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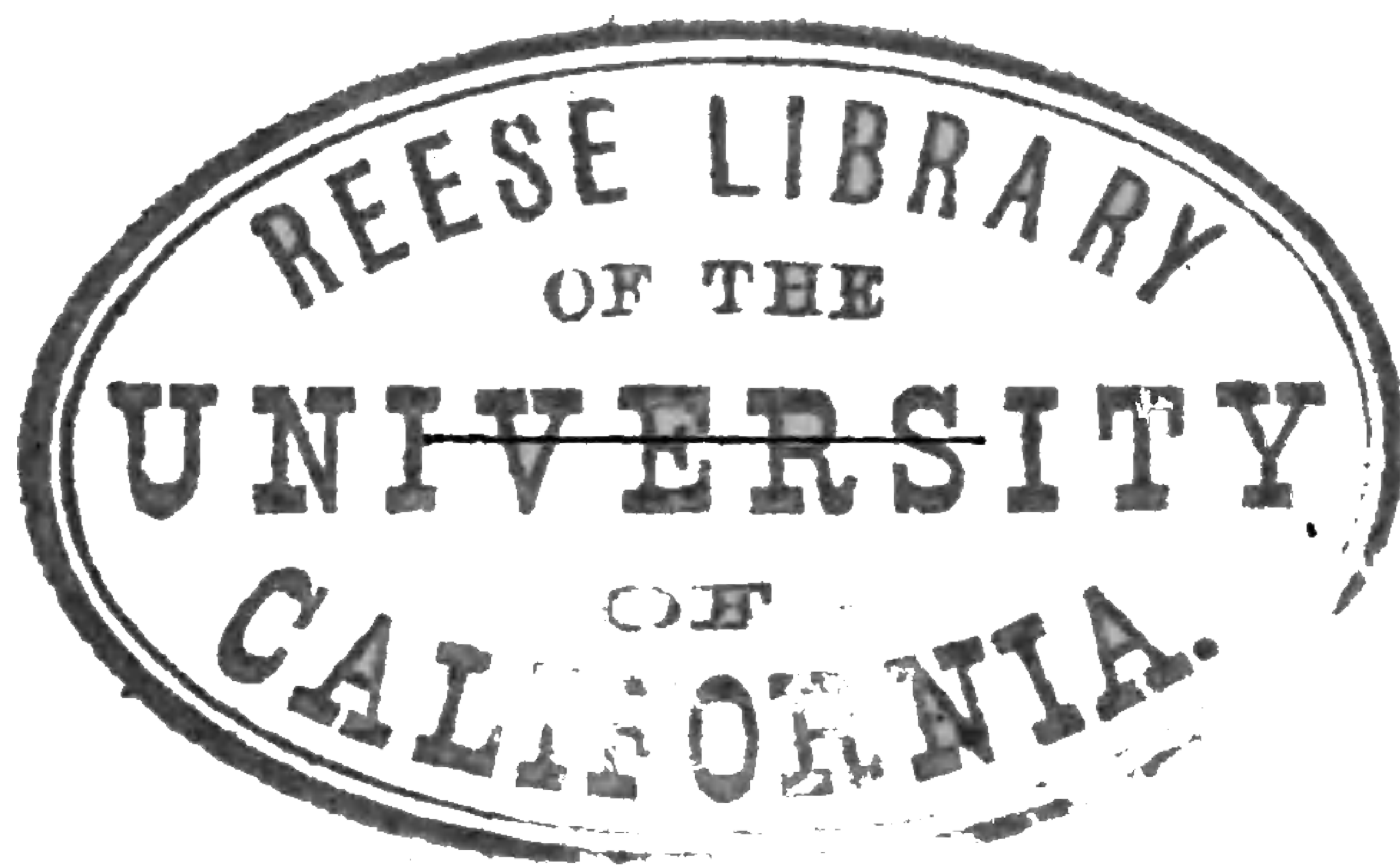
G R E E K G R A M M A R ,

FOR THE

U S E O F L E A R N E R S .

BY E. A. SOPHOCLES, A. M.

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P R E F A C E.

THE materials, of which this compendious Grammar is composed, have been drawn from the best sources.

The examples given in the Syntax are taken from the following classic authors : — Homer, Hesiod, Pindar, Æschylus, Sophocles, Euripides, Aristophanes, Theocritus; Herodotus, Thucydides, Xenophon, Lysias, Isocrates, Æschines, Demosthenes, Plato, Aristotle.

Those rules, which should be first read and which should be committed to memory, are printed in the largest type (as § 136. 1).

E. A. S.

NEW HAVEN,

October 20th, 1839.

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LETTERS AND SYLLABLES.

THE GREEK ALPHABET.

§ 1. 1. The Greek alphabet consists of the following twenty-four letters :

Figure.	Representative.	Name.
<i>A</i> α	<i>A</i> a	" <i>Αλφα</i> <i>Alpha</i>
<i>B</i> β β	<i>B</i> b	<i>Βῆτα</i> <i>Beta</i>
<i>Γ</i> γ γ	<i>G</i> g	<i>Γάμμα</i> <i>Gamma</i>
<i>Δ</i> δ	<i>D</i> d	<i>Δέλτα</i> <i>Delta</i>
<i>E</i> ε	<i>E</i> ě	" <i>Ε ψιλόν</i> <i>Epsilon</i>
<i>Z</i> ζ	<i>Z</i> z	<i>Ζῆτα</i> <i>Zeta</i>
<i>H</i> η	<i>E</i> ē	" <i>Ητα</i> <i>Eta</i>
<i>Θ</i> θ θ	<i>TH</i> th	<i>Θῆτα</i> <i>Theta</i>
<i>I</i> ι	<i>I</i> i	" <i>Ιῶτα</i> <i>Iota</i>
<i>K</i> κ	<i>K</i> k	<i>Κάππα</i> <i>Kappa</i>
<i>Λ</i> λ	<i>L</i> l	<i>Λάμβδα</i> <i>Lambda</i>
<i>M</i> μ	<i>M</i> m	<i>Μῦ</i> <i>Mu</i> or <i>My</i>
<i>N</i> ν	<i>N</i> n	<i>Νῦ</i> <i>Nu</i> or <i>Ny</i>
<i>Ξ</i> ξ	<i>X</i> x	<i>Ξῖ</i> <i>Xi</i>
<i>O</i> ο	<i>O</i> ǒ	" <i>Ο μικρόν</i> <i>Omicron</i>
<i>Π</i> π π	<i>P</i> p	<i>Πῖ</i> <i>Pi</i>
<i>P</i> ρ	<i>R</i> r	" <i>Ρῶ</i> <i>Rho</i>
<i>Σ</i> σ s final	<i>S</i> s	<i>Σίγμα</i> <i>Sigma</i>
<i>T</i> τ τ	<i>T</i> t	<i>Τάυ</i> <i>Tau</i>
<i>Υ</i> υ	<i>U</i> or <i>Y</i> u or y	" <i>Υ ψιλόν</i> <i>Upsilon</i>
<i>Φ</i> φ	<i>PH</i> ph	<i>Φῖ</i> <i>Phi</i>
<i>X</i> χ	<i>CH</i> ch	<i>Χῖ</i> <i>Chi</i>
<i>Ψ</i> ψ	<i>PS</i> ps	<i>Ψῖ</i> <i>Psi</i>
<i>Ω</i> ω	<i>O</i> ō	" <i>Ω μέγα</i> <i>Omega</i>

2. These letters are divided into *vowels* and *consonants*. The vowels are $\alpha, \epsilon, \eta, \iota, \omicron, \upsilon, \omega$ the consonants are $\beta, \gamma, \delta, \zeta, \theta, \kappa, \lambda, \mu, \nu, \xi, \pi, \rho, \sigma, \tau, \varphi, \chi, \psi$.

NOTE 1. E was originally used both as a vowel and as a breathing. It was qualified by the adjective $\psiιλόν$, *smooth* (not *aspirated*), only when it was used as a vowel. Anciently this vowel stood also for η and the diphthong $\epsilon\iota$. E. g. $\alpha\acute{\iota}\theta\eta\rho$ was written ΑΙΘΕΡ.

H was originally equivalent to the rough breathing. E. g. $\eta\pi\alpha\rho$ was written ΗΕΠΑΡ, $\eta\theta\mu\acute{o}\varsigma$, ΗΕΘΜΟΣ.

O stood also for ω and the diphthong ou . E. g. $\pi\acute{\alpha}\sigma\chi\omega$ was written ΠΑΣΧΩ, $\epsilon\chi\omicron\upsilon\sigma\iota$, ΕΧΟΣΙ. It seems, that there was a time when O and Ω were distinguished from each other only by their size: hence the epithets $\muικρόν$, *small*, and $\muείγα$, *large*.

Υ also was originally used both as a vowel and as a breathing. It was called $\psiιλόν$ only when it was used as a vowel. As a breathing, or rather as a consonant, it was probably equivalent to the obsolete letter digamma. The modern Greeks still pronounce it like v or f , in the diphthongs $\epsilon\upsilon$ and $\alpha\upsilon$.

NOTE 2. Before the introduction of Φ and χ , the Greeks wrote ΠΗ for Φ , and ΚΗ for χ . E. g. they wrote ΕΚΠΗΑΝΤΟΙ $\epsilon\kappa\phi\acute{\alpha}\nu\tau\omega$, ΕΠΕΥΚΗΜΕΝΟΣ $\epsilon\pi\epsilon\upsilon\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$. Here H is equivalent to the rough breathing.

ΤΗ was probably never used for Θ .

They wrote also ΚΣ or ΧΣ for $\Ξ$, and $\Phi\Sigma$ for Ψ . E. g. ΔΕΚΣΑΙ for $\delta\acute{\epsilon}\xi\alpha\iota$, ΥΠΕΔΕΧΣΑΤΟ for $\upsilon\pi\epsilon\delta\acute{\epsilon}\xi\alpha\tau\omicron$, $\Phi\Sigma\Upsilon\chi\alpha\Sigma$ for $\psi\upsilon\chi\acute{\alpha}\varsigma$.

NOTE 3. The most ancient Greek alphabet had three other letters, which disappeared from it in later times, and then were called $\epsilon\pi\acute{\iota}\sigma\eta\mu\alpha$, *numeral marks*. These are F or ς , Q or ρ , and τ .

F or ς , Βαῦ, *Vau*, or $\Delta\acute{\iota}\gamma\alpha\mu\mu\alpha$, *Digamma*, (that is, *double gamma*, so called on account of its form F,) corresponds to the Latin F or V. It is still to be seen in some ancient inscriptions.

Q or ρ , Κόππα, *Koppa*, corresponds to the Latin Q. It was probably a deep guttural.

τ , Σάν or Σαμπῖ, *San* or *Sampi*, was perhaps sounded like the English *sh*.

REMARK. The mark ς representing $\sigma\tau$ must not be confounded with the digamma.

NOTE 4. We observe, that σ is used only at the beginning or middle, and ς at the end of a word. E. g. $\sigma\epsilon\sigma\omega\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$, not $\varsigma\epsilon\sigma\omega\sigma\mu\acute{\epsilon}\nu\omicron\sigma$.

Some editors unnecessarily put ς at the end of a word compounded with another. E. g. $\epsilon\acute{\iota}\varsigma\epsilon\rho\chi\omicron\mu\alpha\iota$ for $\epsilon\acute{\iota}\sigma\epsilon\rho\chi\omicron\mu\alpha\iota$, $\delta\upsilon\sigma\tau\upsilon\chi\acute{\eta}\varsigma$ for $\delta\upsilon\sigma\iota\upsilon\chi\acute{\eta}\varsigma$, $\acute{\omicron}\sigma\tau\iota\varsigma$ for $\acute{\omicron}\sigma\tau\iota\varsigma$.

NOTE 5. The letters of the Greek alphabet are employed also as *numeral figures*. The first eight letters denote *units*,

the next eight, *tens*, and the last eight, *hundreds*. The obsolete letters ς , ζ , τ , denote 6, 90, 900, respectively.

Observe, that the letters denoting units, tens, or hundreds, have an accent above.

Thousands commence the alphabet again, with a stroke underneath.

Here follows a table of numerals.

α'	1	$\iota\alpha'$	11	λ'	30	ν'	400
β'	2	$\iota\beta'$	12	μ'	40	ϕ'	500
γ'	3	$\iota\gamma'$	13	ν'	50	χ'	600
δ'	4	$\iota\delta'$	14	ξ'	60	ψ'	700
ϵ'	5	$\iota\epsilon'$	15	\omicron'	70	ω'	800
ζ'	6	$\iota\zeta'$	16	π'	80	τ	900
η'	7	$\iota\eta'$	17	ζ'	90	α	1000
θ'	8	$\iota\theta'$	18	ρ'	100	β	2000
ι'	9	$\iota\iota'$	19	σ'	200	γ	3000
κ'	10	$\iota\kappa'$	20	τ'	300	&c.	

Examples, $\alpha\omega\lambda\eta' = 1838$, $\alpha\psi\omicron\zeta' = 1776$, $\alpha\omega\kappa\alpha' = 1821$.

NOTE 6. There is another method of writing *numerals*, in which *I, II, Δ, ΔΔ, Η, ΗΗ, Χ, ΧΧ, Μ*, respectively denote, *Ἔως, one, Πέντε, five, Δέκα, ten, Πεντάκις Δέκα, five times ten, or fifty, Ἑκατόν (anciently ΗΕΚΑΤΟΝ), hundred, Πεντάκις Ἑκατόν, five hundred, Χίλιοι, thousand, Πεντάκις Χίλιοι, five thousand, Μύριοι, ten thousand.* (§ 60.)

Here follows a table.

<i>I</i>	1	$\Delta\Pi\Pi$	17	$\overline{\text{H}}\text{H}$	<i>H</i>	600
<i>II</i>	2	$\Delta\Pi\Pi\Pi$	18	$\overline{\text{H}}\text{H}$	<i>HH</i>	700
<i>III</i>	3	$\Delta\Pi\Pi\Pi\Pi$	19	$\overline{\text{H}}\text{H}$	<i>HHH</i>	800
<i>IIII</i>	4	$\Delta\Delta$	20	$\overline{\text{H}}\text{H}$	<i>HHHH</i>	900
<i>Π</i>	5	$\Delta\Delta\Delta$	30	X		1000
<i>ΠΙ</i>	6	$\Delta\Delta\Delta\Delta$	40	X X		2000
<i>ΠΙΙ</i>	7	$\overline{\Delta}$	50	X X X		3000
<i>ΠΙΙΙ</i>	8	$\overline{\Delta}\Delta$	60	X X X X		4000
<i>ΠΙΙΙΙ</i>	9	$\overline{\Delta}\Delta\Delta$	70	$\overline{\text{X}}$		5000
<i>Δ</i>	10	$\overline{\Delta}\Delta\Delta\Delta$	80	$\overline{\text{X}}\text{X}$		6000
<i>ΔΙ</i>	11	$\overline{\Delta}\Delta\Delta\Delta\Delta$	90	$\overline{\text{X}}\text{X X}$		7000
<i>ΔΙΙ</i>	12	<i>H</i>	100	$\overline{\text{X}}\text{X X X}$		8000
<i>ΔΙΙΙ</i>	13	<i>HH</i>	200	$\overline{\text{X}}\text{X X X X}$		9000
<i>ΔΙΙΙΙ</i>	14	<i>HHH</i>	300	<i>M</i>		10000
<i>ΔΙΙ</i>	15	<i>HHHH</i>	400	<i>M X</i>		11000
<i>ΔΠΙ</i>	16	$\overline{\text{H}}$	500		&c.	

VOWELS.

§ 2. There are five *short* vowels, and five corresponding *long* ones. The short vowels are $\check{\alpha}$, ϵ , \check{i} , o , \check{v} the long vowels are $\bar{\alpha}$, η , \bar{i} , ω , \bar{v} .

The mark ($\check{\quad}$) is placed over a short vowel, and the mark ($\bar{\quad}$), over a long one. These marks, however, are necessary only in the case of α , i , and v , since the letters η and ω represent long *E* and *O* respectively.

NOTE 1. The vowels ϵ and o are often called *the short vowels*, η and ω , *the long vowels*, and α , i , v , *the doubtful vowels*.

REMARK. By the term, *doubtful*, we are not to understand that the quantity of α , i , v , is uncertain in any given syllable, but that in some syllables these vowels are always long, and in others always short. E. g. v in the words $\theta\check{v}\mu\acute{o}\varsigma$, $\pi\check{v}\rho\acute{o}\varsigma$ *wheat*, is always long; in the words $\pi\check{v}\lambda\eta$, $\acute{v}\pi\acute{o}$, always short.

There are, indeed, instances where the quantity of these letters is variable, as α in $\acute{\alpha}\rho\eta\varsigma$, i in $\mu\upsilon\rho\acute{i}\kappa\eta$, and v in $\kappa\omicron\rho\acute{u}\nu\eta$ but we should recollect, that the sounds *E* and *O* also are, in certain instances, variable, as $\xi\eta\rho\acute{o}\varsigma$ and $\xi\epsilon\rho\acute{o}\varsigma$, $\acute{i}\omega\mu\epsilon\nu$ and $\acute{i}\omicron\mu\epsilon\nu$.

NOTE 2. In strictness, the Greek alphabet has but five vowels, *A, E, I, O, T*. The long vowels differ from the short ones in *quantity*, but not in *quality*.

NOTE 3. COMMUTATION OF VOWELS. (1) When from any cause the vowels ϵ and o are to be lengthened, they are generally changed into the diphthongs ϵi and $o u$, rather than into their corresponding long ones η and ω . E. g. $\xi\epsilon\check{i}\nu\omicron\varsigma$ for $\xi\acute{\epsilon}\nu\omicron\varsigma$, $\mu\omicron\check{v}\nu\omicron\varsigma$ for $\mu\acute{o}\nu\omicron\varsigma$.

(2) In some instances o is lengthened into $o i$. E. g. $\pi\omicron\acute{i}\alpha$ for $\pi\acute{o}\alpha$.

(3) The vowel $\check{\alpha}$ often passes into αi or η . E. g. $\alpha\acute{i}\acute{\epsilon}i$ from $\acute{\alpha}\acute{\epsilon}i$, $\tau\acute{\epsilon}\theta\eta\lambda\alpha$ from $\theta\acute{\alpha}\lambda\lambda\omega$.

(4) The vowels $\check{\alpha}$ and ϵ are frequently interchanged. E. g. Ionic $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\epsilon\varsigma$ for $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$, Doric $\pi\acute{\alpha}\acute{\zeta}\omega$ for $\pi\acute{\epsilon}\acute{\zeta}\omega$.

(5) The syllables $\bar{\alpha}o$ and $\bar{\alpha}\omega$ are often changed into $\epsilon\omega$. E. g. Attic $\lambda\epsilon\acute{\omega}\varsigma$ for $\lambda\acute{\alpha}\acute{o}\varsigma$, Ionic $\acute{\epsilon}\phi\epsilon\tau\mu\acute{\epsilon}\omega\nu$ for $\acute{\epsilon}\phi\epsilon\tau\mu\acute{\alpha}\omega\nu$.

(6) The vowels $\bar{\alpha}$ and η are interchanged. E. g. Doric $\acute{\alpha}$ for $\acute{\eta}$, Ionic $\pi\rho\acute{\eta}\gamma\mu\alpha$ for $\pi\rho\acute{\alpha}\gamma\mu\alpha$.

The use of $\bar{\alpha}$ for η is one of the leading peculiarities of the Doric dialect. The use of η for $\bar{\alpha}$ is peculiar to the Ionic.

(7) The vowels $\bar{\alpha}$ and ω are sometimes interchanged. E. g. $\kappa\rho\acute{\alpha}\zeta\omega$ and $\kappa\rho\acute{\omega}\zeta\omega$.

(8) The vowels ε and o are often interchanged. E. g. $\tau\acute{\epsilon}\tau\rho\omicron\phi\alpha$ from $\tau\rho\acute{\epsilon}\pi\omega$.

(9) The vowels η and ω are, in some instances, interchanged. E. g. $\pi\eta\acute{\eta}\sigma\omega$ and $\pi\acute{\omega}\sigma\omega$.

DIPHTHONGS.

§ 3. 1. There are fourteen diphthongs, of which seven, $\acute{\alpha}\iota$, $\acute{\alpha}\upsilon$, $\varepsilon\iota$, $\varepsilon\upsilon$, $o\iota$, $o\upsilon$, and $\upsilon\iota$, begin with a short vowel, and seven, $\bar{\alpha}\iota$, $\bar{\alpha}\upsilon$, η , $\eta\upsilon$, ω , $\omega\upsilon$, and $\bar{\upsilon}\iota$, with a long one. The former are called *proper diphthongs*, and the latter, *improper diphthongs*.

The ι is written under the long vowel, and is called *iota subscript*. In capitals it is written as a regular letter. E. g. $\text{THI } \acute{\alpha}\Gamma\text{IAI}$, $\tau\eta\acute{\eta} \acute{\alpha}\gamma\acute{\iota}\alpha$ · $\text{T}\Omega\text{I } \Sigma\text{O}\Phi\Omega\text{I}$, $\tau\omega\acute{\eta} \sigma\omicron\phi\omega\acute{\eta}$ · $\text{'}\text{A}\iota\delta\omega$, $\acute{\alpha}\delta\omega$.

2. The diphthongs are represented in English as follows :

<i>Proper diphthongs.</i>				<i>Improper diphthongs.</i>							
$\alpha\iota$	by	ai	$o\iota$	by	oi	α	by	$\bar{\alpha}$	ω	by	\bar{o}
$\alpha\upsilon$	"	au	$o\upsilon$	"	ou	$\acute{\alpha}\upsilon$	"	$\bar{\alpha}\upsilon$	$\omega\upsilon$	"	$\bar{o}\upsilon$
$\varepsilon\iota$	"	ei	$\upsilon\iota$	"	yi	η	"	\bar{e}	$\bar{\upsilon}\iota$	"	$\bar{y}\iota$
$\varepsilon\upsilon$	"	eu				$\eta\upsilon$	"	$\bar{e}\upsilon$			

NOTE 1. The diphthong $\omega\upsilon$ belongs to the Ionic dialect. It may be doubted whether the diphthong $\bar{\upsilon}\iota$ was ever used.

NOTE 2. In the *improper diphthongs*, the second vowel was nearly swallowed up by the preceding long one, which long vowel constituted the leading element of these diphthongs.

NOTE 3. COMMUTATION OF DIPHTHONGS. (1) The Ionians often use $\omega\upsilon$ for $\alpha\upsilon$. E. g. $\theta\omega\upsilon\mu\alpha$ for $\theta\alpha\upsilon\mu\alpha$. (§ 3. N. 1.)

(2) The Ionians use $\eta\iota$ for $\varepsilon\iota$. E. g. $\acute{\alpha}\gamma\gamma\eta\acute{\iota}\omicron\nu$ for $\acute{\alpha}\gamma\gamma\epsilon\acute{\iota}\omicron\nu$, $\beta\alpha\sigma\iota\lambda\eta\acute{\iota}\eta$ for $\beta\alpha\sigma\iota\lambda\epsilon\acute{\iota}\alpha$.

(3) They use η for $\alpha\iota$. E. g. $\tau\iota\mu\eta\sigma\iota$ for $\tau\iota\mu\acute{\alpha}\sigma\iota$.

(4) The Dorians use ω for $o\upsilon$. E. g. $\mu\acute{\omega}\sigma\alpha$ for $\mu\omicron\upsilon\sigma\alpha$.

For $o\upsilon$ before σ they often use $o\iota$. E. g. $\mu\omicron\iota\sigma\alpha$ for $\mu\omicron\upsilon\sigma\alpha$

BREATHINGS.

§ 4. 1. Every Greek word beginning with a vowel must have either the *rough breathing* (´), or the *smooth breathing* (˘), over that vowel. E. g.

ἀκούω, ἐπόμενος.

NOTE 1. The vowel *υ* at the beginning of a word takes the rough breathing. E. g. ὑμεῖς, ὑπό. Except the Epic pronouns ὕμμι, ὕμμιν, and ὕμμε. (§ 64. N. 2.)

2. The rough breathing is placed also over ρ at the beginning of a word. E. g.

ῥεῦμα, ῥάδιος.

3. When ρ is doubled in the middle of a word, the first one takes the smooth breathing, and the other, the rough breathing. E. g. ἄρρητος.

4. The breathing, as also the accent (§ 19. 5), is placed over the second vowel of the diphthong. E. g. αὐτός, αἶρω, υἱός, οὗτος.

Except the improper diphthongs α, η, ω. E. g. ἄδω, ἦδον, ᾧδή. So in capitals, Ἄιδω, Ἡιδον, Ἦιδή.

5. The *rough breathing* corresponds to the English *h*. E. g. ἵππος, οὗτος, ῥεῦμα, ἄρρητος, in English letters *hippos*, *houtos*, *rheuma*, *arrhētos*.

NOTE 2. The *smooth breathing* represents the *effort*, with which a vowel, not depending on a preceding letter, is pronounced. Let, for example, the learner pronounce first the word, *act*, and then, *enact*, and mark the difference between the *a* in the first, and the *a* in the second word. He will perceive, that the utterance of *a* in *act*, requires more effort than that of *a* in *enact*.

CONSONANTS.

§ 5. 1. The consonants λ, μ, ν, ρ, are, on account of their gliding pronunciation, called *liquids*.

2. The consonants ζ, ξ, ψ, are called *double consonants*; because ζ stands for δσ, ξ for κσ, and ψ for πσ.

NOTE 1. The preposition $\epsilon\kappa$ in composition never coalesces with the following σ . E. g. $\epsilon\kappa\sigma\kappa\omicron\rho\pi\acute{\iota}\zeta\omega$, not $\epsilon\zeta\kappa\omicron\rho\pi\acute{\iota}\zeta\omega$.

NOTE 2. It is not exactly correct to say that ζ stands for $\delta\sigma$, since, according to the Greek notions of euphony, a lingual is always dropped before σ (§ 10. 2). In strictness ζ is a *mixture* of δ and σ , just as e is compounded of a and i , o of a and u , and b of m and p .

With respect to its making position (§ 17. 2), this was probably owing to its strong vocal hissing.

3. The consonants π , β , φ , κ , γ , χ , τ , δ , θ , are called *mutes*. They are divided into

smooth mutes π , κ , τ ,
middle mutes β , γ , δ ,
rough mutes φ , χ , θ .

These letters correspond to each other in the perpendicular direction. E. g. φ is the corresponding rough of π .

4. The letter σ , on account of its hissing sound, is called the *sibilant* letter.

NOTE 3. The consonants ν , ρ , ς , ξ , ψ , are the only ones that can stand at the end of a genuine Greek word.

Except κ in the preposition $\epsilon\kappa$ and the adverb $\omicron\nu\kappa$.

§ 6. According to the organs with which they are pronounced, the consonants are divided into

labials π , β , φ , μ ,
linguals τ , δ , θ , ζ , σ , λ , ν , ρ ,
palatals κ , γ , χ .

The *labials* are pronounced chiefly with the *lips*; the *linguals*, with the *tongue*; and the *palatals*, with the *palate*.

NOTE. · COMMUTATION OF CONSONANTS. (1) The Dorians generally use $\sigma\delta$ for ζ . E. g. $\kappa\omega\mu\acute{\alpha}\sigma\delta\omega$ for $\kappa\omega\mu\acute{\alpha}\zeta\omega$. This takes place in the middle of a word.

(2) The Attics use $\tau\tau$ for $\sigma\sigma$. E. g. $\pi\rho\acute{\alpha}\tau\tau\omega$ for $\pi\rho\acute{\alpha}\sigma\sigma\omega$.

(3) In some instances $\rho\theta$ is used for $\rho\sigma$. E. g. $\acute{\alpha}\rho\theta\eta\nu$ for $\acute{\alpha}\rho\sigma\eta\nu$.

EUPHONIC CHANGES.

§ 7. When a labial (π , β , φ), or a palatal (κ , γ , χ), happens to stand before a lingual (τ , δ , θ); the former is changed into its

corresponding smooth, middle, or rough, according as the latter is smooth, middle, or rough, (§ 5. 3.) E. g.

τέτριπ-ται	for	τέτριβ-ται	ἐτρίφ-θην	for	ἐτρίβ-θην
γέγραπ-ται	“	γέγραφ-ται	ἐτύφ-θην	“	ἐτύπ-θην
ἤκ-ται	“	ἤγ-ται	ἐπλέχ-θην	“	ἐπλέκ-θην
τέτευκ-ται	“	τέτευχ-ται	ἐλέχ-θην	“	ἐλέγ-θην.

So ἑβδομος from ἐπτά, ὄγδοος from ὀκτώ, ἐπιγράβδην for ἐπιγράφδην.

So in Latin, *nuptum* for *nubtum*, *actus* for *agtus*, *vectum* for *vehutum*.

NOTE. Except κ in the preposition ἐκ. E. g. ἐκδέρω, ἐκθρώσκω, not ἐγδέρω, ἐχθρώσκω.

§ 8. 1. A labial (π, β, φ) before μ is always changed into μ. E. g.

λέλειμ-μαι	for	λέλειπ-μαι	γέγραμ-μαι	for	γέγραφ-μαι.
τέτριμ-μαι	“	τέτριβ-μαι	τέθραμ-μαι	“	τέθραφ-μαι.

2. A labial (β, φ) before σ is changed into π. According to § 5. 2, the combination πσ is represented by ψ. E. g.

τρίψω	for	τρίβ-σω	γράψω	for	γράφ-σω.
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So in Latin, *nupsi* for *nubsi*, *lapsus* for *labsus*.

§ 9. 1. A palatal (κ, χ) before μ is generally changed into γ. E. g.

πέπλεγ-μαι	for	πέπλεκ-μαι	τέτευγ-μαι	for	τέτευχ-μαι.
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NOTE. The preposition ἐκ remains unaltered before μ. E. g. ἐκμαί-νω, ἐκμετρέω, not ἐγμαίνω, ἐγμετρέω.

2. A palatal (γ, χ) before σ is changed into κ. According to § 5. 2, the combination κσ is represented by ξ. E. g.

λέξω	for	λέγ-σω	τεύξω	for	τεύχ-σω.
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So in Latin, *texi* for *tegsi*, *traxi* for *trahsi*.

§ 10. 1. A lingual (τ, δ, θ, ζ) before μ is often changed into σ. E. g.

ῆσ-μαι	for	ῆδ-μαι	πέπεισ-μαι	for	πέπειθ-μαι
πλάσ-μα	“	πλάθ-μα	φρόντισ-μα	“	φρόντιζ-μα.

2. A lingual (τ, δ, θ, ζ) is always dropped before σ. E. g.

πέ-σω	for	πέτ-σω	πλά-σω	for	πλάθ-σω
ᾶ-σω	“	ᾶδ-σω	φροντί-σω	“	φροντίζ-σω.

So in Latin, *amans* for *amants*, *monens* for *monents*, *lusi* for *ludsi*.

3. A lingual ($\tau, \delta, \theta, \zeta$) before another lingual is often changed into σ . E. g.

$\bar{\eta}\sigma\text{-ται}$ for $\bar{\eta}\delta\text{-ται}$	$\pi\acute{\epsilon}\pi\lambda\alpha\sigma\text{-ται}$ for $\pi\acute{\epsilon}\pi\lambda\alpha\theta\text{-ται}$
$\acute{\iota}\sigma\text{-τε}$ “ $\acute{\iota}\delta\text{-τε}$	$\varphi\rho\omicron\nu\tau\iota\sigma\text{-τή}\varsigma$ “ $\varphi\rho\omicron\nu\tau\iota\zeta\text{-τή}\varsigma$.

4. A lingual ($\tau, \delta, \theta, \zeta$) before a palatal (κ, γ, χ) is always dropped. E. g. $\bar{\eta}\text{-κα}$ for $\bar{\eta}\delta\text{-κα}$, $\pi\acute{\epsilon}\pi\epsilon\iota\text{-κα}$ for $\pi\acute{\epsilon}\pi\epsilon\iota\theta\text{-κα}$, $\pi\epsilon\varphi\rho\acute{\omicron}\nu\text{-τι-κα}$ for $\pi\epsilon\varphi\rho\acute{\omicron}\nu\tau\iota\zeta\text{-κα}$.

NOTE 1. The omission of a lingual before σ or κ does not affect the quantity of the preceding vowel.

NOTE 2. In the Epic language the τ of the preposition $\kappa\alpha\tau\acute{\alpha}$ is changed into the following consonant. E. g. $\kappa\alpha\gamma\gamma\acute{\omicron}\nu$ for $\kappa\alpha\tau\gamma\acute{\omicron}\nu$ for $\kappa\alpha\tau\acute{\alpha}$ $\gamma\acute{\omicron}\nu$, $\kappa\acute{\alpha}\lambda\lambda\iota\pi\omicron\nu$ for $\kappa\acute{\alpha}\tau\lambda\iota\pi\omicron\nu$ for $\kappa\alpha\tau\acute{\epsilon}\lambda\iota\pi\omicron\nu$.

Before two consonants the τ of this preposition is dropped. E. g. $\kappa\acute{\alpha}\sigma\chi\epsilon\theta\epsilon$ for $\kappa\acute{\alpha}\tau\sigma\chi\epsilon\theta\epsilon$ for $\kappa\alpha\tau\acute{\epsilon}\sigma\chi\epsilon\theta\epsilon$.

§ 11. The letter σ cannot stand between two consonants. E. g. $\gamma\epsilon\gamma\rho\acute{\alpha}\varphi\text{-}\theta\alpha\iota$ for $\gamma\epsilon\gamma\rho\acute{\alpha}\varphi\text{-}\sigma\theta\alpha\iota$, $\acute{\epsilon}\psi\acute{\alpha}\lambda\text{-}\theta\alpha\iota$ for $\acute{\epsilon}\psi\acute{\alpha}\lambda\text{-}\sigma\theta\alpha\iota$.

§ 12. 1. Before a labial (π, β, φ), ν is changed into μ . E. g.

$\acute{\epsilon}\mu\text{-}\pi\acute{\iota}\pi\tau\omega$ for $\acute{\epsilon}\nu\text{-}\pi\acute{\iota}\pi\tau\omega$	$\acute{\epsilon}\mu\text{-}\varphi\alpha\nu\acute{\eta}\varsigma$ for $\acute{\epsilon}\nu\text{-}\varphi\alpha\nu\acute{\eta}\varsigma$
$\sigma\upsilon\mu\text{-}\beta\alpha\acute{\iota}\nu\omega$ “ $\sigma\upsilon\nu\text{-}\beta\alpha\acute{\iota}\nu\omega$	$\acute{\epsilon}\mu\text{-}\psi\upsilon\chi\omicron\varsigma$ “ $\acute{\epsilon}\nu\text{-}\psi\upsilon\chi\omicron\varsigma$.

So in Latin, *imbellis* for *inbellis*, *impius* for *inpius*.

2. Before a palatal (κ, γ, χ), ν is changed into γ . E. g.

$\sigma\upsilon\gamma\text{-}\kappa\alpha\acute{\iota}\omega$ for $\sigma\upsilon\nu\text{-}\kappa\alpha\acute{\iota}\omega$	$\sigma\upsilon\gamma\text{-}\gamma\epsilon\nu\acute{\eta}\varsigma$ for $\sigma\upsilon\nu\text{-}\gamma\epsilon\nu\acute{\eta}\varsigma$
$\acute{\epsilon}\gamma\text{-}\xi\acute{\epsilon}\omega$ “ $\acute{\epsilon}\nu\text{-}\xi\acute{\epsilon}\omega$	$\sigma\upsilon\gamma\text{-}\chi\acute{\epsilon}\omega$ “ $\sigma\upsilon\nu\text{-}\chi\acute{\epsilon}\omega$.

REMARK. The combinations $\gamma\gamma$, $\gamma\kappa$, $\gamma\xi$, $\gamma\chi$, are represented in English by *ng*, *nc* or *nk*, *nx*, *nch*, respectively. E. g. $\acute{\alpha}\gamma\gamma\omicron\varsigma$ *angos*, $\acute{\alpha}\gamma\kappa\acute{\omega}\nu$ *ancon* or *ankon*, $\acute{\alpha}\gamma\xi\omega$ *anxo*, $\acute{\alpha}\gamma\chi\omega$ *ancho*.

3. Before a liquid (λ, μ, ρ), ν is changed into that liquid. E. g.

$\sigma\upsilon\lambda\text{-}\lambda\acute{\epsilon}\gamma\omega$ for $\sigma\upsilon\nu\text{-}\lambda\acute{\epsilon}\gamma\omega$	$\acute{\epsilon}\mu\text{-}\mu\acute{\epsilon}\nu\omega$ for $\acute{\epsilon}\nu\text{-}\mu\acute{\epsilon}\nu\omega$
$\acute{\epsilon}\lambda\text{-}\lambda\omicron\gamma\omicron\varsigma$ “ $\acute{\epsilon}\nu\text{-}\lambda\omicron\gamma\omicron\varsigma$	$\sigma\upsilon\acute{\rho}\text{-}\acute{\rho}\acute{\epsilon}\omega$ “ $\sigma\upsilon\nu\text{-}\acute{\rho}\acute{\epsilon}\omega$.

So in Latin, *colligo* for *conligo*, *commotus* for *conmotus*, *corruptus* for *cōnruptus*.

4. Before σ or ζ , ν is dropped. E. g. $\delta\alpha\lambda\mu\omicron\text{-}\sigma\iota$ for $\delta\alpha\acute{\iota}\mu\omicron\nu\text{-}\sigma\iota$, $\sigma\acute{\upsilon}\text{-}\zeta\upsilon\gamma\omicron\varsigma$ for $\sigma\acute{\upsilon}\nu\text{-}\zeta\upsilon\gamma\omicron\varsigma$.

5. In many instances, after ν has been dropped before σ , the preceding short vowel is lengthened. *E* and *o* are changed into *ei* and *ou* respectively (§ 2. N. 3). E. g.

$\mu\acute{\epsilon}\lambda\bar{\alpha}\text{-}\varsigma$ for $\mu\acute{\epsilon}\lambda\alpha\nu\text{-}\varsigma$	$\tau\iota\theta\acute{\epsilon}\bar{\iota}\text{-}\sigma\iota$ for $\tau\iota\theta\acute{\epsilon}\nu\text{-}\sigma\iota$
$\tau\epsilon\tau\acute{\upsilon}\varphi\bar{\alpha}\text{-}\sigma\iota$ “ $\tau\epsilon\tau\acute{\upsilon}\varphi\alpha\nu\text{-}\sigma\iota$	$\tau\acute{\upsilon}\pi\tau\omicron\upsilon\text{-}\sigma\iota$ “ $\tau\acute{\upsilon}\pi\tau\omicron\nu\text{-}\sigma\iota$.

This lengthening almost always takes place when *ντ*, *νδ*, *νθ*, are dropped before *σ* (§§ 10. 2 : 12. 4). E. g.

<i>γράφᾱ-ς</i>	for	<i>γράφαντ-ς</i>	<i>λέου-σι</i>	for	<i>λέοντ-σι</i>
<i>τυφθεί-ς</i>	“	<i>τυφθέντ-ς</i>	<i>σπεί-σω</i>	“	<i>σπένδ-σω</i>
<i>δεικνύ-ς</i>	“	<i>δεικνύντ-ς</i>	<i>πεί-σομαι</i>	“	<i>πένθ-σομαι</i> .

NOTE 1. We must not suppose that the omission of the lingual has any thing to do with the lengthening of the vowel before *σ* (§ 10. 2, N. 1).

NOTE 2. In some instances, *ν* before *σ* is changed into *σ*. E. g. *σύσσωμος* for *σύνσωμος*.

NOTE 3. The preposition *ἐν* remains unaltered before *ρ*, *σ*, *ζ*. E. g. *ἐνράπτω*, *ἐνσάπτω*, *ἐνζεύγνυμι*.

NOTE 4. In the following words *ν* is not dropped before *σ* : *κένσαι* (from *κεντέω*), *πέπανσις*, *πέφανσαι* (from *φαίνω*). Also in the ending *νς* of the third declension (§ 36. 1), as *ἔλμινς*. Also in the word *πάλιν*, in composition, as *παλινστομέω*.

§ 13. At the beginning of a word *ρ* is generally doubled, when, in the formation of a word, it happens to stand between two vowels. E. g.

περιρῥέω from *περί* and *ρέω* *ῥῥόευκα* for *ῥρευκα*.

§ 14. 1. When, in the formation of a compound word, a smooth consonant (*π*, *κ*, *τ*) happens to stand before a vowel having the rough breathing, that smooth consonant and the rough breathing form a corresponding rough consonant (*φ*, *χ*, *θ*). E. g.

<i>ἄφ-ίημι</i>	for	<i>ἄπ-ίημι</i>	<i>καθ-αίρεσις</i>	for	<i>κατ-αίρεσις</i>
<i>δεχ-ήμερος</i>	“	<i>δεκ-ήμερος</i>	<i>αὐθ-ήμερος</i>	“	<i>αὐτ-ήμερος</i> .

NOTE 1. In the words *τέθριππον* (*τέτταρες*, *ἵππος*), *φροῦδος* (*πρό*, *όδός*), *θουμάτιον* (*τὸ ἱμάτιον*), *θατέρου* (*τοῦ ἑτέρου*), the rough breathing affects the smooth mute, although it does not immediately come in contact with it.

2. The same change takes place when, of two successive words, the first ends in a smooth consonant, and the next begins with a vowel having the rough breathing. E. g.

<i>ἄφ' οὖ</i>	for	<i>ἄπ' οὖ</i>	<i>μεθ' ἡμῶν</i>	for	<i>μετ' ἡμῶν</i>
<i>καθ' ἑαυτόν</i>	“	<i>κατ' ἑαυτόν</i>	<i>οὐχ ὑμῶν</i>	“	<i>οὐκ ὑμῶν</i> .

NOTE 2. The Ionic dialect violates these rules. E. g. *ἀπικέσθαι* for *ἀφικέσθαι*, *κατεύδω* for *καθεύδω*, *οὐκ οἶος* for *οὐχ οἶος*.

3. If two successive syllables would each have a rough con-

sonant (φ, χ, θ), the first rough consonant is often changed into its corresponding smooth (π, κ, τ). E. g.

$\pi\acute{\epsilon}\varphi\eta\nu\alpha$	for $\varphi\acute{\epsilon}\varphi\eta\nu\alpha$	$\tau\acute{\epsilon}\theta\eta\lambda\alpha$	for $\theta\acute{\epsilon}\theta\eta\lambda\alpha$
$\kappa\acute{\epsilon}\chi\alpha\nu\delta\alpha$	“ $\chi\acute{\epsilon}\chi\alpha\nu\delta\alpha$	$\tau\rho\acute{\epsilon}\chi\omega$	“ $\theta\rho\acute{\epsilon}\chi\omega$.

This change takes place in almost all *reduplications*.

NOTE 3. The *first aorist passive* deviates from this rule. E. g. $\acute{\alpha}\varphi\acute{\epsilon}\theta\eta\nu, \acute{\epsilon}\chi\acute{\upsilon}\theta\eta\nu$, not $\acute{\alpha}\pi\acute{\epsilon}\theta\eta\nu, \acute{\epsilon}\kappa\acute{\upsilon}\theta\eta\nu$.

Except $\acute{\epsilon}\tau\acute{\epsilon}\theta\eta\nu$ from $\tau\acute{\iota}\theta\eta\mu\iota$, and $\acute{\epsilon}\tau\acute{\upsilon}\theta\eta\nu$ from $\theta\acute{\upsilon}\omega$.

NOTE 4. The termination $\theta\iota$ of the *imperative active* (§ 88. 1) is changed into $\tau\iota$, if the preceding syllable has a rough-consonant. E. g. $\tau\acute{\upsilon}\varphi\theta\eta\tau\iota$ for $\tau\acute{\upsilon}\varphi\theta\eta\theta\iota, \tau\acute{\iota}\theta\epsilon\tau\iota$ for $\tau\acute{\iota}\theta\epsilon\theta\iota$.

Except the imperatives $\varphi\acute{\alpha}\theta\iota$ from $\varphi\eta\mu\acute{\iota}$, and $\tau\acute{\epsilon}\theta\nu\alpha\theta\iota$ from $\theta\nu\acute{\eta}\sigma\kappa\omega$.

NOTE 5. In the verb $\acute{\epsilon}\chi\omega$, of which the future is $\acute{\epsilon}\xi\omega$, the rough breathing is changed into the smooth breathing, $\acute{\epsilon}\chi\omega$, on account of χ in the following syllable.

4. A rough consonant (φ, χ, θ) is never doubled; but instead of this, its corresponding smooth (π, κ, τ) is placed before it. E. g. $\acute{\alpha}\pi\varphi\acute{\upsilon}\varsigma, \acute{\iota}\alpha\kappa\chi\omicron\varsigma, \acute{\alpha}\tau\theta\acute{\iota}\varsigma$, not $\acute{\alpha}\varphi\varphi\acute{\upsilon}\varsigma, \acute{\iota}\alpha\chi\chi\omicron\varsigma, \acute{\alpha}\theta\theta\acute{\iota}\varsigma$.

MOVABLE CONSONANTS.

§ 15. 1. All *datives plural* in ι , and all *third persons* in ι and ϵ , are written both with and without a final ν . They are generally written with it when the next word begins with a vowel. E. g.

$\theta\eta\rho\sigma\acute{\iota}\nu \acute{\alpha}\gamma\rho\acute{\iota}\omicron\iota\varsigma$	$\theta\eta\rho\sigma\acute{\iota} \kappa\alpha\kappa\omicron\acute{\iota}\varsigma$
$\varphi\eta\sigma\acute{\iota}\nu \omicron\acute{\upsilon}\tau\omicron\varsigma$	$\varphi\eta\sigma\acute{\iota} \Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\varsigma$
$\tau\acute{\upsilon}\pi\tau\omicron\upsilon\sigma\iota\nu \acute{\alpha}\nu\tau\omicron\acute{\upsilon}\varsigma$	$\tau\acute{\upsilon}\pi\tau\omicron\upsilon\sigma\iota \tau\omicron\acute{\upsilon}\tau\omicron\upsilon\varsigma$
$\acute{\epsilon}\sigma\tau\epsilon\rho\acute{\xi}\epsilon\nu \mu\acute{\epsilon}\gamma\alpha$	$\acute{\epsilon}\sigma\tau\epsilon\rho\acute{\xi}\epsilon \mu\acute{\epsilon}\gamma\alpha.$

2. Also, all adverbs of place in $\sigma\iota$ (§ 121. 1). E. g. $\Pi\lambda\alpha\tau\alpha\acute{\iota}\alpha\sigma\iota$.

Also, the particles $\nu\acute{\upsilon}$ and $\kappa\acute{\epsilon}$, the adverbs $\pi\acute{\epsilon}\rho\upsilon\sigma\iota$ and $\nu\omicron\sigma\varphi\iota$, and the numeral $\acute{\epsilon}\acute{\iota}\kappa\omicron\sigma\iota$.

NOTE. In some Grammars, ν movable is written parenthetically. E. g. $\theta\eta\rho\sigma\acute{\iota} (\nu)$.

3. The words $\omicron\acute{\upsilon}\tau\omega\varsigma, \acute{\alpha}\chi\omicron\iota\varsigma, \mu\acute{\epsilon}\chi\omicron\iota\varsigma$, and $\acute{\epsilon}\xi$ (that is, $\acute{\epsilon}\kappa\varsigma$), and a few others, drop the ς before a consonant. E. g. $\omicron\acute{\upsilon}\tau\omega \varphi\eta\sigma\acute{\iota}, \acute{\epsilon}\kappa \theta\epsilon\omicron\acute{\upsilon}$.

$\acute{\alpha}\chi\omicron\iota\varsigma$ and $\mu\acute{\epsilon}\chi\omicron\iota\varsigma$ often drop the ς even before a vowel.

4. The adverb $\omicron\acute{\upsilon}$ becomes $\omicron\acute{\upsilon}\kappa$ or $\omicron\acute{\upsilon}\chi$ before a vowel. E. g. $\omicron\acute{\upsilon} \varphi\eta\sigma\iota, \omicron\acute{\upsilon}\kappa \acute{\epsilon}\acute{\iota}\pi\epsilon, \omicron\acute{\upsilon}\chi \acute{\epsilon}\acute{\iota}\pi\epsilon\tau\omicron$ (§ 14. 2).

• SYLLABLES.

§ 16. 1. There are as many syllables in a Greek word as there are vowels and diphthongs in it.

2. Words of one syllable are called *monosyllables*; of two, *dissyllables*; and of more than two, *polysyllables*.

3. The last syllable except one is called the *penult*; the last except two, the *antepenult*. E. g. in εὐ-σπλαγ-χνος, *χνος* is the last syllable, *σπλαγ*, the penult, and *εὐ*, the antepenult.

NOTE 1. (1) Any single consonant may commence a Greek word.

(2) The following combinations of consonants may commence a Greek word or a syllable: βδ, βλ, βρ, γλ, γν, γρ, δμ, δν, δρ, θλ, θν, θρ, κλ, κμ, κν, κρ, κτ, μν, πλ, πν, πρ, πτ, σβ, σθ, σκ, σκλ, σμ, σπ, σπλ, στ, στλ, στρ, σφ, σχ, τλ, τμ, τρ, φθ, φλ, φρ, χθ, χλ, χν, χρ.

(3) The following combinations also may commence a syllable: γδ, γμ, θμ, τν, φν, χμ.

(4) Further, any three consonants may begin a syllable, provided the first and the last pair may each begin a syllable. E. g. πτρ, χθρ.

NOTE 2. Greek words are divided into syllables in the following manner:

(1) A single consonant standing between two vowels, or a combination of consonants capable of commencing a syllable (§ 16. N. 1), is placed at the beginning of the syllable. E. g. δι-α-λέ-γο-μαι, ὑ-σπληγξ, κά-το-πιρον.

(2) When the combination cannot commence a syllable, its first consonant belongs to the preceding syllable. E. g. ἔλ-θω, ἄγ-χω, ψάλ-λω.

(3) A *compound* word is resolved into its component parts, if the first part ends with a consonant. E. g. πα-λίν-ορ-σος.

But if the first part ends with a vowel, the compound is divided like a simple word, even when that vowel has been cut off (§ 135. 3). E. g. πα-ρέ-λα-βον.

4. A syllable is called *pure*, when its vowel or diphthong is immediately preceded by the vowel of the preceding syllable. E. g. the following words end in α, αι, ας, ος, pure: σηπί-α, σηπί-αι, σηπί-ας, ἄγρι-ος.



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(1) Every circumflexed α , ι , υ , is long by nature. (§ 21.)
E. g. $\pi\tilde{\alpha}\nu$, $\acute{\iota}\mu\tilde{\iota}\nu$, $\delta\rho\tilde{\upsilon}\varsigma$.

(2) Every α , ι , υ , arising from contraction is long by nature.
(§ 23.) E. g. $\acute{\tau}\acute{\iota}\mu\tilde{\alpha}$, $\acute{\rho}\acute{o}\lambda\tilde{\iota}\varsigma$, $\beta\acute{o}\tau\tilde{\iota}\rho\tilde{\upsilon}\varsigma$, from $\acute{\tau}\acute{\iota}\mu\alpha\epsilon$, $\acute{\rho}\acute{o}\lambda\iota\epsilon\varsigma$, $\beta\acute{o}\tau\iota\rho\upsilon\epsilon\varsigma$.

(3) Every $\alpha\sigma$, $\upsilon\sigma$, arising from $\alpha\nu\tau\sigma$, $\upsilon\nu\tau\sigma$, is long by nature.
(§ 12. 5.) E. g. $\acute{\tau}\acute{\upsilon}\psi\tilde{\alpha}\sigma\iota$, $\zeta\epsilon\upsilon\gamma\tilde{\nu}\tilde{\upsilon}\varsigma$, for $\acute{\tau}\acute{\upsilon}\psi\alpha\nu\tau\iota\sigma\iota$, $\zeta\epsilon\upsilon\gamma\nu\acute{\nu}\iota\tau\varsigma$.

(4) Derivative words generally retain the quantity of their primitives.

§ 18. 1. The epic and the lyric poets often shorten a long vowel or diphthong at the *end* of a word when the next word begins with a vowel. E. g. (Od. 5, 286) $\acute{\Omega}$ $\acute{\rho}\acute{o}\pi\acute{o}\iota$, $\tilde{\eta}$ $\mu\acute{\alpha}\lambda\alpha$ $\delta\tilde{\eta}$ $\mu\epsilon\tau\epsilon\beta\acute{o}\upsilon\lambda\epsilon\upsilon\sigma\alpha\nu$ $\theta\epsilon\acute{o}\iota$ $\acute{\alpha}\lambda\lambda\omega\varsigma$, where $\acute{\omega}$ $\acute{\rho}\acute{o}\pi\acute{o}\iota$, $-\sigma\alpha\nu$ $\theta\epsilon\acute{o}\iota$, are dactyles.

NOTE 1. This kind of shortening occurs also in the middle of a word. E. g. $\delta\tilde{\eta}\acute{\iota}\acute{o}\iota\circ$ (_ _ _), $\tau\acute{o}\iota\alpha\upsilon\tau\acute{\iota}$ (_ _ _).

2. A short syllable is often made long by the epic poets. E. g. $\acute{\epsilon}\pi\epsilon\iota\delta\acute{\eta}$ (_ _ _), $\acute{A}\acute{\iota}\acute{o}\lambda\acute{o}\upsilon$ (_ _ _), $\phi\acute{\iota}\lambda\epsilon$ $\acute{\epsilon}\kappa\upsilon\rho\acute{\epsilon}$ (_ _ _ _).

NOTE 2. It is supposed that the ancients generally doubled in pronunciation the consonant following the short vowel. E. g. they read $\acute{\epsilon}\pi\pi\epsilon\iota\delta\acute{\eta}$, $\acute{A}\acute{\iota}\acute{o}\lambda\lambda\acute{o}\upsilon$.

There are instances, however, where the short vowel was lengthened without reference to the following letter. E. g. $\delta\tilde{\iota}\acute{\alpha}$ for $\delta\acute{\iota}\acute{\alpha}$.

ACCENT.

§ 19. 1. The Greek has three accents, viz. the *acute* ('), the *grave* (`), and the *circumflex* (~).

The acute can stand only on one of the last three syllables of a word; the circumflex, only on one of the last two, and the grave only on the last.

REMARK 1. The place of the accent in every word must be learned by observation.

NOTE 1. The following monosyllables (called *atōna*) generally appear unaccented:

$\acute{\epsilon}\acute{\iota}$, $\acute{\sigma}\acute{\iota}\varsigma$ or $\acute{\epsilon}\varsigma$, $\acute{\epsilon}\nu$ or $\acute{\epsilon}\acute{\iota}\nu$, $\acute{\epsilon}\xi$ or $\acute{\epsilon}\kappa$, $\acute{o}\upsilon$ or $\acute{o}\upsilon\kappa$ or $\acute{o}\upsilon\chi$, $\acute{\acute{\omega}}\varsigma$, and the articles $\acute{\acute{o}}$, $\acute{\acute{\eta}}$, $\acute{o}\acute{\iota}$, $\acute{\alpha}\acute{\iota}$.

REMARK 2. When the articles *ὁ, ἡ, οἱ, αἱ*, stand for demonstrative pronouns (§ 142. 1), they should be read as if they were accented.

REMARK 3. 'Ο takes the acute when it is equivalent to the relative pronoun (§ 142. 2). For *ὡς*, see below (§ 123. N. 1).

NOTE 2. According to the old grammarians, the *grave* accent is understood on every syllable which appears unaccented. Thus *ἀνθρωποκτόνος, τύπτω*, are, according to them, *ἀνθρώποκτόνος, τύπτῶ*. It seems, then, that the grave accent is *no* accent at all.

2. A word is called *oxytone*, when it has the acute accent on the last syllable. E. g. *πιστός, εἶπέ, ἀγαθοί*.

Paroxytone, when it has the acute accent on the penult. E. g. *θέλω, μεμερίσθαι*.

Proparoxytone, when it has the acute on the antepenult. E. g. *ἄνθρωπος, ἄξιοι, πόλεως*.

3. A word is called *perispomenon*, when it has the circumflex on the last syllable. E. g. *ἐπιθῶ, διαπερῶν, ποδοῖν*.

Properispomenon, when it has the circumflex on the penult. E. g. *τοῦτον, μεμνήσθαι, μᾶλλον*.

4. A word is called *barytone*, when its last syllable has *no* accent at all. (§ 19. N. 2.) E. g. *τύπτω, τοῦτον, περιερχόμενος*.

5. When the accented syllable has a diphthong, the accent is placed over the second vowel of that diphthong. E. g. *αἵματα, θωῦμα*. Except the improper diphthongs *αι, ηι, ωι*. (See also § 4. 4.)

§ 20. 1. If the *last syllable* is *long* either by nature or by position (§ 17. 1, 2), no accent can be placed on the antepenult.

2. The ACUTE can stand on the *antepenult* only when the last syllable is short. E. g. *ἄνθρωπος, διέφθορεν, πέλεκυς*.

NOTE 1. The endings *αι* and *οι* are, with respect to accent, short. E. g. *λέγονται, ἄνθρωποι*.

Except the third person singular of the *optative active*. E. g. *τιμήσαι, τιμήσοι*.

Except also the adverb *οἴκοι*, *at home*, which in reality is an old dative.

NOTE 2. The endings *ω, ω, ως, ως, ων, ων*, of the *second declension*, and *ως, ων*, of the genitive of nouns in *ις, υς*, of the *third declension*, permit the accent to be on the antepenult. (§§ 33: 43. 3.) E. g. *ἀνώγειω, πόλεως, πόλεων*.

NOTE 3. Also the Ionic termination ω of the genitive singular of the first declension permits the accent to stand on the antepenult. E. g. *Τυδεΐδεω*. (§ 31. N. 3.)

3. The *penult*, if accented, takes the acute when it is short by nature, or when the last syllable is long by nature. E. g. *λόγος, μούσης*.

4. When a word, which has the acute on the last syllable, stands before other words belonging to the same sentence, this acute becomes grave ('). E. g. *τούς πονηρούς καὶ τούς ἀγαθούς ἀνθρώπους*, not *τούς πονηρούς καὶ τούς ἀγαθούς ἀνθρώπους*.

§ 21. 1. The CIRCUMFLEX can be placed only on a syllable *long by nature*. E. g. *τῆς τιμῆς, διαπερῶν*.

2. A *penult* long by nature, if accented, takes the circumflex only when the vowel of the last syllable is short by nature. E. g. *μᾶλλον, πῖνε, καταΐτυξ*. So *εἶναι, οἴκοι*, (§ 20. N. 1.)

ENCLITICS.

§ 22. 1. *Enclitics* are words which throw their accent back upon the last syllable of the preceding word. The following words are enclitics :

(1) The *personal pronouns* *μοῦ, μοί, μέ, σοῦ, σοί, σέ, οὖ, οἶ, ἔ, σφωέ, σφωῖν, σφέων, σφέας, σφέα, σφίσι, σφίν, σφέ, σφάς*. We must observe, that, of those beginning with *σφ*, only the oblique cases are enclitic.

(2) The *indefinite pronoun* *τις, τὶ*, through all the cases, as also the words *τοῦ, τῶ*, for *τινός, τινὶ*.

(3) The *present indicative* of *εἶμι, εἰμι, εἶμι, εἰμι, εἶμι, εἶμι*, say. Except the monosyllabic 2 pers. sing. *εἶ* or *εἶς*, and *φῆς*.

(4) The *particles* *ποθέν, ποθί, ποί, πή, πού, πώς, ποτέ, γέ, θήν, κέ* or *κέν, νύ* or *νύν, πέρ, πώ, τέ, τοί, ρά*, and the inseparable particle *δέ, το*.

2. If the word before the enclitic has the acute on the antepenult, or the circumflex on the penult, the enclitic throws back an acute on the last syllable of that word. E. g. *ἀνθρώπος τις*, for *ἀνθρώπος τις* · *δειξόν μοι*, for *δειξον μοι*.

3. When the word before the enclitic has the accent on the last syllable, the accent of the enclitic disappears. In this case the acute does not become grave (§ 20. 4). E. g. *ἐγὼ φημι*, for *ἐγὼ φημί* · *πολλοῖς τισι*, for *πολλοῖς τισὶ*.

Monosyllabic enclitics lose their accent also when the preceding word has the acute on the penult. E. g. *τούτου γε*.

4. An enclitic of two syllables retains its accent,

(1) When the preceding word has the acute on the penult. E. g. *ἄνδρες τινές*.

(2) When the syllable upon which its accent would have been thrown back has been elided (§ 25). E. g. *πόλλ' ἐστὶ*, for *πολλά ἐστι*.

NOTE 1. Enclitics, which stand at the beginning of a sentence, retain their accent. E. g. *σοῦ γὰρ κράτος ἐστὶ μέγιστον*.

REMARK. The abovementioned personal pronouns retain their accent, when they depend upon a *preposition*. E. g. *ἐπὶ σοί*, not *ἐπί σοι*. Except *μέ* in the formula *πρός με*.

NOTE 2. When several enclitics succeed each other, the preceding takes the accent of the following. E. g. *οὐδέποτε ἐστὶ σφίσιν*, for *οὐδέποτε ἐστὶ σφίσιν*.

NOTE 3. Frequently the indefinite pronouns and the particles are not separated by a space from the attracting word. E. g. *οὔτε, μήτις, ὅστις, οἷσιν, ὥστε*.

CONTRACTION.

§ 23. A pure syllable (§ 16. 4) and the one immediately preceding it are often united into one *long* syllable. This is called *contraction*. It takes places generally as follows :

αα are contracted into *α*, as *μνάα μνά*, into *ᾱ*, as *χρούσεα χρουσαῖ, ὑγιέα ὑγιᾶ*.

αα — *α*, as *μνάα μνά*.

εα — *η*, as *χρουσέα χρουση*.

ααι — *αι*, as *μνάαι μνάῖ*.

εαι — *η* or *αι*, as *τύπτειαι τύπτῃ, χρούσειαι χρουσαῖ*.

αε — *ᾱ*, as *τίμαε τίμαῖ*.

αει — *α*, as *τιμάει τιμαῖ*.

εε — *ει*, as *φίλεε φίλει*. Sometimes into *η*, as *τριήρεε τριήρη*.

αη — *ᾱ*, as *τιμάητε τιμαῖτε*.

αη — *α*, as *τιμάης τιμαῖς*.

ει — *ει*, as *φιλέεις φιλεῖς*.

αῖ — *α*, as *αῖσσω ἄσσω*.

εη — *η*, as *φιλέητε φιληῖτε*.

αο — *ω*, as *τιμάομεν τιμαῶμεν*.

εη — *η*, as *φιλέης φιληῖς*.

αοι — *ω*, as *τιμάοιμεν τιμαῶμεν*.

εῖ — *ει*, as *πόλει πόλει*.

αου — *ω*, as *τιμάουσι τιμαῶσι*.

εο — *ου*, as *φιλόομεν φιλοῦμεν*.

αω — *ω*, as *τιμάω τιμαῶ*.

εοι — *οι*, as *φιλόοιμεν φιλοῖμεν*.

εα — *η*, as *γέα γῆ*. Sometimes *εου* — *ου*, as *φιλέουσι φιλοῦσι*.

εω — ω, as φιλέω φιλῶ.	times into η, as διπλόη δι-
ηε — η, as τιμήεσσα τιμῆσσα.	πλή.
ηει — η, as τιμήεις τιμῆς.	οη — οι, as δηλόης δηλοῖς. This
ηῖ — η, as Θρηῖσσα Θρηῆσσα.	contraction occurs only in
ιε — ἰ, as πόλιες πόλις.	verbs in οω. Verbs in ωμι
ιι — ἰ, as πόλιι πόλι.	(§ 117) contract οη into ω.
οα — ω or ᾶ, as ἤχόα ἤχώ,	οῖ — οι, as ἤχοῖ ἤχοῖ.
ἀπλόα ἀπλᾶ.	οο — ου, as δηλόομεν δηλοῦμεν.
οαι — αι, as διπλόαι διπλαῖ.	οοι — οι, as δηλόοιμεν δηλοῖμεν.
οε — ου, as δηλόετε δηλοῦτε.	οου — ου, as δηλόουσι δηλοῦσι.
οει — ου, as δηλόειν δηλοῦν.	οω — ω, as δηλόω δηλῶ.
Verbs in οω (§ 116) con-	οω — ω, as πλόω πλῶ.
tract the endings οει and	υε — υ, as ἰχθύες ἰχθύς.
οεις into οι and οισ, as δηλόει	υῖ — υι, as πληθύῖ πληθύῖ.
δηλοῖ, δηλόεις δηλοῖς.	ωῖ — ω, as λωῖων λῶων.
οη — ω, as δηλόητε δηλῶτε. Some-	

NOTE 1. (1) The Doric dialect contracts αε and αει into η and ηη respectively. E. g. ὄραε ὄρη, ὄράει ὄρη.

The Attic does the same in the following verbs, διψάω, ζάω, κνάω, πεινάω, σμάω, χράομαι.

(2) The Ionic and the Doric contract εο into ευ. E. g. στεφανέονται στεφανεῦνται.

NOTE 2. The contraction is often left to pronunciation. E. g. Διομήδ-εα (— — — —), Αἰγυπτ-ίων (— — —). This kind of contraction is called *synizēsis* or *synecphōnēsis*.

NOTE 3. ACCENT. (1) If one of the syllables to be contracted has the accent, the accent generally remains on the contracted syllable. And if this syllable be a penult or antepenult, the accent is determined according to §§ 20: 21; if it be a final syllable, it takes the circumflex, except when the word uncontracted has the acute accent on the last syllable. E. g. φιλεόμεθα φιλούμεθα, πλέετε πλεῖτε· τιμάω τιμῶ· βεβαώς βεβῶς.

(2) If neither of the syllables to be contracted has the accent, the accent of the word generally retains its place. E. g. πόλλεις πόλλεις.

CRASIS.

§ 24. Two contiguous words are, in many instances, contracted into one, when the first ends and the next begins with

a vowel. This kind of contraction is called *crasis*. The *coronis* (´) is generally placed over the contracted syllable. E. g.

τοῦναντίον for τὸ ἐναντίον
τᾶληθές “ τὸ ἄληθές.

NOTE 1. The *ι* is subscribed only when it stands at the end of the last of the syllables to be contracted. E. g. ἐγῶ̄μαι for ἐγὼ οἶμαι, but καῖγῶ for καὶ ἐγὼ.

NOTE 2. The *crasis* is sometimes left to pronunciation. E. g. (Il. 2, 651) Ἐνῦαλίῳ ἀνδρειφόντῃ, to be read Ἐνῦαλίῳ ἀνδρειφόντῃ.

ELISION.

§ 25. When the first of two contiguous words ends with a short vowel, and the other begins with a vowel, the former often drops its final vowel, and the *apostrophe* (´) is put over the vacant place. This is called *elision*. E. g.

δι´ ἐμοῦ for διὰ ἐμοῦ
ἐπ´ αὐτῷ “ ἐπὶ αὐτῷ
ἐφ´ ἡμῖν (§ 14. 2) for ἐπὶ ἡμῖν.

REMARK. The prepositions *περὶ* and *πρὸ* never lose their final vowel. E. g. περὶ αὐτόν, πρὸ Ἀθηνῶν.

NOTE 1. The diphthong *αι* is sometimes elided by the poets, but only in the passive terminations *μαι*, *σαι*, *ται*, and *σθαι*. E. g. βούλομ´ ἐγώ, for βούλομαι ἐγώ· καλεῖσθ´ ἀπαγξαίμην, for καλεῖσθαι ἀπαγξαίμην.

NOTE 2. The epic poets, in some instances, reject the final vowel even when the following word begins with a consonant. E. g. ἄν νέκυας, for ἀνὰ νέκυας· παρ Ζηνί, for παρὰ Ζηνί.

NOTE 3. ACCENT. (1) In *prepositions* and *conjunctions*, if the elided vowel had the accent, this accent also is cut off with the vowel. E. g. ἀμφ´ αὐτῷ, ἀλλ´ εἶπέ.

(2) In all other words the accent is thrown back upon the preceding syllable. E. g. φήμ´ ἐγώ, for φημι ἐγώ.

SYNCOPE, METATHESIS, AND APHÆRESIS.

§ 26. 1. *Syncope* is an omission of a vowel from the middle of a word. E. g. πατρός, for πατέρος.

2. *Metathesis* is an interchange of place between two contiguous letters in the same word. E. g. κραδία, for καρδία.

3. *Aphæresis* is the taking of a letter from the beginning of a word. E. g. *ποῦ'στιν*, for *ποῦ ἔστιν*.

NOTE. The combinations *μλ*, *μρ*, *νρ*, arising from a syncope or from a metathesis, are changed into *μβλ*, *μβρ*, *νδρ*, respectively. E. g. *γαμβρός* for *γαμερός*, *ἀνδρός* for *ἀνέρος*.

PUNCTUATION.

§ 27. The Greek has the following punctuation marks:

Comma,	.	.	.	.	.	.	[ , ]
Colon,	.	.	.	.	.	.	[ : ]
Period,	.	.	.	.	.	.	[ . ]
Interrogation,	.	.	.	.	.	.	[ ; ]
Apostrophe (§ 25),	.	.	.	.	.	.	[ ' ]
Coronis (§ 24),	.	.	.	.	.	.	[ ¨ ]
Marks of quantity (§ 2),	.	.	.	.	.	.	[ - ] and [~]
Marks of parenthesis,	.	.	.	.	.	.	[ ( ) ]
Mark of diæresis,	.	.	.	.	.	.	[ ¨ ]
Mark of admiration,	.	.	.	.	.	.	[ ! ]

NOTE 1. The mark of *diæresis* is placed over *i* or *v* to prevent its forming a diphthong with the preceding vowel. E. g. *γῆραιῖ*, *αῦτηῖ*, are trissyllables, but *γῆραι*, *αῦτη*, are dissyllables.

NOTE 2. The mark of *admiration* is not much used.

PRONUNCIATION.

§ 28. 1. It is supposed by many that the ancient pronunciation, that is, the pronunciation of the ancient Athenians and of the well educated in general, is in a great measure lost. The best expedient, according to some, is, to observe how the Romans expressed Greek, and the Greeks Roman names. This would be a very good expedient, if the ancient pronunciation of the Latin language was not as uncertain as that of the Greek.

According to others, the best rule is, to observe how the ancient Greeks expressed the sounds made by particular animals. This rule is, to say the least, very ridiculous, because dogs and sheep are hardly teachers of articulate sounds, and because there are as many ways of expressing the sound made



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γκαιρόν, ἐγξυλόχω. Before π or ψ they are pronounced τὸμ, τήμ, ἐμ, σὺμ. E. g. τὸν πονηρόν, σὺν ψυχῇ, pronounced τὸμπονηρόν, σὺμψυχῇ.

ντ like *nd*, as ἔντιμος pronounced *éndimos*.

ξ like *x* or *ks*.

ο like *o* in *porter*.

οι like *i*.

ου like *oo* in *moon*.

π, ρ, like *p, r*.

σ like *s* in *soft*. Before β, γ, δ, μ, ρ, it is sounded like ζ.

E. g. κόσμος, σβέσαι, Σμύρνη, pronounced κόζμος, ζβέσαι, Ζμύρνη. So also at the end of a word, τοὺς βασιλεῖς τῆς γῆς, pronounced τοὺζβασιλεῖς τῆζγῆς.

τ like *t* in *tell*.

υ like *i*.

υι like *i*.

φ like *ph* or *f*.

χ like German *ch* or Spanish *j*.

ψ like *ps*.

ω and ω like *o*.

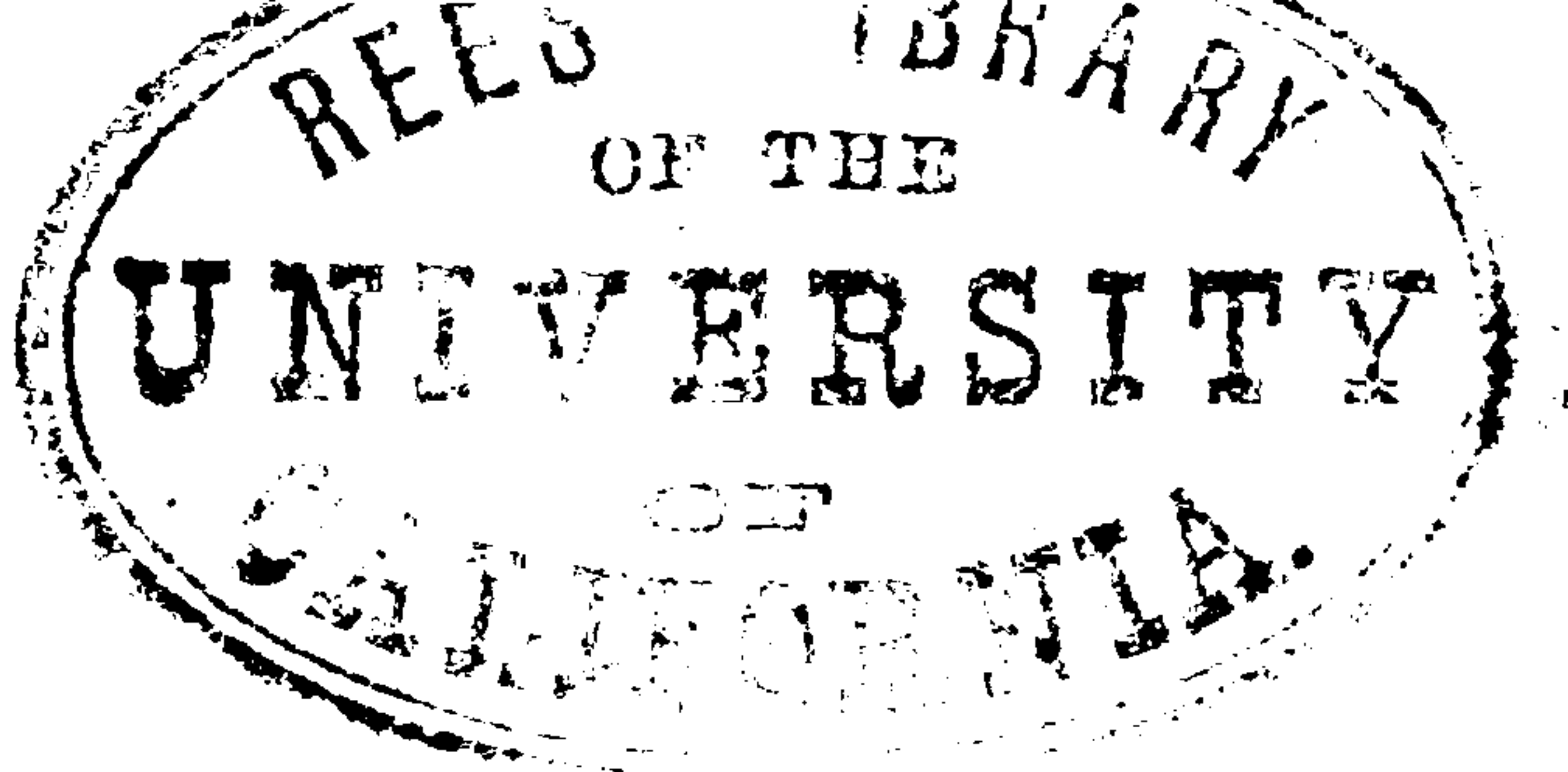
ων, see αυ.

The *rough breathing* is silent in modern Greek.

So far as *quantity* is concerned, all the short vowels are equivalent to the long ones.

The written *accent* guides the stress of the voice.

The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent. E. g. δεῖξόν μοι, pronounced δείξονμοι, but λέλεκται μοι has the primary accent on the first syllable λε, and the secondary on κται.



PART II.

INFLECTION OF WORDS.

PARTS OF SPEECH.

§ 29. 1. The declinable parts of speech are the noun, the article, the pronoun, the verb, and the participle.

2. The indeclinable parts of speech are the adverb, the preposition, the conjunction, and the interjection.

3. The declinable parts of speech have three NUMBERS; the singular, the dual, and the plural.

The dual may be used when two things are spoken of; but not necessarily.

NOUN.

§ 30. 1. Nouns are grammatically divided into substantive and adjective. Substantives are divided into proper and common.

2. The noun has three GENDERS; the masculine, the feminine, and the neuter. The masculine is, in grammar, distinguished by the article δ , the feminine, by η , and the neuter, by $\tau\acute{o}$. E. g. δ *ἀνὴρ*, *the man*, η *γυνή*, *the woman*, $\tau\acute{o}$ *σῦκον*, *the fig*.

Nouns which are either masculine or feminine are said to be of the *common gender*. Such nouns are, in grammar, distinguished by the articles δ , η . E. g. δ , η *ἄνθρωπος*, *a human being*.

3. The noun has three **DECLENSIONS**; the first declension, the second declension, and the third declension.

4. The **CASES** are five; the nominative, the genitive, the dative, the accusative, and the vocative.

NOTE 1. All *neuters* have three of the cases alike, viz. the nominative, accusative, and vocative. In the plural these cases end in α except some neuters of the second declension, which end in ω (§ 33).

NOTE 2. The nominative, accusative, and vocative *dual*, are alike. The genitive and dative *dual* are also alike.

In the *plural*, the vocative is always like the nominative.

FIRST DECLENSION.

§ 31. 1. The following table exhibits the *endings* of the first declension.

<i>S.</i>	<i>Fem.</i>		<i>Mas.</i>		<i>D. F. & M.</i>		<i>P. F. & M.</i>		
N.	η	$\check{\alpha}$	$\bar{\alpha}$	$\eta\varsigma$	$\bar{\alpha}\varsigma$	N.	$\bar{\alpha}$	N.	$\alpha\iota$
G.	$\eta\varsigma$	$\eta\varsigma$ or $\check{\alpha}\varsigma$	$\bar{\alpha}\varsigma$	$\omicron\upsilon$	$\omicron\upsilon$	G.	$\alpha\iota\nu$	G.	$\omega\nu$
D.	η	η or α	α	η	α	D.	$\alpha\iota\nu$	D.	$\alpha\iota\varsigma$
A.	$\eta\nu$	$\check{\alpha}\nu$	$\bar{\alpha}\nu$	$\eta\nu$	$\bar{\alpha}\nu$	A.	$\bar{\alpha}$	A.	$\bar{\alpha}\varsigma$
V.	η	$\check{\alpha}$	$\bar{\alpha}$	η or $\check{\alpha}$	$\bar{\alpha}$	V.	$\bar{\alpha}$	V.	$\alpha\iota$

2. Nouns in η or $\check{\alpha}$ or $\bar{\alpha}$ are feminine. E. g. η τιμή, *honor*, η μουῦσα, *muse*, η σοφία, *wisdom*.

Nouns in $\eta\varsigma$ or $\bar{\alpha}\varsigma$ are masculine. E. g. \omicron τελώνης, *publican*, \omicron ταμίας, *steward*.

<i>S.</i> η (<i>honor</i>)	<i>D.</i> (<i>two honors</i>)	<i>P.</i> (<i>honors</i>)
N. τιμή	N. τιμά	N. τιμαί
G. τιμῆς	G. τιμαῖν	G. τιμῶν
D. τιμῇ	D. τιμαῖν	D. τιμαῖς
A. τιμήν	A. τιμά	A. τιμάς
V. τιμή	V. τιμά	V. τιμαί
<i>S.</i> η (<i>muse</i>)	<i>D.</i> (<i>two muses</i>)	<i>P.</i> (<i>muses</i>)
N. μουῦσα	N. μούσα	N. μουσαι
G. μούσης	G. μούσαιν	G. μουσῶν
D. μούση	D. μούσαιν	D. μούσαις
A. μουσαν	A. μούσα	A. μούσας
V. μουσα	V. μούσα	V. μουσαι

<i>S.</i> ὁ (<i>publican</i>)	<i>D.</i> (two <i>publicans</i>)	<i>P.</i> (<i>publicans</i>)
<i>N.</i> τελώνης	<i>N.</i> τελῶνα	<i>N.</i> τελῶναι
<i>G.</i> τελώνου	<i>G.</i> τελῶναιν	<i>G.</i> τελωνῶν
<i>D.</i> τελώνη	<i>D.</i> τελῶναιν	<i>D.</i> τελῶναις
<i>A.</i> τελώνην	<i>A.</i> τελῶνα	<i>A.</i> τελῶνας
<i>V.</i> τελώνη	<i>V.</i> τελῶνα	<i>V.</i> τελῶναι
<i>S.</i> ὁ (<i>steward</i>)	<i>D.</i> (two <i>stewards</i>)	<i>P.</i> (<i>stewards</i>)
<i>N.</i> ταμίας	<i>N.</i> ταμία	<i>N.</i> ταμίαι
<i>G.</i> ταμίου	<i>G.</i> ταμίαιν	<i>G.</i> ταμιῶν
<i>D.</i> ταμία	<i>D.</i> ταμίαιν	<i>D.</i> ταμίαις
<i>A.</i> ταμίαν	<i>A.</i> ταμία	<i>A.</i> ταμίας
<i>V.</i> ταμία	<i>V.</i> ταμία	<i>V.</i> ταμίαι

3. Nouns in *α* pure (§ 16. 4), *ρα*, and some others, retain the *α* throughout the singular. E. g. σοφία, σοφίας, σοφία, σοφίαν · χαρά, χαρᾶς, χαρᾶ, χαράν.

<i>S.</i> ἡ (<i>house</i>)	<i>D.</i> (two <i>houses</i>)	<i>P.</i> (<i>houses</i>)
<i>N.</i> οἰκία	<i>N.</i> οἰκία	<i>N.</i> οἰκίαι
<i>G.</i> οἰκίας	<i>G.</i> οἰκίαιν	<i>G.</i> οἰκιῶν
<i>D.</i> οἰκία	<i>D.</i> οἰκίαιν	<i>D.</i> οἰκίαις
<i>A.</i> οἰκίαν	<i>A.</i> οἰκία	<i>A.</i> οἰκίας
<i>V.</i> οἰκία	<i>V.</i> οἰκία	<i>V.</i> οἰκίαι

4. The following classes of nouns in *ης* have *ᾶ* in the *vocative singular*.

(1) Nouns in *της*. E. g. πολίτης, *citizen*, voc. πολῖτᾶ.

REMARK 1. In Homer, αἰναρέτης, *unhappily brave*, has voc. αἰναρέτῃ.

(2) Nouns derived from verbs by adding *ης* to the last consonant of the verb. (§ 129. N. 3.) E. g. γεωμέτρης, *geometer*, voc. γεωμέτρᾶ.

(3) All national appellations. E. g. Σκύθης, *Scythian*, voc. Σκύθᾶ.

(4) A few proper names. E. g. Πυραίχμης, *Pyræchmes*, voc. Πυραῖχμᾶ.

NOTE 1. QUANTITY. (1) *A* of the *nominative singular* is always short when the genitive has *ης*. E. g. μοῦσᾶ, μούσης.

It is very often long when the genitive has *ας*. E. g. σοφιά, σοφίας.

All proparoxytones and properispomena have of course the *α* short. E. g. ἀλήθειᾶ, μοῖρᾶ.

Further, oxytones and paroxytones, which have *ας* in the genitive, have *α* long in the nominative. E. g. *χαρά, χαρᾶς · πέτρα, πέτρας*. Except the numeral *μία*, and the proper names *Κίρρᾶ* and *Πύρρᾶ*.

(2) *As* is long. E. g. *ταμίᾱς, σοφίᾱς*.

(3) *An* of the *accusative singular* always follows the quantity of the nominative singular. E. g. *μουσᾶ, μουσᾶν · σοφίᾱ, σοφίᾱν*.

(4) *A* of the *vocative singular* from nouns in *ας* is always long; from nouns in *ης* it is always short. E. g. *ταμίᾱ, ταμίᾱ · πολίτης, πολῖτᾶ*.

(5) *A* of the *nominative, accusative, and vocative, dual*, is always long. E. g. *μούσα*.

NOTE 2. ACCENT. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. *θάλασσα, θάλασσαν, θάλασσαι · θαλάσσης, θαλάσση*.

REMARK 2. *Δεσπότης, master*, has voc. *δέσποτα*, not *δεσπότα*.

(2) The endings of the *genitive* and *dative* of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. *τιμή, τιμῆς, τιμῆ, τιμαῖς*.

(3) *ων* of the *genitive plural* of barytones also is circumflexed. E. g. *μουσα, μουσῶν*.

Except the *feminine* of barytone adjectives and participles in *ος*. (§ 49. 1.) E. g. *ἄξιος, ἄξία, ἄξιων · τυπτόμενος, τυπτομένη, τυπτομένων*.

Except also the following nouns: *χρήστης, χρήστων · οἱ ἐτησῖαι, ἐτησίων · ἀφύη, ἀφύων*.

NOTE 3. DIALECTS. (1) The following table exhibits the dialectic peculiarities of the first declension.

Sing. N. Old *ᾶ* for *ης*, as *ἱππότᾶ*.

G. Old *ᾶο*, Ionic *εω*, Doric *ᾶ*, for *ου*, as *Ἄτρείδης, Ἄτρείδᾶο, Ἄτρείδεω, Ἄτρείδᾶ*. Before a vowel *εω* drops *ε*, as *Ἑρμείας, Ἑρμείω* for *Ἑρμείεω*.

The Attics sometimes use the Doric genitive, especially in proper names.

Plur. G. Old *ᾶων*, Ionic *εων*, Doric *ᾶν*, for *ῶν*, as *μουσα, μουσᾶων, μουσῆων, μουσᾶν*.

D. Old *αισι*, Ionic *ῆσι* or *ῆς*, for *αις*, as *μουσα, μούσαισι, μούσησι, μούσης*.

A. Doric *ᾶς* for *ᾶς*, as *τέχνη, τέχνης*.

Sing and Plur. G. D. Epic ἠφι or ἠφιν for ἠς, ἠ, ὦν, αῖς, as
τιμή, τιμῆφι.

(2) For η the Dorians use $\bar{\alpha}$, as τιμά, $\bar{\alpha}$ ς, $\bar{\alpha}$ ῖ, άν, $\bar{\alpha}$.

On the other hand the Ionians use η for $\bar{\alpha}$, but only in the singular, as σοφίη, ἠς, ἠ, ἠν, η. (§ 2. N. 3.)

§ 32. Nouns in αα, εα, εας, and οη, are contracted. (§ 23.)
E. g.

μνάα μνᾶ, *mina*, G. μνάας μνᾶς, D. μνάα μνᾶ, A. μνάαν μνᾶν,
V. μνάα μνᾶ, *Plural* N. μνάαι μναῖ, G. μνάων μνῶν, D.
μνάαις μναῖς, A. μνάας μνᾶς, V. μνάαι μναῖ.

σῦκέα συκῆ, *fig-tree*, G. συκέας συκῆς, D. συκέα συκῆ, A. συκέαν
συκῆν, V. συκέα συκῆ, *Plural* N. συκέαι συκαῖ, G. συκεῶν,
συκῶν, D. συκέαις συκαῖς, A. συκέας συκάς, V. συκέαι συκαῖ.

ἀργυρέα ἀργυρᾶ, *of silver*, G. ἀργυρέας ἀργυρᾶς, &c.

Ἑρμέας Ἑρμῆς, *Hermes*, G. Ἑρμέου Ἑρμοῦ, D. Ἑρμέα Ἑρμῆ, &c.

ἀπλόη ἀπλῆ, *simple*, G. ἀπλόης ἀπλῆς, &c.

NOTE 1. The vowels εα are contracted into η. But when they are preceded by a vowel or by ρ, they are contracted into α. In the *accusative plural* they are always contracted into $\bar{\alpha}$.

NOTE 2. The contracted forms of βορέας generally double the ρ. Thus, βορέας βορῶς.

SECOND DECLENSION.

§ 33. 1. The following table exhibits the *endings* of the second declension.

S.	M. & F. Neut.	D. All genders.	P. M. & F. Neut.
N.	ος ως ον ων	N. ω	N. οι ω $\bar{\alpha}$ ω
G.	ου ω ου ω	G. οιν ων	G. ων ων
D.	ω ω	D. οιν ων	D. οισ ως οισ ως
A.	ον ων ον ων	A. ω	A. ους ως $\bar{\alpha}$ ω
V.	ε ως ον ων	V. ω	V. οι ω $\bar{\alpha}$ ω

2. Nouns in ος or ως are masculine or feminine.
E. g. ὁ λόγος, *word*, ἡ νῆσος, *island*, ὁ νεώς, *temple*.

Nouns in ον or ων are neuter. E. g. τὸ σῦκον, *fig*, τὸ ἀνώγειον, *hull*.

<i>S.</i> ὁ (<i>word</i>)	<i>D.</i> (two words)	<i>P.</i> (<i>words</i>)
<i>N.</i> λόγος	<i>N.</i> λόγῳ	<i>N.</i> λόγοι
<i>G.</i> λόγου	<i>G.</i> λόγοις	<i>G.</i> λόγων
<i>D.</i> λόγῳ	<i>D.</i> λόγοις	<i>D.</i> λόγοις
<i>A.</i> λόγον	<i>A.</i> λόγῳ	<i>A.</i> λόγους
<i>V.</i> λόγε	<i>V.</i> λόγῳ	<i>V.</i> λόγοι
<i>S.</i> τὸ (<i>fig</i>)	<i>D.</i> (two figs)	<i>P.</i> (<i>figs</i>)
<i>N.</i> σῦκον	<i>N.</i> σύκῳ	<i>N.</i> σῦκα
<i>G.</i> σύκου	<i>G.</i> σύκοις	<i>G.</i> σύκων
<i>D.</i> σύκῳ	<i>D.</i> σύκοις	<i>D.</i> σύκοις
<i>A.</i> σῦκον	<i>A.</i> σύκῳ	<i>A.</i> σῦκα
<i>V.</i> σῦκον	<i>V.</i> σύκῳ	<i>V.</i> σῦκα
<i>S.</i> ὁ (<i>temple</i>)	<i>D.</i> (two temples)	<i>P.</i> (<i>temples</i>)
<i>N.</i> νεώς	<i>N.</i> νεῶ	<i>N.</i> νεῶ
<i>G.</i> νεῶ	<i>G.</i> νεῶν	<i>G.</i> νεῶν
<i>D.</i> νεῶ	<i>D.</i> νεῶν	<i>D.</i> νεῶς
<i>A.</i> νεῶν	<i>A.</i> νεῶ	<i>A.</i> νεῶς
<i>V.</i> νεώς	<i>V.</i> νεῶ	<i>V.</i> νεῶ
<i>S.</i> τὸ (<i>hall</i>)	<i>D.</i> (two halls)	<i>P.</i> (<i>halls</i>)
<i>N.</i> ἀνώγειον	<i>N.</i> ἀνώγειῳ	<i>N.</i> ἀνώγειῳ
<i>G.</i> ἀνώγειον	<i>G.</i> ἀνώγειον	<i>G.</i> ἀνώγειον
<i>D.</i> ἀνώγειῳ	<i>D.</i> ἀνώγειον	<i>D.</i> ἀνώγειῳς
<i>A.</i> ἀνώγειον	<i>A.</i> ἀνώγειῳ	<i>A.</i> ἀνώγειῳ
<i>V.</i> ἀνώγειον	<i>V.</i> ἀνώγειῳ	<i>V.</i> ἀνώγειῳ

NOTE 1. The following neuters have *o* instead of *on* in the nominative, accusative, and vocative, singular: ἄλλο, αὐτό, ἐκεῖνο, ὅ, τό, τοῦτο, from ἄλλος, αὐτός, ἐκεῖνος, ὅς, ὅ, οὗτος, respectively.

REMARK 1. Further, the termination *ων* of the *accusative singular* often drops the *ν*. E. g. "Ἀθῶς" acc. "Ἀθῶ" for "Ἀθῶν.

NOTE 2. QUANTITY. *A* of the neuter plural is always short.

NOTE 3. ACCENT. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. ἄνθρωπος, ἄνθρωπον, ἄνθρωποι· ἀνθρώπῳ, ἀνθρώπων.

(2) The endings of the *genitive* and *dative* of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. θεός, θεοῦ, θεοῖν, θεοῖς.



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THIRD DECLENSION.

§ 35. 1. The following table exhibits the *terminations* of the third declension.

<i>S. All genders.</i>		<i>D. All genders.</i>		<i>P. M. & F. Neut.</i>	
N.	ς	N.	ε	N.	ες ᾶ
G.	ος	G.	οιν	G.	ων ων
D.	ϊ	D.	οιν	D.	σι(ν) σι(ν)
A.	ᾶ, ν	A.	ε	A.	ᾶς ᾶ
V.	ς	V.	ε	V.	ες ᾶ

2. In the third declension the *gender* must be determined by observation.

<i>S. ὁ (crow)</i>	<i>D. (two crows)</i>	<i>P. (crows)</i>
N. κόραξ	N. κόρακε	N. κόρακες
G. κόρακος	G. κοράκων	G. κοράκων
D. κόρακι	D. κοράκων	D. κόραξι(ν)
A. κόρακα	A. κόρακε	A. κόρακας
V. κόραξ	V. κόρακε	V. κόρακες

<i>S. ἡ (hope)</i>	<i>D. (two hopes)</i>	<i>P. (hopes)</i>
N. ἐλπίς	N. ἐλπίδε	N. ἐλπίδες
G. ἐλπίδος	G. ἐλπίδων	G. ἐλπίδων
D. ἐλπίδι	D. ἐλπίδων	D. ἐλπίσι(ν)
A. ἐλπίδα	A. ἐλπίδε	A. ἐλπίδας
V. ἐλπί	V. ἐλπίδε	V. ἐλπίδες

<i>S. ὁ (giant)</i>	<i>D. (two giants)</i>	<i>P. (giants)</i>
N. γίγᾱς	N. γίγαντε	N. γίγαντες
G. γίγαντος	G. γιγάντων	G. γιγάντων
D. γίγαντι	D. γιγάντων	D. γίγᾱσι(ν)
A. γίγαντα	A. γίγαντε	A. γίγαντας
V. γίγαν	V. γίγαντε	V. γίγαντες

<i>S. ὁ (weevil)</i>	<i>D. (two weevils)</i>	<i>P. (weevils)</i>
N. κίς	N. κίε	N. κίες
G. κίός	G. κιοῖν	G. κιοῖν
D. κίι	D. κιοῖν	D. κισί(ν)
A. κίν	A. κίε	A. κίας
V. κίς	V. κίε	V. κίες

<i>S.</i> ὁ (<i>age</i>)	<i>D.</i> (<i>two ages</i>)	<i>P.</i> (<i>ages</i>)
<i>N.</i> αἰών	<i>N.</i> αἰῶνε.	<i>N.</i> αἰῶνες
<i>G.</i> αἰῶνος	<i>G.</i> αἰῶνοι	<i>G.</i> αἰῶνων
<i>D.</i> αἰῶνι	<i>D.</i> αἰῶνοι	<i>D.</i> αἰῶσι(ν)
<i>A.</i> αἰῶνα	<i>A.</i> αἰῶνε	<i>A.</i> αἰῶνας
<i>V.</i> αἰών	<i>V.</i> αἰῶνε	<i>V.</i> αἰῶνες
<i>S.</i> ὁ (<i>god</i>)	<i>D.</i> (<i>two gods</i>)	<i>P.</i> (<i>gods</i>)
<i>N.</i> δαίμων	<i>N.</i> δαίμονε	<i>N.</i> δαίμονες
<i>G.</i> δαίμονος	<i>G.</i> δαιμόνοι	<i>G.</i> δαιμόνων
<i>D.</i> δαίμονι	<i>D.</i> δαιμόνοι	<i>D.</i> δαίμοσι(ν)
<i>A.</i> δαίμονα	<i>A.</i> δαίμονε	<i>A.</i> δαίμονας
<i>V.</i> δαῖμον	<i>V.</i> δαίμονε	<i>V.</i> δαίμονες
<i>S.</i> ὁ (<i>lion</i>)	<i>D.</i> (<i>two lions</i>)	<i>P.</i> (<i>lions</i>)
<i>N.</i> λέων	<i>N.</i> λέοντε	<i>N.</i> λέοντες
<i>G.</i> λέοντος	<i>G.</i> λεόντοι	<i>G.</i> λεόντων
<i>D.</i> λέοντι	<i>D.</i> λεόντοι	<i>D.</i> λέουσι(ν)
<i>A.</i> λέοντα	<i>A.</i> λέοντε	<i>A.</i> λέοντας
<i>V.</i> λέον	<i>V.</i> λέοντε	<i>V.</i> λέοντες
<i>S.</i> τὸ (<i>thing</i>)	<i>D.</i> (<i>two things</i>)	<i>P.</i> (<i>things</i>)
<i>N.</i> πρᾶγμα	<i>N.</i> πράγματε	<i>N.</i> πράγματα
<i>G.</i> πράγματος	<i>G.</i> πραγμάτων	<i>G.</i> πραγμάτων
<i>D.</i> πράγματι	<i>D.</i> πραγμάτων	<i>D.</i> πράγμασι(ν)
<i>A.</i> πρᾶγμα	<i>A.</i> πράγματε	<i>A.</i> πράγματα
<i>V.</i> πρᾶγμα	<i>V.</i> πράγματε	<i>V.</i> πράγματα

NOTE 1. QUANTITY. (1) The terminations *ι, σι, α, ας*, are short. E. g. κόρακι, κόραξι, κόρακι, κόρακις.

(2) Nouns in *ευς* (§ 44) may have *ᾱ, ᾱς*, in the accusative. E. g. βασιλεύς, ἐᾱ, ἐᾱς.

NOTE 2. ACCENT. (1) In *dissyllables* and *polysyllables* the accent generally remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. κόραξ, κόρακος, κοράκων.

(2) *Monosyllables* throw the accent in the *genitive* and *dative* of all the numbers upon the last syllable. In this case the terminations *οιν, ων*, are circumflexed. E. g. κίς, κίος, κίων.

Except monosyllabic *participles*. E. g. δούς, δόντος, δόντι.

Except also the *dual* and *plural* of *πᾶς*: πάντοι, πάντων, πᾶσι, (§ 53.)

Except also the *genitive dual* and *plural* of the following nouns: δᾶς *torch*, δμῶς, θῶς, ΚΡΑΣ *head*, οὔς, παῖς, σῆς, Τρώς, φῶς *blister*, φῶς *light*.

REMARK. For the accent of πατήρ, μήτηρ, θυγάτηρ, Δημήτηρ, γαστήρ, ἀνὴρ, κύων, and ΑΡΗΝ, see below (§ 40. N. 3).

NOTE 3. DIALECTS. The following table exhibits the dialectic peculiarities of the third declension.

Dual. G. D. Epic οἰν for οιν, as Σειρήν, Σειρήνοιν.

Plur. G. Ionic ἔων for ὦν, as χήν, χηνέων.

D. Old εσσι or εσι, as δέπας, δεπάεσσι.

Sing. and Plur. G. D. Epic σφι(ν) or φι(ν) for ος, ι, ων, σι, as ὄχος, ὄχεσφι· ναῦς, ναῦφι.

§ 36. 1. The following table exhibits the endings of the NOMINATIVE and GENITIVE, SINGULAR, of the third declension.

α gen. ατος, ακτος, neut.	νς — νθος.
αις — αιτος, αιδος, all genders.	ξ — κος, γος, χος, κτος, mas.
αν — ανος, αρτος, mas. or neut.	or fem.
αρ — αρος, ατος, αρτος, generally neuter.	ον — ονος, οντος, neut.
ας — αης, ατος, αδος, ανος, αντος, all genders.	ορ — ορος, neut.
αυς — ᾰος, fem.	ος — οτος, εος, neut.
ειρ — ειρος, ερος, mas. or fem.	ουν — ὀδος, neut.
εις — ενος, εντος, ειδος, mas. or fem.	ους — οντος, οος, οδος, mas. or fem.
εν — ενος, εντος, neut.	υ — υος, neut.
ευς — εος, mas.	υν — υνος, υντος, mas. or neut.
η — ητος, neut.	υρ — υρος, mas. or neut.
ην — ηνος, ενος, mas. or fem.	υς — υος, υδος, υθος, υνος, υντος, mas. or fem.
ηρ — ηρος, ερος, mas. or fem.	ψ — πος, βος, φος, mas. or fem.
ης — ητος, ηθος, εος, mas. or fem.	ω — οος, fem.
ι — ιος, ιτος, neut.	ων — ωνος, ονος, οντος, mas. or fem.
ιν — ινος, mas. or fem.	ωρ — ωρος, ορος, generally mas. or fem.
ις — ιος, ιτος, ιδος, ιθος, ινος, mas. or fem.	ως — ωος, οος, ωτος, οτος, ωδος, generally mas. or fem.
λς — λος.	

2. Most nouns of the third declension form their NOMINA-

TIVE SINGULAR by dropping the termination *ος* of the genitive, and annexing *ς*. E. g.

κόραξ	gen.	κόρακος	(§ 5. 2)
Πέλοψ	“	Πέλοπος	(ibid.)
ἐλπίς	“	ἐλπίδος	(§ 10. 2)
γίγᾱς	“	γίγαντος	(§ 12. 5.)

So φλέψ (§ 8. 2), φλεβός· ῥάξ (§ 9. 2), ῥαγός· βῆξ (ibid.), βηχός· χάρις (§ 10. 2), χάριτος· ὄρνις (ibid.), ὄρνιθος· ῥίς (§ 12. 4), ῥινός· κτείς (§ 12. 5), κτενός· τυφθεῖς (ibid.), τυφθέντος· δούς (ibid.), δόντος.

(1) Most *masculines* and *feminines* lengthen *ε* into *η*, and *ο* into *ω*. E. g. *τριήρης*, *τριήρεος*· *τετυφώς*, *τετυφότος*.

(2) Many *masculines* lengthen *ε* into *ευ*. E. g. *βασιλεύς*, *βασιλέος*.

(3) All *neuter substantives* change *ε* into *ο*. E. g. *τεῖχος*, *τείχεος*. (§ 2. N. 3.)

(4) Some *neuters* change *ς* into *ρ*. E. g. *σιέαρ*, *σιέατος*.

(5) The following nouns lengthen *ο* into *ου*· *βοῦς*, *βοός*· *ποῦς*, *ποδός*· *χοῦς*, *χοός*. (§ 2. N. 3.)

(6) The following change *α* into *αυ*· *γραῦς*, *γραός*· *ναῦς*, *ναός*.

(7) Ἀλώπηξ, *εκος*, changes the radical letter *ε* into *η* in the nominative.

NOTE 1. Ἄναξ, ἄνακτος, and νύξ, νυκτός, are the only nouns in *ξ* that have *κτος* in the genitive. Originally they had gen. ἄνακος, νυχός. (Compare Ἄνακτες, *Dioscuri*, and νύχιος, *nocturnal*.)

Ἄλς, ἄλός, is the only noun in *λς*.

3. Many form their nominative singular by dropping the termination *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). *Masculines* and *feminines* lengthen *ε* and *ο*, in the final syllable, into *η* and *ω* respectively. E. g.

αἰῶν	gen.	αἰῶνος
δαίμων	“	δαίμονος
λέων	“	λέοντος
πρᾱγμα	“	πράγματος.

So χήν, *χηνός*· λιμήν, *λιμένος*· θέν, *θέντος*· σωτήρ, *σωτήρος*· ἤχώ, *ἤχός*· δόν, *δόντος*· φῶρ, *φωρός*· ἦτορ, *ἦτορος*· ῥήτωρ, *ῥήτορος*· σίνηπι, *σινήπιος*· δεικνύν, *δεικνύντος*.

REMARK 1. In reality the nominative is formed from the root, which is obtained by dropping *ος* of the genitive. E. g. κόραξ, κόρακος, root κορακ.

NOTE 2. Γάλα, τὸ, is the only noun in *α* that has ακτος in the genitive.

Δάμαρ, ἡ, the only noun in *αρ* that has αρτος in the genitive.

Μέλι, τὸ, the only substantive in *ι* that has ιτος in the genitive.

NOTE 3. Neuters in *αρ* are *contracted* when this ending is preceded by *ε*. E. g. ἔαρ ἦρ, G. ἔαρος ἦρος.

The neuters δέλαρ, στέαρ, φρέαρ, have gen. δελέατος δέλητος, στέατος σιητός, φρέατος φρητός, contrary to the rule (§ 23. N. 3).

NOTE 4. Nouns in *εις*, *εν*, gen. εντος, are *contracted* when these endings are preceded by *η* or *ο*. E. g. τιμήεις τιμῆς, τιμήεντος τιμῆντος · πλακόεις πλακοῦς, πλακόεντος πλακοῦντος.

REMARK 2. Proper names in *άων* are generally *contracted*. E. g. Ποσειδάων Ποσειδῶν.

NOTE 5. The QUANTITY of the last syllable of the nominative, and of the penult of the genitive, must be learned by observation. Nevertheless we remark here, that

(1) *Monosyllabic nominatives* are long. E. g. πᾶν, ῥίς, δοῦς. Except the pronouns τίς, τί, τίς, τί.

(2) The vowels *α*, *ι*, *υ*, in the penult of the genitive are short, when this case ends in *ος* pure. E. g. γῆρας, ἄος · πόλις, ἴος · δάκρυ, ὕος.

Except γραῦς, αῶς · ναῦς, αῶς.

(3) The penult of the *genitive of substantives* is long, when this case terminates in *ανος*, *ινος*, *υνος*. E. g. τιτάν, ἄνος · Σαλαμίς, ἴνος · Φόρκυς, ὕνος.

§ 37. 1. The ACCUSATIVE SINGULAR of *masculine* and *feminine* nouns is formed by dropping *ος* of the genitive, and annexing *α*. E. g.

κόραξ, κόρακος acc. κόρακα.

2. Nouns in *ις*, *υς*, *αυς*, *ους*, of which the genitive is in *ος* pure (§ 16. 4), form their accusative by dropping *ς* of the nominative and annexing *ν*. E. g.

πόλις, πόλιος acc. πόλιν
 ἰχθύς, ἰχθύος “ ἰχθύν.

If the genitive is *not* in *ος* pure, they can have *ν* in the accusative only when the last syllable of the nominative is *not accented*. E. g.

ὄρνις, ὄρνιθος	acc.	ὄρνιθα or ὄρνιν
κόρυς, κόρυθος	“	κόρυθα or κόρυν.

NOTE 1. In the Epic language, the following nouns often have *α* in the accusative singular, contrary to the preceding rule: βούς, βόα · εὐρύς, εὐρέα · ἰχθύς, ἰχθύα · ναῦς, νέα.

REMARK. The accusative singular of the obsolete ΔΙΣ is always Δία.

NOTE 2. These three nouns, Ἀπόλλων, Ποσειδῶν, κυκεών, have acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ, κυκεῶνα and κυκεῶ.

§ 38. 1. In many instances the VOCATIVE SINGULAR of masculine and feminine nouns is like the nominative singular.

2. Nouns in *ᾱς*, *ης*, *ων*, *ωρ*, and some others, form their vocative singular by dropping *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). E. g.

γίγας, γίγαντος	voc.	γίγᾱν
δαίμων, δαίμονος	“	δαῖμον.

3. Nouns in *ις*, *υς*, *ευσ*, *αυς*, and *ους* gen. *οος*, and the compounds of *πούς*, drop the *ς* of the nominative. The ending *ευ* is always circumflexed. E. g.

ἐλπίς	voc.	ἐλπί
ἰχθύς	“	ἰχθύ
βασιλεύς	“	βασιλεῦ.

4. Nouns in *ης* gen. *εος*, shorten *ης* into *εσ*. E. g. Σωκράτης, voc. Σώκρατες.

5. Feminines in *ω*, *ως*, gen. *οος*, have *οῖ* in the vocative singular. E. g. ἡχώ, ἡχόος, voc. ἡχοῖ.

NOTE 1. A few proper names in *ᾱς* gen. *αντος*, have *ᾱ* in the vocative singular. E. g. Λαοδάμας, αντος, voc. Λαοδάμᾱ.

NOTE 2. The following nouns shorten the final syllable in the vocative singular: Ἀπόλλων, Ἀπολλον · Ποσειδῶν, Πόσειδον · σωτήρ, σῶτερ.

NOTE 3. (1) The following nouns throw the ACCENT back on the penult in the vocative: ἀνὴρ, ἄνερ · δαήρ, δᾶερ · πατήρ, πάτερ · σωτήρ, σῶτερ.

(2) Polysyllabic vocatives, which end in a short syllable, often throw the accent back on the antepenult. E. g. Σωκράτης, Σώκρατες.

NOTE 4. Ἄναξ, king, when employed to invoke a god has voc. ἄνα. Elsewhere its vocative is like the nominative.

§ 39. 1. The DATIVE PLURAL is formed by dropping *ος* of the genitive singular, and annexing *σι*. E. g.

κόραξ, κόρακος	dat. plur.	κόραξι (§ 5. 2)
ἐλπίς, ἐλπίδος	“	ἐλπίσι (§ 10. 2)
γίγῶς, γίγαντος	“	γίγῶσι (§ 12. 5).

2. Nouns in *εως*, *αως*, and *ους* gen. *οος*, form their dative plural by dropping *ς* of the nominative singular, and annexing *σι*. E. g. βασιλεύς, βασιλεῦσι · βούς, βουσί.

NOTE. The omission of *ν* before *σι* (§ 12. 4) in this case does not lengthen the preceding short vowel. E. g. δαίμων, δαίμονος, δαίμοσι.

SYNCOPATED NOUNS OF THE THIRD DECLENSION.

§ 40. 1. The following nouns in *ηρ* generally drop the *ε* in the *genitive* and *dative singular*. In the *dative plural* they change the *ε* into *α*, and place it after the *ρ*. (§§ 26. 2: 2. N. 3.)

Γαστήρ, ἡ, belly, G. γαστέρος γαστροός, D. γαστέρι γαστρί, D. Plur. γαστράσι and γαστήρσι.

Δημήτηρ, ἡ, Ceres, G. Δημήτερος Δήμητρος, D. Δημήτερι Δήμητρι. This noun is syncopated also in the accusative singular, Δημήτερα Δήμητρα.

Θυγάτηρ, ἡ, daughter, G. θυγατέρος θυγατροός, D. θυγατέρι θυγατρί, D. Plur. θυγατράσι.

Μήτηρ, ἡ, mother, G. μητέρος μητροός, D. μητέρι μητρί, D. Plur. μητράσι.

Πατήρ, ὁ, father, G. πατέρος πατροός, D. πατέρι πατρί, D. Plur. πατράσι.

2. Ἄνθρωπος, ὁ, man, is syncopated in all the cases except the nominative and vocative singular, and dative plural:



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S. ἡ (galley)

N. τριήρης

G. τριήρεος τριήρους

D. τριήρεϊ τριήρει

A. τριήρεα τριήρη

V. τριήρες

D. (two galleys)

N.A.V. τριήρεε τριήρη

G. D. τριηρέοιν τριηροῖν

P. (galleys)

N. τριήρες τριήρεις

G. τριηρέων τριηρῶν

D. τριήρεσι(ν)

A. τριήρεας τριήρεις

V. τριήρες τριήρεις

S. τὸ (prize)

N. γέρας

G. γέραος γέρως

D. γέραϊ γέρα

A. γέρας

V. γέρας

D. (two prizes)

N.A.V. γέραε γέρᾱ

G. D. γεράοιν γερῶν

P. (prizes)

N. γέραα γέρᾱ

G. γεράων γερῶν

D. γέρασι(ν)

A. γέραα γέρᾱ

V. γέραα γερά

S. τὸ (wall)

N. τεῖχος

G. τείχεος τείχους

D. τείχεϊ τείχει

A. τεῖχος

V. τεῖχος

D. (two walls)

N.A.V. τείχεε τείχη

G. D. τειχέοιν τειχοῖν

P. (walls)

N. τείχεα τείχη

G. τειχέων τειχῶν

D. τείχεσι(ν)

A. τείχεα τείχη

V. τείχεα τείχη

S. ἡ (echo)

N. ἠχώ

G. ἠχόος ἠχοῦς

D. ἠχοῖ ἠχοῖ

A. ἠχόα ἠχώ

V. ἠχοῖ

D. (two echoes)

N.A.V. ἠχώ

G. D. ἠχοῖν

P. (echoes)

N. ἠχοί

G. ἠχῶν

D. ἠχοῖς

A. ἠχοῦς

V. ἠχοί

NOTE 1. Proper names in κλέης, contracted κλής, undergo a double contraction in the *dative singular*, and sometimes in the *accusative singular*. E. g.

S. ὁ (Pericles)

N. Περικλέης Περικλής

G. Περικλέεος Περικλέους

D. Περικλέεϊ Περικλέει Περικλεῖ

A. Περικλέεα Περικλέα Περικλή

V. Περικλεες Περικλεις

REMARK. Sometimes proper names in κλέης have κλέος in the genitive, and κλέϊ in the dative.

The noun Ἡρακλέης, *Hercules*, has voc. also Ἡρακλες.

NOTE 2. The ending εᾶ, when preceded by a vowel, is generally contracted into ᾶ. E. g. ὑγιής, ὑγιέα ὑγιᾶ κλέος, κλέεα κλέᾶ.

NOTE 3. Κέρας and τέρας, gen. ατος, often drop the τ and are contracted like γέρας. E. g. κέρας, κέρατος κέραος κέρως.

Κρέας, in the later Greek, has ατος in the genitive.

NOTE 4. The *dual* and *plural* of nouns in ω, ως, follow the analogy of the *second declension*.

The uncontracted forms of these nouns are not used.

NOTE 5. The Epic language often contracts ἔεος into ἦος or εἶος, ἐεῖ into ἦϊ or εἶ, and ἔεα into ἦα or εἶα. E. g. Ἡρακλέης, -κλέεος -κλήος, -κλέεϊ -κλήϊ, -κλέεα -κλήα σπέος, σπέεος σπεῖος, σπέεϊ σπήϊ or σπεῖ.

NOTE 6. In the Ionic dialect, the accusative singular of nouns in ω, ως, ends in οῦν. E. g. Αητώ, Αητοῦν.

NOTE 7. The ACCENT of the contracted accusative singular of nouns in ω is contrary to the rule (§ 23. N. 3).

§ 43. 1. Nouns in ις, υς, gen. ιος, υος, are contracted in the dative singular, and in the nominative, accusative, and vocative, plural. E. g.

S. ὅ (serpent)

N. ὄφις

G. ὄφιος

D. ὄφι ὄφῑ

A. ὄφιν

V. ὄφι

D. (two serpents)

N.A.V. ὄφιε

G. D. ὄφιοιν

P. (serpents)

N. ὄφιες ὄφῑς

G. ὄφῑων

D. ὄφισι(ν)

A. ὄφιας ὄφῑς

V. ὄφιες ὄφῑς

S. ὅ (fish)

N. ἰχθύς

G. ἰχθύος

D. ἰχθύϊ ἰχθυῖ

A. ἰχθύν

V. ἰχθύ

D. (two fishes)

N.A.V. ἰχθύε

G. D. ἰχθύοιν

P. (fishes)

N. ἰχθύες ἰχθυῖς

G. ἰχθύων

D. ἰχθύσι(ν)

A. ἰχθύας ἰχθυῖς

V. ἰχθύες ἰχθυῖς

2. The nouns ὁ, ἡ βοῦς, οὐ, ἡ γραῦς, *old woman*, ἡ ναῦς, *ship*, and ὁ, ἡ ὄϊς, *sheep*, are declined as follows :

βοῦς, G. βοός, D. βοί, A. βοῦν, V. βοῦ, *Dual* N. A. V. βόε, G. D. βοοῖν, *Plur.* N. βόες βοῦς, G. βοῶν, D. βουσί, A. βόας βοῦς, V. βόες βοῦς.

γραῦς, G. γραῖός, D. γραῖ, A. γραῦν, V. γραῦ, *Dual* N. A. V. γραῖε, G. D. γραοῖν, *Plur.* N. γραῖες γραῦς, G. γραῶν, D. γραυσί, A. γραῖας γραῦς, V. γραῖες γραῦς.

ναῦς is regularly declined like γραῦς. The Attics decline it as follows : G. νεώς, D. νηῖ, A. ναῦν, V. ναῦ, *Plur.* N. νῆες, G. νεῶν, D. ναυσί, A. ναῦς, V. νῆες.

The Ionians change α into η, as νηῦς. They have also G. νεός, A. νῆα and νέα, *Dual* D. νεοῖν, *Plur.* N. νέες, A. νέας.

ὄϊς οἶς, G. ὄϊος οἶός, D. ὄϊι οἶί, A. ὄϊν οἶν, *Plur.* N. ὄϊες οἶες οἶς, D. ὄεσι, A. ὄϊας οἶας ὄϊς.

3. Most nouns in ις, ι, υς, υ, change ι and υ into ε, in all the cases, except the nominative, accusative, and vocative, singular. Substantives in ις and υς generally change ος into ως. E. g.

S. ἡ (*state*)

N. πόλις

G. πόλεως

D. πόλει πόλει

A. πόλιν

V. πόλι

D. (*two states*)

N.A.V. πόλεε

G. D. πολέοιν

P. (*states*)

N. πόλεες πόλεις

G. πόλεων

D. πόλεσι(ν)

A. πόλεας πόλεις

V. πόλεες πόλεις

S. τὸ (*mustard*)

N. σίνηπι

G. σινήπεος

D. σινήπεϊ σινήπει

A. σίνηπι

V. σίνηπι

D.

N.A.V. σινήπεε

G. D. σινηπέοιν

P.

N. σινήπεα σινήπη

G. σινηπέων

D. σινήπεσι(ν)

A. σινήπεα σινήπη

V. σινήπεα σινήπη

<i>S.</i> ὀ (cubit)	<i>S.</i> τὸ (city).
<i>N.</i> πῆχυς	<i>N.</i> ἄστν
<i>G.</i> πήχεως	<i>G.</i> ἄστεος
<i>D.</i> πήχεϊ πηχει	<i>D.</i> ἄστεϊ ἄστει
<i>A.</i> πῆχυν	<i>A.</i> ἄστν
<i>V.</i> πῆχν	<i>V.</i> ἄστν
<i>D.</i> (two cubits)	<i>D.</i> (two cities)
<i>N.A.V.</i> πήχεε	<i>N.A.V.</i> ἄστεε
<i>G. D.</i> πηχέοιν	<i>G. D.</i> ἀστέοιν
<i>P.</i> (cubits)	<i>P.</i> (cities)
<i>N.</i> πήχεες πήχεις	<i>N.</i> ἄστεα ἄστη
<i>G.</i> πήχεων	<i>G.</i> ἀστέων
<i>D.</i> πήχεσι(ν)	<i>D.</i> ἄστεσι(ν)
<i>A.</i> πήχεας πήχεις	<i>A.</i> ἄστεα ἄστη
<i>V.</i> πήχεες πήχεις	<i>V.</i> ἄστεα ἄστη

NOTE 1. In some instances the *genitive* of nouns in *υς* and *ν* is contracted. E. g. πῆχυς, πηχέων πηχῶν· ἡμῖσν, ἡμίσεος ἡμίσοις. Such contractions belong to the later Greek.

NOTE 2. The *genitive* singular of *neuters* in *ι* and *ν* very seldom ends in *ως*.

NOTE 3. According to the old grammarians, the Attic *genitive* and *dative, dual*, of nouns in *ις* and *υς* end in *ων*. E. g. πόλις, πόλεων. Such forms, however, are not found in any Greek writer of authority.

NOTE 4. Πόλις, in the Epic language, often changes *ε* into *η*. E. g. gen. πόληος for πόλεος.

NOTE 5. For the ACCENT of the *genitive* of nouns in *ις*, *υς*, see above (§ 20. N. 2).

§ 44. Nouns in *εύς* are contracted in the *dative* singular, and in the *nominative*, *accusative*, and *vocative*, plural. They generally have *ως* in the *genitive* singular. E. g.

<i>S.</i> ὀ (king)	<i>P.</i> (kings)
<i>N.</i> βασιλεύς	<i>N.</i> βασιλέες βασιλεῖς
<i>G.</i> βασιλέως	<i>G.</i> βασιλέων
<i>D.</i> βασιλεῖ βασιλεῖ	<i>D.</i> βασιλεῦσι(ν)
<i>A.</i> βασιλέα	<i>A.</i> βασιλέας βασιλεῖς
<i>V.</i> βασιλεῦ	<i>V.</i> βασιλέες βασιλεῖς

D. (two kings)

N.A.V. βασιλέε

G. D. βασιλέοιν

NOTE 1. The *genitive* and *accusative, singular*, are sometimes contracted. E. g. Πειραιεύς, Πειραιέως Πειραιῶς· συγγραφεύς, συγγραφέα συγγραφῆ.

NOTE 2. The vowels εα are contracted into α, when they are preceded by a vowel. E. g. χοεύς, χοέα χοῦ.

NOTE 3. The ending έες of the nominative plural is sometimes contracted into ης. E. g. ἱππεύς, ἱππέες ἱππῆς.

NOTE 4. The Ionians very often change ε into η, except when it is in the diphthong ευ. E. g. βασιλεύς, βασιλῆος.

INDECLINABLE NOUNS.

§ 45. Indeclinable nouns are those which have only one form for all the genders, numbers, and cases. Such are,

1. The names of the letters of the *alphabet*. E. g. τὸ, τοῦ, τῷ ἄλφα, *alpha*.

2. The *cardinal numbers*, from 5 to 100 inclusive. E. g. οἱ, αἱ, τὰ, τῶν, τοῖς, τοῦς, τὰς πέντε, *five*.

3. All *foreign names* not Grecized. E. g. ὁ, τοῦ, τῷ, τὸν Ἀδάμ *Adam*.

ANOMALOUS NOUNS.

§ 46. 1. All nouns which have, or are supposed to have, *more than one nominative*, are anomalous. Such are the following.

ἄηδών, ὄνος, ἦ, *nightingale*, regular. From ΑΗΔΩ, G. ἄηδοῦς, V. ἄηδοῖ.

ἄϊδης, ου, ὅ, *the infernal regions*, regular. From Αἶς, G. ἄϊδος, D. ἄϊδι, A. ἄϊδα.

ἀλκή, ἦς, ἦ, *strength*, regular. From ΑΛΞ, D. ἀλκί.

ἀνδράποδον, ου, τὸ, *slave*, regular. From ΑΝΔΡΑΠΟΤΣ, D. Plur. ἀνδραπόδεσσι (Epic). γόνυ, τὸ, *knee*. The rest is

from ΓΟΝΑΣ, γόνατος, γόνατι, Dual γόνατε, γονάτιον, Plur. γόνατα, γονάτων, γόνασι.

The poets have G. γουνός, D. γουνί, Plur. N. A. V. γοῦνα, G. γούνων.

γυνή, ἦ, *woman*. The rest is from ΓΥΝΑΙΞ (oxytone), γυναικός, γυναικί, γυναικα, γύναι, Dual γυναικε, γυναικοῖν, Plur. γυναικες, γυναι-

κῶν, γυναιξί, γυναικίας, γυναικεις.

The genitive and dative of all the numbers take the accent on the last syllable, contrary to the rule (§ 35. N. 2).

δαίς, ἴδος, ἦ fight, regular. From ΔΑΣ, D. δαί.

ΔΙΣ, see Ζεύς.

δόρυ, τὸ, spear. The rest is from ΔΟΡΑΣ, δόρατος, δόρατι, Dual δόρατε, δοράτιον, Plur. δόρατα, δοράτων, δόρασι.

The poets have G. δορός, δουρός, D. δορί, δουρί, Dual δοῦρε, Plur. N. δοῦρα, G. δούρων, D. δούρεσσι (Epic). δορυξόος, ου, ὅ, spear-polisher, regular. From ΔΟΡΤΞΟΣ, V. δορυξέ.

εἰκῶν, ὄνος, ἦ, image, regular. From ΕΙΚΩ, G. εἰκοῦς, A. εἰκῶ, A. Plur. εἰκούς.

Ζεύς, ὅ, Jupiter, V. Ζεῦ. From ΔΙΣ, G. Διός, D. Διί, A. Δία. (§ 37. N. 1.)

Ζήν, ὅ, G. Ζηνός, D. Ζηνί, A. Ζήνα, = preceding.

θεράπων, οντος, ὅ, attendant, regular. From ΘΕΡΑΨ, A. θέραπα, N. Plur. θέραπες.

ἰχώρ, ὠρος, ichor, regular. Acc. Sing. also ἰχῶ.

κάλως, ω or ωος, ὅ, cable. From ΚΑΛΟΣ, Plur. N. κάλοι, A. κάλους.

κάρῃ Ionic κάρη, τὸ, head, G. κάρητος, D. κάρητι, κάρῃ, N. Plur. κάρῃ. From ΚΡΑΣ, G. κρατός, D. κρατί, A. τὸ or τὸν κράτα, Plur. G. κράτων, D. κρασί. From ΚΡΑΑΣ, G. κράατος, D. κράατι, Plur.

N. κράατα, A. τοὺς κρᾶτας. From ΚΑΡΗΑΣ, G. καρῆατος, D. καρῆατι, Plur. καρῆατα.

κλάδος, ου, ὅ, bough, regular. From ΚΛΑΣ, D. κλαδί, D. Plur. κλάδεσι (Epic).

κοινωνός, οὔ, ὅ, partaker, regular. From ΚΟΙΝΩΝ, Plur. N. κοινῶνες, A. κοινῶνας.

ΚΡΑΑΣ, ΚΡΑΣ, see κάρῃ.

κρίνον, ου, τὸ, lily, regular. From ΚΡΙΝΟΣ, Plur. N. κρίνεα, D. κρίνεσι.

κρόκη, ης, ἦ, woof, regular. From ΚΡΟΞ, A. κρόκα.

λᾶας contracted λᾶς, ὅ, stone, G. λάαος λᾶος, D. λάαϊ λᾶϊ, A. λᾶαν λᾶν, Dual. λάαε λᾶε, Plur. N. λάαες λᾶες, G. λαάων λάων, D. λάεσσι (Epic). From ΛΑΑΣ (—), G. λάου.

μάρτυς, ὅ, witness, A. μάρτυν, D. Plur. μάρτυσι. From ΜΑΡΤΥΡ, μάρτυρος, μάρτυρι, &c.

μάστιξ, γος, ἦ, scourge, regular. From ΜΑΣΤΙΣ, D. μάστι (contracted from μάστι), A. μάστιν.

ὄνειρον, τὸ, dream. The rest is from ΟΝΕΙΡΑΣ, ὄνειρατος, ὄνειρατι, Dual ὄνειρατε, ὄνειράτιον, Plur. ὄνειρατα, ὄνειράτων, ὄνειρασι.

οὔς, τὸ, ear. The rest is from the Doric ὠς, ὠτός, ὠτί, Dual ὠτε, ὠτοῖν, Plur. ὠτα, ὠτων, ὠσί.

πρέσβυς, ὅ, old man, A. πρέσβυν, V. πρέσβυ. The rest is from πρέσβυτης, ου.

In Hesiod a Nom. Plur. πρέσβηες occurs.

πρέσβυς, ὁ, <i>ambassador</i> , G. πρέσβεως, Plur. N. A. V. πρέσβεις, D. πρέσβεσι. The rest is from πρεσβευτής, οὔ.	From ἡ ΣΤΙΞ, στιχός, στιχί, &c.
πρόσωπον, ου, τὸ, <i>face</i> , regular. From ΠΡΟΣΩΠΙΑΣ, Plur. N. προσώπατα, D. προσώπα- σι.	ταώς, ὦ, ὁ, <i>peacock</i> , regular. From ΤΑΟΣ, N. Plur. ταοί. ὔδωρ, τὸ, <i>water</i> . The rest is from ὕΔΑΣ, ὕδατος, ὕδατι, &c.
πρόχοος, ου, ἡ, <i>ewer</i> , regular. From ΠΡΟΧΟΤΣ, D. Plur. πρόχουσι (like βουσί from βοῦς).	From ὕδος, D. Sing. ὕδει (Epic).
πῦρ, πυρός, πυρί, τὸ, <i>fire</i> . From ΠΥΡΟΝ, Plur. N. A. πυρά, G. πυρῶν, D. πυροῖς.	υἱός, οὔ, ὁ, <i>son</i> , regular. From ῥΙΕΤΣ, G. υἱέος, &c. like βασιλεύς. From ῥΙΣ come the Epic G. υἱός, D. υἱί, A. υἱία, Dual. υἱε, Plur. N. υἱες, D. υἱέσι and υἱάσι, A. υἱας.
σκῶρ, τὸ. The rest is from ΣΚΑΣ, σκατός, σκατί, &c.	ὑσμίνη, ης, ἡ, <i>battle</i> , regular. From ῥΣΜΙΣ, D. ὑσμῖνι.
σταγών, όνος, ἡ, <i>drop</i> , regular. From ΣΤΑΞ, N. Plur. στά- γες.	χελιδών, όνος, ἡ, <i>swallow</i> , regu- lar. From ΧΕΛΙΔΩ, V. χελιδοῖ.
στίχος, ου, ὁ, <i>row</i> , regular.	ῶς, see οὔς.

2. Nouns, which have only one nominative, but more than one form for any of the other cases, are anomalous. Such are the following :

ἄλως, ω or ωος, ἡ, <i>threshing- floor</i> .	μύκης, ου or ητος, ὁ, <i>mushroom</i> .
γέλως, ω or ωτος, ὁ, <i>laughter</i> .	ὄρνις, ἰθος, ὁ, ἡ, <i>bird</i> , regular. In the Plur. also N. A. ὄρ- νις or ὄρνεις, G. ὄρνεων.
θέμις, ιος or ιτος or ιδος or ιστος, ἡ, <i>justice</i> .	πάτρως, ω or ωος, ὁ, <i>paternal uncle</i> .
ἰδρώς, ὦ or ῶτος, ὁ, <i>sweat</i> .	σής, εός or ητός, ὁ, <i>moth</i> .
κλεῖς, ειδός, ἡ, <i>key</i> . Also Acc. Sing. κλεῖν, A. V. Plur. κλεῖς.	χείρ, χειρός and χερός, ἡ, <i>hand</i> , D. Plur. always χερσί. The forms G. χερός, D. χερί, Dual χειροῖν, are poetic.
μητρως, ω or ωος, ὁ, <i>maternal uncle</i> .	

NOTE 1. All proper names in ης gen. εος (§ 42), have η or ην in the accusative singular. E. g.

Ἀριστοφάνης, εος acc. Ἀριστοφάνη and ην.

NOTE 2. Some nouns in ις have ιδος or ιος in the genitive. E. g.

μῆνις, gen. μήνιδος or μήνιος, *resentment*.



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3. Adjectives of *one ending* are either of the first or of the third declension. Such adjectives are either masculine, feminine, or common.

ADJECTIVES IN 'ΟΣ'

§ 49. 1. Most adjectives in *ος* have three endings, *ος, η, ον*.
E. g. σοφός, σοφή, σοφόν.

When *ος* is preceded by a vowel or by *ρ*, the feminine has *ᾱ* instead of *η*. E. g. ἄξιος, ἄξια, ἄξιον· μακρός, μακρά, μακρόν.

<i>S.</i>	ὁ (<i>wise</i>)	ἡ (<i>wise</i>)	τὸ (<i>wise</i>)
<i>N.</i>	σοφός	σοφή	σοφόν
<i>G.</i>	σοφοῦ	σοφῆς	σοφοῦ
<i>D.</i>	σοφῶ	σοφῆ	σοφῶ
<i>A.</i>	σοφόν	σοφήν	σοφόν
<i>V.</i>	σοφέ	σοφή	σοφόν
<i>D.</i>			
<i>N.A.V.</i>	σοφῶ	σοφᾶ	σοφῶ
<i>G. D.</i>	σοφοῖν	σοφαῖν	σοφοῖν
<i>P.</i>			
<i>N.</i>	σοφοί	σοφαί	σοφά
<i>G.</i>	σοφῶν	σοφῶν	σοφῶν
<i>D.</i>	σοφοῖς	σοφαῖς	σοφοῖς
<i>A.</i>	σοφούς	σοφάς	σοφά
<i>V.</i>	σοφοί	σοφαί	σοφά

So all PARTICIPLES in *ος*. E. g. τυπτόμενος, τυπτομένη, τυπτόμενον.

<i>S.</i>	ὁ (<i>worthy</i>)	ἡ (<i>worthy</i>)	τὸ (<i>worthy</i>)
<i>N.</i>	ἄξιος	ἄξια	ἄξιον
<i>G.</i>	ἄξιου	ἄξιας	ἄξιου
<i>D.</i>	ἄξιῳ	ἄξια	ἄξιῳ
<i>A.</i>	ἄξιον	ἄξιαν	ἄξιον
<i>V.</i>	ἄξιε	ἄξια	ἄξιον
<i>D.</i>			
<i>N.A.V.</i>	ἄξιῳ	ἄξια	ἄξιῳ
<i>G. D.</i>	ἄξιον	ἄξιαιν	ἄξιον

<i>P.</i>			
<i>N.</i>	ἄξιοι	ἄξιαι	ἄξια
<i>G.</i>	ἄξιων	ἄξιων	ἄξιων
<i>D.</i>	ἄξίοις	ἄξίαις	ἄξίοις
<i>A.</i>	ἄξιους	ἄξιας	ἄξια
<i>V.</i>	ἄξιοι	ἄξιαι	ἄξια

NOTE 1. Adjectives in *ος* have *η* in the feminine. Except when *ος* is preceded by *ρ*. E. g.

ἀπλόος, ἀπλόη, ἀπλόον
ἀθρόος, ἀθρόα, ἀθρόον.

2. Many adjectives in *ος* have only two endings, *ος*, *ον*. E. g. ἡσυχος, ἡσυχον.

Particularly, compound adjectives in *ος* have two endings. E. g. ἐπιζήμιος, ἐπιζήμιον.

But compound adjectives in *κος* have three endings.

<i>S.</i>	ὁ, ἡ (<i>quiet</i>)	τὸ (<i>quiet</i>)
<i>N.</i>	ἡσυχος	ἡσυχον
<i>G.</i>	ἡσύχου	ἡσύχου
<i>D.</i>	ἡσύχῳ	ἡσύχῳ
<i>A.</i>	ἡσυχον	ἡσυχον
<i>V.</i>	ἡσυχε	ἡσυχον
<i>D.</i>		
<i>N.A.V.</i>	ἡσύχῳ	ἡσύχῳ
<i>G. D.</i>	ἡσύχοιν	ἡσύχοιν
<i>P.</i>		
<i>N.</i>	ἡσυχοι	ἡσυχα
<i>G.</i>	ἡσύχων	ἡσύχων
<i>D.</i>	ἡσύχοις	ἡσύχοις
<i>A.</i>	ἡσύχους	ἡσυχα
<i>V.</i>	ἡσυχοι	ἡσυχα

NOTE 2. In Attic writers and in the poets, many adjectives in *ος*, which commonly have three endings, are found with only two. E. g. ὁ, ἡ ἐλεύθερος, τὸ ἐλεύθερον, *free*.

NOTE 3. The ending *α* of the feminine is long. Except the feminine of *δῖος*, *divine*, and a few others.

NOTE 4. For the ACCENT of the *genitive plural* of the *feminine* of barytone adjectives and participles in *ος*, see above (§ 31. N. 2).

3. Adjectives in εος, εα, εον, and οος, οη, οον, are contracted (§§ 32 : 34). E. g.

χρῦσεος χρυσοῦς, χρυσεά χρυση, χρύσειον χρυσοῦν, G. χρυσείου χρυσοῦ, χρυσεάς χρυσης, golden.

ἀργύρεος ἀργυροῦς, ἀργυρέα ἀργυρᾶ, ἀργύρειον ἀργυροῦν, G. ἀργυρέου ἀργυροῦ, ἀργυρέας ἀργυρᾶς, of silver.

ἀπλόος ἀπλοῦς, ἀπλόη ἀπλή, ἀπλόον ἀπλοῦν, G. ἀπλόου ἀπλοῦ, ἀπλόης ἀπλής, simple.

NOTE 5. For the ACCENT of some of the contracted forms of adjectives in εος, οος, see above (§ 34. N. 2).

ADJECTIVES IN ΩΣ.

§ 50. Adjectives in ως have two endings, ως, ων. They are declined like νεώς and ἀνώγειω (§ 33). E. g. εὔγεω, εὔγειω.

S.	ὁ, ἡ (fertile)	τὸ (fertile)
N.	εὔγεω	εὔγειω
G.	εὔγειω	εὔγειω
D.	εὔγειω	εὔγειω
A.	εὔγειω	εὔγειω
V.	εὔγεω	εὔγειω
<i>D.</i>		
N.A.V.	εὔγειω	εὔγειω
G. D.	εὔγειω	εὔγειω
<i>P.</i>		
N.	εὔγειω	εὔγειω
G.	εὔγειω	εὔγειω
D.	εὔγειω	εὔγειω
A.	εὔγειω	εὔγειω
V.	εὔγειω	εὔγειω

ADJECTIVES IN ΤΣ.

§ 51. Adjectives in τς, gen. εος, have three endings, τς, εια, υ. E. g. γλυκύς, γλυκεῖα, γλυκύ.

S.	ὁ (sweet)	ἡ (sweet)	τὸ (sweet)
N.	γλυκύς	γλυκεῖα	γλυκύ
G.	γλυκέος	γλυκείας	γλυκέος
D.	γλυκεῖ γλυκεῖ	γλυκεῖα	γλυκεῖ γλυκεῖ
A.	γλυκύν	γλυκεῖαν	γλυκύ
V.	γλυκύ	γλυκεῖα	γλυκύ

D.

N.A.V.	γλυκέε	γλυκεία	γλυκέε
G. G.	γλυκέοιν	γλυκείαιν	γλυκέοιν

P.

N.	γλυκέες	γλυκεῖς	γλυκεῖαι	γλυκέα
G.	γλυκέων		γλυκειῶν	γλυκέων
D.	γλυκέσι(ν)		γλυκείαις	γλυκέσι(ν)
A.	γλυκέας	γλυκεῖς	γλυκείας	γλυκέα
V.	γλυκέες	γλυκεῖς	γλυκεῖαι	γλυκέα

NOTE 1. The Ionics make fem. έα or έη. E. g. βαθυς, βαθέα or βαθέη.

NOTE 2. The poets sometimes have mas. and fem. υς, neut. υ. E. g. ό, ή ήδύς, τό ήδύ.

ADJECTIVES IN ΗΣ AND ΙΣ.

§ 52. 1. Adjectives in ης, gen. εος, have two endings, ης, ες. E. g. αληθής, αληθές.

S. ό, ή (true)	τò (true)	
N.	αληθής	αληθές
G.	αληθέος αληθοῦς	αληθέος αληθοῦς
D.	αληθεῖ αληθει	αληθεῖ αληθει
A.	αληθέα αληθη	αληθές
V.	αληθες	αληθές

D.

N.A.V.	αληθέε	αληθη	αληθέε	αληθη
G. D.	αληθέοιν	αληθοῖν	αληθέοιν	αληθοῖν

P.

N.	αληθέες	αληθεις	αληθέα	αληθη
G.	αληθέων	αληθῶν	αληθέων	αληθῶν
D.	αληθέσι(ν)		αληθέσι(ν)	
A.	αληθέας	αληθεις	αληθέα	αληθη
V.	αληθέες	αληθεις	αληθέα	αληθη

2. Adjectives in ις, gen. ιος, have two endings, ις, ι. E. g. ιδρις, ιδρι, G. ιδριος, knowing.

ADJECTIVES IN ΑΣ, ΕΙΣ, ΗΝ, ΟΤΣ, ΤΣ, ΩΝ, ΩΣ.

§ 53. 1. Adjectives in ας, gen. αντος, have three endings, ας, ασα, αν. E. g. πας, πασα, παν.

<i>S.</i>	ὁ (<i>all</i>)	ἡ (<i>all</i>)	τὸ (<i>all</i>)
<i>N.</i>	πᾶς	πᾶσα	πᾶν
<i>G.</i>	παντός	πάσης	παντός
<i>D.</i>	παντί	πάσῃ	παντί
<i>A.</i>	πάντα	πᾶσαν	πᾶν
<i>V.</i>	πᾶς	πᾶσα	πᾶν
<i>D.</i>			
<i>N.A.V.</i>	πάντε	πάσα	πάντε
<i>G.D.</i>	πάντοιιν	πάσαιιν	πάντοιιν
<i>P.</i>			
<i>N.</i>	πάντες	πᾶσαι	πάντα
<i>G.</i>	πάντων	πασῶν	πάντων
<i>D.</i>	πᾶσι(ν)	πάσαις	πᾶσι(ν)
<i>A.</i>	πάντας	πάσας	πάντα
<i>V.</i>	πάντες	πᾶσαι	πάντα

So all PARTICIPLES in *ās*. E. g. *τύψας, τύψασα, τύψαν, G. τύψαντος.*

REMARK 1. These two adjectives in *ās*, *μέλας* and *τάλας*, have *αινα* in the feminine. Thus,

μέλας, μέλαινα, μέλαν, G. μέλανος, black.
τάλας, τάλαινα, τάλαν, G. τάλανος, unfortunate

2. Adjectives in *εις*, gen. *εντος*, have three endings, *εις, εσσα, εν*. E. g. *χαρίεις, χαρίεσσα, χαρίεν*.

<i>S.</i>	ὁ (<i>graceful</i>)	ἡ (<i>graceful</i>)	τὸ (<i>graceful</i>)
<i>N.</i>	χαρίεις	χαρίεσσα	χαρίεν
<i>G.</i>	χαρίεντος	χαριέσσης	χαρίεντος
<i>D.</i>	χαρίεντι	χαριέσση	χαρίεντι
<i>A.</i>	χαρίεντα	χαρίεσσαν	χαρίεν
<i>V.</i>	χαρίεν	χαρίεσσα	χαρίεν
<i>D.</i>			
<i>N.A.V.</i>	χαρίεντε	χαριέσσα	χαρίεντε
<i>G. D.</i>	χαριέντοιιν	χαριέσαιιν	χαριέντοιιν
<i>P.</i>			
<i>N.</i>	χαριέντες	χαριέσσαι	χαρίεντα
<i>G.</i>	χαριέντων	χαριεσσῶν	χαριέντων
<i>D.</i>	χαριέσι(ν)	χαριέσαις	χαριέσι(ν)
<i>A.</i>	χαριέντας	χαριέσσας	χαρίεντα
<i>V.</i>	χαριέντες	χαριέσσαι	χαρίεντα

NOTE 1. The endings *ῆεις, ῆεσσα, ῆεν*, are contracted into *ῆς, ῆσσα, ῆν*. E. g.

τιμήεις τιμῆς, τιμήεσσα τιμῆσσα, τιμῆεν τιμῆν, G. *τιμήεντος τιμῆντος, valuable*.

The endings *όεις, όεσσα, όεν*, are contracted into *οῦς, οῦσσα, οῦν*. E. g.

πλακόεις πλακοῦς, πλακόεσσα πλακοῦσσα, πλακόεν πλακοῦν, G. *πλακόεντος πλακοῦντος, flat*.

REMARK 2. The *dative plural* of adjectives in *εις* forms an exception to the general rule (§ 12. 5).

3. Participles in *εις* have three endings, *εις, εῖσα, έν*. E. g. *τιθεῖς, τιθεῖσα, τιθέν*.

S.	ὁ (placing)	ῆ (placing)	τὸ (placing)
N.	τιθεῖς	τιθεῖσα	τιθέν
G.	τιθέντος	τιθείσης	τιθέντος
D.	τιθέντι	τιθείσῃ	τιθέντι
A.	τιθέντα	τιθεῖσαν	τιθέν
V.	τιθεῖς	τιθεῖσα	τιθέν
D.			
N.A.V.	τιθέντε	τιθείσα	τιθέντε
G. D.	τιθέντοιιν	τιθείσαιιν	τιθέντοιιν
P.			
N.	τιθέντες	τιθεῖσαι	τιθέντα
G.	τιθέντων	τιθεισῶν	τιθέντων
D.	τιθεισι(ν)	τιθείσαις	τιθεισι(ν)
A.	τιθέντας	τιθείσας	τιθέντα
V.	τιθέντες	τιθεῖσαι	τιθέντα

4. There are but two adjectives in *ην* · ὁ *τέρην, ῆ τέρεινα, τὸ τέρεν*, G. *τέρενος, tender*; and ὁ *ἄρσην* or *ἄρῶην, τὸ ἄρσεν* or *ἄρῶεν*, G. *ἄρσενος* or *ἄρῶενος, male*.

5. Participles in *ούς* have three endings, *ούς, οῦσα, όν*. E. g. *διδούς, διδοῦσα, διδόν*.

S.	ὁ (giving)	ῆ (giving)	τὸ (giving)
N.	διδούς	διδοῦσα	διδόν
G.	διδόντος	διδούσης	διδόντος
D.	διδόντι	διδούσῃ	διδόντι
A.	διδόντα	διδοῦσαν	διδόν
V.	διδούς	διδοῦσα	διδόν

D.

N.A.V.	διδόντε	διδούσα	διδόντε
G. D.	διδόντων	διδούσαιν	διδόντων

P.

N.	διδόντες	διδούσαι	διδόντα
G.	διδόντων	διδουσῶν	διδόντων
D.	διδούσι(ν)	διδούσαις	διδούσι(ν)
A.	διδόντας	διδούσας	διδόντα
V.	διδόντες	διδούσαι	διδόντα

6. Participles in *ύς* have three endings, *ύς*, *ύσα*, *ύν*. E. g. *δεικνύς*, *δεικνύσα*, *δεικνύν*.

<i>S.</i>	ὁ (<i>showing</i>)	ἡ (<i>showing</i>)	τὸ (<i>showing</i>)
N.	δεικνύς	δεικνύσα	δεικνύν
G.	δεικνύντος	δεικνύσης	δεικνύντος
D.	δεικνύντι	δεικνύση	δεικνύντι
A.	δεικνύντα	δεικνύσαν	δεικνύν
V.	δεικνύς	δεικνύσα	δεικνύν

D.

N.A.V.	δεικνύντε	δεικνύσα	δεικνύντε
G. D.	δεικνύντων	δεικνύσαιν	δεικνύντων

P.

N.	δεικνύντες	δεικνύσαι	δεικνύντα
G.	δεικνύντων	δεικνυσῶν	δεικνύντων
D.	δεικνύσι(ν)	δεικνύσαις	δεικνύσι(ν)
A.	δεικνύντας	δεικνύσας	δεικνύντα
V.	δεικνύντες	δεικνύσαι	δεικνύντα

7. Adjectives in *ων*, gen. *οντος*, have three endings, *ων*, *ουσα*, *ον*. E. g. *εκών*, *εκούσα*, *εκόν*.

<i>S.</i>	ὁ (<i>willing</i>)	ἡ (<i>willing</i>)	τὸ (<i>willing</i>)
N.	εκών	εκούσα	εκόν
G.	εκόντος	εκούσης	εκόντος
D.	εκόντι	εκούση	εκόντι
A.	εκόντα	εκούσαν	εκόν
V.	εκών	εκούσα	εκόν

D.

N.A.V.	εκόντε	εκούσα	εκόντε
G. D.	εκόντων	εκούσαιν	εκόντων



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S.	ὁ	ἡ	τὸ
N.	τετυφῶς	τετυφυῖα	τετυφός
G.	τετυφότης	τετυφυίας	τετυφότης
D.	τετυφότηι	τετυφυίᾳ	τετυφότηι
A.	τετυφότηα	τετυφυῖαν	τετυφός
V.	τετυφῶς	τετυφυῖα	τετυφός
D.			
N.A.V.	τετυφότε	τετυφυῖα	τετυφότε
G. D.	τετυφότηοιν	τετυφυῖαιν	τετυφότηοιν
P.			
N.	τετυφότες	τετυφυῖαι	τετυφότηα
G.	τετυφότηων	τετυφυῖῶν	τετυφότηων
D.	τετυφότησι(ν)	τετυφυῖαις	τετυφότησι(ν)
A.	τετυφότηας	τετυφυίας	τετυφότηα
V.	τετυφότες	τετυφυῖαι	τετυφότηα

ADJECTIVES OF ONE ENDING.

§ 54. The following are some of the adjectives which have only one ending: ὁ ἀβλής, ἡτος· ὁ, ἡ ἀβρώς, ὤτος· ὁ, ἡ ἀγνώς, ὤτος· ὁ, ἡ ἀδμής, ἡτος· ὁ, ἡ αἰγίλιψ, πος· ὁ, ἡ αἴθοψ, πος· ὁ αἴθων, ονος· ὁ ἀκμής, ἡτος· ὁ, ἡ ἀναλκίς, ιδος· ὁ, ἡ ἀπιτήν, ἡνος· ὁ, ἡ ἀργής, ἡτος οἱ ἔτος· ὁ, ἡ ἄρπαξ, γος· ὁ βλάξ, κός· ὁ, ἡ δρομιάς, ἄδος· ὁ ἐθελοντής, οὔ· ὁ, ἡ ἐπήλυξ, γος· ὁ, ἡ ἔπηλυς, υδος· ἡ ἐπίτεξ, κος· ὁ, ἡ εὖρον, ινος· ὁ, ἡ εὐώψ, πος· ὁ, ἡ ἥλιξ, κος· ὁ, ἡ ἡμιθνής, ἡτος· ὁ, ἡ ἱππιάς, ἄδος· ὁ μάκαρ, αρος· ὁ, ἡ μακροαίων, ωκος· ὁ, ἡ μακροαύχην, ενος· ὁ, ἡ μῶνυξ, χος· ὁ, ἡ νομιάς, ἄδος· ὁ, ἡ παραβλώψ, πος· ὁ, ἡ παραπλήξ, γος· ὁ πένης, ητος· ὁ πολυαῖξ, κος· ὁ προβλής, ἡτος· ὁ, ἡ σποράς, ἄδος· ὁ, ἡ φοῖνιξ.

Add to these the compounds of θρίξ, θώραξ, παῖς, χεῖρ. E. g. ὁ ὀρθόθριξ, τρίχος· ὁ, ἡ καλλίπαις, αιδος· ὁ, ἡ μακρόχειρ, ειρος.

NOTE. Some of these are also used as *neuters*, but only in the *genitive* and *dative*.

COMPOUND ADJECTIVES.

§ 55. Compound adjectives, of which the last component part is a *substantive*, follow the declension of that substantive.

Such adjectives may have a neuter, when it can be formed after the same analogy. E. g.

εὐχαρις, ι, G. ιτος, *graceful*, from εὖ, χάρις, ιτος
 εὐελπις, ι, G. ιδος, *hopeful*, from εὖ, ἐλπίς, ιδος
 δίπους, ουν, G. οδος, *two-footed*, from δῖς, ποῦς, ποδός
 ἄδακρυς, υ, G. υος, *tearless*, from ἄ-, δάκρυ, υος
 εὐδαίμων, ον, G. ονος, *happy*, from εὖ, δαίμων, ονος
 μεγαλήτωρ, ορ, G. ορος, *magnanimous*, from μέγας, ἥτωρ.

NOTE 1. The compounds of πόλις generally have ιδος in the genitive. E. g.

ἄπολις, ι, G. ιδος, *vagabond*.

NOTE 2. The compounds of μήτηρ, πατήρ, and φροῖν *mind*, change η into ω. E. g.

ἄμήτωρ, ορ, G. ορος, *motherless*
 ἀπάτωρ, ορ, G. ορος, *fatherless*
 σώφρων, ον, G. ονος, *discreet*.

NOTE 3. The compounds of γέλως, *laughter*, and κέρας, *horn*, are either of the second or third declension. E. g.

φιλόγελως, ων, G. ω or ωτιος, *fond of laughter*
 τρίκερως, ων, G. ω or ωτιος, *having three horns*.

ANOMALOUS AND DEFECTIVE ADJECTIVES.

§ 56. The following list contains most of the anomalous and defective adjectives.

εὖς and ἡῦς, neut. εὔ and ἡῦ, *good*, G. ἐῆος, A. εὔν and ἡῦν, neut. Plur. G. ἐᾶων, *of good things*.

The neuter εὔ, contracted from εὔ, means, *well*.

ζῶς, Nom. mas. *living, alive*. The rest is from the regular ζωός, ἦ, όν.

μέγας, μεγάλη, μέγα, *great*, is declined in the following manner :

S.	ὁ (<i>great</i>)	ἡ (<i>great</i>)	τὸ (<i>great</i>)
N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
V.	μεγάλε	μεγάλη	μέγα
D.			
N.A.V.	μεγάλῳ	μεγάλα	μεγάλῳ
G. D.	μεγάλῳιν	μεγάλαιιν	μεγάλῳιν

P.

N.	μεγάλοι	μεγάλοι	μεγάλα
G.	μεγάλων	μεγάλων	μεγάλων
D.	μεγάλους	μεγάλαις	μεγάλους
A.	μεγάλους	μεγάλας	μεγάλα
V.	μεγάλοι	μεγάλοι	μεγάλα

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from the obsolete *ΜΕΓΑΛΟΣ*.

The vocative singular *μεγάλε* is very rare.

πλέως, *full*, borrows its feminine from *πλέος*. Thus, *πλέως*, *πλέα*, *πλέων*. In composition it has only two endings, *ως*, *ων*, (§ 50.)

πολύς, *πολλή*, *πολύ*, *much*, is declined as follows :

<i>S.</i>	ὁ (<i>much</i>)	ἡ (<i>much</i>)	τὸ (<i>much</i>)
<i>N.</i>	πολύς	πολλή	πολύ
<i>G.</i>	πολλοῦ	πολλῆς	πολλοῦ
<i>D.</i>	πολλῶ	πολλῆ	πολλῶ
<i>A.</i>	πολύν	πολλήν	πολύ

<i>P.</i>	(<i>many</i>)	(<i>many</i>)	(<i>many</i>)
<i>N.</i>	πολλοί	πολλαί	πολλά
<i>G.</i>	πολλῶν	πολλῶν	πολλῶν
<i>D.</i>	πολλοῖς	πολλαῖς	πολλοῖς
<i>A.</i>	πολλούς	πολλάς	πολλά

The dual is of course wanting.

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from *πολλός*, *ή*, *όν*, which is used by the Ionians.

The epic poets decline *πολύς* like *γλυκός*: thus, *πολύς*, *πολεῖα*, *πολύ*, *G.* *πολέος*.

πραῖος, *meek*, borrows its feminine and neuter from *πραῦς*, *πραεῖα*, *πραῦ*, *G.* *πραέος*.

σᾶς, *ὁ*, *ἡ*, *safe*, neut. *σῶν*, *A.* *σῶν*, *A. Plur.* *σῶς*, neut. *Plur.* *σᾶ*, the rest from the regular *σῶος*, *α*, *ον*. The feminine *σᾶ* is rare.

φροῦδος, *η*, *ον*, *gone*, used only in the Nominative, of all genders and numbers.

DEGREES OF COMPARISON.

COMPARISON BY ΤΕΡΟΣ, ΤΑΤΟΣ.

§ 57. 1. Adjectives in *ος* are compared by dropping *ς*, and annexing *τερος* for the comparative, and *τατος* for the superlative. If the penult of the positive be short, *ο* is changed into *ω*. E. g.

σοφός, *wise*, σοφώτερος, *wiser*, σοφώτατος, *wisest*
 ἄτιμος, *dishonored*, ἀτιμότερος, ἀτιμότατος
 σεμνός, *venerable*, σεμνότερος, σεμνότατος.

NOTE 1. In general, *ο* remains unaltered when it is preceded by a mute and a liquid. (§ 17. 3.) E. g. πυκνός, *dense*, πυκνότερος, πυκνότατος.

REMARK 1. In a few instances Homer changes *ο* into *ω* even when the penult of the positive is long. E. g. κακόζεινος, κακοζεινώτερος.

NOTE 2. A few adjectives in *ος* are compared according to the following examples:

φίλος, φίλτερος, φίλτατος
 μέσος, μεσαίτερος, μεσαίτατος
 σπουδαῖος, σπουδαιέστερος, σπουδαιέστατος
 ὀψοφάγος, ὀψοφαγίστερος, ὀψοφαγίστατος.

REMARK 2. Those in *οος* are always compared by *εστερος*, *εστατος*. E. g.

ἄπλόος, ἀπλοέστερος, ἀπλοέστατος, contracted ἀπλούστερος, ἀπλούστατος.

2. Adjectives in *υς*, gen. *εος*, are compared by dropping *ς*, and annexing *τερος*, *τατος*. E. g.

ὀξύς, *sharp*, ὀξύτερος, ὀξύτατος.

3. These two adjectives, μέλας and τάλας, drop *ος* of the genitive, and annex *τερος*, *τατος*. Thus,

μέλας, ανος, μελάντερος, μελάντατος
 τάλας, ανος, ταλάντερος, ταλάντατος.

4. Adjectives in *ης* gen. *εος*, and *εις* gen. *εντος*, shorten *ης* and *εις* into *ες*, and annex *τερος*, *τατος*. E. g.,

ἄληθής, ἀληθέστερος, ἀληθέστατος
 χαρίεις, χαριέστερος, χαριέστατος.

NOTE 3. Ψευδής, ἴος, *false*, has also comparative ψευδίστιρος.

Πένης, ητος, ποσ, follows the analogy of adjectives in ης, gen. ιος • thus, πένιστερος, πένιστατος.

5. Adjectives in ων, gen. ονος, drop ος of the genitive, and annex εστερος, εστατος. E. g.

σώφρων, ονος, σωφρονέστερος, σωφρονέστατος.

6. The adjectives ἄρπαξ, ἄχαρις, βλάξ, μάκαρ, are compared as follows:

ἄρπαξ, γος, ἄρπαγίστερος
 ἄχαρις, ἀχαρίστερος
 βλάξ, κός, βλακίστερος, βλακίστατος
 μάκαρ, μακάστερος, μακάστατος.

NOTE 4. Substantives denoting an employment or character are sometimes compared like adjectives. E. g. βασιλεύς, *king*, βασιλεύτερος, *more kingly*, βασιλεύτατος, *most kingly*; κλέπτης, *thief*, κλεπτίστατος, *very thievish*.

NOTE 5. The pronouns do not admit of different degrees in their signification. Nevertheless the comedians, for the sake of exciting laughter, compare αὐτός in the following manner: αὐτός, *himself*, αὐτότερος, *himself-er*, αὐτότατος, *himself-est*, *ipsissimus*.

COMPARISON BY ΙΩΝ, ΙΣΤΟΣ

§ 58. 1. Some adjectives in υς drop this ending, and annex ῖων for the comparative, and ῖστος for the superlative. E. g.

ἡδύς, *pleasant*, ἡδίων, ἡδιστος.

2. Comparatives in ων are declined according to the following example:

S. ὁ, ἡ (pleasant)	τὸ (pleasant)
N. ἡδίων	ἡδίον
G. ἡδίουνος	ἡδίουνος
D. ἡδίονι	ἡδίονι
A. ἡδίονα ἡδίω	ἡδίον
D.	
N. A. ἡδίονε	ἡδίονε
G. D. ἡδιόνου	ἡδιόνου
P.	
N. ἡδίονες ἡδίους	ἡδίονα ἡδίω
G. ἡδιόνων	ἡδιόνων
D. ἡδίοσι(ν)	ἡδίοσι(ν)
A. ἡδίονας ἡδίους	ἡδίονα ἡδίω

Observe, that the accusative singular masculine and feminine, and the nominative and accusative plural of all genders, drop the *ν*, and contract the two last syllables.

NOTE 1. A few adjectives in *υς* form their *comparative* by dropping the last syllable of the positive and annexing *σων* or *των*. E. g.

παχύς, fat, πάσων
βαθύς, deep, βάσων.

NOTE 2. Κρατύς, powerful, changes *α* into *ε* or *ει* in the comparative: thus, κρατύς, κρέσσων, κρέσσων, κρείσσω. (§§ 58. N. 1: 2. N. 3.)

The Doric κάρρων for κρείσσω is formed in the following manner: κρατύς, κρέσσων, κάρρων, κάρρων. (§§ 58. N. 1: 26. 2: 11: 6. N.)

NOTE 3. These two adjectives, μέγας and ὀλίγος, form their comparative by dropping the last syllable, and annexing *ζων*. Thus μέγας, μέζων (Attic μείζων); ὀλίγος, ὀλίζων. (§ 2. N. 3.)

ANOMALOUS AND DEFECTIVE COMPARISON.

§ 59. 1. The comparison of an adjective is *anomalous* when the adjective has, or is supposed to have, more than one positive.

2. The comparison is *defective*, when the adjective has no positive in use.

3. The following list contains most of the adjectives which are anomalous or defective in their comparison.

ἀγαθός, good	ἀμείνων	ἄριστος
	βελτίων	βέλτιστος
	κρείσσω or κρείττων	κράτιστος.
	λῶϊων or λῷων	λῶϊστος or λῷστος

*Αρείων, the proper comparative of ἄριστος, belongs to the Epic language.

For βελτίων, λῶϊων, the epic poets have βέλτερος, λῶϊτερος.

Κρατύς, the positive of κρείσσω, κράτιστος, occurs in Homer.

For βέλτιστος, the Doric dialect has βέντιστος.

For κρείσσω, the Ionic has κρέσσων, and the Doric κάρρων. (§ 58. N. 2.)

The poets have κάρτιστος for κράτιστος. (§ 26. 2.)

The Epic language has also compar. φέρτερος, superl. φέριστος or φέρτατος.

The regular comparative and superlative, ἀγαθώτερος, ἀγαθώτατος, do not occur in good writers.

αἰσχρός (ΑΙΣΧΡΟΣ), ugly, αἰσχίων, αἰσχιστος. The comparative αἰσχροτέρος is not much used.

ἀλγινός (ΑΛΓΙΝΟΣ), painful, ἀλγινότερος or ἀλγίων, ἀλγινότατος

or ἄλγιστος. The regular forms ἄλγεινότερος, ἄλγεινότατος, are more usual in the masculine and feminine.

ἀμείνων, see ἀγαθός.

ἀρείων, ἄριστος, see ἀγαθός.

βελτίων, βέλτιστος, see ἀγαθός.

ἐλαχύς, see μικρός.

ΕΛΕΓΧΤΣ, infamous, ἐλέγχιστος. The plural of the positive occurs in Homer (Il. 4, 242: 24, 239).

ἔσχατος, last, a defective superlative.

ἐχθρός (ΕΧΘΤΣ), hostile, ἐχθρότερος or ἐχθρίων, ἐχθρότατος or ἐχθριστος.

ἙΚΤΣ, see κακός.

κακός, bad

κακίων

κάκιστος

χείρων

χείριστος

ἥσων

ἥκιστος

The forms ἥσων, ἥκιστος, come from ἙΚΤΣ. (§ 58. N. 1.)

The regular comparative κακώτερος is poetic.

For χείρων and ἥσων, the Ionians have χερείων and ἕσων.

καλός (ΚΑΛΤΣ), beautiful, καλλίων, κάλλιστος. The doubling of the λ seems to be an accidental peculiarity.

κάρῳων, see ἀγαθός.

ΚΕΡΔΤΣ, crafty, κερδίων, κέρδιστος.

κρατύς, see ἀγαθός.

κυδρός (ΚΥΔΤΣ), glorious, κυδίων, κύδιστος.

κύντερος, more impudent, a defective comparative, derived from κύων, κυνός, dog.

λῳίων, λῳίστος, see ἀγαθός.

μακρός (ΜΑΚΤΣ, ΜΗΚΤΣ), long, μακρότερος and μάσων, μακρότατος and μήκιστος. (§ 58. N. 1.)

μέγας, great, μείζων (Ionic μέζων), μέγιστος. (§ 58. N. 3.)

μικρός, small

ἐλάσων

ἐλάχιστος

μείων

μείστος

μικρότερος

μικρότατος

The forms ἐλάσων, ἐλάχιστος, come from ἐλαχύς. (§ 58. N. 1.) The superlative μείστος is poetic.

ὀλίγος, little, ὀλίζων, ὀλίγιστος. (§ 58. N. 3.)

οἰκτρός (ΟΙΚΤΤΣ), pitiable, οἰκτίων, οἰκτιστος or οἰκτρότατος.

ὀπλότερος, younger, ὀπλότατος, youngest, Epic. It is derived from ὄπλον, weapon.

πέπων, ripe, πεπαίτερος, πεπαίτατος.

πίων, fat, πιότερος, πιότατος.

πολύς, much, πλείων or πλείων, πλεῖστος.

πρότερος, former, πρώτος, first, derived from the preposition πρό, before.

ῥάδιος (ΡΑΤΣ), easy, ῥάων, ῥᾶστος.



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REMARK. *Δύο* is found undeclined.

2. The cardinal numbers from 5 to 100, inclusive, are indeclinable (§ 45. 2).

5. πέντε	40. τεσσαράκοντα
6. ἕξ	50. πενήκοντα
7. ἑπτὰ	60. ἑξήκοντα
8. ὀκτώ	70. ἑβδομήκοντα
9. ἑννέα	80. ὀγδοήκοντα
10. δέκα	90. ἑννεήκοντα
11. ἑνδεκα	100. ἑκατόν
12. δώδεκα	200. διακόσιοι, αι, α
13. δεκατρεῖς ἢ τρισκαίδεκα	300. τριακόσιοι, αι, α
14. δεκατέσσαρες ἢ τεσσαρεσκαίδεκα	400. τετρακόσιοι, αι, α
15. δεκαπέντε ἢ πεντεκαίδεκα	500. πεντακόσιοι, αι, α
16. δεκαἕξ ἢ ἑκκαίδεκα	600. ἑξακόσιοι, αι, α
17. δεκαεπτὰ ἢ ἑπτακαίδεκα	700. ἑπτακόσιοι, αι, α
18. δεκαοκτώ ἢ ὀκτωκαίδεκα	800. ὀκτακόσιοι, αι, α
19. δεκαεννέα ἢ ἑννεακαίδεκα	900. ἑννακόσιοι, αι, α
20. εἴκοσι(ν)	1000. χίλιοι, αι, α
21. εἴκοσι εἷς, ἢ εἷς καὶ εἴκοσι	2000. δισχίλιοι, αι, α
30. τριῶκοντα	10000. μύριοι, αι, α
	20000. δισμύριοι, αι, α

NOTE 1. The compounds *οὐδείς* (*οὐδέ, εἷς*) and *μηδείς* (*μηδέ, εἷς*) have nom. plur. *οὐδένες, μηδένες*, insignificant persons.

NOTE 2. The ACCENT of the feminine *μία* is anomalous in the *genitive* and *dative*. (§ 31. N. 2.)

NOTE 3. *Δεκατρεῖς, δεκατέσσαρες*, and the first component part of *τεσσαρεσκαίδεκα*, are declined like *τρεῖς* and *τέσσαρες* respectively.

NOTE 4. *Thousands* are formed by prefixing the numeral adverbs (§ 62. 4) to *χίλιοι*.

Tens of thousands are formed by prefixing these adverbs to *μύριοι*.

NOTE 5. Instead of any number of tens + 8 or 9, a circumlocution with *δέων* (from *δέω, to want*) is often used. E. g. *Δυσὶν δέοντες εἴκοσι, twenty wanting two, simply eighteen. Ἐνὸς δέοντες τριάκοντα, thirty wanting one, simply twenty-nine.*

This principle applies also to ordinals. E. g. *Ἐνὸς δέον εἴκοστὸν ἔτος, the nineteenth year.*

The participle *δέων* (from *δέω, am wanting*) with its substantive is sometimes put in the *genitive absolute*. E. g. *Πεντήκοντα μιᾶς δεούσης, forty-nine.* So with ordinals, *Ἐνὸς δέοντος τριακοστῷ ἔτει, in the twenty-ninth year.*

NOTE 6. DIALECTS. The dialectic peculiarities of the cardinal numbers are as follows :

1. Epic ἴα for μία, ἰῶ for ἑνί.
2. Epic δαιῶ, δαιοί, declined throughout.
4. Ionic τέσσαρες, Doric τέττορες or τέτορες, Æolic πίσυρες, poetic dat. plur. τέτρασι for τέτταρσι.
5. Doric πέμπε.
12. Ionic and poetic δωδέκα and δυοκαίδεκα.
14. Ionic τεσσαρεσκαίδεκα, indeclinable.
20. Doric εἴχ^ατ^ι Epic εἴκοσι.
- 30, 40, 80, 200, 300. Ionic τριήκοντα, τεσσαρῆκοντα, ὀγδώκοντα, διηκόσιοι, τριηκόσιοι.
- 9000, 10000. Old ἑννεάχιλοι, δεκάχιλοι.

ORDINAL NUMBERS.

§ 61. The ordinal numbers are,

1st. πρώτος, η, ον	30th. τριακοστός, ή, ον
2d. δεύτερος, α, ον	40th. τεσσαρακοστός, ή, ον
3d. τρίτος, η, ον	50th. πενηκοστός, ή, ον
4th. τέταρτος, η, ον	60th. ἑξηκοστός, ή, ον
5th. πέμπτος, η, ον	70th. ἑβδομηκοστός, ή, ον
6th. ἕκτος, η, ον	80th. ὀγδοηκοστός, ή, ον
7th. ἑβδομος, η, ον	90th. ἑννεηκοστός, ή, ον
8th. ὀγδοος, η, ον	100th. ἑκατοστός, ή, ον
9th. ἑννατος, η, ον	200th. διακοσιοστός, ή, ον
10th. δέκατος, η, ον	300th. τριακοσιοστός, ή, ον
11th. ἑδέκατος, η, ον	400th. τετρακοσιοστός, ή, ον
12th. δωδέκατος, η, ον	500th. πεντακοσιοστός, ή, ον
13th. τρισκαιδέκατος, η, ον	600th. ἑξακοσιοστός, ή, ον
14th. τεσσαρκαιδέκατος, η, ον	700th. ἑπτακοσιοστός, ή, ον
15th. πεντεκαιδέκατος, η, ον	800th. ὀκτακοσιοστός, ή, ον
16th. ἑκκαιδέκατος, η, ον	900th. ἑννακοσιοστός, ή, ον
17th. ἑπτακαιδέκατος, η, ον	1000th. χιλιοστός, ή, ον
18th. ὀκτωκαιδέκατος, η, ον	10000th. μυριοστός, ή, ον
19th. ἑννεακαιδέκατος, η, ον	20000th. δισμυριοστός, ή, ον
20th. εἰκοστός, ή, ον	&c.
21st. εἰκοστός πρώτος, or πρώ- τος καὶ εἰκοστός	

NOTE 1. Homer has τέτρατος for τέταρτος, ἑβδοματος for ἑβδομος, ὀγδοάτος for ὀγδοος, ἑνάτος for ἑννατος or ἕνατος. Herodotus has τεσσαρεσκαιδεκάτη for τεσσαρκαιδεκάτη.

NOTE 2. A mixed number, of which the fractional part is $\frac{1}{2}$, is expressed by a circumlocution, when it denotes a coin or weight. E. g. Πέμπτον ἡμιμναῖον

= $4\frac{1}{2}$ *mina*; but Πέντε ἡμιμναῖα = $\frac{5}{2}$ = $2\frac{1}{2}$ *mina*. Ἐννατον ἡμιτάλαντον = $8\frac{1}{2}$ *talents*; but Ἐννία ἡμιτάλαντα = $\frac{9}{2}$ = $4\frac{1}{2}$ *talents*. Τίταρτον ἡμιώβολον = $3\frac{1}{2}$ *oboli*; but Τίσσαρα ἡμιώβολα = $\frac{4}{2}$ = 2 *oboli*.

NUMERAL SUBSTANTIVES, ADJECTIVES, AND ADVERBS.

§ 62. 1. The numeral *substantives* end in *άς*, gen. *άδος*, feminine. E. g. *μονάς*, *monad*, *unit*, *δυάς*, *τριάς*, *triad*, *πεντάς*, *έξάς*, *έβδομάς*, *όγδοάς*, *έννεάς*, *δεκάς*, *έκατοντάς*, *χιλιάς*, *μυριάς*, *myriad*.

2. The numeral *adjectives* in *πλόος* or *πλάσιος* correspond to those in *fold*, in English. E. g. *άπλόος*, *simple*, *διπλόος* or *διπλάσιος*, *double*, *twofold*, *τριπλόος* or *τριπλάσιος*, *triple*, *threefold*, *τετραπλόος* or *τετραπλάσιος*, *quadruple*, *fourfold*.

3. The numeral *adjectives* answering to the question *ποσταιός*, *on what day?* end in *αῖος*. They are formed from the ordinals. E. g. *δευτεραῖος*, *on the second day*, *τριταῖος*, *on the third day*.

4. The numeral *adverbs* answering to the question *ποσάκις*, *how often?* end in *άκις*. E. g. *τετράκις*, *four times*, *πεντάκις*, *five times*.

Except the first three, *άπαξ*, *once*, *δῖς*, *twice*, and *τροῖς*, *thrice*.

ARTICLE.

§ 63. The article *ό*, *the*, is declined as follows:

S.	M.	F.	N.	D.	M.	F.	N.	P.	M.	F.	N.
N.	ό	ή	τό	N.	τώ	τά	τώ	N.	οί	αί	τά
G.	του̃	της̃	του̃	G.	τοι̃ν	ται̃ν	τοι̃ν	G.	των̃	των̃	των̃
D.	τω̃	τη̃	τω̃	D.	τοι̃ν	ται̃ν	τοι̃ν	D.	τοι̃ς	ται̃ς	τοι̃ς
A.	τόν	τήν	τό	A.	τώ	τά	τώ	A.	τούς	τάς	τά

NOTE 1. For QUANTITY, ACCENT, and DIALECTS, see above (§§ 31. N. 1, 2, 3: 33. N. 2, 3, 4.)

We only observe here that the Dorians have *τοι̃*, *ται̃*, for *οί*, *αί*.

NOTE 2. The original form of the article was ΤΟΣ, from which come the oblique cases, the Doric forms *τοι̃*, *ται̃*, and the adverb *τώς*.

PRONOUN.

PERSONAL PRONOUN.

§ 64. The personal pronouns are ἐγώ, σύ, ἴ. The nominative ἴ is obsolete.

<i>S.</i> (<i>I</i>)	<i>S.</i> (<i>thou</i>)	<i>S.</i> (<i>he, she, it</i>)
N. ἐγώ	N. σύ	N. ἴ
G. ἐμοῦ, μοῦ	G. σοῦ	G. οὗ
D. ἐμοί, μοί	D. σοί	D. οἱ
A. ἐμέ, μέ	A. σέ	A. εἶ
<i>D.</i> (<i>we two</i>)	<i>D.</i> (<i>you two</i>)	<i>D.</i> (<i>they two</i>)
N.A. νῶϊ, νώ	N.A. σφῶϊ, σφώ	N.A. σφαιέ
G.D. νῶϊν, νῶν	G.D. σφῶϊν, σφῶν	G.D. σφῶϊν
<i>P.</i> (<i>we</i>)	<i>P.</i> (<i>ye, you</i>)	<i>P.</i> (<i>they</i>)
N. ἡμεῖς	N. ὑμεῖς	N. σφεῖς n. σφέα
G. ἡμῶν	G. ὑμῶν	G. σφῶν
D. ἡμῖν	D. ὑμῖν	D. σφίσι(ν)
A. ἡμᾶς	A. ὑμᾶς	A. σφᾶς n. σφέα

REMARK. The dual νώ and σφώ are very often written without the iota subscript; thus, νώ, σφώ.

NOTE 1. The particle γέ is often appended to the pronouns of the first and second person for the sake of emphasis. E. g. ἔγωγε, *I indeed, for my part*; σύ ε, *thou indeed*. The accent of ἔγωγε is irregular (§ 22. 3)

NOTE 2. DIALECTS. The dialectic peculiarities of the personal pronouns are exhibited in the following table.

Ἐγώ.

Sing. N. Epic and Doric ἐγών.

G. Epic ἐμέο, ἐμεῖο, ἐμέθεν, Ionic and Doric ἐμεῦ, μεῦ.

D. Doric ἐμίν.

Plur. N. Ionic ἡμέες, Epic ἄμμες, Doric ἀμές (long α).

G. Ionic ἡμέων, Epic ἡμείων.

D. Epic ἄμμι or ἄμμιν, poetic ἡμῖν (short ι), ἡμῖν.

A. Ionic ἡμέας, Epic ἄμμε, Doric ἀμέ (long α), poetic ἡμάς (short α).

Σύ.

Sing. N. Doric τύ, Epic τύνη.

G. Epic σέο, σεῖο, σέθεν, τεοῖο, Ionic and Doric σεῦ,
Doric also τεῦ or τεῦς.

D. Doric τίν, τέιν, Ionic and Doric τοί.

A. Doric τέ, τίν, τύ (enclitic).

Plur. N. Ionic ὑμέες, Epic ὕμμες, Doric ὑμές (long υ).

G. Ionic ὑμέων, Epic ὑμείων.

D. Epic ὕμι or ὕμιν, poetic ὑμίν (short ι), ὕμιν.

A. Ionic ὑμέας, Epic ὕμμε, Doric ὑμέ (long υ), poetic ὑμάς (short α).

ΐ.

Sing. G. Epic ἔο, εἶο, ἔθεν, ἐεῖο, Ionic and Doric εῦ.

D. Doric ἶν, Epic ἐοῖ.

A. Epic ἔε.

Plur. N. Ionic σφέες.

G. Ionic σφέων, Epic σφείων.

D. Epic and Ionic σφί or σφίν.

A. Ionic σφέας, Epic and Ionic σφέ, poetic σφάς (short α), Doric ψέ (in Theocritus).

The Attic poets use the accusative σφέ in all genders and numbers.

NOTE 3. The accusative μίν or νίν, *him, her, it, them*, is used in all genders and numbers.

The epic poets and the Ionians use μίν, the Attic poets and the Dorians, νίν.

§ 65. 1. The pronoun αὐτός is declined like σοφός (§ 49. 1), except that its neuter has ο instead of ον. Thus,

αὐτός, *he, himself*, αὐτή, *she, herself*, αὐτό, *it, itself*, G. αὐτοῦ, ἧς, οὔ.

2. With the article before it, αὐτός signifies *the same*, (§ 144. 3,) in which case it is often contracted with the article. E. g. ταῦτοῦ, ταῦτῶ, ταῦτῆ, for τοῦ αὐτοῦ, τῶ αὐτῶ, τῆ αὐτῆ.

When this contraction takes place, the neuter has ο or ον · thus, ταῦτό or ταῦτόν, for τὸ αὐτό.

The contracted forms ταῦτῆ and ταῦτά must not be confounded with ταύτη and ταῦτα from οὔτος.

NOTE. The Ionians insert an ε before the endings of αὐτῶ, αὐτήν, αὐτῶν, αὐτοῖς. E. g. αὐτέην for αὐτήν.

REFLEXIVE PRONOUN.

§ 66. The reflexive pronouns are *ἐμαυτοῦ*, *σεαυτοῦ*, *ἐαυτοῦ*. They are compounded of the personal pronouns and *αὐτός*. They have no nominative.

S. M. (of myself)

G. *ἐμαυτοῦ*
D. *ἐμαυτῶ*
A. *ἐμαυτόν*

P. (of ourselves)

G. *ἡμῶν αὐτῶν*
D. *ἡμῖν αὐτοῖς*
A. *ἡμᾶς αὐτούς*

S. (of thyself)

G. *σεαυτοῦ* or *σαυτοῦ*
D. *σεαυτῶ* or *σαυτῶ*
A. *σεαυτόν* or *σαυτόν*

P. (of yourselves)

G. *ὑμῶν αὐτῶν*
D. *ὑμῖν αὐτοῖς*
A. *ὑμᾶς αὐτούς*

S. (of himself)

G. *ἐαυτοῦ* or *αὐτοῦ*
D. *ἐαυτῶ* or *αὐτῶ*
A. *ἐαυτόν* or *αὐτόν*

P. (of themselves)

G. *ἐαυτῶν* or *αὐτῶν*
D. *ἐαυτοῖς* or *αὐτοῖς*
A. *ἐαυτούς* or *αὐτούς*

S. F. (of myself)

G. *ἐμαυτῆς*
D. *ἐμαυτῇ*
A. *ἐμαυτήν*

P. (of ourselves)

G. *ἡμῶν αὐτῶν*
D. *ἡμῖν αὐταῖς*
A. *ἡμᾶς αὐτάς*

S. (of thyself)

G. *σεαυτῆς* or *σαυτῆς*
D. *σεαυτῇ* or *σαυτῇ*
A. *σεαυτήν* or *σαυτήν*

P. (of yourselves)

G. *ὑμῶν αὐτῶν*
D. *ὑμῖν αὐταῖς*
A. *ὑμᾶς αὐτάς*

S. (of herself)

G. *ἐαυτῆς* or *αὐτῆς*
D. *ἐαυτῇ* or *αὐτῇ*
A. *ἐαυτήν* or *αὐτήν*

P. (of themselves)

G. *ἐαυτῶν* or *αὐτῶν*
D. *ἐαυταῖς* or *αὐταῖς*
A. *ἐαυτάς* or *αὐτάς*

The contracted forms of *ἐαυτοῦ* must not be confounded with the corresponding forms of *αὐτός*.

NOTE 1. The *third person plural* also is often formed by means of the personal pronoun and *αὐτός*. E. g. *σφῶν αὐτῶν*, for *ἐαυτῶν*.

NOTE 2. The *neuter* *ἑαυτό* or *αὐτό*, from *ἑαυτοῦ*, sometimes occurs.

NOTE 3. The *dual* *αὐτοῖν* of the reflexive pronoun *ἑαυτοῦ* is sometimes used.

NOTE 4. In Homer these pronouns are often written separately. E. g. *ἐμεῦ αὐτῆς*, for *ἐμαυτῆς*.

NOTE 5. The Ionians use *εων* for *αυ*. E. g. *ἐμεωντοῦ* for *ἐμαντοῦ*. (§ 3. N. 3.)

POSSESSIVE PRONOUN

§ 67. The possessive pronouns are derived from the personal pronouns. In signification they are equivalent to the genitive of the personal pronoun.

<i>ἐμός, ἡ, ὄν,</i>	<i>my,</i>	from <i>ἐμοῦ</i>
<i>νωῖτερος, α, ον,</i>	<i>of us two,</i>	“ <i>νωῖ</i>
<i>ἡμέτερος, α, ον,</i>	<i>our,</i>	“ <i>ἡμεῖς</i>
<i>σός, σή, σόν,</i>	<i>thy,</i>	‘ <i>σοῦ</i>
<i>σφωῖτερος, α, ον,</i>	<i>of you two,</i>	‘ <i>σφωῖ</i>
<i>ὑμέτερος, α, ον,</i>	<i>your,</i>	“ <i>ὑμεῖς</i>
<i>ός, ἡ, ὄν,</i>	<i>his, her, its,</i>	‘ <i>οῦ</i>
<i>σφέτερος, α, ον,</i>	<i>their,</i>	‘ <i>σφεῖς</i>

NOTE 1. DIALECTS. *First Person Plur.* Doric *ἄμός* (long *α*), Epic *ἄμός* (long *α*), for *ἡμέτερος*. In the Attic poets *ἄμός* is equivalent to the singular *ἐμός*.

Second Person Sing. Ionic and Doric *τεός* for *σός*, *Plur.* Doric and Epic *ὑμός* (long *υ*), for *ὑμέτερος*.

Third Person Sing. Ionic and Doric *έός* for *ός*, *Plur.* Epic and Doric *σφός* for *σφέτερος*.

NOTE 2. The dual *νωῖτερος* and *σφωῖτερος* are used only by the poets.

INTERROGATIVE PRONOUN.

§ 68. The interrogative pronoun *τίς*, *who? which? what?* is declined in the following manner:

<i>S. M. F.</i>	<i>N.</i>	<i>D. M. F. N.</i>	<i>P. M. F.</i>	<i>N.</i>
<i>N. τίς</i>	<i>τί</i>	<i>N. τίνε</i>	<i>N. τίνε</i>	<i>τίνα</i>
<i>G. τίνος, τοῦ</i>	<i>τίνος, τοῦ</i>	<i>G. τίνοιν</i>	<i>G. τίνων</i>	<i>τίνων</i>
<i>D. τίνι, τῷ</i>	<i>τίνι, τῷ</i>	<i>D. τίνοιν</i>	<i>D. τίσι(ν)</i>	<i>τίσι(ν)</i>
<i>A. τίνα</i>	<i>τί</i>	<i>A. τίνε</i>	<i>A. τίνας</i>	<i>τίνα</i>

The forms *τοῦ*, *τῷ*, must not be confounded with the articles *τοῦ*, *τῷ*.

NOTE. DIALECTS. *Sing. G.* Epic *τέο*, Ionic and Doric *τεῦ*, for *τοῦ*, *D.* Ionic *τέω* for *τῷ*, *Plur. Ionic, G.* *τέων*, *D.* *τέοις*, *τέοισι*.



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Ἐκεῖνος, *he, that*, is declined like *οὗτος*. Thus, *ἐκεῖνος*, η, ο,
G. *ἐκείνου*, ης, ου.

NOTE 1. DIALECTS. D. *Plur.* Epic *τοῖσδεσσι*, *τοῖσδεσι*, for *τοῖσδε*, from *ὄδε*.

The Ionians insert an ε before the endings of *τούτου*, *ταύτης*, *τούτω*, *τούτων*, *τούτους*. E. g. *τουτέου* for *τούτου*.

For *ἐκεῖνος*, the Ionic dialect has *κεῖνος*, the Doric, *τῆνος*, and the Æolic, *κῆνος*.

NOTE 2. The letter *ι* (long) is often appended to the demonstrative pronouns for the sake of emphasis. E. g. *οὗτοςί* *αὐτηί*, *this here*; *ἐκεινοσί*, *that there*.

The short vowel is dropped before *ι*. E. g. *ὄδι*, *ἦδι*, *τοδί*. *τουτί*, *ταυτί*, for *ὄδεϊ*, *ἦδεϊ*, *τοδεϊ*, *τουτοί*, *ταυταί*.

RELATIVE PRONOUN.

§ 71. 1. The relative pronoun *ὅς*, *who, which, that*, is declined as follows:

S.	M.	F.	N.	D.	M.	F.	N.	P.	M.	F.	N.
N.	ὅς	ἣ	ὅ	N.	ὦ	ἄ	ὦ	N.	οἷ	αἷ	ἄ
G.	οὗ	ἣς	οὗ	G.	οῖν	αῖν	οῖν	G.	ῶν	ᾶν	ᾶν
D.	ᾧ	ἣ	ᾧ	D.	οῖν	αῖν	οῖν	D.	οῖς	αῖς	οῖς
A.	ὄν	ἣν	ὄ	A.	ὦ	ἄ	ὦ	A.	οὔς	ᾶς	ᾶ

2. The relative *ὅστις*, *whoever, who*, is compounded of *ὅς* and the indefinite pronoun *τις*, which are separately declined. Thus,

S.	M.	F.	N.
N.	ὅστις	ἣτις	ὅ τι
G.	οὗτινος, ὅτου	ἣστινος	οὗτινος, ὅτου
D.	ᾧτινι, ὅτῳ	ἣτινι	ᾧτινι, ὅτῳ
A.	ὄντινα	ἣντινα	ὄ τι
P.			
N.	οἷτινες	αἷτινες	ᾶτινα, ᾶττα
G.	ῶντινων, ὅτων	ᾶντινων	ᾶντινων, ὅτων
D.	οῖστισι(ν), ὅτοισι(ν)	αῖστισι(ν)	οῖστισι(ν), ὅτοισι(ν)
A.	οὔστινας	ᾶστινας	ᾶτινα, ᾶττα

The neuter *ὄ τι* is often written *ὄ,τι*, to prevent its being confounded with the conjunction *ὅτι*, *that*.

NOTE 1. DIALECTS. *Sing.* Epic, N. ὅτις for ὅσις, G. ὅτιο, ὅτιεν, ὅτιεν, for ὅτου, D. ὅτεω for ὅτω, A. ὅτινα, neut. ὅτι, for ὄντινα, ὄτι, respectively, *Plur.* Ionic, G. ὅτεων for ὄτων, D. ὄτέοισι, fem. ὄτέησι.

The accusative singular ὄτινα stands also for the neuter plural ὄτινα.

NOTE 2. The particle πέρ is often appended to ὄς. E. g. ὄσπερ, ἤπερ, ὄπερ, G. οὐ̄περ, ἤσπερ, written also separately ὄς περ, ἤ περ, ὄ περ.

NOTE 3. The particle οὐ̄ν is often appended to the compound relatives ὄσις and ὄσπερ. E. g. ὄσισοὔν, ὄσπεροὔν, *whoever*, written also separately, ὄσις οὐ̄ν, ὄσπερ οὐ̄ν.

RECIPROCAL PRONOUN.

§ 72. The reciprocal pronoun is ἀλλήλων, *of one another*. The nominative case and the singular number are of course wanting :

<i>D.</i>	<i>M.</i>	<i>F.</i>	<i>N.</i>
G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλων	ἀλλήλων	ἀλλήλων
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω
<i>P.</i>			
G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλοις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

PRONOMINAL ADJECTIVES.

§ 73. 1. From the obsolete ΠΟΣ, *what?* ὄΠΟΣ, *who*, and ΤΟΣ, *this*, and from the relative pronoun ὄς, *who*, come the following corresponding pronominal adjectives :

Interrogative.	Indefinite.	Demonstrative.	Relative.
πόσος, <i>how much?</i> <i>how many?</i>	ποσός, <i>of a</i> <i>certain</i> <i>quantity</i>	τόσος or τοσόσδε or τοσοὔτος, <i>so</i> <i>much</i>	ὄσος or ὄπόσος, <i>as</i> <i>much as</i>

ποιός, of what quality?	ποιός, of a certain quality	τοιός or τοιόςδε or τοιοῦτος, such	οἷος or ὁποιός, as
πότερος, which of the two?	wanting	wanting	ὁπότερος, whichever of the two
πόσιος, of what number?	wanting	wanting	ὁπόσιος, of what num- ber soever
ποσταῖος, in how many days?	wanting	wanting	ὁποσταῖος, in what- ever num- ber of days
πηλίκος, how old? how large?	πηλίκος, of a certain age, of a certain size	τηλίκος or τηλι- κόςδε or τηλι- κοῦτος, so old, so large	ἡλίκος or ὁπηλίκος, as old as, as large as
ποδαπός, of what country?	wanting	wanting	ὁποδαπός, of what country soever
wanting	wanting	τύννος or τυννοῦ- τος, so little	wanting

NOTE 1. Τοσοῦτος, τοιοῦτος, and τηλικοῦτος coincide with οὔτος in respect to the diphthongs ου and αυ. E. g. τοσοῦτος, τοσαύτη.

In the neuter they have both ο and ον. E. g. τοσοῦτο or τοσοῦτιον.

NOTE 2. The demonstrative forms often take ι (§ 70. N. 2). E. g. τοσουτοσί, as much as you see here.

Here also the short vowel is dropped before the letter ι. E. g. τοσουδι for τοσουδεϊ.

NOTE 3. The particle οὖν is often appended to the relative forms (§ 71. N. 3). E. g. ὅσοσοῦν, how much soever.

2. The following adjectives also belong here :

ἀλλοδαπός (ἄλλος), ή, όν, foreign.	ἄμφω, both, G. D. ἀμφοῖν, used
ἄλλος, η, ο, other. (§ 33. N. 1.)	only in the dual.
ἀμφοτέρως (ἄμφω), α, ον both.	ἕκαστος, η, ον, each, every.

ἐκάτερος, α, ον, *each of two.*

ἕτερος, α, ον, *other, another.*

ἡμεδαπός (ἡμεῖς), ἡ, όν, *our
countryman.*

ἴδιος, α, ον, *proper, peculiar,
his own.*

παντοδαπός (πάς), ἡ, όν, *of all
kinds.*

ὑμεδαπός (ὑμεῖς), ἡ, όν, *your
countryman.*

VERB

§ 74. 1. The Greek verb has three VOICES; the active voice, the passive voice, and the middle voice.

2. There are five MOODS; the indicative, the subjunctive, the optative, the imperative, and the infinitive.

3. There are six TENSES, the present, the imperfect, the perfect, the pluperfect, the future, and the aorist.

The primary or leading tenses are the present, the perfect, and the future.

The secondary or historical tenses are the imperfect, the pluperfect, and the aorist.

4. The indicative is the only mood in which the imperfect and pluperfect are found. The subjunctive and imperative want also the future.

5. There are three PERSONS; the first person, the second person, and the third person.

Synopsis-

ACTIVE

	INDICATIVE.	SUBJUNCTIVE.
Present.	τύπτω	τύπτω
Imperfect.	ἔτυπτον	_____
Perfect 1.	τέτυφα	τετύφω
Perfect 2.	τέτυπα	τετύπω
Pluperfect 1.	ἔτετύφειν	_____
Pluperfect 2.	ἔτετύπειν	_____
Future 1.	τύψω	_____
Future 2.	τυπέω	_____
Aorist 1.	ἔτυπα	τύψω
Aorist 2.	ἔτυπον	τύπω

PASSIVE

Present.	τύπτομαι	τύπτομαι
Imperfect.	ἔτυπτόμην	_____
Perfect.	τέτυμμαι	τετυμμένος ᾧ
Pluperfect.	ἔτετύμμην	_____
Future 1.	τυφθήσομαι	_____
Future 2.	τυπήσομαι	_____
Future 3.	τετύψομαι	_____
Aorist 1.	ἔτύφθην	τυφθῶ
Aorist 2.	ἔτύπην	τυπῶ

MIDDLE

Present.	τύπτομαι	τύπτομαι
Imperfect.	ἔτυπτόμην	_____
Perfect.	τέτυμμαι	τετυμμένος ᾧ
Pluperfect.	ἔτετύμμην	_____
Future 1.	τύψομαι	_____
Future 2.	τυπέομαι	_____
Aorist 1.	ἔτυπάμην	τύψομαι
Aorist 2.	ἔτυπόμην	τύπωμαι

cal Table.

VOICE.

OPTATIVE. IMPERATIVE. INFINITIVE. PARTICIPLE.

τύπτοιμι	τύπτε	τύπτειν	τύπτων
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τετύφοιμι	τέτυφε	τετυφέναι	τετυφώς
-----------	--------	-----------	---------

τετύποιμι	τέτυπε	τετυπέναι	τετυπώς
-----------	--------	-----------	---------

τύψοιμι	_____	τύψειν	τύψων
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τυπέοιμι	_____	τυπέειν	τυπέων
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τύψαιμι	τύψον	τύψαι	τύψας
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τύποιμι	τύπε	τυπεῖν	τυπών
---------	------	--------	-------

VOICE.

τυπτοίμην	τύπτου	τύπτεσθαι	τυπτόμενος
-----------	--------	-----------	------------

_____ [ην τετυμμένος εἶ-	_____ τέτυπο	_____ τετύφθαι	_____ [νος τετυμμένος
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τυφθησοίμην	_____	τυφθήσεσθαι	τυφθησόμε-
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τυπησοίμην	_____	τυπήσεσθαι	τυπησόμενος
------------	-------	------------	-------------

τετυψοίμην	_____	τετύψεσθαι	τετυψόμενος
------------	-------	------------	-------------

τυφθείην	τύφθητι	τυφθῆναι	τυφθείς
----------	---------	----------	---------

τυπείην	τύπηθι	τυπήναι	τυπείς
---------	--------	---------	--------

VOICE.

τυπτοίμην	τύπτου	τύπτεσθαι	τυπτόμενος
-----------	--------	-----------	------------

_____ [ην τετυμμένος εἶ-	_____ τέτυπο	_____ τετύφθαι	_____ τετυμμένος
-----------------------------	--------------	----------------	------------------

τυψοίμην	_____	τύψεσθαι	τυψόμενος
----------	-------	----------	-----------

τυπεοίμην	_____	τυπέεσθαι	τυπεόμενος
-----------	-------	-----------	------------

τυψαίμην	τύψαι	τύψασθαι	τυψάμενος
----------	-------	----------	-----------

τυποίμην	τυποῦ	τυπέσθαι	τυπόμενος
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ACTIVE VOICE.

INDICATIVE MOOD.

Present. *I strike, I am striking.*

<i>S.</i>	τύπω τύπεις τύπει	<i>D.</i>	τύπτομεν τύπτετον τύπτετον	<i>P.</i>	τύπτομεν τύπτετε τύπτουσι(ν)
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Imperfect. *I struck, I was striking.*

<i>S.</i>	ἔτυπον ἔτυπεις ἔτυπε(ν)	<i>D.</i>	ἐτύπτομεν ἐτύπτετον ἐτυπιέτην	<i>P.</i>	ἐτύπτομεν ἐτύπτετε ἔτυπον
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Perfect 1. *I have struck.*

<i>S.</i>	τέτυφα τέτυφας τέτυφε(ν)	<i>D.</i>	τετύφαμεν τετύφατον τετύφατον	<i>P.</i>	τετύφαμεν τετύφατε τετύφασι(ν)
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Perfect 2. *Synonymous with Perfect 1.*

τέτυπα, inflected like Perfect 1.

Pluperfect 1. *I had struck.*

<i>S.</i>	ἔτετύφειν ἔτετύφεις ἔτετύφει	<i>D.</i>	ἐτετύφειμεν ἐτετύφειτον ἐτετυφείτην	<i>P.</i>	ἐτετύφειμεν ἐτετύφειτε ἐτετύφεισαν or -εσαν
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Pluperfect 2. *Synonymous with Pluperfect 1.*

ἔτετύπειν, inflected like Pluperfect 1.

Future 1. *I shall or will strike.*

<i>S.</i>	τύψω τύψεις τύψει	<i>D.</i>	τύψομεν τύψετον τύψετον	<i>P.</i>	τύψομεν τύψετε τύψουσι(ν)
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Future 2. *Synonymous with Future 1.*

τυπέω contracted τυπῶ, inflected like φιλέω (§ 116).

Aorist 1. *I struck.*

<i>S.</i>	ἔτυψα ἔτυψας ἔτυψε(ν)	<i>D.</i>	ἐτύψαμεν ἐτύψατον ἐτυψάτην	<i>P.</i>	ἐτύψαμεν ἐτύψατε ἔτυψαν
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Aorist 2. *Synonymous with Aorist 1.*

ἔτυπον, inflected like the Imperfect.



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IMPERATIVE MOOD.

Present. *Strike thou, be thou striking.*

<i>S.</i>	————	<i>D.</i>	————	<i>P.</i>	————
	τύπτε		τύπιετον		τύπιεττε
	τυπιτέτω		τυπιτέτων		τυπιτέτωσαν οἱ -πιόντων

Perfect 1. *Have struck.*

τέτυφε, inflected like the Present.

Perfect 2. *Synonymous with Perfect 1.*

τέτυπε, inflected like the Present.

Aorist 1. *Strike thou.*

<i>S.</i>	————	<i>D.</i>	————	<i>P.</i>	————
	τύπον		τύπατον		τύπατε
	τυπάτω		τυπάτων		τυπάτωσαν οἱ -άντων

Aorist 2. *Synonymous with Aorist 1.*

τύπε, inflected like the Present.

INFINITIVE MOOD.

Present. *τύπειν, to strike, to be striking.*

Perfect 1. *τετυφέναι, to have struck.*

Perfect 2. *τετυπέναι, synonymous with Perfect 1*

Future 1. *τύψειν, to be about to strike.*

Future 2. *τυπέειν contracted τυπεῖν, synonymous with Future 1.*

Aorist 1. *τύπαι, to strike.*

Aorist 2. *τυπεῖν, synonymous with Aorist 1.*

PARTICIPLE.

Present. *τύπων, ουσα, ον, striking. (§ 53. 7.)*

Perfect 1. *τετυφώς, υῖα, ός, having struck. (§ 53. 9.)*

Perfect 2. *τετυπώς, υῖα, ός, synonymous with Perfect 1. (ibid.)*

Future 1. *τύπων, ουσα, ον, about to strike. (§ 53. 7.)*

Future 2. *τυπέων, έουσα, έον, contracted τυπών, οὔσα, οὔν. (ibid.)*

Aorist 1. *τύπας, ασα, αν, striking, having struck. (§ 53. 1.)*

Aorist 2. *τυπών, οὔσα, όν, synonymous with Aorist 1. (§ 53. 7.)*

PASSIVE VOICE.

INDICATIVE MOOD.

Present. *I am struck.*

<i>S.</i>	τύπτομαι τύπτη οἱ -πτεῖ τύπεται	<i>D.</i>	τυπτόμεθον τύπτεσθον τύπτεσθον	<i>P.</i>	τυπτόμεθα τύπτεσθε τύπτονται
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Imperfect. *I was struck.*

<i>S.</i>	ἐτυπτόμην ἐτύπτου ἐτύπτετο	<i>D.</i>	ἐτυπτόμεθον ἐτύπτεσθον ἐτυπτέσθην	<i>P.</i>	ἐτυπτόμεθα ἐτύπτεσθε ἐτύπιοντο
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Perfect. *I have been struck.*

<i>S.</i>	τέτυμμαι τέτυψαι τέτυπται	<i>D.</i>	τετύμμεθον τέτυφθον τέτυφθον	<i>P.</i>	τετύμμεθα τέτυφθε τετυμμένοι εἰσὶ
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Pluperfect. *I had been struck.*

<i>S.</i>	ἐτετύμμην ἐτέτυψο ἐτέτυπτο	<i>D.</i>	ἐτετύμμεθον ἐτέτυφθον ἐτετύφθην	<i>P.</i>	ἐτετύμμεθα ἐτέτυφθε τετυμμένοι ἦσαν
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Future 1. *I shall or will be struck.*

<i>S.</i>	τυφθήσομαι τυφθήσῃ οἱ -σει τυφθήσεται	<i>D.</i>	τυφθησόμεθον τυφθήσεσθον τυφθήσεσθον	<i>P.</i>	τυφθησόμεθα τυφθήσεσθε τυφθήσονται
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Future 2. Synonymous with Future 1.
τυπήσομαι, inflected like Future 1.

Future 3. *I shall remain struck.*
τετύψομαι, inflected like Future 1.

Aorist 1. *I was struck.*

<i>S.</i>	ἐτύφθην ἐτύφθης ἐτύφθη	<i>D.</i>	ἐτύφθημεν ἐτύφθητον ἐτυφθήτην	<i>P.</i>	ἐτύφθημεν ἐτύφθητε ἐτύφθησαν
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Aorist 2. Synonymous with Aorist 1.
ἐτύπην, inflected like Aorist 1.

SUBJUNCTIVE MOOD.

Present. *I am struck, I may or can be struck.*

S.	τύπτωμαι	D.	τυπτόμεθον	P.	τυπτόμεθα
	τύπτῃ		τύπτησθον		τύπτησθε
	τύπτηται		τύπτησθον		τύπτωνται

Perfect. *I have been struck, I may have been struck.*

S.	τετυμμένος (η, ον)	ῶ, ῆς, ῆ
D.	τετυμμένω (α, ω)	ῶμεν, ῆτον, ῆτον
P.	τετυμμένοι (αι, α)	ῶμεν, ῆτε, ῶσι(ν)

Aorist 1. *I am struck, I may or can be struck.*

S.	τυφθῶ	D.	τυφθῶμεν	P.	τυφθῶμεν
	τυφθῆς		τυφθῆτον		τυφθῆτε
	τυφθῆ		τυφθῆτον		τυφθῶσι(ν)

Aorist 2. *Synonymous with Aorist 1.*
 τυπῶ, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, could, would, or should be struck.*

S.	τυπτοίμην	D.	τυπτοίμεθον	P.	τυπτοίμεθα
	τύπτιο		τύπτισθον		τύπτισθε
	τύπτιοιτο		τυπτοίσθην		τύπτιοντο

Perfect. *I might, &c. have been struck.*

S.	τετυμμένος (η, ον)	εῖην, εῖης, εῖη
D.	τετυμμένω (α, ω)	εῖημεν, εῖητον, εῖήτην
P.	τετυμμένοι (αι, α)	εῖημεν, εῖητε, εῖησαν

Future 1. *I should, or would be struck.*
 τυφθησοίμην, inflected like the Present.

Future 2. *Synonymous with Future 1.*
 τυπησοίμην, inflected like the Present.

Future 3. *I should or would remain struck.*
 τετυψοίμην, inflected like the Present.

Aorist 1. *I might, could, would, or should be struck.*

S.	τυφθείην	D.	τυφθείημεν	P.	τυφθείημεν or -εῖμεν
	τυφθείης		τυφθείητον		τυφθείητε or -εῖτε
	τυφθείη		τυφθειήτην		τυφθείησαν or -εῖεν

Aorist 2. *Synonymous with Aorist 1.*
 τυπείην, inflected like Aorist 1.

IMPERATIVE MOOD.

Present. *Be thou struck.*

<i>S.</i> _____	<i>D.</i> _____	<i>P.</i> _____
τύπτου	τύπτεσθον	τύπτεσθε
τυπιέσθω	τυπιέσθων	τυπιέσθωσαν or -σθων

Perfect. *Be thou struck.*

<i>S.</i> _____	<i>D.</i> _____	<i>P.</i> _____
τέτυψο	τέτυφθον	τέτυφθε
τετύφθω	τετύφθων	τετύφθωσαν or -φθων

Aorist I. *Be thou struck.*

<i>S.</i> _____	<i>D.</i> _____	<i>P.</i> _____
τύφθητι	τύφθητον	τύφθητε
τυφθήτω	τυφθήτων	τυφθήτωσαν or -φθέντων

Aorist 2. *Synonymous with Aorist 1*
τύπηθι, inflected like Aorist 1.

INFINITIVE MOOD.

Present. *τύπτεσθαι, to be struck.*Perfect. *τετύφθαι, to have been struck.*Future 1. *τυφθήσεσθαι, to be about to be struck.*Future 2. *τυπήσεσθαι, synonymous with Future 1.*Future 3. *τετύψεσθαι, to remain struck.*Aorist 1. *τυφθῆναι, to be struck.*Aorist 2. *τυπήναι, synonymous with Aorist 1*

PARTICIPLE.

Present. *τυπτόμενος, η, ον, being struck.*Perfect. *τετυμμένος, η, ον, struck, having been struck.*Future 1. *τυφθησόμενος, η, ον, about to be struck.*Future 2. *τυπησόμενος, η, ον, synonymous with Future 1.*Future 3. *τετυψόμενος, about to remain struck.*Aorist 1. *τυφθείς, εἶσα, ἐν, being struck. (§ 53. 3.)*Aorist 2. *τυπεῖς, εἶσα, ἐν, synonymous with Aorist 1. (ibid.)*

All participles in *ος* are inflected like *σοφός* (§ 49. 1).

MIDDLE VOICE.

INDICATIVE MOOD.

Present. *I strike myself.*
τυπτομαι, like the Present Passive.

Imperfect. *I was striking myself.*
ἐτυπτόμην, like the Imperfect Passive.

Perfect. *I have struck myself.*
τέτυμμαι, like the Perfect Passive.

Pluperfect. *I had struck myself.*
ἔτετύμμην, like the Pluperfect Passive.

Future 1. *I shall strike myself.*
τύσομαι, inflected like the present.

Future 2. Synonymous with Future 1.
) τυπέομαι contr. τυποῦμαι, inflected like φιλέομαι (§ 116).

Aorist 1. <i>I struck myself.</i>			
/ S.	ἐτυψάμην	D. ἐτυψάμεθον	P. ἐτυψάμεθα
	ἐτύψω	ἐτύψασθον	ἐτύψασθε
	ἐτύψατο	ἐτυψάσθην	ἐτύψαντο

Aorist 2. Synonymous with Aorist 1.
ἐτυπόμην, inflected like the Imperfect.

SUBJUNCTIVE MOOD.

Present. *I strike, I may or can strike myself.*
τύπτωμαι, the same as in the Passive.

Perfect. *I have, or may have, struck myself.*
τειτυμμένος (η, ον) ᾶ, as in the Passive.

Aorist 1. <i>I strike, or may or can strike, myself.</i>			
S.	τύψωμαι	D. τυψώμεθον	P. τυψώμεθα
	τύψη	τύψησθον	τύψησθε
	τύψηται	τύψησθαι.	τύψονται

Aorist 2. Synonymous with Aorist 1.
τύπωμαι, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, &c. strike myself.*
τυπτοίμην, the same as in the Passive.

Perfect. *I might, &c. have struck myself.*
 τετυμμένος (η, ον) εἶην, as in the Passive.

Future 1. *I should or would strike myself.*
 τυποίμην, inflected like the Present.

Future 2. Synonymous with Future 1.
 τυπεοίμην contr. τυποίμην inflected like φιλοοίμην (§ 116).

Aorist 1. *I might, &c. strike myself.*

S. τυπαίμην	D. τυπαίμεθον	P. τυπαίμεθα
τύψαιο	τύψαισθον	τύψαισθε
τύψαιτο	τυπαίσθην	τύψαιντο

Aorist 2. Synonymous with Aorist 1.
 τυποίμην, inflected like the Present.

IMPERATIVE MOOD.

Present. *Strike thyself*
 τύπτου, as in the Passive.

Perfect. *Strike thyself.*
 τέτυψε, as in the Passive.

Aorist 1. *Strike thyself.*

S. ———	D. ———	P. ———
τύψαι	τύψασθον	τύψασθε
τυπάσθω	τυπάσθων	τυπάσθωσαν or -σθων

Aorist 2. Synonymous with Aorist 1.
 τυποῦ, inflected like the Present.

INFINITIVE MOOD.

Present. *τύπτεισθαι, to strike one's self.*

Perfect. *τετύφθαι, to have struck one's self.*

Future 1. *τύψεσθαι, to be about to strike one's self.*

Future 2. *τυπέεσθαι* contracted *τυπεῖσθαι*, synonymous with Future 1.

Aorist 1. *τύψασθαι, to strike one's self.*

Aorist 2. *τυπέσθαι*, synonymous with Aorist 1.

PARTICIPLE.

Present. *τυπτόμενος, η, ον, striking himself.*

Perfect. *τετυμμένος, η, ον, having struck himself.*

Future 1. *τυψόμενος, η, ον, about to strike himself.*

Future 2. *τυπεόμενος* contracted *τυπούμενος, η, ον*, synonymous with Future 1.

Aorist 1. *τυψάμενος, η, ον, striking or having struck himself.*

Aorist 2. *τυπόμενος, η, ον*, synonymous with Aorist 1.

AUGMENT.

§ 75. 1. The perfect and third future of all the moods and of the participle, and the imperfect, aorist, and pluperfect of the indicative, receive an increase at the beginning, called *augment*.

2. There are two kinds of augment; the *syllabic augment*, and the *temporal augment*.

The syllabic augment is formed by prefixing a syllable or two syllables to the verb.

The temporal augment is formed by lengthening the first syllable of the verb.

SYLLABIC AUGMENT.

§ 76. 1. When the verb begins with a consonant followed by a vowel or a liquid, the augment of the PERFECT is formed by prefixing to the verb that consonant together with an ε. E. g.

τύπτω	perf.	τέτυφα,	τέτυμμαι
γράφω	“	γέγραφα,	γέγραμμαι.

So θύω, τέθυκα· φύω, πέφυκα· χαίνω, κέχηνα· χράω, κέχρημαι. (§ 14. 3.)

This kind of syllabic augment is called *reduplication*.

2. When the verb begins with a double consonant (ζ, ξ, ψ), or with two consonants the second of which is *not* a liquid, the augment of the PERFECT is formed by prefixing an ε. E. g.

ζητέω	perf.	ἔζητηκα,	ἔζητημαι
σκάπτω	“	ἔσκαφα,	ἔσκαμμαι.

NOTE 1. Some verbs beginning with a liquid take ει instead of the reduplication. See the Anomalous λαγχάνω, λαμβάνω, λέγω collect, ΜΕΙΡΩ, ῥΕΩ say.

NOTE 2. Verbs beginning with βλ, γλ, μν, are variable in the augment of the perfect. E. g. γλύφω, ἔγλυφα or γέγλυφα· μνημονεύω, ἐμνημόνευκα· μιμνήσκω, μέμνημαι.



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NOTE 1. In a few instances, Homer does not double the ρ after the syllabic augment. E. g. $\rho\acute{\iota}\zeta\omega$, $\acute{\epsilon}\rho\epsilon\zeta\alpha$ for $\acute{\epsilon}\rho\rho\acute{\iota}\zeta\alpha$.

NOTE 2. The verb $\rho\upsilon\pi\acute{\omega}$, in Homer, has perf. pass. part. $\rho\epsilon\rho\upsilon\pi\omega\mu\acute{\epsilon}\nu\alpha$ for $\acute{\epsilon}\rho\rho\upsilon\pi\omega\mu\acute{\epsilon}\nu\alpha$.

NOTE 3. The verbs $\Delta\epsilon\iota\omega$, $\text{M}\epsilon\iota\pi\omega$, and $\sigma\acute{\epsilon}\upsilon\omega$, in some of the past tenses, double the initial consonant after ϵ . See in the catalogue of Anomalous Verbs.

TEMPORAL AUGMENT.

§ 80. 1. When the verb begins with a *short* vowel, the augment of all the past tenses is formed by lengthening that vowel. \mathcal{A} and ϵ become η , and \circ becomes ω . E. g.

$\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\acute{\epsilon}\omega$, imperf. $\acute{\eta}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\omicron\nu$, perf. $\acute{\eta}\kappa\omicron\lambda\omicron\upsilon\theta\eta\kappa\alpha$, pluperf. $\acute{\eta}\kappa\omicron\lambda\omicron\upsilon\theta\acute{\eta}\kappa\epsilon\iota\nu$, aor. $\acute{\eta}\kappa\omicron\lambda\omicron\upsilon\theta\eta\sigma\alpha$.

$\acute{\epsilon}\lambda\epsilon\acute{\epsilon}\omega$, $\acute{\eta}\lambda\acute{\epsilon}\epsilon\omicron\nu$, $\acute{\eta}\lambda\acute{\epsilon}\eta\kappa\alpha$, $\acute{\eta}\lambda\epsilon\acute{\eta}\kappa\epsilon\iota\nu$, $\acute{\eta}\lambda\acute{\epsilon}\eta\sigma\alpha$.

$\acute{\omega}\rho\theta\acute{\omega}$, $\acute{\omega}\rho\theta\acute{\omega}\omicron\mu\eta\nu$, $\acute{\omega}\rho\theta\omega\mu\alpha\iota$, $\acute{\omega}\rho\theta\acute{\omega}\mu\eta\nu$, $\acute{\omega}\rho\theta\omega\sigma\alpha$.

So $\acute{\iota}\kappa\epsilon\tau\epsilon\upsilon\acute{\omega}$, $\acute{\iota}\kappa\acute{\epsilon}\tau\epsilon\upsilon\omicron\nu$, $\acute{\iota}\kappa\acute{\epsilon}\tau\epsilon\upsilon\sigma\alpha$ · $\acute{\upsilon}\gamma\iota\alpha\acute{\iota}\nu\omega$, $\acute{\upsilon}\gamma\iota\alpha\acute{\iota}\nu\omicron\nu$, $\acute{\upsilon}\gamma\iota\alpha\acute{\iota}\nu\alpha$.

2. If the vowel is already *long*, no change takes place; except that $\bar{\alpha}$ (long) is commonly changed into η . E. g. $\acute{\eta}\mu\epsilon\text{-}\rho\acute{\omega}$, $\acute{\eta}\mu\acute{\epsilon}\rho\omicron\omicron\nu$ · $\acute{\omega}\delta\acute{\iota}\nu\omega$, $\acute{\omega}\delta\acute{\iota}\nu\omicron\nu$ · $\acute{\alpha}\acute{\iota}\sigma\sigma\omega$, $\acute{\eta}\acute{\iota}\zeta\alpha$.

3. When the verb begins with a *diphthong*, the augment is formed by changing the first vowel of that diphthong in the manner above specified (§ 80. 1, 2). E. g. $\acute{\alpha}\acute{\iota}\tau\acute{\epsilon}\omega$, $\acute{\eta}\acute{\iota}\tau\epsilon\omicron\nu$ · $\acute{\alpha}\acute{\delta}\omega$, $\acute{\eta}\acute{\eta}\delta\omicron\nu$ · $\acute{\alpha}\acute{\upsilon}\lambda\acute{\epsilon}\omega$, $\acute{\eta}\acute{\upsilon}\lambda\epsilon\omicron\nu$ · $\acute{\epsilon}\acute{\upsilon}\chi\omicron\mu\alpha\iota$, $\acute{\eta}\acute{\upsilon}\chi\acute{\omicron}\mu\eta\nu$ · $\acute{\omicron}\acute{\iota}\kappa\acute{\epsilon}\omega$, $\acute{\acute{\omega}}\kappa\epsilon\omicron\nu$.

For the *iota subscript*, see above (§ 3).

NOTE 1. Some verbs lengthen ϵ not into η but into $\epsilon\iota$. Such are $\acute{\epsilon}\acute{\alpha}\omega$ $\acute{\epsilon}\theta\acute{\iota}\zeta\omega$, $\acute{\epsilon}\lambda\acute{\iota}\sigma\sigma\omega$, $\acute{\epsilon}\lambda\kappa\omega$, $\acute{\epsilon}\lambda\kappa\acute{\upsilon}\omega$, $\acute{\epsilon}\rho\pi\omega$, $\acute{\epsilon}\rho\pi\acute{\upsilon}\zeta\omega$, $\acute{\epsilon}\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, $\acute{\epsilon}\sigma\tau\acute{\iota}\acute{\alpha}\omega$. See also the Anomalous $\acute{\epsilon}\Lambda\omega$, $\acute{\epsilon}\pi\omega$, $\acute{\epsilon}\chi\omega$, $\acute{\epsilon}\Omega$, $\acute{\iota}\eta\mu\iota$.

NOTE 2. Some verbs beginning with a vowel take the *syllabic* augment. See the Anomalous $\acute{\alpha}\gamma\eta\nu\mu\iota$, $\acute{\alpha}\lambda\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$, $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$, $\acute{\epsilon}\acute{\iota}\kappa\omega$, $\acute{\epsilon}\acute{\iota}\lambda\lambda\omega$, $\text{E}\text{I}\text{P}\omega$, $\acute{\epsilon}\lambda\pi\omega$, $\acute{\epsilon}\eta\nu\eta\mu\iota$, $\text{E}\text{P}\text{G}\omega$, $\acute{\omicron}\acute{\upsilon}\rho\acute{\epsilon}\omega$, $\acute{\acute{\omega}}\theta\acute{\epsilon}\omega$, $\acute{\acute{\omega}}\nu\acute{\epsilon}\omicron\mu\alpha\iota$.

NOTE 3. A few verbs beginning with a vowel take both the *syllabic* and *temporal* augment at the same time. See the Anomalous $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$, $\acute{\acute{\epsilon}}\theta\omega$, $\acute{\iota}\eta\mu\iota$, $\acute{\acute{\omicron}}\gamma\omega$, $\acute{\acute{\omicron}}\rho\acute{\acute{\alpha}}\omega$. See also the *pluperfect* of the anomalous $\acute{\acute{\epsilon}}\kappa\omega$, $\acute{\acute{\epsilon}}\lambda\pi\omega$, and $\text{E}\text{P}\text{G}\omega$.

REMARK 1. The perfect of the Anomalous $\acute{\acute{\epsilon}}\theta\omega$ lengthens the syllabic augment ϵ into $\epsilon\iota$. (Compare §§ 77. N. 2: 78. N. 1.)

REMARK 2. The verb $\acute{\acute{\omicron}}\rho\tau\acute{\acute{\alpha}}\zeta\omega$, (originally $\acute{\acute{\omicron}}\rho\tau\acute{\acute{\alpha}}\zeta\omega$) changes $\acute{\acute{\omicron}}$ into $\acute{\acute{\iota}}$ in the augmented tenses. E. g. imperf. $\acute{\acute{\omega}}\rho\tau\acute{\acute{\alpha}}\zeta\omicron\nu$.

NOTE 4. The temporal augment is often *omitted* in the Attic dialect. E. g. ἀηδίζομαι, ἀηδιζόμεν· εὕρισκω, εὕρισκον· οἰνόω, οἶνοον.

Verbs beginning with the diphthong *ou* are never augmented. E. g. οὐτιάζω, οὐταζον, never ωὔταζον.

Those beginning with *ει* are seldom augmented.

NOTE 5. The Epic and the Ionic dialect may *omit* the temporal augment in all verbs. E. g. ἀγορεύω, ἀγόρευον· ἔζομαι, ἐζόμεν· ὀμιλέω, ὀμίλεον.

§ 81. 1. Some verbs beginning with *ἄ, ε, ο*, followed by a single consonant, form the augment of the PERFECT by prefixing the first two letters to the temporal augment. E. g.

ἀγείρω	perf.	ἤγερα, ἀγ-ἤγερα
ἐμέω	“	ἤμεκα, ἐμ-ἤμεκα
ὀρύσσω	“	ὠρυχα, ὀρ-ὠρυχα.

This kind of augment is called *Attic reduplication*.

Verbs which take the Attic reduplication: ἀλείφω, ἀλέω, ἐλέγχω, ἐλίσσω, ἐμέω, ἐρείδω, ὀρέγω, ὀρύσσω. See also the Anomalous ἀγείρω, ἄγω, αἰρέω, ANEΘΩ, ἀραρίσκω, ἀχέω, ἐγείρω, ἐλαύνω, EΛEΤΘΩ, ENEΓΚΩ, ENEΘΩ, ἐνείκω, ἐρείπω, ἔχω, ἤμύω, ὄζω, ὄλλυμι, ὄμνυμι, ΟΠΩ, ὄρνυμι.

2. The PLUPERFECT in this case takes no additional augment. E. g. ἀγείρω, ἀγήγερα, ἀγηγέρκειν.

Except ἀκούω, ἀκήκοα, ἠκηκόειν· ἐλαύνω, ἐλήλαμαι, ἠληλάμην. See also the Anomalous EΛEΤΘΩ.

NOTE. The epic poets sometimes omit the augment of the second syllable. See the Anomalous ἀκαχμένος, ἀλάομαι, ἀραρίσκω, ἀχέω.

AUGMENT OF COMPOUND VERBS.

§ 82. 1. Verbs compounded with a preposition receive the augment after that preposition. E. g.

προσ-γράφω, imperf. προσ-έγραφον, perf. προσ-γέγραφα, pluperf. προσ-εγεγράφη, aor. προσ-έγραψα.
προσ-άπτω, προσ-ἤπτον, προσ-ἤφα, προσ-ἤφειν, προσ-ἤψα.

So ἐμ-πίπτω (§ 12. 1), ἐν-έπιπτον· ἐγ-κρίνω (§ 12. 2), ἐνέκρινον, ἐγ-κέρικα· συλ-λύω (§ 12. 3), συν-έλυον, συλ-λέλυκα· συζυμόω (§ 12. 4), συν-εζύμοον· ἐκ-λύω (§ 15. 3), ἐξ-έλυον.

REMARK. Prepositions ending in a vowel lose that vowel before the syllabic augment ε. (§ 135. 3.). E. g. ἀποκόπτω, ἀπέκοπτον.

Except περί and πρό. E. g. περικόπτω, περιέκοπτον · προλέγω, προέλεγον. (ibid.)

NOTE 1. Some verbs compounded with a preposition take the augment *before* that preposition. Such are ἀμφισβητέω, ἀντιβολέω, ἔμπολάω, ἐναντίομαι. See also the Anomalous ἀμφιέννυμι, ἀμπέχω, ἀναλίσκω, ἀνοίγω, ἀφίημι, καθίζομαι, καθίζω.

NOTE 2. Some take the augment either *before* or *after* the preposition. E. g. προδυμέομαι, ἐπροδυμέομην or προεδυμέομην. See also the Anomalous καθεύδω.

NOTE 3. A few verbs take the augment *before* and *after* the preposition at the same time. Such are ἀνορθόω, δισαίτάω, διακονέω, ἐνοχλέω, παροινέω. See also the Anomalous ἀναλίσκω, ἀνέχω, κάθημαι.

2. In verbs compounded with other words the augment stands first. (§ 135.) E. g.

ἄσεβέω, ἡσέβεον, ἡσέβηκα, derived from ἄσεβής (ἄ-, σέβω).

NOTE 4. From ἵπποτροφίω, derived from ἵπποτρόφος (ἵππος, τρέφω), Lycurgus forms perf. ἵπποτετρέφηκα for ἵπποτρέφηκα.

3. Verbs compounded with the particles εὖ and δυσ-, if they begin with α, ε, ο, take the augment after these particles. In all other cases the augment precedes these particles, or, in compounds with εὖ, it may be omitted (§ 80. N. 4). E. g.

εὐαρεστέω,	εὐηρέστεον,	εὐηρέστηκα
δυσαρεστέω,	δυσηρέστεον,	δυσηρέστηκα
εὐδοκιμέω,	ἡὐδοκίμεον,	ἡὐδοκίμηκα
δυστυχέω,	ἐδυστύχεον,	δεδυστύχηκα.

VERBAL ROOTS AND TERMINATIONS.

§ 83. 1. The *root of a verb* consists of those letters which are found in every part of that verb. It is obtained by dropping ω of the present active (§§ 94: 96). E. g. the root of λέγω is λεγ.

2. The *root of a tense* consists of those letters which are found in every part of that tense. E. g. τυψ is the root of the first future active of τύπτω.

INDICATIVE MOOD.

§ 84. 1. The following table exhibits the terminations of the *primary tenses* of the indicative.

Person.	Active.			Passive and Middle.		
	1st.	2d.	3d.	1st.	2d.	3d.
Singular.	μι	ς	σι	μαι	σαι, αι	ται
Dual.	μεν	τον	τον	μεθον	σθον	σθον
Plural.	μεν	τε	νσι	μεθα	σθε	νται

2. The following are the terminations of the *secondary tenses* of the indicative.

Person.	Active.			Passive and Middle.		
	1st.	2d.	3d.	1st.	2d.	3d.
Singular.	ν	ς	—	μην	σο, ο	το
Dual.	μεν	τον	την	μεθον	σθον	σθην
Plural.	μεν	τε	σαν, ν	μεθα	σθε	ντο

NOTE 1. The terminations *μι* and *σι* are found in the indicative of *verbs in μι* (§ 177). In the greatest number of verbs they are dropped. E. g. *τύπτω, τύπτει, τέτυφα, τέτυφε*, for *τύπτομι, τύπτεισι, τετύφαμι, τετύφεισι*.

NOTE 2. The *first aorist active* has no termination in the first person singular.

NOTE 3. The *third person singular* of the *secondary tenses* of the active has no termination.

NOTE 4. The termination *σαν* is found in the *pluperfect*. Also in the *imperfect* and *second aorist* of *verbs in μι* (§ 117). Also in the *aorist passive* (§ 92). In all other cases it drops *σα*.

The Alexandrian dialect frequently uses this termination in the *imperfect* and *second aorist*. E. g. *σχάζω, ἐσχάζοσαν* for *ἔσχαζον*. *ἔλεγετο, ἤλθοσαν* for *ἤλθον*.

NOTE 5. The terminations *σαι, σο,* are found in the *perfect* and *pluperfect passive* (§ 91). Also in *verbs in μι* (§ 117). In all other cases they drop *σ*.

The Alexandrian dialect sometimes uses *σαι* in the *present passive* of verbs in *ω*. E. g. *ὀδυνάω, 2d pers. sing. ὀδυνάσαι* contracted *ὀδυνᾶσαι*.

NOTE 6. DIALECTS. The following table exhibits the dialectic peculiarities of the indicative mood.

Active. Sing. 2d pers. Old *σθα, σι,* for *ς*. The Attic dialect uses *σθα* in some instances.

The old termination *σι* is found only in the old *ἔσι* for *εἰς* from *εἰμί, am*.

3d pers. Doric *τι* for *σι*, as *δίδωμι, δίδωτι* for *δίδωσι*.

Plur. 1st pers. Doric $\mu\epsilon\varsigma$ for $\mu\epsilon\nu$, as $\acute{\epsilon}\rho\acute{\iota}\zeta\omega$, $\acute{\epsilon}\rho\acute{\iota}\zeta\omicron\mu\epsilon\varsigma$ for $\acute{\epsilon}\rho\acute{\iota}\zeta\omicron\mu\epsilon\nu$.

3d pers. Doric $\nu\acute{\iota}$ for $\nu\sigma\iota$, as $\mu\omicron\chi\theta\acute{\iota}\zeta\omega$, $\mu\omicron\chi\theta\acute{\iota}\zeta\omicron\nu\tau\iota$ for $\mu\omicron\chi\theta\acute{\iota}\zeta\omicron\nu\sigma\iota$ (that is $\mu\omicron\chi\theta\acute{\iota}\zeta\omicron\nu\sigma\iota$).

Passive. Sing. 1st pers. Doric $\mu\acute{\alpha}\nu$ for $\mu\eta\nu$, as $\acute{\epsilon}\tau\upsilon\pi\tau\acute{\omicron}\mu\acute{\alpha}\nu$ for $\acute{\epsilon}\tau\upsilon\pi\tau\acute{\omicron}\mu\eta\nu$.

Dual. 1st pers. Doric and poetic $\mu\epsilon\sigma\theta\omicron\nu$ for $\mu\epsilon\theta\omicron\nu$, as $\tau\upsilon\pi\tau\acute{\omicron}\mu\epsilon\sigma\theta\omicron\nu$ for $\tau\upsilon\pi\tau\acute{\omicron}\mu\epsilon\theta\omicron\nu$.

Plur. 1st pers. Doric and poetic $\mu\epsilon\sigma\theta\acute{\alpha}$ for $\mu\epsilon\theta\alpha$, as $\tau\upsilon\pi\tau\acute{\omicron}\mu\epsilon\sigma\theta\alpha$ for $\tau\upsilon\pi\tau\acute{\omicron}\mu\epsilon\theta\alpha$.

3d pers. Ionic and Epic $\acute{\alpha}\tau\alpha\iota$, $\acute{\alpha}\tau\omicron$, for $\nu\tau\alpha\iota$, $\nu\tau\omicron$.

These terminations are found in the *perfect* and *pluperfect* passive. Also in the *present* and *imperfect* of verbs in $\mu\iota$ (§ 117).

The termination $\alpha\tau\omicron$ is found also in the *imperfect* of verbs in ω (§ 85. N. 6).

§ 85. 1. The vowel, which stands between the termination and the root (§§ 83: 84), is called the *connecting vowel*. It is an o in the first person of all the numbers, and in the third person plural; in all the rest it is an ϵ . Except that,

(1) The connecting vowel of the *perfect active*, and *first aorist active* and *middle*, is an $\acute{\alpha}$. But in the third person singular of the perfect and of the first aorist active it is an ϵ .

(2) The connecting vowel of the *pluperfect active* is an $\epsilon\iota$. In the third person plural it is an $\epsilon\iota$ or ϵ .

(3) The *present* and *future active* lengthen o into ω , in the first person singular, and ϵ into $\epsilon\iota$, in the second and third person singular.

2. The following table exhibits the terminations and the connecting vowels united.

<i>Pres. & Fut. Active.</i>			<i>Pres. & Fut. Pass. & Mid.</i>			
<i>P.</i>	1st.	2d.	3d.	1st.	2d.	3d.
<i>S.</i>	ω	$\epsilon\iota-\varsigma$	$\epsilon\iota$	$o-\mu\alpha\iota$	$\epsilon-\alpha\iota, \eta, \epsilon\iota$	$\epsilon-\tau\alpha\iota$
<i>D.</i>	$o-\mu\epsilon\nu$	$\epsilon-\tau\omicron\nu$	$\epsilon-\tau\omicron\nu$	$o-\mu\epsilon\theta\omicron\nu$	$\epsilon-\sigma\theta\omicron\nu$	$\epsilon-\sigma\theta\omicron\nu$
<i>P.</i>	$o-\mu\epsilon\nu$	$\epsilon-\tau\epsilon$	$o\upsilon\sigma\iota$ (§ 12.5)	$o-\mu\epsilon\theta\alpha$	$\epsilon-\sigma\theta\epsilon$	$o-\nu\tau\alpha\iota$
<i>Imperf. & 2d A. Act.</i>			<i>Impf. Pass. & Mid. & 2 A. Mid.</i>			
<i>P.</i>	1st.	2d.	3d.	1st.	2d.	3d.
<i>S.</i>	$o-\nu$	$\epsilon-\varsigma$	ϵ	$o-\mu\eta\nu$	$\epsilon-o, o\upsilon$	$\epsilon-\tau\omicron$
<i>D.</i>	$o-\mu\epsilon\nu$	$\epsilon-\tau\omicron\nu$	$\epsilon-\tau\eta\nu$	$o-\mu\epsilon\theta\omicron\nu$	$\epsilon-\sigma\theta\omicron\nu$	$\epsilon-\sigma\theta\eta\nu$
<i>P.</i>	$o-\mu\epsilon\nu$	$\epsilon-\tau\epsilon$	$o-\nu$	$o-\mu\epsilon\theta\alpha$	$\epsilon-\sigma\theta\epsilon$	$o-\nu\tau\omicron$

First Aorist Active.

<i>P.</i>	1st.	2d.	3d.
<i>S.</i>	α	α-ς	ε
<i>D.</i>	α-μεν	α-τον	α-την
<i>P.</i>	α-μεν	α-τε	α-ν

First Aorist Middle.

1st.	2d.	3d.
α-μην	α-ο, ω	α-το
α-μεθον	α-σθον	α-σθην
α-μεθα	α-σθε	α-ντο

Perfect Active.

<i>P.</i>	1st.	2d.	3d.
<i>S.</i>	α	α-ς	ε
<i>D.</i>	α-μεν	α-τον	α-τον
<i>P.</i>	α-μεν	α-τε	ᾱσι (§ 12. 5)

Pluperfect Active.

<i>P.</i>	1st.	2d.	3d.
<i>S.</i>	ει-ν	ει-ς	ει
<i>D.</i>	ει-μεν	ει-τον	ει-την
<i>P.</i>	ει-μεν	ει-τε	ει-σαν, ε-σαν

REMARK 1. For the terminations of the *first* and *third* person singular of the active, see above (§ 84. N. 1, 2, 3).

REMARK 2. The endings *ει, ε, αο*, of the second person singular of the passive and middle, are contracted into *η* or *ει, ου, ω*, respectively. In Attic authors, *ει* is more common than *η*.

NOTE 1. In some instances the *third* person plural of the perfect active takes *ᾱν* for *ᾱσι*. E. g. *γιγνώσκω, ἔγνωκαν*.

NOTE 2. In the Alexandrian dialect the *second aorist active* and *middle* often takes the connecting vowel *α* of the first aorist. E. g. *ΕΙΔΩ, εἶδα* for *εἶδον* • *φεύγω, ἔφυγαν* for *ἔφυγον* • *εὐρίσκω, εὐράμην* for *εὐρέμην*.

On the other hand, the *first aorist active* and *middle*; in some instances, takes the connecting vowels (*ο, ε*) of the second aorist. See the Anomalous *βαίνω, δύω, ἰκνέομαι*.

NOTE 3. The Doric dialect uses the short connecting vowel *ε* in the *second* person singular of the present active. E. g. *ἄμέλω, ἄμέλες* for *ἄμέλεις*.

NOTE 4. The Epic and the Ionic dialect have, in the singular of the *pluperfect active*, *εα, εας, εε*, for *ειν, εις, ει*. E. g. *χαίνω, ἐκεχήνεα, ἐκεχήνεας, ἐκεχήνεε*.

The Attics contract these endings into *η, ης, η*.

In some instances the ending *εε* of the third person singular takes *ν* movable before a vowel. See the Anomalous *ΕΙΔΩ*.

NOTE 5. In the *imperfect* and *aorist active*, the Epic and the Doric dialect often use the endings *σκον, σκες, σκε*, plur.

σκομεν, σκετε, σκον. In the *imperfect passive* and *aurist middle* they often use the endings σκομήν, σκεο, σκετο, plur. σκομεθα, σκεσθε, σκοντο.

In the *imperfect* and *second aurist* of *mute* and *liquid verbs*, an ε stands between these endings and the root. E. g.

τύπτεσκον, τυπτεσκόμην for ἔτυπτον, ἐτυπτόμην
τύπεσκον, τυπεσκόμην “ ἔτυπον, ἐτυπόμην.

In the *imperfect* of *pure verbs* these endings are very seldom preceded by ε.

In the *first aurist active* and *middle* an α stands between these endings and the root. E. g.

τύψασκον, τυψασκόμην for ἔτυψα, ἐτυψάμην.

In some instances the *imperfect* also prefixes an α to these endings. E. g. κρύπτω, κρύπτασκον for ἔκρυπτον.

NOTE 6. The Ionic dialect uses the termination ατο in the *imperfect passive*; in which case the connecting vowel becomes ε. E. g. γράφω, ἐγραφέατο for ἐγράφοντο. In *pure verbs* the connecting vowel is omitted before ατο. E. g. μηχανέομαι, ἐμηχανέατο.

SUBJUNCTIVE MOOD.

§ 86. 1. The subjunctive mood uses the terminations of the *primary tenses* of the indicative (§ 84. 1).

2. Its connecting vowels are ω and η. But the second and third person singular active have η.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>			<i>Passive and Middle.</i>			
<i>P.</i>	1st.	2d.	3d.	1st.	2d.	3d.
<i>S.</i>	ω	η-ς	η	ω-μαι	η-αι, η	η-ται
<i>D.</i>	ω-μεν	η-τον	η-τον	ω-μεθον	η-σθον	η-σθον
<i>P.</i>	ω-μεν	η-τε	ωσι (§ 12. 5)	ω-μεθα	η-σθε	ω-νται

REMARK. The ending ηαι in the second person singular of the passive and middle is contracted into η.

NOTE 1. The *perfect* of the *subjunctive active* is sometimes formed by means of the perfect active participle and εἰμί. E. g. τετυφῶς (υῖα, ὄς) ᾧ, ἦς, ἦ, for τετύφω, ἦς, ἦ.



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singular, and the *third person plural*, of this form, are more common than the corresponding persons of the regular form.

These endings are said to belong to the Æolic dialect.

NOTE 4. In the Epic language the *third person plural* of the *optative passive* and *middle* often takes the termination *ατο* (§ 84. N. 6). E. g. ἀράομαι, ἀρησαίατο for ἀρήσαιντο.

NOTE 5. In some instances the *second person singular* of the *optative active* takes the termination *σθα* (§ 84. N. 6). E. g. κλαίω, κλαίοισθα for κλαίοις.

NOTE 6. The Alexandrian dialect uses, in the *third person plural*, *οισαν*, *αισαν*, for *οιεν*, *αιεν*, (§ 84. N. 4.) E. g. τύπτω, τύψοισαν, τύψαισαν, for τύποιεν, τύψαιεν.

IMPERATIVE MOOD.

§ 88. 1. The following are the terminations of the imperative mood.

<i>Active.</i>			<i>Passive and Middle.</i>	
<i>P.</i>	<i>2d.</i>	<i>3d.</i>	<i>2d.</i>	<i>3d.</i>
<i>S.</i>	θῖ	τω	σο, ο	σθω
<i>D.</i>	τον	των	σθον	σθων
<i>P.</i>	τε	τωσαν, ντων	σθε	σθωσαν, σθων

NOTE 1. The terminations θῖ, σο, are used when the connecting vowel is dropped (§§ 91. N. 6, 7: 117). But when the connecting vowel is used, θῖ is dropped, and σο becomes ο.

2. The connecting vowel of the imperative is an ε.

But in the *first aorist active* and *middle* it is an α. In the *second person singular*, however, the *first aorist active* ends in *ον*, and the *first aorist middle* in *αι*.

The termination *ντων* is preceded by ο. But in the *first aorist active* it is preceded by α.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>			<i>Passive.</i>	
<i>P.</i>	<i>2d.</i>	<i>3d.</i>	<i>2d.</i>	<i>3d.</i>
<i>S.</i>	ε	ε-τω	ε-ο, ου	ε-σθω
<i>D.</i>	ε-τον	ε-των	ε-σθον	ε-σθων
<i>P.</i>	ε-τε	ε-τωσαν, ο-ντων	ε-σθε	ε-σθωσαν, ε-σθων

<i>First Aorist Active.</i>		<i>First Aorist Middle.</i>	
<i>P.</i> 2d.	3d.	2d.	3d.
<i>S.</i> ον	α-τω	αι	α-σθω.
<i>D.</i> α-τον	α-των	α-σθον	α-σθων.
<i>P.</i> α-τε	α-τωσαν, α-ντων	α-σθε	α-σθωσον, α-σθων

NOTE 2. The ending εσ of the second person singular of the passive and middle is contracted into ου.

NOTE 3. In some instances, the *first aorist* takes the connecting vowel ε of the second aorist. See the Anomalous ἀγω, ΛΕΧΩ, ΟΙΩ *bring*.

INFINITIVE MOOD.

§ 89. 1. The terminations of the infinitive mood are the following.

<i>Active.</i>		<i>Passive and Middle.</i>	
Present, Future, 2 Aor.	ν	All tenses, except Aorist Pas-	σθαι
Perfect	ναι		

2. For the connecting vowel, the *present*, *future*, and *second aorist*, *active*, have an ει. In the *first aorist middle* the connecting vowel is an α. In all the other tenses it is an ε.

But the *first aorist active infinitive* ends in αι.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>		<i>Passive and Middle.</i>	
Pres., Fut., 2 Aor.	ει-ν	Pres., Fut., 2 A. Mid.	ε-σθαι
Perf.	ε-ναι	1 Aor. Mid.	α-σθαι

For the *perfect* and *aorist passive, infinitive*, see below (§§ 91 : 92).

NOTE 1. The termination of the infinitive *active* in the Epic language is μεναι or μεν, which is always preceded by the connecting vowel ε. E. g. πίνω, πινέμεναι or πινέμεν for πίνειν.

NOTE 2. In the infinitive *active*, the Doric has εν or ην for ειν. E. g. βόσκω, βόσκεν for βόσκειν · χ αίρω, χ αίρην for χ αίρειν.

NOTE 3. The Ionians change εἶν of the *second aorist active* into εἶν. E. g. βάλλω, βαλέειν for βαλεῖν.

PARTICIPLE.

§ 90. 1. The root of the *present*, *future*, and *second aorist*, *active*, participle, is formed by annexing *οντ* to the root of the tense (§ 83. 2). E. g.

Present. *τύπτων*, *τύπτ-οντ-ος*, (§ 36. 3, R. 1)

Future 1. *τύψων*, *τύψ-οντ-ος*, (ibid.)

Future 2. *τυπέων*, *τυπέ-οντ-ος*, (ibid.)

Aorist 2. *τυπών*, *τυπ-όντ-ος*, (ibid.)

The *first aorist active* annexes *αντ* to the root of the tense. E. g. *τύψας*, *τύψ-αντ-ος*, (§ 36. 2.)

The *perfect active* annexes *σι*. E. g. *τετυφώς*, *τετυφ-ότ-ος*, (§ 36. 2.)

NOTE. The Æolic dialect uses *αις*, *αισα*, in the *first aorist active participle*, for *ᾱς*, *ᾱσα*. E. g. *δισκέω*, *δισκήσαις* for *δισκήσας*.

2. The participle in the *passive* and *middle* ends in *όμενος*. But in the *first aorist middle* it ends in *άμενος*. E. g. *τύπτω*, *τυπιόμενος*, *τυψάμενος*, (§ 49. 1.)

For the *perfect* and *aorist passive participle*, see below (§§ 91 : 92).

PERFECT AND PLUPERFECT PASSIVE AND MIDDLE.

§ 91. 1. The perfect and pluperfect passive and middle have *no* connecting vowel (§ 85. 1). E. g. *παύω*,

Perfect.

INDIC. *S.* *πέπαυ-μαι*, *πέπαυ-σαι*, *πέπαυ-ται*, *D.* *πεπαύ-μεθον*, *πέπαυ-σθον*, *πέπαυ-σθον*, *P.* *πεπαύ-μεθα*, *πέπαυ-σθε*, *πέπαυ-νται*.

SUBJ. and OPT., see below (§ 91. 3, 4, 5).

IMPERAT. *S.* *πέπαυ-σο*, *πεπαύ-σθω*, *D.* *πέπαυ-σθον*, *πεπαύ-σθων*, *P.* *πέπαυ-σθε*, *πεπαύ-σθωσαν*.

INFIN. *πεπαύ-σθαι*.

PART. *πεπαυ-μένος*, *η*, *ον*.

Pluperfect.

S. *έπεπαύ-μην*, *έπέπαυ-σο*, *έπέπαυ-το*, *D.* *έπεπαύ-μεθον*, *έπέπαυ-σθον*, *έπεπαύ-σθην*, *P.* *έπεπαύ-μεθα*, *έπέπαυ-σθε*, *έπέπαυ-ντο*.



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NOTE 3. These two verbs, *κτάσμαι* and *μιμνήσκω*, form the perfect middle optative also by prefixing the reduplication to the contracted present middle optative. Thus, *κεκτώμην, ᾧο, ᾧτο, &c.*, *μεμνώμην, ᾧο, ᾧτο, &c.*

Μιμνήσκω often changes *ω* into *οι*, in the perfect middle optative. Thus, *μεμνοίμην, οιο, οιοτο, &c.*

In the Ionic and the Epic dialect these verbs change *ω* into *εω*, in the perfect middle optative. E. g. *κεκτεώμην, μεμνεώμην*, for *κεκτώμην, μεμνώμην*.

NOTE 4. *Λύω* is perhaps the only verb in *υω*, which forms the perfect passive optative after the analogy of verbs in *αω, εω, οω*, (§ 91. 5.) Thus, *λύω, λέλυμαι, λελυμένη, ὕο, ὕτο, &c.*, or, more analogically, *λελυίμην, υῖο, υῖτο, &c.*

NOTE 5. In the perfect passive subjunctive and optative of verbs in *αω, εω, οω, υω*, (§ 91. 4, 5, N. 4,) some grammarians place the ACCENT on the antepenult, if the last syllable permits it (§ 20). E. g. they write *κεκτῆμην, κέκτητο*.

NOTE 6. In some instances the SECOND PERFECT ACTIVE drops the connecting vowel in the *dual* and *plural* of the *indicative*, and throughout the *imperative*. In this case, the SECOND PLUPERFECT follows the analogy of the second perfect. See *ἀνώγω, ΔΕΙΩ, ἐγείρω, ΕΙΔΩ, εἶπω, ΕΛΕΥΘΩ, κράζω, πάσχω, πείθω*, in the catalogue of Anomalous Verbs.

NOTE 7. The SECOND PERFECT ACTIVE of a few *pure verbs* in *αω, εω*, is syncopated (§ 91. N. 6.) in the *dual* and *plural* of the *indicative*, throughout the *imperative*, and in the *infinitive*. In the *subjunctive* and *optative* it follows the analogy of verbs in *μι* (§ 117). In the *participle* it is contracted. E. g. from *ΒΑΩ*,

Perfect 2.

INDIC. *S.* βέβαα, βέβιας, βέβιαε, *D.* βέβαμεν, βέβατον, βέβατον,
P. βέβαμεν, βεβιατε, βεβᾶσι(ν).

SUBJ. *S.* βεβῶ, βεβῆς, βεβῆ, *D.* βεβῶμεν, βεβῆτον, βεβῆτον,
P. βεβῶμεν, βεβῆτε, βεβῶσι(ν).

OPT. *S.* βεβαιῖν, βεβαιῖς, βεβαιῖ, *D.* βεβαιῖμεν, βεβαιῖτον,
βεβαιῖτην, *P.* βεβαιῖμεν, βεβαιῖτε, βεβαιῖσαν.

IMPER. *S.* βέβαθι (§ 88. N. 1), βεβάτω, *D.* βέβατον, βεβάτων,
P. βέβατε, βεβάτωσαν.

INFIN. βεβάναι.

PART. βεβαῶς, βεβαῶσα (sometimes βεβανῖα), βεβαός, *G.* βεβαότος, contracted βεβῶς, βεβῶσα, βεβῶς, *G.* βεβῶτος.

Pluperfect 2.

S. ἐβεβάειν, ἐβεβάεις, ἐβεβάει, *D.* ἐβέβαμεν, ἐβέβατον, ἐβεβάτην, *P.* ἐβέβαμεν, ἐβέβατε, ἐβέβασαν.

NOTE 8. The *singular* of the second perfect and second pluperfect of verbs in *αω, εω*, is not used in the *indicative*.

NOTE 9. The *feminine participle* of verbs in *αω* generally ends in *σα*, in the second perfect. Its uncontracted form is not used.

NOTE 10. The ACCENT of the *third person plural* of the indicative (§ 91. N. 7) is placed on the penult, contrary to the general rule (§ 93. 1).

AORIST PASSIVE.

§ 92. 1. The root of the *first aorist passive* is formed by annexing *θε* or *θη* to the root of the verb. (§ 83. 2.)

The root of the *second aorist passive* is formed by annexing *ε* or *η*. (ibid.)

2. The aorist passive uses the terminations of the active voice, and, in its inflection, follows the analogy of the second aorist active (*ἔθην*) of *τιθημι* (§ 117); except that all the regular terminations of the *indicative*, *imperative*, and *infinitive* are preceded by *η*. E. g. *τύπτω*,

Aorist 1.

INDIC. *S.* *ἐτύφθην*, *ης*, *η*, *D.* *ήμεν*, *ητον*, *ήτην*, *P.* *ἐτύφθημεν*, *ητε*, *ησαν*.

SUBJ. *S.* *τυφθῆω*, *ἑης*, *ἑη*, *D.* *έοιμεν*, *έητον*, *έητον*, *P.* *έωμεν*, *έητε*, *έωσι*, contracted *τυφθῶ*, *ῆς*, *ῆ*, *ῶμεν*, *ῆτον*, *ῆτον*, *ῶμεν*, *ῆτε*, *ῶσι*.

OPT. *S.* *τυφθείην*, *είης*, *είη*, *D.* *είημεν*, *είητον*, *ειήτην*, *P.* *είημεν*, *είητε*, *είησαν*.

The syncopated endings *εῖμεν*, *εῖτε*, *εῖεν*, (see the paradigm,) are more common than the regular ones.

IMPERAT. *S.* *τύφθητι* (§ 14. N. 4), *ήτω*, *D.* *ητον*, *ήτων*, *P.* *ητε*, *ήτωσαν* or *έντων*.

INFIN. *τυφθῆναι*.

PART. *τυφθείς*, *εῖσα*, *έν*, *G.* *έντος*.

Aorist 2.

ἐτύπην, throughout like Aorist 1.

NOTE 1. The Epic language often changes *σαν* of the third person plural of the *indicative* into *εν*. E. g. *κοσμέω*, *κόσμηθεν* for *έκοσμήθησαν*. (§ 117. N. 17.)

NOTE 2. The Epic language often changes *ε* in the uncontracted *subjunctive* into *ει*. E. g. *τυφθείω* for *τυφθῆω*. (§ 117. N. 17.)

NOTE 3. The Epic language often takes *μεναι* or *μεν* for *ναι*, in the *infinitive*. E. g. *τυφθήμεναι* or *τυφθῆμεν* for *τυφθῆναι*. (§ 89. N. 1.)

NOTE 4. The Epic language, in some instances, drops the connecting vowels in the SECOND AORIST MIDDLE. See the Anomalous *ἄλλομαι*, *ἀραρίσκω*, *γίγνομαι*, *δέχομαι*, *ἘΛΩ*, *λίγω*, *ΛΕΧΩ*, *μίγνυμι*, *ῶρνυμι*, *πίρρω*.

ACCENT OF VERBS.

§ 93. 1. In *polysyllabic* forms the accent is placed on the *antepenult*, if the last syllable permits it (§ 20); if not, it is placed on the *penult*. E. g.

τύπτομεν, τέτυϑᾶ · ἐτετύμην, ἐτύϑην.

Compound verbs are not excepted. E. g. ἀνάγοι, ἀναγε.

2. In *dissyllabic* forms the accent is placed on the *penult*. E. g.

τύπτω, τύπτεις.

3. The *perfect active infinitive*, the *first aorist active infinitive*, the *perfect passive infinitive* and *participle*, and the *second aorist middle infinitive*, take the accent on the *penult*. E. g.

τετυφέναι, φιλήσαι, τετύϑαι, τετυμμένος, τυπέσθαι.

Also the *Epic infinitive* in *μεν*. E. g. πίνω, πινέμεν.

NOTE 1. In the *Epic* language, the *perfect passive infinitive* and *participle*, in some instances, take the accent on the *antepenult*. See the *Anomalous* ἀλάομαι, ἀλιταίνω, ἀχέω, ἘΩ seat.

4. The *second aorist active infinitive* and *participle*, and the *perfect active participle*, take the accent on the *last syllable*. E. g.

τυπεῖν, τυπών, τετυφώς.

NOTE 2. The verbs ΕΙΔΩ, ΕΙΠΩ, ΕΛΕΥΘΩ, εὑρίσκω, λαμβάνω, in the *second person singular* of the *second aorist active imperative*, take the acute on the last syllable. In composition, however, they follow the general rule (§ 93. 1). See in the catalogue of *Anomalous Verbs*.

5. The *second person singular* of the *second aorist middle imperative* usually takes the circumflex on the last syllable. E. g. τύπτω, τυπού.

6. In *compound* verbs the accent cannot go farther back than the *augment*. E. g. προσέχω, προσείχον not προύσειχον.

NOTE 3. In verbs compounded with a preposition, the accent is placed on that preposition when the *augment* is *omitted*. (§ 78. N. 3.) E. g. ἐμφαίνω, ἐμφαινον for ἐνέφαινον.

NOTE 4. When the *augment*, upon which the accent would have been placed (§ 93. 1), is *omitted* (§ 78. N. 3), the accent is placed on the *penult*. E. g. πίπτω, πίπτε for ἐπιπτε.



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NOTE 4. Τίθημι lengthens ε into ει in the perfect active and passive. See in the catalogue of Anomalous Verbs.

§ 96. The present in actual use is not always the foundation upon which the other parts of the verb rest. Many verbs have, or are supposed to have, more than one present. In order therefore to be able to ascertain the *original* or *simple* present, the learner must become acquainted with the methods by which new presents may be derived from a given present. These methods are exhibited in the following paragraphs.

1. Some verbs beginning with a consonant, followed by a vowel or a liquid, prefix that consonant together with ι. E. g.

διδόω from ΔΟΩ
τιτράω “ ΤΡΑΩ.

A few verbs beginning with σι, σζ, πι, prefix ι. E. g. ἱστιάω from ΣΤΑΩ. Also the verb ἔω, thus, ἰέω.

NOTE 1. A few take the *Attic reduplication*, but without the augment of the second syllable (§ 80. 1.) E. g. ΑΙΨΑΩ from ἄγω.

NOTE 2. The Attic reduplication of δνίνημι from ΟΝΑΩ, and the prefix of μαιμάω from μάω, are anomalous.

2. Many verbs, of which the root ends in a labial (π, β, φ), drop ω and annex τω. E. g.

τύπτω from ΤΥΠΩ
κρύπτω “ ΚΡΥΒΩ, (§ 7)
ρίπτω “ ΡΙΦΩ, (ibid.)

So ἄπτω (φ), βάπτω (φ), βλάπτω (β), δρύπτω (φ), θάπτω (φ), θρύπτω (φ), κυλύπτω (β), κλέπτω (π), κόπτω (π), νίπτω (β), ῥάπτω (φ), σκάπτω (φ).

Hence it appears, that the root of the simple present of verbs in πτω ends in a labial; generally in π.

3. Many verbs, of which the root ends in a palatal (κ, γ, χ), or lingual (τ, δ, θ), drop ω with the preceding consonant, and annex σσω. E. g.

φρίσσω	from	ΦΡΙΚΩ	τάσσω	from	ΤΑΓΩ
πράσσω	“	ΠΡΑΓΩ	βλίσσω	“	ΒΛΙΓΩ
βήσσω	“	ΒΗΧΩ	κορύσσω	“	ΚΟΡΥΘΩ.

So ἀλλάσσω (γ), βράσσω (τ), ἐρέσσω (τ), ἱμάσσω (τ), κηρύσσω (κ), λισσομαι (τ), μαλάσσω (κ), πάσσω (τ), πλάσσω (θ), ταράσσω (χ), φυλάσσω (κ).

Hence it appears, that the simple present of verbs in *σω* ends either in a palatal or in a lingual; generally in *γ* or *δ*.

NOTE 3. *Τίκτω* is formed from *ΤΕΚΩ* by changing *ε* into *ι* and annexing *τ* to the root. (§ 96. 16.)

NOTE 4. The last syllable of the simple present of *ἀφύσσω* and *νάσσω* is either *γω* or *δω*.

4. Some verbs, of which the root ends in a palatal (*κ, γ, χ*), or lingual (*τ, δ, θ*), drop *ω* with the preceding consonant, and annex *ζω*. E. g.

<i>κρόζω</i>	from	<i>ΚΡΑΓΩ</i>	<i>στάζω</i>	from	<i>ΣΤΑΓΩ</i>
<i>στενάζω</i>	“	<i>στενάχω</i>	<i>ὄζω</i>	“	<i>ΟΔΩ</i> .

So *ἔξομαι* (*δ*), *μαστιζω* (*γ*), *οἰμώζω* (*γ*), *στηρίζω* (*γ*), *στιζω* (*γ*), *σφύζω* (*γ*), *τριζω* (*γ*).

NOTE 5. In most cases presents in *ζω*, especially in *poly-syllabic* verbs, are considered simple. E. g. *ἐλπίζω*, *χωρίζω*.

NOTE 6. The last syllable of the simple present of *ἀρπάζω*, *βαστάζω*, *νυστάζω*, *παίζω*, *σαλπίζω*, is either *γω* or *δω*.

NOTE 7. Some verbs have *σω* or *ζω* in the present. Such are *σφάσσω* or *σφάζω* from *ΣΦΑΓΩ*, *ἀρμόζω* or *ἀρμόσσω* from *ἌΡΜΟΔΩ*.

5. Some verbs annex *ν* to the last letter of the root. E. g. *τέμνω* from *τέμω*, *πίνω* from *ΠΙΩ*.

6. Many verbs insert *ν* before the last letter of the root. E. g.

<i>ΧΑΝΔΩ</i>	from	<i>ΧΑΔΩ</i>
<i>ΛΑΜΒΩ</i>	“	<i>ΛΑΒΩ</i> , (§ 12. 1)
<i>ΕΝΕΓΚΩ</i>	“	<i>ΕΝΕΚΩ</i> , (§ 12. 2)
<i>βάλλω</i>	“	<i>ΒΑΛΩ</i> , (§ 12. 3.)

Here belong all verbs in *λλω* and *ῥῥω*, and some in *γγω*, as *ψάλλω*, *ἔῥῥω*.

7. Some verbs annex *ανω* or *αινω* to the root. E. g. *αὐξάνω* from *αὔξω*, *ὀλισθαίνω* or *ὀλισθαίνω* from *ΟΛΙΣΘΩ*.

Some annex *ανω* to, and insert *ν* before the last consonant of the root. E. g.

<i>μανθάνω</i>	from	<i>ΜΑΘΩ</i>
<i>λομβάνω</i>	“	<i>ΛΑΒΩ</i> , (12. 1)
<i>τυγχάνω</i>	“	<i>ΤΥΧΩ</i> , (§ 12. 2.)

8. Some annex *σχω* or *ισχω* to the root. E. g. *γηράσκω* from *γηράω*, *κνίσκω* from *κύνω*.

Sometimes the vowel before $\sigma\kappa\omega$ is lengthened. E. g. $\theta\eta\eta\sigma\kappa\omega$ from $\theta\eta\sigma\kappa\omega$.

9. Some annex $\nu\omega$ to the root. In pure verbs this ending very often doubles the ν . E. g.

$\delta\epsilon\iota\kappa\nu\acute{\upsilon}\omega$ from $\Delta\epsilon\iota\kappa\omega$
 $\sigma\beta\epsilon\nu\nu\acute{\upsilon}\omega$ " $\Sigma\beta\epsilon\omega$.

Sometimes the vowel preceding this ending is lengthened. E. g. $\chi\omega\nu\nu\acute{\upsilon}\omega$ from $\chi\acute{\omega}$.

10. New presents are very often formed by annexing $\alpha\omega$, $\epsilon\omega$, $\omicron\omega$, or $\upsilon\omega$, to the root of a verb. E. g.

$\rho\acute{\iota}\pi\tau\acute{\epsilon}\omega$ from $\rho\acute{\iota}\pi\tau\omega$
 $\omicron\mu\omicron\omega$ " $\omicron\mu\omega$

11. New presents are formed by changing α of the perfect into ω . E. g.

$\phi\acute{\upsilon}\omega$, perfect $\pi\acute{\epsilon}\phi\upsilon\kappa\alpha$, new present $\pi\epsilon\phi\acute{\upsilon}\kappa\omega$.

12. Sometimes the sound of the present is strengthened by the endings $\alpha\theta\omega$, $\epsilon\theta\omega$, $\upsilon\theta\omega$. E. g. $\delta\iota\omega\kappa\acute{\alpha}\theta\omega$ from $\delta\iota\acute{\omega}\kappa\omega$, $\phi\lambda\epsilon\gamma\acute{\epsilon}\theta\omega$ from $\phi\lambda\acute{\epsilon}\gamma\omega$, $\phi\theta\iota\nu\acute{\upsilon}\theta\omega$ from $\phi\theta\acute{\iota}\nu\omega$.

NOTE 8. $\epsilon\sigma\theta\omega$ comes from $\acute{\epsilon}\delta\omega$ by annexing $\theta\omega$ to the root; thus $\acute{\epsilon}\delta\text{-}\theta\omega$, $\acute{\epsilon}\sigma\text{-}\theta\omega$, (§ 10. 3.) $\epsilon\sigma\theta\acute{\iota}\omega$ is immediately derived from $\acute{\epsilon}\sigma\theta\omega$.

13. Many presents are formed from dissyllabic presents, which have ϵ in the penult, by changing the ϵ into \omicron and annexing $\epsilon\omega$. E. g. $\pi\omicron\rho\theta\acute{\epsilon}\omega$ from $\pi\acute{\epsilon}\rho\theta\omega$.

Or by changing ϵ into ω and annexing $\alpha\omega$. E. g. $\sigma\tau\omicron\phi\acute{\alpha}\omega$ from $\sigma\tau\acute{\rho}\epsilon\phi\omega$.

NOTE 9. $\Pi\acute{\iota}\tau\omicron\mu\alpha\iota$ gives $\pi\omicron\tau\acute{\epsilon}\omicron\mu\alpha\iota$, $\pi\omicron\tau\acute{\alpha}\omicron\mu\alpha\iota$, and $\pi\omega\tau\acute{\alpha}\omicron\mu\alpha\iota$.

14. A few verbs insert σ before the last consonant of the root. E. g. $\mu\acute{\iota}\sigma\gamma\omega$ from $\mu\acute{\iota}\sigma\omega$.

NOTE 10. $\Delta\iota\delta\acute{\alpha}\sigma\kappa\omega$ comes from $\Delta\iota\delta\acute{\alpha}\chi\omega$ by changing χ into κ after the σ . $\Pi\acute{\alpha}\sigma\chi\omega$ is formed from $\Pi\acute{\alpha}\theta\omega$ by inserting σ before θ , and changing θ into χ .

15. A few verbs annex $\sigma\omega$ to the root. E. g. $\alpha\acute{\upsilon}\xi\omega$ from $\alpha\tau\acute{\iota}\omega$, $\mu\acute{\iota}\epsilon\sigma\omega$ from $\mu\acute{\iota}\epsilon\tau\omega$. (§§ 9. 2 : 10. 2.)

16. A few change ϵ into ι . E. g. $\pi\acute{\iota}\tau\omega$ from $\pi\acute{\epsilon}\tau\omega$, $\sigma\kappa\acute{\iota}\delta\eta\mu\iota$ from $\sigma\kappa\acute{\epsilon}\delta\eta\mu\iota$. (§ 96. 5.)



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FIRST AND SECOND PERFECT ACTIVE.

§ 98. 1. To form the perfect active, drop ω of the present, annex $\kappa\alpha$, and prefix its augment. E. g.

παύω	perf.	πέπαυκα
φιλέω	“	πεφίληκα (§ 95)
διλόω	“	δεδίλωκα (ibid.)
ἄδω	“	ἤκα (§ 10. 4)
πείθω	“	πέπεικα (ibid.)
ἐλίζω	“	ἤλιπκα (ibid.).

So τιμάω, τετίμηκα (§ 95); δροάω, δέδροακα (ibid.); τίω, τετίκα (ibid.); δακρύω, δεδάκρυκα (ibid.).

(1) The first perfect active of *liquid verbs* is always derived from the *simple present*. E. g. ἀγγέλλω, ἠγγελκα · ψάλλω, ἔψαλκα · φαίνω, πέφαγκα · καθαίρω, κεκάθαρκα. (§ 96. 6, 18.)

(2) When the vowel is either ϵ , α , or o , the first perfect of *dissyllabic liquid verbs* takes α . E. g. στέλλω, ἔσταλκα · φθείρω, ἔφθαρκα. (§ 96. 6, 18, 19.)

NOTE 1. The verbs κλίνω, κρίνω, πλύνω, drop ν in the first perfect active. Thus, κέκλικα, κέκρικα, πέπλυκα.

2. To form the perfect active of *mute verbs* whose root ends in a labial (π , β , ϕ) or a palatal (κ , γ , χ), drop ω of the present, annex α , change the preceding smooth or middle mute into its corresponding rough mute (ϕ , χ), and prefix its augment. E. g.

τρίβω	perf.	τέτριφα
γράφω	“	γέγραφα
πλέκω	“	πέπλεχα.

So τύπτω, τέτυφα · πράσσω, πέπραχα. (§ 96, 2, 3.)

The perfect formed according to these rules (§ 98. 1, 2) is called the **FIRST PERFECT ACTIVE**.

NOTE 2. The first perfect of the following verbs changes the radical vowel ϵ into o (§ 96. 19 : κλίπτω, κέκλοφα · πέμπω, πέπομφα · τρίσσω, τέτροφα (sometimes τέτραφα). See also the Anomalous ἄγω, ἔδω, ΕΝΕΓΚΩ, and λίγω collect.

NOTE 3. The anomalous ΔΕΙΩ, in the first perfect, changes ϵ into α (§ 96. N. 14). See in the catalogue of Anomalous Verbs.

§ 99. Some verbs form their perfect active also by dropping ω of the present, annexing α , and prefixing the augment. E. g.

σῆπω perf. σέσηπα.

The perfect thus formed is called the SECOND PERFECT ACTIVE.

The following list contains nearly all the verbs which have a second perfect active. For the changes of the root, see above (§ 96).

ἄγνυμι (ΑΓΩ), ἄγα.	κεύθω, κέκευθα.
ἀκούω (ΑΚΩ), ἀκήκοα.	κήθω, κέκηθα.
ἀνδάνω (ΑΔΩ), ἔαδα.	κλάζω (ΚΛΑΓΩ), κλέκληγα, κέ- κλαγγα.
ΑΝΕΘΩ, ἀνήνοθα.	κόπτω (ΚΟΠΩ), κέκοπα.
ἀνώγω, ἄνωγα.	κράζω (ΚΡΑΓΩ), κέκραγα.
ἀραρίσκω (ΑΡΩ), ἄραρα.	κτείνω (ΚΤΕΝΩ), ἔκτονα.
βαίνω (ΒΑΩ), βέβια.	λάμπω, λέλαμπα.
βιβραίσκω (ΒΡΩ), part. βεβρώς.	λανθάνω (ΛΑΘΩ), λέληθα.
βούλομαι (ΒΟΥΛΩ), βέβουλα.	λάσκω (ΛΑΚΩ), λέλακα.
βρίθω, βέβριθα.	λείπω, λέλοιπα.
γηθέω (ΓΗΘΩ), γέγηθα.	μαίνω (ΜΑΝΩ), μέμηνα.
γίγνομαι (ΓΕΝΩ, ΓΑΩ), γέγο- να, γέγαα.	μάρπτω (ΜΑΡΠΩ), μέμαρπα.
ΓΩΝΩ, γέγωνα.	μάω, μέμια.
δαίω (ΔΑΩ), δέδηα.	ΜΕΙΡΩ (ΜΕΡΩ), ἔμμορα.
ΔΑΩ, δεδία.	μέλω, μέμηλα.
δέρκομαι, δέδορκα.	ΜΕΝΩ, μέμονα.
δίω, δέδια.	μηχάομαι (ΜΑΚΩ), μέμηκα.
δουπέω (ΔΟΥΠΩ), δέδουπα.	ὄζω (ΟΔΩ), ὄδωδα.
ΔΡΕΜΩ, δέδρομα.	οἶγω, ἔωγα.
ἐγείρω (ΕΓΕΡΩ), ἐγρήγορα.	ὄλλυμι (ΟΛΩ), ὄλωλα.
ἔδω, ἔδηδα.	ΟΙΩ, ὄπωπα.
ἔθω, εἴωθα.	ὄρνυμι (ΟΡΩ), ὄρωρα.
ΕΙΔΩ, οἶδα.	πάσχω (ΠΑΘΩ), πέπονθα, πέ- πηθα.
εἶκω, εἰοικα, οἶκα, εἶκα.	πείθω, πέποιθα.
ΕΛΕΓΘΩ (ΕΛΓΩ), ἐλήλυθα.	πέρδω, πέπορδα.
ἔλπω, ἔολπα.	πήγνυμι (ΠΑΓΩ), πέπηγα.
ΕΝΕΘΩ, ἐνήνοθα.	πίπτω (ΠΕΤΩ), part. πεπτώς
ἐρείπω (ΕΡΙΠΩ), ἐρήριπα.	πλήθω, πέπληθα.
ἔχω, ὄχωκα.	πλήσσω (ΠΛΑΓΩ), πέπληγα.
θάλλω (ΘΑΛΩ), τέθηλα.	πράσσω (ΠΡΑΓΩ), πέπραγα.
ΘΑΦΩ, τέθηπα.	ρήγνυμι (ΡΑΓΩ), ἔρρωγα.
θνήσκω (ΘΝΑΩ), τέθναα.	ρίγέω (ΡΙΓΩ), ἔρρίγα.
ἴστημι (ΣΤΑΩ), ἔσταα.	

σαίρω (ΣΑΡΩ), σέσηρα.

σήπω, σέσηπα.

σπείρω (ΣΠΕΡΩ), ἔσπορα.

στέλλω (ΣΤΕΛΩ), ἔστολα.

στέργω, ἔστοργα.

τήκω, τέτηκα.

τίκτω (ΤΕΚΩ), τέτοκα.

ΤΛΑΩ, τέτλαα.

τρίζω (ΤΡΙΩ), τέτριγα

φαίνω (ΦΑΩ), πέφηνα.

φεύγω, πέφευγα.

φθείρω (ΦΘΕΡΩ), ἔφθορα.

φρίσσω (ΦΡΙΚΩ), πέφρικα.

ΦΥΖΩ, part. πεφυζώς.

φύω, πέφυα.

χαίρω (ΧΑΩ), κέχηνα.

χανδαίρω (ΧΑΔΩ), κέχανδα.

χέζω (ΧΕΩ), κέχοδα.

χλάζω (ΧΛΑΩ), κέχλαδα.

NOTE. In Homer, a few pure verbs in *αω*, *εω*, form their second perfect *participle* by changing *α* or *ε* into *η* and annexing *ώς*. E. g. βαρέω, βεβαρηώς.

FIRST AND SECOND PLUPERFECT ACTIVE.

§ 100. To form the first pluperfect active, drop *α* of the first perfect, annex *ειν*, and prefix its augment. E. g.

τύπτω, τέτυφα 1 pluperf. έτειύφειν.

§ 101. To form the second pluperfect active, drop *α* of the second perfect, annex *ειν*, and prefix the augment. E. g.

ἀκούω, ἀκήκοα 2 pluperf. ἠκηκόειν.

FIRST AND SECOND FUTURE ACTIVE.

§ 102. To form the future active, drop *ω* of the present, and annex *σω*. E. g.

παύω	fut.	παύσω
φιλέω	“	φιλήσω (§ 95)
δηλόω	“	δηλώσω (ibid.)
λείπω	“	λείψω (§ 5. 2)
πλέκω	“	πλέξω (ibid.).

So τιμάω, τιμήσω (§ 95); δρᾶω, δρᾶσω (ibid.); τῖω, τῖσω (ibid.); δακρύω, δακρῦσω (ibid.); τριβῶ, τριψῶ (§ 8. 2); γράφω, γράψω (ibid.); λέγω, λέξω (§ 9. 2); τεύχω, τεύξω (ibid.); ἄδω, ἄσω (§ 10. 2); πείθω, πείσω (ibid.); ἐλπίζω, ἐλπίσω (ibid.); σπένδω, σπείσω (§ 12. 5).

The future thus formed, is called the **FIRST FUTURE ACTIVE**.



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FIRST AND SECOND AORIST ACTIVE.

§ 104. 1. To form the aorist active, drop ω of the present, annex $\sigma\alpha$, and prefix its augment. E. g.

παύω	aor.	ἔπαυσα	
φιλέω	“	ἔφίλησα	(§ 95)
δηλόω	“	ἔδήλωσα	(ibid.)
λείπω	“	ἔλειψα	(§ 5. 2)
πλέκω	“	ἔπλεξα	(ibid.)

So τιμάω, ἐτίμησα (§ 95); δρᾶω, ἔδρασα (ibid.); ἀνιάω, ἤνιάσα (ibid.); τίω, ἔτισα (ibid.); δακρύω, ἐδάκρυσα (ibid.); τριβῶ, ἔτριψα (§ 8. 2); γράφω, ἔγραψα (ibid.); λέγω, ἔλεξα (§ 9. 2); τεύχω, ἔτευξα (ibid.); ἄδω, ἤσα (§ 10. 2); πείθω, ἔπεισα (ibid.); ἐλπίζω, ἤλπισα (ibid.).

NOTE 1. A few pure and mute verbs annex α instead of $\sigma\alpha$. See the Anomalous ἀλόμαι, δατέομαι, ΕΙΠΩ, ΕΝΕΓΚΩ, ἐνείκω, καίω, σεύω, χέω.

NOTE 2. Three verbs take $\kappa\alpha$ instead of $\sigma\alpha$. See the Anomalous δίδωμι, ἴημι, and τίθημι.

NOTE 3. The Dorians often form aorists in $\xi\alpha$ from pure verbs, or from verbs in $\zeta\omega$. E. g. γελάω, ἐγέλαξα· κομίζω, ἐκόμιξα.

NOTE 4. The poets often double the σ after a short vowel. E. g. ἀνύω, ἤνυσσα· γελάω, ἐγέλασσα.

2. To form the aorist active of a liquid verb, drop ω of the simple present, annex α , lengthen the penult, and prefix its augment. A , in the penult, is lengthened into η , and ϵ into $\epsilon\iota$. E. g.

κρίνω	aor.	ἔκρινα	(§ 96. 18)
ἄμύνω	“	ἤμυνα	(ibid.)
νέμω	“	ἔνειμα	(ibid.)
τίλλω	“	ἔτιλα	(§ 91. 6, 18)
σφάλλω	“	ἔσφηλα	(ibid.)

Those liquid verbs, which have $\alpha\iota$ in the penult of the present, take η or $\bar{\alpha}$ in that of the aorist. E. g. φαίνω, ἔφηνα· καθαίρω, ἐκάθηρα or ἐκάθαρα. (§ 96. 18.)

The aorist formed according to these rules (§ 104. 1, 2) is called the FIRST AORIST ACTIVE.

NOTE 5. Αἶρω and ἄλλομαι change α into η only in the indicative (in consequence of the augment). Thus, ἤρα, ἄρω, ἄραιμι, ἄρον, ἄραι, ἄρας· ἄλλομαι,

ἡλάμην, ἄλωμαι, ἄλασθαι, ἀλάμενος. See in the catalogue of Anomalous Verbs.

NOTE 6. A few liquid verbs take σα in the first aorist active. Such are κείρω (ΚΕΡΩ), ἔκερσα · κέλλω (ΚΕΛΩ), ἔκελσα · κύρω, ἔκυρσα · τείρω (ΤΕΡΩ), ἔτερσα. See also the Anomalous ἀραρίσκω, εἶλλω, ὄρνυμι.

§ 105. Some verbs form their aorist active by dropping ω of the present, annexing ον, and prefixing the augment. E. g.

τέμω aor. ἔτεμον.

The aorist thus formed is called the SECOND AORIST ACTIVE.

The following list contains nearly all those verbs which have a second aorist active. For the changes of the root, see above (§ 96).

ἄγω, ἤγαγον.	ἐρείκω (ΕΡΙΚΩ), ἤρικον.
ἄκαχίζω (ΑΧΩ), ἤκαχον.	ἐρείπω (ΕΡΙΠΩ), ἤριπον.
ἄλέξω (ΑΛΕΚΩ), ἤλαλκον.	ἐρυγγάνω (ΕΡΥΓΩ), ἤρυγον.
ἄλιταίνω (ΑΛΙΤΩ), ἤλιτον.	ἐρύκω, ἐρύκακον.
ἄλφαινώ (ΑΛΦΩ), ἤλφον.	εὐρίσκω (ΕΥΡΩ), εὔρον.
ἄμαρτάνω (ΑΜΑΡΤΩ), ἤμαρτον.	ἔχω, ἔσχον.
ἄμπλακίσκω (ΑΜΠΛΑΚΩ), ἤμ- πλακον οἱ ἤπλακον.	ΘΑΦΩ, ἔταφον.
ἄνδάνω (ΑΔΩ), ἔαδον οἱ ἄδον.	θιγγάνω (ΘΙΓΩ), ἔθιγον.
ἄπαφίσκω (ΑΦΩ), ἤπαφον.	θνήσκω (ΘΑΝΩ), ἔθανον.
ἄραρίσκω (ΑΡΩ), ἤραρον.	θρώσκω (ΘΟΡΩ), ἔθορον.
ΑΤΡΩ, αὔρον.	ΚΑΔΩ, κέκαδον.
βάλλω (ΒΑΛΩ), ἔβαλον.	καίνω (ΚΑΝΩ), ἔκανον.
βλαστάνω (ΒΛΑΣΤΩ), ἔβλαστον.	κάμνω (ΚΑΜΩ), ἔκαμον.
βλώσκω (ΜΟΛΩ), ἔμολον.	κεύθω (ΚΥΘΩ), ἔκυθον.
ΒΡΑΧΩ, ἔβραχον.	κιχάνω (ΚΙΧΩ), ἔκιχον.
δάκνω (ΔΑΚΩ), ἔδακον.	κλάζω (ΚΛΑΙΩ), ἔκλαγον.
ΔΑΩ, ἔδαον.	κράζω (ΚΡΑΓΩ), ἔκραγον.
δαρθάνω (ΔΑΡΘΩ), ἔδαρθον.	κτείνω (ΚΤΕΝΩ), ἔκτανον.
δέρκομαι, ἔδρακον.	κτυπέω (ΚΤΥΠΩ), ἔκτυπον. τ
ΔΙΚΩ, ἔδικον.	λαγχάνω (ΛΑΧΩ), ἔλαχον.
ΔΡΑΜΩ, ἔδραμον.	λαμβάνω (ΛΑΒΩ), ἔλαβον.
ΕΙΔΩ (ΙΔΩ), εἶδον.	λανθάνω (ΛΑΘΩ), ἔλαθον.
ΕΙΠΩ, εἶπον.	λάσκω (ΛΑΚΩ), ἔλακον.
ΕΛΕΥΘΩ (ΕΛΥΘΩ), ἤλυθον.	λείπω (ΛΙΠΩ), ἔλιπον.
ἘΛΩ, εἶλον.	μανθάνω (ΜΑΘΩ), ἔμαθον.
ΕΝΕΓΚΩ, ἤνεγκον.	μάρπτω (ΜΑΡΠΩ), μέμαρπον.
ἐνίπτω (ΕΝΙΠΩ), ἐνένιπον.	ΜΕΙΡΩ (ΜΕΡΩ), ἔμμορον.
ἐνίσπω, ἐνισπον.	μηκάομαι (ΜΑΚΩ), ἔμακον.
ἔπω, ἔσπον.	μυκάομαι (ΜΥΚΩ), ἔμυκον.
	ὀλισθαίνω (ΟΛΙΣΘΩ), ὠλισθον.

ὄφειλω (ΟΦΕΛΩ), ὠφελον.
 ὄφλισκάνω (ΟΦΛΩ), ὠφλον.
 πάλλω (ΠΑΛΩ), ἔπαλον.
 πάσχω (ΠΑΘΩ), ἔπαθον.
 πείθω (ΠΙΘΩ), ἔπιθον.
 πέρδω, ἔπαρδον.
 πέρθω, ἔπραθον.
 πίπτω (ΠΕΤΩ), ἔπεσον, ἔπετον.
 πίνω (ΠΙΩ), ἔπιον.
 πλήσσω (ΠΛΑΩ), ἔπληγον.
 ΠΟΡΩ, ἔπορον.
 παίρω (ΠΑΡΩ), ἔπαρον.
 στείχω (ΣΤΙΧΩ), ἔστιχον.
 στυγέω (ΣΤΥΓΩ), ἔστυγον.
 ΤΑΩ, ἔταγον.
 τέμνω (τέμω), ἔτεμον, ἔταμον.
 ΤΕΤΜΩ, ἔτειμον.

τίκτω (ΤΕΚΩ), ἔτεκον.
 τιτύσκομαι (ΤΥΚΩ), ἔτυκον.
 τμήγω (ΤΜΑΓΩ), ἔτμαγον.
 τορέω (ΤΟΡΩ), ἔτορον.
 τρέπω, ἔτρῶπον.
 τρέφω, ἔτραφον.
 τρώγω (ΤΡΑΓΩ), ἔτραγον.
 τυγχάνω (ΤΥΧΩ), ἔτυχον.
 ΦΑΩ, ἔφαγον.
 ΦΕΝΩ, πέφνον, ἔπεφνον.
 φεύγω (ΦΥΓΩ), ἔφυγον.
 φράζω (ΦΡΑΔΩ), ἔφραδον.
 χάζω (ΧΑΔΩ), κέκαδον.
 χαίνω (ΧΑΝΩ), ἔχανον.
 χανδάνω (ΧΑΔΩ), ἔχαδον.
 ΧΡΑΙΣΜΩ, ἔχραισμον. 92

NOTE. Some of these verbs have also a first aorist active. See ἀραρίσκω, ΕΙΠΩ, ΕΝΕΓΚΩ, κλάζω, κτείνω, μάρπτω, πάσχω, πείθω, πέρδω, πίπτω, in the catalogue of Anomalous Verbs.

PRESENT AND IMPERFECT PASSIVE.

§ 106. 1. To form the present passive, drop ω of the present active, and annex $\omicron\mu\alpha\iota$. E. g.

τύπτω pres. pass. τύπτομαι.

2. To form the imperfect passive, drop $\omicron\mu\alpha\iota$ of the present, annex $\omicron\mu\eta\nu$, and prefix its augment. E. g.

τύπτω, τύπτομαι imperf. pass. ἐτυπτόμην.

PERFECT PASSIVE.

§ 107. To form the perfect passive, drop ω of the present active, annex $\mu\alpha\iota$, and prefix its augment. E. g.

παύω	perf. pass.	πέπαυμαι	
φιλέω	“	πεφίλημαι	(§ 95)
δηλόω	“	δεδήλωμαι	(ibid.)
λείπω	“	λέλειμμαι	(§ 8. 1)
πλέκω	“	πέπλεγμαι	(§ 9. 1).



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FIRST AND SECOND AORIST PASSIVE.

§ 109. To form the aorist passive, drop ω of the present active, annex $\theta\eta\nu$, and prefix its augment. E. g.

παύω	aor. pass.	ἔπαύθην	
φιλέω	“	ἔφιλήθην	(§ 95)
δηλόω	“	ἔδηλώθην	(ibid.)
λείπω	“	ἔλείφθην	(§ 7)
πλέκω	“	ἔπλέχθην	(ibid.)

So τιμάω, ἐτιμήθην (§ 95); ἀνιάω, ἠνιάθην (ibid.); φωράω, ἐφωράθην (ibid.); τρίβω, ἐτρίφθην (§ 7); γράφω, ἐγράφθην · λέγω, ἐλέχθην (ibid.); τεύχω, ἐτεύχθην · ἄδω, ἤσθην (§ 10. 3); πείθω, ἐπείσθην (ibid.); χωρίζω, ἐχωρίσθην (ibid.)

The aorist passive thus formed is called the **FIRST AORIST PASSIVE**.

(1) The first aorist passive of *liquid verbs* is always derived from the *simple present*. E. g. ἀγγέλλω, ἤγγέλθην · φαίνω, ἐφάνθην. (§ 96. 6, 18.)

(2) When the vowel of the root is either ϵ , α , or o , the first aorist passive of *dissyllabic liquid verbs* takes α . E. g. στέλλω, ἐστάλθην · φθείρω, ἐφθάρθην. (§ 96. 6, 18, 19.)

NOTE 1. Some *pure verbs*, particularly such as retain the short vowel in the penult (§ 95. N. 1, 2), insert σ before $\theta\eta\nu$. E. g.

τελέω, ἐτελέσθην.

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1) often drop the ν in the first aorist passive. E. g. κλίνω, ἐκλίνθην, commonly ἐκλίθην.

§ 110. Some verbs form their aorist passive also by dropping ω of the present active, annexing $\eta\nu$, and prefixing the augment. E. g.

λέγω aor. pass. ἐλέγην.

The aorist passive thus formed is called the **SECOND AORIST PASSIVE**.

The following list contains nearly all those verbs which have a second aorist passive. For the changes of the root, see above (§ 96).

ἄγνυμι (ΑΓΩ), ἐάγην or ἐᾶγην. ἀλλάσσω (ΑΛΛΑΓΩ), ἠλλάγην.

- ἀρπάζω (ΑΡΠΑΓΩ), ἤρπαγην.	πνίγω, ἐπνίγην.
- βάπτω (ΒΑΦΩ), ἐβάφην.	ῥέω (ΡΤΩ), ἐῤῥύην.
βλάπτω (ΒΛΑΒΩ), ἐβλάβην.	ῥήγνυμι (ΡΑΓΩ), ἐῤῥάγην.
- βλέπω, ἐβλέπην.	ῥίπτω (ΡΙΦΩ), ἐῤῥίφην.
βρέχω, ἐβρόαχην.	σήπω (ΣΑΠΩ), ἐσάπην.
γράφω, ἐγράφην.	σκάπτω (ΣΚΑΦΩ), ἐσκάφην.
δαμάω (ΔΑΜΩ), ἐδάμην.	σπείρω (ΣΠΕΡΩ), ἐσπάρην.
δέρομαι, ἐδράκην.	στίβω, ἐστίβην.
δέρω, ἐδάρην.	στέλλω (ΣΤΕΛΩ), ἐστάλην.
εἶλω (ΕΛΩ), ἐάλην.	στερέω (ΣΤΕΡΩ), ἐστέρην.
ζεύγνυμι (ΖΥΓΩ), ἐζύγην.	στρέφω, ἐστράφην.
θάπτω (ΘΑΦΩ), ἐτάφην.	σύρω, ἐσύρην.
θέρομαι, ἐθήρην.	σφάλλω (ΣΦΑΛΩ), ἐσφάλην.
θλίβω, ἐθλίβην.	σφάσσω (ΣΦΑΓΩ), ἐσφάγην.
θρύπτω (ΘΡΥΦΩ), ἐθρύφην.	τάσσω (ΤΑΓΩ), ἐτάγην.
κείρω (ΚΕΡΩ), ἐκάρην.	τέμνω (τέμω), ἐτάμην.
κλέπτω (ΚΛΕΠΩ), ἐκλάπην.	τέρπω, ἐτάρπην.
κλίνω, ἐκλίνην.	τέρσομαι, ἐτέρσην.
κόπτω (ΚΟΠΩ), ἐκόπην.	τήκω (ΤΑΚΩ), ἐτάκην.
καίω οἱ καῶ, ἐκάην.	τμήγω (ΤΜΑΓΩ), ἐτμάγην.
κρούπτω (ΚΡΥΒΩ), ἐκρύβην.	τρέπω, ἐτρόαπην.
λέγω, ἐλέγην.	τρέφω and τράφω, ἐτρέφην.
λέπω, ἐλέπην.	τρίβω, ἐτρίβην.
μαίνω (ΜΑΝΩ), ἐμάνην.	τύπτω (ΤΥΠΩ), ἐτύπην.
μίγνυμι (ΜΙΓΩ), ἐμίγην.	τύφω (ΘΥΦΩ), ἐτύφην.
οἶγω, οἶγην.	φαίνω (ΦΑΝΩ), ἐφάνην.
ὀρούσσω (ΟΡΥΓΩ), ὠρύγην.	φθείρω (ΦΘΕΡΩ), ἐφθάρην.
πάλλω (ΠΑΛΩ), ἐπάλην.	φλέγω, ἐφλέγην.
πείρω (ΠΕΡΩ), ἐπάρην.	φράσσω (ΦΡΑΓΩ), ἐφράγην.
πήγνυμι (ΠΑΓΩ), ἐπάγην.	φρύγω, ἐφρύγην.
πλέκω, ἐπλάκην.	φύω, ἐφύην.
πλήσσω (ΠΛΑΓΩ), ἐπλήγην,	χαίρω (ΧΑΡΩ), ἐχάρην.
ἐπλάγην.	ψύχω (ΨΥΓΩ), ἐψύγην

FIRST, SECOND, AND THIRD FUTURE PASSIVE.

§ 111. 1. To form the first future passive, drop *θην* of the first aorist passive, annex *θήσομαι*, and reject the augment. E. g.

τύπτω, ἐτύφθην 1 fut. pass. τυφθήσομαι.

2. To form the second future passive, drop *ην* of the second aorist passive, annex *ήσομαι*, and reject the augment. E. g.

τύπτω, ἐτύπην 2 fut. pass. τυπήσομαι.

§ 112. To form the third future passive, drop *αι* of the second person singular of the perfect passive, and annex *ομαι*. E. g.

τύπτω, τέτυμμαι, τέτυψαι 3 fut. τετύσομαι.

NOTE. *Liquid verbs*, and *verbs beginning with a vowel*, very seldom have a third future passive.

PRESENT, IMPERFECT, PERFECT, AND PLUPERFECT, MIDDLE.

§ 113. The present, imperfect, perfect, and pluperfect, middle, are the same as in the passive.

FIRST AND SECOND FUTURE MIDDLE.

§ 114. 1. To form the first future middle, drop *ω* of the first future active, and annex *ομαι*. E. g.

τύπτω, τύψω 1 fut. mid. τύσομαι.

NOTE 1. When the first future active ends in *ῶ* (§ 102. N. 1, 2, 3), the first future middle ends in *οῦμαι*. E. g.

κομίζω, κομιῶ, 1 fut. mid. κομιοῦμαι, inflected like φιλοῦμαι.
καλέω, καλῶ, 1 fut. mid. καλοῦμαι.

So in the Doric dialect, τύπτω, τυψῶ, 1 fut. mid. τυψοῦμαι. The Attics sometimes use the Doric first future middle.

2. To form the second future middle, drop *ω* of the second future active, and annex *ομαι*. E. g.

στέλλω, στελέω, στελῶ 2 fut. mid. στελέομαι, contracted
στελοῦμαι.

NOTE 2. In a few instances the second future middle is found in *mute* and *pure verbs*. See the Anomalous ἔζομαι, μανθάνω, μάχομαι, πίνω, πίπτω, τίκτω.



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CONTRACT VERBS.

§ 116. Pure verbs in *αω*, *εω*, and *οω*, are contracted by the Attics in the *present* and *imperfect*.

NOTE 1. *Dissyllabic verbs* in *εω* are contracted only when *ε* and *ε* come together. E. g. *πλέω*, *πλέεις* *πλεῖς*, *πλέει* *πλεῖ*, *πλέομεν*, *πλέετε* *πλεῖτε*, *πλέουσι*.

REMARK. *Δίω*, *bind*, deviates from this analogy (§ 116. N. 1). E. g. *δέουσι* *δοῦσι*, *δέομαι* *δοῦμαι*.

NOTE 2. For the contraction of *διψάω*, *ζάω*, *κνάω*, *πεινάω*, *σμάων* *χράων* *ψάω*, see above (§ 23. N. 1).

NOTE 3. The movable *ν* (§ 15. 1) is very seldom appended to the contracted third person singular of the imperfect active.

NOTE 4. The Epic dialect sometimes changes the radical vowel *ε* into *ει*. E. g. *ὄκνειω* for *ὄκνέω*.

NOTE 5. The Epic contracts *έαι* into *εῖαι*, and *έο* into *εῖο*. E. g. *αἰδέαι* *αἰδεῖαι*, *αἰδέο* *αἰδεῖο*, from *αἰδέομαι*. Sometimes it drops the second *ε*. E. g. *μυθείαι* for *μυθέαι* from *μυθέομαι*.

NOTE 6. The Epic protracts *ᾱ* or *α* (contracted) into *αα* or *αα*, and *ω* (contracted) into *οω* or *ωω* or *ωο*, and *ω* into *οω*. E. g.

ἄγοράομαι, *ἄγοράεσθε* *ἄγορᾶσθε*, Epic *ἄγοράασθε*
πεδάω, *πεδάω*, Epic *πεδόω* · *πεδάεις* *πεδάς*, Epic *πεδάας*
ἤβάω, *ἤβᾶουσα* *ἤβᾶσα*, Epic *ἤβᾶωσα* · *ἤβᾶοντες* *ἤβᾶντες*,
 Epic *ἤβᾶοντες*
αἰτιάομαι, *αἰτιάοιτο* *αἰτιᾶτο*, Epic *αἰτιόωτο*.

In the Epic dialect, verbs in *οω* sometimes follow the analogy of verbs in *αω*. E. g. *δηϊόω*, *δηϊόοντο* *δηϊοῦντο*, Epic *δηϊόωντο* · *δηϊόοιεν* *δηϊοῖεν*, Epic *δηϊόωεν*, as if from *δηϊάω*.

NOTE 7. In some instances the Epic changes the radical vowel *α* into *ω*. E. g. *ζάω*, *ζώω*. (§ 96. 19.)

NOTE 8. The Ionic very often changes the radical vowel *α* into *ε*. E. g. *φοιτέω* for *φοιτάω*.

NOTE 9. The Ionic often changes *αο* into *εω*. E. g. *μηχανέωνται* for *μηχανάονται* from *μηχανάομαι*.

ACTIVE VOICE.

INDICATIVE MOOD

Present.

<i>I honor</i>	<i>I love</i>	<i>I manifest</i>
<i>S.</i> τιμάω τιμῶ τιμάεις τιμᾶς τιμάει τιμᾶ	<i>S.</i> φιλέω φιλῶ φιλέεις φιλεῖς φιλέει φιλεῖ	<i>S.</i> δηλόω δηλῶ δηλόεις δηλοῖς δηλόει δηλοῖ
<i>D.</i> τιμάομεν τιμῶμεν τιμάετον τιμᾶτον τιμάετον τιμᾶτον	<i>D.</i> φιλέομεν φιλοῦμεν φιλέετον φιλεῖτον φιλέετον φιλεῖτον	<i>D.</i> δηλόομεν δηλοῦμεν δηλόετον δηλοῦτον δηλόετον δηλοῦτον
<i>P.</i> τιμάομεν τιμῶμεν τιμάετε τιμᾶτε τιμάουσι(ν) τιμῶσι(ν)	<i>P.</i> φιλέομεν φιλοῦμεν φιλέετε φιλεῖτε φιλέουσι(ν) φιλοῦσι(ν)	<i>P.</i> δηλόομεν δηλοῦμεν δηλόετε δηλοῦτε δηλόουσι(ν) δηλοῦσι(ν)

Imperfect.

<i>S.</i> ἐτίμαον ἐτίμων ἐτίμαες ἐτίμας ἐτίμαε ἐτίμα	<i>S.</i> ἐφίλεον ἐφίλουν ἐφίλεες ἐφίλεις ἐφίλεε ἐφίλει	<i>S.</i> ἐδήλοον ἐδήλουν ἐδήλοες ἐδήλους ἐδήλοε ἐδήλου
<i>D.</i> ἐτιμάομεν ἐτιμῶμεν ἐτιμάετον ἐτιμᾶτον ἐτιμαέτην ἐτιμάτην	<i>D.</i> ἐφιλέομεν ἐφιλοῦμεν ἐφιλέετον ἐφιλεῖτον ἐφιλεέτην ἐφιλείτην	<i>D.</i> ἐδηλόομεν ἐδηλοῦμεν ἐδηλόετον ἐδηλοῦτον ἐδηλοέτην ἐδηλούτην
<i>P.</i> ἐτιμάομεν ἐτιμῶμεν ἐτιμάετε ἐτιμᾶτε ἐτίμαον ἐτίμων	<i>P.</i> ἐφιλέομεν ἐφιλοῦμεν ἐφιλέετε ἐφιλεῖτε ἐφίλεον ἐφίλουν	<i>P.</i> ἐδηλόομεν ἐδηλοῦμεν ἐδηλόετε ἐδηλοῦτε ἐδήλοον ἐδήλουν

SUBJUNCTIVE MOOD.

<i>S.</i>	τιμάω τιμῶ τιμάης τιμάς τιμάη τιμᾶ	<i>S.</i>	φιλέω φιλῶ φιλέης φιλής φιλέη φιλή	<i>S.</i>	δηλόω δηλῶ δηλόης δηλοῖς δηλόη δηλοῖ
<i>D.</i>	τιμάωμεν τιμῶμεν τιμάητον τιμᾶτον τιμάητον τιμᾶτον	<i>D.</i>	φιλέωμεν φιλῶμεν φιλέητον φιλήτον φιλέητον φιλήτον	<i>D.</i>	δηλόωμεν δηλῶμεν δηλόητον δηλῶτον δηλόητον δηλῶτον
<i>P.</i>	τιμάωμεν τιμῶμεν τιμάητε τιμᾶτε τιμάωσι(ν) τιμῶσι(ν)	<i>P.</i>	φιλέωμεν φιλῶμεν φιλέητε φιλήτε φιλέωσι(ν) φιλῶσι(ν)	<i>P.</i>	δηλόωμεν δηλῶμεν δηλόητε δηλῶτε δηλόωσι(ν) δηλῶσι(ν)

OPTATIVE MOOD

<i>S.</i>	τιμάοιμι τιμῶμι τιμάοις τιμῶς τιμάοι τιμῶ	<i>S.</i>	φιλέοιμι φιλοῖμι φιλέοις φιλοῖς φιλέοι φιλοῖ	<i>S.</i>	δηλόοιμι δηλοῖμι δηλόοις δηλοῖς δηλόοι δηλοῖ
<i>D.</i>	τιμάοιμεν τιμῶμεν τιμάοιτον τιμῶτον τιμαοίτην τιμώτην	<i>D.</i>	φιλέοιμεν φιλοῖμεν φιλέοιτον φιλοῖτον φιλεοίτην φιλοίτην	<i>D.</i>	δηλόοιμεν δηλοῖμεν δηλόοιτον δηλοῖτον δηλοοίτην δηλοίτην
<i>P.</i>	τιμάοιμεν τιμῶμεν τιμάοιτε τιμῶτε τιμάοιεν τιμῶεν	<i>P.</i>	φιλέοιμεν φιλοῖμεν φιλέοιτε φιλοῖτε φιλέοιεν φιλοῖεν	<i>P.</i>	δηλόοιμεν δηλοῖμεν δηλόοιτε δηλοῖτε δηλόοιεν δηλοῖεν

Or thus (§ 87. N. 2).

τιμῶην, ῶης, ῶη	φιλοίην, οῖης, οῖη	δηλοίην, οῖης, οῖη
ῶημεν, ῶήτην, ῶήτην	οῖημεν, οῖήτην, οῖήτην	οῖημεν, οῖήτην, οῖήτην
ῶημεν, ῶητε, ῶησαν	οῖημεν, οῖητε, οῖησαν	οῖημεν, οῖητε, οῖησαν



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Imperfect.

<i>S.</i>	ἐτιμαόμην ἐτιμώμην ἐτιμάου ἐτιμῶ ἐτιμάετο ἐτιμᾶτο	<i>S.</i>	ἐφιλεόμην ἐφιλούμην ἐφιλέου ἐφιλοῦ ἐφιλέετο ἐφιλεῖτο	<i>S.</i>	ἐδηλοόμην ἐδηλούμην ἐδηλόου ἐδηλοῦ ἐδηλόετο ἐδηλοῦτο
<i>D.</i>	ἐτιμαόμεθον ἐτιμώμεθον ἐτιμάεσθον ἐτιμᾶσθον ἐτιμαέσθην ἐτιμάσθην	<i>D.</i>	ἐφιλεόμεθον ἐφιλούμεθον ἐφιλέεσθον ἐφιλεῖσθον ἐφιλεέσθην ἐφιλείσθην	<i>D.</i>	ἐδηλοόμεθον ἐδηλούμεθον ἐδηλόεσθον ἐδηλοῦσθον ἐδηλοέσθην ἐδηλούσθην
<i>P.</i>	ἐτιμαόμεθα ἐτιμώμεθα ἐτιμάεσθε ἐτιμᾶσθε ἐτιμάοντο ἐτιμῶντο	<i>P.</i>	ἐφιλεόμεθα ἐφιλούμεθα ἐφιλέεσθε ἐφιλεῖσθε ἐφιλέοντο ἐφιλοῦντο	<i>P.</i>	ἐδηλοόμεθα ἐδηλούμεθα ἐδηλόεσθε ἐδηλοῖσθε ἐδηλόοντο ἐδηλοῦντο

SUBJUNCTIVE MOOD.

<i>S.</i>	τιμάωμαι τιμῶμαι τιμάῃ τιμᾶ τιμάηται τιμᾶται	<i>S.</i>	φιλέωμαι φιλῶμαι φιλέῃ φιλῆ φιλέηται φιληῖται	<i>S.</i>	δηλόωμαι δηλῶμαι δηλόῃ δηλοῖ δηλόηται δηλῶται
<i>D.</i>	τιμαώμεθον τιμώμεθον τιμάῃσθον τιμᾶσθον τιμάῃσθον τιμᾶσθον	<i>D.</i>	φιλεώμεθον φιλώμεθον φιλέῃσθον φιληῖσθον φιλέῃσθον φιληῖσθον	<i>D.</i>	δηλωώμεθον δηλώμεθον δηλόῃσθον δηλῶσθον δηλόῃσθον δηλῶσθον
<i>P.</i>	τιμαώμεθα τιμώμεθα τιμάῃσθε τιμᾶσθε τιμάωνται τιμῶνται	<i>D.</i>	φιλεώμεθα φιλώμεθα φιλέῃσθε φιληῖσθε φιλέωνται φιλῶνται	<i>P.</i>	δηλοαίμεθα δηλώμεθα δηλόῃσθε δηλῶσθε δηλόωνται δηλῶνται

OPTATIVE MOOD

<i>S.</i>	τιμαοίμην τιμῶμην τιμάοιο τιμῶο τιμάοιτο τιμῶτο	<i>S.</i>	φιλεοίμην φιλοίμην φιλέοιο φιλοῖο φιλέοιτο φιλοῖτο	<i>S.</i>	δηλοοίμην δηλοίμην δηλόοιο δηλοῖο δηλόοιτο δηλοῖτο
<i>D.</i>	τιμαοίμεθον τιμῶμεθον τιμάοισθον τιμῶσθον τιμαοίσθην τιμῶσθην	<i>D.</i>	φιλεοίμεθον φιλοίμεθον φιλέοισθον φιλοῖσθον φιλεοίσθην φιλοίσθην	<i>D.</i>	δηλοοίμεθον δηλοίμεθον δηλόοισθον δηλοῖσθον δηλοοίσθην δηλοίσθην
<i>P.</i>	τιμαοίμεθα τιμῶμεθα τιμάοισθε τιμῶσθε τιμάοιντο τιμῶντο	<i>P.</i>	φιλεοίμεθα φιλοίμεθα φιλέοισθε φιλοῖσθε φιλέοιντο φιλοῖντο	<i>P.</i>	δηλοοίμεθα δηλοίμεθα δηλόοισθε δηλοῖσθε δηλόοιντο δηλοῖντο

IMPERATIVE MOOD.

<i>S.</i>	τιμάου τιμῶ τιμαέσθω τιμάσθω	<i>S.</i>	φιλέου φιλοῦ φιλεέσθω φιλείσθω	<i>S.</i>	δηλόου δηλοῦ δηλοέσθω δηλούσθω
<i>D.</i>	τιμάεσθον τιμᾶσθον τιμαέσθων τιμάσθων	<i>D.</i>	φιλέεσθον φιλεῖσθον φιλεέσθων φιλείσθων	<i>D.</i>	δηλόεσθον δηλοῦσθον δηλοέσθων δηλούσθων
<i>P.</i>	τιμάεσθε τιμᾶθε τιμαέσθωσαν οἱ τιμαέσθων τιμάσθωσαν οἱ τιμάσθων	<i>P.</i>	φιλέεσθε φιλεῖσθε φιλεέσθωσαν οἱ φιλεέσθων φιλείσθωσαν οἱ φιλείσθων	<i>P.</i>	δηλόεσθε δηλοῦσθε δηλοέσθωσαν οἱ δηλοέσθων δηλούσθωσαν οἱ δηλούσθων

INFINITIVE MOOD.

τιμάεσθαι τιμᾶσθαι	φιλέεσθαι φιλεῖσθαι	δηλόεσθαι δηλοῦσθαι
-----------------------	------------------------	------------------------

PARTICIPLE.

τιμαόμενος, η, ον τιμώμενος, η, ον	φιλεόμενος, η, ον φιλούμενος, η, ον	δηλοόμενος, η, ον δηλούμενος, η, ον
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VERBS IN *MI*.

§ 117. 1. Some verbs in *αω, εω, οω, υω*, form their *present* and *imperfect*, and their *second aorist active* and *middle*, by dropping *ω*, and annexing the terminations *without* the connecting vowels. (§§ 84: 85.)

The *augment* of the past tenses of verbs in *μι* follows the general rules (§§ 78–80).

NOTE 1. All verbs in *μι* may be inflected like verbs in *ω*. E. g. *τιθέω, έεις, ίει*, for *τίθημι, ης, ησι*, imperf. *έτιθεον, εις, ει*, for *έτιθην, ης, η*.

2. The radical vowel (*α, ε, ο, υ*) is *lengthened* in the *singular* of the *present* and *imperfect* INDICATIVE ACTIVE. *A* and *ε* become *η*, and *ο* becomes *ω*.

The first and third persons singular of the present indicative active end in *μι, σι*, respectively. (§ 84. N. 1.) E. g.

<i>ιστάω</i>	gives	<i>ίστημι, ης, ησι</i>	·	<i>ίστην, ης, η</i>
<i>τιθέω</i>	“	<i>τίθημι, ης, ησι</i>	·	<i>έτιθην, ης, η</i>
<i>διδόω</i>	“	<i>δίδωμι, ως, ωσι</i>	·	<i>έδίδων, ως, ω</i>
<i>δεικνύω</i>	“	<i>δείκνυμι, υς, υσι</i>	·	<i>έδεικνυν, υς, υ</i>

NOTE 2. The termination *νσι* of the *third person plural* of the indicative active is often changed into *ᾶσι*. E. g. *τίθημι, τιθέᾶσι* for *τιθεῖσι*, that is, for *τιθένσι*, (§ 12. 5.)

3. The INDICATIVE PASSIVE and MIDDLE generally retains the *short* vowel of the root. E. g.

<i>ιστάω, ίστημι,</i>	pass.	<i>ίσταμαι, ασαι, αται</i>	·	<i>ιστάμην, ασο, ατο</i>
<i>τιθέω, τίθημι,</i>	“	<i>τίθεμαι, εσαι, εται</i>	·	<i>έτιθέμην, εσο, ετο</i>
<i>διδόω, δίδωμι,</i>	“	<i>δίδομαι, οσαι, οται</i>	·	<i>έδιδόμην, οσο, οτο</i>
<i>δεικνύω, δείκνυμι,</i>	“	<i>δείκνυμαι, υσαι, υται</i>	·	<i>έδεικνύμην, υσο, υτο</i>

NOTE 3. The terminations *σαι, σο*, of the *second person singular*, often drop the *σ*, and are contracted with the radical vowel. E. g. *τίθημι, τίθεμαι, τίθεσαι, τίθει* contracted *τίθη*.

The old writers (as Homer, Hesiod, Herodotus) generally use the uncontracted second person singular.

4. The SUBJUNCTIVE of verbs in *ημι* and *ωμι* takes the connecting vowels and is contracted. In this case *αη* and *αη* are contracted into *η* and *η* respectively. The subjunctive of verbs in *υμι* follows the analogy of *τύπτω*. E. g.

<i>ιστάω, ίστημι</i>	subj.	<i>ιστάω, άης, άη</i>	contracted	<i>ιστώ, ῆς, ῆ</i>
<i>τιθέω, τίθημι</i>	“	<i>τιθέω, έης, έη</i>	“	<i>τιθώ, ῆς, ῆ</i>
<i>διδόω, δίδωμι</i>	“	<i>διδόω, όης, όη</i>	“	<i>διδώ, ῶς, ῶ</i>
<i>δεικνύω, δείκνυμι</i>	“	<i>δεικνύω, ύης, ύη</i>		



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ἰστιάω, ἴστημι	infin. act.	ἰστιάσθαι
τιθέω, τίθημι	“	τιθέναι
διδόω, δίδωμι	“	διδόναι
δεικνύω, δείκνυμι	“	δεικνύσθαι.

9. The INFINITIVE PASSIVE and MIDDLE annexes *σθαι* to the root. E. g.

ἰστιάω, ἴστημι	inf. pas. & mid.	ἰστασθαι, στάσθαι
τιθέω, τίθημι	“	τίθεσθαι, θέσθαι
διδόω, δίδωμι	“	δίδοσθαι, δόσθαι
δεικνύω, δείκνυμι		δείκνυσθαι.

10. The root of the PARTICIPLE ACTIVE is formed by annexing *ντ* to the root of the verb. E. g.

ἰστιάω, ἴστημι	part. act.	ἰστάς, άντος, (§ 36. 2)
τιθέω, τίθημι	“	τιθείς, έντος, (ibid.)
διδόω, δίδωμι	“	διδούς, όντος, (ibid.)
δεικνύω, δείκνυμι		δεικνύς, έντος, (ibid.)

11. The PARTICIPLE PASSIVE and MIDDLE annexes *μενος* to the root of the verb. E. g.

ἰστιάω, ἴστημι	part. pas. & mid.	ἰστάμενος, στάμενος
τιθέω, τίθημι	“	τιθέμενος, θέμενος
διδόω, δίδωμι	“	διδόμενος, δόμενος
δεικνύω, δείκνυμι	“	δεικνύμενος.

12. The SECOND AORIST ACTIVE lengthens the radical vowel throughout the *indicative* and *imperative*, and in the *infinitive*. *A*, when it is not preceded by *ρ*, becomes *η*. E. g. βιβάω, βίβημι,

2 aor. ἔβην, ης, η, ητον, ήτην, ημεν, ητε, ησαν · imperat. βήθη, ήτω, ήτον, ήτων, ήτε, ήτισαν · infin. βήναι.

NOTE 10. KTHMI and OYTHMI retain the short vowel in the second aorist active. See the Anomalous κτίνω and ούτάω. See also κλύω.

Δίδωμι and τίθημι lengthen the vowel only in the singular of the second aorist indicative, and in the second aorist infinitive. See the paradigms.

NOTE 11. The *second person singular* of the second aorist *imperative*, in a few instances, takes *ς* instead of *θη*. See the Anom. δίδωμι, ἔχω, ἴημι, τίθημι, φρέω.

NOTE 12. The imperatives βήθη and στήθη, from βίβημι and ἴστημι, in composition, often drop *θη*, and change *η* into *α*. E. g. κατάβα for κατάβηθη.

NOTE 13. The verbs τίθημι, ἴημι, and δίδωμι, lengthen *ε* and *ο* into *ει* and *ου* in the second aorist active infinitive. thus, θεῖναι, εἶναι, δοῦναι.

NOTE 14. KTIMI, ΠIMI, ΦΘIMI, and ΠΛΩMI, in some of the parts of the second aorist follow the analogy of verbs in *ημι* or *ωμι*. See the Anomalous KTIΩ, πίνω, φθίνω, and πλώω.

NOTE 15. In a few instances, the SECOND AORIST MIDDLE lengthens the radical vowel in the *indicative*, *imperative*, *infinitive*, and *participle*. See the Anomalous βάλλω, κισχάνω, όνίνημι, πίμπλημι.

NOTE 16. Those verbs in *νμι*, of which the present is used,

have no second aorist. On the other hand, when the second aorist is used, the present is obsolete. E. g. *δείκνυμι* has no second aorist; and *ἔφϋν* comes from the obsolete *φϋμι*.

In order, therefore, to complete the paradigm of verbs in *υμι*, the second aorist of *Δϋμι* is subjoined to *δείκνυμι*.

NOTE 17. DIALECTS. (1) In the INDICATIVE the Doric has *τι, ντι*, for *σι, νσι*. E. g. *τίθητι, τιθέντι*. (§ 84. N. 6.)

(2) In the *imperfect* and *second aorist* indicative, the Epic and Ionic dialects often use *σκον, σκόμην*, in which case the radical vowel always remains short. E. g. *τίθημι, τίθεσκον* for *ἔτιθην · ἴστημι, στάσκον* for *ἔστην*. (§ 85. N. 5.)

(3) The Epic often drops *σα* in the *third person plural* of the *imperfect* and *second aorist* active indicative, in which case the preceding long vowel is shortened. E. g. *ἴστημι, ἔστᾶν* for *ἔστησαν · τίθημι, ἔτιθεν* for *ἔτίθεσαν · Δϋμι, ἔδϋν* for *ἔδϋσαν*.

(4) The Ionic often uses *αται, ατο*, in the indicative passive and middle. E. g. *τίθημι, τιθέαται, ἐτιθέατο*. (§ 84. N. 6.)

(5) The Epic and Ionic often use the uncontracted SUBJUNCTIVE. E. g. *τίθημι, θέω* for *θῶ*.

(6) Sometimes the Epic, in the subjunctive, lengthens the radical vowel *ε* into *ει* or *η*. E. g. *τίθημι, θείω, θήης*, for *θέω, θέης*. (§ 116. N. 4.)

(7) It sometimes shortens the connecting vowels of the subjunctive. E. g. *τίθημι, θείομεν* for *θείωμεν*. (§ 86. N. 3.)

(8) In the *third person singular* of the subjunctive active, it sometimes uses *σι*. E. g. *δίδωμι, δῶσι* for *δῶ*. (§ 86. N. 2.)

(9) Verbs in *ωμι* sometimes change the radical *ο* into *ω* in the subjunctive. E. g. *δίδωμι, δάω, δάης*, for *δῶ, δῶς*.

(10) The epic poets sometimes lengthen the radical vowel in the INFINITIVE ACTIVE, and PARTICIPLE PASSIVE and MIDDLE. E. g. *τίθημι, τιθήμεναι, τιθήμενος · δίδωμι, διδοῦναι*.

NOTE 18. ACCENT. The rules stated above (§ 93) apply also to verbs in *μι*. We only observe here that,

(1) The accent of the regular *third person plural* of the *indicative active* deviates from the rule (§ 93. 1).

(2) The dissyllabic forms of the *present active indicative* of *εἶμι* and *φημι*, deviate from the rule (§ 93. 2). In composition, however, they follow the rule.

(3) The *infinitive active* takes the accent on the penult. E. g. *ιστάναι*. Except the Epic infinitive in *μεναι*, as *τιθήμεναι*.

(4) The *participle active* takes the accent on the last syllable. E. g. *ιστάς, τιθείς*.

(5) When the syllabic augment is omitted (§ 78. N. 3), long monosyllabic forms take the circumflex. E. g. *γῶ* for *ἔγνω* from *γιγνώσκω*.

(6) For the accent of the *subjunctive* and *optative passive* of *ἴστημι* and *δίδωμι*, see the paradigms.

Δίδωμι sometimes throws the accent back on the antepenult in the *subjunctive* and *optative passive*, when the last syllable permits it (§ 20). *Ἰσσημι* sometimes does the same in the *optative passive*.

Synopti-

ACTIVE

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
Present.	ἴσθημι	ἴσῳ	ἴσταίην
Imperfect.	ἴστην		
Aorist 2.	ἔστην	στῳ	σταίην
Present.	τίθημι	τιθῳ	τιθείην
Imperfect.	ἔτιθην		
Aorist 2.	ἔθην	θῳ	θείην
Present.	δίδωμι	διδῳ	διδοίην
Imperfect.	ἔδιδων		
Aorist 2.	ἔδων	δῳ	δοίην
Present.	δείκνυμι	δεικνύω	δεικνύοιμι
Imperfect.	ἔδεικνυν		
Aorist 2.	ἔδυν	δύω	δύην

PASSIVE AND

Present.	ἴσταμαι	ἴσῳμαι	ἴσταίμην
Imperfect.	ἴστάμην		
2 Aor. Mid.	ἔστάμην	στῳμαι	σταίμην
Present.	τίθεμαι	τιθῳμαι	τιθείμην
Imperfect.	ἔτιθέμην		
2 Aor. Mid.	ἔθέμην	θῳμαι	θείμην
Present.	δίδομαι	διδῳμαι	διδοίμην
Imperfect.	ἔδιδόμην		
2 Aor. Mid.	ἔδόμην	δῳμαι	δοίμην
Present.	δείκνυμαι	δεικνύωμαι	δεικνυοίμην
Imperfect.	ἔδεικνύμην		
2 Aor. Mid.	ἔδύμην	δύωμαι	δύμην



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ACTIVE VOICE.

INDICATIVE MOOD.

Present.

	<i>I place</i>	<i>I put</i>	<i>I give</i>	<i>I show</i>
<i>S.</i>	ἵστημι ἵστης ἵστησι(ν)	τίθημι τίθης τίθησι(ν)	δίδωμι δίδως δίδωσι(ν)	δείκνυμι δείκνυς δείκνυσι(ν)
<i>D.</i>	ἵσταμεν ἵστατον ἵστατον	τίθεμεν τίθειτον τίθειτον	δίδομεν δίδοτον δίδοτον	δείκνυμεν δείκνυτον δείκνυτον
<i>P.</i>	ἵσταμεν ἵστατε ἵσταῖσι(ν)	τίθεμεν τίθετε τιθεῖσι(ν) or τιθεῖᾶσι(ν)	δίδομεν δίδοτε διδούσι(ν) or διδόᾶσι(ν)	δείκνυμεν δείκνυτε δεικνύσι(ν) or δεικνύᾶσι(ν)

Imperfect.

<i>S.</i>	ἵστην ἵστης ἵστη	ἐτίθην ἐτίθης ἐτίθη	ἐδίδων ἐδίδως ἐδίδω	ἐδείκνυν ἐδείκνυς ἐδείκνυ
<i>D.</i>	ἵσταμεν ἵστατον ἵστάτην	ἐτίθεμεν ἐτίθειτον ἐτιθέτην	ἐδίδομεν ἐδίδοτον ἐδιδότην	ἐδείκνυμεν ἐδείκνυτον ἐδεικνύτην
<i>P.</i>	ἵσταμεν ἵστατε ἵστασαν	ἐτίθεμεν ἐτίθετε ἐτίθεσαν	ἐδίδομεν ἐδίδοτε ἐδίδοσαν	ἐδείκνυμεν ἐδείκνυτε ἐδείκνυσαν

Second Aorist.

<i>S.</i>	ἔστην ἔστης ἔστη	ἔθην ἔθης ἔθη	ἔδων ἔδως ἔδω	ἔδυν ἔδυς ἔδυ
<i>D.</i>	ἔστημεν ἔστητον ἔστήτην	ἔθεμεν ἔθειτον ἔθέτην	ἔδομεν ἔδοτον ἔδότην	ἔδυμεν ἔδυτον ἔδυτην
<i>P.</i>	ἔστημεν ἔστητε ἔστησαν	ἔθεμεν ἔθετε ἔθεσαν	ἔδομεν ἔδοτε ἔδοσαν	ἔδυμεν ἔδυτε ἔδυσαν

SUBJUNCTIVE MOOD.

Present.

S.	ἴστω ἴσῃς ἴσῃ	τιθῶ τιθῆς τιθῆ	διδῶ διδῶς διδῶ	δεικνύω δεικνύης δεικνύῃ
D.	ἴστωμεν ἴσῆτον ἴσῆτον	τιθῶμεν τιθῆτον τιθῆτον	διδῶμεν διδῶτον διδῶτον	δεικνύωμεν δεικνύητον δεικνύητον
P.	ἴστωμεν ἴσῃτε ἴσῶσι(ν)	τιθῶμεν τιθῆτε τιθῶσι(ν)	διδῶμεν διδῶτε διδῶσι(ν)	δεικνύωμεν δεικνύητε δεικνύωσι(ν)

Second Aorist.

σῶ in- flect. like the Pres.	θῶ inflected like the Pres.	δῶ inflected like the Pres.	δύω (§ 117. 4.)
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OPTATIVE MOOD.

Present.

S.	ἴσταιην ἴσταιῆς ἴσταιῆ	τιθειῆην τιθειῆς τιθειῆ	διδοίην διδοίῆς διδοίῃ	δεικνύοιμι δεικνύοις δεικνύοι
D.	ἴσταιήμεν ἴσταιήτον ἴσταιήτην	τιθειήμεν τιθειήτον τιθειήτην	διδοίήμεν διδοίήτον διδοιήτην	δεικνύοιμεν δεικνύοιτον δεικνυοίτην
P.	ἴσταιήμεν ἴσταιήτε ἴσταιήσαν	τιθειήμεν τιθειήτε τιθειήσαν	διδοίήμεν διδοίήτε διδοίήσαν	δεικνύοιμεν δεικνύοιτε δεικνύοιεν

Or thus (§ 117. N. 5)

D.	ἴσταῖτον ἴσταίτην	τιθειῖτον τιθειίτην	διδοῖτον διδοίτην
P.	ἴσταῖμεν ἴσταῖτε ἴσταῖεν	τιθειῖμεν τιθειῖτε τιθειῖεν	διδοῖμεν διδοῖτε διδοῖεν

Second Aorist.

σταιῆν in- flect. like the Pres.	θειῆν inflect. like the Pres.	δοίῆν inflect. like the Pres.	δῦην (§ 117. N. 7.)
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IMPERATIVE MOOD.

Present.

<i>S.</i>	ἴσταθι οἱ ἴστη ἰστάτω	τίθει τιθέτω	δίδοθι διδότω	δείκνυθι οἱ δείκνυ δεικνύτω
<i>D.</i>	ἴστατον ἰστάτων	τίθειον τιθέτων	δίδοτον διδότων	δείκνυτον δεικνύτων
<i>P.</i>	ἴστατε ἰστάτωσαν οἱ ἰστάντων	τίθετε τιθέτωσαν οἱ τιθέντων	δίδοτε διδότωσαν οἱ διδόντων	δείκνυτε δεικνύτωσαν οἱ δεικνύντων

Second Aorist.

<i>S.</i>	στήθι στήτω	θείοι οἱ θές θέτω	δόθι οἱ δός δότω	δύθι δύτω
<i>D.</i>	στήτιον στήτων	θείον θέτων	δότιον δότων	δύτιον δύτων
<i>P.</i>	στήτε στήτωσαν οἱ στάντων	θείτε θέτωσαν οἱ θέντων	δοτε δότωσαν οἱ δόντων	δύτε δύτωσαν οἱ δύντων

INFINITIVE MOOD.

Pres.	ἰσῆναι	τιθέναι	διδόναι	δεικνύναι
2 Aor.	στήναι	θεῖναι	δοῦναι	δύναι

PARTICIPLE.

Pres.	ιστάς	τιθείς	διδούς	δεικνύς
2 Aor.	στάς	θείς	δούς	δύς

PASSIVE AND MIDDLE.

INDICATIVE MOOD.

Present.

<i>S.</i>	ἴσταμαι ἴστασαι	τέθεμαι τίθεσαι οἱ τίθη	δίδομαι δίδοσαι	δείκνυμαι δείκνυσαι
	ἴσταται	τίθεται	δίδοται	δείκνυται
<i>D.</i>	ἰστάμεθον ἰσασθον ἰσασθον	τιθέμεθον τίθεσθον τίθεσθον	διδόμεθον διδοςθον διδοςθον	δεικνύμεθον δεικνυσθον δεικνυσθον
<i>P.</i>	ἰστάμεθα ἰσασθε ἰστανται	τιθέμεθα τίθεσθε τίθενται	διδόμεθα διδοςθε δίδονται	δεικνύμεθα δεικνυσθε δείκνυνται



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OPTATIVE MOOD.

Present.

S. ἰσταίμην ἰσταῖο ἰσταῖτο	τιθείμην τιθεῖο τιθεῖτο	διδοίμην διδοῖο διδοῖτο	δεικνυοίμην δεικνύοιο δεικνύοιτο
D. ἰσταίμεθον ἰσταῖσθον ἰσταῖσθην	τιθείμεθον τιθεῖσθον τιθεῖσθην	διδοίμεθον διδοῖσθον διδοῖσθην	δεικνυοίμεθον δεικνύοισθον δεικνυοῖσθην
P. ἰσταίμεθα ἰσταῖσθε ἰσταῖντο	τιθείμεθα τιθεῖσθε τιθεῖντο	διδοίμεθα διδοῖσθε διδοῖντο	δεικνυοίμεθα δεικνύοισθε δεικνύοιντο

Second Aorist Middle.

σταίμην like the Present.	θείμην like the Present.	δοίμην like the Present.	δύμην (§ 117. N. 17.)
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IMPERATIVE MOOD.

Present.

S. ἴτασο οἷ ἴτω ἰτάσθω	τίθεσο οἷ τίθου τιθέσθω	δίδοσο οἷ δίδου διδόσθω	δείκνυσο δεικνύσθω
D. ἴτασθον ἰτάσθων	τίθεσθον τιθέσθων	δίδοσθον διδόσθων	δείκνυσθον δεικνύσθων
P. ἴτασθε ἰτάσθωσαν οἷ ἰτάσθων	τίθεσθε τιθέσθωσαν οἷ τιθέσθων	δίδοσθε διδόσθωσαν οἷ διδόσθων	δείκνυσθε δεικνύσθωσαν οἷ δεικνύσθων

Second Aorist Middle.

στάσο like the Present.	θέσο οἷ θοῦ like the Present.	δόσο οἷ δοῦ like the Present.	δύσο like δείκνυσο.
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INFINITIVE MOOD.

Pres. ἴτασθαι	τίθεσθαι	δίδοσθαι	δείκνυσθαι
2 A.M. στάσθαι	θέσθαι	δόσθαι	δύσθαι

PARTICIPLE.

Pres. ἰτάμενος	τιθέμενος	διδόμενος	δεικνύμενος
2 A.M. στάμενος	θέμενος	δόμενος	δύμενος

REMARK. It is supposed that the aorist of verbs in *μι* originally ended in *ον*, *ομην*, (§ § 105 : 115. 2.) Hence its name *second aorist*.

ANOMALOUS VERBS.

§ 118. 1. Anomalous verbs are those which have, or are supposed to have, *more than one present* (§ 96).

2. All verbal forms, which *omit the connecting vowel* (§ 85. 1), are anomalous; except the perfect and aorist passive (§§ 91: 92).

3. The following catalogue contains nearly all those verbs which are apt to perplex the learner.

REMARK. In this Grammar, obsolete or imaginary Presents (§ 96) and Nominatives (§ 46), are always printed in *capitals*. They are so printed "in order that the eye may not become accustomed, by means of the common letters, to a multitude of unused and merely imaginary forms, and thus rendered less capable of detecting barbarisms at first sight."

A.

AAΩ, *injure*, A. ἄασα contracted ἄσα, A. Pass. ἀάσθην, A. Mid. ἀασάμην. Pres. Mid. 3d pers. sing. ἀᾶται. (§ 109. N. 1.)

ἄγαμαι (ΑΓΑΩ, ΑΓΗΜΙ), *admire*, A. Pass. ἡγάσθην, F. Mid. ἀγάσομαι, A. Mid. (not Attic) ἡγασάμην. (§§ 117: 95. N. 1: 109. N. 1.)

The Present ἀγάσομαι or ἀγαίομαι, *am angry at, envy*, is used by the epic poets. (§ 96. 18.)

ἀγείρω (ΑΓΕΡΩ), *collect*, ἀγερωῶ, ἡγειρα, ἀγήγερα, ἀγήγερομαι, ἡγέρθην, 2 A. Mid. ἡγερόμην (Epic), *Infjn.* ἀγερέσθαι, *Part.* ἀγρόμενος for ἀγερόμενος. (§§ 96. 18: 81. 1: 26. 1.)

ἀγνῦμι (ΑΓΩ), *break*, F. ἄξω, A. ἔαξα (rarely ἤξα), 2 Perf. ἔᾶγα, 2 A. Pass. ἐᾶγην or ἐᾶγην. (§§ 96. 9: 80. N. 2.)

NOTE. The simple ΑΓΩ was

originally ΦΑΓΩ, whence *καυάξαις* (see *κατάγνυμι*), which originally was καΦΦάξαις. (§§ 1. N. 1, 3: 10. N. 2.)

ἄγω, *lead*, ἄξω, ἤξα, Perf. ἤχα and ἀγήοχα, ἡγμαι, ἡχθην, 2 A. ἡγαγον, 2 A. Mid. ἡγαγόμην. (§§ 96. 19, N. 1: 81. 1.) The Perfect ἀγήοχα is not Attic.

NOTE 1. Ἀγήοχα is formed as follows: ἄγω, ΑΓΑΓΩ, ΑΓΟΓΩ, ἡγοχα, ἀγήγοχα, ἀγήοχα. The omission of the second γ is accidental.

NOTE 2. In Homer we find Aor. Imperat. 2d pers. plur. ἄξετε for ἄξεατε. (§ 88. N. 3.)

ἄΔΩ, see ἀνδάνω.

ἀείρω (ΑΕΡΩ), *regular*, = αἶρω. The epic poets have Pluperf. Mid. 3d pers. sing. ἄωροτο for ἡεροτο. (§ 96. 19.)

ἀέξω, Epic; = αἶξω.

ἄημι (ΑΕΩ), *blow*, *Infjn.* ἀῆναι, *Part.* ἀείς, Imperf. ἄην (in Homer). Pres. Pass. ἄημαι. (§ 117. N. 17.)

αἰνέω, *praise*, ἔσω and ἦσω, εσα

and ησα, ηκα, ημαι, έθην.
(§ 95. N. 2)

αίρειν, take, choose, ήσω, ηκα,
ημαι, έθην. (§ 95. N. 2.)

From ΕΛΩ, 2 A. ειλον, 2 A.
Mid. ειλόμην, 2 F. ελω (rare).

In the Perfect, the Ionics prefix
to this verb a sort of Attic redupli-
cation with the smooth breathing,
ἀραιρηκα, ἀραιρημαι. (§ 81.)

αἶρω (ΑΡΩ), raise, ἀρω, ἦρα,
ἦροκα, ἦρομαι, ἦροθην. (§§ 96.
18: 104. N. 5.)

αἰσθάνομαι (ΑΙΣΘΩ), perceive,
feel, Perf. Mid. ἦσθημαι, F.
Mid. αἰσθήσομαι, 2. A. Mid.
ἦσθόμην. (§ 96. 7, 10.)

ἀκαχίζω (ΑΧΩ), trouble, afflict,
F. ἀκαχίσω, A. ἠκάχησα, 2 A.
ἠκαχον, 2 A. Mid. ἠκαχόμην.
Mid. ἀκαχίζομαι, grieve, feel
grief, am afflicted. (§ 96.
10, N. 1.)

ἀκαχμένος, η, ον, sharpened,
pointed, a defective Perf.
Pass. Part. from ΑΧΩ.
(§ 81. N.)

ἀκούω (ΑΚΩ), hear, ἠκουσα,
ἠκουκα (not Attic), ουσαι,
ούσθην, ούσομαι, 2 Perf. ἀκή-
κοα, 2 Pluperf. ἠκηκόειν.
(§§ 96. 18: 81: 107. N. 1:
109. N. 1.)

ἀλάομαι, wander, rove, Perf.
Mid. ἀλάλημαι synonymous
with the Present, Infin. ἀλά-
λησθαι, Part. ἀλαλήμενος.
(§§ 81. N.: 93. N. 1.)

ἀλδαίνω (ΑΔΩ), increase, Im-
perf. (as if from ἀλδάνω)
ἠλδανον. (§ 96. 7.)

ἀλδήσκω (ΑΔΩ), grow, thrive,
cause to grow, F. ἀλδήσω.
(§ 96. 10, 8.)

ἀλέξω (ΑΛΕΩ), ward off, F.

ἀλεξήσω, A. Mid. ἠλεξάμην,
2. A. ἠλαλκον. (§§ 96. 15,
10, N. 1: 26. 1.)

NOTE. The Aor. ἠλαλκον is ob-
tained in the following manner:
ΑΛΕΚΩ, ΑΛΑΛΕΚΩ, ἠλάλεκον,
ἠλαλκον.

ἀλέομαι or ἀλεύομαι, avoid, es-
cape, A. Mid. ἠλεάμην or
ἠλευάμην. (§§ 96. N. 12:
104. N. 1.)

ἀλείς, see εἶλλω.

ἀλείφω (ΑΛΙΦΩ), anoint, εἶψω,
ειψα, Perf. ἀλήλιφα, ἀλήλιμ-
μαι. (§§ 96. 18: 81.)

ἄλισκω (ΑΛΩ), capture,
Perf. ἐάλωκα and ἠλωκα have
been captured, F. ἀλώσομαι
shall be captured. From
ἄλιωμι, 2 A. ἐάλων and
ἠλων was captured, ἀλω, ἀλοί-
ην and ἀλώην, ἀλώναι, ἀλούς.
Pass. ἀλίσκομαι, am cap-
tured. (§§ 96. 8, 10: 80.
N. 2: 117. 12, N. 6.)

ἀλιταίνω (ΑΛΙΤΩ), sin against,
offend, F. ἀλιτήσω, 2 A. ἠλι-
τον, 2 A. Mid. ἠλιτόμην.
(§ 96. 7, 10.)

The Perf. Mid. Part.
ἀλιτήμενος has the force of
an adjective, that has sinned
against, that has offended.
(§ 93. N. 1.)

ἄλλομαι (ΑΛΩ), leap, spring,
A. Mid. ἠλάμην, 2 F. Mid.
ἄλοῦμαι, 2 A. Mid. ἠλόμην.
(§§ 96. 6: 104. N. 5.)

NOTE. Forms without the con-
necting vowel, 2 A. Mid. 2d pers.
sing. ἄλσο, 3d pers. sing. ἄλτο,
Part. ἄλμενος, all with the smooth
breathing, for ἠλισσο, ἠλιετο, ἀλόμε-
νος. (§ 92. N. 4.)

ἀλόω (ΑΛΩ), used only in the
compound ἀναλόω, which



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ἀνωγέω, Imperf. ἀνώγεον, = following.

ἀνώγω, *command, order*, ξω, ξα, 2 Perf. ἀνωγα synonymous with the Present.

NOTE. Forms without the connecting vowel, 2 Perf. 1st pers. plur. ἀνωγμεν, Imperat. ἀνωχθε, ἀνώχθω, ἀνωχθε, for ἀνωγε, έτω, ετε. (§§ 91. N. 6: 88. N. 1.)

The last two forms take the Passive terminations σθω, σθε, ἀνώγ-σθω, ἀνωγ-σθε. (§§ 11: 7.)

ἀπαιράω (ἀπό, αὔραω), *take away*, A. Part. ἀπούρας, A. Mid. Part. ἀπουράμενος.

ἀπαφίσκω (ΑΦΩ), *deceive*, F. ἀπαφήσω, 2 A. ἤπαφον. (§ 96. 8, 10, N. 1.)

ἀπολαύω (ἀπό, λαύω), *enjoy*, Imperf. ἀπέλαυον or ἀπήλαυον, F. ἀπολαύσω, A. ἀπέλαυσα or ἀπήλαυσα, F. Mid. ἀπολαύσομαι.

ἀπούρας, see ἀπαιράω.

ἀράομαι, *invoke, curse*, άσομαι, ασάμην, regular. From APHM I comes Epic Infm. ἀρήμεναι. (§ 117. N. 17.)

ἀραρίσκω (ΑΡΩ), *fit, adapt, join*, F. ἄρω, A. ἤρωσα, Perf. Pass. ἀρήρομαι, 2 A. ἤρωρον, 2 Perf. ἄρωρα (Ionic ἄρηρα), Part. fem. ἀρωραῖα (§§ 96. 8, 10, N. 1: 81. N.: 103. N. 1: 104. N. 6.)

NOTE. The syncopated 2 A. Mid. Part. ἄρμενος has the force of an adjective, *suitable, adapted*. (§ 92. N. 4.)

ἀρέσκω (ΑΡΩ), *please, gratify*, F. ἀρέσω, Perf. Pass. ἤροσμαι. (§§ 96. 10, 8: 95. N. 1: 107. N. 1.)

ἄρνημαι (ΑΡΩ), *procure, ac-*

quire, -earn, save, Imperf. ἤρνούμην. (§ 96. 9.)

ἀρόω, *plough, till*, όσω, οσα, ἀρήροκα, ἀρήρομαι, όθην. From APΩMI, Infm. Act. (Epic) ἀρόμεναι. (§§ 81: 95. N. 1)

ἀρπάζω, *seize, snatch*, άσω or άξω, ασα or αξα, ακα, ασμαι or αγμαι, άσθην or άχθην, 2 A. Pass. ἤρπάγην. (§ 96. N. 6.)

ΑΡΩ, see αἶρω, ἀραρίσκω, ἀρέσκω, ἄρνημαι.

αὔξω or -αὔξάνω (ΑΥΓΩ), *increase*, F. αὔξήσω, A. ἠύξησα, Perf. Pass. ἠύξημαι, A. Pass. ἠύξήθην. (§ 96. 15, 7, 10.)

αὔραω, αὔρέω, αὔρισκομαι, (ΑΥΡΩ,) used in the compounds ἀπαιράω, έπαιρέω, έπαιρίσκομαι, which see. (§ 96. 8, 10.)

ΑΥΡΩ, see the preceding.

ἀφείωνται, see ἀφήμι.

ἀφήμι (ἀπό, ήμι), *let go*, Imperf. ἀφίειον or ἠφίειον sometimes ἠφίην, F. ἀφήσω, A. ἀφήκα, Perf. ἀφείκα, Perf. Pass. ἀφείμαι, A. Pass. ἀφείθην or ἀφείθην, 2 A. ἀφήν, 2 A. Mid. ἀφείμην or ἀφείμην. (§ 82. N. 1.)

NOTE. The form ἀφίωνται, in the New Testament, stands for Perf. Pass. 3d pers. plur. ἀφείνται. (See ήμι.)

ἀφύσσω, *draw forth (liquids)*, F. ἀφύξω, A. ἠφυσα. (§ 96. N. 4.)

ΑΦΩ, see ἀπαφίσκω.

ἀχέω (ΑΧΩ), Part. ἀχέων, ουσα, *afflicted, grieved*, Perf. Pass. ἀκήχεμαι or ἀκάχημαι, am af-

*flicted, grieve, Infin. ἀκἀχη-
σθαι, Part. ἀκαχήμενος or
ἀκηχήμενος. (§§ 96. 10: 95.
N. 2: 81. N. : 93. N. 1.)*

*ἄχθομαι (AXΘΩ), am offended,
pained, feel indignant, A.
Pass. ἤχθέσθην, F. Mid.
ἄχθέσομαι. (§§ 96. 10: 95.
N. 1: 109. N. 1.)*

*ἄχυνμαι or ἄχομαι (AXΩ), =
ἀκαχίζομαι, which see. (§ 96.
9.)*

*AXΩ, see ἀκαχίζω, ἀχέω, ἄχυν-
μαι.*

*ἄω, blow, Imperf. ἄον. (§ 80.
N. 5.)*

*ἄω, sleep, Aor. ἄεσα or ἄσα.
(§ 96. 10.)*

*ἄω, satiate, Infin. ἄμεναι (Epic)
for ἄειν, ἄσω, ἄσα. Pass.
ἄομαι, 3d pers. sing. ἄται
Epic ἄῤται. (§ 116. N. 6.)*

ἄωροτο, see ἀείρω.

B.

*βαίνω and βάσκω (BAΩ), go,
walk, F. βήσω shall cause to
go, Perf. βέβηκα, Perf. Pass.
βέβαμαι (only in composi-
tion), A. Pass. ἐβάσθην (only
in composition), F. Mid.
βήσομαι, A. Mid. (Epic) ἐβη-
σάμην and ἐβησόμην, 2 Perf.
βέβαα, Subj. βεβῶ, Infin. βε-
βάναι, Part. βεβῶς. From
βίβημι, 2 A. ἔβην, βῶ, βαίην,
βῆθι (in composition often
βᾶ), βῆναι, βᾶς. (§§ 96. 5,
18, 8: 95. N. 2: 85. N. 2:
91. N. 7.)*

NOTE. The Homeric βίομαι or
βείομαι, *I shall live*, is a 2 A. Mid.
Subj. for βῶμαι. (§§ 116. N. 8,
4: 117. N. 17: 215. N. 7.)

βάλλω (BAΛΩ), throw, cast,

*F. βαλῶ sometimes βαλλήσω,
Perf. βέβληκα, Perf. Pass.
βέβλημαι, A. Pass. ἐβλήθην,
F. Mid. βλήσομαι (Epic),
2 A. ἔβαλον, 2 A. Mid. ἐβα-
λόμην. (§ 96. 6, 10, 17.)*

From *BAEΩ, BAIIMI*, 2
A. ἔβλην, 2 A. Mid. ἐβλή-
μην, Subj. 3d pers. sing.
βλήεται for βλήται, Opt. βλεί-
μην, Infin. βλήσθαι, Part.
βλήμενος, all Epic. (§§ 117.
N. 15, 17: 96. 19.)

βάσκω, see βαίνω.

*βασιάζω, carry, ἄσω, ασα, α-
γμαί, ἀχθην. (§ 96. N. 6.)*

BAΩ, see βαίνω.

βέομαι or βείομαι, see βαίνω.

*βιβάω or βίβημι (BAΩ), =
βαίνω, which see. (§ 96. 1.)*

*βιβρώσκω (BOPΩ), eat, F.
βρώσω, Perf. βέβρωκα, Perf.
Pass. βέβρωμαι, A. Pass.
ἐβρώσθην, 3 F. βεβρώσομαι,
2 Perf.-Part. βεβρώς. From
BPΩMI, 2 A. ἔβρων. (§§ 96.
17, 1, 8: 117. 12.)*

*βιόω, live, ωσα, ωκα, ωμαι, ώσο-
μαι. From BIΩMI, 2 A.
ἐβίον, βιῶ, βιοίην and βιῶην,
βιῶναι, βιούς. (§ 117. 12,
N. 6.)*

*βιώσκομαι (βιόω), revive, bor-
rows the other tenses, ex-
cept Imperf, from the pre-
ceding.*

*βλαστάνω (BLASTΩ), bud,
sprout, F. βλαστήσω, A. ἐ-
βλάστηκα, 2 A. ἔβλαστον.
(§§ 96. 7, 10: 76. N. 2.)*

BLAΩ or BAEΩ, see βάλλω.

βλώσκω (MOAΩ), come, go,

Perf. μέμβλωκα, 2 Aor. ἔμολον, 2 F. Mid. μολοῦμαι. (§§ 96. 17, 8 : 26. N.)

NOTE. The Present βλάσκω is formed as follows: ΜΟΛΩ, ΜΛΟΩ, ΜΒΛΟΩ, μβλάσκω, βλάσκω. The μ is dropped because the combination μβλ cannot begin a Greek word. (§ 16. N. 1.)

βοάω, cry out, ἦσω, ἦσα, ἦκα, ἦμαι, ἦθην, ἦσομαι, regular. From the simple ΒΟΩ come the Ionic forms ἔβωσα, ἐβώσθην, βώσομαι. (§ 109. N.1.)

ΒΟΛΕΩ (ΒΑΛΩ), Perf. Pass. βεβόλημαι, = βάλλω. (§ 96. 19, 10.)

ΒΟΛΩ, see βούλομαι.

ΒΟΡΩ, see βιβρώσκω.

βόσκω (ΒΟΩ), feed, pasture, F. βουκῆσω, A. ἐβόσκησα. (§ 96. 8, 10.)

βούλομαι (ΒΟΛΩ), will, Imperf. ἐβουλόμην or ἤβουλόμην, Perf. Pass. βεβούλημαι, A. Pass. ἐβουλήθην or ἤβουλήθην, F. Mid. βουλήσομαι, 2 Perf. βέβουλα comp. in Homer προβέβουλα. (§§ 96. 18, 10 : 78. N. 1.) From the simple Present come Pres. Pass. βόλομαι, 2d pers. plur. βόλεσθε.

ΒΟΩ, see βοάω, βόσκω.

ΒΡΑΧΩ, crash, rattle, 2 A ἔβραχον.

ΒΡΩΩ, see βιβρώσκω.

βροῦχάομαι (ΒΡΥΧΩ), roar, ἦσομαι, ἦσάμην, Perf. βέβρουχα synonymous with the Present. (96. 10.)

Γ.

γαμέω (ΓΑΜΩ), marry, F. γαμῶ, A. ἔγημα, (later ἐγάμησα), Perf. γεγάμηκα, Perf. Pass. γεγάμημαι, A. Pass.

ἐγαμήθην, Part. fem. also γαμεθεῖσα, F. Mid. γαμέσσομαι (in Homer). (§§ 96. 10 · 95. N. 2 : 102. N. 5.)

ΓΑΩ, see ΓΙΓΝΩ.

γεγώνω and γεγωνέω (ΓΩΝΩ), call aloud, 2 Perf. γέγωνα synonymous with the Pres.

γείνομαι (ΓΕΝΩ), beget, bring forth, am born, A. Mid. ἐγεινάμην begat, brought forth. (§ 96. 18.)

γέντο, see γίγνομαι, ΕΛΩ.

ΓΕΝΩ, see γίγνομαι.

γηθέω (ΓΗΘΩ), rejoice, ἦσω, ἦσα, 2 Perf. γέγηθα synonymous with the Present. (§ 96. 10.)

γηράσκω and γηράω, grow old, άσω, ασα, ακα, άσομαι. From ΓΗΡΗΜΙ, 2 A. ἐγήρῶν, γηρῶναι, γηράς. (§ 117. 12.)

ΓΙΓΝΩ (ΓΕΝΩ, ΓΑΩ), produce, cause to exist, Perf. Mid. γεγένημαι, Pass. ἐγενήθην, F. Mid. γενήσομαι, 2 Perf. γέγονα (poetic also γέγαα), 2 A. Mid. ἐγενόμην. Mid. γίγνομαι or γίνομαι, produce myself, make myself, become. (§§ 96. 1, 5, 10, 19 : 26. 1.)

The 2 Perf. γέγαα is inflected, as far as it goes, like βέβαα (§ 91. N. 7.)

NOTE. For 2 A. Mid. 3d pers. sing. ἐγένετο, we find ἔγεντο or γέντο. (§ 92. N. 4.)

γινώσκω (ΓΝΩΩ), later γινώσκω, know, A. ἔγνωσα (chiefly in composition), Perf. ἔγνωκα, Perf. Pass. ἔγνωσμαι, A. Pass. ἐγνώσθην, F. Mid. γνώσομαι. From ΓΝΩΜΙ, 2 A. ἔγνων,



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ἐδέροχθην, 2 A. Pass. ἐδράκην.
(§§ 96. 19, 17 : 26. 2.)

δέχομαι, *receive*, δέδεγμαi, ἐδέ-
χθην, δέξομαι, ἐδεξάμην, regu-
lar.

NOTE. Forms without the con-
necting vowel, 2 A. Mid. ἰδέγμην,
ἰδεκτο, (for ἰδεχόμεν, ἰδέχετο,) In-
fin. δέχθαι (for δεχέσθαι), Part.
δέγμενος as Present. (§§ 92. N. 4 :
9. 1 : 7 : 11.)

δέω (rarely δίδημι), *bind*, ἦσω,
ἦσα, ἐκα, εμαι, ἐθην, 3d F.
δεδήσομαι. (§§ 95. N. 2 :
96. 1 : 116. R.)

δέω, *am wanting to, want*, F.
δεήσω, A. ἐδέησα, A. Pass.
ἐδεήθην, F. Mid. δεήσομαι.
Mid. δέομαι, *want, need,*
pray, beseech. (§ 96. 10.)

For A. 3d pers. sing.
ἐδέησεν, Homer has δῆσεν.

ΔΗΚΩ, see δάνω.

δήω (ΔΑΩ), as Future, *shall*
find.

διδάσκω (ΔΙΔΑΧΩ), *teach*, F.
διδάξω (poetic also διδασκή-
σω), A. ἐδίδαξα (poetic also
ἐδιδάσκησα), Perf. δεδίδαχα,
Perf. Pass. δεδίδαγμαi, A.
Pass. ἐδιδάχθην. (§ 96. 10,
N. 10.)

δίδημι, see δέω, *bind.*

διδράσκω (ΔΡΑΩ), *run away*,
Perf. δέδρακα, F. Mid. δράσο-
μαι. From ΔΡΙΜΙ, 2 A.
ἔδραῖν, δραῶ, δραίην, δραῖθι,
δραῖναι, δράς. (§§ 96. 1, 8 :
117. 12.) This verb occurs
only in composition

δίδωμι and δίδώω (ΔΟΩ), *give*,
F. δώσω, A. ἔδωκα, Perf.
δέδωκα, Perf. Pass. δέδομαι,
A. Pass. ἐδόθην, A. Mid. ἔδω-

κάμην (not Attic), 2 A. ἔδων,
δῶ, δούην, δόθι or δός, δοῦναι,
δούς, 2 A. Mid. ἐδόμην.
(§§ 96. 1 : 117 : 104. N. 2 :
95. N. 2.)

δίζω, *seek*, F. Mid. διζήσομαι.
Mid. διζήμαι, *seek*, retains
the η throughout, as Part.
διζήμενος. (§§ 96. 10 : 117.
3.)

ΔΙΚΩ, *cast, fling*, 2 A. ἔδικον.
δίω, see ΔΕΙΩ, δειδίσκομαι.

ΔΜΑΩ, ΔΜΕΩ, see δαμάω,
δέμω.

δόαται or δέαται, *it seems*, Im-
personal, A. Mid. δοάσσα-
το, Subj. δοάσσειται, Epic.
(§§ 102. N. 5 : 86. N. 3.)

δοκέω (ΔΟΚΩ), *seem, think*,
F. δόξω, A. ἔδοξα, Perf. Pass.
δέδογμαi. The regular forms
δοκήσω, ἦσα, ἦμαι, are not
common. (§ 96. 10.)

δουπέω (ΔΟΥΠΩ), *resound,*
sound heavily, A. ἐδούπησα
(also ἐγδούπησα), 2 Perf. δέ-
δουπα. (§ 96. 10.)

NOTE. The A. ἐγδούπησα comes
from ΓΔΟΥΠΕΩ, which is formed
after the analogy of κτυπέω from
ΤΥΠΩ. (§ 7.)

ΔΡΑΜΩ or ΔΡΕΜΩ, Perf. δε-
δράμηκα, Perf. Pass. δεδρά-
μημαι (little used), 2 A. ἔδρα-
μον, 2 Perf. δέδρομα (Epic),
F. Mid. δραμοῦμαι, = τρέχω,
which see. (§ 96. 10, 19.)

δύναμαι (ΔΥΝΑΩ, ΔΥΝΗΜΙ),
am able, can, Imperf. ἐδυνά-
μην or ἠδυνάμην, Perf. Pass.
δεδύνημαι, A. Pass. ἐδυνήθην
or ἠδυνήθην (and ἐδυνάσθην),
F. Mid. δυνήσομαι, A. Mid.
(in Homer) ἐδυνησάμην.

(§§ 78. N. 1 : 95. N. 2 : 109. N. 1.)

δύω and *δύνω*, *enter, set, cause to enter*, F. *δῦσω*, A. *ἔδῦσα*, Perf. *δέδῦκα*, A. Pass. *ἔδῦθην*, F. Mid. *δύσομαι*, A. Mid. *ἔδυσάμην* (Epic also *ἔδυσόμην*), *Part. δυσόμενος* as Present, *setting*. From *ΔΥΜΙ*, 2 A. *ἔδῦν*, *δῦω*, *δῦην*, *δῦθι*, *δύναι*, *δύς*. (§§ 96. 5 : 95. N. 2 : 85. N. 2 : 117. 12, N. 7.)

E.

ἑάφθη or *ἑάφθη*, *was fastened*, Aor. Pass. 3d pers. sing., found only in Homer.

ἐγείρω (*ΕΓΕΡΩ*), *wake, rouse*, F. *ἐγερῶ*, A. *ἤγειρα*, Perf. *ἐγήγερα*, Perf. Pass. *ἐγήγερομαι*, A. Pass. *ἤγέρθη*, 2 Perf. *ἐγρήγορα* *am awake*, 2 A. *ἐγρόμην*, *ἐγροίμην*, *ἔγρεο* (Epic), *ἐγρέσθαι*. Mid. *ἐγείρομαι* *rise*. (§§ 96. 18 : 81 : 26. 1.)

ΕΙΔΩ (*ΙΔΩ*), *see*, F. *εἰδήσω* (rare) *shall know*, F. Mid. *εἴσομαι* *shall know*, A. Mid. *εἰσάμην* *seemed*, 2 A. *εἶδον* (rarely *ἴδον*) *saw*, *ἴδω*, *ἴδοιμι*, *ἴδε* and *ἴδέ*, *ἴδειν*, *ἴδῶν*, 2 A. Mid. *εἰδόμην* *saw*, *ἴδωμαι*, *ἴδοίμην*, *ἴδοῦ* (as interjection, *ἴδού*, *behold!*), *ἴδέσθαι*, *ἰδόμενος*, 2 Perf. *οἶδα* *know*, *εἰδῶ*, *εἰδείην*, *ἴσθι*, *εἰδέναι*, *εἰδώς*, 2 Pluperf. *ἤδειν* *knew*. Pass. *εἶδομαι*, *seem, resemble*. (§§ 96. 18, 10, N. 14 : 93. N. 2 : 80. N. 4.)

The 2 Perf. *οἶδα*, and 2 Pluperf. *ἤδειν*, are inflected as follows :

Perfect 2.

IND. S.	<i>οἶδα</i>	D.	<i>ἴσμεν</i>	P.	<i>ἴσμεν</i>
	<i>οἴσθα</i>		<i>ἴστον</i>		<i>ἴστε</i>
	<i>οἶδε(ν)</i>		<i>ἴστον</i>		<i>ἴσασι(ν)</i>
SUBJ. S.	<i>εἰδῶ</i> , <i>εἰδήης</i> , <i>εἰδήῃ</i> ,	D.	<i>εἰδήητον</i> ,	P.	<i>εἰδῶμεν</i> , <i>εἰδήητε</i> ,
	<i>εἰδῶσι(ν)</i> .				
OPT. S.	<i>εἰδείην</i> , <i>εἰδείης</i> , <i>εἰδείη</i> ,	D.	<i>εἰδείητον</i> ,	P.	<i>εἰδειήτην</i> ,
	<i>εἰδείημεν</i> , <i>εἰδείητε</i> , <i>εἰδείησαν</i> .				
IMP. S.	<i>ἴσθι</i>	D.	<i>ἴστον</i> .	P.	<i>ἴστε</i>
	<i>ἴστω</i>		<i>ἴστων</i>		<i>ἴστωσαν</i>

NOTE 1. The Attic reduplication of *ἐγρήγορα* is anomalous.

NOTE 2. Homer has 2 Perf. 3d pers. plur. *ἐγρηγόρθησι* for *ἐγρηγόρασι*, as if from *ΕΓΕΡΘΩ*.

NOTE 3. Forms without the connecting vowel, 2 Perf. *Imperat.* 2d pers. plur. *ἐγρήγορθε*, *Infinit.* *ἐγρηγόρθαι*, with the terminations of the Passive, *σθε*, *σθαι*.

ἔδω, see *ἔσθίω*.

ΕΔΩ, see the following.

ἕζομαι (*ΕΔΩ*), *seat myself, sit*, Imperf. *ἕζόμην*, A. Pass. *ἕσθη* (later), 2 F. Mid. *ἔδοῦμαι*. (§§ 96. 4 : 114. N. 2.) This verb is chiefly used in the compound *καθέζομαι*, which see.

ἐθέλω or *θέλω*, *will*, F. *ἐθελήσω* or *θελήσω*, A. *ἤθελησα*, Perf. *ἤθεληκα*. (§ 96. 10.)

ἔθω, *am accustomed*, 2 Perf. *εἴωθα* (Ionic *ἔωθα*) synonymous with the Present. (§§ 96. 19 : 80. N. 3, R. 1.)

INF. εἰδέναι.

PART. εἰδώς, υἷα, ός, G. ότος.

Pluperfect 2.

<p>S. ἤδιν, ἤδη ἤδεις, ἤδισθα, ἤδησθα ἤδει, ἤδη, ἤδιν</p>	<p>D. ἤδειμεν, ἤσμεν ἤδειτον, ἤσιτον ἠδείτην, ἠσιστην</p>	<p>P. ἠδειμεν, ἠσμεν ἠδειτε, ἠστε ἠδεσαν, ἠσαν</p>
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NOTE 1. Perfect. IND. 2d pers. sing. οἶσθα stands for οἶδασθα. (§§ 84. N 6 : 91. N. 6 : 10. 2.) In the dual and plural, the forms ἴστον, ἴσμεν, ἴσται, stand for ἴδτον, ἴδμεν, ἴδται. (§§ 91. N. 6 : 10, 1, 3.)

SUBJ. and OPT. εἰδῶ, εἰδείην, come from ΕΙΔΕΩ, whence also the F. εἰδήτω. (§ 91. N. 6.)

IMP. ἴσθι, ἴστω, &c. for ἴδθι, ἴδτω, &c. (§§ 91. N. 6 : 88. N. 1 : 10. 3.)

Pluperfect. For 1st pers. sing. ἤδη, and 3d pers. sing. ἤδη or ἤδιν, see above (§ 85. N. 4.) — For 2d pers. sing. ἠδισθα or ἠδησθα, see above (§§ 84. N. 6 : 85. N. 4.) — For the syncopated forms ἠσμεν, ἠστε, ἠσαν, see above (§§ 91. N. 6 : 10. 1, 2. 3.)

NOTE 2. The regular forms of the Perfect οἶδας, οἶδαμεν, οἶδατον, οἶδατε, οἶδασι, belong chiefly to the later Greek

NOTE 3. DIALECTS. Perfect. IND. 1st pers. plur. Epic and Ionic ἴδμεν for ἴσμεν.

INF. Epic ἴδμεναι for ἰδέμεναι for εἰδέναι. (§ 89. N. 1.)

Pluperfect. Epic and Ionic ἠείδιν, ης, ει or η, plur. ἠείδειμεν, ειτε, 3d pers. ἴσαν. (§§ 85. N. 4 : 91. N. 6 : 10. 2.) Here the prefix ἠ seems to be the syllabic augment lengthened. (§ 80. N. 2.) — For 3d pers. sing. ἠδει, Herodotus (1, 45) has ἠειδε.

εἶκω, seem, resemble, 2 Perf. εἶκα, sometimes εἶκα (Ionic οἶκα), synonymous with the Present, 2 Pluperf. ἐώκειν. (§§ 96. N. 14 : 80. N. 2, 3, 4.)

For 2 Perf. 3d. pers. plur. εἶκασι we sometimes find εἶξασι.

NOTE. Forms without the connecting vowel, 2 Perf. εἶοιγμεν, εἶκτον, for εἶοικαμεν, εἶοικατον, 2 Pluperf. εἶκστην for ἐωκειήτην. (§§ 91. N. 6 : 9. 1.)

The epic poets have also ἠἶκτο or εἶκτο for ἐώκει, with the Passive termination το (§ 84. 2).

εἶλλω or εἶλω or εἶλέω (ΕΛΩ), roll up, drive to, F. εἶλήσω, A. εἶλησα, Infin. also ἔλσαι or ἐέλσαι, Part. also ἔλσας, Perf. εἶληκα, Perf. Pass. εἶλημαι, ἔελμαι, A. Pass. εἶλήθην, 2 A. Pass. ἐάλην, Infin. ἀλῆναι, Part. ἀλείς. (§§ 96. 18, 10, 6 : 104. N. 6 : 80. N. 2.)

NOTE. The form ἐόλητο for Pluperf. Pass. 3d pers. sing. εἶλητο, is formed as follows : ΕΛΩ, ΟΛΕΩ, ὀλήμην, ἐολήμην, -ησο, ἐόλητο. (§§ 96. 13 : 80. N. 2.)

εἶμαρμαι, see ΜΕΙΡΩ.



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1st pers. plur. Ionic εἶμέν, poetic ἐμέν. — 3d pers. plur. Ionic ἔασι (like τιθέασι from τίθημι), Doric ἐντί (§ 117. N. 17).

SUBJ. uncontracted ἔω, ἔης, ἔη, ἔωμεν, ἔητε, ἔωσι(ν), Ionic.

OPT. uncontracted ἔοιμι, ἔοις, ἔοι, &c. Ionic.

IMPER. 2d pers. sing. ἔσο, after the analogy of the Middle. — 3d pers. sing. ἦτω for ἔστω.

INF. Epic ἔρμεναι, ἔρμεν, ἔμεναι, ἔμεν, Doric ἦμεν, ἦμες. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic ἔα or ἦα, ἔον, ἔσκον. (§ 85. N. 5.) —

2d pers. sing. Ionic ἔας, ἔσκες, Epic ἦσθα. (§§ 84. N. 6 : 85. N. 5.) —

3d pers. sing. Ionic ἦε(ν), ἔσκε, Epic ἦεν, ἦην, Doric ἦς. (§ 80. N. 2.) —

3d pers. plur. Ionic and Doric ἔσαν.

NOTE 3. The 3d pers. sing. ἔστί takes the ACCENT on the penult, ἔστι, when it signifies *he, she, or it exists*. Also when it comes after εἰ, οὐκ, ὡς, ἀλλ' (for ἀλλά), and τοῦτ' (for τοῦτο); as οὐκ ἔστι, ἀλλ' ἔστι.

εἶμι (IΩ, EΩ, EIΩ), *go, shall go*, ἶω, ἶοιμι or ἶοίην, ἶθι, ἶέναι, ἰών, Imperf. ἦειν, F. Mid. εἴσομαι (Epic), A. Mid. (Epic) εἰσάμην. (§§ 96. 18 : 87. N. 2.)

The Present and Imperfect are inflected as follows :

Present.

IND. S. εἶμι

εἶς, εἶ

εἶσι(ν)

D. ἶμεν

ἶτον

ἶτον

P. ἶμεν

ἶτε

ἶασι(ν)

SUBJ. S. ἶω, ἶης, ἶη, D. ἶωμεν, ἶητον, ἶητον, P. ἶωμεν, ἶητε, ἶωσι(ν).

OPT. S. ἶοιμι, ἶοις, ἶοι, D. ἶοιμεν, ἶοιτον, ἶοίτην, P. ἶοιμεν, ἶοιτε, ἶοιεν.

IMP. S. ἶθι, εἶ

ἶτω

D. ἶτον

ἶτων

P. ἶτε

ἶτωσαν or ἰόντων

INF. ἶέναι

PART. ἰών, ἰούσα, ἰόν, G. ἰόντος.

Imperfect.

S. ἦειν

ἦεις, ἦεισθα

ἦει, ἦειν

D. ἦειμεν, ἦμεν

ἦειτον, ἦτον

ἦείτην, ἦτην

P. ἦειμεν, ἦμεν

ἦειτε, ἦτε

ἦεσαν

NOTE 1. Present. IND. The 2d pers. sing. εἶ, like εἶ from εἶμί, follows the analogy of the Middle. — The 3d pers. plur. ἔασι follows the analogy of τιθέασι from τίθημι. (§ 117. N. 2.)

IMP. 2d pers. sing. εἶ is used only in composition, as ἔξει for ἔξειθι from ἔξειμι. Compare § 117. N. 8.)

INF. ἶέναι comes from the imaginary IEΩ, IHMI, after the analogy of τιθέναι from τίθειω, τίθημι.

Imperfect. The forms ἦειν, ἦεις, &c. follow the analogy of the Pluperfect Active.

NOTE 2. DIALECTS. Present. IND. 2d pers. sing. Epic εἶσθα for εἶς. (§ 84. N. 6.)

INF. Epic ἴμεναι or ἴμεν, without the connecting vowel ε. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic ἦια, ἦα, Epic ἦιον, ἦον. The Ionic forms are often used by the Attics, — 3d pers. sing. Ionic ἦιε, Epic ἴε. — 3d pers. dual Epic ἴτην. — 1st pers. plur. Epic ἦομεν. — 3d pers. plur. Ionic ἦισαν, Epic ἦσαν, ἴσαν.

εἶξασι, see εἶκω.

ΕΙΠΩ (**ΕΠΩ**), say, A. εἶπα, 2 A. εἶπον, εἶπω, εἶποιμι, εἶπέ, εἶπεῖν, εἶπών. (§§ 96. 18: 104. N. 1: 93. N. 2.) From **PEΩ** (which see), Perf. εἶρηκα, Perf. Pass. εἶρημαι, A. Pass. ἐρρήθην or ἐρρέθην, 3 F. εἶρήσομαι. From εἶρω, F. ἐρέω ἐρῶ.

The epic poets have also 2 A. εἶπον (§ 80. N. 2.) - εἶργνῦμι or εἶργω (old ἔργω, ἐέργω), inclose, include, shut in, F. εἶρξω, A. εἶρξα or ἔρξα, Perf. Pass. εἶργμαι or ἔεργμαι or ἔοργμαι. (§§ 96. 18, 9: 80. N. 5.)

εἶρω (**EPΩ**), F. ἐρέω ἐρῶ, = **ΕΙΠΩ**, which see. (§ 96. 18.)

εἶσκω or ἴσκω (εἶκω), liken, compare, Imperf. ἦισκον or ἴσκον. (§ 96. 14.)

εἶωθα, see ἔθω.

εἰλάνω (rarely εἰλάω), drive, march, F. εἰλάσω or εἰλῶ, A. ἦλασα, Perf. ἐλήλακα, Perf. Pass. ἐλήλαμαι, later ἐλήλασμαι, A. Pass. ἦλάθην, later ἦλάσθην. (§§ 96. N. 13: 95. N. 1: 102. N. 2: 107. N. 1: 109. N. 1.)

ΕΛΕΤΘΩ (**ΕΛΤΘΩ**), F. Mid. ἐλεύσομαι, 2 A. ἦλυθον commonly ἦλθον, ἔλθω, ἔλθοιμι, ἔλθέ, ἔλθεῖν, ἔλθών, 2 Perf.

ἐλήλυθα (rarely ἦλυθα), = ἔρχομαι, which see. (§§ 96. 18: 26. 1: 93. N. 2.)

NOTE. Homer has 2 Perf. εἰλήλουθα, 1st pers. plur. εἰλήλουθαμεν for εἰληλούθαμεν. (§§ 96. N. 14: 81: 91. N. 6.)

ἔλπω, cause to hope, give hope, 2 Perf. ἔολπα as Present, 2 Pluperf. ἐώλπειν as Imperfect. Mid. ἔλπομαι, cause myself to hope, simply I hope. (§ 80. N. 2, 3.)

ΕΛΩ, F. ἐλῶ (rare), 2. A. εἶλον, ἔλω, ἔλοιμι, ἔλε, ἐλεῖν, ἐλών, 2 A. Mid. εἰλόμην (Alexandrian εἰλάμην), = αἰρέω, which see. (§§ 80. N. 1: 85. N. 2.)

NOTE. It may be supposed that **ΕΛΩ** was originally **FEΛΩ**, of which the 2 A. Mid. 3d. pers. sing., without the connecting vowel, would be **Φέλτο** or **Φέντο** (like **βέντιστος** for **βέντιστος**). The form **Φέντο** was finally changed into **γέντο**, he seized, which is found in Homer. (§§ 1. N. 3: 92. N. 4.)

ΕΛΩ, see εἶλλω.

ΕΝΕΓΚΩ (**ΕΝΕΚΩ**), A. ἦνεγκα, Perf. ἐνήνοχα, Perf. Pass. ἐνήνεγμαι, A. Pass. ἦνέχθην, 2 A. ἦνεγκον, = φέρω, which see. (§ 96. 6: 104. N. 1: 98. N. 2: 81.)

ΕΝΕΘΩ, float, lie on, sit, 2 Perf. ἐνήνοθα. (§§ 96. 19: 81.)

ΕΝΕΚΩ, see **ΕΝΕΓΚΩ**.

ἐνέπω or ἐννέπω or ΕΝΙΠΩ or ΕΝΙΣΠΩ (ἐν, ΕΠΩ), F. ἐνισπήσω or ἐνίψω, 2 A. ἐνισπον, poetic, = ΕΙΠΩ, which see. (§ 96. 14, 16, 10.)

ἐνίπτω or ἐνίσσω (ΕΝΙΠΩ), *chide*, 2 A. ἐνένιπον and (as if from ΕΝΙΠΑΙΠΩ), ἠνίπαπον. (§ 96. 2, N. 1.)

ΕΝΙΣΠΩ, see ἐνέπω.

ἐννέπω, see ἐνέπω.

ἐννυμι (ΕΩ), *put on, clothe*, F. ἔσω, Perf. Pass. εἶμαι or ἔσμαι, Pluperf. Pass. εἶμην or ἔσμην or ἐέσμην, A. Pass. ἔσθην, A. Mid. ἐεσάμην, poetic. (§§ 96. 9 : 95. N. 1 : 107. N. 1 : 109. N. 1 : 80. N. 2.)

ἐόλητο, see εἶλλω.

ἐπαυρέω or ἐπαυρίσκομαι (ἐπί, αὐρέω, αὐρίσκομαι), *enjoy*, F. Mid. ἐπαυρήσομαι, 2 A. ἐπηῦρον, ἐπαύρω, ἐπαυρεῖν, 2 A. Mid. ἐπηυρόμην, ἐπαύρωμαι, ἐπαυρέσθαι and ἐπαύρασθαι.

ἐπίσταμαι (ΕΠΙΣΤΑΩ, ΕΠΙΣΤΗΜΙ), *understand*, Imperf. ἠπιστάμην, A. Pass. ἠπιστήθην or ἐπιστήθην, F. Mid. ἐπιστήσομαι. (§§ 117 : 80. N. 4.)

ΕΠΩ, see ΕΙΠΩ.

ἔπω, *am occupied with, am busy*, Imperf. εἶπον, F. Mid. ἔψομαι, 2 A. ἔσπον, σπῶ, σπεῖν, σπῶν, 2 A. Mid. ἐσπόμην, σπῶμαι σποίμην, σποῦ, σπέσθαι, σπόμενος. Mid. ἔπομαι, *follow*. (§ 80. N. 1.)

The old poets have 2 A. Mid. Subj. ἔσπωμαι, Inf. ἐσπέσθαι, Part. ἐσπόμενος.

NOTE. It seems that ἔπω was

originally ΣΕΠΩ, whence 2 A. ἔσειπον, syncopated ἔσπον. (Compare ὄς, σῦς, sus ; ἔπομαι, sequor ; ὑπέρ, super ; ὑπό, sub ; ἔ, se ; ἡμισυς, semis ; ἔζομαι or rather ἔΔΩ, sedeo ; ἄλς, sal, salum.)

ἐράω (poetic ἔραμαι, inflected like ἴσταμαι), *love, am in love with*, A. Pass. ἠράσθην, A. Mid. ἠράσάμην (poetic) *fell in love*. (§§ 95. N. 1 : 109. N. 1.)

ΕΡΓΩ or ἔρδω, see ῥέζω.

ἐρείπω (ΕΡΙΠΩ), *demolish, throw down*, ἐρείψω, ἠρειψα, ἠρειψάμην, 2 A. ἠριπον *fell down*, 2 Perf. ἐρήριπα *have fallen down*, Pluperf. Pass. 3d pers. sing. ἐρέριπτο. -(§§ 96. 18 : 81. N.)

ἔρέω, see ἔρομαι.

ἐριδαίνω (ΕΡΙΔΩ), *quarrel, vie with*, A. Mid. Inf. ἐριδήσασθαι. (§ 96. 7, 10.)

ἔρομαι (ΕΡΩ), Ionic εἶρομαι, Epic also ἔρέω, *ask, inquire*, F. Mid. ἐρήσομαι, 2 A. Mid. ἠρόμην, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρέσθαι, ἐρόμενος. (§ 96. 18, 10.)

The Present ἔρομαι is not Attic.

ἔρῳω (ΕΡΩ), *go forth, go to perdition*, F. ἐρῳήσω, A. ἠῳήσα. (§ 96. 6, 10.)

NOTE. From the simple Present comes the Homeric A. 3d pers. sing. ἔρσει, in composition ἀπόρσει, *he caused to go forth, he hurried away*. (§ 104. N. 6.)

ἐρυγγάνω or ἐρεύγομαι (ΕΡΥΓΩ), *eructate*, 2 A. ἠρυγον. (§ 96. 7, 18.)

ἐρυθαίνω (ΕΡΥΘΩ), *make red*, F. ἐρυθήσω, A. ἠρύθησα, Perf. ἠρύθηκα. (§ 96. 7, 10.)



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The Perfect and Pluperfect Middle are inflected as follows :

Perfect Middle.

IND. S.	ἤμαι ἦσαι ἦται, ἦσται	D.	ἡμεθον ἦσθον ἦσθον	P.	ἡμεθα ἦσθε ἦνται
---------	-----------------------------	----	--------------------------	----	------------------------

SUBJ. ὦμαι, used only in the compound κάθημαι, which see.

OPT. οἶμην, only in the compound κάθημαι.

IMP. S.	ἦσο ἦσθω	D.	ἦσθον ἦσθων	P.	ἦσθε ἦσθωσαν
---------	-------------	----	----------------	----	-----------------

INF. ἦσθαι.

PART. ἦμενος, η, ον, (§ 93. N. 1.)

Pluperfect Middle.

S.	ἦμην ἦσο ἦτο, ἦστο	D.	ἡμεθον ἦσθον ἦσθην	P.	ἡμεθα ἦσθε ἦντο
----	--------------------------	----	--------------------------	----	-----------------------

NOTE 1. For the forms ἦσται, ἦστο, see above (§ 107. N. 1.)

NOTE 2. For ἦνται, ἦντο, the Ionic has ἦαται, ἦατο. (§ 91. N. 2.)

ἔωνται, see ἴημι.

Z.

ζάω, live, ζήσω, ἔζησα, ἔζηκα, ζήσομαι. (§ 116. N. 2.)

From ZHMI, Imperat. ζῆθι (sometimes ζῆ), Imperf. ἔζην. (§ 117. N. 8.)

ζεύγνυμι (ZTGΩ), yoke, F. ζεύξω, A. ἔζευξα, Perf. Pass. ἔζευγμαι, A. Pass. ἐζεύχθην, 2 A. Pass. ἐζύγην. (§ 96. 18, 9.)

ζώννυμι (ZOΩ), gird, F. ζώσω, A. ἔζωσα, Perf. ἔζωκα, Perf. Pass. ἔζωσμαι, A. Pass. ἐζώσθην (§§ 96. 9 : 107. N. 1 : 109. N. 1.)

H.

ἦμαι, see ἔΩ; place.

ἦμί, say. The Imperfect ἦν, ἦ, is used chiefly in the formulas

ἦν δ' ἐγώ, said I; ἦ δ' ὅς, said he.

ἦμύω, bend down, regular. Homer has Perf. 3d pers. sing. ἐμνήμυκε (in composition ὑπεμνήμυκε) for ἦμυκε. (§ 81.)

Θ.

ΘΑΝΩ, see θνήσκω.

θάομαι and θηέομαι, admire, F. Mid. θηήσομαι, A. Mid. ἐθησάμην and ἐθηησάμην. (§ 96. 18, 10.)

θάπτω (ΘΑΦΩ), bury, θάψω, ἔθαψα, τέθαμμαι, 2 A. Pass. ἐτάφην. (§§ 96. 2 : 14. 3.)

ΘΑΦΩ, am astonished, 2 A. ἔταφον, 2 Perf. τέθηπα (contrary to § 14. 3) synonymous with the Present. (§ 96. 18.)

ΘΑΩ, suckle, suck, A. Mid.

ἐθησάμην. Pres. Mid. *Inf.*
 θῆσθαι (contracted from
 θάεσθαι, § 23. N. 1).
 θέλω, see ἐθέλω.
 ΘΕΡΩ, warm, F. Mid. θέρσο-
 μαι, 2 A. Pass. ἐθέρην. Mid.
 θέρομαι, warm myself.
 (§ 103. N. 1.)
 θέω (ΘΕΥΩ), run, F. Mid.
 θεύσομαι, θευσοῦμαι. (§§ 96.
 N. 12: 114. N. 1.)
 θέω, put, see τίθημι.
 θηέομαι, see θάομαι.
 θιγγάνω (ΘΙΓΩ), touch, F. Mid.
 θίξομαι, 2 A. ἔθιγον, θιγεῖν,
 θιγών. (§ 96. 7.)
 θνήσκω (ΘΑΝΩ), die, Perf.
 τέθνηκα am dead, 2 A. ἔθα-
 νον, 2 Perf. τέθναα, τεθναίην,
 τέθναθι, τεθνάαναι, τεθνεώς
 (Epic τεθνηώς or τεθνειώς),
 F. Mid. θανοῦμαι. From
 ΤΕΘΝΗΚΩ, F. τεθνήξω,
 τεθνήξομαι. (§§ 96. 17, 8,
 11: 91. N. 7: 99. N.)

ἵημι and ἰέω (ΕΩ), send, Imperf. ἴην or ἴουν, F. ἦσω, A. ἦκα,
 Perf. εἶκα, Perf. Pass. εἶμαι, A. Pass. or εἶθην, 2 A. ἦν
 (not used in the sing. of the *Ind.*); ᾧ, ἔειπεν, ἔθι or ἔς, εἶναι,
 εἶς, 2 A. Mid. ἔμην or εἶμην, ᾧμαι, εἶμην, ἔσο or οὔ, ἔσθαι,
 ἔμενος. (§§ 96. 1: 104. N. 2: 80. N. 1: 95. N. 2: 117.
 N. 11, 13.)

The Present and Imperfect, and the Second Aorist Active and Middle are inflected as follows:

Present Active.	Present Passive and Middle.
<p>IND. S. ἵημι ἴης ἴησι(ν)</p> <p>D. ἵεμεν ἴετον ἴετον</p> <p>P. ἵεμεν ἴετε ἰεῖσι(ν), ἰᾶσι(ν)</p>	<p>S. ἴεμαι ἴεσαι, ἴη ἴεται</p> <p>D. ἰέμεθον ἴεσθον ἴεσθον</p> <p>P. ἰέμεθα ἴεσθε ἴενται</p>

ΘΟΡΩ, see θρώσκω.
 ΘΡΕΦΩ, see τρέφω.
 ΘΡΕΧΩ, see τρέχω.
 θρύπτω (ΘΡΥΦΩ), crumble,
 θρύψω, ἔθρουσα, 2 A. Pass.
 ἐιτύφην. (§§ 96. 2: 14 3.)
 θρώσκω (ΘΟΡΩ), leap, spring,
 2 A. ἔθορον, F. Mid. θοροῦ-
 μαι. (§ 96. 17, 18.)
 ΘΥΦΩ, see τύφω.
 θυῶ, sacrifice, θυῶ, ἔθυσα,
 τέθυκα, ἐτύθην. (§§ 95. N.
 2: 14. N. 3.)

I.

ιδρύω, locate, ἴσω, ἴσα, ἴκα,
 ἴμαι, A. Pass. ιδύθην and
 ιδρύνθην. (§ 95. 5.)

ΙΔΩ, see ΕΙΔΩ.

ἰέω, see ἵημι.

ἰζώ and ἰζάνω (ΕΖΩ), seat, sit,
 F. ἴσω and ἴω, A. ἴσα, F. Mid.
 ἰζήσομαι. (§§ 96. 16, 4, 7,
 10: 102. N. 1.)

SUBJ. ἰῶ, like τιθῶ from
τίθημι.

OPT. ἰείην, like τιθείην.

IMP. *S.* ἴεθι, ἰέτω, *D.* ἴε-
τον, ἰέτων, *P.* ἴετε,
ἰέτωσαν.

INF. ἰέναι.

PART. ἰείς, εἶσα, ἔν.

Imperfect Active.

S. ἴην, ἴης, ἴη, *D.* ἴεμεν,
ἴετον, ἴέτην, *P.* ἴεμεν,
ἴετε, ἴεσαν.

Second Aorist Active.

IND. *S.* ἴην
ἴης
ἴη

D. ἴμεν, εἴμεν
ἴτον, εἴτον
ἴτην, εἴτην

P. ἴμεν, εἴμεν
ἴτε, εἴτε
ἴσαν, εἴσαν

SUBJ. ἴω, inflected like the
Present.

OPT. εἴην, like the Pres-
ent.

IMP. ἴθι, like the Present.

INF. εἶναι.

PART. εἶς, εἶσα, ἔν.

SUBJ. ἰῶμαι, like τιθῶμαι.

OPT. ἰέμην, like τιθείμην.

IMP. *S.* ἴεσο or ἴου, ἴεσθω,
D. ἴεσθον, ἴεσθων, *P.* ἴεσθε,
ἴεσθωσαν.

INF. ἴεσθαι.

PART. ἴεμενος, η, ον.

Imperf. Passive and Middle.

S. ἰέμην, ἴεσο or ἴου, ἴετο,
D. ἰέμεθον, ἴεσθον, ἴεσθην,
P. ἰέμεθα, ἴεσθε, ἴεντο.

Second Aorist Middle.

S. ἴμην, εἴμην
ἴσο
ἴτο, εἴτο

D. ἴμεθον, εἴμεθον
ἴσθον, εἴσθον
ἴσθην, εἴσθην

P. ἴμεθα, εἴμεθα
ἴσθε, εἴσθε
ἴντο, εἴντο

SUBJ. ἴωμαι, inflected like the
Present.

OPT. εἴμην, like the Present.

IMP. ἴσο, like the Present.

INF. ἴσθαι.

PART. ἴεμενος, η, ον.

NOTE 1. The *Present Ind.* 3d pers. plur. ἰῶσι is contracted from ἰῶσαι. (§ 117. N. 2.)

NOTE 2. For Imperf. Act. ἴην, there occurs a form ἴειν, found only in composition.

NOTE 3. Homer has F. ἴσω, A. ἴσα, ἴηκα. (§§ 95. N. 2: 80. N. 3.)

NOTE 4. The form ἴωνται for Perf. Pass. 3d pers. plur. εἴνται, is obtained as follows: 'ΕΩ, 'ΟΩ, ῶμαι, ῶμαι, ἴωνται. (§§ 96. 19: 80. N. 3.) See ἀφίημι.



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σθαι, *Part.* ἐκκλημένος, *A.* Pass. ἐκλήσθην. (§§ 96. 10, 17: 95. N. 1: 91. 5: 102. N. 2.)

κάμνω (ΚΑΜΩ), *labor, am weary*, Perf. κέκμηκα, 2 *A.* ἔκαμον, *F.* Mid. καμοῦμαι. (§ 96. 5, 17.)

κατάγνυμι (κατά, ἄγνυμι), *break down, break to pieces*, *F.* καιαξω (also κατεάξω, with

the augment of the *Aor. Ind.*), *A.* κατέαξα, *Part.* κατεάξας with the augment of the *Indicative*, 2 Perf κατέαγα *am broken to pieces*, 2 *A.* Pass. κατεάγην.

NOTE. For *Aor. Opt.* 2d pers. sing. κατάξαις, Hesiod (*Op. et D.* 692) has καυάξας (see ἄγνυμι).

καυάξαις, see the preceding. ΚΑΤΩ, see καίω.

κεῖμαι (κίω, κείω, ΚΕΙΜΙ), *lie down, recline*, κέωμαι, κεοίμην, κείσο, κείσθαι, κείμενος, *Imperf.* ἐκείμην, *F.* Mid. κείσομαι. (§§ 96. 18: 117.)

The Present and Imperfect are inflected as follows :

Present.

IND. S. κείμαι	D. κείμεθον	P. κείμεθα
κείσαι	κείσθον	κείσθε
κείται	κείσθον	κείνται

SUBJ. κέωμαι, like τύπτωμαι.

OPT. κεοίμην, like τυπτοίμην.

IMP. S. κείσο	D. κείσθον	P. κείσθε
κείσθω	κείσθων	κείσθωσαν

INF. κείσθαι.

PART. κείμενος, η, ον.

Imperfect.

S. ἐκείμην	D. ἐκείμεθον	P. ἐκείμεθα
ἔκεισο	ἔκεισθον	ἔκεισθε
ἔκειτο	ἔκείσθην	ἔκειντο

NOTE. The Present κίω or κείω has the signification of the Future, *shall lie down*; also, *desire to lie down*.

κέλομαι, *command*, *F.* Mid. κελήσομαι, *A.* Mid. ἐκελησάμην, 2 *A.* Mid. ἐκεκλόμην for ἐκεκλόμην. (§§ 96. 10: 78. N. 2: 26. 1.)

κεντέω, *prick*, regular. From ΚΕΝΤΩ, *A.* Inf. κένσαι. (§§ 96. 10: 12. N. 4.)

κεράννυμι (poetic κεράω), *mix*, *F.* κεράσω, *A.* ἐκέρασα, Perf.

κέρασα, Perf. Pass. κέραμαι or κεκέρασμαι, *A.* Pass. ἐκράσθην or ἐκεράσθην. (§§ 96. 9: 26. 1: 107. N. 1: 109. N. 1.)

For *Aor. Act. Inf.* κερᾶσαι, Homer has κρήσαι.

κερδαίνω (ΚΕΡΔΩ), *gain*, *F.* κερδανῶ (in writers not Attic κερδήσω), *A.* ἐκέρδανα (not

Attic ἐκέρδησα), Perf. κεκέρ-
δουκα or κεκέρδηκα. (§ 96.
7, 10.)

κέω, see κείμαι.

κήδω (ΚΑΔΩ), *trouble, vex,
worry*, F. Mid. κεκαδήσομαι,
A. Mid. Imperat. 2d. pers.
sing. κήδεσαι, 2 Perf. κέκηδα
am anxious. Mid. κήδομαι,
am anxious about, care for.
(§§ 96. 18, 10, 11: 95. N. 2.)

κίδνημι, Mid. κίδναμαι, = σκί-
δνημι, -αμαι.

κικλήσκω (ΚΑΛΩ), = καλέω.
(§ 96. 17, 1, 8.)

κίρνημι and κίρνάω), = κεράν-
νυμι. (§ 96. 16, 6.)

κιχάνω (ΚΙΧΩ), *reach, find*, F.
Mid. κιχήσομαι, A. Mid. ἐκι-
χησάμην, 2 A. ἐκίχον. From
ΚΙΧΗΜΙ, 2 A. ἐκίχην, Subj.
κιχῶ (Epic κιχείω), Opt. κι-
χείην, Inf. κιχῆναι, Part. κι-
χείς. 2 A. Mid. Part. κιχή-
μενος. (§§ 96. 7, 10. 117.
N. 17, 15.)

κίχρημι (χράω), *lend*, the rest
from χράω, which see. (§ 96.
1.)

κίω, go, Imperf. ἔκιον.

κλάζω (ΚΛΑΓΩ), *clang*, F.
κλάγξω, A. ἔκλαγξα, 2 A. ἔ-
κλαγον, 2 Perf. κέκληγα or κέ-
κλαγγα. From κεκλήγω, Pres.
Part. κεκλήγων. (§ 96. 4,
6, 18, 11.)

κλαίω or κλαῶ, *weep*, F. κλαιήσω
or κλαήσω. From ΚΛΑΓΩ,
A. ἔκλαυσα, F. Mid. κλαύσο-
μαι, κλαυσοῦμαι. (§ 96. 10:
114. N. 1.)

κλάω, *break*, κλάσω, ἔκλασα, κέ-
κλακα, κέκλασμαι, ἐκλάσθην.
From ΚΛΗΜΙ, 2 A. Part.

κλάς. (§§ 95. N. 1: 107.
N. 1: 109. N. 1: 117.)

κλύω, *hear*, Imperf. ἔκλυον sy-
nonymous with the Aorist.
From ΚΛΥΜΙ, 2 A. Imperat.
κλύθι and κέκλυθι, 2 A. Mid.
Part. κλύμενος as adjective,
celebrated, famous. (§§ 78.
N. 2: 117. N. 10.)

ΚΜΑΩ, see κάμνω.

κορέννυμι (ΚΟΡΩ), *satiate*, F.
κορέσω, A. ἐκόρεσα, Perf.
κεκόρηκα, Perf. Pass. κεκόρη-
σμαι (Ionic κεκόρημαι), A.
Pass. ἐκορέσθην. (§§ 96.
10, 9: 95. N. 2: 107. N. 1:
109. N. 1.)

κράζω (ΚΡΑΓΩ), *cry*, F. κράξω,
F. Mid. κράξομαι, 2 Perf.
κέκραγα synonymous with
the Present. From ΚΕ-
ΚΡΑΓΩ, F. Mid. κεκρά-
ξομαι, A. (later) ἐκέκραξα.
(§ 96. 4, 11.)

NOTE. Forms without the con-
necting vowel, 2 Perf. 1st pers.
plur. κέκραγμεν, Imperat. 2d pers.
sing. κέκραχθι, 2 Pluperf. 1st pers.
plur. ἐκέκραγμεν. (§ 91. N. 6.)

κρέμαμαι (κρεμάω, ΚΡΕΜΗΜΙ),
suspend myself, hang, Subj.
κρέμωμαι, Opt. κρεμαίμην or
κρεμοίμην, F. Mid. κρεμήσο-
μαι. (§ 117.)

κρεμάννυμι (later κρεμάω), *sus-
pend, hang*, F. κρεμάσω or
κρεμῶ, A. ἐκρέμασα, A. Pass.
ἐκρεμάσθην. (§§ 96. 9: 95.
N. 1: 102. N. 2: 109. N. 1.)

κρήνημι, κρήναμαι, Imperf.
ἐκρημνάμην, = preceding.
(§ 96. 6: 117.)

κτάομαι, *possess*, Perf. Mid. κέ-
κτημαι and ἔκτημαι, Subj. κε-

κτώμαι, *Opt.* κεκτῆμην and κεκτώμην (*Ionic* κεκτεώμην), *Infjn.* κεκτῆσθαι, *Part.* κεκτημένος, *F. Mid.* κτήσομαι, *A. Mid.* ἐκτῆσάμην, (§§ 76. N. 3: 91. N. 3.)

κτείνω and κτίννυμι (ΚΤΕΝΩ, ΚΤΑΩ), *kill*, *F.* κτενώ, *A.* ἔκτεινα, *Perf.* ἔκτακα and ἐκτόνηκα, *Perf. Pass.* ἔκταμαι, *A. Pass.* ἐκτάθην (sometimes ἐκτάνθην), 2 *A.* ἔκτανον, 2 *Perf.* ἔκτονα. From ΚΤΗΜΙ, 2 *A.* ἔκτιᾶν, κτώ, κταίην, κτάναι, κτάς, 2 *A. Mid.* ἐκτάμην, κτάσθαι, κτάμενος. (§§ 96. 5, 19, 18, 16, 9, 13: 117. N. 10.)

Homer has also *F.* κτανίω, κτανίωμαι.

ΚΤΙΩ, ΚΤΙΜΙ, *build*, 2 *A. Mid.* *Part.* κτίμενος, η, ον, *built*. (§§ 117. N. 14.)

κτυπέω (ΚΤΥΠΩ), *make noise, thunder*, ἦσω, ἦσα, ἦκα, ἦμαι, ἦθην, 2 *A.* ἔκτυπον. (§ 96. 10.)

κυνέω (ΚΥΩ), *kiss*, *F.* κύσω, *A.* ἔκυσσα. The compound προσκυνέω, *prostrate myself, adore*, is generally regular, as *F.* προσκυνήσω. (§§ 96. 5, 10: 95. N. 1.)

κύω or κνέω or κνίσκω, *conceive, to be pregnant*, *F.* κνήσω, *A.* ἐκνήσα, *A. Mid.* ἐκνησάμην, *poetic* ἐκῦσάμην. (§ 96. 10, 8.)

A.

ΛΑΒΩ, see λαμβάνω.

λαγχάνω (ΛΑΧΩ), *receive by lot, obtain*, *F. Mid.* λήξομαι (*Ionic* λάξομαι), 2 *A.* ἔλαχόν, *Perf.* εἶληχα and λέλογχα.

(§§ 96. 7, 18, 19, 6: 76. N. 1.)

ΛΑΘΩ, see λανθάνω.

ΛΑΚΩ, see λάσκω.

λαμβάνω (ΛΑΒΩ), *receive, take*, *Perf.* εἶληφα, *Perf. Pass.* εἶλημαι, *A. Pass.* ἐλήφθην, *F. Mid.* λήψομαι, 2 *A.* ἔλαβον, 2 *A. Mid.* ἐλαβόμην. (§§ 96. 7, 18: 76. N. 1.)

From ΛΑΜΒΩ, the *Ionic* has *Perf. Pass.* λέλαμμαι, *A. Pass.* ἐλάμφθην, *F. Mid.* λάμψομαι. It has also *Perf.* λελάβηκα. (§§ 96. 6, 10: 107. N. 4.)

λανθάνω (ΛΑΘΩ, λήθω), *am hid, escape notice*, *Perf. Pass.* λέλησμαι (in Homer λέλασμαι), *F. Mid.* λήσομαι, 2 *A.* ἔλαθον, 2 *Perf.* λέληθα, 2 *A. Mid.* ἐλαθόμην. *Mid.* λανθάνομαι (sometimes λήθομαι), *forget*. (§ 96. 7, 18.)

λάσκω (ΛΑΚΩ), *talk, gabble*, *A.* ἐλάκησα, *F. Mid.* λακήσομαι, 2 *A.* ἔλακον, 2 *Perf.* λέλακα (*Ionic* λέληκα), 2 *A. Mid.* (Epic) λελακόμην. (§§ 96. 14, 10: 78. N. 2.)

λαύω, ἔλαυον or ἦλαυον, λαύσω, ἔλαυσα, used only in the compound ἀπολαύω, which see. (§ 78. N. 1.)

ΛΑΧΩ, see λαγχάνω.

λέγω, *collect*, ξω, ξα, *Perf.* εἶλογχα, *Perf. Pass.* εἶλεγμαι, 2 *A. Pass.* ἐλέγην. (§§ 76. N. 1: 98. N. 2.) Λέγω, *say*, is regular.

NOTE. Forms without the connecting vowel, 2 *A. Mid.* ἐλέγμην, 3d pers. sing. λίπτο, for ἐλεγόμην, ἐλέγετο. (§ 92. N. 4: 7.)

ΛΕΧΩ, *cause to lie down*, ξω, ξα, *A. Mid.* ἐλεξάμην *lay down*,



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Pluperf. Pass. 3d pers. sing. εἶμαρτο *it was fated*, 2 A. ἔμμορον *I obtained*, 2 Perf. ἔμμορα *have obtained*. Mid. μείρομαι, *receive a share, obtain*. (§§ 96. 18, 19: 76. N. 1: 79. N. 3.)

The augment *ει* of the Perf. and Pluperf. Pass. takes the rough breathing.

The forms μεμόρηται, μεμορμένος are sometimes used for εἶμαρται, εἶμαρμένος. (§ 96. 13.)

μέλλω, *am about to be or do any thing, shall*, F. μελλήσω, A. ἐμέλλησα. (§ 96. 10.)

μέλω, *am a concern to*, F. μελήσω, A. ἐμέλησα, 2 Perf. (Epic) μέμηλα. (§ 96. 10, 18.)

The epic poets have Perf. Pass. 3d pers. sing. μέμβλισται for μεμέλειται. (§ 26. N.)

μένω and μίμνω, *remain*, F. μενώ, A. ἔμεινα, Perf. μεμένηκα. (§§ 96. 1, 10: 26. 1.)

MENΩ (not to be confounded with the preceding), *intend, purpose*, 2 Perf. μέμονα synonymous with the Present. (§ 96. 19.)

μηκάομαι (ΜΑΚΩ), *bleat*, 2 A. ἔμακον, 2 Perf. μέμηκα. From μεμήκω, Imperf. ἐμέμηκον. (§ 96. 18, 10, 11.)

μιαίνω, *stain*, regular. Homer (Il. 4, 146) has A. Pass. 3d pers. plur. μιάνθην for μιάνθεν for ἐμιάνθησαν. (§ 92. N. 1.)

μίγνυμι and μίσγω (ΜΙΓΩ), *mix*, F. μίξω, A. ἔμιξα, Perf. Pass. μέμιγμαί, A. Pass. ἐμίχθην, 2 A. Pass. ἐμίγην. (§ 96. 9, 14.)

NOTE. Form without the connecting vowel 2 A. Mid. 3d pers. sing. ἔμικτο or μίκτο for ἐμίγετο. (§§ 91. N. 4: 7.)

μιμνήσκω (ΜΝΑΩ), *cause to remember, remind*, F. μνήσω, A. ἔμνησα, Perf. Mid. μέμνημαι *remember*, Subj. μεμνώμαι, Opt. μεμνήμην or μεμνώμην or μεμνοίμην (Ionic μεμνεώμην), Imp. μέμνησο, Inf. μεμνήσθαι, Part. μεμνημένος, A. Pass. ἐμνήσθην, 3 F. μεμνήσομαι, F. Mid. μνήσομαι, A. Mid. ἐμνησάμην. Mid. μιμνήσκομαι, *remind myself, remember*. (§§ 96. 1, 8: 91. N. 3: 109. N. 1.)

μίμνω, see μένω.

ΜΝΑΩ, see μιμνήσκω.

ΜΟΑΩ, see βλώσκω.

μῦκάομαι (ΜΥΚΩ), *bellow*, ἦσομαι, ἠσάμην, 2 A. ἔμυκον, 2 Perf. μέμυκα. (§ 96. 10.)

N.

ναίω (ΝΑΩ), *dwell*, A. ἔνασα *caused to dwell, placed*, Perf. Pass. νένασμαι, A. Pass. ἐνάσθην, F. Mid. νάσομαι, A. Mid. ἐνασάμην. (§§ 96. 18: 95. N. 1: 107. N. 1: 109. N. 1.)

νάσσω, *pack closely, stuff*, F. νάξω, A. ἔναξα, Perf. Pass. νένασμαι. (§ 96. N. 4.)

ΝΑΩ, see ναίω.

νέμω, *distribute*, F. νεμῶ or νεμήσω, A. ἔνειμα, Perf. νεπέμηκα, Perf. Pass. νενέμημαι, A. Pass. ἐνεμήθην or ἐνεμέθην. (§§ 96. 10: 95. N. 2.)

νέω (ΝΕΥΩ), *swim*, A. ἔνευσα, Perf. νένευκα, F. Mid. νεύσο-

μαι, νευσοῦμαι. (§§ 96. N. 12: 114. N. 1.)

νίω or νίπτω (NIBΩ), wash, νίψω, ἔνιψα, νένιμμαι, ἐνίφθην. (§ 96. 2.)

νοέω (NOΩ), think, νοήσω, ἐνόησα, νενόηκα, νενόημαι, ἐνοήθην. (§ 96. 10.)

The Ionic has νόσω, ἔνωσα, &c. all from the simple Present.

νυστάζω, feel sleepy, νυστάξω and νυστάσω, ἐνύσταξα and ἐνύστασα. (§ 96. N. 6.)

Ξ.

ξυρέω and ξυράω (ΞΡΩ), shave, regular. Mid. ξυρέομαι, ἀομαι, commonly ξύρομαι, shave myself, shave.

O.

ὄζω (OΔΩ), emit an odor, have the smell of, smell, F. ὄξήσω (Ionic ὄξέσω), A. ὄξησα, 2 Perf. ὄδωδα synonymous with the Present. (§§ 96. 4, 10: 95. N. 2.)

οἶγω or οἶγνῦμι, open, Imperf. ἔωγον, F. οἶξω, A. ἔωξα, Perf. ἔωχα, Perf. Pass. ἔωγμαι, A. Pass. ἐώχθην, 2 Perf. ἔωγα stand open. (§§ 96. 9: 80. N. 3.) See also ἀνοίγω.

The epic poets change the diphthong ω into ωϊ, as ᾠϊζα for ᾠζα.

οἶδα, see EΙΔΩ.

οἰδαίνω or οἰδάνω or οἰδέω, swell, F. οἰδήσω, A. ᾠδησα, Perf. ᾠδηκα.

οἴχομαι, depart, am gone, Perf. οἴχωκα (in Homer also ᾠχηκα), Perf. Pass. ᾠχημαι, F. Mid. οἴχήσομαι. (§ 96. 10.)

οἶω or οἷω (both Epic), think, suppose, A. Pass. ᾠήθην (Epic ᾠίσθην), F. Mid. οἶή-

σομαι, A. Mid. εἰσοάμην (Epic). Mid. οἶομαι or οἶμαι (Epic οἷομαι), synonymous with the Active, Imperf. ᾠόμην or ᾠήμην. (§§ 96. 10: 109. N. 1.)

ΟΙΩ, F. οἶσω, A. ᾠσα (rare), Imper. οἶσε, F. Pass. οἶσθήσομαι, = φέρω, which see. (§§ 88. N. 3: 109. N. 1.)

ὀλισθαίνω and ὀλισθάνω (OΛΙΣΘΩ), slip, slide, F. ὀλισθήσω, A. ὀλισθησα, Perf. ὀλισθηκα, 2 A. ὀλισθον. (§ 96. 7, 10.)

ὀλλῦμι (OΛΩ), destroy, cause to perish, F. ὀλέσω or ὀλώ, A. ὄλεσα, Perf. ὀλώλεκα, 2 Perf. ὄλωλα have perished, F. Mid. ὀλοῦμαι, 2 A. Mid. ὀλόμην. Mid. ὀλλυμαι, perish. (§§ 96. 6, 10: 81.)

NOTE. The poetic 2 A. Mid. Part. ὀλόμενος or οὐλόμενος has the force of an adjective, destructive, fatal, pernicious.

ὀμνῦμι (OMΩ), swear, A. ᾠμοσα, Perf. ὀμώμοκα, Perf. Pass. ὀμώμοσμαι and ὀμώμομαι, A. Pass. ᾠμόθην, F. Mid. ὀμοῦμαι. (§§ 96. 9, 10: 95. N. 1: 107. N. 1: 81.)

ὀμόργνῦμι (OMOPTΩ), wipe off, F. ὀμόρξω, A. ᾠμορξα, A. Mid. ᾠμορξάμην. (§ 96. 9.)

ὀνίνημι (ONΑΩ, ONΗMI), benefit, F. ὀνήσω, A. ᾠνήσα, 2 A. Mid. ᾠνάμην and ᾠνήμην. Mid. ὀνίναμαι, derive benefit, enjoy. (§§ 96. N. 2: 117. N. 15.)

ONΩMI (ONOΩ, ONΩ), Pass. ὀνομαι (inflected like δίδομαι from δίδωμι), blame, find

fault with, insult, A. Pass. ὠνόσθην, F. Mid. ὀνόσομαι, A. Mid. ὠνοσάμην and ὠνάμην. (§§ 96. 10 : 95. N. 1 : 109. N. 1 : 117.)

The form οὔνεσθε (Il. 24, 241) stands for Pres. Pass. 2d pers. plur. ὄνεσθε from ΟΝΩ.

ΟΠΩ, Perf. Pass. ὤμμαι, A. Pass. ὠφθην, F. Mid. ὄψομαι, A. Mid. ὄψάμην (little used), 2 Perf. ὄπωπα (poetic), = ὄραω, which see. (§ 81.)

ὄραω, see, Imperf. εἴραον (Ionic ὄρων), Perf. εἴρακα, Perf. Pass. εἴραμαι. From ΕΙΔΩ (which see), 2 A. εἶδον, ἴδω, ἴδοιμι, ἴδέ, ἴδειν, ἴδών, 2 A. Mid. εἰδόμην, ἴδωμαι, ἰδοίμην, ἰδοῦ, ἰδέσθαι, ἰδόμενος. From ΟΠΩ (which see), Perf. Pass. ὤμμαι, A. Pass. ὠφθην, F. Mid. ὄψομαι. (§ 80. N. 3.) ὄρνυμι (ΟΡΩ), rouse, excite, F. ὄρσω, A. ὄρσα, Perf. Mid. ὄρώρεμαι, 2 Perf. ὄρωρα have risen, 2 A. Mid. ὄρόμην. Mid. ὄρνυμαι, also ὄρομαι, ὄρέομαι, rouse myself, arise. (§§ 96. 9, 10 : 103. N. 1 : 104. N. 6 : 81.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 3d pers. sing. ὄρσο, Imperat. 2d pers. sing. ὄρσο and ὄρσοο, Inf. ὄρσθαι, Part. ὄρμενος. (§§ 92. N. 4 : 11.)

ὄσφραϊνομαι (ΟΣΦΡΩ), smell, F. Mid. ὄσφρήσομαι, A. Mid. ὄσφρησάμην (later); 2 A. Mid. ὄσφρόμην rarely ὄσφράμην. (§§ 96. 7; 10 : 85. N. 2.)

οὔρέω, mingo, Imperf. εἰούρειον, F. Mid. οὔρήσομαι. (§ 80. N. 2)

οὔτάω, wound, regular. From ΟΥΤΗΜΙ, 2 A. οὔταν, Inf. (Epic) οὔτάμεναι or οὔτάμεν, 2 A. Mid. Part. οὔτάμενος as Passive, wounded. (§ 117. N. 10, 17.)

ὀφείλω (ΟΦΕΛΩ), owe, must, ought, F. ὀφειλήσω, A. ὠφείλησα. (§ 96. 18, 10.)

The 2 A. ὠφελον and ὄφελον, ες, ε, always expresses a wish, O that! would to God! (§ 217. N. 3, 4.)

ὀφλισκάνω (ΟΦΛΩ), incur, forfeit, F. ὀφλήσω, Perf. ὠφληκα, 2 A. ὠφλον. (§ 96. 8, 7, 10.)

Π.

ΠΑΘΩ, see πάσχω.

παίζω, play, jest, ἔπαισα, πέπαισμαι, ἐπαίσθην, F. Mid. παίζομαι, παιζοῦμαι. In later writers, ἔπαιξα, πέπαιγμαι, ἐπαίχθην. (§§ 96. N. 6 : 114. N. 1.)

παίω, strike, F. παίσω and παιήσω, A. ἔπαισα, Perf. πέπαικα, Perf. Pass. πέπαισμαι, A. Pass. ἐπαίσθην. (§§ 96. 10 : 107. N. 1 : 109. N. 1.)

πάσχω (ΠΑΘΩ, ΠΕΝΘΩ), suffer, A. ἔπησα (not common), F. Mid. πείσομαι (rarely πήσομαι); 2 A. ἔπαθον, 2 Perf. πέπονθα (rarely πέπηθα). (§§ 96. 6, 18, 19, N. 10 : 12. 5.)

NOTE. The form πέποσθε (Od. 23, 53, for πεπόνθατε, is obtained as follows: ΠΑΘΩ, ΠΙΘΩ, πέποθα, πέπο-σθε (for πέποσθε) with the Passive termination σθε. (§§ 96. 19 : 10. 2.)

πατέομαι (ΠΑΩ), eat, Perf. Pass. πέπασμαι, A. Mid.



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another μ comes to stand before the first syllable of this verb; as $\acute{\epsilon}\mu\text{-}\pi\acute{\iota}\pi\lambda\eta\mu\iota$, not $\acute{\epsilon}\mu\text{-}\pi\acute{\iota}\mu\pi\lambda\eta\mu\iota$. The same is observed of $\pi\acute{\iota}\mu\pi\rho\eta\mu\iota$.

$\pi\acute{\iota}\mu\pi\rho\eta\mu\iota$ and $\pi\acute{\iota}\mu\pi\rho\acute{\alpha}\omega$ ($\Pi\rho\alpha\Omega$), *burn*, F. $\pi\rho\acute{\eta}\sigma\omega$, A. $\acute{\epsilon}\pi\rho\eta\sigma\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\rho\eta\sigma\mu\alpha\iota$, A. Pass. $\acute{\epsilon}\pi\rho\acute{\eta}\sigma\theta\eta\nu$. (§§ 96. 1 : 107. N. 1 : 109. N. 1.)

For the omission of μ , in composition, see $\pi\acute{\iota}\mu\pi\lambda\eta\mu\iota$.

$\pi\acute{\iota}\nu\omega$ ($\Pi\iota\Omega$), *drink*, 2 A. $\acute{\epsilon}\pi\iota\omicron\nu$, 2 F. Mid. $\pi\iota\omicron\upsilon\mu\alpha\iota$ (later). Pass. $\pi\acute{\iota}\omicron\mu\alpha\iota$, as F. Active, *shall drink*. From $\Pi\omicron\Omega$, Perf. $\pi\acute{\epsilon}\pi\omega\kappa\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\omicron\mu\alpha\iota$, A. Pass. $\acute{\epsilon}\pi\omicron\theta\eta\nu$. From $\Pi\iota\mu\iota$, 2 A. *Imperat.* 2d pers. sing. $\pi\acute{\iota}\theta\iota$. (§§ 96. 5 : 114. N. 2 : 95. N. 2 : 117. N. 14.)

$\pi\iota\pi\acute{\iota}\sigma\kappa\omega$ ($\Pi\iota\Omega$), *cause to drink, give to drink*, F. $\pi\acute{\iota}\sigma\omega$, A. $\acute{\epsilon}\pi\iota\sigma\alpha$. (§ 96. 1, 8.)

$\pi\iota\pi\rho\acute{\alpha}\sigma\kappa\omega$ ($\pi\epsilon\rho\acute{\alpha}\omega$), *sell*, Perf. $\pi\acute{\epsilon}\pi\rho\alpha\kappa\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\rho\alpha\mu\alpha\iota$, A. Pass. $\acute{\epsilon}\pi\rho\acute{\alpha}\theta\eta\nu$, 3 F. $\pi\epsilon\pi\rho\acute{\alpha}\sigma\omicron\mu\alpha\iota$. (§§ 96. 1, 8 : 26. 1.)

$\pi\acute{\iota}\pi\tau\omega$ ($\Pi\epsilon\tau\Omega$), *fall*, A. $\acute{\epsilon}\pi\epsilon\sigma\alpha$ (little used), Perf. $\pi\acute{\epsilon}\pi\tau\omega\kappa\alpha$, 2 A. $\acute{\epsilon}\pi\epsilon\sigma\omicron\nu$ (Doric $\acute{\epsilon}\pi\epsilon\tau\omicron\nu$), 2 Perf. *Part.* $\pi\epsilon\pi\tau\epsilon\acute{\omega}\varsigma$, $\pi\epsilon\pi\tau\eta\acute{\omega}\varsigma$, $\pi\epsilon\pi\tau\acute{\omega}\varsigma$, 2 F. Mid. $\pi\epsilon\sigma\omicron\upsilon\mu\alpha\iota$. (§§ 96. 1, 19, 17, 15 : 114. N. 2.)

$\pi\iota\tau\acute{\nu}\acute{\alpha}\omega$ and $\pi\acute{\iota}\tau\eta\eta\mu\iota$ ($\Pi\epsilon\tau\alpha\Omega$), = $\pi\epsilon\tau\acute{\alpha}\nu\eta\mu\iota$, which see. (§ 96. 16, 6 : 117.)

$\pi\iota\tau\acute{\nu}\acute{\epsilon}\omega$ ($\Pi\epsilon\tau\Omega$), = $\pi\acute{\iota}\pi\tau\omega$, which see. (§ 96. 16, 5, 10.)

$\pi\iota\phi\acute{\alpha}\sigma\kappa\omega$ or $\pi\iota\phi\acute{\alpha}\upsilon\sigma\kappa\omega$ ($\Phi\alpha\Omega$), *show, make known, communicate*. (§ 96. 1, 8.)

$\Pi\iota\Omega$, see $\pi\acute{\iota}\nu\omega$, $\pi\iota\pi\acute{\iota}\sigma\kappa\omega$.

$\Pi\lambda\lambda\alpha\Gamma\Omega$, see $\pi\lambda\acute{\alpha}\zeta\omega$, $\pi\lambda\acute{\eta}\sigma\omega$.

$\pi\lambda\acute{\alpha}\zeta\omega$ ($\Pi\lambda\lambda\alpha\Gamma\Omega$), *cause to wander*, F. $\pi\lambda\acute{\alpha}\gamma\zeta\omega$, A. $\acute{\epsilon}\pi\lambda\alpha\gamma\zeta\alpha$, A. Pass. $\acute{\epsilon}\pi\lambda\acute{\alpha}\gamma\chi\theta\eta\nu$. Mid. $\pi\lambda\acute{\alpha}\zeta\omicron\mu\alpha\iota$, *wander about; rove*. (§ 96. 3, 6.)

$\pi\lambda\acute{\epsilon}\omega$ ($\Pi\lambda\epsilon\tau\Omega$), *sail*, $\acute{\epsilon}\pi\lambda\epsilon\upsilon\sigma\alpha$, Perf. $\pi\acute{\epsilon}\pi\lambda\epsilon\upsilon\kappa\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\lambda\epsilon\upsilon\sigma\mu\alpha\iota$, A. Pass. $\acute{\epsilon}\pi\lambda\epsilon\upsilon\theta\eta\nu$, F. Mid. $\pi\lambda\epsilon\upsilon\sigma\omicron\mu\alpha\iota$, $\pi\lambda\epsilon\upsilon\sigma\omicron\upsilon\mu\alpha\iota$. (§§ 96. N. 12 : 107. N. 1 : 114. N. 1.)

$\pi\lambda\acute{\eta}\sigma\omega$ ($\Pi\lambda\lambda\alpha\Gamma\Omega$), rarely $\pi\lambda\acute{\eta}\gamma\eta\mu\iota$, *strike*, F. $\pi\lambda\acute{\eta}\zeta\omega$, A. $\acute{\epsilon}\pi\lambda\eta\zeta\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\lambda\eta\gamma\mu\alpha\iota$, 2 A. $\pi\acute{\epsilon}\pi\lambda\eta\gamma\omicron\nu$ (Epic), 2 Perf. $\pi\acute{\epsilon}\pi\lambda\eta\gamma\alpha$, 2 A. Pass. $\acute{\epsilon}\pi\lambda\acute{\eta}\gamma\eta\nu$ (in composition $\acute{\epsilon}\pi\lambda\acute{\alpha}\gamma\eta\nu$), 2 A. Mid. (Epic) $\pi\epsilon\pi\lambda\eta\gamma\omicron\mu\eta\nu$. (§§ 96. 18, 3, 9 : 78. N. 2.)

$\pi\lambda\acute{\omega}\omega$ ($\pi\lambda\acute{\epsilon}\omega$), $\acute{\omega}\sigma\omega$, &c. 2 A. (from $\Pi\lambda\omega\mu\iota$) $\acute{\epsilon}\pi\lambda\omega\nu$, *Part.* $\pi\lambda\acute{\omega}\varsigma$, G. $\pi\lambda\acute{\omega}\nu\tau\omicron\varsigma$, *Ionic*, = $\pi\lambda\acute{\epsilon}\omega$, which see. (§§ 96. 19 : 117. N. 14.)

$\pi\lambda\acute{\nu}\acute{\epsilon}\omega$ ($\Pi\lambda\eta\epsilon\tau\Omega$, $\Pi\lambda\eta\eta\tau\Omega$), *blow, breathe*, A. $\acute{\epsilon}\pi\lambda\eta\epsilon\upsilon\sigma\alpha$, Perf. $\pi\acute{\epsilon}\pi\lambda\eta\epsilon\upsilon\kappa\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\lambda\eta\epsilon\upsilon\sigma\mu\alpha\iota$, A. Pass. $\acute{\epsilon}\pi\lambda\eta\epsilon\upsilon\theta\eta\nu$, F. Mid. $\pi\lambda\eta\epsilon\upsilon\sigma\omicron\mu\alpha\iota$, $\pi\lambda\eta\epsilon\upsilon\sigma\omicron\upsilon\mu\alpha\iota$. (§§ 96. N. 12 : 107. N. 1 : 109. N. 1 : 114. N. 1.)

Poetic forms, Perf. Pass. $\pi\acute{\epsilon}\pi\lambda\eta\epsilon\upsilon\mu\alpha\iota$, *am prudent, animated, intelligent*, A. Pass. 3d pers. sing. $\acute{\epsilon}\pi\lambda\eta\epsilon\upsilon\theta\eta$ used in the compound $\acute{\alpha}\mu\text{-}\pi\lambda\eta\epsilon\upsilon\theta\eta$, from $\acute{\alpha}\nu\alpha\pi\lambda\eta\epsilon\upsilon\omega$, 2 A. Mid. (from $\Pi\lambda\eta\eta\mu\iota$) $\acute{\epsilon}\pi\lambda\eta\epsilon\upsilon\mu\eta\nu$. (§§ 96. 6 : 117. N. 15.)

$\pi\omicron\theta\acute{\epsilon}\omega$, *long for, desire, miss*, $\pi\omicron\theta\acute{\epsilon}\sigma\omega$ and $\pi\omicron\theta\acute{\eta}\sigma\omega$, $\acute{\epsilon}\pi\omicron\theta\eta\sigma\alpha$, $\pi\epsilon\pi\omicron\theta\eta\kappa\alpha$, $\pi\epsilon\pi\omicron\theta\eta\mu\alpha\iota$, $\acute{\epsilon}\pi\omicron\theta\acute{\epsilon}\sigma\theta\eta\nu$. (§§ 95. N. 2 : 109. N. 1.)

ΠΟΡΩ, *give*, 2 A. ἔπορον, Perf. Pass. 3d pers. sing. πέπρωται *it has been decreed by fate*, Part. πεπρωμένος *destined*. (§ 96. 17.)

ΠΟΩ, see πίνω.

ΠΡΑΩ, see πίμπρημι.

ΠΡΙΑΜΑΙ, *buy*, -2 A. Mid. ἐπριάμην, πρίωμαι, πριαίμην, πρίασο or πρίω, πρίασθαι, πριάμενος. (§ 117. N. 9.)

ΠΡΟΩ, see ΠΟΡΩ.

ΠΤΑΩ, see ἵπταμαι, πτήσω.

πτήσω, *crouch*, F. πτήξω, A. ἔπτηξα, Perf. ἔπτηχα. From ΠΤΑΩ comes 2 Perf. Part. πεπτηώς. From ΠΤΗΜΙ, 2 A. 3d pers. on dual πτήτην, in composition καταπτήτην. (§§ 96. 3: 99. N.: 117. 12.)

ΠΤΟΩ, see πίπτω.

πυνθάνομαι (ΠΥΘΩ), *poetic* πεύθομαι, *inquire*, Perf. Mid. πέπυσμαι, F. Mid. πεύσομαι, 2 A. Mid. ἐπυνθόμην. (§ 96. 18, 7.)

P.

ῥΑΓΩ, see ῥήγνυμι.

ῥαίνω, *sprinkle*, regular. From ῥΑΔΩ, A. Imperat. 2d pers. plur. ῥάσατε, Perf. Pass. 3d pers. plur. ἔῥάδαται, Epic. (§§ 104. N. 4: 91. N. 2.)

ῥέξω or ἔρδω or ΕΡΓΩ, F. ῥέξω, A. ἔῥρεξα (Epic also ἔρξα), 2 Perf. ἔοργα, 2 Pluperf. ἔώργειν. (§ 80. N. 2, 3.)

ῥέω (ΡΕΥΩ, ΡΥΩ), *flow*, A. ἔῥρευσα, Perf. ἔῥρύηκα, F. Mid. ῥεύσομαι or ῥυήσομαι, 2 A. Pass. ἔῥρύην. (§ 96. 18, 10, N. 12.)

ῥΕΩ, Perf. εἶρηκα, Perf. Pass.

εἶρημαι, A. Pass. ἐῥρήθην or ἐῥρέθην (not Attic εἶρήθην, εἶρέθην), 3 F. εἶρησομαι, = ΕΙΠΩ, which see. (§§ 76. N. 1: 95. N. 2.)

ῥήγνυμι (ΡΑΓΩ), later ῥήσω, *tear, burst*, F. ῥήξω, A. ἔῥρηξα, 2 Perf. ἔῥρωγα *am torn to pieces*, 2 A. Pass. ἔῥράγην. (§ 96. 18, 9, 3, 19.)

ῥιγέω (ΡΙΓΩ), *shudder*, ῥιγήσω, &c. 2 Perf. ἔῥοῖγα synonymous with the Present. (§ 96. 10.)

ῥΟΩ, see ῥώννυμι.

ῥΥΩ, see ῥέω, *flow*.

ῥΩΓΩ, see ῥήγνυμι.

ῥώννυμι (ΡΟΩ), *strengthen*, F. ῥώσω, A. ἔῥρωσα, Perf. ἔῥρωκα, Perf. Pass. ἔῥρωμαι, Imp. ἔῥρωσο *farewell*, &c. A. Pass. ἔῥρώσθην. (§§ 96. 9: 109. N. 1.)

Σ.

σαλπίζω (ΣΑΛΠΙΓΩ), *sound a trumpet*, F. σαλπίγξω, later σαλπίσω, A. ἐσάλπιγξα, later ἐσάλπισα. (§ 96. 6, N. 6.)

σαόω (rarely σάω), *save*, σαώσω, &c. From ΣΑΩΜΙ comes Imperf. Act. 3d pers. sing. (Epic) σάω. (§§ 96. 10: 78. N. 3: 117.)

σβέννυμι (ΣΒΕΩ), *extinguish*, F. σβέσω, A. ἔσβεσα, Perf. Pass. ἔσβεσμαι, A. Pass. ἐσβέσθην. From ΣΒΗΜΙ, 2 A. ἔσβην, σβείην, σβῆναι. (§§ 96. 9: 95. N. 2: 107. N. 1: 109. N. 1.)

σεύω (ΣΥΩ), *shake, move, agitate*, F. σεύσω, A. ἔσσευα, Perf. Pass. ἔσσυμαι, Pluperf. Pass. ἐσσύμην, A. Pass. ἐσ-

σύθην sometimes ἐσύθην. From ΣΤΜΙ, 2 A. Mid. ἐσύμην and σύμην. Mid. σεύομαι and, without the connecting vowel, σεῦμαι. (§§ 96. 18: 104. N. 1: 78. N. 3: 79. N. 3.)

σκεδάννυμι (ΣΚΕΔΑΩ), scatter, disperse, spread, F. σκεδάσω or σκεδῶ, A. ἐσκέδασα, Perf. ἐσκέδακα, Perf. Pass. ἐσκέδασμαι, A. Pass. ἐσκεδάσθην. (§§ 96. 9: 102. N. 2: 107. N. 1: 109. N. 1.)

σκέλλω (ΣΚΕΛΩ, ΣΚΑΛΩ), dry, cause to wither, F. σκελῶ, A. ἔσκηλα, Perf. ἔσκληκα am dried up, F. Mid. σκλήσομαι. From ΣΚΛΗΜΙ, 2 A. ἔσκλην, σκλαίην, σκλήναι. Mid. σκέλλομαι, wither. (§ 96. 6, 17, 18.)

σκίδνημι (ΣΚΕΔΑΩ), Mid. σκίδναμαι, = σκεδάννυμι, which see. - (§ 96. 6, 16.)

σοῦμαι (σεύω), Imp. 2d. pers. sing. σοῦσο, 2 A. Pass. 3d. pers. sing. ἔσσουα, in composition ἀπέσσουα (Laconic) he is gone, he is dead, = σεῦμαι from σεύω, which see. (§ 96. N. 15.)

σώω, see σώζω.

σπείσθαι, see ἔπω.

ΣΤΑΩ, see ἴστημι.

στερέω or στερίσκω (ΣΤΕΡΩ), deprive, bereave, F. στερήσω, A. ἐστέρησα, Perf. ἐστέρηκα, Perf. Pass. ἐστέρημαι, A. Pass. ἐστερήθην, 2 A. Pass. Part. στερεῖς (poetic). Pass. στερέομαι or στέρομαι. (§ 96. 8, 10.)

στορέννυμι or στόρνυμι or στρώννυμι (ΣΤΟΡΩ), strew, spread, F. στορέσω, στρώσω, A. ἐστό-

ρεσα, ἔστρωσα, Perf. Pass. ἔστρωμαι, A. Pass. ἐστορέσθην, ἐστρώθην. (§§ 96. 10, 9, 17: 95. N. 1: 109. N. 1.)

στυγέω (ΣΤΥΓΩ), fear, hate, στυγήσω, &c. 2 A. ἔστυγον. Aor. also ἔστυξα I terrified. (§ 96. 10.)

σχεῖν, see ἔχω, ἴσχω.

σώζω (Epic σόω), save, σώσω, ἔσωσα, σέσωκα, σέσωμαι, ἐσώθην.

σώω (σάω), = preceding. (§ 116. N. 7.)

T.

ΤΑΓΩ, see ΤΑΩ, take.

ΤΑΛΑΩ, bear, suffer, venture, A. ἐτάλασα, Perf. τέτληκα, 2 Perf. τέτλαα, Opt. τετλαίην, Imp. τέτλαθι, Infin. τετλάναι. From ΤΑΛΗΜΙ, 2 A. ἔτλην, τλώ, τλαίην, τλήθι, τλήναι, τλάς. (§§ 26. 1: 95. N. 2: 91. N. 7: 117. 12.)

τάμνω, F. ταμέω, Ionic, = τέμνω.

ΤΑΩ, ΤΑΓΩ, take, Imperat. 2d. pers. sing. τῆ (contracted from τάε) take thou, 2 A. Part. τεταγών, Epic. (§§ 23. N. 1: 78. N. 2.)

τείνω (ΤΕΝΩ, ΤΑΩ), stretch, extend, F. τενῶ, A. ἔτεινα, Perf. τέτακα, Perf. Pass. τέταμαι, A. Pass. ἐτάθην. (§ 96. 19, 5, 18.)

ΤΕΚΩ, see τίκτω.

τέμνω (rarely τέμω), cut, F. τεμῶ, Perf. τέτμηκα, Perf. Pass. τέτμημαι, A. Pass. ἐτμήθην, 2 A. ἔτεμον and ἔταμον, 2 A. M. ἐταμόμην. (§ 96. 5, 17, 19.)

τέτμον or ἔττιμον, I found, met with, a defective 2 A. Act (§ 78. N. 2.)



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φάσκω, see φημί.

ΦΑΩ, see πιφάσκω; ΦΕΝΩ,
φημί.

ΦΕΝΩ (ΦΑΩ), *kill*, Perf. Pass.
πέφαμαι, 3 F. πεφήσομαι, 2 A.
πέφρον or ἔπεφρον. (§§ 96.
5, 19 : 95. N. 2 : 78. N. 2 :
26. 1.)

φέρω, *bring, carry, bear*, Im-
perf. ἔφερον. From ΟΙΩ, F.
οἶσω, A. *Imperat.* 2d Pers.
sing. οἶσε. From ΕΝΕΓΚΩ

(which see), A. ἤνεγκα, Perf.
ἐνήνοχα, Perf. Pass. ἐνήνεγμαι,
A. Pass. ἤνέχθην, 2 A. ἤνεγ-
κον.

φεύγω (ΦΥΓΩ), *flee, escape*,
F. Mid. φεύξομαι, φευξοῦμαι,
2 A. ἔφυγον, 2 Perf. πέφευ-
γα. (§§ 96 18 : 114. N. 1.)

Homer has also 2 Perf. *Part.*
πεφυζότες (as form ΦΥΖΩ), and
Perf. Pass. *Part.* πεφυγμένος *hav-*
ing escaped.

φημί and φάσκω (ΦΑΩ), *say*, Imperf. ἔφην, F. φήσω, A. ἔφησα,
Perf. Pass. πέφασμαι, 2 A. Mid. ἐφάμην, *Imperat.* φάο (Epic),
Infinitive. φάσθαι. (§§ 96. 8 : 95. N. 2 : 107. N. 1 : 117. N. 9.)

The Present and Imperfect Active are inflected as fol-
lows :

Present.

IND. S.	φημί φῆς φησί(ν)	D.	φάμεν φατόν φατόν	P.	φάμεν φατέ φασί(ν)
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SUBJ. S. φῶ, φῆς, φῆ, D. φῶμεν, φῆτον, φῆτον, P. φῶμεν,
φῆτε, φῶσι(ν).

OPT. S. φαίην, φαίης, φαίη, D. φαίημεν, φαίητον, φαίητην,
P. φαίημεν, φαίητε, φαίησαν or φαῖεν.

IMP. S.	φάθι (§14.N.4) φάτω	D.	φάτον φάτων	P.	φάτε φάτωσαν, φάντων
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INF. φάναι.

PART. φάς, φᾶσα, φάν, G. φάντος.

Imperfect.

S.	ἔφην ἔφης, ἔφησθα ἔφη	D.	ἔφαμεν ἔφατον ἔφάτην	P.	ἔφαμεν ἔφατε ἔφασαν
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NOTE 1. The 2d pers. sing. of the *Ind.* is very often written φῆς.

NOTE 2. For the 2d pers. sing. of the Imperfect, see above (§ 84. N. 6).

φθάνω (ΦΘΑΩ), *come before,*
anticipate, F. φθάσω, A.
ἔφθασα, Perf. ἔφθακα, F.
Mid. φθήσομαι. From ΦΘΗ-

ΜΙ, 2 A. ἔφθην, φθῶ, φθαί-
ην, φθῆναι, φθάς, 2 A. Mid.
ἐφθάμην, φθάμενος. (§§ 96.
5 : 95. N. 2 : 117.)

φθίνω, φθίω, *consume, perish*, φθίσω, ἔφθισα, ἔφθικα, ἔφθιμαι. From ΦΘΙΜΙ, 2 A. Mid. ἐφθίμην, *Subj.* φθίωμαι, *Opt.* φθῖμην, *Inf.* φθίσθαι, *Part.* φθίμενος. (§§ 96. 5 : 117. N. 14.)

φιλέω, *love*, regular. From the simple ΦΙΛΩ, A. Mid. ἐφιλάμην, *Imperat.* 2d pers. sing. φίλαι, *Epic.*

φορέω, *carry, bear, wear*, regular. From ΦΟΡΗΜΙ, *Inf.* (in Homer) φορήναι. (§ 117. N. 17.)

φρέω (φέρω), φρήσω, &c. used only in composition. From ΦΡΗΜΙ comes 2 A. *Imp.* φρές. (§§ 96. 17 : 117. N. 11.)

ΦΤΓΩ, ΦΤΖΩ, see φεύγω.

φύω, *produce*, φύσω, ἔφυσα, πέφυκα *am*, 2 Perf. πέφυα *am*, 2 A. Pass. (later) ἐφύην. From ΦΥΜΙ, 2 A. ἔφυν *am*, *Subj.* φύω, *Opt.* φύην, *Inf.* φύναι, *Part.* φύς. (§ 117. N. 7, 16.)

X.

ΧΑΔΩ, see χάζω, χανδάνω.

χάζω (ΧΑΔΩ, ΚΑΔΩ), *yield, give way*, F. κεκιδήσω *shall deprive*, 2 A. κέκαδον *I made to give way, deprived*, 2 A. Mid. κεκαδόμην. (§§ 96. 4, 10, 11 : 78. N. 2.)

χαίνω (ΧΑΝΩ, ΧΑΩ), commonly χάσκω, *gape*, 2 A. ἔχανον, 2 Perf. κέχηνα, F. Mid. χανοῦμαι. (§ 96. 5, 18, 8)

χαίρω (ΧΑΡΩ), *rejoice*, F. χαίρομαι, Perf. κεχάρηκα, Perf. Pass. κεχάρημαι (*poetic* κέ-

χαρμαι),, A. Mid. ἐχηράμην (*poetic*), 2 A. Pass. ἐχάρην, 2 A. Mid. κεχαρόμην (*Epic*). Homer has also F. κεχαρήσω, κεχαρήσομαι. (§§ 96. 18, 10, 11 : 78. N. 2.)

χανδάνω (ΧΑΔΩ, ΧΑΝΔΩ, ΧΕΝΔΩ), *contain, hold, receive*, F. Mid. χείσομαι, 2 A. ἔχαδον, 2 Perf. κέχανδα. (§§ 96. 6, 7, 19 : 12. 5.)

χάσκω, see χαίνω.

χέζω (ΧΕΔΩ), *caco*, A. ἔχεσα and ἔχεσον, Perf. Pass. κέχεσμαι, F. Mid. χέσομαι, χεσοῦμαι, 2 Perf. κέχοδα. (§§ 96. 4, 19 : 85. N. 2 : 114. N. 1.)

χέω (ΧΕΥΩ, ΧΥΩ), *pour*, F. χέω sometimes χεύσω, A. ἔχεα sometimes ἔχευσα (*Epic* ἔχευα), Perf. κέχυκα, Perf. Pass. κέχυμαι, A. Pass. ἐχύθην. From ΧΥΜΙ, 2 A. Mid. ἐχύμην. (§§ 96. 18, N. 12 : 95. N. 1 : 102. N. 2 : 104. N. 1 : 117.)

χόω, see χώννυμι.

ΧΡΑΙΣΜΩ, *help*, F. χραισμήσω, A. ἐχραίσμησα, 2 A. ἔχραίσμον. (§ 96. 10.)

χράω, *deliver an oracle*, χρήσω, &c. Mid. χράομαι, *use*. (§§ 95. N. 3 : 116. N. 2.)

χρή (χράω), *it is necessary*, *Impersonal*, *Subj.* χρή, *Opt.* χρείη, *Inf.* χρήναι, *Part. neut.* χρεών, *Imperf.* ἐχρήν or χρήν, F. χρήσει.

The compound ἀπόχρη, *it is enough*, has *Inf.* ἀποχρήν, *Imperf.* ἀπέχρη.

NOTE. The *IND.* χρή regularly would be χρή, (§ 116. N. 2.)

The *OPT.* χρείη and the *INF.*

χρῆναι come from χρέω (Ionic), XPHMI. (§§ 116. N. 8: 117. N. 17.)

The PART. χρεών stands for χρεόν. (§ 116. N. 9.)

The Imperfect ἐχρῆν is contracted from ἔχραεν (§ 116. N. 3). For χρῆν, see above (§§ 78. N. 3: 93. N. 4: 23. N. 3).

χρώννυμι (XPOΩ), *color*, F. χρώσω, A. ἔχρωσα, Perf. κέχρωκα, Perf. Pass. κέχρωσμαι, A. Pass. ἐχρώσθην. (§§ 96. 9: 107. N. 1: 109. N. 1.)

χώννυμι (χόω), *heap up, dam*, F. χώσω, A. ἔχωσα, Perf. κέχωκα, Perf. Pass. κέχωσμαι, A. Pass. ἐχώσθην. (ibid.)

ψ.

ψύχω, *cool*, ψύξω, &c. 2 A. Pass. ἐψύγην (as if from ψΥΓΩ)

Ω.

ώθειω (ΩΘΩ), *push*, Imperf. ἔώθειον, F. ὠθήσω or ὠσω, A. ἔωσα, Perf. ἔωκα, Perf. Pass. ἔωσμαι, A. Pass. ἐώσθην, F. Mid. ὠσομαι. (§§ 96. 10: 80. N. 2.)

ώνέομαι, *buy*, Imperf. ἔωνεόμην, Perf. Pass. ἐώνημαι, F. Mid. ὠνήσομαι, A. Mid. (not Attic) ἔωνησάμην or ὠνησάμην. (§ 80. N. 2.)

NOTE. In the catalogue of Anomalous Verbs, tenses of easy formation (as F. Pass.) are not generally given.

ADVERB.

§ 119. 1. Many adverbs answering to the question πῶς, HOW? IN WHAT MANNER? are formed from adjectives, pronouns, and participles, by changing ος of the nominative or genitive into ως. E. g.

σοφῶς, *wisely*, from σοφός, *wise*;

χαριέντως, *gracefully*, from χαρίεις, εντος, *graceful*;

ἀληθῶς, contracted ἀληθῶς, *truly*, from ἀληθής, έος, *true*;

οὕτως, *thus*, from οὗτος, *this*;

ὄντως, *indeed*, from ὄν, ὄντος, *being*.

2. Some adverbs of this class end in δην or άδην. Such adverbs are derived from verbs. E. g. γραβδην, *scratchingly*, from γραβω, *scratch*; λογάδην, *selectedly*, from λέγω, *select, collect*. (§§ 7: 96. 19.)

3. Some end in δόν or ηδόν. Such adverbs are derived from nouns. E. g. ἀγεληδόν, *in herds*, from ἀγέλη, *herd*; τετραποδηδόν, *like a quadruped*, from τετράπους, οδος, *four-footed*.

4. Some end in ί or εί, τί or τεί. E. g. ἐθελοντί, *voluntarily*, from ἐθέλων, οντος, *willing*; βαρβαριστί, *like a barbarian*, from βαρβαρίζω, *act like a barbarian*.



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NOTE 2. In strictness, the ending $\delta\epsilon$ is appended to the *accusative* singular or plural of the noun.

NOTE 3. The adverbs $\delta\acute{\iota}\kappa\alpha\delta\epsilon$, *home*, and $\phi\acute{\upsilon}\gamma\alpha\delta\epsilon$, *to flight*, imply nom. ΟΙΞ, ΦΥΞ, whence accus. $\delta\acute{\iota}\kappa\alpha$, $\phi\acute{\upsilon}\gamma\alpha$.

4. Adverbs answering to the question $\pi\eta$, IN WHAT DIRECTION? end in η or $\alpha\chi\eta$. E. g.

$\text{o}\acute{\upsilon}\delta\alpha\mu\eta$, *in no way*, from $\text{o}\acute{\upsilon}\delta\alpha\mu\acute{\omicron}\varsigma$, *none* ;
 $\alpha\lambda\lambda\alpha\chi\eta$, *in another direction*, from $\alpha\lambda\lambda\acute{\omicron}\varsigma$.

NOTE 4. The ending η becomes η only when the nominative of the adjective, from which such adverbs are derived, is not obsolete.

§ 122. The following adverbs answer to the question $\pi\acute{\omicron}\tau\epsilon$, WHEN? IN WHAT TIME? $\acute{\alpha}\epsilon\acute{\iota}$, $\alpha\acute{\upsilon}\rho\acute{\iota}\omicron\nu$, $\acute{\epsilon}\kappa\acute{\alpha}\sigma\tau\omicron\tau\epsilon$, $\acute{\epsilon}\pi\epsilon\iota\tau\alpha$, $\acute{\epsilon}\chi\theta\acute{\epsilon}\varsigma$ or $\chi\theta\acute{\epsilon}\varsigma$, $\nu\epsilon\omega\sigma\acute{\iota}$, $\nu\acute{\upsilon}\kappa\tau\omega\rho$, $\nu\acute{\upsilon}\nu$, $\acute{\omicron}\psi\acute{\epsilon}$, $\pi\acute{\alpha}\lambda\alpha\iota$, $\pi\acute{\alpha}\nu\tau\omicron\tau\epsilon$, $\pi\acute{\epsilon}\rho\upsilon\sigma\iota$, $\pi\rho\acute{\iota}\nu$, $\pi\rho\omicron\chi\theta\acute{\epsilon}\varsigma$, $\pi\rho\acute{\omega}\eta\nu$, $\pi\rho\omega\acute{\iota}$, $\sigma\acute{\eta}\mu\epsilon\rho\omicron\nu$, $\tau\eta\tau\epsilon\varsigma$, $\acute{\upsilon}\sigma\tau\epsilon\rho\omicron\nu$, and some others.

§ 123. The following table exhibits the adverbs derived from ΠΟΣ, ΟΠΟΣ, ΤΟΣ, and ὅς. (§§ 73. 1 : 63. N. 2 : 71.)

Interrogative.	Indefinite.	Demonstrative.	Relative.
$\pi\acute{\omicron}\theta\acute{\iota}$ or $\acute{\omega}\theta\acute{\iota}$, <i>where?</i>	$\pi\acute{\omicron}\theta\acute{\iota}$ or $\pi\acute{\omicron}\theta\acute{\iota}$, <i>somewhere</i>	$\acute{\tau}\acute{\omicron}\theta\acute{\iota}$, <i>here,</i> <i>in this</i> <i>place</i>	$\acute{\omicron}\theta\acute{\iota}$ or $\acute{\omicron}\theta\acute{\iota}$ or $\acute{\omicron}\pi\omicron\upsilon$ or $\acute{\omicron}\pi\acute{\omicron}\theta\acute{\iota}$, <i>where</i>
$\pi\acute{\omicron}\theta\epsilon\nu$, <i>whence?</i>	$\pi\acute{\omicron}\theta\acute{\epsilon}\nu$, <i>from</i> <i>some place</i>	$\acute{\tau}\acute{\omicron}\theta\epsilon\nu$, <i>thence</i>	$\acute{\omicron}\theta\epsilon\nu$ or $\acute{\omicron}\pi\acute{\omicron}\theta\epsilon\nu$, <i>whence</i>
$\pi\acute{\omicron}\theta\acute{\iota}$ or $\acute{\omega}\theta\acute{\iota}$, <i>whither?</i>	$\pi\acute{\omicron}\theta\acute{\iota}$, <i>some-</i> <i>whither</i>	wanting	$\acute{\omicron}\theta\acute{\iota}$ or $\acute{\omicron}\pi\acute{\omicron}\theta\acute{\iota}$, <i>whither</i>
$\pi\eta$, <i>in what</i> <i>direction?</i>	$\pi\eta$, <i>in some</i> <i>direction</i>	$\tau\eta$ or $\tau\eta\delta\epsilon$ or $\tau\acute{\alpha}\upsilon\tau\eta$, <i>in this</i> <i>direction</i>	$\tau\eta$ or $\acute{\omicron}\pi\eta$, <i>in which</i> <i>direction</i>
$\pi\acute{\omicron}\tau\epsilon$, <i>when?</i>	$\pi\acute{\omicron}\tau\acute{\epsilon}$, <i>at some</i> <i>time, once</i>	$\acute{\tau}\acute{\omicron}\tau\epsilon$, <i>then</i>	$\acute{\omicron}\tau\epsilon$ or $\acute{\omicron}\pi\acute{\omicron}\tau\epsilon$ <i>when</i>
$\pi\acute{\omega}\varsigma$, <i>how?</i>	$\pi\acute{\omega}\varsigma$, <i>some-</i> <i>how</i>	$\tau\acute{\omega}\varsigma$ or $\acute{\omega}\delta\epsilon$ or $\acute{\omicron}\upsilon\tau\omega\varsigma$, <i>thus, so</i>	$\acute{\omega}\varsigma$ or $\acute{\omicron}\pi\omega\varsigma$, <i>as</i>
$\pi\eta\nu\acute{\iota}\kappa\alpha$, <i>at</i> <i>what time?</i>	wanting	$\tau\eta\nu\acute{\iota}\kappa\alpha$, $\tau\eta\nu\acute{\iota}\kappa\acute{\alpha}$ - $\delta\epsilon$, $\tau\eta\nu\acute{\iota}\kappa\alpha\acute{\upsilon}\tau\alpha$, <i>at this or that</i> <i>time</i>	$\eta\nu\acute{\iota}\kappa\alpha$ or $\acute{\omicron}\pi\eta\nu\acute{\iota}\kappa\alpha$, <i>at</i> <i>which time</i>
$\pi\eta\mu\omicron\varsigma$, <i>when?</i>	wanting	$\tau\eta\mu\omicron\varsigma$ or $\tau\eta$ - $\mu\acute{\omicron}\sigma\delta\epsilon$ or $\tau\eta$ - $\mu\acute{\omicron}\upsilon\tau\omicron\varsigma$, <i>then</i>	$\tau\eta\mu\omicron\varsigma$ or $\acute{\omicron}\pi\tau\eta$ - $\mu\omicron\varsigma$, <i>when</i>
wanting	wanting	$\tau\acute{\epsilon}\omega\varsigma$, <i>so long</i>	$\acute{\epsilon}\omega\varsigma$, <i>until</i>
wanting	wanting	$\acute{\tau}\acute{\omicron}\phi\rho\alpha$, <i>so long</i>	$\acute{\omicron}\phi\rho\alpha$, <i>as long as</i>

NOTE 1. The forms *πόδι, ποδί, τόδι, ὄδι, τώδεν, οἶ, τώς, πῆμος, τῆμος, ἦμος, τόφρα, ὄφρα*, are poetic.

Instead of *τώς*, the poets sometimes use *ώς*, with the acute accent.

NOTE 2. The letter *ί* is annexed to the demonstratives *ταύτη, ὧδε, οὕτως*, for the sake of emphasis. Thus, *ταυτηί, ὧδί, οὕτωςί*. (§ 70. N. 2.)

NOTE 3. Also the adverbs *δεῦρο, ἐνθάδε* or *ἐντεῦθεν*, and *νῦν*, take *ί*. Thus, *δευρί, ἐνθαδί* or *ἐνταυδί, ἐντευθενί, νυνί*.

NOTE 4. Some of the *relative* adverbs are strengthened by *πέρ* or *οὖν*, or by both united. E. g. *ώς, ὡσπερ, ὡσπεροῦν, as; ὅπου, ὅπουοῦν wherever*.

§ 124. 1. Some *genitives, datives, and accusatives* are used adverbially. E. g. *δημοσίᾳ, publicly*, from *δημόσιος, public*; *τέλος, finally, lastly*, from *τέλος, end*.

2. Especially the *accusative singular or plural* of the *neuter* of an *adjective* is often used adverbially. E. g. *μόνον, only*, from *μόνος, alone*; *πολύ* or *πολλά, much*, from *πολύς, much*.

NOTE. In some instances, a word with the preposition, which governs it, is used adverbially. E. g. *παραχρῆμα (παρά χρῆμα), instantly*; *πρὸς ἔργου (πρὸ ἔργου), to the purpose*; *καθάπερ (καθ' ἅπερ), as*.

COMPARISON OF ADVERBS.

§ 125. The *comparative* of an adverb derived from an adjective is the same with the *neuter singular* of the comparative, and the *superlative* is the same with the *neuter plural* of the superlative, of that adjective. E. g.

σοφῶς, wisely, σοφώτερον, more wisely, σοφώτατα, most wisely, from *σοφός, wise*. (§ 57.)

ἡδέως, pleasantly, ἡδιον, more pleasantly, ἡδιστα, most pleasantly, from *ἡδύς, pleasant*. (§ 58.)

NOTE 1. Some adverbs of the *comparative* degree end in *ως*. E. g. *χαλεπῶς, χαλεπωτέρως*, from *χαλεπός*.

Superlatives in *ως* are rare.

NOTE 2. Some comparative and superlative adverbs end in *ω*, particularly when the positive ends in *ω*. E. g. *ἄνω, ὑπ, ἀνωτέρω, ἀνωτάτω*.

NOTE 3. The following adverbs are anomalous in their comparison:

ἄγχι or *ἀγχοῦ, near, ἄσσον, ἄγχιστα*. (Compare § 58. N. 1.)

ἐκάς, afar, ἐκαστέρω, ἐκαστάτω. (§ 125. N. 2.)

ἔνδον, within, ἐνδοτέρω, ἐνδοτάτω. (ibid.)

μάλα, very, μᾶλλον, more, rather, μάλιστα, very much, especially.

νύκτωρ, nightly, by night; νυκτιαίτερον, farther back in the night, that is, earlier in the morning, νυκτιαίτατα, very early in the morning.

πέρα, farther, beyond, περαιτέρω or *περαιότερον, περαιτάτω*. (ibid.)

πρὸς ἔργου, to the purpose, προυργιαίτερον, more to the purpose, προυργιαίτατα, very much to the purpose.

DERIVATION OF WORDS.

§ 126. All words, which cannot be proved to be derivative, must be considered as primitive.

DERIVATION OF SUBSTANTIVES.

§ 127. Substantives derived FROM OTHER SUBSTANTIVES end in

ίδης, άδης, ιάδης, ιων, ις, άς, ινη, ιώνη, patronymics :

ιον, ιδιον, άριον, ύλλιον, ύδριον, ύφιον, ισκος, ύλλος or ύλος, ισκη, ις, diminutives :

ιος, ιτης, άτης, ήτης, ιάτης, ιώτης, ανός, ηνός, ινος, εύς, α, ις, ας, ών, ωνιά, της, τς, σσα, ισσα, appellatives.

1. PATRONYMICS, that is, names of persons derived from their parents or ancestors, end in *ίδης, αδης, ιαδης*, gen. *ου*, and *ιων* gen. *ωνος*, masculine: *ις* gen. *ιδος*, *ας* gen. *αδος*, and *ινη, ιωνη*, feminine.

(1) Patronymics from nouns in *ης* or *ας*, of the *first declension*, end in *αδης* (fem. *ας*). E. g. *Ἰππότης, Ἰπποτιάδης* son of *Hippotes*; *Βορέας, Βορεάδης* son of *Boreas*.

(2) Patronymics from nouns in *ος* and *ιος*, of the *second declension*, end in *ίδης* (fem. *ις*) and *ιαδης* (fem. *ιας*) respectively. E. g. *Κρόνος, Κρονίδης* son of *Saturn*; *Ἄσκληπιός, Ἄσκληπιιάδης* son of *Æsculapius*.

In this case, the poets often use *ιων* (fem. *ινη, ιωνη*) for *ίδης*. E. g. *Κρονίων* for *Κρονίδης*. *Ἄδρηστος, Ἄδρηστίνη* daughter of *Adrastus*.

(3) Patronymics from nouns of the *third declension* are formed by dropping *ος* of the genitive of the primitive, and annexing *ίδης* (fem. *ις*) or *ιαδης*. E. g. *Πέλοψ, πος, Πελοπίδης* son of *Pelops*; *Φέρης, ητος, Φερητιάδης* son of *Pheres*; *Ἄτλας, αντος, Ἀτλαντίς* daughter of *Atlas*.

The poets sometimes use *ιωχ* for *ίδης*. E. g. *Πηλεύς, έος, Πηλείων* son of *Peleus*.

NOTE 1. The epic poets often form patronymics from nouns in *ευς*, by dropping *ος* of the Ionic genitive (§ 44. N. 2), and annexing *ιαδης, ις*. E. g. *Πηλεύς, ηος, Πηληϊάδης* son of *Peleus*; *Βρισεύς, ηος, Βρισηϊς* daughter of *Briseus*.

Feminine patronymics in *νίς* are sometimes contracted in the oblique cases. E. g. *Νηρεύς, ηος, Νηρηϊς* daughter of *Nereus*, *Nereid*, gen. plur. *Νηρηίδων*.

2. A DIMINUTIVE signifies a small thing of the kind denoted by the primitive.



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The ending *ια* often becomes *ία*. E. g. *ἀμαθία* for *ἀμάθεια*, *ignorance*, from *ἀμαθής*, *ignorant*.

NOTE 2. Those in *της* are always *feminine*. They are generally *paroxytone*. (§ 19. 2.)

NOTE 3. If the penult of the primitive be short, the ending *οσύνη* becomes *ωσύνη*. E. g. *ἱερωσύνη*, *priesthood*, from *ἱερός*, *sacred*.

NOTE 4. Those in *ος* are always derived from adjectives in *υς* (§ 51), by changing *υς* into *ος*.

NOTE 5. Abstract nouns in *α* or *η*, from adjectives in *ος*, are always *paroxytone* (§ 19. 2). E. g. *ἔχθρα*, *enmity*, from *ἐχθρός*, *enemy*.

§ 129. Substantives derived FROM VERBS end in *α, η, ος, τηρ, τής, τωρ, εὺς, ης, ας, σις, σία, μός, μα, μη*.

1. Verbal nouns in *α, η, and ος* gen. *ου* or *εος*, denote the ABSTRACT of the primitive. E. g.

<i>χαρά, joy</i>	from <i>χαίρω, rejoice</i> , (§ 96. 18)
<i>μάχη, battle</i>	“ <i>μάχομαι, fight</i>
<i>ἔλεγχος, confutation</i>	“ <i>ἐλέγχω, confute</i>
<i>πρᾶγος, thing</i>	“ <i>πράσσω, do</i> , (§ 96. 3.)

NOTE 1. When the radical vowel is either *ε, α, or ο*, (§ 96. 19,) verbal nouns of this class (§ 129. 1) have *ο* in the penult. E. g. *λόγος, word*, from *λέγω, say*.

NOTE 2. Feminines in *ία* come from verbs in *εω*. E. g. *βασιλεία, sovereignty*, from *βασιλεύω, reign*.

2. Verbal nouns denoting the SUBJECT of the verb (§ 156) end in *τηρ* (fem. *τειρα, τρια, τρίς* gen. *ίδος*), *της, τωρ, εὺς, ης* (fem. *ις* gen. *ίδος*), *ας*, and *ος* gen. *ου*. The penult of those in *τηρ, της, τωρ*, is generally like that of the perfect passive (§ 107). E. g.

<i>ῥυτιήρ, one who draws</i>	from <i>ῥΤΩ, draw</i>
<i>ποιητής, maker</i>	“ <i>ποιέω, make</i>
<i>ῥήτωρ, speaker</i>	“ <i>ῥΕΩ, speak</i>
<i>γραφεύς, writer</i>	“ <i>γράφω, write</i> .

NOTE 3. Those in *ης, ας*, gen. *ου*, annex these endings to the last consonant of the verb. They are chiefly found in composition. E. g. *γεωμέτρης, geometer*, from *γέα, earth*, and *μετρέω, measure*; *φυγαδοθήρας, hunter of fugitives*, from *φυγᾶς, fugitive*, and *θηράω, hunt*.

NOTE 4. Those in *ος* are generally found in composition. E. g. *μητροφόνος, a matricide*, from *μήτηρ* and *ΦΕΝΩ*.

3. Nouns denoting the ACTION of the verb end in *σις, σια, μος*. Their penult is generally like that of the perfect passive (§ 107). E. g.

<i>ὄρασις, vision</i>	from	<i>ὄράω, see</i>
<i>εἰκασία, conjecture</i>	“	<i>εἰκάζω, I conjecture</i>
<i>διωγμός, pursuit</i>	“	<i>διώκω, pursue, (§ 9. 1.)</i>

4. Nouns denoting the EFFECT of the verb end in *μα*. Their penult is generally like that of the perfect passive (§ 107). E. g.

κόμμα, that which is cut off, piece, from κόπτω, cut, (§§ 96. 2: 8. 1.)

5. Verbal nouns in *μη* sometimes denote the *action* and sometimes the *effect* of the verb. E. g. *ἐπιστήμη, knowledge, from ἐπίσταμαι, understand; γραμμή, line drawn, from γράφω, write, (§ 8. 1.)*

DERIVATION OF ADJECTIVES.

§ 130. Adjectives derived FROM OTHER ADJECTIVES end in *ιος, σιος, κος, ακος*. E. g. *ἐλεύθερος, free, ἐλευθέριος, liberal; ἐκών, ὄντος, willing, ἐκούσιος, voluntary, (§ 12. 5;)* *θηλυς, female, θηλυκός, feminine.*

§ 131. Adjectives derived FROM SUBSTANTIVES end in

ιος, αιος, ειος, οιος, ῶος· ικός· εος, εινός, ινος· ερός, ηρός, αλέος, ηλός, ωλός· ιμος· ἦεις, ίεις, όεις· ώδης.

1. The endings *ιος, αιος, ειος, οιος, ῶος, ικος*, denote *belonging to or relating to*. E. g. *αἰθήρ, ἔρος, ether, αἰθέριος, ethereal; Θῆβαι, Thebes, Θεβαῖος, Theban; ποιητής, poet, ποιητικός, poetic.*

2. The endings *εος, εινος, ινος*, generally denote the *material* of which any thing is made. E. g. *χρυσός, gold, χρύσεος, golden; δρυς, oak, δρύϊνος, oaken.*

3. The endings *ερος, ηρος, αλεος, ηλος, ωλος*, denote *quality*. E. g. *τρυφή, luxury, τρυφερός, luxurious; θάρσος, courage, θαρσάλιος, courageous.*

4. The ending *ιμος* generally denotes *fitness*. E. g. *ἔδωδή, food, ἐδώδιμος, eatable.*

5. The endings *ηεις, ιεις, οεις*, generally denote *fulness*. E. g. *τιμή, value, τιμήεις, valuable; χάρις, grace, χαρίεις, graceful.*

6. The ending *ωδης* denotes *resemblance*. E. g. *πῦρ*, *fire*, *πυρώδης*, *like fire*.

§ 132. Adjectives derived FROM VERBS end in *τός*, *τέος*, *λος*, *νός*, *ης*, *ος*, *μων*.

1. Verbal adjectives in *τος* are equivalent to the perfect passive participle. E. g. *ποιέω*, *make*, *ποιητός*, *made*.

Frequently they imply *capableness*. E. g. *θεάομαι*, *see*, *θεατός*, *visible*, *capable of being seen*.

NOTE 1. Sometimes verbal adjectives in *τος* have an *active* signification. E. g. *καλύπτω*, *cover*, *καλυπτός*, *covering*.

2. Verbal adjectives in *τεος* imply *necessity*, *obligation*, or *propriety*. E. g. *ποιέω*, *make*, *ποιητέος*, *to be made*, *that must be made*.

NOTE 2. The *result* of adjectives in *τος* and *τεος* is generally like that of the perfect passive (§ 107).

3. A few verbal adjectives end in *λος*, *νος*. E. g. *ΔΕΙΩ*, *fear*, *δειλός*, *timid*, *δεινός*, *terrible*.

4. Many adjectives are formed from verbs by annexing *ης* gen. *εος*, *ος* gen. *ου*, to the root. Such adjectives are generally found in composition. E. g. *ἄμαθής*, *ignorant*, from *ἄ-* and *μανθάνω*, (§§ 96. 7 : 135. 4;) *πολυλόγος*, *talkative*, from *πολύς* and *λέγω*, (§§ 135. 1 : 96. 19.)

5. Verbal adjectives in *μων* are *active* in their signification. E. g. *ἐπιστήμων*, *knowing*, from *ἐπίσταμαι*, *know*.

§ 133. A few adjectives in *ινος* are derived FROM ADVERBS. E. g. *χθές*, *yesterday*, *χθεινός*, *yesterday's*, of *yesterday*.

DERIVATION OF VERBS.

§ 134. Derivative verbs end in *άω*, *έω*, *όω*, *εύω*, *άζω*, *ίζω*, *άίνω*, *ύνω*, *σειώ*, *ιάω*.

1. In verbs derived from nouns of the *first* and *second declension*, the verbal ending takes the place of the ending of the nominative (§§ 31. 1 : 33. 1). E. g.

<i>τιμή</i> , <i>honor</i>	<i>τιμάω</i> , <i>I honor</i>
<i>κοινωνός</i> , <i>partaker</i>	<i>κοινωνέω</i> , <i>partake</i>
<i>μισθός</i> , <i>wages</i>	<i>μισθόω</i> , <i>let, hire</i>
<i>δίκη</i> , <i>justice</i>	<i>δικάζω</i> , <i>judge</i> .



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NOTE 3. The *o* is sometimes omitted when the root of the first component part ends in *ν*. (ibid.) E. g. *μελάγκαρπος*, producing black fruit, from *μέλας*, -ανος, καρπός. (§ 12. 2.)

NOTE 4. When the first component part is *γία*, earth, the *o* is changed into *ω*. E. g. *γειωγράφος*, geographer, from *γία*, γράφω.

2. When the first component part is a *verb*, the connecting letter is *ε* or *ι*. Sometimes *ι* becomes *σι*. E. g.

<i>μενέμαχος</i> , brave	from	<i>μένω</i> , μάχη
<i>ἀρχικέραυτος</i> , thunder-ruling	“	<i>ἄρχω</i> , κεραυνός
<i>δεξίδωρος</i> , receiving presents	“	<i>δέχομαι</i> , δῶρον, (§ 9. 2.)

NOTE 5. Sometimes *σι* drops *ι* before a vowel. E. g. *ρίψασπις* (for *ρίψιάσπις*, that is, *ρίπ-σί-ασπις*), coward, from *ρίπτω*, ἀσπίς. (§§ 96. 2: 8. 2.)

3. The primitive PREPOSITIONS are the only ones with which other words are compounded. (§ 226. 1.)

These prepositions generally lose the *final* vowel, when the word, with which they are compounded, begins with a vowel; except *περί* and *πρό*. E. g.

<i>ἀν-άγω</i> , lead up	from	<i>ἀνά</i> , ἄγω
<i>ἐπ-αινέω</i> , praise	“	<i>ἐπί</i> , αἰνέω
<i>περι-έχω</i> , contain	“	<i>περί</i> , ἔχω
<i>προ-έχω</i> , excel	“	<i>πρό</i> , ἔχω.

NOTE 6. In *πρό*, the *o* is often contracted with the following vowel. E. g. *προύχω* for *προέχω*.

NOTE 7. *Ἀμφί* often retains the *ι* before a vowel. E. g. *ἀμφιέννυμι* from *ἀμφί*, ἔννυμι.

NOTE 8. The Epic language often drops the final vowel of a preposition even before a consonant. E. g. *ἀπ-πέμπω* for *ἀποπέμπω*.

4. The negative prefix *ἀ-* (called *alpha privative*) corresponds to the English prefix *un-*, or to the suffix *-less*. Before a vowel it generally becomes *ἀν-*. E. g.

<i>ἀ-σοφος</i> , unwise	from	<i>ἀ-</i> , σοφός
<i>ἀ-χρησιος</i> , useless	“	<i>ἀ-</i> , χρησιός
<i>ἀν-άξιος</i> , unworthy	“	<i>ἀ-</i> , ἄξιος.

PART III.

SYNTAX.

SUBSTANTIVE.

§ 136. 1. A substantive annexed to another substantive or to a pronoun, for the sake of explanation or emphasis, is put in the same case. E. g.

Ξέρξης βασιλεύς, *King Xerxes*. Here βασιλεύς is annexed to Ξέρξης.

Ἐμὲ τὸν Τηρέα, *Me Tereus*.

A substantive thus annexed to another substantive is said to be in **APPOSITION** with it.

NOTE 1. Sometimes the substantive is *repeated* for the sake of emphasis. E. g. Λαοθόη θυγάτηρ Ἄλταο γέροντος Ἄλτεω, ὃς Λελέγεσσι φιλοπολιέμοισιν ἀνάσσει, *Laothōē the daughter of old Altes; of Altes who rules over the warlike Lelēges*.

NOTE 2. The repeated noun (§ 136. N. 1) is, in some instances, put in the *nominative*. E. g. Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση, *Andromache the daughter of magnanimous Eëtion; Eëtion, who dwelt at the foot of woody Placus*.

NOTE 3. Sometimes a substantive supplies the place of an *adjective*. E. g. Σάνη πόλις Ἑλλάς, *Sanē, a Grecian city*, where the substantive Ἑλλάς, *Greece*, stands for the adjective Ἑλληνική, *Grecian*.

REMARK. Personal or national appellatives are often accompanied by the word ἀνὴρ, *man*. E. g. Βασιλεὺς ἀνὴρ, *a man who is a king, simply a king*. Ἄνδρες Ἀθηναῖοι, *men of Athens, simply Athenians*.

NOTE 4. An *abstract* noun is often used for the corresponding *concrete*. E. g. Ὠκεανὸν, θεῶν γένεσιν, *Oceanus, the parent of the gods*, where the abstract γένεσιν, *production*, stands for the concrete γενέτην, *producer*.

NOTE 5. The *limiting* noun, which regularly is put in the *genitive* (§ 173), sometimes stands in apposition with the limited noun. E. g. Δέκα μναῖ εἰσφορά, for Δέκα μνῶν εἰσφορά, *a contribution of ten minæ*.

2. A substantive in apposition with *two or more* substantives is put in the *plural*. E. g.

Ἀμίστρης, Ἀρταφρένης, καὶ Μεγαβάζης, ταγοὶ Περσῶν, *Amistres, Artaphernes, and Megabazes, leaders of the Persians*.

ADJECTIVE.

§ 137. 1. An adjective agrees with its substantive in gender, number, and case. E. g.

Ἄνθρωπος σοφός, *A wise man.* Ἀνδρὸς σοφοῦ, *Of a wise man.*

Ἄνδρες σοφοί, *Wise men.* Ἀνδρῶν σοφῶν, *Of wise men.*

This rule applies also to the article, to the possessive, interrogative, and demonstrative pronouns, and to the participle.

NOTE 1. A *feminine* substantive in the *dual* often takes a masculine adjective, article, pronoun, or participle. E. g.

Τούτω τῶ τέχνῃ, for Ταῦτα τὰ τέχνη, *These two arts.*

NOTE 2. Sometimes the gender of the adjective or participle has reference to the gender *implied* in the substantive. E. g. Ψυχὴ Θεβαίου Τειρεσίαο, χρύσειον σκῆπτρον ἔχων, *the soul of the Theban Tiresias, holding a golden sceptre*, where the masculine ἔχων is used on account of Τειρεσίαο.

NOTE 3. In some instances the *gender* and *number* of the adjective or participle are determined by the noun governed by its substantive. E. g. Πτηνῶν ἀγέλαι ὑποδείσαντες, *flocks of birds fearing*, where the masculine ὑποδείσαντες refers to πτηνῶν, although it agrees in case with ἀγέλαι.

2. If an adjective, pronoun, or participle refers to *two or more* substantives, it is put in the *plural*. If the substantives denote *animate* beings, the adjective, pronoun, or participle, is masculine, when one of the substantives is masculine. If they denote *inanimate* beings, the adjective, &c. is generally *neuter*. E. g.

Βοῦν καὶ ἵππον καὶ κάμηλον ὅλους ὀπτούς, *An ox, a horse, and a camel, roasted whole.*

Λίθοι τε καὶ πλίνθοι καὶ ξύλα ἀτάκτως ἐρῶριμμένα, *Stones, clay, wood, and brick, thrown together without order.*

NOTE 4. The adjective often agrees with one of the substantives. E. g. Ἄλοχοι καὶ νήπια τέκνα ποτιδέγμεναι, *wives and infants expecting.*

NOTE 5. The adjective or participle is often put in the *dual*, if it refers to two substantives. E. g. Καλλίας καὶ Ἀλκιβιάδης ἠκέτην ἄγοντε τὸν Πρόδικον, *both Callias and Alcibiades came bringing Prodicus.*



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2. A Greek noun without the article is equivalent to the corresponding English noun with the article *a* or *an*. E. g. ἄνθρωπος, *a man*; γυνή, *a woman*; δένδρον, *a tree*.

3. *Proper names* very often take the article. But the article is generally omitted when the proper name is accompanied by a substantive with the article, (§ 136.) E. g.

Ὁ Ὀλυμπος, *Olympus*.

Πιπτακὸς ὁ Μυτιληναῖος, *Pittacus the Mytilenian*.

NOTE 1. The article accompanies the leading character of a well-known story or anecdote. E. g. Τῷ Σεριφίῳ λέγουσι, ὅτι [Θεμιστοκλῆς] οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν εὐδοκίμοι, *to a Seriphian saying, that he [Themistocles] had become famous not through himself, but through the city*, where the article τῷ is used, because the remark of the Seriphian and the reply of Themistocles were well known in Athens.

NOTE 2. The article sometimes accompanies the second accusative after verbs signifying *to call* (§ 166). E. g. Ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην, *they attempted to strike Dexippus, exclaiming, "The traitor!" not calling him a traitor*.

§ 140. 1. The article is very often *separated* from its substantive by an adjective, possessive pronoun, participle, or by a genitive depending on the substantive (§ 173). E. g.

Ὁ καλλιεπὴς Ἀγάθων, *The elegant Agathon*.

Τὸν ἐμὸν ἵππον, *My horse*.

Ὁ Θεσσαλῶν βασιλεύς, *The king of the Thessalians*.

The article is also separated by other words connected with the substantive, in which case a participle (commonly γενόμενος or ὢν) may be supplied. E. g. Τοῦ κατ' ἄστρα Ζηνός, *of Jupiter, who dwells among the stars*.

REMARK 1. Two or even three articles may stand together. E. g. Τὸ τῆς πόλει συμφέρον, *that which is profitable to the city*. Τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα, *the eyes of the souls of the majority of mankind*.

NOTE 1. In Ionic writers, the article is often separated from its substantive by the word upon which the substantive depends (§ 173). E. g. Τῶν τις στρατιωτῶν, for Τῶν στρατιωτῶν τις, *one of the soldiers*.

REMARK 2. Sometimes the article is separated from the word, to which it belongs, by an incidental proposition. E. g. Ἀποπαύσας τοῦ, ὅποτε βούλοιντο ἕκαστοι, γυναῖκα ἄγεσθαι, for Ἀποπαύσας τοῦ γυναῖκα ἄγεσθαι, ὅποτε βούλοιντο ἕκαστοι, *having stopped them from marrying whenever they wished*.

2. The words connected with the substantive are often placed after it, in which case the article is *repeated*. The first article however is often omitted. E. g.

Κλειγένης ὁ μικρός, *Little Cligènes*.

Τὰς ἄρας τὰς ἑτέρας, *The other seasons*.

This arrangement is more emphatic than that exhibited above (§ 140. 1).

NOTE 2. In some instances this order is inverted. E. g. Τὰ ἄλλα ἀγαθὰ for Τὰγαθὰ τὰλλα, *the other good things*.

3. The *participle* preceded by the article is equivalent to ἐκεῖνος ὅς, *he who*, and the finite verb. E. g. Τοὺς πολεμήσαντας τοῖς βαρβάροις, *those who fought against the barbarians*, where τοὺς πολεμήσαντας is equivalent to ἐκείνους οἱ ἐπολέμησαν. But πολεμήσαντας τοῖς βαρβάροις would mean *having fought against the barbarians*.

NOTE 3. Hence, a participle preceded by the article is often equivalent to a *substantive*. E. g. Οἱ φιλοσοφοῦντες, equivalent to Οἱ φιλόσοφοι, *the philosophers*.

NOTE 4. When the adjective stands before or after the substantive and its article, the substantive with the article involves the relative pronoun ὅς. E. g. Οὐ βάνασον τὴν τέχνην ἐκτησάμην, equivalent to Ἡ τέχνη, ἣν ἐκτησάμην, οὐ βάνασός ἐστιν, *the art which I possess is not low*.

4. When a noun, which has just preceded, would naturally be repeated, the article belonging to it is alone expressed. E. g. Τὸν βίον τῶν ἰδιωτευόντων, ἢ τὸν τῶν τυραννευόντων, *The life of private persons, or that of those who are rulers*.

NOTE 5. In certain phrases a noun is understood after the article. The nouns which are to be understood are chiefly the following :

γῆ, *land, country*, as Εἰς τὴν ἑαυτῶν, *To their own country*.
 γνώμη, *opinion*, as Κατὰ γε τὴν ἐμὴν, *In my opinion at least*.
 ὁδός, *way*, as Τὴν ταχίστην, *The quickest way*.
 πρᾶγμα, *thing*, as Τὰ τῆς πόλεως, *The affairs of the state*.
 υἱός, *son*, as Ὁ Κλεινίου, *The son of Clinias*.

5. The demonstrative pronoun, and the adjective πᾶς or ἅπας, are placed either before the substantive and its article, or after the substantive. E. g.

Οὗτος ὁ ὄρνις, or Ὁ ὄρνις οὗτος, *This bird*.
 Τὸ βᾶρος τοῦτο, or Τοῦτο τὸ βᾶρος, *This burden*.
 Ἀπαντας τοὺς ἀριθμούς, or Τοὺς ἀριθμούς ἅπαντας, *All the numbers*.

The article, however, in this case is often omitted. E. g. Οὗτος ἀνὴρ, *this man*. Πάντες ἄνθρωποι, *all men*.

NOTE 6. Πᾶς in the singular without the article often means *every, each*. E. g. Πᾶς ἀνὴρ, *every man*.

NOTE 7. Ὅλος and ἕκαστος often imitate πᾶς. E. g. Τοῦ σκάφους ὅλου, *of the whole ship*. Τὸν ὀπλίτην ἕκαστον, *every heavy-armed soldier*. Ἐκάστης τῆς οἰκίας, *of every house*.

NOTE 8. Τοιοῦτος is sometimes preceded by the article. E. g. Ἐν ταῖς τοιαύταις ἐπιμελείαις, *in such pursuits*.

NOTE 9. The article is sometimes placed before the interrogative pronoun τίς and the pronominal adjective ποῖος. E. g. Τὸ τί; *what is it?* Τὰ ποῖα ταῦτα; *such as what?*

NOTE 10. The indefinite pronoun δεῖνα is preceded by the article. E. g. Ὁ δεῖνα, *such-a-one*.

§ 141. 1. An *adverb* preceded by the article is equivalent to an *adjective*. E. g. Οἱ τότε ἄνθρωποι, *the men of that time, the men who lived in those days*.

2. An *adverb* preceded by the article, without any substantive expressed, has the force of a *substantive*. E. g. Ἡ αὔριον, sc. ἡμέρα, *the morrow*.

NOTE 1. Sometimes the article does not perceptibly affect the adverb before which it is placed. E. g. Τὸ πάλαι or τοπάλαι, *in olden time, anciently*. Τὰ νῦν or τανῦν, *now, at the present time*. Τὸ αὐτίκα, *immediately*.

3. The *neuter singular* of the article often stands before an entire proposition. E. g. Τὸ ὁμοίως ἀμφοῖν ἀκροᾶσθαι, *to hear both impartially*.

4. The *neuter singular* of the article is often placed before single words which are explained or quoted. E. g. Τὸ ὑμεῖς ὅταν εἶπω, τὴν πόλιν λέγω, *when I say you, I mean the state*. Τῷ εἶναι χρῆσθαι, καὶ τῷ χωρὶς, *to use the words εἶναι, and χωρὶς*.

NOTE 2. Sometimes the article is of the gender of the substantive which refers to the quotation. E. g. Καλὴν ἔφη παραίνεσιν εἶναι τὴν καδδύναμιν ἔρδειν, *he said, "To sacrifice to the gods according to thy power," is very good advice*, where the gender of the article before the expression καδδύναμιν ἔρδειν is determined by the substantive παραίνεσιν.

NOTE 3. In grammatical language, every word regarded as an independent object takes the gender of the name of the part of speech, to which it belongs. E. g. Ἡ ἐγώ sc. ἀντωνυμία, *the pronoun ἐγώ, I*. Ἡ ὑπό sc. πρόθεσις, *the preposition ὑπό, under*. Ὁ γάρ sc. σύνδεσμος, *the conjunction γάρ, for*.

§ 142. 1. In the Epic, Ionic, and Doric dialects, the article is very often equivalent to the *demonstrative pronoun*, or to αὐτός in the oblique cases. E. g.



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It often refers to the subject of the preceding proposition, if the proposition, in which it stands, is closely connected with the preceding. E. g. Ἀρρώδεων μή τί οἱ γένηται κακόν, *fearing lest any evil should befall him*, where οἱ refers to the substantive with which ἀρρώδεων agrees.

NOTE 1. In Homer and Herodotus the pronoun of the third person generally refers to a person or thing *different* from the subject of the proposition, in which it stands. In the Attic writers, it is generally *reflexive*, that is, it refers to the subject of the proposition, in which it stands, or of the preceding, if the second be closely connected with it.

NOTE 2. In some instances the personal pronoun of the *third person* stands for that of the *second*. E. g. (Il. 10, 398 : Herod. 3, 71.)

NOTE 3. The personal pronoun is sometimes *repeated* in the same proposition for the sake of perspicuity. E. g. Ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμιθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν, *to us, although we have not been brought up in the land of the Greeks, nevertheless thou seemest to speak intelligible things*.

NOTE 4. The forms ἐμοῦ, ἐμοί, ἐμέ, are more *emphatic* than the corresponding enclitics μοῦ, μοί, μέ. E. g. Δός ἐμοί, *give to ME*, but Δός μοι, *give me*.

After a preposition only ἐμοῦ, ἐμοί, ἐμέ are used. Except μέ in the formula πρὸς με, *to me*.

§ 144. 1. Αὐτός, in the *genitive, dative, and accusative*, without a substantive joined with it, signifies *him, her, it, them*. E. g.

Ὁ νόμος αὐτὸν οὐκ εἶ, *The law does not permit him*.

Ἔχει περὶ αὐτοῦ τίνα γνώμην; *What does she think of him?*

NOTE 1. Αὐτός in the abovementioned cases is sometimes used in this sense, when the noun, to which it refers, goes before in the *same* proposition. This happens when the noun is separated from the verb, upon which it depends, by intermediate clauses. E. g. Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἶπερ προθυμῆται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμῶσαι, *now, for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us*.

REMARK 1. Αὐτός in the oblique cases is sometimes joined to the relative pronoun for the sake of perspicuity. E. g. Ὡν ὁ μὲν αὐτῶν, *one of whom*. Examples of this kind often occur in the Septuagint and New Testament.

2. Αὐτός, joined to a substantive, signifies *self, very*. In this case, it is placed either before the substantive and its article, or after the substantive. The article, however, is often omitted. E. g.

Ἰπ' αὐτὸν τοῦρανοῦ τὸν κύτταρον, *Under the very vault of heaven*.

NOTE 2. The personal pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς, with which αὐτός is put in apposition, are very often omitted; in which case αὐτός has the appearance of these pronouns. E. g. *Αὐτοὶ ἐνδεεῖς ἐσμεν τῶν καθ' ἡμέραν, we are in want of our daily bread. Αὐτοὶ φαίνεσθε μᾶλλον τούτοις πιστεύοντες, you seem to place more confidence in these men.*

NOTE 3. Αὐτός often signifies μόνος, alone. E. g. *Αὐτοὶ γὰρ ἐσμεν, κοῦπω ξένοι πάρισιν, for we are by ourselves, and strangers have not yet come.*

REMARK 2. Αὐτός is used when a person or thing is to be opposed to any thing connected with it. E. g. *Πολλὰς δ' ἰφθίμους ψυχὰς "Αἴδι προΐαψεν ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν, and sent prematurely many brave souls of heroes to Hades, and made their bodies the prey of dogs, where αὐτούς, them, that is, the heroes, or rather, their bodies, is opposed to ψυχὰς.*

REMARK 3. Αὐτός denotes the principal person as distinguished from servants or disciples. E. g. (Aristoph. Nub. 218 – 19) *Τίς οὗτος ὁ ἀνὴρ; ΜΑΘ. Αὐτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωκράτης, Pray who is that man? DISC. It is HE. STR. What HE? DISC. Socrates.*

NOTE 4. Αὐτός is often appended to the subject of a proposition containing the reflexive pronoun ἑαυτοῦ, for the sake of emphasis. E. g. *Παλαιστὴν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ, he is preparing a combatant against himself.*

In such cases αὐτός is placed as near ἑαυτοῦ as possible (§ 232).

NOTE 5. Αὐτός is often used with ordinal numbers, to show that one person with others, whose number is less by one than the number implied in the ordinal, is spoken of. E. g. *Ἡρέθῃ πρεσβευτῆς ἐς Λακεδαίμονα αὐτοκράτωρ, δέκατος αὐτός, he, with nine others, was appointed plenipotentiary to Lacedæmon, where δέκατος αὐτός is equivalent to μετ' ἄλλων ἐννέα, with nine others.*

NOTE 6. In some instances, αὐτός is equivalent to the demonstrative pronoun. E. g. *'Απίπτυσ' αὐτήν, I despise that (woman).*

3. Αὐτός, with the article before it, signifies *the same*. E. g. *Περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτὰ γινώσκόμεν, We do not have the same opinion concerning the same things on the same day.*

REFLEXIVE PRONOUN.

§ 145. The reflexive pronoun refers to the subject of the proposition in which it stands, or to the subject of the preceding, if the second be closely connected with it. E. g.

Σαυτήν ἐπιδείκνυ, Show thyself.

Ζητεῖτε συμβούλους τοὺς ἄμεινον φρονοῦντας ὑμῶν αὐτῶν, You wish to have those for your advisers, who reason better than you.

NOTE 1. Sometimes the reflexive pronoun of the third person stands for that of the first or second. E. g. Δεῖ ἡμᾶς ἀνερίσθαι ἑαυτούς, *we must ask ourselves*, where ἑαυτούς stands for ἡμᾶς αὐτούς. Μόρον τὸν αὐτῆς οἶσθα, *thou knowest thy lot*, where αὐτῆς stands for σαυτῆς.

NOTE 2. Sometimes this pronoun in the *third person dual and plural* stands for the *reciprocal pronoun*. E. g. Καθ' αὐτοῖν, for Κατ' ἀλλήλους, *against each other*. Φθονοῦντες ἑαυτοῖς, for Φθονοῦντες ἀλλήλοις, *envying one another*.

POSSESSIVE PRONOUN.

§ 146. It has already been remarked, that the possessive pronouns are, in signification, equivalent to the genitive of the personal pronouns (§ 67). E. g.

Οἶκος ὁ σός, equivalent to Ὁ οἶκός σου, *Thy house*. (§ 173.)

Παῖς σός, equivalent to Παῖς σου, *A son of thine*. (ibid.)

NOTE 1. The possessive pronoun is sometimes used *objectively*. E. g. Σὸς πόθος, *my regret for thee*, not *thy regret for others*. (§ 173. N. 2.)

NOTE 2. In some instances the possessive pronoun of the *third person* is put for that of the *first or second*. E. g. Φρεσὶν ἧσιν, for Φρεσὶν ἐμαῖς, *in my soul*.

NOTE 3. Sometimes ἰός, *his*, stands for σφέτερος, *their*, and σφέτερος for ἰός.

INTERROGATIVE PRONOUN.

§ 147. The interrogative pronoun τίς is used either in direct or in indirect questions. E. g. Σὺ τίς εἶ; *who art thou?* Οἶδε τί βούλεται, *he knows what (it) wants*.

This head includes also the *interrogative pronominal adjectives* (§ 73). E. g. Κατὰ ποίας πύλας εἰσῆλθες; *through what gates did you come in?*

NOTE 1. It is to be observed that τίς does not always stand at the beginning of the interrogative clause.

NOTE 2. Τίς is sometimes equivalent to ποῖος. E. g. Τίνα αὐτὸν φήσομεν εἶναι; *what kind of person shall we call him?*

INDEFINITE PRONOUN.

§ 148. 1. The indefinite pronoun τις annexed to a substantive means *a certain, some, or simply, a, an*. E. g. Ὀρνιθῆς τινες, *some birds*. Ἴμονιάν τινα, *a well-rope*.

2. Without a substantive it means *some one, somebody, a certain one*. E. g. Ἀντισθένην τις καλεσάτω, *let some one call Antisthenes*.



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RELATIVE PRONOUN.

§ 150. 1. The relative pronoun agrees with the noun, to which it refers, in gender and number. Its case depends on the construction of the clause in which it stands. E. g.

Νεοκλείδης, ὃς ἐστὶ τυφλός, *Neoclides, who is blind.*

Μισῶ πολίτην, ὅστις ὠφελεῖν πατρίαν βραδύς· πέφυκε, *I hate that citizen who is slow to aid his country.*

Τῶν δώδεκα μινῶν, ἃς ἔλαβες, *Of the twelve minæ, which thou receivedst.*

The word, to which the relative refers, is called the *antecedent*.

This head includes also the *relative pronominal adjectives* (§ 73). E. g. Ἄλλοι ὅσοις μέτεσι τοῦ χρηστοῦ τρόπου, *as many others as possess a good character.*

NOTE 1. In some instances a masculine relative pronoun in the *dual* refers to a feminine noun. E. g. Ἡμῶν ἐν ἐκάστῳ δύο τινέ ἐστιν ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα, *in each one of us there are two ideas governing and leading us, which we follow.*

NOTE 2. Sometimes the *gender* of the relative is determined by the gender implied in the antecedent. E. g. Τὰς Ἀθήνας, οἷ γε ἐμὲ καὶ πατέρα τὸν ἐμὸν ὑπῆρξαν ἄδικα ποιεῦντες, *Athens, which city began first to injure me and my father, where οἷ refers to the inhabitants of Athens.*

NOTE 3. The relative often agrees in *gender and number* with the noun which is joined to it by a verb signifying *to call or name, to be, to believe*, (§ 166.) E. g. Ἀκροῖον, αἷ καλεῦνται Κληΐδες, *a promontory, which is called Cleides.* Ὁ φόβος, ἧν αἰδῶ εἶπομεν, *that kind of fear, which we called respect.*

2. If the relative refers to *two or more nouns*, it is generally put in the *plural*. If the nouns denote *animate* beings, the relative is masculine when one of the nouns is masculine. If the nouns denote *inanimate* objects, the relative is generally neuter. E. g. Αἶας καὶ Τεῦκρος, οἷ μέγιστον ἔλεγχον ἔδουσαν τῆς αὐτῶν ἀνδρίας, *Ajax and Teucer, who gave the greatest proof of their valor.* Περὶ πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν, *concerning war and peace, which have very great power.*

NOTE 4. The relative often agrees in *gender* with one

of the nouns to which it refers. E. g. Ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν, κ. τ. λ., *being delivered from wars, dangers, and trouble, to which, &c.*

3. The relative is often put in the *plural*, when it refers to a *collective* noun in the singular. E. g. Λεῖπε λαὸν οὗς τάφρος ἔρουκεν, *he left the people, whom the ditch kept back.* Πᾶς τις ὄμνυσι, οἷς ὀφείλω, *every one, to whom I happen to owe money, swears.*

REMARK. The relative is put in the plural also when it refers to a whole class of persons or things implied in a singular antecedent. E. g. Ἄνθρωπος, αὐτουργός, οἷπερ σώζουσι γῆν, *a man of the working class, which class are the safety of the land.*

NOTE 5. The relative in the *singular* often refers to an antecedent in the *plural*, when one of the persons or things contained in that antecedent is meant. E. g. Οἶνός σε τρώει μελιηδῆς, ὃς τε καὶ ἄλλους βλάπτει, ὃς ἂν μιν χανδὸν ἔλη, *sweet wine affects thee, which injures whoever else takes it freely,* where ὃς refers to any person contained in ἄλλους.

4. The proposition containing the relative is often placed before the proposition which contains the antecedent, when the leading idea of the whole period is contained in the former. This is called *inversion*. E. g. Οὐς ἂν τῶν λόγων ἀλγῶ κλύων, τοῦσδε καὶ πράσσειν στυγῶ, *I do not dare to do those things, which it gives me pain to hear.* Μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πατρὸς φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω, *whoever thinks that he has a dearer friend than his own country, him I call a contemptible man.*

This *inversion* often takes place also for the sake of emphasis.

NOTE 6. This remark applies also to the *relative adverbs*. (§ 123.) E. g. Οἱ δ' ὅτε δὴ ὅ' ἴκανον, ὅθι σκοπὸν Ἐκτορος ἔκταν, ἐνθ' Ὀδυσσεὺς μὲν ἔρουξε ὠκείας ἵππους, *and when they came there where they had killed the spy of Hector, then Ulysses stopped the swift horses.*

5. The antecedent is often *omitted*, when it is either a general word (χρῆμα, πρᾶγμα, οὗτος, ἐκεῖνος), or one which can be easily supplied from the context. E. g. Ἄ βούλεσθε λέγοντες, *saying what you like*, where ἄ refers to πράγματα governed by λέγοντες. Τὸ μέγεθος, ὑπὲρ ὧν συνεληλύθαμεν, *the magnitude of the business, for which we are assembled.*

So in the formula Εἰσὶν οἱ λέγουσιν, *there are who say.*

NOTE 7. In some instances the antecedent is *implied in a possessive pronoun*. E. g. Ἀνάδρῳα τῆ ἡμετέρῳα, οἵτινές σε οὐ διεσώσαμεν, *through the cowardice of us, who did not save thee*, where ἡμετέρῳα is equivalent to ἡμῶν, to which the relative οἵτινες in reality refers.

§ 151. 1. In general, when the relative would regularly be put in the accusative, it is put in the genitive or dative, according as the antecedent is in the genitive or dative. This is called **ATTRACTION**. E. g.

Ἐκ τούτων, ὧν λέγει, *From these things, which he says.*

Here ὧν stands for the accusative ἃ after λέγει. (§ 163. 1.)

Ἐν αὐτοῖς οἷς ἐπαγγέλλονται, *In those things which they profess.* Here οἷς stands for ἃ after ἐπαγγέλλονται. (ibid.)

REMARK 1. If the antecedent be a demonstrative pronoun, this pronoun is generally omitted (§ 148. 5), and the relative takes its case. E. g. Στέργοντας οἷς ἂν ἔχωμεν, for Στέργοντας ἐκείνοις, ἃ ἂν ἔχωμεν, *being satisfied with what we have.* Ἐξιμεν ἐξ ὧν τυγχάνομεν ἔχοντες, for Ἐξ ἐκείνων, ἃ τυγχάνομεν ἔχοντες, *we go away from those possessions which we happen to have.*

REMARK 2. In attraction the noun joined to the relative pronoun by a verb signifying *to call, to be, to believe*, (§ 166,) also takes the case of the relative. E. g. Τούτων, ὧν σὺ δεσποινῶν καλεῖς, for Τούτων, ἃς σὺ δεσποίνας καλεῖς, *of these, whom thou callest mistresses.*

NOTE 1. In some instances the relative, even when it would be in the *nominative*, is attracted by the antecedent. E. g. (Herod. 1, 78) Οὐδέν κω εἰδότες τῶν ἦν περὶ Σάρδεις, for Οὐδέν κω εἰδότες ἐκείνων ἃ ἦν περὶ Σάρδεις, *as yet knowing nothing of what happened in Sardes.*

REMARK 3. The nominative of the pronominal οἷος is often attracted by the antecedent. E. g. Πρὸς ἄνδρας πολμηροῦς, οἷους καὶ Ἀθηναίους, *to daring men, such as the Athenians are*, where οἷους καὶ Ἀθηναίους stands for οἷοι καὶ Ἀθηναῖοι εἰσι.

REMARK 4. In some instances the personal pronoun, connected with οἷος, remains in the nominative, though οἷος has been attracted by its antecedent. E. g. Νεανίας δὲ, οἷους σὺ, διαδεδρακότας, *but young men, like thee, decamping*, where οἷους σὺ stands for οἷος σὺ εἶ.

REMARK 5. Ἠλίκος sometimes imitates οἷος (§ 151. R. 3). E. g. Ἐκεῖνο δεινὸν ποῖσιν ἠλίκοισι νῶν, *that is a hard thing to men of our years*, where ἠλίκοισι νῶν stands for ἠλίκοι νῶν εἰσιν.



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So in the formula *Καὶ ὅς*, for *Καὶ οὗτος*. E. g. *Καὶ ὅς, ἀμβώσας μέγα, ἀναθρόσκει*, and *he, uttering a loud cry, jumps up*.

So in the formula *Ἦδ' ὅς*, *said he*, used parenthetically.

NOTE 1. Frequently the relative is *apparently* put for the demonstrative. E. g. (Il. 10, 314, et seq.) *Ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱός, ὅς ῥα τότε Τρωσίν τε καὶ Ἑκτορι μῦθον ἔειπεν*, *there was among the Trojans a certain Dolon, son of Eumēdes, that man, I say, spoke to the Trojans and to Hector*.

NOTE 2. This rule (§ 152) applies also to the relative adverb ὡς. (§ 123. N. 1.)

§ 153. The relative often stands for the interrogative *τίς*, but only in *indirect* interrogations. E. g. *Φράζει τῷ ναυκλήρῳ ὅστις ἐστί*, *he declares to the captain of the vessel who he is*.

NOTE. Ὅστις is particularly used when the person, who is asked, repeats the question before he answers it. E. g. (Aristoph. Nub. 1496) *Ἄνθρωπε, τί ποιεῖς; ΣΤΡ. Ὁ τί ποιῶ; Man, what are you doing? STR. What am I doing?*

§ 154. Frequently the relative has the force of the conjunction *ἵνα*, *in order that, that*. E. g. *Πρεσβείαν πέμπειν, ἣτις ταῦτ' ἐρεῖ*, *to send an embassy to say these things*.

RECIPROCAL PRONOUN.

§ 155. The reciprocal pronoun regularly refers to the subject of the proposition in which it stands, which subject is either in the dual or plural. E. g. *Τοιαῦτα πρὸς ἀλλήλους ἀγόρευον*, *such things were they saying to one another*.

NOTE. Sometimes *ἀλλήλων* stands for *ἑαυτῶν*. E. g. *Διέφθειραν ἀλλήλους*, *they destroyed themselves, that is, each destroyed himself*.

SUBJECT AND PREDICATE.

§ 156. 1. The *subject* of a proposition is that of which any thing is affirmed. The *predicate* is that which is affirmed of the subject. E. g. *Ἀλκιβιάδης εἶπεν*, *Alcibiades said*, where *Ἀλκιβιάδης* is the subject of the proposition, and *εἶπεν*, the predicate. *Ἐγὼ ἄτολμός εἰμι*, *I am timid*, where *ἐγὼ* is the subject, and *ἄτολμός εἰμι*, the predicate.

2. The subject is either *grammatical* or *logical*.

The grammatical subject is either a substantive or some word standing for a substantive.

The logical subject consists of the grammatical subject with the words connected with it. E. g. in the proposition Ἀκούσας ταῦτα ὁ Κῦρος ἐπίθειο, *Cyrus, hearing these things, was persuaded*, Κῦρος is the grammatical, and ἀκούσας ταῦτα ὁ Κῦρος, the logical subject.

§ 157. 1. The SUBJECT OF A FINITE VERB is put in the nominative.

A finite verb agrees with its subject-nominative in number and person. E. g.

Ἐγὼ λέγω, *I say.*

Σὺ λέγεις, *Thou sayest.*

Ἐκεῖνος λέγει, *He says.*

2. The nominative of the *neuter plural* very often takes the verb in the singular. E. g.

Τὰ στρατεύματα ἀγωνίζεται, *The armies are fighting.*

Ταῦτα ἐγένετο, *These things happened.*

NOTE 1. Sometimes masculines and feminines dual or plural take the verb in the singular. E. g. Ξανθαὶ κόμαι κατενήνοθεν ὤμους, *her auburn hair was flowing over her shoulders.* Ἡμῖν οὐκ ἔστι κάρυ' ἐκ φορμίδος δούλω παρὰ ῥῖπτου ἔειπε τοῖς θεωμένοις, *we do not exhibit two slaves throwing nuts out of a basket to the spectators.*

So in the phrase Ἔστιν οἱ, (§ 150. 5,) *there are who.*

3. If the verb belongs to more than one subject, it is put in the *plural* and in the chief person. - The chief person is the first with respect to the second or third, and the second with respect to the third. E. g.

Τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων τεῖχος ἀμαλδῦναι, *Then Neptune and Apollo resolved to demolish the wall.*

NOTE 2. Frequently the verb agrees in number with one of the substantives, and especially with that which stands nearest to it. E. g. Σὺν δ' Εὐρός τε Νότος τ' ἔπασσε, Ζέφυρός τε δυσαῆς, καὶ Βορέης, *Eurus and Notus rushed together, the blustering Zephyrus and Borèas.*

REMARK 1. The verb is often put in the *dual*, if it belongs to two substantives in the singular. E. g. Ἡ λυροποικὴ καὶ ἡ κιθαριστικὴ πολὺ διαφέρετον ἀλλήλοιν, *the art of making lyres, and the art of playing on the harp, differ much from each other.*

NOTE 3. When the substantives are connected by the conjunction *ἢ*, or, the verb is put either in the plural or in the singular. E. g. *Εἰ δέ κ' Ἄρης ἄρχωσι-μύχης, ἢ Φοῖβος Ἀπόλλων, but if Mars commence the fight, or Phæbus Apollo. Ὅρ κεν ἐγὼ ἀγάγω, ἢ ἄλλος Ἀχαιῶν, whom I or any other of the Achæans may bring.*

4. A collective noun in the singular very often has the verb in the plural. E. g.

Τὸ πλῆθος οἴονται, The multitude think.

Φάσαν ἡ πλεθύς, The multitude spake.

This rule applies also to the pronominal adjectives *ἕκαστος* and *ἄλλος*. E. g. *Ἴμελλον λάξισθαι ὀρχιδὸν ἕκαστος δέκα δραχμάς, each person was to have for his share ten drachmæ.*

NOTE 4. A noun in the *dual* often takes a plural verb. E. g. *Σφὼ σώσετε, you two will save.*

On the other hand, a noun in the plural takes a verb in the dual, when only two persons or things are meant. E. g. (Il. 3, 278-9) *Οἱ τίνυσθον, you two who punish*, where *οἱ* refers to Pluto and Proserpine.

NOTE 5. The nominatives *ἐγώ*, *σύ*, *ἡμεῖς*, are of the first person; *σύ*, *σφῶ*, *ὑμεῖς*, are of the second person; all other nominatives are of the third person.

The nominatives of the first and second person are usually not expressed, except when emphasis is required.

NOTE 6. The verb which agrees with the *relative pronoun* is in the first or second person, according as the antecedent is of the first or of the second person. E. g. *Ἴμῖν οὐ θύετε, αἵτινες τηροῦμεν ὑμᾶς, you do not sacrifice to us, who preserve you. Ἀμέτρητ' Ἀἴρ, ὅς ἔχεις τὴν γῆν μετώρον, O thou immeasurable Air! who holdest the earth suspended.*

So when the antecedent is implied in a possessive pronoun (§ 150. N. 7). E. g. *Ἀνανδρία τῇ ἡμετέρᾳ, οἵτινές σε οὐ διεσώσαμεν, through the cowardice of us, who did not save thee.*

REMARK 2. Any noun which is in apposition with the omitted personal pronoun (§§ 136 : 157. N. 5) of the first person, may have the verb in the first person. E. g. *Θεμιστοκλῆς ἢ κω παρὰ σί, I, Themistocles, have come to thee.*

NOTE 7. Sometimes the verb agrees in number with the nominative in the predicate (§ 160. 1). This takes place chiefly when the nominative in the predicate precedes the verb. E. g. *Ἐστὸν δύο λόφω ἡ Ἰδομένη ὑψηλῶ, equivalent to ἡ Ἰδομένη ἐστὶ δύο λόφω ὑψηλῶ, Idomene is two high hills.*



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2. The subject of the infinitive is *not expressed* when it is the same with the *subject* of the preceding proposition. E. g.

Οἶμαι εὕρηκέναι, *I think I have found.* Here the subject (μέ) of εὕρηκέναι is not expressed because it refers to the subject (ἐγώ) of οἶμαι.

Τυφλὸς γινῶναι δοκεῖ τοῦτο, *A blind man seems to know this.*
Ἐπιθυμῶ ἀπομερμηρίσαι, *I wish to doze.*

NOTE 1. Sometimes the accusative of the *personal* or *reflexive pronoun* is expressed before the infinitive, contrary to the preceding rule (§ 158. 2). E. g. Ἐμέ φημι ληλασμένον ἔμεναι ἀλκῆς, *I say that I have forgotten my valor.*

NOTE 2. The subject of the infinitive is frequently put in the case of the subject of the preceding independent proposition. This takes place chiefly when both subjects refer to the same person or thing. E. g.

Νομίζεις ἡμᾶς μὲν ἀνέξουσθαί σου, αὐτὸς δὲ τυπτήσειν;
Dost thou imagine that we shall tolerate thee, and that thou canst strike? Here αὐτός stands for σαυτόν.

Ἐμέ οἶεσθ' ὑμῖν εἰσοίσειν, ὑμεῖς δὲ νεμεῖσθαι; *Do you think that I shall contribute, but that you will enjoy the contribution?* Here ὑμεῖς stands for ὑμᾶς.

So Ἐφησθα Κρονίῳ οἷη λοιγὸν ἀμῦναι, *thou saidst that thou alone avertedst destruction from the son of Saturn.* Here οἷη stands for οἷαν agreeing with σέ understood.

NOTE 3. Frequently the subject of the infinitive is wanting even when it is *different* from that of the preceding independent proposition. E. g. Πημοναῖσι κάμπτομαι, πάσχειν ἀλγεναῖσιν, *I am afflicted with sufferings painful to endure,* where the subject of πάσχειν (τινὰ understood) is different from that of κάμπτομαι. (See also § 219. N. 3.)

3. The subject of the infinitive is *not expressed* also when it is the same with the *object* of the preceding proposition. E. g.

Ἐδεῖτο αὐτῶν βοηθεῖν ἐμοί, *He prayed them to aid me.*

Here the subject (αὐτοῖς) is not expressed, because it refers to the object (αὐτῶν) of ἐδεῖτο (§ 181).

Παρήγγειλεν ἡμῖν καθεύδειν, *He commanded us to sleep.*

Here the subject (ἡμᾶς) of καθεύδειν is omitted because it is the same with the object (ἡμῖν) of παρήγγειλεν (§ 196. 2).

Ἄνδρε δύω κελεύομεν ἀλλήλων πειρηθῆναι, *We request*

two men to try each other's skill. In such instances the accusative denoting the object of the verb (§ 163) must not be mistaken for the subject of the infinitive.

NOTE 4. A *participle* agreeing with the omitted subject of the infinitive is very often put in the *accusative*. E. g. Ἐγὼ ὑμῶν δέομαι καταψηφίσασθαι Θεομνήστου, ἐνθυμούμενους, ὅτι οὐκ ἂν γένοιτο τούτου μείζων ἀγὼν μοι, *I beseech you to condemn Theomnestus, when you consider that I could not have had a severer trial than this.* Ξενία ἤκειν παρίγγειλε, λαβόντα τοὺς ἄνδρας, *he requested Xenias to take the men and come.* (§ 158. 3.)

NOTE 5. When the infinitive has the force of a neuter substantive (§§ 159. 2 : 221), its subject is frequently omitted, in which case the accusative of τις or αὐτός is to be supplied. E. g. Δράζαν ταῦτα χρή, sc. τινὰ, *one must do these things.*

§ 159. 1. In general, any word or clause may be the subject of a proposition. E. g.

ΦΙΛΟ μὲν ἐστὶν ἀρχὴ τοῦ κακοῦ, *The word ΦΙΛΟ indeed is the beginning of the evil.*

2. Particularly, the subject of a proposition may be an *infinitive* with the words connected with it. E. g.

Πρόχειρόν ἐστιν ἐπαινέσαι τὴν ἀρετὴν, *It is easy to praise virtue.* Here ἐπαινέσαι τὴν ἀρετὴν is the subject of the proposition.

NOTE 1. The subject of δεῖ, δοκεῖ, ἐνδέχεται, πρέπει, προσήκει, συμβαίνει, χρή, and some others, is generally an infinitive. E. g.

Δεῖ ἐμὲ λέγειν, *I must say, or It is necessary that I should say.* Here ἐμὲ λέγειν is the subject of δεῖ.

NOTE 2. Verbs, of which the subject is an infinitive are called IMPERSONAL. Such verbs must not be confounded with those, of which the subject is not expressed (§ 157. N. 8).

3. The subject of an *infinitive* is frequently another infinitive with the words connected with it. E. g. Οὐ φησι χρῆναι τοὺς νέους τὴν γλῶσσαν ἀσκεῖν, *he says that young men ought not to exercise the tongue,* where τοὺς νέους τὴν γλῶσσαν ἀσκεῖν is the subject of χρῆναι (§ 159. N. 1, 2).

§ 160. 1. The PREDICATE, like the subject (§ 156. 2), is either *grammatical* or *logical*.

The grammatical predicate is either a verb alone, or a verb (commonly a verb signifying *to be*, *to be called*), and a substantive, adjective, pronoun, or participle. In the latter case, the verb is called the *copula*.

The logical predicate consists of the grammatical predicate with the words connected with it. E. g. Ἦν Κανδαύλης τύραννος Σαρδίων, *Candaules was king of Sardes*, where ἦν τύραννος is the grammatical, and ἦν τύραννος Σαρδίων, the logical predicate.

2. A substantive in the predicate is put in the same case as the subject when it refers to the same person or thing. (§ 136.) E. g.

Ἐγὼ εἰμι Πλοῦτος, *I am Plutus*. Here Πλοῦτος agrees in case with ἐγώ.

Ἦν Κανδαύλης τύραννος Σαρδίων, *Candaules was king of Sardes*. Here τύραννος in the predicate agrees with the subject Κανδαύλης in case.

3. The gender, number, and case of an adjective, standing in the predicate, and referring to the subject, are determined by § 137. E. g.

Ἐγὼ ἀθάνατος εἰμι, *I am immortal*.

Βούλεσθε αὐτὸν γενέσθαι σοφόν; *Do you wish him to become wise?*

NOTE 1. When the subject is any word but a nominative (§ 159), the adjective or pronoun in the predicate is *neuter* (commonly *neuter singular*). E. g. Οὐ δίκαιόν ἐστι τοὺς κρείττους τῶν ἥτιόνων ἄρχειν, *it is not right, that the stronger should rule the weaker*.

NOTE 2. Frequently a *neuter* adjective in the predicate refers to a masculine or feminine noun. E. g. Φιλοίκτιστον γυνή ἐστι, *woman is a very tender-hearted thing*.

In such cases, the word *πράγμα* is sometimes expressed. E. g. Γυναῖκα δ' εἶναι πρᾶγμ' ἔφη νοβυστικόν, *but woman, he said, is a prudent thing*.

§ 161. 1. When the subject of the infinitive is not expressed (§ 158. 2, 3), the substantive or adjective, standing in the predicate and referring to the omitted subject, is put in the case, in which the subject has already appeared. E. g.

Ὡχρὰ εἶναι δοκεῖς, *Thou seemest to be pale*. Here the adjective is put in the nominative on account of σὺ with which δοκεῖς agrees (§ 157. N. 5).



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NOTE 2. The *neuter plural* of the verbal adjective in *τεον* is often used instead of the singular. E. g. *ἀκουσιέα* for *ἀκουσιέον*.

3. Any word or clause may be the object of a verb. E. g. *Κῦρος ἐκείνῳ δῶρα ἔδωκε, ἵππον χρυσοχάλινον, καὶ στρεπτόν χρυσοῦν, καὶ τὴν χώραν μηκέτι ἀρπάζεσθαι*, *Cyrus gave him presents, a horse with a golden bridle, a golden necklace, and that the country should no longer be plundered*, where the proposition *τὴν χώραν μηκέτι ἀρπάζεσθαι* is one of the objects of *ἔδωκε*.

ACCUSATIVE.

§ 163. 1. The immediate object of a transitive VERB is put in the accusative. E. g.

Ταῦτα ποιῶ, *I do these things.*

Ποιήσας ταῦτα, *Having done these things.* (§ 162. 2.)

Ποιητέον ταῦτα, *One must do these things.* (ibid.)

2. Many verbs, which are intransitive in English, are transitive in Greek: E. g. *Ἀθανάτους ἀλιτέσθαι*, *to sin against the immortals.*

Verbs of this class are *ἀλιταίνω*, *ἀποδιδράσκω*, *δορυφορέω*, *ἐπιορκέω*, *ὄμνυμι*, *ἐπιτροπεύω*, *λανθάνω*, and many others.

§ 164. The accusative of a substantive is often joined to a verb of which it denotes the *abstract* idea. (§ 129.) In this case the accusative is generally accompanied by an adjective. E. g.

Πεσεῖν πτώματ' οὐκ ἀνασχετά, *To fall an insupportable fall.*

Ἦιξαν δρόμημα δεινόν, *They rushed furiously.*

So in English, *To die the death of the righteous.* *To run a race.*

NOTE 1. A substantive is, in the poets, often joined to a verb signifying *to see*, *to look*, (*βλέπω*, *δέρκομαι*, *λεύσσω*, *ὄράω*,) to mark the expression of the look. E. g. *Φόβον βλέπων*, *looking terrible.* *Ἡ Βουλὴ ἔβλεψε νάπυ*, *the Senate looked mustard*, that is, *looked displeased.*

Sometimes the substantive *δέργμα* is to be supplied after these verbs. E. g. *Κλέπτον βλέπει*, *he looks thievish.*

NOTE 2. Verbs signifying *to conquer* (as *νικάω*) are often followed by the accusative of a noun denoting the place or

nature of the conquest. E. g. *Μάχην νικᾶν*, to gain a battle. *Ὀλύμπια νενικηκώς*, having conquered in the Olympic games.

The nouns following verbs of this description are chiefly *ἀγών*, *γνώμη*, *μάχη*, *ναυμαχία*, *πόλεμος*. Also the names of the public games, *Ὀλύμπια*, *Πύθια*, *Νέμεα*, *Ἴσθμια*.

Sometimes an accusative denoting the name of the person conquered is added. E. g. *Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας*, Miltiades who conquered the barbarians at the battle of Marathon.

§ 165. 1. VERBS signifying *to ask*, *to teach*, *to take away*, *to clothe*, *to unclothe*, *to do*, *to say*, and some others, are followed by two accusatives, the one of a person, and the other of a thing. E. g.

Ταῦτά με ἐρωτᾷς, Thou askest me about these things.

Αἰτεῖν τὸν δῆμον φυλακᾶς, To ask guards of the people.

Τὸν δῆμον χλαῖναν ἤμπισχον, I clothed the people with robes.

Verbs of this class are *αἰτέω*, *ἀμπέχω*, *ἀμφιέννυμι*, *ἀναγκάζω*, *ἀναδέω*, *ἀπαιτέω*, *ἀποστερέω*, *ἀφαιρέομαι*, *διδάσκω*, *δράω*, *ἐκλέγω*, *ἐκδύνω*, *ἐνδύνω*, *ἐξαιρέομαι*, *ἐξαιρεῖν*, *ἐξετάζω*, *ἔροω* or *ῥέζω*, *ἐργάζομαι*, *ἔρομαι*, *ἐρωτάω*, *κρύπτω*, *λέγω*, *παιδεύω*, *πείθω*, *πιπίσκω*, *ποιέω*, *πράσσομαι*, *στεφανόω*, *συλάω*, and a few others.

NOTE 1. Sometimes the accusative of the thing denotes the abstract of the verb (§ 164). E. g. *Ὁ Φωκικὸς πόλεμος ἀείμνητον παιδείαν αὐτοὺς ἱπαιδεύειν*, the Phocian war taught them an ever memorable lesson. *Ἐωυτὸν λωβᾶται λώβην ἀνήκεστον*, he injures himself incurably.

NOTE 2. Frequently verbs signifying *to do*, or *to say*, are followed by an accusative and the adverb *εὖ*, well, or *κακῶς*, badly. E. g. *Τοὺς φίλους εὖ ποιοῦσι*, they do good to their friends, where *εὖ ποιοῦσι* is equivalent to *ἀγαθὰ ποιοῦσι*. *Κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακοὺς*, the good speak ill of the bad, where *κακῶς λέγουσι* is equivalent to *κακὰ λέγουσι*.

NOTE 3. Sometimes the word denoting the person is put in the dative (§ 196. 4). E. g. *Ὡλλὰ κάκ' ἀνθρώποισιν ἐώργει*, he did much evil to men. *Μηδὲν ἀγαθὸν ποιήσας τῇ πόλει*, having done no good to the state.

REMARK. *Ἀποστερέω*, and, in the later writers, *ἀφαιρέομαι*, are often followed also by the accusative of the person and the genitive of the thing. (§ 181. 2.)

2. Verbs signifying *to divide* take two accusatives. E. g. *Τὸ στράτευμα κατένειμε δώδεκα μέρη*, he divided the army into twelve parts.

The preposition εἰς is often found^a before the accusative denoting the number of parts. E. g. Σφέας αὐτοὺς εἰς ἕξ μοίρας διεῖλον, *they divided themselves into six parts.*

NOTE 4. Sometimes the noun denoting the thing divided is put in the *genitive* (§ 173), and depends on the accusative denoting the *parts*. E. g. Διεῖλον τῆς εἰδωλοποιικῆς εἶδη δύο, equivalent to Διεῖλον τὴν εἰδωλοποιικὴν εἰς εἶδη δύο, *we divided the art of making images into two parts.*

§ 166. VERBS signifying, *to name or call, to choose, to render or constitute, to esteem or consider*, are followed by two accusatives denoting the same person or thing. E. g.

Στρατηγὸν αὐτὸν ἀπέδειξεν, *He appointed him general.*
Τὸν υἱὸν ἰππεία ἐδιδάξατο ἀγαθόν, *He caused his son to be brought up a good horseman.*

NOTE 1. In the *passive* such verbs become *copulas* (§ 160. 1). E. g. Στρατηγὸς ἀπεδείχθη, *he was appointed general.* Ὁ υἱὸς ἐδιδάχθη ἰππεὺς ἀγαθός, *the son was brought up a good horseman.* (§ 206. 1.)

NOTE 2. Frequently the infinitive εἶναι is expressed before the second accusative. E. g. Σοφιστὴν ἀνομάζουσι τὸν ἄνδρα εἶναι, *they call him a sophist, or rather, they say that he is a sophist.*

So in the *passive*. Ἀπεδείχθη τῆς ἵππου εἶναι ἵππαρχος, *he was appointed master of the horse.*

§ 167. The accusative is very often used *to limit* any word or expression. E. g.

Κροῖσος ἦν Λυδὸς τὸ γένος, *Cræsus was a Lydian by birth.*

Here the accusative γένος limits or explains further the meaning of Λυδός.

Ταῦτα ψεύδονται, *They lie in these things.*

Ἡ θάλασσα οὐδὲν γίγνεται πλείων, *The sea does not become larger, literally The sea becomes larger in nothing.*

The accusative thus used is called the **SYNECDOCHICAL ACCUSATIVE**.

REMARK. The neuter accusative τί (from τίς) often means *for what? why?* E. g. Τί ταῦτα μανθάνω, *for what am I learning these things?*

NOTE 1. Here belong most of the accusatives which commonly are said to be used *adverbially* (§ 124).

NOTE 2. Hither we may refer *parenthetical* phrases like the following. Τὸ λεγόμενον, *as the saying is.* Τὸ τοῦ Ὁμήρου, *as Homer has it, or according to Homer.* Πᾶν τοῖναντίον, *on the contrary.*



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NOTE 3. Frequently, for the sake of emphasis, a preposition (chiefly ἐπί) is placed before this accusative. E. g. Ἐπὶ ὀκτὼ καὶ εἴκοσι ἔτεα ἦρχον τῆς Ἀσίας οἱ Σκύθαι, *the Scythians ruled Asia for eight and twenty years.*

§ 169. The accusative is used to denote **EXTENT OF SPACE**. E. g.

Διέσχον ἀλλήλων τριάκοντα στάδια, *They were thirty stadia from each other.*

Σταδίου δὲ πέντε καὶ τεσσαράκοντα διακομίσαντες ἀπὶ κονιοῦ ἐς τὸ ἱερόν, *And carrying (her) forty-five stadia they arrived at the temple.*

§ 170. Sometimes the accusative answers to the question **WHITHER?** E. g.

Αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν, *The bright effulgence went to heaven through ether.*

Ἄγλαῖς ἔβας Θήβας, *Thou camest to illustrious Thebes.*

§ 171. The accusative follows the particles of protestation **μά** and **νή**. E. g.

Μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἄερα, *By Breath, by Chaos, by Air.*

Νὴ τὸν Ποσειδῶν φιλῶσε, *By Neptune I love thee.*

NOTE 1. **Μά** is used only in negative, and **νή** only in affirmative, propositions. But when **ναί**, *yes, certainly*, is placed before **μά**, the proposition is affirmative.

NOTE 2. Sometimes **μά** is omitted. E. g. Οὐ, τόνδ' Ὀλυμπόν, πο, *by this Heaven.*

NOTE 3. Sometimes the name of the god sworn by is omitted after these particles, in which case the article of the omitted name is always expressed. E. g. Μὰ τὸν — ἐγὼ μὲν οὐδ' ἂν ἐπιστόμην, *by — I should not believe it.*

§ 172. The accusative is put after the following **PREPOSITIONS**.

Ἀμφί, *about, around*. Ἀμφὶ δειλὴν, *about evening*. Ἀμφ' αὐτόν, *around him*. So in connection with numerals. Ἀμφὶ τὰ ἑκαίδεκα ἔτη γενόμενος, *being about sixteen years old*. Ἀνά, *on, in, through, throughout, during*. Ἀνὰ τὸν πόλεμον, *during the war, throughout the war*. Ἀνὰ στρατόν, *in the army*. Ἀνὰ μυρικήν, *on a tamarisk*.

With numerals it means *at the rate of, a-piece*. Ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *at the rate of five parasangs a day*. Διὰ, *through, on account of, in*. Ἄ νῦν ὀφείλω διὰ σέ, *which I now owe on your account*. Διὰ νύκτα, *in the night*. Εἰς, *to, into*. Εἰς Κιλικίαν, *to Cilicia*.

With *numerals* it generally means *about*. *Εἰς τετρακισχιλίους*, *about four thousand men*.

Frequently *εἰς* is found before a *genitive*, the noun, to which it properly belongs, being omitted. *Εἰς παιδοτρύβου*, sc. *οἶκον*, *to the teacher's house*.

Ἐπί, *upon, against*. *Ἐπὶ θρόνον*, *upon a throne*. *Ἐπ' αὐτόν*, *against him*.

Κατά, *according to, in relation to, in, on, near, during*. *Κατὰ τὸν Ὅμηρον*, *according to Homer*. *Κατὰ τὸ σῶμα*, *in relation to the body*. *Κατὰ τὸν πόλεμον*, *during the war*.

Μετὰ, *after*. *Μετὰ δὲ ταῦτα*, *and after these things*.

Παρά, *to, besides, along, contrary to, on account of*. *Παρὰ Καμβύσεα*, *to Cambyses*. *Παρὰ ταῦτα*, *besides these*.

After *comparatives* it means *than*. *Γενοίαιτ' ἂν καὶ παρὰ τὴν ἐωυτῶν φύσιν ἀμείνονες*, *they might become superior to their nature*.

Περί, synonymous with *ἀμφί*.

Πρὸς, *to, in respect to, towards*. *Πρὸς πάντας*, *to all men*.

Καλὸς πρὸς δρόμον, *good in running, or a good racer*.

Ἐπὲρ, *over, beyond, against*. *Ἐπὲρ τοὺς ἄλλους*, *over the others*.

Ἐπὶ, *under, at*. *Ἐπὶ γῆν*, *under the earth*. *Ἐπὶ Ἴλιον*, *under Ilium*.

Ὡς, synonymous with *εἰς*. It is always placed before nouns denoting *intelligent* objects.

GENITIVE.

§ 173. A SUBSTANTIVE which limits the meaning of another substantive, denoting a different person or thing, is put in the genitive. E. g.

Τὸ τέμενος τοῦ θεοῦ, *The temple of the god*.

Τὸν Ἰππάρχου θάνατον, *The death of Hipparchus*.

Σκυθῶν βασιλεῖς, *Kings of the Scythians*.

This rule applies also to the personal, reflexive, and reciprocal pronouns, and to the indefinite pronoun *δεῖνα*.

The genitive thus used has been called the **ADNOMINAL GENITIVE**.

NOTE 1. The adnominal genitive denotes various relations, the most common of which are those of *possession, quality, subject, object, material, source, a whole, component parts*.

NOTE 2. The adnominal genitive is called *subjective* when it is equivalent to the subject-nominative (§ 157. 1). It is called *objective* when it denotes the object of an action (§ 162. 1). E. g. Ἔργον Ἡφαίστου, *the work of Vulcan, that which Vulcan did*, where the genitive is used subjectively. Ἡ ἀκρόασις τῶν λεγόντων, *the act of hearing the speakers*, where the genitive is used objectively.

NOTE 3. A substantive is sometimes followed by *two* genitives denoting different relations. E. g. Τὴν Πέλοπος ἀπάσης Πελοποννήσου κατάλειψιν, *the taking of the whole of Peloponnēsus by Pelops*.

§ 174. POSSESSIVE PRONOUNS and adjectives implying possession, are frequently followed by a genitive, which is in apposition with the genitive implied in the possessive pronoun or adjective (§§ 67: 131. 1). E. g.

Τὸν ἐμὸν αὐτοῦ τοῦ ταλαιπώρου βίον, *The life of me, a miserable man*. Here αὐτοῦ τοῦ ταλαιπώρου is in apposition with ἐμοῦ implied in ἐμὸν.

Γοργεῖην κεφαλὴν, δεινοῖο πελώρου, *The head of Gorgo, a terrible monster*. Here Γοργεῖην is equivalent to the genitive Γοργοῦς with which πελώρου is in apposition.

NOTE. Under this head belong the adjectives ἴδιος, ἱερός, κοινός, οἰκειός. E. g. Τοῖς αὐτῶν ἰδίοις προσέχειν τὸν νοῦν, *to attend to their private affairs*. Ἱερός γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν, *for he is consecrated to the infernal deities*. Ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων, *a work performed by the Lacedæmonians and Athenians in common*. Ἀ οἰκειὰ τῶν καλῶς βασιλευόντων ἐστί, *which belong to those who rule well*.

§ 175. The genitive is put after verbs signifying *to be, to belong*, to denote the person or thing to which any thing in any way BELONGS. E. g.

Ὁ παῖς Λακεδαιμονίων ἐστί, *The boy belongs to the Lacedæmonians*.

Ἀνοίας ἐστὶ τὸ θηροῦσθαι κενά, *It is characteristic of folly to be in pursuit of vain things*.

Εἶναι ἐτῶν τριάκοντα, *To be thirty years old*.

Verbs of this class are γίγνομαι, εἶμι, κυρέω, πέφυκα and ἔφυν from φύω.

NOTE 1. This genitive is often preceded by the preposition πρὸς. E. g. Δεξιῶ πρὸς ἀνδρός ἐστί, *it is the characteristic of a man of parts*.

NOTE 2. Frequently the genitive after these verbs denotes the person or thing *from* which any thing proceeds. E. g. Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, *of Da-*



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NOTE 3. The adjectives *δαιμόνιος*, *δῖος*, *τάλας*, *σχίτλιος*, and a few others, are often followed by the genitive plural. E. g. *Δῖα γυναικῶν*, *divine woman*. *Τάλαινα παρθένων*, *unfortunate virgin*. *Σχίτλι' ἀνδρῶν*, *unfortunate man*.

It is supposed by many that the idea of *superlativeness* lies in these adjectives.

2. Frequently the genitive denoting a whole depends on a *neuter* adjective, participle, or adjective pronoun. E. g.

Μέσον ἡμέρας, *The middle part of the day*.

Τῆς στρατιῆς τὸ πολλόν, *The greater part of the army*.

Τὸ τετραμμένον τῶν βαρβάρων, *The defeated part of the barbarians*.

Εἰς τοῦτο ἀνάγκης, *To this degree of necessity*.

NOTE 4. In some instances the *neuter plural* is used before this genitive (§ 177. 2). E. g. *Ἄσημα βοῆς*, for *Ἄσημον βοῆς*, *indistinct noise*.

NOTE 5. The genitive of the *reflexive pronoun* often follows an adjective of the superlative degree; in which case the highest degree, to which a person or thing attains, is expressed. E. g. *Ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα*, *when your skill in these matters was highest*. *Τῇ εὐρυτάτῃ ἐστὶ αὐτὴ ἐωυτῆς*, *where it is widest*.

§ 178. 1. The genitive may be put after any VERB, when the action does not refer to the whole object, but to a PART only. E. g.

Πέμπει τῶν Λυδῶν, *He sends some of the Lydians*. But

Πέμπει τοὺς Λυδοὺς, *He sends the Lydians*.

Τῶν κρεῶν ἔκλεπτον, *I stole some pieces of the meat*.

Λαβόντα τῶν ταινιῶν, *Taking some of the fillets*.

2. Particularly, the genitive is put after VERBS signifying *to partake*, *to enjoy*, *to obtain*, *to inherit*. E. g.

Μετέχω θράσεος, *I partake of courage*.

Τῆς δυνάμεως κοινωνοῦσι, *They partake of the power*.

Verbs of this class are *ἀντιᾶν*, *ἀπολαύω*, *ἀτυχέω*, *ἐπαυρίσκομαι*, *κληρονομέω*, *κοινωνέω*, *κυρέω*, *λαγχάνω*, *μειλαγχάνω*, *μεταλαμβάνω*, *μετέχω*, *ὀνίναμαι*, *συναίρομαι*, *τυγχάνω*, and some others.

NOTE 1. Sometimes *μέρος*, *part*, is found after *μεταλαγχάνω* and *μετέχω*. E. g. *Μεθέξειν τάφου μέρος*, *about to partake of burial*.

Μετέχω is also found with the accusative in which one participates. E. g. *Μετείχες τὰς ἴσας πληγὰς ἐμοί*, *thou didst receive the same number of stripes with me*.

'Απολαύω, λαγχάνω, and τυγχάνω are often followed by the *accusative*. E. g. 'Απολαύειν τι, *to enjoy any thing*. 'Αγκῶνα τυχάν, *hitting the elbow*.

Κληρονομίω, *inherit*, in some instances takes the *accusative* of the thing inherited. The name of the person of whom one inherits is put in the *genitive*, and depends on the thing inherited. E. g. Κληρονομεῖν τὰ κτήματα τινος, *to inherit the possessions of any one*. Later authors put even the name of the person in the *accusative*.

NOTE 2. The *genitive* in connection with μέτεστι and προσήκει depends on the *subject* (expressed or understood) of these verbs. E. g. Ὡν μηδέν μέρος τοῖς πονηροῖς μέτεστι, *in which the wicked do not participate*. Οὐκ ᾔετο προσήκειν οὐδενὶ ἀρχῆς, *he thought that no person ought to rule*.

NOTE 3. The preposition ἐξ or ἐκ is sometimes used before this *genitive* (§ 178. 1). E. g. Λαβὼν ἐκ τῶν ἀσπίδων, *taking some (or one) of the shields*.

§ 179. 1. VERBS signifying *to take hold of, to touch, to feel, to hear, to taste, to smell*, are followed by the *genitive*. E. g.

Λάβεσθε τούτου, *Take hold of this man*.

'Απτεσθαι αὐτῶν, *To touch them*.

Γεῦσαι τῆς θύρας, *Knock at the door, literally Taste of the door*.

Verbs of this class are αἰσθάνομαι, αἶω, ἀκούω, ἀκροάομαι, ἄπτομαι, γένομαι, δράσσομαι, ἔχομαι, θιγγάνω, κλύω, λαμβάνομαι, ὄζω, ὀσφραίνομαι, πειράομαι, πυνθάνομαι, ψαύω, and some others.

2. Verbs signifying *to take hold of* are frequently followed by the *accusative* of the object taken hold of, and the *genitive* of the part by which it is taken. E. g. Ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*.

NOTE 1. 'Ακούω and its synonymes, and θιγγάνω and ψαύω, are frequently followed by the *accusative*. E. g. 'Ακούσας ταῦτα, *hearing these things*.

NOTE 2. Frequently ἀκούω and its synonymes take that which is heard in the *accusative*, and that from which the thing heard proceeds, in the *genitive*. E. g. Τὸν ἄνδρα πυνθάνου τῶν ὁδοιπόρων, *inquire of the travellers about the man*.

NOTE 3. Γεύω, *cause to taste*, is followed by the *accusative* of the person, and the *genitive* of the thing. E. g. Γεύειν αὐτόν τινος, *to make him taste of any thing*.

Frequently this verb is followed by *two accusatives*. E. g. Φεύσω σε μέθυ, *I will give thee wine to taste*.

§ 180. 1. VERBS denoting *to let go, to cease, to desist, to free, to miss, to separate, to escape*, are followed by the genitive. E. g.

Τούτου μεθίεσθαι, *To let this man go.*

Ἀγαμέμνων λῆγ' ἔριδος, *Agamemnon left off his wrath*

Διέσχον ἀλλήλων, *They separated from each other.*

Verbs of this class are ἀλύσκω, ἀμαρτάνω, ἀμπλακίσκω, ἀπέχομαι, ἀπολείπομαι, ἀποστατέω, ἀφίεμαι, διέχω, εἶκω *retreat*, ἐκφεύγω, ἐλλείπω, λήγω, μεθήμι commonly μεθίεμαι, μεθίσταμαι, παραχωρέω, συγχωρέω, φεύγω, χωρέω, and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Πάύω σε τούτου, *I make thee cease from this.*

Τὴν Ἀσίην διουρίζων τῆς Λιβύης, *Separating Asia from Libya.*

Such verbs are ἀμύνω, ἀπαλλάσσω, ἀπέχω, ἀφίστημι, διορίζω, εἶργω, ἐλευθερόω, ἐρητύω, καθαίρω, κωλύω, λύω, παύω, and some others.

NOTE. The genitive in connection with verbs signifying *to free, to cease*, sometimes depends on the preposition ἐκ or ἀπό. E. g. Παῦσον ἐκ κακῶν ἐμὶ, *deliver me from evil.*

§ 181. 1. VERBS, ADJECTIVES, and ADVERBS, implying *fulness, emptiness, bereavement*, are followed by the genitive. E. g.

Πενίας ἦ πόλις ἔγεμεν, *The city was full of poverty.*

Κενῶν δοξασμάτων πλήρεις, *Full of vain notions.*

Τῶν τεθνηκότων ἄλις, *Enough of dead persons.*

Words of this class are ἄδην, ἄλις, ἀμηχανέω, ἀπορέω, ἄτις, ἀφνειός, βρίθω, γέμω, δέω and δέομαι, ἐπιδεής, ἔρημος, καθαρός, κενός, μεσιός, πένης, πένομαι, πλέως, πλήθω, πλήρης, πλούσιος, σπανίζω, χρήζω, and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Πάριν νοσφιεῖς βίου, *Thou wilt deprive Paris of life.*

Such verbs are ἀποστερέω, ἐρημόω, κενόω, κορέννυμι, μονόω, νοσφίζω, πίμπλημι, πληρόω, and some others.



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Διώξομαι σε δειλίας, *I will prosecute you for cowardice.*
Κλέωνα δώρων ἐλόντες, *Convicting Cleon of bribery.*

Verbs of this class are αἰρέω, αἰτιόμαι, δικάζω, διώκω, εἰσάγω, καλέομαι.

REMARK 1. Φεύγω, *am accused*, and ἄλῶναι, *to be convicted*, are followed only by the genitive. E. g. Ἀσεβείας φεύγοντα, *accused of impiety.* Ἐάν τις ἄλῶ κλοπῆς, *if any one shall be convicted of theft.*

Αἰτιόμαι, *accuse*, is sometimes followed by two accusatives.

2. VERBS of this class compounded with the preposition κατά are followed by the genitive of the person and the accusative denoting the crime or punishment. E. g.

Σεαυτοῦ καταδικάζεις θάνατον, *Thou condemnest thyself to death.*

Such verbs are καταγιγνώσκω, καταδικάζω, κατακρίνω, καταχειροτονέω, καταψεύδομαι, καταψηφίζομαι, κατερεῖν, κατηγορέω.

REMARK 2. The accusative is often wanting after these verbs (§ 183. 2). E. g. Κατηγορεῖν αὐτοῦ, *to accuse him.*

NOTE 1. Κατηγορέω is sometimes followed by two genitives. E. g. Παραπρεσβείας αὐτοῦ κατηγορεῖν, *to indict him for unfaithfully discharging his duties as ambassador.*

NOTE 2. The noun denoting the punishment is sometimes put in the genitive. In classical Greek, however, only θανάτου is found in connection with verbs of this sort. E. g. Θανάτου ὑπαγαγὼν Μιλτιάδεα ἐδίωκε, *he accused Militiades capitally.*

NOTE 3. Ἐνοχος, *under sentence, guilty*, which generally is followed by the dative (§ 196. 1), sometimes takes the genitive.

Ἐπύθνυρος, *guilty*, is followed by the genitive denoting the crime.

§ 184. 1. VERBS signifying *to begin, to rule, to surpass*, are followed by the genitive. E. g.

Ἄρχε μάχης, *Begin the fight.*

Σπάρτης ἀνάσσω, *Ruling Sparta.*

Πάντων διαπρέπεις, *Thou surpassesst all men.*

Verbs of this class are ἀνάσσω, ἀριστεύω, ἄρχω, βασιλεύω, δεσπόζω, διαπρέπω, διαφέρω *excel*, ἐπιστατέω, καλλιστεύομαι, κραίνω, κοιρανέω, κρατέω, περιγίγνομαι, περιέιμι, προέχω, προϊσταμαι, σημαίνω, στρατηγέω, τυραννεύω, ὑπερβάλλω, ὑπερέχω, and some others.

NOTE 1. Those derived from substantives or adjectives may be said to take the genitive in consequence of the noun implied in them. E. g. *Τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες* is equivalent to *Οἱ ἀριστοὶ τῶν καθ' ἑαυτοὺς ἀνθρώπων ἦσαν*, *having surpassed the men of their times*, (§ 177.)

NOTE 2. Some verbs of this class are sometimes followed by the *dative* or *accusative*. E. g. *Κιλίκεσσ' ἀνδρῆσιν ἀνάσσων*, *ruling over the Cilicians*.

NOTE 3. *Ἀνάσσω* is, in Homer, sometimes followed by the preposition *μετά* with the *dative*. E. g. (Il. 1, 252.)

2. Causative verbs of this class are followed by the *accusative* and *genitive*. E. g. *Νικᾷ με ἡ ἀρετὴ τῆς ἐχθρας*, *his valor affects me more than his enmity*. (§ 205. 2.)

Such verbs are *νικάω*, *προκατακλίνω*, *προκρίνω*, and some others.

§ 185. Many VERBAL ADJECTIVES which have an *active* signification are followed by the *genitive*. E. g.

Τρίβων ἵππικῆς, *Skilled in horsemanship*.

Ἀρχικὸς ἀνθρώπων, *Qualified to rule men*.

Adjectives of this class are *ἀγνῶς*, *αἰδοῖς*, *αἴτιος*, *ἀπαίδευτος*, *ἴδρις*, *λυσανίας*, *τροίβων*. Also many adjectives in *ηριος*, *ικος*, as *δηκτήριος*, *ἀρχικός*, (§§ 131. 1 : 129. 2.) Also, many adjectives in *ης*, *ος*, *μων*, as *ἀνήκοος*, *ἀδαής*, *δαήμων*, (§ 132. 4, 5.)

NOTE 1. Sometimes adjectives of this class are followed by the *accusative*, provided the verbs, from which they are derived, take the *accusative*. E. g. *Τρίβων τὰ ποιῶδε*, *skilled in such things*.

NOTE 2. Adjectives of this class, which are derived from verbs followed by the *genitive*, are often said to take the *genitive* in consequence of the verb implied in them. E. g. *ἀνήκοος* takes the *genitive* because *ἀκούω* is followed by the *genitive* (§ 179).

NOTE 3. Sometimes the *genitive* or *accusative*, in connection with adjectives of this class, depends on the preposition *περί*.

§ 186. 1. The *genitive* is put after ADJECTIVES and ADVERBS of the COMPARATIVE degree to denote that with which the comparison is made. E. g.

Κρείττων τούτου, *Superior to this man*.

NOTE 1. When the substantive which is compared is the same as that with which it is compared, the latter is omitted, provided it be limited by a *genitive* (§ 173). The

ambiguity which may arise from this construction can be removed only by considering the nature of the statement. E. g. *Χώραν ἔχετε οὐδὲν ἥττον ἡμῶν ἐντιμον*, for *Χώραν ἔχετε οὐδὲν ἥττον τῆς χώρας ἡμῶν ἐντιμον*, *you have a country not less valuable than ours*.

2. The genitive is put after some positive adjectives and adverbs *implying* a comparison. E. g. *Ἐτέρους τῶν νῦν ὄντων*, *other than those who now are*.

Adjectives of this class are *ἄλλοῖος, ἄλλος, ἀλλότριος, δεύτερος, διάφορος different, ἕτερος, ἡμιόλιος, περιτιός*. Also numeral adjectives in *πλοος* or *πλασιος* (§ 62. 2).

REMARK. *Διάφορος* and *ἀλλότριος* are sometimes followed by the *dative*.

NOTE 2. *Ἐναντίος*, which commonly is followed by the *dative*, sometimes takes the *genitive*. The following example shows, that the idea of comparison lies in this adjective: *Τοῦναντίον δρῶν, ἢ προσῆκ' αὐτῷ ποιεῖν*, *doing contrary to what he ought to do*, (Aristoph. Plut. 14.)

NOTE 3. *Διαφέρω*, *differ*, and its derivative *διαφερόντως*, *differently*, are followed by the *genitive*, because they imply a comparison. E. g. *Διαφέρει ἀνὴρ τῶν ἄλλων ζώων*, *man differs from the other animals*.

NOTE 4. Sometimes this *genitive* depends on *ἀντί* or *πρό*. E. g. *Μείζον' ἀντὶ τῆς αὐτοῦ πατρῆος φίλον νομίζει*, *he loves another more than his own country*. *Οἷσιν ἡ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον*, *to whom tyranny was more welcome than liberty*.

NOTE 5. When the conjunction *ἢ*, *than*, is introduced, the word compared, and the noun with which it is compared, are put in the same case. E. g. *Μέλλεις ἐπ' ἀνδρας στρατεύεσθαι ἀμείνονας ἢ Σκύθας*, *thou art about to march against men superior to the Scythians*. *Τοῖς βασιλεῦσι τῶν Λακεδαιμονίων ἀδικεῖν ἥττον ἔξεστιν ἢ τοῖς ἰδιώταις*, *the kings of the Lacedæmonians have less power to do harm than private individuals*.

NOTE 6. Sometimes the *nominative* is used after *ἢ*, the context determining its verb. E. g. *Τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν ἢ ἐγὼ, παραινῶ*, sc. *ἀκμάζω*, *I advise the young who are more vigorous than I am*. *Ἡμῶν ἀμείνον, ἢ ἐκεῖνοι, τὸ μέλλον προορῶμένων, sc. προορῶνται*, *we foreseeing the future better than they*.

§ 187. 1. The *genitive* is often used to denote that *on account of* which any thing takes place. E. g.

Ζηλῶ σε τῆς εὐβουλίας, *I admire you for your wisdom*.

Τῇ ὑμετέρᾳ πόλει τῆς γῆς τῆς ὑπ' Ὀρωπίων δεδομένης φθονοῦσι, *They are jealous of your city, on account of the land given to you by the Oropians*.



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§ 189. The genitive is used after VERBS and ADJECTIVES to denote the MATERIAL of which any thing is made. E. g.

Χαλκοῦ ποιεῖονται ἀγάλματα, *Statues are made of brass.*
 Ρινοῦ ποιητήν, *Made of ox-hide.*

NOTE. The prepositions ἐκ, ἀπό, are often used before the genitive. E. g. Εἴματα ἀπὸ ζύλων πεποιημένα, *garments made of cotton cloth.*

§ 190. 1. The noun denoting the PRICE of any thing is put in the genitive. E. g.

Ὡνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, *They buy their wives of their parents for much money.*

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί, *The gods sell to us every good thing for labor.*

NOTE 1. Sometimes the thing bought is in the genitive, in which case the verb of the proposition does not signify to buy or to sell. E. g. Ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν; Τρεῖς μναῖ διφρίσκου, *Then what debt came upon me next to Pasiās's? Three minæ for a little carriage.*

NOTE 2. The dative (§ 198) is sometimes used for this genitive. E. g. Οἰνίζοντο, ἄλλοι μὲν χαλκῶ, ἄλλοι δ' αἴθωνι σιδήρῳ, *they bought wine, some for brass, others for bright iron.*

2. Ἄξιος, ἀξίως, and ὠνητός are followed by the genitive. E. g. Σπουδῆς ἄξια, *deserving serious consideration.*

NOTE 3. Ἄξιος is sometimes followed by the dative (§ 196. 1), in which case it means *fit, proper, becoming.*

NOTE 4. The verb ἀξιόω, *think worthy*, is followed by the accusative of a person, and the genitive of a thing. E. g. Ἀξιόουσιν αὐτὸν μεγάλων, *they think him worthy of great things.*

§ 191. 1. The genitive often answers to the question WHEN? E. g.

Τῆς νυκτὸς νέμονται, *They feed in the night.*

2. Sometimes the genitive answers to the question HOW LONG SINCE? E. g. Ποίου χρόνου πεπόρθηται πόλις; *how long since the city has been taken?* Πόλλων ἐτῶν ἐνθάδε οὐκ ἐπιδημήκεν, *he has not been at home for many years.*

3. Sometimes the genitive answers to the question HOW SOON? E. g. Τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας, *within thirty days from this day.*

Sometimes the adverb ἐντός accompanies this genitive. E. g. Ἐντός οὐ πολλοῦ χρόνου, *within a short time.*

§ 192. A substantive with a participle is very often put in the genitive, to denote the TIME or CAUSE of, or any CIRCUMSTANCE connected with, an action. E. g.

Ταῦτ' ἐπράχθη, Κόνωνος στρατηγοῦντος, *These things were done when Conon was general.* Here the genitive denotes the time when ταῦτ' ἐπράχθη.

Τελευτήσαντος Ἀλυάττεω, ἐξεδέξατο τὴν βασιληίην Κροῖσος, *After the death of Alyattes, Cræsus received the kingdom.*

The genitive thus used is called the GENITIVE ABSOLUTE.

REMARK 1. Strictly speaking the genitive absolute is a modification of the genitive of time (§ 191).

NOTE 1. In some instances the genitive of the participle ὄν is wanting. E. g. Ὀν ὑφηγητῶν, *who being leaders*, where ὄντων must be supplied.

NOTE 2. Frequently ὡς, ὡσπερ, ὥστε, ἅτε, οἷα; *that, as if, inasmuch as, on the supposition that*, stand before this genitive. E. g.

Ὡς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή, *Thou must know that these things are so.*

REMARK 2. Instead of the genitive, the accusative is often used in connection with the abovementioned particles. E. g. Οὐχ ὑβρεὶ λέγω σάδ', ἀλλ' ἐκείνον ὡς παρόντα νῶν, *I do not say these things out of wantonness, but because I believe that he is near us.* Ὡς ἐξὸν ἤδη ποιεῖν αὐτοῖς, ὅ τι ἂν βούλοιντο, *inasmuch as they had now the liberty to do what they pleased.* (See § 168. N. 2.)

NOTE 3. When the subject of a proposition is *not expressed* (§ 157. N. 8), the participle alone is put in the genitive absolute. E. g. Ὀντος πολλῶ, *it raining heavily*, which in the indicative is Ὀν πολλῶ, *it rains heavily.*

NOTE 4. The genitive absolute is used also when the subject is a proposition commencing with ὅτι, *that*. (§ 159. 1.) E. g. Σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων, κ. τ. λ., *it being quite apparent, that in the ships of the Greeks, &c.*, which in the indicative is Σαφῶς ἐδηλώθη ὅτι ἐν ταῖς, κ. τ. λ., the subject of which is ὅτι ἐν ταῖς, κ. τ. λ.

In such instances, the *genitive plural* is sometimes used. E. g. Εἰσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς ἐπέπλεον, *it being announced that Phœnician ships were sailing against them*, where, however, the plural νῆες may be said to affect the participle.

NOTE 5. But when the subject of the proposition is an *infinitive* (§ 159. 2), the *accusative* is used instead of the *genitive absolute*. For examples, see above (§ 168. N. 2.)

§ 193. Frequently the *genitive* answers to the question *WHERE?* E. g. *Οὐκ Ἄργεος ἦεν;* *was he not in Argos?* *Δαιᾶς χειρὸς οἰκοῦσι Χάλυβες,* *on the left hand dwell the Chalybes.*

§ 194. The *genitive* is put after the following *PREPOSITIONS*.

Ἐμφί, synonymous with *περί*.

Ἐνευ, *without*. Ἐνευ ἔθεν, *without him*.

Ἐντί, *instead of, for*. Ἐνθ' ἱματίου ἔχειν ῥάκος, *to have a rag instead of a garment*. Ἐντὶ ποίας αἰτίας; *for what reason*.

It is often used in *comparisons* with respect to value.

Γυναικὸς ἄρ' ἄντι τέτυξο, *you are now equivalent to a woman*. (See also § 186. N. 4.)

Ἐπό, *from*. Ἐπὸ Ἑλιοπόλιος, *from Heliopolis*. In general this preposition denotes motion from one place to another.

Ἐτερο, synonymous with ἄνευ.

Ἐχρις or ἄχρι, *until*. Ἐχρι κνέφαρος, *till evening*.

Διά, *through, by means of, with the assistance of, in*. Διὰ τῆς πόλεως, *through the city*. Διὰ νυκτός, *in (or during) the night*.

Ἐνεκα, *on account of, for the sake of, in respect of, as to*. Τοῦ ἐπαινεῖσθαι ἔνεκα, *for the sake of being praised*. Παῖδά τε σὸν ἀπήμονα τοῦ φυλάσσοντος εἵνεκεν προσδόκα τοι ἀπονοστήσειν, *so far as his guardian is concerned, expect thy son to return safe*.

Ἐξ or ἐκ, *out of, from, of*. Ἐκ τῆς οἰκίας, *from the house*.

In connection with *passive* forms it is equivalent to ὑπό, *by*. Τὰ λεχθέντα ἐξ Ἀλεξάνδρου, *the words spoken by Alexander*.

Ἐπί, *on, upon, to, during*. Ἐπὶ τῶν κεφαλῶν, *upon their heads*. Ἐπὶ Σάρδεων, *to Sardes*. Ἐπὶ ἄρχοντος Εὐθυκλέους, *during the archonship of Euthycles, or when Euthycles was archon*.

Κατά, *against, down from, on, upon*. Κατ' ἐμοῦ, *against me*.

Μετά, *with, together with*. Μετὰ τῶν παιδῶν, *with my children*.

Μέχρις or μέχρι, *until, as far as*. Μέχρι τούτου, *until this time*.



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ject. E. g. *Κράτει προσέμιξε δεσπότην, he led his master to victory.*

Such verbs are *εἰκάζω, μίγνυμι, ὁμοιόω*, and some others.

NOTE 1. The adjectives *ὅμοιος* and *ἀδελφός*, and those compounded with *σύν* and *ὁμοῦ*, are sometimes followed by the *genitive* (§ 188). *Κοινός*, *common*, which usually takes the *dative*, is followed by the *genitive*, when it implies possession, (§ 174. N.)

NOTE 2. When the substantive, which depends on *ἴσος* or *ὅμοιος*, is the same as that with which *ἴσος* or *ὅμοιος* agrees, the former is omitted, and the noun which limits it (§ 173) is put in the *dative*. E. g. *Κόμαι Χαρίτεσσιν ὁμοῖαι*, for *Κόμαι ὁμοῖαι ταῖς κόμαις τῶν Χαρίτων*, *hair resembling that of the Graces.* *Οὐ μετείχες τὰς ἴσας πληγὰς ἐμοί*, *thou didst not receive the same number of stripes with me.*

NOTE 3. The pronoun *ὁ αὐτός*, *the same*, (§ 144. 3,) is often followed by the *dative*. In general, however, the *dative*, to which *ὁ αὐτός* directly refers, is omitted, and the limiting noun (§ 173) is put in the *dative*, (§ 195. N. 2.) E. g. *Οὐδὲν τῶν αὐτῶν ἐκείνοις πράττομεν*, *we do nothing like the things which they did*, where *τῶν αὐτῶν* refers to the *deeds*, and *ἐκείνοις* to the *doers*.

NOTE 4. *Εἷς* sometimes imitates *ὁ αὐτός*. E. g. *Ὅς ἐμολ μιᾶς ἐγένετ' ἐκ ματέρος*, *who proceeded from the same mother as I.*

§ 196. 1. The *dative* is used to denote that to which the quality of an **ADJECTIVE** is directed. E. g.

Ποθεινὸς τοῖς φίλοις, *Dear to his friends.*

Ἐχθιστὸς θεοῖς, *Most hateful to the gods.*

Adjectives of this class are *ἀγαθός, αἰσχρός, ἐναντίος, εὐχρηστος, ἐχθρός, ἡδύς, καλός, ποθεινός, ῥάδιος, φίλος, χαλεπός*, and many others.

2. The *dative* is used after **VERBS**, to denote the object *to* or *for* which any thing is done. E. g.

Βοηθεῖν τῇ πατρίδι, *To aid the country.*

Τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ, *Wealth in no way benefits the dead.*

Λυμαιομένη τῷ νεκρῷ, *Abusing the dead body.*

Ὡχρὰ εἶναι μοι δοκεῖς, *Thou seemest to me to be pale.*

This rule applies also to the *dative* after **IMPERSONAL VERBS** (§ 159. N. 1, 2). E. g. *Δοκεῖ μοι*, *it seems to me.*

Verbs of this class are ἀλέξω, ἀνδάνω, ἀρέσκω, ἀρήγω, ἀρμόσσω, βοηθέω, δοκέω, εἶκω *yield*, ἐνοχλέω, ἐπαρκέω, ἐπικουρέω, ἐπιτέλλομαι, κατακούω, λατρεύω, λυμαίνομαι, λυσιτελέω, λαβάομαι, μέμφομαι, παρεγγυάω, πείθομαι, πρέπω, προστάσσω, συμφέρω, τιμωρέω, ὑπακούω, ὑπείκω, ὑποπτήσσω, ὑπὸτίθεμαι, φθονέω, χαρίζομαι, and many others.

NOTE 1. Many verbs of this class are sometimes followed by the *accusative* (§ 163. 1) instead of the dative.

3. The dative is used after verbs signifying *to be*, to denote that to which any thing *belongs*. E. g.

Τέλλω παῖδες ἦσαν καλοὶ τε καὶ ἀγαθοί, *Tellus had good and noble children.*

NOTE 2. The substantive in the dative after εἶναι, γίγνεσθαι, is often accompanied by a participle signifying *willing, being pleased, expecting*. E. g. Οἱ Κροτωνιάται εἶπον, οὐκ ἂν σφισι βουλομένοις εἶναι, *the Crotonians said that they should not be willing.*

The participles, of which the dative accompanies the substantive, are βουλόμενος, ἐλπόμενος, ἠδόμενος, θέλων, προσδεχόμενος. Add to these the adjective ἄκων.

Verbs signifying *to come* sometimes imitate εἶναι. E. g. Γινώσκω δ' ὡς σφῶϊν ἐελδομένοισιν ἰκάνω, *I know that you longed for my arrival.*

4. Many transitive VERBS of this class (§ 196. 2) are followed by the accusative of the immediate, and the dative of the remote, object. E. g.

Δίδωμι σοι τοῦτο, *I give this to thee.*

NOTE 3. A few verbs denoting *to give a part* (as μεταδίδωμι) are often followed by the *dative* of a person, and the *genitive* of the thing imparted (§ 178. 1).

5. The dative is put after the INTERJECTIONS οἶ, ὦ, ἰώ, and οὐαί. E. g. Οἶ μοι, *woe is me.*

§ 197. 1. The dative is often used to denote that *with regard to* which any thing is affirmed. E. g.

Μάλιστα σπουδῆς ἄξια τῇ πόλει, *Of the utmost consideration with regard to the state, or Deserving the most serious attention of the state.*

Σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος δῆ, *As to you two, the command of Jupiter is now done.*

So Ἀπὸ Ἐλεφαντίνης πόλιος ἄνω ἰόντι ἄναντές ἐστι τὸ χωρίον, *to a person going up from the city Elephantinē the country appears steep.*

NOTE 1. This dative is often preceded by the particle ὡς. E. g. Ἐπίπερ εἶ γενναῖος ὡς ἰδόντι, *since thou art of noble descent to one who sees thee, or rather, as thy appearance indicates.*

Hence the phrase Ὡς ἐμοί, or Ὡς γ' ἐμοί, *in my opinion.* E. g. Κρέων ἦν ζηλωτός, ὡς ἐμοί, ποτέ, *Creon was once, in my opinion, in an enviable condition.*

NOTE 2. Frequently the dative of the *personal pronoun* is apparently *superfluous*. E. g. Εἰπέμεναι μοι, Τρῶες, ἀγαυοῦ Ἴλιονῆος πατρὶ φίλῳ καὶ μητρὶ γοήμεναι, *O Trojans, do tell the beloved father and mother of illustrious Ilioneus to bewail,* where μοι might have been omitted without any essential injury to the sense. Ἀλλὰ σ' ἐς Ἠλύσιον πεδῖον ἀθάνατοι πέμψουσιν, οὐνεκ' ἔχεις Ἑλένην, καὶ σφιν γαμβρὸς Διὸς ἐσσι, *but the immortals will send thee to the Elysian fields, because thou hast Helen for thy wife, and art son-in-law to Jupiter,* where the dative σφίν, referring to ἀθάνατοι, implies that the person, to whom σέ refers, is a favorite of the gods.

2. The dative is often used *to limit* any word or expression. E. g.

Δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, *Becoming strong both in body and soul.* Here the dative denotes that in which they became strong.

Ἐγχείῃ ἐκέκαστο, *He was eminent with the spear.*

NOTE 3. The dative is put *after comparatives* to denote the *excess* of one thing over another. E. g. Πόλι λογίμῳ ἢ Ἑλλάς γέγονε ἀσθενεστερή, *Greece has become weaker by one distinguished city.*

NOTE 4. Particularly, the dative is often used to limit the meaning of a *substantive*, in which case it is nearly equivalent to the adnominal genitive (§ 173). E. g.

Θήβαισιν ἄναξ, *King of Thebes.*

Δόσις ἀνθρώποισιν, *A gift to men.* Here the dative is used *objectively*, (§ 173. N. 2.)

§ 198. The dative is used to denote the *cause*, *manner*, *means*, and *instrument*. E. g.



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So when the *neuter* of the verbal in *τεος* is equivalent to *δεῖ* with the infinitive (§ 162. N. 1), *Οὐ γυναικῶν οὐδέποθ' ἔσθ' ἡττητέα ἡμῖν*, *we must never be conquered by women*, where *ἡττητέα ἡμῖν* is equivalent to *δεῖ ἡμᾶς ἡττᾶσθαι*.

NOTE 2. When the verbal in *τεον* is equivalent to *δεῖ* with the infinitive, the *accusative* is often used instead of the dative. The accusative in this case denotes the subject of the infinitive *implied* in the verbal adjective (§ 159. N. 1.) E. g. *Οὔτε μισθοφορητέον ἄλλους ἢ τοὺς στρατευομένους*, *nor must others, than those who serve in the army, receive wages*, where *μισθοφορητέον* is equivalent to *δεῖ μισθοφορεῖν*.

§ 201. The dative often answers to the question AT WHAT TIME? WHEN? E. g.

Ταύτῃ τῇ ἡμέρᾳ οὐκ ἔμαχέσατο βασιλεύς, *The king did not fight on that day.*

NOTE 1. Sometimes this dative depends on *ἰν*. E. g. *Τῷ δ' ἰν ἡματι*, *on this day, to-day.*

NOTE 2. Sometimes the dative is equivalent to the genitive absolute (§ 192). E. g. *Ποιήσαντι Φρυνίχῳ δράμα Μιλήτου ἄλωσιν καὶ διδάξαντι ἐς δάκρυα ἔπεσε τὸ θεήτρον*, *when Phrynichus wrote a play, entitled, The Capture of Milētus, and acted it, the spectators wept.*

§ 202. The dative often answers to the question IN WHAT PLACE? WHERE? E. g. *Μαραθῶνι ὄτ' ἤμεν, ἐδιώκομεν*, *when we were at Marathon, we pursued (the enemy).*

§ 203. The dative is put after the following PREPOSITIONS :

Ἀμφί, about, on, concerning. E. g. *Ἀμφὶ πλευραῖς*, *about the sides.* *Ἀμφὶ τραπέζαις*, *on the tables.* *Ἀμφὶ γυναικί*, *about (that is, for the sake of) a woman.*

Ἀνά, upon, only in the poets.

Ἐν, in, at. E. g. *Ἐν τούτῳ τῷ τόπῳ*, *in this place.*

Sometimes *ἐν* is found before a *genitive*, the noun, to which it belongs, being understood. E. g. *Ἐν Ἄιδου*, sc. *δόμοις*, *in the palaces of Hades, simply in Hades.*

Ἐπὶ, upon, on account of, on condition that. *Ἐπὶ τῷ γελᾶς*; *what dost thou laugh at?* *Ἐπὶ τοῖσδε τοὺς πρέσβεις ἐπ' ἄριστον καλῶ*, *on this condition I invite the ambassadors to dinner.*

Μετά, among, with, only in the poets. Ὅφρ' εὔ εἰδῶ, ὅσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι, that I may well know, how much I am the most unhonored goddess of all.

Παρά, at, by the side of, with. Παρὰ σοί, with thee, at thy house.

Περί, about, on account of, for. Περί ξίφει, about (on) the sword. Περί γὰρ δῖε ποιμένι λαῶν, for he feared for the shepherd of the people.

Πρός, with, in addition to. Πρὸς σοί, with thee. Πρὸς τούτοις, in addition to these things.

Σύν, with, by means of. Σύν σοί, with thee. Σύν μάχαις, by means of battles.

Ἐπὶ, under. Ἐπὶ τοῖς δυναμένοισιν ὦν, being under the powerful.

In connection with *passive verbs*, ὑπό means *by*. Ἐπὶ Τυδείδῃ κλονέοντο φάλαγγες, the ranks were routed by Tydides.

VOCATIVE.

§ 204. 1. The vocative forms no part of a proposition. It is used simply in addressing a person or thing. E. g.

Εἶκε, Διὸς θυγάτηρ, πόλεμον, Depart, daughter of Jupiter, from war.

2. The vocative is often put after the INTERJECTIONS ὦ, ἰώ. E. g. ὦ Ἀχιλλεῦ, O Achilles.

VOICES.

ACTIVE.

§ 205. 1. The active voice comprises the greater number of *transitive* or *active*, and *intransitive* or *neuter*, verbs. E. g. κόπῳ, cut; τρέχω, run.

NOTE 1. The *accusative* of the *reflexive pronoun* is frequently omitted; in which case the verb has the appearance of an *intransitive verb*. E. g. ἐλαύνω sc. ἐμαυτόν, impel myself, proceed, march.

NOTE 2. The *perfect* and *pluperfect* active of the following verbs borrow the signification of the *passive* or *middle*.

ἈΛΙΣΚΩ, capture, ἀλίσκομαι, am captured, ἐάλωκα, have been captured.

βρυχάομαι, roar, βέβρυχα, roar.

ΓΙΓΝΩ, produce, γίγνομαι, am produced, become, γέγονα, am.

δαίω (transitive), burn, δαίομαι (intransitive), burn, δέδηα, burn.

ΔΑΩ, teach, δέδαα, have learned.

δέρομαι, see; δέδορκα, see.

ἐγείρω, raise, ἐγείρομαι, raise myself, rise, ἐγρήγορα, am awake. But the first perfect ἐγήγερκα means have raised.

ἐρείπω, demolish, ἐρήριπα, am demolished.

ἵστημι, cause to stand, ἵσταμαι, cause myself to stand, stand, ἔστηκα, ἔστιαα, stand. But the later form ἔστακα means have placed.

κεύθω (transitive), hide, κέκευθα (intransitive), hide.

κήδω, afflict, κήδομαι, care for, κέκηδα, care for.

μαίνω, madden, μαίνομαι, am mad, μέμηνα, am mad, rave.

μηκάομαι, bleat, μέμηκα, bleat.

μυκάομαι, bellow, μέμυκα, bellow.

οἶγω, open, οἶγομαι, am opened, ἔωγα, stand open. But the first perfect ἔωχα means have opened.

ὄλλυμι, destroy, ὄλλυμαι, perish, ὄλωλα, have perished. But the first perfect ὄλώλεκα means have destroyed.

ὄρνυμι, rouse, ὄρνυμαι, rise, ὄρωρα, have arisen.

πείθω, persuade, πείθομαι, am persuaded, πέποιθα, confide in, trust.

πήγνυμι, fix, πήγνυμαι, am fixed, πέπηγα, stand fast.

ρήγνυμι, tear, ἔρῳγα, am torn to pieces.

σβέννυμι, extinguish, σβέννυμαι, am extinguished, ἔσβηκα, am extinguished.

σήπω (transitive), to rot, σήπομαι (intransitive), to rot, σέσηπα, to be rotten.

σκέλλω, cause to wither, σκέλλομαι (intransitive), wither, ἔσκληκα, am withered.

τήκω (transitive), melt, τήκομαι (intransitive), melt, τέτηκα, am melted.

φαίνω, make appear, φαίνομαι, appear, πέφηνα, have appeared.

φύω, produce, φύομαι, am produced, πέφυκα, πέφυα, am.

REMARK. Sometimes the perfects *πέπληγα*, from *πλήσσω*, and *ἔφθορα*, from *φθείρω*, take the signification of the *passive*.

NOTE 3. When the verb is both transitive and intransitive, the *first perfect* is *transitive*, and the *second perfect* (if there be any), *intransitive*. E. g. *πράσσω*, transitive, *do*, has 1 perf. *πέπραχα*, have done; but *πράσσω*, intransitive, *am* or *do*, has 2 perf. *πέπραγα*.



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Εἴργεται τῶν νομίμων ὑπό τινος, He is deprived of privileges by somebody, the active construction of which would be Εἴργει τις αὐτὸν τῶν νομίμων, Somebody deprives him of privileges, (§ 180. 2.)

NOTE 1. The object, which was in the *genitive* or *dative*, is sometimes made the subject of the passive. E. g. Ἐκεῖνος κατεψηφίσθη, *he was condemned*, (§ 183. 2.) Οἱ Λακεδαιμόνιοι ἀπιστοῦνται ὑπὸ πάντων Πελοποννησίων, *the Lacedæmonians are distrusted by all the Peloponnesians*, the active construction of which would be Πάντες Πελοποννήσιοι ἀπιστοῦσι τοῖς Λακεδαιμονίοις, (§ 196. 2.)

NOTE 2. The *aurist passive* frequently has the signification of the *aurist middle*. In such cases the *aurist middle* is either rare or obsolete. E. g. ἀπαλλάσσω, *deliver*, ἀπηλλάγην, *delivered myself*, not *was delivered*.

MIDDLE.

§ 207. 1. The middle is often equivalent to the active followed by the *accusative* of the *reflexive* pronoun. E. g. νίπτομαι equivalent to νίπτω ἑμαυτόν, *wash myself*.

So ἀγάλλομαι, ἀναρτάομαι, ἀπάγχομαι, ἀπέχομαι, ἐνδύομαι, κείρομαι, κτενίζομαι, λούομαι, ξυράομαι, περραιόομαι, παρασκευάζομαι, and some others.

When the active is followed by two cases, middle verbs of this class retain the latter. E. g. Ἐνδύεται τὸν θώρακα, *he puts on the cuirass*, of which the active construction would be Ἐνδύει ἑαυτὸν τὸν θώρακα, (§ 165.)

NOTE 1. The *accusative* after κείρομαι, περραιόομαι, φοβέομαι, and some others, is properly speaking *synecdochical* (§ 167).

NOTE 2. Some middle verbs of this class (§ 207. 1) have apparently become *intransitive*. E. g. ἔλπω, *cause to hope*, ἔλπομαι, *cause myself to hope*, simply *hope*; πλάζω, *cause to wander*, πλάζομαι, *cause myself to wander*, simply *wander*.

2. Very frequently the middle is equivalent to the active followed by the *dative* of the *reflexive* pronoun. In this case the middle is used *transitively*. E. g.

Ποιεῖσθαι τὴν εἰρήνην, *To make a peace for one's self*.

But Ποιεῖν τὴν εἰρήνην, *To make a peace for others*.

Παρασκευάζομαί τι, *I prepare something for myself*.

But Παρασκευάζω τι, *I prepare something for somebody*.

3. The middle is sometimes used *transitively* to denote that the object of the action is a thing belonging to the subject of the verb. E. g.

Χρύσης ἦλθε λυσόμενος θυγάτρα, *Chryses came in order to ransom his own daughter.*

NOTE 3. Sometimes, for the sake of emphasis, the reflexive pronoun is annexed to a middle verb used transitively (§ 207. 2, 3). E. g. Γέγραμαι ἐμαυτῷ ταῦτα, *I have written these things for myself.*

4. Sometimes the middle is equivalent to the corresponding active with the *reciprocal* pronoun. E. g. λοιδορούμεθα equivalent to λοιδοροῦμεν ἀλλήλοις, *we are reviling one another*; but λοιδορούμεθα, in the passive, would mean *we are reviled by others.*

5. Sometimes the middle is used *transitively* to express an action which takes place *at the command* of the subject of the proposition. E. g.

Ἐδίδαξάμην σε, *I caused thee to be taught, I have given thee an education.* But Ἐδίδαξά σε, *I taught thee.*

NOTE 4. Frequently the *middle* does not seem to differ from the *active*. E. g. ἰδέσθαι, in Homer, is equivalent to ἰδεῖν, *to see.*

NOTE 5. The *future middle* is often equivalent to the *future active*. In such cases the future active is either rare or obsolete. E. g. θαυμάζω, *admire*, θαυμάσομαι, *shall admire*, not *shall admire myself.*

Verbs, of which the future middle is equivalent to the future active: ἄγνοέω, ἄδω, ἀκούω, ἁμαρτάνω, ἀπαντάω, ἀπολαύω, βαδίζω, βαίνω, βιόω, βλώσκω, βοάω, γελάω, γηράσκω, γιγνώσκω, δάκνω, δαρθάνω, ΔΕΙΩ, διδράσκω, ΔΡΑΜΩ, ἐγκωμιάζω, ΕΙΔΩ, εἰμί ατ, ΕΛΕΥΘΩ, ἐπαινέω, ἐπιορκέω, θαυμάζω, θέω τυη, θηράω, θηρεύω, θιγγάνω, θνήσκω, θρώσκω, κάμνω, κιχάνω, κλαίω, κλέπτω, κολάζω, λαγχάνω, λαμβάνω, μανθάνω, νέω σωιη, οἰμώζω, ὄμνυμι, ΟΠΩ, οὐρέω, παίζω, πάσχω, πηδάω, πίπτω, πλέω, πνέω, πνίγω, ῥέω flow, σιγάω, σιωπάω, σκώπτω, σπουδάζω, συρίζω, τρέχω, τρώγω, τωθάζω, φεύγω, χέζω, χωρέω, and some others.

NOTE 6. Sometimes the *future middle* is equivalent to the *future passive*. E. g. ὠφελέω, *benefit*, ὠφελήσομαι, *shall be benefited*, not *shall benefit myself.*

Verbs of which the future middle is equivalent to the future

passive : ἀδικέω, ἀπαλλάσσω, βλάπτω, γυμνάζω, ζημιόω, προτιμάω, τρέφω, φυλάσσω, and some others.

NOTE 7. The *aorist middle* is in a few instances equivalent to the *aorist passive*. E. g. λείπω, *leave*, ἐλιπόμην, *was left*, not *left myself*.

DEPONENT VERBS.

§ 208. *Deponent verbs* are those, which are used only in the passive or middle voice. They are called *deponent passive* or *deponent middle*, according as their aorist is taken from the passive or middle. In respect to signification, they are either *transitive* or *intransitive*. E. g.

ἐπιμελέομαι, *take care of*, ἐπεμελήθην, is a deponent passive.

ἐργάζομαι, *work*, ἐργασάμην, is a deponent middle.

NOTE 1. Some deponents have both the aorist passive and the aorist middle. E. g. δύναμαι, *am able*, ἠδυνήθην, in Homer ἰδυνησάμην.

NOTE 2. Some deponents have, in the *perfect* and *pluperfect*, also a passive signification. E. g. ἐργάζομαι, *work*, perf. εἰργασμαι, *have worked*, sometimes *have been worked*.

NOTE 3. Sometimes the *aorist passive* of a deponent verb has a passive signification; in which case the aorist middle follows the present. E. g. καταψηφίζομαι, *condemn*, κατεψηφίσθην, *was condemned*, κατεψηφισάμην, *condemned*.

TENSES.

PRESENT, PERFECT, PLUPERFECT, AND FUTURE.

§ 209. 1. The **PRESENT INDICATIVE** expresses an action or being which is going on now. E. g. γράφω, *I am writing*.

The present in the dependent moods (*subjunctive*, *optative*, *imperative*, and *infinitive*) and in the *participle* expresses a *continued* action. Its time in this case is determined by the context. E. g. Ἦκουσα ὅτι Περικλῆς πολλὰς ἐπωδὰς ἐπίστατο, ἃς ἐπάδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν, *I heard that Pericles knew many enchantments, which singing to the city he made it love him*.

NOTE 1. The *present* is frequently used for the *aorist* in an animated narration, in which the past is represented as present. E. g. Παίει κατὰ τὸ στέρονον, καὶ τιτρώσκει διὰ τοῦ θώρακος, *he strikes (him) in the breast, and wounds him through the cuirass*, where παίει, τιτρώσκει, stand for ἔπαισε, ἔτρωσε.



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NOTE 10. The *future* is often used to denote a *probable* occurrence. E. g. Φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι, *you will probably say, that this is considered as the business of a child.*

IMPERFECT.

§ 210. The imperfect expresses a *continued past* action. E. g. ἔγραφον, *I was writing*, not simply *I wrote*.

NOTE 1. Sometimes the *imperfect* expresses an *attempt* not brought to a successful conclusion. E. g. (Herod. 1, 68) Ἐμισθοῦτο τὴν αὐλήν, *he tried to hire the court-yard.*

NOTE 2. The *imperfect* frequently denotes a *customary* action. E. g. Τοὺς πολίτας μεθ' ὀπλων ἐξέπεμπον, *they were accustomed to send out the citizens armed.*

NOTE 3. The *imperfect* is frequently used for the *aurist*, especially in Homer and Herodotus. E. g. Τότε δὴ Θεμιστοκλέης κεῖνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε, *then Themistocles said many and bad things both about him and about the Corinthians.*

NOTE 4. The imperfect ἦν (from εἰμί) sometimes stands for ἴστί. E. g. Κύπρις οὐκ ἄρ' ἦν θεός, *Cypris then is not a goddess (as we thought).*

THIRD FUTURE PASSIVE.

κίν
Anst. § 211. The third future passive expresses a completed action, the consequences of which will be permanent in future time. In other words it transports that which is already completed to a future time. E. g. ἐγγράφω, ἐγγεγράφομαι *I shall remain enrolled*, implying that *I have already been enrolled.*

NOTE 1. The third future is the natural future of verbs whose perfect has the signification of the present (§ 209. N. 4). E. g. κτάομαι, κέκτημαι, κερτήσομαι *shall possess.*

NOTE 2. In many instances the third future does not differ in signification from the common future passive. E. g. δέω, *bind*, δεδήσομαι, *shall be bound.*

NOTE 3. The third future in some instances expresses the rapidity or certainty of a future action. E. g. πράσσω, πεπράξεται *it shall immediately be done.*

AORIST.

§ 212. 1. The aorist in the indicative and participle expresses a *transient past* action, without any reference to

another action. It simply narrates that which took place. E. g. ἔγραψα, *I wrote*, not *I was writing*.

2. The aorist in the dependent moods (*subjunctive, optative, imperative, and infinitive*) expresses a *momentary* action, its *time* being determined by the context. E. g. Περὶ πλείονος ἐποιήσατο εὐορκεῖν, ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον, *he thought more of being just than of pleasing the multitude at the expense of justice*.

REMARK. We see then that the present in the dependent moods (§ 209. 1) marks a *continued* action; the aorist in these moods marks a *momentary* action; and this is all the difference between these two tenses in the dependent moods.

NOTE 1. The Greeks often use the *aorist* indicative and participle where, properly speaking, the *perfect* or *pluperfect* should be used. It must not be inferred, however, from this that the aorist may express the time marked by the perfect or pluperfect. E. g. (Aristoph. Nub. 238-9) Κατάβηθ' ὡς ἐμέ, ἵνα μ' ἐκδιδάξης, ὧν περ οὐνεκ' ἐλήλυθα. ΣΩΚ. ἦλθες δὲ κατὰ τί; *Come down to me, to teach me those things for which I have come. Soc. What have you come for?* where ἦλθες is parallel with ἐλήλυθα.

NOTE 2. The *aorist indicative* is often used for the *present* to express a *customary* action. E. g. Ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί. Παρὰ μὲν οὖν φίλου οὐ μάθους ἂν τοῦθ', ὁ δ' ἐχθρὸς εὐθὺς ἐξηνάγκασεν, *But the wise learn many things from their enemies. Now from a friend you might not learn this; but the enemy (as a common thing) compels you to learn it*.

NOTE 3. The *aorist* is used for the *future* to denote the *rapidity* or *certainty* of an action. E. g. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσόισομεν νέον παλαιῷ, *then we are undone, if we add a new evil to an old one*.

NOTE 4. The aorist of the verbs ἀποπτύω, *despise*, γιλάω, *isaivíō*, ἥδομαι, and a few others, is, in conversation, often used for the present, in order to express a decided feeling of admiration, contempt, or pleasure. E. g. Ἦσθην ἀπειλαῖς, *it amuses me to hear (your) threats*.

MOODS.

INDICATIVE.

§ 213. 1. The indicative is used in independent propositions. E. g. Ὁ δράκων ἐστὶ μακρόν, *the dragon is a long thing*.

A c r A n s u a t e r s

2. The indicative may be put after *interrogative* and *relative* words (§§ 68 : 71 : 73 : 123). E. g. *Τί ποιεῖς; what art thou doing? Οἶδε τί βούλεται, he knows what (it) wants. Ὁ ἀνὴρ, ὃς τοῦτ' ἐποίησε, the man who made this.*

3. The indicative may be put after the following particles: *εἰ, if, whether; ἐπεὶ, ἐπειδή, after, when; ὅτι, that, because; ὡς, that; ὥστε, so that.*

REMARK. In a sentence containing a *condition* and *consequence* or *conclusion*, the former is called **PROTASIS**, and the latter **APODOSIS**. The protasis begins with the particle *εἰ, if*.

4. The indicative may be used in *conditional* propositions. E. g. *Δεινὰ πεισόμεσθα, εἰ σιγήσομεν, If we shall keep silence we shall suffer terrible things, where εἰ σιγήσομεν is the protasis and δεινὰ πεισόμεσθα the apodosis. (§ 213. R.)*

5. When the condition and the consequence are both *past* actions, the indicative is used both in the protasis and in the apodosis. In this case the apodosis contains the particle *ἄν*. E. g.

Οὔτοι εἰ ἦσαν ἀνδρες ἀγαθοὶ, οὐκ ἄν ποτε ταῦτα ἔπασχον, If they had been good men, they would never have suffered these things.

Οὐκ ἄν προέλεγεν, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, Had he believed that he should prove a false prophet, he would not have predicted.

NOTE 1. Sometimes the *optative* is used in the apodosis, especially in the epic writers. E. g. *Καὶ νῦ κεν ἔνθ' ἀπόλοιτο ἀναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη, and now Æneas, king of men, had perished, had not Venus, daughter of Jove, quickly perceived.*

NOTE 2. Sometimes *ἄν* is omitted in the apodosis. E. g. *Εἰ γὰρ ἦν ἅπασι πρόδηλα τὰ μέλλοντα γενήσεσθαι, οὐδ' οὕτως ἀποστατίον τῇ πόλει τούτων ἦν, for if those things, which were to happen, had been manifest to all, the city ought not even then to have given these things up.*

NOTE 3. The particle *ἄν* may accompany *all* the tenses of the indicative, without any protasis expressed. E. g. *Ἐβουλόμην μὲν ἄν οὐκ ἐρίζειν ἐνθάδε, I could have wished not to be contending here. Οὐ γὰρ ἄν ἦπατ' αὐτῶν, he could not have touched them. Ὡστε τῆς εἰρήνης ἄν διημαρτήκει, so that he would have missed the peace. Ὡς σκῆψιν ἄν ἁγῶν οὔτος οὐκ ἐσδέξεται, for this contest cannot possibly admit of any evasion.*

NOTE 4. The particles *ὅπως, how, in order that, ὅφρα, in order that, μή, lest*, and the double negative *οὐ μή, not*, are



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4. The *interrogative* and *relative* words, and the particles ἔστε, ἕως, ἵνα, ὅπως, ὅφρα, πρίν, (§ 214. 1, 2,) in connection with the subjunctive, are generally accompanied by the particle ἄν. E. g.

Ζῶα οὐ ταῦτα καλεῖς, ἃ ἄν ψυχὴν ἔχη; *Do you not call animals those which have life?*

Ὅποτερ' ἄν ἀποκρίνηται τὸ μειράκιον, ἐξελεγχθήσεται, *Whatever answer the young man may give, he will be confuted.*

Ἄει ποιοῦμεν ταῦθ' ἐκάστοθ', ὅταν τιὰ γνῶμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων, ἕως ἄν αὐτὸν ἐμβάλωμεν εἰς κακόν, ὅπως ἄν εἰδῆ τοὺς θεοὺς δεδοικέναι, *We always do these things, when we find out that a person is a lover of evil deeds, until we place him in a dreadful situation, that he may learn to fear the gods.*

NOTE 1. The subjunctive often depends on a verb expressing *time past*, contrary to the rule (§ 214. 3); in other words, it stands for the *optative* (§ 216). This substitution generally takes place when *emphasis* is required; or when the verb after the particle denotes an action which is continued to the time of the speaker. E. g. (Eurip. Hec. 26–7) Κτανῶν ἐς οἶδμ' ἄλὸς μεθ' ἡχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχη, *killling (me), he threw me into the surge, in order that he might keep the gold in his house.* Ἐποίησε δὲ ἀμφοτέρω ταῦτα, ὡς ὅτε ποταμὸς βραδύτερος εἴη, καὶ οἱ πλόοι ἐῷσι σκολιοὶ ἐς τὴν Βαβυλῶνα, *she did both these things, in order that the river might be slower, and that the navigation up to Babylon might be crooked.* Ἐγὼ φοβηθεὶς μὴ λοιδορία γένηται, πάλιν κατεπράυνον τὸν Κτήσιππον, *I, fearing lest abusive words should be used, again appeased Ctesippus.*

NOTE 2. Μὴ, *lest*, is sometimes accompanied by ὅπως. E. g. Δέδοιχ' ὅπως μοι μὴ λίαν φανῆς σοφὴ, *I fear lest you prove to be very artful.*

NOTE 3. Instead of μὴ, *lest*, with the subjunctive, ὅτι, ὅπως, or ὡς, with the indicative, is sometimes used.

NOTE 4. Sometimes the verb, upon which μὴ, *lest*, depends, is omitted. E. g. (Il. 22, 123: Plat. Crit. 9.)

NOTE 5. Sometimes the subjunctive is put after the particles εἰ, ἐπεὶ, ἐπειδή, ὁπότι, ὅτι; unaccompanied by ἄν, (§ 214. 1, 4.)

§ 215. 1. The *first person plural* of the subjunctive is often used in *exhortations*. E. g. Τὸν Μενέλεων μιμώμεθα, *let us imitate Menelāus.*

2. The *first person singular* also of the subjunctive, preceded by the imperative ἄγε or φέρε, is often used in exhortations. E. g. Φέρε ἀκούσω, *let me hear*.

NOTE 1. Homer uses the *first person singular* of the subjunctive in exhortations without ἄγε, φέρε, or any auxiliary word. E. g. (Il. 22, 450) "Ἴδωμ' ὅτιν' ἔργα τίτυκται, *let me see what deeds have been done*.

3. The *first person* of the subjunctive is used also in *questions of doubt*, when a person asks himself or another what he is to do. E. g. Πῶς φῶ ἐπίστασθαι; *how can I say that I know?* Εἴπω τι; *may I say any thing?*

Frequently the question begins with the second person of the present indicative of βούλομαι or θέλω. E. g. Βούλει θῶμεν; *wilt thou that we place?* In such cases βούλει or θέλεις usually precedes the subjunctive.

NOTE 2. Sometimes the interrogation disappears after θέλεις or βούλει (§ 215. 3). E. g. Εἴτε τι βούλει προσθῆς ἢ ἀφέλῃς, *whether thou wishest to add or take away any thing*.

4. The *first person* of the subjunctive is used also in questions expressing *indignation*. E. g. (Aristoph. Ran. 1132 - 4) Αἰσχύλε, παραινῶ σοι σιωπᾶν. Αἰσχ. Ἐγὼ σιωπῶ; *Æschylus, I advise thee to be silent. ÆSCH. Am I to be silent?*

NOTE 3. The subjunctive is often used after οὐ μή for the *future indicative*. E. g. Οὔτε γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, *it is not, it has not been, it will not be*.

In Homer, the subjunctive, with or without κέν, is sometimes equivalent to the future indicative. E. g. Δύσομαι εἰς Ἄϊδαο, καὶ ἐν νεκύεσσι φαείνω, *I will go into Hades, and shine among the dead*.

5. In *prohibitions*, the *second person* of the *aorist subjunctive* is used after μή and its compounds. E. g.

Μὴ φοβηθῆς, *Fear not*.

NOTE 4. The *third person* of the *aorist subjunctive* is rarely found after μή in prohibitions.

OPTATIVE.

§ 216. 1. The optative is put after the following particles:

εἰ, *if*.

ἐπεὶ, ἐπειδή, *when, after*.

ἕστε, *until*.

ἕως, *until*.

ἵνα, *that, in order that*.

μή, *lest*.

ὅπως, ὡς, *that, in order that*.

ὅτι, *that*.

ὄφρα, synonymous with ἵνα or ὅπως.

πρὶν, *before*.

2. The optative is put also after *interrogative* and *relative words* (§§ 68 : 71 : 73 : 123).

3. The verb of the proposition, upon which the optative depends, expresses *time PAST*. (§§ 209. 3 : 210 : 212. 1.) E. g.

Ἰλαζονεύεθ' ἵνα φοβηθεῖην ἐγώ, *He was telling great stories that I might fear, or in order to scare me.*

Ἡρώτα δὴ ἔπειτα τίς εἶη, καὶ πόθεν ἔλθοι, *Then he asked who he was, and whence he came.*

NOTE 1. The optative often depends on a proposition which contains a verb expressing *present* or *future* time. In this case it generally denotes *uncertainty* or *probability*. E. g. Κάλεσον τροφὸν Εὐρύκλειαν, ὅφρ' ἔπος εἴποιμι, *call nurse Euryclēa, that I may say a word to her.*

NOTE 2. When the present is used for the aorist (§ 209. N. 1), it is regularly followed by the optative. This is no exception to the rule (§ 216. 3). E. g. Βουλὴν ἐπιτεχνᾶται, ὅπως μὴ ἀλισθεῖεν Ἀθηναῖοι, *he contrives a plan which should prevent the Athenians from assembling.*

NOTE 3. Sometimes the particle ἄν accompanies the words which precede the optative (§ 216, 1, 2). Thus the optative is sometimes found after ἰάν, ἐπειδάν, ἵνα ἄν, μὴ ἄν, ὅπως ἄν, ὁπόταν, ὅταν, ὅφρα ἄν, ὡς ἄν.

4. Particularly the optative is used when any thing that has been said or thought by another is *quoted*, but not in the words of the speaker. The action denoted by the optative may refer to present, past, or future time. E. g.

Ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες, ἃ οὐκ ἐπίσταιντο, *He answered that those, who learn, learn what they do not know.*

Εἶπον ὅτι θαυμασιῶς σπουδάζοιμεν, *I said that we were wonderfully in earnest.*

Ἦιδη γὰρ, ὅτι ἐξ αὐτῶν καλόν τι ἀνακύψοιτο τῶν ἐρωτημάτων, *For I knew that something good would come out of these questions.*

NOTE 4. Sometimes ὅτι or ὡς is omitted before this optative (§ 216. 4). E. g. Ταῦτ' ἀπάγγελσον πόσει γυναικὰ πιστὴν δ' ἐν δόμοις εὖροι, *announce these things to my husband; and that he will find his wife faithful in the house.*

Ὅτι may be omitted also when it has already been expressed. E. g. Πρῶτον μὲν πρὸς Παριανούς τινὰς ἔλεγεν, ὅτι Μήδοκος μὲν ἄνω εἶη δώδεκα ἡμερῶν ἀπὸ θαλάσσης ὁδόν. Σεύθης δὲ ἄρχων ἔσοιτο, *and first he said to some Parians, that Medocus was up twelve days' journey from the sea; and (that) Seuthes would be the leader.*



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3. The optative with ἄν, in an independent proposition, often supplies the place of the *indicative*. E. g.

Οὐκ ἄν μεθ εἰμην τοῦ θρόνου, *I will not give up the throne*, where μεθ εἰμην is equivalent to μεθήσομαι.

Αὐτὸς μέντοι ἔσομαι σοι, καὶ οὐκ ἄν λειφθ εἶην, *I will however follow thee, and I will not be left behind*, where λειφθ εἶην follows ἔσομαι.

4. Frequently the optative (with or without ἄν) has the force of the *imperative*. E. g. Εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγοῖτο, τῶν δὲ πλευρῶν ἑκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελοῖσθ ην, *and if not, let Chirisophus take the lead, and let two of the oldest generals take charge of both wings*, where ἡγείσθω, ἐπιμελείσθων, would be less polite. Λέγοις ἄν, *you may speak*, softer than λέγε, *speak thou*.

IMPERATIVE.

§ 218. 1. The imperative is used to express a *command*, an *exhortation*, or an *entreaty*. E. g.

φεῦγε, *begone!* φευγέτω, *let him depart*, φεύγετε, *depart ye*, φευγέτωσαν, *let them depart*.

2. In *prohibitions* the *present imperative* is used after μή and its compounds. E. g. Μὴ λέγε ταῦτα, *say not these things*.

NOTE 1. Sometimes μή is followed by the *aorist imperative*, particularly by the *third person*. E. g. Μηδέ σοι μελησάτω, *and care not*.

NOTE 2. The *second person* of the imperative is sometimes used for the *third person*, when the speaker is in great haste. E. g. Χώρει διῦρο πᾶς ὑπηρέτης· τόξουε πᾶς τις, *let every servant come hither; shoot, every one!*

NOTE 3. The imperative in connection with a *relative pronoun* or *relative adverb*, is sometimes found in a *dependent proposition* after οἶσθα (from οἶδα, *know*). E. g. Οἶσθ' οὖν ὃ δρᾶσον; *knowest thou what thou must now do?* Οἶσθ' ὡς ποιήσον; *dost thou know how thou must do?* Οἶσθα νῦν ἃ μοι γενέσθω; *do you know what I desire to be done to me?*

INFINITIVE.

§ 219. 1. The infinitive depends on a **VERB**, **PARTICIPLE**, or **ADJECTIVE**. E. g.

Ἔμεις βούλεσθε γενέσθαι αὐτὸν σοφόν; *Do you wish him to become wise?*

Ἀθηναίους πάντας μετὰ τοῦ θεοῦ νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαί σοι; *Do you think that you will be able to make all the Athenians, together with your uncle, follow your advice?* Here πείθεσθαι depends on ποιῆσαι, ποιῆσαι on δυνήσεσθαι, and δυνήσεσθαι on νομίζεις.

Δεινὸς νομιζόμενος εἶναι λέγειν, *Being considered an eloquent speaker.*

The infinitive may depend on the verbs ἀγγέλλομαι, αἰρέομαι, ἀκούω, ἀναγκάζω, ἀνίημι, ἀνώγω, ἀξιόω, ἀπαγορεύω, ἀπειλέω threaten, ἀπειπεῖν, ἄρχω begin, βούλομαι, δέομαι, διανοέομαι, διδάσκω, δοκέω, δύναμαι, εἶω, ἐθέλω, ἔθω, εἶδομαι seem, ἐλπίζω, ἔλπομαι, ἐπαγγέλλομαι, ἐπείγομαι, ἐπιτέλλομαι, ἐπιτρέπω, ἐπιχειρέω, εὔχομαι, ἔχω can, ἱκετεύω, κατεργάζομαι, κελεύω, κέλομαι, λέγω, λιλαίομαι, λίσσομαι, μανθάνω, μέλλω, νεμεσίζομαι, νομίζω, οἶδα, οἶομαι, ὀμνύμι, ὁμολογέω, ὀρμάω, ὀτρύνω, ὀφείλω, παραγγέλλω, παραινέω, παρασκευάζομαι, παράφημι, πείθω, πειράομαι, πέφυκα and ἔφην (from φύω), πιστεύω, ποιέω, προαιρέομαι, προσδοκάω, προσποιέομαι, προσιάσσω, στυγέω, συνίημι, τολμάω, ὑπισχνέομαι, φαίνομαι, φημί, and some others.

It may depend on the adjectives ἀδύνατος, ἄξιος, δεινός, δίκαιος, δυνατός, ἐπιτήδειος, ἔτοιμος, ἡδύς, ἱκανός, κακός, ὀξύς, πιθανός, ῥάδιος, χαλεπός, and some others.

2. The infinitive is often used after verbs, participles, and phrases, to denote a *cause* or *motive*. E. g.

Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι, *Thyestes left it to Agamemnon to carry (it).*

NOTE 1. Μέλλω, followed by the infinitive (present, aorist, or future) of a verb, forms a *periphrastic future*. E. g. Μέλλει τιθέναι, *he is about to place.*

The infinitive is frequently omitted, when it can be supplied from the context. E. g. (Aristoph. Plut. 1100 - 2) Εἶπ' ἐμοί, σὺ τὴν θύραν ἔκοπτες οὕτως σφόδρα; EPM. Μὰ Δί', ἀλλ' ἔμελλον, sc. κόπτειν, *Tell me, was it you that knocked at the door so furiously?* MER. Not I, by Jove, I was going (to knock).

NOTE 2. The pronominal adjectives ποῖος, τοιούδε, οἷος or οἷός τε, and τηλίκος, are sometimes followed by the infinitive, in which case they imply *capableness*. E. g. Οὐχ οἷός τ' εἶμ' ἀποσοβῆσαι τὸν γέλων, *I cannot drive away my laughter.*

NOTE 3. It has already been remarked (§ 158. N. 3), that the omitted subject of the infinitive is frequently different from that of the proposition on which it depends. We remark now that this takes place chiefly after *adjectives*. E. g. Παμφαῆς ἀστήρ ἰδεῖν, *a star all bright to behold*, where the subject of ἰδεῖν would be τινά.

NOTE 4. In *narration* the infinitive often seems to take the place of the *indicative*; in which case some part of φημί or λέγω may be supplied. E. g. (Herod. 1. 86) Τὸν μὲν δὴ ποιέειν ταῦτα, now he was doing these things, equivalent to Ὁ μὲν δὴ ἐποίεε ταῦτα.

NOTE 5. The infinitive of verbs signifying *to go* is in some instances omitted. E. g. (Aristoph. Ran. 1279) Ἐγὼ μὲν οὖν εἰς τὸ βαλαρεῖον βούλομαι, sc. ἰέναι, for my part I wish to go to the bath. (Id. Av. 1) Ὁρθήν κελεύεις; do you command us to go right on?

NOTE 6. The infinitive frequently stands for the *second person* of the *imperative*; in which case the imperative ἔθελε or θέλε is usually supplied. E. g. Μήποτε σὺ γυναικὶ ἥπιος εἶναι, you must never be indulgent to your wife.

NOTE 7. The infinitive sometimes stands for the *third person* of the *imperative*, in which case, the subject, when expressed, is put in the *accusative*. It is thus used especially in commands and proclamations. E. g. Τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας, σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι, taking my arms, let him carry them to the hollow ships, and let him give my body to be carried home. Ἀκούετε, λεῶ, τοὺς ὀπλίτας ἀπιέναι, hear, ye people, the heavy-armed soldiers must retire.

NOTE 8. Sometimes the infinitive is put for the *first person plural* of the *subjunctive* (§ 215. 1), in which case δεῖ may be supplied. E. g. Νῦν ἐν τῇ Ἑλλάδι καταμείναντας ἡμέων αὐτέων ἐπιμεληθῆναι, for the present, remaining in Greece, let us take care of ourselves.

NOTE 9. Sometimes the infinitive expresses a *wish*, in which case δός may be supplied. E. g. Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδείος υἱόν, Father Jove, grant that the lot may fall upon Ajax, or upon the son of Tydeus.

§ 220. 1. The infinitive is frequently put after words and phrases signifying *so that*, *so as*; especially when its connection with the preceding clause is not very obvious. E. g.

Αὐτόχειρες ᾠκοδόμησαν, ὥστε θαυμάζειν ἐμέ, They built it with their own hands, so that I wondered.

Οὐ γὰρ ἔπειθε τοὺς Χίους, ὥστε ἐωυτῷ δοῦναι νέας, For he could not persuade the Chians to give him vessels.

The words and phrases, after which the infinitive is put, are ἐφ' ᾧ, ἐφ' ᾧτε, on condition that, ὅσον, ὅσω, ὡς, ὥστε, so that, so as.



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lest you suppose that I do not argue in order that the thing may become evident.

NOTE 2. The infinitive with or without the article τό is sometimes used in exclamations of surprise or indignation, in which case ἀνόητον, ἠλίθιον, εὔηθες, or μαρὸν ἔστι, may be supplied. E. g. (Aristoph. Nub. 268) Τὸ δὲ μὴ κυνέην οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα, *I, a wretch, have been foolish enough to come from home without a helmet; literally, that I miserable should have come from home without a helmet.*

NOTE 3. The infinitive εἶναι (from εἰμί, *am*) seems to be *superfluous* in some instances, particularly in connection with the adjective ἐκών, *willing*. E. g. (Herodot. 7, 104) 'Ἐκὼν τε εἶναι οὐδ' ἂν μονομαχίοιμι, *I should not fight even against a single man, if I had my way about it.*

So in the phrases Τὸ σήμερον εἶναι, *to-day*. Τὰ νῦν εἶναι, *now*. Τὸ σύμπαν εἶναι, *generally, on the whole*.

NOTE 4. The infinitive is often put after the substantives ἀνάγκη, θέμις, ὥρα, and a few others, in which case it has the force of the adnominal genitive (§ 173). E. g. Ἀνάγκη σε πάντα ἐπίστασθαι, *sc. ἐστὶ, thou of necessity must know all things*. Ὡρα βαδίζειν, *sc. ἐστὶ, it is time to go*.

PARTICIPLE.

§ 222. 1. In general, the participle is equivalent to the indicative, subjunctive, or optative, preceded by a relative pronoun, or by a particle signifying *if, when, after, in order that, because, that, although*.

For the participle with the article, see above (§ 140. 3).

2. The participle in connection with verbs signifying *to know, to hear, to see, to perceive, to show, to relate, to remember, to forget, to be ashamed, to rejoice*, and a few others, is equivalent to the indicative or optative preceded by the conjunction ὅτι. E. g.

Τοῦτο μὲμνημαι σφῶν ἐπαγγελλομένω, *I remember that you both profess this.*

Γνοὺς βαπτιζόμενον τὸ μειράκιον, *Perceiving that the stripling was overwhelmed.*

Verbs of this class are αἰσθάνομαι, αἰσχύνομαι, ἀκούω, γιγνώσκω, δείκνυμι, δηλόω (also δηλός εἰμι), διαμνημονεύω, διασαφένω, διαφέρω *relate*, ἐνθυμέομαι, ἐξετάζω *prove*, ἐπιλανθάνομαι, ἐπίσταμαι, εὐρίσκω, ἰδεῖν, κατηγορέω *denote*, κλύω, μανθάνω, μὲμνημαι, νοέω, οἶδα, ὁράω, πυνθάνομαι, φαίνω, χαίρω, and some others,

NOTE 1. The participle after *σύνοιδα* and *συγγιγνώσκω*, followed by the *dative* of the *reflexive pronoun*, is put either in the *dative*, or in the case with which these verbs agree. E. g. *Ἐμαυτῷ ξυνήδειν οὐδέν ἐπισταμένῳ*, *I was conscious to myself that I knew nothing.* *Πῶς οὖν ἐμαυτῷ τοῦτ' ἐγὼ ξυνέισομαι, φεύγοντ' ἀπολύσας ἄνδρα*; *now how shall I endure the thought that I have let a defendant escape?* *Συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ὀρθῶς*, *we are conscious of not having done right.*

3. Verbs signifying *to endure, not to endure, to overlook, to be contented with, to be satisfied, to cease*, are connected with the participle. E. g.

Τὸ δύνασθαι διψῶντα ἀνέχεσθαι, *To be able to endure thirst.*

Παῦσαι φλυαρῶν, *Stop talking nonsense.*

Verbs of this class are *ἀγαπάω am contented, ἀνέχομαι, ἀπαλλάσσομαι, ἄρχω begin, ἐκλείπω, ἐμπίπλαμαι, ἔχειν ἄδην, κάμνω, καρτερέω, λήγω, παύω, περιοράω, τέτληκα and τλήναι, ὑπομένω*, and some others.

4. The participle is often put after the verbs *διαγίγνομαι, διάγω, διατελέω, λανθάνω, τυγχάνω, φθάνω*, and a few others, in which case the leading idea is contained in the participle. E. g.

Ποιῶν διαγεγένηται, *He has been doing.*

Διάγουσι μανθάνοντες, *They pass their time in learning.*

Διατελοῦσι δικάζοντες, *They are continually deciding cases.*

Δέληθα ἐμαυτὸν σοφὸς ὢν, *I did not know that I was wise.*

Τυγχάνομεν ἐπιθυμοῦντες, *We happen to be desirous.*

Φθάνει ἀναβάς, *He went up before.*

NOTE 2. *Ἔχω* is frequently followed by a participle; in which case the verb, from which the participle comes, would have been sufficient. E. g. *Κρύψασ' ἔχεις*, for *ἔκρουπας*, *thou didst conceal.* *Εἶχε καταστρεψάμενος*, for *κατεστρέψατο*, *he subjugated.*

The same may be observed of *οἶχομαι* and the Homeric *βῆ*. E. g. *Ἦλιχέτο φεύγων*, *he escaped.* *Βῆ φεύγων ἐπὶ πόντον*, *he fled to the sea.*

5. The *future participle* is regularly put after verbs of *motion*, to express the object of the action of those verbs. E. g. *Ἦλθε πρὸς τὸν Ἀγησίλαον ἀσπασόμενος*, *he came to Agesilāus to bid him farewell.* *Διδάξων ὄρμημαι*, *I am going to show.*

NOTE 3. The *present participle* is used after verbs of *motion*, when the time of the action marked by it is the same as that of the verb. E. g. Πέμπει μέ σοι φέροντα τάσδ' ἐπιστολάς, *he sends me in order to bring these directions to thee.*

NOTE 4. The adverbs ἀντίκα, ἐξαίφνης, εὐθύς, μεταξύ, ἄμα, are frequently followed by the participle. E. g. Μεταξὺ θύων, *while he was sacrificing.* Ἄμα καταλαβόντες, *as soon as they had overtaken (them).*

6. The participle with the particle ἄν has the force of the *indicative, subjunctive, or optative*, with ἄν, (§§ 213. 5 : 214 : 217.) E. g. Τὰ δίκαιως ἄν ῥηθέντα κατὰ τῆς πόλεως, *those things which might justly be said against the state*, where τὰ δίκαιως ἄν ῥηθέντα is equivalent to ἐκεῖνα ἃ δίκαιως ἄν ῥηθείη· but τὰ δίκαιως ῥηθέντα would mean *those things which were justly said.*

ADVERB.

§ 223. Adverbs limit the meaning of VERBS, PARTICIPLES, ADJECTIVES, and other ADVERBS. E. g.

Οὕτω ποιῶ, *I do so.*

Καλῶς ποιῶν, *Doing well.*

Ἐπιτήδειος πάνυ, *Very convenient.*

Πάνυ καλῶς, *Very well.*

§ 224. 1. The Greek has two simple *negative* particles, οὐ, *no, not*, and μή, *not*. (§ 15. 4.)

2. Οὐ expresses a *direct and independent* negation. E. g. Οὐ σε κρύψω, *I will not conceal it from thee.* Οὐκ οἶδα, *I do not know.* Οὐχ οἶός τ' εἰμί, *I am not able.*

So in *direct interrogations*, Οὐ παραμενεῖς; *wilt thou not wait?* Οὐκ ἠγόρευον; *did not I say?*

3. Μή regularly expresses a *dependent* negation. Consequently it is put after the particles ἵνα, ὅπως, ὥστε, ὡς, ὄφρα, εἰάν, εἰ, ἐπὶ, ἐπειδάν. Also it is put after all *relative* words, when they do not refer to definite antecedents. E. g. Οὐκ ἄν προέλεγε, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, *had he not believed that he should prove a true prophet, he would not have predicted.* Ἐάν δέ τις ἐξελαύνη τοὺς ἄρχοντας, καὶ μὴ δέχηται, *and if any one shall drive away the magistrates, and shall not receive them.*



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NOTE 3. The first negative particle of a negative formula is sometimes omitted. E. g. Τρωὰς οὐδ' Ἑλληνίς, for Οὔτε Τρωὰς οὐδ' Ἑλληνίς, *neither a Trojan woman nor a Grecian woman.*

§ 225. 1. Two or more negatives, in Greek, strengthen the negation. E. g.

Ὅταν μὴ φῆτε καλὸν εἶναι μὴδέν, *When you say that nothing is beautiful, or When you deny that there is any thing beautiful.*

2. The double negative οὐ μὴ is put either with the *future indicative* or with the *subjunctive*. (§§ 213. N. 5: 215. N. 3.)

The double negative μὴ οὐ is commonly put with the *infinitive*. E. g. Οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν, *I shall not object to saying.*

NOTE. Two negatives destroy each other in the formula Οὐδεὶς ὅστις οὐ, *no one who (does) not*. E. g. Οὐδέν ὅ τι οὐκ ἠρώτα, *nothing which he did not ask*. Οὐδεὶς οὐ τῶν παρόντων ὑπερεπήνεσε τὸν λόγον, *there was no one of those who were present who did not much praise the discourse*. In this case both negatives belong to the same clause.

3. Verbs and expressions, which contain a negation, are often followed by the particle μὴ with the infinitive. E. g. Τὸν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι, *they showed him the law, and told him not to hold any conversation with young men*. Ἐξερουσάμην βροτοὺς τοῦ μὴ διαδόμισθέντας εἰς Ἅιδου μολεῖν, *I delivered the mortal race from being utterly destroyed and sent to Hades.*

Verbs of this class are ἀπαυδάω, ἀπαγορεύω, ἀπέχομαι, ἀπιστέω, ἀρνέομαι (also the expression ἔξαρνός εἰμι), εἶργω, ἐπέχω, παύω, ῥύομαι, and a few others.

PREPOSITION.

§ 226. 1. The following eighteen prepositions are called the *primitive prepositions*:

Ἐμφί, *about, around*, with Genitive, Dative, or Accusative.

Ἐνά, *upon, on, in, through*, with Dative or Accusative.

Ἐντί, *instead of*, with Genitive.

Ἐπό, *from*, with Genitive.

Διά, *through, for, on account of, for the sake of*, with Genitive or Accusative.

Εἰς or Ἐς, *to, into*, with Accusative.

Ἐν, *in, at*, with Dative.

Ἐξ or Ἐκ, *from, of, out of*, with Genitive.

Ἐπί, *on, upon, to, towards*, with Genitive, Dative, or Accusative.

Κατά, *down from, against, according to, in, in respect to*, with Genitive or Accusative.

Μετά, *with, among, after*, with Genitive, Dative, or Accusative.

Παρά, *from, by, with, to, besides, along*, with Genitive, Dative, or Accusative.

Περί, *about, around, concerning, of*, with Genitive, Dative, or Accusative.

Πρό, *before, in the presence of, in behalf of, in preference to*, with Genitive.

Πρός, *to, towards, by, in addition to*, with Genitive, Dative, or Accusative.

Σύν and Ἐύν, *with, together with, by means of*, with Dative.

Ἐπέρ, *over, beyond, in behalf of*, with Genitive or Accusative.

Ἐπό, *under, by*, with Genitive, Dative, or Accusative.

NOTE 1. Most of the dissyllabic prepositions throw the accent back on the penult, when they are placed *after* the nouns to which they belong. This is called *anastrophe*. E. g. *Νεῶν ἄπο*, for Ἀπὸ νεῶν, *from the ships*. Ἐχθρῶν ὑπερ, for Ἐπέρ ἐχθρῶν, *for the enemies*.

NOTE 2. Some of the dissyllabic prepositions throw the accent back on the penult also when they stand for εἰμί, *am*, compounded with themselves. In this case, the Attics use the old ἔνι for ἐν (§ 226. N. 6). E. g. πάρα for πάρεστι from πάριμι, ἔνι for ἔνεστι from ἔνειμι.

NOTE 3. In the early writers (as Homer and Herodotus), the preposition is often separated from the verb, with which it is compounded, by other words belonging to the same proposition. This is called *tnesis*. E. g. Ἀπὸ μὲν ἔθανε ὁ στρατηγός, for Ἀπέθανε μὲν ὁ στρατηγός, *on the one hand, the general died*.

NOTE 4. In case of *tnesis* (§ 226. N. 3), the preposition is sometimes put *after* the verb. E. g. Ἦσε δ' ἀπὸ ῥινὸν λίθος, *and the stone knocked off the shield*.

NOTE 5. In case of *tnesis*, when the same compound word is to be repeated several times, after the first time the preposition alone is sometimes used. E. g. Κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα, for Κατέλευσαν μὲν αὐτοῦ τὴν γυναικα, κατέλευσαν δὲ τὰ τέκνα, *on the one hand, they stoned his wife, and, on the other, they stoned his children*. (§ 226. N. 3.)

2. The following particles very often have the force of prepositions.

"*Ἄνευ* or "*Ἄνεργ*, *without*, with Genitive.

"*Ἄχρις* or "*Ἄχρι*, *until, as far as*, with Genitive.

"*Ἔνεκα* or "*Ἐνεκεν*, *on account of, in respect to, so far as concerns*, with Genitive.

Μέχρις or *Μέχρι*, *until, as long as*, with Genitive.

Πλήν, *except*, with Genitive.

Ὡς, *to*, with Accusative.

NOTE 6. The old language has *ἀπαί* for *ἀπό* · *διαί* for *διά* · *ἐνί, εἰνί, εἰν*, for *ἐν* · *καταί* for *κατά*, only in composition; *παραί* for *παρά* · *προτί, ποτί*, for *πρός* · *ὑπείρ* for *ὑπέρ* · *ὑπαί* for *ὑπό*. The Ionic has *εἴνεκα* or *εἴνεκεν* for *ἔνεκα*.

NOTE 7. A preposition *without a case* has the force of an adverb. E. g. *Κατακτενω̄ γε πρός*, *in addition to this I will kill (thee)*.

NOTE 8. In the old writers, a preposition is sometimes repeated. E. g. *Ἐν δὲ καὶ ἐν Μέμφι*, *and in Memphis*.

NOTE 9. Sometimes the preposition, with which a verb is compounded, is repeated. E. g. *Ἄν δ' Ὀδυσσεύς ἀνίστατο*, *and Ulysses arose*.

§ 227. A preposition in *composition* is often followed by the same case as when it stands by itself. E. g.

Ἐπερνεγκόντες τὰς ναῦς τὸν Ἴσθμόν, *Carrying the ships across the Isthmus*.

Ἐσ ἦλθε με, *It came into my mind*.

CONJUNCTION.

§ 228. 1. Conjunctions signifying *and, but, or, than*, connect similar words. E. g.

Πολέμου καὶ μάχης, *Of war and battle*.

Δικαίως καὶ ἀδίκως, *Justly and unjustly*.

Ἀγαπᾶν ἢ μισεῖν, *To love or to hate*.

Conjunctions of this class are *καί, and, τέ, and, ἀλλά, but, ἢ, or, ἢ, than*.

NOTE 1. The conjunction *ἢ, or*, means also *otherwise, else*. The formula *ἢ ἢ*, means *either or*. The formula *πότερον* or *πότερα ἢ*, means *whether or*.

NOTE 2. The conjunction *ἢ, than*, is used after *comparatives* (§ 186. N. 5, 6).



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γοῦν (γέ, οὔν) = γέ and οὔν united. •

δαί, = δή.

δέ, *and, but, for*, never begins a proposition. (See also μέν.)

δή, *now, indeed, in truth, prithee*. Its compounds are δήπουθεν, δῆθεν, δῆτα.

εάν or ἄν or ἦν (εἰ, ἄν), *if*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

εἰ, *if, whether*, followed by the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

εἰ γάρ, *for if*. It expresses also a *wish, O that!* (§ 217. N. 1, 2, 3.)

επάν or ἐπήν (ἐπεῖ, ἄν), *when, after, as soon as*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

επεάν, *Ionic*, = επάν.

ἐπεὶ (ἐπί), *since, after, inasmuch as*, with the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

ἐπειδάν (ἐπειδή, ἄν), = επάν.

ἐπειδή (ἐπεῖ, δή), = ἐπεῖ.

ἐπειή, *poetic*, = ἐπειδή.

ἐπήν, see επάν.

ἦ, *truly, certainly*. It is also an *interrogative particle*. It is often followed by μήν, πού, τοί, γάρ, or δή.

ἦδέ, *and*. See also ἦμέν.

ἦέ, *Epic and Ionic*, = ἦ, *or, than*.

ἦμὲν ἦδέ, *both and, as well as*.

ἦν, see επάν.

ἦτοι (ἦ, τοί), used commonly in the formula ἦτοι ἦ, or ἦ ἦτοι, *either or*.

In Homer ἦτοι is equivalent to μέν.

θήν, a particle of *confirmation*.

ἰδέ, = ἦδέ.

ἵνα, *that, in order that*, with the *subjunctive, optative*, or with the *historical tenses of the indicative*. (§§ 214. 1 : 216. 1 : 213. N. 6.)

As an *adverb* it is equivalent to ποῦ or ὅπου, *where*.

κᾶ, *Doric*, = κέ.

κέ or κέν, *Epic*, = ἄν (different from ἄν, *if*).

μέν, commonly used in the formula μέν δέ, *indeed but, on the one hand on the other*.

μήν, a particle of *confirmation, really, indeed, certainly*. It is often preceded by γέ, ἦ, καί, μή, οὔ, and by *interrogative* words (§§ 68 : 73 : 123).

μῶν (μή, οὔν), an *interrogative particle*. (§ 224. 6.) Sometimes it is followed by μή or οὔν.

νύ or *νύν* (short *υ*) is a weak *νῦν*, *now*. The form *νύ* is found only in the Epic language.

ὄμως, *yet, still*.

ὅπως, *that, in order that*, with the *subjunctive, optative, or future indicative*. (§§ 214. 1 : 216. 1 : 213. N. 4, 5.) It must not be confounded with the adverb *ὅπως*, *as*.

ὅταν (*ὅτε, ἄν*), *when*, with the *subjunctive*. (§§ 214. 4 : 216. N. 3.)

ὅτι (*ὅστις*), *that, because*, with the *indicative or optative*. (§§ 213. 3 : 216. 1.)

It strengthens the meaning of *superlative* adjectives or adverbs. E. g. *Ὅτι πλεῖστον χρόνον*, *as much time as possible*.

Also, it stands before words *quoted* without change. E. g. *Εἶπεν ὅτι εἰς καιρὸν ἦκεις*, *he said, "You have come at the right time."*

οὖν, *now, therefore*. (See also §§ 71. N. 3 : 73. N. 3 : 123. N. 4.)

οὖνεκα (*οὖ, ἔνεκα*), *on account of which*. As a conjunction it means *since, because*.

ὄφρα, poetic, = *ἵνα* or *ὅπως*. (See also § 123.)

πέρ, *very, quite, although*. (See also §§ 71. N. 3 : 124. N. 4.)

ῥά, Epic, = *ἄρα*.

τοί (for *σοί*, § 64. N. 2), *certainly, indeed*. It often corresponds to the English parenthetical phrases *you know, you see*.

ὥς, *that, in order that*, with the *indicative, subjunctive, optative, or infinitive*. (§§ 213. 3 : 214. 1 : 216. 1 : 220. 1.)

It strengthens the meaning of *superlative* adjectives and adverbs. E. g. *Ὡς τάχιστα*, *as quickly as possible*.

ὥστε (*ὥς, τέ*), *so that*, with the *indicative or infinitive*. (§§ 213. 3 : 220. 1.)

INTERJECTION.

§ 229. Interjections are particles used in exclamations, and expressing some emotion of the mind.

The following list contains most interjections.

ᾶ, *ah!* of sorrow and compassion.

ἄ, ἄ, ἄ, ἄ, ἄ, *ha! ha!* of laughter.

αἶ, of wonder.

αἶβοι, of wonder.

ἄππαπαί or ἄπαπαί, of approbation.

ἄππαλαππατά, of joy.

ἄππαππαππατά, of sorrow.

ἄππαταῖ, ἄπαταῖ, or ἄππαταιάξ, of sorrow and disgust.

βαβαί or βαβαιάξ, of astonishment. Followed by the *genitive* (§ 187. 2).

ἔ or ἔ, *ah!* of grief.

εἶα (sometimes εἶα), *on! courage!*

εἶεν, *well, be it so.*

ἐλελεῦ, of grief or joy.

εὖγε (εὖ, γέ), *well done! bravo!*

εὐοῖ, the cry of the bacchanals.

ἦν, ἦνί, ἦνίδε, = ἰδοῦ, which see.

ἰαππαταί or ἰαππαταιάξ, of sorrow. Followed by the *genitive* (§ 187. 2).

ιαῦ, ἰανοῖ, *ho!* in answer to a call. Sometimes it is equivalent to ἰοῦ, ἰώ.

ἰδοῦ (oxytone), *lo! behold!* (See also *EIAΩ* in the catalogue of Anomalous Verbs.)

ἰή, of exultation.

ιοῦ, *alas!* of sorrow. Followed by the *genitive* (§ 187. 2).

ἰώ, of joy or grief. Followed by the *dative* or *vocative* (§§ 196. 5 : 204. 2).

μύ, μῦ, of pain. It is made by breathing strongly through the nostrils.

οἶά, *woe! alas.*

οἶ, *woe.* Followed by the *dative* (§ 196. 5).

οἶμοι or οἶ μοι (οἶ, μοι), *woe is me!* Followed by the *genitive* (§ 187. 2).

ὀττιοῖ, ὀττιοῖ, ὀττιοτοῖ, or ὀττιοτοῖ, of sorrow.

οὔαι, *woe!* used only by the later writers. Followed by the *dative* (§ 196. 5).

παπαί, παπαιάξ, of pain, sorrow, joy, wonder.

πόπαξ, πόποι, or ὦ πόποι, *O gods!* of complaint.

πύπαξ or πύππαξ, of wonder or admiration.

ῥυπαπαί, a cry used by rowers.

ῦ ῦ, expresses the sound made by a person smelling of any thing.

φεῦ, *alas!* Followed by the *genitive* (§ 187. 2).

φῦ, = φεῦ.

ὦ (with the acute accent), *oh!* of wonder or grief. Followed by the *nominative*, *genitive*, or *dative*, (§§ 187. 2 : 196. 5.)

ὦ̄ (circumflexed), *O!* Followed by the *vocative* (§ 204. 2)

ὦόπ, used in encouraging rowers.



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ὄψει, *where thou wilt neither (hear) the voice, nor see the form, of any mortal*, where φωνήν, properly speaking, depends on ἀκούσει.

§ 232. The Greeks were fond of connecting kindred words as closely as possible. This often occasions a confused arrangement. E. g. (Æschyl. Ag. 836) Τοῖς αὐτὸς αὐτοῦ πῆμασι βαρύνεται, *he is oppressed by his own misfortunes*. (Id. Choëph. 87) Παρὰ φίλης φίλῳ γυναικὸς ἀνδρὶ, *from a dear wife to a dear husband*.

PART IV.

VERSIFICATION.

F E E T .

§ 233. 1. Every Greek verse is divided into portions called *feet*.

Feet are either *simple* or *compound*. A simple foot consists of two or three syllables; a compound foot, of four.

SIMPLE FEET OF TWO SYLLABLES.

Spondee, two long; as βώλου.
Pyrrhic, two short; as μόνος.
Trochee or *Choree*, a long and a short; as μήκος.
Iambus, a short and a long; as μένω.

SIMPLE FEET OF THREE SYLLABLES.

Dactyle, a long and two short; as πινομεν.
Anapest, two short and a long; as νοερώων.
Tribrach, three short; as θέλομεν.
Molossus, three long; as άνθρωποι.
Amphibrach, a short, a long, and a short; as νοητός.
Amphimäcer or *Cretic*, a long, a short, and a long; as Κρητικῶν.
Bacchius, a short and two long; as εδείπνεις.
Antibacchius, two long and a short; as άνθρωπε.

COMPOUND FEET.

Dispondee, a double spondee; as ἀμπισχνοῦνται.
Proceleusmatic, ... a double pyrrhic; as λεγόμενος.
Ditrochee, a double trochee; as συλλᾶβόντες.
Diiambus, a double iambus; as σοφώτατοι.
Greater Ionic, a spondee and a pyrrhic; as ποιητέον.
Smaller Ionic, a pyrrhic and spondee; as ἀπολωλώς.
Choriambus, a choree and an iambus; as οἰομένων.

Antispast, an iambus and a trochee ; as *δίλισημι*.
Epitritus I, an iambus and a spondee ; as *παρελθόντων*.
Epitritus II, a trochee and a spondee ; as *εὐλογῆσαι*.
Epitritus III, ... a spondee and an iambus ; as *ἡγουμένων*.
Epitritus IV, a spondee and a trochee ; as *ἀνθρώποις*.
Pæon I, a trochee and a pyrrhic ; as *Αὐτόμενες*.
Pæon II, an iambic and a pyrrhic ; as *ἀκούομεν*.
Pæon III, a pyrrhic and a trochee ; as *τετυφᾶσι*.
Pæon IV, a pyrrhic and an iambus ; as *δι᾿ ἀλόγων*.

2. **ARSIS** is that part of a foot on which the *stress* (*ictus*, *beat*) of the voice falls. The rest of the foot is called **THESIS**. The arsis is on the long syllable of a foot. For example, the arsis of an iambus or anapest is on the last syllable ; the arsis of a trochee or dactyle, on the first.

NOTE. The arsis of a spondee is determined by the nature of the verse in which this foot is found. E. g. in trochaic or dactylic verse the arsis is on the first syllable, thus (— ' —) ; in iambic or anapestic, on the last, thus (— —').

The tribrach has the arsis on the first syllable, when it is found in trochaic verse, thus (— ' — —) ; on the second syllable, when it stands in an iambic verse, thus (— — ' —).

The dactyle in anapestic or iambic verse has the arsis on the second syllable, thus (— — ' —).

The anapest in trochaic verse has the arsis on the first syllable, thus (— ' — —).

§ 234. 1. Verses are very often denominated from the foot which predominates in them. For example, the verse is called *dactylic*, when the dactyle predominates in it.

2. A complete verse is called *acatalectic*. A verse, of which the last foot is deficient, is called *catalectic*.

Particularly, a *trochaic*, *iambic*, or *anapestic* verse is called *catalectic*, when it has an *odd* number of feet and a syllable : *hypercatalectic*, when it has an *even* number of feet and a syllable : *brachycatalectic*, when it has only an *odd* number of feet. For examples see below.

3. The *trochaic*, *iambic*, and *anapestic* verses are measured by *dipodies* ; (a *dipody* is a pair of feet.) Thus, an iambic verse of four feet is called *iambic dimeter* ; of six, *iambic trimeter* ; of eight, *iambic tetrameter*.



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§ 238. The TROCHAIC MONOMETER consists of two feet. It is generally found among trochaic dimeters. E. g.

Τηνδε | νῦνι.

§ 239. 1. The TROCHAIC DIMETER *acatalectic* consists of four feet, or two *dipodies*. E. g.

Ἄλλ' ἄ- | ναμνη- | σθεντες, | ὦ νδρες.
των τε | πᾶλᾶσι- | ων ἐ- | κεινων.

First with trembling hollow motion,
Like a scarce awakened ocean.

2. The TROCHAIC DIMETER *catalectic* consists of three feet and a syllable. It is found among trochaic dimeters *acatalectic*. E. g.

Τοῦτο μὲν γε ἦρος αἰεὶ
βλαστάνει καὶ σῦκοφαντεῖ.
του δε | χειμω- | νος πᾶ | λιν.

Could the stoutest overcome
Death's assault and baffle doom,
Hercules had both withstood.

§ 240. The TROCHAIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsure occurs at the end of the fourth foot. This cæsure is often neglected by the comedians, but very seldom by the tragedians. E. g.

Εἰᾶ | δη φῖ- | λοι λο- | χῖται, || τοῦργον | οὔχ ἐ- | κας το- | δε.

Judges, jurymen, and pleaders, || ye whose soul is in your fee.

IAMBIC VERSE.

§ 241. The fundamental foot of the iambic verse is the iambus. The tribrach can stand in every place instead of the iambus. The spondee or the dactyle can stand in the *odd* places (1st, 3d, 5th, 7th).

The anapest can stand in all the places except the last. The tragedians admit an anapest in an even place only when it is contained in a *proper name*.

§ 242. The IAMBIC MONOMETER consists of two feet. It is found chiefly in systems of iambic dimeters. E. g.

Και τοῖς | κολοῖς.

§ 243. 1. The IAMBIC DIMETER *acatalectic* consists of four feet. E. g.

Ἐκτῷ | σ' ἔτει | προσει- | πον, ἔς
 Τον δη- | μον ἔλ- | θων ἄ- | σμενος,
 Σπονδας | ποιη- | σᾶμενος | ἔμαν-
 Τῷ, πρα- | γματων | τε, και | μαχων.

Trust not for freedom to the Franks,
 They have a king who buys and sells.

2. The IAMBIC DIMETER *catalectic* consists of three feet and a syllable. It is found among iambic dimeters *acatalectic*. E. g.

Ἄνῆρ ἀνεύρηκέν τι ταῖς
 Σπονδαῖσιν ἢ δύ' ἄουκ ἔοι-
 Κεν οὐ- | δεινι με- | ταδω- | σειν.

That Sylvia is excelling,
 Upon this dull earth dwelling.

§ 244. 1. The IAMBIC TRIMETER *acatalectic* consists of six feet. It never has a tribrach in the last place.

Its verse-cæsure occurs after the second foot; sometimes after the third foot. Sometimes the verse-cæsure is entirely neglected. E. g.

Ὅσα δη | δεδη- | γμαι || τὴν ἔμαν- | του καρ- | διᾶν,
 Ἦσθην | δε βαι- | α, || πανν | δε βαι- | α, τετ- | ταρα·
 Ἄ δ' ὦ- | δυνη- | θην, || ψαμ- | μακοσι- | ογαρ- | γαρα.

NOTE. The *tragedians* admit a dactyle only in the *first* and *third* places. E. g.

Κιμμερι- | κον ἤξει, ὃν θρασυπλαγχνως σε χρη.
 Της ὀρθοβου- | λου θεμι- | δος αἰπῦμητᾶ παι.

They admit an anapest only in the *first* place. E. g.

ἀδάμαν- | τινων δεσμων ἐν ἀρρήκτοις πεδαις.

But in *proper names* they admit an anapest in any place except the last; in which case the anapest is contained in the proper name. E. g.

Ὡ παντα νωμων, Τει- | ρεσιᾶ, διδακτα τε.
 Ἐμοι μὲν οὐδεις μυθος, Ἄν- | τιγονή, φιλων.

2. The *scazon* or *choliambus* is the iambic trimeter *acatalectic* with a spondee or trochee in the last place. E. g.

Ἐγὼ Φιλαινίς, || ἢ πῖβωτος ἀνθρώποις,
 Ἐνταῦθα γήρα || τῷ μακρῷ κεκοίμημαι.

§ 245. The IAMBIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsure is at the end of the fourth foot; but this cæsure is often neglected by the comedians.. E. g.

Οὐκουν | παλαι | δηπου | λεγω ; || συ δ' αυ- | τος ουκ | ακου- | εις,
 Ο δε- | σποτης | γαρ φη- | σιν υ- | μας η- | δεως | απαν- | τας.

A captain bold of Halifax, || who lived in country quarters.

DACTYLIC VERSE.

§ 246. The fundamental foot of the dactylic verse is the dactyle. The spondee may stand for the dactyle.

§ 247. 1. The DACTYLIC DIMETER *acatalectic* consists of two dactyles. It is found among dactylic tetrameters. E. g.

Μυστοδο- | κος δομος.

2. The DACTYLIC DIMETER *catalectic on two syllables* consists of a dactyle and a spondee or trochee. E. g.

Τησδ' απο | χωρᾱς.
 Μιμνομεν | ισχῡν.

§ 248. 1. The DACTYLIC TRIMETER *catalectic on one syllable* consists of two feet and a syllable. E. g.

Αλμη- | εντα πο- | ρον.

2. The DACTYLIC TRIMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochee. E. g.

Αλκαν | συμφυτος | αιων.
 Παμπρε- | πτοις εν ε- | δραισι.

§ 249. 1. The DACTYLIC TETRAMETER *acatalectic* consists of four feet, the last of which is a dactyle or a cretic. E. g.

Ω μεγα | χρυσειον | αστερο- | πης φαιος,
 Ω Διος | αμβροτον | εγχος | πυρφορον.

2. The TETRAMETER *catalectic on one syllable* consists of three feet and a syllable. E. g.

Πολλα βρο- | των δια- | μειβομε- | να.



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ANAPESTIC VÉRSE.

§ 252. The fundamental foot of the anapestic verse is the anapest. The spondee, the dactyle, or the proceleusmatic, may stand for the anapest.

A dactyle very seldom precedes an anapest in the same dipody.

§ 253. The ANAPESTIC MONOMETER consists of two feet. E. g.

Γοον ὀ- | ξυβοᾶν.

§ 254. 1. The ANAPESTIC DIMETER *acatalectic* consists of four feet, the last of which is either an anapest, a spondee, or a trochee.

The legitimate verse-cæsure is in the second arsis. It is often made, however, in the short syllable immediately after the second arsis. E. g.

Τι συ προς | μελαθροῖς ; || τι συ τη- | δε πολεις,
Φοιβ' ; ἀδι- | κεις αὐ', || τῆμας | ἐνερων
Ἄφορι- | ζομενος || και κατα- | πανων.

Tabourgi, tabourgi, || thy larum afar
Gives hope to the valiant || and promise of war.

2. The ANAPESTIC DIMETER *catalectic* consists of three feet and a syllable. It has no cæsure. E. g.

Πολεμου | στίφος | παρεχον- | τες.

NOTE. Anapestic dimeters consisting wholly of *spondees* are not uncommon. E. g.

Δειλαία δειλαίου γήρως,
Δουλείας τᾶς οὐ τλᾶτᾶς.

§ 255. The ANAPESTIC TETRAMETER *catalectic* (called also *Aristophanean*) consists of seven feet and a syllable.

The verse-cæsure comes after the fourth foot; in some instances, after the short syllable immediately following the fourth foot. E. g.

Οὐπω | παρεβη | προς το θε- | ατρον || λεξων, | ὡς δε- | ξιος ἐ- |
στι.

Διαβαλ- | λομενος | δ' ὑπο των | ἐχθρων || ἐν Ἀθη- | ναιοις |
ταχυβου- | λοις,

Ὡς κω- | μῶδει | την πολιν | ἡμων, || και τον | δημον | καθυβρι- |
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ABBREVIATIONS.

αι	αι	ὄπι	ἐπι	θ	σθ
ἀπο	ἀπο	ξ	ἐξ	θ	σθαι
αυ	αυ	Δ	ευ	σ	σσ
γῶ	γὰρ	λυ	ην	ς	στ
γγ	γγ	κῆ } ῆ }	καὶ	χ	σχ
γεν	γεν	λ	λλ	ζω	ται
γρ	γρ	λλ	μεν	ζ	ταυ
δὲ	δὲ	μρ	ος	ζ	τήν
δι	δι	ρ	ου	ζ	τῆς
δια	δια	ς	ου	ζ	το
ει } ει }	ει	αει	περι	ζ	τοῦ
ἐκ	ἐκ	ρα	ρα	ζ	τῶν
ἐν	ἐν	ει	ρι	ω	υν
		ορ	ρο	ῶπο	ὑπο



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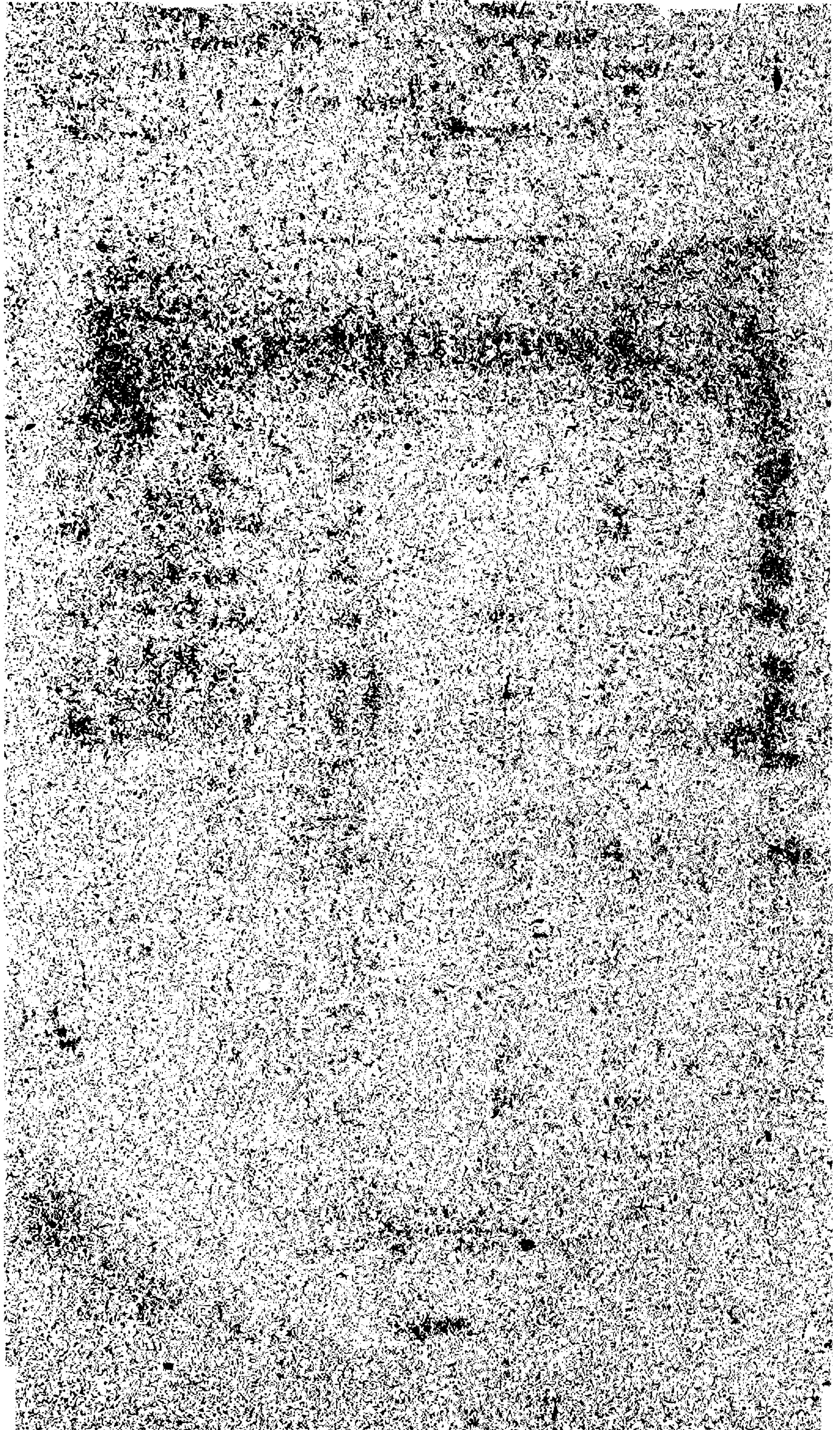
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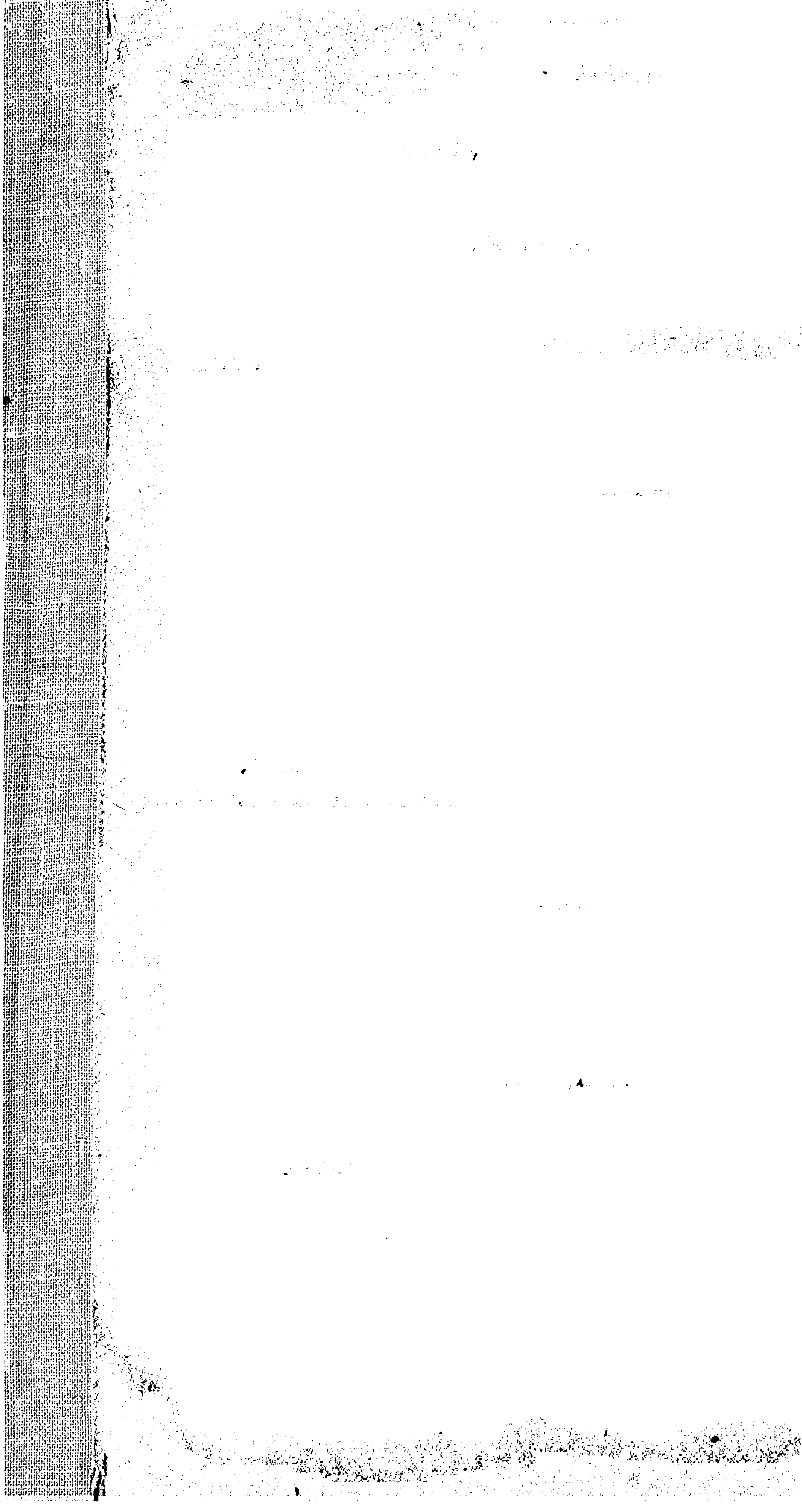
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