, showing, by ὥν* (2106): οὐδένα γὰρ οἶμαι δαιμόνων εἶναι κακόν *for I think no one of the gods is base* E. I. T. 391, θελοῖ ψευδῆ τὴν διαθήκην οἶσαν *it shows that the will is false* D. 45. 34. But εἶναι is sometimes omitted (945), as τὰς γὰρ καλὰς πράξεις ἀπάσαις ἀγαθὰς ὡμολογήσαμεν *for we have agreed that all honourable actions are good* P. Pr. 359 e. On the omission of ὥν, see 2117. For εἶναι with verbs of *naming and calling*, see 1615.

**1042.** Several adjectives of *time, place, order of succession, etc.*, are used as predicates where English employs an adverb or a preposition with its case: ἀφικνουῦνται τριταῖοι *they arrive on the third day* X. A. 5. 3. 2, κατέβαινον σκοταῖοι *they descended in the dark* 4. 1. 10. In such cases the adjective is regarded as a *quality* of the subject; whereas an adverb would regard the *manner* of the action.

a. *Time, place*: χρόνιος *late, ὁρθριος in the morning, δευτεραίος on the second day, ποσταῖος how many days? ὑπάλθριος in the open air*.

b. *Order of succession*: *πρῶτος, πρότερος first, ὕστερος later, μέσος in the midst, τελευταῖος last, ὕστατος last.*

N.—When one action is opposed to another in order of sequence, the adverbs *πρῶτον, πρότερον, ὕστατον*, etc., not the adjectives *πρῶτος*, etc., must be used: *πρῶτον μὲν ἐδάκρυε πολλὸν χρόνον . . . εἶτα δὲ ἔλεξε τοιαῦτα first he wept for a long time, then he spoke as follows* X. A. 1. 3. 2. Hence distinguish

<i>πρῶτος τῇ πόλει προσέβαλε</i>	<i>he was the first to attack the city.</i>
<i>πρώτῃ τῇ πόλει προσέβαλε</i>	<i>the city was the first place he attacked.</i>
<i>πρῶτον τῇ πόλει προσέβαλε</i>	<i>his first act was to attack the city.</i>

The same rule applies in the case of *μόνος, μόνον*, as *μόνην τὴν ἐπιστολὴν ἔγραψα this is the only letter I wrote, μόνον ἔγραψα τὴν ἐπιστολὴν I only wrote* (but did not send) *the letter.* But this distinction is not always observed (Aes. 3. 69).

1043. So also with adjectives of *degree, mental attitude, manner*, etc.: *φέρονται οἱ λίθοι πολλοὶ the stones are thrown in great numbers* X. A. 4. 7. 7, *τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν they restored the dead under a truce* T. 1. 63, *οἱ θεοὶ εὐμενέως πέμπουσι σε the gods send you forth favourably* X. C. 1. 6. 2. So with *μέγας high, ἄσμενος gladly, ἐκὼν willingly, ὀρκίως under oath, ἀφνίδιος suddenly.* On *ἄλλος*, see 1272.

## AGREEMENT OF PREDICATE ADJECTIVES (AND PARTICIPLES)

### WITH ONE SUBJECT

1044. A circumstantial participle (2054) referring to a collective noun (096) may be plural: *τὸ στράτευμα ἐπορίετο σίτον κόπτοντες τοὺς βοῦς the army provided itself with provisions by killing the cattle* X. A. 2. 1. 6. So after *οὐδεὶς*, as *οὐδεὶς ἐκοιμήθη (= πάντες ἐν ἀγρυπνίᾳ ἦσαν) τοὺς ἀπολωλότας πενθοῦντες no one slept because they were all bewailing the dead* X. H. 2. 2. 3. Cp. 950.

1045. A plural participle may be used with a dual verb: *ἐγελασάτην ἀμφω βλέψαντες eis ἀλλήλους both looked at each other and burst out laughing* P. Eu. 273 d. A dual participle may be used with a plural verb: *ποῦ ποτ' ἐνὶ ἡνῶρμεθα; 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 τῷ πόλει τούτῳ πλεῖστων ἀγαθῶν αἰτίας γεγενῆσθαι if any one should assert that these two cities have been the cause of very many blessings* I. 12. 156.

1047. A predicate adjective is neuter singular when the subject is an infinitive, a sentence, or a general thought: *ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; is it pleasant to have many enemies?* D. 19. 221, *δῆλον δ' ὅτι ταῦτ' ἐστὶν ἀληθὴ it is clear that these things are true* 2. 19.

1048. A predicate adjective referring to a masculine or feminine singular subject is often neuter singular and equivalent to a substantive. This occurs chiefly in statements of a general truth, where the subject refers to a whole class, not to an individual thing. Thus, *καλὸν εἰρήνην peace is a fine thing* D. 19. 336, *ἀπιστον ταῖς πολί-*

ταῖς ἡ τυραννίς *despotism is an object of mistrust to free states* 1. 5, μῖζον πόλιν ἐνὸς ἀνδρός *the state is larger than the individual* P. R. 368 e. So also in the plural (1056).

1049. So with names of places: ἔστι δὲ ἡ Χαϊρώνεια ἔσχατον τῆς Βοιωτίας *Chaeonea 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: νόσων χαλεπώτατος φθόνος *envy is the most fell of diseases* Men. fr. 535, σύμβουλος ἀγαθὸς χρησιμώτατον ἀπάντων τῶν κτημάτων *a good counsellor is the most useful of all possessions* I. 2. 53.

1051. For a predicate adjective used where English has an adverb, cp. 1042.

1052. A predicate adjective is often used in the neuter plural (especially with verbal adjectives in -τός and -τέος in Thucydides and the poets): ἐπειδὴ εἶτομα ἦν, ἀνήγετο *when (all) was ready, he put out to sea* T. 2. 56, ἀδύνατα ἦν τοῖς Λοκροῦς ἀμύνεσθαι *it was impossible to resist the Locrians* 4. 1, ἐδόκει ἐπιχειρητέα εἶναι *they decided to make the attempt* 2. 3. Cp. 1003 a.

#### WITH TWO OR MORE SUBJECTS

1053. With two or more substantives a predicate adjective is plural, except when it agrees with the nearer subject: φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν *fear and the law are capable of restraining love* X. C. 5. 1. 10, πολλῶν δὲ λόγων καὶ θορύβου γιγνομένου *there arising much discussion and confusion* D. 3. 4. See 968.

1054. With substantives denoting persons of like gender, a predicate adjective is of the same gender: Ἀγάθων καὶ Σωκράτης λοιποὶ *Agathon and Socrates are left* P. S. 193 c.

1055. When the persons are of different gender, the masculine prevails: ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἐαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσε *when he saw that his father and mother and brothers and wife had been made prisoners of war, he burst into tears* X. C. 3. 1. 7.

a. But persons are sometimes regarded as things: ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας φρουρούμενα *I have their children and wives under guard* X. A. 1. 4. 8.

1056. With substantives denoting things of like gender a predicate adjective is of the same gender and plural. A neuter plural with the singular verb is often preferred: εὐγένειαί τε καὶ δυνάμεις καὶ τίμαι θηλά ἐστιν ἀγαθὰ ὄντα *noble birth and power and honour are clearly good things* P. Eu. 279 b.

1057. When the things are of different gender, a predicate adjective is neuter plural with singular verb: λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμά ἐστιν *stones and bricks and pieces of wood and tiles thrown together at random are useless* X. M. 3. 1. 7.

1058. When the substantives denote both persons and things, a predicate adjective is—*a.* plural, and follows the gender of the person, if the person is more important, or if the thing is treated as a person: γράδια καὶ γερόντια καὶ

πρόβατα ὀλίγα καὶ βοῦς καταλειμμένους *old women and old men and a few sheep and oxen that had been left behind* X. A. 6. 3. 22, ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *Fortune and Philip were masters of the situation* Aes. 2. 118,

b. or is neuter plural if the person is treated like a thing : ἡ καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἀν' ἡμῖν εἰς διελθεῖν *we should still have to treat of the noblest polity and the noblest man* P. R. 562 a.

1059. The verbal and the adjective predicate may agree with the first of two subjects as the more important : Βράσιδᾶς καὶ τὸ πλῆθος ἐπὶ τὰ μετέωρα τῆς πόλεως ἐπάρατο βουλόμενος κατ' ἀκρᾶς εἰεῖν 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 : Κύρου ἐδέετο ὡς προθυμοτάτου γενέσθαι *they entreated Cyrus to show himself as zealous as possible* X. H. 1. 5. 2, ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι *by those who begged me to become their chief* X. C. 7. 2. 23, δέομαι ὑμῶν ἐθελῆσαι μου ἀκοῦσαι, ὑπολογιζόμενος τὸ πλῆθος τῶν αἰτιῶν *I beg of you that you be willing to listen to me, paying heed to the number of charges* Aes. 2. 1.

1062. A predicate substantive, adjective, or participle referring to a *dative* stands in the dative or in the accusative in agreement with the unexpressed subject of the infinitive : νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι *now it is in your power to prove yourself a man* X. A. 7. 1. 21, Λακεδαιμονίους ἔξεστιν ἑμὶν φίλους γενέσθαι *it is in your power to become friends to the Lacedaemonians* T. 4. 29, ἔδοξεν αὐτοῖς . . . ἐξοπλισαμένοις προΐεναι *they decided to arm themselves fully and to advance* X. A. 2. 1. 2, ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας *they decided to station pickets and to assemble the soldiers* S. 2. 1, συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμούς *it is for their interest to be friends rather than enemies* X. O. 11. 23.

For predicate nouns in the nominative or accusative in agreement with omitted *subject* of the infinitive, see 1973–1975.

#### COMPARISON OF ADJECTIVES (AND ADVERBS)

##### POSITIVE

1063. The positive, used to imply that something is not suited or inadequate for the purpose in question, is especially common before an infinitive with or without ὥστε (ὡς) : (τὸ ὕδωρ) ψυχρόν

ἐστιν ὥστε λούσασθαι *the water is too cold for bathing* X. M. 3. 13. 3, νῆες ὀλίγαι ἀμύνειν *ships too few to defend* T. 1. 50, μακρὸν ἂν εἴη μοι λέγειν *it would take too long for me to state* And. 2. 15.

**1064.** A positive adjective followed by the genitive of the same adjective has, in poetry, the force of a superlative: κακὰ κακῶν *woe of woe* S. O. C. 1238.

**1065.** μᾶλλον ἢ *rather than, more . . . than* may be used after a positive: προθύμως μᾶλλον ἢ φιλῶς *more prompt than kindly* A. Ag. 1591.

#### COMPARATIVE

**1066.** The comparative expresses contrast or comparison. Thus, δεξιτέρος is *right* in contrast to its opposite, ἀριστερός *left*. Cp. 1082 b. Usually comparison is expressed, as εὖ τε καὶ χεῖρον *well or ill* T. 2. 35.

a. When the positive precedes, μᾶλλον alone may stand for the comparative; as in ἐκεῖνοι τε ἀξιοὶ ἐπαίνου καὶ ἔτι μᾶλλον (i.e. ἀξιώτεροι) οἱ πατέρες *they are worthy of praise and still more worthy are our fathers* T. 2. 38.

b. The persons or things with which comparison is made may include all others of the same class: ἡμῶν ὁ γεραίτερος *the elder (= eldest) of us* X. C. 5. 1. 6.

**1067.** The comparative is sometimes used merely as an intensive and does not differ essentially from the positive: τούτων καταδέσμευτος *at a disadvantage with (inferior to) these men* D. 27. 2.

**1068.** For the use of μᾶλλον instead of the comparative, and μάλιστα instead of the superlative, see 323. When either form can be used, that with μᾶλλον or μάλιστα is more emphatic. Thucydides sometimes uses πλέον (τι), τὸ πλέον instead of μᾶλλον.

**1069.** The comparative degree may be followed by the genitive (1431) or by ἢ *than*: σοφώτερος ἐμοῦ or σοφώτερος ἢ ἐγώ *wiser than I*. The genitive may precede or follow the comparative. With ἢ, the persons or things compared usually stand in the same case, and always so when they are connected by the same verb: φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς *for I do not love thee more than my own house* E. Med. 327.

a. The genitive is usual if two subjects would have the same verb in common; as οἱ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον *the Cretans shot a shorter distance than the Persians (= ἢ οἱ Πέρσαι)* X. A. 3. 3. 7.

b. When two objects have the same verb in common: if the object stands (1) in the *accusative*, the genitive is preferred, as ἐμοὶ δοκεῖ Κύρος, οὕστινας ἂν ἀρᾷ ἀγαθοῦς, φιλεῖν οὐδὲν ἥττον ἑαυτοῦ *Cyrus seems to me to love all whom he finds excellent quite as much as he loves himself* X. C. 2. 3. 12, but the accusative is not uncommon, as E. Med. 327 quoted above; (2) in the *dative*, the genitive is frequent, as προσήκει μοι μᾶλλον ἑτέρων . . . ἀρχειν *it behooves me rather than others to rule* T. 6. 16; (3) in the *genitive*, the genitive is very rare (X. M. 4. 3. 10). Here ἢ is preferred to the genitive for the sake of euphony: οἱ γὰρ πονηροὶ πολὺ πλείονα εὐεργεσιῶν ἢ οἱ χρηστοὶ (not τῶν χρηστῶν) δέονται *for the wicked need more favours than the good* X. M. 2. 6. 27.

c. The genitive is often used where *ἡ* would be followed by some other case than nominative or accusative, or by a preposition: ταῦτα τοῖς ὁπλίταις οὐχ ἥσσον τῶν ναυτῶν (= ἡ τοῖς ναύταις) παρακελεύομαι *I address these exhortations to the hoplites not less than to the sailors* T. 7. 63, (δεῖ βλέπειν) εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἡ εἰς τὴν ἀρετὴν) *we must look at skill more than (at) courage* Aristotle, Politics 1300 b 5.

d. ἐλάττων (χείρων, ἐνδεέστερος, ὕστερος, etc.) οὐδενὸς inferior to none, greater than all; here *ἡ* is not used). Thus, δουλεύειν δουλειᾷ οὐδεμᾶς ἦττον αἰσχρὰν *to endure a most disgraceful slavery* X. M. 1. 5. 6.

1070. The word following *ἡ* may be the subject of a new verb (expressed or understood): ἡμεῖς ὑπὸ κρείττονος διδασκάλου πεπαιδευμένα ἢ οὗτοι *we have been educated by a better teacher than they (have been)* X. C. 2. 3. 13; but this word is more often attracted into the case of the preceding word: τινὲς καὶ ἐκ δεινотέρων ἢ τοιῶνδε (= ἡ τοιάδε ἐστίν) ἐσώθησαν *some have been rescued from dangers even greater than these* T. 7. 77. The genitive is also common without *ἡ*: λέγων οὕτω . . . τοῦτον ἡδίων ὄνῃ ἐπιτύχοι *saying that he had never met with sweeter wine than this* X. A. 1. 9. 25.

1071. ὥς for *ἡ* is rare, and suspected by some. But cp. A. Pr. 629, P. A. 30 b, 38 d, R. 526 c.

1072. μᾶλλον ἢ may be used though a comparative precedes: αἰρετώτερόν ἐστι μαχομένους ἀποθνήσκειν μᾶλλον ἢ φεύγοντας σφῆσθαι *it is more desirable for men to die fighting (rather) than to save themselves by running away* X. C. 3. 3. 51. Here μᾶλλον ἢ is to be taken with the verb.

1073. Instead of the genitive or *ἡ*, the prepositions ἀντί, πρό (w. gen.) or πρὸς, παρὰ (w. accus.) are sometimes used with the comparative: κατεργάσασθαι αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίου *to make a noble death more desirable than (instead of) a shameful life* X. R. L. 9. 1, μὴ παῖδας περὶ πλεονος ποιοῦν πρὸ τοῦ δικαίου *do not consider children of more account than (before) justice* P. Cr. 54 b, χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥρᾱν *a cold too severe for (in comparison with) the actual time of year* T. 4. 6.

1074. In statements of number and measure *ἡ* may be omitted after the adverbial comparatives πλέον (πλεῖν) *more*, ἐλάττων (μείον) *less*, which do not alter their case and number: πέμπει οὐκ ἐλάττων δέκα φέροντας πῦρ *he sends not less than ten men carrying fire* X. H. 4. 5. 4, πόλις πλέον πεντακισχίλιων ἀνδρῶν *a city of more than 5000 men* 5. 3. 16. Even when *ἡ* is kept, πλέον (πλεῖν), etc., remains unchanged: ἐν πλεῖν (= πλεοσιν) ἡ διακοσίους ἔτεσιν *in more than 200 years* D. 24. 141, τοξότᾱς πλεῖν ἡ ἑκοσι μυριάδας *more bowmen than 20 myriads* X. C. 2. 1. 6.

a. In place of the adverbial πλέον, etc., we find also the adjectival forms with or without *ἡ* or with the genitive: τοξότᾱς πλείους ἢ τετρακισχίλιους *more bowmen than 4000* X. C. 2. 1. 5, ἔτη γεγονώς πλείω ἐβδομήκοντα *more than 70 years old* P. A. 17 d, ἱππέας πλείους τριακοσίων *more than 300 horse* X. H. 1. 3. 10.

1075. The genitive sometimes occurs together with *ἡ*, and either when the genitive has a separate construction, or is a pronoun to which the *ἡ* clause stands as an appositive, or of which it is explanatory. Thus, προφεῖ πλέον . . . ἡ δέκα σταδίων *he advanced more than ten stades* X. H. 4. 6. 5 (here πλέον is treated as a

substantive), *τίς γὰρ ἂν γένοιτο ταύτης μανίᾳ μείζων ἢ . . . ἡμᾶς κακῶς ποιεῖν*; for what madness could be greater than (this) . . . to use us ill? Is. 1. 20. Cp. 1070.

**1076. Compendious Comparison.** — The possessor, rather than the object possessed, may be put in the genitive after a comparative: *εἰ δ' ἡμῖς ἱππικὸν κτησαίμεθα μὴ χείρον τούτων* (= τοῦ τούτων ἱππικοῦ) but if we should ruiise a cavalry-force not inferior to theirs X. C. 4. 3. 7.

**1077. Comparison with a Noun representing a clause.** — When one person or thing is to be compared, not with another person or thing in regard to its quality, but with an entire idea expressed by a clause (e.g. *ἢ ὥστε* with the infinitive, *ἢ ὥς* with the potential optative, or *ἢ* and a finite verb), this clause may be abridged into a substantive or a participle. Thus, *πρᾶγμα ἐλπίδος κρείσσον ἀν' ἑκείνῃ* beyond our expectations (too great to be expected) T. 2. 64, *προσωτέρω τοῦ καιροῦ προΐδντες* advancing further than the proper measure (i.e. further than they should have gone) X. A. 4. 3. 34, *ὡς τῶν γε παρόντων οὐκ ἂν πρᾶξαντες 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. *αὐτοῖς αὐτῶν εὐμαθέστερον γίγνεται* they learn more easily than before I. 15. 267, *πλουσιώτεροι ἐαυτῶν γινόμενοι* becoming richer than they were before T. 1. 8. Cp. 1093.

**1079. Proportional Comparison.** — After a comparative, *ἢ κατὰ* with the accusative (1690. 2 c), or *ἢ ὥστε*, *ἢ ὥς*, rarely *ἢ* alone, with the infinitive (not with the indicative), denote too high or too low a degree: *ὅπλα ἔτι πλείω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη* more arms were taken than there were men slain T. 7. 45, *φοβοῦμαι μὴ τι μείζων ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ* I fear lest there should befall the State an evil too great for it to be able to bear X. M. 3. 5. 17 (2264).

**1080. Double Comparison.** — Two adjectives (or adverbs) referring to the same subject, when compared with each other, are both put in the comparative; *ἢ* is always used: *ἢ εἰρήνη ἀναγκαιοτέρα ἢ καλλίων* a peace inevitable rather than honourable Aes. 3. 69, *συντομώτερον ἢ σαφέστερον διαλεχθῆναι* to discourse briefly rather than clearly I. 6. 24.

a. *μᾶλλον* may be used with the first adjective in the positive (cp. 1065), and *ἢ* before the second: *πρόθυμος μᾶλλον ἢ σοφωτέρᾳ* with more affection than prudence E. Med. 485.

**1081.** A comparative may follow a positive to mark the contrast with it: *καὶ μικρὰ καὶ μείζω* both small and great(er) D. 21. 14.

**1082.** The comparative may stand alone, the second part being implied.

a. That which is exceeded is indicated by the sense only: *οἱ σοφώτεροι* the wiser (those wiser than the rest); *ἐν εἰρήνῃ αἱ πόλεις ἀμείνους τὰς γνώμας ἔχουσιν* in



*time of peace States are actuated by higher convictions (than in time of war)* T. 3. 82. So *τι νεώτερον* something new (more recent than that already known) P. Pr. 310 a (often = a calamity or a revolutionary movement); *ὑστερον ἦκον* they came too late T. 7. 27; and often where we supply *is usual (right, fitting, etc.)*.

b. The Hom. *θηλότεραι γυναῖκες* implies a comparison with men. In *Κῦρος . . . ἐγγόνει μητρὸς ἀμεινονος, πατρὸς δὲ ὑποδεεστέρου* *Cyrus was born of a mother of superior, but of a father of inferior race* (Hdt. 1. 91) the comparison is between the qualities of mother and father respectively. Cp. 318 b.

c. The comparative denotes excess: *μείζουσιν ἔργοις ἐπιχειροῦντες οὐ μικροῖς κακοῖς περιπίπτουσι* by entering upon undertakings too great they encounter no slight troubles X. M. 4. 2. 35.

d. The comparative is used to soften an expression (*rather, somewhat*): *ἀγροικότερον* somewhat boorishly P. G. 486 c, *ἀμαλότερον ἐπορεύετο* he proceeded rather carelessly X. H. 4. 8. 36. Here the quality is compared with its absence or with its opposite.

1083. The comparative is often used where English requires the positive: *οὐ γὰρ χεῖρον πολλὰκις ἀκούειν* for 'tis not a bad thing to hear often P. Ph. 105 a.

1084. Strengthened forms. — The comparative may be strengthened by *ἔτι, πολλῶ, μακρῶ* (1513), *πολύ* (1609), *πολύ ἔτι*, etc. *μᾶλλον* is sometimes used with the comparative: *αἰσχυνηροτέρῳ μᾶλλον τοῦ δέοντος* more bashful than they ought to be P. G. 487 b. So the correlative *ὅσῳ, ὅσον*: *ὅσῳ μείζους εἰσι τὰς θύεις, τοσούτῳ μᾶλλον ὀργῆς ἀξιοὶ εἰσι* the braver they are to appearances, the more they deserve our anger L. 10. 29.

### SUPERLATIVE

1085. The superlative expresses either the highest degree of a quality (the *relative* superlative: *ὁ σοφώτατος ἀνὴρ* the wisest man) or a very high degree of a quality (the *absolute* superlative, which does not take the article: *ἀνὴρ σοφώτατος* a very wise man). The relative superlative is followed by the genitive of the person or thing surpassed (1315, 1434). On the agreement, see 1050.

a. The class to which an individual, marked by the superlative, belongs, may be designated by a genitive of the divided whole (1315): *ὁ σοφώτατος τῶν Ἑλλήνων* the wisest of the Greeks. So often by *πάντων*: *πάντων ἀνθρώπων ἀγνομονέστατοι* the most senseless of all men Lyc. 54. On the superlative with *ἄλλων*, see 1434.

b. With *two* the comparative exhausts all the degrees of comparison: hence *πρότερος* and *πρώτος*, *ὑστερος* and *ὑστατος*, *ἐκάτερος* each of two, and *ἐκαστος* each of several, are carefully to be distinguished.

1086. Strengthened Forms. — The superlative may be strengthened by prefixing *ὅτι* or *ὥς*, rarely *ἥ* (also *ὅσον* or *ὅπως* in poetry): *ὅτι πλείστοι* as many men as possible, *ὅτι τάχιστα* as quickly as possible, *ἥ ἀριστον* the very best way X. C. 7. 5. 82 (*ὅπως ἀριστα* A. Ag. 600). *ὅτι* or *ὥς* is always added when a preposition precedes the superlative: *ὥς εἰς στενώτατον ἰνὸν* as narrow compass as possible X. O. 18. 8. *ὥς* and *ὅτι* may be used together: *ὥς ὅτι βέλτιστον ἐμὲ γενέσθαι* for me to become as good as may be P. S. 218 d.

a. With *ὥς* and *ἥ*, rarely with *ὅτῃ* (not with *ὅτι*), a form of *δύναμαι* or *οἶός τέ εἰμι*, etc., may be employed: *διηγῆσομαι ὑμῖν ὥς ἂν δύνωμαι διὰ βραχυτάτων* I will relate to you in the briefest terms I can I. 21. 2.

1087. *οἷος* may strengthen the superlative: *ὁρῶντες τὰ πράγματα οὐχ οἷα βέλτιστα ἐν τῇ πόλει ὄντα* observing that affairs are not in the very best state in the city L. 13. 23. If *ὅσος* or *ὅπόσος* take the place of *οἷος*, a form, or a synonym, of *δύναμαι* is usually added: *ἤγαγον· συμμάχους ὅπόσους πλείστους ἐδυνάμην* I brought the very largest number of allies I could X. C. 4. 5. 29. *ὁποῖος* is rare (Thuc., Plato).

1088. *εἰς ἀνὴρ* in apposition to the person designated may be added to strengthen the superlative: *Ἀντιφῶν πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν* Antiphon being able to render (most aid as one man) aid beyond any other man T. 8. 68.

1089. *ἐν τοῖς* is used before the superlative in all genders and numbers (esp. in Hdt., Thuc., Plato): *ὡμὴ ἡ στάσις . . . ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτῃ ἐγένετο* the revolution seemed the more cruel since it was the first T. 3. 81, *ἐν τοῖς πλείστοις δὴ νῆες ἀπ' αὐτοῖς ἐγένοντο* they had the very largest number of ships 3. 17.

1090. *μάλιστα*, or *πλείστον*, *μέγιστον*, occurs with the superlative: *οἱ μάλιστα ἀνοητότατοι* the very stupidest P. Tim. 92 a. In poetry *βαθυ-* has the effect of a superlative: *βαθύπλουτος* exceeding rich A. Supp. 555.

1091. *καί* even, *πολλῶ*, *μακρῶ* (1513), *πολύ* (1609), *παρὰ πολύ*, *πάντα* (τὰ πάντα), the correlative *ὅσῳ* also strengthen the superlative.

1092. In poetry (rarely in prose) a superlative may be strengthened by the addition of the genitive of the same adjective in the positive: *ὃ κακῶν κάκιστε οὐκ*, vilest of the vile S. O. T. 334.

1093. Reflexive comparison (cp. 1078) occurs with the superlative: *ἀμβλύτατα αὐτὸς αὐτοῦ ὁρᾷ* 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: *ὀπίσθεν γεγόμενος* getting behind X. A. 1. 8. 24, *εὐθὺς ἐβόᾳ* straightway he shouted 1. 8. 1, *φανερὸν ἤδη* already clear L. 4. 6, *πολὺ θᾶττον* much more quickly X. A. 1. 5. 2, *εὐ μάλα* very easily 6. 1. 1, *εἰκότως τρόπον 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 (*ἦ*, *ἄρα*, *μὴν*); of affirmation and confidence (*ὃς* now, indeed, *δῆτα* surely, *γέ* at least, even, *ἦ* really, *μήν* in truth, *ῥή* surely,

*tol surely*); of uncertainty (*ίσως, πού, τάχα perhaps*); of negation (*οὐ, μή, οὐτοι, μήτοι, etc.*); of limitation (*ἀν* 1761 ff.).

**1095.** The equivalents of an ordinary adverb are: an oblique case (*ἐβασίλευεν εἰκοσὶν ἔτη he reigned for twenty years*, 1581, 1582; *ἀκούειν σπουδῇ to listen attentively*, *τῇ ὑστεραίᾳ ἐπορεύοντο they proceeded on the next day*, and many other datives, 1527 b; *ἦκε τὴν ταχίστην he came in the quickest way*, and many other accusatives, 1606–1611); an oblique case with a preposition (*διὰ τάχους ἦλθε he came quickly* = *ταχέως*, *ἀπ' οἴκου ὀρμῶμαι I start from home* = *οἰκοθεν*, *ἐν τῷ ἐμφανῇ clearly*, *ἐδίδου πρὸς τὴν ἀξίαν he gave according to merit* = *ἀξίως*, *πρὸς βίαν forcibly* = *βιαίως*); a participle (*γελῶν εἶπε he said with a laugh, laughingly*). (Furthermore, a clause in a complex sentence, as *εἰσπηδήσαντες . . . θᾶττον ἢ ὥς τις ἀν φέτο leaping in more quickly than one would have thought* X. A. 1.5.8; cp. 2189. 3.)

**1096.** In the attributive position an ordinary adverb may serve as an adjective: *ἐν τῷ πλησίον παραδείσῳ in the neighbouring park* X. A. 2. 4. 16, *ὁ ἐκείθεν ἄγγελος the messenger from that quarter* P. R. 619 b, *ταραχὴ ἣ τότε the confusion of that time* L. 6. 35. See 1153 e. n.

**1097. a.** An ordinary adverb qualifying a verb is often so used that it may be referred to the subject or object of the sentence where an adjective could stand. Thus, *ὥστε . . . ὑπολαμβάνεσθαι μείζονως ἢ κατὰ τὴν ἀξίαν so as to be regarded as greater* (lit. *in a greater way*) *than* (according to) *their deserts* I. 11. 24.

b. *δίχα* and *χωρὶς apart*, *ἐκός far*, *ἐγγός near* and some other ordinary adverbs supply, with *εἶναι* or *γίγνεσθαι*, the place of missing adjectives. Thus, *χωρὶς σοφίᾳ ἐστὶν ἀνδρείᾳ wisdom is different from courage* P. Lach. 195 a.

**1098.** For adjectives used adverbially, see 1042; for degrees of comparison, 345, 1068; for the genitive or dative after adverbs, 1437 ff., 1499 ff.; for adverbs used as prepositions, 1700 ff.; for a relative adverb used with names of things as an equivalent of a relative pronoun preceded by *ἐν*, *ἐς*, *ἐξ*, see 2499.

### THE ARTICLE—ORIGIN AND DEVELOPMENT

**1099.** The article *ὁ, ἡ, τό*, was originally a demonstrative pronoun, and as such supplied the place of the personal pronoun of the third person. By gradual weakening it became the definite article. It also served as a relative pronoun (1105). (Cp. Germ. *der*, demonstrative article and relative; French *le* from *ille*.) *ὁ* as a demonstrative is still retained in part in Attic prose (1106), while the beginnings of its use as the article are seen even in Homer (1102).

#### ὁ, ἡ, τό IN HOMER

**1100.** In Homer *ὁ, ἡ, τό* is usually a demonstrative pronoun and is used substantively or adjectively; it also serves as the personal pronoun of the third person: *ἀλλὰ τὸ θαυμάζω but I marvel at this* δ 655, *τὸν λωβητῆρα ἐπισβόλον this prating brawler* B 275, *τὴν δ' ἐγὼ οὐ λύσω but her I will not release* A 29.

**1101.** In its *substantival* use  $\delta$  either marks a contrast or recalls the subject (the anaphoric use). But with  $\alpha\lambda\lambda\acute{\alpha}$ ,  $\delta\acute{\epsilon}$ ,  $\alpha\upsilon\tau\acute{\alpha\rho}$  the subject is generally changed. It often precedes an explanatory relative clause:  $\tau\acute{\omega}\nu \omicron\iota \nu\acute{\upsilon}\nu \beta\rho\omicron\tau\omicron\iota \epsilon\iota\varsigma$  of those who are now mortal men A 272.

**1102.**  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$  often approaches to its later use as the definite article or is actually so used:  $\tau\acute{\omega}\nu \mu\acute{\epsilon}\nu . . . \tau\acute{\omega}\nu \delta' \xi\epsilon\rho\omicron\nu$  E 145 (cp. 1107). a. The substantive often stands in apposition, and is added, as an afterthought, to the demonstrative (especially  $\delta$   $\delta\acute{\epsilon}$ ) which is still an independent pronoun:  $\alpha\upsilon\tau\acute{\alpha\rho} \delta \tau\omicron\iota\varsigma \gamma\acute{\epsilon}\rho\omega\nu \delta\delta\acute{\omega}\nu \eta\gamma\epsilon\mu\acute{\omicron}\nu\epsilon\upsilon\epsilon\nu$  but he, the old man, was leading the way for them  $\omega$  225. In some cases the appositive is needed to complete the sense:  $\acute{\epsilon}\tau\epsilon\iota \tau\acute{o} \gamma\epsilon \kappa\alpha\lambda\delta\acute{\omicron}\nu \acute{\alpha}\kappa\omicron\upsilon\epsilon\mu\epsilon\nu \acute{\epsilon}\sigma\tau\iota\nu \delta\omicron\iota\delta\omicron\upsilon$  since this—to listen to a minstrel—is a good thing a 370. b. Often with adjectives and participles used substantively, with pronouns, and adverbs; especially when a contrast or distinction is implied:  $\omicron\iota \alpha\lambda\lambda\omicron\iota$  the others  $\Phi$  371,  $\tau\acute{\alpha} \acute{\epsilon}\sigma\theta\mu\epsilon\nu\alpha$  the things that are to be A 70,  $\tau\acute{o} \pi\acute{\alpha}\rho\omicron\varsigma$  formerly N 228. The attributive adj. before the noun:  $\tau\omicron\upsilon\varsigma \sigma\omicron\upsilon\varsigma \theta\eta$   $\Psi$  572,  $\tau\acute{\alpha} \mu\acute{\epsilon}\gamma\iota\sigma\tau\alpha \delta\epsilon\theta\lambda\alpha$  the greatest prizes  $\Psi$  640; and in apposition:  $\text{Ἴρ}\omicron\nu \tau\acute{\omega}\nu \alpha\lambda\eta\tau\eta\nu$  Irus, the beggar  $\sigma$  333. Hom. has  $\pi\alpha\tau\eta\rho \omicron\upsilon\mu\acute{\omicron}\varsigma$   $\Theta$  360 (but does not use  $\delta$   $\pi\alpha\tau\eta\rho \delta \acute{\epsilon}\mu\omicron\varsigma$ ).

**1103.** In Hom.  $\delta$  contrasts two objects, indicates a change of person, or a change of action on the part of the same person. Attic  $\delta$  defines.

**1104.** The transition from the demonstrative to the article is so gradual that it is often impossible to distinguish between the two. Ordinarily Homer does not use the article where it is required in Attic prose. The Epic use is adopted in general by the lyric poets and in the lyric parts of tragedy. Even in tragic dialogue the article is less common than in prose. Hdt. has  $\delta$   $\delta\acute{\epsilon}$  and he,  $\delta$   $\gamma\acute{\alpha\rho}$  for he.

### $\delta$ , $\eta$ , $\tau\acute{o}$ AS A RELATIVE

**1105.** The demonstrative  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$  is used as a relative pronoun in Homer only when the antecedent is definite (cp. *that*):  $\tau\epsilon\upsilon\chi\epsilon\alpha \delta' \acute{\epsilon}\xi\epsilon\nu\acute{\alpha}\rho\iota\zeta\epsilon$ ,  $\tau\acute{\alpha} \omicron\iota \pi\acute{\omicron}\rho\epsilon \chi\acute{\alpha}\lambda\kappa\epsilon\omicron\varsigma$  *Ἀρης* he stripped off the arms that brazen Ares had given him H 146. The tragic poets use only the forms in  $\tau$ , and chiefly to avoid hiatus or to produce position:  $\kappa\tau\epsilon\acute{\iota}\nu\omicron\upsilon\sigma\alpha \tau\omicron\upsilon\varsigma \omicron\upsilon \chi\rho\acute{\eta} \kappa\tau\alpha\epsilon\acute{\iota}\nu$  slaying those whom it is not right to slay E. And. 810. ( $\omicron = \omicron\varsigma$  E. Hipp. 525.) On the use in Herodotus, see 338 D. 3.

### $\delta$ , $\eta$ , $\tau\acute{o}$ AS A DEMONSTRATIVE IN ATTIC PROSE

**1106.** The demonstrative force of  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$  survives chiefly in connection with particles ( $\mu\acute{\epsilon}\nu$ ,  $\delta\acute{\epsilon}$ ,  $\gamma\acute{\epsilon}$ ,  $\tau\omicron\iota$ ; and with  $\kappa\alpha\acute{\iota}$  preceding  $\delta$ ).

**1107.**  $\delta$  is a demonstrative commonly before  $\mu\acute{\epsilon}\nu$ ,  $\delta\acute{\epsilon}$ , and especially in contrasted expressions:  $\delta \mu\acute{\epsilon}\nu . . . \delta \delta\acute{\epsilon}$  the one, this . . . the other, that, as in  $\omicron\iota \mu\acute{\epsilon}\nu \acute{\epsilon}\pi\omicron\rho\epsilon\beta\omicron\nu\omicron\tau\omicron$ ,  $\omicron\iota \delta' \acute{\epsilon}\lambda\omicron\nu\omicron\tau\omicron$  the one party proceeded, the other followed X. A. 3. 4. 16.

**1108.** The reference may be indefinite; in which case  $\tau\iota\varsigma$  is often added:  $\tau\omicron\upsilon\varsigma \mu\acute{\epsilon}\nu \acute{\alpha}\pi\acute{\epsilon}\kappa\tau\epsilon\iota\nu\epsilon$ ,  $\tau\omicron\upsilon\varsigma \delta' \acute{\epsilon}\xi\acute{\epsilon}\beta\alpha\lambda\epsilon\nu$  some he put to death, and others he expelled X. A. 1. 1. 7.  $\omicron\iota \mu\acute{\epsilon}\nu \tau\iota\nu\epsilon\varsigma \acute{\alpha}\pi\acute{\epsilon}\theta\eta\eta\sigma\kappa\omicron\nu$ ,  $\omicron\iota \delta' \acute{\epsilon}\phi\epsilon\nu\gamma\omicron\nu$  some were killed, but others escaped C. 3. 2. 10.

1109. With prepositions the order is usually inverted: *ἐκ μὲν τῶν, εἰς δὲ τὰ* (1663 a).

1110. In late writers (but in Demosthenes) the relative is used as in 1107: *πόλεις, αἷς μὲν ἀναρῶν, εἰς αἷς δὲ τοὺς φυγάδας κατέγων* *destroying some cities, into others bringing back their exiles* D. 18. 71 (the first instance).

1111. Note the adverbial expressions: τὸ (τὰ) μὲν . . . τὸ (τὰ) δέ *on the one hand . . . on the other hand, partly . . . partly* (so also τοῦτο μὲν . . . τοῦτο δέ 1256); τὸ δέ τι *partly, τῇ μὲν . . . τῇ δέ in this way . . . in that way, τὸ δέ whereas* (1112), τῷ τοι *therefore*.

1112. ὁ δέ, ἡ δέ, τὸ δέ (without a preceding μὲν clause) often mean *but* (or *and*) *he, she, this*. In the nominative the person referred to is usually different from the subject of the main verb: Κύρος δίδωσιν αὐτῷ μύηλους δαρείκους· ὁ δὲ λαβὼν τὸ χρῆσιν κ.τ.λ. *Cyrus gives him (Clearchus) 10,000 darics; and he taking the money, etc.* X. A. 1. 1. 9, ταῦτα ἀπαγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία ἦν ὅτι ἄγοι πρὸς βασιλέα *they report this to the soldiers; and they had a suspicion that he was leading (them) against the king* X. A. 1. 3. 21, τὸ δ' οὐκ ἔστι τοιούτων *whereas this is not so* P. A. 37 a.

#### VARIOUS USES OF ὁ (δς), ἡ (ῆ), τό DEMONSTRATIVE

1113. As a personal pronoun, chiefly after *καί*, and in the nominative: *καὶ ὅς (ῆ) and he (she): καὶ οἱ εἶπον and they said* X. A. 7. 6. 4. Also in *ἡ δ' ὅς and he said* P. R. 327 c (792). So *καὶ τὸν (τὴν)* used as the accusative of *καὶ ὅς*, as subject of a following infinitive in indirect discourse: *καὶ τὸν εἰπεῖν and (he said that) he said* P. S. 174 a.

1114. In the nominative *ὅς, ῆ*, are usually thus written. Some write *δ, ῆ, εἰ, αἰ* when these words are used as demonstratives; but *ὁ μὲν . . . ὁ δέ* is rare.

a. The forms *ὅς, ῆ*, here apparently relatives with an older demonstrative force, may be in reality demonstratives, *ὅς* being the demonstrative (article) *ὁ* to which the nominative sign -s has been added. From this *ὅς* may be derived, by analogy, the demonstrative use of *δ*, and of *οἱς, οὗς* in fixed expressions (1110).

1115. Also in *τὸν καὶ τὸν this one and that one* L. 1. 23, *τὸ καὶ τὸ this and that* D. 9. 68, *τὰ καὶ τὰ* D. 21. 141, *οὔτε τοῖς οὔτε τοῖς neither to these nor to those* P. L. 701 e. In the nom. *ὅς καὶ ὅς such and such an one* Hdt. 4. 68.

1116. In an oblique case before the relatives *ὅς, ὅσος, οἷος: τὸν τε Εὐθύκριτον . . . καὶ τὸν ὅς ἐφη δεσπότης τοῦτον εἶναι, μάρτυρας παρῆξομαι* *and as witness I will produce both Euthycritus and the man who said he was his master* L. 23. 8, *ὁπότερα τοῦ δ' ἔστιν ἴσον he aims at that which is equal* P. Ph. 75 b, and often in Plato in defining philosophical terms.

1117. Rarely with prepositions, except in *πρὸ τοῦ* (or *προτοῦ*) *before this time* T. 1. 118. On *ἐν τοῖς* with the superlative, see 1089.

#### ὁ, ἡ, τό AS AN ARTICLE (the) IN ATTIC (ESPECIALLY IN PROSE)

1118. The article *ὁ, ἡ, τό* marks objects as definite and known, whether individuals (the *particular article*) or classes (the *generic*

article). The context must determine the presence of the generic article.

a. There is no indefinite article in Greek, but *a, an* is often represented by *tis* (1267).

#### THE PARTICULAR ARTICLE

1119. The particular article denotes individual persons or things as distinguished from others of the same kind. Thus, *μαίνεται ἄνθρωπος* *the man is mad* (a definite person, distinguished from other men) P. Phae. 268 c.

1120. Special uses of the particular article. The particular article defines

a. Objects well known : *ὁ τῶν ἐπὶ σοφώτατος Σόλων* *Solon the wisest of the Seven (Sages)* P. Tim. 20 d.

b. Objects already mentioned or in the mind of the speaker or writer (the *anaphoric* article) : *εἶπον οὖν τάλαντον ἀργυρίου ἔτοιμος εἶην δοῦναι . . . ὁ δὲ λαβὼν τὸ τάλαντον κ.τ.λ.* *I said that I was ready to give him a talent of silver . . . and he taking the talent, etc.* L. 12. 9-10.

c. Objects specially present to the senses or mind (the *deictic* article) : *λαβὲ τὸ βιβλίον* *take the book* P. Th. 148 c, *βουλόμενος τὴν μάχην ποιῆσαι* *wishing to fight the battle* T. 4. 91. Hence the article is regularly used with demonstrative pronouns (1176).

N.—The foregoing (a-c) uses recall the old demonstrative force of the article. Words that ordinarily have no article may receive the article when this older force is present.

d. Objects particularized by an attributive or by a following description : *ὁ δῆμος ὁ Ἀθηναίων* *the people of the Athenians* Aes. 3. 116, *λέγε τὴν ἐπιστολὴν, ἣν ἔπεμψεν* *read the letter that he sent* D. 18. 39. Cp. 1178 d.

e. Objects marked as *usual* or *proper* under the circumstances : *τὸ μέρος τῶν ψήφων ὁ διώκων οὐκ ἔλαβεν* *the prosecutor did not get the (requisite) part of the votes* D. 18. 103.

f. Objects representative of their class (the *distributive* article, which resembles the generic use ; often translated by *a, each*) : *ἐπισχρεῖται δώσειν τρία ἡμιδάρικα τοῦ μηνὸς τῷ στρατιώτῃ* *he promises to give each soldier three half-darics a month* X. A. 1. 3. 21. But the article may be omitted : *καὶ εἰλοντο δέκα, ἓνα ἀπὸ φύλης* *and they chose ten, one from (each) tribe* X. H. 2. 4. 23.

1121. The article often takes the place of an unemphatic possessive pronoun when there is no doubt as to the possessor : *Κῦρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδω* *Cyrus leaped down from his chariot and put on his breastplate* X. A. 1. 8. 3.

#### THE GENERIC ARTICLE

1122. The generic article denotes an entire class as distinguished from other classes. Thus, *ὁ ἄνθρωπος* *man* (as distinguished from other beings), *οἱ γέροντες* *the aged* ; *δεῖ τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους* *the (a) soldier should fear his commander*

*rather than the enemy* X. A. 2. 6. 10, *πονηρὸν δὲ σὺκοφάντης the informer is a vile thing* D. 18. 242.

**1123.** In the singular the generic article makes a single object the representative of the entire class; in the plural it denotes all the objects belonging to a class. The generic article is especially common, in the plural, with adjectives used substantively: *οὐκ ἂν τις εἴποι ὡς τοὺς κακούργους καὶ ἀδίκους εἰᾶ καταγελᾶν no one could say that he permitted the malefactor and the wrongdoer to deride him* X. A. 1. 9. 13.

**1124. The Article with Participles.** — A participle with the article may denote an entire class: *ὁ βουλόμενος any one who wishes.* Cp. 2050, 2052.

*ὁ τυχὼν any chance comer, ὁ ἡγησόμενος a guide, οὐκ ἀπορήσετε τῶν ἐθελήσόντων ὑπὲρ ἡμῶν κινδυνεύειν you will not be in want of those who will be willing to encounter danger for you* D. 20. 166, *οἱ λογοποιοῦντες newsmongers* 4. 49. The same sense is expressed by *πᾶς δ* with a participle or adjective. On the article with a participle in the predicate, see 1152.

a. When the reference is to a particular occasion, the article may be particular (2052); as *ὁ λέγων* the speaker on a definite occasion.

#### THE ARTICLE WITH NUMERALS

**1125.** The article may be used with cardinal numerals

a. When the numeral states the definite part of a whole (expressed or understood): *ἀπῆσαν τῶν λόχων δώδεκα ὄντων οἱ τρεῖς of the companies, numbering twelve (in all), there were absent three* X. H. 7. 5. 10, *εἰς παρὰ τοὺς δέκα one man in (comparison with) ten* X. O. 20. 16, *τῶν πέντε τὰς δύο μοίρας two fifths* T. 1. 10, *δύο μέρη two thirds* 3. 15. (The genitive is omitted when the denominator exceeds the numerator by one.)

b. When the numeral is approximate: *ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα they remained about thirty days* X. A. 4. 8. 22, *γεγονότες τὰ πενήτηκοντα ἔτη about fifty years of age* X. C. 1. 2. 13.

c. When the number is used abstractly (without reference to any definite object): *ὅπως μὴ εἰπῆς ὅτι ἔστιν τὰ δώδεκα δις ἑξ beware of saying 12 is twice 6* P. R. 387 b.

N. Ordinals usually omit the article and regularly do so in statements of time in the dative (1540): *δευτέρῳ μηνὶ τὴν πόλιν ἐτείχιζον in the second month they fortified the city* T. 8. 64.

#### FLUCTUATION IN THE USE OF THE ARTICLE: OMISSION OF THE ARTICLE

**1126.** The article is often omitted (1) in words and phrases which have survived from the period when *ὁ, ἡ, τό* was a demonstrative pronoun; (2) when a word is sufficiently definite by itself; (3) when a word expresses a general conception without regard to its application to a definite person. The generic article is frequently omitted, especially with abstracts (1132), without appreciable difference in meaning. Its presence or absence is often determined by the need of distinguishing subject from predicate (1150), by the rhythm of the sentence, etc.

**1127.** The article is omitted in many adverbial designations of time, mostly with prepositions (except *ἡμέρας* by day, *νυκτός* by night).

Thus, *περὶ μέσας νύκτας* about midnight, *ἀμα ἔω* just before daylight, *ὥρα ἔτους* at the season of the year. So with *δρόμος* daybreak, *δειλὴ* afternoon, *ἐσπέρᾳ* evening, *ἔαρ* spring; and *ἐκ παιδῶν* from childhood. Most of the above cases are survivals of the older period when the article had a demonstrative force.

**1128.** The article is very often omitted in phrases containing a preposition: *ἐν ἀρχῇ τοῦ λόγου* in the beginning of the speech D. 37. 23, *ἔξω βελῶν* out of reach of the missiles X. A. 3. 4. 15, *Ἡῖονα τὴν ἐπὶ Στρυμόνι* Eion on the Strymon T. 1. 98.

**1129.** Words denoting persons, when they are used of a class, may omit the article. So *ἀνθρωπος*, *στρατηγός*, *θεός* divinity, god (ὁ *θεός* the particular god). Thus, *πάντων μέτρον ἀνθρώπος ἐστίν* man is the measure of all things P.-Th. 178 b.

**1130.** Adjectives and participles used substantively have no article when the reference is general: *μέσον ἡμέρας* midday X. A. 1. 8. 8, *ψυχρόν* cold, *θερμόν* heat P. S. 186 d, *πέμψαι προκαταληφόμενους τὰ ἄκρα* to send men to preoccupy the heights X. A. 1. 3. 14. Rarely when an adverb is used adjectively: *τῶν ἐχθρῶν ἄρῃν* *ὀλεθρος* the utter destruction of the enemy D. 19. 141.

#### THE ARTICLE WITH ABSTRACT SUBSTANTIVES

**1131.** Abstract substantives generally have the article: *ἡ ἀρετὴ μᾶλλον ἢ ἡ φύγη σώζει τὰς ψυχὰς* valour rather than flight saves men's lives X. C. 4. 1. 5.

**1132.** The names of the virtues, vices, arts, sciences, occupations often omit the article: *τί σωφροσύνη*, *τί μανία*; what is temperance, what is madness? X. M. 1. 1. 16, *ἀρχὴ φιλίας μὲν ἔπαινος*, *ἐχθρᾶς δὲ ψόγος* 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: *ἡ τῶν Ἑλλήνων εὖνοια* the goodwill of the Greeks Aes. 3. 70, *(ὁμῖν) ἡ σχολή* your usual idleness D. 8. 53.

**1134.** The article may be omitted in designations of space; as *βάθος* depth, *ῥυθός* height; also *μέγεθος* size, *πλήθος* size, amount. *γένος* and *δνομα*, 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 *ψυχή* soul, *σῶμα* body (but the parts of the body regularly have the article).

#### THE ARTICLE WITH PROPER NAMES

**1136.** Names of persons and places are individual and therefore omit the article unless previously mentioned (1120 b) or specially marked as well known: *Θουκυδίδης Ἀθηναῖος* Thucydides an Athenian T. 1. 1, *τοὺς στρατιωτὰς αὐτῶν*, *τοὺς παρὰ Κλέαρχον ἀπελθόντας*, *εἰὰ Κῦρος τὸν Κλέαρχον ἔχειν* their soldiers who seceded to Clearchus, Cyrus allowed Clearchus to retain X. A. 1. 4. 7, *ὁ Σόλων* D. 20. 90, *οἱ Ἡράκλεις* the Heracleses P. Th. 169 b.



**1137.** Names of deities omit the article, except when emphatic (*τῇ τὸν Δία* by Zeus) or when definite cults are referred to: *τὸ τῆς Ἀθηνᾶς ἕδος* the sanctuary of Athena (at Athens) I. 15. 2. Names of festivals vary in prose writers (no article in inscriptions): *Παναθήναια* the Panathenaea (but *Παναθηναῖοι τοῖς μικροῖς* at the Lesser Panathenaea L. 21. 4). Names of shrines have the article.

**1138.** Names of nations may omit the article, but *οἱ Ἕλληνες* is usual when opposed to *οἱ βάρβαροι* the barbarians. When nations are opposed, the article is usually absent: *ὁ πόλεμος Ἀθηναίων καὶ Πελοποννησίων* T. 2. 1 (but *ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων* 1. 1). The name of a nation without the article denotes the entire people. Names of families may omit the article: *Ἀσκληπιδεῖ* P. R. 406 a.

**1139.** Continents: *ἡ Εὐρώπη* Europe, *ἡ Ἀσία* Asia. Other names of countries, except those originally adjectives (as *ἡ Ἀττική* Attica), omit the article (*Λιβύη* Libya). *γῆ* and *χώρα* may be added only to such names as are treated as adjectives: *ἡ Βοιωτία* (γῆ) Boeotia. The names of countries standing in the genitive of the divided whole (1311) usually omit the article only when the genitive precedes the governing noun: *Σικελίας τὸ πλεῖστον* the most of Sicily T. 1. 12. The article is generally used with names of mountains and rivers; but is often omitted with names of islands, seas (but *ὁ Πόντος* the Pontus), and winds. Names of cities usually omit the article. Names of cities, rivers, and mountains often add *πόλις*, *ποταμός*, *ὄρος* (1142 c). The article is omitted with proper names joined with *αὐτοῖς* used predicatively (1206 b): *αὐτοῖς Ἀθηναῖοι* the Athenians themselves T. 4. 73.

**1140.** Several appellatives, treated like proper names, may omit the article: *βασιλεὺς* the king of Persia (*ὁ βασιλεὺς* is anaphoric (1120 b) or refers expressly to a definite person). Titles of official persons: *πρυτάνεις* the Prytans, *στρατηγοὶ* the Generals. Names of relationship, etc.: *πατήρ* father, *ἀνὴρ* husband, *γυνή* wife (but the article is needed when a definite individual is spoken of). Thus: *ἦκον δὲ τῷ μὲν μήτηρ, τῷ δὲ γυνὴ καὶ παῖδες* to one there came his mother, to another his wife and children And. 1. 48. So also *πατρίς* fatherland.

**1141.** Similarly in the case of words forming a class by themselves, and some others used definitely: *ἥλιος* sun, *οὐρανός* heaven, *ὦραι* seasons, *κεραυνός* thunder, *θάνατος* death; *ἄστυ*, *πόλις* city, *ἀκρόπολις* citadel, *ἀγορά* market-place, *τείχος* city-wall, *πρυτανεῖον* prytaneum, *νῆσος* island (all used of definite places), *θάλαττα* sea as opposed to the mainland, but *ἡ θάλαττα* of a definite sea; similarly *γῆ* earth, land.

**1142.** When the name of a person or place is defined by an appositive (916) or attributive, the following distinctions are to be noted:

a. Persons: *Περδίκκᾱς Ἀλεξάνδρου* Perdiccas, son of Alexander T. 2. 99: the official designation merely stating the parentage. *Δημοσθένης ὁ Ἀλκισθένους* (the popular designation) distinguishes Demosthenes, the son of Alcisthenes (T. 3. 91) from other persons named Demosthenes. (Similarly with names of nations.)

b. Deities: the article is used with the name and with the epithet or (less often) with neither: *τῷ Διὶ τῷ Ὀλυμπίῳ* to Olympian Zeus T. 5. 31, *Διὶ ἐλευθερίῳ* to Zeus guardian of freedom 2. 71.

c. **Geographical Names** are usually treated as attributives, as *ὁ Εὐφράτης ποταμός* the river *Euphrates* X. A. 1. 4. 11, *ἡ Βόλβη λίμνη* lake *Bolbe* T. 4. 103. In a very few cases (six times in Thuc.) *ὁ* is omitted with the name of a river when *ποταμός* is inserted; but Hdt. often omits *ὁ*. With the names of mountains the order is *τὸ Πήλιον ὄρος* Mt. *Pellion* Hdt. 7. 129 when the gender agrees, but otherwise *ἐκ τοῦ ὄρους τὴν Ἰστώνην* to Mt. *Istone* T. 3. 85 (rarely as *ὕπὸ τῇ Αἰτῇ* *τῷ ὄρει* at the foot of Mt. *Aetna* T. 3. 116). With names of islands, towns, etc., the order varies: *τὸ Παρθένιον πόλισμα* the town of *Parthenium* X. A. 7. 8. 21; *ἡ Ψυττάλεια νῆσος* the island of *Psytalea* Hdt. 8. 95; *Τραγία ἡ νῆσος* the island of *Tragia* T. 1. 116; *τοῦ Πειραιῶς τοῦ λιμένος* of the harbour of *Peiraeus* T. 2. 93; *τὸ φρούριον τὸ Λάβδαλον* fort *Labdalon* 7. 3. The city of *Mende* would be *Μένδη πόλις*, *ἡ Μένδη ἡ πόλις*, *Μένδη ἡ πόλις*.

#### OTHER USES OF THE ARTICLE

1143. A single article, used with the first of two or more nouns connected by *and*, produces the effect of a single notion: *οἱ στρατηγοὶ καὶ λοχαγοὶ* the generals and captains (the commanding officers) X. A. 2. 2. 8, *ταῖς μεγίσταις καὶ ἐλαχίσταις ναὺς* the largest and the smallest ships (the whole fleet) T. 1. 10, *ἡ τῶν πολλῶν διαβολή τε καὶ φθόνος* the calumniation and envy of the multitude P. A. 28 a. Rarely when the substantives are of different genders: *περὶ τὰς αὐτῶν ψυχὰς καὶ σώματα* concerning their own lives and persons X. A. 3. 2. 20.

1144. A repeated article lays stress on each word: *ὁ Θράξ καὶ ὁ βάρβαρος* the Thracian and the barbarian D. 23. 132 (here the subject remains the same), *οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ* the generals and the captains X. A. 7. 1. 13.

1145. Instead of repeating a noun with the article it may suffice to repeat the article: *ὁ βίος ὁ τῶν ἰδιωτευνόντων ἢ ὁ τῶν τυραννεύοντων* the life of persons in a private station or that of princes I. 2. 4.

1146. A substantive followed by an attributive genitive and forming with it a compound idea, usually omits the article: *τελευτὴ τοῦ βίου* (the) end of his life ('life-end' as *life-time*) X. A. 1. 1. 1. (Less commonly *ἡ τελευτὴ τοῦ βίου* X. A. 1. 9. 30.) Cp. 1295 a.

1147. When the genitive dependent on a substantive is a proper name: *μετὰ Εὐβοῆς ἀλωσιν* after the capture of *Euboea* T. 2. 2, and *μετὰ τὴν Λέσβου ἀλωσιν* after the capture of *Lesbos* 3. 51. A preceding genitive thus often takes the place of the article: *διὰ χρόνου πλῆθος* by reason of the extent of time T. 1. 1.

1148. Concrete coördinated words forming a copulative expression may omit the article: *πρὸς οὖν παίδων καὶ γυναικῶν ἱκετεύω ὑμᾶς* by your children and wives I beseech you L. 4. 20, *πόλιν καὶ οἰκίαν ἡμῖν παράδοτε* surrender to us your city and houses T. 2. 72, *ἱέρειαι καὶ ἱερεῖς* priestesses and priests P. R. 461 a. Cp. *man and wife, horse and rider*.

1149. An appositive to the personal pronouns of the first and second persons has the article when the appositive would have it (as third person) with the pronoun omitted: *ὁμοῖς οἱ ἡγεμόνες πρὸς ἐμὲ πάντες συμβάλλετε* do you, captains, all confer with me (οἱ ἡγεμόνες συμβάλλουσι) X. C. 6. 2. 41, *οὐ σφόδρα χρώμεθα οἱ Κρήτες τοῖς ξηραῖς ποιήμασι* we Cretans do not make very much use of foreign

poems P. L. 680 c, χαίρω ἀκούων ὑμῶν τῶν σοφῶν *I delight in listening to you sages* P. Ion 532 d.

#### THE ARTICLE AND A PREDICATE NOUN

**1150.** A predicate noun has no article, and is thus distinguished from the subject: καλεῖται ἡ ἀκρόπολις ἔτι ὑπ' Ἀθηναίων πόλις *the acropolis is still called 'city' by the Athenians* T. 2. 15.

**1151.** Predicate comparatives and superlatives, possessive pronouns, and ordinals have no article: φῆμιν τὴν ἐμῶν τοῦ γυναικὸς πάντων σωφρονεστάτην εἶναι *I thought that my wife was (the) most virtuous of all* L. 1. 10, Χαιρεφῶν ἐμὸς ἐταῖρος ἦν *Chaerephon was a friend of mine* P. A. 21 a. Cp. 1125 d.

**1152.** Even in the predicate the article is used with a noun referring to a definite object (an individual or a class) that is well known, previously mentioned or hinted at, or identical with the subject: οἱ δ' ἄλλοι ἐπιχειροῦσι βάλλειν τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην *the rest try to strike Dexippus calling him 'the traitor'* X. A. 6. 6. 7, οἳ τοὶ ἦσαν οἱ φεύγοντες τὸν ἐλεγχον *these men were those who (as I have said) avoided the inquiry* Ant. 6. 27. οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἀνθρώποι εἰσι καὶ οἱ πολλοὶ *the enactors of the laws are the weak men and the multitude* P. G. 483 b, ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα *he suspected that it was Menon who traduced him* X. A. 2. 5. 28 (here subject and predicate could change places). So also with ὁ αὐτός *the same* (1209 a), ὁ ἄτερον *one of two* (69), τὸ πρῶτον *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*, ἡ πρώτη *that offers*. Cp. 1124.

N. 1. — Such participial nouns appear in active, middle, and passive forms, and admit the distinctions of tense: οἱ ἐθελήσοντες μένειν *those who shall be willing to remain* X. H. 7. 5. 24.

N. 2. — Thucydides often substantivizes the neuter participle to form abstract expressions: τῆς πόλεως τὸ τιμώμενον *the dignity of the State* 2. 63. Such participial nouns denote an action regulated by time and circumstance. Contrast τὸ δεδιός fear (in actual operation) 1. 36 with τὸ δέος (simply fear in the abstract).

c. Preposition and case: οἱ ἐν τῶν πρᾶγματων *those in power, the government* D. 18. 247, οἱ ἐν τῇ ἡλικίᾳ *those in the prime of life* T. 6. 24.

d. With the genitive, forming a noun-phrase (1299): τὰ τῶν στρατιωτῶν *the condition of the soldiers* X. A. 3. 1. 20, τὰ τῆς ὀργῆς *the outbursts of wrath* T. 2. 60.

e. Adverbs: οἱ τ' ἐνδον συλλαμβάνοντο καὶ οἱ ἐκτὸς κατεκόπησαν *those who were inside were arrested and those outside were cut down* X. A. 2. 5. 32. Similarly οἱ τότε *the men of that time*, οἱ ἐκεῖ *the dead*, οἱ πάλαι *the ancients*.

N. — An adverb preceded by the article may be used like an adjective: ὁ ὀρθῶς κυβερνήτης *the good pilot* P. R. 341 c. The article is rarely omitted.

f. Infinitives : καλοῦσι γε ἀκολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἀρχεσθαι *they call intemperance being ruled by one's pleasures* P. Ph. 68 e.

g. Any single word or clause : τὸ ὑμεῖς θταν λέγω, τὴν πόλιν λέγω *when I say You, I mean the State* D. 18. 88, ὑπερβᾶς τὸ δίκας ὑπεχέτω τοῦ φόβου *omitting (the words) 'let him submit to judgment for the murder'* D. 23. 220.

## POSITION OF THE ARTICLE

### *Attributive Position of the Article*

1154. A word or group of words standing between the article and its noun, or immediately after the article if the noun, with or without the article, precedes, is an *attributive*. Thus, ὁ σοφὸς ἀνὴρ, ὁ ἀνὴρ ὁ σοφός, or ἀνὴρ ὁ σοφός (cp. 1168).

1155. This holds true except in the case of such post-positive words as μέν, δέ, γέ, τέ, γάρ, δή, οἶμαι, οὖν, τοίνυν; and τις in Hdt. : τῶν τις Περσέων *one of the Persians* 1. 85. In Attic, τις intervenes only when an attributive follows the article : τῶν βαρβάρων τινὲς ἱππέων *some of the barbarian cavalry* X. A. 2. 5. 32.

1156. Adjectives, participles, adverbs, and (generally) prepositions with their cases, if preceded by the article, have *attributive position*.

1157. (1) Commonly, as in English, the article and the attributive precede the noun : ὁ σοφὸς ἀνὴρ *the wise man*. In this arrangement the emphasis is on the attributive. Thus, τῇ πρώτῃ ἡμέρᾳ *on the first day* T. 3. 96, ἐν τῷ πρὸ τοῦ χρόνου *in former times* D. 53. 12, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδὼν *seeing the terror inspired by the Greeks in the barbarians* X. A. 1. 2. 18.

1158. (2) Less often, the article and the attributive follow the noun preceded by the article : ὁ ἀνὴρ ὁ σοφὸς *the wise man*. Thus, τὸ στράτευμα τὸ τῶν Ἀθηναίων *the army of the Athenians* T. 8. 50, ἐν τῇ πορείᾳ τῇ μέχρῃ ἐπὶ θάλατταν *on the journey as far as the sea* X. A. 5. 1. 1. In this arrangement the emphasis is on the noun, as something definite or previously mentioned, and the attributive is added by way of explanation. So τοὺς κύνας τοὺς χαλεποὺς διδέωσι *they tie up the dogs, the savage ones* (I mean) X. A. 5. 8. 24.

1159. (3) Least often, the noun takes no article before it, when it would have none if the attributive were dropped : ἀνὴρ ὁ σοφός *the wise man* (lit. *a man, I mean the wise one*). Thus, μάχαις ταῖς πλείοσι *in the greater number of battles* T. 7. 11, σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς *I associate with gods, I associate with good men* X. M. 2. 1. 32. In this arrangement the attributive is added by way of explanation; as in the last example : *with men, the good* (I mean).

1160. A proper name, defining a preceding noun with the article, may itself have the article : ὁ ἀδελφὸς δ' Ἀρεθούσιος (his) *brother Arethusius* D. 53. 10. Cp. 1142 c. An appositive to a proper name has the article when it designates a characteristic or something well known : ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος *Solon of ancient times was a lover of the people* Ar. Nub. 1187, Πάσιων ὁ Μεγαρεύς *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 θεονέωτων ἀρετὴ *the valour of the dead* L. 12. 36.

b. τὸ βιβλίον 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 νίκης τὸ μέγεθος *the greatness of the victory* X. H. 6. 4. 19.

d. τὸ βιβλίον τοῦ πατρὸς (very common). Thus, ἡ τόλμα τῶν λεγόντων *the effrontery of the speakers* L. 12. 41. The genitive of the divided whole (1306) is so placed or as in c.

N. 1. — A substantive with no article is sometimes followed by the article and the attributive genitive: ἐπὶ σκῆπρῳ ἰόντες τὴν Ξενοφῶντος *going to the tent (namely, that) of Xenophon* X. A. 6. 4. 19. Cp. 1159.

**1162.** The order bringing together the same forms of the article (περὶ τοῦ τοῦ πατρὸς βιβλίου) is avoided, but two or three articles of different form may stand together: τὸ τῆς τοῦ ξαίνοτος 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), αὐτοῖς meaning *same* (1173), and πᾶς expressing the *sum total* (1174).

**1164.** Two or more attributives of a substantive are variously placed: (1) εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις *to the other Arcadian cities* X. H. 7. 4. 38. (2) τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερὸν *the sanctuary of Lycean Zeus in Arcadia* P. R. 585 d. (3) ἐς τὸν ἐπὶ τῷ στόματι τοῦ λιμένος στενοῦ ὄντος τὸν ἕτερον πύργον *to the other tower at the mouth of the harbour which was narrow* T. 8. 90. (4) ἐν τῇ οἰκίᾳ τῇ Χαρμοῖδου τῇ παρὰ τὸ Ὀλυμπεῖον *in the house of Charmides by the Olympieum* And. 1. 16. (5) ἀπὸ τῶν ἐν τῇ Ἀσίᾳ πόλεων Ἑλληνίδων *from the Greek cities in Asia* X. H. 4. 3. 15. (6) πρὸς τὴν ἐκ τῆς Σικελίας τῶν Ἀθηναίων μεγάλην κακοπραγίαν *with regard to the great failure of the Athenians in Sicily* T. 8. 2. (7) τὸ τεῖχος τὸ μακρὸν τὸ νότιον *the long southern wall* And. 3. 7.

**1165.** A relative or temporal clause may be treated as an attributive: Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώπους *Solon detested men like this man here* D. 19. 254.

**1166.** Position of an attributive participle with its modifiers (A = article, N = noun, P = participle, D = word or words dependent on P): (1) APND: τὸν ἐφεστηκότα κινδύνον τῇ πόλει *the danger impending over the State* D. 18. 176. (2) APDN: τοὺς περιεστηκότας τῇ πόλει κινδύνους D. 18. 179. (3) ADPN: τὸν τότε τῇ πόλει περιστάσαντα κινδύνον D. 18. 188. (4) NADP: ἔτοιμον ἔχει δύναμιν τὴν . . . καταδουλωσομένην πάντας *he has in readiness a force to enslave all* D. 8. 46.

**1167 a.** Especially after verbal substantives denoting an action or a state an attributive prepositional phrase is added without the article being repeated: τὴν μεγάλην στρατεῖαν Ἀθηναῖων καὶ τῶν συμμαχῶν ἐς Αἴγυπτον *the great expedition of the Athenians and their allies to Egypt* T. 1. 110.

b. A word defining a substantivized participle, adjective, or infinitive may

be placed before the article for emphasis: *καὶ ταῦτα τοὺς εἰδότες καλοῦμαι ἀπὸ τοῦ* will summon those who have knowledge of this D. 57. 65, *τούτων τοῖς ἐναντίοις* with the opposite of these T. 7. 75.

### Predicate Position of Adjectives

1168. A predicate adjective either precedes or follows the article and its noun: *σοφὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ σοφός* the man is wise.

Thus, *ἀτελεῖ τῇ νικῇ ἀνέστησαν* they retired with their victory incomplete T. 8. 27, *ψιλὴν ἔχων τὴν κεφαλὴν* with his head bare X. A. 1. 8. 6, *τὰς τριήρεις ἀφείλκυσαν* *κενὰ* they towed off the ships without their crews T. 2. 93.

a. This is called the predicate position, which often lends emphasis.

1169. A predicate adjective or substantive may thus be the equivalent of a clause of a complex sentence: *ἀθάνατον τὴν περὶ αὐτῶν μνήμην καταλείψουσιν* they will leave behind a remembrance of themselves that will never die I. 9. 3, *ἐπῆρετο πόσον τι ἄγοι τὸ στράτευμα* he asked about how large the force was that he was leading (= πόσον τι εἶη τὸ στράτευμα ὁ ἄγοι 2647) X. C. 2. 1. 2, *παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον* they received the leadership from their allies (being willing) who were willing to confer it I. 1. 17.

1170. A predicate expression may stand inside an attributive phrase: *ὁ δεινὸς* (pred.) *λεγόμενος γεωργός* he who is called a skilful agriculturist X. O. 19. 14. This is common with participles of naming with the article.

1171. The predicate position is employed with the demonstratives *οὗτος*, *ὁκεῖνος*, and *ἀμφω*, *ἀμφότερος*, *ἐκάτερος*, and *ἐκαστος*; with the possessive genitives of personal and relative pronouns (1185, 1196) and of *αὐτός* (1201); with *αὐτός* meaning *self* (1206 b); with the genitive of the divided whole (1306), as *τούτων οἱ πλείστοι* the most of these X. A. 1. 5. 13, *οἱ ἀριστοὶ τῶν περὶ αὐτόν* the bravest of his companions 1. 8. 27; and with *πᾶς* meaning *all* (1174 b).

a. This wise man is *οὗτος ὁ σοφὸς ἀνὴρ*, *ὁ σοφὸς ἀνὴρ οὗτος* (and also *ὁ σοφὸς οὗτος ἀνὴρ*).

### PECULIARITIES OF POSITION WITH THE ARTICLE

1172. Adjectives of Place. — When used in the predicate position (1168) *ἥκρος* (high) means the top of, *μέσος* (middle) means the middle of, *ἐσχάτος* (extreme) means the end of. Cp. *summus*, *medius*, *extremus*.

Attributive Position	Predicate Position
τὸ ἄκρον ὄρος the lofty mountain	ἄκρον τὸ ὄρος } the top of
ἡ μέση ἀγορὰ the central market	τὸ ὄρος ἄκρον } the mountain
	μέση ἡ ἀγορὰ } the centre of
	ἡ ἀγορὰ μέση } the market
ἡ ἐσχάτη νῆσος the farthest island	ἐσχάτη ἡ νῆσος } the verge of
	ἡ νῆσος ἐσχάτη } the island

Thus, *περὶ ἀκrais ταῖς χερσὶ χειρῖδες* gloves on the fingers (points of the hands) X. C. 8. 8. 17, *διὰ μέσου τοῦ παραδείου βεῖ* flows through the middle of the park X. A. 1. 2. 7. The meaning of the predicate position is also expressed by (τὸ) *ἄκρον τοῦ ὄρους*, (τὸ) *μέσον τῆς ἀγορᾶς*, etc.

**1173.** *μόνος, ἡμῖς.* — (1) Attributive: *ὁ μόνος παῖς* the only son, *αἱ ἡμίσεις χάριτες* half-favours. (2) Predicate: *μόνος ὁ παῖς* (or *ὁ παῖς μόνος*) *παίζει* the boy plays alone, *ἡμῖς ὁ βίος* (or *ὁ βίος ἡμῖς*) *ἡμῖς* half of life, *τὰ ἄρματα τὰ ἡμῖς* half of the chariots.

*αὐτός:* (1) Attributive: *ὁ αὐτὸς ἀνὴρ* the same man. (2) Predicate: *αὐτὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ αὐτὸς* the man himself.

**1174.** *πᾶς* (and in the strengthened forms *ἀπᾶς, σύμπας* all together). *a.* In the attributive position *πᾶς* denotes the whole regarded as the sum of all its parts (the *sum total*, the *collective body*): *οἱ πάντες πολῖται* the whole body of citizens, *ἡ πᾶσα Σικελία* the whole of Sicily, *ἀποκτείνει τοὺς ἅπαντας Μυτιληναίους* to put to death the entire Mitylenean population T. 3. 38.

*N.* — Hence, with numbers, *οἱ πάντες, τὰ σύμπαντα* in all: *ἐξακόσιοι καὶ χθῖνοι οἱ πάντες* 1600 in all T. 1. 60.

*b.* In the predicate (and usual) position *πᾶς* means *all*: *πάντες οἱ πολῖται* or (often emphatic) *οἱ πολῖται πάντες* all the citizens (individually), *περὶ πάντας τοὺς θεοὺς ἡσεβήκασι καὶ ἐς ἅπασαν τὴν πόλιν ἡμαρτήκασιν* they have committed impiety towards all the gods and have sinned against the whole State L. 14. 42.

*c.* Without the article: *πάντες πολῖται* all (conceivable) citizens, *μισθωσάμενοι πάντας ἀνθρώπους* hiring every conceivable person L. 12. 60.

*N. 1.* — In the meaning *pure, nothing but*, *πᾶς* is strictly a predicate and has no article: *κύκλῳ φρουρούμενος ὑπὸ πάντων πολεμίων* hemmed in by a ring of guards all of whom are his enemies (= *πάντες ὑφ' ὧν φρουρεῖται 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*: *σὺν σοὶ πᾶσα ὁδὸς εὐπορος* with you every road is easy to travel X. A. 2. 5. 9, *πᾶσα θάλασσα* every sea T. 2. 41.

**1175.** *ὅλος:* (1) Attributive: *τὸ ὅλον στράτευμα* the whole army; (2) Predicate: *ὅλον τὸ στράτευμα* (or *τὸ στράτευμα ὅλον*) the army as a whole, *τὴν νύκτα ὅλην* the entire night. With no article: *ὅλον στράτευμα* a whole army, *ὅλα στρατεύματα* whole armies.

**1176.** The demonstrative pronouns *οὗτος, ὅδε, ἐκεῖνος*, and *αὐτός* self, in agreement with a noun, usually take the article, and stand in the predicate position (1168): *οὗτος ὁ ἀνὴρ* or *ὁ ἀνὴρ οὗτος* (never *ὁ οὗτος ἀνὴρ*) *ἔστις* this man, *αὐτὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ αὐτός* the man himself (*ὁ αὐτὸς ἀνὴρ* the same man 1173).

**1177.** One or more words may separate the demonstrative from its noun: *ὁ τοῦτου ἔρως τοῦ ἀνθρώπου* the love of this man P. S. 213 c. Note also *τῶν οἰκείων τινὲς τῶν ἐκείνων* some of their slaves (some of the slaves of those men) P. A. 33 d.

**1178.** *οὗτος, ὅδε, ἐκεῖνος* sometimes omit the article.

*a.* Regularly, when the noun is in the predicate: *αὕτη ἔστω ἱκανὴ ἀπολογία* let this be a sufficient defence P. A. 24 b, *οἶμαι ἐμὴν ταύτην πατρίδα εἶναι* I think this is my native country X. A. 4. 8. 4.

*b.* Usually, with proper names, except when anaphoric (1120 b): *ἐκεῖνος Θουκυδίδης* that (well-known) Thucydides Ar. Ach. 708.

c. Usually, with definite numbers: ταύτας τριάκοντα μνᾶς *these thirty minae* D. 27. 23.

d. Optionally, when a relative clause follows: ἐπὶ γῇν τήνδε ἤλθομεν, ἐν ᾗ οἱ πατέρες ἡμῶν Μήδων ἐκράτησαν *we have come against this land, in which our fathers conquered the Medes* T. 2. 74.

e. In the phrase (often contemptuous) οὗτος ἀνὴρ P. G. 505 c; and in other expressions denoting some emotion: ἀνθρώποις οὕτοισι D. 18. 243.

f. Sometimes, when the demonstrative follows its noun: ἐπίγραμμα τόδε T. 6. 59. So often in Hdt.

g. Frequently, in poetry.

1179. ἀμφω, ἀμφοτέρω both, ἑκάτερος each (of two), ἕκαστος each (of several) have the predicate position. But with ἕκαστος the article is often omitted: κατὰ τὴν ἡμέραν ἐκάστην (*day by day and*) *every day*, καθ' ἐκάστην ἡμέραν *every day*.

1180. The demonstratives of *quality* and *quantity*, τοιοῦτος, τοίωσδε, τοσοῦτος, τοσάσδε, τηλικούτος, when they take the article, usually follow it: τῶν τοσοῦτων καὶ τοιούτων ἀγαθῶν *of so many and such blessings* D. 18. 305, τοῦτο τὸ τοιοῦτον ἔθος *such a practice as this* 21. 123. ὁ δεῖνα *such a one* (336) regularly takes the article.

a. But the predicate position occurs: τοσαύτη ἡ πρώτη παρασκευὴ πρὸς τὸν πόλεμον διέπλει *so great was the first armament which crossed over for the war* T. 6. 44.

1181. An attributive, following the article, may be separated from its noun by a pronoun: ἡ πάλαι ἡμῶν φύσις *our old nature* P. 8. 189 d, ἡ στενὴ αὕτη ὁδὸς (*for αὕτη ἡ στενὴ ὁδὸς*) *this narrow road* X. A. 4. 2. 6.

1182. Possessive pronouns take the article only when a definite person or thing is meant, and stand between article and noun: τὸ ἐμὸν βιβλίον *my book*, τὰ ἡμέτερα βιβλία *our books*.

a. But names of relationship, πόλις, πατρίς, etc., do not require the article (1140).

1183. The article is not used with possessive pronouns or the genitive of personal and reflexive pronouns (cp. 1184, 1185):

a. When no particular object is meant: ἐμὸν βιβλίον or βιβλίον μου *a book of mine*.

b. When these pronouns belong to the predicate: μαθητῆς γέγονα σοῖς *I have become a pupil of yours* P. Euth. 5 a, οὐ λόγους ἐμαντοῦ λέγων *not speaking words of my own* D. 9. 41.

#### POSITION OF THE GENITIVE OF PRONOUNS AND THE ARTICLE

1184. In the attributive position (1154) stands the genitive of the demonstrative, reflexive, and reciprocal pronouns. τὸ τούτου βιβλίον or τὸ βιβλίον τὸ τούτου *his book*, τὸ ἐμαντοῦ βιβλίον or τὸ βιβλίον τὸ ἐμαντοῦ *my own book*; μετεπέμψατο τὴν ἐαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς *he sent for his daughter and her child* X. C. 1. 3. 1.

a. The type τὸ βιβλίον τούτου is rare and suspected except when another attributive is added: τῇ νῦν ὕβρει τούτου D. 4. 3. The types τὸ βιβλίον ἐμαντοῦ (Hdt. 6. 23) and τὸ αὐτοῦ βιβλίον (T. 6. 102) are rare.



**1185. In the predicate position stands**

a. The genitive of the personal pronouns (whether partitive or not): τὸ βιβλίον μου (σου, αὐτοῦ, etc.), or μου (σου, αὐτοῦ, etc.) τὸ βιβλίον when other words precede, as *ὅς ἔχει σου τὴν ἀδελφὴν who has your sister to wife* And. 1. 50.

b. The genitive of the other pronouns used partitively.

N. 1. — Homer does not use the article in the above cases, and often employs the orthotone forms (σεῖο μέγα κλέος thy great fame π 241). Even in Attic ἐμοῦ for μου occurs (ἐμοῦ τὰ φορτία my wares Ar. Vesp. 1398).

N. 2. — The differences of position between 1184 and 1185 may be thus illustrated:

*My book is pretty:* καλὸν ἐστὶ τὸ βιβλίον μου.

καλὸν ἐστὶ μου τὸ βιβλίον.

*My pretty book:* τὸ καλὸν μου βιβλίον.

*They read their books:* τὰ ταυτῶν βιβλία ἀναγινώσκουσιν.

**INTERROGATIVES, ἄλλος, πῶς, ὅστις WITH THE ARTICLE**

**1186.** The interrogatives τίς, ποῖος may take the article when a question is asked about an object before mentioned: ΣΩ. νῦν δὲ ἑκείνα, ὃ Φαῖδρε, δυνάμεθα κρίνειν. ΦΑΙ. τὰ ποῖα; ΣΩΚ. *Now at last we can decide those questions.* ΠΗ. (The) what questions? P. Phae. 277 a.

**1187.** So even with a personal pronoun: A. δεῦρο δὲ εὐθὺ ἡμῶν . . . B. ποῖ λέγεις καὶ παρὰ τίνας τοὺς ὅμᾱς; A. *Come hither straight to us.* B. *Whither do you mean and who are you that I am to come to (you being who)?* P. Lys. 203 b.

**1188.** ἄλλος other. — ὁ ἄλλος in the singular usually means *the rest* (ἡ ἄλλη Ἑλλάς the rest of Greece); in the plural, *the others* (οἱ ἄλλοι Ἕλληνες the other (ceteri) Greeks, but ἄλλοι Ἕλληνες other (alii) Greeks). A substantivized adjective or participle usually has the article when it stands in apposition to οἱ ἄλλοι: τὰ ἄλλα τὰ πολιτικά the other civic affairs X. Hi. 9. 5. On ἄλλος, ὁ ἄλλος (sometimes ἕτερος) besides, see 1272.

**1189.** πῶς, ὅστις: τὸ πῶς usually means *the great(er) part*, οἱ πολλοὶ the multitude, the vulgar crowd; πλείους several, οἱ πλείους the majority, the mass; πλείστοι very many, οἱ πλείστοι the most; ὀλίγοι few, οἱ ὀλίγοι the oligarchs (as opposed to οἱ πολλοί). Note πῶς predicative: ἐπεὶ ἑώρα πῶς τὰ κρέα when he saw that there was abundance of meat X. C. 1. 3. 6.

**PRONOUNS****THE PERSONAL PRONOUNS**

**1190.** The nominative of the personal pronoun is usually omitted except when emphatic, e.g. in contrasts, whether expressed or implied: ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἕρομαι since you are not willing to obey me, I will follow along with you X. A. 1. 3. 6. In contrasts the first pronoun is sometimes omitted (930).

**1191.** Where there is no contrast the addition of the pronoun may strengthen the verb: εἰ μὴδὲ τοῦτο βούλει ἀποκρίνασθαι, σὺ δὲ τοῦντιθέων λέγε if you do not wish to reply even to this, tell me then X. C. 5. 5. 21.

**1192.** The forms *ἐμοῦ*, *ἐμοί*, and *ἐμέ* and the accented forms of the pronoun of the second person (325 a) are used when emphatic and usually after prepositions: *καὶ περὶς ἐμέ πύρρὰ ἔδωκας μοι καὶ ἔλαβες παρ' ἐμοῦ* and after prevailing on me you gave me pledges of faith and received them from me X. A. 1. 6. 7. Cp. 187 N. 2. On the reflexive use of the personal pronouns of the first and second persons, see 1222-1224.

**1193.** *ἐγώ*, *σύ* (*ἐμὲ*, *σὸς*) 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), *ὅς*, *οὗτος* (of present persons), *ὁ μὲν* . . . *ὁ δέ* (at the beginning of a sentence), and by *αὐτός* in *contrasts*. The oblique cases of the foregoing replace *ὅς*, etc., which in Attic prose are usually indirect reflexives (1228, 1229). *ὅς* and *ἐ* in Attic prose occur chiefly in poetical passages of Plato; in Attic poetry they are personal pronouns. The pronoun of the third person is very rare in the orators.

**1195.** Homer uses *ἐγώ*, *σὺ*, etc., as personal pronouns (= *αὐτοῦ*, *αὐτῆς*, etc., in Attic), in which case they are enclitic: *διὰ μαντεσσύνην, τὴν οἱ Πόρξ Φοῖβος* by the art of divination, which Phoebus gave to him A 72. Homer also uses *ἐγώ*, *σὺ*, etc., either as direct (= *αὐτοῦ*, etc., 1218) or as indirect reflexives (= *αὐτοῦ*, etc., 1225). In the former case they are orthotone; in the latter, either enclitic or orthotone. Thus, *ὡ παῖδα τοῦτ' αὖ γέλ' αὖτο* he begat a son like unto himself E 800, *οὐ τίνα φέρει ὁμοῖον ὁ ἕμην Δαναῶν* he says there is no one of the Danaans like unto himself I 306. Hdt. agrees with Hom. except that *σὺ*, *σὺ* are not direct reflexives and orthotone; *σφίσι* (not *σφί*) is reflexive.

### THE POSSESSIVE PRONOUNS

For the article with a possessive pronoun see 1182-1183.

**1196.** The possessive pronouns (330) of the first and second persons are the equivalents of the possessive genitive of the personal pronouns: *ἐμός* = *μου*, *σός* = *σου*, *ἡμέτερος* = *ἡμῶν*, *ὁμέτερος* = *ὁμῶν*.

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 ἐμός*, *ὁ φίλος μου* my friend from *φίλος ἐμός*, *φίλος μου* a friend of mine.

b. A word may stand in the genitive in apposition to the personal pronoun implied in a possessive pronoun. See 977.

**1197.** A possessive pronoun may have the force of an objective genitive (cp. 1331) of the personal pronoun: *φίλῃ τῇ ἐμῇ* out of friendship for me X. C. 3. 1. 28. (*φίλῃ ἢ ἐμῇ* usually means my friendship (for others)).

**1198.** The possessive pronouns of the first and second persons are sometimes reflexive (when the subject of the sentence and the possessor are the same person), sometimes not reflexive.

## 1199. FIRST AND SECOND PERSONS SINGULAR

1. Not reflexive (adjective *my, thy (your)*; pronoun *mine, thine (yours)*).

ἐμέ, σός: ὁρᾷ τὸν ἐμὸν φίλον *he sees my friend*, ὁρᾷ τὸν σὸν πατέρα *she sees your father*, στέργει τὸν ἐμὸν πατέρα *he loves my father* (or τὸν πατέρα τὸν ἐμὸν or πατέρα τὸν ἐμὸν; or τὸν πατέρα μου or μου τὸν πατέρα), οἱ ἐμοὶ ὀφθαλμοὶ καλλίους ἢ τῶν σῶν ἔησαν *my eyes will prove to be more beautiful than yours* X. S. 6. 5.

2. Reflexive (*my own, thine (your) own*).

- a. ἑαυτοῦ, σεαυτοῦ, in the attributive position (very common): ἔλαβον τὸν ἐμαυτοῦ μισθόν (or τὸν μισθὸν τὸν ἐμαυτοῦ) *I received my (own) pay*, τὸν ἀδελφὸν τὸν ἐμαυτοῦ ἔπεμψα *I sent my (own) brother* Aes. 2. 94, κἀπὶ τοῖς σεαυτῆς κακοῖσι κἀπὶ τοῖς ἐμοῖς γελᾷς; *art thou laughing at thine own misery and at mine?* S. El. 879.
- b. ἐμός, σός (less common): στέργω τὸν ἐμὸν πατέρα *I love my (own) father*, στέργεις τὴν σὴν μητέρα *you love your (own) mother*, ἡ ἐμὴ γυναῖξ *my wife* X. C. 7. 2. 28, ἀδελφός τῆς μητρὸς τῆς ἐμῆς *brother of my mother* And. 1. 117.
- c. ἐμός αὐτοῦ, σός αὐτοῦ (poetical): τὸν ἐμὸν αὐτοῦ πατέρα (β 45, S. O. T. 416).
- d. μου, σου (rare): τὸν πατέρα μου Ant. 1. 23.

N. — When the possessor is not to be mistaken, the article alone is placed before the substantive and the possessive or reflexive pronoun is omitted (cp. 1121). Thus, στέργεις τὸν πατέρα *you love your (own) father*, στέργει τὸν πατέρα *he loves his (own) father*, στέργουσι τὸν πατέρα *they love their (own) father*.

## 1200. FIRST AND SECOND PERSONS PLURAL

1. Not reflexive (adjective *our, your*; pronoun *ours, yours*).

- a. ἡμέτερος, ὑμέτερος: ὁ ἡμέτερος φίλος *our friend* (more common than ὁ φίλος ἡμῶν), ὁ ὑμέτερος φίλος *your friend* (more common than ὁ φίλος ὑμῶν), ἵψτησιν ποιούμενοι ἢ ὑμῶν ἢ τῶν ὑμετέρων τινός *making a search for you or for anything of yours* L. 12. 30.

2. Reflexive (*our own, your own*).

- a. ἡμέτερος, ὑμέτερος (common): στέργομεν τὸν ἡμέτερον φίλον *we love our own friend*, στέργετε τὸν ὑμέτερον φίλον *you love your own friend*.
- b. Usually the intensive αὐτῶν is used with ἡμέτερος, ὑμέτερος in agreement with ἡμῶν (ὑμῶν) implied in the possessive forms. This gives a stronger form of reflexive. Thus:  
ἡμέτερος αὐτῶν, ὑμέτερος αὐτῶν: στέργομεν τὸν ἡμέτερον αὐτῶν φίλον *we love our own friend*, εἰκοδόμημα ἢ τῶν φίλων τινὶ ἢ ἡμέτερον αὐτῶν *a house either for some one of our friends or our own* P. G. 514 b; στέργετε τὸν ὑμέτερον αὐτῶν φίλον *you love your own friend*, διδάσκετε τοὺς παῖδας τοὺς ὑμετέρους αὐτῶν *teach your own children* I. 3. 57.
- c. ἡμῶν, ὑμῶν (rare): αἰτιώμεθα τοὺς πατέρας ἡμῶν *let us accuse our (own) fathers* P. Lach. 179 c.
- d. ἡμῶν αὐτῶν, ὑμῶν αὐτῶν (very rare): δίκαιον ἡμᾶς . . . φαίνεσθαι μῦθε ἡμῶν

αὐτῶν τῇ δόξῃ ἐνδεστέρεους *it is not right for us to show ourselves inferior to our own fame* T. 2. 11, τὰ τῶν ἵππων καὶ τὰ ὑμῶν αὐτῶν ἔπλα *the equipments both of your horses and yourselves* X. C. 6. 3. 21.

## 1201.

## THIRD PERSON SINGULAR

1. Not reflexive (*his, her, its*).

- a. αὐτοῦ, αὐτῆς, αὐτοῦ in the predicate position (very common): ὁρῶ τὸν φίλον αὐτοῦ (αὐτῆς) *I see his (her) friend*, γινώσκων αὐτοῦ τὴν ἀνδρείαν *knowing his courage* P. Pr. 310 d.
- b. ἐκείνου, etc., or τοῦτου, etc. in the attributive position (very common): ὁρῶ τὸν ἐμὸν φίλον, οὐ τὸν ἐκείνου *I see my friend, not his*, ἀφικροῦνται παρ' Ἀριαίου καὶ τὴν ἐκείνου στρατιάν *they come up with Ariaeus and his army* X. A. 2. 2. 8, παρεκάλεε τινὰς τῶν τούτου ἐπιτηδεῶν *he summoned some of his friends* L. 3. 11.
- c. ὅς, ἥ, ὅν, Hom. ὅς, ἐή, ἐόν (poetical): τὴν γῆμεν ἐόν διὰ κάλλος *he married her because of her beauty* λ 282. Hom. has εἶ rarely for αὐτοῦ, αὐτῆς.

2. Reflexive (*his own, her own*).

- a. αὐτοῦ, αὐτῆς, in the attributive position (very common): στέργει τὸν αὐτοῦ φίλον *he loves his own friend*, ὁρᾷ τὴν αὐτῆς μητέρα *she sees her own mother*, τὴν αὐτοῦ ἀδελφὴν διδῶσι Σεύθῃ *he gives his own sister in marriage to Seuthes* T. 2. 101, ὑβρίζει γυναῖκα τὴν αὐτοῦ *he misuses his own wife* And. 4. 15. This is the only way in prose to express *his own, her own*.
- b. ὅς (ὅς): poetical. Sometimes in Homer ὅς (ὅς) has the sense of *own* with no reference to the third person (1230 a).
- c. ὅς αὐτοῦ, αὐτῆς (poetical): ὅν 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 τούτων (ἐκείνων) φίλος *their friend*, διὰ τὴν ἐκείνων ἀπιστίαν *because of distrust of them* And. 3. 2.
- c. σφέων (Ionic): Hdt. 5. 58.

2. Reflexive (*their own*).

- a. αὐτῶν (very common): στέργουσι τοὺς αὐτῶν φίλους *they love their own friends*, τῶν αὐτῶν συμμάχων κατεφρόνου *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 σφετέρους αὐτῶν ἐπικαλοῦνται *they call their own slaves as witnesses* Ant. 1. 30.
- c. σφῶν αὐτῶν, without the article (rare): τὰ ὀνόματα διαπράττονται σφῶν αὐτῶν προσγραφῆναι *they contrived that their own names were added* L. 13. 72. Cp. 1234. τὸν σφῶν αὐτῶν is not used.
- d. σφέτερος (rare in prose): Βοιωτοὶ μέρος τὸ σφέτερον παρέχοντο *the Boeotians furnished their own contingent* T. 2. 12.

e. *σφῶν* in the predicate position, occasionally in Thucydides, as τοὺς συμμάχους ἐδέδισαν σφῶν *they were afraid of their own allies* 5. 14. Cp. 1228 N. 2.

1203. Summary of possessive forms (poetical forms in parenthesis).

a. Not reflexive

my	ἐμός	μεν	our	ἡμέτερος	ἡμῶν
thy	σός	σου	your	ὕμετερος	ὕμῶν
his, her	(δς Hom., rare)	αὐτοῦ, -ῆς	their		αὐτῶν
		(εὗ Hom., rare)			(σφέων Ionic)

N. — *ἡμέτερος* and *ὕμετερος* are more used than *ἡμῶν* and *ὕμῶν*.

b. Reflexive

my own	ἐμός (ἐμός αὐτοῦ, -ῆς)	ἐμαυτοῦ, -ῆς	our own	ἡμέτερος	ἡμέτερος αὐτῶν
thy own	σός (σός αὐτοῦ, -ῆς)	σεαυτοῦ, -ῆς	your own	ὕμετερος	ὕμετερος αὐτῶν
his, her	οὖν (δς)	(δς αὐτοῦ, -ῆς)	their own	σφέτερος	σφέτερος αὐτῶν
	(poet. and Ionic)	ἐαυτοῦ, -ῆς		(rare)	ἐαυτῶν, σφῶν
					(rare),
					σφῶν αὐτῶν

N. — In the plural *ἡμῶν αὐτῶν*, *ὕμῶν αὐτῶν* are replaced by *ἡμέτερος αὐτῶν*, *ὕμετερος αὐτῶν*, and these forms are commoner than *ἡμέτερος*, *ὕμετερος*. *σφέτερος αὐτῶν* is less common than *ἐαυτῶν*. *σφέτερος* in poetry may mean *mine own*, *thine own*, *your own*.

### THE PRONOUN αὐτός

1204. *αὐτός* is used as an adjective and as a pronoun. It has three distinct uses: (1) as an intensive adjective pronoun it means *self* (*ipse*). (2) As an adjective pronoun, when preceded by the article, it means *same* (*idem*). (3) In oblique cases as the personal pronoun of the third person, *him*, *her*, *it*, *them* (*eum*, *eam*, *id*, *eos*, *eas*, *ea*).

1205. Only the first two uses are Homeric. In Hom. *αὐτός* denotes the principal person or thing, in opposition to what is subordinate, and is intensive by contrast: *αὐτὸν καὶ θεράποντα* *the man himself and his attendant* Z 18 (cp. *σώων' αὐτὸν καὶ παῖδας* P. G. 511 e and see 1206 d). On *αὐτός* as a reflexive, see 1228 a; on *αὐτός* emphatic with other pronouns, see 1233 ff.

1206. *αὐτός* is intensive (*self*)

a. In the *nominative* case, when standing alone: *αὐτοὶ τὴν γῆν ἔσχον* *they (the Athenians) seized the land themselves* T. 1. 114. Here *αὐτός* emphasizes the word understood and is not a personal pronoun.

b. In *any* case, when in the predicate position (1168) with a substantive, or in agreement with a pronoun: *αὐτὸς ὁ ἀνὴρ, ὁ ἀνὴρ αὐτός* *the man himself*, *αὐτοῦ τοῦ ἀνδρός, τοῦ ἀνδρός αὐτοῦ*, etc.

1207. With a proper name or a word denoting an individual, the article is omitted: *αὐτὸς Μένων* *Menon himself* X. A. 2. 1. 5, *πρὸ αὐτοῦ βασιλέως* *in front of the Great King himself* 1. 7. 11.

1208. The word emphasized may be an oblique case which must be supplied: *ἔλεγε δὲ καὶ αὐτὸς ὁ Βρασιδᾶς τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς* (*scil. τοῖς Θεσσαλοῖς*) *φίλοις ὦν ἔναι* *and Brasidas himself also said that he came as a friend to the country*

of the Thessalians *anō* to the Thessalians themselves T. 4. 78, *δεῖ τοίνυν τοῦτ' ἑδῆ σκοπεῖν* (scil. ἡμᾶς) *αὐτοῖς* we must forthwith consider this matter ourselves D. 2. 2.

**1209.** Special renderings of the emphatic αὐτός:

a. *By itself, in itself, unaided, alone, etc.*: αὐτὴ ἡ ἀλήθεια *the naked truth* Aes. 3. 207, τὸ πλεον τοῦ χωρίου αὐτὸ καρτερόν ἐπῆρχε *the greater part of the place was strong in itself* (without artificial fortification) T. 4. 4. On αὐτοῖς ἀνδράσι: *men and all*, see 1525. αὐτό with a noun of any gender is used by Plato to denote the abstract idea of a thing: αὐτὸ τὸ καλόν *ideal beauty* R. 493 e, αὐτὸ δικαιοσύνη *ideal justice* 472 c.

b. *Just, merely*: αὐτὸ τὸ δεόν *just what we want* X. A. 4. 7. 7, αὐτὰ τάδε *merely this* T. 1. 139.

c. *Voluntarily*: ἀνδρας οἱ καὶ τοῖς μὴ ἐπικαλουμένοις αὐτοὶ ἐπιστρατεύουσι *men who uninvited turn their arms even against those who do not ask their assistance* T. 4. 60.

d. *The Master* (said by a pupil or slave): Αὐτὸς ἔφα' *the Master* (Pythagoras) said it (*ipse dixit*) Diog. Laert. 8. 1. 46, τίς οὗτος; Αὐτός. τίς Αὐτός; Σωκράτης *Who's this? The Master. Who's the Master? Socrates* Ar. Nub. 220.

e. With ordinals: ἡρόθη πρεσβευτῆς δέκατος αὐτός *he was chosen envoy with nine others* (i.e. himself the tenth) X. H. 2. 2. 17.

**1210.** After the article, in the attributive position (1154), αὐτός in any case means *same*.

Thus ὁ αὐτὸς ἀνὴρ, rarely (ὁ) ἀνὴρ ὁ αὐτός *the same man*; τοῦ αὐτοῦ θέρου *in the same summer* T. 4. 58, τὰ αὐτὰ ταῦτα *these same things* X. A. 1. 1. 7, οἱ τοῦ αὐτοῦ αἰεὶ περὶ τῶν αὐτῶν λόγου λέγοντες *the people who are continually making the same speeches about the same things* Ant. 5. 50.

a. So as a predicate: ἐγὼ μὲν ὁ αὐτός εἰμι, ἔμεῖς δὲ μεταβάλλετε *I am the same, it is you who change* T. 2. 61.

**1211.** In Hom. αὐτός, without the article, may mean *the same*: ἦρχε δὲ τῷ αὐτῇ ὁδῷ, ἥνπερ οἱ ἄλλοι *and he guided him by the same way as the others had gone* θ 107.

**1212.** αὐτός when unemphatic and standing alone in the oblique cases means *him, her, it, them*. ἐκέλευον αὐτὴν ἀπίνειν *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 Δάμνιππον λέγω πρὸς αὐτὸν ταῦτα *summoning Damnippos, I speak to him as follows* L. 12. 14. But an oblique case of αὐτός is often suppressed where English employs the pronoun of the third person: ἐμπιπλᾶς ἀπάντων τὴν γνώμην ἀπέπεμπε *having satisfied the minds of all he dismissed them* X. A. 1. 7. 8.

**1215.** αὐτοῦ, etc., may be added pleonastically; περᾶσομαι τῷ πάππῳ, κρείττοσι ὢν ἰππέσι, συμμαχεῖν αὐτῷ *I will try, since I am an excellent horseman, to be an ally to my grandfather* X. C. 1. 8. 15.

**1216.** αὐτοῦ, etc., are emphatic (= αὐτοῦ τούτου, etc.) in a main clause when followed by a relative clause referring to αὐτοῦ, etc.: εἰρηκας αὐτό, δι' ὅπερ ἔγωγε

τὰ ἐμὰ ἔργα πλείστου ἀξία νομίζω εἶναι *you have mentioned the very quality for which I consider my work worth the highest price* X. M. 3. 10. 14. But when the relative clause precedes, αὐτοῦ, etc., are not emphatic: οὓς δὲ μὴ εὕρισκον, κενोटάφιον αὐτοῖς ἐποίησαν *they built a cenotaph for those whom they could not find* X. A. 6. 4. 9.

1217. αὐτοῦ, etc., are often used where, after a conjunction, we expect the oblique case of a relative pronoun: ὁ μὴ οἶδε μὴδ' ἔχει αὐτοῦ σφραγίδα *which he does not know nor does he have the seal of it* P. Th. 192 a.

### THE REFLEXIVE PRONOUNS

1218. **Direct Reflexives.**—The reflexive pronouns are used *directly* when they refer to the chief word (usually the subject) of the sentence or clause in which they stand.

γνώθι σεαυτὸν *learn to know thyself* P. Charm. 164 e, σφάττει ἐαυτήν *she kills herself* X. C. 7. 3. 14, καθ' ἑαυτοὺς βουλευσάμενοι τὰ ὅπλα παρέδωκαν καὶ σφᾶς αὐτούς *after deliberating apart by themselves they surrendered their arms and themselves* (their persons) T. 4. 38. Less commonly the reference is to the object, which often stands in a prominent place: τοὺς δὲ περιόλους ἀφῆκεν ἐπὶ τὰς ἑαυτῶν πόλεις *but the perioeci he dismissed to their own cities* X. H. 6. 5. 21.

1219. The direct reflexives are regular in prose if, in the same clause, the pronoun refers emphatically to the subject and is the direct object of the main verb: ἑμαυτὸν (not ἐμέ) ἐπαινῶ *I praise myself*. The usage of poetry is freer: στένω σὲ μᾶλλον ἢ μέ *I mourn thee rather than myself* E. Hipp. 1409.

1220. The reflexives may retain or abandon their differentiating force. Contrast the third example in 1218 with παρέδωκαν σφᾶς αὐτούς *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: θρηνοῦντός τέ μου καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ *wailing and saying much unworthy of myself* P. A. 88 e (contrast ἀκούσει πολλὰ καὶ ἀνάξια σουτοῦ *you will hear much unworthy of yourself* P. Cr. 53 e), δοκῶ μοι ἀδύνατος εἶναι *I (seem to myself to be) think I am unable* P. R. 368 b (less usually δοκῶ ἑμαυτῷ). So in Hom.: ἐγὼν ἐμέ λῶσομαι *I will ransom myself* K 378. Cp. 1195.

1223. ἐμέ, σέ, not ἑμαυτὸν, σεαυτὸν, are generally used as subject of the infinitive: ἐγὼ οἶμαι καὶ ἐμέ καὶ σὲ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡγεῖσθαι *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.

'Ορέστης ἔπεισεν Ἀθηναίους ἑαυτὸν καταγεῖν *Orestes persuaded the Athenians to restore him(self)* T. 1. 111, ἐβούλετο ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν 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 (1975), the context must decide to which subject the reflexive pronoun refers: (ὁ κατήγορος) ἔφη . . . ἀπακείθοντα τοὺς νέους αὐτὸν . . . οὕτω διατιθεῖν τοὺς 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. 1. 2. 52.

**1227.** ἑαυτοῦ, etc., are rarely used as indirect reflexives in adjectival clauses: τὰ παύγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλκοντο *they took up the wrecks, as many as were close to their own land* T. 2. 92.

**1228.** Instead of the indirect ἑαυτοῦ, etc., there may be used

a. The oblique cases of αὐτός: ἐπειράτο τοὺς Ἀθηναίους τῆς ἐς αὐτὸν ὀργῆς παραλῶν *he tried to divert the Athenians from their anger against himself* T. 2. 65. When ἑαυτοῦ, etc. precede, αὐτοῦ, etc. are usual instead of the direct reflexive: τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ *Socrates was wont to set forth his opinion to those who conversed with him* X. M. 4. 7. 1.

b. Of the forms of the third personal pronoun, *of* and *σφίσι* (rarely *οἱ*, *σφεῖς*, *σφῶν*, and *σφᾶς*). Thus, ἡρώτῃ αὐτὴν εἰ ἐθελήσει διακονῆσαι *oi* *he asked her if she would be willing to do him a service* Ant. 1. 16, τοὺς παῖδας ἐκέλευεν τοῦ Κύρου δεῖσθαι διαπράσσειν *σφίσι* *they ordered their boys to ask Cyrus to get it done for them* X. C. 1. 4. 1, κελεῖν οὖν γὰρ ἡμᾶς κοινῇ μετὰ σφῶν πολεμεῖν *for they urge us to make war in common with them* And. 3. 27, ἔφη δέ, ἔπειδ' οὐ ἐκβῆται τὴν ψυχὴν . . . ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαμόνιον *he said that when his soul had departed out of him, they (he and others) came to a mysterious place* P. R. 614 b. See 1195.

N. 1. — *σφεῖς* may be employed in a dependent sentence if the pronoun is itself the subject of a subordinate statement, and when the reference to the subject of the leading verb is demanded by way of contrast or emphasis: εἰσαγαγὼν τοὺς ἄλλους στρατηγούς . . . λέγειν ἐκέλευεν αὐτοὺς ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν *after bringing in the rest of the generals he urged them to say that they could lead the army just as well as Xenophon* X. A. 7. 5. 9. Here *αὐτοί* (*ipsi*) is possible. In the singular αὐτός is necessary.

N. 2. — Thucydides often uses the plural forms in reference to the nearest subject: τοὺς συμμάχους ἐδέδισαν σφῶν *they were afraid of their own allies (= σφῶν αὐτῶν)* 5. 14.

N. 3. — ἑαυτοῦ, etc., are either direct or indirect reflexives, *of* and *σφίσι* are only indirect reflexives.

**1229.** *οἱ*, *σφίσι*, etc., and the oblique cases of αὐτός are used when the subordinate clause does not form a part of the thought of the principal subject. This is usual in subordinate indicative clauses, and very common in *ὅτι* and *ὥς* clauses, in indirect questions, and in general in subordinate clauses not directly dependent on the main verb: τῶν πρέσβων, οἱ σφίσι (1481) *περὶ τῶν σπονδῶν ἔνυχον ἀπόντες, ἡμέλουν they thought no more about their envoys, who were absent*



on the subject of the truce T. 5. 44, ἐφοβοῦντο μὴ ἐπιβοῦντο αὐτοῖς οἱ πολέμοι *they were afraid lest the enemy should attack them(selves)* X. A. 3. 4. 1.

**1230.** The reflexive pronoun of the third person is sometimes used for that of the first or second: δεῖ ἡμᾶς ἀνερεῖσθαι ἑαυτοὺς *we must ask ourselves* P. Ph. 78 b, παράγγελλε τοῖς ἑαυτοῦ *give orders to your men* X. C. 6. 3. 27.

a. In Homer *his* is used for *ἐμός* or *σός*: οὗτοι ἔγωγε ἤς γαίης δύναιμι γλυκερώτερον ἄλλο ἰδέσθαι *I can look on nothing sweeter than my own land* i. 28.

**1231. Reciprocal Reflexive.** — The plural forms of the reflexive pronouns are often used for the reciprocal ἀλλήλων, ἀλλήλοις, etc.: ἡμῖν αὐτοῖς διαλεξόμεθα *we will converse with (ourselves) one another* D. 48. 6.

**1232.** But the reciprocal must be used when the idea 'each for or with himself' is expressed or implied: μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς (= ἢ ἐπὶ τοῖς αὐτοῦ ἕκαστος ἀγαθοῖς) *they take greater pleasure in one another's troubles than each man in his own good fortune* I. 4. 168, οὔτε γὰρ ἑαυτοῖς οὔτε ἀλλήλοις ὁμολογοῦσιν *they are in agreement neither with themselves nor with one another* P. Phae. 237 c. Reciprocal and reflexive may occur in the same sentence without difference of meaning (D. 48. 9). The reflexive is regularly used when there is a contrast (expressed or implied) with ἄλλοι: φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις *they envy one another more than (they envy) the rest of mankind* X. M. 3. 5. 16.

#### αὐτός EMPHATIC OR REFLEXIVE WITH OTHER PRONOUNS

**1233.** Of the plural forms, ἡμῶν αὐτῶν, etc. may be either emphatic or reflexive; αὐτῶν ἡμῶν, etc. are emphatic only; but σφῶν αὐτῶν is only reflexive (αὐτῶν σφῶν is not used). In Hom. αὐτόν may mean *myself*, *thyself*, or *himself*, and ἑ αὐτόν, οἱ αὐτῷ, etc. are either emphatic or reflexive.

**1234.** ἡμῶν (ὁμῶν, σφῶν) αὐτῶν often mean 'their own men,' 'their own side': φυλακὴν σφῶν τε αὐτῶν καὶ τῶν ξυμμάχων καταλιπόντες *leaving a garrison (consisting) of their own men and of the allies* T. 5. 114.

**1235.** αὐτός, in agreement with the subject, may be used in conjunction with a reflexive pronoun for the sake of emphasis: αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν *they marched by themselves* X. A. 2. 4. 10, αὐτὸς ἐν μέσῳ κατετίθετο τοῦ στρατοῦ *he located himself in the centre of the camp* X. C. 8. 5. 8.

**1236.** αὐτός may be added to a personal pronoun for emphasis. The forms ἐμὲ αὐτόν, αὐτόν με, etc. are not reflexive like ἐμαυτόν, etc. Thus, τοὺς παῖδας τοὺς ἐμὸς ἥσυχνε καὶ ἐμὲ αὐτόν ὕβρισε *he disgraced my children and insulted me myself* L. 1. 4. Cp. αὐτῷ μοι ἐπέσσυτο *he sprang upon me myself* E 459. Cp. 329 D.

**1237.** The force of αὐτός thus added is to differentiate. Thus ἐμὲ αὐτόν means *myself and no other*, ἐμαυτόν means simply *myself* without reference to others. ὑμᾶς αὐτοὺς is the usual order in the reflexive combination; but the differentiating *you yourselves (and no others)* may be ὑμᾶς αὐτοὺς or αὐτοὺς ὑμᾶς.

## THE DEMONSTRATIVE PRONOUNS

**1238.** The demonstrative pronouns are used substantively or adjectively: οὗτος, or οὗτος ὁ ἀνὴρ, *this man*.

**1239.** A demonstrative pronoun may agree in gender with a substantive predicated of it, if connected with the substantive by a copulative verb (917) expressed or understood: αὕτη (for τοῦτο) ἀρίστη διδασκαλίᾳ *this is the best manner of learning* X. C. 8. 7. 24, εἰ δέ τις ταύτην (for τοῦτο) εἰρήνην ὑπολαμβάνει *but if any one regards this as peace* D. 9. 9.

a. But the unattracted neuter is common, especially in definitions where the pronoun is the predicate: τοῦτ' ἐστὶν ἡ δικαιοσύνη *this is* (what we call) *justice* P. R. 432 b. So οὐχ ὕβρις ταῦτ' ἐστὶ; *is not this insolence?* Ar. Ran. 21.

**1240.** οὗτος and ὅδε *this* usually refer to something near in place, time, or thought; ἐκεῖνος *that* refers to something more remote. οὗτος and ὅδε are emphatic, deictic (333 g) forms (*this here*).

**1241.** Distinction between οὗτος and ὅδε. — ὅδε *hic* points with emphasis to an object in the immediate (actual or mental) vicinity of the speaker, or to something just noticed. In the drama it announces the approach of a new actor. ὅδε is even used of the speaker himself as the demonstrative of the first person (1242). οὗτος *iste* may refer to a person close at hand, but less vividly, as in statements in regard to a person concerning whom a question has been asked. When ὅδε and οὗτος are contrasted, ὅδε refers to the more important, οὗτος to the less important, object. Thus, ἀλλ' ὅδε βασιλεὺς χωρεῖ *but lo! here comes the king* S. Ant. 155, αὕτη πῆλας σοῦ *here she* (the person you ask for) *is near thee* S. El. 1474, καὶ ταῦτ' ἀκούειν κἄτι τῶνδ' ἀλγίονα *so that we obey both in these things and in things yet more grievous* S. Ant. 64. See also 1245. οὗτος has a wider range of use than the other demonstratives.

**1242.** ὅδε is used in poetry for ἐγώ: τῇσδ' (= ἐμοῦ) γε ζώσης ἔτι *while I still live* S. Tr. 305. Also for the possessive pronoun of the first person: εἰ τις τοῦσδ' ἀκούσεται λόγους *if any one shall hear these my words* S. El. 1004.

**1243.** οὗτος is sometimes used of the second person: τίς οὗτος; *who's this here?* (= *who are you?*) Ar. Ach. 1048. So in exclamations: οὗτος, τί ποιεῖς; *you there! what are you doing?* Ar. Ran. 198.

**1244.** τάδε, τάδε πάντα (ταῦτα πάντα) are used of something close at hand: οὐκ ἴωνες τάδε εἰσὶν ἡ people *here are not Ionians* T. 6. 77.

**1245.** οὗτος (τοιούτος, τοσούτος, and οὕτως) generally refers to what precedes, ὅδε (τοιόσδε, τοσόσδε, τηλικόσδε, and ὡδε) to what follows.

Thus, τοιάδε ἔλεξε *he spoke as follows*, but τοιαῦτα (τοσαῦτα) εἰπὼν *after speaking thus*. Cp. ὁ Κύρος ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε πρὸς αὐτὸν ἔλεξε *Cyrus after hearing these words of Gobryas answered him as follows* X. C. 5. 2. 31.

**1246.** καὶ οὗτος meaning (1) *he too, likewise*; (2) *and in fact, and that too*, points back: Ἀγίᾱς καὶ Σωκράτης . . . καὶ τοῦτω ἀπεθανέτην *Agius and Socrates . . . they too were put to death* X. A. 2. 6. 30; ἀπόρων ἐστὶ . . . καὶ τούτων πονηρῶν *it is characteristic of men without resources and that too worthless* 2. 5. 21 (cp. 1320). On καὶ ταῦτα see 947.

**1247.** But *οὗτος*, etc. sometimes (especially in the neuter) refer to what follows, and *δδε*, etc. (though much less often) refer to what precedes: *μετὰ δὲ τοῦτον εἶπε τοσοῦτον* but after him he spoke as follows X. A. 1. 3. 14, *τοιούτους λόγους εἶπεν* he spoke as follows T. 4. 58, *τοιόδε παρακελεύμενος* exhorting them thus (as set forth before) 7. 78, *ὥδε θάπτονσιν* they bury them thus (as described before) 2. 34, *οὕτως ἔχει* the case is as follows (often in the orators).

**1248.** *οὗτος* (especially in the neuter *τούτο*) may refer forward to a word or sentence in apposition: *ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πεπονθαί* that they may not consider this alone (namely) what they shall suffer X. A. 3. 1. 41. So also *οὕτως*. *ἐκεῖνος* also may refer forward: *ἐκεῖνο κερδαίνειν ἡγείται τὴν ἡδονήν* this (namely) pleasure, it regards as gain P. R. 606 b. Cp. 990.

**1249.** *οὗτος* (*τοιούτος*, etc.) is regularly, *δδε* (*τοιόδε*, etc.) rarely, used as the demonstrative antecedent of a relative: *ὅταν τοιαῦτα λέγῃς, ἃ οὐδεὶς ἀν φήσειεν ἀνθρώπων* when you say such things as no one in the world would say P. G. 473 c. *οὗτος* is often used without a conjunction at the beginning of a sentence.

**1250.** When *δδε* retains its full force the relative clause is to be regarded as a supplementary addition: *οὐ δὴ οὖν ἕνεκα λέγω ταῦτα πάντα τόδ' ἐστὶ* but here's the reason why I say all this! P. Charm. 165 a.

**1251.** The demonstratives *οὗτος*, etc., when used as antecedents, have an emphatic force that does not reproduce the (unemphatic) English demonstrative *those*, e.g. in *you released those who were present*. Here Greek uses the participle (*τοὺς παρόντας ἀπελόντας* L. 20. 20) or omits the antecedent.

**1252.** *οὗτος* (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: *ποιήσαντες στήλην ἐψηφίσαντο εἰς ταύτην ἀναγράφειν τοὺς δειτηρίους* having made a slab they voted to inscribe on it the (names of the) offenders Lyc. 117, *ἃ ἂν εἴπῃς, ἔμμενε τούτοις* whatever you say, hold to it P. R. 345 b. The anaphoric *αὐτός* in its oblique cases is weaker (1214).

**1253.** *τούτο*, *ταῦτα* (and *αὐτό*) may take up a substantive idea not expressed by a preceding neuter word: *οἱ τὴν Ἑλλάδα ἡλευθέρωσαν· ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαιούμεν αὐτό* (i.e. *τὴν ἑλευθερίαν*) who freed Greece; whereas we cannot secure this (liberty) even for ourselves T. 1. 122.

**1254.** *οὗτος* (less frequently *ἐκεῖνος*) is used of well known persons and things. Thus, *Γοργιάς οὗτος* this (famous) Gorgias P. Hipp. M. 282 b (cp. *ille*), *τούτους τοὺς συκοφάντας* these (notorious) informers P. Cr. 45 a (cp. *iste*), *τὸν Ἀριστείδην ἐκεῖνον* that (famous) Aristides D. 3. 21, *Καλλιᾶν ἐκεῖνον* that (infamous) Callias 2. 19. *ἐκεῖνος* may be used of a deceased person (P. R. 348 a).

**1255.** When, in the same sentence, and referring to the same object, *οὗτος* (or *ἐκεῖνος*) is used more than once, the object thus designated is more or less emphatic: *ὁ θεὸς ἐξαιρούμενος τούτων τὸν νοῦν τούτοις χρῆται ἀπρητάις* the god deprives them of their senses and employs them as his ministers P. Ion 534 c. For the repeated *οὗτος* (*ἐκεῖνος*) an oblique case of *αὐτός* is usual.

**1256.** *τούτο μὲν . . . τούτο δέ* first . . . secondly, partly . . . partly has, especially in Hdt., nearly the sense of *τὸ μὲν . . . τὸ δέ* (1111).

**1257.** *ἐκεῖνος* refers back (rarely forward, 1248), but implies remoteness in place, time, or thought.

*Κύρος καθορᾷ βασιλεῆα καὶ τὸ ἀμφ' ἐκεῖνον στίφος Cyrus perceives the king and the band around him* X. A. 1. 8. 26, *ῥῆς ἐκεῖνα ἐπιπλέουσιν yonder are ships sailing up to us* T. 1. 51.

**1258.** *ἐκεῖνος* may refer to any person other than the speaker and the person addressed; and may be employed of a person not definitely described, but referred to in a supposed case. It is even used of the person already referred to by *αὐτός* in an oblique case: *ἂν αὐτῷ διδῶς ἀργύριον καὶ πείθῃς ἐκεῖνον if you give him money and persuade him* P. Pr. 310 d. *ἐκεῖνος*, when so used, usually stands in a different case than *αὐτός*. The order *ἐκεῖνος . . . αὐτός* is found: *πρὸς μὲν ἐκείνους οὐκ εἶπεν ἦν ἔχει γνώμην, ἀλλ' ἀπέπεμψεν αὐτούς he did not tell them the plan he had, but dismissed them* X. H. 3. 2. 9.\*

**1259.** When used to set forth a contrast to another person, *ἐκεῖνος* may even refer to the subject of the leading verb (apparent reflexive use): *ὅταν ἐν τῇ γῇ ὀρώσιν ἡμᾶς θηούρας τε καὶ τᾶκείνων φθειρόντας when they (the Athenians) see us (the Dorians) in their land plundering and destroying their property (= τὰ ἑαυτῶν)* T. 2. 11, *ἔλαξε τοῖς Χαλδαίοις διὲ ἦκοι οὔτε ἀπολέσαι ἐπιθυμῶν ἐκείνους οὔτε πολεμεῖν δεόμενος he said to the Chaldeans that he had come neither with the desire to destroy them (ἐκείνους is stronger than αὐτούς) nor because he wanted to war with them* X. C. 3. 2. 12.

**1260.** In the phrase *ὅδε ἐκεῖνος*, *ὅδε* marks a person or thing as present, *ἐκεῖνος* a person or thing mentioned before or well known: *ὅδ' ἐκεῖνος ἐγώ lo! I am he* S. O. C. 188. Colloquial expressions are *τοῦτ' ἐκεῖνο there it is!* (lit. *this is that*) Ar. Ach. 41, and *τόδ' ἐκεῖνο I told you so* E. Med. 98.

**1261.** Distinction between *οὗτος* and *ἐκεῖνος*. — When reference is made to one of two contrasted objects, *οὗτος* refers to the object nearer to the speaker's thought, or to the more important object, or to the object last mentioned. Thus, *ὥστε πολὺ ἂν δικαιοτέρως ἐκείνοις τοῖς γράμμασιν ἢ τοῦτοις πιστεύετε so that you must with more justice put your trust in those lists (not yet put in as evidence) than in these muster-rolls (already mentioned)* L. 16. 7, *εἰ δὲ τοῦτό σοι δοκεῖ μικρὸν εἶναι, ἐκεῖνο καταρόησον but if this appear to you unimportant, consider the following* X. C. 5. 5. 29. *ἐκεῖνος* may refer to an object that has immediately preceded: *καὶ (δεῖ) τὸ βέλτιστον εἶναι, μὴ τὸ ῥᾶστον, ἀπαντας λέγειν· ἐπ' ἐκεῖνο μὲν (i.e. τὸ ῥᾶστον) γὰρ ἡ φύσις αὐτῇ βαδιεῖται, ἐπὶ τοῦτο δὲ (τὸ βέλτιστον) τῷ λόγῳ δεῖ προάγεσθαι διδάσκοντα τὸν ἀγαθὸν πολίτην it is necessary that all should speak what is always most salutary, not what is most agreeable; for to the latter nature herself 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*; *ὅτις*? or adjectively *τίς ἀνὴρ*; *what man*?

**1263.** The interrogatives (pronouns and adverbs, 340, 346) are used in direct and in indirect questions. In indirect questions

the indefinite relatives *ὅστις*, etc., are generally used instead of the interrogatives.

*τί βούλεται ἡμῖν χρῆσθαι; for what purpose does he desire to employ us?* X. A. 1. 3. 18, *οὐκ οἶδα δ τι ἂν τις χρήσαιο αὐτοῖς I do not know for what service any one could employ them* 3. 1. 40, A. *πηνίξ' ἐστὶν ἄρα τῆς ἡμέρας; B. ὀπηγία; A. What's the time of day? B. (You ask), what time of day it is?* Ar. Av. 1499.

N. — For peculiarities of Interrogative Sentences, see 2666, 2668.

**1264.** *τί* is used for *τίνα* as the predicate of a neuter plural subject when the general result is sought and the subject is considered as a unit: *ταῦτα δὲ τί ἐστίν; but these things, what are they?* Aes. 3. 167. *τίνα* emphasizes the details: *τίς' οὐδ' ἐστὶ ταῦτα; D. 18. 246.*

**1265.** *τίς* asks a question concerning the class, *τί* concerning the nature of a thing: *εἰπέ τίς ἡ τέχνη say of what sort the art is* P. G. 449 a, *τί σωφροσύνη, τί πολιτικός; what is temperance, what is a statesman?* X. M. 1. 1. 16, *φθόνον δὲ σκοπῶν δ τι εἴη considering what envy is (quid sit invidia)* X. M. 3. 9. 8.

### THE INDEFINITE PRONOUNS

**1266.** The indefinite pronoun *τις*, *τι* is used both substantively (*some one*) and adjectively (*any, some*). *τις*, *τι* cannot stand at the beginning of a sentence (181 b).

**1267.** In the singular, *τις* is used in a collective sense: *everybody* (for *anybody*); cp. Germ. *man*, Fr. *on*: *ἀλλὰ μῦθε τίς ἐκείνον but everybody detests him* D. 4. 8. *ἕκαστός τις, πᾶς τις each one, every one* are generally used in this sense. *τις* may be a covert allusion to a known person: *δώσει τις δίκην some one (i.e. you) will pay the penalty* Ar. Ran. 554. It may also stand for *I* or *we*. Even when added to a noun with the article, *τις* denotes the indefiniteness of the person referred to: *ὅταν δ' ὁ κύριος παρῇ τις, ὅμων ὅστις ἐστὶν ἡγεμών κτλ. but whenever your master arrives, whoever he be that is your leader, etc.* S. O. C. 289. With a substantive, *τις* may often be rendered *a, an*, as in *ἕτερός τις δυνάστης another dignitary* X. A. 1. 2. 20; or, to express indefiniteness of nature, by *a sort of*, etc., as in *εἰ μὲν θεοὶ τινές εἰσιν οἱ δαίμονες if the 'daimones' are a sort of gods* P. A. 27 d.

**1268.** With adjectives, adverbs, and numerals, *τις* may strengthen or weaken an assertion, apologize for a comparison, and in general qualify a statement: *δεινός τις ἀνὴρ a very terrible man* P. R. 596 c, *μύωψ τις a sort of gad-fly* P. A. 30 e, *σχεδὸν τι pretty nearly* X. O. 4. 11, *τριᾶκοντά τινες about 30* T. 8. 73. But in *παρεγένοντό τινες δύο νῆες* the numeral is appositional to *τινές* (*certain, that is, two ships joined them*) T. 8. 100.

**1269.** *τις*, *τι* sometimes means *somebody*, or *something*, of importance: *τὸ δοκεῖν τινὲς εἶναι the seeming to be somebody* D. 21. 213, *ἔδοξε τι λέγειν he seemed to say something of moment* X. C. 1. 4. 20.

**1270.** *τι* is not omitted in *θαυμαστὸν λέγεις what you say is wonderful* P. L. 657 a. *ἥ τις ἢ οὐδείς means few or none* X. C. 7. 5. 45, *ἥ τι ἢ οὐδέν little or nothing* P. A. 17 b.

## THE ADJECTIVE PRONOUNS ἄλλος AND ἕτερος

**1271.** ἄλλος strictly means *other* (of several), ἕτερος *other* (of two). On ὁ ἄλλος, οἱ ἄλλοι see 1188.

a. ἕτερος is sometimes used loosely for ἄλλος, but always with a sense of *difference*; when so used it does not take the article.

**1272.** ἄλλος, and ἕτερος (rarely), may be used attributively with a substantive, which is to be regarded as an appositive. In this sense they may be rendered *besides, moreover, as well*: οἱ ἄλλοι Ἀθηναῖοι *the Athenians as well (the others, i.e. the Athenians)* T. 7. 70, τοὺς ὀπλίτας καὶ τοὺς ἄλλους ἱππεῖς *the hoplites and the cavalry besides* X. H. 2. 4. 9, γέρων χωρεῖ μεθ' ἐτέρου νεᾶνιου *an old man comes with (a second person, a young man) a young man besides* Ar. Eccl. 849. Cp. "And there were also two other malefactors led with him to be put to death" St. Luke 23. 32.

**1273.** ἄλλος *other, rest* often precedes the particular thing with which it is contrasted: τὰ τε ἄλλα ἐτίμησε καὶ μῦθους ἔδωκε δᾶρκευς *he gave me ten thousand darics besides honouring me in other ways* (lit. *he both honoured me in other ways and etc.*) X. A. 1. 8. 3, τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστὰς προέμπει *with the rest of the army he kept quiet, but sent forward a hundred peltasts* T. 4. 111.

**1274.** ἄλλος followed by another of its own cases or by an adverb derived from itself (cp. *alius aliud, one . . . one, another . . . another*) does not require the second half of the statement to be expressed: ἄλλος ἄλλα λέγει *one says one thing, another (says) another* X. A. 2. 1. 15 (lit. *another other things*). So ἄλλοι ἄλλως, ἄλλοι ἄλλοθεν.

a. Similarly ἕτερος, as συμφορὰ ἐτέρᾳ ἐτέρου 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: τὰ ἄλλα τὰ μέγιστα *the other matters of the highest moment* P. A. 22 d. Here τὰ μέγιστα is in apposition to τὰ ἄλλα (1272). οἱ ἄλλοι πάντες οἱ, τὰ ἄλλα πάντα τὰ sometimes omit the final article.

**1276.** ὁ ἄλλος often means *usual, general*: παρὰ τὸν ἄλλον τρόπον *contrary to my usual disposition* Ant. 3. β. 1.

## THE RECIPROCAL PRONOUN

**1277.** The pronoun ἀλλήλων expresses reciprocal relation: ὡς δ' εἰδέτην ἀλλήλους ἡ γυνὴ καὶ ὁ Ἀβραδάτας, ἡσπάζοντο ἀλλήλους *when Abradatas and his wife saw each other, they mutually embraced* X. C. 6. 1. 47.

**1278.** To express reciprocal relation Greek uses also (1) the middle forms (1726); (2) the reflexive pronoun (1231); or (3) a substantive is repeated: ἀνὴρ θανὲν ἀνδρα *man fell upon man* O 328.

On Relative Pronouns see under Complex Sentences (2493 ff.).

## THE CASES

**1279.** Of the cases belonging to the Indo-European language, Greek has lost the free use of three: instrumental, locative, and ablative. A few of the *forms* of these cases have been preserved (341, 1449, 1535); the syntactical *functions* of the instrumental and locative were taken over by the dative; those of the ablative by the genitive. The genitive and dative cases are therefore *composite* or *mixed* cases.

N.—The reasons that led to the formation of *composite* cases are either (1) formal or (2) functional. Thus (1) *χώρῃ* is both dat. and loc.; *λόγους* represents the instr. *λόγοις* and the loc. *λόγοισι*; in consonantal stems both ablative and genitive ended in *-ος*; (2) verbs of *ruling* may take either the dat. or the loc., hence the latter case would be absorbed by the former; furthermore the use of prepositions especially with loc. and instr. was attended by a certain indifference as regards the form of the case.

**1280.** Through the influence of one construction upon another it often becomes impossible to mark off the later from the original use of the genitive and dative. It must be remembered that since language is a natural growth and Greek was spoken and written before formal categories were set up by Grammar, all the uses of the cases cannot be apportioned with definiteness.

**1281.** The cases fall into two main divisions. Cases of the Subject: nominative (and vocative). Cases of the Predicate: accusative, dative. The genitive may define either the subject (with nouns) or the predicate (with verbs). On the nominative, see 938 ff.

**1282.** The content of a thought may be expressed in different ways in different languages. Thus, *πειθω σε*, but *persuadeo tibi* (in classical Latin): and even in the same language, the same verb may have varying constructions to express different shades of meaning.

## VOCATIVE

**1283.** The vocative is used in exclamations and in direct address: *ὦ Ζεῦ καὶ θεοί* *oh Zeus and ye gods* P. Pr. 310 d, *ἀνθρώπε* *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 Ἀίσχλην*; *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 *ἐφ' ᾧ*, 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 : *ὦβρε κῶρε γένουις blessed, oh boy, mayest thou be* Theocr. 17. 66. Cp. *Matutine pater seu Iane libentius audis* Hor. S. 2. 6. 20.

**1287.** By the omission of *σύ* or *ὑμεῖς* the nominative with the article may stand in apposition to a vocative : *ὦ ἄνδρες οἱ παρόντες you, gentlemen, who are present* P. Pr. 337 c, *ὦ Κύρε καὶ οἱ ἄλλοι Πέρσαι Cyrus and the rest of you Persians* X. C. 3. 8. 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 : *ὦ πικρὸς θεοῖς oh loathed of heaven* S. Ph. 254, *φίλος ὦ Μενελάε ah dear Menelaus* Δ 189 ; and connected with the vocative by *and* : *ὦ πόλις καὶ δῆμη oh city and people* Ar. Eq. 273. In exclamations about a person : *ὦ γενναῖος oh the noble man* P. Phae. 227 c.

*α. οὔτος* is regular in address : *οὔτος, τί πάσχεις, ὦ Ξανθίᾳ ; ho there, I say, Xanthias, what is the matter with you ?* Ar. Vesp. 1 ; *ὦ οὔτος, Αἴᾳ 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 *γενική πτῶσις case denoting the class*.

## THE GENITIVE PROPER WITH NOUNS

### (ADNOMINAL GENITIVE)

**1290.** A substantive in the genitive limits the meaning of a substantive on which it depends.

**1291.** The genitive limits for the time being the scope of the substantive on which it depends by referring it to a particular class or description, or by regarding it as a part of a whole. The genitive is akin in meaning to the adjective and may often be translated by an epithet. Cp. *στέφανος χρύσλου* with *χρυσοῦς στέφανος, φόβος πολεμίου* with *πολέμιος φόβος, τὸ εἶδος πλέθρου* with *τὸ εἶδος πλεθριαῶν* (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 *βιᾶ, μένος, σθένος might, etc.*, instead of the corresponding adjective : *βιῇ Διομήδεος mighty Diomedes* E 781.

**1293.** In poetry *δέμας form, κάρᾱ and κεφαλὴ head, etc.*, are used with a genitive to express majestic or loved persons or objects : *Ἰσμήρης κάρᾱ* S. Ant. 1.

**1294.** *χρῆμα thing* is used in prose with a genitive to express size, strength, etc. : *σφενδονητῶν πάμπολύ τι χρῆμα a very large mass of slingers* X. C. 2. 1. 6. 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 (1801). 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: *τελευτῇ τοῦ βίου* 'life-end' (cp. *life-time*) X. A. 1. 1. 1. Cp. 1146.

b. The genitive with substantives has either the attributive (1154), or, in the case of the genitive of the divided whole (1306), and of personal pronouns (1185), the predicate, position (1168).

**1296.** Words denoting number, especially numerals or substantives with numerals, often agree in case with the limited word instead of standing in the genitive: *φόρος τέσσαρα τάλαντα* a tribute of four talents T. 4. 57 (cp. 1323), *ἐς τὰς ναῦς, αἱ ἐφρούρουν δύο, καταφυγόντες* fleeing to the ships, two of which were keeping guard 4. 118. So with *οἱ μὲν, οἱ δέ* in apposition to the subject (981).

#### GENITIVE OF POSSESSION OR BELONGING

**1297.** The genitive denotes ownership, possession, or belonging: *ἡ οἰκία ἡ Σίμωνος* the house of Simon L. 3. 32, *ὁ Κίρου στόλος* the expedition of Cyrus X. A. 1. 2. 5. Cp. the dative of possession (1476).

**1298.** Here may be classed the genitive of origin: *οἱ Σόλωνος νόμοι* the laws of Solon D. 20. 103, *ἡ ἐπιστολὴ τοῦ Φιλίππου* the letter of Philip 18. 37, *κώματα παντοίων ἀνέμων* waves caused by all kinds of winds B 396.

**1299.** The possessive genitive is used with the neuter article (singular or plural) denoting affairs, conditions, power, and the like: *τὸ τῶν ἐφόρων* the power of the ephors P. L. 712 d, *τὸ τῆς τέχνης* the function of the art P. G. 450 c, *τὸ τοῦ Σόλωνος* the maxim of Solon P. Lach. 188 b, *ἄδηλα τὰ τῶν πολέμων* the chances of war are uncertain T. 2. 11, *τὰ τῆς πόλεως* the interests of the State P. A. 36 c, *τὰ τοῦ δήμου φρονεῖ* is on the side of the people Ar. Eq. 1216. Sometimes this is almost a mere periphrasis for the thing itself: *τὸ τῆς τύχης* chance D. 4. 12 *τὰ τῆς σωτηρίας* safety 23. 163, *τὸ τῆς ὁσιᾶς, ὅτιδήποτ' ἐστὶ* the quality of holiness, whatever it is 21. 126, *τὸ τῶν πρεσβυτέρων ἡμῶν* we elders P. L. 657 d. So *τὸ τοῦτου* S. Aj. 124 is almost = οὗτος, as *τοῦμόν* is = ἐγώ or ἐμέ. Cp. L. 8. 19.

**1300.** The genitive of possession may be used after a demonstrative or relative pronoun: *τοῦτό μου διαβάλλει* he attacks this action of mine D. 18. 28.

**1301.** With persons the genitive may denote the relation of child to parent, wife to husband, and of inferior to superior: *Θουκυδίδης ὁ Ὀλόρου* Thucydides, the son of Olorus T. 4. 104 (and so *υἱός* is regularly omitted in Attic official documents), *Διὸς Ἀρτεμῖς* Artemis, daughter of Zeus S. Aj. 172, *ἡ Σμικυθίωνος Μελιστίχη* Melistichē wife of Smicythion Ar. Eccl. 46, *Λυδὸς ὁ Φερεκλέους* Lydus, the slave of Pherecles And. 1. 17, *οἱ Μένωνος* the troops of Menon X. A. 1. 5. 13 (*οἱ τοῦ Μένωνος στρατιῶται* 1. 5. 11).

a. In poetry we may have an attributive adjective: *Τελαμώνιος Αἴας* (= *Αἴας ὁ Τελαμώνιος*) B 528. Cp. 846 f.

**1302.** The word on which the possessive genitive depends may be represented by the article: *ἀπὸ τῆς ἐαυτῶν* from their own country (γῆς) T. 1. 15 (cp. 1027 b). A word for *dwelling* (*οἰκία*, *δῶμος*, and also *ιερόν*) is perhaps omitted after *ἐν*, *eis*, and sometimes after *ἐξ*. Thus, *ἐν Ἀρίφρονος* at Aripbron's P. Pr. 320 a, *ἐν Διονύσου* (scil. *ιερῷ*) at the shrine of Dionysus D. 5. 7, *eis διδασκάλου* *φοιτᾷν* to go to school X. C. 2. 3. 9, *ἐκ Πατροκλέους* *ἔρχομαι* I come from Patroclus's Ar. Plut. 84. So, in Homer, *ἐν(els) Ἀἰδᾶο*.

**1303.** Predicate Use. — The genitive may be connected with the noun it limits by means of a verb.

*Ἱπποκράτης ἐστὶ οἰκίας μεγάλης* Hippocrates is of an influential house P. Pr. 316 b, *Βοιωτῶν ἡ πόλις ἐσται* the city will belong to the Boeotians L. 12. 58, *ἡ Ζέλειδ ἐστὶ τῆς Ἀσιᾶς* Zelea is in Asia D. 9. 43, *οὐδὲ τῆς αὐτῆς Θρᾷκης ἐγένοντο* nor did they belong to the same Thrace T. 2. 29, *ἃ δῶκει τοῦ ψηφίσματος, ταῦτ' ἐστὶν* the clauses in the bill which he attacks, are these D. 18. 56.

**1304.** The genitive with *ἐμὶ* may denote the person whose nature, duty, custom, etc., it is to do that set forth in an infinitive subject of the verb: *πενίᾳ φέρειν οὐ πάντες, ἀλλ' ἀνδρὸς σοφοῦ* 'tis the sage, not every one, who can bear poverty Men. Sent. 463, *δοκεῖ δικαίου τοῦτ' εἶναι πολιτοῦ* this seems to be the duty of a just citizen D. 8. 72, *τῶν νικῶντων ἐστὶ καὶ τὰ ἐαυτῶν σφίζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν* it is the custom of conquerors to keep what is their own and to take the possessions of the defeated X. A. 3. 2. 39.

**1305.** With verbs signifying to refer or attribute, by thought, word, or action, anything to a person or class. Such verbs are to think, regard, make, name, choose, appoint, etc.

*λογίζου . . . τὰ δ' ἄλλα τῆς τύχης* deem that the rest belongs to chance E. Alc. 789, *τῶν ἐλευθερωτάτων οἰκῶν νομισθεῖσα* deemed a daughter of a house most free E. And. 12, *ἐμὲ γράφε τῶν ἱππεύειν ὑπερεπιθυμούντων* put me down as one of those who desire exceedingly to serve on horseback X. C. 4. 3. 21, *τῆς πρώτης τάξεως τεταγμένους* assigned to the first class L. 14. 11, *τῆς ἀγαθῆς τύχης τῆς πόλεως εἶναι τιθῆμι* I reckon as belonging to the good fortune of the State D. 18. 254, *εἰ δὲ τινες τῆν Ἀσίαν ἐαυτῶν ποιοῦνται* but if some are claiming Asia as their own X. Ages. 1. 33, *νομίζει ὑμᾶς ἐαυτοῦ εἶναι* he thinks that you are in his power X. A. 2. 1. 11.

#### GENITIVE OF THE DIVIDED WHOLE (PARTITIVE GENITIVE)

**1306.** The genitive may denote a whole, a part of which is denoted by the noun it limits. The genitive of the divided whole may be used with any word that expresses or implies a part.

**1307.** Position. — The genitive of the whole stands before or after the word denoting the part: *τῶν Θρακῶν πελτασταὶ* targeteers of the Thracians T. 7. 27, *οἱ ἄποροι τῶν πολιτῶν* the needy among the citizens D. 18. 104; rarely between the limited noun and its article: *οἱ τῶν ἀδίκων ἀφικνούμενοι* those of the unrighteous who come here P. G. 525 c. Cp. 1161 N. 1.

**1308.** When all are included there is no partition : so in οὔτοι πάντες *all of these, all these*, τέτταρες ἡμεῖς ἡμεν *there were four of us*, τὸ πᾶν πλῆθος τῶν ὁπλιτῶν *the entire body of the hoplites* T. 8. 93, ὅσοι ἐστὲ τῶν ὁμοίων *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 Δωριεῖς ἡμῶν *those of us who are Dorians* 4. 61. The governing word may be omitted : Ἀρχιάς τῶν Ἡρακλειδῶν *Archias (one) of the Heraclidae* T. 6. 3. To an indefinite substantive without the article may be added a genitive denoting the special sort : Φεραύλας Πέρσης τῶν δημοτῶν *Pheraulas, a Persian, one of the common people* X. C. 2. 3. 7.

**1311.** Chorographic Genitive. — τῆς Ἀττικῆς ἐς Οἰνῶν to Oenoë in Attica T. 2. 18 (or ἐς Οἰνῶν τῆς Ἀττικῆς, not ἐς τῆς Ἀττικῆς Οἰνῶν), τῆς Ἰταλίας Λοκροί *the Locrians in Italy* 3. 86. The article, which is always used with the genitive of the country (as a place well known), is rarely added to the governing substantive (τὸ Κήναιον τῆς Εὐβοίας *Cenaeum in Euboea* T. 3. 93).

**1312.** (II) With substantive adjectives and participles.

οἱ ἀδικοὶ τῶν ἀνθρώπων *the unjust among men* D. 27. 68 (but always οἱ θνητοὶ ἀνθρώποι), μόνος τῶν πρυτάνων *alone of the prytans* P. A. 32 b, ὅλγοι αὐτῶν *few of them* X. A. 3. 1. 3, τῶν ἄλλων Ἑλλήνων ὁ βουλόμενος *whoever of the rest of the Greeks so desires* T. 3. 92. So τὸ καταντικρὺ αὐτῶν τοῦ σπηλαίου *the part of the cavern facing them* P. R. 515 a. For nihil novi the Greek says οὐδὲν καινόν.

**1313.** Adjectives denoting magnitude, and some others, may conform in gender to the genitive, instead of appearing in the neuter : ἔτεμον τῇ γῇ τὴν πολλήν *they ravaged most of the land* T. 2. 56, τῇ γῇ ἡ ἀρίστη *the best of the land* 1. 2. This construction occurs more frequently in prose than in poetry.

**1314.** But such adjectives, especially when singular, may be used in the neuter : τῶν Ἀργείων λογάδων τὸ πολὺ *the greater part of the picked Argives* T. 5. 73, ἐπὶ πολὺ τῇ χώρᾳ *over a great part of the land* 4. 3.

**1315.** (III) With comparatives and superlatives.

ἡμῶν ὁ γεραίτερος *the elder of us* X. C. 5. 1. 6 (1066 b), οἱ πρεσβύτατοι τῶν στρατηγῶν *the oldest of the generals* X. A. 3. 3. 11, σίτω πάντων ἀνθρώπων πλείστω χρώμεθ' ἐπεισάκτω *we make use of imported grain more than all other people* D. 18. 87. So with a superlative adverb : ἡ ναὺς ἀριστά μοι ἐπλεῖ πάντος τοῦ στρατοπέδου *my ship was the best sailer of the whole squadron* L. 21. 6.

**1316.** In poetry this use is extended to positive adjectives : ἀριδείκτος ἀνδρῶν *conspicuous among men* A 248, ὦ φίλᾳ 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 : ἀρρητ' ἀρρήτων *horrors unspeakable* S. O. T. 465. Cp. 1064.

**1317.** (IV) With substantive pronouns and numerals.

οἱ μὲν αὐτῶν, οἱ δ' οὐ some of them and not others P. A. 24 e, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων those of the enemy who were taken later X. A. 1. 7. 18, οὐδὲς ἀνθρώπων no one in the world P. S. 220 a, τι τοῦ τείχους a part of the wall T. 7. 4, τις θεῶν one of the gods E. Hec. 164 (τις θεός a god X. C. 5. 2. 12), ἐν τῶν πολλῶν one of the many things P. A. 17 a; rarely after demonstrative pronouns: τοῖτοις τῶν ἀνθρώπων to these (of) men T. 1. 71.

a. With ὅλγοι and with numerals ἀπό and ἐξ are rarely added: ἐκ τριῶν ἐν one of three S. Tr. 734. ἐξ with superlatives is also rare. See also 1688. 1 c.

**1318.** The genitive of the divided whole may do duty as the subject of a finite verb (928 b) or of the infinitive: (ἐφασαν) ἐπιμειγνύμενοι σφῶν πρὸς ἐκείνους they said that some of their number associated with them X. A. 3. 5. 16.

**1319.** Predicate Use. — ἦν δ' αὐτῶν Φαλῖνος and among them was Phalinx X. A. 2. 1. 7, Σόλων τῶν ἐπτὰ σοφιστῶν ἐκλήθη Solon was called one of the Seven Sages I. 15. 235, τῶν ἀποπτῶτων ἀνελθί it would be very strange D. 1. 26; and often with verbs signifying to be, become, think, say, name, choose. With some of these verbs εἰς with the genitive may be used instead of the genitive alone.

#### GENITIVE OF QUALITY

**1320.** The genitive to denote quality occurs chiefly as a predicate.

ἐὼν τρόπου ἡσυχίου being of a peaceful disposition Hdt. 1. 107, οἱ δέ τινες τῆς αὐτῆς γνώμης ὀλίγοι κατέφυγον but some few of the same opinion fled T. 3. 70, ταῦτα παμπόλλων ἐστὶ λόγων this calls for a thorough discussion P. L. 642 a, θεωρήσας τὸν λόγον, μὴ ὅποτέρου τοῦ λόγου, ἀλλ' ὅποτέρου τοῦ βίου ἐστὶν consider, not the manner of his speech, but the manner of his life Aes. 3. 168, εἰ δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πρᾶγματεῖας εἶναι if these matters seem to involve great expense and much toil and trouble D. 8. 48.

a. The attributive use occurs in poetry: χόρτων εὐδένδρων Εὐρώπᾳ Europe with its pastures amid fair trees E. I. T. 134, λευκῆς χιόνος πτέρυξ a wing white as snow (of white snow) S. Ant. 114.

**1321.** The use of the genitive to express quality, corresponding to the Latin genitive, occurs in the non-predicate position, only when age or size is exactly expressed by the addition of a numeral (genitive of measure, 1325). The Latin genitive of quality in *mulier mirae pulchritudinis* is expressed by γυνὴ θαυμασιὰ κάλλος (or τοῦ κάλλους), γυνὴ θαυμασιὰ ἰδεῖν, γυνὴ ἔχουσα θαυμάσιον σχῆμα, etc.

#### GENITIVE OF EXPLANATION (APPOSITIVE GENITIVE)

**1322.** The genitive of an explicit word may explain the meaning of a more general word.

Ἰδιὸς πᾶσις E 642, as *urbs Romae*, ἀελλὰ παντοίων ἀνέμων blasts formed of winds of every sort e 292. This construction is chiefly poetic, but in prose we find ἰὸς μέγα χρῆμα a monster (great affair, 1294) of a boar Hdt. 1. 36, τὸ ἔπος τῆς Ἰσθμίας Mt. Isthme T. 4. 46 (very rare, 1142 c). An articular infinitive in the genitive often defines the application of a substantive: ἀμαθία ἡ τοῦ οἰσθαῖ εἶδέναι ἃ οὐκ οἶδεν the ignorance of thinking one knows what one does not know P. A. 29 b.

a. But with *ὄνομα* the person or thing named is usually in apposition to *ὄνομα*: τῷ δὲ νεωτάτῳ ἐθέμην ὄνομα Καλλίστρατον *I gave the youngest the name Callistratus* D. 48. 74.

### GENITIVE OF MATERIAL OR CONTENTS

1323. The genitive expresses material or contents.

ἔρκος ὀδόντων *the fence (consisting) of the teeth* Δ 850, κρήνη ἡδέος ὕδατος *a spring of sweet water* X. A. 6. 4. 4, σωροὶ σίτου, ξύλων, λίθων *heaps of corn, wood, stones* X. H. 4. 4. 12, ἑξακόσια τάλαντα φόρου *six hundred talents in taxes* T. 2. 13 (cp. 1296).

1324. **Predicate Use**: στεφάνους ῥόδων ὄντας, ἀλλ' οὐ χρύσιον *crowns that were of roses, not of gold* D. 22. 70, ἐστρωμένη ἐστὶ ὁδὸς λίθου *a road was paved with stone* Hdt. 2. 138, and often with verbs of *making*, which admit also the instrumental dative. Hdt. has ποιῆσθαι ἀπὸ and ἐκ τινος.

### GENITIVE OF MEASURE

1325. The genitive denotes measure of space, time, or degree.

ὀκτώ σταδίων τείχος *a wall eight stades long* T. 7. 2, πέντε ἡμερῶν σίτια *provisions for five days* 7. 43 (cp. *fossa pedum quindecim, exilium decem annorum*). Less commonly with a neuter adjective or pronoun: ἐπὶ μέγα ἐχώρησαν *they advanced to a great pitch of power* T. 1. 118, τι δόξης *some honour (aliquid famae)* 1. 5, ἀμήχανον εὐδαιμονίας *(something infinite in the way of happiness) infinite happiness* P. A. 41 c (with emphasis on the adj.). But the phrases *eis τοῦτο*, *eis τοσοῦτο ἀφικέσθαι* (*ἔκειν*, *ἐλθεῖν*, *προσβαλεῖν*, usually with a personal subject) followed by the genitive of abstracts are common: *eis τοῦτο θράσους ἀφίκετο* *he reached such a pitch of boldness* D. 21. 194, *ἐν παντὶ ἀθυμίας* *in utter despondency* T. 7. 55, *ἐν τούτῳ παρασκευῆς* *in this stage of preparation* 2. 17, *κατὰ τοῦτο καιροῦ* *at that critical moment* 7. 2. The article with this genitive is unusual in classical Greek: *eis τοῦτο τῆς ἡλικίας* *to this stage of life* L. 5. 3. Some of these genitives may also be explained by 1306.

1326. Under the head of *measure* belongs amount: *δυοῖν μναῖν πρόσοδος* *an income of two minae* X. Vect. 3. 10. Cp. 1296, 1323.

1327. **Predicate Use**.—*ἐπειδὴν ἐτὼν ᾧ τις τριῶντα* *when a man is thirty years old* P. L. 721 a, *τὰ τείχη ἦν σταδίων ὀκτώ* *the walls were eight stades long* T. 4. 66.

### SUBJECTIVE AND OBJECTIVE GENITIVE

1328. With a verbal noun the genitive may denote the subject or object of the action expressed in the noun.

a. Many of these genitives derive their construction from that of the kindred verbs: *τοῦ ὕδατος ἐπιθυμία* *desire for water* T. 2. 52 (1340), *χόλος υἱός* *anger because of his son* O 138 (1405). But the verbal idea sometimes requires the accusative, or (less commonly) the dative.

1329. In poetry an adjective may take the place of the genitive: *νόστος ἐ βασιλεως* *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 βασιλέως ἐπιτοκία *the perjury of the king* (βασιλεὺς ἐπιτοκεῖ) 8. 2. 4, τὸ ὀργιζόμενον τῆς γνώμης *their angry feelings* T. 2.59 (such genitives with substantive participles are common in Thucydides; cp. 1158 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 Εἰλωτῶν *the fear of the Helots* (felt towards them: φοβοῦνται τοὺς Εἰλωτας) T. 3. 54, ἡ τῶν Ἑλλήνων εὖνοια *good-will towards the Greeks* (εὖνοεῖ τοῖς Ἑλλήσι) X. A. 4. 7. 20, ἡ τῶν καλῶν συνουσία *intercourse with the good* (σύνεσι τοῖς καλοῖς) P. L. 888 a.

a. The objective genitive often precedes another genitive on which it depends: μετὰ τῆς ξυμμαχίας τῆς αἰτήσεως *with the request for an alliance* T. 1. 32.

**1332.** Various prepositions are used in translating the objective genitive: ὁ θεῶν πόλεμος *war with the gods* X. A. 2. 5. 7, ὅρκοι θεῶν *oaths by the gods* E. Hipp. 657, θεῶν εὐχαὶ *prayers to the gods* P. Phae. 244 e, ἀδικημάτων ὀργή *anger at injustice* L. 12. 20, ἐγκράτεια ἡδονῆς *moderation in pleasure* L. 1. 21, ἡ τῶν ἡδονῶν νίκη *victory over pleasures* P. L. 840 c, τρόπαια βαρβάρων *memorials of victory over barbarians* X. A. 7. 6. 36, παραινήσεις τῶν ξυναλλαγῶν *exhortations to reconciliation* T. 4. 59, μῦθος φίλων *tidings about friends* S. Ant. 11, σοῦ μῦθος *speech with thee* S. O. C. 1161. In θανάτου λύσις *release from death* i. 421, μεταπανωλὴ πολέμοιο *respite from war* T 201, it is uncertain whether the genitive is objective or ablative (1392).

**1333.** The objective genitive is often used when a prepositional expression, giving greater precision, is more usual: τὸ Μεγαρέων ψήφισμα *the decree relating to (περὶ) the Megarians* T. 1. 140, ἀπόβασις τῆς γῆς *a descent upon the land (ἐς τὴν γῆν)* 1. 108, ἀπόστασις τῶν Ἀθηναίων *revolt from the Athenians* (ἀπὸ τῶν Ἀθηναίων) 8. 5.

**1334.** For the objective genitive a possessive pronoun is sometimes used: ἐν χάριν *for thy sake* P. Soph. 242 a, διαβολὴ ἡ ἐμὴ *calumniation of me* P. A. 20 e. ὁ ἐμὸς φόβος is usually objective: *the fear which I inspire*. (But σοῦ μῦθος *speech with thee* S. O. C. 1161.)

**1335.** Predicate Use. — οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δικῆς *compassion is not for wrong-doers, but for justice* E. fr. 270.

#### GENITIVE OF VALUE

**1336.** The genitive expresses value.

ἑρὰ τριῶν ταλάντων *offerings worth three talents* L. 30. 20, χιλίων δραχμῶν δίκην *I am defendant in an action involving a thousand drachmas* D. 55. 25.

**1337.** Predicate Use: τοὺς αἰχμαλώτους τοσοῦτων χρημάτων λύσθαι *to ransom the captives at so high a price* D. 19. 222, τριῶν δραχμῶν ποτηρὸς ὢν *a threepenny rogue* 19. 200.

#### TWO GENITIVES WITH ONE NOUN

**1338.** Two genitives expressing different relations may be used with one noun.

οἱ ἄνθρωποι διὰ τὸ αὐτῶν δέος τοῦ θανάτου καταφεύδονται *by reason of their fear of death men tell lies* P. Ph. 85 a, Διονύσου πρεσβυτῶν χορός *a chorus of old men in honour of Dionysus* P. L. 685 b, ἡ τοῦ Λάχηςτος τῶν πῶν ἀρχή *Laches' command of the fleet* T. 3. 115, ἡ Φαίακων προνομίησις τῆς Κερκύρας *the former occupation of Corcyra by the Phaeacians* 1. 25.

### GENITIVE WITH VERBS

**1339.** The genitive may serve as the immediate complement of a verb, or it may appear, as a secondary definition, along with an accusative which is the immediate object of the verb (920, 1392, 1405).

**1340.** The subject of an active verb governing the genitive may become the subject of the passive construction: Νικηράτος ἐρῶν τῆς γυναικὸς ἀντεπάται *Niceratus, who is in love with his wife, is loved in return* X. S. 8. 3. Cp. 1745 a.

### THE GENITIVE PROPER WITH VERBS

#### THE PARTITIVE GENITIVE

**1341.** A verb may be followed by the partitive genitive if the action affects the object only in part. If the *entire* object is affected, the verb in question takes the accusative.

Ἀδρήστοιο δ' ἔγχευε θυγατρῶν *he married one of Adrastus' daughters* Z 121. τῶν πῶλων λαμβάνει *he takes some of the colts* X. A. 4. 5. 35, λαβόντες τοῦ βαρβαρικοῦ στρατοῦ *taking part of the barbarian force* 1. 5. 7, κλέπτοντες τοῦ θρους *seizing part of the mountain secretly* 4. 6. 15 (cp. τοῦ θρους κλέψαι τι 4. 6. 11), τῆς γῆς ἔτεμον *they ravaged part of the land* T. 2. 56 (cp. τὴν γῆν πᾶσαν ἔτεμον 2. 57 and ἔτεμον τῆς γῆς τὴν πολλήν 2. 56), κατεῖλε τῆς κεφαλῆς *he had a hole knocked somewhere in his head* Ar. Vesp. 1428 (τὴν κεφαλὴν κατεῖλεν *to have one's head broken* D. 54. 35).

**1342.** With impersonals a partitive genitive does duty as the subject: πολέμου οὐ μετὴν αὐτῇ *she had no share in war* X. C. 7. 2. 28, ἐμοὶ οὐδαμῶθεν προσήκει τούτου τοῦ πράγματος *I have no part whatever in this affair* And. 4. 34. Cp. 1318.

**1343.** The genitive is used with verbs of *sharing*.

πάντες μετείχον τῆς ἑορτῆς *all took part in the festival* X. A. 5. 3. 9, μετεῖδον αἱλλήλοισι ὧν (= τούτων δ) εἶχον ἕκαστοι *they shared with each other what each had* 4. 5. 6, τὸ ἀνθρώπινον γένος μετεῖλεν ἀθανασίας *the human race has received a portion of immortality* P. L. 721 b, στρον κοινωκεῖν *to take a share of food* X. M. 2. 6. 22, δικαιοσύνης οὐδὲν ὑμῖν προσήκει *you have no concern in righteous dealing* X. H. 2. 4. 40, πολιτεῖᾳ, ἐν ᾗ πένησιν οὐ μέτεστιν ἀρχῆς *a form of government in which the poor have no part in the management of affairs* P. R. 550 c. So with μεταλαγχάνειν *get a share (along with somebody else)*, συναίρεσθαι and κοινοῦσθαι *take part in*, μεταίτεῖν and μεταποιεῖσθαι *demand a share in*.

**1344.** The part received or taken, if expressed, stands in the accusative. οἱ τύραννοι τῶν μεγίστων ἀγαθῶν ἐλάχιστα μετέχουσι *tyrants have the smallest por-*

tion in the greatest blessings X. Hi. 2. 6, τούτων μεταίτει τὸ μέρος he demands his share of this Ar. Vesp. 972.

a. With μέτεστι the part may be added in the nominative: μέτεστι χθμῖν τῶν πεπραγμένων μέρος ye too have had a share in these doings E. I. T. 1299.

**1345.** The genitive is used with verbs signifying to touch, take hold of, make trial of.

(ἡ νόσος) ἤφατο τῶν ἀνθρώπων the plague laid hold of the men T. 2. 48, τῆς γνώμης τῆς αὐτῆς ἔχομαι I hold to the same opinion 1. 140, ἐν τῇ ἐχομένῃ ἐμοῦ κλίνῃ on the couch next to me P. S. 217 d, ἀντιλάβεσθε τῶν πραγμάτων take our public policy in hand D. 1. 20, ὅπως περῶντο τοῦ τείχους to make an attempt on (a part of) the wall T. 2. 81. So with ψάβειν touch (rare in prose), ἀντέχεσθαι cling to, ἐπιλαμβάνεσθαι and συλλαμβάνεσθαι lay hold of.

**1346.** The genitive of the part, with the accusative of the person (the whole) who has been touched, is chiefly poetical: τὸν δὲ περόντα ποδῶν ἔλαβε but him as he fell, he seized by his feet Δ 463, ἔλαβον τῆς ζώνης τὸν Ὀρόνταν they took hold of Orontas by the girdle X. A. 1. 6. 10 (but μοῦ λαβόμενος τῆς χειρὸς taking me by the hand P. Charm. 153 b), ἀγειν τῆς ἡνιᾶς τὸν ἵππον to lead the horse by the bridle X. Eq. 6. 9 (cp. βοῦν δ' ἀγέτην κερῶν they led the cow by the horns γ 489).

**1347.** Verbs of beseeching take the genitive by analogy to verbs of touching: ἐμὲ λισσέσκετο γούνων she besought me by (clasping) my knees I 451 (cp. γυνεῖον ἐφάμενος λίσσεσθαι beseech by touching his chin K 454).

**1348.** The genitive is used with verbs of beginning.

a. Partitive: ἔφη Κύρον ἀρχειν τοῦ λόγου ὧδε he said that Cyrus began the discussion as follows X. A. 1. 6. 5, τοῦ λόγου ἤρχετο ὧδε he began his speech as follows 3. 2. 7. On ἀρχειν as distinguished from ἀρχεσθαι see 1784. 5.

b. Ablative (1391) denoting the point of departure: σέο δ' ἀρξομαι I will make a beginning with thee I 97. In this sense ἀπὸ or ἐξ is usually added: ἀρξάμενοι ἀπὸ σοῦ D. 18. 297, ἀρξομαι ἀπὸ τῆς ἱατρικῆς λέγων I will make a beginning by speaking of medicine P. S. 186 b.

**1349.** The genitive is used with verbs signifying to aim at, strive after, desire (genitive of the end desired).

ἀνθρώπων στοχάζεσθαι to aim at men X. C. 1. 6. 29, ἐπιέμενοι τῶν κερδῶν desiring gain T. 1. 8, πάντες τῶν ἀγαθῶν ἐπιθυμοῦσιν all men desire what is good P. R. 438 a, τὸ ἐπ' αὐτῶν καλῶν the passionate love of what is noble Aes. 1. 137, πεινῶσι χρημάτων they are hungry for wealth X. S. 4. 36, πόλις ἐλευθερίᾳ διψήσασα a state thirsting for freedom P. R. 562 c. So with ἀστεύειν shoot at (poet.), λυλαίεσθαι desire (poet.), γλίχεσθαι desire. φιλεῖν love, ποθεῖν long for take the accusative.

**1350.** The genitive is used with verbs signifying to reach, obtain (genitive of the end attained).

τῆς ἀρετῆς ἐφικέσθαι to attain to virtue I. 1. 5, οἱ ἀκοντισταὶ βραχύτερα ἡκόντιζον ἢ ὥς ἐξικνεῖσθαι τῶν σφενδονητῶν the javelin-throwers did not hurl far enough to reach the slingers X. A. 3. 3. 7, σπονδῶν ἔτυχε he obtained a truce 3. 1. 28.



So with *κυρεῖν* obtain (poet.), *κληρονομεῖν* inherit, *ἀποτυγχάνειν* fail to hit. *τυγχάνειν*, when compounded with *ἐν*, *ἐπί*, *παρά*, *περί*, and *σύν*, takes the dative. *λαγχάνειν* obtain by lot usually takes the accusative.

a. This genitive and that of 1349 form the *genitive of the goal*.

**1351.** The genitive of the thing obtained may be joined with an ablatival genitive (1410) of the person: οὐ δὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐταίρων 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 ablatival genitive: οὐδεὶς ἡμάρτανεν ἀνδρός no one missed his man X. A. 3. 4. 15, σφαλόντες τῆς δόξης disappointed in expectations T. 4. 85.

**1353.** Verbs of *approaching* and *meeting* take the genitive according to 1343 or 1349. These verbs are poetical. Thus, ἀντίσσω ταύρων for the purpose of obtaining (his share of) bulls a 25, ἀντήσω τοῦδ' ἀνδρός I will encounter this man II 423, πέλασσαι πῶν to approach the ships S. Aj. 709. In the meaning draw near to verbs of *approaching* take the dative (1463).

**1354.** The genitive is used with verbs of *smelling*.

ὄζω μύρου I smell of perfume Ar. Eccl. 524. So πνέειν μύρου to breathe (smell of) perfume S. fr. 140.

**1355.** The genitive is used with verbs signifying to *enjoy*, *taste*, *eat*, *drink*.

ἀπολαύομεν πάντων τῶν ἀγαθῶν we enjoy all the good things X. M. 4. 3. 11, εὐχοῦ τοῦ λόγου enjoy the discourse P. R. 352 b, ὅλγοι στρού ἐγεύσαντο few tasted food X. A. 3. 1. 3. So (rarely) with ἡδεσθαι take pleasure in.

a. Here belong ἐσθλεῖν, πίνειν when they do not signify to eat up or drink up: ὥμων ἐσθλεῖν αὐτῶν to eat them alive X. H. 3. 3. 6, πίνειν οἶκιο drink some wine χ 11, as boire du vin (but πίνειν οἶνον drink wine Ξ 5, as boire le vin). Words denoting food and drink are placed in the accusative when they are regarded as kinds of nourishment.

**1356.** The genitive is used with verbs signifying to *remember*, *remind*, *forget*, *care for*, and *neglect*.

τῶν ἀπόντων φίλων μέμνησο remember your absent friends I. 1. 26, βούλομαι ὑμᾶς ἀναμνήσαι τῶν ἐμοὶ πεπραγμένων I desire to remind you of my past actions And. 4. 41, δέδοικα μὴ ἐπιλαθῶμεθα τῆς οἰκαδε ὁδοῦ I fear lest we may forget the way home X. A. 3. 2. 25, ἐπιμελόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν some taking care of the pack animals, others of the baggage 4. 3. 30, τῆς τῶν πολλῶν δόξης δεῖ ἡμᾶς φροντίζειν we must pay heed to the world's opinion P. Cr. 48 a, τί ἡμῖν τῆς τῶν πολλῶν δόξης μέλει; what do we care for the world's opinion? 44 c, τοῖς σπουδαίοις οὐχ οἶόν τε τῆς ἀρετῆς ἀμελεῖν the serious cannot disregard virtue I. 1. 48, μηδεὶς ὀλιγωρεῖτε μηδὲ καταφρονεῖτε (cp. 1385) τῶν προστεταγμένων neither neglect nor despise any command laid on you 3. 48.

**1357.** So with *μνημονεύειν* remember (but usually with the accus., especially of things), *ἀμνημονεῖν* not to speak of, *κηδεσθαι* care for, *ἐντρέπεσθαι* give heed to,

*ἐνθυμῆσθαι* think deeply of, *προορᾶν* make provision for (in Hdt.), *μεταμέλει μοι* it repents me, *καταμελεῖν* neglect.

**1358.** Many of these verbs also take the accusative. With the accus. *μνησθαι* means to remember something as a whole, with the gen. to remember something about a thing, bethink oneself. The accus. is usually found with verbs of remembering and forgetting when they mean to hold or not to hold in memory, and when the object is a thing. Neuter pronouns must stand in the accus. *ἐπιλανθάνεσθαι* forget takes either the genitive or the accusative, *λανθάνεσθαι* (usually poetical) always takes the genitive. *μέλει* it is a care, *ἐπιμέλει* care for, *μνησθαι* think about may take *περὶ* with the genitive. *οἶδα* generally means I remember when it has a person as the object (in the accusative).

**1359.** Verbs of reminding may take two accusatives: *ταῦθ' ὑπέμνησ' ὁμᾶς* I have reminded you of this D. 19. 25 (1628).

**1360.** With *μέλει*, the subject, if a neuter pronoun, may sometimes stand in the nominative (the personal construction): *ταῦτα θεῶ μελήσει* God will care for this P. Phae. 238 d. Except in poetry the subject in the nominative is very rare with other words than neuter pronouns: *χοροὶ πᾶσι μέλουνσι* P. L. 835 e.

**1361.** The genitive is used with verbs signifying to hear and perceive: *ἀκοῦειν*, *κλύειν* (poet.) hear, *ἀκροᾶσθαι* listen to, *αἰσθάνεσθαι* perceive, *πυνθάνεσθαι* hear, learn of, *συνιέναι* understand, *ὀσφραίνεσθαι* scent. The person or thing, whose words, sound, etc. are perceived by the senses, stands in the genitive; the words, sound, etc. generally stand in the accusative.

*τίς τις ἤκουσ' εἰπόντος* I heard somebody say D. 8. 4, *ἀκούσαντες τῆς σάλπιγγος* hearing the sound of the trumpet X. A. 4. 2. 8, *ἀκούσαντες τὸν θόρυβον* hearing the noise 4. 4. 21, *ἀκροώμενοι τοῦ ᾄδοντος* listening to the singer X. C. 1. 3. 10, *οἱ ἀλλήλων ξυνέεσαν* all who understood each other T. 1. 3, *ἐπειδὴ συνίῃ τις τὰ λεγόμενα* when one understands what is said P. Pr. 325 c (verbs of understanding, *συνιέναι* and *ἐπίστασθαι*, usually take the accus.), *κρομμύων ὀσφραίνομαι* I smell onions Ar. Ran. 654.

a. A supplementary participle is often used in agreement with the genitive of the person from whom something is heard: *λέγοντος ἐμοῦ ἀκροᾶσονται οἱ νέοι* the young men will listen when I speak P. A. 87 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 *οἶτος*, *ὅδε*, *αὐτός*, and *ὅς* is frequent.

**1362.** A double genitive, of the person and of the thing, is rare with *ἀκοῦειν*: *τῶν ὑπὲρ τῆς γραφῆς δικαίων ἀκοῦειν μου* to listen to my just pleas as regards the indictment D. 18. 9.

**1363.** *ἀκοῦειν*, *αἰσθάνεσθαι*, *πυνθάνεσθαι*, meaning to become aware of, learn, take the accusative (with a participle in indirect discourse, 2112 b) of a personal or impersonal object: *οἱ δὲ Πλαταιῆς, ὡς ἦσθοντο ἔνδον τε θυγας τοὺς Θηβαίους καὶ περικυλημένην τὴν πόλιν* but the Plataeans, when they became aware that the Thebans were inside and that the city had been captured T. 2. 3, *πυνθόμενοι Ἀρταξέρξην τεθνηκότα* having learned that Artaxerxes was dead 4. 50.

a. *To hear a thing* is usually ἀκούειν τι when the thing heard is something definite and when the meaning is simply *hear*, not *listen to*.

**1364.** ἀκούειν, ἀκοῦσθαι, πυνθάνεσθαι, meaning *to hear from, learn from*, take the genitive of the actual source (1411).

**1365.** ἀκούειν, κλύειν, πυνθάνεσθαι τινος may mean *to hear about, hear of*: εἰ δέ κε τεθνηῶτος ἀκοῆς but if you hear that he is dead a 289, κλύων σοῦ hearing about thee S. O. C. 307, ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης when they heard of the capture of Pylos T. 4. 6. For the participle (not in indirect discourse) see 2112 a. *περί* is often used with the genitive without the participle.

**1366.** In the meaning *heed, hearken, obey*, verbs of *hearing* generally take the genitive: ἀκουε πάντων, ἐκλέγου δ' ἀ συμφέροι listen to everything, but choose that which is profitable Men. Sent. 566, τῶν πλεμίων ἀκούειν to submit to enemies X. C. 8. 1. 4. *πειθεσθαι* takes the genitive, instead of the dative, by analogy to this use (Hdt. 6. 12, T. 7. 73). (On the dative with ἀκούειν obey see 1465.)

**1367.** αἰσθάνεσθαι takes the genitive, or (less frequently) the accusative, of the thing immediately perceived by the senses: τῆς κραυγῆς ᾗσθοντο they heard the noise X. H. 4. 4. 4, ᾗσθετο τὰ γινόμενα he perceived what was happening X. C. 8. 1. 4. The genitive is less common than the accusative when the perception is intellectual: ὡς ᾗσθοντο τειχιζόντων when they heard that they were progressing with their fortification T. 5. 83. Cp. 1363.

**1368.** Some verbs, ordinarily construed with the accusative, take the genitive by the analogy of αἰσθάνεσθαι, etc.: ἔγνω ἄτοπα ἐμοῦ ποιοῦντος he knew that I was acting absurdly X. C. 7. 2. 18, ἀγνοοῦντες ἀλλήλων δ τι λέγομεν each of us mistaking what the other says P. G. 517 c. This construction of verbs of *knowing* (and *showing*) occurs in Attic only when a participle accompanies the genitive.

**1369.** The genitive is used with verbs signifying *to fill, to be full of*. The thing filled is put in the accusative.

οὐκ ἐμπλήσετε τὴν θάλατταν τριήρων; will you not cover the sea with your triremes? D. 8. 74, ἀναπλήσαι αἰτιῶν to implicate in guilt P. A. 32 c, τροφῆς εὐπορεῖν to have plenty of provisions X. Vect. 6. 1, τριήρης σεσαγμένη ἀνθρώπων a trireme stowed with men X. O. 8. 8, ὕβρεως μεστοῦσθαι to be filled with pride P. L. 713 c. So with πλήθειν, πληροῦν, γέμειν, πλουτεῖν, βρίθειν (poet.), βρέειν (poet.).

a. Here belong also χεῖρ στάζει θυηλῆς Ἄρεος his hand drips with sacrifice to Ares S. El. 1423, μεθυσθεὶς τοῦ νέκταρος intoxicated with nectar P. S. 203 b, ἡ πηγὴ ῥεῖ ψυχροῦ ὕδατος the spring flows with cold water P. Phae. 230 b. The instrumental dative is sometimes used.

**1370.** The genitive is used with verbs signifying *to rule, command, lead*.

θεῖον τὸ ἐθελόντων ἄρχειν it is divine to rule over willing subjects X. O. 21. 12, τῆς θαλάττης ἐκράτει he was master of the sea P. Menex. 239 e, Ἔρω τῶν θεῶν βασιλεύει Love is king of the gods P. S. 195 c, ἡγήετο τῆς ἐξόδου he led the expedition T. 2. 10, στρατηγεῖν τῶν ξένων to be general of the mercenaries X. A.

2. 6. 28. So with *τυραννεῖν* *be absolute master of*, *ἀνδρᾶσιν* *be lord of* (poet.), *ἡγεμονεῖν* *be commander of*. This genitive is connected with that of 1402.

1371. Several verbs of *ruling* take the accusative when they mean to *conquer, overcome* (so *κρατεῖν*), or when they express the domain over which the rule extends; as *τῇν Πελοπόννησον περᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι* *try not to lessen your dominion over the Peloponnese* T. 1. 71. *ἡγεῖσθαι 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.

*ἀργυρίου πρίασθαι ἢ ἀποδοῦναι ἵππον* *to buy or sell a horse for money* P. R. 333 b, *Θεμιστοκλέῃ τῶν μεγίστων δωρεῶν ἤξιωσαν* *they deemed Themistocles worthy of the greatest gifts* I. 4. 154, *οὐκ ἀνταλλακτέον μοι τὴν φιλοτιμίαν οὐδενὸς κέρδους* *I must not barter my public spirit for any price* D. 19. 223. So with *τάττειν* *rate, misothein* *let, misothein* *hire, ἐργάζεσθαι* *work*, and with any verb of doing anything for a wage, as *οἱ τῆς παρ' ἡμερᾶν χάριτος τὰ μέγιστα τῆς πόλεως ἀποωλεσκότες* *those who have ruined the highest interests of the State to purchase ephemeral popularity* D. 8. 70, *πόσῳ διδάσκει; πέντε μνῶν* *for how much does he teach? for five minae* P. A. 20 b, *οἱ Χαλδαῖοι μισθοῖ στρατεύονται* *the Chaldaeans serve for pay* X. C. 3. 2. 7.

a. The instrumental dative is also used. With verbs of *exchanging*, *ἀντί* is usual (1683).

1373. To *value highly and lightly* is *περὶ πολλοῦ* (*πλεονος, πλειστον*) and *περὶ ὀλίγου* (*ἐλάττωτος, ἐλαχίστου*) *τιμᾶσθαι* *οἱ ποιεῖσθαι*: *τὰ πλειστον ἄξια περὶ ἐλαχίστου ποιεῖται*, *τὰ δὲ φανόττερα περὶ πλεονος* *he makes least account of what is most important, and sets higher what is less estimable* P. A. 30 a. The genitive of value, without *περὶ*, is rare: *πολλοῦ ποιῶμαι ἀκηκοέμαι ἃ ἀκήκοα Πρωταγόρου* *I esteem it greatly to have heard what I did from Protagoras* P. Pr. 328 d.

a. The genitive of cause is rarely used to express the thing bought or that for which pay is demanded: *οὐδένα τῆς συνοσίᾳς ἀργύριον πράττει* *you charge nobody anything for your teaching* X. M. 1. 6. 11, *τρῆς μναὶ διφρίσκου* *three minae for a small chariot* Ar. Nub. 81.

1374. In legal language *τιμᾶν τινι θανάτῳ* is to *fix the penalty at death* (said of the jury, which is not interested in the result), *τιμᾶσθαι τινι θανάτῳ* to *propose death as the penalty* (said of the accuser, who is interested), and *τιμᾶσθαι τινος* to *propose a penalty against oneself* (said of the accused). Cp. *τιμᾶται μοι ὁ ἀνὴρ θανάτῳ* *the man proposes death as my penalty* P. A. 36 b, *ἀλλὰ δὲ φνηγῆς τιμῆσωμαι; ἴσως γὰρ ἂν μοι τούτου τιμῆσαίτε* *but shall I propose exile as my penalty? for perhaps you (the jury) might fix it at this* 37 c. So *θανάτου* with *κρίνειν, δικάζειν, 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.

αἰτιᾶσθαι ἀλλήλους τοῦ γεγενημένου *to accuse one another of what had happened* X. Ages. 1. 33, διώκω μὲν κακῆγορίᾳ, τῇ δ' αὐτῇ ψήφῳ φόβου φεύγω *I bring an accusation for defamation and at the same trial am prosecuted for murder* L. 11. 12, ἐμὲ δὲ Μέλητος ἀσεβείᾳ ἐγράψατο *Meletus prosecuted me for impiety* P. Euth. 5 c, δώρων ἐκρίθησαν *they were tried for bribery* L. 27. 3. On verbs of accusing and condemning compounded with κατὰ, see 1385.

**1376.** So with ἀμύνεσθαι and κολάζειν *punish*, εἰσάγειν and προσκαλεῖσθαι *summon into court*, αἰρεῖν *convict*, τιμωρεῖσθαι *take vengeance on*. With τιμωρεῖν *avenge* and λαγχάνειν *obtain leave to bring a suit*, the person avenged and the person against whom the suit is brought are put in the dative. So with δικάζεσθαι *τινὶ τινος to go to law with a man about something*.

**1377.** Verbs of judicial action may take a cognate accusative (δικήν, γραφήν), on which the genitive of the crime depends: γραφήν ὕβρεως καὶ δίκην κακῆγορίᾳ φέσεται *he will be brought to trial on an indictment for outrage and on a civil action for slander* D. 21. 32. From this adnominal use arose the construction of the genitive with this class of verbs.

**1378.** ἀλίσκεσθαι (ἀλῶναι) *be convicted*, ὀφλισκάπειν *lose a suit*, φεύγειν *be prosecuted* are equivalent to passives: ἐάν τις ἀλφ' κλοπῆς . . . καὶ ἀστρατείας τις ὀβλή *if any one be condemned for theft . . . and if any one be convicted of desertion* D. 24. 103, ἀσεβείᾳ φεύγοντα ὑπὸ Μελήτου *being tried for impiety on the indictment of Meletus* P. A. 35 d. ὀφλισκάπειν may take δίκην as a cognate accus. (ὀφληκέναι δίκην *to be cast in a suit* Ar. Av. 1457); the crime or the penalty may stand in the genitive (with or without δίκην), or in the accusative: ὅπως κλοπῆς ἢ δώρων ὀφλοῖεν *all who had been convicted of embezzlement or bribery* And. 1. 74, ὑφ' ἑμῶν θανάτου δίκην ὀλλών *having incurred through your verdict the penalty of death, ὑπὸ τῆς ἀληθείᾳ ὀφληκότες μοχθηρίαν condemned by the truth to suffer the penalty of wickedness* P. A. 39 b.

**1379.** With verbs of judicial action the genitive of the penalty may be regarded as a genitive of value: θανάτου κρίνουσι *they judge in matters of life and death* X. C. 1. 2. 14. So ὑπάγειν τινὰ θανάτου *to impeach a man on a capital charge* X. H. 2. 3. 12; cp. τιμᾶν θανάτου 1374.

a. With many verbs of judicial action περί is used.

### GENITIVE OF CONNECTION

**1380.** The genitive may express a more or less close connection or relation, where περί is sometimes added.

With verbs of saying or thinking: τί δὲ ἱππων οἶε; *but what do you think of horses?* P. R. 459 b. Often in poetry: εἰπέ δέ μοι πατρός *but tell me about my father* λ 174, τοῦ κασιγνήτου τί φῆς; *what dost thou say of thy brother?* S. El. 317.

**1381.** The genitive is often used loosely, especially at the beginning of a construction, to state the subject of a remark: ἱππος ἦν κακουργῇ, τὸν ἱππέα κακίζομεν· τῆς δὲ γυναίκος, εἰ κακοποιεῖ κτλ. *if a horse is vicious, we lay the fault to the groom; but as regards a wife, if she conducts herself ill, etc.* X. O. 3. 11, ὡσαύτως δὲ καὶ τῶν ἄλλων τεχνῶν *and so in the case of the other arts too* P. Charm. 165 d, τί δὲ τῶν πολλῶν καλῶν; *what about the many beautiful things?* P. Ph. 78 d.

## GENITIVE WITH COMPOUND VERBS

**1382.** The genitive depends on the meaning of a compound verb as a whole (1) if the simple verb takes the genitive without a preposition, as *ὕψκειν* *uīhētraw*, *παράλειν* *release*, *παρὰχωρεῖν* *surrender* (1392), *ἐφίεσθαι* *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 *ἀπογρόντες* *τῆς ἐλευθερίᾳς* *despairing of freedom* L. 2. 46 cannot be expressed by *γρόντες ἀπὸ τῆς ἐλευθερίᾳς*. But it is often difficult to determine whether the genitive depends on the compound verb as a whole or on the preposition contained in it.

**1383.** A verb compounded with a preposition taking the dative or accusative may take the genitive by analogy of another compound verb whose preposition requires the genitive: so *ἐμβαλεῖν ὅρων* *to set foot on the boundaries* S. O. C. 400 by analogy to *ἐπιβαλεῖν τῶν ὅρων* P. L. 778 e.

**1384.** Many verbs compounded with *ἀπὸ*, *πρό*, *ὑπέρ*, *ἐπί*, and *κατὰ* take the genitive when the compound may be resolved into the simple verb and the preposition without change in the sense: *τοὺς συμμάχους ἀποτρέψαντες τῆς γνώμης* *dissuading the allies from their purpose* And. 3. 21, *προαπεστάλησαν τῆς ἀποστάσεως* *they were despatched before the revolt* T. 3. 5, *πολλοῖς ἡ γλῶττα προτρέχει τῆς διανοίας* *in many people the tongue outruns the thought* I. 1. 41, *(οἱ πολέμοι) ὑπερκάθηται ἡμῶν* *the enemy are stationed above us* X. A. 5. 1. 9, *τῷ ἐπιβάντι πρώτῳ τοῦ 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 *ὑπέρ* take the accusative.

a. This use is especially common with *κατὰ* *against* or *at*: *μὴ μου κατείπης* *don't speak against me* P. Th. 149 a, *κατεφύσατό μου* *he spoke falsely against me* D. 18. 9, *ψευδῇ κατεγλώττιζε μου* *he mouthed lies at me* Ar. Ach. 380. The construction in 1384 is post-Homeric.

**1385.** The verbs of *accusing* and *condemning* (cp. 1375) containing *κατὰ* in composition (*καταγινώσκειν* *decide against*, *καταδικάζειν* *adjudge against*, *καταψηφίζεσθαι* *vote against*, *κατακρίνειν* *give sentence against*) take a genitive of the person, and an accusative of the penalty. *κατηγορεῖν* *accuse*, *καταγινώσκειν* and *καταψηφίζεσθαι* take a genitive of the person, an accusative of the crime: *καταγνώμαι δωροδοκίᾳ ἐμοῦ* *to pronounce me guilty of bribery* L. 21. 21, *τοῦτου δειλιάῳ καταψηφίζεσθαι* *to vote him guilty of cowardice* 14. 11, *τῶν διαφυγόντων θάνατον καταγρόντες* *having condemned the fugitives to death* T. 6. 60; *person, crime, and penalty*: *πολλῶν οἱ πατέρες μηδισμῷ θάνατον κατέγνωσαν* *our fathers passed sentence of death against many for favouring the Persians* I. 4. 157. The genitive is rarely used to express the crime or the penalty: *παράνομον αὐτοῦ κατηγορεῖν* *to accuse him of proposing unconstitutional measures* D. 21. 5; cp. *ἀθρόπων καταψηφισθέντων θάνατον* *men who have been condemned to death* P. R. 568 a.

**1386.** In general, prose, as distinguished from poetry, repeats the preposition contained in the compound; but *κατὰ* is not repeated.

**1387. Passive.** — *θάνατος αὐτῶν κατεγνώσθη* *sentence of death was passed on*

*them* L. 13.89 (so κατεψηφισμένος ἦν μου ὁ θάνατος X. Ap. 27), *κατηγορεῖτο αὐτοῦ* οὐχ ἥκιστα μηδισμός *he was especially accused of favouring the Persians* T. 1. 95.

### FREE USES OF THE GENITIVE

**1388.** Many verbs ordinarily construed with the accusative are also followed by a genitive of a person, apparently dependent on the verb but in reality governed by an accusative, generally a neuter pronoun or a dependent clause. Thus, *τάδ' αὐτοῦ ἀγαμαί* *I admire this in him* X. Ages. 2. 7, *τοῦτο ἐπαινῶ Ἀθησίδου* *I praise this in Agesilaus* 8. 4, *αὐτῶν ἐν ἐθαύμασα* *I was astonished at one thing in them* P. A. 17 a, *Ἀθηναῖοι σφῶν ταῦτα οὐκ ἀποδέχονται* *the Athenians will not be satisfied with them in this* T. 7. 48, *ὁ μέμφομαι μάλιστα ἡμῶν* *which they most censure in us* 1. 84, *εἰ ἀγασαι τοῦ πατρός ὅσα πέπραχε* *if you admire in my father what he has done* (the actions of my father) X. C. 3. 1. 15, *διαθεώμενοι αὐτῶν ὁσὴν χώρᾱν ἔχουσι* *contemplating how large a country they possess* X. A. 3. 1. 19, *θαυμάζω τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον* *I wonder that the generals do not try to supply us with money for provisions* 6. 2. 4, *ἐπερώτησε δὲ αὐτῶν καὶ ὡς ἐπηρώτων ἀλλήλους* *he took note also how they asked each other questions* X. C. 5. 2. 18. So with *θεωρεῖν* *observe*, *ὕπονοι* *feel suspicious of*, *ἐνθυμέσθαι* *consider*, etc.

**1389.** From such constructions arose the use of the genitive in actual dependence on the verb without an accusative word or clause: *ἀγασαι αὐτοῦ* *you admire him* X. M. 2. 6. 33, *θαυμάζω τῶν ὑπὲρ τῆς ἰδίας δόξης ἀποθηήσκων* *I wonder at those who are willing to die in defence of their personal opinions* I. 6. 93. The use in 1389 recalls that with *αἰσθάνεσθαι* (1367). On *ἀγασθαι*, *θαυμάζειν* with the genitive of cause, see 1405.

**1390.** A form of the genitive of possession appears in poetry with verbal adjectives and passive participles to denote the personal origin of an action (cp. 1298): *κείνης διδασκὰ* *taught of her* S. El. 344, *ἐκδιδαχθεὶς τῶν κατ' οἶκον* *informed by those in the house* S. Tr. 934, *πληγῇσι θυγατρὸς* *struck by a daughter* E. Or. 497. Cp. *δίδεσθός* *given of God*; and "beloved of the Lord."

On the genitive absolute, see 2070.

### THE ABLATIVAL GENITIVE WITH VERBS

**1391.** The same verb may govern both a true genitive and an ablatival genitive. So *ἀρχεσθαι* *to begin* (1348 a) and *to start from*, *ἔχεσθαι* *to hold to* (1845) and *to keep oneself from*. In many cases it is difficult to decide whether the genitive in question was originally the true genitive or the ablatival genitive, or whether the two have been combined; e.g. in *κρυῇ βίβου ποιητῆ* *a cap made of hide* K 262, *κύπελλον ἐδέξατο ἥτις ἀλόχοιο* *he received a goblet from his wife* Ω 305. So with verbs *to hear from*, *know of* (1364, 1411), and verbs of emotion (1405), the partitive idea, cause, and source are hard to distinguish. Other cases open to doubt are verbs of *missing* (1352), *being deceived* (1392) and the exclamatory genitive (1407).

### GENITIVE OF SEPARATION

**1392.** With verbs signifying *to cease*, *release*, *remove*, *restrain*, *give up*, *fail*, *be distant from*, etc., the genitive denotes separation.

ἄγειν τῶν πόνων *to cease from toil* I. 1. 14, ἐπιστήμη χωρίζουμένη δικαιοσύνης *knowledge divorced from justice* P. Menex. 246 e, μεταστὰς τῆς Ἀθηναίων συμ-  
μαχίας *withdrawing from the alliance with the Athenians* T. 2. 67, παύσαντες  
αὐτὸν τῆς στρατηγίας *removing him from his office of general* X. H. 6. 2. 18,  
ἀρκεσθαι τῆς ἀγορᾶς *to be excluded from the forum* I. 6. 24, σῶσαι κακοῦ *to save*  
from evil S. Ph. 919, ἐκώλυον τῆς πορείας αὐτόν *they prevented him from passing*  
X. Ages. 2. 2, πᾶς ἀσκὸς δύο ἀνδρας ἔξει τοῦ μὴ καταδύναι *each skin will keep two*  
men from sinking X. A. 3. 5. 11, λόγου τελευτᾶν *to end a speech* T. 3. 59, τῆς  
λευτερίας παραχωρῆσαι Φιλίππῳ *to surrender their freedom to Philip* D. 18. 68,  
οὐ πόνων ἴψιετο, οὐ κινδύνων ἀφίστατο, οὐ χρημάτων ἐφείδετο *he did not relax his*  
toil, stand aloof from dangers, or spare his money X. Ages. 7. 1, ψευσθέντες  
τῶν ἐλπίδων *disappointed of their expectations* I. 4. 58 (but cp. 1352), ἡ νῆσος  
οὐ τολὸν διέχουσα τῆς ἡπείρου *the island being not far distant from the main-*  
land T. 3. 51.

1393. Several verbs of separation, such as ἐλευθεροῦν (especially with a personal subject), may take ἀπό or ἐξ when the local idea is prominent. Many take also the accusative.

1394. The genitive, instead of the accusative (1628), may be used with verbs of depriving: ἀποστερεῖ με τῶν χρημάτων *he deprives me of my property* I. 17. 35, τῶν ἄλλων ἀφαιρούμενοι χρήματα *taking away property from others* X. M. 1. 5. 3.

1395. The genitive of the place whence is employed in poetry where a compound verb would be used in prose: βάθρων ἵστασθε *rise from the steps* S. O. T. 142 (cp. ὑπανίστανται θάκῳ *they rise from their seats* X. S. 4. 31), χθονὸς δαίρᾳς *raising from the ground* S. Ant. 417.

1396. The genitive with verbs signifying *to want, lack, empty, etc.* may be classed with the genitive of separation.

τῶν ἐπιτηδείων οὐκ ἀπορήσομεν *we shall not want provisions* X. A. 2. 2. 11, ἔταινον οὕποτε σπανίζετε *you never lack praise* X. Hi. 1. 14, ἀνδρῶν τάνδε πόλιν κενῶσαι *to empty this city of its men* A. Supp. 660. So with ἐλλείπειν and στέρεσθαι *lack, ἐρημοῦν deliver from.*

1397. δέω *I lack* (the personal construction) usually takes the genitive of quantity: πολλοῦ γε δέω *nothing of the sort* P. Phae. 228 a, μικροῦ ἔδεον ἐν χερσὶ τῶν ὁπλιτῶν *they were nearly at close quarters with the hoplites* X. H. 4. 6. 11, τοσούτου δέω ζηλοῦν *I am so far from admiring* D. 8. 70 (also τοσούτον δέω).

1398. θέμαι *I want, request* may take the genitive, or the accusative (regularly of neuter pronouns and adjectives), of the thing wanted; and the genitive of the person: ἐρωτώμενος θρονόδεοιτο, Ἄσκῳν, ἔφη, δισχιλίων δέησονται *being asked what he needed, he said 'I shall have need of two thousand skins'* X. A. 3. 5. 9, τοῦτο ὑμῶν θέμαι *I ask this of you* P. A. 17 c. The genitive of the thing and of the person is unusual: δέόμενοι Κόρου ἄλλος ἄλλης πράξεως *petitioning Cyrus about different matters* X. C. 8. 3. 19.

1399. δεῖ (impersonal) is frequently used with genitives of quantity: πολλοῦ δεῖ οὕτως ἔχειν *far from that being the case* P. A. 35 d, οὐδὲ πολλοῦ δεῖ D. 8. 42 (only in D.) and οὐδ' ὀλίγου δεῖ *no, far from it* D. 19. 184. δεῖν may be omitted (but not with πολλοῦ), leaving ὀλίγου and μικροῦ in the sense of *almost, all but* :



ἀλλ' οὐ πάντες almost all P. R. 552 d, ἀλλ' οὐ εἶλον τὴν πόλιν they all but took the city T. 8. 35. On δεῖν used absolutely, see 2012 d ; on δέων with numerals, 350 c.

**1400.** δεῖ μοι τινος means *I have need of something*. In place of the dative (1467) an accusative of the person is rarely allowed in poetry on the analogy of δεῖ with the infinitive (1985) : οὐ πόνου πολλοῦ με δεῖ *I have need of no great toil* E. Hipp. 23 (often in E.). The thing needed is rarely put in the accusative : εἰ τι δέοι τῷ χορῷ *if the chorus need anything* Ant. 6. 12 (here some regard τι as nominative). Cp. 1562.

### GENITIVE OF DISTINCTION AND OF COMPARISON

**1401.** The genitive is used with verbs of *differing*.

ἄρχων ἀγαθὸς οὐδὲν διαφέρει πατρὸς ἀγαθοῦ *a good ruler differs in no respect from a good father* X. C. 8. 1. 1.

**1402.** With verbs signifying *to surpass, be inferior to*, the genitive denotes that with which anything is compared.

τίμαῖς τούτων ἐπλεονεκτεῖτε *you had the advantage over them in honours* X. A. 3. 1. 37, ἤττωτο τοῦ ὕδατος *they were overpowered by the water* X. H. 6. 2. 5, ὑστερεῖν τῶν ἔργων *to be too late for operations* D. 4. 38, ἡμῶν λειψθέντες *inferior to us* X. A. 7. 7. 31. So with πρσβεύειν *hold the first place*, ἀριστεύειν *be best* (poet.), μειοῦσθαι *fall short of*, μειονεκτεῖν *be worse off*, ἐλαττοῦσθαι *be at a disadvantage*. κἄσθαι τινος is chiefly poetic. ἡττᾶσθαι often takes ὄν. Akin to this genitive is that with verbs of *ruling* (1370), which are often derived from a substantive signifying *ruler*.

**1403.** Many verbs compounded with πρό, περί, ὑπέρ denoting superiority take the genitive, which may depend on the preposition (1384) : τάχει περιεγένοιτο αὐτοῦ *you excelled him in speed* X. C. 3. 1. 19, γνώμῃ προέχειν τῶν ἐναντίων *to excel the enemy in spirit* T. 2. 62, τοῖς ὅπλοις αὐτῶν ὑπερφόρομαι *we surpass them in our infantry* 1. 81. So with περιεῖναι, ὑπερέχειν. προτιμᾶν, προκρίνειν, and προαιρεῖσθαι *prefer*, προσεστηκέναι *be at the head of* certainly take the genitive by reason of the preposition. ὑπερβάλλειν and ὑπερβαίνειν *surpass* take the accusative.

**1404.** The object compared may be expressed by πρό, ἀπὲρ with the genitive, or by παρά, πρὸς with the accusative. See under Prepositions. That in which one thing is superior or inferior to another usually stands in the dative (1513, 1515).

### GENITIVE OF CAUSE

**1405.** With verbs of emotion the genitive denotes the cause. Such verbs are to wonder at, admire, envy, praise, blame, hate, pity, grieve for, be angry at, take vengeance on, and the like.

ἐθαύμασα τῆς τόλμης τῶν λεγόντων *I wondered at the hardihood of the speakers* L. 12. 41, τοῦτον ἀγασθεὶς τῆς πραότητος *admiring him for his mildness* X. C. 2. 3. 21, ζηλώ σε τοῦ νοῦ, τῆς δὲ δειλιάς στυγῶ *I envy thee for thy prudence, I hate thee for thy cowardice* S. El. 1027, σὲ ἠδαιμόνησα τοῦ τρόπου *I thought you happy*

because of your disposition P. Cr. 43 b, συγχαίρω τῶν γεγενημένων *I share the joy at what has happened* D. 15. 15, ἀρέσθαι τῶν οικείων ἀμελουμένων *to put up with the neglect of my household affairs* P. A. 31 b, τὸν ξένον δίκαιον αἰνέσαι προθύμῃς *it is right to praise the stranger for his zeal* E. I. A. 1371, οὐπορ' ἀνδρὶ τῷδε κηρύκευμάτων μέμψη *never will thou blame me for my tidings* A. Sept. 651, τοῦ πάθους ᾤκτιρεν αὐτόν *he pitied him for his misery* X. C. 5. 4. 32, οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν *nor is it reasonable to grieve about them* T. 2. 62, οὐκέτι ὦν οὔτοι κλέπτουσιν ὀργίσεθε, ἀλλ' ὦν αὐτοὶ λαμβάνετε χάριν *lest you are no longer angry at their thefts, but you are grateful for what you get yourselves* L. 27. 11, τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως *to take revenge on them for their attack* X. A. 7. 4. 28. Here belongs, by analogy, συγγιγνώσκειν αὐτοῖς χρὴ τῆς ἐπιθυμίας *it is necessary to forgive them for their desire* P. Eu. 306 c (usually συγγιγνώσκειν τὴν ἐπιθυμίαν τινὶ or τῇ ἐπιθυμίᾳ τινός).

a. The genitive of cause is partly a true genitive, partly ablative.

**1406.** With the above verbs the person stands in the accusative or dative. Some of these verbs take the dative or ἐπὶ and the dative (e.g. ἀλγεῖν, στένειν, ἀχθεσθαι, φθορεῖν) to express the cause of the emotion. See the Lexicon.

**1407.** The genitive of cause is used in exclamations and is often preceded by an interjection: φεῦ τοῦ ἀνδρός *alas for the man!* X. C. 3. 1. 39, τῆς τύχης *my ill luck!* 2. 2. 3. In tragedy, the genitive of a pronoun or adjective after οἰμοί or ὦμοι refers to the second or third person. For the first person the nominative is used (οἰμοὶ τάλαινα *ah me, miserable!* S. Ant. 554).

**1408.** Allied to the genitive of cause is the genitive of purpose in τοῦ with the infinitive (esp. with μή, 2032 e), and in expressions where ἐνεκα is usually employed, as ἡ πᾶσ' ἀπάτῃ συνεσκευάσθη τοῦ περὶ Φωκεῶς δαέθρον *the whole fraud was contrived for the purpose of ruining the Phocians* D. 19. 76.

**1409.** Closely connected with the genitive of cause is the genitive with verbs of disputing: οὐ βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς *we have no dispute with the king about his empire* X. A. 2. 1. 23, ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως *he disputed the possession of the city with Erechtheus* L. 12. 193, ἀρ' οὖν μὴ ἡμῖν ἐναντιώσεται τῆς ἀπαγωγῆς; *well then he will not oppose us about the removal (of the army), will he?* X. A. 7. 6. 5. ἀντιποιεῖσθαι *claim* may follow 1349 (τῆς πόλεως ἀντεποιούρω *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.

πίθων ἡφόσσετο οἶνος *wine was broached from the casks* ψ 305, Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons* X. A. 1. 1. 1, ταῦτα δέ σου τυχόντες *obtaining this of you* 6. 6. 32, μάθε μου καὶ τὰδε *learn this also from me* X. C. 1. 6. 44.

**1411.** With verbs of hearing from and the like the genitive is probably ablative rather than partitive (1364): ἐμοὶ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν *from me you shall hear the whole truth* P. A. 17 b, τούτων πυρθάνομαι *στι οὐκ ἀβατόν ἐστι τὸ ὄρος I learn from these men that the mountain is not impassable* X. A. 4. 6. 17, τοιαυτὰ

του παρόντος ἔκλυον *such a tale I heard from some one who was present* S. El. 424, εἰδέναι δέ σου χρῆζω *I desire to know of thee* S. El. 668.

a. Usually (except with *πυνθάνεσθαι*) we have *παρά* (ἀπό rarely), ἐξ or πρός (in poetry and Hdt.) with verbs of *hearing from*.

b. The genitive with *εἶναι* in *πατὴρ δ' εἰμ' ἀγαθοῖο* *I am of a good father* § 109, *τοιούτων μὲν ἔστε προγόνων* *of such ancestors are you* X. A. 3. 2. 13 is often regarded as a genitive of source, but is probably possessive.

### GENITIVE WITH ADJECTIVES

**1412.** The genitive is used with many adjectives corresponding in derivation or meaning to verbs taking the genitive.

**1413.** The adjective often borrows the construction with the genitive from that of the corresponding verb; but when the verb takes another case (especially the accusative), or when there is no verb corresponding to the adjective, the adjective may govern the genitive to express possession, connection more or less close, or by analogy. Many of the genitives in question may be classed as objective as well as partitive or ablatival. Rigid distinction between the undermentioned classes must not be insisted on.

**1414.** Possession and Belonging (1297). — *ὁ ἕρως κοινὸς πάντων ἀνθρώπων* *love common to all men* P. S. 205 a (cp. *κοινωνεῖν* 1343), *ιερός τοῦ αὐτοῦ θεοῦ* *sacred to the same god* P. Ph. 85 b, *οἱ κινδύνοι τῶν ἐφεστηκότων ἴδιοι* *the dangers belong to the commanders* D. 2. 28. So with *οἰκεῖος* and *ἐπιχώριος* *peculiar to*. *κοινὸς* (usually), *οἰκεῖος* *inclined to, appropriate to*, and *ἴδιος* also take the dative (1499).

**1415.** Sharing (1348). — *σοφίας μέτοχος* *partaking in wisdom* P. L. 689 d, *ἰσόμενοι πάντων* *having an equal share in everything* X. C. 2. 1. 31, *ὑβρεως ἄμοιρος* *having no part in wantonness* P. S. 181 c. So *ἄκληρος* *without lot in, ἀμέτοχος* *not sharing in*.

**1416.** Touching, Desiring, Attaining, Tasting (1345, 1350, 1355). — *ἄψαντος ἔγχους* *not touching a spear* S. O. T. 969, *χάρις ὡς πρόθυμοι γεγενημένα* *gratitude for the objects of our zeal* T. 3. 67, *παιδείας ἐπήβολοι* *having attained to* (possessed of) *culture* P. L. 724 b, *ἐλευθερίᾳ ἀγευστος* *not tasting freedom* P. R. 576 a. So *δύσεως* *passionately desirous of*.

**1417.** Connection. — *ἀκόλουθα ἀλλήλων* *dependent on one another* X. O. 11. 12, *τὰ τούτων ἀδελφά* *what is akin to this* X. Hi. 1. 22, *τῶν προεξημέτων ἐπόμεναι ἀποδείξεις* *expositions agreeing with what had preceded* P. R. 604 b, *φέγγος ὕπνου διάδοχον* *light succeeding sleep* S. Ph. 867. All these adjectives take also the dative; as does *συγγενής* *akin*, which has become a substantive.

**1418.** Capacity and Fitness. — Adjectives in *-ικός* from active verbs, and some others: *παρασκευαστικὸν τῶν ἐλς τὸν πόλεμον τὸν στρατηγὸν εἶναι* *χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις* *the general must be able to provide what is needed in war and to supply provisions for his men* X. M. 3. 1. 6. So *διδασκαλικός* *able to instruct*, *πράκτικός* *able to effect*. Here may belong *γάμου ὡπαλῆ* *ripe for marriage* X. C. 4. 6. 9.

**1419.** Experience (1345). — *ὁδῶν ἔμπειρος* *acquainted with the roads* X. C. 6. 3. 35, *τῆς θαλάσσης ἐπιστήμων* *acquainted with the sea* T. 1. 142, *ἰδιότης τούτου*

*τὸ ἔργον unskilled in this business* X. O. 3. 9. So with *τρίβων skilled in*, *τυφλὸς blind*, *ἀπειρος unacquainted*, *ἀγύμναστος unpractised*, *ἀπαιδευτος uneducated*, *ἀήθης unaccustomed*, *ὀψιμαθὴς late in learning*, *φιλομαθὴς fond of learning*.

**1420. Remembering, Caring For** (1356). — *κακῶν μνήμονες mindful of crime* A. Eum. 382, *ἐπιμελὴς τῶν φίλων attentive to friends* X. M. 2. 6. 35, *ἀμνητῶν τῶν κινδύνων unmindful of dangers* Ant. 2. a. 7; and, by analogy, *συγγνώμων τῶν ἀνθρωπίνων ἁμαρτημάτων forgiving of human errors* X. C. 6. 1. 37. So *ἀμελὴς careless of*, *ἐπιλήσμων forgetful of*.

**1421. Perception** (1361). — Compounds in *-ήκοος* from *ἀκούω*: *λόγων καλῶν ἐπήκοοι hearers of noble words* P. R. 499 a, *ὕπνῃκοι Θεσσαλῶν subjects of the Thessalians* T. 4. 78, *ὕπνῃκοι τῶν γονέων obedient to parents* P. R. 463 d, *ἀνήκοι παιδείας ignorant of culture* Aes. 1. 141. So *συνήκοος hearing together*, *κατήκοος obeying*. *ἐπήκοος*, *κατήκοος*, and *ὕπνῃκοος* also take the dative.

**1422. Fulness** (1369). — *χαρὰς ἡ πόλις ἦν μεστή the city was full of rejoicing* D. 18. 217, *παράδεισος ἀγρίων θηρίων πλήρης a park full of wild beasts* X. A. 1. 2. 7, *πλουσιώτερος φρονήσεως richer in good sense* P. Pol. 261 e, *φιλόδωρος εὐμελείας generous of good-will* P. S. 197 d, *ἐπληστος χρημάτων greedy of money* X. C. 8. 2. 20. So with *ἐμπλεως*, *σύμπλεως*. *πλήρης* may take the dative.

**1423. Ruling** (1370). — *ταύτης κύριος τῆς χώρᾱς master of this country* D. 3. 16, *ἀκρατὴς ὀργῆς unrestrained in passion* T. 3. 84. So with *ἐγκρατὴς master of*, *αὐτοκράτωρ complete master of*, *ἀκράτωρ intemperate in*.

**1424. Value** (1372). — *τάπης δέξια δέκα μινῶν a rug worth ten minae* X. A. 7. 3. 27, *δόξα χρημάτων οὐκ ὠνητὴ reputation is not to be bought for money* I. 2. 32. So with *ἀντάξιος worth*, *ισόρροπος in equal poise with* (T. 2. 42), *ἀξίωχρεως sufficient*, *ἀξίως unworthy*. *ἀξιόν τι* with the infinitive denotes *it is meet for a person to do something or the like*.

**1425. Accountability** (1375). — *ἀτιως τοῦτων accountable for this* P. G. 447 a, *ἐνοχος λιποταξίου liable to a charge of desertion* L. 14. 5, *δοσεβελᾶς ὑπόδικος subject to a trial for impiety* P. L. 907 e, *ὑποτελὴς φόρου subject to tribute* T. 1. 19, *τοῦτων ὑπεύθυνος ὑμῖν responsible to you for this* D. 8. 69, *ἀθῶοι τῶν ἀδικημάτων unpunished for offences* Lyc. 79. *ἐνοχος* usually takes the dative, and so *ὑπεύθυνος* meaning *dependent on or exposed to*. The above compounds of *ὑπό* 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: *ἐναντιοὶ ἔσαν Ἀχαιῶν they stood opposite the Achaeans* P 343. Cp. *τοῦ Πόντου ἐπικάρσιαι at an angle with the Pontus* Hdt. 7. 36. *ἐναντίος* usually takes the dative.

**1427. Separation** (1392). — *φίλων ἀγαθῶν ἔρημοι deprived of good friends* X. M. 4. 4. 24, *ψυχὴ ψυχῇ σώματος the soul separated from the body* P. L. 899 a, *φειδωλοὶ χρημάτων sparing of money* P. R. 548 b (or perhaps under 1356), *ἐλῆς καθαρὸν clear of undergrowth* X. O. 16. 13, *ἀπαυστος γῶν never ceasing lamentations* E. Supp. 82. So with *ἐλεύθερος free from*, *ἀγνός pure from, innocent of*, *ὀρφανὸς bereft of*, *γυμνός stripped of*, *μόνος 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, *ἀτίμος* deprived of, *ἀπαθής* not suffering, *ἀτελής* free from (1392): as *τιμῆς ἀτίμος* deprived of honour P. L. 774 b, *ἀπαις ἀρρένων παίδων* without male children I. 12. 126, *τοῦ ἡδίστου θεάματος ἀθέατος* not seeing the most pleasant sight X. M. 2. 1. 31, *ἀφῶνος τῆσδε τῆς ἀρᾶς* without uttering this curse S. O. C. 865. This is more frequent in poetry than prose.

a. So when the adjectives are passive: *φίλων ἀκλάντος* unwept by friends S. Ant. 847, cp. *κακῶν δυσάλωτος οὐδείς* 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). — *ἄρματα κενὰ ἠνιόχων* chariots deprived of their drivers X. A. 1. 8. 20, *ἐνδεής ἀρετῆς* lacking virtue P. R. 381 c. So with *πένυς* poor, *ἐλλιπής* and *ἐπιδεής* lacking.

**1430. Distinction** (1401). — *διάφορος τῶν ἄλλων* different from the rest P. Par. 160 d, *ἕτερον τὸ ἥδὺ τοῦ ἀγαθοῦ* pleasure is different from what is good P. G. 500 d, *ἄλλα τῶν δικαίων* at variance with justice X. M. 4. 4. 25 (*ἄλλος* is almost a comparative). So with *ἄλλοις* and *ἄλλοτριος* alien from (also with dat. unfavourable to, disinclined to). *διάφορος* 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, *ἥττων ἀμαθῆς σοφοῦ, δειλὸς ἀνδρείου* an ignorant man is inferior to a wise man, a coward to a brave man P. Phae. 239 a, *κρεῖττόν ἐστι λόγου τὸ κάλλος τῆς γυναικὸς* the beauty of the woman is too great for description X. M. 3. 11. 1, *Ἐπύαξα προτέρᾳ Κόρου πέντε ἡμέραις ἀφίκετο* Epyaxa arrived five days before Cyrus X. A. 1. 2. 25, *καταβεστέραν τῇ δόξαν τῆς ἐλπίδος* *ἔλαβεν* the reputation he acquired fell short of his expectation I. 2. 7. So with *δύτερος*, *ὑστεραίος*, *περιττός*. Comparatives with *ἤ*, 1069.

**1432.** So with *multiplicatives* in *-πλοῦς* and *-πλάσιος*: *διπλάσια ἀπέδωκεν ὧν ἔλαβεν* it returned double what it received X. C. 8. 3. 38. So with *πολλοστός*.

**1433.** The genitive with the comparative often takes the place of *ἤ* with another construction: *ἀθλιώτερόν ἐστι μὴ ὑγιὸς σώματος* (= *ἤ μὴ ὑγιεῖ σώματι*) *μὴ ὑγιεῖ ψυχῇ συνοικεῖν* it is more wretched to dwell with a diseased soul than a diseased body P. G. 479 b, *πλεοσι ναυοὶ τῶν Ἀθηναίων* (= *ἤ οἱ Ἀθηναῖοι*) *παρήσαν* 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, *σοφώτατος ἀνθρώπων* 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 *ἀνὴρ ἐπιεικῆς υἱὸν ἀπολέσας ὀσει ῥᾶστα 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 e, *στρατεῖα μεγίστη τῶν πρὸ αὐτῆς* an expedition greater than any preceding it T. 1. 10, *τῶν ἄλλων ὑστάτοι* the last among nations D. 8. 72. Cp. *μόνος τῶν ἄλλων* = *alone of all* D. 21. 223.

**1435. Cause (1405).** — *εὐδαίμων τοῦ τρόπου* happy because of his disposition P. Ph. 58 e, *δείλαιος τῆς συμφορᾶς* wretched because of thy lot S. O. T. 1347, *βάλανεαι θαυμάσια τοῦ μεγέθους* dates wonderful for their size X. A. 2. 3. 15, *περίφοβος τοῦ καταφορηθῆναι* fearful of becoming an object of contempt P. Phae. 239 b. So with *τάλας* and *τλήμων* wretched.

**1436. Free Use.** — a. Compound adjectives formed of a preposition and substantive may take a genitive dependent on the substantive: *σκηνῆς ὑπανλος* under the shelter of the tent S. Aj. 796 (= ὑπὸ αὐλῇ). Frequent in poetry.

b. Some adjectives are freely used with the genitive in poetry, as *γάμοι Παρίδος δόλοισι φίλων* the marriage of Paris bringing ruin on his friends A. Ag. 1156. This is rare in prose: *τὸ κύρ ἐπικούρου ψύχους* fire that protects against cold X. M. 4. 3. 7, *κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ κακοῦργότερος* doing evil to the others but more to himself 1. 5. 3, *ὁ τῆς Ἑλλάδος διττήριος* the curse and destroyer of Greece Aes. 3. 157. These adjectives are practically equivalent to substantives. Cp. *amans patriae*.

### GENITIVE WITH ADVERBS

**1437.** The genitive is used with adverbs derived from adjectives which take the genitive, and with adverbs akin to verbs followed by the genitive.

*τὰ τούτου ἐξῆς* what comes after this P. R. 390 a (1345), *ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν* they are in love with gain X. O. 12. 15 (cp. 1349), *εὐθὺς Ἀνκελον* straight for the Lyceum P. Lys. 203 b (cp. *ἰθὺς* verbs he made straight for the ship O 693; 1353), *ἐναντίον πάντων* in the presence of all T. 6. 25, *πλησίον Θηβῶν* near Thebes D. 9. 27, *Νείλου πέλας* near the Nile A. Supp. 308 (1353), *γονέων ἀμελέστερον ἔχειν* be too neglectful of one's parents P. L. 932 a (1356), *ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων* of all those acquainted with him X. A. 2. 6. 1, *μηδενὸς ἀπείρως ἔχειν* to be inexperienced in nothing I. 1. 52 (1345), *ἀξίως ἀνδρὸς ἀγαθοῦ* in a manner worthy of a good man P. A. 32 e, *πρεπόντως τῶν πράξαντων* in a manner appropriate to the doers P. Menex. 239 c (1372), *διαφερόντως τῶν ἄλλων ἀνθρώπων* above the rest of men X. Hi. 7. 4 (1401), *πονηρίᾳ θάττον θανάτου θεῖ* '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 *διακεῖσθαι* 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 πού τῆς ἐκείνων χώρᾳς* to make an attack at some point of their country X. C. 6. 1. 42, *ἀσθόμενος οὗ ἦν κακοῦ* perceiving what a plight he was in D. 23. 156, *ὁ προελήλυθ' ἀσελγείας* to what a pitch of wanton arrogance he has come 4. 9, *ἐνταῦθα τῆς πολιτείας* at that point of the administration 18. 62, *εἰδέναι θεοῦ γῆς ἔστιν* to know where in the world he is P. R. 403 e, *πόρρω ἤδη τοῦ βίου*, *θαπτόν δὲ ἔγγυς* already far advanced in life, near death P. A. 38 c, *ἐπὶ τάδε φασγλίῃδος* on this side of Phaselis I. 7. 80, *πρὸς βορέαν τοῦ Σκόμβρου* north of Mt. Scambrus T. 2. 96, *ἄλλοι ἄλλῃ τῆς πόλεως* some in one part, others in another

part of the city 2. 4, ἀπαντικρὺ τῆς Ἀττικῆς *opposite Attica* D. 8. 36. So with ἐντός *inside*, εἰς *within*, ἐκατέρωθεν *on both sides*, ὀπίσθεν *behind*, πρόσθεν *before*.

b. πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας; *at what time of day?* Ar. Av. 1498, τῆς ἡμέρας ὀψέ *late in the day* X. H. 2. 1. 23.

c. τῶν τοιούτων ἄδην *enough of such matters* P. Charm. 153 d, τούτων ἄλυ *enough of this* X. C. 8. 7. 25.

**1440.** Most of the genitives in 1439 are partitive. Some of the adverbs falling under 1437 take also the dative (ἀγχι, ἐγγύς, πλησίον in the poets, ἐξῆς, ἐφεξῆς).

**1441.** The genitive is used with adverbs of manner, especially with the intransitive ἔχω, ἤκω (Hdt.). The genitive usually has no article: ὡς τάχους ἕκαστος εἶχεν *as fast as each could* (with what measure of speed he had) X. H. 4. 5. 15, ὡς ποδῶν εἶχον *as fast as my legs could carry me* Hdt. 6. 116, ἔχοντες εἰς φρενῶν *being in their right minds* E. Hipp. 462, εἰ σώματος ἔξειν *to be in good bodily condition* P. R. 404 d (cp. 407 c, τοὺς ὑγιεινῶς ἔχοντας τὰ σώματα *those who are sound in body*: with the article, 1121), χρημάτων εἰ ἤκοντες *well off* Hdt. 5. 62, τοῦ πολέμου καλῶς ἔδοκει ἡ πόλις καθίστασθαι . . . τῆς τε ἐπὶ Θράκης παρόδου *χρησίμως ἔξειν they thought that the city was well situated for the war and would prove useful for the march along Thrace* T. 3. 92.

**1442.** This use is probably derived from that with adverbs of place: thus πῶς ἔχεις δόξης; *in what state of mind are you?* P. R. 456 d is due to the analogy of τοῦ δόξης; (cp. οἳτοι γνώμης S. El. 922).

**1443.** The genitive is used with many adverbs denoting separation. Thus, ἔσται ἡ ψυχὴ χωρὶς τοῦ σώματος *the soul will exist without the body* P. Ph. 86 e, δίχα τοῦ ὑμετέρου πλήθους *separate from your force* X. C. 6. 1. 8, πρὸς τῶν πηγῶν *far from the sources* X. A. 3. 2. 22, ἐμποδῶν ἀλλήλοις πολλῶν καὶ ἀγαθῶν *prevent one another from enjoying many blessings* X. C. 8. 5. 24, ἀθροῦ τῶν στρατιωτῶν *without the knowledge of the soldiers* X. A. 1. 3. 8. So with ἔξω *outside*, ἐκτός *without, outside*, πέραν *across*, κρύφα *unknown to*.

### GENITIVE OF TIME AND PLACE

**1444. Time.**—The genitive denotes the time *within which*, or at a certain point of *which*, an action takes place. As contrasted with the accusative of time (1582), the genitive denotes a portion of time. Hence the genitive of time is partitive. Cp. τὸν μὲν χειμῶνα ἔει ὁ θεός, τοῦ δὲ θέρος χρῆσκονται τῷ ὕδατι *during the (entire) winter the god rains, but in (a part of) summer they need the water* Hdt. 3. 117.

ἡμέρας *by day*, νυκτός *at or by night*, μεσημβρίας *at midday*, δελτης *in the afternoon*, ἑσπέρας *in the evening*, θέρος *in summer*, χειμῶνος *in winter*, ἡρος *in spring*, ὁπώρας *in autumn*, τοῦ λοιποῦ *in the future*. The addition of article or attributive usually defines the time more exactly. Thus, οὐκοῦν ἡδὲ μὲν θέρος ψυχτεῖν ἔχειν, ἡδὲ δὲ χειμῶνος ἀλγεινὴν; *is it not pleasant to have (a house) cool in summer, and warm in winter?* X. M. 3. 8. 9, ὤχετο τῆς νυκτός *he departed during the night* X. A. 7. 2. 17, καὶ ἡμέρας καὶ νυκτός ἀγων ἐπὶ τοὺς πολεμίους *both by day and by night leading against the enemy* 2. 6. 7, ἔλεγον τοῦ λοιποῦ *μικροῦ*.

ἔειπαι ἀπομῆας ἀρεῖαι *they said that for the future (at any time in the future) it should no longer be permitted to set an example of lawlessness* 5. 7. 34. (Distinguish τὸ λοιπὸν *for the (entire) future* 3. 2. 8.) ἐντός *within* is sometimes added to the genitive.

**1445.** The addition of the article may have a distributive sense: δραχμῇν ἐλάμβανε τῆς ἡμέρας *he received a drachm a day* T. 3. 17.

**1446.** The genitive may denote the time *since* an action has happened or the time *until* an action will happen: οὐδὲς μὲ πω ἠρώτηκε καὶνὸν οὐδὲν πολλῶν ἐτῶν *for many years nobody has put a new question to me* P. G. 448 a, βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν *the king will not fight for ten days* X. A. 1. 7. 18.

**1447.** The genitive may or may not denote a definite part of the time during which anything takes place; the dative fixes the time explicitly either by specifying a definite point in a given period or by contracting the whole period to a definite point; the accusative expresses the whole extent of time from beginning to end: cp. τῇ δὲ ὑστεραίᾳ οἱ μὲν Ἀθηναῖοι τὸ τε προάσπειον εἶλον καὶ τὴν ἡμέραν ἀπᾶσαν ἐθήκουν τὴν γῆν, οἱ τε τριακῶσιαι τῶν Σκιοναίων τῆς ἐπιούσης νυκτὸς ἀπεχώρησαν *on the next day the Athenians captured the suburb and laid waste the land for that entire day, while the three hundred Scionaeans departed in the course of the following night* T. 4. 130; ἡμέρα δὲ ἀρχάμενοι τρίτῃ ὡς οἰκοθεν ὤρμησαν, ταύτην τε ἐργάζοντο καὶ τὴν τετάρτην καὶ τῆς πέμπτης μέχρι ἀρίστου *beginning on the third day after their departure, they continued their work (all) this day and the fourth, and on the fifth until the mid-day meal* 4. 90.

a. The genitive of time is less common than the dative of time (1539) with ordinals, or with ὅδε, οὗτος, ἐκεῖνος; as ταύτης τῆς νυκτὸς T. 6. 97, P. Cr. 44 a, ἐκείνου τοῦ μηνός *in the course of that month* X. M. 4. 8. 2. For θέρος we find ἐν θέρει rarely and, in poetry, θέρει. T. 4. 133 has both τοῦ αὐτοῦ θέρος and ἐν τῷ αὐτῷ θέρει *in the course of the same summer*; cp. ἴσος ῥέει ἔν τε θέρει καὶ χειμῶνι ὁ Ἴστρος Hdt. 4. 50 and Ἴστρος ἴσος ῥέει θέρος καὶ χειμῶνος 4. 48 (*the Ister flows with the same volume in summer and winter*).

**1448. Place.**—The genitive denotes the place *within which* or *at which* an action happens. This is more frequent in poetry than in prose.

πεδίῳ διωκόμεν *to chase over the plain* E 222, ἴξεν τοίχου τοῦ ἐτέροιο *he was sitting by the other wall* (lit. in a place of the wall) I 219, λελουμένος Ὀκεανοῦ *having bathed in Oceanus* E 6, οὔτε Πύλου ἱερῆς οὔτ' Ἀργεὺς οὔτε Μυκῆνης *neither in sacred Pylos nor in Argos nor in Mycenae* φ 108, τόνδ' εἰσεδέξω τευχέων θοῦ *didst admit this man within the walls* E. Phoen. 451, ἵνα τοῦ πρόσω *to go forward* X. A. 1. 8. 1, ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας *they hastened on their way those who came up more slowly* T. 4. 47; λαῖᾱς χειρὸς οἰκοῦσι *they dwell on the left hand* A. Pr. 714 (possibly ablative).

**1449.** Many adverbs of place are genitives in form (αὐτοῦ *there*, τοῦ *where* ? οὐδαμοῦ *nowhere*). Cp. 341.

#### DATIVE

**1450.** The Greek dative does duty for three cases: the dative proper, and two lost cases, the instrumental and the locative.



a. The dative derives its name (ἡ δοτική πρὸς, *casus dativeus*) from the use with διδόναι (1469).

1451. The dative is a necessary complement of a verb when the information given by the verb is incomplete without the addition of the idea expressed by the dative. Thus, *πειθεται* *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 *πειθεται* *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 τινά* *to persuade some one*, *πειθεσθαι τινι* *to persuade oneself for some one* (*obey some one*), *κελεῖν τινὰ ταῦτα ποιεῖν* *to order some one to do this*, *παρακελεύεσθαι τινι ταῦτα ποιεῖν* *to exhort some one to do this*.

#### DATIVE PROPER

1457. The dative proper denotes that *to* or *for* which something is or is done.

1458. It is either (1) used with single words (verbs, adjectives, and sometimes with adverbs and substantives) or (2) it serves to define an entire sentence; herein unlike the genitive and accusative, which usually modify single members of a sentence. The connection between dative and verb is less intimate than that between genitive or accusative and verb.

1459. The dative proper is largely personal, and denotes the person who is interested in or affected by the action; and includes 1461–1473 as well as 1474 ff. The dative proper is not often used with things; when so used there is usually personification or semi-personification.

#### THE DATIVE DEPENDENT ON A SINGLE WORD

##### DATIVE AS DIRECT COMPLEMENT OF VERBS

1460. The dative may be used as the sole complement of many verbs that are usually transitive in English. Such are

**1461. (I) To benefit, help, injure, please, displease, be friendly or hostile, blame, be angry, threaten, envy.**

*βοηθεῖν τοῖσιν ἡδικημένοις to help the wronged* E. I. A. 79, οὐκ ἂν ἡνώχλει τὸν ἡμῖν *he would not now be troubling us* D. 3. 5, ἀπὶ τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα *επιπράττουσιν ἀλλήλοις instead of coöperating for their mutual interests, they revile one another* X. M. 3. 5. 16, εἰ τοῖς πλείοσι ἀρέσκοιτέ ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὁρθῶς ἀπαρέσκοιμεν *if we are pleasing to the majority, it would not be right if we should displease them alone* T. 1. 38, εὐνοεῖν τοῖς κακόνοις *to be friendly to the ill-intentioned* X. C. 8. 2. 1, ἐμοὶ ὀργίζονται *they are angry at me* P. A. 23 c, τῷ Θηραμένηι ἠπειλοῦν *they threatened Theramenes* T. 8. 92, οὐ φθονῶν τοῖς πλουτοῦσιν *not cherishing envy against the rich* X. A. 1. 9. 19.

**1462.** Some verbs of *benefitting* and *injuring* take the accusative (ὠφελεῖν, βλάπτειν, 1591 a); μῖσειν τινα *hate some one*. λύσιτελεῖν, συμφέρειν *be of advantage* take the dative.

**1463. (II) To meet, approach, yield.**

ἐκεῖ δὲ ἀπήντησαν αὐτοῖς οἱ στρατηγοὶ *but when the generals met them* X. A. 2. 3. 17, περιτυγχάνει Φιλοκράτει *he meets Philocrates* X. H. 4. 8. 24, τοιοῖς οὐ χρὴ θηρίοις πελάζειν *what wild beasts one must not approach* X. C. 1. 4. 7, σὺ δ' ἐκ' ἀνάγκη καὶ θεοῖσι μὴ μάχου *yield to necessity and war not with heaven* E. fr. 716. On the genitive with verbs of *approaching*, see 1353.

**1464. (III) To obey, serve, pardon, trust, advise, command, etc.**

τοῖς νόμοις πείθου *obey the laws* I. 1. 16, τῷ ὑμετέρῳ ξυμφόρῳ ὑπακούειν *to be subservient to your interests* T. 5. 98, ἂν μηδεμῇ δουλεύης τῶν ἡδονῶν *if you are the slave of no pleasure* I. 2. 29, ἐπίστευον αὐτῷ αἱ πόλεις *the cities trusted him* X. A. 1. 9. 8, στρατηγῷ στρατιώταις παραινοῦντι *a general advising his men* P. Ion 540 d, τῷ Μῦσῳ ἐσήμνηε φεύγειν *he ordered the Mysian to flee* X. A. 5. 2. 30, τῷ Κλεάρχῳ ἐβῶα ἀγειν *he shouted to Clearchus to lead* X. A. 1. 8. 12.

**1465.** κελεύειν *command* (strictly *impel*) may be followed in Attic by the accusative and (usually) the infinitive; in Hom. by the dative either alone or with the infinitive. Many verbs of *commanding* (παραγγέλλειν, διακελεύεσθαι) take in Attic the accusative, not the dative, when used with the infinitive (1906 n.). ὑπακούειν (and ἀκούειν = *obey*) may take the genitive (1366).

**1466. (IV) To be like or unlike, compare, best.**

ἐοικέναι τοῖς τοιοῦτοῖς *to be like such men* P. R. 349 d, τί οὖν πρέπει ἀνδρὶ πένητι; *what then befits a poor man?* P. A. 36 d.

**1467.** The dative of the person and the genitive of the thing are used with the impersonals δεῖ (1400), μέτεστι, μέλει, μεταμέλει, προσήκει. Thus, μισθοφόρων ἀνδρὶ τυράνῳ δεῖ *a tyrant needs mercenaries* X. Hi. 8. 10, ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμῳ *inasmuch as they had nothing to do with Epidamnus* T. 1. 28, οὐχ ὧν ἐβιάσατο μετέμελεν αὐτῷ *he did not repent of his acts of violence* And. 4. 17, τοῦτῳ τῆς Βοιωτίας προσήκει οὐδέν *he has nothing to do with Boeotia* X. A. 3. 1. 31. ἔξερτί μοι *it is in my power* does not take the genitive. For the accusative instead of the dative, see 1400. Cp. 1344.

a. For *δοκεῖ μοι it seems to me (mihi videtur)*, *δοκῶ μοι (mihi videor)* may be used. b. For other cases of the dative as direct complement see 1476, 1481.

**1468.** An intransitive verb taking the dative can form a personal passive, the dative becoming the nominative subject of the passive. Cp. 1745.

#### DATIVE AS INDIRECT COMPLEMENT OF VERBS

**1469.** Many verbs take the dative as the indirect object together with an accusative as the direct object. The indirect object is commonly introduced in English by *to*.

*Κύρος δίδωσιν αὐτῷ ἕξ μηνῶν μισθόν Cyrus gives him pay for six months* X. A. 1.1.10, *τῷ Ἑρκανίῳ ἵππον ἐδωρήσατο he presented a horse to the Hyrcanian* X. C. 8.4.24, *τὰ δὲ ἄλλα διανείμει τοῖς στρατηγοῖς to distribute the rest to the generals* X. A. 7.5.2, *μικρὸν μεγάλῳ εἰκάσαι to compare a small thing to a great thing* T. 4.36, *πέμπων αὐτῷ ἀγγελον sending a messenger to him* X. A. 1.3.8, *ὑπισχνούμαι σοι δέκα τάλαντα I promise you ten talents* 1.7.18, *τοῦτο σοι δ' ἐφίεμαι I lay this charge upon thee* S. Aj. 116, *παρήκει τοῖς Ἀθηναίοις τοιαύδε he advised the Athenians as follows* T. 6.8, *ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχήν to entrust this command to me* X. A. 6.1.31, *λέγειν ταῦτα τοῖς στρατιώταις to say this to the soldiers* 1.4.11 (*λέγειν πρὸς τινα* lacks the personal touch of the dative, which indicates interest in the person addressed). A dependent clause often represents the accusative.

**1470. Passive.**—The accusative of the active becomes the subject of the passive, the dative remains: *ἐκείνῳ αὕτη 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.

*οὐδενὶ μέμφομαι I find fault with no one* D. 21.190, *τί ἂν μοι μέμφοιο; what fault would you have to find with me?* X. O. 2.15; *ὑπηρετῶ τοῖς θεοῖς I am a servant of the gods* X. C. 8.2.22, *Ἔρωτι πᾶν ὑπηρετεῖ he serves Eros in everything* P. S. 196 c; *παρὰκελεύονται τοῖς περὶ νίκης ἀμλλημένοις they exhort those who are striving for victory* I. 9.79, *ταῦτα τοῖς ὁπλίταις παρὰκελεύομαι I address this exhortation to the hoplites* T. 7.63; *ὀνειδίζετε τοῖς ἀδικούσιν you reproach the guilty* L. 27.16 (also accus.), *Θηβαίοις τὴν ἀμαθίαν ὀνειδίζουσι they upbraid the Thebans with their ignorance* I. 15.248; *θεοῖς εὐξάμενοι having prayed to the gods* T. 3.58, *εὐξάμενοι τοῖς θεοῖς τάγαθὰ having prayed to the gods for success* X. C. 2.3.1 (cp. *αἰτεῖν τινα τι*, 1628). So *ἐπιτιμᾶν (ἐγκαλεῖν) τινα to censure (accuse) some one. ἐπιτιμᾶν (ἐγκαλεῖν) τί τινα censure something in (bring an accusation against) some one.* So *ἀπειλεῖν threaten*; and *ἀμύνειν, ἀλέξειν, ἀρήγειν ward off (τινὶ τι in poetry, 1483).*

**1472.** *τίμωρεῖν* (poet. *τίμωρεῖσθαι*) *τινι* means *to avenge some one (take vengeance for some one)*, as *τίμωρήσειν σοι τοῦ παιδὸς ὑπισχνούμαι I promise to avenge you because of (on the murderer of) your son* X. C. 4.6.8, *εἰ τίμωρήσεις*

Πατρόκλῳ τὸν φόνον *if you avenge the murder of Patroclus* P. A. 28 c. τιμωρεῖσθαι (rarely τιμωρεῖν) *τινα means to avenge oneself upon some one (punish some one).*

**1473.** For the dative of purpose (*to what end?*), common in Latin with a second dative (*dono darr*), Greek uses a predicate noun: ἐκεῖνῳ ἡ χώρα δῶρον ἐδόθη *the country was given to him as a gift* X. II. 3. 1. 6. The usage in Attic inscriptions (ἡλοι ταῖς θύραις *nails for the doors* C. I. A. 2, add. 834 b, 1, 38) is somewhat similar to the Latin usage. Cp. 1502.

a. The infinitive was originally, at least in part, a dative of an abstract substantive, and served to mark purpose: *τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι; who then of the gods brought the twain together (for) to contend in strife?* A 8. Cp. "what went ye out for to see?" St. Matth. 11. 8.

## DATIVE AS A MODIFIER OF THE SENTENCE

### DATIVE OF INTEREST

**1474.** The person *for whom* something is or is done, or in reference to whose case an action is viewed, is put in the dative.

a. Many of the verbs in 1461 ff. take a dative of interest. 1476 ff. are special cases.

**1475.** After verbs of motion the dative (usually personal) is used, especially in poetry: χεῖρας ἐμολ ὀρέγοντας *reaching out their hands to me* μ 257, ψυχὰς Ἀΐδι προέψεν *hurled their souls on to Hades (a person)* A 3; rarely, in prose, after verbs not compounded with a preposition: σχόντες (*scil. τὰς ναῦς*) Ῥηγίῳ *putting in at Rhegium* T. 7. 1. Cp. 1485.

**1476.** Dative of the Possessor. — The person for whom a thing exists is put in the dative with εἶναι, γίγνεσθαι, ὑπάρχειν, φῦναι (poet.), etc., when he is regarded as interested in its possession.

ἄλλοις μὲν χρήματά ἐστι, ἡμῖν δὲ ξύμμαχοι ἀγαθοί *others have riches, we have good allies* T. 1. 86, τῷ δικαίῳ παρὰ θεῶν δῶρα γίγνεται *gifts are bestowed upon the just man by the gods* P. R. 613 e, ὑπάρχει ἡμῖν οὐδὲν τῶν ἐπιτηδίων *we have no supply of provisions* X. A. 2. 2. 11, πᾶσι θνητοῖς ἑφύ μέρος *death is the natural lot of all men* S. El. 860.

**1477.** So with verbs of *thinking* and *perceiving*: τὸν ἀγαθὸν ἀρχοντα βλέποντα νόμον ἀνθρώποις ἐνόμισεν *Cyrus considered that a good ruler was a living law to man* X. C. 8. 1. 22, θαρροῦσι μάλιστα πολέμιοι, ὅταν τοῖς ἐναντίοις πράγματα πυνθάνωνται *the enemy are most courageous when they learn that the forces opposed to them are in trouble* X. Hipp. 5. 8.

**1478.** In the phrase *δομά (ἐστὶ) τινι* the name is put in the same case as *δομα*. Thus, ἔδοξα ἀκοῦσαι *δομα αὐτῷ εἶναι Ἀγάθωνα* *I thought I heard his name was Agathon* P. Pr. 315 e. *δομά μοι ἐστι* and *δομα (ἐπωνυμίᾳ) ἔχω* are treated as the passives of *δομάζω*. Cp. 1322 a.

**1479.** Here belong the phrases (1) *τί (ἐστίν) ἐμοὶ καὶ σοὶ; what have I to do with thee?*; cp. *τί τῷ νόμῳ καὶ τῇ βασάνῳ; what have the law and torture in common?* D. 29. 36. (2) *τί ταῦτ' ἐμοὶ; what have I to do with this?* D. 54. 17. (3) *τί ἐμοὶ πλεον; what gain have I?* X. C. 5. 5. 34.

**1480.** The dative of the possessor denotes that something is at the disposal of a person or has fallen to his share temporarily. The genitive of possession lays stress on the *person* who owns something. The dative answers the question *what is it that he has?*, the genitive answers the question *who is it that has something?* The uses of the two cases are often parallel, but not interchangeable. Thus, in Κύρος, οὗ σὺ ἔσαι τὸ ἀπὸ τοῦδε *Cyrus, to whom you will henceforth belong* X. C. 6. 1. 6, ᾧ would be inappropriate. With a noun in the genitive the dative of the possessor is used (τῶν ἐκατέρους ξυμμάχων T. 2. 1); with a noun in the dative, the genitive of the possessor (τοῖς ταυτῶν ξυμμάχοις 1. 18).

**1481.** Dative of Advantage or Disadvantage (*dativus commodi et incommodi*).—The person or thing for whose advantage or disadvantage, anything is or is done, is put in the dative. The dative often has to be translated as if the possessive genitive were used; but the meaning is different.

ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον *after the barbarians had departed* (for them, to their advantage) *from their country* T. 1. 80, ἄλλο στράτευμα αὐτῷ συνέλεγετο *another army was being raised for him* X. A. 1. 1. 9, ἀλλῷ δ' τοιοῦτος πλουτεῖ, καὶ οὐχ ταυτῷ *such a man is rich for another, and not for himself* P. Menex. 246 e, στεφανοῦσθαι τῷ θεῷ *to be crowned in honour of the god* X. H. 4. 3. 21, Φιλιστιδῆς ἐπράττε Φιλίππῳ *Philistides was working in the interest of Philip* D. 9. 59, τὰ χρήματ' αὐτῷ ἀνθρώποις κακῶν *money is a cause of misery to mankind* E. Fr. 682, οἱ Θράκες οἱ τῷ Δημοσθένει ὀστερήσαντες *the Thracians who came too late (for, i.e.) to help Demosthenes* T. 7. 29, ἥδε ἡ ἡμέρᾳ τοῖς Ἕλλησι μεγάλων κακῶν ἀρξῇ *this day will be to the Greeks the beginning of great sorrows* 2. 12, ἀντὶς σοι τῶν οἰκετῶν ἀποδρῇ *if any of your slaves runs away* X. M. 2. 10. 1.

a. For the middle denoting to do something for oneself, see 1719.

b. In the last example in 1481, as elsewhere, the dative of a personal pronoun is used where a possessive pronoun would explicitly denote the owner.

**1482.** A dative, dependent on the sentence, may appear to depend on a substantive: σοὶ δὲ δώσω ἄνδρα τῇ θυγατρὶ *to you I will give a husband for your daughter* X. C. 8. 4. 24. Common in Hdt.

**1483.** With verbs of *depriving*, *warding off*, and the like, the dative of the person may be used: τὸ συστρατεύειν ἀφελεῖν σφίσιν ἐδεθήσαν *they asked him to relieve them* (lit. *take away for them*) *from serving in the war* X. C. 7. 1. 44, Δαναοῖσιν λοιγὸν ἀμύον *ward off ruin from (for) the Danaï* A 456. So ἀλέξαι τινὶ τι (poet.). Cp. 1392, 1628.

**1484.** With verbs of *receiving* and *buying*, the person who *gives* or *sells* may stand in the dative. In δέχεσθαι τι τινι (chiefly poetic) the dative denotes the interest of the recipient in the donor: Θέμιστι δέκτο δέπας *she took the cup from* (for, i.e. *to please*) *Themis* O 87. So with πόσου πρῶμα σοι τὰ χοιρίδια; *at what price am I to buy the pigs of you?* Ar. Ach. 812.

**1485.** With verbs of motion the dative of the person *to whom* is properly a dative of advantage or disadvantage: ἦλθε τοῖς Ἀθηναίοις ἡ ἀγγελία *the message came to (for) the Athenians* T. 1. 61. Cp. 1475.

**1486.** Dative of Feeling (Ethical Dative).—The personal pro-

nouns of the first and second person are often used to denote the interest of the speaker, or to secure the interest of the person spoken to, in an action or statement.

*μὲνησθέ μοι μὴ θορυβεῖν* pray remember not to make a disturbance P. A. 27 b, *ἀμυνστέροι γυνήσονται ὑμῖν οἱ νέοι* your young men will grow less cultivated P. R. 546 d, *τοιοῦτο ὑμῖν ἐστὶ ἡ τυραννὶς* such a thing, you know, is despotism Hdt. 5. 92 η, *Ἀρταφέρνης ὑμῖν* 'Τοτὰς περὶ ἐστὶ παῖς *Artaphernes, you know, is Hystaspes' son* 5. 30. The dative of feeling may denote surprise: *ὦ μήτηρ, ὡς καλὸς μοι ὁ πάππος* oh mother, how handsome grandpa is X. C. 1. 3. 2. With the dative of feeling cp. "knock me here" Shakesp. *T. of Sh.* 1. 2. 8, "study me how to please the eye" *L. L. L.* i. 1. 80. *τοὶ* surely, often used to introduce general statements or maxims, is a petrified dative of feeling (= *σοί*).

a. This dative in the third person is very rare (*αὐτῇ* in P. R. 843 a).

b. This construction reproduces the familiar style of conversation and may often be translated by *I beg you, please, you see, let me tell you*, etc. Sometimes the idea cannot be given in translation. This dative is a form of 1481.

1487. *ἐμοὶ βουλομένῳ ἐστὶ*, etc. — Instead of a sentence with a finite verb, a participle usually denoting *inclination* or *aversion* is added to the dative of the person interested, which depends on a form of *εἶναι*, *γίγνεσθαι*, etc.

*τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι* the Plataean democracy did not wish to revolt from the Athenians (= *τὸ πλήθος οὐκ ἐβούλετο ἀφίστασθαι*) T. 2. 3 (lit. *it was not for them when wishing*), *ἂν βουλομένοις ἀκοῦειν ἢ τουτοῖσι, μνησθήσομαι* if these men (the jury) desire to hear it, I shall take the matter up later (= *ἂν οὗτοι ἀκοῦειν βούλωνται*) D. 18. 11, *ἐπανάλωμεν, εἰ σοὶ ἡδομένη ἐστίν* let us go back if it is your pleasure to do so P. Ph. 78 b, *εἰ μὴ ἀσμένους ὑμῖν ἀφίγμαι* if I have come against your will T. 4. 85, *Νικία προσδεχομένη ἦν τὰ παρὰ τῶν Ἐγεσταιῶν* Nicias was prepared for the news from the Egestaeans 6. 46, *ἦν δὲ οὐ τῷ Ἀγησιλάῳ ἀχθόμενῳ* this was not displeasing to Agesilaus X. H. 5. 3. 13. Cp. *quibus bellum volentibus erat*.

1488. **Dative of the Agent.** — With passive verbs (usually in the perfect and pluperfect) and regularly with verbal adjectives in *-τός* and *-τέος*, the person in whose interest an action is done, is put in the dative. The notion of agency does not belong to the dative, but it is a natural inference that the person interested is the agent.

*ἐμοὶ καὶ τοῖσι πέπρακται* has been done by (for) me and these men D. 19. 205, *ἐπειδὴ αὐτοῖς παρεσκεύαστο* when they had got their preparations ready T. 1. 46, *τοσαῦτά μοι εἰρησθῶ* let so much have been said by me L. 24. 4, *ἐψηφίσθαι τῇ βουλῇ* let it have been decreed by the senate C. I. A. 2. 55. 9.

a. With verbal adjectives in *-τός* and *-τέος* (2149): *τοῖς οἰκοὶ ζηλωτός* enried by those at home X. A. 1. 7. 4, *ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον* we at least must struggle to defend our freedom D. 9. 70. For the accus. with *-τέον*, see 2152 a.

1489. The usual restriction of the dative to tenses of completed action seems to be due to the fact that the agent is represented as placed in the position of

viewing an already completed action in the light of its relation to himself (interest, advantage, possession).

**1490.** The dative of the agent is rarely employed with other tenses than perfect and pluperfect: λέγεται ἡμῖν *is said by us* P. L. 715 b, τοῖς Κορκυραίοις οὐχ ὁραῖντο *the ships were not seen by (were invisible to) the Corcyraeans* T. 1. 51; present, T. 4. 64, 109; aorist T. 2. 7.

**1491.** The person *by whom* (not *for whom*) an action is explicitly said to be done, is put in the genitive with ὑπό (1698. 1. b).

**1492.** The dative of the personal agent is used (1) when the subject is impersonal, the verb being transitive or intransitive, (2) when the subject is personal and the person is treated as a thing in order to express scorn (twice only in the orators: D. 19. 247, 57. 10).

**1493.** ὑπό with the genitive of the personal agent is used (1) when the subject is a person, a city, a country, or is otherwise quasi-personal, (2) when the verb is intransitive even if the subject is a thing, as τῶν τειχῶν ὑπὸ τῶν βαρβάρων πεπτωκότων *the walls having been destroyed by the barbarians* Aes. 2. 172, (3) in a few cases with an impersonal subject, usually for the sake of emphasis, as ὡς ἐταῖρᾶ ἦν . . . ὑπὸ τῶν ἄλλων οἰκείων καὶ ὑπὸ τῶν γειτόνων μεμαρτύρηται *that she was an hetæra has been testified by the rest of his relatives and by his neighbours* Is. 3. 13.

α. νικᾶσθαι, ἡττᾶσθαι *to be conquered* may be followed by the dative of a person, by ὑπό τινος, or by the genitive (1402).

**1494.** When the agent is a thing, not a person, the dative is commonly used whether the subject is personal or impersonal. If the subject is personal, ὑπό may be used; in which case the inanimate agent is personified (see 1698. 1. x. 1). ὑπό is rarely used when the subject is impersonal. ὑπό is never used with the impersonal perfect passive of an intransitive verb.

#### DATIVE OF RELATION

**1495.** The dative may be used of a person to whose case the statement of the predicate is limited.

φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν *it is safer for them to flee than for us* X. A. 3. 2. 19, τριήρει ἐστὶν εἰς Ἡράκλειαν ἡμέρᾱς μακρὰς πλοῦς *for a trireme it is a long day's sail to Heraclea* 6. 4. 2. Such cases as δρόμος ἐγένετο τοῖς στρατιώταις *the soldiers began to run* X. A. 1. 2. 17 belong here rather than under 1476 or 1488.

α. ὡς restrictive is often added: μακρὰ ὡς γέροντι ὁδὸς *a long road (at least) for an old man* S. O. C. 20, σωφροσύνης δὲ ὡς πληθεῖ οὐ τὰ τοιαῦτα μέγιστα; *for the mass of men are not the chief points of temperance such as these?* P. R. 389 d.

**1496.** Dative of Reference. — The dative of a noun or pronoun often denotes the person in whose opinion a statement holds good.

γάμους τοὺς πρώτους ἐγάμει Πέρσῃσι ὁ Δαρεῖος *Darius contracted marriages most distinguished in the eyes of the Persians* Hdt. 3. 88, πᾶσι νικᾶν τοῖς κριταῖς *to be victorious in the judgment of all the judges* Ar. Av. 445, πολλοῖσιν οἰκτρὸς *pitiful in the eyes of many* S. Tr. 1071. 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 ἐστὶν ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι *Thrace is on the right as you sail into the Pontus* X. A. 6. 4. 1, ἔλεγον διὰ ἣ ὁδὸς διαβάντι τὸν ποταμὸν ἐπὶ Λυδῶν φέροι *they said that, when you had crossed the river, the road led to Lydia* 3. 5. 15, οὐκ οὖν ἀποπον διαλογιζομένοις τὰς δωρεὰς νῦν πλείους εἶναι; *is it not strange, when we reflect, that gifts are more frequent now?* Aes. 3. 179, τὸ μὲν ἔξωθεν ἀπομύμνῃ σῶμα οὐκ ἀγὰν θερμὸν ἦν *if you touched the surface the body was not very hot* T. 2. 49, πρὸς ὠφέλειαν σκοπομένῃ ὁ πατριάρχης τοῦ δικαίου ἀληθεύει *if you look at the matter from the point of view of advantage, the panegyrist of justice speaks the truth* P. R. 589 c. So (ὡς) συνελόντι εἰπεῖν (X. A. 3. 1. 38) *to speak briefly* (lit. *for one having brought the matter into small compass*), συνελόντι D. 4. 7.

a. The participle of verbs of *coming* or *going* is commonly used in statements of geographical situation.

b. The present participle is more common than the aorist in the case of all verbs belonging under 1497.

**1498.** Dative of the Participle expressing Time.—In expressions of time a participle is often used with the dative of the person interested in the action of the subject, and especially to express the time that has passed *since* an action has occurred (cp. “and this is the sixth month with her, who was called barren” St. Luke i. 36).

ἀποροῦντι δ’ αὐτῷ ἔρχεται Προμηθεύς *Prometheus comes to him in his perplexity* P. fr. 321 c, Ξενοφῶντι πορευομένῃ οἱ ἱππεῖς ἐντυγχάνουσι πρεσβύταις *while Xenophon was on the march, his horsemen fell in with some old men* X. A. 6. 3. 10. The idiom is often transferred from persons to things: ἡμέραι μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐᾶλωκίᾳ ἐπτά, δι’ ἐς τὸ Ἐμβάτον κατέπλευσαν *about seven days had passed since the capture of Mytilene, when they sailed into Embatium* T. 3. 29. This construction is frequent in Hom. and Hdt. The participle is rarely omitted (T. 1. 13.).

a. A temporal clause may take the place of the participle: τῇ στρατιᾷ, ἃψ’ οὐ ἔτεπλευσεν εἰς Σικελίαν, ἥδη ἐστὶ δύο καὶ πενήντην ἔτη *it is already fifty-two years since the expedition sailed to Sicily* Is. 6. 14.

#### DATIVE WITH ADJECTIVES, ETC.

**1499.** Adjectives, adverbs, and substantives, of kindred meaning with the foregoing verbs, take the dative to define their meaning.

βασιλεῖ φίλοι *friendly to the king* X. A. 2. 1. 20, εὖνοι τῷ δήμῳ *well disposed to the people* And. 4. 16, τοῖς νόμοις ἑνωχος *subject to the laws* D. 21. 35, ἐχθρὸν ἐλευθερίᾳ καὶ νόμοις ἐναντίον *hostile to liberty and opposed to law* 6. 25, ξυμμαχίᾳ πίσυνοι *relying on the alliance* T. 6. 2, φόρῳ ὑπήκοοι *subject to tribute* 7. 67, ἢ ταῖς ὁμοίαις τοῖς λόγοις *if you act in accordance with your words* 2. 72, στρατὸς ἴσος καὶ παραπλήσιος τῷ προτέρῳ *an army equal or nearly so to the former* 7. 42.



ἀδελφὰ τὰ βουλευματα τοῖς ἔργοις *plans like the deeds* L. 2. 64, ἀλλήλοις ἀπομύχων *in a way unlike to each other* P. Tim. 38 d. For substantives see 1502.

a. Some adjectives, as φίλος, ἐχθρός, may be treated as substantives and take the genitive. Some adjectives often differ slightly in meaning when they take the genitive.

1500. With ὁ αὐτός *the same*.—τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν *to be of the same mind as I am* L. 3. 21, τοῦ αὐτοῦ ἐμοὶ πατρός *of the same father as I am* D. 40. 34, ταῦτά φρονῶν ἐμοὶ *agreeing with me* 18. 304.

1501. With adjectives and adverbs of similarity and dissimilarity the comparison is often condensed (*brachylogy*): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα *she had a dress on like (that of) her servants* X. C. 5. 1. 4 (the possessor for the thing possessed, = τῇ ἐσθῇ τῶν δουλῶν), Ὀρφεὶ γλῶσσα ἡ ἐναντία *a tongue unlike (that of) Orpheus* A. Ag. 1629.

a. After adjectives and adverbs of likeness we also find καί, ὥστερ (ὡςπερ). Thus, παθεῖν ταῦτόν ὑπερ πολλὰκίς πρότερον πεπόνθατε *to suffer the same as you have often suffered before* D. 1. 8, οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος *they have not composed their poetry as Homer did* P. Ion 581 d.

1502. The dative after substantives is chiefly used when the substantive expresses the act denoted by the kindred verb requiring the dative: ἐπιβουλῇ ἐμοὶ *a plot against me* X. A. 5. 6. 29, διάδοχος Κλεάνδρῳ *a successor to Cleander* 7. 2. 5, ἡ ἐμὴ τῷ θεῷ ὑπηρεσίᾳ *my service to the god* P. A. 80 a. But also in other cases: φιλιᾷ τοῖς Ἀθηναίοις *friendship for the Athenians* T. 5. 5, ὕμνοι θεοῖς *hymns to the gods* P. R. 607 a, ἐφόδια τοῖς στρατευομένοις *supplies for the troops* D. 3. 20, ἤλοι ταῖς θύραις *nails for the doors* (1473).

a. Both a genitive and a dative may depend on the same substantive: ἡ τοῦ θεοῦ δόσις ὑμῖν *the god's gift to you* P. A. 30 d.

### INSTRUMENTAL DATIVE

1503. The Greek dative, as the representative of the lost instrumental case, denotes that *by which* or *with which* an action is done or accompanied. It is of two kinds: (1) The instrumental dative proper; (2) The comitative dative.

1504. When the idea denoted by the noun in the dative is the *instrument* or *means*, it falls under (1); if it is a person (not regarded as the instrument or means) or any other living being, or a thing regarded as a person, it belongs under (2); if an action, under (2).

1505. Abstract substantives with or without an attributive often stand in the instrumental dative instead of the cognate accusative (1577).

### INSTRUMENTAL DATIVE PROPER

1506. The dative denotes instrument or means, manner, and cause.

1507. *Instrument or Means*.—ἔβαλλέ με λίθοις *he hit me with stones* L. 3. 8 ἔβησεν τῇ ἀξίῃ *he hurls his ax at him (hurls with his ax)* X. A. 1. 5. 12, ταῖς μαχαίραις

κόπτοντες *hacking them with their swords* 4. 6. 26, οὐδὲν ἔνευ τοῖσιν *he accomplished nothing by this* D. 21. 104, ἐξημίωσαν χρήμασιν *they punished him by a fine* T. 2. 66, ἔντρος πολλῶν (ὑδατι) *during a heavy rain* X. H. 1. 1. 16 (984). So with δέχασθαι: τῶν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄσπεϊ, ὑδατι δὲ καὶ ὄρμῳ *as the cities did not admit them to a market nor even into the town, but (only) to water and anchorage* T. 6. 44. Often with passives: ἠκοδομημένοι πλῆθεισι *built of bricks* X. A. 2. 4. 12.

a. The instrumental dative is often akin to the comitative dative: ἀλώμενοι ἡμεῖ τε καὶ ἑτάροισι *wandering with his ship and companions* λ 161, νηυσὶν οἰχθήσονται *they shall go with their ships* Ω 731, θυμῷ καὶ βίῳ τὸ πλεον ἐταυμάχουν ἢ ἐπιστήμῃ *they fought with passionate violence and brute force rather than by a system of tactics* T. 1. 49.

b. Persons may be regarded as instruments: φυλαττόμενοι φύλαξι *defending themselves by pickets* X. A. 6. 4. 27. Often in poetry (S. Ant. 164).

c. Verbs of raining or snowing take the dative or accusative (1570 a).

#### 1508. Under Means fall:

a. The dative of price (cp. 1872): μέρει τῶν ἀδικημάτων τὸν κίνδυνον *they freed themselves from the danger at the price of a part of their unjust gains* L. 27. 6.

b. Rarely, the dative with verbs of filling (cp. 1369): δάκρυσι πᾶν τὸ σπράτευμα πλησθέν *the entire army being filled with tears* T. 7. 75.

c. The dative of material and constituent parts: κατασκευάσατο ἄρματα τροχοῖς ἰσχυροῖς *he made chariots with strong wheels* X. C. 6. 1. 29.

1509. χρῆσθαι *use* (strictly *employ oneself with, get something done with; cp. uti*), and sometimes νομίζειν, take the dative. Thus, οὔτε τοῖσιν (τοῖς νομίμοις) χρῆται οὐδ' οἷς ἡ ἄλλη Ἑλλάς νομίζει *neither acts according to these institutions nor observes those accepted by the rest of Greece* T. 1. 77. A predicate noun may be added to the dative: τοῖσιν χρῶνται δορυφόροι *they make use of them as a body-guard* X. H. 5. 3. The use to which an object is put may be expressed by a neuter pronoun in the accus. (1573): τί χρησόμεθα τούτῳ; *what use shall we make of it?* D. 8. 6.

1510. The instrumental dative occurs after substantives: μιμήσει σχήμασι *imitation by means of gestures* P. R. 397 b.

1511. The instrumental dative of means is often, especially in poetry, reinforced by the prepositions ἐν, σύν, ὑπό: ἐν λόγοις πείθειν *to persuade by words* S. Ph. 1393, οἱ θεοὶ ἐν τοῖς ἱεροῖς ἐσήμηναν *the gods have shown by the victims* X. A. 6. 1. 31; σὺν γῆρᾳ βαρεῖς *heavy with old age* S. O. T. 17; πόλιν χερσὶν ὑφ' ἡμετέρῃσιν ἀλούσα *a city captured by our hands* B 374.

1512. Dative of Standard of Judgment.—That by which anything is measured, or judged, is put in the dative: ἐνμετρήσαντο ταῖς ἐπιβολαῖς τῶν πλίνθων *they measured the ladders by the layers of bricks* T. 3. 20, τῷδε δῆλον ἦν *it was plain from what followed* X. A. 2. 3. 1, οἷς πρὸς τοὺς ἄλλους πεποίηκε δεῖ τεκμαίρεσθαι *we must judge by what he has done to the rest* D. 9. 10, τίμῃ χρὴ κρίνεσθαι τὰ μέλλοντα καλῶς κριθήσεσθαι; ἄρ' οὐκ ἐμπειρία τε καὶ φρονησεὶ καὶ λόγῳ; *by what standard must we judge that the judgment may be correct? Is it not by*

*experience and wisdom and reasoning?* P. R. 582 a. With verbs of *judging* *ἐκ* and *ἀπό* are common.

**1513. Manner** (see also 1527). — The dative of manner is used with comparative adjectives and other expressions of comparison to mark the degree by which one thing differs from another (**Dative of Measure of Difference**).

κεφαλῇ ἐλάττων *a head shorter* (lit. *by the head*) P. Ph. 101 a, οὐ πολλαῖς ἡμέραις ὕστερον ἦλθεν *he arrived not many days later* X. H. 1. 1. 1, ἰόντες δέκα ἡμέραις πρὸ Παναθηναίων *coming ten days before the Panathenaic festival* T. 5. 47, τοσοῦτῳ ἡδίων ζῶ ὅσῳ πλεῖω κέκτημαι *the more I possess the more pleasant is my life* X. C. 8. 3. 40, πολλῶ μείζων ἐγίγνετο ἡ βοή ὅσῳ δὴ πλείους ἐγίγνοντο *the shouting became much louder as the men increased in number* X. A. 4. 7. 23. So with πολλῶ *by much*, ὀλίγῳ *by little*, τῷ παντί *in every respect* (by all odds).

a. With the superlative: μακρῶ ἄριστα *by far the best* P. L. 858 e.

**1514.** With comparatives the accusatives (1586) τί, τι, οὐδέν, μηδέν without a substantive are always used: οὐδέν ἦττον *nothing minus* X. A. 7. 5. 9. In Attic prose (except in Thuc.) πολύ and ὀλίγον are more common than πολλῶ and ὀλίγῳ with comparatives. Hom. has only πολὺ μείζων.

**1515.** Measure of difference may be expressed by ἐν τινι; ἐς τι, κατὰ τι; or by ἐπὶ τινι.

**1516.** The dative of manner may denote the particular point of view from which a statement is made. This occurs chiefly with intransitive adjectives but also with intransitive verbs (**Dative of Respect**). (Cp. 1600.)

ἀνὴρ ἡλικίᾳ ἔτι νέος *a man still young in years* T. 5. 43, τοῖς σώμασι τὸ πλεον ἰσχύουσα ἢ τοῖς χρήμασιν *a power stronger in men than in money* 1. 121, ἀσθενῆς τῷ σώματι *weak in body* D. 21. 165, τῇ φωνῇ τρᾶχὺς *harsh of voice* X. A. 2. 6. 9, φρονήσει διαφέρων *distinguished in understanding* X. C. 2. 3. 5, τῶν τότε δυναμει προύχων *superior in power to the men of that time* T. 1. 9, ὀνόματι σπονδαί *a truce so far as the name goes* 6. 10.

a. The accusative of respect (1600) is often nearly equivalent to the dative of respect.

**1517. Cause.** — The dative, especially with verbs of emotion, expresses the occasion (external cause) or the motive (internal cause).

Occasion: τῇ τύχῃ ἐλπίζας *confident by reason of his good fortune* T. 3. 97. θαυμάζω τῇ ἀποκλήσει μου τῶν πυλῶν *I am astonished at being shut out of the gates* 4. 85, τούτοις ἡσθη *he was pleased at this* X. A. 1. 9. 26, ἡχθόμεθα τοῖς γεγενημένοις *we were troubled at what had occurred* 5. 7. 20, χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν *I am troubled at the present occurrences* 1. 3. 3. Motive: φίλᾳ καὶ εὐνοίᾳ ἐπόμειοι *following out of friendship and good will* X. A. 2. 6. 13. Occasion and motive: οἱ μὲν ἀπορία ἀκολούθων, οἱ δὲ ἀπιστία *some (carried their own food) because they lacked servants, others through distrust of them* T. 7. 75. ὕβρει καὶ οὐκ οἶνω τοῦτο ποιῶν *doing this out of insolence and not because he was drunk* D. 21. 74.

**1518.** Some verbs of emotion take *ἐν* (with dat.) to denote the cause; so always *μέγα φρονεῖν* to plume oneself, and often *χαίρειν* rejoice, *λύπασθαι* grieve, *ἀγαπατεῖν* be vexed, *αἰσχύνεσθαι* be ashamed. Many verbs take the genitive (1405).

**1519.** The dative of cause sometimes approximates to a dative of purpose (1473): *Ἀθηναῖοι ἐφ' ἡμᾶς ὀρμητῆται Λεοντίων κατοικίσει* the Athenians have set out against us (with a view to) to restore the Leontines T. 6. 83. This construction is common with other verbal nouns in Thucydides.

**1520.** Cause is often expressed by *διὰ* with the accusative, *ὅπρ* with the genitive, less frequently by *ἀμφί* or *περί* with the dative (poet.) or *ὅπρ* with the genitive (poet.).

### COMITATIVE DATIVE

**1521.** The comitative form of the instrumental dative denotes the persons or things which accompany or take part in an action.

**1522.** Prepositions of accompaniment (*μετά* with gen., *σύν*) are often used, especially when the verb does not denote accompaniment or union.

**1523. Dative of Association.**—The dative is used with words denoting friendly or hostile association or intercourse. This dative is especially common in the plural and after middle verbs.

α. *κακοῖς ὁμιλῶν καὶ τὸς ἐκβήσῃ κακός* if thou associate with the evil, in the end thou too wilt become evil thyself Men. Sent. 274, *ἀλλήλοις διειλέγεμθα* we have conversed with each other P. A. 37 a, *τῷ πλήθει τὰ ρηθέντα κοινώσαντες* communicating to the people what had been said T. 2. 72, *δεόμενοι τοὺς φεύγοντας ξυναλλάξαι σφίσι* asking that they reconcile their exiles with them 1. 24, *εἰς λόγους σοι ἔλθεῖν* to have an interview with you X. A. 2. 5. 4, *μετεσχέκαμεν ὑμῖν θυσίων* we have participated in your festivals X. H. 2. 4. 20, *ἀλλήλοις σπονδὰς ἐποίησαντο* they made a truce with one another 3. 2. 20, *αὐτοῖς διὰ φιλιᾶς ἵνα* to enter into friendship with them X. A. 3. 2. 8. So with verbs of meeting: *προσέρχεσθαι*, *προστυγχαίνειν* and *ἐντυγχαίνειν*, *ἀπαντᾶν*.

β. *πολλοῖς ὀλίγοι μαχόμενοι* few fighting with many T. 4. 36, *Κόρυ πολεμοῦντες* waging war with Cyrus 1. 18, *ἀμφισβητοῦσι μὲν δι' εὐνοίαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ διάφοροι ἀλλήλοις* friends dispute with friends good-naturedly, but adversaries wrangle with one another P. Pr. 337 b, *δικὰς ἀλλήλους δικάζονται* they bring lawsuits against one another X. M. 3. 5. 16, *διαφέρεσθαι τούτοις* to be at variance with these men D. 18. 31 (and so many compounds of *διὰ*), *οὐκ ἔφη τοὺς λόγους τοῖς ἔργοις ὁμολογεῖν* he said their words did not agree with their deeds T. 5. 55. So also *τινὶ διὰ πολέμου* (διὰ μάχης, εἰς χεῖρας) ἵνα, *τινὶ ὁμῶς χωρεῖν*, etc.

N. 1.—*πολεμεῖν* (μάχεσθαι) *σύν 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* (*πόμεν*, *σπονδᾶς*), often take the accusative with *πρός*.

**1524. Dative of Accompaniment.**—The dative of accompaniment is used with verbs signifying to accompany, follow, etc.

*ἀκολουθεῖν τῷ ἡγουμένῳ* to follow the leader P. R. 474 c, *ἐπεσθαι ὑμῖν βούλομαι*

*I am willing to follow you* X. A. 3. 1. 25. *μετά* with the genitive is often used, as are *σύν* and *ἀμα* 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 πῶν μίᾱ αὐτοῖς ἀνδράσιν *one of the ships with its crew* T. 4. 14, εἶπεν ἥκειν εἰς τὰς τάξεις αὐτοῖς στεφάνους *he bade them come to their posts, crowns and all* X. C. 3. 3. 40. The article after *αὐτός* is rare; and *σύν* is rarely added (X. C. 2. 2. 9). Hom. has this dative only with lifeless objects.

**1526. Dative of Military Accompaniment.**—The dative is used in the description of military movements to denote the accompaniment (troops, ships, etc.) of a leader: ἐξελαύνει τῷ στρατεύματι παντὶ *he marches out with all his army* X. A. 1. 7. 14. *σύν* is often used with words denoting troops (T. 6. 62).

a. An extension of this usage occurs when the persons in the dative are essentially the same as the persons forming the subject (distributive use): ἡμῖν ἐπέfolgοντο οἱ πολέμοι καὶ ἱππικῷ 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: πολλῇ βοῇ προσέκειντο *they attacked with loud shouts* T. 4. 127, παντὶ σθένει *with all one's might* 5. 23, τύχῃ ἀγαθῇ *with good fortune* C. I. A. 2. 17. 7. So παντὶ (οὐδενί, ἅλλῳ, τοῦτῳ τῷ) τρόπῳ. Manner may be expressed by the adjective, as βιαίῳ θανάτῳ ἀποθνήσκειν *to die (by) a violent death* X. H. 4. 3 (= βίᾳ).

b. Many particular substantives have no attribute and are used adverbially: θεῖν δρόμῳ *to run at full speed* X. A. 1. 8. 19, βίᾳ *by force*, δίκῃ *justly*, δόλῳ *by craft*, (τῷ) ἔργῳ *in fact*, ἡσυχῇ *quietly*, κομδῇ *(with care) entirely*, κόσμῳ *in order, duly*, κύκλῳ *round about*, (τῷ) λόγῳ *in word*, προφάσει *ostensibly*, σιγῇ, σιωπῇ *in silence*, σπουδῇ *hastily, with difficulty*, τῇ ἀληθείᾳ *in truth*, τῷ ὄντι *in reality*, ὀργῇ *in anger*, φυγῇ *in hasty flight*.

N. — When no adjective is used, prepositional phrases or adverbs are generally employed: σὺν κραυγῇ, σὺν δίκῃ, μετὰ δίκης, πρὸς βίᾳ (or βιαίως).

c. Here belongs the dative of feminine adjectives with a substantive (δόξῳ, etc.) omitted, as ταύτῃ *in this way, here*, ἄλλῃ *in another way, elsewhere*, πῇ, ᾧ *in what (which) way*. So δημοσίᾳ *at public expense*, ἰδίᾳ *privately*, κοινῇ *in common*, περὶ ὠφελείᾳ.

N. — Some of these forms are instrumental rather than comitative, e.g. ταύτῃ.

**1528. Space and Time.**—The dative of space and time may sometimes be regarded as comitative.

a. Space: *the way by which (qua)*, as ἐπορεύετο τῇ δόξῳ ἣν πρότερον ἐποιήσατο *he marched by the road (or on the road?) which he had made before* T. 2. 98;

b. Time: κατηγόρει ὡς ἐκείνη τῷ χρόνῳ πεσθεῖη *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 ἀπὸ τοῖς their ally* D. 9. 58, *χωρᾷ δημοῖς τῇ Λακεδαιμονίων a country bordering on that of the Lacedaemonians* 15. 22, *ἀκόλουθα τοῖς conformable to this* 18. 257. So *κοινός* (cp. 1414), *σύμφωνος, συγγενής, μεταίτιος*, and *διάφορος* meaning *at variance with*. — *ἐπομένως τῷ νόμῳ conformably to the law* P. L. 844 e, *δ' ἐξ ἧς νόμος τοῦτω 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. — *ἀμα chiefly in the meaning at the same time*. — *κοινωνία τοῖς ἀνδράσι intercourse with men* P. R. 466 c, *ἐπιδρομῇ τῷ τειχίσματι attack on the fort* T. 4. 23.

#### LOCATIVE DATIVE

**1530.** The dative as the representative of the locative is used to express place and time.

a. On the instrumental dative of space and time, see 1528.

**1531. Dative of Place.** — In poetry the dative without a preposition is used to denote place.

a. *Where a person or thing is*: *στὰς μέσῳ ἔρκει taking his stand in the middle of the court* Ω 306, *γῇ ἔκειτο she lay on the ground* S. O. T. 1266, *καλεῖν ὄρεσιν to dwell among the mountains* O. T. 1451. Often of the parts of the body (Hom. *θυμῷ, καρδίῃ*, etc.). With persons (generally in the plural): *ἀριπρεπὴς Τρῶεσσιν conspicuous among the Trojans* Z 477. *τοῖσι δ' ἀνέστη A 68 may be rose up among them or a dative proper (for them)*.

b. *Place whither* (limit of motion): *πρὸς γῆνι πέσε fell on the ground* E 82, *κολεῶν ἀπ' ὅτο put thy sword into its sheath* κ 333.

**1532.** After verbs of motion the dative, as distinguished from the locative, denotes direction *towards* and is used of persons (1485), and is a form of the dative of interest.

**1533.** Many verbs capable of taking the locative dative in poetry, require, in prose, the aid of a preposition in composition. The limit of motion is usually (1589) expressed by the accusative with a preposition (e.g. *εἰς, πρὸς*).

**1534.** In prose the dative of place (chiefly *place where*) is used only of proper names: *Πύθοι at Pytho*, *Ἰσθμοῖ at the Isthmus*, *Σαλαμῖνι at Salamis*, *Ὀλυμπιάδι at Olympia*, *Ἀθήνησι at Athens* (inscr.); especially with the names of Attic demes, as *Φαληροῖ, Θορικοῖ, Μαραθῶνι*. But *ἐν Μαραθῶνι* and *ἐν Πλαταιαῖς* occur. Some deme-names require *ἐν*, as *ἐν Κολίῃ*.

**1535.** Many adverbs are genuine locatives, as *οἴκοι, πάλαι, πανδημεῖ, Φαληροῖ; Ἀθήνησι, Πλαταιαῖς*; others are datives in form, as *κύκλῳ, Πλαταιαῖς*.

**1536.** With names of countries and places, *ἐν* is more common than the

locative dative, and, with the above exceptions, the place *where* is expressed in Attic prose with *ἐν*.

**1537.** Verbs of *ruling* often take the dative, especially in Homer: *Μυρμιδόνεσσιν ἀνασσε* A 180, *Γιγάντεσσιν βασιλευεν* η 59, *ἦρχε δ' ἄρα σφιν Ἀγαμέμνων* Ζ 134. Rarely in prose: *ἡγεῖσθαι τινι* *to serve as guide (leader) to some one*, *ἐπιστατεῖν τινι* *to be set over one*; *ἄρχειν τινί* means only = *to be archon* (Πυθοδώρου ἀρχοντος Ἀθηναίους T. 2. 2). Cp. 1371.

a. Only when stress is not laid on the idea of supremacy is the dative, instead of the genitive (1370), used with verbs of *ruling*.

**1538.** It is not clear whether the dative with verbs of *ruling* is a dative proper (*for*), a locative (*among*; cp. *ἐν Φαίηξιν ἀνασσε* η 62), or an instrumental (*by*). *ἄρχειν*, *ἡγεῖσθαι* may take the dative proper, *ἀνάσσειν*, *βασιλεύειν*, *κρατεῖν* may take the locative dative.

**1539. Dative of Time.** — The dative without a preposition is commonly used to denote a definite point of time (chiefly *day*, *night*, *month*, *year*, *season*) *at which* an action occurred. The dative contrasts one point of time with another, and is usually accompanied by an attributive.

**1540.** The dative denotes the time *at which* an action takes place and the date of an event.

*ταύτην μὲν τὴν ἡμέραν αὐτοῦ ἔμειναν, τῇ δὲ ὑστεραίᾳ* κτλ. *throughout that day they waited there, but on the day following*, etc. X. H. 1. 1. 14. So *τῇ προτεραίᾳ* *the day before*, *τῇ δευτέρᾳ* *the second day*, Ἐλαφηβολιώνος μηνὸς ἕκτη (ἡμέρᾳ) φθινόρτος *on the sixth of waning Elaphebolion* Aes. 2. 90, *ἐνῇ καὶ νύκτι* *on the last of the month* D. 18. 29; *τρίτῃ μηνί* *in the third month* L. 21. 1, *περιόντι τῷ ἔτει* *when summer was coming to an end* T. 1. 30, *ἑξηκοστῷ ἔτει* *in the sixtieth year* 1. 12; also with ὥρα (*χειμῶνος ὥρα* *in the winter season* And. 1. 137).

**1541.** The names of the regular recurring festivals which serve to date an occurrence stand in the dative: *Παναθηναίους* *at the Panathenaea* D. 21. 156, *ποῖς Διονυσίοις* *at the Dionysia* 21. 1, *ταῖς πομπαῖς* *at the processions* 21. 171, *τοῖς τραγωδοῖς* *at the representations of the tragedies* Aes. 3. 176. *ἐν* is rarely added.

**1542.** *ἐν* is added:

a. To words denoting time when there is no attributive: *ἐν τῷ χειμῶνι* *in winter* X. O. 17. 3; cp. 1444. b. When the attributive is a pronoun (sometimes): (*ἐν*) *ἐκέλευε τῇ ἡμέρᾳ*. c. To statements of the time within the limits of which an event may take place (where *ἐντός* with the genitive is common); to statements of how much time anything takes; with numbers, *ὀλίγος*, *πολύς*, etc. Thus, *ἐν τρισὶν ἡμέραις* *for (during) three days* X. A. 4. 8. 8, *οὐ ῥάδιον τὰ ἐν ἀπαντί τῷ χρόνῳ πρᾶχθέντα ἐν μᾶ ἡμέρᾳ δηλωθῆναι* *it is not easy to set forth in a single day the acts of all time* L. 2. 54, *ἐξελέσθαι τὴν διαβολὴν ἐν οὕτως ὀλίγῳ χρόνῳ* *to clear myself of calumny in so brief a time* P. A. 19 a. *ἐν* is rarely omitted in prose, and chiefly when there is an attributive: *μὰ νυκτὶ* T. 6. 27. d. Always with adjectives or adverbs used substantively: *ἐν τῷ παρόντι*, *ἐν τῷ τότε*. e. To words denoting the date of an event, not a point of time: *ἐν τῇ πρώτῃ πρεσβείᾳ* *in the first embassy* Aes. 2. 123. Thuc. employs *ἐν*, as *ἐν τῇ ὑστεραίᾳ ἐκκλησίᾳ* *in*

the assembly held the day after 1. 44, but usu. the simple dative, as μάχη in the battle 3. 54, ἐκείνη τῇ ἐσβολῇ in that incursion 2. 20, τῇ προτέρᾳ 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*, ἀμφισβητεῖν *dispute with* (1523 b).

**1545.** The dative is used with verbs compounded with σύν (regularly), with many compounded with ἐν, ἐπί, and with some compounded with παρά, περί, πρός, and ὑπό, because the preposition keeps a sense that requires the dative.

ἐμβλέψας αὐτῷ *looking at him* P. Charm. 162 d, ἐλπιδας ἐμποιεῖν ἀνθρώποις *to create expectations in men* X. C. 1. 6. 19, αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν *the Greek force fell upon them* X. A. 4. 1. 10, ἐτέκειντο αὐτοῖς *they pressed hard upon them* 5. 2. 5, συναδικεῖν αὐτοῖς *to be their accomplice in wrong-doing* 2. 6. 27, ξυνίστασι Μελέτῳ ψευδομένῳ *they are conscious that Meletus is speaking falsely (i.e. they know it as well as he does)* P. A. 34 b, οὗτοι οὐ παρεγένοντο βασιλεῖ *these did not join the king* X. A. 5. 6. 8, παρέστω ὑμῖν ὁ κήρυξ *let the herald come with us* 3. 1. 46, Ξενοφῶντι προσέτρεχον δύο νεᾶνίσκω *two youths ran up to Xenophon* 4. 3. 10, ὑποκείσθαι τῷ ἀρχοντι *to be subject to the ruler* P. G. 510 c.

a. So especially with verbs of motion and rest formed from λέναι, πτερεῖν, τιθέναι, τρέχειν, εἶναι, γίγνεσθαι, κείσθαι, etc.

**1546.** Some verbs of motion compounded with παρά, περί, ὑπό take the accusative (1559).

**1547.** Some verbs have an alternative construction, e.g. περιβάλλειν: τινί τι *invest a person with something*, τί τιτι *surround something with something*.

**1548.** Compounds of σύν take the instrumental, compounds of ἐν take the locative dative.

**1549.** When the idea of place is emphatic, the preposition may be repeated: ἡμεῖς αὖτε ἐν τῇ Ἀττικῇ *remaining in Attica* T. 2. 23; but it is generally not repeated when the idea is figurative: τοῖς ὅρκοις ἐμμένων *abiding by one's oath* 1. 1. 13. μετὰ may be used after compounds of σύν: μετ' ἐμοῦ συνέπλει *he sailed in company with me* L. 21. 8.

**1550.** The prepositions are more frequently repeated in prose than in poetry.

#### ACCUSATIVE

**1551.** The accusative is a form of defining or qualifying the verb.

a. The accusative derives its name from a mistranslation (*casus accusativus*) of the Greek (ἡ αἰτιατικὴ πρῶσις, properly *casus effectivus*, 1554 a).

**1552.** A noun stands in the accusative when the idea it expresses is most



immediately (in contrast to the dative) and most completely (in contrast to the genitive) under the influence of the verbal conception (in contrast to the nominative).

**1553.** The accusative is the case of the direct object (919). The accusative is used with all transitive verbs (and with some intransitive verbs used transitively), with some verbal nouns, and with adjectives.

**1554.** The direct object is of two kinds:

**a.** The internal object (object effected): *ὁ ἀνὴρ τύπτει πολλὰς πληγὰς* *the man strikes many blows*.

**N. 1.** — Here the object is already contained (or implied) in the verb, and its addition is optional. The accusative of the internal object is sometimes called the accusative of content. The object stands in apposition to the result of the verbal action. The effect produced by the verb is either (1) transient, when the object is a *nomen actionis*, and disappears with the operation of the verb, as in *μάχην μάχεσθαι* *to fight a battle*, or (2) permanent, and remains after the verbal action has ceased, as in *τείχος τεύχειν* *to build a wall*. The latter form is the accusative of result (1578).

**N. 2.** — Almost any verb may take one of the varieties of the internal object.

**b.** The external object (object affected): *ὁ ἀνὴρ τύπτει τὸν παῖδα* *the man strikes the boy*.

**N.** — Here the object is not contained in the verb, but is necessary to explain or define the character of the action in question. The external object stands outside the verbal action.

**1555.** Many verbs may take an accusative either of the external or of the internal object: *τέμνει ὕλην* *fell timber*, *τέμνει τὰς τρίχας* *cut off the hair*, *τέμνει ὁδὸν* *open a road*, but *σπονδὰς* or *θρῦκα τέμνειν*, with a specialized verbal idea, *to make a treaty* by slaying a victim (pass. *θρῦκα ἐτμήθη*), *τέμνει ὁδὸν* *make one's way* (poet.), *τεύχειν χωρίον* *fortify a place*, but *τεύχειν τεῖχος* *build a wall*. Cp. E. Supp. 1060: A. *νικῶσα νικῆν τίνα; μαθεῖν χρῆζω σέθεν*. B. *πάσας γυναῖκας*, κτλ. A. *Victorious in what victory? This I would learn of thee*. B. *Over all women*. Here the construction shifts from the internal to the external object.

**1556.** The direct object of an active transitive verb becomes the subject of the passive: *ὁ παῖς ὑπὸ τοῦ ἀνδρὸς τύπτεται* *the boy is struck by the man*.

**a.** The object of a verb governing the genitive or dative as principal object may also become the subject of the passive (1340).

**1557.** In Greek many verbs are transitive the ordinary English equivalents of which are intransitive and require a preposition. So *σιωπᾶν τι*, *σιγᾶν τι* *to keep silence about something*.

**1558.** Many verbs that are usually intransitive are also used transitively in Greek. Thus, *ἀρεβείν* *sin against*, *δυσχεραίνειν* *be disgusted at*, *χαίρειν* *rejoice at*, *ἡδισθαι* *be pleased at*, *δακρύνειν* *weep for*. Cp. 1595 b.

a. Poetical : *ῥεσσειν agitate, περὰν πόδα pass on her way* E. Hec. 53, *πλεῖν sail, κρατίζειν rattle along (κρατεῖν strike* Hdt. 6. 58), *λάμπειν make shine, χορεύειν θεόν, εἰσσεῖν θεόν celebrate the god by choruses, by dancing.*

1559. Many intransitive verbs are used transitively when compounded with a preposition, e.g. *ἀναμάχεσθαι fight over again. — ἀπομάχεσθαι drive off, ἀποστρέφειν abandon, ἀποχωρεῖν leave. — διαβαλεῖν pass over, διαπλεῖν sail across, διατρέχεσθαι go through. — εἰσεῖναι come into the mind, εἰσπλεῖν sail into. — ἐκβαλεῖν pass, ἐκτρέπεσθαι get out of the way of, ἐξαναχωρεῖν shun, ἐξίστασθαι avoid. — ἐπιστρατεύειν march against. — καταναυμαχεῖν beat at sea, καταπολεμεῖν subdue completely, καταπολιτεύεσθαι reduce by policy. — μετέρχεσθαι seek, pursue, μετιέναι go in quest of. — παραβαλεῖν transgress. — περιέναι go round, περιστάσθαι surround. — προσοικεῖν dwell in, προσπαλεῖν sing in praise of. — υπερβαλεῖν omit. — πτερέχεσθαι escape from. — ὑπέρχεσθαι fawn on, ὑποδεδεσθαι withstand, ὑποχωρεῖν shun, ὑφίστασθαι withstand.*

1560. Conversely, many verbs that are usually transitive are used intransitively (with gen., dat., or with a preposition). Some of these are mentioned in 1561, 1562, 1565. Sometimes there is a difference in meaning, as *ἀρέσκειν = satisfy, with accus., = please, with dat.*

1561. The same verb may be used transitively or intransitively, often with little difference of signification. Cp. 1709. This is generally indicated in the treatment of the cases, e.g. *αἰσθάνεσθαι τι or τινος perceive something, ἐνδύμεισθαι τι or τινι consider something, μέμψεσθαι τινα or τινι blame some one.*

1562. On *δεῖ μοι τινος* and *δεῖ μέ τινος* see 1400. With the inf. the accus. is usual (dat. and inf. X. A. 3. 4. 35). *χρή μέ τινος* is poetical; with the inf. *χρή* takes the accus. (except L. 28. 10, where some read *δικαίους*). (*χρή* is an old noun; cp. *χρεώ, χρεῖα need* and 793.)

## INTERNAL OBJECT (OBJECT EFFECTED)

### COGNATE ACCUSATIVE

1563. The cognate accusative is of two kinds, of which the second is an extension of the first.

1564. (I) The substantive in the accusative is of the same origin as the verb.

*πολλήν φλυαρίαν φλυαροῦντα talking much nonsense* P. A. 19 c, *ἐξενέφυγε τήν φυγὴν ταύτην he shared in the recent exile* 21 a, *τὴν ἐν Σαλαμῖνι ναυμαχίαν ναυμαχίας victoriorous in the sea-fight at Salamis* D. 59. 97, *τὰς ὑποσχέσεις ὡς ὅτις ἐπὶσχέειτο the promises which he made* 19. 47, *ἡ αἰρία ἦν αἰτιῶνται the charge they bring* Ant. 6. 27.

a. Sometimes the verb may be suppressed, as *ἡμῖν μὲν εὐχὰς τάδε (εὐχομαι) for us these prayers* A. Ch. 142.

1565. The cognate accusative occurs even with adjectives of an intransitive character: *μήτε τι σοφὸς ὢν τὴν ἐκείων σοφίαν μήτε ἀμαθὴς τὴν ἀμαθίαν being neither at all wise after the fashion of their wisdom nor ignorant after the fashion of their ignorance* P. A. 22 e, *ἀτίμους ἐποίησαν ἀτιμίαν τοιαύδε ὥστε κτλ.*

they disfranchised them in such a way that, etc. T. 5. 34 (ἀτίμους ἐποίησαν = ἡτίμησαν, cp. 1598).

**1566. Passive :** πόλεμος ἐπολεμείτο war was waged X. H. 4. 8. 1.

**1567. (II)** The substantive in the accusative is of kindred meaning with the verb.

ἐξῆλθον ἀλλὰς ὁδοὺς they went forth on other expeditions X. H. 1. 2. 17, τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν they waged what is called the Sacred War T. 1. 112, ἡσθένησε ταύτην τὴν νόσον he fell ill of this disease I. 19. 24, ἀνθρώπου φύσιν βλαστῶν born to man's estate S. Aj. 700.

**1568. Passive :** πόλεμος ἐταράχθη war was stirred up D. 18. 151.

**1569.** An extension of the cognate accusative appears in poetry with κείσθαι, στήναι, καθίζειν and like verbs: τόπον, ὅτινα κείται the place in which he is situated S. Ph. 145, τί ἔστηκε πέτρῃ; why stands she on the rock? E. Supp. 987, τρίποδα καθίζων sitting on the tripod E. Or. 960.

**1570.** An attributive word is usually necessary (but not in Hom.); otherwise the addition of the substantive to the verb would be tautologous. But the attribute is omitted:

a. When the nominal idea is specialized: φυλακὰς φυλάττειν to stand sentry X. A. 2. 6. 10, φόρον φέρειν to pay tribute 5. 5. 7.

b. When the substantive is restricted by the article: τὸν πόλεμον πολεμεῖν to wage the present war T. 8. 58, τὴν πομπὴν πέμπειν to conduct the procession 6. 56.

c. When a plural substantive denotes repeated occurrences: ἐτριηράρχησε τριηραρχίᾳ he performed the duty of trierarch D. 45. 85.

d. In various expressions: Ὀλύμπια νικᾶν to win an Olympian victory T. 1. 126, τὴν ναυμαχίᾳ νικῆσαι to be victorious in the sea-fight L. 19. 28, θεῖν τὰ εὐαγγέλια to offer a sacrifice in honour of good news X. H. 1. 6. 37.

e. In poetry the use of a substantive to denote a special form of the action of the verb is much extended: στάζειν αἷμα to drip (drops of) blood S. Ph. 783, Ἄρη πνεῖν to breathe war A. Ag. 375, πῦρ δεδορκῶς 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 ῥᾶπυ to look mustard Eq. 631, βλέπειν ἀπιστίᾳ 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: λήρον ληρεῖν to talk sheer nonsense Ar. Pl. 517, ὕβριν ὕβριζειν to insult grievously E. H. F. 708. Often in Euripides.

**1572.** The substantive may be omitted, leaving only the adjectival attribute: παῖσον διπλὴν (scil. πληγὴν) strike twice (a double blow) S. El. 1415, τοῦτον ἀέκκραγον ὥς ὀλιγὰς (scil. πληγὰς) παλσειεν they called out that he had dealt him too (1063) few blows X. A. 5. 8. 12. Cp. 1028.

**1573.** Usually an adjective, pronoun, or pronominal adjective is treated as a neuter substantive. Cp. μεγάλ' ἀμαρτάνειν to commit grave errors D. 5. 5 with μέγιστα ἀμαρτήματα ἀμαρτάνουσι P. G. 525 d. The singular adjective is used in certain common phrases in prose, but is mainly poetical; the plural is ordinarily used in prose.

ἡδὺ γελᾶν poet. (= ἡδὺν γέλωτα γελᾶν) *to laugh sweetly*, μέγα (ψεύδος) ψεύδεται *he is a great liar*, μέγα φρονήσας ἐπὶ τούτῳ *highly elated at this* X. A. 3. 1. 27, μείζον φρονεῖ *he is too proud* 5. 6. 8, τὰ τῶν Ἑλλήνων φρονεῖν *to be on the side of the Greeks* D. 14. 34, μέγιστον ἐδύναντο *had the greatest influence* L. 30. 14, δευὰ ὑβρίζειν *to maltreat terribly* X. A. 6. 4. 2, ταῦτ' ἀπρεσβέομεν *we fulfilled our mission as ambassadors in the same way* D. 19. 32, τί βούλεται ἡμῖν χρῆσθαι; *what use does he wish to make of us?* X. A. 1. 3. 18 (= τίνα βούλεται χρεῖαν χρῆσθαι, cp. χρῆσθαι τινι χρεῖαν P. L. 868 b).

**1574. Passive:** τοῦτο οὐκ ἐπείσθησαν *they were not deceived in this* X. A. 2. 2. 13, ταῦτα οὐδεὶς ἀν πείσθεται *no one would be persuaded of this* P. L. 836 d.

**1575.** For a cognate accusative in conjunction with a second object, see 1620.

**1576.** Note the expressions δικάζειν δίκην *decide a case*, δικάζεσθαι δίκην τινὶ *go to law with somebody*, διώκειν γραφὴν τινα *indict somebody*, φεύγειν δίκην τινός *be put on one's trial for something*; γράφεσθαι τινα γραφὴν *indict one for a public offence*, φεύγειν γραφὴν *be put on one's trial for a public offence*. Also ἀγωνίζεσθαι στάδιον (= ἀγῶνα σταδίου) *be a contestant in the race-course*, νικᾶν στάδιον *be victorious in the race-course*, νικᾶν δίκην *win a case*, νικᾶν γνώμην *carry a resolution* (pass. γνώμην ἡττᾶσθαι), ὀφλεῖν δίκην *lose a case*.

**1577.** The (rarer) dative (φύβῳ ταρβεῖν, βιαίῳ θανάτῳ ἀποθνήσκειν, φεύγειν φύγῃ) expresses the cause (1517), manner (1513), or means (1507).

#### ACCUSATIVE OF RESULT

**1578.** The accusative of result denotes the effect enduring after the verbal action has ceased.

ἔλκος οὐτάσαι *to smite (and thus make) a wound* E 361 (so οὐλήν ἐλαύνειν ψ 74), πρεσβεῖν τὴν εἰρήνην *to negotiate the peace (go as ambassadors (πρέσβεις) to make the peace)* D. 19. 134, but πρεσβεῖν πρεσβελᾶν *to go on an embassy* Dinarchus 1. 16, νόμισμα κόπτειν *to coin money* Hdt. 3. 58, σπονδᾶς, or ὀρκία, τέμνειν (1555).

**1579.** Verbs signifying *to effect anything* (ἀρῶν raise, ἀξῶν exalt, διδάσκειν teach, τρέφειν rear, παιδεύειν train) show the result of their action upon a substantive or adjective predicate to the direct object: σὲ Θῆβαι γ' οὐκ ἐπαίδευσαν κακὸν *Thebes did not train thee to be base* S. O. C. 919, τοῦτον τρέφειν τε καὶ ἀξῶν μέγαν *to nurse and exalt him into greatness* P. R. 565 c, ἐποικοδομήσαντες αὐτὸ ὑψηλότερον *raising it higher* T. 7. 4. Such predicate nouns are called *proleptic*. Passive: μέγας ἐκ μικροῦ Φίλιππος ᾤξεται *Philip has grown from a mean to be a mighty person* D. 9. 21. Cp. 1613.

#### ACCUSATIVE OF EXTENT

**1580.** The accusative denotes extent in space and time.

**1581. Space.** — The accusative denotes the space or way *over which* an action is extended, and the measure of the space traversed.

ἄγειν (στρατιάᾳ) στενὰς ὁδοὺς *to lead an army over narrow roads* X. C. 1. 6. 43, ἐξελάμει σταθμοὺς τρεῖς, παρασάγγας εἰκοσι καὶ δύο *he advances three stages, twenty-*

*two parasangs* X. A. 1. 2. 5, ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίου ἑβδομήκοντα *Plataea is seventy stades distant from Thebes* T. 2. 5.

a. This use is analogous to the cognate accusative after verbs of motion (ἐξόδους ἐξελθεῖν, πλεῖν θάλατταν).

**1582.** Time. — The accusative denotes extent of time.

ἔμεινεν ἡμέρας ἑπτὰ *he remained seven days* X. A. 1. 2. 6, ξυμμαχίαν ἑκατὸν ἔτη *they made an alliance for a hundred years* T. 3. 114.

**1583.** The accusative of time implies that the action of the verb covers the entire period. When emphasis is laid on the uninterrupted duration of an action, παρά with the accusative (1692. 3. b) and διὰ with the genitive (1685. 1. b) are used. The accusative of time is rarely employed where the dative (1540) is properly in place: τῇδε τὴν ἡμέραν *Aes.* 3. 7.

**1584.** Duration of life may be expressed by γεγονώς: ἑτη γεγονώς ἑβδομήκοντα *seventy years old* P. A. 17 d. (Also by εἶναι and the genitive, 1327.)

**1585.** To mark (a) *how long* a situation has lasted or (b) *how much time* has elapsed since something happened, an ordinal is used without the article, but often with the addition of οὐτοστί. The current day or year is included. Thus (a) τὴν μητέρα τελευτήσασαν τρίτον ἔτος τοῦτ' *my mother who died two years ago* L. 24. 6, ἐπιδεδήμεκε τρίτην ἡδὴ ἡμέραν *he has been in the city since day before yesterday* P. Pr. 309 d. (b) ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος τοῦτ' Ἡραῶν τείχος πολιορκῶν *this is the third or fourth year since it was announced that Philip was besieging fort Heraeum* D. 3. 4.

**1586.** On the accusative of extent in degree, see 1609. With a comparative we find πολὺ and ὀλίγον as well as πολλῶ and ὀλίγῳ (1514); and always τί, τι, οὐδέν with the comparative.

**1587.** Time and degree are often expressed by prepositions with the accusative. See Prepositions under ἀμφί, ἀνά, διὰ, 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.

ἄστυ Καδμείων μολῶν *having come to the city of Cadmus* S. O. T. 35, πέμφομεν πρὸς Ἑλλάδα *we will convey her to Greece* E. Tro. 883. Of persons in Hom. (especially with ἰκέσθαι, ἰκῶ, ἰκάνω = *reach*) and in the lyric parts of the drama: μνηστήρας ὤφικετο *came unto the suitors* a 332. Cp. "arrived our coast": Shakesp. In Hdt. 9. 26 φαμέν ἡμέας ἰκτέσθαι means *we declare that it befits us*.

**1589.** The limit of motion is also expressed by -δε (ἄστυδε Hom., in prose, 'Ἀθήραις' = Ἀθήναις + δε; χαμάς or χαμάς = χαμαῖς + δε, cp. χαμαί; οἰκαδε) and, regularly in prose, by εἰς, ἐπί, παρά, πρός, ὡς (with a person) with the accusative.

#### EXTERNAL OBJECT (OBJECT AFFECTED)

**1590.** Of the many transitive verbs taking this accusative the following deserve mention:

**1591. (I) To do anything to or say anything of a person.**

a. εἶ (καλῶς) ποιεῖν, δρᾶν (rarely with πράττειν), ἐνεργεῖν, οἰκνᾶναι, ὠφελεῖν (also with dat.), θεραπεύειν, κακῶς ποιεῖν, κακοῦν, κακουργεῖν, βλάπτειν, ἀδικεῖν, ὑβρίζειν, βιάζεσθαι, ἀμείβεσθαι *requite*, τιμωρεῖσθαι *punish*, λυμᾶνεσθαι (also with dat.), λωβάσθαι (also with dat.).

b. εἶ (καλῶς) λέγειν, εὐλογεῖν, κολακεύειν, θωπεύειν, προσκυεῖν, κακῶς λέγειν, κακολογεῖν, κακηγορεῖν, λοιδορεῖν.

**1592.** συμφέρειν and λυσιτελεῖν *profit*, βοηθεῖν *help*, λοιδορεῖσθαι *raill at* take the dat., ἀδικεῖν *injure* and ὑβρίζειν *insult* also take εἰς τινα or πρὸς τινα.

**1593.** εἶ (κακῶς) ἀκούειν, πάσχειν are used as the passives of εἶ (κακῶς) λέγειν, ποιεῖν. Cp. 1752.

**1594.** Many of the above-mentioned verbs take a double accusative (1622).

**1595. (II) Verbs expressing emotion and its manifestations,**

a. φοβεῖσθαι, δεδιέναι, τρεῖν, ἐκπλήττεσθαι, καταπλήττεσθαι *fear*, πτήσσειν *crouch before*, εὐλαβεῖσθαι *beware of*, θαρρεῖν *have no fear of* (have confidence in), αἰδεῖσθαι *stand in awe of*, αἰσχύνεσθαι *feel shame before*, δυσχεραίνειν *be disgusted at*, ἐλεεῖν *pity*, πενθεῖν, θρηγεῖν, δακρυεῖν, κλάειν (κλαίειν) *lament*, weep over.

b. χαίρειν *rejoice at* and ἡδեսθαι *be pleased to hear* take the accus. of a person only in the poets and only with a predicate participle (2100). αἰσχύνεσθαι, χαίρειν, ἡδեսθαι, δυσχεραίνειν usually take the dat. in prose. θαρρεῖν may take the instr. dat. (Hdt. 3. 76).

**1596. (III) Verbs of swearing.**

ὀμνῆναι *swear by* (τοὺς θεούς, pass. Ζεὺς ὀμώμοται) and *swear to* (τὸν ὅρκον, pass. ὁ ὅρκος ὀμώμοται). So ἐπιορκεῖν *swear falsely by*.

a. ὀμνῆναι τοὺς θεούς may be an abbreviation of ὀμνῆναι ὅρκον (internal object) τῶν θεῶν.

b. The accusative is used in asseverations with the adverbs of swearing μᾶ, οὐ μᾶ, καὶ μᾶ, ῥῆ.

*Nay, by Zeus:* μᾶ (τὸν) Δία, οὐ μᾶ (τὸν) Δία.

*Yea, by Zeus:* καὶ μᾶ (τὸν) Δία, ῥῆ (τὸν) Δία.

μᾶ is negative, except when preceded by καὶ. μᾶ may stand alone when a negative precedes (often in a question) or when a negative follows in the next clause: μᾶ τὸν Ἀπόλλω, οὐκ Ar. Thesm. 269. μᾶ is sometimes omitted after οὐ, and after καί: οὐ τὸν Ὀλυμπον S. O. T. 1088, καὶ τᾶν κόρᾶν Ar. Vesp. 1438.

c. The name of the deity may be omitted in Attic under the influence of sudden scrupulousness: μᾶ τὸν — οὐ σύ γε *not you*, by — P. G. 466 e.

**1597. (IV) Various other verbs.**

φεύγειν *flee from*, ἀποδιδράσκειν *escape from*, ἐνεδρεβεῖν *lie in wait for*, φθάνειν *anticipate*, φυλάττεσθαι *guard oneself against*, ἀμύνεσθαι *defend oneself against*, λαθάνειν *escape the notice of*, μένειν *wait for*, ἐκλείπειν and ἐπιλείπειν *give out*, fail (τὸ στράτευμα ὁ σίτος ἐπέλειπε *corn failed the army* X. A. 1. 5. 6).

**1598.** The accusative is rarely found after verbal nouns and adjectives, and in periphrastic expressions equivalent to a transitive verb. (This usage is post-Homeric and chiefly poetical.)

χοῶς προπομπῆς (= προπέμπουσα) *escorting the libations* A. Ch. 23, τὰ μετέωρα φροντιστής *a speculator about things above the earth* P. A. 18 b, ἐπιστήμονες ἦσαν τὰ προσήκοντα *they were acquainted with their duties* X. C. 3. 3. 9, πόλεμος ἀπορα πόριμος *war providing difficulties* (things for which there is no provision) A. Pr. 904, πολλὰ συνίστωρ (a house) *full of guilty secrets* A. Ag. 1090, σέ φύξιμος *able to escape thee* S. Ant. 787; ξηρὸς εἰμι (= ξηρνούμαι) τὰ ἐρωτώμενα *say 'no' to the question* P. Charm. 158 c, τεθνᾶσι τῷ δέει τοὺς ἀποστόλους *they are in mortal fear of the envoys* D. 4. 45; other cases 1612.

**1599. Elliptical Accusative.**—The accusative is sometimes used elliptically.

οὗτος, ὃ σέ τοι (scil. καλῶ) *ho! you there, I am calling you!* Ar. Av. 274, μή, πρὸς σε θεῶν τλῆς με προδοῦναι (= μή, πρὸς θεῶν σε αἰτῶ) *do not, I implore thee by the gods, have the heart to leave me!* E. Alc. 275, μή μοι πρόφασιν (scil. πάρεχε) *no excuse!* Ar. Ach. 345. Cp. 946.

## FREE USES OF THE ACCUSATIVE

### ACCUSATIVE OF RESPECT

**1600.** To verbs denoting a state, and to adjectives, an accusative may be added to denote a thing *in respect to which* the verb or adjective is limited.

a. The accusative usually expresses a local relation or the instrument. The word restricted by the accusative usually denotes *like or similar to, good or better, bad or worse, a physical or a mental quality, or an emotion.*

**1601.** The accusative of respect is employed

a. Of the parts of the body: ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ *the man has a pain in his finger* P. R. 462 d, τυφλὸς τὰ τ' ὅτα τὸν τε οὖν τὰ τ' ὄμματ' *el blind art thou in ears, and mind, and eyes* S. O. T. 371, πῶδας ὥκτος Ἀχιλλεύς *Hom.*

N.—The accusative of the *part* in apposition to the *whole* (985) belongs here, as is seen by the passive. Cp. τὸν πλῆξ' αὐχένα *him he smote on the neck* A 240 (βάλε θεοῦρον Ἄρηα κατ' αὐχένα Φ 406) with βέβληται κεκῶνα *thou art smitten in the abdomen* E 284.

b. Of qualities and attributes (nature, form, size, name, birth, number, etc.): διαφέρει γυνή ἀνδρὸς τὴν φύσιν *woman differs from man in nature* P. R. 453 b. οὐδὲ τοῖσιν θνητῶν ἀθανάτοισι δέμας καὶ εἶδος ἐρίξειν *nor is it seemly that mortal women should rival the immortals in form and appearance* e 213, ποταμός, Κύδρεος ὄνομα, εἶρος δύο πλέθρων *a river, Cydnus by name, two plethra in width* X. A. 1. 2. 23 (so with ὕψος, βάθος, μέγεθος), πλῆθος ὡς δισχιλίου *about two thousand in number* 4. 2. 2, λέξον ὅστις εἰ γένος *tell me of what race thou art* E. Bacch. 460.

c. Of the sphere in general: δεινὸν μάχην *terrible in battle* A. Pers. 27, γένεσθε τὴν διάνοιαν *transfer yourselves in thought* Aes. 3. 153, τὸ μὲν ἐπ' ἐμοὶ ὄχομαι, τὸ δ' ἐπὶ σοὶ σέσωμαι *so far as I myself was concerned I was lost, but through you am saved* X. C. 5. 4. 11. Often of indefinite relations: πάντα κακὸς *base in all things* S. O. T. 1421, ταῦτα ἀγαθὸς ἕκαστος ἡμῶν, ἀπερ σοφός, ἀ δὲ ἀμαθής, ταῦτα δὲ κακός *each one of us is good in matters in which he is skilled, but bad in those in which he is ignorant* P. Lach. 194 d.

**1602.** Very rarely after substantives : *χεῖρας αἰχμητῆς* a warrior valiant with (thy) arm π 242, *νεῖναι τὰς ὄψεσι* youths by their appearance L. 10. 29.

**1603.** For the accusative of respect the instrumental dative (1516) is also employed, and also the prepositions *εἰς*, *κατά*, *πρός*, e.g. *διαφέρειν ἀρετῇ* or *εἰς ἀρετήν*.

**1604.** Not to be confused with the accusative of respect is the accusative after intransitive adjectives (1565) or after the passives of 1632.

**1605.** The accusative of respect is probably in its origin, at least in part, an accusative of the internal object.

### ADVERBIAL ACCUSATIVE

**1606.** Many accusatives marking limitations of the verbal action serve the same function as adverbs.

**1607.** Most of these adverbial accusatives are accusatives of the internal object : thus, in *τέλος δὲ εἶπε* but at last he said, *τέλος* is to be regarded as standing in apposition to an unexpressed object of the verb — *words, which were the end*. Many adverbial accusatives are thus accusatives in apposition (991) and some are accusatives of respect (1600). It is impossible to apportion all cases among the varieties of the accusatives ; many may be placed under different heads. The use of adjectives as adverbs (*μέγα πλούσιος* very rich) is often derived from the cognate accusative with verbs (*μέγα πλουτεῖν*).

**1608. Manner.** — *τρόπον τινά* in some way, *τίνα τρόπον* in what way ? *τόνδε (τοῦτον) τὸν τρόπον* in this way, *πάντα τρόπον* in every way (also *παντὶ τρόπῳ*), *τὴν ταχίστην* (δόδον) in the quickest way, *τὴν εὐθείαν* (δόδον) straightforward, *πρόκα*, *ὑπερὰ gratis* (1616), *δίκην* after the fashion of (*δίκην τοξότου* like an archer P. L. 705 e), *πρόφασιν* in pretence (*ἔπλεε πρόφασιν ἐπ' Ἑλλησπόντου* he sailed professedly for the Hellespont Hdt. 5. 33), *χάριν* for the sake of (lit. *fatour*) : *οὐ τὴν Ἀθηναίων χάριν ἐστρατεύοντο* did not engage in the expedition out of good will to the Athenians Hdt. 5. 99, *τοῦ χάριν* for what reason ? Ar. Plut. 53, *τὴν σὴν ἦκω χάριν* for thy sake I have come S. Ph. 1413. Cp. 993.

**1609. Measure and Degree.** — *μέγα, μέγιστα* greatly, *πολύ, πολλά* much, *τὸ πολὺ, τὰ πολλὰ* for the most part, *ὅσον* as much as, *οὐδέν, μηδέν* not at all, *τοσούτον* so much, *τί* somewhat, *ἀρχήν* or *τὴν ἀρχήν* at all with *οὐ* or *μή* (*ἐν τῷ παραχρήμα* οὐκ ἔστιν ἀρχήν ὁρθῶς βουλευέσθαι it is utterly impossible to deliberate correctly offhand Ant. 5. 73).

**1610. Motive.** — *τί* why ? *τοῦτο, ταῦτα* for this reason (cognate accus.) : *τί ἦλθες* quid (cur) venisti = *τίνα* ἔξιν ἦλθες ; *τοῦτο χαίρω* (= *ταύτην τὴν χαρὰν* χαίρω) therefore I rejoice, *αὐτὰ ταῦτα ἦκω* for this very reason have I come P. Pr. 310 e, *τοῦτ' ἀχθεσθε* for this reason you are vexed X. A. 3. 2. 20.

**1611. Time and Succession** (1582) : *τὸ νῦν νοῖο*, *τὸ πάλαι* of old, *πρότερον* before, *τὸ πρότερον* the former time, *πρῶτον* first, *τὸ κατ' ἀρχαί* in the beginning, *τὸ πρῶτον* in the first place, *τὸ τελευταῖον* in the last place (for *τὸ δεύτερον* in a series use *ἔπειτα* or *ἔπειτα δέ*), *τὸ λοιπὸν* for the future, *ἀκμήν* at the point, *just, καιρὸν* in season.



## TWO ACCUSATIVES WITH ONE VERB

**1612.** A compound expression, consisting of the accusative of an abstract substantive and ποιῆσθαι, τίθεσθαι, ἔχειν, etc., is often treated as a simple verb; and, when transitive, governs the accusative: τὴν χώρην καταδρομαῖς λεῖλῶν ἐποιεῖτο (= ἐλήξετο) *he ravaged the country by his incursions* T. 8. 41, Ἰλίου φθορὰς ψήφους ἔθεντο (= ἐψηφίσαντο) *they voted for the destruction of Ilium* A. Ag. 814, μομφὴν ἔχω ἐν μὲν πρῶτά σοι (= ἐν μέφομαι) *I blame thee first for one thing* E. Or. 1089, τὰ δ' ἐν μέσῳ ληστὴν ἴσχεις (= ἐπιλανθάνει) *what lies between thou hast no memory of* S. O. C. 588. See 1598. So with other periphrases in poetry: τέκνα μακρὸν λόγον (= μακρότερον προσφώνῳ) *I speak at length to my children* S. O. C. 1120, εἰ δέ μ' ᾤδ' ἀεὶ λόγους ἐξήρχες (= ἤρχου λέγειν) *if thou didst always (begin to) address me thus* S. El. 556.

## EXTERNAL OBJECT AND PREDICATE ACCUSATIVE

**1613.** Verbs meaning to *appoint, call, choose, consider, make, name, show, and the like*, may take a second accusative as a predicate to the direct object.

στρατηγὸν αὐτὸν ἀπέδειξε *he appointed him general* X. A. 1. 1. 2, πατέρα ἐμὲ ἐκαλεῖτε *you were wont to call me father* 7. 6. 38, αἰρεῖσθαι αὐτὸν τὸν Ἰνδῶν βασιλεῖα δικαστὴν *to choose the king of the Indians himself to be arbitrator* X. C. 2. 4. 8, οὐ γὰρ δίκαιον οὐτε τοὺς κακοὺς μάτην χρηστοὺς νομίζειν οὐτε τοὺς χρηστοὺς κακοὺς *for it is not just to consider bad men good at random, or good men bad* S. O. T. 609, Τίμωθεον στρατηγὸν ἔχειροτόνησαν *they elected Timotheus general* X. H. 6. 2. 11, τὴν σιγὴν σου ξυγχώρησιν θήσω *I shall consider your silence as consent* P. Crat. 435 b, ἐαυτὸν δεσπότην πεποίηκεν *he has made himself master* X. C. 1. 3. 18, εἰς ἐμὲ σὸν θεράποντα ποιήσῃ *if you make me your servant* X. O. 7. 42, εἰς τοὺς Ἕλληνας σαυτὸν σοφιστὴν παρέχω *showing yourself a sophist before the Greeks* P. Pr. 312 a, εὐμαθὴ πάντα παρέχειν *to render everything easy to learn* X. O. 20. 14. Cp. 1579.

**1614.** The absence of the article generally distinguishes the predicate noun from the object: ἐπηγγέλλετο τοὺς κόλακας τοῦ αὐτοῦ πλουσιωτάτους τῶν πολιτῶν ποιήσιν *he promised to make his flatterers the richest of the citizens* L. 28. 4.

**1615.** Especially in Plato and Herodotus, after verbs signifying to *name, to call, the predicate noun* may be connected with the external object by (a redundant) εἶναι (911); σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι *they call the man a sophist* P. Pr. 811 e, ἐκωνυμίαν ἔχει μικρὸς τε καὶ μέγας εἶναι *he is called both short and tall* P. Ph. 102 c. This is due to the analogy of verbs signifying to *think or say* (1041).

**1616.** A predicate accusative may stand in apposition to the object: ἔδωκα θωρεῖαν τὰ λῶτρα *I gave them the price of their ransom as a free gift* D. 19. 170.

**1617.** This use is the source of many adverbial accusatives (993, 1606 ff.).

**1618.** *Passive*: both the object and the predicate accusative of the active construction become nominative (1743) in the passive construction: αὐτὸς στρα-

τηγὸς ἑαυτὸν *he himself was chosen general* L. 12. 65, αὐτοὶ κομιοῦνται κληθήσονται *they shall themselves be called laugivers* P. L. 681 d.

#### INTERNAL AND EXTERNAL OBJECT WITH ONE VERB

1619. Many verbs take both an internal and an external object.

1620. The external object refers to a person, the internal object (cognate accusative, 1563 ff.) refers to a thing. Here the internal object stands in closer relation to the verb.

ὁ πόλεμος δειμηστον παιδεῖαν αὐτοὺς ἐπαλβευσε *the war taught them a lesson they will hold in everlasting remembrance* Aes. 8. 148, τοσοῦτον ἔχθος ἔχθαίρω σε *I hate thee with such an hate* S. El. 1034, Μελήτρος με ἐγράφατο τὴν γραφὴν ταύτην *Meletus brought this accusation against me* P. A. 19 b, ἔλκος, τό μιν βάλε *the wound that he dealt him* E 795 (1578), Μιλτιάδης δ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νίκησας *Miltiades who won the battle at Marathon over the barbarians* Aes. 8. 181, τὸν ἄνδρα τύπτειν τὰς πλεγὰς *to strike the man the blows* Ant. 4. γ. 1, καλοῖ με τοῦτο τὸ ὄνομα *they give me this appellation* X. O. 7. 3.

1621. *Passive* (1747): πᾶσαν θεραπειᾶν θεραπεύμενος *receiving every manner of service* P. Phae. 255 a, τύπτεσθαι πεντήκοντα πλεγὰς *to be struck fifty blows* Aes. 1. 139, ἡ κρίσις, ἣν ἐκρίθη *the sentence that was pronounced upon him* L. 13. 50, τὰς μάχας, δὺς Πέρσαι ἡττήθησαν ἐγὼ *I omit the battles in which the Persians were defeated* I. 4. 145, ὄνομα ἐν κεκλημένοι Σικελιώται *called by the one name of Sicilians* T. 4. 04.

1622. So with verbs signifying *to do anything to or say anything of* a person (1591): πολλὰ ἀγαθὰ ὑμᾶς ἐποίησεν *he did you much good* L. 5. 3, ταυτὶ με ποιεῖσι *that's what they are doing to me* Ar. Vesp. 696, τὰ τοιαῦτα ἐταυνῶ Ἀγερσίλαον *I praise Agesilaus for such merits* X. Ages. 10. 1, τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε *he said many bad things about the Corinthians* Hdt. 8. 61. For the accusative of the thing, εἰ (καλῶς), κακῶς may be substituted; and *eis* and *πρὸς* with the accusative occur.

1623. The accusative of the person may depend on the idea expressed by the combination of verb and accusative of the thing (1612); as in τοὺς πολεμίους ἐργάσθαι κακὰ *to have done harm to the enemy* L. 21. 8 (here ἐργάσθαι of itself does not mean *to do anything to a person*).

1624. When the dative of the person is used, something is done *for* (1474), not *to* him: πάντα ἐποίησαν τοῖς ἀποθανούσιν *they rendered all honours to the dead* X. A. 4. 2. 23. *eis* or *πρὸς* with the accusative is also employed.

1625. *Passive* of 1622: ὅσα ἄλλα ἢ πόλις ἠδίκητο *all the other wrongs that the State has suffered* D. 18. 70.

1626. Verbs of *dividing* (μέμειν, καταμέμειν, διαμεῖν, τέμνειν) may take two accusatives, one of the thing divided, the other of its parts (cognate accus.). Thus, Κῆρος τὸ στράτευμα κατένειμε δώδεκα μέρη *Cyrus divided the army into twelve divisions* X. C. 7. 5. 13. *eis* or *κατὰ* may be used with the accusative of the parts.

1627. *Passive*: διεφραγὰ ἡ ἀγορὰ τέτταρα μέρη *the Agora is divided into four parts* X. C. 1. 2. 4. *eis* 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 undothe, conceal, demand, deprive, persuade, remind, teach*, take two objects in the accusative, one of a person, the other of a thing.

οὐ τοῦτ' ἐρωτῶ σε *that's not the question I'm asking you* Ar. Nub. 641 ; χιτῶνα τὸν αὐτοῦ ἐκείνον ἡμφίεσε *he put his own tunic on him* X. C. 1. 3. 17, ἰδοὺ δ' Ἀπόλλων αὐτὸς ἐκδύων ἐμὲ. χρηστηρίῳ ἐσθῆτα *lo Apollo himself divests me of my oracular garb* A. Ag. 1269 ; τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός *he concealed from his daughter her husband's death* L. 32. 7 ; Κύρον αἰτεῖν πλοῖα *to ask Cyrus for boats* X. A. 1. 3. 14, ὥς ἐγὼ ποτέ τινα ἢ ἐπράξάμην μισθὸν ἢ ἤτησα *that I ever exacted or asked pay of any one* P. A. 81 c ; τοῦτων τὴν τιμὴν ἀποστερεῖ με *he deprives me of the value of these things* D. 28. 13 ; ὁμᾶς τοῦτο οὐ πείθω *I cannot persuade you of this* P. A. 37 a ; ἀναμνήσω ὁμᾶς καὶ τοὺς κινδύνους *I will remind you of the dangers also* X. A. 3. 2. 11 ; οὐδεὶς ἐδίδαξέ με ταύτην τὴν τέχνην *nobody taught me this art* X. O. 19. 16.

**1629.** Both person and thing are equally governed by the verb. The accusative of the person is the external object ; the accusative of the thing is sometimes a cognate accusative (internal accusative).

**1630.** Some of these verbs also take the genitive or dative, or employ prepositions. Thus ἐρωτᾶν τινα περὶ τίνος, αἰτεῖν (αἰτεῖσθαι) τι παρὰ τίνος, ἀποστερεῖν or ἀφαιρεῖσθαι τινὰ τίνος (τίνος τι) (1394), or τιτι τι (1483) ; ἀναμνησκειν τινὰ τίνος (1356) ; παιδεύειν τινὰ τιτι or τινὰ εἰς (or πρὸς) with the accusative.

**1631.** The poets employ this construction with verbs of *cleansing* (a form of *depriving*) : χροὰ νίφεο δλυην *he was washing the brine from his skin* § 224, αἷμα κάθηρον Σαρπηδόνα *cleanse the blood from Sarpedon* II 667. And with other verbs (in tragedy), e.g. τιμωρεῖσθαι *avenge on, μετελθεῖν seek to avenge on, μετιέναι execute judgment on, ἐπισκῆπτειν charge.*

**1632.** Passive (1747) : ὑπὸ βασιλέως πεπρωγμένος τοὺς φόρους *having had the tribute demanded of him by the king* T. 8. 5, ὅσοι ἵππους ἀπεστέρηται *all who have been deprived of their horses* X. C. 6. 1. 12, οὐκ ἐπείθοντο τὰ ἐσαγγελθέντα *they would not credit the news* Hdt. 8. 81, μουσικὴν παιδευθεὶς *having been instructed in music* P. Menex. 236 a (here μουσικῇ is possible), οὐδὲν ἄλλο διδάσκεται ἀνθρώπος ἢ ἐπιστήμην *man is taught nothing else except knowledge* P. Men. 87 c.

**1633.** The accusative of extent (1580) is freely used in the same sentence with other accusatives, as ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς *having hauled the ships across the isthmus of Leucas* T. 8. 81.

On the accusative of the whole and part, see 985 ; on the accusative subject of the infinitive, see 1972 ff. ; on the accusative absolute, see 2076. See also under *Anacoluthon*.

## TWO VERBS WITH A COMMON OBJECT

**1634.** The case of an object common to two verbs is generally that demanded by the nearer : οὐ δεῖ τοῖς παιδοτρίβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν ἐκ τῶν πόλεων *we must not accuse the trainer or banish him from the cities* P. G. 460 d.

a. The farther verb may contain the main idea : *ἐπιτιμᾷ καὶ ἀποδοκιμάζει τισὶ* *he censures some and rejects them at the scrutiny* L. 6. 33.

**1635.** The construction is usually ruled by the participle, not by the finite verb, when they have a common object but different constructions, and especially when the object stands nearer the participle : *τούτῳ δοὺς ἡγεμόνας πορεύεσθαι ἐκέλευσεν ἡσύχως* *having given him guides he ordered him to proceed quietly* X. C. 5. 3. 53; and when the common object stands between, as *προσπεσόντες τοῖς πρώτοις τρέπουσι* *falling upon the foremost they put them to flight* T. 7. 53.

a. Sometimes the finite verb regulates the construction, as *καλέσας παρεκελεύετο τοῖς Ἕλλησι* *he summoned the Greeks and exhorted them* X. A. 1. 8. 11.

### PREPOSITIONS

**1636.** Prepositions define the relations of a substantival notion to the predicate.

a. All prepositions seem to have been adverbs originally and mostly adverbs of place; as adverbs they are case-forms. Several are locatives, as *πρὸς*.

**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, *μερὰ δὲ μνηστῆρων ἔειπε* *he spake among the suitors* ρ 467 specifies the meaning with greater certainty than *μνηστῆρων ἔειπε*. So *ὁ Ἕλληων φόβος* may mean *the fear felt by the Greeks* or *the fear caused by the Greeks*; but with *ἐξ* or *παρὰ* (cp. X. A. 1. 2. 18, Lyc. 130) the latter meaning is stated unequivocally. The use of a preposition often serves to show how a construction with a composite case (1279) is to be regarded (genitive or ablative; dative, instrumental, or locative).

#### **1638. Development of the Use of Prepositions. —**

a. Originally the preposition was a free adverb limiting the meaning of the verb but not directly connected with it : *κατ' αὐρ' ἔξετο* *down he sale 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 *ἀπὸ*, 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 *ἀποσπίπτειν*, 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 λογῶν ἀμύναι* to ward off destruction from (for) us A 87, *πρὸ γὰρ ἦκε θεὰ* the goddess sent her forth A 195, *ἔχεν κάτω γαῖα* the earth held him fast B 699.

**1641.** So, as links connecting sentences, *πρὸς δὲ καὶ* and *καὶ πρὸς* and besides, *ἐπὶ δὲ* and besides, *μετὰ δὲ* and next, *thereupon* (both in Hdt.), *ἐν δὲ* and among the number (Hdt.).

**1642.** The verb (usually *ἔστι* or *εἰσι*, rarely *εἰμι*) may be omitted: *οὐ γὰρ τις μετὰ τοῖς ἀνὴρ* for no such man is among them φ 93. Cp. 944.

**1643.** The preposition-adverb may do duty for the verb in parallel clauses: *ἀνδρες ἀνέστην, ἂν μὲν ἄρ' Ἀτρεΐδης . . . ἂν δ' ἄρα Μηριόνης* the men rose up, rose up *Atrides*, rose up *Meriones* Ψ 886. So in Hdt.

**1644.** (II) Prepositions connect verbs and other words with the oblique cases of nouns and pronouns.

**1645.** It is often impossible to decide whether the preposition belongs to the verb or to the noun. Thus, *ἐκ δὲ Χρῦσης πηδὸς βῆ* A 439 may be *Chryseis went out of the ship* or *Chryseis went-out-from (ἐξέβη) the ship*. When important words separate the prep.-adv. from the noun, the prep.-adv. is more properly regarded as belonging with the verb, which, together with the prep.-adv., governs the noun: *ἀμφὶ δὲ χεῖραι ὅμοις ἀΐσσονται* and his mane floats-about his shoulders Z 509. The Mss. often vary: *τοῖσιν ἐγὼ μεθ' ὀμίλειν* (or *μεθομίλειν*) with these I was wont to associate A 269.

**1646.** (III) Prepositions unite with verbs (less frequently with nouns and other prepositions) to form compounds. Cp. 886 ff.

a. From this use as a prefix the name 'preposition' (*πρόθεσις praepositio*) is derived. The original meaning of some prepositions is best seen in compounds.

**1647.** Improper prepositions (1699) are adverbs used like prepositions, but incapable of forming compounds. The case (usually the genitive) following an improper preposition depends on the preposition alone without regard to the verb; whereas a true preposition was attached originally, as an adverb, to a case depending directly on the verb.

**1648.** The addition of a preposition (especially *διὰ*, *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 *διαφεύγειν* succeed in escaping, *καταδιώκειν* succeed in pursuing, *συντελεῖν* accomplish, carry into effect (*τελεῖν* do, perform).

**1649.** Two or more prepositions may be used with one verb, either sepa-

rately, as adverbs, or in composition with the verb. Thus, *στή δὲ παρῆ* (or *παρ' ἔ*) *he stood forth beside him* A 486. When two prepositions of like meaning are used in composition, that preposition precedes which has the narrower range: *συμμετέχειν* *take part in with*, *ἀμφιπεριστέφασθαι* *to be put round about as a crown*. When two prepositions are used with one noun, the noun usually depends on the second, while the first defines the second adverbially; as *ἀμφὶ πηλὴν 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 *ἀμφιπερί*, *παρῆ*, *ὑπέρ*, *ἀπέρ*, *διέρ*, *ἀποπρό*, *διαπρό*, *περιπρό*. Improper prepositions may be used with true prepositions, as *μέχρι* *eis τὸ στρατόπεδον* *as far as (into) the camp* X. A. 6. 4. 26.

**1650.** *Tmesis* (*τμήσις* *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 *ὃν* (= *ὅν*), enclitics, *δέ*, *μέν* . . . *δέ*, etc.

**1653.** In Attic prose tmesis occurs only in special cases: *ἀντ' ἐὼ ποιεῖν* (*πάσχειν*) and *ὅν ἐὼ (κακῶς) ποιεῖν (πάσχειν)*. Thus, *δοεὺς ἐὼ ποιήσαντας ἡ πόλις ἀντ' ἐὼ πεποίηκεν* *all whom the city has requited with benefits for the service they rendered it* D. 20. 64. Here *ἐὼ πεποίηκεν* is almost equivalent to a single notion.

**1654.** The addition of a preposition to a verb may have no effect on the construction, as in *ἐκβῆναι τῆς νεώς*, whereas *βῆναι τῆς νεώς* originally, and still in poetry, can mean *go from-the-ship*; or it may determine the construction, as in *περγυρεῖσθαι ἐμοῦ* *to surpass me* D. 18. 236. Prose tends to repeat the prefixed preposition: *ἐκβῆναι ἐκ τῆς νεώς* T. 1. 137.

**1655.** A preposition usually assumes the force of an adjective when compounded with substantives which do not change their forms on entering into composition, as *ἐθνόδοτος* *a national meeting* (δότος). Otherwise the compound usually gets a new termination, generally -ον, -ιον neuter, or -ις feminine, as *ἐνύπνιον* *dream* (ὑπνος), *ἐπιγούμις* *thigh-muscle* (γόνυ).

**1656.** The use of prepositions is, in general, more common in prose than in poetry, which retained the more primitive form of expression.

**1657.** A noun joined by a preposition to its case without the help of a verb has a verbal meaning: *ἀπὸ πᾶσων ἀρχῶν ἐλευθερίᾱ* *freedom from all rule* P. L. 698 a. (cp. *ἐλευθερεῖν ἀπὸ τινος*).

**1658.** In general, when depending on prepositions expressing relations of place, the accusative denotes the place (or person) *toward which* or the place *over which, along which* motion takes place, the dative denotes *rest in*

or *at*, the genitive (ablative) *passing from*. Thus, *ἦκω παρὰ σέ I have come to you* T. 1. 137, *οἱ παρ' ἐαυτῷ βάρβαροι the barbarians in his own service* X. A. 1. 1. 5, *παρὰ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον many came over from the king to Cyrus* 1. 9. 29. The true genitive denotes various forms of connection.

**1659. Constructio Praegnans.** — a. A verb of motion is often used with a preposition with the dative to anticipate the rest that follows the action of the verb: *ἐν τῷ ποταμῷ ἔπεσον they fell (into and were) in the river* X. Ages. 1. 32. This use is common with *τιθέναι, ἰδρύνειν, καθιστάναι*, etc., and with tenses of completed action which imply rest; as *οἱ ἐν τῇ νήσῳ ἄνδρες διαβιβηκότες the men who had crossed to (and were in) the island* T. 7. 71.

b. A verb of rest is often followed by a preposition with the accusative to denote motion previous to or following upon the action of the verb: *παρήσαν ἐς Σάρδεϊς (they came to Sardis and were in the city) they arrived at Sardis* X. A. 1. 2. 2, *ἐς Κύρην ἐσώθησαν they were saved by reaching Cyrene* T. 1. 110, *ἡρέθη πρεσβυτὴς ἐς Λακεδαίμονα he was chosen ambassador (to go) to Lacedaemon* X. H. 2. 2. 17. Cp. 1692. 1. a.

**1660.** Stress is often laid on (a) the starting-point or (b) the goal of an action.

a. *καταδήσας ἀπὸ δένδρων τοὺς ἵππους tying his horses to (from) trees* X. H. 4. 4. 10. By anticipation of the verbal action (attraction of the prep. with the article): *τὴν ἀπὸ στρατοπέδου τάξιν ἔλιπεν he deserted his post in the army* Aes. 3. 159, *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον the market-people (οἱ ἐν τῇ ἀγορᾷ) left their wares and fled* X. A. 1. 2. 18.

b. With verbs of collecting (*ἀθροίζειν, συλλέγειν*) and enrolling (*ἐγγράφειν*): *ἐς πεδῖον ἀθροίζονται they are mustered in(to) the plain* X. A. 1. 1. 2, *ἐς ἀνδρας ἐγγράψαι to enrol in(to) the list of men* D. 19. 230.

**1661.** So with adverbs: *δοῦν ἐληλύθαμεν where (= whither, δοῦν) we have gone* X. C. 6. 1. 14, *ὅθεν ἀπελίπομεν, ἐπανέλθωμεν let us return to the point whence (= where, δοῦν) we left off* P. Ph. 78 b, *ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἦξοντα he does not know that the war in that region will come hither (= τὸν ἐκεῖ πόλεμον ἐκεῖθεν)* D. 1. 15.

**1662.** Some adverbs and adverbial phrases meaning *from* are used with reference to the point of view of the observer: *ἐκατέρωθεν on either side, ἐξ ἑνὸς καὶ ἐξ ἑνὸς on this side and that, ἐκ δεξιᾶς on the right (a dextra), οἱ ἀπὸ τῆς σκηνῆς the actors, τὸ ἐκ τοῦ ἰσθμοῦ τείχους, τὸ ἐς τὴν Παλλήνην τείχος the wall (seen) from the isthmus, the wall toward (looking to) Pallene* T. 1. 64 (of the same wall).

**1663. Position.** — The preposition usually precedes its noun. It may be separated from it

a. By particles (*μέν, δέ, γέ, τέ, γάρ, οὖν*) and by *οἶμαι I think*: *ἐν οὖν τῇ πόλει P. R. 456 d, ἐς δέ γε οἶμαι τὰς ἄλλας πόλεις to the other cities I think* 568 c.

Note that the order *τὴν μὲν χώρᾱν* (1155) usually becomes, e.g. *πρὸς μὲν τὴν χώρᾱν* or *πρὸς τὴν χώρᾱν μὲν*. Demonstrative *ὁ μὲν* and *ὁ δέ*, when dependent on a preposition, regularly follow the preposition, and usually with order reversed (1109): *ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ in some things then we agree, but not in others* P. Phae. 263 b.

b. By attributives : *εἰς Καύστρου πεδῖον* to the plain of the Cayster X. A. 1. 2. 11.

c. By the accusative in oaths and entreaties (with *πρὸς*) : *πρὸς σε τῆσδε μητρός* by my mother here I implore thee E. Phoen. 1665 ; cp. *per te deos oro* and see 1699.

N. — A preposition is usually placed before a superlative and after *ὡς* or *ὅτι* qualifying the superlative : *ὡς ἐπὶ πλείστον τοῦ ὁμῶν* over the very greatest part of the throng T. 2. 34. *πολύ, πάνυ, μάλα* may precede the preposition and its case : *πολύ ἐν πλεονί αἰτία* with far better reason T. 1. 35.

1664. In poetry a preposition is often placed between an adjective and its substantive ; very rarely in prose (*τοιῶδε ἐν τάξει* in the following manner P. Criti. 115 c).

1665. *περί* is the only true preposition that may be placed after its case in Attic prose : *σοφίας περί* about wisdom P. Phil. 49 a, *ὧν ἐγὼ οὐδὲν οὔτε μέγα οὔτε μικρὸν περί* ἐπαιῶ about which I understand nothing either much or little P. A. 19 c. When used with two substantives *περί* is placed between them : *τοῦ ὁσίου τε περί καὶ τοῦ ἀσπίου* concerning both that which is holy and that which is unholy P. Euth. 4 e. *περί* occurs very often in Plato, only once in the orators and possibly twice in Xenophon. On anastrophe, see 175.

a. *ἔνεκα* and *χάριν* (usually) and *ἀνευ* (sometimes) are postpositive. The retention of the postpositive use of *περί* may be due to the influence of *ἔνεκα*. In poetry many prepositions are postpositive.

#### VARIATION OF PREPOSITIONS

1666. The preposition in the second of two closely connected clauses may be different from that used in the first clause either (1) when the relation is essentially the same or (2) when it is different. Thus (1) *ἐκ τε τῆς Κερκύρας καὶ ἀπὸ τῆς ἡπείρου* from Corcyra and the mainland T. 7. 33, and (2) *οὔτε κατὰ γῆν οὔτε διὰ θαλάσσης* neither by land nor by (the help of the, the medium of the) sea 1. 2. Cp. 1668.

#### REPETITION AND OMISSION OF PREPOSITIONS, ETC.

1667. a. For the sake of emphasis or to mark opposition and difference, a preposition is repeated with each noun dependent on the preposition : *κατὰ τὸ πόλεμον καὶ κατὰ τὴν ἄλλην 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 καὶ Δαυλῖας* from Delphi and Daulia S. O. T. 734.

1668. In contrasts or alternatives expressed by *ἢ, ἢ . . . ἢ, καὶ . . . καὶ*, etc., the preposition may be repeated or omitted with the second noun : *καὶ κατὰ γῆν καὶ κατὰ θάλατταν* both by land and by sea X. A. 1. 1. 7, *πρὸς ἐχθρὸν ἢ φίλον* to foe or friend D. 21. 114.

1669. When prepositions of different meaning are used with the same noun,



the noun is repeated; thus *neither upon (the earth) nor under the earth* is *οὐτ' ἐπὶ γῆς οὐδ' ὑπὸ γῆς* P. Menex. 246 d.

**1670.** In explanatory appositional clauses (988) the preposition may be repeated for the sake of clearness or emphasis; as *ἐκ τούτων οἱ ὀνομαστοὶ γίνονται, ἐκ τῶν ἐπιτηδευσάντων ἕκαστα* *the men of mark come from those who have practised each art* P. Lach. 183 c, and commonly after demonstratives. The preposition is not repeated when such an appositional clause is closely connected with what precedes: *εἰκὸς μὴδὲ νομίσαι περὶ ἐνὸς μόνου, δουλείας ἀντ' ἐλευθερίας, ἀγωνίζεσθαι* *nor should you think that you are contending for a single issue alone: to avert slavery instead of maintaining your freedom* T. 2. 68. A preposition is usually not repeated before descriptive appositional clauses (987): *περὶ χρημάτων λαλεῖς, ἀβεβαίου πράγματος* *you are talking about wealth, an unstable thing* Com. frag. 3. 38 (No. 128).

**1671.** Before a relative in the same case as a noun or pronoun dependent on a preposition, the preposition is usually omitted: *κατὰ ταύτην τὴν ἡλικίαν ἦν ἦν ἐγὼ νῦν* *he was at that age at which I now am* D. 21. 155, *φιλεῖται ὑπὸ ᾧν (= τοῦτων ᾧν)* *is loved by whom it is loved* P. Euth. 10 c. But the preposition is repeated if the relative precedes: *πρὸς ὃ τις πρέφυκε, πρὸς τοῦτο ἕνα πρὸς ἐν ἕκαστον ἔργον δεῖ κομίζειν* *it is necessary to set each individual to some one work to which he is adapted by nature* P. R. 423 d.

**1672.** In Plato a preposition is often omitted in replies: *ἡττώμενος—ὅνδ' εἶπες; φήσει. τοῦ ἀγαθοῦ, φήσομεν* *overcome—by what? he will say. By the good, we shall say* Pr. 355 c.

**1673.** The preposition is usually omitted with the main noun or pronoun when it is used in a clause of comparison with *ὡς* (rarely *ὥσπερ*) *as*: *δεῖ ὡς περὶ μητρὸς καὶ τροφῆς τῆς χώρας βουλευέσθαι* *they ought to take thought for their country as their mother and nurse* P. R. 414 e; so, usually, when the two members are closely united: *ὡς πρὸς εἰδὸς' ἐμὲ σὺ τάληθ' λέγεις* *speak the truth to me as to one who knows* Ar. Lys. 993. The preposition is often omitted in the clause with *ὡς* (*ὥσπερ*) *as*, *ἢ* *than*: *οἱ παρ' οὐδὲν οὕτως ὡς τὸ τοιαῦτα ποιεῖν ἀπολώλυσιν* *who owe their ruin to nothing so much as to such a course of action* D. 19. 263, *περὶ τοῦ μέλλοντος μᾶλλον βουλευέσθαι ἢ τοῦ παρόντος* *to deliberate about the future rather than the present* T. 3. 44.

**1674.** A preposition with its case may have the function of the subject, or the object, of a sentence; or it may represent the protasis of a condition.

Subject: *ἔφυγον περὶ ὀκτακοσίου* *about eight hundred took to flight* X. H. 6. 5. 10; (gen. absol.) *συνειλεγμένων περὶ ἑπτακοσίου, λαβὼν αὐτοὺς καταβαλεῖ* *when about seven hundred had been collected he marched down with them* 2. 4. 5. Object: *διέφθειραν ἐς ὀκτακοσίου* *they killed about eight hundred* T. 7. 32. Protasis: *εἴτε διὰ γ' ὑμᾶς αὐτοὺς πάλοι ἂν ἀπωλόμην* *for had it depended on your selves you would have perished long ago* D. 18. 49 (cp. 2344).

## ORDINARY USES OF THE PREPOSITIONS

### 1675. Use of the Prepositions in Attic Prose.—

With the accusative only: *ἀνά, ἐκ*.

With the dative only : ἐν, σὺν.

With the genitive only : ἀπρί, ἀπὸ, ἐξ, πρὸ.

With the accusative and genitive : ἀμφί, διὰ, κατὰ, μετὰ, ὑπέρ.

With accusative, genitive, and dative : ἐνί, παρὰ, περὶ, πρὸς, ὑπὲρ.

a. With the dative are also used in poetry : ἀνά, ἀμφί (also in Hdt.), μετὰ. ἀπὸ (ἀπύ), ἐξ (ἐς) take the dative in Arcadian and Cyprian.

b. The genitive is either the genitive proper (of the goal, 1349, 1350, etc.) or the ablative genitive.

c. The dative is usually the locative or the instrumental, rarely the dative proper (as with ἐνί and πρὸς of the goal).

### 1676. Ordinary Differences in Meaning. —

	GENITIVE	ACCUSATIVE
ἀμφί, περὶ	concerning	round about, near
διὰ	through	owing to
κατὰ	against	along, over, according to
μετὰ	with	after
ὑπέρ	above, in behalf of	over, beyond

	GENITIVE	DATIVE	ACCUSATIVE
ἐνί	on	on	to, toward, for
παρὰ	from	with, near	to, contrary to
πρὸς	on the side of	at, besides	to, toward
ὑπὲρ	by, under	under	under

1677. Certain prepositions are parallel in many uses ; e.g. ἀνά and κατὰ, ἀπρί and πρὸ, ἀπὸ and ἐκ, ἀμφί and περὶ, ὑπέρ and περὶ, ἐνί and πρὸς, σὺν and μετὰ.

1678. The *agent* is expressed by different prepositions with the genitive : ὑπὲρ of persons and things personified (1698. 1. N. 1) : the normal usage in Attic prose.

παρὰ : here the agent is viewed as the source. The action is viewed as starting near a person, or *on the part of* a person.

διὰ through : the intermediate agent.

ἀπὸ : indirect agent and source (rare) to mark the point of departure of the action. Chiefly in Thuc.

ἐξ : chiefly in poetry and Hdt. In Attic prose of emanation from a source.

πρὸς : to mark the result as due to the *presence (before)* of a person ; chiefly in poetry and Hdt.

1679. *Means* is expressed by διὰ with the genitive (the normal usage in Attic prose), ἀπὸ, ἐξ, ἐν, σὺν. *Motive* is expressed by ὑπὲρ (gen.), διὰ (accus.), ἕνεκα.

1680. Prepositions in composition (chiefly ἀπὸ, διὰ, κατὰ, σὺν) may give an idea of completion to the action denoted by the verb (1648).

a. For the usage after compound verbs see 1382 ff., 1545 ff., 1559.

### LIST OF PREPOSITIONS

1681. ἀμφί (cp. ἀμφω, ἀμφότερος, Lat. *ambi-, amb-, am-*) originally

on both sides (either externally only, or inside and outside), hence *about*. Cp. the use of *περί* (1693) throughout. Chiefly poetic, Ionic, and Xenophontic. In Attic prose chiefly with the accusative.

### 1. ἀμφὶ with the Genitive

Local (very rare and doubtful): οἱ ἀμφὶ ταύτης οἰκόντες τῆς πόλιος *dwellers round about this city* Hdt. 8. 104 (only here). Cause: *about, concerning*: ἀμφὶ σῆς λέγω παιδὸς *I speak about thy child* E. Hec. 580, ἀμφὶ ὧν εἶχον διαφερόμενοι *quarrelling about what they had* X. A. 4. 5. 17.

### 2. ἀμφὶ with the Dative

Local: ἀμφ' ὁμοῖσιν ἔχει σάκος *he has a shield about his shoulders* A 527. Cause: φοβηθεὶς ἀμφὶ τῇ γυναικὶ *afraid on account of his wife* Hdt. 6. 62, ἀμφὶ φόβῳ *by reason of* (encompassed by) *terror* E. Or. 825; Means: ἀμφὶ σοφίᾳ *with the environment of poetic art* Pind. P. 1. 12. Often in Pindar.

### 3. ἀμφὶ with the Accusative

Local: ἀμφὶ Μίλητον *about Miletus* X. A. 1. 2. 3, ἔδραμον ἀμφ' Ἀχιλλῆα *they ran around Achilles* Z 30; temporal: ἀμφὶ δελτῶν *towards evening* X. A. 2. 2. 14. Number: ἀμφὶ τοῦς διαχίλους *about two thousand* 1. 2. 9; of occupation with an object: ἀμφὶ δείπνον εἶχεν *he was busy about dinner* X. C. 5. 5. 44.

a. οἱ ἀμφὶ τίνα the attendants, followers of a person, or the person himself with his attendants, etc.: ἀνὴρ τῶν ἀμφὶ Κύρον πιστῶν *one of the trusty adherents of Cyrus* X. A. 1. 8. 1, οἱ ἀμφὶ Χειρίσοφον *Chirisoophus and his men* 4. 3. 21, οἱ ἀμφὶ Πρωταγόραν *the school of Protagoras* P. Th. 170 c. This last phrase contains the only use of ἀμφὶ in Attic prose outside of Xenophon.

### 4. ἀμφὶ in Composition

Around, about: ἀμφιβάλλειν *throw around* (on both sides), ἀμφιλέγειν *dispute* (*speak on both sides*).

**1682.** ἀνά (Lesb. ὄν, Lat. *an-* in *anhelare*, Eng. *on*): originally *up to, up* (opposed to *κατά*). Cp. ἀνω.

### 1. ἀνά with the Dative

Local only (Epic, Lyric, and in tragic choruses): ἀνά σκῆπτρῳ *upon a staff* A 15.

### 2. ἀνά with the Accusative

*Up along; over, through, among* (of horizontal motion). Usually avoided by Attic prose writers except Xenophon (three times in the orators).

a. Local: To a higher point: ἀνά τὸν ποταμὸν *up stream* Hdt. 1. 194 (cp. *κατὰ τὸν ποταμὸν*). Extension: ἀνά στρατόν *through the camp* A 10, ἀνά πᾶσαν τὴν γῆν *over the whole earth* X. Ag. 11. 16, βασιλῆας ἀνά στόμ' ἔχων *having kings in thy mouth* B 250 (cp. *διὰ στόματος ἔχειν*).

b. Extension in Time: ἀνά νύκτα *through the night* Z 80. See c.

c. Other relations: Distributively: ἀνά ἑκατὸν ἄνδρας *by hundreds* X. A. 3. 4. 21, ἀνά πᾶσαν ἡμέραν *daily* X. C. 1. 2. 8. Manner: ἀνά κράτος *with all their might* (up to their strength) X. A. 1. 10. 15 (better Attic *κατὰ κράτος*), ἀνά λόγον *proportionately* P. Ph. 110 d.

## 3. ἀνά in Composition

Up (ἀνίστασθαι stand up, ἀναστρέφειν turn upside down), back (ἀναχωρεῖν go back, ἀναμνησκειν remind), again (ἀναπνεῖν breathe again, ἀναπαιᾶσθαι practise constantly), often with a reversing force (ἀναλβεῖν unloose).

1683. ἀντί: originally in the face of, opposite to; cp. ἀντα, ἐναντίος, Lat. ante (with meaning influenced by post), Germ. Antwort, 'reply.'

## 1. ἀντί with the Genitive only

Local: ἀνθ' ὧν ἑστηκότες standing opposite to (from the point of view of the speaker, i.e. behind) which (pine-trees) X. A. 4. 7. 6. In other meanings: Instead of, for, as an equivalent to: ἀντί πολέμου εἰρήνη peace instead of war T. 4. 20, τὰ παρ' ἐμοὶ ἐλθεῖν ἀντί τῶν οἴκοι to prefer what I have to offer you here instead of what you have left at home X. A. 1. 7. 4, τὴν τελευταίην ἀντί τῆς τῶν ζώντων σωτηρίας ἡλλάξαντο they exchanged death for the safety of the living P. Menex. 237 a; in return for, hence ἀνθ' οὗτου wherefore S. El. 585; for πρὸς in entreaty: σ' ἀντί παίδων τῶνδε ἱκετεύμεν we entreat thee by these children here S. O. C. 1326.

## 2. ἀντί in Composition

Instead, in return (ἀντιδιδόναι give in return), against, in opposition to (ἀντιλέγειν speak against).

1684. ἀπὸ (Lesb. etc. ἀπύ) from, off, away from; originally of separation and departure. Cp. Lat. ab, Eng. off, of.

## 1. ἀπὸ with the Genitive only

- a. Local: καταπηδῆσās ἀπὸ τοῦ ἵππου leaping down from his horse X. A. 1. 8. 28, ἐθήρευεν ἀπὸ ἵππου he used to hunt (from a horse) on horseback 1. 2. 7, ἀπὸ θαλάσσης at a distance from the sea T. 1. 7. Figuratively: ἀπὸ θεῶν ἀρχόμενοι beginning with the gods X. A. 6. 3. 18.
- b. Temporal: ἀφ' ἑσπέρας after evening began (after sundown) X. A. 6. 3. 23, ἀπὸ τοῦ αὐτοῦ σημείου on the same signal 2. 5. 32, ἀπὸ τῶν στίων after meals X. R. L. 5. 8, ἀφ' οὗ since.
- c. Other relations: (1) Origin, Source: in prose of more remote ancestry: τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας some descended (remotely) from gods, others begotten (directly) of the gods themselves I. 12. 81. (This distinction is not always observed.) Various other relations may be explained as source.
- (2) Author: as agent with passives and intransitives, when an action is done indirectly, through the influence of the agent (ὕπὸ of the direct action of the agent himself). Not common, except in Thuc. (chiefly with πράττεσθαι, λέγεσθαι, and verbs of like meaning): ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον nothing was done under their rule T. 1. 17. The starting-point of an action is often emphasized rather than the agent: ἀπὸ πολλῶν καὶ πρὸς πολλοῦς λόγοι γιγνόμενοι speeches made by many and to many T. 8. 93.

- (3) Cause (remote): ἀπὸ τοῦτου τοῦ τολμήματος ἐπηρεῆθη *he was praised in consequence of this bold deed* T. 2. 25, ταῦτα οὐκ ἀπὸ τύχης ἐγένετο, ἀλλ' ἀπὸ παρασκευῆς τῆς ἐμῆς *this happened not from chance but by reason of the preparations I made* L. 21. 10.
- (4) Means, Instrument: στρατεύμα συνέλεξεν ἀπὸ χρημάτων *he raised an army by means of money* X. A. 1. 1. 9; rarely of persons: ἀπ' αὐτῶν βλάψαι *to do injury by means of them* T. 7. 29.
- (5) Manner: ἀπὸ τοῦ προφανοῦς *openly* T. 1. 66.
- (6) Conformity: ἀπὸ τοῦ ἴσου *on a basis of equality* T. 3. 10, ἀπὸ ξυμμαχίας αὐτόνομοι *independent by virtue of (according to) an alliance* 7. 57.

N. — ἀπὸ with gen. is sometimes preferred to the simple gen., often for emphasis: οἱ λόγοι ἀφ' ὧν *the words that proceed from you* T. 6. 40, ὀλίγοι ἀπὸ πολλῶν *a few of the many* 1. 110 (cp. 1317 a). Thuc. has many free uses of ἀπὸ.

## 2. ἀπὸ in Composition

From, away, off (ἀπέραι *go away*, ἀποτερίζειν *wall off*), in return, back (ἀποδοῦναι *give back* what is due, ἀπαιτεῖν *demand what is one's right*). Separation involves completion (hence ἀπαλλίσκειν *utterly consume*, ἀποθεῖν *pay off a vow*), or privation and negation (ἀπαγορεύειν *forbid*, ἀποτυγχάνειν *miss*). Often almost equivalent to an intensive (ἀποφάναι *speak out*, ἀποδεικνύειν *point out*, ἀποτελεῖν *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. *zwei-schen*).

## 1. διὰ with the Genitive

- a. Local: *through and out of* (cp. Hom. δαίκ, διαπρό), as δι' ὧν ἔγχεος ἦλθεν *the spear went clear through his shoulder* Δ 481, ἀκούσαι διὰ τείλους *to listen from beginning to end* Lyc. 16. *Through*, but not *out of*: διὰ πολεμίας (γῆς) πορεύεσθαι *to march through the enemy's country* X. Hi. 2. 8 and often in figurative expressions: διὰ χειρὸς ἔχειν *to control* T. 2. 13, διὰ στόματος ἔχειν *to have in one's mouth (be always talking of)* X. C. 1. 4. 25 (also διὰ στόμα).
- † Temporal: of uninterrupted duration, as διὰ νυκτός *through the night* X. A. 4. 6. 22, διὰ παρὸς *constantly* T. 2. 49.
- c. Intervals of Space or Time: διὰ δέκα ἐτάλλων *at intervals of ten battlements* T. 3. 21, διὰ χρόνου *after an interval* L. 1. 12, intermittently Aes. 3. 220, διὰ πολλοῦ *at a long distance* T. 3. 94.
- d. Other relations: Means, Mediation (*per*): αὐτὸς δι' αὐτοῦ *ipse per se* D. 48. 15, διὰ τοῦτου γράμματα πέμψας *sending a letter by this man* Aes. 3. 162. State or feeling: with εἶναι, γίγνεσθαι, ἔχειν, of a property or quality: διὰ φόβου εἶσι *they are afraid* T. 6. 34, δι' ἡσυχίας εἶχεν *he kept in quiet* 2. 22, εἰλθεῖν ἡμῖν διὰ μάχης *to meet us in battle* 2. 11, ἀποῖσι διὰ φιλίας ἵνα *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 δώματα *through the halls* A 600; διὰ πύκτα Θ 610 is quasi-temporal.

- b. Cause: *owing to, thanks to, on account of, in consequence of* (cp. *propter, ob*): διὰ τοῖς θεοῖς ἐσώζομην *I was saved thanks to the gods* D. 18. 249, τιμώμενος μὴ δι' ἑαυτὸν, ἀλλὰ διὰ δόξαν προγόνων *honoured, not for himself, but on account of the renown of his ancestors* P. Menex. 247 b. So in *ei μὴ διὰ τινα* (τ.) *had it not been for* in statements of an (unsurmounted) obstacle: φαίονται κρατήσαντες ἀν τῶν βασιλέως πρᾶγμάτων, *ei μὴ διὰ Κύρον it seems they would have got the better of the power of the king, had it not been for Cyrus* I. 5. 92.
- c. διὰ is rarely used (in place of *ἐνεκα*) to denote a purpose or object: διὰ τὴν σφετέρᾳν δόξαν *for the sake of their honour* T. 2. 89, δι' ἐπὶ κτήριον *for spite* D. 39. 32 (cp. διὰ νόσον ἐνεκα ὑγιαῖν *on account of disease in order to gain health* P. Lys. 218 e).
- d. διὰ with gen. is used of direct, διὰ with accus. of indirect, agency (fault, merit, of a person, thing, or situation). διὰ with gen. is used of an agent employed to bring about an intended result; διὰ with accus. is used of a person, thing, or state beyond our control (accidental agency). (1) Persons: ἐπράξαν ταῦτα δι' Εὐρυμάχου *they effected this by the mediation of Eurymachus* T. 2. 2, τὰ διὰ τούτους ἀπολωλότα *what has been lost by (the fault of) these men* D. 6. 34. The accus. marks a person as an agent not as an instrument. (2) Things: νόμοι, δι' ὧν ἐλευθέριος ὁ βίος παρασκευασθήσεται *laws, by means of which a life of freedom will be provided* X. C. 3. 3. 52, διὰ τοῖς νόμοις βελτίους γιγνόμενοι ἄνθρωποι *men become better thanks to the laws* 8. 1. 22. Sometimes there is little difference between the two cases: δι' ὧν ἀπαντ' ἀπώλετο D. 18. 33, δι' οὓς ἀπαντ' ἀπώλετο 18. 35.
- N. — διὰ with gen. (= *through*) is distinguished from the simple dative (= *by*): δι' ὃ δρῶμεν καὶ ᾧ ἀκούομεν P. Th. 184 c.
- e. For διὰ with accus. to express the reason for an action, the dative is sometimes used (1617): τοῖς πεπράγμένοις φοβούμενοι τοὺς Ἀθηναίους *fearing the Athenians by reason of what had happened* T. 3. 98. The dative specifies the reason less definitely than διὰ with the accusative.
- f. When used in the same sentence, the dative may express the immediate, διὰ with the accus. the remoter, cause: ἀσθενεῖς σωματῶν διὰ τὴν σιτοδείαν ὑπεχώρουν *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 αὐτὸ δι' ἐκεῖνα ὑπὸ τῆς αὐτοῦ κακίας ἀπολωλέναι *we shall say that it (the body) is destroyed on account of those (remoter) causes (as badness of food) by its own evil (immediately)* P. R. 609 e.

### 3. διὰ in Composition

*Through, across, over* (διαβαίνειν *cross*), *apart, asunder* (διακόπτειν *cut in two*, διακρίνειν *discernere*, διαφέρειν *differ*, διαζυγνῆναι *disjoin*), *severally* (διαδίδωμι *distribute*).

δια- often denotes intensity, continuance, or fulfilment (διαμένειν *remain to the end*, διαφθελεῖν *destroy completely*). δια- is common in the reciprocal middle (1726), as in διαλέγεσθαι *converse*; often of rivalry (οἱ διαπολιτευόμενοι *rival statesmen*, διακοντιζέσθαι *contend in throwing the javelin*).

**1686.** *eis, ἐς into, to*, opposed to *ἐξ*; from *ἐν* + *s* (cp. Lat. *abs* from *ab* + *s*). See on *ἐν*. On *eis* with the genitive by ellipsis, see 1302.

1. *eis* with the Accusative only

In the Old Attic alphabet (2 a), generally used in Attica in the fifth century, EZ was written, and this may be either *eis* or *ἐς*. In the fourth century EIZ was generally written. In Thuc. *ἐς* is printed, but its correctness may be doubted; other Attic prose writers use *eis*, the poets *eis* or (less frequently) *ἐς*. It is not true that in poetry *ἐς* is used only before consonants, *eis* only before vowels.

- a. Local: of the goal: Σικελοὶ ἐξ Ἰταλίας διέβησαν *ἐς* Σικελῶν the Sicels crossed over out of Italy into Sicily T. 6. 2; with a personal object: ἦλθεν ἐκ τῆς Ἀσίας *ἐς* ἀνθρώπους ἀπόρους he came from Asia to (a land of) poor men T. 1. 9, ἐσπέμπει γράμματα *ἐς* (v. l. πρὸς) βασιλέα he dispatches a letter to (the palace of) the king 1. 137 (of sending, etc., to individuals *ὡς* or *πρὸς* is used); against: ἐστράτευσαν *ἐς* τὴν Ἀττικὴν they invaded Attica T. 3. 1, πόλεμος τοῖς Κορινθίοις *ἐς* τοὺς Ἀθηναίους war between the Corinthians and the Athenians 1. 55; with verbs of rest, 1659 b. The idea of motion holds where Eng. uses *in* or *at*: τελευτᾶν *ἐς* τι to end in T. 2. 51. Extension: Πελοποννησίους διαβαλεῖν *ἐς* τοὺς Ἕλληνας to raise a prejudice against the Peloponnesians among the Greeks T. 3. 109; in the presence of (*coram*): *ἐς* τὸ κοινὸν λέγειν to speak before the assembly 4. 58.
- b. Temporal: of the goal: up to, until: *ἐς* ἐμὲ up to my time Hdt. 1. 52, *ἐς* τέλος finally 3. 40; at (by) such a time (of a fixed or expected time): ποιεῖν *ἐς* τρίτην ἡμέραν παρῆναι commanded them to be present on the third day X. C. 3. 1. 42, ἦκεν *eis* τριακοστὴν ἡμέραν come on the thirtieth day 5. 3. 6. Limit of time attained: *eis* τρωθρον καιρὸν ἀφίγμενοι arriving at such a time L. 16. 5. Extension (over future time): *eis* τὸν λοιπὸν χρόνον in all future time L. 16. 2.
- c. Measure and Limit with numerals: *eis* χίλους to the number of (up to) a thousand X. A. 1. 8. 5, *eis* δύο two abreast 2. 4. 26, *ἐς* δραχμὴν to the amount of a drachma T. 8. 29.
- d. Other relations: Goal, Purpose, Intention: ἡ σὴ πατρίς *eis* σὲ ἀποβλέπει your country looks for help to you X. H. 6. 1. 8, χρῆσθαι *eis* τὰς σφενδόνας to use for the slings X. A. 3. 4. 17, παιδεύειν *eis* ἀρετὴν to train with a view to virtue P. G. 519 e. Relation to: καλὸν *eis* στρατιὰν excellent for the army X. C. 3. 3. 6, often in Thuc. (= *πρὸς* with accus.). Manner: *eis* καιρὸν in season X. C. 3. 1. 8, *eis* δυνάμιν to the extent of one's powers 4. 5. 52.

2. *eis* in Composition

*Into, in, to* (*εἰσβαλεῖν enter, εἰσπάρτειν get in, exact a debt*).

**1687.** *ἐν in* (poetic *ἐνί, εἰν, εἰνί*), Lat. *in* with the abl., *en-*; opposed to *eis* into, *ἐξ* out of. On *ἐν* with the genitive by ellipsis, see 1302.

1. *ἐν* with the Dative (Locative) only

- a. Local: *in, at, near, by, on, among*: ἐν Σπάρτῃ in Sparta T. 1. 128, ἡ ἐν Κορίνθῳ μάχη the battle at Corinth X. Ages. 7. 5, πόλις οἰκουμένη ἐν τῷ Εὐξείνῳ πόντῳ a city built on the Euxine X. A. 4. 8. 22, ἐν τῇ κλίτῃ ἐστηκώς

*standing upon the bed* L. 1. 24 (*ἐν* of superposition is rare), νόμοι ἐν πᾶσιν ἐδόδοκμοι τοῖς Ἕλλησιν *laws famous among all the Greeks* P. L. 631 b, ἐν ὑμῖν ἐδημηγόρησεν *he made an harangue before (coram) you* D. 8. 74. With verbs of motion, see 1659 a. Of circumstance, occupation, as οἱ ἐν τοῖς πράγμασιν *the men at the head of affairs* D. 9. 56 (so ἐν εἰρήνῃ, ἔργῳ, ὥφελειᾳ, φιλοσοφίᾳ, φόβῳ εἶναι; ἐν αἰτίᾳ ἔχειν *to blame*, ἐν ὀργῇ ἔχειν *to be angry with*); in the power of: ἐν τῷ θεῷ τὸ τέλος ἦν, οὐκ ἐμοὶ *the issue rested with God, not with me* D. 18. 193, ἐν ἑαυτῷ ἐγένετο *he came to himself* X. A. 1. 5. 17.

b. Temporal: *in, within, during* (cp. 1542): ἐν πέντε ἔτεσιν *in five years* L. 19. 29, ἐν σπονδαῖς *during a truce* T. 1. 55, ἐν ᾧ *while*.

c. Instrument, Means, Cause, Manner (originally local): ἐν ὀφθαλμοῖσιν ἰδεσθαι *see with the eyes* A 587, ἐν ἐπὶ κινδυνεύεσθαι *to be endangered by (i.e. to depend on) a single person* T. 2. 35, ἐν τούτοις ἡ λύπούμενοι ἡ χαίροντες *either grieving or rejoicing at this* P. R. 603 c, ἐν τούτῳ δηλώσαι *to make clear by this* 392 e, ἐν τῷ φανερῷ *openly* X. A. 1. 3. 21. Conformity: ἐν τοῖς ὁμοίοις νόμοις ποιήσαντες τὰς κρίσεις *deciding according to equal laws* T. 1. 77, ἐν ἐμοὶ *in my opinion* E. Hipp. 1320.

N. — In many dialects, e.g. those north of the Corinthian Gulf (rarely in Pindar), ἐν retains its original meaning of *in* (with dat.) and *into* (with accus.). The latter use appears in ἐνδὲξια *towards the right*.

## 2. ἐν in Composition

*In, at, on, among* (ἐμπέπτειν *fall in or on*, ἐντυγχάνειν *fall in with*, ἐγγελαῖν *laugh at*, ἐνάπτειν *bind on*).

1688. ἐξ, ἐκ *out, out of, from, from within*, opposed to ἐν, εἰς; cp. Lat. ex, e. As contrasted with ἀπό *away from*, ἐξ denotes *from within*.

### 1. ἐξ, ἐκ with the (Ablative) Genitive only

In Arcadian and Cyprian ἐς (= ἐξ) takes the dative.

a. Local: ἐκ Φοινίκης ἐλαύνων *marching out of Phoenicia* X. A. 1. 7. 12; of transition: ἐκ πλείονος ἔφευγον *they fled when at (from) a greater distance* 1. 10. 11. On ἐξ in the constructio praegnans, see 1660 a.

b. Temporal: ἐκ τοῦ ἁρίστου *after breakfast* X. A. 4. 6. 21, ἐκ παιδῶν *from boyhood* 4. 6. 14.

c. Other relations: immediate succession or transition: ἄλλην ἐξ ἄλλης πόλεως ἀμειβόμενος *exchanging one city for another* P. A. 37 d, ἐκ πολέμου ποιεόμενος εἰρήνην *making peace after (a state of) war* D. 19. 133, ἐκ πτωχῶν πλοῦσιοι γίνονται *from beggars they become rich* 8. 66. Origin: immediate origin (whereas ἀπό is used of remote origin, 1684. 1. c): ἀγαθοὶ καὶ ἐξ ἀγαθῶν *noble and of noble breed* P. Phae. 246 a. Agent, regarded as the source: with pass. and intr. verbs instead of ὑπὸ (chiefly poetic and in Hdt.): πόλεις ἐκ βασιλέως δεδομένα *cities a gift (having been given) of (by) the king* X. A. 1. 1. 6, ὁμολογεῖτο ἐκ πάντων *it was agreed by all* T. 2. 49; but ἐκ is often used with a different force, as ἐκ τῶν τυγχόντων ἀνθρώπων συνοικισθῆναι *to have been settled by the vulgar (as constituent parts of a whole)* Lyc. 62. Consequence: ἐξ αὐτοῦ τοῦ ἔργου *in consequence of the fact itself* T. 1. 75. Cause or ground of judgment (where the dat. is more usual with inanimate



objects): ἐξ οὗ διέβαλλεν αὐτόν *for which reason he accused him* X. A. 6. 6.  
 11. Material: τὸ ἀγκιστρον ἐξ ἀδάμαντος *the hook of adamant* P. R. 616 c.  
 Instrument and means: ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι *to acquire by labour the fruits of virtue* T. 1. 123. Conformity: ἐκ τῶν νόμων *in accordance with the laws* D. 24. 28. Manner (rare): ἐκ τοῦ ἴσου *on equal terms* T. 2. 3. Partitive (cp. 1317 a): ἐκ τῶν δυναμένων εἰσι *they belong to the class that has power* P. G. 525 e.

## 2. ἐξ, ἐκ in Composition

*Out, from, off, away* (cp. ἐξελαύνειν *drive out and away*); often with an implication of fulfilment, completion, thoroughness, resolution (ἐκπέρθειν *sack utterly, ἐκδιδάσκειν teach thoroughly*). Cp. 1648.

**1689.** ἐπὶ (cp. Lat. *ob*) *upon, on, on the surface of*; opposed to ὑπὸ *under*, and to ὑπέρ when ὑπέρ means *above the surface of*.

## 1. ἐπὶ with the Genitive

- a. Local: *upon*: οὐτ' ἐπὶ γῆς οὐδ' ὑπὸ γῆς *neither upon the earth nor under the earth* P. Menex. 246 d, ἐπὶ θρόνου ἐκαθίστο *he seated himself on a throne* X. C. 6. 1. 6; of the vehicle (lit. or figur.) *upon which*: ἐπὶ τῶν ἵππων ὀχεῖσθαι *to ride on horseback* 4. 5. 58 (never ἐπὶ with dat.), ἐπὶ τῆς ἐμῆς νεώς *on my ship* L. 21. 6; *in the direction of*: ἐπὶ Σάρδεων ἔφευγε *he fled toward Sardis* X. C. 7. 2. 1; *in the presence of* (cp. παρά with dat.): ἐπὶ μαρτύρων *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 (unemphatic) pronouns of reference (αὐτοῦ) 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, ἐπ' ἐμοῦ *in my time* T. 7. 86, ἐπὶ τοῦ Δεκελικοῦ πολέμου *in the Deceleian war* D. 22. 15.  
 c. Other relations: μενεῖν ἐπὶ τῆς ἀνοίας τῆς αὐτῆς *to persist in the same folly* D. 8. 14, & ἐπὶ τῶν ἄλλων ὁρᾶτε, ταῦτ' ἐφ' ἑμῶν αὐτῶν ἀγνοεῖτε *what you see in the case of others, that you ignore in your own case* I. 8. 114, ἐφ' ἐαυτῶν ἐχώρουν *they proceeded by themselves* X. A. 2. 4. 10, ἐπὶ τεττάρων *four deep* 1. 2. 15, οἱ ἐπὶ τῶν πρᾶγματων *the men in power* D. 18. 247.

## 2. ἐπὶ with the Dative

- a. Local: *on, by*: οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ *they dwell on the isthmus* T. 1. 56, τὸ ἐπὶ θαλάσῃ τείχος *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): *ἦν ἥλιος ἐπὶ δυσμαῖς the sun was near setting* X. A. 7. 3. 34.
- c. Other relations: Succession, Addition: *τὸ ἐπὶ τοῦτῳ γ' ἀποκρίναι answer the next question* P. A. 27 b, *ἀνέστη ἐπ' αὐτῷ he rose up after him* X. C. 2. 3. 7, *ἐπὶ τῷ σίτῳ ὄφον relish with bread* X. M. 3. 14. 2. Supervision: *ἀρχων ἐπὶ τοῖσιν ἦν there was a commander over them* X. C. 5. 3. 56. Dependence: *καθ' ὅσον ἐστὶν ἐπ' ἐμοὶ as far as is in my power* I. 6. 8. Condition: *ἐφ' οἷς τὴν εἰρήνην ἐποιήσαμεθα on what terms we made the peace* D. 8. 5. Reason, motive, end, as with verbs of emotion (instead of the simple dative, 1517): *πάντα ταῦτα θαυμάζω ἐπὶ τῷ κάλλει I am astonished at all these things because of their beauty* X. O. 4. 21, *οὐκ ἐπὶ τέχνῃ μαθεὶς ἀλλ' ἐπὶ παιδείᾳ you learned this not to make it a profession but to gain general culture* P. Pr. 312 b. Hostility (less common in prose than in poetry; usually with accus.): *ἡ ἐπὶ τῷ Μήδῳ ξυμμαχία the alliance against the Medes* T. 3. 63. Price: *ἐπὶ πόσῳ; for how much?* P. A. 41 a.

### 3. *ἐπὶ* with the Accusative

- a. Local: of the goal: *ἐξελαυνεῖ ἐπὶ τὸν ποταμόν he marches to the river* X. A. 1. 4. 11, *ἀφίκοντο ἐπὶ τὸν ποταμόν they arrived at the river* 4. 7. 18 (rarely the gen. with verbs of arrival), *ἀνέβαινεν ἐπὶ τὸν ἵππον he mounted his horse* X. C. 7. 1. 1. Extension: *ἐπὶ πάσαν Ἀσίαν ἑλλόγιοι famous over all Asia* P. Crit. 112 c.
- b. Temporal: extension: *ἐπὶ πολλὰς ἡμέρας for many days* D. 21. 41.
- c. Quantity, measure: *ἐπὶ μικρόν a little, ἐπὶ πλέον still more, ἐπὶ πάν in general, πλάτος ἔχων πλείον ἢ ἐπὶ δύο στάδια wider than (up to) two stades* X. C. 7. 5. 8.
- d. Other relations: Purpose, object in view: *πέμπειν ἐπὶ κατασκοπὴν to send for the purpose of reconnoitering* X. C. 6. 2. 9, *ἀπέστειλαν ἐπὶ χρήματα they sent for money* T. 6. 74. Hostility: *ἐπλεον ἐπὶ τοὺς Ἀθηναίους they sailed against the Athenians* 2. 90. Reference: *τὸ ἐπ' ἐμέ (with or without εἶναι) as far as I am concerned (more commonly ἐπ' ἐμοί)*; *τὸ γὰρ ἐπ' ἐκείνῳ 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* (*ἐπιγράφειν* write upon), *over* (*ἐπιπλεῖν* sail over), *at*, of cause (*ἐπιχαλεπεν* rejoice over or at), *to*, toward (*ἐπιβοθεῖν* send assistance to), *in addition* (*ἐπιδιδόναί* give in addition), *against* (*ἐπιβουλεύειν* plot against), *after* (*ἐπιγίγνεσθαι* be born after, *ἐπισκευάζειν* repair); *causative* (*ἐπαληθεύειν* verify); *intensity* (*ἐπικρύπτειν* hide; *ἐπιβουλεύεσθαι* further deliberate = reflect); *reciprocity* (*ἐπιμελίσσασθαι ἀλλήλοις* exchange friendly dealings).

1690. *κατά* down (cp. *κάτω*), opposed to *ἀνά*. With the genitive (the genitive proper (of the goal) and the ablative genitive) and the

accusative. With the genitive, the motion is perpendicular; with the accusative, horizontal.

### 1. *κατά* with the Genitive

- a. Local: *down from, down toward, under*: ἀλάμνοι *κατὰ τῆς πέτρης* having leapt down from the rock X. A. 4. 2. 17, *κατ' ἀκρᾶς* utterly, completely (down from the summit) P. L. 909 b, *ψυχὴ κατὰ χθονὸς ᾤχετο* his soul went down under the earth Ψ 100, *μύρον κατὰ τῆς κεφαλῆς καταχέαντες* having poured myrrh (down) over their heads P. R. 398 a; rarely of rest: ὁ *κατὰ γῆς* the man under the earth X. C. 4. 6. 5.
- b. Temporal (very rare): *κατὰ παντὸς τοῦ αἰῶνος* for all eternity Lyc. 7.
- c. Other relations: *against*, as *κατ' ἐμαυτοῦ ἐρεῖν* to speak against myself P. A. 37 b; rarely in a favourable or neutral sense, as *οἱ κατὰ Δημοσθένους ἔπαινοι* the eulogies on Demosthenes Aes. 3. 50, *κατὰ πάντων λέγειν* to speak with regard to all X. C. 1. 2. 16; *by* (with verbs of swearing), as *δυνόντων τὸν ὅρκον κατὰ λεπῶν τελείων* let them swear the oath by (lit. down over) full-grown victims T. 5. 47.

### 2. *κατά* with the Accusative

- a. Local: *ἔπλεον κατὰ ποταμὸν* they sailed down-stream Hdt. 4. 44, *κατὰ τὰς εἰσόδους ἐφεπόμενοι* following to the entrances X. C. 3. 3. 64. Extension: *καθ' ὅλην τὴν πόλιν* throughout the entire city Lyc. 40, *κατὰ γῆν* by land L. 2. 32, *διώκοντες τοὺς καθ' αὐτοὺς* pursuing those stationed opposite themselves X. A. 1. 10. 4.
- b. Temporal (post-Homeric): *κατὰ πλοῦν* during the voyage T. 3. 32, *κατ' ἐκείνον χρόνον* at that time 1. 139, *οἱ καθ' ἐαυτὸν* his contemporaries D. 20. 73.
- c. Other relations: Purpose: *κατὰ θεῶν ἦκεν* came for the purpose of seeing T. 6. 81. Conformity: *κατὰ τούτους ῥήτωρ* an orator after their style P. A. 17 b, *κατὰ τοὺς νόμους* according to the laws D. 8. 2. Ground on which an act is based: *κατὰ φιλιᾶν* owing to friendship T. 1. 60. Comparisons: *μείζω ἢ κατὰ δάκρυα πεπονθότες* having endured sufferings too great for (than according to) tears 7. 75 (cp. *maior quam pro*). Manner: *καθ' ἡσυχίαν* quietly T. 6. 64. Distribution: *κατ' ἔθνη* nation by nation T. 1. 122, *δέκα δραχμαὶ κατ' ἄνδρα* ten drachmae the man Aes. 3. 187, *κατὰ σφᾶς αὐτοὺς* per se T. 1. 79. Approximate numbers: *κατὰ πεντήκοντα* about fifty Hdt. 6. 79.

### 3. *κατά* in Composition

*Down from above* (*καταπίπτειν* fall down), *back* (*καταλείπειν* leave behind), *against, adversely* (*καταγιγνώσκειν* condemn, *decide against*, *καταφρονεῖν* despise), *completely* (*καταπετροῦν* stone to death, *κατεσθλεῖν* eat up), often with an intensive force that cannot be translated. An intransitive verb when compounded with *κατά* may become transitive (1559).

1691. *μετά*: 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.). *μετά* denotes participation, community of action. *πεδά* (Lesb. and other dialects) agrees in meaning with *μετά*, but is of different origin.

1. *μετά with the Genitive*

Usually of persons and abstract nouns.

Local: *among, together with*, as καθήμενος μετὰ τῶν ἄλλων *sitting among the rest* P. R. 359e, θύσαι μετ' ἐκείνων *to sacrifice in company with them* X. C. 8.3.1; *on the side of*, as οἱ μετὰ Κρόνου βάρβαροι *the barbarians in the army of Cyrus* X. A. 1.7.10, μετὰ τῶν ἡδικημένων πολεμεῖν *to wage war on the side of the wronged* D. 9.24, οὐ μετὰ τοῦ πλήθους *without the consent of the people* T. 3.66; *besides*: γενόμενος μετὰ τοῦ ξυνοῦ καὶ δυνατοῦ *showing himself powerful as well as sagacious* T. 2.15. Accompanying circumstances (concurrent act or state): μετὰ κινδύνων κτησάμενοι (τὴν τάξιν) *having acquired their position amid dangers* D. 3.36, λῆπη μετὰ φόβου *grief and terror* T. 7.75. Joint efficient cause: μετὰ πόνων ἐλευθέραν ἐποίησαν τὴν Ἑλλάδα *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 μνηστήρεσσιν ἔειπεν *he spake amid the suitors* ρ 467, μετὰ φρεσὶ *in their hearts* Δ 245.

3. *μετά with the Accusative*

Local: *into the midst of*: νεκροὺς ἔρυσαν μετὰ λαῶν Ἀχαιῶν *they dragged the dead into the midst of the host of the Achaeans* E 573; *with an idea of purpose*: λέγει μετὰ Νέστορα *to go after (in quest of) Nestor* K 73. Extension over the midst of: μετὰ πληθύν *throughout the multitude* B 143. Phrase: μετὰ χειρὸς ἔχειν *to have in hand* T. 1.138.

N. — From the use in μετ' ἔχνα βαῖνε θεῶιο *he went after the steps of the goddess* γ 30 is derived the prose use: *after (of time or rank)*, as μετὰ τὰ Τρωϊκὰ *after the Trojan war* T. 2.68, μετὰ θεοῖς ψυχὴ θεύτατον *after the gods the soul is most divine* P. L. 726. The range of μετὰ with acc. in Attic prose is not wide.

4. *μετά in Composition*

*Among* (μεταδίδοναι *give a share*), *after*, *in quest of* (μεταπέμπεσθαι *send for*).

When one thing is *among* other things, it may be said to *come after* another, to *succeed* or *alternate* with it; hence of *succession* (μεθήμερινός *diurnus*; cp. μεθ' ἡμέραν *after daybreak*), *alteration* or *change* (μεταγράφειν *rewrite*, μεταμελεῖν *repent* i.e. *care for* something else).

When contrasted with σύν, μετὰ often denotes *participation*: ὁ μέτοχος *the partner*, ὁ συνών *the companion*. σύν often denotes something added. But μετὰ is usually the prose preposition for σύν, though it does not mean *inclusive of*.

1692. παρὰ (Hom. παρὰ, Lat. *por-* in *porrigere*) *alongside, by, near*. Except with the accusative παρὰ is commonly used of persons and personified things.

1. *παρὰ with the (Ablative) Genitive*

Usually *coming* or *proceeding from* a person, in Hom. also of things; cp. *de chez*.

- a. Local : *οἱ ἀπομολοῦντες παρὰ βασιλέως* the deserters from the king X. A. 2. 1. 6. In poetry, where we might expect the dat. (1659 a) : *ἔγρετο παρ' Ἥρας* lit. he awoke from the side of Hera O 5. In standard Attic prose *παρὰ* with the gen. of a thing is excessively rare. When so used, the thing is personified, or the thing implies a person (as *πόλις, ἀρχή, θεᾶτρον*).
- b. Author, Source (cp. 1410) : with verbs of receiving, taking, asking, learning, sending, etc. : *παρὰ Μήδων τὴν ἀρχὴν ἐλάβανον Πέρσαι* the Persians wrested the empire from the Medes X. A. 3. 4. 8, *παρὰ σοῦ ἐμάθομεν* we learned from you X. C. 2. 2. 6 ; *ἡ παρὰ τῶν θεῶν εὖνοια* the good-will on the part of the gods D. 2. 1 (less commonly *ἀπὸ*) ; with passives and intransitives (instead of *ὑπὸ* with the gen. of the agent) : *τὰ παρὰ τῆς τύχης δωρηθέντα* the gifts of Fortune I. 4. 26, *τοῦτο παρὰ πάντων ὁμολογεῖται* this is acknowledged on all sides (on the part of all) L. 80. 12.

## 2. *παρὰ* with the Dative

Almost always of persons in standard Attic prose ; cp. *chez*.

- a. Local : *οὐ παρὰ μητρὶ εἰσὶν οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ* the boys do not eat with their mothers, but with their teachers X. C. 1. 2. 8, *παρ' ἐμοὶ σκηνοῦν* to mess with me (as *chez moi*) 6. 1. 40 ; of things : *τὰ παρὰ θαλάττῃ χωρὶα* the places along the sea X. A. 7. 2. 25.
- b. Other relations : Possessor : *τὸ μὲν χρῦσον παρὰ τοῦτ' , οἱ δὲ κινδύνοι παρ' ἡμῖν* this man has the gold, you the dangers Aes. 3. 240 ; of the superior in command : *οἱ παρὰ βασιλεῖ ὄντες* those under the king X. A. 1. 5. 16 ; of the person judging : *ἀναίτιος παρὰ τοῖς στρατιώταις* blameless in the opinion of the troops X. C. 1. 6. 10, *ὁμολογεῖται παρὰ τῷ δήμῳ* it is agreed in the opinion of the people Lyc. 54 (here *παρὰ* denotes the sphere of judgment) ; with the gen. after a passive (1692. 1. b) it denotes the source.

## 3. *παρὰ* with the Accusative

- a. Local : of motion *to*, in prose only of persons : *ἦκε παρ' ἐμὲ* come to me X. C. 4. 5. 25 ; motion *along, by, past* (a place) : *παρὰ γῆν πλεῖν* sail along shore T. 6. 13 ; of parallel extent (*along, alongside, beside*) with verbs of motion and of rest (often the dat.), and often when no verb is used : *ἥντερ εἰλαβον ναῦν, ἀνέθεσαν παρὰ τὸ τροπαῖον* the ship they captured they set up alongside of the trophy T. 2. 92, *εἶπεν αὐτῷ μένειν παρ' ἐαυτὸν* he told him to remain close by him X. C. 1. 4. 18, *τὸ πεδὶον τὸ παρὰ τὸν ποταμὸν* the plain extending along the river X. A. 4. 3. 1, *ἦν παρὰ τὴν ὁδὸν κρήνη* there was a spring by the road 1. 2. 13. *Contrary to* : *παρὰ τοῖς νόμοις ἢ κατ' αὐτοὺς* contrary to (i.e. going past) the laws or in accordance with them D. 23. 20 ; in addition to (*along beside*) : *ἔχω παρὰ ταῦτα ἄλλο τι λέγειν* besides this I have to say something else P. Ph. 107 a. *Phrase* : *παρ' ὀλίγον ἐποιούοντο Κλέανδρον* they treated Cleander as of no account (cp. 'next to nothing') X. A. 6. 6. 11.
- b. Temporal : (duration) *παρὰ πάντα τὸν χρόνον* throughout the whole time D. 5. 2, (momentary) *παρὰ τὰ δεινὰ* in the hour of danger Aes. 3. 170, *παρ' αὐτὰ τὰ δεικνύματα* at the time of (i.e. immediately after) the offences themselves D. 18. 13.
- c. Other relations : Cause = *διὰ* : *παρὰ τὴν ἡμετέραν ἀμέλειαν* in consequence of our negligence D. 4. 11, *εἰ παρὰ τὸ προαισθῆσθαι κεκώλυται* if it was prevented by being perceived in advance 19. 42. Dependence : *παρὰ τοῦτο γέγονε τὰ*

τῶν Ἑλλήνων *the fortunes of the Greeks depend on this* D. 18. 282. Measure: παρὰ μικρὸν ἤλθομεν ἐξανδραποδισθῆναι *we had a narrow escape (came by a little) from being enslaved* I. 7. 6, παρὰ πολὺ *by far* T. 2. 8. Comparison: ἐξέτασον παρ' ἀλλήλα *contrast with each other* D. 18. 265, χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥρην *stormy weather more severe than was to be expected at the season then present* T. 4. 6.

#### 4. παρὰ in Composition

*Alongside, by, beside* (παρίεναι *go alongside*), *beyond, past* (παρελαύνειν *drive past*), *over* (παρορᾶν *overlook*), *aside, amiss* (παρακούειν *misunderstand*).

1693. περί *around* (on all sides), *about*; cp. περίξ *round about*. Lat. *per* in *permagnum*. περί is wider than ἀμφί: cp. X. Vect. 1. 7 οὐ περιρρυτος οὖσα ὡς περ νῆσος . . . ἀμφιβάλαττος γάρ ἐστι *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 τρόπῳ βεβαῶς *riding on (astride) the keel* ε 180.
- b. Other relations: *about, concerning* (Lat. *de*), the subject *about which* an act or thought centres: περί πατρίδος μαχοῦμενοι *fighting for their country* T. 6. 89 (cp. ὑπέρ), δεισᾶς περί τοῦ υἱοῦ *fearing for his son* X. C. 1. 4. 22, λέγειν περί τῆς εἰρήνης *to speak about peace* T. 5. 55; τὰ περί τινος instead of τὰ περί τινα is used in the neighbourhood of a verb of saying or thinking (which takes περί with gen.): τὰ περί τῆς ἀρετῆς *the relations of virtue* P. Pr. 360 e. Superiority (cp. 1402): περίεσσι γυναικῶν εἶδος θοῦ *dost surpass women in beauty* ε 248, περί παντὸς ποιούμενοι *regarding as (more than everything) all-important* T. 2. 11 (cp. 1873).

#### 2. περί with the Dative

- a. Local: *about*: of arms, dress, etc., in prose: στρεπτοὶ περί τοῖς τραχήλοις *collars about their necks* X. A. 1. 5. 8, ἃ περί τοῖς σώμασιν ἔχουσιν *the clothes about their persons* I. ep. 9. 10 (only case in the orators), περί δουρὶ A 303.
- b. Other relations (usually poetic): External cause: δεισάντες περί ταῖς ναυσὶν *afraid for their ships* T. 7. 53 (with verbs of *fearing*, περί with the gen. is *fear of* or *fear for*). Inner impulse: περί τάρβει *from fear* A. Pers. 694.

#### 3. περί with the Accusative

- a. Local: of position: ἀπέστειλαν ναῦς περί Πελοπόννησον *they despatched ships round about Peloponnese* T. 2. 23, ἔκουν περί πᾶσαν τὴν Σικελίαν *they settled all round Sicily* 6. 2; of persons: οἱ περί Ἡράκλειτον *the followers of Heraclitus* P. Crat. 440 c.
- b. Indefinite statement of time and number: περί ὀρθρον *about dawn* T. 6. 101, περί ἐβδομήκοντα *about seventy* 1. 54.
- c. Other relations: Occupation: οἱ περί τὴν μουσικὴν ὄντες *those who are engaged in liberal pursuits* I. 9. 4; connected with, of general relation (*with reference to*): οἱ νόμοι οἱ περί τοῦ γάμου *the laws about marriage* P. Cr. 50 d, περί θεῶν ἀσεβέστατοι *most impious in regard to the gods* X. H. 2. 3. 53, τὰ περί τὰς ναῦς *naval affairs* T. 1. 13. Verbs of action (except verbs of

*striving*) prefer *περί* with accus., verbs of perception, emotion, knowing prefer *περί* with gen. But the cases often shift.

#### 4. *περί* in Composition

*Around, about* (*περιέχειν* surround), *beyond, over* (*περιεῖναι* excel; and *περιόρῃ* look beyond, overlook, suffer), (*remaining*) *over* (*περιγίγνεσθαι* remain over, result, and excel), *exceedingly* (*περιχαρής* very glad).

**1694.** *πρό* (Lat. *pro*, for) *before*. Cp. *ἀντί*, which is narrower in meaning.

#### 1. *πρό* with the Genitive only

- a. Local : *πρό τῶν ἀμαξῶν* in front of the wagons X. C. 6. 2. 36.
- b. Temporal : *πρό τῆς μάχης* before the battle X. A. 1. 7. 13.
- c. Other relations : Defence or care (cp. *ὑπέρ*) : *διακινδυνεύειν πρό βασιλέως* to incur danger in defence of (prop. in front of) the king X. C. 8. 8. 4. Preference (cp. *ἀντί*) : *οἱ ἐπαινοῦντες πρό δικαιοσύνης ἀδικίαν* those who laud injustice in preference to justice P. R. 361 e, *πρό πολλοῦ ποιεῖσθαι* to esteem highly (in preference to much) I. 5. 138, *φωρεῖν πρό τῶνδε* to speak for them (as their spokesman) S. O. T. 10 (*ἀντί τῶνδε* = as their deputy, *ὑπέρ τῶνδε* as their champion).

#### 2. *πρό* in Composition

*Before, forward, forth* (*προβάλλειν* put forward), *for, in behalf of, in defence of, in public* (*προαγορεύειν* give public notice), *beforehand* (*πρόδηλος* manifest beforehand), *in preference* (*προαίρεισθαι* choose in preference).

**1695.** *πρός* (Hom. also *πρὸς*), *at, by* (*fronting*). Of like meaning, but of different origin, is Hom. *πρὶ*.

#### 1. *πρός* with the Genitive

- a. Local (not common in prose) : *τὸ πρὸς ἐσπέρας τείχος* the wall facing the west X. H. 4. 4. 18, *τὰ ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ* having the pack-animals on the side toward the river X. A. 2. 2. 4.
- b. Other relations : Descent : *πρὸς πατρός* on the father's side Aes. 3. 169. Characteristic : *οὐ γὰρ ἦν πρὸς τοῦ Κόρου τρόπου* for it was not the way of Cyrus X. A. 1. 2. 11. Point of view of a person : *πρὸς ἀνθρώπων ἀσχερός* 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 ; *τοῦ ἀντὶ πλεονεξίας* of ; *σπονδὰς ποιησάμενος πρὸς Θηβαίων μᾶλλον ἢ πρὸς ἑαυτῶν* making a truce more to the advantage of the Thebans than of his own party X. H. 7. 1. 17 ; in oaths and entreaties : *πρὸς θεῶν* by the gods X. H. 2. 4. 21.

#### 2. *πρός* with the Dative

In a local sense, denoting proximity (generally, in prose, of towns or buildings, not of persons) : *πρὸς τῇ πόλει τὴν μάχην ποιεῖσθαι* to fight near the city T. 6. 49 ; sometimes like *ἐν*, as *πρὸς ἱεροῖς τοῖς κοινοῖς ἀνατεθῆναι* to be dedicated in the common shrines T. 3. 57. Occupation : *ἦν ὅλος πρὸς τῷ λήμματι* he was wholly intent upon his gain D. 19. 127. In addition to : *πρὸς αὐτοῖς* besides these T. 7. 57. In the presence of : *πρὸς τῷ διαιτητῇ λέγειν* to speak before the arbitrator D. 39. 22.

## 3. πρὸς with the Accusative

- a. Local (direction toward or to, strictly fronting, facing): *ὁμᾶς ἄγομεν πρὸς αὐτούς we will lead you to them* X. A. 7. 6. 6, *πρὸς νότον (toward the) south* T. 3. 6, *λέγει πρὸς τοὺς πολεμίους to go against the enemy* X. A. 2. 6. 10.
- b. Temporal (rare): *πρὸς ἡμέρᾳ toward daybreak* X. H. 2. 4. 6.
- c. Other relations: friendly or hostile relation: *πρὸς ἐμὲ λέγετε speak to me* X. C. 6. 4. 19, *φιλίᾳ πρὸς ὁμᾶς friendship with you* I. 5. 32, *ἐχθρᾶ πρὸς τοὺς Ἀργεῖους enmity to the Argives* T. 2. 68, but *ἡ πρὸς ἡμᾶς ἐχθρᾶ our enmity* 6. 80, *ἡ ἀπέχθεια πρὸς 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, πρὸς is used either of the subject or of the object or of both parties involved. With words denoting warfare πρὸς indicates a double relation, and the context must determine which party is the aggressor or assailant: *ναυμαχίᾳ Κορινθίων πρὸς Κορκυραίων a sea-fight between the Corinthians and the Corcyreans* T. 1. 13 (here καί often suffices, as *ὁ Λακεδαιμονίων καὶ Ἑλλείων πόλεμος* X. H. 3. 2. 31). Relation in general: *οὐδὲν αὐτῷ πρὸς τὴν πόλιν ἐστὶν he has nothing to do with the city* D. 21. 44, *πρὸς τοὺς θεοὺς εὐσεβῶς ἔχειν to be pious toward the gods* Lyc. 15. Purpose: *πρὸς τί; to what end?* X. C. 6. 3. 20, *πρὸς χάριν λέγειν to speak in order to court favour* D. 4. 51; *with a view to* (often nearly = διὰ): *πρὸς ταῦτα βουλευέσθε ἐδ wherefore be well advised* T. 4. 87, *πρὸς τὰ παρόντα in consequence of the present circumstances* 6. 41. Conformity: *πρὸς τὴν ἀξίαν according to merit* X. C. 8. 4. 29. Standard of judgment: *οὐδὲ πρὸς ἀργύριον τὴν εὐδαιμονίαν ἔκρινον nor did they estimate happiness by the money-standard* I. 4. 76, *χωρᾶ ὡς πρὸς τὸ πλῆθος τῶν πολιτῶν ἐλαχίστη a territory very small in proportion to the number of its citizens* 4. 107; and hence of comparison: *οἱ φανλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετιώτερους . . . ἀμεινον οἰκοῦσι τὰς πόλεις the simpler class of men, in comparison with the more astute, manage their public affairs better* T. 3. 37. Exchange: *ἡδονᾶς πρὸς ἡδονᾶς καταλλάττεσθαι to exchange pleasures for pleasures* P. Ph. 69 a.

## 4. πρὸς in Composition

*To*, toward (*προσελαύνειν drive to, προστρέπειν turn toward*), in addition (*προσλαμβάνειν take in addition*), against (*προσκρούειν strike against, be angry with*). Often in the general sense of *additionally*, qualifying the whole sentence rather than the verb.

1696. σύν (Older Attic ξύν; cp. Ion. ξύνος from κοινός = κοινός, Lat. cum) with.

## 1. σύν with the Instrumental Dative only.

- a. In standard (i.e. not Xenophontic) prose σύν has been almost driven out of use by μετά. It is used (1) in old formulas, as *σὺν (τοῖς) θεοῖς with the help of the gods*, *σὺν (τοῖς) ὅπλοις in arms*, etc. (of things attached to a person), *σὺν νῷ intelligently*; (2) of sum totals (*along with, including*), as



σὺν τοῖς ἔργοις πλέον ἢ δέκα τάλαντα ἔχει *he has more than ten talents interest included* D. 28. 13.

- b. σὺν is usually poetic (rare in comedy) and Xenophontic; it is often used in the formulas of a (1) and of persons and things personified. Its older and poetic meaning is *along with* (of something secondary or added to the action) and *with the help of*. So in Xen.: *together with, along with*: σὺν τῇ γυναίκῃ δειπνεῖν *to sup with your wife* X. C. 6. 1. 49; to reinforce the simple dative: ἀκολουθεῖν σὺν τινι, πορεύεσθαι σὺν τινι (1524); with the collateral notion of help: *with the aid of*, as σὺν ἐκείνῳ μάχεσθαι *to fight with his help* X. C. 5. 3. 5.
- c. Means and Instrument (regarded as accompaniments of an action: the comitative instrumental): ἡ κτῆσις αὐτῶν ἔστιν οὐδαμῶς σὺν τῇ βίῃ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ *they (friends) are acquired, not by forcible means, but by kindness* X. C. 8. 7. 13.
- d. Manner: σὺν γέλῳτι ἦλθον *they went laughing* X. A. 1. 2. 18. *In conformity with* (opp. to *παρά*): οὐκ ἐπέτρεψε τῷ δήμῳ παρά τοῖς νόμοις ψηφισασθαι, ἀλλὰ σὺν τοῖς νόμοις ἡναντιώθη κτλ. *he did not permit the people to vote contrary to the laws, but, in conformity with them, opposed himself, etc.* X. M. 4. 4. 2.

## 2. σὺν in Composition

*Together with* (συμβιοῦν *live with*, συμπορεύεσθαι *march in company with*), *together* (συμβάλλειν *conicere*), *completely* (συμπληροῦν *fill up*), contraction in size (συντρίμνειν *cut short*), and generally of union or connection. Standard prose uses *συν-* freely.

1697. ὑπέρ (Hom. also ὑπείρ) *over*, Lat. *super*. For the contrast with ἐπί, see 1689.

## 1. ὑπέρ with the Genitive

- a. Local: *from over*: ὑπὲρ τῶν ἄκρων κατέβαινον *they came down over the heights* T. 4. 25; *over, above*: ὑπὲρ τῆς κώμης γήλοφος ἦν *above the village was a hill* X. A. 1. 10. 12.
- b. Other relations: *in defence of, on behalf of*: μαχόμενος ὑπὲρ ὑμῶν *fighting for you* (standing over to protect) P. L. 642 c; *in place of, in the name of*: ἐγὼ λέξω καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἡμῶν *I will speak both for you and for ourselves* X. C. 3. 3. 14. Purpose: ὑπὲρ τοῦ ταῦτα λαβεῖν *in order to get this* D. 8. 44; *concerning, about* (often = *περί* in Demos. and the later orators; in inscr. after 300 B.C.): φόβος ὑπὲρ τοῦ μέλλοντος *fear for the future* T. 7. 71, μὴ *περί* τῶν δικαίων μηδ' ὑπὲρ τῶν ξέω *πράγματων* *not about your just claims nor about your foreign interests* D. 6. 35.

## 2. ὑπέρ with the Accusative

- a. Local: ὑπὲρ οὐδὲν ἐβήσεντο *he passed over the threshold* ὅς, οἱ ὑπὲρ Ἑλλάσποντον οἰκοντες *those who dwell beyond the Hellespont* X. A. 1. 1. 9.
- b. Temporal (= *πρό*) rare: ὑπὲρ τὰ Μηδικὰ *before the Persian wars* T. 1. 41.
- c. Measure: ὑπὲρ ἡμισυ *more than half* X. C. 3. 3. 47, ὑπὲρ ἀνθρώπων *beyond the power of man* P. L. 839 d.

3. *ὑπέρ* in Composition

*Over, above* (ὑπερβάλλειν *cross over*, ὑπερέχειν *trans. hold over*, intr. *be above*), *in behalf of, for* (ὑπερμαχεῖν *poet. fight for*), *exceedingly* (ὑπερφρονεῖν *be over-proud*).

1698. *ὑπὸ* (Hom. also ὑπαί, Lesbian ὑπα-), *under, by*, Lat. *sub*.

1. *ὑπὸ* with the Genitive

- a. *Local* (rare in Attic prose): *out from under* (poet., cp. ὑπὲκ): ῥέει κρήνη ὑπὸ σπείους *a spring flows out from a cave* ι 140, λαβὼν βοῦν ὑπὸ ἀμάξης *taking an ox from a wagon* X. A. 6. 4. 25; *under* (of rest): τὰ ὑπὸ γῆς (a fixed phrase) *ἀπαντα all things under the earth* P. A. 18 b.
- b. *Other relations* (metaphorically *under the agency of*): Direct agent (with passives and with verbs having a passive force); contrast διὰ, 1685. 2. d: σωθέντες ὑπὸ σοῦ *saved by you* X. A. 2. 5. 14, αἰσθόμενος ὑπ' αὐτομόλων *informed by deserters* T. 5. 2, εὖ ἀκούειν ὑπὸ ἀνθρώπων *to be well spoken of by men* X. A. 7. 7. 23. With passive nouns: ἡ ὑπὸ Μελέτρου γραφή *the indictment brought by Meletus* X. M. 4. 4. 4, κλήσις ὑπὸ τῆς βουλῆς *invitation by the Senate* D. 19. 82. External cause: ἀπώλετο ὑπὸ λιμοῦ *perished of hunger* X. A. 1. 5. 5, οὐκ ἐπὶ πολλὸ ὑπὸ τῶν ἱππέων ἐξιώντες *not going out far because of the cavalry* T. 6. 37. Internal cause: ὑπὸ τῶν μεγίστων νικηθέντες, τῆς καὶ δόου καὶ ὠφελίας *constrained by the strongest motives, honour and fear and profit* T. 1. 76. External accompaniment, as pressure, in ἐτόξευον ὑπὸ μαστίγων *they shot under the lash* X. A. 3. 4. 25; sound, in ὑπὸ αὐλητῶν *to the accompaniment of flute-players* T. 5. 70; light, in ὑπὸ φᾶνός πορεύεσθαι *to go with a torch* X. R. L. 5. 7. Manner: ὑπὸ σπουδῆς *hastily* T. 3. 33.

N. 1. — *ὑπὸ* 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, κινδύνος, νόμος, (3) natural phenomena, as χειμῶν, (4) emotions, as φόβος. The dative may also be employed. See 1493, 1494.

N. 2. — On *ὑπὸ* to express the personal agent with the perf. pass. see 1493.

2. *ὑπὸ* with the Dative

- a. *Local*: *under* (of rest): ἐστάναι ὑπὸ τινὶ δένδρῳ *to stand under a tree* P. Phil. 88 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 παιδοτρύβῃ ἀγαθῇ πεπαιδευμένος *educated under (the guidance of) a good master* P. Lach. 184 e. Coöperative cause (poet.): βῆ ὑπ' ἀμόμωνι πομπῇ *he went under a blameless convoy* Z 171. Subjection: οἱ ὑπὸ βασιλεῖ ὄντες *the subjects of (i.e. those under) the king* X. C. 8. 1. 6, ὅφ' αὐτῷ ποιήσασθαι *to bring under his own power* D. 18. 40.

3. *ὑπὸ* with the Accusative

- a. *Local*: Motion under: ὑπ' αὐτὸν (τὸν λόφον) στήσας τὸ σπράτευμα *halting the army under the hill* X. A. 1. 10. 14. Motion down under (poet.): εἰμ' ὑπὸ γαίαν *I shall go down under the earth* Z 333. Extension or position: αἰ

*ὑπὸ τὸ ὄρος κῶμαι* the villages at the foot of the mountain X. A. 7. 4. 5. Proximity: *ὑποκειμένη ἡ Εὐβοία ὑπὸ τὴν Ἀττικὴν* Euboea lying close by (under) Attica I. 4. 108.

b. Temporal (of time impending or in progress): *ὑπὸ νύκτα* at the approach of night (sub noctem) T. 2. 92, *ὑπὸ νύκτα* during the night Hdt. 9. 58, *ὑπὸ τῇ εἰρήνῃ* at the time of the peace I. 4. 177.

c. Other relations. Subjection: *ὑπὸ σφᾶς ποιῆσθαι* to bring under their own sway T. 4. 60.

#### 4. ὑπὸ in Composition

*Under* (ὑποτίθεσθαι place under), behind (ὑπολείπειν leave behind), secretly (cp. underhand; ὑποτέμνειν send as a spy), gradually (ὑποκαταβαίνειν descend by degrees), slightly (ὑποφαίνειν shine a little); of accompaniment (ὑπάρχειν accompany with the voice); of an action performed by another (ὑποκηρύττεσθαι have oneself proclaimed by the herald).

### IMPROPER PREPOSITIONS

**1699.** Improper prepositions do not form compounds (1647).

**1700.** With the Genitive.

The list below contains some of the adverbial words used as prepositions.

[The more important words are printed in fat type. An asterisk denotes words used only in poetry.]

*ἀγχοῦ* near, poet. and Ionic (also with dat.). *ἄνευ* without, except, besides, away from, rarely after its case. *ἀπρὸς*, *ἀπρὸν* facing, against, poet. and Ionic (also with dat.). *ἀπὸ* without, apart from, away from. *ἄχρι* and *μέχρι* as far as, until (of place, time, and number). *δίκῃ* after the manner of (accus. of δίκη). *δίχα\** apart from, unlike, except. *ἐγγὺς* near (with dat. poetical). *ἐσω* (ἐσω) within. *ἐκός* far from, poetic and Ionic. *ἐκατέρωθεν* on both sides of. *ἐκτός* without. *ἐμπροσθεν* before. *ἐναντίον* in the presence of (poet. against, gen. or dat.). *ἐνεκα*, *ἐνεκεν* (Ion. *ἐνεκα*, *ἐνεκεν*) on account of, for the sake of, with regard to, usually postpositive. From such combinations as *τούτου ἐνεκα* arose, by fusion, the illegitimate preposition *οὐνεκα* (found chiefly in the texts of the dramatists). *ἐνερθε\** beneath. *ἐντός* within. *ἐξ* out of, beyond (of time), except. *εὐθεία* straight to. *καταντικρύ* over against. *κρούφα*, *λάθρα* unbeknownst to. *μεταξὺ* between. *μέχρι* as far as. *νόσι\** apart from. *ὀπίσθεν* behind. *πρός\** before. *πέρα\** near (also with dat.). *πέρα* beyond (ultra). *πέραν* across (trans). *πλὴν* except, as *πλὴν ἀνδραπόδων* except slaves X. A. 2. 4. 27. Often an adverb or conjunction: *παντὶ δῆλον* πλὴν ἐμοὶ it is clear to everybody except me P. R. 529 a. *πλησίον* near (also with dat.). *πύρρῳ*, *πρόσω* far from. *πρί\** before (Pindar). *σχεδόν\** near. *τῆλε\** far from. *χάριν* for the sake of (accus. of χάρις), usually after its case. *χωρὶς* without, separate from.

**1701.** With the Dative.

*ἅμα* together with, at the same time with. *ὁμοῦ* together with, close to.

**1702.** With the Accusative.

*ὧς* 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: *λούω I wash.*

a. Under action is included *being*, as *ἡ ὁδὸς μακρὰ ἐστὶ the way is long.*

**1704.** Active verbs are *transitive* or *intransitive* (920).

**1705.** The action of a transitive verb is directed immediately upon an object, as *τύπτω τὸν παῖδα I strike the boy.*

**1706.** The object of a transitive verb is always put in the accusative (1553).

**1707.** The action of an intransitive verb is not directed immediately upon an object. The action may be restricted to the subject, as *ἄλγῶ I am in pain*, or it may be defined by an oblique case or by a preposition with its case, as *ἄλγῶ τοῖς πόδας I have a pain in my feet*, *ἤφ'εκετο 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 *ἀγειν (τὸ στράτευμα) march*, *αἶρειν (τὴν ἀγκύραν) hoist the anchor*, (*τὰς ναῦς*) *get under sail, start*, *ἀπάλειν (τὰς ναῦς, τὸν στρατόν) sail away, march away*, *διάγειν (τὸν βίον) live*, *ἐλαύειν (τὸν ἵππον) ride*, (*τὸ ἄρμα*) *drive*, (*τὸν στρατόν*) *march*, *καταλθεῖν (τοὺς ἵππους, τὰ ὑποζύγια) halt*, *κατέχειν (τὴν ναῦν) put in shore*, *προσέχειν (τὸν νοῦν) pay attention*, *τελευτᾶν (τὸν βίον) die.* The original sense has often been so completely forgotten that it becomes possible to say *αἶρειν τῷ στρατῷ set out with the army* T. 2. 12, *ἐλαύνων ἰδρῶντι τῷ ἵππῳ riding with his horse in a sweat* X. A. 1. 8. 1.

b. *πράττειν, ἔχειν* with adverbs often mean *to keep, to be*: *εὖ πράττειν fare well*, *καλῶς ἔχειν be well (bene se habere)*, *ἔχειν οὕτως be so.* So when a reflexive pronoun is apparently omitted: *ἔχ' αὐτοῦ stop there!* D. 45. 28.

c. Many other transitive verbs may be used absolutely, i.e. with no definite object omitted, as *νικᾶν be a victor*, *ἀδικεῖν be guilty.* Cp. 'amare' *be in love*, 'drink' *be a drunkard.* This is especially the case in compounds, e.g. of *ἀλλάττειν, ἀνέειν, διδόναι, κλίνειν, λαμβάνειν, λείπειν, μειγνύναι.*

d. In poetry many uncompounded transitive verbs are used intransitively. Many intransitive verbs become transitive when compounded with a prep., 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 γίγνεσθαι may be used, often to express solemnity. *μηῦνται γίγνεται they turned informers* T. 3. 2, *μὴ ὕβρι- στής γένη* 'do not be guilty of outrage' S. A. j. 1092.

**1711. Causative Active.**—The active may be used of an action performed at the bidding of the subject: *Κύρος τὰ βασιλεία κατέκαυσεν Cyrus burnt down the palace* (i.e. had it burnt down) X. A. 1. 4. 10. So with ἀποκτείνειν *put to death*, θάπτειν *bury*, οἰκοδομεῖν *build*, παιδεύειν *instruct*, ἀνακηρύττειν *publicly proclaim*.

**1712.** An infinitive limiting the meaning of an adjective is usually active where English employs the passive (cp. 2006).

### MIDDLE VOICE

**1713.** The middle voice shows that the action is performed with special reference to the subject: *λούμαι I wash myself*.

**1714.** The middle represents the subject as doing something in which he is interested. He may do something *to himself, for himself*, or he may act with something *belonging to himself*.

**1715.** The future middle is often (807), the first aorist middle is almost never, used passively.

**1716.** The object of the middle (1) may belong in the sphere of the subject, as his property, etc.: *λοῦμαι τὰς χεῖρας I wash my hands*, or (2) it may be brought into the sphere of the subject: *τοὺς ὀπλιτὰς μετεπέμψατο 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: *ἀλείφεισθαι anoint oneself*, *λούσθαι wash oneself*; and *κοσμεῖσθαι adorn oneself*, *στεφανοῦσθαι crown oneself*; *γυμνάζεισθαι exercise oneself*.

a. The direct reflexive idea is far more frequently conveyed by the active and a reflexive pronoun, 1723.

b. The part affected may be added in the accusative: *ἐπαίσατο τὸν μηρόν he smote his thigh* X. C. 7. 3. 6.

**1718.** So with many other verbs, as *ἵστασθαι stand (place oneself)*, *τρέ- πεσθαι turn* (lit. *turn oneself*), *δηλοῦσθαι shew oneself*, *τάττεσθαι post oneself*, *ἀπολογεῖσθαι defend oneself* (*argue oneself off*), *φαίνεσθαι shew oneself*, *appear*, *παρασκευάζεσθαι prepare oneself*, *ἀπόλλυσθαι destroy oneself*, *perish*.

**1719. The Indirect Reflexive Middle** represents the subject as acting *for himself, with reference to himself, or with something belonging to himself*. *Self* is often here the indirect object. So *πορίζεσθαι pro- vide for oneself* (*πορίζειν provide*), *φυλάττεσθαι 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 ἀρθρμίαν ἀποθεσθαι to lay aside your indolence D. 8. 46, ἐτρέφαντο τοὺς ἱππεῖς they routed the cavalry T. 6. 98, τοὺς ἐχθροὺς ἀμύνεσθαι to ward off the enemy for themselves, i.e. to defend themselves against the enemy 1. 144.

1721. The middle often denotes that the subject acts with something belonging to himself (material objects, means, powers). It is often used of acts done willingly. Thus, παρέχεσθαι furnish from one's own resources, ἐπαγγέλλεσθαι promise, make profession of, τίθεσθαι τὴν ψήφον give one's vote, τίθεσθαι τὰ ἔγχα ground arms, ἀποδείξασθαι γνώμην set forth one's opinion, λαμβάνεσθαι τινας put one's hand on (seize) something. Thus, ἐσπασμένοι τὰ ξίφη having drawn their swords X. A. 7. 4. 16, παῖδας ἐκκεκομμένοι ἦσαν they had removed their children T. 2. 78, τροπαῖον στησάμενοι having set up a trophy X. H. 2. 4. 7, ἔγχα τορῖσασθαι to procure arms for themselves T. 4. 9, ὁπλίτας μετεπέμψατο he sent for hoplites 7. 31, γυναῖκα ἡγαγόμεν I married L. 1. 6.

1722. Under the indirect middle belong the periphrases of ποιεῖσθαι with verbal nouns instead of the simple verb (cp. 1754). ποιεῖν with the same nouns means to bring about, effect, fashion, etc.

εἰρήνην ποιεῖσθαι make peace (of one nation at war with another).

εἰρήνην ποιεῖν bring about a peace (between opponents, nations at war: of an individual).

θῆρᾶν ποιεῖσθαι (= θηρᾶν) hunt, θῆρᾶν ποιεῖν arrange a hunt.

λόγον ποιεῖσθαι (= λέγειν) deliver a speech, λόγον ποιεῖν compose a speech.

ναυμαχιᾶν ποιεῖσθαι (= ναυμαχεῖν) fight a naval battle.

ναυμαχιᾶν ποιεῖν bring on a naval battle (of the commander).

ὁδὸν ποιεῖσθαι (= ὁδεύειν) make a journey, ὁδὸν ποιεῖν build a road.

πόλεμον ποιεῖσθαι wage war, πόλεμον ποιεῖν bring about a war.

σπονδὰς ποιεῖσθαι conclude (make) a treaty, or truce.

σπονδὰς ποιεῖν bring about a treaty, or truce.

1723. Active and Reflexive. — Instead of the direct middle the active voice with the reflexive pronoun is usually employed; often of difficult and unnatural actions (especially with αὐτὸς ἑαυτόν, etc.).

τὰ ἔγχα παρέδοσαν καὶ σφᾶς αὐτοὺς they surrendered their arms and themselves T. 4. 38, μισθώσας αὐτὸν hiring himself out D. 19. 29 (not μισθωσάμενος, which means hiring for himself), καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστεῖαν he himself has put an end to his own sovereignty Aes. 8. 233, ἡττώμεν ἑαυτὸν he has dishonoured himself D. 21. 103. But regularly ἀτάγχεσθαι 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 συγγράμματα ἑαυτῶν to leave behind them their written compositions P. Phae. 257 d.

1724. Middle and Reflexive. — The reflexive pronoun may be used with the middle: ἑαυτὸν ἀποκρύπτεσθαι to hide himself P. R. 393 c; often for emphasis, as in contrasts: οἱ μὲν φᾶσι βασιλεῖα κελεῦσαι τινα ἐπισφάζει αὐτὸν Κόρυς, οἱ δ'

ἐαυτὸν ἐπισφάσθαι *some say that the king issued orders for some one to slay him (Artapates) over (the body of) Cyrus, while others say that he slew himself with his own hand* X. A. 1. 8. 29, cp. also τί τὴν πόλιν προσήκε ποιεῖν, ἀρχὴν καὶ τυραννίδα τῶν Ἑλλήνων ὁρῶσαν ἐαυτῷ κατασκευαζόμενον Φίλιππον; *what did it be-seem the city to do when it saw Philip compassing for himself dominion and despotic sway over the Greeks?* D. 18. 86.

**1725. The Causative Middle** denotes that the subject has something done by another for himself: ἐγὼ γὰρ σε ταῦτα ἐδίδαξαμην *for I had you taught this* X. C. 1. 6. 2, παρατίθεσθαι σίτον *to have food served up* 8. 6. 12, ὅσοι δπλα ἀφῆρηται, ταχὺ ἄλλα ποιήσονται *all who have had their arms taken from them will soon get others made* 6. 1. 12, ἐαυτῷ σκηνὴν κατεσκευάσατο *he had a tent prepared for himself* 2. 1. 30.

a. This force does not belong exclusively to the middle; cp. 1711.

**1726. Reciprocal Middle.**—With a dual or plural subject the middle may indicate a reciprocal relation. So with verbs of *contending, conversing (questioning, replying), greeting, embracing*, etc. The reciprocal middle is often found with compounds of διά.

οἱ ἀθληταὶ ἡγωνίζοντο *the athletes contended* T. 1. 6, καταστάντες ἐμάχοντο *when they had got into position they fought* 1. 49, ἀνὴρ ἀνδρὶ διελέγοντο *they conversed man with man* 8. 93, ἐπιμελγνυσθαι ἀλλήλοις *to have friendly intercourse with one another* X. C. 7. 4. 5, ταῦτα διανεμοῦνται *they will divide this up among themselves* L. 21. 14. So αἰτιάσθαι *accuse*, λυμάλνεσθαι *maltreat*, μέμψεσθαι *blame*, ἀμυλάσθαι *vie*, παρακλετεύεσθαι *encourage one another*.

a. The active may also be employed, as πολεμεῖν *wage war*.

b. Some of these verbs have a passive aorist form, as διελέχθην (812).

**1727.** The reciprocal relation may also be expressed (1) by the use of the reflexive pronoun (cp. 1724) with the active: φθοροῦσιν ἐαυτοῖς *they are mutually envious* X. M. 3. 5. 16; (2) by the use of ἀλλήλων, etc., with the active: ἀμφοσβητούμεν ἀλλήλοις *we are at variance with one another* P. Phae. 263 a; (3) by repetition of the noun: πτωχοὶ πτωχῷ φθονεῖ = *beggars envy each other* Hesiod W. D. 26. The reflexive pronouns and ἀλλήλων, etc., may also be added to the middle.

**1728. Differences between Active and Middle.**—As contrasted with the active, the middle lays stress on the conscious activity, bodily or mental participation, of the agent.

In verbs that possess both active and middle: βουλευέσθαι *deliberate*, βουλεύειν *plan*, σταθμᾶν *measure*, σταθμᾶσθαι *calculate*, σκοπεῖν *look at*, σκοπεῖσθαι *consider*, ἔχεσθαι *cling to*, παύεσθαι *cease* (1734. 14). The force of the middle often cannot be reproduced in translation (ἀκούεσθαι, τιμᾶσθαι, ἀριθμεῖσθαι, ἐμπορεῖσθαι), and in some other cases it may not have been felt, as in ὁρᾶσθαι in poetry (προορᾶσθαι occurs in prose).

a. Many such verbs form their futures from the middle: ἀκούσομαι, ἔσομαι, ἀμαρτήσομαι. See 805.

b. In verbs in -εω, the middle signifies that the subject is acting in a manner appropriate to his state or condition: πολίτευειν *be a citizen*, πολίτευσθαι *act as*

a citizen, perform one's civic duties; *πρεσβεύειν* be an envoy, *πρεσβεύεσθαι* negotiate as envoy or send envoys (of the State in its negotiations). But this force of the middle is not always apparent.

**1729.** Middle Deponents (810) often denote bodily or mental action (feeling and thinking): *ἀλλεσθαι* jump, *πέτεσθαι* fly, *ὀρχεῖσθαι* dance, *οἰχεσθαι* be gone, *δέρκεσθαι* look; *βούλεσθαι* wish, *αἰσθάνεσθαι* perceive, *ἀκροᾶσθαι* listen, *μέμψεσθαι* blame, *οἰεσθαι* conjecture, think (lit. take omens for oneself, from *οἶς*, Lat. *avis*, *auspicium*), *ἡγείσθαι* consider; *ὀλοφύρεσθαι* lament.

a. Some of the verbs denoting a functional state or process have the middle either in all forms or only in the future.

b. Verbs denoting bodily activity regularly have a middle future, 805-806.

**1730.** Deponent verbs are either direct or indirect middles; direct: *ὑπὸ-χρεῖσθαι* undertake, promise (lit. hold oneself under); indirect: *κτᾶσθαι* acquire for oneself, *ἀγωνίζεσθαι* contend (with one's own powers).

**1731.** The middle may denote more vigorous participation on the part of the subject than the active: *σεύεσθαι* dart, but *θεῖν* run.

**1732.** The active is often used for the middle when it is not of practical importance to mark the interest of the subject in the action. The active implies what the middle expresses. So with *μεταπέμπειν* send for T. 7. 15, *δηλώσαντες τὴν γνώμην* setting forth their opinion 3. 87, *τροπαῖον στήσαντες* setting up a trophy 7. 5.

**1733.** The passive form may have reflexive force, as *κινήθηαι* set oneself in motion, *ἀπαλλαγῆαι* remove oneself, *ἐναντιωθῆαι* oppose oneself, *σωθῆαι* save oneself (*σώῃτι* save yourself P. Cr. 44 b). Some of these middle passives may take the accusative, as *αἰσχυνθῆαι* be ashamed before, *φοβηθῆαι* be afraid of, *καταπληγῆαι* τινα be amazed at some one. See 814 ff.

**1734.** List of the chief verbs showing important differences of meaning between active and middle. It will be noted that the active is often transitive, the middle intransitive.

1. *αἰεῖν* take; *αἰρεῖσθαι* choose.
2. *ἀμύνειν* τι τινα ward off something from some one, *ἀμύνειν* τινα help some one; *ἀμύνεσθαι* τι defend oneself against something, *ἀμύνεσθαι* τινα requite some one.
3. *ἀποδοῦναι* give back; *ἀποδόσθαι* sell (give away for one's profit).
4. *ἄπτειν* attach; *ἄπτεσθαι* τινος touch.
5. *ἄρχειν* begin, contrasts one beginner of an action with another, as *ἄρχειν* πολέμου take the aggressive, strike the first blow (*bellum mouere*), *ἄρχειν* λόγου be the first to speak, *ἤρχε* χειρῶν ἀδίκων he began an unprovoked assault L. 4. 11; *ἄρχεσθαι* make one's own beginning, as contrasted with the later stages, as *ἄρχεσθαι* πολέμου begin warlike operations (*bellum incipere*), *ἄρχεσθαι* τοῦ λόγου begin one's speech. *πολέμου οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνόμεθα* we shall not take the initiative in the war, but upon those who take it up we shall retaliate T. 1. 144.
6. *γαμῖν* marry (of the man, *ducere*); *γαμείσθαι* marry (of the woman, *nubere*).
7. *γράφειν* νόμον propose a law (said of the maker of a law whether or not he is himself subject to it); *γράφεσθαι* γραφὴν draw up an indictment for a public



offence, γράφεσθαι τινα *bring suit against some one* (have him written down in the magistrates' records).

8. δανείζειν (make of anything a δάνος loan) *i.e. put out at interest, lend; δανείζεσθαι* (have a δάνος made to oneself) *have lent to one, borrow at interest.*

9. δικάζειν *give judgment; δικάζεσθαι* (δικήν τινι) *go to law with a person, conduct a case* (properly *get some one to give judgment*).

10. ἐπιψηφίζειν *put to vote* (of the presiding officer); ἐπιψηφίζεσθαι *vote, decree* (of the people).

11. ἔχειν *hold; ἔχεσθαι* τινος *hold on to, be close to.*

12. θύειν *sacrifice; θυέσθαι* take auspices (of a general, etc.).

13. μισθοῦν (put a μισθός, rent, on anything) *i.e. let for hire* (locare); μισθοῦσθαι (lay a μισθός upon oneself) *i.e. hire* (conducere). Cp. 1723.

14. παύειν *make to cease, stop* (trans.); παύεσθαι *cease* (intr.). But παύω λέγων *stop talking.*

15. πείθειν *persuade; πείθεσθαι* obey (*persuade oneself*); πέποιθα *I trust.*

16. τίθεσθαι νόμον *frame or propose a law* for others (said of the lawgiver, *legem ferre* or *rogare*); τίθεσθαι νόμον *make a law* for one's own interest, for one's own State (said of the State legislating, *legem sciscere* or *iubere*). αὐτοῖς (ἀγράφοις νόμοις) οἱ ἄνθρωποι ἔθετο . . . θεοὺς οἶμαι τοὺς νόμους τοῦτους τοῖς ἀνθρώποις θεῖναι *men did not make the unwritten laws for themselves, but I think the gods made these laws for men* X. M. 4. 4. 19.

17. τιμωρεῖν τινι *avenge some one, τιμωρεῖν τινά τινι* punish *A for B's satisfaction; τιμωρεῖσθαι* τινα *avenge oneself on* (punish) *some one.*

18. τίνειν δίκην *pay a penalty* (poenas dare); τίνεσθαι δίκην *exact a penalty* (poenas sumere).

19. φυλάττειν τινά *watch some one; φυλάττεσθαι* τινα *be on one's guard against some one.*

20. χρᾶν *give an oracle, and lend; χρᾶσθαι* consult an oracle, and use.

### PASSIVE VOICE

1735. The passive voice represents the subject as acted on: ἐώθουν, ἐωθούντο, ἔπαιον, ἐπαίοντο *they pushed, were pushed, they struck, were struck* X. C. 7. 1. 38.

a. The passive has been developed from the middle. With the exception of some futures and the aorist, the middle forms do duty as passives: αἰρεῖται *takes for himself, i.e. chooses, and is chosen.* (For this development of the passive, cp. the reflexive use in *se trouver, sich finden*.) So κέχυται *has poured itself, has been poured.* In Homer there are more perfect middles used passively than any other middle tenses. Cp. 802.

b. Uncompounded ἐσχόμην sometimes retained its use as a passive. ἐσχόμην is late.

1736. The passive may have the sense *allow oneself to be, get oneself*: ἐξάγοντές τε καὶ ἐξαγόμενοι *carrying and allowing ourselves to be carried across the border* P. Cr. 48 d, ἀρεχθήσῃ Γοργίᾳ *you will incur the hatred of Gorgias* P. Phil. 58 c.

1737. Many future middle forms are used passively (807 ff.).

**1738.** The future middle forms in *-σομαι* are developed from the present stem, and express durative action; the (later) future passives in *-ήσομαι*, *-θήσομαι* are developed from the aorists in *-ην* and *-θην*, and are aoristic. This difference in kind of action is most marked when the future middle forms are used passively, but it is not always found. τοῖς ἄλλοις ξυμμάχοις παράδειγμα σαφὲς καταστήσεται, ὅς ἐν ἀφίστηται, θανάτῳ ζημωσόμενον give to the rest of the allies a plain example that whoever revolts shall be punished (in each case) with death T. 3.40, ἐὰν ἀλφ, θανάτῳ ζημωθήσεται if he is convicted, he will be punished (a single occurrence) with death D. 23.80, ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδῆσεται, ἐκκαυθήσεται τῷ φθαλμῷ the just man will be scourged, racked, fettered, will have his eyes burnt out P. R. 361 e, τῖμήσομαι I shall enjoy honour, τῖμῇθήσομαι I shall be honoured (on a definite occasion), ὠφελήσομαι I shall receive lasting benefit, ὠφελῇθήσομαι I shall be benefited (on a definite occasion). Cp. 808, 809, 1911.

**1739.** The second aorist passive was originally a second aorist active (of the *-μ* form) that was used intransitively to distinguish it from the transitive first aorist, as ἔφηνα showed, ἐφάνην appeared; ἔφθειρα destroyed, ἐφθάρην am destroyed; ἐξέπληξα was terrified, ἐξεπλάγην was alarmed. So ἐδάην learned, ἐπρόην flowed. Cp. ἔστησα placed, ἔστην stood (819).

**1740.** In Hom. all the second aorist forms in *-ην* are intransitive except ἐπλήγην and ἐτόπην was struck. Most of the forms in *-θην* are likewise intransitive in Hom., as ἐφάνθην appeared (in Attic was shown).

**1741.** The perfect passive in the third singular with the dative of the agent (1488) is often preferred to the perfect active of the first person. Thus πέπράκταί μοι it has been done by me is more common than πέπρᾱγα or πέπρᾱχα I have done.

**1742.** The passive may be passive of the middle as well as passive of the active: αἰρεῖται is taken or is chosen, βιάζεται does violence or suffers violence (is forced), ἡρέθη was taken or was chosen, ἐγράφη was written or was indicted (γέγραμμαι is commonly middle). The use of the passive as passive of the middle is post-Homeric.

a. When deponent verbs have a passive force, the future and aorist have the passive form: ἐβιάσθην I suffered violence (was forced), but ἐβιάσαμην I did violence. This holds when there was once an active form. Cp. also τιμωρεῖσθαι, μεταπέμπεσθαι, ψηφίζεσθαι, κυκλεῖσθαι.

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 ἐπιστολὴ ὑπὸ τοῦ διδασκάλου γράφεται the letter is written by the teacher (active ὁ διδάσκαλος γράφει τὴν ἐπιστολὴν).

**1744.** The cognate accusative may become the subject of the passive: πόλεμος ἐπολεμήθη 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: ἀρχεῖν, ἡγεμονεύειν, καταφρονεῖν, καταγελᾶν, καταψηφίζειν (καταψηφίζεσθαι), ἀμελεῖν.
- b. With the dative: ἀπειλεῖν, ἀπιστεῖν, ἐγκαλεῖν, ἐπιβουλεύειν, ἐπιτιμᾶν, ονειδίζειν, πιστεύειν, πολεμεῖν, φθονεῖν.
- c. Examples: οὐκ ἤξιον οὗτοι ἡγεμονεύεσθαι ὑφ' ἡμῶν *they did not think it right to be governed by us* T. 3. 61, ἐκεῖνος καταψηφίσθη *he was condemned* X. H. 5. 2. 36, but θάνατος αὐτῶν κατεγνώσθη *the penalty of death was pronounced against them* L. 13. 39 (pass. of καταγνῶναι θάνατον αὐτῶν), ὥρᾳ ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ καταφρονηθῶμεν *it is time for us to take counsel for ourselves that we may not be brought into contempt* X. A. 5. 7. 12, πολεμοῦνται μὲν ὑπὸ τῶν τὴν χώρᾳ αὐτῶν περιουκούντων, ἀπιστοῦνται δ' ὑφ' ἀπάντων *they are warred against by those who dwell around their country, and are distrusted by all* I. 5. 49, πῶς ἂν ἐπεβούλευσά τι αὐτῷ, ὅτι μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ; *how could I have plotted against him, unless I had been plotted against by him?* Ant. 4. β. 5, φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεύς *envied by Odysseus* X. M. 4. 2. 33 (contrast Lat. *invidetur mihi ab aliquo*).

N. — The above principle does not hold when the accusative of an external object intervenes between the verb and the dative.

1746. A verb governing an oblique case rarely forms in Greek (unlike Latin) an impersonal passive: *ἐμοὶ βεβοήθηται τῷ τε θενέῳτι καὶ τῷ νόμῳ* *my aid has been given to the deceased and to the law* Ant. 1. 31. The tense used is one from the perfect stem.

1747. An active verb followed by two accusatives, one of a person, the other of a thing, retains, when transferred to the passive, the accusative of the thing, while the accusative of the person becomes the nominative subject of the passive. Examples 1621, 1625, 1627, 1632.

1748. An active verb followed by an accusative of the direct object (a thing) and an oblique case of a person, retains, when transferred to the passive, the accusative of the direct object, while the indirect object becomes the nominative subject of the passive. Cp. *I have been willed a large estate*.

- a. With verbs signifying to enjoin, entrust: οἱ Βοιωτοὶ ταῦτα ἐπεσταλμένοι ἀπεχώρουν *the Boeotians having received these instructions withdrew* T. 5. 37 (pass. of ἐπιστέλλειν ταῦτα τοῖς Βοιωτοῖς), ἄλλο τι μείζον ἐπιταχθήσθε *you will have some greater command laid upon you* 1. 140 (pass. of ἐπιτάττειν ἄλλο τι μείζον ὑμῖν). Both accusatives are internal; and so, in οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν *those of the Athenians who had been entrusted with the watch* T. 1. 126, φυλακὴν is equivalent to an internal accusative. The nominative of the thing and the dative of the person sometimes occur (*Ἵωνες, τοῖσι ἐπετέτραπτο ἡ φυλακὴ* *the Ionians to whom the guard had been entrusted* Hdt. 7. 10). The dative is common when an inf. is used with the pass. verb: *ἐπετέτακτο τοῖς σκευοφόροις ἕλκειν* *the baggage-carriers had been commanded to go* X. C. 6. 3. 8.

- b. With other verbs: ἀπομηθέντες τὰς κεφαλὰς *having been decapitated* (had their heads cut off) X. A. 2. 6. 1 (pass. of ἀποτέμνειν τὰς κεφαλὰς τισι ὁ τιμῶν).

1749. A passive may be formed in the case of verbs ordinarily intransitive but allowing a cognate accusative in the active: ἱκανὰ τοῖς πολεμοῖς ἠτύχηται *the enemy has had enough good fortune* T. 7. 77 (εὐτυχεῖν ἱκανά, 1678), κενιδυνέσεται *the risk will have been run* Ant. 5. 75. See 1746. This is common with neuter passive participles: τὰ ἡσεβημένα αὐτῷ *the impious acts committed by him* L. 6. 5, τὰ σοὶ καὶ μοι βεβιωμένα *the life led by you and by me* D. 18. 265, τὰ πεπολιτευμένα αὐτοῖς *their political acts* 1. 28, ἀμαρτηθέντα *errors committed* X. A. 5. 8. 20.

- a. Some verbs describing the action of the weather may be used in the passive: νεφόμενοι ἀπὸ ἑλθόντος τοῦ ἀστροῦ *they returned to the city covered with snow* X. H. 2. 4. 3.

1750. The cognate subject may be implied, as in the case of impersonal passives, in the perfect and tenses derived from the perfect. Thus, ἐπειδὴ αὐτοῖς παρεσκεύαστο *when their preparations were complete* T. 1. 46. λέγεται *it is said*, ἐδηλώθη *it was made known*, followed by the logical subject are not impersonal: ἐδηλώθη τῷ τρόπῳ ἀπωλώλει τὰ χρήματα *it was shown how the money had been lost* Ant. 5. 70. See 935.

1751. Greek uses impersonals from intransitives (corresponding to Lat. *ambulator, itur, curritur*) only when the active is itself intransitive; as δέδοκται *it has seemed good* (cp. δοκεῖ).

1752. The active or the middle deponent of a transitive verb used transitively or of an intransitive verb may replace the passive of a transitive verb.

ἀκούειν (poet. κλέειν) *be called; be well* (εὖ, καλῶς) or *ill* (κακῶς) *spoken of*, = pass. of λέγειν: νῦν κόλακες ἀκούουσιν *now they are called flatterers* D. 18. 46, τίς ὑπ' ἐμοῦ κακῶς ἀκήκουεν ἢ πέπονθε; *who has been ill spoken of or suffered at my hands?* L. 8. 3. Cp. bene, male audire; Milton: "England hears ill abroad."

ἁλίσκασθαι *be caught* = pass. of αἰρεῖν, as εἰς ἀλφειῶν τοῦτο πράττων *if you are caught doing this* P. A. 29 c.

ἀποθνήσκειν (die) *be killed* = pass. of ἀποκτείνειν, as ἀπέθνησκον ὑπὸ ἱππέων *they were killed by the cavalry* X. C. 7. 1. 48. But not in the perfect, where the uncompounded τέθνηκα is used.

γίγνεται *be born* = pass. of τίκτειν *beget, bring forth*: παῖδες αὐτῇ οὐκ ἐγένοντο ἐκ ταύτης *he had no children by her* X. H. 6. 4. 87.

δίκην δοῦναι *be punished* = pass. of ζημιῶν, as ὑπ' αὐτῶν τοῦτων δίκην ἔδοσαν *they were punished by these very men* X. C. 1. 6. 45.

ἡττᾶσθαι *be defeated* = pass. of νικᾶν *conquer*, as ὑπὸ τῶν συμμάχων ἡττώμενοι *worsted by their allies* And. 4. 28.

κατεῖναι (κατέρχεσθαι) *return from exile* = pass. of κατάρχειν *restore from exile*, as ὑπ' ὀλιγαρχίας κατελθεῖν *to be restored by an oligarchy* T. 8. 68.

κεῖσθαι (lie) *be placed* = pass. of the perfect of τιθέναι: πελθου τοῖς νόμοις τοῖς ὑπὸ τῶν βασιλέων κειμένοις *obey the laws established by kings* I. 1. 36.

λαγχάνειν (obtain by lot) *be drawn by lot* = pass. of κληροῦν: ἑλαχον ἱερεῖς *I became priest by lot* D. 57. 47.

πάσχειν (suffer) *be treated well* (εὖ) or *ill* (κακῶς) = pass. of ποιεῖν (εὖ, κακῶς): εὖ παθόντες ὑπ' αὐτῶν *well treated by them* P. G. 519 c.

*πίπτειν* in *ἐκπίπτειν* (*fall out*) *be expelled* = pass. of *ἐκβάλλειν*: *οἱ ἐκπεπτοκότες ὑπὸ τοῦ δήμου* those who had been expelled by the people X. H. 4. 8. 20.

*φεύγειν* (*flee*) *be prosecuted* = pass. of *διώκειν* (*be indicted* = *γράφεσθαι* passive); *be exiled* = pass. of *ἐκβάλλειν*. *Ἵσο ἀποφεύγειν* *be acquitted* = pass. of *ἀπολβεῖν*. Thus, *ἀσεβείας φεύγων ὑπὸ Μελέτρου* *prosecuted for impiety by Meletus* P. A. 35 d.

**1753.** Other equivalents of passive forms are *ἔχειν*, *τυγχάνειν*, *λαμβάνειν*, used with a substantive of like meaning with the active verb: *ὄνομα ἔχειν* = *ὀνομαζέσθαι*, *συγγνώμην ἔχειν* or *συγγνώμης τυγχάνειν* = *συγγιγνώσκεισθαι*, *ἔπαινον λαμβάνειν* or *ἐπαινον τυγχάνειν* = *ἐπαινέσθαι*. So with middle deponents: *αἰτιάσθαι ἔχειν* = *αἰτιάσθαι*.

**1754.** The passive of the periphrasis with *ποιεῖσθαι* (1722) is made with *γίγνεσθαι*: *so εἰρήνη γίγνεται* *peace is made*.

**1755.** The agent of the passive is regularly expressed by *ὑπό* and the genitive; sometimes by *ἀπό*, *διὰ*, *ἐκ*, *παρά*, *πρός* with the genitive, or by *ὑπό* with the dative (in poetry). See 1678.

**1756.** The instrument of an action, when regarded as the agent, is personified, and may be expressed by *ὑπό* with the genitive: *δλίσκεται ὑπὸ τριήρους* *he is captured by a trireme* D. 53. 6.

**1757.** The dative, or a prepositional phrase, is regularly used with the passive to denote the instrument, means, or cause (1506). The agent may be viewed as the instrument: in prose, when persons are regarded as instruments, the dative is usually that of military accompaniment (1526).

**1758.** The dative of the agent used with the perfect passive and verbal adjective is a dative of interest (1488); on *ὑπό* with the genitive used instead of the dative, see 1493, 1494.

### THE MOODS

**1759.** Mood designates by the form of the verb the mode or manner (*modus*) in which the speaker conceives of an assertion concerning the subject.

**1760.** There are four moods proper in Greek: indicative, subjunctive, optative, and imperative. The infinitive (strictly a verbal noun) and the participle (strictly an adjective form of the verb) may be classed with the moods.

### THE PARTICLE *ἄν*

**1761.** The particle *ἄν* (Hom. *κέν*, *κέ*) limits the meaning of the moods. It has two distinct uses:

- a. In independent clauses: with the past tenses of the indicative and with the optative; also with the infinitive and participle representing the indicative or optative.
- b. In dependent clauses: with the subjunctive.

**1762.** No separate word can be used to translate *ἄν* by itself; its force varies as it modifies the meaning of the moods. In general *ἄν* limits the force of the verb to particular conditions or circumstances ('under the circumstances,' 'in that case,' 'then').

**1763.** In Homer *ἄν* is preferred in negative, *κέν*, *κέ* in relative, sentences.

**1764.** Position of *ἄν*. — *ἄν* does not begin a sentence or a clause, except after a weak mark of punctuation, as *τί οὖν, ἄν τις εἴποι, ταῦτα λέγεις ἡμῖν νῦν*; *why then (some one might say) do you tell us this now?* D. I. 14. In independent sentences with *ἄν* (indic. and opt.) the particle is often separated from its verb for emphasis, and is attached to negatives (*οὐκ ἄν*), interrogatives (*τίς ἄν, πῶς ἄν*), or to any emphatic modifier. It is commonly attached to verbs of *saying* or *thinking*: *σὸν ἡμῖν μὲν ἄν οἶμαι εἶναι τίμος* if I should remain *with you*, *I think I should be esteemed* X. A. 1.3. 6.

a. So with *οὐκ οἶδ' ἄν εἰ* (or *οὐκ ἄν οἶδα εἰ*) followed by a verb to which *ἄν* belongs: *οὐκ οἶδ' ἄν εἰ πείσαιμι* *I do not know whether I could persuade* E. Med. 941 (for *πείσαιμι ἄν*).

**1765.** Repetition of *ἄν*. — *ἄν* may be repeated once or twice in the same sentence.

a. *ἄν* is placed early in a sentence which contains a subordinate clause, in order to direct attention to the character of the construction: *δοκοῦμεν δ' ἄν μοι ταύτῃ προσποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἄν τῷ ὄρει χρῆσθαι* if we should make a feint attack here it seems to me we should find the mountain to have fewer defenders X. A. 4.6. 13.

b. For rhetorical emphasis *ἄν* is added to give prominence to particular words: *τίς γὰρ τοιαῦτ' ἄν οὐκ ἄν ὀργίζουτ' ἔπει κλύων*; and *who would not be angered upon hearing such words?* S. O. T. 339, *πῶς ἄν οὐκ ἄν ἐν δίκῃ θάνοιμ' ἄν*; *how should I not justly die?* S. fr. 673.

**1766.** *ἄν* without a Verb. — *ἄν* sometimes stands without a verb, which is to be supplied from the context. So in the second member of a sentence with coördinate clauses: *οἶδα ὅτι πολλοὺς μὲν ἡγεμόνας ἄν δοίῃ, πολλοὺς δ' ἄν (δοίῃ) δούλους* *I know that he would give many guides and many hostages* X. A. 3. 2. 24. Often with *πῶς ἄν* (*εἴη*); *how can (could) it be?* P. R. 363 c, *τάχ' ἄν perhaps* P. Soph. 255 c.

a. So with *ὥς ἄν, ὥσπερ ἄν εἰ* (2480): *παρὴν δὲ Γαδάτας δῶρα πολλὰ φέρων, ὥς ἄν (scil. φέροι τις) ἐξ οἴκου μεγάλου Γαδάτας came with many gifts, such as one might offer from large means* X. C. 5. 4. 29, *φοβοῦμενος ὥσπερ ἄν εἰ παῖς* *fearing like a child* (*ὥσπερ ἄν ἐφοβεῖτο, εἰ παῖς ἦν*) P. G. 479 a.

b. *κἄν εἰ* is often used for the simple *καὶ εἰ* (2372) and without regard to the mood of the following verb; sometimes there is no verb in the apodosis to which the *ἄν* may be referred, as *ἔστιν ἄρα τῇ ἀληθείᾳ, κἄν εἰ μὴ τῷ δοκεῖ, ὃ τῷ ὄντι τύραννος τῷ ὄντι δοῦλος* *the very tyrant is then in truth a very slave even if he does not seem so to any one* P. R. 579 d (here *καὶ εἰ μὴ δοκεῖ, εἴη ἄν* is implied). *κἄν εἰ* may be also so used that *ἄν* belongs to the apodosis, while *καί*, though going with *εἰ* in translation (*even if*), affects the whole conditional sentence. Thus, *νῦν δέ μοι δοκεῖ, κἄν ἀσέβειαν εἰ (τις) καταγινώσκει, τὰ προσήκοντα ποιεῖν* *but as it is, it seems to me that, even if any one should condemn his wanton assault, he would be acting properly*

D. 21. 51 (here *ἄν* goes with *ποιεῖν*, i.e. *ποιεῖν ἄν*). *κἄν* if only, followed by a limiting expression, may generally be regarded as *καὶ ἄν* (= *ἐάν*) with a subjunctive understood; as *ἀλλὰ μοι πάρος κἄν σμικρὸν εἰπεῖν* yet permit me to say but a word (= *καὶ ἐάν παρῆς*) S. EL 1482.

**1767. Omission of *ἄν*.** — *ἄν* is sometimes omitted when it may be supplied from the preceding sentence or clause. So often with the second of two verbs that are connected or opposed: *τί ἐποίησεν ἄν; ἢ δῆλον ὅτι ὤμοσε (ἄν)*; *what would he have done? is it not clear that he would have taken an oath?* D. 31. 9, *οὐδ' ἄν οὗτος ἔχοι λέγειν οὐδ' ὑμεῖς πισθεῖν* neither can he assert nor can you be made to believe D. 22. 17. By retention of earlier usage the subjunctive is sometimes used without *ἄν* where it is commonly employed in the later language (2327, 2339, 2565 b, 2567 b). Here the difference is scarcely appreciable except that the omission gives an archaic tone.

#### DEPENDENT CLAUSES WITH *ἄν*

**1768. Subjunctive with *ἄν*.** — Conditional, relative, and temporal clauses requiring the subjunctive must have *ἄν*, which is more closely attached to the conditional, relative, and temporal words than it is to the subjunctive.

a. Hence the combinations *ἐάν* (*ἢν*, *ἄν*) on which cp. 2283; *ὅταν*, *ὁπότε*, *ἐπὶ ἣν* (*ἐπεί*), *ἐπειδὴν* from *εἰ*, *ὅτε*, *ὁπότε*, *ἐπεὶ*, *ἐπειδὴ* + *ἄν*. When the particle does not thus coalesce, it is usually separated only by such words as *μέν*, *δέ*, *τέ*, *γάρ*.

b. The force of *ἄν* with the subjunctive cannot usually be expressed in English. For *ἄν* in final clauses with *ὥς*, *ὅπως*, and *ὅφρα*, see 2201. In Hom. *ἄν* (*κέν*) is found in dependent clauses, 2384 c.

#### THE MOODS IN SIMPLE SENTENCES

**1769.** §§ 1770–1849 treat of the use of the moods in independent sentences and principal clauses. The dependent construction of the moods was developed from their independent use. The use of the moods in subordinate clauses was not originally different from that in independent sentences and in the principal clauses of complex sentences. For the uses of the indicative, see also 1875–1958.

#### INDICATIVE WITHOUT *ἄν*

**1770.** The indicative mood makes a simple, direct assertion of fact; or asks a question anticipating such an assertion: *ἦλθε* he came, *οὐκ ἦλθε* he did not come, *ἐλεύσεται* he will come, *πότε ταῦτα ποιήσῃ*; *when will he do this?*

**1771.** The indicative states particular or general suppositions, makes affirmative or negative assertions, which may or may not be absolutely true. Thus, in assumptions, *ἐξήμαρτέ τις ἄκων· συγγνώμη ἀντὶ τιμωρίας τούτῳ* suppose some one involuntarily committed an offence; for him there is pardon rather than punish-

ment D. 18. 274, and often after *καὶ δὴ*, as *καὶ δὴ τεθνᾶσι* and suppose they are dead E. Med. 386.

**1772.** The indicative may be used to express a doubtful assertion about a present or past action (negative *μή* or *μή οὐ*): *ἀλλ' ἄρα . . . μή ὁ Κτήσιππος ἦν ὁ ταῦτ' εἰπών* but I suspect (i.e. perhaps) after all it was Ctesippus who said this P. Eu. 290 e, *ἀλλὰ μή τοῦτο οὐ καλῶς ὡμολογήσαμεν* but perhaps we did not do well in agreeing to this P. Men. 89 c. Such sentences are often regarded as questions with the effect of doubtful affirmation.

**1773.** The indicative may be used alone where in English we employ an auxiliary verb: *πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμizεν*; since he trusted in the gods how could (or should) he believe there were no gods? X. M. 1. 1. 5, *ὀλίγου εἰλον τὴν πόλιν* a little more and they would have taken the city T. 8. 35, *ἀπωλόμεθα* we might have perished (we were in danger of perishing) X. A. 5. 8. 2. Cp. 2319.

**1774. Unfulfilled Obligation (Propriety, Possibility).**—With the imperfect indicative of impersonal expressions denoting obligation, propriety, necessity, or possibility, the action of a dependent infinitive is usually not realized. (Examples 1775–1776.)

Such expressions are *ἔδει, χρῆν* (or *ἐχρῆν*), *προσῆκε*, *καιρὸς ἦν*, *ἄξιον ἦν*, *εἰκὸς ἦν*, *β'καίον ἦν*, *αἰσχρὸν ἦν*, *ἐξῆν*, *καλῶς εἶχεν*, verbals in *-τόν* or *-τέον* with *ἦν*, etc.

a. For the use of these expressions (also with *ἄν*) in the apodosis of unreal conditions, see 2313, 2315.

**1775. Present.**—Thus, *ἔδει σε ταῦτα ποιεῖν* you ought to be doing this (but are not doing it), *τούσδε μὴ ἤν ἔδει* these men ought not to be alive S. Ph. 418, *τί σιγᾷς; οὐκ ἐχρῆν σιγᾶν* why art thou silent? Thou shouldst not be silent E. Hipp. 297, *εἰκὸς ἦν ὅμᾱς . . . μὴ μαλακῶς, ὥσπερ νῦν, ξυμμαχεῖν* you should not be slack in your alliance, as you are at present T. 6. 78.

**1776. Past.**—*ἔδει σε ταῦτα ποιῆσαι* (or *ποιεῖν*) you ought to have done this (but did not do it), *ἐξῆν σοι ἐλθεῖν* you might have gone (but did not go), *ἐπῆν αὐτῷ ταῦτα ποιῆσαι* he could have done this (almost equivalent to the potential indicative *ταῦτα ἐποίησεν ἄν*, 1784), *ἔδει τὰ ἐπύχυρα τότε λαβεῖν* I ought to have taken the pledges then X. A. 7. 6. 23, *ἄξιον ἦν ἀκούσαι* it would have been worth hearing P. Eu. 304 d, *μένειν ἐξῆν* he might have remained D. 3. 17.

**1777.** The Greek usage simply states the obligation (propriety, possibility) as a fact which existed in the past (and may continue to exist in the present). In English we usually express the non-fulfilment of the action.

**1778.** Present or past time is denoted when the present infinitive is used. When the reference is to present time, the action of the present infinitive is always denied. Past time is denoted when the aorist infinitive is used.

**1779.** The expressions in 1774 may also refer to simple past obligation (propriety, possibility) and have the ordinary force of past indicatives: *ἔδει μένειν* he had to remain (and did remain) D. 19. 124. The context determines the meaning; thus *τί τὸν σύμβουλον ἐχρῆν ποιεῖν*; (D. 18. 190) by itself might mean either *what was it the duty of the statesman to do* or *what was it the duty of the statesman to have done*?



**1780. Unattainable Wish.**—A wish, referring to the present or past, which cannot be realized, is expressed by a past tense of the indicative with *εἴθε* or with *εἰ γάρ* (negative *μή*). The imperfect refers to present time, the aorist to past time (cp. 2304, 2305).

*εἴθ' εἶχες βελτίους φρένας* would that thou hadst (now) a better heart E. El. 1061, *εἴθε σοι τότε συνεγενόμην* would that I had then been with thee X. M. 1. 2. 46.

**1781.** An unattainable wish may also be expressed by *ὄφελον* (*ought*) with the present or aorist infinitive: *ὄφελε Κῦρος ζῆν* would that Cyrus were (now) alive (Cyrus ought to be alive) X. A. 2. 1. 4 (1775). The negative is *μή*: *μήπορ' ὄφελον λιπεῖν τὴν Σκύρον* would that I had never left Scyros S. Ph. 969. *εἴθε* or *εἰ γάρ* (poet. *αἴθε*, *ὥς*) may be used before *ὄφελον*: *εἰ γάρ ὄφελον οἱοί τε εἶναι οἱ πολλοὶ κακὰ ἐργάζεσθαι* would that the multitude were able to do evil Pl. Cr. 44 d.

**1782.** *ἐβουλόμην* followed by an infinitive may express an unattainable wish: *ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε* I would that I were not contending here (as I am) Ar. Ran. 866. (*ἐβουλόμην ἄν* *vellem*, 1789.)

**1783.** The indicative is also used in other than simple sentences: in final sentences (2203); in object sentences after verbs of *effort* (2211), of *caution* (2220 a), of *fearing* (2231, 2233); in consecutive sentences with *ὥστε* *so that* (2274), in conditional sentences (2300, 2303, 2323, 2326); in temporal sentences (2395); in object sentences after *ὅτι* and *ὥς* with a verb of *saying*, etc. (2577 ff.).

#### INDICATIVE WITH *ἄν*

**1784. Past Potential.**—The past tenses (usually the aorist, less commonly the imperfect) of the indicative with *ἄν* (*κέν*) denote past potentiality, probability (cautious statement), or necessity: *ὁ οὐκ ἄν ᾤοντο* which they could not have expected T. 7. 55, *τίς γὰρ ἄν ᾤσθη ταῦτα γενέσθαι*; for who would have expected these things to happen? D. 9. 68 (note that *ἄν* does not go with *γενέσθαι* by 1764), *ἔγνω ἄν τις* one might (could, would) have known X. C. 7. 1. 38, *ὑπὸ κεν ταλασίφρονι περ δέος 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. *putares, crederes*): *ἐπέγνω ἄν* you would (could, might) have observed X. C. 8. 1. 33.  
b. The potential optative (1829) in Homer refers also to the past.

**1785.** A protasis may often be extracted from a participle, or is intimated in some other word; but there is no reference to any definite condition, hence a definite ellipsis is not to be supplied.

**1786. Unreal Indicative.**—The indicative of the historical tenses with *ἄν* (*κέν*) may denote unreality: *τότε δ' αὐτὸ τὸ πρᾶγμα ἄν ἐκρίνετο ἐφ' αὐτοῦ* but the case would then have been decided on its own merits D. 18. 224, *καί κεν πολλὸν κέρδιον ἦεν* and in that case it were far better Γ 41.

**1787.** This use of the indicative with *ἄν* to denote unreality is not inherent in the meaning of the past tenses of that mood, but has been developed from the

past potential with which the unreal indicative is closely connected. On the common use of this construction in the apodosis of unreal conditions see 2803. On *ἴδεαι ἄν*, etc., see 2815.

**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.** *ἐβούλομην ἄν* (*vellem*) *I should like or should have liked* may express an unattainable wish: *ἐβούλομην ἄν Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν* *I should have liked Simon to be (or I wish Simon were) of the same mind as myself* L. 8. 21. On *ἐβούλομην* without *ἄν*, see 1782.

**1790.** Iterative Indicative (repeated action). — The imperfect and aorist with *ἄν* are used to express repeated or customary past action (post-Homeric): *διηρώτων ἄν* *I used to ask* P. A. 22 b, *ἄν ἔλεξεν* *he was wont to say* X. C. 7. 1. 10.

**1791.** This construction is connected with the past potential and denoted originally what *could* or *would* take place under certain past circumstances. Thus, *ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα . . . διηρώτων ἄν αὐτοὺς τί λέγοιεν* *accordingly, taking up their poems, I used to (would) ask them* (as an opportunity presented itself) *what they meant* P. A. 22 b. In actual use, since the action of the verb *did* take place, this construction has become a statement of *fact*.

**1792.** In Herodotus this construction is used with the iterative forms: *κλαίεσκε ἄν* *she kept weeping* 3. 119, *οὐ δὲ ἄν Πέρσαι λάβεσκον τὰ πρόβατα* *the Persians were wont to seize the cattle* 4. 130.

**1793.** Homer and the early poets use *ἄν* (*κέν*) with the future indicative with a conditional or limiting force: *καὶ κέ τις ᾧδ' ἔπει* *and in such a case some one will (may) say thus* Δ 176. This use is found also in conditional relative sentences (2565 b). In Attic *ἄν* is found with the future in a few passages which are now generally emended. In P. A. 29 c there is an anacoluthon.

**1794.** *ἄν* is not used with the present and perfect indicative.

#### SUBJUNCTIVE WITHOUT *ἄν*

**1795.** The chief uses of the independent subjunctive are the hortatory (1797), the prohibitive (1800), and the deliberative (1805).

**a.** The name *subjunctive* is due to the belief of the ancient grammarians that the mood was always subordinate. Thus, *εἴπω* *shall I speak?* (1805) was explained as due to the omission of a preceding *βούλει*, i.e. *do you wish that I speak?*

**1796.** The independent subjunctive refers to future time. It has three main uses: (1) the voluntative, expressing the *will* of the speaker. This is akin to the imperative. (2) The deliberative. This is possibly a form of the voluntative. (3) The anticipatory (or futural). This anticipates an action as an immediate future possibility. Whether the anticipatory is a form of the voluntative is uncertain (cp. *ich will sehen, je veux voir, dialectal il veut pleuvor*).

**1797.** Hortatory Subjunctive. — The hortatory subjunctive (present or aorist) is used to express a request or a proposal (negative *μή*).

a. Usually in the first person plural: *νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός* *let us go now and hear the man* P. Prot. 314 b, *μήπω ἐκέῖσε ἴωμεν* *let's not go there yet* 311 a. *ἄγε, φέρε (δὴ)*, in Hom. *ἄγε (δὴ)*, sometimes precedes, as *ἄγε σκοπῶμεν* *come, let us consider* X. C. 5. 5. 15. *ἴθι (δὴ)* rarely precedes.

b. Less frequently in the first person singular, which is usually preceded (in affirmative sentences) by *φέρε (δὴ)*, in Hom. by *ἄγε (δὴ)*: *φέρε δὴ περὶ τοῖς ψηφίσμασι εἰπῶ* *let me now speak about the bill* D. 19. 234.

**1798.** The first person singular in negative exhortations (rare and poetic) may convey a warning or a threat: *μή σε, γέρον, κολλησῖν παρὰ ῥηυσὶ κίχλειω* *old man, let me not find thee by the hollow ships* A 26. This use is often regarded as prohibitive (1800).

**1799.** The hortatory use of the subjunctive compensates for the absence of an imperative of the first person.

**1800. Prohibitive Subjunctive.**—The subjunctive (in the second and third persons of the aorist) is often used to express prohibitions (negative *μή*).

a. Usually in the second person: *μηδὲν δθυμήσητε* *do not lose heart* X. A. 5. 4. 19. For the aorist subjunctive the present imperative may be employed (1840): *μὴ ποιήσης* (or *μὴ ποιεῖ*) *ταῦτα* *do not do this (not μὴ ποιῇς)*.

b. Less commonly in the third person, which usually represents the second: *ὑπολάβη δὲ μηδεὶς* *and let no one suppose* T. 6. 84 (= *μὴ ὑπολάβῃτε* *do not suppose*).

c. The third person of the present subjunctive is rare: *μὴ τοῖσιν τις οἴεται* (= *μὴ οἴωμεθα*) *let not any one think* P. L. 861 E.

N. — *οὐ μή* with the subjunctive of the second person in the dramatic poets occasionally expresses a strong prohibition: *οὐ μὴ ληρήσης* *don't talk nonsense* Ar. Nub. 367.

**1801. Doubtful Assertion.**—The present subjunctive with *μή* may express a doubtful assertion, with *μή οὐ* a doubtful negation. The idea of apprehension or anxiety (real or assumed) is due to the situation. A touch of irony often marks this use, which is chiefly Platonic. With *μή* (of what may be true): *μὴ ἀγροικότερον ᾧ τὸ ἀληθὲς εἰπεῖν* *I suspect it's rather bad form* (lit. *too rude*) *to tell the truth* P. G. 462 e. With *μή οὐ* (of what may not be true): *ἀλλὰ μὴ οὐχ οὕτως ἔχῃ* *but I rather think this may not be so* P. Crat. 436 b, *μὴ οὐκ ᾧ διδακτὸν ἀρετῆς* *virtue is perhaps not a thing to be taught* P. Men. 94 e.

**1802.** In Hom. *μή* with the independent subjunctive is used to indicate fear and warning, or to suggest danger: *μή τι χολωσάμενος βέη κακὸν υἱας Ἀχαιῶν* *may he not (as I fear he may) in his anger do aught to injure the sons of the Achaeans* B 195. Usually with the aorist, rarely with the present subjunctive (o 19). The constructions of 1801, 1802 are used as object clauses after verbs of *fearing* (2221).

**1803.** *ὅπως μή* is occasionally so used with the aorist subjunctive, and with an idea of command: *ὅπως μὴ φήσῃ τις* *may no one say* (as I fear he may) X. S. 4. 8. See 1921.

**1804.** From the use in 1801 is probably developed the construction of *ὅς μή*

with the aorist (less often the present) subjunctive to denote an emphatic denial; as οὐ μὴ παύσωμαι φιλοσοφῶν *I will not cease from searching for wisdom* P. A. 29 d, οὐκέτι μὴ δύνῃται βασιλεὺς ἡμᾶς καταλαβεῖν *the king will no longer be able to overtake us* X. A. 2. 2. 12.

**1805. Deliberative Subjunctive.** — The deliberative subjunctive (present or aorist) is used in questions when the speaker asks *what he is to do or say* (negative μή).

a. Usually in the first person: εἰπῶμεν ἢ σιγῶμεν; *shall we speak or keep silence?* E. Ion 758, τί δράσω; ποῖ φύγω; *what am I to do? whither shall I fly?* E. Med. 1271, μὴ φῶμεν; *shall we not say?* P. R. 554 b.

b. The (rare) second person is used in repeating a question: A. τί σοι πιθώμεθα; B. ὃ τι πίθησθε; A. *In what shall we take your advice?* B. *In what shall you take my advice?* Ar. Av. 164.

c. The third person is generally used to represent the first person; commonly with τις, as τί τις εἶναι τοῦτο φη; *how shall anyone say this is so?* (= τί φῶμεν;) D. 19. 88.

N. — The subjunctive question does not refer to a future fact, but to what is, under the present circumstances, advantageous or proper to do or say.

**1806.** βούλει, βούλεσθε (poet. θέλεις, θέλετε) *do you wish* often precede the subjunctive: βούλει σοι εἶπω; *do you wish me to say to you?* P. G. 521 d. This is a fusion of two distinct questions: βούλει *do you wish?* and εἶπω *shall I say?*

**1807.** The deliberative subjunctive may be replaced by a periphrasis with δεῖ or χρή and the infinitive, or by the verbal adjective in -τέον ἐστί. Thus, ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποιεῖν; *and shall we wait? or what must we do?* S. Tr. 390, τί ποιητέον; (= τί ποιῶμεν;) *what are we to do?* Ar. P. 922.

a. For the deliberative future see 1916.

**1808.** Deliberation in the past may be expressed by εἶδε, χρῆν (ἐχρῆν), ἐμελλόν with the infinitive, and by -τέον (verbal adj.) ἦν.

**1809. The Negative in Questions.** — The use of μὴ (not οὐ) in questions is due to the fact that the construction of 1805 is simply the interrogative form of the hortatory subjunctive: φῶμεν *let us say*, μὴ φῶμεν; *are we not to say?* Distinguish πρότερον βλῶν φῶμεν ἢ μὴ φῶμεν εἶναι; *shall we say that it is force or that it is not?* X. M. 1. 2. 45, from φῶμεν ταῦτ' ὁρθῶς λέγεσθαι ἢ οὐ *shall we say that this is well said or not?* (οὐ = οὐκ ὁρθῶς λέγεσθαι) P. G. 514 c.

**1810. Anticipatory Subjunctive (Homeric Subjunctive).** — In Homer the subjunctive is often closely akin to the future indicative, and refers by anticipation to a future event (negative οὐ): οὐ γάρ πω τοιοῦτος ἴδον ἄνδρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor shall I see them* A 262, καὶ νῦν τις ὦδ' εἴησι *and one will say* ξ 275. ἄν (κέν) usually limits this subjunctive in Hom. (1813).

a. This futural subjunctive is retained in Attic only in subordinate clauses (2327), and in 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 γένημαι; *quid me fiet?* Thus, ὦ μοι ἐγὼ, τί πάθω; τί νῦν μοι μέκιστα γένηται; *ah, woe's me!*

*what is to become of me? what will happen unto me at the last?* ε 465. The subjunctive here is not deliberative, but refers to a future event.

1812. The subjunctive without *ἄν* is also used in dependent clauses of purpose (2196), after verbs of *fearing* (2225), in the protasis of conditional (2327, 2339) and conditional relative sentences (2567 b).

#### SUBJUNCTIVE WITH *ἄν*

1813. The subjunctive with *ἄν* (more commonly *κέν*) is used in Homer in independent sentences and clauses (negative *οὐ*). Cp. 1810. Thus, *ἐγὼ δέ κ' ἄγω Βρισηίδα* but in that case I will take Briseis A 184, *οὐκ ἄν τοι χραίσμῳ βούῃ* of no avail to thee shall be thy bow A 387.

#### OPTATIVE WITHOUT *ἄν*

1814. Optative of Wish. — In independent sentences the optative without *ἄν* is used to express a wish referring to the future (negative *μή*): *ὦ παῖ, γένοιτο πατρός εὐτυχέστερος* ah, boy, mayest thou prove more fortunate than thy sire S. Aj. 550. From this use is derived the name of the mood (Lat. opto *wish*).

a. So even in relative sentences: *ἐάν ποτε, θ μὴ γένοιτο, λάβωσι τὴν πόλιν* if ever they capture the city, which Heaven forbid L. 81. 14.

b. Under wishes are included execrations and protestations: *ἐξολομην* may I perish Ar. Ach. 324, *καὶ σ' ἐπιδείξω, ἢ μὴ ῥήην, δωροδοκῆσάντα* 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, αἶθε* (Hom. *αἰ γάρ, αἶθε*), or by *εἰ, ὥς* (both poetical): *εἰ γὰρ γένοιτο* would that it might happen X. C. 6. 1. 38, *ὥς ὄλοιτο* may he perish S. El. 126. (*ὥς* is properly an exclamation: *how*.)

1816. The optative introduced by *εἰ γάρ*, etc. is sometimes explained as a protasis with the conclusion omitted: *εἴθε φίλος ἡμῖν γένοιτο* oh, if you would become our friend X. H. 4. 1. 38. Cp. 2352 e.

1817. An unattainable wish, referring to the present, may be expressed by the present optative in Homer: *εἴθ' ἡβώοιμι* would that I were young again H 157.

1818. Unattainable wishes, when they refer to the future, may be expressed by the optative: *εἰ μοι γένοιτο φθόγγος ἐν 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 *ὥφελον* (1781).

1819. Hom. often uses the optative with a concessive or permissive force: *ἔπειτα δὲ καὶ τι πάθοιμι* after that I may (lit. may I) suffer come what will Φ 274.

1820. Imperative Optative. — The optative may express a command or exhortation with a force nearly akin to the imperative: *Χειρίσσοφον ἄγοιτο* let Chirisophus lead X. A. 3. 2. 37.

1821. Potential Optative. — The potential optative, which in Attic regu-

lary takes *ἄν* (1834), is occasionally found in Homer and later poetry in an earlier form, without that particle: *ρεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σῶσαι* easily might a god, if he so willed, bring a man safe even from afar γ 231, *θάσσον ἢ λόγοι 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 *οὐ*): *οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι* for *I could not (conceivably) suffer anything worse* T 321, *τεῶν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κατέσχοι;* thy power, oh Zeus, what trespass of man can check? S. Ant. 604.

1822. The optative after *οὐκ ἔστιν ὅστις* (*ὅπως, ὅποι*) in the dramatists is probably potential: *οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ* *I could not call false tidings fair* A. Ag. 620. *ἄν* is usually employed in this construction.

1823. The optative without *ἄν* (*κέν*) is also used elsewhere, as in purpose clauses (2196) and clauses of *fearing* (2225) after a secondary tense; in the apodosis of conditional sentences (2300 d, 2326 d, 2383), in relative sentences (2566, 2568); and as the representative of the indicative (2615) or subjunctive (2619) in indirect discourse after secondary tenses.

#### OPTATIVE WITH *ἄν*

1824. **Potential Optative.** — The potential optative with *ἄν* states a future possibility, propriety, or likelihood, as an *opinion* of the speaker; and may be translated by *may, might, can* (especially with a negative), *must, would, should* (rarely *will, shall*). So in Latin *velim, videas, cognoscas, credas*.

*γινώης δ' ἄν ὅτι τοῦθ' οὕτως ἔχει* you may see that this is so X. C. 1. 6. 21, *ἄπαρτες ἄν ὁμολογήσειαν* all would agree I. 11. 5, *ἡδέως ἄν ἐροίμην* I (would gladly ask) should like to ask D. 18. 64, *οὐκ ἄν λάβοις* thou canst not take S. Ph. 103, *λέγοιμ' ἄν τάδε* I will tell this A. Supp. 928. The second person singular is often indefinite (one), as *γινώης ἄν* (*cognoscas*) = *γινώη τις ἄν*.

a. The potential optative ranges from possibility to fixed resolve. The aorist optative with *ἄν* and a negative is very common.

b. When stress is laid on the idea of possibility and power, necessity and obligation, Greek uses *δύναμαι, δεῖ* or *χρή* with the infinitive (statement of fact).

c. The potential optative with *ἄν* is also used in dependent sentences; in purpose clauses (2202 b), in object clauses after verbs of *effort* (2216) and verbs of *fearing* (2232), in causal clauses (2243), in result clauses (2278), in the apodosis of conditional (see 2356) and conditional relative sentences (2566). In indirect discourse the infinitive with *ἄν* or the participle with *ἄν* may represent the optative with *ἄν* (1845 ff.).

1825. Usually these optatives are not limited by any definite condition present to the mind, and it is unnecessary to supply any protasis in thought. In some cases a protasis is dormant in a word of the sentence (such as *δικαίως, εἰκότως*). Thus, in *ὅν ἐχαρίστους εἶναι δικαίως ἄν ὑπολαμβάνοιτε* whom you would justly consider to be ungrateful Aes. 3. 196, *δικαίως* may stand for *εἰ δικαίως ὑπολαμβάνοιτε*: if you should consider the matter justly. So *οὕτε ἐσθίουσι πλεῖω ἢ*

δύνανται φέρειν· διαπραγgaίεν γάρ αν κτλ. *they neither eat more than they can bear, for otherwise (if they should eat more: εi εσθλοίεν πλεω) 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 αν is used to soften the statement of an opinion or fact, or to express irony: *επερόν τι τοῦτ' αν εἴη* *this is (would be) another matter* D. 20. 116, *ποσοῖμ' αν, εi νόσημα τοῦς ἐχθροῦς στυγαίη* *I must be mad, if it is madness to hate one's foes* A. Pr. 978. So often with *ίσως* or *τάχα* *perhaps*.

a. With a negative, the potential optative may have the force of a strong assertion: *οὐ γάρ αν ἀπέλθοιμ', ἀλλὰ κέγω τήν θύραν* *for I will not go away, but I will knock at the door* Ar. Ach. 236.

**1827.** *βουλοίμην αν* (*velim*) is often used as a softened optative of wish: *βουλοίμην αν τοῦτο οὕτω γενέσθαι* *I could wish that this might be the result (οὕτω γένοιτο may it result thus)* P. A. 19 a. For *ἐβουλόμην αν* 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): *ἀρετή ἄρα, ὡς φαίεν, ὅγλιός τις αν εἴη* *virtue then, it seems, will (prove to) be a kind of health* P. R. 444 d. The perfect is used of what will prove to be the case as regards a completed action: *πῶς αν λελήθοι*; *how can it have escaped my knowledge?* X. S. 3. 6. Usually the perfect is here equivalent to the present.

**1829.** The present and aorist are rarely used of the past: (a) in Hom. of past possibility: *καί νύ κεν ἔνθ' ἀπόλοιτο* *and now he might have perished* E 311 (Attic *ἀπώλετο αν*, 1784), *ἀλλὰ τί κεν βέξαιμ;* *but what could I do?* T 90. (b) in Hdt. of a mild assertion: *ταῦτα μὲν καὶ φθόνῳ αν εἴποιεν* *they may have said this out of envy* 9. 71, *εἴησαν δ' αν οἱ Κρήτες* *these would prove to be (might be, must have been) Cretans* 1. 2. Both uses are doubtful in Attic prose.

**1830.** The potential optative with αν may be used, in a sense akin to that of the imperative, to express a command, exhortation, or request: *λέγεις αν τήν δέξιν* *tell me (you may tell) your request* P. Par. 126 a, *προάγεις αν* *move on* P. Phae. 229 b. This courteous formula is used even where a harsh command might be expected: *χωροῖς αν εἰσω σὺν τάχει* *go within with all speed* S. El. 1491.

a. In *ποῖ δῆτ' αν τραποίμην*; *whither pray shall I turn?* Ar. Ran. 296 the use is akin to the deliberative subjunctive (1805) or deliberative future (1916).

**1831.** The potential optative with αν is used in questions: *τίς οὐκ αν ὁμολογήσειεν*; *who would not agree?* (οὐδέλς: *scil.* οὐκ αν ὁμολογήσειε) X. M. 1. 1. 5. So even the optative of wish: *τί δ' ὅρκῳ τῷδε μή 'μέμνων πᾶθεις*; *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 αν*, *τίς αν* with the potential optative may be used to express a wish (especially in the tragic poets): *πῶς αν ὀλοίμην* *oh, would that I might die* E. Med. 97, *τίς αν ἐν τάχει μόλοι μοῖρα* *oh, that some fate would speedily come* A. Ag. 1448. Properly this usage is not a wish, but is simply a question *how* the wish may be fulfilled.

**1833.** The potential optative with αν (especially with negatives) may ex-

change with the indicative : *φημι καὶ οὐκ ἂν ἀρνηθῆην* *I assert and cannot deny* D. 21. 191. It is often stronger, though more courteous, than the future indicative : *οὐκ ἂν πέρᾳ φράσαιμι* *I will speak no more* S. O. T. 343.

1834. The future optative with *ἄν* occurs only in a few suspected passages.

### IMPERATIVE

1835. The imperative is used in commands and prohibitions (negative *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 2018.

### POSITIVE (COMMANDS)

1836. In exhortations *ἄγε*, *φέρε*, *ἴθι* (usually with *δή*, sometimes with *νύν*), often precede the imperative : *ἄγε δὴ ἀκούσατε* *come listen* X. Ap. 14, *ἄγετε δειπνήσατε* *go now, take your supper* X. H. 5. 1. 18, *ἀλλ' ἴθι εἰπέ* *but come, say* P. G. 489 e.

1837. *πᾶς* is sometimes used with the second person in poetry : *ἀκουε πᾶς* *hear, every one* Ar. Thesm. 372.

1838. The third person may be used in questions : *οὐκοῦν κελσθω ταῦτα* ; *shall these points be established ?* P. L. 820 e. Cp. 1842 a.

1839. The imperative may be used in assumptions (*hypothetical imperative*), to make a concession, or to grant permission : *ἐμοῦ γ' ἕνεκ' ἔστω* *let it be assumed as far as I am concerned* D. 20. 14, *οὕτως ἔχέτω ὡς σὺ λέγεις* *assume it to be as you say* P. S. 201 c. So even as a protasis : *δείξάτω, κἀγὼ στέρεω* *let him set it forth and I will be content* D. 18. 112.

### NEGATIVE (PROHIBITIONS)

1840. Prohibitions are expressed by *μή* with the present or aorist subjunctive in the first person plural; by *μή* with the present imperative or the aorist subjunctive in the second and third person singular or plural (cp. 1800). The aorist imperative is rare in prohibitions.

A. 1 Person. — *μή γράφομεν* (*μή γράψωμεν*) : *μή μαινόμεθα μηδ' ἀσυχρῶς ἀπολάμβεθα* *let us not act like madmen nor perish disgracefully* X. A. 7. 1. 29.

B. 2 Person. — *μή γράφε* (*μή γράψετε*) : *μή θαύμαζε* *don't be astonished* P. G. 482 a, *μή θορυβεῖτε* *don't raise a disturbance* P. A. 21 a, *τὰ μὲν ποιεῖ, τὰ δὲ μὴ ποιεῖ* *do this and refrain from doing that* P. Pr. 325 d, *μή μέγα λέγε* *don't boast so* P. Ph. 95 b. — *μή γράψῃς* (*μή γράψῃτε*) : *μηδὲ θαυμάσῃς τῷδε* *and do not wonder at this* A. Ag. 879, *μή θορυβήσῃτε* *don't raise a disturbance* P. A. 20 e, *μή ἄλλως ποιήσῃς* *don't do otherwise* P. Lach. 201 b, *μηδαμῶς ἄλλως ποιήσῃς* Ar. Av. 133.

N. — The type *μή γράψῃς* is never used. *μή γράψων* occurs rarely in poetry (Δ 410, Σ 134.—ω 248, S. fr. 453 parodied in Ar. Thesm. 870).



C. 3 Person. — *μή γραφέτω (μή γραφόντων)* : *μηδεις διδασκῆτω* let no one tell me T. 1. 86, *μηδεις τοῦτ' ἀγνοεῖτω* let no one be ignorant of this fact Aes. 3. 6. *μή γραψάτω (μή γραψάντων)* : *μηδεις νομισάτω* let no one think X. C. 7. 5. 73, *μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω* let him neither acquit nor condemn in any way Aes. 3. 60 ; and in five other passages giving the actual usage of the orators. In the third person the aorist imperative is much less common than the present imperative.

N. — The type *μή γράψῃ* is used only when the third person represents the first person (1800 c). *μή γράψῃ* is much more common than *μή γραψάτω* in the orators, e.g. *μηδεις θαυμάσῃ* let no one be astonished D. 18. 199, *μηδεις νομίσῃ* let no one think T. 3. 13, D. 23. 1.

D. The perfect imperative is rare in prohibitions (*μή πεφόβησθε* T 6. 17) and is usually poetical. Cp. 698, 712.

1841. a. *μή γράφε*, like *don't write*, is ambiguous and may mean, according to the situation, either *cease writing* or *abstain from writing*. Commonly *μή γράφε* means *do not go on writing, write no more*, and is an order to stop an action already begun. In many cases, however, *μή* 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. *μή γράψῃς* 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, *μή* 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 *μή θαυμάσῃς* (P. L. 804 b) in reply to an exclamation of surprise. Here the type *μή γράψῃς* often expresses impatience.

c. If *μή γράφε* elicits a reply, it is (*ἀλλ'*) *οὐ γράφω*, while *μή γράψῃς* is answered by (*ἀλλ'*) *οὐ γράψω*. Thus, *μή μ' ἐκδιδασκε τοῖς φίλοις εἶναι κακῇν*. *ἀλλ' οὐ διδάσκω* do not teach me to be base to my friends. But I do not S. El. 395, *εἰ οὐν ἔχεις ἐναργέστερον ἡμῶν ἐπιδείξαι ὥς διδακτὸν ἔστιν ἡ ἀρετὴ, μή φθορήσῃς ἀλλ' ἐπιδείξον*. *ἀλλ' . . . οὐ φθορήσω* 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 *μή γράφε* commonly answers *γράφω*, as *θαυμάζω, ἦν δ' ἐγώ, καὶ αὐτός*. *ἀλλὰ μή θαύμαζ'*, *ἐφῃ I myself am astonished, said I*. Cease your astonishment, said she P. S. 205 b, cp. S. El. 395. So *μή γράψῃς* answers *γράφω*, as in Hdt. 3. 140, Ar. Lys. 1036.

d. *μή γράφε* and *μή γράψῃς* are often found in closely connected clauses, as *μηδαμῶς θύμαινέ μοι, μηδέ μ' ἐπιτρέψῃς* don't be angry with me at all, nor ruin me Ar. Nub. 1478, *μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν* do not shrink from me nor utter any harsh words S. O. C. 731. The second prohibition may be more specific than the first, as *σιῶπᾶ* · *μηδὲν εἰπῃς νῆπιον* be silent, don't say anything childish Ar. Nub. 105. Less often *μή γράψῃς* is followed by *μή γράφε*, as *μή βοηθήσατε τῷ πεπονθέντι δεινᾷ* · *μή εὐορκεῖτε* (they will say) 'do not come to the aid of one who has suffered grievously ; have no regard for your oath' D. 21. 211.

e. The difference between *μή γράφε* and *μή γράψῃς* 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 φοβηθῆς don't be frightened*. In maxims *μη* with the present imperative is preferred: *μη κλέπτει don't be a thief*, *μη κλέψῃς don't steal this or that*. *μηκέτι* may be used in either construction. The distinction is often immaterial, often a difference of tone rather than of meaning; sometimes too subtle for dogmatic statement.

**1842.** The imperative may be used in subordinate clauses: *κρατῆρές εἰσιν . . . ἄν κρατ' ἔρπον there are mixing-bowls, the brims of which thou must crown* S. O. C. 473.

a. Especially after *οἶσθα* interrogative in dramatic poetry: *οἶσθ' ὃ δρᾶσον; do you know what you are to do?* E. Hec. 225, *οἶσθ' ὡς ποιήσον; do you know how I bid you act?* S. O. T. 543. *οἶσθ' ὃ* has become a partially fossilized expression, and can be used as subject or be governed by a verb: *οἶσθά νυν ἃ μοι γενέσθω; do you know what I must have done for me?* E. I. T. 1203.

**1843.** The use of the imperative is to be explained as equivalent to *δεῖ* or *χρή* with the infinitive.

**1844.** *ἄν* is not used with the imperative.

## INFINITIVE AND PARTICIPLE WITH *ἄν*

**1845.** The infinitive or participle with *ἄν* represents either a past tense of the indicative with *ἄν* or the optative with *ἄν*. The context determines whether the indicative or the optative is meant. The participle with *ἄν* is post-Homeric.

**1846.** The present infinitive or participle with *ἄν* represents the imperfect indicative with *ἄν* or the present optative with *ἄν*.

a. (inf.) ἀκούω Λακεδαιμονίους ἄν ἀναχωρεῖν ἐπ' ὅκον *I hear the Lacedaemonians used to return home (= ἄν ἀνεχώρουν, 1790)* D. 9. 48, *οἴεσθε γὰρ τὸν πατέρα οὐκ ἄν φυλάττειν; for do you think my father would not have taken care?* (= οὐκ ἄν ἐφύλαττεν, 1786) D. 49. 35; *νομίζοντες ἄν τιμῇς τυγχάνειν in the belief that they would obtain reward (= ἄν τυγχάνοιμεν)* X. A. 1. 9. 29.

b. (part.) *ἔπερ ἔσχε μη κατὰ πόλεις αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἄν ὄντων . . . ἀλλήλοις ἐπιβοηθεῖν which prevented him from sailing against the Peloponnese and laying it waste city by city when the Peloponneseans would have been unable to come to the rescue of one another (= ἀδύνατοι ἄν ἦσαν)* T. 1. 73, *πᾶλλ' ἄν ἔχων ἕτερ' εἰπεῖν, παραλεῖπω though I might be able to say much else I pass it by (= ἄν ἔχοιμι, 1824)* D. 18. 258, *σοφῖā λεγομένη δικαίωτατ' ἄν that might most justly be called wisdom* P. Phil. 30 c (= ἡ σοφῖā λέγοιτο ἄν).

**1847.** The future infinitive and participle with *ἄν* are rare and suspected.

**1848.** The aorist infinitive or participle with *ἄν* represents the aorist indicative with *ἄν* or the aorist optative with *ἄν*.

a. (inf.) Κῦρος γε, εἰ ἐβίωσεν, ἀριστος ἄν δοκεῖ ἄρχων γενέσθαι *it seems probable that Cyrus, if he had lived, would have proved himself a most excellent ruler (= ἄν ἐγένετο)* X. O. 4. 18, *ὥστε καὶ ἰδιώτην ἄν γινώσκει so that even a common man could have understood (= ἄν ἔγνω)* X. A. 6. 1. 31, *τί ἄν οὐλόμεθα παθεῖν; what do we think our fate would be? (= τί ἄν πάθοιμεν;)* X. A. 3. 1. 17.

b. (*part.*) ὁρῶν τὸ παρατείχισμα ῥαδίως ἂν ληφθέν *seeing that the counter-wall could easily be captured* (= ἂν ληφθεῖη) T. 7. 42, Ποτείδαιαν ἐλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκεν *after he had seized Potidaea and would have been able to keep it himself, had he wished, he gave it up to them* (= ἐδυηθήη ἂν) D. 23. 107, οὔτε οὐτα οὔτε ἂν γερόμενα λογοποιοῦσιν *they fabricate stories which neither are, nor could be, true* T. 6. 38 (= ἂ οὔτε ἔστιν οὔτε ἂν γένοιτο).

1849. The perfect infinitive with ἂν represents the pluperfect indicative with ἂν or the perfect optative with ἂν: οἷδ' ὅτι (ἂν) φήσειεν πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἂν ἠλώκεναι *I know that he would say that all this would have been captured by the barbarians* (= ἂν ἠλώκεσαν) D. 19. 312, ἤγειτο τοὺς ἀγροῦντας ἀνδραποδῶδεις ἂν δικαίως κεκλήσθαι *he thought that those who did not know this might justly be deemed servile in nature* (= κεκλημέωσι ἂν εἶεν) X. M. 1. 1. 16.

For the infinitive and participle without ἂν see 1865 ff., 1872 ff., and under Infinitive and Participle.

### THE TENSES

1850. By the tenses ('tense' from *tempus*) are denoted:

1. The time of an action: present, past, future.
2. The stage of an action: action continued or repeated (in process of development), action simply brought to pass (simple occurrence), action completed with a permanent result.

a. The time of an action is either *absolute* or *relative*. Time that is absolutely present, past, or future is reckoned from the time of the speaker or writer. Time that is relatively present, past, or future in dependent clauses is reckoned from the time of some verb in the same sentence. In dependent clauses Greek has no special forms to denote the temporal relation of one action to another (antecedent, coincident, subsequent), but leaves the reader to infer whether one action happened *before*, *at the same time as*, or *after* another action. The aorist is thus often used where English has the pluperfect (1948). See 1888, 1944. Unless special reference is made to relative time, the expressions "kind of time," "time of an action," in this book are used of absolute time.

b. In independent clauses only the tenses of the indicative denote absolute time; in dependent clauses they express relative time. The tenses of the subjunctive, optative, imperative, infinitive and participle do not refer to the differences in kind of time. Thus γράφειν and γράφαι *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 discourse see 1862, 1866, 1874. The future infinitive may be used, outside of indirect discourse, to lay stress on the idea of futurity (1865 d).

c. Even in the indicative the actual time may be different from that which would seem to be denoted by the tense employed. Thus the speaker or writer may imagine the past as present, and use the present in setting forth an event that happened before his time (1883); or may use the aorist or perfect of an event that has not yet occurred (1934, 1950).

d. In the subjunctive, optative (except in indirect discourse), and imperative the kind of time is implied only by the mood-forms, not by the tenses. The relation of the time of one action to the time of another usually has to be inferred in all the moods.

e. The stage of an action is expressed by all the tenses of all the different-moods (including the participle and infinitive).

f. The action of the verb of a subordinate clause may *overlap* with that of the verb of the main clause. See 2388.

#### KIND OF TIME

1851. Only in the indicative do the tenses show time absolutely present, past, or future.

a. Present time is denoted by

1. The Present: *γράφω I write, am writing.*
2. The Perfect: *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: *ἔγεγράφην I had written.*

N. — The only past tenses are the augmented tenses.

c. Future time is denoted by

1. The Future: *γράψω I shall write.*
2. The Future Perfect: *γεγράψεται it will have been written, τεθνήξω I shall be dead (shall have died).*

#### STAGE OF ACTION

1852. Every form of the verb denotes the stage of the action.

a. Continued action is denoted by the present stem:

1. Present: *γράφω I am writing, πείθω I am persuading (trying to persuade), ἀνθεί is in bloom.*
2. Imperfect: *ἔγραφον I was writing, ἔπειθον I was persuading (trying to persuade), ἦνθει was in bloom.*
3. Future: *γράψω I shall write (shall be writing), βασιλεύσει he will reign.*

N. — Continued action is incomplete: hence nothing is stated as to the conclusion. Thus *φεύγει he flees* does not state whether or not the subject succeeded in escaping.

b. Completed action with permanent result is denoted by the perfect stem:

1. Perfect: *ἔγραφα ἐπιστολήν I have written a letter (and it is now finished), ἤνθηκε has bloomed (and is in flower).*
2. Pluperfect: *ἔγεγράφην ἐπιστολήν I had written a letter (and it was then finished), ἠνθήκει had bloomed (and was in flower).*

3. Future Perfect: *γεγράφεται* it will have been written, *τεθνήκεα* he will be dead.

c. Action simply brought to pass (simple attainment) is denoted by the

1. Aorist: *ἔγραψα* I wrote, *ἔπεισα* I persuaded (succeeded in persuading), *ἐβασιλεύσε* he became king or he was king, *ἤνθησε* burst into flower or was in flower.

2. Future: *γράψω* I shall write, *βασιλεύσει* he will become king.

N. — The aorist tense (*ἀόριστος χρόνος* from *ὀρίω* 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 *θαυμάζω* I am seized with astonishment, *ἀστράπτει* it lightens (once or continually), *δίδωμι* I make a present. This is called the *aoistic present*. On inceptive verbs, see 526.

1854. The future stem may denote either continued action (as in the present) or simple occurrence of the action of the verb (as in the aorist). Thus *γράφω* I shall be writing or I shall write. See 1910 b.

1855. Some verbs are, by their meaning, restricted to the tenses of continued action, as *ὁρᾶν* behold, *φέρειν* carry; others are exclusively aoristic, as *λθεῖν* properly glance at, *εὐεργεῖν* bring. Verbs expressing different kinds of action in their several tenses (as *ὁρᾶν*, *λθεῖν*) unite to form a verbal system.

1856. The difference between the present stem (present and imperfect) and the aorist stem may be compared to the difference between a *line* and a *point* (both starting point and end). Thus, *ἔρχεσθαι* go, *ἔλθειν* come, arrive; *φέρειν* carry, *εὐεργεῖν* bring; *ἀγεῖν* accompany, lead, *ἀγαγεῖν* bring to a goal.

1857. For the 'progressive' tenses of English (*is walking*, *has been giving*, etc.) Greek has no exact equivalent. The periphrasis of the present participle with *ἔστι*, etc. is employed to adjectivize the participle or to describe or characterize the subject like an adjective, i.e. the subject has a quality which it may display in action. Thus, *ἀρέσκοιτές ἐσμεν* we are acceptable T. 1. 38, *καὶ πάντ' ἀναδεχόμενος καὶ εἰς αὐτὸν ποιοῦμενος τὰ τούτων ἀμαρτήματ' ἐστίν* and he takes upon himself and adopts all their misdeeds D. 19. 36. *ἔστι* may be emphatic: *ἔστι τοῦ διχα διαρπύμενον* there exists a twofold division P. L. 895 d. Some participles have become completely adjectivized: *συμφέρων* useful, *διαφέρων* superior. Cp. 1961.

1858. **Primary and Secondary Tenses.** — The primary tenses refer to present and future time (present, future, perfect, and future perfect), the secondary or historical tenses refer to past time (imperfect, aorist, pluperfect).

a. The gnomic aorist (1931 b) is regarded as a primary tense, as is the aorist when used for the perfect (1940), and the imperfect indicative referring to present time (1788); the historical present (1883), as a secondary tense. The subjunctive, optative, and imperative moods in their independent uses point to the future, and all their tenses therefore count as primary.

## THE TENSES OUTSIDE OF THE INDICATIVE

**1859.** The tenses of the moods except the indicative do not express time in independent sentences.

**1860. Subjunctive.** — The subjunctive mood as such refers to the future. The tenses do not refer to differences of time, and denote only the stage of the action (continuance, simple occurrence, completion with permanent result).

Present (continuance): *τὰ ἀντὼν ἀμα ἐκποριζώμεθα* let us at the same time keep developing our resources T. 1.82; Aorist (simple occurrence): *ποριζώμεθα ὅν πρῶτον τὴν δαπάνην* let us procure the money first T. 1.83; Perfect (completion with permanent result): *ἴνα, ἢν μὴ ὑπακούωσι, τεθνήκωσιν* that, in case they do not submit, they may be put to death (lit. may be dead at once) T. 8.74. The aorist commonly replaces the more exact perfect because the perfect is rarely used.

a. The future time denoted by present or aorist (*τί ποιῶμεν*; or *τί ποιήσωμεν*; what shall we do?) may refer, according to the sense, either to the next moment or to some later time. Greek has no subjunctive form denoting an intention to do this or that. In dependent constructions (including general conditions) the action of the present is generally coincident (rarely subsequent), that of the aorist is generally anterior (rarely coincident), to the action of the leading verb: *χαλεπαίνουσι, ἐπειδὴν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον* they are angry whenever I bid them drink the poison P. Ph. 116 c, *ἐπειδὴν ἀπαντ' ἀκούσητε, κρίνατε* when you (shall) have heard everything, decide D. 4.14. The use of the aorist of time relatively anterior to the action of the leading verb (= Lat. future perfect) is, like its other references to relative time, only an inference from the connection of the thought (1860 a).

b. Present and aorist subjunctive are occasionally used in the same sentence without any great difference in sense (X. C. 1. 2. 6-7, 5. 5. 13).

c. An independent or dependent subjunctive may be ingressive (1924): *ἢν γὰρ ὁ Πλούτος νυνὶ βλέψῃ* for if now Plutus recovers his sight Ar. Pl. 494.

d. In general conditions (2336) the subjunctive refers to general time, denoting what holds true now and at all times.

**1861. Optative** (not in indirect discourse). — The reference is always to future time. The tenses do not refer to differences of time, and denote only the stage of the action.

Present (continuance): *πλούσιον δὲ νομίζοιμι τὸν σοφόν* may I (always) count the wise man wealthy P. Phae. 279 b; Aorist (simple occurrence): *εἰ γὰρ γένοιτο* would that it might happen X. C. 6. 1. 38; Perfect (completion with permanent result): *τεθναῖης* die (lit. may you be dead) Z 164.

a. In general conditions (2336) the optative is used of past time.

b. In dependent constructions (including general conditions) the action of the present is generally coincident (rarely anterior), that of the aorist generally anterior (rarely coincident), to the action of the leading verb: *εἰ τις τὰδε παραβαίνοι, ἐταγῆς ἔστω τοῦ Ἀπόλλωνος* if any one violates this, let him be accursed of

*Apollo Aes. 3. 110, ἐπειδὴ δὲ ἀνοιχθεῖν (τὸ δεσμοτήριον), εἰσῆμεν παρὰ τὸν Σωκράτη whenever the prison was opened, we (always) went in to Socrates P. Ph. 59 d. The aorist is often preferred to the more exact perfect because the perfect was rarely used.*

c. An independent or dependent optative may be ingressive (1924): *ἐπολεμήσαμεν δι' Ὀρωπόν, οὐδὲν ἂν ἡμᾶς παθεῖν ἡγοῦμαι if we should enter upon a war on account of Oropus, I think we should suffer nothing D. 5. 16.*

**1862. Optative** (in indirect discourse).—When the optative in indirect discourse represents the indicative after a past tense of a verb of *saying* or *thinking*, each tense does denote time (as well as stage of action) relatively to that of the leading verb.

a. The present optative represents the imperfect as well as the present indicative.

b. The future optative (first in Pindar) occurs only in indirect discourse after verbs of *saying* and *thinking*, in object clauses after *ὅπως*, 2212, and in other indirect expressions of thought.

c. When the optative in indirect discourse represents the subjunctive (2019 b), its tenses denote only stage of action.

**1863. a.** Present opt. = present indic. : *ἀνηρώτῃ τι βούλοιντο he demanded what they wanted (= τι βούλεσθε;) X. A. 2. 3. 4.*

b. Present opt. = imperf. indic. : *διηγούντο ὅτι ἐπὶ τοὺς πολεμίους πλέουσιν they explained that they kept sailing against the enemy (= ἐπλέομεν) X. H. 1. 7. 5.*

c. Future opt. = future indic. : *ὅ τι ποιήσῃ οὐδὲ τοῦτοις εἶπε he did not tell even these what he would do (= ποιήσω) X. A. 2. 2. 2.*

d. Aorist opt. = aorist indic. : *ἠρώτῃ τι πάθειεν he asked what had happened to them (= τι ἐπάθετε;) X. C. 2. 3. 19.*

e. Perfect opt. = perfect indic. : *ἔλεγον ὅτι οἱ μετὰ Δημοσθένους παραδεδόκειν σφᾶς αὐτοῖς they said that the troops of Demosthenes had surrendered (= παραδεδόκασι) T. 7. 83.*

**1864. Imperative.**—The imperative always implies future time. The tenses do not refer to differences of time, and denote only the stage of the action.

a. Present (continuance) : *τοὺς γονεῖς τιμᾷ honour thy parents I. 1. 16, πάντα τάληθῃ λέγε tell (go on and tell in detail) the whole truth L. 1. 18, τοὺς ἵππους ἐκείνοις δίδοτε offer the horses to them X. C. 4. 5. 47.*

b. Aorist (simple occurrence) : *βλέψον πρὸς τὰ ὄρη look (cast a glance) toward the mountains X. A. 4. 1. 20, εἰπέ state (in a word) P. A. 24 d, ἡμῖν τοὺς ἵππους δότε give the horses to us X. C. 4. 5. 47.*

c. Perfect (completion with permanent result) : *τετάχθω let him take his place (and stay there) P. R. 562 a, εἰρήσθω let it have been said (once for all) 503 b.*

N.—The perfect active and middle are generally used as presents (*τεθνήκεω let him be put to death P. L. 938 c, μέμνησθε 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 *ἀν*) not in indirect discourse have no time of themselves and express only the stage of the action; their (relative) time depends on the context and is that of the leading verb (present, past, or future). The infinitive may have the article (2025 ff.).

**a. Present** (continuance): οὐδὲ βουλευέσθαι ἐτι ὄρᾶ, ἀλλὰ βεβουλευέσθαι *it is time no longer to be making up one's mind, but to have it made up* P. Cr. 46 a.

**b. Aorist** (simple occurrence): τοῦ πιεῖν ἐπιθύμῃα *the desire of obtaining drink* T. 7. 84, ἤρξατο γενέσθαι *began to be* 1. 103, but ἤρχετο γίγνεσθαι 3. 18 (the tense of γίγνομαι depends on that of ἀρχομαι; *not* ἤρξατο γίγνεσθαι), δεῖ τοὺς ὑπὲρ αὐτοῦ λέγοντας μῶσῃσαι (ingressive) *one must conceive an aversion for those who speak in his behalf* D. 9. 53.

**c. Perfect** (completion with permanent result): see a. Often of certainty of action.

**d. Future.** — When the context shows that stress is laid on the idea of futurity, the future infinitive, referring to future time relative to the main verb, is sometimes used instead of the present or aorist: οὐκ ἀποκωλύσειν δυνατοὶ ὄντες *not being able to prevent* T. 3. 28, πολλοῦ δέω κατ' ἐμαυτοῦ εἶπῃν *I am far from intending to speak to my own disadvantage* P. A. 37 b. On the future infinitive with μέλλω see 1959.

**N. 1.** — The action set forth by a dependent present or aorist infinitive (without *ἀν*) 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 *ἀν*) has no time apart from the context; its action is usually antecedent.

**N. 2.** — On the use of the present and aorist with verbs of *promising*, etc., see 1868; with μέλλω, see 1959.

**N. 3.** — Observe that verbs denoting continuance (as μένει *remain*) often appear in the aorist, while verbs of transitory action (as ἵεναι *send*, ἠρῆναι *hurl*) often appear in the present.

**N. 4.** — Present and aorist occasionally occur in close conjunction without any great difference in meaning, as προσήκει ὑμῖν τούτου καταψηφίσασθαι . . ., δεῖ ὑμᾶς θάνατον αὐτοῦ καταψηφίσασθαι *it is fitting that you vote against him, it is necessary that you pass a vote of death against him* L. 13. 69; cp. ναυμαχεῖν and ναυμαχῆσαι T. 2. 83, βασανιστῆς γίγνεσθαι and γενέσθαι Ant. 1. 10, 1. 11.

**1866. Infinitive** (in indirect discourse). — The tenses of the infinitive in indirect discourse denote the same time relative to that of the leading verb (present, past, or future) as was denoted by the corresponding tenses of the indicative in direct discourse which they represent.

**a.** The present infinitive represents also the imperfect, the perfect infinitive represents also the pluperfect indicative.



b. The action of the present is usually coincident, that of the aorist anterior, to the action of the leading verb.

c. The future infinitive is found chiefly in indirect discourse and in analogous constructions. With μέλλω, see 1959. It may have the article (2026).

1867. a. Present = pres. indic.: φημί ταῦτα μὲν φλυαρίᾳ εἶναι *I say this is nonsense* (= ἐστὶ) X. A. 1. 3. 18.

b. Present = imperf. indic.: Κτησίᾳς ἰᾶσθαι αὐτὸς τὸ τραυμὰ φησι *Ktesias asserts that he himself cured the wound* (= ἰώμην) X. A. 1. 8. 26. With δν, 1846 a.

c. Future = fut. indic.: ἔφη ἡ ἄξειν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτερεῖν *he said that he would either bring the Lacedaemonians or kill them on the spot* (= ἄξει, ἀποκτενῶ) T. 4. 28.

d. Aorist = aor. indic.: ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύᾳ *there Apollo is said to have flayed Marsyas* (= ἐξέδειρε) X. A. 1. 2. 8. With δν, 1848 a.

e. Perfect = perf. ind.: φησὶ ἐγκώμιον γεγραφέναι *he says that he has written an encomium* (= γέγραφα) I. 10. 14, ἔφασαν τεθνάναι τὸν ἄνδρα *they said the man was dead* (= τέθνηκε) Ant. 5. 29.

f. Perfect = pluperf. ind.: λέγεται ἄνδρα τινὰ ἐκπεπλήχθαι *it is said that a certain man had been fascinated* (= ἐξεπέπληκτο) X. C. 1. 4. 27. With δν, 1849.

1868. The construction of verbs of hoping, etc. — Verbs signifying to *hope, expect, promise, threaten, swear*, with some others of like meaning, when they refer to a future event, take either the future infinitive (in indirect discourse), or the aorist, less often the present, infinitive (not in indirect discourse). The use of the aorist and present is due to the analogy of verbs of *will or desire* (1991) which take an object infinitive not in indirect discourse. The same analogy accounts for the use of μή instead of οὐ (2725). The present or aorist infinitive with δν, representing the potential optative with δν, occurs occasionally.

a. ἐν ἐλπίδι ὧν τὰ τεῖχη τῶν Ἀθηναίων ἀλρήσειν *hoping that he would capture the walls of the Athenians* T. 7. 46, ἐλπίς . . . ἐκτραφήναι *hope of being brought up* L. 19. 8, ἐλπίζει δυνατὸς εἶναι ἄρχειν *he expects to be able to rule* P. R. 573 c, ἔχεις τινὰ ἐλπίδα μὴ ἂν . . . τὴν ναὺν ἀπολέσαι; *have you any expectation that you would not shatter the vessel?* X. M. 2. 6. 38. ἐλπίζω with the present infinitive may mean *I feel sure that I am*.

b. τάχιστα οὐδένα εἰκὸς σὺν αὐτῷ βουλήσεσθαι εἶναι *it is probable that very soon no one will wish to be with him* X. C. 5. 3. 30, ἡμᾶς εἰκὸς ἐπικρατῆσαι *it is likely that we shall succeed* T. 1. 121, οὐκ εἰκὸς αὐτοὺς περισσολῆν πῶν ἔχειν *it is not likely that they will continue to have ships to spare* 3. 13. With εἰκὸς the aorist is preferred.

c. ὅτεσχετο ταῦτα ποιήσειν *he promised that he would do this* L. 12. 14, ὅτεσχετο βουλευσάσθαι (most Mss.) *he promised to deliberate* X. A. 2. 3. 20. The aorist infinitive is especially common with verbs of promising and must refer to the future. With the present infinitive ὅπισχνουμαι means *I assure, profess, pledge my word that I am*.

d. ἀπειλεῖ ἐκτρεῖναι *he threatened that he would destroy them* Hdt. 6. 37, ἠπειλῆσαν ἀποκτεῖναι πάντας *they threatened to kill everybody* X. H. 5. 4. 7.

e. δικάσειν ὁμωμόκατε *you have sworn that you will give judgment* D. 39. 40, ἀναγκάζει τὸν Κερσοβλέπτην ὁμῶσαι . . . εἶναι μὲν τὴν ἀρχὴν κοινὴν . . . , πάντας δ' ὑμῖν ἀποδοῦναι τὴν χώρᾳ *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 *δυνῶμ* a dependent infinitive may refer to the present, past, or future (e). Thus, *δυνόντες βλέπειν* . . . Ἀχιλλεὺς πάλιν *swearing that they see Achilles again* S. Ph. 367, *δυνούσι μὴ ῥκπιεῖν* *they swear they did not drink* Phecrecrates 143 (Com. fr. I. 187), *ἔμνευε μὴδὲν εἰρηκέναι* *he swore that he had said nothing* (direct = *οὐδὲν εἰρηκα*) D. 21. 119.

1869. Verbs of *will* or *desire* (1991) regularly take the present or aorist infinitive not in indirect discourse; but in some cases we find the future infinitive by assimilation to indirect discourse through the analogy of verbs of *promising*, etc. (1868). So with *βούλομαι*, *θέλω* *wish*, *λέγω* meaning *command*, *δέομαι* *ask*, *ἐπιτέμω* *desire* and some others (even *δύναμαι* *am able*) that have a future action as their object. Thus, *ἐπιτέμονται δορεῖν* *being desirous to gain control* T. 6. 6, *ἀδύνατοι ἐπιμελεῖς ἔσσεσθαι* *unable to be careful* X. O. 12. 12. *διαρροῦμαι* may follow the analogy of *μέλλω* (1959): *τὸν πόλεμον διαρροῦντο προθύμως ὀρεῖν* *they intended to carry on the war with zeal* T. 4. 121. In these and similar cases the future is employed to stress the future character of the action. Some editors would emend many of these futures.

1870. Verbs signifying *to foretell by oracle* usually take the present or aorist infinitive like verbs signifying *to command*.

1871. A few cases stand in our texts of an aorist infinitive referring to the future after a verb of *saying* or *thinking*, e.g. *ἐνόμισαν ῥάδιω κρατῆσαι* *they thought they would easily master them* T. 2. 3. Many editors change to the future or insert *ἀν*.

1872. Participle (not in indirect discourse).—The participle, as a verbal adjective, is timeless. The tenses of the participle express only continuance, simple occurrence, and completion with permanent result. Whether the action expressed by the participle is antecedent, coincident, or subsequent to that of the leading verb (in any tense) depends on the context. The future participle has a temporal force only because its voluntative force points to the future.

a. Present (continuative). The action set forth by the present participle is generally coincident (rarely antecedent or subsequent) to that of the leading verb: *ἐργαζόμεναι μὲν ἤρπταν, ἐργασάμεναι δὲ εἰσέπουν* *the women took their noonday meal while they continued their work, but took their supper when they had stopped work* X. M. 2. 7. 12.

1. Antecedent action (= imperf.): *οἱ Κόρειοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφαστήκασιν* *the forces of Cyrus that were formerly marshalled with us have now deserted* X. A. 3. 2. 17, *τοὺς τότε παρόντας αἰτίσασθαι συμβούλους* *they will accuse those who were their counsellors at that time* P. G. 519 a, *οἱ Κορίνθιοι μέχρι τούτου προθύμως πρᾶσσοντες ἀνείσαν τῆς φιλονεικίας* *the Corinthians, who up to that time had been acting zealously, now slackened in their vehemence* T. 5. 32. An adverb (*πρότερον*, *πρόσθεν*, *τότε*, *τοτε*) often accompanies the participle, which is sometimes called the *participle of the imperfect*.

2. Subsequent action (especially when the leading verb denotes motion): *ἐπεμψαν πρέσβεις ἀγγέλλοντας τὴν τοῦ Πλημυρίου λῆψιν* *they despatched messengers*

to announce the capture of Plemyrion T. 7. 25. An attributive present part. w. *vũ* may refer to the absolute present, though the main verb is past: *τῇν νũν Βοιωτῖαν καλουμένην ὤκησαν they settled in the country now called Boeotia* T. 1. 12.

3. The present participle denotes that an action is in process, is attempted, or is repeated.

b. Future (chiefly voluntative): *οὐ συνήλθομεν ὡς βασιλεῖ πολέμησantes we have not come together for the purpose of waging war with the king* X. A. 2. 3. 21.

c. Aorist (simple occurrence). The action set forth by the aorist participle is generally antecedent to that of the leading verb; but it is sometimes coincident or nearly so, when it defines, or is identical with, that of the leading verb, and the subordinate action is only a modification of the main action.

1. Antecedent: *δειπνήσας ἐχώρει after supper he advanced* T. 3. 112, *τοὺς ἐλευθέρους ἀποκτείναντες ἀπεχώρησαν after killing the free men they withdrew* 5. 83. *ἐπομβσας ἔφη he took an oath and said* X. C. 4. 1. 23, *ἤδη δ' ἐπὶ ταῦτα πορεύσομαι τοσοῦτον αὐτὸν ἐρωτήσας I shall at once proceed to this matter after having put to him certain questions* D. 18. 124. The aorist participle is often thus used when it takes up the preceding verb: *νῦν μὲν δειπνεῖτε δειπνήσαντες δὲ ἀπελθόντες take your supper now, and when you have done so, depart* X. C. 3. 1. 37.

2. Coincident: *μὴ τι ἐξαμαρτῆτε ἐμοῦ καταψηφισάμενοι do not commit the error of condemning me* P. A. 30 d, *εὖ γ' ἐποίησας ἀναμνήσας με you did well in reminding me* P. Ph. 60 c (= *ἀνέμνησας με εὖ ποιῶν*). So also when an aorist participle is used with a future finite verb, as *ἀπαλλαχθήσομαι βίου θανοῦσα by dying I shall be delivered from life* E. Hipp. 356. See also 2103.

3. The action of an attributive aorist participle is rarely subsequent to that of the leading verb. When this is the case, the action of the participle is marked as past from the point of view of the present (like the aor. indic.): *οἱ Ἕλληνες ὑστερον κληθέντες οὐδὲν πρὸ τῶν Τρωϊκῶν ἀθροοὶ ἐπράξαν the people later called Hellenes carried out no joint enterprise prior to the Trojan war* T. 1. 3, *Σάτυρος καὶ Χρέμων, οἱ τῶν τριάκοντα γενόμενοι, Κλεοφῶντος κατηγοροῦν Satyrus and Chremon, who (afterwards) became members of the Thirty, accused Cleophon* L. 30. 12; cp. *γενόμενος* T. 2. 49, 4. 81.

4. The aorist participle is often ingressive or complexive (1924, 1927).

d. Perfect (completion with permanent result): *καταλαμβάνουσι Βρᾶσιδᾶν ἐπεληλυθότα they found (historical present) that Brasidas had arrived* T. 3. 69. A perfect participle may have the force of a pluperfect if accompanied by an adverb like *πρόσθεν* (cp. 1872 a. 1): *ὁ πρόσθε κεκτημένος he who possessed it before* S. Ph. 778.

1873. Construction of *λανθάνω, φθάνω, τυγχάνω*. — A supplementary aorist participle with any tense, except the present or imperfect, of *λανθάνω* escape the notice of, *φθάνω* anticipate, *τυγχάνω* happen usually coincides in time with the leading verb: *ἔλαθον ἑμαυτὸν οὐδὲν εἰπὼν I was unconsciously talking nonsense* P. Ph. 76 d, *λίσσομεν ἐπιπεσόντες we shall fall on them unawares* X. A. 7. 3. 43. But the action of an aorist participle with the present or imperfect is generally prior to that of the leading verb: *ὅστις ἀντιπῶν γε ἐτύγχανε who chanced to have spoken in opposition* L. 12. 27. See 2096.

1874. Participle (in indirect discourse). The tenses of the participle in indirect discourse after verbs of intellectual perception

denote the same time relative to that of the leading verb (present, past, or future) as was denoted by the corresponding tenses of the indicative in direct discourse which they represent. See 2106, 2112 b.

a. Present = pres. indic.: the action is generally coincident: *ἐπειδὴν γινώσκον ἀπιστούμενοι* when they find out that they are distrusted (= *ὅτι ἀπιστούμεθα*) X. C. 7. 2. 17; rarely antecedent (when the present = the imperf. ind.): *οἶδά σε λέγοντα* *dei* I know that you always used to say (= *ὅτι ἔλεγες*) 1. 6. 6.

b. Future = fut. indic.: *ἀγνοεῖ τὸν πόλεμον δεῦρ' ἔχοντα* he is ignorant that the war will come here (= *ὅτι ὁ πόλεμος ἔξει*) D. 1. 15.

c. Aorist = aor. indic.: *τὸν Μῆδον ἴσμεν ἐπὶ τὴν Πελοπόννησον ἐλθόντα* we know that the Mede came against the Peloponnese (= *ὅτι ὁ Μῆδος ἦλθε*) T. 1. 69.

d. Perfect = perf. indic.: *οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα* for they did not know that he was dead (= *ὅτι τέθνηκε*) X. A. 1. 10. 16. The perfect may also represent the pluperfect (cp. 1872 d).

## TENSES OF THE INDICATIVE

### PRESENT INDICATIVE

**1875.** The present represents a present state, or an action going on at the present time: *ἀληθῆ λέγω* I am telling the truth L. 13. 72.

a. On the present without any idea of duration, see 1858.

**1876.** Present of Customary Action.—The present is used to express a customary or repeated action: *οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δ' οἶνον πίνω* for this man drinks water, whereas I drink wine D. 19. 46.

**1877.** Present of General Truth.—The present is used to express an action that is true for all time: *ἀγχι δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος* time brings the truth to light Men. Sent. 11.

a. The present is an *absolute* tense in such sentences. The future, aorist, and perfect may also express a general truth.

**1878.** Conative Present.—The present may express an action begun, attempted, or intended.

*τὴν δόξαν ταύτην πείθουσιν ἡμᾶς ἀποβαλεῖν* they are trying to persuade you to throw away this renown I. 6. 12, *δίδωμι σοι αὐτὴν ταύτην γυναῖκα* I offer you this woman herself as a wife X. C. 8. 5. 19, *προδίδουσαν τὴν Ἑλλάδα* they are trying to betray Greece Ar. P. 408.

a. This use is found also in the infinitive and participle: *Φιλίππου ἐπὶ Βυζάντιον παρίοντος* when Philip is preparing to advance against Byzantium D. 8. 66.

b. The idea of attempt or intention is an inference from the context and lies in the present only so far as the present does not denote completion.

**1879.** Present for the Future (Present of Anticipation).—The present is used instead of the future in statements of what is immediate, likely, certain, or threatening.

*μεταξὺ τὸν λόγον καταλόμεν;* shall we break off in the middle? P. G. 505 c,

καὶ εἰ βούλει, παραχωρῶ σοι τοῦ βήματος, ἕως ἂν εἴπῃς and if you wish, I will yield you the floor until you tell us Aes. 3. 165, ἀπόλλυμαι I am on the verge of ruin Ant. 5. 85 (so ἀπώλλυτο 5. 37 of past time), εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία if this city is taken, the whole of Sicily as well is in their power T. 6. 91.

a. Sometimes in questions to indicate that the decision must be made on the spot: ἡ πῶς λέγομεν; 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 ἰὼν ταῦτα λέγε go and say this (X. C. 4. 5. 17) ἰὼν is used of time relatively past. In Hom. εἰμι means both *I go* and *I shall go*.

**1881.** ἔρχομαι, πορεύομαι, νέομαι (poet.) may be used in a future sense. χέω means either *I pour* or *I shall pour*. ἔδομαι I shall eat, πίομαι I shall drink, are present in form. Cp. 541.

**1882.** Oracular Present. — In prophecies a future event may be regarded as present: χρόνῳ ἀγρεῖ Πριάμου πόλιν ἔδε κλέυθος in time this expedition will capture Priam's city A. Ag. 126.

**1883.** Historical Present. — In lively or dramatic narration the present may be used to represent a past action as going on at the moment of speaking or writing. This use does not occur in Homer.

ὁ δὲ Θεμιστοκλῆς φεύγει ἐς Κέρκυραν . . . διακομίζεται ἐς τὴν ἡπειρὸν Themistocles fled (flees) to Corcyra . . . was (is) transported to the mainland T. 1. 136.

a. The historical present may represent either the descriptive imperfect or the narrative aorist.

b. The historical present may be coördinated with past tenses, which may precede or follow it: ἀμα δὲ τῇ ἡμέρᾳ τῇ πόλει προσέειπε καὶ αἰρεῖ at daybreak he assaulted the town and took it T. 7. 29, οὕτω δὲ ἀπογράφονται πάντες ἀνέλαβόν τε τὰ ὅπλα accordingly they all enrolled themselves and took the arms X. C. 2. 1. 19.

c. The historical present is less frequent in subordinate clauses (T. 2. 91. 3).

**1884.** Annalistic Present. — Closely connected with the historical present is the annalistic present, which is used to register historical facts or to note incidents.

Δαρεῖον καὶ Παρυσάτιδος γίγονται παῖδες δύο of Darius and Parysatis were (are) born two sons X. A. 1. 1. 1, πρὸ Λευτυχίδου γὰρ (Ζευξίδημος) τελευτᾷ . . . Λευτυχίδης γαμέει Εὐρυδάμην, ἐκ τῆς αἰ . . . γίνεται θυγάτηρ for Zeuxidemus died before Leutyichides . . . L. married Eurydame, from her was born to him a daughter Hdt. 6. 71, καὶ ὁ ἐνιαυτὸς ἔληγεν, ἐν ᾧ Καρχηδόνοι αἰρούσι δύο πόλεις Ἑλληνίδας and the year came to an end in which the Carthaginians captured two Greek cities X. H. 1. 1. 37.

**1885.** Present of Past and Present Combined. — The present, when accompanied by a definite or indefinite expression of past time, is used to express an action begun in the past and continued in the present. The 'progressive perfect' is often used in translation.

Thus, *πάλαι θαυμάζω* *I have been long (and am still) wondering* P. Cr. 43 b. Cp. *iamdudum loquor*. So with *πάρος, ποτέ*. This use appears also in the other moods.

a. So with verbs of *hearing, saying, learning*, whose action commenced in the past, but whose effect continues into the present: *ἐξ ὧν ἀκούω* *from what I hear (have heard)* X. A. 1. 9. 28, *ὅπερ λέγω* *as I said* P. A. 21 a. So with *αἰσθάνομαι, γιγνώσκω, μαθαίνω, πυνθάνομαι*. *ἄρτι* *just* is often found with these verbs.

b. The perfect is used instead of the present when the action is completed in the present.

**1886. Present for Perfect.** — *ἦκω* *I am come, I have arrived, οἶχομαι* *I am gone, have a perfect sense*; as also *ἔρχομαι, ἀφικνούμαι*. Thus, *Θεμιστοκλῆς ἦκω παρὰ σέ* *I Themistocles have come to you* T. 1. 137, *οἶδα ὅπῃ οἰχονται* *I know where they have gone* X. A. 1. 4. 8.

a. *ἦκω* may be used in connection with the gnomic aorist (P. S. 188 a).

**1887.** The present of certain verbs often expresses an enduring result, and may be translated by the perfect: *ἀδικῶ* *I am guilty (ἀδικίᾱ εἰμι)*, *I have done wrong*, *νικῶ, κρατῶ*, *I am victorious, I have conquered*, *ἡττῶμαι* *I am conquered*, *φεύγω* *I am the defendant or I am an exile (οἱ φεύγοντες the fugitives and the exiles)*, *προδίδωμι* *I am a traitor*, *ἀλίσκομαι* *I am captured*, *στέρομαι* *I am deprived*, *γίγνομαι* *I am a descendant*.

*ἦκω εἰς τὴν σὴν οἰκίαν, ἀδικῶ δ' οὐδέν* *I am come to thy house, but have done no wrong* L. 12. 14, *ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς γε νικῶμεν βασιλέᾱ* *report to Ariæus that we at least have conquered the king* X. A. 2. 1. 4.

a. So, in poetry, *γεννώ, φῶω, τίκτω, θηῆσκω, ὀλλυμαι*. Thus, *ἥδε τίκτει σε* *this woman (has born thee =) is thy mother* E. Ion 1580.

**1888.** In subordinate clauses, the action expressed by the present may be (a) contemporaneous, (b) antecedent, or (c) subsequent to that set forth by the main verb. The context alone decides in which sense the present is to be taken: (a) *ἔλεγεν ὅτι ἔτοιμος εἴη ἡγεῖσθαι αὐτοῖς* *he said that he was ready to lead them* X. A. 6. 1. 33; (b) when the present states an action begun in the past and continued in the present: *ἔπειτε δὲ Πέρσαι ἔχουσι τὸ κράτος, (τὸ πεδίων) ἐστὶ τοῦ βασιλέως* *from the time that the Persians began to hold sway, it belongs to the king* Hdt. 3. 117; and with the historical present: *ὥς δὲ γίγνονται ἐπ' αὐτῷ, ἐσπίπτονται* *when they came to it, they rushed in* T. 7. 84; (c) *ἐγένετο βῆρᾱ . . . εἰ παρὰ ταῦτα ποιοῖεν, κολάζειν* *an ordinance was passed . . . if they act contrary to this, to punish them* X. C. 1. 6. 33.

## IMPERFECT

**1889.** The imperfect represents an action as still going on, or a state as still existing, in the past: *Κύρος οὐπὼ ἦκεν, ἀλλ' ἔτι προσήλανε* *Cyrus had not yet arrived (1886), but was still marching on* X. A. 1. 5. 12, *ἔβασιλευεν Ἀντίοχος* *Antiochus was reigning* T. 2. 80. The conclusion of the action is usually to be inferred from the context.

**1890. Imperfect of Continuance.** — The imperfect thus represents an action as continuing in the past: *διέφθειραν Ἀθηναίων πέντε καὶ εἴκοσι*,

οἱ ξυνεπολιορκούντο *they put to death twenty-five of the Athenians who were besieged* (i.e. from the beginning to the end of the siege) T. 3. 68.

1891. The imperfect of verbs of *sending, going, saying, exhorting*, etc., which imply continuous action, is often used where we might expect the aorist of concluded action. Thus, in *ἔπεμπον*, the action is regarded as unfinished since the goal is not reached: *ἄγγελον ἔπεμπον καὶ τοὺς νεκροὺς ὑποσπένδους ἀπέδσαν* *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 ἀπὸ τοῖς τοιούτοις* *he spoke to them as follows* X. H. 1. 6. 4 (followed by the speech and *ἐπεὶ δὲ ταῦτ' εἶπεν* 1. 6. 12) the speech is not thought of as a finished whole, but as developed point by point, as in *ἐπεὶ δὲ οὗτος ταῦτα ἔλεγεν, ἔλεξα* *but when he had said this, I said* Ant. 6. 21.

a. In messenger's speeches the speaker may go back to the time of receiving a command: *λέγει σ' ἐκέλευον οἱ στρατηγοὶ τήμερον* *the generals order you to depart to-day* Ar. Ach. 1073.

1892. The imperfect, when accompanied by an expression of past time, is used of actions which had been in progress for some time and were still in progress (cp. 1885): *τὸ Πήγιον ἐπὶ πολλὸν χρόνον ἐστάσιζε* *Rhegium had been for a long time in a state of faction* T. 4. 1. If the action is regarded as completed the pluperfect is used.

1893. **Imperfect of Customary Action.**—The imperfect is used to express frequently repeated or customary past actions: *ἐπεὶ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύουν, 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 ἐαυτοῦ ἐπιθυμούντας οὐκ ἐπράττετο χρήματα* *Socrates was not in the habit of demanding money from those who were passionately attached to him* X. M. 1. 2. 5. See also 2340.

a. The repetition of a simple act in the past is expressed by *πολλάκις* with the aorist (1890).

1894. **Iterative Imperfect.**—*ἄν* may be used with this imperfect (1790): *ἐπεθόμει ἄν τις ἐτι πλεῖω αὐτοῦ ἀκούειν* *people would (used to) desire to hear still more from him* X. C. 1. 4. 3.

1895. **Conative Imperfect.**—The imperfect may express an action attempted, intended, or expected, in the past.

*ἔπειθον αὐτοὺς, καὶ οὓς ἔπεισα, τοὺς τοὺς ἔχων ἐπορεύομην* *I tried to persuade them, and I marched away with those whom I succeeded in persuading* X. C. 5. 5. 22, *'Ἀλόννησον ἐδίδου· ὁ δ' ἀπηγόρευε μὴ λαμβάνειν* *Phillip offered (proposed to give) Halonnesus, but he (Demosthenes) dissuaded them from accepting it* Aes. 3. 83, *Θηβαῖοι κατεδουλοῦντ' αὐτοὺς* *the Thebans tried to enslave them* D. 8. 74, *ἤπειγοντο ἐς τὴν Κέρκυραν* *they were for pushing on to Corcyra* T. 4. 3.

a. Here may be placed the imperfect equivalent in sense to *ἐμελλον* with the infinitive. Thus, *φορεῖς οὖν αὐτῶν ἐγιγνόμεν ἐγὼ μὴ εἰπὼν ὑμῖν ἃ ἤκουσα. ἔτι δὲ τριάκσιον Ἀθηναίων ἀπώλλων* *I was on the point of becoming their murderer*

(*interfecturus eram*) *had I not told you what I heard. And besides I threatened three hundred Athenians with death* And. 1. 68. So ἀπωλλόμεν *I was threatened with death.*

**1896. Imperfect of Resistance or Refusal.**—With a negative, the imperfect often denotes resistance or refusal (*would not or could not*). The aorist with a negative denotes unrestricted denial of a fact.

τὴν πρόκλησιν οὐκ ἐδέχεσθε *you would not accept the proposal* T. 3. 64 (τὴν ἱκετείαν οὐκ ἐδέξαντο *they did not receive the supplication* 1. 24), ὁ μὲν οὐκ ἐγάμει, ὁ δὲ ἔγγημεν *the one would not marry, the other did* D. 44. 17, οὐδὲ φωνὴν ἤκουον, εἴ τις ἄλλο τι βούλοιο λέγειν *they would not even listen to a syllable if ever any one wished to say anything to the contrary* D. 18. 43. So οὐκ εἴα *he would not allow (he was not for allowing).*

**1897.** If simple positive and negative are contrasted, the aorist is preferred with the latter: τὰ ὑπάρχοντά τε σφύζειν (positive with present) καὶ ἐκινῶνται 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: παρῆναι 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.

ἐκείνους τε τοὺς ὕψ' ἑαυτῷ ὥσπερ ἑαυτοῦ παῖδας ἐτίμα, οἱ τε ἀρχόμενοι Κύρον ὡς πατέρα ἐσέβορτο *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. 2, εὐθὺς ἀπεβόησαν τε πάντες καὶ προσπεσόντες ἐμάχοντο, ἐώθουν, ἐωθοῦντο, ἔπαιον, ἐπαιοντο *immediately all raised a shout and falling upon each other fought, pushed and were pushed, struck and were struck* 7. 1. 38, ἐπεὶ δὲ ταῦτα ἐρρήθη, ἐπορεύοντο· τῶν δὲ ἀπαντῶντων οἱ μὲν ἀπέθνησκον, οἱ δὲ ἔφευγον πάλιν εἰσω, οἱ δὲ ἐβδων *and when these words had been spoken, they proceeded to advance; and of those who met them some were killed, others fled back indoors, and others shouted* 7. 5. 26, ἐστρατήγει δὲ αὐτῶν Ἀριστεύς *Aristeus was their commander* T. 1. 60; cp. X. C. 4. 2. 28, X. Ag. 2. 12, X. A. 4. 3. 8–25, Isocr. 1. 9, 7. 51–53, D. 18. 169 ff., Aes. 3. 192.

N.—The imperfect often has a dramatic or panoramic force: it enables the reader to follow the course of events as they occurred, as if he were a spectator of the scene depicted.

**1899.** The imperfect is thus often used to explain, illustrate, offer reasons for an action, and to set forth accompanying and subordinate circumstances that explain or show the result of the main action. Descriptive adverbs are often used with the imperfect.

ἐνταῦθα ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφέλιτο μισθὸς πλεον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπῆλθον· ὁ δὲ ἐλπιδας λέγων διήγε καὶ δῆλος ἦν ἀπώμενος *there he remained for five days; and the soldiers whose pay was in arrears for more than three months kept going to headquarters and demanding their dues; but he kept expressing his expectation (of making payment) and was plainly annoyed* X. A. 1. 2. 11. See also 1907 a.



**1900. Inchoative Imperfect.** — The imperfect may denote the beginning of an action or of a series of actions: *ἐπειδὴ δὲ καιρὸς ἦν, προσέβαλλον* but when the proper time arrived, they began an (proceeded to) attack T. 7. 51.

**1901. Imperfect for Present.** — In descriptions of places and scenery and in other statements of existing facts the imperfect, instead of the present, is often used by assimilation to the time of the narrative (usually set forth in the main verb).

*ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὄριζε τὴν τῶν Μακρόνων χώραν καὶ τὴν τῶν Σκυθηῶν* they came to the river which divided the country of the Macrones from that of the Scythians X. A. 4. 8. 1, *ἐξελαύει ἐπὶ ποταμὸν πλήρη ἰχθύων, οἱσι οἱ Σύροι θεοὺς ἐνόμιζον* he marched to a river full of fish, which the Syrians regarded as gods 1. 4. 9.

**1902. — Imperfect of a Truth Just Recognized.** — The imperfect, usually some form of *εἶναι*, with *ἄρα*, is often used to denote that a present fact or truth has just been recognized, although true before: *οὐδὲν ἄρ' ἦν πρᾶγμα* it is, as it appears, no matter after all P. S. 198 e, *τοῦτ' ἄρ' ἦν ἀληθές* this is true after all E. I. T. 351, *ἄρα ἤπιστε* you know, sure enough X. H. 8. 4. 9. *ἄρα* sure enough, after all appears with other tenses (P. Cr. 49 a, P. Ph. 61 a, D. 19. 160).

**1903.** The imperfect may refer to a topic previously discussed: *ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς εἰ μέμνησαι* music is (as we have seen) the counterpart of gymnastics, if you remember the discussion P. R. 522 a. This is called the *philosophical imperfect*.

**1904.** The epistolary imperfect is rare in Greek. See 1942 b.

**1905. ἔδει, ἐχρήν.** — The imperfect of verbs expressing obligation or duty may refer to present time and imply that the obligation or duty is not fulfilled: *σιγήσᾳς ἥνίκ' ἔδει λέγειν* keeping silence when he ought to speak D. 18. 189. So with *ἐχρήν* it were proper, *εἰκὸς ἦν* it were fitting (1774). But the imperfect may also express past obligation without denying the action of the infinitive, as *ἔδει μένειν* he was obliged to remain (and did remain) D. 19. 124, *ὅπερ ἔδει δεῖξαι* quod erat demonstrandum Euclid 1. 5 (1779).

**1906. Imperfect for Pluperfect.** — The imperfect has the force of the pluperfect in the case of verbs whose present is used in the sense of the perfect (1886).

Thus, *ἦκον* I had come (rarely I came), *φύχουμην* I had departed, as *ἐνίκων* I was victorious, *ἡττώμην* I was defeated (1752). So (*Ὀλύμπια*) *οἱς Ἀνδρόσθενης παγκράτιον ἐνίκᾳ* the Olympic games, at which Androstenes was the victor (= had won) in the pancrattium T. 5. 49.

**1907.** In subordinate clauses, the action expressed by the imperfect may be (a) contemporaneous with or (b) antecedent to that set forth by the main verb: (a) *τοσοῦτοι ἦσαν οἱ ἐξυμῶντες ὅτε ἐς τὴν πολιορκίαν καθίστατο* this was their total number when they began to be besieged T. 2. 78; (b) *τὸ πλοῖον ἦκεν, ἐν ᾧ ἐπλόμεν* the vessel arrived in which we (had) sailed Ant. 5. 29. Greek has no special form to express time that is anterior to the past.

**1908. Imperfect and Aorist.**—The imperfect and aorist often occur in the same passage; and the choice of the one or the other often depends upon the manner in which the writer may view a given action. The imperfect may be represented by a line, along which an action progresses; the aorist denotes a point on the line (either starting point or end), or surveys the whole line from beginning to end.

a. The imperfect of 'continuance' or 'duration' implies nothing as to the absolute length of the action; cp. *πάλιν κατὰ τάχος ἐκόμισε τὴν στρατὸν* *he took the army back as quickly as possible* T. 1. 114 with *κατὰ τάχος ἀνεχώρησε* *he retreated as quickly as possible* 1. 73. The imperfect does not indicate 'prolonged' action in contrast to 'momentary' action of the aorist.

b. The imperfect puts the reader in the midst of the events as they were taking place, the aorist simply reports that an event took place: *ἔπειτα ψιλοὶ δώδεκα ἀνέβαινον, ὃν ἡγεῖτο Ἀμμάς, καὶ πρῶτος ἀνέβη* *then twelve light-armed men proceeded to climb up under the leadership of Ammeas, who was the first to mount* T. 3. 22. Cp. T. 2. 49, 3. 15. 1-2, 4. 14, X. H. 4. 4. 1, I. 5. 53-54, 8. 99-100.

**1909.** The following statement presents the chief differences between imperfect and aorist as narrative tenses.

<i>Imperfect</i>	<i>Aorist</i>
circumstances, details, course of action	mere fact of occurrence, general statement
progress, enduring condition, continued activity	consummation (culmination, final issue, summary process)
general description	isolated points, characteristic examples
endeavour	attainment
actions subordinate to the main action	main actions, without reference to other actions

Cp. *ἐνεστράτευον* *they served with them in the war*, *ἐνεστράτευσαν* *they took the field with them* (both in T. 7. 57). *ἔπειθον* *I tried to persuade*, *ἔπεισα* *I succeeded in persuading* (both in X. C. 5. 5. 22).

## FUTURE INDICATIVE

**1910.** The future denotes an action that will take place at some future time: *λήψεται μισθὸν τάλαντον* *he shall receive a talent as his reward* X. A. 2. 2. 20.

a. The action is future according to the opinion, expectation, hope, fear, or purpose of the speaker or the agent.

b. The action of the future is either continuative (like the present) or, like that of the aorist, expresses simple attainment. Thus *πεισέω* means *I shall try to persuade*, or *I shall convince* (resultative), *βασιλεύσω* *I shall be king, shall reign* or *I shall become king* (ingressive).

**1911.** When a verb has two futures, that formed from the same stem as the present is properly continuative, that formed from the aorist stem marks simple attainment: thus, *ἔξω* *I shall have*, *σχήσω* *I shall get*; as *καὶ ταῦτ' ἐκότες οὐρές*

ὑπελάμβανον εἶναι and *I supposed with reason that this would continue so* D. 19. 158, Θηβαῖοι ἔχουσι μὲν ἀπεχθῶς, ἔτι δ' ἐχθροτέρως σχήσουσιν the *Thebans are hostile and will become still more so* 5. 18. (But *ἔγω* usually does duty for *σχήσω*.) So, ἀχθέσομαι *shall be angry*, ἀχθεσθήσομαι *shall get angry*, φοβήσομαι *shall continue fearful*, φοβηθήσομαι *shall be terrified*, αἰσχυνοῦμαι *shall feel* (continued) *shame*, αἰσχυνθήσομαι *shall be ashamed* (on a single occasion). Cp. 1788.

**1912.** The future represents both our *shall* and *will*. When voluntative (*will*), the action of the subject may be (1) the result of his own decision, as οὐ δὴ ποιήσω τοῦτο *that I never will do* D. 18. 11, or (2) dependent on the will of another, as ἡ βουλὴ μέλλει αἰρεῖσθαι ὅστις ἐπεὶ ἐπὶ τοῖς ἀποθανούσι the *Senate is about to choose some one to speak over the dead* P. Menex. 234 b. The use of the future is often similar to that of the subjunctive, especially in dependent clauses.

**1913.** Verbs of *wishing, asking*, and other voluntative verbs may appear in the future where English has the present: τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι *I (shall) wish to obtain only so much at thy hands* E. Med. 259, παραιτήσομαι δ' ὑμᾶς μηδὲν ἀχθεσθήναι μοι *I (shall) beg you not to take any offence at me* D. 21. 58. Cp. Lat. *censebo*.

a. In many cases the use of the future indicates that the wish remains unchanged; and there is no reference to a future *act*. Sometimes the future appears to be a more modest form of statement than the present.

**1914. Gnomic Future.** — The future may express a general truth: ἀνὴρ ἐπιεικὴς υἱὸν ἀπολέσας ῥᾶστα οἶσει τῶν ἄλλων *a reasonable man, if he loses a son, will (is expected to) bear it more easily than other men* P. R. 603 e (cp. 1434).

a. Hdt. uses the future in descriptions of customs and in directions to travellers (1. 178, 2. 29).

**1915. Future for Present.** — The future may be used instead of the present of that which is possible at the moment of speaking: εὐρήσομεν τοὺς φιλοτίμους τῶν ἀνδρῶν . . . ἀντὶ τοῦ ζῆν ἀποθνήσκειν εὐκλεῶς αἰρουμένους *we shall find that ambitious men choose a glorious death in preference to life* I. 9. 3.

a. The future may denote present intention: αἶρε πλῆκτρον, εἰ μαχεῖ *raise your spur if you mean to fight* Ar. Av. 759 (in this use μέλλω is more common (1969)). So in the tragic τί λέξεις; *what do you mean?* E. Med. 1310.

**1916. Deliberative Future.** — The future is often used in deliberative questions: τί ἐροῦμεν ἢ τί φήσομεν; *what shall we say or what shall we propose?* D. 8. 37.

a. The deliberative future may occur in connection with the deliberative subjunctive (1805): εἰπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; *shall we speak or keep silent? or what shall we do?* E. Ion 758.

**1917. Jussive Future.** — The future may express a command, like the imperative; and, in the second person, may denote concession or

permission. The negative is *οὐ*. The tone of the jussive future (which is post-Homeric) is generally familiar.

*ὅτι οὖν ποιήσετε* you will do thus P. Pr. 338 a, *ἀναγνώσεται τὸν νόμον*—*ἀναγίγνωσκε* the clerk will read the law—read D. 24. 39, *αὐτὸς γνώσει* you will judge for yourself P. Phil. 12 a, *σπουδὴ ἔσται τῆς ὁδοῦ* you will have to hurry on the march T. 1. 77, *ὑμεῖς οὖν, εἰν σωφρονήτε, οὐ τούτου ἀλλ' ὁμῶν φείσεσθε* now, if you are wise, you will spare, not him, but yourselves X. H. 2. 3. 34.

1918. The future with *οὐ* interrogative is used in questions in an imperative sense to express urgency, warning, or irony: *οὐκ ἔξιμεν . . . οὐκ ἐπὶ τῇ ἐκείνου πλευρόμεθα*; shall we not go forth . . . shall we not set sail against his country? D. 4. 44, *οὐ φυλάξεσθε*; will you not be on your guard? 6. 25. In exhortations addressed to oneself: *οὐκ ἀπαλλαχθήσομαι θυμοῦ*; shall I not cease from my passion? E. Med. 878.

a. *μή* with the future in a prohibitive sense is used in a few suspected passages (L. 29. 13, D. 23. 117).

1919. *οὐ μή* with the second person singular of the future in the dramatic poets denotes a strong prohibition; as *οὐ μή διατρίψεις* don't dawdle (you shall not dawdle) Ar. Ran. 462. *οὐ μή* with any person of the future indicative occasionally denotes an emphatic future denial; as *τοὺς πονηροὺς οὐ μή ποτε βελτίους ποιήσετε* you will never make the bad better Aes. 3. 177.

1920. *ὅπως* and *ὅπως μή* are used with the future in urgent exhortations and prohibitions: *ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας* prove yourselves then worthy of freedom X. A. 1. 7. 3, *ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν εἴπει* say nothing therefore about the war D. 19. 92. For the fuller form of this use after *σκοπεῖ*, *σκοπεῖτε*, see 2213.

1921. *ὅπως μή* (negative *ὅπως μή οὐ*) may express the desire to avert something; as *ὅπως μή ἀσχοιοὶ φαινόμεθα* mind we don't appear base X. C. 4. 2. 39, *ἀλλ' ὅπως μή οὐχ οἶός τ' ἔσομαι* but (I fear that) I shall not be able P. R. 506 d. Cp. 1802, 1803, 2229.

1922. On *ἄν* (*κέ*) with the future indicative, see 1793. On the periphrastic future see 1959; on the future in dependent clauses, see 2203, 2211, 2220 a, 2229, 2231, 2328, 2549–2551, 2554, 2558, 2559, 2565 a, 2573 c.

## AORIST INDICATIVE

1923. The aorist expresses the mere occurrence of an action in the past. The action is regarded as an event or single fact without reference to the length of time it occupied.

*ἐνίκησαν οἱ Κερκυραῖοι καὶ ναὺς πέντε καὶ δέκα διέφθειραν* the Corcyraeans were victorious and destroyed fifteen ships T. 1. 29, *Παιώνιος ἐποίησε* Paeonius fecit I. G. A. 348, *ἔδοξεν τῇ βουλῇ* it was voted by (seemed good to) the Senate C. I. A. 1. 32.

a. The uses of the aorist may be explained by the figure of a point in time:

1. The starting point (ingressive aorist, 1924); 2. The end point (resultative aorist, 1926); 3. The whole action (beginning to end) concentrated to a point (complexive aorist, 1927).

**1924. Ingressive Aorist.** — The aorist of verbs whose present denotes a state or a continued action, expresses the entrance into that state or the beginning of that action.

a. This holds true of the other moods. Greek has no special form to denote entrance into a state in present time (1853).

**1925.** Most of the verbs in question are denominatives, and the forms are chiefly those of the first aorist: —

ἀρχω <i>rule</i>	ἤρξα <i>became ruler</i>
βασιλεύω <i>am king, rule</i>	ἐβασίλευσα <i>became king, ascended the throne</i>
βλέπω <i>look at</i>	ἐβλεψα <i>cast a glance</i>
δακρῶ <i>weep</i>	ἐδάκρυσα <i>burst into tears</i>
δουλεύω <i>am a slave</i>	ἐδούλευσα <i>became a slave</i>
ἐρῶ <i>love</i>	ἠρώσθην <i>fell in love</i>
θαρρῶ <i>am courageous</i>	ἐθάρρῃσα <i>plucked up courage</i>
νοσῶ <i>am ill</i>	ἐνόσῃσα <i>fell ill</i>
πλουτῶ <i>am rich</i>	ἐπλούτῃσα <i>became rich</i>
πολεμῶ <i>make war</i>	ἐπολέμησα <i>began the war</i>
σιγῶ <i>am silent</i>	ἐσίγησα <i>became silent</i>

a. Rarely with the second aorist: ἔσχον *took hold, took possession of, got, as Πεισιστράτου τελευτήσαντος Ἰππίας ἔσχε τὴν ἀρχήν when Peisistratus died Hippias succeeded to his power* T. 6. 54. So ἡσθόμην *became aware, ἔστην took my stand* (perfect ἔστηκα *am standing*).

b. The aorist of these verbs denotes also a simple occurrence of the action as an historical fact: ἐβασίλευσα *was king, ruled, ἐνόσῃσα was ill*. Thus, ἐκείναι πέντε καὶ τετταράκοντα ἔτη τῶν Ἑλλήνων ἤρξαν *they held the supremacy over Greece for forty-five years* D. 8. 24 (cp. 1927 b).

**1926. Resultative Aorist.** — In contrast to the imperfect (and present) the aorist denotes the result, end, or effect of an action.

Thus, ἤγαγον *I brought, ἐβόλευσα I decided* (ἐβόλευον *I was deliberating*), ἔθῃξα *I sharpened, ἔπεσον I struck in falling* (ἐπίπτω *I was in the act of falling*), ἔπειρα *I succeeded in persuading* (1895).

a. The same verb may be a resultative aorist or an ingressive aorist. Thus, ἔβαλον *I let fly a missile* (ingressive), and *I hit* (resultative); κατέσχον *I got possession of* (ingressive), and *I kept back* (resultative).

b. ἔπειρά σε E. Ion 1291 means *I tried to kill you*, since κτείνω denotes properly only the act of the agent, and does not, like *kill*, also connote the effect of the action upon another.

**1927. Complexive Aorist.** — The complexive aorist is used to survey at a glance the course of a past action from beginning to end: τοῦτω τῷ τρόπῳ τὴν πόλιν ἐτείχισαν *it was in this manner that they fortified the city* T. 1. 93. It may sum up the result of a preceding narrative (often containing imperfects, as T. 2. 47. 4; 3. 81). The complexive aorist appears also in other moods than the indicative.

a. This is often called the 'concentrative' aorist, because it concentrates the

entire course of an action to a single point. When used of rapid or instantaneous action this aorist is often called 'momentary.'

b. The complexive aorist is used either of a long or of a short period of time: *τέσσαρα καὶ δέκα ἔτη ἐπέμειναν αἱ σπονδαὶ* the peace lasted fourteen years T. 2.2, *ὀλίγον χρόνον ἐπέμεινεν ἡ ὀμαιχμῖα* the league lasted a short time 1.18, *ἦλθεν, εἶδον, ἐλάτρεα* vent, vidi, vici ("Caesar's brag of came, and saw, and conquered") Plutarch, Caes. 50.

1928. The aorist is commonly used with definite numbers. The imperfect is, however, often employed when an action is represented as interrupted or as proceeding from one stage to another. Thus, *ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα* Cyrus remained thirty days there X. A. 1. 2. 9; *τέτταρας μῆνας ὅλους ἐσώζοντο αἱ Φωκεῖς τοὺς ὑστερον, ἡ δὲ τοῦτου ψευδοσολογία μετὰ ταῦθ' ὑστερον αὐτοὺς ἀπώλεσεν* for the four whole ensuing months the Phocians remained safe, but the falsehood of this man afterwards effected their ruin D. 19. 78.

1929. The aorist enumerates and reports past events. It may be employed in brief continuous narration (X. A. 1. 9.6). As a narrative tense it is often used to state the chief events and facts, while the other past tenses set forth subordinate actions and attendant circumstances.

1930. **Empiric Aorist.**—With adverbs signifying *often, always, sometimes, already, not yet, never*, etc., the aorist expressly denotes a fact of experience (*ἐμπειρία*).

*πολλοὶ πολλὰκις μείζονα ἐπιθυμοῦντες τὰ παρόντ' ἀπώλεσαν* many men often lose what they have from a desire for greater possessions D. 23. 113, *ἀθύμοιεντες ἄνδρες ὅπου τροπαίων ἔστησαν* faint heart never yet raised a trophy P. Critl. 108 c. So with *πολύς*: *ἡ γλῶσσα πολλοὺς εἰς θάλασσαν ἤγαγεν* the tongue brings many a man to his ruin Men. Sent. 205. From this use proceeds 1931.

a. The empiric aorist is commonly to be translated by the present or perfect. The statement in the aorist is often based upon a concrete historical fact set forth in the context, and the reader is left to infer that the thought holds good for all time.

1931. **Gnomic Aorist** (*γνώμη maxim, proverb*).—The aorist may express a general truth. The aorist simply states a past occurrence and leaves the reader to draw the inference from a concrete case that what has occurred once is typical of what often occurs: *παθὼν δέ τε νήπιος ἔγνω* a fool learns by experience Hesiod, Works and Days, 218, *κάλλος μὲν γὰρ ἡ χρόνος ἀνήλωσεν 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 παρέστησε τὴν ὀργήν, ἀλλ' ἡ ἀτιμία· οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν . . . ἀλλὰ τὸ ἐφ' ὕβρει* for it is not the blow that causes anger, but the disgrace; nor is it the beating that is terrible to freemen, but the insult D. 21. 72. Cp. P. R. 566 c.

b. The gnomic aorist is regarded as a primary tense (1858): *οἱ τύραννοι πλουσιονοῦν ἐν βούλῳ παραχρήμ' ἐποίησαν* tyrants make rich in a moment whomever they wish D. 20. 15.

**1932.** Akin to the gnomic aorist is the aorist employed in general descriptions. So in imaginary scenes and in descriptions of manners and customs. Thus, *ἐπειδὴν ἀφίκωνται οἱ τετελευτηκότες εἰς τὸν τόπον, οἱ δὲ δαίμων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ ὁσῶς βιώσαντες καὶ οἱ μὴ* *when the dead reach the place whither each is severally conducted by his genius, first of all they have judgment pronounced upon them as they have lived well and devoutly or not* P. Ph. 113 d, *φᾶρος δὲ αὐτῆμερὸν ἐξυφάντες οἱ ἱρέες κατ' ὃν ἔδεσαν ἐνὸς αὐτῶν μίτρη τοῖς ὀφθαλμοῖς* *after having woven a manile on the same day the priests bind the eyes of one of their number with a snood* Hdt. 2. 122.

**1933.** Iterative Aorist. — With *ἄν* the aorist may denote repetition (1790): *ἔπεν ἄν* *he used to say* X. C. 7. 1. 14. Distinguish 2303.

**1934.** Aorist for Future. — The aorist may be substituted for the future when a future event is vividly represented as having actually occurred: *ἀπωλόμην ἄρ', εἰ με δὴ λείψεις* *I am undone if thou dost leave me* E. Alc. 386.

**1935.** Aorist in Similes. — The aorist is used in similes in poetry, and usually contains the point of comparison. It may alternate with the present. Thus, *ἦριξε δ' ὡς ὅτε τις ὄρυς ἦριπεν* *he fell as falls an oak* Π 482, *ὅλος δ' ἐκ νεφέων ἀναφαίνεται ὀδλιος ἀστήρ | παμφαίνων, τότε δ' αὖτις ἔδῳ νέφεα σκιδέοντα, | ὡς Ἑκτωρ κτλ.* *and as from out of the clouds all radiant appears a baneful star, and then again sinks within the shadowy clouds, so Hector, etc.* Α 62.

a. The aorist in 1931, 1935 is used of time past (in 1934 of the future), from the point of view of an assumed or ideal present.

**1936.** Aorist for Present. — The aorist is used in questions with *τί ὄν* *ὅ* and *τί ὅ* to express surprise that something has not been done. The question is here equivalent to a command or proposal: *τί ὄν οὐχὶ καὶ σὺ ὑπέμνησάς με;* *why don't you recall it to my mind?* X. Hi. 1. 3. The (less lively) present, and the future, may also be used.

**1937.** Dramatic Aorist. — The first person singular of the aorist is used in the dialogue parts of tragedy and comedy to denote a state of mind or an act expressing a state of mind (especially approval or disapproval) occurring to the speaker in the moment just passed. This use is derived from familiar discourse, but is not found in good prose. In translation the present is employed. Thus, *ἡσθην, ἐγέλασα* *I am delighted, I can't help laughing* Ar. Eq. 696, *ἐδεξάμην τὸ ρηθὲν* *I welcome the omen* S. El. 668 (prose *δέχομαι τὸν οἰωνόν*). So *ἐπύνησα* *I approve, ξυνῆκα* *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: *σέ . . . εἶπον τῆσδε γῆς ἔξω περᾶν* *I command thee (once and for all) to depart from out this land* E. Med. 272, *ἀπώμσα* *I swear 'nay'* S. Ph. 1289. This use is not confined to dialogue.

**1939.** So in other cases: *πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως λέγεις* *how saidst thou (what dost thou mean)? I do not know how thou meanest* S. Aj. 270. Cp. *οὐ* with the aorist (B 113, Γ 439).

**1940.** Aorist for Perfect. — In Greek the aorist, which simply states a past

occurrence, is often employed where English uses the perfect denoting a present condition resulting from a past action. Thus, *παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι* *I (have) summoned you, my friends* X. A. 1. 6. 8, *ὁ μὲν τοίνυν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκεν· καὶ γὰρ πενεστέρους ἐποίησε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντας τρόπους τεταλαιπώρηκεν ἡμᾶς* *now the war has deprived us of all the blessings that have been mentioned; for it has made us poorer, compelled us to undergo many dangers, has brought us into reproach with the Greeks, and in every possible way has caused us suffering* I. 8. 19. Sometimes the aorist is chosen because of its affinity to the negative, as *τῶν οἰκετῶν οὐδένᾳ κατέλιπεν ἀλλ' ἀπαντας πέπρακε* *he (has) left not one of his servants, but has sold them all* Aes. 1. 99. This aorist is sometimes regarded as a primary tense.

a. Where an active transitive perfect is not formed from a particular verb, or is rarely used, the aorist takes its place: *Φεραίων μὲν ἀφῆρηται τὴν πόλιν καὶ φρουρὰν ἐν τῇ ἀκροπόλει κατέστησεν* *he has deprived the Pheraeans of their city and established a garrison in the acropolis* D. 7. 32 (*καθέστωκε* transitive is not classic). So *ἔγωγον* is used for *ἔχα*.

b. In Greek of the classical period the aorist and perfect are not confused though the difference between the two tenses is often subtle. Cp. D. 19. 72 with 19. 177.

1941. The aorist may be translated by the perfect when the perfect has the force of a present (1946, 1947): *ἐκτησάμην* *I have acquired* (*κέκτημαι* *I possess*), *ἐθαύμασα* *I have wondered* (*τεθαύμακα* *I admire*). Thus, *ἐκτησο αὐτὸς τὰ περ αὐτὸς ἐκτήσασο* *keep thyself what thyself hast gained* Hdt. 7. 29.

1942. Epistolary Tenses. — The writer of a letter or book, the dedicator of an offering, may put himself in the position of the reader or beholder who views the action as past: *μετ' Ἀρταβάζου, ὃν σοι ἔπεμψα, πρᾶσσε* *negotiate with Artabazus whom I send (sent) to you* T. 1. 129, *Τρολῶν ἐλόντες Ἀργείων στόλος λάφυρα ταῦτα . . . ἐπασσάλευσαν* *the Argive armament having captured Troy hang (hung) up these spoils* A. Ag. 577. Cp. 1923 (last two examples).

a. The perfect is also used: *ἀπέσταλκά σοι τόνδε τὸν λόγον* *I send (have sent) you this discourse* I. 1. 2.

b. The imperfect (common in Latin) occurs rarely: *Μνησιεργος ἐπέστειλε τοῖς οἰκοῖ χαίρειν καὶ ὑγιαίνειν καὶ αὐτὸς οὕτως ἔφασκε [ἔχειν]* *Mnesiergus 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 πρᾶξαντων ἄχρι οὗ δὲ ὁ λόγος ἐγράφετο Τεισιφονος πρεσβύτατος ὢν τῶν ἀδελφῶν τὴν ἀρχὴν εἶχε* *up to the date of this portion of my work, Tisiphonus, as the eldest of the brothers who wrought this deed, maintained control of the government* X. H. G. 4. 37.

1943. Aorist for Pluperfect. — The aorist with many temporal and causal conjunctions, and in relative clauses, has the force of the Eng. pluperfect. So with *ἐπει, ἐπειδὴ* *after that, since*, *ὅτε, ὡς* *when*, *ὅτι* *because*; regularly with *πρὶν* *before*, *ἕως, μέχρι* *until*: *ἐπεὶ ἐσάλπυξε, ἐπῆσαν* *after the trumpeter had given the signal, they advanced* X. A. 1. 2. 17, *ἐπεὶ δὲ συνήλθον, ἔλεξε τοιαῦτα* *and when they had come together, he spoke as follows* X. C. 5. 1. 19, *ἐκέλευσέ με τὴν ἐπιστολὴν ἥν*



*ἔγραψα οἰκάδε δοῦναι* *he requested me to give him the letter which I had written home* X. C. 2. 2. 9. So often in other moods than the indicative.

**1944.** In subordinate clauses the action expressed by the aorist may be (a) contemporaneous, (b) antecedent, or (c) subsequent to that set forth by the main verb. The context alone decides in which sense the aorist is to be taken. (a) *ἐν τῷ χρόνῳ ὃν ἐπέσχε* *ὅσα ἐδύνατο κατενόησε* *during the time he waited he learned all he could* T. 1. 138; (b) *ἐπάπαντο ἐς τὸν Πάνορμον, ὅθεν περ ἀπηγάγοντο* *they turned toward Panormus, the very place from which they had put out* T. 2. 92 (see 1943); (c) *ἐμάχοντο μέχρι οἱ Ἀθηναῖοι ἀπέπλευσαν* *they kept fighting until the Athenians had sailed away* X. H. 1. 1. 3.

### PERFECT INDICATIVE

**1945.** The perfect denotes a completed action the effects of which still continue in the present: *τὰ οἰκήματα ᾠκοδόμηται* *the rooms have been constructed* (their construction is finished) X. O. 9. 2, *τὰς πόλεις αὐτῶν παρήρηται* *he has taken away (and still holds) their cities* D. 9. 26, *ὑπέληφα* *I have formed (hold) the opinion* 18. 123, *βεβούλευμαι* *I have (am) resolved* S. El. 947, *τί βουλευέσθον ποιῶν; οὐδὲν, ἔφη ὁ Χαρμίδης, ἀλλὰ βεβουλευέμεθα* *what are you conspiring to do? Nothing, said Charmides; we have already conspired* P. Charm. 176 c.

a. The effects of a completed action are seen in the resulting present state. The state may be that of the subject or of the object: *ἐφοβήθην, καὶ ἔτι καὶ νῦν τεθορύβημαι* *I was struck with fear, and even at the present moment am still in a state of agitation* Aes. 2. 4, *οἱ πολέμοι τὰς σπονδὰς λελύκασι* *the enemy have broken the truce (which is now broken)* X. A. 3. 2. 10.

**1946.** Perfect with Present Meaning. — When the perfect marks the enduring result rather than the completed act, it may often be translated by the present.

Thus, *κέκλημαι* (have received a name) *am called, my name is*, *κέκτημαι* (have acquired) *possess*, *μύμημαι* (have recalled) *remember*, *τέθηκα* (have passed away) *am dead*, *ἐθισμαι* (have accustomed myself) *am accustomed*, *ἡμφιεσμαι* (have clothed myself in) *have on*, *πέποιθα* (have put confidence) *trust*, *ἔστηκα* (have set myself) *stand*, *βέβηκα* (have stepped) *stand and am gone*. *ἔγνωκα* (have recognized) *know*, *πέφυκα* (*natus sum*) *am by nature*, *οἶδα* (have found out) *know*.

a. These perfecta praesentia do not in nature differ from other perfects.

**1947.** 'Intensive' Perfect. — Many perfects seem to denote an action rather than a state resulting from an action, and to be equivalent to strengthened presents. These are often called *intensive* perfects.

Such are: verbs of the senses (*δέδορκα* *gaze*, *πέφρικα* *shudder*), of sustained sound (*κέκρᾶγα* *baul*, *λέληκα* *shout*, *βέβρῡχα* *roar*), of emotion (*πεφοβήμαι* *am filled with alarm*, *γέγηθα* *am glad*, *μέμνηται* *cares for*), of gesture (*κέχηκα* *keep the mouth agape*), and many others (*σεετήκα* *am still*, etc.).

a. But most if not all of the verbs in question may be regarded as true perfects, *i.e.* they denote a mental or physical state resulting from the accomplishment of the action; thus, *τρέφω* *I have shuddered and am now in a state of shuddering*.

b. Certain verbs tend to appear in the perfect for emphasis: *τέθηκα* *am dead*, *ἀπόλωλα* *perish*, *πέπρακα* *sell (have sold)*.

**1948. Empiric Perfect.**—The perfect may set forth a general truth expressly based on a fact of experience: *ἡ ἀταξία πολλοῦς ἤδη ἀπολώλεκεν* *lack of discipline ere now has been the ruin of many* X. A. 3. 1. 38. Cp. 1930.

**1949. Perfect of Dated Past Action.**—The perfect is sometimes used of a past action whose time is specifically stated: *ὑβρισμαι 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: *κἄν τοῦτο νικῶμεν, πάνθ' ἡμῖν περὶται* *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 τῷ*, the perfect anticipates the certain occurrence of an event: *τὸ ἐπὶ τούτῳ ἀπολώλαμεν* *for all he could do, we had perished* X. A. 6. 6. 23.

**1951.** In subordinate clauses, the action of the perfect is usually (a) contemporaneous, but may be (b) antecedent to that of the main verb. The context alone decides in which sense the perfect is to be taken. (a) *οἱ δὲ θεράποντες, ἐπειδὴ ἐς ἀντίπαλα καθεστήκαμεν, ἀπομολοῦσι* *while our attendants desert, now that we have been brought down to a level with the Syracusans* T. 7. 13. (b) *ἔσσι τύχη κέχρηκε, ταῦτ' ἀφείλετο* *Fortune has taken back what she has lent you* Men. fr. 598.

On the epistolary perfect see 1942 a.

## PLUPERFECT

**1952.** The pluperfect is the past of the perfect, hence it denotes a past fixed state resulting from a completed action: *ἔβουλεύμην* *I had (was) resolved*.

a. When the perfect is translated by the present, the pluperfect is rendered by the imperfect: *ἔκεκτήμην* *was in possession*, *ἔτεθῆκει* *he was dead*, *ᾔδει* *he knew*, *ἐμνήμην* *remembered*. Cp. 1946.

**1953. Pluperfect of Immediate Occurrence.**—The pluperfect may denote that a past action occurred so immediately or suddenly that it was accomplished almost at the same moment as another action: *ὡς δὲ ἐλήφθησαν, ἐλέλυτο αὐτοῖσι* *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: *ἦλθον οἱ Ἰνδοὶ ἐκ τῶν πολεμίων οὓς ἐπεπόμει* *Kyros ἐπὶ κατασκοπῇ* *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*, δεδήσεται *he shall be kept in prison*; ἡ θύρᾱ κεκλήσεται *the door will be kept shut* Ar. Lys. 1071.

a. Most future perfects are middle in form, passive in meaning (581).

b. The active future perfect is usually periphrastic (600): τὰ δέοντα ἐσόμεθα ἐνωκότες *we shall have determined on our duty* D. 4. 50.

**1956.** When stress is laid upon complete fulfilment, the future perfect may imply rapidity, immediate consequence, or certainty, of action accomplished in the future: φράζε, καὶ πεπράξεται *speake, and it shall be done instantane* Ar. Pl. 1027, εὐθὺς Ἀρταῖος ἀφαστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείπεται *Artaeus will soon withdraw, so that we shall have no friend left* X. A. 2. 4. 5.

**1957.** The future perfect may have an imperative force (1917): εἰρήσεται γὰρ τἀληθές *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): κεκλησώμαι *I shall bear the name*, μεμνήσομαι *shall remember*, κεκτῆσομαι *shall possess*. So in the two active forms: τεθνήξω *I shall be dead*, ἐστῆξω *I shall stand*.

a. The aorist subjunctive with εἰ (2924), 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, ἃ μέλλω λέγειν σοὶ πάλαι δοκεῖ *what I am going to say has long been your opinion* X. C. 3. 3. 18 (cp. 1885), Κλέανδρος μέλλει ἔχειν *Cleander is on the point of coming* X. A. 6. 4. 18, θῆσεν ἔμελλεν ἄλγεα *he purposed to inflict suffering* B 39, ἔμελλον δόλιος εἶναι *I was destined to be happy* s 138, εἰ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὀψεσθαι, προσκαλὼν τοὺς φίλους ἐσπουδαίολογεῖτο *if ever Cyrus was on the march and many were likely to catch sight of him, he summoned his friends and engaged them in earnest talk* X. A. 1. 9. 28.

a. The present infinitive usually occurs with μέλλω as a verb of *will*, the future infinitive with μέλλω as a verb of *thinking*.

b. The aorist is used when it is important to mark the action as ingressive, resultative, or complexive: ὅπερ μέλλω παθεῖν *what I am doomed to suffer* A. Pr. 625.

c. μέλλω *I delay* usually takes the present, rarely the aorist, infinitive.

d. πῶς οὐ μέλλω and τί οὐ μέλλω mean *why should I not?* Thus, τί δ' οἱ μέλλει γελοῖον εἶναι; *how should it not be ridiculous?* P. R. 530 a.

**1960.** *ἔμελλον* is used of past intention in *ἔμελλε καταλθεῖν* *he was about to stop for the night* X. A. 1. 8. 1, *τοὺς ἔσπλους κλῆσειν ἔμελλον* *they intended to close the entrances* T. 4. 8. *ἔμελλον* with the infinitive denoting an unfulfilled past intention is a periphrasis for an aorist indicative with *ἔν*. Thus, *οὐ συστρατεύειν ἔμελλον* *they would not have joined forces* D. 19. 159 (= οὐκ ἂν συστράτευσαν). Cp. *recturus eram*, etc.

**1961.** With *εἰμί*. — The present and perfect participle are freely used with the forms of *εἰμί* to form a periphrasis, especially when the participle has an adjectival character (1857): *ἡγεῖ διαφθειρομένους τινὰς εἶναι*; *do you think that some are being ruined?* P. R. 492 a, *αἱ τέχναι διεφθαμέναι ἔσονται* *the arts will be ruined* X. C. 7. 2. 13, *ἦν τοῦτο συμφέρον* *this was advantageous* Ant. 5. 18; *ἦ θέλουσα* is stronger than *θέλη*, S. O. T. 580.

**1962.** The aorist participle is rarely so used, since it denotes a single act, not a characteristic: *ἦσαν δέ τινες καὶ γερόμενοι τῷ Νικίᾳ λόγοι πρότερον πρὸς τινὰς* *and communications between Nicias and some persons had actually been held before* T. 4. 54.

a. With *ἔσομαι* the aorist participle equals the future perfect: *οὐ σιωπήσῃς*; *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): *κηρύξῃς ἔχω* *I have proclaimed* S. Ant. 192.

a. In Attic prose *ἔχω* usu. has a separate force: *Φερὰς πρῶν ἔχει καταλαβὼν* *he lately seized and now occupies Pherae* D. 9. 12. So with the (rare) perfect: *τὰ ἐπιτήδεια εἶχον ἀνακεκομμένοι* *they had carried up to the forts the provisions and kept them there* X. A. 4. 7. 1.

**1964.** With *γίγνομαι*. — The forms of *γίγνομαι* often combine with a participle to form periphrases. Thus, *μὴ σαυτὸν . . . κτείνῃς γένη* *lest thou destroy thyself* S. Ph. 773; in prose this periphrasis has the tone of tragedy. On *γίγνομαι* with a substantive, see 1710, 1754.

**1965.** With *φαίνομαι*. — The aorist participle is used periphrastically with forms of *φαίνομαι*. Thus, *οὐχ ὑπὲρ ὑμῶν οὐδὲ τῶν νόμων φροντισῶς οὐδ' ἀγανακτήσῃς φανήσεται* *it will appear that he took no heed, nor felt any resentment, concerning you or the laws* D. 21. 39.

## VERBAL NOUNS

1. The Infinitive. 2. The Participle. 3. The Verbal Adjectives in *-τός* and *-τέος*.

## THE INFINITIVE

**1966.** The infinitive is in part a verb, in part a substantive.

a. Many substantives are closely related to verbs, but not all verbs can form substantives. All verbs can, however, form infinitives.

b. The word *infinitive* denotes a verbal form without any limitations (*ἄνις*) 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 *αἰς* is forth the abstract idea without these distinctions. Contrast *ποιεῖν*, *ποίησεν*, *ποίησαι*, *ποιοῦν* with *ποίησις* *making*.

b. It can have a subject before it and a predicate after it, and it can have an object in the genitive, dative, or accusative like the corresponding finite verb. Infinitives scarcely ever stand in the subjective genitive; and the object of an infinitive never stands in the objective genitive.

c. It is modified by adverbs, not by adjectives.

d. It may take *ἄν* and with that particle represent *ἄν* with the indicative (1784 ff.) or *ἄν* with the optative (1824).

e. It forms clauses of result with *ὥστε*, and temporal clauses with *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 (τοῦ, τῷ, τὸ) λθεῖν*, *λθσεῖν*, etc.

c. It may be governed by prepositions: *πρὸ τοῦ λθεῖν*.

**1969.** The infinitive was originally a verbal noun in the dative (in part possibly also in the locative) case. The use to express purpose (2008) is a survival of the primitive meaning, from which all the other widely diverging uses were developed in a manner no longer always clear to us. But the *to* or *for* meaning seen in *μαθηθεῖν ἵκωμεν* *we have come to learn (for learning)* can also be discerned in *δύναμαι ἰδεῖν* *I have power for seeing*, then *I can see*. Cp. 2000, 2006 a. As early as Homer, when the datival meaning had been in part obscured, the infinitive was employed as nominative (as subject) and accusative (as object). After Homer, the infinitive came to be used with the neuter article, the substantive idea thus gaining in definiteness. The article must be used when the infinitive stands as an object in the genitive or dative, and when it depends on prepositions.

**1970.** The infinitive is used as subject, as predicate, and to supplement the meaning of words and clauses.

**1971.** The negative of the infinitive is *μῆ*; but *οὐ*, used with a finite mood in direct discourse, is retained when that mood becomes infinitive in indirect discourse. Sometimes, however, *μῆ* is used in place of this *οὐ* (2723 ff.).

#### SUBJECT AND PREDICATE NOUN WITH THE INFINITIVE

**1972.** In general the subject of the infinitive, if expressed at all, stands in the accusative; when the subject of the infinitive is the same as the subject or object of the governing verb, or when it has already been made known in the sentence, it is not repeated with the infinitive.

**1973.** When the subject of the infinitive is the same as that of the governing verb, it is omitted, and a predicate noun stands in the nominative case.

οἶμαι εἰδέναι *I think that I know* P. Pr. 312 e, Πέρσης ἔφη εἶναι *he said he was a Persian* X. A. 4. 4. 17, ἐγὼ οὐχ ὁμολογήσω δακνητὸς ἦκειν *I shall not admit that I have come uninvited* P. S. 174 d, ὁμολογεῖς περὶ ἐμὲ ἀδικὸς γεγενῆσθαι; *do you admit that you have been guilty as regards me?* X. A. 1. 6. 8 (cp. 4. 2. 27 in 2268).

a. The nominative is used when the infinitive, expressing some action or state of the subject of the main verb, has the article in an oblique case. Thus, τούτων ἀξιωθείς διὰ τὸ πατρικὸς αὐτῷ φίλος εἶναι *justifying these requests on the ground that he was his hereditary friend* Aes. 3. 52, τοῦτο δ' ἐποίησεν ἐκ τοῦ χαλεποῦ εἶναι *this he effected by reason of his being severe* X. A. 2. 6. 9, ἐπὶ τῷ ὁμοίῳ τοῖς λειπομένοις εἶναι ἐκπέμπονται (colonists) *are sent out to be the equals of those who stay at home* T. 1. 34.

b. The nominative stands usually in sentences with δεῖν, χρῆναι etc., dependent on a verb of saying or thinking. Thus, ἡγοῦμην . . . περιεῖναι δεῖν αὐτῶν καὶ μεγαλοψυχότερος φαίνεσθαι *I thought I ought to surpass them and to show myself more magnificent* D. 19. 235. Here ἡγοῦμην δεῖν is equivalent to *I thought it proper*.

c. When the governing verb is a participle in an oblique case, a predicate noun usually agrees with the participle, and rarely stands in the nominative. Thus, ἀπαλλαγείς τούτων τῶν φασκόντων δικαστῶν εἶναι *being rid of those who profess to be judges* P. A. 41 a, τὰς ἀρχὰς δίδωσι . . . τοῖς δὲ δόξαισι ἀρίστοις εἶναι *it dispenses the offices to those who always seem to be the most deserving* P. Menex. 238 d.

1974. A pronoun subject of the infinitive, if (wholly or partially) identical with the subject of the main verb, is generally expressed when emphatic, and stands in the accusative (cases of the nominative are rare and suspected); but the indirect reflexive σφέις stands in the nominative or accusative.

οἶμαι ἐπεὶ πλεῖω χρήματα εἰργάσθαι ἢ ἄλλους σύνδου *I think I have made more money than any two others together* P. Hipp. M. 282 e, ἡγησάμενος ἑμαυτὸν ἐπεικέστερον εἶναι (emphatic for ἡγησάμενος ἐπεικέστερος εἶναι) *deeming myself to be too honest* P. A. 36 b, τοὺς δὲ Θηβαίους ἡγεῖτο . . . ἔσσειν ὅπως βούλεται πράττειν ἑαυτὸν *he thought the Thebans would let him have his own way* D. 6. 9, οὐ σφέις ἀδικεῖσθαι, ἀλλ' ἐκεῖνους μᾶλλον *he said that not they (the speaker and the other Lacedaemonians), but they (the Toroneans) rather had been wronged* 4. 114 (but σφᾶς in 1228 b).

a. After a preceding accusative with the infinitive, a second pronoun referring to a different person, and also subject of an infinitive, must also stand in the accusative whether or not it denotes the same person as the subject of the governing verb. Thus, ἀλλὰ νομίζεις ἡμᾶς μὲν ἀνέξεσθαι σου, αὐτὸς (see below) δὲ τυπῆσειν; καὶ ἡμᾶς μὲν ἀποψηφιεῖσθαι σου, σὲ (not σὺ) δ' οὐ παύσεσθαι *but do you think that we are going to put up with you, while you strike us yourself? and that we are going to acquit you, while you will not cease your outrageous conduct?* D. 21. 204. αὐτὸς, above and in Κλέων οὐκ ἔφη αὐτὸς, ἀλλ' ἐκείνων στρατηγεῖν *Cleon said that not he himself, but that Nicias was in command* T. 4. 28, is not the expressed subject of the infinitive, but αὐτὸς of direct discourse (αὐτὸς τυπῆσεις, αὐτὸς οὐ στρατηγῶ); hence αὐτὸς is not used here for σεαυτὸν (ἐαυτὸν).

1975. When the subject of the infinitive is different from that of the governing verb, it stands in the accusative; and a predicate noun stands also in the accusative.

νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατέρας καὶ φίλους for *I think you are to me both fatherland and friends* X. A. 1. 3. 6, τὸν γὰρ καλὸν καὶ ἀγαθὸν ἀνδρα εὐδαίμονα εἶναι φημι for *I maintain that the noble and good man is happy* P. G. 470 a.

**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 παντοδαποὺς φαίνεσθαι *they manage it so that they seem to us to appear in various forms* P. R. 381 e.

**1977.** Several infinitives may be used in succession, one infinitive being the subject of another: περὶ πολλοῦ ποιούμενος μηδὲν δόξει ὑβρίζειν βούλεσθαι *regarding it of great importance not to seem to any one to wish to behave outrageously* L. 23. 5.

**1978.** When the subject of the infinitive is the same as the object (in the genitive or dative) of the governing verb, it is often omitted, and a predicate noun is either attracted into the genitive or dative, or stands in the accusative in agreement with the omitted subject of the infinitive. See 1060-1062.

ἔξεστιν ἡμῖν ἀγαθοῖς εἶναι or ἔξεστιν ἡμῖν ἀγαθοὺς εἶναι *it is in our power to be good* (lit. *to be good is possible for us*). Thus, δεόμεθ' ὅν ὑμῶν . . . ἀκρόσασθαι τῶν λεγομένων, ἐνθ' ὑμῶν ὅτι κτλ. *we ask you therefore to listen to what is said, considering that, etc.* 1. 14. 6. Cp. νῦν σοι ἔξεστιν ἀνδρὶ γερῆσθαι quoted in 1062 with Λακεδαιμονίοις ἔξεστιν ὑμῖν φίλους γερῆσθαι *it is in your power to become friends to the Lacedaemonians* T. 4. 29. The latter construction may be explained as abbreviated for ἔξεστιν ὑμῖν (ὑμᾶς) φίλους γερῆσθαι.

**1979.** The subject of the infinitive is often retained when it is the same as the (omitted) oblique object of the governing verb. Thus, παρήγγειλε τὰ ὅπλα τίθεσθαι τοὺς Ἕλληνας *he issued orders that the Greeks should get under arms* X. A. 2. 2. 21.

**1980.** An indefinite or general subject of the infinitive (τινὰ, τινάς, ἀνθρώπους) is commonly omitted; and a predicate noun stands in the accusative. Thus, φιλάνθρωπον εἶναι δεῖ *one (τινὰ) must be humane* I. 2. 15 (cp. 1984), ῥῆγον παραινεῖν ἢ παθόντα καρτερεῖν *it is easier for a man to give advice than to endure suffering* Men. Sent. 471, δρῶντας γὰρ ἢ μὴ δρῶντας 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 ἀπελθεῖν *I command you to depart*. Here the accusative was separated from the transitive verb and felt to be the independent subject of the infinitive (*I command that you depart*). Gradually the accusative with the infinitive was used even after verbs incapable of taking an object-accusative.

#### PERSONAL AND IMPERSONAL CONSTRUCTION

**1982.** Instead of an impersonal passive verb with the accusative and infinitive as subject, Greek often uses the personal passive construction, the accusative becoming the nominative, subject to the leading verb.

Thus, Κύρος ἡγγέλθη νικῆσαι *Cyrus was reported to have conquered* instead of

ἤγγελλθη Κύρον νικῆσαι *it was reported that Cyrus had conquered*, and δίκαιός ἐμι ἀπελθεῖν *I am justified in going away* instead of δίκαιόν ἐστιν ἐμὲ ἀπελθεῖν *it is right for me to go away*. English sometimes has to use the impersonal construction in place of the Greek personal construction (cp. 2107).

a. The personal construction is more common with λέγεται, ἀγγέλλεται, ὁμολογεῖται and other passive verbs of *saying* (regular with passive verbs of *thinking*); with συμβαίνει *it happens*; with ἀναγκαῖος *necessary*, ἄξιος *worthy*, δίκαιος *just*, δυνατός *possible*, ἐπιτήδεις *fit*, etc., followed by a form of εἶναι, instead of ἀναγκαῖον, ἄξιον, etc. Thus, ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἐμβαλεῖν ἀγγέλλεται *the Assyrian is reported to be about to make an incursion into his country* X. C. 5. 3. 30, πολλή τις ἀλογίᾳ ἐμβαλεῖν γίγνεσθαι *much absurdity would result* P. Phil. 55 a, δίκαιος εἰ εἰπεῖν *it is right for you to speak* P. S. 214 c, τὴν αἰτίαν οὕτως ἐστὶ δίκαιος εἶχειν *it is right for him to bear the blame* D. 18. 4. Both constructions together: σοὶ γὰρ δὴ λέγεται πάντα γε τεθεραπεύσθαι ὁ Ἀπόλλων, καὶ σε πάντα ἐκείνῳ πειθόμενον πράττειν *for Apollo is said to have been greatly served by you, and (it is said) that you do everything in obedience to him* X. C. 7. 2. 15. Cp. 2104.

N. — δῆλός ἐστι and φανερός ἐστι take *ὅτι* or the participle (2107); δῆλόν ἐστι and φανερόν ἐστι take *ὅτι*, not the infinitive.

1983. The personal constructions δοκῶ, ἔοικα (2089 c), δέω are regular instead of δοκεῖ, ἔοικε *it seems*, δεῖ *it lacks* (much or little). So with φαίνομαι for φαίνεται.

δοκῶ γάρ μοι ἀδυνατός εἶναι *for I seem to be unable* P. R. 368 b, δοκοῦμέν μοι καθῆσθαι *it seems to me that we are encamped* X. A. 1. 3. 12, εἴν γε ἡμῶν ἔοικας βασιλεὺς εἶναι *now at least you seem to be our king* X. C. 1. 4. 6, πολλοὺ δέω ἐγὼ ὑπὲρ ἑμαυτοῦ ἀπολογεῖσθαι *I am far from speaking in my own defence* P. A. 30 d, μικροῦ ἐδέησεν Κύπρον ἀπᾶσαν κατασχεῖν *he almost (lacked a little) occupied the whole of Cyprus* I. 9. 62, εὖ σὺ λέγειν φαίνεται *you seem to speak well* Ar. Nub. 408.

a. δοκεῖ μοι τινα εἶλθιν *for δοκεῖ τις μοι εἶλθιν it seems to me that some one came* is very rare. δοκεῖ meaning *it seems good, it is decreed* always takes the infinitive (1984, 1991). δοκῶ *believe* has the construction of 1992 c. Cp. 1998.

## THE INFINITIVE WITHOUT THE ARTICLE

### AS SUBJECT, PREDICATE, AND APPOSITIVE

1984. *As Subject.* — The infinitive may be used as subject, especially with quasi-impersonal verbs and expressions (933 a).

γράμματα μαθεῖν δεῖ *to learn to read is necessary* Men. Sent. 96, τί χρὴ ποιεῖν; *what must be done?* X. A. 2. 1. 16, κόσμος (ἐστὶ) καλῶς τοῦτο δρᾶν *to perform this well is a credit* T. 1. 5, πᾶσιν ἀδεῖν χαλεπὸν (ἐστὶ) *to please everybody is difficult* Solon 7, ἔδοξεν αὐτοῖς προΐεσθαι *it seemed best to them to proceed* X. A. 2. 1. 2, συμφέρει αὐτοῖς φίλους εἶναι *it is for their interest to be friends* X. O. 11. 23. Cp. 1062, 1978.

1985. Such quasi-impersonal verbs and expressions are δεῖ *it is necessary*, χρὴ (properly a substantive with ἐστὶ omitted, 793) *it is necessary*, δοκεῖ *it seems good*, ἔστι *it is possible*, ἔξεστι *it is in one's power*, οἶον τέ ἐστι *it is possible*, πρέπει and προσήκει *it is fitting*, συμβαίνει *it happens*; and many expressions formed by ἐστὶ and a predicate noun, as ἄξιον *it is right*, δίκαιον *it is just*, ἀνα-



*καὶ* *it is necessary*, *δυνατὸν* *it is possible*, *ἀδύνατον* (or *ἀδύνατα*) *it is impossible*, *αἰσχρόν* *it is disgraceful*, *καλόν* *it is honourable*, *ᾠρᾶ* and *καιρός* *it is time*. With the last two expressions the old dative use of the infinitive is clear: *ᾠρᾶ βουλευέσθαι* *it is time for considering* P. Soph. 241 b.

a. On the personal *ἀξιός* *είμι*, *δικαίως* *είμι*, *δοκῶ*, see 1982. For *δεῖ με τοῦτο λέγειν* we find the personal *δέομαι τοῦτο λέγειν*. Note the attraction in *τὸ πλῆθος τῶν ἐνόντων εἰπεῖν* *the number of the things it is possible to mention* L 5. 110 (for *τούτων* & *ἔστιν*).

b. *δεῖ* and *χρή* regularly take the accusative and infinitive (cp. 1562); *ἀνάγκη* *it is necessary* takes the accusative or dative with the infinitive.

c. The subject of the infinitive is expressed or omitted according to the sense.

d. Homer shows only the beginnings of the use of the infinitive as a real subject, i.e. not a grammatical subject, as in 1984.

**1986. As Predicate.** — In definitions the infinitive may be used as a predicate noun with *ἐστί*.

*τὸ γὰρ γνῶναι ἐπιστήμην λαβεῖν ἐστιν* *for to learn is to get knowledge* P. Th. 209 e.

**1987. As an Appositive.** — The infinitive may stand in apposition to a preceding substantive, pronoun, or adverb.

*εἰς οὐρανὸς ἄριστος, ἀμύνεσθαι περὶ πατρὸς* *one omen is best, to fight for our country* M 243, *εἶπον . . . τοῦτο μόνον ὁρᾶν πάντας, τῷ πρόσθεν ἔπεσθαι* *I told all to pay heed to this only, viz., to follow their leader* X. C. 2. 2. 8, *καὶ ὑμᾶς δὲ οὕτως, ὦ παῖδες, . . . ἐπαίδευσεν, τοὺς μὲν γεραίτεροὺς προτιμᾶν, τῶν δὲ νεωτέρων προτετιμῆσθαι* *and I have instructed you, too, my children (to this effect) to honour your elders in preference to yourselves and to receive honour from the younger in preference to them* X. C. 8. 7. 10.

**1988.** The infinitive not in indirect discourse, and in indirect discourse, is often used as the object of a verb.

#### THE INFINITIVE NOT IN INDIRECT DISCOURSE

**1989.** The infinitive as object not in indirect discourse is used after almost any verb that requires another verb to complete its meaning. The tenses of this infinitive are timeless, and denote only stage of action.

**1990.** The infinitive may be the only expressed object, or it may be one of two expressed objects, of the leading verb.

*παίδευσις καλὴ διδάσκει χρῆσθαι νόμοις* *a good education teaches obedience to the laws* X. Ven. 12. 14, *διαγινώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν* *he taught you to distinguish the good and the bad* X. M. 3. 1. 9.

a. Verbs signifying to ask, bid, forbid, permit, teach, etc., allow an infinitive as one of two objects.

b. Many verbal expressions, formed by a substantive and a verb, take the infinitive. Thus, *τοὺς ἄλλους διδάσκειν τέχνην ἔχουσι* *they possess the skill to teach (the) others* L 16. 11. Cp. 2000.

### A. Object Infinitive after Verbs of Will or Desire

**1991.** Verbs of *will* or *desire* (and their opposites) are often followed by an infinitive. The infinitive with a subject accusative denotes that something *should* (*may*) *be* or *be done*. The negative is μή (see 2719-2721).

ἤθελον αὐτοῦ ἀκοεῖν *they were willing to listen to him* X. A. 2. 6. 11, ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν *they planned to leave the city* Hdt. 6. 100, τὰ ἡδίστα . . . ζητεῖ τοιεῖν *he seeks to do what he likes best* X. M. 4. 5. 11, βασιλεὺς ἀξιοῖ σὲ ἀποπλεῖν *the king asks that you sail away* X. H. 3. 4. 25, ἱκέτευε μὴ ἀποκτεῖναι *he entreated that they should not put him (self) to death* L. 1. 25, πέμπουσιν . . . στρατεῦσθαι ἐπὶ Κάρϊαν *they send orders that he shall march upon Caria* X. H. 3. 1. 7, ἔδοξε πλεῖν τὸν Ἀλκιβιάδην *it was decided that Alcibiades should sail* T. 6. 29.

a. Verbs of *will* or *desire* with an accusative subject of the infinitive form one of the classes of substantive clauses introduced in English by *that*, though the infinitive in English is often more idiomatic.

**1992.** Of verbs of *will* or *desire* that take the infinitive some have an object

a. In the accusative (or are intransitive), e.g. : αἰροῦμαι *choose*, αἰτῶ *ask*, ἀξιώ *claim, ask*, βουλεύομαι *resolve*, βούλομαι *wish, will*, δικάω *deem right*, διανοοῦμαι *intend*, ἰθὺν (poet. θύω), *wish, will*, ἐλθε *am wont to*, ἐπιχειρῶ *attempt*, ἐὰ *permit*, ζητῶ *seek*, κελεύω *command*, suggest, invite, μᾶλλον *delay*, πειρῶμαι *try*, πέμπω *send*, προθυμῶμαι *am zealous*, προκαλοῦμαι *invite*, προτρέπω *urge*, σπεύδω *hasten, am eager*, σπουδάζω *am eager*, τολμῶ *dare*, φιλέω *am wont to*, ψηφίζομαι *vote*.

b. In the genitive, e.g. : δέομαι *ask*, ἐπιθυμῶ and ὀρέγομαι *desire*.

c. In the dative, e.g. : εὐχομαι *pray*, παραγγέλλω and προστάττω *command*, ἐπιβουλεύω *purpose*, συμβουλεύω *advise*, ἐπιτρέπω and συγχωρῶ *permit*, παραινῶ *exhort*, δοκῶ μοι *I have a mind to*; and λέγω, εἶπον, φωνά, φράζω (and βοῶ *shout*) in the sense of *command*.

N. — πείθω *urge* to a course of action, takes the infinitive, πείθω *convince* generally has ὡς, rarely the accusative with the infinitive. Thus, ἔπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι *he urged him to go by himself* X. A. 6. 2. 13, οὐ γὰρ πείθονται οἱ πολλοί, ὡς σὺ αὐτὸς οὐκ ἠθέλησας ἀπέρχαι *for most people will not be convinced that of your own free will you did not desire to go away* P. Cr. 44 c (infinitive X. M. 1. 1. 20).

**1993.** Verbs of *will* or *desire* *not to do anything* are e.g. : δέδοικα, φοβοῦμαι *fear*, φεύγω *avoid*, ὀκνῶ *scruple*, αἰσχύνομαι, αἰδοῦμαι (2126) *feel shame to*, ἀπαγορεύω *forbid*, κωλύω *hinder*, ἀπέχομαι *abstain from*, εὐλαβοῦμαι, φυλάττομαι *beware of*. Thus, φοβοῦμαι διελέγχειν σε *I fear to refute you* P. G. 457 e, αἰσχύνομαι ἡμῖν εἰπεῖν τὴν ἀλήθειαν *I am ashamed to tell you the truth* P. A. 22 b.

**1994.** Under verbs of *will* or *desire* are included verbs expressing an activity to the end that something *shall* or *shall not be done*. Thus, δίδωμι *offer, give*, διαμάχομαι *struggle against*, ποιῶ, διαπράττομαι, κατεργάζομαι *manage, effect*, παρέχω *offer* (others in 1992, 1993).

**1995.** Several verbs of *will* or *desire* take *δπως* with the future or the subjunctive (verbs of *effort*, 2211, 2214) ; or *μή* with the subjunctive (verbs of *fear*, 2225) ; some take the participle (2123 ff.).

**1996.** The infinitive may be used with the

a. Genitive or dative when the expression of desire is addressed to a person and the genitive or dative depends on the leading verb. Here the sentence is simple. Thus, *δέομαι ὑμῶν . . . τὰ δίκαια ψηφίσασθαι* *I ask you to render a just verdict* I. 19. 51, *τοῖς ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίσσασθαι* *he ordered all the rest to arm themselves* X. A. 1. 8. 3.

b. Accusative when the action of a person is desired (example in 1979). Such sentences are complex.

N. — Verbs of *commanding* allow either a or b ; but only *κελεύω* with the accusative permits either meaning: *κελεύω σέ ταῦτα μὴ ποιεῖν* *I tell you not to do this* and *I command that you shall not do this*. Cp. 1981.

**1997.** Several verbs signifying *to say* are also used as verbs of *will* and then mean *command*. The agent commanded usually stands in the accusative subject of the infinitive. So with *λέγω*, *εἶπον*, *φράζω*, *φωνῶ*. Thus *λέγω σ' ἐγὼ δόλω Φιλοκτήτην λαβεῖν* *I say that thou shalt take Philoctetes by craft* S. Ph. 101, *τούτοις ἔλεγον πλεῖν* *I told them that they should sail* D. 19. 150, *πάντες ἔλεγον τοὺς τούτων ἀρξάντας δοῦναι δίκην* *all said that the ringleaders should suffer punishment* X. A. 5. 7. 34, *εἶπον τὴν θύραν κεκλείσθαι* *they commanded that the door should be shut (and stay shut)* X. H. 5. 4. 7, *βασιλεὺς ἔγραψε πάσας τὰς ἐν τῇ Ἑλλάδι πόλεις αὐτονόμους εἶναι* *the king issued a written order that all the cities in Greece should be independent* (not: *wrote that they were independent*) X. H. 6. 3. 12.

a. The agent may stand in the dative as *χαλᾶν λέγω σοι* *I bid thee let go* S. O. C. 840.

**1998.** The present and aorist infinitive (both timeless) are the usual tenses of the infinitive after verbs of *will* or *desire* (see 1869). The perfect is rare ; as *εἶπον τὴν θύραν κεκλείσθαι* (1997). *δοκῶ* and *δοκῶ μοι* signifying *I have a mind to* or *I am determined to* take the present or aorist like *δοκεῖ*: *τὸν δυνεῖν ἐξάγειν δοκῶ* *I have a mind to bring out the ass* Ar. Vesp. 177, *ἐγὼ οὖν μοι δοκῶ . . . ὑφηρεῖσθαι κτλ.* *now I have a mind to shoit, etc.* P. Eu. 288 c. Cp. 1963 a. When it is clearly denoted that the action resolved on is to follow without delay the future is used ; as in *ἀλλὰ μοι δοκῶ . . . οὐ πείσεσθαι αὐτῷ* *but I am determined that I will not accept his opinion* P. Th. 183 d.

a. Some verbs, as *κελεύω*, which might be held to introduce indirect discourse, are classed under verbs of *will* or *desire*, because, like these verbs, they do not regularly take the future infinitive ; and because, unlike verbs of *saying* and *thinking* (which admit all the tenses of the infinitive) they introduce infinitives which do not show differences of time. The future infinitive does not express a command. For a few cases of the future after verbs of *will* or *desire*, see 1869.

**1999.** Verbs signifying *to hope*, *expect*, *promise*, *threaten*, and *swear*, when followed by the aorist (less often the present) infinitive (1868), have the construction of verbs of *will* or *desire*. When such verbs take the future infinitive they have the construction of indirect discourse.

### B. Infinitive after Other Verbs

**2000.** The infinitive follows many verbs, especially such as denote *ability, fitness, necessity*, etc. (and their opposites).

*οὐκέτι ἐδύνατο . . . βιοτείνειν* he was no longer able to live T. 1. 130, *κῆν ἐπιστάμενος knowing how to swim* X. A. 6. 7. 25, *πεφύκασι τε πάντες . . . ἁμαρτάνειν* and all men are by nature prone to err T. 3. 45, *μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι* they learn how to govern and be governed X. A. 1. 9. 4; also after the impersonals of 1985.

**α.** *ἔχω* I can is derived from the meaning *I have* especially with a verb of saying. Thus, *Διὸς πλάγᾱν ἔχουσιν εἰπεῖν* they can proclaim a stroke of Zeus A. Ag. 367.

### C. Infinitive after Adjectives, Adverbs, and Substantives

**2001.** The infinitive serves to define the meaning of adjectives, adverbs, and substantives, especially those denoting *ability, fitness, capacity*, etc. (and their opposites), and generally those analogous in meaning to verbs which take the infinitive (2000). Here the datival meaning (*purpose, destination*) is often apparent. Cp. 1969.

**2002.** Adjectives and Adverbs. — *ἱκανοὶ ἡμᾶς ὠφελεῖν* able to assist us X. A. 3. 3. 18, *δεινὸς λέγειν, κακὸς βιώναι* skilled in speaking, evil in life Aes. 3. 174, *οἷοι φιλεῖν* able to love D. 25. 2, *ἔτοιμοι εἰσι μάχεσθαι* they are ready to fight X. C. 4. 1. 1, *ἄρχειν ἐξιώτατος* most worthy to govern X. A. 1. 9. 1, *ὁδὸς . . . ἀμήχαρος εἰσελθεῖν στρατεύματι* a road impracticable for an army to enter 1. 2. 21, *χαλεπὸν διαβαίνειν* hard to cross 5. 6. 9, *ἐπινοῆσαι ὀξεῖς* quick to conceive T. 1. 70. So also after *ῥάδιος* easy, *ἡδύς* pleasant, *δίκαιος* just, *ἀναγκαῖος* necessary, *ἐπιτήδειος* suitable, *ἀγαθός* good, *αἰτιος* responsible for, *μαλακός* incapable of; cp. *ὀλίγος* 1063. After adverbs: *κάλλιστα ἰδεῖν* most splendid to behold X. C. 8. 3. 5.

**α.** Some of these adjectives take the infinitive by analogy to the related verbs, as *πρόθυμος* zealous (*προθυμῶμαι*), *ἐπιστήμων* knowing how (*ἐπίσταμαι*).

**2003.** *οἷος* fit, *ὅσος* sufficient take the infinitive like the fuller expressions *τοιούτος οἷος, τοσοῦτος ὅσος*. Thus, *οὐ γὰρ ἦν ὥρᾳ ὅτ᾽ αὖ τὸ πεδῖον ἄρδειν* for it was not the proper season to irrigate the plain X. A. 2. 3. 13, *ὅσον ἀποζῆν* sufficient to live off of T. 1. 2, *τοιούτος οἷος . . . πείθεσθαι* the kind of a man to be convinced P. Cr. 46 b. On *τοσοῦτος ὥστε* (ὥς) see 2263. Hom. has the infinitive after *τοῖος, τόσος*, etc.

**2004.** Substantives. — As, *οἱ παῖδες ὑμῖν ὀλίγου ἡλικίᾱν ἔχουσι παιδεύεσθαι* your children are almost of an age to be educated P. Lach. 187 c. With *ἐστὶ* omitted: *σχολή γε ἡμῖν μαρθάνειν* we have leisure to learn X. C. 4. 3. 12, *ἀνάγκη πείθεσθαι* there is need to obey X. H. 1. 6. 8, *περαινέει ἡδὴ ὥρᾳ* it is high time to finish X. A. 3. 2. 32. Cp. 1985.

**2005.** The infinitive is added, like an accusative of respect (1601, 1602), to intransitive verbs (especially in poetry), to adjectives (more frequently in poetry), and to substantives (rarely). Thus, *τοῖος ἰδεῖν* such in aspect (lit. to look on) Theognis 216, *ὁρᾶν στυγνός* of a repulsive expression X. A. 2. 6. 9, *ἀκού-*

σαι παγκάλως ἔχει *it is very fine to hear* D. 19. 47, θαῦμα καὶ ἀκοῦσαι αὐτοῦ *marvel even to hear of* P. L. 656 d.

**2006.** The infinitive limiting the meaning of an adjective is commonly active (or middle) in cases where the passive is more natural in English. Thus, λόγος δυνατός κατανοῆσαι *a speech capable of being understood* P. Ph. 90 c, ἄξιος θαυμάσαι *worthy to be admired* T. 1. 138 (but ἄξιος θαυμάζεσθαι X. C. 5. 1. 6).

a. The active use is due to the old dative function of the infinitive: δυνατός κατανοῆσαι *capable for understanding*.

**2007.** The infinitive, with or without ὥστε or ὡς, may be used with ἢ *than* after comparatives, depending on an (implied) idea of *ability* or *inability*. ἢ ὥστε is more common than ἢ or ἢ ὡς. Cp. 2264.

τὸ γὰρ νόσημα μείζον ἢ φέρειν *for the disease is too great to be borne* S. O. T. 1293, φοβοῦμαι μὴ τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆ *I fear lest some calamity befall the State greater than it can bear* X. M. 3. 5. 17, βραχύτερα ἢ ὥς ἐξικνεῖσθαι *too short to reach* X. A. 3. 3. 7.

a. The force of ἢ ὥστε may be expressed by the genitive; as, κρείσσον λόγου (T. 2. 50) = κρείσσον ἢ ὥστε λέγεσθαι. Cp. 1077.

b. Words implying a comparison may take the infinitive with ὥστε or ὡς (1063).

### D. Infinitive of Purpose and Result

**2008. Infinitive of Purpose.** — The infinitive may express purpose (usually only with verbs taking the accusative).

ταύτην τὴν χώρην ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν *he gave this land over to the Greeks to plunder* X. A. 1. 2. 19, τὸ ἡμισυ (τοῦ στρατεύματος) κατέλιπε φυλάττειν τὸ στρατόπεδον *he left half (of the army) behind to guard the camp* 5. 2. 1, ἵνα ἐπὶ βασιλεῦ οὐκ ἐγίγνετο τὰ ἱερὰ *the sacrifices did not turn out (favourable) for going against the king* 2. 2. 3, Ἀριστάρχω . . . ἔδοτε ἡμέραν ἀπολογησάσθαι *you granted a day to Aristarchus to make his defence* X. H. 1. 7. 28, ἢ θύρᾳ ἢ ἐμὴ ἀνέφκτο . . . εἰσιέναι τῷ δεομένῳ τι ἐμοῦ *my door stood open for any petitioner of mine to enter* 5. 1. 14, παρέχω ἑμαυτὸν ἐρωτᾶν *I offer myself to be questioned* P. A. 33 b, τὰς γυναῖκας πιεῖν φερούσας *the women bringing (something) to drink* X. H. 7. 2. 9. Cp. also 2032 e.

**2009.** The infinitive of purpose is used in prose especially after verbs meaning *to give, entrust, choose, appoint, take, receive*. Verbs signifying *to send, go, come* usually take the future active participle (2065); but T. 6. 50 has δέκα τῶν νεῶν προὔπεμψαν ἐς τὸν μέγαν λιμένα πλεῦσαι *they sent ahead ten ships to sail into the great harbour*; and in poetry the infinitive often denotes purpose after these verbs, and after εἶναι in Homer (A 20) and Hdt. (5. 25).

**2010.** After verbs meaning *to have (or be) at one's disposition*: οἱ στρατιῶται ἀργύριον οὐκ εἶχον ἐπιτρέψασθαι *the soldiers did not have money by means of which they could provision themselves* X. A. 7. 1. 7, ἐκεῖ σκιά τ' ἐστὶ καὶ πῶς καθίσθαι *there is shade and grass to sit down in* P. Phae. 229 b.

**2011. Infinitive of Result.** — The infinitive may be used with ὥστε

(sometimes with ὥς) to denote a result, often an intended result. See 2260 ff.

a. Several verbs, substantives, and adjectives usually taking the infinitive also admit ὥστε with the infinitive (2271); and the infinitive is found where ὥστε with the infinitive might be expected: *μηνημονεύουσιν ἀφεθέντα τοῦτον ἐλεύθερον 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. — ὥς ἔπος εἰπεῖν, ὥς εἰπεῖν so to speak, almost; (ὥς) ἀπλῶς εἰπεῖν, ὥς συνελόντι (1497) εἰπεῖν, ὥς (ἐν βραχεὶ or) συντόμως εἰπεῖν to speak briefly, concisely; ὥς ἐπὶ πᾶν εἰπεῖν, τὸ σύμπαν εἰπεῖν speaking generally; σχεδὸν εἰπεῖν so to say, almost (paene dixerim); σὺν θεῷ εἰπεῖν in God's name; and so ὥς with λέγειν, φράζειν, εἰρῆσθαι, as ὥς ἐν τύπῳ εἰρῆσθαι in general. Examples: *ἀληθὲς γέ ὥς ἔπος εἰπεῖν οὐδὲν εἰρηκάσιν* not one word of truth, I may say, did they utter P. A. 17 a, *ἀγαθὸν μὲν ἀπλῶς εἰπεῖν οὐδὲν γέγονε τῇ πόλει* in a word the State gained no advantage Dinarchus 1. 33.

b. ὥς (ἔπος) εἰπεῖν is often used to limit too strict an application of a general statement, especially πᾶς or οὐδεὶς. Thus, *πάντες ὥς ἔπος εἰπεῖν* nearly every one, *οὐδεὶς ὥς ἔπος εἰπεῖν* almost no one. It is thus used like *paene dixerim*; rarely, like *ut ita dicam*, to soften the strength of a metaphor.

c. Especially common is the absolute εἶναι in ἐκὼν εἶναι willingly, intentionally, if you can help it, usually in negative or quasi-negative statements (ἐκὼν may be inflected). Also in τὸ κατὰ τοῦτον (ἐπὶ τούτῳ) εἶναι as far as he is concerned, ὥς . . . εἶναι as far as . . . is concerned, τὸ νῦν εἶναι at present. Examples: *οὐδὲ ξένοις ἐκὼν εἶναι γέλωτα παρέχεις* nor do you intentionally cause strangers to laugh X. C. 2. 2. 15, *ἐκούσα εἶναι οὐκ ἀπολείπεται* it is not willingly separated P. Phae. 252 a, *τό γε ἐπ' ἐκείνῳ εἶναι ἐσώθη* (δν) so far, at least, as it depended on him you would have been saved L. 13. 58.

d. Other expressions: *ἐμοὶ δοκεῖν*, ὥς *ἐμοὶ δοκεῖν*, ὥς *ἐμοὶ κρίναι* as it seems to me, in my opinion, (ὥς) *εἰκάσαι* to make a guess, (ὥς) *συμβάλλειν* to compare, (ὥς) *ἀκούσαι* to the ear, ὥς *ὑπομνήσαι* to recall the matter, *ὅσον γέ μ' εἰδέναι* as far as I know, etc.; *ὀλίγου δεῖν*, *μικροῦ δεῖν* almost, all but (δεῖν may be omitted, 1399). Examples: *ὁ γὰρ Κτήσιππος ἔνυχε πόρρω καθεζόμενος τοῦ Κλεινίου*, *ἐμοὶ δοκεῖν* for Ctesippus, it seems to me, happened to be sitting at a distance from Clinias P. Eu. 274 b, *μικροῦ δεῖν τρία τάλαντα* almost three talents D. 27. 29.

e. Some of these absolute infinitives may be explained by reference to the idea of purpose (2008) or result. Thus, *συνελόντι εἰπεῖν* for one compressing the matter to speak (cp. *ut paucis dicam*), *μικροῦ δεῖν* so as to lack little. Others recall the adverbial accusative (1806); cp. *ἐμοὶ δοκεῖν* with *γνώμην ἐμήν*.

### F. Infinitive in Commands, Wishes, and Exclamations

**2013. Infinitive in Commands.**—The infinitive may be used for the second person of the imperative. The person addressed is regarded as the subject. This infinitive is commoner in poetry than in prose (where it has a solemn or formal force).

*θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι* with good courage now, Diomed, fight against the Trojans E 124, *σὺ δέ, Κλεαρῖδᾶ . . . τὰς πύλας ἀνοίξας ἐπεκθεῖν* but do you, Clearidas, open the gates and sally forth T. 5. 9.

a. This infinitive may be used in conjunction with an imperative: *ἀκούετε λεψ' κατὰ τὰ πάτρια τοὺς χόας πίνειν* hear ye, good people! drink the Pitchers as our sires drank! Ar. Ach. 1000.

b. The infinitive for the third person of the imperative often occurs in legal language (laws, treaties, etc.), and does not necessarily depend on the principal verb. Thus, *ἔτη δὲ εἶναι τὰς σπονδὰς πενήκοντα* and the treaty shall continue for fifty years T. 5. 18. In this construction the infinitive has the force of an infinitive dependent on *ἔδοξε* (it was voted that) or the like. So in medical language, as *πίνειν δὲ ὕδωρ* it is well for the patient to drink water Hippocrates 1. 151.

c. The infinitive (with subject accusative) is rarely used for the third person of the imperative when there is an unconscious ellipsis of a word like *δός* grant, or *εὐχομαι* I pray. Thus, *τεύχεα σῦλήσας φερέτω κοιλᾶς ἐπὶ ρῆας, σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι πάλιν* let him strip off my arms and carry them to the hollow ships, but let him give back my body to my home H 78.

d. In negative commands (prohibitions) *μή* with the infinitive is poetic and Ionic: *οἷς μὴ πελάζειν* do not approach these (= *μὴ πέλαζε*) A. Pr. 712, *μηδὲ καλεῖν πω δλβιον* and do not call him happy yet Hdt. 1. 32.

**2014. Infinitive in Wishes.**—The infinitive with a subject accusative may be used in the sense of the optative of wish, usually with the same ellipsis as in 2013 c.

*θεοὶ πολῖται, μὴ με δουλείᾳ τυχεῖν γε* gods of my country, may bondage not be my lot! A. Sept. 253, *ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τείσασθαι* oh Zeus, that it be granted to me to punish the Athenians! Hdt. 5. 105 (cp. *ὦ Ζεῦ, δός με τείσασθαι μόνον πατρός* oh Zeus, grant that I may avenge my father's murder! A. Ch. 18). This construction is very rare in Attic prose: *τὸν κυνηγέτην ἔخورτα ἐξέειπαι . . . ἐλαφρὰν ἐσθήτα* the hunter should go forth in a light dress X. Ven. 6. 11. Here no definite verb can be supplied.

a. The nominative with the infinitive (instead of the optative) after *αἰ γάρ* occurs in Homer (*η* 311, *ω* 376).

**2015. Infinitive in Exclamations.**—The infinitive is often used in exclamations of surprise or indignation. The subject stands in the accusative.

*ἐμὲ παθεῖν τάδε* that I should suffer this! A. Eum. 837, *τοιουτοῦ τρέφειν κόνα* to keep a dog like that! Ar. Vesp. 835.

On the infinitive with *ἐφ' ᾧ* (*ἐφ' ᾧ*) see 2279; with *πρίν*, see 2453.

## INFINITIVE AS OBJECT IN INDIRECT DISCOURSE

**2016.** The infinitive is used as the object of verbs of *saying* and *thinking*. Such infinitives denote both time and stage of action (cp. 1866).

a. The finite verb of a sentence placed in dependence on a verb of *saying* or *thinking* that requires the infinitive, becomes infinitive, which infinitive stands in the relation of a substantive as subject or object of the leading verb. Commonly as *object*: thus, *Kūpos νικᾷ Cyrus is victorious*, when made the object of *φησὶ he says*, becomes a part of a new sentence *φησὶ Kūpon νικᾶν*, in which *Kūpon νικᾶν* is the object of *φησὶ*. As *subject*, when the verb of *saying* is passive: thus, in *λέγεται Kūpon νικᾶν*, the last two words form the subject of *λέγεται*.

**2017.** Verbs of *saying* are e.g.: *say* *φημί, φάσκω, λέγω*; *confess* *ὁμολογῶ*; *promise* *ὑπισχνέσθαι, ὑποδέχομαι, ἐπαγγέλλομαι, ὑφίσταμαι*; *pretend* *προσποιεῖσθαι*; *swear* *δυσμῆμι*; *deny* *ἀπαρνοῦμαι*; *gainsay* *ἀντιλέγω*; *dispute* *ἀμφισβητῶ*, etc.

Some verbs of *saying* admit other constructions than the infinitive, and especially *οἶ* or *ὥς* (2579). *λέγω, εἶπον, φράζω, φωνῶ* with *οἶ* or *ὥς* mean *say*, with the infinitive *command* (1907).

a. *φημί say, assert, express the opinion that* in classical Greek is almost always followed by the infinitive, but by *οἶ* very often in the later language. *φημί οἶ* occurs in X. A. 7. 1. 5 (*φημί ὥς* in L. 7. 19, X. H. 6. 8. 7; D. 4. 48, 27. 19 by anacoluthon).

b. *λέγω state* (impart a fact) takes either the infinitive or *οἶ* or *ὥς*. The infinitive occurs usually with the passive (*λέγεται*, etc.) either in the personal or impersonal construction (1982 a). The active forms of *λέγω* with the infinitive mean *command* (1907).

c. *εἶπον said* usually takes *οἶ* or *ὥς*; with the infinitive, it commonly means *commanded* (1907). Cp. the double use of *told*.

N. — *εἶπον meaning said* with the infinitive is rare, but occurs in good Attic prose: And. 1. 57, 80; Thuc. 7. 35; Lys. 10. 6, 10. 9, 10. 12; Xen. H. 1. 6. 7, 2. 2. 15, C. 5. 5. 24, S. 2. 13; Is. 2. 29; Lyc. 50; Aes. 3. 37, 3. 59; Dem. 15. 18; Plato, G. 473 a, 503 d, Lach. 192 b, Charm. 174 a, Hipp. Maj. 291 b, Pol. 263 c, 290 b, L. 654 a, Clitoph. 409 a, 410 b. In poetry this use is frequent.

**2018.** Verbs of *thinking* almost always take the infinitive. Such are: *think* *ἡγοῦμαι, οἶμαι, δοκῶ, νομίζω*; *hope* *ἐλπίζω*; *suppose* *ὑπολαμβάνω*; *suspect* *ὑποπτεύω*; *guess* *εἰκάζω*; *feel confident* *πιστεύω*; *disbelieve* *ἀπιστῶ*. The use of *ὥς* is rare, while *οἶ* is very rare (2580).

a. Verbs of *perceiving* sometimes take the infinitive by analogy to verbs of *thinking*; as *ἀκούω, αἰσθάνομαι, πυνθάνομαι* (2144).

**2019.** Each tense of direct discourse is retained (with its proper meaning as regards stage of action) when it becomes infinitive in indirect discourse; but an imperfect is represented by the present infinitive; a pluperfect, by the perfect infinitive. See 1866, 1867.

**2020.** An original *οἶ* of direct discourse is generally, an original *μή* is always, retained in indirect discourse. But in some cases *οἶ* becomes *μή* (2723 ff.).



**2021.** The infinitive is the subject of the passive of verbs of *saying* and *thinking* (1982 a). So with *δοκεῖ* it *seems*, *φαίνεται* it is *plain*, etc.

**2022.** The infinitive represents a finite verb after verbs of *saying* and *thinking*.

a. εἰποὶ φᾶσιν εἶναι *they assert that they are loyal* L. 12. 49, οὐδεὶς ἔφασκεν γινώσκειν αὐτὸν *nobody said that he knew him* 23. 3, οἱ ἡγεμόνες οὐ φᾶσιν (2692) εἶναι ἄλλην ὁδὸν *the guides say there is no other road* X. A. 4. 1. 21, πάντες ἐροῦσι τὸ λοιπὸν μηδὲν εἶναι κερδαλέωτερον τῆς ἀρετῆς *everybody in time to come will say that there is nothing more profitable than bravery* X. C. 7. 1. 18. Other examples 1867.

b. βασιλεὺς νικᾷν ἡγεῖται *the king thinks he is victorious* (= νικῶ, cp. 1887) X. A. 2. 1. 11, οἶμαι βέλτιστον εἶναι *I think it is best* 5. 1. 8, ὑπώπτεον ἐπὶ βασιλῆᾱ ἵέναι *they suspected that they were to go against the king* 1. 3. 1, (Σωκράτης) τὸ ἀγνοεῖν ἑαυτὸν ἐγγυτάτω . . . μανίᾱς ἐλογίζετο εἶναι *Socrates was of the opinion that for a man not to know himself was very near to madness* X. M. 3. 9. 6.

c. When a word of *saying* is expressed or implied in what precedes, several infinitives may be used where the indicative is employed in translation. So in the narration in X. C. 1. 3. 5-6.

**2023.** The infinitive with *ἄν* represents an indicative with *ἄν* or a potential optative with *ἄν*. See 1846, 1848, 1849, 2270.

**2024.** Verbs signifying *to hope, expect, promise, threaten, and swear* take the future infinitive in indirect discourse, and the aorist (less often the present) infinitive not in indirect discourse (like verbs of *will* or *desire*, 1868, 1999). ἐλπίζω ταῦτα ποιῆσιν *I hope that I shall do this*, ἐλπίζω ταῦτα ποιῆσαι or ποιεῖν *I hope to do this*.

#### THE INFINITIVE WITH THE ARTICLE (ARTICULAR INFINITIVE)

**2025.** The articular infinitive, while having the character of a substantive, retains the functions of a verb. In its older use the articular infinitive is a subject or object; the nearest approach to this use in Homer is ἀντή 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 ποιῆσιν, τὸ ποιῆσαι, τὸ πεποιημέναι

Gen. τοῦ ποιεῖν *of making*, τοῦ ποιῆσιν, τοῦ ποιῆσαι, etc.

Dat. τῷ ποιεῖν *for making, by making*, τῷ ποιῆσιν, τῷ ποιῆσαι, etc.

Acc. τὸ ποιεῖν, τὸ ποιῆσιν, τὸ ποιῆσαι, etc.

**2027.** The articular infinitive is treated as subject, predicate noun, and object like the simple infinitive (1984-1986).

2028. The negative of the articular infinitive is *μή*.

2029. The articular infinitive may indicate time (after verbs of *saying* or *thinking*, 2034 g), or may be timeless.

2030. The articular infinitive is in general used like the infinitive without the article, and may take *άν*; 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: *τό γ' εἰ φρονεῖν αὐτῶν μίμεισθε* *imitate at least their wisdom* D. 19. 269.

### 2031. NOMINATIVE OF THE ARTICULAR INFINITIVE

Subject (1984): *νέοις τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν* *in the young silence is better than speech* Men. Sent. 387, *τὸ Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι παρέσχει ἡμῖν . . . Σαμίων κόλασιν* *the fact that the Peloponnesians did not come to their assistance enabled you to punish the Samians* T. 1. 41.

### 2032. GENITIVE OF THE ARTICULAR INFINITIVE

a. The genitive of the articular infinitive is used to limit the meaning of substantives, adjectives, and verbs.

b. Adnominal (1290): *τοῦ πλεῖν ἐπιθυμία* *from desire to drink* T. 7. 84, *πρὸς τὴν πόλιν προσβαλόντες ἐς ἐλπίδα ἦλθον τοῦ εἰλεῖν* *they attacked the city and entertained hopes of taking it* 2. 66.

c. Partitive (1306): *τοῦ θαρσεῖν τὸ πλείστον εὐληφότες* *having gained the greatest amount of courage* T. 4. 34. After comparatives (1431): *τί οὖν ἐστὶν . . . τοῦ τοῖς φίλοις ἀρῆγειν κάλλιον*; *what then is nobler than to help one's friends?* X. C. 1. 5. 13.

d. After verbs: *πέεσχομεν τοῦ δακρῦειν* *we desisted from weeping* P. Ph. 117 e (cp. 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, *ἐτειχίσθη Ἀταλάντη . . . τοῦ μὴ ληστὰς . . . κακουργεῖν τὴν Εὐβοίαν* *Atalante was fortified to prevent pirates from ravaging Euboea* T. 2. 32. More common is the use with *ὕπέρ* (2032 g) or *ἐνεκα*.

f. Genitive Absolute (2070): *ἐπ' ἐκείνοις δὲ δυνος αἰεὶ τοῦ ἐπιχειρεῖν καὶ ἐφ' ἡμῖν εἶναι δεῖ τὸ προαμύνεσθαι* *since the power of attack is always in their hands, so in our hands should lie the power of repelling it in advance* T. 3. 12.

g. After prepositions, e.g. *ἀντὶ τοῦ ἐπὶ Κάρῳ λέναι . . . ἐπὶ Φρυγίᾳ ἐπορεύετο* *instead of going against Caria, he marched toward Phrygia* X. H. 3. 4. 12, *ἀνευ τοῦ σωφρονεῖν* *without exercising self-control* X. M. 4. 3. 1. To express purpose the genitive with *ὕπέρ* is very common: *ὕπέρ τοῦ τούτων γενέσθαι κύριος . . . πάντα πρᾶγματεύεται* *he devotes his every effort that he may become master of these* D. 8. 45, *ὕπέρ τοῦ μὴ τὸ κελεύμενον ποιῆσαι* *in order not to do what was commanded* 18. 204. Furthermore, after *ἀπό*, *πρό*, *δίω*, *μετά*, *περί*, *ὕπο*, *ἐνεκα*, *χάριν*, *χωρίς*, *πλήν*, *μέχρι*; and after adverbs. In Hdt. *τοῦ* may be omitted after *ἀντί*.

## 2033. DATIVE OF THE ARTICULAR INFINITIVE

a. With verbs, adjectives, and adverbs: thus, *ἴνα . . . ἀπιστῶσι τῷ ἐμὲ τιτῆ-  
μῆσθαι ὑπὸ δαιμόνων* *that they may distrust my having been honoured by divine  
powers* X. Ap. 14, *τῷ ζῆν ἐστὶ τι ἐναντίον, ὥσπερ τῷ ἐγρηγορεῖν τὸ καθεύδειν*; *is it  
something opposed to living, as sleeping to waking?* P. Ph. 71 c, *οὐδενὶ τῶν πάντων  
πλέον κερράγηκε Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι* *Philip has  
conquered us by nothing so much as by being beforehand in his operations*  
D. 8.11, *ἀμα τῷ τιμᾶν* *at the same time that we honour* P. R. 468 e, *ἴσον δὲ τῷ  
προστένειν* *equal to sorrowing beforehand* A. Ag. 252.

b. After prepositions: e.g. *οὐ γὰρ ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὁμοῖοι τοῖς λαιπο-  
μένοις εἶναι ἐκπέμπονται (ἀποικοί)* *for colonists are not sent out on the basis of  
being inferiors, but on the basis of being the equals of those who are left at home*  
T. 1. 34, *ὁ μὲν πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, τοὺς αἰχμαλώτους . . . ἐλθσας*  
*the one, in addition to gaining nothing from the embassy, ransomed the prisoners  
of war* D. 19. 229, *ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος* *for life is sweetest in being  
conscious of nothing* S. Aj. 553.

## 2034. ACCUSATIVE OF THE ARTICULAR INFINITIVE

a. Object (cp. 1989): *δεισᾶς τὸ ζῆν* *fearing to live* P. A. 28 d, *μεῖζον μὲν φάμεν  
κακὸν τὸ ἀδικεῖν, ἑλᾶττον δὲ τὸ ἀδικεῖσθαι* *we call doing wrong a greater evil, being  
wronged a lesser* P. G. 509 c.

b. After prepositions: e.g. *μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ κατα-  
πράττειν τὰγαθὰ* *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 ἀπεριόριστοι εἰσι παρὰ τὸ νικᾶν* *they are indifferent to everything in com-  
parison with victory* T. 1. 41, *πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένους* *schooled to mod-  
erate needs* X. M. 1. 2. 1, *πῶς ἔχεις πρὸς τὸ ἐθέλειν ἂν λέγειν ἀκλῆτος ἐπὶ δείπνον*; *how  
do you feel about being willing to go uninvited to supper?* P. S. 174 a (cp. *ἐθέλοις  
ἂν λέγειν*). Furthermore, after *διὰ, ἐπὶ, κατά, μετά, περὶ*.

c. The accusative of the infinitive with *τό* appears after many verbs and  
verbal expressions which usually take only the simple infinitive. Such verbal  
expressions may be followed also by a genitive of a noun. Thus, *τὸ σπεύδειν δέ  
σοι παραινῶ* *I commend speed to thee* S. Ph. 620, *καρδίᾳς δ' ἐξίσταμαι τὸ δρᾶν* *I with-  
draw from my resolution so as to (= and) do this thing* S. Ant. 1105, *μαθὼν γὰρ  
οὐκ ἂν ἀνολίμην τὸ δρᾶν* *when I am informed, I will not refuse the deed* S. Ph. 115.  
*τὸ προθυμῆσθαι δὲ συναύξειν τὸν οἶκον ἐπαιδευόμεν αὐτὴν* *we trained her to show zeal  
in assisting to increase our estate* X. O. 9. 12 (cp. 1628), *τὸ ἐρᾶν ἔξαρκος* *if you  
refuse to love* P. Lys. 205 a.

d. So after adjectives. Thus, *μακρὸς τὸ κρίναι ταῦτα χῶ λοιπὸς χρόνος* *the  
future is long (i.e. time enough) to decide this* S. El. 1030.

e. This object infinitive after verbs is often an internal accusative. The accu-  
sative after verbs and nouns is, in many cases, like an accusative of respect  
(1600); as *τὸ δρᾶν οὐκ ἠθέλησαν* *they refused to do it* S. O. C. 442, *αἰσχύνονται τὸ  
τολμᾶν* *they are ashamed to dare* P. Soph. 247 b, *οὐδ' ἐμοὶ τοι τοῦδ' αἰστανῆναι ἐστὶ  
θάρσος* *nor have I courage to remove thee* S. O. C. 47, *τὸ μὲν ἐς τὴν γῆν ἡμῶν*

ἐσβάλλειν . . . ἱκανοὶ εἰσι *they are able to make an inroad into our country* T. 6. 17. This infinitive after adjectives (and sometimes after verbs) occurs when the simple infinitive expresses purpose or result, as in *τίς Μήδων . . . σοῦ ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν*; *what one of the Medes remained away from you so as not to attend you?* X. C. 5. 1. 25.

f. Some verbs take the articular infinitive as an object when the simple infinitive could not be used: *μόνον ὁρῶν τὸ παλεῖν τὸν ἀλίσκόμενον* *taking heed only to strike any one he caught* X. C. 1. 4. 21.

g. Verbs of *saying* and *thinking* rarely take the articular infinitive (also with *ἀν*): *ἐξομαί τὸ μὴ εἰδέναι*; *wilt thou swear thou didst not know?* S. Ant. 535, *τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένοι*; *τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον* *for I come with good grip on the hope that I can suffer nothing save what is my fate* S. Ant. 235.

h. On the use of the object infinitive with *τὸ μὴ* and *τὸ μὴ οὐ*, see 2744 and 2749.

i. The accusative with the infinitive may stand in the absolute construction: *ἔτι γε τὸ ἐλθεῖν τοῦτον, οἶμαι θεὸν τινα αὐτὸν ἐκ' αὐτὴν ἀγαγεῖν τὴν τιμωρίαν* *as for his coming, I believe that some god brought him to his very punishment* Lyc. 91.

#### OTHER USES OF THE ARTICULAR INFINITIVE

**2035. Apposition** (cp. 1987). The articular infinitive, in any case, is often used in apposition to a preceding word, especially a demonstrative.

*τούτῳ ἐστὶ τὸ ἀδικεῖν, τὸ πλεόν τῶν ἄλλων ζητεῖν ἔχειν* *injustice is this: to seek to have more than other people* P. G. 483 c, *τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μυχθῆναι κτλ.* *for what is more blessed than this: to be commingled with the earth, etc.* X. C. 8. 7. 25, *δοκεῖ τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζῴων, τῷ τιμῆς ὀρέγεσθαι* *man differs herein from other creatures that he aspires after honour* X. Hi. 7. 3.

**2036. In Exclamation** (cp. 2015).—Thus, *τῆς τύχης· τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν* *my ill-luck! that I should happen now to have been summoned hither!* X. C. 2. 2. 3.

**2037. With Adjuncts.**—The articular infinitive may take various adjuncts including dependent clauses, the whole forming one large substantival idea.

*τὸ μὲν γὰρ πόλλ' ἀπολωλέναι κατὰ τὸν πόλεμον* *the fact that we have lost much in the war* D. 1. 10, *πέπεισμαι . . . τὰ πλείω τῶν πραγμάτων ἡμᾶς ἐκπεφυγέναι τῷ μὴ βούλεσθαι τὰ δέοντα ποιεῖν, ἢ τῷ μὴ συνίεναι* *I am persuaded that more of your advantages have escaped you from your not being willing to do your duty than from your ignorance* 3. 3, *καὶ γὰρ πᾶν μοι δοκεῖ ἀφρονος ἀνθρώπου εἶναι τὸ (μεγάλου ἔργου ὅστος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν) μὴ ἀρκεῖν τούτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολιταῖς ὧν δέονται πορίξαι* *and in fact, since it is a serious business to provide for one's own necessities, it seems to me to be the part of an utter fool not to rest content with that, but in addition to take upon himself the burden of providing for the needs of the rest of the community* X. M. 2. 1. 8.

CONSTRUCTIONS OF THE INFINITIVE WITH VERBS OF *hindering*

**2038.** Verbs signifying (or suggesting) *to hinder* take both the simple infinitive and the articular infinitive. Such verbs may take the strengthening but redundant negative μή (2739); and some, when themselves negated or appearing in a question expecting a negative answer, admit the addition of the sympathetic οὐ (2742). Hence we have a variety of constructions (described in 2744 ff.)

## THE PARTICIPLE

**2039.** The participle (μετοχή *participation*) is a verbal adjective, in part a verb, in part an adjective.

**2040.** The participle is like a verb herein:

- a. It shows the distinctions of voice and tense. Its tenses mark action simply occurring, continuing, and completed.
- b. It can have an object in the same case (genitive, dative, accusative) as the finite forms.
- c. It is modified by adverbs, not by adjectives.
- d. It may take δ', and, with that particle, represents δ' with the indicative or δ' with the optative (1845 ff.).

**2041.** The participle shows its adjectival nature by being inflected and by admitting the article before it, both of which characteristics give it the character of a noun. It follows the rules of agreement like other adjectives (1020). Unlike the adjective, it represents a quality in action (cp. 1857).

**2042.** The participle is always used in connection with a substantive or a substantive pronoun, which may be contained in a verbal form, as διάγουσι μανθάνοντες *they spend their time in learning*.

**2043.** The tenses of the participle (except the future) not in indirect discourse are timeless, and denote only stage of action (1872). When they stand in indirect discourse and represent the indicative, they denote time relatively to that of the main verb.

**2044.** The future participle marks an action as in prospect at the time denoted by the leading verb. Since it expresses an idea of *will*, it shows that an action is purposed, intended, or expected. With the article it denotes the person or thing *likely* (or *able*) *to do* something (= μέλλων with inf. 1959). The nearest approach to mere futurity appears in general only after verbs of *knowing* and *perceiving* (2106, cp. 2112 b).

ὁ δ' ἀνὴρ αὐτῆς λαγῶς ᾤχετο θηράδων *but her husband had gone to hunt hares* X. A. 4. 5. 24, ὁ ἡγησόμενος οὐδεὶς ἔσται *there will be no one to guide us* 2. 4. 5. πολλά . . . δεῖ τὸν εἰς στρατηγήσοντα (= τὸν μέλλοντα εἰς στρατηγήσειν) ἔχειν *he who*

*intends to be a good general must have many qualifications* X. M. 3. 1. 6, *θανούμενη γὰρ ἐξήδη* for *I knew that I should (or must) die* S. Ant. 460 (cp. 2106).

**2045.** The negative of the participle is *οἷ*, except when the participle has a general or conditional force, or occurs in a sentence which requires *μή*. See 2728.

**2046.** The participle has three main uses.

A. Attributive: as an attributive to a substantive.

B. Circumstantial (or Adverbial): denoting some attendant circumstance and qualifying the main verb like an adverbial phrase or clause.

C. Supplementary: as a supplement to a verbal predicate, which, without such a supplement, would be incomplete.

**2047.** The circumstantial and supplementary participles are predicate participles.

**2048.** The attributive and circumstantial participles are commonly not necessary to the construction; but the removal of a supplementary participle may make the construction incomplete. The circumstantial participle is used by way of apposition to the subject of the verb and, though strictly predicative, may agree attributively with a noun or pronoun. An attributive participle may be circumstantial, as *οἱ μὴ δυνάμενοι διατελεῖσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄστροι* those who (i.e. if any) were unable to complete the march passed the night without food X. A. 4. 5. 11. A participle may be both circumstantial and supplementary, as *ἀδικούμενοι ὀργίζονται* (T. 1. 77) *they are enraged at being wronged* or *because (when, if) they are wronged*. Circumstantial and supplementary participles often cannot be sharply distinguished; as with verbs signifying *to be angry, ashamed, content, pleased* (2100), *inferior to, do wrong* (2101), *endure* (2098), *come and go* (2099). Thus, *ἀδικῶ τὰυτα ποιών* *I do wrong in doing this* or *I am guilty in doing this*: in the first case *ταῦτα ποιών* is appositive to the subject of the verb; in the second these words define the predicate adjective *ἀδικος* contained in *ἀδικῶ* (= *ἀδικῶς εἰμι*).

## THE ATTRIBUTIVE PARTICIPLE

**2049.** The attributive participle (with any modifier), with or without the article, modifies a substantive like any other adjective.

*ὁ ἐπεσσηκὼς κινδύνος τῇ πόλει* the danger impending over the State D. 18. 176, *οἱ ὄντες ἐχθροὶ* the existing enemies 6. 15, *ὁ παρὼν καιρὸς* the present crisis 3. 3, *τὸ Κοτύλαιον ὀνομαζόμενον ὄρος* the mountain called Cotylaeum Aes. 3. 86, *αἱ Αἰόλων νῆσοι καλούμεναι* the so-called islands of Aeolus T. 3. 88 (cp. 1170). For the position of an attributive participle with its modifiers, see 1166.

**2050.** The substantive with which the attributive participle (with the article) agrees directly, may be omitted, the participle thus becoming a substantive (1153 b, and N. 1); as, *ὁ ὅκαδε βουλόμενος ἀπιεῖν* whoever wants to go home X. A. 1. 7. 4. Neuter participles are often substantival, as *τὰ δεόντα* duties.

a. Substantives or relative clauses must often be used to translate such par-

ticiples, as *ὁ φεύγων* the exile or the defendant, *τὸ μέλλον* the future, *οἱ νικῶντες* the victors, *ὁ κλέπτων* the thief, *οἱ θανόντες* the dead, *ὁ σωθεὶς* the man who has been saved, *οἱ δειδότες* those who are afraid, *οἱ ἀδικούμενοι* those who are (being) wronged, *ὁ τὴν γνώμην ταύτην εἰπὼν* the one who gave this opinion T. 8. 68, *ὁ ἐνταῦθ' ἐαυτὸν τάξας τῆς πολιτείας ἐμ'* 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 μικρά συμφέροντα τῆς πόλεως* the petty interests of the State D. 18. 28. Cp. *συμφέρον ἦν τῇ πόλει* it was advantageous to the State 19. 75 (here the participle is used like a predicate). Thucydides often uses in an abstract sense a substantival neuter participle where the infinitive would be more common, e.g., *τὸ δειδὼς* fear, *τὸ θαρσύν* courage (for *τὸ δεῖδειναι*, *τὸ θαρσεῖν*) 1. 86. See 1163 b, N. 2. In poetry many participles are used substantively, as *ὁ τεκὼν* father, *ἡ τεκοῦσα* mother, *οἱ τεκόντες* parents.

**2052.** The article with the participle is either *generic* or *particular* (1124). Thus, *ὁ λέγων* the definite speaker on a particular occasion, or *orator* in general. So *ὁ οὐδ' ὀρώσας* the definite person who did not do something, *ὁ μὴ ὀρώσας* any one who did not do something (a supposed case), *ὁ μὴ γαμῶν ἀνθρώποις οὐκ ἔχει κακὰ* the unmarried man has no troubles Men. Sent. 437. Generic are *ὁ τυχών*, *ὁ βουλόμενος*, 2050 a.

a. Participles having an indefinite force may, especially in the plural number, be used without the article. Thus, *κατασκεφεμένους ἔπεμπε* he sent men to reconnoitre X. C. 3. 1. 2, *ἀδικούντα πειρασόμεθα . . . ἀμύνασθαι* we shall endeavour to avenge ourselves on any one who injures us X. A. 2. 3. 28.

**2053.** A participle and its substantive often correspond to a verbal noun with the genitive or to an articular infinitive. Cp. *post urbem conditam* and Milton's "Since created man."

*τῷ σίτῳ ἐπιλείποντι ἐπείζοντο* they suffered from the failure of the crops (= *τῇ τοῦ σίτου ἐπιλείψει*) T. 3. 20, *δι' ὧν μὴ συμμαχήσαντας* by reason of your not joining the alliance (= *διὰ τὸ ὧν μὴ συμμαχήσαι*) 6. 80, *μετὰ Συρακούσας οἰκισθεῖσας* after the foundation of Syracuse 6. 3, *ἐλδοπεῖ αὐτὸν ἡ χώρα πορθουμένη* the ravaging of the country grieved him X. A. 7. 7. 12, *ἡ ὀργὴ σὺν τῷ φόβῳ λήγοντι* Διέπει his wrath will disappear with the cessation of his fear X. C. 4. 5. 21.

a. Except in expressions of time, such as *ἀμα ἤρῃ ἀρχομένῳ* at the beginning of spring T. 2. 2, *ἐπὶ Κόδρου βασιλεύοντος* in the reign of Codrus Lyc. 84 (cp. 1689 b), this construction is in place only when the part. is necessary to the sense. In poetry: *Ζεὺς γελοῖος ὀμνόμενος* swearing by Zeus is ridiculous Ar. Nub. 1241; in Hom. A 601, I 682.

### THE CIRCUMSTANTIAL PARTICIPLE

**2054.** The circumstantial participle is added, without the article, to a noun or pronoun to set forth some circumstance under which an action, generally the main action, takes place.

a. The circumstantial participle thus qualifies the principal verb of the sentence like an adverbial clause or supplementary predicate. Cp. *μετὰ ταῦτα εἶπε*

afterwards he said with γελῶν εἶπε he said laughingly. Such participles usually have the force of subordinate clauses added to the main verb by conjunctions denoting *time, condition, cause*, etc.; but may often be rendered by adverbial phrases or even by a separate finite verb, which brings out distinctly the idea latent in the participle.

b. The circumstantial participle has no article. In agreement with a noun and its article, it stands before the article or after the noun (*i.e.* in the predicate position). By the agreement of the participle with a noun or pronoun, the predicate of the sentence is more exactly defined.

**2055.** The circumstantial participle has two main constructions each equivalent in meaning to a clause of *time, condition, cause*, etc.

**2056.** (I) The subject of the participle is identical with the noun or pronoun subject or object of the leading verb, and agrees with it in gender, number, and case.

(οἱ ἄνθρωποι) λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον by leaving the road and making off only a few were killed X. A. 4. 2. 7, προπέμψαντες κήρυκα πόλεμον προερούντα having sent a herald in advance to proclaim war T. 1. 29.

**2057.** (II) Absolute participial clauses, in which a participle, and not a finite verb, forms the predicate. These are of two kinds.

**2058. A. Genitive Absolute.**—A participle agreeing in the genitive with its own subject, which is not identical with the subject of the leading verb, is said to stand in the genitive absolute. Cp. 2070.

Κύρος ἀνέβη ἐπὶ τὰ ὄρη οὐδεὶς κωλύωντος 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 καθήμενων, ὅτε ἐλεγον, μέγα ᾗσεν ὁ ἀλεκτρούων.

**2059. B. Accusative Absolute.**—When the participle has no definite subject (*i.e.* with impersonal verbs), the accusative absolute is used instead of the genitive absolute. Cp. 2076.

συνδόξαν τῷ πατρὶ καὶ τῇ μητρὶ γαμῆν τὴν Κυαζάρου θυγατέρα on the approval of (*lit. it seeming good to*) his father and mother he married the daughter of Cyazares 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 (1860).

ἀκούσῃσι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν on hearing this it seemed best to the generals to collect the troops X. A. 4. 4. 19.



a. Several temporal participles have an adverbial force: ἀρχόμενος *in the beginning, at first*, τελευτών *at last, finally*, διαλειπών (or ἐπισχών) χρόνον *after a while*, διαλείπων χρόνον *at intervals*, χρονίζων *for a long time*. Thus, ἀπερ καὶ ἀρχόμενος εἶπον *as I said at the outset* T. 4. 64, τελευτών ἐχαλέπαυεν *at last he became angry* X. A. 4. 5. 16. Note ἀρξάμενος ἀπό τινος *beginning with or especially*.

**2062. Manner.** — παρήλυνον τεταγμένοι *they marched past in order* X. A. 1. 2. 16, κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους *they made a loud noise by calling to each other* 2. 2. 17, προσέλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθαπεῖν ἢ παρομῶν ζῆν *he preferred rather to abide by the laws and die than to disobey them and live* X. M. 4. 4. 4, φατέ μὲν εὐτυχεῖς εἶναι, ὡς καὶ ἐστὲ καλῶς ποιοῦντες *you claim to be favoured by fortune as happily you are in fact* Aes. 3. 232. To characterize a preceding statement with the participle in apposition to the subject of the preceding sentence; thus, ὁρθῶς γε ταῦτα λέγοντες *yes, and saying this correctly* X. O. 16. 2.

a. Several participles of manner have an idiomatic meaning, e.g. ἀνόςας *quickly* (lit. *having accomplished*), ἔχων *continually, persistently* (lit. *holding on*), λαθῶν *secretly*, κλαίων *to one's sorrow* (lit. *weeping*), χαίρων *with impunity* (lit. *rejoicing*), φέρων *hastily* (lit. *carrying off*), φθάσας *before* (lit. *anticipating*). Thus, ἀνοίγ' ἀνόςας *hurry up and open* Ar. Nub. 181, ἐκπλουν ποιεῖται λαθῶν τὴν φυλακὴν *he sailed out unobserved by the guard* T. 1. 65 (cp. 2096 f), φλυαρεῖς ἔχων *you keep trifling* P. G. 490 e, τοῦτον οὐδεὶς χαίρων ἀδικήσει *no one will wrong him with impunity* 510 d, ἀπέφθας με φθάσας *you opened the door before I could knock* Ar. Plut. 1102 (cp. 2096 e).

**2063. Means** (often the present participle). — ληξόμενοι ζῶσι *they live by pillaging* X. C. 3. 2. 25, μὴ κρίν' ὁρῶν τὸ κάλλος, ἀλλὰ τὸν τρόπον *judge by regarding not beauty, but (by regarding) character* Men. Sent. 333.

**2064. Cause.** — Παρύσατις . . . ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρηνη *Parysatis favoured Cyrus because she loved him more than she did Artaxerxes the king* X. A. 1. 1. 4, ἀπέχοντο κερδῶν ἀσχερὰ νομίζοντες εἶναι *they held aloof from gains because they thought them disgraceful* X. M. 1. 2. 22, τί γὰρ δεδιότες σφόδρα οὕτως ἐπέλγεςθε; *for what are you afraid of, that you are so desperately in haste?* X. H. 1. 7. 26.

a. τί μαθὼν *what induced him to* (lit. *having learned what?*), τί παθὼν *what possessed him to* (lit. *having experienced what?*) are used with the general sense of *wherefore?* in direct (with δ τι in indirect) questions expressing surprise or disapprobation; as τί μαθόντες ἐμαρτυρεῖτε ὑμεῖς; *what put it into your heads to give evidence?* D. 45. 38, τί παθόντε λελάσμεθα; *what possessed us to forget?* Δ 313. Cp. τί βουλόμενος.

b. τί ἔχων; *what's the matter with you?* (lit. *having what?*)

**2065. Purpose or Object.** — The future (sometimes the present) participle is used to denote purpose, especially after verbs denoting *to come, go, send, summon*, etc. Thus, προπέψαντες κήρυκα πόλεμον προερούνη *having sent a herald in advance to proclaim war* T. 1. 29, ὁ βάρβαρος ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν *the barbarians proceeded against Greece with the purpose of enslaving it* 1. 18, συνεκάλεσαν ἀπὸ τῶν πόλεων ἀπᾶσιν ἀκουσομένους (2052 a) τῆς παρὰ βασιλέως ἐπιστολῆς *they summoned from all the cities men to listen to the letter from the king*

X. H. 7. 1. 39. Present: *ἔπεμπον . . . λέγοντας ὅτι κτλ. they sent men to say that*, etc. X. H. 2. 4. 37.

**2066. Opposition or Concession.** — οὐδὲν ἐρῶ πρὸς ταῦτα ἔχων εἰπεῖν *I will make no reply to this though I might (speak) do so* P. Lach. 197 c, πολλοὶ γὰρ οὖτε εὐγενεῖς εἰσιν κακοὶ *for many, albeit noble by birth, are ignoble* E. El. 551.

**2067. Condition** (negative always μή). — σὺ δὲ κλύων (= εἰς κλύης) εἰσεῖ τάχα *but if you listen you shall soon know* Ar. Av. 1390, οὐκ ἂν δύναιο μὴ καμῶν (= εἰ μὴ κάμῳ) εὐδαιμονεῖν *you cannot be happy unless you work* E. fr. 461.

**2068. Any Attendant Circumstance.** — συλλέξας στρατεύμα ἐπολιόρκει Μίλητον *having collected an army he laid siege to Miletus* X. A. 1. 1. 7, παραγγέλλει τῷ Κλεάρχῳ λαβόντι ἡκεῖν ὅσον ἦν αὐτῷ στρατεύμα *he gave orders to Clearchus to come with all the force he had* 1. 2. 1.

a. ἔχων *having*, ἄγων *leading*, φέρων *carrying* (mostly of inanimate objects), χρώμενος *using*, λαβόν *taking* are used where English employs *with*. Thus, ἔχων στρατιάν ἀφικνεῖται *he arrives with an army* T. 4. 30, βοῇ χρώμενοι *with a shout* 2. 84, ἐκέλευσε λαβόντα ἄνδρας ἐλθεῖν ὅτι πλείστους *he ordered him to come with all the men he could (or to take . . . and come)* X. A. 1. 1. 11.

b. In poetry participles (especially) of verbs denoting motion are often added to verbs of *giving*, *setting* to make the action more picturesque (H. 304, S. Aj. 854).

**2069.** The force of these circumstantial participles does not lie in the participle itself, but is derived from the context. Unless attended by some modifying adverb, the context often does not decide whether the participle has a temporal, a causal, a conditional, a concessive force, etc.; and some participles may be referred to more than one of the above classes. Thus, πατήρ δ' ἀπειλῶν οὐκ ἔχει μέγαν φόβον (Men. fr. 454) may mean: *a father by threatening (= when or because or if or though, he threatens) does not excite much fear*.

#### GENITIVE ABSOLUTE. ACCUSATIVE ABSOLUTE

**2070. Genitive Absolute.** — A circumstantial participle agreeing with a genitive noun or pronoun which is not in the main construction of the sentence, stands in the genitive absolute. Like other circumstantial participles, the genitive absolute expresses time, cause, condition, concession, or simply any attendant circumstance.

a. Time: ταῦτ' ἐπράχθη Κόωνος στρατηγοῦντος *these things were effected while Coon was in command* 1. 9. 56, τούτων λεχθέντων ἀνέστησαν *this said, they rose* X. A. 3. 3. 1, Ἡῖονα . . . Μήδων ἐχόντων πολιορκία εἶλον *they blockaded and captured Eion which was held by the Medes* T. 1. 98.

b. Cause: τῶν σωμάτων θηλυνόμενων καὶ αἱ ψυχαὶ ἀρρωστώτεραι γίνονται *by the enfeebling of the body, the spirit too is made weaker* X. O. 4. 2.

c. Opposition or Concession: καὶ μεταπεμπομένον αὐτοῦ οὐκ ἐθέλω ἐλθεῖν *even though he is sending for me, I am unwilling to go* X. A. 1. 3. 10. καίπερ is usually added (2083).

d. Condition: οἴομαι καὶ νῦν ἔτι ἐπαρρωθῆναι ἂν τὰ πράγματα τούτων γιγνομέ-

*now 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: *Kýros ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος* *Cyrus ascended the mountains without opposition* (lit. *no one hindering*) X. A. 1. 2. 22 (or *since no one opposed him*).

**2071.** *ἰκάν* *willing*, *ἄκων* *unwilling* are properly participles and are treated as such (cp. 2117 c). Thus, *ἐμοῦ οὐχ ἰκόντος* *without my consent* S. A. j. 455.

a. *ἄκων*, *δεκαζόμενος*, *ἀφρονέων*, *δελπτεών*, *ἀνάρμενος*, *ἀνομολογούμενος*, *ἀτίσων* are the only cases in Greek showing the earlier method of negating the participle with *alpha privative*. Elsewhere *οὐ* or *μή* is used.

**2072.** The genitive of the participle may stand without its noun or pronoun

a. When the noun or pronoun may easily be supplied from the context. Thus, *οἱ δὲ πολέμοι, προσιόντων* (*τῶν Ἑλλήνων*, previously mentioned), *τέως μὲν ἡσυχίαζον* *the enemy, as they were approaching, for a while remained quiet* X. A. 5. 4. 16, *ῥώτῃ, ἔφη, ὦ Κύρε, . . . ὡς (ἐμοῦ) τάλῃθ' ἔρουντος* *put your question (said he), Cyrus, on the supposition that I will speak the truth* X. C. 3. 1. 9.

b. When the noun or pronoun may easily be supplied otherwise; here, e.g., *ἀνθρώπων* or *πράγματων* is said to be supplied grammatically. Thus, *ἰόντων εἰς μάχην* *when (men) are going into battle* X. C. 3. 3. 54, *τοῦτον τὸν τρόπον πράχθεντων τῆς πόλεως γίνεται τὰ χρήματα* *when (things) have happened in this way, the property belongs to the State* D. 24. 12; and in *ἄντρος* (*Διότι*, 934 a) *πολλῶ* *when it was raining hard* X. H. 1. 1. 16. Quasi-impersonal verbs (933) thus take the genitive rather than the accusative absolute: *οὕτως ἔχοντος* *in this state of things* P. R. 381 c, influenced by *οὕτως ἔχόντων* X. A. 3. 1. 40.

c. When a subordinate clause with *ὅτι* follows upon the participle in the passive. Thus, *ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν* *it having been announced that Phoenician ships were sailing against them* T. 1. 116, *δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο* *it having been shown that the salvation of the Greeks depended on their navy* 1. 74. The plural is used when the subject of the subordinate clause is plural, or when several circumstances are mentioned.

**2073.** Exceptionally, the subject of the genitive absolute is the same as that of the main clause. The effect of this irregular construction is to emphasize the idea contained in the genitive absolute. Thus, *βοηθήσαντων ὑμῶν προθύμως πόλιν προσήλθετε ναυτικὸν ἔχουσαν μέγα* *if you assist us heartily, you will gain to your cause a State having a large navy* T. 3. 13. The genitive absolute usually precedes the main verb.

a. The genitive absolute may be used where the grammatical construction demands the dative. Thus, *διαβεβηκότος Περικλέους . . . ἡγγέλθη αὐτῷ ὅτι Μάγαρα ἀφίστασκε* *when Pericles had already crossed over, news was brought to him that Megara had revolted* T. 1. 114 (in Latin: *Pericli iam transgresso nuntiatum est*).

b. The subject of the genitive absolute may be identical with the object of the leading verb: *ἦλθον ἐπὶ τὴν Ἐπίδαυρον ὡς ἐρήμου οὖσης . . . αἰρῆσαντες* *they came against Epidaurus expecting to capture it undefended* T. 5. 56.

**2074.** Observe that the genitive absolute differs from the Latin ablative abso-

lute herein: 1. The subject need not be expressed (2072). 2. The subject *may* appear in the leading clause (2073 a). 3. With a substantive the participle *ὢν* is always added in prose, whereas Latin has to omit the participle. Thus, *παίδων ὄντων ἡμῶν nobis pueris* P. S. 173 a. On *ἐμοῦ δίκοντος me invito*, see 2071. 4. Because it has a present participle passive and an aorist and perfect participle active, Greek can use the genitive absolute where Latin, through lack of a past participle active, has to use a clause with *dum, cum*, etc. Thus, *δλης τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ cum bellicis in periculis uniter respublica imperatori committatur* X. M. 3.1.3, *τοῦ παιδὸς γελάσαντος cum puer risisset*. Latin uses the absolute case more frequently than Greek because it employs the perfect participle passive where Greek uses the aorist participle active. Thus, *Κῦρος συγκαλέσας τοὺς στρατηγοὺς εἶπεν Cyrus, convocatis ducibus, dixit* X. A. 1.4.8.

**2075.** The genitive absolute took its rise from such cases as *Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπείκτος* but sorrow came on Sarpedon for Glaucus — *departing* M 392. The genitive, here properly dependent on *ἄχος γένετο*, ceased to be felt as dependent on the governing expression, and was extended, as a distinct construction, to cases in which the governing expression did not take the genitive. Cp. the development of the accusative with the infinitive (1981).

**2076. Accusative Absolute.** — A participle stands in the accusative absolute, instead of the genitive, when it is impersonal, or has an infinitive as its subject (as under C). When impersonal, such participles have no apparent grammatical connection with the rest of the sentence.

A. Impersonal verbs: *δέον, ἐξόν, μετόν, παρόν, προσῆκον, μέλον, μεταμέλον, παρέχον, παρασχόν, τυχόν, δοκούν, δόξαν, or δόξαντα (ταῦτα), γενόμενον ἐπ' ἐμοί* as *it was in my power*.

*οὐδεὶς τὸ μείζον κακὸν ἀλήσεται ἐξὸν τὸ ἑλάττω (αἰρεῖσθαι)* no one will choose the greater evil when it is possible to choose the less P. Pr. 358 d, *ἡς (βουλῆς) νῦν ἀξίωι τυχεῖν οὐ μετόν αὐτῷ* to which he now claims admission though he has no right L. 31. 32, *δῆλον γὰρ ὅτι οἶσθα μέλον γέ σοι* for of course you know because it concerns you P. A. 24 d, *μετεμέλοντο ὅτι μετὰ τὰ ἐν Πύλῳ, καλῶς παρασχόν, οὐ ἐνέβησαν* they repented that after what had occurred at Pylos, although a favourable occasion had presented itself, they had not come to terms T. 5. 14. Cp. 2086 d, 2087.

N. — Apart from *δόξαν, τυχόν*, the accusative absolute of the aorist participle of impersonal verbs is very rare.

B. Passive participles used impersonally: *γεγραμμένον, δεδογμένον, ἀρμυμένον, προσταχθέν, προστεταγμένον*. (Cp. Eng. *granted this is so, this done, which said*).

*εἰρημένον δ' αὐταῖς ἀπαντᾶν ἐνθάδε . . . εὐδοσι κοῦχ ἤκουσιν* though it was told them to meet here, they sleep and have not come as Ar. Lys. 13, *προσταχθέν μοι ὑπὸ τοῦ δήμου Μένωνα ἀγειν εἰς Ἑλλάσποντον* a command having been given (it having been commanded) me by the people to convey Menon to the Hellespont D. 50. 12.

N. — The aorist participle passive is rarely used absolutely : ἀμεληθέν, ἀπορηθέν, καταχειροτομηθέν, κῦρωθέν, ὀρισθέν, περανθέν, προσταχθέν, χρησθέν.

C. Adjectives with ὄν : ἀδελφον ὄν, δυνατὸν ὄν, ἀδύνατον ὄν, αἰσχρὸν ὄν, καλὸν ὄν, χρεῶν (χρεῶ + ὄν), etc.

σὲ οὐχὶ ἐσώσαμεν . . . οὐδὲν τε ὄν καὶ δυνατὸν *we did not rescue you although it was both feasible and possible* P. Cr. 46 a, ὡς οὐκ ἀναγκαῖον (ὄν) τὸ κλέπτειν, αἰτιὰ τὸν κλέπτοντα *on the ground that stealing is not necessary you accuse the thief* X. C. 5. 1. 13.

2077. The impersonal character of the above expressions would not be shown by the genitive since the participle in that case marks a distinction between masculine (neuter) and feminine. The accusative absolute, which occurs first in Herodotus and the Attic prose writers of the fifth century, is probably in its origin an internal accusative, developed, at least in part, by way of apposition (991-994), the neuter of a participle or of an adjective standing in apposition to an idea in the leading clause. Thus, προσταχθέν αὐτοῖς οὐκ ἐτόλμησαν εἰσαγαγεῖν (Is. 1. 22) *they did not dare to bring him in — a duty that was enjoined (although it was enjoined) upon them*. Cp. πείθει δ' Ὀρέστην μητέρα . . . κτεῖναι, πρὸς οὐχ ἀπαρτας εὐκλείαν φέρον *he persuaded Orestes to slay his mother, a deed that brings not glory in the eyes of all* E. Or. 30.

2078. The participle of a personal verb may be used absolutely if it is preceded by ὡς or ὥσπερ. Thus, ἤρχετο πρὸς τοὺς θεοὺς τὰγαθὰ δίδδναι, ὡς τοὺς θεοὺς κάλλιστα εἰδότες ὅποια ἀγαθὰ ἐστί (Socrates) *prayed to the gods that they would give him good things, in the belief that the gods know best what sort of things are good* X. M. 1. 3. 2, σιωπῇ ἐδείκνουν, ὥσπερ τοῦτο προστεταγμένοι αὐτοῖς *they were supping in silence just as if this had been enjoined upon them* X. S. 1. 11.

a. Cases without ὡς or ὥσπερ are rare. Thus, δόξαντα ὑμῖν ταῦτα εἰλεσθε ἀνδρας ἑκοσι *on reaching this conclusion you chose twenty men* And. 1. 81 ; cp. δόξαν ταῦτα X. A. 4. 1. 13 (by analogy to ἐδοξε ταῦτα) and δοξάντων τούτων X. H. 1. 7. 30. Neuter participles so used come chiefly from impersonal verbs, but T. 4. 125 has κῦρωθέν οὐδὲν οἱ Μακεδόνες ἐχώρουν ἐπ' οἴκου *the Macedonians proceeded homewards, nothing having been accomplished*. The neuter subject is a pronoun, very rarely a substantive (I. 5. 12).

#### ADVERBS USED IN CONNECTION WITH CIRCUMSTANTIAL PARTICIPLES

2079. Adverbs are often used to set forth clearly the relations of time, manner, cause, concession, etc., that are implied in the participle. They occur also with the genitive and accusative absolute. These adverbs modify either the principal verb or the participle itself.

#### ADVERBIAL ADJUNCTS OF THE PRINCIPAL VERB

2080. The adverbs ἤδη *thereupon*, τότε, εἰτα (less often ἐνταῦθα) *then*, ἤδη *already*, οὕτω *so*, when used with the verb of the sentence which contains a temporal participle, emphasize the temporal relation : (ἐμῶν δέομαι) ἀκροᾶσάμενοι διὰ τέλους τῆς ἀπολογίᾳς τότε ἤδη ψηφίσεσθαι κτλ. (*I beg you*) *when you have heard my defence to the end, then and not till then to vote*, etc. And. 1. 9, ὑπὲρ μεγίστων

καὶ καλλίστων κινδυνεύσαντες οὕτω τὸν βίον ἐτελεύτησαν *they incurred danger for a great and noble cause, and so ended their lives* L. 2. 79.

**2081.** ἅμα *at the same time*, ἀντίκα *immediately*, εὐθύς *straightway*, μεταξύ *between*, *in the midst*, though strictly modifying the main verb, are often placed close to a temporal participle which they modify in sense: ἅμα ταῦτ' εἰπὼν ἀνέστη *saying this, he rose* X. A. 3. 1. 47, τῷ δεξιῷ κέρα τῶν Ἀθηναίων εὐθύς ἀποβιβηκότε . . . ἐπέκειντο *they fell upon the right wing of the Athenians as soon as it had disembarked* (lit. *upon the right wing when it had disembarked*) T. 4. 43, ἐξαναστάντες μεταξύ δειπνούντες *getting up in the middle of supper* D. 18. 169, πολλὰχού με ἐπέσχε λέγοντα μεταξύ *it often checked me when the words were on my lips* (in the very act of speaking) P. A. 40 b.

**2082.** A participle implying opposition or concession (2066) may have its meaning rendered explicit by ὅμως *yet, nevertheless* (with or without καίπερ, 2083), εἴτα *then* or ἔπειτα *afterwards* to express censure or surprise (*then, for all that*): σὺν σοὶ ὅμως καὶ ἐν τῇ πολέμῳ ὄντες θαρροῦμεν *with you, though we are in the enemies' country, nevertheless we have no fear* X. C. 5. 1. 26, ἔπειτ' ἀπολιπὼν τοὺς θεοὺς ἐνθάδε μένεις; *and then, though you desert the gods, will you remain here?* Ar. Pl. 1148. ὅμως may attach itself more closely to the participle, though belonging with the principal verb: πείθου γυναῖκι, καίπερ οὐ στέργω ὅμως *take the advice of women none the less though thou likest it not* A. Sept. 712.

**2083.** With participles of opposition or concession (2066): καίπερ *although*, καὶ (infrequent), *although* καὶ ταῦτα (947) *and that too*. Thus, συμβουλευσὺ σοὶ καίπερ νεώτερος ὢν *I give you advice though I am your junior* X. C. 4. 5. 32, ἀποπλεῖ ὁκαδε καίπερ μέσου χειμῶνος ὄντος *he sailed off home though it was midwinter* X. Ag. 2. 31, Κλέωνος καίπερ μανιώδης οὕσα ἡ ὑπόσχεσις ἀπέβη *Cleon's promise, insane though it was, was fulfilled* T. 4. 39, καὶ δοῦλος ὢν γὰρ τίμωσι πλουτῶν ἀνὴρ *for, slave though he be, the man of wealth is held in esteem* E. fr. 142, ἀδικεῖς ὅτι ἀνδρὰ ἡμῶν τὸν σπουδαϊστάτον διαφθείρεις γελῶν ἀναπειθῶν, καὶ ταῦτα οὕτω πολέμιον ὄντα τῷ γέλῳτι *you do wrong in that you corrupt the most earnest man we have by tempting him to laugh, and that though he is such an enemy to laughter* X. C. 2. 2. 16. On καίτοι see 2893 b.

a. In Homer the parts of καίπερ are often separated by the participle or an emphatic word connected with it: καὶ ἀχνύμενοί περ *although distressed* M 178. πέρ may stand alone without καί: ἀνάσχεο κηδομένη περ *hear up, though vexed* A 586. Both uses occur in tragedy. The part. with πέρ is not always concessive.

b. In a negative sentence, οὐδέ (μηδέ), with or without πέρ, takes the place of καί; αἶψα γυναῖκι πείθου μηδὲ τάλῃθ' κλύων *listen to a woman, though thou hearest not the truth* E. fr. 440.

**2084.** With participles of cause (2064): οὕτως, διὰ τοῦτο (ταῦτα), ἐκ τούτου. Thus, ἀνελόμενοι τὰ ναυγία . . . καὶ ὅτι αὐτοῖς . . . οὐκ ἀντεπέπλεον, διὰ ταῦτα τροπαῖαν ἔστησαν *because they had picked up the wrecks and because they (the enemy) did not sail against them, (for this reason) they set up a trophy* T. 1. 54.

**2085.** With participles of cause (2064): ὅτι (ἄτε δη), οἷα or οἷον (οἷον δη) *inasmuch as*, state the cause as a fact on the authority of the speaker or writer. Thus, ὁ Κῦρος, ἄτε παῖς ὢν, . . . ἤθετο τῇ στολῇ *Cyrus, inasmuch as he was a child, was pleased with the robe* X. C. 1. 3. 3, ἤκομεν ἐσπέρᾱς ἀπὸ τοῦ στρατοπέδου.

οἶον δὲ διὰ χρόνον ἀφύγμενος ἦα ἐπὶ τὰς συνήθεις διατριβάς *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, οἷα δὲ ἀπώντων πρὸς δείπνον . . . τῶν πελταστῶν, . . . ἐπελαύνουσι *inasmuch as the pellasts were going off to supper, they rode against them* X. H. 5. 4. 39. ὥστε has the same force in Hdt.

**2086.** With participles of cause or purpose, etc. (2064, 2065) : ὥς. This particle sets forth the ground of belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, in the mind of the subject of the principal verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer.

a. Thus, ἀπῆλθον ὥς 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 ὥς implies nothing as to the opinion of the speaker or writer. On the other hand ἀπῆλθον νίκησαντες means that, as a matter of fact, and on the authority of the writer, they *had been victorious*.

b. ὥς may be rendered *as if* (though there is nothing conditional in the Greek use, as is shown by the negative οὐ, not μή), by *in the opinion (belief) that, on the ground that, under pretence of, under the impression that, because as he said (or thought) ; in the hope of, with the (avowed) intention of* (with the future participle).

c. ἐνταῦθ' ἔμενον ὥς τὸ ἄκρον κατέχοντες · οἱ δ' οὐ κατείχον, ἀλλὰ μαστὸς ἦν ἐπὶ αὐτῶν *there they remained in the belief that they were occupying the summit; but in fact they were not occupying it, since there was a hill above them* X. A. 4. 2. 5, ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὥς πολεμῶν οὖσαν *he turned this country over to the Greeks to ravage on the ground that it was hostile* 1. 2. 19, τὴν πρόφασιν ἐποιεῖτο ὥς Πισιδᾶς βουλόμενος ἐκβαλεῖν *he made his pretence as if he wished (i.e. he gave as his pretext his desire) to expel the Pisidians* 1. 2. 1, παρεσκευάζοντο ὥς πολεμήσουρες *they made preparations to go to war (with the avowed intention of going to war)* T. 2. 7, συλλαμβάνει Κύρον ὥς ἀποκτενῶν *he seized Cyrus for the purpose (as he declared) of putting him to death* X. A. 1. 1. 3, and often with the future participle. After verbs of motion ὥς is rarely used.

d. ὥς with the absolute participle : οὐ δεῖ ἀδύμειν ὥς οὐκ εὐτάκτων ὄντων Ἀθηναίων *we must not be discouraged on the ground that the Athenians are not well disciplined* X. M. 3. 5. 20, εἰεγε θαρπεῖν ὥς καταστησόμενων τούτων ἐς τὸ δεῖον *he bade him be of good cheer in the assurance that this would arrange itself in the right way* X. A. 1. 3. 8, ὥς ἐξὸν ἤδη ποιεῖν αὐτοῖς ὃ τι βούλοιντο, πολλοὺς ἀπέκτεινον *in the belief that it was already in their power to do what they pleased, they put many to death* X. H. 2. 3. 21. Cp. also 2078, and 2122.

**2087.** ὥσπερ *as, just as, as it were*, an adverb of comparison, denotes that the action of the main verb is compared with an assumed case. Thus, κατακει-  
μεθ' ὥσπερ ἐξὸν ἥνυχλᾶν εἶναι *we lie inactive just as if it were possible to take one's ease* X. A. 3. 1. 3, ὥρχοντο . . . ὥσπερ ἐπιδεικνύμενοι *they danced as it were making an exhibition* 5. 4. 34, οἱ δὲ ὥς ἤκουσαν, ὥσπερ σὺν ἀγρίῳ φανέρῳ, ἔτρου-  
ον αὐτόν *but when they heard him, just as though a wild boar had appeared, they rushed against him* 5. 7. 24. Cp. 2078.

- a. Where a condition is meant, we have ὥσπερ εἰ ἐλ (ὥσπερ εἰ). Cp. 2480 a.
- b. Hom. uses ὥς τε, ὥς ἐλ, ὥς ἐλ τε like ὥσπερ or ὥς. ὥς ἐλ, ὥς ἐλ τε occur also in tragedy, and do not have a conditional force. Thus, δλοφύρμενοι ὥς εἰ θανάτῳδε κίοντα bewailing him as if he were going to death Ω 328. Cp. 2481.

### THE SUPPLEMENTARY PARTICIPLE

**2088.** The supplementary participle completes the idea of the verb by showing that to which its action relates.

**2089.** The supplementary participle agrees either with the subject or with the object of the main verb; with the subject when the verb is intransitive or passive, with the object when the verb is transitive.

οὔποτ' ἐπαυόμην ἡμᾶς οἰκτρῶν Ἰ never ceased pitying ourselves X. A. 3. 1. 19, τοὺς πένητας ἔπαυσ' ἀδικουμένους I put a stop to the poor being wronged D. 18. 102, ἑώρων οὐ κατορθοῦντες καὶ τοὺς στρατιώταις ἀχθομένους they saw that they (themselves) were not succeeding and that the soldiers were indignant T. 7. 47, ἀδικοῦντα Φίλιππον ἐξήλεγα I proved that Philip was acting unjustly D. 18. 136, εὐθὺς ἐλεγχθήσεται γελοῖος ὢν he will straightway be proved to be ridiculous X. M. 1. 7. 2.

a. When the object is the same as the subject, it is commonly suppressed, and the participle agrees with the subject. Thus, ὁρῶ ἐξαμαρτάνων I see that I err E. Med. 350, ἴσθι ἀνόητος ὢν know that you are a fool X. A. 2. 1. 13, οὐκ αἰσθάνεσθε ἐξαπατῶμενοι; do you not perceive that you are being deceived? X. H. 7. 1. 12, ἐδήλωσε τῶν νόμων καταφρονῶν he showed that he despised the laws And. 4. 14.

b. For the sake of emphasis or contrast (and to secure greater symmetry) the object may be expressed by the reflexive pronoun. Thus, οἶδα ἐμavτὸν δικαίως κεχρημένον αὐτοῖς I know that I have presented my case honestly I. 15. 321, δείξον οὐ πεποιηκότα ταῦτα σαυτὸν show that you did not do this yourself D. 22. 29, ἀμφότερ' ὦν οἶδε, καὶ αὐτὸν ἑμῖν ἐπιβουλευόντα, καὶ ἡμᾶς αἰσθανομένους now he knows both—that he is himself plotting against you and that you are aware of it D. 6. 18. Observe ἑλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι (agreeing with the subject) without knowing it they found themselves on the hill X. A. 6. 3. 22. On the use with σύναιδα, see 2108.

c. **ῥοικα** (the personal use for the impersonal **ῥοικε**, 1983) usually takes the participle in the dative; as, **ῥοικας** ὀκνοῦντι λέγειν you seem reluctant to speak P. R. 414 c; but also in the nominative (see 2133).

**2090.** Many verbs supplementing their meaning by the participle admit of the construction with the infinitive (often with a difference of meaning; see 2123 ff.) or with a substantive clause with **ὅτι** or **ὥς**.

**2091.** The present or perfect participle is often used as a simple predicate adjective, especially with **εἰμί** and **γίγνομαι**. The aorist participle is chiefly poetic.

ἦσαν ἀπιστοῦντές τινες Φίλιππῳ there were some who distrusted Philip D. 19. 53, (Κλέαρχος) φιλοκινδυνός τ' ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοῖς πολεμίοις Clearchus was both fond of danger and by day and by night led his men against the enemy X. A. 2. 6. 7, ἐγὼ τὸ πρᾶγμ' εἰμὶ τοῦθ' ὁ δεδρακώς I am the one who has done



this deed D. 21. 104, *ἡ τοῦτο οὐκ ἔστι γιγνόμενον παρ' ἡμῶν*; or is not this something that takes place in us? P. Phil. 39 c. So with adjectivized participles (1867), as *συμφέρων ἦν τῇ πόλει* it was advantageous to the State D. 19. 75. So with *ἐπαρχοῦ* am, am assumed (D. 18. 228).

a. Here the participle has the article when it designates the subject itself (third example; cp. 1152). But the article is not used when the participle marks a class in which the subject is included.

**2092.** The supplementary participle after certain verbs represents a dependent statement.

In *ἤκουσε Κύρον ἐν Κιλικίᾳ ὅσα* he heard that Cyrus was in Cilicia *ὅσα* stands for *ἔστι*, what was heard being "*Κύρος ἐν Κιλικίᾳ ἔστι*." This is shown by the fact that the sentence might have been, according to the principles of *indirect discourse*, *ἤκουσε ὅτι Κύρος ἐν Κιλικίᾳ ἔη* (or *ἔστι*, 2615). With verbs not introducing indirect discourse, however, there is no such indirect statement; as in *ἐπαύσαντο μαχόμενοι* they ceased fighting L. 23. 9.

**2093.** Accordingly, from this point of view, the uses of the supplementary participle are two: (1) not in indirect discourse, and (2) in indirect discourse.

a. Some verbs take the participle *either* in indirect discourse or not in indirect discourse (2112). It is sometimes impossible to decide whether a participle stands in indirect discourse or not (2113); and the difference, especially after verbs of *perceiving* (2112 a, b), may be of no great importance to the sense.

#### THE SUPPLEMENTARY PARTICIPLE NOT IN INDIRECT DISCOURSE

**2094.** The supplementary participle not in indirect discourse is often like an object infinitive, the tenses denoting only stage of action and not difference of time (cp. 1850). Thus, compare *παύομέν σε λέγοντα* we stop you from speaking (of continued action) with *κωλύομέν σε λέγειν* we prevent you from speaking (also of continued action).

**2095.** With verbs denoting *being* in some modified way (2096-2097).

**2096.** *τυγχάνω* (poet. *κυρῶ*) happen, am just now, *λανθάνω* escape the notice of, am secretly, *φθάνω* anticipate, am beforehand.

a. With these verbs the participle contains the main idea, and is often represented in translation by the finite verb with an adverbial phrase; thus, *παρῶν ἐτύγχανε* he happened to be there, or he was there by chance X. A. 1. 1. 2.

b. The action of *φθάνω* and *λανθάνω* 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 ἔλαθον* 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*, *λανθάνω*, *φθάνω*, the (rare) aorist participle refers to an action or state anterior to that of the present or imperfect. Many of the cases of the present of *τυγχάνω* with the

aorist participle are historical presents; and in some cases the aorist participle is used for the perfect. With other tenses than present or imperfect, an aorist participle with these verbs refers to an action or state coincident in time (cp. 1873).

c. τυγχάνω often loses the idea of *chance*, and denotes mere coincidence in time (*I am just now, I was just then*) or simply *I am (was)*.

d. Examples. τυγχάνω: προξενῶν τυγχάνω *I happen to be prozenus* D. 52.5, ἀριστα τυγχάνουσι πρῶξαντες *they happen to have fared the best* I.4.103, ἐτύχαρον λέγων *I was just saying* X.A.3.2.10, ὅστις ἀντιπῶν γε ἐτύχαιρε καὶ γνώμην ἀποδεδειγμένος *who happened to have spoken in opposition and to have declared his opinion* L.12.27, ἐτυχον καθήμενος ἐνταῦθα *I was, by chance, sitting there* P.Eu.272 e. λανθάνω: φορέα τοῦ παιδὸς ἐλάνθανε βόσκων *he entertained the murderer of his son without knowing it (it escaped his notice that he was, etc.)* Hdt.1.44, ἔλαθον ἐσελθόντες *they got in secretly* T.2.2, οὐκ ἔλαθες ἀποδιδρᾶσκων *you did not escape notice in attempting to escape (your attempt at escape did not escape notice)* P.R.457 e, ἔλαθεν ἀποδράς *he escaped without being noticed* X.H.1.3.22, λήσετε πᾶνθ' ὑπομεινάντες *you will submit to every possible calamity ere you are aware* D.6.27. φθάνω: οὐ φθάσει ἐξαγόμενος ὁ ἵππος κτλ. *the horse is no sooner led out, etc.* X.Eq.5.10, φθάνουσιν (hist. pres.) ἐπὶ τῷ ἄκρῳ γενόμενοι τοῖς πολεμοῖς *they anticipated the enemy in getting upon the summit (they got to the summit before the enemy)* X.A.3.4.49, οὐκ ἔφθασαν πυνθόμενοι τὸν πόλεμον καὶ ἤκον *scarcely had they heard of the war when they came* I.4.86, ὁπότεροι φθήσονται τὴν πόλιν ἀγαθόν τι ποιήσαντες *which party shall anticipate the other in doing some service to the State* I.4.79. Without regard to its mood, the present and imperfect of φθάνω are followed by the present participle (rarely by the perfect); the future, aorist, and historical present are followed by the aorist participle.

e. οὐκ ἂν φθάνοις (φθάνοιτε) with the participle is used in urgent, but polite, exhortations, as οὐκ ἂν φθάνοις λέγων *the sooner you speak the better (i.e. speak at once)* X.M.2.3.11. Strictly this is equivalent to *you would not be anticipating (my wish or your duty), if you should speak*. λέγε φθάσᾳ might be said according to 2061.

f. λανθάνω and φθάνω (rarely τυγχάνω) may appear in the participle, thus reversing the ordinary construction, as διαλαθὼν ἐσέρχεται ἐς τὴν Μίτυλην *he entered Mitylene secretly* T.3.25, φθάνοντες ἤδη δρῶμεν τὴν ἐκείνων γῆν *we got the start of them by ravaging their territory* X.C.3.3.18. Cp. also 2062 a. The present participle is rare.

2097. διάγω, διαγίνομαι, διατελῶ, διαμένω *continue, keep on, am continually*.

διάγουσι μαθάνοντες *they are continually (they spend their time in) learning* X.C.1.2.6, κρέα ἐσθιοντες οἱ στρατιῶται διαγίγοντο *the soldiers kept eating meat* X.A.1.5.6, διατελεῖ μίσῶν *he continues to hate* X.C.5.4.35, θρηνοῦντες διετελοῦμεν *we lamented continually* I.19.27, ὁ ἥλιος λαμπρότατος ὡς διαμένει *the sun continues to be most brilliant* X.M.4.7.7.

2098. With verbs signifying *to begin, cease, endure, grow weary of* an action.

ἔρχομαι *begin* (2128), παύω *cause to cease*, παύομαι, λήγω *cease*, ἀπολείπω, διαλείπω, ἐπιλείπω *leave off*, ἄλλωμαι *fail*, ἀνέχομαι *support*, καρτερῶ *endure* (do something patiently), κάμνω *grow weary*, ἀπαγορεύω *give up*, etc.

ἄρξομαι ἀπὸ τῆς ἰατρικῆς λέγων *I will begin my speech with the healing art* P. S. 186 b, παύσω τοῦτο γιγνόμενον *I will put a stop to this happening* P. G. 523 c, παῦσαι λέγουσα *lit. stop talking* E. Hipp. 706, οὐπώποτε διέλειπον ζητῶν *I never left off seeking* X. Ap. 16, ἀνέχου πάσχων *support thy sufferings* E. fr. 1090, οὐτε τότ' ἐκαρτέρουν ἀκούων κτλ. *neither then did I listen patiently*, etc., Aes. 3. 118, μὴ κάμης φίλον ἄνδρα εὐεργετῶν *do not grow weary of doing good to your friend* P. G. 470 c, ἀπείρηκα . . . τὰ ὅπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακᾷ φυλάττων καὶ μαχόμενος *I am tired of carrying my arms and going in the ranks and mounting guard and fighting* X. A. 5. 1. 2.

a. Verbs signifying *to support*, *endure* ordinarily take the present participle; but there are cases of the complexive aorist in reference to acts to which one must submit despite all resistance: so, with ἀνέχομαι, X. C. 6. 2. 18, D. 41. 1; cp. οὐκ ἠνέσχασθε ἀκούσαντες L. 13. 8 (Hdt. 5. 89) with οὐκ ἠνείχοντο ἀκούοντες X. H. 6. 5. 49. The aorist participle seems not to be used with the object of ἀνέχομαι.

2099. With some verbs of *coming* and *going* the participle specifies the manner of coming and going, and contains the main idea.

βῆ φεύγων *he took to flight (went fleeing)* B 665, σίχονται διώκοντες *they have gone in pursuit* X. A. 1. 10. 5, ψόχῃν ἀναγόμενος *I put to sea* D. 50. 12, σίχεται θανών *he is dead and gone* S. Ph. 414, οὐ τοῦτο λέξω ἐρχομαι *I am not going to say this* X. Ag. 2. 7.

2100. With verbs of emotion (*rejoicing* and *grieving*) the participle often denotes *cause* (cp. 2048).

χαίρω, ἡδομαι, τέρπομαι, γέγηθα (poet.) *am pleased*, take pleasure, ἀγαπῶ, στέργω *am content*, ἀγανακτῶ, ἄχθομαι, χαλεπῶς φέρω *am vexed*, displeased, ῥαδίως φέρω *make light of*, λυποῦμαι *grieve*, ὀργίζομαι *am angry*, αἰσχύνομαι, αἰδοῦμαι *am ashamed* (2126), μεταμέλομαι, μεταμελεῖ μοι *repent*. (Verbs of emotion also take *ὅτι* or *ὥς*, by which construction the object is simply stated; with the participle the connection is closer).

χαίρω διαλεγόμενος τοῖς σφόδρα πρεσβύταις *I like to converse with very old men* P. R. 328 d, ὅστις ἡδεται λέγων αἶψ, λέληθεν αὐτὸν τοῖς ξυνοῦσιν ὧν βαρὺς *he who likes to be always talking is a bore to his companions without knowing it* S. fr. 99, οὐκ ἀγαπῶ ζῶν ἐπὶ τούτοις *I am not content to live on these conditions* I. 12. 8, οὐκ ἀν' ἀχθείμην μαρθάνων *I should not be annoyed at learning* P. Lach. 189 a, χαλεπῶς ἔφερον οἰκίᾳς κατελείποντες *they took it hard at abandoning their homes* T. 2. 16, ἀδικούμενοι ἢ ἀνθρώποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι *men are more angered at being the victims of injustice than of compulsion* I. 77, οὐ γὰρ αἰσχύνομαι μαρθάνων *for I am not ashamed to learn* P. Hipp. Min. 372 c, μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι *they repented not having accepted the truce* T. 4. 27, οὐ μοι μεταμελεῖ οὕτως ἀπολογησάμεν *I do not repent having made such a defence* P. A. 38 e.

a. The participle agrees with the case of the person in regard to whom the emotion is manifested: ἀκούοντες χαίρουσιν ἐξεταζόμενοι τοῖς οἰόμενοις μὲν εἶπαι

σοφοῖς, οἳσι δ' οὐ they like to hear the examination of those who pretend to be wise, but are not so in reality P. A. 33 c. This construction must be distinguished from that occurring in poetry, whereby verbs like χαίρω and ἀχθομαι (which commonly take the dative) often admit the accusative and the participle: τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι for the gods do not rejoice at the death of the righteous E. Hipp. 1339.

b. So with verbs meaning to satiate oneself: ὑπισχνούμενος οὐκ ἐνεπίμπλασο you could not satiate yourself with promises X. A. 7. 7. 46.

**2101.** With verbs signifying to do well or ill, to surpass or be inferior, the participle specifies the manner or that in which the action of the verb consists (cp. 2048, 2062). So with καλῶς (εὖ) ποιῶ, ἀδικῶ, ἁμαρτάνω; νικῶ, κρατῶ, περιγίνομαι, ἡττῶμαι, λείπομαι.

εὖ γ' ἐποίησας ἀναμνήσας με you did well in reminding me P. Ph. 60 c (cp. 1872 c. 2), καλῶς ἐποίησεν οὕτως τελευτήσας τὸν βίον he did well in ending his life thus L. 28. 8, ὀρήσεσθε ἀκούοντες you will profit by hearing P. A. 30 c, ἀδικεῖτε πολέμον ἄρχοντες (1734. 5) you do wrong in being the aggressors in the war T. 1. 53, οὐχ ἡττησόμεθα εὖ ποιῶντες we shall not be outdone in well-doing X. A. 2. 3. 23. Here belongs ἐμοὶ χαρίζου ἀποκρινάμενος do me the favour to reply (gratify me by replying) P. R. 338 a.

**2102.** With πειρῶμαι try, πολὺς ἔγκειμαι am urgent, πάντα ποιῶ do everything, the participle is rare in Attic; more common in Hdt. with πειρῶμαι, πολλὸς ἔγκειμαι, πολλός εἰμι am urgent, etc.

πειρᾶσθε αὐτὸν ἐλέγχοντες I shall try to prove Ant. 2. γ. 1; πολλὸς ἦν λισσόμενος he begged often and urgently Hdt. 9. 91.

**2103.** With περιωρῶ (and sometimes with ἐφορῶ, εἰσορῶ, πρότεμαι), signifying overlook, allow. (But not with ἐῷ.) Cp. 2141.

μεῖζω γιγνόμενον τὸν ἀνθρώπον περιωρῶμεν we allow the man to grow greater (we look with indifference on his growing power) D. 9. 29, οὐ περιείδον ἑμαυτὸν ἄδοξον γενόμενον I did not suffer myself to become obscure I. 12. 11, ἐτλησαν ἐπιδεῖν . . . ἐρήμην μὲν τὴν πόλιν γενομένην, τὴν δὲ χώρᾱν πορθουμένην they had the courage to look calmly on their city made desolate and their country being ravaged I. 4. 96. So even with the uncompounded ὀρῶ in poetry. (With the infinitive περιωρῶ no longer connotes perception and simply equals ἐῷ 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.)

ἐτηρώτων τὸν θεόν, εἰ (αὐτοῖς) πολεμοῦσιν ἀμεινον ἔσται they asked the god whether it would be better for them to make war T. 1. 118, εἰ τὸδ' αὐτῷ φίλον (ἐστί) κεκλημένῳ if it is pleasing to him to be called thus A. Ag. 161. Personal: οἷς πολέμιον ἦν τὸ χωρίον κτιζόμενον to whom the settlement of the place was a menace T. 1. 100, οἴκοι μένων βελτίων (ἐστίν) he is all the better by staying at home D. 3. 34 (for μένειν αὐτὸν βέλτιον ἐστί).

**2105.** The participle occurs with various other verbs, such as θαμίζω am

wont; συμπίπτω and συμβαίνω happen; ἀποδείκνυμι, καθίζω, παρασκευάζω, meaning render; ἀρκῶ, ἱκανός εἰμι am sufficient.

On ἐμοὶ βουλομένῳ ἐστί, etc., see 1487. On ἔχω and the participle in periphrases, see 1963.

### THE SUPPLEMENTARY PARTICIPLE IN INDIRECT DISCOURSE

**2106. Verbs of Knowing and Showing.**—After verbs signifying to know, be ignorant of, learn (not learn of), remember, forget, show, appear, prove, acknowledge, and announce, the participle represents a dependent statement, each tense having the same force as the corresponding tense of the indicative or optative with *ὅτι* or *ὥς*, the present including also the imperfect, the perfect including also the pluperfect.

Such verbs are: οἶδα, γινώσκω, ἐπίσταμαι, ἐννοῶ, μανθάνω (2136), (οὐκ) ἀγνοῶ, μνήμημαι, ἐπιλανθάνομαι (2134), δηλῶ, (ἐπι) δείκνυμι, φαίνομαι, ἀποφαίνομαι (2143), ἵστικα (2089 c, 2133), (ἐξ-)ἐλέγχω, ὁμολογῶ (rarely), ἀγγέλλω, ποῖα represent (2115).

οὐ γὰρ ᾔδσαν αὐτὸν τεθνηκότα (= τέθνηκε) for they did not know that he was dead X. A. 1. 10. 16, ἔγνω τὴν ἐσβολὴν ἐσομένην (= ἔσται) he knew that the invasion would take place T. 2. 13, ὃν ὑμεῖς ἐπίστασθε ἡμᾶς προδόντα (= προὔδωκε) you know that he betrayed us X. A. 6. 6. 17, τίς οὕτως εὐήθης ἐστὶν ὁμῶν ὅστις ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρ' ἤξοντα (= ἤξει); who of you is so simple-minded as not to know that the war will come hither from that quarter? D. 1. 15, (Χερρόνησον) κατέμαθε πόλεις ἑνδεκα ἢ δώδεκα ἔχουσιν (= ἔχει) he learned that Chersonesus contained eleven or twelve cities X. H. 3. 2. 10, μνήμημαι ἀκουσᾶς (= ἤκουσα) I remember to have heard X. C. 1. 6. 6, μνήμημαι Κριτίᾳ τῷδε ξυνόντα σε (= ξυνήσθα) I remember that you were in company with Critias here P. Charm. 156 a, ἐπιλελήσμεσθ' ἡδέως γέροντες ὄντες (= ἐσμέν) we have gladly forgotten that we are old E. Bacch. 188, δειξω (αὐτὸν) πολλῶν θανάτων ὄντ' (= ἐστί) ἄξιον I will show that he deserves to die many times D. 21. 21, δειχθήσεται τοῦτο πεποιθώς (= πεποιθεῖ) he will be shown to have done this 21. 160, τοῦτο τὸ γράμμα δηλοῖ ψευδῇ τὴν διαθήκην ὄσαν (= ἐστί) this clause shows that the will was forged 45. 34, εἰς ἀποφαίρωσι τοὺς φεύγοντας παλαὶ πονηροὺς ὄντας (= εἰσι) if they show that the exiles were inveterate rascals L. 30. 1, ἡ ψυχὴ ἀθάνατος φαίνεται ὄσα (= ἐστί) it seems that the soul is immortal P. Ph. 107 c, ἀδικοῦντα (= ἀδικεῖ) Φίλιππον ἐξήλεξα I convicted Philip of acting unjustly D. 18. 136, ῥάδιος ἐλεγχθήσεται ψευδόμενος (= ψεύδεται) he will easily be convicted of lying 27. 19, ὁμολογοῦμεθα ἐλθόντες (= ἤλθομεν) I acknowledge that I came L. 4. 7, αὐτῷ Κύρον ἐπιστρατεύοντα (= ἐπιστρατεύει) πρῶτος ἡγγεῖλα I was the first to announce that Cyrus was taking the field against him X. A. 2. 3. 19.

a. Except with ἀγγέλλω announce (what is certain), verbs of saying or thinking rarely take the participle in prose, e.g. πᾶσι ταῦτα δεδογμένα ἡμῖν νόμιζε (= εὖ ἰσθι) think that this is our unanimous opinion P. R. 450 a.

**2107. The personal constructions δῆλός εἰμι, φανερός εἰμι I am plainly** (impersonal δῆλόν and φανερόν ἐστιν *ὅτι*) are followed by a dependent statement in the participle. Thus, δῆλος ἦν οἰόμενος (= δῆλον ἦν ὅτι οἰοίτο) it was clear that he thought X. A. 2. 5. 27, ὅταν φανερός ἦν πολλὰκις (= φανερόν ἦν ὅτι ὅσκι) it was

evident that he often sacrificed X. M. 1. 1. 2, ἀνιάθεις δῆλος ἦν (= δῆλον ἦν διὰ ἀνιάθειν) he showed his dissatisfaction X. C. 2. 2. 3.

2108. The participle with σένοιδα or συγγιγνώσκω *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, συνειδὼς αὐτὸς αὐτῷ ἔργον εἰργασμένος conscious (to himself) that he had done the deed Ant. 6. 5, ἐμαντῷ ξυρήδῃ οὐδὲν ἐπισταμένῳ I was conscious of knowing nothing P. A. 22 c.

a. When the subject is not the same as the object, the latter, with the participle, may stand in the dative, or (rarely) in the accusative. Thus, ξυνίσσῃ Μελέτῳ 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, συνειδὼς τῶν ἀθλημάτων δούλους μετέχοντας knowing that slaves participate in the contests D. 61. 23. (The force of σύν at times almost disappears.)

2109. The use of the participle to represent a dependent statement comes from its circumstantial use. Thus, in οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα (2106), τεθνηκότα agrees with the object of ᾔδεσαν; and from they did not know him as dead the thought passes into they did not know (the fact) that he was dead.

#### CONSTRUCTION OF VERBS OF PERCEIVING AND OF FINDING

2110. Verbs of Perception. — Verbs signifying to see, perceive, hear, learn (i.e. learn by inquiry, hear of), when they denote physical (actual) perception take the participle. When they denote intellectual perception they may take the participle or *οἶ* or *ὥς* with a finite verb. (The Homeric usage is less strict.)

2111. Such verbs are, in Attic, ὁρᾷ see, αἰσθάνομαι perceive, ἀκούω hear, τυθάνομαι learn.

2112. The participle may stand either not in indirect discourse or in indirect discourse.

a. Not in Indirect Discourse. — Here verbs of perceiving denote physical perception — the act perceived or heard of. With ἀκούω and τυθάνομαι the participle stands in the genitive; with αἰσθάνομαι it usually stands in the accusative (as with ὁρᾷ), but sometimes in the genitive. (See 1361, 1367.)

εἶδε Κλέαρχον διαλαύοντα he saw Clearchus riding through X. A. 1. 5. 12; αἰσθόμενος Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα perceiving Lamprocles angry with his mother X. M. 2. 2. 1, ἥσθησai πάποτε μὲν ἢ ψευδομαρτυροῦντος ἢ εὐκοφαντοῦντος; have you ever noticed me either bearing false witness or playing the part of an informer? 4. 4. 11; ἤκουσαν αὐτοῦ φωνήσαντος they heard him speaking X. S. 3. 13; ὡς ἐτύθοντο τῆς Πύλου κατειλημμένης when they learned of the capture of Pylos T. 4. 6.

N. Verbs of physical perception, ὁρᾷ (especially) and ἀκούω, regularly take the present participle in Attic prose, which usually refuses to distinguish between I see a house burning and I see a house burn. The complexive aorist, summing up the action, does however occur, as ὡς εἶδεν ἑλαφὸν ἐκπηδήσασαν . . . ἐδίωκεν when he saw a hind break cover he gave chase X. C. 1. 4. 8. Cp. πρὸντα εἶδον Hdt. 9. 22.

b. In Indirect Discourse. — Here verbs of perceiving denote intellectual

perception — the fact that something is perceived or heard of. With *ἀκούω* and *πυνθάνομαι* the participle stands in the accusative (as with *ὁρῶ*, *αἰσθάνομαι*). Cp. 1363, 1365, 2144, 2145.

*ὁρῶμεν πάντα ἀληθῆ ὅντα ἃ λέγετε* we see that everything you say is true X. A. 5. 5. 24, *αἰσθάνομαι ταῦτα οὕτως ἔχοντα* I perceive that this is so X. M. 8. 5. 5, *ἤκουσε Κύρον ἐν Κιλικίᾳ ὅντα* he heard that Cyrus was in Cilicia X. A. 1. 4. 5, *ὅταν κλήῃ τινὸς ἤξῃ* 'Ὅρεστην when she hears from any one that Orestes will return S. El. 293, *πυνθόμενοι Ἀρταξέρτην τεθνηκότα* having learned that Artaxerxes was dead T. 4. 50.

**2113. Verbs of Finding.** — Verbs of *finding* and *detecting* (*εὐρίσκω*, (κατα-) *λαμβάνω*; pass. *ἀλίσκομαι*) in their capacity as verbs of *perceiving* take the participle (a) not in indirect discourse, of the act or state in which a person or thing is found; or (b) in indirect discourse, of the fact that a person or thing is found in an act or state.

a. *κῆρυξ ἀφικόμενος ἤρε τοὺς ἄνδρας διεφθαρμένους* the herald, on his arrival, found the men already put to death T. 2. 6, *εὕρηται πιστῶς πράττων* he has been found to have dealt faithfully D. 19. 332, *ἂν ἄρ' ἄλλον τινὰ λαμβάνη ψευδόμενον* if then he catch anybody else lying P. R. 389 d, *ἣν ἐπιβουλεύων ἀλίσκεται* if he be detected in plotting X. Ag. 8. 3.

b. *διὰ τὴν Ἰλίου ἄλωσιν εὐρίσκουσι σφίσι εὖδοσαν τὴν ἀρχὴν τῆς ἔχθρης* they conclude that the beginning of their enmity was on account of the capture of Ilium Hdt. 1. 5.

**2114.** It is often difficult to distinguish the two constructions of 2113. Thus, *καταλαμβάνουσι νεωστὶ στάσει τοὺς τῶν Ἀθηναίων ἐναντίους ἐκπεπτωκότας* (T. 7. 33) may mean they found that the anti-Athenian party had been recently expelled by a revolution (ind. disc.) or them recently expelled (not in ind. disc.). So *καταλαμβάνουσι . . . τὰλλα ἀφεστηκότα* they found the other cities in a state of revolt T. 1. 59 (that they had revolted would be possible). In the meaning *discover*, *ἀν* *καταλαμβάνω* does not take the aorist participle.

**2115.** *ποιῶ* meaning *represent* has the construction of the verbs of 2113. Thus, *πλησιάζοντας τοὺς θεοὺς τοῖς ἀνθρώποις ὁλόν τ' αὐτοῖς ποιῆσαι* it is possible for them (poets) to represent the gods as drawing nigh to men I. 9. 9. Cp. 2142.

#### OMISSION OF ὥν

**2116.** The participle *ὥν* is often omitted.

**2117.** After *ἔτε*, *οἷα*, *ὥς*, or *καίπερ*, *ὥν* is often omitted in prose with predicate adjectives: *συνδείκνους ἔλαβεν ἀμφοτέρους πρὸς ταὐτὸν ὥς φίλους ἤδη (ὄντας)* he took both to supper with him since they were now friends X. C. 3. 2. 25. Such omission is rare in prose except after these particles: *εἰ ἤττους (ὄντες) τῶν πολεμίων ληφθῆσόμεθα* if we shall be caught at the mercy of our enemies X. A. 5. 6. 13. With predicate substantives, even after these particles, *ὥν* is very rarely omitted (P. R. 588 b).

a. In the genitive and accusative absolute the particles of 2117 usually precede when *ὥν* is omitted. With the genitive absolute the omission is very rare in prose: *ὥς ἐτοίμων (όντων) χρημάτων* just as though the property was at their

*disposal* X. A. 7. 8. 11; but *ἡμέρας ἤδη* (οὐσης) *it being already day* T. 5. 59. In poetry the substantive usually suggests the verb: *ὑφ' ἡγηγῆτος οὐδενός* (δντος) *φίλων* *with no friend to guide him* S. O. C. 1588. Accusative absolute: *ὡς καλόν* (δν) *ἀγορεύεσθαι αὐτόν* *on the ground that it is admirable for it* (the speech) *to be delivered* T. 2. 35. Without the particles of 2117, the omission of δν is poetical (S. Ant. 44). The omission of δν with adjectives ending in -ον aids euphony.

b. *ἐκόν* *willing*, *ἄκων* *unwilling* are treated like participles (2071): *ἐμοῦ μὲν οὐχ ἐκόντος* *against my will* S. Aj. 455.

c. *ὣν* must be used when it has the force of *in the capacity of*.

**2118.** A predicate substantive or adjective, coördinated with a participle in the same construction, may omit *ὣν*; as *οὐ ῥάδιον ἦν μὴ ἀθρόοις καὶ ἀλλήλους περιμελῶσι διελθεῖν τὴν πολεμῖαν* *it was not easy for them to pass through the enemy's country except in a body and after having waited for one another* T. 5. 64.

**2119.** *ὣν* may be omitted with verbs taking a supplementary participle; so with verbs meaning *to perceive* (2111 ff.), *know*, *show*, *announce*, *find*, *discover*, etc.; especially with *φαίνομαι*, *τυγχάνω* (poet. κυρῶ), *διατελῶ*, *διαγίγνομαι*, rarely with *περιωρῶ* and *συμβαίνω*. Thus, *ὁρῶ μέγα* (δντα) *τὸν ἀγῶνα* *I see that the contest is important* T. 2. 45, *ἂν ἐν Χερρονήσῳ πύθησθε Φίλιππον* (δντα) *if you learn that Philip is in Chersonesus* D. 4. 41, *εἰ ψευδὴς φαίνοίτο* (ὣν) *ὁ Γωβρύας* *if Gobryas seem to be false* X. C. 5. 2. 4, *εἰ τις εὖθους* (ὣν) *τυγχάνει* *if any one happens to be friendly* Ar. Eccl. 1141, *ἀχίτων* (ὣν) *διατελεῖς* *you are continually without a tunic* X. M. 1. 6. 2.

### Ως WITH A PARTICIPLE IN INDIRECT DISCOURSE

**2120.** *ὡς* is often used with a participle in indirect discourse to mark the mental attitude of the subject of the main verb or of some other person mentioned prominently in the sentence (cp. 2086); sometimes, to denote emphasis, when that mental attitude is already clearly marked.

*ὡς μηδὲν εἰδὼς* *ἴσθι με* *be assured that I know nothing* (lit. *understand that you are to assume that I know nothing*) S. Ph. 253, *δῆλος ἦν Κῦρος ὡς σπεύδων* *Cyrus was plainly bent on haste* (Cyrus showed that it was his intention to make haste) X. A. 1. 5. 9.

**2121.** A participle with *ὡς* may follow a verb of *thinking* or *saying* though the verb in question does not take the participle in indirect discourse without *ὡς*. Thus, *ὡς τὰ βέλτιστα βουλευόντες ἱσχυρίζοντο* *they kept insisting in the belief that they were recommending the best course* T. 4. 68. *ὡς στρατηγήσουσι* *ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν 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 *ὅτι* or *ὡς*. Thus, *ὡς πολέμου δντος παρ' ὑμῶν ἀπαγγελῶ*; *shall I report from you* (on the assumption) *that there is war*? X. A. 2. 1. 21. *ὡς ἐμοῦ οὐν λόγτος, ὅτι καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε* *make up your minds* (on the assumption) *that I am going wherever you go* (= *be sure that I am going*,



etc.) 1. 8. 6 (here τὴν γνώμην ἔχετε could not take the participle without ὥς; ὥς πάντοι μοι δοκοῦν, οὕτως ἰσθί *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 ὥς with the absolute participle not in indirect discourse, see 2086 d.

#### VERBS TAKING EITHER THE PARTICIPLE OR THE INFINITIVE

**2123.** Some verbs admit either the supplementary participle or the infinitive, sometimes with only a slight difference in meaning. Cases where the difference is marked are given below. (Most of the verbs in question admit also a substantive clause with ὅτι or ὥς, 2577).

**2124.** Infinitive and participle here differ greatly when the infinitive expresses purpose or result. Where the infinitive shows only its abstract verbal meaning it differs but little from the participle (cp. 2144).

**2125.** A participle or infinitive standing in indirect discourse is indicated in 2126–2143 by O(ratio) O(bliqua); when not standing in O. O. this fact is ordinarily not indicated.

**2126.** αἰσχύνομαι and αἰδοῦμαι with part. (2100) = *I am ashamed of* doing something which I do; with inf. = *I am ashamed to* do something which I have refrained from doing up to the present time and may never do. Thus, τοῦτο μὲν οὐκ αἰσχύνομαι λέγων· τὸ δὲ . . . αἰσχύνοίμην ἂν λέγειν *I am not ashamed of saying this; but the following I should be ashamed to say* X. C. 5. 1. 21, αἰσχύνομαι οὖν ὑμῖν εἰπεῖν τῶληθῆ, ὅμως δὲ ῥητέον *I am ashamed to speak the truth to you; nevertheless it must be spoken* P. A. 22 b. With a negative the distinction may disappear: οὐδ' αἰσχύνοι φθόρου δίκην εἰσάγειν (v.l. εἰσάγων), οὐκ ἀδικήματος οὐδέως, καὶ νόμους μεταποιῶν; *are you not ashamed to bring a cause into court out of envy — not for any offence — and to alter laws?* D. 18. 121.

**2127.** ἀνέχομαι (2098; rarely with the Inf.), \*τλάω and τολμᾶ (both rarely with the part. in poetry), ὑπομένω: with part. = *endure, submit* to something that is present or past; with inf. *venture or have the courage to* do something in the future. Thus, πάσχορτες ἡρείχορτο *they submitted to suffer* T. 1. 77, ἀνέσχορτο τὸν ἐπίοντα ἐπὶ τὴν χώρην δέξασθαι *they had the courage to receive the invader of their country* Hdt. 7. 139; παῖδα . . . φᾶσιν Ἀλκμήνης πρᾶθέντα τλῆναι *they say that Alcmena's son bore up in bondage* (lit. having been sold) A. Ag. 1041; ἐτόλμᾶ βαλλόμενος *he submitted to be struck* ω 161, τόλμησον ὀρθῶς φρονεῖν *speres aude* A. Pr. 1000; οὐχ ὑπομένει ὠφελούμενος *he cannot stand being improved* P. G. 505 c, εἰ ὕμμερέουσι χεῖρας ἐμοὶ ἀνταειρόμενοι *if they shall dare to raise their hands against me* Hdt. 7. 101.

**2128.** ἀρχομαι, cp. 1734 (Hom. ἀρχω) with part. (2098), *begin to do something* and continue with something else; with inf. (usually present, cp. 1865 b) *begin to do something* and continue with the same thing. Thus, ἀρχομαι διδάσκων ἐκ τῶν θεῶν *I will begin my instruction with things divine* (later the subject is the desire for wealth) X. C. 8. 8. 2, πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν; *at what point did he begin to teach you generalship?* X. M. 3. 1. 5. ἀρχομαι with the participle occurs only in Xenophon and Plato.

**2129.** γιγνώσκω 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 ἐγνώσαν κερδαλέτερον εἶναι *they judged that it was more profitable* X. A. 1. 9. 17; (2) not in O. O. = *resolve, determine to do something*, as ἐγὼ διώκειν τοὺς ἐκ τῶν εὐνομένων προσκειμένους *he resolved to pursue those who were hanging on his left* X. H. 4. 6. 9; (3) not in O. O. = *learn how to do something* (rarely), as γίγνωσκε τῆς ὀργῆς κρατεῖν *learn to control thy temper* Men. Sent. 20.

**2130.** δείκνυμι with part. in O. O. (2106) = *show that something is*; with inf. (ἀποδείκνυμι) not in O. O. = *show how to do something, instruct*. Thus, ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια *the guides directed them to take provisions* X. A. 2. 3. 14.

**2131.** δηλᾶ with part. (and inf.) in O. O. (2106) = *show that something is, indicate*; with inf. not in O. O. = *command, make known, signify*; as in κηρύγματι ἐδήλου τοὺς ἐλευθερίας θεομένους ὡς πρὸς σύμμαχον αὐτὸν παρῆναι *he made known by proclamation that those who wanted freedom should come to him as an ally* X. Ag. 1. 33.

**2132.** δοκιμάζω with part. in O. O. (2106) = *prove to be*, as ὅποιοι τινες ὄντες αὐτοὶ περὶ τὴν πόλιν ἐδοκιμάσθητε *what sort of persons you proved yourselves to be in regard to the city* L. 31. 34; with inf. in O. O. = *pronounce an opinion to be correct*. Thus, ἐδοκιμάσαμεν ἀνδρὶ καλῷ τε καὶ αἰσῶν ἐργασίᾳ εἶναι . . . κρατίστην γεωργίᾳ *we approved the idea that tilling of the soil is the best occupation for a gentleman* X. O. 6. 8.

**2133.** εἶκα (1983, 2089 c) with nom. part. = *appear, oftener with dat. part. (strictly = am like), appear*; with inf. = *seem*. Thus, εἰκατε τυραννίσι μᾶλλον ἢ πολιτείαις ἡδόμενοι *you appear to take delight in despoticisms rather than in constitutional governments* X. H. 6. 3. 8, εἰκας δεδιότι τοὺς πολλοὺς *strictly you are like one who fears (i.e. you appear to fear) the multitude* P. R. 527 d, οὐκ εἰκεν εἰδέναι *he seems not to know* X. Ap. 29, εἰκα ἐποικίρειν *se methinks I pity thee* S. Ph. 317.

**2134.** ἐπιλανθάνομαι with part. in O. O. (2106) = *forget that something is*; with inf. not in O. O. = *forget (how) to do something*. Thus, ὀλίγον ἐπελαθόμεθ' εἰπεῖν *I have almost forgotten to mention* P. R. 563 b.

**2135.** εὐρίσκω with part. in O. O. = *judge and not in O. O. (2113) = find that something is*; less often with inf. in O. O. = *judge*, as εὕρισκε ταῦτα καιριώτατα εἶναι *he found (judged) that this was the most opportune way* Hdt. 1. 125. εὐρίσκομαι rarely with inf. = *find how to* (E. Med. 196), *procure by asking* (Hdt. 9. 28).

**2136.** μαρτάνω with part. in O. O. (2106) = *learn that something is*; with inf. not in O. O. = *learn (how) to do something*. Thus, διαβεβλημένος οὐ μαρτάνεις *you do not perceive that you have been calumniated* Hdt. 3. 1, ἂν ἀπαξ μάθωμεν ἄργοι ᾗν *if we once learn to live in idleness* X. A. 3. 2. 25.

**2137.** μεθίημι (let go), etc., with part. = *leave off*; with inf. = *neglect, permit*. Thus, οὐ γὰρ ἐνίει ἐπιών *for he did not stop coming after them* Hdt. 4. 125, μεθίσαι τὰ δούρα πράττειν *they neglect to perform their duties* X. M. 2. 1. 33, μεθίσθ' μοι λέγειν *allowing me to speak* S. El. 628.

**2138.** μέμνημαι with part. in O. O. (2106) = *remember that something is*; with inf. not in O. O. = *remember to do something*. Thus, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι *let him be mindful to be a brave man* X. A. 3. 2. 39.

**2139.** οἶδα and ἐπίσταμαι with part. in O. O. (2106) = *know that something is*; with inf. not in O. O. = *know how to do something*. Thus, ἐπιστάμενος κῆν *knowing how to swim* X. A. 5. 7. 25. In poetry (very rarely in prose, except with ἐπίσταμαι in Hdt.) these verbs take also the inf. (in O. O.) in the meaning *know or believe*: ἐπιστάμεθα μὴ πῶ ποτ' αὐτὸν ψεύδος λακείν *we know that he has never yet spoken falsehood* S. Ant. 1094.

**2140.** παύω with part. (2098) = *stop what is taking place*; with inf. = *prevent something from taking place*. Thus, ἔπαυσαν φοβουμένους πλῆθος πῶν *they stopped their terror at the number of ships* P. Menex. 241 b, παύσαντες τὸ μὴ προσελθεῖν ἐγγὺς τὴν ὁκάδα *preventing the merchantman from drawing near* T. 7. 53.

**2141.** περιόρω, 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* (εἶναι). Thus, περιεῖδε τὸν αὐτοῦ πατέρα καὶ ζῶντα τῶν ἀναγκαίων σπανίζοντα καὶ τελευτήσαντ' οὐ τυχόντα τῶν νομίμων *he looked on with indifference while his own father was in want of necessities when alive and (shut his eyes) to his failure to receive the customary rites after he had passed away* Dinarchus 2. 8, οἱ Ἀχαρνῆς . . . οὐ περιόψεσθαι ἐδόκουν τὰ σφέτερα διαφθαρέντα *it did not seem likely that the Acharnians would shut their eyes to the destruction of their property* T. 2. 20, οὐδ' εἰσεῖναι ἔφασαν περιόψεσθαι οὐδένα *they refused to permit any one to enter* 4. 48.

**2142.** ποιῶ with part. (2115) = *represent*; with inf. not in O. O. = *cause, effect*; with inf. in O. O. = *assume*. Thus, ἀνωρύμους τοὺς ἄλλους εἶναι ποιεῖ *causes the others to lose their names* Hdt. 7. 129, ποιῶμεθα (conj. τί οἴωμεθα) 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 ἀλήθῃ λέγων *he is evidently speaking the truth*, φαίνεται ἀλήθῃ λέγειν *he appears to be speaking the truth* (but he may be lying). Cp. τῇ φωνῇ . . . κλαλεῖν ἐφαίπετο *lit. by his voice it appeared that he was weeping* (but he was not weeping) X. S. 1. 15. The above distinction is, however, not always maintained.

**2144.** The following verbs take either the participle or the infinitive (in O. O.) with no (or only slight) difference in meaning:

αἰσθάνομαι, ἀκούω, πυνθάνομαι (2112), ἀγγέλλω (2106), καθίζω (2105) and καθίστημι, παρασκευάζομαι, ὁμολογῶ (2106), πειρῶμαι (2102), ἐπιστρέπω and νομίζω (part. rare), ἀποκρίνω (inf. rare), θαυμάζω *wonder*, τίθημι *suppose*, the expressions of 2104, etc. Both infinitive and participle with πυνθάνομαι in Hdt. 5. 15, 8. 40.

**2145.** Verbs of intellectual perception (2112 b) take also ὅτι or ὥς. So with ἀκούω, αἰσθάνομαι, πυνθάνομαι. Cp.

ἀκούω with gen. part. = *I hear* (with my own ears).

ἀκούω with accus. part. = *I hear* (through others, i.e. *I am told*) *that*.

ἀκούω with inf. = *I hear* (of general, not certain knowledge, as *by report*) *that*.

## THE PARTICIPLE WITH ἄν

**2146.** The participle with ἄν represents the indicative with ἄν (1784 ff.) or the potential optative with ἄν (1824). The present participle with ἄν thus represents either the imperfect indicative with ἄν or the present optative with ἄν; the aorist participle with ἄν represents either the aorist indicative with ἄν or the aorist optative with ἄν. Cp. 1845 ff.

## REMARKS ON SOME USES OF PARTICIPLES

**2147.** The abundance of its participles is one of the characteristic features of Greek. Their use gives brevity to the sentence (cp. 2050), enabling the writer to set forth in a word modifications and amplifications of the main thought for which we require cumbersome relative clauses. But an excessive use of participles, especially in close conjunction, marked a careless style.

a. The participle may contain the leading thought, the finite verb the subordinate thought, of a sentence. Thus, τὸ ψήφισμα τοῦτο γράφω . . . τοὺς ὄρκους τὴν ταχίστην ἀπολαμβάνειν, ἢ ἔχόντων τῶν Θρακῶν . . . ταῦτα τὰ χωρία, ἃ νῦν οὗτος διέσπει . . ., οὕτω γίγνοιθ' οἱ ὄρκοι *I moved this bill that the envoys should with all speed receive Philip's oaths in order that when the oaths were taken the Thracians might be in possession of the places which the plaintiff has just now been ridiculing (lit. while the Thracians were in possession, etc. . . . the oaths might under these circumstances be ratified)* D. 18. 27, βούλομαι ὀλίγα ἑκατέρους ἀναμνήσας καταβαίνειν *I wish to recall a few things to the memory of each party and then sit down (descend from the bema)* L. 12. 92. Cp. also 2096, 2099.

b. The participle may repeat the stem and meaning of the finite verb. Thus, καὶ εὐχόμενος ἄν τις ταῦτα εὐξάιτο *and some one might (praying) utter this prayer* Ant. 6. 1.

c. A participial construction may pass over into a construction with a finite verb. Thus, μάρτυρα μὲν . . . οὐδένα παρασχόμενος . . . παρεκελεύετο δέ κτλ. *lit. producing on the one hand no witness . . . on the other hand he exhorted, etc.* D. 57. 11, προσέβαλον τῷ τειχίσματι, ἄλλω τε τρόπῳ περὶσσεύσαντες καὶ μηχανὴν προσήγαγον *lit. they attacked the rampart both making trial in other ways, and they brought up an engine (i.e. and after trying other devices brought up an engine)* T. 4. 100.

d. A participle may be used in close connection with a relative or interrogative pronoun. Thus, οὐδ' ὑπὲρ ὅσα πεποικότες ἀνθρώπων κινδυνεύσετε διαλογίσασθαι *not even calculating what had been the conduct of the men for whom you were going to risk your lives* D. 18. 98, ἐλαυνόμενων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶς ἡ οἰκουμένη μεστὴ γέγονε *the whole civilized world is filled with men who are harried to and fro and insulted, nay, what misery is there which they do not suffer?* 18. 48.

e. In contrasts, two subjects may, by anacoluthon, belong to one participle in the nominative, though the participle belongs to only one subject (T. 3. 34. 3).

f. Two or more participles may be coördinated without any connective.

This is common in Homer when one participle forms a contrast to, or intensifies, another participle. Cp. ἡ καὶ ἐπ' ὧρ' Ἀχιλλῆι κυκώμενος ὑψόσε θύων, μορμύρων ἀφρώ κτλ. *he spake, and swelling in tumult rushed upon Achilles, raging on high, roaring with foam*, etc. Φ 324. This is very rare in prose (Aes. 3. 94).

g. In prose such coördination without any connective is incomplete, one participle, e.g., often defining another, as in ὁ Κύρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας στράτευμα ἐπολιόρκει Μίλητον *taking the exiles under his protection, Cyrus collected an army, and laid siege to Miletus* X. A. 1. 1. 7. So even when the participles are connected, as *ξηράνῃς τὴν διώρυχα καὶ παρατρέψας ἄλλῃ τὸ ὕδωρ by draining the canal and (i.e. in consequence of) diverting the water elsewhere* T. 1. 109. One participle may be appositive to another. Thus, ἐξέτασιν ποιήσαντες ἐν τοῖς ἵππεσσι, φάσκοντες εἰδέναι βούλεσθαι πόσοι εἴεν . . . , ἐκέλευον ἀπογράφεσθαι πάντας *by making a review in the presence of the cavalry, alleging that they wished to find out how many they were, they ordered all to inscribe themselves* X. H. 2. 4. 8.

h. A participle with case absolute may be coördinated with a participle not in an absolute case. Thus, οἱ δὲ ἀφικομένης τῆς πωῆς καὶ ἀνέλπιστον τὴν εὐτυχίαν ἀκούσαντες . . . πολλὸν ἐπερρώσθησαν *they were much encouraged on the arrival of the ship and on hearing of the success which was unhoped for* T. 8. 106, μεταπεμφθέντες ἤλθομεν ἢ οὐδεὶς καλέσας *we came summoned or at no one's call* I. 4. 11.

i. A finite verb may have two or more participles attached to it in different relations. Thus, οἱ πελτασταὶ προδραμόντες . . . διαβάντες τὴν χαράδρην, ὁρῶντες πρόβατα πολλὰ . . . προσέβαλλον πρὸς τὸ χωρίον *the light-armed troops after running forward and crossing the ravine, proceed to attack the stronghold on seeing quantities of sheep* X. A. 5. 2. 4. Of several aorist participles, one may be relatively earlier in time than another.

j. A participle may be added predicatively to another participle, and often follows the article belonging to the main participle. Thus, οἱ ζῶντες καταλειπόμενοι *those who were being left behind alive* T. 7. 75.

k. A participle is often omitted when it can be supplied from the context. Thus, ὥρμisanτο καὶ αὐτοὶ . . . ἐπεὶ καὶ τοὺς Ἀθηναίους (ὁρμισμένους) εἶδον *they too came to anchor when they saw that the Athenians had done so* T. 2. 86.

2148. The participle often agrees with the logical, and not with the grammatical, subject. The participle thus often agrees with the subject of the finite verb which the writer had in mind when he began the sentence, but for which he later substitutes another verb; or the participle may later be used as if in agreement with the subject of another finite verb than the one actually employed.

a. A participle in the nominative may belong to a finite verb requiring an oblique case. Thus, ἀποβλέψας πρὸς τοῦτον τὸν στόλον . . . , ἔδοξε μοι πάγκαλος εἶναι (= ἡγήσασθαι πάγκαλον εἶναι) *on looking at this expedition, it seemed to me to be very admirable* P. L. 686 d, ἔχοντες . . . ἀρχὴν μεγίστην . . . , ὅμως οὐδὲν τούτων ἡμᾶς ἐπήγε (= οὐδὲν τούτων ἐπὶ ἡμᾶς ἐπὶ ἡμᾶς) *although we possessed the greatest empire . . . nevertheless none of these reasons induced us to do wrong* I. 4. 108, ἔδοξεν αὐτοῖς (= ἐβουλεύσαντο) οὐ τοὺς παρόντας μόνον ἀποκτείνειν ἀλλὰ καὶ τοὺς ἅπαντας Μυτιληναίους . . . ἐπικαλοῦντες τὴν ἀπόστασιν κτλ. *they decided*

to put to death not merely those who were there but also all the Mytilenaeans, urging against them their revolt, etc. T. 3. 36.

b. Two or more substantives or pronouns with their participles may stand in partitive apposition (981) to the logical subject. Thus, τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμείτο (= ἀμφότεροι ἐπολέμουν), 'Ἀθηναῖοι μὲν . . . τὴν νῆσον περιπλέοντες . . . , Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῳ στρατοπεδεύοντες the war at Pylius was vigorously waged by both sides, the Athenians on their part by sailing around the island . . . the Peloponnesians by encamping on the mainland T. 4. 23. Cp. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα bitter words flew loud from one to another, watchman accusing watchman S. Ant. 259. As the sentence stands, we expect φύλακος ἐλέγχοντος φύλακα, but the first clause is equivalent to κακοὺς λόγους εἰπομεν ἀλλήλους. Cp. θαυμάζοντες ἄλλος ἄλλῳ ἔλεγεν one spoke to the other in astonishment P. S. 220 c. Cp. 982.

c. Without regard to the following construction, a participle may stand in the nominative. The use of the genitive absolute would here be proper, but would cause the main subject of the thought to occupy a subordinate position. Thus, ἐπιπεσὼν τῇ Φαρναβάζου στρατοπεδείᾳ, τῆς μὲν προφυλακῆς αὐτοῦ Μῦσῶν ὄντων πολλοὶ ἔπεσον attacking the camp of Pharnabazus, he slew a large number (= πολλοὺς ἀπέκτεινε) of Mystians who constituted his advance guard X. H. 4. 1. 24.

N. The nominative participle is sometimes found in clauses without a finite verb, but only when some finite verb is to be supplied (cp. Ψ 546), as with εἰ, ἐάν, ὅταν (X. M. 2. 1. 23); with ὅσα μὴ as far as is possible (T. 1. 111); in replies in dialogue, where it stands in apposition to the subject of the preceding sentence (P. Ph. 74 b); or is interposed as a parenthesis (εἰ ποιοῦν in D. 23. 143).

d. Likewise a participle may stand in the accusative or (rarely) in the dative when the construction demands another case. Thus, σοὶ δὲ συγγνώμη (= συγγνώμη ἐστὶ σέ) λέγειν τάδ' ἐστὶ, μὴ πάσχουσαν ὡς ἐγὼ κακῶς it is excusable for thee to speak thus, since thou dost not suffer cruelly as I do E. Med. 814, ἣν ἡ γνώμη τοῦ Ἀριστέως (= ἔδοξε τῷ Ἀριστεῖ), τὸ μὲν μεθ' αὐτοῦ στρατοπέδον ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους Aristeus decided to keep his own forces at the Isthmus and watch for the Athenians T. 1. 62.

#### VERBAL ADJECTIVES IN -τέος

On verbal adjectives in -τέος, -τή, -τόν, see 425 c, 472, 473.

2149. Verbal adjectives in -τέος express necessity. They admit two constructions:

1. The personal construction (-τέος, -τέᾱ, -τέον), passive in meaning, and emphasizing the subject.

2. The (more common) impersonal construction (-τέον, -τέᾱ, 1052), practically active in meaning, and emphasizing the action.

Both constructions are used with the copula εἰμί, which may be omitted. The agent—the person on whom the necessity rests—is expressed, if at all, by the dative (never by ὑπό and the genitive).

**2150.** Verbal adjectives from transitive verbs take the personal construction when the subject is emphasized; but the impersonal construction, when the emphasis falls on the verbal adjective itself. Verbal adjectives from intransitive verbs (that is, such as are followed by the genitive or dative) take only the impersonal construction.

a. Oblique cases of verbal adjectives are rare. Thus, *περὶ τῶν ὑμῖν πράξεων* concerning what need be done by us D. G. 28.

**2151. The Personal (Passive) Construction.**—The personal verbal in *-τέος* is used only when the verb from which it is derived takes the accusative. The verbal agrees with the subject in gender, number, and case. The agent, if expressed, must always stand in the dative.

*ποταμός τις ἡμῖν ἐστὶ διαβατέος* a river must be crossed by us X. A. 2. 4. 6, *ὠφελητέα σοι ἡ πόλις ἐστὶ* the State must be benefited by you X. M. 3. 6. 3, *ἐμοὶ τοῦτο οὐ ποιητέον* this must not be done by me (I must not do this) X. A. 1. 3. 15, *οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι* those who would be allies must be well treated X. M. 2. 6. 27, *οὐ . . . τοσαῦτα ὄρη ὅρατε ὑμῖν ὄντα πορευτέα*; do you not see such high mountains that must be traversed by you? X. A. 2. 5. 18.

**2152. The Impersonal (Active) Construction.**—The impersonal verbal stands in the neuter nominative, usually singular (*-τέον*), rarely plural (*-τέα*). Its object stands in the case (genitive, dative, or accusative) required by the verb from which the verbal adjective is derived; verbs taking the genitive or dative have the impersonal construction only. The agent, if expressed, must always stand in the dative.

*τῷ ἀδικούντι δοτέον δίκην* the wrong-doer must suffer punishment P. Euth. 8c, *πιστὰ καὶ ὁμήρους δοτέον καὶ ληπτέον* we must give and receive pledges and hostages X. H. 3. 2. 18, *τὸν θάνατον ἡμῖν μετ' εὐδοξίας αἰρετέον ἐστὶν* we must prefer death with honour I. G. 91, *πειστέον πατρὸς λόγοις* I must obey my father's commands E. Hipp. 1182, *πειστέον τάδε (σοὶ) thou* must obey in this S. Ph. 944 (distinguish *πειστέον ἐστὶ σε* one must persuade thee), *φημὶ δὲ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν* I say that you must render assistance to the interests at stake D. 1. 17, *τοὺς φίλους εὐεργετητέον, τὴν πόλιν ὠφελητέον* . . . , *τῶν βοσκημάτων ἐπιμελητέον* you must do good to your friends, benefit your State, take care of your flocks X. M. 2. 1. 28, *ἡμῖν ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶν* we have serviceable allies, whom we must not abandon to the Athenians T. 1. 86, *ἐψηφίσαντο . . . πολεμητέα εἶναι* they voted that they must go to war 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 βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον* (= *δεῖ διώκειν καὶ ἀσκεῖν*) it is necessary that the man who desires to be happy should pursue and practice temperance P. G. 507 c.

## SUMMARY OF THE FORMS OF SIMPLE SENTENCES

§§ 906–2152 deal, in general, with the simple sentence. The following summary shows the chief forms of simple sentences (921) used in Attic.

## 2153. STATEMENTS

1. Statements of Fact (direct assertions) as to the present, past, or future are made in the indicative mood (negative *οὐ*), 1770.

A. Statements of fact include statements of present, past, or future possibility, likelihood, or necessity, which are expressed by the indicative of a verb denoting possibility, likelihood, or necessity, and an infinitive (1774–1779).

B. Statements of customary or repeated past action are made in the imperfect or aorist indicative with *ἄν* (negative *οὐ*), 1790.

2. Statement of Opinion (usually cautious, doubtful, or modest assertions) as to what *may be* (*might be*), *can be* (*could be*), *may* (*might, could, would*) *have been*, etc., are made:

A. In reference to the present or past: by *ἐβουλόμην ἄν* *I should like* or *I should have liked* (negative *οὐ*), 1789. (Rarely by the indicative without *ἄν*, negative *μή* or *μὴ οὐ*, 1772.)

B. In reference to the past: by the aorist or imperfect indicative with *ἄν* (negative *οὐ*), 1784, cp. 1786.

C. In reference to the present (statement of present opinion the verification of which is left to the future): by the optative with *ἄν* (negative *οὐ*), 1824.

D. In reference to the future: by the present subjunctive with *μή* or *μὴ οὐ* (1801); by *οὐ μή* with the aorist subjunctive to denote an emphatic denial (1804).

## 2154. ASSUMPTIONS

Assumptions, including concessions, are usually expressed by the imperative (negative *μή*), 1839. Other forms occur, as *καὶ δὴ* with the indicative (negative *οὐ*), 1771; a verb of *assuming* with the accusative and infinitive, etc.

## 2155. COMMANDS (INCLUDING EXHORTATIONS)

1. **Positive** Commands are expressed by the

A. Imperative, except in the first person (1835).

B. Subjunctive, in the first person (1797).

C. Future indicative (negative *οὐ*) 1917, 1918; with *ὅπως* (1920).



D. Optative without *ἄν* (1820); potential optative with *ἄν* (negative *οὐ*, 1830).

E. Infinitive used independently (2013).

2. **Negative Commands** (Prohibitions, 1840), including Exhortations, are expressed by *μή* with the

A. Present imperative (1840) or aorist subjunctive (second or third person), 1800.

B. Present or aorist subjunctive in the first person plural (1840).

C. Aorist imperative in the third person (rare), 1840.

D. Future indicative with *ὅπως μή* (1920); with *οὐ μή* (1919).

E. Aorist subjunctive with *ὅπως μή* (rare), 1803; with *οὐ μή* (rare), 1800, N.

F. Infinitive used independently (2013).

### 2156.

#### WISHES

1. *μή* is the negative of a direct expression of a wish, and of all indirect expressions of wish except *πῶς ἄν* with the optative and a form of *βούλομαι* with the infinitive.

2. Wishes for the *future*, whether the object of the wish is reasonable or unreasonable, attainable or unattainable, are expressed by the optative with or without *εἴθε* or *εἰ γάρ* (1814, 1815). Indirect expressions are: *πῶς ἄν* with the optative (1832); *βουλοίμην ἄν* with the infinitive (1827).

3. Wishes for the *present*: that something might be otherwise than it now is, are expressed by the imperfect with *εἴθε* or *εἰ γάρ* (1780). Indirect expressions are: *ὄφελον* (with or without *εἴθε* or *εἰ γάρ*) and the present or aorist infinitive (1781); *ἐβουλόμην* (with or without *ἄν*) with the infinitive (1782, 1789).

4. Wishes for the *past*: that something might have been otherwise than it then was, are expressed by the aorist indicative with *εἴθε* or *εἰ γάρ* (1780). Indirect: *ὄφελον* (with or without *εἴθε* or *εἰ γάρ*) with the present or aorist infinitive (1781).

5. Unattainable wishes for the present or past may be entirely reasonable.

### 2157.

#### QUESTIONS

A simple question results from making any form of statement interrogative. Direct and indirect questions are treated in 2636 ff. See also the Index.

### 2158.

#### EXCLAMATIONS

Exclamations form complete or incomplete (904) sentences. Direct and indirect exclamatory sentences are treated in 2681 ff. See also the Index.

## COMPOUND AND COMPLEX SENTENCES

## COÖRDINATION AND SUBORDINATION

**2159.** All sentences other than simple sentences are formed by combining simple sentences either by coördination or subordination.

**2160.** Coördination produces compound sentences, subordination produces complex sentences. Complex sentences have been developed out of coördinate independent sentences, one of which has been subordinated in form, as in thought, to another.

**2161.** Comparative Grammar shows that, historically, coördination was preceded by simple juxtaposition and followed by subordination. Thus the simplest form of associating the two ideas *night fell* and *the enemy departed* was *νῆξ ἐγένετο · οἱ πολέμοι ἀπῆλθον* (or in reverse order). From this was developed a closer connection by means of coördinating conjunctions, e.g. *νῆξ (μὲν) ἐγένετο, οἱ δὲ πολέμοι ἀπῆλθον* or *οἱ δὲ πολέμοι ἀπῆλθον · νῆξ ἐγένετο* (or *νῆξ γὰρ ἐγένετο*), or *νῆξ ἐγένετο καὶ οἱ πολέμοι ἀπῆλθον*. Finally it was recognized that one of these ideas was a mere explanation, definition, or supplement of the other, and hence dependent or subordinate. This stage is represented by the *complex* sentence: *ἔπει (δὲ) νῆξ ἐγένετο, οἱ πολέμοι ἀπῆλθον* or *νῆξ ἐγένετο, ὥστε οἱ πολέμοι ἀπῆλθον*, and so on to express various other relations. Since Greek inherited from the parent Indo-European language both the subordinate and the coördinate sentence, it must be clearly understood that the above examples of the process of development of sentence-building, though taken from Greek, illustrate an earlier period of the history of language than Greek as we have it. Though it may be possible to reconstruct the form of the earlier, coördinate sentence out of the later, subordinate sentence, and though we have examples of parallel coördinate and subordinate sentences in Greek, the subordinate sentence did not in Greek regularly go through the previous stages of simple juxtaposition and coördination. A subordinate construction produced by analogy to another subordinate construction may not be resolved into the coördinate form.

## SYNTAX OF THE COMPOUND SENTENCE

**2162.** A compound sentence consists of two or more simple sentences, grammatically independent of one another and generally united by a coördinating conjunction. Thus, *τῇ δὲ ἰσπεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου | καὶ | Τισσαφέρνης εἵπετο* 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 (§23, §24).

**2163.** Greek has, among others, the following coördinating conjunctions, the uses of which in connecting sentences, clauses, phrases, and single words are described under Particles.

A. Copulative conjunctions: *τέ* (enclitic), *καί* and, *τὲ*. *τέ, τὲ* ..

καί, καί . . . καί both . . . and, οὐδέ (μηδέ) and not, nor, οὔτε . . . οὔτε (μήτε . . . μήτε) neither . . . nor.

B. Adversative conjunctions: ἀλλά but, δέ (postpositive, often with μὲν in the preceding clause) but, and, ἀτάρ but, yet, however, μέντοι (postpositive) however, yet, καίτοι and yet.

C. Disjunctive conjunctions: ἢ or, ἢ . . . ἢ either . . . or, εἴτε . . . εἴτε (without a verb) either . . . or.

D. Inferential conjunctions: ἄρα then, accordingly, οὖν therefore, then, νῦν (in the poetic and enclitic forms νυν and νῦν) then, therefore, τοίνυν now, then, τοιγάρ (poetic), τοιγάρτοι, τοιγαροῦν so then, therefore.

E. Causal conjunction: γάρ for.

**2164.** Compound sentences are divided into Copulative, Adversative, Disjunctive, Inferential, and Causal sentences.

### ASYNDETON

**2165.** Two or more sentences (or words) independent in form and thought, but juxtaposed, i.e. coördinated without any connective, are *asyndetic* (from ἀσύνδετον not bound together), and such absence of connectives is called *asyndeton*.

a. The absence of connectives in a language so rich in means of coördination as is Greek is more striking than in other languages. *Grammatical asyndeton* cannot always be separated from *rhetorical asyndeton*. Grammatical asyndeton is the absence of a conjunction where a connective might have been used without marked influence on the character of the thought; as especially in explanatory sentences (often after a preparatory word, usually a demonstrative) which take up the matter just introduced; also where, in place of a conjunction, a resumptive word, such as οὗτος, τοιοῦτος, τοσούτος, ἐνταῦθα, οὕτω, etc., is employed. Rhetorical asyndeton is the absence of a conjunction where the following sentence contains a distinct advance in the thought and not a mere formal explanation appended to the foregoing sentence. Rhetorical asyndeton generally expresses emotion of some sort, and is the mark of liveliness, rapidity, passion, or impressiveness, of thought, each idea being set forth separately and distinctly. Thus, οὐκ ἀσεβής; οὐκ ὠμός; οὐκ ἀκάθαρτος; οὐ σὺκοφάντης; is he not impious? is he not brutal? is he not impure? is he not a pettifogger? D. 25. 63.

**2166.** Asyndeton is frequent in rapid and lively descriptions.

συμβαλόντες τὰς δορίδας ἐώθοντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον interlocking their shields, they shoved, they fought, they slew, they were slain X. H. 4. 3. 19, προσπεσόντες ἐμάχοντο, ἐώθουν ἐώθοντο, ἔπαιον ἔπαιοντο falling upon them, they fought; pushed (and) were pushed; struck (and) were struck X. C. 7. 1. 38. Also with *anaphora* (2167 c), as in ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἀνδρας τοσούτους you have a city, you have triremes, you have money, you have so many men X. A. 7. 1. 21. Cp. T. 7. 71, D. 19. 76, 19. 215, P. S. 197 d.

**2167.** Asyndeton also appears when the unconnected sentence

a. Summarizes the main contents, or expresses the result, of the preceding.

Thus, πάντ' ἔχεις λόγον you have the whole story A. Ag. 582, ἀκηκόατε, ἐώρακατε, πεπόνθατε, ἔχετε· δικάζετε you have heard, you have seen, you have suffered, you have the evidence; pronounce your judgment L. 12. 100, φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντευξόμεθα· ἔστι γὰρ δεῖ τεταγμένη. οὐκ ἂν μέλλειν δέοι, ἔφη ὁ Κῦρος, ἀλλ' ἵνα 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 ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν 4. 4. 19 (cp. 2061).

b. Expresses a reason or explains the preceding. Thus, μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ· ἔδοξεν αὐτῷ . . . σκηπτὸς πεσεῖν κτλ. when he had snatched a little sleep, he saw a vision; a bolt of lightning seemed to him to fall, etc. X. A. 3. 1. 11, ἰκοῦ πρὸς οἴκους· πᾶς σε Καδμείων λεῶς καλεῖ come home; all the Cadmean folk calls thee S. O. C. 741. Here γάρ or ἄρα might have been used. So often after a preparatory word (often a demonstrative); as ταῦτόν δὲ μοι δοκεῖ τοῦτ' ἄρα καὶ περὶ τῆν ψυχὴν εἶναι· ἐνδὲλα πάντα ἐστὶν ἐν τῇ ψυχῇ ἐπειδὴν γυμνωθῇ τοῦ σώματος κτλ. now it seems to me that this is the same with regard to the soul too; everything in the soul is open to view when a man is stripped of his body P. G. 524 d, ἐνὶ μόνῳ προέχουσιν οἱ ἱππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν in one point alone has the cavalry the advantage of us: it is safer for them to run away than for us X. A. 3. 2. 19, and so when ὥστερ is followed by οὕτω καὶ (P. R. 557 c). Also when μέν γε . . . δέ take up what precedes, as ὁμοῦς γε Σόλων νομοθέτης καὶ Τιμοκράτης· ὁ μέν γε . . . ὁ δέ D. 24. 106. Furthermore after τεκμήριον δέ (994), as T. 2. 50.

c. Repeats a significant word or phrase of the earlier sentence (*anaphora*). Thus, καὶ ὅτω δοκεῖ ταῦτα, ἀντεινάντω τὴν χεῖρα· ἀντεινάντες πάντες and let him who approves this, hold up his hand; they all held up their hands X. A. 3. 2. 33. In poetry a thought is often repeated in a different form by means of a juxtaposed sentence (S. Tr. 1082).

d. Sets forth a contrast in thought to the preceding. This is commoner in poetry than in prose. Thus, μέλλοντα ταῦτα· τῶν προκειμένων τι χρὴ πράσσειν this lies in the future; the present must be thy care S. Ant. 1334.

e. Introduces a new thought or indicates a change to a new form of expression. Thus, ἀλλ' ἰτέον, ἔφη. πρῶτόν με ὑπομήνησατε ἃ ἐλέγετε but we must proceed, said he. First recall to my mind what you were saying P. Ph. 91 c.

f. Is introduced by a word stressed by emotion, as ταῦτα D. 3. 32, ἐγὼ 4. 29.

On juxtaposition of participles, see 2147.

## COORDINATION 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, τὲ . . . καί, ὅμα . . . καί, εὐθὺς . . . καί*, and with *δέ* meaning *for*. Thus, *ἤδη δὲ ἦν ὅψις . . . καὶ οἱ Κορίνθιοι πρόμναν ἐκροῦοντο* it was already late and (for when) the Corinthians started to row astern T. 1. 50, *καὶ ἤδη τε ἦν περὶ πλῆθους ἀγορὰν καὶ ἔρχονται . . . κήρυκες* and it was already about the time when the market-place fills and (= when) heralds arrived X. A. 2. 1. 7, *καὶ ὅμα ταῦτ' ἔλεγε καὶ ἀπῆγε* and as soon as he said this, he departed X. H. 7. 1. 28, *ἐπίστασθε μόνοι τῶν Ἑλλήνων τοὺς ἀγαθοὺς ἀνδρας τίμειν· εὐρήσετε δὲ . . . παρ' ὅμιν στρατηγούς ἀγαθοὺς (ἀνακειμένους)* you alone among the Greeks know how to honour men of merit; for you will find statues of brave generals set up among you Lyc. 51. Cp. *σκέψασθε δέ* T. 1. 143.

a. Temporal conjunctions, as *ἡνίκα*, 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 *τὲ* 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 *μέν* and *δέ* 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, *αἰσχρόν ἐστι, εἰ ἐγὼ μὲν τὰ ἔργα τῶν ὑπὲρ ὁμῶν πόρων ἐτίμεινα, ὑμεῖς δὲ μὴδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε* it is a shame that, whereas I have undergone the toil of exertions in your cause, you will not endure even their recital D. 18. 100.

**2171.** There exist many traces in Greek of the use of the older coördination in place of which some form of subordination was adopted, either entirely or in part, in the later language.

a. Thus several relative pronouns and adverbs were originally demonstrative, and as such pointed either to the earlier or the later clause. So *ὁ, ἡ, τό* (1105, cp. 1114): *τεύχεα δ' ἐξενάριξε, τό οἱ πόρε χάλκεος Ἄρης* (H 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 *καὶ τῶς ἐστὶ καιρός, ἀντιλάβεσθε τῶν πρᾶγμάτων* and while there is time, take our policy in hand D. 1. 20.

**2172.** Homer often places two thoughts in juxtaposition without any regard for logical connection. This is especially common with *δέ, τὲ, καί, αὐτάρ, ἀλλά*. Thus, *πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ ἀνδρῶν ἠδὲ κυνῶν, ἀπὸ τῆς σφίσι* (for οἷς) ἵπποις δῶλεν and there is loud clamour around him of men and of dogs, and sleep is gone from them K 185.

a. So also in clauses preceded by a relative word; as *εἰς δὲ ταῦθ' ὤρμαινε . . . ἐκ δ' Ἑλένη θαλάμῳ . . . ἤλυθεν* while he was pondering on this, (but) Helen came forth from her chamber δ 120, *ὅς κε θεοῖς ἐπιτελῆσθαι, μάλα τ' ἔελπον* αὐτοῦ whoever obeys the gods, (and) him they hear A 218.

b. This use appears even in Attic prose; as *οἰκοῦσι δ' ἐν μᾶ τῶν νήσων οἱ*

μεγάλη, καλεῖται δὲ (for ἡ καλεῖται) Λιπάρα *they dwell in one of the islands that is not large, and it (which) is called Lipara* T. 3.88. Cp. also 2837.

### SYNTAX OF THE COMPLEX SENTENCE

**2173.** A complex sentence consists of a principal sentence and one or more subordinate, or dependent, sentences. The principal sentence, as each subordinate sentence, has its own subject and predicate. The principal sentence of a complex sentence is called the principal clause, the subordinate sentence is called the subordinate clause. The principal clause may precede or follow the subordinate clause.

**2174.** The principal clause may have any form of the simple sentence.

a. Parentheses belonging to the thought of the entire sentence, but standing in no close grammatical relation to it, count as principal clauses. So *οἶμαι, δοῶ, φημί, ὁρᾷς; οἶδα, οἶδ' ὅτι* certainly (2585), *εὖ ἴσθι* know well, *αἰτοῦμαι σε* I beseech thee; *πῶς (πόσον) δοκεῖς*; and *πῶς οἶει*; in the comic poets and Euripides, etc. Some of these expressions are almost adverbial.

**2175.** The subordinate clause is always introduced by a subordinating conjunction, as *εἰ* if, *ἐπεὶ* since or when, *ὅτι* that, *ἕως* until, etc.

**2176.** A finite mood in a subordinate clause may be influenced by the tense of the principal clause. If the verb of the principal clause stands in a secondary tense, the verb of the subordinate clause is often optative instead of indicative or subjunctive, as it would have been after a primary tense. Dependence of mood after a secondary tense is never indicated by the subjunctive.

**2177.** Each tense in a subordinate clause denotes stage of action; the time is only relative to that of the leading verb. A subordinate clause may be marked by change of person in verb and pronoun.

**2178.** A subordinate clause in English may be expressed in Greek by a predicate adjective or substantive. Cp. 1169, 2647.

**2179.** A subordinate clause may be coördinate in structure.

*ἐπεὶ δ' ἡσθέει Δαρείος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετό οἱ τῷ παῖδι παρῆναι* but when Darius was ill and suspected that his end was near, he wished his two sons to be by him X. A. 1. 1. 1.

a. So a relative clause, though properly subordinate, may be equivalent to a coördinating clause: *εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε, ὃ μὴ γένοιτο, τίν' αἰσθ' αὐτὴν ψυχὴν ἔξειν*; but if you decide otherwise, — and may this never come to pass! — what do you think will be her feelings? D. 28. 21. In such cases *ὅς* is equivalent to *καὶ οὗτος, οὗτος δέ, οὗτος γάρ*.

**2180.** A clause dependent upon the principal clause may itself be followed by a clause dependent upon itself (a sub-dependent clause).

οἱ δ' ἔλεγον (principal clause) ὅτι περὶ σπονδῶν ἤκουον ἄνδρες (dependent clause) οἵτινες ἱκανοὶ ἔσονται . . . ἀπαγγεῖλαι (sub-dependent clause) and they said that they had come with regard to a truce and were men who were competent to . . . report X. A. 2. 3. 4.

**2181.** A verb common to two clauses is generally placed in one clause and omitted from the other (so especially in comparative and relative clauses).

ἥπερ (τύχη) δὲ βέλτιον (scil. ἐπιμελεῖται) ἢ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα fortune, which always cares better for us than we for ourselves D. 4. 12. Also as in English: ὁ τι δὲ μέλλετε (πράσσειν), . . . εὐθὺς . . . πράσσετε but whatever you intend, do it at once T. 7. 15. In comparative clauses with οὐχ ὥσπερ (or ὡς) the main and the subordinate clause are sometimes compressed, the predicate of the clause with οὐχ being supplied from the ὥσπερ clause, which is made independent; as οὐχ (οὐδὲν ἂν ἐγίγνετο) ὥσπερ νῦν τούτων οὐδὲν γίγνεται περὶ αὐτῶν it would not be as now, when none of these things is done for him P. S. 189 c.

### ANTICIPATION (OR PROLEPSIS)

**2182.** The subject of the dependent clause is often anticipated and made the object of the verb of the principal clause. This transference, which gives a more prominent place to the subject of the subordinate clause, is called *anticipation* or *prolepsis* (πρόληψις taking before).

δέδοικα δ' αὐτὴν μὴ τι βουλεύσῃ νέον but I fear lest she may devise something untoward E. Med. 37, ἥδει αὐτὸν ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος he knew that he held the centre of the Persian army X. A. 1. 8. 21, ἐπεμέλετο αὐτῶν ὅπως δὲ ἀνδράποδα διατελοῖεν he took care that they should always continue to be slaves X. C. 8. 1. 44. Note ὁρᾷς τὸν εὐδράπετον ὡς ἡδὺς βίος thou seest how sweet is the luxurious life E. fr. 1052. 3.

a. Anticipation is especially common after verbs of saying, seeing, hearing, knowing, fearing, effecting.

b. When a subordinate clause defines a verbal idea consisting of a verb and a substantive, its subject may pass into the principal clause as a genitive depending on the substantive of that clause: ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῷ πόλειν ὅτι ἀφεστᾶσι and there came straightway to the Athenians also the report that the cities had revolted T. 1. 61 (= ὅτι αἱ πόλεις ἀφεστᾶσι).

c. The subject of the dependent clause may be put first in its own clause: ἐπιχειρήσωμεν εἰπεῖν, ἀνδραῖα τί ποτ' ἐστίν let us try to say what courage is P. Lach. 190 d.

d. The object of the subordinate clause may be anticipated and made the object of the principal clause. Thus, εἰρώτᾳ ὁ Δαρείος τὴν τέχνην εἰ ἐπίσταται Darius asked if he understood the art Hdt. 3. 130.

e. A still freer use is seen in ἐθαύμαζεν αὐτὸν ὁ Λυσάνδρος ὡς καλὰ τὰ δένδρα εἴη Lysander marvelled at the beauty of his trees (for τὰ δένδρα αὐτοῦ ὡς κτλ) X. O. 4. 21.

## ASSIMILATION OF MOODS

**2183.** The mood of a subordinate clause which is intimately connected with the thought of the clause on which it depends, is often assimilated to the mood of that clause. Such subordinate clauses may be simply dependent or sub-dependent (2180).

a. This idiom is most marked in Unreal and Less Vivid Future conditions where the mood of the protasis is the same as that of the principal clause. It is also very common when a past indicative or an optative attracts the mood of a subordinate clause introduced by a relative word referring to indefinite persons or things or to an indefinite time or place. But subordinate clauses standing in a less close relation to the main clause, because they do not continue the same mental attitude but present a new shade of thought, retain their mood unassimilated; e.g. a relative clause, or a temporal clause expressing purpose, after an unreal condition may stand in the optative (Is. 4. 11, P. R. 800 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.

*ἐπιτρέγκοι μὲν ταῦτα ὡς βουλόμεθα* may this result as we desire T. 6. 20, *νίκῃ δ' ὅτι πᾶσιν μέλλει συνοίσειν* but may that prevail which is likely to be for the common weal D. 4. 51, *ἐπειδὴν διαπράξωμαι ἃ θέομαι, ἤξω* when I shall have transacted what I want, I will return X. A. 2. 3. 29.

**2185. Assimilation to the Indicative.**—The subordinate clause takes a past tense of the indicative in dependence on a past tense of the indicative (or its equivalent) denoting unreality.

a. Conditional relative clauses: *εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτίμησάμην ἂν χρημάτων ὅσα ἐμέλλον ἐκτελεῖν* for if I had money, I should have assessed my penalty at the full sum that I was likely to pay P. A. 38 b, *εἰ . . . κατεμαρτύρουν ἂ μὴ σαφῶς ᾔδῃ ἀκοῇ δὲ ἥπιστάμην, δευνὰ ἂν ἔφη πᾶσχειν ὑπ' ἐμοῦ* if I brought in as evidence against him matters which I did not know certainly but had learned by hearsay, he would have said that he was suffering a grave injustice at my hands Ant. 5. 74.

b. Temporal clauses: *οὐκ ἂν ἐπαύμην . . . , ἕως ἀπεπειράθην τῆς σοφίας ταυτοῦ* I would not have ceased until I had made trial of this wisdom P. Crat. 396 c, *ἐχρῆν . . . μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλευεῖν, πρὶν περὶ τῶν ἀμφισβητούμενων ἡμᾶς ἐδιδάξαν* they ought not to have given advice concerning the matters of common agreement before they instructed us on the matters in dispute I. 4. 19.

c. Final clauses: here the principal clause is an unfulfilled wish, an unfulfilled apodosis, or a question with οὐ; and the indicative in the final clause denotes that the purpose was not or cannot be attained, and cannot be reached by the will of the speaker. Thus, *εἰ γὰρ ὄφελον οἱοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα*



κακά ἐργάζεσθαι, ἵνα οἱ τοι τε ἦσαν καὶ ἀγαθὰ τὰ μέγιστα *would that the many were able to work the greatest evil in order that they might be able (as they are now) to work also the greatest good* P. Cr. 44 d, ἐβούλουν δὲ Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν ἵνα . . . ῥᾶδιως ἔγνωτε 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. 3. 21, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδ' εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν *I ought to have taken security at the time in order that he could not have deceived us even if he wished* X. A. 7. 6. 23, τί δὴτ' οὐκ ἔρριψ' ἐμαυτὸν τῇσδ' ἀπὸ πέτρᾶς, ὅπως τῶν πάντων πόνων ἀπηλλάγην; *why indeed did I not hurl myself from this rock, that I might have been freed from all these toils?* A. Pr. 747.

N. 1. — In this (post-Homeric) construction, ἵνα is the regular conjunction in prose; ὥς and ὅπως are rare. δὲ is very rarely added and is suspected (Is. 11. 6 P. L. 969 e).

N. 2. — Assimilation does not take place when the final clause is the essential thing and sets forth a real future purpose of the agent of the leading verb, or does not show whether or not the purpose was realized. This occurs especially after ἵνα = *eo consilio ut*, rarely after ὅπως (X. A. 7. 6. 16); after ὥς only in poetry and Xenophon. The subjunctive or optative is used when the purpose of the agent, and not the non-fulfilment of the action, is emphasized. Thus, καίτοι χρεὶν σε . . . ἢ τοῦτον μὴ γράφειν ἢ ἐκεῖνον λθεῖν, οὐχ, ἵν' ὁ βούλει σὺ γένηται, πάντα τὰ πρᾶγματα συνταράξαι *you ought either not to have proposed this law or to have repealed the other; not to have thrown everything into confusion to accomplish your desire* D. 24. 44.

d. Causal clauses (rarely, as D. 50. 67). Modal assimilation never takes place in indirect questions or in clauses dependent on a verb of *fearing*.

**2186. Assimilation to the Optative.** — When an optative of the principal clause refers to *future* time (potential optative and optative of wish), the subordinate clause takes the optative by assimilation in the following cases.

a. Conditional relative clauses (regularly): πῶς γὰρ ἂν (1832) τις, ἃ γε μὴ ἐπίστατο, ταῦτα σοφὸς εἴη; *for how could any one be wise in that which he does not know?* X. M. 4. 6. 7, τίς μῖσεῖν δύναται ἂν ὅφ' οὐ εἰδεῖν καλὸς τε καὶ ἀγαθὸς νομίζομενος; *who could hate one by whom he knew that he was regarded as both beautiful and good?* X. S. 8. 17, ἔρδοι τις ἢν ἕκαστος εἰδεῖν τέχνην *would that every man would practise the craft that he understood* Ar. Vesp. 1431, τίς δὲ . . . μῶλοι (1832), ὅστις διαγγέλλει τὰ μὲν εἰσω κακά *would that some one would come to report within my tale of woe* E. Hel. 435.

N. 1. — If the relative has a definite antecedent, assimilation does not take place; but not all relative clauses with an indefinite antecedent are assimilated. Cp. ὅσπερ ἂν ὑμῶν ἕκαστος αἰσχυνθεῖ τὴν τάξιν λιπεῖν ἢν ἂν ταχθῇ ἐν τῷ πολέμῳ *as each one of you would be ashamed to leave the post to which he may be appointed in war* Aes. 8. 7.

N. 2. — A relative clause depending on an infinitive rarely takes the optative: ἀλλὰ τοῦ μὲν αὐτὸν λέγειν ἃ μὴ σαφῶς εἰδεῖν εἰργεσθαι δεῖ *one should abstain from saying oneself what one does not know for certain* X. C. 1. 6. 19. (See 2573.)

b. Temporal clauses (regularly): τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι *may I*

die when these things no longer delight me Mimnermus 1.2, ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν ὅποτε βούλοιο *he who starves of his own free will can eat whenever he wishes* X. M. 2. 1. 18, εἰ δὲ πᾶν σπουδάξοι φαγεῖν, εἰποὺμ' ἂν ὅτι παρὰ ταῖς γυναῖξιν ἐστίν, ὥς παραλείψαιμ' αὐτόν 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, ὄλωι μὴπω, πρὶν μάθοιμι *perish not yet . . . until I learn* S. Ph. 961. But οὐκ ἂν ἀπέλθοιμι πρὶν ἂν παντάπασιν ἡ ἀγορὰ λυθῇ *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): *πειρώμεν (ἂν) μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἰ ποὺ καρὸς εἴη, ἐπιφάσῃν* *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.); *ἴλθοι ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος* *may she come to prove my liberator from this affliction* A. Eum. 297. Ordinarily the subjunctive or future indicative is retained, as ὁκοίην ἂν εἰς τὰ πλοῖα ἐμβάλειν ἃ Κύρος ἡμῖν δοίη μὴ ἡμᾶς . . . *καταδύσθ' I should hesitate to embark on the vessels which Cyrus might give us lest he sink us* X. A. 1. 8. 17, *τεθναίην, δίκην ἐπιθεῖς τῷ ἀδικούντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος* *let me die, when I have punished him who has done me wrong, that I may not remain here a laughing-stock* P. A. 28 d.

d. Indirect questions, when the direct question was a deliberative subjunctive: *οὐκ ἂν ἔχῃς ἐξελθῶν δ τι χρῶς στανῶ* *if you should escape, you would not know what to do with yourself* P. Cr. 45 b (= τί χρῶμαι;). But when a direct question or a direct quotation stood in the indicative, that mood is retained, as *εἰ ἀποδευχθεὶς τίνας χρὴ ἡγεῖσθαι τοῦ πλαισίου* *if it should be settled who must lead the square* X. A. 8. 2. 36.

e. Very rarely in relative clauses of purpose (P. R. 578 e possibly); after ὥστε (X. C. 5. 8. 30), and in dependent statements with *ὅτι* or *ὥς* (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.

*ἔχαιεν ὅποτε τάχιστα τυχόντας ὧν δέοντο ἀποτέμποι* *but he was wont to rejoice whenever he dismissed without delay his petitioners with their requests granted* (lit. *obtaining what they wanted*) X. Ag. 9. 2. But the indicative may remain unassimilated, as *ἐκάλει δὲ καὶ ἐτίμᾳ ὅποτε τίνες ἴδοι τοιοῦτόν τι ποιήσαντας ὃ αὐτὸς ἐβούλετο ποιεῖν* *and he was wont to honour with an invitation any whom he saw practising anything that he himself wished them to do* X. C. 2. 1. 30.

So when the optative refers to past time through dependence on a verb of past time, as *προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο ὥς δηλοῖη οὓς τίμῃ* *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 *τίμῃ* would be possible).

**2188.** Assimilation to the Subjunctive. — Conditional relative clauses and temporal clauses referring to *future* or *general present* time, if dependent on a subjunctive, take the subjunctive.

a. In reference to future time: *τῶν πρᾶγμάτων τοὺς βουλευομένους (ἡγεῖσθαι*

δεῖ), ἐν' αὐτοῖς ἐκείνοις δοκῇ, ταῦτα πράττηται *men of counsel must guide events in order that what they resolve shall be accomplished* D. 4. 39.

b. In reference to general present time: οὐδ', ἐπειδὴν ὧν ἂν πρίηται κέρως γένηται, τῷ προδότη συμβούλῃ περὶ τῶν λοιπῶν ἔτι χρήται *nor when he has become master of what he purchases, does he any longer employ the traitor to advise him concerning his plans for the future* D. 18. 47. But the indicative may occur (D. 22. 22).

### CLASSES OF SUBORDINATE CLAUSES

**2189.** Subordinate clauses are of three classes:

1. Substantival clauses: in which the subordinate clause plays the part of a substantive and is either the subject or the object: *δῆλον ἦν | ὅτι ἐγγύς που βασιλεὺς ἦν* *it was plain that the king was somewhere* *hard by* X. A. 2. 3. 6, *οὐκ ἴστε | ὅ τι ποιεῖτε* *you do not know what you are doing* 1. 5. 16.

2. Adjectival (attributive) clauses: in which the subordinate clause plays the part of an adjective, and contains a relative whose antecedent (expressed or implied) stands in the principal clause: *λέγε δὴ τὴν ἐπιστολὴν | ἣν ἔπεμψε Φίλιππος* *come read the letter which Philip sent* D. 18. 39 (= *τὴν ὑπὸ Φιλίππου πεμφθεῖσαν*).

3. Adverbial clauses: in which the subordinate clause plays the part of an adverb or adverbial expression modifying the principal clause in like manner as an adverb modifies a verb.

*κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμοὺς ἀκοεῖν* *they made a loud noise by calling each other so that even the enemy heard them* X. A. 2. 2. 17 (here *ὥστε* . . . *ἀκοεῖν* may be regarded as having the force of an adverb: *and in a manner audible even to the enemy*); *πῶς ἂν οὖν ὀρθῶς δικάσαιτε περὶ αὐτῶν; εἰ τοῦτους ἐάσετε τὸν νομιζόμενον ὄρκον διομοσαμένους κατηγορησάι κτλ.* *how then would you judge correctly about them? if you permit (i.e. by permitting) them to make their accusations after having sworn the customary oath, etc.* Ant. 5. 90. Cp. 1095 end.

**2190.** Accordingly all complex sentences may be classified as Substantival sentences, Adjectival sentences, and Adverbial sentences. This division is, in general, the basis of the treatment of complex sentences in this book, except when, for convenience, closely connected constructions are treated together; as in the case of (adverbial) pure final clauses and (substantival) object clauses after verbs of effort and of fearing.

a. Some sentences may be classed both as substantival and adverbial, as clauses with *ὥστε* and *ὅπως*. An adverbial or adjectival clause may assume a substantival character (2247, 2488).

Complex sentences are considered in the following order: Adverbial, Adjectival, Substantival.

## ADVERBIAL COMPLEX SENTENCES (2193-2487)

**2191.** In an adverbial complex sentence the subordinate clause denotes some one of the following adverbial relations: purpose (2193), cause (2240), result (2249), condition (2280), concession (2369), time (2383), comparison (2462).

**2192.** An adverbial sentence is introduced by a relative conjunction denoting *purpose, cause, result, etc.*

## PURPOSE CLAUSES (FINAL CLAUSES)

**2193.** Final clauses denote purpose and are introduced by *ἵνα*, *ὅπως, ὥς* in order that, that (Lat. *ut*); negative *ἵνα μῆ, ὅπως μῆ, ὥς μῆ, and μῆ* alone, *lest* (Lat. *ne*).

a. Also by *ἕως*, strictly *while, until*, in Epic and Lyric; and *ἕως* in Epic (2418). *ἵνα* is the chief final conjunction in Aristophanes, Herodotus, Plato, and the orators. It is the only purely final conjunction in that it does not limit the idea of purpose by the idea of time (like *ἕως* and *ἕως*), or of manner (like *ὅπως* and *ὥς*); and therefore never takes *ἀν* (*κέν*), since the purpose is regarded as free from all conditions (2201 b). *ὅπως* is the chief final conjunction in Thucydides, and in Xenophon (slightly more common than *ἵνα*). *ὥς* 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. *μῆ* is very rare in prose, except in Xenophon and Plato (*μῆ οὐ* is very rare in Homer and in Attic: X. M. 2. 2. 14).

b. *In order that no one* is *ἵνα* (etc.) *μηδείς* or *μῆ τις*, *in order that . . . never* is *ἵνα* (etc.) *μήποτε* or *μῆ ποτε*, and *in order that . . . not* is *μηδέ* after *μῆ*.

**2194.** Final clauses were developed from original coördination.

*θάπτε με ὅτι τάχιστα · πύλας Ἀΐδαο περὶ ἡμῶν* bury me with all speed; let me pass the gates of Hades Ψ 71, where we have a sentence of will added without any connective; and (negative) *ἀπόστιχε μῆ τι πόσην Ἥρη* depart lest Hera observe aught A 522 (originally *let Hera not observe anything*, 1802). Even in Attic, where subordination is regular, the original form of coördination can be (theoretically) restored, as in *καὶ σε πρὸς . . . θεῶν ἱκεῖναι 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 *ὥς*.

**2195.** A final clause stands in apposition to *τούτου ἕνεκα* or *διὰ τοῦτο* expressed or understood. Thus, *ἐκκλησίαν τούτου ἕνεκα ξυνήγαγον ὅπως ὑπομνήσω* I have convened an assembly for this reason that I may remind you T. 2. 60. Here *τούτου ἕνεκα* might be omitted.

**2196.** The verb of a final clause stands in the subjunctive after an introductory primary tense, in the optative (sometimes in the subjunctive, 2197) after a secondary tense.

*γράφω ἵνα ἐκμάθῃς* I write (on this account) that you may learn.

γράφω ἵνα μὴ ἐκμάθῃς *I write (on this account) that you may not learn.*

ἔγραφα ἵνα ἐκμάθοις (or ἐκμάθῃς) *I wrote (on this account) that you might learn.*

ἔγραφα ἵνα μὴ ἐκμάθοις (or ἐκμάθῃς) *I wrote (on this account) that you might not learn.*

κατάμενε ἵνα καὶ περὶ σοῦ βουλευσώμεθα *remain behind that we may consider your case also* X. A. 6. 28, βασιλεὺς αἰρεῖται οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελήται, ἀλλ' ἵνα καὶ οἱ ἐδόμενοι δι' αὐτὸν εἰ πράττωσι *a king is chosen, not that he may care for his own interest however nobly, but that those who choose him may prosper through him* X. M. 3. 2. 3, παρακαλεῖς ἰατροὺς ὅπως μὴ ἀποθάνῃ *you call in physicians in order that he may not die* X. M. 2. 10. 2, φύλακας συμπέμπει (hist. pres., 1888) . . . ὅπως ἀπὸ τῶν δυσχωρίων φυλάττοιεν αὐτὸν *he sent guards along in order that they might guard him from the rough parts of the country* X. C. 1. 4. 7, καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη ὥς μὴ μέλλοιτο ἀλλὰ περαινοίτο τὰ δέοντα *and with these words on his lips he stood up in order that what was needful might not be delayed but be done at once* X. A. 3. 1. 47, μὴ σπεῦδε πλουτεῖν μὴ ταχὺς πτῆν *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) 'Ἀβροκόμης . . . κατέκαυσεν ἵνα μὴ Κύρος διαβῇ *Abrocomas burned the boats in order that Cyrus might (may) not cross* X. A. 1. 4. 18. Here the thought of A. was 'I will burn the boats that Cyrus may not cross' (ἵνα μὴ διαβῇ), and is given in a kind of quotation.

N.—Thucydides and Herodotus prefer this vivid subjunctive; the poets, Plato, and Xenophon, the optative. In Demosthenes, the subjunctive and optative are equally common.

b. When the purpose (or its effect) is represented as still continuing in the present. See the example in 2195. This use is closely connected with a.

c. After τί οὐ, τί οὖν οὐ, and the aorist indicative: τί οὖν οὐχὶ τὰ μὲν τεῖχη φυλακῇ ἐχυρὰ ἐποίησαμεν ὅπως ἂν (2201) σοι σά ᾗ 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 ἐποίησαμεν is practically equivalent to one with ποιεῖσμεν.

**2198.** The alternative construction of final clauses with subjunctive or optative is that of implicit indirect discourse (2622). The subjunctive is always possible instead of the optative. Observe that the subjunctive for the optative is relatively past, since the leading verb is past.

**2199.** After a secondary tense both subjunctive and optative may be used in the same sentence.

ναὺς οἱ Κορίνθιοι . . . ἐπλήρουν ὅπως ναυμαχίᾳ τε ἀποπειράσωνι . . . , καὶ τὰς δολέδας αὐτῶν ἤτσον οἱ ἐν τῇ Ναυτάκτῃ Ἀθηναῖοι *kōlōdoien* ἀπαίρων *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.

ἔχονται ἵνα μὴ δοίεν δίκην they have gone away that they might not suffer punishment L. 20. 21. Here ἔχονται is practically equivalent to ἐφυγον, and the optative δοίεν shows that the purpose was conceived in the past. On the optative (without ἄν) by assimilation after an optative, see 2186 c.

2201. ὅπως with the subjunctive sometimes takes ἄν in positive clauses.

τοῦτ' αὐτὸ νῦν διδασχ', ὅπως ἂν ἐκμάθω tell me now this very thing, that I may learn S. O. C. 575, ἄξεις ἡμᾶς ὅπως ἂν εἰδῶμεν you will guide us in order that we may know X. C. 5. 2. 21.

a. ὥς and ὅπως with ἄν or κέ occur in poetry, especially in Homer. ὥς ἂν (first in Aeschylus) is very rare in Attic prose, but occurs eight times in Xenophon; as ὥς δ' ἂν μάθης . . ., ἀντάκουσον but that you may learn, hear me in turn X. A. 2. 5. 16. This use must not be confused with ὥς ἄν in conditional relative clauses (2585). — ὅπως ἂν is more common than simple ὅπως in Aristophanes and Plato, far less common in Xenophon. It is regular in official and legal language. — ἵνα ἂν is not final, but local (wherever, 2567). The original meaning of ἵνα was local and denoted the end to be reached.

b. ἄν (κέ) does not appreciably affect the meaning. Originally these particles seem to have had a limiting and conditional force (1762): ὥς 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. ὥς with ὅπως τρόπῳ in ἔκομην τὸ Πυθικὸν μαντεῖον. ὥς μάθοιμ' ὅπως τρόπῳ πατρὶ δίκᾳ ἀπολύμην I came to the Pythian shrine that I might learn in what way I might avenge my father S. El. 33. With ὅπως ἄν cp. ἐάν πως. Both ὅπως and ὥς 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. ὥς ἂν and ὅπως ἂν with the optative occur very rarely in Attic prose (in Xenophon especially), and more frequently after secondary than after primary tenses.

ἔδωκε χρήματα Ἀνταλκίδῃ ὅπως ἂν πληρωθῆντος ναυτικοῦ . . . οἱ τε Ἀθηναῖοι . . . μᾶλλον τῆς εἰρήνης προσδέοντο he gave money to Antalcidas in order that, if a fleet were manned, the Athenians might be more disposed to peace X. H. 4. 8. 16. ὥς ἄν final must be distinguished from ὥς ἄν consecutive (2278).

a. Homer has a few cases of ὥς ἄν (κέ) and ὅπως ἄν (κέ); ἵνα κεν once (μ 156). Hdt. has ὥς ἄν, ὅπως 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 *ὅπως* and *ὥς* comes to light. With *ὅπως ἂν* the final force is stronger than with *ὥς ἂν*. In the example quoted above, *πληρωθέντος ναυτικοῦ* represents the protasis (*εἰ ναυτικὸν πληρωθείη*) to *ἂν προσδέονται*.

**2203.** The future indicative is used, especially in poetry, after *ὅπως* (rarely after *ὥς*, *ὅφρα*, and *μῆ*) in the same sense as the subjunctive.

*οὐδὲ δι' ἐν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται* nor are they maintained for any other single purpose than for fighting (lit. *how they shall fight*) X. C. 2. 1. 21, *σίγαθ', ὅπως μὴ πέσσει* (fut.) *τις . . . γλώσσης χάριν δὲ πάντ' ἀπαγγεῖλη* (subj.) *τάδε keep silence, lest some one hear and report all this for the sake of talk* A. Ch. 285. In prose the future occurs with *ὅπως* in Xenophon and Andocides. This usage is an extension of that after verbs of *effort* (2211).

**2204.** The principal clause is sometimes omitted.

*ἴ' ἐκ τούτων ἀρξωμαι* to begin with this D. 21. 48. *ἵνα τί*, originally to what end (cp. 946), and *ὥς 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 *ἂν* (2185 c) or the optative without *ἂν* (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 (ὅπως) ἀπαγγέλλοιτο* (2196).

*ἐπεμψαν κήρυκα ὅστις (ὅς) ἀπαγγελεῖται* (2554).

*ἐπεμψαν κήρυκα ἀπαγγελοῦντα* (2065), *ἀπαγγέλλοντα* (rare, 2065).

*ἐπεμψαν κήρυκα ὥς ἀπαγγελοῦντα* (2086 c).

*ἐπεμψαν κήρυκα ἀπαγγέλλειν* (rare in prose, 2009).

*ἐπεμψαν κήρυκα τοῦ ἀπαγγέλλειν* (2032 e, often in Thucydides).

*ἐπεμψαν κήρυκα ὑπὲρ (ἐνεκα) τοῦ ἀπαγγέλλειν* (2032 g).

For *ὥστε* denoting an intended result, see 2267.

## OBJECT CLAUSES

**2207.** Two types of object (substantival) clauses are closely connected in construction with final clauses.

1. Object clauses after verbs of *effort*.

2. Object clauses after verbs of *fearing*.

Both stand in apposition to a demonstrative expressed or implied.

*οὐδένα δεῖ τοῦτο μηχανᾶσθαι, ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον ποῖα οὐκ ἔστι* to contrive (this) how he shall escape death at any cost P. A. 39 a, *μηχανᾶσθαι ὅπως τὸ σῶμα . . . κομῶι* to contrive how he might bring home the body Hdt. 2. 121 γ, *αὐτὸ τοῦτο φοβοῦμαι, μὴ . . . οὐ δύνηθ' ὧ δηλῶσαι περὶ τῶν πραγμάτων* I am

*afraid of this very thing, namely, that I may not be able to make the case plain* D. 41. 2, ἐφοβέιτο . . . μὴ οὐ δύναίτο . . . ἐξελθεῖν *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 λατρὸν ὅπως μὴ ἀποθάνῃ (common)  
 παρακαλεῖ λατρὸν ὅπως μὴ ἀποθανεῖται (occasionally)  
 παρακαλεῖ λατρὸν μὴ ἀποθάνῃ (rare)  
*he summons a physician in order that he may not die.*
- (2) ἐπιμελεῖται ὅπως μὴ ἀποθανεῖται (common)  
 ἐπιμελεῖται ὅπως μὴ ἀποθάνῃ (occasionally)  
*he takes care that he shall not die.*  
 ὁρᾷ μὴ ἀποθάνῃς (occasionally) *see to it that you do not die.*
- (3) φοβεῖται μὴ ἀποθάνῃ (common)  
 φοβεῖται ὅπως μὴ ἀποθάνῃ (occasionally)  
 φοβεῖται ὅπως μὴ ἀποθανεῖται (occasionally)  
*he is afraid lest he die.*

#### OBJECT CLAUSES AFTER VERBS OF EFFORT

**2209.** Object clauses after verbs of *effort* are introduced by ὅπως, rarely by ὥς (Herodotus, Xenophon), scarcely ever by ἵνα. The negative is μὴ.

**2210.** Verbs of *effort* include verbs denoting *to take care* or *pains, to strive*.

ἐπιμελεσθαι, μέλει μοι, μελετᾷ, φρονεῖν, πρόνοιαν ἔχει, βουλευόμεαι, μηχανάμαι, παρασκευάζομαι, προθυμέομαι, πράττω, πάντα ποιεῖν (ποιεῖσθαι), σπουδάζω, etc.

a. The same construction follows certain verbs of will signifying *to ask, command, entreat, exhort*, and *forbid*, and which commonly take the infinitive (αἰτῶ, εἰσμαι, παραγγέλλω, ἱκετεύω, δια- or παρακaleῖσθαι, 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*: ὁρᾷ, σκοπεῖν (-εῖσθαι), ἐσκειψάμην, σκεπτόμεν ἰστέ, τηρᾷ; *to be on one's guard*: ἐλλαβεσθαι, φρονεῖν, φυλάττω (-ομαι). See 2220.



These verbs may take *μή* with the infinitive. *εὐλαβοῦμαι* and *φυλάττομαι* take the infinitive when they mean *to guard against doing something*.

**2211.** Object clauses after verbs of *effort* take the future indicative with *ὅπως* after primary and secondary tenses (rarely the optative after secondary tenses, 2212).

*ἐπιμελοῦμαι ὅπως ταῦτα ποιήσει* *I take care that he shall do this.*

*ἐπιμελοῦμαι ὅπως μὴ ταῦτα ποιήσει* *I take care that he shall not do this.*

*ἐπεμελούμην ὅπως ταῦτα ποιήσει (ποιήσοι)* *I took care that he should do this.*

*ἐπεμελούμην ὅπως μὴ ταῦτα ποιήσει (ποιήσοι)* *I took care that he should not do this.*

*εἰ ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχομένῃ* *if it is necessary to fight, we must prepare to fight bravely* X. A. 4. 6. 10, *ἐπῶσαν ὅπως τις βοήθεια ἔξει* *they were managng (this, that) how some reinforcements should come* T. 3. 4, *σκοπεῖσθε τοῦτο, ὅπως μὴ λόγους ἐροῦσιν μόνον . . . ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν* *see to this, that they not only make speeches but also are able to show some proof* D. 2. 12, *σκεπτόν μοι δοκεῖ εἶναι . . . ὅπως ὡς ἀσφαλίστατα ἄκιμεν* (774) *καὶ ὅπως τὰ ἐπιτήδεια ἔχομεν* *it seems to me that we must consider how we shall depart in the greatest security and how we shall procure our provisions* X. A. 1. 3. 11. In *δεῖ σε ὅπως δείξει* *it is needful that thou prove* S. Aj. 556 there is a confusion between *δεῖ δεῖξαι* and the construction of 2213.

**2212** After secondary tenses the future optative occasionally occurs.

*ἐπεμελετο ὅπως μήτε ἄσῃτοι μήτε ἄποτο ποτε ἔσονται* *he took care that they should never be without food or drink* X. C. 8. 1. 43.

a. The future optative occurs especially in Xenophon, and represents a thought that was originally expressed by the future indicative. Here the indicative would present the thought vividly, i.e. as it was conceived in the mind of the subject.

**2213.** *ὅπως* and *ὅπως μὴ* 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 *σκοπεῖν* (*σκοπεῖτε*), *ὁρᾶ* (*ὁρᾶτε*) *see to it*; but the ellipsis was gradually forgotten and the construction used independently.

*ὅπως οὖν ἔσσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίᾳς ἧς ἐκτήσθε* *be men worthy of the freedom which you possess* X. A. 1. 7. 3, *ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα* *but don't tell anybody this* Ar. Nub. 824, and very often in Ar. This use is also preceded by *ἄγε* (X. S. 4. 20). The third person is very rare (L. 1. 21).

**2214.** Verbs of *effort* sometimes have the construction of final clauses, and take, though less often, *ὅπως* with the present or second aorist subjunctive or optative (cp. 2196). The subjunctive may be used after secondary tenses.

*ἐπῶσαν . . . ὅπως πόλεμος γένηται* *he tried to bring it about that war should*

be occasioned T. 1. 57, *ὅρα . . . ὅπως μὴ παρὰ δόξαν ὁμολογῇ*; see to it that it does not prove that you acquiesce in what you do not really think P. Cr. 49 c, *οὐ φυλάξεσθ' ὅπως μὴ . . . δεσπότην εὕρητε*; will you not be on your guard lest you find a master? D. 6. 25. Future and subjunctive occur together in X. A. 4. 6. 10. In Xenophon alone is the subjunctive (and optative) more common than the future.

a. The object desired by the subject of a verb of effort is here expressed by the same construction as is the purpose in the mind of the subject of a final clause.

2215. *ἄν* is sometimes added to *ὅπως* with the subjunctive to denote that the purpose is dependent on certain circumstances.

*ὅπως ἄν . . . οἱ στρατιῶται περὶ τοῦ στρατεύεσθαι βουλευόμεναι, τούτου πευράσσομαι ἐπιμέλεσθαι* I will endeavour to make it my care that the soldiers deliberate about continuing the war X. C. 6. 5. 48, *μηχανητέον ὅπως ἄν διαφύγῃ* plans must be made for his escape P. G. 481 a (the same passage has *ὅπως* with the subjunctive and the future). In Attic this use occurs in Aristophanes, Xenophon, and Plato.

2216. *ὥς* and *ὥς ἄν* with subjunctive and optative and *ὅπως ἄν* with the optative occur in Xenophon, *ὥς ἄν* and *ὅπως ἄν* with the optative being used after primary and secondary tenses. Hdt. has *ὅπως ἄν* after secondary tenses. The optative with *ὥς ἄν* and *ὅπως ἄν* is potential.

2217. After verbs meaning to consider, plan, and try *ὅπως* or *ὥς* with the subjunctive (with or without *κέ*) or optative is used by Homer, who does not employ the future indicative in object clauses denoting a purpose. Thus, *φράξεσθαι . . . ὅπως κε μνηστήρας . . . κτείνῃς* consider how thou mayest slay the suitors a 295, *πειρᾶ ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἱκταί* try that thou mayest come to thy native land δ 545. Here *ὅπως* with the future indicative would be the normal Attic usage.

2218. Verbs of will or desire signifying to ask, command, entreat, exhort, and forbid, which usually have an infinitive as their object, may take *ὅπως* (*ὅπως μὴ*) with the future indicative (or optative) or the subjunctive (or optative). The *ὅπως* clause states both the command, etc. and the purpose in giving it. Between *take care to do this* and *I bid you take care to do this* the connection is close. Cp. *impero, postulo* with *ut* (*ne*).

*διακελεύονται ὅπως τιμωρήσεται* they urge him to take revenge P. R. 549 e, *δεήσεται δ' ἐμῶν ὅπως . . . δίκην μὴ δῶ* he will entreat you that he may not suffer punishment Ant. 1. 23, *παραγγέλλουσιν ὅπως ἄν* (2215) *τῇδε τῇ ἡμέρᾳ τελευτήσῃ* they give orders (to the end) that he die to-day P. Ph. 59 e, *Λακεδαιμονίων ἐδέοντο τὸ ὑψίσμ' ὅπως μεταστραφείη* they begged the Lacedaemonians that the decree might be changed Ar. Ach. 536, *ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην* you forbade me to give this answer P. R. 339 a.

2219. Dawes' Canon. — The rule formulated by Dawes and afterwards extended (that the first aorist subjunctive active and middle after *ὅπως*, *ὅπως μὴ*, and *οὐ μὴ* is incorrect and should be emended) is applicable only in the case of verbs of effort. After these verbs the future is far more common than subjunctive or optative (except in Xenophon), and some scholars would emend the

offending sigmatic subjunctives where they occur in the same sentence with second aorists (as And. 3. 14) or even where the future has a widely different form (as ἐκπλευσείται, subj. ἐκπλεύσῃ, cp. X. A. 5. 6. 21).

#### VERBS OF CAUTION

**2220.** Verbs of *caution* (2210 b, 2224 a) have, in *negative* clauses, the construction either of

a. Verbs of *effort*, and take *ὅπως μή* with the future indicative :

εὐλαβοῦμενοι ὅπως μή . . . οἰχῆσθαι *taking care that I do not depart* P. Ph. 91 c, ὅρᾳ ὅπως μή σευ ἀποστήσονται *beware lest they revolt from thee* Hdt. 3. 36.

b. Verbs of *fearing*, and take *μή* (μή οὐ) or *ὅπως μή* (2230) with the subjunctive (or optative) :

ὄρᾳτε μή πάθωμεν *take care lest we suffer* X. C. 4. 1. 15, φυλάττου ὅπως μή . . . εἰς τοῦναντίον ἔλθῃς *be on your guard lest you come to the opposite* X. M. 3. 6. 16, ὑποπτεύομεν . . . ὑμᾶς μή οὐ κοινοὶ ἀποβῇτε *we suspect that you will not prove impartial* T. 3. 53, ὑποπτεύσας μή τὴν θυγατέρα λέγει, ἤρετο κτλ. *suspecting that he meant his daughter, he asked, etc.* X. C. 5. 2. 9. So with a past indicative (2233).

#### OBJECT CLAUSES WITH VERBS OF FEARING

**2221.** Object clauses after verbs of *fear* and *caution* are introduced by *μή that, lest* (Lat. *ne*), *μή οὐ that . . . not, lest . . . not* (Lat. *ut = ne non*).

a. *μή* clauses denote a fear that something *may* or *might* happen ; *μή οὐ* clauses denote a fear that something *may not* or *might not* happen. Observe that the verb is negated by *οὐ* and not by *μή*, which expresses an apprehension that the result will take place. *μή* is sometimes, for convenience, translated by *whether* ; but it is not an indirect interrogative in such cases.

**2222.** The construction of *μή* after verbs of *fearing* has been developed from an earlier coördinate construction in which *μή* was not a conjunction (*that, lest*) but a prohibitive particle. Thus, *βέβω μή τι πάθῃσιν* (A 470) *I fear lest he may suffer aught* was developed from *I fear + may he not suffer aught* (1802) ; *φυλακή δέ τις . . . ἔστω, μή λόχος εἰσέλθῃσι πόλιν* (Θ 521) *but let there be a guard, lest an ambush enter the city*, where the clause *μή — εἰσέλθῃσι* meant originally *may an ambush not enter*. Here *μή* expresses the desire to avert something (negative desire).

a. When *μή* had become a pure conjunction of subordination, it was used even with the indicative and with the optative with *ἄν*. Some scholars regard *μή* with the indicative as standing for *ἄρα μή* (hence an indirect interrogative). Observe that the character of *μή* after verbs of *fearing* is different from that in final clauses, though the construction is the same in both cases.

**2223.** For the use of the subjunctive, without a verb of *fearing*, with *μή*, see 1801, 1802 ; with *μή οὐ* see 1801, with *οὐ μή* see 1804.

**2224.** Verbs and expressions of *fear* are : φοβοῦμαι, δέδοικα or δέδια, ταρβέω, τρώ and πέφρικα (mostly poetical) ; δεινός εἰμι, δεινὸν ἔστω, δέος ἔστω, φοβερός εἰμι, φοβερὸν ἔστω, 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*: *ἐκνῶ*, *ἀθροῦμαι*, *ἀπιστῶ*, *ἀπιστῶν ἔχω* (*παρέχω*), *ὑποπτεύω*, *ἐνθυμούμαι*, *αἰσχυρόμαι* (rare), *κινδυνῶς ἔστι*, *προσδοκᾷ ἔστι*. Here belong also, by analogy, *ὄρω*, *σκοπέω*, *ἐννοέω*, *ἐλαβούμαι*, *φροντίζω*, *φυλάττω* (-ομαι), which admit also the construction of verbs of *effort* (2210 b).

### 1. 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.*

*ἐφοβούμην μὴ γένοιτο* (or *γένηται*) *I feared it might happen.*

*ἐφοβούμην μὴ οὐ γένοιτο* (regularly *γένηται*) *I feared it might not happen.*

*δέδοικα μὴ . . . ἐπιλαθώμεθα τῆς οἰκαδὲ ὁδοῦ* *I am afraid lest we may forget the way home* X. A. 3. 2. 25, *φοβεῖται μὴ . . . τὰ ἔσχατα πάθῃ* *he is afraid lest he suffer the severest punishment* X. C. 3. 1. 22, *φροντίζω μὴ κράτιστον ᾗ μοι σιγᾶν* *I am thinking that it may prove (2228) best for me to be silent* X. M. 4. 2. 39, *ἔδωσαν οἱ Ἕλληνες μὴ προσάγειεν πρὸς τὸ κέρας καὶ . . . αὐτοὺς κατακόψειαν* *the Greeks were seized with fear lest they might advance against their flank and cut them down* X. A. 1. 10. 9, *δέδωκεν μὴ οὐ βέβαιοι ᾗτε* *we fear you are not to be depended on* T. 3. 57, *οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὃ τι δῶ ἐκάστῳ τῶν φίλων . . . ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἱς δῶ* *I am afraid not that I may not have enough (lit. anything) to give to each of my friends, but that I may not have enough friends on whom to bestow my gifts* X. A. 1. 7. 7.

a. The aorist is very common after *μὴ*. After secondary tenses Hom. usually has the optative.

b. *μὴ οὐ* with the optative is rare and suspicious (X. A. 3. 5. 3).

2226. After secondary tenses, the subjunctive presents the fear vividly, i.e. as it was conceived by the subject. Cp. 2197.

*ἐφοβούτο μὴ τι πάθῃ* *they feared lest she might (may) meet with some accident* X. S. 2. 11, *ἐφοβήθησαν μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ* *they became fearful that the army might (may) advance against themselves too* T. 2. 101. So when the fear extends up to the present time: *ἐφοβήθη* . . . καὶ νῦν *τεθορόβημαι μὴ τιμὴς ἡμῶν ἀγνοήσω* *I was struck with fear and even now I am in a state of agitation lest some of you may disregard me* Aes. 2. 4. The vivid use of subjunctive is common in the historians, especially Thucydides.

2227. The optative after a primary tense is rare and suspected (I 245, Hdt. 7. 103, S. Aj. 279).

2228. The subjunctive and optative after *μὴ* (or *ὅπως μὴ*) may denote what *may prove to be* an object of fear (future ascertainment).

*δέδοικα μὴ ἀριστον ᾗ* *I am afraid lest it prove to be best* S. Ant. 1114, *ἔδωσαν μὴ λόττα τις . . . ἡμῖν ἐμπεπτόκοι* *they feared lest some madness might prove to*

have fallen upon us X. A. 5. 7. 26. The aorist subjunctive refers to the past in *δειδοικα* . . . *μή σε παρείπη* *I fear it may prove that she beguiled thee* A 555; cp. K 99, ν 216, ω 491 (after *ὁρῶ*).

**2229.** The future is rare with verbs of *fearing* after *μή*.

*φοβοῦμαι δὲ μή τινας ἡδονὰς ἡδοναῖς ἐνρήσομεν ἐναντιὰς* and *I apprehend that we shall find some pleasures opposite to other pleasures* P. Phil. 13 a. So with verbs of *caution*: *δρᾷ μὴ πολλῶν ἐκάστω ἡμῶν χειρῶν δεήσει* *see to it lest each one of us may have need of many hands* X. C. 4. 1. 18.

a. The future optative seems not to occur except in X. H. 6. 4. 27, X. M. 1. 2. 7, P. Euth. 15 d.

**2230.** *ὅπως μή* with the subjunctive or optative is sometimes used instead of *μή* after verbs of *fear* and *caution* to imply fear that something will happen.

*οὐ φοβεῖ . . . ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνης πράττων*; *are you not afraid that you may chance to be doing an unholy deed?* P. Euth. 4 e, *ἡδέως γ' ἂν* (*θρήψαιμι τὸν ἄνδρα*), *ei μὴ φοβώμην ὅπως μὴ ἐπ' αὐτόν με τράποιτο* *I should gladly keep the man if I did not fear lest he might turn against me* X. M. 2. 9. 3; see also 2220 b.

**2231.** *ὅπως μή* with the future indicative (as after verbs of *effort*) is sometimes used instead of *μή* with the subjunctive.

*δέδοικα ὅπως μὴ . . . ἀνάγκη γενήσεται* (v. l. *γένηται*) *I fear lest a necessity may arise* D. 9. 75. The future optative occurs once (I. 17. 22). On *μή* or *ὅπως μὴ* with verbs of *caution*, see 2220 a.

**2232.** The potential optative with *ἂν* is rarely used after *μή*.

*δεδιώτες μὴ καταλυθεῖν ἂν* (Mss. *καταλυθείσαν*) *ὁ δῆμος fearful lest the people should be put down* L. 13. 51. The potential use is most evident when an optative occurs in the protasis: *ei δὲ τινες φοβοῦνται μὴ ματαῖα ἂν γένοιτο αὐτῇ ἡ κατασκευή, ei πόλεμος ἐγερθεῖ, ἐννοησάτω* *εἰ κτλ.* *if some are afraid that this condition of things may prove vain, if war should arise, let them (him) consider that, etc.* X. Vect. 4. 41.

## II. FEAR RELATING TO THE PRESENT OR PAST

**2233.** Fear that something actually *is* or *was* is expressed by *μή* with the indicative (negative *μή οὐ*).

*δέδοικα . . . μὴ πληγῶν δεῖ* *I fear that you need a beating* Ar. Nub. 493, *ἄλλ' ὁρᾷ υἱ παῖζων ἔλεγεν* *but have a care that he was not speaking in jest* P. Th. 145 b, *φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν* *we are afraid that we have failed of both objects at once* T. 3. 63, *ὁρᾷτε μὴ οὐκ ἔμοι . . . προσήκει λόγον δοῦναι* *have a care lest it does not rest with me to give an account* And. 1. 103.

a. Contrast *φοβοῦμαι μὴ ἀληθές ἐστιν* *I fear that it is true* with *φοβοῦμαι μὴ ἀληθές ᾗ* *I fear it may prove true* (2228).

b. The aorist occurs in Homer: *δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν* *I fear that all the goddess said was true* ε 300.

## OTHER CONSTRUCTIONS WITH VERBS OF FEARING

**2234. In Indirect Questions.** — Here the ideas of fear and doubt are joined. Thus, φόβος εἰ πείσω δέσποιναν ἐμήν (direct πείσω; 1916) *I have my doubts whether I shall (can) persuade my mistress* E. Med. 181, τὴν θεὸν δ' ὅπως λάθω δέδοικα (direct πῶς λάθω; 1805) *I am fearful how I shall escape the notice of the goddess* E. I. T. 995, δέδοικα δ τι ἀποκρινοῦμαι *I am afraid what to answer* P. Th. 195 c.

**2235. In Indirect Discourse with ὥς (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 negative. Thus, ἀνδρὸς δὲ τῇ θυγατρὶ μὴ φοβοῦ ὥς ἀπορήσεις *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 ὥς the idea is *fear, thinking that*.

**2236. Ὡς ἔτι (ὥς) Causal.** — ἐφοβεῖτο ὅτι ἀπὸ Διὸς . . . τὸ ὄναρ ἰδοῦαι αὐτῷ εἶναι *he was afraid because the dream seemed to him to be from Zeus* X. A. 3. 1. 12.

**2237. With a Causal Participle.** — οὔτε τὴν ἀκρόπολιν . . . προδιδούς ἐφοβήθη *nor was he terrified at having betrayed the Acropolis* Lyc. 17.

**2238. With the Infinitive.** — Verbs of *fearing* often take an object infinitive (present, future or aorist) with or without the article; and with or without μὴ (2741). Thus, φοβήσεται ἀδικεῖν *he will be afraid to injure* X. C. 8. 7. 15, οὐ φοβοῦμεθα ἐλασσωσεσθαι *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 λυπηῆσαι τινα (= μὴ λυπήσω) *taking care to offend no one* D. 18. 258, ἐφυλάξατο μὴ ἀπιστος γενέσθαι *he took precautions not to become an object of distrust* X. Ag. 8. 5.

a. With the articular infinitive, φοβοῦμαι, etc. means simply *I fear*; with the infinitive without the article, φοβοῦμαι commonly has the force of *hesitate, feel repugnance, etc.* Cp. φοβοῦμαι ἀδικεῖν and φοβοῦμαι μὴ ἀδικεῖν; *I fear to do wrong (and do not do it)*; φοβοῦμαι τὸ ἀδικεῖν *I fear wrong-doing (in general, by myself or by another), like φοβοῦμαι τὴν ἀδικίαν.*

**2239. With ὥστε of Result (after a verb of caution).** — ἦν οὖν ἐλθόμεν ἐπ' αὐτοὺς πρὶν φυλάσασθαι ὥστε μὴ ληφθῆναι *if then we move against them before they take precautions (so as) not to be caught* X. A. 7. 3. 35.

## CAUSAL CLAUSES

**2240. Causal clauses are introduced by ὅτι, διότι, διότις because, ἐπεὶ, ἐπειδὴ, ὅτε, ὅποτε since, ὥς as, since, because.** The negative is οὐ.

a. Also by poetic οὐνεκα (= οὐ ἐνεκα) and ὀδόνεκα (= ὅτου ἐνεκα) *because, ὅτε since* (poetic and Ionic; also temporal), and by ὅπου *since* (Hdt. 1. 68, X. C. 8. 4. 31, I. 4. 186). Homer has δ or δ τι *because*.

b. ὥς frequently denotes a reason imagined to be true by the principal subject and treated by him as a fact (2241). ὅτι often follows διὰ τοῦτο, διὰ τούτου, ἐκ τούτου, τούτω. διότι stands for διὰ τοῦτο, ὅτι. ὅτε and ὅποτε usually mean *when* (cp. cum); as causal conjunctions they are rare, as ὅτε τοίνυν τοῦθ'

οὕτως ἔχει *since then this is the case*, D. 1. 1, χαλεπὰ . . . τὰ παρόντα ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα *the present state of affairs is difficult since we are deprived of such generals* X. A. 3. 2. 2. Causal *ὅτε*, temporal *ὅτε* rarely, can begin a sentence. When they approach the meaning *if*, *ὅτε* and *ὁπότε* take μή. In Attic prose inscriptions *ἐπεὶ* is rare, *διότι* does not occur, and *ὧν ἕνεκα* is generally used for *διόπερ*.

**2241.** Causal clauses denoting a fact regularly take the indicative after primary and secondary tenses.

*ἐπεὶ δὲ ὑμῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὲ μοι ἡ ὑμᾶς προδόντα τῇ Κίρον φιλεῖν χρῆσθαι κτλ.* *but since you do not wish to continue the march with me, I must either retain the friendship of Cyrus by renouncing you, etc.* X. A. 1. 3. 5, *ὁ δ' ἐξηλυσας ἡμᾶς ὡς τοὺς μὲν φίλους . . . εὖ ποιεῖν δυνάμεθα . . .*, *οὐδὲ ταῦθ' οὕτως ἔχει* *but as to that which has excited your envy of us, our supposed ability (lit. because, as you think, we are able) to benefit our friends, not even is this so* X. H. 6. 12, *ἐτόγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέρῳ* *for he happened to be riding on a wagon from the fact that he had been wounded* X. A. 2. 2. 14.

**2242.** But causal clauses denoting an alleged or reported reason (implied indirect discourse, 2622) take the optative after secondary tenses.

(οἱ Ἀθηναῖοι) τὸν Περικλέα ἐκάλειζον *ὅτι* στρατηγὸς ὧν οὐκ ἐπεξάγοι *the Athenians reviled Pericles on the ground that, though he was general, he did not lead them out* T. 2. 21, *εἶχε λέγειν . . . ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς ὅτι οὐκ ἐθέλousαιεν μετ' Ἀγησιλάου ἔλθειν ἐπ' 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 *ἄν* or the potential optative with *ἄν*.

*ἐπεὶ διὰ γ' ὑμᾶς αὐτοὺς πάλαι ἄν ἀπολώλειτε* *since you would long ago have perished had it depended on yourselves* D. 18. 49, *δέομαι οὖν σου παραμείναι ἡμῖν· ὡς ἐγὼ οὐδ' ἄν ἐνὸς ἡδίου ἀκούσαιμι ἢ σοῦ* *accordingly I beg you to stay with us; because there is no one (in my opinion) to whom I should more gladly listen than to you* P. Pr. 335 d.

**2244.** *ἐπεὶ* may introduce a coördinate command (imperative S. El. 352, potential optative, P. G. 474 b), *wish* (S. O. T. 661), or *question* (S. O. T. 390). Cp. the use of *ὥστε*, 2275. Sometimes, with the indicative, *ἐπεὶ* has the force of *although* (P. S. 187 a). — A causal clause may have the value of γάρ with a coördinate main clause. So often in tragedy with *ὥς* in answers (S. Aj. 39; cp. X. C. 4. 2. 25). — A clause with *ὅτε*, apparently introducing a consequence, may give the reason for a preceding question (Δ 32).

**2245.** Cause may also be expressed by a relative clause (2555), by a participle (2064, 2085, 2086), by τῷ or διὰ τὸ with the infinitive (2033, 2034 b).

**2246.** *εἰ* or *εἴπερ*, when it expresses the real opinion of the writer or speaker,

may have a causal force, as ἐγὼ . . . ἡδομαι μὲν ὑφ' ὑμῶν τιμώμενος, εἴπερ ἀνθρώπος εἰμι *I am pleased at being honoured by you, since (lit. if indeed) I am a man* X. A. 6. 1. 26.

**2247.** Many verbs of emotion state the cause more delicately with εἰ (εἰάν) *if* as a mere supposition than by ὅτι. The negative is μή or οὐ.

a. So with ἀγανακτῶ *am indignant*, ἔγαμαι *am content*, αἰσχρὸν ἐστὶ *it is a shame*, αἰσχύνομαι *am ashamed*, ἔχθομαι *take hard*, δαινόν ἐστι *it is a shame*, δεινὸν ποιοῦμαι *am indignant*, θαυμάζω *am astonished*, μέφομαι *blame*, φθονῶ *am jealous*, etc. The *if* clause is usually indicative, sometimes an unreal indicative, a subjunctive, or a potential optative. Thus, θαυμάζω εἰ μὴ βοηθήσετε ὑμῖν αὐτοῖς *I am surprised if you will not help yourselves* X. H. 2. 3. 53, ἀγανακτῶ εἰ οὐτως ἂν τοῦ μὴ οἴος τ' εἰμι εἰπεῖν *I am grieved that I am thus unable to say what I mean* P. Lach. 194 a, δεινὸν ποιοῦμενοι εἰ τοὺς ἐπιβουλεύοντας σφῶν τῷ πλήθει μὴ εἰσονται *indignant that they could not discover those who were plotting against their commons* T. 6. 60, ἀτοπον ἂν εἴη, εἰ μὴδὲν μὲν ἐμοῦ λέγοντος αὐτοὶ βοᾶτε τὴν ἐπιθυμίαν τῶν ἔργων . . . ἐμοῦ δὲ λέγοντος ἐπιλέλησθε, καὶ μὴ γενομένης μὲν κρίσεως περὶ τοῦ πράγματος ἦλω ἂν, γεγονότος δὲ ἐλέγχου ἀποφεύξεται *it would be absurd if, when I say nothing, you shout out the name of what he has done, but when I do speak, you forget it; and absurd if, while he should have been condemned when no investigation was instituted concerning the matter, he should yet get off now when the proof has been given* Aes. 1. 85 (cp. 2904 b), μὴ θαυμάσετε δ' ἂν τι φαινόμεν λέγων *do not be surprised if I seem to say something* I. Ep. 6. 7, τέρας λέγεις, εἰ . . . οὐκ ἂν δύναιτο λαθεῖν *it is a marvel you are telling if they could be undetected* P. Men. 91 d.

b. After a past tense we have either the form of direct discourse or the optative, as in indirect discourse. Thus, ἐθαύμαζον εἰ τι εἴξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ *I kept wondering if any one could deal with his theory* P. Ph. 95 a, ἐπεῖπεν . . . ὥς δεινὸν εἴη εἰ ὁ μὲν . . . Ξανθίᾱς ὑποκρινόμενος οὕτως . . . μεγαλὸν ὄψος 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, ᾗ κτῖρον εἰ ἀλώσονται *they pitied them in case they should be captured* X. A. 1. 4. 7 (cp. 2622 a). Sometimes the construction used after a primary tense is retained after a secondary tense (X. C. 4. 3. 3).

**2248.** These verbs admit also the construction with ὅτι.

μὴ θαυμάσετε ὅτι χαλεπῶς φέρω *do not be surprised that I take it hard* X. A. 1. 3. 3, ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμπει . . . οὔτε αὐτὸς φαίνοιτο (implied indirect discourse) *they were surprised that Cyrus neither sent some one else nor appeared himself* 2. 1. 2, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσωσάμεθα *we have reached here, content that we have saved our lives* 5. 5. 13. The construction with ἐπὶ τῷ and the infinitive (2033 b) also occurs: (Σωκράτης) ἐθαύμαζον ἐπὶ τῷ . . . εὐκόλως ζῆν *Socrates was admired because he lived contentedly* X. M. 4. 8. 2.

a. ὅτι after verbs of emotion really means *that*, not *because*.



## RESULT CLAUSES (CONSECUTIVE CLAUSES)

**2249.** A clause of result denotes a consequence of what is stated in the principal clause.

**2250.** Result clauses are introduced by the relative word *ὥστε* (rarely by *ὥς*) *as, that, so that*. In the principal clause the demonstrative words *οὕτως thus, τοιούτος such, τοσούτος so great*, are often expressed. *ὥστε* is from *ὥς* and the connective *τέ*, which has lost its meaning.

a. To a clause with *οὕτως*, etc. Herodotus sometimes adds a clause either with *τέ* or without a connective, where Attic would employ *ὥστε*; cp. 3. 12.

**2251.** There are two main forms of result clauses: *ὥστε* with the infinitive and *ὥστε* with a finite verb. With the infinitive, the negative is generally *μή*; with a finite verb, *οὐ*. On the use in indirect discourse and on irregularities, see 2759.

**2252.** Consecutive *ὥς* 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* (*ὥς*) with a finite verb does not occur in Homer, who uses coördination instead (cp. *δέ* in A 10). Two cases of *ὥς τε* occur with the infinitive (I 42; § 21 may mean *and so*), where the infinitive might stand alone, since Homer uses the infinitive to denote an intended or possible result.

**2254.** A clause with *ὥστε* and the infinitive is merely added to the clause containing the main thought in order to explain it. The consequence is stated without any distinction of time and only with difference of stage of action.

a. Since the infinitive expresses merely the abstract verbal idea, its use with *ὥστε* (as with *πρὶν*) outside of indirect discourse cannot explicitly denote a *fact*. By its datival nature (1969), the infinitive is simply a complement to, or explanation of, the governing word. *ὥστε* is one of the means to reinforce this explanatory office of the infinitive. The origin of its use is suggested by the comparison with *ἔσος sufficient for, ὅλος capable of* (2003) and the infinitive, which was not originally dependent on these words.

**2255.** A clause with *ὥστε* and a finite verb contains the main thought, and is often so loosely connected with the leading verb as to be practically independent and 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).

**DIFFERENCE BETWEEN ὥστε WITH THE INDICATIVE AND ὥστε WITH THE INFINITIVE**

**2257.** A clause of result with ὥστε stating that something actually occurred as a *fact* must be expressed by the indicative.

**2258.** A clause of result with ὥστε stating that something may occur in consequence of an *intention, tendency, capacity*, and in general in consequence of the *nature* of an object or action, is regularly expressed by the infinitive. When a consequence is stated without affirming or denying its actual occurrence, the infinitive is in place. The infinitive *may* therefore denote a fact, but does not explicitly state this to be the case; and is, in general, permissible in all cases where the attainment of the result is expected, natural, or possible, and its actual occurrence is not emphasized; as it is emphasized by the indicative.

a. ὥστε with the infinitive does not state a particular fact. The infinitive is preferred in clauses containing or implying a negative. ὥστε with the indicative is preferred after *εἰς τοῦτο ἔκει* and like phrases when affirmative (cp. 2265, 2266, 2274).

**2259.** This difference may be illustrated by examples.

ἔχω τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον *I have triremes (so as) to catch their vessel* X. A. 1. 4. 8 (ὥστε εἶλον would mean *so that I caught* with an essentially different meaning), πάντας οὕτω διατίθεις ὥστε αὐτῷ εἶναι φίλους *treating all in such a manner that they should be his friends* X. A. 1. 1. 5 (an intended result, 2267), οὕτως διάκειμαι ὑφ' ὑμῶν ὥς οὐδὲ δεῖπνον ἔχω ἐν τῇ ἐμαντοῦ χώρᾳ *I am treated by you in such a manner that I cannot even sup in my own country* X. H. 4. 1. 33 (a fact), ὥστε πάροδον μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν μέσων διῆσαν *so that it was impossible to pass by the side of a tower, but the guards went through the middle of them* T. 3. 21, κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους ὥστε καὶ τοὺς πολεμικοὺς ἀκούειν · ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον *they made a loud noise by calling each other so that even the enemy could hear; consequently those of the enemy who were nearest actually fled* X. A. 2. 2. 17. Here the fact that some of the enemy fled is proof that they *actually* heard the cries; but the Greek states merely that the noise was loud enough to be heard. Had the clause ὥστε . . . ἔφυγον not been added, we could only have inferred that the noise was heard.

**ὥστε (RARELY ὥς) WITH THE INFINITIVE**

**2260.** The infinitive with ὥστε denotes an anticipated or possible result; but the actual occurrence of the result is not stated, and is to be inferred only. The negative is *μὴ*, but *οὐ* is used when the ὥστε clause depends on a clause itself subordinate to a verb of *saying or thinking* (2269). Cp. 2759.

a. *ὥστε* with the infinitive means *as to, so as to*; but with a subject necessary in English it must often be translated by *so that*.

**2261.** The infinitive with *ὥστε* is usually present or aorist, rarely perfect (e.g. D. 18. 257). The future is common only in indirect discourse (D. 19. 72).

**2262.** *ὥστε* (ὡς) with the infinitive is used when its clause serves only to explain the principal clause. Thus,

**2263.** (I) After expressions denoting *ability, capacity, or to effect something*.

πολλὰ πράγματα παρείχον οἱ βάρβαροι . . . ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν the barbarians caused great annoyance; for they were so nimble that they could escape even though they made off after they had approached quite near X. A. 4. 2. 27, ὁ ποταμὸς τοσοῦτος βάθος ὥς μὴδὲ τὰ δόρατα ὑπερέχειν the river of such a depth that the spears could not even project above the surface 3. 5. 7 (on τοσοῦτος ὅσος etc. see 2003), τοσαύτην κραυγὴν . . . ἐποίησαν ὥστε . . . τοὺς ταξιάρχους ἐλθεῖν they made such an uproar as to bring the taxiarchs D. 54. 5.

a. The idea of effecting may be unexpressed: (Κλέαρχος) ἤλαυνεν ἐπὶ τοῖς Μένωρος ὥστ' ἐκείνους ἐκπεπληῆσθαι Clearchus advanced against the soldiers of Menon so (i.e. by so doing he brought it about) that they were thoroughly frightened X. A. 1. 5. 13; cp. 2267. Several verbs of effecting take *ὥστε* when the result is intended and where the simple infinitive is common (2267 b).

**2264.** (II) After a comparative with *ἢ* than.

ᾗσθητο αὐτὸν ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν they perceived that he possessed too little power to benefit his friends X. H. 4. 8. 23, οἱ ἀκοντισταὶ βραχύτερα ἤκοντιζον ἢ ὥς ἐξικνεῖσθαι τῶν σφενδονητῶν the javelin throwers hurled their javelins too short a distance to reach the slingers X. A. 3. 3. 7. After a comparative, *ὥς* is as common as *ὥστε*.

a. *ὥστε* may here be omitted: κρείσσον' ἢ φέρειν κακὰ evils too great to be endured E. Hec. 1107.

b. On positive adjectives with a comparative force, see 1063.

**2265.** (III) After a principal clause that is negated.

οὐκ ἔχομεν ἀργύριον ὥστε ἀγοράζειν τὰ ἐπιτήδεια we have no money (so as) to buy provisions X. A. 7. 3. 5, οὐδέ τις πώποτ' εἰς τοσοῦτ' ἀναιδείας ἀφίκετο ὥστε τοιοῦτόν τι τολμῆσαι ποιεῖν no one ever reached such a degree of shamelessness as to dare to do anything of the sort D. 21. 62 (cp. 2258 a). Here are included questions expecting the answer *no*: τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι; who is so eloquent as to persuade you? X. A. 2. 5. 15. After negative (as after comparative, 2264) clauses, the infinitive is used, since there would be no reason for the *ὥστε* clause if the action of the principal clause did not take place. But the indicative occurs occasionally (L. 13. 18, Ant. 5. 48).

**2266.** (IV) After a principal clause that expresses a condition.

εἰ μὴ εἰς τοῦτο μανίᾳς ἀφίκεμην ὥστε ἐπιθῶμειν . . . πολλοῖς μάχεσθαι if I had not reached such a degree of madness as to desire to contend with many L. 3. 29 (cp. 2258 a).

**2267. (V)** To express an intended result, especially after a verb of *effecting*, as *ποιῶ, διαπράττομαι*, etc.

*πάν ποιῶσιν ὥστε δίκην μὴ δίδοναι they use every effort (so as) to avoid being punished* P. G. 479 c, *διφθέρας . . . συνέσπων ὥς μὴ ἀπτεσθαι τῆς κάρφης τὸ ὕδωρ they stitched the skins so that the water should not touch the hay* X. A. 1. 5. 10.

a. The infinitive here expresses only the result, while the idea of purpose comes only from the general sense and especially from the meaning of the leading verb. *ἵνα μὴ* in the above examples would express only purpose.

b. A clause of intended result is often used where *ὅπως* might occur in an object clause after a verb of *effort* (2211); as *μηχανὰς εὐρήσομεν ὥστ' ἐς τὸ πάν σε τῶνδ' ἀπαλλάξαι πόνων we will find means (so as) to free thee entirely from these troubles* A. Eum. 82. The infinitive alone, denoting purpose, is here more usual.

**2268. (VI)** To state a condition or a proviso (*on condition that, provided that*).

*πολλὰ μὲν ἂν χρημάτων ἔδωκε Φιλιστίδης ὥστ' ἔχειν Ὀρεὺς Phillistides would have given a large sum on condition of his holding Oreus* D. 18. 81, *ὑπὶσχυοῦντο ὥστε ἐκπλεῖν they gave their promise on the condition that they should sail out* X. A. 5. 6. 26. *On condition that* is commonly expressed by *ἐφ' ᾧ* or *ἐφ' ᾧτε* (2279) with or without a preceding *ἐπὶ τούτῳ*.

**2269.** A result clause with *ὥστε* and the indicative, dependent on an infinitive in indirect discourse, and itself quoted, takes the infinitive, and usually retains the negative of the direct form.

*ἔφασαν τοὺς στρατιώτας εἰς τοῦτο τρυφῆς ἐλθεῖν ὥστ' οὐκ ἐθέλειν πίνειν, εἰ μὴ ἀνθοσμίᾳς εἶη 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 ἤθελον πίνειν*, with *οὐ* retained in indirect discourse). See also 2270 b.

So even when the principal verb takes *ὅτι*, as *ἐννοησάτω ὅτι οὕτως ἦδη τότε πόρρω τῆς ἡλικίας ἦν ὥστ' . . . οὐκ ἂν πολλῶ ὕστερον τελευτήσαι τὸν βίον let him consider that he was then so far advanced in years that he would have died soon afterwards* X. M. 4. 8. 1.

a. The future infinitive here represents the future indicative: *οἰεται ἡμᾶς εἰς τοσοῦτον εὐθελῆς ἦδη προβεβηκέναι ὥστε καὶ ταῦτα ἀναπεισθήσεσθαι he thinks that you have already reached such a degree of simplicity as to allow yourselves to be persuaded even of this* Aes. 3. 256. Outside of indirect discourse, the future infinitive with *ὥστε* is rare (*γενήσεσθαι* D. 16. 4, *εἰσεσθαι* D. 29. 5).

b. *ὥστε* with the optative in indirect discourse is very rare (X. H. 3. 5. 23, L. 17. 11).

**2270.** *ἂν* with the infinitive expressing *possibility*, and representing either a potential indicative or a potential optative, occasionally follows *ὥστε* (*ὥς*).

a. Not in indirect discourse: *καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐστήμηναν ὥστε καὶ ἰδιώτῃν ἂν γινῶναι (= ἰδιώτης ἔγνω ἂν or γινῶν ἂν) ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ and the gods declared to me so clearly in the sacrifices that even a common man could understand that I must keep aloof from sovereignty* X. A. 6. 1. 31, *ἐν τῇ*

ἀσφαλεῖ ἤδη ἔσομαι ὥς μηδὲν ἂν ἔτι κακὸν παθεῖν (= οὐδὲν ἂν ἔτι πάθοιμι) *I shall soon be safe from suffering any further evil* X. C. 8. 7. 27. The difference in meaning is very slight between the construction with the potential optative and that with the infinitive with ἂν representing the potential optative.

N. — Rarely in other cases. Thus, τὰ δὲ ἐντὸς οὕτως ἐκατέο ὥστε . . . ἤδιστα ἂν ἐς ὕδωρ ψυχρὸν σφῖς αὐτοὺς ῥίπτειν (= ἔρριπτον, 2304) *but their internal parts were inflamed to such a degree that they would have been most glad to throw themselves into cold water (had they been permitted)* T. 2. 49.

b. In indirect discourse: ἄρ' οὐν δοκεῖ τῷ ἡμῶν ὀλιγώρως οὕτως ἔχειν χρημάτων Νικόδημος ὥστε παραλιπεῖν (= παρέλιπεν) ἂν τι τῶν τοιούτων; *does it seem to any one of you that Nicodemus so despised money that he would have neglected any agreement of the sort?* Is. 3. 37.

**2271.** ὥτις is often used with the infinitive when the infinitive without ὥστε is regular or more common.

a. So with many verbs, especially of *will* or *desire*. Thus, ἔπεισαν τοὺς Ἀθηναίους ὥστε ἐξαγαγεῖν ἐκ Πύλου Μεσσηνίους *they prevailed upon the Athenians (so as) to withdraw the Messenians from Pylus* T. 5. 35, δεηθέντες . . . ἐκίστων ἰδίᾳ ὥστε ψηφισασθαι τὸν πόλεμον *having begged each privately (so as) to vote for the war* 1. 119, ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι *I brought it about so that it seemed best to him to desist from warring against me* X. A. 1. 6. 6.

N. — Such verbs are: ἀπέχομαι, δέομαι *ask*, διαπράττομαι, διδάσκω, δικάω, δύναμαι, ἐθέλω, εἰργω, ἐλπίδα τιὰ ἔχω, ἐπαγγέλλομαι, ἐπαίρω, ἔχω ἀπ' αἵθε, θέσφατόν τι τιμὴν ἰκνέται, a phrase with καθίσταμαι, ξυγχωρῶ, παραδίδωμι, πείθω (and παρασκευάζω = πείθω), πέφυκα, ποιῶ, προθυμοῦμαι, προτρέπομαι, φυλάττομαι (2230), ψήφίζομαι.

b. When the infinitive is the subject: πᾶν γὰρ μοι ἐμέλησεν ὥστε εἰδέναι *for it concerned me exceedingly to know* X. C. 6. 8. 19.

N. — So with ἔστι, γίγνεται, etc., δέξαν *when it was decreed*, συνέβη (Thuc.), συνέπιπτε, συνέηκε (Hdt.), προσήκει. Cp. 1985.

c. With adjectives, especially such as are positive in form but have a comparative force and denote a deficiency or the like (1063); as ἡμεῖς γὰρ ἐτι νέοι ὥστε τοσούτον πρᾶγμα διελέσθαι *for we are still too young to decide so important a matter* P. Pr. 314 b. So with ἰδιώτης, ὀλίγος, ψυχρὸς, γέρων; and with ἱκανός, ἀδύνατος (and with δύνασθαι).

**2272.** On the absolute infinitive with ὥς (less often with ὥστε) see 2012.

### ὥστε (ὥς) WITH A FINITE VERB

**2273.** Any form used in simple sentences may follow ὥστε (rarely ὥς) with a finite verb. ὥστε has no effect on the mood of a finite verb.

a. ὥς is found especially in Xenophon.

**2274.** ὥστε *so that* with the indicative states the *actual* result of the action of the leading verb. This is especially common in narrative statements with the aorist tense. The negative is οὐ.

ἐπιπίπτει χιῶν ἀπλετος ὥστε ἀπέκρυσε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους an immense amount of snow fell so that it buried both the arms and the men X. A. 4.4.11, εἰς τοσοῦτον ὕβρεως ἦλθον ὥστ' ἔπεισαν ἡμᾶς ἐλαύνειν αὐτόν they reached such a pitch of insolence that they persuaded you to expel him 1.10.9 (cp. 2258 a), οὕτω σκαῶς εἰ . . . ὥστ' οὐ δύνασαι κτλ. are you so stupid that you are not able, etc. D.18.120 (of a definite fact; with μὴ δύνασθαι the meaning would be so stupid as not to be able, expressing a characteristic). So after the locution τοσοῦτου δέω, as τοσοῦτου δέω περὶ τῶν μὴ προσηκόντων ἱκανὸς εἶναι λέγειν, ὥστε δέδοικα κτλ. I am so far from able to speak about that which does not refer to my case that I fear, etc. L. 17.1. ὥς is very rare: νομίζω οὕτως ἔχειν ὥς ἀποστήσονται αὐτοῦ αἱ πόλεις I consider that it is the case that the cities will revolt from him X. H. 6.1.14.

a. So when ὥστε introducing an independent sentence practically has the force of οὖν, τοίνυν, τοιγαροῦν and so therefore, consequently. Thus καὶ εἰς μὲν τὴν ὑπερῆλάν οὐχ ἦкен· ὥστ' οἱ Ἕλληνες ἐφρόντιζον and on the next day he did not come; consequently the Greeks were anxious X. A. 2.3.25. Cp. 2275. This use appears sometimes with the infinitive: ὥστ' ἐμὲ ἐμavτόν ἀνερωτᾶν and so I kept asking myself P. A. 22 e.

**2275.** With an imperative, a hortatory or prohibitory subjunctive, or an interrogative verb, a clause with ὥστε is coördinate rather than subordinate, and ὥστε has the force of καὶ οὕτως.

ὥστε θάρρει and so be not afraid X. C. 1.3.18, ὥστε . . . μὴ θαυμάσης and so do not wonder P. Phae. 274 a, ὥστε πόθεν ἴσασιν; and so how do they know? D. 29.47.

**2276.** ὥστε (ὥς) occurs rarely with the participle (instead of the infinitive) by attraction to a preceding participle (And. 4.20, X. C. 7.5.46, D. 10.40, 58.23).

**2277.** ὥστε (ὥς) may be used with a past tense of the indicative with ἄν (potential indicative and unreal indicative).

τοιούτων τι ἐποίησεν ὥς πᾶς ἄν ἔγνω ὅτι ἀσμένῃ ἤκουσε she made a movement so that every one could recognize that she heard the music with pleasure X. S. 9.3, κατεφαίνετο πάντα αὐτόθεν ὥστε οὐκ ἄν ἔλαθεν αὐτόν ὀρμώμενος ὁ Κλέων τῇ στρατῷ everything was clearly visible from it, so that Cleon could not have escaped his notice in setting out with his force T. 5.6.

**2278.** ὥστε (ὥς) 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 οὕτω θεραπεύσειεν ὥστε φιλεῖν αὐτὴν μᾶλλον ποιήσειεν ἑαυτὸν ἢ σέ κτλ. if some one should pay such attention to your wife as to make her love him better than yourself X. C. 5.5.30 (cp. 2246), τοσοῦτου δέος ἔλεον τιδὲς εἶναι ὥστε μισηθεῖς ἂν δικαίωτατ' ἀνθρώπων you are so far unworthy of compassion that you would be detested most justly of all men D. 37.49, ὥς ἄν X. Ag. 6.7, X. C. 7.5.37, T. 5.51.

CLAUSES WITH  $\epsilon\phi'$   $\tilde{\omega}$  AND  $\epsilon\phi'$   $\tilde{\omega}\tau\epsilon$  INTRODUCING A PROVISO

**2279.**  $\epsilon\phi'$   $\tilde{\omega}$  and  $\epsilon\phi'$   $\tilde{\omega}\tau\epsilon$  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  $\epsilon\pi\iota$   $\tau\acute{o}\upsilon\tau\omega$ . Negative  $\mu\eta$ .

*αἰρεθέντες ἐφ' ᾧ ᾧτε συγγράψαι νόμους having been chosen for the purpose of compiling laws* X. H. 2. 3. 11, *ἔφασαν ἀποδώσειν (τοὺς νεκροὺς) ἐφ' ᾧ μὴ καλεῖν τὰς οἰκίας the barbarians said they would surrender the dead on condition that he would not burn their houses* X. A. 4. 2. 19, *ἀφαιμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι . . . φιλοσοφεῖν we release you, on this condition however, that you no longer search after wisdom* P. A. 29 c. Future indicative: *ἐνέβησαν ἐφ' ᾧτε ἐξέλθωσιν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῇ; 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  $\epsilon\pi\iota$   $\tau\omicron\iota\sigma\delta\epsilon$  for  $\epsilon\pi\iota$   $\tau\acute{o}\upsilon\tau\omega$ .

## 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  $\epsilon\iota$  *if*.

a. Homer has also  $\alpha\iota$ , which is an Aeolic (and Doric) form.

**2283.** With the subjunctive mood,  $\epsilon\iota$  commonly takes  $\delta\upsilon$  (Epic  $\epsilon\iota$   $\kappa\epsilon$  or  $\epsilon\iota$   $\kappa\epsilon\nu$ , not  $\epsilon\acute{\alpha}\nu$ ).

a. There are three forms,  $\epsilon\acute{\alpha}\nu$ ,  $\eta\nu$ ,  $\delta\upsilon$ .  $\epsilon\acute{\alpha}\nu$  is the ordinary form in Attic prose and inscriptions;  $\eta\nu$  appears in Ionic and in the older Attic writers (the tragic poets and Thucydides);  $\delta\upsilon$ , generally in the later writers (sometimes together with  $\epsilon\acute{\alpha}\nu$ ), very rarely in Attic inscriptions. In Plato  $\delta\upsilon$  is commoner than  $\epsilon\acute{\alpha}\nu$ . Xenophon has all three forms.

b.  $\eta\nu$  is from  $\epsilon\iota$  +  $\delta\upsilon$ ,  $\delta\upsilon$  from  $\eta$  (another form of  $\epsilon\iota$ ) +  $\delta\upsilon$ . The etymology of  $\epsilon\acute{\alpha}\nu$  is uncertain: either from  $\eta$  +  $\delta\upsilon$  or from  $\epsilon\iota$  +  $\delta\upsilon$ .

**2284.** The particle *ἄν* is used in the apodosis: (1) with the optative, to denote possibility (cp. 1824); (2) with the past tenses of the indicative, to denote either the non-fulfilment of the condition (1786) or, occasionally, repetition (1790).

**2285.** The apodosis may be introduced by *δέ* or *ἀλλά*, less often by *αὐτάρ*. See under Particles. *νῦν δέ* as it is, as it was corrects a supposition contrary to fact. The apodosis sometimes has *τότε*, *τότε δὲ*, *οὕτως* (Hom. *τῶ*) comparable to Eng. *then*, *in that case* in the conclusion of conditional sentences.

**2286.** The negative of the protasis is *μή* because the subordinate clause expresses something that is *conceived* or *imagined*. *μή* negatives the conditional clause *as a whole*. On *οὐ* adherescent in protasis, see 2698.

The negative of the apodosis is *οὐ*, in case the principal clause states the conclusion as a *fact* on the supposition that the protasis is true; *μή*, when the construction requires that negative (2689).

**2287.** The indicative, subjunctive, and optative moods, and the participle may stand in protasis and apodosis. The imperative and infinitive may be used in the apodosis. The future optative is not used in conditional sentences except in indirect discourse. The tenses in conditional sentences, except unreal conditions, have the same force as in simple sentences.

**2288.** Instead of a formal conditional sentence the two members may be simply coördinated, the protasis having the form of an independent clause.

*σμίκερόν λαβὲ παράδειγμα, καὶ πάντα εἰσεὶ ἂ βοῦλομαι* take an insignificant example, and you will know what I mean P. Th. 161 c, *πράττεται τι τῶν ὑμῖν δοκούστων συμφέρειν· ἄφρων Ἀισχίνης* something is going on (of a kind) that seems to be to your advantage. Aeschines is dumb. D. 18. 198. Cp. "Take with you this great truth, and you have the key to Paul's writings" (Channing); "Petition me, perhaps I may forgive" (Dryden). Cp. 1839.

## CLASSIFICATION OF CONDITIONAL SENTENCES

### A. CLASSIFICATION ACCORDING TO FORM

**2289.** Conditional sentences may be classified according to *form* or *function* (i.e. with reference to their meaning). Classified according to form, all conditional sentences may be arranged with regard to the form of the protasis or of the apodosis.

Protasis: *εἰ* with the indicative.

*ἐάν* (rarely *εἰ*) with the subjunctive.

*εἰ* with the optative.

Apodosis: with *ἄν*, denoting what *would (should) be or have been*.

without *ἄν*, not denoting what *would (should) be or have been*.



## B. CLASSIFICATION ACCORDING TO FUNCTION

**2290.** Greek possesses a great variety of ways to join protasis and apodosis, but certain types, as in English, are more common than others and have clear and distinct meanings. In the case of some of the less usual types the exact shade of difference cannot be accurately known to us; as indeed to the Greeks themselves they were often used with no essential difference from the conventional types. In the following classification only the ordinary forms are given.

## ACCORDING TO TIME

**2291.** This is the only functional distinction that characterizes all conditional sentences. Here are included also 2292, 2295, 2296.

1. *Present*

Protasis: a primary tense of the indicative.

Apodosis: any form of the simple sentence.

*εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς* if you do this, you do well.

2. *Past*

Protasis: a secondary tense of the indicative.

Apodosis: any form of the simple sentence.

*εἰ ταῦτα ἐποίεις, καλῶς ἐποίεις* if you were doing this, you were doing well, *εἰ ταῦτα ἐποίησας, καλῶς ἐποίησας* if you did this, you did well.

3. *Future*

a. Protasis: *ἐάν* with the subjunctive.

Apodosis: any form expressing future time.

*ἐάν ταῦτα ποιῇς (ποιήσῃς), καλῶς ποιήσεις* if you do this, you will do well.

b. Protasis: *εἰ* with the future indicative.

Apodosis: any form expressing future time.

*εἰ ταῦτα ποιήσεις, πείσει* if you do this, you will suffer for it.

c. Protasis: *εἰ* with the optative.

Apodosis: *ἄν* with the optative.

*εἰ ταῦτα ποιοίης (ποιήσεας), καλῶς ἂν ποιοίης (ποιήσεας)* if you should (were to) do this, you would do well.

*According to Fulfilment or Non-fulfilment*

**2292.** Only one class of conditional sentences distinctly expresses non-fulfilment of the action.

1. *Present or Past*

Protasis: *εἰ* with the imperfect indicative.

Apodosis: *ἄν* with the imperfect indicative.

*εἰ ταῦτα ἐποίεις, καλῶς ἂν ἐποίεις* if you were (now) doing this, you would be doing well; if you had been doing this, you would have been doing well.

2. *Past*

Protasis: *εἰ* with the aorist indicative.

Apodosis: *ἄν* with the aorist indicative.

*εἰ ταῦτα ἐποίησας, καλῶς ἂν 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: *ἐάν* with the subjunctive.

Apodosis: present indicative.

*ἐάν ταῦτα ποιῇς (ποιήσῃς), σὲ ἐπαινῶ* if ever you do this, I always praise you.

2. *Past*

Protasis: *εἰ* with the optative.

Apodosis: imperfect indicative.

*εἰ ταῦτα ποιοίης (ποιήσεας), σὲ ἐπῆνον* if ever you did this, I always praised you.

**2296.** But equally possible, though less common, are:

*εἰ ταῦτα ποιεῖς, σὲ ἐπαινῶ* and *εἰ ταῦτα ἐποίεις, σὲ ἐπῆνον*.

## TABLE OF CONDITIONAL FORMS

**2297.** In this Grammar the ordinary types of conditional sentences are classified primarily according to *time*. The Homeric and other more usual variations from the ordinary forms are mentioned under each class, the less usual Attic variations are mentioned in 2355 ff. The following table shows the common usage :

TIME	FORM	PROTASIS	APODOSIS
PRESENT	Simple	εἰ with present or perfect indicative	present or perfect indicative or equivalent
	Unreal	εἰ with imperfect indicative	imperfect indicative with ἄν
	General	ἄν with subjunctive	present indicative or equivalent
PAST	Simple	εἰ with imperfect, aorist, or pluperfect indicative	imperfect, aorist, or pluperfect indicative
	Unreal	εἰ with aorist or imperfect indicative	aorist or imperfect indicative with ἄν
	General	εἰ with optative	imperfect indicative or equivalent
FUTURE	More Vivid	ἄν with subjunctive	fut. indic. or equivalent
	Emotional	εἰ with future indicative	fut. indic. or equivalent
	Less Vivid	εἰ with optative	ἄν with optative

## PRESENT AND PAST CONDITIONS

*First Form of Conditions*

## SIMPLE PRESENT AND PAST CONDITIONS

**2298.** Simple present or past conditions simply *state* a supposition with no implication as to its reality or probability. The protasis has the indicative, the apodosis has commonly the indicative, but also any other form of the simple sentence appropriate to the thought.

εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς *if you do this, you do well.*

εἰ ταῦτα ἐποίησας, καλῶς ἐποίησας *if you did this, you did well.*

a. This form of condition corresponds to the logical formula *if this is so, then that is so; if this is not so, then that is not so; if A = B, then C = D*. The truth of the conclusion depends solely on the truth of the condition, which

is not implied in any way. In these conditions something is supposed to be true only in order to draw the consequence that something else is true.

b. The conditional clause may express what the writer knows is physically impossible. Even when the supposition is true according to the real opinion of the writer, this form of condition is employed. In such cases *επερ* is often used for *ει*. Both *ει* and *επερ* sometimes have a causal force (2246); cp. *si quidem* and *quia*.

c. The simple condition is particular or general. When the protasis has *ει τις* and the apodosis a present indicative, the simple condition has a double meaning referring both to an individual case and to a rule of action. When a present general condition is distinctly expressed, *ειδ* 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: *ει τουτ' εχει καλως, εκεινο ασχωρως* if this is excellent, that is disgraceful Aes. 3. 188, *ει μεν* ('*Ασκληπιως*) *θεου ην, ουκ ην ασχροκερδης· ει δ' ασχροκερδης, ουκ ην θεου* 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, *ει τε τι ελλο . . . εγερτο επικινδυνον τοις Έλλησι, παντων . . . μετεσχομεν* and if any other danger befell the Greeks, we took our share in all T. 3. 54, *η καλον . . . τεχνημα δια κειτθσαι, επερ κειτθσαι* in truth you do possess a noble art, if indeed you do possess it P. Pr. 319 a, *επερ γε Δαριου . . . εστι παis . . . , ουκ αμαχει ταυτ' εγω ληφθαι* if indeed he is a son of Darius, I shall not gain this without a battle X. A. 1. 7. 9, *Κλεαρχος ει παρὰ τους δρκους ελθε τας σπονδας, την δικην εχει* assuming that Clearchus broke the truce contrary to his oath, he has his deserts 2. 5. 41, *ει δε δυο εξ ενος αγωνος γεγενησθον, ουκ εγω αιτιος* but if two trials have been made out of one, I am not responsible Ant. 5. 85.

b. Indicative with *αν* (unreal indicative, 1786): *καιτοι τοτε . . . τον Τραπεζιδην, επερ αληθη μου νυν κατηγορει, μαλλον αν εικότως η τονδ' εδιωκεν* and yet, if indeed his present charge against me is true, he would have had more reason for prosecuting Hyperides than he now has for prosecuting my client D. 18. 223 (here *αν εδιωκεν* implies *ει εδιωκεν*, 2303). So also an unreal indicative without *αν*, 1774: *τουτο, ει και ταλλα παντ' αποστερουσιν . . . αποδοῦναι προσηκεν* even if they steal everything else, they should have restored this D. 27. 87. In the above examples each clause has its proper force.

c. Subjunctive of exhortation or prohibition (cp. the indicative *δεi* or *χρη* with the infinitive, 1807): *θεν δε απελπομεν επανελθωμεν, ει σοι ηδομεν εστιν* but let us return to the point whence we digressed, if it is agreeable to you P. Ph. 78 b, *ει μεν ιστε με τοιουτον . . . μηδε φωνην ανασχεσθε* 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 *ελπιζω*): *κακιστ' απολοιμην, Ξανθιαν ει μη φιλω* may I perish most vilely, if I do not love Xanthias Ar. Ran. 679.

e. Potential optative: *θαυμάζοιμ' αν ει ολσθα* 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, *ἐμὲν γὰρ τοῦτο λέγουσιν, ὁμολογοῖν ἄν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ* for *if they mean this, I must admit* (it seems to me that I must admit) *that I am an orator, but not after their style* P. A. 17 b (cp. *τοῦτό γέ μοι δοκεῖ καλὸν εἶναι, ἃ τις οἷός τ' εἴη παιδεύειν ἀνθρώπους* *this seems to me a fine thing, if any one should be able to train men* 19 e), *εἰ γὰρ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἄν οὐ χρεὼν ἀρχαίτε* for *if they were right in revolting, you must be wrong in holding your empire* T. 3. 40 (cp. *οὐκ ἄρα χρὴ ὑμᾶς ἀρχειν*).

f. Imperative (cp. the indicative *κελεύω* order, *ἀπαγορεύω* forbid): *ἃ τις ἀντιλέγει, λεγέτω* *if any one objects, let him speak* X. A. 7. 3. 14.

**2301.** If the protasis expresses a present intention or necessity, the future indicative may be used.

*εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ὅτι ἄν Κύρος διδῷ, τί κωλεῖ καὶ τὰ ἄκρα ἡμῶν κελεύειν Κύρον προκαταλαβεῖν;* *but if we are going to trust any guide that Cyrus may give us, what hinders our also ordering Cyrus to occupy the heights in advance in our behalf?* X. A. 1. 3. 16, *αἶρε πλῆκτρον, εἰ μαχεῖ* *raise your spur if you mean (are going) to fight* Ar. Av. 759. The future here has a modal force and expresses something besides futurity; hence it is equivalent to *μέλλεις μαχεῖσθαι* (1959), but not to *ἔάν μάχη* (2323) or to *εἰ μαχεῖ* (a threat, 2328), both of which refer to future time. The periphrasis with *μέλλω* and the present or future infinitive is more common in prose.

### Second Form of Conditions

#### PRESENT AND PAST UNREAL CONDITIONS

**2302.** In present and past unreal conditions the protasis implies that the supposition cannot or could not be realized because contrary to a known fact. The apodosis states what *would be* or *would have been* the result if the condition *were* or *had been* realized.

**2303.** The protasis has *εἰ* with the imperfect, aorist, or pluperfect indicative; the apodosis has *ἄν* with these past tenses. The protasis and apodosis may have different tenses. Unreal conditions are either particular or general.

**2304.** The imperfect refers to present time or (sometimes) to a continued or habitual past act or state. The imperfect may be conative.

*εἰ ταῦτα ἐποίεις, καλῶς ἄν ἐποίεις* *if you were (now) doing this, you would be doing well, or if you had been doing this, you would have been doing well.*

The implied opposite is a present (*ἀλλ' οὐ ποιεῖς* *but you are not doing this*) or an imperfect (*ἀλλ' οὐκ ἐποίεις* *but you were not doing this*).

The imperfect of past time emphasizes the continuance of the action.

**2305.** The **aorist** refers to a simple occurrence in the past.

*εἰ ταῦτα ἐποίησας, καλῶς ἂν ἐποίησας* if you had done this, you would have done well.

The implied opposite is an aorist (*ἀλλ' οὐκ ἐποίησας* but you did not do this).

**2306.** The (rare) **pluperfect** refers to an act completed in past or present time or to the state following on such completion.

*εἰ ταῦτα ἐπεποιήκης, καλῶς ἂν ἐπεποιήκης* if you had finished doing this (now or on any past occasion), you would have done well.

The implied opposite is a perfect (*ἀλλ' οὐ πεποιήκας* but you have not done this) or a pluperfect (*ἀλλ' οὐκ ἐπεποιήκης* but you had not done this).

a. The pluperfect is used only when stress is laid on the completion of the act or on the continuance of the result of the act, and generally refers to present time. In reference to past time, the aorist is generally used instead of the pluperfect.

**2307.** In reference to *past* time, the imperfect or aorist is used according as either tense would be used in an affirmative sentence not conditional. The pluperfect is commonly used when the perfect would have been used of present time.

**2308.** In the *form* of the protasis and the apodosis of unreal conditions there is nothing that denotes unreality, but, in the combination, the unreality of the protasis is always, and that of the apodosis generally, implied. The past tenses of the indicative are used in unreal conditions referring to present time, because the speaker's thought goes back to the past, when the realization of the condition was still possible, though at the time of speaking that realization is impossible.

**2309. Same Tenses in Protasis and Apodosis.** — a. Imperfect of present time: *ταῦτα δὲ οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτη μετρία ἐχρῶντο* but they would not be able to do this, if they were not also following a temperate diet X. C. 1. 2. 16.

b. Imperfect of past time: *οὐκ ἂν οὖν νῆσων . . . ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν* accordingly he would not have ruled over islands, if he had not possessed also some naval force T. 1. 9. Present and past combined: *εἰ μὴ τότε ἐπύθοντο, νῦν ἂν οὐκ εὐφραίνεσθην* if I had not toiled then, I should not be rejoicing now Philémon 153.

c. Aorist of past time: *οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα* 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 πρόσθεν ᾔπιστάμην, οὐδ' ἂν συνηκολούθησά σοι* if I had known this before, I would not even have accompanied you X. A. 7. 7. 11.

N. — With an imperfect of present time in the protasis, *εἴπω* ἂν, *ἀπεκρίναμην* ἂν and like verbs, denote an act in present time (*I should at once say*). Thus, *εἰ μὴ πατήρ ἦσθ', εἴπω* ἂν *οὐδ' οὐκ εὖ φρονεῖν* if thou wert not my father, I would say (would have said) thou wast unwise S. Ant. 755. Often in Plato, as *εἰ μὲν*

οὐδ' σὺ με ἡρώτῃς τι τῶν νῦν δὴ, εἰπον ἄν κτλ. *if now you were asking me any one of the questions with which we are now dealing, I should say etc.*, P. Euth. 12 d, cp. P. G. 514 d, X. A. 7. 6. 23.

b. Imperfect and Pluperfect: καὶ τὰλλ' ἄν ἀπαρ' ἀκολουθῶς τοῖς ἐπεπράκτο, εἰ τις ἐπειθετό μοι and *everything else would have been effected consistently with what I have said, if my advice had been followed* D. 19. 173.

c. Aorist and Imperfect: εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἄν ἐπὶ βασιλεῦ *if you had not come, we should now be marching against the king* X. A. 2. 1. 4.

d. Aorist and Pluperfect: εἰ ἐγὼ πάλοι ἐπεχείρησα πράττειν τὰ πολιτικά πρᾶγματα, πάλοι ἄν ἀπολώλῃ *if I had long ago essayed to meddle with politics, I should long ago have perished* P. A. 31 d, εἰ μὴ ψῆφος μετέπεσεν, ὑπερώριστ' 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 πόλις ἐλάβανεν ἄν δίκην, εἰ τι ἥδικητο *the State would inflict punishment, if it had been wronged* Ant. 6. 10.

f. Pluperfect and Aorist: οὐκ ἄν παρέμεινα, εἰ ἐλεόμην *I should not have stayed, if I had been free* Ant. 5. 13.

**2311. Homeric Constructions.**—In Homer the imperfect in unreal conditions refers only to past time. The apodosis may have *κέ* or *ἄν* with the optative.

a. The present unreal condition with *εἰ* with the optative in the protasis and *ἄν* with the optative in the apodosis (in form like a less vivid future condition in Attic) is very rare (Ψ 274). In B 80, Ω 220 we have a combination of a past protasis (imperfect or aorist indicative) with present apodosis (with *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 ἔνθ' ἀπόλοιτο . . . Αἰετῆας, εἰ μὴ ἄρ' ὀφθ' ῥήσσει . . . Ἀφροδίτῃ and *here Aeneas had perished, if Aphrodite had not quickly observed him* E 311.

**2312. Unreal conditions with ἄν and the optative in apodosis** (cp. 2311) in Attic are rare and some are suspected. Either the common reading is at fault: (X. M. 3. 5. 8), or we have a simple condition with a potential optative (2300 e), as in And. 1. 57, L. 6. 39, I. 4. 102. In *εἰ μὲν τοίνυν τοῦτ' ἐπεχείρουν λέγειν . . . οὐκ ἔσθ' ὅστις οὐκ ἄν εὐκρίτως ἐπιτιμήσειέ μοι* *if now I were attempting to say this, there would be no one who would not censure me with good reason* (D. 18. 20c) the implied conclusion is *οὐκ ἄν ᾔν ὅστις κτλ.*

a. The optative in protasis and apodosis occur in E. Med. 568 (present unreal). Hdt. uses the potential optative occasionally (e.g. 7. 214) where English uses a past expression.

#### UNREAL CONDITIONS—APODOSIS WITHOUT ἄν

**2313.** ἄν may be omitted in the apodosis of an unreal condition when the apodosis consists of an imperfect indicative denoting unfulfilled obligation, possibility, or propriety. Such are the impersonal expressions ἴδει, χρῆν, ἐξήν, εἰκὸς ᾔν, καλὸν ᾔν, etc., with the infinitive, the action of which is (usually) not realized.

εἰ ταῦτα ἐποίει, ἔδει (ἐξῆν) αἰτιᾶσθαι αὐτόν *if he were doing this (as he is not), one ought to (might) blame him.*

εἰ ταῦτα ἐποίησε, ἔδει (ἐξῆν) αἰτιάσασθαι (or αἰτιᾶσθαι) αὐτόν *if he had done this (as he did not), one ought to (might) have blamed him.*

a. Here ἔδει and ἐξῆν are auxiliaries and the emphasis falls on the infinitive. The impersonal verb has the effect of a modifying adv:rb denoting obligation, possibility, or propriety: thus ἔδει αἰτιᾶσθαι αὐτόν is virtually equivalent to δικαίως ἂν ᾔτιᾶτο, and εἰκὸς ἦν αἰτιάσασθαι αὐτόν to εἰκότως ἂν ᾔτιᾶθη *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 δῆπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέοις οὖσιν αὐτοῖς ἐγὼ κακὸν πώποτε τι ξυμβούλευσα, νῦν αὐτοὺς ἀναβαλόντας ἐμοῦ κατηγορεῖν *if some of them on growing older had perceived that I ever gave them any bad counsel when they were young, they ought of course now to rise up in person and accuse me* P. A. 33 d.

b. Present infinitive of past time: εἰ τινα (προῖκα) ἐδίδου, εἰκὸς ἦν καὶ τὴν δοθεῖσαν ὑπὸ τῶν παραγενέσθαι φασκόντων μαρτυρεῖσθαι *if he had given any dowry, that which was actually delivered would naturally have been attested by those who claimed to have been present* Is. 8. 28.

c. Aorist infinitive of past time: εἰ ἐβούλετο δίκαιος εἶναι περὶ τοὺς παῖδας, ἐξῆν αὐτῷ . . . μισθῶσαι τὸν οἶκον *if he had wished to be just in regard to the children, he might properly have let the house* L. 32. 28.

**2315.** With the same impersonal expressions, ἂν is regularly used when the obligation, possibility, or propriety, and not the action of the verb dependent on ἔδει, etc., is denied. Here the main force of the apodosis falls on the necessity, possibility, or propriety of the act.

εἰ ταῦτα ἐποίει, ἔδει (ἐξῆν) ἂν αἰτιᾶσθαι αὐτόν *if he were doing this (as he is not), it would be necessary (possible) to blame him*; but, as the case now stands, it is not necessary (possible). Thus, εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ἔξει πλοῖα . . . ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν *if we knew for certain that he would return with a sufficient number of vessels, there would be no need to say what I am going to say (but there is need)* X. A. 5. 1. 10, ταῦτα εἰ μὲν δι' ἀσθένειαν ἐπάσχομεν, στέργειν ἂν ἦν ἀνάγκη τὴν τύχην *if we had suffered this because of our weakness, we should have (necessity would compel us) to rest content with our lot* L. 33. 4.

**2316.** With ἂν, it is implied that the obligation does (or did) not exist; without ἂν, 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.** *ἐβουλόμην*, or *ἐβουλόμην 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 *μᾶλλω* and the infinitive (usually future) to denote an unfulfilled past intention or expectation (cp. the Lat. future participle with *eram* or *fuī*). Cp. 1895 a, 1960.

*ἦ μάλα δὴ Ἀγαμέμνωνος . . . φθίσεσθαι κακὸν οἶτον ἐνὶ μεγάροις ἐμελλον, εἰ μὴ . . . ἔειπες* in sooth I was like to have perished in my halls by the evil fate of Agamemnon, hadst thou not spoken v 383 (*periturus eram, nisi dixisses*).

**2319.** *ἄν* may be omitted with the aorist of *κινδυνεύω* *run a risk* when the emphasis falls on the dependent infinitive.

*εἰ μὴ δρόμῳ μάλιστα ἐξεφύγομεν εἰς Δελφοὺς, ἐκινδυνεύσαμεν ἀπολέσθαι* if we had not escaped with difficulty to Delphi by taking to our heels, we ran the risk of perishing (= we should probably have perished: *ἄν ἀπωλόμεθα*) Aes. 3. 123. Contrast *εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνυσεν ἄν διαφθαρήναι 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.

*τοῦτω δ' εἰ μὴ ὠμολόγουν ἃ οὗτος ἐβούλετο, οὐδεμιᾷ ζημίᾳ ἔνοχος ἦν* but if they had not acknowledged to him what he wished, he would have been (lit. was) liable to no penalty L. 7. 37.

a. Imperfects (not impersonal) without *ἄν* are often emended, as *ἡσυχυόμεν μέντοι* (some editors *μέντ' ἄν*), *εἰ ὑπὸ πολεμίου γε βντος ἐξηπατήθη* I should, however, be ashamed, if I had been deceived by any one who was an enemy X. A. 7. 6. 21. Cp. "Tybalt's death was woe enough, if it had ended there" (Shakesp.). Cases like 1895 a do not belong here.

## FUTURE CONDITIONS

**2321.** Future conditions set forth suppositions the fulfilment of which is still undecided. There are two main forms of future conditions:

More Vivid Future conditions.

Less Vivid Future conditions.

A variety of the first class is the Emotional Future (2328).

Future conditions may be particular or general (2293, 2294).

**2322.** The difference between the More Vivid Future and the Less Vivid Future, like the difference between *if I (shall) do this* and *if I should do this*, depends on the mental attitude of the speaker. With the Vivid Future the

speaker sets forth a thought as prominent and distinct in his mind ; and for any one or more of various reasons. Thus, he may (and generally does) regard the conclusion as more likely to be realized ; but even an impossible (2322 c) or dreaded result may be expressed by this form if the speaker chooses to picture the result vividly and distinctly. The More Vivid Future is thus used whenever the speaker clearly desires to be graphic, impressive, emphatic, and to anticipate a future result with the distinctness of the present.

The Less Vivid Future deals with suppositions less distinctly conceived and of less immediate concern to the speaker, mere assumed or imaginary cases. This is a favourite construction in Greek, and is often used in stating suppositions that are merely possible and often impossible ; but the form of the condition itself does not imply an expectation of the speaker that the conclusion may possibly be realized. The difference between the two forms, therefore, is not an inherent difference between *probable* realization in the one case and *possible* realization in the other. The same thought may often be expressed in either form without any essential difference in meaning. The only difference is, therefore, often that of temperament, tone, or style.

a. *ἔάν* with the subjunctive and *εἰ* with the optative are rarely used in successive sentences. In most such cases the difference lies merely in the degree of distinctness and emphasis of the expression used ; but where the speaker wishes to show that the conclusion is expected or desired, he uses *ἔάν* with the subjunctive rather than the other form. Thus, *εἰ οὖν ἰδοίεν καὶ ὡς καθάπερ τοὺς πολλοὺς ἐν μεσημβρίᾳ μὴ διαλεγόμενους, ἀλλὰ νυστάζοντας καὶ κηλουμένους ὑφ' αὐτῶν δι' ἀργιᾶς τῆς διανοίας, δικαίως ἂν καταγελῶν· . . . ἔάν δ' ὁρῶσι διαλεγόμενους . . . , τὰχ' ἂν δοῦν ἀγασθέντες* if now they should see that we, like the many, are not conversing at noon-day but slumbering and charmed by them because of the indolence of our thoughts, they would rightly laugh at us ; but if they see us conversing, they will, perhaps, out of admiration make us gifts P. Phae. 259 a.

b. Cases of both forms in successive sentences are I 135, Hdt. 8. 21, 9. 48 ; P. Cr. 51 d, Ph. 105 b, Phae. 259 a, Pr. 330 c-331 a, D. 4. 11, 18. 147-148. In D. 18. 178 both the desired and the undesired alternative have *ἔάν* with the subjunctive.

c. Impossibilities may be expressed by *ἔάν* with the subjunctive. Thus, *τί οὖν, ἂν εἴπωσιν οἱ νόμοι ;* what, then, if the laws say ? P. Cr. 50 c ; cp. P. Eu. 299 b, R. 610 a, 612 b (opt. in 359 c, 360 b), Ar. Aves 1642, E. Or. 1593, Phoen. 1216. Cp. 2329 a.

### Third Form of Conditions

#### MORE VIVID FUTURE CONDITIONS

**2323.** More vivid future conditions have in the protasis *ἔάν* (*ἤν*, *ἄν*) with the subjunctive ; in the apodosis, the future indicative or any other form referring to future time.

*ἔάν ταῦτα ποιῇς (ποιήσης), καλῶς ποιήσεις* if you do this, you will do well.

**2324.** This form of condition corresponds to the use of *shall* and *will* in conditional sentences in older English ("if ye shall ask . . . I will do it" : St. John).

Modern English substitutes the present for the more exact future in ordinary future conditions of this class ; and often uses *shall* in the protasis with an emotional force. The English present subjunctive, although somewhat rarely used in the modern language, corresponds more nearly to the Greek subjunctive ("if she be there, he shall not need" : Beaumont and Fletcher).—Since *if you do this* may be expressed in Greek by *ἐὰν ταῦτα ποιῇς* or *εἰ ταῦτα ποιήσεις* (2328), and by *εἰ ταῦτα ποιεῖς* (2298), the difference in meaning is made clear only by the apodosis. The form *ἐὰν ταῦτα ποιῇς* in vivid future conditions must be distinguished from the same form in present general conditions (*if ever you do this*, 2337). *ἐὰν ταῦτά σοι δοκῇ*, *πολεῖ* may be particular or general: *if (or if ever) this seems good to you, do it*.

**2325.** The present subjunctive views an act as continuing (not completed); the aorist subjunctive as simply occurring (completed). Neither tense has any time of itself. The aorist subjunctive may mark the action of the protasis as completed before the action of the principal clause (cp. the Lat. future perfect). Ingressive aorists (1924) retain their force in the subjunctive.

**2326.** The apodosis of the more vivid future condition is the future indicative or any other form of the simple sentence that refers to future time.

**a. Future Indicative:** *ἐὰν ζητῇς καλῶς, εὕρήσεις* *if you seek well, you shall find* P. G. 503 d, *ἐὰν δ' ἔχωμεν χρήμαθ', ἔσομεν φίλους* *if we have money, we shall have friends* Men. Sent. 165, *χάριν γε εἰσομαι, ἐὰν ἀκούγῃτε* *I shall be grateful, if you listen* P. Pr. 310 a, *ἂν αὐτῷ διδῷς ἀργύριον καὶ πείθῃς αὐτόν, ποιήσει καὶ σέ σοφόν* *if you give him money and persuade him, he will make you too wise* 310 d, *ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν* *for if we take this, they will not be able to remain* X. A. 3.4.41, *ἐὰν κύκλου ἐπὶ τῆς περιφερειᾶς ληφθῇ δύο τυχόντα σημεῖα, ἡ ἐπὶ τὰ σημεῖα ἐπιζευγνυμένη εὐθεία ἐντὸς πεσεῖται τῷ κύκλῳ* *if any two points be taken in the circumference of a circle, the straight line which joins them shall fall within the circle* Euclid 3. 2.

**b. Primary Tenses of the Indicative other than the future. Present** (1879): *ἦν θάνῃς σὺ, παῖς δδ' ἐκφεύγει μῦρον* *if thou art slain, you boy escapes death* H. And. 881, *δίδωσ' ἐκὼν κτείνειν ἑαυτόν. ἦν τὰδε ψευσθῇ λέγων* *freely he offers himself to death, if he lies in speaking thus* (δίδωσι = he says that he is ready) S. Phil 1342. **Aorist:** see 1934, and cp. *εἰ μὲν κ' αἶθε μένων Τρώων πόλιν ἀμφιμάχωμαι, ὦλετο μὲν μοι νόστος* *if I tarry here and wage war about the city of the Trojans, my return home is lost for me* I 413. **Perfect:** see 1950. Cp. "if I shall have an answer no directlier, I am gone": Beaumont and Fletcher.

**c. Subjunctive of exhortation, prohibition, or deliberation, and with μή (μη οὐ)** of doubtful assertion (1801). Thus, *μηδ' ἂν τι ὠνώμῃαι, ἔφη, ἦν πωλῇ νεώτερος τριάκοντα ἐτῶν. ἔρωμαι, ὅπουσιν πωλεῖ;* *even if I am buying something, said he, am I not to ask 'what do you sell it for?' if the seller is under thirty years of age?* X. M. 1.2. 36, *κὰν φαινώμεθα ἄδικα αὐτὰ ἐργαζόμενοι, μὴ οὐ δὲ ὑπολογίζεσθαι κτλ* *and if we appear to do this unjustly, I rather think it may not be necessary to take notice,* etc. P. Cr. 48 d.

**d. Optative of wish, or potential optative with ἄν ('something may happen' instead of 'something will happen').** Thus, *ἦν σε τοῦ λοιποῦ ποτ' ἀφίλωμαι χρόνον.*

... *κάκιτ' ἀπολομένη* if ever in the future I take them away from you, may I perish most vilely! Ar. Ran. 586, *ἐὰν κατὰ μέρος φυλάττωμεν* . . . , *ἦττον ἂν δύναιντο ἡμᾶς θηρᾶν οἱ πολέμοι* if we keep guard by turns, the enemy will (would) be less able to harry us X. A. 5. 1. 9. See also 2356 a.

e. Imperative, or infinitive for the imperative (2013): *ἦν πόλεμον αἰρήσθε, μηκέτι ἔχετε δεῦρο ἀνεν ὅπλων* if you choose war, do not come here again without your arms X. C. 3. 2. 13, *οὐ δ', ἂν τι ἔχῃς βέλτιόν ποθεν λαβεῖν, πειρᾶσθαι καὶ ἐμοὶ μεταδιδόναι* but if you can find anything better from any quarter, try to communicate it to me too P. Crat. 426 b.

2327. Homeric Constructions. — a. *εἰ* alone without *κέ* or *ἂν* with the subjunctive with no appreciable difference from *εἰ κε (ἂν)*: *εἰ περ γάρ σε κατακτῆρῃ, οὐ σ' . . . κλαύσομαι* for if he slay thee, I shall not bewail thee X 86. This construction occurs in lyric and dramatic poetry, and in Hdt., as *δυστάλαινα τὰρ' ἐγώ, εἰ σου στερηθῶ* wretched indeed shall I be, if I am deprived of thee S. O. C. 1443. In Attic prose it is very rare and suspected (T. G. 21).

b. Subjunctive with *κέ* in both protasis and apodosis (the anticipatory subjunctive, 1810): *εἰ δέ κε μὴ δώρῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* and if he do not give her up, then will I seize her myself A 324.

c. *εἰ (αἰ) κε* with the future in protasis (rare): *σοὶ . . . βριδὸς ἔσσειται, εἰ κ' Ἀχιλλῆος . . . ἐταῖρον . . . κύνες ἐλκήσουσιν* it will be a reproach unto thee, if the dogs drag the companion of Achilles P 557. Some read here the subjunctive.

2328. Emotional Future Conditions. — When the protasis expresses strong feeling, the future indicative with *εἰ* is commonly used instead of *ἐάν* with the subjunctive, and may often be rendered by *shall*. The protasis commonly suggests something undesired, or feared, or intended independently of the speaker's will; the apodosis commonly conveys a threat, a warning, or an earnest appeal to the feelings. The apodosis is generally expressed by the future indicative, but other forms of 2326 are possible.

*εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ* if thou speakest thus, thou wilt be hated by me S. Ant. 98, *εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακὰ* if you won't hold your tongue, there's trouble in store for you E. frag. 5, *ἀποκτενεῖς γάρ, εἰ με γῆς ἔξω βαλεῖς* for thou wilt slay me if thou shalt thrust me out of the land E. Phoen. 1621, *εἰ ὦδε στρατευσόμεθα, οὐ δυνησόμεθα μάχεσθαι* if we keep the field thus, we shall not be able to fight X. C. 6. 1. 13, *δθλιώτατος ἂν γενοίμην* (potential optative), *εἰ φονγὰς ἀδίκως καταστήσομαι* I should become most wretched, were I to be driven unjustly into exile L. 7. 41.

a. When *εἰ* with the future indicative is directly contrasted with *ἐάν* with the subjunctive, the former usually presents the unfavourable, the latter the favourable, alternative. Thus,

*ἦν μὲν γὰρ ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκιμήσομεν . . . , εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς παραχὰς καταστήσομεν ἡμᾶς αὐτοὺς* 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). *ἐάν* 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 *ἐάν* with the subjunctive (A 135-137, Hdt. 3. 36, Aes. 3. 254).

b. *εἰ* with the future indicative may have a modal force like that of *δεῖ* or *μέλλω* (*am to, must*) with the infinitive: *βαρεία (κήρ), εἰ τέκνον δαίξω hard is fate, if I must slay my child* A. Ag. 208. The future of present intention (2301) is different.

#### Fourth Form of Conditions

##### LESS VIVID FUTURE CONDITIONS

**2329.** Less vivid future conditions (*should . . . would* conditions) have in the protasis *εἰ* with the optative, in the apodosis *ἄν* with the optative.

*εἰ ταῦτα ποιήσῃς, καλῶς ἄν ποιήσῃς* OR *εἰ ταῦτα ποιήσεις, καλῶς ἄν ποιήσεις* *if you should do this, you would do well.*

*εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς* *thou wouldst be unendurable shouldst thou be prosperous* A. Pr. 979, *εἰ δ' ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἄν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν* *but if it should be necessary to do wrong or be wronged, I should prefer to be wronged than to do wrong* P. G. 469 c, *δεῦν ἄν εἴην εἰργασμένος, . . . εἰ λίποιμι τὴν τάξιν* *I should be in the state of having committed a dreadful deed, if I were to desert my post* P. A. 28 d.

a. Anything physically impossible may be represented as supposable, hence this construction may be used of what is contrary to fact. Thus, *φαίη δ' ἄν ἡ θανούσα γ' εἰ φωνήν λάβοι* *the dead would speak if gifted with a voice* S. El. 548. Cp. A. Ag. 37, P. Pr. 361 a, Eu. 299 d, and see 2311 a, 2322 c.

**2330.** Conditional sentences of this class arose partly from optatives of wish (1814, 1815), partly from potential optatives (1824). Cp. *εἴθ' ὥς ἡβώοιμι . . . τῷ κε τάχ' ἀντήσσει μάχης . . .* *Ἐκτωρ would that I were thus young . . . in that case Hector would soon find his combat* H 157; see also § 193.

**2331.** The present optative views an action as continuing (not completed); the aorist optative, as simply occurring (completed). (The future optative is never used except to represent a future indicative in indirect discourse.) The perfect (rare) denotes completion with resulting state. In Hdt. 7. 214 it is used vaguely of the past: *εἰδελή μὲν γὰρ ἄν . . . ταύτην τὴν ἀτραπὸν Ὀνήτης, εἰ τῇ χώρᾳ πολλὰ ὠμίληκώς εἴη* *for Onetes might know of this path . . . if he had been well acquainted with the country.*

**2332.** English *would* is equivocal, being used either in the translation of *ἄν* with the optative or of *ἄν* with the past indicative (2302). Thus, cp. *εἰ τις σε ἤμετο . . . , τί ἄν ἀπεκρίνω;* *if any one had asked you . . . , what would you have replied?* with *εἰ οὖν τις ἡμᾶς . . . ἔροιτο . . . , τί ἄν αὐτῷ ἀποκρίναίμεθα;* *if then some one should (were to) ask us . . . , what would (should) we reply to him?* P. Pr. 311 b, d. *If I were* may be used to translate both *εἰ* with the optative and *εἰ* with the past indicative. English shows examples of *were* in the protasis

followed by *would, shall, will, is (was, etc.)*. *Were* occurs also in apodosis ("should he be roused out of sleep to-night, it were not well": Shelley).

**2333.** The apodosis has the optative without *ἄν* in *wishes*.

*εἰ μὲν συμβουλευόμην ἃ βέλτιστά μοι δοκεῖ, πολλὰ μοι καὶ ἀγαθὰ γένοιτο* *if I should give the advice that seems best to me, may many blessings fall to my lot* X. A. 5.6.4.

On the optative with *εἰ* followed by other forms of the apodosis, see 2359.

**2334. Homeric Constructions.**—*a.* In the protasis, *εἰ κε (εἰ ἄν)* with the optative with the same force as *εἰ* alone. This use is exclusively Homeric. Thus, *οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι, οὐδ' εἰ κε τοῦ πατρὸς ἀποφθιμένοιο πύθοιμην* *for I could not suffer anything worse, not even if I should learn of my father's death* T 321. On *εἰ ἄν* in Attic, see 2353.

*b.* In the apodosis, a primary tense of the indicative: the present (*η* 52), the future (I 388), the future with *κῆ* (*μ* 345: but this may be the aorist subjunctive).

*c.* In the apodosis, the hortatory subjunctive (*ψ* 893), the subjunctive with *ἄν* or *κῆ* (A 386).

*d.* In the apodosis, the optative without *ἄν* not in a wish, but with the same force as the optative with *ἄν*. See T 321 in *a*.

*e.* For *κῆ* with the optative in the apodosis where we should expect, in Homeric and Attic Greek, a past indicative with *ἄν* (*κῆ*) in an unreal condition, see 2311 *b*.

### GENERAL CONDITIONS

**2335.** General conditions refer indefinitely to any act or series of acts that are supposed to occur or to have occurred at any time; and without any implication as to fulfilment.

The *if* clause has the force of *if ever (whenever)*, the conclusion expresses a repeated or habitual action or a general truth.

**2336.** Any simple or unreal condition of present or past time, or any future condition, may refer to a customary or frequently repeated act or to a general truth. But for the present and past only (when nothing is implied as to fulfilment) there are two forms of expression: either a *special* kind of conditional sentence or (less frequently) the *simple* condition, as regularly in English and in Latin:

**Present.** Protasis: *εἰάν* (= *εἰάν ποτε*) with the subjunctive; apodosis: the present indicative (2337).

Protasis: *εἰ* (= *εἰ ποτε*) with the present indicative; apodosis: the present indicative (2298 *c*, 2342).

**Past.** Protasis: *εἰ* with the optative; apodosis: the imperfect indicative (2340).

Protasis: *εἰ* with the imperfect; apodosis: the imperfect (2298 *c*, 2342).

a. By reason of the past apodosis, the optative in the protasis refers to the past. Only in this use (and when the optative in indirect discourse represents a past indicative) does the optative refer distinctly to the past.

b. The present subjunctive and optative view the action as continuing (not completed); the aorist subjunctive and optative, as simply occurring (completed). The tenses of the protasis have no time of themselves, but usually the action of the present is relatively contemporaneous with, the action of the aorist relatively antecedent to, the action of the main verb.

c. The indicative forms in the protasis are more common in temporal and relative sentences. Observe that it is the character of the *apodosis* alone which distinguishes the special kind of general condition from the two forms of future conditions.

### *Fifth Form of Conditions*

#### PRESENT GENERAL CONDITIONS

**2337.** Present general conditions have, in the protasis, *ἐάν* (*ἤν*, *άν*) with the subjunctive; in the apodosis, the present indicative or an equivalent. *ἐάν ταῦτα ποιῆς (ποιήσης), σὲ ἐπαινῶ* if ever you do this, I always praise you. The conclusion holds true of any time or of all time.

*ἦν δ' ἔργος ἐλθὼ θάνατος, οὐδεὶς βούλεται θηήσκειν* but if death draws near, no one wishes to die E. Alc. 671, *γελᾷ δ' ὁ μῶρος, κἄν τι μὴ γελοῖον ᾗ* the fool laughs even if there is nothing to laugh at Men. Sent. 108, *ἐάν ἴσοις ἴσα προστεθῇ, τὰ ὅλα ἴσῃ* if equals be added to equals, the wholes are equal Euclid, Ax. 2.

**2338.** The gnomic aorist is equivalent to the present indicative in apodosis. *ἦν δέ τις τούτων τι παραβαλὼν, ζημιᾷν αὐτοῖς ἐπέθεσθαι* but if any one ever transgresses any one of these regulations, they always impose punishment upon them (him) X. C. 1.2.2.

**2339.** Homer and Pindar prefer *εἰ* to *ἐάν* or *εἰ κε* (A 81); and this *εἰ* is sometimes found in Attic poetry (S. Ant. 710). *άν* is more often absent in general conditions than in vivid future conditions.

### *Sixth Form of Conditions*

#### PAST GENERAL CONDITIONS

**2340.** Past general conditions have, in the protasis, *εἰ* with the optative; in the apodosis, the imperfect indicative or an equivalent. *εἰ ταῦτα ποιοίης (ποιήσεας), σὲ ἐπῆνουν* if ever you did this, I always praised you.

*εἰ ποῦ τι ὀψήν βρωτόν, διεδίδου* if ever he saw anything to eat anywhere, he always distributed it X. A. 4.5.8, *εἰ δέ τις καὶ ἀντεῖποι, εὐθὺς . . . ἐτεθρήκει* but if any one even made an objection, he was promptly put to death T. 8.66, *εἰ μὲν ἐπίουον οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκειντο* if the Athenians advanced, they retreated; if they retired, they fell upon them 7.79, *ἐτίμᾳ δ' εἰ τι καλὸν πράττοιεν, παρίστατο δ' εἰ τις συμφορὰ συμβαίνοι* he honoured them if ever

they performed some noble action, and stood by them in times of misfortune (lit. if any misfortune befell) X. Ag. 7. 3.

a. The optative is here sometimes called the *iterative optative*. This mood has however no iterative force in itself, the idea of repetition being derived solely from the context. In Homer the iterative optative after *ei* (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 *αν* (1894, 1933): *ei de tis autō perī tou antilegōi . . . , epi tēn hypōthesin epangēgen an panta tōn lōgon* if ever any one opposed him on any matter, he would always bring the entire discussion back to the main point X. M. 4. 6. 13, *ei tis autō dokei . . . blaikēuēn, eklelēgēmenos tōn epiitēdeion epaisēn 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 apodosis of unreal conditions.

#### INDICATIVE FORM OF GENERAL CONDITIONS

**2342.** Present: protasis, *ei* with the present; apodosis, the present. Past: protasis, *ei* with the imperfect; apodosis, the imperfect.

The protasis usually has *ei tis, ei ti* (cp. *ōtis, ōti*) with the indicative, as *ei tis dōo ē kai ti pleious hēmerās logizetai, mātaiōs ēstin* if ever any one counts upon this or even perchance on more days, he is rash S. Tr. 944, *eleuthēros de . . . politeuōmen . . . , ou di' ōrghs tōn pelas, ei kath' hōdōn ti drō, ēxontes* we are tolerant in our public life, not being angry at our neighbour if he acts as he likes T. 2. 37, *tā mēn agōgima, ei ti hgon, ēxairoumenoi phōlakas kathistasan* taking out the cargoes, if the vessels carried anything, they appointed guards X. A. 5. 1. 16, *ei tis ti epirōtā, apekrinonto* if ever anybody asked any questions (for additional information) they answered T. 7. 10, *ēmaiei ouk ei tis kakōs pāsχων hēmbreto, all' ei tis euergetoumenos achāristos phaineto* (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.

*tautō toinun tout' an epōlēse philippos, ei tina toutōn eide dikhn dōnta, kai nūn, an idē, poiēsei* this very same thing then Philip would have done, if he had seen any one of these men being punished; and will do so now, if he sees it D. 19. 138, *ei oūn epi thūmēis eūdokimēin . . . , peiōw katēργάσασθαι ōs mālιστα tō eīdeinai a boulei prāttein. eān gar toutō diēnēgkās tōn allōn epixeiρῆs tā tῆs pōlews prāttein, ouk an thanumāσαιμι ei pān badīs tūchōis ōn epi thūmēis* if then you desire to enjoy an honourable fame . . . , try to acquire as far as possible the knowledge of what you wish to do; for if, differing in this regard from other men, you attempt to deal with affairs of state, I should not be surprised if you were to attain the object of your ambition with great ease X. M. 3. 6. 18.



# VARIATIONS FROM THE ORDINARY FORMS AND MEANINGS OF CONDITIONAL SENTENCES

## MODIFICATIONS OF THE PROTASIS

**2344. Substitutions for the Protasis.**—For the protasis with *εἰ* there may be substituted a participle, often in the genitive absolute (2067, 2070), an adverb, a prepositional phrase, a relative clause (2560), or some other single word or phrase. The present participle represents the imperfect, as the perfect represents the pluperfect.

*πῶς ᾔητα δίκης οὐσης* (= *εἰ δίκη ἐστίν*) ὁ Ζεὺς οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ δῆσας; how, pray, if there is any justice, has Zeus not perished since he bound his own father? Ar. Nub. 904, οὐ γὰρ ἦν μοι δῆπον βιωτὸν τοῦτο ποιήσαντα (= *εἰ ἐποίησα*) for of course life had not been worth living if I had done this D. 21. 120, οὐ γὰρ ἂν ἐβλήθη ἀτρεμίζων καὶ μὴ διατρέχων (= *εἰ ἠτρέμυζε καὶ μὴ διέτρεχε*) for he would not have been hit if he had been keeping quiet and not running across Ant. 3. β. 5, δικαίως ἂν ἀπέθανον I should justly (i.e. if I had met with my deserts) have been put to death D. 18. 209, ἐμοὶ δὲ ἄρκουν ἂν ἔδοκει εἶναι for myself (i.e. if I had to decide) it would seem to be sufficient T. 2. 35, διδ' γε ὑμᾶς αὐτοὺς (= *εἰ ὑμεῖς αὐτοὶ μόνοι ἦτε*) πάλαι ἂν ἀπολώλειτε if you had been left to yourselves, you would have perished long ago D. 18. 49, δλοῦμαι μὴ μαθῶν (= *ἐὰν μὴ μάθω*) I shall be undone if I don't learn Ar. Nub. 792, νικῶντες (= *εἰ νικῶν*) μὲν οὐδένα ἂν κατακάνουεν, ἡττηθέντων (= *εἰ ἡττηθεῖεν*) οὐδένα ἂν λειψθεῖν should they be victorious they would kill no one, but if defeated no one would be left X. A. 3. 1. 2, οὕτω (= *εἰ οὕτως ἔχουεν*) γὰρ πρὸς τὸ ἐπιέναι τοῖς ἐναντοῖς εὐψυχότατοι ἂν εἴεν for thus they would be most courageous in regard to attacking the enemy T. 2. 11, οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμι τι nor should I justly come to any trouble S. Ant. 240.

a. Sometimes the protasis has to be supplied from what precedes (example in 1825); or from a main clause with *ἀλλά*, which follows: οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν' ἀλλ' Ἥφαιστος ἔρυτο (= *εἰ μὴ ἔρυτο*) nor would he himself have escaped black fate; but Hephaestus guarded him E 23 (cp. X. A. 3. 2. 24-25).

**2345. Verb of the Protasis Omitted.**—The verb of the protasis is usually omitted when the apodosis has the same verb. The protasis is often introduced by *εἴ τις*, *εἴ ποτε*, *εἴπερ* (ποτέ).

*εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κύρος δξίος ἐστὶ θαυμάζεσθαι* if any other man (is worthy to be admired), Cyrus, too, is worthy to be admired X. C. 5. 1. 6, φημι δεῖν . . . τῷ πολέμῳ προσέχειν, εἴπερ ποτέ (ἔδει), καὶ νῦν I say that we must now, if ever, apply ourselves to the war D. 1. 6.

**2346. So with certain special phrases:**

a. *εἰ μὴ* (if not) except: οὐ γὰρ . . . ὁρῶμεν εἰ μὴ ὀλίγους τοὺς ἀνθρώπους for we do not see any except a few men yonder X. A. 4. 7. 5, οὐ γὰρ ἂν ποτε ἐξηύρον ἐρασι τὰ μετέωρα πράγματα, εἰ μὴ κρεμᾶσας τὸ νόημα for I could never have discovered all aright things celestial, except by suspending the intellect Ar. Nub. 229. So *εἰ μὴ* D. 24. 45 (in a decree).

b. *εἰ μὴ εἰ* (if not if, unless if) except if: ἐπράχθη τε οὐδὲν ἀπ' αὐτῶν ἔργων δξιδόλογον, εἰ μὴ εἰ τι πρὸς τοὺς περιόλους 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 *ei μὴ* is adverbial.

c. *ei μὴ διὰ* (if not on account of) except for: (οὐ) Μιλτιάδην . . . εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, καὶ εἰ μὴ διὰ τὸν πρύτανιν, ἐπέπεσον αὐ; 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 *ei μὴ διὰ* the ellipsis (which was not conscious to the Greeks) is to be supplied by the negatived predicate of the main clause (here οὐκ ἐπέπεσον).

d. *ei δὲ μὴ* (but if not = *si minus, sin aliter*) otherwise, in alternatives, introduces a supposition opposed to something just said: ἀπῆτει τὰ τῶν Καλχηδονίων χρήματα· εἰ δὲ μὴ, πολεμήσειν ἔφη αὐτοῖς he demanded back the property of the Calchedonians; otherwise (i.e. if they should not restore it: *ei μὴ ἀποδοῖεν*) he said that he should make war upon them X. H. 1. 3. 3.

N. 1. — *ei δὲ μὴ* often occurs even where the preceding clause is negative and we expect *ei δέ*, as *μὴ ποιήσης ταῦτα· εἰ δὲ μὴ . . . αἰτιῶν ἔξεις* do not do this; but if you do, you will have the blame X. A. 7. 1. 8. Conversely *ei δέ*, where we expect *ei δὲ μὴ*, as *εἰ μὲν βούλεται, ἐφέτω· εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω* if he wishes, let him boil me; otherwise, let him do whatever he wishes P. Eu. 285 c.

N. 2. — *ei δὲ μὴ* is used where (after a preceding *εἰάν*) we expect *εἰάν δὲ μὴ*, as *εἰάν μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε· εἰ δὲ μὴ, ἀντιτείνετε* 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: *εἰάν μὲν ἐκὼν πειθῆναι* (scil. καλῶς ἔξει)· *εἰ δὲ μὴ . . . εὐθύνουσιν ἀπειλαῖς* if he willingly obeys (it will be well); otherwise they straighten him by threats P. Pr. 325 d.

2347. On *ὥς ei* in comparative conditional clauses see 2484.

2348. In the Homeric *ei δ' ἄγε* come now, well! *ei* probably has the force of an interjectional or demonstrative adverb (cp. Lat. *eia age*). Thus, *ei δ' ἄγε τοι κεφαλῇ καταπέσσομαι* come now! I will now assent to thee with my head A 524.

2349. Omission of the Protasis. — The potential optative, and the indicative, with *άν* stand in independent sentences; in many cases a protasis may be supplied either from the context or generally; in other cases there was probably no conscious ellipsis at all; and in others there was certainly no ellipsis. Cp. 1785, 1825.

τοῦ δῆτ' *άν* εἰεν οἱ ξένοι; where, pray (should I inquire) would the strangers be found to be? S. El. 1450, ἀριθμὸν δὲ γράψαι . . . οὐκ *άν* ἐδυνάμην ἀκριβῶς but to give the number accurately I should not be able (if I were trying) T. 5. 68. δεῖνδον οὐδ' ἦν ψεύσασθαι it had been terrible to break my word (if it had been possible) D. 19. 172.

#### MODIFICATIONS OF THE APODOSIS

2350. The apodosis may be expressed in a participle or infinitive with or without *άν* as the construction may require; cp. 1846, 1848.

αἰτεῖ αὐτὸν εἰς δισχίλιους ξένους καὶ τριῶν μηνῶν μισθόν, ὥς οὕτως περιγεγόμενος (= περιγενομένη) *άν* τῶν ἀντιστασιωτῶν he asked him for pay for two thousand mercenaries and for three months, stating that thus he would get the better of his

*adversaries* X. A. 1. 1. 10. (Here οὕτως represents the protasis, 2344.) οὐδεὶς ἀντειπὼντες διὰ τὸ μὴ ἀνασχέσθαι ἂν τὴν ἐκκλησίαν *no one spoke in opposition because the assembly would not have suffered it* (= εἰ ἀντεῖπε, οὐκ ἂν ἠνάσχετο ἡ ἐκκλησία) X. H. 1. 4. 20, εἰ (Τεγέα) σφίσι προσγένοιτο, νομίζοντες ἅπασαν ἂν ἔχειν Πελοπόννησον *they thought that, if Tegea too should come over to them, they would have the whole of the Peloponnese* T. 5. 32. See 2616.

**2351. Verb of the Apodosis Omitted.**—The verb of the apodosis is often omitted, and especially when the protasis has the same verb (cp. 2345). Here a potential optative with ἂν is represented by ἂν alone (1764 a, 1766 a). Thus, εἰ δὴ τῷ σοφώτερός του φαίην εἶναι, τοῦτ' ἂν (φαίην εἶναι) *if I should say that in any respect I am wiser than any one, (I should say) in this* P. A. 29 b. Also in other cases, as τί δὴτ' ἂν (λέγοις), ἕτερον εἰ πύθοιο Σωκράτους φρόντισμα; *what then would (you say), if you should hear another excoitation of Socrates?* Ar. Nub. 154. On ὥσπερ εἰ, ὥσπερ ἂν εἰ, ὥς εἰ, see 1766 a, 2478, 2484.

**2352. Omission of the Apodosis.**—a. When the conclusion is *it is well* (καλῶς ἔχει) or the like, it is often omitted. So often when the second of alternative opposing suppositions is expressed by εἰ δὲ μή (2346 d, n. 3). Cp. "yet now, if thou wilt forgive this sin, — and if not, blot me . . . out of thy book" (Exodus 32. 32).

b. When we should introduce the conclusion by *know that* or *I tell you* : εἰ καὶ οἷε με ἀδικούντ' αὖ τι ἀγεσθαι, οὔτε ἔπαιον οὐδένα οὔτε ἔβαλλον *if you possibly think that I was taken for some wrong-doing, know that I neither struck nor hit any one* X. A. 6. 6. 27. Here the apodosis might be introduced by σκέψασθε, ἐνθυμήθητε, etc.

c. Sometimes when the protasis is merely parenthetical : ὁ χρυσοῦς, εἰ βούλοιο τᾷληθῇ 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 (aposiopesis, 3015) : εἰ περ γὰρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν *for if indeed the Olympian lord of the lightning will to thrust us out from our habitations, thrust us he will; for he is by far the most powerful* A 581.

e. There is properly no omission of an apodosis after clauses with εἰ, εἰ γάρ, εἴθε, etc., in *wishes* (see 1816). In such clauses it is often possible to find an apodosis in an appended final clause : ποταμὸν εἰ μὲ τις θεὸν κτίσαι, διπτάμον ἵνα πῶλιν μόλῃ *if only some one of the gods were to make me winged so that I might come to the city of twin rivers!* E. Supp. 621.

#### PROTASIS AND APODOSIS COMBINED

**2353. εἰ and ἂν both in Protasis.**—The potential optative with ἂν or the unreal indicative with ἂν, standing as the apodosis in the conditional clause with εἰ, is the apodosis of another protasis expressed or understood.

a. **Potential Optative.**—ἀλλὰ μὴν εἰ γε μηδὲ δοῦλον ἀκρατῇ δεξαίμεθ' ἂν, πῶς οὐκ ἄξιον αὐτὸν γε φυλάσσειν τοιοῦτον γενέσθαι; *and yet indeed if we would not accept even a slave who was intemperate, how is it not right for a man (the master) to guard against becoming so himself?* X. M. 1. 5. 3. Here δεξαίμεθα is

the protasis with *ei*; and also, with *ἐάν*, 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 *ei δὲ μηδὲς ἂν ὑμῶν ἀξιώσειε ζῆν ἀποστερούμενος τῆς πατρίδος, προσήκει κτλ.* but if no one of you should think life worth having if he were to be deprived of his country, it is right, etc. I. 6. 25. Such clauses form simple present conditions (if it is true that we would accept, etc.). The verb following the compressed condition stands usually in the present, at times in the future, indicative. X. C. 3. 3. 55: *θαυμάζοιμι ἂν . . . ei ἂν ὠφελήσεται* is an exception.

b. Unreal Indicative. — *ei τοῖσιν τοῦτο ισχυρὸν ἦν ἂν τούτῳ τεκμήριον . . . , κἀμοὶ γένεσθαι 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, *ei* has almost the force of *ἐπεὶ* since (D. 49. 58).

**2354. *ei, ἐάν*, on the chance that.** — *ei* or *ἐάν* 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 *ei* with the indicative or *ἐάν* (*πως*) with the subjunctive; after secondary tenses, *ei* with the optative or, occasionally, *ἐάν* (*πως*) with the subjunctive. Homer has sometimes the optative after primary tenses. The reference is to the future as in final clauses.

The protasis here depends, not on the apodosis proper, but on the idea of purpose or desire suggested by the thought. The accomplishment of the purpose may be desired or not desired, and by the subject either of the apodosis or of the protasis.

*νῦν αὖτ' ἐγχείη περὶ ἥσσομαι, αἱ κε τύχωμι* but now I will make trial with my spear on the chance (in the hope) that I may hit thee E 279, *ἀκουσον καὶ ἐμοῦ, ἐάν σοι ἔτι ταῦτ' ἂν δοκῇ* listen to me too on the chance (in the hope) that you may still have the same opinion P. R. 358 b, *παρανέμονται ἐς τὴν Ἀσίαν ὡς βασιλέα, ei πως πείσειαν αὐτόν* going into Asia to the king in the hope that somehow they might persuade him T. 2. 67, *πρὸς τὴν πόλιν, ei ἐπιβηθοῖεν, ἐχώρουν* they advanced toward the city on the chance that they (the citizens) should make a sally 6. 100.

N. — This use is to be distinguished from that of *ei ἄρα* if perchance, *ei μὴ ἄρα* unless perchance (often ironical).

a. This construction should be distinguished from cases like *ἐπιβουλεύουσιν . . . ἐξελθεῖν . . . , ἢν δύνωνται βιάσασθαι* they planned to get out, if they might make their way by force T. 3. 20, where we have implied indirect discourse (*ἐξελθόμεν, ἢν δυνώμεθα βιάσασθαι*).

b. Homer uses this construction as an object clause in dependence on *οἶδα*, *εἶδον*, or on a verb of saying. Thus *τίς δ' οἶδ', ei κέραι σὸν δαίμονι θυμὸν ὀρίτω παρεϊπών;* who knows if, perchance, with God's help I may rouse his spirit by persuasion? O 403 (i.e. the chances of rousing his spirit, if haply I may), *ἐνίσπες, ei πως . . . ὑπεκπροφύγοιμι Χάρυβδι* tell me if haply I shall (might) escape Charybdis μ 112. Here the apodosis is entirely suppressed. Observe that this construction is not an indirect question.

## LESS USUAL COMBINATIONS OF COMPLETE PROTASIS AND APODOSIS

**2355.** In addition to the ordinary forms of correspondence between protasis and apodosis (2297), Greek shows many other combinations expressing distinct shades of feeling. Most of these combinations, though less frequent than the ordinary forms, are no less "regular." Shift of mental attitude is a known fact of all speech, though the relation of cause to effect must not be obscured. A speaker or writer, having begun his sentence with a protasis of one type, may alter the course of his thought: with the result that he may conclude with an apodosis of another form, in some cases even with an apodosis "unsymmetrical" with the protasis and logically dependent upon a protasis that is only suggested by the form actually adopted. Since either protasis or apodosis may choose the form of expression best suited to the meaning, the student should beware of thinking that conditional sentences invariably follow a conventional pattern, departure from which is to be counted as violation of rule. Some combinations are less usual than others: most of the more common variations from the ordinary type have been mentioned under the appropriate sections, and are here summarized (2356-2358). Special cases are considered in 2359-2365.

**2356.** The optative with *ἄν* (the potential optative) may be used as the apodosis of

- εἰ* with the indicative in Simple Present and Past conditions (2300 c),
- εἰ* with the past indicative in Unreal conditions in Homer (rarely in Attic, 2312),
- εἰ* with the future indicative in Emotional Future conditions (2328),
- εἰ* with the optative in Less Vivid Future conditions (2329). In Present conditions (2353): *εἰ λέγοιμ' ἄν* *supposing I would say*, whereas *εἰ λέγοιμι* means *supposing I should say*.

*ἔάν* with the subjunctive in More Vivid Future conditions (2326 d).

a. When the protasis is a future indicative or a subjunctive, the optative with *ἄν* sometimes seems to be merely a mild future and to have no potential force. Thus, *ἢν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον, οὐκ ἄν ἀπδοίην οὐδ' ἄν ὀβολὸν οὐδενί* *if then you learn this unjust reason for me, I will not pay even an obol to anybody* Ar. Nub. 116.

**2357.** The subjunctive of exhortation, prohibition, or deliberation, the optative of wish, and the imperative, may be used as the apodosis of

- εἰ* with the indicative in Simple Present and Past conditions (2300 c, d, f),
- εἰ* with the future indicative in Emotional Future conditions (2328),
- ἔάν* with the subjunctive in More Vivid Future conditions (2326 c-e).

**2358.** The unreal indicative with or without *ἄν* may be used as the apodosis of

- a. *εἰ* with the indicative in Simple Present and Past conditions (2300 b). So after *εἰ* with the future denoting present intention or necessity that something shall be done (2301), as *εἰ γὰρ γυναῖκες εἰς τὸδ' ἤξουσιν θράσους . . . , παρ' οὐδενί*

αἰσῆς ἢν ἂν δαλῶσαι πόσεις 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. *ei* with the past indicative in Present and Past Unreal conditions (2302).

*ei* with the Optative, Apodosis a primary tense of the Indicative, etc.

**2359.** *ei* with the optative (instead of *ἐάν* with the subjunctive) is not infrequent in the protasis with a primary tense of the indicative, a subjunctive, or an imperative, in the apodosis. The reference is usually either to general present time (with the present indicative), or to future time. When the apodosis contains a present indicative it frequently precedes the protasis.

a. Compare the analogous usage in English commonly with *should, would*: "There is some soul of goodness in things evil, would men observingly distil it" (Shakespeare). "If you should die, my death shall follow yours" (Dryden). "I shall scarcely figure in history, if under my guidance such visitations should accrue" (Disraeli). "If he should kill thee . . . , he has nothing to lose" (Sedley). "But if an happy soil should be withheld . . . think it not beneath thy toil" (Phillips).

**2360.** Present Indicative. — a. In general statements and maxims. The apodosis is sometimes introduced by a verb requiring the infinitive.

ἀνδρῶν γὰρ σωφρόνων μὲν ἐστίν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν for *it is the part of prudent men to remain quiet if they should not be wronged* T. 1. 120, εἰ τι τυγχάνου τακόν, εἰς ὁμματ' εὖνον φωτὸς ἐμβλέψαι γλυκὺ (ἐστίν) *if any ill betide, 'tis sweet to look into the face of a loyal friend* E. Ion 731, τί δέϊ καλῆς γυναικός, εἰ μὴ τὰς φρένας χρηστὰς ἔχοι; *what boots the beauty of a woman if she have not a mind that is chaste?* E. fr. 212.

b. The present indicative sometimes has the force of an emphatic future. Thus, πᾶντ' ἔχεις, εἰ σε τούτων μοῖρ' ἐπικόιτο καλῶν *thou hast all things, should the portion of these honours come to thee* Pindar, Isthm. 4 (5). 14. Present and future occur together in Ant. 4. a. 4.

c. Other examples of the present: Hom. I 318, α 414, ε 484, η 51, θ 138, ξ 56; Hesiod Op. 602 (*ei κε*); Pind. Pyth. 1. 81, 8. 13, Isthm. 2. 33; Bacchylides 5. 187; Hdt. 1. 32; S. Ant. 1032, O. T. 249; E. Hec. 786, fr. 212, 253 (v. l.); T. 2. 39, 3. 9, 4. 59, 6. 86; X. C. 1. 6. 43, H. G. 3. 5, 6. 5. 52, O. 1. 4, 1. 5; P. A. 19 e, Cr. 46 b, Pr. 316 c, 329 a, b, L. 927 c; Isocr. 14. 39; D. 18. 21, 20. 54, 20. 154, 24. 35; Antiphanes fr. 324.

**2361.** Future Indicative. — *ei* σώσαιμ' σ', εἰσθ' μοι χάριν; *should I save thee, wilt thou be grateful to me?* E. frag. 129, τί τῷ πλῆθει περιγενήσεται εἰ ποιήσαιμεν & ἐκείνοι προστάττουσιν; *what profit will there be for the people, if we should do what they enjoin?* L. 34. 6.

a. Other examples: Hom. I 388, K 222, T 100 (B 488, ρ 539, δν (κε) with fut. or subj.); Pind. Ol. 13. 105; S. O. T. 851; Ant. 4. a. 4; T. 1. 121; P. Meno 80 d, Ph. 91 a, L. 658 c; Isocr. 2. 45, 9. 66; Aristotle, Nic. Eth. 1096 b. 6, 1100 b. 4; Lucian, Timon 15.

**2362.** Perfect Indicative (very rare). — *ei* . . . διδάξειεν ὥς οἱ θεοὶ πάντες τὸν

τοιούτον θάνατον ἡγούνται ἀδικον εἶναι, τί μᾶλλον ἐγὼ μεμάθηκα . . . τί ποτ' ἐστὶ τὸ δσιον; *if he should prove that all the gods consider such a death unjust, how have I learned anything more of the nature of piety?* P. Euth. 9 c.

**2363.** Subjunctive (very rare). — *εἰ δὲ βουλοί γε, καὶ τὴν μαντικὴν εἶναι ἐν-χωρήσωμεν ἐπιστήμην τοῦ μέλλοντος ἔσεσθαι* but *if you will, let us agree that mantic too is a knowledge of the future* P. Charm. 173 c. Cp. X. O. 8. 10; A 386 (ἀν with subj.), Ψ 893, δ 388 (?).

**2364.** Imperative. — *εἰ τις τάδε παραβαίνει . . . , ἐναγῆς ἔστω* *if any one transgresses these injunctions, let him be accursed* Aes. 3. 110 (quoted from an ancient imprecation), *τὸ μὲν δὴ ἀργύριον, εἰ μὴ τις ἐπίστατο αὐτῷ χρῆσθαι, οὕτω πόρρω ἀπωθείσθω ὥστε μὴδὲ χρήματα εἶναι* but *as regards money then, if a man does not know how to use it, let him remove it so far from his consideration as not to be regarded even as property* X. O. 1. 14. Cp. P. Hipp. M. 297 e, L. 642 a.

**2365.** An unreal indicative in conjunction with *εἰ* and the optative is very rare.

*εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέραν ξίφος μεθείμεν, δυσκλεῆς ἂν ᾖ ἡν φόβος* (for ἂν εἴη) *for if we should draw the sword upon a purer woman, foul were the murder* E. Or. 1132. Cp. L. 10. 8, X. C. 2. 1. 9 (text doubtful) and X. Ven. 12. 22, P. Alc. 1, 111 e, Lyc. 66.

## TWO OR MORE PROTASES OR APODOSES IN ONE SENTENCE

**2366.** A conditional sentence may have several protases and one apodosis or one protasis and several apodoses. Two such protases or apodoses are coördinate or one of the two is subordinate to the other.

**2367.** Two coördinated protases with a single apodosis, or two coördinated apodoses with a single protasis, may refer to the same time or to different times.

*εἰ δὲ μήτ' ἔστι (τι βέλτιον) μήτ' ἦν μήτ' ἂν εἰπεῖν ἔχοι μηδεὶς μηδέπω καὶ τήμερον, τί τὸν σύμβουλον ἐχρῆν ποιεῖν;* but *if there neither is nor was any better plan, and if yet even to-day no one can suggest any, what was it the duty of the statesman to do?* D. 18. 190, *καὶ γὰρ ἂν καὶ ὑπερφυῖς εἴη, εἰ κατὰ μὲν τῶν Ὀλυνθίων προδόντων πολλὰ καὶ δεῖν' ἐψηφίσασθε, τοὺς δὲ παρ' ὑμῶν αὐτοῖς ἀδικούντας μὴ κολάζοντες φαίνοισθε* and *in fact it would be actually monstrous if, whereas you have passed many severe votes against the betrayers of the Olynthians, you appear not to punish the wrong-doers in your midst* D. 19. 267, *εἰ ἐγὼ ἐπεχείρησα πράττειν τὰ πολιτικά πράγματα, πάλας ἂν ἀπολώλη καὶ οὐτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὐτ' ἂν ἐμμαντὸν* *if I had tried to engage in politics, I should have long ago perished and benefited neither you nor myself at all* P. A. 31 d.

**2368.** When two or more protases are not coördinated in the same sentence, one is of chief importance and any other protasis is subordinate to it. Such protases may follow each other or one may be added after the apodosis; and may show the same or a different modal form.

*ἀξιοῦμεν, εἰ μὲν τινα δῶτε σωτηρίαν ἡμῖν (ἐσομένην), ἔάν διακατερῶμεν πολεμῶντες, διδάξαι καὶ ἡμᾶς κτλ.* *if you see any safety for us if we persist in making war, we beg that you will inform us too what it is* X. H. 7. 4. 8 (here ἔάν διακατερῶμεν

depends on *ei* ὁρᾶτε); εἰς δὲ ἡδέα πρὸς λύπηρά (ιστῆς), εἰς μὲν τὰ ἀναιμὰ υπερβάλλεται ὑπὸ τῶν ἡδέων, εἰς τε τὰ ἐγγύς ὑπὸ τῶν πόρων εἰς τε τὰ πόρρω ὑπὸ τῶν ἐγγύς, ταύτην τὴν πρᾶξιν πράκτεον ἐν ᾗ ἂν ταῦτ' ἐνῇ· εἰς δὲ τὰ ἡδέα ὑπὸ τῶν ἀναιμῶν, οὐ πράκτεα but if you weigh pleasures against pains, if on the one hand what is painful is exceeded by what is pleasurable (whether the near by the distant or the distant by the near), you must adopt that course of action in which this is the case; if on the other hand the pleasurable (is exceeded) by the painful, the former must not be adopted P. Pr. 356 b (here to εἰς ἡδέα ιστῆς are subordinated εἰς μὲν and εἰς δέ, and to εἰς μὲν are subordinated εἰς τε . . . εἰς τε); εἰ δέ σε ἡρόμην ἐξ ἀρχῆς τί ἐστι καλὸν τε καὶ αἰσχρόν, εἰ μοι ἀπερ νῦν ἀπεκρίνω, ἄρ' οὐκ ἂν ὁρθῶς ἀπεέκρισο; but if I had asked you at the start what beauty and ugliness is—if you had answered me as you have now done, would you not have answered me rightly? P. Hipp. M. 289 c; ἢ μὲν πόλεμον αἰρήσθε, μηκέτι ἤκετε δεῦρο ἀνευ ὅπλων, εἰ σωφροεῖτε if you choose war, come no more hither without arms if you are wise X. C. 3. 2. 13, εἰ μετὰ Θηβαίων ἡμῖν ἀγωνιζομένοις οὕτως εἰμαρτο πράξαι, τί χρὴν προσδοκᾶν εἰ μὴδὲ τούτους ἔσχομεν συμμάχους ἀλλὰ Φιλίππῳ προσέθεντο; if it was decreed by fate that we should fare thus with the Thebans fighting on our side, what ought we to have expected if we had not even secured them as allies but they had joined Philip? D. 18. 195.

a. A second protasis may be added to the first protasis to explain or define it. Thus, καὶ οὐ τοῦτο λέξω ἐρχομαι ὥς πολλὸν μὲν ἐλάττως πολλὸν δὲ χείρονας ἔχων ὁμῶς συνέβαλεν· εἰ γὰρ ταῦτα λέγοιμι, Ἀγισιλᾶόν τ' ἂν μοι δοκῶ ἀφρονα ἀποφαίνειν καὶ ἑμαυτὸν μῶρον, εἰ πτανοίην τὸν περὶ τῶν μεγίστων ἐκὼν κινδυνεύοντα and I am not going to say that he made the engagement in spite of having much fewer and inferior troops; for if I should maintain this, I think that I should be proving Agesilaus senseless and myself a fool, if I should praise the man who rashly incurs danger when the greatest interests are at stake X. Ag. 2. 7.

### CONCESSIVE CLAUSES

**2369.** Concessive clauses are commonly formed by καὶ in conjunction with the *ei* or εἰς of conditional clauses: καὶ εἰ (κεῖ), καὶ εἰς (κᾶν) even if, εἰ καί, εἰς καί although.

**2370.** Such concessive clauses are conditional, but indicate that the condition which they introduce may be granted without destroying the conclusion. The apodosis of concessive clauses thus has an adversative meaning, i.e. it states what is regarded as true notwithstanding (ὁμῶς) what is assumed in the protasis.

**2371.** Concessive clauses have the construction of conditional clauses. The protasis, if negative, takes μή.

**2372.** καὶ εἰ (even if) clauses. — καὶ εἰ commonly implies that the conclusion must be true or must take place even in the extreme, scarcely conceivable, case which these words introduce (even supposing that, even in the case that). In such cases the speaker does not grant that the alleged condition really exists. On κᾶν εἰ see 1766 b.

καὶ μὴ πέποιθα, τοδῶρον ἐστ' ἐργαστέον even if I have no confidence, yet the



*deed must be done* A. Ch. 296, *καὶ ἐὰν μὴ ἡμεῖς παρακλησώμεθα, (ἡ πόλις) ἱκανῶς ἐπιμελήσεται* and even if we do not use exhortations, the city will take sufficient care P. Menex. 248 d, *γελᾷ δ' ὁ μῶρος, κἀν τι μὴ γελοῖον ἢ the fool laughs even if there is nothing to laugh at* Men. Sent. 108, *Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἀν δολῇ . . . , καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπύεαι* the king would give many guides to the Mysians even supposing they should want to depart with four-horse chariots X. A. 3. 2. 24.

**2373.** The *καὶ* of *καὶ εἰ* may mean simply *and*, as *καὶ τὰδ' εἴσεται Κρέων* and if Creon learns this S. Ant. 220.

**2374.** Some scholars hold that the difference between *καὶ εἰ* and *εἰ καὶ* is that *καὶ εἰ* concedes a supposition and is used of an assumed fact, while *εἰ καὶ* concedes a fact and is used of an actual fact. But this distinction cannot be supported. *καὶ εἰ* sometimes differs from *εἰ καὶ* only in being more emphatic. When an actual fact is referred to, we expect *εἰ καὶ*; but *καὶ εἰ* sometimes occurs, as *ἴσως τοι, καὶ βλέποντα μὴ 'πρόθουν, θανόντ' ἀν οἰμώξαιαν* perhaps, though they did not miss him when alive, they will lament him now that he is dead S. Aj. 962, cp. *πειστέον, καὶ μηδὲν ἡδύ* although it is in no wise sweet, I must obey S. O. T. 1516.

**2375.** *εἰ καὶ* (although) clauses. — *εἰ καὶ* commonly admits that a condition exists (*granting that*), but does not regard it as a hindrance. The condition, though it exists, is a matter of no moment so far as the statement in the principal clause is concerned.

*εἰ καὶ τυραννεῖς* king though thou art S. O. T. 408, *πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως οἷα πόσι συνέστιν* though thou canst not see, thou yet dost feel with what a plague our city is afflicted S. O. T. 302, *εἰ καὶ τῷ σμικρότερον δοκεῖ εἶναι* although it seems too unimportant to some P. Lach. 182 c.

**2376.** The verb is omitted in *εἰ καὶ γελοιότερον εἶπεν* though the expression be ridiculous P. A. 30 c (cp. 944).

**2377.** The *καὶ* of *εἰ καὶ* may go closely with a following word. Here the meaning is either *also* or *indeed*; as *εἰ καὶ δυνήσκει γε* if thou shalt also be able (besides having the will) S. Ant. 90, *δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών* a strange thing truly hast thou uttered, if, though slain, thou indeed livest S. Aj. 1127. Where traction is assumed (*εἰ μὴ καὶ* for *εἰ καὶ μὴ*) the *καὶ* is intensive, as *εἰ μὴ καὶ νῦν . . . ἀλλά* if not already . . . at least T. 2. 11. 6, *εἰ μὴ καὶ δέθρακεν* unless he has actually done it 6. 60. 3.

**2378.** *εἰ (ἐὰν) καὶ* not infrequently means *even if* in prose as well as poetry.

*εἴθετο μᾶλλον συνειδέναι ἑμᾶς, ἴν', εἰ καὶ βούλοιντο κακὸς εἶναι, μὴ ἔξελι ἀντ' ὧ* he preferred rather that you should know of it, in order that, even if he should wish to be base, it might not be possible L. 20. 23, *ἀλλ' εἰ καὶ μηδὲν τούτων ὑπῆρχεν ἡμῖν, οὐδ' ὥς χαλεπὸν ἐστί γινῶναι περὶ αὐτῶν ὁπότεροι τᾶληθῇ λέγουσιν* but even if I had none of these points to rely on, even so it is not difficult to find out which tells the truth D. 41. 15. Cp. also Ant. 5. 27, And. 1. 21, L. 31. 20; Is. 11. 23, D. 16. 24, Aes. 3. 211. *εἰ καὶ* for *καὶ εἰ* is especially common in Isocrates, who does not use *καὶ εἰ* or *εἰ* except in 21. 11. Demosthenes is not fond of *καὶ εἰ*, and often substitutes *κἀν εἰ* for it (19. 282, 24. 109, 45. 12). Cp. 1766 b.

**2379.** *εἰ (ἐὰν)* sometimes has a concessive force (X. Eq. 1. 17). *εἴπερ (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. 18. 8.

**2380.** *ἐπεὶ*, usually with a following *γέ*, is sometimes translated *although*, where a speaker is strictly giving the reason for his statement of a fact (or for something in that statement) and *not* for the fact itself. Here there is a thought in the speaker's mind which is suppressed. Thus, *ἀσχύνοίμην ἂν ἔγωγε τοῦτο ὁμολογεῖν, ἐπεὶ πολλοὶ γέ φᾶσι τῶν ἀνθρώπων* *for my part I should be ashamed to acknowledge this (and I say this for myself) since there are many men who do assert it* P. Pr. 333 c.

**2381.** Negative concessive clauses have οὐδ' (*μηδ'*) εἰ or εἰάν *not even if*. Here *not* (οὐ-, μη-) belongs to the leading clause, while *even* (-δέ, cp. καί) belongs to the dependent clause. The negative is frequently repeated in the leading clause.

οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλῆθει οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους *even if all the Persians should come, we should not exceed the enemy in numbers* X. C. 2. 1. 8, *μη θορυβήσητε, μηδ' εἰ ἂν δόξω τι ὑμῖν μέγα λέγειν* *do not raise a disturbance, even if I seem to you to be speaking presumptuously* P. A. 20 e. Cp. 2382.

**2382.** The idea of concession or opposition is often expressed by the participle alone (2066) or by the participle with *καίπερ* or *καὶ ταῦτα* (2083). The negative is οὐ. In negative concessive sentences we find also the participle with οὐδέ (*μηδέ*), οὐδέ (*μηδέ*) *περ*.

οὐδέ πεπορθὸς κακῶς ἔχθρὸν εἶναι μοι τοῦτον ὁμολογῶ *not even though I have been ill-treated do I admit that he is my enemy* D. 21. 206, *γυναῖκι πείθου μηδὲ τάλπηθ κλύων* *listen to a woman, even if thou dost not hear the truth* E. fr. 440.

## TEMPORAL CLAUSES

**2383.** Temporal clauses are introduced by conjunctions or relative expressions having the force of conjunctions

A. Denoting time usually *the same* as that of the principal verb:

ὅτε, ὁπότε, ἡνίκα, ὁπηνίκα *when*; ὅσakis *as often as*; ἕως, μέχρι (rarely ἄχρι), ὅσον χρόνον *so long as*; ἕως, ἐν ᾧ (rarely ἐν ὅσῳ and ἕστε) *while*.

N. 1. — *ἕως* means *so long as* in reference to actions that are coextensive; *while*, in reference to actions not coextensive.

N. 2. — *ἡνίκα, ὁπηνίκα* have the force of *what time, at the moment when, when*, (rarely *while*), and are more precise than *ὅτε*.

N. 3. — Poetic or Ionic are εἴτε (= *ὅτε*) *when*, ἥμος (only with the indicative) *when*, ὅπως *when* (*ὅκως* in Hdt. of antecedent action), ὅφρα *so long as*. Hom. has εἰος (i.e. ἥος) or εἰως for ἕως.

N. 4. — *ἕστε* is used (rarely) in lyric, Sophocles, Euripides, Herodotus, Xenophon.

B. Denoting time usually *prior* to that of the principal verb:

ἐπεὶ, ἐπειδὴ *after, after that* (less exactly *when*); ἐπεὶ πρῶτον, ὥς (or ἐπεὶ) τάχιστα, ἐπειδὴ τάχιστα (rarely ὅπως τάχιστα) *as soon as*; ἐξ οὗ (rarely ἐξ ὧν), ἐξ ὅτου, ἀφ' οὗ *since, ever since*; ὥς *when, as soon as, since*.

N. — *ἐπειτα* *after* is very common in Herodotus.

C. Denoting time *subsequent* to that of the principal verb:

ἔως, ἔσπε, μέχρι, μέχρι οὐ (rarely ἄχρι), ἄχρι οὐ *until*: followed by a finite verb.

πρὶν, πρότερον ἢ *before, until*: followed by a finite verb or by an infinitive.

N. — Homer has also ὄφρα (also final), εἰς ὅτε (κε), εἰς ὃ (κε). Herodotus has ἔς ὃ, ἔως οὐ, ἔς οὐ *until*. ὁπότε with the optative in Homer after a past tense of a verb of *waiting* or *expecting* means *for the time when* (H 414). ἔσπε (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 ἔως is rare (2171).

2384. Demonstrative adverbs in the principal clause often correspond to the relative conjunctions, as ὅτε . . . τότε, ἐν ᾧ . . . ἐν τούτῳ, ἔως . . . τέως (μέχρι τούτου). So also ἐπεὶ . . . τότε, ὡς (ὅτε) . . . ἐνταῦθα, etc.

2385. Some temporal conjunctions also denote *cause*:

ὅτε, ὁπότε, ἐπεὶ, εὖτε (poet.), ἐπειδὴ *since, whereas, ὡς because*. ὡς means also *as, as to, rarely, in prose, in order that*. ἔως in Homer has in part become a final conjunction (2419); for the Attic use, see 2420.

2386. A temporal sentence and a conditional sentence may occur in close conjunction without marked difference of signification.

ὅταν δὲ νοσήσωσιν, ὑγιεῖς γενόμενοι σφύζονται. ἂν τέ τις ἄλλη συμφορὰ καταλαμβάνῃ αὐτοὺς, τὰ ἐναντία ἐπιγινόμενα ὀνήσῃσιν *whenever they fall ill, they are saved by regaining their health; and if ever any other calamity overtakes them, the reversal to prosperity that follows is to their benefit* Ant. 2. β. 1.

2387. A temporal conjunction is often used in Greek where English employs a conditional or a concessive conjunction.

οὐκ ἂν ἔγωγε Κρονίου ἄσπον ἰκοίμην, . . . ὅτε μὴ αὐτὸς γε κελεύοι *I would not draw nearer to Cronus' son unless (lit. when not) he should himself bid me* Z 248.

2388. The time denoted by a temporal clause is not always solely contemporaneous, antecedent, or subsequent to that of the principal clause, but may overlap with the time of the principal clause (before and at the same time, at the same time and after, until and after).

ἐπεὶ δὲ ἡσθέnei Δαρείος καὶ ὑπώπτεue τελευτὴν τοῦ βίου, ἐβούλετο τῷ παῖδι παρῆναι *when Darius was ill and suspected that his life was coming to an end, he wished his two sons to be with him* X. A. 1. 1. 1 (here the situation set forth by ἡσθέnei and ὑπώπτεue occurred both before and after the time indicated in ἐβούλετο), τοιαῦτα ἐποίηε ἔως διεδίδου πάντα ἃ ἔλαβε κρέα *he kept doing thus until he saw that (and so long as) he was distributing all the meat he had received* X. C. 1. 3. 7 (the imperfect is rare with ἔως or πρὶν *until*), ὁ δ' ἔν τε τῷ παρόντι πρὸς τὰ μνημόματα ἀπελογεῖτο καὶ ἐτοῖμος ἦν πρὶν ἐκπεῖν κτερεσθαι *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  $\delta\upsilon$  (2402).

b. Strictly  $\delta\tau\epsilon$ ,  $\epsilon\upsilon\theta\alpha$ ,  $\omega\varsigma$ , 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  $\sigma\iota$ , except when the special construction requires  $\mu\eta$ ). 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  $\mu\eta$ . 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  $\delta\upsilon$ , the optative, or (rarely) the indicative.

Temporal conjunctions with the subjunctive take  $\delta\upsilon$ . (For exceptions, see 2402, 2412, 2444 b.)  $\delta\upsilon$  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  $\sigma\iota$ ). 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).

*δτε ταῦτα ἦν, σχεδὸν μέσαι ἡσαν ὥστες ἡ was about midnight when this was taking place* X. A. 3. 1. 33, cp. 1. 1. 1, cited in 2388, *ἤρκα δὲ δειλὴ ἐγένετο, ἐφάνη κομπορὸς but when it was getting to be afternoon, a cloud of dust appeared* 1. 8. 8, *μέχρι ἀπὸ τοῦ ἰσού ἡγοῦντο, προθύμως ἐπόμεθα as long as they led on equal terms we followed willingly* T. 3. 10, *ὅσον χρόνον ἐκαθέζετο . . . ἀμφὶ τὴν περὶ τὸ φρούριον οἰκονομῶν, . . . ἀπῆγον ἵππους as long as he was employed with regulations about the fortress, they kept bringing horses* X. C. 5. 3. 25, *ἐν ᾧ ὠπλίζοντο, ἤκον . . . οἱ σκοποὶ while they were arming, the scouts came* X. A. 2. 2. 15, *ἕως ἐστὶ καίρος, ἀντιλάβεσθε τῶν πρᾶγμάτων 'while there is opportunity, take our public policy in hand'* D. 1. 20.

N. *μémημαι*, *οἶδα*, *ἀκούω* often take *δτε* when instead of *δτι* *that*. Thus, *μémημαι δτε ἐγὼ πρὸς σέ ἦλθον I remember when (that) I came to you* X. C. 1. 6. 12. *ἤρκα* (and *ἦμος* in poetry) has a similar use. *οἶδα δτε*, *ἀκούω δτε* are probably due to the analogy of *μémημαι δτε*, originally *I remember (the moment) when*.

B. Temporal clauses denoting time *prior* to that of the principal verb (2383 B).

*ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντᾳ ὡς ἐγένετο but after he came out, he announced to his friends how the trial of Orontas had resulted* X. A. 1. 6. 5 (observe that the aorist, and not the pluperfect, is commonly used to denote time previous to that of the main verb; cp. 1943), *ἐπειδὴ δὲ ἐτελεσθήσε Δάρειος . . . Τισσαφέρνης διαβάλλει τὸν Κύρον after Darius died Tissaphernes calumniated Cyrus* 1. 1. 3, *ὡς τάχιστα ἕως ὑπέφαιεν, ἐθόοντο as soon as daylight indistinctly appeared, they sacrificed* 4. 3. 9, *ἐξ οὗ φίλος εἶναι προσποιεῖται, ἐκ τούτου βυᾶς ἐξηπάτηκεν ever since Philip pretended to be friendly, from that time on he had deceived you* D. 23. 193. (On *ever since* expressed by the dative of the participle, see 1498.)

C. Temporal clauses denoting time *subsequent* to that of the principal verb (2383 C).

*ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοὶ they waited until the generals arrived* X. H. 1. 1. 29, *λοιδοροῦσι τὸν Σωτηρίδαν ἕστε ἠνάγκασαν . . . πορεύεσθαι they kept reviling Soteridas until they forced him to march on* X. A. 3. 4. 49, *καὶ ταῦτα ἐποιοῦν μέχρι σκότους ἐγένετο and they kept doing this until darkness came on* 4. 2. 4, τοῦς Ἕλληνας ἀπελῶσατο δουλείᾳς ὥστ' ἐλευθέρους εἶναι μέχρι οὗ πάλιν αὐτοὶ αὐτοὺς κατεδουλώσαντο *she released the Greeks from slavery so as to be free until they enslaved themselves* P. Menex. 215 a.

2396. When the principal verb is a past indicative with *ἄν* and denotes non-fulfilment, a temporal clause has, by assimilation of mood, a past tense of the indicative denoting non-fulfilment.

*δηρὴν ἐφαίνετο ταῦτα πεποιηκώς . . . ὥμολογεῖ' ἄν ἡ κατηγορίᾳ τοῖς ἔργοις αὐτοῦ if it appeared that he had ever done this, his form of accusation would tally with his acts* D. 18. 14 (here *whenever* would make the condition ambiguous). *ἐβασάνιζον ἄν μέχρι οὗ αὐτοῖς ἐδόκει they would have kept questioning them under torture as long as they pleased* 53. 25, *οὐκ ἄν ἐπαύμην . . . ἕως ἀπεπειράθην τῆς σοφίας ταυτοῦ I would not cease until I had made trial of this wisdom* P. Crat. 306 c. See 2185 b.

**2397.** The negative is μή only when the temporal relation is regarded as conditional.

ὅποτε τὸ δίκαιον μὴ οἶδα, ὃ ἐστὶ, σχολῇ εἶσομαι εἴτε ἀρετὴ τις οὕσα τυγχάνει εἴτε καὶ οὐ when (if) I do not know what justice is, I am scarcely likely to know whether it is or is not a virtue P. R. 354 c.

#### TEMPORAL CLAUSES REFERRING TO THE FUTURE

**2398.** The future indicative is rarely used in temporal clauses; and when used refers to definite time.

τηνικαῦτα . . . ὅτε οὐδ' ὃ τι χρὴ ποιεῖν ἔξετε at that time, when you will not be able to do even what is necessary D. 19. 262.

a. The future is rare because that tense does not usually make clear the difference between action continuing and action simply occurring in the future. ὅτε with the future indicative has thus been almost entirely displaced by ὅταν with the subjunctive.

b. For the future with κέ in θ 318 the subjunctive is probably correct.

**2399.** Temporal clauses referring indefinitely to the future take either the subjunctive with ἄν or the optative without ἄν.

a. The addition of ἄν produces the forms ὅταν, ὁπόταν; ἐπᾶν, ἐπὴν (both rare in Attic), ἐπειδὴν. ὥς ἄν, μέχρι ἄν, ὥσ' ἄν mean as long as or until. ὥς when scarcely ever takes ἄν (for ὥς ἄν while ὥς ἄν is read in S. Aj. 1117, Ph. 1330).

b. The temporal conjunctions have here, in general, the same constructions as conditional ἐάν or εἰ. Thus ὁπόταν = ἐάν ποτε, ὁπότε = εἰ ποτε.

**2400.** The present marks the action as continuing (not completed), the aorist marks the action as simply occurring (completed). The present usually sets forth an action contemporaneous with that of the leading verb; the aorist, an action antecedent to that of the leading verb.

a. The present may denote time antecedent when the verb has no aorist, and in the case of some other verbs: Thus, (ὁ πόλεμος) δὲ λυπήσει ἕκαστον, ἐπειδὴν παρῇ the war which will afflict every one when it comes D. 8. 35, ἐπειδὴν ἀκούῃ . . . ἐτρέπου κρινοντας, τί καὶ ποιήσῃ; when he hears that they are prosecuting other men, what should he then do? 19. 138.

#### FUTURE TEMPORAL CLAUSES WITH THE SUBJUNCTIVE

**2401.** Temporal clauses referring to the future take the subjunctive with ἄν in sentences corresponding to more vivid future conditions. The principal clause has the future indicative or any form of the verb referring to the future except the simple optative. The negative is μή.

ἤρκα δ' ἄν τις βῆμας ἀδικῇ, ἡμεῖς ὑπὲρ βῶν μαχοῦμεθα but when any one wrongs you, we will fight in your defence X. C. 4. 11, ὅταν μὴ σθένω, πεπαύσομαι when my strength fails, I shall cease S. Ant. 91, ἐπειδὴν ἅπαντ' ἀκούσῃτε, κρίνατε when you have heard everything, decide D. 4. 14, ἐμοὶ . . . δοκεῖ, ἐπᾶν τάχιστα ὀρίστησιν, ἔναι in my judgment we must go as soon as we have breakfasted X. A. 4.

6. 9, *μέχρι δ' ἂν ἐγὼ ἦκω, αἱ σπονδαὶ μερόντων* *but until I return, let the armistice continue* 2. 3. 24, *λῆξω . . . ἕως ἂν ἀκούειν βούλησθε* *I will speak so long as you wish to listen* D. 21. 130, *περιμένετε ἔστ' ἂν ἐγὼ ἔλθω* *wait until I come* X. A. 5. 1. 4, *μὴ ἀναμένωμεν ἕως ἂν πλείους ἡμῶν γένωνται* *let us not wait until the enemy outnumber us* X. C. 3. 3. 46, *οὐκ ἀναμένωμεν* (present as emphatic future) *ἕως ἂν ἡ ἡμετέρα χώρα κακῶται* *we do not wait until our land shall be ravaged* 3. 3. 18. The present subjunctive is rare with *ἕως* *until*, and marks overlapping action (here = *ἕως ἂν ἴδωμεν κακουμένην*).

**2402.** The subjunctive without *ἂν* (*κέ*) is sometimes found in poetry and in Herodotus; in Attic prose only with *μέχρι, μέχρι οὖ* *until* (and *πρίν*, 2144 b). Thus, *ἐβούλευσαν δεσμοῖς αὐτοῦς φυλάσσειν μέχρι οὖ τι ξυμβῶσιν* *they decided to guard them in fetters until they should reach some agreement* T. 4. 41. The omission of *ἂν* is more common after temporal conjunctions than after *εἰ* (2327 a) and in writers later than Homer lends an archaic colouring to the style.

**2403.** The principal clause may be a potential optative, which is at times nearly equivalent to the future: *ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἰς Ἀθηναίων λείπηται, οὐδέποτ' ἂν συμβουλεύσαιμι ποιήσασθαι τῇ πόλει* *so long as a single Athenian is left, I never would recommend the city to make peace* D. 19. 14.

#### FUTURE TEMPORAL CLAUSES WITH THE OPTATIVE

**2404.** Temporal clauses referring to the future in sentences corresponding to less vivid future conditions usually take the optative without *ἂν*. An optative referring to the future stands in the principal clause (2186 b). The negative is *μή*.

*τεθναῖην, ὅτε μοι μηκέτι ταῦτα μέλοι* *may I die, when I shall no longer care for these delights* Mimnermus 1. 2, *πεινῶν φάγοι ἂν ὅποτε βούλοιο* *when hungry he would eat whenever he wished* X. M. 2. 1. 18, *εἰ δὲ βούλοιο τῶν φίλων τινα προτρέψασθαι, ὅποτε ἀποδημοῖς, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιήης;* *should you desire to induce one of your friends to care for your interests when you were away from home, what would you do?* 2. 3. 12, *δέοιτό γ' ἂν αὐτοῦ μένειν, ἕως ἀπέλθοις* *he would beg him to remain until you should depart* X. C. 5. 3. 13 (here the temporal clause depends on *μένειν*, itself dependent on *δέοιτο* ἂν).

**2405.** The optative with *ἂν* (*κέ*) in Homer, where Attic would have the simple optative, is potential or virtually equivalent to a future. Thus, *αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς . . . , ἐπὴν γόου ἐξ ἔρον εἴην* *for let Achilles slay me forthwith, when I have satisfied my desire for lamentation* Ω 227. Cp. I 304, δ 222, *ἕως κε β 78* (potential), *εἰς δ κε Ω 70* (elsewhere this expression always takes the subjunctive in Homer).

**2406.** The potential optative or indicative (with *ἂν*) having its proper force may appear in temporal clauses (cp. 2353).

*φυλάξας . . . τὸν χειμῶν' ἐπιχειρεῖ, ἥνικ' ἂν ἡμεῖς μὴ δυναίμεθ' ἐκεῖσ' ἀφικέσθαι* *by watching for winter to set in he begins his operations when we are unable (he thinks) to reach the spot* D. 4. 31. Cp. 2406.

**2407.** The principal clause rarely has the present or future indica-

tive, when the temporal clause has the optative without *ἄν* (cp. 2360, 2361, 2573 b, c).

*φρονήσεως δὲ πολλῆς πρὸς τοὺς πολλοὺς πλείους . . . , ὅποτε καιρὸς παραπέσοι when the critical moment arrives, he must have great judgment to cope with forces much more numerous than his own* X. Hipp. 7. 4, αἰπύ οἱ ἐσσεῖται . . . *rhas ἐνιπρήσαι, ὅτε μὴ αὐτὸς γε Κρονίων ἐμβάλοι αἰθόμενον δᾶλδον νήεσσι 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 οὐκ ἄν τοι χραίσμη κίθαρις . . . , *δὲ ἐν κονίῃσι μεγέλης thy cithern will not avail thee when thou grovellest in the dust* Γ 55.

**2408.** After a secondary tense introducing indirect discourse (real or implied) the optative may represent the subjunctive with *ἄν* as the form in which the thought was conceived.

*παρήγγειλαν, ἐπειδὴ δεικνύσαιεν . . . πάντας ἀναπαύεσθαι καὶ ἔπεσθαι ἥνικ' ἄν τις παραγγέλλῃ they issued orders that, when they had supped, all should rest and follow when any one should give the command (= ἐπειδὴ δεικνύσῃτε . . . ἀναπαύεσθε) X. A. 3. 5. 18, ἐπιμεῖναι κελεύσαντες ἕστε βουλευσάντο, ἔθοντο ordering them to wait until they had taken counsel, they proceeded to sacrifice (= ἐπιμεῖναι ἕστ' ἂν βουλευσώμεθα) 5. 5. 2, ἔδοξεν αὐτοῖς . . . προῖέναι . . . , ἕως Κόρυς συμμείξειαν they resolved to keep advancing until they should join Cyrus (= προῖεναι ἕως ἂν συμμείξωμεν) 2. 1. 2.*

#### TEMPORAL CLAUSES IN GENERIC SENTENCES

**2409.** If the leading verb denotes a repeated or customary action or a general truth, a temporal clause takes the subjunctive with *ἄν* after primary tenses, the optative after secondary tenses. The negative is *μή*. Cp. 2336.

a. A present tense denotes action continuing (not completed) and is of the same time as that of the leading verb; an aorist tense denotes action simply occurring (completed) and time usually antecedent to that of the leading verb when the action of the dependent clause takes place before the action of the main clause. In clauses of contemporaneous action the aorist denotes the same time as that of the main verb; in clauses of subsequent action, time later than that of the main verb.

b. *ὥς* is rare in these temporal clauses (Hdt. 1. 17, 4. 172; *ὅπως* with the optative occurs in 1. 17, 1. 68).

c. On Homeric similes with *ὥς ὅτε*, *ὥς ὅποτε*, 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.

*μαίνόμεθα πάντες ὅποτεν ὀργιζώμεθα we are all mad whenever we are angry* Philémon 184, *φωνή τις, ἥ, ὅταν γένηται, δὲ ἀποτρέπει με a kind of voice which,*



whenever it comes, always deters me P. A. 31 d, *ὅταν σπεύδῃ τις αὐτός, χὼ θεὸς συνάπτεται whenever a man is eager himself, God too works with him* A. Pers. 742, *ὥς ἂν σφίγῃται τὸ σκάφος . . . , χρὴ καὶ αὐτὴν καὶ κυβερνήτην . . . προ῀δουμι εἶναι . . . , ἐπειδὴν δ' ἡ θάλαττα ὑπέρσχη, μάταιος ἡ σπουδὴ 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, *ποιούμεν ταῦθ' ἐκαστοῦ' . . . ὥς ἂν αὐτὸν ἐμβάλωμεν ἐς κακὸν we do this on each occasion until we plunge him into misfortune* Ar. Nub. 1458.

**2411.** The verb of the main clause may stand in the participle, or in other tenses than the present indicative: *καίπερ τῶν ἀνθρώπων, ἐν ᾧ μὲν ἂν πολεμῶσι, τὸν παρόντα (πόμενον) δὲ μέγιστον κρίνόντων although men always consider the present war the greatest so long as they are engaged in it* T. 1. 21, *ὅταν δ' ἐτέρῳ ταῦτα παράδῃ, καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν but whenever he surrenders these rights to another, he destroys once and for all his own sovereignty* Aes. 3. 233, *πολέμοι . . . ἤδη ὅταν . . . καταδουλώσωνται τινες, πολλοὺς δὲ βελτίους ἡγάγκασαν εἶναι enemies ere now have forced improvement upon those whom they have enslaved* X. O. 1. 23 (cp. 2338), *πολλάκις ἐθαύμασα τῆς τόλμης τῶν λεγόντων ὑπὲρ αὐτοῦ, πλὴν 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* (κέ) is frequently omitted in Homer, and occasionally in lyric and dramatic poetry and in Herodotus, e.g. *ἐπεὶ δ' ἀμάρτη, κείνος οὐκέτ' ἔστ' ἀνὴρ ἀβουλος but whenever a man commits an error, that man is no longer heedless* S. Ant. 1025.

**2413.** The present indicative is very rarely used instead of the subjunctive with *ἂν* in temporal clauses of indefinite frequency. Thus, *περὶ τῶν ἄλλων τῶν ἀδικούντων, ὅτε (δρου conj.) δικάζονται, δεῖ παρὰ τῶν κατηγορῶν πυνθέσθαι κτλ. regard to other malefactors, one has to learn during their trial (lit. when they are tried) from the accusers* L. 22. 22. Cp. 2342.

**2414.** In temporal sentences of indefinite frequency the temporal clause has the optative when the principal clause has the imperfect or any other tense denoting a past customary or repeated action.

*ἐθήρηνεν ἀπὸ ἵππου ὅποτε γυμνάσαι βούλοιο αὐτόν he was wont to hunt on horseback, whenever he wanted to exercise himself* X. A. 1. 2. 7, *ὅποτε ὥρᾳ εἴη ἀρίστου. ἀνέμενεν αὐτοὺς ἵστε ἐμφάγοιεν τι whenever it was breakfast time, he used to wait until they had eaten something* X. C. 8. 1. 44, *περιεμένονεν ἐκαστοτε ὥς ἀνοιχθεῖν τὸ δεσμωτήριον· ἐπειδὴ δὲ ἀνοιχθεῖν, εἰσῆμεν we used to wait about on each occasion until the prison was opened; but when(ever) it was opened, we used to go in* P. Ph. 59 d. (Observe that *ἀνοιχθεῖν* 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 = *ὥς ἂν ἀνοιχθῇ*).

**2415.** The optative is rare after a primary tense, and occurs only when that tense includes a reference to the past (ω 254; cp. 2573). — *ὅτε κεν* with the optative occurs once (I 525).

**2416.** Other tenses than the imperfect in the principal clause: *ἀλλ' ὅτε δὴ . . .*

ἀνῆλθεν Ὀδυσσεύς, στάσκειν, ὅπαι δὲ ἔβασκε κτλ. (cp. 495) but *whenever Odysseus arose, he always kept his position and looked down* Γ 215, ὅποτε προσβλέψει τις τῶν ἐν ταῖς τάξεσιν, εἰπεν ἄν κτλ. *whenever he looked toward any of the men in the ranks, he would say, etc.* X. C. 7. 1. 10. Cp. 2341.

**2417.** The indicative (cp. 2342) is rare in temporal clauses of past indefinite frequency, as καὶ ἦδον καὶ ἐχόρευον ὅποτε οἱ πολέμοι αὐτοὺς θεῖσθαι ἐμελλον *they both sang and danced whenever the enemy were likely to look at them* X. A. 4. 7. 16. So with δσάκις referring to particular events of repeated occurrence, as δσάκις κεχορήγηκε . . . πεῖκηκε *as often as he has been choregus, he has gained a victory* X. M. 3. 4. 3.

#### TEMPORAL CLAUSES DENOTING PURPOSE

**2418.** Temporal conjunctions denoting limit as to duration (*so long as, while*) or limit as to termination (*until, till*) may imply purpose.

a. So ἕως *till, against the time when, in order that*, πρὶν *before, in order that not*. ὅρα (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 ἕως and the subjunctive (with or without ἄν) has a touch of purpose.

**2419.** In the *Odyssey* ἕως, usually with the aorist optative after a secondary tense, is almost a final conjunction. Thus, δῶκεν . . . ἔλαιον εἰως χυτλώσαιτο *she gave olive oil that (against the time when) she might anoint herself* γ 79. So δ 799, ε 385, τ 367. In ι 375 the present optative expresses durative action (θερμαίνονται *gradually get hot*).

**2420.** After a secondary tense ἕως 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 ἄν, denoting mere futurity, might have been used instead.

σπορδᾶς ἐποίησαντο ἕως ἀπαγγελθῆναι τὰ λεχθέντα *they made a truce (which they hoped would last) until the terms should be announced* X. H. 3. 2. 20 (here we might have had ἕως ἄν ἀπαγγελθῇ), τὰ ἄλλα χωρία εἶχον μένοντες ἕως σφίσι κἀκεῖνοι ποιήσων (= ἄν ποιήσωσι) τὰ εἰρημένα *they retained the other places, waiting until they (the Lacedaemonians) on their part should have performed for them (the Athenians) what had been agreed on* T. 5. 35. Compare ἕως ἄν ταῦτα διαπράξωνται φυλακῇ . . . κατέλιπε *he left a garrison (to remain there) until they should settle these matters* X. H. 5. 3. 25 (here ἕως διαπράξαιτο might have been used). Other examples are L. 13. 25, Is. 1. 10, 7. 8 (ἕως οὐ?), X. H. 4. 4. 9, D. 27. 5, 29. 43 (τέως), 33. 8; cp. also Ar. Eq. 133. Present optative in T. 3. 102, X. H. 5. 4. 37.

**2421.** ἕως ἄν with the optative occurs rarely where it might be thought that the simple optative or ἄν with the subjunctive should be used. Many editors emend, but ἄν may generally be defended as potential, expressing the conviction of the agent. Thus, εἰλεσθε ἀνδρας εἰκοσι· τούτους δὲ ἐπιμελεῖσθαι τῆς πόλεως, ἕως ἄν οἱ νόμοι τεθεῖεν *you elected twenty men whose duty it should be to care for the State until such a time as in all probability the laws would be made* And. 1. 81. Cp. S. Tr. 687, L. 17, 15, P. Ph. 161 d. So δταν A. Pers. 450, πρὶν ἄν X. H. 2. 3. 48, 2. 4. 18.

SUMMARY OF THE CONSTRUCTIONS OF *ἕως* AND OF OTHER  
WORDS MEANING BOTH *SO LONG AS* AND *UNTIL*

*ἕως* *so long as, while*

*Temporal Limit as to Duration (during the time when)*

**2422.** Indicative, when the action of the temporal clause denotes definite duration in the present or past. The present often connotes cause (*while, now that, because*). The imperfect is used of past action: the main clause has the imperfect usually, but the aorist occurs (T. 5. 60).

**2423.** Subjunctive (present) with *ἄν*, when the action lies in the

a. Future, and the verb of the main clause is future indicative or an equivalent form.

b. Present, and the verb of the main clause states a present customary or repeated action or a general truth.

**2424.** The present optative (of future time) is very rare: in dependence on a past tense (X. H. 5. 4. 37, Aristotle, Athen. Pol. 28 end); by regular assimilation (2186 b) in a *less* vivid condition (P. Th. 155 a).

*ἕως* *until, till*

*Temporal Limit as to Termination (up to the time when)*

**2425.** Indicative, of a definite present or past action. The present connotes cause. The aorist is normally used of past action: the main verb is usually imperfect, but the aorist occurs (I. 17. 12).

a. Of a future action the future is very rare: X. C. 7. 5. 39 (4 5 Hdt. 9. 58).

**2426.** Subjunctive with *ἄν*, when the action lies in the

a. Future, and the main clause contains a verb referring to the future (except the optative without *ἄν*). The tense is usually the aorist: the present marks overlapping.

b. Present, and the verb of the main clause states a present customary or repeated action or a general truth.

**2427.** Optative (usually aorist), when the action lies in the

a. Future, and depends on an optative with *ἄν*.

b. Past, and depends on a secondary tense expressing or implying indirect discourse. Here the optative represents *ἄν* with the subjunctive after a primary tense.

c. Past, and the verb of the main clause states a past customary or repeated action.

N.—The present optative in b is rare; the future optative occurs only in X. H. 4. 4. 9, where some read the aorist.

**2428.** Conjunctions meaning *until* may have, as an implied or expressed

antecedent, *μέχρι τούτου up to the time*. Thus, *μέχρι τούτου Λασθένης φίλος ὠνομάζετο, ἔως προέδωκεν Ὀλυνθόν* *Lasthenes was called a friend (up to the time when) until he betrayed Olynthus* D. 18. 48.

**2429.** With conjunctions meaning *until*, when the principal clause is *affirmative*, it is implied that the action of the verb of the principal clause continues only up to the time when the action of the verb of the *until* clause takes place. Thus, in the passage cited in 2428, it is implied that Lasthenes ceased to be called a friend after he had betrayed Olynthus.

a. When the principal clause is *negative*, it is implied\* that the action of the verb of the principal clause does not take place until the action of the *until* clause takes place; as in *οὐ πρότερον ἐπαύσαντο ἕως τῇ πάλιν εἰς στάσεις κατέστησαν* *they did not stop until they divided the city into factions* L. 25. 26. In sentences like *δεῖ μὴ περιμένειν ἕως ἂν ἐπιστώσιν* *we must not wait until they are upon us* (I. 4. 165), by reason of the meaning of *περιμένειν* the action of the principal clause ceases before the action of the *until* clause takes place.

### GENERAL RULE FOR ΠΡΙΝ BEFORE, UNTIL

**2430.** *πρίν* is construed like other conjunctions meaning *until* except that it takes the infinitive as well as the indicative, subjunctive, and optative.

**2431.** After an *affirmative* clause *πρίν* usually takes the infinitive and means *before*.

**2432.** After a *negative* clause *πρίν* means *until*, and usually takes the indicative (of definite time), the subjunctive or optative (of indefinite time).

a. The subjunctive or optative is never used with *πρίν* unless the principal clause is negative.

b. When the principal clause is negative, *πρίν* is construed like *ἕως* and other words for *until* (*οὐ πρίν* = *ἕως*).

**2433.** When the principal clause is affirmative, the clause with *πρίν* simply adds a closer definition of the time. When the principal clause is negative, *πρίν* defines the time as before, but the closer definition serves also as a *condition* that must be realized before the action of the principal clause can be realized. Thus, *μὴ ἀπέλθῃτε πρίν ἂν ἀκούσῃτε* *do not go away until you hear* X. A. 5. 7. 12 (i.e. *without hearing* = *ἔὰν μὴ ἀκούσῃτε*). Cp. *οὔτε γὰρ εἰρήνην οἶδν τε βεβαίαν ἀγαγεῖν, ἢν μὴ κοινῇ τοῖς βαρβάροις πολεμήσωμεν, οὐθ' ὁμονοῆσαι τοὺς Ἕλληνας, πρίν ἂν . . . τοὺς κινδύνους πρὸς τοὺς αὐτοὺς ποιησώμεθα* *neither is it possible to make a lasting peace unless we war in common against the barbarians, nor can the Greeks attain unanimity of sentiment until we encounter our perils in the front of the same enemies* I. 4. 173.

**2434.** *πρίν* is used with the aorist or (less often) with the imperfect indicative only when *πρίν* is equivalent to *ἕως until*; but, when the verb of the main clause is negated, *πρίν* may be translated by *before* or *until*. When *πρίν* must be rendered by *before*, it takes the infinitive.

ταῦτα ἐποιοῦν πρὶν Σωκράτης ἀφίκετο *I was doing this until Socrates arrived* (rare even in poetry; cp. 2441 c).

οὐ ταῦτα ἐποιοῦν πρὶν Σωκράτης ἀφίκετο *I was not doing this until (or before) Socrates arrived.*

ταῦτα ἐποιοῦν πρὶν Σωκράτην ἀφικέσθαι (not Σωκράτης ἀφίκετο) *I was doing this before Socrates arrived.*

**2435.** It is correct to say οὐ ποιήσω τοῦτο πρὶν ἂν κελεύσῃς, ποιήσω (or οὐ ποιήσω) τοῦτο πρὶν κελεύσαι, but incorrect to say ποιήσω τοῦτο πρὶν ἂν κελεύσῃς.

**2436.** The action of an infinitive introduced by *πρὶν* before may or may not (according to the sense) actually take place at some time later than the action of the leading verb. The clause with *πρὶν* signifies merely that the action of the infinitive had not taken place at the time of the leading verb.

**2437.** The clause with *πρὶν* may precede or follow the correlated clause. Cp. 2455.

**2438.** *πρὶν* is originally a comparative adverb meaning *before*, i.e. *sooner* or *formerly*; and seems to be connected with *πρό*, *πρότερον* *before*. The adverbial force survives in Attic only after the article, as ἐν τοῖς πρὶν λόγοις *in the foregoing statements* T. 2. 92. The adverbial and original use appears also in Homer wherever *πρὶν* occurs with the indicative, the anticipatory (futural) subjunctive (1810), or the optative with *κέ*. Thus, τὴν δ' ἐγὼ οὐ λώσω· πρὶν μὲν καὶ γῆρας ἔπεισιν *but her I will not release; sooner shall old age come upon her* A 29. οὐδὲ μὲν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθῃσθα *nor shalt thou recall him to life; sooner (before this) thou wilt suffer yet another affliction* Ω 551.—From this early coördination was developed the construction of the conjunction *πρὶν* with the finite moods; but in general only after Homer, who never uses the indicative, and the optative only once (Φ 580), with *πρὶν*. The required sense was given by *ἔως* or *πρὶν γ' ὅτε δή*. A finite mood was first used of the future, and after negative clauses (οὐ πρότερον *πρὶν* like οὐ πρότερον *ἔως*).—Homer commonly uses the infinitive with *πρὶν* meaning *before* and *until*. Here the infinitive (as with *ὥστε*) simply states the abstract verbal notion, and thus has no reference to differences of time or mood; *πρὶν* being used almost like *πρό* *before* as *πρὶν ἰδεῖν* = *πρό τοῦ ἰδεῖν* *before seeing* (first in Xenophon). This early use with the infinitive was, with some restrictions, retained in Attic, where the infinitive was sometimes be used instead of the finite verb. *πρὶν* came more and more to take the subjunctive with *ἂν* and to assume conditional relations (cp. 2433); while the use with the infinitive was more and more confined to cases where the leading verb was affirmative.

**2439.** The comparative idea in *πρὶν* explains its negative force: an event A happened before another event B, i.e. A occurred when B had *not yet* (*ὄφρα*) occurred. Because of its negative force *πρὶν* commonly takes the aorist in all the moods. The aorist has an affinity for the negative because it marks simple and total negation of an action regarded in its mere occurrence; whereas the imperfect with a negative denotes resistance or refusal (1890) in respect of an action regarded as continuing. When *πρὶν* takes the present in any mood the actions of the correlated clauses usually overlap. The present occurs chiefly in the prose writers of the fourth century.

**2440.** *πρότερον* or *πρόσθεν* may be used in the principal clause as a forerunner of *πρίν*. Examples in 2441, 2444, 2445.

a. Homer has *πρίν* . . . *πρίν* B 348. Attic has also *φθάνω* . . . *πρίν*, as *φθήσονται πλεύσαντες πρίν τὴν ξυμφορὰν Χίους αἰσθέσθαι* they will succeed in making their voyage before the Chians hear of the disaster T. 8. 12.

### *πρίν* WITH THE INDICATIVE

**2441.** *πρίν* 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.

*ὅτε τότε Κόρυς λέγει ἤθελε πρίν ἢ γυνὴ αὐτὸν ἔπεισε* nor was he willing then to enter into relations with Cyrus until his wife persuaded him X. A. 1. 2. 26, *ὁ πρότερον ἐπαύσαντο πρίν τὸν τε πατέρ' ἐκ τοῦ στρατοπέδου μετεπέμψαντο καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον* they did not stop until they sent for his father from the camp, put some of his friends to death and expelled others from the city I. 10. 8, *ὁ πρόσθεν ἐπαύσαντο πρίν ἐξεπολιόρκησαν τὸν Ὀλουρον* they did not cease from hostilities until they had captured Olurus by siege X. H. 7. 4. 18, *οὐδ' ὥς . . . ἤξιωσαν νεώτερόν τι ποιεῖν ἐς αὐτόν . . . πρίν γε δὴ . . . ἀνὴρ Ἀργίλιος μνηστὴς γίγνεται* (historical present = aorist) not even under these circumstances did they think it right to take any severe measures against him, until finally a man of Argilus turned informer T. 1. 132.

a. The tense in the *πρίν* 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. *πρίν* with the indicative is not common until Herodotus and the Attic writers.

b. The verb of the principal clause may be *virtually* negative, as *τοὺς . . . Ἀθηναίους λαθάρουσι πρίν δὴ τῇ Δῆλῳ ἔσχον* they escaped the notice of the Athenians (i.e. οὐχ ὁρῶνται) until they reached Delos T. 3. 29. Cp. T. 3. 104, X. A. 2. 5. 33. Observe that *οὐ παύομαι* (2441) is not regarded as *virtually* affirmative.

c. The verb of the principal clause is affirmative in prose only in T. 7. 39, 7. 71, Aes. 1. 64. In all of these cases the leading verb is an imperfect, which emphasizes the continuation of the action up to the point of time expressed by the *πρίν* clause.

d. The use in Herodotus is the same as in Attic prose. Homer has the indicative (after affirmative or negative clauses) only with *πρίν γ' ὅτε* until. In the drama *πρίν* with the indicative is rare. Euripides uses it only after affirmative clauses. When *πρίν* is = *ἕως* it often takes *δὴ*.

**2442.** A *πρίν* clause, depending on a past tense denoting non-fulfilment, itself denotes non-fulfilment and takes a past indicative by assimilation (2185 b).

*Χρῆν τοίνυν Λεπτίνην μὴ πρότερον τιθέναι τὸν ἑαυτοῦ νόμον πρίν τοῦτον ἔλυσαι* Leptines ought not then to have proposed his own law until (before) he had repealed this D. 20. 96. Cp. 2455 b.

### πρίν WITH THE SUBJUNCTIVE

**2443.** πρίν with the subjunctive and ἄν refers to the future or to general present time.

**2444.** (I) πρίν takes the subjunctive with ἄν to denote a future action anticipated by the subject of the leading verb. The principal clause is negative, and contains any verb referring to the future except the simple optative.

οὐ πρότερον κακῶν παύσονται αἱ πόλεις πρίν ἂν ἐν αὐταῖς οἱ φιλόσοφοι ἀρξωσιν *States will not cease from evil until philosophers become rulers in them* P. R. 487 e, μὴ ἀπέλθῃτε πρίν ἂν ἀκούσῃτε *do not go away until you hear (shall have heard)* X. A. 5. 7. 12, οὐ χρή μ' ἐνθένδε ἀπελθεῖν πρίν ἂν δῶ δίκην *I must not depart hence until I have suffered punishment* 5. 7. 5, μηδένα φίλον ποιοῦ πρίν ἂν ἐξετάσῃ πῶς κέχρηται τοῖς πρότερον φίλοις *make no one your friend until you have inquired how he has treated his former friends* I. 1. 24, μὴ ποτ' ἐπαινήσῃ πρίν ἂν εἰδῇς ἄνδρα σαφηνέως *never praise a man until you have come to know him well* Theognis 963. Observe that the last two examples contain a general truth.

a. The aorist subjunctive is usual (the tense of negation, 2439, and of action prior to that of the principal clause); much less common is the present subjunctive (usually of contemporaneous, overlapping action) as X. C. 2. 2. 8 (2446).

b. Homer does not use κέ or ἄν in this construction since πρίν is here adverbial and its clause is simply coördinated. But Hom. has πρίν γ' ὅτ' ἄν. The subjunctive without ἄν occurs occasionally as an archaism in Hdt. and the dramatic poets. In Attic prose especially in Thuc. (e.g. 6. 10, 29, 38); but ἄν is often inserted by editors.

c. The leading verb is rarely the optative with ἄν (as a form of future expression): οὐκ ἂν ἀπέλθοιμι πρίν παντάπασιν ἡ ἀγορὰ 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, πρίν takes the subjunctive with ἄν.

οὐ πρότερον παύονται πρίν ἂν πελώσιν οὓς ἥδικσαν *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 οὐδὲς πώποτε ἐπέθετο (empiric aorist, 1930) πρότερον δήμου καταλύσει πρίν ἂν μείζον τῶν δικαστηρίων λυθῇ *no one has ever attempted the subversion of the people until he became superior to the courts of justice* Aes. 3. 235.

**2446.** After a secondary tense in actual or implied indirect discourse, πρίν with the subjunctive and ἄν is common instead of the optative without ἄν (2449).

εἶπον μηδένα τῶν ὀπισθεν κινεῖσθαι πρίν ἂν ὁ πρόσθεν ἡγήται *I ordered that none in the rear should move until the one before him led the way* X. C. 2. 2. 8 (here πρίν ἡγήετο is possible).

**2447.** The principal clause may be affirmative in form, but virtually negative.

*αἰσχρόν* (= οὐ καλόν or οὐ δεῖν) δ' ἡγοῦμαι πρότερον παύσασθαι πρίν ἂν ὑμεῖς περὶ αὐτῶν δ τι ἂν βούλησθε ψηφίσησθε *I consider it base (i.e. I do not consider it to be honourable) to stop until you have voted what you wish* L. 22. 4. Cf. Thuc. 6. 38, D. 38. 24, E. Heracl. 179.

### *πρίν* WITH THE OPTATIVE

**2448.** *πρίν* with the optative is used only in indirect discourse or by assimilation to another optative.

**2449.** (I) The optative without *ἄν* follows *πρίν* to denote an action anticipated in the past when the principal clause is negative and its verb is in a secondary tense. The optative is here in indirect discourse (actual or implied) and represents *ἄν* with the subjunctive, which is often retained (2446). Cp. 2420.

*ἀπηγόρευε μηδένα βάλλειν πρίν Κύρος ἐμπλησθεῖη θηρῶν* *he forbade any one to shoot until Cyrus should have had his fill of hunting* X. C. 1. 4. 14 (= *μηδεὶς βαλλέτω πρίν ἂν Κύρος ἐμπλησθῇ*), *οἱ Ἡλείοι . . . ἔπειθον (αὐτοὺς) μὴ ποιεῖσθαι μάχην πρίν οἱ Θηβαῖοι παραγένοιτο* *the Eleans persuaded them not to engage in battle until the Thebans should have come up* X. H. 6. 5. 19 (= *μὴ ποιεῖτε μάχην πρίν ἂν παραγέωνται*).

a. In indirect discourse the infinitive is preferred (2455 d).

**2450.** (II) By assimilation of mood, *πρίν* may take the optative when the negative principal clause has the optative. Cp. 2186 b.

*εἰ θῷαι τις αὐτόν . . . καὶ μὴ ἀρείη πρίν ἐξελκῶσειεν εἰς τὸ τοῦ ἡλίου φῶς* κτλ. *if one should drag him and not let him go until he had dragged him out into the sunlight*, etc. P. R. 515 e.

**2451.** The optative with *πρίν* in clauses of customary or repeated action seems not to be used.

**2452.** *πρίν ἄν* with the optative is rare and suspected (cp. 2421).

### *πρίν* WITH THE INFINITIVE

**2453.** *πρίν* takes the infinitive in Attic especially when the principal clause is affirmative. The infinitive must be used, even with negative clauses, when *πρίν* must mean only *before* (and not *until*).

a. The infinitive is obligatory in Attic when the action of the *πρίν* clause *does not take place* or *is not to take place* (cp. *ὥστε μὴ* with the infinitive).

b. The infinitive takes the accusative when its subject is different from that of the principal clause.

c. The usual tense is the aorist, the tense of negation (2439) and of the simple occurrence of the action. Less frequent is the present (chiefly in Xenophon), of action continuing, repeated, or attempted (*before undertaking to*,



before proceeding to). The perfect, of action completed with permanent result, is rare.

οὐ καὶ πρὶν ἐμὲ εἰπεῖν οἷον εἰδότες *who know even before I say anything* π. all D. 18. 50, σύνιστε μὲν καὶ πρὶν ἐμὲ λέγειν *you know as well as I do even before I proceed to set forth in detail the matter of my speech* Aes. 1. 116, ἀπεπράοντο ἐς 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 ἄκρον ἀναβαίνει Χειρислоφοὶ πρὶν τινὰ αἰσθῆσθαι τῶν πολεμίων *Chirisophus ascended the height before any of the enemy perceived him* X. A. 4. 1. 7, πρὶν καταλῦσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη *before the army halted for breakfast, the king appeared* 1. 10. 19, πέμψας, πρὶν ἐν Τεγέᾳ αὐτὸς εἶναι, πρὸς τὸν ἀρχοντα τῶν ξένων, ἐκέλευε κτλ. *lit. before he himself arrived at Tegea, sending to the commander of the mercenaries, he gave orders, etc.* X. H. 5. 4. 37 (αὐτός, by attraction to the subject of πέμψας).

**2455.** When the main clause is negative, πρὶν sometimes takes the infinitive in Attic, and generally means *before*, rarely *until*. When *before* and *after* are contrasted, *until* is out of place, and the πρὶν clause often precedes.

a. In reference to present or past time: πρὶν ὥς Ἀφροβὸν εἰθεῖν μίαν ἡμέραν οὐκ ἔχθρηνσεν *before she came to Aphobus she was not a widow a single day* D. 30. 33, πρὶν μὲν τοῦτο πρᾶξαι Λεωκράτην ἀδελφὸν ἦν οἷοιό τις ἐτύγχανον, νῦν δέ κτλ. *before Leocrates did this, it was uncertain what sort of men they were; but now, etc.* Lyc. 135, πρὶν ἀνάγεσθαι με εἰς τὴν Αἴνον . . . οὐδεὶς ἠτιδασάτο με *before I proceeded to set sail for Aenus no one accused me* Ant. 5. 25.

b. In reference to action unfulfilled: οὐκ (λόγους) εἰ τις ἐπέδειξεν αὐτοῖς πρὶν ἐμὲ διαλεχθῆναι περὶ αὐτῶν, οὐκ ἔστιν ὅπως οὐκ ἂν . . . δυσκόλως πρὸς σέ διετέθησαν *and if any one had shown these words to them before I discussed them, it is inevitable that they would have been discontented with you* I. 12. 250.

c. In reference to future time: οὐχ οἷόν τ' ἐστὶν αἰσθῆσθαι πρὶν κακῶς τινὰ παθεῖν ὑπ' αὐτῶν *it is not possible to perceive this before some suffer injury at their hands* I. 20. 14, καὶ μοι μὴ θορυβήσῃ μηδεὶς πρὶν ἀκοῦσαι *and let no one raise a disturbance before he hears* D. 5. 15 (cp. ὅπως μὴ θορυβήσῃ μηδεὶς πρὶν ἂν ἀπαντα εἴπω D. 13, 14).

N. — With verbs of *fearing*, the positive being the thing dreaded; as δέδοικα μὴ πρὶν πόνους ὑπερβάλῃ με γῆρας πρὶν σὰν χαλεπῶσαν προσεῖν ὥρᾳ *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: ἰκέτεον μηδαμῶς ἀποτρέπεσθαι πρὶν ἐμβαλεῖν εἰς τὴν τῶν Λακεδαιμονίων χώρᾳ *they entreated them by no means to turn aside until they should invade the territory of the Lacedaemonians* X. H. 6. 5. 23 (here the optative might stand in indirect discourse to represent the subjunctive with ἄν), οὐτ' αὐτὸς ποτὲ ποῖν ἰδρῶσαι δείκνον ἤπειτο *neither was he ever accustomed to take his supper until he got into a sweat by exercise* X. C. 8. 1. 38 (for ἰδρῶσαι, see 2451).

e. Infinitive after an optative with ἄν in a principal clause: εἰ τις τινα μηχανῆσθαι

ἔχει πρὸς τοῦτο . . ., οὐκ ἂν ποτε λέγων ἀπείποι τὸ τοιοῦτον πρὶν ἐπὶ τέλος ἔλθειν; *if ever any lawgiver should have any plan for this, would he ever be weary of discussing such a scheme until he reached the end?* P. L. 769 e. Here the subjunctive with *ἂν* is permitted.

**2456.** The lyric poets and Herodotus use *πρὶν* with the infinitive as it is used in Attic prose and poetry. Homer has the infinitive after affirmative or negative clauses alike (*before and until*), and often where a finite verb would be used in Attic; as *ταῖς δὲ Πηδαιὼν πρὶν ἔλθειν νῆας Ἀχαιῶν* *he dwelt in Pedaeon before the sons of the Achaeans came* N 172, οὐ μ' ἀποτρέψεις πρὶν χαλκῷ μαχέσασθαι (= Attic *ἂν μαχέσῃ*) *thou shalt not dissuade me until thou hast fought with the spear* T 257; often in correspondence with the adverbial *πρὶν*, as οὐδέ τις ἐτλη πρὶν πίνειν, πρὶν λείψαι *nor durst any man (sooner) drink before he had offered a libation* H 480.

**2457.** *ἢ πρὶν than before*, with a past tense suppressed after *ἢ*, occurs first in Xenophon (C. 5. 2. 36, 7. 5. 77).

*πρότερον ἢ, πρόσθεν ἢ, πρὶν ἢ, πάρος*

**2458.** *πρότερον ἢ sooner than, before* is used especially in Herodotus and Thucydides. (a) With the indicative: οἱ πρότερον ἐνέδσαν ἢ αὐτοὶ ἐν σφίσιν αὐτοῖς . . . ἐσφάλησαν *they did not succumb before they were overthrown by themselves* T. 2. 65. (b) With the infinitive: τὰς δ' Ἀλλᾶς πόλεις ἔφη ἀδικεῖν, αἱ ἐς Ἀθηναίους πρότερον ἢ ἀποστήναι ἀνέχουσι *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 *ἂν*) rarely (T. 7. 63). Chiefly in Hdt.

**2459.** So *πρόσθεν ἢ sooner than, before*: ἀπεκρίνατο . . . ὅτι πρόσθεν ἂν ἀποθάνουσι ἢ τὰ ὅπλα παραδοίησαν *he answered that they would die before (sooner than that) they would surrender their arms* X. A. 2. 1. 10. ὕστερον ἢ later than takes, by analogy, the infinitive once in Thuc. (6. 4).

**2460.** *πρὶν ἢ sooner than, before* with the infinitive occurs in Homer (only E 288, X 266) and Hdt. (2. 2); and in Hdt. also with the indicative (6. 46) and subjunctive (7. 10 η, without *ἂν*). *πρὶν ἢ* is rare and suspected in Attic (X. C. 1. 4. 23); but is common in late Greek.

**2461.** *πάρος before* in Homer takes the infinitive (Z 348).

## CLAUSES OF COMPARISON

**2462.** Clauses of comparison (*as clauses*) measure an act or state qualitatively or quantitatively with reference to an act or state in the leading clause.

a. Comparative clauses with *ἢ than* are used in disjunctive coördinated sentences. See under Particles (2863).

**2463.** Comparative clauses of quality or manner are introduced by ὥς *as*, ὥσπερ, καθάπερ *just as*, ὅπως, ἢ, ὅπη, ἥπερ *as*. The principal clause may contain a demonstrative adverb (οὕτως, ὥδε *so*). ὥσπερ may be correlated with ὁ αὐτός.

ὥς, etc., are here properly conjunctive relative adverbs of manner, some uses of which fall under conditional relative clauses.

a. Other comparative conjunctive adverbs are ὥστε *as* (poetic and Ionic), ἥτε, εἶτε *as, like as* (Epic). Demonstrative adverbs in Epic are ὧς, τότε, τοίως, αὐτως, ὡσαύτως.

b. On other uses of ὥς, etc., see under Particles (2990 ff.). On ὥς, ὥστερ 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, εἰς σοὶ ξυνοκῇ ὥστερ ἐμοὶ *if it seems good also to you as (it seems) to me* P. Ph. 100 c.

**2465.** The subject of a comparative clause with ὥς or ὥστερ, the verb of which is omitted, is often attracted into the case (usually the accusative) of the other member of the comparison. Thus, οὐδαμοῦ γὰρ ἔστιν Ἀγόρατον Ἀθηναίων εἶναι ὥστερ Θρασύβουλον *it is in no wise possible for Agoratus to be an Athenian as Thrasybulus is* (= Θρασύβουλος Ἀθηναῖός ἐστι) L. 13. 72. Attraction into the dative is less common: Κόρυς ἤδετο . . . ὥστερ σκύλακι γενναίῳ ἀνακλάζοντι *he was delighted with Cyrus, who set up a cry like a young and noble dog* (= σκύλαξ γενναῖος ἀνακλάζει) X. C. 1. 4. 15.

a. Usually, however, we have the nominative with the verb omitted: πείσμαι σε μᾶλλον ἀποθανεῖν ἢ ἐλέσθαι ἢ ζῆν ὥστερ ἐγὼ *I am persuaded that you would prefer to die rather than live as I live* X. M. 1. 6. 4.

**2466.** Comparative clauses of quality are often fused with the leading clause by the omission of the preposition in the correlated member of the comparison, but only when ὥς precedes. Cp. 1673.

**2467.** The antecedent clause may contain a wish: οὕτω (ὥς) . . . ὥς (which may be omitted); as οὕτω νικήσαιμι τ' ἐγὼ καὶ νομιζομένη σοφός, ὥς ὑμᾶς ἡγούμενος εἶναι θεᾶταις δεξιούς . . . πρώτους ἤξιωσ' ἀναγεῖν ὑμᾶς *as surely as I thought it proper to let you first taste this comedy because I thought you were clever spectators, so surely may I win and be accounted a master* Ar. Nub. 520. Cp. N 825, Ar. Thesm. 489.

**2468.** Comparative clauses of quantity or degree are introduced by ὅσῳ, ὅσον *in proportion as*. The principal clause usually contains the corresponding demonstratives τοσοῦτῳ, τοσοῦτον (τόσῳ, τόσῳ are usually poetic).

a. Greek, like Latin, uses the adjective relative pronoun ὅσος (*quantus*) in the subordinate clause in correlation to τοσοῦτος agreeing with a substantive. Here English uses the conjunctive adverb *as*. So with τοιοῦτος . . . οἷος. — τοσοῦτῳ, τοσοῦτον may be followed by ὥς, ὥστε.

**2469.** τοσοῦτον . . . ὅσον or ὅσον . . . τοσοῦτον denotes that the action of the main clause takes place in the same degree as the action of the subordinate clause. ὅσῳ . . . τοσοῦτῳ with a comparative or superlative adjective or adverb is equivalent to *the more . . . the more, the less . . . the less*.

**2470.** The demonstrative antecedent may be omitted, especially when its clause precedes: καὶ χαλεπώτεροι ἔσονται ὅσῳ νεώτεροι εἰσιν *and they will be the more severe the younger they are* P. A. 39 d.

**2471.** One member may contain a comparative, the other a superlative ; as *ὅσῳ γὰρ ἐτοιμώτατ' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσούτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ* for the more we are thought to excel all others in ability to speak, so much the more do all distrust it D. 2. 12.

**2472.** *ὅσῳ (ὅσον)* may be used without a comparative or superlative when the correlative clause has a comparative or superlative with or without *τοσούτῳ (τοσοῦτον)*. Thus, *ὥσπερ ἐν ἵπποις, οὕτω καὶ ἐν ἀνθρώποις τισὶν ἐγγίγνεται, ὅσῳ ἂν ἔκπλεα τὰ θέοντα ἔχῃσι, τοσούτῳ ὀβριστεροίς εἶναι* as it is in the nature of horses, so it is in the case of certain men : in so far as they have their wants satisfied, the more they are wanton X. Hi. 10. 2. *ὅσῳ* may stand for the logical *ὅτι* in *τοσούτῳ Σύρων κακίων ἐγένετο, ὅσῳ Σύροι ἔφυγον* he proved himself a greater coward than the Syrians all the more because they fled X. C. 6. 2. 19.

**2473.** The correlated clauses may be fused when both *ὅσῳ (ὅσον)* and *τοσούτῳ (τοσοῦτον)* are omitted and the predicate of the subordinate clause is a comparative or superlative with a form of *εἶναι*. Thus, *ἐνδεεστεροίς γὰρ ὅσοι ταπεινότεροις αὐτοῖς ὁλοῦνται χρῆσθαι* for the more indigent they are so much the more submissive do they expect to find them X. Hi. 5. 4 (= *ὅσῳ ἐνδεέστεροί εἰσι, τοσούτῳ ταπεινότεροις*).

#### EXAMPLES OF COMPARATIVE CLAUSES

**2474.** The moods in comparative clauses are used with the same meaning as in conditional clauses or other conditional relative clauses.

**2475.** Indicative : in assertions and statements of fact : *ἔρξον ὅπως θέλεις do as thou wilt* Δ 37, *ὥς δὲ πρὸς τὴν οὐσίαν ἡμωττεν, οὕτως ἐκάστοις προσέταττον* but as was suitable to their property, so they gave directions to each I. 7. 44, *ἔστιν γὰρ οὕτως ὥσπερ ὁὗτος ἐνέπει* for it is so even as he says S. Tr. 475, *ὅσον αἱ κατὰ τὸ σῶμα ἡδοναὶ ἀπομαραινόμεναι, τοσοῦτον αἰσχροῦν αἱ περὶ τοὺς λόγους ἐπιθυμίαι* in proportion as the pleasures of the body wane the appetite for philosophical conversation increases P. R. 328 d, *ἥκεν ἄγων στρατιᾶν ὅσην πλείστην ἐδόνατο* he came with an army as large as possible T. 7. 21 (cp. 1087).

a. With *ἂν* and the potential or unreal indicative : *εἰσπηδήσαντες . . . θάπτον ἢ ὥς τις ἂν φέτο* jumping in quicker than (as) one could think X. A. 1. 5. 8, *ὥσπερ ὅν, εἰ ἀληθὴ ἦν ταῦτα ἃ μὲν κατηγορήσαν, ἐμοὶ ἂν ὠργίσεσθε . . .*, *οὕτως ἀξιώ κτλ.* for just as you would be angry with me if their accusations against me were true, so I beg, etc. And. 1. 24.

**2476.** Subjunctive with *ἂν*. — a. Of future time, as *ἀλλ' ἀγεθ', ὥς ἂν ἐγὼ εἰπω, κειθώμεθα* but come, as I shall direct, let us obey B 139, *ὅπως γὰρ ἂν τοὺς ἄλλους πρὸς αὐτὸν διαθῇς, οὕτω καὶ σὺ πρὸς ἐκείνους ἔξεις* for as you dispose others towards yourself, so you too will feel towards them I. 2. 28, *τοῖς αὐτοῖς ἐνεχέσθω καθάπερ ἂν τὸν Ἀθηναῖον ἀποκτελεῖν* let him be subject to the same penalties just as if he kills the Athenian D. 23. 41, *ἐν τοῖς ἀργυρεῖσι ὅσῳ πελοὺς ἐργάζονται, τόσῳ πλείονα τὰγαθὰ εὐρήσονται* in silver mines the larger the number who coöperate, so much the more abundant will be the riches they find X. Vect. 4. 32, *οὐκοῦν ὅσῳ ἂν τις μείζω ἀγαθὰ παθὼν μὴ ἀποδιδῷ χάριν, τοσούτῳ ἀδικώτερος ἂν εἴη ;* *ἔθεν* 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 βουληθῇ, πάντων γίγνεται *for the end of all events happens as God wills* D. 18. 92, τοσοῦτῳ χαλεπώτερον ἀκούειν τῶν λεγομένων, ὅσῳ περ ἂν αὐτῶν τις ἀκριβέστερον ἐξετάσῃ 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 μάλιστ' ἀκείνων ἔργα ἢ ὡς τῷ λόγῳ τις ἂν εἰποι *their deeds are too great for any one to tell in words* D. 6. 11, ὥσπερ αὐτοὶ οὐκ ἂν ἀξιώσαιτε κακῶς ἀκούειν ὑπὸ τῶν ὑμετέρων παίδων, οὕτω μὲν δὲ τούτῳ ἐπίτρεπε περὶ τοῦ πατρὸς βλασφημεῖν *just as you yourselves would not think it right to be ill spoken of by your children, even so do not permit him either to utter slanders about his father* D. 40. 45.

b. With ἄν, as in less vivid future conditions: ὅσῳ δὲ πρεσβύτερος γίγνεται, μᾶλλον δεῖ ἀσπάζεσθαι ἄν (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 νομίζω, ὅσῳ μὲν θάπτον ἔλθω, τοσοῦτ' ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιώτερον, τοσοῦτ' πλέον συναγείρεσθαι βασιλεῖ στράτευμα *in the belief that, the more quickly he advanced, the more unprepared for battle would the king be, while the slower he advanced, the greater would be the army that was collecting for the king* X. A. 1. 5. 9 (direct = ὅσῳ ἂν θάπτον ἔλθω . . . μαχοῦμαι, ὅσῳ ἂν σχολ. ἔλθω τοσοῦτ' πλέον συναγείρεται).

d. Without ἄν, of past time, as in general conditions. Thus, ξυμπεριθεσάν ὡς ἑκαστὸν τι ξυμβαλόντι *they put the stones together as each happened to fit* T. 4. 4. — Also after a present tense: εἰκὴ κράτιστον ζῆν, ὅπως δύναιτό τις *'tis best to live at hazard, as one may* S. O. T. 979 (cp. 2573).

**2478. ὥσπερ εἰ (ὥσπερ εἰ), ὥσπερ ἂν εἰ (ὥσπερ ἂν εἰ)** *just as if (= just as would be the case, if)* form a combination of a comparison and a condition, and are used with the indicative imperfect (of past time) or aorist or with the optative (commonly when τις is the subject). ὥσπερ (ἂν) here represents the suppressed apodosis to the condition with εἰ. In some cases the ellipsis may easily be supplied, but it was usually unconscious.

a. When ὥσπερ ἂν has its own verb it is used like *for instance, as* ὥσπερ ἂν (1766 a), εἰ τις με ἔροιτο . . . , εἰποιμ' ἂν *for instance, if any one were to ask me, I should say* P. G. 451 a.

b. With ὥσπερ εἰ, ὥσπερ ἂν εἰ cp. καθάπερ εἰ, καθάπερ ἂν εἰ.

**2479. ὥσπερ εἰ:** θαυμάζω δὲ σε . . . ἀλλόθρου πόλιν κυρεῖν λέγουσαν, ὥσπερ εἰ παρестάταις *but I marvel that of a city speaking another tongue thou dost as truly tell as (thou wouldst tell) if thou hadst always been dwelling therein* A. Ag. 1201.

**2480. ὥσπερ ἂν εἰ** is more common than ὥσπερ εἰ. Thus, πρὸς μόνους τοὺς προγόνους τοὺς ἡμετέρους συμβαλόντες ὁμοῦ διεφθάρησαν, ὥσπερ ἂν (διεφθάρησαν) εἰ πρὸς πάντας ἀνθρώπους ἐπολέμησαν *in contending against our ancestors alone they were destroyed as completely as if they had waged war against all mankind*

I. 4. 69, *ὅμοια γὰρ μοι δοκοῦσι πάσχειν ὥσπερ (ἂν τις πάσχοι) εἰ τις πολλὰ ἐσθίων μῆδ' ὅτε ἐμπιπτατο* *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 αὐτὸν ὥσπερ ἂν (ἀσπάζοιτο) εἰ τις . . . πάλαι φιλῶν ἀσπάζοιτο* *he greeted him as one would do who had long loved him* X. C. 1. 3. 2.

a. With a participle *ὥσπερ ἂν εἰ* is sometimes used with much the same force as *ὥσπερ*, the *εἰ* being added by a confusion of constructions. Thus, *ὥσπερ ἂν εἰ καὶ κατακλυσμὸν γεγενῆσθαι τῶν πράγματων ἡγούμενοι* *as if you believed that there had been also a revolution in politics* D. 18. 214: lit. *as (you would think) if you believed* (for *ὥσπερ ἂν ἡγούμενοι* or *ὥσπερ ἂν εἰ ἡγείσθε*). Cp. 1766 a. Similarly *ὥσπερ εἰ* has virtually the force of *ὥσπερ* alone (2087).

### SIMILES AND COMPARISONS

2481. *ὥς, ὥς εἰ, ὥς εἴ τε* *as if, ὥς ὅτε, ὥς ὅποτε* *as when* are often used in poetry in similes and comparisons.

a. The present and aorist indicative and subjunctive (usually without *ἂν*) are regularly used. The optative occurs only with *ὥς εἰ* or *ὥς 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 *ὥς εἰ, ὥς ὅτε* are scarcely to be distinguished from *ὥς*.

b. The tense of the main clause may be primary or secondary without influence on the construction. Cp. 1935 and 1935 a.

2482. *ὥς (ὥς τε)* is followed by the indicative present (less often aorist) or by the subjunctive. Thus, *ὥς δὲ πατὴρ οὗ παιδὸς ὀδύρεται ὅστέα καίων . . . , ὥς Ἀχιλεὺς ἐτάρω ὀδύρετο ὅστέα 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. *ὥς* is common in Homer with the subjunctive (without *ἂν*) depending on the verb of the introductory clause, which is usually past. The simile may begin with *ὥς* or with a demonstrative (*οἱ* or *τούς*) after which *ὥς τε* is placed. Thus, *ὥς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθών . . . κακὰ φρονέων ἐνορούσῃ, ὥς μὲν Θρηίκας ἄνδρας ἐπύχετο Τυδεὺς υἱός* *and as a lion, coming on flocks without a shepherd, with evil purpose leaps upon them, so the son of Tydeus attacked the men of Thrace* K 485, *οἱ δ', ὥς τ' αἰγυπιοί . . . πέτρῃ ἐφ' ὑψηλῇ μεγάλη κλάζοντε μάχωνται, ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν βρουσαν* *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 *ὥς* or *ὥς ὅτε* an independent indicative may follow (M 167, Π 296).

2484. *ὥς εἰ*, commonly *ὥς εἴ τε*, in Homer is used rarely with the indicative and subjunctive, more frequently with the optative; but usually without any finite verb. Thus, *λαοὶ ἐπονθ' ὥς εἴ τε μετὰ κτῆλον ἔσπετο μῆλα* *the soldiers followed as sheep follow after the ram* N 492 (the only occurrence in Homer of the indicative), *καὶ με φίλησ' ὥς εἴ τε πατὴρ δν παῖδα φίλησῃ* *and he loved me as a father loveth his son* I 481 (the only occurrence in Homer of the subjunctive), *ἤσκησε δ' ἄρα σφίσι θυμὸς ὥς ἔμεν, ὥς εἰ πατρίδ' ἰκοίτο* *and their feeling seemed to be as (it would be) if they had come to their own country* κ 416 (the optative

occurs only after a past tense, except Α 389, a negative present); τὸ δὲ εἰδόμενον ὡς εἰ τε πυρὸς σέλας and his eyes flashed like gleaming fire T 366.

**2485.** Attic poetry does not use the Epic and Lyric ὡς εἰ τε for ὡς εἰ. In Attic ὡς εἰ (ὡσεὶ) is practically equivalent to ὡς as, like; thus, ἀλλ' οὐδ' ἐντολὰ γ' ἀδδῶ, μήτηρ ὡσεὶ τις πιστὰ but at any rate I speak in good-will at least as some faithful mother S. El. 234.

**2486.** ὡς ὅτε, ὡς ὅποτε are used with the indicative (present or aorist) or the subjunctive (as in general conditions). With the subjunctive ἄν is generally absent in Homer; but ὡς δ' ὅτ' ἄν (never κέν) occurs. The clause with ὡς ὅτε, ὡς ὅποτε generally precedes the main clause. ὡς ὅτε without appreciable difference from ὡς in 'Εριφύλῃν, ὅρκιον ὡς ὅτε πιστόν, δόντες Οἰκλείδῃ γυναῖκα having given to the son of Oecles Eriphyle to wife, as a sure pledge Pind. Nem. 9. 16.

**2487.** A relative pronoun referring to a substantive accompanied by ὥς, ὥστε as often takes the subjunctive (without ἄν). Thus, ὁ δ' ἐν κοίῃσι χαμᾶι πέσεν ἀγχείος ὥς, ἥ ῥά τ' ἐν ελαμνῇ ἑλεος μεγάλου πεφόκη λείη and he fell to the ground amid the dust like a poplar that has grown up smooth in the lowland of a great marsh Δ 483.

#### ADJECTIVE CLAUSES (RELATIVE CLAUSES: 2488-2573)

**2488.** Relative clauses correspond to attributive adjectives (or participles), since like adjectives they serve to define substantives. Like adjectives, too, they often have the value of substantives and stand in any case.

ὃν γὰρ θεοὶ φιλοῦσιν (= ὁ θεοφιλής), ἀποθνήσκει νέος for whom the gods love, dies young Men. Sent. 425, ἥ θλιγὼ δῆθ' οἱ μ' ἔφυσαν; (= τῶν με φῦσάντων) ἀπ' I to embrace him who begat me? E. Ion 560, οὐδ' τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι) with the treasures which my father left X. C. 8. 1. 83, ἐν αὐτοῖς οἷς ἐτίμᾳσθε (= ἐν αὐταῖς ταῖς τιμαῖς) in the very honours which you received D. 19. 238, ὃν ἔλαβεν ἀπᾷσι μετέδωκεν it shared with all what it received I. 4. 29.

**2489.** Relative clauses are introduced by relative pronouns or by relative adverbs of time, place, or manner (cp. 340, 346), and refer to an antecedent expressed or implied in the main clause.

a. Temporal clauses, which are like relative clauses in many respects, have been treated in 2389 ff. On relatives used as indirect interrogatives and as exclamations, see 2668 ff., 2685 ff.

**2490.** Many relative clauses are equivalent to coördinate clauses (e.g. 2553). In such cases the relative has the force of a demonstrative or personal pronoun with a connective (καί, ἀλλά, δέ, γάρ, οὖν, ἀρα, etc.). Thus, πῶς οὖν ἂν ἐνοχος εἴη τῇ γραφῇ; ὅς (= οὗτος γὰρ) . . . φανερός ἦν θεραπέων τοὺς θεοὺς how then could he be subject to the indictment? For he manifestly worshipped the gods X. M. 1. 2. 64. Greek often uses here the demonstrative (contrast ταῦτα δὲ εἰπὼν with quae cum dixisset).

**2491.** A relative must often be resolved into a conjunction and a pronoun (2555).

**2492.** A truly subordinate relative clause may precede the main clause or be incorporated into it (2536). The relative clause is often made emphatic by placing after it the main clause with the demonstrative antecedent. Thus, *ὃ τι βούλεται, τοῦτο ποιεῖτω* *whatever he wants, that let him do* P. Eu. 285 e.

**2493.** *ὅς* *who* and the other simple relatives (e.g. *ὁλος*, *ὅσος*) refer to a particular and individual person or thing.

*ἦν τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὅς οὔτε στρατηγὸς οὔτε στρατιώτης ὡν συνεκολούθει* *there was in the army one Xenophon, an Athenian, who accompanied it though he was neither general nor soldier* X. A. 3. 1. 4.

a. On the relation of the relative *ὅς* to the demonstrative *ὅς*, see 1113, 1114.

b. *ὅς* is often used instead of *ὅστις* (or *ὁλος*) especially with *ὅν* or *μή*. Cp. 2508. *ὅς* *whoever* with the indicative generally adds (in prose) *δή ποτε*, *δή ποτ' ὅν* (339 e).

**2494.** *ὃ* (sometimes *ᾧ*) at the beginning of a sentence may have the force of *as to what* (cp. *quod*), suggesting the matter to which it pertains.

*ὃ δ' ἐξήλωσας ἡμᾶς, ὡς τοὺς μὲν φίλους . . . εὖ ποιεῖν δυνάμεθα . . . , οὐδὲ ταῦθ' οὕτως ἔχει* *as to what excited your envy of us—that we are able to benefit our friends—not even is this as you suppose* X. Hi. 6. 12. The postponed antecedent may be omitted (X. A. 6. 1. 29).

a. An introductory relative clause with *ὃ* may stand in apposition to an entire clause that follows. Thus, *ὃ πάντων θαυμαστότατον, Σωκράτη μεθύοντα οὐδεὶς πώποτε ἐώρακεν ἀνθρώπων* *what is most wonderful, no one whatsoever ever saw Socrates drunk* P. S. 220 a. (So with an infinitive, I. 14. 18.) The main clause, following such a relative clause, may be introduced by *ὅτι* or *γάρ*. Thus, *ὃ μὲν πάντων θαυμαστότατον ἀκούσαι, ὅτι ἐν ἑκαστῷ ὃν ἐπηνέσαμεν ἀπόλλυσι τὴν ψυχὴν* *what is most wonderful of all to hear, (that) each one of the things we approved ruins the soul* P. R. 491 b. Cp. 994, 995.

**2495.** *ὅστις* *the same as* (*qui quidem*) is especially definite and denotes identity (338 c). *ὅς* *ye* (*quippe qui*) is causal (2555 a).

**2496.** *ὅστις* *whoever* and the other compound relatives (e.g. *ὁποῖος*, *ὁπόσος*) denote a person or thing in general, or mark the *class*, *character*, *quality*, or *capacity* of a person (less often of a thing).

*μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει* *happy is the man who possesses property and sense* Men. Sent. 340.

a. After a negative expressed or implied, *ὅστις* (not *ὅς*) is used because of its general meaning. So *οὐκ ἔστιν ὅστις, τίς ἐστιν ὅστις; οὐδεὶς ἐστιν ὅστις* (rarely *οὐτίς ἐστιν ὅς*), *πᾶς ὅστις* (plural usually *πάντες ὅσοι*). Cp. 2557.

b. *ἐξ ὅτου* is common for *ἐξ οὗ* *since*. In Ionic (and Thuc. 6. 3) *ὅστις* is used of a definite object. Cp. Hdt. 1. 7, 2. 99.

**2497.** *ὁλος* *of such sort as to, proper for*, and *ὅσος* *of such amount as*



*to, enough for*, denote result and commonly take the infinitive (negative μή).

καλόν τε (δοκεῖ) εἶναι ἡ ἐπιστήμη καὶ οἷον ἀρχειν τοῦ ἀνθρώπου *knowledge seems to be both a noble thing and able to command man* P. Prot. 352 c, ὅσον μόνον γεύσασθαι ἑαυτῷ καταλιπὼν *leaving himself only enough to taste* X. A. 7. 3. 22. So οἷος τε *able to* (for τοιοῦτος οἷος τε); thus, συμβουλευεῖν οἷοί τ' ἐσόμεθα *we shall be able to give counsel* P. G. 465 d.

a. On clauses with οἷος or ὅσος following a main clause after which we supply a verb of reflection, see 2087.

b. ὅσος is used elliptically in ὅσαι ἡμέραι (ὀσημέραι) *daily*, ὅσα ἔτη *yearly*.

2498. Local clauses are introduced by the relative adverbs ἔνθα, ὅ, ὅθεν, οἷ, οἷ, ὅποι, ἔνθα *whither*, ὅθεν, ὁπόθεν, ἔνθεν *whence*, ὅ, ὅπη *which way, where, whither*. ὅθι and ὁπόθι *where* are Epic and Lyric, ὅχι *where* is Epic. ἔνθα and ἔνθεν are also demonstratives (*there, thence*).

2499. With names of things the relative adverbs ἔνθα, ὅ, ὅθεν, οἷ, οἷ are often used instead of the relative pronouns preceded by ἐν, εἰς, ἐξ. Thus, πλησίον ἦν ὁ σταθμὸς ἔνθα (= εἰς ὅν) ἔμελλε καταλθεῖν *the stopping-place was near where he intended to make a halt* X. A. 1. 8. 1, ἐν τῷ σταθμῷ . . . ὅθεν (= ἐξ οἷ) ὠρμῶντο *at the stopping-place whence they set out* 2. 1. 3. A relative adverb may also refer to a personal antecedent, as καταβαίνειν πρὸς τοὺς ἄλλους ἔνθα τὰ ὅπλα ἔκειντο *to descend to the others where the armed force was stationed* X. A. 4. 2. 20.

2500. On comparative clauses of manner introduced by ὡς, ὥστερ etc., see 2463 ff.

### CONCORD OF RELATIVE PRONOUNS

2501. A relative pronoun agrees with its antecedent in gender, number, and person; its case is determined by the construction of the clause in which it stands.

οὗτός ἐστιν ὁ ἀνὴρ ὃς ἦλθε *this is the man who came*, αὕτη ἐστὶν ἡ γυνὴ ἣν ἐζητοῦμεν *this is the woman whom we were looking for*, λαβὼν τοὺς ἱππέας οἱ ἦσαν αὐτῷ *taking the cavalry which he had*, ἔχων τοὺς ὁπλιτᾶς ὧν ἐστρατήγει *having the hoplites which he commanded*, τριῶν θυρῶν οὕσων, ἃς ἔδει με διελθεῖν *there being three doors through which I had to go*.

a. If the main clause as a whole is regarded as the antecedent, the relative stands in the neuter singular with or without a demonstrative. Thus, πλεῖν ἐπὶ Σελίνουντα πόσῃ τῇ στρατιᾷ, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν *to sail for Selinus with all their force, for which purpose especially they had been sent* T. 6. 47.

b. The person of the verb in a relative clause, in which the relative pronoun is the subject, is regularly determined by the person of the antecedent pronoun expressed or implied. Thus, οὐκ οἶδ' ὅστις ἀνθρώπος γεγένημαι *I do not know what sort of a person I have become* X. C. 1. 4. 12, καὶ οἰκία γε πολλὰ μείζων ἢ ὑμετέρη τῆς ἐμῆς, οἷ γε οἰκία χρήσθε γῇ τε καὶ οὐρανῷ *and your habitation is much larger than mine since you occupy both heaven and earth as a habitation* 5. 2. 15. The third person rarely follows a vocative (P 248).

**2502.** Variations from the law of agreement are, in general, the same as in the case of other pronouns (926).

a. The construction according to sense (950, 1013) often occurs, as φίλον θέλος, ἐν ἑκόν αὐτῇ *my dear child, whom I myself bore* X 87; so with collective nouns, as τὰ δόξαντα πλήθει, ὅπερ δικάσουσι *what is approved by the multitude, who will judge* P. Phae. 260 a.

b. A relative in the plural may follow a singular antecedent denoting a whole class: θησαυροποιὸς ἀνὴρ, οὗς . . . ἐπαινεῖ τὸ πλῆθος *a man who lays up a store, the class of men which the multitude approves* P. R. 554 a. This construction is less common in prose than in poetry; as ἡ μᾶλα τις θεὸς ἔρδον, οἱ οὐρανὸν εὐρὺν ἔχουσιν *in truth there is within some one of the gods who occupy the wide heaven* r 40.

c. A relative in the singular having a collective force may have its antecedent in the plural; as τοὺτους ἐπαινεῖν, δὲ ἂν ἐκὼν μηδὲν κακὸν ποιῇ *to commend those who voluntarily do nothing evil* P. Pr. 345 d, φῆνι ἐντυγχάνουσιν . . . πάντας ἔκτεινον *they slew all whom they met* X. A. 2.5.32. Here δὲ 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, ἃ πάντα φύσις διώκειν πέφυκεν ὡς ἀγαθόν *for the sake of profit, a thing which every nature is inclined to pursue as a good* P. R. 359 c.

e. The relative may agree in gender and number, not with the antecedent but with a following predicate noun. This is common with verbs of naming; as λόγοι μὴν εἰσιν ἐν ἑκάστοις ἡμῶν, ἃς ἐλπιδας ὀνομάζομεν; *assuredly there are propositions in each of us which we call hopes* P. Phil. 40 a, εἶπεν οὖτις . . . διαγεγένηται πράττων τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος, ἥνπερ νομίζοι καλλίστην μελέτην ἀπολογίᾳς εἶναι *he said that he had continued to do what was just and to refrain from what was unjust, which he thought was the best practice for his defence* X. M. 4. 8. 4.

f. A relative may agree with a predicate noun when it follows that noun immediately and not its own substantive: καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ἃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; *and justice among men, how is not that something beautiful, which civilizes all human things* P. L. 937 d.

## THE ANTECEDENT OF RELATIVE CLAUSES

**2503.** The demonstrative antecedents of the relative pronouns are commonly: οὗτος . . . ὅς, τοιοῦτος . . . οἷος, τοσοῦτος . . . ὅσος, ἡλικιούτος . . . ἡλικίος, etc.

a. The antecedent of δὲ is often τοιοῦτος (1249). The antecedent of δὲ, ὅσπερ, οἷος, may be ὁμοιος, παραπλήσιος, ἴσος.

**2504.** On comparative clauses of degree with τοσοῦτῳ . . . ὅσῳ, etc., see 2468 ff.

**2505. Definite and Indefinite Antecedent.**—The antecedent of a relative pronoun or adverb may be definite or indefinite.

a. A *definite* antecedent refers to a definite or particular person, thing, time, place, or manner. When the antecedent is definite, the relative clause takes any form that occurs in an independent sentence (921); with *οὐ* as the negative, unless the particular construction requires *μή*.

b. An *indefinite* antecedent refers to an indefinite person, thing, time, place, or manner. When the antecedent is indefinite, the relative clause commonly has a conditional force, and, if negative, takes *μή* like the protasis of a conditional sentence.

**2506.** In general when the relative clause has the indicative, the antecedent is either definite (negative *οὐ*) or indefinite (negative *μή*). When the relative clause has the subjunctive with *ἄν* or the optative (not in a wish), the antecedent is indefinite (negative *μή*).

**DEFINITE:** ταῦτα ἃ βούλεται πράττει *he does what he wants* (i.e. the particular thing he wants to do). Negative ταῦτα ἃ οὐ βούλεται πράττει.

**INDEFINITE:** ταῦτα ἅτινα βούλεται πράττει *he does whatever he wants* (i.e. if he wants to do anything, he does it); negative ταῦτα ἅτινα μὴ βούλεται πράττει. So ταῦτα ἅτινα ἂν βούληται πράττει *whatever he wants to do, that he always does*, ταῦτα ἅτινα βούλοιτο ἐπράττε *whatever he wanted to do, that he always did*, ταῦτα ἅτινα ἂν βούληται πράξει *whatever he wants to do, that he will do*, ταῦτα ἅτινα βούλοιτο, πράττοι ἂν *whatever he might want to do, that he would (will) do*. In the last four sentences the negative of the relative clause is *μή*.

**2507.** When the verb of the relative clause stands in the indicative, the distinction between a definite and indefinite antecedent is commonly clear only in negative sentences.

ἃ μὴ οἶδα οὐδὲ οἶμαι εἶδέναι *whatever I do not know* (= εἰ τίνα μὴ οἶδα) *I do not even think I know* P. A. 21 d. Here ἃ οὐκ οἶδα would mean *the particular things I am ignorant of*, and would have no conditional force whatever. So in οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ σίγῃν 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*, *ὅσος*, etc.) are used; when indefinite, the compound relatives (*ὅστις*, *ὅποῖος*, *ὅπόσος*, etc.) are used, but the simple relatives are often employed instead. When the antecedent is indefinite, *ὅς* usually has the subjunctive with *ἄν* or the optative; while *ὅστις* is preferred to *ὅς* if the verb is indicative (2569).

**2509. Omission of the Antecedent to a Relative.**—The demonstrative pronoun antecedent to a relative is often omitted: either when it is in the same case as the relative, or in a different case from the relative. The omission occurs when the antecedent expresses the general idea of person or thing, and often when the relative clause precedes.

ἐγὼ δὲ καὶ (οὗτοι) ὧν κρατῶ μενοῦμεν *but I and those whom I command will remain* X. C. 5. 1. 26, καλὸν τὸ θνησκεῖν οἷς (for τοῖς οἷς) ὕβριν τὸ ζῆν φέρει *it is sweet to those to whom life brings contumely* Men. Sent. 291, λέγω πάντας

εἰσφέρειν ἀφ' ὧν (for ἀπὸ τοσούτων ὧν) ἕκαστος ἔχει *I say that all must contribute according to the ability of each (from such means as each man has)* D. 2. 31.

**2510.** In general statements in the subjunctive with *ἄν* or the indicative, the relative, referring to a person, is often without an antecedent and has the force of *εἰ τις*. In such cases the main clause contains a substantive or a neuter adjective with *ἐστὶ* (which is commonly omitted), and the relative is the subject of the sentence or in apposition to it.

συμφορὰ δ', ὅς ἂν τύχῃ κακῆς γυναϊκὸς *it is a calamity if a man gets a bad wife* E. fr. 1056, καὶ τοῦτο μείζον τῆς ἀληθείας κακόν, ὅστις τὰ μὴ προσόντα κέκτηται κακὰ *and this is a misfortune exceeding the reality, if a man incurs the blame for evils that are not his doing* E. Hel. 271, ὅστις . . . πρὸς θεῶν κακοῦται, βαρὺ *if a man suffers ill-usage from the gods, it is grievous* E. Hel. 267.

**a.** The antecedent may be a genitive of quality (1820). Thus, ἀνδρῶν ἐστὶ . . . , οἵτινες ἐθέλουσι δι' ἐπιουκλῆς . . . 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 ἐθέλει alone might be expected, but οἵτινες ἐθέλουσι follows as if ἀπορί εἰσιν had preceded), τοῦτο ἡγοῦμαι μέγα τεκμήριον ἀρχοντος ἀρετῆς εἶναι ᾧ ἂν (= ἐάν τι or αὐτῷ) ἐκόντες ἔπωνται *I regard this as striking testimony to the merit of a ruler if men follow one (him) of their own free will* X. O. 4. 19.

**2511.** The antecedent of a neuter relative is often omitted, leaving the relative with the force of a conjunction. So *ἐξ οὗ* and *ἀφ' οὗ* *since*, *ἐν ᾧ* *while*, *εἰς ᾧ* *till*, *μέχρι* (*ἄχρι*) *until*. *ἀνθ' ὧν* and *ἐξ ὧν* *because* (cp. οὐνεκα, ὁδοῦνεκα), *ἐφ' ᾧ* *on condition that* (2279).

**2512.** A demonstrative adverb may be suppressed: *ἄξω ὑμᾶς ἔνθα* (for *ἐκεῖσε ἔνθα*) *τὸ πρᾶγμα ἐγένετο* *I will bring you to the spot where the affair took place* X. C. 5. 4. 21, ἀποκλείοντες ὅθεν (for *ἐκεῖθεν ὅθεν*) *ἂν* τι λαβεῖν ἢ *shutting them out from places whence it may be possible to take anything* X. M. 2. 1. 16.

**2513.** *ἔστιν ὅστις*, *εἰσὶν οἱ*. — The antecedent is omitted in the phrases *ἔστιν ὅστις* (rarely *ὅς*) *there is some one who, somebody*, plural *εἰσὶν οἱ* *some* (less often *ἔστιν οἱ*), *ἦσαν οἱ* (of the past).

*ἔστιν οὖν ὅστις* *βοῦλεται ὑπὸ τῶν συνόντων βλάπτεσθαι*; *is there then any one who wishes to be harmed by his companions?* P. A. 25 d, οὕτε . . . *ἔστιν οὐτ' ἔσται* *ὅτε* *ἐγὼ καταλείψω τὸν ἐμὸν οἶκον* *there neither is nor will there be any one to whom I may leave my property* X. C. 5. 4. 30, *εἰσὶ δὲ καὶ οἱ* . . . *φεύγοντι* *some horses too run away* X. Eq. 3. 4, *εἰσὶ δ' αὐτῶν οὐδ' οὐδ' ἂν παντάπασι διαβαίητε* *and some of them you would not be able even to cross at all* X. A. 2. 5. 18, *ἦσαν δὲ οἱ καὶ πῦρ προσέφερον* *and some brought firebrands too* 5. 2. 14, *ἔστιν ὅτε* . . . *πλείω ἐπιτρέπεις ἢ τῇ γυναϊκί*; *is there any one to whom you entrust more than to your wife?* X. O. 3. 12, *ἔστιν οἱ καὶ ἐτόγγανον καὶ θωράκων καὶ γέρρων* *some hit both the cuirasses and wicker-shields* X. C. 2. 3. 18. *ἔστιν οἱ* is not an example of 961, but due to the analogy of *ἔστιν ὅτε* (*ἐπὶ*), *ἔστιν οὐ*, etc.

**2514.** The oblique cases of *εἰσὶν οἱ* *there are those who = some* (*ἐνιοι*) are regularly formed by *ἔστιν ὧν*, *ἔστιν οἷς*, *ἔστιν οὓς* (or *οὓστινας*), which are used also of the past and future.

πλὴν Ἴωνων . . . καὶ ἔστιν ὧν ἄλλων ἐθνῶν *except the Ionians and some other nations* T. 3. 92, ἀρχμοὶ ἔστι παρ' οἷς μεγάλοι *great droughts among some* 1. 23, ἔστι μὲν οὖς αὐτῶν κατέβαλον *some of them they struck down* X. H. 2. 4. 6, ἔστιν ἃ καὶ πόλιστα εἶλεν *he captured also some towns* T. 1. 65.

a. Xenophon also uses ἦν οἱ; thus, τῶν δὲ πολεμίων ἦν οἱς ὑποσπόνδους ἀπέδοσαν *there were some of the enemy whom they restored under a truce* X. H. 7. 5. 17.

**2515.** Here belong certain idiomatic phrases due to the omission of the antecedent: ἔστιν οὐδ' (ὅπου) *somewhere, sometimes*, ἔστιν ἢ *in some way*, ἔστιν ὅτε καὶ ἐνίοτε (= ἐνι ὅτε, cp. 175 b) *sometimes*, ἔστιν ὅπως *somehow* (in questions = *is it possible that ?*), οὐκ ἔστιν ὅπως *in no way, it is not possible that* (lit. *there is not how*).

ἔστι δ' οὐ σιγῇ λόγου κρείσσων γένοιτ' ἄν *but sometimes silence may prove better than speech* E. Or. 638, ἔστιν ὅτε καὶ οἷς (2514) βέλτιον τεθνᾶναι ἢ ζῆν *sometimes and for some people it is better to die than to live* P. Ph. 62 a, οὐκ ἔσθ' ὅπως . . . ἂν ἡμᾶς ἐτι λάθοι *it is not possible that he should elude us again* A. Vesp. 212. οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν *it is not possible that he will not attack us* X. A. 2. 4. 3.

**2516.** οὐδὲν ὅλον (with the inf.) *there is nothing like* stands for οὐδὲν ἔστι τοιοῦτον, ὅλον ἔστι. Thus, οὐδὲν ὅλον τὸ αὐτὸν ἐρωτᾶν *there is nothing like questioning him* P. G. 447 c.

**2517. Relative not repeated.** — If two or more relative clauses referring to the same antecedent are connected by a copulative conjunction and the second relative would have to stand in a different case from the first, it is either omitted or its place is taken by αὐτός (less frequently by οὗτος or ἐκεῖνος) or a personal pronoun. Here, instead of a repeated relative, we have an independent sentence coördinated with the relative clause.

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλεῦ καθιστάναι, καὶ (ᾧ) ἐδώκαμεν καὶ (παρ' οἷ) ἐλάβομεν πιστὰ . . . ἡμᾶς κακῶς ποιεῖν πειρᾶται *Ariæus, whom we wished to set up as king, and to whom we gave, and from whom we received pledges, is attempting to injure us* X. A. 3. 2. 5, ποῦ δὲ ἐκεῖνος ἔστιν ὁ ἀνὴρ ὃς συνεθήρᾳ ἡμῖν καὶ σὸ μοι μάλα ἐδόκει θανατᾶν αὐτόν; *where, pray, is that man who used to hunt with us and whom you seemed to me to admire greatly?* X. C. 3. 1. 38, καὶ νῦν τί χρὴ δρᾶν; *δστις ἐμφανῶς θεοῖς ἐχθαίρωμαι, μισεῖ δέ μ' Ἕλλήνων στρατός and now what must I do? Since I (lit. I who) am manifestly hateful to the gods, and the army of the Greeks hates me* S. Aj. 457. Cp. "Whose fan is in His hand, and He shall thoroughly purge His floor."

a. The relative is sometimes repeated as in English (X. A. 1. 7. 3, T. 2. 43. 2, 44. 1).

**2518.** If the demonstrative would have to stand in the nominative, it is commonly omitted unless the demands of emphasis require its presence: (τέχνης) ἃς ἐπιστήμᾶς μὲν πολλάκις προσεσκόπομεν διὰ τὸ ἔθος, δέονται δὲ ὀνόματος ἄλλου *arts which we have often called sciences because it is usual to do so, but they require another name* P. R. 533 d (here αἵται, not αἱ, is the subject).

**2519. Preposition not repeated.** — A preposition governing a relative pronoun is usually omitted if it stands in the same case as the preceding noun or pronoun before which the preposition has already been used. See 1671.

**2520. Verb omitted.** — The verb of a relative clause is often omitted when it belongs also to the main clause.

φίλους νομίζουσ' οὕτως ἂν πρὸς σε ἔθεν (νομίζῃ φίλους) *regarding as friends those whom thy husband so regards* E. Med. 1153. Or the verb of the main clause may be omitted: τὰ γὰρ ἄλλα (ἐποίει) ὅσα περ καὶ ὑμεῖς 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.**

(ἰχθύων) οὓς οἱ Σύριοι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶον, οὐδὲ τὰς περισσεύς *fish which the Syrians regard as gods and which they will not permit to be injured, nor do they permit the doves to be injured* X. A. 1. 4. 9.

**2522. Attraction.** — A relative pronoun is often attracted from its proper case into the case of its antecedent, especially from the accusative into the genitive or dative. A demonstrative pronoun to whose case the relative is attracted, is usually omitted if unemphatic. Cp. "Vengeance is his, or whose he sole appoints:" Milton.

a. **Genitive.** — ἄξιοι τῆς ἐλευθερίας ἧς (for ἣν) κέκτησθε *worthy of the freedom which you possess* X. A. 1. 7. 3, πρὸ τῶν κακῶν ὧν (for ἃ) οἶδα *instead of the evils which I know* P. A. 29 b, ἀφ' ὧν (for τούτων ἃ) ἴστε *from what you know* D. 19. 216, Μῆδων ὄσων (for ὅσους) ἐώρακα . . . ὁ ἐμὸς πάντος κάλλιστος *my grandfather is the handsomest of all the Medes I have seen* X. C. 1. 3. 2, μὴ ὑποκειμένων οἶων δεῖ θεμελίων (for τοιούτων οἶα δεῖ ὑποκείσθαι) *if the foundations were not as they ought to be* X. Eq. 1. 2.

b. **Dative.** — φοβόμην ἂν τῷ ἡγεμόνι ᾧ (for ὃν) δολῇ ἐπσεσθαι *I should fear to follow the leader whom he might give* X. A. 1. 3. 17, ἐπαινῶ σε ἐπ' οἷς (for ἐπὶ τούτοις ἃ) λέγεις *I commend you for what you say* 3. 1. 45, οἷς (for τούτοις ἃ) ἠτύχησαν ἐν Λεύκτροις οὐ μετρίως ἐτέχρηστο *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, βλάπτεσθαι ἀφ' ὧν (for ἀπὸ ἐκείνων ἃ) ἡμῖν παρσκευάσθαι *to be harmed by what has been prepared by us* T. 7. 67, δλίγοι ὧν (for τούτων οἷς) ἐγὼ ἐντετύχηκα *a few of those whom I have met with* P. R. 531 e.

**2524.** The pronouns subject to attraction are *ὅς, οὗς, ὅσος*, but not *ὅστις* (except in 2534). Attraction is not necessary, and takes place only (but not always) when the relative clause is essential to complete the meaning of the antecedent. When the relative clause is added merely as a remark, attraction does not take place. An attracted relative clause virtually has the force of an attributive adjective.

**2525.** Predicate nouns follow the case of the relative attracted to an antecedent expressed or omitted (2531 b).

**2526.** An omitted antecedent to which the relative has been attracted may afterward be supplied in the main clause. Thus, ἀφ' ὧν (for ἀπὸ τούτων ᾧ) . . . προσαιτεῖ καὶ δαρίζειται, ἀπὸ τούτων δίδγει *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. *quívís*), attraction to various cases from the accusative is rare. Thus, οἱα τούτων δις (for δις) βούλει εἰργασθαι *such deeds as any one you please of these has done* P. G. 517 a; cp. P. Crat. 432 a, Phil. 43 d.

**2528.** Attraction takes place also in the case of relative adverbs; as διεκομίζοντο ὅθεν (for ἐκεῖθεν οἱ) ὑπέθεοντο παῖδας *they conveyed their children from the places where (whither) they had deposited them* T. 1. 89.

**2529.** Case of the Relative with Omitted Antecedent. — When the antecedent is omitted the relative either retains its own case or is attracted.

**2530.** When the omitted antecedent is nominative or accusative, the relative retains its own case. Thus, οἱς μάλιστα τὰ παρόντα ἀρκεῖ (οἱτοί) ἥκιστα τῶν ἄλλοτριων ὀρέγονται *those who are best satisfied with what they have, covet least what is their neighbour's* X. S. 4. 42, στυγῶν μὲν ἧ (= ἐκείνην ἧ) μ' ἔτικτες *hating her who bore me* E. Alc. 338.

**2531.** When the omitted antecedent is genitive or dative, the relative (if standing in a different case) is usually attracted into the genitive or dative. But a relative in the nominative masculine or feminine (sometimes in the neuter), or a relative depending on a preposition, retains its own case.

a. Genitive: ὧν (for τούτων οἱς) ἐντυγχάνω πολλὰ μάλιστα ἀγαμαί σέ *of those whom I meet with, I admire you by far the most* P. Pr. 361 e, δηλοῖς δὲ καὶ ἐξ ὧν (for ἐκ τούτων ᾧ) ζῆς *you show it also by the life you lead* D. 18. 136. But εἰδέναι τὴν δύναμιν (τούτων) ἐφ' οὗς ἂν ἴωσιν *to discover the strength of those against whom they are to proceed* X. A. 5. 1. 8. Cp. E. Ion 560 (in 2488) where οἱ = τούτων οἱ.

b. Dative: τοῦτο δ' ὁμοίον ἐστίν ᾧ (for τούτῳ δ) νῦν δὲ ἐλέγετο *this is like that which was said just now* P. Ph. 69 a, ἐμμένομεν οἷς (for τούτοις ᾧ) ὠμολογήσαμεν δικαίους οὖσιν ἢ οὐ; *do we abide by what we agreed was just, or not?* P. Cr. 60 a. But διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι (τούτοις) παρ' ὧν λάβοιεν τὸν μισθόν *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, ἡλίκος, ὅστις δῆ, ὅστις οὖν (and some others) and a following nominative with the copula may be attracted to the case of the antecedent. Thus, χαρίζομενος τοιούτῳ ἀνδρὶ οἷος σὺ εἶ *showing favour to such a man as you are* is commonly condensed to χαρίζομενος οἷψ σοι ἀνδρὶ (X. M. 2. 9. 3). Here the whole relative clause (with copula omitted) is attracted. The antecedent, if expressed, is often incorporated (2536) in the relative clause.

πρὸς ἀνδρας πολμηροὺς οἰους καὶ Ἀθηναίους (for οἱ καὶ Ἀθηναῖοι οἱ) *to bold men such as the Athenians* T. 7. 21, ἀρίστη Ἀγριῶνας . . . καὶ ἄλλα ὅσα ἔθνη Παιονίᾳ *he called out the Agrians and all the other Paeonian tribes* 2. 96, χαιμῶνες ἄνθρωποι

οὖν λέγεις *when the weather is such as you describe* X. A. 5. 8. 3, ἀνελαμψεν οἰκίᾳ . . . οἴου δὴ ἐνάφαντος (for ἐνάφαντος τις οἴου δὴ ἦν) *the house burst into flames, some one or other having set it on fire* 5. 2. 24.

a. οἴος is often attracted with superlatives: οὗτος πάγου οἴου δεινोटου (for τοιούτου οἴος ἐστὶ δεινोटος) *when the frost was tremendous* P. S. 220 b. Cp. 1087.

b. The article may appear in this construction with οἴος and ἡλίκος, the relative clause being treated like a substantive: τοῖς οἴοις ἡμῖν *to such as we are* X. H. 2. 8. 25.

c. The subject of the relative clause rarely stands in the nominative, not being attracted along with οἴος. Thus, κιναιδους οἴουσπερ σύ *rascals just like you* Aes. 2. 151. This occurs only when the number of the subject is different from that of the attracted relative. When the article precedes, as in Σόλων ἐμίσηι τοὺς οἴος οὗτος ἀνθρώπους *Solon detested men like him* (D. 19. 254), editors generally read τοὺς οἴους οὗτος.

**2533. Inverse Attraction.** — An antecedent nominative or (oftener) accusative may be attracted to the case of the relative. The attracted antecedent is often prefixed for emphasis to the relative clause, which thus separates it from the verb it governs or by which it is governed. Cp. *urbem quam statuo vestra est*, and “Him (= he whom) I accuse, By this, the city ports hath enter’d” (Shakespeare), where the antecedent is attracted into the case of the (omitted) relative.

τάδε (for αἷδε) δ’ ἄσπερ εἰσποῖς . . . χωροῦσι *but the women whom thou seest are coming* S. Tr. 283, πολιτεῖαν (for πολιτεῖā) οἷαν εἶναι χρὴ παρὰ μόνοις ἡμῖν ἐστὶν *we alone have an ideal constitution* (lit. *such as ought to be*) I. 6. 48, ἔλεγον οὖτι Λακεδαιμόνιοι ὧν δέονται πάντων (for πάντα) πεπρωγότες *they said that the Lacedaemonians had gained all they asked for* X. H. 1. 4. 2.

a. The main clause may contain a resumptive demonstrative pronoun; as τὸν ἀνδρα τοῦτον, ὃν πάσαι ζητεῖς . . . , οὗτός ἐστιν ἐνθάδε *this man whom you have long been searching for, this man is here* S. O. T. 449.

b. The rare cases of the inverse attraction of the dative are suspected or admit another explanation (E. Med. 12, S. El. 653, X. Hi. 7. 2).

c. So with adverbs: καὶ ἄλλοσε (for ἄλλοθι) ὅποι ἀν’ ἀφίκη ἀγαπήσουσί σε *and elsewhere, wherever you go, they will love you* P. Cr. 45 c.

**2534. οὐδείς ὅστις οὐ every one** (lit. *nobody who not*) for οὐδείς ἐστὶν ὅστις οὐ, commonly shows inverse attraction, is treated like a single pronoun, and inflected οὐδενός ὅτου οὐ, οὐδενὶ ὅτῳ οὐ, οὐδένα ὄντινα οὐ.

οὐδενός ὅτου οὐχὶ ἀλογώτερον *than which there is nothing more irrational* P. Charm. 175 c, οὐδενὶ ὅτῳ οὐκ ἀποκρίνόμενος *replying to every one* P. Men. 70 c, περὶ ὧν οὐδένα κινδύνον ὄντιν’ οὐχ’ ὑπέμειναν οἱ πρόγονοι *for which our ancestors underwent every danger* D. 18. 200.

a. Cp. οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλὸν μῆζυ *his power was much greater than any Hellenic power* Hdt. 7. 145 (= οὐδαμὰ ἐστὶ τῶν), οὐδαμῶς ὥς οὐ φήσομεν *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 δσα (for θαυμαστὸν ἐστὶν δσα) *he received a wonderful amount of money* P. Hipp. M. 282 c, μετὰ ἰδρώτος θαυμαστοῦ δσου (for θαυμαστὸν ἐστὶν μεθ' ἴδσου) *with an astonishing amount of sweat* P. R. 360 d. So θαυμασίως ὥς (for θαυμαστὸν ἐστὶν ὥς) P. Ph. 92 a.

**2536. Incorporation.**—The antecedent taken up into the relative clause is said to be incorporated. The relative and antecedent then stand in the same case, the relative agreeing adjectively with its antecedent. If the antecedent is a substantive, it often stands at the end of the relative clause, and commonly has no article. An antecedent in the nominative or accusative is more frequently incorporated than one in the genitive or dative.

**2537.** A nominative, accusative, or vocative antecedent, when incorporated, usually conforms to the case of the relative.

εἰ ἔστιν, ἣν σὺ πρότερον ἔλεγες ἀρετὴν, ἀληθὴς (for ἔστιν ἡ ἀρετὴ ἀληθὴς, ἣν) *if the virtue which you were speaking of before, is real* P. G. 503 c, εἰς δὲ ἣν ἀφίκοντο κώμην μεγάλην ἣν (for ἡ κώμη εἰς ἣν) *the village at which they arrived was large* X. A. 4. 4. 2, κλῦθι μευ, ὃ χθιζὸς θεὸς ἦλυθες (for θεὸς ὃ or ὦ θεός) *hear me thou that camest yesterday in thy godhead* β 262.

a. An accusative antecedent is incorporated in the accusative when the verb of the relative clause takes the accusative. Thus, οὐκ ἀπεκρύπτετο ἣν εἶχε γνώμην (for τὴν γνώμην ἣν) *he did not conceal the opinion he had* X. M. 4. 4. 1, μὴδ' . . . ἀφέλυσθε ὑμῶν αὐτῶν ἣν διὰ παντὸς δι τοῦ χρόνου δόξαν κέκτησθε καλὴν (for τὴν καλὴν δόξαν ἣν) *do not deprive yourselves of the fair fame which you have enjoyed throughout all time* D. 20. 142.

b. An accusative antecedent may be incorporated as nominative, genitive, or dative, e.g. εἰ τίνα ὁρῶν . . . κατασκευάζοντα ἥς ἀρχοὶ χώρᾱς (for τὴν χώρᾱν ἥς ἀρχοὶ) *if ever he saw any one improving the district which he governed* X. A. 1. 9. 19.

**2538.** A genitive or dative antecedent, when incorporated, usually attracts the relative to its own case.

περὶ δ' οὐ πρότερον . . . ἔθηκε νόμον διελθὼν (for τοῦ νόμου δν) *dealing in detail with the law which he formerly passed* D. 24. 61, ἐπορεύετο σὺν ἧ εἶχε δυνάμει (for σὺν τῇ δυνάμει ἣν) *he advanced with what force he had* X. H. 4. 1. 23. Even when the antecedent is omitted, the attraction takes place: πρὸς ᾧ εἶχε συνέλεγε . . . στρατεύμα (for πρὸς τούτῳ τῷ στρατεύματι δ) *he was collecting an army in addition to that which he had* X. H. 4. 1. 41.

a. But a genitive or dative antecedent, when incorporated, is attracted into the case of a nominative relative. Thus, ἐν δικαστηρίοις καὶ δσοι ἄλλοι δημόσιοι σύλλογοι (sc. εἰσι) *in courts and all the other public assemblies* P. Phae. 261 a (for τοσοῦτοις ἄλλοις συλλόγοις, δσοι δημόσιοι εἰσι).

b. When an antecedent in the genitive or dative is incorporated, the place of the antecedent is usually taken by a demonstrative pronoun in the genitive or dative. Thus, οὐδὲ νῦν τῶν περ μέμνηται, δσα δὲ πάθομεν κακὰ *nor do you remember all the evils we suffered* Φ 441.

## OTHER PECULIARITIES OF RELATIVE CLAUSES

**2539.** Appositives to the antecedent may be drawn into the relative clause as the nearest construction or for the sake of emphasis. Thus, *εὐρήσει τοὺς . . . δικαστάς, ὅπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθους κτλ. he will find the judges, who are said to pronounce judgment there, Minos and Rhadamanthys, etc.* P. A. 41 a.

**2540.** A substantive, usually with the article, is often taken over into the relative clause, to explain, by a necessary addition, the idea conveyed by that clause; and stands in the same case as the relative. Thus, *εἰ μανθάνεις δ βούλομαι λέγειν τὸ εἶδος if you understand the class I wish to describe* P. R. 477 c, *οὔτε αὐτοὶ οὔτε οὓς φάμεν ἡμῖν παιδεύτέον εἶναι τοὺς φύλακας neither ourselves nor the guardians whom we say we must instruct* 402 c.

**2541.** The antecedent may be reserved for the main clause, which follows the relative clause. Thus, *καθ' οὗς μὲν ἀπήχθην, οὐκ ἔνοχός εἰμι τοῖς νόμοις I am not subject to the laws in virtue of which I was arrested* Ant. 5. 85.

**2542.** An attributive adjective, or an attributive genitive belonging to a substantive standing in the main clause, may be placed either in the relative clause (if either is emphatic) or in the main clause. Two adjectives may be divided between the two clauses. The substantives may remain in the main clause or be transferred to the relative clause. Thus, *τὸ τεῖχος δ ἦν αὐτόθι τῶν Συρακοσίων αἰρούσι they captured the fort of the Syracusans which was there* T. 7. 43, *ὣν ἐγὼ ἤθελον τοῦτ' αὐτὴν ἥτις ἐλὼν μέγιστη πίστις δοῦναι of which I was willing to offer to the plaintiff the assurance that was most solemn* D. 52. 12, *ἐπιδεῖξαι . . . τὴν δικαίαν ἥτις ἐστὶν ἀπολογία to show what the fair line of defence is* 19. 203, *ἔφριξεν δὲ μάχῃ . . . ἐγγείησιν μακρῆς, ἃς εἶχον ταμεισίχροας 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 *ἤγαγον συμμάχους ὁπόσους πλείστους ἐδυνάμην* (1087). Similarly *ὡς τάχιστα* (scil. *δύνασθαι* or the like) *as soon as, as soon as possible, ἐπεὶ (δτε) τάχιστα as soon as.*

**2543.** A participial or subordinate clause depending on a following main clause may be joined to a preceding clause containing the antecedent of the relative. Thus, *ἔφη εἶναι ἄκρον δ εἰ μὴ τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν he said that there was a height which would be impossible to pass, unless it was seized in advance* X. A. 4. 1. 25. The case of the relative may be not that required by its own verb, but that of an omitted pronoun dependent on a participle or a subordinate verb inserted in the relative clause. Thus, *καταλαμβάνουσι τεῖχος . . . δ ποτε Ἀκαρνᾶνες τευχισάμενοι κοινῷ δικαστηρίῳ ἐχρῶντο (for ᾧ ἐχρῶντο τευχισάμενοι αὐτό) they seized a fortress which the Acarnanians once built and used as a common place of judgment* T. 3. 105.

**2544.** When the relative clause contains a verb of naming, the main clause is fused with the relative clause. Thus, *ἔνθα καλεῖται Ἀρτέμιδος τέμενος (for ἔνθα τέμενός ἐστι, δ καλεῖται Ἀρτέμιδος) where there is a precinct of Artemis* Simonides 107.

## USE OF THE MOODS IN RELATIVE CLAUSES

**2545.** The ordinary uses of the moods in relative clauses are as follows :

a. The present and past tenses of the indicative without *ἄν* 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 *ἄν* denotes unreality.

c. The subjunctive with *ἄν* expresses a possible or supposed fact in future time or a generality in present time. The subjunctive without *ἄν* is used in indirect questions (1806 b).

d. The optative without *ἄν* expresses a wish, a possibility less distinctly conceived, or a generality in past time.

e. The optative with *ἄν* is potential, and is used either in conditional relative clauses with an optative in the main clause, or alone, as *μὴ ἔστιν ἐλπίς, ἣ μὴ σωθῆμεν ἄν* *there is one hope by which alone we may be saved* E. Hel. 815.

f. The imperative occurs in relative clauses (1842, 2553).

g. The infinitive occurs in relative clauses in indirect discourse (2631).

## THE USE OF THE MOODS IN CERTAIN RELATIVE CLAUSES

**2546.** An extension of the deliberative subjunctive not infrequently occurs in relative clauses after such expressions as *οὐκ ἔχω, οὐκ 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 *ἔχω* *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. *οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω δ τι δῶ ἐκάστῳ τῶν φίλων . . . , ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ* *I do not fear that I shall not have something to give to each of my friends, but that I shall not have enough friends to give to* X. A. 1.7.7, *οὐχ ἔξουσιν ἐκεῖνοι οἱ ποὶ φύγῳσιν* *they will not have any place whither to escape* 2.4.20. *οὐκέτ' εἰσὶν ἐλπίδες οἱ ποὶ τραπόμενος θάνατον . . . φύγω* *I have no longer any hopes to which I may turn and escape death* E. Or. 722, *ἔξει δ τι λέγῃ* *he will be able to say something* L. 6.42.

b. *οὐδένα γὰρ εἶχον ὅστις . . . τὰς ἐμὰς ἐπιστολὰς πέμψει* *for I had no one to bring my letter* E. I. T. 588.

c. Attic never, or rarely, has the positive forms *ἔχω δ τι ἄν, ἔστιν δς ἄν* (K 170), *πέμπω ὅστις ἄν*, with the potential optative.

**2548.** The subjunctive with *κέ* in Homer does not involve *will* in *οὐκ ἔσθ' οὗτος ἀνὴρ . . . οὐδέ γένηται, ὅς κεν Φαιήκων . . . ἐς γαῖαν ἱκηται* *that man lives not nor will ever be born who shall come to the land of the Phaeacians* § 202; cp. § 756, § 345. § 103 involves a different aspect of *will* from that in 2547 a.

**2549.** The deliberative future (1916) occurs in relative clauses; as *ὅπως μολούμεθ' ἐς δόμους οὐκ ἔχω* *I do not know how we are to go home* S. O. C. 1742.

The deliberative subjunctive is more common ; as οὐκ ἔχω δ τι χρῆσθαι τοῖς λόγοις *I am not able to deal with your argument* P. Eu. 287 c.

**2550.** In a few cases the future is used like the subjunctives of 2547 a ; and may be explained as a dependent deliberative future. Thus, οὐ γάρ τις ὁρμος ἔστιν, οὐδ' ὅποι πλέον ἐξεμπολήσει 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, αὐτὸν γάρ σε δεῖ προμηθεύς ὅτῳ τρόπῳ τῆςδ' ἐκκυλισθήσει τύχης *for thou thyself hast need of forethought whereby thou shalt extricate thyself from this trouble* A. Pr. 86.

**2551.** οὐκ ἔστιν δε (ὅπως, ὅπου, ὡς) are used with the future indicative to introduce statements as regards the future. Thus, οὐ γάρ τις ἔστιν δε πάροιθ' αἰρήσεται τὴν σὴν ἀχρεῖον δύναμιν ἀντ' Εὐρυσθέως *there is no one who will prefer thy feeble power rather than Eurystheus* E. Heracl. 57, οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με *thou wilt in no wise (lit. it is not possible how thou shalt) see me coming here* S. Ant. 329. The indicative present or aorist is also used in statements as regards the present or past. All these indicatives may be dependent deliberatives. Cp. 2557.

**2552.** The optative without δν (probably potential) occurs in Attic poetry after οὐκ ἔστιν ὅστις (ὅπως, ὅποι) and the interrogative τίς ἐστιν δε (ὅστις) and ἔσθ' ὅπως. Thus, οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν *there is no one except myself who could cut it* A. Ch. 172, οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ *I could not (lit. there is no way how I could) call false tidings fair* A. Ag. 620, τίς τῶνδ' . . . δωμάτων ἔχει κράτος, ὅστις ξένους δέξαιτο ; *who has authority in this house that might receive guests?* Ar. Thesm. 871, ἔστ' οὖν ὅπως "Ἀλκίηστις ἐς γῆρας μόλοι ; *is there a way by which Alcestis might reach old age?* E. Alc. 52. The potential optative with δν occurs after these expressions (E. Alc. 80, S. O. C. 1168, P. Lach. 184 c). Attic does not use the optative with δν after the positive form ἔστιν ὅπως (ὅστις).

## CLASSES OF RELATIVE CLAUSES

**2553.** Ordinary Relative Clauses define more exactly a definite antecedent, and show the mood and the negative of simple sentences.

**Indicative :** ταῦτ' ἐστὶν ἃ ἐγὼ θέομαι *this is what I want* X. A. 7. 2. 34, ὃ δόσῃνα γένῃ βροτῶν, οἳ μὴ μέτριος αἰών *alas, ill-starred races of men, whose destiny is beyond due measure* S. Ph. 179, ὅθεν οὖν ῥᾶστα μαθήσεσθε περὶ αὐτῶν, ἐντεῦθεν ἡμᾶς καὶ ἐγὼ πρῶτον πειράσομαι διδάσκειν *I will first try to inform you (lit.) from the source from which you will most easily learn about them* D. 27. 3, παρ' ἐμὲ ἀφικόμενος οὐ πείσεται ἀπερ δν ἔπαθεν ἀλλῃ τῷ συγγενόμενος τῶν σοφιστῶν *in coming to me he will not meet with the treatment he would have suffered had he con-sorted with any other of the sophists* P. Pr. 318 d.

**Subjunctive :** "Ἄνυτος δδε παρεκαθέζετο, ᾧ μεταδῶμεν τῆς ζητήσεως *Anytus has taken his seat here (lit.) to whom let us give a share in the investigation* P. Men. 89 c, κλύων δοῦνεκα . . . μήτηρ δ' ἐν οἴκοις ἦν σὺ μὴ δεις *hearing that our mother is in the house, (lit.) of whom have thou no fear* S. El. 1309.

**Optative :** *οδομαι ἂν ἡμᾶς τοιαῦτα παθεῖν, ὡς τοὺς ἐχθροὺς οἱ θεοὶ ποιήσεται* *I think we should endure such things as I pray the gods may inflict upon our enemies* X. A. 3. 2. 3, *δοῦρα ἔχοντες . . . ὅσα ἀνὴρ ἂν φέροι μὲνις having spears, such as a man could carry with difficulty* 5. 4. 25, *ἀρξομαι δ' ἐντεῦθεν ὅθεν . . . ἐγὼ τάχιστα* *I will begin at (from) that point where I can most quickly inform you* D. 20. 5. The potential optative without *ἂν* is very rare (2552).

**Imperative :** *πλάνην φράσω, ἣν ἐγγράφου σὺ μνήμοισιν δέλτοις φρενῶν* *I will tell thy wandering, which do thou inscribe in the tablets of thy memory* A. Pr. 788. On *ὁσθ' ὁ δρᾶσον*, see 1842 a.

a. Ordinary relative clauses are explanatory, and (in sense) are equivalent to independent coördinated clauses. See 2490.

b. Homer has *κέ* or *ἂν* with the future: *παρ' ἐμοὶ γε καὶ ἄλλοι, οἳ κέ με τιμήσουσι* *I have others by my side who will honour me* A 175.

**2554. Relative Clauses of Purpose (Final Relative Clauses)** regularly take the future indicative, even after past tenses (negative *μή*). The antecedent of final relative clauses is usually indefinite. *ὅς* is commoner than *ὅστις*. (The construction with the future participle is more frequent: 2065).

*φημι δὲ δεῖν ἡμᾶς . . . πρεσβελᾶν πέμπειν, ἣ τοὺς μὲν διδάξει ταῦτα, τοὺς δὲ παροξυνεῖ* *I say that we must send an embassy, which will inform some of this and incite others* D. 2. 11, *πέμψον τιν' ὅστις σημαίνει* *send some one who will announce* E. I. T. 1209, *ἔδοξε τῷ δήμῳ τριάκοντα ἀνδρας ἐλέσθαι, οἱ τοὺς πατέρας νόμους ἐγγράψουσι, καθ' οὓς πολιτεύσονται* *the people voted to choose thirty men who should codify the ancestral laws by which they were to conduct the government* X. H. 2. 3. 2. So in local clauses: *κρύψω τόδ' ἔγχος . . . ἕνθα μή τις ὄψεται* *I will hide this sword where no one shall see it* S. Aj. 659.

a. After a secondary tense the future optative occurs rarely: *οἱ δὲ τριάκοντα ἡρέθησαν μὲν ἐπεὶ τάχιστα τὰ μακρὰ τεῖχη . . . καθηρέθη· αἰρεθέντες δ' ἐφ' ᾧτε ἐγγράψαι νόμους, καθ' οὓσιν πολιτεύσονται* *κτλ. the thirty were chosen as soon as the long walls were destroyed; and having been chosen for the purpose of codifying the laws, according to which they were to conduct the government, etc.* X. H. 2. 3. 11. In local clauses: S. O. T. 796.

b. A past purpose may be expressed by *ἐμελλον* and the infinitive. Thus, *ναύαρχον προσέταξαν Ἀλκιδᾶν, ὅς ἐμελλεν ἐπιπλεύσασθαι* *they appointed Alcidas as admiral who was to sail in command* T. 3. 16.

c. Homer uses the subjunctive (with *κέ*, except Γ 287) after primary tenses, the optative after secondary tenses. Thus, *μάντις ἐλεύσεται, ὅς κέν τοι εἴπῃ* *οὐδὲν* *a seer will come to tell thee the way* κ 538, *ἀγγελον ἦκαν ὅς ἀγγείλει γυναικί* *they sent a messenger to tell the woman* ο 458. The future also occurs (§ 332). The present or aorist optative is rare in Attic (S. Tr. 903, Ph. 281).

**2555. Relative Clauses of Cause** take the indicative (negative *οὐ*). *ὅς* is more common than *ὅστις*.

*θαυμαστὸν ποιεῖς, ὅς (= ὅτι σὺ) ἡμῖν . . . οὐδὲν δίδως* *you do a strange thing in giving us nothing* X. M. 2. 7. 13, *Λοξία δὲ μέφομαι, ὅστις μ' ἐτάραξ ἔργον ἀνοσιώτατον τοῖς μὲν λόγοις ὑψῆρ' αὖτε* *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 (ὅλος = ὅτι τοιοῦτος, etc., 2687).

a. γε is often added to ὅς or ὅστις.

b. μή is used when there is also an idea of characteristic (of such a sort) or condition (perhaps to avoid a harsher form of statement). Cp. 2705 g.

**2556. Relative Clauses of Result (Consecutive Relative Clauses)** usually take the indicative (for ὅλος, ὅσος with the infinitive see 2497). The negative is οὐ when the relative clause approximates ὥστε (οὐ) with the indicative, as is generally the case when the main clause is negative, expressed or implied. Here ὅστις is commoner than ὅς. The negative is μή when the relative clause expresses an intended (2557) or anticipated (2558) result, where ὥστε μή with the infinitive would be less precise.

τίς οὕτω μαινεται ὅστις οὐ βούλεται σοι φίλος εἶναι; *who is so mad that he does not wish to be a friend to you?* X. A. 2. 5. 12, οὐδὲν γὰρ οὕτω βραχὺ ὅπλον ἑκάτεροι εἶχον ὃ οὐκ ἐξικνούμετο ἀλλήλων *for each side did not have weapons so short that they could not reach each other* X. H. 7. 5. 17.

a. The indicative with ἄν and the optative with ἄν are rare. Thus, τίς δ' ἦν οὕτως . . . μισαθήναιος, ὅστις ἐδυρήθη ἄν ἄτακτον αὐτὸν ὑπομένειν ἰδεῖν; *who was such a hater of Athens that he could endure to see himself not at his post?* Lyc. 39, τίς οὕτως ἰσχυρὸς, ὅς . . . ῥίγῃ δύναιτ' ἄν μαχόμενος στρατεύεσθαι *who is so vigorous that he could carry on war while battling with cold?* X. C. 6. 1. 15. A potential optative with ὅς follows a potential optative in P. R. 360 b.

**2557.** The indicative is normal in consecutive relative clauses introduced by οὐκ ἔστιν ὅστις (οὐ), οὐδεὶς ἔστιν ὅστις (οὐ), οὐκ ἔστιν ὅπως (οὐ), εἰσὶν οἳ, ἔστιν οἷς, etc.

οὐκ ἔστιν οὐδεὶς ὅστις οὐχ αὐτὸν φιλεῖ *there is no one who does not love himself* Men. Sent. 407, οὐκ ἔστιν ὅπως ἤβην κτήσῃ πάλιν αὐδὸς *in no way canst thou regain thy youth* E. Heracl. 707. See 2551.

a. The indicative with ἄν and the optative with ἄν also occur. Thus, οὐ γὰρ ἦν ὅ τι ἄν ἐποιεῖτε *for there was nothing that you could have done* D. 18. 43, ὃν οὐκ ἔστιν ὅστις οὐκ ἄν καταφρονήσειεν *whom every one would despise* I. 8. 52.

b. On the subjunctive and optative without ἄν, see 2546, 2547, 2552.

**2558.** The future indicative is often used to express an intended result (negative μή).

ἀνέστησαν ἐπὶ τοιοῦτους λέγειν ὃν κρατήσας μή κατασχέσει τις *it is senseless to attack men of such a kind that we shall not hold them in subjection if we conquer them* T. 6. 11, οὗτοι δὲ τοιαῦτ' . . . ὑποσχέσονται, ἐξ ὃν μὴδ' ἂν ὀτιοῦν ἢ κινήσονται *these men shall make promises in consequence of which the Athenians will not better themselves under any circumstances (lit. even if anything occurs)* D. 19. 324.

**2559.** The future indicative is especially common when the main clause contains an idea of ability, capacity, or characteristic, and the relative clause denotes what is to be expected of the subject.

ἱκανοὶ ἔσμεν . . . ὑμῖν πέμψαι ναὺς τε καὶ ἄνδρας οἵτινες συμμαχοῦνται τε καὶ τὴν ὁδὸν ἡγήσονται (cp. ὥστε συμμαχεσθαι) *we are able to send you ships and men who will fight with you and direct your journey* X. A. 5. 4. 10, οὔτε πλοῖα ἔστι τὰ ἀπώγοντα οὔτε σίτος ᾧ θρεψόμεθα μένοντες *we have neither ships to convey us away nor provisions to feed us while we remain* 6. 5. 20, δεῖται τις δοῦναι αὐτὸν δρῆσαι *he needs some one to improve him* P. Eu. 306 d, (ἔδει) ψήφισμα νικῆσαι τοιοῦτο δι' οὗ Φωκεῖς ἀπολοῦνται *a bill had to be passed of such a character as to destroy the Phocians* D. 19. 43.

**2560.** Conditional Relative Clauses may be resolved into *if* clauses, ὅς (δοῦναι) corresponding to εἰ τις and ὅς (δοῦναι) ἄν to εἰάν τις. The negative is μή.

a. The antecedent of conditional relative clauses is indefinite (2505 b).

b. Such relative clauses, like temporal clauses, correspond in form to the protases of ordinary conditional sentences. Conditional relative sentences show, in general, the same substitutions permitted in the corresponding conditional sentences. δς ἄν is always generic, εἰάν may be particular in prose.

**2561.** The correspondence in construction between the common forms of conditional, temporal, and conditional relative, sentences is shown by the following table:

<i>Present</i>			
Simple :	εἰ (δοῦναι, δ) τις	ἔχει	δίδωσι
Unreal :	εἰ (δοῦναι, δ) τις	εἶχεν	εἰδίδου ἄν
General :	εἰάν τις (δοῦναι, δ τις)	ἔχη	δίδωσι
<i>Past</i>			
Simple :	εἰ (δοῦναι, δ) τις	εἶχεν (ἔσχεν)	εἰδίδου (ἔδωκε)
Unreal :	εἰ (δοῦναι, δ) τις	ἔσχεν (εἶχεν)	ἔδωκεν (εἰδίδου) ἄν
General :	εἰ (δοῦναι, δ) τις	ἔχοι	εἰδίδου
<i>Future</i>			
More Vivid :	εἰάν τις (δοῦναι, δ τις ἄν)	ἔχη	δώσει
Less Vivid :	εἰ (δοῦναι, δ) τις	ἔχοι	διδόη (δοίη) ἄν

N. — English cannot always, without obscurity, use a relative to translate *δοῦναι* or *δοῦναι* with an unreal indicative ; in such cases *when(ever)* or *whatever* are best rendered by *if ever*. Cp. 2396.

## PRESENT AND PAST CONDITIONAL RELATIVE CLAUSES

### First Form

#### SIMPLE PRESENT AND PAST CONDITIONAL RELATIVES

**2562.** Simple present and past conditional relative clauses have the present or past indicative. The main clause has the indicative or any other form of the simple sentence (cp. 2298, 2300).

οὐ γὰρ ἀ πράττουσιν οἱ δίκαιοι, ἀλλ' ἀ (= εἰ τίνα) μὴ πράττουσι, ταῦτα λέγεις *for it is not what the just do, but what they do not do, that you keep telling us*

X. M. 4.4. 11, τῶν Ἑλλήνων οἱ (= εἰ τινες) μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεν those of the Greeks who happened not to be in rank ran into their ranks X. A. 2. 2. 14, διέβαλλεν αὐτὸν ὃ τι ἐδύνατο he slandered him all he could 6. 1. 32, ἀνδρας τῶν Ἀθηναίων ἀπέκτειναν ὅσοι μὴ ἐξένευσαν they killed all of the Athenians who had not escaped by swimming T. 2. 90, ὃ δέ γε μηδὲν κακὸν ποιεῖ οὐδ' ἂν τινος εἴη κακοῦ αἰτίον; and that which produces no evil cannot be the cause of any evil either? P. R. 379 b, ἀ μὴ προσήκει μήτ' ἀκούε μήθ' ὀρᾷ neither hear nor behold that which becometh thee not Men. Sent. 39, ὅστις γῆν ἐπιθύμει, πειράσθω νικᾷν whoever longs to live, let him strive to conquer X. A. 3. 2. 39.

a. Since the antecedent of these clauses is indefinite, simple present conditional relative clauses with the present indicative in the main clause often have the value of *general conditions*. But general clauses with *ὅς* (μή) usually take the subjunctive or optative (2567, 2568), and those with *ὅστις* (μή) the indicative (2569).

**2563.** If the relative clause expresses a *present intention* or *necessity*, the future indicative may be used.

ἐν τούτῳ κεκώλυσθαι (1950) ἐδόκει ἐκάστῳ τὰ πράγματα ᾧ μὴ τις αὐτὸς παρέσται each thought that progress was surely impeded in any undertaking in which he was not going to take part in person (= ἐν τούτῳ κεκώλυνται ᾧ μὴ παρίσομαι) T. 2. 8. Cp. P. Th. 186 c. More common is μέλλω with the present or future infinitive: εἰλοισθ' ὃ τι . . . ἀπαῖσι συνόλσειν ὑμῖν μέλλει may you adopt whatever course is likely to be of advantage to you all D. 3. 86.

a. Elsewhere the future indicative is not regular in conditional relative sentences.

### Second Form

#### PRESENT AND PAST UNREAL CONDITIONAL RELATIVES

**2564.** Present and past unreal conditional relative clauses have a secondary tense of the indicative. The main clause has a secondary tense with *ἄν* (cp. 2303).

οὔτε γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν πράττειν ᾧ (= εἰ τινα) μὴ ἡπιστάμεθα κτλ. for (if that were so) neither should we ourselves be undertaking (as we are) to do what we did not understand, etc. P. Charm. 171 e, οἱ παῖδες ὑμῶν, ὅσοι (= εἰ τινες) ἐνθάδε ἦσαν, ὑπὸ τούτων ἂν ὑβρίζοντο (if that were so) your children, as many of them as were present (but none were present), would be insulted by these men L. 12. 98, ὅσπερ αὐτῶν ἐποίησεν, οὐδενὸς ἂν ἦττον πλούσιοι ἦσαν whichever of these things he had done, they would be no less rich than any one 32. 28.

#### 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.



τῷ ἀνδρὶ δὲ ἂν (= εἰν τινα) ἐλησθε πελομαι *I will obey whatever man you may choose* X. A. 1. 3. 15, οἷς (for αἷ) ἂν οἱ ἄλλοι ἐργάζωνται, τοῖσι σὺ χρήσῃ *whatever others acquire by labour, that you shall enjoy* X. M. 2. 1. 25, πειράσομαι δὲ τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν *I will try to do you all the good I can* X. A. 6. 1. 33, ὅποι ἂν ἔλθω, λέγοντος ἐμοὶ ἀκροῶσονται οἱ νέοι *wherever I go the young men will listen to my speaking* P. A. 37 d, ἀπόκριται δὲ τι ἂν σε ἐρωτῶ *answer whatever I ask you* L. 12. 24, ἐπεσθε ὅπῃ ἂν τις ἡγήται *follow where any one may lead you* T. 2. 11, ὥς ἂν (= εἰν πως) ἐγὼ εἴπω, πειθώμεθα *let us all obey as I shall bid* B 139. Potential optative: ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλῃ δίκην *so that you can get off in any suit you please* Ar. Nub. 1151.

a. The future indicative is scarcely ever used in a conditional relative clause of this sort (T. 1. 22 ὅσοι βουλήσονται; cp. 1913).

b. Homer has some cases of the subjunctive without *κέ* or *ἂν* (e.g. N 234). Homer sometimes uses the future with *κέ* or *ἂν* in the main clause: δὲ *κέ* κεν κεχολώσεται, δὲ κεν ἴκωμαι *and he will be wroth to whom I shall come* A 139.

#### Fourth Form

##### LESS VIVID FUTURE CONDITIONAL RELATIVES

**2566.** Conditional relative clauses that set forth less vividly the realization of a future event take the optative. The main clause has the optative with *ἂν*.

ὀκνοῖν ἂν εἰς τὰ πλοῖα ἐμβαλεῖν αἶ (= εἰ τινα) ἡμῖν Κύρος δοίη *I should hesitate to embark in the vessels that Cyrus might give us* X. A. 1. 3. 17, δὲ *μή* ἀγαπήσῃ, οὐδ' ἂν φιλοῖ *nor could he love what he does not desire* P. Lys. 215 b.

a. The main clause has the optative without *ἂν* in wishes: δῶρα θεῶν ἔχοι, ὅττι διδοῖεν *may he keep the gifts of the gods whatever they may give* σ 142.

b. Homer sometimes uses *κέ* or *ἂν* in the relative clause (φ 161).

##### GENERAL CONDITIONAL RELATIVE CLAUSES

#### Fifth Form

##### PRESENT GENERAL CONDITIONAL RELATIVES

**2567.** Present general conditional relative clauses have *ἂν* with the subjunctive. The main clause has the present indicative or an equivalent.

νέος δ' ἀπόλλυθ' ὄντιν' (= εἰ τινα) ἂν φιλήθῃς *'he dieth young, whome'er a girl doth love'* Stob. Flor. 120. 13, οὗς (= εἰ τινας) ἂν θεῶν φιλοκινδύνως ἔχοντας πλοῖς τοῖς πολεμίοις, τιμᾷ *whomever he sees zealous of danger in the face of the enemy, these he honours* X. H. 6. 1. 6, γαμοῦσι τε ὁπόθεν ἂν βούλωνται, ἐκιδῶσι τε εἰς οὓς ἂν ἐθέλωσι *they both get a wife from whatever family they please and give their daughters in marriage to whomsoever they choose* P. R. 613 d, πατρίς γάρ ἐστι πᾶσ' ἱν' ἂν πράττῃ τις εὖ *for every land is a man's own country wheresoever he fares well* Ar. Plut. 1151.

a. Gnomic aorist in the main clause: ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυε αὐτοῦ *whoever obeys the gods, him they most do hear* A 218.

b. The subjunctive without *ἄν* (κέ) is usual in Homer and occurs occasionally in Attic and lyric poetry. Thus, *ἀνθρώπους ἐφορᾷ καὶ τίνυνται δις τις ἀμάρτη* he watches over men and punishes whoever transgresses *ν* 214, *τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἱ φανῶσ' ἀθάλαπτοι* 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 2568 the apodosis refers to iterative action, usually on the part of designated individuals.

### Sixth Form

#### PAST GENERAL CONDITIONAL RELATIVES

**2568.** Past general conditional relative clauses have the optative. The main clause has the imperfect or an equivalent.

*δεῖ πρὸς ᾧ (= εἰ πρὸς τινι) εἴη ἔργῳ, τοῦτο ἔπράττεν* whatever work he was engaged in, that he always performed X. H. 4. 8. 22, *ἔπράττεν ἃ δόξειεν αὐτῷ* he always did whatever he pleased D. 18. 235, *πάντας . . . ὅσους λάβοιεν διέφθειρον* they used to destroy as many as they captured T. 2. 67, *ἐθάρᾳ ὅπου περ ἐπιτυγχάνοιεν θηρίοις* he used to hunt wherever they fell in with large game X. C. 3. 3. 5, *ἀνέκραγον . . . ἰκετεύουσαι πάντας ὅτι ἐντυγχάνοιεν μὴ φεύγειν* they screamed out, entreating all they met not to flee X. C. 3. 3. 67.

a. An iterative tense with *ἄν* in the main clause: *ὅπῃ μέλλοι ἀριστοποιεῖσθαι τὸ σπράτευμα . . . , ἐπατήγαγεν ἄν τὸ κέρας*, when the squadron was about to take breakfast, he would draw back the wing X. H. 6. 2. 28.

#### INDICATIVE FORM OF GENERAL CONDITIONAL RELATIVE CLAUSES

**2569.** The present indicative instead of the subjunctive with *ἄν* occurs in general conditional relative clauses (cp. 2342). This occurs chiefly after *ὅστις*, which is itself sufficiently general in meaning.

*οἵτινες πρὸς τὰς συμφορὰς γνώμη ἥκιστα λυποῦνται, ἔργῳ δὲ μάλιστα ἀντέχουσιν* those who in feeling are least depressed at misfortunes, in action resist them most T. 2. 64, *ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπιφθονὸν λαμβάνει, ὁρθῶς βουλευέται* he counsels wisely who incurs envy in a great cause 2. 64, *ὅστις δὲ πλοῦτον ἢ εὐγένειαν εἰσὶδὼν γαμῆ πορνῇν, μῶρός ἐστιν* whoever fixes his gaze on wealth or noble lineage and weds a wicked woman, is a fool E. El. 1097, *ὃ τι καλὸν φίλον δει* whatsoever is fair is dear forever E. Bacch. 881.

a. Cases of the imperfect instead of the optative are rare and generally ill supported: *ὅπου ᾤετο τὴν πατρίδα τι ὠφελήσειν, οὐ πόρῳ ὑπέετο* whenever he thought that he could benefit his country in any respect, he did not shrink from it X. Ag. 7. 1. Cp. X. A. 1. 1. 5, 1. 9. 27.

**2570.** The indicative is generally used in parenthetical or appended relative clauses with *ὅστις* (*ὅστις ποτὲ*). Thus, *δουλεύομεν θεοῖς, ὃ τι ποτ' εἰσὶν οἱ θεοὶ* we serve the gods, whatever those gods are E. Or. 418.



2. **Dependent Clauses of *will* or *desire*:** subordinate clauses denoting that something *should be* or *should be done*. These clauses have been treated under the following divisions :

- a. Dependent clauses after verbs of *effort* (2209).
- b. Dependent clauses after verbs of *fearing* (2221).

N.—On dependent voluntative clauses with the accusative and infinitive (indirect petition), see 1991 ff.

3. **Dependent Questions:** subordinate clauses asking a question; both parts of the sentence together forming a *statement*; as *ἡρώτων ὁ τι 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 *διαθεώμενος αὐτῶν ὅσην μὲν χώρᾱν καὶ οἷᾱν ἔχουσιν* *observing how great the extent of their territory was and how excellent its quality* X. A. 3. 1. 19.

#### DEPENDENT STATEMENTS

**2576.** Dependent statements, or subordinate clauses stating *that* something *is*, are expressed in various ways:

1. By an infinitive, with or without an accusative (explained in 1972 ff., 2016 ff.). Thus, *νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατριδα καὶ φίλους* *for I think that you are both fatherland and friends to me* X. C. 1. 3. 6, *οἶμαι εἰδέναι* *I think that I know* P. Pr. 312 c.

2. By a participle, with or without an accusative (explained in 2106 ff.). Thus, *οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα* *for they did not know that he was dead* X. A. 1. 10. 16, *μνησθῆναι ἀκούσας* *I remember that I heard* X. C. 1. 6. 6.

3. By *ὅτι* or *ὥς* (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* (*ὥς*) may precede the principal clause. Cp. 2586.

#### DEPENDENT STATEMENTS INTRODUCED BY *ὅτι* OR *ὥς*

**2577.** The conjunctions *ὅτι* or *ὥς* *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.

*ταῦτο δέκον ἐπαινεῖν τῶν ἀνδρῶν τῶν τότε ναυμαχούντων, ὅτι τὸν . . . φόβον ἐξελύσαν τῶν Ἑλλήνων* *it is right to praise this in the men who engaged in the sea-fight of those days, (namely) that they dispelled the fear felt by the Greeks* Menex. 241 b

**2578.** The conjunctions introducing dependent statements are *ὅτι* (Homeric also *ὅττι*, *ὅ* and *ὅτε*), *ὥς*, *διότι*, *ὅπως* (rarely), *οὖνεκα* and *ὀδοῦνεκα* (both poetic).

a. *ὅτι* meaning *that* was originally, like Hom. *ὅ*, perhaps an accusative of the inner object (cognate) : *ὁρῶ δ νοσεῖς* lit. *I see what sickness you are sick* (= *ἤ 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 *ὅτε 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. *ὥς* strictly an old ablative of *ὅς* (2989) meaning *how, in what way*, as in exclamatory clauses and indirect questions. The meaning *how* (cp. *how that*) may be seen in *οἶδα γὰρ ὥς μοι ὀδῶδυσται κλυτὸς ἐννοσίγαιος* for *I know how (that) the famed earth-shaker has been wroth against me* ε 423, and also in Attic (And. 2. 14; I. 2. 3, 3. 10, 10. 11, 10. 15; Aes. 2. 35; D. 24. 139). The development of *ὥς how* to *ὥς that* followed from the use of *ὥς* after verbs signifying *to see, perceive, know*, and the like. Cp. "he said how there was a knight."

d. *ὅπως* (2929) *that* is common in Herodotus (*ὅπως*), rare in Attic, most used in poetry and Xenophon. From its original use in indirect questions *ὅπως how* gradually acquired the meaning *that*. Thus, *ἀλλ' ὅπως μὲν . . . ἐγὼ ἀχθόμεναι ὑμῖς τρέφων, μηδ' ὑπονοεῖτε* do not even entertain the thought that I am annoyed at maintaining you X. C. 3. 3. 20.

e. *οὖνεκα* = *οὐ ἔνεκα*, for *τούτου ἔνεκα*, *δ*, properly causal: *on account of (as regards) this, that*, and then = *that*, even in Homer (*Odyssey* and A 21) and later in poetry. Thus, *ἐξάγγελε . . . οὖνεκ' Οἰδίπους τοιαῦτ' ἔνειμε παῖσι τοῖς αὐτοῦ γέρᾳ* announce that Oedipus has distributed such honours to his sons S. O. C. 1393.

f. *ὀδοῦνεκα* = *δου ἔνεκα*, for *τούτου ἔνεκα*, *ὅτι*; and then = *that*. It is found only in tragedy, as *ἀγγελλε . . . ὀδοῦνεκα τέθνηκ' Ὀρέστης* report that Orestes is dead S. El. 47.

**2579.** Some verbs of *saying* are followed either by *ὅτι* or *ὥς* or by an infinitive (2017). In most cases the choice is optional with the writer. Affirmative clauses usually take the infinitive or *ὅτι*; but *ὥς* 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, *νομίζουσιν οἱ ἐκεῖνη ἄνθρωποι . . . ὥς δ' Ἡφαιστος χαλκεῖ* the local belief is that Hephaestus is working at his forge T. 3. 88, *διαβαλὼν αὐτοὺς ὥς οὐδὲν ἀληθὲς ἐν νῷ ἔχουσιν* slanderously attacking them on the score that their intentions were not sincere 5. 45, *πολλὰκις ἐθαύμασα τις. ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην ὥς ἄξιός ἐστι θανάτου* I have often wondered with what possible arguments the accusers of Socrates succeeded in convincing the Athenians that he deserved death X. M. 1. 1. 1, *οὐ τοῦτο λέγω ὥς οὐ δεῖ ποτε καὶ ἐλάττωσι ἔτι μορῶν λέγειν* I do not say (this) that it is not even 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 *ὥς* occurs; as with *νομίζω* T. 3. 88 (2579), *ἐλπίζω* 5. 9, *οἶμαι* X. H. 6. 3. 12, *ὕπολαμβάνω* X. C. 8. 3. 40. *ὅτι* is very rare (with *οἶμαι* in P. Ph. 87 c). *λογίζομαι* (*ὅτι*) is a verb of *saying*.

a. *μαρτυρῶ* with *ὅτι* (ὥς) expresses reality; with the infinitive it denotes uncertainty.

**2581.** Verbs of intellectual perception usually take *ὅτι* (ὥς); less often the participle, which is normal after verbs of physical perception. A verb of physical perception, if followed by *ὅτι* (ὥς), virtually becomes a verb of intellectual perception.

**2582.** Many verbs take *ὅτι* (ὥς) or the participle either in indirect discourse or not in indirect discourse (2100–2115). Here the construction with the finite verb is less dependent than that with the participle; but the meaning is essentially the same in Attic. Many verbs take *ὅτι* (ὥς), the infinitive, or the participle, often without great difference in meaning in Attic (2123–2145).

**2583.** *ὅτι* (ὥς), when separated from its clause by another clause, may be repeated. Thus, *ἔλεγεν ὅτι, εἰ μὴ καταβήσονται . . . , ὅτι κατακαύσει . . . τὰς κώμας* he said that, if they did not descend, he would burn their villages to the ground X. A. 7. 4. 5.

**2584.** The personal *δὴλός εἰμι ὅτι, λανθάνω ὅτι*, etc. are often used instead of the impersonal *δὴλόν ἐστιν ὅτι, λανθάνει ὅτι*, etc. Thus, *ὅτι πονηρότατοι εἰσιν οὐδὲ σὲ λανθάνουσιν* not even you fail to perceive that they are the very worst X. O. 1. 19.

**2585.** *δὴλον ὅτι* (*δηλονότι*) *εἰδ' ὅτι* (*εὖ οἶδ' ὅτι*) *surely, εὖ ἴσθι 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 δὴ οὕτως δὴλον ὅτι τούτων περὶ* the case then stands clearly thus about these matters P. G. 487 d, *οὗτ' ἂν ὑμεῖς οἶδ' ὅτι ἐπαύσασθε* nor assuredly would you have ceased D. 6. 29, *καὶ πάντων οἶδ' ὅτι φησάντων γ' ἂν* (for *καὶ οἶδ' ὅτι πάντες φησαίεν γ' ἂν*) and all assuredly would say 9. 1.

a. Plato (*Sophistes* and *Leges*) uses *δὴλον* (*ἐστίν*) *ὥς* for *δὴλον ὅτι*.

**2586.** *ὅτι* (and by analogy *ὥς*) are often attached loosely to the main clause with the meaning *as a proof* (in support) of the fact that. Thus, *ὅτι δ' οὕτω ταῦτ' ἔχει, λέγε μοι τὸ τοῦ Καλλισθένης ψήφισμα* as a proof of the fact that this is so, read me the bill of Callisthenes D. 18. 37.

**2587.** Verbs of *emotion* (to rejoice, grieve, be angry, wonder, etc.) take *ὅτι* (ὥς) with a finite verb (negative *οὐ*), but more commonly the participle (2100) when the subject is not changed.

a. Hom. prefers *ὅτι, ὥς* 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, ὥς* (negative, generally *μὴ*), see 2247. On the use in dependent exclamations, see 2687.

**2588.** *μύνημαι, οἶδα, ἀκούω* and like verbs, may take *ὅτε* instead of *ὅτι* (2395 A. n.). Cp., in Homer, Φ 396, π 424.

## INDIRECT DISCOURSE

**2589.** The words or thoughts of a person may be quoted in direct or indirect form after verbs, or other expressions, of *saying* or *thinking*.

a. In reporting a speech, in making a quotation, or in dialogue, a verb of *saying* is often repeated (P. Pr. 310 b, 345 c, X. A. 7. 6. 5-6). So also in such cases as Πάνθεια εἶπεν, ἀλλὰ θάρρει, ἔφη, ὦ Κῦρε X. C. 7. 3. 13.

**2590.** (I) *Direct Discourse (Oratio Recta)*. — In a *direct* quotation the words or thoughts quoted are given at first hand in the exact form used by the original speaker or thinker.

Μεγαρέες ἔπεμπον ἐπὶ τοὺς στρατηγοὺς τῶν Ἑλλήνων κήρυκα, ἀπικόμενος δὲ ὁ κήρυξ πρὸς αὐτοὺς εἶπε τάδε· “Μεγαρέες λέγουσι· ‘ἡμεῖς, ἄνδρες σύμμαχοι, οὐ δυνατοὶ εἰμεν τὴν Περσέων ἱππον δέκεσθαι μῦνοι.’” *the Megarians sent a herald to the generals of the Greeks, and on his arrival the herald spoke as follows: “The Megarians say: ‘we, oh allies, are not able to sustain the attack of the Persian cavalry by ourselves’”* Hdt. 9. 21; and often in Hdt. (cp. 3. 40, 3. 122, 5. 24, 7. 150, 8. 140).

a. Direct quotation may, in prose, be introduced by *οὕτως*, which has the value of quotation marks. Thus, οἱ δὲ εἶπον οὕτως ἵκανοί ἐσμεν *but they said (that) “we are ready”* X. A. 5. 4. 10. So usually when the finite verb is omitted; as ἀπεκρίνατο οὕτως ὅτι οὐ *he answered (that) “no”* 1. 6. 7. The use of direct speech introduced by *οὕτως* is, in general, that of familiar style. The first example is Hdt. 2. 115. *ὡς* for *οὕτως* is very rare (Dinarchus 1. 12, 1. 102). Cp. “the emperor sends thee this word *that*, if thou love thy sons, let Marcus . . ., or any one of you, chop off your hand” Shakesp. *Tit. Andr.* 3. 1. 151.

**2591.** (II) *Indirect Discourse (Oratio Obliqua)*. In an *indirect* quotation the words or thoughts are given at second hand with certain modifications to indicate that the words or thoughts are reported.

a. The original form may be preserved except that there is a change from the first or second person to the third person: so πάντ’ ἐθέλει δομεναι H 391 reporting πάντ’ ἐθέλω δομεναι H 304. In such cases there is no grammatical dependence.

b. The narrator may report in dependent form the words or thoughts of a person from the point of view of that person. This is the common form of indirect discourse.

c. The narrator may report in dependent form the words or thoughts of a person from his own point of view. See 2624.

**2592.** The constructions of indirect discourse are regulated by the character of the leading verb or expression.

a. Verbs of *saying* take either *οὕτως* or *ὡς* and a finite verb or the infinitive (2017, 2579).

b. Most verbs of *thinking* and *believing* take the infinitive (2018, cp. 2580).

c. Most verbs of *knowing*, *perceiving*, *hearing*, *showing* take the participle (2106, 2110), but admit the construction with *οὕτως* or *ὡς*. Some are followed by the infinitive (2123 ff.).

d. On the construction of verbs of *hoping*, *promising*, and *swearing*, see 1868, 1900, 2024.

**2593.** Indirect discourse is said to be *implied* in subordinate clauses dependent on verbs which involve an idea of *saying* or *thinking* (2622).

**2594.** A speaker may state his own words or thoughts in the form of indirect discourse. Cp. 2614, 2615, etc.

**2595.** Clauses standing in indirect discourse are substantive clauses, and usually *object* of the leading verb; its *subject*, when that verb is passive or intransitive. The infinitive in substantive clauses after verbs of *saying* and *thinking* retains the *time* of the corresponding finite verb of direct discourse.

**2596.** Indirect questions (2677) have the constructions of indirect discourse.

#### GENERAL PRINCIPLES OF INDIRECT DISCOURSE

**2597.** Simple and compound sentences, and **principal** clauses of complex sentences, introduced by *ὅτι* or *ὡς* are treated as follows:

**2598.** (I) After *primary* tenses, the original mood and tense are retained, except that the person of the verb may be changed.

**2599.** (II) After *secondary* tenses, primary tenses of the indicative and all subjunctives *may* be changed to the same tense of the optative; but an indicative denoting unreality (with or without *ἄν*) is retained. Imperfects and pluperfects are generally retained (2623 b).

**2600.** The verb of simple and compound sentences, and of principal clauses of complex sentences, when introduced by a verb taking the infinitive or participle, passes into the infinitive or participle in the corresponding tense. *ἄν* is kept, if it was used in the direct form.

**2601.** Subordinate clauses of complex sentences introduced by *ὅτι* or *ὡς* are treated as follows:

**2602.** (I) Subordinate clauses of a sentence introduced by a leading verb in a *primary* tense, *must* remain unchanged in mood and tense.

**2603.** (II) If subordinate clauses are introduced by a leading verb in a *secondary* tense, all primary tenses of the indicative and all subjunctives (with or without *ἄν*) *may* be changed to the corresponding tenses of the optative without *ἄν*. All secondary tenses of the indicative (with or without *ἄν*) remain unchanged.

**2604.** Verbs standing in subordinate clauses of sentences introduced by a leading verb requiring the participle or the infinitive, follow the rules of 2602, 2603.



**2605.** The principal and subordinate clauses of the direct form retain the names *principal* and *subordinate* in indirect discourse though the whole clause in which they stand itself depends on the verb introducing the indirect discourse (the *leading verb*).

**2606.** The change from direct to indirect discourse is almost always a change of *mood*, not of *tense*. The time of a participle introducing indirect discourse is determined by that of the leading verb. The *person* of the verb is often changed.

**2607.** *ἄν* of the direct form is retained in indirect discourse except when a dependent subjunctive with *ἄν* becomes optative after a secondary tense. Here *ἔάν, ὅταν, ἐπειδάν, ἕως ἄν*, etc., become *εἰ, ὅτε, ἐπειδή, ἕως*, etc.

**2608.** The same negative (*οὐ* or *μή*) used in the direct discourse is commonly kept in the indirect form. But in some cases with the infinitive and participle *μή* takes the place of *οὐ* (2723 ff., 2730, 2737).

**2609.** No verb ever *becomes* subjunctive by reason of indirect discourse. The subjunctive (with or without *ἄν*) may, after a secondary tense, become optative without *ἄν*.

**2610.** No verb can be changed to the optative in indirect discourse except after a secondary tense, and since, even after a secondary tense, indicatives or subjunctives may be retained for vividness, no verb *must* become optative by reason of indirect discourse.

**2611.** All optatives with or without *ἄν* in the direct form are retained (with or without *ἄν*) in indirect discourse introduced by *ὅτι* or *ὥς*. 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 *χρήναι*. Cp. 2633 b.

**2613.** The retention of the mood of direct discourse, where either the direct or indirect form is possible, lies solely in the option of the writer or speaker. The vivid form reproduces the time and situation in which the quoted words were used. The vivid form is preferred by some writers, as Thucydides; the indirect form by others, as the orators, Plato, and Xenophon.

## SIMPLE SENTENCES IN INDIRECT DISCOURSE

1. Indicative and Optative after *ὅτι* or *ὥς*

**2614.** After primary tenses, the verb of the direct form remains unchanged in mood and tense.

λέγει δ' ὡς ὑβριστῆς εἰμι *he says that I am an insolent person* L. 24. 15 (= ὑβριστῆς εἶ), ἀλλ' ἐννοεῖν χρή τοῦτο μέν, γυναῖχ' ὅτι ἐφύμεν *but we must remember on the one hand that we were born women* S. Ant. 61, οἷδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφου *I know that you would not blame me even for this* X. O. 2. 15, ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων εἰποι *he replied that he would say nothing of this* X. A. 5. 6. 37 (= ἂν εἰποιμι).

**2615.** After secondary tenses, an indicative without *ἄν* usually becomes optative, but may be retained unchanged. An indicative with *ἄν* and an optative with *ἄν* are retained.

**a. Optative for Indicative.** — ἔγνωσαν ὅτι κενὸς ὁ φόβος εἴη *they recognized that their fear was groundless* X. A. 2. 2. 21 (= ἐστὶ), ἔλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς *they said that the king of the Indians had sent them* X. C. 2. 4. 7 (= ἐπεμψεν ἡμᾶς), ἠγγέλθη ὅτι ἡττημένοι εἰεν οἱ Λακεδαιμόνιοι . . . καὶ Πεισανδρος τεθνήκει *it was reported that the Lacedaemonians had been defeated and that Pelsander was dead* X. H. 4. 3. 10 (= ἡττημένοι εἰσι καὶ τέθνηκε).

**N.** — The first example of the optative in indirect discourse is later than Homer (*Hymn to Aphrodite* 214). Aeschylus has four cases. See 2624 c.

**b. Direct Form Retained.** — διήλθε λόγος ὅτι διώκει αὐτοὺς Κύρος *a report spread that Cyrus was pursuing them* X. A. 1. 4. 7, ἀποκρινάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπῆλλαξαν *they withdrew immediately on answering that they would send envoys* T. 1. 90 (= πέμφομεν). 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.

ὀπίσπτεον ἐπὶ βασιλεῦ ἵναί *they suspected that they were to go against the king* X. A. 5. 1. 8 (= ἵμεν), ἔφη ἡ δέξιν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν *he said that he would either bring the Lacedaemonians or kill them on the spot* T. 4. 28 (= ἄξω, ἀποκτενῶ), οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα *for they did not know that he was dead* X. A. 1. 10. 16 (= ὅτι τέθνηκε).

For examples of the infinitive, see 1846, 1848, 1849, 1867, 2022; for examples of the participle, see 1846, 1848, 1874, 2106, 2112 b.

## COMPLEX SENTENCES IN INDIRECT DISCOURSE

**2617.** When a complex sentence passes into indirect discourse, its principal verb is treated like the verb of a simple sentence and stands either in a finite mood (after *ὅτι* or *ὥς*) or in the infinitive or in the participle.

**2618.** After primary tenses, all subordinate verbs retain the original mood and tense.

λέγουσιν ὡς, ἐπειδὴν τις ἀγαθὸς ὢν τελευτήσῃ, μεγάλην μοῖραν καὶ τιμὴν ἔχει *they say that, when a good man dies, he enjoys great esteem and honour* P. Crat. 398 b, προλέγω ὅτι, ὅποτε' ἂν ἀποκρίνηται, ἐξελεγχθήσεται *I tell you in advance that, whichever answer he makes, he will be confuted* P. Eu. 275 e, παράδειγμα σαφὲς καταστήσεται, ὅς ἂν ἀφιστήται θανάτῳ ζημωσόμενον *give plain warning that whoever revolts shall be punished with death* T. 3. 40 (= ὅτι ζημώσεται).

**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 ἄνθρωπον ἀγορεύειν δέοι *he said that he was bringing a man whom it was necessary to lock up* X. H. 5. 4. 8 (= ἀγω, δεῖ), Κύρος . . . τῷ Κλεάρχῳ ἐβόα ἀγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη *Cyrus shouted to Clearchus to lead his troops against the enemy's centre because the king was there* X. A. 1. 8. 12 (= ἐστί), εὖ δὲ εἰδέναι ἔφασαν ὅτι παρέσονται *for they said that they knew well that they would come* X. H. 6. 5. 19 (= ἴσμεν ὅτι παρέσονται), ἔλεγεν ὅτι ἔτοιμος εἴη ἡγεῖσθαι αὐτοῖς . . . εἰς τὸ Δέλτα . . . , ἔνθα πολλὰ κάγαθὰ λήψονται *he said that he was ready to be their leader to the Delta, where they would obtain an abundance of good things* X. A. 7. 1. 33 (= ἔτοιμός εἰμι, λήψεσθε), ἔλεγον ὅτι . . . ἤκουεν ἡγεμόνας ἔχοντες, οἱ αὐτοῖς, εἰς σπονδαὶ γένωνται, ἄξουσιν ἔλθεν ἔξουσι τὰ ἐπιτίθεσθαι *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 (= ἤκομεν, ἤμας, ἔχετε), ἀγαπήσειν με ἔφασκεν, εἰ τὸ σῶμα σώσω *he said I might think myself well off if I saved my life* L. 12. 11 (= ἀγαπήσεις, εἰ σώσεις).

N. — Except in the future the change to the optative of the indicative after εἰ is rare: as προσήλθον λέγων ὅτι . . . ἔτοιμός εἰμι, εἰ τινα βούλοιο (= βούλει), παραδοῦναι βασανίζειν *I went and said that I was ready to give up the slaves to be tortured, if he wished any one of them* L. 7. 34, εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινοῖ, εἰ ταῦτα πεποιηκώς εἴη *he said that he did not commend Dexippus, if he had done this* X. A. 6. 6. 25 (= ἐπαινῶ, εἰ πεποίηκε).

b. Optative for Subjunctive and Subjunctive Retained. — εἶπεν ὅτι οἰμώξοιτο, εἰ μὴ σιωπήσειεν *he said that he would smart for it unless he kept quiet* X. H. 2. 3. 56 (= οἰμώξει, εἰ μὴ σιωπήσῃ), οὐκ ἔφασαν λέναί, εἰ μὴ τις αὐτοῖς χρήματα διδῶ *they refused to go unless a largess were given them* X. A. 1. 4. 12 (= οὐκ ἴμεν), εἶπεν ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ, ὅποτε ἀράγοι τὸ στράτευμα *he said that they intended to attack him when he led his forces away* X. C. 7. 5. 2 (= μέλλουσι, σοί, ὅποτε ἀράγῃ), τοὺς ἵππους ἐκέλευε φυλάττειν μένοντας τοὺς ἀγαγόντας ἕως ἂν τις σημαίῃ *he ordered that those who brought the horses should guard them and wait until orders were given* 4. 5. 38, ὥμοσεν Ἀγησιλάῳ, εἰ στείλοιο ἕως ἔλθοιεν οὐτὶ πέμψει *he swore to Agesilaus that, if he would make a truce until the messengers whom he would send to the king should arrive, he would bring it about that, etc.* X. Ages. 1. 10 (= εἰ στείλῃς ἕως ἂν ἔλθωσιν οὐτὶ ἂν πέμψω, διαπράξομαι).

**2620.** Subordinate verbs in the imperfect, aorist (but see 2623 c, N. 3), or pluperfect indicative, and all optatives, remain unchanged.

*ἐπιστεῖλαι δὲ σφίσιν αὐτοῖς τοὺς ἐφόρους . . . εἰπεῖν ὡς ὧν μὲν πρόσθεν ἐποιοῦν μέμφοιντο αὐτοῖς κτλ.* they reported that the ephors enjoined them to say that they blamed them for what they had done before X. H. 3. 2. 6 (= *ἐποιεῖτε, μεμφομένα ὑμῖν*), *ἤλαψον τοὺς Σικελοὺς ταύτη, οὓς μετέπεμψαν, ἀπαντήσεσθαι* they expected that the Sicels whom they had sent for would meet them here T. 7. 80, *εἶπεν ὅτι ἔλθοι ἄν εἰς λόγους, εἰ ὑμήρους λάβοι* he said that he would enter into negotiations if he should receive hostages X. H. 3. 1. 20 (*ἔλθοιμ' ἄν, εἰ λάβοιμι*). See 2623 a, 2626.

**2621.** The following table shows where, after *εἶπεν ὅτι* or *ἔφη*, the optative (and infinitive after *ἔφη*) may be substituted for the indicative or subjunctive in conditional sentences in indirect discourse.

DIRECT	INDIRECT
	<i>εἶπεν ὅτι</i> <i>ἔφη</i>
<i>εἴ τι ἔχω, δίδωμι</i>	<i>εἴ τι ἔχοι, διδοίη</i> (διδόναι)
<i>εἴ τι εἶχεν, ἐδίδουν</i>	<i>εἴ τι εἶχεν, ἐδίδου</i> (διδόναι)
<i>εἴ τι ἔσχον, ἔδωκα</i>	<i>εἴ τι ἔσχεν, δοίη*</i> (δοῦναι)
<i>εἰάν τι ἔχω, δώσω</i>	<i>εἴ τι ἔχοι, δώσοι</i> (δώσειν)
<i>εἴ τι ἔξω, δώσω</i>	<i>εἴ τι ἔξοι, δώσοι</i> (δώσειν)
<i>εἰάν τι ἔχω, δίδωμι</i>	<i>εἴ τι ἔχοι, διδοίη</i> (διδόναι)

\* The combination of aorist indicative and aorist optative is unusual.

In the following sentences there is no change of mood after *ὅτι*:

<i>εἴ τι εἶχον, ἐδίδουν ἄν</i>	<i>εἴ τι εἶχεν, ἐδίδου ἄν</i> (διδόναι ἄν)
<i>εἴ τι ἔσχον, ἔδωκα ἄν</i>	<i>εἴ τι ἔσχεν, ἔδωκεν ἄν</i> (δοῦναι ἄν)
<i>εἴ τι ἔχοιμι, διδοίην ἄν</i>	<i>εἴ τι ἔχοι, διδοίη ἄν</i> (διδόναι ἄν)

Temporal and relative sentences (cp. 2561) are converted in the same way. For an infinitive representing an imperative in the apodosis, see 2633 c.

#### IMPLIED INDIRECT DISCOURSE

**2622.** Indirect discourse is *implied* in the case of any subordinate clause, which, though not depending formally on a verb of *saying* or *thinking*, contains the *past thought of another person* and not a statement of the writer or speaker. Implied indirect discourse appears only after secondary tenses, and in various kinds of dependent clauses.

a. Conditional clauses, the conclusion being implied in the leading verb. Thus, after a verb of *emotion*, *οἱ δ' ᾤκτιρον εἰ ἀλώσονται* others pitied them if they should be captured X. A. 1. 4. 7. The original form was 'we pity them thinking what they will suffer *εἰ ἀλώσονται* if they shall be captured.' In other *εἰ* clauses, *ὡς τὰ χρήματα τῷ δῆμῳ ἔδωκεν, εἰ πως τελευτήσκειν ἄποις* 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 *εἰάν τελευτήσω*, and here *εἰάν τελευτήσῃ* might have been used).

b. Temporal clauses implying purpose, expectation, or the like (cp. 2420). Thus, *σπονδὰς ἐποίησαντο, ἕως ἀπαγγελθείη τὰ λεχθέντα* *they made a truce (which they agreed should continue) until what had been said should have been reported* X. H. 3. 2. 20 (*ἕως ἂν ἀπαγγελθῇ* would be the direct form). Cp. *ἕως δ' ἂν ταῦτα διαπράξωνται, φυλακὴν . . . κατέλιπε* *he left behind a guard (which he intended should remain) until they should settle these matters* 5. 3. 25.

c. Causal clauses. See 2242.

d. Ordinary relative clauses. Thus, *εἶπετο παῖδα, τὸν Εὐάδῳα τέκει* *he asked for the child which Evadna had borne* Pindar, Ol. 6. 49. Here relative and interrogative are not sharply distinguished.

e. Clauses depending on an infinitive especially when introduced by a verb of *will* or *desire*, e.g. *command, advise, plan, ask, wish* (1991, 1992). Here the infinitive expressing command, warning, wish, is not itself in indirect discourse. The negative is *μή*. Thus, *ἀφικνούνται* (historical present) *ὡς Σιτάλκην . . . βουλόμενοι πείσαι αὐτόν, εἰ δύναιντο, . . . στρατεύσαι ἐπὶ τὴν Ποτείδααν* *they came to Sitalces with the desire of persuading him (if they could) to make an expedition against Potidaea* T. 2. 67 (= *ἐὰν δυνώμεθα*), cp. 2633 a.

f. Clauses of purpose and object clauses after verbs of *effort* admit the alternative constructions of indirect discourse.

## REMARKS ON THE CONSTRUCTIONS OF INDIRECT DISCOURSE

**2623. Past Tenses in Indirect Discourse.** — The following rules govern *past tenses* in indirect discourse.

a. The potential indicative with *ἄν*, the indicative in a condition denoting unreality with *ἄν* or without *ἄν* (as *ἐχρῆν, ἔδει*, etc.), always remain unchanged in order to prevent confusion with the optative of the direct form.

*ἀπελογούντο ὡς οὐκ ἂν ποτε οὕτω μῶροι ἦσαν . . . εἰ ᾔδσαν* *they pleaded that they never would have been so foolish, if they had known* X. H. 5. 4. 22 (= *οὐκ ἂν ἦμεν. εἰ ᾔσμεν*), (*ἔλεγεν*) *ὅτι κρεῖττον ἦν αὐτῷ τότε ἀποθανεῖν* *he said that it would have been better for him to die then* L. 10. 25 (= *κρεῖττον ἦν μοι*).

b. The imperfect and pluperfect in simple sentences usually remain unchanged after secondary tenses to prevent ambiguity; but when there is no doubt that a past tense stood in the direct form, the imperfect passes into the present optative, the pluperfect into the perfect optative. In subordinate clauses both tenses are retained unaltered.

*ἤκουσεν ὅτι πολλάκις πρὸς τὸν Ἰνδὸν οἱ Χαλδαῖοι ἐπορεύοντο* *he heard that the Chaldeans often went to the Indian king* X. C. 3. 2. 27, *εἶχε γὰρ λέγειν καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὕστερον οὐδεπώποτε στρατεύσαντο* (cp. c) *ἐπὶ βασιλεῦ, for he was able to say both that alone of the Greeks they had fought on the side of the king at Plataea and that later they had never at any time taken the field against the king* X. H. 7. 1. 34 (= *συνεμαχόμεθα. ἐστρατευσάμεθα*), *τὰ πεπραγμένα διηγούντο, ὅτι αὐτοὶ μὲν . . . πλέοιεν, τὴν δὲ ἀναίρειν τῶν ναυῶν προστάξαιεν* *they related what had occurred to the effect that they were themselves sailing against the enemy and that they had given orders for the rescue of the men on the wrecks* X. H. 1. 7. 5 (= *ἐπλέομεν, προσετάξαμεν*).

N. — The change to the optative is not made when the time of the action of imperfect (and pluperfect) is earlier than that of a coördinated verb in the same quoted sentence; as *ἔλεγεν τ' ὡς φιλαθήναιος ἦν καὶ τὰν Σάμῳ πρῶτος κατεῖποι* *he said that he both had been a lover of Athens and that (afterwards) he was the first to tell what had happened at Samos* Ar. Vesp. 282.

c. The aorist indicative without *ἄν* 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.

*ἀπεκρίνῃ μὲν αὐτῷ ὅτι . . . οὐ λάβοιμι* *I answered him that I did not take* D. 50. 36 (= *οὐκ ἔλαβον*), *τοῖς ἰδίοις χρήσεσθαι ἔφη, ἃ ὁ πατήρ αὐτῷ ἔδωκεν* *he said that he would use his own money that his father had given him* X. H. 1. 5. 8 (= *χρήσομαι, ἔδωκεν*).

N. 1. — The retention of the aorist indicative is here the essential point of difference between subordinate clauses and principal clauses or simple sentences.

N. 2. — In a subordinate clause the time of the aorist usually expresses an action prior to that of the leading verb.

N. 3. — In causal clauses with *ὅτι* or *ὥς* a dependent aorist indicative may become aorist optative; as *εἶχε γὰρ λέγειν . . . ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς, ὅτι οὐκ ἐθελήσαιεν μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτόν* *for he was able to say that the Lacedaemonians had gone to war with them (the Thebans) for the reason that they (the Thebans) had not been willing to attack him (the Persian king) in company with Agesilaus* X. H. 7. 1. 84 (direct *ἐπολέμησαν ἡμῖν, ὅτι οὐκ ἠθελήσαμεν*). Rarely in temporal clauses with *ἐπεὶ* (X. C. 5. 3. 26).

**2624. Inserted Statement of Fact.** — When the present or perfect indicative would have stood in the direct discourse, a past tense of historical narration is often used as a *statement of fact* by the writer from his own point of view, though the rest of the sentence may be given in indirect discourse after a secondary tense from the point of view of the subject of the leading verb.

*ᾗδει ὅτι οὐχ οἶόν τ' ἦν αὐτῇ σωθῆναι* *she knew that it was not possible for her to be saved* Ant. 1. 8 (= *οὐχ οἶόν τ' ἐστὶ ἐμοὶ σωθῆναι*. With *ᾗδει* the sentence virtually has the force of *οὐχ οἶόν τ' ἦν σωθῆναι καὶ ᾗδει* *she could not be saved and she knew it*). So *ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτόν, εἰ ἄνδρας διέφθειρεν* *they said that he was not freeing Greece in the right way if he put men to death* T. 3. 32 (= *ἐλευθεροῖς, διαφθείρεις*), *τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι* *πρὶν αὐτοὺς καταγαῖοι* *οἰκάδε* *he urged the exiles to make the expedition with him, promising them that, if he should succeed in accomplishing the purposes of his campaign, he would not cease until he had brought them back to their homes* X. A. 1. 2. 2 (= *ἦν καταπράξω ἐφ' ἃ στρατεύομαι, οὐ παύσομαι πρὶν ἂν καταγαῖω*), *ἀποθανὼν ἐδήλωσεν ὅτι οὐκ ἀληθὴ ταῦτα ἦν* *he showed by his death that this was not true* L. 19. 52 (= *ἐστὶ*), *ἔφη εἶναι παρ' ἑαυτῷ ὅσον μὴ ἦν ἀνηλωμένον* *he said that he had in his possession all that had not been expended* I. 48. 16 (= *παρ' ἐμοὶ ἐστὶν ὅσον μὴ ἔστιν ἀνηλωμένον*), *ἐν πολλῇ δὲ ἀπορίᾳ ἦσαν οἱ Ἕλληνες*,

ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν *the Greeks were accordingly in great perplexity on reflecting that they were at the king's gates* X. A. 3. 1. 2 (i.e. they were there in fact and they knew it).

a. The use of past tenses of historical narration instead of present tenses of direct discourse occurs, in simple sentences, especially after verbs of *knowing*, *perceiving*, *showing*, and verbs of *emotion* (rarely after verbs of *saying* w. ὅτι).

b. Such inserted statements of fact are often difficult to distinguish from indicatives in indirect discourse; and the two forms of expression may occur in the same sentence (X. C. 4. 2. 35-36). The common explanation of the use of the imperfect and pluperfect for the present and perfect is that Greek had the same assimilation of tense as English.

c. Except in indirect questions, the optative of indirect discourse is unknown to Homer. (εἰπεῖν ὡς ἔλθοι w 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, γίγνσκον δ (= ὅτι) δὴ κακὰ μῆδετο *I knew that he was planning evil* γ 166 (i.e. κακὰ ἐμῆδετο καὶ ἐγίγνσκον *he was planning evil and I knew it*). In Attic we should commonly have μῆδεται or μῆδοιτο. After secondary tenses the future is usually expressed in Homer by ἐμελλον and the infinitive, as οὐδὲ τὸ ἦδεν, δ οὐ πείσσεσθαι ἐμελλον *nor did he know this, that she had no thought to comply* γ 146.

d. That this use of statements of fact standing outside indirect discourse is optional only, is seen from a comparison of the first example in 2624 with καλῶς γὰρ ᾔδειν ὡς ἐγὼ ταύτην κράτιστός εἰμι *for he knew full well that I am first-rate in this line* Ar. Vesp. 635 and with ᾔδει αὐτὸν ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος *he knew that he held the centre of the Persian army* X. A. 1. 8. 21.

**2625.** An optative with or without ἄν is regularly retained after ὅτι (ὥς).

ἐδίδασκον ὡς . . . συνεστρατεύοντο ὅποι ἡγοῖντο *they showed that they always followed them in their campaigns wherever they led* X. H. 5. 2. 8 (= συνεστρατεύεσθαι, ὅποι ἡγοῖσθε, cp. 2568), ἀπεκρίνατο . . . ὅτι πρόθεον ἂν ἀποθάμνουν ἢ τὰ ὅπλα παραδόντες *he replied that they would sooner die than surrender their arms* X. A. 2. 1. 10 (= ἂν ἀποθάμνουν, παραδοῖμεν).

**2626.** In some cases the optative with ἄν in temporal and relative sentences is used to represent the subjunctive with ἄν; but many scholars expel ἄν.

παρήγγειλαν αὐτοῖς μὴ πρότερον ἐπιτίθεσθαι πρὶν ἄν τῶν σφετέρων ἢ πέσαι τις ἢ τραυεῖν *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 δ λόγος ὅτι Νεοπτόλεμος Νέστορα ἔπειτο *the story goes that Neoptolemus asked Nestor* P. Hipp. M. 286 b. This may be expressed by λέγεται εἰπεῖν ὅτι. Cp. λέγεται εἰπεῖν ὅτι βούλοιο *it is reported that he said that he wished* X. C. 1. 4. 25.

a. The historical present is a secondary tense: *οἱ δὲ πεμφθέντες λέγουσι Κύρου ὅτι μίσησαν τοὺς Ἀσσυρίους* and *those who had been sent told Cyrus that they hated the Assyrians* X. C. 4. 2. 4.

**2628.** Indirect discourse may be introduced by *ὅτι* (ὥς) and then pass into the infinitive as if the introductory verb had required the infinitive.

*ἡ δὲ ἀπεκρίνατο ὅτι βούλοιο μὲν πάντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μὲντοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν* (= νομίζοι) *καταλαίπειν 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* (ὥς) and then (sometimes after a parenthesis) be continued by an infinitive, less often by a participle. Thus, *ἀκούω ὅτι* (omitted in one Ms.) *καὶ συνθηρεντὰς τινὰς τῶν παίδων σοὶ γενέσθαι αὐτοῦ* *I hear too that some of his sons became your companions in the chase* X. C. 2. 4. 15. Continuation with a participle in T. 4. 37.

**2629.** An optative dependent on *ὅτι* (ὥς) may be followed, in a parenthetical or appended clause (often introduced by *γάρ* or *οὖν*), by an independent optative, which is used as if it itself directly depended on *ὅτι* (ὥς).

*ἔλεγον πολλοὶ . . . ὅτι παντὸς ἀξία λέγοι Σεύθης· χειμὼν γὰρ εἴη καὶ οὐτε οἴκαδε ἀποπλεῖν τῷ ταῦτα βουλομένῳ δυνατόν εἴη κτλ.* *many said that what Seuthes said was of much value; for it was winter and neither was it possible for any one who so desired to sail home, etc.* X. A. 7. 3. 13 (here we might have had *χειμῶνα γὰρ εἶναι* by 2628).

a. Such an independent optative may also follow an infinitive in indirect discourse (L. 13. 78), an indicative after *ὅτι* (Is. 8. 22), or a participle (Is. 9. 5). After an optative in indirect discourse the appended clause may contain an indicative (X. A. 6. 2. 10, I. 17. 21).

**2630.** An infinitive in indirect discourse may follow a sentence which merely involves the idea of indirect statement.

*ὁ δὲ αὐτοὺς εἰς Λακεδαίμονα ἐκέλευεν λέναι· οὐ γὰρ εἶναι κύριος αὐτῷς* *he recommended them to go to Lacedaemon; for (he said that) he was not himself empowered to act* X. H. 2. 2. 12.

**2631.** In subordinate temporal and relative clauses the infinitive is often used for the indicative or optative by attraction to an infinitive standing in the principal clause after a verb of *saying*. In some cases *ἔφη* may be mentally inserted.

*ἔφη . . . ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, ἀνεψυγμένην καταλαμβάνειν τὴν θύραν* *he said that, when he arrived at the house of Agathon, he found the door open* P. S. 174 d (= *ἐπειδὴ ἐγενόμην, καταλαμβάνω*). See also the sentence quoted in 1228 b, end. *So οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας αὐτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλευόντος* *and they said that Arineus said that there were many Persians better than himself, who would not endure*



*his being king* X. A. 2. 2. 1 (= πολλοὶ εἰσι ἐμαντοῦ βελτίους, οἱ οὐκ ἂν ἀνέσχοιτο ἐμοῦ β.). Here the relative is equivalent, in sense, to καὶ τούτους. The infinitive occurs even in clauses with εἰ (T. 4. 98, and often in Hdt.), and with διότι (Hdt. 3. 55).

a. The infinitive is rare in such relative clauses as διορίζουσι σαφῶς ἐν αἷς ἐξείναι ἀποκτινύναι *they make a clear distinction in cases where it is permitted to kill* D. 23. 74.

**2632.** For the sake of variation, a mood of the direct form may be used in the same sentence with a mood of the indirect. The main verb may be kept in the direct form, while the subordinate verb becomes optative, or, less often, the subordinate verb may be retained in the direct form though the main verb becomes optative.

οἱτοὶ ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγώς . . . εἴη *these said that Cyrus was dead but that Ariaeus had fled* X. A. 2. 1. 3 (here we might have had τεθνήκοι or πέφευγε), αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχει δσον παρασάγγην *and they replied that he was not there but was a parasang distant* 4. 5. 10 (here we might have ἐστὶ or ἀπέχοι), ἐδόκει δὴλον εἶναι ὅτι αἰρήσονται αὐτὸν εἰ τις ἐπιψηφίξοι *it seemed to be clear that they would elect him if any one should put it to the vote* X. A. 6. 1. 25 (here we might have αἰρήσονται or εἰς ἐπιψηφίξῃ), ἔλεξας . . . ὅτι μέγιστον εἴη μαθεῖν ὅπως δεῖ ἐξεργάζεσθαι ἕκαστα *you said that it was essential to learn how it is necessary to conduct each process* X. O. 15. 2 (here ἐστὶ or δέοι might have been used), παρήγγειλαν, ἐπειδὴ δειπνῆσαιεν, . . . ἀπαυθεῖν καὶ ἕπεσθαι, ἥρϊκ' ἂν τις παραγγέλλῃ *they gave orders that, when they had supped, they should rest and follow when any one gave the command* X. A. 3. 5. 18 (here we might have had ἐπειδὴν δειπνῆσας or ἥρϊκα παραγγέλλοι). Other examples 2619. Subjunctive (in some Mss.), then optative: X. A. 7. 7. 57.

**2633.** The idea conveyed by an imperative or a hortatory (or even deliberative) subjunctive of direct discourse may be set forth in the infinitive by a *statement* as to what ought to be.

a. In an infinitive dependent on a verb of *will* or *desire* (such as *ask, command, advise, forbid*, etc. 1992) which does not properly take the construction of indirect discourse.

εἰς δὲ δὴ εἶπε (1997) . . . στρατηγούς μὲν ἐλεῖσθαι ἄλλους *and some one urged that they choose other generals* X. A. 1. 3. 14 (cp. ἔλεσθε or ἐλωμεν), ἀπηγόρευε μηδὲνα βάλλειν *he forbade any one to shoot* X. C. 1. 4. 14 (cp. μηδεὶς βαλλέτω).

N. — Here may be placed the infinitive after ἡγοῦμαι, νομίζω, ὁλομαι in the sense of *δοκῶ I think it proper (or necessary)*; as ὥντο ἀπίεσαι *they thought that they should retire* X. H. 4. 7. 4 (cp. ἀπίωμεν).

b. In an infinitive dependent on εἶπῃ χρῆναι (δεῖν), as ἔφη . . . χρῆναι πλεῖν ἐπὶ Συρακούσας *he said that they ought to sail to Syracuse* T. 4. 69.

c. In the simple infinitive, as τὰς μὲν ἐπιστολὰς . . . ἀνέγνωσαν, ἐν αἷς πολλῶν ἄλλων γαγραμμένων κεφάλαιον ἦν πρὸς Λακεδαιμονίους οὐ γινώσκειν ὃ τι βούλονται . . . εἰ οὖν τι βούλονται σαφὲς λέγειν, πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτὸν *they read the dispatches, in which of much besides therein written to the Lacedaemonians the substance was that the king did not understand what they wanted; if therefore*

they wished to make explicit statements, let them send men to him in company with the Persian T. 4. 50. Cp. T. 1. 27. 1 μένειν = μενέτω.

**2634.** Long sentences (and even some short complex sentences), or a series of sentences, in indirect discourse depending on a single verb of *saying* or *thinking*, are uncongenial to the animated character of Greek, which resists the formal regularity of Latin. Some long speeches in indirect discourse do, however, appear, e.g. Andoc. 1. 38–42, Thuc. 6. 49, Xen. C. 8. 1. 10–11, Plato R. 614 b (the entire *Symposium* is given in reported form). To effect variety and to ensure clearness by relieving the strain on the leading verb, Greek has various devices.

a. Εφη (ἔλεξε, εἶπεν, ἤρετο) is repeated, e.g. T. 7. 48.

b. The indirect form is abandoned for the direct form, e.g. X. A. 1. 3. 14, 1. 9. 25, 4. 8. 10; often with a change, or repetition, of the verb of *saying* (X. A. 5. 6. 37, X. H. 2. 1. 25).

c. Εφη χρήναι (δεῖν) or ἐκέλευσε is inserted or repeated (T. 6. 49. 4).

N. 1. — Transition from direct to indirect discourse is rare (X. A. 7. 1. 39, cp. X. C. 3. 2. 25).

N. 2. — An interrogative clause always depends immediately on the introductory verb, hence such clauses do not occur in the course of a long sentence in indirect discourse.

## 2635.

## EXAMPLES OF INDIRECT DISCOURSE

Ἔφη γὰρ εἶναι μὲν ἀνδράποδόν οἱ ἐπὶ Λαυρίῳ, δεῖν δὲ κομίσασθαι ἀποφοράν. ἀναστὰς δὲ πρῶψ ψευθεὶς τῆς ὥρας βαδίζειν· εἶναι δὲ πανσέληνον. ἔπει δὲ παρὰ τὸ προπύλαιον τοῦ Διονύσου ἦν, ὁρᾷ ἀνθρώπους πολλοὺς ἀπὸ τοῦ Ὀιδείου καταβαίνοντας εἰς τὴν ὀρχήστράν· δεισᾶς δὲ αὐτοὺς, εἰσελθὼν ὑπὸ τὴν σκιὰν καθέζεσθαι μετὰ τοῦ κλονος καὶ τῆς στήλης ἐφ' ἧ ὁ στρατηγὸς ἐστὶν ὁ χαλκοῦς. ὁρᾷ δὲ ἀνθρώπους τὸν μὲν ἀριθμὸν μάλιστα τριακοσίου, ἐστάναι δὲ κύκλῳ ἀνὰ πέντε καὶ δέκα ἄνδρας, τοὺς δὲ ἀνὰ εἰκοσιν· ὁρῶν δὲ αὐτῶν πρὸς τὴν σελήνην τὰ πρόσωπα τῶν πλείστων γινώσκειν. καὶ πρῶτον μὲν, ὡς ἄνδρες, τοῖς ὑπέθετο δεινότητον πρᾶγμα, οἶμαι, ὅπως ἐν ἐκείνῳ εἴη ὄντινα βούλοιο Ἀθηναίων φάναι τῶν ἀνδρῶν τούτων εἶναι, ὄντινα δὲ μὴ βούλοιο. λέγειν ἔτι οὐκ ἦν. ἰδὼν δὲ ταῦτ' ἔφη ἐπὶ Λαύριον ἰέναι, καὶ τῇ ὑστεραίᾳ ἀκούειν ὅτι οἱ Ἑρμαῖ εἰεν περικεκομμένοι· γινῶναι οὖν

For Diocleides said that he had a slave at Laurium, and that he had to fetch a payment due him. Rising early he mistook the time and set out, and there was a full moon. When he was by the gateway of the sanctuary of Dionysus, he saw a body of men coming down from the Odeum into the orchestra, and through fear of them he betook himself into the shade and sat down between the column and the block on which the Bronze General stands. He saw about three hundred men, some standing round about in groups of fifteen, others in groups of twenty. On seeing them in the moonlight he recognized the faces of most. In the first place, gentlemen, he has concocted this most extraordinary tale, in order, as I believe, that it might be in his power to include among these men any Athenian he wished, or to

εὐθὺς οἷτι τοῦτων εἴη τῶν ἀνδρῶν τὸ ἔργον.  
ἦκων δὲ εἰς ἀστυ ζητητὰς τε ἤδη ἡρημέ-  
ρους καταλαμβάνειν καὶ μήνυτρα κεκηρῦ-  
γμένα ἑκατὸν μνᾶς. — Andocides 1. 38.

exclude any he did not wish. On set-  
ting this he said he went to Laurium.  
and on the day after heard that the  
statues of *Hermes* had been mutilated.  
So he knew forthwith that it was the  
work of these men. On his return to  
the city he found that commis-  
sioners of inquiry had already been ap-  
pointed and that a hundred minae had  
been offered as a reward.

### INTERROGATIVE SENTENCES (QUESTIONS)

**2636.** Questions are either direct (independent) or indirect (dependent). Thus, τίς ἔλεξε ταῦτα; *who said this?* ἐρωτῶ ὅστις ἔλεξε ταῦτα *I ask who said this.*

**2637.** Questions may have the assertive form with the interrogation expressed simply by the tone of the voice, or may be introduced by an interrogative pronoun, adjective, adverb, or particle.

a. A question gains in animation and has its emphatic part clearly marked if the interrogative word is placed late in the sentence. Thus, ἡδὲα δὲ καλεῖς οὐ τὰ ἡδονῆς μετέχοντα; *you call pleasant, do you not, that which participates in pleasure?* P. Pr. 351 d, τὸ πεινῆν ἔλεγες πότερον ἢδὲ ἁνῶρὸν εἶναι; *did you say that to be hungry was pleasant or painful?* P. G. 496 c.

**2638.** *Yes and No Questions* (or sentence-questions) are asked by the verb (whether a given thing *is* or *is done*). Such questions are commonly introduced by an interrogative particle. *Pronoun-questions* (or word-questions) are asked by an interrogative pronoun, adjective, or adverb (*who, what, where, when, how*).

a. A sentence-question may follow a word-question; as τί δοκοῦσιν ὑμῖν, ὦ ἄνδρες; ἀρὰ γε ὁμοίως ὑμῖν περὶ τῶν ἀδικούντων γιγνώσκεις κτλ.; *what do you think of your ancestors, gentlemen of the jury? Do they seem to entertain the same sentiments with yourselves about wrong-doers?* Lyc. 119.

**2639.** *Deliberative Questions* ask what *is to be done* or what *was to be done*. Questions asking what *is to be done* in the present or future are expressed by the deliberative subjunctive (negative μή, 1805), by δεῖ or χρῆ and the infinitive, by the verbal in -τέον with ἐστὶ (1808) or by the deliberative future (1916). Questions asking what *was to be done* are expressed by χρῆν (ἐχρῆν) or εἶδει with the infinitive, or by the verbal in -τέον with ἦν. In direct questions the optative is not used to denote what *was to be done*.

**2640.** *Rhetorical Questions* are questions asked for effect and not for information, since the speaker knows the answer in advance and either does not wait for, or himself gives, the answer. Thus, ἀλλ' οὐκ ἔστι ταῦτα· πόθεν; *but this is not so. How can it be?* D. 18. 47, τί οὖν αἴτιον εἶναι ὑπολαμβάνω; ἐγὼ ὑμῖν ἐρῶ *what then do I regard as the explanation? I will tell you* P. A. 40 b. Such questions are often introduced by μή (2651 b). Other examples 2636 a, 2641.

a. Rhetorical questions awaken attention and express various shades of emotion; and are often used in passing to a new subject. Such questions are very rare in Lysias, somewhat frequent in Plato, common in Isaeus, highly developed in Demosthenes. The rhetorical question is much more favoured in Greek than in English.

### DIRECT (INDEPENDENT) QUESTIONS

**2641.** Any form of statement (2153) may be used as a direct question. The interrogative meaning may be indicated only by the context, or it may be expressed by placing an emphatic word first or by the use of certain particles (2650, 2651).

*ἐγὼ οὐ φημι; I say no? P. G. 446 e, οὐ γὰρ ἀπεκρίνάμην ὅτι εἴη ἡ καλλίστη; for did I not answer that it was the noblest art? 448 e, Ἕλληνες ὄντες βαρβάρους δουλεύσομεν; shall we, who are Greeks, be subject to barbarians? E. fr. 719, ἡγούμεθα τι τὸν θάνατον εἶναι; do we regard death as anything? P. Ph. 64 c. Cp. 1831, 1832.*

**2642.** Questions which cannot be answered by *yes* or *no* are introduced by interrogative pronouns, adjectives or adverbs (340, 346), usually without any interrogative particle, and may have any form of the simple sentence.

*τί οὖν κελεύω ποιῆσαι; what then do I urge you to do? X. A. 1. 4. 14, πόσον . . . ἀπεστὶν ἐνθάδε τὸ στρατεύμα; how far distant from here is the army? X. C. 6. 3. 10, πῶς εἶπας; what (lit. how) did you say? P. G. 447 d, τί ἂν αὐτῷ εἶπες; what would you have said to him? P. R. 337 c.*

**2643.** An interrogative pronoun or adverb often depends on a participle and not on the main verb of the sentence. Thus, *τί οὖν ποιήσαντος κατεχειροτονήσατε τοῦ Ἐδάδρου; for what act then did you condemn Evander? D. 21. 176, (Ὀλύνθιοι) εἰ τί πεποιηκότος αὐτοῖς Φιλίππου πῶς αὐτῷ χρῶνται; for whom what has Philip done and how do they treat him? 23. 107. Cp. 2147 d. On τί παθών see 2064 a.*

**2644.** A subordinate clause introduced by a conjunction or a relative pronoun may suddenly change into a direct pronoun-question, though the construction of the clause remains unaltered. Thus, *ἐπειδὴ περὶ τίνας Ἀθηναῖοι διανοοῦνται βουλευέσθαι, ἀνίστασαι συμβουλεύων; when the Athenians are intending to deliberate (lit. about what?) do you get up to give them advice? P. Alc. I. 106 c, πῶς ἂ χρὴ πράξετε; ἐπειδὴν τί γένηται; when will you do what you ought to do? in what event? (lit. when what shall have happened?) D. 4. 10.*

a. Here belong the elliptical phrases *ἵνα τί, ὥς τί (scil. γένηται, 946), ὅτι τί (scil. γίγνεται).* Thus, *ἵνα τί ταῦτα λέγεις; why (lit. that what shall happen?) do you say this? P. A. 28 d, ἔτι καὶ τοῦτ' αὐτῷ προσθήσετε; ὅτι τί; will you give him this distinction too in addition? for what reason? D. 23. 214.*

**2645.** Two questions may be condensed into one in an interrogative sentence by placing an interrogative between the article and its noun. Thus, *ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; am I waiting for a general to do this? From what city? X. A. 3. 1. 14.*

**2646.** Two or more interrogative pronouns, without a connective, may occur in the same sentence (question within a question). Thus, *ἀπὸ τούτων τις τίνας αἰτιῶς ἐστί γενήσεται φανερόν from this it will become clear who is chargeable with*

*what* D. 18. 73, *ἐπειδὴν τις τινα φιλή, πότερος ποτέρου φίλος 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).

*ποῖον τὸν μῦθον λείπεις; what is the word that thou hast uttered?* A 552 (lit. *the word being what?* In fuller form = *ποῖός ἐστιν ὁ μῦθος ὃν λείπεις;*), *τίς ὁ πόθος αὐτοῦς ἔκeto; what is this longing that has come upon them?* S. Ph. 601, *οὗτος δὲ τις . . . κραεῖ; who is this man who holds sway?* S. O. C. 68, *τίνας τοῦσδ' εἰσώρῳ; who are these I see?* E. Or. 1347, *διὰ σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα. ποῖαν δὴ σοφίαν ταύτην; thanks to a kind of wisdom I obtained this name. (Thanks to) this wisdom being what? (that is, what is this wisdom?)* P. A. 20 d.

**2648.** *τίς, τί, ποῖος* referring to something mentioned before may take the article; as A. *πάσχει δὲ θαυμαστόν. B. τὸ τί; A. A strange thing is happening to him. B. (The) what?* Ar. Pax 696, A. *νῦν δὴ ἐκείνα ἤδη . . . δυνάμεθα κρίνειν. B. τὰ ποῖα; A. Now at last we are able to decide those matters. B. (The) what matters?* P. Phae. 277 a.

**2649.** *τίς, ποῖος* as adjective pronouns, and *πῶς* etc., when followed by *οὐ*, have the force of an affirmative assertion. Thus, *πολὺς λόγους οὐκ ἀνῆλώσαμεν; what arguments did we not expend?* I. 8. 67 (= *πάντας*), *τί κακὸν οὐχί; = πᾶν κακόν* in 2147 d.

#### QUESTIONS INTRODUCED BY INTERROGATIVE PARTICLES

**2650.** *ἦ* and *ἄρα* introduce questions asking merely for information and imply nothing as to the answer expected (neither *yes* nor *no*).

*ἦ τέθνηκεν Οἰδίου πατήρ; is Oedipus' father really dead?* S. O. T. 943, *ἦ λέγω (delib. subj.); shall I tell you?* X. C. 8. 4. 10, *ἦ καὶ οἱκοι τῶν πλουσιῶν ἦσθα; were you really one of the rich men when you were at home?* 8. 3. 36.

*ἄρ' εἰμι μάντις; am I a prophet?* S. Ant. 1212, *ἄρ' Ὀδυσσεὺς κλύω; can it be that I am listening to Odysseus?* S. Ph. 976, *ἄρα ἐθελήσειεν ἂν ἡμῖν διαλεχθῆναι; will he really be willing to talk with us?* P. G. 447 b.

a. *ἄρα* is from *ἦ* + *ἄρα*. *ἦ* is chiefly poetic. Homer uses *ἦ*, not *ἄρα*. Both particles denote interest on the part of the questioner (often = *really?* *surely?*).

**2651.** *οὐ, ἄρ' οὐ, οὐκοῦν* expect the answer *yes* (*nonne*), *μή, ἄρα μή, μῶν* (= *μή οὖν*) expect the answer *no* (*num*).

a. *οὐχ οὕτως ἔλεγες; did you not say so?* P. R. 334 b (i.e. 'I think you did, did you not?'), *ἄρ' οὐχ ὕβρις τάδε; is not this insolence?* S. O. C. 883, *οὐκοῦν . . . εἰ σοι δοκοῦσι βουλευέσθαι; do they not then seem to you to plan well?* X. C. 7. 1. 8. *οὐκοῦν οὐ* expects the answer *no*.

b. *μή τι νεώτερον ἀγγέλλεις; no bad news, I hope?* P. Pr. 310 b, *ἄρα μὴ αἰσχυνοῦμεν; surely we are not ashamed, are we?* (or *can it be that we should be ashamed?*) X. O. 4. 4, *μή ἀποκρίνωμαι; am I not to answer?* P. R. 337 b, *μῶν τι σε ἀδικεῖ; surely he has not wronged you, has he?* (or *can it be that, etc.*) P. Pr. 310 d. *μῶν οὐ* expects the answer *yes*.

c. *μὴν* is confined to Attic. Since the fact of its composition was lost, we find *μὴν οὐν* (A. Ch. 177) and *μὴν μή* (P. Lys. 208 e).

d. *οὐ* after *μή* or *ἄρα μή* belongs to a single word, not to the sentence (P. Men. 89 c, Lys. 213 d). On *μή* or *μή οὐ* with the subjunctive in half-questions, see 1801.

e. *ἄρα* placed before *οὐ* or *μή* gives greater distinctness to the question. *οὐ* questions ask concerning facts; *μή* questions imply uncertainty or even apprehension, but sometimes are asked merely for effect.

f. *οὐ πού*; *οὐ τί πού*; *οὐ δή*; *οὐ δή πού* mean *surely it is not so*? Here the negative belongs to the sentence.

**2652.** *ἄλλο τι ἤ*; *is it anything else than*? and *ἄλλο τι*; *is it not*? are used as direct interrogatives. Thus, *ἄλλο τι ἢ οὐδὲν κωλύει παρῆναι*; *there's nothing to hinder our passing, is there*? (lit. *is there anything else the case than this that nothing prevents*, etc.) X. A. 4. 7. 5, *ἄλλο τι φιλεῖται ὑπὸ θεῶν*; *is it not loved by the gods*? P. Euth. 10 d. Cp. *τί γὰρ ἄλλο ἢ κινδυνεύσεις ἐπιδείξει 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.** *εἰτα* and *ἔπειτα* (more emphatic *κἄτα*, *κἔπειτα*) 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, *εἰτα πῶς οὐκ εὐθὺς ἐπήγειράς με*; *then why did you not rouse me at once*? P. Cr. 43 b.

**2654.** *ἀλλὰ* (*ἀλλ' ἤ*) introduces a question opposed to an expressed or implied thought of the speaker (especially an objection). Thus, *ἦτουν τί σε καὶ ἐπεὶ μοι οὐκ ἐδίθους ἔπαιον*; *ἀλλ' ἀπῆτουν*; *ἀλλὰ περὶ παιδικῶν μαχόμενος*; *ἀλλὰ μεθύων ἐπαρφύνησα*; *did I ask anything of you and strike you when you would not give it to me*? Or *did I demand anything back*? Or *was I quarreling about an object of affection*? Or *was I the worse for liquor and did I treat you with drunken violence*? X. A. 5. 8. 4, *ἀλλ' ἢ, τὸ λεγόμενον, κατόπιν ἐορτῆς ἦκομεν*; *but have we arrived, as the proverb says, late for a feast*? P. G. 447 a. Cp. 2785.

**2655.** *ὅ* sometimes introduces a suppressed thought, as an objection. Thus, *εἰπέ μοι, οὐ δὲ δὴ τί τὴν πόλιν ἡμῖν ἀγαθὸν πεποίηκας*; *tell me, (but) what good, pray, have you done the State*? D. 8. 70.

#### DIRECT ALTERNATIVE QUESTIONS

**2656.** Direct alternative questions are usually introduced by *πότερον* (*πότῃ*) . . . *ἢ whether* . . . or (Lat. *utrum* . . . *an*).

*πότερον δέδρακεν ἢ οὐ*; *has he done it or not*? D. 23. 79. *πότερόν σε τις, Αἰσχίνη, τῆς πόλεως ἐχθρὸν ἢ ἐμὸν εἶναι φῆ*; *shall I say, Aeschines, that you are the enemy of the State or mine*? 18. 124 (*τις φῆ* = *φῶ*, 1805 c), *πότερα δ' ἡγεῖ . . . ἀμείνων εἶναι σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι ἢ σὺν τῇ σῇ ζημίᾳ*; *do you think that it is better to inflict the proper punishments in your own interest or to your own loss*? X. C. 3. 1. 15.

**2657.** *ἤ* often stands alone without *πότερον* (as *an* without *utrum*). Thus, *ἔλυε τὴν εἰρήνην ἢ οὐ*; *did he break the peace or not*? D. 18. 71, *ἦν χρήματα πολλὰ*

ἔχῃ, ἔῃ; πλουτεῖν ἢ πένητα ποιεῖς; *if he has great wealth, do you let him keep on being rich or do you make him poor?* X. C. 3. 1. 12. So when the first question expresses uncertainty on the part of the questioner; as ἀλλὰ τίς σοι διηγεῖτο; ἢ αὐτὸς Σωκράτης; *but who told you the story? (was it some one else) or was it Socrates himself?* P. S. 173 a. Cp. 2860.

**2658.** An alternative question may follow upon a simple direct (or indirect) question. Thus, πότεν πλεῖθ' ὕγρὰ κέλευθα; ἢ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλλάγηθε; *whence do ye sail over the watery ways? Or is it perchance on some enterprise or by way of rash adventure that ye rove?* i. 252. Cp. E 85 (cited in 2660).

**2659.** πότερον (πότερα) may stand alone when the second member of the question is implicit in another sentence. Thus, ἐνοήσατε δὲ κάκεινο, τίνα πρόφασιν ἔχοντες ἂν προσώμεθα κακίους ἢ πρόσθεν γενέσθαι. πότερον ὅτι ἀρχομεν; . . . ἀλλ' ὅτι εὐδαιμονέστεροι δοκοῦμεν νῦν ἢ πότερον εἶναι; *and consider this too: what pretence should we have for allowing ourselves to become less deserving than heretofore? Is it because we are rulers? Or is it because we seem to be more prosperous than before?* X. C. 7. 5. 83.

**2660.** πότερον (πότερα) was originally the neuter of πότερος *which of the two?* placed in front of a double question and later made a part of the first question. Thus, ἐρωτῶ πότερον φιλεῖ ἢ μισεῖ σε *I ask which of the two (is true): does he love or does he hate you?* Cp. Τυδείδην δ' οὐκ ἂν γνοῖς ποτέρουσι μετεῖη, ἥ μετὰ Τρώεσσιν ὁμιλέει ἢ μετ' Ἀχαιοῖς *you could not tell on which side Tydides was, whether he consorted with Trojans or with Achaeans* E 85, τίμες καθήρξαν, πότερον Ἕλληνες, μάχης, ἢ παῖς ἐμός; *who began the battle—was it the Greeks or my son?* A. Pers. 351, cp. X. C. 1. 3. 2.

**2661.** ἢ (ἥ) . . . ἢ (ἥ), or ἢ (ἥε) alone, occurs in Homer, who does not use πότερον. Thus, ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκ; *do we know aught in heart, or do we not?* δ 632, ψεύσομαι ἢ ἔνυμνον ἐρέω; *shall I speak falsehood or the truth?* K 534.

a. All the ancient grammarians attest the accentuation of these particles as given above. Modern editors often adopt other accents. ἦε and ἥε are derived from ἡ-φέ and ἥ-φε (whence ἦ and ἥ). 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 εἰ, as πᾶντες ἐξήλουν ἂν τοὺς τυράννους; *but why should all men envy despotic rulers?* X. Hl. 1. 9, εἰ τις ἕνα νόμον . . . ἐξαλείψειν . . . , ἄρ' οὐκ ἂν ἀπεκτείναρ' αὐτόν; *if any one should cancel a single law . . . , would you not have put him to death?* Lyc. 66. On τί οὐ or τί οὖν οὐ with the aorist, see 1936.

b. *Subjunctive*: in deliberative questions (2639). On the anticipatory subjunctive in τί πάθω, see 1811.

c. *Optative* (potential), as τίς φράσειεν ἂν; *who can tell?* E. I. T. 577. Without ἂν this optative is rare, as τίς λέγοι; *who can tell?* A. Ch. 596. Cp. 1821 a.

## INDIRECT (DEPENDENT) QUESTIONS

**2663.** Indirect questions are introduced by interrogative pronouns, adjectives, and adverbs, indefinite relative pronouns and adverbs (340, 346), or by certain interrogative particles (2671, 2675).

**2664.** The interrogatives of the direct question may be retained in an indirect question. But it is more common to use the indefinite relatives which (in interrogative sentences) are employed only in indirect questions.

*ἡρώτων αὐτοὺς τίνας εἰπεν they asked them who they were* X. A. 4. 5. 10 (= *τίνας ἐστὶ*); *ἡρώτων δ τι ἐστὶ τὸ πρᾶγμα I asked what the matter was* 5. 7. 23 (= *τι ἐστὶ*); *ἡρώτῃ αὐτὸν πόσον χρῆσιν ἔχει he asked him how much money he had* 7. 8. 1 (= *πόσον ἔχεις*); *ἡρώτων αὐτὸν τὸ στράτευμα ὅπως ἐπὶ ἡν ἡν ἡν large the army was* 4. 4. 17 (= *πόσον ἐστὶ*); *ἀπορῶν ποῦ τράποιτο ἐπὶ λόφον τινα καταφεύγει being in doubt whither he should turn, he fled to a hill* X. C. 3. 1. 4 (= *ποῦ τράπωμαι*); *ἦδει δὲ οὐδεὶς ὅποι στρατεύουσιν but no one knew where they were going to march* T. 5. 54 (= *ποῦ στρατεύομεν*);

**2665.** The use of the direct interrogatives is a relic of original juxtaposition, e.g. *εἰπέ μοι, ποῖόν τι νομίζεις εὐσέβειαν εἶναι; tell me, what sort of a thing do you think holiness is?* X. M. 4. 6. 2. The interrogative force of the indefinite relatives is derived, not from any interrogative idea in these words, but from the connection in which they stand.

**2666.** An indirect interrogative is often used in the same sentence after a direct interrogative. Thus, *οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους οὔτε ὅποι ἂν τις φεύγων ἀποφύγοι οὐτ' εἰς ποῖον ἂν σκότος ἀποδραγῇ οὐθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποστῇ I do not know with what swiftness of foot nor by fleeing to what quarter a man might escape nor into what darkness he might run away nor how he could withdraw into any stronghold* X. A. 2. 5. 7. The direct form precedes less often, as *οὐ γὰρ αἰσθάνομαι σου ὁποῖον νόμιμον ἢ ποῖον δίκαιον λέγεις for I do not perceive what you mean by 'conformable to law' or what you mean by 'just'* X. M. 4. 4. 13.

**2667.** Two interrogatives may occur in the same sentence without a connective; as *ὡς οἶδεν ὅποια ὁποῖοις δυνατὰ κοινωνεῖν; how does he know what letters are able to unite with what?* P. Soph. 253 a. Cp. 2646.

**2668.** After verbs of *saying, knowing, seeing, making known, perceiving*, etc. (but not after verbs of *asking*) the simple relatives are found where the indefinite relatives (or the interrogatives) might stand in an indirect question. Where *ὅς* is so used, it has the force of *ὅλος* (cp. *qualis* in such questions); and rarely follows a negative clause, because verbs denoting lack of knowledge are allied in meaning to verbs of *asking*. The usual forms are e.g. *οἶδά σε ὅς ἐλ* and *οὐκ οἶδά σε ὅστις ἐλ*. But we find *οἶδά σε ὅστις ἐλ* and *οὐκ οἶδά σε ὅς ἐλ*. Thus, *πέμπει . . . εἰπὼν ὅς ἦν he sends . . . telling who he was* X. C. 6. 1. 46 (here *ἦν* represents the point of view of the writer), *ἐκέλευε . . . δεῖξαι ὅς ἐπὶ he ordered him to explain who he was* D. 62. 7, *μήποτε γνῶνῃς ὅς ἐλ mayest thou never come to know who thou*



art S. O. T. 1068, ὁρᾷς ἡμᾶς, ὅσοι ἐσμέν; *do you see how many there are of us?* P. R. 327 c. So with the adverbs *εἶθε*, οὐ, ᾗ, ὥς, ὅθεν; as *τὴν ὁδὸν ἔφραζεν ᾗ εἰπὼν he told where the road was* X. A. 4. 5. 34. In some cases these sentences may be exclamatory (2685).

a. That the simple relatives are never thus used after verbs of *asking* indicates that such clauses are not true indirect questions (as in Latin), and that the pronouns have their value as *relatives*. But some scholars allow an indirect question after all these words except *ὅς*; and others admit no such limitation.

b. Only in late Greek are the pronouns or adverbs of the indirect form used in direct questions.

c. *ὅπως* is used occasionally (often in poetry) in the sense of *ὥς*. Thus, μή μοι φράξ' ὅπως οὐκ εἰ κακός *tell me not that (lit. how) thou art not vile* S. O. T. 548.

d. The context must sometimes determine whether a sentence is an indirect question or a relative clause. Thus, without the context, οὐκ εἶχον ὅποι ἀποστάταις (X. H. 3. 5. 10) might mean *they did not know to whom (= ἡγρόουν πρὸς τίνας) to revolt or they had no allies to whom (= πρὸς οὓς) to revolt*. But the present or aorist optative in relative final clauses is rare; cp. 2554 c.

**2669.** An indirect question may depend (especially in poetry) on an idea involved in the principal verb; or may depend on a verb to be supplied. Thus, ὥστε μ' ὠδιεῖν τί φῆς *so that I am in travail to know thy meaning* S. Aj. 794, ὅποτέρως οὖν σοι . . . ἀρέσκει *in whatever way it pleases you (scil. ἡδέως ἂν ἀκούσαιμι)* P. R. 348 b.

**2670.** The indefinite relative is commonly used when a question is repeated by the respondent before his reply. Here *you ask?* is supplied in thought. Thus, A. ἀλλὰ τίς γάρ εἰ; B. ὅστις; πολίτης χρηστός A. *But who are you, pray?* B. *Who am I? an honest burgher* Ar. Ach. 594, πῶς δὴ; φήσω ἐγώ. *ὅπως; φῆσαι how are you? I will say; How am I? he will say* Hippocrates 1. 292 c.

**2671.** Simple indirect questions are introduced by *εἰ whether*, less often by *ἄρα*.

ἐρωτῶντες εἰ λησται εἰσιν *asking whether they are pirates* T. 1. 5, τοῦτον οἶσθ' εἰ ζῶν κυρεῖ; *dost thou know whether he is alive?* S. Ph. 444, ἤπερ αὐτὸν εἰ βληθείη *he asked him whether he had been struck* X. C. 8. 3. 30 (= ἐβλήθη;), φόβος εἰ πείσω δέσποιναν ἐμήν *I am afraid (about the question) whether I can persuade my mistress* E. Med. 184 (2234), ἴδωμεν ἄρ' οὕτως γίγνεται πάντα *let us see whether everything is thus produced* P. Ph. 70 d. With the deliberative subjunctive: ἐπανερομένου Κτησιφῶντος εἰ καλέσῃ Δημοσθένην *when Ctesiphon was asking if he was to call Demosthenes* Aes. 3. 202 (= καλέσω;).

a. *εἰ* has an affirmative force (*whether*) or a negative force (*whether . . . not*). The latter is seen e.g. after verbs expressing uncertainty or doubt, as after οὐκ οἶδα. Thus, εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα *I don't know whether I shall do what is right* X. A. 1. 3. 5 (i.e. I may possibly not do what is right). The assumption is affirmative in τὰ ἐκπώματα . . . οὐκ οἶδ' εἰ Χρυσάντα τουτ' ἴδω *I don't know whether I must not give the cups to Chrysantas here* X. C. 8. 4. 16 (i.e. I think I shall give them).

b. The interrogative use of *εἰ* is derived from the conditional meaning *if*, as

in σὺ δὲ φράσαι ἐμὲ σώσεις *but do thou tell me whether thou wilt save me* A 83 (i.e. 'if thou wilt save me, tell me so').

**2672.** εἰν rarely, if ever, means *whether*, even after verbs of *examining, considering* (σκοπῶ ἐσκεψάμην, καθορῶ), where its use is best explained by 2354. In form such conditional sentences often approach closely to indirect questions. Thus, cp. σκέψαι . . . εἰν ἄρα καὶ σὺ συνδοκῇ ἄπερ ἐμοὶ *consider if* (in case that, on the chance that) *you too agree with me* (P. Ph. 64 c) with σκέψασθε εἰ ἄρα τοῦτο . . . πεποιθήκασι οἱ βάρβαροι *consider whether the barbarians have* (not) *done this* X. A. 3. 2. 22. Cp. ἀναμνησέσθαι εἰν ἀληθῇ λέγω *to recall to your recollection if I speak the truth* And. 1. 37.

a. Some scholars maintain that, in Greek, *if* was at an early period confused with *whether* in such sentences as εἰμι γὰρ ἐς Σπάρτην . . . νόστον πευσόμενος πατρός φίλου, ἣν πού ακούσω *strictly for I will go to Sparta to inquire about the return of my dear father, in the hope that I may hear of it* β 359. When the conditional clause was attached to πευσόμενος, ἣν acquired (it is claimed) the force of *whether*. Cp. ὤχετο πευσόμενος . . . εἰ (v.l. ἥ) πού ἔτ' εἴης *he had gone to inquire whether you were still living* v 415. Cp. German *ob*, once meaning *if*, now *whether*.

**2673.** Homer has ἣν, εἰ κε, ἄλ κε with the subjunctive after verbs of *knowing, seeing, saying* (but not after verbs of *asking*). Such cases belong under 2354 b.

**2674.** μή is sometimes translated by *whether* after verbs of *fear and caution*; but such dependent clauses with μή are not indirect questions (2221 a). After verbs of *saying, considering* and the like (ὀρῶ, ἐννοοῦμαι, ἐνθυμούμαι, σκοπῶ) μή is properly a conjunction and not the interrogative particle. In such clauses there is an idea of purpose or desire to *prevent* something or a notion of fear that something *is* or *may be* done. Thus, φροντίζω μὴ κράτιστον ἦ μοι σιγᾶν *I am considering whether it is not best for me to be silent* X. M. 4. 2. 39, ὀρῶμεν μὴ Νικίας ὁμῶς τι λέγειν *let us see whether Nicias is of the opinion that he is saying something important* P. Lach. 196 c. That μή does not properly mean *whether not* (indirect question) is clear from the fact that, in these clauses, it is not used of something that is *hoped for*. Cp. 2676 b.

#### INDIRECT ALTERNATIVE QUESTIONS

**2675.** Indirect alternative questions are introduced by the particles signifying *whether . . . or*: πότερον (πότῃρα) . . . ἢ, εἴτε . . . εἴτε, εἰ . . . ἢ, εἰ . . . εἴτε. See also under Particles.

a. πότερον (πότῃρα) . . . ἢ: Thus, διηρώτᾳ τὸν Κύρον πότερον βούλοιο μένειν ἢ ἀπύεσθαι *she asked Cyrus whether he wanted to stay or go away* X. C. 1. 3. 15, θαυμάζω πότῃρα ὡς κρατῶν βασιλεὺς αἰρεῖ τὰ δῆλα ἢ ὡς διὰ φιλιᾶν δῶρα *I wonder whether the king asks for our arms as a conqueror or as gifts on the plea of friendship* X. A. 2. 1. 10.

N. — πότερον . . . ἢ may denote that the second alternative is more important than the first. πότερον is omitted when the introductory clause contains the adjective πότῃρος (X. C. 1. 3. 2).

b. εἴτε . . . εἴτε gives equal value to each alternative. Thus, τὴν σκέψιν ποιούμεθα εἴτε ὠφελῶν εἴτε βλάβῃν παρέχει *let us make the inquiry whether it produces benefit or injury* P. Phae. 237 d.

N. 1. — In Homer *εἴτε . . . εἴτε* (*εἴτε . . . εἴτε*) almost always retains the meaning *either . . . or* (A 65).

N. 2. — The first *εἴτε* is rarely omitted in prose, as *πόλις εἴτε ἰδιώται τινες αὖτε ἔργουσιν* by words or deeds S. O. T. 617.

c. *εἰ . . . ἢ* indicates that the second alternative is preferable or more probable. Thus, *ἡρώτῃ εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰούσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί* he asked whether he was making a truce merely with the individual men who were coming and going or whether the truce would be with the rest as well X. A. 2. 3. 7.

d. *εἰ . . . εἴτε* is like *εἴτε . . . εἴτε*. Thus, *εἰ δ' ἔτ' ἐστὶν ἐμψύχος γυνὴ εἴ' ὄν ὄλωλεν, εἰδέναι βουλοίμεθ' ἄν* we should like to know whether the lady is still alive or dead E. Alc. 140.

e. *ἢ (ἦ) . . . ἢ (ἦ)* occurs in Homer, as *ὅφρ' ἐν εἰδῶ ἦε νέον μεθέπεις ἢ καὶ πατρώϊος ἐσσι ξείνους* that I may know well whether thou art newly a visitor or art actually an ancestral guest-friend a 175. Cp. 2661. *ἢ . . . ἢ* is doubtful in Attic.

#### THE NEGATIVES IN INDIRECT QUESTIONS

2676. The negative of the direct form is usually preserved in indirect questions.

*εἴσομαι . . . πότερον ὁ ἔχων αὐτὸ οὐκ εὐδαίμων ἐστὶν ἢ εὐδαίμων* I shall know whether its possessor is happy or not P. R. 354 c, *οὐκ οἶδ' ὅπως φῶ 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 (*σκοπεῖν, ὁρᾶν, ἐννοεῖν, ἐνθυμούμαι*) when there is an idea of purpose or desire to prevent something. Thus, *ὁρᾶτε . . . ὅπως τρέψῃ κάλλιστα ἀμυνεῖσθε αὐτοὺς καὶ μήτε καταφρονήσαντες ἀφάρκτοι ληφθήσεσθε 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 *τί οὖν οὐ σκοποῦμεν πῶς ἂν αὐτῶν μὴ διαμαρτάνοιμεν*; 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 *εἰ* have *οὐ* or *μὴ*. Thus, *ἤπερὸ τὸν δῆμον εἰ οὐκ αἰσχύνοντο* he asked the people whether they were not ashamed Aes. 1. 84, *ἤπερὸ με . . . εἰ μὴ μέμνημαι* 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, *διαγινώσκουσιν ἃ τε δύναται καὶ ἃ μὴ* they distinguish between what they can do and what they cannot X. M. 4. 2. 26, *ὁσθα . . . ὅποσοι τε φρουροὶ ἱκανοὶ εἰσι καὶ ὅποσοι μὴ εἰσι* you know how many garrisons are advantageously situated and how many are not 3. 6. 10. The antecedent is definite in *ἀπέδειξεν οὓς χρή δημηγορεῖν καὶ οὓς οὐ δεῖ λέγειν ἐν τῷ δήμῳ* he showed who must speak in the assembly and who must not speak before the people Aes. 1. 27.

e. As the second member of an alternative question introduced by *εἰ*, or *not* is either *ἢ οὐ* or *ἢ μή*. Thus, σκοπῶμεν εἰ ἡμῖν πρέπει ἢ οὐ let us consider whether it is proper for us or not P. R. 451 d, πῶν ἔμαθον δ' λέγεις· εἰ δὲ ἀληθὲς ἢ μή, πειράσομαι μαθεῖν now I have made out what you mean; and I will try to make out whether it is true or not 839 a.

f. A shift from *μή* to *οὐ* in sequent alternative indirect questions appears to be due to the desire to attain variety. Thus, οὐ δεῖ ὑμᾶς ἐκ τῶν τοῦ κατηγοροῦ λόγων τοὺς νόμους καταμανθάνειν, εἰ καλῶς ὑμῖν κεῖνται ἢ μή, ἀλλ' ἐκ τῶν νόμων τοῦ τοῦ κατηγοροῦ λόγους, εἰ ὁρθῶς καὶ νομίμως ὑμᾶς διδάσκουσι τὸ πρᾶγμα ἢ οὐ you must not start from the pleas of the accuser to learn whether your laws have been established well or not, but you must start from the laws to learn whether his pleas set forth the case fairly and legally or not Ant. 5. 14. Cp. Ant. 6. 2, Is. 8. 9, D. 20. 83. Some scholars hold that *οὐ* 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.**—πολλὰκις ἐσκόπει τί διαφέρει μανίας ἀμαθῆ *he often considered in what respect ignorance differed from madness* X. M. 1. 2. 50, ἥπορ' εἴ τοι ποιήσει *he was uncertain what to do* X. A. 7. 3. 29 (= τί ποιήσω, deliberative future, 1916), ἐβουλεύοντο εἴτε κατακάψωσιν . . . εἴτε τι ἄλλο χρήσονται *they deliberated whether they should burn them or dispose of them in some other manner* T. 2. 4 (= κατακάψωμεν, χρησώμεθα;), ἠρώτησε . . . ποῦ ἂν ἴδοι Πρόξενον *he asked where he could see Proxenus* X. A. 2. 4. 15 (= ποῦ ἂν ἴδοιμι;).

b. **Optative:** ἤπερο εἰ τις ἐμοῦ εἴη σοφώτερος *he asked whether any one was wiser than I* P. A. 21 a (= ἐστὶ;), δὲ τι δὲ ποιήσει οὐ διεσήμηνε *he did not announce publicly what he was going to do* X. A. 2. 1. 23 (= τί ποιήσω;), τὸν θεὸν ἐπηρώτων εἰ παραδοίεν Κορινθίους τὴν πόλιν *they questioned the god whether they should surrender the city to the Corinthians* T. 1. 25 (= παραδῶμεν;). Here παραδοίεν might represent the aorist indicative, but that tense is usually retained to avoid confusion (exceptionally ἠρώτῃ τι πάθειεν 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 εἰλεγες . . . ὅτι οὐκ ἂν ἔχοις ἐξελθῶν δὲ τι χρεῖο σαυτῷ *you were saying that if you went out you would not know what to do with yourself* P. Cr. 45 b (= τί χρώμαι ἑμαυτῷ;).

d. Homer has the optative for the indicative due to indirect discourse only in indirect questions ; as *είποντο τις εἴη καὶ πόθεν ἔλθοι* *they asked who he was and whence he had come* ρ 388. See 2624 c.

2678. After a secondary tense the mood of a direct question may be retained (usually for vividness) in the same sentence with the mood of an indirect question (cp. 2632). Thus, *ὁμοῖοι ἦσαν θαυμάζειν ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχοιεν* *they seemed to be wondering to what direction the Greeks would turn and what they had in mind* X. A. 3. 5. 13, *ἤπερ δ τι θαυμάζοι καὶ ὅπως αὐτῶν τεθνῶσιν* *he asked what it was that he was astonished at and how many of them were dead* T. 3. 113 (= *τί θαυμάζεις, πόσοι τεθνῶσιν*);

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 *ἦδει ὅπου ἔκειτο ἡ ἐπιστολή* *he knew where the letter had been put* X. C. 2. 2. 9.

#### ANSWERS TO YES AND NO QUESTIONS

2680. Yes and No questions may be answered in various ways, e.g. :

a. By repeating the verb or another emphatic word with or without one or more confirmative adverbs. Thus, *φῆς σὺ ἀμείνω πολίτην εἶναι, δὲν σὺ ἐπαιεῖς, ἢ δὲν ἐγώ ; φημὶ γὰρ ὅδν* *do you assert that the citizen whom you approve is better than the one I approve ? I do say so* X. M. 4. 6. 14, *οἷσθ' ὅδν ἂν λέξαι σοι . . . θέλω ; οὐκ οἶδα* *dost thou know what I fain would tell thee ?* No. E. Hec. 990.

b. By *ἐγώ, ἔγωγε, οὐκ ἐγώ, οὐκ ἔγωγε*, sometimes with *νῆ Δία* or *μὰ Δία*.

c. Yes may be expressed by *ναί, ναί μὰ τὸν Δία, μάλιστα, φημὶ, πάνυ γε, πάνυ μὲν ὅδν, εὖ γε, ἔστι ταῦτα, ἔστιν οὕτως, ἀληθῆ λέγεις, ἀληθέστατα, ὁρθῶς γε, κομιδῆ, etc.* No may be expressed by *οὐ, οὐκ ἔστιν, οὐ δῆτα, οὐ μὰ Δία, οὐδαμῶς, οὐ φημι, μὴ γάρ, ἥκιστα, ἥκιστά γε, etc.*

d. In the form of a question : *τί μήν ; τί γάρ ; ἀλλὰ τί ; πῶς ; πόθεν ; πῶς γὰρ οὐ ;*

#### EXCLAMATORY SENTENCES

2681. Direct (independent) exclamatory sentences with a verb expressed (or easily supplied) are formed

2682. (I) By the relative pronouns *οἷος, ὅσος*, or by the relative adverb *ὥς* in exclamations of wonder. The sentences introduced by these words are commonly associated with vocatives or interjections. Cp. 340.

*οἶα ποιεῖς, ὦ ἐταῖρε* *what are you about, my friend !* P. Euth. 15 c, *ὦ φίλοι . . . οἷην τερωλὴν θεοὶ ἤγαγον ἐς τὸδε δῶμα* *friends, such sport the gods have brought into this house !* σ 31, *ὄσην ἔχεις τὴν δύναμιν* *how great your power is !* Ar. Pl. 748, *ὦ πάππε, ὅσα πράγματα ἔχεις* *oh grandfather, how much trouble you have !* X. C. 1. 3. 4, *ὦ φίλταθ' Ἀλκον, ὥς σ' ἀτιμάζει πατήρ*, *oh dearest Haemon, how thy father insults thee !* S. Ant. 572, *ὥς ἀστεῖος ὁ ἄνθρωπος* *how charming the man is !* P. Ph. 116 d.

a. Exclamatory *ὥς* may be the relative *ὥς*; but if it is the demonstrative *ὥν*, it means properly not *how* but *so*. Cp. 2998.

b. Double *ὅλος* (exclamation within an exclamation) marks a strong contrast (cp. 2646) in direct and indirect exclamations. Thus, *ὅλα πρὸς ὅλων ἀνδρῶν πᾶσχω* *what I suffer and at the hands of what men* / S. Ant. 942, ἀπὸ *ὅλας* . . . *αὐχήματος τοῦ πρώτου ἐς ὅλᾱν τελευτὴν καὶ ταπεινότητα ἀφίκετο* *from what boasting at first they had come to what a humiliating end* T. 7. 75. Triple *ὅλος* in Gorgias, Helen 10.

c. Cp. 2647 for such sentences as *ὅλᾱν ἔχιδναν τήνδ' ἐφύσας* *what a viper is this woman whom thou hast begotten* / E. Ion 1262.

d. *ὅμ' ὥς* is common in expressions of impatience, anger, pity, grief, or fear; as *ὅμ' ὥς καταγελάς* *ah me, how you mock me* / Ar. Nub. 1238, *ὅμ' ὥς ἔουκας ὅπῃ τὴν δίκην ἰδεῖν* *ah me, how thou seemest all too late to see the right* / S. Ant. 1270, *ὅμ' ὥς δέδοικα* *ah me, how I fear* / Ar. Pax 173.

**2683.** (II) By the infinitive (2015, 2036).

**2684.** Direct exclamations without a verb may be expressed by the vocative or nominative (1288) or by the genitive of cause (1407).

**2685.** Indirect (dependent) exclamations form subordinate clauses in sentences which, taken as a whole, are *statements* (2575. 4). They are introduced by *ὅλος*, *ὅσος*, *ὅπως*, *ὥς*, *ὅ*, *ὅτι*. The negative is *οὐ*. It is often difficult to distinguish between indirect exclamations and indirect questions introduced by *ὅλος* or *ὅσος*. But observe that dependent exclamations are not introduced by the direct interrogatives *ποῖος*, *πόσος*, *πῶς*, etc., nor by the indefinite relatives *ὅποιος*, *ὅπόσος*, *ὅπως*, etc., both of which classes of words may stand in indirect questions.

a. *ὅποιος* in L. 30. 4 and *ὅπόσος* in P. G. 522 a are suspected.

b. The introductory verb is sometimes omitted; as *ὃ μαρώτατος, ἴν' ὑποδέδωκεν* *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: *ὅλον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι* *what a noble man you say is in danger* / P. Th. 142 b, *σκόπει* . . . *ἴν' ἔκει τοῦ θεοῦ μαντεύματα* *judge to what the oracles of the god have come* S. O. T. 963 (cp. *ὃ θεῶν μαντεύματα, ἴν' ἐστὲ 946*), *τίς οὐκ οἶδεν ἐξ ὅλων συμφορῶν εἰς ὅσῃν εὐδαιμονίᾳ κατέστησας*; *who does not know into what good fortune they came and after what sufferings?* I. 6. 42, *ἐνθυμούμενοι ὅσον πλοῦν* . . . *ἀπεστέλλοντο* *reflecting on how long a voyage they were on the point of being sent* T. 6. 30, *ἐννοηθέντες ὅτι τε πᾶσχοῦσιν ὑπὸ τῶν Ἀσσυρίων καὶ ὅτι τῶν θεσπάλῃ ὁ ἀρχὼν αὐτῶν* *reflecting what they were suffering at the hands of the Assyrians and that their ruler was now dead* X. C. 4. 2. 3.

b. Optative: *διαθεώμενος αὐτῶν ὅσῃν μέν χώρῳ καὶ ὅλᾳ ἔχοιεν* *observing how great the extent of their country was and how excellent its quality* X. A. 3. 1. 19,

ἐπιδεικνύσας ὅτι ἐστὶ ἡ ἀπορία pointing out what their difficulty was 1. 3. 13. See also 2687.

**2687.** Verbs and other words of emotion (praise, blame, wonder, etc.) and the expression of its results are often followed by a dependent exclamatory clause with οἷος, ὅσος, ὥς, etc. Here a causal sentence would have *ὅτι τοιοῦτος, ὅτι τοσοῦτος, ὅτι οὕτως*. English generally introduces such clauses by *considering, thinking, upon the reflection how, etc.* Thus, τῷ σ' ἀδ νῦν ὁλω ἀποτεισόμεν, ὅσα μ' ἔργας therefore I think now thou shalt in turn atone for all thou hast done unto me Φ 399, ἀπέκλᾶον . . . τὴν ἑμῶν τύχην, οἷον ἀνδρὸς ἐταίρου ἐστερημένος εἶην I bewailed my fate considering what a companion I had lost (direct = οἷον ἀνδρὸς ἐταίρου (δντος) ἐστέρημαι) P. Ph. 117 c, μάκαρ ὦ Στρεπιάδης, αὐτὸς τ' ἑφῶς ὥς σοφὸς χολόν τὸν υἱὸν τρέφεις oh happy Strepesides, how wise you are yourself and what a son you have! Ar. Nub. 1208, τὸ γῆρας ὑμῶν οἷον κακῶν σφίσιν αἰτίων they rehearse how many evils old age occasions them P. R. 329 b, εὐδαίμων μοι ἀνὴρ ἐφαίετο . . . ὥς ἀδεῶς καὶ γενναίως ἐτελεύτῃ the man seemed to me to be happy so fearlessly and nobly did he die P. Ph. 58 e, ζηλῶ γε τῆς εὐτυχίας τὸν πρέσβυν, ὃ μετέστη ξηρῶν τρώων I envy the old fellow his fortune, how (lit. whither) he has changed his arid ways Ar. Vesp. 1451.

### NEGATIVE SENTENCES

**2688.** The simple negative particles are οὐ and μή. οὐ is the negative of fact and statement, and *contradicts or denies*; μή is the negative of the will and thought, and *rejects or deprecates*. The difference between the simple negatives holds true also of their compounds οὔτε μήτε, οὐδέ μηδέ, οὐδεὶς μηδεὶς, etc.

a. τὰ οὐκ ὄντα is that which does not exist independently of any opinion of the writer: τὰ οὐκ ὄντα λογοποιεῖν to fabricate what does not actually exist And. 3. 35. τὰ μὴ ὄντα is that which is regarded as not existing, that which is dependent on the opinion of the writer, the whole sum of things that are outside of actual knowledge: τὰ μὴ ὄντα οὔτε ὁρᾶται οὔτε γινώσκεται that which does not exist is neither seen nor known Hippocrates, de arte § 2; cp. τὸ μὴ ὄν P. R. 478 b.

b. The rarer οὐχί (οὐ-χί) denies with greater emphasis than οὐ. The form μηκέτι no longer is due to the analogy of οὐκ-έτι.

**2689.** μή as the negative of will and thought is used in various expressions involving emotion, as commands, prohibitions, wishes, hopes, prayers, petitions, promises, oaths, asseverations, and the like; in expressions marking condition, purpose, effort, apprehension, cautious assertion, surmise, and fear; in setting forth ideality, mere conceptions, abstractions as opposed to reality or to definite facts; in marking ideas as general and typical; when a person or thing is to be characterized as conceived of rather than real. — μή is used not merely when the above notions are apparent but also when they are latent. Greek often conceives of a situation as marked by feeling where English regards it as one of fact; and hence uses μή where we should expect οὐ.

a. μή corresponds to the Sanskrit prohibitive particle *mā*, which in the Rig Veda is used with the independent indicative of an augmentless aorist or imper-

fect which has the force of the subjunctive ; rarely with the optative. In later Sanskrit *mā* was used with the subjunctive, optative, and imperative.

b. *μή* was originally used only in independent clauses ; but later was employed in subordinate clauses, and with dependent infinitives and participles. On the origin of *μή* as a conjunction, see 2222. In Homer *μή* is used especially with the subjunctive, optative, and imperative (i.e. in commands and wishes) ; rarely with the indicative (in *μή ὄφελον*, in oaths, in questions, after verbs of *fearing* referring to a past event) ; with the infinitive when used for the imperative after a verb of *saying*, etc. when the infinitive expresses a command or a wish, and when a dependent infinitive is used in an oath ; with the participle only in connection with a command (Ξ 48) or a wish (δ 684).

c. In later Greek (Polybius, Lucian, Dio Chrysostomus, etc.) *μή* has encroached on *οὐ*, generally by extension of usages occurring rarely in the classical language. Thus Lucian has *μή* after causal *ὥς, ὅτι, διότι, ἐπεὶ* ; in relative clauses (sometimes *οὐδὲν ἔστιν ὅτι μή*) ; with participles of cause (even *ἄτε μή*) or of concession ; with participles without the article following an adjective ; with the infinitive after verbs of *saying* and *thinking*. *ὅτι μή* appears in indirect discourse (complete or partial) where the classical language would use the infinitive or *ὅτι* with the optative or *ὥς* with the participle ; so after verbs of *saying* and *thinking*, after verbs of *emotion*, and even after verbs of *knowing*.

#### POSITION OF *οὐ* AND *μή*

2690. *οὐ* and *μή* are generally placed before the word they negative ; but may follow, when emphasis is laid on a particular word, as in contrasts.

*ἵπολάρχῃ δὲ μὴδεὶς* but let no one suppose T. C. 84, *οἱ δὲ στρατηγοὶ ἐξήγον μὲν οὐ, συνεκάλεσαν δὲ* and the generals did not lead them out, but called them together X. A. 6. 4. 20, *ξυμμαχοὶ ἐγερόμεθα οὐκ ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίους, ἀλλ' ἐπ' ἐλευθερώσει ἀπὸ τοῦ Μήδου τοῖς Ἑλλησιν* we became allies, not to the Athenians, for the purpose of enslaving the Greeks, but to the Greeks for the purpose of freeing them from the Mede T. 3. 10, *ἀπόλοιο μὲν μή* perish indeed — may he not E. Med. 83.

a. A contrast must be supplied in thought when the negative precedes the article, a relative, a conjunction, or a preposition. Thus, *εἰ δὲ περὶ ἡμῶν γνώσεσθε μὴ τὰ εἰκότα* but if you pass upon us a sentence that is unjust T. 3. 57, *πολεμεῖν δὲ μὴ πρὸς ὁμοίαν ἀντιπαρασκευὴν ἀδύνατοι* unable to carry on a war against a power dissimilar in character to their own 1. 141, *ἀμυνόμεθα τοῖς πολεμίοις οὐκ εἰς μακρὰν* we shall shortly (lit. in no long time) punish the enemy X. C. 5. 4. 21, *οὐ κατὰ κόσμον* disorderly B 214.

b. The order of the parts of a negative compound may be reversed for strong emphasis ; as *ἔτ' οὐκ ὦν* (= *οὐκέτι ὦν*) S. Tr. 161, *μὴν οὐκ* (= *οὐδεμίαν*) Hd. 8. 119.

c. The negative may be placed in front of an infinitive when English transfers it to another verb in the sentence ; as *εἰ βουλόμεθ' ἡμεῖς μὴ προσποιεῖσθαι πολεμεῖν αὐτὸν ἡμῖν* if we wish to assume that he is not waging war with us D. 8. 58, *ἡμᾶς οὐδ' ἐναυλισθῆναι ἐπιτρέπεις* you do not permit us even to take up our quarters X. A. 7. 7. 8 (= *οὐκ ἐπιτρέπεις* = *κωλύεις*).



### οὐ ADHERESCENT

**2691.** οὐ adherescent (or privative) placed before a verb (or other single word) not merely negatives the meaning of the simple verb but gives it an *opposite* meaning, the two expressing a single negative idea; as οὐ φημι *I deny, I refuse* (not *I say not*). οὐ φημι is preferred to φημι οὐ as *nego* is preferred to *aio non*.

**2692.** Adherescent οὐ is especially common with verbs of *saying* or *thinking*, but occurs also with many verbs of *will* or *desire*. In such cases οὐ goes closely with the leading verb, forming a *quasi*-compound; whereas it belongs in sense to a following infinitive if an infinitive depends on the leading verb. In Latin actual composition has taken place in *nego, nescio, nequeo, nolo*.

οὐκ ἔφη λέγειν *he refused to go* X. A. 1. 3. 8, οὐ φᾶσιν εἶναι ἄλλην ὁδόν *they say that there is no other road* 4. 1. 21 (cp. φῆς ἦσθ; *yes or no?* P. A. 27 d), τίνας δ' οὐκ ᾔστο δεῖν λέγειν; *who were those whom he thought ought not to speak?* Aes. 1. 28, ἀ οὐκ ἔατε ἡμᾶς . . . ποιεῖν *what you forbid us to do* X. C. 1. 3. 10, οὐκ ἀξιοῖ . . . φεύγοντα τιμωρεῖσθαι *he said that it was not right to avenge himself on an exile* T. 1. 136.

a. So with οὐ φημι and οὐ φάσκω *deny, refuse* (= ἀπαρνοῦμαι), οὐκ οἶμαι, οὐ νομίζω, οὐ δοκῶ, οὐκ εἶω and οὐ κελεύω *forbid* (veto), οὐκ ἀξιῶ *regard as unworthy*, do not expect that, *refuse*, οὐχ ὑπισχνοῦμαι *refuse*, οὐ προσποιῶμαι *dissimulate*, οὐ συμβουλεύω *dissuade, advise not to*, οὐκ ἐθέλω *am unwilling*, οὐκ ἐπαιῶ *disapprove*. This association often persists in participles, as οὐκ ἐὼν, οὐκ ἐθέλων. Homer has οὐ φημι, φημι οὐ, and οὐ φημι οὐ.

**2693.** οὐ with the principal verb may be equivalent in sense to μή with a dependent infinitive; as οὐ συμβουλεύων Ξέρξῃ στρατεῦσθαι ἐπὶ τῇ Ἑλλάδι *advising Xerxes not to march against Greece* (= συμβουλεύων μή στρατεῦσθαι) Hdt. 7. 46.

**2694.** Analogous to this use with verbs is the use of οὐ with adjectives and adverbs.

οὐκ ὀλίγοι = πολλοί, οὐκ ἐλάχιστος = μέγιστος, οὐχ ἥττον = μᾶλλον, οὐχ ἥκιστα = μάλιστα, οὐ καλῶς *basely*, οὐκ ἀφανής *famous*, οὐκ εἰκότως *unreasonably*, οὐ περ βραχέων *on important matters* (cp. 2690 a), regularly οὐ πᾶν *not at all*, as οὐ πᾶν χαλεπὸν *easy*.

**2695.** The origin of adherescent οὐ is to be found partly in the unwillingness of the early language to use the negative particle with the infinitive, partly in the preference for a negative rather than a positive assertion, and to the disinclination to make a strong positive statement (*litotes*, as in some of the cases of 2084), and partly in the absence of negative compounds, the development of which in adjectives and participles (2071 a) was in turn restricted by the use of adherescent οὐ.

**2696.** Adherescent οὐ is often found in a protasis with εἰ and in other constructions where we expect μή.

*ei δ' ἀποστήναι Ἀθηναίων οὐκ ἠθελήσαμεν . . . , οὐκ ἡδικοῦμεν* but if we refused to revolt from the Athenians, we were not doing wrong T. 3. 55, *ei οὐκ εἴς if thou forbiddest* S. Aj. 1131 (= *ei κωλύεις*), *ei μὴ Πρόξενον οὐχ ὑπεδέξαντο, ἐσώθησαν* *an if it had not been that they did not receive Proxenus, they would have been saved* D. 19. 74, *ei μὲν οὐ πολλοὶ ἦσαν if they were few* L. 13. 62 (emended by some to *οὐ μὴ*). *ἔάν οὐ* is rare, as *ἔάν τε οὐ φῆτε ἔάν τε φῆτε* both if you deny it and if you admit it P. A. 25 b (cp. L. 13. 76, D. 26. 24).

2697. But *μή* often does not yield to *οὐ*, as *ἄν τ' ἐγὼ φῶ ἄν τε μή φῶ* both if I assent and if I do not D. 21. 205, *οὐκ οἶδ' ὅπως φῶ τοῦτο καὶ μή φῶ* I know not how I shall say this and not say it E. I. A. 643, *ἔάν μὴ . . . ἔατε* D. 16. 12, and in many cases where *μή* goes closely with the following word, as *ei ἐδίδου κλῆριν καὶ μὴ ἀφηρεῖτο* if he were granting a trial and not taking it away D. 23. 91.

### οὐ AFTER εἰ (ἔάν)

2698. *οὐ* is sometimes found in clauses introduced by *ei* (ἔάν).

a. When *οὐ* is adherescent (2696).

b. When there is an emphatic assertion of fact or probability, as where a direct statement is quoted. Thus, *ei δὲ οὐδὲν ἡμάρτηται μοι* if (as I have shown) no error has been committed by me And. 1. 33, *ei, ὡς νῦν φήσει, οὐ παρεσκεύαστο* if, as he will presently assert, he had not made preparations D. 54. 29. Cp. X. A. 1. 7. 18, quoted in 2790.

c. When *ei* (ἔάν) is used instead of *ὅτι* that (because) after verbs of emotion (2247). Thus, *μή θαυμάσῃς ei πολλὰ τῶν εἰρημένων οὐ πρέπει σοι* do not be surprised if much of what has been said does not apply to you I. 1. 44. Here *μή* is possible.

d. When *ei* (ἔάν) approaches the idea of *ἐπει* since (cp. 2246, 2298 b). So *ei τοῦσδε . . . οὐ στέργει πατὴρ* if (since) their father has ceased to love these children E. Med. 88 (often explained as *οὐ* adherescent). Here *μή* is possible.

e. When a single *ei* introduces a bimembered protasis as a whole, the *μὲν* clause and the *δέ* clause of that protasis may have *οὐ*. Such bimembered protases often depend on a preceding apodosis introduced by *αἰσχρὸν*, *ἀτοπον*, *δεινόν*, *θαυμαστὸν* *ἐστι* (*ἂν* *εἴη*) and like expressions of emotion (c). Thus, *εἴτ' οὐκ αἰσχρὸν . . . ei τὸ μὲν Ἀργείων πλῆθος οὐκ ἐφοβήθη τὴν Λακεδαιμονίων ἀρχήν . . . , ὑμεῖς δὲ ὄντες Ἀθηναῖοι βάρβαρον ἀνθρώπον φοβήσεσθε*; is it not then disgraceful, if it is true that whereas the Argive commons did not fear the empire of the Lacedaemonians, you, who are Athenians, are going to be afraid of a barbarian? D. 15. 23, *αἰσχρὸν γάρ. ei πατὴρ μὲν ἐξέειλεν Φρύγας, ὁ δ' ἄνδρ' ἐν' οὐ δυνήσεται κταρεῖν* for it is disgraceful that, whereas the father destroyed the Phrygians, the other (the son) is not going to be able to destroy one foe E. El. 336, *δεινὸν ἂν εἴη, ei οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν (χρήματα) φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δὲ ἐπὶ τῷ . . . αὐτοὶ σφῆσθαι οὐκ ἄρα δαπανήσομεν* it would be strange if, whereas their allies will not fail to pay tribute for their own enslavement, we on the other hand will not expend it for the purpose of saving ourselves T. 1. 121.

N. 1. — The second member of such protases has *οὐ* if the verb stands in the indicative, but *μή* (in classical Greek) if the verb is in the optative. In Aes. 2. 167 *οὐ κατὰρχομαι* is due to indirect discourse.

N. 2. — In such sentences *ei* may (1) have a conditional force in both clauses, as L. 30. 16, 31. 24; (2) have a conditional force in the second member, but the force of *επει* in the first member, as L. 20. 36, Is. 14. 52; (3) have the force of *επει* in the first member, and that of *οτι* in the second member, as D. 8. 55, Aes. 3. 242; (4) have the force of *οτι* in both members, as T. 1. 35, 1. 121, X. C. 7. 5. 84.

f. A bimembered clause introduced by *ei* may contain a negative clause with *ου* directly opposed to a positive clause; as *ei δε τω̄ μὲν, τοῖς δ' οὐ* D. 23. 123.

g. *ei* *whether* in simple and alternative indirect questions takes either *ου* or *μη* (2676 c, e).

2699. Homer has *ei* and the indicative with *ου* (12 times) when the subordinate clause precedes the main clause; but usually *ei* *μη*, when the subordinate clause follows. Thus, *ei δε μοι οὐ τεσσονεῖ βοῶν ἐπιεικέ' ἀμοιβήν, δόσσομαι εἰς Ἄϊδωσιν* but if they will not pay a fitting compensation for the cattle, I will go down to Hades μ 382, *ἐνθα κεν Ἀργελοισιν ὑπέρμωρα νόστος ἐτύχθη, εἰ μὴ Ἀθηναίων Ἥρη πρὸς μῦθον ἔειπεν* then in that case the return of the Argives had been accomplished against fate, if Hera had not spoken a word to Athena B 155.

a. The Homeric *ei* *ου* with the indicative has been explained either as a retention of the original use, *μη* with that mood being an extension through the analogy of the subjunctive and optative; or because *ου* went with the predicate, whereas *μη* was closely attached to *ei*.

2700. Homer has *ei* *ου* (adherescent) with the subjunctive in *ei δ' ἄν . . . οὐκ ἐθέλωσιν* Γ 289, *ei δε κ' . . . οὐκ εἰώσιν* Υ 139.

2701. Herodotus has a few cases of *ei* *ου* with the indicative, as 6. 9; *φρ* *ου* with the subjunctive is doubtful (6. 133).

#### GENERAL RULE FOR *μη*

2702. *μη* stands

1. With the imperative.
2. In clauses with *ei*, *εάν* (exceptions, 2698).
3. With the subjunctive, except after *μη* *lest*, when *ου* is used.
4. With the optative, except after *μη* *lest*, or when the optative has *άν* or is in indirect discourse.
5. With the infinitive, except in indirect discourse.
6. With participles when they have a conditional or general force.

#### *ου* AND *μη* WITH THE INDICATIVE AND OPTATIVE

##### SIMPLE SENTENCES AND INDEPENDENT CLAUSES

2703. Statements (2153) expressed by simple sentences and independent clauses take *ου*. Direct questions take either *ου* or *μη* (2651). The independent future indicative has *μη* only in questions.

2704. In *wishes* *μη* is used with the indicative (1780–1781) or the optative (1814, cp. 2156).

εἶθε σε μήποτε' εἰδῶμ' *would that I had never seen thee* S. O. T. 1218, μήποτε' ὥφελον λπεῖν τὴν Σκύρον *would that I had never left Scyros* S. Ph. 969.

μή ζῆν *may I not live* Ar. Eq. 833, ἀναιδὴς οὐτ' εἰμὶ μήτε γενοίμην *I neither am nor may I become shameless* D. 8. 68, οὐτ' ἂν δυνάμην μήτ' ἐπιστάμην λέγειν *neither could I tell nor may I be capable of telling* S. Ant. 686.

a. That ὥφελον takes μή, not οὐ, shows that it has lost to a certain extent its verbal nature. In late Greek it even became a particle like εἶθε.

b. Indirect expressions of wishing with πῶς ἂν and the optative (1832), βουλόμην ἂν (1827), ἐβουλόμην (ἂν) with the infinitive, take οὐ (1782, 1789).

c. The use is the same in dependent clauses; as ἐπειδὴ δ' ἂ μήποτε' ὥφελε (συμβῆναι) συνέβη *but when that happened which I would had never happened* D. 18. 320.

#### SUBORDINATE CLAUSES IN THE INDICATIVE OR OPTATIVE

2705. In subordinate clauses μή or οὐ is used.

a. Final clauses have μή, as φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυνάμενοις, ἵνα ἀδικῶν μὴ δίδωῃ 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, εἶδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδ' εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν *quoted in 2185 c.*

b. Object clauses with ὅπως after verbs of effort have μή, as φρόνιζι' ὅπως μὴδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις *see to it that you do nothing unworthy of this honour* I. 2. 37, ἐπεμέλετο ὅπως μήτε ἄσιτοι μήτε ἀποτοί ποτε ἔσονται *he took care that they should never be without food or drink* X. C. 8. 1. 43.

c. Conditional clauses regularly have μή. Thus, εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέᾳ *if you had not come, we should be marching against the king* X. A. 2. 1. 4, οὐκ ἀπελείπετο αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη *he never left him unless there was some necessity for it* X. M. 4. 2. 40. So in concessive clauses (2369). On οὐ adherescent in conditional clauses see 2696.

d. Relative Clauses, if conditional, have οὐ with a definite antecedent, μή with an indefinite antecedent (2505). μή is thus used when the case in question is typical of a class (μή 'generic'). Thus, προσημαίνουσιν ἃ τε χρὴ ποιεῖν καὶ ἃ οὐ χρὴ *they signify beforehand what one must do and what not* X. C. 1. 6. 46, ἃ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι *what I do not know, I do not even think I know* P. A. 21 d.

N. 1. — Homer has δὲ (δός) οὐ with the indicative (μή B 301).

N. 2. — οὐ is regular in relative clauses when an opposition is expressed (T. 1. 11. 2), and when a negative clause precedes; as οὐκ ἔστιν ὅστις (ὅπως) οὐ, οὐδεὶς ὅστις οὐ, etc. (X. C. 1. 4. 25, X. A. 2. 4. 3).

e. The expression τοιοῦτος, ὅς (ὅστις, etc.), when preceded by a negative, takes οὐ; as ταμείον μὴδεὶ εἶναι μὴδὲν τοιοῦτον, εἰς δ' οὐ πᾶς ὁ βουλούμενος εἰσεῖσι *it is necessary that no one shall have (such) a storehouse that anybody who pleases may not enter it* P. R. 416 d. But even when no negative precedes, we have οὐ, when the relative clause makes an assertion or defines attributively; as συγγραφεὺς τῶν λόγων . . . τοιοῦτος, ὅς οὐδεὶς ἄλλος γέγονε *such a writer of speeches as no one had been* I. 15. 35. When the antecedent is general or is thought of in respect of its character we have μή; as βουλευθεὶς τοιοῦτον μνημῖον καταλιπεῖν, ὃ μὴ τῆς ἀνθρωπίνης φύσεώς ἐστιν *wishing to leave behind him such a memorial as would surpass human nature* I. 4. 89; cp. 2705 g.

f. Relative clauses of purpose take *μή*, as *θαλάσσιον ἐκρίψατ', ἔνθα μήποτε εἰσέβησθ'* *ἔτι cast me out into the sea where ye may never see me more* S.O.T. 1411, *κρύψαο' ἑαυτήν, ἔνθα μή τις εἰσίδωι* *hiding herself where no one might see her* S.Tr. 903.

g. Clauses with a relative pronoun referring to an antecedent thought of in respect of its character (*of such a sort*) take *μή*. The use of *μή* characteristic comes from the generic meaning of *μή*, i.e. the antecedent is not regarded simply as a person *who* does something but as a person *of such a nature as, one who typifies a class*. In such cases *ὅς μή* may refer to a definite person or thing. So especially in relative clauses of cause and result, which ordinarily take *ὅ*. Thus, *ταλαίπωρος ἄρα τις σύ γε ἄνθρωπος εἰ . . . , ᾧ μήτε θεοὶ πατρίοι εἰσι μήτε ἑρᾶ* *a wretched being art thou then, who hast neither ancestral gods nor shrines* P. Eu. 302 b, *ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει* *pass such a vote that you will never repent of it* And. 3. 41, *τοιαῦτα λέγειν . . . , οἷς μηδεὶς ἂν πεμψῆσαι* *to use language at which no one could feel just resentment* D. 21. 161, *ὁ . . . μηδὲν ἂν ὀμώσας* *the man who would not take an oath* 54. 40. Sophocles is especially fond of the generic *μή*.

h. Consecutive clauses (and consecutive relative clauses) with *ὥστε* take *ὅ* with the indicative and optative. Thus, *(Λακεδαιμόνιοι) εἰς τοῦτ' ἀπληστίας ἦλθον ὥστ' οὐκ ἐξήρκεσεν αὐτοῖς ἔχειν τὴν κατὰ γῆν ἀρχήν* *the Lacedaemonians became so insatiate in their desires that they were not satisfied with their empire on the land* I. 12. 103, *ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰσίδων* *so that I should not recognize him, if I were to see him* E. Or. 379. On *τοιούτοις δὲ* see 2705 e.

i. Oaths and protestations in the indicative with *μή* express a solemn denial or refusal, or repudiate a charge. Thus, *ἴστω νῦν Ζεὺς . . . μή μὲν τοῖς ἱπποῖσι ἀνὴρ ἐποικίησεται ἄλλος* *let Zeus now know (i.e. I swear by Zeus) that no other man shall mount these horses* K 329, *μὰ τὴν Ἀφροδίτην . . . μή γ' ὅ σ' ἀφῆσω* *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 *ὅ* (1810, cp. 1813).

2708. Dependent clauses take *μή*: final clauses, as *δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας . . . ἵνα μή τὰ ζεύγη ἡμῶν στρατηγῷ* *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 *ὃ φυλάξεσθ' ὅπως μή . . . δεσπότην εὕρηται*; *will you not be on your guard lest you find a master?* I). 6. 26. 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*, *ὅ* is used (2221).

2709. The imperative is a mood of *will* and therefore takes *μή* in prohibitions (1840).

a. The future indicative after interrogative *ὅ* has an imperative sense (1918).

## NEGATIVES OF INDIRECT DISCOURSE

**2710.** The negatives of direct discourse are retained in indirect discourse introduced by *ὅτι* or *ὥς*.

*ἐνθυμηθῆναι χρὴ ὅτι οὐδὲς ἐστὶν ἀνθρώπων φύσει οὔτε ὀλιγαρχικὸς οὔτε δημοκρατικὸς* it must be borne in mind that no man by nature is disposed either to oligarchy or to democracy L. 25. 8.

*εἶπε . . . ὅτι οὐ περὶ πολιτείας ὑμῖν ἔσται ἀλλὰ περὶ σωτηρίας, εἰ μὴ ποιήσαιθ' ἃ Θηράμενης κελεύει* he said that the question would not be about your constitution but about your safety, if you did not accept the propositions of Theramenes L. 12. 74.

**a.** In *προεῖπεν ὥς μηδεὶς κινήσοιτο ἐκ τῆς τάξεως* he gave orders that no one should move from his position X. H. 2. 1. 22 *μηδεὶς* is due to the fact that the main verb denotes a command.

On the negative in indirect discourse with the infinitive see 2722, 2737, 2738; with the participle, 2729, 2737, 2738; and in indirect questions, 2676.

## οὐ AND 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 *ὅτι* (*ὥς*). *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 ὑμᾶς ἀδικεῖν* a warning not to injure you I. 27. 5, *ὑπὲρ τοῦ μὴ τὸ κελεύμενον ποιῆσαι* 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 INFINITIVE NOT IN INDIRECT DISCOURSE

**2713.** *μὴ* is the regular negative after all verbs, adjectives, adverbs, and substantives, which take an infinitive not in indirect discourse. Thus, after verbs and other words denoting ability, fitness, necessity (and their opposites). Cp. 2000–2007.

*εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν* it is proper for a wise man not to talk idly P. Th. 152 b, *τὰς ὁμοίας χάριτας μὴ ἀντιδιδόναι αἰσχρὸν* it is disgraceful not to repay like services T. 3. 63.

**2714.** *χρῆ* (*χρῆν*, *ἐχρῆν*) takes either *μὴ* or *οὐ*.

*χρῆ μὴ καταφροεῖν τοῦ πλήθους* one must not despise the multitude I. 5. 79, *χρῆν οὐ σ' ἀμαρτάνειν* thou oughtst not to do wrong E. Hipp. 507, *χρῆ δ' οὐκ ἔστω*

εἰπεῖν οὐδέν' ὀλβιον βροτῶν *it is not right ever to call any son of man happy* E. And. 100.

a. For original οὐ χρῆ was substituted (for emphasis) χρῆ οὐ, where the οὐ was still taken with χρῆ; ultimately οὐ was felt to belong with the infinitive and hence came to be separated from χρῆ.

b. δεῖ takes μή, as μή ὀκνεῖν δεῖ αὐτοὺς *they must not fear* T. 1. 120. οὐ δεῖ may be used for δεῖ μή (2693). In δεῖ οὐχ ἀπλῶς εἰπεῖν *one must not speak in a general way* I. 15. 117 οὐχ is adherescent. Note οἶμαι δεῖν οὐ, φημι χρῆναι οὐ, οἶμαι χρῆναι μή.

2715. μή is used with the infinitive in wishes and prohibitions. Thus, θεοὶ πολῖται, μή με δουλείᾳς τυχεῖν *ye gods of my country, may bondage not be my lot* A. Sept. 253, οἷς μή πελάζειν *do not approach these* A. Pr. 712.

2716. μή is used with the infinitive in oaths and protestations. Thus, ἴστω νῦν τόδε γαῖα . . . μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο *let earth now know this (i.e. I swear by earth) that I will not devise any harmful mischief to thine own hurt* e 187. Cp. 2705 i.

2717. μή is used with the infinitive of purpose (cp. 2719) or result (2260). Cp. 2759. On ἐφ' ᾧ μή see 2279; on ὥστε οὐ see 2269.

2718. μή is used when the infinitive stands in apposition (1987), and hence is like τὸ μή with the infinitive. Thus, τοῦτο ἐν ἔστιν ὧν φημι, μηδένα ἂν ἐν βραχυτέροις ἐμοὶ τὰ αὐτὰ εἰπεῖν *this is one of the things I maintain — that no one can say the same things in fewer words than I can* P. G. 449 c. Cp. A. Pr. 173, 481, 435, P. R. 497 b. Such cases are not to be confused with μή after verbs of asseveration or belief (2725).

2719. μή is used with the infinitive introduced by verbs of will or desire (1991) or by verbs expressing activity to the end that something shall or shall not be done; as τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι *they wished not to give up Corcyra* T. 1. 44, φυλακὴν εἶχε μήτ' ἐκπεῖν . . . μηδένα μήτ' ἐσπλεῖν *he kept guard against any one either sailing out or in* T. 2. 69.

2720. Verbs of commanding and exhorting (κελεύω, λέγω, βοῶ), asking (αἰτῶ, ἀξιῶ), advising (συμβουλεύω), and other verbs of will or desire of like meaning, take μή.

ἐκέλευε . . . μὴ ἐρεθίζειν *he ordered him not to provoke his wrath* P. R. 398 e, ἔλεγον αὐτοῖς μὴ ἀδικεῖν *they told them not to commit injustice* T. 2. 5, ἐβόων ἀλλήλοις μὴ θεῖν *they shouted to each other not to run* X. A. 1. 8. 19, ἰκέτευε μὴ κτείνειν *he besought them not to kill him* L. 1. 25, συμβουλεύω σοι . . . μὴ ἀφαιρεῖσθαι ἃ ἂν δῶς *I advise you not to take away what you may have given* X. C. 4. 5. 32.

2721. οὐ is used after verbs of will or desire only when it is attached to the leading verb or to some particular word; when it marks a contrast inserted parenthetically; where a compound negative takes up οὐ used with the leading verb; and when οὐδεῖς may be resolved into οὐ and τις, οὐ going with the leading verb. Examples in 2738.

## οὐ AND μή WITH THE INFINITIVE IN INDIRECT DISCOURSE

**2722.** Verbs of *saying* and *thinking* take οὐ with the infinitive in indirect discourse. Here οὐ is retained from the direct discourse.

ἢ (ἀνάγκη) φαμεν οὐδένα θεῶν οὔτε μάχεσθαι τὰ νῦν οὔτε μαχεῖσθαι ποτε *we declare that no one of the gods either now contends with necessity, or ever will* P. L. 818 e (= οὐδεὶς . . . μάχεται . . . μαχεῖται), λέγοντες οὐκ εἶναι αὐτόνομον *saying that they were not independent* T. 1. 67, (= οὐκ ἐσμεν), οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν *for I think it would not be unattended with gratitude to me* X. A. 2. 3. 18 (= οὐκ ἂν ἔχοι), ἠγήσαντο ἡμᾶς οὐ περιόψεσθαι *they thought that we should not view it with indifference* T. 1. 39 (= οὐ περιόψονται), ἐμοὶ δὲ δοκοῦσιν οὗτοι οὐ τὸ αἰτιῶν αἰτιάσθαι *but these persons seem to me not to blame the real cause* P. R. 329 b, ἐνόμισεν οὐκ ἂν δύνασθαι μένειν τοὺς πολιορκούντας *he thought the besiegers would not be able to hold their position* X. A. 7. 4. 22 (= οὐκ ἂν δύναιντο).

**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 φημί, λέγω, ἡγοῦμαι, νομίζω, οἶμαι. Cp. 2725.

φαίην δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παιδεύειν παρὰ τοῦ μη ἀρέσκοτος *but for my part I would maintain that no one gets any education from a teacher who is not pleasing* X. M. 1. 2. 39, πάντες ἐροῦσι . . . μηδὲν εἶναι κερδαλέωτερον ἀρετῆς *all will say that nothing is more profitable than bravery* X. C. 7. 1. 18, τίς δ' ἂν ἀνθρώπων θεῶν μὲν παῖδας ἡγοῖτο εἶναι, θεοὺς δὲ μή; *who in the world would think that they were the sons of gods and not gods?* P. A. 27 d, ἀπῆσαν . . . νομίσαντες μή ἂν ἔτι . . . ἱκανοὶ γενέσθαι κωλύσαι τὸν ἐπὶ τὴν θάλασσαν τειχισμὸν *they departed in the belief that they would no longer prove able to prevent the building of the wall to the sea* T. 6. 102.

a. Cp. P. Th. 155 a (φημί), T. 1. 139, 6. 49, P. R. 346 e (λέγω), X. M. 1. 2. 41, D. 54. 44 (οἶμαι), X. C. 7. 5. 59 (νομίζω), P. Soph. 230 c (διαποῦμαι).

b. Cases where the infinitive is in apposition, or depends on an imperative, or occurs after a condition, do not belong here.

**2724.** μή with the infinitive is often found after verbs denoting an oracular response or a judicial decision actual or implied. Cp. 2725. Thus, ἀπεῖλεν ἡ Πυθίᾳ μηδὲν σοφώτερον εἶναι *the Pythian prophetess made answer that no one was wiser* P. A. 21 a (in direct discourse οὐδεὶς σοφώτερός ἐστι). So after κρίνω, as ἐκρίνε μή Ἀριστῶνος εἶναι Δημόδητον παῖδα *the Pythian prophetess gave decision that Demareteus was not the son of Ariston* Hdt. 6. 66, κέκρισθε . . . μόνοι τῶν πάντων μηδεὶς ἂν κέρδους τὰ κοινὰ δίκαια τῶν Ἑλλήνων 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 καταγινώσκω μή T. 7. 51, X. C. 6. 1. 36.

**2725.** μή is often used with verbs and other expressions of *assertion* and *belief*, after which we might expect οὐ with the infinitive in indirect discourse. Such verbs are those signifying *to hope, expect, promise, put trust in, be persuaded, agree, testify, swear, etc.*



The use of μή indicates strong assurance, confidence, and resolve; and generally in regard to the future. Cp. 2723.

ἐλπὶς ὑμᾶς μὴ δόθῃναι there is hope that you will not be seen X. C. 2.4.23, ὑπισχνούτο μηδὲν χαλεπὸν αὐτοὺς πείσασθαι they promised that they should suffer no harm X. H. 4.4.5, πιστεύω . . . μὴ ψεύσειν με ταῦτάς τας ἀγαθὰς ἐλπίδας I trust that these good hopes will not deceive me X. C. 1.5.13, θαυμάζω ὅπως ἐπεισθῆσαν Ἀθηναῖοι Σωκράτην περὶ θεοῦ μὴ σωφρονεῖν I wonder how the Athenians were persuaded that Socrates did not hold temperate opinions regarding the gods X. M. 1.1.20, ὁμολογεῖ μὴ μετεῖναι οἱ μακρολογίᾳς he acknowledges that he cannot make a long speech P. Pr. 336 b, αὐτὸς αὐτοῦ καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενῆσθαι he proves by his own testimony that he is not his son D.40.47, ὥμοσεν ἢ μὴ μὴ εἶναι οἱ υἱὸν ἄλλον μηδὲ γενέσθαι πώποτε he swore that he had no other son and that none other had ever been born to him And. 1.126, ὥμνε . . . μηδὲν εἰρηκέναι he swore that he had said nothing D.21.119, ὁμῶμαι μήποτ' . . . ἀλεξέσθαι κακὸν ἡμᾶς 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 δυνῶμι the infinitive may refer to the present, past, or future.

**2726.** Such verbs are hope ἐλπίζω; expect ἐπιζῶ, προσδοκῶ, δοκῶ, οἴομαι, εἰκὼς ἐστὶ; promise ὑπισχνόμαι, ἐπαγγέλλομαι; swear ὀμνῶμι; agree ὁμολογῶ, συγχωρῶ; pledge ἐγγυῶμαι; put trust in πιστεύω; am persuaded πείθομαι; testify μαρτυρῶ; repudiate ἀναινομαι; threaten ἀπειλῶ, etc.

a. μὴ is regular after verbs of promising; common after verbs of hoping and swearing. With δυνῶμι, πιστεύω, πείθομαι, μαρτυρῶ, etc. there is an idea of deprecation.

**2727.** ἐπίσταμαι and οἶδα usually take μὴ when they denote confident belief (= I warrant from what I know; cp. πιστεύω μὴ, δυνῶμι μὴ). Thus, ἐξίσταμαι μὴ τοῦ τόδ' ἀγλᾶδισμα πλὴν κείνου μολεῖν I assure you this fair offering has not come from any one save from him S. El. 908 (cp. Ant. 1092). In τοσοῦτον γ' οἶδα μήτε μ' ἂν νόσον μήτ' ἄλλο πέρσαι μηδέν so much at least I know—that neither sickness nor aught else can undo me (S. O. T. 1455) the infinitive may be appositional (2718). Cases of ἵσθι μὴ (he assured = I assure you) may have μὴ by reason of the imperative (2737 a). So S. Ph. 1329.

## οὐ AND μὴ WITH THE PARTICIPLE

**2728.** The participle has οὐ when it states a fact, μὴ when it states a condition. On μὴ due to the force of the leading verb, see 2737.

οὐ πιστεύων since (as, when, etc.) he does not believe, μὴ πιστεύων if he does not believe, ἀπέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος he went up on the mountains since no one hindered him X. A. 1.2.22, οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν ἴθου canst not be happy if thou hast not toiled E. fr. 461, ὡς ἡδὺ τὸ ἔχῃ μὴ φθονέσσης τῆς τύχης how sweet is life if fortune is not envious Men. Sent. 563.

a. μὴ with the articular participle is the abridged equivalent of a conditional relative sentence. Thus, in ὁ μὴ ταῦτα ποιεῶν ἀδικὸς ἐστὶ, ὁ μὴ ποιεῶν is virtually the generic ὁς ἂν μὴ ποιῇ or ὁστις μὴ ποιῇ 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 *οὐ* might have been used.

*οὐδένα γὰρ οἶδα μῖσούντα τοὺς ἐπαινοῦντας* for *ἰ γνωσ of no one who dislikes his admirers* X. M. 2. 6. 33, *φανερὸν πᾶσιν ἐποίησαν οὐκ ἰδίᾳ πολεμοῦντες* they made it clear to all that they were not waging war for their own interests Lyc. 50, *ὁρῶσι τοὺς πρεσβυτέρους οὐ . . . ἀπιδόντας* they see that their elders do not depart X. C. 1. 2. 8, *οὐδεὶς μὴ ποθ' εὖρη . . . οὐδὲν ἐλλειφθέν* no one will ever find that anything has been left undone D. 18. 246; *Κόρυς ἤδετο οὐ δυναμένῳ σιγᾷ* he rejoiced that Cyrus was unable to remain silent X. C. 1. 4. 15.

**2730.** *ἐπίσταμαι* and *οἶδα* denoting confident belief may take *μή* for *οὐ*. Thus, *ἔξοιδα φύσει σε μὴ πεφύκτοτα τοιαῦτα φωνεῖν κακὰ* well do I know that by nature thou art not adapted to utter such guile S. Ph. 79; cp. S. O. C. 656, T. 1. 76, 2. 17. This use of *μή* is analogous to that with the infinitive (2727).

**2731.** *μή* is used when the reason for an action is regarded as the condition under which it takes place; as *οὐ τοῦ πλείους μὴ στερισκόμενοι χάριν ἔχουσιν* they are not grateful at not being deprived of the greater part of their rights T. 1. 77 (= *ei μή στερισκοντο*).

**2732.** The participle with *ὥς, ὥσπερ, ὅτε, οἷον, οἷα* (2085-2087) has *οὐ*; as *ἐθορυβεῖτε ὥς οὐ ποιήσοιτες ταῦτα γοῦ* 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 *ὥς* though it is often translated by *as if*. *μή* occurs only after an imperative or a conditional word (2737).

**2733.** Participles of opposition or concession (2083) take *οὐ*; as *πείθου γυναῖξί καί περ οὐ στέργων ὅμως* hearken to women albeit thou likest it not A. Sept. 712.

**2734.** The participle with the article has *οὐ* when a definite person or thing is meant, but *μή* when the idea is indefinite and virtually conditional (*whoever, whatever*); and when a person or thing is to be characterized (*of such a sort, one who*; 2705 g). Cp. 2052.

*οἱ οὐκ ὄντες* the dead T. 2. 44, *οἱ οὐκ ἐθέλοντες* the particular persons (or party) who are unwilling Ant. 6. 26, *οἱ οὐ βουλόμενοι ταῦτα οὕτως ἔχειν* the party of opposition And. 1. 9; *οἱ μὴ δυνάμενοι* any who are unable X. A. 4. 5. 11 (= *οἷτινες μὴ δύνανται* *οἱ ὅσοι ἂν μὴ δύνωνται*), *ὁ μὴ δαπέλς ἄνθρωπος οὐ παιδεύεται* he who gets no flogging gets no training Men. Sent. 422, *ὁ μὴ λέγων ἃ φρονεῖ* the man who does not say what he thinks D. 18. 282, *ὁ μὴδὲν ἀδικῶν οὐδενὸς δεῖται νόμου* he who does no wrong needs no law Antiph. 288.

## Οὐ AND μή WITH SUBSTANTIVES AND ADJECTIVES USED SUBSTANTIVELY

**2735.** *οὐ* and *μή* are used with substantives and substantivized adjectives with the same difference as with participles. Here the generic *μή* is much more common than *οὐ*.

*ἡ τῶν γεφυρῶν . . . οὐ διάλυσις* the non-destruction of the bridges T. 1. 187,

κατὰ τὴν τῶν χωρίων ἀλλήλοις οὐκ ἀπόδοσιν *because of their non-surrender of the places to each other* 5. 35 (= *ὅτι οὐκ ἀπέδοσαν*), διὰ τὴν τῶν Κορινθίων οὐκ ἐκίετο ἐπαγωγὴν *because the Corinthians no longer sailed out against them* 7. 31. Cp. *non-regardance* (Shakesp.), *nonresidences* (Milton). So even with concrete nouns: οἱ οὐχὶ δοῦλοι E. fr. 831.

ἡ μὴ ἐμπειρία *lack of experience* Ar. Eccl. 115, ὁ μὴ ἰατρός *he who is not a physician (the non-physician)* P. G. 459 b, οἱ μὴ πλούσιοι *whoever are not rich (the non-rich)* P. R. 330 a, οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν οὐδ' ἐλπίς *in schemes that are unwise there is no place even for hope* S. Tr. 725.

a. The use of the negative here compensates for the absence of negative compounds. Cp. αἱ οὐκ ἀναγκαῖαι πόσεις *unnecessary potations* X. R. L. 5. 4.

### οὐδεὶς, μηδεὶς

2736. οὐδεὶς, οὐδέν denote that which is actually non-existent or of no account; μηδεὶς, μηδέν denote that which is merely thought of as non-existent or of no account. Both are used as the opposite of τις or τι (*εἶναι*) *to be somebody (something, cp. 1269)*. The neuter forms are often used of persons; τὸ μηδέν (indeclinable) is used of persons and things.

ὁ νῦν μὲν οὐδεὶς, αἶριον δ' ὑπέρμεγας οὐκ τοῦ who art now a nobody (an actual fact), but to-morrow exceeding great Ar. Eq. 158, ὅττες οὐδέτερες *being nobodies* E. And. 700, οὐ γὰρ ἤξει τοὺς μηδένas *for he was not wout to esteem (those whom he regarded as) nobodies* S. Aj. 1114, τὸ μηδέν εἰς οὐδέν ῥέπει *what was thought to be nothing now inclines (shows itself) to be actually nothing* E. fr. 532, ὅτ' οὐδέν ὦν τοῦ μηδέν ἀνέστηs ὑπερ *when though naught thyself (a fact) thou hast stood up for him who is as naught* S. Aj. 1231. So τὸ οὐδέν zero, actually nothing, τὸ μηδέν abstract nonentity.

a. The construction may influence the choice between οὐδεὶς and μηδεὶς; as εἰς ὅκωσι τι εἶναι μηδέν ὅττες, οὐκ εἰδότες αὐτοῖς rebuke them if they think they are something when in reality they are nothing P. A. 41 e. Cp. 2737 b.

### APPARENT EXCHANGE OF οὐ AND μή

2737. Where μή is used when we expect οὐ the negative expression usually depends on a verb that either has μή or would have it, if negated.

a. After imperatives. Thus, σάφ' ἴσθι μὴ με θαυμάσοντά σε *know well that I shall not fawn upon thee* E. Heracl. 988, νόμιζε μηδέν εἶναι τῶν ἀνθρωπίνων βέβαιον εἶναι *consider nothing in human life to be secure* I. 1. 42 (= μὴ νόμιζε τι κτλ.). ὡς οὐν μὴ μόνον κρίνοντες, ἀλλὰ καὶ θεωρούμενοι, οὕτω τὴν ψῆφον φέρετε *cast your ballots then in the belief not only that you are passing judgment but also that the eyes of the world are upon you* Aes. 3. 247 (cp. 2732). See also 2086 b.

b. After conditional expressions. Thus, εἰ δέ τις . . . νομίζει τι μὴ ἰκανῶς εἰρησθαι *but if any one thinks some point has not been sufficiently mentioned* And. 1. 70, λῶστε δὲ οὐδὲ τὰς Λακεδαιμονίων σπονδὰς δεχόμενοι (= εἰς δέχασθαι) ἡμᾶς μηδετέρας ὄντας ξυμμάχους *and by receiving us, who are allies of neither*.

you will not be violating the treaty with the Lacedaemonians either T. 1. 35. Cp. 2736 a.

c. Other cases : *κελεύει μείναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάοντας* he ordered them to remain by the river without crossing X. A. 4. 3. 28 (here *μείναι*, if negatived, would take *μή*, 2720), *ὑπέσχετο εἰρήνην ποιήσειν μήτε δμῆρα δοῦς μήτε τὰ τεῖχη καθελὼν* he promised that he would bring peace about without giving hostages or destroying the walls L. 12. 68 (here *ποιήσειν*, if negatived, would take *μή*, 2725).

N. — But *οὐ* may assert itself even under the above circumstances ; as *μὴ δ' γε οὐ χρή ποιεῖν* don't do what is really wrong P. Eu. 307 b, *ἢ ἀφιέρῃ με ἢ μὴ ἀφιέρῃ* ὡς ἐμοὶ οὐκ ἂν ποιήσαντος ἄλλα either acquit me or do not acquit me in the knowledge that I should not act otherwise P. A. 30 b (cp. 2732), *εἰ νομίζεις οὐχ ὑφέξειν τὴν δίκην* if thou thinkest not to suffer the penalty S. O. T. 551 (= οὐχ ὑφέξω), *εἰ γνωσθησόμεθα ξυνηθόντες μὲν, ἀμύνεσθαι δὲ οὐ* (some Mss.) *τολμῶντες* if we shall be known to have come together, and yet not to have the courage to avenge ourselves T. 1. 124 (it would be said of them : *ξυνήλθον μὲν, ἀμύνεσθαι δὲ οὐκ ἐτόλμων*, a contrast, cp. 2690).

d. On *μή* in questions where we might expect *οὐ*, see 2676 b.

**2738.** *οὐ* is sometimes used where we expect *μή*.

a. Where *οὐ* stands in a clause introduced by *εἰ* or other words after which *μή* might be expected (2698). Thus, *ὅφρα καὶ οὐκ ἐθέλων τις ἀναγκαῖη πολεμίζει* that every one must of necessity fight even though he would not Δ 300 (cp. 2692 a).

b. Where *οὐ* goes strictly with the leading verb though it stands with the infinitive. Thus, *βουλοίμην δ' ἂν οὐκ εἶναι τῷδε* I would fain it were not so (I should not wish that this were so) E. Med. 73, *ὁμώμοκεν οὐ χαριεῖσθαι . . . ἀλλὰ δικάσειν κατὰ τοὺς νόμους* he has sworn, not that he will show favour, but that he will judge according to the laws P. A. 35 c (some explain this as the *οὐ* of direct discourse).

c. Where *οὐ* in a contrast goes closely with a following word or words, or stands in a partial parenthesis. Thus, *κελεύων οὐκ ἐν τῇ ἐκκλησίᾳ ἀλλ' ἐν τῷ θεάτρῳ τὴν ἀνάρρησιν γίνεσθαι* (he has violated the law) in demanding that the proclamation be made not in the Assembly but in the theatre Aes. 3. 204, *ὁμολογοῖν ἂν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ* I should acknowledge that I am an orator, but not after their style P. A. 17 b, *ὑμᾶς νῦν ἀξιοῦντες οὐ ξυμμαχεῖν, ἀλλὰ ξυναδικεῖν* demanding that you should be, not their allies, but their partners in wrong-doing T. 1. 39.

d. When a compound negative with the infinitive repeats *οὐ* used with the leading verb. Thus, *(ὁ νόμος) οὐκ ἐᾷ εἰσιέναι, οὐ δ' ἂν ἡ ὁ τετελευτηκώς, οὐδεμίαν γυναῖκα* the law does not permit any women to enter where the dead may be D. 43. 63.

e. When *οὐδείς* may be resolved into *οὐ* and *τις*, *οὐ* going with the leading verb. Thus, *οὐδὲνός (= οὐ τινός) ἀμαρτεῖν . . . δίκαιός ἐστιν* there is nothing he deserves to miss Ant. 4. a. 6 (= he does not deserve to miss anything), *ἀξιῶ ἐγὼ ὦν ὁμωμόκατε παραβῆναι οὐδέν* I ask that you do not break any of the conditions to which you have sworn X. H. 2. 4. 42 (= οὐκ ἀξιῶ . . . παραβῆναι τι). Cp. S. Ph. 88.

**μή AND μή οὐ WITH THE INFINITIVE**  
**REDUNDANT OR SYMPATHETIC NEGATIVE**

*I. With the Infinitive depending on Verbs of Negative Meaning*

**2739.** Verbs and expressions of negative meaning, such as *deny, refuse, hinder, forbid, avoid*, often take the infinitive with a redundant μή to confirm the negative idea of the leading verb.

With this compare: "First he denied you had in him no right" (Shakesp., Com. of Er. 4. 2. 7); and "La pluie . . . empêche qu'on ne se promène" (Racine); "Verbot ihnen Jesus, dass sie Niemand sagen sollten" (St. Mark 9. 9).

καταργῇ μή δεδρακέναι τάδε; dost thou deny that thou hast done this? S. Ant. 442, ἀποκωλύσαι τοὺς Ἕλληνας μὴ εἰσελθεῖν to hinder the Greeks from coming X. A. 6. 4. 24, κήρυκα προέπεμψεν αὐτοῖς . . . ἀπερὸντα μὴ πλεῖν they sent a herald to forbid them to sail T. 1. 29, εὐλαβήσεσθε μὴ πολλῶν ἐναντίον λέγειν you will beware of speaking in public P. Eu. 304 a, ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεύσασθαι they abstained from marching upon each other's territory T. 5. 25.

**2740.** The redundant μή is used after ἀμφιλέγω and ἀμφισβητῶ dispute, ἀναστέλλομαι retract an opinion, ἀντιλέγω speak against, ἀπαγορεύω and ἀπειπεῖν forbid, ἀπιστῶ doubt, ἀπογινώσκω abandon an intention, ἀποκρύπτομαι conceal, ἀπολύω acquit, ἀποστρεφῶ deprive, ἀποστρέφω divert, ἀποχιροτονῶ and ἀποψηφίζομαι vote against, ἀρνούμαι (and compounds, and ἀπαρνός εἰμι, ἑξαρνός εἰμι) deny, διαμάχομαι refuse, εἰργάζω and ἐμποδῶν εἰμι prevent, ἐναντιοῦμαι oppose, εὐλαβοῦμαι beware of, ἔχω and ἀπέχω prevent, ἀντέχω, ἀπέχομαι, ἐπέχω, κατέχω abstain from, κωλύω (and compounds) hinder, μεταβουλεύομαι alter one's plans, μεταγινώσκω change one's mind, ἔκνον παρῆχω make hesitate, φεύγω (and compounds) escape, avoid, disclaim, φυλάττομαι guard against, etc.

**2741.** Also after the following verbs: ἀπαυδῶ forbid, ἀπειχομαι deprecate, ἀποδοκεῖ resolve not, ἀπροσδόκητός εἰμι do not expect, ἀφαιρούμαι prevent, ἀφίημι acquit, δίδουκα and φοβοῦμαι fear, ἐρύκω hinder, καταδεῖ lack, μεταδοκεῖ μοι change one's mind, παύω put an end to, ῥέομαι and σφίζω save from, ὑπεκτρέχω escape from, ὑφίημαι give up, etc.

**2742.** When a verb of denying, refusing, hindering, forbidding, etc., is itself negated, either directly or by appearing in a question expecting a negative answer, the infinitive has μή οὐ. Here both the introductory clause and the dependent clause have virtually an affirmative sense.

οὐδεὶς πώποτ' ἀντίειπεν μὴ οὐ καλῶς ἔχειν αὐτοὺς (τοὺς νόμους) no one ever denied that they (the laws) were excellent D. 24. 24, τίνα οὖν ἀπαρνήσεσθαι μὴ οὐχὶ καὶ αὐτὸν ἐπίστασθαι τὰ δίκαια; who, think you, will deny that he too understands what is just? P. G. 461 c (= οὐδεὶς ἀπαρνήσεται). But μή οὐ is not used after οὐ φημι, οὐκ εἶω, οὐκ ἐθέλω (2692 a).

a. μή οὐ with the infinitive here, and elsewhere, is used only when the introductory word or words has an actual or a virtual negative. Since, in ἀρνούμαι μὴ ταῦτα δοῦσαι I deny that I did this, μὴ confirms the negative idea in ἀρνούμαι, so

in οὐκ ἀρνοῦμαι μὴ οὐ ταῦτα δράσαι *I do not deny that I did this*, οὐ after the strengthening μὴ confirms the οὐ prefixed to the leading verb. Cp. "Je ne nie pas que je ne sois infiniment flatté" (Voltaire). In the first sentence μὴ repeats the 'negative result' of ἀρνοῦμαι (single sympathetic negative, untranslatable); in the second sentence οὐ is repeated with the infinitive to sum up the effect of οὐκ ἀρνοῦμαι (double sympathetic negative; both untranslatable). After verbs negative in meaning (*deny*, etc.) μὴ and μὴ οὐ cannot be translated in modern English (see 2739). After verbs not negative in character but preceded by a negative, and after virtually negative expressions, μὴ or μὴ οὐ has a negative force (2745, 2746).

b. μὴ οὐ with the infinitive regularly indicates a certain pressure of interest on the part of the person involved.

2743. After *deny*, *speak against*, *doubt*, etc., followed by ὥς or ὅτι, a redundant οὐ is often inserted. Thus, ὥς μὲν οὐκ ἀληθῆ ταῦτ' ἐστίν, οὐχ ἔξετ' ἀντιλέγειν *that this is true you will not be able to deny* D. 8. 31.

a. Here the ὥς clause is an internal accusative (accusative of content) after ἀντιλέγειν. Originally the meaning seems to have been 'you will not be able to deny in this way — this is not true' where οὐ is not redundant.

#### 2744. Summary of Constructions after Verbs of Hindering, etc.

After verbs signifying (or suggesting) *to hinder* and the like, the infinitive admits the article τὸ or τοῦ (the ablative 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 οὐ, which often denotes the result (cp. ὥστε μὴ) of the action of the leading verb and is either an accusative of respect or a simple object infinitive. The genitive of the infinitive is very rare with κωλῶ and its compounds.

a. Some scholars regard the infinitive with the negative as an internal accusative, not as a simple object infinitive; and the infinitive without the negative as an external accusative.

1. εἰργει με μὴ γράφειν (the usual construction: examples 2739).

2. εἰργει με γράφειν (less common). Since the redundant μὴ is not obligatory, we have the simple infinitive as object (1989), as εἰ τοῦτό τις εἰργει δρᾶν ὄκνος *if some scruple prevents us from doing this* P. Soph. 242 a, δὲ θανεῖν ἐρρυσάμην *whom I saved from death* E. Alc. 11, οἱ θεῶν ἡμᾶς ὄρκοι κωλῶσιν πολεμίους εἶναι ἀλλήλοισι *the oaths sworn in the name of the gods prevent our being enemies to each other* X. A. 2. 5. 7, and so usually with κωλῶ (cp. 2744. 7).

3. εἰργει με τὸ μὴ γράφειν (rather common; cp. 1): εἰργον τὸ μὴ . . . κακουργεῖν *they prevented them from doing damage* T. 3. 1, οἱ τε ἦσαν κατέχειν τὸ μὴ δακρύνειν *they were able to restrain their weeping* P. Ph. 117 c.

4. εἰργει με τὸ γράφειν (not uncommon; cp. 2): ἐπέσχεον τὸ εὐθέως τοῖς Ἀθηναίοις ἐπιχειρεῖν *they refrained from immediately attacking the Athenians* T. 7. 33, ἔστιν τις, ὅς σε κωλῶσει τὸ δρᾶν *there is some one who will prevent thee from the deed* S. Ph. 1241.

5. εἰργει με τοῦ μὴ γράφειν, with the ablative genitive, 1392 (not so common as 3): πᾶς γὰρ ἀσκὸς δύο ἀνδρας ἔξει τοῦ μὴ καταδύναι *for each skin-bag will pre-*

vent two men from sinking X. A. 3. 5. 11. Other cases are: Hdt. 1. 86, T. 1. 76, X. C. 2. 4. 13, 2. 4. 23, 3. 3. 31, L 7. 17, 12. 80, 15. 122, P. L. 637 c, 832 b, D. 23. 149, 33. 25. Observe that this idiom does not have the logical meaning 'from not,' which we should expect. Some write τὸ μὴ or μὴ alone.

6. εἴργει με τοῦ γράφειν (not common, and very rare with κωλῶν, as X. A. 1. 6. 2): τοῦ δὲ δρᾶντεύειν δεσμοῖς ἀπείργουσι; do they prevent their slaves from running away by fetters? X. M. 2. 1. 16, ἐπέσχομεν τοῦ δακρῶν we desisted from weeping P. Ph. 117 e (cp. 3).

7. οὐκ εἴργει με γράφειν (not very common, but more often with οὐ κωλῶν; cp. 2): οὐδὲ διακωλῶνσι ποιῆν ὧν ἂν ἐπιθυμῇς; nor will they prevent you from doing what you desire? P. Lys. 207 e, τί κωλῶει (= οὐδὲν κ.) καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαβεῖν; what hinders our ordering Cyrus to take also the heights in advance for us? X. A. 1. 3. 16, ταῦτά τινες οὐκ ἐξαρνοῦνται πράττειν certain people do not deny that they are doing these things Aes. 3. 250.

8. οὐκ εἴργει με μὴ οὐ γράφειν (the regular construction): οὐκ ἀμφισβητῶ μὴ οὐχὶ σὲ σοφώτερον ἢ ἐμέ I do not dispute that you are wiser than I P. Hipp. Minor 369 d, οὐδὲν ἐδύνατο ἀντέχειν μὴ οὐ χαρίσθαι he was not able to resist granting the favour X. C. 1. 4. 2, τί ἐμποδῶν (= οὐδὲν ἐμποδῶν) μὴ οὐχὶ . . . ὑβρίζομένους ἀποθαιεῖν; what hinders our being put to death ignominiously? X. A. 3. 1. 13, τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; why pray dost thou hesitate to declare the whole? A. Pr. 627.

9. οὐκ εἴργει με τὸ μὴ γράφειν (since occasionally the sympathetic οὐ is not added; cp. 3): καὶ φημί δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μὴ (δρᾶσαι) I both assent that I did the deed and do not deny that I did it S. Ant. 443, τίς . . . σοῦ ἀπελείφθῃ τὸ μὴ σοι ἀκολουθεῖν; who failed to follow you? X. C. 5. 1. 25.

10. οὐκ εἴργει με τὸ μὴ οὐ γράφειν (very common; cp. 8): οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν πᾶν I will not refuse to declare all A. Pr. 786, τὸ μὲν οὖν μὴ οὐχὶ ἡδέα εἶναι τὰ ἡδέα λόγος οὐδεὶς ἀμφισβητεῖ no argument disputes that sweet things are sweet P. Phil. 13 a.

Very unusual constructions are

11. οὐκ εἴργει τὸ γράφειν (οὐκ ἂν ἀρνοίμην τὸ δρᾶν I will not refuse the deed S. Ph. 118).

12. οὐκ εἴργει μὴ γράφειν (οὐτ' ἠμφισβήτησε μὴ σχεῖν neither did he deny that he had the money D. 27. 15).

13. οὐκ εἴργει τοῦ μὴ οὐ γράφειν (once only: E. Hipp. 48, where τὸ μὴ οὐ is read by some).

On the negative after ὥστε, see 2759.

## II. μὴ οὐ with the Infinitive depending on Negated Verbs

2745. Any infinitive that would take μή, takes μὴ οὐ (with a negative force), if dependent on a negated verb. Here οὐ is the sympathetic negative and is untranslatable.

οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς I cannot consent not to learn this exactly as it is S. O. T. 1065.

2746. μὴ οὐ with the infinitive thus often follows verbs and other

expressions formed by οὐ (or α-privative) with a positive word and denoting what is *impossible, improbable, wrong, senseless*, and the like.

οὐδεὶς οἶός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι πο οὐκ *by speaking otherwise as an avoid being ridiculous* P. G. 509 a, ὑπέσχου ζητήσειν ὥς οὐχ οὐδὲν σοὶ ὅν μὴ οὐ βοηθεῖν δικαιοσύνην γοὺ *promised to make the inquiry on the ground that it would not be right for you not to assist justice* P. R. 427 e, πᾶν ἀνόητον ἡγοῦμαι εἶναι σοὶ μὴ οὐ καὶ τοῦτο χαρίζεσθαι *I think it is utterly senseless for me not to grant you this favour also* P. S. 218 c.

**2747.** Such expressions are, e.g. οὐχ οὐδὲς τ' εἰμὶ, οὐχ οὐδὲν τ' ἐστὶ, οὐχ ἱκανός εἰμι, οὐκ ἔστι, ἀδύνατός εἰμι, οὐ δίκαιόν ἐστι, οὐχ οὐδὲν ἐστι, οὐ προσδοκῶ ἐστὶ, ἀλογόν ἐστι, οὐκ ἀνεκτόν ἐστι, ἀνοιά ἐστι, and many others.

**2748.** Some expressions denoting repugnance to the moral sense involve a negative idea, and may have the same construction. Thus, ὥστε πᾶσιν αἰσχροῦν εἶναι μὴ οὐ συσπουδάξαι *so that all were ashamed not* (i.e. felt it was not right) *to cooperate zealously* X. A. 2. 3. 11. So with αἰσχρόν ἐστι (= οὐ καλόν ἐστι), δεινόν ἐστι.

**2749.** Instead of μὴ οὐ we find also μή, τὸ μή, τοῦ μή, τὸ μὴ οὐ (but not τοῦ μὴ οὐ).

a. μή (rarely; cp. 2744. 1): ἔλεγον ὅτι . . . οὐ δυνήσοιτο μὴ πείθεσθαι τοῖς Θηβαίοις *they said that they could not help submitting to the Thebans* X. H. 6. 1. 1, αἰσχρόν . . . γίνεται ἐμέ γε μὴ ἐθέλειν *it is disgraceful for me at least not to be willing* P. G. 468 d.

b. τὸ μή (cp. 2744. 3): ἔφη . . . οὐχ οὐδὲν τ' εἶναι τὸ μὴ ἀποκτεῖναι με *he said it was not possible not to condemn me to death* P. A. 29 c.

c. τοῦ μή (cp. 2744. 5): ἡ ἀπορίᾳ τοῦ μὴ ἡσυχάζειν *the inability to rest* T. 2. 49.

d. τὸ μὴ οὐ (cp. 2744. 10): οὐ μέντοι ἔπειθέ γε τὸ μὴ οὐ μεγαλοπράγμων . . . εἶναι *he could not, however, persuade them that he was not a man who entertained grand designs* X. H. 5. 2. 36, ἀλογον τὸ μὴ οὐ τέμνειν διχῶ *it is irrational not to make a two-fold division* P. Soph. 219 e.

## μὴ οὐ WITH THE PARTICIPLE DEPENDING ON NEGATED VERBS

**2750.** μὴ οὐ, instead of μή, is sometimes found with the participle after expressions preceded by οὐ or involving a negative, and usually when such expressions denote impossibility or moral repugnance. μὴ οὐ here denotes an exception, and has the force of *except, unless* (cp. εἰ μή, 2346 a).

οὐκ ἄρα ἐστὶν φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν *nothing then is beloved by a lover except it love in return* P. Lys. 212 d, δυσάλητος γὰρ ἂν εἴην τοιᾶνδε μὴ οὐ κατοικτίρων ἔδρᾳν *for I should prove hard of heart, did I not pity such a supplication as this* S. O. T. 11 (δυσάλητος = οὐκ οἰκτίρων, μὴ οὐ κατοικτίρων = εἰ μὴ κατοικτίρομαι).



### μή AND μή οὐ WITH THE SUBJUNCTIVE AND INDICATIVE

**2751.** The use of μή and μή οὐ with the subjunctive is different from that with the infinitive.

a. In doubtful assertions (1801–1802) expressing *anxiety, suspicion, surmise*, μή is used of that which may be true, μή οὐ of that which may not be true.

b. After verbs of *fear and caution*, where μή means *lest*, μή οὐ means *lest not, that not* (2221, 2225).

**2752.** μή and μή οὐ are used with the indicative in doubtful assertions (1772). In questions with μή οὐ the οὐ belongs to a single word (2651 d).

On *ὅπως μή, ὅπως μή οὐ* with the future, see 1920, 1921, 2203.

### REDUNDANT οὐ WITH πλήν, ETC.

**2753.** Redundant οὐ appears after the negative words πλήν, χωρίς, ἐκτός, ἀνευ *except, without*, and after πρὶν (and μᾶλλον ἢ usually) preceded by a negative, which may be involved in a question.

νῦν δὲ φαίνεται (ἡ ναὺς) . . . πλέουσα πανταχόσε πλην οὐκ εἰς Ἀθήνας *but now it seems that the ship is sailing everywhere except to Athens* D. 56. 23, πρὶν δ' οὐδὲν ὀρθῶς εἰδέσθαι, τί σοι πλέον λυπούμενη γένοιτ' ἄν; *before thou knowest the facts, what can sorrow avail thee?* E. Hel. 322, εὐ δ' ἴστε ὅτι οὐ περὶ τῶν ἐμῶν ἰδίῳ μᾶλλον τιμωρήσεσθε Πολυκλέα ἢ οὐχ ὑπὲρ ὑμῶν 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 μή, and the compounds of each, are used in emphatic negative predictions and prohibitions.

a. οὐ μή marks strong personal interest on the part of the speaker. In its original use it may have belonged to colloquial speech and as such we find it in comedy; but in tragedy it is often used in stately language. οὐ μή is rare in the orators.

**2755.** (I) In negative predictions to denote a strong denial.

a. With the (first or second) aorist subjunctive, less often with the present subjunctive (1804). Thus, ἢν νικήσωμεν, οὐ μή ποτε ὑμῖν Πελοποννήσιοι ἐσβάλωσιν ἐς τὴν χώραν *if we are victorious, the Peloponnesians will never invade your territory* T. 4. 95, οὐδὲς μηκέτι μείνη τῶν πολεμίων *not one of the enemy will stand his ground any longer* X. A. 4. 8. 13, ὅτι μή φύγητε *you shall not escape* (a threat) E. Hec. 1039, οὐ μή σοι δύνῃται ἀντέχειν οἱ πολέμοι *your enemies will not be able to withstand you* X. Hi. 11. 15.

b. With the future indicative (first and third person). Thus, οὐ σοι μή μεθίψομαι ποτε *never will I follow thee* S. El. 1052, οὐ μή δυνήσεται Κύρος εὐρεῖν *Cyrus*

will not be able to find X. C. 8. 1. 5. In indirect discourse, the future optative or infinitive; as *ἐθέσπισεν . . . ὡς οὐ μὴ ποτε πέρσοιεν* he prophesied that they never would destroy S. Ph. 611, *εἶπεν . . . οὐ μὴ ποτε εὖ πράξειν πόλιν* he declared that the city would never prosper E. Phoen. 1590.

**2756.** (II) In strong prohibitions (cp. 1919).

a. With the future indicative (second person singular). Thus, *οὐ μὴ καταβῇ* don't come down Ar. Vesp. 397.

b. With the aorist subjunctive rarely (1800 π.). Thus *οὐ μὴ ληρήσῃς* don't talk twaddle Ar. Nub. 367. Many editors change the aorist subjunctive to the future indicative.

**2757.** There are two cases in which *οὐ μὴ* is not used in conjunction, but where each negative has its own verb.

a. A positive command in the future indicative (second person) may be joined by *ἀλλὰ* or *δέ* to a prohibition introduced by *οὐ μὴ*. Thus, *οὐ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοί* don't prattle but follow me Ar. Nub. 505, *οὐ μὴ δυσμενὴς ἔσει τοῖς φίλοις, παύσει δὲ θυμοῦ* do not be angry with thy friends, but cease thy wrath E. Med. 1151. (In E. Bacch. 343 *δέ* with the future is followed by *μηδέ* with the future.) In such sentences the force of *οὐ* continues into the *ἀλλὰ* or *δέ* clause. Such sentences are generally printed as questions.

b. A positive command with *οὐ* and the future indicative (second person) may be followed by the future in a prohibition introduced by *μηδέ* or *καὶ μὴ*. Here the clause with *οὐ* has the form of a question expecting the answer *yes*, while the whole sentence has the form of a question expecting the answer *no*. Thus, *οὐ σῶγ' ἀρέξει μηδὲ δειλιᾶν ἀρεῖ;* wilt thou not keep silence and not win for thyself the reputation of cowardice? (= keep silence and do not get the reputation of being a coward) S. Aj. 75, *οὐκοῦν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις;* will you not call him and (will you not) send him away? (= call him and don't send him away) P. S. 175 a. Here *οὐ* is to be taken also with the following clause. Some scholars make the question in the second clause independent of *οὐ*.

**2758.** The origin of the use of *οὐ μὴ* is obscure and disputed. See Kvičala *Zeitschrift für österreichische Gymnasien* 1856, p. 755; Goodwin *Moods and Tenses* 389; Gildersleeve *American Journal of Philology* 3. 202, 23. 137; Jebb on Sophocles *Ajax* 75 (appendix); Chambers *Classical Review* 10. 150, 11. 109; Wharton o.c. 10. 239; Whitelaw o.c. 10. 239, 16. 277; Sonnenschein o.c. 16. 165; Kühner-Gerth *Grammatik der griechischen Sprache* 2. § 514. 8.

## NEGATIVES WITH ὥστε AND THE INFINITIVE

**2759.** *ὥστε* with the infinitive shows the following uses of the negatives.

a. *μὴ* in ordinary result clauses including such as express an intended result; as *πάν τοιοῦσιν ὥστε δίκην μὴ δίδοναι μηδ' ἀπαλλάττεσθαι τοῦ μεγίστου κακοῦ* they use every effort (so as) to avoid being punished and released from the greatest of evils P. G. 479 c.

b. *μὴ* sympathetic, after verbs of hindering; as *ἀπεχόμενοι ὥστε μὴ ἐμβάλλειν* refraining from attacking T. 1. 49 (cp. 2744.1).

N. — After verbs of *hindering* *ὥστε* is rarely used for *ὥστε μή* (cp. 2744. 2); as *ὥστε γὰρ τὴν σύντομον πρὸς τοὺς Πελληνέας ἀφικέσθαι ἢ πρὸ τοῦ τείχους φάραγι εἰργε* the ravine in front of the walls prevented them from reaching the short cut to the Pellonians X. H. 7. 2. 13. Cp. P. Eu. 305 d.

c. οὐ, when the *ὥστε* clause depends on a clause itself subordinate to a verb of *saying* or *thinking* (2289).

d. μή οὐ after a negated verb of *hindering* (cp. 2744. 8); as *οὕτε σφείας Εὐρυβιάδης κατέχειν δυνήσεται . . . ὥστε μή οὐ διασκεδασθῆναι τὴν στρατιὴν* neither will Eurybiades be able to prevent the fleet from being scattered Hdt. 8. 57. Also when the *ὥστε* clause depends on a negated verb (2745); as *πέλομαι γὰρ οὐ τοσούτον οὐδὲν ὥστε μή οὐ καλῶς θανεῖν* for I will suffer nothing so much as not to die nobly S. Ant. 97.

e. οὐ μή (cp. 2754 a); as *οὕτως ἐπετεθύμηκα ἀκοῦσαι ὥστε . . . οὐ μή σου ἀπολειφθῶ* I have conceived such a desire to hear that I shall not fall behind you P. Phae. 227 d.

### ACCUMULATION OF NEGATIVES

**2760.** If in the same clause a *simple* negative (οὐ or μή) 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 μή ἀκορτίζειν οὐκ ἔβαλον αὐτόν *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 γεῶν *by Demeter I am not able to help laughing* Ar. Ran. 42, οὐδεὶς οὐκ ἔπασχέ τι *no one was not suffering something* (i.e. everybody suffered) X. S. 1. 9 (οὐδεὶς ὅστις οὐ = everybody is commonly used for οὐδεὶς οὐ), οὐδὲ τὸν Φορμίων' ἐκείνους οὐχ ὅρᾳ πύρ *does he not see Phormio* (i.e. he sees him very well) D. 36. 46, οὐδ' εἰ τις ἄλλος σοφὸς (ἐστίν) οὐ φιλοσοφεῖ *nor if there is any other man who is wise, does he love wisdom* P. S. 204 a, οὐδέ γε ὁ ἰδία ποιεῖς 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 περὶ δρᾶσει *no one will do anything because of want* Ar. Eccl. 605, μὴ θορυβήσῃ μηδεὶς *let no one raise an uproar* D. 5. 15, καὶ οὕτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὕτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε *and neither did any one make an attack from any quarter nor did any one come to the bridge* X. A. 2. 4. 23, τοῖσιν φοβούμενοι μήποτε ἀσεβεῖς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσῃτε μήτε βουλευσῃτε *holding them (the gods) in fear never do or intend anything either impious or unholy* X. C. 8. 7. 22. So οὐ . . . οὐδέ *ne . . . quidem*, οὐ μὴν οὐδέ (2768). οὐδέ πολλοῦ δεῖ, after a negative, means *far from it*. Cp. "no sonne, were he never so old of years, might not marry" (Ascham's Scholemaster), "We may not, nor will we not suffer this" (Marlowe).

a. In οὐδε γὰρ οὐδέ the first negative belongs to the whole sentence, while the

second limits a particular part. Thus, οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο *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 οὐδὲ μὲν οὐδέ B 703, κ 551.

**2762.** The negative of one clause is often repeated in the same or in another clause either for emphasis or because of lax structure.

ὅτι οὐκ, ἐπειδὴ τῷδε ἐβόλευσας μῆρον, δρᾶσαι τὸδ' ἔργον οὐκ ἔτλης *who did not, after you had planned his death, dare to do this deed* A. Ag. 1634. The repetition is rhetorical when the negative is repeated directly, as οὐ σμικρὸς, οὐχ, ἀγὼν ὅδε *not trifling, is this struggle, no in truth* S. O. C. 587.

### SOME NEGATIVE PHRASES

**2763.** μὴ ὅτι, οὐχ ὅπως, rarely οὐχ ὅτι and μὴ ὅπως, *not to speak of, to say nothing of, not only, not only not, so far from* (Lat. *tantum aberat ut*) are idiomatic phrases probably due to an (early, and later often unconscious) ellipsis of a verb of *saying*. Thus, οὐ λέγω (or οὐκ ἐρῶ) ὅπως, μὴ εἰπω (λέγε or εἴπης) ὅτι *I do (will) not say that, let me not say that, do not say that*. μὴ ὅτι, etc. are often used where these verbal forms cannot be supplied by reason of the form of the sentence.

a. οὐχ ὅτι (οὐχ ὅπως, μὴ ὅτι) . . . ἀλλὰ (καί) *not only . . . but (also)*. Thus, οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ *not only was Crito in peace, but his friends also* X. M. 2. 9. 8, οἶμαι ἂν μὴ ὅτι ἰδιώτην τινὰ, ἀλλὰ τὸν μέγα βασιλέα εὖρεῖν κτλ. *I think that not merely any private person but the Great King would find, etc.* P. A. 40 d.

b. οὐχ ὅπως (rarely οὐχ ὅτι) or μὴ ὅτι . . . ἀλλὰ (καί) is shown by the context to mean *not only not (so far from) . . . but (also)*. Thus, οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσῃς σπαντὸν κατὰ τουτωῖα πολιτεύει *not only are you not grateful to them, but you let yourself out for hire as a public man to their prejudice* D. 18. 131; μὴ ὅτι P. R. 581 e.

c. οὐχ ὅπως (rarely οὐχ ὅτι) or μὴ ὅτι (μὴ ὅπως) . . . ἀλλ' οὐδέ (μὴδέ) or ἀλλ' οὐ (μὴ) is shown by the context to mean *not only not (so far from) . . . but not even*. Thus, οὐχ ὅπως τῆς κοιτῆς ἐλευθερίᾳ μετέχομεν, ἀλλ' οὐδὲ δουλείᾳ μετρίᾳ τυχεῖν ἡξιώθημεν *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 ταυτὸν μὴ ὅτι Πλαταιέα εἶναι, ἀλλ' οὐδ' ἐλεύθερον *he considers himself not only not a Plataean but not even a free man* L. 23. 12.

N. When a negative precedes, the meaning may be *not only . . . but not even*; as τὴν οἰκίαν . . . οὐδεὶς ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἐλάττω τῆς ἀξίας λαβὼν *you would offer your house to no one not only gratis, but not even for a lower price than it is worth* X. M. 1. 6. 11.

d. μὴ ὅτι (less often οὐχ ὅπως) in the second of two balanced clauses, after an expressed or implied negative in the first clause, means *much less* (Lat. *nedum*); as οὐδὲ πλεῖν, μὴ ὅτι ἀναρῆσθαι τοὺς ἀνδρας δυνατὸν ἦν *it was not possible even to sail, much less to rescue the man* (i.e. *to say nothing of rescuing*) X. H. 2. 3. 35. The preceding negative may be contained in a question or be otherwise implicit. Thus, δοκεῖ σοι ῥᾶδιον εἶναι οὕτω ταχὺ μαθεῖν . . . ὅτι οὐ πρᾶγμα, μὴ ὅτι τοσοῦτον κτλ.; *does it appear to you to be easy to learn so quickly any subject whatever, much less a subject of so great importance?* P. Crat. 427 e; cp. D. 54. 17.

The rare *οὐχ ὅτι* in the second member means *though* (P. Pr. 336 d).

ε. *μή τί γε*, in the orators instead of *μή ὅτι*, after a negative means *much less*, after a positive *much more*. Cp. D. 19. 137, 8. 27.

2764. *οὐ μόνον . . . ἀλλὰ καὶ* (negative *ἀλλ' οὐδέ*) *not only . . . but also* (Lat. *non solum . . . sed etiam*). *καὶ* may be omitted: usually when the *ἀλλὰ* clause either includes the first clause or is strongly contrasted with it. Thus, *ἱμάτιον ἡμίφλεκαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρος τε καὶ χειμῶνος* you put on a cloak that is not merely wretched but is the same both summer and winter alike X. M. 1. 6. 2; cp. D. 18. 28.

2765. *ὅτι μή, ὅσον μή* *except, unless*. *ὅτι* (sometimes written *ὅτι*) *μή*, and *ὅσον μή, ὅσα μή* are used, without any verb, to limit a preceding assertion (cp. *εἰ μή* 2346 a).

*οὐ γὰρ ἦν κρήνη, ὅτι μή μίᾳ ἐν αὐτῇ τῇ ἀκροπόλει* for there was no spring, except one on the acropolis itself T. 4. 26, *πελθούσα δὲ ἐκ τούτων μὲν ἀναχωρεῖν, ὅσον μὴ ἀνάγκη αὐτοῖς χρῆσθαι* philosophy persuading the soul to withdraw from them, except so far as she has to make use of them P. Ph. 83 a, *τῆς γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὅπλων* they were masters of the country, so far as they could be without advancing far from their camp T. 1. 111 (*ὅσα κρατεῖν ἐδύναντο*).

2766. *μόνον οὐ* (lit. *only not*), *ὅσον οὐ* (of time) *almost, all but* (Lat. *tantum non*). Thus, *μόνον οὐ διεσπάρσθη* I was almost torn in pieces D. 5. 5, *ἐνόμισε . . . ὅσον οὐκ ἦδῃ ἔχειν τὴν πόλιν* he thought that he already was all but in possession of the city X. H. 6. 2. 16.

2767. *οὐ μὴν ἀλλά, οὐ μέντοι ἀλλὰ* *nevertheless, notwithstanding*, cp. Lat. *uerum tamen*; the colloquial *οὐ γὰρ ἀλλά* has about the force of *nay, for indeed*, cp. Lat. *non enim . . . sed*. These elliptical phrases require a verb or some other word to be supplied from the context or general run of the thought; but they often resist strict analysis since the contrasted idea is too vague to be supplied. Thus, *ὁ ἵππος . . . μικροῦ κἀκείνου ἔξετραχέλιεν· οὐ μὴν (ἔξετραχέλιεν) ἀλλὰ ἐτίμεινεν ὁ Κύρος* the horse was within a little of throwing him also over its head; (not that it did throw him however, but =) *nevertheless Cyrus kept his seat* X. C. 1. 4. 8, *δαί μὲν οὖν οἱ θ' ἡμέτεροι πρόγονοι καὶ Λακεδαιμόνιοι φιλοτιμίᾳ πρὸς ἀλλήλους εἶχον, οὐ μὴν (scil. περὶ κακῶν) ἀλλὰ περὶ καλλίστων . . . ἐφιλοτίκησαν* 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. 86, *καὶ γὰρ ἂν δόξειεν οὕτω γ' εἶναι λόγον· οὐ μέντοι (scil. λόγον ἐστίν) ἀλλ' ἔτσι εἴχειν τινα λόγον* and in fact put thus it would seem to be unreasonable; (it is not however unreasonable but =) *nevertheless perhaps it has some sense* P. Ph. 62 b, *μὴ σκώπτέ μ', ὠδελφ', οὐ γὰρ ἀλλ' ἔχω κακῶς* don't mock me, brother; nay, for really I am in a bad way Ar. Ran. 58 (lit. *for it is not so but, i.e. it is not a case for mocking, but*). In these phrases *ἀλλά* seems to show traces of its original force of *otherwise* (2775).

2768. *οὐ μὴν οὐδέ* *nor (yet) again, not however that* corresponds to the positive *οὐ μὴν (μέντοι) ἀλλά*. Thus, *οὐ μὴν οὐδέ βαρβάρους ἐρῆκε* *nor again has he spoken of barbarians* T. 1. 3, *οὐ μὰν οὐδ' Ἀχιλῆος* *no, nor even Achilles* B 703, *οὐ μὴν οὐδέ ἀναισθήτως αὐτοὺς κελεύς τοὺς . . . ἐνυμμάχους ἡμῶν* *ἐὰν βλάπτειν* *not however that I bid you tamely permit them to injure our allies* T. 1. 82.

## PARTICLES

**2769.** Under the head of particles are included sentence adverbs (1094) and conjunctions. Many sentence adverbs remained such, some sank to mere enclitics, others became pure conjunctions, while still others fluctuated in function, being now adverbial, now conjunctive, as *καί* even and *and*, *οὐδέ* not even and *nor*, *γάρ* in fact and *for*, *πρίν* sooner and *until* or *before*.

**2770.** Conjunctions are either coördinating or subordinating. The coördinating conjunctions with their several varieties are given in 2163. The subordinating conjunctions are

Causal: *ὅτι*, *διότι*, *διόπερ*, *ἐπεὶ*, *ἐπειδή*, *ὅτε*, *ὁπότε*, *ὥς* (2240).

Comparative: *ὥς*, *ὥσπερ*, *καθάπερ*, *ὅπως*, *ἢ*, *ὅπη*, *ἢπερ* (2463; cp. 2481).

Concessive: *καὶ* *εἰ* (*κεῖ*), *καὶ* *ἐάν* (*κἄν*), *εἰ* *καί*, *ἐάν* *καί* (2369).

Conditional: *εἰ*, *ἐάν*, *ἢν*, *ἄν* (2283).

Consecutive: *ὥστε*, *ὥς* (2250).

Declarative: *ὅτι*, *διότι*, *οὖνεκα*, *ὁθύνεκα*, *ὥς* (2578).

Final: *ἵνα*, *ὅπως*, *ὥς*, *μή*, etc. (2193; cp. 2209, 2221).

Local: *οὗ*, *ὅπου*, *οἷ*, *ὅποι*, *ἐνθα*, *ὅθεν*, *ὁπόθεν*, *ἢ*, *ὅπη*, etc. (2498).

Temporal: *ὅτε*, *ὁπότε*, *ἡνίκα*, *ἐπεὶ*, *ἐπειδή*, *ὥς*, *μέχρι*, *ἔστε*, *ἔως*, *πρίν*, 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*, *γέ*, *τοί*). The force of such words is frequently best rendered by pause, stress, or alterations of pitch. To catch the subtle and elusive meaning of these often apparently insignificant elements of speech challenges the utmost vigilance and skill of the student.

**2772.** The particles show different degrees of independence as regards their position. Many are completely independent and may occupy any place in the sentence; some may occur only at the beginning (*prepositive* particles, as *ἀρά*); others find their place only after one or more words at the beginning (*postpositive* particles, as *γάρ*, *δέ*); and some are attached closely to a preceding word or even form compounds with that word wherever it may occur (*γέ*, *τέ*).

**2773.** Some verbal forms have virtually become particles, e.g. *ἄγε* used with the second person plural, *ὁρᾶς* used of several persons, parenthetical *οἶμαι*, *δῆλοι* *ὅτι*, *εὖ* *οἷδ'* *ὅτι*, *εὖ* *ἶσθ'* *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 δε), connects sentences and clauses, and corresponds pretty closely to *but*; at times ἀλλά need not or cannot be translated (2781 b). In form (but with changed accent) ἀλλά was originally the same word as the accusative neuter plural ἄλλα *other things* used adverbially = *on the other hand*. ἀλλά marks opposition, contrast, protest, difference, objection, or limitation; and is thus used both where one notion entirely excludes another and where two notions are not mutually exclusive. ἀλλά is often freely repeated in successive clauses.

**2776.** The Antecedent Statement is Negative. — In its simplest use ἀλλά introduces a positive statement after a negative clause. Thus, οὐκ ἀνδρὸς δεκαπίστις, ἀλλ' ὅρκων ἀνὴρ *his oath is not the warrant of a man, but the man is warrant of his oath* A. fr. 394, οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς δυνατὸν . . . προσῆσαν *for they came on, not with shouts, but with as little noise as possible* X. A. 1. 8. 11.

a. After a question implying a negative answer or a question to be refuted ἀλλά may have the force of (*nay*) *rather, on the contrary*. Thus, τί δεῖ σε ἵνα . . . ; ἀλλὰ ἄλλους πέμψον *what's the need of your going? Nay rather send others* X. A. 4. 6. 19. Here ἀλλ' οὐ (μή) has the force of *and not rather* (2781 b); as τί δεῖ ἐμβαλεῖν λόγον περὶ τούτου, ἀλλ' οὐχὶ προειπεῖν ὅτι οὕτω ποιήσεις; *why is it necessary to propose a discussion about this and not rather announce that you will have it so?* X. C. 2. 2. 19.

**2777.** After a negative clause, or a question implying a negative answer, ἀλλά, or more commonly the colloquial ἀλλ' ἢ, may mean *except*, the combination being equivalent either to ἀλλά or to ἢ. In the preceding clause a form of ἄλλος or ἕτερος is often expressed. Thus, ἔπαισε . . . νιν οὕτως ἀλλ' ἐγὼ *no one smote him except myself* S. O. T. 1331, οὐδὲν ἐθέλοντες ἐπαινεῖν ἀλλ' ἢ τὸν πλοῦτον *wishing to praise nothing except wealth* P. R. 330 c (here ἀλλ' ἢ is detached from οὐδὲν), τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ ἀλλ' ἢ τὸν ὀρθόν κτλ.; *what other reason have they for supporting me except the true reason, etc.?* P. A. 34 b.

a. Distinguish the use of ἀλλ' ἢ *except* (= εἰ μή) in τὸ γοῦν σημεῖον ἕτερον φαίνεται, ἀλλ' ἢ οὐ καθορῶ *the device at any rate appears different, unless I can't see* Ar. Eq. 953.

**2778.** οὐδὲν ἀλλ' ἢ *nothing but* is also used elliptically, apparently by an original suppression of a form of ποῖω or γίγνομαι; in effect, however, the phrase has acquired a purely adverbial sense (*merely*). Thus, διεφθάρμεθα . . . ὅτ' ἀνδρῶν οὐδὲν ἀλλ' ἢ φενακίζειν δυναμένων *we have been ruined by men who are able (to do) nothing except deceive* (i.e. *able merely to deceive*) I. 8. 36.

a. With the above use compare οὐδὲν ἄλλο ἢ *nothing else than*, used without, and with, ellipse; as οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι *your ten thousand horse are nothing more (else) than ten thousand men* X. A. 3. 2. 18, οὐδὲν ἄλλο ἢ πόλιν τὴν ἑαυτοῦ ἀπόλειπων ἕκαστος *doing nothing else than each abandoning his own city* T. 2. 16. So also οὐδὲν ἄλλο . . . ἢ D. 8. 27. Cp. ἄλλο οὐδὲν ἢ, as in ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν *they did nothing else than conduct (= they practically conducted) a sea-flight from the land* T. 4. 14. Cp. 946, 2652.

2779. The origin of ἀλλ' ἢ is disputed, some scholars regarding ἀλλ' as ἀλλά (originally ἄλλα, 2775), while others derive ἀλλ' directly from ἄλλο, which is thought to have lost its force and consequently its accent. In some passages the Mss. do not distinguish between ἀλλ' and ἄλλ'; and ἀλλ' ἢ and ἄλλο ἢ differ only slightly in meaning. In some of the above cases ἀλλ' has an adjectival force, in some it hovers between an adjective and a conjunction, and in others it clearly has become a conjunction.

2780. After a comparative (μᾶλλον, τὸ πλεόν) in a negative clause ἀλλά has the force of *as*. Thus, καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν ἀλλὰ δαπάνης *and war is not so much (lit. more) a matter of arms as (but rather) of money* T. 1. 83. Here the clause with ἀλλά is more emphatic than if ἢ had been used. Cp. "there needed no more but to advance one step": Steele.

2781. The Antecedent Statement is Affirmative. — ἀλλά is sometimes found after an affirmative statement.

a. The antecedent clause often has a concessive force, and frequently takes μέν (2900). Thus, τὰ μὲν καθ' ἡμῶς ἔμοιγε δοκεῖ καλῶς ἔχειν· ἀλλὰ τὰ πλάγια λυπεῖ με *the part where we are seems to me to be well disposed, but the wings cause me uneasiness* X. C. 7. 1. 16.

b. ἀλλ' οὐ (μή) after an affirmative statement often has the force of *and not, and not rather, instead of* (sometimes with a touch of irony). Thus, ἐκείθεν ἀλλ' οὐκ ἐνθάδε ἠρπάσθη *she was carried off from there and not (or simply not) from here* P. Phae. 229 d, ἐμοὶ ὀργίζονται ἀλλ' οὐχ αὐτοῖς *they are angry with me instead of (or and not rather with) themselves* P. A. 23 c. In such cases καὶ οὐ (μή) would not repudiate the opposition.

2782. ἀλλά in Apodosis. — After a concession or a condition expressed or implied, the apodosis may be emphatically introduced by ἀλλά, ἀλλά . . . γέ, ἀλλ' οὖν γέ *still, yet, at least*. Thus, εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλευθερός *if the body is enslaved, the mind at least is free* A. fr. 854, εἰ δ' ἐν πᾶσι τοῖσις ἠττῶμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον καρποῦ ἐστίν *but if we should be baffled in all these points, still, as they say, fire is stronger than the fruit of the field* X. A. 2. 5. 19. So also in clauses other than conditional; as ἀλλ' ἐπεὶ . . . πατέρα τόνδ' ἐμὸν οὐκ ἀνέτλατ', . . . ἀλλ' ἐμὲ . . . οἰκτίρατε *but since ye did not bear with my father, pity me at least* S. O. C. 241.

2783. ἀλλά attached to Single Words. — ἀλλά, attached to a single word in an adverbial sense, may stand in the interior of the sentence (not in Hom.). Thus, ἀλλά νῦν *now at least*, as in τί δῆτ' ἂν ἀλλά νῦν σ' ἔτ' ὀφελοίμ' ἐγώ; *how pray, can I serve thee even now?* S. Ant. 552. So with γέ, as εἰν ὅν ἀλλά νῦν γ' ἐπεὶ . . . ἐβελήσῃτε *if therefore you still desire even now* D. 3. 33 (and often in D.). Here ἀλλά νῦν implies εἰ μὴ πρότερον. ἀλλά sometimes apparently implies εἰ μὴ



τι ἄλλο or *ei mē* ἄλλοις, etc., as λέγ' ἀλλὰ τοῦτο *say this at least (say but this)* S. El. 415.

**2784.** ἀλλά opposing Whole Sentences. — ἀλλά *well, well but, nay but, however* is often used, especially at the beginning of a speech, in opposition either to something said (or supposed to be meant) by another, or to a latent feeling in the mind of the writer or speaker himself. Thus, ἀλλὰ πρῶτον μὲν μνησθήσομαι . . . ὁ τελευταῖον κατ' ἐμοῦ εἶπε *well, I will first allude to the charge against me which he mentioned last* X. H. 2. 3. 35, ἀλλ' ὄφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελεσθῆκεν *κτλ. well, I would that Cyrus were alive; but since he is dead, etc.* X. A. 2. 1. 4. Often of remonstrance or protest, as ἀλλ' ἀμήχανον *nay, it is impossible* E. El. 529. ἀλλά is also especially common when a previous train of thought or remark is impatiently interrupted, as ἀλλὰ τὰυτα μὲν τι δεῖ λέγειν; *but what is the need of recounting this?* S. Ph. 11. Similarly in

a. Replies (often in quick, abrupt, or decisive answers): ἤρετο δ' τι εἴη τὸ σῶθμα· ὁ δ' ἀπεκρίνατο· Ζεὺς σωτήρ καὶ νίκη· ὁ δὲ Κύρος ἀκούσας Ἀλλὰ δέχομαι τε, ἔφη, καὶ τοῦτο ἔστω *he asked what the watchword was; and he replied: "Zeus the saviour and Victory;" and Cyrus, on hearing this, said, "Well, I accept it and so let it be"* X. A. 1. 8. 17.

b. Assent, with an adversative sense implied (cp. *oh, well*): ἀλλ' εἰ δοκεῖ, χωρῶμεν *well, if it pleases thee, let us be going* S. Ph. 645.

c. Appeals, exhortations, proposals, and commands: ἀλλ' ἴωμεν *but let us go* P. Pr. 311 a, ἀλλ' ἐμοὶ πείθου καὶ μὴ ἄλλως ποιεῖν *nay, take my advice and don't refuse* P. Cr. 45 a. The tone here is often impatient.

d. Wishes and imprecations: ἀλλ' εὐτυχοίης *well, my blessings on thee!* S. O. T. 1478.

e. Questions, to mark surprise: πῶς εἶπας; ἀλλ' ἦ καὶ σοφὸς λέληθας ὢν; *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 νῆ τὸν Δία ἐκεῖν' ἀνίσως εἶποι πρὸς τὰυτα κτλ. *but, by Zeus, he might perhaps say in reply to this, etc.* D. 20. 3. ἀλλά may here put the supposed objection and also give the answer. Thus, τί γὰρ καὶ βουλόμενοι μετεπέμψασθ' ἀνθρώπους ἐν τούτῳ τῷ καιρῷ; ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἀπᾶσιν· ἔλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ τῆς εἰρήνης ἐβουλεύεσθε *for with what possible desire would you have been sending them at that juncture? With a view to peace? Why (but) peace was open to all. With a view to war? Why (but) you were yourselves deliberating about peace* D. 18. 24. Cp. French *mais* introducing a reply to a question.

a. So in rapid dialogue objections may take the form of questions, in which each ἀλλά after the first may be rendered by *or*. Cp. 2654.

**2786.** ἀλλά with other Particles. — For example:

ἀλλὰ γάρ 2816; on οὐ γάρ ἀλλά, see 2767.

ἀλλὰ . . . γε *but at any rate*.

ἀλλὰ γέ τοι (τοί γε) *yet at least, yet be sure*.

ἀλλὰ ἐγὼ *well then*.

ἄλλ' ἤ; *why how? can it really be that? what, can it be true?* Here ἄλλά marks surprise, while ἤ asks the question.

ἄλλὰ μέντοι *nay, but; well, however; yet truly.* On οὐ μέντοι ἄλλά, see 2767.

ἄλλὰ μὲν *nay, but; but then; but surely.* Often to introduce an objection, to reject an alternative, often merely to introduce a new idea or to resume an interrupted thought. On οὐ μὲν ἄλλά, see 2767.

ἄλλ' ὅμως *but still.* Often without a verb, to introduce the reply to an objection.

ἄλλ' οὐδέ *is sometimes used elliptically, as in ἐπὲρ . . . ὃν οὗτος ἀπήγγειλε πρὸς ὑμᾶς ἄλλ' οὐδὲ 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. ἄλλ' οὐδέ μὲν δὴ *is often used to reject an alternative.*

ἄλλ' οὖν (γε) *but then, well then, well at any rate; stronger than δ' οὖν.*

### *ἄρα*

**2787.** *ἄρα* (Epic *ἄρα* and enclitic *ἄρ* before a consonant, *ῥά* usually after monosyllables; all postpositive), a connective, confirmatory, and inferential particle marking the immediate connection and succession of events and thoughts; the natural, direct, and expected consequence of a previous statement of the existing situation, or of the realization of experience of some sort; and agreement of various kinds, as between assertion and reality, cause and result, premise and conclusion, explanation and what was to be explained.

a. *ἄρα* marks a consequence drawn from the connection of thought, and expresses impression or feeling; the stronger *οὖν* marks a consequence drawn from facts (a positive conclusion).

**2788.** The etymology of *ἄρα*, and hence its original meaning, is obscure. Some derive it from the root *ἀρ*, seen in *ἀρ-ἀρ-ίσκω* *fit, join, ἀρι 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. *ἀρῖς*, surviving in *ἀρι-στος, ἀρι-γυνος*. On this interpretation *ἄρα* would originally assert the truth of its *οὖν* clause. *ἄρα* is found also in *ἄρα* and *γάρ*.

**2789.** *ἄρα* is used in Homer much more freely than in Attic, and often so as to defy exact translation. In general *ἄρα* in Epic marks immediate connection and succession, a natural consequence of something already said or done; gives an explanation of an antecedent statement; or is used in recapitulations and transitions. Thus, *αὐτὰρ ἐπεὶ ῥ' ἤγεσθον . . . βῆ ῥ' ἔμεν εἰς ἀγορὴν* *but when they were collected, then he started to go to the assembly* β 9, *ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ* *thus he spake, and all accordingly became hushed in silence* H 92, *σῖτον δὲ σφιν ἔνειμε Μεσαύλιος, ὃν ῥα συβώτης αὐτοῦ ἐκτήσατο* *and Mesaulius distributed food to them, a slave whom (and this was the reason for his so doing) the swineherd had acquired* ξ 449, *ὡς ἄρ' ἐφώρῃσεν καὶ ἀπὸ τοῦ τόξου ἔθηκεν* *thus then he spake and put the bow from him* φ 163. So also in the later language; as *ἐρωτήσῃ δὲ αὐτὸν τῆς μητρὸς . . . ἀπεκρίνατο ἄρα ὁ Κύρος* *on his mother's questioning him Cyrus naturally replied* X. C. 1. 3. 2.

**2790.** In Attic, and in part also in Homer, *ἄρα* marks an inference (*conse-*

quently, so then, therefore, it seems, after all, of course, etc.). Thus, εἰπὼν αὐτῷ οὐ βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν· Κύρος δ' εἶπεν· οὐκ ἄρα ἐτι μαχεῖται, εἰ ἐν ταῦταις οὐ μαχεῖται ταῖς ἡμέραις the seer said to him that the king would not fight within ten days. And Cyrus answered: "Well then if he does not fight within that time he will not fight at all" X. A. 1. 7. 18, οὐδὲς ποτοῦ ἐπιθυμᾷ, ἀλλὰ χρηστοῦ ποτοῦ . . . , πάντες γὰρ ἄρα τῶν ἀγαθῶν 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 τί οὖν περὶ ψυχῆς λέγομεν; ὁρᾶτον ἢ ἀόρατον εἶναι; οὐχ ὁρᾶτον. ἀιδὲς ἄρα; val. ὁμοιότερον ἄρα ψυχῇ σώματός ἐστιν τῷ ἀιδεῖ, τὸ δὲ τῷ ὁρᾶτῳ what then do we say about the soul? That it is visible or invisible? Not visible. Then it is invisible? Yes. Consequently soul has a closer resemblance to the invisible than the body, and the latter to the visible P. Ph. 79 b.

**2792.** In the argument *ex contrario* set forth in clauses with μέν and δέ, ἄρα, usually meaning in sooth, is commonly placed with the second clause (P. Ph. 80 d, R. 445 b), occasionally with the first (P. Cr. 46 d, L. 840 b), or with both (P. Ph. 97 a, R. 600 c).

**2793.** In direct questions ἄρα adds liveliness, while at the same time it marks connection or consequence. So τίς ἄρα who then? πῶς ἄρα how then? In questions of anxiety ἄρα marks increase of feeling. Thus, τί μ' ἄρα τί μ' ὀλέκες; why then, why dost thou destroy me? S. Ant. 1285.

**2794.** ἄρα occurs in questions in which the admissibility of one opinion is inferred from the rejection of another. Thus, εἰπέ μοι, ἔφη, ὦ Θεοδότῃ, ἔστι σοι ἀγρός; οὐκ ἔμοιγ', ἔφη. ἀλλ' ἄρα οἰκίᾳ προσόδους ἔχουσα; 'tell me,' said he, 'Theodote, have you an estate?' 'Not I indeed,' said she. 'But perhaps then you have a house that brings in an income?' X. M. 3. 11. 4. Such questions are often ironical (P. A. 25 a).

**2795.** ἄρα is often used to indicate new perception, or surprise genuine or affected; as when the truth is just realized after a previous erroneous opinion and one finds oneself undeceived either agreeably or disagreeably. So, especially with the imperfect of εἶναι, ἄρα means after all, it seems, why then, so then, sure enough. See 1902.

**2796.** εἰ ἄρα, εἰν ἄρα if really, if after all, if indeed, are commonly used of that which is improbable or undesirable; εἰ (εἰν) μὴ ἄρα unless perhaps (nisi forte, nisi vero) is often ironical. Thus, εἰ ἄρα γέγονεν ὡς οὐτοί φησιν if indeed it did take place as they said D. 56. 28, καὶ μὴν εἰ καὶ τοῦτ' ἄρα δεῖ μ' εἰπεῖν and yet if I must after all say this too 18. 317, πολλὰς τοῖς Ἀθηναίοις παρῆναι, ἦν ἄρα ποτὲ κατὰ γῆν βιασθῶσι . . . ταῖς ναυσὶ πρὸς ἀπαντας ἀνθίστασθαι he often counselled the Athenians, if after all they should ever be hard pressed on the land side, to fight the world with their fleet T. 1. 93, πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς 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 (εἰν) ἄρα is common after σκοπεῖν, etc. See 2672.

**2798.** ἄρα is often used, especially with ὥς, to introduce the statement of others which, in the view of the speaker, is (usually) to be rejected. Thus, ἀκούω

αὐτὸν εἶπειν ὡς ἄρ' ἐγὼ πάντων ὧν κατηγορῶ κοινωνὸς γέγονα *I hear that he is going to say that I forsooth (or if you please) have been a partner in all that I denounced* D. 19. 202.

**2799** Attic has, in bimembral clauses, εἴτε ἄρα . . . εἴτε or εἴτε . . . εἴτε ἄρα, as εἴτ' ἀληθὲς εἴτ' ἄρ' οὐδ' ἄτην *whether truly or after all, it may be, falsely* S. Ph. 345. Hom. has also a similar use with οὔτε . . . οὔτε, and ἦ . . . ἦ. Hom. has ἄρα . . . ἄρα (Ψ 887).

## ἄρα

**2800.** ἄρα, a confirmative particle from ἦ + ἄρα, is used in lyric and dramatic poetry in the sense of ἄρα. ἄρα is postpositive, except in New Comedy.

σὸν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται *it shall then be called thy work, not mine* S. Aj. 1368. Often with τίς, as τίς ἄρ' ἐμοῦ γένοιτ' ἂν ἀθλιώτερος; *who then could be more wretched than I am?* Trag. fr. 280. On interrogative ἄρα, see 2850, 2851. Epic ἦ ἄρα is both confirmatory and interrogative.

## ἀτάρ

**2801.** ἀτάρ (prepositive; Hom. also αἰ'τάρ from αἶτε + ἄρ) usually poetical, but found in Xenophon and Plato, is an adversative conjunction commonly used to introduce a strong or surprising contrast (*but, but yet, however*); sometimes to introduce a slight contrast (*and, and then*), but one stronger than that marked by δέ. ἀτάρ is common as a correlative to μέν. It is often found in lively questions to introduce an objection; in rapid transitions; and sometimes it serves to introduce the apodosis of a conditional sentence. ἀτάρ was largely displaced by the stronger ἀλλά.

## αὖ

**2802.** αὖ (postpositive), an adversative particle meaning *on the other hand, on the contrary* (properly *again*). In Hom. it serves as a correlative to μέν or ἦ τοι, and to introduce the apodosis of conditional or relative clauses.

αὖ is often used with personal pronouns, as ἀλλά σὺ αὖ . . . λέγε *but do you in turn tell us* X. S. 8. 5; and is often added to δέ, as οἱ Ἕλληνες ἐπῆσαν . . . οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο *the Greeks came on, but the barbarians on their part did not wait to receive them* X. A. 1. 10. 11. Connected in meaning are the derivatives αὖτε (poetic) and αὖθις.

## γάρ

**2803.** γάρ (postpositive) *in fact, indeed, and for*, a confirmatory adverb and a causal conjunction. As a conjunction, γάρ usually stands after the first word in its clause; as an adverb, its position is

freer. γάρ is especially common in sentences which offer a reason for, or an explanation of, a preceding or following statement. It may be used in successive clauses.

a. γάρ is from γέ + ἀρ (= ἀρα), γέ originally giving prominence either to the word it followed or to the whole clause, while ἀρα marked this prominence as due to something previously expressed or latent in the context. The compound γάρ originally emphasized a thought either as the result of existing circumstances or as a patent and well known fact. In most uses of the word, however, the force of its component parts cannot be distinguished; nor is it clear in many cases whether γάρ is a conjunction or an adverb marking assurance.

2804. Adverbial γάρ appears in questions, answers, and wishes; and in many other cases where recourse is had to conscious or unconscious 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, ταῦτ' λέγεις σὺ στρατηγὸν πτωχὸς ὢν; ἐγὼ γάρ εἰμι πτωχὸς; *do you, beggar that you are, address your general thus? what! I a beggar?* Ar. Ach. 593, ἦ ἤ γάρ ἀνὴρ; *is the man really alive?* S. El. 1221, οἳ γάρ σοι μαχεῖσθαι . . . τὸν ἀδελφόν; *do you really think that your brother is going to fight?* X. A. 1.7.9. So τίς γάρ; *who then, why who?*

b. Brief interrogative formulae asking for confirmation of a preceding statement are:

τί γάρ; *what then, how then, how else?* τί γάρ also serves as a formula of transition (*now, well then, now what . . ., furthermore*).

ἦ γάρ; *is it not so? surely this is so?* (cp. *n'est ce pas*). Often of surprise.

οὐ γάρ; *is it not so?* often in indignant questions; when not standing alone, *why not?*

πῶς γάρ; πόθεν γάρ; imply that something is impossible (often of surprise).

Cp. πῶς γάρ οὐ; in negative rhetorical questions.

2806. In answers γάρ marks assent, assurance, sometimes dissent. Thus, δεῖνόν γε τοῦκλισμα τοῦ νοσήματος. δεῖνόν γάρ οὐδὲ ρητόν *dread indeed is the burden of the disease. Aye dread indeed and beyond all words* S. Ph. 755, ὁμολογεῖσθαι περὶ ἐμὲ ἀδικος γεγενῆσθαι; ἦ γάρ ἀνάγκη *do you then confess that you have proved yourself unjust toward me? In truth I must indeed* X. A. 1.6.8, μηδ' ἀμητέρες τὰ παῖδια ἐκδεματόντων . . . μή γάρ, ἔφη *nor let mothers frighten their children. No indeed, said he* P. R. 381e, φησὶ τὰδ' οὐν; ἀ μή φρονῶ γάρ σὺ φιλῶ λέγειν *dost thou then consent to this? No, for I am not wont to utter words I do not mean* S. O. T. 1520.

a. γάρ is common in brief answers, as after οὐ, δαί, εἰκοί, λέγω, ὁμολογῆται. So in the rhetorical questions πῶς γάρ; πῶς γάρ οὐ; used as answers.

2807. In wishes: εἰ γάρ . . . ἐν τούτῳ εἴη would that it depended on that P. Pr. 310 d, κακῶς γάρ ἐξόλοιο οἱ that you might perish wretchedly E. Cyc. 261. Here γάρ marks the agreement of the wish with the existing situation.

2808. Explanatory (or prefatory) γάρ has the force of *now, namely, that is, for example*; but usually is not to be translated, and especially when the preceding sentence contains a verb of *saying, showing*, etc. It usually introduces, as an explanation, the details of that which was promised in an incomplete or general statement; sometimes, without any such statement, it introduces a new fact. Whether this γάρ is an adverb or a conjunction is uncertain. Thus, δοκεῖ τοῖσιν μοι χαρίστερον εἶναι μῦθον ὑμῖν λέγειν. ἦν γάρ ποτε κτλ. *I think it will be more interesting to tell you a myth. Once upon a time there was, etc.* P. Pr. 320 c, οὕτω γάρ σκοπεῖτε look at it in this light L. 19. 84 (at the beginning of a new point in the discussion).

2809. Explanatory γάρ often introduces a clause in apposition to a preceding demonstrative, to such expressions as τεκμήριον δέ or μαρτύριον δέ *now the proof is this, δῆλον δέ (ἐστίν) it is clear, τὸ δέ μέγιστον but, what is of the greatest importance*, or to relative clauses (995). Thus, ὡς δ' ἔτι μᾶλλον θαρρῆς, καὶ τόδε κατανήσων· οἱ μὲν γάρ (explaining τόδε) πολέμοι πολλοὶ μὲν ἐλάττωτές εἰσι νῦν ἢ πρὶν ἡττηθῆναι ὑφ' ἡμῶν and that you may be still more encouraged, consider this fact too. The enemy (namely) are much fewer now than they were before they were beaten by us X. C. 5. 2. 33, ἐνόησωμεν δέ καὶ τῇδε, ὡς πολλὴ ἐλπίς ἐστίν ἀγαθὸν αὐτὸ εἶναι. δυοῖν γάρ θάτερόν ἐστιν τὸ τεθνάναι κτλ. let us consider the matter also in this way and we shall see that there is abundant reason to hope that it is a good: *now death must be one of two things, etc.* P. A. 40 c, μαρτύριον δέ· Δήλου γάρ καθαρομένης κτλ. and this is a proof of it: *now when Delos was being purified, etc.* T. 1. 8, δ δὲ πάντων σχετλιώτατον· οὓς γάρ ὁμολογήσαμεν ἂν πονηροτάτους εἶναι τῶν πολιτῶν, τούτους πιστοτάτους φύλακας ἡγοῦμεθα τῆς πολιτείας εἶναι but the most abominable of all is this: *we consider the most trustworthy guardians of the State to be those men whom we should agree were the worst citizens* I. 8. 53.

2810. Causal γάρ is a conjunction: *for (nam, enim)*. It serves to introduce a cause of, or a reason for, an action before mentioned; to justify a preceding utterance; to confirm the truth of a previous statement. Causal γάρ often refers to a thought implied in what has preceded. Thus, λεκτέα δ' ἄ γινώσκω· ἔμπειρος γάρ (causal) εἰμι καὶ τῆς χωρᾶς τῶν Παφλαγόνων καὶ τῆς δυνάμεως. ἔχει γάρ (explanatory) ἀμφοτέρω, καὶ πεδία κάλλιστα καὶ ὄρη ὑψηλότατα I must tell what I know, *for I am acquainted with the country of the Paphlagonians and its resources; now the country has very fertile plains and very lofty mountains* X. A. 5. 6. 6, ἰού, δύστην· τοῦτο γάρ σ' ἔχω μόνον προσεπεῖν alas, ill-fated one! *for by this name alone can I address thee* S. O. T. 1071, ἐπιστευόμεν γάρ ὑπὸ τῶν Λακεδαιμονίων· οὐ γάρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς but I was trusted by the Lacedaemonians; *for (otherwise, i. e. ἐἰ μὴ ἐπίστευον) they would not have sent me back to you* P. A. 30 c.

2811. Anticipatory γάρ states the cause, justifies the utterance, or gives the explanation, of something set forth in the main clause which follows. The main clause usually contains an inferential word, a demonstrative pointing backward,

or *καί, δέ, ἀλλά*; or stands without a connective. Anticipatory γάρ may often be rendered by *since*, but is often omitted in translation. Thus, *ἔτι τοίνυν ἀκούσατε καὶ τὰδε. ἐπὶ λεῖαν γὰρ ὑμῶν ἐκπορεύσονται τινες. οἶμαι 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. 5. 1. 8, *ἔσελθὼν δὲ τὴν ταχίστην, ἦν γὰρ οἱ παῖς εἰς μόνους . . ., τοῦτον ἐκπέμπει* and when he had come in straight-way, he sent out his son, for he had one only son Ildt. 1. 119, *ὦ φίλοι, οὐ γὰρ τ' ἴδμεν ὅπῃ ἔσθ' οὐδ' ὅπῃ ἦώς . . . ἀλλὰ φραζώμεθα κτλ.* friends, since we do not know where is the place of darkness nor of the dawn, let us consider, etc. κ 190, *ὦ φίλτατε, σπονδαὶ γὰρ εἰσὶ σοὶ μόνῃ, μέτρησον εἰρήνης τί μοι* my dear fellow, since you alone have got a truce, measure me out a bit of peace Ar. Ach. 102.

a. In this construction γάρ may be an adverb, not a conjunction. Cases of explanatory γάρ (2808) and of parenthetical γάρ (2812), especially after vocatives, may fall under 2811.

**2812.** The clause with γάρ since is often inserted parenthetically in the clause which it is intended to explain; as *ὁ δὲ (κρίνουσι γὰρ βοῇ καὶ οὐ ψήφῳ) οὐκ ἔφη διαγιγνώσκειν τὴν βοήν ποτέρᾳ μείζων* but, since they decide by shouts and not by ballot, he said he could not decide which side shouted the louder T. 1. 87.

**2813.** *καὶ γάρ* has in general two distinct meanings according as γάρ is an adverb or a conjunction. As *καὶ γάρ* has become a formula, it is often uncertain which of the two words is the adverb, which the conjunction.

**2814.** (I) *καὶ γάρ* and in fact, and indeed, *καὶ* being a conjunction, and γάρ an adverb. Here the clause in which *καὶ γάρ* stands is added as a new and important thought; where γάρ alone would state the reason or the explanation with less independence and with slighter emphasis. The negative is *οὐδὲ γάρ*. Thus *Κύρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς . . . ἐπεμελεῖτο δ τι ποιήσει βασιλεὺς. καὶ γὰρ ᾗδει αὐτὸν ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος* on seeing the Greeks victorious over the troops opposed to them, Cyrus watched to see what the king would do; and in fact he knew that he commanded the centre of the Persian force X. A. 1. 8. 21 (cp. 1. 1. 6, 2. 5. 5, 2. 6. 2). So often in affirmative responses: *ἢ οὐκ ἀγαπήσεις τούτων τυγχάνων; ἐγὼ μὲν γὰρ ἂν ἀγαπήσω. καὶ γὰρ ἐγώ, ἔφη* 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 γάρ* and in fact reënforced by *καὶ*. Thus, *καὶ γὰρ καὶ ἄδεια ἐφάπτετο 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 γάρ* for even, for also. Here *καὶ* is an adverb affecting a single word, several words, or the whole sentence, and γάρ is a conjunction. The negative is *οὐδὲ γάρ*. Thus, *καὶ γὰρ οὗτοι for these too* P. A. 22 c, *καὶ γὰρ ἡδικημένοι σιγησόμεσθα* 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 *καί*; as *καὶ γὰρ ὑγιαίνουν οἱ τὰ σώματα εὖ ἔχοντες καὶ ἰσχυροὺς* for those who keep their bodies in good condition are both healthy and strong X. M. 3. 12. 4.

**2816.** ἀλλὰ γάρ occurs both in conjunction and separated by one or several words, which are generally emphatic.

**2817. First Form** (often *but since, since however*): here there are two predicates. In prose separation is the rule. Thus, ἀλλ', οὐ γὰρ ἔπειθε, διδοί τὸ φῶρος *but since he could not persuade her, he gave her the mantle* Hdt. 9. 109, ἀλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμούνται, . . . μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν κτλ. *since however others too perhaps entertain the same opinion, let us not wait for others to come to us, etc.* X. A. 3. 1. 24. In poetry the words are generally not separated. Thus, ἀλλὰ γὰρ Κρέοντα λεύσσω τόνδε . . . πρὸς δόμους στείχοντα, παύσω τοὺς . . . γόους *since however I see Creon yonder coming to the palace, I will cease my lamentations* E. Phoen. 1307. Here the clause coördinated by the conjunction γάρ is parenthetical and gives, by anticipation, the reason for the ἀλλὰ clause. Cp. ἀλλ' ἐπεὶ ε 137, and Shakesp. *Sonnet* 54: "but, for their virtue only is their show, They live unwoo'd." — The first form is found chiefly in Homer, Pindar, Herodotus, and in the drama.

**2818. Second Form** (usually *but indeed, but in fact, but the truth is, but be that as it may*). Here there is a single predicate. Thus, καὶ οὐχ ὥς ἀτιμάζω λέγω . . . ἀλλὰ γὰρ ἐμοὶ τούτων . . . οὐδὲν μέτεστι *and I do not speak in disparagement; but the truth is I have nothing to do with these matters* P. A. 19 c, ἀλλὰ γινώσκω γὰρ . . . ὅτι κτλ. *but indeed I know that, etc.* X. C. 2. 1. 13, ἀλλ' εἰσποῶ γὰρ τόνδε . . . Πυλάδην δρόμῳ στείχοντα *but indeed I see Pylades yonder coming at full speed* E. Or. 725, ἀλλ' οὐ γὰρ ἔστι τὰμφορῇ κρύπτειν *but indeed it is impossible to hide what lies open* S. O. C. 755.

a. In this use γάρ may have preserved, or regained, its primitive adverbial (confirmatory) force. Many scholars, however, claim that there was a conscious or unconscious ellipse, after ἀλλά, 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 ἀλλὰ γάρ was clearly a formula used without any consciousness of an omitted idea.

**2819.** ἀλλὰ γάρ has a great variety of uses, most of which may be classed as follows:

a. In statements of direct opposition: καὶ ταῦτά σε πολλοῦ δεῖ λεληθῆναι, ἀλλὰ γὰρ οἶμαι ὃ ἄρτι οὐκ ἔφησθα ποιεῖν, τοῦτο ποιεῖς *and you are far from forgetting this, but in fact I think you are doing that which you just denied you were doing* P. Charm. 166 c.

N. This use is post-Homeric, rare in the drama, common in the orators and Plato. It is especially frequent in putting and setting aside an objection supposed to be raised by an opponent (*hypophora*). Cp. b.

b. In real and assumed objections (cp. *at enim*): καὶ ἀληθῆ γε ἔλεγον, ὃ Σώκρατες. ἴσως. ἀλλὰ γὰρ, ὃ Εὐθύφρων, καὶ ἀλλὰ πολλὰ φῆς εἶναι ὅσια *yes, and I said what was true, Socrates. Perhaps, but in fact, Euthyphron, you say that many other things too are holy* P. Euth. 6 d, ἀλλὰ γὰρ, φήσει τις, οὐ ῥάδιον δει λαρθᾶναι κακὸν ὄντα *yes, but some one will say that it is not easy always to conceal the fact that one is wicked* P. R. 365 c.

c. In transitions. — (1) At the close of the discussion of an argument, where the force of ἀλλὰ is like that of *and yet* or *emphatic but*. Thus, ἀλλὰ γάρ, ὃ



βουλή, ταῦτα μὲν ἐνθάδε οὐκ εἰδ' ὅ τι δεῖ λέγειν *but, Senators, I do not know why I should discuss these matters here* L. 7. 42, ἀλλὰ γὰρ ἡδὴ ὥρᾱ ἀπύττειν *but it is already time to depart* P. A. 42 a.

(2) To restrain the expression of emotion; as ἀλλ' ἀναξ γὰρ ἐστ' ἐμὸς, εἰγὺ *but no, I am silent for he is my king* E. El. 1245.

(8) When the approach of a new actor is announced. Cp. 2817, 2818.

**2820. Other Combinations.** — γὰρ ἄρα *for sure enough*.

γὰρ δὴ *for of course, for indeed, for you must know*, as φαμέν γὰρ δὴ *for of course we say so*.

γὰρ δὴ που *for I presume, for doubtless*.

γὰρ οὖν *often of frank assent, as οὐ γὰρ οὐν certainly not, λέγω γὰρ οὐν certainly, I do say so; less often to explain (for certainly); καὶ γὰρ οὐν (not very common) is stronger than καὶ γάρ*.

γάρ που *for I suppose*.

γάρ τοι *for surely, for mark you; sometimes καὶ γάρ τοι*.

## γέ

**2821. γέ** (postpositive and enclitic) is an intensive and restrictive particle with the force of *at least, at any rate, even, certainly, indeed*; but often to be rendered by intonation. γέ may indicate assent, concession, banter, scorn, deprecation, irony, etc. γέ emphasizes single words or whole phrases or clauses.

a. Single words. So often with pronouns, as ἔγωγε *I at least* (excluding others), ἐμέ γε cp. *mi-ch*, ὃ γε *even he* (Hom.), οὗτός γε, and with a repeated pronoun (S. Ph. 117). Other words, as ὃ τι βούλει γε *whatever you like* Ar. Ran. 3. πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους *in numbers at least we should not surpass the enemy* X. C. 2. 1. 8.

b. With phrases or clauses. Thus, ὡς μὴ μ' ἀτίμων, τοῦ θεοῦ γε προστάτην, οὔτως ἀφῇ με *that he may not thus send me away in dishonour—who am the supplicant of the god* S. O. C. 1278, ἀνθρώπους τίνυσθον, οἷς γ' ἐπ' ἰσθμὸν ὀμύσσει *ye who punish men who swear falsely* Γ 279.

**2822. γέ** may be used twice in the same sentence. Thus, ἐπεὶ γ' ἀρκούντ' ἱκανὰ τοῖς γε σώφροσιν *since indeed that which suffices their wants is enough for the wise* E. Phoen. 545. Cp. Hdt. 1. 187, Ar. Vesp. 1507.

**2823. γέ** stands between article and noun, as οἱ γ' ἄνθρωποι (after a preposition, as ἐν γε τῷ φανερώ); between noun and adjective, or after the adjective, as ἀνὴρ γε σοφός, or ἀνὴρ σοφός γε; after a possessive pronoun, as ἐμός γε θυμός; after μέν, δέ, τέ, as οἷ δέ γε ἀληθῆ λέγω. When γέ influences a whole clause it stands as near as possible to the introductory conjunction; as εἰ γε, ἄρά γε.

**2824. γέ** in contrasts and alternatives; as σὺ δ' οὐ λέγεις γε (αἰσχρά), θρῆς δέ με θοῦ δὸν *not indeed say, but do shameful things to me* E. And. 239, ἤτοι κρόφα γε ἢ φανερώς *either secretly or openly* T. 6. 84, ἢ σοφοὶ ἢ τίμιοι ἢ γέροντες γε *or wise or held in honour aye or old* P. Hipp. M. 301 a (here γέ indicates a change in an alternative series; cp. οὔτε . . . οὔτε . . . οὐδέ γε and καὶ . . . γε 2829).

**2825.** γέ in replies and comments (*yes, well*). Thus, *δοκεῖ παρειαθεῖν; δὸς γ', ἀναξ, τάχιστα* *does it seem best to you that I should give way? Ay, my lord, and with all speed* S. Ant. 1102. Here *καὶ . . . γε* is common, as *καὶ οὐδέν γε ἀτόπῳ* *yes, and no wonder* P. Th. 142 b.

**2826.** *ὅς γε* (rarely *ὅστις γε*) has a causal force, much like *qui quidem, quippe qui*. Thus, *ἀτοπα λέγεις . . . ὅς γε κελεύεις ἐμὲ νεώτερον ὄντα καθηγείσθαι* *you are talking absurdly in bidding me who am the younger take precedence* X. M. 2. 3. 15. So with other relatives, as *οἷος, ὅσος, ὥσπερ*.

**2827.** γέ sometimes marks an ellipse (S. Ph. 1409). When the verb of the apodosis is omitted, the protasis often has γέ (so usually in Aristophanes, e.g. Nub. 267).

**2828.** When γέ is followed by other particles, it belongs with the emphasized word, and the other particles retain their original force; as *τοὺς γε μέντοι ἀγαθούς* *yet the brave at least* X. A. 1. 9. 14. So *γε δὴ, γε μὴν δὴ, γέ τοι* (often used like γούν in giving a reason for a belief), *γέ τοι δὴ*. With the imperative, γέ is rare except when it is followed by another particle, as *ὄρᾳ γε μήν* S. O. C. 587.

**2829.** After other Particles. — For example :

*δὲ γε*: here γέ usually does not emphasize δέ but either a single word or the whole clause; as *ἡμῖν δέ γε οἶμαι πάντα ποιητέα* *but we at least, in my opinion, should adopt every means* X. A. 3. 1. 35. *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 γέ emphasizes the intervening word. Thus, *κούμεν γε θαύμα* *yes, and no wonder* S. O. T. 1132, *καὶ στίβον γε οὐδεὶς κτύπος* *and of footsteps there is no sound* S. Ph. 29. *καὶ . . . γε* often emphasizes one item in a series, and especially the last item. Here *καὶ . . . γέ πρὸς (καὶ πρὸς γε)* *and besides* is common. Cp. P. G. 450 d, 469 b.

*μήν γε* lends force to a contrast (P. S. 180 d); sometimes it has the force of *that is to say, for example* (T. 6. 86).

Frequent combinations are *ἀλλ' οὖν . . . γε, μέντοι . . . γε, μὴν . . . γε, οὐκοῦν . . . γε*.

### γούν

**2830.** γούν (postpositive; first in Aeschylus) is a restrictive particle from γέ + οὖν. Its meaning varies according to the prominence of the γέ or οὖν; often *certainly, at any rate (at all events, at least)*. γούν commonly confirms a previous general assertion by giving a special instance of its truth (the special instance may be a seeming exception). γούν is thus used in bringing forward a reason, which, while not absolutely conclusive, is the most probable explanation of a previous statement.

*ἔτι γὰρ οἱ τοὶ κακώτεροι εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γούν πρὸς ἐκείνους καταλιπόντες ἡμᾶς* *for they are even more cowardly than those who were beaten by us. At any rate they deserted us and sought refuge with them* X. A. 3. 2. 17.

**2831.** γοῦν may emphasize a pronoun; as πρὸς γοῦν ἐμοῦ S. Aj. 527, τὰ γοῦν σὺ S. El. 1499.

**2832.** In answers γοῦν means *well, at least; yes certainly*; as εἰκὸς γοῦν X. C. 5. 8. 14.

**2833.** γοῦν 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; ἴ' οὐν has an adversative force: 'be that as it may, yet at any rate.'

### δέ

**2834.** δέ (postpositive) was originally an adverb with a force not unlike that of *on the other hand, on the contrary*; later it became a conjunction commonly represented by *but* or *and*, which are, however, mere makeshifts of translation. δέ serves to mark that something is different from what precedes, but only to offset it, not to exclude or contradict it; it denotes only a slight contrast, and is therefore weaker than ἀλλά, but stronger than καί. δέ is adversative and copulative; but the two uses are not always clearly to be distinguished.

**2835.** Adversative δέ often marks a silent contrast, as at the beginning of speeches (ἐγὼ δὲ οὕτω γινώσκω X. A. 4. 6. 10); in questions which imply opposition to something just said (S. O. C. 57); in answers (S. O. T. 379); in objections or corrections (S. Ant. 517); in τὸ δέ, τὰ δέ *on the contrary, whereas really*, where a true opinion is opposed to a false one; similarly in νῦν δέ *but in fact, but as the case stands*. When δέ is balanced by μέν (2904) it is antithetical rather than adversative.

a. δέ after a pronoun following a vocative produces a pause; as Νιόβη σὺ δ' ἔγωγε νέμω θεόν *ah Niobe, thee I regard as divine* S. El. 150.

b. δέ instead of ἀλλά is rare except in the poets and Thucydides. Thus, προμηθέης γε τοῦτο μηδὲν τοδρῶν, κρυφῇ δὲ κεῖθε *make known this plan to no one, but hide it in secret* S. Ant. 85, οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελήλυθα *I have come, not to harm, but to liberate, the Greeks* T. 4. 86. Sometimes οὐ μέν precedes when δέ is used like ἀλλά (T. 1. 50).

c. *But not* is ἀλλ' οὐ or οὐ μέντοι, not οὐ δέ, in order to avoid confusion with οὐδὲ nor, not even. But οὐ and δέ may be separated, as οὐ βουλομένων δέ . . . προσχωρεῖν *but since they did not wish to surrender* X. H. 1. 6. 13.

**2836.** Copulative δέ marks transition, and is the ordinary particle used in connecting successive clauses or sentences which add something new or different, but not opposed, to what precedes, and are not joined by other particles, such as γὰρ or οὐν.

Copulative δέ is common in marking *continuation*, especially when something subordinate is added. Thus, when a new phase of a narrative is developed (X. A. 1. 2. 7-8); where attention is called to a new point or person (as in τί δ' ἔστιν;); when an interrupted speech or narrative is resumed (X. C. 1. 6. 41, S. Tr. 281); where a second relationship is added (μήτηρ βασιλέως, βασίλεια δ' ἐμὴ *the mother of the King, and my Queen* A. Pers. 151, 'Hída . . . Μεσβαίον ἀντικλᾶν, πολεμιάς δὲ οὖσαν *he seized Eïon, 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, *εἰς ὃ ταῦθ' ὄρμαινε . . . ἦλθε δ' Ἀθήνη* while he was revolving these things, then came Athens A 193, *εἰ οὖν ἐγὼ μὴ γινώσκω μήτε τὰ θεία μήτε τὰ δίκαια, ὑμεῖς δὲ διδάξετέ με* accordingly if I have no knowledge either of what is holy or what is just, do you then instruct me X. H. 4. 1.33, *ἐπεὶ τοῖσιν οὐ δύναμαι σε πείθειν μὴ ἐκθεῖναι, σὺ δὲ ὅδε ποιεῖς* since therefore I am not able to persuade you not to expose it, do you then do as follows Hdt. 1.112, *ἐκείθεν δ' . . . ὥσπερ οἱ ὁπλίται οὕτω δὲ καὶ οἱ πελτασταί* as the hoplites so also the peltasts sleep X. C. 8. 5. 12, *ἐπειδὴ δὲ ἀφικόμενοι μάχῃ ἐκράτησαν . . . φαινόνται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι* but when on their arrival they had conquered in battle, not even then did they appear to have made use of their entire force T. 1. 11, *καὶ ποτε ὅτος πάγου . . . οὗτος δ' ἐν τοῖσιν ἔξῃ* and once when there was a frost he went out in the midst of this P. S. 220 b.

a. Apodotic *δέ* often resumes a *δέ* in the subordinate clause and carries on the opposition expressed by that clause; as *εἰ δὲ βούλεσθε . . . ἐκλεξάμενοι ὅποι ἂν βούλησθε κατασεῖν . . . πλοῖα δ' ὑμῖν παρέστιν* 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, *ἃ δ' αἰσχόρην ἡμῖν φέρει . . . ταῦτα δὲ κατὰ χώρᾱν μένει* but the terms which cause us shame, these remain in force I. 4. 176.

b. The use of apodotic *δέ* should not be regarded as a survival of original coördination.

**2838. *δέ* without *μέν*.**—A clause with *δέ* often has no correlative particle in the clause with which it is contrasted. Here *μέν* is not used because the opposition in the first clause was too weak, or because the speaker did not intend to announce a following contrast or did not think he was going to use a contrasted *δέ* clause. Sometimes the entire first clause may have to be supplied in thought from the general connection or from what has gone before. *δέ* without *μέν* in such cases is common in poetry, but not rare in prose, even in brief antitheses, as *ἃ πάντες ἀεὶ γλίσχονται λέγειν, ἀέλιος δ' οὐδέ τις εἰπεῖν δεδύνηται* exploits which everybody continually desires to recount, but which no one has been able to set forth adequately D. 6.11. See also 2835.

a. When a relative construction passes over into a construction with a personal or demonstrative pronoun, the relative clause usually has no *μέν*. Cp. Soph. Aj. 457, quoted in 2517.

b. *οἱ δέ*, when opposed to a larger number of persons or things, is often used without *οἱ μέν*, as *προσληλυθότες ἐπὶ χιλόν, οἱ δ' ἐπὶ ξύλῳ* having gone for fodder, and some for fuel X. C. 6.3.9.

**2839.** *ἴ* with other Particles. — For example :

*ἴ* ἄρα, which sometimes follows *μέν*.

*ἴ* αἶ and *ἴ* αὖτε *ἴ* mark stronger opposition than *δέ* alone.

*ἴ* δέ *ἴ* 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, *ὅτε δή* you know of course, *δεῖ δή* it is manifestly necessary. So *οὐχ οὕτως ἔχει; ἔχει δή* is not this so? Of course it is P. A. 27 c, *νῦν δ' ὁρᾷτε δή* but now you certainly see X. C. 3.2.12. *Παρόσartis μὲν δή ἡ μήτηρ ὑπήρχε τῷ Κόρῳ* Parysatis, his mother, naturally supported Cyrus X. A. 1. 1. 4.

**2842.** Ironical *δή*. — Thus, *Σωκράτης ὁ σοφὸς δή* Socrates the wise forsooth P. A. 27 a; often *ὥς δή*, as *ὥς δή σὺ μοι τύραννος Ἄργείων ἔσθ* that you forsooth should be the lord and master of the Argives! A. Ag. 1633.

**2843.** Intensive *δή* emphasizes, and makes definite, adjectives, adverbs, pronouns, and other words. Thus, *ἅπαντες δή* absolutely all, *κράτιστοι δή* the very best, *μόνος δή* quite alone, *ὀλίγοι δή* very few; *οὕτω δή* just so, *ὥσπερ δή* exactly as, *πολλάκις δή* very often, *δῆλα δή* quite plain, *νῦν δή* just now, now at once; *ἐκεῖνος δή* this (and no other), *ὅς δή* who indeed. With indefinite pronouns *δή* increases the indefiniteness (339 e); as *ὅστις δή* whoever at all. With other words: *εἰ δή* if indeed, *οὐ δή* no indeed, *ἴρα δή* that in truth.

a. With imperatives and in questions *δή* adds urgency; as *ἄκουε δή* pray listen! *τί δή;* why, pray?

**2844.** *δή* may introduce emphatically the conclusion of a temporal sentence or of a narrative on passing to a new topic; as *ἐνταῦθα δή, τότε δή* then indeed, then and not till then, then it was that. Cp. X. A. 1. 10. 1.

**2845.** Temporal *δή* often, especially with *καί*, approximates in meaning to *ἤδη* already. Thus, *ὁ δὲ θανάτῳ κεύθει κάτω δή γῆς* but he is dead and already is hidden beneath the earth S. O. T. 967, *ὁπότε . . . θηρώμεν καὶ δή δύο ἡμέρας* when you have hunted (already) for two days X. C. 2. 4. 17, *καὶ δή λέγω σοι* well I will tell thee (without further ado) S. Ant. 245. So also in *τέλος δή, νῦν δή*. — On succession, *δή* means next. — Poetic *δαῖτε (δή αἶτε)* 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 . . . δέ*). Here *δή* is a sentence adverb: accordingly, then, of course, clearly. you



b. Each *εἴτε* clause has its own verb and its own main clause; as *ἐπέλευσέ σε, εἴτε πάντας αἰτιᾷ, κρίναντα σέ αὐτὸν χρῆσθαι ὅ τι ἂν βούλῃ, εἴτε ἓνα τιὰ ἢ δύο . . . αἰτιᾷ, τοὺς αὐτοὺς παρασχεῖν σοι ἐαυτοὺς εἰς κρίσιν* the army requests that, if you accuse all, you pass sentence on them and treat them as you may think best; or, if you accuse one or two, they think it right that these men should surrender themselves to you for judgment X. A. 6. 6. 20.

c. One main clause refers to both *εἴτε* clauses; as *ὁ ἀγαθὸς ἀνὴρ . . . εὐδαίμων ἐστὶ . . . ἔάν τε μέγας καὶ ἰσχυρὸς, ἔάν τε σμικρὸς καὶ ἀσθενής ἢ* the good man is happy whether he is large and strong or small and weak P. L. 600 e.

d. Neither *εἴτε* clause has a verb, which is to be supplied from the main clause; as *λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' ὅδ' ἂν μάρτυρ (ἐλεγον) saying, whether truly or after all, it may be, falsely* S. Ph. 345.

e. One *εἴτε* clause has its own verb, while the other gets its verb from the main clause (rare); as *ἐμοὶ σὺ . . . φαίη . . . χρησμοδεῖν, εἴτε παρ' Εὐθύφρονος ἐπίπνυς γενόμενος (χρησμοδεῖς), εἴτε καὶ ἄλλη τις μοῦσα πάλαι σε ἐνοῦσα ἐλεγεῖται* you seem to me to utter prophecies, whether you were inspired by Euthyphron or whether some other muse has long been present in you without your knowing it P. Crat. 428 c.

**2854. Variations:** *εἴτε . . . ἢ* (common): *εἴτε Λυσίας ἢ τις ἄλλος πῶποτε ἔγραψε ἢ γράψει κτλ. whether Lysias or anybody else whoever wrote or will write, etc.* P. Phae. 277 d. *ἢ . . . εἴτε*: only in poetry (S. Aj. 175). *εἴτε . . . εἰ δέ*: when the second member is more important (P. L. 952 c). On *εἰ . . . εἴτε* see 2675 d. On *εἴτε* for *εἴτε . . . εἴτε* see 2675 b, N. 2.

**2855.** *εἴτε* may be strengthened by *ἀρα, δῆ, καί, or ὅδ*. *ὅδ* is usually placed after the first *εἴτε*; like *καί*, it may stand after the second also. When *καί* stands only after the second *εἴτε*, its clause is weaker than the first (D. 18. 57).

## ἢ

**2856. Disjunctive ἢ** (Epic *ἢέ*) or (*uel, aut*); and repeated: *ἢ . . . ἢ* either . . . or (*uel . . . uel, aut . . . aut*) to connect the two members more closely.

*ἀγαθὸν ἢ κακὸν good or bad* X. A. 1. 9. 11, *ἢ τι ἢ οὐδέν little or nothing* P. A. 17 b. *ἢ* with the subjunctive is often used when a speaker corrects himself; as *νῦν δ' ἂν τρίτος ἦλθε ποθεν σωτήρ, ἢ μὲρον εἶπω; and now, again, the third has come, the deliverer—or shall I call it a deed of death?* A. Ch. 1074. On *ἢ* in questions, see 2657, 2675.

**2857.** Between ascending numbers *ἢ* has the force of Eng. *to*, as *ἐν ἑξ ἢ ἐπτά ἡμέραις in six to seven days* X. C. 5. 3. 28.

**2858.** *ἢτοι* may be used instead of the first *ἢ* when the first member, as is commonly the case, contains the more probable choice. In English the order is often inverted. Thus, *ἢτοι κλέουσα παιδὸς ἢ τύχῃ πάρα she comes either by chance or because she has heard about her son* S. Ant. 1182. *ἢτοι* may be followed by *ἢ* several times. *ἢτοι . . . γε* is more emphatic, as *ἢτοι κρέφα γε ἢ φανερώς either secretly or openly* T. 6. 34.

**2859.** *ἢ* often indicates that a given result will follow in case the action of

the previous clause is not realized: *or else* (cp. *ei δὲ μή*, 2846 d). Thus, *ὅπως . . . ὑμεῖς ἐμὲ ἐπαινέσετε, ἐμοὶ μελήσει· ἢ μηκέτι με Κύρον νομίζετε* *it shall be my concern that you commend me; or else my name is no longer Cyrus* X. A. 1. 4. 16.

**2860.** ἥ often does not introduce an alternative to a previous question, but substitutes instead another question which is more specific and intended to anticipate the answer to the first (*or rather, or precisely*). Thus, *λέγε ἡμῖν πῶς με φῆς διαφθεῖρειν τοὺς νεωτέρους; ἢ δῆλον δὴ ὅτι . . . θεοὺς διδάσκειν μὴ νομίζειν οὓς ἡ πόλις νομίζει;* *tell us how you mean that I corrupt the young? Or rather clearly you mean that (I corrupt them) by teaching them not to acknowledge the gods which the State acknowledges?* P. A. 26 b.

**2861.** ἥ often introduces an argument *ex contrario* (D. 31. 14).

**2862.** ἥ καὶ is often used where ἥ would suffice (cp. 2888 a); as *ἢ ξένος ἢ καὶ τις ποίτης* *either an alien or a citizen if you will* (or as well) D. 20. 123.

**2863.** Comparative ἥ *than* is used to mark difference. It stands after comparatives where the genitive or a preposition (1069 ff.) is not used, and after words indicating difference or diversity or having a comparative force, e.g., *ἄλλος* or *ἕτερος* *other*, *ἄλλως* *otherwise*, *διάφορος* *different*, *διαφέρειν* *to be different*, *ἐναντίος* *contrary*, *διπλάσιος* *twice as much*, *πρίν* *sooner*.

*ἄλλα ἢ τὰ γενόμενα* *things different from what occurred* X. C. 3. 1. 9, *ἄλλο οὐδὲν ἢ ἐκ γῆς ἐπαυμάχουν* T. 4. 14 (2778 a), *τῇ ὑστεραίᾳ δεῖ με ἀποθῆσκειν ἢ ἢ ἂν ἔλθῃ τὸ πλοῖον* *I must die the day after (that on which) the ship arrives* P. Cr. 44 a (here ἢ or ἢ might be omitted), *τὰναντία . . . ἢ τοὺς κόνας ποιοῦσι* *differently from the way they treat dogs* X. A. 5. 8. 24, *τὸν ἡμουν σῖτον ἢ πρόσθεν* *half as much corn as before* X. H. 5. 3. 21.

a. After *τί* or a negative, ἥ may be used without *ἄλλος*, as *τί ποιῶν ἢ εὐωχοῦμενος;* *doing what else except feasting?* P. Cr. 53 e, *εἶπε μηδένα παρίεναι ἢ τοὺς φίλους* *he said that they should let no one pass except his friends* X. C. 7. 5. 41.

b. Often after verbs of *willing, choosing, etc.*; as *θάνατον μετ' ἐλευθερίᾳ αἰρούμενοι ἢ βίον μετὰ δουλείᾳ* *preferring death with freedom rather than life with servitude* L. 2. 62. Here we might have *μᾶλλον ἢ*, which is usually not separated, and especially when *μᾶλλον* belongs to the whole sentence.

c. If two clauses connected by ἥ have the same verb it may be omitted in the clause following ἥ; as *ἐπᾶρτες ἄλλοιόν ἢ οἱ πολλοὶ (ἐπᾶρτουσι)* *you behaved differently from the rest* P. A. 20 c.

d. On ἢ *ὥστε* (*ως*), or ἢ alone, *than so as to*, see 2264.

## ἦ

**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.

*ἦ γάρ* when used alone in dialogue = *is it not so?* Cp. *n'est ce pas, nicht wahr?* Elsewhere it often has the force of *am I to understand that* asked with surprise. Thus, *ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρητον πδεῖ;* *what, dost*



*thou in truth intend to bury him, when it is forbidden to the citizens?* S. Ant. 44.

ἦ expresses lively surprise.

ἦ καί is found in animated questions. Here καί goes closely with ἦ.

ἦ μήν (Hom. ἦ μέν, ἦ μάν) prefaces strong asseverations, threats, and oaths, in direct and indirect discourse. Thus, ἦ μήν ἐγὼ ἔπαθόν τι τοιοῦτον *in truth this was my experience* P. A. 22 a, δυνῶμι θεοὺς . . . ἦ μήν μήτε με Ξενοφῶντα κελεύσαι ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὁμῶν 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.

ἦ τοῦ *indeed, methinks*, in poetry *I ween*. Here the shade of doubt indicated by τοῦ is not real.

**2866.** Interrogative ἦ (2650) is probably the same as asseverative ἦ.

### ἦδέ (AND ἴδε)

**2867.** ἦδ' and (Epic, lyric, tragic); also in conjunction with τε καί, or δέ. ἦμὲν . . . ἦδέ (Epic) is used like τὲ . . . τέ, καὶ . . . καί.

ἴδ' and (Epic, rare in tragedy) is used where ἦδέ does not suit the metre.

### καί

**2868.** καί is both a copulative conjunction (*and*) connecting words, clauses, or sentences; and an adverb meaning *also, even*.

### Conjunctive καί

**2869.** Copulative καί often has an intensive or heightening force; as where it joins a part and the whole, the universal and the particular. Thus, ἐν Ἀθηναίοις καὶ τοῖς Ἑλλήσι Ar. Nub. 413, ὃ Ζεὺ καὶ θεοὶ Ar. Pl. 1 (θεοὶ καὶ Ζεὺς *the gods and above all Zeus*), ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἦκε Μένων X. A. 1. 2. 6. On καὶ ταῦτα, see 947, 2083.

a. Here καί often = *namely, for example, and so* where an antecedent statement is explained either by another word or by an example. Cp. X. A. 1. 9. 14, 4. 1. 19, 5. 2. 9, 5. 6. 8.

**2870.** The heightening force is also seen where καί with corrective force may be rendered by *or*; often to set forth a climax and not an alternative. Thus, σοφία ὀλίγου τινὸς ἀξία καὶ οὐδενός *wisdom worth little or nothing* P. A. 23 a, μαχαίροισι . . . ἀνὰ πέντε μνᾶς καὶ ἑξ *sword-cutters worth five or six minas each* D. 27. 9, προιοῦσι δὲ καὶ ἀπιοῦσι πόλεμος *but war if we advance or retire* X. A. 2. 1. 21, καὶ δίκαια καὶ δίκαια *right or wrong* Ar. Nub. 99, σὸς (γόνος), καὶ μὴ σοὶ τῆς σοῦ, *or if not thine* S. O. C. 1323.

**2871.** καί often has an adversative force; as where it joins a negative to an affirmative clause. Here καὶ οὐ (μὴ) is almost = *but not*, as in ἐμ' ἐχειροτόνησας καὶ οὐχ ὑμᾶς *they elected me and (= but) not you* D. 18. 288. So also where καί

is like *καίτοι* *and yet*; as *χαίρων ἀπιθί · καί σ' ἔκων ἐγὼ λείπω* *fare thee well; and yet I leave thee unwillingly* Ar. Eq. 1250. To connect *negative* clauses *οὐδέ* is used.

**2872.** In questions, *καί* before an interrogative expression marks an objection occasioned by surprise or indignation; as *καί τίς θανόντων ἦλθεν ἐξ Ἀΐδου πάλιν*; *and, pray, who of the dead has come back from Hades* ? E. H. F. 297. So *καί πῶς*; *pray, how comes it that* ? Cp. Eng. *and* when a speaker is stopped by an abrupt question.

**a.** After an interrogative expression adverbial *καί* asks for further information concerning a statement assumed to be true. Thus, *ποίου χρόνου δὲ καί περὶ πόλιν*; *but when was the city captured* ? A. Ag. 278. Cp. 2884.

**2873.** In imperative sentences *καί* often means *and now, just*. Thus, *καί μοι ἀνάγνωθι τὸ ψήφισμα* *and now read me the bill* L. 13. 35, *καί μοι ἀποκρίναί* *just answer me* P. A. 25 a.

**2874.** *καί* may mark a result (P. Th. 154 c, quoted in 2288).

**2875.** After expressions of *sameness* and *likeness* *καί* has the force of *as* (Lat. *ac*). Thus, *ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν* *your expedition is the same as ours* X. A. 2. 2. 10, *οὐχ ὁμοίως καὶ πρὶν* *not the same as before* T. 7. 28, *ἴσα καὶ ἱκέται* *the same as suppliants* 3. 14, *ταῦτά καὶ* *the same as* X. C. 1. 3. 18. This use is commoner in prose than poetry.

**2876.** In expressions denoting coincidence of time *καί* often has the force of *when*. So *ἔμα . . . καί* (2169), *ἦδη . . . καί* X. A. 2. 1. 7, *οὕτω . . . καί* P. Eu. 277 b, *οὐκ ἔφθην . . . καί* (εὐθέως) *I had not got the start . . . when* I. 19. 22, D. 43. 69. Cp. *καί . . . καί* in *καὶ ἤκομεν καὶ ἡμῖν ἐξελεῖσθαι ὁ θυρωρὸς . . . εἰπεὶ περιμένειν* *as soon as we arrived the doorkeeper came out and told us to wait* P. Ph. 59 e.

**2877.** *καί . . . καί both . . . and, not only . . . but also, as . . . so, as well as . . . as also*, sometimes *whether . . . or*, emphasizes each member separately, and forms a less close combination than *τὲ καί*. Thus, *καὶ τότε καὶ νῦν* *not only then but also now*. So *τίμας δοτέον καὶ ζῶντι καὶ τελευτήσαντι* *honours must be paid him both when living and after death* P. R. 414 a, *οὐ καὶ δέδορκας κοῦ βλέπεις* *thou both hast sight and (yet) dost not see* S. O. T. 413, *καπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω* *as I was sent for this purpose so I will tell thee all* S. El. 680, *τολμᾶν ἀράγη, καὶν τύχῳ καὶ μὴ τύχῳ* *I must dare whether I succeed or fail* E. Hec. 751.

**2878.** In a series of more than two ideas *καί* is used before each, where English would use *and* only before the last. Thus, *συντυγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα* *they fell upon him and seized him, his wife, his children, his horses, and all his possessions* X. A. 7. 8. 22.

**2879.** Adjectives of quantity, as *πολύς* and *ὀλίγος* in the plural, are usually joined to an adjective in the same construction by *καί* or *τὲ καί* (also by *τὲ* or *τὲ . . . τὲ* in poetry). Thus, *πολλὰ καὶ δευρά* D. 37. 57 (*δευρά καὶ πολλὰ* 37. 57), *πολλὰ τε καὶ δευρά* X. A. 5. 5. 8. In *πολλὰ καὶ μεγάλα ἀγαθὰ* (X. C. 1. 5. 9), the substantive is qualified by two adjectives; whereas in English the second adject-

tive is taken with the substantive and treated as a *unit* modified by the first adjective (*many good-things*).

a. πολλοί καί ἄλλοι means *many others also* (with *καί* adverbial). For *many others* we find ἄλλοι πολλοί (very common) or πολλοί ἄλλοι.

2880. Some combinations of conjunctive *καί* are :

καί . . . μέντοι and *however, and of course* (in καί μέντοι καί the first *καί* may be adverbial: *yes indeed and*).

καί . . . τοίνυν and . . . *further*, in connecting a thought with the preceding.

### Adverbial *καί*

2881. Adverbial *καί also, even* (Lat. *etiam*) influences single words or whole clauses. Adverbial *καί* stresses an important idea; usually the idea set forth in the word that follows, but sometimes also a preceding word when that word stands first in its clause. *καί* often serves to increase or diminish the force of particular words; sometimes it gives a tone of modesty.

2882. With single words: a. *κἄτα then too, καί ἐγώ I on my part, εὖν ἡ κάμὼν γένος offspring from thee or me either* S. El. 965, βουλόμενος δὲ καί αὐτὸς λαμπρὸν τι ποιῆσαι *desirous of himself too doing something illustrious* X. C. 5. 4. 15.

b. καί πρὶν *even before, καί ὅψέ late though it be, καί οὕτως even so, καί ἔτι καί νῦν and now too, and still even now, ὀκνῶ καί λέγειν I fear even to say it, πολλὴ μωρία καί τοῦ ἐπιχειρήματος the very attempt is utter folly* P. Pr. 317 a. On *καί though* with a participle, see 2083.

c. Often with adverbs of intensity, as καί μάλ᾽ *exceedingly, certainly, καί κάρτα very greatly, καί πάνι absolutely*. With comparatives and superlatives: καί μᾶλλον *yet more, καί μωρότατον altogether the most foolish thing* X. A. 3. 2. 22.

2883. With a whole phrase or clause; as *ἄμφω γὰρ αὐτῷ καί κατακταπὶν νοεῖς; what, dost thou indeed intend to put them both to death?* S. Ant. 770. Other examples in 2885-2887.

2884. When *καί* stresses a verb in interrogative and conditional sentences it is often to be rendered by an emphatic auxiliary, often by *at all*. Thus, *πολλὰ-κίς ἐσκέψάμην τί καί βούλεσθε I have often asked myself the question what you can want* T. G. 38, *τί καί χρή προσδοκᾶν; what on earth is one to expect?* D. 4. 46, *τί γὰρ ἂν τις καί ποιῶι ἄλλο; for what else could one do?* P. Ph. 61 e, *εἰ δεῖ καί μῶθον λέγειν καλόν if it is well to tell a fable at all* P. Ph. 110 b. Cp. 2872 a.

a. In affirmative independent clauses or sentences *καί* often has an emphasis which is difficult to render; as *ὁ κινδύνος νῦν δὴ καί δέξιναι ἂν δεινὸς εἶναι the danger must now indeed seem to be dreadful* P. Ph. 107 c.

2885. *Kaí of Balanced Contrast*.—In order to mark the connection of thought between antecedent and consequent, *καί also, too*, is often placed in the subordinate clause or in the main clause or in both.

a. Greek has thus the following modes of expression where a comparison is instituted between the parts of such bimembral sentences: "What *I* do, that you *also* do" (as in English) or "What *I also* (= *I on my part*) do, that you do" or "What *I also* do, that you *also* do." In the subordinate clause *καί* seems superfluous to English idiom.

**2886.** *Kaí* 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 -*τερ* or is followed by *δή*. Thus, τὰ δὲ τῆς πόλεως ἑπράττον, ὥστερ ἔνεκεν καὶ Σωκράτει προσήλθον *they devoted themselves to those affairs of state on account of which they had in fact associated with Socrates* X. M. 1.2.47, καὶ ἡμῖν ταῦτα δοκεῖ ἄτερ καὶ βασιλεῖ *we hold exactly the same views as the king* X. A. 2. 1. 22, ἐπειδὴ καὶ ἡ πόλις ἐσώθη . . . ἀξιῶ κάμωι σωτηρίαν γεέσθαι *since the city has been saved I beg that safety be granted to me as well* And. 1. 143, ἔμαθον καὶ ἐγὼ ὥστερ καὶ οἱ ἄλλοι *I (on my part) learned just as the rest did too* P. Alc. 110 d, τίμωρτι γὰρ οὐκ ἐόνυχῃ δικαίως ὄτι καὶ ἀδικεῖται *for vengeance is not successful in accordance with justice, because it is taken upon a wrong* T. 4. 62.

**2887.** In final clauses *ἵνα καί* is common, and sometimes, like Eng. *just*, serves to show that the fact answers to the expectation, or the effect to the cause (or *vice versa*). Thus, βούλει οὖν ἔπεσθαι ἵνα καὶ ἴδῃς τοὺς ὄντας αὐτόθι; *do you wish to go along then just to see those who are there?* P. Lys. 204 a, ἀρξομαι δὲ ἀπὸ τῆς ἱατρικῆς λέγων ἵνα καὶ πρεσβέωμεν τὴν τέχνην *I will begin my speech with medicine in order that we may do honour to our art* P. S. 186 b.

**2888.** *Kaí* of balanced contrast appears also in coördinate clauses; as ἥδη γὰρ ἔγωγε καὶ Φιλολάου ἤκουσα . . . ἥδη 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, οὐχ ἥκιστα δὲ καὶ κατὰ ταῦτα *as in many other respects also and not least (too) in this* Aes. 1. 108, ὑπὸ τῶν τάνταῦθα διοικήσειν . . . καὶ πρὶν ὑπεσχημένων καὶ νῦν δὲ πρᾶττόντων *by those who had promised to manage things there before and are now also doing them* D. 7. 5. The negative of *καί* . . . *καί* . . . δὲ is οὐδέ . . . οὐδέ . . . δέ.

a. So in disjunctive phrases or clauses. Thus, εἴτε διὰ τὸ ἐπιβόημα εἴτε καὶ αὐτῷ ἄλλο τι . . . δόξαν *either because of the exclamation or also because some other thought occurred to him* T. 5. 65; and so ἡ καὶ 2862. Cp. ἐζητεῖτο οὐδέν τι μᾶλλον ὑπὸ τῶν ἄλλων ἢ καὶ ὑπ' ἐμοῦ *he was not searched for by the others more than he was by me (on my part)* Ant. 5. 23.

**2889.** Similarly the *καί* of εἰ τις καὶ ἄλλος is superfluous; as εἴπερ τι καὶ ἄλλο καὶ τοῦτο μαθητόν *if any other thing is learnable, this is too* X. S. 2. 6. But *καί* is usually omitted in the main clause; as ἐπίσταται δ' εἰ τις καὶ ἄλλος *he knows as well as anybody else* X. A. 1. 4. 15. So ὥς τις καὶ ἄλλος *as also any other* X. A. 2. 6. 8.

**2890.** *καὶ δὴ καί* and especially, and in particular, and what is more, lays stress on a particular instance or application of a general statement. Here the second *καί* emphasizes the following word. *καὶ δὴ καί* is usually attached to a preceding *τέ* or *καί*. Thus, καὶ δὴ καὶ τότε πρῶαιτερον συνελέγμεν *and on that especial occasion we came together somewhat earlier than usual* P. Ph. 69 d, ἐν ἄλλοις τε πολλοῖς καὶ δὴ καὶ ἐν τοῖς κάμουσιν *in the case of many others and particularly in that of the sick* X. C. 1. 6. 21.

**2891.** *καὶ . . . καὶ* and . . . also, and . . . moreover. Here *καί* empha-

sizes the important intervening word or words, while *δέ* connects. Thus, *καὶ σὲ δ' ἐν τοῖτοις λέγω* and *I count thee also among these* A. Pr. 973. *And also not* is οὐδὲ . . . *δέ*. Hom. has *καὶ δέ* and *further, and even* (H 113), not *καὶ . . . δέ*. *καὶ . . . δέ* (for *τε*) is different (S. Ant. 432).

### καίπερ

2892. *καίπερ* although is common with participles (2083). As a conjunction (cp. *quamquam*) without a main clause it is very rare (P. S. 219 c).

### καίτοι

2893. *καίτοι* (*καὶ* + *τοί*), not in Homer, means *and yet, although, rarely and so then*. Here *τοί* marks something worthy of note, which is commonly opposed to what precedes. *καίτοι* is used in making a correction (sometimes in the form of a question), in passing to a new idea, and in the statement of a conclusion. The common *καίτοι . . . γε* is stronger than *καίτοι*.

*καίτοι οὐδὲν ὅτι οὐκ ἀληθὲς ἔρηκα ὧν προεῖπον* and *yet there is nothing untrue in what I said before* P. Euth. 3 c.

a. A sentence preceding *καίτοι* is often restated by a clause introduced by *ἀλλὰ* (*ἀλλ' ὅμως*), *δέ*, or *νῦν δέ*. Cp. P. Ph. 77 a, Charm. 175 c, A. 40 b, G. 499 c.

b. *καίτοι* is rarely, if ever, used with the participle in classical Greek. It is best attested in P. R. 511 d; emendation is resorted to in L. 31. 34, Ar. Eccl. 159.

### μά

2894. *μά* asseverative (cp. *μήν, μέν* asseverative) with the accusative of the divinity or thing by which one swears. In negative sentences we have *οὐ μά* or *μά* alone with the accusative; in affirmative sentences, *ναὶ μά*, but more commonly *νή*. The omission of the accusative may sometimes be due to indecision or to indifference and not always to scrupulousness (1596 c). *μά* means properly *in truth, verily*; but apparently governs the accusative after the ellipse of such verbs as *I call to witness*.

### μέν

2895. *μέν* was originally an asseverative, emphatic particle (*surely, certainly, indeed*) and a weaker form of *μήν*. Cp. Epic *ἦ μέν, καὶ μέν, οὐ μέν* in asseverations and protestations. Asseverative *μέν* survived as *μέν solitarium* and in combination with other particles. Antithetical (concessive) *μέν* owes its origin to the fact that, as emphasis may indicate a contrast, the clause in which *μέν* stood was felt as preliminary to an adversative member of the sentence. Through association with this adversative member *μέν* gradually lost its primitive asseverative force.

**2896.** μέν *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 *I for my part do not know* (though others may) X. C. 1. 4. 12, ἀπέπλευσαν, ὡς μέν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες *they sailed away since they were jealous as it seemed to the majority at least* X. A. 1. 4. 7. So in such phrases as δοκῶ μέν, ἡγοῦμαι μέν, οἶμαι μέν.

**2897.** Sometimes μέν *solitarius* merely emphasizes a word in its clause and does not imply a contrast. Thus, ἐμοὶ μέν εἰστέα 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 δὴ 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 δὴ 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 ἀλλὰ or δέ). Thus, ταῦτα μέν δὴ τοιαῦτα *so much for that* A. Pr. 600. So also, e.g. ἀλλὰ μέν δὴ *but certainly in fact* (ἀλλ' οὐδὲ μέν δὴ in rejecting an alternative); εἰ μέν δὴ *if indeed in truth*; καὶ μέν δὴ *and in truth, and in fact* (often in transitions); οὐ μέν δὴ *certainly not at all, nor yet, in truth* (often used adversatively).

**2901.** μέν οὖν lit. *certainly in fact*, μέν being a weaker form of μήν. μέν οὖν has two common uses, according as the particles have a compound force, or each has its own force.

a. The compound force of μέν οὖν is seen in affirmations; as in replies: πάνν (μάλιστα) μέν οὖν *yes, by all means; certainly, by all means; aye truly*, εὖ μέν οὖν οἶδα *ay, I am sure of it*, οὐ μέν οὖν *indeed not*, ἄρ' οὐ τόδε ἦν τὸ δένδρον ἐφ' ὅπερ ἦγες ἡμᾶς; τοῦτο μέν οὖν αὐτὸ *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* (imo vero); as λέγε σύ· σὺ μέν οὖν μοι λέγε *do you say. Nay, rather you* Ar. Eq. 13, ἀποπον τὸ ἐνύπνιον, ὃ Σώκρατες. ἐναργὲς 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 μέν 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, Κλέαρχος μέν οὖν τοσαῦτα εἶπε. Τισσαφέρης δὲ ὡς ἀπημείβετο *such then were the words of Clearchus; and on the other hand Tissaphernes answered as follows* X. A. 2. 5. 15

Sometimes μέν ἰδν (like *igitur*) shows that a subject announced in general terms is now to be treated in detail (P. Ph. 70 c).

**2902.** Common collocations are ἀλλὰ μέν (ἀλλὰ . . . μέν) *but for a fact*, γὰρ μέν, ἤ μέν, καὶ μέν.

**2903.** Antithetical (concessive) μέν distinguishes the word or clause in which it stands from a following word or clause marked usually by δέ or by other particles denoting contrast, such as ἀλλὰ, ἀλλά, μέντοι, μήν; and even by copulative τέ, καί (Hom. ἡδέ). μέν never connects words, clauses, or sentences.

**2904.** μέν . . . δέ serves to mark stronger or weaker contrasts of various kinds, and is sometimes to be rendered by *on the one hand . . . on the other hand*, *indeed . . . but*; but is often to be left untranslated. The μέν clause has a concessive force when it is logically subordinate (*while, though, whereas*, cp. 2170). Thus, ἡ μέν ψυχὴ πολυχρόνιον ἐστὶ, τὸ δὲ σῶμα ἀσθενέστερον καὶ ὀλιγοχρόνιότερον *the soul lasts for a long time, the body is weaker and lasts for a shorter time* P. Ph. 87 d, καὶ πρόσθεν μέν δὴ πολλοὶ ἡμῶν ἤρχον μέν οὐδεὶς, ἤρχοντο δέ· νῦν δὲ κατεσκεύασθε οὕτω πάντες οἱ παρόντες ὥστε ἄρχετε οἱ μέν πλείονων, οἱ δὲ μειόνων *and whereas in fact many of us hitherto commanded no one, but were subject to the command of others, now however all of you who are present are so placed that you have command, some over more, others over fewer* X. C. 8. 1. 4.

a. So ἄλλοτε μέν . . . ἄλλοτε δέ, ἅμα μέν . . . ἅμα δέ *at once . . . and, partly . . . partly*, ἔνθα μέν . . . ἔνθα δέ, ἐνταῦθα μέν . . . ἐκεῖ δέ, πρότερον μέν . . . ἔπειτα δέ (or ἔπειτα alone). On ὁ μέν . . . ὁ δέ see 1107. Instead of ὁ (οἱ) δέ we find e.g. ἄλλος δέ, ἕνιοι δέ, ἐστὶ δ' οἱ. So τοῦτο μέν . . . τοῦτ' ἄλλο (or αὐτοῖς).—μέν may stand with a participle, δέ with a finite verb, in an antithetical sentence Example in 2147 c.

b. εἰ, οὐ (μή) standing before μέν . . . δέ exercise their force on *both* opposed clauses.

**2905.** When several verbs referring to the same person or thing are contrasted, or when several attributes are contrasted, the first has μέν, the others δέ. Cp. Lyc. 5, X. A. 3. 1. 19. But μέν is sometimes omitted.

**2906.** μέν . . . δέ is used in successive clauses which contain either the same word (*anaphora*) or a synonymous word; as ἐγὼ δὲ σῶναι μέν θεοῖς, σῶναι δὲ ἀνθρώποις τοῖς ἀγαθοῖς quoted in 1159, ἦλθε μέν καὶ ἀπὸ τῆς Ἐρυθραίας ἀγγελίᾳ, ἀφικνεῖτο δὲ καὶ πανταχόθεν νεὺς *came from the district of Erythrae itself and arrived also from all quarters* T. 3. 33. But μέν is sometimes omitted, as στήσω σ' ἄγων, στήσω δ' ἐμάνθον *I will bring thee and stablish thee, and I will stablish myself* S. O. C. 1342.

**2907.** If more than two clauses are contrasted, only the first clause has μέν, while each of the following clauses has δέ (X. A. 1. 3. 14, X. C. 4. 2. 28).

**2908.** A contrast indicated by μέν and δέ may stand inside another contrast indicated in the same manner, as ὁ μέν ἀνὴρ τοιαῦτα μέν πεποίηκε, τοιαῦτα δὲ λέγει· ἡμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην δ τι σοι δοκεῖ *the man has acted thus, and speaks thus; but do you, Clearchus, be the first to make known what you think best* X. A. 1. 6. 9.

**2909.** Two relative (or conditional) clauses each with μέν may be followed

by two demonstrative clauses each with *δέ*; but the second *δέ* is usually omitted, and there are other variations. Thus, *ὅποσοι μέν . . . οὗτοι μέν . . . ὅποσοι δέ . . . τούτους ὁρῶ* X. A. 3. 1. 48, cp. X. O. 4. 7, P. A. 28 e.

**2910.** A clause with *μέν* is often followed by a contrasted clause without *δέ* but with a particle containing an element of opposition, as *πρῶτον μέν . . . ἔπειτα . . . ἔτρα*.

**2911.** A shift in the construction may cause *δέ* to be omitted (S. Ant. 1199).

**2912.** *μέν* after an emphatic demonstrative may resume *μέν* of the antecedent clause (D. 2. 18).

**2913.** *μὲν . . . τε* (and even *καί*) is used where the second clause is merely added instead of being coördinated by means of *δέ*. Thus, *ταχὺ μέν ὅποι ἔδει περιγυρόμεθα ἄνθρωποι τε τῷ ἄρχοντι ἐπόμενοι ἀνυπόστατοι ἦμεν* we have quickly reached the places to which we had to go, and by following our leader in a compact body we have been invincible X. C. 8. 1. 3.

**2914.** Position of *μέν* (and *δέ*). — *μέν* and *δέ* are commonly placed next to the words they contrast, and take precedence over other postpositive particles. But when two words belong closely together, *μέν* and *δέ* are placed between. Thus, when nouns with the article are contrasted, *μέν* and *δέ* stand after the article; if the nouns depend on prepositions *μέν* and *δέ* stand after the preposition and before the article.

a. But this rule may be neglected in order to emphasize the preceding word, as *τὰ μέν ἀνθρώπινα παρόντες, τὰ δαιμόνια δὲ σκοποῦντες* neglecting human affairs, but speculating on things divine X. M. 1. 1. 12, *ἀνὰ τὸ σκοτεινὸν μέν* in the darkness T. 8. 22.

b. If the noun has no article and is governed by a preposition, *δέ* usually takes the third place.

c. Postponement of *δέ* (and some other postpositive particles) to the fourth place is only apparent after an introductory vocative, which is not regarded as forming an integral part of the sentence.

**2915.** *μέν* and *δέ* are sometimes referred to the entire clause or to the predicate and not to the words that are opposed to each other. This arrangement is often adopted to preserve the symmetry of the juxtaposed clause. *μέν* and *δέ* are thus often placed after personal or demonstrative pronouns. Thus, *ἔλεγεν μέν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκοῦειν* Socrates for the most part was wont to talk, while any who chose could listen X. M. 1. 1. 10, *πῶς ἂν πολλοὶ μέν ἐπεθύμουν τυραννεῖν . . . ; πῶς δὲ πάντες ἐξήλουν ἂν τοὺς τυράννους*; why should many desire to possess despotic power? why should everybody envy despotic rulers? X. Hl. 1. 9 (for *πάντες δὲ πῶς ἐξήλουν ἂν*). Cp. *ἐν μέν τούτοις . . . ἐν ἐκείνοις δὲ* Lyc. 140, *περὶ αὐτῶν μέν . . . περὶ δὲ τῶν δεσποτῶν* L. 7. 35, etc.

a. The transposition is often designed to produce a chiasmic (3020) order, as *ἔπαθε μέν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι* he suffered no loss, but thought that he had done a great deal of damage X. A. 3. 4. 2 (here *οὐδέν* and *πολλὰ* are brought close together).

**2916.** In poetry *μέν* and *δέ* often have a freer position than in prose. *δέ* may often come third when an emphatic word is placed before it, and even fourth.



### μέντοι

**2917.** μέντοι (postpositive) from μέν (= μήν, 2895) + τοί, is an asseverative and adversative particle.

**2918.** Asseverative μέντοι *certainly, surely, of course, in truth* is very common in replies, where it expresses positive, eager, or reflective assent. Often with νή (μά) Δία. Thus, ἐγώ; σὺ μέντοι *I? certainly, you* Ar. Eq. 168, τί γάρ, ἔφη, . . . μέμνησαι ἐκεῖνα . . . ; ναι μὰ Δία . . . μέμνημαι μέντοι τοιαῦτα ἀκούσας σου *well then, said he, do you recall those matters; Yes, by Zeus, certainly I do recall that I heard things to that effect from you* X. C. 1. 6. 6, ἀληθέστατα μέντοι λέγεις *well, certainly you say what is very true* P. Soph. 245 b.

μέντοι may strengthen asseverations or emphasize questions; as οὕτω μέντοι χρῆ λέγειν *in truth we must speak thus* P. Th. 187 b; often with demonstrative pronouns, as ὃ τοῦτο μέντοι νή Δία αὐτοῖσιν πιθοῦ *oh, by Zeus do oblige them in this* Ar. Aves 661.

a. Asseverative μέντοι in combinations, e.g.:

ἀλλὰ μέντοι *but surely, but in fact* (in ἀλλὰ . . . μέντοι, μέντοι refers to the preceding word).

καὶ . . . μέντοι *and . . . indeed, and . . . in fact, and . . . moreover*, as φιλοθρόνους ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος *he was very fond of hunting and moreover exceedingly fond of danger* X. A. 1. 9. 6.

οὐ μέντοι *no indeed* (also adversative: *yet not*).

**2919.** Adversative μέντοι *however, yet* often marks a contrast or a transition; as ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι *we let you go, on this condition however* P. A. 29 c. μέντοι γε is stronger. μὲν . . . μέντοι is much stronger than μὲν . . . δέ, as φιλοσόφῳ μὲν ἔοικας . . . ἴσθι μέντοι ἀνθρώπος ὥν *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.), μᾶν (Hom., Lesb., Dor., lyric parts of tragedy), μὲν truly (Hom., Att.) and μά in oaths are all connected. μήν emphasizes either a whole statement or a single word.

ὦδε γὰρ ἔξεργώ, καὶ μήν τετελεσμένον ἔσται *for thus I will declare, and verily it shall be accomplished* Ψ 410; καλὸν μὲν ἢ ἀλήθεια . . . , εἴκοι μὲν οὐ ῥάδιον πείθειν *truth is a fine thing, yet it does not seem an easy thing to persuade* P. L. 663 e. εἰ δ' ἄγε μήν *come now, on then* A 302, οὐδὲν μὲν κωλᾷ *but nothing hinders* P. Phae. 268 e.

**2921.** Combinations of μήν:

ἀλλὰ μήν ( . . . γε) *but surely; but yet; nay, indeed; well, in truth*. Often used to add something of greater importance, or in transitions when a new idea is opposed to the foregoing. ἀλλὰ μήν is often separated by a negative. ἢ 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 signalized (*but here comes*); as *καὶ μὴν ἀναξ ὅδε* and lo! *here 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 μὲν δὲ*. Here *γέ* emphasizes the word or words with which it is immediately connected. In replies, *and indeed, and yet or oh, but*; as *καὶ μὴν ποιήσω γε* and yet I will do it S. El. 1045.

*καὶ μὴν καὶ* (neg. *καὶ μὴν οὐδέ*) and in truth also.

*οὐ μὴν* surely not, *οὐ μὴν ἀλλὰ* nevertheless (2767), *οὐ μὴν οὐδέ* nor again (2768), *οὐδέ μὴν* and certainly not.

*τί μὴν*; lit. *what indeed (quid uero)*, as *ἀλλὰ τί μὴν δοκεῖς*; but *what in truth is your opinion?* P. Th. 162 b. *τί μὴν*; standing alone, has the force of *naturally, of course*. Thus, *λέγουσιν ἡμῖς ὡς ὀλωλότας, τί μὴν*; *they speak of us as dead, and why should they not?* A. Ag. 672. Often in Plato to indicate assent. *τί μὴν οὐ*; (*why indeed not =*) of course I do.

### ναί, νή

**2922.** *ναί* (cp. Lat. *nae*) asseverative (*truly, yea*), with the accusative in oaths where it is usually followed by *μή* (1596 b). *ναί* *yes*, in answers, is found only in Attic.

**2923.** *νή* (cp. Lat. *nē*) asseverative (*truly, yea*), with the accusative in oaths, and only in an affirmative sense. *νή* is found only in Attic. See 1596 b.

### νῦν, νῦντί, νῦν, νύν, νύ

**2924.** *νῦν* now, at present often has a causal sense, as *νῦν δέ* but as the case stands, as it is; often to mark reality in contrast to an assumed case.

**2925.** *νῦντί* (*νῦν* + deictic *τί*, 333 g) is stronger than *νῦν*: *even now, at this moment*; rarely in a causal sense.

**2926.** *νῦν* (enclitic; lyric, tragic, Herodotus, rare and suspected in Homer), a weakened form of *νῦν*, is rarely temporal, usually inferential, as *now* is used for *then, therefore*. *νῦν* thus marks the connection of the speaker's thought with the situation in which he is placed. It is commonly used after imperatives, prohibitive and hortatory subjunctives. Thus, *κάθιζε νῦν με* seat me, then S. O. C. 21. In Xenophon and Plato *νῦν* is written by some editors, where the Mss. have *νύν* (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 *νύν* (with the force of *νῦν*).

**2928.** *νύ* (enclitic; Epic and Cyprian), a still weaker form of *νῦν*, and less emphatic than *δὲ*. It is common in questions and appeals; less frequent in statements; as *τίς νύ*; *who now?* Also after other particles, as *καὶ νύ κε, ἢ ἄν νύ*.

## ὅπως

**2929.** ὅπως, originally a relative adverb meaning *how*, is derived from the relative particle *σφοδ* (with which Eng. *so* is connected), to which the indefinite *πώς* has been added. Hom. *ὅπως* from *σφοδ-πως*, as *ὅτι* from *σφοδ-τι* (81 D 2).

a. The adverbial meaning of ὅπως is still seen in its use as an indefinite relative and as an indirect interrogative; and by the fact that in its place *ὅτῃ*. *ὅτῃ τρέπω*, *ἐξ οὗ τρέπου* are sometimes used. By association with the subjunctive ὅπως became a conjunction (cp. *μή πως*) used with or without *ἄν* in final clauses (see 2196, 2201). On the use as a conjunction in object clauses after verbs of *effort* and of *fear*, see 2211, 2228. So in dependent statements ὅπως passed from *how* into *that* (2578 d).

## οὐδέ, οὔτε (μηδέ, μήτε)

**2930.** οὐδέ (μηδέ) is an adverb and a conjunction, and is to be broken up into the negative οὐ (μή) and δέ meaning *and, even, also, or but*.

## οὐδέ (μηδέ) as an Adverb

**2931.** Adverbial οὐδέ (μηδέ) *not even, not . . . either, also . . . not, nor yet* (*ne . . . quidem*). Cp. the use of καί *even, also* in affirmative sentences; as οὐδ' ὥς *not even in that case* (καὶ ὥς *even in that case*).

ἀλλ' οὐδὲ τούτων στερήσονται *but not even of these shall they be deprived* X. A. 1. 4. 8, *στ' οὐδ' οὕτω ῥάδιον ἦν* *when besides it was not so easy* I. 18. 65 (= καὶ οὐ *also not*). With οὐδ' *ei* (ἐάν) *not even if* οὐ belongs with the main clause, while δέ *even* goes with the dependent clause. Thus, οὐδ' ἂν *ei* βούλοιντο, ῥάδιως ποιοῦντο *even if they wished, they could not easily become wicked* X. C. 7. 5. 86 (= καὶ *ei* βούλοιντο, οὐκ ἂν γένοιτο). Similarly with a participle: οὐδὲ πεπονήσας κακῶς ἐχθρόν εἶναι μοι τοῦτον ὁμολογῶ *I do not admit that this man is my enemy even though I have been ill-used* D. 21. 205.

## οὐδέ (μηδέ) as a Conjunction

**2932.** οὐδέ (μηδέ) as a conjunction (*and not, nor*) connects two or more whole clauses.

**2933.** In Attic prose οὐδέ is used only to join a negative clause to another clause itself negative; as οὐδέμια ἐλπίς ἦν τιμωρίᾳς οὐδὲ ἀλλῇ σωτηρίᾳ 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 (μή). Thus, ἐμμενῶ τῇ ξυμμαχίᾳ . . . καὶ οὐ παραβήσομαι *I will abide by the alliance and I will not violate it* T. 5. 47. καὶ οὐ (μή) may have an adversative force (*but not*).

N. — But in poetry and Ionic prose οὐδέ may continue an affirmative clause; as δεινὸν γὰρ οὐδὲ ῥητὸν *dread indeed and not to be uttered* S. Ph. 756.

**2934.** οὐδέ is used by the poets for *but not*, where Attic prose writers have ἀλλ' οὐ or καὶ οὐ. Thus, ἐνθ' ἀλλοις μὲν πάσιν ἐνθάδων, οὐδέ ποδ' Ἦρῃ οὐδὲ Πωρε-

ιδῶνι *then it was pleasing to all the others, but not to Hera or to Poseidon* Ω 25, *ἐμαῖσι οὐδὲ σαῖσι δυσβουλίας by my folly but not by thine* S. Ant. 1269 (cp. the negative form οὐκ ἐμὸν τὸδ' ἀλλὰ σὸν *this is not my part, but thine* S. El. 1470). Cp. σοὺ τὰδε κινδυνεύεις, ἀλλ' οὐκ ἐμοῦ ἀκηκοέναι *you probably heard this from yourself and not from me* P. Alc. 118 c.

2935. οὐδέ may stand in an apodosis corresponding to apodotic δέ (2837). Cp. S. O. C. 590.

2936. οὐδέ may negative a preceding word also; as αἱ Φοίνισσαι ῥῆς οὐδὲ ὁ Τισσαφέρης . . . ἦκον *the Phoenician ships had not arrived nor had Tissaphernes* T. 8.99. Cp. 2943. In such cases we usually find another negative, which goes with the verb; as ἀπλὸν μὲν οὐδὲ δίκαιον οὐδὲν ἂν εἰπεῖν ἔχοι *he could say nothing straightforward nor just* D. 22. 4.

### οὐδέ (μηδέ) with other Negatives

2937. οὐδὲ . . . οὐδέ commonly means *not even . . . nor yet* (or *no, nor*), the first οὐδέ being adverbial, the second conjunctive. οὐδὲ . . . οὐδέ is not correlative, like οὔτε . . . οὔτε, and hence never means *neither . . . nor*. Thus, οὐδὲ ἥλιον οὐδὲ σελήνην ἄρα νομίζω θεοὺς εἶναι; *do I then hold that not even the sun nor yet the moon are gods?* P. A. 26 c, σὺ γε οὐδὲ ὁρῶν γινώσκεις οὐδὲ ἀκούων μύμνησαι *you do not even understand though you see, nor yet do you remember though you hear* X. A. 3. 1. 27. οὐδὲ . . . οὐδέ both copulative (*and not . . . nor yet*) in X. C. 3. 3. 50. οὐδὲ . . . οὐδέ . . . δέ is the negative of καὶ . . . καὶ . . . δέ in X. A. 1. 8. 20.

a. So in both members of comparative sentences (cp. καὶ 2885); as ὥσπερ οὐδὲ γεωργοῦ ἄργου οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἄργουῦντος οὐδὲν ὄφελος *as there is no good in an idle tiller of the soil, so there is no good in an idle general* X. C. 1. 3. 18.

2938. οὐδὲ γὰρ οὐδέ (negative of καὶ γὰρ καὶ); as οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο *for neither did he deceive me even in this* X. C. 7. 2. 20. Here the first οὐδέ negatives the whole sentence, the second οὐδέ negatives τοῦτο.

2939. οὐ . . . οὐδέ: οὐδέ *not even* as well as *nor* (2933) may resume a preceding οὐ. Thus, ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες *lit. not even the gods do not love insolence* S. Tr. 280, οὐ μέντοι ἔφη νομίζειν οὐδ' εἰ παμπόνηρος ἦν Δέξιππος βία χρῆναι πᾶσχειν αὐτὸν *he said however that he did not think that, even if Dexippus was a downright rascal, he ought to suffer by an act of violence* X. A. 6. 6. 25, οὐ δεῖ δὴ τοιοῦτον . . . καιρὸν ἀφεῖναι οὐδὲ παθεῖν ταῦτόν *πρ*επ . . . πεπόνησθε *we must not let such an opportunity go by nor suffer the same as you have suffered* D. 1. 8.

οὐ μέντοι οὐδέ *not by any means however*. On οὐ μὴν οὐδέ see 2768.

2940. οὐδὲ . . . οὐ: οὐδέ may be resumed by οὐ; as οὐδὲ γε ὁ ἰδίᾳ πονηρὸς οὐκ ἂν γένοιτο δημοσίᾳ χρηστὸς *nor can the man who is bad in his private life prove himself good in a public capacity* Aes. 3. 78.

2941. οὐδὲ . . . οὔτε is rare (P. Charm. 171 b).

## οὔτε (μήτε)

**2942.** οὔτε (μήτε) is usually repeated: οὔτε . . . οὔτε (μήτε . . . μήτε) *neither . . . nor* (nec . . . nec). οὔτε . . . οὔτε is the negative of τὲ . . . τέ, and unites single words or clauses.

οὔτε ἔστιν οὔτε ποτὲ ἔσται *neither is nor ever shall be* P. Phae. 241 c, οὔτε Χειρίσσοφος ἦκεν οὔτε πλοῖα ἱκανὰ ἦν οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι *neither had Chirisophus come nor were there enough boats nor was it possible any longer to secure provisions* X. A. 5. 3. 1.

After a negative clause: οὐκ ἔπειθεν οὔτε τοὺς στρατηγούς οὔτε τοὺς στρατιώτας *he could not persuade either the generals or the soldiers* T. 4. 4.

a. οὔτε . . . μήτε is found when each negative is determined by a different construction, as ἀναιδής οὐτ' εἰμὶ μήτε γενόμην *neither am I nor may I become shameless* D. 8. 68.

b. When οὔτε . . . οὔτε stands between οὐδέ . . . οὐδέ the members thus correlated are subordinate to those expressed by οὐδέ . . . οὐδέ. Cp. Aes. 1. 19.

**2943.** Sometimes the first οὔτε is omitted in poetry: νέσοι δ' οὔτε γῆρας *disease nor old age* Pindar, Pyth. 10. 41, ἐκόντα μήτ' ἄκοντα *willingly nor unwillingly* S. Ph. 771. Cp. "my five wits nor my five senses" (Shakesp.).

**2944.** For the first οὔτε the poets sometimes have οὐ, as οὐ κρυερός οὐτ' ἀρ χειμὼν *not snow nor storm* δ 586.

**2945.** οὔτε . . . τέ on the one hand not . . . but, not only not . . . but (cp. neque . . . et). The τέ clause often denotes the contrary of that set forth in the οὔτε clause (*so far from*). Thus, οὔτε διενοήθη πώποτε ἀποστερήσαι ἀποδώσω τε *so far from ever thinking to deprive them of their pay I will give it to them* X. A. 7. 7. 48, ὥμοσαν . . . μήτε προδώσειν ἀλλήλους σύμμαχοι τε ἕσσεσθαι *they swore that they would not betray one another and that they would be allies* 2. 2. 8. So οὔτε . . . οὔτε . . . τέ. τὲ . . . οὔτε is not used.

a. Sometimes the negative may be added in the τέ clause: οὔτε ἐκεῖνος ἔτι κατενόησε τό τε μαντεῖον οὐκ εἰδήλου *neither did he stop to consider and the oracle would not make it plain* T. 1. 126.

**2946.** οὔτε . . . τε οὐ S. Ant. 763. οὔτε . . . τε . . . οὔτε E. H. F. 1341.

**2947.** οὔτε . . . δέ is used when the second clause is opposed to the first; as οὔτε πλοῖά ἐστιν οἷς ἀποπλευροῦμεθα, μένουσι δὲ αὐτοῦ οὐδὲ μίᾱς ἡμέρας ἔστι τὰ ἐπιτήδεια *we have no vessels by which we can sail away; on the other hand, if we stay here, we haven't provisions even for a single day* X. A. 6. 8. 16. Cp. E. Supp. 223, P. R. 388 e, 389 a.

**2948.** οὔτε . . . οὐ is rare in prose; as οὔτε κρυερός, οὐκ ὕμβρος *neither rain nor snow* Hdt. 8. 98. Cp. S. Ant. 249. οὔτε . . . οὐ . . . οὔτε A. Fr. 479. οὐ . . . οὔτε is generally changed to οὐ . . . οὐδέ in Attic prose.

**2949.** οὔτε . . . οὐδέ corresponds to the sequence of τὲ . . . δέ in affirmative clauses. The emphatic οὐδέ here adds a new negative idea as after any other preceding negative; and is most common after οὔτε . . . οὔτε: *neither . . . nor . . . no, nor yet (nor . . . either)*. οὐδέ is often followed by an

emphasizing particle, as αὖ, γέ, μήν. Thus, οὔτε πόλις οὔτε πολῖται οὐδέ γ' ἀνὴρ neither a State nor a constitution nor yet an individual P. R. 499 b, μήτε παιδεία . . . μήτε δικαστήρια μήτε νόμοι μηδὲ ἀνάγκη μηδεμῖα neither education nor courts of justice nor laws, no nor yet restraint P. Pr. 327 d.

**2950.** A subordinate clause with οὐδέ may come between οὔτε . . . οὔτε. Thus, οὔτε γὰρ ὡς ὀφείλοντά με κατέλειπεν ὁ πατήρ . . . ἀπέφηεν οὐδέ . . . παρῆσχηται μάρτυρας οὐτ' αὖ τὸν ἀριθμὸν . . . ἐπανάφερον for neither did he show that my father left me in debt, nor yet has he adduced witnesses, nor did he put into the account the sum D. 27. 49.

### οὐκοῦν, οὐκουν

**2951.** οὐκοῦν interrogative: not therefore? not then? (nonne, igitur? nonne ergo?). Here the stress lies on the inferential οὖν and an affirmative answer is expected as a matter of course. οὐκοῦν stands at the beginning of its clause.

οὐκοῦν . . . εἰ σοι δοκοῦσι βουλευέσθαι; πρὸς γε ἃ ὁρῶσι do you not then think that they lay their plans well? Yes, with regard to what they see X. C. 7. 1. 8.

a. When a negative answer is expected we have οὐκοῦν οὐ (P. Phil. 43 d).

b. οὐκοῦν and οὖν stand in parallel questions in X. A. 1. 6. 7-8.

c. Some scholars write οὐκουν or οὐκ οὖν for οὐκοῦν interrogative (and inferential).

**2952.** οὐκοῦν inferential: then, well then, therefore, accordingly (ergo, igitur). Inferential οὐκοῦν was developed, probably in colloquial speech, from the interrogative use, the speaker anticipating the affirmative answer to his question and emphasizing only the inference. From the negative question all that was left was an expression of his own opinion on the part of the speaker. οὐκοῦν has become so completely equivalent to οὖν that a negative has to be added if one is required.

οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι well then, when my strength fails, I shall cease S. Ant. 91, ἡ . . . τοὺς ἀμύνεσθαι κελεύοντας πόλεμον ποιεῖν φήσομεν; οὐκοῦν ὑπόλοιπον δουλεύειν or shall we say that those who bid us defend ourselves make war? Then it is left for us to be slaves D. 8. 59. οὐκοῦν is used even with imperatives; as οὐκοῦν . . . ἱκανῶς ἐχέτω accordingly let it suffice P. Phae. 274 b.

a. Editors often differ whether, in certain cases, οὐκοῦν is interrogative or inferential.

**2953.** οὐκουν not then, therefore not, so not, at any rate . . . not, surely not (non igitur, non ergo). Here οὐ is strongly emphasized, and οὖν is either confirmative or inferential. οὐκουν is usually placed at the beginning of its clause.

a. In emphatic negative answers; as οὐκουν ἔμοιγε δοκεῖ certainly not, in my opinion at least X. O. 1. 9.

b. In continuous discourse (P. L. 807 a).

c. οὐκουν . . . γε returns a negative answer with qualified acquiescence in a preceding statement. Thus, τοῦτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος; οὐκουν ἂν ἐκφύγοι

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 ? non igitur?*). Thus, οὐκ οὖν ἐρεῖς ποτ', εἰ' ἀπαλλαχθεὶς ἀπει; will thou not speak and so depart and be gone? S. Ant. 244.

**2954.** οὐκ (μὴ) οὖν is to be distinguished from οὐκοῦν or οὐκ οὖν. Thus, ὅπρτε καὶ πείρα του σφαλείην, οὐκ οὖν καὶ τὴν πόλιν γε τῆς σφετέρᾳς ἀρετῆς ἀξιοῦντες σπερῖσκειν whenever they were foiled in any attempt they did not for this reason think it right to deprive their city of their valour T. 2. 43 (μὴ οὖν 8. 91).

a. Hdt. has οὐκ ὦν (sometimes written οὐκων) to emphasize an idea opposed to what goes before (*non tamen*). Thus, ταῦτα λέγοντες τοὺς Κροτωνητᾶς οὐκ ὦν ἔπειθον by these words they did not however persuade the men of Croton 3. 137.

### οὖν

**2955.** οὖν (Ionic, Lesbian, Doric ὦν), a postpositive particle, is either confirmatory or inferential. οὖν points to something already mentioned or known or to the present situation.

**2956.** Confirmatory οὖν in fact, at all events, in truth belongs properly to the entire clause, but usually, for purposes of emphasis, attaches itself to some other particle, to a relative pronoun, or at times to other words (P. A. 22 b). On γοῦν. see 2830; on μὲν οὖν, 2901; on τοιγαροῦν, 2987. In some of its combinations with other particles οὖν may be inferential or transitional.

**2957.** ἄλλ' οὖν or ἄλλ' οὖν . . . γε (stronger than δ' οὖν) well, at all events; well, certainly, for that matter; as ἄλλ' οὖν πονηροὶ γε φαινόμενοι well, at all events they look like sorry fellows, that they are X. C. 1. 4. 19, ἄλλ' οὖν τοσοῦτόν γ' ἴσθι well, at any rate you know this at least S. Ph. 1305. ἄλλ' οὖν may stand in the apodosis to an hypothetical proposition (P. Ph. 91 b).

**2958.** γὰρ οὖν (and καὶ γὰρ οὖν) for in fact (indeed, in any case); as εὖ γὰρ οὖν λέγεις for indeed thou sayest well S. Ant. 1255, ὀνέσσεσθε ἀκούοντες· μέλλω γὰρ οὖν ἄττα ὑμῖν εἶπναι καὶ ἄλλα you will profit by listening; for I am certainly going to tell you some other things P. A. 30 c.

Also to mark a consequence (X. A. 1. 9. 11), and in replies, as οὐ γὰρ οὖν P. Phae. 277 e, and also when the speaker repeats an important word of his interlocutor, as φημί γὰρ οὖν P. G. 466 e.

**2959.** δ' οὖν but certainly, at all events, anyhow, be that as it may with or without μὲν in the preceding clause. Here οὖν shows that an unquestionable fact is to be set forth in its own clause; while the adversative δέ marks opposition to what has preceded and implies that the foregoing statement is uncertain and liable to dispute: 'be that true or not, at any rate what follows is certainly true.' δ' οὖν is used (a) to set aside conjecture, surmise, or hearsay; (b) to resume the main argument after long digression, and to cut short further discussion and come to the point; (c), with imperatives, to denote assent marked by unwillingness, impatience, or indifference. Thus, (a) εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα· αἰρήσομαι δ' οὖν ὑμᾶς 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 ἐλέγγοτο Κίρκῃ δοῦναι.

πολλὰ χρήματα. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν and she is said to have given Cyrus a large sum; at any rate Cyrus then gave the army four months' pay 1. 2. 12; (b) cp. T. 1. 3, 6. 15, 8. 81. Resumptive δ' οὖν may also set aside doubtful statements. (c) σὺ δ' οὖν λέγε, εἰ σοι τῷ λόγῳ τις ἡδονὴ well speak on then, if thou hast delight in speaking S. El. 891, ἔστω δ' οὖν ὅπως ἂμιν φίλον however, be it as you wish S. O. C. 1205.

εἰ δ' οὖν = but if indeed, but if in point of fact; as εἰ δ' οὖν τι κἀκτρέποιτο τοῦ πρόσθεν λόγου but if he should deviate at all from his former statement S. O. T. 851.

2960. δὴ οὖν certainly then; cp. οὖν δὴ. Thus, τί δὴ οὖν; or τί οὖν δὴ; well then pray? πῶς δὴ οὖν; how then pray? οὖν δὴτα really then.

2961. εἴτε οὖν, οὔτε οὖν: in alternative clauses οὖν (indeed) is added to one or both clauses as emphasis may be desired: εἴτε οὖν . . . εἴτε whether indeed . . . or, εἴτε . . . εἴτε οὖν whether . . . or indeed, or εἴτε οὖν . . . εἴτε οὖν whether indeed . . . or indeed. So also in exclusive clauses: οὔτε (μήτε) . . . οὔτε (μήτε) οὖν neither . . . nor yet, οὔτε (μήτε) οὖν . . . οὔτε (μήτε) neither indeed . . . nor.

2962. οὖν often follows interrogative pronouns and adverbs (in dialogue); as τίς οὖν; who pray? τί οὖν, generally with the aorist, in impatient questions asks why that which is desired has not been done (2197 c).

2963. οὖν affixed to a relative pronoun has a generalizing force and makes it indefinite (339 e). Such indefinite relative pronouns are construed like the indefinite τίς or demonstratives; and do not introduce relative clauses (unlike *whosoever*, etc., which are both indefinite and relative).

So with adverbs (346 c), as ὅπως οὖν in any way, no matter how (= *utique* not = *utcumque*). Thus, οὐδ' ὅπως οὖν not even in the slightest degree.

a. Simply placed after relatives οὖν has a strengthening force; as ὥσπερ οὖν as in fact (often in parentheses), οἷός περ οὖν just as in fact.

2964. Inferential οὖν therefore, accordingly (*igitur, ergo*), usually classed as a conjunction, signifies that something follows from what precedes. Inferential οὖν marks a transition to a new thought and continues a narrative (often after ἐπεὶ, ἐπειδὴ, ὅτε), resumes an interrupted narration (T. 3. 42, X. C. 3. 3. 9), and in general states a conclusion or inference. It stands alone or in conjunction with other particles. Thus, ἀναρχία δὲν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς ἀρχοντας ἐπιμελεστέροις γενέσθαι τοὺς νῦν τῶν πρόσθεν they were of the opinion that we would be overcome through our lack of leaders and discipline. It is imperative therefore that the leaders we have now should be much more watchful than those we had before X. A. 3. 2. 29.

a. The inferential and transitional use is derived from the confirmative meaning, and is scarcely marked until Herodotus and the Attic poets. Cp. μὲν οὖν. ἐπεὶ οὖν in Hom. is sometimes used in transitions.

## πέρ

2965. πέρ (postpositive and enclitic) very, just, even. Cp. Epic πέρι very much, and περὶ in composition. In Attic prose πέρ is common only with relatives (338 c) and conjunctions.



*ὥςπερ the very one who (i.e. none other), οἷος περ just such, ἔνθα περ just where, ὥςπερ just as, in the very way in which, (sometimes not very different from ὥς, to which it is related as ὥςπερ to ὥς), εἴπερ if really. καίπερ (Hom. καὶ . . . περ) however much, though, Epic ἤε περ just as.*

a. After other words especially in Epic and Lyric and in Aeschylus; as μένει τὸ θεῶν δουλιὰ περ ἐν φρενὶ *the divine power remains in the mind though it be enslaved* A. Ag. 1084, μάχετ', ἀχρῦμένος περ ἐταίρου *he fought, (though) sore grieving for his comrade* P 459, ὁπὲ περ *howbeit late* Pind. Nem. 3. 80.

### πλὴν

**2966.** πλὴν an adverb, is used (a) as a preposition with the genitive (1700) meaning *except, save*, when that which is excepted is a single substantival idea; (b) as a conjunction, *except, except that, save that, unless, only, but* (often almost = ἀλλά).

ἀφειστήκεσαν . . . πᾶσαι πλὴν Μιλήτου *all the Ionia cities had revolted except Miletus* X. A. 1. 1. 6; οὐδεὶς ἀπῆκε πρὸς βασιλεῆ, πλὴν Ὀρόντας *no one went off to the king save that Orontas made the attempt* 1. 9. 29, πλὴν ἐν μόνον δέδουκα *but there is one thing and only one that I fear* Ar. Plut. 199. A substantive-equivalent may follow πλὴν, not in the genitive, but in the case required by the verb of the sentence, as συνῆλθον πάντες πλὴν οἱ Νέωνος *all assembled except the men under Neon* X. A. 7. 3. 2.

a. πλὴν οὐ *only not, except* (2753); πλὴν ἢ *except, as οὐ γὰρ ἄλλω γ' ὑπακούομαι* . . . πλὴν ἢ Προδίκω *we would not listen to any one (else) except Prodicus* Ar. Nub. 361; πλὴν ὅτι *except that*; πλὴν εἰ *except if*, cp. εἰ μὴ (*nisi si*), after a negative πλὴν εἰ μὴ; often with the verb omitted, as οὐδεὶς οἶδεν . . . πλὴν εἰ τις ἄρ' ὄρνις *no one knows except perhaps some bird* Ar. Av. 601.

b. πλὴν may be followed by the infinitive, as τί σοι πέπρακται πρᾶγμα πλὴν τεύχειν κακὰ; *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' ἐχάλεταυεν . . . ἐκέλευε τ' αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι *but he was angry and (therefore) ordered him to get out of the way* X. A. 1. 5. 14. Cp. 2978.

a. This use of τέ (*τέ consequential*) is quite common in Herodotus and Thucydides, rather rare in Xenophon, and infrequent in other prose writers. It occurs also in poetry.

N. — In poetry τέ alone (cp. -que) often connects single parallel nouns and pronouns so that the two connected ideas form a whole; as σκῆπτρον τιμὰς τε *sceptre and prerogatives* A. Pr. 171. In prose, participles and infinitives are occasionally linked by τέ; as καθαρωτέρᾳ ὁδοῖα προπόντως τε μᾶλλον ἡμφιεσμένη *being fairer and dressed more becomingly* X. O. 10. 12.

**2969.** *τέ* (or *καί*) meaning *both* may be followed by *asyndeton* (S. Ant. 296).

**2970.** Homer often, and Herodotus sometimes, adds *τέ* to relative pronouns and conjunctions introducing subordinate clauses, which are usually postpositive. So after *ὅς*, *ὅσος*, *ὅλος*, *ὥς*, *ὅτε*, *ἐπεὶ*, *ἐνθα*, *ὅθι*, etc. Thus, *φίληθεν ἐκ Διός, ὅς τε θεοῖσι . . . ἀνάσσει* *they were loved by Zeus, who rules over the gods* B 669. This untranslatable *τέ* is probably connective (not indefinite), and belongs to the whole clause. It has the effect of showing that its clause corresponds in some way to the preceding clause. *ὅς τε* is found in lyric poetry and in the lyric parts of tragedy (rarely in dialogue parts). *ὥστε*, *ὁὗς τε* became common.

**2971.** This connective force is also seen when *τέ* stands in the principal clause, sometimes both in the principal and in the subordinate clause, e.g. *ὅς κε θεοῖς ἐπιπεισθῆται, μάλα τ' ἔκλυον αὐτοῦ* *whosoever obeys the gods, him especially they hear* A 218, *ὅππῃ τ' ἰθὺσθῃ, τῇ τ' ἔκουσι στίχες ἀνδρῶν* *wheresoever he rushes, there the ranks of men give way* M 48.

**2972.** Homer has *τέ* after the coördinating conjunctions *καί*, *δέ*, *οὐδέ*, *ἀλλά*, *ἤ*; after *ἦ*, *μέν*, *πέρ*, *γάρ*, and before *ἄρα* in questions.

**2973.** *τὲ . . . τέ* usually serves to connect clauses, less frequently single words. In English *and* often suffices, but *as . . . so* is often in place. *τέ . . . τέ* is more common in poetry than in prose, but in prose more common than *τέ* standing alone. Thus, *πατήρ ἀνδρῶν τε θεῶν τε* *father of men and gods* A 544, *ἐμοὶ τε γὰρ πολέμοι Ἀσσύριοι, σοὶ τε νῦν ἐχθρότεροι εἰσιν ἢ ἐμοὶ* *for the Assyrians are enemies to me, and they are now more hostile to you than to me* X. C. 4. 5. 23, *περὶ ὧν εἰδέναι τε κάλλιστον μὴ εἰδέναι τε αἰσχιστον* *knowledge of which is most excellent and ignorance most disgraceful* P. G. 472 c.

a. One clause may be negative, the other affirmative (T. 2. 22)'; but we usually have *οὔτε* instead of *τέ οὐ*.

**2974.** *τὲ καὶ* or *τὲ . . . καὶ* often serves to unite complements, both similars and opposites. *τέ . . . καὶ* is not used when one clause is subordinate to another. The two words or clauses thus united may show a contrast, or the second may be stronger than the first. *τέ* is commonly separated from *καὶ* by one or more words. *τέ . . . καὶ* is weaker than *καὶ . . . καὶ*, and will not easily bear the translation *both . . . and*. It is rare in colloquial Attic. Thus, *ἄρχειν τε καὶ ἄρχεσθαι* *to rule and be ruled* X. A. 1. 9. 4, *κάλλιστόν τε καὶ ἄριστον* *fairest and best* 2. 1. 9, *τό τ' ἄρχειν καὶ τὸ δουλεύειν* *to rule and to be a slave* A. Pr. 927, *βία τε καὶ ἐκὼν* *by force and not willingly* S. O. C. 935, *γυμνάσαι . . . ἑαυτὸν τε καὶ τοὺς ἵππους* *to exercise himself and his horses* X. A. 1. 2. 7. Clauses dissimilar in form may be linked by *τέ . . . καὶ*; as *ἀπεκρίνατο διὰ βραχείων τε καὶ αὐτὰ τὰ ἐρωτώμενα* *he answered briefly and only the questions put to him* P. Pr. 336 a.

**2975.** *τέ . . . καὶ* is often used of actions coincident in time, or of actions standing in a causal relation to each other; as *ἡμέρᾳ τε σχεδὸν ὑπέβαινε καὶ εἰς τὸ μέσον ἦγον οἱ ἄρχοντες* *day was just breaking and (= when) the officers came into the centre of the camp* X. A. 3. 8. 1 (temporal parataxis; cp. 2169).

**2976.** *τέ . . . καὶ* is sometimes used of alternatives (for *εἴτε . . . εἴτε*). Thus, *θεοῦ τε γὰρ θέλοντος . . . καὶ μὴ θέλοντος* *whether God wills or not* A. Sept. 427. Here *καὶ . . . καὶ* is more common (2877).

**2977.** We find *τέ . . . καὶ . . . τέ, τέ . . . καὶ . . . τέ . . . τέ . . . (τέ), τέ . . . τέ . . . καί, τέ . . . τέ . . . καὶ . . . τέ, τέ . . . καὶ . . . καὶ . . . τέ*. But in prose *τέ* before and after *καί* is rare.

**2978.** When *τέ* follows *τέ . . . καί*, *τέ* does not point back to *καί*, but denotes an addition to the preceding member (*and besides*). Thus, *τείχη τε περιελόντες καὶ ναὺς παραδόντες φόρον τε ταξάμενοι* both *destroying their walls and surrendering their ships and besides assessing tribute on themselves* T. 1. 108. Cp. 2968.

**2979.** *καί τε* is Epic; elsewhere the *καί* of *καί . . . τε* belongs to the whole clause (A. Ch. 252).

**2980.** ἄλλως τε 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 οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν ὄντων* I think it hard to cross, especially when the enemy faces us in full force X. A. 5. 6. 9, *πάντων . . . ἀποστερεῖσθαι λῦπῆρόν ἐστι . . . ἄλλως τε καὶ ὑπ' ἐχθροῦ τῷ τοῦτο συμβαλεῖν* it is grievous to be deprived of anything, especially if this happens to any one at the hands of a personal enemy D. 18. 5. Cp. *τά τ' ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δᾶρεικούς* he both honoured me in other ways and gave me ten thousand darics X. A. 1. 3. 3.

**2981.** *τέ . . . δέ* is used when a writer begins as if he were going simply to add the second member (*both . . . and*), but instead contrasts it with the first. This combination of copulative and adversative particles is often rendered less harsh by the form of the *δέ* clause and by other reasons. (a) The *δέ* clause contains a *καί*; as *ἅμα (ἔπειτα, ἔτι, πολλαχοῦ, ὡσαύτως) δέ καί*; e.g. *ἐν τε τῇ τῶν ἐπῶν ποιήσει πολλαχοῦ δέ καὶ ἄλλοθι*, lit. *both in the construction of epic poetry but also in many other cases* P. R. 394 c. (b) The second clause contains a formula with *δέ* but not with *καί*; as *ἔτι δέ, τί δέ, τὸ δέ κεφάλαιον, μετὰ δέ ταῦτα*. Thus, *πρότερόν τε . . . νῦν δέ* (*both*) formerly . . . but now X. H. 7. 1. 24. Cp. P. L. 664 b, 947 a, 967 d. (c) After a considerable interval occasioned by the extension of the *τέ* clause, it is natural to resume with *δέ*. So T. 6. 83. 1, X. A. 7. 8. 11, X. C. 2. 1. 22, L. 2. 17.

**2982.** Rare combinations are, e.g.:

*ἧ . . . τέ* instead of *ἧ . . . ἧ*. Thus, *ἧ παῖδες νεαροὶ χήραι τε γυναῖκες* either young children and (= or) widowed women B 289. *τέ . . . ἧ* is often emended in X. O. 20. 12, P. Men. 95 b.

*τέ . . . οὐδέ (μηδέ)* with *τέ* instead of *οὔτε (μήτε)*; as E. I. T. 697, P. Pol. 271 e. *τέ* is not followed by *οὔτε (μήτε)*.

**2983.** Position of *τέ*. — *τέ* usually follows the word with which the sentence or sentence-part to be connected is most concerned. Apart from many irregularities there are certain exceptions to this rule which are commonly observed.

a. *τέ* may come between two words which go closely together, as between article (preposition, attributive genitive) and its noun. Thus, *τό τε βαρβαρικόν καὶ τὸ Ἑλληνικόν* the barbarian and the Greek force X. A. 1. 2. 1, *εἰμι πρὸς τε λουτρὰ καὶ λειμῶνας* I will go to the bathing places and the meadows S. Aj. 654 (for *πρὸς λουτρὰ τε*). But *ἡ πόλις τε καὶ ἡμεῖς οἱ νόμοι* the State and we the laws P. Cr. 53 a.

b. *τέ* connecting an entire clause stands as near as possible to the beginning. Cp. X. A. 1.8.3.

c. *τέ* may stand after a word or expression which, though common to two members of a clause, is placed either at the beginning (especially after a preposition) or in the second member. Thus, *ἃ τε δεῖ φίλια καὶ (ἃ δεῖ) πολέμα ἡμᾶς ποιεῖν* *what we must consider as belonging to our friends and what to our enemies* X. C. 5.2.21, *ἐν τε τῷ θερμότερῳ καὶ ψυχρότερῳ* *in the hotter and colder* P. Phil. 24 b, *ἀπᾶσι φίλον ἄνδρα τε σοφώτατον* *a man dear to all and most wise* Ar. Vesp. 1277.

d. The freer position of *τέ* is often due to the fact that several words are taken as forming a single notion. Thus, *ἡ καλλίστη δὴ πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ* *the very noblest constitution and the noblest man* P. R. 562 a.

### τοί

**2984.** *τοί* (postpositive and enclitic) *in truth, surely, doubtless, mark you, be assured, you (must) know*, was originally the dative of feeling (1486) of σύ.

a. This *τοί* (Sanskrit *tē*), found in all dialects, is to be distinguished from Doric *τοί* (= σοί) from *τοῖ* (Skt. *tvē*). *τοί* may thus occur in the same sentence with *σοί*; as *τοιαῦτά τοί σοι . . . λέγω* S. fr. 25.

**2985.** *τοί* is often used in statements of a general truth and in expressions of personal conviction (sometimes with a tone of hesitation); in remarks of a confidential nature; to introduce an explanation; and in general where the special attention of the person addressed is desired. *τοί* often gives an easy and familiar tone to a reply. Thus, *τῶν τοι ματαίων ἀνδράσιν φρονημάτων ἡ γλῶσσ' ἀληθὴς γίγνεται κατήγορος* *true it is that of men's vain conceits their tongue is the true accuser* A. Sept. 438, *δεῖ τοι ὁ Κέβης λόγους τινὰς ἀνερευνᾶ* *for Cebes, you know, is always investigating some speculation or other* P. Ph. 63 a.

a. *τοί* may emphasize particular words, as *ἐγὼ τοι, ἐμοί τοι, σέ τοι*; and other words not pronouns.

**2986.** *τοί* is frequently used after other particles, as *ἀλλὰ, γάρ, γέ, δὲ* (and *γέ τοι δὲ*, cp. *δὲ τοι . . . γε*), *ἐπεὶ* *because*, *μή, οὐ* (*οὐτοί*). On *ἦτοι*, see 2858; on *καίτοι*, 2898; on *μέντοι*, 2917.

**2987.** The inferential conjunctions *τοιγάρ, τοιγαροῦν, τοιγάρτοι, τοίνυν* contain *τοί*, the locative of the demonstrative *τό*, which case had the meaning of *τῷ* (*τῷ*) *therefore, on this account, so lit. by that, therein*. (This *τῷ* is chiefly Epic, and stands at the beginning of the verse. Cp. *τό therefore* Γ 176, S. Ph. 142.)

*τοιγάρ* (prepositive; Ionic and poetic) *therefore, wherefore, so then, that is surely the reason why* (often to announce a purpose).

*τοιγαροῦν, τοιγάρτοι* (both prepositive) are more emphatic than *τοιγάρ*. The final syllable of *τοιγάρτοι* is the *τοί* of 2984.

*τοίνυν* (postpositive and post-Homeric; -*νυν* 2927) is transitional (*now then, further*) or inferential (*therefore, accordingly*; less emphatic than *τοιγάρ*). *τοίνυν* is common when a speaker refers to something present in his mind, when

he continues or resumes what he has been saying, and when he passes to a new aspect of a subject. It is often found with imperatives (σκόπει τολών P. Cr. 61 c).

### ὥς, ὡς

**2988.** Demonstrative ὥς (also accented ὡς, ὦς) *thus, so* is originally an ablative from the demonstrative stem ὁ- (from σο-), from which come the article and ὅς *he* in καὶ ὅς, ἥ ὃ ὅς (1113). For the -s, see 341. Cp. also ὧδε *thus*.

So καὶ ὥς *even so, nevertheless, οὐδ' (μηδ') ὥς not even thus, in no wise, ὡς αὐτως (ὡσαύτως) in the same way, just so* (ablative of ὁ αὐτός). ὡς ἑτέρως (lit. *thus otherwise, in that other way*) quite otherwise and ὡς ἀληθῶς (lit. *thus truly*) in very truth also probably belong here.

a. In some cases it is uncertain whether ὡς is demonstrative or relative; e.g. ὡς in exclamatory clauses. Cp. 2998, 3001.

**2989.** Relative ὡς *as, how* is originally an ablative (*in which way*) from the relative stem ῥο-, whence come also ὅς, ἥ, ὅ. For the -s, see 341. Relative ὡς has various uses as an adverb or a conjunction, all of which represent the primitive meaning.

### Relative ὡς as an Adverb

**2990.** In comparative clauses, often correlated with οὕτως. Thus, πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε *I was faithful, as you know* X. A. 8. 3. 2, ἐκέλευσε τοὺς Ἕλληνας, ὡς ῥῆμος ἀπὸ τοῖς ἐἰς μάχην, οὕτω ταχθῆναι *he ordered the Greeks (thus) to be stationed as was their custom for battle* 1. 2. 15. Cp. 2462 ff. In similes and comparisons, 2481 ff.

**2991.** ὡς is rarely used for ἥ after comparatives; as μὴ μου προκῆδον μᾶλλον ὡς ἐμοὶ γλυκὺ *care not for me further than I wish* A. Pr. 629. Cp. 1071.

**2992.** In adverbial clauses ὡς is often used parenthetically; as ὡς ἐμοὶ δοκεῖ *as it seems to me*. Instead of ὡς δοκεῖ, ὡς ἔοικε the personal construction is often preferred; as ἀπέπλευσαν, ὡς μὲν τοῖς πλεστοῖς ἐδόκουν, φιλοτιμηθέντες *they sailed away out of jealousy, as it seemed to most people* X. A. 1. 4. 7.

**2993.** ὡς restrictive *for* (cp. *ut*), involving the judgment of the observer, occurs often in elliptical phrases; as (Βρᾶσιδᾶς) ἦν οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος. εἰπεῖν *Brasidas was, for a Lacedaemonian, not a bad speaker either* T. 4. 84, ταῦτα ἀκούσας Ξέρξης ὡς ἐκ κακῶν ἐχάρη *on hearing this Xerxes rejoiced as much as could be expected considering his misfortunes* Hdt. 8. 101. On ὡς restrictive with the dative, cp. 1496 a, 1497; with the absolute infinitive, 2012.

**2994.** ὡς is often used to heighten a superlative (1086).

**2995.** With numerals and words indicating degree ὡς means *about, nearly, not far from*; as ὀλίγας ἔχω ὡς πεντακόσιους *having about five hundred hoplites* X. A. 1. 2. 3, ὡς ἐπὶ πολὺ *for the most part* P. R. 377 b (lit. *about over the great(er) part*).

**2996.** ὥς often indicates the thought or the assertion of the subject of the principal verb or of some other person prominent in the sentence. Here ὥς expresses a real intention or an avowed plea. So often with participles (2086); and also with the prepositions *eis*, *ἐπὶ*, *πρὸς*; as ἀπέπλεον . . . ἐκ τῆς Σικελίας ὥς ἐς τὰς Ἀθήνας *they sailed away from Sicily as though bound for Athens* T. 6.61.

**2997.** ὥς ἕκαστος means *each for himself*; as ἀπέπλευσαν ἐξ Ἑλλησπόντου ὥς ἕκαστοι (ἀπέπλευσαν) κατὰ πόλεις *they sailed away from the Hellespont each to his own State* T. 1. 89.

**2998.** ὥς exclamatory (2682) may be the relative adverb ὥς *how*, the relative clause originally being used in explanation of an exclamation. Exclamatory ὥς has also been explained as ὥς demonstrative (*so*).

**2999.** On ὥς in wishes, see 1815.

### Relative ὥς as a Conjunction

**3000.** ὥς conjunctive is found in dependent clauses.

Declarative: *that*, like *ὅτι*. Cp. 2577 ff., 2614 ff.

Final: *that, in order that*; like *ἵνα*, but not used in standard Attic prose. Cp. 2193. Object clauses after verbs of *effort*: *that*, like *ὅπως*; cp. 2209. Rarely after verbs of *fearing*: *that*. Cp. 2235.

Causal: *as, inasmuch as, since, seeing that*, like *ὅτι*, *ὅτι*, etc. Cp. 2240.

Consecutive: *so that*, like *ὥστε*. Usually with the infinitive, sometimes with the indicative. Cp. 2260.

Temporal: *after*, like *ὅτε*; sometimes *when, whenever*. Cp. 2383.

**3001.** ὥς is often found before sentences apparently independent, where it is sometimes explained as a conjunction with the verb suppressed. Thus, ὥς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι (*know*) *that of my own accord I will not relinquish my child* E. Hec. 400, ὥς δὴ σύ μοι τύραννος Ἀργείων ἔσει (*do you mean*) *that you forsooth shall be lord and master of Argives* A. Ag. 1633. Some scholars regard this ὥς as causal, others regard it as demonstrative, others as comparative.

### ὥς as, like

**3002.** ὥς as, like (postpositive) in Hom., as ὀρνίθες ὥς Γ 2, stands for *ῥως*, which is of uncertain origin.

### ὥς to

**3003.** ὥς to, a preposition with persons (once in Hom., ρ 218) is obscure in origin.

## SOME GRAMMATICAL AND RHETORICAL FIGURES

**3004.** *Anacoluthon* (ἀνακόλουθον *inconsequent*), or grammatical inconsistency, is inadvertent or purposed deviation in the structure of a sentence by which a construction started at the beginning is not followed out consistently. *Anacoluthon* is sometimes real, sometimes

only slight or apparent. It is natural to Greek by reason of the mobility and elasticity of that language; but in English it could not be tolerated to an equal extent because our tongue—a speech of few inflected forms—is much more rigid than Greek.

**3005.** Anacoluthon is, in general, caused either (a) by the choice of some form of expression more convenient or more effective than that for which the sentence was grammatically planned; at times, too, the disturbing influence is the insertion of a brief expression of an additional thought not foreseen at the start. Or (b) by the intrusion of some explanation requiring a parenthesis of such an extent that the connection is obscured or the continuation of the original structure made difficult. In this case the beginning may be repeated, or what has already been said may be summed up in a different grammatical form and sometimes with the addition of a resumptive particle, such as *ὅς, ὅν, ὅτε* *well then, then, as I was saying* (X. A. 1. 8. 13, 3. 1. 20, X. C. 3. 3. 9). So with *δέ* (T. 8. 29. 2).

**3006.** Anacoluthon usually produces the effect of naturalness and liveliness, sometimes of greater clearness (as after long parentheses), or of brevity, force, or concentration.

**3007.** Anacoluthon is either natural or artificial. Natural anacoluthon is seen in the loose and discursive style of Herodotus; in the closely packed sentences of Thucydides, who hurries from one thought to another with the least expenditure of words; and in the slovenliness of Andocides. Artificial or rhetorical anacoluthon is the result of a deliberate purpose to give to written language the vividness, naturalness, and unaffected freedom of the easy flow of conversation, and is best seen in the dialogues of Plato. Such anacoluthon is usually graceful and free from obscurity.

**3008.** There are very many forms of anacoluthon, e.g.

a. Many cases are due to the fact that a writer conforms his construction, not to the words which he has just used, but to another way in which the antecedent thought might have been expressed: the construction *πρὸς τὸ νοούμενον* (or *σημαινόμενον*) *according to what is thought*. Cp. 2148 and X. H. 2. 2. 3, 8. (). T. 353, E. Hec. 970.

b. Some cases are due to changes in the subject, as T. 1. 18. 2.

c. Many cases occur in connection with the use of a participle (2147, 2148).

d. Coördinate clauses connected by *καὶ . . . καὶ . . . καὶ, ὅτε . . . ὅτε, ἢ . . . ἢ* often show anacoluthon, especially when a finite verb takes the place of a participle. Cp. 2147 c, and T. 5. 61. 4, 6. 32. 3, 7. 47. 1-2.

e. The nominative "in suspense" may stand at the head of a sentence instead of another case required by the following construction. This involves a redundant pronoun. Thus, *Πρόξενος δὲ καὶ Μένων, ἐπεὶ περ εἰσὶν ὑμέτεροι ἐσπεργέται . . . πέμψατε αὐτοὺς δεῦρο* (for *Πρόξενον καὶ Μένωνα . . . πέμψατε δεῦρο*) X. A. 2. 5. 41. Cp. "The prince that feeds great natures, they will slay him:" Ben Jonson.

f. The accusative often stands absolutely when at the head of a sentence. Thus, *ἀλλὰ μὴν καὶ τίμῳς γε . . . , τῶν μὲν μεθέξει καὶ γεύσεται ἐκῶν, ἃς ἂν ἡγήται ἀμείνω αὐτὸν ποιήσεν, ἃς δ' . . . φεύξεται* *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 e, "Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκούντας οὐδὲν πω σαφὲς λέγεται εἰ ἔπονται (for λέγουσιν εἰ ἔπονται or λέγεται ἔπεσθαι) 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. 98. 2). Here belongs the attraction into the relative clause of a verb that should have been principal. So after *ὥς ἤκουσα, ὥς οἶμαι, ὥς λέγουσι*, etc. Thus, *τόδε γε μὴν, ὥς οἶμαι, περὶ αὐτοῦ ἀναγκαιότατον εἶναι* (for *ἐστὶ*) *λέγειν* *this indeed is, as I think, most necessary to state about it* P. Phil. 20 d. Often in Hdt., as *ὥς δ' ἐγὼ ἤκουσα . . . εἶναι αὐτὸν Ἰδανθύρσου . . . πατρὸν* but *as I have heard he was the uncle of Idanthysrus on the father's side* 4. 76. A construction may be introduced by *ὅτι* or *ὥς* 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 τάττοντος, ὥς ἐγὼ ψήθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν* κτλ. *whereas when God orders me, as I think and believe, to pass my life in the pursuit of wisdom*, etc. P. A. 28 e. Cp. X. H. 7. 4. 35.

j. Anacoluthon is sometimes due to the desire to maintain similarity of form between contrasted expressions; as *τοὺς μὲν γὰρ ἱπποκενταύρους οἶμαι ἔγωγε πολλοὺς μὲν ἀπορεῖν τῶν ἀνθρώποις ἡνρημένων ἀγαθῶν ὅπως δεῖ χρῆσθαι, πολλοὺς δὲ τῶν ἱπποῖς πεφύκτων ἡδέων πῶς αὐτῶν χρῆ ἀπολαύειν* for *I think that the horse-centaurs were at a loss how to make use of many conveniences devised for men and how to enjoy many of the pleasures natural to horses* X. C. 4. 3. 19. Here *πολλοὺς δέ* is used as if it were to be governed by *χρῆσθαι*, instead of which *αὐτῶν ἀπολαύειν* is substituted.

**3009. Anadiplosis** (ἀναδίπλωσις *doubling*) is the rhetorical repetition of one or several words. Cp. "The Isles of Greece, the Isles of Greece, where burning Sappho loved and sung:" Byron.

*Θῆβαι δέ, Θῆβαι πόλις ἀστυγείτων, μεθ' ἡμέρᾳ μίαν ἐκ μέσης τῆς Ἑλλάδος ἀνῆρπασται* *Thebes, Thebes, a neighbouring city, in the course of one day has been extirpated from the midst of Greece* Aes. 3. 133.

**3010. Anaphora** (ἀναφορά *carrying back*) is the repetition, with emphasis, of the same word or phrase at the beginning of several successive clauses. This figure is also called *epanaphora* or *epanalepsis*. Cp. "Strike as I would Have struck those tyrants! Strike deep as my curse! Strike! and but once:" Byron.

*οἳτοι γὰρ πολλοὺς μὲν τῶν πολιτῶν εἰς τοὺς πολεμικοὺς ἐξήλασαν, πολλοὺς δ' ἀδίκως ἀποκτείναντες ἀτάφους ἐποίησαν, πολλοὺς δ' ἐπιτίμους ὄντας ἀτίμους κατέστησαν* *many of the citizens they drove out to the enemy; many they slew unjustly and left unburied; many who were in possession of their civic rights they deprived of them* L. 12. 21. Cp. D. 18. 48, 75, 121, 310.

**3011. Anastrophe** (ἀναστροφή *return*) is the use, at the beginning of one clause, of the same word that concluded the preceding clause.



Also called *epanastrophe*. Cp. "Has he a gust for blood? Blood shall fill his cup."

οὐ δὲ πῶς Κτησιφῶντα δύναται διώκειν δι' ἐμέ, ἐμέ δ' εἴπερ ἐξελέγξειν ἐνόμизεν, αὐτὸς οὐκ ἂν ἐγράφατο for surely it cannot be that he is prosecuting Ctesiphon on my account, and yet would not have indicted me myself, if he had thought that he could convict me D. 18. 13.

**3012. Antistrophe** (ἀντιστροφή *turning about*) is the repetition of the same word or phrase at the end of successive clauses.

δοῖς 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' ὧν ἐκ χρηστέων φαῦλα τὰ πράγματα τῆς πόλεως γέγονε, διὰ τούτων ἐλπίστε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ γενήσεσθαι; do you expect that the affairs of state will become prosperous instead of bad by the same measures by which they have become bad instead of prosperous? D. 2. 26.

a. Antithesis is sometimes extended to a parallelism in sense effected (1) by the use of two words of opposite meaning in the expression of one idea, (2) by the opposition of ideas which are not specifically contrasted in words.

**3014. Aporia** (ἀπορίᾳ *doubt*) is an artifice by which a speaker feigns doubt as to where he shall begin or end or what he shall do or say, etc. Cp. "Then the steward said within himself, What shall I do?" St. Luke 16. 3.

ἀπορῶ τοῦ πρώτου μνησθῶ I am uncertain what I shall recall first D. 18. 129. When the doubt is between two courses it is often called *diaporēsis*.

**3015. Aposiopēsis** (ἀποσιώπησις *becoming silent*) is a form of ellipse by which, under the influence of passionate feeling or of modesty, a speaker comes to an abrupt halt. Examples 2352 d, D. 18. 3, 22, 195, S. O. T. 1289, Ar. Vesp. 1178. Cp. "Massachusetts and her people . . . hold him, and his love . . . and his principles, and his standard of truth in utter — what shall I say? — anything but respect:" Webster.

**3016. Asyndeton** (ἀσύνδετον *not bound together*) is the absence of conjunctions in a series of coördinate words or phrases. See 2165 ff.

a. Here is sometimes placed the omission of the verb after μή (μή σέ γε, μή γάρ, etc.); as μή τριβᾶς ἔτι (ποιεῖσθε) no more delays! S. Ant. 577, τίς οὐχὶ κατέκτυσεν ἂν σοῦ; μή γάρ (εἰπέ) τῆς πόλεως γε, μηδ' ἐμοῦ who would not have reviled you? Do not say the State, nor me D. 18. 200. Cp. 946, 1599.

**3017. Brachylogy** (βραχυλογία *brevity of diction, abbreviated expression or construction*) is a concise form of expression by which an

element is not repeated or is omitted when its repetition or use would make the thought or the grammatical construction complete. The suppressed element must be supplied from some corresponding word in the context, in which case it often appears with some change of form or construction; or it must be taken from the connection of the thought.

a. *Brachylogy* and *ellipse* cannot always be distinguished sharply. In ellipses the suppressed word is not to be supplied from a corresponding word in the context; and, in general, ellipse is less artificial and less dependent on the momentary and arbitrary will of the speaker or writer. Compendious Comparison (1501), *Praegnans Constructio* (3044), and *Zeugma* (3048) are forms of brachylogy.

3018. There are many forms of brachylogy; for example:

a. One verbal form must often be supplied from another; e.g. a passive from an active, an infinitive from a finite verb, a participle from an infinitive. Thus, *τὴν τῶν πέλας θροῦν μᾶλλον ἢ τὴν ταυτῶν ὄραν* (*θρουμένην*) rather to ravage the territory of their neighbours than to see their own (being ravaged) T. 2. 11, *ταῦτα ἐγὼ σοι οὐ πείθομαι . . . , οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπων οὐδένα* (*πειθεσθαι σοι*) of this I am not persuaded by you and I do not believe that any other human being is either P. A. 25 e, *οὔτε πᾶσχοιτες κακὸν οὐδὲν οὔτε μέλλοντες* (*πάσχειν*) neither suffering, nor being likely (to suffer), any evil I. 12. 103, *ἀνεχώρησαν δὲ καὶ οἱ Ἀθηναῖοι . . . , ἐπειδὴ καὶ ἐκείνους εἶδον* (*ἀναχωρήσαντας*) and the Athenians too withdrew when they saw that they (the Lacedaemonians) had done so T. 3. 16.

b. A verb must often be supplied from a coördinate or subordinate clause either preceding or following. Thus, *ἔγειρε καὶ σὺ τήνδ'*, ἐγὼ δὲ σέ *do you wake her, as I (wake) you* A. Eum. 140, *εἰάν δὲ αὐτόχειρ μὲν μή* (*ῆ*), *βουλεύσῃ δὲ θανάτῳ τις ἄλλος ἐτέρῳ* if a person shall not kill with his own hand, but if some one shall suggest murder to another P. L. 872 a; *φίλους νομίζουσ' οὕσπερ ἂν πόσις σθέν* (*νομίζῃ*) regarding as friends even those whom thy husband (so regards) E. Med. 1153. A verb is rarely supplied from the subordinate to the main construction.

c. In clauses with *δεῖ*, *χρή* etc.: *ἵνα φαίνησθε ἀμύνοντες οἷς δεῖ* (*ἀμύνειν*) that you may seem to assist those you ought (to assist) T. 3. 13. When a form of *τυγχάνω* stands in the subordinate clause; *ἀπέπλευσαν ὥς ἕκαστοι ἔτυχον* (*ἀποπλέοντες*) they sailed away as each best could T. 4. 25. In conditional clauses when the protasis indicates that the assertion made in the apodosis holds true of a person or a thing more than of any other person or thing (*εἴπερ τις καὶ ἄλλος, εἴπερ πού, εἴπερ ποτέ, ὥς τις καὶ ἄλλος*, etc.); as *συμφέρει δ' ὑμῖν, εἴπερ τῷ καὶ ἄλλῳ, τὸ νικᾶν* victory is of advantage to you, if it (is of advantage) to any X. C. 3. 3. 42. Hence *εἰ τις* (*πού, ποθεν*) is almost = *τις*, etc. (T. 7. 21. 5).

d. Compound verbs (especially those compounded with *μετά* and *ἐξ*) are often so used that the force both of the compound and of the simple verb is requisite to the meaning. Thus, (*οἱ Ἀθηναῖοι*) *μετέγνωσαν* *Κερκυραίοις* *ἐνυμμαχίαν* *μὴ ποιῆσθαι* 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 *ἀπεργάζεται . . . εἰργάζεται* P. Ph. 104 d. Euripides is

fond of such collocations as ὑπάκουσον ἀκουσον Alc. 400. Cp. the difference in metrical value of repeated words in Shakespeare, as "These violent desires have violent ends."

N. — In καὶ ζυμμετρίσχω καὶ φέρω τῆς αἰτλᾶς *I share and bear alike the guilt* (S. Ant. 537) φέρω, though capable of taking the partitive genitive, is influenced by ζυμμετρίσχω and has the force of ζυμφέρω.

f. From a following verb of special meaning a verb of more general meaning, such as ποιεῖν, γίνεσθαι, εἶναι, must be supplied with the phrases οὐδὲν ἄλλο ἢ. ἄλλο τι ἢ, τί ἄλλο ἢ. Examples in 946, 2652, 2778.

g. A verb of *saying* or *thinking* must often be supplied from a foregoing verb of *exhorting*, *commanding*, *announcing*, or from any other verb that implies *saying* or *thinking*. Thus, Κριτόβουλος καὶ Ἀπολλόδωρος κελεύουσι με τριάκοντα μνῶν τιμῆσθαι, αὐτοὶ δὲ ἐγγυᾶσθαι *Critobulus and Apollodorus urge me to set a penalty of thirty minae, and (say) that they themselves are sureties* P. A. 38 b.

h. When two verbs taking the same or different cases have an object in common, that object is expressed only once, and usually is dependent on the nearer verb. See 1634, 1635.

i. A substantive or a verb is often to be supplied from a substantive or a verb related in meaning: ναυμαχῆσαντας μίαν (ναυμαχίαν) *having fought one (sea-fight)* Ar. Ran. 693, ἡ μὲν ἔπειτα εἰς ἄλα ἄλτο . . . , Ζεὺς δὲ ἐὼν πρὸς δῶμα (ἔβη) *she then sprang into the sea, but Zeus (went) to his abode* A 532.

j. The subject of a sentence is often taken from a preceding object or from some other preceding noun in an oblique case without a pronoun of reference to aid the transition. Thus, ἐξεφόβησαν μὲν τοὺς πολλοὺς οὐκ εἰδότες τὰ πρᾶσσόμενα. καὶ ἔφευγον (οἱ πολλοί) *they frightened away most of the citizens, who were in ignorance of the plot and began to fly* T. 8. 44. Cp. 943.

k. In general an object is frequently omitted when it can readily be supplied from the context. Thus, ἐγχεῖν (τὸν οἶνον) *he gave orders to pour in (the wine)* X. A. 4. 3. 13. An unemphatic pronoun in an oblique case is often omitted when it can be supplied from a preceding noun. Cp. 1214.

l. A dependent noun must often be supplied, in a different construction, from one coördinate clause to another. Thus, ὅρκους ἔλαβον καὶ ἔδωσαν παρὰ Φαρναβάζου *they received oaths from Pharnabazus and gave him theirs* X. H. 1. 3. 9. So in contrasts where one member is to be supplied from the other, as οὐκ ἐκεῖνος (ἐκέλευε), ἀλλ' ἐκέλευε κείνον ἐνθάδ' ἡγάγεον *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, ἀμελήσας ὥντες οἱ πολλοὶ (ἐπιμελοῦνται) *neglecting the very things which most people (care for)* P. A. 36 b. This laxity of expression is especially frequent in the case of ἕκαστος, τίς, or πάντες, to be supplied after οὐδείς (μηδείς), as μηδείς τὴν ὑπερβολὴν θαυμάσῃ, ἀλλὰ μετ' εὐνοίας δ λέγω θεωρησάτω *let no one wonder at the extravagance of my statement, but let (every one) consider kindly what I say* D. 18. 199. Cp. "No person held to service or labor in one state . . . , escaping into another, shall . . . be discharged from said service or labor, but shall be delivered up, etc.": U. S. Constitution.

n. The same word though placed only once may stand in two different constructions; as αἰνέω δὲ καὶ τόνδε (νόμον) . . . μήτε τῶν ἄλλων Περσέων μηδέετα τῶν

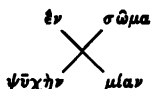
ἐωντοῦ οἰκετῶν . . . ἀνήκεστον πάθος ἔρδειν and I approve also this custom that no one of the other Persians shall do irremediable hurt to any one of his own servants Hdt. 1. 137. Here μηδένα is both subject and object of ἔρδειν.

ο. An assertion may be made concerning an action or a thing when the absence of that action or thing is meant (*res pro rei defectu*). Thus, ἐτ' ἄρ' οὐγ' εὐχολῆς ἐπιμέμφεται whether then he blames us on account of an (unfulfilled) σου A 65, ἐν ᾗ καὶ περὶ χρημάτων καὶ περὶ ἀτιμίας ἄνθρωποι κινδυνεύουσιν on which charge men run the risk both of (loss of) money and civil degradation D. 29. 16. So δόναμις powerlessness, φυλακή neglect of the watch, μελέτημα lack of liberal exercise.

3019. **Catachrēsis** (κατάχρησις *misuse of a word*) is the extension of the meaning of a word beyond its proper sphere; especially a violent metaphor. In English: "a palatable tone," "to take arms against a sea of troubles."

δαίμονος extraordinary, θαυμάσιος decided, strange, capital, ἀμηχάνως and ὑπερφυῶς decidedly, ὑποπτέω expect, ναυστολεῖν χόνα E. Med. 682. Such usages are less often occasioned by the poverty of the language than by the caprice of the writer.

3020. **Chiasmus** (χίασμός *marking with diagonal lines like a X*) is the crosswise arrangement of contrasted pairs to give alternate stress. By this figure both the extremes and the means are correlated. Cp. "Sweet is the breath of morn, her rising sweet": Milton.



ἐν σῶμ' ἔχων καὶ ψυχὴν μίαν having one body and one soul D. 19. 227.

So τοσούτον σὺ ἐμοὶ σοφώτερος εἰ τηλικούτου ὄντος τηλικόσδ' ὢν; are you at your age so much wiser than I at mine? P. A. 25 d, πᾶν μὲν ἔργον πᾶν δ' ἔπος λέγοντάς τε καὶ πράττοντάς lit. doing every deed and uttering every word P. R. 494 e, δουλεύειν καὶ ἀρχεσθαι . . . ἀρχειν καὶ δεσπόζειν to be a slave and be ruled . . . to rule and be a master P. Ph. 80 a.

3021. **Climax** (κλίμαξ *ladder*) is an arrangement of clauses in succession whereby the last important word of one is repeated as the first important word of the next, each clause in turn surpassing its predecessor in the importance of the thought. Cp. "But we glory in tribulations also: knowing that tribulation worketh patience . . . and experience, hope; and hope maketh not ashamed": Romans v. 3-5.

οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ, οὐδ' ἔγραψα μὲν, οὐκ ἐπρέσβευσα δέ, οὐδ' ἐπρέσβευσα μὲν, οὐκ ἔπεισα δέ Θεβαίους I did not utter these words without proposing a motion; nor did I propose a motion without becoming ambassador; nor did I become ambassador without convincing the Thebans D. 18. 179; cp. 4. 19. This figure is very rare in Greek.

3022. **Ellipse** (ἔλλειψις *leaving out, defect*) is the suppression of a word or of several words of minor importance to the logical expres-

sion of the thought, but necessary to the construction. Ellipse gives brevity, force, and liveliness; it is usually readily to be supplied, often unconscious, and appears especially in common phrases, constructions, and expressions of popular speech (such as *ἐξ ὀνύχων λέοντα* to judge a lion from his claws).

a. Ellipse occurs in the case of substantives and pronouns, subject, object, finite verbs, main clauses, and (less often) subordinate clauses. See the Index under *Ellipse*.

**3023. Enallage** (ἐναλλαγή interchange) is the substitution of one grammatical form for another, as plural for singular (1006–1008). Thus: "They fall successive, and successive rise": Pope.

**3024. Euphemism** (εὐφημισμός lit. *speaking favourably*) is the substitution of a less direct expression in place of one whose plainer meaning might be unpleasant or offensive. Thus: "The merchant prince had stopped payment" (for "became bankrupt").

*συμφορὰ* occurrence for *ἀτύχημα* misfortune, *ἑτέρως* otherwise = *not well*, *εὐφρόνη* 'the kindly time' for *νύξ* night, *εὐώνυμος* left (lit. of good omen, whereas the left was the unlucky side), *εἰ τι πάθοι* if anything should happen to him = if he should die.

**3025. Hendiadys** (ἐν δὲ δύοιν one by two) is the use of two words connected by a copulative conjunction to express a single complex idea; especially two substantives instead of one substantive and an adjective or attributive genitive.

*χρόνῳ καὶ πολιορκίᾳ* by length of time and siege = *by a long siege* D. 19. 123, *ἐν ἅλϊ κύμασιν τε* in the waves of the sea E. Hel. 226, *ἀσπίδων τε καὶ στρατοῦ* = *ὠπλισμένου στρατοῦ* armed force S. El. 38.

**3026. Homoioteleuton** (ὁμοιοτέλευτος ending alike) is end-rhyme in clauses or verses.

*τὴν μὲν ἀρχὴν εἰς τὸν πόλεμον κατέστησαν ὡς ἐλευθερώσαντες τοὺς Ἕλληνας, ἐπεὶ δὲ τελευτῆς οὕτω πολλοὺς αὐτῶν ἐκδότους ἐποίησαν, καὶ τῆς μὲν ἡμετέρας πόλεως τοῖς Ἴωνας ἀπέστησαν, ἐξ ἧς ἀπέφυγον καὶ δι' ἣν πολλὰκις ἐσώθησαν* in the beginning they entered upon the war with the avowed object of liberating the Greeks, at the end they have betrayed so many of them, and have caused the Ionians to retire 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 *paromoiōsis*.

**3027. Hypallage** (ὑπαλλαγή exchange) is a change in the relation of words by which a word, instead of agreeing with the case it logically qualifies, is made to agree grammatically with another case. Hypallage is almost always confined to poetry.

*ἐμὰ κῆδεα θυμοῦ* the troubles of my spirit ξ 197, *ρεῖκος ἀνδρῶν ξύνημιον* kindred strife of men for strife of kindred men S. Ant. 794. Here the adjective virtually agrees with the rest of the phrase taken as a compound.

**3028. Hyperbaton** (*ὑπέρβατον transposition*) is the separation of words naturally belonging together. Such displacement usually gives prominence to the first of two words thus separated, but sometimes to the second also. In prose hyperbaton is less common than in poetry, but even in prose it is frequent, especially when it secures emphasis on an important idea by placing it at the beginning or end of a sentence. At times hyperbaton may mark passionate excitement. Sometimes it was adopted to gain rhythmical effect. Thus: "Such resting found the sole of unblest feet": Milton.

οὐ δὲ αὐτός, ὃ πρὸς θεῶν, Μένων, τί φης ἀρετὴν εἶναι; but what do you yourself, in heaven's name, Meno, say virtue is? P. Men. 71 d, ὃ πρὸς σε γονάτων (946) *by thy knees (I entreat) thee* E. Med. 824, ὑφ' ἐνὸς τοιαῦτα πέπονθεν ἡ Ἑλλάς ἀνθρώπου from one man Greece endured such sufferings D. 18. 158, κρατῶν τοὺς ὀποιουσδήποτε ὑμῖς ἐξεπέμπετε στρατηγούς conquering the generals you kept sending out—such as they were 18. 146.

a. The displacement is often caused by the intrusion of a clause of contrast or explanation. Thus τοὺς περὶ Ἀρχίαν . . . οὐ ψῆφον ἀνεμείνατε ἀλλ' . . . ἐτίμωρψάσθε you did not postpone your vote but took vengeance upon Archias and his company X. H. 7. 3. 7.

b. Adverbs and particles may be displaced. Thus, οὕτω τις ἔρωι δεινός a passion so terrible P. Th. 169 c, πολὺ γὰρ τῶν ἵππων ἔτρεχον θᾶττον for they ran much faster than the horses X. A. 1. 5. 2; so εἰ, μάλα; on ἀν see 1764.

c. Prepositions often cause the displacement (1663, 2690). On displacement in connection with participles see 1166, 1167; with the negatives, see 2690 ff.

d. Similar or contrasted words are often brought into juxtaposition. Here a nominative precedes an oblique case. Thus, ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμεῖ συμμάχων he wages war on you from the resources of your allies D. 4. 34, οὐ γὰρ τις με βίη γε ἐκὼν ἀέκοντα δίηται for no one shall chase me by force, he willing me unwilling H 197. Note ἄλλος ἄλλο (ἄλλοθεν, ἄλλοτε, etc.), αὐτὸς αὐτοῦ.

e. Construction ἀπὸ κοινοῦ. —In poetry an attributive genitive or an object, common to two coördinate words, is often placed with the second only, as φράζων Ἰλίου τ' ἰλίου τ' ἀνάσταςιν telling of the capture and overthrow of Ilium A. Ag. 587.

**3029. Hypophora** (*ὑποφορά putting under*) is the statement of an objection (together with its refutation) which a speaker supposes to be made by an opponent or makes himself. Both objection and reply often take the form of questions (2654, 2785, 2819). Cp. "But I hear it continually rung in my ears . . . 'what will become of the preamble, if you repeal this tax?'" : Burke.

τί οὖν, ἂν τις εἴποι, ταῦτα λέγεις ἡμῖν νῦν; ἵνα γινῶτ' κτλ. why then, some one will say, do you tell us this now? In order that you may know, etc. D. 1. 14.

**3030. Hysteron Proteron** (*ὑστερον πρότερον later earlier*) is an arrangement reversing the natural order of time in which events occur. It is used when an event, later in time, is regarded as more important than one earlier in time.

τράφεν ἡδὲ γέγοντο *were bred and born* A 251 (so τροφή καὶ γένεσις X. M. 3. 5. 10; cp. "for I was bred and born": Shakespeare), εἰματά τ' ἀμφιέσασα θυνόδεα καὶ λουσάσα *having put on fragrant robes and washed* e 264.

**3031. Isocolon** (ισόκωλον *having equal members*) is the use of two or more sequent cola (clauses) containing an equal number of syllables.

τοῦ μὲν ἐπικονον καὶ φιλοκινδύνον τὸν βλον κατέστησεν, τῆς δὲ περιβλεπτον καὶ περιμάχhton τὴν φύσιν ἐποίησεν *the life of the one he rendered full of toil and peril, the beauty of the other he made the object of universal admiration and of universal contention* I. 10. 16.

**3032. Litotes** (λιτότης *plainness, simplicity*) is understatement so as to intensify, affirmation expressed by the negative of the contrary. Cp. 2694. *Meiōsis* (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.

μῖσος loathed object, ὦ κάθαρμα you scum! συμμαχῖα allies, ἐν Βοιωτοῖς in Boeotia, θεῶν spectators, μάχη battlefield, ἵππος cavalry, ἰχθῆες fish-market.

**3034. Onomatopoeia** (ὀνοματοποιῖα *making of a name or word*) is the formation of names to express natural sounds.

βληχῶμαι bleat, βομβῶ buzz, βρυχῶμαι roar, κοῦξ quack, κακκαβίξ cackle, κόκνξ cuckoo, κράξω croak, τριλίξ cheer, πιπιλίξ chirp. Sometimes the sound of a whole verse imitates an action; as αὖτις ἔπειτα πέδονδε κυλίοντο λάας ἀναιδέης down again to the plain rolled the shameless stone λ 598 (of the stone of Sisyphus).

**3035. Oxymoron** (ὀξύμωρον *pointedly or cleverly foolish*) is the juxtaposition of words apparently contradictory of each other.

νόμος ἄνομος a law that is no law A. Ag. 1142, ἄχαρις χάρις a graceless grace A. Pr. 545, πίστις ἀπιστοτάτη most faithless faith And. 1. 67, αὐτοὶ φεύγοντας φεύγουσι they themselves are flying from those who fly T. 7. 70.

**3036. Paraleipsis** (παράλειψις *passing over*) is pretended omission for rhetorical effect.

τὰς δ' ἐπ' Ἰλλυρίους καὶ Παίονας αὐτοῦ καὶ πρὸς Ἀρύββαν καὶ ὅποι τις ἂν εἴποι παραλείπω στρατεῖας I omit his expeditions to Illyria and Paeonia and against Arybbas and many others that one might mention (lit. whithersoever one might speak of) D. 1. 13.

**3037. Parechēsis** (παρήχησις; *likeness of sound*) is the repetition of the same sound in words in close or immediate succession. *Alliteration* is initial rhyme.

ἀγαμος, ἀτεκνος, ἀπολις, ἀφίλος E. I. T. 220 (cp. "unwept, unhonoured, and unsung"), πόνος πόνῳ πόνον φέρει toil upon toil brings only toil S. Aj. 866, τυφλὸς

τά τ' ὤτα τὸν τε νοῦν τά τ' ὀφθαλμοὺς εἰ *blind art thou in thy ears, thy reason, and thy eyes* S. O. T. 371, οἱ οὐδὲ . . . δις ἀποθανόντες δίκην δοῦναι δύναιντ' ἄν *who would not be able to give satisfaction even by dying twice* L. 12. 37, ἔσωσά σ' ὡς Ἰσῶσιν Ἑλλήνων ὅσοι κτλ. *I saved thee; as all of the Greeks know who, etc.* E. Med. 476, θανάτου θάττον θεὶ *wickedness 'fleeth faster than fate'* P. A. 89 a.

**3038. Parisōsis** (παρίσωσις *almost equal*) is approximate equality of clauses as measured by syllables. *Parisōsis* is sometimes regarded as synonymous with *isocōlon*.

**3039. Paromoiōsis** (παρομοίωσις *assimilation*) is parallelism of sound between the words of two clauses either approximately or exactly equal in size. This similarity in sound may appear at the beginning, at the end (*homoioteleuton*), in the interior, or it may pervade the whole.

μαχομένους μὲν κρείττους εἶναι τῶν πολεμίων, ψηφίζομένους δὲ ἥττους τῶν ἐχθρῶν *by fighting to be superior to our public enemies, and by voting to be weaker than our private enemies* L. 12. 79.

**3040. Paronomasia** (παρονομασίᾳ) is play upon words.

οὐ γὰρ τὸν τρόπον ἀλλὰ τὸν τόπον μετήλλαξεν *for he changed not his disposition but his position* Aes. 8. 78. Often in etymological word-play; as Ἠρόδοτος θεός B 758, Μέλητος . . . ἐμέλησεν P. A. 26 a, Πανσανίου πανσαμένου P. S. 185 c, εἰς . . . τόπον . . . δεῖδῃ, εἰς Αἴδου *to an invisible place, to Hades* P. Ph. 80 d. Cp. "Old Gaunt indeed, and gaunt in being old": Shakespeare. Sometimes this figure deals with the same word taken in different senses (*homonyms*): *ἄμα γὰρ ἡμεῖς τε τῆς ἀρχῆς ἀπεστερούμεθα καὶ τοῖς Ἑλλήσιν ἀρχὴ 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** (περίφρασις *circumlocution*) is the use of more words than are necessary to express an idea.

θρέμματα Νείλου *nurslings of the Nile = the Egyptians* P. L. 953 e, Οἰδίπου κάρᾳ *Oedipus* S. O. T. 40 (κάρᾳ expresses reverence or affection). The substantive on which another substantive depends often stands for an adjective, as ἱ Τηλεμάχοιο = *mighty Telemach* (cp. 1014). For various other periphrases, see the Index.

**3042. Pleonasm** (πλεονασμός *excess*), or redundancy, is the admission of a word or words which are not necessary to the complete logical expression of the thought. Such words, though logically superfluous, enrich the thought by adding greater definiteness and precision, picturesqueness, vigour and emphasis; and by expressing subtle shadings of feeling otherwise impossible. Cp. "All ye inhabitants of the world, and dwellers on the earth."

a. Adverbs or adverbial expressions combined: of *time*, as πάλιν αὖ, αὖθις αὖ πάλιν, πάλιν μετὰ ταῦτα ὕστερον, ἔπειτα μετὰ ταῦτα, διὰ τέλους τὸν πάντα χρόνον; of *space*, αὖ κατὰ ταῦτα ὡσαύτως, μάτην ἄλλως, εἰς δυνατὸν ὅτι μάλιστα; of *infer-*



ence, as *τοιγάρτοι διὰ ταῦτα, ἐκ τούτου . . . διὰ ταῦτα*; of *verification*, as *ἀληθὲς τῷ ὄντι*; and various other expressions, as *ὥς τάχ' ἄν, λόγῳ εἰπεῖν*.

b. Adverb and adjective combined (usually poetical): *κεῖτο μέγας μεγαλωστί* *huge he lay with his huge length* II 776.

c. Adjective and verb: *ὥς δὲ μὴ μακροὺς τείνω λόγους* *but not to speak at length* E. Hec. 1177.

d. Adjective and substantive in the dative: *νήσος μεγάθυ μὲν οὐ μεγάλη* *an island not large in size* Hdt. 5. 31.

e. Verb with an abstract substantive in the dative or accusative (1516, 1564): *βασίλευς . . . φύσει πεφύκεναι* *to be a true-born king* X. C. 5. 1. 24.

f. Compound verb or substantives with substantives: *οἶκον καλῶς οἰκοδομεῖν* *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: *προὔγραψα πρῶτον* *I wrote first* T. 1. 23, *ἀπαγαγὼν δ' ὑμᾶς ἀπωθεν ἀπὸ τοῦ κλέμματος* *having diverted your attention away from the fraud* Aes. 3. 100.

h. Verb and participle (2147 b): *τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες*; *in what words then did my calumniators calumniate me?* P. A. 19 b.

i. Amplification by synonymous doublets (especially common in Demosthenes): *δέξιω καὶ δέομαι* *I beg and beseech* D. 18. 6, *ἐπαργὲς καὶ σαφές* *visible and clear* 14. 4.

j. Parallelism of positive and negative: *ὥς ἔχω περὶ τούτων, λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι* *I will tell you and I will not conceal my opinion on these matters* D. 8. 73, *οὐκ ἀκλητοί, παρακληθέντες δέ* *not unbidden but invited* T. 6. 87.

k. A person and a characteristic or quality connected by *καὶ* or *τέ*; as *καταδείσαντες τούτον καὶ τὸ τούτου θράσος* *fearing him and his audacity* D. 21. 20.

l. A relative clause takes up a preceding expression: *καὶ εὐχὴν δέ τινεσ αὐτοῦ ἐξέφερον ὥς εὐχοίτο κτλ.* *and some reported also a prayer he made, etc.* (lit. *how he prayed*) X. A. 1. 9. 11.

m. 'Polar' expressions may be placed here. These are opposites placed in pairs so as to intensify such ideas as *all, no one, at all times, everywhere, everything possible*. Thus, *καὶ ἐν θεοῖς καὶ ἐν ἀνθρώποις* *both among the gods and among men* P. G. 508 a, *οὐδὲν οὔτε μέγα οὔτε μικρόν* *nothing either great or small = absolutely nothing* P. A. 19 c, *ἐν γῇ καὶ θαλάττῃ* *on land and sea* D. 18. 324, *οὔτε δούλος οὔτ' ἐλεύθερος* *nor bond nor free* T. 2. 78, *ῥητὰ καὶ ἀρρητα* *fanda nefanda* D. 18. 122. For other cases of pleonasm, see the Index.

**3043. Polysyndeton** (cp. *Asyndeton*) is the repetition of conjunctions in a series of coördinate words or phrases.

*καὶ τοσούτων καὶ ἐτέρων κακῶν καὶ αἰσχρῶν καὶ πάσαι καὶ νεωστὶ καὶ μικρῶν καὶ μεγάλων αἰτίου γεγενημένου* *who has shewn 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 βαλατείον βούλομαι* *I want*

to go to the bath Ar. Ran. 1279 (cp. "he will directly to the lords": Milton, *Samson Agon.* 1250) and φαερὸς ἦν οἰκαδε παρασκευαζόμενος *he was evidently preparing to go home* X. A. 7. 7. 57. In παραγγέλλει ἐπὶ τὰ ὅπλα *he ordered them to get under arms* X. A. 1. 5. 13 the command was ἐπὶ τὰ ὅπλα *to arms!*

**3045.** Prolēpsis (πρόληψις *taking before*) in the case of objective predicate adjectives or nouns is the anticipation of the result of the action of a verb. Examples in 1579.

On the prolepsis of the subject of dependent clauses which is put into the main clause, see 2182. So in "Consider the lilies of the field how they grow." Prolepsis is also used to designate the anticipation of an opponent's arguments and objections. One variety is *prodiorthōsis* or preparatory apology (P. A. 20 e, D. 18. 199, 256).

**3046.** Symploce (συμπλοκή *interweaving*) is the repetition, in one or more successive clauses, of the first and last words of the preceding clause.

ἐπὶ σαυτὸν καλεῖς, ἐπὶ τοὺς νόμους καλεῖς, ἐπὶ τὴν δημοκρατίαν καλεῖς *it is against yourself that you are summoning him, it is against the laws that you are summoning him, it is against the democratic constitution that you are summoning him* Aes. 3. 202.

**3047.** Synecdoche (συνεκδοχή *understanding one thing with another*) is the use of the part for the whole, or the whole for the part. The name of an animal is often used for that which comes from, or is made from, the animal. Cp. "they sought his blood"; "Belinda smiled, and all the world was gay": Pope.

δῶρον *ship for plank, beam*, δλώπηξ *fox-skin for fox*, χελώνη *tortoise-shell for tortoise*, πορφύρα *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."

οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει *thou shalt know neither voice nor form of mortal man* A. Pr. 21, ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει κρύφον νιν πο, *either give them to the winds or in the deep-dug soil bury them* S. El. 436, *ἔδουσι τε πῖνα μῆλα οἶόν τ' ἔξαιον* *they eat fat sheep and drink choice wine* M 319.

a. Different from zeugma is *syllēpsis* (σύλληψις *taking together*), by which the same verb, though governing two different objects, is taken both in its literal and its metaphorical sense; but does not properly change its meaning. Thus, χρήματα τελοῦντες τούτοις . . . καὶ χάριτας *paying money and rendering thanks to them* P. Cr. 48 c.

## APPENDIX: LIST OF VERBS

THIS List in general includes the common verbs showing any formal peculiarity of tense. The forms printed in heavy-faced type belong to standard Attic, that is, to the language used in common speech and in ordinary prose; others are poetical, doubtful, dialectal or late. Many regular forms are omitted because they do not appear in the classical writers; though their non-appearance in the extant texts may often be accidental. Later forms are usually excluded, but reference is made to Aristotle, and to Hippocrates, though many works ascribed to him are of later date. The determination of the forms of Attic prose as distinguished from those of poetry is often difficult because of insufficient evidence, and in many cases certainty is not to be attained. The tenses employed in the dialogue parts of Aristophanes and other early writers of Attic comedy are usually to be regarded as existing in the spoken language except when the character of the verb in question is such as to indicate borrowing from Epic or tragedy. Sometimes a tense attested only in tragedy and in Attic prose of the latter part of the fourth century may have been used in the best Attic prose. The expression *in prose* means *in Attic prose*.

A prefixed hyphen indicates that a form used in prose is attested generally, or only, in composition; and that a poetical form occurs only in composition. Rigid consistency would have led to too great detail; besides, many tenses cited as existing only in composition may have occurred also in the simple form. For the details of usage on this and other points the student is referred to Veitch, *Greek Verbs, Irregular and Defective*, and to Kühner-Blass, *Griechische Grammatik*.

The tenses cited are those of the *principal parts* (369). Tenses inferred from these are omitted, but mention is made of the future perfect, future passive, and of the future middle when it shows a passive sense.

An assumed form is marked by \* or has no accent; the abbreviations *aor.* and *perf.* denote *first aorist* and *first perfect*; of alternative forms in  $\tau\tau$  or  $\sigma\sigma$  (78), that in  $\tau\tau$  is given when the verb in question belongs to the classical spoken language. In the citation of Epic forms, futures and aorists with  $\sigma\sigma$ , 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).

\* $\acute{\alpha}\delta\omega$  ( $\acute{\alpha}\phi\alpha\omega$ ),  $\acute{\alpha}\delta\omega$  harm, infatuate: pres. only in mid.  $\acute{\alpha}\delta\alpha\iota$ ; aor.  $\acute{\delta}\alpha\sigma\alpha$  ( $\acute{\delta}\alpha\sigma\alpha$  or  $\acute{\delta}\alpha\sigma\sigma\alpha$ ),  $\acute{\alpha}\sigma\alpha$ ,  $\acute{\delta}\alpha\sigma\acute{\alpha}\mu\eta\eta$  (and  $\acute{\delta}\alpha\sigma\acute{\alpha}\mu\eta\eta$  or  $\acute{\delta}\alpha\sigma\sigma\acute{\alpha}\mu\eta\eta$ ) erred; aor. pass.  $\acute{\delta}\acute{\alpha}\sigma\theta\eta$ ; v. a. in  $\acute{\alpha}\text{-}\acute{\alpha}\alpha\tau\omicron\varsigma$ ,  $\acute{\alpha}\text{-}\acute{\alpha}\acute{\alpha}\tau\omicron\varsigma$ ,  $\acute{\alpha}\nu\text{-}\acute{\alpha}\tau\omicron\varsigma$ . Chiefly Epic.

$\acute{\alpha}\gamma\acute{\alpha}\lambda\lambda\omega$  ( $\acute{\alpha}\gamma\alpha\lambda\text{-}$ ) adorn, honour (act. in Com. poets):  $\acute{\alpha}\gamma\alpha\lambda\acute{\omega}$ ,  $\acute{\eta}\gamma\eta\lambda\alpha$ ; mid.  $\acute{\alpha}\gamma\acute{\alpha}\lambda\lambda\omicron\mu\alpha\iota$  glory in, only pres. and imperf. (III.)

$\acute{\alpha}\gamma\alpha\text{-}\mu\alpha\iota$  admire (725): aor.  $\acute{\eta}\gamma\acute{\alpha}\sigma\theta\eta\eta$  (489 e), rarely  $\acute{\eta}\gamma\alpha\sigma\acute{\alpha}\mu\eta\eta$ , v. a.  $\acute{\alpha}\gamma\alpha\sigma\tau\acute{\epsilon}\varsigma$ . Epic fut.  $\acute{\alpha}\gamma\acute{\alpha}\sigma(\sigma)\omicron\mu\alpha\iota$ , Epic aor.  $\acute{\eta}\gamma\alpha\sigma(\sigma)\acute{\alpha}\mu\eta\eta$ . Hom. has also  $\acute{\alpha}\gamma\acute{\alpha}\delta\omicron\mu\alpha\iota$  admire and  $\acute{\alpha}\gamma\alpha\lambda\omicron\mu\alpha\iota$  ( $\acute{\alpha}\gamma\alpha\text{-}$  for  $\acute{\alpha}\gamma\alpha\sigma\text{-}$ ) envy, am indignant at or with.

$\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$  ( $\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}$ ) announce:  $\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$ ,  $\acute{\eta}\gamma\gamma\epsilon\lambda\alpha$ ,  $\acute{\eta}\gamma\gamma\epsilon\lambda\kappa\alpha$ ,  $\acute{\eta}\gamma\gamma\epsilon\lambda\mu\alpha\iota$ ,  $\acute{\eta}\gamma\gamma\epsilon\lambda\theta\eta\eta$ ,  $\acute{\alpha}\gamma\gamma\epsilon\lambda\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ ,  $\acute{\alpha}\gamma\gamma\epsilon\lambda\tau\acute{\omicron}\varsigma$ . 2 aor. pass.  $\acute{\eta}\gamma\gamma\acute{\epsilon}\lambda\eta\eta$  rarely on Att. inscr. (III.)

$\acute{\alpha}\gamma\epsilon\iota\rho\omega$  ( $\acute{\alpha}\gamma\epsilon\rho\text{-}$ ) collect:  $\acute{\eta}\gamma\epsilon\upsilon\rho\alpha$ . Epic aor. mid.  $\xi\upsilon\eta\gamma\epsilon\iota\rho\acute{\alpha}\mu\eta\eta$ ; 2 aor. mid.  $\acute{\alpha}\gamma\acute{\epsilon}\rho\omicron\sigma\tau\omicron$  assembled,  $\acute{\eta}\gamma\epsilon\rho\omicron$  (mss.  $\acute{\epsilon}\gamma\epsilon\rho\omicron$ ),  $\acute{\alpha}\gamma\epsilon\rho\acute{\epsilon}\sigma\theta\alpha\iota$ , 425 a, D. (some read with mss.  $\acute{\alpha}\gamma\epsilon\rho\acute{\epsilon}\sigma\theta\alpha\iota$ ),  $\acute{\alpha}\gamma\rho\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ ; plup. 3 pl.  $\acute{\alpha}\gamma\gamma\acute{\epsilon}\gamma\epsilon\rho\alpha\tau\omicron$ ; aor. pass.  $\acute{\eta}\gamma\epsilon\rho\theta\eta\eta$ . Epic by-form  $\acute{\eta}\gamma\epsilon\rho\acute{\epsilon}\theta\omicron\mu\alpha\iota$ . (III.)

$\acute{\alpha}\gamma\iota\nu\acute{\epsilon}\omega$  Epic and Ion. =  $\acute{\alpha}\gamma\omega$ . Inf.  $\acute{\alpha}\gamma\iota\nu\acute{\epsilon}\mu\epsilon\upsilon\alpha\iota$  Epic.

$\acute{\alpha}\gamma\iota\omicron\upsilon\acute{\omega}$  not to know: regular, but  $\acute{\alpha}\gamma\iota\omicron\upsilon\acute{\theta}\omicron\sigma\omicron\mu\alpha\iota$  as pass. (808). Hom.  $\acute{\alpha}\gamma\iota\omicron\upsilon\acute{\epsilon}\omega$ .

$\acute{\alpha}\gamma\text{-}\nu\upsilon\mu\iota$  ( $\acute{\alpha}\gamma\text{-}$  for  $\acute{\alpha}\gamma\text{-}$ , 733) break, in prose generally  $\kappa\alpha\tau\acute{\alpha}\gamma\rho\upsilon\mu\iota$ ,  $\kappa\alpha\tau\acute{\alpha}\gamma\rho\acute{\omega}$  in all

- tenses: -άξω, -άξῃ (431), 2 perf. -άξα (443), 2 aor. pass. -έγγην (434), -ακτός. Epic aor. ἤξα, and 2 aor. pass. ἐάγην and δάγην; Ion. 2 perf. ἐγγα. (IV.)
- έγω lead: ἔξω, 2 aor. ἤγαγον, ἤξα, ἤγμαι, ἤχθην, ἀχθήσομαι, ἀκτός. Fut. mid. ἔξομαι, also = fut. pass. (809). Aor. ἤξα suspected in Att., Hom. δάξμην: Hom. has mixed aor. δέξετε, δέξμεναι, δέξμεν (542 D.).
- ἔδε- or δδε- be seated in Epic aor. opt. δδήσειεν and perf. δδήκότες.
- ἔδω sing: ἔδομαι (806), ἦσα, ἦσμαι, ἦσθην, ἔστός. Uncontracted forms in Epic and Ion. are δέδω, δέλω and δέδομαι, ἥεσα.
- de- rest, sleep: Epic aor. δεσα, ἄσα.
- δέλω: see αἰρω.
- δέξω: Hom. for αἰξω (αἰξάνω).
- δῆμι (δῆ-, de-, 724, 741) blow: 3 s. δῆσι, 3 du. δῆτον, 3 pl. δέισι, inf. δήμεναι, δῆραι, part. δέις, imperf. 3 s. δῆ; mid. pres. δῆται, part. δήμενος, imperf. δῆτο. Poetic, chiefly Epic.
- αἰδέομαι (αἶδε- for αἰδεσ-) respect, feel shame: αἰδέσομαι (488 a), ᾗδεσμαι (489 c), ᾗδέσθην, αἰδεσθήσομαι rare (812), ᾗδεσάμην pardon a criminal in prose, otherwise Tragic. Imper. αἰδέο Hom. (650). Poetic αἰδομαι.
- αἰκίζομαι outrage: αἰκιοῦμαι, ᾗκισάμην, ᾗκισμαι, ᾗκισθην was outraged. αἰκίζω act. plague poetic. Epic δεικίζω. 512. (III.)
- αἰνέω praise, usu. comp. w. ἐπὶ, παρὰ, etc., in prose: -αινέσω (in prose usu. -αινέσομαι, 488 b, 806), -ᾗνεσα, -ᾗνεκα, -ᾗνημαι, -ᾗνέθην, -αινεσθήσομαι, -αινέτός, -τός Aristotle. Epic and Lyric are αἰνήσω, ᾗνησα.
- αἰ-νυμαι take: only pres. and imperf. (αἰνύμην). Epic. (IV.)
- αἰρέω (αἶρε-, ἐλ-) take, mid. choose: αἰρήσω, 2 aor. ἐίλον (431), ᾗρηκα, ᾗρημαι (mid. or pass.), ᾗρήσθην (usu. was chosen), αἰρεθήσομαι, αἰρετός, -τός. Fut. perf. ᾗρήσομαι rare. Hdt. perf. ἀραῖρηκα, ἀραῖρημαι; Hom. v. a. ἐλετός. (VI.)
- αἶρω (544 c) raise: ἄρῶ, ἤρα (ἄρω, ἄραιμι, ἄρον, ἄραι, ἄρῃς), ἤρκα, ἤρμαι, ἤρθην, ἄρθήσομαι, ἄρτός. Ionic and poetic αἰρω (ἀφερ-): ἀερῶ, ἥερα, ἥερθην, Hom. plup. ἄρωτο (from ᾗρωτο) for ἥερωτο. Fut. ἀρούμαι and aor. ἥρῃμην belong to ἀρνυμαι (ἀρ- win). (III.)
- αἰσθ-άνομαι (αἰσθ-, αἰσθε-) perceive: αἰσθήσομαι, 2 aor. ᾗσθόμην, ᾗσθημαι, αἰσθητός. The by-form αἰσθομαι is doubtful. (IV.)
- αἰσσω rush: see ἔττω.
- αἰσχ-ένω (αἰσχυν-) disgrace, mid. feel ashamed: αἰσχυνῶ, ᾗσχυνῶ, ᾗσχύνθην felt ashamed, αἰσχυντός. On fut. mid. αἰσχυνοῦμαι and fut. pass. αἰσχυνθήσομαι, see 1911. Hom. perf. pass. part. ᾗσχυμένος. (III.)
- αἶω hear, with ἄ usu. in Att. poets, ᾗ in Epic, Lyric, and in some Att. poets: imperf. Hom. ᾗιον, δῖον and δῖον, aor. ἐπ-ᾗσε Hdt. (mss. ἐπᾗσις), v. a. ἐπ-ᾗστος Hdt. Poetic and Ion. Hom. has also δέλω, of which δῖών (mss. δῖων) may be the 2 aor.
- αἶω breathe out: imperf. δῖον Epic.
- ἀκ-αχ-ίζω (ἀκαχιδ-, ἀκαχ-, ἀκαχε-, from ἀχ- redupl.) afflict, grieve: ἀκαχίσω, ἀκάχησα (rare), 2 aor. ἤκαχον, ἀκάχημαι am grieved (3 pl. ἀκηχέδεται), inf. ἀκάχησθαι (425 a, D.), part. ἀκαχήμενος and ἀκηχήμενος (425 b, (2) D.) Cp. ἀχέω, ἀχεύω, ἀχνυμαι. Epic. 512. (III.)
- ἀκ-αχ-ήμενος (ἀκ-; cp. ἀκ-πον peak) sharpened; Epic redupl. perf. part., with no present in use.

- ἀκέομαι (ἀκε- for ἀκεσ-; cp. τὸ ἀκος cure) *heal*: ἡκεσάμην, ἀκεστός. Hom. has also ἀκείω.
- ἀκηδέω (ἀκηδε- for ἀκηδεσ-, 488 D.; cp. ἀκηδής uncared for) *neglect*: ἀκήδεσα. Epic. Epic and poetic.
- ἀκούω (ἀκου-, ἀκογ-, 43) *hear*: ἀκούσομαι (806), ἤκουσα, 2 perf. ἀκήκοα (562 a), 2 plup. ἤκηκόη or ἀκηκόη, ἠκούσθη (489 e), ἀκουσθήσομαι, ἀκουστός, -τός.
- ἀλαλάζω (ἀλαλαγ-) *raise the war-cry*, usu. poetic or late prose: ἀλαλάξομαι (806), ἡλάλαξα. (III.)
- ἀλάομαι *wander*, rare in prose: pres. Epic imper. ἀλάου (mss. ἀλώ, 643), perf. Epic ἀλάημαι as pres. (ἀλάησο, ἀλάησθαι, ἀλαλήμενος), aor. Epic ἀλήθην.
- ἀλαπάζω (ἀλαπαγ-) *destroy, plunder*: Epic are ἀλαπάξω, ἀλάπαξα. By-forms λαπάζω, λαπάσσω. (III.)
- ἀλδαινω (ἀλδαν-) with the by-forms ἀλδάνω, ἀλδήσκω, *nourish*: Epic 2 aor. (or imperf.) ἤλδανον, v. a. Epic ἀν-αλτος *insatiate*. Poetic. (IV.)
- ἀλείφω (ἀλειφ-, ἀλιφ-) *anoint*: ἀλείψω, ἤλειψα, ἀπ-αλήλιφα (477 a), ἀλήλιμμαι, ἡλείφθην, ἀλειφθήσομαι, ἐξ-αλειπτός. 2 aor. pass. ἡλίφην, ἡλείφην are doubtful.
- ἀλέξω and ἀλέκω (ἀλεξ-, ἀλεξε-, ἀλεκ-, ἀλκ-) *ward off*: fut. ἀλέξω poetic (rare), ἀλέξομαι Xen., Soph., ἀλεξήσω Hom., ἀλεξήσομαι Hdt.; aor. ἤλεξα Aesch., ἡλέξῃσα Epic, ἡλεξάμην Ion., Xen., ἡλεξήσάμην (?) Xen., 2 aor. ἀλαλκον poetic (549). By-form ἀλκᾶω poetic (490 D.).
- ἀλέομαι *avert*: aor. ἡλεάμην (43, 607). Cp. ἀλεύω. Poetic.
- ἀλεύω *avert*: ἤλευσα. Usu. in mid. ἀλεύομαι *avert*, aor. ἡλευάμην, subj. ἐξ-αλεύσ-ομαι (ἐξ-αλύξομαι?). Poetic. Other forms with like meaning are ἀλειύω, ἀλύσκω, ἀλυσκάζω, ἀλυσκαίω.
- ἀλέω *grind*: ἀλώ (539), ἤλεσα, ἀλήλεμαι (ἀλήλεσαι, 489 b). By-form ἀλήθω.
- ἀλῆναι: see εἶλω.
- ἀλθομαι (ἀλθ-, ἀλθε-) *am healed*: Epic ἀλθετο and ἐπ-αλθήσομαι. Hippocr. has aor. -ἡλθέσθην.
- ἀλινδω *cause to roll* (also ἀλινδέω, ἀλίω), usu. comp. with ἐξ: -ἤλιθα, -ἤλικα, ἡλίνθημαι. ἀλίω is a pres. derived from ἡλίστα (= ἡλινδσα).
- ἀλ-ίσκομαι (ἀλ- for φαλ-, ἀλο-, 486) *am captured* (used as pass. of αἰρῶ): ἀλώσομαι, 2 aor. ἔβλων or ἦλων (ἀλώ, ἀλόην, ἀλῶναι, ἀλούς, 687), ἐάλωκα (443) or ἦλωκα, ἀλωτός. Epic 2 aor. subj. ἀλώω. Act. ἀλίσκω is not used, but see ἀνᾱλίσκω *expend*. (V.)
- ἀλιταίνομαι (ἀλιτ-, ἀλιταν-) *sin*: Epic are aor. ἤλιτον (-όμην), perf. part. ἀλιτῆ-μενος *sinning*. Mostly Epic. Epic by-form ἀλιτραίνω. (III. IV.)
- ἀλλάττω (ἀλλαγ-) *change*, often comp. w. ἀπό, διά, μετά: ἀλλάξω, ἥλλαξα, -ἥλλαχα, ἥλλαγμαί, ἥλλάχθην (usu. in tragedy) and ἥλλάγην (both usu. in comp.), fut. pass. ἀπ-αλλάχθήσομαι (so in tragedy) and ἀπ-αλλαγήσομαι, fut. mid. -αλλάξομαι, fut. perf. ἀπ-ἡλλάξομαι, v. a. ἀπ-αλλακτός. (III.)
- ἄλλομαι (ἀλ-) *leap*: ἀλοῦμαι, ἡλάμην. 2 aor. ἡλόμην rare and uncertain in Att. Epic 2 aor. ἄλσο, ἄλτο, ἄλμενος (688). (III.)
- ἀλυκτάζω *am distressed* Ion., ἀλυκτέω *am anxious* late Ion.: Epic ἀλαλέκτωμαι w. reduplication. 512. (III.)
- ἀλύσκω (ἀλυκ-, 526 d) *avert*: ἀλύξω, ἤλυξα. Hom. has also ἀλυσκάζω and ἀλυσκάω. Poetic. (V.)
- ἀλφ-άνω (ἀλφ-) *find, acquire*: Epic 2 aor. ἤλφον. (IV.)

- ἀμαρτ-άνω (ἀμαρτ-, ἀμαρτε-) *err*: ἀμαρτήσομαι (806), 2 aor. ἤμαρτον, ἠμάρτηκα, ἠμάρτημαι, ἠμαρτήθην, ἀν ἀμαρτήτος, ἐπεξ-αμαρτητίος. Epic 2 aor. ἤμβροτον (for β, see 130). (IV.)
- ἀμβλ-ίσκω (ἀμβλ-) and ἀμβλώ *miscarry*; reg. in comp. w. ἐξ: ἤμβλωσα, ἤμβλωκα, ἤμβλωμαι. Other forms are late. (V.)
- ἀμείβω *change*, rare in Att. prose: ἀμείψω, ἤμειψα. Mid. ἀμείβομαι *make return*, rare in prose and comedy: ἀμείβομαι, ἤμειψάμην. In the meaning *answer* ἡμεψάμην and ἡμείφθην are poetic.
- ἀμείρω (ἀμερ-) *deprive*, only in pres. Poetic. (III.)
- ἀμέρδω *deprive*: ἡμερσα, ἡμέρθην. Poetic.
- ἀμπ-έχω and rare ἀμπ-ίσχω (ἀμφί + ἔχω, 125 d) *put about, clothe*: imperf. ἀμπ-εἶχον (Hom. ἀμπ-έχον), ἀμφ-έξω, 2 aor. ἤμπ-ισχον. Mid. ἀμπ-έχομαι (ἀμπ-ισχομαι and ἀμφ-ισκνέομαι) *wear*: imperf. ἤμπ-ειχόμεν (451), fut. ἀμφ-έξομαι, 2 aor. ἤμπ-ισχόμεν and ἤμπ-ισχόμεν. See ἔχω and ἴσχω.
- ἀμπλακ-ίσκω (ἀμπλακ-, ἀμπλακε-) *err, miss*: 2 aor. ἤμπλακον and ἤμβλακον (part. ἀμπλακόν and ἄπλακόν), ἤμπλάκημαι, ἀν-αμπλάκηντος. Poetic. (V.)
- ἀμπνυε, ἀμπνύσθην, ἀμπνύτο (Epic): see πνέω.
- ἀμύνω (ἀμυν-) *ward off*: ἀμυνῶ, ἤμυνα. Mid. ἀμύνομαι *defend myself*: ἀμυνόμαι, ἤμυνάμην, v. a. ἀμυντός. By-form ἀμυνάθω, 490 D. (III.)
- ἀμύττω (ἀμυχ-) *scratch*: ἀμύξω, ἤμυξα. Poetic and Ion. (III.)
- ἀμφι-γνούς *doubt*: imperf. ἤμφ-εγνόουν (ἤμφι-γνόουν ?), aor. ἤμφ-εγνόησα. 451.
- ἀμφι-έννυμι (late ἀμφιεννύω) *clothe*: ἀμφι-ῶ (539 c), ἤμφι-εσα (450), ἤμφι-εσμαι. Mid. fut. ἀμφι-έσομαι, aor. ἀμφι-εσάμην poetic. (IV.)
- ἀμφισβητέω *dispute*: the augmented (451) ἤμφισβήτουν, ἤμφισβήτησα (inscr.) are better than ἤμφι- (mss.). Fut. mid. ἀμφισβητήσομαι as pass. (808).
- ἀναίνομαι (ἀνα-) *refuse*, only pres. and imperf. in prose; aor. ἠνανάμην poetic. (III.)
- ἀν-ἄλ-ίσκω (ἀλ-, ἀλο-, 486) and ἀνἄλώ *expend* (from ἀνα-φαλ-): imperf. ἀνἄλ-ισκον (ἀνἄλουν, rare), ἀνἄλῶσω, ἀνἄλῶσα, ἀνἄλωκα, ἀνἄλωμαι, ἀνἄλῶθην, fut. pass. ἀνἄλωθήσομαι, ἀνἄλωτός. Att. inscr. prove the mss. forms ἀνἄλωσα, ἀνἄλωκα, ἀνἄλωμαι, ἀνἄλῶθην to be late. κατ-ἠνἄλωσα, -ἠνἄλωμαι, -ἠνἄλῶθην are also late. See ἀλίσκομαι. (V.)
- ἀνδάνω (ἀδ- for σφαδ-, 123, and ἀδε-) usu. Epic and Ion., but the pres. occurs in Att. poetry: imperf. Hom. probably ἐάνδανον and ἀνδανον (mss. ἐῆνδανον and ἥνδανον), Hdt. ἥνδανον (some write ἐάνδανον); fut. Hdt. ἀδήσω; 2 aor. Hdt. ἔαδον, Hom. εἶαδον (for ἐρφαδον from ἐσφαδον) and ἔδον; 2 perf. Hom. ἔαδα (443). Adj. ἔσμενος *pleased*, in common use. Chiefly Epic and Ion. (IV.)
- ἀν-έχω *hold up*, poetic and New Ion.: ἀν-εἶχον, ἀν-έξω and ἀνα-σχέσω, ἀν-έσχον. ἀν-έχομαι *endure*: ἠν-ειχόμεν (451), ἀν-έξομαι and ἀνα-σχέσομαι, 2 aor. ἠν-εσχόμεν, ἀν-εκτός, -τός.
- ἀνήθοε (ἀνεθ-, ἀνοθ-) *mounts up* ρ 270, *sprang forth* A 266. ἀν- is probably the prep. Cp. ἐνήθοε.
- ἀν-οίγ-νυμι and ἀν-οίγω *open*: imperf. ἀν-έργον (431), ἀν-οίξω, ἀν-οίξα, 1 perf. ἀν-έργα, 2 perf. ἀν-έργα (rare, 443) *have opened*, ἀν-έργμαι *stand open*, ἀν-εφχθην, fut. perf. ἀν-εφέσομαι, ἀν-οικτός. Cp. 808. οίγνυμι and οίγω (q.v.) poetic. Imperf. ἀνῶγον Z 168 may be written ἀνέωγον w. synizesis. ἥνοιγον and ἥνοιξα in Xen. are probably wrong; Hom. has ὦξα (οίξα ?), and δειξα (mss. δῶξα) from δελγω (Lesb.); Hdt. ἀνοιξα and ἀνῶξα (mss.). (IV.)

ἀν-ορθόω *set upright* has the regular augment (ἀν-όρθωσα); but ἐπ-ανορθόω has double augment: ἐπ-ην-όρθουν, ἐπ-ην-όρθωσα, ἐπ-ην-όρθωμαι (451).

ἀντιβολέω *meet, beseech* often has two augments: ἦντ-εβόλουν, ἦντ-εβόλησα (451).

ἀντιδικέω *am defendant* may have double augment: ἦντ-εδίκουν, ἦντ-εδίκησα (451).

ἀνύω and (rarer) ἀνύτω (531) (often written ἀνύω, ἀνύτω) *accomplish*: ἀνύσω, ἥνυσα, ἥνυκα, δι-ἥνυσμαι (?) Xen., ἀνυστός, ἀν-ἥνυ(σ)τος poetic. Hom. fut. -ανύω. Poetic forms are ἀνω, ἀνω (pres. and imperf.), and ἀνυμι (ἥνυτο ε 243), ἐπ-ηνύσθην Epic.

ἀνωγα (439 D.) Epic 2 perf. as pres. *command* (1 pl. ἀνωγμεν, imper. ἀνωχθι, ἀνώχθω, ἀνωχθε), 2 plup. as imperf. ἠνώγεα, 3 s. ἠνώγει and ἀνώγει. To ἀνώγω, a pres. developed from the perf., many forms may be referred, as pres. ἀνώγει, subj. ἀνώγω, opt. ἀνώγοιμι, imper. ἀνωγε, inf. ἀνωγέμεν, part. ἀνώγων, imperf. ἥνωγον, fut. ἀνώξω, aor. ἥνωξα. Poetic and Ion.

ἀπ-αντάω *meet*: ἀπ-αντήσομαι (806), ἀπ-ἤντησα, ἀπ-ἤντηκα, ἀπ-αντητός.

ἀπατάω *deceive*: regular, but as fut. pass. ἀπατήσομαι and ἐξ-απατηθήσομαι (809). Cp. 454 a.

ἀπ-αυράω *take away, found* in the imperf. ἀπηύρων (with aoristic force), fut. ἀπουρήσω, aor. part. ἀπούρας (as if from ἀπούρημι), ἀπουράμενος. The root is probably *frā*, ἀπηύρων representing ἀπ-ευρων for ἀπ-εφρων (with η for ε by mistake), as ἀπούρας represents ἀπο-φράς. Poetic and Epic.

ἀπ-αφ-ίσκω (ἀπ-αφ-, ἀπ-αφε-) *deceive*, comp. w. ἐξ: -απαφίσω rare, -απέφρα rare, 2 aor. -ἤπαφον, mid. opt. -απαφοίμην. Poetic. (V.)

ἀπ-εχθ-άνομαι (ἐχθ-, ἐχθε-) *am hated*: ἀπ-εχθήσομαι, 2 aor. ἀπ-εχθόμεν, ἀπ-ἤχθημαι. Simple forms are ἐχθω, ἐχθομαι. (IV.)

ἀπ-(ε)ερσε *swert off*: ἀπο-έρσῃ, ἀπο-έρσειε. Epic.

ἀπο-λαύω *enjoy* (the simple λαύω is unused): ἀπο-λαύσομαι (806), ἀπ-όλαυσα, ἀπο-λάλυνκα (450).

ἀπ-τω (ἀφ-) *fasten, kindle, mid. touch*: ἀψω, ἤψα, ἤμμαι, ἤφθην, ἀπτός, -τός. (II.)

ἀράομαι *pray* (Epic ἀράομαι), often comp. w. ἐπί or κατά: ἀράσομαι, ἡράσάμην, -ἡράμαι, ἀράτός poetic. Epic act. inf. ἀρήμεναι. Ion. ἀρόμαι.

ἀρ-αρ-ίσκω (ἀρ-) *fit, join* trans.: ἦρσα, 2 aor. ἦραρον trans. and intrans. (448 D.), 2 perf. ἀράρα intrans., aor. pass. ἦρθην. Ion. and Epic 2 perf. ἀρρηα, plup. ἀρήρεα and ἥρηρεα. 2 aor. part. mid. ἀρμενος, as adj., *sitting*. Poetic. (V.)

ἀράττω (ἀραγ-) *strike*, comp. in prose w. ἀπό, ἐξ, ἐπί, κατά, σύν; -αράξω, -ἤραξα, -ἠράχθην. Cp. βάττω. (III.)

ἀρέ-σκω (ἀρε- for ἀρεσ-; cp. τὸ ἀρος *help*) *please*: ἀρίσω, ἤρισα; mid. ἀρίσκομαι *appease*: ἀρίσομαι, ἤρεσάμην, ἤρίσθην (?), ἀρεστός *pleasing*. (V.)

ἀρήμενος *oppressed*. Epic perf. mid. of uncertain derivation.

ἀρκίω (ἀρκε- for ἀρκεσ-; cp. τὸ ἀρκος *defence*) *assist, suffice*: ἀρκίσω, ἤρκεσα.

ἀρμόττω and poetic ἀρμόζω (ἀρμοδ-) *fit*: ἀρμόσω, ἤρμοσα, ἤρμοσμαι, ἤρμώσθην. Aor. συνάρμοξα Pind., perf. ἤρμοκα Aristotle. 516. (III.)

ἀρ-νυμαι (ἀρ-) *win*: ἀροῦμαι, 2 aor. ἤρόμην (inf. ἀρέσθαι). Chiefly poetic. Cp. αἴρω. (IV.)

ἀρώω *plough*: aor. act. ἤροσα and aor. pass. ἤρόθην are, in Attic, attested only in poetry; perf. mid. ἀρήρομαι Epic and Ion.

ἀρτάξω (ἀρταγ-) *seize, snatch*: ἀρτάσομαι (806), less often ἀρτάσω, ἤρτασα.

- ἥρπασκα, ἥρπασμαι, ἥρπασθην, ἥρπασθήσομαι. Fut. ἥρπάζω Epic, aor. ἥρπαξα poetic, aor. pass. ἥρπάσθην Hdt., v. a. ἥρπακτός Hesiod. 516. (III.)
- ἀρτύνω (Hom. ἀρτύω) *prepare*: in prose often comp. w. ἐξ or κατά: ἀρτύσω, ἥρτυσα, ἥρτυκα, ἥρτυμαι, ἥρτύθην. Cp. Epic ἀρτύνω (ἀρτυν-): ἀρτυνέω, ἥρτυνα, ἥρτύθην.
- ἀρύω (ἀρύτω) *draw water*: ἥρυσα, ἐπ-ἥρύθην, ἀπ-αρυστός; ἥρύσθην Hippocr. 531. ἄρχω *begin, rule*, mid. *begin*; ἄρξω, ἤρξα, ἤρχα late, ἤρχμαι mid., ἤρχθην, ἀρκτός, fut. mid. ἄρξομαι sometimes as pass. (808), ἀρχθήσομαι Aristotle.
- ἀστράπτω (ἀστραπ-) *lighten, flash*: ἀστράψω, ἤστραψα. (II.)
- ἀτιτάλλω (ἀτιταλ-) *rear*, Epic and Lyric: ἀτίτηλα. (III.)
- ἄττω (ἄσσω; from *φαί-φικ-ω*) *rush*, rare in prose: ἄξω, ἤξα. From Ion. and poetic ἄτσω (Hom. ἄτσω) come ἄξω, ἤξα (-άμην), ἤτεχθην (with act. meaning). (III.)
- αἰδάνω and αἰάινω (αἰαν-) *dry*: αἰανῶ Soph., ἤϊνα or αἶϊνα Hdt., ἠδάνθην or αἰδάνθην Aristoph., fut. pass. αἰανθήσομαι Aristoph., fut. mid. αἰανοῦμαι as pass. Soph. Mainly poetic and Ion., rare in Att. prose. (III.)
- αἰξάνω and (less often) αἰξω (αἰξ-, αἰξε-) *make increase, grow*: imperf. ἠξάνων or ἠξον (ἠξάνομην or ἠξόμην), αἰξήσω, ἠξήσα, ἠξήκα, ἠξήμαι, ἠξήθην, αἰξήθήσομαι (fut. pass. also αἰξήσομαι, 809), αἰξητός Aristotle. Cp. Epic and Ion. αἰξω (-ομαι), imperf. αἰξον. (IV.)
- ἀφάσσω (515 a) *feel, handle* (Hdt.): ἤφασα. Cp. Ion. and Epic ἀφάω or ἀφάω *handle* (rare in Att.); Hom. ἀφάων, Ion. ἐπ-αφήσω, ἐπ-ήφησα. (III.)
- ἀφίημι *let go*: in the imperf. ἤφ-την or ἀφ-την. See 450.
- ἀφύσσω (ἀφυν-) *dip up*: ἀφύξω. Poetic, chiefly Epic. (III.)
- ἀφύω *dip up*: ἤφυσα (-άμην). Poetic, chiefly Epic.
- ἄχθομαι *am vexed*; as if from \*ἀχθέομαι (ἀχθε- for ἀχθεσ-; cp. τὸ ἀχθος *distress*) come ἀχθέσομαι, ἠχθέσθην (489 e), fut. pass. as mid. ἀχθεσθήσομαι (812).
- ἄχ-νυμαι (ἀχ-) *am troubled*, imperf. ἀχνυτο  $\Sigma$  38. Poetic. (IV.)
- ἄχομαι (ἀχ-) *am troubled*. Epic present.
- \*ἄω *satiate* (cp. ἄ-δην *sufficiently*, Lat. *sa-tis*): ἄσω, ἄσα, 2 aor. *satiate myself* (subj. ἔωμεν or ἐώμεν, from ἵομεν, inf. ἔμεναι). Mid. δαται (better δεται), ἄσομαι, ἄσάμην, ἄτος (ἄ-ατος?). Epic.
- ἄωροτο: see αἰρω.

βαδάω go: βαδιοῦμαι (806), βεβάδικα Aristotle, βαδιστός. 512. (III.)

βάξω (βακ-) *speak, utter*: βᾶξω, βέβακται. Poetic. (III.)

βαίνω (βα-, βαν-, 523 h) go: -βήσομαι (806), 2 aor. -ίβην (551, 682 a, 687), βίβηκα, 2 perf. βεβᾶσι (subj. -βεβᾶσι, 704 a), -βέβαμαι rare, -εβᾶθην rare, βατός, δια-βατός. The *simple* verb appears in Att. prose only in the pres. and perf. act. Epic aor. mid. ἐβησάμην (rare) and ἐβησόμεν (542 D.). Causative (*make go*) are βήσω poetic, ἔβησα poetic and Ion. prose. Cp. also βάσκω, βιβάω, βίβημι. 530. (III. IV.)

βάλλω (βαλ-, βλη-, 128 a, βαλλε-) *throw*: βαλῶ in good prose in comp. (βαλλήσω Aristoph. of continued action), 2 aor. ἔβαλον (-όμεν usu. in comp.), βέβληκα, βέβλημαι (opt. δια-βεβλήσθε, 711 d), ἐβλήθην, fut. pass. βληθήσομαι, fut. perf. βεβλήσομαι usu. in comp., ἄπο-βλητός. Epic forms of the fut. are ξυμ-βλήσσαι; of the 2 aor. act. ξυμ-βλήτην (688), ξυμ-βλήμεναι; of the 2 aor



- mid. as pass. ἐβλήμην (subj. βλήται, opt. βλήῃ or βλεῖε, inf. βλήσθαι, part. βλήμενος); of the perf. 2 s. βέβληαι and 1 s. βεβλήμαι. (III.)
- βάπ-τω (βαφ-) dip: ἐμ-βάψω, ἔβαψα, βέβαμμαι, 2 aor. pass. ἐβάφην (1 aor. pass. ἐβάφθην Aristoph.), βαπτέε. (II.)
- βαρύνω (βαρυν-) load, annoy: βαρυνῶ, ἔβαρύνθην. (III.)
- βάσκω (βα-) go: poetic form of βαίνω. ἐπιβάσκεμεν B 234 *cause to go*. (V.)
- βαστάζω (βασταδ-) carry: βαστάσω, ἐβάστασα. Poetic. Late forms are from βασταγ-. (III.)
- βήττω (βηχ-) cough. Ion. are βήξω, ἔβηξα.
- βιάζω (βα-) make go: usu. comp. w. ἀνά, διά, etc. in prose: -βιάσσω (-ομαι) and -βιάω (539 d), -εβιάσα, ἐβιάσθην Aristotle, -βιαστέος. 447 a, 512. (III.)
- βιβάζω (βα-) step: part. βιβῶν. Epic.
- βιβημι (βα-) go: part. βιβάς. Epic.
- βι-βρώ-σκω (βρω-) eat: βίβρωκα (2 perf. part. βεβρώε poetic), βέβρωμαι, ἐβρώθην Hdt., fut. perf. βεβρώσομαι Hom., βρωτός Eur. Epic 2 aor. ἔβρων (688). In Att. other tenses than perf. act. and pass. are supplied from ἐσθίω. (V.)
- βίωω live (for pres. and imperf. ζῶω and βιοτεύω were preferred): βιάσομαι (806), ἔβιωσα rare, 2 aor. ἔβιον (687), βέβιωκα, βέβιωται (with the dat. of a pronoun), βιωτός, -τέος.
- (βιώ-σκω) usu. ἀνα-βιάσσομαι *reanimate, revive* intrans.: ἀν-εβίωσα late Att., intrans., ἀν-εβιόσάμην *reanimated*, 2 aor. ἀν-εβίων intrans. (V.)
- βιάπ-τω (βλαβ-) hurt, injure: βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην and 2 aor. ἐβλάβην, fut. mid. βλάψομαι (also as pass., 809), 2 fut. pass. βλαβήσομαι, fut. perf. βεβλάψομαι Ion. Cp. βλάβομαι *am injured* T 82. (II.)
- βλαστ-άνω (βλαστ-, βλαστε-) sprout: 2 aor. ἔβλαστον, βεβλάστηκα (less often ἐβλάστηκα, 440 a). ἐβλάστησα Ion. and poetic. (IV.)
- βλέπω see: βλέπομαι (806), ἔβλεψα, βλεπτός, -τός poetic. Hdt. has fut. ἀνα-βλέψω. βλέπομαι is rare in pass. sense.
- βλίττω for μ(β)λίτ-τω (from μλιτ-, cp. μέλι, μέλι-ος honey, 130) take honey: ἔβλισα. (III.)
- βλώ-σκω for μ(β)λω-σκω from μολ-, μλω- (180 D.) go: fut. μολῶμαι (806), 2 aor. ἔμολον, perf. μέμβλωκα. Poetic. (V.)
- βοάω shout: βοήσομαι (806), ἔβόησα. Ion. are βώσομαι, ἔβωσα, βέβωμαι, ἐβώσθην. Cp. 59 D. 1, 489 g.
- βό-σκω (βο-, βοσκ-, βοσκει-) feed: βοσκήσω and βοσκητέος Aristoph. βόσσομαι eat. (V.)
- βούλομαι (βουλ-, βουλε-) w. augment ἐβουλ- or ἡβουλ- (430) will, wish: βουλήσομαι, βεβούλημαι, ἐβουλήθην, βουλήτός, -τέος Aristotle. Epic 2 perf. πρεβέβουλα prefer. Hom. has also βόλομαι.
- βραχ-: 2 aor. (ἐ)βραχε, βραχεῖν resound. Epic.
- βρέχω wet: ἔβρεξα, βέβρεγαμαι, ἐβρέχθην.
- βρίθω stumble, am drowsy: ἔβριξα. Poetic. 512. (III.)
- βρίθω am heavy: βρίσω, ἔβρισα, βέβριθα. Mainly poetic.
- βροχ- swallow, often w. ἀνά, κατά: ἔβροξε, 2 perf. -βέβροχε, 2 aor. pass. part. -βροχέης. The common verb is κατα-βροχέζω (Aristoph.). Epic.
- βρύκω bite, grind the teeth: βρύξω (147 c), ἔβρυξα, 2 aor. ἔβρυχον. Chiefly Ion.
- βρύχάομαι (βρύχ-, 486) roar: βέβρυχα as pres. (poetic), ἀν-εβρύχησάμην Plato, βρύχθεις Soph.

βρώ-θω eat: 2 perf. opt. βεβρώθεις Δ 35. Cp. βιβρώσκω.

βύνω (βῦ- for βυσ-) stop up, often w. ἐπί, πρό: -βύσω, -ίβυσσα, βίβυσμαι, παρά-βυστος. Hdt. has δια-βύνεται. Comic and Ion. (IV.)

γαμέω (γαμ-, γαμε-, 485) marry (of the man): fut. γαμῶ, ἔγημα, γεγάμηκα.

Mid. γαμέομαι (of the woman): fut. γαμοῦμαι, ἔγμηάμην, γεγάμημαι, v. a. γαμητός (γαμητή wife), -τός.

γά-νυμαι (γα-) rejoice: Epic fut. γανύσσομαι (w. νυ of the pres. stem). Chiefly poetic. (IV.)

γέγωνα (γων-, γωνε-) 2 perf. as pres. shout: part. γεγωνώς Epic. Other forms may be referred to γεγώνω or γεγωνέω; as subj. γεγώνω, imper. γέγωνε, inf. γεγωνέμεν (Epic) and γεγωνεῖν, imperf. ἐγεγώνει and ἐγέγωνε, 1 pl. ἐγεγώνευν, fut. γεγωνήσω, aor. ἐγεγώνησα, v. a. γεγωνητέος. Poetic, occasionally in prose. By-form γεγωνίσκω.

γεινομαι (γεν-) am born Epic; aor. ἐγεινόμεν begat (poetic) yields in Hdt., Xen. γεινόμενος, γειναμένη parent. (III.)

γέλω (γελα- for γελασ-) laugh: γελάσομαι (806), ἐγέλασα, ἐγελάσθην (489 e), κατα-γέλαστος. 488.

γέντο seized, Epic 2 aor. Σ 476. Also = ἐγένετο (γίγνομαι).

γηθέω (γηθ-, γηθε-, 485) rejoice: γέγηθα as pres.; γηθήσω and ἐγήθησα poetic.

γηρά-σκω and less com. γηράω (γηρα-) grow old: γηράσομαι (806), less often γηράσω, ἐγήρᾱσα, γεγήρᾱκα am old. 2 aor. ἐγήρᾱ Epic and Ion., inf. γηράναι poetic, part. γηράς Hom. (687). (V.)

γηρύω (500. 1. a) speak out: γηρύσομαι (806), ἐγήρῶσα, ἐγηρύσθην. Poetic.

γίγνομαι (γεν-, γεने-, γον-, 478) become, am: γενήσομαι, 2 aor. ἐγενόμην, 2 perf. γέγονα am, have been, γεγέννημαι, γενηθήσομαι rare. γίνομαι Doric and New Ion. (89). 2 aor. 3 s. γέντο Epic; aor. pass. ἐγενήσθην Doric, Ion., late Att. comedy; 2 perf. part. γεγώς (other -μι forms w. γα- for γη- 479, 482, 573, 704 b).

γι-γνώ-σκω (γνω-, γνω-) know: γνώσομαι (806), 2 aor. ἔγνω (687) perceived, ἔγνωκα, ἔγνωσμαι (489 c), ἐγνώσθην, γνωσθήσομαι, γνωστός (γνωτός poetic), -στός. 1 aor. ἀν-έγνωσα persuaded Hdt. Doric, New Ion. γινώσκω (89). (V.)

γλάφω carve: ἐγλύμμαι and ἔγλυμαι (440 a). Hdt. has ἐνέγλυφα. Other forms are late.

γνέμπ-τω (γναμπ-) bend: γνάμψω, ἔγραμψα, ἀν-εγνάμψθην. Poetic for κάμπτω. (II.) οἶω bewail: inf. γοήμεναι Hom., 2 aor. γόον (γο-) Epic. Mid. γοόομαι poetic: γοήσομαι Hom.

γράφω write: γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἔγράφην, 2 fut. pass. γραφήσομαι, fut. perf. pass. γεγράψομαι, γραπτός, -τός. γεγράφηκα, ἔγραμμαι, and ἐγράφθην are late.

γρύζω (γρυγ-) grunt: γρύξομαι (806, late γρύξω); ἔγρυξα, γρυκτός. Mostly in Att. comedy. (III.)

λα- teach, learn, no pres.: 2 aor. ἔδασθν learned, redupl. δέδασθν taught, 2 aor. mid. δεδάεσθαι (δεδάασθαι mss.), 1 perf. δεδάηκα (δαε-) have learned, 2 perf. part. δεδαώς having learned, perf. mid. δεδάημαι have learned, 2 aor. pass. as intrans. ἐδάην learned, 2 fut. pass. as intrans. δαήσομαι shall learn; ἀ-δάητος. Cp. Hom. δῆν shall find and διδάσκω. Poetic, mainly Epic.

δαι-δάλλω (δαιδαλ-, δαιδαλο-) deck out: Pind. has perf. part. δαιδαλαμένος, aor. part. δαιδαλθείς, and fut. inf. δαιδαλωσέμεν. Epic and Lyric. (III.)

- δαῖζω (δαίγ-)** *rend*: δαίξω, ἐδάξα, δεδάγμαι, ἐδαίχθην. Epic, Lyric, Tragic. (III.)
- δαί-νυμι (δαι-)** *entertain*: δαινῦ Epic imperf. and pres. imper., δαίλω, ἔδαισα. Mid. δαινυμαι *feast* (opt. δαινῶτο ὦ 665, cp. 760 D.), ἐδαισάμην, aor. pass. part. δαίσθεις, ἔδαιστος. Poetic, rare in Ion. prose. (IV.)
- δαλομαι** *divide*: perf. 3 pl. δεδάλαται α 23; subj. δάληται γ 316 (for δαίληται) from δαλομαι or δαλω? Cp. δατέομαι. Poetic.
- δαίω (δαφ-ιω)** *kindle*: 2 perf. δέδηα *burn* intrans., plup. δέθηκε. Mid. δαλομαι *burn* intrans. Mainly poetic. (III.)
- δάκ-νω (δακ-, δηκ-)** *bite*: δήξομαι (806), 2 aor. ἔδακον, ἐδέηγμαι, ἐδήχθην, δαχθήσομαι. (IV.)
- δαμ-άω** *tame, subdue*: fut. δαμάσω, δαμάω, δαμῶ (Hom. 3 s. δαμά and δαμάα, 3 pl. δαμῶσι, 645), aor. ἐδάμασα. Att. prose has only δαμάξω, κατ-εδαμασάμην, ἔδαμασθην. Mostly poetic, rare in prose. 512. (III.)
- δάμ-νῃ-μι (and δαμ-νά-ω?) (δαμ-, δμη-)** *tame, subdue*: perf. mid. δέδμημαι, pass. 1 aor. ἐδήμην and (more commonly) 2 aor. ἐδάμην, fut. perf. δεδμήσομαι. Poetic. 737. (IV.)
- δαρθ-άνω (δαρθ-, δαρθε-)** *sleep*, usu. in comp., espec. w. κατά: 2 aor. -ἐδαρθον (Hom. ἔδραθον), perf. -ἐδάρθηκα. (IV.)
- δατέομαι (δατ-, δατε-)** *divide*: δάσ(σ)ομαι, ἀν-εδασάμην rare in prose (ἐδασ-(σάμην) Epic), ἐδάσμαι, ἀνά-δαστος. δατέασθαι in Hesiod should be δατέεσθαι. Cp. δαλομαι *divide*. Mainly poetic and New Ion.
- δαίωμαι** *appear*, only imperf. δέατο γ 242. From a kindred root aor. δόδασσας Ν 458.
- δέδωκα, δέδοικα, δέδω** (703) *fear*: see δι-.
- δεδύττομαι** *frighten* (rare in Att. prose): ἔδεδιξάμην rare. Poetic, mainly Epic, are δεδύσσομαι, δεδύσκομαι, δεδύσσομαι: fut. δευίξομαι, aor. ἐδευίξάμην. Derived from δέδωκα (δι-). (III.)
- δεῖδεκτο** *greeted* I 224, δευδέχεται η 72 (-ας Δ 4) are referred by some to the mid. of δεικνύμι. Others read δηκ- from another root. Cp. δεικαρώωτο *welcomed* O 86.
- δεῖδσκομαι** *greet*, only pres. and imperf., to be read δηδσκομαι (445 D., 527 b). Epic. (V.)
- δεικ-νύμι and δεικ-νύ-ω (δεικ-)** *show* (418): δείξω, ἔδειξα, ἐδείχα, ἐδείγμα. ἐδείχθην, δειχθήσομαι, δεικτέος. Hdt. has forms from δεκ-: -δέξω, -έδεξα (-άμην), -δέεγμαι, -εδέχθην. (IV.)
- δέμω (δεμ-, δμη-)** *build*: ἔδειμα, δέδμημαι. Poetic and Ion.
- δέρομαι (δεрк-, δοрк-, драк-)** *see*: 2 aor. ἔδρακον, perf. δέδορκα as pres., pass. 1 aor. ἐδέρχθην (in tragedy) saw and 2 aor. ἐδράκηγ saw, μωρό-δερκτος. Poetic.
- δέρω (δερ-, дар-)** *flay*: δερῶ, ἔδωρα, ἐδάρμαι, 2 aor. pass. ἔδάρην, δρατός Hom. Pres. δείρω (δερ-ιω) Hdt., Aristoph.
- δέχομαι** *receive, await*: δέξομαι, ἔδεξάμην, ἐδέγμαι, εἰς-εδέχθην, ἀπο-δεκτέος. δέκομαι New Ion., Pindaric, and Aeolic. Fut. perf. as act. δεδέχομαι poetic. On Epic ἐδέγμην, δέξαι, δέχθαι, δέγμενος, Hom. δέχεται (3 pl.), see 634, 688.
- δέω** *bind* (397 a): δήσω, ἔδησα, ἐδέκα (δέδνηκα doubtful), ἐδεμαι, ἐδέην, fut. pass. δεθήσομαι, fut. perf. δεθήσομαι, σύν-δετος, ἀν-υπό-δετος, συν-δετός Aristoph. Mid. in prose only in comp., as περιδέσομαι.
- δέω (δεφω; δε-, dee-)** *need, lack* (397 a): δέψω, ἐδέησα, ἐδέηκα, ἐδέημαι, ἐδέθη. Epic aor. δῆσεν Σ 100, ἐδέησεν ι 540. Mid. δέομαι *want, ask* (Epic δέομαι): δεήσομαι (Epic δευήσομαι). Impers. *set it is necessary*: ἔδει, δεήσε. ἐδέησε (397 a).

- θηρίω* and *θηρίω* contend: *ἐθήρισα* Theocr. Mid. *θηριδομαι* and *θηριομαι* as act.: *θηρίσσομαι* Theocr., *ἐθηρίσάμην* θ 76, *ἐθηρίσθην* II 766 contended (as if from *θηρίω*), *ἀμφι-θήριτος* Thuc. Epic and Lyric.
- θῆω* shall find, Epic pres. w. fut. meaning. Cp. *θα-*.
- δι-* (*δφι-, δφει-, δφου-*) *fear* (477 a): *ἔδωσα, ἐδωκα* as pres., 2 perf. *δέδια* as pres. (rare in the sing.; inflection, 703). Epic forms: *δεῖδω* (from *δεδωκα*, 445 D.) as pres., *δεῖσσομαι* (806), *ἔδδευσα* (= *ἐδφεισα*), *δεῖδοικα, δεῖδια* (703 D.). Hom. has imperf. *διον feared, fled* from an assumed pres. *διω*.
- διατάω* arbitrate (from *διατα*, but augmented as if a comp. w. double augment in perf., plup., and in comps.; cp. 451): *διατήσω, διτήρησα* (but *ἀπ-εδιτήρησα*), *δεδιτήρηκα* (plup. *κατ-εδεδιτήρηκα*), *δεδιτήρημαι* (plup. *ἐξ-εδεδιτήρητο*), *διτηρήθην*. Mid. *pass one's life*: *διατήσσομαι, κατ-εδιτηρήσάμην* effected arbitration.
- διακονέω* minister (from *διακονος*): *ἐδιακόνουν, διακονήσω, δεδιακόνηκα, δεδιακόνημαι, ἐδιακονήθην*. Forms in *δεδιη-* are wrong, forms in *διη-* are Ion. and late (uncertain in classical poetry).
- δι-δά-σκω* (for *διδαχ-σκω*, 97 a) *teach*, mid. *cause to teach, learn*: *διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμα, ἐδιδάχθην, διδάξομαι* (808), *διδασκός, -τις*. Epic aor. *ἐδιδάσκησα* (*διδασκε-*) 447 a. (V.)
- δι-δη-μι* (*δη-, δε-*) *bind*, pres. and imperf. Poetic for *δέω*. Xen. has *διδέασι*.
- δι-δρᾶ-σκω* (*δρᾶ-*) *run away*, only in comp. w. *ἀπό, ἐξ*: *-δρᾶσσομαι* (806), 2 aor. *-ἔδρᾶν* (*-δρᾶ-, -δραίν-, -δρᾶθι* late, *-δρᾶναι, -δράς*, 687), *-δέδρακα*. Hdt. has *-διδρήσκα, -δρήσομαι, -έδρην* (but *-δρᾶς*), *-δέδρηκα*. (V.)
- δι-δω-μι* (*δω-, δο-*) *give*: see 416, 421. Fut. *δώσω*, 1 aor. *ἔδωκα* in s., 2 aor. *ἔδοτον* dual, *ἔδομεν* pl. (756), *δέδωκα, ἐδόμαι, ἐδόθην, δοθήσομαι, δοτός, -τις*. See 747 ff. for pres. in Hom. and Hdt. Fut. *διδώσω* Epic, 2 aor. iter. *δόσκον* (492 a).
- δι-ζη-μαι* (from *δι-ζειν*) *seek* (cp. *ζητέω*) keeps *η* throughout in the pres. (imperf. *ἐδιζήμην*), *διζήσομαι, ἐδιζήσάμην*. Poetic and Ion. 726 a, 741.
- διί-μι* *cause to flee*, only in imperf. *ἐν-διεσαν set on* S 584. Mid. *διεμαι flee, cause to flee*, subj. *διωμαι* (accent 424 c, π. 2), opt. *διολμην* (accent 424 c, π. 2), inf. *διεσθαι* referred by some to the middle of *διω*. Epic.
- δικ-* only in 2 aor. *ἔδικον threw*. In Pindar and the tragic poets.
- διψάω* (*διψα-, διψη-*) *thirst*: pres. see 394, 641: *διψήσω, ἐδιψήσα*.
- δίω*: see *δι-*.
- διώκω* pursue: *διώξομαι* (806) and (less well supported) *διώξω, ἐδίωξα, δεδίωχα, ἐδιώχθην, διώκτις*. For *ἐδιώκαθον* see 490 D.
- δοκέω* (*δοκ-, δοκε-,* 485) *seem, think*: *δόξω, ἔδοξα, ἐδόξομαι, κατ-ἐδόχθην, ἀ-δόκη-τος*. Poetic forms are *δοκήσω, ἐδόκησα, δεδόκημαι, ἐδοκήθην*. In trimeter Aristoph. uses only the shorter forms.
- δοῦπτεω* (*δοῦπ-, δοῦπε-*) *sound heavily*: *ἐδοῦπησα*, 2 perf. *δέδουπα fell*. Epic aor. *ἐγδοῦπησα*. Poetic.
- δράττομαι* (*δραγ-*) *seize*: *ἐδραξάμην, δέδραγμα*. (III.)
- δράω* do: *δράσω, ἔδρασα, ἐδραξα, ἐδραμαι* (*δέδρασμαι*, 489 e, doubtful), *ἐδρᾶσθην, δρᾶστις*.
- δρέπω* pluck: *ἔδρεψα*, 2 aor. *ἔδραπον* Pind., *ἀ-δρεπτος* Aesch. Cp. *δρέπ-τω* poetic.
- δύναμαι* am able, can (augment usually *έδυν-*, but also *ήδυν-*, 430): *δυνήσομαι, δεδύνημαι, ἐδυνήθην, δυνατός*. Pres. 2 s. *δύνασαι, δύναε* poetic, *δύνη* Ion. (465 a, π. 2), imperf. *ἔδύνω* (*ἐδύναιο* late), aor. pass. *ἐδυνάσθην* Epic, New Ion., Pind. (489 g).

**δύω** *enter, go down, sink, cause to enter* (trans. generally in comp. w. *ἀπό* or *κατά* (819): also *δύ-ω* (Ion., poetic, rare in Xen.) *enter*: -*δύσω* trans., -*δύσσω* trans., 2 aor. *δύν* intrans. (p. 140), *δύσσω* intrans., -*δύσσω* trans., -*δύσσω* intrans., -*δύσσω* intrans. Aristoph., -*δύσσω*. Fut. mid. *δύσομαι*, aor. mid. -*δύσσομαι* (Epic also *δύσσομαι*, 542 D.). Hom. 2 aor. opt. *δύη* and *ἐκδύμην* (768 D).

**ἐάθην** N 543, aor. pass., *was hurled* (?), possibly from *φατ-* (*ιδάτω*); sometimes referred to *ἀπτω* or to *ἐπομαι*.

**εἰδω** *permit, let alone*: *εἰδω*, *εἰδω* (481), *εἰδω* (443), *εἰδωμαι*, *εἰδω*, *εἰδωμαι* pass. (808), *εἰδω*. Epic pres. also *εἰδω*, imperf. *εἴω* E 517, aor. *εἴδω*; Hdt. does not augment.

**ἐγγυάω** *pledge*: the forms in *ἐγγυ-* are better than those in *ἐνεγυ-* or *ἐγγεγυ-*; see 453 a.

**ἐγείρω** (*ἐγερ-*, *ἐγορ-*, *ἐγρ-*, 30) *wake, rouse*: *ἐγερῶ*, *ἡγαιρα*, 2 perf. *ἐγρήγορα* 478, 705 *am awake* (for *ἐγ-ἡγορα*, but *ρ* is also redupl.), *ἐγῆγερμαι*, *ἡγέρθη*, 2 aor. mid. *ἡγρόμην* *awoke*, *ἐγερτός*, *ἐγερτός* Aristotle. Hom. 2 perf. 3 pl. *ἐγρηγόρθασι*, imperf. *ἐγρήγορθε* (for *-γορσθε*), inf. *ἐγρήγορθαι* or *ἐγρηγόρθαι* (for *-γορσθαι*). (III.)

**ἐγκωμιάω** *praise*: *ἐγκωμιάω* and *ἐγκωμιάσομαι* (806), *ἐνεκωμιάω*, *ἐνεκωμιάωμαι*, *ἐνεκωμιάσθην* Hdt. 512. (III.)

**ἐδω** *eat*: poetic for *ἐσθίω*.

**εἶμαι** (*εδ-* for *sed-*, cp. *sedeo*) *sit*, usu. *καθ-εἶμαι* (which is less common than *καθ-ίζομαι*): *ἐκαθ-εἶμαι* (450), *καθ-εδομαι* (539 b), *εἰσάμην* rare in prose, *καθ-εστώς*. Fut. *ἐφ-έσσομαι* trans. i 455, aor. *έσσομαι* and *έσσομαι* Epic. Act. aor. Epic *εἶσα* (imperf. *έσσοι* or *έσσοι*, inf. *έσσαι*, part. *έσας*). See *εἶω*. (III.) **ἐθέλω** (*έθελ-*, *έθελε-*) and **θέλω** *wish*: imperf. always *ήθελον* in Att.; *έθειλῶ*, or *έθειλῶ* (rare); *ήθειλῶ* (subj. *έθειλῶ* or *έθειλῶ*, opt. *έθειλῶμαι* or *έθειλῶμαι*), *ήθειλῶ*. The commoner Att. form is *έθειλῶ* except in the iambic trimeter of tragedy, and in formulas as *ἄν θεός θέλῃ*.

**ἐθίζω** (for *σφειθ-ιζω*, 123) *accustom*: *έθιζῶ* (539 e), *έθιζω* (431), *έθιζω* (443), *έθιζομαι* (1946), *έθιζομαι*, *έθιζομαι*, *έθιζομαι*, *έθιζομαι* Aristotle. 512. (III.)

**έθω** (for *σφειθω*, 123) *am accustomed*: pres. part. *έθων* *being accustomed* only in Hom., 2 perf. *έωθα* (443, 563 a) *am accustomed*, 2 plup. *έώθη* (perf. *έωθα*, plup. *έώθη* Hdt.). See *έθιζω*.

**εἶδον** *saw*: see *ιδ-* and *όρώ*.

**εἰκάω** (*εἰκαδ-*) *liken, conjecture* augments to *ήκ-* rather than to *εἰκ-* in Att. prose (437): *ήκαζον*, *εἰκάσω*, *ήकाσα*, *ήκασμαι* (*εἰκασμαι*?), *ήκάσθην*, *εἰκασθήσομαι*, *εἰκαστός*, *ἀπ-εἰκαστός*. Fut. mid. *εἰκάσομαι* sometimes as act.

**εἰκω** *yield*: *έξω*, *έξω*, *ήπ-εἰκτός*. On *εἰκαθον* see 490.

**εἰκω** (*εἰκ-*, *οἰκ-*, *lk-*; for *φεικ-*, etc.) *resemble, appear* (no pres. in use): *έξω* rare. 2 perf. *έοικα* as pres. 443, 502 a (impers. *έοικε* *it seems*): *έοικω*, *έοικομαι*, *έοικναι* (poet. *εἰκναι*), *έοικώς*, neut. *εἰκός* *fitting* (*έοικώς* chiefly poetic; also Platonic); 2 plup. *έφικη* and *ήκη*. *έικε* *seemed likely* (Σ 520) may be imperf.; some regard it as perf. or plup. For *έοικα*, *έοικω*, *έοικώς* Hdt. has *οἰκα*, *οἰκω*, *οἰκώς*. Forms of the *μ*-conjugation are *έικτον*, *έικτην* Hom., *έοιγμεν* Att. poets, *έἴψαι* mainly in Att. poets (704 d.). Cp. *έοικω*.

**εἰλέω** or **εἰλέω** *roll up, pack close*, mostly Epic. *εἰλέομαι* Hdt., *συν-εἰλέομαι* Xen., *ἀπ-εἰλέομαι* Hdt., *ἀν-εἰλήθη* Thuc.

ἔλλω *roll* pres. act. and pass. in Att. (rare). Cp. ἔλλω.

εἰλῶ (φεῖλυ- for ἐ-φλυ-) *roll, cover, gather up*: εἰλόσω, εἰλῶμαι. Cp. ἐλύω. Poetic and Ion.

ἔλω (ἐλ- for φελ-, cp. *volvere*) *roll up, drive together*: no pres. act. (ἐλωμαι Hom.), ἔλσα and ἔελσα, ἔελμαι, 2 aor. pass. ἐέλην and ἔλην (3 pl. ἔλεν, inf. ἔλῃναι, ἔλῃσθαι, part. ἔλεῖς). Homeric.

εἰμαρται *it is fated*: see μείρομαι.

εἰμί *am*: fut. ἔσομαι (806). See p. 211.

εἶμι *go*: see p. 212.

εἶπον (εἶ- for φε-,) *said*, 2 aor. (εἶπω, εἶποιμι, εἶπέ, εἶπῃν, εἶπόν), Epic *ἔειπον* and *εἶπεσκον*. First aor. εἶπα rare in Att. (εἶπαμι, imper. εἶπον, inf. εἶπαι Hdt., part. εἶπας Hdt. and late Att.), *ἔειπα* poetic; 1 aor. mid. ἀπ-εἰπάμην New Ion. Other tenses are supplied from εἶρω. 529. (VI.)

ἐργω *shut in or out*, also ἐργυνῶμι and (rarely) ἐργυνῶ (with εἰ- from εε-, cp. Hom. ἐ(φ)έργω): ἐρξω, ἐρξα, ἐργμαι, ἐρχθην, ἐρκτός, -τέος. Fut. mid. ἐρξομαι is pass. or reflex. (808). The distinction that the forms with the smooth breathing mean *shut out*, those with the rough breathing mean *shut in*, is late and not always observed in classical Att. Hom. has ἐέργω (in pres.) and ἔργω *shut in or out*: ἔρξα, 2 aor. ἔργαθον and ἐέργαθον, ἔργμαι and ἔργμαι (3 pl. ἔρχαται, 489 D., plup. ἔρχατο, ἐέρχατο), ἐρχθην. Hom. has ἐέργνυ K 238. Hdt. usu. has ἔργω (in comp.), with some forms from ἐργνῶμι and ἐργνῶ. Old Att. forms in ἐργ-, ἐργ- are doubtful: Soph. has ἐρξω, ἔρξεται; Plato ἐρξᾶς.

ἐρομαι (εἶρ-, εἶρε-) *ask*: ἐρώσομαι Hom. and New Ion. Hom. has also (rarely) ἐρέ(φ)ω, subj. ἐρέομεν (= ἐρεύομεν) A 62; and ἐρέ(φ)ομαι, imper. ἔρειο or ἐρέϊο A 611 (650). Att. fut. ἐρήσομαι and 2 aor. ἠρόμην presuppose a pres. ἐρομαι, which is supplied by ἐρωτάς.

ἐρω (ἐρ- for σερ-, cp. Lat. *sero*) *join*: rare except in comp. w. ἀπό, διά, σύν, etc.: aor. ἐῖρα (Ion. ἐρσα), perf. -εῖρκα, perf. mid. ἔρμαι Epic.

ἐρω Hom. *say* (ἐρ-, ῥη- for φερ-, φρη-, cp. Lat. *verbum*), for which pres. Att. uses λέγω, φημί and (esp. in comp.) ἀγορεύω: fut. ἐρῶ, aor. supplied by εἶπον, perf. ἐῖρηκα (= φε-φρη-κα), perf. pass. ἐρημαι, aor. pass. ἐρρήθην, fut. pass. ῥηθήσομαι, fut. perf. ἐρήσομαι, v. a. ῥητός, -τέος. Ion. are ἐρέω fut., ἐιρέθην (but ῥηθήναι) aor. pass.

εἶσα *seated*: see ἔθω.

εἶσκω (= φε-φικ-σκω, from redupl. φικ-) *liken* (also ἴσκω): imperf. Hom. ἥισκον and ἴσκον; perf. mid. προσήϊσαι *art like* Eur., plup. Hom. ἥικτο and ἴκτο have been referred by some to εἶκω. Poetic, chiefly Epic. (V.)

εἴθεα: see ἔθω.

ἐκκλησιάζω *call an assembly*: augments ἐξ-εκκλησιάζω or ἡκ-εκκλησιάζω, etc. (453 a).

ἐλάω (from ἐλα-νυ-ω, 523 e) *drive, march*: ἐλῶ (539 b), ἤλασα, -ἐλήλακα (w. ἀπό, ἐξ), ἐλάμαι, ἤλαθην, ἐλατός, ἐξ-ἤλατος Hom., ἐλατός Aristotle. Aor. mid. ἤλασάμην rare. Fut. ἐλάσω ψ 427, ἐλώσι Hom. (645), ἐλάσω rarely in *mas.* of Xen., perf. ἐλήλασμαι Ion. and late, plup. ἤληλάμην (Hom. 3 pl. ἐληλάδατο or ἐληλέατο or ἐληλέατο), ἤλάσθην Hdt., Aristotle (489 g). ἐλάω is rare and poetic. (IV.)

ἐλέγγω *examine, confute*: ἐλέγξω, ἤλεγξα, ἐλήλεγμαι (407), ἤλέγχθην, ἐλεγχθήσομαι, ἐλεγκτός.

*ἐλελίζω* raise the war-cry, shout: *ἐλελιζα* Xen. 512. (III.)

*ἐλελίζω* whirl, turn round: *ἐλελιζα*, *ἐλελιχθην*. Poetic. 512. (III.)

*ἐλίσσω* (*ἐλκ-* for *φελκ-*) roll (rarely *ἐλίσσω*); sometimes written *ἐλ-*: *ἄλφα*, *ἐλίζα* (481), *ἐλίσσμαι* (448), *ἐλίσχθην*, *ἐλ-ἐλίσχθῃσμαι* Aristotle, *ἐλίσκτός*. Epic aor. mid. *ἐλίσάμην*. Epic *ἐλελίσκτο*, *ἐλελίσχθσαν* should be *ἐέλ-*. *ἐλίσσω* is the usual form in Hdt. (III.)

*ἐλκεω* drain (*ἐλκ-* for *σελκ-*; most tenses from *ἐλκεν*; *ἐλκός* late), often w. *ἀνά*, *ἐξ*, *κατά*, *σύν*: *ἄλφα*, *ἐλκευσα* (431), *καθ-ἐλκευα* (448), *-ἐλκευσμαι* (489 c), *-ἐλκίσθην*, *-ελκυσθήσμαι*, *ἐλκτός*, *συν-ελκυστός*. Fut. *ἐλκίσω* Ion. and late. By-form *ἐλκέω* Epic.

*ἐλπω* (*φελπ-*) cause to hope, mid. (also *ἐέλπομαι*) hope like *ἐλπίζω*: 2 perf. as pres. *ἐόλπα* (= *φεόλπα*), 2 plup. *ἐώλπεα*, v. a. *δ-ελπτος*. Mainly Epic.

*ἐλύω* roll: *ἐλύσθην* Hom. (= *ἐ-φλυ-σθην*), 489 e. Cp. *ἐιλύω*.

*ἐμέω νομίς*: *ἐμοῖμαι* (806), *ἤμεσα*.

*ἐναιρῶ* (*ἐναρ-*) kill: 2 aor. *ἤναρον*. 1 aor. mid. *ἐνηράμην* as act. Poetic. (III.)

*ἐναρίσω* slay, spoil: *ἐναρίζω*, *ἐνάριζα*, *κατ-ηνάρισμαι*, *κατ-ηναρίσθην*. Poetic. 512. (III.)

*ἐν-εδρεύω* waylay, lie in ambush regular: fut. mid. as pass. (808).

*ἐν-έπω* and *ἐνέπω* (*ἐν* + *σεπ-*, *σπ-*, *σπε-*) say, tell: *ἐνι-σπήσω* and *ἐνίψω* (*ἐνι-σπω*?), 2 aor. *ἔνι-σπον* (*ἐνι-σπω*, *ἐνι-σποίμι*, imper. *ἐνι-σπες* or *ἐνι-σπε*, 2 pl. *ἐσπετε* for *ἐν-σπετε*, inf. *ἐνι-σπεῖν* and *ἐνι-σπέμεν*). Poetic.

*ἐνήνοθε* defect., w. pres. and imperf. meaning: *sit on*, *be on*, *grow on*, *lie on*. In comp. w. *ἐπί* in Hom. Epic. Connected by some w. *ἀνήνοθε*.

*ἐνίπ-τω* (*ἐν-ιπ-*) chide: 2 aor. *ἐνένιπον* and *ἤν-ιπ-απον* (448 D.). Epic also *ἐνίσσω*. Poetic, chiefly Epic. (II.)

*ἐν-νύμι* (*ἐ-* for *φες-*, cp. *ves-tio*) clothe, pres. act. only in comp., in prose *ἀμφι-έννυμι*: *ἀμφι-ῶ* (539 c), *ἡμφί-εσα* (450), *ἡμφί-εσμαι* (489 d). Epic forms: imperf. *κατα-είνων*, fut. *ἔσσω* and *-έσω*, aor. *ἔσσα* and *-εσα*, mid. pres. inf. *ἐπ-είνυσθαι* Hdt., fut. *-έσσομαι*, aor. *ἐσ(σ)άμην* and *ἑεσσάμην* for *ἐ-φessαμην*, perf. *ἔσμαι* and *εἰμαι* (part. *εἰμένος* in tragedy). Cp. 439 D. The simple verb is poetic, mainly Epic. (IV.)

*ἐν-οχλέω* harass has double augment (451): *ἡν-όχλων* (*ἐν-όχλων* Aristotle), *ἐν-οχλήσω*, *ἡν-όχλησα*, *ἡν-όχλημαι*.

*ἐξετάζω* investigate: *ἐξετάσω* (rarely *ἐξετά*, 539 d), *ἐξήτασα*, *ἐξήτακα*, *ἐξήτασμαι*, *ἐξητάσθην*, *ἐξετασθήσμαι*, *ἐξεταστός*. 512. (III.)

*εἰκοα* seem, resemble: see *εἰκω*.

*ἐορτάζω* keep festival: *ἐώρτασα* (for *ἡορ-*, 84). Ion. *ἐορτάζω*.

*ἐπ-αυρέω* and *ἐπ-αυρίσκω* (*αὔρ-*, *αὔρε-*) enjoy (Epic and Lyric) are both rare: 2 aor. *ἐπαῦρον*. Mid. *ἐπαυρίσκομαι* Ion., poetic, rare in Att. prose: *ἐπαυρήσμαι*, *ἐπηυράμην* rare, 2 aor. *ἐπηυρόμην*. (V.)

*ἐπενήνοθε*: see *ἐνήνοθε*.

*ἐπιβουλεύω* plot against: regular, but fut. mid. as pass. (808).

*ἐπίστωμαι* understand (725): 2 s. *ἐπίστασαι*, *ἐπίστω* and *ἐπίστη* poetic (465 a, n. 2), *-ἐπίσται* Hdt.; subj. *ἐπίστωμαι* (accent, 424 c, n. 2), opt. *ἐπιστάμην*, *ἐπίσταιω* (accent, 424 c, n. 2), imper. *ἐπίστω* (*ἐπίστασο* poetic and New Ion.), imperf. *ἡπιστάμην*, *ἡπίστασο* and *ἡπίστω* (450, 465 b, n. 1), fut. *ἐπιστήσομαι*, aor. *ἡπιστήθην*, v. a. *ἐπιστητός*. Distinguish *ἐφ-ίσταμαι* from *ἐφ-ίστημι*.

*ἐπω* (*σεπ-*, *σπ-*) am busy about, usu. w. *ἀμφί*, *διά*, *ἐπί*, *μετά*, *περί* (simple only in

part.) : imperf. *-ῖπον* (Epic also *-πον* w. no augm.), fut. *-έψω*, 2 aor. *-έσπον* for *έ-σ(ε)πον* (*-σπῶ*, *-σποῖμι*, *-σπῶν*, *-σπειν*), aor. pass. *περι-έφθην* Hdt. The act. forms are poetic, Ion. (imperf. and fut. also Xenophontic). Mid. *ἔπομαι* follow : *ἐπόμεν* (431), *ἔφομαι*, 2 aor. *ἐσπόμεν* (*σπῶμαι*, *σποίμην*, *σποῦ*, *σπέσθαι*, *σπόμενος*). Hom. has *σπείο* for *σποῦ*. For *ἔσπωμα*, *ἐσποίμην*, *ἐσπέσθω*, etc., following an elided vowel in the mss. of Hom. we probably have, not a redupl. aor. without augment (*έσπ-* for *σε-σπ-*), but wrong readings for *σπῶμαι* etc. with the vowel of the preceding word unelided.

*ἐπριάμην* *bought* : see *πρια-* (416).

*ἐραμαι* (poetic) deponent pass., pres. in prose supplied by *ἐράω* (*ερα-* for *ερασ-*) : imperf. *ἦραν* (*ἡράμην* poetic) ; aor. *ἡράσθην* *fell in love*, 489 e (*ἡρασ(σ)άμην* poetic), fut. *ερασθήσομαι* poetic, *εραστός*, *ερατός* poetic.

*ἐργάζομαι* (*ferg-*) *work*, augments to *η-* and *ελ-* (431, 432), redupl. to *ελ-* (443) : *ἡργάζομην*, *ἐργάσομαι*, *ἡργασάμην*, *ἐργασμαι*, *ἡργάσθην*, *ἐργασθήσομαι*, *ἐργαστός*. In Hdt. without augment and reduplication. 512. (III.)

*ἐργω* : see *εργω*.

*ἐρῶω* (from *φερῶ* = *ferg-ω*, 511) *work*, *do* (also *ἐρῶω*) : *ἐρῶω*, *ἐρῶα*, 2 perf. *ἔοργα* (= *εφεοργα*), 2 plup. *ἐώργα* (= *εφεοργα*) Epic, *έοργα* Hdt. Ion. and poetic ; cp. *βέῶω*. (III.)

*ἐρείδω* *prop* : *ἡρεῖσα*, *ἐρήρεισμαι* Hdt. (for Hom. *ἐρηρέδαται*, *-ατο* some read *ἐρηρέδαται*, *-ατο*), plup. *ἡρήρειστο*, *ἡρῆισθην*, *ἐρείσομαι* Aristotle, *ἐρείσάμην* Hom. Hippocr. has *-ἡρεῖκα*, *-ἡρεῖσμαι*, *ἐρηρείσεται*. Mainly poetic.

*ἐρεῖκα* (*ερεῖκ-*, *ερίκ-*) *tear*, *burst* : *ἡρεῖα*, 2 aor. *ἡρικον* trans. and intrans., *ἐρήριγμα*. Poetic and New Ion.

*ἐρείπω* (*ερεῖπ-*, *ερίπ-*) *throw down* : *ἐρείψω*, *ἡρεῖψα*, 2 aor. *ἡρικον*, 2 perf. *-ερήριπα* *have fallen* Epic (plup. *ἐρείπιτο* Z 15), *ἡρείφθην*, 2 aor. pass. *ἐρίπην*. Ion. and poetic.

*ἐρέσσω* (*ερετ-*) *row* : *δι-ἡρεσ(σ)α* Hom. Late prose has *ἐρέσσω* and *ἐρέττω*. (III.) *ἐρέω* *ask* Epic : see *εἰρομαι*.

*ἐριδάλω* (*ερίδαν-*) *contend* Epic (III. IV.). *ἐριδήσασθαι* Ψ 792 (v. l. *ερίζήσασθαι*) as if from *ἐρίδεσθαι*. By-form *ἐριδάλω* Epic.

*ἐρίζω* (*ερίδ-*) *contend* : *ἡρισ(σ)α*, *ἐρήρισμαι*, *ἐριστός*. Poetic. (III.)

*ἔρομαι* *ask* : see *εἰρομαι*.

*ἔρπω* (*σερπ-*) and *ἐπρώζω* *creep* augment to *ελ-* (431) : *ἐρπον*, *ἐφ-έρπω*, *ἐρπυσα*, *ἐρπετόν* a beast.

*ἔρπω* (*εpp-*, *εppe-*) *go away*, *go (to destruction)*, *perish* : *ἐρρήσω*, *ἡρρησα*, *εἰσ-ἡρρηκα*.

*ἐρυγγάνω* *cast forth*, *eruct* : pres. Att., poetic, New Ion., 2 aor. *ἤρυγον*. Cp. *ἐρεύγομαι* Epic, New Ion. : *ερεύξομαι* Hippocr. (806). (IV.)

*ἐρόκω* *hold back* : *ἐρόξω*, *ἤρυξα* (also Xen.), 2 aor. *ἡρόκακον* (448 D.). Epic, poetic, New Ion. Hom. has also *ἐρῶκάνω*, *ἐρῶκάνω*.

*ἐρῶμαι* (for *φερῶμαι*) and *εἰρῶμαι* (for *εἰρῶμαι*) *protect* Epic : pres. 3 pl. *εἰρύαται* and *εἰρῶαται* (for *εἰρυνται*), inf. *ε(ι)ρυσθαι* ; imperf. *ε(ι)ρῶτο*, *εἰρῶατο* (for *εἰρυντο*) ; fut. *ε(ι)ρῶσ(σ)ομαι* ; aor. *ε(ι)ρυσ(σ)άμην*, perf. *ἔρῶτο* Hesiod. The pres. and imperf. are often taken as *μι*-forms of *ἐρύομαι*. By-form *ρῶμαι*, q. v.

*ἐρύω* (*φερν-*, *φρῦ-*) *draw* : augments to *ελ-* (431 D) : fut. *ἐρύω* Hom. ; aor. *ε(ι)ρυσ(σ)α* Hom. Mid. *ἐρύομαι* *draw to one's self* : *ἐρύσσομαι*, *ε(ι)ρυσ(σ)άμην*,



*eirōmai* and *ειρυσμαι* 489 d (3 pl. *ειρόσται* and *ειρόσται*), plup. *ειρόμην* (3 pl. *ειρόβατο*), *ε(ι)ρόσθην* Hippocr., *εἰρυστός* Soph. Epic and Ion. *ειρώ* is poetic (esp. Epic) and New Ion. Late fut. *εἰρώσ(σ)ω*.

*ἔρχομαι* (*έρχ-, ἐλθ-, ἐλευθ-, ἐλυθ-*) *go, come*: *ἐλεύσομαι*, 2 aor. *ἦλθον*, 2 perf. *ἔλθλυθα*. In Att. *ἔρχομαι* is common only in indic.; subj. Epic and Ion.; opt. (in comp.) Xen.; imper. Epic; inf. Epic, Tragic, Ion., in comp. in Au. prose rarely; part. poetic, in comp. in Att. prose. Imperf. *ἔρχομαι* uncom. is rare. For the above tenses Att. prose uses *ἔλμι*, *ἔλμι*, *ἔλμι*, *ἔλμι*, *ἔλμι*, *ἔλμι* simple and in comp. (but not *ὑπέρκειναι* for *ὑπέρκεισθαι* *flatter*). Fut.: Att. prose uses *εἰμι* (774), *ἀφίξομαι* or *ἦξω* for *ἐλεύσομαι* (which is Epic, Ion., Tragic); 2 aor. *ἦλθον* poetic; 2 perf. *ἔλθλυθα* or *ἐλθλῆλυθα* Epic, *ἔλθλυμεν*, -*ντε* in Comic and Tragic fragments; 2 plup. *ἐληλόθει* Epic. (VI.)

*ἐσ-θίω* (for *ἐδ-θι-ω*) *eat*: imperf. *ἔσθιον*, fut. *ἔδομαι* (541, 806), 2 aor. *ἔφαγον*, perf. *ἔδωκα*, *κατ-έδηδεσμαι*, *ἔδωτός*, -*τός*. Epic are *ἔδμεναι* pres., *ἐδῆδω* 2 perf. part., *ἐδήδομαι* (?) perf. pass.; *ἔδέσθην* Comic, Hippocr., Aristotle. (VI.) *ἔσθω* Epic and poetic, *ἔδω* Epic, poetic, and Ion.

*ἐστίαω* *entertain* augments and reduplicates to *ει-* (431, 443).

*εὔδω* *sleep*, rare in prose, which usually has *καθ-εὔδω*: imperf. *ἐκάθ-ευδον* and *καθ-ηῦδον* (450), fut. *καθ-ευσήσω*, v. a. *καθ-ευσήτης*. *εὔδω* is chiefly poetic and Ion. (imperf. *εὔδον* and *ἠῦδον*).

*εὐεργετέω* *do good*. The augmented form *εὐήρ-* is to be rejected (452).

*εὐρ-ίσκω* (*εὐρ-, εὐρε-*) *find*: *εὐρήσω*, 2 aor. *ἤρυν* or *εὔρον* (imper. *εὔρε*, 424 b), *ἤρηνκα* or *εὔρηκα*, *εὔρημαι*, *εὔρέθην*, *εὔρεθήσμαι*, *εὔρετός*, -*τός*; *εὔραμην* Hesiod. The augment is *ἠ-* or *εὐ-* (437). (V.)

*εὐφραίνω* (*εὐφραν-*) *cheer*: *εὐφρανά*, *ἠεφράνα*. Mid. *rejoice*: *εὐφρανόμην* and *εὐφρανθήσμαι*, *ἠεφράνθην*. The augment is also *εὐ-* (437). (III.)

*εὐχομαι* *pray, boast*: *εὐξομαι*, *ἠεξάμην*, *ἠεγμαι*, *εὐκτός*, -*τός* Hippocr., *ἀπ-εύχετο* Aesch. The augment is also *εὐ-* (437).

*ἐχθαίρω* (*ἐχθαρ-*) *hate*: *ἐχθαρώ*, *ἐχθαροῦμαι* (808), *ἠχθηρα*, *ἐχθαρτός*. Epic and poetic. (III.)

*ἐχθω* *hate*, *ἐχθομαι*: only pres. and imperf. Poetic for *ἀπ-εχθάνομαι*.

*ἔχω* (*έχ-, for σεχ-, and σχ-, σχε-*) *have, hold*: imperf. *εἶχον* (431), *ἔξω* or *σχήσω* (1911), 2 aor. *ἔσχον* for *έ-σ(ε)χ-ον* (*σχῶ*, *σχέην* or *-σχοιμι*, *σχές*, *σχέιν*, *σχών*), *ἔσχηκα*, *παρ-έσχημαι*, *ἔκτός*, *ἀνα-σχέτός*, -*τός*. Mid. *ἔχομαι* *hold by, am near*: *ἔξομαι* (sometimes pass., 808), and *σχέσομαι* (often in comp.), 2 aor. *ἔσχόμεν* usu. in comp. (*σχέμαι*, *σχοίμην*, *σχοῦ*, *σχέσθαι*, *σχόμενος*), used as pass. for *ἐσχέθην* (late). Epic forms are perf. *συν-έχωκα* (for *-οκ-οχ-α*) B 218, plup. pass. *έπ-ώχαστο* *were shut* M 340. Poetic is 2 aor. *έσχεθον* (490 D.). See *ἀμείνω*, *ἀνέχω*, *ὑπισχύνομαι*. By-form *έχω* for *σι-σ(ε)χ-ω*.

*ἔψω* (*έψ-, έψε-*) *cook, boil*: *ἔψήσομαι* (*έψήσω* Comic), *ἠψησα*, *ἔψός* (for *έψοι*), *ἔψητός*, *ἠψημαι* Hippocr., *ἠψήθην* Hdt. The pres. *έψέω* is not Att.

\**ζάω* (*ζῶ*) *live* (*ζα-, ζη-*, 395): (*ζῆς*, *ζῆ*): imperf. *ζῶν*, fut. *ζήσω* and *ζήσομαι*.

For late *ζῆσα*, *ζῆκα* Att. has *ἔβίω*, *βίβλωκα*. *βίωσομαι* is commoner than *ζήσομαι*. *ζάω* Epic, New Ion., dramatic. See 522 b, 641 and D.

*ζεύγ-νυμι* (*ζευγ-, ζυγ-*, cp. Lat. *jugum*) *yoke*: *ζεύξω*, *ἔζευξα*, *ἔζευγμα*, *ἔζευχθην* rare, 2 aor. pass. *ἔζυγην*. (IV.)

*ζέω* (*ζε- for ζεσ-*) *boil* (intrans. in prose): *ἔβανα-ζέσω*, *ἔζεσα*, *ἀπ-έζεσμαι* Hippocr.

ἰών-νυμι (ἰω-, 731) *gird*: ἔωσα, ἔωμαι (Att. inscr.) and ἔωσμαι (preferred in mss.). (IV.)

ἡβή-σκω *come to manhood*, ἡβάω *am at manhood*: ἐφ-ἡβήσω, ἡβήσα, παρ-ἡβήκα. Epic ἡβώοντα, etc. (648). (V.)

ἡγρέθωμαι *am collected*: see ἀγείρω.

ἡδομαι *am pleased*: ἡσθήσομαι (812), ἡσθην, aor. mid. ἡσάμην: 358. ἡδω (ἡσα) is very rare.

ἡδύνω (ἡδυν-) *sweeten*: ἡδύνα, ἡδυσμαι, ἡδύνθην, ἡδυντός. (III.)

ἡρέθωμαι *am raised*: see αἰρώ.

ἡμαι *sit*: see 789.

ἡμί *say*: see 792.

ἡμύω *sink*, *bow*: ἡμύσα, ὑπ-εμν-ἡμύκε X 491 from ἐμ-ἡμύκε with ν inserted. Poetic, mostly Epic.

ἡττάμαι from ἡττάομαι (Ion. ἐσσοῦμαι from ἐσσομαι) *am vanquished*: regular, but fut. ἡττήσομαι and ἡττηθήσομαι (812).

θάλλω (θαλ-) *bloom*, rare in prose: ἔθαλλε *made grow* Pind., 2 perf. τέθηλα (as pres.) is poetic. By-form θαλέθω (490). (III.)

θάπ-τω (θαφ-, 125 g) *bury*: θάψω, θάψα, τέθαμμαι, 2 aor. pass. ἐτάφην, 2 fut. pass. ταφήσομαι, fut. perf. τεθάψομαι, θαπτός; 1 aor. pass. ἐθάφθην Ion. (rare). (II.)

θαυμάζω (θαυμ-αδ-) *wonder, admire*: fut. θαυμάσομαι (806), otherwise regular. 512. (III.)

θείω (θεν-) *smile*: θενῶ, ἔθεινα Epic, 2 aor. ἔθενον. Poetic (and in Att. comedy). (III.)

θέλω *wish*: see ἐθέλω.

θεραπεύω *serve, heal*: regular, but fut. mid. θεραπεύσομαι is usu. pass. (806).

θερόμαι *warm myself* (in prose only pres. and imperf.), fut. θέρσομαι τ 23 (536), 2 aor. pass. as intrans. ἐθέρην (only in the subj. θερέω ρ 23).

θεῖω (θεν-, θερ-, θν-, 503) *run*: θεύσομαι (806). Other forms supplied by other verbs (see τρέχω).

θη- in θήσθαι *milk*, ἐθησάμην *sucked*. Epic.

θηπ-: see ταφ-.

θι-γ-γ-άνω (θιγ-) *touch*: θίξομαι (806), 2 aor. ἔθιγον, ἄ-θικτος. Poetic, rare in prose (Xen.). (IV.)

θλάω *bruise, break*: θλάσω, ἔθλασα, τέθλασμαι (489 c) Theocr., ἐθλάσθην Hippocr., θλαστός. Ion. and poetic. See φλάω.

θλίβω (θλιβ-, θλιβ-, 501) *press*: θλίψα, τέθλιφα, ἐθλίφθην, τέθλιμμαι and ἐθλίβην Aristotle. Fut. mid. θλίψομαι Hom.

θνή-σκω, older θνή-σκω (θαν-, θνη-, 492, 526 b) *die*: ἀπο-θανομαι (806), 2 aor. ἀπ-έθανον, τέθνηκα *am dead*, 2 perf. τέθνατον (704 c), fut. perf. τεθνήξω (659 a, 1958), θνητός. In prose regularly ἀπο-θνήσκω in fut. and 2 aor., but always τέθνηκα. (V.)

θράττω (θράχ-, τράχ-) *disturb*: ἔθραξα, ἐθράχθην Soph. See ταραττω. Mostly poetic. (III.)

θραύω *break, bruise*: θραύσω, ἔθραυσα, τέθραυμαι and τέθραυσμαι (489 c), ἔθραύσθην.

θρύπτω (θρυφ-, 125 g and κ.) *crush, weaken*: τέθρυμμαι, ἐθρύφθην Aristotle, 2 aor. pass. ἐθρύφην Hom., ἔν-θρυπτος. θρύπτομαι *put on airs*. (II.)

θρῶ-σκω and θρῶ-σκω (θρω-, θορ-, 492) *leap*: -θοροῦμαι (806; w. ὑπέρ) poetic, 2 aor. ἔθορον. Mainly poetic. By-form θορνύομαι Hdt. (V.)

θῶ- (θυ-, θύ-, 500. 1 a) *sacrifice*: θῶσα, θύσα, τέθουκα, τέθυμαι, ἐτέθην, θυτός. θῶω and θύω *rush* poetic: in the classical language only pres. and imperf. θύντω Hesiod.

λαίνω (λαν-) *warm*: ἡνα, λάνθην without augm. Epic and Lyric. (III.)

ιάλλω (ιαλ-) and ἰάλλω *send*: -ιαλῶ, ἡλα without augm. Epic. Poetic (comp. with ἐπι in Aristoph.). (III.)

λαχέω and ἰάχω (for *φίφαχω*) *sound, shout*: λαχῆσω, ἰαχῆσα, 2 perf. part. ἀμφιαχυνία. Hom. has both ἵαχον and ἴαχον. For ἰαχ- in tragedy λαχ- is commonly written. Poetic, mainly Epic. 485 d.

ἰδ-, εἰδ-, οἰδ- (for *φιδ-*, etc.) in εἶδον *saw* from *ἐ-φιδον* 491 (ἔδω, ἔδοιμι, ἔδε, ἔδην, ἔδόν), fut. εἰσομαι *shall know* (Epic εἰδήσω), plup. ἤδη or ἤδην *knew* (794 ff.), ἰστός. Mid. εἶδομαι *seem, resemble* Epic, poetic, New Ion.: εἰσάμην and εἰσάμην, 2 aor. εἰδῶμην *saw* Epic, poetic, Hdt., *προ-ἰδέσθαι* Thuc. οἰδ- in οἶδα, 794 ff.

ἰδρώ *sweat*: ἰδρώσω, ἰδρώσα. For the contraction to ω instead of ου (ἰδρώσι, etc.) see 398. Epic ἰδρώω, ἰδρώνουσα, etc.

ἰδρύω *place* (Epic ἰδρῶω): often comp. w. κατά: -ιδρύσω, -ιδρύσα, -ιδρύκα, ἰδρύμαι, ἰδρύθην (ἰδρύνθην Epic), ἰδρύτός.

ἰε-μαι (*φιε-*, cp. Lat. *in-vi-tus*) *strive*: usu. in comp., as *παρ-ιεμαι* *beg*. The forms are like those from the mid. of ἰημι *send* (cp. 778). Epic aor. εἰσάμην and εἰσάμην.

ἵω (for *σι-σ(ε)δ-ω*, cp. *sedeo*) *seat*, usu. *sit*, mid. ἵομαι *sit*, classic only in pres. and imperf. Mainly Ionic and poetic. See καθίζω, καθίζομαι, the usual forms in prose. See also ἵομαι, κάθημαι *sit*. By-form ἱάνω *seat, place*. (III.)

ἱημι (*σι-ση-μι*) *send*: ἦσα, ἦκα, 2 aor. εἶπον, etc., εἶκα, εἶμαι, εἶθην, ἰήσομαι, ἰήσας, ἰήσας (except pres. all forms in comp. in prose). For inflection and synopsis, see 777 ff.

ἰκνέομαι (ικ-) *come*, in prose usu. ἀφ-ικνέομαι: ἀφ-ἵξομαι, 2 aor. ἀφ-ἵκῶμην, ἀφ-ἵγμαι. Uncomp. ἰκνούμενος *suitable* (rare). The simple forms ἰκνέομαι. ἵξομαι, ἰκῶμην are poetic. Connected forms are poetic ἵκω (imperf. ἵκον, aor. ἵξον) and ἰκάνω, only pres. and imperf. (Epic and Tragic). (IV.)

ἱλάσκομαι (ἱλα-) *propitiate*: ἱλάσομαι, ἱλασάμην, ἱλάσθην (489 e). Epic aor. ἱλασάμην, Epic pres. also ἱλάομαι. (V.)

ἱλημι (ἱλη-, ἱλα- for *σι-σλη-, σι-σλα-*) *am propitious*: pres. imper. ἱληθι or ἱλαθι, perf. ἱληκα. Mid. ἱλαμαι *propitiate*. Epic.

ἱλῶω (ἱλλομαι) *roll*: ἱλα. See εἰλέω and εἰλω. (III or IV.)

ἱμάσσω (ἱμαν-) *lash*: ἱμασ(σ)α Epic. (III.)

ἱμεῖρω (ἱμερ-) and ἱμεῖρομαι *desire*: ἱμεῖράμην Epic, ἱμεῖρθην Hdt., ἱμεῖρτός. Poetic and Ion. (III.)

ἱπταμαι *fly*: (725, 728 a): see πέτομαι.

ἱσᾶμι: Doric for οἶδα *know*: ἱσας (or ἱσας), ἱσᾶτι, ἱσᾶμεν, ἱσᾶτε, ἱσᾶντι, part. ἱσᾶς. ἱσῶω *liken* (= *φικ-σκω*): see ἕσσω.

ἱσσημι (σση-, στα-) *set, place*: στήσω *shall set*, ἱσσησα *set, caused to stand*, 2 aor. ἱσσην *stood*, 1 perf. ἱσσηκα *stand* (= *σε-σσηκα*), plup. ἐίσσηκα *stood* (ἱσσηκα, rare, 444 b), 2 perf. ἱσσησθην *stand* (417), perf. mid. ἱσσημαι rare.

fut. perf. ἰστίξω *shall stand* (754 a, 1958), aor. pass. ἰστάθην *was set*, v. a. στατός, -τός. For the inflection see 416, for dialectal forms of present see 747 D. ff. Epic 1 aor. 3 pl. ἔστασαν and ἔστησαν, 2 aor. 3 pl. ἔσταν (inf. στήμεναι), 2 perf. inf. ἐστάμεν and ἐστάμεναι, part. ἐσταώς and ἐστεώς. Iterat. imperf. ἴστασκε, 2 aor. στάσκε (495 a). 819.  
 ἰσχνάινω (ἰσχναν-) *make dry or lean*: -ἰσχνανῶ (-οῦμαι), ἰσχνᾶν Aesch. (544 a, ἰσχνῆναι Ion., also Att. ?), ἰσχνάνθη Hippocr., -ἰσχαντρέος Aristotle. (III.)  
 ἴχω (for σι-σ(ε)χ-ω), *have, hold*: see ἔχω.

καδ- (καδε-) in Hom. κεκαδών *depriving*, κεκαδήσω *shall deprive*. Not the same as καδ- (κῆδω). κεκαδόμεν *withdrew* may be from χάζω.

καθαίρω (καθαρ-) *purify*: καθαρά, ἐκάθηρα (and ἐκάθαρα ?), κεκάθαρμαι, ἐκαθάρθην, καθαρτέος Hippocr. (III.)

καθίζομαι: see ἵζομαι.

καθεύδω *sleep*: see εὐδω.

κάθημαι: see 790.

καθίζω *set, sit*: imperf. ἐκάθιζον (450), fut. καθίσω (539), aor. ἐκάθισα or καθίσα. Mid.

καθίζομαι *sit*: ἐκαθίζομεν, καθιζήσομαι (521), ἐκαθισάμεν. Hom. has imperf.

κάθιζον or καθίζον, aor. καθέισα and κάθισα, Hdt. κατέισα. See ἵζω, ἵζομαι. (IV.)

καί-νυμαι *excel*: perf. κέκασμαι (κεκαδμένος Pind.). Poetic. (IV.)

καίρω (καρ-, κορ-) *kill*: κανῶ, 2 aor. ἔκανον, 2 perf. κέκονα (κατα-κεκονότες Xen.).

Poetic. (III.)

καίω (for καίω from καρ-ιω; καρ-, καρ-, και-) and κῆω (uncontracted, 396) *burn*, often w. ἐν, κατά: καύσας, ἔκαυσα, κέκαυκα, κέκαυμαι, ἐκαύθην, -καυθήσομαι, -καυτός. 2 aor. ἔκηκα Epic, poetic (part. κῆῃς Epic, κῆῃς Att.), 2 aor. pass. ἐκάην *burned* (intrans.) Epic and Ion. The mss. show καίω in tragedy, Thuc., and in Xen. usu., κῶ in Aristoph., Isocr., Plato. 520. (III.)

καλέω (καλε-, κλη-) *call*: καλῶ (539 a), ἐκάλεσα, κέκληκα, κέκλημαι *am called* (opt. 711 c), ἐκλήθην, fut. pass. κληθήσομαι (καλοῦμαι S. El. 971), fut. perf. κελήσομαι *shall bear the name*, κλητός, -τός. Aeolic pres. κῆλημι, Epic inf. κῆλημεναι; fut. καλέω Hom., καλέσω Aristotle, aor. ἐκάλεσσα Hom.

Iterative καλέσσκον, καλέσκετο. Epic pres. κι-κλή-σκω.

καλύπ-τω (καλυβ-) *cover* (in prose usu. in comp. w. ἀπό, ἐν, etc.): καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, καλυπτός, συγ-καλυπτέος poetic. (II.)

κάμ-νω (καμ-, κμη-) *labor, am weary or sick*: καμοῦμαι (806), 2 aor. ἔκαμον, ἐκέμκηκα, ἀπο-κμητός. Epic 2 aor. subj. also κεκάμω, 2 aor. mid. ἐκαμόμην, 2 perf. part. κεκμητός. (IV.)

κάμπ-τω (καμπ-) *bend*: κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην, καμπτός. (II.)

κατηγορέω *accuse*: regular. For augment, see 453.

καφ-ε- *rant*, in Epic 2 perf. part. κεκαφώς.

κεδάν-νυμι: see σκεδάννυμι.

κεί-μαι *lie*: κείσομαι. See 791.

κείρω (κερ-, καρ-) *shear*: κερῶ, ἔκειρα, κέκαρμαι, ἀπο-καρτέος Comic. Epic aor. ἔκερσα (544 b), aor. pass. ἐκέρθην Pind., 2 aor. pass. ἐκάρην (Hdt.) prob. Att. (III.)

κείω *split*: Epic κείων ξ 425.

κείω and κέω *wish to lie down*. Epic. Cp. κείμαι.

κελαδέω *roar*: κελαδήσω, κελάδησα. By-form Hom. κελάδω in pres. part. Epic and Lyric.

κελεύω *command*: κελεύσω, ἐκέλευσα, κεκένυκα, κεκένυμαι (489 c), ἐκελεύσθην, παρα-κελευστός, δια-κελευστός.

κέλλω (κελ-) *land*: κέλω (536), ἐκελσα. Poetic = Att. ὀκέλλω. (III.)

κέλομαι (κελ-, κελ-, κλ-) *command*: κελήσομαι, ἐκελησάμην, 2 aor. ἐκεκλόμην (448 D., 549 D.). Poetic = Att. κελεύω.

κεντέω (κεντ-, κεντε-, 485) *goad*: κεντήσω, ἐκέντησα, κεκέντημαι Hippocr., ἐκεντήθη late Att., συγ-κεντηθήσομαι Hdt., κεντός Hom., aor. inf. κένσαι Hom. for κεντσαι. Poetic and New Ion.

κεράν-νυμι and κερα-νύω (κερα-, κρᾱ-) *mix*: ἐκέρασα, ἐκέραμαι, ἐκράβην and ἐκεράσθην (489 g), κρᾱτέος. Ion. aor. ἔκρησα (ἐκέρασσα poetic), ἐκέρημαι, ἐκρήθην. By-forms κεράω and κεραίω, and κίρνημι and κινῶ. (IV.)

κερδαίνω (κερδ-, κερδε-, κερδαν-) *gain*: κερδανῶ, ἐκέρδανῶ (544 a), προσ-κεκέρδηκα. Hdt. has fut. κερδήσομαι, aor. ἐκέρδηνα and ἐκέρδησα (523 h). (III. IV.)

κεύθω (κευθ-, κυθ-) *hide*: κεύσω, ἔκευσα, Epic 2 aor. ἔκυθον and redupl. 2 aor. in subj. κεκύθω, 2 perf. ἐκέυθα as pres. (in Trag. also *am* hidden, and so κεύθω in trag.). Epic by-form κευθάνω. Poetic.

κήδω (κηδ-, κηδε-, καθ-) *distress*: κηθήσω, ἐκήδησα, 2 perf. ἐκήδα as pres., σορτοίω. Poetic. Mid. κηδομαι *am* concerned: κεκαθήσομαι Hom., ἐκηδεσάμην Aesch.

κηρύττω (κηρύκ-) *proclaim*: κηρύξω (147 c), ἐκήρυξα, ἐπι-κεκήρυξα, κεκήρυγμα, ἐκηρύχθην, fut. pass. κηρύχθήσομαι and (Eur.) κηρύξομαι (809). (III.)

κι-γ-χ-άνω (κιχ-, κιχε-), Epic κιχάνω, come upon, reach, find: κιχήσομαι (806), 2 aor. ἔκιχον, Epic ἐκιχησάμην, ἀ-κίχητος. Hom. has 2 aor. pass. ἐίχην as intrans.: κιχῶ (mss. -είω), κιχείην, κιχῆναι and κιχήμεναι, κιχείς and (mid.) κιχήμενος. These forms may come from a pres. κίχημι (688), but they all have aoristic force. Poetic. (IV.)

κίδ-νημι: see σκεδάννυμι. (IV.)

κί-νυμαι *move myself*. Pres. and imperf. Epic. Att. κινέω. (IV.)

κίρ-νημι and κινῶ Epic: see κεράννυμι.

κί-χρη-μι (χρη-, χρα-) *lend*: ἔχρησα, ἐχρηκα, ἐχρημαι. Fut. χρήσω Hdt., probably also Att. Mid. *borrow*: ἐχρησάμην.

κλάζω (κλαγγ-, κλαγ-, 510) *resound, clang*: κλάγξω, ἔκλαγξα, 2 aor. ἔκλαγον, 2 perf. ἐκκλαγγα as pres., fut. perf. κεκλάγξομαι as fut. *shall scream* (581, 806). Epic 2 perf. κεκλήγοντες (557 D. 2, 700 D.). By-form κλαγγάνω. Mainly poetic. (III.)

κλαίω *weep* (for κλαίω from κλαφ-ιω: κλαυ-, κλαφ-, κλαι-, κλαιε-), κλάω in prose (not contracted, 520): κλαίῃσω or κλαῖῃσω (κλαύσομαι *shall suffer for it*), ἔκλαινα. Poetic are κλαυσοῦμαι (540), κέκλαιμαι, κέκλαισμαι, κλαυτός, κλαυστός (?). The mss. have κλαίω in Xen. usu., κλάω in Aristoph. (III.)

κλάω *break*, in prose w. ἀνά, ἀπό, ἐπί, κατά, πρός, σύν: -έκλασα (488 a), -πέκλασμαι (489 c), -εκλάσθην, ἀνα-κλασθήσομαι Aristotle.

κλείω *shut* (Older Att. κλήω): κλείσω and κλήσω, ἔκλεισα and ἔκρησα, ἀπο-κέκληκα, κέκλειμαι and κέκλημαι (κέκλεισμαι has some support), ἐκλείσθην and ἐκλήσθην (489 e), κλειστός and κληστός. κλήω is Ion.

κλέπ-τω (κλεπ-, κλοπ-) *steal*: κλέψω (less often κλέφομαι), ἔκλεψα, κέκλεφα, κέκλεμμαι, 2 aor. pass. ἐκλάπην, κλεπτός, -τός. 1 aor. pass. ἐκλέφθην Ion. and poetic. (II.)

κλήζω *celebrate in song*: κλήσω, ἔκρησα (Dor. ἐκλέξα from κλείζω). Poetic. 512. (III.)

- κλίνω** (κλι-ν-) *bend*, usu. comp. w. κατά: κλινῶ, ἐκλίνα, κέκλικα late, κέκλιμαι (491), 2 aor. pass. -εκλίνην, 2 fut. pass. -κλινήσομαι, 1 aor. pass. ἐκλήθην poetic, ἐκλίνθην Epic, poetic, ἀπο-κλιτέος Aristotle. (III.)
- κλύω** *hear*: imperf. ἔκλυον is an old 2 aor. from an assumed pres. κλῦω; 2 aor. imper., without thematic vowel, κλύθι and (Epic) κέκλυθι; perf. κέκλυκα rare; part. κλύμενος as adj. *famous* = κλυτός. Poetic.
- κναιώ** *scratch*, usu. comp. w. διά: -κναιώ Eur., -ἐκναισα, -πέκναικα, -πέκναισμαι (489 c), -εκναισθην, -κναισθήσομαι.
- \***κνέω** (κνῶ) *scrape* (κνα-, κνη-) (on pres. contraction κνῆς, κνῆ, etc. see 394, 641) often comp. w. κατά: κνήσω Hippocr., ἐκνήσα, -ἐκνήσμαι (489 c), -εκνήσθην. Cp. κναιώ.
- κοιλαινω** (κοιλ-αν-) *hollow*: κοιλανῶ, ἐκοιλῶνα (544 a), κεκοίλασμαι (489 h) and ἐκοιλάνθην Hippocr. (III. IV.)
- κοιμῶ** (κοιμῶ-) *care for*: κοιμῶ, ἐκοίμισα, κεκόμικα, κεκόμισμαι (usu. mid.), ἐκομίσθην, κοιμισθήσομαι, κοιμιστός. (III.)
- κόπτω** (κοπ-) *cut*, usu. in comp. in prose: κόψω, ἐκόψα, -κέκοφα (διά, ἐξ, σύν, etc.), κέκομαι, 2 aor. pass. -ἐκόπην (ἀπό, περί), 2 fut. pass. -κοπήσομαι, fut. perf. -κεκόψομαι, κοπτός. Hom. has 2 perf. part. κεκοπώς. (II.)
- κορέν-νυμι** (κορε- for κορεσ-) *satisfy*: fut. κορέω Hom., κορέσω Hdt., aor. ἐκόρεσα poetic, 2 perf. part. κεκορηώς *satisfied* Epic, perf. mid. κεκόρεσμαι (489 c) Xen., κεκόρημαι Ion., poetic, aor. pass. ἐκόρεσθην poetic (489 g) ἀ-κόρητος and ἀ-κόρε(σ)τος *insatiate*, both poetic. Ion. and poetic, rare in prose. (IV.)
- κορούσσω** (κορυθ-) *arm with the helmet*, *arm*: act. only pres. and imperf. Hom. aor. part. κορουσάμενος, perf. part. κεκορυθμένος. Poetic, mostly Epic. (III.)
- κοτέω** *am angry*: ἐκότρεσα (-άμην) and κεκοτηώς Epic.
- κραίω** (κραγ-, κραγ-) *cry out*: 2 aor. ἔκραγον, 2 perf. κέκραγα as pres. (imper. 698, 704 e), fut. perf. as fut. κεκραξέομαι *shall cry out* (581, 806). By-form κραυγάω. (III.)
- κραίνω** (κραν-) *accomplish*: κρανῶ, ἔκρανα, perf. 3 s. and pl. κέκρανται, ἐκράνθην, κρανθήσομαι, ἀ-κραντος. Epic by-form κραιαίνω (κρααίνω?): ἐκρήνηα (ἐκράνηα?), perf. 3 s. κεκράνται, plup. κεκράντο, aor. pass. ἐκράνθεν Theocr., ἀ-κράντος. Poetic. (III.)
- κρέμα-μαι** (κρεμα-) *hang*, intrans., used as pass. of κρεμάννυμι. Pres. inflected as ἵσταμαι (subj. κρέμωμαι, opt. κρεμáμην, 749 b, 750 b), κρεμήσομαι. Cp. κρίννυμι and κρεμάννυμι.
- κρεμάννυμι** (κρεμα-, 729) *hang*, trans.: κρεμῶ, ἐκρέμασα, ἐκρεμάσθην, κρεμαστός. Mid. intrans. see κρέμαμαι. Fut. κρεμάσω Comic poets, κρεμύω Epic. (IV.)
- κρίω** (κρικ- or κριγ-) *creak*: 2 aor. Epic κρίκε (v. l. κρίγε), 2 perf. κέκριγα Aristoph. (III.)
- κρίμ-νυμι** (κριμ-ν-, κριμ-να-) often miswritten κρήννυμι, *hang*, trans., rare in act. Mid. κρίμαμαι *am suspended* = κρέμαμαι. Poetic. (IV.)
- κρίνω** (κρι-ν-) *judge*: κρίνῶ, ἐκρίνα, κέκρικα (491), κέκριμαι, ἐκρίθην (ἐκρίνθην Epic, 491), κριθήσομαι (κρινομαι rarely pass., 809), κριτός, κριτός poetic. (III.)
- κρούω** *beat*: κρούω, ἔκρουσα, -κέκρουκα, -κέκρουμαι and -κέκρουσμαι (489 g), -εκρούσθην, κρουστός.
- κρύπτω** (κρυφ-) *hide*: κρύψω (prose w. ἀπό, κατά), ἔκρυφα, κέκρυμαι (prose w. ἀπό), ἐκρύφθην, κρυπτός, κρυπτός poetic. Poetic 2 aor. pass. ἐκρύφην is rare (Soph.), κεκρύφομαι Hippocr. (II.)

κτάομαι *acquire*: κτήσομαι, ἐκτησάμην, κέκτημαι (442 N.) *possess* (subj. κεκτῶμαι, -ῆ, -ῆται, 709; opt. κεκτῆμην, -ῆο, -ῆτο, 711; doubtful are κεκτῶμην, -ῆο, -ῆτο); fut. perf. κекτήσομαι *shall possess* (581); ἐκτῆθην pass.; κτητός, -τός. Aor. mid. ἐκτησάμην usu. = *have possessed*. Ion. perf. mid. ἐκτημαι (442 D.) and fut. perf. ἐκτήσομαι *shall possess* (both in Plato).

κτείνω (κτεν-, κτον-, κτα-ν-, 478, 480) *kill*, in prose usually comp. w. ἀπό, in poetry w. κατά; ἀπο-κτείνω: κτενῶ, ἐκτεῖνα, 2 perf. ἀπ-ἐκτενα. Ion. fut. κτενέω (κτανέω from κταίνω). Poetic 2 aor. ἐκτανον and ἐκταν (551 D.); subj. κτέωμεν mss. χ 216, inf. κτάμεναι, part. κτῆς; mid. ἐκτάμην *was killed* (687). Epic aor. pass. ἐκτάθην. In Att. prose ἀπο-θνήσκω is generally used as the pass. of ἀπο-κτείνω. By-forms ἀπο-κτείνωμι and ἀπο-κτανέω (sometimes written κτείνωμι, -έω, κτίνωμι, -έω, 738). (III.)

κτίζω *found*: κτίσω, ἔκτισα, ἔκτισμαι Pind., ἐκτίσθην, εὐ-κτιτος poetic. Epic 2 aor. mid. part. κτίμενος (κτι-) as pass., *founded*. 512. (III.)

κτυπέω (κτυπ-, κτυπε-, 485) *sound*: ἐκτύπησα, 2 aor. ἐκτυπον Hom. (546 D.). Poetic. κυδαίνω (κῦδ-αν-) *honour*: ἐκόδησα Epic. Hom. has also κυδάνω and κυδίω. 523 h. (III. IV.)

κύω (κυ-, κυε-, 485) *am pregnant*: ἐκέῖσα *conceived*, κέκυθα. Fut. κυήσω Hippocr., aor. pass. ἐπ-εκυήθην Aristotle. Mid. *bring forth*. Connected forms are κύω (usu. poetic): ἐκύσα *impregnated* Aesch. (κύσαμένη *being pregnant*), caus. κύσκει *impregnate and conceive*, κύσσομαι *conceive*.

κυλίνδω and κυλινδέω, later κυλίω, *roll*: ἐκύλισα, κατα-κεκύλισμαι (489 c), ἐκυλίσθην, ἐκ-κυλίσθῃσμαι, κυλιστός. From ἐκύλισα (= ἐκυλινδσα) the pres. κυλίω was formed. Connected is καλινδέομαι.

κυνέω (κυ-) *kiss*: κυνήσομαι (?), ἔκυσα. Poetic. προσ-κυνέω *render homage to*: προσ-κυνήσω, προσ-εκύνῃσα (προσ-έκυσα poetic). (IV.)

κύπτω (κυφ-, cp. κύβδα; or κύφ-, cp. κύφός) *stoop*: ἀνα-κύψομαι (806), ἔκυψα, ἐκέκυφα. If the verb-stem is κύφ- the υ is long in all forms. (II.)

κυρέω (κυρ-, κυρε-, 485) *meet, happen* is regular (poetic and Ion.). κόρω (κυρ-) = κυρέω is mainly poetic: κόρσω (536), ἔκυρσα. (III.)

κωκῶ (500, 1. a) *lament*: κωκόσω Aesch., κωκόσομαι (806) Aristoph., ἐκώκῃσα poetic.

κωλύω *hinder*: regular, but (rare) fut. mid. κωλύσομαι as pass. (808) T. 1. 142.

λα-γ-χ-άνω (λαχ-, ληχ-) *obtain by lot*: λήξομαι (806), 2 aor. ἔλαχον, 2 perf. ἐληξα (445), ἐληγμαι, ἐλήχθην, ληκτός. Ion. fut. λάξομαι, Ion. 2 perf. λελογχα (also poetic). Hom. 2 aor. ἔλλαχον (redupl. ἔλλαχον *made partaker*). (IV.)

λάβομαι and λάβωμαι (Epic and Ion.) = λαμβάνω.

λα-μ-β-άνω (λαβ-, ληβ-) *take*: λήψομαι (806), 2 aor. ἔλαβον, ἐληφα (445), ἐληγμαι, ἐλήφθην, ληφθῃσμαι, ληπτός, -τός. Fut. λάμψομαι (better λάψομαι) Ion., λάψομαι Doric; 2 aor. inf. λαβέσθαι Hom.; perf. λελάβηκα (λαβε-) Ion. and Doric; perf. mid. λελημμαι poetic, λελαμμαι Ion.; aor. pass. ἐλάμφθην Ion., ἐλάφθην Doric; v. a. κατα-λαμπτός Hdt. (IV.)

λάμπω *shine*: λάμψω, ἔλαμψα, 2 perf. ἔλαμπα poetic.

λα-ν-θ-άνω (λαθ-, ληθ-) *escape the notice of, lie hid*: λήσω, 2 aor. ἔλαθον. 2 perf. ἔληθα as pres., v. a. ἀ-λαστος poetic. Mid. in prose usu. ἐπι-λανθάνομαι *forget* (λανθάνομαι poetic, rare in prose; λήθομαι poetic): ἐπι-λήσομαι, 2 aor

- ἐπ-λαθόμεν, perf. mid. ἐπι-λάθωμαι. Hom. has 2 aor. *λέλαθον* *caused to forget* and *λελαθόμεν* *forgot* (448 D.), perf. mid. *λέλασμαι*. *λελήσεται* is poetic. By-forms are *λήθω*, -ομαι, chiefly poetic; *ἐλησα* poetic; and *ληθάνω* *cause to forget* Epic, poetic. (IV.)
- λάττω (λαβ- or λαφ-) *lap, lick*: pres. late: *ἐκ-λάφωμαι* Aristoph., *ἐξ-ελαψα* Aristoph., *λέλαφα* Aristoph. Fut. *λάψω* Hom. (II.)
- λάσσω, for λακ-σσω, 528 d (λακ-, λακε-) *speak*: *λακήσομαι* (806), 2 aor. *ἐλακον* (*ἐλάκησα* rare), 2 perf. as pres. *λέληκα* Epic = *λέλακα* Tragic (part. *λελάκνυα* Epic), 2 aor. mid. *λελακόμην* Epic. Poetic verb. By-forms *ἐπι-ληκέω* Epic, *λακάω* Tragic. (V.)
- λάω *see*: only part. *λάων* and imperf. *λάε*. Epic.
- \*λάω (λῶ) *wish* (λα-, λη-): contr. λῆς, λῆ, inf. λῆν. Doric verb. Also *λείω*. Cp. 394.
- λέγω *say*: *λέξω*, *ἐλεξα*, perf. *εἶρηκα* (see under *εἶρω*), *λέλεγμαι*, *ἐλέχθην*, fut. pass. *λεχθήσομαι*, fut. perf. *λελέξομαι*, *λεκτός*, -τός poetic. Fut. mid. *λέξομαι* as pass. is poetic (809). *δια-λέγομαι* *discuss*: *δια-λέξομαι* and *δια-λεχθήσομαι* (812), *δι-έλεγμαι*, *δι-ελέχθην* (*δι-ελέγην* Aristotle), *δια-λεκτός*.
- λέγω *collect, count*, usu. in comp. w. *ἐξ* or *σύν*: *-λέξω*, *-ἐλεξα*, 2 perf. *-έλωχα* (445), *-έλεγμαι* and *-έλεγμαι*, 2 aor. pass. *-ελέγην* (*-ελέχθην* rare in Att.), fut. perf. *-λεγήσομαι*, *-λεκτός*, *λεκτός* poetic. 2 aor. mid. *ἐλέγμην* i 335.
- λείπω (λειπ-, λοιπ-, λιπ-, 477 a) *leave*, often in comp. w. *ἀπό*, *κατά*, *ὑπό*, etc.: *λείψω*, 2 aor. *ἔλιπον*, 2 perf. *ἔλειπον* *have left, have failed*. *λείπομαι* mid. *remain*, pass. *am left, am inferior*: *λείμμαι*, *ἐλείφθην*, fut. pass. *λειφθήσομαι*, fut. perf. *λειψήσομαι*, *λειπτός*. Fut. mid. *λείψομαι* is rarely pass. (809). 2 aor. mid. *ἐλιπόμην* in prose only in comp. (as pass. A 698). By-form *κατα-λιμπάνω*. On the inflection of the 2 aor. see 384.
- λεπτόνω (λεπτυν-) *thin*: *ἐλεπτύνα*, *λελέπτυσμαι* (489 h), *ἐλεπτόνθην*. (III.)
- λέπω (λεπ-, λαπ-) *peel*, usu. comp. w. *ἀπό*, *ἐκ*: *-λέψω*, *-ἐλεψα*, *ἐλεαμμαι* (inscr.), *-ελέπην*.
- λέω *stone to death*, usu. comp. w. *κατά* in prose: *-λέσω*, *-έλευσα*, *-ελεύσθην* (489 e), *-λευσθήσομαι*.
- lech- *lay to rest* (cp. *λέχος* *bed*): *λέξομαι*, *ἐλεξα* (*ἐλεξάμην* *went to rest*, imper. *λέξο*, 542 D.), 2 aor. athematic forms (688) *ἔλεκτο* *went to rest*, imper. *λέξο* for *lech-σο*, inf. *κατα-λέχθαι* for *-λεχσθαι*, part. *κατα-λέγμενος*. Epic.
- λήθω: see *λανθάνω*.
- λι-λάομαι (λα- for λαο-, 624 a) *desire eagerly* only pres. and imperf.; with perf. *λελήμαι* (λια-). Epic. Cp. *λάω*. (III.)
- λίσσομαι rarely *λίτομαι* (λιτ-) *supplicate*: *ἐλλισάμην* Epic, 2 aor. *ἐλιτόμην* Epic, *πολύ-λλιστος*. Poetic, rare in prose. (III.)
- λιχμάω (and *λιχμάω*) *lick*: perf. part. *λελιχμώτες* Hesiod. Usually poetic.
- λοέω (= *λοfew*) *wash*: *λοέσσομαι*, *ἔλε(σ)σα*, *-άμην*. Epic. See *λούω*.
- λοέω *wash* loses *υ* before a short vowel and then contracts (398 a): *λοέω*, *λούεις*, *λούει*, *λούμεν*, *λούτε*, *λούσι*, *ἔλουν*, *λούσομαι* (*λούσω* late), *ἔλουσα*, *ἔλουμεν*, *ἔλουντες*. Hom. has *λόω*, *λοέω*: *λοέσσομαι*, *λούσα* § 217, *λόεσσα* (-ατο), Hippocr. *ἐλούθην*.
- λύμαινω (λύμαν-) *abuse*: usu. *λύμαινομαι* as act.: *λύμαινομαι*, *ἐλύμηνάμην*, *λελύμασμαι* (usu. mid. 489 h), *ἐλύμάνθην* Tragic. (III.)
- λύω (λυ-, λῦ-) *loose*. *λύσω*, *ἔλυσα*, *ἔλυκα*, *ἔλυμαι*, *ἔλύθην*, *λυθήσομαι*, *λελύσομαι*,



λυτός, -τός. Inflection p. 114. On 2 aor. mid. Epic ἐλύμην as pass., see 688. On perf. opt. λελύτο, see 711 D.

- μαίνο (μαν-, μην-) *madden*, act. usu. poetic: ἔμνηα, μέμνηα *am mad*. Mid. μαίνομαι *rage*: μαρούμαι Hdt., 2 aor. pass. ἐμάνην. (III.)
- μαίσομαι (for μα(σ)-ομαι, 624 a) *desire, strive*: μάσσομαι, ἔμα(σ)σάμην, ἐπι-μαστος. Epic. Connected are Aeol. μάομαι (μῶται, opt. μῶτο, imper. μῶσο) and μαιμάω, Epic, poetic. (III.)
- μα-ν-θ-άνω (μαθ-, μαθε-) *learn*: μαθήσομαι (806), 2 aor. ἔμαθον, μεμάθηκα, μαθητός, -τός. Hom. has 2 aor. ἔμμαθον (429 a, D.). (IV.)
- μαράνω (μαραν-) *cause to wither*: ἐμάρᾶνα, ἐμαράνθην Hom. (III.)
- μάρ-ναμαι (μαρ-να-) *fight*: only in pres. and imperf., subj. μάρνομαι (749 b), imper. μάρναο. Poetic. (IV.)
- μάρπ-τω (μαρπ-) *seize*: μάρψω, ἔμαρψα, 2 aor. ἔμαρπον (?) and redupl. μέμαρπον (?) Epic, 2 perf. μέμαρπα Epic. Poetic. (II.)
- μάττω (μαγ-) *knead*: μάξω, ἔμαξα, μέμαχα, μέμαγμαι, 2 aor. pass. ἐμάγην (προσεμάγησθην Soph.). (III.)
- μάχομαι (μαχ-, μαχε-) *fight*: μαχοῦμαι (539 b), ἐμαχεσάμην, μεμάχημαι, μαχετός. Pres. Hom. μαχέομαι (part. μαχεόμενος and μαχειόμενος, fut. Hom. μαχήσομαι (-έσσομαι ?) and μαχόμαι, Hdt. μαχήσομαι; aor. Epic ἐμαχεσ(σ)άμην (v. l. -ησάμην), Hdt. ἐμαχεσάμην; v. a. μαχητός Hom., ἀ-μάχετος Aesch.
- μέδω and μεδέω *rule* (485 d). Epic and poetic. μέδομαι *am concerned about*.
- μεθύ-σκα *make drunk*: ἐμέθυσα. μεθύσκομαι *get drunk*, ἐμεθύσθην *got drunk* (489 e). (V.)
- μεθύω *am drunk*: only pres. and imperf.; other tenses from the pass. of μεθύσκα.
- μειγ-νύμι (μειγ-, μγ-) *mix* (often written μίγνυμι), also μειγνύω, and less com. μίσγω (526 c): μείζω, ἔμειξα, μέμειγμαι, ἐμείχθην, ἀνα-μειχθήσομαι rare, 2 aor. pass. ἐμίγην, μεικτός, -τός. The forms with εἰ are restored on the authority of inscr. Epic 2 fut. pass. μίγησομαι, Epic 2 aor. mid. ἔμικτο (ἔμεικτο ?), poetic fut. perf. μεμείξομαι. (IV.)
- μείρομαι (μερ-, for σμερ-, μορ-, μαρ-) *obtain part in*: 2 perf. ἔμμορε (442 D.) *has a share in*. Epic. ἐμαρται *it is fated* (from σε-σμαρ-ται, 445 a). (III.)
- μέλλω (μελλ-, μέλλε-) *intend*, augments w. ε, rarely w. η (480): μελλήσω, ἐμελλήσω, μελλήτης.
- μέλω (μελ-, μελε-) *care for, concern* poetic: μελήσω poetic, μελήσομαι Epic, 2 perf. μέμηλα Epic, μεμέλημαι as pres. poetic (Epic μέμ-β-λεται, 130 D.), ἐμελήθην poetic. Impersonal: μέλει *it is a care*, μελήσει, ἐμελήσει, μεμλήκει, μελητής. Prose ἐπι-μέλομαι or ἐπι-μελόμαι *care for* (the latter form is far more com. on Att. inscr. after 380 B.C.): ἐπι-μελήσομαι, ἐπι-μεμλήμαι, ἐπ-εμελήθην, ἐπι-μελητής.
- μέμονα (μεν-, μον-, μα-) *desire*: 2 perf. as pres.; sing. μέμονας, -ονε; otherwise μ-iforms (705), as μέματον (573), μέμαμεν, -ατε, -ᾶσαι, imper. μεμάτω, part. μεμᾶώς and μεμᾶώς, μεμανία, inf. μεμονέναι Hdt. Epic, poetic.
- μέμφομαι *blame*: μέμφομαι, ἐμεμψάμην, ἐμεμψθην rare in prose, μεμπτός.
- μένω (μεν-, μενε-) *remain*: μενῶ, ἔμεινα, μεμένηκα (485 c), μενετός, μενετός. By-form μί-μν-ω Epic and poetic.
- μερ-μηρίζω *ponder, devise*: ἀπ-εμερμήρισα Aristoph., μερμήριζα Epic. Poetic. 512. (III.)

*μήδομαι* *devise*: *μήσομαι, ἐμῆσάμην*. Poetic.

*μηκόμεαι* (*μηκ-, μακ-, 486 D.*) *bleat*: pres. and imperf. not used; Hom. 2 aor. part. *μακόν*, 2 perf. part. *μεμηκώς, μεμακύνια*, 2 plup. *ἐμέμηκον* (557 D. 8).

*μητιάω* (*μητι-, 486 D., cp. μήτις*) *plan*: also *μητιδόμαι* and (Pind.) *μητιόμαι*: *-ίσομαι, -ισάμην*. Epic and Lyric.

*μιαίνω* (*μιαν-*) *stain*: *μιανά, ἐμιάνα, μιαινομαι* (489 h), *ἐμιάνην, μιανθήσομαι, δ-μιαντος* poetic. (III.)

*μι-μνή-σκω* and *μι-μνή-σκω* (*μνα-, 526 b*) *remind, mid. remember*. Act. usu. *ἀνα- or ὑπο-μυμήσκω* (the simple is poetic except in pass.): *-μνήσω, -μνήσας*, perf. *μémνημαι* = pres. (442 n.) *remember*, *ἐμνήσθην* (489 e) as mid. *remembered, mentioned*, fut. pass. = mid. *μνησθήσομαι* *shall remember*, fut. perf. *μηνήσομαι* *shall bear in mind* (581), v. a. *ἐπι-μνηστής, δ-μναστος* Theocr. *μémνημαι* has subj. *μεινῶμαι* (709), opt. *μεινῆμην* (*μεινῆμην* doubtful, 711 b), imper. *μémνησο* (Hdt. *μέμνεο*), inf. *μεινῆσθαι*, part. *μεινήμενός*. Fut. *μνήσω (-ομαι)*, aor. *ἐμνήσας (-άμην)* are poetic. Epic *μνάομαι* in Hom. *ἐμνῶντο, μνῶμενος* (643). (V.)

*μῑμνω* *remain*: poetic for *μένω*.

*μίσγω* (for *μ-(μ)σγω, 526 c*) *mix*, pres. and imperf. See *μίσγῃμι*.

*μύζω* *suck*, Ion. *μυζέω*, late *ἐκ-μυζάω*. Hom. *ἐκ-μυζήσας squeezing out*.

*μύζω* (*μυγ-*) *grumble*: *ἐμύζα*. (III.)

*μῡκάομαι* (*μῡκ-, μῡκ-, μῡκα-, 486*) *bellow*: *ἐμῡκασάμην*, Epic 2 aor. *μύκον* (546 D.), Epic 2 perf. *μέμῡκα* as pres.

*μύττω* (*μυκ-*) *wipe* usu. comp. w. *ἀπό*: *-ἀμύξα, -ἐμμύγμην*. (III.)

*μύω* *shut* the lips or eyes (*ῡ* late, uncertain in Att.): *ἐμύσα, μέμῡκα*.

*ναίω* (*νασ-ιω, 624 a*) *dwelt*: *ἐνασσα* *caused to dwell, ἐνασσάμην* *took up my abode and caused to dwell, ἐνδοθην* *was settled or dwelt*. Poetic. (III.)

*ναίω* (*ναφ-ιω, 624 b*) *swim*: *ναῖον* i 222 (v. l. *ναόν*). (III.)

*νάττω* (*ναδ-, ναγ-, 514 a, 515 b*) *compress*: *ἐναξα* Epic and Ion., *νένασμαι* Aristoph. (*νέναγμα* Hippocr.), *ναστός* Aristoph. Mostly Ion. and poetic. (III.)

*νάω* (*ναφ-ω*) *float* only in pres. Epic. Cp. *ναίω* *swim*.

\**νάω* (*νᾶ*) *spin* (*να-, νη-, 394*): pres. *νήγ, νῆ, νᾶσι*, inf. *νήν*, part. *νᾶν*, fut. *νήσω*, aor. *ἐνησα*, aor. pass. *ἐνήθην*.

*νεικέω* (*νεικε-* for *νεικεσ-*; cp. *τὸ νεῖκος strife*) *chide*, usu. *νεικέω* in Hom.: *νεικέσω, ἐνεικεσ(σ)α*. Epic (also Hdt.). (III.)

*νείφει* (*νειφ-, νιφ-, 477*; better form than *νίφει*) *snows, covers with snow*: *κατένεψα*. Pass. *νίφεται*.

*νέμω* (*νεμ-, νεμε-*) *distribute, mid. also go to pasture*: *νεμᾶ, ἐναμα, δια-νέμῃκα, νένεμμαι, ἐνεμήθην, δια-νεμητός*.

*νέομαι* (*νεσ-*) *go, come*, only in pres. and imperf.: usu. in fut. sense. Mainly poetic. Cp. *νίσομαι*. 541.

*νέω* *nod*: *-νέσομαι* w. *ἀνά* or *κατά* (806), *ἐνευσα, νένευκα*. Hom. has fut. *νέσω* and *κατα-νέσομαι*.

*νέω* (*νευ-, νεφ-, ν-, originally σνευ-, etc.*) *swim*, often comp. w. *δίω, ἐξ*: *νευσσομαι* Xen. (540, 806), *ἐνευσα, -νένευκα, νευστός*. Cp. *νήχομαι*.

*νέω* *heap up*, pres. in comp. and only in Hdt. (Att. usu. has *χέω*): *ἐνησα, νένημαι* (*νένησομαι*? 489 g), *νητός* Hom. Epic *νέω*.

*νέλω* (*νιβ-, νιγ-, 509 a*) *wash*, in Att. usu. comp. w. *ἀπό, ἐξ*: *-νίψομαι* (*νίψω* poetic).

- ίνψα, -νένιμμαι, -ερίφθην Hippocr., -νίπτος Hom. = ἀν-από-νιπτος. τίπτω is late, νίπτομαι Hom. (III.)
- πίσσομαι *go or will go*: from νί-ν(ε)-σσομαι, cp. νόσ-τος *return*. Often printed πίσσομαι (mss. often have *πεισσομαι*). Poetic. (III.)
- νόεω *think, perceive*, regular in Att. Mid. νοοῦμαι usu. in comp., fut. δια-νοήσομαι (rare) and δια-νοηθήσομαι (812). Ion. contracts οη to ω in *ἐνωσα, νένωκα, νένωμαι*.
- νομίζω *believe*: νομιῶ (539 e), ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην, νομισθήσομαι, νομιστέος. 512. (III.)
- ξάινω (ξαν-) *scratch*: ξανῶ, ξήνα, ξεαμμαι late Att., ξεασμαι Hippocr. (III.)
- ξίω (ξε- for ξε-) *scrape*: ξεσμαι (489 d). Epic are ξεσα and ξέσσα, ξεστός.
- ξηραίνω (ξηραν-) *dry*: ξηρανῶ, ἐξηράνα, ἐξηρασμαι (489 b), ἐξηράνθην. Ion. ἐξήρηνα, late ἐξηραμμαι. (IV.)
- ξύω *polish*: ξύσα, ἐξύσθην (489 c), ξυσμαι Aristotle, ξυστός Hdt.
- ὁδοιπορέω *travel*: regular, but observe ὁδοιπορήκα for ὠδοιπόρηκα. See 453.
- ὁδοποιέω *make a way*: regular, but ὠδοποποιημένος in Xen. for ὠδοποιημένος. 453.
- ὀδυ- *am angry*: in Hom. aor. ὠδυσ(σ)άμην, perf. ὠδύσσαι as pres. (489 d).
- ὀίω (ὀδ-, ὀξε-) *smell*: ὀίησα, ὠίησα. Hippocr. ὀίεσω and ὠξεσα, Epic plup. ὠδῶδει as imperf., Aeolic ὀσδω. (III.)
- ὀίγω *open*: οίξω, ὤξα, οίχθεις Pind. Poetic, as is also ὀγνύμι. In prose ἀν-οίγω and ἀν-οίγνυμι, q.v. The older form is οίεγω, found in Hom. aor. οίεξα (mss. οίξα). Hom. has also ὠγνύμην (ὠειγ-?).
- οἶδα (οἰδ-) : see ἰδ- and 794.
- οἰδέω *swell*: οἰδήσα, οἰδηκα. By-form οἰδάνω poetic.
- οἰκτίρω (οἰκτιρ-, 620. iii) *pity*: οἰκτίρα. οἰκτεῖρω is a late spelling. (III.)
- οἰμῶζω *lament*: οἰμῶξομαι (806), ὤμαξα, οἰμωγμαι (?) Eur., ὤμωχθην poetic. 512 (III.)
- οἰνοχοέω and -χοεύω Hom. *pour wine*: imperf. οἰνοχόει, ψροχόει (ἐψροχόει, Δ 3, is incorrect for ἐφοιν-), οἰνοχοήσω, οἰνοχοήσαι. Epic and Lyric, and in Xen.
- οἰομαι (οἰ-, ολε-) *think*: 1 pers. in prose usu. οἰμαι: imperf. ὀίμην (rarely φέμην). οἰήσομαι, οἰήθην, οἰητέος. Epic οἶω, οἶω, and οἶω, οἶομαι (500. 2. D.), οἶσάμην, οἶσθην (489 e). οἶμαι is probably a perfect (634).
- οἶσω: *shall bear*. See φέρω.
- οἶχομαι (οἶχ-, οἶχε-, οἶχο-, 486) *am gone* as perf. (1886): οἶχθήσομαι, οἶχωκα poetic and Ion. (some mss. ὤχωκα), παρ-ὤχηκα (?) K 252. οἶχωκα is probably due to Att. redupl. Ion. -οίχημαι is doubtful.
- ὀκέλλω (ὀκελ-) *run ashore*: ὀκέιλα. Cp. κέλλω. (III.)
- ὀλισθάνω (ὀλισθ-) *slip*, also δι-ολισθαίνω: 2 aor. ὠλισθον Ion., poetic; δι-ωλίσθησα and ὠλίσθηκα Hippocr. (ὀλισθε-). (IV.)
- ὀλ-λύμι *destroy, ruin, lose*, for ὀλ-νύ-μι (ὀλ-, ὀλε-, ὀλο-) also -ολλών, in prose usu. comp. w. ἀπό, also w. διά or ἐξ: -ολώ (539 b), -ώλεσα, -ολώλεκα *am ruined*, 2 perf. -ὀλώλεα *am ruined*. Fut. ὀλέσ(σ)ω Epic, ὀλέσω rare in comedy, ὀλέω Hdt. Mid. ὀλλυμαι *perish*: -ολοῦμαι, 2 aor. -ολόμην, part. ὀλόμενος *ruinous* (οὐλ- Epic). By-form ὀλέκω Epic, poetic. (IV.)
- ὀλ-ολέζω (ὀλολυγ-) *shout*, rare in prose: ὀλολέξομαι (806), ὠλόλεφε. (III.)
- ὀλοφύρομαι (ὀλοφυρ-) *deveil*: ὀλοφυροῦμαι, ὠλοφύράμην, ὠλοφύρθην *made a lament* Thuc. 3. 78. (III.)

- δμ-νῦμι (δμ-, δμο-, 486) and δμνύω *swear*: δμοθῆμαι (806) for δμοσομαι, δμοσα, δμώμοκα, δμώμομαι and δμώμοσμαι (489 g), ὠμόθην and ὠμόσθην, δμοσθήσομαι, ἀπ-ώμοτος. (IV.)
- δμοργ-νῦμι (δμοργ-) *wipe*, usu. comp. w. ἐξ in poetry: -ομόρξα, ὠμορξα. ἐξ-ομόργνυμαι: -ομόρξομαι, -ωμορξάμην, -ωμορξήην. (IV.)
- ὀνι-νῦμι (ὀνη-, ὀνα-; for δν-ονη-μι, but the redupl. has no regard for the ο) *benefit*: ὀνήσομαι, ὠνήσα, 2 aor. mid. ὠνήμην *received benefit* (opt. ὀναίμην), ὠνήθην, ἀν-ὀνήτος. 2 aor. mid. imper. ὀνησο Hom., w. part. ὀνήμενος Hom.; 1 aor. mid. ὠνήμην is late.
- δο-μαι (δο-, 725) *insult*: pres. and imperf. like δίδομαι, opt. δοιτο Hom.; ὀνόσσομαι, ὠνοσ(σ)άμην, aor. pass. subj. κατ-ονοσθῆς Hdt. (489 e), ὀνοτός Pind., ὀνοστός Hom. ὄνατο P 25 may be imperf. of a by-form δναμαι.
- ὀξύνω (ὀξυν-) *sharpen*, in prose παρ-ὀξύνω *provokes*: -ὀξύνω, ὀξύνω, ὀξύνωμαι, -ὀξύνω. (III.)
- ὀπ- in fut. ὀψομαι, perf. mid. ὀπμαι, aor. pass. ὀπθήην, περι-οπτίος. See ὀράω.
- ὀπνίω (ὀπν-) *take to wife* (later ὀπθω): ὀπθω Aristoph. Epic, poetic. (III.)
- ὀράω (ὀρα- for φορα-) *see*: imperf. ὀρώω (434), fut. ὀψομαι 806 (ὀψει 2 s.), 2 aor. ὤδον (ὶδ- for φιδ-), 1 perf. ὤρῃκα (443) and ὤρῃκα (plup. ὤρῃκα), ὤρῃμαι and ὤρῃμαι, ὤφθην, ὀφθήσομαι, ὤφθός, περι-οπτίος. Aeolic ὀρημι, Epic ὀρώω (643), New Ion. ὀρέω. Imperf. ὤρων Hdt., fut. ἐπ-ὀψομαι in Hom. = *shall look on*, ἐπ-ὀψομαι *shall choose*, aor. mid. ἐπ-ὠφάμην *saw* Pind., ἐπ-ὠφάμην *chose* Plato, 2 perf. ὀπωπα poetic, Ion. See ἰδ- and ὀπ-. (VI.)
- ὀργαίνω (ὀργαν-) *am angry*: ὀργᾶνα (544 a) *made angry*. Tragic. 523 h. (III.)
- ὀργίζω *enrage*: ἐξ-οργῶ, ὀργισα, ὀργισμαι, ὀργισθην, ὀργισθήσομαι, ὀργιστός. 512, 815. (III.)
- ὀρέγω *reach* Epic, poetic, ὀρέγνυμι Epic (only part. ὀρεγνός): ὀρέξω, ὠρέξα rare in prose. ὀρέγομαι *stretch myself, desire*: ὀρέθομαι rare in prose, ὠρέξάμην but usu. ὠρέχθην as mid., ὀρεκτός Hom. Perf. ὠρεγμαι Hippocr., ὠώρεγμαι (3 pl. ὠωρέχεται II 834, plup. ὠωρέχάτο A 26). By-form ὀριγνέομαι: ὠριγνήθην.
- ὀρ-νῦμι (ὀρ-) *raise, rouse*: ὀρω (536), ὠρσα, 2 aor. trans. and intrans. ὠρορον Epic (448 D.), 2 perf. ὠρωπα as mid. *have roused myself, am roused*. Mid. ὀρνυμαι *rise, rush*: fut. ὀροῦμαι Hom., 2 aor. ὠρόμην (Epic are ὠροτο, imper. ὀροσ, ὀροσσο (542 D.) and ὀροσεν, inf. ὀρθαι, part. ὀρμενος), perf. ὠώρεμαι Hom. Poetic. (IV.)
- ὀρύττω (ὀρυχ-) *dig*, often comp. w. διὰ, κατά: -ορύξω, ὠρύξα, -οράρυχα, ὠράρυγμα (ὠρυγμα?), ὠρύχθην, -ορυχθήσομαι, 2 fut. pass. -ορυχθήσομαι Aristoph., ὀρυκτός. Mid. aor. ὠρυξάμην *caused to dig* Hdt. (III.)
- ὀσφραίνομαι (ὀσφραν-, ὀσφρε-) *smell*: ὀσφρήσομαι, 2 aor. ὠσφρόμην, ὠσφράνθην late Com. and Hippocr. Hdt. has ὠσφράμην. 530. (III. IV.)
- ὀτοτύζω *lament*: ὀτοτύζομαι (806), ὠτότυξα. 512. (III.)
- οὔρεω *make water*: οὔρου, οὔρησομαι (806), ἐν-οὔρησα, ἐν-οὔρηκα. New Ion. has οὔρ- for Att. οὔρ- (as οὔρηθην Hippocr.).
- οὔτάζω *wound*: οὔτάω, οὔτασα, οὔτασμαι. Epic and Tragic. 512. (III.)
- οὔτάω *wound*: οὔτησα, 2 aor. (μι-form) 3 s. οὔτα 551 D., 634, 688 (inf. οὔτάμεναι and οὔτάμεν), 2 aor. mid. οὔτάμενος as pass., ἀν-οὔτατος. Epic and Tragic.
- ὀφείλω (ὀφελ-, ὀφειλε-) *owe*: ὀφειλῆσθαι, ὠφείλησα, 2 aor. ὠφελον in wishes, *would that!* ὠφείληκα, aor. pass. part. ὠφειληθείς. Hom. usu. has ὀφελω, the Aeolic form. (III.)

ὀφείλω (ὀφελ- 519 a) *increase*: aor. opt. ὀφείλλει Hom. Poetic, mainly Epic. (III.)

ὀφλ-ισκ-άνω (ὀφλ-, ὀφλε-, ὀφλ-ισκ-, 530): *owe, am guilty, incur a penalty*: ὀφλήσω, ὀφλήσῃ (rare and suspected), 2 aor. ὀφλον, ὀφλήκα, ὀφλήμαι. For 2 aor. ὀφλεῖν, ὀφλών mss. often have ὀφλειν and ὀφλων, as if from ὀφλω, a late present. (IV. V.)

παίζω (παιδ-, παιγ-) *sport*: παῖσα, πέπαικα, πέπαισμαι, παιστός. Att. fut. prob. παίσομαι (806). παίζομαι in Xen. S. 9. 2 is used by a Syracusan.

παίω (παι-, παιε-) *strike*: παῖσω and παῖσσω Aristoph., παῖσα, ὑπερ-πέπαικα; for ἐπαίσθην Aesch. (489 e), Att. usu. has ἐπλήγγην, as ἐπέπληγμα for πέπαικα.

παλάω *wrestle*: ἐπάλαισα, ἐπαλαίσθην Eur. (489 e), παλαίω Epic, δυσ-τάλαιστος Aesch.

πάλλω (παλ-) *shake, brandish*: ἐπηλα, πέπαλμαι. Hom. has 2 aor. redupl. ἀμ-πεπαλῶν and 2 aor. mid. (ἐ)παλτο. Epic and poetic. (III.)

πάδομαι (πα-) *acquire, become master* = κτάομαι; pres. not used: πάδομαι, ἐπί-σάμην, πέπαμαι. Doric verb, used in poetry and in Xen. Distinguish πάδομαι, ἐπάδομην from πατέομαι eat.

παρα-νομίω *transgress the law* augments παρα-νομ- rather than παρα-ηνομ- though the latter has support (T. 3. 67. 5), perf. παρα-νένομηκα. See 454.

παρ-οινέω *insult (as a drunken man)*: ἐπαρ-φύουν, ἐπαρ-φύησα, πεπαρ-φύηκα, ἐπαρ-φνήθην (best ms. παρφνήθην D. 22. 63). See 454.

πάσχω *suffer* (πενθ-, πορθ-, παθ-) for π(ε)ρθ-σκω (36 b, 526 d): πείσομαι (806) for πενθ-σομαι, 2 aor. ἔπαθον, 2 perf. πέπονθα (Hom. πέποσθε or τέτασθε 573, 705 and fem. part. πεπαθῖα); Doric πέποσχα. (V. VI.)

πατάσσω *strike*: pres. and imperf. Epic (for which Att. has τύπτω and παῖω). πατάξω, ἐπάταξα, ἐκ-πεπάταγμα Hom. (Att. ἐπέπληγμα), ἐπατάχθην late (Att. ἐπλήγγην). (III.)

πατέομαι (πατ-, πατε-) *eat, taste*: πάδομαι (?) Aesch., ἐπάσ(σ)αμην Hom., plup. πεπάσμην Hom., ἀ-παστος Hom. Mainly Epic, also New Ion.

πάττω (πατ-, 515 a) *sprinkle*: usu. in comp. w. ἐν, ἐπὶ, κατά: πάσω, ἔπασα. ἔπασθην, παστός. Hom. has only pres. and imperf. (Often in comedy. (III.)

παύω *stop, cause to cease*: παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυθήσομαι, fut. perf. πεπαύσομαι (581), ἀ-παυστος, παυστός. Mid. παύομαι *cease*: παύσομαι, ἔπαυσάμην. In Hdt. mss. have ἐπαύθην and ἐπαύσθην.

πειθω (πειθ-, ποιθ-, πιθ-) *persuade*: πείσω, ἔπεισα, πέπαικα, 2 perf. πέπειθα trust. πέπεισμαι, ἐπεισθην, πεισθήσομαι, πιστός, πειστικός. Mid. πείθομαι *believe, obey*: πείσομαι. 2 aor. ἔπειθον and ἐπιθόμην poetic; redupl. 2 aor. πέπεικον Epic, 448 D. (πεπιθω-, οῖμι); 2 plup. 1 pl. ἐπέπειθμεν (573) for ἐτεπειθόμεν: 2 perf. imper. πέπεισθι Aesch. Eum. 599 (πέπεισθι?). From πιθε- come Hom. πιθήσω shall obey, πεπιθήσω shall persuade, πιθήσῃς trusting.

πεινάω (πεινα-, πεινη-) *hunger* (for contraction in pres. see 394, 641): πεινήσω, ἐπεινήσα, πεπαινῃκα. Inf. pres. πεινήμενα Hom.

πείρω (περ-, παρ-) *pierce*, Epic in pres.: ἔπειρα, πέπαρμαι, 2 aor. παρ. ἀ-πεπόρην Hdt. Ion. and poetic. (III.)

πεκτ-έω (πεκ-, πεκτ-ε-, 485) *comb, shear* = Epic pres. πείκω: ἔπεξα Theocrit., ἐπέξάμην Hom., ἐπέχθην Aristoph. For comb Att. usu. has κτενέω, ζαίνει; for shear κείρω.

πελάζω (πέλας *near*) *bring near, approach*: πελάσω and Att. πελώ (538), ἐπέλασα (Epic also ἐπέλασσα, and mid. ἐπελασάμην), πέπλημαι Epic, ἐπελάσθην Epic (ἐπλάσθην in tragedy), 2 aor. mid. ἐπλήμην *approached* Epic (688), v. a. πλαστός. Poetic and Ion. Kindred are πελάω (πελα-, πλα-) poetic, πελάθω and πλάθω dramatic, πιλναμαι and πιλνάω Epic. Prose πλησιάζω (cp. πλησίον). 512. (III.) πέλω and πέλομαι (πελ-, πλ-) *am* (orig. *turn, move myself*): ἐπελον and ἐπελόμην, 2 aor. ἔπλε, ἔπλετο, -πλόμενος. Poetic.

πέμπω (πεμπ-, πομπ-) *send*: πέμψω, ἔπεμψα, 2 perf. πέπομφα, πέπεμμαι, ἐπέμφθην, πεμψήσομαι, πεμπτός, πεμπτός.

πεπαίνω (πεπα-,) *make soft or ripe*: ἐπέπαυα (544 a), ἐπεπάνθην, πεπανθήσομαι; perf. inf. πεπαίναι Aristotle. (III.)

πεπορεῖν or πεπαρεῖν *show*: see πορ-.

πέπρωται *it is fated*: see πορ-.

περαίνω (περα-, cp. πέρας *end*) *accomplish*: περανῶ, ἐπέρανα, πεπέρασμαι (489 h), ἐπεράνθην, ἀ-περαντός, δια-περαντός. (III.)

πέρδομαι (περδ-, πορδ-, παρδ-) = Lat. *pedo*: ἀπο-παρδήσομαι, 2 aor. ἀπ-ἐπαρδον, 2 perf. πέπορδα.

πέρθω (περθ-, παρθ-) *sack, destroy*: πέρσω, ἔπερσα, 2 aor. ἔπαρθον, and ἐπαρθόμην (as pass.). Inf. πέρθαι for περθ-σθαι (688). πέρσομαι is pass. in Hom. Poetic for prose πορθέω.

πέρ-νυμι *sell*, mid. πέρναμαι: fut. περάω, aor. ἐπεράσ(σ)α, perf. mid. part. πεπερημένος. Poetic, mainly Epic, for πωλέω or ἀποδίδομαι. Akin to περάω (cp. πέραν) *go over, cross* (περάσω, etc.); cp. πιπράσκω. (IV.)

πέταμαι *fly*: see πέτομαι.

πετάν-νυμι (πετα-, πετα-, 729) and πεταννύω (rare) *expand*, in prose usu. comp. w. ἀνά: -πετώ (539), -επέτασα, -πέπταμαι. Fut. ἐκ-πετάσω Eur., perf. mid. πεπέτασμαι poetic (489 g), aor. pass. πετάσθην Hom. (489 e). By-forms: poetic πίτρυμι and πιτνάω (only pres. and inperf.). (IV.)

πέτομαι (πετ-, πετε-, πτ-) *fly*, in prose usu. comp. w. ἀνά, ἐξ: -πτήσομαι (Aristoph. also πετήσομαι), 2 aor. -επτόμην. Kindred is poetic πέταμαι: 2 aor. ἔπτην (poetic) and ἐπτάμην, inflected like ἐπριάμην (ἐπτάμην is often changed to ἐπτόμην), 687. Poetic forms are ποτάδομαι and ποτέομαι (πεπότημαι, ἐποτήθην, ποτητός); πωτάδομαι is Epic. Ἰπταμαι is late.

πέττω (τεκ-, πεκ-, 513 a) *cook*: πέψω, ἔπειψα, πέπεμμαι, ἐπέφθην, πεπτός. (III.)

πεύθομαι (πενθ-, πυθ-) *learn*, poetic for πυνθάνομαι.

πέφρον *sleiv*: see φεν-.

πήγ-νυμι (πηγ-, παγ-) *fix, make fast*: πήξω, ἔπηξα, 2 perf. πέπηγα *am fixed*, 2 aor. pass. ἐπάγην intrans., 2 fut. pass. παγήσομαι. Epic 2 aor. 3 a. κατέπηκτο *stuck* (athematic, 736 D.), ἐπηξάμην poetic and Ion., ἐπήχθην and πηκτός poetic. πηγνύω rare (Hdt., Xen.). πηγνύτο (Plato, Ph. 118 a) pres. opt. for πηγνυ-ι-το (some mss. πηγνύοιτο); cp. 819. (IV.)

πηδάω *leap*, often comp. w. ἀνά, ἐξ, ἐπί: -πηδήσομαι (806), -επήδησα, -πεπήδηκα.

πιταίνω (πιαν-) *fatten*: πιανῶ, ἐπίανα, κατα-πεπίασμαι (489 h). Mostly poetic and Ion. (IV.)

πιλ-νυμι, πιλ-ναμαι, πιλ-νάω, *approach*: see πελάζω.

πίμ-πλη-μι (πλη-, πλα-, 741; w. μ inserted) *fill*. In prose comp. w. ἐν (727): ἔμ-πλήσω, ἐν-ἐπλήσα, ἔμ-πέπληκα, ἔμ-πέπλησμαι (489 c), ἐν-επλήσθην, ἔμ-πλησθήσομαι, ἔμ-πληστός. 2 aor. mid. athematic ἐπλήμην (poetic):

πλήτο and πλήντο Epic, ἐν-ἐπλήτο Aristoph., opt. ἐμ-πλήμην Aristoph., imper. ἔμπλησο Aristoph. By-forms: πῖμπλάνομαι Hom., πλήθω am full poetic (2 perf. πέπληθα) except in πλήθουσα ἀγορά, πληθύνω abound, πληθύνομαι Aesch., πληρόω.

πύ-μ-πρη-μι (πρη-, πρα-, w. μ inserted) burn. In prose usu. comp. w. ἐν (cp 727): -πρήσω, -έπρησα, -πέπρημαι, -επρήσθην (489 e). Hdt. has ἐμ-πέπρησαι, and ἐμ-πρήσομαι (as pass.) or ἐμ-πεπρήσομαι (6. 9). πέπρησαι Hdt., Aristotle. By-form ἐμ-πρήθω Hom.

πινό-σκω (πινυ-) make wise: ἐπίνυσα. Poetic. (V.)

πίνω (πι-, πο-, πω-) drink often comp. w. ἐξ or κατά: fut. πίομαι 806 (usu. ἰ after Hom., 541) and (rarely) πιόθαι, 2 aor. ἔπιον 548 a (imper. πῖθι, 687), πέπυκα, -πέπομαι, -επόθην, -ποθήσομαι, ποτός, ποτός, πιστός poetic. Aeolic πώνω. 529. (IV. VI.)

πι-πί-σκω (πί-) give to drink: πίσω, ἔπισα. Poetic and New Ion. Cp. πίνω. 819. (V.)

πι-πρά-σκω (πρή-) sell, pres. rare = Att. πωλείω, ἀποδίδομαι: πέπυκα, πέπυμαι, ἐπράθην, fut. perf. πεπράσομαι, πρῶτός, -τός. In Att. πωλήσω, ἀποδώσομαι, ἀπεδόμην are used for fut. and aor. (V.)

πί-πτω (πετ-, πτ-, 36, πτω-) fall for πι-π(ε)τ-ω: πεσοῦμαι (540 c, 806), 2 aor. ἔπεσον (540 c), πέπυκα. Fut. πεσέομαι Ion., 2 aor. ἔπετον Doric and Aeolic, 2 perf. part. πεπτώς Soph., πεπτηώς and πεπτεώς Hom.

πίτ-νυμι and πιτ-νάω spread out: poetic for πετάννυμι. (IV.)

πίτ-νω fall: poetic for πέτω. (IV.)

πλάζω (πλαγγ-, 510) cause to wander: ἔπλαξα. Mid. πλάζομαι wander: πλάγξομαι, ἐπλάγχθην wandered, πλαγκτός. Poetic. (III.)

πλάθω: dramatic for πελάζω, πλησιάζω.

πλάττω (πλατ-, 515 a) mould, form: ἔπλασα, πέπλασμαι, ἐπλάσθην, πλαστός. Fut. ἀνα-πλάσω Ion. (III.)

πλέκω (πλεκ-, πλοκ-, πλακ-) weave, braid: ἔπλεξα, πέπλεγμαι, ἐπλέχθην rare. 2 aor. pass. -επλάκην (ἐν, σύν), 2 perf. ἐμ-πέπλοχα Hippocr., probably Att., and ἐμ-πέπλεχα Hippocr., fut. pass. ἐμ-πλεχθήσομαι Aesch., πλεκτός Aesch.

πλέω (πλευ-, πλεφ-, πλυ-, 503, 607) sail (on the contraction see 397): πλεῖσομαι or πλευσοῦμαι (540, 806), ἔπλευσα, πέπλευκα, πέπλευσαι (489 d), πλευστός. ἐπλεύσθην is late. Epic is also πλείω, Ion. and poetic πλώω: πλώσομαι, ἔπλωσα, 2 aor. ἔπλων (Epic, 688), πέπλωκα, πλωτός. Att. by-form πλώζω.

πλήττω (πληγ-, πλαγ-) strike, in prose often comp. w. ἐξ, ἐπί, κατά: -πλήξω, -έπληξα, 2 perf. πέπληγα, πέπληγμαι, 2 aor. pass. ἐπλήγην, but in comp. always -επλόγην (ἐξ, κατά), 2 fut. pass. πληγήσομαι and ἐκ-πληγήσομαι, fut. perf. πεπλήξομαι, κατα-πληκτός. 2 aor. redupl. (ἐ)πέπληγον Hom., mid. πεπλήγετο Hom., ἐπλήχθην poetic and rare, -επλήγην Hom. Thuc. 4. 125 has ἐκ-πλήγνυσθαι (πλήγνυμι). In pres., imperf., fut., and aor. act. Att. uses τέπτω, παύω for the simple verb, but allows the compounds ἐκπλήττω, ἐπιπλήττω. In the perf. and pass. the simple verb is used. (III.)

πλύνω (πλυ-) wash: πλυνώ, ἔπλυνω, πέπλυμαι (491), ἐπλόθην Ion. (prob. also Att.), πλυτός, πλυτός Ion. Fut. mid. ἐκ-πλυνοῦμαι as pass. (808). (III.)

πλώω sail: see πλέω.

πνέω (πνευ-, πνεφ-, πνυ-, 503, 607) breathe, blow, often comp. w. ἀνά, ἐν, ἐξ, ἐπί, σύν:

- πνευσθῆναι** (540) and **-πνέσσομαι** (806), **ἔπνευσα**, **-ἔπνευκα**. Epic also **πνέω**.  
 From **ἀνα-πνέω** take *breath*: 2 aor. imper. **ἀμ-πνευ** X 222. See **πνύ-**.  
**πνύγω** (**πνύγ-**, **πνιγ-**) *choke*, usu. comp. w. **ἀπό**: **-πνίξω** (147 c), **-πνίξα**, **πέπνιγμα**, **-πνίγην**, **-πνιγήσομαι**.  
**πνύ-** to be vigorous in mind or in body: Epic forms **ἀμ-πνύτο**, **ἀμ-πνύθην** (v. l. **-πνύθην**), **πέπνυμαι** am wise, **πεπνυμένος** wise, plup. **πέπνυσο**. Often referred to **πνέω** or **πνύσσω**.  
**ποθέω** *desire, miss*: **ποθήσω** or **ποθέσομαι** (806), **ἐπόθησα** or **ἐπόθεισα** (488 b). All other forms are late.  
**πονέω** *labour*, in early Greek **πονέομαι**: regular, but **πονέσω** and **ἐπόνεσα** in mss. of Hippocr.; Doric **πονάω**.  
**πορ-** (and **πω-**) *give, allot*: 2 aor. **ἔπορον** poetic, 2 aor. inf. **ποροεῖν** (in some mss. **πεπορεῖν**) Pind. to show, perf. pass. **πέπωται** it is fated, ἡ **πεπωμένη** (also) fate. Poetic.  
**πράττω** (**πράγ-**) *do*: **πράξω**, **ἔπραξα**, 2 perf. **πέπραχα** (prob. late) *have done*, **πέπραγα** *have fared (well or ill)* and also *have done*, **πέπραγμα**, **ἐπράχθην**, fut. pass. **πράχθῆσομαι**, fut. perf. **πεπράξομαι**, **πράκτος**. Fut. mid. **πράξομαι** is rarely pass. (809). Ion. **πρήσσω**, **πρήξω**, etc. (III.)  
**πράυνω** (**πράυν-**) *soothe*: **ἐπράυνω**, **ἐπράυνθην**. (III.)  
**πρέπω** am conspicuous: **πρέψω** poetic. Impersonal **πρέπει**, **πρέψαι**, **ἔπρεψι**.  
**πρία-** buy, only 2 aor. mid. **ἐπριάμην** (p. 138). Other tenses from **ώνομαι**.  
**πρίω** saw: **ἔπρισα**, **πέπρισμαι** (489 c), **ἐπρίσθην**.  
**προέσσομαι** (**προέκ-**, cp. **προίξ** *gift*): pres. in simple only in Archilochus: fut. **κατα-προέξομαι** Aristoph. (Ion. **καταπροέξομαι**). (III.)  
**πταίω** *stumble*: **πταίσω**, **ἔπταισα**, **ἔπταικα**, **ἄ-πταιστος**.  
**πτέρνομαι** (**πταρ-**) *sneeze*: 2 aor. **ἔπτарон**; 1 aor. **ἔπτара** and 2 aor. pass. **ἐπτάρην** Aristotle. (IV.)  
**πτήσσω** (**πτηκ-**, **πτακ-**) *cower*: **ἔπτηξα**, **ἔπτηχα**; 2 aor. part. **κατα-πτακών** Aesch. From **πτα-** Hom. has 2 aor. dual **κατα-πτήτην** (688) and 2 perf. part. **πεπτηώς**. Ion. and poetic also **πτώσσω** (**πτωκ-**). (III.)  
**πίττω** (**πιτ-**) *pound*: **ἔπιτσα** Hdt., **περι-έπιτσομαι** Aristoph., **περι-επιτλοθην** late Att. (489 c). Not found in classic prose. (III.)  
**πτύσσω** (**πτυχ-**) *fold* usu. comp. in prose w. **ἀνά**, **περί**: **-πτόξω**, **-έπτυξα**, **-έπτυμαι**, **-επτύχθην**, 2 aor. pass. **-επτύγην** Hippocr., **πτυκτός** Ion. (III.)  
**πύθω** (**πτυ-**, **πτύ-**) *spit*: **κατ-έπυσσα**, **κατά-πυστος**. Hippocr. has **πύσω**, **ἐπύσθην**. **πυν-θ-άνομαι** (**πυνθ-**, **πυθ-**) *learn, inquire*: **πύσομαι** (for **πυνθοσομαι**), **πυνσοῦμαι** A. Prom. 990, 2 aor. **ἐπυνθόμην**, **πένυσμαι**, **πυνστός**, **ἀνά-πυστος** Hom. Hom. has 2 aor. opt. redupl. **πυνύθοιτο**. **πυνθόμαι** is poetic. (IV.)  
**ράνω** (**ρα-**, **ραν-**, 528 h, perhaps for **ραδ-νω**) *sprinkle*: **ρανῶ**, **ἔρρανα**, **ἔρρασμαι**, (489 h), **ἔρρανθην**. Apparently from **ραδ-** come Epic aor. **ἔρασσα**, Epic perf. **ἔρράδαται** and plup. **ἔρράδατο**. Perf. **ἔρρανται** Aesch. Ion., poetic. (III. IV.)  
**ραίω** *strike*: **ραίω**, **ἔρραισα**, **ἔρραισθην** (489 e). Fut. mid. as pass. **δια-ρραίσεσθαι** Ω 355. Poetic, mainly Epic.  
**ράπτω** (**ραφ-**) *stitch*: **ἀπο-ρράψω**, **ἔρραψα**, **ἔρραμαι**, 2 aor. pass. **ἔρράφην**, **ραπτός**. (II.)  
**ράττω** (**ραγ-**) *throw down* (late pres. for **ἀράττω**): **ἔυρ-ράξω**, **ἔρραξα**. (III.)  
**ρέξω** (**ρρξγ-ω**, 511) *do*: **ρέξω**, **ἔρεξα** (less often **ἔρρεξα**), aor. pass. part. **ρεχθεῖς**, **ἀ-ρεκτος**. Poetic. Cp. **ἔρδω**. (III.)



**ῥέω** (ρεν-, ρεφ-, ρυ-, and ρυε-) *flow* (on the contraction in Att. see 397): **ῥήσομαι** 806 (2 fut. pass. as act.; **ῥεύσομαι** rare in Att.), **ῥρέην** (2 aor.; pass. as act.; **ῥρυσσα** rare in Att.), **ῥρήκηκα**, **ῥυτός** and **ῥευστός** poetic. **ῥευσοῦμαι** Aristotle. **ῥη-** stem of **εἰρηκα**, **εἰρημαι**, **ῥρήθην**, **ῥηθήσομαι**, **εἰρήσομαι**. See **εἶρω**.

**ῥήγ-νυμι** (**ῥηγ-**, for **φρηγ-**, **ρωγ-**, **ραγ-**) *break*, in prose mostly in comp. w. **ἀνά**, **διά**: **-ρήξα**, **ῥρηξα**, 2 perf. **-ῥρωγα** *am broken*, 2 aor. pass. **ῥράγην**, 2 fut. pass. **-ραγήσομαι**; **-ῥρηγμαι** and **-ῥρηχθην** Ion., **ῥηκτός** Hom. (IV.)

**ῥίγγω** (**ῥιγ-**, **ῥιγε-**, 485) *shudder*: **ῥιγήσω**, **ῥρτγῃσα** and **ῥτγῃσα**, 2 perf. **ῥρτγῃα** as pres. Chiefly poetic.

**ῥίγω** *shiver*. On the contraction in the pres. see 398: **ῥιγῶσω**, **ῥρτγῶσα**.

**ῥίπτω** (**ῥιπ-**, **ῥιπ-**) and **ῥιπ-τ-έω** (485 d) *throw*: **ῥίψω**, **ῥρπίφα**, 2 perf. **ῥρπίφα**, **ῥρπίμμαι**, **ῥρπίφθην**, 2 aor. pass. **ῥρπίφην**, fut. pass. **ἄπο-ῥρίφθῃσομαι**, **ῥιπτός** Soph. (II.)

**ῥοφέω** *sur up*: **ῥοφήσω** and **ῥοφήσομαι** (806), **ῥρρόφῃσα**.

**ῥόβομαι** (Epic also **ῥόομαι**, rare in Att.) for **φρύομαι**, *defend*: **ῥόσομαι**, **ῥρῥῶδάμην**, and **ῥυσάμην** O 29, **ῥύτος**. Athematic forms are **ῥρ(ρ)ῦτο**, 3 pl. **ῥόατο**, **ῥόσθαι**. See **ῥρῦμαι**. Chiefly poetic.

**ῥυπῶ** *soil*: Epic perf. part. **ῥερυπωμένος** (442 b. D.). Cp. **ῥυπῶ** *am dirty*.

**ῥών-νυμι** (**ῥω-**) *strengthen*: **ἔπ-ῥρωσα**, **ῥρρωμαι** (imper. **ῥρρωσο** *farewell*, part. **ῥρρωμένος** *strong*), **ῥρρῶσθην** (489 e), **ἔ-ῥρρωστος**. (IV.)

**σαίω** (**σαμ-**) *fall on upon*: **ῥσηνα**. Poetic, prob. also in prose. (III.)

**σαίρω** (**σηρ-**, **σαρ-**) *sweep*: 2 perf. **σέσηρα** *grin*: **ῥσηρα** Soph. (III.)

**σαλπικω** (**σαλπικγγ-**) *sound the trumpet*: **ἐσάλπιγξα** (also **ἐσάλπιφα**?). (III.)

**σαώω** (cp. **σαφος** *safe*) *save*: **σαώσω**, **ἐσάωσα**, **ἐσαώθην**. Epic and poetic (but not Att.). Epic pres. subj. **σῶης**, **σῶη**, **σῶωσι**, which editors change to **σαῶις** (**σῶις**, **σαοῖς**, **σῶις**), **σαῶ** (**σῶφ**, **σαοῖ**, **σῶφ**), **σαῶσι** (**σῶωσι**, **σῶωσι**). For **σῶω** pres. imper. and 3 s. imperf. editors usu. read **σῶω** (= **σαο-ε**), but some derive the form from Aeolic **σῶωμι**. Cp. **σῶζω**.

**σάπτω** (**σαγ-**) *pack, load*: **ῥσαφα**, **σῶσαγμα**. (III.)

**σῶω** *sift*: **ῥσησα**, **σῶσησομαι**. New Ion. Here belong perf. **ῥτρημαι** and **διατῶω** Att. for **δια-σῶω**.

**σβέν-νυμι** (**σβε-** for **σβεσ-**, 523 f. n. 1) *extinguish*, usu. comp. w. **ἀπό** or **κατά**:

**σβέσω**, **ῥσβεσα**, **ῥσβηκα** intrans. *have gone out*, **ῥσβέσθην** (489 c), 2 aor. pass.

**ῥσβην** intrans. *went out* (415, 766 a), **σβήσομαι**, **ῥσβεσμαι** Aristotle, 819. (IV.)

**σέβω** *revere*, usu. **ῥσβωμαι**: aor. pass. as act. **ῥσβέθην**, **σῆπτός** Aesch.

**σειώ** *shake*: **σειῶω**, **ῥσειωσα**, **σῆσεικα**, **σῆσεισμαι** (489 c), **ῥσεισθην**, **σειστός**.

**σεύω** (**σεν-**, **συ-**) *urge, drive on, mid. rush*: **ῥσσευα** (543 a. D.) and **σεῦα**, **ῥσσευμαι** as pres. *hasten*, **ῥσ(σ)ῦθην** *rushed*, 2 aor. mid. **ῥσ(σ)ῦμην** *rushed* (**ῥσσευα**, **ῥσσευτο** or **ῥύτο**, **σῦμενος**, 688), **ἐπ-ῥσσευτος** Aesch. Mostly poetic, esp. tragic. Here belongs **ἄπ-ῥσσεῦα** (or **ἄπ-ῥσσευα**) *he is gone* in Xen. Probably from **σεῖομαι** (**σῶος**, **σῶος** *motion*), or from **σῶομαι**, *come dramatic* **σῶμαι** (Doric **σῶμαι**), **σῶσθε** (ind. and imper.), **σῶνται**, **σῶθι**, **σῶσθω**. For **σεῖται** (S. Trach. 645), often regarded as from a form **σεῖμαι**, **σῶται** may be read.

**σημαίνω** (**σημαν-**, cp. **σημα** *sign*) *show*: **σημανῶ**, **ῥσημῃνα** (**ῥσημῆνα** not good Att though in mss. of Xen.), **σῆσημασμαι** (489 h), **ῥσημῆνθην**, **ἔπ-σημανθήσομαι**, **ἄ-σημαντός** Hom., **ἐπ-σημαντέος** Aristotle. (III.)

**σῆπω** (**σηπ-**, **σαπ-**) *cause to rot*: 2 perf. **σῆσηπα** *am rotten*, 2 aor. pass. **ῥσῆπη**

- rolled as intrans., 2 fut. pass. κατα-σπήσομαι. σήσω Aesch., σέσημαι Aristotile, σπητός Aristotle. 819.
- σιγάω *am silent*: σιγήσομαι (806), σιγήσῃ, σεσιγήκα, σεσιγήμαι, σιγήθην, σιγήθῃσομαι, fut. perf. σεσιγήσομαι, σιγητέος poetic.
- σίρωμαι (σι-) *injure*, very rare in Att. prose: σίνήσομαι (?) Hippocr., σινάμην Hdt. (III.)
- σιωπάω *am silent*: σιωπήσομαι (806), σιώπησῃ, σεσιώπηκα, σιωπήθην, σιωπήθῃσομαι, σιωπητέος.
- σκάπτω (σκαφ-) *dig*, often comp. w. κατά: σκάψω, -έσκαψα, 2 perf. -έσκαφα, -έσκαμαι, 2 aor. pass. -έσκάφη. (II.)
- σκεδάννυμι (σκεδα-), rarely σκεδαννύω, *scatter*, often comp. w. από, διά, κατά: -σκεδῶ (539 c), -σκεδάσσα, -έσκεδάσμαι (489 c), -έσκεδάσθην, σκεδαστός. Fut. σκεδάσω poetic. By-forms: Epic κεδάννυμι: ἐκέδασσα, ἐκέδάσθην; mainly poetic and Ion. σκιδ-νυμι and σκιδ-ναιμι; poetic and Ion. κιδ-νυμι and κιδ-ναιμι. (IV.)
- σκέλλω (σκελ-, σκλη-) *dry up*: pres. late, Epic aor. ἔσκηλα (σκαλ-; as if from σκάλλω) *made dry*, 2 aor. intrans. ἀπ-έσκλην (687) Aristoph., ἔσκληκα *am dried up* Ion. and Doric. (III.)
- σκεπ-τομαι (σκεπ-) *vieo*: σκέψομαι, ἔσκεψάμην, ἔσκεμαι (sometimes pass.), fut. perf. ἔσκεψομαι, pass. σκεπτός. For pres. and imperf. (Epic, poetic, and New Ion.) Att. gen. uses σκοπῶ, ἔσκόπου, σκοποῦμαι, ἔσκοποῦμαι. Aor. pass. ἔσκέφθην Hippocr. (II.)
- σκήπτω (σκη-) *prop*, gen. comp. w. ἐπί in prose: -σκήψω, -έσκηψα, -έσκημαι, -έσκήφθην. By-form σκιπτω Pind., Hippocr. (II.)
- σκιδ-νυμι (σκιδ-νυ-, σκιδ-να-) σκιδ-ναιμι *scatter*: mainly poetic for σκεδάννυμι. (IV.)
- σκοπέω *vieo*: good Att. uses only pres. and imperf. act. and mid., other tenses are supplied from σκέπτομαι. σκοπήσω, etc., are post-classical.
- σκόπτω (σκυπ-) *jeer*: σκόψομαι (806), ἔσκωψα, ἔσκάφθην. (II.)
- \*σμάω (σμά) *stear* (σμα-, σμη-, 394, 641) Ion., Comic: pres. σμήσῃ, σμή, σμήται, etc., ἔσμησα, ἔσμησάμην Hdt. By-form σμήχω chiefly Ion.: ἔσμηξα, δι-εσμήχθην (?) Aristoph., νεδ-σμηκτος Hom.
- σοῦμαι *hasten*: see σούω.
- σπάω (σπα- for σπασ-) *draw*, often w. ἀνά, από, διά, κατά: -σπάσω (488 a), ἔσπασα, ἀν-έσπακα, ἔσπασμαι, -έσπασθην, δια-σπαθήσομαι, ἀντι-σπαστος Soph., ἀντι-σπαστέος Hippocr.
- σπείρω (σπερ-, σπαρ-) *sow*: σπερώ, ἔσπειρα, ἔσπαρμαι, 2 aor. pass. ἔσπάρην, σπαρός Soph. (III.)
- σπένδω *pour libation*, σπένδομαι *make a treaty*: κατα-σπείσω (for σπενδ-σω 100), ἔσπειρα, ἔσπειραι.
- σπουδάζω *am eager*: σπουδάσομαι (806), ἔσπούδασα, ἔσπούδακα, ἔσπούδασμαι. σπουδαστός, -τός. 512. (III.)
- στάζω (σταγ-) *drop*: ἔσταξα, ἐ-έσταγμαι, ἐπ-εστάχθην, στακτός. Fut. στάσω late, σταξέμαι Theocr. Ion. and poetic, rare in prose. (III.)
- στείβω (στειβ-) *tread*, usu. only pres. and imperf.: κατ-έστειψα, στειπτός. Poetic. From στιβε-, or from a by-form στιβέω, comes ἐστίβημαι Soph.
- στείχω (στειχ-, στιχ-) *go*: περι-έστειξα, 2 aor. ἔστιχον. Poetic, Ion.
- στέλλω (στελ-, σταλ-) *send*, in prose often comp. w. από or ἐπί: στελῶ poetic, ἔστειλα, ἔσταλκα, ἔσταλμαι, 2 aor. pass. ἔστάλην, -σταλήσομαι. (III.)
- στενάξω (στεναγ-) *groan*, often comp. w. ἀνά: -στενάξω poetic, ἔστέναξα, στενα-

κτός and -τέος poetic. By-forms: Epic and poetic στενάχω, Epic στεναχίζω, poetic στοναχέω, mainly Epic and poetic στένω.

στέργω (στεργ-, στοργ-) love: στέρξω, ἑστέρξα, 2 perf. ἑστοργα Hdt., στερκτός, στερκτός Soph.

στερέω (usu. ἀπο-στερέω in prose) deprive: στερήσω, ἑστέρησα, -ἑστέρηκα, ἑστέρημαι, ἑστερήθην. Aor. ἑστέρεσα Epic, 2 aor. pass. ἑστέρην poetic. Pres. mid. ἀπο-στεροῦμαι sometimes = *am deprived of*; στερήσομαι may be fut. mid. or pass. (809). Connected forms: στερίσκω deprive (rare in pres. except in mid.) and στέρομαι have been deprived of, *am without* w. perf. force, 528, 1887.

στευ- in στεύται, στεύνται, στεύτο affirm, pledge one's self, threaten. Poetic, mainly Epic.

στιζω (στιγ-) prick: στιξω, ἑστιγμαί. ἑστιξα Hdt., στικτός Soph. (III.)

σπέρνυμι (σπορ-, σπορε-) spread out, in prose often w. κατά, παρά, σύν, ὑπό (in prose usu. σπράννυμι): παρα-σπορώ Aristoph., ἑσπότερεσα, κατ-εσπορέσθην Hippocr. (489 e). Fut. σπορέσω in late poetry (σπορεσῶ Theocr.). (IV.)

στρέφω (στρεφ-, στροφ-, στραφ-) turn, often in comp. in prose w. ἀνά, ἀπό, διά, etc.: στρίψω, ἑστρεψα, ἑστραμμαί, ἑστρέφθην (in prose only στρεφθεῖς), usu. 2 aor. pass. as intrans. ἑστράφην, ἀνα-στραφήσομαι, στρεπτός. Prose has κατ-εστρεψάμην. 2 perf. ἀν-ἑστροφα trans. is doubtful (Comic), aor. pass. ἑστράφθην Doric, Ion.

σπράννυμι (σπρω-) spread out: ὑπο-σπράσω, ἑσπρωσα Tragic, Hdt., ἑστραμμαί, στρωτός poetic. Cp. σπέρνυμι. (IV.)

στυγέω (στυγ-, στυγε-, 485) hate: ἑστύγησα (ἑστυξα Hom. made hateful), 2 aor. κατ-ἑστυγον Epic (546 D.), ἀπ-ἑστύγηκα Hdt., ἑστυγήθην, fut. mid. στυγήσομαι as pass. (808), στυγήτης. Ion. and poetic.

στυφελίζω (στυφελιγ-) dash: ἑστυφέλιξα. Mostly Epic and Hippocr. (III.)

σῦρίττω (σῦριγγ-) pipe, whistle: ἑσῦριξα. By-form σῦρίλω. (III.)

σῶω (συν-) drain, in comp. in prose esp. w. ἀπό, διά, ἐπί: -ἑσῶρα, -ἑσῶρκα, -ἑσῶρμαι and -συντέος Aristotle. (III.)

σφάλλω (σφαλ-) trip up, deceive: σφάλω, ἑσφηλα, ἑσφαλμαι, 2 aor. pass. ἑσφάλην, σφαλήσομαι. (III.)

σφάττω (σφαγ-) slay, often in comp. w. ἀπό, κατά: σφάζω, ἑσφαξα, ἑσφαγμαί, 2 aor. pass. -ἑσφάγην, -σφαγήσομαι, ἑσφάχθην Ion., poetic, σφακτός poetic. By-form σφάζω (so always in Trag.). 516. (III.)

σχάζω cut open, let go: ἀπο-σχάσω, ἑσχασα Trag. (ἑσχασάμην Comic), ἑσχάσθην Hippocr. From σχάω comes imperf. ἑσχων Aristoph. 512. (III.)

σχεθεῖν: see ἔχω.

σφίζω (σω- and σωι-, σῶς safe), later σώζω, save; many forms come from σαῶν: σώσω (from σαώσω) and σωῶ (Att. inscr.), ἑσωσα (from ἐσάωσα w. recessive acc.) and ἑσωσα (Att. inscr.), σώσωκα (from \*σεσάωκα) and σώσωκα (?), σώσωμαι rare (from \*σεσάωμαι) and σώσωμαι (mss. σέσωμαι), ἑσάσθην (from ἐσαώθην), σωθήσομαι, σωστέος (mss. σωστέος). By-forms: Epic σώω (cp. σῶς) and σαῶν (cp. σῶς), q.v. 512. (III.)

ταγ- seize: 2 aor. part. τεταγών Hom. Cp. Lat. tango.

τα-νύω (for τν-νυω, 85 b; cp. τείνω from τεν-) stretch, mid. τά-νυμαι (734): τανύω (539 D.) and -τανύσω (?), ἐτάνυσ(σ)α, τετάνυσμαι, (489 c), ἐτανύσθην; fut. pass. τανύσομαι Lyric. Poetic, rare in New Ion. (IV.)

**ταράττω** (ταραχ-) *disturb*: **ταράξω**, **ἐτάραξα**, **τετάραγμα**, **ἐταράχθην**, **ταράξομαι** *as pass.* (808). Epic 2 perf. intrans. **τέρρηχα** *am disturbed*. Cp. **θράττω**. (III.)

**τάττω** (ταγ-) *arrange*: **τάξω**, **ἐταξα**, 2 perf. **τέταχα**, **τέταγμα**, **ἐτάχθην**, **ἐπι-ταχθήσομαι**, fut. perf. **τετάξομαι**, 2 aor. pass. **ἐτάγην** (?) Eur., **τακτός**, **-τός**. (III.)

**ταφ-** (for θαφ-, 125 g; cp. **τάφος** and **θάμβος**) *astonish*: 2 aor. **ἔταφον** poetic, 2 perf. **τέθηκα** *am astonished* Epic, Ion., plup. **ἐτεθήκα**.

**τέγγω** *wet*: **τέγξω**, **ἔτεγξα**, **ἐτέγχθην**. Rare in prose.

**τείνω** (τεν-, τα- from τρ-, 35 b) *stretch*, in prose usu. comp. w. **ἀνά**, **ἀπό**, **διά**, **ἐξ**, **παρά**, **πρό**, etc.; **τενῶ**, **-ταίνα**, **-τέτακα**, **τέταμαι**, **-ετάθην**, **-ταθήσομαι**, **-τατός**, **τατός** Aristotle. Cp. **ταπῶ** and **ταίαινω**. (III.)

**τεκμαίρομαι** (τεκμαρ-) *judge, infer*: **τεκμαροῦμαι**, **ἐτεκμηράμην**, **τεκμαρτός** Comic, **τεκμαρτέος** Hippocr. Poetic **τεκμαίρω** *limit, shew*: **ἐτέκμηρα**. (III.)

**τελέω** (τελε- for τελεσ-; cp. τὸ τέλος *end*) *finish*: **τελῶ**, **ἐτέλεσα**, **τετέλεκα**, **τετέλεσμαι** (489 c), **ἐτετέλεσθην**, **ἐπι-τετέλεστος**. Fut. **τελέσω** rare in prose, **ἀπο-τετέλεσθαι** Aristotle. Epic also **τελείω**.

**τέλλω** (τελ-, ταλ-) *accomplish*: **ἔτειλα** Pind. **ἀνα-τέλλω** *cause to rise, rise*: **ἀν-τέιλα**; **ἐν-τέλλομαι** (**ἐν-τέλλω** poetic) *command*: **ἐν-τετάλαμην**, **ἐν-τέταλμαι**; **ἐπι-τέλλω** *enjoin, rise* poetic: **ἐπ-τέιλα**; **ἐπ-ἀνα-τέλλω** usu. *rise*, poetic and Ion. (III.)

**τεμ-** (in τμ-) *find*: Epic redupl. 2 aor. **ἔτετμον** and **τέτμον**.

**τέμνω** (τεμ-, ταμ-, τμη-) *cut*: **τεμῶ**, 2 aor. **ἔτεμον**, **-τέτμηκα** (**ἀνά**, **ἀπό**), **τέτμημαι**, **ἐτέμήθην**, fut. perf. **τετμήσομαι** (**ἀπό**, **ἐξ**), **τμητέος**. **τάμνω** Doric and Epic. **τέμω** Epic, 2 aor. **ἔταμον**, Doric, Ion., and poetic, **τμηθήσομαι** Aristotle, **τμητός** poetic, Aristotle. Cp. also **τμήγω**. (IV.)

**τέρψω** (τερπ-, ταρπ-, τραπ-) *amuse*: **τέρψω**, **ἔτερψα**, **ἐτέρψθην** (rare in prose) *amused myself*. Hom. 2 aor. mid. **ἐταρπόμην** and redupl. **τεταρπόμην**, Hom. aor. pass. **ἐτάρφθην** and 2 aor. pass. **ἐτάρτην** (subj. **τραπτόμεν**; mss. **ταρπειομεν**). All aor. forms in Hom. with α have the older meaning *satisfy, satiate*.

**τερσαίνω** (τερσ-αν-, cp. *torreo* from *torseo*) *dry*: **τέρσηνα** trans. Epic. (III. IV.) **τέρσσομαι** *become dry*. Mainly Epic. 2 aor. pass. **ἐτέρσην** *as intrans. became dry*.

**τεταγών**: see **ταγ-**.

**τετίημαι** Hom. perf.: see **τιε-**.

**τέτμον**: see **τεμ-**.

**τε-τραίνω** (τετραν-, and **τερ-**, **τρη-**) *bore*: **ἐτέτραινα** and **ἔτρησα**, **τέτρημαι**. Fut. **δια-τετρανέω** Hdt., aor. **ἐτέτρηνα** Epic. By-form **τορέω**, *q.v.* Late presents **τί-τρημι**, **τι-τράω**. (III. IV.)

**τεύχω** (τευχ-, τυχ-, τυκ-) *prepare, make* (poetic): **τεύξω**, **ἔτευξα**, 2 aor. **τέτυκον** Hom., 2 aor. mid. **τετυκόμην** Hom. (as if from \*τεύκω), 2 perf. **τέτευχα** *as pass. in τετευχώς* made M 423, **τέτυγμα** often in Hom. = *am* (3 pl. **τετευχάται** and plup. **ἐτετευχάτο** Hom.), fut. perf. **τετεύξομαι** Hom., aor. pass. **ἐτύχθην** Hom. (**ἐτεύχθην** Hippocr.), *v. l.* **τυκτός** Hom. Hom. **τέτυγμα** and **ἐτύχθην** often mean *happen, hit* (cp. **τετύχηκα**, **ἔτυχον** from **τυγχάνω**). By-form **τι-τύσκομαι** Epic.

**τή here! take!** in Hom., often referred to **τα-** (cp. **τείρω**, *teneo*), is prob. the instrumental case of the demonstr. stem **τα-**. It was however regarded as a verb, and the pl. **τήτε** formed by Sophron.

**τήκω** (τηκ-, τακ-) *melt*: **τήξω**, **ἔτηξα**, 2 perf. **τέτηκα** *am melted*, 2 aor. pass. *as intrans.* **ἐτάκην** *melted*, **τηκτός**. Aor. pass. **ἐτήχθην** *was melted* rare.

- τιε-, in Hom. 2 perf. *τετιηώς* troubled, dual mid. *τετήησθον* are troubled, mid. part. *τετιημένος*.
- τί-θη-μι (θη-, θε-) *place, put*: *θήσω, ἔθηκα* (inflection 755), 2 aor. *ἔθετον*, etc. (756), *τέθηκα* (762), *τέθειμαι* (but usu. instead *καίμαι*, 767), *ἐτέθην, τεθήσομαι, θετός, -τέος*. For inflection see 416, for synopsis 419, for dialectal forms 747 ff.
- τίκτω (for τι-τεκ-ω; τεκ-, τοκ-) *beget, bring forth*: *τέξομαι* (806), 2 aor. *ἔτεκον*, 2 perf. *τέτοκα*. Fut. *τέξω* poetic, *τεκούμαι* rare and poetic, aor. pass. *ἐτέχθη* poetic (late).
- τίλλω (τιλ-) *pluck*: *τιλῶ, ἔτιλα, τέτιλμαι, ἐτίλθην*. Mostly poetic. (III.)
- τινάσσω *swing*: often w. *διά*: *τινάζω* (-*τινάζομαι* reflex. or pass.), *ἐτίναξα, τετίναγμαι, ἐτινάχθη*. Mostly poetic. (III.)
- τίνω (τει-, τι-) *pay, expiate*, often comp. w. *ἀπό, ἐξ*: mid. (poetic) *take payment, avenge*: *τίσω, ἔτισα, τέτικα, -τέτισμαι* (489 c), *-τέτισθην, ἀπο-τιστός* (Hom. *ἀ-τίτος* unpaid). The spelling with *ει* is introduced on the authority of inscriptions; the mss. have *τίσω*, etc. Hom. has *τίνω* from \**τινίω*, also *τίω*. Poetic and Ion. Connected is *τείνυμαι* (mss. τι-) *avenge myself*: *τείνωμαι, ἐτεισάμην* (rare in Att. prose). Cp. *τίω*. (IV.)
- τι-ταίω (τιταν-, i.e. ταν- redupl.) *stretch*: *ἐτίτηνα* Hom. Cp. *τείνω*. (III.)
- τι-τρώ-σκω (τρω-) *wound*: *τρώσω* (w. *κατά* in prose), *ἔτρωσα, τέτρωμαι, ἐτρώθη, τρωθήσομαι* (*τρώσομαι* as pass. M 66), *τρωτός* Hom. Epic *τρώω* is rare. (V.)
- τίω and τίω (*τελώ*?) *honour*: *τίσω, ἔτισα* (*προ-τίσῃς* S. Ant. 22), *τέτιμαι, ἀ-τίτος*. Mainly Epic. In the pres. Att. has *ῖ*, Hom. *ῖ* or *ῖ*. Cp. *τίνω*.
- τλα-, τλη-, *ταλα- endure*: *τλήσωμαι* (806), *ἐτάλασσα* Epic, 2 aor. *ἔτλην* (687), *τέτληκα* usu. as pres., 2 perf. (athematic) *τέτλαμεν*, etc. (705), *τλητός*. Poetic, rare in prose, which uses *τολμάω*.
- τμήγω (τμηγ-, τμαγ-) *cut*: *τμήξω, ἔτμηξα*, 2 aor. *δι-έτμαγον*, 2 aor. pass. *ἐτμάγη*. Poetic for *τέμνω*.
- τορέω (τορ-, τορε-, 485) *pierce*: *τορήσω*, and (redupl.) *τετορήσω* utter in a piercing tone Aristoph., *ἐτόρησα*, 2 aor. *ἔτορον*. Cp. *τετραίνω*. Mainly Epic.
- τοτ- *hit, find* in *ἐκ-έτοσσε* Pind.
- τρέπω (τρεπ-, τροπ-, τραπ-), *turn, mid. flee*: *τρέψω, ἔτρεψα*, mid. *ἐτρεψάμην* usu. *put to flight*, 2 aor. mid. *ἐτραπόμην* *turned* or *fled* (intrans. or reflex.; rarely pass.), 2 perf. *τέτροφα* (and *τέτραφα*?, rare), *τέτραμμαι, ἐτρέφθην* *fled* or *was turned* (rare in Att.), 2 aor. pass. *ἐτράπη* usu. intrans., *τρεπτός, τρεπτός* Aristotle. In Att. *ἐτραπόμην* was gen. displaced by *ἐτράπη*. *τράπω* New Ion., Doric, 2 aor. *ἔτραπον* Epic and poetic, aor. pass. *ἐτράφθην* Hom., Hdt. *τρέπω* has six aorists. Cp. 554 c, 595, 596. Hom. has also *τραπέω* and *τροπέω*.
- τρέφω (τρεφ-, τροφ-, τραφ-; for θρεφ-, etc., 125 g) *support, nourish*: *θρέψω, ἔθρεψα*, 2 perf. *τέτροφα, τέθραμμαι, ἔθρέφθην* very rare in Att. prose, usu. 2 aor. pass. *ἐτράφην, τραφήσομαι, θρεπτός*. Fut. mid. *θρέψομαι* often pass. (808). *τράφω* Doric, 2 aor. Epic *ἔτραφον* *grew up, was nourished*. Cp. 595.
- τρέχω (τρεχ- from θρεχ-, 125 g, and δραμ-) *run*: *δραμοῦμαι* (806), 2 aor. *ἔδραμον, -δεδράμηκα* (*κατά, περί, σύν*), *ἐπι-δεδράμημαι, περι-θρεκτός*. *τράχω* Doric, *ἀπο-θρέξομαι* Aristoph., *ἔθρεξα* rare and poetic, 2 perf. *-δέδρομα* (*ἀνά, ἐπί*) poetic. Poetic *δραμάω*. (VI.)
- τρέω (τρε- for τρεσ-; cp. Lat. *terreo* for *terseo*) *tremble*: *ἔτρεσα* (488 a), *ἀ-τρεστος* poetic. Rare in prose.
- τρίβω (τριβ-, τριβ-) *rub*: *τρίψω, ἔτριψα*, 2 perf. *τέτριφα, τέτριμμαι, ἐτρίφθην*, but

- usu. 2 aor. pass. ἐτρίβην, -τριβήσομαι (ἐξ, κατά), fut. perf. ἐπι-τετρίβωμαι, ἀ-τριπτος Hom. Fut. mid. τρέψομαι also as pass. (808).
- τρίζω (τριγ-, τρίγ-) squeak, chirp: 2 perf. τέτρίγα as pres. (part. τετρίγῶτες, τετρίγυῖα, Hom.). Ion. and poetic. (III.)
- τρυχῶ exhaust, waste: pres. poet. and rare, usu. comp. w. ἐξ: -τρυχάσω, -τρεβήσω, -τρεβήσομαι, ἐτρυχάσθην Hippocr. Also τρύχω: τρύξω (147 c) Hom.; and τρώω: τρώσω Aesch., τέτρωμαι, ἀ-τρώτος poetic and Ion.
- τρώγω (τρωγ-, τραγ-) gnaw: τρώβομαι (806), 2 aor. ἔτραγον, δια-τέτρωγμαι, τρακτός, κατ-έτρωξα Hippocr.
- τυ-γ-χ-άνω (τευχ-, τυχ-, τυχε-) hit, happen, obtain: τεύβομαι (806), 2 aor. ἔτυχον, τετύχηκα. Epic also ἐτύχησα, 2 perf. τέτευχα Ion. (the same form as from τεύχω). τέτυγμαι and ἐτύχθην (from τεύχω) often have almost the sense of τετύχηκα and ἔτυχον. (IV.)
- τύπτω (τυπ-, τυπτε-) strike: τυπτήσω, τυπτητός; other tenses supplied: aor. ἐπάταξα or ἔπαισα, perf. πέπληγα, πέπληγμαι, aor. pass. ἐπλήγην. ἔτυψα Epic, Ion. and Lyric, ἐτύπησα Aristotle, 2 aor. ἔτυπον poetic, τέτυμμαι poetic and Ion., 2 aor. pass. ἐτύπην poetic, fut. mid. as pass. τυπτήσομαι, or 2 fut. pass. τυπήσομαι, Aristoph. Nub. 1379. (II.)
- τύφω (τύφ-, τυφ-, for θυφ-, θυφ-, 125 g) raise smoke, smoke: τίθῃμμαι, 2 aor. pass. as intrans. ἐπ-ετύφην, ἐκ-τυφήσομαι Com.
- τυβάζω taunt: τυβάσομαι (806), ἐτάβασα. 512. (III.)
- ὕγιαίνω (ὕγιαν-) am in health, recover health: ὕγιανῶ, ὕγιᾶνα, ὕγιάνθην Hippocr. (III.)
- ὕπ-ισχ-νύομαι (ισχ-, a by-form of ἐχ-; σχ-, σχε-) promise: ὕπο-σχήσομαι, 2 aor. ὕπ-ισχόμεν, ὕπ-ισχημαι. Ion. and poetic usu. ὕπ-ισχομαι. Cp. ἔχω and ἵσχω. (IV.)
- ὕφανω (ὕφαν-) weave: ὕφανῶ, ὕφηνα, ὕφασμαι (489 h), ὕφάνθην, ὕφαντός. Hom. also ὕφάω. (III.)
- ὕω rain: ὕσω, ὕσα Pind., Hdt., Aristotle, ἐφ-ύσαι (489 c), ὕσθην Hdt., ὕσομαι as pass. (808) Hdt.
- φαίνω (φαεν-) appear, show: aor. pass. ἐφάνθην (w. aa for ae, 648) appeared. Epic. (III.)
- φαίνομαι (φαν-) show: φανῶ, ἔφηνα, perf. πέφαγκα (rare in good Att.) have shown, 2 perf. πέφηνα have appeared, πέφασμαι (489 h), ἐφάνθην (rare in prose) was shown, 2 aor. pass. ἐφάνην as intrans. appeared, 2 fut. pass. φανήσομαι shall appear; fut. mid. φανοῦμαι shall show and shall appear. On the trans. and intrans. use see 819; for the inflection of certain tenses see 401 ff. Hom. has 2 aor. iter. φάνεσκε appeared, v. a. ἀ-φαντος; and, from root φα-: φάε appeared and fut. perf. πεφήσεται shall appear. Connected forms πι-φαύσκω, φαίνω, φανάζομαι. (III.)
- φάσκω (φα-) say: only pres. and imperf.: see φημί. (V.)
- φείδομαι (φειδ-, φιδ-) spare: φείσομαι, ἰφεισάμην, φειστός. Epic 2 aor. mid. redupl. πεφιδόμην (448 D.). Epic fut. πεφιδήσομαι (φιδε-).
- φεν-, φν-, φα- (for φν-, 35 b) kill: 2 aor. ἔφεπον and πέφνον (part. κατα-φεφνών, also accented -πέφνων), perf. mid. πέφαμαι, fut. perf. πεφήσομαι. Epic. Cp. φόνος murder and δεινώ(θεν-) smile.
- φέρω (φερ-, οί-, ενεκ-, ενεγκ- for ἐν-ενεκ, 529) bear, carry: fut. οἴσω, 1 aor. ἤνεγκα,

2 aor. ἤνεγκον, 2 perf. ἐνήνοχα, perf. mid. ἐνήνεγμαι (3 s. -γεται inscr.), aor. pass. ἠνέχθην also intrans., fut. pass. κατ-ενεχθήσομαι and οἰσθήσομαι, v. a. οἰστός, -τός. Other Att. forms are: οἰσομαι fut. mid. and pass. (809), ἠνεγκάμην 1 aor. mid., ἠνεγκόμην 2 aor. mid. (rare: S. O. C. 470). Poetic and dial. forms are: 2 pl. pres. imper. φέρετε (for φέρετε) Epic, 1 aor. imper. οἶσε for οἶσον Epic (and Aristoph.), 1 aor. inf. ἀν-οἶσαι or ἀν-ῶσαι (once in Hdt.), fut. inf. οἶσειν Pind., οἶσέμεν(αι) Hom., 1 aor. ἤνεκα, -άμην Hom., Hdt., ἤνεκα Aeol., Dor., etc., 2 aor. ἤνεκον rare in Hom., perf. mid. ἐνήνεγμαι Hdt., aor. pass. ἠνέχθην Hdt., v. a. φερτός Hom., Eur., ἀν-ῶστος Hdt. (ἀνιστος?).

(VI.)

φεύγω (φενγ-, φυγ-) flee: φεύβομαι 806 (φευξοῦμαι, 540, rare in prose), 2 aor. ἔφυγον, 2 perf. πέφeyγα, φευκτός, -τός. Hom. has perf. act. part. πεφυγότες as if from a verb φύζω (cp. φύζα flight), perf. mid. part. πεφυγμένος, v. a. φυκτός. By-form φυγ-γάτω, New Ion. and Att. poetry, in comp. in prose.

φημί (φη-, φα-) say, inflected 783: φήσω, ἔφησα, φητός, -τός. Poetical and dial. forms 788 D. ff.

φθά-νω (φθ-, φθα-) anticipate: φθήσομαι (806), ἔφθασα, 2 aor. ἔφθην (like ἔστην). Fut. φθάσω doubtful in Att., 2 aor. mid. part. φθάμενος Epic. Hom. φθάνω = \*φθάνω. (IV.)

φθείρω (φθερ-, φθορ-, φθαρ-) corrupt: φθερῶ, ἔφθειρα, ἔφθαρκα, but usu. 2 perf. δι-έφθορα am ruined (have corrupted in Att. poetry), ἔφθαρμαι, 2 aor. pass. ἐφθάρην, δια-φθάρησομαι, φθαρτός Aristotle. Fut. δια-φθέρω N 625, δια-φθέρω Hdt. (III.)

φθίω (φθι-) waste, perish, mostly poetical and usu. intrans., Epic φθίω (= φθινω): fut. φθίσω poetic (Hom. φθίσω) trans., aor. ἔφθισα poetic (Hom. ἔφθισα) trans., 2 aor. mid. athematic ἐφθιμην perished poetic (φθίωμαι, φθιμην for φθι-ιμην, φθίσθω, φθίσθαι, φθίμενος), ἔφθιμαι poetic (plup. 3 pl. ἐφθιατο), ἐφθίθην Hom., φθιτός Tragic. The form φθίω in Hom. is assumed on the basis of φθίης and ἔφθιεν, for which φθίει, ἔφθιτο (or ἔσθιεν) have been conjectured. Hom. φθίσω, ἔφθισα are also read φθείω, etc. By-form φθινύω. (IV.)

φιλέω love: regular (cp. 385); fut. mid. φιλήσομαι may be pass. (808). Hom. has φιλήμεναι pres. inf. and ἐφιλάμην (φιλ-) aor. mid. Aeolic φίλημα.

φλάω bruise (cp. θλάω): φλασσῶ, for φλάσω, Theocr., ἔφλα(σ)σα, τέφλασμαι (489 c) and ἐφλάσθην Hippocr. φλάω eat greedily, swallow: only pres. and imperf., and only in Comedy.

φλέγω burn, trans. and intrans: ἔ-έφλεξα Aristoph., κατ-εφλέχθην, ε-φλεκτος Eur. Very rare in prose. By-form φλεγέω poetic.

φράγ-νυμι (φραγ-) and φάργνυμι fence, mid. φράγγνυμαι; only in pres. and imperf. Cp. φράττω. (IV.)

φράζω (φραδ-) tell, point out, declare, mid. consider, devise: φράσω, ἔφρασα, πύφρακα, πέφρασμαι rarely mid., ἐφράσθην as mid., φραστός. Epic 2 aor. (ἐ)πέφραδον 448 D. (part. πεφραδμένος). Mid. fut. φράς(σ)ομαι Epic, ἐφρασ(σ)άμην poetic and Ion. (III.)

φράττω (φραγ-) fence: ἔφραξα (and ἔφαρξα Att. inscr.), πέφραγμα and πέφραγμα, ἐφράχθην, ε-φρακτος. The forms with αρ for ρα are common and are Old Att. See φράγγνυμι. (III.)

φρίττω (φρικ-) *shudder*: *ἔφριξα* (147 c), *πέφρικα* *am in a shudder* (part. *πεφρίκοντας* Pind.). (III.)

φρύγω (φρυγ-, φρύγ-) *roast*: *ἔφρυξα* (147 c), *πέφρυγμαι*, *φρυκτός*, 2 aor. pass. *ἐφρύγην* Hippocr.

φυλάττω (φυλακ-) *guard*: *φυλάξω*, *ἐφύλαξα*, 2 perf. *πεφύλαχα*, *πεφύλαγμαι* *am on my guard*, *ἐφύλαχθην*, *φυλακτός*. Fut. mid. *φυλάξομαι* also as pass. in Soph. (808). (III.)

φύρω (φυρ-) *mix, knead*: *ἐφύρσα* Hom., *πέφυρμαι*, *ἐφύρθην* Aesch., fut. perf. *πεφύρσομαι* Pind., *σύμ-φυρτος* Eur. *φύρω* *mix* is regular. (III.)

φύω (φυ-, φύ-; Hom. *φύω*, rare in Att.) *produce*: *φύσω*, *ἐφύσα*, 2 aor. *ἔφυν* *grew*, *was* (687), *πέφυκα* *am by nature*, *am* (693), *φυτόν* *plant*. 2 aor. pass. *ἐφύθη* late (doubtful in Att.). 2 perf. Epic forms: *πεφύῃσι*, *ἐμ-πεφύη* Theognis, *πεφυώς*, *ἐμ-πεφυῖα*; 1 plup. with thematic vowel *ἐπέφῦκον* Hesiod.

χάζω (χαδ-) *force back*, usu. *χάζομαι* *give way*. Pres. act. in prose only *ἀνα-χάζω* Xen., *χάσσομαι*, *ἀν-έχασσα* Pind., *δι-εχασάμην* Xen. See also *καδ-*. Poetic, chiefly Epic. (III.)

χαίρω (χαρ-, χαρε-, χαρε-) *rejoice*: *χαίρήσω*, *κεχάρηκα*, *κεχάρημαι* and *έχαρμαι* Att. poetry, 2 aor. pass. *έχάρην* intrans. *rejoiced*, *χαρτός*. Hom. has 2 perf. act. part. *κεχαρηώς*, 1 aor. mid. *χηράμην*, 2 aor. mid. *κεχαρόμην*, fut. perf. *κεχαρήσω* and *κεχαρήσομαι*. (III.)

χαλάω *loosen*: *έχάλασα*, *έχαλάσθην* (489 e). Fut. *χαλάσω* Hippocr., aor. *έχάλαξα* Pind., perf. *κεχάλακα* Hippocr.

χαλεπαίνω (χαλεπαυ-) *am offended*: *χαλεπανά*, *έχαλέπηνα*, *έχαλεπάμην*. (III.) *χα-ν-δ-άω* (*χενδ-*, *χονδ-*, *χад-* for *χῆδ-*, 35 b) *contain*: *χείσσομαι* for *χενδσεται*, 2 aor. *έχασον*, 2 perf. *κέχασα* as pres. (*κέχονδα* ? cp. v. l. Ω 192). Poetic (mostly Epic) and Ion. (IV.)

χάσκω (χην-, χαν-; *χάσκω* for *χῆ-σκω* ? 35 b) *gape*: *έγ-χανομαι* (806), 2 aor. *έχανον*, 2 perf. *κέχηνα* *am agape* (698). Ion., Epic, and in Aristoph. (V.)

χέζω (*χεδ-*, *χод-*), = Lat. *caco*: *χίεσθαι* (540, 806), rarely *χίεσμαι*, *έχεσα*, 2 aor. *έχεσον* rare, 2 perf. *κέχودα*, *κέχισμαι*. (III.)

χέω (*χευ-*, *χεф-*, *ху-*) *pour*; on the contraction see 397. In prose usu. in comp. (*έξ*, *έν*, *κατά*, *σύν*, etc.): fut. *χέω* (541, 1881), aor. *έχεα* (543 a), *κέχυνκα*, *κέχυνμαι*, *έχύθην*, *χυθήσονται*, *χυτός*. Mid. *χέομαι* pres. and fut., *έχεάμην* aor. Epic forms: pres. (rarely) *χείω* (Aeolic *χεύω*), fut. *χεύω* (?) β 222, aor. also *έχενα* (543 a), 1 aor. mid. *έχενάμην* = Att. *έχεάμην*, 2 aor. mid. athematic *έχύμην* as pass.

χλαδ- in 2 perf. part. *κεχλαδώς swelling*, pl. *κεχλαδοντας*, inf. *κεχλαδειν*. Pind.

χόω (= *χοφω*) *heap up*: *χόσω*, *έχωσα*, *ἀνα-κέχυνκα*, *κέχυνσμαι*, *έχόσθην*, *χυσθήσομαι*, *χυστός*. Cp. 489 a, c.

χραιομύω (*χραιομε-*, *χραιομ-*) *profit*, pres. late: *χραιομήσω*, *έχραιομησα*, 2 aor. *έχραιομον*. Hom.

≡ *χράομαι* (*χράμαι*) *use* (*χρα-*, *χρη-*): pres. *χρή*, *χρήται*, etc. 395, *χρήσομαι*, *έχρησάμην*, *έχρημαι* *have in use* (poetic also *have necessary*), *έχρήσθην* (489 e), *χρηστός* *good*, *χρηστέος*. Hdt. has *χράται*, 3 pl. *χρέωνται* (from *χρήσονται*), subj. *χρέωμαι*, imper. *χρέω*, inf. *χράσθαι* (Ion. inscr. *χρήσθαι*), part. *χρεώμενος*. Cp. 641 D. Fut. perf. *κεχρήσομαι* Theocr.

≡ *χράω* (*χράω*) *utter an oracle* (*χρα-*, *χρη-*): pres. *χρής*, *χρή*, 394 (sometimes in



the meaning of *χρηΐς*, *χρηΐς*), *χρήσω*, *ἐχρησα*, *κέχρηκα*, *κέχρησμαι* Hdt., *ἐχρήσθην* (489 e). Mid. *χράομαι* (*χράμαι*) *consult an oracle*: *χρήσομαι* Ion., *ἐχρησάμην* Hdt. Cp. *χρηΐω* 522 b, 641 D. Hdt. has *χρέω*.

*χρή* it is necessary, *ἀπό-χρή* it suffices: see 793.

*χρηΐω* *want, ask*, Att. chiefly pres. and imperf.: *χρήσω*. Epic and Ion. *χρηΐω* (later *χρεΐω*): *χρηΐσω*, *ἐχρήσω*. 512. (III.)

*χρίω* (*χρί-* for *χρίσ-*) *anoint, sting*: *χρίσω*, *ἐχρίσω*, *κέχριμαι* (and *κέχρισμαι*?) 489 b), *ἐχρίσθην* (489 e) Tragic, *χρίστος* Tragic.

*χρῶμαι* (for *χρω-ίζω*; cp. *χρῶς complexion*) *colour, stain*: *κέχρωσμαι* (489 c; (better *κέχρωσμαι* ?), *ἐχρώσθην* (*ἐχρῶσθην* ?). Poetic *χρωΐω*. 512. (III.)

*χωρέω* *give place, go*: regular. Fut. *χωρήσω* and *χωρήσομαι* 808 a.

\**ψάω* (*ψά*) *rub* (*ψα-*, *ψη-*): pres. *ψῆς*, *ψῆ*, etc., 394; *ἀπο-ψήσω*, *ἔψησα*, perf. *κατ-έψηγμαι* from the by-form *ψήχαι*.

*ψέγω* *blame*: *ψέξαι*, *ἔψεξα*, *ἔψεγμα* Hippocr., *ψεκτός*.

*ψεύδω* *deceive*, mid. *lie*: *ψεύσω*, *ἔψευσα*, *ἔψευσμαι* usu. *have deceived or lied*, but also *have been deceived*, *ἔψεύσθην*, *ψευσθήσομαι*.

*ψύχω* (*ψυχ-*, *ψύχ-*) *cool*: *ψύξαι* (147 c), *ἔψυξα*, *ἔψυγμα*, *ἔψυχθην*, *ψυχθήσομαι* (?) Hippocr., 2 aor. pass. *ἀπ-ψύχην* as intrans. *cooled*, *ψύκτος* Hippocr.

*ώθω* (*ώθ-* for *φωθ-*, *ώθε-*, 485 a) *push*: imperf. *ἴδθουν* (431), *ῶσα*, *ῶσα* (431), *ῶσμαι* (443), *ἴδθην*, *ῶσθήσομαι*. Fut. *ῶθήσω* only in Att. poetry, aor. *ῶσα* and perf. *ῶσμαι* Ion., *ἀπ-ωστός* Ion., poetic, *ἀπ-ωστέος* poetic.

*ώνόμαι* (*φων-*; cp. Lat. *ve-num*) *buy*: imperf. *ἑνούμεην* (431), *ῶνήσομαι*, *ἴνθμαι* (443) *have bought or been bought*, *ἑνήθην* *was bought*, *ῶνητός*, *-τός*. For *ἑνησάμην* (late), Att. has *ἐπιδάμην* (p. 138). Imperf. *ῶνέμην* Hdt. *ῶνούμεην* Att. in comp. (*ἀπρί*, *ἐξ*). (VI.)

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