GREEK GRAMMAR FOR COLLEGES

HERBERT WEIR SMYTH

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A GREEK GRAMMAR

FOR COLLEGES

BY

HERBERT WEIR SMYTH
Ph.D., University of Göttingen
Eliot Professor of Greek Literature in Harvard University

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PREFACE

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

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

In addition to the authorities mentioned on page 5, I have consulted with profit Delbrück's Syntaktische Forschungen, Gildersleeve's numerous and illuminating papers in the American Journal of Philology and in the Transactions of the American Philological Association, Schanz's Beiträge zur historischen Syntax der griechischen Sprache, Riddell's Digest of Platonic Idioms, La Roche's Grammatische Studien in the Zeitschrift für oesterreichische Gymnasien for 1904, Forman's Selections from Plato, Schulze's Quaestiones
Epicae, Hale's Extended and Remote Deliberatives in Greek in the Transactions of the American Philological Association for 1893, Harry's two articles, The Omission of the Article with Substantives after ὁδος, ἕδε, ἡκίνωs in Prose in the Transactions for 1898, and The Perfect Subjunctive, Optative, and Imperative in Greek in the Classical Review for 1905, Headlam's Greek Prohibitions in the Classical Review for 1905, Marchant's papers on The Agent in the Attic Orators in the same journal for 1889, Miss Meissner's dissertation on γάρ (University of Chicago), Stahl's Kritischn-historische Syntax des griechischen Verbums, and Wright's Comparative Grammar of the Greek Language. I have examined many school grammars of Greek in English, German, and French, among which I would particularize those of Hadley-Allen, Goodwin, Babbitt, Goodell, Sonnenschein, Kaegi, Koch, Croiset et Petitjean. I am much indebted also to Thompson's Greek Syntax.

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

HERBERT WEIR SMYTH.

Cambridge,
Aug. 1, 1918.
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INTRODUCTION

THE GREEK LANGUAGE AND ITS DIALECTS

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

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

N. 2.—No collective name for ‘all Greece’ appears in Homer, to whom the Hellenes are the inhabitants of Hellas, a district forming part of the kingdom of Pelus (B. 683) and situated in the S.E. of the country later called Thessaly. 'Ἑλλας for ‘all Greece’ occurs first in Hesiod. The Greeks in general are called by Homer Ἀχαιοὶ, Ἀργεῖοι, Δαναοὶ.

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

\[
\begin{align*}
\pi & = f & \tau & = th & \kappa & = h & \beta & = p & \delta & = t & \gamma & = c(k) & \phi & = b & \theta & = d & \chi & = g \\
πατήρ & | & τρεῖς & | & καρδία & | & τύρπα & | & δύο & | & ἀγρός & | & φέρω & | & θόρα & | & χήν \\
father & | & three & | & heart & | & thorp & | & two & | & acre & | & bear. & | & door & | & goose
\end{align*}
\]

The above English words are said to be cognate with the Greek words. Derived words, such as geography, theatre, are borrowed directly or indirectly, from the Greek (γεωγραφία, θέατρον).

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

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

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

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

N. 2. — Doric retains primitive ā (30), keeps τ before ι (115 D.). Almost all Doric dialects have -μει̂ς for -μεν (462 D.), the infinitive in -μεν for -ναι (469 D.), the future in -εω from verbs in -εω (516 D.), the future in -σω, -σοιμαι (540 a).

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

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

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

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

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

N. 7. — The local dialects, with the exception of Tzaconian (a Laconian idiom), died out gradually and ceased to exist by 300 A.D.

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


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

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

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

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

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

N. 2.—Old Attic writers use σσ for ττ (78), ρσ for ρρ (79), ξβν for σβν with, ἦς for εἰς into, η for εἰ (λήγει for λοιμεῖν, thou lowest), -θη in the plural of substantives in-εθς (βασιλῆς, 277), and occasionally -αται and -ατοι in the third plural of the perfect and pluperfect (465 f).

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

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

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

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

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

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


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


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

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


### ABBREVIATIONS

| A.   | = Aeschylus.          |
| Ag.  | = Agamennon.          |
| Ch.  | = Choephoroi.         |
| Eum. | = Eumenides.          |
| Pers. | = Persae.             |
| Pr.  | = Prometheus.         |
| Sept. | = Septem.             |
| Aes. | = Aeschines.          |
| And. | = Andocides.          |
| Ant. | = Antiphon.           |
| Antiph. | = Antiphanes.       |
| Ar.  | = Aristophanes.       |
| Ach. | = Acharnenses.        |
| Av.  | = Aves.               |
| Eccl. | = Ecclesiazusa.       |
| Eq.  | = Equites.            |
| Lys. | = Lysistrata.         |
| P.   | = Pax.                |
| Plat. | = Plutus.             |
| Ran. | = Ranae.              |
| Thesm. | = Thesmophoriazusa.   |
| Vesp. | = Vespeae.           |
| C.I.A. | = Corpus inscrip- |
|      | tionum Atticarum.     |
| Com. Fr. | = Comic Frag- |
|      | ments.               |
| D.   | = Demosthenes.        |
| Diog. | = Diogenes.           |
| Laert. | = Laertius.          |
| E.   | = Euripides.          |
| Ale. | = Aleoasis.           |
| And. | = Andromache.         |
| Bacch. | = Bacchae.            |
| Cycl. | = Cyclops.            |
| El.  | = Electra.            |
| Hec. | = Hecuba.             |
| Hel. | = Helena.             |
| Hersel. | = Heraclidae.        |
| H. F. | = Heracles furens.    |
| Hipp. | = Hippolytus.         |
| I. A. | = Iphigenia Aulid- |
|      | eneis.                |
| I. T. | = Iphigenia Taurica.  |
| Med. | = Medea.              |
| Or.  | = Orestes.            |
| Phoen. | = Phoenissae.         |
| Tro. | = Troades.            |
| Hdt. | = Herodotus.          |
| Hom. | = Homer.              |
| Lys. | = Lysias.             |
| Men. | = Meno.               |
| Menex. | = Menexenus.         |
| Par. | = Parmenides.         |
| Ph.  | = Phaedo.             |
| Phae. | = Phaedrus.           |
| Phil. | = Philus.             |
| Pol. | = Politicus.          |
| Pr.  | = Protagoras.         |
| R.   | = Respublica.         |
| Soph. | = Sophistes.          |
| S.   | = Symposium.          |
| Th.  | = Theaetetus.         |
| Theag. | = Theages.            |
| Tim. | = Timaeus.            |
| S.   | = Sophocles.          |
| A.   | = Ajax.               |
| Ant. | = Antigone.           |
| El.  | = Electra.            |
| O. C. | = Oedipus Coloneus.   |
| O. T. | = Oedipus Tyrannus.   |
| Ph.  | = Philoctetes.        |
| Tr.  | = Trachiniae.         |
| Stob. | = Stobaeus.           |
| Flor. | = Florilegium.        |
| T.   | = Thucydides.         |
| X.   | = Xenophon.           |
| A.   | = Anabasis.           |
| Ages. | = Agesilau.           |
| C.   | = Cyropedia.          |
| Eq.  | = de re aequi.        |
| H.   | = Hellenica.          |
| H.  | = Hiero.              |
| Hipp. | = Hipparchicus.       |
| M.   | = Memorabilia.         |
| O.   | = Oeconomicus.        |
| R. A. | = Respublica Athen- |
|      | ensis.                |
| R. L. | = Respublica Lact- |
|      | daemonia.             |
| S.   | = Symposium.          |
| Vect. | = de vesticibus.      |
| Ven.  | = de venatione.       |

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

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

## LETTERS, SOUNDS, SYLLABLES, ACCENT

### THE ALPHABET

1. The Greek alphabet has twenty-four letters.

<table>
<thead>
<tr>
<th>Form</th>
<th>Name</th>
<th>Equivalents</th>
<th>Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>α (ālfa)</td>
<td>alpha</td>
<td>a: ahá; ā: father</td>
</tr>
<tr>
<td>B</td>
<td>β (βéta)</td>
<td>béta</td>
<td>b: beg</td>
</tr>
<tr>
<td>Γ</td>
<td>γ (γάμμα)</td>
<td>gamma</td>
<td>g: go</td>
</tr>
<tr>
<td>Δ</td>
<td>δ (δέλτα)</td>
<td>delta</td>
<td>d: dig</td>
</tr>
<tr>
<td>E</td>
<td>ε (ἐ, ἐ (ἐ ψιλόν))</td>
<td>epsilon</td>
<td>e: met</td>
</tr>
<tr>
<td>Z</td>
<td>ζ (ζήτα)</td>
<td>zéta</td>
<td>z: daze</td>
</tr>
<tr>
<td>Η</td>
<td>η (ἡτα)</td>
<td>ēta</td>
<td>ē: Fr. fête</td>
</tr>
<tr>
<td>Θ</td>
<td>θ, θ (θέτα)</td>
<td>théta</td>
<td>th: thin</td>
</tr>
<tr>
<td>Ι</td>
<td>ι (ιώτα)</td>
<td>iōta</td>
<td>i: ē: meteor; ī: police</td>
</tr>
<tr>
<td>Κ</td>
<td>κ (κάππα)</td>
<td>kappa</td>
<td>c, k: kin</td>
</tr>
<tr>
<td>Λ</td>
<td>λ (λάμβδα)</td>
<td>lambda</td>
<td>l: let</td>
</tr>
<tr>
<td>Μ</td>
<td>μ (μυ)</td>
<td>mu</td>
<td>m: met</td>
</tr>
<tr>
<td>Ν</td>
<td>ν (νυ)</td>
<td>nu</td>
<td>n: net</td>
</tr>
<tr>
<td>Ξ</td>
<td>ξ (ξι)</td>
<td>xi</td>
<td>x: lax</td>
</tr>
<tr>
<td>Ο</td>
<td>ω (ω (μικρόν))</td>
<td>ómicron</td>
<td>ó: obey</td>
</tr>
<tr>
<td>Π</td>
<td>π (πι)</td>
<td>pi</td>
<td>p: pet</td>
</tr>
<tr>
<td>Ρ</td>
<td>ρ (ρο)</td>
<td>rho</td>
<td>r: run</td>
</tr>
<tr>
<td>Σ</td>
<td>σ, σ (σίμα)</td>
<td>sigma</td>
<td>s: such</td>
</tr>
<tr>
<td>Τ</td>
<td>τ (ταυ)</td>
<td>tau</td>
<td>t: tar</td>
</tr>
<tr>
<td>Υ</td>
<td>υ (υ ψιλόν)</td>
<td>upsilon</td>
<td>(u): Fr. tu; û: Fr. sûr</td>
</tr>
<tr>
<td>Φ</td>
<td>φ (φι)</td>
<td>phi</td>
<td>ph: graphic</td>
</tr>
<tr>
<td>Χ</td>
<td>χ (χι)</td>
<td>chi</td>
<td>ch: Germ. machen</td>
</tr>
<tr>
<td>Ψ</td>
<td>ψ (ψι)</td>
<td>psi</td>
<td>ps: gypsum</td>
</tr>
<tr>
<td>Ω</td>
<td>ω (ω μέγα)</td>
<td>òmēga</td>
<td>ò: note</td>
</tr>
</tbody>
</table>

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

b. The names in parentheses, from which are derived those in current use, were given at a late period, some as late as the Middle Ages. Thus, epsilon means ‘simple e,’ upsilon ‘simple u,’ to distinguish these letters from α, α, which were sounded like e and u.
c. Labda is a better attested ancient name than lambda.

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

a. Before 403 B.C. in the official Attic alphabet Ε stood for ε, η, spurious ι (6), ο for ο, ω, spurious ω (6), Η for the rough breathing, ΞΣ for Ξ, Ψ for Ψ. Α was written for γ, and ι for λ. Thus:

ΕΔΟΞΕΝΤΕΙΒΟΙΚΑΙΤΟΙΔΕΜΟΙ ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ.
ΧΞΥΛΑΡΦΕΞΧΞΥΝΕΛΡΑΦΞΑΝ ἐνγραφῆς ἐνέγραφαν.
ΕΠΙΤΕΔΕΙΟΝΕΝΑΙΡΟΤΟΑΡΑΥΡΙΟ ἐπιτήδειον εἶναι ἀπὸ τοῦ ἄργυρίου.

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

VOWELS AND DIPHTHONGS

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

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

3 D. Vau was in use as a genuine sound at the time the Homeric poems were composed, though it is found in no Mss. of Homer. Many apparent irregularities of epic verse (such as hiatus, 47 D.) can be explained only by supposing that f was actually sounded. Examples of words containing f are: δαῦν town, δαῖ lord, ἀνδώρ please, εἰκώ give way (cp. weak), εἴκων twenty (cp. viginti), ἐκα- stos each, ἐκών willing, ἐκπομα hope (cp. voluptas), ἐκών am like, ὃ, ο, ὅ him, ἦ six, ἐπός word, ἐπών said, ἐργόν, ἐρώ work, ἐνωμ clothe, fr. ρο-ωμ (cp. vestis), ἐρώ will say (cp. verbum), ἐσπέρος evening (cp. vesper), ἐνοῦr violet (cp. viola), ἐπός year (cp. etus), ἐνοῦς sweet (cp. suavis), ἐπεοίν (oídes) know (cp. videre, vōl), ἐπεοίν strength (cp. vis), ἐπεοίν willion (cp. vitis, withy), ἐπεοίν house (cp. vius), ἐπεοίν wines (cp. vinum), ἐπεοίν his (123), ἐπεοίν carriage (cp. veho, vōn). Vau was lost first before o-sounds (ἀφώ ser. cp. he-ovare). f occurred also in the middle of words: κλέφωs glory, αφεί ανῶν, ἐφίς sheepe (cp. ovīs), κλησ key (Dor. κλῆs, cp. clavis), κλῆs stranger, Δίφι to Zeus, καλφs beautiful. Cp. 20, 31, 37 D., 122, 123.
or less open in pronouncing them, the tongue and lips assuming different positions in the case of each.

5. A diphthong (διφθογγος having two sounds) combines two vowels in one syllable. The second vowel is \( \epsilon \) or \( \nu \). The diphthongs are: \( \alpha \epsilon, \epsilon \eta, \alpha \eta, \gamma \nu, \omega \); \( \alpha \nu, \epsilon \nu, \eta \nu \), and \( \nu \). The \( \iota \) of the so-called improper diphthongs, \( \dot{\alpha}, \eta, \varphi \), is written below the line and is called iota subscript. But with capital letters, \( \iota \) is written on the line (adscript), as \( \Theta H \iota \Delta \iota H = r_{\eta} \phi \dot{\delta} \gamma \) or \( \Omega \nu \dot{\delta} \gamma \) to the song. All diphthongs are long.

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

6. \( \epsilon \iota, \omicron \nu \) are either genuine or spurious (apparent) diphthongs (25). Genuine \( \epsilon \iota, \omicron \nu \) are a combination of \( \epsilon + \iota \), \( \omicron + \nu \), as in \( \lambda \epsilon \iota \pi \omega \) I leave (cp. \( \lambda \kappa \chi \alpha \iota \pi \omega \) I have left, 35 a). \( \nu \iota \) to a race (40), \( \alpha \kappa \iota \lambda \nu \theta \sigma \iota \) follower (cp. \( \kappa \lambda \iota \nu \theta \sigma \omega \) way). Spurious \( \epsilon \iota, \omicron \nu \) arise from contraction (50) or compensatory lengthening (37). Thus, \( \epsilon \phi \lambda \iota \epsilon \iota \) he loved, from \( \epsilon \phi \lambda \iota \epsilon \epsilon \iota \epsilon \iota \), their placing from \( \theta \epsilon \nu \tau \zeta \- \iota \), \( \epsilon \phi \lambda \iota \nu \) they loved from \( \epsilon \phi \iota \lambda \nu \iota \nu \), \( \tau \lambda \iota \nu \) voyage from \( \tau \lambda \iota \iota \), \( \delta \omicron \omicron \) giving from \( \delta \omicron \omicron \tau \zeta \- \iota \).

7. The figure of a triangle represents the relations of the vowels and spurious diphthongs to one another. From \( \ddot{a} \) to \( \iota \) and from \( \ddot{a} \) to \( \omicron \nu \) the elevation of the tongue gradually increases. \( \omega, \omicron, \nu \) are accompanied by rounding of the lips.

8. Diaeresis.—A double dot, the mark of diaeresis (διαρέσες separation), may be written over \( \iota \) or \( \nu \) when these do not form a diphthong with the preceding vowel: \( \pi \rho \omega \alpha \tau \tau \mu \) I set before, \( \nu \eta \iota \) to a ship.

**Breathings**

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

---

5 D. A diphthong \( \omicron \nu \) occurs in New Ionic (\( \alpha \nu \tau \zeta \sigma \) the same from \( \delta \alpha \nu \beta \sigma \) 88 D., \( \epsilon \mu \alpha \nu \tau \sigma \alpha \) of myself = \( \epsilon \mu \alpha \nu \tau \sigma \zeta \) 329 D., \( \theta \omega \mu \alpha = \theta \omega \mu \alpha \) wonder). Ionic has \( \eta \nu \) for Attic \( \alpha \nu \) in some words (Hom. \( \tau \eta \nu \) ship).

8 D. In poetry and in certain dialects vowels are often written apart which later formed diphthongs: \( \pi \alpha \iota \) (or \( \pi \alpha \iota \) boy or girl, \( \Pi \nu \lambda \epsilon \dot{\alpha} \iota \) son of Peleus, \( \epsilon \nu \) (or \( \epsilon \dot{\iota} \)) well, \( \Lambda \delta \nu \) (or \( \Lambda \delta \nu \) Hades, \( \gamma \nu \iota \iota \) to a race.

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

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

11. Diphthongs take the breathing as the accent (152), over the second vowel: αἰνεῖος hairieo I seize, αἰρω αφρο I lift. But ρ, γ, φ take both the breathing and the accent on the first vowel, even when i is written in the line (5): θῶ = *'Αινω I sing, εἰνεῖος *'Αινας Hades, but Αινεῖος Αἰνεας. The writing ἀινεῖος ('Αινεῖος) destroying shows that a: does not here form a diphthong; and hence is sometimes written αί (8).

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

13. Every initial ρ has the rough breathing: βρότωρ orator (Lat. rhetor). Medial ρρ is written ρ in some texts: Πήρρος Pyrrhus.

14. The sign for the rough breathing is derived from Η, which in the Old Attic alphabet (2 a) was used to denote h. Thus, ἙΟ ὁ the. After Η was used to denote γ, one half (ι) was used for h (about 300 B.C.), and later, the other half (υ) for the smooth breathing. From ι and υ come the forms ' and ".

CONSONANTS

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

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

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

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

it was still sounded in the simple word. Hom. sometimes has the smooth where Attic has the rough breathing in forms that are not Attic: *'Αινας (*'Αινης), the god Hades, ἀλτα σπραος (άλποιμα), ἀμοί δος together (cp. ἀμοι), ἰδεσ ὠν (ηλος), ἰς δοσ (ἠς), τρες ἑκτες (τρεφις), ὀρός boundary (ὀρος). But also in ἀμαξα wagon (Attic ἀμαξα). In Laconian medial σ became * (h): ἐναία = ἐναίας he conquered.

10 D. In Aeolic, υ, like all the other vowels (and the diphthongs), always has the smooth breathing. The epic forms ἀμοις you, ἀμοι, ἀμοι (325 D.) are Aeolic.
sounding which the air escapes with friction through the cavity of the mouth; next come the stops, which are produced by a removal of an obstruction; and finally the double consonants.

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

<table>
<thead>
<tr>
<th>Classes</th>
<th>Orders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labial (lip sounds)</td>
<td>Smooth, Middle</td>
</tr>
<tr>
<td>Dental (teeth sounds)</td>
<td></td>
</tr>
<tr>
<td>Palatal (palate sounds)</td>
<td>Rough</td>
</tr>
</tbody>
</table>

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

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

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

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

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

a. Gamma before κ, γ, χ, ς is called γ-nasal. It had the sound of n in think, and was represented by n in Latin. Thus, δυκαρα (Lat. ancora) anchor, δυγγελος (Lat. angelus) messenger, σφιγξ sphinx.

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

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

a. When ι and υ correspond to y and w (cp. minion, persuade) they are said to be unsyllabic; and, with a following vowel, make one syllable out of two. Semivocalic ι and υ are written ι and υ. Initial ι passed into μ (h), as in ιπαρ liver, Lat. jecur; and into υ in ιμιγας yoke, Lat. jugum (here it is often called the spirant yod). Initial υ was written ς (3). Medial ι, υ before vowels were often lost, as in τυμιδ- (ι) ω I honour, βο(υ)δς, gen. of βοδς ox, ευο (43).

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

21. Double Consonants. — These are ζ, ξ, and ψ. ζ is a combination of σδ (or δς) or δπ (26). ξ is written for κς, γς, χς; ψ for πς, βς, φς.
### Table of Consonant Sounds

<table>
<thead>
<tr>
<th>Division</th>
<th>Physiological Differences</th>
<th>Labial</th>
<th>Dental</th>
<th>Palatal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nasals</td>
<td>Voiced</td>
<td>$\mu$</td>
<td>$\nu$</td>
<td>$\gamma$-nasal (19 a)</td>
</tr>
<tr>
<td>Semivowels</td>
<td>Voiced</td>
<td>$\psi(f)$</td>
<td></td>
<td>$\xi(y)$</td>
</tr>
<tr>
<td>Liquids</td>
<td>Voiced</td>
<td>$\lambda$</td>
<td></td>
<td>$\rho$*</td>
</tr>
<tr>
<td>Spirants</td>
<td>Voiced</td>
<td>$\sigma$†</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Voiceless</td>
<td>$\sigma$, $\varsigma$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stops</td>
<td>Voiced</td>
<td>$\beta$ (middle)</td>
<td>$\delta$ (middle)</td>
<td>$\gamma$ (middle)</td>
</tr>
<tr>
<td></td>
<td>Voiceless</td>
<td>$\pi$ (smooth)</td>
<td>$\tau$ (smooth)</td>
<td>$\kappa$ (smooth)</td>
</tr>
<tr>
<td></td>
<td>Voiceless Aspirate</td>
<td>$\phi$ (rough)</td>
<td>$\theta$ (rough)</td>
<td>$\chi$ (rough)</td>
</tr>
<tr>
<td>Double consonants</td>
<td>Voiced</td>
<td>$\psi$</td>
<td></td>
<td>$\xi$</td>
</tr>
<tr>
<td></td>
<td>Voiceless</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

### Ancient Greek Pronunciation

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

24. Vowels.—Short $a$, $i$, $u$ differed in sound from the corresponding long vowels only in being less prolonged; $\epsilon$ and $o$ probably differed from $\eta$ and $\omega$ also in being less open, a difference that is impossible to parallel in English as our short vowels are more open than the long vowels. $\alpha$: as $a$ in Germ. hat. There is no true $\dot{a}$ in accented syllables in English; the $a$ of idea, aka is a neutral vowel. $\epsilon$: as $\dot{e}$ in bonâ; somewhat similar is $a$ in bakery. $\eta$: as $\dot{e}$ in fête, or

24 D. In Lesbos, Boeotia, Laconia, possibly in Ionia, and in some other places, $u$ was still sounded oo after it became like Germ. $\ddot{u}$ in Attic.
nearly as in where. ɪ: nearly as the first e in meteor, eternal. ɔ: as o in Fr. mot, somewhat like unaccented ɔ in obey or phonetic (as often sounded). ə: as o in Fr. encore. Eng. ɔ is prevailing diphthongal (əʊ). ʊ was originally sounded as u in prune, but by the fifth century had become like that of Fr. tu, Germ. thür. It never had in Attic the sound of u in mute. After ʊ had become like Germ. ü, the only means to represent the sound of the old u (oo in moon) was ɔʊ (25). Observe, however, that, in diphthongs, final ʊ retained the old u sound.

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

- əʊ as in Cairo
- əʊ as in vein
- əʊ as in soil
- ɔʊ as in out
- əʊ as (met) + oo (moon)
- əʊ as oo
- ʊ as in ourang
- ʊ as in Fr. huit
- ʊ as əʊ

In e, ə, ʊ the long open vowels had completely overpowered the i by 100 B.C., so that i ceased to be written (5 a). The i is now generally neglected in pronunciation though it may have still been sounded to some extent in the fourth century B.C. — The genuine diphthongs əi and əʊ (6) were originally distinct double sounds (əɪ-ʊ, əʊ-ʊ), and as such were written EI, OT in the Old Attic alphabet (2 a): ΕΠΙΔΕΙ, ΕΠΕΕΔΗ, ΤΟΪΤΟΝ ΤΟΪΤΟΝ. The spurious diphthongs əi and əʊ (6) are digraphs representing the long sounds of simple ɛ (French è) and original u. By 400 B.C. genuine ɛ and ʊ had become simple single sounds pronounced as ɛi in vein and ʊ in ourang; and spurious ɛi and ʊ, which had been written E and O (2 a), were now often written EI and OT. After 300 B.C. ɛ gradually acquired the sound of ɛi in seize. ɛu was sounded like əɪ-ʊ, ɛu and ʊ like əɪ-ʊ, əʊ-ʊ, pronounced rapidly but smoothly. u is now commonly sounded as ə in quit. It occurred only before vowels, and the loss of the i in ʊs son (45) shows that the diphthongal sound was disliked.

26. Consonants. — Most of the consonants were sounded as in English (1). Before ɛ, ɛ, ɜ, ɪ, ɔ never had a sh (or zh) sound heard in Lycia (Λυκία), Asia ('Asia). ɔ was usually like our sharp s; but before voiced consonants (15 a) it probably was soft, like z; thus we find both κozy and κoys on inscriptions.

- ɛ probably = zd, whether it arose from an original ɔd (as in 'Αθηνας, from 'Αθηνας(το)ς-δε Athens-wards), or from ḏz, developed from ḏy (as in ḏyν, from (< ḏ)υμος, cp. jugum). The ɔ in zd gradually extinguished the d, until in the Hellenistic period (p. 4) ɔ sank to z (as in zeal), which is the sound in Modern Greek. — The aspirates φ, θ, χ were voiceless stops (15 b, 16 a) followed by a strong expiration: χʰ, θʰ, ɤ as in upheaval, hothouse, backhand (though here h is in a different syllable from the stop). Thus, φηθως was πιθός, θελω was τελω, εχω was εκω. Cp. ἐφι φι for ἐϕ(ι) 'φι, etc. Probably only one h was heard when two aspirates came together, as in εχθρος (εκτρος). After 300 A.D. (probably) φ, θ, and χ became spirants, ð being sounded as f (as in Φίλοπτος Philep), ɔ as th in theatre, χ as ch in German ich or loch. The stage between aspirates and spirants is sometimes represented by the writing πφ (= pʃ), πθ, κχ.

26 D. Aeolic has ɔδ for ɪ in ὥδος (ὁδος branch). In late Laconian θ passed into ɔ (σηρεν = ἀρεν wild beast). In Laconian and some other dialects β became a spirant and was written for ɛ. ɔ became a spirant in Attic after Christ,
which are affricata. — The neglect of the h in Latin representations of φ, θ, χ possibly shows that these sounds consisted of a stop + h. Thus, *Pilipus = Φιλίππος, tus = θύσ, Aciles = Ἄχιλλεὺς. Modern Greek has the spirantic sounds, and these, though at variance with classical pronunciation, are now usually adopted. See also 108.

**VOWEL CHANGE**

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

<table>
<thead>
<tr>
<th>SHORT</th>
<th>LONG</th>
<th>η (ā after ε, i, ρ, 31)</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιμάω</td>
<td>ἐλαω</td>
<td>φιλέω</td>
</tr>
<tr>
<td>I honour</td>
<td>I permit</td>
<td>I love</td>
</tr>
<tr>
<td>τιμήσω</td>
<td>ἐλάω</td>
<td>φιλή-σω</td>
</tr>
<tr>
<td>future</td>
<td>future</td>
<td>future</td>
</tr>
</tbody>
</table>

28. Difference in quantity between Attic and Epic words is due chiefly either to (1) metrical lengthening; or to (2) different phonetic treatment, as καλφός, τιμεω become Epic καλός fair, τίων Ιππός (37 D. 1), Attic κάλος, τίω.

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

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

28 D. Metrical lengthening. — Many words, which would otherwise not fit into the verse, show in the Epic ει for ε, ou (rarely oi) for o, and ā, ī, ē, v for a, i, u. Thus, εἰνάλω in the sea for εἰνάλω, εἰνάλως vernal for εἰνάλως, ὑπεροχος eminent for ὑπεροχας, εἰλήλουθa have come for εἰλήλουθα, οὐλόμενος destructive, accursed for οὐλόμενος, οἴρα mountains from ὁρα, ὀλυμπος of Olympus from ὀλυμπος. o before a vowel appears as οι in νεικι breath. Similarly, ἡγάθεος very holy for ἡγάθεος; but ἡμεθος windy (from ἡμεθος) has the η of ὑπήμεθος under the wind (29), and τιθέμενος placing (for τιθέμενος) borrows η from τίθημι.

A short syllable under the rhythmic accent (‘iictus’) is lengthened metrically: (1) in words having three or more short syllables: the first of three shorts (οὐλόμενος), the second of four shorts (ὑπεροχος), the third of five shorts (ἀπερείσικα boundless); (2) in words in which the short iictus syllable is followed by two longs and a short (Ὅλυμπος). A short syllable not under the rhythmic accent is lengthened when it is preceded and followed by a long; thus, any vowel preceded by f (πνευμ breathe = πνευς), i or u before a vowel (προσβλησε seal).

30 D. 1. Doric and Aeolic retain original ā, as in μᾶλαν apple (cf. Lat. mālum, Att. μᾶλον), κάρυς herald (Att. κήρυκ). But Doric and Aeolic have original η when η interchanges with ε, as in τίθημι I place, τιθεμεν we place, μάτηρ mother, τομῆν τομέν shephered.

2. Ionic has η after ε, i, and ρ. Thus, γενεή, σκή, ημερή.
a. This is true also of the ā which is the result of early compensative lengthening, by which -āν-, -αῦ-, -αύ-, and -αὐ- changed to -ā-, -āl-, -āw-, and -āν-. (See 37 b.) But in a few cases like τᾶς for τᾶνς, and in πᾶσα for πάνσα (113) where the combination ανσ arose at a later period, ā was not changed to η. Φάναι for φάναι to weave follows τετράπαι to pierce.

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

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

1. When preceded by a ρ; as ὡμέρα day, χώρα country. This appears to have taken place even though an o intervened: as ἀκρόβαλς a musical piece, ἀθρόβα collected.

Exceptions: (a) But ρφη was changed to ρη: as κόρη for κόρη maiden.
(b) Likewise ρν, when the result of contraction of ρεα, remained: as δρη from δρεα mountains. (c) And ροη was changed to ρη: as κόρη for κόρη (79) one of the temples.

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

This change takes place even when the η is the result of the contraction of εα: as ϊνα healthy, ενδει lacking, for ϊγη from ϊγιςσ a, ενδεί from ενδειςσ a; also, if originally a ε intervened, as νεα for νεα young (Lat. nova).

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

32. In the choruses of tragedy Doric ā is often used for η. Thus, μάτηρ mother, ψυχά soul, γάρ earth, δυστάνος wretched, ἰήβαν went.

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

34. Transfer of Quantity.—ηο, ηα often exchange quantities, becoming εω, εα. Thus, λής (Epic λάδος folk) becomes λεός, as πόλεος becomes πόλεως of a city; τεθνητος τεθνεὼτος dead; βασιλέας βασιλέα king.

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33 D. α for ε: ιαρῆς sacred, "Αρταμος (for "Αρτεμος), τράπω turn Dor.; ε for α: ἑρής courtage Aeol., ἔρην male, ἕρω see, τέταρης four (= tēttarēs) Ion.; α for o: διάκατω (for διάκοσιος) 200 Dor., ἐπά under Aeol.; o for α: στράτος army, δν (ἀνά) up Aeol., τέτορες (τέτταρες) four Dor.; ε for η: ἐσσω inferior (ηττων) Ion.; ε for o: Ἀτέλλων Dor. (also Ἀπόλλων); ε for α: μέγων greater Ion.; ε for ι: κράνα μία (= κράναι for κρανάνι) Aeol.; ε for ι: ἵση hearth Ion., ιστία Dor. (for ἴσια), χρύσιος (χρύσιος) golden Aeol., τόν god Boeot., κοσμω arrange Dor.; u for α: πικουρες four (τέτταρες) Hom.; u for o: ἰνυμα name Dor., Aeol., ἀντ from Aeol.; ω for ou: ὃν accordingly Ion., Dor.

34 D. Often in Ionic: "Αρτεως from earlier Ἀτρεόδοο son of Atreus, ἱκτωρ from ἱκτῶν suppliant. This εω generally makes a single syllable in poetry (60). The ηο intermediate between αo and εo is rarely found.
35. Qualitative Vowel Gradation.—In the same root or suffix we find an interchange among different vowels (and diphthongs) similar to the interchange in sing, sang, sung.

a. This variation appears in strong grades and in a weak grade (including actual expulsion of a vowel)—in diphthongs, of the first vowel). Thus, φέρ-ω I carry, φόρ-ος tribute, φθόρ thief, φθαρ-έρα quicker, ἄφθορ-ος chariot (two-carrier), λειψ-ω I leave, λείπ-ος I have left, λεω-έν to leave. The interchange is quantitative in φόρ-ος φόρ (cp. 27).

b. When, by the expulsion of a vowel in the weak grade, an unpronounceable combination of consonants resulted, a vowel sound was developed to render pronunciation possible. Thus, ρα or ἄρ was developed from ρ between consonants, as in τα-πά-σι from ταπά-σι (262); and a from ν, as in αὐτό-μα-το-ν for αὐτό-μα-το-ν automation (acting of its own will), cp. μεγ-ός vage, μέ-μον-α I yearn. So in ὄνομαίνω name for ὄνομα-ω; cp. ὄνομα.

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

36. TABLE OF THE CHIEF VOWEL GRADES

<table>
<thead>
<tr>
<th>Strong Grades</th>
<th>Weak Grade</th>
<th>Strong Grades</th>
<th>Weak Grade</th>
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<tbody>
<tr>
<td>1.</td>
<td>2.</td>
<td>1.</td>
<td>2.</td>
</tr>
<tr>
<td>a. ε : o</td>
<td>— or a</td>
<td>d. ἄ : ω</td>
<td>a</td>
</tr>
<tr>
<td>b. ε : α</td>
<td>i</td>
<td>e. η : ω</td>
<td>ε or α</td>
</tr>
<tr>
<td>c. ευ : ου</td>
<td>υ</td>
<td>f. ω</td>
<td>o</td>
</tr>
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</table>

a. {έ-γεν-ό-μην I became : γέ-γον-α I am born γλ-γ ν-ο-μαι I become
   (πέρπω I turn : τρόπ-ν rout έπόρπ-ν I was put to flight
b. πελ-ω I persuade : πλ-ποι-θ-α I trust (583) πελ-ανθ persuasive
  c. ελευθο-ρα-ο-μαι I shall go : ελθ-έσπουθ-α I have gone έσπουθ-ν I went (Epic)
d. φα-μιλ (Dor., 30) I say : φω-νις speech φα-μιλ-ν wo speak
   (τι-θη-μυ I place : θω-μις heap θι-θες placed, adopted
  e. ὑγ-νε-μυ I break : ερ-ρωγ-α I have broken ἐρ-ράγ-ν it was broken
  f. —— : δι-δω-μυ I give δι-δο-μεν wo give

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

N. 2. —ε and ι vary in πετάνυμι πετανμι spread out.

COMPENSATORY LENGTHENING

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

37 D. 1. Ionic agrees with Attic except where the omitted consonant was ι, which in Attic disappeared after a consonant without causing lengthening. Thus, ξένος for ξένος stranger, εινεκα on account of (also in Dem.) for εινεκα, ὁδος boundary for ὁδος, κοῖνος boy for κόρος, μονος alone for μόρος. These forms are also used generally in poetry.
The short vowels are lengthened to

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<tbody>
<tr>
<td>α</td>
<td>ο</td>
<td>ι</td>
<td>ο</td>
<td>ι</td>
<td>ο</td>
</tr>
</tbody>
</table>

Thus the forms become

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</thead>
<tbody>
<tr>
<td>τάν</td>
<td>ἔμεν-σα</td>
<td>ἐκλίν-σα</td>
<td>τόν</td>
<td>δεικνύ-σ</td>
<td>ὑ</td>
</tr>
<tr>
<td>τά</td>
<td>ἔμεινα</td>
<td>ἐκλίνα</td>
<td>τό</td>
<td>δεικνύ-σ</td>
<td>ὑ</td>
</tr>
<tr>
<td>the</td>
<td>I remained</td>
<td>I leaned</td>
<td>the</td>
<td>showing</td>
<td></td>
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</tbody>
</table>

a. Thus are formed κτείνω I kill for κτεν-ω, φθείρω I destroy for φθερ-ω. δότερα giver for δοτερ-α, κλίνω I lean for κλίν-ω, δολόφωρ I lament for δολοφυρ-ω.

b. α becomes ι in the σ-ariost of verbs whose stems end in λ, ρ, or ν, when not preceded by ι or ω. Thus, ἐφαυ-σα becomes ἐ-φηρα I showed, but ἐπεραν-σα becomes ἐπέρα I finished. So σελήνη moon for σελαφ-ν (σελας gleam).

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

38. α arises from αι upon the loss of its ι (43) in ἀει always (from αειλ), δέτος eagle (aειτος), κλαει weep (κλαει), κλαει olive-tree (κλαι, cp. Lat. oliva).

a. This change took place only when αι was followed by φ (aειφ, αειτος from αμετος, κλαειφ from κλαειφ, 111, 128) or τ (θεβαίς the Thedaid from θηβαίς); and only when φ or τ was not followed by ο.

### SHORTENING, ADDITION, AND OTHER VOWEL CHANGES

39. Shortening.—A long vowel may be shortened before another long vowel: βασιλέως from βασιλικως of kings, νεών from νήων of ships, τεθνεως from τεθνηως dead.

40. A long vowel before ι, υ, a nasal, or a liquid + a following consonant was regularly shortened: νάσω from original νασω ship, ἔμμεν from ἔ-μη-ντ were mixed. The long vowel was often introduced again, as Ion. ἰενος ship.

41. Addition.—α, ε, ο are sometimes prefixed before λ, μ, ρ, φ (prothetic vowels). Thus, ἀ-λείφω anoint with oil, λῖφος fat; ἐ-ρυθρός red (cp. Lat. ruber), ἐ-κλαι from ἐ-(f)εκλαι; ὕ-μοργουιον wipe; ἐ-χῆθες and χῆθες yesterday, ἐ-κτις weasel (κτίδη weasel-skin helmet) are doubtful cases.

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

2. Doric generally lengthens ε and ο to ι and ω: ἐνως, ὄρος, κώρος, μώρος. So μώρο make from μονα for μοντια, τός for τόσυ the, ἦμι am for ἔσμι, χήλιοι 1000 for χελλιαι, Ionic χελλοι. (In some Doric dialects φ drops as in Attic (ξένος, ὄρος); and ανς, ονς may become ας, ος: δεσπρᾶς lords, τῶς the.)

3. Aeolic has αυς, ας (a genuine diphth.), οισ from ανς, ενς, οις. Thus, παισα all (Cretan πάνω, Att. πάσα), λάοις they loose from λαοτί. Elsewhere Aeol. prefers assimilated forms (ἐμοια, ἐκλείπα, ἕνιος, ἐνεκα, ὄρος, ἐμμα, ἔλλαιοι). But single ν, ρ are also found, as in κόρα, μύνος. Aeolic has φθερρω, κλίνω, δολόφωρ; cp. 37 a.

39 D. In the Ionic genitive of Ἄ stems (214 D. 8) -αω is from -νω out of -αιων. So in Ionic βασιλέα from βασιλικα king. So even before a short vowel in Hom. ἱφως, ἱφω herο (cp. 148 D. 3).

Greek Gram. — 2
43. Disappearance. — The ι and υ of diphthongs often disappear before a following vowel. Thus, ὕς from ὑς σον, βο-ς genitive of βο-ς  οazure, con. ι and υ here became semivowels (ι, υ), which are not written. Cp. 148 D. 3.

44. a. The disappearance of ε before a vowel is often called hyphaeresis (ὑφαρέσις omission). Thus Ionic νοσός chick for νοσσός, ὑρή for ὑρή festival; ἄδεως fearlessly for ἄδεως. Here ε was sounded nearly like y and was not written.
b. The disappearance of a short vowel between consonants is called syncope ( συνκοπή cutting up). Thus πιττω fall for πι-πετ-ω, πατρός father for πατέρος. Syncopated forms show the weak grade of vowel gradation (35, 36).

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

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

EUPHONY OF VOWELS

CONTACT OF VOWELS AND HIATUS

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

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

43 D. So in Hdt. κελται for κελται lies, βαθεία for βαθεία deep.
47 D. Hiatus is allowed in certain cases.
   b. After a long final syllable having the rhythmic accent: μοι έθλονσα (ι, υ, ο, ο).
   c. When a long final syllable is shortened before an initial vowel (weak, or improper, hiatus): άκτη εψ’ ψηλῆ (ι, ο, ο).
   d. When the concurrent vowels are separated by the caesura; often after the fourth foot: δλλ’ δγ’ ἐμων δχων ἐπιβήσοι, ἐφα ἐνσι; very often between the short syllables of the third foot (the feminine caesura): as, δλλ’ δκόνσα κάθησοι, ἐμω δ’ ἐπιπέλθει μύθη; rarely after the first foot: αυταρ δ’ ἐγνω Α 333.
   e. Where f has been lost.
2. In Attic poetry hiatus is allowable, as in 1c, and after τι what? ευ well, interjections, πεπí concerning, and in οὐδε (μηδε) εις (for ουδες, μηδες no one).
CONTRACTION

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

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

The following are the chief rules governing contraction:

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

50. (II) Like Vowels. — Like vowels, whether short or long, unite in the common long; ε, οο become ει, ου (6): γέρα = γέρα, φιλέτε = φιλήτε; εφίλεε = ἐφίλεε, δηλόμεν = δηλοῦμεν.

a. ι is rarely contracted with ι (ὄφι + ἱδιον = ὃφίδιον small snake) or ου with ου (ὅσι σον in inscriptions, from ὄ(ν)σι = ύδος, 48).

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

a. An ο sound always prevails over an ι or ε sound: ο or ο before or after ε, and before η, forms ο. οε and εο form ου (a spurious diphthong, 6). Thus, τιμάους = τιμάους, αἰδά = αἰδῶ, ἤρως = ἤρω, τιμᾶω = τιμᾶω, δηλέτε = δηλότε; but φιλέτε = φιλοῦμεν, δηλότον = δηλοῦτον.

b. When α and ε or η come together the vowel sound that precedes prevails, and we have α or η: δρας = δρῖ, τιμάστε = τιμάτε, δρεα = δρη.

c. ι rarely contracts: ν + ι = ν in ἵχθοιον from ἵχθυιον small fish; ν + ι strictly never becomes ὑ (273).

52. (IV) Vowels and Diphthongs. — A vowel disappears before a diphthong beginning with the same sound: μνάι = μναὶ, φιλέει = φιλεῖ, δηλάι = δηλοῖ.

53. A vowel before a diphthong not beginning with the same sound generally contracts with the first vowel of the diphthong; the last vowel, if ι, is subscript (5): τιμάει = τιμᾶε, τιμάσμεν = τιμᾶσμεν, λείστει = λείστη, μμενοῦμεν = μμενοῦμεν.

a. But ε + οι becomes οι: φιλέωι = φιλοί; ο + ει, ο + η becomes οι: δηλάει = δηλοῖ, δηλάη = δηλοῖ.

54. Spurious ει and ου are treated like ε and ο: τιμάειν = τιμᾶε, δηλάειν = δηλόειν, τιμάσμεν = τιμᾶσμεν (but τιμάει = τιμᾶε and δηλάει = δηλοῖ, since ει is here genuine; 6).

50 D. ι + ι = ι occurs chiefly in the Ionic, Doric, and Aeolic dative singular of nouns in -ις (268 D.), as in πάλι = πάλι; also in the optative, as in φθι-ιτο = φθιτο.
55. (V) Three Vowels. — When three vowels come together, the last two unite first, and the resulting diphthong may be contracted with the first vowel: thus, τῑμᾶ is from τῑμ-α-η out of τῑμ-α-ε(σ)αι; but Περικλέες from Περικλέεσ.

56. Irregularities. — A short vowel preceding a or any long vowel or diphthong, in contracts of the first and second declensions, is apparently absorbed (235, 280): χρῦσεα = χρῦσα (not χρῦση), ἀπλᾶ = ἀπλά (not ἀπλῶ), by analogy to the a which marks the neuter plural, χρῦσεας = χρῦσαῖς. (So ἡμέας = ἡμᾶς to show the -ας of the accus. pl.) Only in the singular of the first declension does εα become η (or ο after a vowel or ρ): χρῦσεας = χρῦσης, ἀργυρεὰ = ἀργυρᾶ. In the third declension εεα becomes εα (265); εεα or νεα becomes ο (να) or η (νη). See 292 d.

Various special cases will be considered under their appropriate sections.

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

58. Vowels that were once separated by σ or ι (20) are often not contracted in dissyllabic forms, but contracted in polysyllabic forms. Thus, θέ(σ)ός god, but Θουκώδης Thucydides (θόδος + κόδος glory).

59. TABLE OF VOWEL CONTRACTIONS

| a + a  | = a | γέραα = γέρα   | e + ai | = η | λέααι = λῆ | whence λέαι  |
| a + a  | = å | λᾶαα = λᾶς  |       |    |            |              |
| a + å  | = å | βεβάιαι = βεβάι |       |    |            |              |
| a + ai | = ai | μναί = μναι    |       |    |            |              |
| a + α  | = å | μνάα = μνά   | e + e  | = ei (sp.) | φιλέετε = φιλείτε  |
| a + e  | = å | τιμάετε = τιμάτε |       |    |            |              |
| a + ei (gen.) | = å | τιμαί = τιμά  | e + ei (sp.) | = ei (sp.) | φιλέει = φιλεί  |
| a + ei (sp.) | = å | τιμαίνει = τιμάν |       |    |            |              |
| a + η  | = å | τιμάνητε = τιμάτε |       |    |            |              |
| a + η  | = å | τιμάη = τιμάς | e + i  | = ei (gen.) | γένει = γένει  |
| a + i  | = å | κέραι = κέραι | e + o  | = ou (sp.) | φιλέουμεν = φιλείτε  |
| å + i  | = å | πάτερος = πάτερος |       |    |            |              |
| a + o  | = å | τιμάομεν = τιμάμον | e + ou (sp.) | = ou | φιλέουσι = φιλούσι  |
| a + οι | = å | τιμόαι = τιμώμι | e + v  | = ev | εῦ = εῦ  |
| å + ou (sp.) | = å | ετιμαί = ετιμά (55) | e + ω  | = ω | φιλέω = φιλεί  |
| a + ω  | = å | τιμῶ = τιμό  | η + ai | = η | λῆσαι = λῆ |               |
| e + a  | = å | τελέα = τελή |       |    |            |              |
| e + å  | = å | δοτά (55) | η + ei (gen.) | = η | ζῆσαι = ζῆ |               |
| e + å  | = å | ἀπλᾶ = ἀπλά | η + ei (sp.) | = η | τιμέει = τιμῆ |               |

55 D. In Hom. δείκε of fear from δείκε(σ)ός the first two vowels unite.
N. — The forms of ἰγῶν shîver contract from the stem ἰγω- (yielding ω or ϕ).

SYNIZESE

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

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

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

1. Ionic (Old and New) is distinguished by its absence of contraction. Thus, πλοῖος for πλοῦς voyage, τείχεα for τείχη walls, ὀστᾶ for ὀστᾶ bones, ἄριστη for ϕόνοι song, αερός for αέρος air. The MSS. of Hdt. generally leave ee, en uncontracted; but this is probably erroneous in most cases. Ionic rarely contracts where Attic does not: ὕδωκοντα for ὕδωκοντα eighth.

2. εω, εω, εου generally remain open in all dialects except Attic. In Ionic εω is usually monosyllabic. Ionic (and less often Doric) may contract ευ, εο to ευ: σεβετε from σέβετε of thee, φιλεύς from φιλέων they love.

3. ἀο, ἁο, ἀω, ἁω contract to ἀ in Doric and Aeolic. Thus, ἀπερᾶδαι from ἀπερᾶδαι, Dor. γελάντει they laugh from γελάνται, χυμών from χυμῶν of countries.

   In Aeolic ἀα = ἀ in βαδεύσει (Ion. βαδόες) = Att. βαδιόες aiding (dative).

4. Doric contracts ae to η; αη to η; αει, αη to γι. Thus, κηθ from κικε con-quer! ὄρη from ὀράει and ὀράη; but ἀε = ἀ (ἄλοι from ἄλοιον, Hom. ἄλεια sun).

5. The Severer (and earlier) Doric contracts ee to η, and ee, eo to ω. Thus, φιλήτω from φιλέστω, ἄλομε from ἄλομετε, ἵπποι from ἱπποῦ (230 D.); the Milder (and later) Doric and N. W. Greek contract to ei, and ωu. Aeolic agrees with the Severer Doric.
now, ἦ or, ἣ (interrog.), μὴ not, ἐπέι since, ἐγὼ I, ὦ oh; as ὦ ὁ O 18.

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

CRASIS

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

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

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

63. Crasis occurs in general only between words that belong together; and the first of the two words united by crasis is usually the less important; as the article, relative pronoun (ὅ, ἃ), πρός, καί, δή, ὅ. Crasis occurs chiefly in poetry.

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

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

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

66. The rules for crasis are in general the same as those for contraction (48 ff.). Thus, τῷ ὄνομα = τὸ ὄνομα the name, ὅ ἔν = ὁνῦν, ὃ ἀνερ = ἄνερ oh man, πρὸ ἔξων = πρὸς ἔξων excelling, τῷ ἱμάτιον = τοιοῦτον the cloak (64), ἀ ἐγώ = ἀγώ. But the following exceptions are to be noted (67-69):

67. A diphthong may lose its final vowel: οἱ ἐμοὶ = ὅμοις, σοι ἐστίν = σοῦστί, μοι ἐστί = μοῦστί. Cp. 43, 68.

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

a. Article.—ὁ ἀνήρ = ἄνηρ, οἱ ἄνδρες = ἄνδρες, αἱ ἀγαθαί = ἀγαθαί, ἡ ἀλήθεια = ἀλήθεια, τοῖς ἀνήψεις = ταῦτα ἀνήψεις, τῷ ἄνδρι = ταῦται ἄνδρι, ὃ αὐτός = αὐτὸς the same, τοῦ αὐτοῦ = ταῦτα of the same.

b. τοῖς.—τοῖς ἄρα = τάρα, μέντοι ἂν = μεντὰν.

c. καί.—(1) αι is dropped: καί αὐτοῖς = καυτοῖς, καί οἴ = κοί, καί ἢ = χῆ, καί οἷ = χοῖ, καί ἱκτετεῖτε = χικτετεῖτε and ye beseech (64). (2) αι is contracted chiefly before ε and ει: καί εῦ = κάν, καί ἐγὼ = κάγω, καί ἔσε = κάς, καί ἔτει = κάτα (note however καί έλ = κεῖ, καί εἴς = κεῖς); also before ο in καί δετε = χῶτε, καί διῶς = χῶπως (64).
ELISION

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

\[\text{Δλλ’ (a) Δγε, Εδωκ’ (a) Εννέα, Εφ’ (=} \text{ἐπί}) Εαιντοῦ (θή), Εχομ’ (i) Δν, Γένοιτ’ (o) Δν.}\]

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

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

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

72. Elision does not occur in

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

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

c. The prepositions πρὸ before, ἀρμῆ, μέχρι until, and περὶ concerning (except before ς).

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

e. Words with final ν.

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

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

68 D. Hom. has ἄριστος = ὅ ἄριστος, ὁστός = ὅ ἀντός. Hdt. has οὐτερος = ὅ ἄρεσ, ὅνηρ = ὅ ἀνήρ, οὐσιολ = οἱ αὐτοῖ, τῶντο = τὸ αὐτό, τῶντο = τοῦ αὐτοῦ, ἐωντό = ἐς αὐτοῦ, ὁνδρες = ὠλ ἁνδρές. Doric has ἔπι = καὶ ἔπι.

72 D. Absence of elision in Homeric often proves the loss of ἤ (3), as in καὶ ἀντήν X 1. Epic admits elision in σα θυή, βά, in the dat. sing. of the third decl., in -ωι and -αι in the personal endings, and in -αι, -ασαι of the infinitive, and (rarely) in μαλ, σολ, τοι. ἄνα oh kind, and ἄνα = ἀνάστηρι rise up, elide only once, ἵδε and never. Hdt. elides less often than Attic prose; but the Mss. are not a sure guide. περὶ sometimes appears as πέρι in Doric and Aeolic before words beginning with other vowels than ι. ὥταν ὄνομα Λ 272. Cp. 148 D. 1.

73 D. In poetry a vowel capable of taking movable ν is often cut off.
75. Interior elision takes place in forming compound words. Here the apostrophe is not used. Thus, οὐδεὶς no one from οὐδὲ ὦς, καθορῶ look down upon from κατὰ δρᾶω, μεθέημι let go from μετὰ ημῖν (124).
   a. ὁδι, tov tis this are derived from the demonstrative pronouns ὁδι, τοῦτο + the deictic ending ἐ (333 g).
   b. Interior elision does not always occur in the formation of compounds. Thus, σκηπτοῦχος sceptre-bearing from σκηπτο + ὄχος (i.e. σχοῖνος). Cp. 878.
   c. On the accent in elision, see 174.

APHAERESIS (INVERSE ELISION)

76. Aphaeresis (ἀφαίρεσις taking away) is the elision of e at the beginning of a word after a word ending in a long vowel or diphthong. This occurs only in poetry, and chiefly after μὴ not, ἦ or. Thus, μὴ 'νταῦθα, ἦ 'με, παρέβου 'μανεβ, αὐτή 'ξῆλθεν. In some texts editors prefer to adopt crasis (62) or synizesis (60). a is rarely elided thus.

EUPHONY OF CONSONANTS

77. Assimilation.—A consonant is sometimes assimilated to another consonant in the same word. This assimilation may be either partial, as in ἐ-πέμψε-θην I was sent for ἐ-πεμπ-θην (82), or complete, as in ἐμμένω I abide by for ἐν-μενω (94).
   a. A preceding consonant is generally assimilated to a following consonant. Assimilation to a preceding consonant, as in ὀλλοῦμ I destroy for ὀλ-νῦ-μ, is rare.

DOUBLING OF CONSONANTS

78. Attic has ττ for σσ of Ionic and most other dialects: πράττω do for πράσσω, θάλαττα sea for θάλασσα, κρείττων stronger for κρέοσσων.
   a. Tragedy and Thucydides adopt σσ as an Ionism. On χαρίσσα see 114 a.
   b. ττ is used for that σσ which is regularly formed by κ or χ and ı (112), sometimes by τ, θ, and ι (114). On ττ in Ἀττικὸς see 83 a.

75 D. Apocopate (ἀποκοπῇ cutting off) occurs when a final short vowel is cut off before an initial consonant. In literature apocopate is confined to poetry, but in the prose inscriptions of the dialects it is frequent. Thus, in Hom., as separate words and in compounds, ἄν, κάτ, πάρ (ἀπ, ὲν rarely) for ἄνα, κατά, παρά (ἀπό, ὲπό). Final τ is assimilated to a following consonant (but καταλείพειν to die, not καταλείψειν, cp. 83 a); so final ν by 91-95. Thus, ἀλλάζει to pick up, ἃμ πόνον into the strife; καβαλέ throw down, κάλπει left behind, κακελοντες lit. lying down, κανάζαιs break in pieces, for καρφάζασμαι = κατ-φάζαιs, καδ δέ, καδδοῦσαι entering into, καπ ποῖον through the plain, καγ γών on the knee (καγ not καγγ), κάρ βον in the stream; ὠβείλλει interrupt, ἀπελμψει will send away. When three consonants collide, the final consonant of the apocopate word is usually lost, as κακτανε slew, from κάκτανε out of κατ(ἐ)κτανε. Apocopate occurs rarely in Attic poetry. πόρ for ποτί (= πόσ in meaning) is frequent in Doric and Boeotian.

N.—The shorter forms may have originated from elision.
79. Later Attic has ρρ for ρσ of older Attic: θάρρος courage = θάρρος, ἀφρον male = ἀφρον.

a. But ρσ does not become ρρ in the dative plural (ῥήτορ-σι orators) and in words containing the suffix -σις for -τις (ἁρπν ταύτη rising).

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

80. An initial ρ is doubled when a simple vowel is placed before it in inflection or composition. Thus, after the syllabic augment (429), ἐ-ρρέει was flowing from ἰ-νω; and in καλι-ρροος fair flowing. After a diphthong ρ is not doubled: εἴ-ρροος fair flowing.

a. This ρρ, due to assimilation of σρ (ἐ-ρρέει, καλι-ρροος), or ρρ (ἐρρήθη was spoken), is strictly retained in the interior of a word; but simplified to single ρ when standing at the beginning, i.e. ἰ-νω is for ρρ-νω. In composition (ἐλι-ρροος) single ρ is due to the influence of the simplified initial sound.

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

81. β, γ, ἰ are not doubled in Attic (cp. 75 D.). In γγ the first γ is nasal (19 a). φ, χ, θ are not doubled in Attic; instead, we have πφ, κχ, τθ as in Σωκράτης Socrates, Βάκχος Bacchus, Ἀθήνα Attica Attic. Cp. 83 a.

CONSONANTS WITH CONSONANTS

STOPS BEFORE STOPS

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

a. βτ, φτ become πτ: (τετριβ-ται) τετριπται has been rubbed from τριβ-ω rub; (γεγραφ-ται) γεγραφται has been written from γραφ-ω write. ζτ, χτ become κτ: (λεγευ-ται) λέγεκται has been said from λέγ-ω say; (βεβρεχ-ται) βεβρεκται has been moistened from βρεξ-ω moisten.

80 D. In Hom. and even in prose ρ may remain single after a vowel: ἐ-ρρέερ did from ἰ-νω, καλι-ρροος. So ἰσ-ρροος and ἰσ-ρροος (by analogy to φόος) equally balanced. ξκ χειρών βέλεα ἰ-νω M 159 represents βέλεα ἰ-νω. Cp. 146 D.

81 D. 1. Hom. has many cases of doubled liquids and nasals: ἕλλαβε took, ἀλήκτος unceasing, ἀμυνος without lot in, φιλομενείς fond of smiles, ἀγάννυφος very snowy, ἀργεννός white, ἐνεπες relate. These forms are due to the assimilation of σ and λ, μ, or ν. Thus, ἀγά-ννυφος is from ἀγα-ννυφος, cp. sn in snow.

2. Doubled stops: ὑττι that (σφοδ-τι), ὑπατε as (σφοδ-ποτε), ἐθευε feared (ἐδευε).

3. οσ in μέσος middle (for μεθος medius, 114), οπίσω backward, in the datives of σ-stems, as ἐπισσι (250 D. 2), and in verbs with stems in σ (τρέσσε).

4. One of these double consonants may be dropped without lengthening the preceding vowel: ὀφείει from ὀφοδείεις, μέσος, οπίσω. So in Ἀρχιλάος from Ἀχιλαος. On δδ, ββ, see 75 D. Aeolic has many doubled consonants due to assimilation (37 D. 3).
83. A dental stop before another dental stop becomes σ.

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

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

86. A dental stop (τ, δ, θ) before μ often appears to become σ. Thus, ἄνυμαι for ἄνυτ-μαι (ἄνυτ-ω complete), πέφρασμαι for πεφραδ-μαι (φράξω declare), πέπεσμαι for πεπεμ-μαι (πέμπ-ω persuade).

87. On the other hand, since these stops are actually retained in many words, such as ἔργομαι oar, πότες fate, ἀρμός number, σ must be explained as due to analogy. Thus, ἄνυμαι, πέφρασμαι, πέπεσμαι have taken on the ending -σμαι by analogy to -σται where σ is in place (πέφρασται for πεφραδ-ται). So ἵσμεν we know (Hom. τόμεν) follows ἵστε you know (for ἵστε). ὁσμα odor stands for ὀσ-σμαι.

85 a. D. *So in Hom. ἵκμενος favoring (ἰκάω), ἀκακμένος sharpened.
CONSONANTS BEFORE N

88. $\beta$ regularly and $\phi$ usually become $\mu$ before $\nu$. Thus, $\sigma\epsilon\mu\nu\sigma\nu$ for $\sigma\epsilon\beta-\nu\sigma\nu$ ($\sigma\epsilon\beta-\sigma\nu\alpha\iota$), $\sigma\tau\mu\nu\sigma\nu$ for $\sigma\tau\phi-\nu\sigma\nu$ ($\sigma\tau\phi-\nu$ contract).

89. $\gamma\iota\nu\sigma\rho\mu\alpha\iota$ become, $\gamma\iota\nu\phi\alpha\kappa\omicron$ $\kappa\nu\sigma\nu$ become $\gamma\iota\nu\sigma\rho\mu\alpha\iota$, $\gamma\iota\nu\phi\alpha\kappa\omicron$ in Attic after 300 B.C., in New Ionic, late Doric, etc.

90. $\lambda\nu$ becomes $\lambda\lambda$ in $\tilde{\lambda}\lambda\mu\mu$ destroy for $\tilde{\lambda}\lambda-\nu\rho\mu$. $\lambda\nu$ is kept in $\pi\lambda\nu\alpha\mu\alpha\iota$ approach. On sigma before $\nu$ see 105.

N BEFORE CONSONANTS

91. $\nu$ before $\pi$, $\beta$, $\phi$, $\psi$ becomes $\mu$: $\epsilon\mu\nu\pi\tau\omega$ fall into for $\epsilon\nu-\pi\pi\tau\omega$, $\epsilon\mu\beta\alpha\lambda\lambda$ throw in for $\epsilon\nu-\beta\alpha\lambda\lambda$, $\epsilon\mu\phi\alpha\nu\iota\omega$ exhibit for $\epsilon\nu-\phi\alpha\nu\omega$, $\epsilon\mu\psi\xi\chi\alpha\sigma\nu$ alive for $\epsilon\nu-\psi\xi\chi\alpha\sigma\nu$.

92. $\nu$ before $\kappa$, $\gamma$, $\chi$, $\xi$ becomes $\gamma$-nasal (19 a): $\epsilon\gamma\kappa\alpha\lambda\epsilon\omega$ bring a charge for $\epsilon\nu-\kappa\alpha\lambda\omega$, $\epsilon\gamma\nu\rho\alpha\phi\omega$ inscribe for $\epsilon\nu-\gamma\rho\alpha\phi\omega$, $\sigma\nu\chi\xi\omega$ pour together for $\sigma\nu-\chi\xi\omega$, $\sigma\nu\xi\nu\omega$ grind up for $\sigma\nu-\xi\nu\omega$.

93. $\nu$ before $\tau$, $\delta$, $\theta$ remains unchanged. Here $\nu$ may represent $\mu$: $\beta\rho\nu-\tau\theta$ thunder ($\beta\rho\nu-\omega$ roar).

94. $\nu$ before $\mu$ becomes $\mu$: $\epsilon\mu\nu\mu\tau\rho\sigma$ moderate for $\epsilon\nu-\mu\tau\rho\sigma$, $\epsilon\mu\mu\nu\omega$ abide by for $\epsilon\nu-\mu\nu\omega$.

a. Verbs in $-\rho\omega$ may form the perfect middle in $-\sigma\mu\alpha\iota$ (489 h); as in $\pi\phi\rho\mu-\sigma\mu\alpha\iota$ (from $\phi\rho\nu\omega$ show) for $\pi\phi\nu\mu\nu\sigma\mu\alpha\iota$ (cp. $\pi\phi\nu-\gamma\kappa\alpha\iota$, $\pi\phi\nu-\tau\kappa\alpha\iota$).

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

95. $\nu$ before $\lambda$, $\rho$ is assimilated ($\lambda\lambda$, $\rho\rho$): $\sigma\nu\lambda\lambda\rho\rho$ concourse for $\sigma\nu-\lambda\lambda\rho\rho$, $\sigma\nu\rho\rho\rho\rho$ flow together for $\sigma\nu-\rho\rho\rho\rho$.

96. $\nu$ before $\sigma$ is dropped and the preceding vowel is lengthened ($e$ to $ei$, $o$ to $ou$, 37): $\mu\epsilon\lambda\lambda\rho\sigma$ black for $\mu\epsilon\lambda\nu\sigma$; $\epsilon\nu\nu\nu$ one for $\epsilon\nu-\sigma$, $\tau\nu\nu\nu\nu$ placing for $\tau\nu\theta\nu-\nu\nu\nu$, $\tau\nu\nu\nu$ for $\tau\nu-\nu\nu$.

a. But in the dative plural $\nu$ before $-\sigma\nu$ appears to be dropped without compensatory lengthening: $\mu\lambda\nu\nu\sigma$ for $\mu\lambda\nu\nu-\sigma$, $\delta\nu\nu\sigma$ for $\delta\nu\nu-\nu\sigma$ divinities, $\phi\rho\nu\nu-\nu\nu$ mind. But see 250 N.

CONSONANTS BEFORE $\Sigma$

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

| λεψω | shall leave for λεψ-σω |
| τρέψω | shall rub " τρε-σω |
| γράψω | shall write " γραφ-σω |
| κήρυξ | herald for κηρυ-κσ |
| δέξω | shall lead " ἄγ-σω |
| βύξ | cough " βηξ-σ " |

90 D. Aeolic $\beta\omegaλλα$ council, Attic $\betaουλη$ and Doric $\betaωλλα$ (with compensatory lengthening), probably for $\betaολα$. 
a. The only stop that can stand before σ is π or κ, hence β, φ become π, and γ, χ become κ. Thus, γραφ-σω, ἀγ-σω become γραπ-σω, ἀκ-σω.

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

σώματι bodies for σώμασι out of σώματ-σι, ποσλ feet for ποσσι out of ποδ-σι, δρύιδα birds for δρύιδοι out of δρύιθ-σι. So πᾶσχω suffer for πασσχω out of παθ-σκόω (cp. παθ-εῖν and 126).

a. δ and θ become τ before σ: ποδ-σι, ἄριθ-σι become ποσ-σι, ἄριτ-σι.

99. κ is dropped before σκ in δίδακτος-σκω teach (δίδακ-τός taught).

π is dropped before σφ in βλασφημία evil-speaking.

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

πάντα all for πανσ-σι out of παντ-σι, τιθέαν placing for τιθένσ-σι out of τιθέντ-σι.

So γέγονος giant for γγέγον-σι, λόγουs loosing for λόγου-σι, στειλω shall make libation for στειλ-σω, πεισομαι shall suffer for πεισθ-σομαι (πένθος grief).

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

ἐν before ρ, σ, or ζ keeps its ν: ἐν-ρυθμός in rhythm, ἐν-σεκανάζω prepare, ἐν-ζευγμα yoke in.

σύν before σ and a vowel becomes συν-: συν-σφιξιν help to save.

before σ and a consonant or ζ, becomes συ-: συ-σκεκενάζω pack up, σύ-ζυγος yoked together.

b. πάν, πάλιν before σ either keep ν or assimilate ν to σ: πάν-σοφος all-wise,

πανσέληνος or πασσέληνος the full moon, παλιν-σκός thick-shaded, παλισσος rushing back.

102. ρσ see 79 a. Λσ is retained in ἀλοσ precinct. ρσ, λσ may become ρ, λ with lengthening of the preceding vowel: ἡγεῖα I collected, ἡγγεία I announced for ἡγερ-σα, ἡγγελ-σα.

Σ BEFORE CONSONANTS

103. Sigma between consonants is dropped: ἡγγελ(σ)θέν you have announced, γεγράφ(σ)θαι to have written, ἐς(σ)μηνος of six months (ἐς sixty, μίνth month).

a. But in compounds σ is retained when the second part begins with σ: ἐν-σπονδει included in a truce. Compounds in δυς- ill omit σ before a word beginning with σ: δυσχιστος hard to cleanse for δυσ-σχιστος (σχίω).

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

98 D. Hom. often retains σσ: ποσσι, δάσσασθαι for δασ-σασθαι (δασ-σασθαι divide).

102 D. Hom. has ἄρσε incited, κέρας cut, κέλσαι to coo up, κέλσαι to put to shore.
EUPHONY OF CONSONANTS

105. The letter ο before μ or ν usually disappears with compensatory lengthening (37) as in εἰμι for ἐσ-μι. But σιμ stays if μ belongs to a suffix and in compounds of ὁσο- ὑλλ: ὄσο-μεν ὅστε hostile.

a. Assimilation takes place in Πελεστίνης for Πελες ἕσος ἱσλάνθ of Pelops, ἐνυμίμενος clothe for ἐσ-νύμι (Ionic ἐνυμένος), ἔρριπ ἦσαυ for ἐσ-ρηπ, 80 a.

106. οδ becomes ᾠ in some adverbs denoting motion towards. Thus, Ἄθηνας-ἀδ Ἀθηνα-wards (26, 342 a).

107. Two sigmas brought together by inflection become Σ: βέλεσι for βέλεσι-σι missiles, ἔρεσι for ἔρεσι-σι words (98), τελέσι for τελέσι-σι (from τελέω accomplish, stem τελεσ-).

a. σι when = ττ (78) never becomes Σ.

108. Many of the rules for the euphony of consonants were not established in the classical period. Inscriptions show a much freer practice, either marking the etymology, as συμμαχος for σύμμαχος ally (94), ἐγκαλεῖν for ἐγκαλεῖν to bring a charge (92), or showing the actual pronunciation (phonetic spelling), as τὸν ( gunman) καπὺν (92), τῆς ( τής) βουλήν (91), τὸλ ( τὸλ) λόγον, ἐγκοσί for ἐκκοσίς surrendering (104), ἐχθερῶ, ἐχθῆς for ἐκθέρω, ἐκθῆς (104).

CONSONANTS WITH VOWELS

CONSONANTS BEFORE Ι AND Ε

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

110. ιε becomes ιλ: ἄλλος for ἄλος Lat. alias, ἄλλομεν for ἄλλο-μεν Lat. salio, φυλλον for φυλλόν Lat. folium.

111. After σν, ον, λν, ὄρ, ι is shifted to the preceding syllable, forming εν, ον, ὄρ, ι. This is called Epenthesis (ἐπένθεσις insertion).

φαίνω show for φαν-ω, μέλαινα black for μελαν-ια, σταῖρον gasp for σταῖρ-ω, μόιρα fate for μοῖρ-α. (So κλαῖω weep for κλαῖ-ω 38 a.) On ι after ει, οι, ι, οι, ι, see 31 a.

112. κτ, χτ become ττ ( = ισ 78): φυλάττω guard for φυλακ-ιω (cp. φυλακή guard), ταράττω disturb for ταρά-χω (cp. ταράχη disorder).

105 D. ι is assimilated in Aeol. and Hom. ἐμμεναι to be for ἐσ-μεναι (einaí), ἀργενόν while for ἀργε-νος, ἐφεβενόν dark (ἐφεβες-νος, cp. ἐφεβος), άμμε νε, ἐμμε νου (άμμε, ἐμμέ). Cp. 81 D.

106 D. Aeolic has ὄδ for medial ι in ὄσος branch (ὅσο), μελιδω make melody (μελίω).

107 D. Homer often retains ισ: βλέσσι, ἔπεσι, τελέσσαι.
113. (I) τ₁, θ₁ after long vowels, diphthongs, and consonants become σ; after short vowels τ₂, θ₂ become σσ (not = ττ 78), which is simplified to σ.

αὖρα fate from αἰτ-α, πᾶσα all from παύσ-α, μέσος middle (Hom. μέσος) from μεθ-ως (cp. Lat. med-ius), τόσος so great (Hom. τόσος) from τοῦ-ως (cp. Lat. toti-dem).

a. In the above cases τ₁ passed into τσ. Thus παύσ-α, παύσσα, παύσσα, πάνσσα (Cretan, Thessalian), πάσσα (37 D. 3).

114. (II) τ₂, θ₂ become ττ (= σσ 78): μέλισσα bee from μελιτ-μα (cp. μέλι, -ιτα honey), κορυττω equip from κορυθ-ω (cp. κόρυς, -νθος helmet).

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

b. ττ from τ₂, θ₂ is due to analogy, chiefly of ττ from κι.

115. τ before final ἅ often becomes σ. Thus, τιθητι places for τιθητι; also in πλούσιος rich for πλούτ-ως (cp. πλοῦτος wealth).

a. ντ before final τ becomes νσ, which drops ν: ηχοντι they have for ηχοντι (37).

116. δ₂ between vowels and γα after a vowel form γ: thus, ελπίζω hope for ελπιδ-ω, πεζός on foot for πεδ-ως (cp. πεδ-ων ground), ἀρπάζω seize for ἄρπαγ-ω (cp. ἀρπαξ rapacious). After a consonant γα forms δ: ἐρδω work from ἐργ-ω.

117. π₂ becomes πτ, as in χαλέπτω oppress from χαλεπ-ω. ρς becomes ρρ in Βορρᾶς from Βορεάς Boreas. Here ρ was sounded nearly like γ (44, 61 a).

DISAPPEARANCE OF Σ AND Φ

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

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

ἐπτά seven, Lat. septem; ἡμών we, Lat. semi-; ἱστµµ put for σι-στη-αι, Lat. si-st-a; εἰπόµνµ I followed from ἐ-σεπ-ο-µνµ, Lat. sequor.

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

120. Between vowels σ is dropped.

γένους of a race from γενε(σ)-ος, Lat. gener-is, λει thou loosenest from ληγ for λισ(σ)αι, λέον from λέε(σ)ο thou diest loose for thyself, τιθεῖ for τιθείσαι, εἰς from εἰς-ν Old Lat. siem, διλθεία truth from διλθεό-αι.

116 D. Doric often retains τ (τιθητι, ηχοντι). σε is not from (Dor.) τε (cp. Lat. τε), nor is στ from τοῖ.
EUPHONY OF CONSONANTS

125.

a. Yet σ appears in some -μ forms (τίθεσαι, ἵστασο), and in θρασύς = θαρως
128. σ between vowels is due to phonetic change (as σ for σσ 107, πλούτος for πλούτος 115) or to analogy (as ἐλίσσα for ἐλίσσα, modelled on ἑδεικ-σ-α), cp. 35 c.

121. σ usually disappears in the aorist of liquid verbs (active and middle) with lengthening of the preceding vowel (37): εὔτειλα I sent for εὐτελ-σα, εὐφνα I showed for εὐφν-σα, εὐφνατο for εὐφν-σατο. Cp. 102.

122. Digamma (3) has disappeared in Attic.

The following special cases are to be noted:

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

b. In the augment and reduplication of verbs beginning with f: εὐργαζομαι I worked from ε-εργαζομαι, εουκα am like from εεωικα. Cp. 431, 443.

c. In verbs in εω for εεω: ἰεω I flow, fut. ἰεω-σαι.

123. Some words have lost initial σφ: ἡδος sweet (Lat. suadis), ὁδος, othe, οί him, ὅς his (Lat. suis), ἔδος custom, ἔθος character (Lat. consuetus).

ASPIRATION

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

ἀφ’ oδ for ἀπ(δ) oδ, νυχθ’ δελν for νυκτ(α) δελν (82); δατερον the other (69); θωμάτων for το θματόν the cloak (66); μεθομι let go for μετ(α) ημι, αὐθάδης self-willed from αυθαδος self and αδίν please.

a. A medial rough breathing, passing over ρ, roughens a preceding smooth stop: φρονος watchman from προ-δρος, φρονος gone from προδω and ὀδος, τριθρι-νον four-horse chariot (τετρα + ιππος).

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

a. In reduplication (441) initial φ, θ, χ are changed to τ, ρ, κ. Thus, πεφευγα for φε-φευγ-γα perfect of φευγε flees, τηθ-μυ place for θι-θη-μυ, κε-χη-να for χε-χη-να perf. of χάσκω gape.

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

c. In the aorist, passive, ρεθ- and ρεθ- are changed to τε- and τυ- in τε-τη-νυν was placed (τηθμι) and τε-τυ-την was sacrificed (θω).

d. From the same objection to a succession of rough stops are due δπιμπε χολε for δμπε- χολε, εκ-κειρια truce for εκε-κειρια (from εκω and χειρ).

123 D. Hom. εβαδί pleased stands for εφαδε from: εσαδε.

124 D. New Ionic generally leaves τ, ρ, κ before the rough breathing: ἄφ’ oδ, μετημυ, τούτερον. But in compounds (9 D.) φ, θ, χ may appear: μεθοδος method (μετά after + ὁδος way).
e. The rough breathing, as an aspirate (16 a), often disappeared when either of the two following syllables contains φ, θ, or χ. ξω χω have stands for ξω = σεξω (119, cp. τεσσαρον), the rough changing to the smooth breathing before a rough stop. The rough breathing reappears in the future ξω. Cp. τεσσαρον restrain for λογαριασμον, ἐκθέλων foundation, but ἔδωσα seal, Lat. sedes.

f. In ὑπερ hair, gen. sing. τριχ-δς for θριχος, dat. pl. θριτζ; ταχύς swift, comparative ταχύτερον (rare) or θάττων (θάσσων) from ταχύων (112).

g. In ταιφος (τάφος tomb), pres. τάπερ-θερμος bury, fut. θάψω, perf. τέθαμ-μαι (85); τρέψω nourish, fut. θρέψω, perf. τε-θραμ-μαι; τρέχω run, fut. θρέχομαι; τρυφ- (τρυφή delicacy), pres. θρυππω enfeebled, fut. θρύψω; τόφω smoke, perf. τε-θύμ-μαι.

N. — The two rough stops remain unchanged in the aorist passive ἔθραφων was nourished, ἔφρων was nourished, ἔφόνη was shown forth, ἠρύθων was set upright, ἑθέλχων was charmed, ἐθάλασσα was purified; in the perfect inf. έπεφάνθαι, κεκαθάρθαι, τεθάφαι; in the imperatives γράφηθι be written, στράφηθι turn about, φάσί say.

126. Transfer of Aspiration. — Aspiration may be transferred to a following syllable: πάσαρν for παθηρν (cp. 98).

127. Some roots show variation between a final smooth and a rough stop; δέχωμαι receive, δώρωδος bride-taker; δελφός daunt; λιτός fat; πλέκω weave, πλοχύς braid of hair; and in the perfect, as ἕξαρκα from ἔγω lead.

VARIOUS CONSONANT CHANGES


a. Transposition proper does not occur where we have to do with αρ, ρα = ρ (20, 35 b) as in θάρσω and θάρσος courage; or with syncope (44 b) due to early shifting of accent, as in πέτ-ομαι fly, πτε-ρω wing; or where a long vowel follows the syncoped root, as in τεμ-ω τε-μα κα I have cut.

In βέλην I have thrown (βάλλω throw), βην is formed from βελε found in βελε-μον missile.

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

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

c. Syllabic dissimilation or syncope occurs when the same or two similar syllables containing the same consonant succeed each other: ἀμφορεῖς a jar for ἀμφυ-φορεῖς, ἕρασιν bold for ἔρασιν. This is often called haplology.

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

126 D. Hdt. has ἐνθαύτα thence (ἐνταύθα), ἐνθεύτεν thence (ἐντεύθεν), κιθών tunic (χιτών).

127 D. Hom. and Hdt. have ἀθρισ again (ἀθόρις), σωκλ not (σωκλι). All the dialects except Attic have δέκομαι.

128 D. Hom. κράδιν, καρδίν heart, κάρπικοτος best (κράτιστος), βάρδιας slowest (βαρδύτ), δραπός and -δρατος from δηρω fly, ἐ-δρακον saw from δέρκωma see.
130. Development.— δ is developed between ν and ρ, as in ἀνέφος of a man for ἀνέφος (cp. cinder with Lat. cineris); β is developed between μ and ρ (or λ), as in μεσημβρία midday, south from μεσημβρία for μεσημβρία from μέσος middle and ἡμέρα day (cp. chamber with Lat. camera).

131. Labials and dentals often correspond: ποιή and τίσις retribution; φῶν murder, thēν ὀψi strike. τ and κ: αἰπόδης goat-herd, βοῦκλ-os oz-herd. πτ for τ is found in πτόλεμος war, πτόλις city for πόλεμος, πόλις. Cp. Neoptolemus and Ptolemy. So χθ and χ in χθών ground, χεμαί on the ground.

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

FINAL CONSONANTS

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

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

b. Examples of dropped final consonants: σῶμα body for σωματ- (gen. σώματ-); παῖ oh boy for παίδ (gen. παίδ-ός); γάλα milk for γάλακτ (gen. γάλακτ-ος); φέρον bearing for φέρον (gen. φερόν-ος); κηρ heart for κηρός, cp. κηρό-ά; ἀλλο for ἀλό (110), cp. Lat. aliud; ἐφερ-τ (τ) was carrying, ἐφέρω-ντ (τ) were carrying (464 c, e).

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

130 D. So in Hom. μὲ-μῆλω-κα have gone from μῆλω from μολ- in ἔ-μολ-ον (128 a). At the beginning of words this μ is dropped; thus, βιβλίσκο go, βροτός mortal for μῆρο-τος (root μῆρ-, μορ-, as in mor-tuus). In composition μ remains, as in δ-μῆροτος immortal; but δ-βροτός immortal is formed from βροτός.


κ " τ: Doric σάμερον to-day (τήμερον Attic, σάμερον Ionic).
κ " π: Ionic (not Hom.) κότε when, κότερος which of two ἡ δκως, κόσος, κή.
κ " τ: Doric πόκα (πόκε), δκα (βκε).
κ " β: Doric γλάφαρον εγείδ, γλάχων (Ion. γλάχων) pennypoyal.
κ " β: Doric δεβόλας (δβόλος) a spilt.
κ " τ: Hom. πίσυρε, Αεολ. πέσυρες four (τέταρτες); Αεολ. πήλμι far off (cp. τήλον), πέμπε five (πέντε).
θ " τ: see 123 D.
φ " θ: Hom. φῆρ centaur (θήρ beast).
θ " σ: (rhetoricism): late Laconian, Elean τρ ω, Thessal. Θεόρος god-given.
ν " θ: late Laconian αἰδος for θεος god (26 D.).
ν " λ: Doric ἐνθεῖν come.

GREEK GRAM.— 3
MOBILE CONSONANTS

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

Thus, πᾶσιν ἔλεγεν ἕκεια he said that to everybody (but πᾶσι λέγοντι ταῦτα), λέγοντι ἔμωi they speak to me (but λέγοντι μοι), ἔστιν ἄλλος there is another (187 b), Ἀθήναιν ἦσαν they were at Athens.

a. Except ἔστι, words that add ν do not elide their final vowel (78).

b. Verbs in -ω never (in Attic) add -ν to the 3 sing. of the contracted form: εἶναι ἔστιν he treated him well. But ἔδων went and pluperfects (as ἔδει knew) may add ν.

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

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

136. **Movable Σ** appears in ὠτος thus, ἐξ out of, before vowels, ὠτω, ἐκ before consonants. Thus, ὠτως ἕτοιμα he acted thus but ὠτω ποιεῖ he acts thus; ἐξ ἀγορᾶς but ἐκ τῆς ἀγορᾶς out of the market-place.

a. ἐδῶθε means straightforward, ἐδοθε straight towards.

137. ὁκ not is used before the smooth breathing, ὁχ (cp. 124) before the rough breathing: ὁκ διέλεγεν, ὀχ θῆς. Before all consonants ω is written: ὁν πολλοί, ὁν πέρας. Standing alone or at the end of its clause ω is written ω (rarely όκ), as πῶς γάρ ὅ; for how not? Cp. 180 a.

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

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

SYLLABLES

138. There are as many syllables in a Greek word as there are separate vowels or diphthongs: thus, ἀ-λήθει-α truth.

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

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134 D. Hom. has τῆς (ν) I, ἄμμος (ν) to us, δημος (ν) to you, σφι (ν) to them. The suffixes -μι and -θε vary with -θιν and ἐπί: θέφι (ν), πρόθε (ν). Also κέ (ν) = Attic ἄν, νό (ν) now. The Mss. of Hdt. avoid movable ν, but it occurs in Ionic inscriptions. Hdt. often has -θε for -θεν (πρόθε before, διπόθε behind).

136 D. Several adverbs often omit s without much regard to the following word: ἄμφι about, ἄμφι (poet.), μέχρι, ἄχρι until (rarely μέχρις, ἄχρας), ἀτρέμα and ἀτρέμα quietly, πολλάκις often (πολλάκι Hom., Hdt.).
140. In pronouncing Greek words and in writing (at the end of the line) the rules commonly observed are these:

a. A single consonant standing between two vowels in one word belongs with the second vowel: ἀ-γω, σφι-ζω.

b. Any group of consonants that can begin a word, and a group formed by a stop with μ or ν, and by μν, belongs with the second vowel: τῦ-πτω, ὑ-γδος, ὀ-στρον, ἃ-χθος; πρᾶ-γμα, ἕ-θνος, λῆ-μη.

c. A group of consonants that cannot begin a word is divided between two syllables: ἄ-νος, ἔλ-πίς, ἔρ-γμα. Doubled consonants are divided: θάλατ-τα.

d. Compounds divide at the point of union: εἰσ-φέρω, προσ-φέρω; ἀν-άγο, εἰσ-ἄγο, συν-έχω. (But the ancients often wrote ἄ-νάγα, εἰσ-άγα, προ-σελθεῖν, ἐ-ξάγα, δι-σάρεστος.)

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

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

141. A syllable ending in a vowel is said to be open; one ending in a consonant is closed. Thus, in μῦ-τηρ mother the first syllable is open, the second closed.

QUANTITY OF SYLLABLES

142. A syllable is short when it contains a short vowel followed by a vowel or a single consonant: θε-ός god, ἐ-νό-μα-σα I thought.

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

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

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

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

145. A stop with a liquid after a short vowel need not make the preceding syllable long by position. A syllable containing a short vowel before a stop and a liquid is common (either short or long). When short, such syllables are said to have weak position. Thus, in δάκρυ, πατρός, ὀπλών, τέκνων, τλ δρά the first syllable is either long or short as the verse requires. In Homer the syllable before a stop with a liquid is usually long; in Attic it is usually short.

144 D. f may be one of the two consonants: πρός (f)δικόν (— ό).
SYLLABLES

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

b. β, γ, δ before μ, or ν, and usually before λ, make the preceding syllable long by position. Thus, ἀγγεύς (ἐ- ὧς) pure, βιβλίον (ἐ- ὧς ὧς) book.

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

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

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

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

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

d. with α, ι, or, before two consonants, or a double consonant, are long.

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

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

a. when they have the circumflex accent: πᾶς, ἴμπιν.

b. when they arise from contraction (59) or crisis (62): γέρα from γέραα, ἀγρός ille from ἀ-γρός (but ἀ-γρός bright), κάγω from καλ ἐγώ.

c. ι and ν are generally short before ξ (except as initial sounds in augmented forms, 485) and α, ι, ν before ξ. Thus, κήρυξ, ἐκήρυξ, πτέρνω, ἀπάτω, ἐλπίζω.

d. ας, ις, and υς are long when ν or υτ has dropped out before ι (96, 100).

e. The accent often shows the quantity (163, 164, 170).

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

146 D. In Hom. an initial liquid, nasal, and digamma (3) was probably doubled in pronunciation when it followed a short syllable carrying the rhythmic accent. Here a final short vowel appears in a long syllable: ἐν μεγάροις (ἐν- ὧς ὧς ὧς), cp. 28 D. The lengthening is sometimes due to the former presence of ο or υ before the liquid or nasal: δτε λήξειν ὧς ὧς ὧς ὧς (cp. ἄληκτος unceasing for ἄ-ληκτος), τε βήξειν ὧς ὧς ὧς (cp. ἄρηκτος unbroken for ἄ-ρηκτος).

(Cp. 89 a, 89 D., 81 D.)

147 D. α, ι, ν in Hom. sometimes show a different quantity than in Attic. Thus, Κάλβος, τίνω, φθάνω, λω, ἤμι, Ἡμι. καλός, τίνω, φθάνω (28), and λω and ἤμι usually.

148 D. 1. In Hom., and sometimes in the lyric parts of the dramas, a syllable ending in a long vowel or diphthong is shortened before an initial vowel: ἀξω ἐλὼν (ἀ- ὧς ὧς), ἐβαχεμα ἐλοι (ἐ- ὧς ὧς ὧς), κλεθί μεν ἄργυροτοτ' (ἀ- ὧς ὧς ὧς ὧς). Here ι and ν have become semivowels (20, 43); thus, ἐβαχεμα | χεινα, cp. 67, -φ, -η, -ω were shortened like ι, η, ο. Thus, ἄπαντει δι μπρ (ἀ- ὧς ὧς ὧς).

2. This shortening does not occur when the rhythmic accent falls upon the final syllable: ἀντιδῆρ' Ὀδυσσῆ (ἀ- ὧς ὧς ὧς ὧς), ὦ ἐν (ἀ- ὧς ὧς).
ACCENT

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

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

2. Circumflex (’): over vowels long by nature and diphthongs. It may stand on ultima or penult: γῆ, θεοῦ, δώρων, τῶν.

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

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

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

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

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

153. A breathing is written before the acute and grave (οῦ, th), but under the circumflex (ώ, οὖς). Accents and breathings are placed before capitals: "Ομηρος, Ἑρμαῖ. The accent stands over a mark of diaeresis (8): κληῖδι.

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

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

3. The shortening rarely occurs in the interior of a word. Thus, Hom. ἤρως (― ο―), ὑδηρ (― ω―), in the Attic drama ἀμή (― ω―); τοιοῦτος (― ω―), ποιῶ (― ω―), often written ποιῶ in inscriptions (cp. 49).
the accented syllable: \( \nu'\chi\theta' \delta\lambda\eta \) (124), not \( \nu'\chi\theta' \delta\lambda\eta \) (174 a); (4) when a colon or period follows. (Usage varies before a comma.)

155. The ancients regarded the grave originally as belonging to every syllable not accented with the acute or circumflex; and some Mss. show this in practice, e.g. \( \pi\alpha\gamma\kappa\rho\alpha\tau\varsigma \). Later it was restricted to its use as a substitute for a final acute.

156. The circumflex is formed from the union of the acute and the grave \(^{\wedge} = \hat{\wedge} \), never from \( \vee \). Thus, \( \pi\alpha\iota\varsigma \; \pi\alpha\iota\delta \; \iota\delta \; \iota\delta \). Similarly, since every long vowel may be resolved into two short units (\( \text{mora} \)), \( \tau\omega\nu \) may be regarded as \( \tau\omega\nu \). The circumflex was thus spoken with a rising tone followed by one of lower pitch. \( \mu\omega\sigma\alpha \; \delta\epsilon\mu\sigma \) are thus \( \mu\omega\sigma\alpha \; \delta\epsilon\mu\sigma \); \( \mu\omega\sigma\eta \; \delta\epsilon\mu\mu \) are \( \mu\omega\sigma\eta \; \delta\epsilon\mu\mu \). In \( \delta\delta\delta\omega\sigma\alpha \) (i.e. \( \delta\delta\delta\omega\sigma\alpha \)) compared with \( \delta\delta\delta\omega\sigma\alpha \) the accent has receded (159) one \( \text{mora} \).

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

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

- Oxytone (acute on the ultima): \( \theta\eta\rho \; \kappa\alpha\lambda\zeta \; \lambda\epsilon\lambda\kappa\omega\zeta \).
- Paroxytone (acute on the penult): \( \lambda\nu\omega \; \lambda\epsilon\pi\omega \; \lambda\epsilon\lambda\kappa\omicron\omicron\zeta \).
- Proparoxytone (acute on the antepenult): \( \alpha\nu\theta\rho\omicron\omega\zeta \; \pi\alpha\iota\delta\omicron\nu\epsilon\zeta \).
- Perispomenon (circumflex on the ultima): \( \gamma\eta \; \theta\epsilon\omega \).
- Properispomenon (circumflex on the penult): \( \pi\rho\alpha\xi\zeta \; \mu\omicron\omega\sigma\zeta \).
- Barytone (when the ultima is unaccented, 158): \( \mu\omega\sigma\alpha \; \mu\nu\gamma\eta\rho \; \pi\omicron\lambda\epsilon\mu\omicron\zeta \).

158. A word is called \textit{barytone} (\( \beta\rho\omega\tau\alpha\zeta\alpha \; \text{deep-toned, low-toned} \)) when it has no accent on the ultima. All paroxytones, proparoxytones, and properispomena are also barytones.

159. An accent is called \textit{recessive} when it moves back as far from the end of the word as the quantity of the ultima permits (166). The quantity of the \textit{penult} is here disregarded (\( \tau\rho\pi\omega\mu\epsilon\zeta \)). Cp. 178.

160. \textit{Oxytone} (\( \delta\epsilon\omicron\zeta \; \text{sharp} \; + \; \tau\omicron\omega\zeta \)) means 'sharp-toned,' \textit{perispomenon} (\( \pi\epsilon\omicron\sigma\pi\omega\mu\epsilon\zeta \)) 'turned-around' (\( \text{circumflexus} \)). \textit{Paroxytone} and \textit{proparoxytone} are derived from \( \delta\omicron\theta\rho\omicron\omega\zeta \) with the prepositions \( \pi\rho\alpha \) and \( \pi\rho \) respectively. \textit{Acute} corresponds to Lat. \textit{acutus} (\( \delta\epsilon\iota\alpha \; \text{scil. \pi\omicron\rho\sigma\varphi\delta\lambda\alpha \)}).

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

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

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162 D. 1. Aeolic has recessive (159) accent in all words except prepositions and conjunctions. Thus, \( \sigma\phi\omicron\zeta \; \text{Ze\omicron} \; \text{i.e. Ze\omicron} \; \alpha\omicron\tau\omicron\zeta \; \lambda\pi\epsilon\iota \; \lambda\pi\omicron\nu\omicron\omicron\omicron\omicron \; \delta\epsilon\mu\epsilon\zeta \; \text{ (= \( \lambda\pi\omicron\nu\omicron\omicron\omicron \))} \).
163. The antepenult, if accented, can have the acute only (ἀνθρωπος, βασιλεα queen, οἰκοφύλακος of a house-guard). If the ultima is long, either by nature or by position (144), the antepenult cannot take an accent: hence ἀνθρώπου (176 a), βασιλεῖα kingdom, οἰκοφύλαξ.

a. Some nouns in -ως and -εων admit the acute on the antepenult. Thus, the genitive of nouns in -ις and -ιος (πόλις, πόλεως, ἄστεως), the forms of the Attic declension, as ἰος (289). So the Ionic genitive in -ω (πολίτεω); also some compound adjectives in -ως, as δίσερος unhappy in love, ὑπερεως lofty antlered. On ὀντεων see 186.

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

a. Apparent exceptions are ὠστε, ὄστε, ἤδε (properly ἡδε). See 186.

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

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

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

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

a. on the ultima, has the acute: σοφός.
b. on a short penult, has the acute: νόμος.
c. on a long penult, has the circumflex: δῶρον.
d. on the antepenult, has the acute: ἀνθρωπος.

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

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

169. Final -αι and -οι are regarded as short: μοῦσαι, βούλομαι, πρόσαλαι, ἀνθρωποί. But in the optative -αι and -οι are long (λόιπαι, βουλεοί), as in contracted syllables. So also in the locative οἰκοι at home (but οἴκω houses).

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

2. Doric regarded final -οι (169) as long (ἀνθρώποι), and probably -αι in nouns (χώραι); made paroxytones the 3 pl. act. of the past tenses (ἐφέρον, ἐλάσαν) and such words as παῖδες, γυναῖκες, πτώκας; made periponena the gen. masc. pl. of pronouns (τουτών, ἀλλῶν) and the gen. fem. pl. of adj. in -ος (ἀμφοτέρων). The substitution, in the accus. pl., of -άς and -ος for -άς and -ος, caused no change in the accent (πάσας, ἀμφότεροι).
-ω, when short, were pronounced with a clipped, or simple, tone; when long, with a drawled, or compound, tone.

170. The quantity of α, ι, υ (147) may often be learned from the accent. Thus, in βάλαττα, ήμισος, πήχυς, δύναμις, μήμες, the vowel of the last syllable must be short; in φίλος the ι must be short (otherwise φιλός). Cp. 163.

ACCENT AS AFFECTED BY CONTRACTION, CRASIS, AND ELISION

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

a. A contracted antepenult has the acute: φιλεβύμενος = φιλοθύμενος.
b. A contracted penult has the circumflex when the ultima is short; the acute, when the ultima is long: φιλέωντι = φιλοθύμενον, φιλεβύμενον = φιλοθύμενον.
c. A contracted ultima has the acute when the uncontracted form was oxytone: ἐστάως = ἐστάεις; otherwise, the circumflex: φιλέω = φιλάω.

N. 1. — A contracted syllable has the circumflex only when, in the uncontracted form, an acute was followed by the (unwritten) grave (155, 156). Thus, Περικλέης = Περικλῆς, τίμαω = τίμαω. In all other cases we have the acute: φιλεβύμενον = φιλοθύμενον, βεβάως = βεβαίως.

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

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

173. Crasis. — In crasis, the first word (as less important) loses its accent: τάγαθά for τά ἄγαθά, τάν for τά Ἐν, κάγω for καλ Ἐγό.

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

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

a. Observe that in πάλλ’ ἐπαθον the acute is not changed to the grave (164 a, 3). A circumflex does not result from the recession of the accent. Thus, φημ’ (not φημ’) ἐγώ for φημι ἐγώ. τίνα and ποτέ, after a word which cannot receive their accent (183 d), drop their accent: οὔτω ποτ’ ἦν.

ΑΝΑΣΤΡΟΦΗ

175. Anastrophe (ἀναστροφή turning-back) occurs in the case of oxytone prepositions of two syllables, which throw the accent back on the first syllable.
179. Ten monosyllabic words have no accent and are closely connected with the following word. They are called proclitics (from προκλίνω lean forward). They are:

The forms of the article beginning with a vowel (ὁ, ἡ, οὗ, αἱ); the prepositions ἐξ, εἰς (ἐῖς), ἐκ (ἐκ); the conjunction εἰ (ἡ); ὁς as, that (also a preposition τὸ); the negative adverb οὐ (οὐκ, οὐχ, 137).
ACCENT, ENCLITICS

180. A proclitic sometimes takes an accent, thus:

a. ὦ at the end of a sentence: φῆς, ἦ ὦ; do you say so or not? πῶς γέρ ὦ; for why not? Also ὦ no standing alone.

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

c. ὦς as becomes ὦσ in poetry when it follows its noun: θεὸς ὦσ as a god. ὦς standing for ὦσας is written ὦς even in prose (ὁδὸς ὦς not even thus).

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

N. — ὦ used as a relative (for ὦς, 1105) is written ὦ. On ὦ demonstrative see 1114.

ENCLITICS

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

a. The personal pronouns μοῦ, μοι, με; σοῦ, σοι, σε; ὦ, οἶ, ἐ, and (in poetry) σφίσι.

b. The indefinite pronoun τίς, τι in all cases (including τοῦ, τῷ for τινὸς, τινί, but excluding ἄττα = τινά); the indefinite adverbs ποῦ (or ποθι), πη, ποι, ποθεν, ποτε, πῶ, πόσως. When used as interrogatives these words are not enclitic (τίς, τι, τοῦ (or ποθι), πη, ποι, ποθεν, ποτε, πῶ, πόσως).

c. All dissyllabic of the present indicative of εἰμί am and φημί say (i.e. all except εἰ and φῆ).

d. The particles γε, τε, τοι, τέρ; the inseparable -δε in δέ, τοσόδε, etc.

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

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

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

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

b. A perisponemon keeps its accent: φιλῶ σε, τιμῶν τινων.

c. A proparoxytone or properisponemon receives, as an additional accent, the acute on the ultima: ἀνθρωπός τις, ἀνθρωποὶ τινες, ἦκοσα τινων; σωσάν με, παῖσες τινες.

d. A paroxytone receives no additional accent: a monosyllabic enclitic loses its accent (χὼρα τις, φιλος μοιν), a disyllabic enclitic retains its accent (χώρας τινος, φιλοι τινες) except when its final vowel is elided (174 a).

181 D. Also enclitic are the dialectic and poetical forms με, σέ, σει, τοι, τε, and το (accus. = σε), ἐο, ἐι, ἐθεν, μίν, νίν, σφί, σφίν, σφε, σφώ, σφών, σφαῖ, σφάς, καὶ σφάς, σφέη; also the particles νό or νόν (not νόν), Epic κέ (κέν), θην, βα; and Epic ἐστι, Ion. ἐσι, ἐκεῖν art.
N.—Like paroxytones are treated properispomena ending in ξ or ψ when followed by a dissyllabic enclitic: κήρυκε ἔστι; and so probably κήρυκε τύς.

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

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

185. When several enclitics occur in succession, each receives an accent from the following, only the last having no accent: εἰ ποῦ τύς τίνα ἰδοι ἐχθρῶν ἐν ever any saw an enemy anywhere T. 4. 47.

186. Sometimes an enclitic unites with a preceding word to form a compound (cp. Lat. -que, -ve), which is accented as if the enclitic were still a separate word. Thus, <στε (not οδεμέ), ὡστε, εἴστε, καλεῖ, οὐπάκειος, ὠτίμου, ὠντιμόνιον; usually περ (ὡπερ); and the inseparable -δε in οδε, τοῦδε, ὁδεγέ; and -θε and -χί in ὑθε (poetic αἴθε), ναχί. οὗστε, ωτίμου, etc., are not real exceptions to the rules of accent (103, 104).

a. οὐδε τέ αδίλε is sometimes written ὠδίλε. οὐκ οὖν is usually written οὐκοὖν not therefore, and not therefore ἐ in distinction from οὐκοὖν therefore. ἐγώ γε and ἐμοί γε may become ἐγώγε, ἐμοίγε.

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

a. When it is emphatic, as in contrasts: ὁ σοι ὁ τῷ πατρὶ σου either to you ou to your father (ἐμοί, ἐμοί, ἐμέ are emphatic: εἰς καὶ ἐμοί tell me too), and at the beginning of a sentence or clause: φημὶ γάρ I say in fact.

b. ἔστι is written ἔστι at the beginning of a sentence; when it expresses existence or possibility; when it follows οὐκ, μη, εἰ, ὡ, καὶ, ἀλλά (or ἀλλ'), τότε (or τούτ'); and in ἐστιν οἶ some, ἐστιν δέ sometimes. Thus, εἰ ἔστιν οὐτός if it is so, τούτο δέ ἔστι that which exists.

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

d. After a word suffering elision: πολλοὶ δ' εἶσιν (for δ' εἰσιν), ταύτ' ἔστι.

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

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

N. 2.—After oxytone prepositions and ἐνεκά enclitic pronouns (except τύς) usually keep their accent (ἐπί σοι, not ἐπὶ σοι; ἐνεκά σοι, not ἐνεκά σου; ἐνεκά τοῦ, not ἐνεκά τοῦ). ἐμοί, ἐμολ, ἐμέ are used after prepositions (except προς με; and in the drama ἀμφι μοι).

MARKS OF PUNCTUATION

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

INFLBRION

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

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

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

192. The stem often changes in form, but not in meaning, in nouns and verbs. Thus, the stem of λόγο-ς word is λόγο- or λόγε-, of πατέρ father is πατέρ (strong stem) or πατέρ- (weak stem); of λείπο-μεν we leave is λείπο-, of ἐλπίζο-μεν we left is λείπο-. The verbal stem is also modified to indicate change in time: τιμᾶ-ν-μεν we shall honour.

193. Roots. — The fundamental part of a word, which remains after the word has been analyzed into all its component parts, is called a root. When a stem agrees in form with a root (as in ποδ-ός, gen. of ποδός foot) it is called a root-stem. A root contains the mere idea of a word in the vaguest and most abstract form possible. Thus, the root λέγ, and in another form λεγ, contains the idea of saying simply. By the addition of a formative element σ we arrive at the stems λέγο- and λόγο- in λέγω-μεν we say, λόγο-ς word (i.e. what is said).
Words are built by adding to the root certain formative suffixes by which the stem and then the word, ready for use, is constructed. Thus, from the root λυ are formed λυ-τι-s loosing, λυ-τρο-v ransom, λυ-τι-κό-s able to loose, λυ-θή-rv to have loosed. The formation of the stem by the addition of suffixes to the root is treated in Part III. The root itself may assume various forms without change of meaning, as λεγ in λεγ-ο-μεν we say, λογ in λογ-ο-s word.

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

DECLENSION

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

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

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

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

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

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

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

b. Exceptions to the Rule of Natural Gender. — Diminutives in -ιων are neuter (190 d), as τὸ ἄνδρότιον manikin (ὁ ἄνδρωτος man), τὸ παιδίον little child (male or female, ὁ ό ἡ παῖς child), τὸ γυναῖκον little woman (ἡ γυνῆ woman). Also the words τέκνον, τέκος child (strictly 'thing born'), ἀνδράποδον captive.
198. Common Gender. — Many nouns denoting persons are either masculine or feminine. Thus, ὁ παῖς boy, ἡ παῖς girl, ὁ θεὸς god, ἡ θεός (ἡ θεά poet.) goddess. So with names of animals: ὁ βοῦς ox, ἡ βοῦς cow, ὁ ἵππος horse, ἡ ἵππος mare.

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

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

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

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

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

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

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

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

200. Remarks. — a. Most of the exceptions to 199 a–b are due to the endings; e.g. ἡ Ἀδή Λήθη, ἡ Στῆ Στῆ, (rivers of the Lower World), τὸ Ἀργος Άργος, ὁ Καλλίδων Calydon, τὸ Ἱλιον Ilium, οἱ Δελφοὶ Delphi, ὁ λωστός lotus.

b. Change in gender is often associated with change in form: ὁ λύκος he-wolf, ἡ λύκανθα she-wolf, ὁ τουράς poet, ἡ τούρα poetess, ὁ βιοτός and ἡ βιοτή life, ὁ τρόπος manner, ἡ τροπή route.

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

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

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

202. The vocative is often like the nominative in the singular; in the plural it is always the same. Nominative, vocative, and accusative have the same form in neuter words, and always have α in the
plural. In the dual there are two forms, one for nominative, accusative, and vocative, the other for genitive and dative.

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

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

1. First or Α-declension, with stems in α; Vowel Declension.
2. Second or Ο-declension, with stems in ο.
3. Third or Consonant declension, with stems in a consonant or in ι and υ.

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

GENERAL RULES FOR THEアクセNT OF NOUNS

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

1 decl. θάλασσα, θαλάσσης, θαλάσση, θαλασσαν, θαλασσαί (169), θαλασσαῖς, θαλάσσας.
2 decl. ἄθρωτος, ἄθρωτον, ἄθρωτῳ, ἄθρωτον, ἄθρωτοι (169), ἄθρωτων, ἄθρωτοις, ἄθρωτοις.
3 decl. λεώς, λεώς, λεών, λέως, λέως, λέως, λεως.
Adj.: ἄξος (287), ἄξιος, ἄξιον, ἄξίων, ἄξιας, ἄξιος, ἄξια, ἄξιον, ἄξιοι.
χαρίς (299), χαρίτος, χαρίτω, χαρίτα, χαρίτων.

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

207. Oxytones of the first and second declensions are periphrastic in the genitive and dative of all numbers: σκαί, σκαίας, σκαίῳ, σκαίως, σκαίας; θεός, θεῷ, θεῷ, θεοῦ, θείς; φανερός, φανεροῦ, φανερῷ, φανερῶν.

208. The genitive plural of all substantives of the first declension has the circumflex on the ω of -ων. Thus, νίκη νίκων; θαλασσα θαλασσῶν; πολίτης πολιτῶν; νεάνιδες νεάνιδων.

209. The fem. gen. plural of adjectives and participles in -ος has the same accent and form as the masculine and neuter. Thus, δικαιος, gen. pl. δικαιον (in all genders); λυσιενος, gen. pl. λυσιένων (in all genders).
### CASE ENDINGS OF NOUNS

<table>
<thead>
<tr>
<th>Vowel Declension</th>
<th>Consonant Declension</th>
</tr>
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<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
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<tr>
<td>Nom.</td>
<td>-s or none</td>
</tr>
<tr>
<td>Gen.</td>
<td>-s or -Io</td>
</tr>
<tr>
<td>Dat.</td>
<td>-t</td>
</tr>
<tr>
<td>Acc.</td>
<td>-v</td>
</tr>
<tr>
<td>Voc.</td>
<td>none</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
</tr>
<tr>
<td>N. A. V.</td>
<td>none</td>
</tr>
<tr>
<td>G. D.</td>
<td>-nv</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>N. V.</td>
<td>-t</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ov</td>
</tr>
<tr>
<td>Dat.</td>
<td>-vs (-wv)</td>
</tr>
<tr>
<td>Acc.</td>
<td>-vs (-as)</td>
</tr>
</tbody>
</table>

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

### SUBSTANTIVES

**FIRST DECLENSION (STEMS IN å)**

211. Stems in å are masculine or feminine. The feminine nominative singular ends in -å, -a, or -η; the masculine nominative singular adds -s to the stem, and thus ends in -ås or -ηs.

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

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Nom. å or å</td>
<td>å-s</td>
<td>ås</td>
<td>å</td>
</tr>
<tr>
<td>Gen. å-s or η-s</td>
<td>å-s, (Hom. å-o)</td>
<td>å-s (for å-s)</td>
<td>å</td>
</tr>
<tr>
<td>Dat. å-i or η-i</td>
<td>å-i</td>
<td>å-i</td>
<td>å-i</td>
</tr>
<tr>
<td>Acc. å-v or å-v</td>
<td>å-v</td>
<td>æs</td>
<td>ås</td>
</tr>
<tr>
<td>Voc. å or å</td>
<td>å</td>
<td>å</td>
<td>å</td>
</tr>
</tbody>
</table>

Observe the shortening of the stem in vocative singular and plural, in nominative and dative plural, and genitive and dative dual.
213. Accent.—For special rule of accent in the genitive plural, see 208. The genitive plural is always perisponomon since -ων is contracted from -ε-ων derived from original (and Hom.) -ε-ων (51). Final -αι is treated as short (189).

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

214. The dialects show various forms.

215. Dative Plural.—The ending -αι(n) occurs in Attic poetry (δίκαιον from δίκη right, δεσπόταις from δεσπότης lord).

a. Attic inscriptions to 420 b.c. have -γοι (written -ηγοι), -γι, and (after ε, ρ) -σι (written -λσι) and -ασι. Thus, δραχμήσι and δραχμήσι drachmas, ταμίσσι and ταμίάσσι stewards. -ησι and -ασι are properly endings of the locative case (341).

214 D. 1. For γι, Doric and Aeolic have original ἃ; thus, ἠκά, ἠκαῖ, ἠκαῖ, ἠκαῖ; πολλαῖς, κρισάς, ἀτρείδας.

2. Ionic has γ for the ἃ of Attic even after ε, ρ, and π; thus, γενεή, δική, ἀγορή, μάρτις, μολύν (nom. μολοῦ), νεφήν. Thus, ἀγορή, -ης, -ή, -ὴν; νεφήν, -ου, -η, -ην. But Hom. has δες goddess, ἔρμηλας Hermes.

3. The dialects admit -ι in the nom. sing. often than does Attic. Thus, Ionic πρωμη στερν, κιάρα σανου (Att. πρῶμα, κνύς), Dor. τόλμα daring. Ionic has γ for ἃ in the abstracts in -εας, -ης (ἄρειν truth, καινείν good-will). Hom. has νόμφα oh maiden from νομφή.


5. Gen. sing. masc.—(a) -αο, the original form from ἀ-ι(ο), is used by Hom. (Ἀτρείδασ). It contracts in Aeolic and Doric to -α (Ἀτρείδα).

(b) -ω, from θα (= αο) by 34, is also used by Hom., who makes it a single syllable by synizesis (60), as in Ἀτρείδου. Hdt. has -ω, as πολιτεο (163 a).

(c) -οι in Hom. after a vowel, Βορέω (nom. Βορέας).

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

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

8. Gen. plur.—(a) -αος, the original form, occurs in Hom. (μουσάουν, ἄγο- ραον). In Aeolic and Doric -αω contracts to (b) -αυ (ἄγορας). The Doric -αυ is found also in the choral songs of the drama (πετράω rocks). (c) -εαν, the Ionic form, appears in Homer, who usually makes it a single syllable by synizesis (60) as in βούλεων, from βουλή πλαοῦν. -εαν is from -εαν, Ionic for -αων. (d) -αν in Hom. generally after vowels (κλαιάω, from κλαιειν kuir).

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

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

GREEK GRAM. — 4
216. I. FEMININES

SINGULAR

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<tr>
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</thead>
<tbody>
<tr>
<td>ἡ</td>
<td>χώρα</td>
<td>ἡ</td>
<td>νίκη</td>
<td>ἡ</td>
</tr>
<tr>
<td>(χώρα-)</td>
<td>land</td>
<td>(νίκα-)</td>
<td>victory</td>
<td>(φυγά-)</td>
</tr>
<tr>
<td>ἡ</td>
<td>μοῖρα</td>
<td>ἡ</td>
<td>γλώττα</td>
<td>ἡ</td>
</tr>
<tr>
<td>(μοῖρα-)</td>
<td>fate</td>
<td>(γλωττά-)</td>
<td>tongue</td>
<td>(θαλαττά-)</td>
</tr>
</tbody>
</table>

Nom.  | χώρα | νίκη | φυγή | μοῖρα | γλώττα | θάλαττα |
Gen.  | χώρας | νίκης | φυγής | μοῖρας | γλώττης | θαλάττης |
Dat.  | χώρα | νίκη | φυγή | μοῖρα | γλώττη | θαλάττη |
Acc.  | χώρα-ν | νίκη-ν | φυγή-ν | μοῖρα-ν | γλώττα-ν | θαλάττα-ν |
Voc.  | χώρα | νίκη | φυγή | μοῖρα | γλώττα | θαλάττα |

DUAL

N. A. V. | χώρα | νίκα | φυγά | μοῖρα | γλώττα | θαλάττα |
G. D.    | χώραιν | νίκαιν | φυγαῖν | μοῖραιν | γλώτταιν | θαλάτταιν |

PLURAL

N. V.    | χώρα | νίκα | φυγαί | μοῖραι | γλώτται | θάλατται |
Gen.     | χώραν | νίκαν | φυγαν | μοῖραν | γλώτταν | θαλάτταν |
Dat.     | χώραις | νίκαις | φυγαίς | μοῖραις | γλώτταις | θαλάτταις |
Acc.     | χώρας | νίκας | φυγάς | μοῖρας | γλώττας | θαλάττας |

άρ π season, ἱμέρα day, σκάρι shadow, μάχη battle, τέχνη art, γνώμη judgment, τίμη honor, ἀρετή virtue, μαῦσα muse, πρόπα prow, ἀμφέ wagon, δόξα opinion.

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

Feminines fall into two classes:

218. (I) Feminines with α or η in all the cases of the singular.
   After ε, η, or ρ, α appears in all the cases of the singular, as in γεινα race, οικα house, χώρα land. Otherwise, η throughout the singular, as νίκη victory.
   a. After ο, we find both α and η, as στοα porch, βοή shout, ἀκοή hearing, ἡξαλ current, βαή pomegranate. After ρ we have η in κόρη girl, δέρη neck (31).

219. (II) Feminines with η in the nominative, accusative, and vocative singular. The quantity of the vowel is generally shown by the accent (163, 164).
   In this class are included:
1. Substantives having σ (ι, ψ, ττ, or σσ), η, λλ, or αιν before the final α show α in nom., accus., and voc. sing., and η in gen. and dat. sing. Thus,
μοῦσα muse, μοῦσης, μοῦσην, ἁμαξα wagon, τράπεζα table, γλώττα tongue, βία root, ἀμυλλα contest, λέων lioness. Others are τόλμα daring, διαύρα mode of life, ἄκαθα thorn, μοῖρα fly.

   a. Substantives in -εια and -τρα denoting females, as βασίλεια queen (but βασίλεια kingdom), ψάλτρα female harper; so the fem. of adj. in -να, as γλυκός, γλυκεία sweet.
   b. Abstracts in -εια and -τρα from adjectives in -να and -ος, as ἄληθεια truth (from ἀληθής true), εὕροια good will (from εὕρεσις, εὕρος kind, 290).
   c. Most substantives in -τρα after a diphthong or ω, as μοῖραι fate, γέφυρα bridge.

220. Exceptions to 219, 1: κόρη temple (later κόρη), ἔρος dew; to 2 b: in Attic poetry, ἄληθεία, εὐνοία, ἀγνοία ignorance, which owe their ἄ to the influence of the genitive and dative ἄληθειας, ἄληθεία, etc.

221. Most, if not all, of the substantives in ἄ are formed by the addition of the suffix μα or ια (20); thus, γλώττα from γλωκ-μα (cp. γλωκ-να point), γέφυρα from γεφυρ-ια, δότειρα giver from δότερ-ια (and so φέρωνα bearing from φεροντ-ια), μοῖρα from μορ-ια, ψάλτρ-ια.

222. II. MASCULINES

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>ὁ νεανίας</td>
<td>ὁ πολίτης</td>
<td>ὁ κριτῆς</td>
<td>'Ατρείδης</td>
<td>'Ατρειδᾶς</td>
</tr>
<tr>
<td>(νεάνια-)</td>
<td>(πολίτα-)</td>
<td>(κριτᾶ-)</td>
<td>son of Atreus</td>
<td></td>
</tr>
<tr>
<td>young man</td>
<td>citizen</td>
<td>judge</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
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<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>νεανία-ς</td>
<td>νεάνιον</td>
<td>νεάνια</td>
<td>νεάνια-ν</td>
<td>νεάνια</td>
</tr>
<tr>
<td>πολίτη-ς</td>
<td>πολίτον</td>
<td>πολίτα</td>
<td>πολίτη-ν</td>
<td>πολίτα</td>
</tr>
<tr>
<td>κριτή-ς</td>
<td>κριτοῦ</td>
<td>κριτᾶ</td>
<td>κριτή-ν</td>
<td>κριτᾶ</td>
</tr>
<tr>
<td>'Ατρείδη-ς</td>
<td>'Ατρείδου</td>
<td>'Ατρείδη</td>
<td>'Ατρείδη-ν</td>
<td>'Ατρείδη</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>νεανία</td>
<td>πολίτα</td>
<td>κριτᾶ</td>
<td>'Ατρείδᾶ</td>
</tr>
<tr>
<td>G. D.</td>
<td>νεάνιαιν</td>
<td>πολίταιν</td>
<td>κριταῖν</td>
<td>'Ατρείδαιν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>νεάνια</td>
<td>πολίται</td>
<td>κριταί</td>
<td>'Ατρείδαι</td>
</tr>
<tr>
<td>Gen.</td>
<td>νεάνιῶν</td>
<td>πολίταγ̣</td>
<td>κριτα̣ν</td>
<td>'Ατρείδα̣ν</td>
</tr>
<tr>
<td>Dat.</td>
<td>νεάνιας</td>
<td>πολίταις</td>
<td>κριταῖς</td>
<td>'Ατρείδαις</td>
</tr>
<tr>
<td>Acc.</td>
<td>νεάνιάς</td>
<td>πολίτας</td>
<td>κριτᾶς</td>
<td>'Ατρείδας</td>
</tr>
</tbody>
</table>

ταμίας steward, Αινείας Aeneas, — ναύτης sailor, τουτής houseman, στρατιώτης soldier, δισπότης ruler, — μαθήτης pupil, ποιητής poet — Πέρσης Persian.

223. Accent. — The vocative of δισπότης lord is δισπότα.
224. ἀ and η. — In the final syllable of the singular ἀ appears after ε, ι, and ρ; otherwise we find η. Cp. 218.
   a. Exceptions are compounds in -μέτρης: γεω-μέτρης measurer of land.

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

226. Vocative singular. — Masculines in -ας have the vocative in -ά (νεανία); those in -της have -ά (πολίτα), all others in -ης have -η (’Ατρείδη, Κρονίδη son of Kronos) except names of nations and compounds: Πέρση Peristan, Σκύθη Scythian, γεω-μέτρα (nom. γεω-μέτρης measurer of land), παιδο-τρίβα gymnastic master.

CONTRACTS (FEMININES AND MASCULINES)

227. Contracts in ᾶ or η from εᾱ or αᾱ have the circumflex in all the cases: nominative feminine -ᾱ, -ᾱ, masculine -ᾱς, -ᾱς.

SINGULAR

<table>
<thead>
<tr>
<th>Case</th>
<th>ἡ μῦνα mina (μῦνα-)</th>
<th>ἡ σῶκη fig tree (σῶκη-)</th>
<th>ὦ Βορρᾶς Boreas (Βορρᾶ-)</th>
<th>ὦ Ερμῆς Hermes (Ερμῆ-)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>μῦνα</td>
<td>σῶκη</td>
<td>Βορρᾶ-117</td>
<td>Ερμῆ-</td>
</tr>
<tr>
<td>Gen.</td>
<td>μῦνας</td>
<td>σῶκης</td>
<td>Βορρᾶ</td>
<td>Ερμοῦ</td>
</tr>
<tr>
<td>Dat.</td>
<td>μῦνα</td>
<td>σῶκη</td>
<td>Βορρᾶ</td>
<td>Ερμή</td>
</tr>
<tr>
<td>Acc.</td>
<td>μῦνα-ν</td>
<td>σῶκη-ν</td>
<td>Βορρᾶ-ν</td>
<td>Ερμῆ-ν</td>
</tr>
<tr>
<td>Voc.</td>
<td>μῦνα</td>
<td>σῶκη</td>
<td>Βορρᾶ</td>
<td>Ερμή</td>
</tr>
</tbody>
</table>

DUAL

<table>
<thead>
<tr>
<th>Case</th>
<th>ἡ μῦνα</th>
<th>σῶκα</th>
<th>Ερμᾶ</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>μναῖν</td>
<td>σῶκαῖν</td>
<td>Ερμαιν</td>
</tr>
<tr>
<td>G. D.</td>
<td>μναῖν</td>
<td>σῶκαῖν</td>
<td>Ερμαιν</td>
</tr>
</tbody>
</table>

PLURAL

<table>
<thead>
<tr>
<th>Case</th>
<th>ἡ μῦνα</th>
<th>σῶκα</th>
<th>Ερμαί</th>
<th>Ερμαῖς</th>
<th>Ερμᾶς</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>μναῖ</td>
<td>σῶκα</td>
<td>Ερμαί</td>
<td>Ερμαῖς</td>
<td>Ερμᾶς</td>
</tr>
<tr>
<td>Gen.</td>
<td>μνὰ</td>
<td>σῶκαν</td>
<td>Ερμᾶν</td>
<td>Ερμαῖς</td>
<td>Ερμᾶς</td>
</tr>
<tr>
<td>Dat.</td>
<td>μναῖ</td>
<td>σῶκα</td>
<td>Ερμαί</td>
<td>Ερμαῖς</td>
<td>Ερμᾶς</td>
</tr>
<tr>
<td>Acc.</td>
<td>μναῖ</td>
<td>σῶκα</td>
<td>Ερμαί</td>
<td>Ερμαῖς</td>
<td>Ερμᾶς</td>
</tr>
</tbody>
</table>

The dual and plural of Ἑρμῆς mean statues of Hermes.

Other examples: Ἡ Ἀθηνᾶ Athena (from Ἀθηνα(ί)ᾱ-), γῆ earth (γεᾱ- or γαᾱ-) with no plural in Attic, ἡ γαλῆ weasel (γαλεᾱ-), ἡ ἄδελφιδῆ piece (ἀδελφίδεᾱ-), ὦ Ἀπελλῆς Apelles (Ἀπελλὲᾱ-).

227 D. Hdt. has μνέαι, μνεῶν, μνέας, γῆ and γεῶν, Ερμῆς, Βορῆς. Hom. has Ἀθηναῖη, γῆ (and γαῖα), σῶκη, Ερμεῖᾶς 214 D. 2, Βορῆς.
SECOND DECLENSION (O-STEMS)

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

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. and fem.</td>
<td>neuter</td>
<td>masc., fem., and neuter</td>
</tr>
<tr>
<td>nom.</td>
<td>o-ς</td>
<td>o-ν</td>
</tr>
<tr>
<td>gen.</td>
<td>ου (for o-ιο)</td>
<td></td>
</tr>
<tr>
<td>dat.</td>
<td>ο (for o-ι)</td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>o-ν</td>
<td></td>
</tr>
<tr>
<td>voc.</td>
<td>ε</td>
<td>o-ν</td>
</tr>
</tbody>
</table>

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

230. The dialects show various forms.

231. SINGULAR

<table>
<thead>
<tr>
<th></th>
<th>ὁ ἵππος</th>
<th>ὁ ἀνθρωπος</th>
<th>ἡ ὄδος</th>
<th>τὸ δῶρον</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>ἵππος</td>
<td>ἀνθρωπος</td>
<td>ὄδος</td>
<td>δῶρον</td>
</tr>
<tr>
<td>gen.</td>
<td>ἵππου</td>
<td>ἀνθρωπος</td>
<td>ὄδου</td>
<td>δώρου</td>
</tr>
<tr>
<td>dat.</td>
<td>ἵππῳ</td>
<td>ἀνθρώπῳ</td>
<td>ὄδῳ</td>
<td>δώρῳ</td>
</tr>
<tr>
<td>acc.</td>
<td>ἵπποι</td>
<td>ἀνθρωποι</td>
<td>ὄδοι</td>
<td>δώροι</td>
</tr>
<tr>
<td>voc.</td>
<td>ἵππε</td>
<td>ἀνθρωπε</td>
<td>ὄδε</td>
<td>δῶρον</td>
</tr>
</tbody>
</table>

230 D. 1. Gen. sing. — οὐ, the original form, appears in Hom. τολέμω. By loss of ε (45) comes -οο, which is sometimes read in Hom. (Ἄδολοο for Ἄδολον τολέμω. By contraction of οο comes -ου found in Hom., Ionic, Milder Doric. οο yields ο in Aeolic and Severer Doric (ἵππω).
4. Acc. pl. — -ους is from -οις (found in Cretan), that is, the accus. sing. + ι. From -ους comes -ος Severer Doric, -ος Aeolic, -ος Cretan and in Dor. poetry. -ους is Hom., Ionic, and Milder Doric.
# SECOND DECLENSION (O-STEMS)

## Dual

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>G. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὕππως</td>
<td>ὕππων</td>
</tr>
<tr>
<td>ἄνθρωπος</td>
<td>ἄνθρωπον</td>
</tr>
<tr>
<td>ἓδος</td>
<td>ἓδοι</td>
</tr>
<tr>
<td>δῶρον</td>
<td>δῶρον</td>
</tr>
</tbody>
</table>

## Plural

<table>
<thead>
<tr>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὕπποι</td>
<td>ὕππων</td>
<td>ὕπποις</td>
<td>ὕπποις</td>
</tr>
<tr>
<td>ἄνθρωποι</td>
<td>ἄνθρωπων</td>
<td>ἄνθρωπος</td>
<td>ἄνθρωπος</td>
</tr>
<tr>
<td>ἓδοι</td>
<td>ἓδον</td>
<td>ἓδοις</td>
<td>ἓδοις</td>
</tr>
<tr>
<td>δῶρα</td>
<td>δῶρων</td>
<td>δῶροις</td>
<td>δῶροις</td>
</tr>
</tbody>
</table>

Masculine: λόγος word, δῆμος people, δοῦλος slave, κίνδυνος danger, πόλιμος war; ἄγρος field, ποταμός river, ἄρθρον number. Feminine: νῆσος island, ήπειρος mainland; ὁ(ἡ) τρόφος nurse. Neuter: ἔργον work, πτερόν wing, δείπνον dinner.

## 232. Feminines.

- a. See 197 for νῆσος daughter-in-law; see 109 for νῆσος island (cp. 200 c), Δῆλος (the island of) Delos, Κόρινθος Corinth, φηλός (acorn-bearing) oak, ἀμυλός wine.

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

- c. Words for way: ἓδος and κελευθός way; and ἄμαξιτος carriage-road, ἄτραπος foot-path, which may be adjectival (b) with ἓδος omitted.

- d. Various other words: βάσανος touch-stone, βιβλίος book, γέρανος crane, γνάθος jaw, γόπος chalk, δέλτος writing-tablet, δώρος beam, δρόσος dew, κάμηλος ōven, κάρδατος kneading-trough, κιβωτός chest, κόρμος dung, ληφός wine-press, λίθος stone (200 c), νόσος disease, πλίθος brick, ράβδος rod, σοφός soot, σπόδος ashes, τάφρος trench, χαλίς coffee, φάμος sand, ψήφος pebble.

## 233. Vocative.

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

## 234. Dative Plural.

- The ending -οςι(ν) often appears in poetry, rarely in Attic prose (Plato).

- a. In Old Attic inscriptions -ος displaces -οσι(ν) about 444 B.c.

## Contracted Substantives

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

## 235 D.

Homerian and Ionic generally have the open forms. οἰνωχός wine-pourer does not contract in Attic since it stands for οἰνωχός.
SECOND DECLENSION (ο-stems)

### SINGULAR

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Genitive</th>
<th>Dative</th>
<th>Accusative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ó νοῦς</td>
<td>minde</td>
<td>(νοῦ-ς)</td>
<td>νοῦ-ς</td>
<td>(περιπλοος)</td>
<td>περιπλοο-ς</td>
</tr>
<tr>
<td>ó περιπλούς</td>
<td>sailing around</td>
<td>(περιπλοο-ς)</td>
<td>περιπλο-ς</td>
<td>(δαστεό-ν)</td>
<td>δοστοῦ-ν</td>
</tr>
<tr>
<td>τὸ ὀστοῦν</td>
<td>bone</td>
<td>(δαστε-ό)</td>
<td>δαστε-ό</td>
<td>δοστοῦ</td>
<td>δοστοῦ</td>
</tr>
</tbody>
</table>

### DUAL

<table>
<thead>
<tr>
<th>Case</th>
<th>N. A. V.</th>
<th>G. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>νό</td>
<td>νό</td>
<td>(περιπλοῦ)</td>
</tr>
<tr>
<td>(νόου)</td>
<td>νόου</td>
<td>(περιπλοῦ)</td>
</tr>
</tbody>
</table>

### PLURAL

<table>
<thead>
<tr>
<th>Case</th>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>νοῖ</td>
<td>νοῖ</td>
<td>(περιπλοῦι)</td>
<td>περιπλοῦι</td>
<td>(δαστε-ά)</td>
</tr>
<tr>
<td>νόουν</td>
<td>νόουν</td>
<td>(περιπλοῦοι)</td>
<td>περιπλοῦοι</td>
<td>(δαστε-ων)</td>
</tr>
<tr>
<td>νοῖοι</td>
<td>νοῖοι</td>
<td>(περιπλοῦοις)</td>
<td>περιπλοῦοις</td>
<td>(δαστε-οις)</td>
</tr>
<tr>
<td>νοὺς</td>
<td>νοὺς</td>
<td>(περιπλοῦος)</td>
<td>περιπλοῦος</td>
<td>(δαστε-α)</td>
</tr>
</tbody>
</table>

- ὁ πλοῦς (πλοῦς) voyage, ὁ ρόος (ρόος) stream, τὸ κανῦν (κάνου) basket.

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

b. κανῦν (κάνου) basket receives its accent (not κάνου) from that of the genitive and dative κανοῦ, κανῆ. Cp. 290 c.

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

### ATTIC DECLENSION

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

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

### 238

#### SINGULAR

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>νοῶς</td>
<td>(Ionic νη-ος)</td>
<td>&quot; νοῦ (Ionic νη-ο)</td>
<td>&quot; νοῦ</td>
<td>&quot; νοῦ</td>
</tr>
</tbody>
</table>

#### DUAL

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>νοῶ</td>
<td>(Ionic νη-ο)</td>
<td>νοῦν</td>
<td>&quot; νηοῦν</td>
<td>&quot; νηοῦ</td>
</tr>
</tbody>
</table>

#### PLURAL

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>νοῶς</td>
<td>(Ionic νη-ος)</td>
<td>νοῦς</td>
<td>&quot; νηοῦς</td>
<td>&quot; νηοῦς</td>
</tr>
</tbody>
</table>

238 D. Hom. has νοῶς temple, λαὸς people, κάλος noble, λαγῶς have, γάλος sister-in-law, 'Αθώς, Κώς; Hdt. has λεῶς, λαγός, Κέως. Hom. and Hdt. have
THIRD DECLENSION

56

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

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

c. νεῶς and most words of this declension owe their forms to transfer of quantity (34) or to shortening (39). Thus, νεῶς is from νηῶς (= Doric νᾶς), νεῶν from νηῶν; νεῦς is from νηῦς. λαγῶς is contracted from λαγὼς.

d. In the accusative singular some words end in -ω or -ων, as λαγῆς or λαγών hare. So ὁ Ἀθης, ἦ Κῆς, ἦ Τῆς, ἦ Κῶς, ὁ Μιᾶς. ἦ ἔως dawn always has ἔω.

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

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

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

THIRD DECLENSION

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

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

FORMATION OF CASES: NOMINATIVE SINGULAR

241. Masculine and feminine stems not ending in ν, ρ, ι and ουν, add s.

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

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

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

(The same changes occur in the dative plural.)

γάρ nuture γυν-δς, Ἅραφ Abraham “Arab-ος; ἄκαρτης baseness ἄκαρτη-ος, ἐλπίς hope ἐλπίδ-ος, δρῶς bird δρῶδ-ος; φῶλαξ guard φωλάκ-ος, μάστιξ scourge ἱστήγ-ος, σάλπιγξ trumpet σάλπιγγ-ος, δωξ παιδ δρυχ-ος, νυξ night νυκτ-δς; ἀλ-ς salt ἀλ-δς, ἰχθύς fish ἰχθυ-δς; ἐλέφας elephant ἐλέφαντ-ος.

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

dαιμων divinity δαιμον-ος, χειμων winter χειμών-ος, λυμή harbour λυμή-ος, Ἑλλην Greek “Ελλην-ος; βήτωρ vater βήτωρ-ος, ἄρη ait alle-ος, φῶρ thief φωρ-δς,

ἡς, gen. ἥς, dawn, whence Att. ἔως by 39. Hom. has Ἑπεφώ-ος, the original form of the genitive, from Ἑπεφως. νεῶς is from νεω from νεω out of νηο. 
243. Masculine stems in ovt drop τ (133) and lengthen o to ω:
γέρων old man γέρων-ος, λέων lion λέων-ος.

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

245. Summary.—s is added to stems ending in a labial, dental, palatal,
and in οντ, εντ, υντ; to some stems in ν (as εἰς one ἐν-ός, μέλας black μέλαν-ος);
to stems in ον, ου, ων; and to masc. and fem. stems in i and u. s is not added to
most stems ending in ν, nor to those in οντ, ρ, ες, ος, ν (neut.), ω(φ), ω(ι).

ACCUSATIVE SINGULAR

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

γυν-α, δυν-α, ἐλέφαντ-α, λυμέν-α, βήτορ-α, λέοντ-α; πόλι-ν, ἱχθυ-ν, βοῦ-ν from
πόλις city, ἱχθύς fish, βοῦς ox, cow. Stems in ον take α (275).

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

χάρις grace (stem χαρ-τ-) χάριν, ἔρις strife (ἔριδ-) ἔριν, ὑφισ bird (ὑφίδ-) ὑφίν.
So εὔβαλες hopeful (εὔβαλωδ-) εὔβαλτ-ιν (262). Oxytones end in α : ἐλπίδ-α, σφαγίδα
(σφαγίς seal).

a. κλεις key (κλειδ-), Old Att. κλῆς, has κλείν (late κλείδα), acc. pl. κλεῖ (late
κλείδα).

VOCATIVE SINGULAR

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

πόλι (πόλις city), βοῦ (βοῦς ox, cow), Σώκρατες (Σωκράτης). Stems in ο and
υτ cannot retain final ο and τ (133), hence Ἀρτέμις Artemis (Ἀρτέμιδ-), παί
from παῖς boy, girl (παιδ-), νεῖα from νεῖαι maiden (ναίνιδ-); γέρων from γέρων
old man (γερώνυμος), γίγαν from γίγας giant (γίγαντ-).

249. The vocative is the same as the nominative:

a. In stems ending in a stop (16) consonant (except those in οτ, ιδ, ιθ; υτ in
nouns): ὁ φίλος watchman. (Ἀφαῖς Ἀρτέω (Ἀρταῖ-) is nom. and voc.)

243 D. Hdt. has δῶν tooth δῶν-ος. Attic δῶνες has the inflection of a par-
ticiple in -ος (307).

247 D. The acc. in α (χαρίτα, ἐρίδα, ὑφίδα) occurs in Hom., Hdt., and in Attic
poetry. So κόρη and κόρῳ (κόρων helmet) in Hom.

249 D. Hom. has ἄνα ὁ king as well as ἄναξ (ἄνακτ-); Ἀλαρ from Ἀλαρ.
Πολυδάμα, Λαοδάμα (from stems in οντ) are later forms due to analogy.
b. In oxytone stems ending in a liquid and not taking s to form their nominative (242): ὅς ποιμήν shepherd (ποιμήν); but αὐτός man, πατήρ father have ἄτερ, πάτερ (262). Barytones use the stem as the vocative: δαίμων, βητορ from δαίμων divinity, βητορ orator.

c. In all participles.

**DATIVE DUAL AND PLURAL**

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

*Ἀραψ (Ἀραβ-) Ἀραψ, μάστις (μαστίς) μάστις, φόλας (φυλακ-) φόλας, σώμα (σώματ-) σώματι (98), ἐλπίς (ἐλπίς) ἐλπίς (98), ἄρης (ἄρητ-) ἄρης (98), ἑλέφας (ἑλέφαντ-) ἑλέφας, θηρ. (θηρι-) θηρί.

- Stems in ν drop ν and lengthen the preceding vowel (100): λέων (λεοντ-) λέων, γίγας (γίγαντ-) γίγας.
- Stems in ν drop ν without lengthening the preceding vowel (if short): δαίμων (δαίμων) δαίμων, ποιμήν (ποιμέν) ποιμέν, φρον. (φρεν-) φρον.

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

c. ρ is not changed to ρρ (79 a).

**ACCUSATIVE PLURAL**

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

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

**ACCENT, STEM FORMATION, QUANTITY, GENDER**

252. Accent. — Stems of one syllable accent the case ending in the genitive and dative of all numbers; and -ων and -ου take the circumflex accent. Thus, φλύ ψείν, φλεβ-ός, φλεβ-όν; θηρ. wild beast, θηρ-ός, θηρ-όν, θηρ-ών; θηρί head, τριχ-ός, τριχ-ών.

a. Exceptions. The ending of the gen. dual and pl. is not accented in the case of ὣ, ἣ παῖς boy, girl, ὃ δμός slave, ὃς ἕκας jackal, ὃς Τρός Trojan, ἡ δόξ torch, 250 D. 1. Hom. has only -ων in the gen. and dat. dual.

2. In the dat. pl. Hom. has -σι (θέλεσ-σι, δέπασ-σι), and in a few cases -σι, reduced from -εσι (ἀνάκτ-εσι); -σι occurs after vowels (γέν-σι; for γένος ?). -εσι was added both to stems not ending in s (πόδ-εσι, βή-εσι, ἄδνη-εσι, δέ-εσι, 274 D.), and even to stems in s (ἐπέ-εσι). Hom. has also -σοι, -σί; Pind. χαρτέσσι, θέμασι. Tragedy has thus -εσι (κορώθ-εσι), and so Aeolic, and the Doric of Corinth.
The third declension has several unique characteristics and nuances that set it apart from other declensions. The page you mentioned explores these aspects, particularly focusing on the variation of stem formation, quantity of articles, and gender. Here’s a summary of the key points:

**Variation of Stem Formation:**
- The third declension often shows traces of an original variation of stem due to the influence of a shifting accent, which is evident in Greek cognate languages. This variation is often obscured by the analogy of other forms. For example, the noun *πατρις* (patris), “father,” has its stem derived from the dative singular *πατριας*.
- The root *πατρια* (patra) is formed by adding the genitive singular *πατρον* (patron) to the dative singular *πατριας*.
- Several words ending in *-ρει* or *-ροι* show a parallel stem in *-τος* in the nominative singular (e.g., *πατρος* (patros), “father”)
- Neuter stems in *-ξις* show *-ος* in the nominative singular (e.g., *πεπερισι* (peperisi), “jurisdiction”)

**Variation of Quantity:**
- In poetry, the quantity of the article *το* may differ: *τὸ* in prose, *τῷ* in tragedy.
- In Pindar, *τὸ* is used in *τῷ* (prose) and *τῷ* (verse).
- The nominative singular *πατριας* (patra) is used in *πατρος* (patros), “father.”
- The article *τὸ* is used in *τῷ* (prose) and *τῷ* (verse).

**Gender:**
- The gender of substantives in the third declension is primarily determined by the last letters of the stem.
- Masculine stems end in *-τος* (e.g., *τοις* (tois), “with”).
- Neuter stems end in *-έως* (e.g., *κατέως* (kateos), “to the end”).
- Feminine stems end in *-ης* (e.g., *εἰμης* (eimhes), “with”).

This declension is crucial for understanding Greek syntax and morphology, as it allows for distinctions in gender, number, and case that are critical for sentence structure and meaning.
2. Feminine are stems ending in
   a. γον, δεν: σταγών drop (σταγόν-), χελίδων swallow (χελίδων-).
   b. τητ, δ, θ: κακότης baseness (κακότη-), ἐρις strife (ἐριδ-), ἔθις hope (ἔθει-).
   Exceptions. Masc.: πους foot (πούς-), ὁ, ἥ ὄνις bird (ὄνιθ-).
   c. υ, υ with nom. in -ες, -οις: πόλεις city, λαχθο-ς strength.
   Exceptions. Masc.: δοφι-ς serpent, ἕχις viper, δρικ-ες testicle; βότρις cluster
   of grapes, ἵχθυς fish, μω-ς mouse, νῆκως corpse, στάχυς ear of corn,
   πελεκας axe, πήκυς fore-arm; and ὁ, ἡ σω-ς or ὁ-ς swine.
   d. οί: ἡχώ echo, πειθω persuasion.

3. Neuter are stems ending in
   a. ατ, αρ: πράγμα thing (πράγματ-), νέκταρ nectar (νεκταρ-). But ὁ ψάρ starling.
   b. ας, ες (with nom. in -οις): κρέας flesh (κρέας-), γένος race (γένες-).
   c. υ, υ with nom. in -νις, -νιας: εἶλας mustard, ἀστις city.

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

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

   SINGULAR

   Nom. ἀθίσις (απόσις) ἀτείς (απότεις)
   Gen. ἀθίσιςος (απόσιςος) ἀτείςος (απότειςος)
   Dat. ἀθίσιςι (απόσιςι) ἀτείςι (απότειςι)
   Acc. ἀθίσιςα (απόσιςα) ἀτείςα (απότειςα)
   Voc. ἀθίσις (απόσις) ἀτείς (απότεις)

   DUAL

   N. A. V. ἀθίσις- (απόσις-)
   G. D. ἀθίσις-οις (απόσις-οις)

   PLURAL

   N. V. ἀθίσις-οις (απόσις-οις)
   Gen. ἀθίσις-ον (απόσις-ον)
   Dat. ἀθίσιςι (απόσιςι)
   Acc. ἀθίσιςας (απόσιςας)

   Masculine: κλωπ thief (κλωπ-), γοφ νurture (γοφ-), Ἀραβικ Αραβ (Ἀραβ-),
   θωράζ breastplate (θωράκ-), ὅνις nail (ὅνικ-). Feminine: κλιμακ ladder (κλιμακ-),
   μαστίξ μαθήρ (μαστίγ-), 254 b, σάλπιγγες trumpet (σάλπιγγ-), κατηξ
   upper story (κατηξ-).
### STEMS IN A DENTAL (τ, δ, θ)

#### 257. A. MASCULINES AND FEMININES

**SINGULAR**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>θης</td>
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<td>θητ-ι</td>
<td>θητ-α</td>
<td>θης</td>
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<tr>
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<td>ἥπιδ-ι</td>
<td>ἥπιδ-α</td>
<td>ἥπι</td>
</tr>
<tr>
<td>ἕλπις</td>
<td>ἕλπιδ-ος</td>
<td>ἕλπιδ-ι</td>
<td>ἕλπιδ-α</td>
<td>ἕλπι</td>
</tr>
<tr>
<td>ἧχαρις</td>
<td>ἡχατ-ος</td>
<td>ἡχατ-ι</td>
<td>ἡχατ-α</td>
<td>ἡχαρι</td>
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<tr>
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<td>ὑγαντ-ι</td>
<td>ὑγαντ-α</td>
<td>ὑγαν</td>
</tr>
<tr>
<td>γέρων</td>
<td>γέρων-ος</td>
<td>γέρων-ι</td>
<td>γέρων-α</td>
<td>γέρων</td>
</tr>
</tbody>
</table>

**DUAL**

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>G. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>θητ-ε</td>
<td>θητ-οιν</td>
</tr>
<tr>
<td>ἥπιδ-ε</td>
<td>ἥπιδ-οιν</td>
</tr>
<tr>
<td>Χαριτ-ε</td>
<td>Χαριτ-οιν</td>
</tr>
<tr>
<td>Ορνιθ-ε</td>
<td>Ορνιθ-οιν</td>
</tr>
<tr>
<td>Γιγαντ-ε</td>
<td>Γιγαντ-οιν</td>
</tr>
</tbody>
</table>

**PLURAL**

<table>
<thead>
<tr>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>θητ-ες</td>
<td>θητ-ον</td>
<td>θητ-ον</td>
<td>θητ</td>
</tr>
<tr>
<td>ἥπιδ-ες</td>
<td>ἥπιδ-ον</td>
<td>ἥπιδ-ον</td>
<td>ἥπιδ</td>
</tr>
<tr>
<td>Χαριτ-ες</td>
<td>Χαριτ-ον</td>
<td>Χαριτ-ον</td>
<td>Χαριτ</td>
</tr>
<tr>
<td>Ορνιθ-ες</td>
<td>Ορνιθ-ον</td>
<td>Ορνιθ-ον</td>
<td>Ορνιθ</td>
</tr>
<tr>
<td>Γιγαντ-ες</td>
<td>Γιγαντ-ον</td>
<td>Γιγαντ-ον</td>
<td>Γιγαντ</td>
</tr>
</tbody>
</table>

**Masculine:** γέλως laughter (γελωτ-), ἐλέφας elephant (ελεφατ-), λέων lion (λεων-), ὀδούς tooth (οδοντ-), voc. ὀδοὺς. **Feminine:** ἕσθης clothing (σθητ-), ἔρις strife (ἔριδ-), ἀσπίς shield (ασπίδ-), πατρίς fatherland (πατρίδ-), κόρυς helmet (κορυθ-).

#### a. In ποις foot, Doric πώς (stem ποδ-) οὐ is irregular.

#### 258. B. NEUTERS WITH STEMS IN τ AND IN ἀτ VARYING WITH as

**SINGULAR**

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

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

257 D. ὁχρός skin (χρωτ-), and some other words often show a stem with no τ. Thus, ὁμ. χρώς, χρόος (also Hdt.), χρόνα, and also, but rarely, χροντός, χρότα. Hom. has ἵδρῳ, γέλῳ, ἱφθρῳ for Att. ἵδρῳ (ἵδρος sweat), γέλῳ (γέλως laughter), ἤπῃ (ἡποί love). Hom. has also acc. ἴδρῳ, γέλῳ (οἱ γέλῳ), ἱφθρῷ (from ἵφθρῳ). Some stems in -ιά are generally i stems in Ionic, Doric, and Aeolic: Θέτις, Θέτιος (but Θέτιδος Θ 370), Ηάρις, Ηάριος.

258 D. The other dialects rarely show the τ forms. Hom. has τέρας, τέρας (τερας), τεραν, τεράσσο, κέρας, κέρασ, κέρας, κέρας, κέραα, κέραα and κέρασσα.
B. Neuters with stems in ῥ and in ρ varying with ἂς—

Concluded

**Dual**

<table>
<thead>
<tr>
<th>σῶμα</th>
<th>body</th>
<th>ῦπαρ</th>
<th>liver</th>
<th>τέρας</th>
<th>portent</th>
<th>κέρας</th>
<th>horn</th>
</tr>
</thead>
<tbody>
<tr>
<td>σωματ-</td>
<td>(σωματ-</td>
<td>ῦπατ-</td>
<td>(ὑπατ-</td>
<td>(τερατ-</td>
<td>(τερατ-</td>
<td>(κερατ-</td>
<td>(κερατ-</td>
</tr>
</tbody>
</table>

N. A. V. τέρας | ῦπατ- | σωματ- | σωματ- |

G. D. τέρας | ν | σωματ- | σωματ- |

**Plural**

<table>
<thead>
<tr>
<th>σώμα</th>
<th>name</th>
<th>στόμα</th>
<th>mouth</th>
<th>μέλι</th>
<th>honey</th>
<th>γάλα</th>
<th>milk</th>
<th>φῶς</th>
<th>light</th>
<th>φων</th>
<th>sound</th>
<th>κύρ</th>
<th>heart</th>
</tr>
</thead>
<tbody>
<tr>
<td>σωματ-</td>
<td>(σωματ-</td>
<td>στόμα</td>
<td>(στοματ-</td>
<td>μέλι</td>
<td>(μελιτ-)</td>
<td>γάλα</td>
<td>(γαλακτ-)</td>
<td>φῶς</td>
<td>(φωτ-)</td>
<td>κύρ</td>
<td>(κηρ-)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

c. For the inflection ῦπαρ, ῦπατ-ος, see 253 b. Of like inflection are ἀλείφαρ fai, φρέαρ cistern, δέλαρ balt, and poetic ῦμαρ dag, ἐδαρ food, πείραρ end.

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

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

**Singular**

<table>
<thead>
<tr>
<th>δ θηρ</th>
<th>(θηρ-)</th>
<th>δ ρητωρ</th>
<th>(ρητωρ-)</th>
<th>ἡ ρίς</th>
<th>(ρίν-)</th>
<th>ἡγεμόν</th>
<th>(ἡγεμόν-)</th>
<th>ἀγών</th>
<th>(ἀγών-)</th>
<th>πομην</th>
<th>(πομῆν-)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>θηρ</td>
<td>ρητωρ</td>
<td>ρίς</td>
<td>ἡγεμόν</td>
<td>ἀγών</td>
<td>πομην</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>θηρ-ός</td>
<td>ρητωρ-ός</td>
<td>ρίν-ός</td>
<td>ἡγεμόν-ός</td>
<td>ἀγών-ός</td>
<td>πομέν-ός</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>θηρ-ι</td>
<td>ρητωρ-ι</td>
<td>ρίν-ι</td>
<td>ἡγεμόν-ι</td>
<td>ἀγών-ι</td>
<td>πομέν-ι</td>
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</tr>
<tr>
<td>Acc.</td>
<td>θηρ-α</td>
<td>ρητωρ-α</td>
<td>ρίν-α</td>
<td>ἡγεμόν-α</td>
<td>ἀγών-α</td>
<td>πομέν-α</td>
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<tr>
<td>Voc.</td>
<td>θηρ</td>
<td>ρητωρ</td>
<td>ρίν</td>
<td>ἡγεμόν</td>
<td>ἀγών</td>
<td>πομην</td>
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</tr>
</tbody>
</table>

Hdt. has ὦ for ἄ before a vowel (cp. 294 D. 3) in τέρας, τέρα (also τέρατος, τέρατα), κέρες, κέρει, κέρεα, κέρεων. Hom. has τέρας πειράτως for πέρας πέρατος. From φῶς (φως), whence φῶς, he has dat. φαέι, pl. φάεα. φῶς is used in tragedy.

259 D. Late Greek shows δελφῖν, βίν, βίν shore (Hom. ὅτι). ἐλμὺς worm in Hippocrates has its ν from the oblique cases. Hom. has ἥρι, ἥρα from ἄρι air; from Κρόνιαν Hom. has Κρόνιανος and Κρόνιανος. μάκαρ is Doric for μάκαρ happy. Pind. has φραστ (250 N.). Ionic μελ, Doric μῆς are from μεν for μῆς (40, 37 D. 1, 2). Aeolic gen. μῆνιον is from μηνιο-ος.
STEMS IN A LIQUID (λ, ρ) OR A NASAL (ν) — Concluded

---

**DUAL**

<table>
<thead>
<tr>
<th>λ θήρ</th>
<th>λ ῥήτωρ</th>
<th>ἥ βις</th>
<th>ἡ γεμών</th>
<th>ἁγών</th>
<th>ποιμήν</th>
</tr>
</thead>
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<td>(θηρ-)</td>
<td>(ῥήτωρ-)</td>
<td>(βι-)</td>
<td>(γεμών-)</td>
<td>(αγών-)</td>
<td>(ποιμήν-)</td>
</tr>
</tbody>
</table>

Wild beast orator nose leader contest shepherd

**N. A. V. θήρ-ε | ῥήτωρ-ε | βι-ε | γεμών-ε | αγών-ε | ποιμέν-ε|

**G. D. θηρ-οῦν | ῥήτωρ-οῦν | βι-οῦν | γεμών-οῦν | αγών-οῦν | ποιμέν-οῦν|

---

**PLURAL**

<table>
<thead>
<tr>
<th>N. V. θήρ-ες</th>
<th>ῥήτωρ-ες</th>
<th>βι-ες</th>
<th>γεμών-ες</th>
<th>αγών-ες</th>
<th>ποιμέν-ες</th>
</tr>
</thead>
</table>

Gen. θήρ-ων  ῥήτωρ-ων  βι-ων  γεμών-ων  αγών-ων  ποιμέν-ων

Dat. θήρ-ος(ν) ῥήτωρ-ος(ν) βι-ος(ν) γεμών-ος(ν) αγών-ος(ν) ποιμέν-ος(ν)

Acc. θήρ-ας  ῥήτωρ-ας  βι-ας  γεμών-ας  αγών-ας  ποιμέν-ας

δ άιθρ̣ upper air (aithηρ̣-), ὁ κράτηρ̣ mixing bowl (κράτηρ̣-), ὁ φίλος thief (φιλός-), τὸ νέκταρ nectar (νέκταρ-), ὁ δελφίς dolphin (δελφίς-), ὁ Ἑλλην Greek (Ἑλλην-), ὁ δαιμόν divinity (δαιμόν-), voc. δαιμόν, 249 b. The only λ stem is δ ἀλς salt (pl. graiνες of salt); ὡ ἀλς (poetic) means sea. ὡ μῆν month was originally a sigma stem (μῆν-, cp. mensis).

---

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

261. Vocative. — σωτήρ preserver, ‘Ἀπόλλω, Ποσειδῶ (from Ποσειδῶν, ἄων, ἄων) have voc. σῶτερ, Ἀπόλλω, Πόσειδον with recessive accent. Recessive accent also occurs in compound proper names in -ων; as Ἀγαμέμνων, Ἀγάμεμνον; Διονυσίων, Διόνυσον; Φιλήμων, Φίλημον; but not in those in -φως (Εὐθύφων). Δακεδαίμων has Δακεδαίμον.

---

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

---

260 D. κυκέων potion usually has κυκέω for κυκέων.

262 D. Poetry often has πατέροι, πατέρι, μητέρι, μητέρι, etc. Poetical are πατράν; θυγατέρα, θυγατρα, θυγατράν, θυγατέρας, θυγατέρας, γαστέρας, etc.; and ἄνεροι, ἄνερι, ἀνέρα, ἀνέρες, ἄνεροι, ἄνερας all with long a. Hom. has ἄνθρεσι and ἄνθρασι (with -ασι only in this word), Δῆμητρος and Δημήτρες.
### THIRD DECLENSION: LIQUID STEMS

#### SINGULAR

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<tr>
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<th>Case</th>
<th>Form</th>
<th>Case</th>
<th>Form</th>
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<td>(πατρ-ός)</td>
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<td>father</td>
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<td>mother</td>
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<td>son</td>
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<td>θυγατέρ-e</td>
<td>άνδρ-e</td>
</tr>
<tr>
<td>G. D.</td>
<td>πατέρ-οιν</td>
<td>θυγατέρ-οιν</td>
<td>άνδρ-οίν</td>
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#### PLURAL

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<th>Form</th>
<th>Case</th>
<th>Form</th>
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<td>θυγατέρ-ες</td>
<td>άνδρ-ες</td>
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<td></td>
</tr>
<tr>
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<td>θυγατέρ-ων</td>
<td>άνδρ-ών</td>
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</tr>
<tr>
<td>Dat.</td>
<td>πατρά-σι(ν)</td>
<td>θυγατρά-σι(ν)</td>
<td>άνδρά-σι(ν)</td>
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</tr>
<tr>
<td>Acc.</td>
<td>πατέρ-ας</td>
<td>θυγατέρ-ας</td>
<td>άνδρ-ας</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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a. The accent in the weak forms of μητρ, θυγάτηρ in the gen. and dat. sing. follows that of πατρός, πατρι.

b. γαστήρ belly, has γαστρός, etc. Δημήτρι is inflected Δήμιτρος, Δήμητρι, Δήμητρα, Δήμητρη.

c. ἀστήρ star has gen. ἀστέρος, dat. ἀστέρι, dat. pl. ἀστράς.

### STEMS IN SIGMA (ες, ας, ος)

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

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

b. Masculine stems in ες with the nominative in -ης are proper names; the feminine τριήμενος triform is an adjective used substantively (properly, triply fitted; ἡ τριήμενος τριλείμενος) - ship with three banks of oars'.

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

d. Some stems in ας have also a stem in σα or σά (258).
264. ὁ Σωκράτης Socrates  ὁ Δημοσθένης Demosthenes
(Sωκράτεσ-ος) (Δημοσθένεσ-ος)
Nom. Σωκράτης  Δημοσθένης
Gen. (Σωκράτεσ-ος) Σωκράτους (Δημοσθένεσ-ος)
Dat. (Σωκράτεσ-ι) Σωκράτει (Δημοσθένεσ-ι)
Acc. (Σωκράτεσ-α) Σωκράτη (Δημοσθένεσ-α)
Voc. Σωκράτες  Δημόσθενες

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<tr>
<td>ἡ τρίηρης</td>
<td>τὸ γένος</td>
<td>τὸ γέρας</td>
</tr>
<tr>
<td>(τριήρε-σ-)</td>
<td>(γενε-σ-)</td>
<td>(γέρα-σ-)</td>
</tr>
<tr>
<td>trireme</td>
<td>race</td>
<td>prize</td>
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</table>

<table>
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<td>τρίηρης</td>
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<td>τρίηρος</td>
<td>τρίηρον</td>
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<tr>
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</tr>
<tr>
<td>γέρας</td>
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<td>γέρας</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>DUAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
</tr>
<tr>
<td>(τριήρε-ε)</td>
</tr>
<tr>
<td>(γενε-ε)</td>
</tr>
<tr>
<td>(γέρα-ε)</td>
</tr>
<tr>
<td>γέρα</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
</tr>
<tr>
<td>(τριήρε-ες)</td>
</tr>
<tr>
<td>(γενε-ες)</td>
</tr>
<tr>
<td>(γέρα-ες)</td>
</tr>
<tr>
<td>γέρα</td>
</tr>
</tbody>
</table>

Διογένης Diogenes, Ἰπποκράτης Hippocrates. Neuters: ὁτος year, εἴδος width, ἔφος sword, τεῖχος wall, γήραs old age, κρέας flesh (for κέραs horn see 208).

a. Proper names in -ης have recessive accent in the vocative.
b. Proper names in -γένης, -κράτης, -μένης, -φάνης, etc., may have an accus. in -ν derived from the first declension. Thus, Σωκράτης, Ἀριστοφάνης, like Ἀτρείδης (222, 282 N.). But names in -κλῆς (265) have only -εά.
c. Proper names in -ης often show -ος, -εα in the lyric parts of tragedy.
d. Neuters in -ος often show open forms (especially -εων) in Attic poetry.
e. -ων is frequent in Xenophon.
f. τριήρων and τριήρων have irregular accent by analogy to the other forms.
g. A preceding ρ does not prevent the contraction of ηα to η, as δρη from τὸ ὄρος mountain (cp. 31. 1).
h. The dat. sing. of as stems is properly -αι; but -η is often written on the authority of the ancient grammarians. This η may possibly be due to the analogy of α in α stems.

264 D. 1. Hom. uses the open or the closed forms according to convenience. -ενυ occurs in the gen. of a few words in -ος (βελευς); -εων is often a monosyl-
265. When -εσ- of the stem is preceded by ε, the forms are inflected as follows: τὸ δέος fear (δεοσ-), Περικλῆς from Περικλῆς Pericles (Περικλῆς-εσ-):

<table>
<thead>
<tr>
<th>Nom.</th>
<th>δέος</th>
<th>(Περικλῆς)</th>
<th>Περικλῆς</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>δέος</td>
<td>(Περικλῆς-εσ-)</td>
<td>Περικλῆς</td>
</tr>
<tr>
<td>Dat.</td>
<td>δέος</td>
<td>(Περικλῆς-ε-ι)</td>
<td>Περικλῆς</td>
</tr>
<tr>
<td>Acc.</td>
<td>δέος</td>
<td>(Περικλῆς-ε-α)</td>
<td>Περικλῆα</td>
</tr>
<tr>
<td>Voc.</td>
<td>δέος</td>
<td>(Περικλῆς)</td>
<td>Περικλῆς</td>
</tr>
</tbody>
</table>

So Ἀρακλῆς Heracles, Σοφοκλῆς Sophocles.

a. After ε, έα contracts to έ (58). On the contraction of -εεως, see 55.
b. δέος is uncontracted because the form was originally δεος (58).

**STEMS IN ος**

266. ἡ αἰδώς shame is the only ος stem in Attic. It is inflected in the singular only. Nom. αἰδώς, Gen. αἰδοῦς (αϊδώ-ος), Dat. αἰδοί (αϊδώ-ι), Acc. αἰδῶ (αϊδό-α), Voc. αἰδώς.

**STEMS IN ω(φ)**

267. Stems in ω(φ) have lost ων and appear as ω stems. This ω contracts with the case endings in the dative and accusative singular and in the nominative and accusative plural. Stems in ω(φ) are masculine.

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lable (50), as is the accus. sing. and pl. -εα from nom. -ης or -ος. Hdt. has open -εως, -εα, -εεως (?), -εα. In the dat. pl. Hom. has γελεσι, γελεσι, and γελέεσι; (258 D. 2) from βέλω missile.

2. Stems in άς are generally uncontracted in Hom. (γύρας, γύραϊ), but we find -αυ in the dat. sing., κρεών and κρευν in the gen. pl. In the nom. and acc. pl. a is short (γέρα), and this is sometimes the case even in Attic poetry (κρεά). The explanation is obscure (γέρα does not stand for γέραϊ). Hom. has δέτασι and δετάσι (δέτας κυρ).

3. In Hom. and Hdt. several words in -ας show ε for a before a vowel (cp. ὀρεω in Hdt. for ὀράω). Hom.: οδδας γρουνα, οδδεως, οδδει and οδδε; κώς λεεε, κώς, κώς; Hdt.: γερας, γερεως, but κρεας, κρευς, κρευν. In Attic poetry: βρέτας, βρέτεως, βρέτει, etc. Cp. 258 D.

265 D. Hom. has κλεα (for κλεα'), and from -κλης: -ής, -ή; Hdt.: -ες (for -εδως), -ει, -εα. For -ής, -ήα the open -εως, -εα may be read. Attic poetry often has the open forms -ες (also in prose inscrp.), -ει, -εα.

266 D. Hom. and Ion. ἡ ἡως δαιων (ηωο-) is inflected like αἰδως. For αἰδοος, ἡω we may read αἰδοός, ἡω and some other open forms in Hom. The Attic form εως is declined according to 238; but the accus. is εω (238 d). Hom. has ἴδρα from ἴδρως sweat (usually a τ stem). Cp. 257 D.

267 D. Hom. has ἠρωι (for ἠρω read ἠρωι), ἠρω (or ἠρω'), ἠρως ἠρως, Μινω and Μινω. Hdt. has the gen. Μινω and Μινωος, the acc. πάτρων, ἠρω, but μπρω.
### Third Declension: Stems in τι and τιν

#### Singular

<table>
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<th>N. A. V.</th>
<th>G. D.</th>
<th>N. V.</th>
</tr>
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<tbody>
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</tr>
<tr>
<td>Gen.</td>
<td>Ἰππος</td>
<td>Ἰππος-αυς</td>
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<tr>
<td>Dat.</td>
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<td>Ἰππος-ιν</td>
<td>Ἰππος-ιν</td>
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<tr>
<td>Acc.</td>
<td>Ἰππος-α</td>
<td>Ἰππος-ας (rarely Ἰππος)</td>
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</tr>
<tr>
<td>Voc.</td>
<td>Ἰππος</td>
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</tr>
</tbody>
</table>

Τῃς Trojan (252 a), πάρτος father’s brother, μήτρας mother’s brother, δεμας slave (poetic, cp. 252 a).

a. Forms of the Attic second declension (237) are gen. Ἰππο, Μίνω, acc. Ἰππον; dual Ἰππον (on an inscription).

#### Stems in ι and ιν

#### Singular

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<tr>
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<th>Ἰπποςιν</th>
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<td>πόλις-ον</td>
<td>πόλις-ον</td>
<td>συ-ον</td>
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<tr>
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<td>συ-οιν</td>
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#### Plural

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</tr>
<tr>
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<td>πόλις-οι</td>
</tr>
<tr>
<td>Dat.</td>
<td>πόλις-οιν</td>
</tr>
<tr>
<td>Acc.</td>
<td>πόλις</td>
</tr>
</tbody>
</table>

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

1. a. Stems in ι, with genitive in -ιος, as (masc.) μάρτις seer, εἰχίς viper; (fem.) πόλις city, πολινς poetry, δέομαι power, στάσις faction, ὑβρις outrage.

2. Stems in ι, with genitive in -ιος, as ὁ κύς weevil, gen. κύις, dat. κί-ι; and so in proper names in -ις, as Ἀργάδαμος Lygdamis, gen. Ἀργάδαμος.

269. Stems in υ, with genitive in -υος; as (masc.) μύς mouse, ὅρπυ cluster of grapes, ἰγνίς fish; (fem.) ὅρπυ oak, ὅρπυ eyebrow, ἵκης force.

b. Stems in υ, with genitive in -υος: (masc.) πῆχυς forearm, πέλεφος axe; (neut.) ἄστυ town.

N. 1. — In the nom., acc., and voc. sing. barytone stems in υ have short υ; ocytone substantives (usually) and monosyllables have υ̂; and monosyllables circumflex the υ (σῦς, σῦν, σῦ).

N. 2. — η ἐγκέλως ccl follows ἵχθυς in the singular (ἐγκέλως, etc.), but πῆχυς in the plural (ἐγκέλως, etc.). But this does not hold for Aristotle.

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

a. ει, ιος, as in πόλις, πῆχυς.

b. ει, ευ, which before vowels lost their ι and υ (43), as in πολε(ι)-ι, πολε(ι)-εις, πηχε(υ)-εις; which contract to πολεις, πολεις, πηχεις.

c. There is also a stem in η, as in Hom. πόλης-os (265 D. 1, c), whence πόλεως.

N. 1. — πόλεως in Attic poetry for the sake of the metre is due to the analogy of υ stems with gen. in -ιος (ἡδείς, 297). Hom. πηχε-ος is the regular form (from πηχε(υ)-ος). Attic πῆχε-ος follows πόλεως. πόλει-ι and πηχε-οι for πόλεις and πηχες are due to the analogy of forms from stems in ει, ευ (πόλε-ων, πηχε-οι, etc.).

N. 2. — The dual πόλες occurs in some MSS.

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

272. Accusative plural. — πόλες, πηχεις are borrowed from the nominative. ἵχθυς is from ἵχθυς. ἤχθος occurs in late Greek. Cp. 251 a.

b. Hom. has πόλες, πόλος, πόλεις, πόλεις or -ι (for which some read πόλις, as κόι; πόλεις is correct) and πηχες, πόλεις, πόλεις; pl. πόλεις, πολεις, πόλεις (some read instead πόλεις) or πολεσι (250 D. 2) ἐπάλλεσιν, πόλες or πόλεις (πόλες appears in some texts).

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

2. ι stems. a. Ionic, Doric, and Aeolic have the open forms πηχες, ἄστει, ἄστεια; in the gen. sing. -ος, never -ως (πηχες, ἄστεος). In the dat. sing. of words of more than one syllable Hom. has -ωι or -ωι, as νέκυι (νέκυους corpse), but Hdt. does not show -ωι.

b. The gen. pl. has the regular accent (πηχεσι, ἄστεσι). On the dat. πελέσσι, νέκυσι, πηχυσι (some would read νέκυοι, πελείς), νεκύασι, see 250 D. 2. Hom. has accus. ἵχθος and ἤχθος. Hdt. has ἤχθος very rarely.
273. Contraction. — ἵχθος (once) for ἵχθος and ἵχθος for ἵχθος occur in comedy. ἵχθος is not a legitimate contraction, as υ cannot contract with ε (51 c). ἵχθος (for ἵχθος) is the accus. form used as the nom. (251 b).

274. οἶς sheep is declined as follows: οῖς, οἷ-όσ, οἷ-ι, οἷ-ν, οἷ; dual, οἷ-ε, οἷ-οῖρ; pl. οἷ-ες, οἷ-ών, οἷ-σι, οἷ-ς. Here the stem is οἷ, representing δοῖ, which is properly an i stem: δοῖ-ς, Lat. ovī-s.

275. STEMS IN eu, au, ou

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>ò βασιλεύ-ς</th>
<th>ἡ γραῦ-ς</th>
<th>ἡ ναῦ-ς</th>
<th>ð, ðη βοῦ-ς</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>βασιλεύ-ς</td>
<td>γραῦ-ς</td>
<td>ναῦ-ς</td>
<td>βοῦ-ς</td>
</tr>
<tr>
<td>Gen.</td>
<td>βασιλε-ως</td>
<td>γρά-άς</td>
<td>νε-ώς</td>
<td>βο-άς</td>
</tr>
<tr>
<td>Dat. (βασιλέ-ι)</td>
<td>βασιλει</td>
<td>γρα-ι</td>
<td>νη-ι</td>
<td>βοι-ι</td>
</tr>
<tr>
<td>Acc.</td>
<td>βασιλε-ά</td>
<td>γρα-υ</td>
<td>να-υ</td>
<td>βοι-υ</td>
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<tr>
<td>Voc.</td>
<td>βασιλευ</td>
<td>γραυ</td>
<td>ναυ</td>
<td>βου</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>DUAL</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>N. A. V.</td>
<td>βασιλῆ</td>
<td>γρά-ε</td>
<td>νη-ε</td>
<td>βο-ε</td>
</tr>
<tr>
<td>G. D.</td>
<td>βασιλέ-οιν</td>
<td>γρά-οιν</td>
<td>νε-οιν</td>
<td>βο-οιν</td>
</tr>
<tr>
<td>PLURAL</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. V.</td>
<td>{ βασιλῆ-ς, later }</td>
<td>γρά-ες</td>
<td>νη-ες</td>
<td>βο-ες</td>
</tr>
<tr>
<td></td>
<td>{ βασιλῆς }</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>βασιλ-ε-ν</td>
<td>γρά-α-ν</td>
<td>νε-α-ν</td>
<td>βο-α-ν</td>
</tr>
<tr>
<td>Dat.</td>
<td>βασιλευ-σι(ν)</td>
<td>γραυ-σι(ν)</td>
<td>ναυ-σι(ν)</td>
<td>βοι-σι(ν)</td>
</tr>
<tr>
<td>Acc.</td>
<td>βασιλε-ας</td>
<td>γραυ-ς</td>
<td>ναυ-ς</td>
<td>βοι-ς</td>
</tr>
</tbody>
</table>

Like βασιλεύς are declined the masculine oxytones ὄ ἵππεός horseman, ὄ ἱερός priest, ὄ γονεός parent, ὄ φονεός murderer; like βοῦς is declined ὄ χοῦς three-quarter measure (but acc. χόα and χόας).

274 D. Hom. has ãis, ãis and οῖος, ãν, ães, ães and οῖον, ãοςει (οῖοςει o 386) and ãε νει, ãε ιον.

275 D. 1. Hom. has βασιλῆς, -ης, -ης, -εως, -εος (and -εης), -ης. Also -εος, -ει, -εια, from the stem εφ = εφ. -εος and -ει for -ες and -ει are not common. Ατρεως, Τουδεως have -ε(φ)-ος etc. regularly (Τυδη from Τυδέα). Hdt. has -εος, -ει or -ες, -εια, -ειας, -ευς, -ειος, -εις.

2. Hom. has γρηύς or γρηύς, γρηθή, γρηῦ and γρηῦ; the unattic βης (and βενείς), βοαν (and βοος), βοαν acc. sing. H 238. The Doric nom. sing. is βος, acc. pl. βοις.

3. The declension of ναῦς in Doric, Homer, and Herodotus is as follows:
276. Substantives in -eōs preceded by a vowel may contract in the gen. and acc. sing. and pl. Thus, ἀλέως fisherman has gen. ἀλέως or ἀλεός, acc. ἀλεά or ἀλαί, gen. pl. ἀλεάων or ἀλαίων, acc. pl. ἀλεάς or ἀλαίς. All other forms are regular. The contracted forms were in use in the fifth century, but in the fourth (especially after 350 B.C.) the open forms are common. So are declined Ἐθνός Euboean from Ἐθνός, Ἰαπαινός Peiraeus, Πλαταιός Plateaean.

277. Other Forms. — a. In the drama from words in -eōs we find rarely -ēō in acc. sing., -ēās in acc. pl. -ēos and -ēōs, -ēēs, -ēas are occasionally found.

b. The nom. pl. in older Attic ended in -ēς (βασιλῆς), derived either from -ēς by contraction or from -ēs (once on an inscription) by 34. -ēς occurs on inscriptions till about 350 B.C., and is the form to be adopted in the texts of authors of the fifth century and in Plato. -ēs occurs rarely, but is suspected.

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

278. Stem Variation. — Stems ending in εν, αυ, ου lose v before case endings beginning with a vowel, v passing into f (43). Stems in ευ show the pure form only in the vocative; other forms are derived from the stronger stem ηυ. ηυ and αυ before a consonant become ευ, αυ (40) as in βασιλεύς, βασιλείας, ναυς, ναωί from βασιλης, ναυς, etc. From βασιλη(f)-ος, -η(f)-ι, -η(f)-α, -η(f)-ας come, by transfer of quantity from 34, the Attic forms. So ναυς is derived from νη(f)-ος. In βασιλέως, νεως, ε is shortened from the η of βασιληςν, νηως by 39. βο-ὁς, etc. are from the stem βου- βο-, cp. Lat. bovis.

STEMS IN οί

279. Stems in οί, with nominative in -ω, turn ι into unwritten ι (γ) before the endings beginning with a vowel. η πειθω persuasion is thus declined:


V. πειθοί. Dual and plural are wanting.

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<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doric Homer</td>
<td>Hdt.</td>
</tr>
<tr>
<td>Nom. ναὐ-ς νηὖ-ς νηὖ-ς</td>
<td>νά-ς νή-ς, νή-ς</td>
</tr>
<tr>
<td>Gen. ναὐ-ος νηὖ-ος, νε-ός ναὐ-όν νηὖ-όν νε-όν</td>
<td></td>
</tr>
</tbody>
</table>
| Dat. ναὐ-ι νη`=ν ι νη`=ι ναυ-σιν(ν) νη`=σισιν(ν) ναυ-σι νη`=σι
| Acc. ναὐ-ν νη`=α, νε-α ναὐ-ας νη`=ας νε-ας |

Hom. has ναωι in ναωικυτός.

279 D. In Ionic the forms are contracted (πειθοὺς, etc.). Hdt. has acc. Ἰοῦ from Ἰο, Ἀποῦ, but also πειθό.
CASE IN -φι(ν), IRREGULAR DECLENSION

So ἡχω echo, εἰσατω well-being, φειδω sparing, Σαπφω, Αητω, Καλψω. αι stems are chiefly used for women’s names.

a. A stronger form of the stem is ω, seen in the earlier form of the nominative (Σαπφω, Αητω). The accusative has the accent of the nominative.

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

c. η εἰκων image, η ηδον nightingale, properly from stems in οι, have certain forms from this declension (εικος, εικω, voc. ηδος).

CASES IN -φι(ν)

280. Cases in -φι(ν). — -φι(ν) is often added to noun stems in Hom. to express the relations of the lost instrumental, locative, and ablatival, both singular and (more commonly) plural; rarely to express the relations of the genitive and dative cases. From α stems are made singulars, from ο stems singulars or plurals, from consonant stems almost always plurals. Except in θεφιων with the gods -φι(ν) is not added to a stem denoting a person. (a) Instrumental: βιοφι by might, ἑτερφι with the other (hand), δακρυφι with tears; (b) Locative: θυροφι at the door, δροφι on the mountains; (c) Ablative: κεφαλφι from off the head; especially with prepositions, as εκ ποτοφι from off the sea, ἀπο ναιφι from the ships.

IRREGULAR DECLENSION

281. The gender in the singular and in the plural may not be the same: ὁ σῖτος γρατίν, τὰ σίτα; ὁ δεσμὸς χάλαν, τὰ δεσμά χαλίαν (οἱ δεσμοί cases of imprisonment); τὸ στάδιον stade, race-course, pl. τὰ στάδια and οἱ στάδιοι.

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

a. Both stems have a common nominative singular: σκότος darkness, σκότων scótou, etc. (like ἐπούν ἐπωρ) or σκότους scótous (like γένους génous). So τὸν "Αθω, and τὸν "Αθων from "Αθω (238 d), τὸν Σωκράτη and τὸν Σωκράτην (264 b). These are called heteroclites (ἐτερόκλυτα differently declined).

N. Many compound proper names in -ος (especially names of foreigners) have forms of the 1 and 3 decl., as Τισσαφέρης, -νος, -νη and -νε. So Θεσφινγ (voc.) in Demosth., Λεωνίδην and Λεωνίδεα in Hdt.

b. Certain cases are formed from another stem than that of the nom. singular: ὁ δειμορφίς dream, gen. δειμαρτος (as if from τὸ δειμαρτο). or (less freq.) δειμρος; so τὸν 'Απόλλωνα and τὸν 'Απόλλω (260), τὸν ύλον and τῷ νυμό (285, 27). These are called metaplastic forms (μεταπλασμός change of formation).

283. Defective is substantives having, by reason of their meaning or use, only one number or only certain cases. Thus, sing. only: ὁ ἀνω air, ὁ ἀληθ upper air; plur. only: τὰ Διονύσια, τὰ 'Ολυμπια the Dionysiac (Olympic) festival, oi άπειρα annual weeds; in some cases only: ὧ μὲν my good sir or madam; ἄναρ dream; ὅφελος use only in nom.; λιβάδι λῆμβα from *λύ stream, libation.

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


2. ἀρήν (ὁ, ἡ) lamb, sheep, stems ἀρη-, ἀρ-, ἀρω-. Thus, ἀρη-, ἀρ-, ἀρω-, ἀρω-, ἀρω- (Hom. ἀρη-εστι, ἀρω-ας (declined like a subst. in -ης). Nom. ἀρην occurs on inscript. but ἀρω (2 decl.) is commonly used.

3. γάλα (τὸ) milk (133), γάλακτ-ος, γάλακτ-ι, etc.

4. γέλως (ὁ) laughter, γέλωτ-ος, etc. Attic poets A. γέλωτα or γέλων. Hom. has D. γέλω, A. γέλω, γέλων or γέλοι (?) from Aeol. γέλος. Cp. 257 D.

5. γούν (τὸ) knee, γόνατ-ος, etc. Ionic and poetic γονατ-ος, γονατ-ι, etc. Epic also γον-ος, γον-, γον-, α, πλ. γον-ων, γον-ους (250 D. 2). The forms in oυ are from γούν- (37 D. 1, 233 ε;); cf. Lat. genu.

6. γυνή (ἡ) woman, γυναικ-ος, γυναικ-ι, γυναικ-α, γυναικ (133); dual γυναικ-ος, γυναικ-ι, γυναικ-α, γυναικ-ος, γυναικ-ι, γυναικ-α. The gen. and dat. of all numbers accent the last syllable (cp. ανήρ). Comic poets have A. γυνη, γυνα, N. pl. γυνα.

7. δάκρυν (τὸ) tear, δακρυόν, etc., in prose and poetry. δάκρυ (τό) is usually poetic, D. pl. δάκρυα.

8. δένδρον (τὸ) tree, δένδρον, etc. Also D. sing. δενδρει, pl. δένδρη, δένδρων. Hdt. has δενδρον, δένδρων and δένδρον.


10. δόρυ (τὸ) spear, δορατ-ος, δορατ-ι, pl. δορατ-α, etc. Poetic dop-ος, dop-ι (also in prose) and dop-ει (like ἀστει). Ionic and poetic δουρατ-ος, etc., Epic also δουρ-ος, δουρ-, dual δουρ-ε, dual δουρ-, δουρ-ον, δουρ-ους, δουρ-ους (250 D. 2). The forms with oυ are from dop- (37 D. 1).

11. ἐρως (ὁ) love, ἐρωτ-ος, etc. Poetical ἐρω, ἐρφ, ἐρον. Cp. 257 D.

12. Ζεύς (ὁ) Zeus, Δ-ς, Δι-, Δι-α, Ζευς. Zeus is from Zieus, Δις, etc., from Δις-. Ionic and poetic Ζησ, Ζηλ, Ζης.

13. θέμις (ἡ) justice and the goddess Themis (θεμις-), θεμι-ος, θεμι-ι, θεμι-ν. Hom. has themat-ος, etc. Pind. themat-ος, θεμι-ν, themat-ες. Hdt. them-ouς. In the phrase θεμις ειναι γας εσσε (indic. θεμις έστι), themis is indeclinable.

14. κάρα (τὸ) head (poetic) used in Attic only in N. A. v. sing., but dat. καρ. Other cases are from the stem κρατ-, G. κρατ-ος, κρατ-ν; also το κρατ-ι N. A. sing., κρατ-ας A. pl.

15. κόουν (ὁ, ἡ) dog, kuw-ος, kuw-η, kuw-α, κων; κων-ε, κων-ους; κων-ις, κων-ας.

16. λάος (ὁ) stone, poetic also λας, G. laos (or λαυ), D. lai, A. laan, laa; dual lae; pl. lae-es, la-ων, la-ους, la-ες.

17. μάρτυς (ὁ, ἡ) witness, μάρτυρ-ος, etc., but D. pl. μάρτυρ-ς. Hom. has N. μάρτυρ-ος, pl. μάρτυρως.

18. Οἰδίπος (ὅ) Oidipus, G. Oi dipodos, Oi dipou, Oi dipod (Dor.), D. Oidipodi, A. Oidipou, Oidipodai, V. Oidipous, Oidipou.
DECLENSION OF ADJECTIVES

19. ὁνευρος (ὁ) and ὀνευρον (τὸ, Ionic and poetic) dream, ὀνειρον, etc., but also ὀνειρατ-ος, etc. τὸ ὀνευρ only in N. A.

20. ὁνευς (ὁ, ἡ) bird (257). A. ὀνευθα and ὀνευς (247). Poetic ὀνευς, A. ὀνευς; pl. N. ὀνευς, G. ὀνευς, ἡ ὀνευς or ὀνευς. Dor. G. ὀνευς-οι, etc.


22. ὀσυς (τὸ) ear, ὀσ-υς, ὀσ-υς, ὀσ-υς (252 a), ὀσι; from the stem ὀσ- contracted from ὀσ(ο)ατ-, whence ὀσ(ο)ατ-. ὀσυς is from ὀσυς, whence also the Doric nom. ὀστ. Hom. G. ὀσατ-ος, pl. ὀσατ-α, ὀσατ-ι, and ὀσι.

23. Πυξ (ὁ) Pyx (128), Πυξ-ος, Πυξ-ι, Πυξ-α, and also Πυκ-ος, Πυκ-ι, Πυκ-α.

24. πρεσβευτης (ὁ) envoy has in the pl. usually the forms of the poetic πρεσβυς old man, properly an adj. old. Thus, N. sing. πρεσβευτης, G. πρεσβευτου, etc., N. pl. πρεσβεις, G. πρεσβευς, D. πρεσβεις, A. πρεσβεις (rarely πρεσβευτας, etc.). πρεσβευς meaning old man is poetic in the sing. (A. πρεσβυν, V. πρεσβυος); meaning envoy πρεσβυς is poetic and rare in the sing. (dual πρεσβη from πρεσβεις). πρεσβης old man is used in prose and poetry in all numbers.

25. πυρ (τὸ) fire (πυρ-, 254 b), πυρ-ος, πυρ-ι, pl. τὰ πυρά watch-fires, 2nd decl. 

26. ῥωδ (τὸ) water, ῥωδ-ος, ῥωδ-ι, pl. ῥωδ-α, ῥωδ-ων, etc. Cp. 253 b.

27. ιος (ὁ) son has three stems: 1. ιο-, whence ιος, etc., according to the 2nd decl. 2. ιο-, whence ιος, ιος, dual ιος-ιος, ιος-ιος, pl. ιος-ιος, ιος-ιος, ιος-ιος. The stems ιο- and ιο-, usually lose their ι (48): ιος, ιος, etc. 3. ιο- in Hom. G. ιος, D. ιι, A. ιια, dual ιος, pl. ιος, ιος, ιος.

28. χειρ (ἡ) hand, χειρ-ος, χειρ-ι, χειρ-α; dual χειρ-ε, χειρ-ε, χειρ-ων; pl. χειρ-ες, χειρ-ον, χειρ-ον, χειρ-ων. Poetic also χειρ-ος, χειρ-ι, etc.; dual, χειρ-ον. Att. inscr. have χειρον, χειροι. Hom. agrees with Att. prose and Hdt. except that he has also χειρ-ι, χειρ-οι, χειρ-ας.

29. χρως (ὁ) skin, χρω-ος, χρω-ι (but χρω in the phrase ἐν χρω), χρω-α. Poetic χρο-ος, χρο-ί, χρο-α, like αἰδώς, 266.

ADJECTIVES

ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS

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

a. When ε, ι, or ρ (30, 218) precedes -ος the feminine ends in -α, not in -η. But adjectives in -ος (not preceded by ρ) have η. Thus, δυγως, δυγοι, δυγουν eighth, ἄθροις, ἄθροια, ἄθροιον crowded. See 290 e.

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

285 D. 27. Hom. has also υλός, υλος, υλον, υλοι, υλοια, υλοια, υλοιας and υλοιας, υλοιας. v sometimes makes a short syllable in υλός, υλον, υλοι (148 D. 3).

287 D. In the fem. nom. sing. Ionic has -η, never -α; in the fem. gen. pl. Hom. has -ων (less often -ων); Hdt. has -ων in oxytone adjectives and participles, and so probably in barytones.
DECLENSION OF ADJECTIVES

SINGULAR

Nom. ἀγαθός ἀγαθή ἀγαθόν ἄξιος ἄξια ἄξιον μακρός μακρά μακρόν
Gen. ἀγαθῷ ἀγαθῆς ἀγαθοῦ ἄξιον ἄξιαι ἄξιον μακρῷ μακρᾶς μακρόν
Dat. ἀγαθῷ ἀγαθῇ ἀγαθῷ ἄξιῳ ἄξια ἄξιοι μακρῷ μακρᾶ μακρῷ
Acc. ἀγαθίῳ ἀγαθὴν ἀγαθὸν ἄξιοι ἄξιαν ἄξιον μακροῖ μακράν μακρόν
Voc. ἀγαθῷ ἀγαθῇ ἀγαθόν ἄξιῳ ἄξιαν ἄξιον μακρῷ μακρὰ μακρόν

DUAL

N. A.V. ἀγαθῷ ἀγαθῷ ἀγαθῷ ἄξιῳ ἄξιᾳ ἄξιῳ μακρῷ μακρᾷ μακρῷ
g. D. ἀγαθοῖν ἀγαθοῖν ἀγαθοῖν ἄξιοιν ἄξιαιν ἄξιοιν μακροίν μακραίν μακρά

PLURAL

N. V. ἀγαθοὶ ἀγαθαὶ ἀγαθά ἄξιοι ἄξιαι ἄξια μακροὶ μακραὶ μακρά
gen. ἀγαθοῖν ἀγαθοῖν ἀγαθοῖν ἄξιων ἄξιον ἄξιον μακρῶν μακρῶν μακρῶν
dat. ἀγαθοῖς ἀγαθαῖς ἀγαθοῖς ἄξιοι ἄξιαις ἄξιοις μακροῖς μακραῖς μακροῖς
acc. ἀγαθοῖς ἀγαθάς ἀγαθάς ἄξιοις ἄξιας ἄξιας μακροῖς μακραῖς μακράς

ἔθελος good, κακὸς bad, σοφός wise, κούφος, κούφη, κούφον light, ἔθλος clear;
ἀνθρείωσ, ἀνθρεία, ἀνθρείων courageous, δίκημος just, δικαίωσ, αἰσχρός, αἰσχρᾶ,
αἰσχρόν base, ἐλευθερος free; all participles in -ος and all superlatives.

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

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

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

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

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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἀδίκος ἀδίκον</td>
<td>φρόνιμος φρόνιμον</td>
<td>ἔλεως ἔλεων</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>ἀδίκου ἀδίκου</td>
<td>φρόνιμον φρόνιμον</td>
<td>ἔλεω ἔλεω</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>ἀδίκῳ ἀδίκῳ</td>
<td>φρόνιμῳ φρόνιμῳ</td>
<td>ἔλεω ἔλεω</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>ἀδίκοι ἀδίκοι</td>
<td>φρόνιμοι φρόνιμοι</td>
<td>ἔλεων ἔλεων</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>ἀδίκε ἀδίκον</td>
<td>φρόνιμε φρόνιμον</td>
<td>ἔλεως ἔλεων</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

289 D. Hom. has ἀδικοὶ or ἀδικοῖ; πλησίος, πληθή, πλεῖον (Hdt. πλεῖος, πλεῖν, πλέον); σῶς (only in this form), and σῶς, σῆς, σῶν. Hom. has N. γάρ, A. γάν
living, and γάρ, γάρ, γάρ living.
DECLENSION OF ADJECTIVES

**DUAL**

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<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>N. A. V. ἄδικος</td>
<td>ἄδικος</td>
<td>Φρόνιμος</td>
<td>Φρόνιμος</td>
<td>Ἴλεως</td>
<td>Ἴλεως</td>
</tr>
<tr>
<td>G. D. ἄδικοιν</td>
<td>ἄδικοιν</td>
<td>Φρόνιμοιν</td>
<td>Φρόνιμοιν</td>
<td>Ἴλεον</td>
<td>Ἴλεον</td>
</tr>
</tbody>
</table>

**PLURAL**

<table>
<thead>
<tr>
<th>N. V.</th>
<th>ἄδικοι</th>
<th>ἄδικα</th>
<th>Φρόνιμοι</th>
<th>Φρόνιμα</th>
<th>Ἴλεος</th>
<th>Ἴλεα</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἄδικων</td>
<td>ἄδικων</td>
<td>Φρόνιμων</td>
<td>Φρόνιμαν</td>
<td>Ἴλεων</td>
<td>Ἴλεαν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄδικοις</td>
<td>ἄδικοις</td>
<td>Φρόνιμοις</td>
<td>Φρόνιμας</td>
<td>Ἴλεος</td>
<td>Ἴλεας</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄδικοις</td>
<td>ἄδικα</td>
<td>Φρόνιμοι</td>
<td>Φρόνιμα</td>
<td>Ἴλεος</td>
<td>Ἴλεα</td>
</tr>
</tbody>
</table>

a. Like ἄδικος are declined the compounded ἄ-λογος irrational, ἄ-τιμος dis-
honoured, ἄ-χρεος useless, ἄ-μπαρος experienced, ἐπι-φθορος envious, ἐλ-θεος hospitable, ἵππος obedient. Like φρόνιμος are declined the uncompound-
bdaprēs barbarian, ἴχους quiet, ἰμερος tame, λόγος taikatious.

b. Like Ἴλεως are declined other adjectives of the Attic declension (237), as ἀκρός without horns, ἀ-χρεως serviceable. For the accent, see 103a. Adjectives
in -ως, -ων have -α in the neut. pl., but ἵππεως occurs in Xenophon.

c. πλατός full has three endings: πλατός, πλατά, πλάων, pl. πλέω, πλέα, πλέα, but most compounds, such as ἵππεως quite full, have the fem. like the masc.
σῶς safe has usually sing. N. σῶς masc., fem. (rarely σά), σῶν neut., A. σῶν; plur. N. σῶν masc., fem., σά neut., A. σῶς masc., fem., σά neut. Other cases
are supplied by σῶν, σῶα, σῶον. σῶον also occurs in the accusative.

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

290. Contracted Adjectives.—Most adjectives in -ως and -ος are contracted. Examples: χρύσως golden, ἀργυρῶς of silver, ἀπλοῖος simple
(feminine ἀπλία).

**SINGULAR**

<table>
<thead>
<tr>
<th>N. V.</th>
<th>(χρύσης)</th>
<th>χρυσοῦς</th>
<th>(χρυσῆ)</th>
<th>χρυσῆ</th>
<th>(χρύσης)</th>
<th>χρυσοῦς</th>
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<tbody>
<tr>
<td>Gen.</td>
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<td>χρύσου</td>
<td>(χρύση)</td>
<td>χρύσου</td>
<td>(χρύση)</td>
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<td>χρύσου</td>
<td>(χρύση)</td>
<td>χρύσου</td>
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</tr>
<tr>
<td>Acc.</td>
<td>(χρύση)</td>
<td>χρύσου</td>
<td>(χρύση)</td>
<td>χρύσου</td>
<td>(χρύση)</td>
<td>χρύσου</td>
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**DUAL**

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<th>χρυσά</th>
<th>(χρύσης)</th>
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<td>(χρύση)</td>
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<tr>
<td>Dat.</td>
<td>(χρύση)</td>
<td>χρύσα</td>
<td>(χρύση)</td>
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<tr>
<td>Acc.</td>
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<td>(χρύση)</td>
<td>χρύσα</td>
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**PLURAL**

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<th>χρυσίς</th>
<th>(χρυσοῦ)</th>
<th>χρυσίς</th>
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<tr>
<td>N. V.</td>
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<td>ἀργυρῶν</td>
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<td>Acc.</td>
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<td>ἀργυρᾶν</td>
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<td>ἀργυρῶν</td>
<td>ἀργυροῖς</td>
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<td>G. D.</td>
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<td>ἀργυρεῖν</td>
<td>ἀργυροῖν</td>
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<th>Case</th>
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<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
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<td>ἀργυρῶν</td>
<td>ἀργυρεῖας</td>
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<td>ἀργυρῶν</td>
<td>ἀργυρέων</td>
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<td>ἀργυρῶς</td>
<td>ἀργυρεῶς</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἀργυροῦσ</td>
<td>ἀργυρᾶσ</td>
<td>ἀργυροῖσ</td>
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<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>ἀπλόος</td>
<td>ἀπλῶν</td>
<td>ἀπλοῖς</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἀπλόου</td>
<td>ἀπλῶν</td>
<td>ἀπλοὺς</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἀπλῶ</td>
<td>ἀπλᾶ</td>
<td>ἀπλοῖς</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἀπλοῦν</td>
<td>ἀπλῆν</td>
<td>ἀπλοῖν</td>
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</tbody>
</table>

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<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>ἀπλῶ</td>
<td>ἀπλῶν</td>
<td>ἀπλοῖς</td>
</tr>
<tr>
<td>G. D.</td>
<td>ἀπλοῦν</td>
<td>ἀπλοῖν</td>
<td>ἀπλοῖν</td>
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</tbody>
</table>

<table>
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<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>ἀπλόοι</td>
<td>ἀπλαῖ</td>
<td>ἀπλαῖοι</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἀπλῶν</td>
<td>ἀπλᾶν</td>
<td>ἀπλαῖοι</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἀπλοῖς</td>
<td>ἀπλαῖς</td>
<td>ἀπλαῖοι</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἀπλοὺς</td>
<td>ἀπλᾶς</td>
<td>ἀπλαῖοι</td>
</tr>
</tbody>
</table>

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a. So χαλκόος, ἡ, ὁν brázen, φωικόος, ἡ, ὁ crimson, πορφύροος, ἡ, ὁn dark red, σιδηρόος, ὁ, ἡ, ὁn of iron, δίπλοος, ἡ, ὁn twofold, and other multipliers in -πλῶις (354 b). Compounds of two endings (288): εὐνοῦς, ὁν (εὐνοος) well disposed, ἄπλοος, ὁν (ἄπλοος) not navigable, εὔπος, ὁν (εὔποος) fair-flowing. These have open α in: the neuter plural.

b. The vocative and dual of contracted adjectives are very rare.

c. Adjectives whose uncontracted form in the nom. sing. has the accent on the antepenult (χρύσεος, πορφύρεος) take in the contracted form a circumflex on their last syllable (χρυσοῦς, πορφυροῦς) by analogy to the gen. and dat. sing. The accent of the nom. dual masculine and neuter is also irregular (χρυσῶ, not χρυσᾶ).
d. For peculiarities of contraction see 56. ἀπλή is from ἀπλεά, not from ἀπλή.
e. Some adjectives are not contracted: ἀργαλέος difficult, κερδαλέος crafty,
γραῖος young, ὕγις eighth, ἄθροι crowded (usually). (Here εο and οο were prob-
ably separated originally by η, ο.)

ADJECTIVES OF THE CONSONANT DECLENSION

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

a. There are some compounds with other stems: M. Φ. ἀτάτωρ, N. άπατορ
fatherless, G. ἀπάτωρ; ἀπολις ἀπολι without a country, ἀπόλιος; ἀντικράτωρ
ἀντικράτωρ independent, ἀντικράτωρ; ἀρρην (older ἄρρην) ἀρρην male, ἀρρην;
ἐσχαρες ἐσχαρε agreeable, ἐσχάρες; ἐβελτά εβελτί hopeful, ἐβελτίδος. For the acc.
stems in ιτ and ιδ see 247. Neut. ἐβελτί and ἐβελτί for ἐβελτάρε, ἐβελτίδο (133).

292. ἀληθής (ἀληθείς) true, εὐ-ελπίς (εὐελπίδ-) hopeful are thus declined:

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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἀληθής</td>
<td>ἀληθής</td>
<td>εὐελπίς</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἀληθείς-os</td>
<td>ἀληθείς</td>
<td>εὐελπίδ-os</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἀληθεί-ι</td>
<td>ἀληθει</td>
<td>εὐελπίδ-ι</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἀληθέ-α</td>
<td>ἀληθή</td>
<td>εὐελπίν</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἀληθές</td>
<td>ἀληθές</td>
<td>εὐελπί</td>
</tr>
</tbody>
</table>

| DUAL | | | |
|------|------|------|
| N. A. V. | ἀληθεί-ε | ἀληθεί | εὐελπίδ-ε |
| G. D.  | ἀληθεί-οιν | ἀληθείοιν | εὐελπίδ-οιν |

<table>
<thead>
<tr>
<th>PLURAL</th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>ἀληθείς</td>
<td>ἀληθείς</td>
<td>εὐελπίδ-ες</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἀληθεί-ον</td>
<td>ἀληθόν</td>
<td>εὐελπίδ-ον</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἀληθεί-α:107</td>
<td>ἀληθεί</td>
<td>εὐελπίς(ν)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἀληθεί</td>
<td>ἀληθεί</td>
<td>εὐελπίδ-α</td>
</tr>
</tbody>
</table>

a. ἀληθής means indeed! Like ἀληθής are declined σαφής clear, εὐτυχής
lucky, εὐγενής high-born, ἀσθενής weak. ἐγκρατής self-restrained, πλήρης full.

292 D. The uncontracted forms of ες stems appear in Hom. and Hdt.
-ει and -ες are, however, sometimes contracted in Hom., and properly should
be written -ει and -ες in Hdt. The acc. pl. masc. and fem. is -ει in Hom.
and Hdt. From adj. in -ες Hdt. has ἐνδείᾳ for ἐνδεία, Hom. ἐνεκλείας for
ἐνεκλεία, ἐφυρείας for ἐφυρεῖα.
b. The accusative pl. ἀληθεῖς has the form of the nominative.

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

N. — Except in neuter words in -ώς, -όλες, -όλες, and -όπλες, as εὐώς sweet-smelling, ποδήρες reaching to the feet. But τρήρων, not τρηρῶν, from τρήρης, 264.

d. εἰσ(σ)α becomes εα, not εη (56): εὐλεκά, εὐδεα for εὐλεκά, εὐδεα from εὐλεκής glorious, εὐδείς needy (G. εὐλεκεύς, εὐδεύς). But εἰσ(σ)α and εἰσ(σ)α yield α or η, α or η. Thus, υγια or υγη (ὑγίης healthy), εὐφυα or εὐφη (εὐφυῆς comely), cp. 58, 31, 2. The forms in -η are due to the analogy of such forms as ἐμφερῆ (ἐμφερῆς resembling).

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Masc. and Fem.</th>
<th>Neut.</th>
</tr>
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<tbody>
<tr>
<td>Nom.</td>
<td>εὐδαίμον</td>
<td>εὐδαίμον</td>
</tr>
<tr>
<td>Gen.</td>
<td>εὐδαίμον-ος</td>
<td>εὐδαίμον-ος</td>
</tr>
<tr>
<td>Dat.</td>
<td>εὐδαίμον-ι</td>
<td>εὐδαίμον-ι</td>
</tr>
<tr>
<td>Acc.</td>
<td>εὐδαίμον-α</td>
<td>εὐδαίμον-α</td>
</tr>
<tr>
<td>Voc.</td>
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<table>
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</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>εὐδαίμον-ε</td>
<td>εὐδαίμον-ε</td>
</tr>
<tr>
<td>G. D.</td>
<td>εὐδαίμον-οι</td>
<td>εὐδαίμον-οι</td>
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<table>
<thead>
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<td>εὐδαίμον-ες</td>
</tr>
<tr>
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<td>εὐδαίμον-ων</td>
<td>εὐδαίμον-ων</td>
</tr>
<tr>
<td>Dat.</td>
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<td>εὐδαίμον</td>
</tr>
<tr>
<td>Acc.</td>
<td>εὐδαίμον-ας</td>
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</tr>
</tbody>
</table>

a. Like εὐδαίμον are declined μνήμων μνήμον mindful, ἀγνώμων ἀγνώμον unfeeling, ἄφρων ἄφρον senseless, πέτων πέπον tire, σώφρων σώφρον prudent.

b. Like βελτίων are declined μείζων μείζον greater, κακών κάκιον baser, ἱλάτων ἱλάτον less.

c. The neuter nominative and accusative have recessive accent.

d. Comparatives are formed from stems in ον and in οσ; cp. Lat. melioris for meliōs-is. os appears in βελτίω for βελτίοσ(σ)-α, acc. sing. masc. fem. and nom. acc. neut. pl., and in βελτίωσ for βελτίοσ(σ)-es, nom. pl. masc. fem. The accusative plural borrows the nominative form. Cp. 251 b. The shorter forms were more frequent in everyday speech than in literature.
CONSONANT AND VOWEL DECLENSION COMBINED

294. Adjectives of the consonant declension having a separate form for the feminine inflect the feminine like a substantive of the first declension ending in -ά (216).

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

296. Stems in ι (-ις, -εια, -υ).—The masculine and neuter have the inflection of πειχυς and αυτυ, except that the genitive singular masculine and neuter ends in -ος (not -ως) and -εια in the neuter plural remains uncontracted.

297. ιός sweet is thus declined:

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<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἱός-ς</td>
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<td>ἱόυ</td>
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<tr>
<td>Gen.</td>
<td>ἱό-ος</td>
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</tr>
<tr>
<td>Dat.</td>
<td>(ἡδεί)</td>
<td>ἱδεία</td>
<td>(ἡδεί)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἱό-υ</td>
<td>ἱόεια-υ</td>
<td>ἱόυ</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἱόυ</td>
<td>ἱόεια</td>
<td>ἱόυ</td>
</tr>
<tr>
<td></td>
<td>DUAL</td>
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<td></td>
</tr>
<tr>
<td>N. A. V.</td>
<td>ἱό-ε</td>
<td>ἱόεια</td>
<td>ἱό-ε</td>
</tr>
<tr>
<td>G. D.</td>
<td>ἱό-οιν</td>
<td>ἱόει-οιν</td>
<td>ἱό-οιν</td>
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<td></td>
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<td>ἱδείς</td>
<td>ἱδεία</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἱδε-οιν</td>
<td>ἱδεϊον</td>
<td>ἱδε-οιν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἱδε-ειν(υ)</td>
<td>ἱδεϊαις</td>
<td>ἱδε-ειν(υ)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἱδείς</td>
<td>ἱδεϊας</td>
<td>ἱδε-α</td>
</tr>
</tbody>
</table>

So βαθύς deep, γλυκός sweet, εύρος broad, δίσι sharp, ταχύς swift.

a. In ἱδεία -ια has been added to ἱδε- = ἱδειν-, a stronger form of the stem ἱδε- (cp. 270). The nominative masculine ἱδεί is used for the accusative.

b. The adjectives of this declension are oxytone, except ἡμεῦς half, ἠλύς female, and some compounds, as διπτηχυς of two cubits.

298. Stems in ι (-ις, -ειν, -υν; -ης, -εινα, -εν). μελαις black, τερην tender are declined as follows:

296 D. Hom. has usually -εια, -εις, -εις, etc.; sometimes -ια, -εις, -εις, etc. The forms without ι (43) are regular in Hdt. For -ου Hom. has -α in εφέα ποτανον the wide sea. ἱός and ἦλιος are sometimes feminine in Hom.
### SINGULAR

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<th>μέλαν</th>
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<th>τέρεινα</th>
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<td>τέρεν-ος</td>
<td>τερείνης</td>
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<td>μέλαν-ι</td>
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<td>τερείνα-ν</td>
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<td>Voc.</td>
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<td>μέλαινα</td>
<td>μέλαν</td>
<td>τέρεν</td>
<td>τερείνα</td>
<td>τέρεν</td>
</tr>
</tbody>
</table>

**DUAL**

| N. A. V. | μέλαν-ε | μέλαινα-ν | μέλαν-ε | τέρεν-ε | τερείνα | τέρεν-ε |
| G. D. | μέλαν-οιν | μέλαιναι | μέλαν-οιν | τερείναι | τερείναι | τερείν-οιν |

**PLURAL**

| N. V. | μέλαν-ες | μέλαιναι | μέλαν-α | τέρεν-ες | τερείναι | τέρεν-α |
| Gen. | μέλαν-ων | μέλαινων | μέλαν-ων | τερείνων | τερείνων | τερείν-ων |
| Dat. | μέλαν-ι(v) | μέλαιναις | μέλαν-ι(v) | τερείναις | τερείναις | τερείν-ι(v) |
| Acc. | μέλαν-α | μέλαινας | μέλαν-α | τερείν-α | τερείνας | τερείν-α |

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

a. μέλας is for μελαν- by 37, 96. With the exception of μέλας and τάλας, adjective stems in ν reject s in the nom. sing. μέλαιναι for μελαν-σι 96 a, 250 N. The feminine forms μέλαιναι and τερείναι come from μελαν-ια, τερεν-ια by 111. The vocatives μέλαν and τέρεν are rare, the nominative being used instead.

### SINGULAR

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<th>χαρίεν</th>
<th>πάσ</th>
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<th>πάν</th>
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<td>παντ-ός</td>
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<td>παντ-ι</td>
<td>πάση</td>
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<td>χαρίεν</td>
<td>πάν-α</td>
<td>πάσα-ν</td>
<td>πάν</td>
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<td>Voc.</td>
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<td>χαρίεν</td>
<td>πάσ</td>
<td>πάσα</td>
<td>πάν</td>
</tr>
</tbody>
</table>

**DUAL**

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

**PLURAL**

| N. V. | χαρίεντ-ες | χαρίεσσαι | χαρίεντ-α | παντ-ες | πάσαι | πάντ-α |
| Gen. | χαρίεντ-ων | χαρίεσσων | χαρίεντ-ων | παντ-ων | πάσων | πάντ-ων |
| Dat. | χαρίεσσι(v) | χαρίεσσαις | χαρίεσσι(v) | πάσι(v) | πάσαις | πάσι(v) |
| Acc. | χαρίεντ-ας | χαρίεσσας | χαρίεντ-α | πάντ-ας | πάσας | πάντ-α |

299 D. Hom. has αἰματθεσσα bloody, σκίδεντα shadowy, but τίμης and τιμή-εις valuable, τίμηντα and τιμήντα. Doric has sometimes -άς, -άντος for -δεις, -δεντος, as φωνάτα. Attic poetry often has the open forms -δεις, -δεσσα.
Like χαρέες is inflected περέες winged, φωνήες voiced, δακρύες tearful. Adjectives in -eis and -eis are generally poetical or Ionic. φωνήεντα meaning vowels is always open.

a. χαρέες, πᾶς are derived from χαρέες, πᾶς by 100; χαρέες from χαρέες by 133. The a of πᾶς (for τάς(τ))- is irregular and borrowed from πᾶς. Compounds have a: ἄπαν, σύμπαν.

b. From χαρέες is derived χαρέεσσα with σς, not ττ, by 114 a. χαρέες is a weak form of the stem χαρεύτ-, it appears also in χαρέεσσα for χαρεύτσ- (106), stands for παρτοσσα out of παρτός (113 a), παστών, πάσι are accent contrary to 252; but παρτός, παστό, πᾶσών are regular.

c. Adjectives in -eis contract, as μελιτοῦς, μελιτούττα, μελιτούν, G. μελιτοῦτος, μελιτούττης, etc. (μελιτούς here). περέες has περεύντα, περεύνσα. So in names of places: Ἀργενοῦσσα Argenneusae for -εσσαί; Ῥαμυνός, -ουστος, for Ῥαμυνὸς, -βεντος.

DECLENSION OF PARTICIPLES

300. Like ἄγαθος, -ῆ, -ῶν are inflected all the participles of the middle, and the future passive participle.

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

a. Most stems in ντ make the nom. sing. masc. without τ, like γέρων (243). But stems in ντ in the present and second aorist of μι-verbs (δίδως, δίδος), and all stems in αυτ, εντ, υντ, add τ, lose ντ (100), and lengthen the preceding vowel (-ους, -άς, -αι, -ῶς, 87). In like manner the dat. pl. is formed: -ντ-σι = -ουσι, etc.

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

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

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

d. The feminine singular is made by adding ια to the stem. Thus, λόφωσι (λόφων-ια), οξυα (οξυν-ια), ιστάσια (ισταυ-ια), τιθείσα (τιθευν-ια). The perfect adds -υ(σ)-ια, as in εἰδ-υία.

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

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

304. The accent of monosyllabic participles is an exception to 252: δυν, δυτος (not δυτος), στάς, στάτος.

305. Participles in -ον, -ουσα, -ον (ον-verbs): λόφων loosing (stem λόφων-), δυν being (stem δυν-).

305 D. In the feminine of participles from stems in ντ, αυτ (306), Aeolic has -ους, -αις (λαυσισα, λαυσαισα), and -εις in the masculine (λαυσις).

GREEK GRAM. — 6
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### DUAL

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<tr>
<td>G. D.</td>
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<td>ὄντ-οίν</td>
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### PLURAL

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</tr>
</tbody>
</table>

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

a. All participles in -όνθος, those in -όνθων having the accent of ὀν, ὀντος, etc.; as λειτών, λειτώσα, λειτῶν having left. Such participles are from ὁ-verbs, in which ὁ is a part of the tense suffix.

b. Like participles are declined the adjectives ἐκόνων, ἐκόνθων, ἐκόνφων, ἐκόνθων having left (for ἐκόνων, etc.), G. ἐκόνθων, ἐκόνθων, ἐκόνθων.

### 306. Participles in -άσ, -άσα, -άν: λύσασ having loosed, ἱστάσ setting.

### SINGULAR

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So are declined παραδείγματα having educated, στήσας having set.

**SINGULAR**

N. V.  
N. A. V.  
G. D.  

**DUAL**

N. V.  
N. A. V.  
G. D.  

**PLURAL**

N. V.  
N. A. V.  
G. D.  

So are inflected theis having placed, naiethes having been educated, nubes having been loosed, dois having given.

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

308. Participles in -ūs, -ūsa, -un: deikvus showing, φος born.

**SINGULAR**

N. V.  
Gen.  
Dat.  
Acc.  

**DUAL**

N. V.  
Gen.  
Dat.  
Acc.  

**PLURAL**

N. V.  
Gen.  
Dat.  
Acc.  

309. Perfect active participles in -os, -oua, -os: λεικωνos having loosed, eidos knowing.

309 a. D. Hom. has éstatos, éstaωsa, éstatos, G. éstatotos, etc., Hdt. ésteos, ἐστεώσα, ἐστέα, G. ἐστεώτος, etc. Some editions have ἐστεώτα in Hom.
So are inflected πεπαιδευκώς, πεπαιδευκυία, πεπαιδευκός having educated; γεγονός, γεγονοῦσα, γεγονός born.

a. ἑστώς standing (contracted from ἑστάως) is inflected ἑστώς, ἑστῶσα, ἑστός, G. ἑστώτως (with irregular accent, from ἑστάοτος), ἑστώης, ἑστώτος; pl. N. ἑστώτες, ἑστώσαι, ἑστώτα, G. ἑστώτων, ἑστώσων. So τεθνεῖς, τεθνεώσα, τεθνεῖς dead.

N. — ἑστῶ (the usual spelling in the neut. nom.) has -ῶς (not -ῶς) in imitation of εἰδῶς and of forms in -κός, thus distinguishing the neuter from the masculine.

310. Contracted Participles.—The present participle of verbs in -ω, -ως, -ω, and the future participle of liquid verbs (401) and of Attic futures (538) are contracted. τιμῶν honouring, τοιῶν making, are thus declined:

SINGULAR

| N. V. | τιμῶν | (τιμάων) | τιμῶσα | (τιμάων) | τιμῶν |
| Gen. | τιμάωντος | τιμάωντ-ος | (τιμαώντος) | τιμάωντ-ος | τιμάωντ-ος |
| Dat. | τιμάωντ-ι | τιμάωντ-ι | (τιμαώντι) | τιμάωντ-ι |
| Acc. | τιμάωντ-α | τιμάωντ-α | (τιμάωντα) | τιμάωντ-α |

DUAL

| N. A. V. | τιμάωντ-ε | (τιμάωντε) | τιμάωντ-ε | (τιμάωντε) | τιμάωντ-ε |
| Gen. | τιμάωντοιν | τιμάωντ-οιν | (τιμαώντοι) | τιμάωντ-οιν |

PLURAL

| N. V. | τιμάωντ-ες | (τιμάωντει) | τιμάωντ-ες | (τιμαώντει) | τιμάωντ-ες |
| Gen. | τιμάωντ-ων | τιμάωντ-ων | (τιμαώντ-ων) | τιμάωντ-ων |
| Dat. | τιμάωντ-ιν | τιμάωντ-ιν | (τιμαώντιν) | τιμάωντ-ιν |
| Acc. | τιμάωντ-ας | τιμάωντ-ας | (τιμαώντας) | τιμάωντ-ας |

310 D. Aeolic has also τιμαίς, πολείς, δῆλοις from τιμάμι, ποτήμι, δῆλωμи.
SINGULAR

N. V.  (ποιέων)  ποιῶν  (ποιέωνα)  ποιοῦσα  (ποιέων)  ποιῶν
Gen.  (ποιέωντος)  ποιοῦντ-ος  (ποιεύοντος)  ποιοῦσης  (ποιεύοντος)  ποιοῦντ-ος
Dat.  (ποιέωντι)  ποιοῦντ-ι  (ποιεύοντι)  ποιοῦσῃ  (ποιεύοντι)  ποιοῦντ-ι
Acc.  (ποιέωντα)  ποιοῦντ-α  (ποιεύοντα)  ποιοῦσα-ν  (ποιεύοντα)  ποιοῦν

DUAL

N. A. V.  (ποιέωντες)  ποιοῦντ-ες  (ποιεύοντες)  ποιοῦσα  (ποιέωντε)  ποιοῦντ-ε
G. D.  (ποιεύοντες)  ποιοῦντ-ες  (ποιεύοντες)  ποιοῦσα  (ποιεύοντε)  ποιοῦντ-ε

PLURAL

N. V.  (ποιέωντες)  ποιοῦντ-ες  (ποιεύοντες)  ποιοῦσα  (ποιεύοντε)  ποιοῦντ-α
Gen.  (ποιέωντων)  ποιοῦντ-ων  (ποιεύοντων)  ποιοῦσων  (ποιεύοντων)  ποιοῦντ-ων
Dat.  (ποιέουσι)  ποιοῦσι(ν)  (ποιεύοσασ)  ποιοῦσαις  (ποιεύοσασ)  ποιοῦσι(ν)
Acc.  (ποιέουσας)  ποιοῦσας  (ποιεύοσασ)  ποιοῦσα  (ποιεύοσασ)  ποιοῦσα

ADJECTIVES OF IRREGULAR DECLENSION

The present participle of δηλώ (δηλών) manifest is inflected like ποιῶν: thus, δηλών, δηλοῦσα, δηλοῦν, G. δηλοῦντος, δηλοῦσης, δηλοῦστος, etc.

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

SINGULAR

Nom.  μέγας  μεγάλη  μέγα  πολύς  πολλὴ  πολύ
Gen.  μεγάλου  μεγάλης  μεγάλου  πολλοῦ  πολλῆς  πολλοῦ
Dat.  μεγάλῳ  μεγάλῃ  μεγάλῳ  πολλῷ  πολλῇ  πολλῷ
Acc.  μέγαν  μεγάλην  μέγαν  πολύν  πολλήν  πολύ
Voc.  μεγάλε  μεγάλη  μέγα

DUAL

N. A. V.  μεγάλω  μεγάλα  μεγάλο
G. D.  μεγάλουν  μεγάλας  μεγάλον

PLURAL

N. V.  μεγάλοι  μεγάλαι  μεγάλα  πολλοί  πολλαί  πολλά
Gen.  μεγάλων  μεγάλαις  μεγάλον  πολλῶν  πολλαῖς  πολλῶν
Dat.  μεγάλοις  μεγάλας  μεγάλοις  πολλοῖς  πολλαῖς  πολλοῖς
Acc.  μεγάλους  μεγάλας  μεγάλος  πολλοὺς  πολλὰς  πολλά

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

b. The stem πολλ- is from πολύ-, i.e. πολυ-, λγ being assimilated to λλ.

c. πράσι mild forms its masc. and neuter sing. and dual from the stem πρα-; its fem. in all numbers from the stem πραβ-, as nom. πράεια for πραβ-ia formed like ἡδεια (297 a). Thus πραός, πραέεια, πραόν, G. πράου, πραειάς, πράον, etc. In the plural we have

N. V. πράοι or πραέεις πραείας πράα or πραέα
Gen. πράων or πραέων πραείων πράων or πραέων
Dat. πράοις or πραέεις(ν) πραειάς πραοίς or πραείσι(ν)
Acc. πράοις πραειάς πράα or πραέα
d. Some compounds of ποιός foot (ποδ-) have -ου in the nom. sing. neut. and sometimes in the acc. sing. masc. by analogy to ἀπλούς (290). Thus, τρίποις three-footed, τρίπον (but acc. τρίποδα tripod).

ADJECTIVES OF ONE ENDING

312. Adjectives of one ending have the same termination for masculine and feminine. The neuter (like masc. and fem.) sometimes occurs in oblique cases. Examples: ἀγνός ἄγνωτ-ος unknown or unknowing, ἀγας ἀκαίδ-ος childless, ἀργής ἀργήτ-ος white, ἀρπαξ ἀρπαγ-ος rapacious, μάκαρ μάκαρ-ος blessed, ἀκάμας ἀκάματ-ος unwearied. Here belong also certain other adjectives commonly used as substantives, as γυμνής γυμνήτ-ος light armed, τένης τένητ-ος poor, φυγὰς φυγα-ος fugitive, ἥλιος ἥλικ-ος companion, ἀλαξίων ἀλαξίων-ος flattener. Some are masculine only, as ἐθέλοντις (som) volunteer. Adj. in -ις -ίδος are feminine only: Ἑλληνις Greek, πατρις (scil. γῆ) fatherland, συμμαχις (πῶς) an allied state.

COMPARISON OF ADJECTIVES

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

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

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

δῆλος (δῆλο-) clear, δῆλο-τερος, δήλο-τατος; ἰσχυρός (ἰσχυρό-) strong, ἰσχυρό-τερος, ἰσχυρό-τατος; μελᾶς (μελαν-) black, μελαν-τερος, μελαν-τατος; βαρύς (βαρῦ-) heavy, βαρύ-τερος, βαρύ-τατος; ἄληθής (ἀληθεύ-) true, ἄληθεως-τερος, ἄληθεως-τατος; εὐκλεῖς (εὐκλεευ-) famed, εὐκλεεως-τερος, εὐκλεεως-τατος.

A. πολεάς. Hom. has also πολλός, πολλη, πολλόν (like ἀγαθός), and these forms are commonly used by Hdt. ποινός (for ποιός) is sometimes fem. in Hom.
314. Adjectives in -ος with a short penult lengthen ο to ω: νέος, νεώτερος, νεώτατος, χαλεπώτερος, χαλεπώτατος. An undue succession of short syllables is thus avoided.

a. If the penult is long either by nature or by position (144), ο is not lengthened: λεπτός lean, λεπτότερος, λεπτότατος. A stop and a liquid almost always make position here (cp. 145); as πικρός bitter, πικρότερος, πικρότατος. κενός empty and στενός narrow were originally κενος, στενος (Ionic κενός, στενός, 37 D. 1), hence κενότερος, κενότατος.

315. The following drop the stem vowel ο: γεραίδις aged, γεραιτερός, γεραιτάτος; παλαιός ancient, παλαιτερός, παλαιτάτος; σχολαίνει slow, σχολαίτερος, σχολαίτατος; φιλός dear, φιλότερος (poetic), φιλότατος (319, 11).

a. Some other adjectives reject the stem vowel ο and end in -ιτερος, -ιτατος, as θυγατρις quiet, θυγατρίτερος, θυγατρίτατος early. These, like σχολαίτερος and γεραιτερός, imitate παλαιτερός, which is properly derived from the adverb πάλαι long ago. So μεσαίτερος, μεσαίτατος imitate μεσαι- in Hom. μεσαίον middle-aged.

316. -ιστερος, -ιστατος.—By imitation of words like ἀληθεστερος, ἀληθεστατος (313), -ιστερος, -ιστατος are added to stems in ου and to some in ου (contracted to ου). Thus, εὐδαιμον happy, εὐδαιμον-ιστερος, -ιστατος; ἀγαθός simple, ἀγαθούστερος (for ἀγαθο-ιστερος), ἀγαθούστατος; εὔνους well-disposed, εὔνουστερος, εὔνουστατος, and so in all others in -ους from ως mind. (Others in -ους have -ωτερος: αδρούστερος more crouched from αδέρος.)

a. Some stems in ου substitute ο for ου; as (from εὐπρόσωμον forgetful, εὐπρόσωμοσ-τερος) ἐπιληπτοσ-τατος; πιγνυ, πίγνοτερος, πίγνοτατος; πεινων rife has πειναστερος, πειναστατος. Cp. 315 a.

b. Other cases: (with loss of ο) ἐρωμένος strong, ἐρωμενέστερος, -ιστατος, ἀκράτεστατος, ἀκράταστερος, κλέπτης thief, 321), κακηγορίστερος (κακηγόρος abusive), λαλιστερος (λάλος talkative).

317. -ιστερος, -ιστατος.—By imitation of words like ἀχρόστερος for ἀχραίτερος (83) from ἀχρος disagreeable, -ιστερος, -ιστατος are used especially with adjectives of a bad meaning, as κλέπτιστατος (κλέπτης thief, 321), κακηγορίστερος (κακηγόρος abusive), λαλιστερος (λάλος talkative).

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

314 a. D. Hom. διευτωτος (but cp. Att. ὀξύρος), λαρώτατος (λαρώστατος ?).
318 D. Hom. and Doric poetry have also -ιον, which is as old as -ιων. Forms in -ιου, -ιστος are much commoner in poetry than in prose. Hom. has βάδιστος (βάδος deep), βράσων (βραχύς short), βάρδιστος (βραδύς slow), κόδιστος (κόδρος glorious), ἀκιστος (ἀκός quick).
for the neuter to form the comparative, and ἴστος -η -ον to form the superlative. The vowel (or the syllable ρο) standing before s of the nominative is thus lost.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἥδε-ός sweet (ἡ ἥδε-ονh pleasure)</td>
<td>ἥδε-όνv</td>
<td>ἥδ-ε-όσς</td>
</tr>
<tr>
<td>ταχ-ύ-ς swift (τὸ ταχ-ύ-ος swiftness)</td>
<td>θάττων (112, 125 f)</td>
<td>ταχ-ε-όσς</td>
</tr>
<tr>
<td>μέγ-α-ς great (τὸ μεγ-άδος greatness)</td>
<td>μείζων (116)</td>
<td>μέγ-ε-όσς</td>
</tr>
<tr>
<td>ἀλγείνός painful (τὸ ἀλγ-είνος pain)</td>
<td>ἀλγ-είνων</td>
<td>ἀλγ-ε-όσς</td>
</tr>
<tr>
<td>αἰσχ-ρό-ς shameful (τὸ αἰσχ-ρό-ος shame)</td>
<td>αἰσχ-ρό-ν</td>
<td>αἰσχ-ρ-ε-όσς</td>
</tr>
<tr>
<td>ἐχθρ-ό-ς hateful, hostile (τὸ ἐχθρ-ό-ος hate)</td>
<td>ἐχθρ-ό-ν</td>
<td>ἐχθρ-ε-όσς</td>
</tr>
</tbody>
</table>

Forms in -όνv are declined like βελτίων (293), those in -όσς like ἀγαθός (287).

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

1. ἀγαθός good
   ἄμελεν (from ἄμελ-έων)  ἄμελεν (from ἄμελ-έων)
   (ἄμελεν)  ἄμελεν (ἄμελ-έων)
   βελτίων (βελτίων, not in Hom.)
   (βελτίων, not in Hom.)

   (κράτος powerful)
   (κράτος powerful)
   (κράτους, κρατοσάων)
   (κράτους, κρατοσάων)
   (κράσαων)
   (κράσαων)
   (φέρτερος)
   (φέρτερος)

2. κακός bad
   λωσίων (λωσίων, λωσίων)
   κακών (κακών)
   κακίων (κακιών, πειγορίστερος)  πειγορίστερος
   κακίων (κακιών)
   κακίων (κακιών, πειγορίστερος)
   κακίων (κακιών, πειγορίστερος)

3. καλός beautiful
   καλλίων (καλλίων, καλλίατερον)
   καλλίων (καλλίων, καλλίατερον)
   καλλίων (καλλίων, καλλίατερον)

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

5. μέγας great
   μεγίζων (μεγίζων)  μεγίζων (μεγίζων)
   μεγίζων (μεγίζων)  μεγίζων (μεγίζων)

319 D. Hom. has also κερδαλέος gainful, crafty, κερδίων, κερδίων; βρύγων, βρύγων, ῥήγιων more, most dreadful (cp. βίγων cold, βίγων chilliness), κήδιως (κήδειος dear, κήδειος care).
6. μικρός small  μικρότερος  μικρότερος  μικρότερος  μικρότερος
(δέχεια, f. of ἐλαχύς) ἐλαχύτων, ἐλάχιστων (for ἐλα-
χίων) ἐλάχιστος
μελῶν
(μεῖστος, rare)
7. ὄλγος little, pl. few  ὀλείτων (inscriptions)
(ὑπ-ὀλίγων Hom. rather less)
8. πολύς much, pl. many  πλείων, πλέων, neut. πλέων,
πλέων, πλέον
πλείον
8. πολύς much, pl. many
9. ῥάδιος easy  ῥάδιος (Iom. ῥήιων)
(ῥήτερος)
(ῥήστος, ῥήστος)
10. ταχύς quick  θάττων, θάσσων
(ταχύτερος)
(ταχύτερος)
11. φίλος dear  φίλανθρωπος (Xenoph.)
(φίλων, rare in Hom.)
(φίλτατος)
(φίλατρος)

a. ἁμαίνων, ἀριστεῖς express aptitude, capacity or worth (able, brave, excellent); ἰδίων, ἰδίατος, a moral idea (virtuous); κρείττων, κράσιατος, force and superiority (strong) (πρώτων is the opposite of κρείττων); λέων means more desirable, more agreeable (ἀ λέων my good friend); κακίων, κακίστος express moral perver-
sity, cowardice; χείρων, χειριστος, insufficiency, lack of a quality (less good)
(worthless, good for nothing is φαῖος).

b. ἐλάχιστων, ἐλάχιστον, ἐλάχιστος refer to size: smaller (opposed to μείζων);
or to multitude: fewer (opp. to πλείων). μείζων, μείζων, ἱερόν, ἱερότα also belong
both to μικρός and to ὄλγος.

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

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

(πρὸ before)  πρότερος former  πρῶτος first
(ὑπὲρ over, beyond) ὑπέρτερος (poetic) higher,
superior.
(πλησιόν near)  πλησιάστηρος  πλησιάστατος
(προφύγου serviceable)  προφυγάδιτερος  προφυγάδιτατος

a. ἀτόμος appears in ὑπάτατος highest, ἐσχάτος farthest, extreme (from ἐξ).

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

320 D. Hom. has ὑπάντερος younger, ὑπάντατος. Several defectives denote
place: ὑπαντερετος (ἄστον nearer), παραντερετος (πάροιδεν before), μυκοτάτος (μυκο
in a recess). -άτομος in μέσατος, μέσατος (μέσος middle), πίματος last, νέατος lowest.
For ὑστάτος Hom. has ὑστάτος; and δεύτατος last from δεύτερος second.
-τατος (βασιλεύς king), ἐταύριτατος a closest companion (ἑταῖρος comrade), κύντερος more doglike, -τατος (κύων dog), κουβότερος more youthful (κούρος a youth). Aristophanes has κλεπτιστατος most thievish (κλέπτης thief, 317), and αὐτότατος his very self, ἰψίσσιμος.

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

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

a. Comparison by μᾶλλον, μάλιστα is common in the use of compound adjectives, adjectives with a prepositional prefix, verbal adjectives in -τος, and adjectives in -ως.

324. To express equality or inferiority οὖτω as (often in correlation with ὡστερ), ἦττον less, may be placed before the positive. Thus, as good as handsome may be expressed by οὖτως ἄγαθος ὡστερ καὶ καλὸς, ὡστερ ἄγαθος οὖτω καὶ καλὸς, οὔχ ἦττον καλὸς ἢ καὶ ἄγαθος.

PRONOUNS

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

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἐγὼ I</td>
<td>σὺ thou</td>
<td>σφῶσ you two</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἐμοῦ; μοῦ enclitic</td>
<td>σοῦ; σου enclitic</td>
<td>σφῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐμοὶ; μοὶ enclitic</td>
<td>σοὶ; σοι enclitic</td>
<td>σφίσι enclitic</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐμέ; με enclitic</td>
<td>σὲ; σε enclitic</td>
<td></td>
</tr>
</tbody>
</table>

N. A.  νῶ we two
G. D.  νῶν

325 D. 1. Homer inflects the personal pronouns as follows. (The forms ἄμμο- γ amazon are Aëolic).
The enclitic forms ἦµο, ἦµόν are used when the pronoun is emphatic, the longer forms ἦµος, ἦµοι, ἦµε and the accented σοῦ, σοι, σε are

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ἦµο, ἦµόν</th>
<th>σῦ, σῦν</th>
<th>Gen.</th>
<th>ἦµε, ἦµό, ἦµεσ</th>
<th>σεῖο, σεῖο, σεῖο (encl.)</th>
<th>Gen.</th>
<th>ἦµεν (encl.), ἦµέθεν</th>
<th>A 396), σεῖ, σεῖν (encl.), σεῖθν</th>
<th>Dat.</th>
<th>ἦµοι, ἦµοι (encl.)</th>
<th>σοῖ, σοῖ, σοῖ (encl.)</th>
<th>Acc.</th>
<th>ἦµε, ἦµ (encl.)</th>
<th>σῆ, σῆ (encl.)</th>
<th>ἦµ (encl.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A.</td>
<td>νοῖ, νό</td>
<td>σφωϊ, σφῶ</td>
<td>σφωε (encl.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G. D.</td>
<td>νοῖν</td>
<td>σφωιν, σφῶν (62)</td>
<td>σφωεν (encl.)</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Nom. | ἦµες, ἦµμες | ἦµες, ἦµμε (and voc.) | Gen. | ἦµεων, ἦµέων | ἦµεων, ἦµέων | Gen. | ἦµν, ἦµμι(ν) | ἦµν, ἦµμι(ν) | Gen. | ἦµαι, ἦµαι | ἦµαι, ἦµαι | Plur. | ἦµαι, ἦµαι (encl.), σφει (encl.) |
|------|------------|------------------|------|------------------|------------------|------|------------------|------------------|------|------------------|---------|-----|

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ἦµος, ἦµος</th>
<th>σφείς</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἦµων</td>
<td>σφεύς</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἦµιν</td>
<td>σφι (encl.)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἦµας, ἦµα</td>
<td>σφεα, σφες (encl.), σφε (encl.)</td>
</tr>
</tbody>
</table>

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

2. Herodotus inflects the personal pronouns as follows:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ἦµο</th>
<th>σῦ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἦµόν, ἦµόν (encl.)</td>
<td>σεῖ, σεῖ, σεῖ (encl.)</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἦµοι, ἦµοι (encl.)</td>
<td>σοῖ, σοῖ, σοῖ (encl.)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἦµε, ἦµ (encl.)</td>
<td>σῆ, σῆ (encl.)</td>
</tr>
</tbody>
</table>

3. Ionic μν (encl.) is used in all genders (eum, em, id), but not in the plural. ἦµα, ἦµα occur a few times; σεῖθ can be used in the following.

4. The chief forms peculiar to Doric are: I. ἦµο also before consonants; II. τό, τόνη; III. G. ἦµος, ἦµαι, ἦµεν. A. ἦµε, ἦµος, ἦµων, ἦµόν; G. ἦµος, ἦµος, ἦµος, ἦµος; D. ἦµος (I), ἦµος; A. ἦµος. The forms also appear in the following.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ἦµος, ἦµος</th>
<th>σφείς</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἦµων</td>
<td>σφεύς</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἦµι</td>
<td>σφι (encl.)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἦµας, ἦµα</td>
<td>σφεα, σφες (encl.), neut. σφε (encl.)</td>
</tr>
</tbody>
</table>

σφε is used for ἦµος, ἦµος; σφι (encl.) for ἦµος, ἦµος; σφεα (encl.) for ἦµε. |
used when the pronoun is emphatic. Thus, ὃς μοι τὸ βιβλίον give me the βιβλίον, ὅπε ἐμοί, ἀλλὰ σοι ἐπιθυμεῖνοι they are plotting not against me, but against you. See 187 a. On the use after prepositions see 187 N. 2.

b. For ἐγώ, ἐμοί, σύ the emphatic ἐγώγε, ἐμοίγε (186 a), σύγε occur. Also ἐμοῦγε, ἐμῆγε.

c. The use of the plural you for thoun is unknown in Ancient Greek; hence ὅμεισ is used only in addressing more than one person.

d. Of the forms of the third personal pronoun only the dative of and σφεις(ν) are commonly used in Attic prose, and then only as indirect reflexives (1228). To express the personal pronouns of the third person we find usually: ἔκεινος, ἀυτος, etc., in the nominative (1194), and the oblique forms of ἀυτὸς in all other cases.

e. For the accus. of ὅ the tragic poets use νῦν (encl.) and σφε (encl.) for masc. and fem., both sing. and pl. (= eum, eam; eōs, eās). Doric so uses νῦν. σφίν is rarely singular (ei) in tragedy.

f. ἡμῶ, ἡμῖν, ἡμᾶς, ἡμῶν, ἡμᾶς, ἡμᾶs, when unemphatic, are sometimes accented in poetry on the penult, and -αν and -ας are usually shortened. Thus, ἡμῶν, ἡμῖν, ἡμᾶς, ἡμῶν, ἡμῖν, ἡμᾶs. -ν and -ας are sometimes shortened even if the pronouns are emphatic, and we have ἡμῖν, ἡμᾶς, ἡμῖν, ἡμᾶs. σφᾶs occurs for σφᾶs.

326. Stems. — I. (ε)με- (cp. Lat. me), νω- (cp. Lat. nō-s), (ε)μο-, ἡμε- ἐμοῖ is from ἐμοί; ὅμεῖς from ἄμμε-ες (37) with the rough breathing in imitation of ὅμεῖς; ἡμῶν from ἡμῶν, ἡμᾶς from ἡμᾶς with ἄ not η by 56. ἐγὼ is not connected with these stems. II. σι- and σε- from τε; το-; σφω-; ἰμε- from ἴμμε- (37). III. ἐ for σε (cp. Lat. sc), ἐ for σε, ὦ for σε, ό for σε-ι, and σφε-. The form of the stems and formation of the cases is often obscure.

327. The Intensive Pronoun αὐτός. — αὐτός self is declined thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. αὐτός αὐτή αὐτό</td>
<td>N. A. αὐτό αὐτά αὐτά</td>
<td>Nom. αὐτοὶ αὐταῖα αὐτὰ</td>
</tr>
<tr>
<td>Gen. αὐτοῦ αὐτῆς αὐτοῦ</td>
<td>G. D. αὐτοῦν αὐταίν αὐτοῖν</td>
<td>Gen. αὐτών αὐτῶιν αὐτῶν</td>
</tr>
<tr>
<td>Dat. αὐτῷ αὐτήν αὐτό</td>
<td>Dat. αὐτοῦς αὐταίκας αὐτοῖς</td>
<td></td>
</tr>
<tr>
<td>Acc. αὐτόν αὐτήν αὐτό</td>
<td>Acc. αὐτοὺς αὐτάκας αὐτά</td>
<td></td>
</tr>
</tbody>
</table>

αὐτός is declined like ἄγαθος (287), but there is no vocative and the neuter nominative and accusative have no -ν. But ταυτάν the same is common (323 N.).

328. αὐτός is a definite adjective and a pronoun. It has three meanings:

a. self: standing by itself in the nominative, αὐτός ὁ ἄνηρ or ὁ ἄνηρ αὐτός the man himself, or (without the article) in agreement with a substantive or pronoun; as ἄνωθεν αὐτῶν of the man himself.

327 D. Hdt. has αὐτῶν in the genitive plural. For the crasis ὁ ἄνωτός (Hom.), ὁ ἄνωτός, ἰνωτό (Hdt.), see 68 D.
REFLEXIVE AND POSSESSIVE PRONOUNS

b. him, her, it, them, etc.: standing by itself in an oblique case (never in the nominative). The oblique cases of αὐτός are generally used instead of ὦ, α, ε, etc., as ὁ πατέρα αὐτοῦ his father, αἱ παιδεῖς αὐτῶν their children.

c. same: when it is preceded by the article in any case: ὁ αὐτός ἀνήρ the same man, τῶν αὐτῶν ἀδέρφων of the same man.

N.—The article and αὐτός may unite by crasis (68 a): αὐτός, αὐτή, ταυτό or ταυτίν; ταυτόν, ταυτής; ταυτῷ, ταυτῇ, etc. Distinguish αὐτή the same f. from αὐτὴ this f.; ταυτά the same n. from ταυτά these things n.; ταυτῇ from ταυτή.

329. Reflexive Pronouns. — The reflexive pronouns (referring back to the subject of the sentence) are formed by compounding the stems of the personal pronouns with the oblique cases of αὐτός. In the plural both pronouns are declined separately, but the third person has also the compounded form. The nominative is excluded by the meaning. There is no dual.

<table>
<thead>
<tr>
<th>myself</th>
<th>oneself</th>
<th>himself, herself, itself</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. ἐμαυτῶ, -ης</td>
<td>σεαυτῶ, -ης (σαυτῶ, -ης)</td>
<td>ἑαυτῶ, -ης, -οί (αὐτῶ, -ης, -οί)</td>
</tr>
<tr>
<td>Dat. ἐμαυτῷ, -η</td>
<td>σεαυτῷ, -η (σαυτῷ, -η)</td>
<td>ἑαυτῷ, -η, -ο (αὐτῷ, -η, -ο)</td>
</tr>
<tr>
<td>Acc. ἐμαυτόν, -ην</td>
<td>σεαυτόν, -ην (σαυτόν, -ην)</td>
<td>ἑαυτόν, -ην, -ο (αὐτόν, -ην, -ο)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ourselves</th>
<th>yourselves</th>
<th>themselves</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. ἡμῖν αὐτῶν</td>
<td>ὑμῖν αὐτῶν</td>
<td>ἑαυτῶν οὐ̃ σφῶν αὐτῶν</td>
</tr>
<tr>
<td>Dat. ἡμῖν αὐτοῖς, -αις</td>
<td>ὑμῖν αὐτοῖς, -αις</td>
<td>ἑαυτοῖς, -αις, -αις οὐ̃ σφῆν αὐτοῖς, -αις</td>
</tr>
<tr>
<td>Acc. ἡμᾶς αὐτοὺς, -ας</td>
<td>ὑμᾶς αὐτοὺς, -ας</td>
<td>ἑαυτοὺς, -ας, -ας οὐ̃ σφᾶς αὐτοὺς, -ας</td>
</tr>
</tbody>
</table>

a. For ἑαυτῶν, etc., we find αὐτῶν, αὐτοῖς, -αις, αὐτοὺς, -ας. Distinguish αὐτοῦ of himself from αὐτοῦ (328).

330. Possessive Pronouns. — Possessive pronouns, formed from the stems of the personal pronouns, are declined like ἄγαθός, ἄξιος (287).

<table>
<thead>
<tr>
<th>ἐμός ἑμή ἑμὸν</th>
<th>my, my own; mine</th>
<th>ἡμετέρος -ᾶ -ον</th>
<th>our, our own; ours</th>
</tr>
</thead>
<tbody>
<tr>
<td>σος σῆ σὸν</td>
<td>thy, thine own; thine</td>
<td>ὑμετέρος -ᾶ -ον</td>
<td>your, your own; yours</td>
</tr>
<tr>
<td>[δς ἡ ὦν</td>
<td>his (her, its) own]</td>
<td>σφῆτερος -ᾶ -ον</td>
<td>their own</td>
</tr>
</tbody>
</table>

329 D. Hom. never compounds the two pronouns: thus, ἐμέθεν αὑτῆς, σοι αὐτῶ, εἶ αὑτῶν, εἰ αὑτῆ. Hdt. has a few cases of the uncompounded forms; usually ἐμευτεροῦ, -τῆ, -τόν, σεμευτοῦ, ἐσμευτῶν, -οῖς, -οῖς, and σφῆνιν αὐτῶν, etc. The forms with εὐω started with ἐμευτῇ in the dative from εὐ(τ) αὐτῇ, and spread thence to the other cases.

330 D. 1. Hom. has also τος thy, ἐσ for ὦ his, her own, ἐμός our, ἐμός your, σφῶς their (rarely of the singular), νοτέρους of us two, σφῇτεροίς of you two. For ἐμός Attic poetry may use ἐμός (sometimes printed ἐμός) our.

2. ὦ, ἐσ in Hom. may mean my own, your own (1230 a).
a. Distinguish the adjectival from the pronominal use: ὁ ἵππος φίλος or ὁ φίλος ὁ ἵππος my friend (adj.) from φίλος ἵππος a friend of mine (pron.). See 1196 a.

b. ὁς is not used in Attic prose. For his, her, its, aυτω, ἄς, -οι are used.

331. Reciprocal Pronoun. — The reciprocal pronoun, meaning one another, each other, is made by doubling the stem of ἄλλος (ἀλλ-άλλο-). It is used only in the oblique cases of the dual and plural. (Cp. alii aliorum, alter alterius).

<table>
<thead>
<tr>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. ἄλληλοιν ἄλληλαιν ἄλληλοιν ἄλληλων ἄλληλοιν ἄλληλων</td>
<td>Gen. ἄλληλοιν ἄλληλαιν ἄλληλοιν ἄλληλοιν ἄλληλοιν ἄλληλοιν</td>
</tr>
<tr>
<td>Dat. ἄλληλοιν ἄλληλαιν ἄλληλοιν ἄλληλοις ἄλληλαις ἄλληλοις</td>
<td>Dat. ἄλληλαις ἄλληλαις ἄλληλοις ἄλληλοις ἄλληλοις ἄλληλοις</td>
</tr>
<tr>
<td>Acc. ἄλληλα ἄλληλα ἄλληλα ἄλληλος ἄλληλαις ἄλληλαις</td>
<td>Acc. ἄλληλαις ἄλληλαις ἄλληλος ἄλληλος ἄλληλος ἄλληλος</td>
</tr>
</tbody>
</table>

332. The Definite Article. — The definite article ὁ, ἡ, τό (stems ὁ-, ἡ-, τό-) is thus declined:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὁ ἡ τό</td>
<td>N. A. τῶ τῶ τῶ</td>
<td>Nom. οἷοι αἶ τὰ</td>
</tr>
<tr>
<td>Gen. τοῦ τῆς τοῦ</td>
<td>G. D. τοῖν τοῖν τοῖν</td>
<td>Gen. τῶν τῶν τῶν</td>
</tr>
<tr>
<td>Dat. τῷ τῷ τῷ</td>
<td>Dat. τοῖσ ταιὶ τοῖς</td>
<td>Acc. τοὺς τὰς τὰ</td>
</tr>
<tr>
<td>Acc. τὸν τὴν τὸν</td>
<td>Acc. τοὺς τὰς τὰ</td>
<td></td>
</tr>
</tbody>
</table>

a. The definite article is a weakened demonstrative pronoun, and is still used as a demonstrative in Homer (1100).

b. τά (especially) and ταῖν, the feminine forms in the dual, are very rare in the authors, and are unknown on Attic prose inscriptions of the classical period.

333. Demonstrative Pronouns. — The chief demonstrative pronouns are ὅδε this (here), οὗτος this, that, ἕκεινος that (there, yonder).

<table>
<thead>
<tr>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὅδε ὅδε τόδε οὗτος αὕτη τούτῳ ἕκεινος ἕκεινη ἕκεινο</td>
</tr>
<tr>
<td>Gen. τοῦδε τῆρδε τοῦδε τοῦτο ταύτης τούτου ἕκεινον ἕκεινην ἕκεινον</td>
</tr>
<tr>
<td>Dat. τόδε τῆδε τόδε τούτῳ ταύτη τούτῳ ἕκεινω ἕκεινη ἕκεινω</td>
</tr>
<tr>
<td>Acc. τοῦντε τόδε τούτῳ τούτῳ ἕκεινον ἕκεινην ἕκεινο</td>
</tr>
</tbody>
</table>

332 D. Hom. has also gen. τοῖσ, gen. dat. dual τοῖσ; nom. pl. τοί, ταί; gen. pl. fem. ταῖν; dat. pl. masc. τοῖσ, fem. τῆσι, τῆς (Hdt. τοῖσ, τῆσι). Doric are τα, τάς, etc.; pl. also N. τοί, ταί; G. fem. ταῖν. Generally poetic are τοίσ, ταίσι. τοι μέν, τοι δέ occur rarely in tragedy for οἱ μὲν, οἱ δέ.

333 D. For τοῖσε Hom. has also τοῖσετειν or τοῦθεν. Doric has n. pl. τούτοι, ταῦται, gen. pl. fem. ταῦταί (Ἀεολ. ταῦταί). ἕκεινος occurs in lHdt. (together with ἕκεινο). Doric and Aeolic have κῆνος.
DECLENSION OF ὅδε, οὕτος, ἐκεῖνος  

DUAL

N. A. τάδε τάδε τάδε τούτω τούτω τούτω ἐκεῖνω ἐκεῖνῳ ἐκεῖνῳ
G. D. τοινάδε τοινάδε τοινάδε τοινάτων τοινάτων τοινάτων ἐκεῖνον ἐκεῖνον ἐκεῖνον

PLURAL

Nom. οὐδείς αὐδείς τάδε οὐτοί αὐταὶ ταύτα ἐκεῖνοι ἐκεῖναι ἐκεῖνα
Gen. τῶναδε τῶναδε τῶναδε τῶνατων τῶνατων τῶνατων ἐκεῖνων ἐκεῖνων ἐκεῖνων
Dat. τοινάδε τοινάδε τοινάδε τοινάτως τοινάτως τοινάτως ἐκεῖνοις ἐκεῖναις ἐκεῖνοις
Acc. τούσοδε τάσιδε τάδε τούτους ταύτας ταύτα ἐκεῖνους ἐκεῖνας ἐκεῖνα

a. ὅδε is formed from the old demonstrative ὃ, ἦ, τό this or that, with the indeclinable demonstrative (and enclitic) ending -δε here (cp. ἥ-κε from ἥ-κε, Fr. ce-ci). For the accent of ἑδε, οὐδε, αὐδε see 186.

b. οὐτος has the rough breathing and τ in the same places as the article. οὐ corresponds to the ὃ, αὐ to the α, of the article. For οὐτος as a vocative, see 1288 a. (οὐτος is from ὃ + the particle *υ + the demonstrative suffix το + τ).

c. ἐκεῖνος has a variant form κεῖνος in poetry, and sometimes in prose (Demosthenes). (ἐκεῖνος stands for ἐκεὶ ὁ - verbs from ἐκεὶ there + suffix -ενος.)

d. Other demonstrative pronouns are

τοσόδε τοσήδε τοσύδε so much, so many
τοιδέ τοιδέ τοιδέ such (in quality)
τηλικόδε τηλικήδε τηλικώδε so old, so great

These are formed from -δε and the (usually) poetic τόσος, τοῖς, τηλίκος with the same meanings.

e. Combinations of the above words and οὐτος are

τοσοῦτος τοσαύτη τοσοῦτο(ν) so much, so many
τοιοῦτος τοιαύτη τοιοῦτο(ν) such (in quality)
τηλικοῦτος τηλικαύτη τηλικοῦτο(ν) so old, so great

These forms in -ν are more common than those in -ο. Attic prose inscriptions have only -ν.

f. The dual rarely has separate feminine forms.

G. The deictic suffix -ι may be added to demonstratives for emphasis. Before it α, ε, ο are dropped. Thus, ὅι this man here, ἥι, τοί, τηρί, τοῦτοι, τηρι, τοῦτοι, τοῦτοι. So with other demonstratives and with adverbs: τοσοῦτοι, τοιαύτη, τοιοῦτοι, τοῦτοι, τοῦτοι. For -ι we have, in comedy, -γι or (rarely) -δι formed from γ(ε), δ(ε) + τ. Thus, αὐτῇ, τοιοκτί, τοῦτοι.

334. Interrogative and Indefinite Pronouns. — The interrogative pronoun τίς, τί who, which, what? never changes its accent to the grave (154). The indefinite pronoun τίς, τί any one, some one, anything, something is enclitic (181 b).

333 e, D. Hom. always, Hdt. rarely, has the final ν.

334 D. Hom. and Hdt. have G. τί, τί, D. τί (τί Hom.), G. τί, D. τί. These forms are also indefinite and enclitic (gen. τίνι Hdt.). Hom. has ἁσα for the indefinite τίνα.
### Declension of τις, τίς, etc.

<table>
<thead>
<tr>
<th></th>
<th>Interrogative</th>
<th>SINGULAR</th>
<th>Indefinite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>τίς</td>
<td>τί</td>
<td>τίς</td>
</tr>
<tr>
<td>Gen.</td>
<td>τίν-ος, τοῦ</td>
<td>τί</td>
<td>τίν-ος, τοῦ</td>
</tr>
<tr>
<td>Dat.</td>
<td>τίν-ι, τῷ</td>
<td>τί</td>
<td>τιν-ι, τῳ</td>
</tr>
<tr>
<td>Acc.</td>
<td>τίν-α</td>
<td>τινά</td>
<td>τιν-ά</td>
</tr>
</tbody>
</table>

N. A. V.

<table>
<thead>
<tr>
<th></th>
<th>Interrogative</th>
<th>DUAl</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>τίν-ε</td>
<td>τιν-έ</td>
</tr>
<tr>
<td>Gen.</td>
<td>τίν-ον</td>
<td>τιν-ον</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Interrogative</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>τίν-ες</td>
<td>τιν-ές</td>
</tr>
<tr>
<td>Gen.</td>
<td>τίν-ον</td>
<td>τιν-άς</td>
</tr>
<tr>
<td>Dat.</td>
<td>τί-σιν</td>
<td>τι-σι (ν)</td>
</tr>
</tbody>
</table>

#### Notes:

a. ἄττα (not enclitic) is sometimes used for the indefinite τινά. ἄττα is derived from such locutions as πολλάττα, properly πολλά + τα (for τα).

335. ἄλλος. — The indefinite pronoun ἄλλος another (Lat. alius, cp. 110) is declined like αὐτός: ἄλλος, ἄλλη, ἄλλο (never ἄλλον).

336. Δείνα. — The indefinite pronoun δείνα, always used with the article, means such α one. It is declined thus: sing. ὁ, ἡ, τὸ δεῖνα; τοῦ, τῆς, τοῦ δεῖνα; τῷ, τῷ, τῷ δεῖνα; τόν, τὴν, τὸ δεῖνα; plur. (masc.) οἱ δεῖνα, τοὺς δεῖνα, τοῖς δεῖνας. Example: ὁ δείνα τοῦ δεῖνα τὸ δείνα εἰσήγηται εἰς τὸν οἶκον such a one son of such a one impeached such a one [D.] 18. δ. δείνα is rarely indeclinable. Its use is colloquial and it occurs (in poetry) only in comedy.

337. Other indefinite pronominal adjectives are: ἄτερος, -α, -ον: with article, the other, one of two, the one (Lat. alter, alterius); without article, other, another, a second (alius). By crasis (99) ἄτερος, ὅτερος, etc. ἄκατερος, -α, -ον: each (of two) uterque; pl. either party, both parties, as utrique. ἐκαστος, -η, -ον: each, each one, every, every one, used of more than one (quisque). μόνος, -η, -ον: alone, only, sole. τός (299): all, entire, every. The negatives οὐδεις, μηδεις (349 b) no one (poetical οὐτες, μητες, in prose only οὐτι, μητι, declined like τις; accent 186), Lat. nemo, nulius. οὐδέτερος, μηδέτερος neither of two (Lat. neuter).

338. Relative Pronouns.—The relative pronoun ὁς, ὅ, ὁ who, which, that is declined thus:

338 D. 1. Hom. uses the demonstrative forms ὁ, ἡ, τό (332) as relatives (1105). In this case the nom. pl. has τολ, ταί (332 D.).

2. Besides the forms in 338, Hom. has gen. ὅ (miswritten ὅν) and ἡς.

3. Hdt. has ὅς, ἡ, τό, αϊ, ατ, τά. In the oblique cases he uses τοῦ, τῇ, etc.; though, especially after prepositions capable of elision, he has the relative forms, as δι' οὖ, παρ' ὁ, κατ' ἡ, ὑπ' ὅν; also ὅς.
DECLENSION OF ὁς, ἔστις

SINGULAR                  DUAL                  PLURAL
Nom. ὁς ης ὅ N. A. ὅ ὅ ὅ Nom. ὃς ἀς ἂ
Gen. ὁυ ὑς ὁυ G. D. ὁν ὁν ὁν Gen. ὄν ὄν ὄν
Dat. ὑ ὑ ὑ Dat. ὀις ἀις ὀις Dat. ὀις ἀς ὀις
Acc. ὁν ὑν ὅ a. The feminine dual forms ἂ and ἄν are seldom, if ever, used in Attic.
b. ὁς is used as a demonstrative in Homer and sometimes in prose (1113).
c. The enclitic particle ὑπερ may be added to a relative pronoun (or adverb) to emphasize the connection between the relative and its antecedent. Thus, ὁς-ὑπερ, ἦ-ὑπερ, ὅ-ὑπερ the very person who, the very thing which; so ὁσπερ just as ὁσπερ is declined like ὁς.
d. Enclitic ὐ is added in ὐπ ὐτε on condition that, ὀις ὐτε (186 a) able to, ὑτε ὑτα as much as.

339. The indefinite or general relative pronoun ὁστις, ἦτις, ὅ τι whoever (any-who, any-which), any one who, whatever, anything which, inflects each part (ὁς and τις) separately. For the accent, see 186.

SINGULAR
Nom. ὁστις ητις ὅ τι
Gen. ὀντινος, ὀντου ὀντινος, ὀντου
Dat. ὀτινι, ὀτε ὀτινι, ὀτε
Acc. ὀντινα ὀντινα

DUAL
N. A. ὁτινε ὁτινε ὁτινε
G. D. ὀντινοιν ὀντινοιν ὀντινοιν

PLURAL
Nom. ὀτινες ὀτινες ὀτινες
Gen. ὀντινων, ὀτων ὀντινων, ὀτων
Dat. ὀστισι(ν), ὀστοι ὀστισι(ν), ὀστοι
Acc. ὀστινας ὀστινας ὀστιας, ὀστα

a. The neuter ὅ τι is sometimes primed ὅ,τι to avoid confusion with the conjunction ὅτι that, because.
b. The shorter forms are rare in prose, but almost universal in poetry (especially ὁτοι, ὁτεν). Inscriptions have almost always ὁτοι, ὁτε, ὁστα.
c. The plural ὁστα is to be distinguished from ὁστα (334 a).

339 D. Hom. has the following special forms. The forms not in ( ) are used also by Hdt. In the nom. and acc. Hdt has the usual forms.

SINGULAR                  PLURAL
Nom. (ὁτις) (ὁ ττι) (ὁστα) 
Gen. (ὁτεο), (ὁτευ) ὀτευ ὀτεων
Dat. ὀτε ὀτεοισιν
Acc. (ὁτινα) (ὁ ττι) (ὁστινας) (ὁστα)

GREEK GRAM. — 7
d. τις may be added to ὁπότερος, ὁποίος, ὁ ό ο (340) to make them more indefinite, as ὁποίος τις is of whatsoever kind.

e. οὖν, ὅ, or ὅποτε may be added to the indefinite pronouns to make them as general as possible, as ὁποίων (or ὁτις οὖν), ἦτοι, ὅτι ν any one whatever, any thing whatever, and so ὁποίων-τιμας-οὖν, ὁποίας-ὅ-ποτε, or ὁποίων-ὅμοιον. In these combinations all relative or interrogative force is lost.

f. The uncompoundd relatives are often used in an exclamatory sense, and sometimes as indirect interrogatives. Indefinite relatives may be used as indirect interrogatives.

### 340. Correlative Pronouns

Many pronominal adjectives correspond to each other in form and meaning. In the following list poetic or rare forms are placed in ( ).

<table>
<thead>
<tr>
<th>Interrogative: Direct or Indirect</th>
<th>Indefinite (Enelitic)</th>
<th>Demonstrative</th>
<th>Relative or Exclamatory</th>
<th>Indefinite Relative or Indirect Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td>τις who? which? what? qui?</td>
<td>τις some one, any one, aliquis, quidam</td>
<td>ὁ (ὁ, ὁς) ὁδε this (here), hic οἶτος this, that is, ille ἐκεῖος ille</td>
<td>ὁς who, which qui</td>
<td>ὁτις whoever, any one who quisquis, quicumque</td>
</tr>
<tr>
<td>πότερος which of two? uter?</td>
<td>πότερος or πότερος one of two (rare)</td>
<td>ἐτερος the one or the other of two alter</td>
<td>ὁπότερος whichever of the two</td>
<td>ὁπότερος whichever of the two utercumque</td>
</tr>
<tr>
<td>πόσος how much? how many? quantus? quot?</td>
<td>ποσός of some quantity or number</td>
<td>(τοὺς) so much, so many</td>
<td>ὁσος as much as, as many as quantus, quot</td>
<td>ὁποσος of whatever size, number quantuscumque, quotquot</td>
</tr>
<tr>
<td>ποῖος of what sort? qualis?</td>
<td>ποῖος of some sort</td>
<td>(τοῖος) such talis</td>
<td>ὁς of which sort, (such) as qualis</td>
<td>ὁποῖος of whatever sort qualiscumque</td>
</tr>
<tr>
<td>πηλικος how old? how large?</td>
<td>πηλικος of some age, size</td>
<td>ἥλικος of which age, size, (as old, large) as</td>
<td>ὅπηλικος of whatever age or size</td>
<td></td>
</tr>
</tbody>
</table>
ADVERBS

341. Origin. — Adverbs, like prepositions and conjunctions, were originally case forms, made from the stems of nouns and pronouns. Some of these nominal and pronominal stems have gone out of common use, so that only petrified forms are left in the adverbs. Some of these words were still felt to be live cases; in others no consciousness of their origin survived. Many adverbs show old suffixes joined to the stem or to a case form (342). It is sometimes uncertain whether we should speak of adverbs or of nouns with local endings.

Nominaive (rare): τὸς with clenched fist, ἄτε once, ἀναμέλε pell-mell.

Genitive: ὅς day after to-morrow, ἕξ ἄτο where, ἀδυνατ in the very place, ἐκβολή out of the way (ἐκ + ποδότρ); by analogy, ἔμποδίν in one’s way.

Dative: δημοσία at public cost, λήθα in secret, κοινή in common, etc. (1527 b), ἄλλη otherwise, τῷ how.

Accusative: very common, especially such adverbs as have the form of the accusative of neuter adjectives, as τὸλε μικρά a little, τρόπον at first, τήμηρον to-day, τολάρα often. See 1606-1611.

Locative: ὁκκο- at home (ὁκκο-σ house), ἰσθθμί at the Isthmus, τοῖ whither, and all adverbs in -οι. The -ο of the consonantal declension is properly the ending of the locative, as in Μαραθην-ı at Marathon; -οι (234) in ᾽οι stems, in contrast to -ος; -άτο (ἕτο) in ᾽οι stems (215): θύρα at the doors, Πλαταηνί at Plataea, 'Αθηνί at Athens; further in ἄλαι long ago, ἐκεῖ there, πανδημεί in full force.

Instrumental: ἐν above, κάτω below, ὅσιν not yet, ὅ-οι thus (but the forms in ὅ may be ablative); κρύπται and λάθα in secret.

Ablative: all adverbs in -οι, as ὅς as, ὃν thus, ἐπίρα otherwise. Here, e.g. original ἐπίρα (cf. Old Lat. altād, abl. of altus) became ἐπίρα (153), which took on -ς from the analogy of such words as ἀμφίς parallel to ἑπίς.

342. Place. — To denote place the common endings are: —

-ι, -θοι at, in to denote place where (locative). -οι, the sign of the genitive, is also common.

-θεν from to denote the place whence (ablative).

-ς (ἕκ), -ςε to, toward to denote place whither.

In the following examples poetical words are bracketed.

οἶκο-ι (οἴκο-θοι) at home oἶκο-θεν from home oἴκαξε (oἰκόνε) homeward (oι-) is an old accusative form.)

ἄλλο-θει elsewhere ἄλλο-θεν from elsewhere ἄλλο-ςε elsewhere

or ἄλλο-αχ-οὖ ἄλλο-αχ-ό-θεν ἄλλο-αχ-ό-ςε

342 D. Hom. has many cases of the local endings, e.g. οὐραν-τοι in heaven, ἄνθρωπος-θεν from the assembly; also after prepositions as a genitive case: ἐξ ἄλλο-θει out of the sea, Ἐκ λόιδος before Iticum. Cfr. ἐσθθην, οὁθθεν, ἐθθεν, 325 D. 1. -δε in ἄλλο-θει to the sea, πόλιν-δε to the city, ποιον-δε to the plain, Ἀδησ-δε to (the house of) Hades, ἄν-δε δήμον-δε to his house.
ADVERBS

ἀμφοτέρω-θεν on both sides
παντ-αχ-οι in every direction
αυτ-θεν in the very place
δμο-θεν at the same place
Ἀθην-θεν at Athens

ἀμφοτέρω-θεν from both sides
παντ-αχ-ο-θεν from every side
παντ-αχ-ο-θεν (rare)
αυτ-θεν from the very place
αυτ-θεν from the same place
δμο-θεν from the same place
Ἀθην-θεν from Athens
Ὁλυμπ-θεν at Olympia
Ολυμπ-θεν from Olympia
Ὁλυμπ-θαξι to Olympia

a. In -αθε, -θε is added to the accusative (1589), and stands for -α(ν), the old acc. pl., + -ε (Eng. to). Cp. 26, 106. The other endings are added to the stem. -θε is usually added only to pronominal stems. -αθε forms a locative plural. -ε sometimes takes the place of θ of the first declension (πιθεθει from the root, stem πιπα-), or is added to consonant stems. Words in -τεθε- lengthen ο to ο. Between stem and ending αθε is often inserted.

b. -θεν may take the form -θε in poetry, and especially when the idea of whence is lost, as προθε in front (1311). -θα is found in ένθα in all dialects. -θα for -θεν occurs in Aeolic and Doric.

c. Some local adverbs are made from prepositions, as ινω above, έξω outside, έσω within, κατω below, προθε in front.

343. Manner. — Adverbs of manner ending in -ώς have the accent and form of the genitive plural masculine with -ς in place of -ν.

δικαιώς just
diakaion
diakaio

κακός bad
κακών
κακώς ill

ἀπλός simple
ἀπλων
ἀπλοσ simply

σαφής plain
σαφών
σαφος plainly

ηδός pleasant
ηδεων
ηδως pleasantly

σωφρόνος prudent
σωφρόνων
σωφρονωs prudently

ἄλλος other
ἄλλων
ἄλλωs otherwise

πάντως all
πάντων
πάντωs in every way

ἄν being
ἄνων
ἄνωs really

a. Adverbs in -ώς are not formed from the genitive plural, but are originally old ablative from ε stems (341), and thence transferred to other stems. The analogy of the genitive plural assisted the transference.

344. Various Other Endings. — Adverbs have many other endings, e.g.:
-α: ἀμα at the same time, μαλα very, ταχα quickly (in Attic prose perhaps).
-ακε: τολλακε many times, often, εκαστακε each time, τοσαντακε so often, δακε as often as, πελεσακε very often, ολυςακε seldom, πελεπακε more times. The forms without -α (οδακε, τολλακε) are earlier, and -α has been added by imitation of δις, ῥης. -δην: συλλήβδην in short. -δον: ένδον within, σχεδον almost. -ετα:
345. Comparison of Adverbs. — In adverbs derived from adjectives the comparative is the same as the neuter singular of the comparative of the adjective; the superlative is the same as the neuter plural of the superlative adjective.

<table>
<thead>
<tr>
<th>Greek</th>
<th>Latin</th>
<th>Greek</th>
<th>Latin</th>
</tr>
</thead>
<tbody>
<tr>
<td>σοφώσις</td>
<td>wisely</td>
<td>σοφώτερον</td>
<td>σοφώτατα</td>
</tr>
<tr>
<td>χαριέντως</td>
<td>gracefully</td>
<td>χαριέστερον</td>
<td>χαριέστατα</td>
</tr>
<tr>
<td>εὐθαμοῦνως</td>
<td>happily</td>
<td>εὐθαμονέστερον</td>
<td>εὐθαμονέστατα</td>
</tr>
<tr>
<td>καλῶς</td>
<td>well</td>
<td>καλλίστα</td>
<td>καλλίστα</td>
</tr>
<tr>
<td>ἡδίως</td>
<td>pleasantly</td>
<td>ἡδίον</td>
<td>ἡδίστα</td>
</tr>
<tr>
<td>ἐδώ</td>
<td>well</td>
<td>ἐμείνον</td>
<td>ἐμιστά</td>
</tr>
<tr>
<td>(adv. of ἀγαθός good)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>μάλα</td>
<td>very</td>
<td>μάλλον</td>
<td>μάλιστα</td>
</tr>
</tbody>
</table>

a. Adverbs of place ending in ω, and some others, retain ω in the comparative and superlative.

<table>
<thead>
<tr>
<th>Greek</th>
<th>Latin</th>
<th>Greek</th>
<th>Latin</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄνω</td>
<td>above</td>
<td>ἀνωτέρω</td>
<td>ἀνωτάτω</td>
</tr>
<tr>
<td>πόρρω</td>
<td>afar</td>
<td>πορρωτέρω</td>
<td>πορρωτάτω</td>
</tr>
</tbody>
</table>

b. ἐγγύς near has ἐγγύτερον (-τέρω), ἐγγύτατω (-τάτα rare). πρῶ early has πρωτίστερον, πρωτίστατα.

c. There are some forms in -ως from comparatives: ἀσφαλεστέρως (ἀσφαλεστερον) more securely, βελτίως (βελτίων) better. Superlatives in -ων are usually poetic; as μέγιστον.

346. Correlative Adverbs. — Adverbs from pronominal stems often correspond in form and meaning. In the list on p. 102 poetic or rare words are in ()

a. The demonstratives in () are foreign to Attic prose except in certain phrases, as καὶ ὃς even thus, ὀδὴ (μηδ’) ὃς not even thus (op. 180 o); ἐνθα μὲν ... ἑνθα δὲ here ... there, ἑνθα (μὲν) καὶ ἑνθα (δὲ) from this side and that. ἑνθα and ἑνθα are usually relatives, ἑνθα taking the place of ὅ where and of ὅλῃ, and ἑνθα of ὅλῃ whence.

b. τοτέ μὲν ... τοτέ δὲ is synonymous with τοτέ μὲν ... τοτέ δὲ.

c. ὁν (339 e) may be added for indefiniteness: ὅπωσον in any way whatever, ὅπωσον from what place sooner. τοτέ is often used after interrogatives to give an intensive force, as in τις τοτέ who in the world (as qui tandem); also with negatives, as in ὅπωσον never, ὅπωσον never yet. Other negatives are ὀδαμοῦ nowhere, ὀδαμῆ in no way, ὀδαμῶς in no manner.

346 D. 1. Hom. has (Aeolic) πι in ὀπωσ, ὀπώτε; Hdt. has κ for the π-forms, e.g. κοῦ, κοῦ, δκου, δκου, κοῦτε, etc. Hdt. has ἑνδαυτα, ἑνδεύτευν for ἑνταῦθα, ἑντεύθεν (126 D.).

2. Poetic are ποῦ for τοῦ, ὅθε for ὅθ, ἦμως when, ἦ which way, where, etc.
## CORRELATIVE ADVERBS

<table>
<thead>
<tr>
<th>Interrogative: Direct and Indirect</th>
<th>Indefinite (Enditic)</th>
<th>Demonstrative</th>
<th>Relative Specific</th>
<th>Indefinite Relative or Indirect Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ποῦ where?</td>
<td>ποῦ somewhere</td>
<td>(ἐνθα) ἐνθάδε, ἐνταῦθα there ἔκει yonder</td>
<td>ὅπου where (ἐνθα where)</td>
<td>ὅπου where- (ever)</td>
</tr>
<tr>
<td>Place</td>
<td>ποθέν whence?</td>
<td>(ἐνθέν) ἐνθένθε, ἐντεύθεν thence ἐκείθεν from yonder</td>
<td>ὅπθεν whence (ἐνθέν whence)</td>
<td>ὅπθεν whence- (soever)</td>
</tr>
<tr>
<td>τοῖς whither?</td>
<td>τοῖς to some place</td>
<td>(ἐνθα) ἐνθάδε, ἐνταῦθα thither ἐκείσε thither</td>
<td>ὅπθεν whither (ἐνθα whither)</td>
<td>ὅπθεν whither- (soever)</td>
</tr>
<tr>
<td>Time</td>
<td>πότε when?</td>
<td>πότε some time, ever</td>
<td>πότε then</td>
<td>πότε when</td>
</tr>
<tr>
<td>πηνία at what time?</td>
<td>πηνία at which time</td>
<td>(πηνία) at πηνίαδε at that πηνίαδα ὅτα time</td>
<td>πηνία at which time</td>
<td>πηνία at which time</td>
</tr>
<tr>
<td>Way</td>
<td>πῇ which way?</td>
<td>πῇ some way, somehow</td>
<td>πῇ this way, thus</td>
<td>πῇ in which way, as</td>
</tr>
<tr>
<td>Manner</td>
<td>πῶς how?</td>
<td>πῶς somehow</td>
<td>πῶς (ὁς) ὁδε, ὦτω(ς) thus, so, in this way ἐκεῖνως in that way</td>
<td>πῶς as, how</td>
</tr>
</tbody>
</table>

## NUMERALS

347. The numeral adjectives and corresponding adverbs are as follows:

347 D. 1. For the cardinals 1–4, see 349 D. Hom. has, for 12, δώδεκα (for δέκα), δυνάκεια, and δυοκάλεκα (also generally poetical); 20, ἑκατόν and ἑκάκοις; 30, τριάκοντα; 80, ὀγδώκοντα; 90, ἑνήκοντα and ἑνήκοντα; 200 and 300, δήκοντις, τριήκοντα; 9000 and 10,000, ἑνάκιλοι, δεκάχιλοι (ἢκιλοί?). He has also the ordinals 3d, τρίτατος; 4th, τέταρτος; 7th, ἑβδόματος; 8th, ὀγδάτος; 9th,
<table>
<thead>
<tr>
<th>Sign</th>
<th>Cardinal</th>
<th>Ordinal</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>α' els, μια, ἐν one</td>
<td>πρῶτος first</td>
<td>ἀπαξ once</td>
</tr>
<tr>
<td>2</td>
<td>β' δύο two</td>
<td>δεύτερος second</td>
<td>δίς twice</td>
</tr>
<tr>
<td>3</td>
<td>γ' τρεῖς, τρία three</td>
<td>τρίτος third</td>
<td>τρίς thrice</td>
</tr>
<tr>
<td>4</td>
<td>δ' τέταρτας, τέταρα (τέσσαρες, τέσσαρα)</td>
<td>τέταρτος, -η, -ον</td>
<td>τετάρκις</td>
</tr>
<tr>
<td>5</td>
<td>ε' πέντε</td>
<td>πέμπτος</td>
<td>πεντάκις</td>
</tr>
<tr>
<td>6</td>
<td>ζ' έκτος</td>
<td>έκτος</td>
<td>έκτακις</td>
</tr>
<tr>
<td>7</td>
<td>η' ἕδημος</td>
<td>ἕδημος</td>
<td>ἕδηκις</td>
</tr>
<tr>
<td>8</td>
<td>θ' ὀκτώ</td>
<td>ὀκτώ</td>
<td>ὀκτάκις</td>
</tr>
<tr>
<td>9</td>
<td>ι' ἐνα</td>
<td>ἐναποσ</td>
<td>ἐνάκις</td>
</tr>
<tr>
<td>10</td>
<td>ι' δέκα</td>
<td>δέκατος, -η, -ον</td>
<td>δέκακις</td>
</tr>
<tr>
<td>11</td>
<td>μ' ἐνδέκα</td>
<td>ἐνδέκατος</td>
<td>ἐνδέκακις</td>
</tr>
<tr>
<td>12</td>
<td>β' δώδεκα</td>
<td>δώδεκατος</td>
<td>δώδεκακις</td>
</tr>
<tr>
<td>13</td>
<td>γ' τρίς (τρία) καὶ δέκα (or τρεῖσκαιδέκα)</td>
<td>τρίτος καὶ δέκατος</td>
<td>τρεῖσκαιδέκακις</td>
</tr>
<tr>
<td>14</td>
<td>δ' τέταρτας (τέταρα) καὶ δέκα</td>
<td>τέταρτος καὶ δέκατος</td>
<td>τετάρτασκαιδέκακις</td>
</tr>
<tr>
<td>15</td>
<td>ε' πεντεκαίδεκα</td>
<td>πέμπτος καὶ δέκατος</td>
<td>πεντεκαίδεκακις</td>
</tr>
<tr>
<td>16</td>
<td>ε' ἐκαίδεκα (for ἐκαίδεκα 103)</td>
<td>ἐκτός καὶ δέκατος</td>
<td>ἐκκαιδέκακις</td>
</tr>
<tr>
<td>17</td>
<td>ε' ἐπτακαίδεκα</td>
<td>ἐπτακαίδεκα</td>
<td>ἐπτακαίδεκακις</td>
</tr>
<tr>
<td>18</td>
<td>η' ὀκτωκαίδεκα</td>
<td>ὀκτωκαίδεκα</td>
<td>ὀκτωκαίδεκακις</td>
</tr>
<tr>
<td>19</td>
<td>θ' ἐνεκαίδεκα</td>
<td>ἐνεκαίδεκα</td>
<td>ἐνεκαίδεκακις</td>
</tr>
<tr>
<td>20</td>
<td>κ' εἰκοσι(ν)</td>
<td>εἰκοστός, -η, -ον</td>
<td>εἰκοσάκις</td>
</tr>
<tr>
<td>21</td>
<td>λ' εἰκοσι (καὶ) εἰς</td>
<td>πρῶτος καὶ εἰκοστός</td>
<td>εἰκοσάκις ἀπαξ</td>
</tr>
<tr>
<td>30</td>
<td>τριάκοντα</td>
<td>τριάκοστος</td>
<td>τριάκοντακις</td>
</tr>
<tr>
<td>40</td>
<td>τετταράκοντα</td>
<td>τετταράκοστος</td>
<td>τετταράκοντακις</td>
</tr>
<tr>
<td>50</td>
<td>πεντάκοντα</td>
<td>πεντάκοστος</td>
<td>πεντακόντακις</td>
</tr>
<tr>
<td>60</td>
<td>ἕξικοντα</td>
<td>ἕξικοστός</td>
<td>ἕξικοντακις</td>
</tr>
<tr>
<td>70</td>
<td>ἕβδομηκοντα</td>
<td>ἕβδομηκοστός</td>
<td>ἕβδομηκοντακις</td>
</tr>
<tr>
<td>80</td>
<td>ὀγδοήκοντα</td>
<td>ὀγδοήκοστος</td>
<td>ὀγδοήκοντακις</td>
</tr>
</tbody>
</table>

εῖνατος; 12th, δυδέκατος; 13th, τριότος(τρεῖος-?)καιδέκατος; 20th, ἐκαίδεκας; and the Attic form of each.

2. Hdt. has δυνάμεια (δυνάμειατος), τεσσερακοίδεκα indeclinable (τεσσερακοίδεκατος), τριάκοντα (τριάκοντας), τετταράκοντα, ὀγδόκοντα, δικαίωμα (δικαίωματος), τριάκονται: for ἐνατος he has ἐνατος, and so εἰνάκις, εἰνακίδιοι, εἰνακίδιος.

3. Aeolic has πέµπτε for 5 (op. Hom. πεντάβοδον five-pronged fork), gen. plur. πέµπτων inflected, as also δέκων, τεσσεράκοντων, etc.; for 1000, χέλλων. Doric has, for 1, ἥς (37 D. 2); 4, τέσσαρα; 6, ἕξ; 7th, ἕβδομος; 12, δωδέκα; 20, ἑκατά, ἱκατα; 40, τεττάρακοντα (τεττάρακοςτος); 200, etc., διάκατοι, etc.; 1000, χίλιοι and χιλιοί (37 D. 2); for 1st, πρῶτος.
<table>
<thead>
<tr>
<th>SIGN</th>
<th>CARDINAL</th>
<th>ORDINAL</th>
<th>ADVERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>90</td>
<td>ζηνηκοντα</td>
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<td>ζηνηκοντακις</td>
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<tr>
<td>100</td>
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<tr>
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<tr>
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<td>πεντακοσιακις</td>
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<tr>
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</tr>
<tr>
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<tr>
<td>1,000</td>
<td>α χιλιοι, -αι, -α</td>
<td>χιλιοστος, -ητος, -ον</td>
<td>χιλιακις</td>
</tr>
<tr>
<td>2,000</td>
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<td>διςχιλιοστος</td>
<td>διςχιλιακις</td>
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<tr>
<td>3,000</td>
<td>γ τριςχιλιοι</td>
<td>τριςχιλιοστος</td>
<td>τριςχιλιακις</td>
</tr>
<tr>
<td>10,000</td>
<td>λ μιριοι, -αι, -α</td>
<td>μιριοστος</td>
<td>μιριακις</td>
</tr>
<tr>
<td>20,000</td>
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<td>δισμιριοστος</td>
<td>δισμιριακις</td>
</tr>
<tr>
<td>100,000</td>
<td>ρ δεκακισμιριοι</td>
<td>δεκακισμιριοστος</td>
<td>δεκακισμιριακις</td>
</tr>
</tbody>
</table>

N.—Above 10,000: δδο μιριαδες 20,000, etc., μιριακις μηριοι, i.e. 10,000 × 10,000.

348. Notation.—The system of alphabetic notation came into use after the second century B.C. The first nine letters stand for units, the second nine for tens, the third nine for hundreds (27 letters). In addition to the 24 letters of the alphabet, three obsolete signs are employed: ς, a form identical with the late abbreviation for στ, in place of the lost ρ (3), once used for ζ (koppa), in the same order as Lat. q, for 90; for 900, ύ sampi, probably for san, an old form of sigma, plus pi. From 1 to 999 a stroke stands above the letter, for 1000's the same signs are used but with the stroke below the letter (a' = 1, a = 1000). Only the last letter in any given series has the stroke above: πρι' 157, να' 401, μη' 1910. Æ is sometimes used for 10,000; β for 20,000, etc.

a. In the classical period the following system was used according to the inscriptions: I = 1, III = 3, Γ (πεντε) = 5, Π = 6, Δ (δεκα) = 10, ΔΔ = 20, Η (ἐκατον) = 100, ΗΗ = 200, Χ = 1000, Μ = 10,000, Γ (πεντάκις δέκα) = 50, ΓΧ (πεντάκις χιλιοι + χιλιοι) = 6000.

b. For the numbers from 1 to 24 the letters, used in continuous succession, are frequently used to designate the books of the Iliad (A, B, Γ, etc.) and of the Odyssey (α, β, γ, etc.).

349. The cardinals from 1 to 4 are declined as follows:

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349 D. Hom. has, for μια, τα (ηθς, ηγ, ταν); for ενι, εγ; δδο, δω (undeclinable); the adj. forms δδω and pl. δωι regularly declined. For 4, τεσσαρες, ( Aeolic) πτωρες; Pind. has τετραμις. Hdt. has δδο sometimes undeclinable, also δων, δωισι; τεσσαρες, -α, τεσσαρων, τεσσαρει; τεσσαρεσκαιδεκα 14 undeclinable. Aeolic δδευι 2; πτωρες, πτυρα for 4.
NUMERALS

<table>
<thead>
<tr>
<th>Nom.</th>
<th>μία</th>
<th>τρεῖς</th>
<th>τρία</th>
<th>τέτταρες</th>
<th>τέτταρα</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>μᾶς</td>
<td>τριῶν</td>
<td>τριῶν</td>
<td>τεττάρων</td>
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<tr>
<td>Dat.</td>
<td>ἕν</td>
<td>τρισὶ</td>
<td>τρισὶ</td>
<td>τετταρεὶς</td>
<td>τετταρεῖ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἕνα</td>
<td>μᾶλλον</td>
<td>τρεῖς</td>
<td>τρία</td>
<td>τέτταρα</td>
</tr>
</tbody>
</table>

**a.** *eis* is for *ἐν-*(cp. 245). The stem ἐν was originally σεμ (Lat. semel, simplex, singuli), weak forms of which are ὁ-παξ, ὁ-πλοῦς, from σμ-π- (35b). μία stands for σμ-μ-.

**b.** οὐδὲ *eis*, μηδὲ *eis* not even one unites (with change in accent) to form the compounds οὐδεῖς, μηδεῖς no one. These words are declined like *eis*: thus, οὐδεῖς, οὐδεμιᾶ, οὐδὲν, οὐδὲν, οὐδεμιᾶ, οὐδενός, etc., and sometimes in the plural (no men, none or nobodies) οὐδεῖς, οὐδενῶν, οὐδεσι, οὐδένας. For emphasis the compounds may be divided, as οὐδὲ *eis* not one. A preposition or ἐν may separate the two parts, as ὁδὲ ἄν μᾶς from not a single one, ὁδὲ ἄν ἐν τε unī quidem.

**c.** πρῶτος (primum) means the first among more than two, πρῶτερος (prior) the first of two.

**d.** δύο may be used with the gen. and dat. pl., as δύο μηνῶν of two months. δυοῖν occurs rarely with plurals: παυσίν . . . δυοῖν D. 39. 32. δυοῖν for δυοῖν does not appear till about 300 B.C.

**e.** ἀμφῶς both, N. A. ἀμφῶς, G. D. ἀμφῶν (Lat. ambo). But both is more commonly ἀμφότερος, -αi, -α.

**f.** For τέτταρες, -ράκοντα, etc., early Attic prose and tragedy have τέσσαρες, etc.

**g.** The first numeral is inflected in τρεῖς καὶ δέκα 13, τέτταρες καὶ δέκα 14. τρεισκαίδεκα and Ionic τεσσερεισκαίδεκα (very rare in Attic) are indeclinable.

350. The cardinals from 5 to 199 are indeclinable; from 200 the cardinals, and all the ordinals from *first* on, are declined like ἄγαθος.

**a.** Compound numbers above 20 are expressed by placing the smaller number first (with καὶ) or the larger number first (with or without καὶ).

δύο καὶ εἴκοσιν (ν) των and twenty
dεύτερος καὶ εἰκοστός
eἰκοσι καὶ δύο των and two, or εἴκοσι δύο twenty-two
eἰκοσί καὶ δεύτερος
eἰκοσί = πέντε καὶ πενήντακοντα καὶ πεντακόσιον or πεντακόσιον (καὶ) πενήντακον (καὶ) πέντε.

**b.** For 21st, 31st, etc., *eis* (for πρῶτος) καὶ εἰκοστός (τριάκοστός) is permissible, but otherwise the cardinal is rarely thus joined with the ordinal.

**c.** Compounds of 10, 20, etc., with 8 and 9 are usually expressed by subtraction with the participle of δῶ lack, as 18, 19, δυοὶ (ἐνὸς) διόντως εἴκοσι. So ναυσί μᾶς δεσθάναι τεττάρακοντα with 39 ships, δυοὶ δόντα τεττάρκοντα ἐκτὸς 48 years; and with ordinals ἐνὸς δῖοι εἰκοστῶν ἐκτὸς the 19th year. The same method may be employed in other numbers than 8's or 9's: ἐπτά δεκαδέκα τριάκοσιοι, i.e. 293.

**d.** An ordinal followed by ἐπὶ δέκα denotes the day of the month from the 13th to the 19th, as πέμπτη ἐπὶ δέκα on the 15th.
351. With the collective words (996) ἄροις cavalry, ἄροις men with shields, numerals in -οις may appear even in the singular: διάκοις ἄροις 500 horse Τ. 1. 62, ἄροις μὴρα καὶ πεπρώσσα 10,400 horse X. A. 1. 7. 10.

352. μεραί, the greatest number expressed by a single word, means 10,000; μεραί, countless, infinite. In the latter sense the singular may be used, as μὴρα ὀβομά infinite solitude P. L. 677 E.

353. Fractions are expressed in several ways: ἢμισος Ἰ, ὁ ἤμισος τοῦ ἄρμιον half the number, αἱ ἥμισεκα τῶν ἐν τῇ half of the ships, τὸ ἠμισον τοῦ στρατοῦ half the army, ἥμισακτὸν half a talent; τρία ἥμισάκτυρα 1½ talents, τρίτον ἠμισάκτυρον 2½ minae; τριτερομένον ἱ, πεπτερομένον ἱ, ἐπτερευμένος ἱ, τέτερευμένος ἱ, τῶν τέτερον αἱ δύο μεραί ἡ. But when the numerator is less by one than the denominator, the genitive is omitted and only the article and μέρη are used: αἱ τὰ τρία μέρη Ἱ, i.e. the three parts (scil. of four).

354. Other classes of numeral words.

a. Distributives proper, answering the question ινενα many each? are wanting in Greek. Instead, αὐτά, et al., and κατά, with the accus., and compounds of σὺν with, are used: κατὰ δύο or σύν δύο two by two, two each (Lat. bini). The cardinals are often used alone, as ἀιδρί ἐκάστῳ δῶρον πέντε ἐργα αἱ μνῆς singultis militibus dabo quinque argentī minas X. A. 1. 4. 13.

b. Multiplicatives in -πλαστος -fold (from -πλαστος, Lat. -plex), ἕπλαστος simple, διπλοὺs twofold, τριπλοὺs threefold, πολλαπλοὺs manifold.

c. Proportionals in -πλασιωs: διπλάσιος twice as great or (plur.) as many, τετραπλάσιος many times as great (many).

d. διπλός means double, τεσσαράκτια treble (from δισ-ιο, τρισ-ιο 112).

355. The Greek verb shows distinctions of voice, mood, verbal noun, tense, number, and person.

355. INFLECTION: PRELIMINARY REMARKS (355–380)

354 D. Hdt. has δίκα (from δική-ιος), τρικά for διπλάσιo, τετράκα; also -πλασμα and -φασμα. Hom. has δικα and δικατo, τρικα and τρικατo; τετρακα, τετρακατo.
356. Voices.—There are three voices: active, middle, and passive.

a. The middle usually denotes that the subject acts on himself or for himself, as λαμβάνω μακαρίσω myself, ἀμφοτέρους defend myself (lit. ward off for myself).

b. The passive borrows all its forms, except the future and aorist, from the middle.

c. Deponent verbs have an active meaning but only middle (or middle and passive) forms. If its aorist has the middle form, a deponent is called a middle deponent (χαρίζω ἀμαρίσω gratify, ἔχριστος ἀμαρίσω); if its aorist has the passive form, a deponent is called a passive deponent (ἐπιθυμῶμαι reflect on, ἔπεισεμυήθην). Deponents usually prefer the passive to the middle forms of the aorist.

357. Moods.—Four moods, the indicative, subjunctive, optative, imperative, are called finite, because the person is defined by the ending (366). The infinitive, strictly a verbal noun (358), is sometimes classed as a mood.

358. Verbal Nouns.—Verbal forms that share certain properties of nouns are called verbal nouns. There are two kinds of verbal nouns.

1. Substantival: the infinitive.

N.—The infinitive is properly a case form (chiefly dative, rarely locative), herein being like a substantive.

2. Adjectival (inflected like adjectives):
   a. Participle: active, middle, and passive.
   b. Verbal adjectives:
      In -τός, denoting possibility, as φιλτός lovable, or with the force of a perfect passive participle, as γραπτός written.
      In -τός, denoting necessity, as γραπτός that must be written.

359. Tenses.—There are seven tenses in the indicative: present, imperfect, future, aorist, perfect, pluperfect, and future perfect. The future perfect commonly has a passive force, but it may be active or middle in meaning (see 581).

The subjunctive has three tenses: present, aorist, and perfect.

The optative and infinitive have five tenses: present, future, aorist, perfect, and future perfect.

The imperative has three tenses: present, aorist, and perfect.

360. Primary and Secondary Tenses.—There are two classes of tenses in the indicative: (1) Primary (or Principal) tenses, the present and perfect expressing present time, the future and future perfect expressing future time; (2) Secondary (or Historical) tenses, the imperfect, pluperfect, and aorist expressing past time. The secondary tenses have an augment (428) prefixed.

359 D. Hom. does not use the future or future perfect in the optative.
361. Second Aorists, etc. — Some verbs have tenses called second aorists (active, middle, and passive), second perfects and pluperfects (active only), and second futures (passive). The meaning of these tenses ordinarily corresponds to that of the first aorist, etc.; but when a verb has both forms in any tense (which is rarely the case), the two forms usually differ in meaning. Sometimes one form is poetical, the other used in prose.

362. No single Greek verb shows all the tenses mentioned in 359 and 361; and the paradigms are therefore taken from different verbs.

363. Number. — There are three numbers: the singular, dual, and plural.

364. Person. — There are three persons (first, second, and third) in the indicative, subjunctive, and optative. The imperative has only the second and third persons.
   a. Except in a few cases in poetry (465 c) the first person plural is used for the first person dual.

365. Inflection. — The inflection of a verb consists in the addition of certain endings to the different stems.

366. Endings. — The endings in the finite moods (357) show whether the subject is first, second, or third person; and indicate number and voice. See 462 ff.
   a. The middle has a different set of endings from the active. The passive has the endings of the middle except in the aorist, which has the active endings.
   b. The indicative has two sets of endings in the active and in the middle: one for primary tenses, the other for secondary tenses.
   c. The subjunctive uses the same endings as the primary tenses of the indicative; the optative uses the same as those of the secondary tenses.

STEMS

367. A Greek verb has two kinds of stems: (1) the tense-stem, to which the endings are attached, and (2) a common verb-stem (also called theme) from which all the tense-stems are derived. The tense-stem is usually made from the verb-stem by prefixing a reduplication-syllable (439), and by affixing signs for mood (457, 459) and tense (455). A tense-stem may be identical with a verb-stem.

368. The Tense-stems. — The tenses fall into nine classes called tense-systems. Each tense-system has its own separate tense-stem.
VERBS: PRELIMINARY REMARKS

SYSTEMS.

I. Present, including present and imperfect.
II. Future, future active and middle.
III. First aorist, first aorist active and middle.
IV. Second aorist, second aorist active and middle.
V. First perfect, first perfect, first pluperfect, and fut. perf., active.
VI. Second perfect, second perfect and second pluperfect active.
VII. Perfect middle, perfect and pluperfect middle (pass.), future perfect.
VIII. First passive, first aorist and first future passive.
IX. Second passive, second aorist and second future passive.

The tense-stems are explained in detail in 497-507.

a. Since few verbs have both the first and second form of the same tense (361), most verbs have only six of these nine systems; many verbs do not even have six. Scarce any verb shows all nine systems.

b. There are also secondary tense-stems for the future passive, the pluperfect, and the future perfect.

c. The tense-stems assume separate forms in the different moods.

369. The principal parts of a verb are the first person singular indicative of the tense-systems occurring in it. These are generally six: the present, future, first aorist, first (or second) perfect active, the perfect middle, and the first (or second) aorist passive. The future middle is given if there is no future active. The second aorist (active or middle) is added if it occurs. Thus:

λέω loose, λῶσω, ἔλοια, λέλυκα, λέλυμαι, ἔλυθην.
λείπω leave, λείψω, λείπομαι, λείπαμαι, ἔλειψην, ἔλειπον.
γράφω write, γράψω, γράφαμα, γράφαμαι, γράφαμαι, 2 aor. γράφην.
σκάπτω ñeet, σκούφομαι, έσκάπω, έσκάψην.

370. The principal parts of deponent verbs (356 c) are the present, future, perfect, and aorist indicative. Both first and second aorists are given if they occur.

βουλομαι wish, βουλήσωμαι, βεβολήμαι, ἐβουλήθην (passive deponent).
γίγνομαι become, γεγίγνομαι, γεγίγνημαι, 2 aor. ἐγένομεν (middle deponent).
ἐργάζομαι work, ἐργάζομαι, ἐργασάμην, ἐργασμεν, ἐργάσηθην.

371. Verb-stem (or Theme).—The tense-stems are made from one fundamental stem called the verb-stem (or theme).

This verb-stem may be a root (198) as in τι-ω honour, or a root to which a derivative suffix has been appended, as in τι-μάω honour.

372. A verb forming its tense-stems directly from a root is called a primitive verb. A denominative verb forms its tense-stems from a longer verb-stem, originally a noun-stem; as δοῦλος enslave from δοῦλος slave. Verbs in μι (379), and verbs in ὦ of two syllables (in the present indicative active, as λέγω speak) or of three syllables
(in the middle, as δέχομαι receive) are generally primitive. Others are denominative.

373. The verb-stem may show numerous modifications in form.

Thus, corresponding to the gradations in sing, sang, sung (35), the verb λείπ-ω leave shows the stems λείπ-, λοιπ- (2 perf. λέ-λοιπ-α), λιπ- (2 aor. ε-λιπ-ων); the verb φεύγ-ω flee shows φευγ- and φυγ- (2 aor. ε-φυγ-ων). In ἰσχυρώμεν break we find the three stems ἱσχυ-, ἰσχυ- (2 perf. ἰσχύομαι, ἰσχύεται). οἰκελ-ω send has the stems οἰκελ- and οἰκελ- (perf. ε-οἰκελ-κα, 2 fut. pass. οἰκελ-δομαι).

a. When the fundamental stem shows modifications, it is customary for convenience to call its shorter (or shortest) form the verb-stem, and to derive the other forms from it. The student must, however, beware of assuming that the short forms are older than the other forms.

374. The verb-stem may also show modifications in quantity, as present λύ-ω loose, perfect λέλυ-κα.

N. — Various causes produce this variation. λώ has ύ from analogy to λή-σω, ε-λώ-σα where the verb-stem λέ has been regularly lengthened (534, 543). For Attic φθάω anticipate Hon. has φθάω for φθάρω (28, 147 D.).

375. ω Inflection and μ Inflection.—There are two slightly different methods of inflecting verbs, the first according to the common, the second according to the μ system. The names ω-verbs and μ-verbs (a small class) refer to the ending of the first person singular active of the present tense indicative only: λύ-ω loose, τίθη-μι place.

a. In the ω inflection the tense-stem ends in the thematic vowel. To this form belong all futures, and the presents, imperfects, and second aorists showing the thematic vowel.

376. According to the ending of the verb-stem, ω-verbs are termed:

1. Vowel (or pure) verbs:
   a. Not contracted: those that end in υ or ε, as λύ-ω loose, παιδεύ-ω educate, χοι-ω anoint. Such verbs retain the final vowel of the stem unchanged in all their forms.
   b. Contracted: those that end in α, ε, ο, as τίμω honour from τίμα-ω, ποιώ make from ποιε-ω, δηλώ manifest from δηλό-ω.

2. Consonant verbs, as:
   Liquid or nasal verbs: διρ-ω flag, μέν-ω remain.
   Verbs ending in a stop (or mute), as δη-ω lead, πεἰθ-ω persuade.

N. — Verbs ending in a stop consonant are called labial, dental, or palatal verbs. Consonant verbs do not retain the final consonant of the stem unchanged in all their forms. The final consonant may be assimilated to a following consonant, or may form with it a double consonant.

377. Thematic Vowel. — Some tense-stems end in a vowel which varies between o and ε (or ω and η) in certain forms. This is called the thematic (or variable) vowel. Thus λύ-μεν λέ-τε, λώμεν λή-τε,
The thematic vowel is written 0/ε or ω/η, as λυ0/ε, γραφω/η. See 456.

378. σ is used before μ or ν in the indicative, and in the optative, ο before μ or ν in the subjunctive, elsewhere ε is used in the indicative (η in the subjunctive).

379. In the μ inflection no thematic vowel is employed, and the endings are attached directly to the tense-stem. The μ form is used only in the present, imperfect, and second aorist. In the other tenses, verbs in μ generally show the same inflection as ω-verbs. For further explanation of the ω and the μ inflection see 602 ff., 717 ff.

380. Meanings of the Tenses and Moods.—In the synopsis (382) meanings are given wherever these are not dependent on the use of the various forms in the sentence. The meanings of the subjunctive and optative forms and the difference between the tenses can be learned satisfactorily only from the syntax. Some of these meanings may here be given:

a. Subjunctive: λωμεν or λωσμεν let us loose, (εν) λω or λσω (if) I loose, (ινα) γραφω (that) I may write.

b. Optative: εθελω or λωσμεν (would) that I may loose! ει λωμεν or λωσμεν (if) we should loose.

381. CONJUGATION: LIST OF PARADIGMS

I. Verbs in ω:
A. Vowel verbs not contracted:
   Synopsis and conjugation of λω (pp. 112–118).
   Second aorist (active and middle) of λείπω (p. 119).
   Second perfect and pluperfect (active) of λείπω.
B. Vowel verbs contracted:
   Present and imperfect of τιμάω, ποιέω, δηλώ (pp. 120–123).
C. Consonant verbs:
   Liquid and nasal verbs: future and first aorist (active and middle), second aorist and second future passive of φαίνω (pp. 128–129).
   Labial, dental, and palatal verbs: perfect and pluperfect, middle (passive) of λείπω, γράφω, πείθω, πράττω, ἔλγχω (p. 130). Perfect of the liquid verbs ἀγγέλλω, φαίνω; and perfect of τελέω (p. 131).

II. Verbs in μ.
A. Present, imperfect, and 2 aorist of τίθημι, ἵστημι, διδωμι (pp. 135 ff.).
   Second aorist middle of ἐπιράματι (p. 138).
B. Present and imperfect of δείκνυμι (p. 140).
   Second aorist: ἐδών (p. 140).
### CONJUGATION

#### I. (A) VOWEL VERBS:

<table>
<thead>
<tr>
<th>Active:</th>
<th>Present System</th>
<th>Future System</th>
<th>First Aorist System</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic.</td>
<td>λύω I loose or am loosing</td>
<td>λύσω I shall loose</td>
<td>ἐλύσα I loosed</td>
</tr>
<tr>
<td>Subj.</td>
<td>λύω</td>
<td>λύσω</td>
<td>λύσω</td>
</tr>
<tr>
<td>Opt.</td>
<td>λύσομι</td>
<td>λύσομι</td>
<td>λύσαμι</td>
</tr>
<tr>
<td>Imper.</td>
<td>λύου loose</td>
<td>λύσειν to be about to loose</td>
<td>λύσαι to loose or to have loosed</td>
</tr>
<tr>
<td>Infin.</td>
<td>λύειν to loose</td>
<td>λύσων about to loose</td>
<td>λύσας having loosed</td>
</tr>
<tr>
<td>Part.</td>
<td>λύων loosing</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Middle:</th>
<th>Present System</th>
<th>Future System</th>
<th>First Aorist System</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic.</td>
<td>λύομαι I loose (for myself)</td>
<td>λύσομαι I shall loose (for myself)</td>
<td>ἐλύσαμαι I loosed (for myself)</td>
</tr>
<tr>
<td>Subj.</td>
<td>λύομαι</td>
<td>λύσωμαι</td>
<td>λύσωμαι</td>
</tr>
<tr>
<td>Opt.</td>
<td>λύοιμη</td>
<td>λύσαιμη</td>
<td>λύσαιμη</td>
</tr>
<tr>
<td>Imper.</td>
<td>λύου loose (for thyself)</td>
<td>λύσεσθαι to be about to loose (for one's self)</td>
<td>λύσασθαι to loose or to have loosed (for one's self)</td>
</tr>
<tr>
<td>Infin.</td>
<td>λύεσθαι to loose (for one's self)</td>
<td>λύσομενος about to loose (for one's self)</td>
<td>λύσάμενος having loosed (for one's self)</td>
</tr>
<tr>
<td>Part.</td>
<td>λύομενος loosing (for one's self)</td>
<td></td>
<td></td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Passive:</th>
<th>Present System</th>
<th>Future System</th>
<th>First Aorist System</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic.</td>
<td>λύομαι I am (being loosed)</td>
<td>λυθήσομαι I shall be loosed</td>
<td>ἐλύθην I was loosed</td>
</tr>
<tr>
<td>Subj.</td>
<td>Like Middle</td>
<td></td>
<td>λυθῇ (for λυθεῖ)</td>
</tr>
<tr>
<td>Opt.</td>
<td>&quot; &quot;</td>
<td>λυθησοίμην</td>
<td>λυθητι be loosed</td>
</tr>
<tr>
<td>Imper.</td>
<td>&quot; &quot;</td>
<td>λυθήσεσθαι to be about to be loosed</td>
<td>λυθήσαι to be loosed or to have been loosed</td>
</tr>
<tr>
<td>Infin.</td>
<td>&quot; &quot;</td>
<td>λυθησόμενος about to be loosed</td>
<td>λυθησίας having been loosed</td>
</tr>
<tr>
<td>Part.</td>
<td>&quot; &quot;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Verbal adjectives:
- λυτός that may be loosed, loosed
- λυτέως that must be loosed, (requiring) to be loosed
OF Ω-VERBS:

NOT CONTRACTED

λώ (λυ, λύ) loose

V. FIRST PERFECT SYSTEM
1 Perfect and Pluperfect Active
λέλυκα I have loosed

ἐλέλυκα I had loosed

λέλυκὼς δ or λελύκω
λέλυκὼς εἰπὲν or λελύκομι
λέλυκὼς έσθι or [λέλυκε] ¹
λέλυκέναι to have loosed

λέλυκὼς having loosed

VII. PERFECT MIDDLE SYSTEM

Perfect and Pluperfect Middle

λέλυμαι I have loosed (for myself)

ἐλελύμην I had loosed (for myself)

λέλυμένος δ
λέλυμένος εἰπὲν
λέλυσο (712, 714)

λέλύσθαι to have loosed (for one's self)

λέλυμένος having loosed (for one's self)

Perfect and Pluperfect Passive

λέλυμαι I have [been
ἐλελύμην I had [loosed

Future Perfect Passive

λέλυσμαι I shall have

been loosed

Like Middle

λελύσομην

λελύσθαι

λελύσμενος

¹ The simple forms of the perfect imperative active of λώ probably never occur in classical Greek (697), but are included to show the inflection.
### CONJUGATION OF Ω-VERBS

#### 1. (A) VOWEL VERBS:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. 1. ἀψω</td>
<td>ἄψον</td>
<td>ἀψω</td>
</tr>
<tr>
<td>2. ἀψευς</td>
<td>ἄψευς</td>
<td>ἀψευς</td>
</tr>
<tr>
<td>3. ἀψε</td>
<td>ἄψε</td>
<td>ἀψε</td>
</tr>
<tr>
<td>D. 2. ἀψετον</td>
<td>ἄψετον</td>
<td>ἀψετον</td>
</tr>
<tr>
<td>3. ἀψετον</td>
<td>ἄψετον</td>
<td>ἀψετον</td>
</tr>
<tr>
<td>P. 1. ἀψομεν</td>
<td>ἄψομεν</td>
<td>ἀψομεν</td>
</tr>
<tr>
<td>2. ἀψετε</td>
<td>ἄψετε</td>
<td>ἀψετε</td>
</tr>
<tr>
<td>3. ἀψουσι</td>
<td>ἄψουσι</td>
<td>ἀψουσι</td>
</tr>
</tbody>
</table>

| Subjunctive |
| S. 1. ἁψω | ἁψω | ἁψω |
| 2. ἁψης | ἁψης | ἁψης |
| 3. ἁψη | ἁψη | ἁψη |
| D. 2. ἁψητον | ἁψητον | ἁψητον |
| 3. ἁψητον | ἁψητον | ἁψητον |
| P. 1. ἁψωμεν | ἁψωμεν | ἁψωμεν |
| 2. ἁψητε | ἁψητε | ἁψητε |
| 3. ἁψουσι | ἁψουσι | ἁψουσι |

| Optative |
| S. 1. ἁψομι | ἁψομι | ἁψομι |
| 2. ἁψοις | ἁψοις | ἁψοις |
| 3. ἁψι | ἁψι | ἁψι |
| D. 2. ἁψοτον | ἁψοτον | ἁψοτον |
| 3. ἁψοτην | ἁψοτην | ἁψοτην |
| P. 1. ἁψομεν | ἁψομεν | ἁψομεν |
| 2. ἁψοτε | ἁψοτε | ἁψοτε |
| 3. ἁψοεν | ἁψοεν | ἁψοεν |

| Imperative |
| S. 2. ἁψε | ἁψε | ἁψε |
| 3. ἁψετω | ἁψετω | ἁψετω |
| D. 2. ἁψετον | ἁψετον | ἁψετον |
| 3. ἁψετων | ἁψετων | ἁψετων |
| P. 2. ἁψετε | ἁψετε | ἁψετε |
| 3. ἁψετεν | ἁψετεν | ἁψετεν |

| Infinitive |
| ἁψεν | ἁψεν |

| Participle |
| ἁψων, ἁψουσα, ἁψον (305) | ἁψων, ἁψουσα, ἁψον (305) |
NOT CONTRACTED

**Voice of λῦω**

<table>
<thead>
<tr>
<th>1 Aorist</th>
<th>1 Perfect</th>
<th>1 Pluperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>IND. S.</td>
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<td></td>
</tr>
<tr>
<td>1. ἔλυσα</td>
<td>λελυκα</td>
<td>ἐλελύκη</td>
</tr>
<tr>
<td>2. ἔλυσας</td>
<td>λελυκας</td>
<td>ἐλελύκης</td>
</tr>
<tr>
<td>3. ἔλυσε</td>
<td>λελυκε</td>
<td>ἐλελύκει(ν)</td>
</tr>
<tr>
<td>D. 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔλυσατον</td>
<td>λελυκατον</td>
<td>ἐλελύκετον</td>
</tr>
<tr>
<td>3. ἔλυσάτην</td>
<td>λελυκατον</td>
<td>ἐλελύκετην</td>
</tr>
<tr>
<td>P. 1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔλυσαμεν</td>
<td>λελυκαμεν</td>
<td>ἐλελύκεμεν</td>
</tr>
<tr>
<td>2. ἔλυσατε</td>
<td>λελυκατε</td>
<td>ἐλελύκετε</td>
</tr>
<tr>
<td>3. ἔλυσαν</td>
<td>λελυκασι</td>
<td>ἐλελύκεσαν</td>
</tr>
<tr>
<td>SUBJ. S.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. λῦσω</td>
<td>λελυκος ὅ (691) or λελυκω (692)</td>
<td></td>
</tr>
<tr>
<td>2. λῦσης</td>
<td>λελυκος ᾣς</td>
<td>λελύκης</td>
</tr>
<tr>
<td>3. λῦσθ</td>
<td>λελυκος ἰ</td>
<td>λελύκη</td>
</tr>
<tr>
<td>D. 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λῦσητον</td>
<td>λελυκότε ἦτον</td>
<td>λελύκητον</td>
</tr>
<tr>
<td>3. λῦσητον</td>
<td>λελυκότε ἦτον</td>
<td>λελύκητον</td>
</tr>
<tr>
<td>P. 1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λῦσωμεν</td>
<td>λελυκότες ὅμεν</td>
<td>λελύκωμεν</td>
</tr>
<tr>
<td>2. λῦσητε</td>
<td>λελυκότες ἦτε</td>
<td>λελύκητε</td>
</tr>
<tr>
<td>3. λῦσοσι</td>
<td>λελυκότες ὅσι</td>
<td>λελύκωσι</td>
</tr>
<tr>
<td>OPT. S.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. λῦσαιμι</td>
<td>λελυκος εἶσιν (694) or λελύκοιμι, -οίη</td>
<td>λελύκοιμι, -οίη</td>
</tr>
<tr>
<td>2. λῦσαις, λῦσειας (668)</td>
<td>λελυκος εἶσι</td>
<td>λελύκοις, -οίς</td>
</tr>
<tr>
<td>3. λῦσαι, λῦσειε (668)</td>
<td>λελυκος εἶπ</td>
<td>λελύκοι, -οί</td>
</tr>
<tr>
<td>D. 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λῦσαιτον</td>
<td>λελυκότε εἰτον, εἶτον</td>
<td>λελύκοιτον</td>
</tr>
<tr>
<td>3. λῦσαίτην</td>
<td>λελυκότε εἶτην, εἶτην</td>
<td>λελύκοιτην</td>
</tr>
<tr>
<td>P. 1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λῦσαιμεν</td>
<td>λελυκότες εἴμεν, εἴμεν</td>
<td>λελύκοιμεν</td>
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<td>2. λῦσαιτε</td>
<td>λελυκότες εἴτε, εἴτε</td>
<td>λελύκοιτε</td>
</tr>
<tr>
<td>3. λῦσαιεν, λῦσειαν (668)</td>
<td>λελυκότες εἴσαν, εἴν</td>
<td>λελύκοιεν</td>
</tr>
<tr>
<td>IMP. S.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. λῦσω</td>
<td>λελυκός ἵθι (687) or [λελυκέ (687)]</td>
<td>λελυκέω</td>
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<tr>
<td>3. λῦσάτω</td>
<td>λελυκός ἐστω</td>
<td>λελύκετω</td>
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<tr>
<td>D. 2.</td>
<td></td>
<td></td>
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<tr>
<td>λῦσατον</td>
<td>λελυκότε ἐστον</td>
<td>λελύκετον</td>
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<tr>
<td>3. λῦσάτων</td>
<td>λελυκότε ἐστων</td>
<td>λελύκετών</td>
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<td>P. 2.</td>
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<tr>
<td>λῦσατε</td>
<td>λελυκότες ἐστε</td>
<td>λελύκετε</td>
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<td>3. λῦσάτων</td>
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<td>λελύκετων</td>
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<tr>
<td>INF.</td>
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<td>λῦσαι</td>
<td>λελυκέαι</td>
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</tr>
<tr>
<td>PART.</td>
<td></td>
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</tr>
<tr>
<td>λῦσαι, λῦσαια, λῦσαν (308)</td>
<td>λελυκός, λελυκυία, λελυκός (309)</td>
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</tr>
</tbody>
</table>
CONJUGATION OF Ω-VERBS

<table>
<thead>
<tr>
<th>Present</th>
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<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>INDICATIVE</td>
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<tr>
<td>S. 1. λύομαι</td>
<td>έλυόμην</td>
<td>λύομαι</td>
</tr>
<tr>
<td>2. λύῃ, λύει</td>
<td>έλύου</td>
<td>λύσῃ, λύσει</td>
</tr>
<tr>
<td>3. λύεται</td>
<td>έλύετο</td>
<td>λύσεται</td>
</tr>
<tr>
<td>D. 2. λύεσθον</td>
<td>έλύεσθον</td>
<td>λύσεσθον</td>
</tr>
<tr>
<td>3. λύεσθον</td>
<td>έλύεσθην</td>
<td>λύσεσθον</td>
</tr>
<tr>
<td>P. 1. λύόμεθα</td>
<td>έλύόμεθα</td>
<td>λύσόμεθα</td>
</tr>
<tr>
<td>2. λύεσθε</td>
<td>έλύεσθε</td>
<td>λύσεσθε</td>
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<tr>
<td>3. λύονται</td>
<td>έλύοντο</td>
<td>λύσονται</td>
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</table>

| SUBJUNCTIVE      |                    |                |
| S. 1. λύωμαι     |                    |                |
| 2. λύῃ           |                    |                |
| 3. λύῃται        |                    |                |
| D. 2. λύησθον    |                    |                |
| 3. λύησθον       |                    |                |
| P. 1. λύόμεθα    |                    |                |
| 2. λύησθε        |                    |                |
| 3. λύωνται       |                    |                |

| OPTATIVE         |                    |                |
| S. 1. λύοιμην    |                    | λύοιμην         |
| 2. λύοιο         |                    | λύοιο          |
| 3. λύιοτο        |                    | λύιοτο         |
| D. 2. λύοισθον   |                    | λύοισθον       |
| 3. λύισθην       |                    | λύισθην        |
| P. 1. λύοίμεθα   |                    | λύοιμεθα       |
| 2. λύοισθε       |                    | λύοισθε        |
| 3. λύιοντο       |                    | λύιοντο        |

| IMPERATIVE       |                    |                |
| S. 2. λύου       |                    |                |
| 3. λύεσθω        |                    |                |
| D. 2. λύεσθον    |                    |                |
| 3. λύεσθων       |                    |                |
| P. 2. λύεσθε     |                    |                |
| 3. λύεσθων       |                    |                |

| INFINITIVE        |                    |                |
| λύεσθαι          |                    | λύσεσθαι       |

| PARTICIPLE        |                    |                |
| λύομενος, λύομένη |                    | λύομενος, -η,   |
| λύομενον (287)    |                    | -ον (287)       |

1 λύω in the middle usually means to release for one's self, get some one set free, hence to ransom, redeem, deliver.
### Voice of λῶ

<table>
<thead>
<tr>
<th>1 Aorist</th>
<th>Perfect</th>
<th>Pluperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>INDICATIVE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. 1. ἔλυσάμην</td>
<td>λαλύμαι</td>
<td>ἐλελύμην</td>
</tr>
<tr>
<td>2. ἔλυσω</td>
<td>λαλύσαι</td>
<td>ἐλαλύσον</td>
</tr>
<tr>
<td>3. ἔλυσατο</td>
<td>λαλύται</td>
<td>ἐλελύτον</td>
</tr>
<tr>
<td>D. 2. ἔλυσασθον</td>
<td>λαλυσθον</td>
<td>ἐλαλυσθον</td>
</tr>
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<td>3. ἔλυσάσθην</td>
<td>λαλυσθην</td>
<td>ἐλελύσθην</td>
</tr>
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<td>P. 1. ἔλυσάμεθα</td>
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<td>ἐλελύμεθα</td>
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<tr>
<td>2. ἔλυσάσθε</td>
<td>λαλυσθε</td>
<td>ἐλελύσθε</td>
</tr>
<tr>
<td>3. ἔλυσάντο</td>
<td>λαλύνται</td>
<td>ἐλελύντο</td>
</tr>
</tbody>
</table>

| SUBJUNCTIVE |          |            |
| S. 1. λαλύμαι | λαλυμένος ὃ̣ (599 δ) |
| 2. λαλύση | λαλυμένος ὃς |
| 3. λαλύσῃται | λαλυμένος ὅ̣ |
| D. 2. λαλυσθον | λαλυμένω ἠ̣τον |
| 3. λαλυσθθον | λαλυμένω ἠτον |
| P. 1. λαλυσάμεθα | λαλυμένοι ὧ̣μεν |
| 2. λαλυσάσθε | λαλυμένοι ἐτε |
| 3. λαλυσάνται | λαλυμένοι ὅ̣τε |

| OPTATIVE |          |            |
| S. 1. λαλύσαμην | λαλυμένος ἐδήν (599 εδ) |
| 2. λαλύσαι | λαλυμένος ἐτε |
| 3. λαλύσαιτο | λαλυμένος ἐτε |
| D. 2. λαλύσαισθον | λαλυμένω εἴητον οτ̣ εἴητον |
| 3. λαλύσαισθην | λαλυμένω εἴητην οτ̣ εἴητην |
| P. 1. λαλύσαμεθα | λαλυμένοι εἴημεν οτ̣ εἴημεν |
| 2. λαλύσασθε | λαλυμένοι εἴητε οτ̣ εἴητε |
| 3. λαλύσαντο | λαλυμένοι εἴησαν οτ̣ εἴην |

| IMPERATIVE |          |            |
| S. 2. λάλοι | λέλυσο (599 γ) |
| 3. λελύσθω | (712) |
| D. 2. λελύσασθον | λελυσθον |
| 3. λελύσασθον | λελυσθων |
| P. 2. λελύσασθε | λελυσθε |
| 3. λελύσασθον | λελυσθων |

| INFINITIVE |          |            |
| λέλυσαθαι |

| PARTICIPLE |          |            |
| λελυμένοι, -η, -ον | λελυμένοι, -η, -ον |
| (287) | (287) |
### 3. Passive Voice of λύω

<table>
<thead>
<tr>
<th>Tense</th>
<th>Future Perfect</th>
<th>1 Aorist</th>
<th>1 Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indicative</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. 1.</td>
<td>λελύσσομαι</td>
<td>ἐλύθην</td>
<td>λυθήσομαι</td>
</tr>
<tr>
<td>2.</td>
<td>λελύση, λελύσαι</td>
<td>ἐλύθης</td>
<td>λυθήση, λυθήσαι</td>
</tr>
<tr>
<td>3.</td>
<td>λελύσσεται</td>
<td>ἐλύθη</td>
<td>λυθήσεται</td>
</tr>
<tr>
<td><strong>D. 2.</strong></td>
<td>λελύσσεσθον</td>
<td>ἐλύθητον</td>
<td>λυθήσεσθον</td>
</tr>
<tr>
<td>3.</td>
<td>λελύσσεσθον</td>
<td>ἐλύθητην</td>
<td>λυθήσεσθον</td>
</tr>
<tr>
<td><strong>P. 1.</strong></td>
<td>λελύσσεμεθα</td>
<td>ἐλύθημεν</td>
<td>λυθήσεμεθα</td>
</tr>
<tr>
<td>2.</td>
<td>λελύσσεσθε</td>
<td>ἐλύθητε</td>
<td>λυθήσεσθε</td>
</tr>
<tr>
<td>3.</td>
<td>λελύσσενται</td>
<td>ἐλύθησαν</td>
<td>λυθήσενται</td>
</tr>
</tbody>
</table>

| **Subjunctive** |                |          |          |
| S. 1.          | λυθῶ       |          |          |
| 2.            | λυθῆ       |          |          |
| 3.            | λυθῇ       |          |          |
| **D. 2.**      | λυθῆτον     |          |          |
| 3.            | λυθῆτον     |          |          |
| **P. 1.**      | λυθῶμεν     |          |          |
| 2.            | λυθῆτε      |          |          |
| 3.            | λυθώσι      |          |          |

| **Optative** |                |          |          |
| S. 1.        | λελύσσοίμην   | λυθείην  | λυθησσόμην |
| 2.          | λελύσσοιο      | λυθείης  | λυθήσοιο |
| 3.          | λελύσσουτο     | λυθείῇ   | λυθήσουτο |
| **D. 2.**    | λελύσσουσθον | λυθείτον ορ λυθείητον | λυθήσουσθον |
| 3.          | λελύσσουσθην   | λυθείτην ορ λυθείητην | λυθησσούσθην |
| **P. 1.**    | λελύσσοίμεθα  | λυθείμεν ορ λυθείημεν | λυθησσόμεθα |
| 2.          | λελύσσουσθε    | λυθείτε ορ λυθείητε | λυθήσουσθε |
| 3.          | λελύσσουστο    | λυθείζει ορ λυθείηζαν | λυθήσουστο |

| **Imperative** |                |          |          |
| S. 2.         | λύθητα      |          |          |
| 3.            | λύθητω      |          |          |
| **D. 2.**     | λύθητον     |          |          |
| 3.            | λυθήτων     |          |          |
| **P. 2.**     | λύθητε      |          |          |
| 3.            | λυθέντων    |          |          |

| **Infinitive** |                |          |          |
|               | λελύσσεσθαι   | λυθῆναι   | λυθήσεσθαι |

| **Participle** |                |          |          |
|               | λελύσσομενος,  | λυθείς, λυθείσα, | λυθησσόμενος, |
| -η, -ον (287) | λυθέν (307)    |          | -η, -ον (287) |
384. As examples of the second aorist and second perfect systems (368), the second aorist active and middle and the second perfect and pluperfect active of λείπω leave are here given.

<table>
<thead>
<tr>
<th>2 Aorist Active</th>
<th>2 Aorist Middle</th>
<th>2 Perfect</th>
<th>2 Pluperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>IND. S. 1. ἔλιπον</td>
<td>ἔλιπομην</td>
<td>ἔλιποτα</td>
<td>ἔλελοιπη</td>
</tr>
<tr>
<td>2. ἔλιπος</td>
<td>ἔλιπον</td>
<td>ἔλιποτας</td>
<td>ἔλελοιπης</td>
</tr>
<tr>
<td>3. ἔλιπη</td>
<td>ἔλιπται</td>
<td>ἔλιπτας</td>
<td>ἔλελοιπη</td>
</tr>
<tr>
<td>D. 2. ἔλιπτον</td>
<td>ἔλιπτεσθον</td>
<td>ἔλελοιπτατον</td>
<td>ἔλελοιπτον</td>
</tr>
<tr>
<td>3. ἔλιπτης</td>
<td>ἔλιπτεσθην</td>
<td>ἔλελοιπτατον</td>
<td>ἔλελοιπτην</td>
</tr>
<tr>
<td>P. 1. ἔλπομεν</td>
<td>ἔλπομεθα</td>
<td>ἔλελοιπμεν</td>
<td>ἔλελοιπμεν</td>
</tr>
<tr>
<td>2. ἔλπετε</td>
<td>ἔλπεσθε</td>
<td>ἔλελοιπτε</td>
<td>ἔλελοιπτε</td>
</tr>
<tr>
<td>3. ἔλπον</td>
<td>ἔλποντο</td>
<td>ἔλελοιπται</td>
<td>ἔλελοιπται</td>
</tr>
</tbody>
</table>

| SUBJ. S. 1. λίπω | λίπωμαι | λελοιπώς δ (500 c) οὐ | λελοίπωσ (692) |
| 2. λίπης | λίπη | λελοιπότος ἓς | λελοίπης |
| 3. λίπη | λίπηται | λελοιπότας ἢ | λελοίπη | λελοίπη |
| D. 2. λίπητον | λίπησθον | λελοιπότε ἤτον | λελοίπητον | λελοίπητον |
| 3. λίπητον | λίπησθον | λελοιπότε ἤτον | λελοίπητον | λελοίπητον |
| P. 1. λίπωμεν | λίπωμεθα | λελοιπότες δμεν | λελοίπωμεν |
| 2. λίπητε | λίπησθε | λελοιπότες ἤτε | λελοίπητε |
| 3. λίπωσι | λίπωσται | λελοιπότες δσι | λελοίπσι |

| OPT. S. 1. λίπομι | λίπομην | λελοιπότος εἶν (500 c) οὐ | λελοίπομι (696) |
| 2. λίπος | λίποιο | λελοιπότας εἶ ἃ | λελοίποι |
| 3. λίποι | λίποιοτο | λελοιπότας εἶ | λελοίποι |
| D. 2. λίποιον | λίποιοσθον | λελοιπότε εἴτον, εἶτον | λελοίποιον |
| 3. λίποισθην | λίποισθῆν | λελοιπότε εἴτην, εἴτην | λελοίποισθην |
| P. 1. λίπομεν | λίπομεθα | λελοιπότες εἴμεν, εἶμεν | λελοίπομεν |
| 2. λίποιτε | λίποισθε | λελοιπότες εἴτε, εἴτε | λελοίποιτε |
| 3. λίποιεν | λίποιοτο | λελοιπότες εἴσαν, εἶαν | λελοίποιεν |

| IMP. S. 2. λίπε | λίπου | λελοιπότας εἴτε | λελοίποι |
| 3. λίπετω | λίπεσθω | λελοιπότας εἴτε | λελοίποι |
| D. 2. λίπετον | λίπεσθον | λελοιπότας εἴτε | λελοίποιον |
| 3. λίπετων | λίπεσθων | λελοιπότας εἴτε | λελοίποιον |
| P. 2. λίπετε | λίπεσθε | λελοιπότες εἴτε | λελοίποσθε |
| 3. λίπεται | λίπεσθαι | λελοιπότες εἴτε | λελοίποσθαι |

| INF. λίπεν | λίπεσθαι | λελοιπέναι |
| PART. λιπών, λιποῦ- | λιπομενος, λελοιπόσ, -νια, -ός (309) | σα, λιπον | -η, -εν | (305 a) | (287) |
I. (B) VOWEL VERBS: CONTRACTED VERBS

385. Verbs in -οω, -εω, -ωω are contracted only in the present and imperfect. The principles of contraction are explained in 49–55. τίμαω (τίμα-) honor; ποιέω (ποιε-) make, and δηλόω (δηλο-) manifest are thus inflected in the present and imperfect of the active, middle and passive.

### Active

#### Present Indicative

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>S. 1.</td>
<td>(τίμαω)</td>
<td>τίμω</td>
<td>(ποιέω)</td>
<td>ποιώ</td>
</tr>
<tr>
<td>2.</td>
<td>(τίμαιεις)</td>
<td>τίμαισ</td>
<td>(ποιειές)</td>
<td>ποιεισ</td>
</tr>
<tr>
<td>3.</td>
<td>(τίμαιει)</td>
<td>τίμαισ</td>
<td>(ποιειέ)</td>
<td>ποιει</td>
</tr>
</tbody>
</table>

| D. 2. | (τίμαιτον) | τίμαιτον | (ποιεῖτον) | ποιεῖτον | (δηλαιτον) | δηλαιτον |
| 3. | (τίμαιτον) | τίμαιτον | (ποιεῖτον) | ποιεῖτον | (δηλαιτον) | δηλαιτον |

| P. 1. | (τίμαιμεν) | τίμαιμεν | (ποιεῖμεν) | ποιεῖμεν | (δηλαιμεν) | δηλαιμεν |
| 2. | (τίμαιτε) | τίμαιτε | (ποιεῖτε) | ποιεῖτε | (δηλαιτε) | δηλαιτε |
| 3. | (τίμαιουσι) | τίμαιουσι | (ποιείουσι) | ποιείουσι | (δηλαιουσι) | δηλαιουσι |

#### Imperfect

<p>| | | | | |</p>
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>S. 1.</td>
<td>(έτιμαω)</td>
<td>έτιμων</td>
<td>(έποιεον)</td>
<td>έποιον</td>
</tr>
<tr>
<td>2.</td>
<td>(έτιμαιεις)</td>
<td>έτιμαισ</td>
<td>(έποιειες)</td>
<td>έποιεισ</td>
</tr>
<tr>
<td>3.</td>
<td>(έτιμαιει)</td>
<td>έτιμαισ</td>
<td>(έποιειε)</td>
<td>έποιει</td>
</tr>
</tbody>
</table>

| D. 2. | (έτιμαιτον) | έτιμαιτον | (έποιεῖτον) | έποιεῖτον | (έδηλουετον) | έδηλουετον |
| 3. | (έτιμαιτην) | έτιμαιτην | (έποιεῖτην) | έποιεῖτην | (έδηλουετην) | έδηλουετην |

| P. 1. | (έτιμαιμεν) | έτιμαιμεν | (έποιεῖμεν) | έποιεῖμεν | (έδηλουμεν) | έδηλουμεν |
| 2. | (έτιμαιτε) | έτιμαιτε | (έποιεῖτε) | έποιεῖτε | (έδηλουετε) | έδηλουετε |
| 3. | (έτιμαιουσι) | έτιμαιουσι | (έποιείουσι) | έποιείουσι | (έδηλουειουσι) | έδηλουειουσι |

#### Present Subjunctive

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>S. 1.</td>
<td>(τίμαω)</td>
<td>τίμω</td>
<td>(ποιέω)</td>
<td>ποιώ</td>
</tr>
<tr>
<td>2.</td>
<td>(τίμαις)</td>
<td>τίμαισ</td>
<td>(ποιής)</td>
<td>ποιήσ</td>
</tr>
<tr>
<td>3.</td>
<td>(τίμα)</td>
<td>τίμαισ</td>
<td>(ποιή)</td>
<td>ποιή</td>
</tr>
</tbody>
</table>

| D. 2. | (τίμαιτον) | τίμαιτον | (ποιήτον) | ποιήτον | (δηλοητον) | δηλοητον |
| 3. | (τίμαιτον) | τίμαιτον | (ποιήτον) | ποιήτον | (δηλοητον) | δηλοητον |

| P. 1. | (τίμαιμεν) | τίμαιμεν | (ποιώμεν) | ποιώμεν | (δηλοημεν) | δηλοημεν |
| 2. | (τίμαιτε) | τίμαιτε | (ποιήτε) | ποιητε | (δηλοητε) | δηλοητε |
| 3. | (τίμαιουσι) | τίμαιουσι | (ποιώσι) | ποιώσι | (δηλοηουσι) | δηλοηουσι |
**Vowel Verbs: Contracted Verbs**

### Active — Concluded

#### Present Optative (see 393)

| S. 1. (τίμαιν) | τίμαμην | (ποιείν) | ποιεῖν | (δηλοῦν) | δηλοῦν |
| S. 2. (τίμαις) | τίμαμης | (ποιείς) | ποιεῖς | (δηλοῦσι) | δηλοῦσι |
| S. 3. (τίμαι) | τίμαμη | (ποιεῖ) | ποιεῖ | (δηλοῖ) | δηλοῖ |
| D. 2. (τίματο) | τίμαμτον | (ποιεῖτον) | ποιεῖτον | (δηλοῦτον) | δηλοῦτον |
| D. 3. (τίματος) | τίμαμτον | (ποιεῖτον) | ποιεῖτον | (δηλοῦτον) | δηλοῦτον |
| P. 1. (τίμαμεν) | τίμαμεν | (ποιεῖμεν) | ποιεῖμεν | (δηλοῦμεν) | δηλοῦμεν |
| P. 2. (τίμαμε) | τίμαμε | (ποιεῖμε) | ποιεῖμε | (δηλοῦμε) | δηλοῦμε |
| P. 3. (τίμαμε) | τίμαμε | (ποιεῖμε) | ποιεῖμε | (δηλοῦμε) | δηλοῦμε |

#### Present Imperative

| S. 2. (τίμαι) | τίμαι | (ποιεῖ) | ποιεῖ | (δηλοῦ) | δηλοῦ |
| S. 3. (τίματο) | τίματο | (ποιεῖτο) | ποιεῖτο | (δηλοῦτο) | δηλοῦτο |
| D. 2. (τίματον) | τίματον | (ποιεῖτον) | ποιεῖτον | (δηλοῦτον) | δηλοῦτον |
| D. 3. (τίματον) | τίματον | (ποιεῖτον) | ποιεῖτον | (δηλοῦτον) | δηλοῦτον |
| P. 2. (τίματε) | τίματε | (ποιεῖτε) | ποιεῖτε | (δηλοῦτε) | δηλοῦτε |
| P. 3. (τίματον) | τίματον | (ποιεῖτον) | ποιεῖτον | (δηλοῦτον) | δηλοῦτον |

#### Present Infinitive

- (τίμαειν) | τίμαν | (ποιεῖν) | ποιεῖν | (δηλοῦν) | δηλοῦν |

#### Present Participle

- (τίμαω) | τίμαν | (ποιεῖω) | ποιεῖω | (δηλοῦ) | δηλοῦ |

For the inflection of contracted participles, see 310. For the infinitive, see 469 a.

Attic prose always, and Attic poetry usually, use the contracted forms.

**N. 1.** — The open forms of verbs in -ω are sometimes found in Homer. Verbs in -ω often show the uncontracted forms in Homer; in Herodotus contraction properly takes place except before ο and ω. Verbs in -ω never appear in their uncontracted forms in any author.

**N. 2.** — ποιεω sometimes loses its ι (43) except before o sounds.
| S. 1. (τίμάωμαι) | τίμωμαι (ποιεώμαι) | ποιούμαι (δηλώμαι) | δηλούμαι |
| 2. (τίμα, τιμάει) | τίμη (ποιέη, ποιεῖ) | ποιή, ποιεῖ (δηλή, δηλέει) | δηλοῖ |
| 3. (τιμάσται) | τιμάται (ποιείται) | ποιείται (δηλάται) | δηλούται |
| D. 2. (τιμάσθησθαι) | τιμάσθησθαι (ποιεάσθησθαι) | ποιεάσθησθαι (δηλάσθησθαι) | δηλούσθησθαι |
| 3. (τιμάσθησθε) | τιμάσθησθε (ποιεάσθησθε) | ποιεάσθησθε (δηλάσθησθε) | δηλούσθησθε |
| P. 1. (τιμάθημα) | τιμάθημα (ποιεάμεθα) | ποιούμεθα (δηλούμεθα) | δηλούμεθα |
| 2. (τιμάθησθε) | τιμάθησθε (ποιεάσθησθε) | ποιεάσθησθε (δηλάσθησθε) | δηλούσθησθε |
| 3. (τιμάσθηνται) | τιμάσθηνται (ποιεάμεθα) | ποιούμεθα (δηλούμεθα) | δηλούμεθα |

**IMPERFECT**

| S. 1. (ἐτίμαμαι) | ἐτίμωμαι (ἐποιεύμην) | ἐποιεύμη (ἐδηλούμην) | ἐδηλούμην |
| 2. (ἐτίμασθαι) | ἐτίμα (ἐποίη) | ἐποίη (ἐδηλή) | ἐδηλοῖ |
| 3. (ἐτίμασθησθαι) | ἐτίμασθησθαι (ἐποιεάσθησθαι) | ἐποιεάσθησθαι (ἐδηλάσθησθαι) | ἐδηλούσθησθαι |
| D. 2. (ἐτίμασθησθαι) | ἐτίμασθησθαι (ἐποιεάσθησθαι) | ἐποιεάσθησθαι (ἐδηλάσθησθαι) | ἐδηλούσθησθαι |
| 3. (ἐτίμασθησθησθαι) | ἐτίμασθησθησθαι (ἐποιεάσθησθησθαι) | ἐποιεάσθησθησθαι (ἐδηλάσθησθησθαι) | ἐδηλούσθησθησθαι |
| P. 1. (ἐτίμάθημα) | ἐτίμάθημα (ἐποιεύμηα) | ἐποιεύμηα (ἐδηλούμηα) | ἐδηλούμηα |
| 2. (ἐτίμάθησθαι) | ἐτίμάθησθαι (ἐποιεάσθησθαι) | ἐποιεάσθησθαι (ἐδηλάσθησθαι) | ἐδηλούσθησθαι |
| 3. (ἐτίμασθηεται) | ἐτίμασθηεται (ἐποιεάμεθαι) | ποιούμεθαι (δηλούμεθαι) | δηλούμεθαι |

**PRESENT SUBJUNCTIVE**

| S. 1. (τίμάωμαι) | τίμωμαι (ποιεώμαι) | ποιώμαι (δηλώμαι) | δηλώμαι |
| 2. (τίμά) | τίμη (ποιή) | ποιή (δηλή) | δηλοῖ |
| 3. (τιμάσται) | τιμάται (ποιείται) | ποιήται (δηλήται) | δηλώται |
| D. 2. (τιμάσθησθαι) | τιμάσθησθαι (ποιεάσθησθαι) | ποιεάσθησθαι (δηλάσθησθαι) | δηλώσθησθαι |
| 3. (τιμάσθησθησθαι) | τιμάσθησθησθαι (ποιεάσθησθησθαι) | ποιεάσθησθησθαι (δηλάσθησθησθαι) | δηλώσθησθησθαι |
| P. 1. (τιμάθημα) | τιμάθημα (ποιεάμεθα) | ποιούμεθα (δηλούμεθα) | δηλούμεθα |
| 2. (τιμάθησθαι) | τιμάθησθαι (ποιεάσθησθαι) | ποιεάσθησθαι (δηλάσθησθαι) | δηλώσθησθαι |
| 3. (τιμάσθηεται) | τιμάσθηεται (ποιεάμεθαι) | ποιούμεθαι (δηλούμεθαι) | δηλούμεθαι |

**PRESENT OPTATIVE**

| S. 1. (τιμολούμην) | τιμόμην (ποιολούμην) | ποιολούμη (δηλολούμη) | δηλολούμη |
| 2. (τιμάοιο) | τιμόθε (ποιεόθε) | ποιεόθε (δηλόθε) | δηλόθε |
| 3. (τιμάοιοτο) | τιμόθετο (ποιεόθετο) | ποιεόθετο (δηλόθετο) | δηλόθετο |
| D. 2. (τιμάοισθαι) | τιμόσθησθαι (ποιεάσθησθαι) | ποιεάσθησθαι (δηλάσθησθαι) | δηλούσθησθαι |
| 3. (τιμάοσθηθησθαι) | τιμόσθηθησθησθαι (ποιεάσθηθησθαι) | ποιεάσθηθησθαι (δηλάσθηθησθαι) | δηλούσθησθησθαι |
| P. 1. (τιμάοιμεθα) | τιμόμεθα (ποιοφλειμεθα) | ποιομεθα (δηλομεθα) | δηλομεθα |
| 2. (τιμάοισθησθαι) | τιμόσθησθησθαι (ποιεάσθησθησθαι) | ποιεάσθησθησθαι (δηλάσθησθησθαι) | δηλούσθησθησθαι |
| 3. (τιμάοινται) | τιμόνται (ποιεόνται) | ποιονται (δηλόνται) | δηλούνται |
### Vowel Verbs: Contracted Verbs

#### Present Imperative

<table>
<thead>
<tr>
<th>Case</th>
<th>Verb</th>
<th>Imperative 1st</th>
<th>Imperative 2nd</th>
<th>Imperative 3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 2. (τιμάω)</td>
<td>τιμάω</td>
<td>(ποιεύω)</td>
<td>ποιεύ</td>
<td>(δηλάω)</td>
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<tr>
<td>3. (τιμάσθω)</td>
<td>τιμάσθω</td>
<td>(ποιεσθω)</td>
<td>ποιεσθω</td>
<td>(δηλάσθω)</td>
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<tr>
<td>D. 2. (τιμάσθον)</td>
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<td>(ποιεσθον)</td>
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<td>(δηλάσθον)</td>
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<td>3. (τιμάσθων)</td>
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<td>(δηλάσθων)</td>
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<td>(ποιεσθε)</td>
<td>ποιεσθε</td>
<td>(δηλάσθε)</td>
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<td>3. (τιμάσθον)</td>
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<td>(ποιεσθον)</td>
<td>ποιεσθον</td>
<td>(δηλάσθων)</td>
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</tbody>
</table>

#### Present Infinitive

<table>
<thead>
<tr>
<th>Verb</th>
<th>Infinitive 1st</th>
<th>Infinitive 2nd</th>
<th>Infinitive 3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>(τιμάσθαι)</td>
<td>τιμάσθαι</td>
<td>(ποιεσθαι)</td>
<td>ποιεσθαι</td>
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</tbody>
</table>

#### Present Participle

<table>
<thead>
<tr>
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<th>Participle 3rd</th>
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<tbody>
<tr>
<td>(τιμάμενοι)</td>
<td>τιμάμενοι</td>
<td>(ποιεσμενοι)</td>
<td>ποιεσμενοι</td>
</tr>
</tbody>
</table>

#### 386. Examples of Contracted Verbs.

1. **Verbs in -ω:**
   - ἀπατάω deceive (ἀπάτη deceit)
   - βοάω shout (βοή shout)
   - μελετάω practise (μελέτη practice)
   - νικάω conquer (νίκη victory)
   - ὀρμάω set in motion (ὀρμή impulse)
   - πειράμαι attempt (πείρα trial)
   - τελευτάω finish (τελευτή end)
   - τολμάω dare (τόλμα daring)

2. **Verbs in -εω:**
   - ἀδικεώ do wrong (ἄδικος unjust)
   - βοηθεῖω assist (βοηθῆs assisting)
   - κοσμεῖω order (κόσμος order)
   - μισεῖω hate (μίσος hate)
   - οἰκεῖω inhabit (οἶκος house, poetio)
   - πολεμεῖω make war (πόλεμος war)
   - φθονεῖω envy (φθάνος envy)
   - φιλεῖω love (φίλος friend)

3. **Verbs in -ω:**
   - ἀξιόω think worthy (ἄξιος worthy)
   - δουλεύω enslave (δοῦλος slave)
   - ἐλευθερῶ set free (ἐλευθερός free)
   - ἴσωυ put under the yoke (ἰσωῦ yoke)
   - κυρῶ make valid (κύρος authority)
   - πολεμῶ make an enemy of (πόλεμος war)
   - στέφανος crown (στίφανος crown)
   - ταπεινῶ humiliate (ταπεινῶs humbled)

#### 387. Principal parts of Contracted Verbs.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Present</th>
<th>Aorist</th>
<th>Perfect</th>
<th>Pluperfect</th>
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<td>τετιμήματι</td>
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<td>θηράω</td>
<td>θηράσω</td>
<td>ἐθηράσα</td>
<td>τεθηράκα</td>
<td>τεθηράμα</td>
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<tr>
<td>ποιεω</td>
<td>ποιήσω</td>
<td>ἐποίησα</td>
<td>πεποίηκα</td>
<td>πεποίημα</td>
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<tr>
<td>δηλάω</td>
<td>δηλάσω</td>
<td>ἐδηλάσα</td>
<td>δεδηλώκα</td>
<td>δεδηλώμα</td>
</tr>
</tbody>
</table>
### CONJUGATION OF Ω-VERBS

#### 388. Synopsis of τιμά-ω honour

<table>
<thead>
<tr>
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<td>τίμησω</td>
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<td>τετίμηκα</td>
<td>ετετίμηκη</td>
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<tr>
<td>Sub. τιμῶ</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Opt. τιμῶν, -ῶμ</td>
<td>τίμησμι</td>
<td>τίμησμιαμ</td>
<td>τίμησον</td>
<td>τετίμηκός εἶν</td>
<td>τετίμηκος</td>
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<tr>
<td>Imp. τίμᾶ</td>
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<td></td>
</tr>
<tr>
<td>Inf. τίμαι</td>
<td>τίμησειν</td>
<td>τίμησαι</td>
<td>τετίμηκεναι</td>
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<td></td>
</tr>
<tr>
<td>Par. τιμῶν</td>
<td>τίμησων</td>
<td>τίμησας</td>
<td>τετίμηκας</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Mid. Pass.**

| Ind. τιμώμαι | ετίμωμαι | τίμησμαι | ετετίμηκαι | τετίμηκα | τετίμηκος |
| Sub. τιμώμαι |            |           |            |         |            |
| Opt. τιμώμην | τίμησομην | τίμησαμεν | τετίμηκεν | τετίμηκεν | τετίμηκον |
| Imp. τίμῳ |            |           |           |         |            |
| Inf. τιμῶσαθαι | τίμησασθαι | τετίμησασθα | τετίμησασθα |         |            |
| Par. τιμῶμενος | τίμησόμενος | τετίμησόμενος |           |         |            |

**Passive**

| Ind. τιμηθόμαι | ετίμηθομαι | τετίμησομαι | τετίμησόμενος |         |            |
| Sub. τιμηθῶ |            |           |            |         |            |
| Opt. τιμηθοῖν | τίμηθοιν | τετίμησομην | τετίμησοιν |         |            |
| Imp. τιμήθαι |            |           |           |         |            |
| Inf. τιμηθῆσαθαι | τετίμησασθα |         |            |         |            |
| Par. τιμηθομενος | τετίμησομενος |         |            |         |            |

**Verbal adjectives:** τιμητός, τιμητέος

#### 389. Synopsis of θηρά-ω hunt

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<thead>
<tr>
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</thead>
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<tr>
<td>Ind. θηρῶ</td>
<td>έθήρων</td>
<td>θηράω</td>
<td>έθηράσα</td>
<td>τεθηράκα</td>
<td>έτεθηράκη</td>
</tr>
<tr>
<td>Sub. θηρῶ</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Opt. θηρᾶ, -όν</td>
<td>θηράσοιμ</td>
<td>θηράσαμι</td>
<td>θηράσων</td>
<td>τεθηράκος εἶν</td>
<td>τεθηράκος</td>
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<tr>
<td>Imp. θηρᾶ</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Inf. θηρᾶν</td>
<td>θηράσειν</td>
<td>θηράσαι</td>
<td>τεθηράκεναι</td>
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<td></td>
</tr>
<tr>
<td>Par. θηρᾶν</td>
<td>θηράσων</td>
<td>θηράσας</td>
<td>τεθηράκδας</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Mid. Pass.**

| Ind. θηρᾶμαι | έθηράμμην | θηράσαμαι | έτεθηράμμην |         |            |
| Sub. θηρᾶμαι |            |           |            |         |            |
| Opt. θηρᾶμη | θηράσομην | θηράσαμεν | τεθηρᾶμενος εἶν |         |            |
| Imp. θηρᾶ |            |           |           |         |            |
| Inf. θηρᾶσθαι | θηράσεσθαι | θηράσσασθα | τεθηρᾶσθα |         |            |
| Par. θηρᾶμον | θηράσόμενος | θηράσαμενος | τεθηρᾶμενος |         |            |

**Passive (late)**

| Ind. [θηρᾶθομαι] | έθηρᾶθην |         |         |        |            |
| Sub.               | θηρᾶθω |         |         |        |            |
| Opt. [θηρᾶθοιμ] | θηρᾶθοιμ |         |         |        |            |
| Imp.               | θηρᾶθη |         |         |        |            |
| Inf. [θηρᾶθςαθαι] | θηρᾶθησαθα |         |         |        |            |
| Par. [θηρᾶθσόμενο] | θηρᾶθσε |         |         |        |            |

**Verbal adjectives:** θηράτος, θηράτεος
### Vowel Verbs: Contracted Verbs

#### Synopsis of ποιε-ω make

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<tbody>
<tr>
<td>Ind. ποιω</td>
<td>ἐποιόων</td>
<td>ποιήσω</td>
<td>ἐποίησα</td>
<td>πεποίηκα</td>
<td>ἐπεποίηκη</td>
</tr>
<tr>
<td>Sub. ποιω</td>
<td>ἐποιόμην</td>
<td>ποιήσωμι</td>
<td>ποιήσαμι</td>
<td>πεποιηκώς</td>
<td>ἤ</td>
</tr>
<tr>
<td>Opt. ποιόμην</td>
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<td>ποιήσαμι</td>
<td>ποιήσαμι</td>
<td>πεποιηκώς</td>
<td>ἢν</td>
</tr>
<tr>
<td>Imp. ποιει</td>
<td>ποιήσωι</td>
<td>ποιήσων</td>
<td>ποιήσων</td>
<td>πεποιηκήνα</td>
<td></td>
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<tr>
<td>Inf. ποιειν</td>
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<td>ποιήσαι</td>
<td>ποιήσας</td>
<td>πεποιηκήνα</td>
<td></td>
</tr>
<tr>
<td>Par. ποιεῖν</td>
<td>ποιήσων</td>
<td>ποιήσας</td>
<td>ποιήσας</td>
<td>πεποιηκήνα</td>
<td></td>
</tr>
</tbody>
</table>

Mid. Pass. Middle Middle Mid. Pass.

Ind. ποιοῦμαι ἐποιούμην ποιήσομαι ἐποιησάμην πεποιημαί ἐπεποιημήν
Sub. ποιοῦμαι ἐποιοῦμην ποιήσομαι ποιήσομαι πεποιημένος ὧν
Opt. ποιοῦμην ποιησοῦμην ποιησοῦμην πεποιημένος ἢν
Imp. ποιεῖν ποιήσειν ποιήσειν ποιησοῦμην
Inf. ποιεῖσθαι ποιήσεσθαι ποιησάσθαι πεποιήθηκα
Par. ποιοῦμενοι ποιησόμενοι ποιησάμενοι πεποιημένοι


Ind. ποιηθῆσομαι ἐποιήθην πεποιηθοῦν
Sub. ποιηθῇσομην ποιηθῇσην ποιηθῇσῃ
tοιηθῇσῃ
Opt. ποιηθῇσθαι ποιηθῇσθαι ποιηθῇσθαι
Imp. ποιηθῇσομενοι ποιηθῇσει
Inf. ποιηθῇσεσθαι ποιηθритори ποιηθῇσεσθαι
Par. ποιηθῇσειν ποιηθῇσειν ποιηθındὲ ποιηθ西红

Verbal adjectives: ποιητός, ποιητέως

#### Synopsis of τελε-ω complete

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<tbody>
<tr>
<td>Ind. τελω</td>
<td>ἐτελοῦν</td>
<td>τελῶ (τελέσω, 488) ἐτελεσά ἐτελεσάμα τετελεκα τετελεκήθη</td>
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<tr>
<td>Sub. τελω</td>
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<td>τελοῖν -οίμι</td>
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<td>Imp. τελει</td>
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<td>Inf. τελεῖν</td>
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<td>τελῶν</td>
<td>τελῶν</td>
<td>τετελεκάω</td>
<td></td>
</tr>
</tbody>
</table>

Mid. Pass. Middle Middle Mid. Pass.

Ind. τελοῦμαι ἐτελοῦμην τελοῦμαι ἐτελεσάμην τετελεσμαί ἐτετελεσμήν
Sub. τελοῦμαι τελοῦμαι τελεσάμην τετελεσμένος ἢν
Opt. τελοῦμην τελοῦμην τελεσάμην τετελεσμένος ἢν
Imp. τελεῖν τελεῖν τελεσαί τετελεσθαι
Inf. τελεῖσθαι τελεῖσθαι τελεσάσθαι τετελεσθαι
Par. τελεῖσθαι τελεῖσθαι τελεσάμενος τετελεσμένος

Passive Passive Passive

Ind. τελεσθῆσομαι ἐτελεσθῆν τετελεσθῶ τετελεσθῶ
Sub. τελεσθῇσιν τετελεσθῇ
Opt. τελεσθῆσομην τετελεσθῇ
Imp. τελεσθῇσθαι τετελεσθῇ
Inf. τελεσθῇσθαι τετελεσθῇ
Par. τελεσθῆσθαι τετελεσθῇ

Verbal adjectives: τελεσθῶ, τετελεσθῶ
### Synopsis of δηλώ-ω manifest

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<tbody>
<tr>
<td>Ind.</td>
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<td>ἐδήλουν</td>
<td>δηλώσω</td>
<td>ἐδήλωσα</td>
<td>δεδήλωκα</td>
<td>ἐδεδήλωκη</td>
</tr>
<tr>
<td>Sub.</td>
<td>δηλῶ</td>
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<td>δηλώσω</td>
<td>δεδήλωκός οὔ</td>
<td></td>
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</tr>
<tr>
<td>Opt.</td>
<td>δηλοῖν, -οίμι</td>
<td>δηλώσοιμι</td>
<td>δηλώσαμι</td>
<td>δεδηλωκός εἰςν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imp.</td>
<td>δηλῶν</td>
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<td>δηλώσον</td>
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<tr>
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<td>δηλῶν</td>
<td>δηλώσειν</td>
<td>δηλώσαι</td>
<td>δεδηλωκέναι</td>
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<td>Par.</td>
<td>δηλῶν</td>
<td>δηλώσων</td>
<td>δηλώσάς</td>
<td>δεδηλωκός</td>
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<tbody>
<tr>
<td>Ind.</td>
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<td>Sub.</td>
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<td>δεδηλομένος οὔ</td>
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<tr>
<td>Opt.</td>
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<td>δηλωσοῦμην</td>
<td>δεδηλομένος εἰςν</td>
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<tr>
<td>Imp.</td>
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<td>δηλωσό</td>
<td>δεδηλωσο</td>
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<tr>
<td>Inf.</td>
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<td>δηλώσεσθαι</td>
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<td>Par.</td>
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<td>δηλωσόμενος</td>
<td>δεδηλωσόμενος</td>
</tr>
</tbody>
</table>

**Passive**

Verbal adjectives: δηλωτός, δηλωτίος

### Remarks on the Contracted Verbs

393. In the present optative active there are two forms: (1) that with the modal sign -η, having -ν in the 1 sing., and -ον in the 3 pl.; (2) that with the modal sign -η, having -μ in the 1 sing., and -ν in the 3 pl. The first form is more common in the singular, the second in the dual and plural.

τιμῶν (rarely τιμῷ), τιμῶτον (rarely τιμῶτον), τιμῶμεν (rarely τιμῶμεν), ποιῶν (rarely ποιῶμι), ποιῶτον (rarely ποιῶτον), ποιῶμεν (rarely ποιῶμεν), δηλοῖν (rarely δηλοῖμι), δηλοῖτον (rarely δηλοῖτον), δηλοῖμεν (rarely δηλοῖμεν).

394. Ten verbs in -αω show η where we expect α. These are δαφήν thirst, ζω live, πεῖν hunger, κυνίαν scrape, νῦν spin (rare), σμῶ wash, χρῶ give oracles, χρῶ am eager for (rare), χρῶμαι use, and ψῶ rub. See 641.
VOWEL VERBS: CONTRACTED VERBS

395. ζω live and χρώμαι use are inflected as follows in the present indicative, subjunctive and imperative and in the imperfect.

<table>
<thead>
<tr>
<th>Indic. and Subj.</th>
<th>Imperative</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1. ζω</td>
<td>χρώμαι</td>
<td>ζων</td>
</tr>
<tr>
<td>2. ζης</td>
<td>ΧΡΩ</td>
<td>ζησ</td>
</tr>
<tr>
<td>3. ζή</td>
<td>ΧΡΗΤΑΙ</td>
<td>ζήω</td>
</tr>
<tr>
<td>D. 2. ζήτων</td>
<td>ΧΡΗΣΘΟΝ</td>
<td>ζήτουν</td>
</tr>
<tr>
<td>3. ζήτων</td>
<td>ΧΡΗΣΘΩΝ</td>
<td>ζητον</td>
</tr>
<tr>
<td>P. 1. ζώμεν</td>
<td>ΧΡΩΜΕΘΑ</td>
<td>ζωμεν</td>
</tr>
<tr>
<td>2. ζήτε</td>
<td>ΧΡΗΣΘΕ</td>
<td>ζητε</td>
</tr>
<tr>
<td>3. ζώσι</td>
<td>ΧΡΩΝΤΑΙ</td>
<td>ζωσι</td>
</tr>
</tbody>
</table>

Infinitive: ζην, χρησθαι Participle: ζων, χρωμενος

396. καλω burn, κλαω weep, do not contract the forms in which ζ has disappeared (38). Thus, καλω, καλεις, καλει, καλειν, καλετε, καλουσι.

397. Verbs in -εω of two syllables do not contract ε with ο or ο. The present and imperfect indicative of πλεω sail are inflected as follows.

<table>
<thead>
<tr>
<th>плеω</th>
<th>плеомен</th>
</tr>
</thead>
<tbody>
<tr>
<td>плеи</td>
<td>плеитон</td>
</tr>
<tr>
<td>плеиεσ</td>
<td>плеите</td>
</tr>
</tbody>
</table>

and so плеω, πлеоми, плея, плеиν, плеων, плеоуса, плеон. In like manner θεω run, πνεω breathe.

a. δεω need has δεις, δει it is necessary, δεγ, δει, δειν, το δεν what is necessary; δεμαι want, request, has δει, δεται, δεμεθα, δεμαι. But δεω bind is usually an exception, making δεις, δει, δουμεν, δουν λουηδ, το δον that which binds, δουμαι, δουνται, but δεμαιν, δεω appear in some writers.

b. ξεω scrape contracts. βδεω, ξεω and τεω have lost σ; πλεω, θεω, πνεω have lost ι(γ); δεω need is for δενω; δεω bind is for δεω.

398. Two verbs in -ου, ιδροω sweat, ριγω shiver, may have ο and ι instead of ου and οι. See 641.

Thus, indic. ριγων, ριγως, ριγώ (or ριγοη), opt. ριγωην, inf. ριγων (or ριγουν), part. ριγων. So ιδρωσι, opt. ιδρωην (or ιδροι), part. ιδρων (or ιδρουν).

a. λοω wash, when it drops its ν (43), contracts like δηλω. Thus, λοων, λοωεις, λοωει, but λωμεν (for λοι(γ)-ο-μεν), λοωε, λοωει; and so in other forms, as ζεων, λεοται, λοισθαι, λοιμενος.

b. οιμαι think (imperfect ωμην) has the parallel forms οιμα (ωμην).

399. Movable ν is never (in Attic) added to the contracted 3 sing. imperfect (ἐποιει, not ἐποιειν).
I. (c) CONSONANT VERBS

400. Verbs whose stems end in a consonant are in general inflected like non-contracting ω-verbs in all tenses. The future active and middle of liquid and nasal verbs are inflected like contracted εω-verbs.

401. Liquid and Nasal Verbs: future active and middle of φαίνω show.

<table>
<thead>
<tr>
<th>Future Active</th>
<th>Future Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indicative.</strong> S. 1. (φαίνω)</td>
<td>φαίνω</td>
</tr>
<tr>
<td>2. (φαίνεις)</td>
<td>φαίνεις</td>
</tr>
<tr>
<td>3. (φαίνει)</td>
<td>φαίνει</td>
</tr>
<tr>
<td>D. 2. (φαίνετον)</td>
<td>φαίνετον</td>
</tr>
<tr>
<td>3. (φαίνετον)</td>
<td>φαίνετον</td>
</tr>
<tr>
<td>P. 1. (φαίνομεν)</td>
<td>φαίνομεν</td>
</tr>
<tr>
<td>2. (φαίνετε)</td>
<td>φαίνετε</td>
</tr>
<tr>
<td>3. (φαίνοντι)</td>
<td>φαίνοντι</td>
</tr>
<tr>
<td><strong>Optative.</strong> S. 1. (φαίνωτι)</td>
<td>φαίνωτι</td>
</tr>
<tr>
<td>2. (φαίνωσι)</td>
<td>φαίνωσι</td>
</tr>
<tr>
<td>3. (φαίνωσι)</td>
<td>φαίνωσι</td>
</tr>
<tr>
<td>D. 2. (φαίνωστον)</td>
<td>φαίνωστον</td>
</tr>
<tr>
<td>3. (φαίνωστον)</td>
<td>φαίνωστον</td>
</tr>
<tr>
<td>P. 1. (φαίνομεν)</td>
<td>φαίνομεν</td>
</tr>
<tr>
<td>2. (φαίνοιτε)</td>
<td>φαίνοιτε</td>
</tr>
<tr>
<td>3. (φαίνοιται)</td>
<td>φαίνοιται</td>
</tr>
</tbody>
</table>

or

| S. 1. (φαίνομαι) | φαίνομαι |
| 2. (φαίνοισι) | φαίνοισι |
| 3. (φαίνοι) | φαίνοι |
| D. 2. (φαίνοιτον) | φαίνοιτον |
| 3. (φαίνοιτον) | φαίνοιτον |
| P. 1. (φαίνομεν) | φαίνομεν |
| 2. (φαίνοιτε) | φαίνοιτε |
| 3. (φαίνοιται) | φαίνοιται |

**Infinitive.**

| (φαίνω) | φαίνω | (φαίνω σε) | φαίνω σε |

**Participle.**

| (φαίνων, φαίνοντα, φαίνον, φαίνοντα, (φαίνομεν, φαίνων) | φαίνων -η, -ον |
| (310 ) | (287 ) |
402. Liquid and Nasal Verbs: first aorist active and middle, second aorist and second future passive of *φαίνω* *show*.

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<tr>
<th>1 Aorist Active</th>
<th>1 Aorist Middle</th>
<th>2 Aorist Passive</th>
<th>2 Future Passive</th>
</tr>
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<tbody>
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<td>IND. S. 1. ἐφήνα</td>
<td>ἐφήναμην</td>
<td>ἐφάνην</td>
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<td>ἐφήναω</td>
<td>ἐφάνης</td>
<td>φανήσης, φανήσει</td>
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<td>ἐφήνατο</td>
<td>ἐφάνη</td>
<td>φανήσεται</td>
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<tr>
<td>D. 2. ἐφήνατον</td>
<td>ἐφήναισθον</td>
<td>ἐφάνητον</td>
<td>φανήσεσθον</td>
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<tr>
<td>3. ἐφήνατην</td>
<td>ἐφήνασθην</td>
<td>ἐφάνητην</td>
<td>φανήσεσθον</td>
</tr>
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<td>ἐφάνημεν</td>
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<td>φανήσονται</td>
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<td>SUBJ. S. 1. φήνω</td>
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<td>φανής</td>
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<tr>
<td>3. φήνη</td>
<td>φήνηται</td>
<td>φανῆ</td>
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<tr>
<td>P. 1. φήνωμεν</td>
<td>φήνώμεθα</td>
<td>φανώμεν</td>
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<td>φανήτε</td>
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<td>φανώσι</td>
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<td>φανήσοιτο</td>
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<td>D. 2. φήναιτον</td>
<td>φήναισθον</td>
<td>φανεῖτον or φανήσοισθον</td>
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<td>φανεῖτην or φανήσοισθην</td>
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<td>φανεῖμεν or φανήσοιμεθα</td>
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<td>3. φήνάτων</td>
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<td>φάνητων</td>
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<td>INF.</td>
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<td>φανήσεσαι</td>
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<tr>
<td>PART.</td>
<td>φήνας, -άσα, φήναν (306)</td>
<td>φήναμενος, -η, φανείς, φανήσομενος, -η, -ον (287)</td>
<td>φανεῖα, -ον (287)</td>
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<tr>
<td></td>
<td>(307)</td>
<td>φανεῖα, -ον (307)</td>
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</table>
PERFECT AND PLUPERFECT MIDDLE (AND PASSIVE)

403. In the perfect and pluperfect middle (and passive) of stems ending in a consonant certain euphonic changes (409) occur upon the addition of the personal endings.

404. Several verbs with stems ending in a short vowel retain that vowel in the perfect (and in other tenses); such stems originally ended in σ; as τελέω finish, from τέλος end (τελεσ-). This σ appears in the perfect middle stem (τετέλε-σ-μαι, τετέλε-σ-ται). In the second person singular and plural but one σ is found: τετέλε-σαι, τετέλε-σθε. By analogy some other verbs have a σ at the end of the verbal stem.

405. In the perfect and pluperfect middle the third person plural of stems ending in a consonant or of stems adding σ consists of the perfect middle participle with εἰσί are (in the perfect) and ἦσαν were (in the pluperfect).

406. Perfect and pluperfect middle and passive of λείπω (λειπ-) leave, γράφω (γραφ-) write, πείθω (πειθ-) persuade, πράττω (πράγ-) do.

**Perfect Indicative**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Infinitive</th>
<th>1s</th>
<th>2s</th>
<th>3s</th>
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<td>γέγραμαί</td>
<td>πέπεισμαί</td>
<td>πέπραγμαί</td>
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<tr>
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<td>πέπεισα</td>
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**Pluperfect**

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<th>2s</th>
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**Perfect Subjunctive and Optative**

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Perfect Imperative

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Perfect Infinitive and Participle

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407. Perfect and pluperfect middle and passive of ἐλέγχω (ἐλέγχ-) confuse, ἀγγέλλω (ἀγγελ-) announce, φαίνω (φαν-) show, τελέω (τελε-) finish.

Perfect Indicative

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<th>ἡγεγέλμαι</th>
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<td>2. ἐλήλεγξαι</td>
<td>ἡγεγέλσαι</td>
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Pluperfect Indicative

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<td>ἐπεφάνθε</td>
<td>ἐτετελέ-σθε</td>
</tr>
<tr>
<td></td>
<td>3. Ὕληλεμένου ἦσαν</td>
<td>ἡγεγέλμενοι ἦσαν</td>
<td>πεφασμένοι ἦσαν</td>
<td>τετελέ-σ-μένοι ἦσαν</td>
</tr>
</tbody>
</table>

Perfect Subjunctive and Optative

<table>
<thead>
<tr>
<th></th>
<th>ἐληλεμένος ὁ</th>
<th>ἡγεγέλμενος ὁ</th>
<th>πεφασμένος ὁ</th>
<th>τετελσμένος ὁ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ἐληλεμένος εἴη</td>
<td>ἡγεγέλμενος εἴη</td>
<td>πεφασμένος εἴη</td>
<td>τετελσμένος εἴη</td>
</tr>
</tbody>
</table>
**Perfect Imperative**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Form</th>
<th>(πέφανσο, 712 a)</th>
<th>tētēλε-σο</th>
<th>tētēλε-σ-θω</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 2. ὧληλεγξο</td>
<td>ἡγγελσο</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ὧληλεγξθω</td>
<td>ἡγγελθω</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>D. 2. ὧληλεγξθον</td>
<td>ἡγγελθον</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ὧληλεγξθων</td>
<td>ἡγγελθων</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P. 2. ὧληλεγξθε</td>
<td>ἡγγελθε</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>3. ὧληλεγξθων</td>
<td>ἡγγελθων</td>
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</tr>
</tbody>
</table>

**Perfect Infinitive and Participle**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Form</th>
<th>tētēλε-σθαι</th>
<th>tētēλε-σ-μένος, -η,</th>
<th>-ον</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὧληλεγξθαι</td>
<td>ἡγγελθαι</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>ὧληλεγμένοι, -η</td>
<td>ἡγγελμένοι, -η</td>
<td></td>
<td></td>
<td>-ον</td>
</tr>
<tr>
<td>-ον</td>
<td></td>
<td></td>
<td></td>
<td>-ον</td>
</tr>
</tbody>
</table>

**EXPLANATION OF THE PERFECT AND PLUPERFECT FORMS**

408. The periphrastic third plural is used instead of the forms derived directly from the union of the stem with the ending.

Thus, γεγραμμένοι εἶσι is used for γεγράφαται which would become γεγράφαται by 35 b, ν between consonants passing into α. The periphrastic form is also used in verbs adding ο to their stems, as tētēλε-σ-μένοι εἶσι for tētēλε-σ-νται. Stems in ν that drop ν in the perfect system form their perfect and pluperfect regularly; thus, κρίνω (κριν-) judghe has κρίμναι, ἐκέκριντο.

N. — On the retention of -αται, -άτο see 465 f.

409. Euphonic Changes. — For the euphonic changes in these forms see 82–87, 103.

a. Labial Stems. — λελειμ-μαι is for λελειμ-μαι, λελειφ-θον is for λελειπ-σθον, λελειφθε is for λελειψ-σθε (103). In the same manner are inflicted other labial stems, as τρίβω (τρίβ-) τυλ, βίπτω (βίπ-) θνου: τετριμ-μαι for τετριβ-μαι, τετριψ-αι for τετριβ-σαι, etc. Stems ending in μπ drop π before μ, but retain it before other consonants. Thus,

- πεπεμμ-μαι becomes πέπεμμαι
- πεπεμμ-σαι becomes πέπεμμσαι
- πεπεμμ-ται becomes πέπεμμται

b. Dental Stems. — πεπειδ-ται is for πεπειδ-θαι (83), πεπειδ-θον is for πεπειδ-θον (83), πεπειδθε is for πεπειδ-(σ)θε (83, 103). The σ thus produced was trans-
ferred to the first persons πέπεισμαι, πεπείσμεθα (86, 87). Like πέπεισμαι, etc., are formed and inflected ἐψενεμαι from ψενδῷ (ψεν-) deceive, πέφρασμαι from φάσω (φασ-) declare, ἐςπεσμαι (100) from σπένδω (σπέν-) pour a libation.

c. Palatal Stems. — πεπράξαι is for πεπράγγ-σαι (97), πεπράκται is for πεπράγγ-ται (82 a), πεπράχθε is for πεπράγγ-θε (103). Like πεπράγμαι are inflected πλέκω (πλέκ-) weave πέπλεγμαι, ἀγω (ἀγ-) lead ἡγμαι, ἀλλάττω (ἀλλαγ-) exchange ἡλλαγμαι, ταράττω (ταραχ-) confuse τετάραγμαι. Stems in -χ change χ before μ to γ and drop one γ (as in ἐλήλεγχ-μαι for ἐλήλεγγ-μαι, 85 and 85 b), but keep the second palatal before other consonants (as in ἐλήλεγχαί for ἐλήλεγχ-χ-σαι, 97; ἐλήλεγκ-ται for ἐλήλεγχ-χ-ται, 82). On the reduplication see 446.

d. Liquid and Nasal Stems. — Stems in λ or ρ are inflected like ἰγγελμαι, as στέλλω (στελ-, σταλ-) send ἵσταλμαι, αὑρῳ (αὑρ-) raise ἵρμαι, ἐγερω (ἐγερ-) wake ἐγεύρεμαι (446). Stems in ν retaining the nasal are inflected like πέφασμαι, as σημαίνω (σημαν-) signify σησίμασαι. (For -σαι see 94 a and b.) Stems in ν dropping the nasal (559 a) are inflected like λειμαι, as κρίνω (κρίν-) judge κέκριμαι.

e. Vowel Stems adding σ. — Here the stem ends in a vowel except before μ and τ; thus, τετέλε-σαι, τετέλε-σθον, τετέλε-σθε: but τετέλε-σ-μαι, τετέλε-σ-μεθα, τετέλε-σ-ται.

N. — Since the stem of τελέω is properly τελεσ- (τελεσ-, 624), the original inflection is τετελεσ-σαι, whence τετελεσ-σαι (107); τετελεσ-σθαι; τετελεσ-σθον, τετελεσ-σθε, whence τετελεσθον, τετελεσθε (103). τετελέσμαι and τετελέσμεθα are due to the analogy of the other forms.

410. The forms πέφασμαι, ἐπέφανο, and πέφανο are not attested. Cp. 707 a.

411. The principal parts of the verbs in 406–407 are as follows:

<table>
<thead>
<tr>
<th>Verbs</th>
<th>Forms</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>άγγέλλω announce</td>
<td>άγγελ-, άγγελ-,</td>
<td>persuade, 2 perf.</td>
</tr>
<tr>
<td></td>
<td>ήγγειλα, ήγγειλκα,</td>
<td>πέποιθα I trust,</td>
</tr>
<tr>
<td></td>
<td>ήγγελμαι, ήγγελ-,</td>
<td>πέπεισμαι,</td>
</tr>
<tr>
<td></td>
<td>ήγγελθ-</td>
<td>1 perf.</td>
</tr>
<tr>
<td>γράφω write</td>
<td>γραφ-, γράψω, γράφα,</td>
<td>πέραξα,</td>
</tr>
<tr>
<td></td>
<td>γέγραφα, γέγραφαμαι</td>
<td>πέραξα,</td>
</tr>
<tr>
<td></td>
<td>2 aor. pass. γράφην.</td>
<td></td>
</tr>
<tr>
<td>ἐλέγχω confute</td>
<td>ἐλέγχ-, ἐλέγχω,</td>
<td>πράττω ὧν (πράγ-),</td>
</tr>
<tr>
<td></td>
<td>ἐλέγχα, ἐλέγχο,</td>
<td>πράξω, 2 perf.</td>
</tr>
<tr>
<td></td>
<td>ἐλέγχ-, ἐλέγχ-,</td>
<td>ἐπράξα, 2 perf.</td>
</tr>
<tr>
<td></td>
<td>ἐλέγχα, ἐλέγχθ-</td>
<td>πέραχθεν.</td>
</tr>
<tr>
<td>λείπω leave</td>
<td>λιπ-, λιπ-, λιπ-,</td>
<td>τελέω finish (τελεσ-),</td>
</tr>
<tr>
<td></td>
<td>λείπω, λείπω, λείπ-,</td>
<td>τελά, ἐτελέστα,</td>
</tr>
<tr>
<td></td>
<td>2 perf. λείσμα, λείσμαι,</td>
<td>τετελέκα,</td>
</tr>
<tr>
<td></td>
<td>λείδθ-, λείθ-,</td>
<td>τετελέσμαι,</td>
</tr>
<tr>
<td></td>
<td>2 a. ἱλποιν.</td>
<td>τετελοσθ-</td>
</tr>
<tr>
<td>πείθω persuade</td>
<td>πιθ-, πείθ-, πισθ-,</td>
<td>πείθω, 1 perf.</td>
</tr>
<tr>
<td></td>
<td>πεισω, ἐπείσα,</td>
<td>πείσα I have persuaded,</td>
</tr>
<tr>
<td></td>
<td>1 perf. πέπικα I have</td>
<td>persuade, 2 perf.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>πέποιθα I trust,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>πέπεισμαι,</td>
</tr>
<tr>
<td>πράττω ὧν (πράγ-)</td>
<td>2 perf. πέραξα I have</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>have done, πέραξα,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ἐπράξα 2 perf.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>πέραχθεν.</td>
</tr>
<tr>
<td>σαιον show</td>
<td>σαιόν-, σαιόν-, σαιόν-</td>
<td>σαιον show, 2 perf.</td>
</tr>
<tr>
<td></td>
<td>σαιόν-, σαιόν-,</td>
<td>σαιον show, 2 perf.</td>
</tr>
<tr>
<td></td>
<td>σαιόν-</td>
<td>σαιον show, 2 perf.</td>
</tr>
<tr>
<td></td>
<td>1 perf. πέφαγκα I have</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>shown, 2 perf.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>πέφαγκα I have shown, 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>perf. πέφαγκα I</td>
</tr>
<tr>
<td></td>
<td></td>
<td>have appeared, πέφαγμαι,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>εφάνθην I was shown, 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>aor. pass. εφάνη I</td>
</tr>
<tr>
<td></td>
<td></td>
<td>appeared.</td>
</tr>
</tbody>
</table>
CONJUGATION OF \( \mu \)-VERBS

412. The conjugation of \( \mu \)-verbs differs from that of \( \omega \)-verbs only in the present, imperfect, and second aorist active and middle; and (rarely) in the second perfect. The \( \mu \) forms are made by adding the endings directly to the tense-stem without any thematic vowel, except in the subjunctive of all verbs, and in the optative of verbs ending in \(-\nu\mu\).

413. Verbs having second aorists and second perfects of the \( \mu \) form are, as a rule, \( \omega \)-verbs, not \( \mu \)-verbs, in the present. Thus, the second aorists: \( \varepsilon\beta\nu\varepsilon\nu \) (\( \beta\alpha\iota\nu\omega\ \gamma\theta \)), \( \varepsilon\gamma\nu\nu\nu \) (\( \gamma\iota\nu\nu\omega\kappa\omega\ \kappa\nu\omega \)); the second perfect: \( \tau\varepsilon\nu\alpha\alpha\nu\varepsilon\nu \) (\( \tau\nu\gamma\kappa\kappa\kappa\nu\ \kappa\nu\epsilon \)).

414. There are two main classes of \( \mu \)-verbs.

A. The root class. This class commonly ends in \(-\eta\mu \) or \(-\omega\mu \) (from stems in \( \varepsilon, \alpha, \) or \( \omicron \)). The present stem is usually reduplicated, but may be the same as the verb-stem, which is a root.

<table>
<thead>
<tr>
<th>Verb-stem</th>
<th>Present Stem</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \theta\epsilon, \theta\gamma )</td>
<td>( \tau\theta\epsilon, \tau\theta\gamma ) (for ( \theta\theta\epsilon, \theta\theta\gamma, \ 125 \alpha ))</td>
<td>( \tau\theta\mu\mu ) place</td>
</tr>
<tr>
<td>( \varepsilon, \omicron )</td>
<td>( \nu\epsilon, \nu\omicron ) (for ( \sigma\sigma\epsilon, \sigma\sigma\omicron ))</td>
<td>( \nu\mu ) send</td>
</tr>
<tr>
<td>( \sigma\tau\alpha, \sigma\tau\eta )</td>
<td>( \iota\tau\alpha, \iota\tau\eta ) (for ( \sigma\sigma\tau\alpha, \sigma\sigma\tau\eta, \ 119 ))</td>
<td>( \iota\tau\eta\mu ) set</td>
</tr>
<tr>
<td>( \delta\alpha, \delta\omega )</td>
<td>( \delta\delta\alpha, \delta\delta\omega )</td>
<td>( \delta\delta\omega\mu ) give</td>
</tr>
<tr>
<td>( \phi\alpha, \phi\eta )</td>
<td>( \phi\phi\alpha, \phi\phi\eta )</td>
<td>( \phi\phi\mu ) say</td>
</tr>
</tbody>
</table>

B. The \(-\nu\mu \) class. This class adds \( \nu\nu \) (\( \nu\nu \)), after a vowel \( \nu\nu\nu \) (\( \nu\nu\nu \)), to the verb-stem. In the subjunctive and optative regularly, and sometimes in the indicative, verbs in \(-\nu\mu \) are inflected like verbs in \(-\omega \).

<table>
<thead>
<tr>
<th>Verb-stem</th>
<th>Present Stem</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \delta\epsilon\kappa )</td>
<td>( \delta\epsilon\kappa\nu\nu, \delta\epsilon\kappa\nu\nu )</td>
<td>( \delta\epsilon\kappa\nu\nu ) show</td>
</tr>
<tr>
<td>( \zeta\epsilon\nu\gamma )</td>
<td>( \zeta\epsilon\nu\gamma\nu\nu, \zeta\epsilon\nu\gamma\nu\nu )</td>
<td>( \zeta\epsilon\nu\gamma\nu\nu ) yoke</td>
</tr>
<tr>
<td>( \kappa\epsilon\alpha )</td>
<td>( \kappa\epsilon\alpha\alpha\nu\nu, \kappa\epsilon\alpha\alpha\nu\nu )</td>
<td>( \kappa\epsilon\alpha\alpha\nu\nu ) m( \dot{\iota} )</td>
</tr>
<tr>
<td>( \dot{\rho}\gamma\gamma )</td>
<td>( \dot{\rho}\gamma\gamma\nu\nu, \dot{\rho}\gamma\gamma\nu\nu )</td>
<td>( \dot{\rho}\gamma\gamma\nu\nu ) break</td>
</tr>
<tr>
<td>( \sigma\beta\epsilon )</td>
<td>( \sigma\beta\epsilon\nu\nu, \sigma\beta\epsilon\nu\nu )</td>
<td>( \sigma\beta\epsilon\nu\nu ) extinguish</td>
</tr>
</tbody>
</table>

C. There are some (mostly poetic) verbs in \(-\nu\eta\mu \), which add \( \nu\alpha, \nu\tau \) to form the present stem; as \( \delta\alpha\mu-\nu\eta-\mu \) \( \iota \) subdue, \( \delta\alpha\mu-\nu\alpha-\nu\eta\mu \) \( \nu \) subdue.

415. All the possible \( \mu \) forms do not occur in any single verb. \( \tau\theta\mu \) and \( \delta\delta\omega \mu \) are incomplete and irregular in the second aorist active; and \( \varepsilon\beta\theta\nu \) went out from \( \sigma\beta\epsilon\nu\nu \) is the only second aorist formed from \( \nu\mu \)-verbs. \( \iota\tau\mu\alpha\mu \nu \) \( I \) bought, second aorist middle (from the stem \( \tau\rho\iota\alpha \) with no present), is given in the paradigms in place of the missing form of \( \iota\tau\eta\mu \); and \( \dot{\iota}\nu \) \( I \) entered from \( \delta\omega \) (but formed as if from \( \delta\theta\mu \)) in place of a second aorist of the \( \nu\mu \)-verbs.
### 416. (A) Root Class. — Inflection of ὑπήμι place, ἵστημι set, ἰδίωμι give, in the present, imperfect, and second aorist tenses; and of ἐπιμάχον I bought.

#### Active

**Present Indicative**

| S. | ἵ-θη-μι | ἵ-στη-μι | δι-δω-μι |
| 1. | ἵ-θη-μι | ἵ-στη-μι | δι-δω-μι |
| 2. | ἵ-θη-μι | ἵ-στη-μι | δι-δω-μι |
| 3. | ἵ-θη-μι | ἵ-στη-μι | δι-δω-μι |

| D. | ἵ-θη-τον | ἵ-στα-τον | δι-δο-τον |
| 1. | ἵ-θη-τον | ἵ-στα-τον | δι-δο-τον |
| 2. | ἵ-θη-τον | ἵ-στα-τον | δι-δο-τον |

| P. | ἵ-θη-μεν | ἵ-στα-μεν | δι-δο-μεν |
| 1. | ἵ-θη-μεν | ἵ-στα-μεν | δι-δο-μεν |
| 2. | ἵ-θη-τε | ἵ-στα-τε | δι-δο-τε |
| 3. | ἵ-θη-σι | ἵ-στα-σι | δι-δο-σι |

**Imperfect**

| S. | ἵ-θη-ν | ἵ-στη-ν | δι-δον (746 b) |
| 1. | ἵ-θη-ν | ἵ-στη-ν | δι-δον |
| 2. | ἵ-θη-εις (746 b) | ἵ-στη-εις | δι-δον |
| 3. | ἵ-θη-ει | ἵ-στη | δι-δου |

| D. | ἵ-θη-τον | ἵ-στα-τον | δι-δο-τον |
| 1. | ἵ-θη-τον | ἵ-στα-τον | δι-δο-τον |
| 2. | ἵ-θη-τον | ἵ-στα-τον | δι-δο-τον |

| P. | ἵ-θη-μεν | ἵ-στα-μεν | δι-δο-μεν |
| 1. | ἵ-θη-μεν | ἵ-στα-μεν | δι-δο-μεν |
| 2. | ἵ-θη-τε | ἵ-στα-τε | δι-δο-τε |
| 3. | ἵ-θη-σι | ἵ-στα-σι | δι-δο-σι |

**Present Subjunctive**

| S. | ἵ-θω | ἵ-στω | δι-δω |
| 1. | ἵ-θω | ἵ-στω | δι-δω |
| 2. | ἵ-θη-εις | ἵ-στη-εις | δι-δοψ-εις |
| 3. | ἵ-θη-ει | ἵ-στη-ει | δι-δοψ-ει |

| D. | ἵ-θη-τον | ἵ-στη-τον | δι-δω-τον |
| 1. | ἵ-θη-τον | ἵ-στη-τον | δι-δω-τον |
| 2. | ἵ-θη-τον | ἵ-στη-τον | δι-δω-τον |

| P. | ἵ-θω-μεν | ἵ-στω-μεν | δι-δω-μεν |
| 1. | ἵ-θω-μεν | ἵ-στω-μεν | δι-δω-μεν |
| 2. | ἵ-θη-τε | ἵ-στη-τε | δι-δω-τε |
| 3. | ἵ-θω-σι | ἵ-στω-σι | δι-δω-σι |

**Present Optative**

| S. | ἵ-θει-ν | ἵ-σται-ν | δι-δοι-ν |
| 1. | ἵ-θει-ν | ἵ-σται-ν | δι-δοι-ν |
| 2. | ἵ-θει-εις | ἵ-σται-εις | δι-δοι-εις |
| 3. | ἵ-θει | ἵ-σται | δι-δοι |

| D. | ἵ-θει-τον | ἵ-σται-τον | δι-δοι-τον |
| 1. | ἵ-θει-τον | ἵ-σται-τον | δι-δοι-τον |
| 2. | ἵ-θει-τον | ἵ-σται-τον | δι-δοι-τον |

| P. | ἵ-θει-μεν | ἵ-σται-μεν | δι-δοι-μεν |
| 1. | ἵ-θει-μεν | ἵ-σται-μεν | δι-δοι-μεν |
| 2. | ἵ-θει-τε | ἵ-σται-τε | δι-δοι-τε |
| 3. | ἵ-θει-ν | ἵ-σται-ν | δι-δοι-ν |
### Active — Concluded

**Present Optative**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>D. 2.</td>
<td>τι-θεῖ·-τον</td>
<td>i-σται·-τον</td>
</tr>
<tr>
<td>3.</td>
<td>τι-θεῖ·-την</td>
<td>i-σται·-την</td>
</tr>
<tr>
<td>P. 1.</td>
<td>τι-θεῖ·-μεν</td>
<td>i-σται·-μεν</td>
</tr>
<tr>
<td>2.</td>
<td>τι-θεῖ·-τε</td>
<td>i-σται·-τε</td>
</tr>
<tr>
<td>3.</td>
<td>τι-θεῖ·-σαν</td>
<td>i-σται·-σαν</td>
</tr>
<tr>
<td>S. 2.</td>
<td>τι-θεῖ (746 b)</td>
<td>i-στη</td>
</tr>
<tr>
<td>3.</td>
<td>τι-θέ·-τω</td>
<td>i-στά·-τω</td>
</tr>
<tr>
<td>D. 2.</td>
<td>τι-θεῖ·-τον</td>
<td>i-σται·-τον</td>
</tr>
<tr>
<td>3.</td>
<td>τι-θεῖ·-των</td>
<td>i-σται·-των</td>
</tr>
<tr>
<td>P. 2.</td>
<td>τι-θεῖ·-τε</td>
<td>i-σται·-τε</td>
</tr>
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**Middle and Passive**

**Present Indicative**

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## CONJUGATION OF τίθημι, ἴστημι, δίδωμι

### Middle and Passive — Concluded

#### Present Subjunctive

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#### Present Imperative

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#### Present Infinitive

τι-θε-σθαι | ἵστα-σθαι | δι-δο-σθαι

#### Present Participle

τι-θε-μενος | ἵστα-μενος | δι-δο-μενος
### Second Aorist

#### Indicative

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**D. 1.** θει-ντον

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**D. 2.** θει-ντην

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**D. 3.** θει-ντο

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**P. 1.** θει-νται

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**P. 2.** θει-ντην

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**P. 3.** θει-ντο

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**P. 4.** θει-νταν

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SECOND AORIST — Concluded

Imperative

S. 2. θε-ς  θε-σι  στη-θι  πρι-ω  δο-ς  δο-ι
3. θε-τω  θε-σι-ω  στη-τω  πρι-α-σι-ω  δο-τω  δο-σι-ω
D. 2. θε-τον  θε-νο-ν  στη-νο-ν  πρι-α-νο-ν  δο-τον  δο-σι-νο-ν
3. θε-των  θε-σι-ων  στη-των  πρι-α-σι-ων  δο-των  δο-σι-ων
P. 2. θε-τε  θε-νθε  στη-πι  πρι-α-νθε  δο-τε  δο-σι-ε
3. θε-ντων  θε-σι-ων  στα-ντων  πρι-α-σι-ων  δο-ντων  δο-σι-ων

Infinitive

θε-ναι  θε-σαι  στη-ναι  πρι-α-σαι  δον-ναι  δο-σαι

Participle

θελ-σε, θεσ-σαι, θε-μενος, -η, στασ-, στα-σαι, πρι-α-μενος, -η, δον-σε, δοσ-σαι, δο-μενος,
θε-ν (307) -ν  στα-ν (306) -ν (287) δο-ν (307) -η, -ν

SECOND PERFECT OF μ-VERBS

417. A few verbs of the μ class have a second perfect and pluperfect. Only the dual and plural occur; for the singular, the first perfect and pluperfect are used. The second perfect and pluperfect of ἵστημι are inflected as follows:

SECOND PERFECT

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1. (ὁστηκα) stand οστα-ν</td>
<td>οστα-ν (poetic)</td>
<td>οστα-θι (poetic)</td>
<td>οστα-τον</td>
</tr>
<tr>
<td>2. (ὁστηκας) οστη-ς</td>
<td>οστα-ς</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. (ὁστηκε) οστη</td>
<td>οστα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D. 2. οστα-των</td>
<td>οστα-τουν or -αϊτουν (461b) οστα-τουν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. οστα-τον</td>
<td>οστα-τουν or -αϊτουν</td>
<td>οστα-των</td>
<td></td>
</tr>
<tr>
<td>P. 1. οστα-μεν</td>
<td>οστα-μεν or -αϊμεν</td>
<td>οστα-μεν</td>
<td></td>
</tr>
<tr>
<td>2. οστα-τε</td>
<td>οστα-τε</td>
<td>οστα-τε</td>
<td></td>
</tr>
<tr>
<td>3. οστα-σι</td>
<td>οστα-σι</td>
<td>οστα-σι</td>
<td></td>
</tr>
</tbody>
</table>

INFInitive οστα-ναι | PARTICIPLE οστα-ς, οστα-σαι, οστος (300 a)

SECOND PLUPERFECT

S. 1. (ὁστηκε) stood | D. 2. οστα-τον |
| P. 1. οστα-μεν |
| 2. (ὁστηκες) | 3. οστα-την |
| 3. (ὁστηκει) | 3. οστα-σαι |

For a list of second perfects of the μ form, see 704-705.
418. (B) -νομι Class.—Inflection of the present system of δείκνυμι show and of the second aorist ἔδων entered.

### Indicative

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Middle and Passive</th>
<th>Active</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1.</td>
<td>δείκνυμι (746 a)</td>
<td>ἔ-δείκνυμι-ν (746 a)</td>
<td>δείκνυμι-μαι</td>
<td>ἔ-δεικνυμ-μην</td>
</tr>
<tr>
<td>2.</td>
<td>δείκνυ-ς</td>
<td>ἐ-δείκνυ-ς</td>
<td>δείκνυ-σαι</td>
<td>ἐ-δείκνυ-σον</td>
</tr>
<tr>
<td>3.</td>
<td>δείκνυ-σι</td>
<td>ἐ-δείκνυ-σι</td>
<td>δείκνυ-σαι</td>
<td>ἐ-δείκνυ-σον</td>
</tr>
<tr>
<td>2.</td>
<td>δείκ-νυ-τε</td>
<td>ἐ-δείκ-νυ-τε</td>
<td>δείκ-νυ-σθε</td>
<td>ἐ-δείκ-νυ-σθε</td>
</tr>
</tbody>
</table>

### Subjunctive

| S. 1.   | δείκνυ | δείκνυωμαι | δώ |
| 2.      | δείκνυ-ς | δείκνυ-ς | δώ-ς |
| 3.      | δείκνυ-σι | δείκνυ-σι | δώ-σι |
| D. 2.   | δείκνυ-τον | δείκνυ-τον | δώ-τον |
| 3.      | δείκνυ-τον | δείκνυ-τον | δώ-τον |
| P. 1.   | δείκνυ-μεν | δείκνυ-μεν | δώ-μεν |
| 2.      | δείκνυ-τε | δείκνυ-τε | δώ-τε |
| 3.      | δείκνυ-σι | δείκνυ-σι | δώ-σι |

### Optative

| S. 1.   | δείκνυοιμι | δείκνυοιμι | δώ-τον |
| 2.      | δείκνυοις | δείκνυοις | δώ-τον |
| 3.      | δείκνυοι | δείκνυοι | δώ-τον |
| D. 2.   | δείκνυοιτον | δείκνυοισθον | δώ-τον |
| 3.      | δείκνυοιτον | δείκνυοισθον | δώ-τον |
| P. 1.   | δείκνυοιμεν | δείκνυοιμεθα | δώ-μεν |
| 2.      | δείκνυοιτε | δείκνυοισθε | δώ-τε |
| 3.      | δείκνυοισι | δείκνυοιστι | δώ-σι |

### Imperative

| S. 2.   | δείκ-νυ (746 a) | δείκ-νυ-ς | δώ-τε |
| 3.      | δείκ-νυ-τω | δείκ-νυ-σθω | δώ-τω |
| D. 2.   | δείκ-νυ-τον | δείκ-νυ-σθον | δώ-τον |
| 3.      | δείκ-νυ-τον | δείκ-νυ-σθον | δώ-τον |
| P. 2.   | δείκ-νυ-τε | δείκ-νυ-σθε | δώ-τε |
| 3.      | δείκ-νυ-ντων | δείκ-νυ-σθων | δώ-ντων |

### Infinitive

δείκ-νυ-ναι (746 a) | δείκ-νυ-σθαι | δώ-ναι

### Participle

δείκ-νυ-ιομενος, -η, -ον | δώ-σι, δώ-σα, δώ-ν (308)
### 419. Synopsis of τῆθημι (θε-, θη-) Place

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<td>ἔθηκα</td>
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<td>θείνη</td>
<td>τῆθηκός εἶν</td>
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<td>θῆσα</td>
<td>θῆς</td>
<td>τῆθηκός</td>
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<td>τεθεμένος εἶν</td>
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<td>θῆτη</td>
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*Verbal adjectives: θετός, θετέος.*

### 420. Synopsis of ἵστημι (στα-, στη-) Set (in perf. and 2 aor. stand)

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<td>στήσημα set</td>
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<td>ἵστημα stand</td>
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<td>σταθ</td>
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<tr>
<td>Inf. ἵστασθαι</td>
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*Verbal adjectives: στατός, στατέος.*
### 421. Synopsis of διδώμι (δο-, δω-) give

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<td>δώ</td>
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<td>δῶσομι</td>
<td>δόλην</td>
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<td>δίδου</td>
<td>δός</td>
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<tr>
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<td>δοῦναι</td>
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### 422. Synopsis of δείκνυμι (δεικ-) show

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<td>δεδείξως ὡ</td>
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<td>δεῖξον</td>
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<tr>
<td>Inf.</td>
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<td>Par.</td>
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<td>δεὶξαν</td>
<td>δεῖξας</td>
<td>δεδείξως</td>
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</tbody>
</table>

Verbal adjectives: δοτός, δοτέος

Verbal adjectives: δεικτός, δεικτέος
ACCENT

423. Simple or compound verbs usually throw the accent as far back as the quantity of the last syllable permits (recessive accent, 159).

λῶ, λήμεν, ἐλύσμην; παίδεω, παίδεουσι, ἐπαιδευότην; ἀπεβάλλω, ἀπόβαλλε; ἄποιλος, ἄπελον; ἀπεμι, σύνεσεν, σύμφημι, τάρεστη.

424. To this general rule there are exceptions.

a. Enclitics.—All the forms of φημι say, and εἴμι am, except φης and εἰ.

b. Imperatives.—(1) The second person sing. of the second aorist active imperative of five verbs is oxytone: εἰπέ say, ἐλθέ come, ἐφέ find, ἠδε see, λαβέ take. Their plurals are accented εἰπότε, ἐλθότε, etc.; compounds have recessive accent: κάτειπε, ἀπελθε, ἐφευρε, παράλαβε.

(2) The second aorist middle (2 sing.) is persispomenon, as λαβοῦ, παραβαλοῦ, καθελοῦ.

c. Contracted verbs are only apparent exceptions: thus, e.g., τίμα for τίμω, δήλοσι for δηλοσί, φιλεῖν for φιλεῖν. So the subjunctive of the first and second aorist passive λυθῶ for λυθέω, φανwód for φαννῶ; the optatives λυθέωμεν from λυθέω-μεν, διδόμεν from διδά-μεν; the futures φανώ for φανέω, φαννοῦμι for φανεῖμι, φανὼν for φαννῶν, φανών for φαννῶν; λιτεῖν for λιτεῖν; and the present and second aorist active and middle subjunctive of μυ-verbs, as τιθῶ for τιθέω, ἰτέωμαι, ἥμαται, perf. κεκτώμαι. On διδοῦν, τιθεῖ, see 463 d.

N. 1.—In athematic optatives the accent does not recede beyond the diphthong containing -ί-, the sign of the optative mood: ἵσταο, ἵστασθε, ἵστασθαι, ὁτίτο; and so in λυθέωμεν, λυθέων.

N. 2.—δύναμαι am able, εὐποροῦμαι understand, κρέμαμαι hang, δείημι profit, and ἐπισάμην bought (749 b, 750 b, 757 a) have recessive accent in the subjunctive and optative (δύναμαι, ἐπιστῶμαι, δυνατό, κρέματο).

d. Poetic forms sometimes fail to follow the rule, as ἵνων being.

425. Infinitives, participles, and verbal adjectives are verbal nouns (358), and hence do not regularly show recessive accent.

a. Infinitives.—The following infinitives accent the penult: all infinitives in -ναι, as λευκέων, λυθῆναι, ἱστάναι, στῆναι (except Epic -μαι, as στήμαι); in verbs in ω the first aorist active, as λύσαι, παθιέσαι, the second aorist middle, as λυθῇς, the perfect (middle) passive, as λευκός, παραθεσθαί, πεπούθησαι.

N.—The present inf. of contracted verbs and the second aorist active inf. of ω-verbs have the persispomenon by 424 c.

b. Participles.—(1) Oxytone: the masculine and neuter sing. of the second aorist active, as λυπῶν, λυπῶν; and of all participles of the third declension ending in -ί in the masculine (except the first aorist active), as λυθῶν λυθέων, λευκός λευκός, ἐπιστῶ ἐπιστῆν, τιθεῖς τιθέων, διδοῦς διδάκτην, διτάσσον διτάσσαι, δικαίως δικαιῶν (but λησάς, ποιήσας). Also ἵνων going from εἴμι.

425 a. D. The 2. aor. mid. inf. in Hom. is recessive in ἄνερεσθαί (ἄγελω assem­ble); so the perf. ἄλαλησθαι (ἄλαμαι wander), ἄκαχνοσθαι (ἄχνυμαι am distressed).
(2) Paroxytone: the perfect middle (passive): ἔλευσεν.

N.—Participles are accented like adjectives, not like verbs. The fcm. and neuter nom. accent the same syllable as the masc. nom. if the quantity of the ultima permits, thus παίδευον, παίδευσα, παίδευον (not παίδευον); ποιήσας, ποιήσασα, ποιήσαν (not ποιήσαν); φιλῶν, φιλοῦσα, φιλοῦν (from φιλέω).

c. Verbal Adjectives.—The verbal adjective in -τεσ is accent on the ultima (Aυτός); that in -τεσ on the penult (Aυτίσ). N.—Prepositional compounds in -τεσ denoting possibility generally accent the last syllable and have three endings (286), as διαλυτός dissoluble, ἐξαπέραν removable. Such compounds as have the force of a perfect passive participle accent the antepenult and have two endings, as διαλυτος dissolved, ἐξαπέραν chosen. All other compounds in -τεσ accent the antepenult and have two endings, as ἀβατός impassable, χειρότερος artificial.

426. Exceptions to the recessive accent of compound verbs. — a. The accent cannot precede the augment or reduplication: ἀπεμί am absent, ἀπήν was absent, εἰσ- ἠλθεν they entered, ἀπ- ἤσαν they were absent; ἀφ- ἐκται arrived (cp. ἐκται).

N.—A long vowel or diphthong not changed by the augment receives the accent: ὑπ- εἶκε was yielding (indic. ὑπ- εικω, imper. ὑπ- είκε).

b. The accent cannot precede the last syllable of the preposition before the simple verb nor move back to the first of two prepositions: περίδες put around, συνέκδος give up together (not σύνεκδος), συγκάθεις put down together (not σύγκαθες). Compounds of the second aorist active imperatives δέσ, θές, καθές, and σχές are thus paroxytone: ἐπίθες set on, ἐπίδεες put around, ἐπίσεσις hold on.

c. When compounded with a monosyllabic preposition, monosyllabic second aorist middle imperatives in -ου from μ-verbs retain the circumflex: προδοθείτε betray, ἐκθεῖτε put in. But the accent recedes when these imperatives prefix a dissyllabic preposition: ἀπόδοσιν sell, κατάθον put down. The open forms always have recessive accent, as ἐνθεο, κατάθεο.

d. The accent of uncompound infinitives, participles, aorist passive, perfect passive, and of the second aorist middle imperative (2. p. sing., but see 426 c) is retained in composition.

e. ἀπέσται will be far from, ἐπέσται will be upon do not have recessive accent.

f. Compound subjunctives are differently accentuated in the Mss.: ἀπόδομαι and ἀπόδομαι, ἐπιθύμαι and ἐπιθύμαι; the aorist of οὐμι has προόμαι and πρόσαιμαι. ἀπέκειων ἀπέκλειον. Compound optatives retain the accent of the primitives: ἀπόδεικτον, as δοίτο. For ἀναθείται, προσθείτε (746 c) the Mss. occasionally have σύνθετον, πρόσθεσθε; and so προσθείτε.

427. Final -αι (and -αι) are regarded as long in the optative (169), elsewhere as short. Hence distinguish the forms of the first aorist.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>ἀνώς</td>
<td>ἀνώτατος</td>
<td>ἀνώτατος</td>
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<tr>
<td>ἀπόλευσε</td>
<td>ἀπολέσατος</td>
<td>ἀπολέσατος</td>
</tr>
<tr>
<td>παίδευσα</td>
<td>παίδευσα</td>
<td>παίδευσα</td>
</tr>
</tbody>
</table>

425 b (2) D. But Hom. has ἀλαλήμενος (ἀλάλημα wander), ἀκαχῆμενος or ἀκηχέμενος (ἄχωμαι am distracted), ἐσούμενος (σε ἄρα drive).
AUGMENT

428. The augment (increase) denotes past time. It appears only in the secondary or past tenses of the indicative mood, namely, imperfect, aorist, and pluperfect. The augment has two forms, the syllabic and the temporal.

429. Syllabic Augment. — Verbs beginning with a consonant prefix ε as the augment, which thus increases the word by one syllable. In the pluperfect ε is prefixed to the reduplication.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>λίω</td>
<td>loose</td>
</tr>
<tr>
<td>παίδευω</td>
<td>educate</td>
</tr>
</tbody>
</table>

a. Verbs beginning with ρ double the ρ after the augment. βιστω θηρων, ε-πρεπτον, ε-ρημπα, ε-ρήμθην; βήγνυμι break, ε-ρηθα, ε-ράγην.

N. — ρς is here due to assimilation of ρς, as in Hom. ἐρεξα δίδ (and ἐρεξα); of σρ in ἔρρεξε flowed. Cp. 80 a.

430. βούθκομαι wish, δύναμαι am able, μελλω intend augment with ε or with η (especially in later Attic); thus, εβουλόμην and ηβουλόμην, ταπνάμην and ηδώναμην, εύνηθην and ηθυνηθην.

a. These forms seem to be due to parallelism with θελον (from θελω wish) and θελον (from θελω).

431. Some verbs beginning with a vowel take the syllabic augment because they formerly began with a consonant. Thus,

αγνυμι break (γάγνυμι), έξα, aor. pass. έγην.
άλοκομαι am captured (αλοκομαι), imperf. ήλιοκάμην, aor. έλον (with temporal augment) or έλον.
άνδανω please (ανδάνω), aor. έδον (Ionic).
άν-άγω open (αναγγυμι), imperf. αν-έγων.
έαω permit (σεαω), ελω, ελασα, ελάθην.
έιμαι sit (ειδεμαι), εισάμην.
έθιμω accent (σθεθιω, cp. 123), ελιθων, ελίσα, ειλίσθην.
έλιττω roll (μελίττω), ελίπτων, ελιέα, ειλίχθην.
έκκω or ελκω δρασ (σελκω), ελκων, ελκυσα, ειλκυσθην.
έπομαι follow (σεπομαι), εισάμην.
έργαζομαι work (εργάζομαι), εργασάμην.
έρπω creep (σερπω), ερπων.
εστιάω entertain (σεστίαω), ειστίων, ειστίασα, ειστιάθην.

429 a. D. Hom. has έλαβε took (for έ-σλαβε), έννευ σω (for έ-σευ) σεσλοντο shook (for έ-σελοντο), έδεισε feared (for έ-δεισε). έμαθε learned is due to analogy.

431 D. Syllabic augment in Homer before a vowel is a sure proof of initial ι in έκεινον and some other verbs. Similar Ionic and poetic forms occur from εδον, ελω, ερω, ελπω, έννυμ, έρω, ονοχεω, etc.

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432. Some forms of some verbs in 431 are augmented as if no consonant had preceded the first vowel, as ἥργαζομαι (and εἰργαζόμαι).

433. Since f disappeared early, many augmented forms show no trace of its existence, as, ὄχου from oἰκεῖον dwell (ὁικεῖος). Besides e, η was also used as the syllabic augment. This appears in Hom. ὑ-εἶδες (-ητι; Attic ὑ-εἶδες you knew.

434. The verbs ἀγνοεῖμι, ἀληκομαι, (ἀν)ογνοεῖμι, ὑρᾶω, which began originally with f, show forms that appear to have a double augment; as ἐάγης, ἐάλων, (ἀν)ἐψιγον (rarely ἑψιγον), ἑρῶν, ἑρᾶκα (and ἑρᾶκα). These forms appear to be due to transference of quantity (34) from ἥ-ἐάτης, ἥ-ἐρημος, ἥ-ἐρημον (cp. 433).

435. Temporal Augment.—Verbs beginning with a vowel take the temporal augment by lengthening the initial vowel. The temporal augment is so called because it usually increases the time required to pronounce the initial syllable. Diphthongs lengthen their first vowel.

436. Initial a becomes η: ἀγα lead ἠγαν ἠκα ηκα ηκη. Initial η, ς, ύ, ω remain unchanged. Initial á usually becomes η: ἄριστα breakfast, ἄριστα. ἀνάλεικω and ἀνάλσω expend form ἀνάλωσα and ἀνάλωσα, ἀνάλωσα and ἀνάλωσα.

437. Initial diphthongs are sometimes unaugmented: αυ in ἀδύναμαι dny; ευ: εὐκατον, ἐκατον; αυ: ἐψιγον and ἑψιγον from ἑψιγον, ἑψιγον and ἑψιγον, ἑψιγον, ἑψιγον. αυ is never augmented, since it is never a pure diphthong when standing at the beginning of a verb-form.

435 D. Initial a becomes á in Doric and Aeolic; initial α and αυ remain.
438. Omission of the Augment.—a. In Attic tragedy the augment is sometimes omitted in choral passages, rarely in the dialogue parts (messengers’ speeches), which are nearer akin to prose.

b. In χρῆ (from χρῆ + ἥ) the augment is strictly unnecessary, but is often added (ἐχρῆ) since the composition of χρῆ was forgotten.

c. In Homer and the lyric poets either the syllabic or the temporal augment is often absent; as φάτο and ἕφασ, βῆν and ἔβην, ἔχον and ἐχον. Iteratives (495) in Hom. usually have no augment (ἐχέσκων).

N. — In Homer the absence of the augment represents the usage of the parent language, in which the augment was not necessarily added to mark past time. It is therefore erroneous, historically, to speak of the omission of the augment in Homer.

d. In Herodotus the syllabic augment is omitted only in the case of pluperfects and iteratives in σκον; the temporal augment is generally preserved, but it is always omitted in verbs beginning with α, αυ, ει, ευ, οι, and in ἄγινε, ἀεθένε, ἀνώμω, ἥρδω, ἐλῳ, ἀρμιω, etc.; in others it is omitted only in some forms (as ἀγορεύω, ἀγω, ἐλκω, ἀρμίω), and in others it is variable (ἀγγέλω, ἀπαίω, ἀρχω, ἐπισταμαι, ἀνέχομαι); in cases of Attic reduplication the augment is never added. Hdt. omits the augment for the reduplication in the above verbs.

REDUPLICATION

439. Reduplication is the doubling of the sound standing at the beginning of a word. It is used in the perfect, pluperfect, and future perfect tenses in all the moods, to denote completed action. It is sometimes found also in the present and second aorist.

440. Verbs beginning with a simple consonant (except ρ) or with a stop and a liquid (λ, μ, ν, ρ) place the initial consonant with ε before the stem. λως λοσε, λε-λυκα, λε-λυκεναι, λε-λυμαι, λε-λύσομαι; γράφω γρτε, γέ-γραφα; κλίνω κνυλίνε, κε-κλικα; βλάπτω βλήπτε, βε-βλαφα; πρίω παπο, πε-πρίσμαι.

a. Exceptions: verbs beginning with γι, most of those with γι, and some with βή. Thus, γκωφὶς λεγομις; γι-γνωσκω λποτε, ε-γνωκα; γλύφω γανυ; ε-γλυφα; βλασταῖω εργου; ε-βλάστεκα (usu. βεβλάστεκα).

441. An initial aspirate is reduplicated by the corresponding smooth stop: φοινω μουλτε, πε-φωνεκα; θων συκοτε, τε-θυκα; χρεω δανει, κε-χβρεκα.

442. In all other cases the reduplication is formed like the augment.

a. Verbs beginning with a short vowel lengthen the vowel, as ἀγω lead, ἡχα; ὀρθω set upright, ὀρθωκα; ἀγγελλω announce, ἀγγελκα.

b. Verbs beginning with two or more consonants (except a stop with a liquid), a double consonant, and ρ simply prefix ε. ρ is here doubled (cp. 429 a).

439 D. Reduplication (or the augment for the reduplication) is generally retained in Hom. Exceptions are ἐρχαται and ἐρχατο from ἐργω σκπε, ἀνογα order, ἐσται from ἐννομι clothe. On ἐρχαται await, ἐθέγημη was expecting cp. 634.

442. b. D. Hom. has ρε-ρρυμενον (ρυπόν σκιτ), εμαρε (μερομαι οὐλατιν) for ἐ-σμορε 445 a, ἐσθομαι (σεω νυγε) for ἐ-κυ-μαι; Ionic has ἔτημαi.
Thus, κτίζω found, ἐ-κτικά; σπέιρω sow, ἐ-σπαρμαι; σπρατηγέω am general, ἐ-σπρατηγήσκα; ἐπιέω seek, ἐ-ἐγίθηκα; φαυλω touch, ἐ-φαυκά; ἐπτύω throw, ἔρευθα.

N.—μυμήσκω remind and κτάσαι acquire are exceptions: μὲ-μυμηῦ, ἐ-μυμῆμη; κέ-κτημαι, ἐ-κε-κτῆμην.

443. The verbs mentioned in 431 which originally began with a consonant now lost, reduplicate regularly. Since the reduplicated consonant has disappeared only ε is left, and this often contracts with the initial vowel of the theme. Thus, ἐἀγα for με-φάγα from μάγημα break; ἐωσμαι for με-φωσμαι from φωθίω push; ἐστηκα for σεστηκα from ἠστημι set; ἐκα for σεσεκα from ἴημι (σι-σημ) send.

444. Pluperfect. — The pluperfect prefixes the syllabic augment ε to the reduplicated perfect beginning with a consonant; when the perfect stem begins with a vowel the pluperfect retains the prefix of the perfect.

Thus perf. λείπω, λέιπω, plup. ἐ-λείπη, ἐ-λείπην; perf. ἐ-σταλκα, ἐ-σταλμαι, plup. ἐ-σταλκα, ἐ-σταλμαι from στέλλω send; perf. ἡγούμεθα, plup. ἡγούμεθα from ἀγορεύω harvest; perf. ἢρηκα, plup. ἢρηκη from αἰρέω seize.

a. Verbs showing ‘Attic’ reduplication (446), in almost all cases augment the pluperfect.

b. The verbs of 431 follow the perfects of 443; as ἐάγη (ἀγνώμι), ἐώσμει (ἀδέω), ἐλήμην (ἠμι), ἐρωτήγη from (ἐ)ρήγημι. Ἠστημι forms εἰστήκη (= ἐ-(σ)εστήκη), Ion. and poet. ἐστήκη (rare in Att. prose). Εὐκα am like forms ἐβήκη.

445. Some verbs beginning with a liquid or μ take ε instead of the reduplication: λαμβάνω (λαβ-) take, ἐλ-λήφα, ἐλ-λήμαι, επ-λήφη; λαγχάνω (λαχ-) obtain by lot, ἐλ-λήχα, ἐλ-λήχη; λέγω collect (in composition) – ἐλ-λόχα, ἐλ-λόχη, – ἐλ-λεγμαι (rarely ἐλ-λεγμαι); μείρομαι receive a share, ἐλ-μαρται; it is fated, ἐμ-μαρτῳ with rough breathing; also the stems ἐπ, ἐμ say, ἐλ-ρηκα, ἐλ-ρηκη.

e. ἐληφα is from σε-αληφα by 37 (cp. Hom. ἀλαβον for ἐ-σλαβον), ἐμαρται is from σε-σμαρται (cp. Hom. ἐμαρο). The other forms are probably analogues of εὐλήφα.

446. Attic Reduplication. — Some verbs whose themes begin with α, ε, or ο, followed by a single consonant, reduplicate by repeating the initial vowel and the consonant and by lengthening α and ε to γ, ο to ω. Thus ἀγείρω collect, ἀγ-ήγερκα, ἀγ-ήγερμαι; ἐγείρω awaken,

444 b. D. Hdt. has ὅικα (for ἔοικα), ἔωθα, ἔόθα; Hom. has ἔωθεν and ἔωθε.
445 D. Hom. δείδω fear stands for δε-δριω from δέ-δρο(ξ)α (cp. δρέω). So δείδωκα for δε-δρο(ξ)α. For δείδωκα for δε-δρο(ξ)α. For δείδωκα we should read δέδεκτο with γ-reduplication. Hdt. has λελάβηκα and -λελάμενος. Ἐλημμαι occurs in tragedy.
446 D. — In Hom. ‘Attic’ reduplication is even more frequent than in Attic; thus, ἐφευκά from ἐδω eat, ἐφήμετα have fallen, ἐπείστο (without lengthening) from ἐπείσα oveiio, oveiio, oveiio, oveiio reach. For other poetical forms see the List of Verbs ἀγείρω, ἀρέω, ἀλάσαι, ἀραπίσκω, ἐρείδω, ἐρίζω, ἐχω, δράω, δρώιμι.
a. The name 'Attic' was given by the Greek grammarians to this form of reduplication though it occurs in Homer and in other dialects.

b. ἀκόω hear has ἀκ-ήσοα for ἀκ-ήσ(υ)α; ἀγω has ἀγ-ήσχα for ἀγ-ή(γ)οχά.
The pluperfect augments except in the case of verbs with initial ε: ἔκ-εκήση, ὀμ-ομόση, ἀπω-ἀλήψη; but ἔη-εύεση, ἐν-εύεση.

447. Reduplication in the Present. — A few verbs reduplicate in the present by prefixing the initial consonant and e, as γε-γεμαί, γε-γεμώσκω, με-μείσκω, τι-κτω for τι-τε(e)κω, πι-πτω for πι-π(ε)τω, τι-στημι for τι-στημι (125 a), δι-δωμι, πιμ-πλη-μι fill (πλα-, πλῆ-) and πιμπρήμι hurr (πρα-, πρῆ-) insert μ.

a. In some verbs the reduplication belongs to the verbal stem: βεβάζω make go ebbsasa, didáxkow teach didáxā.

448. Reduplication in the Second Aorist. — ἄγω lead forms the second aorist ἄγ-άγο, ἄγ-άγω, ἄγ-άγομι, ἄγ-άγει, middle ἄγ-άγημι. So also ἔπ-εγκα and ἔπ-εγκον from φέρω.

POSITION OF AUGMENT AND REDUPLICATION IN COMPOUND VERBS

449. In verbs compounded with a preposition, augment and reduplication stand between the preposition and the verb.

Thus, ὑπερβαίνω pass over, ὑπερβαίνω, ὑπερβεβηκά; εἰσβάλλω thrust into, εἰσβάλλω, εἰσβεβῆλη.

a. Before ε of the augment εκ regains its fuller form εξ (133 a), and εν and σoν reappear in their proper forms which were modified in the present. Thus ἐκβάλλω thrust out, ἐξβάλλω, ἐκβεβηκά; ἐμβάλλω thrust into, ἐμβάλλω; συλλέγω collect, συνέλεγω, συνέλλεγα; συνριπτω thrust together, συνεκρίψα, συνεργή, συνεκτεύεσθαι, συνεκεδώσθαι, συνεκεδώθην.

b. Prepositions (except περι and πρό) drop their final vowel: ἀποβάλλω thrust away, ἀπ-βάλλω; but περιβάλλω thrust around, περιβάλλω, προβαίνω step forward, προβάθη. But πρό may contract with the augment (προβάθη).

450. But some verbs, which are not often used except as compounds, are treated like uncompound verbs and take the augment before the preposition, as ἐκαθήκην sit from κάθηκα, ἐκαθάκην sit from καθίζω, ἡφίεια εἰσέλθηε from ἐμφάνισί, ἐκαθάκην (and καθίζων) sit from καθιζω, ἡπιστάμην, ἡπιστήθην from ἑπιστήμην understand. ἔπω forms ἔφαβε and ἔφατε. The simple verbs occur mostly in poetry. But ἀπολαυαι enjou makes ἀπολελαυαι, ἐκεχάζω revere ἐκεκατά.

448 D. Hom. has many reduplicated second aorists, as πέ-πειν from πειδο (πεδ-) persuade, κεκάλησα, ex-καλησα from καλαι command, λε-λαιθησα from λαλάθω (λαθ-) escape the notice of, πε-φειδέσαβα from φειδομαι (φεύ-) spare, ἦρ-αρην from ἀραρεῖκα (ἀρ-) join, ἀρ-αρον from ἀραμία στοῦ. The indicative forms may take the syllabic augment, as in ἐ-πε-φείδαν from φείδω (φεύδ-) tell. From ἐπείπτω child and ἐπέκω cheek come ἕπεπασον and ἐπέκιτον, and ἐπέκακον.
451. Double Augment. — Some verbs take two augments, one before and the other after the preposition, as ἢ-εἰκόμην, ἢ-εἰκόμην from ἡ-έχωμαι endure, ἢ-ωκλοῦν from ἕωκλεω appeal, ἐπιπλήθωμαι from μεταφέρομαι set upright. So also, by analogy to the foregoing, a few verbs derived from compound words: ἡμιφέρητον from ἀμφιφέρητον drape, ἡμετέχει from ἀμφιτέχει go to law (ἀμφιτέκειος).

452. Compounds of δυν- ụl and εὐ well, (1) δυντυχέω am unhappy, δυντυχόν, δυντυχήστα ὄρος do not occur. (2) εὐγενετέω do good, εὐγενέτης, εὐγενέτης (inscr.), εὐγενέτης (texts).

453. Verbs derived from compound nouns take the augment and the reduplication at the beginning; as ἡμισυλλόγης, ἡμισυλλόγημαι from ἡμισυλλόγως tell legends (ἁμειλόγως telar of legends); ἡμικόδιμον, ἡμικόδιμη εἵμαι from ἡμικόδιμος house-builder; ἡμιπίθανον, ἡμιπίθημα from ἡμπίθαλος traffic in (ἐμπολή traffic).

a. ἐκκλησίασθαι hold an assembly (ἐκκλησία) makes ἡ-κλησίασθαν or εἰ-κλησίασθαν. ἐγυνάκος pledge makes ἐγυνάκω, ἐγυνάκησα and (better) ἡγύνω, ἡγύνησα.

454. Verbs derived from compound nouns whose first part is a preposition are commonly treated as if compounded of a preposition and a simple verb; as κατηγορεῖσθαι κατηγοροῦν, κατηγορήθηκα; ἐπικαλοῦμαι ποιήσῃ (ἐπικαλόμι) ἐπικαλήθη, ἐπικαλήθηκα; ἐπικαλάμεθα συμβῇ πλευρᾶ (ἐπικαλόταις, ἐπικαλώμασα; ἐγχειρίων entrust (ἐν χειρί), ἐγχειρίσαμα.

a. But several verbs are not treated as compounds, such as ἀπαθάν deceive, ἀποστέω distrust, ἀπορέω am in difficulty, παροιθιάζω speak freely.

TENSE-SUFFIXES, THEMATIC VOWEL, MOOD-SUFFIXES

455. Tense-Suffixes. — The tense-suffixes, which are added to the verb-stem to form the tense-stems, consist of the thematic vowel and certain other letters. No tense-suffixes are added to the verb-stem (1) in the second aorist active and middle, and second perfect and pluperfect, of μ-verbs; (2) in the perfect and pluperfect middle of verbs in -ω and -μ. The tense-suffixes are as follows:

1. Present system, -ς-, -το-; or none, as in φα-μέν.
2. Future system, -σ-.
3. First aorist system, -σα-.
4. Second aorist system, -ς-; or none, as in ἦ-στην.
5. First perfect system, -κα- (plu. -κο- from -κεα-; -κει- from -κεκ-; -κε-).
6. Second perfect system, -κα- (plu. -κο- -κε-, -κε- or -κε-); or none, as in ἦ-στα-τε.
7. Perfect middle system. none (future perfect -σ-.)
8. First passive system, θη-, -θε- (future passive -θης-).
9. Second passive system, η-, -ε- (future passive -ης-).

N. —-α in the aorist is properly a relic of the personal ending (666).

456. Thematic Vowel. — The thematic, or variable, vowel appears at the end of the tense-stems in the present, imperfect, and second aorist active and

455. D. For the Doric future -ς- see 540. — For the Epic first aorist -σ-, see 542 D. — For the doubling of σ in the future and first aorist, see 534 b. D., 544 b. D.
middle of ω-verbs, and in all futures and future perfects. The thematic vowel in the indicative is ο before μ or ν (and in the optative of the tenses mentioned); elsewhere it is ε. Thus, λῶε-μεν, λεμ-τε, λῶμε-μεν, στελ-η-τε.

457. Subjunctive. In the subjunctive of all verbs the thematic vowel is ω/η. Thus, λῶ-μεν, λη-τε, λῶμ-μεν, στελ-η-τε.

a. Verbs in -νμμ form their subjunctive like ω-verbs.

458. In the present and second aorist of μ-verbs, and in the aorist passive, ω/η is added to the tense stem. Thus τιθωμεν from τιθ-ω-μεν, θω from θ-ω, τιθητε from τιθ-η-τε, λυθω from λυθ-ω.

459. Suffix of the Optative. — The optative adds the mood suffix -ι, or -η, which combines with the final vowel of the tense-stem: λόμμεν for λι-μ-μ, φιλαιην for φιλα-η-ν, τιθειην for τιθ-η-ν. -η occurs only before active endings. When the suffix is -η, the 1 pers. sing. ends in -ν; as τιμαιο-η-ν = τιμην; when it is -ι, the 1 pers. sing. ends in -μ, as τιμα-ι-μ = τιμημ.

460. η is used as follows (in all other cases -ι-):

a. In contracted verbs, both the dual and plural. -ι- appears in the dual and plural, rarely in the singular.


c. In the singular of μ-verbs: τιθηιν for τιθ-η-ν, διδοιην for διδα-η-ν, βελην for βελ-η-ν. Here the modal sign is added to the tense-stem without any thematic vowel. -ι is more common in the dual and plural: τιθηιμεν for τιθι-μεν, διδοιμεν for διδα-ι-μεν, βελιτε for βελ-ι-τε. Verbs in -νμμ make their optatives like λω.

d. In the aorist passive: λυθηιην for λυθ-η-ν, φαιηιην for φαι-η-ν. In the dual and plural -ι- is more common: λυθηιμεν for λυθ-ι-μεν, φαιηιτε for φαι-ι-τε.

e. In some second perfects, as προελθοιοιης, and in the second aorist σχοινη from εχω (but -νχου in composition).

N. — In the 3 pl. -ε- is regular before -ν: λδο-ε-ν, τιθε-ε-ν, λυθε-ε-ν.

461. a. In the 1 aor. opt. act. of ω-verbs the endings -ειας, -εια, and -ειαν are more common than -αια, -αια, -αιαν.

b. In the aor. opt. passive of all verbs and in the opt. of ω-verbs the default contracts -τον, -την, -μεν, -τε, -νε are commoner than -την, -την, -τε, -νε. Prose writers use either the shorter or the longer forms; poets use the shorter forms. Except in contract verbs -τε is very common in the 2 pl. and is sometimes the only form in the MSS., as δαινετε, θηνετε, γοινετε, -βαινετε, λυθηιητε, φαιηιτε; but the forms in question occur in prose writers and their genuineness is therefore unsupported by metrical evidence.

457 D. Hom. has -% instead of -ο/η, especially in the 1 aor., 2 aor. of μ-verbs, and 2 aor. pass. (ερωσομεν, δωομεν, τραπεζουμεν; also in λομεν, ελομεν). These forms do not occur in the sing. or 3 pl. active. Verbs in ω rarely show this % in the present. (Other examples 532, 667 D., 682 D.)

460 D. -η- is very rare in Hom. in the dual and plural.
ENDINGS OF THE VERB: PERSONAL ENDINGS

462. To make the complete verbal forms, to the tense-stems in the various moods are attached the personal endings in the finite moods and other endings in the infinitives, participles, and verbal adjectives. See 366. The personal endings of the four finite moods are given below. In many forms only the μ-verbs preserve distinct endings. Some of the endings are due to analogy of others and many are still unexplained. The first person dual, when it is used, has the form of the first person plural.

<table>
<thead>
<tr>
<th>Active</th>
<th>Indicative (primary tenses)</th>
<th>Indicative (secondary tenses)</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>AND</td>
<td>AND</td>
<td>AND</td>
</tr>
<tr>
<td>Sing. 1.</td>
<td>— or -μυ</td>
<td>-ν</td>
<td>-μαν</td>
</tr>
<tr>
<td>2. -ς (for -σι), -θα (-σθα)</td>
<td>-ς, -σθα</td>
<td>-σαι</td>
<td></td>
</tr>
<tr>
<td>3. -τι (for -τι)</td>
<td>—</td>
<td>-ται</td>
<td></td>
</tr>
<tr>
<td>Dual 2.</td>
<td>-τον</td>
<td>-τον</td>
<td>-σθον</td>
</tr>
<tr>
<td>3. -τον</td>
<td>-την</td>
<td>-σθον</td>
<td></td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>-μεν</td>
<td>-μεν</td>
<td>-μεθα</td>
</tr>
<tr>
<td>2. -τε</td>
<td>-τε</td>
<td>-σθε</td>
<td></td>
</tr>
<tr>
<td>3. -ντι (for -ντι)</td>
<td>-ν, -σαν,</td>
<td>-νται</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 2.</td>
<td>-ον</td>
</tr>
<tr>
<td>3.</td>
<td>-τω</td>
</tr>
<tr>
<td>Dual 2.</td>
<td>-τον</td>
</tr>
<tr>
<td>3.</td>
<td>-τον</td>
</tr>
<tr>
<td>Plur. 2.</td>
<td>-τε</td>
</tr>
<tr>
<td>3.</td>
<td>-ντον (-τοναν)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Active</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 2.</td>
<td>-ον</td>
</tr>
<tr>
<td>3.</td>
<td>-τω</td>
</tr>
<tr>
<td>Dual 2.</td>
<td>-τον</td>
</tr>
<tr>
<td>3.</td>
<td>-τον</td>
</tr>
<tr>
<td>Plur. 2.</td>
<td>-τε</td>
</tr>
<tr>
<td>3.</td>
<td>-ντον (-τοναν)</td>
</tr>
</tbody>
</table>

462 D. Doric has -τι for -σι, -με for -μεν, -ντι in 3 pl., and -ταν, -σθαν, -μαν for -την, -σθην, -μην. -ταν, -σθαν, -μαν are also Asolic.

The close agreement between Greek and Sanskrit may be illustrated by the inflection of Old Greek and Doric φαμι say, Skt. bhāmi shīne, ेfepou, Skt. ābharam bōre.

φα-μι bhā-mi  φα-τον bhā-tás  ēfepo-ν ābhara-m  ēfepē-την ābhara-tām
φα-ς bhē-si  φα-μεs bhā-mās  ेfepēs ābhara-s  ēfepo-μεν ābhara-ma
φα-τι bhā-ti  φα-τε bhā-thā  ēfepē-(τ) ābhara-t  ēfepē-τε ābhara-ta
φα-τον bhā-thás  φα-ντι bhā-nṭi  ēfepē-ton ābhara-tam  ेfepo-ν(τ) ābhara-n(t)
463. PRIMARY ENDINGS OF THE ACTIVE (IND. AND SUBJ.)

a. 1 Sing. — _-μι_ is found only in _μ_-verbs. Verbs in -αι have no ending and simply lengthen the thematic vowel (λαω, λαστω). The perfect has no personal ending, -α taking the place of a thematic vowel.

b. 2 Sing. — (1) -στι is found in Hom. _εστι τινι αρι_ from the _μ_-verb _ειμ_ I am; possibly also in _φισ τινι σαυσ._ Attic _ει τινι αρι_ is derived from _ει-τι._ 

2. 3 Sing. — -τι is found in _μ_-verbs: _εσ-τι, τιθησι_ for _τιθετι_ (Doric) by 115. _λειτ_ is obscure, but it cannot be derived from _λειτι_ for _λιθετι_. _λημ_ for _τιθη_ (for _τιθη_). The perfect has commonly -ας. _οιθασ_ and _ηθασ_ are late.

c. 3 Sing. — -τι is found in _μ_-verbs: _εσ-τι, τιθησι_ for _τιθετι_ (Doric) by 115. _λειτ_ is obscure, but it cannot be derived from _λιθετι_ for _λιθετι_. _λημ_ for _τιθη_ (for _τιθη_). The perfect has commonly -ας. _οιθασ_ and _ηθασ_ are late.

b. 2 Thal. — _τιθησι_ (for _τιθη_ (747 D. 1), _διδουσι_ from _τιθετι, διδο-τι_. _μπ_ from _μπτι_ (85 b), properly the ending of the perfect after a consonant, appears as _μπ_ in Hom. _τεφνάσι_. The optative usually has the endings of the secondary tenses of the indicative.

464. SECONDARY ENDINGS OF THE ACTIVE (IND. AND OPT.)

The optative usually has the endings of the secondary tenses of the indicative.

463 a. D. The Hom. subj. _εθλωμι, τιχωμι, αγαωμι_, are new formations. Aeolic has _φιλημι, δοκιμωμι_ (indic.).

b. (1) _εις_ or _ειν_ in Hom. and Hdt. is derived from _ει_ + _ς_. For this form _καυσ_ may be read in Hom. Theocr. has -ει for -εις (μελεγες, etc.) and perf. _πεσιν διεις_ (557. 2. D.).

b. (2) -οθα in Hom. indic. _φησι, τιθησι, θησι_; subj. _θελησι_ also written _θελησι_; opt. (rarely) _ελοσθα, βάλεσθα._ -οθα occurs also occasionally in Doric (πονοθεσθα) and Aeolic (_εσθα, φιλήσι_). Aeolic has _τιθη, ποιθ, στεφάνι_, but _σι_ says. Subj.: Hom. _θελησι_ (also written _θελησι_; cp. Arcad. _εκχ_). _φορηςι, βέρι_.

c. Aeolic has _τιθη, ποιθ, στεφάνι_, but _σι_ says. Subj.: Hom. _θελησι_ (also written _θελησι_; cp. Arcad. _εκχ_). _φορηςι, βέρι_.

d. Hom. has -ασι in _τασι_ they go, _κασι_ they are, and in _βεβασι, γεγασι_. Aeolic has _λοσι, φιλοι, πισι_.

464 a. D. _ν_ for _μι_ is very rare (τρέφουν in Eur., _αμάρτουν_ in Cratinus).

c. Doric _σι_ was for _σι_ (τ).
a. 1 Sing. — ν stands for μ (133 c), cp. ἐφερο-ν, Skt. abhara-m. After a consonant μ (sonant nasal), 20 b, 35 c became a: ἐλῦσα for ἐλύσμν. Epic ήα was for ἦ(σ)α from ἦσμ. 1 In the pluperfect -η is from e-σ (467). -ν is found in the optative when the mood suffix is -η; elsewhere the optative has -μ.

b. 2 Sing. — ον-σα see 403 b (2).

c. 3 Sing. — τρεπτηθη, τεθη, and in the opt. λκετη, ετη (cp. Old Lat. sted). ἐλυσε has its -ε from the perfect (cp. ολε) and shows no personal ending.

d. Dual. — τετη is rarely found for τετα in the 2 dual (εφέτηη in Plato). Hom. has ετεχτετων as δι dual.

e. 3 Pl. — τητη by 133 b. -σα (taken from the 1 aorist) is used (1) in the imperf. and 2 aor. of μ-verbs, as τίθε-σα, τεθε-σα; (2) in the aor. pass. ἐλυθη-σα, ἐφάτη-σα (here -ν preceded by a short vowel occurs in poetry, 585 a. D.); (3) in the pluperf. ἐλυκε-σα; (4) in the opt. when ητη is the modal suffix (400). In the opt. -σα is rare.

465. ENDINGS OF THE MIDDLE (INDIC., SUBJ., OPT.)

a. 2 Sing. — Primary -σαι retains its σ in the perfect of all verbs (λευ-σαι), and in the pres. of μ-verbs (τίθε-σαι). Elsewhere σ drops between vowels, as in λη ο λθεί from λείο-σαι, λθηθος or -ει, φανερώσαι, τιμάω from τιμάσαι; subj. λη from λη-σαι, φημη from φημη-σαι, θη from θη-σαι, δη from δη-σαι, η from η-σαι, φηλη from φηλε-σαι, δηλοι from δηλον-σαι.

N. 1. — The forms -η and -ει are found in the present, future, and future perfect. See 628.

N. 2. — δουναι and δϑηναι for δύνασαι, επιστη and επιστησαι for επιστασαι, ἐφθαί for ἐφέσαι, are poetic and dialectical or late.

b. 2 Sing. — -σο stays in all plups. and in the imperf. of μ-verbs. Elsewhere it loses its σ, as in ἐλθον from ἐλθε-σο, ἐλθω from ἐλθοσα-σο, εφηνω from εφην-σο, ἐλπισον from ἐλπισε-σο, ἐθον from ἐθε-σο, ἐπριω from ἐπριλα-σο, ἐτιμω from τιμάδο-σο, ἐφιλο from ἐφιλε-σο. In the optative, λθων, λθουο, τιμω, εαυτω, λθαιο, from λου-σο, etc.; τιμων from τιμάδο-σο.

N. 1. — ἐδουσαι and ἡπιστω are commoner than ἐδύνασαι and ἠπιστασαι from δύναμαι am unde und ista SAP und n ist im und. 1st is retained, as εὐο (ἐμπ Σο Σο), ἡπισται (πολημ Σο Σο). The short vowel before ν(τ) is explained by 40. Hom. ἥν-ν were became ἦν, used in Dor. as 3 pl.; in Attic it was used as 3 sing.

465 a. D. Hom. has βοῦκεαι, perf. μεμνημαι, but pres. δύνασαι, παρίστασαι; εὔη is unique (for ἐφεις); subj. δύναι. Doric often contracts, as οτη for ολε-αι. Aeolic generally leaves ω open (κείμε-αι). Hdt. has open -αι, -ηαι.

b. Hom., Doric, and Aeolic have generally open forms, as Hom. βάλλε-ο (rarely βάλλεν), ὤδυσα-ο. ἐρει, στεῖοι are from -εοι. Hom. has ἐμφάναι for Attic ἐμάρπασαι, and may drop σ even in the pluperfect (ἐσου). When Doric contracts ω we have ἤ. In Hdt., ω are open, but the writing ευ for εο is found.
c. Dual.—The 1 pl. is used for the 1 dual except in the three poetic forms περιδιάμεθον, λελείμμεθον, ὄρμωμεθον. Hom. has -σον for -σθν in ἄρατοςασθν.

d. 1 Pl.—In epic and dramatic poetry -μεθα is often used for -μεθα for metrical reasons (βουλδιμεθα, ἑπιστάμεθα).

e. 2 Pl.—On the loss of σ in σθε (ἰσταλθε), see 103.

f. 3 Pl.—After vowel stems -νται, -ντο are preserved. After stems ending in a consonant -νται, -ντο became -αται, -ατο by 35 b. These forms were retained in prose till about 400 n.c. (e.g. τετάχαται, ἑτετάχατο).

466. ENDINGS OF THE IMPERATIVE

1. Active.

a. 2 Sing.—λεε, λεπε (for τεεε) have not lost -θι. -θι is found in 2 aor. pass. φίνηθι; in στήθι and ἐστα-θι; in some 2 aorists, like γνώ-θι, τλη-θι, πε-θι, which are μι forms though they have presents of the ω form (687). Also in το-θι be or know, θι go, φαν or φαλ say. Λοβηθι is for λοβηθι by 125 b.

b. -τ occurs in θεσ, ηθ, δος, σχες (and in the rare θεγεσ, πεις). This -τ is not derived from -θι.

c. λος-ου aor. act. and λο-αι aor. mid. are obscure in origin.

2. Middle.

a. 2 Sing.—-σο retains its σ in the (rare) perf. of all verbs and in the pres. of μι-verbs (λίπουσο, τίθεσο, ίστασο). Elsewhere σ is dropped, as in λδου from λδε-σο, λπου from λπι-σο, θου from θε-σο, ο from ο-σο, πρω from πρια-σο, τιμω from τιμα-σο.

N.—τδου, ίστω, δδου are poetic or late.

3. 3 Pl.—For -ντων and -σθων we find -τωσαι and -σθωσαι in prose after Thucydides, in Euripides, and in inscriptions after 300 n.c. Thus, λιντωσάν, λινσα-τωσαι, ληθτωσαν, λησαθτωσαν, λυθτωσαν, λπετωσαι, φησάςωαν, φανήτωσαι, τιμάςωσαι, φιλελεθσαι, γεγράφθωσαι, πεπελεθσαι, τιθτωσαι, διδά-τωσαι, βελτωσαι, τιθτωσαι, θελωσαι, -τωσαν, -σθωσαν.

N.—-τσων for -σων is rare. Attic inscriptions have (very rarely) -τσων.

f. -αται, -ατο occur in Hom. regularly in the perfect and pluperfect of consonant stems, as τετάφαται, ἑσται for ἐσ-νται, ἁτο for ἁ-ντο from ἱμαι (ἡμαι); also in stems ending in -ι, as ἕφθατο. -αται, -ατο were transferred to vocalic stems, as βεβλαται, βεβλήστο, Hdt. δυνται. Hom. has -άται in ἄθναται from θανάω ἄτινε. In the opt. -ατο always (γενοιοτο for γένοιοτο). In Hdt. η before -αται, -ατο is shortened, as perf. ἡγίαται for ἡγή-αται = ἡγυται, ἐβεβλήσταο for -τατο. For κέλται, Hom. κέλται and κέλται, Hdt. has κέλται. In the opt. Hdt. has -ατο: βουλοιοτο, δεξαίοτο. In Hdt. -αται, -ατο occur even in the present system, τιδέσται, δυνται, λετάταο.

466 a. D.—-θι is not rare in Hom., pres. διδωθι = δίδου, ἄρνθι, aor. κλόθι, perf. τέτλαθι. Aeolic has ἐστα, φιλη, πει, δέχοι, δίδοι (Pindar) are very rare.

3. Doric has also -ντο, as in παρεχόντω; Aeolic -ντο, as φέροντο. Doric has -σω (pl.) and -σθω.
ENDINGS OF THE PLUPERFECT, ENDINGS IN θ

ENDINGS OF THE PLUPERFECT, ENDINGS IN θ

467. Endings of the Pluperfect Active. — -θ, -η, -ε(λ) are derived from -ε(σ)α, -ε(σ)ας, -ε(σ)ε. In later Greek the endings are -ειν, -εις, -ει(ν), -ειν ή, -ειμεν, -ειτε, and very late -εις αν.

468. The Endings -θε, etc. — The σ of the endings -θε, -θα, -θον, -θων, -θαι (400 N.) has no exact parallel in cognate languages, and seems to have spread in Greek from forms like τετέλεσθε-θε, εξεσθε-θε, etc., where a sigma-stem was followed by original -θε.

ENDINGS OF THE INFINITIVE, PARTICIPLE, AND VERBAL ADJECTIVE

469. Infinitive. — The following are the endings added to the tense-stem to make the infinitive.

a. -εν: in present and 2 aorist active of ω-verbs, all futures active. Thus, λέειν, τιμάω, λιπεῖν, λύσειν, φανεῖν from λέειν, τιμάω-εν, λυπάω-εν, λύσειν, φανεῖν-εν.

b. -αι: in 1 aor. active, as λύοι, παθέσαι, δεῖαι.

c. -ναι: (1) present, 2 perf. of μ-verbs, the two passive aorists, as τιθέναι, ἐστάναι, λυθήναι, φανήναι; (2) perfect active, λευκέ-ναι, and εἰδέ-ναι from εἰδέ-εν (οἶδα).

N. 1. — The ending εναι appears in the 2 aor. of μ-verbs, as δοῦναι from δο-εναι, θείαι from θέ-εναι.

d. -θα: in other cases.

N. 2. — The infinitives are old cases of substantives, those in -αι being datives, the others locatives.

470. Participles. — The stem of the participle is formed by adding the following endings to the tense stem.

a. -νιν: in all active tenses except the perfect, and in 1 and 2 aor. passive (301).

b. -ντι: in the perfect active (for -ντει); masc. -ντι, fem. -ντια, neut. -ντος (301 c).

c. -μενο: in the middle, and in the passive except in the aorist.

471. Verbal Adjectives. — Most of the verbs in -τος and -τος are formed by adding these verbal stems to the aorist passive (first or second). Thus, φιλήτις, -τος (ἐ-φιλή-την); πειστός, -τος (ἐ-πεισθ-την); τελεστός, -τος (ἐ-τελέσθ-την); σταλτός, -τος (ἐ-σταλ-την); βλητός, -τος (ἐ-βλή-την). On the accent of compound verbs, see 425 c.

467 D. Hom. has -εα, -ης, -ει or -ειν (-εε only in ἣδεε), -εσαν, and rarely -ον, -ες, -ε; Hdt. has -αα, -εας, -εε (-εε?), -ετα, -εσαν.

469 D. -εν appears also in Hom. ἱδευ (miswritten ἱδεω). Hom. has no case of -εναι (for ἵναι write τιμεναι). For -εν or -εαι Hom. often uses -μεναι (also Aeolic) and -μεν (which is also Doric); both endings show the accent on the preceding syllable, as τιμημεναι, ἐμεναι (= ελειναι), φιλημεναι, στημεναι, ἐσταιμεναι, ἄσταιμεναι, διοικημεναι, διαιμεναι; τιθεμεν, ἐμεν, λεμεν, ἐθεμεν, ἐθεμεν, ἄθεμεν. Doric has -μεν in the aorist passive, as αἰσχυνθημεν. -μεν is preceded by a short syllable and generally stands before a vowel. -ναι always follows a long vowel. Doric has -ην and -εν in the present. Aeolic has -ην in the present and 2 aorist.
a. Some are derived from other stem forms (pres. and fut.), as φερ-τός, ἰ-τέον, διω-τός; μεμετός (cp. μενέ-ω = μενῶ fut.).

472. Verbs in -τός, -τή, -τόν either (1) have the meaning of a perfect passive participle, as κρυστός hidden, παιδεύτως educated, or (2) express possibility, as νοητός thinkable, ὄρατός visible. Many have either signification, but some are passive only, as ποιητός done. See 425 c. N.

a. Usually passive in meaning are verbs from deponent verbs, as μιμητός imitated.

b. Usually active in meaning are compounds derived from transitive active verbs; but some intransitive verbs make active verbal, as ὄντωs flowing.

c. Many are active or passive, others only active: μεμετός blamed, blamable, blaming, πιστός trusting in (rare), trusted, ἀπάτητος doing nothing, not done, φθεγγός sounding.

473. Verbs in -τέος, -τέα, -τέον express necessity (cp. the Lat. gerundive in -ndus), as δοτέος that must be given, παιδεύτος educandus.

FORMATION OF THE TENSE-SYSTEMS (Ω AND ΜΙ-VERBS)

CHANGES IN THE VERB-STEM

474. From the verb-stem (or theme) each tense-stem is formed by the addition of a tense-suffix (455) or of a prefix, or of both. In 475–495 certain modifications of the verb-stem are considered.

475. Variation in Quantity. — Many verbs of the first class (498 ff.) show variation in the quantity of the vowel of the verb-stem, which is commonly long in the present but fluctuates in other tenses, as λό-ω, λῦ-σω, ἔλυ-σα, but λέλυ-κα, λέλυ-μαι, ἔλυ-θην. (Other examples, 500.)

a. Some verbs of the Fourth Class (523 c) lengthen a short vowel of the present in some other tenses. Thus, λαμβάνω (λαβ-) take, λῆψομαι, εληφα, ελημμαι, ἐλήφθην, but 2 aor. ἐλαβον.

476. Vowel Gradation (35, 36). — Verbs of the first class show a variation between a strong grade (or two strong grades) and a weak grade. The weak grades, ι, υ, α, appear especially in the second aorist and second passive systems; the corresponding strong grades, ει (οι), εν (ον), η (ο), appear usually in the other systems (οι, ου, ω, in the second perfect).


b. α is the weak form of η (ά), as in τήκω ἐτάκην; and of ε, when ε has λ, μ, ν, ρ before or after it, as in ἔρηπο, ἔτραπην (479).

477. The following examples illustrate the principles of 476.

a. ει οι ι: λειτω λειτα, λειψω, 2 perf. λειλοιτα, λείλεμμαι, ἐλείφθην, 2 aor. ἐλαβον.
N. — The weak form appears when the verb undergoes Attic reduplication (446); as in ἀλέως anoint!, 2 perf. ἀλήθια, ἀλήθιμα; ἐρέω ἵνα (Ionic and poetic), 2 perf. ἐρήμωμαι, 2 aor. ἤρκον; ἐρέω ὀρθιθίων, Ἐρίκ ἐρμήκηα; but ἐρέω προφ., ἐρήμεια.

b. eu ou ὑ.: ἐλεύ (θ)σομαί I shall go, 2 perf. ἐλήλυθα (Ἐρίκ ἐλήλυθα), 2 aor. (Ἐρίκ ἠλυθον); φεύγω flee, φεύσομαι or φεύζομαι, 2 perf. φεύγεχαι, 2 aor. ἠφνυγώ; ἡβ λύω (for ἴερω- 43), βύεσωμαι, ἔρρηκα (ἤμε-), 2 aor. pass. ἐρπύν.

N. — χεῖρ pour (for χεῖρ-43), ἤχεα (for ἤχεια), has ν in κέχυκα, κέχυμαι, κέχυ-θην; σεό (poetic) urge, ἔσσεω, ἔσσομαι, ἔσσυθην or ἔσύθην rushed. See also τεῦχω in the List of Verbs.

c. ᾗ ὁ: ἔμην-μιμι break, ἔμηξ, ἔρρηξ, 2 perf. ἔρρωγα, 2 aor. pass. ἐρράγην; τῆξ- μεῖλ, τῆξ, ἔτηξα, τέτηκα, ἔτηξθην, 2 aor. pass. ἐτάκης.

N. — Verbs of class c usually have ἃ in the 2 aorist, ὦ in the 2 perfect (if there is one), elsewhere ὅ. ὦ occurs in the present in τράγῳ γναο, 2 aor. ἔτραγον.

478. Change of ε to ο in the Second Perfect. — In the second perfect ε of the verb-stem is changed to ο.

κλέπ-τ-ω steal κέκλωφα, (ἀπο-)κτεῖνω kill (κτεῖν-, 519) -ἐκτονα, λέγ-ω collect ἐλοχα, πάχω, fut. πελομαι (from πέλθομαι, 100) πέποισαι, τέμπου-σεῖν πέπομαι, στερν-ω λονε ἐστοργα, τίκτον ἄγιτε τέκτονα, τρέπ-ω tourn τέτροφα, τρέφ-ω nourish τέτροφα, φθεῖρ-ω contain ἐφθορα. So in γίγνουμαι become ἐγενήμην, γίγνα (ἐγέρω ἀνακεπ ἐγρήγορα 446). This change corresponds to that of εί to οι (477 a).

479. Change of ε to α. — In verb-stems containing λ, μ, ν, ρ, an ε is usually changed to α in the first perfect, perfect middle, and second passive systems.

τρέπ-τ-ω turn, τέταμαι, ἐτάπην (1 aor. ἐτρέφθην); τρέφ-ω feed, τέβαμαι, ἐτράφην (1 aor. ἐθρέφθην); στείρω (σεπρ-) σεῖν, ἐστάμαι, ἐστάρην; φθεῖρω (φθεῖρ-) destroy, ἐφθοραμαι, ἐφθάρην; στελλ-ω (στελ-) σεῖν, ἐσταλκα, ἐσταλαι, ἐστάλην; τελω (τελ-) strech, τέτακα, τέταμαι, ἐτάθην (1 aor.).

a. Also in the 2 aor. pass. of κλέπτω steal (ἐκλάτην), πλέκω weave (ἐπλάκην), τέρπω gladden (Ἐρίκ ἐτάρηπ). Many of these verbs also show ο in the second perfect (478).

480. This α is also found in the second aorist active and middle of κτεῖνω kill (ἐκτασω poetic), τέμων cut (dialectal ἐταμω), τρέπω turn (ἐτραπω poetic), τέρπω gladden (ἐτράϕημ poetic), poetic δέρκομαι see (ἐδρακον). Also πέρω, πτήσω.

481. ε in the perfect middle in κέκλεμαι (κλέπτω steal), πέτλεγμαι (πλέκω weave) is introduced from the present.

482. The α in 479, 480 is developed from a liquid or nasal brought between two consonants (35 b). Thus, ἔσταλκα, τέταμαι from ἔστιμαι, τετμαι, ἐτάθην from ἐτράθην (20 b). Here στα, τα represent weak grades of the stem.

483. a. The variations ε, ο, α, ω appear in τρέπω turn, τρέψω, ἐτρέφα, 2 perf. τέτροφα, τέταμαι, ἐτράθην, 2 aor. pass. ἐτάθην; frequentative τρωπω (867).

b. The variations ε, ο, ω appear in τέταμαι ἄγυ, ποτέμαι (poet.) and frequentative πτητάμαι (poet., 867) fly about.
484. η, a in the Second Perfect.—In the second perfect a of the verb-stem is lengthened to η (a): θᾶλλω (θαλ-) blōom, τέθηλα; φαίνω (φαί-) show, πέφηνα; μαίνω (μαίν-) madden, μέμηνα; κράζω (κραγ-) cry out, κίκραγα.

485. Addition of ε.—a. To the verb-stem ε is added to make the present stem in δοκέω seem, fut. δοκεῖ, aor. ἔδοξα (δοκ-) so in γαμεῖν marry, ὤθεω push. Usually ε is added in some stem other than the present.

b. In many verbs ε is added to the verb-stem to form the tense-stems other than present, second aorist, and second perfect, e.g. μάχομαι (μαχ-) fight, μαχάτω (μαχ-τω) wish, γίγνομαι become, δέω want, (ἐ)θέλω wish, μέλλω intend, μελεί is a care, ολομαι think.

c. In some verbs ε is added to form one or more tense-stems, as μένω (μεν-) remain, μεμέννη (μεμέν-) to avoid -ν-ka in the perfect. So, νέω distribute, ἔχω have, οὐχομαι am gone. So also ἀράθω (ἀράθω), ὁδοφαίνωμαι, ὅεω, στείβω (poetic), τυχαίω.

d. Some verbs have alternative presents with or without ε. Here sometimes one is used in prose, the other in poetry, sometimes both are poetic or both used in prose. Thus, ἔλκω ἄνω (Hom. also ἐλέκω), ἰάκω ἰαχθων επιου (both poetic), μεδεῦ medēv (both poetic), πιπτῶ and πιπτεῖ thron (both in prose).

486. Addition of a and o.—a or o is added to the verb-stem in some verbs. Thus, μυκόμαι hellow (Epic 2 aor. μύκων), ἐμύκησαμην; ἀλίκομαι ἀλ- be captured, ἀλώσομαι from ἀλω-, δημῖ-μι save (δήμ-) ἄμωσα, ἄμωσκα etc. (δμω-); οἴχομαι am gone, Ἑρίκ οἴχωκα or φίχωκα.

487. Lengthening of Short Final Vowel.—Verb-stems ending in a short vowel generally lengthen that vowel before the tense-suffix in all tenses (except the present and imperfect) formed from them. Here a (except after ε, i, and o) and ε become η, o becomes ω.

τῖμα-ω (τίμα-) λοιπον, τιμή-σω, θήμα-σα, τετίμη-σα, θετιμή-σα, θηρά-ω (θηρα-) ἔμπνευσα, ἐθηρά-σα, etc. (389); ποιέω (ποιε-) make, ποίη-σω, ποιή-σα, ποιήσα κα, ποιήσα-σι, θηρά-σα, δηλώ (δηλω-) manifest, δηλώ-σω, δηλή-σα, etc.; εῶs permit, εἰσω, etc.

a. Note ἄρησομαι, ἄρησάμην, etc., from ἄρησομαι have; χρήσω, ἔχομαι from χρᾶω give oracles; χρῆσομαι, ἔχομαι from χρᾶω use; τρῆσω and τρῆρα from τρηῴωn bore are from τρε-.

b. Verb-stems adding ε or o (486), and stems apparently receiving a short final vowel by metathesis (128), lengthen the short final vowel, as βοῦλομαι (βουλ-) wish, βούλη-σομαι (βουλε- 485), κάμων (καμ-) am weary, κέκη-κα (κεκη-)
488. Retention of Short Final Vowel. — Many verb-stems ending apparently in a short vowel retain the short vowel, contrary to 487, in some or all the tenses.

γελάω λαugh, γελάσωμαι, ἐγελάσα, ἐγελάσθην; τελέω finish, τελῶ from τελέω, ἔτελεα, τετέλεσα, τετέλεσμαι, τετέλεσθη; ἄνω accomplish, ἄνω, ἄνωσα, ἄνωσμαι.  
a. The following verbs retain the final short vowel of the verb-stem in all tenses: άγα-μαι, αἰδέ-ομαι, ἀκέ-ομαι, ἀλε-όω, ἀνώ-όω, ἀρέκ-κω (ἀρέ-), ἀρκέ-ώ, ἀρά-ώ, ἀρώ-ώ, γελά-ώ, ἐλαύνω (ἐλα-), ἐλεύ-ώ, and ἐλκ-ώ (ἐλκ-έ), ἐμέ-ώ, ἐρά-ώ, ἑρα-μαι (poet.), ἐσθίω (ἐσθ-, ἐδ-, ἐδο-, ἐθ-, ἠθ-, ἠθά-μαι (θα-), κλά-ω break, μεθόκω (μεθυ-), ἐκ-ω, πτώ-ω (πτυ-, πτυ-), ἐπά-ώ, τελέ-οω, τρέ-ώ, φθίνω (φθη-), φλά-ώ, χαλά-ώ, χέ-ω (χυ-). Also all verbs in -ανίμα and -ανίμ (except ἐσβήσσα from σβέννυμ extingiuish), and ἐλλύμα (ἐλ-έ), ἔμυμα (ἐμ-, ἐμε-, ἐμα-, στρινύμ (στορ-ε).  
b. The following verbs keep short the final vowel in the future, but lengthen it in one or more other tense-systems, or have double future forms, one with the short vowel, the other with the long vowel: αἰνέω (αἰνέωσα, ἐνέκα, ἐνθένθν, ἔνθηναι), ἄκθημαι (ἀκθ-, ἄκθε-), καλέ-οω, μάχο-μαι (μαχ-έ), μοῦ, πίνω (πιν-, πο-) ποθώ-ω, πονε-ώ, ἐρό-ώ (Εριο), φβάνω (φθα-).  
c. In some verbs the final short vowel of the verb-stem remains short in one or more tense-stems, but is lengthened in the future, as δέ-ω δινά, δήσω, δόθην, δέδεκα, δέδεμαι, δέδην. So αἴρω, βαίνω (βα-) βύννω (βν-), δίδωμι (δι-, δω-), δόσ-μαι, δόω (δυ-, δυ-), ευρίσκω (eur-ε-), ἐκω (σεχ-, σχε-), θίω (θ-, θυ-), θύμ (θ-, θη-), ἑτμημ (στα-, στη-), λευχω (λυ-, λυ-), τίθημι (θε-, θη-), τίνω (τι-), φθω (φυ-, φθ-), and the root ἐρ-, ἕρ- (ἐπον).  
d. Most of the verbs refusing to lengthen a final short vowel have verb-stems originally ending in σ (624); as τελήω from τελε-σω (cf. τό τέλος). By analogy to these, other verbs retain their short final vowel.

489. Insertion of σ. — In the perfect middle and first aorist passive systems, verbs which retain a short final vowel and some others usually insert σ before the personal ending.

Thus, τελέω (488 d), τετέλεσμαι, τετέλεσθη; σπῶν ἔρω, ἔσπασμαι, ἔσπάσθην; κελέω order, κεκλέσμαι, κεκλεισθῆν; ὑγνώκαν ἄποιαν, ἐγνωσμα, ἐγνώσθη ν.

a. If the aorist passive ends in -θην and not in -σθην, the perfect middle does not insert σ. Thus -θην, not -σθην, occurs in all verbs in -ωσ except λεω στον stone to death, in all verbs in -οω which have -θην preceded by η, in all verbs in -ω except those that retain ά. Stems originally ending in σ (624) properly show σ.  
b. If the aorist passive ends in -σθην, the perfect middle may or may not insert σ. Verbs in -αιω and -ιω (stems -αι-, -ι-) regularly have σ by 83, 587. In the case of other verbs some always show σ, some never show σ, and some are doubtful. In many cases the later usage with σ has crept into the Mss. of
the classical authors (so with the perfect of ἀλέω, βαίνω, δράω, ἔλαυνμι, κλείω (κλεῖω), σφῖζω, χρῶ, and with the aorist of παῖω).

c. The following verbs show an inserted σ both in the perfect middle and the aorist passive in classical Greek: αἰδέομαι, γιγνώσκω, ἐλκύω, θλάω, θράω, κελεύω, κλίω, κναί(ζω), κορέννυμι, κυλίω, ἐξῆω, τιμήσωμαι, πρόω, πτίττω, σβέννυμι, σεἴω, σκεδάννυμι, στάω, τανίω, τελέω, τίνω, ξάω, φλέω, χω, χρῆσο.

d. The following form only the perfect middle with σ in classical Greek: βιώκω, ἔννυμι (ἐμαῖ, but ἐστο Hom.), ἐρώω, ἔλαυνμι, ξέω, ἔννυμι σάσθησομαι, πλέω, φλέων (Hdt.).

e. The following form only the aorist passive with σ in classical Greek: ἀγαμαί, ἀκοῦω, ἀκις, ἀχθομαι, γελάω, δαίνυμι, δράω, ἔλω, ἔραμαι, ἔφα, ἔλαυμι, κελεύω (κλεῖω), λεύω, μεθύσκω, μεμψακω, δεῖ, δομαί (Hdt.), παῖω, παλαιω, πετάννυμι, πίμαιρημι, βαίω, βάδνυμι, στάδνυμι, χαλάω, χρῶμαι, χρῶ, χρῶ.

f. Only in post-classical Greek is σ attested both in the perfect middle and aorist passive in ἄρτεω, ξέω, κλαίοι, (ἀπο) λαῦω, λῶ, ὀλυμπείω, πτεύω, πταῖω, σάω, ψαῖω.

—Only in the perfect middle: ἀγαμαί, ἀκοῦω, ἀκις, γελάω, δράω, ἔμυδω, ἔραμαι, κελανήμι, κολοῦν, μεθύσκω, καλω, παῖω, μετά, ὀλυμπείω, παῖω, παλαιω, πετάννυμι (and in Ionic, πιμαιρημι), στάδνυμι, χαλάω, ψαῖω. When the perfect middle is not attested in classical Greek some at least of the σ forms from the above verbs may represent classical usage, provided the aorist passive has σ-σθην. —Only in the aorist passive: ἀκοῦμαι, ἀλέω, ἀρδεῖω, βαίλω, βιώκω, γελάω, εἶλω, ἐλαύνω, ἔρωμαι, ἔφαμαι, ἔφευμι, ἔλαυμι, καλώ, ξέω, μάχομαι, νέω λέορ ὑρ, ἔννυμι σάσθησομαι, πλέω, πτεύω, σφῖζω, ψαῖω, ϕθάω.

g. Some verbs have double forms (one of which may be disputed) in the classical period: ἄναιμαι: ἀνεύθυθνην and ἀνεύθυθην (chiefly Ionic and poetic); κεράννυμι: ἐκατάθην and ἐκκατάθηθην; κραυ: κέκρουσθαι better than κέκρουσαι; νέω: νέησαι and νεήσασαι; δίννυμι: δίμωμαι (and δίμωσασαι), δύδθην and δύδεσθην. —Dialectal or dialectal and late are ἐβσωθην for ἐβσοθηθη (βοάω), ἐζήλασθαι ἢ ἀλ besoin (ἐλαύνω), κεκαβρηθαί (κεκαβρηθομί), πεπέτασθαι (πεπέταννυμι).

h. Some verb-stems ending in ν show -σ-μαι in the perfect middle: ἡδῶνο, μαίνω, παχῦν, περαίνω, ψαίνω, φαίνω. Thus πέρασμαι, ἤδυσμαι, μεμλασμαι. Dialectal or late: θηλῶνο, κολαίνω, λεπτῶνο, λέμαιναιμαι, ζαίνω, ξεράνω, σημαίνω. On -μαί see 579.

i. Observe that some vowel verbs inserting σ do not lengthen the final vowel of the verb-stem in any tense (γελάω, τελέω); and that some not inserting σ (δέω, θνω, λόω) do not lengthen the final vowel in some tenses. ἐπ-αὐνέω com- mend and παρα-αὐνέω short do not insert σ and have the short vowel in all tense.

j. In the perfect middle start in the 3 sing. and 2 pl. Before the endings -ται and -σθε, σ was retained in the case of verbs with stems originally ending in σ (as τελέω), or where σ developed from τ, δ, θ (98) before -ται, -σθε (τεπείσται from τεπείσται). See 409 b, 624. In all cases where the verb-stem did not originally end in σ, the sigma forms are due to analogy; as in κεκελεύσαι (κελεύω), πεπετάσαι (πεπετάννυμι), ἐγυνασαι (ἐγυνώσκω).

490. Addition of θ.—The present stems of some poetical verbs are made by the addition of θ; as νη-θ-ω σπιν, πλη-θ-ω am full (πιμ-πλη-μι). Cp. 832.

490 D. A few verbs make poetic forms by adding θ% to the present or the 2 aorist tense-stem, in which a or e (ν once) takes the place of the thematic GREEK GRAM. — 11
a. Most of the indicative forms seem to be imperfects, but since some have the
force of aorists (e.g., Soph. O. C. 862, 1344, O. I. 651), in certain editions they
are regarded as second aorists, and the infinitives and participles are accented
(against the Mss.) on the ultima (διωκαθήν, εἰκαθών).

491. Omission of ν.—Some verbs in -νω drop the ν of the verbal stem
in the first perfect, perfect middle, and first passive systems.
κρίνω (κρν-), judge, κέκρι-κα, κέκρι-μαι, κέκρι-θην. So also κλίνω incline, πλέω
wash.

492. Metathesis.—The verbal stem may suffer metathesis (128).
a. In the present: θυγκώ die, 2 aor. θάνατον, perf. τέθνηκα.
b. In other tenses: βάλλω ἔλθων (βαλ-), perf. βέβληκα, ἔβληθην (βλη-); τέμνω cut
(τεμ-ν-), 2 aor. τέμνων, perf. τέτμηκα; δέρκω (δερκ-) see, 2 aor. ἔδρα-
kov; τέρπω δειλίθη, 2 aor. pass. ἔταρπην and ἔτράπην (both poetical).

493. Syncope.—Some verbs suffer syncope (44 b).
a. In the present: πιπτω fall for πι-π(ε)τ-ω, ἔσχω hold for (σ)-σ(ε)χ-ω (125 e),
μιμω for μι-μεν-ω.
b. In the future: πήθομαι from πέτομαι fly.
c. In the second aorist: ἔσχων for ἔσχ-ον from ἔχω (ἔχ- for σέχ-, 125 e).
d. In the perfect: πέπτω-μαι have expanded from πετά-νομι.
N.—Syncope forms are properly weak stems (476 a).

494. Reduplication.—The verb-stem may be reduplicated.
a. In the present with ε: γι-γνώ-σκω (γνω-) know, τι-θη-μι place, ὑστη-μι set,
δι-δώ-μι give. The present reduplication may be carried over to other
b. In the second aorist: ἀγω (ἀγ-) lead, ἔγα-γον; ἐπομαι follow, ἐσπόμην (for
σε-σε-ομην).
c. Regularly, with ε in the perfect.

495. Iterative Imperfects and Aorists in -σκ%-.—Homer and Herodotus
have iterative imperfects and aorists in -σκον and -σκομην denoting a customary
or repeated past action. Homer has iterative forms in the imperfect and 1 and
2 aorist active and middle. Herodotus has no iteratives in the 1 aorist and few

vowel of the simple verb. Such forms are chiefly Homeric, but occur sometimes
in Attic poetry, very rarely in prose. Thus, φλεγέω (φλέω ἄρει), ἐδικάζω
(ἄκω προσες), ἔσχεθον (ἔχω ἄρει). θ-forms are found in moods other than
the indicative (εἰκάθω, εἰκάθοιμι, ἀμώναται, διωκάθειν, εἰκάθων).

492 D. See the List of Verbs for poetical forms of ἀμαρτάνω, δαρθάνω, ὑφάττω,
βλάσκω, δαμάζω, δέμω, πορ-.

493 D. See the List of Verbs for poetical forms of πέλω, πελάζω, μέλω, μέλο-
μαι; also ἐτέρμον φιλινδ, ἐπέρνοι στεν.

494 D. Poetic ἀπροσκόω (ἀρ) fit, and the intensives (867) μαρ-μαρὼ (μαρ-)
flash, πορ-φύω (φύ-) strong red, πμ-φαιόω (φαι-) shine brightly, πν-πνώ (πν-)
puff. Also with η in δη-δικ-το greeted (Mss. δειδέκτο).
in the 2 aorist; and only from ω-verbs. Herodotus regularly and Homer usually omit the augment. -ωω verbs have -αα-σκον or -α-σκον; -εω verbs -εε-σκον, in Hom. also -ε-σκον. -α-σκον is rare in other verbs than those in -ωω. The vowel preceding the suffix is always short.

a. The suffix -σκ% is added to the tense-stem. Ἰπαργ.: φεβγε-σκε (φεβγω flce), ἐχε-σκον (ἐχω have), νίκα-σκομεν (νικω conquer), γοα-σκε (γοαω deaual), κριτα-σκε (κριτω hide), καλε-σκον (καλω call), ξωνυκετο (ξωνυμι girld); 1 aor.: ἀπο-τρέψα-σκε (ἀποτρέψω turn away); 2 aor.: φυγε-σκε, στά-σκε stood.

VERB-STEM AND PRESENT STEM

496. From the verb-stem (or theme) the present stem is formed in several ways. All verbs are arranged in the present system according to the method of forming the present stem from the verb-stem. Verbs are named according to the last letter of the verb-stem (376): 1. Vowel Verbs, 2. Liquid Verbs (including liquids and nasals), 3. Stop Verbs.

1. PRESENT SYSTEM

(PRESENT AND IMPERFECT ACTIVE AND MIDDLE)

497. The present stem is formed from the verb-stem in five different ways. There are, therefore, five classes of present stems. The verb-stem is sometimes the present stem, but usually it is strengthened in different ways. A sixth class consists of irregular verbs, the present stem of which is not connected with the stem or stems of other tenses.

FIRST OR SIMPLE CLASS

498. Presents of the Simple Class are formed from the verb-stem with or without the thematic vowel.

499. (I) Presents with the thematic vowel (ω-verbs). The present stem is made by adding the thematic vowel % to the verb-stem, as λυ-ω, παιδεύ-ω, παύ-ω, μ.ν-ω, πείθ-ω, φευγ-ω, and the denominative verbs τιμά-ω, φιλέ-ω, βασιλεύ-ω. For the personal endings, see 463 ff. For the derivation of many of these verbs, see 522.

500. The final vowel of the verb-stem is long in the present indicative, but either long or short in the other tense-stems, of the following verbs in -ωω or -ω.

1. a. Verbs in -ωω generally have υ in Attic in the present; as λωω louse, δωω go under, θωω sacrifice (almost always), φωω make groan (usually). Also in ἀλωω, ἀρτωω, βρευθόμαι, γηρόμαι, δακρω (once υ), ἱδρωω, ἰσχυω, καττωω, κυωω,

500. 1. D. Homer has short υ in ἄλωω, ἄνωω, βρωω, δωω, ἐρωω, ἡμωω, τανωω, φωω, and in all denominative verbs except ἐρητόωμαι and ἐπίθυμωσαι, where υ is metrically necessary; long υ in ἔδωω, πτωω, τωω; aneeps in θωω sacrifice (υ doubt-
PRESENT SYSTEM: FIRST CLASS, SECOND CLASS

κολω, καλω (usually), μηνω, ὁτω (ὁτνω), πτω, ἓρω, σταμα, τρω, ἔει; possibly in εἰναιμα, ἤμω, μῶ, ἕω, φλω; ἐλιω, μηρομα, πληθω (once ι), φινω. ὀρω (οῖ) is doubtful.

b. -νω has ν short in ἀνω, ἀρω, βρω, κλω (but κληθε), μεθω, and in all verbs in -νω.

2. Attic has ι in primitive verbs in -ω, as πτω, χρω, χλω, but i in τιω. Denominative verbs have ι; but ἐσθω.

501. Several verbs with medial ι, ὦ in the present, show ι or ι, ο or ὦ in some other tense or tenses. Thus, θλιβω press τελιφα, πνευμ choke ἐπνιγη, τριβω rub τέρπιφα ἐτριβην, τῇφω raise smoke ἐτύφην, ψχω cool ἐψχην.

502. Verb-stems having the weak grades α, ι, υ, show the strong grades η, ϵ, υ in the present; as τηκ-ω (τακ-) melt, λειπω (λιπ-) leave, φευγω (φυγ-) flee.

a. To this class belong also λθω, σηπω, τεθπα am astonished, 2 aor. ἔταφω, ἀλειφω, (δεδοκα, 703), εβω (ἐβικα), (εβοκα, 523 a), ἐρεικω, ἐρειπω, πειθω, στειβω, στειχω, φειδωμαι; ἐρευγωμαι, κεβω, πεθωμαι, τειχω.

503. Present Stems in ε- for ευ-—The strong form ευ before the thematic vowel became ει (ευ) and then ε (20 a, 43) in the verbs θω run θεθομαι, νεω swim ἐνεσα, πλω sail ἐπλευσα, πνεω breathe ἐπνευσα, ἔκω blow ἐφθομαι, χω pour κέχω, κέχυμαι, ἐχυθην.

504. (II) Presents without the thematic vowel (μυ-verbs). The personal ending is added directly to the verb-stem, which is often reduplicated. The verb-stem shows different vowel grades, strong forms η, ω in the singular, weak forms ε (α), 오 in the dual and plural. Thus τι-θη-μι, τι-θε-μεν; ἐ-στη-μι for σι-στη-μι (= σι-στα-μι), ἐ-σται-μεν; δι-δωμι, δι-δομεν.

a. All verbs in μ (enumerated 723 ff) belong to this class except those in -νυμ (523 f) and -νημ (523 g).

SECOND OR T CLASS (VERBS IN -ΠΤΩ)

505. The present stem is formed by adding -τ- to the verb-stem, which ends in π, β, or φ. The verb-stem is ascertained from the second aorist (if there is one) or from a word from the same root.

ful), θω rush on, rage, λω (rarely λω), ποιηνω, ρόμαι. Pindar has ν short in θω sacrifice, λχω, λω, μανω, ρω, ρομαι, in presents in -νω, and in denominative verbs.

2. Hom. has ι in the primitives πομαι and χρω; but τιω and τιω (τειω ?); -ω in denominatives (except μήνιε B 769). κοιω, θομαι are from κοιν(σ)-ω, δι(σ)-ιμαι.

3. Where Attic has ο, ι in the present, and Epic ο, ι, the former are due to the influence of ο, ι in the future and aorist.

503 D. These verbs end in -ενω in Aeolic (πνευω etc.). Epic πνευω, πνεω have ϵι by metrical lengthening (28 D.).
506. Some of the verbs of this class add ε in the present or other tenses, as ἰπτέω throw, κεκτέω comb, τόπτεω strike τυπήσω.

**THIRD OR IOTA CLASS**

507. The present stem is formed by adding -εω- to the verb-stem and by making the necessary euphonic changes (109–116).

**I. PRESENTS IN -εω**

508. **Dental Verb-stems.** — Verb-stems in δ unite with ι to form presents in -εω (116), as φράζω tell (φρεαδ-ευ), ἐλπίζω hope (ἐλπιθ-), κομίζω carry (κομιδ-ή a carrying), ὀζω smell (ὀζ-μή οὐδορ), καθέζομαι seat myself (καθά-ς seat).

a. σφίζω saw (for σω-ζω) forms its tenses partly from the verb-stem σω-, partly from the verb-stem σφειν.

509. **Stems in γ.** — Some verbs in -εω are derived from stems in γ preceded by a vowel; as ἀρπάζω seize for ἀρπαγ-γω (cp. ἀρπαγ-ή seize), κράζω cry out (2 aor. ἐκραγω). See 116, other examples 623 γ 311.

a. νίζω wash makes its other tenses from the verb-stem νιζ- (fut. νιψω, cp. Hom. νιπτομαι).

510. A few verbs with stems in γγ lose one γ and have presents in -εω; as κλαζω scream (κλαγμ-ή), fut. κλάζω; σαλπίζω sound the trumpet ἵσαλπιντζα (also λόζω sob, πλαζω cause to wander).

511. βεγαζω, ἐργαζω yield βέζω do (poetic) and ἐρδω (Ionic and poetic). See 116.

512. Most verbs in -εω are not formed from stems in δ or γ, but are due to analogy. See 516, 623 γ 311, 866. 6.

**II. PRESENTS IN -ττω (IONIC AND LATER ATTIC -σω, 78)**

513. **Palatal Verb-stems.** — Stems ending in κ or χ unite with ι to form presents in -ττω (-σω).

φυλάττω guard from φυλάκ-εω (φυλακ-ή guard (112)); κηρέττω proclaim from κηροκ-ευ (κηρυξ, κηρύκ-εος); ταραττω disturb from ταραχ-εω (ταραχ-ή confusion).

a. πέττω cook is for πεκ-εω; all other tenses are made from πεπ-.

508 D. Aeolic has -σδω for -εω.
514. Several verbs showing forms in γ seem to unite γ with ι to form presents in -ττω (-σσω.) Thus ἄλλαττω change, μάττω knead, πλάττω strike (with the 2 aorists passive ἢλλαγ-νη, ἐμάγ-νη, ἐπλήγ-νη), πράττω do (2 perf. πέπραγα, 571), τάττω arrange (ταγ-ος commander).

a. So δράττομαι grasp, νάττω compress (515 b), νάττω push, πτύσσω fold, σάττω load, σύριττω pipe, σφάττω kill, φράττω fence. τράττω has the late perf. πέπραξα.

515. Some presents in -ττω (-σσω) are formed from stems in τ, θ like those from κ, χ.

Poet. ἔρᾶςσω γον (ἔρητ-ης γονος) aor. ἔρεσα; poet. κόρυσσω αρμ (κόρυς κόρυθ-ος helmet), imperf. ἐκφρυσσε.

a. So also θλίττω take honey, τάττω sprinkle, πτίττω round, and perhaps πλάττω form; also ἀφάδως Hlt., and poetic ἰάδως, λαφύσσω, λίσσαμαι.

b. νάττω compress (ναγ-, ναθ-) ἐναξα, νέναμαι and νέναγμαι. Cp. 514 a.

516. Formations by Analogy. — a. As γ + ι and δ + ι unite to form ι, none of the verbs in -ττω can be derived from -γιώ or -διώ. Since the future and aorist of verbs in -γοι might often seem to be derived from stems in κ, χ, or τ, θ, uncertainty arose as to these tenses: thus the future σφάξω (σφαγ-ω) from Epic σφαξίω slay (σφαγ-ω) was confused in formation with φυλάξω (φυλακ-ω), and a present σφάττω was constructed as κυλάττω. Similarly, Attic ἄρπάσω (ἄρμαι) for Epic ἄρπάξω; and so in place of (poetic) ἀρμόζω ἄτ (ἀρμοθ-) the form ἀμύκττω was constructed.

III. LIQUID AND NASAL STEMS

517. (I) Presents in -λλω are formed from verb-stems in λ, to which ι is assimilated (110). Thus, ἀγγέλλω announce (ἀγγελ-ω), στέλλω send (στελ-ω).

518. (II) Presents in -αἰω and -αιω are formed from verb-stems in -αν and -αφ, the ι being thrown back to unite with the vowel of the verb-stem (111). Thus, φαίνω show (φαν-ω), ὄνομαίνω name (ὄνομαν-ω), χαίρω rejoice (χαρ-ω).

a. Many verbs add -ιω to the weak form of the stem, as ὄνομαίνω for ὄνομαν-ιω from ὄνομαν-ιω, cp. nomen (35 b).

b. Hom. has κυδαίω and κυδάω honour, μελαίω blacken and μελάνω grow black. δισθαίω slip is late for δισθάνω.

c. The ending -αιω has been attached, by analogy, in θερμαίνω make hot, etc. (620 III, 866.7). Likewise -ῦω (519) in poetic ἄρτου prepare, parallel to ἄρτω (in composition), by analogy to βαρῆω weigh down, ἠδρᾶω sweeten.

516 D. Homer has many cases of this confusion; as πολεμίω (πολεμιῶ)- but πολεμίζω. In Doric the ι forms from -γοι verbs are especially common, as χωρίζω separate, χωρίζω, ἑκόριζα. παίω sport has (lāte) ἑπαίζα.
519. (III) Presents in -eiω, -eipω, -iω, -iρω, -iνω, and -iρω are formed from stems in ei, ep, iν, iρ, iν, ρ with i%- added. Here i disappears and the vowel preceding υ or ρ is lengthened by compensation (ε to ei; ι to i; υ to υ). See 37 a, 111.

τείνω stretch (τείν-ω), φθείρω destroy (φθε-ρω), κρίνω (κρίν-ω), οἴκτρω pity (οἴκτρ-ω) generally written οἰκτείρω, ἀμφων ward off (ἀμφω-ν), μάρτρομαι call to witness (μαρτρυ-μαι).

a. ὄφειλω (ὁφε-λ-ω) owe, am obliged is formed like τείνω, φθείρω in order to distinguish it from ὄφειλλω (ὁφε-λ-λω) increase formed regularly. Hom. has usually Aeolic ὄφειλλω in the sense of ὄφειλω. ὄφειρω flat (ὁφε-ρ-ω) is parallel to ὄφερ-ω (499).

520. Verb-stems in -αυ- for (αυ-, -αφ-).—Two verbs with verb-stems in -αυ have presents in -αιω from -αιφω out of -αφ-ω (38 a): καλω burn (κα-ων, κα-φ-ν), fut. καλ-σω; and κλαλω weep (κλα-νω, κλα-φ-ν), fut. κλαλ-σομαι. Others 624 b.

a. Attic prose often has καω and κλαω, derived from αιφ before ει (καεις, καεις, and, with α extended to the 1 person, καω). Cp. 396.

521. Addition of ε.—The following verbs add ε in one or more tense-stems other than the present: βάλλω throw, καθίζω sit, κλαλω weep, δοι smell, ὄφειλω owe, am obliged, χαίρω rejoice.

522. Contracted Verbs and Some Verbs in -ιω, -ιω. — a. Verbs in -αιω, -αιω, -αιω, which for convenience have been treated under the first class, properly belong here, i (y) having been lost between vowels. Thus, τιμαω from τιμα-ω (τιμ-αω), οἰκω dwell from οἰκε-ω (οἰκ-αω, alternate stem to οἰκω-ω, 229 b), δηλω from δηλο-ω. So in denominaives, as poetic μνηω am neith (μνη-ωω), φιτω sow (φιτι-ωω). Primitives in -ιω, -ιω are of uncertain origin. Cp. 608, 624.

N.—The rare spellings ἀλιω, θηω, μεθιω, φηω indicate their origin from -ιω.

b. So with stems in long vowels: δρω do from δρα-ω, ζω live from ζη-ω (cp. ζηθι), χρω give oracles from χρη-ω (2 pers. χρητι, 994).

FORTH OR N CLASS

523. The present stem of the N class is formed from the verb-stem by the addition of a suffix containing ν.

a. -ν%- is added: δαξ-νω bite, τέμ-νω cut.
So δονω, κάμω, πίνω, πίτω poel., πινω, πθανω, φθινω.

b. -αν%- is added: αἰσθάνομαι perceive, ἀμαρτάνω evil.
So αἴξω, βλαστάω, δάρκω, ἀπεχθανομαι, οἴάω, ὀλιβάω, ὀφλισκάω (526).

c. -αν%- is added and a nasal (μ, ν, or γ nasal) inserted in the verb-stem: λα-μ-βάν-ω (λαβ-ω) take, λα-ν-θ-άν-ω escape notice (λαβ-ω), τυ-γ-χ-άν-ω happen (τυχ-ω).
So ἀνάω please (ἀ-ω), κυγάνω show (κυ-ω), κυγάνω find (κυ-ω), λαγχάνω obtain by lot (λαχ-ω), μαθάνω learn (μαθ-ω), πυθάνομαι inquire (πυθ-ω).

d. -ν%- is added: βδ-ν-ω stop up (also βδω), ik-ν-ε-ο-μαι. come (also ικω).

519 D. Aeolic has here -ενω, -ερω, -ενω, -ερω, -ενω, -ερω (37 D. 3); for κτείνω, it has κταίνω; cp. Doric φθαίρω for φθείρω.
Present System: Fifth (-σκω) Class

κις-νε-ω kiss, ἀμφις-νε-ο-μαι have on, ὑπ-ις-νε-ο-μαι promise (cp. ἵς-νο-ι for ὑπ-νο-ω, 493 a).

e. -νσ% is added: ἐλαῖνυ drive for ἐλα-νυ-ω.

f. -νυ (-νυν after a short vowel) is added (second class of μ-verbs, 414): δεῖ-νυ-μαι show (δει-, present stem δεκιω-), ἔγιν-νυ-μαι take (ἐγνυ-), ἀδικτυ destroy (for ἀδ-νυμι, 77 a); κερά-νυ-μαι mix (κερα-), σκεδα-νυ-μαι scatter (σκεδα-). Others 729 ff. Some of these verbs have presents in -ου (746).

N. 1.—The forms in -νυμι spread from ἐνυμι, σφινυμι, which are derived from ἐσ-νυμι, σβεσ-νυμι.

N. 2.—Some verbs in -νω are formed from -νε% for -νη%; as Hom. τίνω, φθινω, φθινω, ἄνομαι from τινε-ω, etc., (37 D. 1). Attic τίνω, etc. dropped the f.

g. -να, -νη are added (third class of μ-verbs 412); as in (poetic) δάμ-νη-μι I conquer, δάμ-να-μεν we conquer (δαμ-), and in σκλ-νη-μι (rare in prose for σκεδανυμι) scatter. The verbs of this class are chiefly poetic (Epic), and most have alternative forms in -αω. See 737.

In two further divisions there is a transition to the Iota Class.

h. -νσ% for -νη% is added: βαίνω go (βα-νω), κεράδω gain (κεραδ-ω), τετραίω bore (τετρα-νω). So poetic βαινω sprinkle. For the added ν, cp. δακ-νω (523 a). See 518 a.

i. -ἀνσ% for αν-η% is added: ὀψφαλινωμαι smell (ὀψφαλινωμαι), Hom. ἀλταίνωμαι sit (also ἀλτραίω). See 618 a.

524. A short vowel of the verb-stem is lengthened in the case of some verbs to form one or more of the tense-stems other than the present. Thus, λαμβάνω (λαβ-) take λήψομαι (ληπ-) δίκω (δικ-) bite δήξω (δηκ-) so λαγχάνω, λαγχάνω, τυγχάνω, πυρβάνω (πυρ-) inquire, fut. πυρβομαι (πυρβ-). The verbs ἕγιναμι γακε, πηγηνυμι fasten, βηγηνυμι break have the strong grade in all tenses except the 2 pass. system. μεγηνυμι mix (commonly written μεγυμι) has μυ- only in the 2 perf. and 2 pass. systems.

525. Addition of ε and ο. a. Many verbs add ε to the verb-stem to form all the tenses except present, 2 aorist, and 2 perfect; as αἰσθάνωμαι, ἀμαρτάνω, ἀνέδω, αὐξάνω, ἀπεκδάνω, βλαστάνω, δαμβάνω, κεχάνω, μαθάω, ἀλαθάνω, ὀφλισκάνω. One or more tenses with ε added are formed by κερδαίω, ἀδικτυ, ἀσφαλινωμαι, στράφυμι, τυγχάνω.

b. ὑμνυμι swear has ὑμω- in all systems except the present and future, as ὑμοσα, ὑμωμοικα, but fut. ὑμομαι from ὑμομαι.

Fifth or Inceptive Class (Verbs in -σκω)

526. The present stem is formed by adding the suffix -σκω% to the verb-stem if it ends in a vowel; -σκω% if it ends in a consonant. Thus, ἄρεσκω please, εὐρίσκω find.

a. This class is called inceptive (or inchoative) because some of the verbs belonging to it have the sense of beginning or becoming (cp. Lat. -scio); as γνησκω grow old. But very few verbs have this meaning.

b. In ὅσκω die, μμησκω remind, -σκω was later added to verb-stems ending in a vowel. The older forms are ὅσκω, μμησκω.
c. The verb-stem is often reduplicated in the present; as γι-γνώ-σκω κατολ. βι-βρα-σκω εατ, δι-δρά-σκω τωι αναγ. Poetic ἀφ-αρίσκω φίλ, poetic ἄγ-αφ-ίσκω δείκνυ. have the form of Attic reduplication. μίσω may stand for μι-(μ)συμ.

d. A stop consonant is dropped before -σκω (99); as δι-δι-κ(α)-σκω τεσσάρ (σπ. δι-δικτός), ἀλ(κ)-σκω ανιδί, λά(κ)-σκω σπουδ. πᾶσχω συφερ is for πα(θ)-σκω (126).

e. The present stem often shows the strong grades ω (weak σ) and ι or η (weak α). See b, c. Weak grades appear in φάσκω φιλ, βάσκω φεδ.

f. On the itineraries in -σκω see 495.

527. The following verbs belong to this class (poetic and Ionic forms are starred):

a. Vowel stems: ἀλδήσκω* (ἀλδής), ἀναβύσκομαι* (ἀβια-, ἀρέσκω (ἀρέ-, βάσκω* (βα- for βα-, 35 b), βιβρόπυκνο (βρο-), βλώσκω* (μολ-, μλ-, βλ-, 130 D.), βάσκω (βα-), γενεάσκω (σε-γενεάς), γηρασκώ (γηρα-), γυγρόσκω (γυγρ-), δεδικομαι* frighten, διάδρασκω (δρα-, ἡδράσκω (ηδρα-, ἡδράσκω* (ηδρα-, θηνάς (θηνα-, θηνα-), θρόσκω* (θρο-), θρός, θλάσκω (θλα-, κυκλήσκω* (καλ-, κλ-, κικ-, κυκλήσκω* (κυ-, μεθύσκω (μεθυ-, μιμησκω (μιμα-, πριτήσκω* (πτ-, πριτήσκω (πρα-, πριτή-σκω* (πτυν-, πριτήσκω* (φαυ-, πτυράσκω (τρα-, φάσκω (φα-, χάσκω* (χα-).

b. Consonant stems: ἀλλοκομαι (ἀλ-ο-, ἀλυσκω* (ἀνυ-, ἀμβλύσκω (ἀμβλ-, ἀμπλαύσκω* (ἀμπλα-, ἀνάλισκω (ἀν-ἀλ-, ἀπαράσκω* (ἀπ-αρ-, ἀπαράσκω* (ἀρ-, δεδικομαι* welcome (δε-δικ-) and δεδικομαι (usually written δε-δικ-) welcome, διάδρασκω (διάδρα-, εἴσκω (εἰκ-, εταυρίσκω* (ετρ-, εὔσκω (εὐρ-, λάσκω* (λακ-, μισώ* (μι-, φλασκαίνω (φλε-, πάσχω (παθ-, στερεσκω (στερ-ε-, τιτυσκομαι* (πη-τυν-, ἡλάσκω* (ἡλακ-, χρήσκομαι* (χρη-).

528. Addition of ε and ο.—στερεσκω deprive (σπ. στέρμαι) makes all the other tense-stems from στερε-, εὑρίσκω has εὑρε- except in the present and 2 aorist. —ἀλλοκομαι am capitaed (ἀλ-) adds ο in other tense-stems.

SIXTH OR MIXED CLASS

529. This class includes some irregular verbs, one or more of whose tense-stems are quite different from others, as Eng. am, was, be, Lat. sum, fui. For the full list of forms see the List of Verbs.

1. αἰρέω (αἰρε-, ἀλ-) take, fut. αἰρίσω, ἵππη, etc., 2 aor. εἶλον.
2. εἴδων (εἴδ-, ἑ-) saw, vidit, 2 aorist (with no present act.); 2 pf. ἐιδίκανο (794). Middle εἶδομαι (poetic). εἴδων is used as 2 aor. of ἐρώ (see below).
3. εἴπω (εἰπ-, ἐρ-, ἐ-) spoke, 2 aor. (no pres.); fut. (ἐρώ) ἐρω, perf. εἰρ-η-κα, εἰρημαι, aor. pass. ἐρημήν. The stem ἐρ- is for ἐρε- seen in Lat. ver-bum. (Cp. 492.) ἐρ- is for ἐρε-, hence εἰρημαι for με-με-μαί. 2 pf. ἐρέω, 2 aor. ἐρέων. The Attic future is εἴμι shall go (774). The imperfect and the moods of the pres. other than the indic. use the forms of εἰμι.

526 c. D. Hom. has ἐλίσκω ἵλικν for ἐστίν(κ)-σκω, also ἵσκω from ἐστί(κ)-σκω, τιτύ(κ)-σκομαι prepare, δι-δι(κ)-σκομαι welcome.
5. ἑσθιω (ἐσθ-, ἐ-, φαγ-) eat, fut. ἔδωκα (541), pf. ἔδηδοκα, ἔδηδοςμαι, ἔδεσθην, 2 aor. ἔφαγον.

6. ὅραω (ὅρα-, ὅτ-, ριδ-) see, fut. ὑφοιμαι, perf. ὅφρακα or ἕφρακα, perf. mid. ἔδοραμαι or ὁμοῖοι (ὁμ.-μαί), ὁφθηκα, 2 aor. ὑδοῦν (see 2 above).

7. πάσχω (πᾶσ-, πένη-) suffer, fut. πέοιμαι for πενθ-σομαι (100), 2 pf. πέσσονά, 2 aor. ἐπαθοῦν. (See 526 d.)

8. πίνω (πι-, πό-) drink, from πη-ν-ω (523 a), fut. πίομαι (541), pf. πέπωκα, 2 aor. ἔπικεν, imp. πῆκε (416. 1, a, 687).

9. ἱρέχω (ἱρῄ- for ἱρε- (125 g), ἱραμ-, ἱραμε-) run, fut. ἱραμοῦμαι, pf. ἱδράμηκα, 2 aor. ἱδραμοῦν.

10. φέρω (φερ-, οί-, ἐκε-) by reduplication and syncope ἐν-ενεκ and ἑνεκ-) bear; fut. φῶ, aor. ἔγεν, perf. ἔν-νοχ-α (446, 478), ἐν-νοχ-α, aor. pass. ἰνεχθεν.

11. ἀνέοιμαι (ἀν-, πρι-μι-) buy, fut. ἀνήσομαι, perf. ἀνώνυμαι, ἀνανθην. For ἀνωτάτως the form ἀναμέρην is used.

530. Apart from the irregularities of Class VI, some verbs may, by the formation of the verb-stem, belong to more than one class, as βαίνω (III, IV, ὅφρανομαι (III, IV), διλακάω (IV, V).

531. Many verbs have alternative forms, often of different classes, as κυδάω κυκλάω ἴματοι, ἰῳ ἱκάω ὂν, μελάω-γρων ἱκάω, μελαμαί (μελαν-ω) ἱκάω, μελάω (μελαγ-) ἱκάω ἱκάω ὀνομάτικος, σφάξας σφάττω ἱκάω (516). Cp. also ἀνόω ἀνόω accomplish, ἀρώ ἁρώ ἁρώ water, Ἄρω ἐρῶ, ἐφικάω, ἐφικανάω restrain. Cp. 865. 10.

II. FUTURE SYSTEM
(FUTURE ACTIVE AND MIDDLE)

532. Many, if not all, future forms in σ are in reality subjunctives of the first aorist. ἀνω, παίδευσω, λέιψω, στήσω are alike future indicative and aorist subjunctive in form. In poetry and in some dactylos there is no external difference between the future indicative and the aorist subjunctive when the latter has (as often in Hom.) a short mood-sign (457 D.); e.g., Hom. βῆσομεν, ἀμελεστα, Ionic inscriptions ποιήσει.

533. The future stem is formed by adding the tense-suffix -σο- (ἐσο- in liquid stems, 555) to the verb-stem: λά-σω, I shall (or will) loose, λάσαμαι; θήσομαι from τι-θη-μι place; δείξαι from δείκνυ-μι show.

a. In verbs showing strong and weak grades (476) the ending is added to the strong stem: λέιψω λείψω, τήκω τῆς, πνέω πνεύσομαι (503), δίδωμι δῶσω.

534. Vowel Verbs. — Verb-stems ending in a short vowel lengthen the vowel before the tense suffix (α to η except after ε, ι, ρ). Thus, τίμω, τίμησω; ἐάω, ἐάσω; φιλέω, φιλήσω.

a. On χράω give oracles, χρόνοι use, ἀκροδομαί hear, see 487 a.

b. For verbs retaining a short final vowel, see 488.

534 D. Doric and Aeolic always lengthen α to ἄ (τιμάσω).

b. In verbs with stems originally ending in -σ Hom. often has σσ in the future: ἀνώ ἀνύσσεσθαι, τελέω τελέσσω; by analogy ὀλλώμι ὀλέσω (and ὀλέω, ὀλείται).
535. Liquid Verbs. — Verb-stems ending in λ, μ, ν, Ρ, add -εσ%-; then σ drops and ε contracts with the following vowel.

φαϊνω (φαν-) ἀνάφαινομαι, φανάτ, φανεῖς from φανέ(σ)ω, φανετ(σ)εσι; στίλλω (στελ-) στετάμην, στετέλεμεν, στετέλετε from στέλ(σ)ομεν, στελ(σ)ετε. See p. 128.

536. σ is retained in the poetic forms κέλωσ (κέλλω λαυδ, κέλλ-), κύρωσ (κῷρῳ meet, κυρ-), θέρσομαι (θερσαι νεανίν νηγεσίφ, θερ-), δροσόμαι (δρύμιον νουσ, δρ-). So also in the aorist. See ἀφάρσκω, ἐλω, κελω, φθείρω, φθωρ in the List of Verbs.

537. Stop Verbs. — Labial (π, β, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (τ, δ, θ) are lost before σ (98).

κόπτω (κοπ-) συσ, κόψω, κόψουμαι; βλάπτω (βλαβ-) ινώρη, βλάψω, βλάψουμαι; γράφω write, γράφω, γράψουμαι; πλέκω weave, πλέξω, πλέξουμαι; λέγω say, λέξω, λέξουμαι; ταράττω (ταραχ-) disturb, ταράξω, ταράξουμαι; φράζω (φραδ-) say, φράσω; πείθω (πιθ-, πιθ-) persuade, πείσω, πείσουμαι.

a. When ε or ο is added to the verb-stem, it is lengthened to η or ο: as βούλομαι (βουλ-ε) wish, βούλουμαι, ἄλεκομαι (άλ-ο-) am captured ἄλοσομαι. So also in the first aorist and in other tenses where lengthening is regular.

538. Attic Future. — Certain formations of the future are called Attic because they occur especially in that dialect in contrast to the later language; they occur also in Homer, Herodotus, and in other dialects.

539. These futures usually occur when σ is preceded by η or ε and these vowels are not preceded by a syllable long by nature or position. Here σ is dropped and -ω and -έω are contracted to -ώ. When η precedes σ, the ending is ἐ-σόω which contracts to -έω.

a. καλέω call, τελέω finish drop the ο of καλέω καλέσαμαι, τελέω τελέσαμαι and the resulting Attic forms are καλω καλάμαι, τελω τελάμαι poetic.

b. ἔλαξω (έλα-) drive has Hom. ἔλαω, Attic ἐλα. — καθέμαι (καθέ-) sit has Attic καθέμαμαι. — μᾶξμαι (μαξ-ε) fight has Hom. μαξίσαμαι (and μαξίσουμαι), Attic μαχαμαι. — ὅλνιμι (ὅλ-ε-) destroy has Hom. ὅλωσ, Attic ὅλω.

c. All verbs in -ανομι have futures in -άν(σ)ω, -άν. Thus, σκέδανται (σκεδα-) scatter, poet. σκεδάσω, Attic σκεδώ. Similarly some verbs in -ενώμι: ἀμφιεννυμί (ἀμφιε-) clothe, Epic ἀμφίεσω, Attic ἀμφιεδώ; στρφυμ (στρ-ε-) spread, late στρέφω, Attic στρόφω.

d. A very few verbs in -αω have the contracted form. βιβαζω (βιβάδ-) cause to go usually has Attic βιβάζω from βιβάζω. So ἔστατομεν = ἐστάσομεν from ἔστάσω examine.

e. Verbs in -εω of more than two syllables drop σ and insert ε, thus making -(σ)έω, -(σ)εσμαι, which contract to -έω and -έσμαι, as in the Doric future (540).

535 D. These futures are often uncontracted in Homer (βαλλω, κτενεις, δαγγελέουσιν); regularly in Aeolic; in Hdt. properly only when ε comes before ο or ω.

537 D. Doric has -έω from most verbs in -εω (516 D.).

539. b. D. For Hom. -ωω for -αω, see 045.
So ἱππός (ἱππό-) consider makes ἱπποσῶς, ἱππή-ς, ἱππῶ and in like manner ἱππόνικαι, both inflected like τοῖς, ποίονμαί. So ἔθνοτες, οἰκιοῦντες from έθνικος accusative, οἰκίω colonization. But σχίζω (σχίζ-) split makes σχίσω. νομῶ etc. are due to the analogy of the liquid verbs.

N. — Such forms in Attic texts as ἔλασω, τελέσω, νομίσω, βιβάζω are erroneous.

540. Doric Future. — Some verbs, which have a future middle with an active meaning, form the stem of the future middle by adding -σε-, and contracting -σομα to -σομα. Such verbs (except νέω, πιπτόω) also have the regular future in -σομα.

κλαίω (κλάν-, 520) weep κλαίσομαι, νέω (νύ-, νεύ-) swim νεύσομαι (doubtful), πλέω (πλύ-, πλευ-) sail πλεύσομαι, πνέω (πνύ-, πνευ-) breathe πνεύσομαι, πιπτόω (πιπτ-) fall πιπτόμαι, πυθάομαι (πυθ-, πευθ-) πυθόμαι (πυθα-, φευγ-) φεύγομαι, νεάω (νεί-) νεύσομαι.

a. The inflection of the Doric future is as follows: —

| λύσω, -σομα | λύσομας, -σομεθα | λύσοιμος, -σομανωσα |
| λύσωτε, -σωθε | λύσωτετε, -σωτθε | λύσωντε, -σωνθαι |
| λύσει, -σεθαι | λύσοντε, -σόνθαι |

b. These are called Doric futures because Doric usually makes all futures (active and middle) in -σέω -σώ, -σόμαι -σόμαι.

c. Attic πεσόμαι (Hom. πεσόμαι) from πιπτομαι fall comes from πετομαι. Attic ἐπεσον is derived from 2 aor. ἐπεσον (Dor. and Aeol.) under the influence of πεσόμαι.

541. Futures with Present Forms; — The following verbs have no future suffix, the future thus having the form of a present: ἔδομαι (ἐδ-) eat, πόμαι (πῦ-) drink, χείω (χυ-) and χέομαι, pour. See 529. 5, 8.

a. These are probably old subjunctives which have retained their future meaning. In ἔδομαι and πόμαι the mood-sign is short (457 D.). Hom. has βέομαι ot βεομαι lěo, δήω find, κήω (written κете) lie, ἐκανὼ accomplish, ἐρω ἄγω. τανώ stretch, and ἀλευταί avoid. νέομαι go is for νεομαι.

III. FIRST (SIGMATIC) AORIST SYSTEM
(FIRST AORIST ACTIVE AND MIDDLE)

542. The first aorist stem is formed by adding the tense suffix -σα to the verb-stem: ἵλυ-σα I loosed, λύσα, λύσαμα; ἐδείξα I shone, from δεικ-νουμ-μα. See 666.

539 D. Hom. has δεικώ, κομώ, κτερίω; and also τελέω, καλέω, έξαος, άντιω, δαμόω (045), ανθω, έρους, τανώω. Hdt. always uses the -σω and -σόμαι forms. Homeric futures in -εω have a liquid before ε, and are analogous to the futures of liquid verbs.

540 D. Hom. ἐσείομαι (and ἐστείλα, ἐστείλα, ἐσταί). In Doric there are three forms: (1) -σεω (and -σω), -σομαι (and -σομαι); and often with ευ from εο as -εύηι, -εύει; (2) -σω with ε from ε before σ and ω; (3) the Attic forms.

542 D. Mixed Aorists. — Hom. has some forms of the first aorist with the thematic vowel (% of the second aorist; as ἐβρεῖ, ἐβρεθέ (ἀγω iwe), ἐβραίον,
FIRST AORIST SYSTEM

543. Vowel Verbs. — Verb-stems ending in a vowel lengthen a short final vowel before the tense-suffix (α to η except after ε, ι, ρ). Thus, τιμάω ετίμησα, έαώ ειάσα (431), φιλέω εφίλησα.

a. Χεώ (χυ-, χευ-, χεφ-) pour has the aorists εχεα, εχεάμην (Hepic εχεα, εχεσάμην) from εχεα, εχεαισάμην.

b. For verbs retaining a short final vowel see 488.

544. Liquid Verbs. — Verb-stems ending in λ, μ, ν, ρ lose σ and lengthen their vowel in compensation (37): a to η (after ι or ρ to α), ε to ι, ι to τ, υ to υ.

φαινω (φαύ-) show, εφηνα for εφανα; περαίνω (περαύ-) finish, επηράνα for επερανα; στελλω (στελ-ο-) send, εστειλα for εστελα; κρίνω (κρίν-) judge, εκρίνα for εκρινα; ἀλλομαι (ἀλ-) learp, ἡλίμην for ἡλισμην.

a. Some verbs in -αινω (αι-) have -αι instead of -αινα: as γλυκαινω sweeten γλυκάνα. So ἵγναινω make thin, κεραινω gain, κουλαινω hollow out, λυπαινω fatten, ὑραινω be angry, πεταινω make ripe. Cp. 30 a.

b. The poetical verbs retaining ι in the future (536) retain it also in the aorist.

c. άλω (ά-) raise is treated as if its verb-stem were άρ- (contracted from ἀρ- in ἀέρω): σοι. ἦρα, ἄρω, ἄραιμ, ἄρων, ἄραι, ἄρας, and ἡράμην, ἄρωμαι, ἄραιμην, ἄρασθαι, ἄραιμεν.

d. ἧμεκα is used as the first aorist of φερω bear. ειπα is rare for ειπον (549).

545. Stop Verbs. — Labial (π, β, ϕ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ε. Dentals (r, θ, φ) are lost before σ (cp. 98).

πέμω send ἐπεμάψα, ἐπεμάψαμην; βλάπτω (βλαβ-) injure ἔβλαψα; γράφω write ἔγραψα, ἔγραψαμην; πλάκω weave ἐπλέξα, ἐπλέξαμην; λέγω say ἔλεξα; ταράτω (ταρα-) disturb ἔταραξα, ἔταραξάμην; poetic ἔρεσσα (ἐρέ-) τον ἤρωσα; φράζω (φράζ-) tell ἔφρασα, ἐφράσαμην; πέθω (πέθ-, πεθ-, πεθ-) persuade ἐπεσα.

a. On forms in σ from stems in γ see 516.

imper. βήσεο (βαινω go), ἔδοσο (δου set), ἐξω (ἐκw come), οἶσε, οἴσετε, οἰσέμαι (φερω bring), imper. δροσο τίσε (δρωμi tour). 543 b. D. Homer. ἡλιαμην and ηλαμην avoideid, ἐκη burned (Att. ἐκανα), ἐσεω drosow, also have lost ι.

543 b. D. Hom. often has original σ, as γελαω γέλασσα, τελεω τελέσσα; in others by analogy, as ὀλυμ πίεσσα, δημημ δροσα, καλεω κάλεσα.

544 D. Hom. has Ionic -να for -αν after ι or ρ. Aeolic assimilates σ to a liquid; as ἐκμινα, ἀπεστελλα, ἐνεματο, συνερρασα (= συνεφρασα). Cp. Hom. ὑπελλε (ὑφέλλω increase).

545 D. Hom. often has σ from dental stems, as κομμισσα κομμοσάμην (κωμίζω). Dorian has -ξα from most verbs in -ξω; Hom. also has ξ (ξπαξε). See 516 D.
IV. SECOND AORIST SYSTEM

(SECOND AORIST ACTIVE AND MIDDLE)

546. The second aorist is formed without any tense-suffix and only from the simple verb-stem. Only primitive verbs (372) have second aorists.

547. (I) Ω-Verbs. — Ω-verbs make the second aorist by adding % to the verb-stem, which regularly ends in a consonant. Verbs showing vowel gradations (476) use the weak stem (otherwise there would be confusion with the imperfect).

λεῖπω (λείπ-, λείπ-) leave ἔληπον, ἔληπημη; φεῦγω (φεῦγ-, φεῦγ-) flee ἔφυγον; πέτομαι fly ἔπτυμη (476 a); λαβάω (λαβ-) take ἐλαβον.

548. a. Vowel verbs rarely form second aorists, as the irregular αἴρεω seize (αἴνο, 520. 1), ἐθνῶ εις (ἔθνανος), ἔρω (ἔδον). ἐπιμων drank (πίω) is the only second aorist in prose from a vowel stem and having thematic inflection.

b. Many ω-verbs with stems ending in a vowel have second aorists formed like those of μ-verbs. These are enumerated in 687.

549. Verbs of the First Class (499) adding a thematic vowel to the verb-stem form the second aorist (1) by reduplication (494), as ἀγω lead ἄγαγον, and εἶπον probably for ἐ-ε-επ-ον; (2) by syncope (498), as πέτομαι fly ἐπτώμην, ἐγείρω (ἐγε-) raise ἐγείρημην, ἐπομαι (ἐπε-) follow ἐπέθημην, imperf. εἰπόμην from ἐ-επτομη, ἔχω (ἐχ-) have ἔχεχον; (3) by using a for ε (476 b) in poetic forms (480), as τρέπω turn ἕτραμπον; (4) by metathesis (492), as poet. δέρκομαι see ἑδρακον.

550. (II) Μ-Verbs. — The stem of the second aorist of μ-verbs is the verb-stem without any thematic vowel. In the indicative active the strong form of the stem, which ends in a vowel, is regularly employed. The middle uses the weak stem form.

546 D. Hom. has more second aorists than Attic, which favoured the first aorist. Some derivative verbs have Homeric second aorists classed under them for convenience only, as κτυπέω sound κτυπησαν; μικάμαι toat ἔμποισαν; στυγέω hate ἔστυγον. These forms are derived from the pure verb-stem (485 d, 553).

547 D. Hom. often has no thematic vowel in the middle voice of ω-verbs (ἔδεγμη from ἐδέχομαι receive). See 634, 688.

549 D. (1) Hom. has (ἐ)κέλευο (κέλο-μαι command), λέβαθον (λήθ-ω lie hid), ἐπέφραο (φράξω tell), πεπιθέι (πεθ-ω persuade). ἡρκακον (ἑρκ-ω check), ἠπαστιον and ἐνένιπον (ἐνίπτω chide, ἐνπ-) have unusual formation. (2) ἐ-πλ-δ-μην (πλα-μαι aim, come, πελ-) (3) ἐπραθόν (πέρθ-ω sack), ἐσκαί (τεμ-ν-ω cut). (4) βλητό (βάλλω hit, 128 a).
SECOND AORIST SYSTEM

551. Originally only the dual and plural showed the weak forms, which are retained in the second aorists of τίθημι, διδομι, and ἔμμι: ἔθεμεν, ἔδομεν, ἔμεν (ἔ-μεν), and in Hom. ἐβητίν (also βήτιν) from ἐβην ωκεν. Elsewhere the weak grades have been displaced by the strong grades, which forced their way in from the singular. Thus, ἔγνων, ἔφην in Pindar (= ἔγνω-σαι, ἔφη-σαι), which come from ἔγνων(τ), ἔφην(τ) by 40. So Hom. ἐτλάν, ἐβάν. Such 3 pl. forms are rare in the dramatic poets.

a. For the singular of τίθημι, διδομι, ἔμμι, see 755; for the imperatives, 759; for the infinitives, 760.

552. No verb in -εμι has a second aorist in Attic from the stem in υ.

553. The difference between an imperfect and an aorist depends formally on the character of the present. Thus ἔ-φη-ν ειαί is called an ‘imperfect’ of φη-μι: but ἔ-στη-ν σταί is a ‘second aorist’ because it shows a different tense-stem than that of ἔστημι. Similarly ἔ-φερ-οι is ‘imperfect’ to φέρω, but ἔ-τεκ-οι ‘second aorist’ to τεκω because there is no present τεκω. ἔστιχον is imperfect to στιχο, but second aorist to στειχω. Cp. 546 D.

NOTE ON THE SECOND AORIST AND SECOND PERFECT

554. a. The second aorist and the second perfect are usually formed only from primitive verbs (372). These tenses are formed by adding the personal endings (inclusive of the thematic or tense vowel) to the verb-stem without any consonant tense-suffix. Cp. ἐλέητο-ν with ἐλιο-σ-α, ἐτράπ-ν with ἐτρηφ-θ-ν (τρέπω τυρν), γέ-γραφ-α with λέω-κ-α.

b. The second perfect and second aorist passive are historically older than the corresponding first perfect and first aorist.

c. τρέπω τυρν is the only verb that has three first aorists and three second aorists (598).

d. Very few verbs have both the second aorist active and the second aorist passive. In cases where both occur, one form is rare, as ἔτυπον (once in poetry), ἔτυπη (τυπτῳ strike).

e. In the same voice both the first and the second aorist (or perfect) are rare, as ἐφθασα, ἐφην (φθάνω anticipate). When both occur, the first aorist (or perfect) is often transitive, the second aorist (or perfect) is intransitive (819); as ἔτησα I erected, i.e. made stand, ἔτην I stood. In other cases one aorist is used in prose, the other in poetry: ἔπεσα, poet. ἔπειδο (πέπισ σε persuade); or they occur in different dialects, as Attic ἔταφην, Ionic ἔθαφην (θάπτω bury); or one is much later than the other, as ἔλευσα, late for ἐλεύσον.

551 D. Hom. has ἔκταν I slew (κτέλω, κτε-) with ἄ taken from ἔκταμεν, and ὄβα he wounded (ὀβάω).
V. FIRST (Κ) PERFECT SYSTEM

(FIRST PERFECT AND PLUSPERFECT ACTIVE)

555. The stem of the first perfect is formed by adding -κα to the reduplicated verb-stem. λέ-λυ-κα I have loosed, ἐ-λε-λύ-κα I had loosed.

a. The κ-perfect is later in origin than the second perfect and seems to have started from verb-stems in -κ, as ἔ-οικ-α (= ἔ-οικ-α) from ἐκω resemble.

b. Verbs showing the gradations ει, ευ: οι, ου: ι, ι (476) have ει, ευ; as πείδω (πείδ-, πειδ-) persuade πέπεικα (500). But δεδοικα fear has οι (cp. 564).

556. The first perfect is formed from verb-stems ending in a vowel, a liquid, or a dental stop (τ, δ, θ).

557. Vowel Verbs.—Vowel verbs lengthen the final vowel (if short) before -κα, as τιμάω honor τε-τίμη-κα, ἔω ρέσβοιτε ἔδα-κα, ποιέω make πε-ποιή-κα, τίθημι (θε-, θη-) place τε-θή-κα, διδώμι (δο-, δό-) give δέ-δω-κα.

This applies to verbs that add ε (485). For verbs that retain a short final vowel, see 488. (Except σβτενίμ (σβε-) extinguish, which has ἐσβηκα.)

559. Liquid Verbs.—Many liquid verbs have no perfect or employ the second perfect. Examples of the regular formation are φαίνω (φαν-) show, πέφαγκα, ἀγγέλλω (ἀγγελ-) announce, ἡγγέλκα.

a. Some liquid verbs drop υ; as κέκρικα, κέκλικα from κρίω (κρι-) judge, κλίνω (κλι-) incline. τείνω (τεν-) stretch has τέτακα from τετηκα.

b. Monosyllabic stems change ε to α; as ἐσταλκα, ἐφαρμακα from σταλλω (σταλ-) send, φθειρω (φθερ-) corrupt.

N. For α we expect ο; α is derived from the middle (ἐσταλμαι, ἐφαρμακαι).

c. All stems in μ and many others add ε (485); as νεμα (νεμε-) distribute νεκμηκα, μελω (μελε-) care for μεμκηκα, τυγχανω (τυχε-) happen τυγχηκα.

d. Many liquid verbs suffer metathesis (492) and thus get the form of vowel verbs; as βαλλω (βαλ-) throw βελβηκα; θυσια (θαν-) die τεθηκα; καλεω (καλε-, κλη-) call κεκληκα; καιμω (καιμ-) am weary κεκηκα; τεμω (τεμ-) cut τετηκα. Also πιπω (πετ-, πητ-) fail τετηκα. See 128 a.

555 b. D. Hom. δειδο (used as a present) is for δε-δεινω(i)-α. δειδ- was written on account of the metre when ω was lost. Hom. δεδισι is for δε-δεισι(ε)-α with the weak root that is used in δεδομαι. See 703 D.

557 D. 1. Hom. has the κ-perfect only in verbs with vowel verb-stems. Of these some have the second perfect in -α, particularly in participles. Thus κεκηκα, Attic κεκηκω (καμ-ω am weary); κεκορω (κορε-νου οτι διατιε) διεκκεσι and πεφοδεσι (φον προδοσι). 2. In some dialects a present was derived from the perfect stem; as Hom. ανωγω, Theocr. δεδοκα, πεφοβει (in the 2 perf.: Theocr. πεπόθω). Inf. τεθνάκην (Aeol.), part. κεκληγοντες (Hom.), πεφρικων (Pind.): 3. From μεμηκα (μηκαομαι blow) Hom. has the plup. ἐμεμηκον.
560. **Stop Verbs.** — Dental stems drop τ, θ, θ before -κα; as πείθω (πιθ-, πειθ-, ποιθ-) persuade πέπεικα, κομίζω (κομιθ-) carry κεκόμικα.

### VI. SECOND PERFECT SYSTEM

(SECOND PERFECT AND PLUPERFECT ACTIVE)

561. The stem of the second perfect is formed by adding α to the reduplicated verb-stem: γεγραφ-α I have written (γράφ-ω).

562. The second perfect is almost always formed from stems ending in a liquid or a stop consonant, and not from vowel stems.

a. ἀκήκοα (ἀκοῶ hear) is for ἀκηκο(ε)−α (ἀκοφ− = ἀκοψ−, 43).

b. έλειθα am accustomed (= σε-σφωθ-α) has the strong form: ω (cp. ἰδθος custom, 128); Hom. ἐήθω (Attic ἐθιζω accustomed).

564. The second perfect has ο, οι when the verb-stem varies between α, ε, ο (478, 479) or ι, ει, οι (477 ι): τρέφω-φ (τρεφ-, τραφ-, τραφ-) nourish τέφρα, λειπω (λειπ-, λειπ-, λειπ-) leave λειπταια, πείθω (πιθ-, πειθ-, ποιθ-) persuade πέπεικα trust.

565. Similarly verbs with the variation ι, ει, οι (470) should have ου; but this occurs only in Epic ελλίθλουθα (= Att. άλλιθλουθα); cp. έλεο(θ)-σομαι. Other verbs have ει, as φεύγω flee πέφευγα.

566. After Attic reduplication (446) the stem of the second perfect has the weak form; ἀλλιφω (ἀλειφ-, ἀλιφ-) anoint ἄλλιφα.

567. Apart from the variations in 563-566 the vowel of the verb-stem remains unchanged: as γέγραφα (γράφω write), κέκιφα (κύπτω stoop, κύφ-).

568. The meaning of the second perfect may differ from that of the present; as ἐγγύεται am awake from ἐγιέρω wake up, στήνη get from σαύρω sweep. The second perfect often has the force of a present; as πέποιθα trust (πέπεικα have persuaded). See 819.

569. **Aspirated Second Perfects.** — In many stems a final π or β changes to φ: a final κ or γ changes to χ. (φ and χ here imitate verb-stems in φ and χo, as τρέφω, ὀρνττω.)

561 D. Hom. has several forms unknown to Attic: δέδουτα (διουπ-ε-ω sound), ἐλπτα (ἐλπ-ω hope), ἑργα (φέξω work), προ-βέβουλα (βουλομαι wish), μεμηλα (μελω care for).

562 D. But δέδω fear from δέεω. See 555 b. D., 703.

569 D. Hom. never aspirates π, β, κ, γ. Thus κεκοπός = Att. κεκόφως (κόπ-τ-ω cut). The aspirated perfect occurs once in Hdt. (ἐπεπόμεθε 1. 85); but is unknown in Attic until the fifth century B.C. Soph. Ty. 1009 (ἀνατέρροφασ) is the only example in tragedy.

**GREEK GRAM.** — 12
κόπτω (κοπ-) cut, ἱέκοφα, πέμπ-ω send, πέπομφα, βλάπτω (βλαβ-) injure βλ-βλαφα, τρίβω (τρίβ-) rub, τέρτιφα, φυλάττω (φυλακ-) guard, πεφάλαξα; τρέφ-ω (τρεφ-) nourish τέρτιφα; ὄρντω (ὄρν-) dig, ὄρνυκα.

570. Most such stems have a short vowel immediately before the final consonant; a long vowel precedes e.g. in δείκ-ν-μι δείδειχα, κηρύττω (κηρύκ-) κεκη-ρύχα, πτήσω (πτηκ-) πτητχα. τέτριφα and τέθλιφα show i in contrast to i in the present (τρίβω, διάβω). οὔτερω, λάμπω do not aspirate (ἔστοργα, poet. ἕλαμπτα).

571. The following verbs have aspirated second perfects: ἄγω, ἄλλαττω, ἀνοίγω, βλάπτω, δείκνυμι, διώκω (rare), διήβω, κηρύττω, κλέπτω, κόπτω, λαγχάνω, λαμβάνω, λάπτω, λέγω, καλλιεργήσει, μάττω, μελημάς, πέμπω, πλέκω, πράττω, πτήσω, τάπτω, τρέπω, τρίβω, φέρω (ἐνήνχα), φυλάττω. ἀνοίγω οί ἀνοίγνυμι has two perfects: ἀνέφραχα and ἀνέφρετα. πράττω do has πετάγα have done and fare (well or ill), and (generally later) πετράχα have done.

572. Second Perfects of the μ-form. — Some verbs add the endings directly to the reduplicated verb-stem. Such second perfects lack the singular of the indicative.

ἐστημ (εστα-, εστη-) set. 2 perf. stem ἐστε-: ἐστα-μεν, ἐστα-τε, ἐστα-σι, inf. ἐστα-μα; 2 plup. ἐστα-σαν (417). The singular is supplied by the forms in -κα; as ἐστημα. These second perfects are enumerated in 704.

573. Stem Gradation. — Originally the second perfect was inflected throughout without any thematic vowel (cp. the perfect middle), but with stem-gradation: strong forms in the singular, weak forms elsewhere. -α (1 singular) was introduced in part from the aorist and spread to the other persons. Corresponding to the inflection of οἶδα (794) we expect πέποιθα, πέποιθα, πέποιθε, πέπιστω, πέπισμεν, πέπιστε, πεπίστε (from πεπιστε). Traces of this mode of inflection appear in Hom. γεγατη (from γεγυρη, 35 b) γέγαρεν from γέγονα; ἐκον, ἐκην, ἐκός from ἐκοκ, ἐπίστεμ; μεμάκαμ, from μέμαμα; πέπαιδε (for πεπαιδε = πεπαιδε) from πέπαιδα (other examples 704, 705). So the masc. and neut. participles have the strong forms, the feminine has the weak forms (μεμακώς, μεμακυα as εἰδώς, εἰδυά).

VII. PERFECT MIDDLE SYSTEM

(PERFECT AND PLUPERFECT MIDDLE AND PASSIVE, FUTURE
α PERFECT PASSIVE)

574. The stem of the perfect and pluperfect middle and passive is the reduplicated verb-stem, to which the personal endings are directly attached. λέλυ-μαι I have loosed myself or have been loosed, ἐλελύ-μην; δέδω-μαι (δι-δω-μι give), δεδεχ-μαι (δείκ-ν-μι show). On the euphonic changes of consonants, see 409.

574 D. A thematic vowel precedes the ending in Hom. μεμβληται (μιλω care for), ἄρωρεται (ἀρνυμ rouse).
575. The stem of the perfect middle is in general the same as that of the first perfect active as regards its vowel (557), the retention or expulsion of ν (559 a), and metathesis (559 d).

ημι-ω λογοιν τετμα-μαι ετετιμήμην; ποι-ω μακε πεποι-μαι ετεποιήμην;
γράφ-ω γράτας-μαι; κρίνω (κριν-) ἵπποι κέκρι-μαι; τελ-ω (τελ-) στρετω τέτα-μαι;
φελιν (φελ) συντρε χθθαρ-μαι; βαλλ-ω (βαλ-) Ἵλον βεβλη-μαι ἔβεβλημην;
πείθ-ω (πεθ-, πεθ-, ποιθ-) περισσαι πέτεισαμαι ἐπετείσημην.

576. The vowel of the perfect middle stem should show the weak form when there is variation between ε (ει, ου) : ο (οι, ου) : σ (σι, τι) in, in πένθουμαι (πνυ-, πνευ-) learn, poet. ἐσσομαι hasten from σεω (συ-, σευ-) urge.

577. The vowel of the present has often displaced the weak form, as in πένθεμαι (πλέκ-ω νεανε), λέλειμαι (λειπ-ω λεια), πέπειμαι (πειθ-ω persuade),
ἐξεγημαι (ἐγνυν-νυ-μι γοκ).

578. A final short vowel of the verb-stem is not lengthened in the verbs given in 488 a. ε is added (485) in many verbs. For metathesis see 492; for Attic reduplication see 446.

579. ν is retained in endings not beginning with μ, as σαίνω (σαι-) show, πέφαναι, πέφανε. Before μαι, we have μ in διημαι from δίνω (διν-) sharpen, but usually ν is replaced by σ. On the insertion of σ, see 489.

580. Future Perfect. — The stem of the future perfect is formed by adding -σο- to the stem of the perfect middle. A vowel immediately preceding -σο- is always long, though it may have been short in the perfect middle.

δι-ω Loose, λολ-σομαι I shall have been loosed (perf. mid. λελυ-μαι), δι-ω διηδή-σομαι (perf. mid. δηδε-μαι), γράφ-ω write γεγράψ-ομαι, καλ-ω αλλ κε-
κλήσομαι.

581. The future perfect usually has a passive force. The active meaning is found where the perfect middle or active has an active meaning (1946, 1947).
κεκτήσομαι shall possess (κεκτήμα possession), κεκράσομαι shall cry out (κεκράγα cry out), κεκλάγομαι shall scream (κεκλαγγα scream), μεμνήσομαι shall remem-
ber (μεμνήμα remember), πεπάθωμαι shall have ceased (πέπαθαι have ceased).

582. Not all verbs can form a future perfect; and few forms of this tense occur outside of the indicative: διαπετευμηθόμενον Thuc. 7. 25 is the only sure example of the participle in classical Greek. The infinitive μεμνησθαι occurs in Hom. and Attic prose.

583. The periphrastic construction (601) of the perfect middle (passive) participle with ἐσομαι may be used for the future perfect, as ἐγεννησέναι ἐσομαι I shall have been deceived.

580 D. Hom. has διδέξομαι, μεμνήσομαι, κεκλήγη, κεκολώστει; κικάδησομαι,
πεπίθηστει are from reduplicated aorists.
584. **Future Perfect Active.**—The future perfect active of most verbs is formed periphrastically (600). Two perfects with a present meaning, ἔστηκα I stand (ἰστημι set) and τεθνηκα I am dead (θνησκω), form the future perfects ἔστηκεώ I shall stand, τεθνηκεώ I shall be dead.

**VIII. FIRST PASSIVE SYSTEM (ΟΗ PASSIVE)**

**FIRST AORIST PASSIVE**

585. The stem of the first aorist passive is formed by adding -θη (or -θε-) directly to the verb-stem: ἐ-λυ-θη-ν I was loosed, ἐ-φαν-θη-ν I was shewn (φαινω, φαν-), ἐ-δό-θη-ν I was given (διδωμι, δο-, δω-).

a. -θη- appears in the indicative, imperative (except the third plural), and infinitive; -θε- appears in the other moods. -θη- is found before a single consonant, -θε- before two consonants or a vowel except in the nom. neuter of the participle.

586. The verb-stem agrees with that of the perfect middle herein:

a. Vowel verbs lengthen the final vowel of the verb-stem, as τε-τιμη-μαι, ἐ-τιμη-θην. On verbs which do not lengthen their final vowel, see 488.

b. Liquid stems of one syllable change ε to α, as τε-τα-μαι, -τα-θην (τεινω stretch, τεν-). But στρεφω turn, τρεπω turn, τρεφω nourish have ἑστρέφθην, ἑστρέφθην, ἑθέρθην (rare), though the perfect middles are ἑστραμμαι, τέθραμμαι, τέθραμμαι.

c. Primitive verbs showing in their stems the gradations ε (ει, ευ): ο (οι, ου): a (αι, αυ) have a strong form, as ἑστρέφθην from τρεπω (τρεπ-, τροπ-, τραπ-) turn, ἑλειφθην from λειω (λιπ-, λειπ-, λοιπ-) leave, ἑπλευσθην from πλεω (πλυ-, πλευ-) sail.

d. Primitive verbs showing in their stems a variation between ε: η and ο: ω have, in the first aorist passive, the short vowel. Thus, τιθημι (θε-, θη-) ἑτέθην, διδωμι (δο-, δω-) ἑδόθην.

e. Final ν is dropped in some verbs: κε-κρε-μαι, ἐκρηθην. See 491.

f. The verb-stem may suffer metathesis: βε-βλη-μαι, ε-βληθην. See 492.

g. Sigma is often added: κε-κελευσ-μαι, κε-κελεύσθην. See 489.

587. Before θ of the suffix, π and β become φ; κ and γ become χ (82 c); τ, δ, θ become σ (83). φ and χ remain unaltered.

λειπ-ω ἐλειφθην, βλάπτω (βλαβ-) ἐβλάφθην; φυλάττω (φυλακ-) ἐφυλάχθην, ἅγιο- μαθη- θην; κομίζω (κομιδ-) ἐκομίσθην, πείθω ἐπείθησθην; γράφω ἐγράφθην, τα- ράπτω (ταραξ-) ἐταράξθην.

584 D. Hom. has κεκαρθὼν and κεκαρησσωμαι from χαίρω (χαρ-) νεβοιε.
585 a. D. For -θεσαν we find -θεν in Hom., as δικριθεν.
586 b. D. ἐστράφθην is Ionic and Doric; Hom. and Hdt. have ἐστράφθην from τρέπω. Hom. has ἐτάφθην and ἐτράφθην from τέρπω γλαττεν.
586 e. D. Hom. has ἐκλίθη and ἐκλίθην, ἐκρίθην and ἐκρίθην; ἰδρύθην = Αττ. ἰδρύθην (ἰδρυω erect), ἀμπυνύθην (ἀπανυο νεβοιε).
SECOND PASSIVE SYSTEM (H PASSIVE)  

FIR S FUTURE PASSIVE

589. The stem of the first future passive is formed by adding -σφο- to the stem of the first aorist passive. It ends in -θησομαι. Thus, παιδευθή-σομαι I shall be educated, λυθή-σομαι I shall be loosed.

τίμιω, ἐτιμηθήν τιμήθησομαι; έμαυ, εἶθάν έθησομαί; λείπω, ἐλείφθην λείπθομαι; πείθω, ἐπειθήθη πείθθομαι; τείω, τέθην ταθήσομαι; ταπτω, τάπαθθεν ταπαθήσομαι; τίθημι, ἐτέθην τεθόμαι; δίδωμι, ἐδόθην δοθόμαι; δεικνύω, ἐδεικθήν δεικθήσομαι.

IX. SECOND PASSIVE SYSTEM (H PASSIVE)  
(SECOND AORIST AND SECOND FUTURE PASSIVE)  

SECOND AORIST PASSIVE

590. The stem of the second aorist passive is formed by adding -η- (or -ε-) directly to the verb-stem. Thus, ἐβλάβην I was injured from βλάπτω (βλαβ-).

a. -η- appears in the indicative, imperative (except the third plural), and infinitive; -ε- appears in the other moods. -η- is found before a single consonant, -ε- before two consonants or a vowel except in the nom. neut. of the participle.

591. The second aorist passive agrees in form with the second aorist active of μ-verbs; cp. intransitive ἐχάρην rejoiced with ἐστην stood. The passive use was developed from the intransitive use.

592. Primitive verbs showing in their stems the grades ε:ο:α have α. Thus an ε of a monosyllabic verb-stem becomes α, as in πλεκ-ω weave ἐπλάκην, κλέπ-τω steal ἐκλάπην, φθείρω (φθερ-) coagulate ἐφθάρην, στέλλω (στελ-) send ἐστάλην. But λέγω collect has ἐλέγην.

593. Primitive verbs showing in their stems a variation between a short and long vowel have, in the second aorist passive, the short vowel. Thus -τικω (τακ-, τηκ-) made ἐτάκην, ὑγίνω (γαγ-, γηγ-, ρωγ-) became ἐρράγην.

a. But πλήττω (πλαγ-, πληγ-) strikes has ἐπλάγην only in composition, as ἐξεπλάγην; otherwise ἐπλάγην.

594. The second aorist passive is the only aorist passive formed in Attic prose by ἔγνυμι (έδηγην), γράφω (ἐγράφην), ἔδρω (ἐδάρην), ἡτπτο (ἐτάφην), ἐκτίμω (ἐκόμην), μαζω (ἐμάζην), μνήμω (ἐμνήσθη), βάπτω (ἐβάφθη), βρέω (ἐβραύνω), ἵναμ (ἐβάρην), ὑπάτω (ἐσάβηρ), σέλερω (ἐσάρυνη), σέλελω (ἐσάλην), σφάξω or σφάττω (ἐσφάγην), σφάλλω (ἐςφάλην), τέφω (ἐτύφη), φθείρω (ἐφθάρην pass. and intr.), φθείρω (ἐχάρην active).

589 D. Hom. has no example of the first future passive. To express the idea of the passive future the future middle is used. See 802. Doric shows the active endings in both futures passive: δειχθήσομαι, ἀναγράφησι.
595. Both the first aorist passive and the second aorist passive are formed
by ἀλείφω (ἲλείφθην), ἀλλάπτω (-ηλλάκθην, ηλλάγην), βάπτω (βαφάφην), βλάπτω
(βλαβάθην, εβλάθην), βρέχω (βρέχθην), βρέχω (βρέχθην), κλέπτω (κλέκτην), κλέω (-κλέην), κρύπτω (κρυφθην), λεγω (κατάλεγην, but συνελέγην), μάστω (μάθηγην), μεγνύμι (μεγνύγην), πήγνυμι (πήγανη), πλέκω
(πλάκην), πλέκω (πλάκην and -επλάγην), βιπτώ (βρεφίβην, βρεφίβην), στερέσκω
(στερέθην), στρέφω (στρέφθην), τάπτω (τάχθην), τήκω (ετάκην), τρέπω (τρά
πτην pass. and intr.), τρέφω (τράφην pass. and intr.), τρίβω (τρίβην, τρίβην), φαίνω
(φάνθην was shown, φάνην appeared), φανάγωμ (φάναχθην), φυχω (ψέχθην).
Most of these verbs use either the one in prose and the other in poetry,
the dialects, or late Greek. Only the forms in common prose use are inserted
in brackets.

596. Only those verbs which have no second aorist active show the second
aorist passive; except τρέπω, which has all the aorists: active ἐτρέψα and ἐτρα
των turned; middle ἐτρεφάμην put to flight, ἐτραφάμην turned myself, took to
flight; passive ἐτρέφθην was turned, ἐτράπτην was turned and turned myself.

SECOND FUTURE PASSIVE

597. The stem of the second future passive is formed by adding
-σομι to the stem of the second aorist passive. It ends in -γομι.
Thus, βληθήσομαι I shall be injured from βλάπτω (βλαβ-) ἐ-βλάβην.
κατ-π-ω, ἐκόπην κοπήσομαι; γράφω, ἐγράφην γράφησομαι; φαίνω, ἐφάνην ap-
peared, φανήσομαι; φθείρω, ἐφθάρην φθαρήσομαι; πήγνυμι βία, ἐπάγην παγήσομαι.

598. Most of the verbs in 594, 595 form second futures passive except ἄγνυμι,
ἀλείφω, βάπτω, βρέχω, βρέχω, βρέχω, βρέχω, βρέχω, βρέχω, βρέχω, βρέχω, βρέχω. But
many of the second futures appear only in poetry or in late Greek, and some
are found only in composition.

PERIPHRASTIC FORMS

599. Perfect. — For the simple perfect and pluperfect periphrastic
forms are often used.

a. For the perfect or pluperfect active indicative the forms of the perfect
active participle and εἰμι or ἔν may be used: as λελυκός εἰμι for λέλυκα, λελυκός
ἔν for ἔλελυκη. So βεβοσθηκότες ἔσαν for ἐβεβοσθήκασαν (βοηθῶν come to aid);
eἰμι τεθηκὼν for τεθηκα I have placed; γεγραφώ ἔν for γεγραφή I had written;
pεπονθῶν ἔν I had suffered. Such forms are more common in the pluperfect
and in general denote state rather than action.

b. For the perfect active a periphrasis of the aorist participle and ἔχω is
sometimes used, especially when a perfect active form with transitive meaning
is lacking; as στιγμέν ἔχω I have placed (ἵστηκε, intransitive, stand), έπαθής;
ἔχω I have loved. So often because the aspirated perfect is not used, as ἔχει
ταπάξασ thou hast stirred up. Cp. ἰδωμ with the perfect participle.

597 D. Hom. has only δάσεαι (ἰδαν learned), μαγνόθαι (μεγνύμι mix).
c. In the perfect active subjunctive and optative the forms in -κω and -κομι are very rare. In their place the perfect active participle with ἰ and ἵπν is usually employed: λευκός (λευκοπός) ἰ, ἵπν. Other forms than 3 sing. and 3 pl. are rare. Cp. 601, 694.

d. The perfect or pluperfect passive is often paraphrased by the perfect participle and ἐστι or ἵπν; as γεγραμένον ἐστι it stands written, ἐστι δεδομένον it stands resolved, παραγγελμένον ἵπν = παραγγέλω give orders.

e. In the third plural of the perfect and pluperfect middle (passive) the perfect middle participle with ἐστι (ἤσαν) is used when a stem ending in a consonant would come in direct contact with the endings -ναι, -ντο. See 408.

f. The perfect subjunctive and optative middle are formed by the perfect middle participle with ἰ or ἵπν: λευκόμενος ἰ, ἵπν.

g. The perfect imperative of all voices may be expressed by combining the perfect participle with ἔστω. ἐστω (607). λευκός τοι ἔστω, etc., εἰσημένον ἐστω let it have been said, γεγονός ἐστω P. L. 951 c, γεγονότες ἐστωσαν P. L. 779 d.

h. Periphrasis of the infinitive is rare: τεθνηκέστα εἰναι to be dead X. C. 1. 4. 11.

600. Future Perfect Active.—The future perfect active of most verbs is formed by combining the perfect active participle with ἐσομαι shall be. Thus, γεγραφός ἐσομαι I shall have written, cp. scriptus ero. For the two verbs which do not use this periphrasis, see 584.

a. The perfect middle participle is used in the case of deponent verbs: ἀπολευκημένος ἐσομαι And. 1. 72.

601. Future Perfect Passive.—The future perfect passive may be expressed by using the perfect middle (passive) participle with ἐσομαι shall be. Thus, ἐψευσμένοι ἐπέστη you will have been deceived.

FIRST CONJUGATION OR VERBS IN Ω

602. Verbs in -ω have the thematic vowel -α (ω - ν) between the tense-stem and the personal endings in the present system. The name "ω-conjugation," or "thematic conjugation," is applied to all verbs which form the present and imperfect with the thematic vowel.

603. Inflected according to the ω-conjugation are all thematic presents and imperfects; those second aorists active and middle in which the tense-stem ends with the thematic vowel; all futures, all first aorists active and middle; and most perfects and pluperfects active.

604. Certain tenses of verbs ending in -ω in the first person present indicative active, or of deponent verbs in which the personal endings are preceded by the thematic vowel, are inflected without the thematic vowel, herein agreeing with μ-verbs. These tenses are: all aorists passive; all perfects and pluperfects middle and passive; a few second perfects and pluperfects active; and those second aorists active and middle in which the tense-stem does not end with the thematic vowel. But all subjunctives are thematic.
605. Verbs in -ω fall into two main classes, distinguished by the last letter of the verb-stem:

   N. Under 2 fall also (c) those verbs whose stems ended in σ or φ (624).

606. Vowel Verbs. — Vowel verbs usually do not form second aorists, second perfects, and second futures in the passive. A vowel short in the present is commonly lengthened in the other tenses. Vowel verbs belong to the first class of present stems (498–504; but see 612).

607. Vowel Verbs not contracted. — Vowel verbs not contracted have verb-stems ending in i, ù, or in a diphthong (αι, ει, οι, ου).

(ι) ἑσθὼ eat, πρῶ saw, χρῶ anoint, poet. δεῖ woe, τί honour (600. 2);
(υ) ἀνῶ accomplish, μεθῶ am intoxicated, λῶ loose, θῶ sacrifice, φῶ produce, κῶλω hinder (and many others, 500. 1 a); (αι) κρᾶω scratch, ταλῶ strike, ταλῶ stumble, ταλῶ wrestle, ἀγαλμαί am indignant, δαίw kindle, δαλωμα divide, ὀλυνόμαι desire eagerly, poet. μαλωμαί desire, ναῦ woe, παλῶ strike; (ει) κλῆw (later κλειw) shout, σελῶ shake, ἕρικ κελῶ split and rest; (αι) αῖw kindle, θρᾶw break, ἀπολαῶ enjoy, ταῦw make cease (παῦμα cease), poet. λαῦw rest; (ευ) βασιλεύw am king, βουλεύw consult (βουλομαί deliberate), θηρεύw hunt, κελεύw order, λέw stone, παῖw play, μαθεύw teach, χορεύw dance, φονεύw slay. Most verbs in -εω are either denominatives, as βασιλεύw from βασιλεύw; or are due to the analogy of such denominatives, as παῖw. γεῖμα taste is a primitive. ἰw run, ἰw swim, πλέw sail, πνεw breathe, πῶw flow, χωw pour have forms in εw, ν; cp. poet. σεw urge, ἀλεw aver, ἀχεw am grieved; (ου) ἄκουw hear, κολούw dock, κρῶw beat, λῶw wash.

608. Some primitive vowel verbs in -ω, -εω (522) formed their present stem by the aid of the suffix ι(y), which has been lost. Denominatives in -ω, -εω, -ευω regularly added the suffix, as poet. μελω- am wroth from μηλ- (μηλ-ς wroth), poet. δακρῶ weep (δάκρυ teard), poet. φίτω- weet from φίτω-μo, μεθω am drunk, βασιλεύw am king. Poet. ἄριομαι, μαστίω, ματίωμαι, κηκίω, ἄχλωw, γηρύw, ἄωw.

609. The stem of some of the uncontracted vowel verbs originally ended in σ or φ (624).

610. Some verbs with verb-stems in vowels form presents in -ω (523), as πῶw drink, φίτωw perish; and in -οω (526).

611. Vowel Verbs contracted. — Vowel verbs that contract have verb-stems ending in α, ε, ο, with some in ο, η, ω.

612. All contracted verbs form their present stem by the help of the suffix ι(y), and properly belong to the Third Class (522).

613. Some contracted verbs have verb-stems which originally ended in σ or φ (624).
614. Liquid Verbs. — Liquid verbs have verb-stems in λ, μ, ν, ρ.

The present is rarely formed from the simple verb-stem, as in μέν-ω remain; ordinarily the suffix ι (y) is added, as in στέλλω (στελ-ω) send, κρίνω (κρίν-ω) judge, κτέλω (κτελ-ω) slay, φαίνω (φαν-ω) show.

615. A short vowel of the verb-stem remains short in the future but is lengthened in the first aorist (544). Thus:
a. α in the future, η in the aorist: φαίνω (φαν-) show, φαμῶ, ἕφη. In this class fall all verbs in -αιρω, -αιρω, -αλλω.
b. ε in the future, ει in the aorist: μέν-ω remain, μενῶ; έμενα; στέλλω (στελ-) send, στελῶ, ἔστελλα. Here belong verbs in -ελλω, -εμ沃, -εμω, -ερω, -ερω, -ερω, -ερω.
c. ι in the future, ι in the aorist: κλίνω (κλιν-) incline, κλίνω, ἐκλίνα. Here belong verbs in -ικω, -ικω, -ικω.
d. ο in the future, ο in the aorist: σφρω (σφερ-) drag, σφρῶ, ἑσφρα. Here belong verbs in -υρω, -υρω.

For the formation of the future stem see 535, of the aorist stem see 544.

616. For the perfect stem see 559. Few liquid verbs make second perfects. On the change of ε, α of the verb-stem to ο, η in the second perfect, see 478, 484. Liquid verbs with futures in -ο do not form future perfects.

617. Monosyllabic verb-stems containing ε have α in the first perfect active, perfect middle, first aorist and future passive and in all second aorists, but ο in the second perfect. Thus, φθείρω (φθερ-) corrupt, ἐφθάρκα, ἐφθάρμα, ἐφθάρην, but δι-έφθορα have destroyed (819).

618. A few monosyllabic stems do not change ε to α in the 2 aor., as τέμων cut 

έπεμον (but έπαμον in Hom., Ἡδ. etc.), γλένομαι (γεν-) become ἐγενήμη. See also 

βελνω, θέρομαι, κελομαι, root φεν-. Few liquid verbs form second aorists.

619. Stems of more than one syllable do not change the vowel of the verb-stem.

620. List of Liquid Verbs. — The arrangement is according to the classes of the present stem. Words poetical or mainly poetical or poetical and Ionic are starred.

I. βούλομαι (βουλ-ε-), ἐθέλω (ἐθελ-ε-), ειλέω* (ειλλε-ε-), ἔλλω*, μέλλω, μέλω, 

πέλομαι*, φιλέω (Ερίκ φιλ-). — βρέμω*, γέμω, δέμω*, θέρμω*, νέμω, τρέμω, 

and γαμέω (γαμε-ε-). — γλένομαι (γεν-ε-), μένω, μίμω* (μεν-), πένομαι, 

σθένω*, στένω, and γεγωνέω* (γεγωνε-ε-). — Verbs in -εμω and -εμω have 

only pres. and imper., or form their tenses in part from other stems, 

δέρω, ἑρμαι (ἐρ-ε-), ἑρρω (ἐρρ-ε-), θέρμαι*, στέρμαι, φέρω, ἐπαφρέω*, 

(ἐπαυρ-ε-), and κυρέω* (κυρε-ε-), τορέω* (τορ-ε-).

II. ἅγγαλλομαι, ἄγγελλω, αἴδιλλω*, ἄλλομαι, ἀστάλλω*, βάλλω, δαιδάλλω*, θάλλω, 

ιάλλω*, ἵναλλομαι*, ὀκέλλω, ὀψελλω (ὀφελ-), ὀψελλε-), ὀφθάλλω*, τάλλω, 

τούκαλλω, στέλλω*, στέλλε-, -τέλλω, τίλλω*, σφάλλω, ψάλλω. — αἰνω verbs 

(the following list includes primitives, and most of the denominatives in 

classical Greek from extant -ν-stems, or from stems which once contained 

ν; 518 a): αἰνω*, ἀσμαίνω*, ἀφράτω*, δεμαίνω*, δραίνω*, εὐφράτω,

614 D. πέφυρσεσθαι in Pindar is made from φύρσω (φύρω κνεαδ).
621. **Stop Verbs.** — Many verb stems end in a stop (or mute) consonant.

The present is formed either from the simple verb-stem, as in πλέκ-ω *weave*, or by the addition of τ or ι (y) to the verb-stem, as in βλάπτω (βλαβ- *hit*, φυλάττω (φυλακ-ιω) *guard*. All tenses except the present and imperfect are formed without the addition of τ or ι to the verb-stem; thus, βλάψω from βλαβ-σ-ω, φυλάξω from φυλακ-σ-ω.

622. Some monosyllabic stems show a variation in the quantity of the stem vowel i or u, as τρίβω *rub* perf. τέτριφα, ψέχω *cool* 2 aor. pass. ἐψέχη, τήκω *melt* (Doric τάκω) 2 aor. pass. τάκην. Cp. 475, 477 c. 500. Many monosyllabic stems show qualitative vowel gradation: ι ει οι; ι υ ει ου; α η ω; α ε ο. For examples see 477–484.

623. **List of Stop Verbs.** — The arrangement of the examples is by classes of the present stem. Words poetic or mainly poetic or poetic and Ionic are starred. The determination of the final consonant of the verb-stem of verbs in -ιω, -ητω (poetic, Ionic, and later Attic -ητω) is often impossible (516).

**π** — I. βλέπω, δρέπω, ἐπτωκε, ἐπικαία, ἐπείκω, ἐρποια, λάμπω, λέψω, μέλπω, πείμπω, περείπω, τεψφω, τρέπω. II. ἀστάφει, γνάφειτ, δάπτω, ἔπεικα, ἔπεικω, ἐπείκω, λάπτω, κάμπτω, κλέπτω, κόπτω, μάπτω, σκέφται, σκόττω, χαλέπτω, καν διάδει (διάδει), κτυπεί (κτυπε'-), τύπτω τύπτω (τύπτω).

**β** — I. ἀμεθαυμα, θλίβω, λεσβι, σέβαμαι, στεβια, τρεβι, φιβαμαι. II. βάπτω, καλέπτω. — IV. c. λαμβάσω (λαβ-). Φ — I. ἀλφω, γλάφω, γράφω, ἐρφω, μέρφω, νήφω, στρέφω, τρέφω, τοφω. II. ἀπτω, βάπτω, δρύπτω, θάπτω (125 g), θρύπτω (125 g), κρύτω (κρυφ-, κρυβ-), κατω, λάμπω, βάπτω, βάπτω (ιρρην-ν, ρπην-ν), σκάπτω. IV. a. πίτω = πίπτω, — ἀλφανω (ἀλφ-). — V. ἀπατίσκω (ἀφ-).
Verbs in σ or ψ (ψ). — Some verb-stems ended originally in σ or ψ.
INFLECTION OF Ω-VERBS

625. Verbs which end in ω in the first person present indicative active, and deponent verbs in which the personal endings are preceded by the thematic vowel, have the following peculiarities of inflection:

a. The thematic vowel usually appears in all tenses except the perfect and pluperfect middle (passive) and the aorist passive (except in the subjunctive). These three tenses are inflected like μ-verbs.

b. The present and future singular active end in -ω, -εi, -ε (463). The ending -μι appears only in the optative.

c. The thematic vowel ο unites in the indicative with the ending -ντι, and forms -νθαι (463 d).

d. The third plural active of past tenses ends in -ν.

e. The imperative active has no personal ending in the second person singular except -ο- with the first aorist.

f. Except in the perfect and pluperfect the middle endings -σαι and -σο lose ο and contract with the final vowel of the tense-stem (465 a, b). In the optative contraction cannot take place (λέοι-(σ)ο, λήσαι-(σ)ο).

g. The infinitive active has -ειν (for -ε-ειν) in the present, future, and second aorist; -ε-ναι in the perfect; and -αί in the aorist.

h. Active participles with stems in -ορτ- have the nominative masculine in -ων.

626. In 627–716 the method of inflection of all ω-verbs, both vowel and consonant, is described. The examples are generally taken from vowel verbs, but the statements hold true of consonant verbs.

Forms of ω-verbs which are inflected according to the non-thematic conjugation are included under the ω-verbs.

PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE)

For the formation of the present stem see 497–531.

627. Indicative.—Vowel and consonant verbs in -ω inflect the present by attaching the primary endings (when there are any) to the present stem in -%
The imperfect attaches the secondary endings to the present stem with the augment. See the paradigms, pp. 114, 120. For the active forms -ω, -εις, -ει, see 463.

628. -γ and -ει are found in the pres. fut. mid. and pass., fut. perf. pass. ε-σαι yields γ (written EI in the Old Attic alphabet, 2 a), which is usually given as the proper spelling in the texts of the tragic poets, whereas ει is printed in the texts of prose and comedy. ει was often written for η (γ) after 400 B.C., as in δραθεί τόχει, since both had the sound of a close long e. It is often impossible to settle the spelling; but βολεί wishest, ολεί thinkest, and οψεί shalt see (from ὁψω) have only the -ει forms. -ει is sometimes called Attic and Ionic in contrast to -γ of the other dialects, including the Κοινή.

629. Subjunctive. — The present subjunctive adds the primary endings to the tense-stem with the long thematic vowel. For the endings -γ, -γ see 463. Thus, λώ, -γ, -γ, τίμας (= τίμα-γ), τίμα (= τίμα-γ), φαίνωμεν, -ης, -ω(μ) from -ω(μ)τι. Middle λοώ-μαι, λή (λή-σαι), λή-ται; τίμα-σθον (= τίμα-σθον); φαίνω-μεθα, φαίνη-σθε, φαίνω-νται.

630. Optative. — To the tense-stem ending in the thematic vowel (always o) are added the mood-suffix -ι (οις) or -η (460, 466) and the secondary personal endings (except -μ for -ν, where the mood sign is -ι, 459). In the 3 pl. we have -ιν.

a. The final vowel of the tense-stem (ο) contracts with the mood suffix (ι), οι becoming αι. Thus λόημι (λο-ι-μι), λόη (λο-ι-ς), λόην (λο-ι-ν), λοίμην (λο-ι-μήν), λοίω (λο-ι-ο).

631. Imperative. — The present imperative endings are added to the tense-stem with the thematic vowel ε (ο before -εων). The 2 pers. sing. active has no ending, but uses the tense-stem instead (παίδεες, φαίνε). In the middle -σο loses its σ (466, 2 a); λόην from λε-σο, φαίνον from φαίνε-σο. On the forms in -εσθον and -εσθον for -οντον and -οντον, see 466, 2 b.


633. Participle. — The present participle adds -ντο to the present stem ending in the thematic vowel o. Stems in -οντο have the nominative singular in -ων. Thus masc. λόνων from λόνοις-νται, fem. λίνοςα from λίνοις-ντα, neut. λόν from λόνος(τ). See 301 a and N.

634. A few ω-verbs in the present and imperfect show forms of the μο-conjugation. These are usually Epic.

δέχομαι, 3 pl. δέχασαι await for δέχεσαι, part. δέχεμαι, imperf. δέχεμην. But these are often regarded as perfect and pluperfect without reduplication. δέχεμην.

632 D. Severor Doric has εχην and εχεν; Milder Doric has ξεν; Aeolic has ξην; Hom. has ἀμυνειν, ἀμυνεμαι, ἀμυνεμέν

633 D. Aeolic has fem. -ωΣα in the present and second aorist (37 D. 3), λούσα, λίπουσα.
in some passages is a second aorist (688). — ἐδω εἰα (529. 5), inf. ἐδμεναι. — ἐρθω (or εῖρθω) in εἰρθαται. — λοῦται wash is from λυται, not from λῶ (cp. 398 a). — οἵμαι think is probably a perfect to οἵμαι (οἴ-ο-). — οὔταω wound in οὔτα, οὔταμεν is 2 aor. — φέρω bear, imper. φέρτε.

**CONTRACT VERBS**

635. Verbs in -αω, -εω, -οω contract the final α, ε, ο of the verb-stem with the thematic vowel -ο/ε (-ο/η) in the present and imperfect tenses. Thus, τιμάω τιμάω, ποιεω ποιαω, δηλόω δηλώ; ἐτίμαω ἐτίμαω, ἐποίεω ἐποίουν, ἐδήλουν ἐδήλουν. The rules of contraction are given in 49–55; the paradigms, p. 120.

a. Open forms of -εω verbs occur in the lyric parts of tragedy.

636. Subjunctive.—The subjunctive adds the primary endings. For the contractions see 59.


638. In the singular -αω verbs usually end in -φην, -φης, -φη, rarely in -φμι, -φς, -φ. -εω verbs usually end in -οιν, -οίν, -οι, rarely in -ομι, -οί, -οι (-οι chiefly in Plato).


640. Few cases of the optative of -οω verbs occur. In the sing. both -οιν and -οιμι are found; in the plur. -οιμεν, -οίτε, -οιεν. For πηγήφην from πηγῶ shiver see 641.

641. Several contract verbs have stems in -ά, -ή, -ώ.

These are the verbs of 394, 398 with apparently irregular contraction, and ὁρω ὁ; with presents made from ἄω, -ήω, -ώω. Thus, from ἄωα, ἄεις, ἄει and χρημαι, χρήσαι come ἄω, ἄει, ἄει and χρήμαι, χρή, χρήσαι; so διψήν, πενήν from διψήν-εν, πενή-εν. ἱδρω, πηγῶ (398) derive the forms in ω and ω from ἱδρω-, πηγ-, (ἰδρῶ, πηγῶ from ἱδρωσ-ω, πηγῶσ-ω). The forms in -οω are from the weaker stems ἱδρον-, πηγον-.

641 D. Hom. has διηδάω, πεινίδω, πεινήμεναι, μῦκμαι, χρῆω (Mss. Chrēω) uttering oracles, γελῶ, ἱδρῶ. The verbs in 394, except δυσω and πεινω, have stems in η and ά (39 e); thus, in Hdt., χρῆσαι from χρῆσαι, but χρῶ imper., χρῆσεσας from χρῆσας, χρῆσεσας by 34. Hom. and Ion, χῶ has the stem ξω (ξω-ω). Hdt. has ἔχω, διψήν, but καῖ, σμαῖ.
CONTRACT VERBS IN THE DIALECTS

642. -αω Verbs in Homer. — Hom. leaves -αω verbs open 64 times, as ναιετάω, ἄοους, ἔλει, ἀοιδάοουςα, γοαμετ, τηλεάοντας. When contracted, -αω verbs have the Attic forms, as ὀμώ, ὀμῆ, ὀμᾶ; as πειρᾶ makest trial from πειράε- (σ)αι from πειράομαι; ὀμᾶ didst pray from ὀμάε- (σ)ο from ὀμάομαι.

643. When uncontracted, verbs in -αω often show in the Mss. of Hom., not the original open forms, but "assimilated" forms of the concurrent vowels, αε, αεἰ, αη giving a double a sound by a prevailing over the e sound; αο, αω, αοι, αοιν giving a double o sound by the o sound prevailing over the α. One of the vowels is commonly lengthened, rarely both.

| αε = (1) αα: ὀράομαι = ὀράσομαι, ἀγά- | = (2) ω: μενοινάω = μενοινώ. |
| esθε = ἀγάσθε. | αοι = (1) οω: ὀράοιτε = ὀράστε. |
| = (2) άα: μικάομαι = μικάσομαι, ἡγά- | = (2) ωι: ἡμίομαι = ἡμίομοι. |
| esθε = ἡγάσθε. | αου = (1) οω: ὀράουσα = ὀράσα, ὀρά- |
| αει = (1) αα: ὀράει = ὀράντες, ἐαει = ἐάμ. | ους = ὀράντες, ἀλάο (from |
| = (2) άα: μενοινίαι = μενοινώνα. | ἀλάοι imper. of ἀλάομαι) = |
| άη = (1) αα: ἀμάρ νυοοεστ 2 sing. mid. | ἀλάο. |
| = μαά. | = (2) ω: ἡμίοωσα = ἡμίωσα, ὀρά- |
| αο = (1) ω: ὀράοντες = ὀράωντες. | ους = ὀράωσι. Ὑν here is |
| = (2) ω: ἡμίοντες = ἡμίωντες, μυνά- | a spurious diphthong (6) |
| οντο = μυνώντες. | derived from -οντ-: ὀρά- |
| αω = (1) ω: ὀράω = ὀράω, βοάων = | οντα: ἡμίοντα, ὀράσται; |
| βοάνομ = | or by contraction in ἀλάον |
| | from ἀλάο. |

N. — ἀλάω from ἀλάεο wander is unique. γελώντες is from γελῶ (641).

644. The assimilated forms are used only when the second vowel (in the unchanged form) stood in a syllable long by nature or position. Hence ὄρωμεν, ὄρατε, ὄρατο, do not occur for ὄράομεν, etc. (μνώμονος for μνάδομεν is an exception.) The first vowel is lengthened only when the metre requires it, as in ἡβώ- οντες for ἡβάοντες — ο — ο. Thus two long vowels do not occur in succession except to fit the form to the verse, as μενοινάω for μενοινάω; but ἡβώομαι, not ἡβώμη. When the first vowel is metrically lengthened, the second vowel is not lengthened, though it may be long either in a final syllable (as in μενοινά) or when it represents the spurious diphthong ου from -οντ- (as in ἡβώοσα, ὀράωσι for ἡβάουσα, ὀράουσι from -οντια, -οντι).

645. The assimilated forms include the "Attic" future in -αω from -αω (539); as ἔλαωσι (= ἔλαουσι), κραμῆ, δαμά, δαμώσι.

646. The assimilated forms are found only in the artificial language of Homer, Hesiod, and their imitators, and nowhere in the living speech. They are commonly explained as derived from the contracted forms by a process of 'distraction,' and as inserted in the text for the sake of the metre. Thus ὀρᾶς,
βοῦντος, the spoken forms which had taken the place of original ὀράεις, βοῦντες, in the text, were expanded into ὀράες, βοῦντες, by repetition of the a and o. While the restoration of the original uncontracted forms is generally possible, and is adopted in several modern editions, a phonetic origin of many of the forms in question is still sought by some scholars who regard ὀρᾶω as an intermediate stage between ὀρᾶω and ὀρᾶ. It will be observed, however, that the forms in 648 can be derived only from the unassimilated forms.

647. In the imperfect contraction generally occurs, and assimilation is rare.

648. Some verbs show εο for αο, as ἔρηπεν, τρόπες, μεμολύειν, ποτένστα. Cp. 649, 653.

649. -αω verbs in Herodotus. — Hdt. contracts -αω verbs as they are contracted in Attic. In many cases before an o sound the Mss. substitute ε for α (τολμεῖω, ὀρᾶω, ἐφοίτεον). This ε is never found in all the forms of the same verb, and the Mss. generally disagree on each occurrence of any form. — Hdt. always has -ψυν-, -ψύμε, in the optative.

650. -εω verbs in Homer. — a. Hom. rarely contracts εω and εω (except in the participle). In a few cases ευ appears for εο, as ποιέμην; rarely for ευν, as τελείω. When the metre allows either -εε and -εει or -ει, the open forms are slightly more common. ει is often necessary to admit a word into the verse (as ἔνειος ἔρημος), and is often found at the verse-end. -ε-αι, -ε-οι, -ει, -ε̣ω, by the expulsion of one ε; as μνέμεια or μνθέμε sayest, αθεόν σηκὼν regard.

b. νεκέω, τελέω, from -εν-ω (νεκέσ-, τελέσ-) are older forms than νεκέω, τελέω. See 488 d, 624. βείω, πλείω, πνείω show metrical lengthening (28 D.).

c. On -ημεναι in Homer. see 657.

651. -εω verbs in Herodotus. — a. Hdt. generally leaves εο, εω, ευ, open, except when a vowel precedes the ε, in which case we find ευ for εο (ἀγνοεῖντες).

In the 3 plur. -ουσί is kept except in ποιεῖσθαι. For -ε-οι in the 2 sing. and, we find έο in cīrēo. εε, εει, in stems of more than one syllable, are usually uncontracted in the Mss., but this is probably an error. δει it is necessary and δείν are never written otherwise. — The Ion. ευ for εο, ευν, occurs rarely in tragedy.

b. In the optative Hdt. has -ει after a consonant, as καλέω, but -οι after a vowel, as ποίομη, ποιοί?

652. Verbs in -οω. — a. Hom. always uses the contracted forms except in the case of such show assimilation like that in -αω verbs.

oo = (1) ow : δηλοντο = δηλουντο. oo = ou : δηλοειν = δηλωειν.

(2) wo : υπνουντας = υπνουντας. ow = ow : ἀρονεί = ἀρόνως.

b. Hdt. contracts -ω verbs as in Attic. Forms with ευ for ου, as δικαιεσθι, δικαίεσθε, are incorrect.

653. Doric. — Doric (59 D.) contracts ae and aη to η; αει and αη to ἀει; οο, αο, to a except in final syllables: τιμάω, τιμής, τιμή, τιμάμες, τιμήτε, τιμήντε, τιμή, τιμήν. Monosyllabic stems have ω from α + ο or α + οω. Some verbs in -αω have alternative forms in -εω (648), as ὀρέω, τιμέω.
654. The contractions of -ω verbs in Doric may be illustrated thus:

Severer Doric                        Milder Doric

φιλέω, φιλόω, φιλω                      φιλέω, φιλω
φιλείς, φιλές(? )                      φιλείς, φιλές(? )
φιλεῖ  
φιλέωμε, φιλόωμε, φιλέωμε, φιλωμε        φιλέωμε, φιλόωμε, φιλέωμε
φιλήτε                                    φιλείτε
φιλέοντι, φιλοντι, φιλόντι                φιλέοντι, φιλοντι, φιλέοντι

a. ω for εω is a diphthong. εω for εο is common in Theocritus. In Cretan 1 (= y) for ε is often expelled (κοσμοντες = κοσμέοντες).

655. Verbs in -ω contract εω and οε to ω in Severer Doric and to ω in Milder Doric.

656. Aeolic. — In Aeolic contract verbs commonly pass into the μ- conjugation: τιμαω, -αις, -αι, τιμάωεν, τιμάετε, τιμαί, imperfect, ἑτμαν, ἑτμας, ἑτμα, etc. inf. τιμαν, part. τιμαι, -αιτος, mid. τιμαμι, inf. τιμαμεναι. So φιλημι, φιλημεν, φιλητε, φιλειω, ἐφιλην, inf. φιλην, part. φιλεις, -ετος. Thus δημι from ὁρῶ = Att. ὁρῶ, κάλλω, αλήμι. So also δήλωμι, 3 pl. δήλωσι, inf. δήλων. Besides these forms we find a few examples of the earlier inflection in -ω, -εω, -ω, but these forms usually contract except in a few cases where ε is followed by an o sound (ποτένται). From other tenses, e.g. the fut. in -ηςω, η has been transferred to the present in ἄδικηω, ποθήω.

657. Hom. has several cases of contract verbs inflected according to the μ- conjugation in the 3 dual: συλῆ-την (συλῶ spoli), προσαυδῆ-την (προσαυδῶ speak to), ἀπειλῆ-την (ἀπειλῶ threaten), ὁμαρτῆ-την (حمارتῶ meet); also σῶ 3 sing. imperf. (σῶμεν keep safe). In the infinitive -ημεναι, as γυμναι (γυνῶ), πεινήμεναι (πεινῶ, 641), φορήμεναι (φιλῶ), φορήμεναι and φορήμαι (φορῶ). But ἀγίνεω has ἀγίνεμεναι.

FUTURE ACTIVE AND MIDDLE (532 ff.). FUTURE PERFECT (580 ff.)

658. All vowel and consonant verbs in -ω inflect the future alike.

659. Indicative. — The future active and middle add the primary endings, and are inflected like the present; as λήω, λάσμαι. On the two endings of the second singular middle, see 628. Liquid verbs, Attic futures (538), Doric futures (540) are inflected like contract verbs in -ω; thus φανω φανομαι, καλω καλομαι, and πεινω, ποιομαι, follow ποιω ποιομαι (385).

a. The only future perfect active from an ω-verb is τεθηξω shall be dead (584), which is inflected like a future active. Ordinarily the periphrastic formation is used: λελεκως ἔσομαι shall have loosed. The future perfect passive (λελεκως ἔσομαι shall have been loosed) is inflected like the future middle. The periphrastic forms and the future perfect passive rarely occur outside of the indicative.

660. Optative. — The inflection is like the present: λάσω-τ-μαι, λάσω-τ-μαι. In the optative singular of liquid verbs, -η-ν, -η-σ, -η, in the dual and plural -η-τον, GREEK GRAM. — 13
-ί-την, -ί-μεν, -ί-τε, -ι-τε, are added to the stem ending in the thematic vowel ο; thus φαρακ-ίνην = φαρακοίνην, φαρακ-ί-μεν = φαρακοίμεν. So in Attic futures in -ά-ώ, as βιβάζω (589 d) cause to go: βιβώθην, -ής, -ώ, pl. βιβώμεν.

662. Infinitive. — The future infinitive active adds -εν, as λύσειν from λύσε-εν, φανεῖν from φανε-σο-εν. The infinitive middle adds -σθαί, as λυσ-ε-σθαί, φανε-σθαί, from φανε-σο-σθαί.

662. Participle. — The future participle has the same endings as the present: λύσων λύσουσα λύσαν, φανῶν φανοῦσα φανάν; middle, λύσόμενος, φανόμενος.

FIRST AND SECOND FUTURE PASSIVE (589, 597)

663. All verbs inflect the first and second future passive alike, that is, like the future middle.

664. The indicative adds -μαι to the stem ending in -θησο- or -ησο-, as λυθ-σο-μαι, φανή-σο-μαι. For the two forms of the second person singular see 628. The optative adds -ί-μην, as λυθσο-ί-μην, φανησο-ί-μην. The infinitive adds -σθαί, as λυθ-σε-σθαί, φανή-σε-σθαί. The participle adds -μενος, as λυθσο-μενος, φανη-σε-μενος.

FIRST AORIST ACTIVE AND MIDDLE (542)

665. All vowel and consonant ω-verbs inflect the first aorist alike.

666. Indicative. — The secondary endings of the first aorist active were originally added to the stem ending in -σ; thus, ειθσμ, ειθσ-τ, ειθσ-μεν, ειθσ-τε, ειθσ-γτ. From ειθσμ came ειθσα (by 35 c). the a of which spread to the other forms except in the 3 sing., where ε was borrowed from the perfect.

a. In the middle the secondary endings are added to the stem ending in -σα-. For the loss of σ in -σα, see 465 b.

667. Subjunctive. — In the subjunctive the long thematic vowel -ω/η- is substituted for the a of the indicative, and these forms are inflected like the present subjunctive: λύσω λύσωμαι, φήμο φήμωμαι. For the loss of ς in -σα see 465 a.

668. Optative. — To the stem ending in a the mood-suffix i is added, making ai, to which the same endings are affixed as in the present: λύσα-ι-μ = λύσαιμ, λύσα-ι-μην = λύσαιμη, φήμα-ι-μ = φήμαιμ. The inflection in the middle is like that of the present. For the loss of σ in -σο see 465 b. — In the active -ειας, -ειε, -ειαν are more common than -αια, -αιε, -αιεν.

661 D. Hom. has ἄξεμαι, ἄξημεν, ἄξεν. Doric has -ην, -εν; Aeolic has -ην.

667 D. Hom. has forms with the short thematic vowel, as ἐρέσομεν, ἐγγα-στε, κεμα-στε; ἑφαίστεια, ἑφαίστειά, δηλήστεία. In such forms aorist subjunctive and future indicative are alike (532). Pindar has βδομεν, αβδόμεν (457 D.).

668 D. Hom. has both sets of endings, but that in ai is rarer. In the drama -εις is very much commoner than -αις. -αις is most frequent in Plato and Xeno-
FIRST AND SECOND AORIST PASSIVE (585, 590)

672. All vowel and consonant verbs in -ω inflect the aorists passive alike, that is, according to the μ- conjugation, except in the subjunctive.

a. Vowel verbs rarely form second aorists that are passive in form, as ἰησοῦν ἔργον (803). But ἰησοῦν is properly not a vowel verb (see 503).

673. Indicative.—The indicative adds the active secondary endings directly to the tense stem ending in -θη- (first aorist) or -η- (second aorist). The inflection is thus like that of the imperfect of a verb in -μ.

| έλευθη-ν | έτιθη-ν | έλευθη-μεν | έτιθη-μεν
| έλευθη-σ | έτιθη-σ | έλευθη-τον | έτιθη-τον
| έλευθη | έτιθη | έλευθη-την | έτιθη-την

a. For -σαν we find -ν from -ν(τ) in poetical and dialectic forms before which η has been shortened to ε (40), thus ὁμηθανει for ὁμηθανας from ὁμεω urge.

674. Subjunctive.—The subjunctive adds -ω/-η- to the tense stem ending in -θε- or -ε- and contracts: λιθω, -γις, -γε, etc., from λιθεω, -ης, -ε, etc.; φανω, -ψ, -γε from φανεω, -ης, -ε, etc.

675. Optative.—The optative adds -ι- or -η- to the tense stem ending in -θε- or -ε-, and contracts. In the singular -η- is regular; in the dual and plural -ι- is generally preferred. Thus λυθην from λυθε-η-ν, φανεθην from φανε-ε-η, phon, less common in poetry, and very rare in the orators. Neither Thuc. nor Hdt. has -αις. -αι is rare in prose, most examples being in Plato and Demosthenes. Hdt. has no case. In Aristotle -αι is as common as -ες. -αιε is very rare in poetry, in Thuc. and Hdt., but slightly better represented in Xenophon and the orators. -αιν is probably the regular form in the drama. — The forms in -εας, -εες, -εαι are called "Aeolic," but do not occur in the remains of that dialect.

671. D. Aeolic has -αις, -αισα, -αιν (37 D. 3).

674. D. Hdt. leaves εω open (αιρεθων, φανεωσι) but contracts εις, εη (φανη). Hom. has some forms like the 2 aor. subj. of μ-verbs. Thus, from δαμαι (δα-μναι) subdue : δαμαι, -ης, -η, -ητε. So also δεω (δα-λεω), σαι (σαιω cause to rot), φανη (φανω show), τραπεμαι (τερπω amuse). The spellings with ει (e.g. δαμειω, δαεω) are probably incorrect.
SECOND AORIST ACTIVE AND MIDDLE (546)

676. Imperative. — The endings of the imperative are added to the tense-stem ending in -θη- or -η-. Before -των, -θη- and -η- become -θε- and -ε- (λυθετον, φανετον). For -τε instead of -θε in the first aorist (λυθητε) see 125 b.

677. Infinitive. — -ναι is added to the tense-stem in -θη- or -η-: λυθη-ναι, φανη-ναι.

678. Participle. — The participle adds -ντ, as masc. λυθετς from λυθετ-ς, fem. λυθεσσα from λυθεσσα, neut. λυθεν from λυθεν(τ). See 301. So φανες, etc.

679. Most verbs in -ω inflect the second aorist according to the ω-conjugation; some inflect it according to the μ-conjugation.

680. The inflection of most second aorists of ω-verbs is like that of an imperfect of ω-verbs in the indicative, and like that of a present in the other moods.

For the loss of ο in -σο in the second person singular see 465 b.

681. A number of ω-verbs form their second aorists without a thematic vowel, herein agreeing with the second aorists of μ-verbs. Cp. ἔδων p. 140. The second aorist of γι-γνώ-σκω κνων is inflected as follows.

677 D. Hom. has -μεναι, as ὑμωνωθήμεναι, δαθήμεναι (and δαθήναι). Doric has -μεν, Aeolic -ν (μεθόθην = μεθυσθήναι).

680 D. Hom. has the infinitives εἰπεμεναι, εἰπεμεν, εἰπείν. For τανεῖν (Attic τανείν) etc., τανεῖν should be read. -είν in Hdt. is erroneous. Doric has -ην, as μολῆν (βλώσκω go). Aeolic has -η, as λάβην.
682. The indicative is inflected like ἔστην (p. 138); the subjunctive, like δο (p. 138).

έ-γνω-ν  ἔ-γνω-μεν  γνώ  γνώ-μεν
έ-γνω-ς  ἔ-γνω-τον  γνώ-ς  γνώ-τον  γνώ-τε
έ-γνω  ἔ-γνω-την  γνώ  γνώ-τον  γνώ-σι

a. We expect ἔγνωτον, ἔγνωμεν, etc. (551), but the strong stem γνω- has been transferred to the dual and plural. So also in ἐβην, ἐβήν, ἐδέλων.—Subjunctive βῶ, βῆ, βῆν, βῆτον, βῆμεν, βῆτε, βῶσι. On the formation of the subjunctive see 757 D.

683. The optative is inflected like δοήν (p. 138).

γνοίην  γνοίητον  γνοίημεν  γνοίημεν  γνοίητον
γνοίς  γνοίτον  γνοίτοσχ  γνοίτητον  γνοίτητη
γνολή  γνολέτην  γνολέτην  γνολέτης

a. So βαλήν, βαλέτον or βαλέτιμον, βαλέμεν or βαλέμεν. In the 2 plur. the Mss. of prose writers have only -ιτε (γνοίτητε, -βαλέτε); but -ιτε is not attested by the evidence of verse.

684. The imperative is inflected like στηθι (p. 139).

γνώθι, γνώτω  γνώτων  γνώτε, γνώτων

a. In composition διάγνωθι, ἀνάβηθι (423). For βηθι (from βαίνω) -βα in composition occurs in poetry, as ἀνάβα.

685. The infinitive adds -εια, as γνώναι from γνώ-εια (like στηρια from στηρί-εια). In composition διαγνώναι (426 d).

686. The participle adds -ντ-, as masc. γνώς from γνών-τ-, fem. γνώσα from γνών-τα, neut. γνόν from γνόν(τ). See 301. In composition διαγνών (426 d).

a. Before ντ the long vowel ω is regularly shortened to ο by 40.

687. The following ω-verbs have second aorists of the μ form.

άλληκομαι (άλ-ο-) am captured, ἐλαυν ο άλων (άλω, ἀλον, ἄλων, ἄλω). Βαήν (βα-ο-) γο, ἐβήν (βόο, βαήν, βῆθι and also βα in composition, βηνα, βάς).

βώ (βω-) līne, ἐβών (βιώ, βυθήν, βηνα, βιος). Hom. βιωτω imper.

γηράςκω (γηρά-) grow old, γηρώσαμεν poet., γηρᾶς Hom.

γιγνόσκω (γιγ-, γιγ-) know, ἐγνώ (γιγ-, γιγ-, γιγνα, γιγνά, γιγνώ). -διαγνώσκω (διά-) run, only in composition, -εδράν (-δρώ, -δράθην, -δρηνα, -δρᾶς).

Hdt. has ἐδρήν, ἐδρήνατε, ἐδράς in composition.

δῶ (δῶ-) enter δῶν entered inflected p. 140 (δῶν, opt. Hom. δην and ἐκδομεν for δν-ι, ἐκδο-ι-μεν; δῶθ, δύνα, δός).

ἐχω (σχέ-) have, σχέσι imper.

682 D. ἔγνω, from ἔγνων(τ) by 40, is found in Pind. Hom. has ἔδων, ἐτέλω, ἐκταύ; Pind. ἐφυ. — Hom. has βηθατιν and βηθί. — Hom. has βηθεται, ἀλεται. — Subj.: Hom. has γνώ αλω, γνώπ ος, γνώπ ος, γνών, ἐμβηθαν ιαβήθι, γνώτον, γνώμεν, -βημεν φθειρε, γνώσιν βων σφωσιν.

685 D. Hom. has γνώμεναι, δῷμεναι, κτάμεναι, and -κτάμεν.
FIRST AND SECOND PERFECT

688. The following ω-verbs have in poetry (especially in Homer) second aorists of the μ form: ἀλλαμαί (ἀλσο, ἀλτο), ἀπαυρῶ (ἀπούρας), ἀραγώ (ἀραγενος), ἀφ (ἀμενα), βάλλω (ἐμβάλλην, ἐβάλητο), βιβρόσκω (ἐβρών), root γεν- (γέντρο grasped), δέχομαι (δέκτο), Ερικ κιχάω (ἐκχιχ, κικχ, κικχι, κιχιναι and κιχχαι and κιχχαι; properly from κιχημι), κλάω (ἀκόλασ), κλώ (κλοθι, κεκληθε) κτίσω (κτιμενο), root λεξ- (ἐλεκτο laid himself to rest), λυώ (λυτο), ούτω (οὐτα, οὐταμεν), πάλλω (πάλτο), πέλαξα (ἐπέλημην), πέρθω (περθαι = перθ-σαι), πλως (ἐπιγω), πνευ- (ἀπνυτο revinded), πτήσω (καταπτήτην), σεω (σεσύμην, σεσύτο, σύμενος), φθνω (ἐφθημην), χεω (ἐχίμην, χέμενος).

689. All vowel and consonant verbs in -ω inflect the first perfect alike. Some verbs in -ω inflect the second perfect according to the ω-conjugation, others inflect it according to the μ-conjugation.

690. Indicative. — Originally the endings were added to the stem without any thematic vowel. Of this un thematic formation a few traces survive (573). In the 2 p. sing. the ending is -ς, but originally -θα; in the 3 pl. -κας: stands for κα-ντο out of κα-ντο (100). Thus λευκα, -ας, -ε, πεπομφα, -ας, -ε, etc. The periphrastic combination occurs in the indicative (599 a).

691. Subjunctive. — The perfect subjunctive is commonly formed periphrastically by the perfect active participle and δ, ἡ, η, etc. Thus λευκώς (γεγραφως) δ, etc., λευκότες (γεγραφότες) δεμεν, etc. Of the periphrastic forms only the 1 and 3 sing., 2 and 3 plur. are attested.

692. Instances of the simple perfect subjunctive (λευκω, γεγραφω) are very rare. The simple form is made by substituting the thematic vowel ω/η for α in the tense-stem. Only the sing. and the 3 plur. are attested from ω-verbs.

693. Besides εἶσω (εῇα) and ἐστήκη, etc., Attic prose has only about 16 occurrences of the simple perf. subj., and from the following verbs only: βαλω, δίδα, ἔγειρω, ἔμναι, θησκο, λαμβάνο, λαμβάνω, πάσχω, πονώ, φω. Hippocr. has forms from βιβρόσκω, πονώ, τεύχω. There are about 30 occurrences in the
poetry. Attic prose writers show about 25 cases of the periphrasis from all ω-verbs.

694. Optative. — The perfect optative is commonly formed periphrastically by the active participle and εἰη, εἰς, εἶ, etc. Thus λελυκώς (γεγραφώς) εἰη, etc., λελυκότες (γεγραφότες) εἰμεν, etc. The dual is exceedingly rare.

695. Occasionally the simple forms are used (λελόκαμ, γεγράφαμ). These are formed by adding the mood-sign ἕ, and the endings, to the tense-stem with the thematic vowel (ο). All the -η-forms are attested; of the -ι-forms only the 3 sing. and 1 and 3 plur.

696. Of the simple optative there are about 25 occurrences in Attic prose, and from the following verbs only: ἄποχώρω, ἔκατο, εἰσφέλω, παραβίδωμι, έσκει, -έτηκε, ἱπερετῶ, θήσκω, λαυάω, καταλειπώ, ποιῶ, πάσχω, προέρχομαι, ἕμπτιτω, φθώ. In the poets there are about 16 occurrences. Prose writers show about 106 occurrences of the periphrastic forms.

697. Imperative. — The usual form of the first perfect imperative is periphrastic: λελυκώς λοθι, ἔστω, etc. No classical Attic writer uses the simple forms.

698. The second perfect is rare, and occurs only in the case of verbs which have a present meaning. From active verbs inflected according to the ω-conjugation there occur κεκέπρετο γαρ, Αρ. Δελ. 183 (χάσκω, χαν), and κεκράγετε screech, Vesp. 415 (κραζω). Most second perfects show the μι form and have present meaning, as τέθυσθι (Hom.) τεθύστω from θησκῶ δίε, δεδοθέν from δοθάνεα, and κεκράχθι from κραζω in Aristophanes. Most such second perfects are poetical.

699. Infinitive. — The perfect infinitive adds -ε-ναι, as λελυκέναι, λελοιπέναι.

700. Participle. — The suffixes of the perfect participle in the nominative are -(f)ος, -να, -(e)ός, as λελυκός, λελοιπός. See 301 c, d, 309.

701. Pluperfect Active. — The pluperfect is formed by adding -εα, -εαα, -εε, -ετον, -ετην, -εμεν, -ετε, -εσαν to the reduplicated stem. By contraction from δελυκεα, -εα, -εε come the forms δεδυκανη, -ης -ειν. In the later language ει spread from the 3 sing. and was used throughout, as δελυκειν, -εια, -εια, -ετον, -ετην, -εμεν, -ετε, and very late -εσαν. The best Mss. of Demosthenes have -εια in 1 sing. Instead of the simple pluperfect we find periphrastic forms, 599 a.

SECOND PERFECTS OF THE μ-FORM

702. A few ω-verbs form their second perfects in the dual and plural without a by adding the endings directly to the stem. Herein these forms agree with the second perfect of μ-verbs (417). In the singular a is used.

699 D. Doric has -ην and -ειν, as δεδυκην = δεδυκέναι, γεγάκειν = γεγονέναι. Aeolic has -ν, as τεθάκην.

700 D. In the 2 perf. Hom. sometimes has -ωτ-σι for -ωτ-σι, as κεκεμίω, -ωτοσ (κάμω am weary). In the 2 perf. Hom. sometimes has a for Attic η in the feminine, as ἄρησσω ἀραφία from ἄρησσα (ἀραφίκω ἀτί). See 573. Aeolic inflects the perfect participle as a present in -ον, -οτοσ. Thus Hom. κεκλήγοντας for κεκληγόνης (κλάζω screeam), 2nd. τεφρίκοιντας (φρίττω sludder).
703. The second perfect δόξα I fear usually has the forms of the first perfect δέοικα in the singular, less frequently in the plural.

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δέοινον
δέοινον

δέοιμεν or δεοικαμεν
δέοιμεν
δέοιμεν

δέοιτε or δεοικατε
δέοιτε
δέοιτε

δέοισι or δεοικασι
δεοισαν or δεοικεσαν
δεοισαν or δεοικεσαν

704. Other second perfects inflected like δόξα are the following:

a. βαλω (βα-) go, 1 perf. βεβηκα have gone, stand fast regular; 2 perf. 3 pl. βεβασαi (poet.), subj. 3 pl. βεβωσι, inf. βεβάναι (poet. and Ion.), part. βεβώς (contracted from βεβαώς) βεβάσα, gen. βεβώτος.

b. γέγομαι (γε-, γα-) become, 2 perf. γέγονα am regular; 2 perf. part. poet. γεγος (contracted from γεγοσι), γεγόσα, gen. γεγότος.

c. θνησκω (θαν-, θα-) die, 1 perf. θνησκα am dead regular; 2 perf. du. θνησαντον, pl. θνησαμεν, θνησατε, θνησαι, 2 plup. 3 pl. θνησασαν, 2 perf. opt. θνησανη, imper. θνησατω, inf. θνησαναι, part. θνησαω, -εσα, -εσα, gen. -εσως.

d. έοικα (ε-εοικ-α) am like, αρμεια (ικ-, εικ-) has the μ forms έοιγμεν (poet.), έεξαi for έοικ-σ-αi (poet. and in Plato). έοικα (έοικη plup.) has also the foll. forms: έοικω, έοικωμι, έοικέαι (εικεναι poet.), έοικος (εικός also in Plato).

e. κράω (κραγ-) cry out, 2 perf. κραάγα as present, imper. κραάχησε and κεκράγησε, a thematic form (both in Aristoph.).

705. Other verbs with second perfects of the μ-form (chiefly Homeric) are: ἄμωγα (ἄμωξια), βεβρώσκα (βεβρωτες), ἐγείρω (ἐγρήγορα), ἔρχομαι (ἐλληλυμεν).

703 D. The root of δέοικα is δφ-, strong forms δφε-, δψω-. Hom. has διε, διν feared, fed; for δέοικα, δέοια he has δεοικα, δεικα, etc. (once δεικα). Here ει is due to metrical lengthening. δειω, a present in form, is really a perfect for δε-δφω(γ)-α.

704 a. D. Hom. has 3 pl. βεβάασι, inf. βεβάμεν, part. βεβαώς, βεβαία, gen. βεβαύτως; 2 plup. βεβασάν. B. Hom. has γεγάατε and γεγάασι, inf. γεγάμεν, part. γεγάως, γεγάνα; 2 plup. εγγάγητε.

c. Hom. τεθναθε and τεθναμεναι and τεθναμεν, τεθνηώς -νώτος and -νότος, fem. τεθνηήνης.

d. Hom. imperfect εικε, 2 perf. 3 du. εικον, 2 plup. εφεκε εικην, εικοσαν, part. εικός (εικός Φ 254), εικία and εικία (εικίαι Σ 418); mid. εικτο, εικτο. Hdt. has οικα, οικω.
μέμωνα (μεμαώσ), πάσχω (πέτοσθε), πελώ (ἐπέπιομεν), πέπτω (πέπτως), γον ὀ-learn (δεδωκ), γον ὁ- (τετλαμεν, τετλαίη, τετλαθι, τετλάμεναι and τετλάμεν, τετληκτ).

PERFECT AND PLUPERFECT MIDDLE AND PASSIVE (574)

706. All vowel and consonant verbs in -ω inflect the perfect middle according to the μ- conjugation.

707. Indicative. — The perfect middle is inflected by adding the primary middle endings directly to the tense-stem, herein agreeing with the μ- conjugation. The pluperfect adds the secondary middle endings. In vowel verbs the formation is simple, as in λέλυ-μαι, ἐλθε-μην. But in consonant verbs, the consonant at the end of the stem comes into collision with the consonant at the beginning of the ending; hence certain euphonic changes described in 409. The periphrastic form occurs in the 3 pl. and sometimes in the 3 sing. (599 d, e).

a. Stems in ν avoid the forms -ν-σαι, -ν-σο; thus, from φαίνω, instead of πέφαναι, ἐπέφανο the periphrastic πεφανέναι εἰ, ἦσαν were probably used.

708. Subjunctive. — The perfect middle subjunctive is commonly formed by periphrasis of the perfect middle participle and ὃ, ἦς, ἦν, etc. Thus λελυμένος ὃ.

709. From two verbs, whose perfect stem ends in η (a), the simple forms are constructed. κτάμαι (κτα-) acquire, perf. κέκτημαι possess (1946), forms its subjunctive by adding the thematic vowel -ω/η- to κτ-α; thus κτ-κτά-ω-μαι = κέκτῳμαι, κε-κτά-η-σαι = κέκτῃ, κε-κτά-η-ται = κέκτηται, etc. — μμήσκω (μνα-) remind, perf. μεμνημαι remembe (1946): με-μνα-ω-μαι = μεμνώμαι, μεμνη-ω-μέθα = μεμνώμεθα. With κεκτάμαι, μεμνώμαι, cp. ἱστώμαι, p. 137. The periphrastic κεκτήμενος ὃ, μεμνημένος ὃ occur.

710. Optative. — The perfect middle optative is commonly formed by the periphrasis of the perfect middle participle and ἐπη, ἐπη, ἐπη, etc. Thus λελυμένος ἐπη, etc.


b. μμήσκω (μνα-) remind, perf. μεμνημαι remembe; opt. μεμνη-τ-μην = μεμνήμην, μεμνή-τ-σο = μεμνῆσο, μεμνή-τ-το = μεμνήστο, etc. The forms μεμνήμην, -φω, -φτο, etc., from μεμνή-τ-μην, etc., are uncommon and suspected.

c. καλεῖ (καλε-, καλη-) call, perf. κέκλημαι am called (1946); opt. κεκλη-τ-μην, etc. = κεκλήσων, κεκλῆσο, κεκλῆτο, κεκλήμεθα.

d. βάλλω (βαλ-, βαλη-) throw, perf. διαβάλλω, opt. διαβάλλεθκ. N. — The forms in -ψην, etc., have the μ- form; the doubtful -ψην, etc., belong to the ω-conjugation.

708 D. Hdt. has μεμοῦμεθα, and this form may be read in ξ ἡσ.
711 D. Hom. has λελύτο σ 238 = λελύ-τ-το (cp. δαλύτο). Pind. has μεμυαλατο. μεμοῦσιο in Xen. is from μεμοῦμαι.
712. Imperative. — In the third person singular the perfect meaning is regularly retained, as εἰρήσω let it have been said. The 2 sing. and pl. are generally found only in the case of perfects with a present meaning, as μένυσθε remember! μὴ πεφράσθε do not be afraid! πέπαυσο stop! See 698.

a. The dual and 3 pl. are apparently wanting. The 2 sing. in -νοσ from stems in -ν does not occur. For πέφαυσο, πεφασμένος ισθι was probably used.

713. Attic prose writers have ἀναβεβλήσω, ἀποκεκλησω, εἰρήσω, ἐκτήσω, ἐγείρσω, κόσο, κολεσω, κέκτησο, μεμνήσθι, πεπαλαθω, πεπεράκησω, πεποίησο, πεπράσω, πεφάσω, πεφράσθησε, τετάχθω, τετολμήσω.

714. Instead of the simple forms of the imperative we find the periphrastic use of the perfect participle and ἵστι, ἵστω, etc. (599 g). Thus εἰρημένον ἵστω = εἰρήσω.

715. Infinitive. — The perfect infinitive adds -σθαι, as λελώ-σθαι. Consonant stems lose the σ by 103, as λελείφθαι, πεπράγχθαι (406), ἐλεγέχθαι, πεφάνθαι (407).

716. Participle. — The perfect participle adds -μένος, as λελυμένος, λελειμένος, πεπράγμένος (406, 407). On the σ of πεφασμένος see 409 d.

SECOND CONJUGATION OR VERBS IN MI

717. Verbs in -μι usually have no thematic vowel between the tense-stem and the personal endings in the present system (except in the subjunctive). The name “μι-conjugation,” or “non-thematic” conjugation,” is applied to all verbs which form the present and imperfect without the thematic vowel.

718. Of verbs ending in -μι the following tenses are inflected according to the μι-conjugation (except in the subjunctive): all non-thematic presents and imperfects; all aorists passive; all perfects and pluperfects middle; those second aorists active and middle in which the tense-stem does not end with the thematic vowel; one verb (ἰστημι) in the second perfect and pluperfect active.

719. Certain tenses of verbs ending in -μι in the first person present indicative active, or in -μαι in the present middle (and passive) when not preceded by the thematic vowel, are inflected according to the ω-conjugation. These tenses are: all futures, all first aorists active and middle, most perfects and pluperfects active, and all subjunctives. Verbs in -νπμι regularly inflect the subjunctive and the optative according to the ω-conjugation. Furthermore, the 2 sing. in the present and 2 and 3 sing. in the imperfect active of certain verbs, and some other forms, follow the ω-conjugation (746).

720. Verbs in -μι add the endings directly either to the verb-stem (here a root) or after the suffixes νν or νη. Hence three classes are to be distinguished.
A. Root class; as φη-μί say, verb-stem (and root) φα-, φη-. This class often shows reduplication in the present and imperfect, as δι-δω-μι give.

N.—Two verbs have verb-stems ending in a consonant: εἰμι am (ἐσ-μι) and ἦμαι sit (ἦσ-μαι).

B. -ν class; as δείκ-νι-μι show, verb-stem δείκ-, present stem δείκνυ-. C. A few verbs, mainly poetical, add να-, νη-; as σκιδ-νη-μι σκιδ-να-μεν scatter, δαμ-νη-μι δαμ-να-μεν, subdue.

721. Deponent verbs without the thematic vowel are inflected according to the μι-conjugation.

PRESENT SYSTEM

722. Verbs in -μι belong to the first or simple class (504) or to the fourth class (523).

FIRST OR SIMPLE CLASS

723. The present is made by adding the personal endings directly to the verb-stem, which is a root. This verb-stem may be used in its pure form or it may be reduplicated.

a. Some verbs of this class with no active have a verb-stem of more than one syllable (usually two syllables).

724. Unreduplicated Presents: εἰμι (ἐσ-τι) am, εἰμι (ἐσ-τι) go, ἦμαι (ἦσ-τι) sit, ἦμι say (ἦ said, ἢ singular), κεῖμαι (κεῖ-τι) lie, φημι (φη-τι) say, χρή it is necessary (723); and poet. ἐμί (ἐ-τι) blow.

725. Deponents.—ἀγα-μαι (and ἄγα-μαι) admire, ἄε-μαι appear, δέ-μαι flee, make flee (cp. δίω), δύν-μαι am able (737 a), ἑπί-στα-μαι understand, ἔρα-μαι love (poet. for ἔφω), ἐπισταμαι fly (late, see 726 a), κρίμα-μαι hang (intrans.), δν-μαι insuit, πέτα-μαι (poet. by-form of πέτομαι) fly, ἐπιμάχων bought a second aorist, στεμάτι affirm.

a. Other such forms are Hom. ἔμαι (ἐμαί) strive, ἔρναι and ἔρναι rescue, Ion. λίψωμαι take. ἐπιστηται Π 243 owes its η to such non-present forms as ἐπιστήσομαι.

726. Reduplicated Presents.—διδῆμι bind (rare for δίω), διδώμι (δω-, δω-) give, ἦμι (ἦ- τι) send. ἰστημι (στα-, στη-) set, κίχημι (κρα-, κρή-) lend, δινήμι (δα-, δη-) bestow, μπλημι (πλα-, πλη-) fill, μπιμπρημι (πρα-, πρη-) burn, τίθημι (θε-, θη-) place.

a. Also poetic βιβημι (βα-, βη-) go, in Hom. βιβάδι striding, δι-ζημαι (also Ion.) seek, for δι-ζημαι by 116 (cp. ἃτηνει seek), γημι (γα-, γη-) for σιλαι-, σιλη-) am propitious. ἐπισταμαι (late) for πέτομαι fly is an analogue of ἐπισταμαι and is not properly reduplicated. τίρημι bore is late.

727. Verbs in -μι reduplicate with -i in the present. See 414, 447. πι-μ-πημι and πι-μ-πημι may lose the inserted nasal in compounds of ἐν, but only when εν takes the form ἐν-; as ἐμπιπλημι, but ἐπιμπλησαν. Doric has κιγχημι. In ἄ-ν-η-μι the reduplication takes place after a vowel (verb-stem ἄνα-, ἄνη-).
a. Reduplication is in place only in present and imperfect; but Hom. has διδωσομεν.

FOURTH CLASS

728. Most μ-verbs of the fourth class add -νυ (after a vowel, -νυν-) to the verb-stem.


732. All the forms in -νυμι started from verb-stems ending in σ: ένυμι from εσ-νυμι, σφαένυμι from σβεσ-νυμι, ζωνυμι from ζωσ-νυμι. All the other verbs are analogues of these.


734. Poetic verbs: αξ-νυμι take, άνω-νυμι complete (ἀνω), ἡμ-νυμι am troubled, γά-νυμι rejoice, δαι-νυμι entertain, και-νυμι excel, κλ-νυμι move myself. (cp. κυνω), ὀργ-νυμι reach, τα-νυμι stretch, with νυ carried into other tenses (τανω), τλ-νυμι (cp. Epic τινω from τι-νε-ω) better τελνυμι, chastise.

735. The verbs whose verb-stem ends in a liquid or nasal often form the tenses other than the present by adding ε or α, as ολωμι (from ολυμι) ὀλεσα, ὀλωλεκα (ὀλε-ε), ὀμυμι ὀμοσα (ὀμ-ο-).

736. νυμι-verbs form only the present and imperfect according to the μ- conjugation; with the exception of σβε-νυμι, which has 2 aor. ἐσβην. The 2 aorist passive and 2 future passive are rare, as ῥηγνυμι ἔρραγην ἐκραγήσωμαι, ζευγνυμι εἰγύγην.

737. -νηθι class. A few verbs add νη in the singular, να- in the plural, to the verb-stem. These verbs are almost entirely poetical or dialectical; and show by-forms in -ναω. They are:

δαμημι (δαμωά) subdue, κρημημι (κρημω also Epic) mix, κρημημι (miswritten κρημημι) suspend, περημι sell, πητημι (πετηω) spread, σκιδημι (and κλημι) scatter.

736 D. From verbs in -νυμι second aorists middle are formed in Hom. by only three verbs: μελγνυμι (commonly written μλγνυμι) mix ἐμκτο, δρνυμι rouse ὄρτο, πηγνυμι ἕκασκετκτο.
INFLECTION OF MI-VERBS

744. Verbs in -μι differ in inflection from verbs in -ω in the present and second aorist systems and (rarely) in the second perfect system. Verbs in -μι have the following peculiarities of inflection:

a. The endings -μι and -σι (for original -τι) occur in the present indicative active: τίθημι, τίθησι; φημί, φησί.

b. The 3 plural present indicative active has generally the ending -άσι, from-άντι, as τίθάσι, ἵστάσι. So in the 2 perf. active ἐστάσι.

c. The 3 plural of active past tenses has -σαν: εἰτὸθα-σαν.

d. The imperative ending -θι is sometimes retained: φα-θί, στή-θί; some forms never had it: τίθει, ἵστη.

e. The middle endings -σαι and -σο regularly retain σ: τίθε-σαι, ἵστε-σο.

N. — But not in the subjunctive or optative; and usually not in the second aorist; as τίθη for τίθέ-σαι, τίθει for τιθέ-ι-σο, ἵσου for ἵσο-σο.

f. The infinitive active has -ναι: τίθε-ναι, διδά-ναι; the 2 aorist active has -ναι rarely: θείναι for θε-ναι, δοῦναι for δο-ναι.
745. Forms of -μι verbs which are inflected according to the thematic conjugation are included under the Second Conjugation.

746. μι-verbs may pass into the ω inflection elsewhere than in the subjunctive. a. Verbs in -τιμα are inflect the present and imperfect active (not the middle) from a present in -νω; as δείκνυω (but usually δείκνυμι), δεικνύει, imperfect. δεικνύον, -να, -νε, etc.; imper. δεικνύει, inf. δεικνύειν, part. δεικνύων.

b. τιθημι, ἱστημι, ἰδιωμι, ἑμι, etc., show some ω-forms in pres. (and imperf.) indic. opt. imper. and infin.; but the forms τιθω, ἱστεω, ἰδιω, ἱω, do not occur in the 1 sing.

c. In the present and second aorist optative of τιθημι and ἑμι there is a transition to the ω-conjugation but not in the 1 and 2 singular. The accent is differently reported: (1) as if the presents were τιθω, ἵω; (2) as if the presents were τιθω, ἱω. Thus:

Active: ἄφιετε for ἄφιετε, ἄφιεν for ἄφιεν.
Middle: τιθοιτο, ἐπιθοιμεθα, συνδοίτο, ἐπίθοιτο (also accented τιθοιτο, ἐπίθοιτο); προοιτο, προοιμεθε, προοιτο (also accented προοιτο, προοιτο). Hdt. has -θεοιτο and -θειτο. The form in -θειτο for -ειτο occurs especially in Plato.

d. The Mss. vary between τιθώμαι and τιθομαι, ἀποθώμαι and ἀποθομαι (426 f).

e. Some other μι-verbs show alternative ω-forms, as πιμπλαμ, ἐω (πιμπλημι), πιπρα (πιμπρημι), Hom. ἀγαμα (ἀγαμαι), and ἰδμαι (ἕμα). So often with-νιμ verbs (737), as δαμα and δαμησι, ἐκρινα and κρινα.

PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE)

747. Present Indicative. — a. The primary personal endings are added to the stem with the strong form in the singular and the weak form in the dual and plural.

b. In the 2 sing. τιθησι, ἵσι, ἱστησι, δείκνυς, etc., σ has been added to the stem. This σ is obscure in origin, but cannot be derived from -σι. τιθεσί is rare.

c. 3 sing. τιθησι, ἱστησι, etc., with -σι for -τι (403 c).

d. 3 plur. τιθεσαι, ἵστασαι, etc., from τιθε-αι, ἱστά-αι (403 d).

e. For the retention of σ in τιθε-σαι, etc., see 405 a, b, and N. 2.

f. διδομαι in the middle present and imperfect is used only in composition, as ἀποδοθομαι. But the simple form occurs in the passive.

746 D. The tragic poets never have the ω-forms; the poets of the Old Comedy seldom; those of the New Comedy often have the ω-forms. — Plato usually has -ναισι. Hom. has ἔγνυναι (and ἔγνυσαι, ἔμνοι, ἔμνε, ἔμνεται, etc.). Hdt. usually keeps the μ-forms, but has some ω-forms in 2, 3 sing. 3 pl. present indic. and part., and 1 sing., 3 pl. imperfect. Doric usually has the ω-forms; Aeolic has ἔγνυ, and ἔμνην infin.

747 D. 1. Hom. has τιθησα, τιθησι and τιθει, τιθεσι; διδοι and διδοϊσα, δι- δοι (usually) and διδοι, διδοια, ἐγνυσι from ἐγνυ-τι, τάσι they go and τάσι they are. Οὐ ἱστασκε see 495. Mid. ἐμαρανθο from μάραμαι.
743. Imperfect. — ἐρίθεει ἐρίθει, ἐδίδουν ἐδίδουσ ἐδίδου (for ἐδίδων, -ος, -ω) are thematic forms (746 b). For the imperfect of δύναμαι and ἐπισταμαι see 465 b, N. 1. For the retention of σ in ἐρίθεσο see 465 b.

749. Subjunctive. — Attic τιθῶ, etc., are derived by contraction from the forms of the weak stem to which the thematic vowel ω/η has been added. Thus τιθῶ, -έρω, -έργω, τιθεμένω, -έργο, -έργῳ; διδῶ, -ός, -ή, διδόμενς, -έργῳ, -ός. Ιστᾶ is derived from ἵστηω. See 746 b. Verbs in -νωμένος regularly inflect the subjunctive like ω-verbs: δικνώνοι, -ός, -ή.

a. Similarly the middle (passive) forms are derived from τιθεμαι, τιθήσαι-σαι, etc., διδομαι, διδόν (σαι), ἵστεμαι, ἵστηρ(σαι), etc. For the loss of σ in -σαι see 465 a. -νωμέν verbs inflect the mid. subj. like ἔκθεμαι.

b. δύναμαι ant. able, ἐπισταμαι understand, κρίμαμαι hang, and ἰσται admit put α/η in place of the stem-vowel so that there is no contraction: δύνομαι, δύνη, δύνητα, δυνάμεθα, etc. So, too, ἀπράμιν, προμαία (757 b).

c. Traces of -σαι in -νωμέν verbs are very rare: ἰδρύωνται Ηίρυνος 19; cp. διασκέδασται P. Ph. 77 b.

750. Present Optative. — The optative active has the secondary endings and the mood sign -ης in the singular, -ίς (-ις 3 pl.) in the dual and plural. In the dual and plural the longer (-ης-) forms are rare. Thus τιθην (τιθε-ης-ν), τιθεμεν (τιθε-ιμεν), ἵστην (ἵστα-ης-ν) ἵσταται (ἵστα-ι-ε-τα). The shorter forms in dual and plural occur in poetry and prose, the longer forms only in prose.

a. The middle (passive) has the secondary endings and the mood sign -ι- throughout: τιθημεν (τιθε-ι-μεν), ἵσταμεν (ἵστα-ι-μεν), ἵσταμεθα (ἵστα-ι-μεθα), διδομε (διδο-ι-με): On τιθητο, etc., see 746 c.

b. The accent follows 424 c, N. 1 (τιθητο not τιθητο). But the verbs of 749 b are exceptional: δυναμο δυναιται; and so δυναι δυναιται (424 c, N. 2).

751. Present Imperative. — τιθεί and δίδου are formed (cp. τολει and ἀδου) from τιθε-ει, δίδο-ει. Ιστη and δεικνυ show the stronger stem forms.

For the middle endings and the retention of σ, see 466. 2. a.—On the forms τιθέντως for τιθέντων, τιθένθων for τιθέθων, see 466. 2. b.

2. Hdt. has τιθεῖ τιθεί; ιστα is doubtful; διδοῦ, διδοί, διδοῦσι, εἰσι εἰσι, -νις and -νίς. Middle: -αται and -ατο (imperf.) for -νται, -ντο in τιθαται ετιθάται, ἵσταται: ἵστατο, δυνάται δύναται. -αται, -ατο have been transferred from the perfect and pluperfect of consonant stems, such as γεγράφαται, ἐγεγράφατο (465 f).

3. Doric has ἰσταμ, and η for η in all tenses (στασω, ἱστασα, ἱσταν); -τι in 3 sing. τίθητι; -τιν in 3 pl. τίθεντι, δίδους.

4. Aeolic has τῆθε, τῆς, τιθεί; ἱστα, ἱστα; δίδου, δίδο; δάμμας.

748 D. Hom. has ἐρίθει, ἐδίδουσ, ἐδίδου. — Hdt. has ὑπερτίθεα 1 sing., ἐδίδουν, ἐδίδου, ἱστα and ἰδίατη (both in Mss.). — In poetry -ν occurs for -ναι as τιθεν, ἵσταν, δίδο (464 e. D.).

749 D. Dor. has τιθεω, -έμνεν, but contracts ε + η to η; pl. διδονται (and τιθνται). Dor. has δυναμαι, ἰσταται; Hdt. ἐπιστατησαι, ἐπιστενται, δυνάωνται.

750 D. Hom. has the μ-forms δαίμοντα and δαίμοντα, Plato has πηγνοντο.

761 D. Hom. has ἵστα την καθετη, διδωθε, ἐμπληκθε, δομιν, ὅρωνθε, ἰστασον and ἰστα. τιθεω, ἱστω occur in the drama. Pind. has δίδο (active).
752. Present Infinitive.—The active adds -ναι, the middle -σβαί. δεικνύω admits the form δεικνύειν.

753. Present Participle.—The active adds -ντ-, the middle -μενος. Thus τιθέοι (τιθε-ντ-ι), τιθεΐσα (τιθε-ντ-α) ; τιθέ-μενος. For δεικνύω we find δεικνυόν.

THE FUTURES

754. The futures of verbs in -μι do not differ in formation and inflection from those of verbs in -ω.

τιθέμι: τιθεμαι, τιθέμαι, τιθέμαι; ἔστημι: στήσω, στήσωμαι, σταθήσομαι, ἔστηξε; ἔτημι: ἔσω, ἔσωμαι, ἔσσωμαι; διδόμι: δώσω, δώσωμαι, διδόσομαι; δεικνύμι: δείξω, δείξωμαι, δείξαται (late) or δεικτικόν ἔσωμαι; μελένμι: μέλεω, μελένσω, μελέσσω (poet.), μελέσωμαι (poet.); πήγμι: πήξω, παγχόμαι.

a. ἔστηξε is the only future perfect from a μi-verb (584).

FIRST AORIST ACTIVE AND MIDDLE

755. The verbs τιθέμι, ἔτημι, διδόμι form the singular active of the first aorist in -κα, thus, ἔθηκα, ἔδωκα, ἥκα. The forms of the second aorist (756) are generally used in the dual and plural and in the other moods.

a. The form in κ rarely appears outside of the singular, chiefly in the 3 pl., as ἔδωκαν (= ἔδοσαν), less frequently in the 1 and 2 pl., as ἐδώκαμεν, -ατε.

b. That κ was not a suffix but a part of an alternative root appears from a comparison of θηκ- in θηκα and perf. τέθηκα with fεκ- in fεκε.

c. ἔστηκα has ἔστησα I set, placed (mid. ἔστησάμην), to be distinguished from 2 aor. ἔστειν I stood.

d. ἔθηκαμην is un-Attic.; ἥκαμην (in comp.) is rare and probably found only in the indic.; ἔδωκαμην is very late.

SECOND AORIST ACTIVE AND MIDDLE

756. Indicative.—τιθέμι, ἔτημι, διδόμι use the short grade forms in dual and plural active: ε-θε-τον, ε-θε-μεν, εθε-σαν; ε-τον, ει-μεν, ει-σαν (for ε-τον, etc.); ε-δο-μεν, ε-δο-σαν. In the singular the κ-forms, ἔθηκα, ἥκα, ἔδωκα, are used. ἔστηκα has ἔστην, ἔστησ, ἔστη (for ἔστηθ, 464 c), ἔστησεν, etc. (p. 138).

a. σβενώμι extinguish is the only verb in -νμι forming a second aorist (ἔβην, σβά, σβέλη, σβήθει, σβηνα, σβέλοι).

752 D. Hom. has -μεναι or -ναι preceded by η in ἐν ενεμειναι ἐνείναι from ἐτθγμα πλων, τιθεμεναι, κιχεμαι and κιχήναι as from κίκημαι. Also ἔσταμεναι (and ἔσταμεν), χεγγυμεναι (and χεγγυμεν, once χεγγυμεν). -μεν after a short vowel, as τιθεμεν, διδομεν (once διδοκανα). Doric has τιθεμεν, διδομεν. Theognis has τιθειν, συνιειν.

753 D. Hom. has τιθημενος Κ 34.

755 D. Hom. has ἔθηκαν, ἔδωκαν, ἔνθηκαμεν, θήκατο; Hdt. συνθηκατο; Pind. θηκάμενοι.

756 D. Hom. has older -μ for -σαν in ἔσταν (he uses ἔστησαν also), Dor. has ἔθεν, ἔσταν, ἔδον. For the iterative στά-σκε, δι-σκαν see 495.

C. In prose the only uncompound second aorists middle are ἐπιάμην bought (pres. ἐνομαι) and ὁμην derived benefit (ἀνημιν). ὁμην keeps η (poet. ὄνησα, ὄνημεν). ἰστημι does not make the form ἰσταμην.

575. Second Aorist Subjunctive.—All the forms of the 2 aor. subj. are due to contraction of the thematic vowel with the weak stem-vowel. Thus θώ, etc., from δέω, δέψ, δέγι, δέων, etc.; δώ, etc., from δεω, δεψ, δεωλ; στά, etc., from στέω, στέψ, etc., with ε from η before a vowel. Cp. 682.

a. ἐπιάμην has πριώμαι with ω/η in place of the final vowel of the stem (149 b).

578. Second Aorist Optative.—The forms of the optative of the second aorist are made and inflected like those of the present except for the reduplication. Thus, in the active: θεψη (θε-λη-η), στάης (στα-η-νη), δώμεν (δώ-ι-μεν), δοκε (δο-ι-νη). The shorter forms are preferred in the dual and plural, and poetry has only these; prose admits either the longer or the shorter forms.

a. In the 2 pl. cases of ἀνήτη (δεπτητε) are more numerous than ἐτε; but they usually lack metrical warrant.

b. Second aorists of stems in ν lack the optative in Attic.

c. In the middle: θέλη (θέ-ι-μην), δόμη (δό-ι-μην), ἀνή (αν-ι-μην). For δυμεδα see 746 c. For the accent of πριω see 424 c, N. 2.

579. Second Aorist Imperative.—On θέ-ς, δός, ἔ-ς, see 466, 1. b. These verbs show the weak form of the stem (θε-τω, δο-των). ἰστημι and σβηνομε have -θι in στη-θι, σβη-θι. For στη-θι the poets may use στη in composition, as ἀποστα stand off.

a. The middle adds -σο, which loses its ο after a short vowel, as in θοι for θε-σο, δοι for δο-σο, πρω (and poet. πρα-σο). σ is not dropped after a long vowel (δησο). Cp. 465 b, N. 2.

c. D. In poetry: ἐπιάμην (prose ἐπιθαμην) from πτωμαι fly; Hom. πλητρο approached, ἓλθος was hit (others, 688).

577 D. The subjunctive shows traces of an earlier double form of inflection:
2. With long thematic vowel: θη, θης, θη, στηης, στηη, ανη, δων or δωμεν, περιστήμεν, δώμεν.

By shortening of the long vowel of the stem we obtain a third form:
4. From 3 are derived the contracted forms δω, δης, δη, etc. Hom. ἀναστη, δως, δω, δωμεν, δωμεν, ἀποστημε, Hdt. -θη, -θητε, δωμεν, δωμεν, δωμεν, δωμεν, ἀποστημε.

N. In Hom. the Mss. often have αi for η of the stem, as θεω, θειω, θεομεν, κεκελομεν.

578 D. Hom. has σταηςαν P 733, the only case of -η outside of the singular; δην (for δω-η), κακημεν (for -δω-ι-μεν), and φητο (for φθι-το) from φθιον perish.

579 D. Hom. has βης and υνες.
b. In composition περίκες, ἀπόδος, παράστημα, ἔρθου, προδοῦ; but κατάθεου, περιδοῦ, περιδόσθε (426 b–c).

c. For the 3 pl. θέωσαν, δοθεὶσαν, ἔσθωσαν, see 466. 2. b.

760. Second Aorist Infinitive.—The active adds -εναι in θείαι (θε-εναι), στήναι (στή-εναι), δοῦναι (δό-εναι), εἶναι (ε-εναι). The middle adds -σθαι, as θε-σθα.

761. Second Aorist Participle.—The active adds -ητ- like the present: θει (θε-ήτ-η), θεία (θε-ήτ-α), θεί (θε-ήτ); στάσ (στα-ήτ-ς), στάσα (στα-ήτ-α), στάν (στα-ήτ). The middle adds -μενος, as θε-μενος.

FIRST AND SECOND PERFECT (AND PLUPERFECT) ACTIVE

762. Indicative.—The perfect of τίθημι is τέθηκα. A later form τέθεικα, not found on Attic inscriptions till after 200 B.C. and due to the analogy of εἰκα, still appears in some texts. τέθεικα is Doric. For καθέστακα Attic used καταστή-σας ἔκω (cp. 599 b).

a. The dual and plural of the second perfect and pluperfect of ἵστημι (417) are formed without θ: ἤστατον, ἤσταμεν (without augment in the pluperf.), ἤστάσι from ἤ-στα-αντί, pluperf. ἤστα-σαν. The singular is supplied by the 1 perf. ἤστηκα I stand.

763. Subjunctive.—ἔστήκω and ἔστώ appear in prose and poetry, ἔστηκως ὁ in prose.

764. Optative.—ἔστηκομι occurs in comp. in prose, ἄφεστωτες εἶν in Plato, τέθηκος εἶσαι and δεδωκότες εἶν in Demosthenes. ἦσταλην is poetical.

765. Imperative.—ἔσταθι is poetical.

766. Infinitive and Participle.—ἔσταναι and ἔστοι are much more common than ἔστηκέναι and ἔστηκώς.

PERFECT MIDDLE (PASSIVE)

767. τέθεωμεν even in composition is rare and is unknown on Attic inscriptions. For the pass. perf. κεῖμαι (791) was used. Doric has τέθεμαι.

IRREGULAR MI-VERBS

769. εἰμί (ἐσ-, ep. Lat. es-se) am has only the present and future systems.

760 D. Hom. has βεμενα, βεμεν; στάμεναι; δημενα, δημεν; and θειναι, στηναι, δοναι. Dor. has βεμεν, δημεν, σταμεν.

766 D. Hom. has ἐστάμεναι and ἐστάμεν, ἐστάως, -άτος. Hüt. has ἐστεώς, ἐστώς. Doric has -εια for -νια (ἐστάκεία).

768 D. 1. Homer has the following forms:

Pres. ind. 2 sing. ἐσώλ and εἰς, 1 pl. εἰμέν, 3 pl. (ἐσώλ, and) ἐσί, not enclitic.
Imperf. ἦα, ἦα, ἦν, 2 sing. ἦθος, ἦθα, 3 sing. ἦν, ἦν, ἦν, ἦν (rare), 3 pl. ἦσαν, ἔσαν; iterative (495) ἐσκον (for ἐσ-κον).
### IRREGULAR MI-VERBS: eimí

| Present | | | | |
|---------|----------|--------|--------|
| Indicative | Subjunctive | Optative | Imperative | Imperfect | Indicative |
| Sing. 1 | eimí | είναι | | | η or ην |
| 2 | ei | ἐί | εἰςθε | | ἥσθα |
| 3 | ἐστι | ἐστι | ἐστω | | ἦν |
| Dual 2 | ἐστον | ἐστόνον | εἰστον | | ἢστον |
| 3 | ἐστον | ἐστὸν | ἐστῶν | | ἢστην |
| Plur. 1 | ἐσμέν | ἐσμένον | εἰσμένον | | ἢμεν |
| 2 | ἐστε | ἐστήτε | εἰστε | | ἢτε or ἦτε (rare) |
| 3 | ἐστι | ἐστιν | εἰστιν | | ἢσταν |
| Infin. elnai | Participle ὄν, ὀσα, ὀν, gen. ὀντος, ὀσῆς, ὀντος, etc. (305) |

**Future (with middle forms)**

εσμαι, εση (or ἐσει), ἐσται, ἐστον, ἐστον, ἐσμέθα, ἐσεθε, ἐσονται, opt. ἐσφιγμην, inf. ἐσφιγμα, part. ἐσφιγμον, -η, -ον.

a. The imperative 3 pl. ἐστωναν occurs in Plato and Demosthenes; ἐστων in Plato and on inscriptions.

b. In composition ὄν retains its accent, as ἀπὼν, ἀποών, ἀπότος, etc.; and so ἐσται, as ἀπέσται (426 c).

**769.** The optative forms εἰμεν, εἰτε, εἰσαν are found only in prose writers. εἰμεν occurs in poetry and Plato, εἰτε only in poetry, εἰσαν in poetry and prose and more frequently than εἰσαν.

**770.** The indicative ειμί is for ἐσ-μι (37); ei is for ἐσι (originally ἐσ-τι, 463 b); ἐσ-τι retains the original ending τι; ei is for (σ-)ἐσι, cp. Lat. sunt; ἐσμέν, with ο before μ despite 105; the ο is due to the influence of ἐστε. The subjunctive δι is for ἕω, from ἕω-; the optative ἐσην is for ἐσ-νη-; εἰμεν for ἐσ-ι-μεν, cp. Lat. simus. The infinitive ελναι is for ἐσ-ναι; the participle ὄν is for ἕων, from ἕω-ν.

| Subj. ἕω, ἕης, 3 sing. ἕη, ἕης, ἕης, 3 pl. ἕωσι (twice ἕοι); μετείμη has 1 sing. μετέω, and μετείμω (with metrical lengthening). |
| Opt. ἕην, etc., also ἔν, ἔω; Imper. 2 sing. ἕσ-σο (middle form), ἕστω, 3 pl. ἕστων. Inf. ἑναι and ἐμεναι (for ἐσ-μεναι), ἐμεν, also ἐμεναι, ἐμεν. Part. ἐνων, ἐνως, ἐνω, etc., rarely the Attic forms. Fut. often with σο : ἐσομαι and ἐσομαι; 3 sing. ἐσται, ἐσται, ἐστεται, also ἐσσει- ται (as in Dor.), ἐσσεθαι, ἐσσεθομος. |

2. Herodotus has pres. ind. 2 sing. εἰ, 1 pl. εἰμεν; imperf., the Attic forms and ει, 2 sing. εις, 2 pl. ειτε; iterative ἐσκον; subj. ἐω, ἐωσι; opt. once εἰ-του, εἰσαν, less freq. ἐλευ; part. εἰν. |

3. Dor. pres. ind. 1 sing. ἢμι and εἰμι, 2 sing. ἢμι, 1 pl. ἢμες and εἰμες (Pind. εἰμεν), 3 pl. ἢμτι; imperf. 3 sing. ἢς (for ἢς-τι), 1 pl. ἢμες, 3 pl. ἢμαν and ἢν; inf. ἢμεν, εἰμεν; part. ἢων and fem. ἢσσα, pl. ἢντες. Fut. ἐσσευμαι, -η, -ηται or -ειται, ἐσσευμοται (540 D.). |

4. Aeolic ἐμι out of ἐμι; imperf. ἐσσο, part. ἐων, ἐσσα (Sappho); imperf. ἐων.
771. Old Attic ἢ is from ἤα (Hom.) = ἤμι, i.e. ἤ- augmented + the secondary ending μ, which becomes α by 35 c. ἤς for ἤδα is rare. The 3 pl. was originally ἤς, contracted from ἤςν (Hom.); this ἤς came to be used as 3 sing. By analogy to ἤμεν ἤστε the 1 sing. ἤν was formed.

772. Inflected according to the ω-conjugation are the subjunctive, the participle ὄν, and several dialect forms.

773. ἡμί (τ-, ετ-; cp. Lat. 1-re) go has only the present system.

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Indicative</td>
</tr>
<tr>
<td>Sing. 1</td>
<td>ἡμί</td>
</tr>
<tr>
<td>2</td>
<td>ἡσ</td>
</tr>
<tr>
<td>3</td>
<td>ἡσι</td>
</tr>
<tr>
<td>Dual 2</td>
<td>ἡσον</td>
</tr>
<tr>
<td>3</td>
<td>ἡσον</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>ἡσεν</td>
</tr>
<tr>
<td>2</td>
<td>ἡσε</td>
</tr>
<tr>
<td>3</td>
<td>ἡσει</td>
</tr>
</tbody>
</table>

Infinitive: ἐλον. Participle: ἐλον, ἐλονα, ἐλον, gen. ἐλοντος, ἐλονης, ἐλοντος, etc.

Verbal Adjectives: ἐτος (poet.), ἐτος, ἐτης.

a. The imperative 3 pl. ἑσοσεν occurs rarely in Xenophon and Plato.

b. The participle ἐσεν is accented like a second aorist. The accent of the simple form of participle and infinitive is kept in composition, as παριν, παρινος, ἂνιναι. Otherwise the compounds have recessive accent so far as the rules allow: παρεμι, ἄπεια, but ἄντια, προσὑμεν.

774. ἡμί in the indicative present means I shall go, I am going. See 1880. For I go ἐρχομαι is used in the present indicative, but not (in prose) in the imperfect, or in the other moods. The scheme of moods and tenses is as follows: Present: indic. ἐρχομαι, subj. ἤσ, opt. ἤσει or ἤσν, imper. ἤτι, inf. ἤναι, part. ἤν. Imperfect: ἤα. Future: ἤμεν, ἤσοσην, ἤσιοσθαι, ἤσοσθεν.

775. In the imperfect the older prose writers usually have ἤα, ἤσος, ἤεν-ν, the later have ἤεν, ἤει, ἤει. The plural forms ἤεμεν and ἤετε are not classical. Prose writers seem to prefer ἤσσαν to ἤσαν. The γ here is the stem ετ augmented.

776. The part., the subjv., and the opt. are inflected with the thematic vowel; and so also some of the dialectical forms.

773 D. Hom. has 2 sing. ἐσοδα (Hesiod είσ); subj. ἐσοδα and ἐσ, ἐσον and ἐσ, ἐσει and ἐσει; opt. ἐση and ἐσε; infin. ἐσεναι, ἐσει, and ἐναι; (twice). Imperf.: 1 sing. ἐσα, ἐσιον, 3 sing. ἐσα, ἐσε, ἐσει (at the verse-end, ἐσε;), ἐσε; dual ἐσα, ἐσαν, ἐσιον, ἐσαν, ἐσαν. For ἐσα, ἐσα, ἐσαν some write ἐσα, ῥεε, ἐσαν. Future: ἐσομαι Ω 402, o 213. ἐσομαι Ω 8 and ἐσατο, ἐσατο probably come from ἐσου strive (778).

Hdt.: ἐσα, ἐσε, ἐσαν (Mss.), but γ for μ is correct.
777. ἔμμ (ἐ-, ἦ-) send is inflected nearly like τίθημ (p. 135). The inflection of the present and second aorist systems is as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle (Passive)</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Indicative</td>
<td></td>
</tr>
<tr>
<td>S. 1</td>
<td>ἔμμ</td>
<td>ἔμν (ἥκα)</td>
</tr>
<tr>
<td>2 ἔμν, τέθ (746 b)</td>
<td>τέθ (ἥκασ)</td>
<td>τέθαι (465 a)</td>
</tr>
<tr>
<td>3 ἔτσι</td>
<td>ἔτσ</td>
<td>ἔτσαι</td>
</tr>
<tr>
<td>D. 2</td>
<td>ἔτον</td>
<td>ἔτον</td>
</tr>
<tr>
<td>3 ἔτον</td>
<td>ἔτο</td>
<td>ἔτο</td>
</tr>
<tr>
<td>P. 1</td>
<td>ἔμνεν</td>
<td>ἔμνε</td>
</tr>
<tr>
<td>2 ἔτε</td>
<td>ἔτε</td>
<td>ἔτε</td>
</tr>
<tr>
<td>3 ἔτσι (463 d)</td>
<td>ἔτσαι</td>
<td>ἔτσαι</td>
</tr>
</tbody>
</table>

**Subjunctive**

| S. 1  | ἔ | ἔμαι | ἔμαι |
| 2 ἔς | ἔς | ἔ | ἔ |
| 3 ἔ | ἔ | ἔτα | ἔτα |

**Optative**

| S. 1  | ἔτην | ἔτην | ἔτην (758 c) |
| 2 ἔτσς | ἔτσς | ἔτσς | ἔτσς |
| 3 ἔτ | ἔτο | ἔτο | ἔτο |

| D. 2  | ἔτον | ἔτον | ἔτον |
| ἔτον | ἔτον | ἔτον | 135 |
| 3 ἔτην | ἔτην | ἔτην | ἔτην |

777 D. 1. In Hom. ἔμα usually has the initial ε short. Present: -τεις, ἔμαι and -τεί, ἔμαι from τεντεικ, inf. τεμαναι and τεμαν. Imperf.: -τειν, -τας, -τει, 3 pl. τεν. Future: ἔσαι, once ἔσαι. First Aorist: ἔκα and ἔκα, ενήκαετ once, ἔκα once. Second Aorist: for the augmented el-forms Hom. has usually the unaugmented ε; as ἔταν, ἔτο. In the subjunctive μεθείμαι, μεθημα, ἐφείμαι, μεθώμαι.


3. Dor. has perf. ἔκα, ἔμαι.
IRREGULAR MI-VERBS: ἦμι

P. 1 έμεν or έμεν
    έμεν
    — έμεν or έμεθα
    — έμεθα
    — ούμεθα

2 έτερ or  
    έτερ
    — έτερ or έτεθε
    — έτεθε
    — ούτιθε

3 έτεν or  
    έτεν
    — έτεν or έτείντο
    — έτείντο
    — ούτο

Imperative

S. 2 έτ (746 b)  
    — ές
    — έτο
    — έσθω

3 έτο
    — έτον
    — έσθον

D. 2 έτον
    — έτον
    — έσθον

3 έτων
    — έτων
    — έσθων

P. 2 έτερ
    — έτε
    — έτον
    — έσθων (466. 2, b)

3 έτεν (466. 2, b)  
    — έτεν
    — έσθεν

Infinitive

έμαι

Εικαίν

— έμαι
    — έσθαι

— έσθαι

Participle

έμεν, έμεθα, έν
    — έμαι, — έσθαι
    — έσθαι

Future: — έσω in prose only in composition; — έσαμαι only in composition.
First Aorist: έκα in prose usually in comp., — έκάμην; both only in the indic.
Perfect Active: — έκα only in composition.
Perfect Middle (Passive): — έμαι (plup. — έμην), — έσθω, — έσθαί, — έσαμος,
only in composition.
Aorist Passive: — έθην, — έσω, — έθηναι, — έθές, only in composition.
Future Passive: — έθησαμαι, only in composition.
Verbal Adjectives: — έτός, — έτος, only in composition.

778. Since ἦμι is reduplicated (probably for σι-ση-μι) the initial ι should be short, as it is in Hom. (rarely in Attic poetry). ι is probably due to confusion with the ι of Hom. έμαι (ćeμαι) striae, a meaning that έμαι occasionally shows in Attic. έμαι meaning hasten occurs only in the present and imperfect.

779. ει is for ε + ε in the second aorist active (έ-έμεν = έμεν), perfect active (έ-έκα = đka), perfect middle (έ-έμαι = έμαι), second aorist passive (έ + έ-θην = είθην). In the aorists εί is the augment, in the perfects the first ε is the reduplication of the weak stem εί. The first aorist έκά has the strong stem form. Present subj. έω, έγς, etc., are for τεω, τεγς, etc.; aor. subj. -ώ, -γς, etc., are for -έω, -ές, etc.

780. Much confusion exists in the Mss. as regards the accentuation. Thus for έες we find έες, and in Hom. προεί (present), as if from έω. See 746 c.

781. For áφιστε, áφίονεν and προοίτο, προοίσθε, προοίτο (also accented πρό- 
óit, etc.) see 746 c.
782. The imperfect of ἄφιημι is either ἄφιην or ἕφιην (450).

783. ἕμι (φα-, φη-, cp. Lat. fū-ri) say, say yes, or assent is inflected in the present as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>ἕμι</td>
<td>ϕῶ</td>
<td>ϕαίην</td>
</tr>
<tr>
<td>2</td>
<td>ἕμι</td>
<td>ἕμι</td>
<td>ϕαίης</td>
</tr>
<tr>
<td>3</td>
<td>φη-</td>
<td>ἕμι</td>
<td>φαί</td>
</tr>
<tr>
<td>Dual 2</td>
<td>φατόν</td>
<td>ἕμιτον</td>
<td>not found</td>
</tr>
<tr>
<td>3</td>
<td>φατόν</td>
<td>ἕμιτον</td>
<td>not found</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>φαιόμεν</td>
<td>φαιέμεν</td>
<td>φαιόμεν or φαιήμεν</td>
</tr>
<tr>
<td>2</td>
<td>φατέ</td>
<td>ἕμιτε</td>
<td>φαίτε</td>
</tr>
<tr>
<td>3</td>
<td>φασί</td>
<td>φῶσί</td>
<td>φαίεν or φαίησαν</td>
</tr>
</tbody>
</table>

Infinit.: φανεῖ; Partic.: poet. φάς, φάσα, φάν (Attic prose φάσκων); Verbal Adj.: φατός (poet.), φατέως.

Future: φήσω, φησεων, φήσων.

First Aorist: ἐφησα, ἐφησω, ἐφησαμι, ——, φησαι, φησας.

Perf. Pass. Imper.: τεφάσθω let it be said.

784. All the forms of the present indicative except ἕφις are enclitic (181 c).

— In composition σύμφημι, σύμφης (but the Mss. often have συμφής and συμφῆς), συμφῶ, σύμφαθι.

785. In the optative φαίε does not occur, perhaps by chance (461, 683 a). φαιέτε, φαίνε ordinary Attic; φαιέν, φαιησαν are rare.

786. Middle forms in present, imperfect, and future are dialectic.

787. οὐ φημι means refuse (Lat. nego). In the meaning assert, φάσκω is commonly used outside of the indicative. In the meaning say often, φάσκω is used. ἐφήσα and φήσω are aor. and fut. in the meanings say yes and assent. ἐφην, ἐφη (and φανεῖ) often correspond to Lat. inquitam, inquit.

788. ἐφην and φάς, φαίν may have an aoristic force. ἐφην and poet, ἐφεμεν are both imperfect and second aorist.

783 D. 1. Hom. has ἐφηθά for φῆς; subj. φηγ and φησι (463 c. D) for φη; imperf. ἐφην, φῆν, ἐφηθα, ἐφηθα, ἐφης, φῆς, 3 s. ἐφην, rarely φη, 1 pl. φαίμεν, 3 pl. ἐφασαν, φάσαν, ἐφαν, φάν.

2. Doric φαμι, φαρί, φαρτί; imperf. ἐφα, φᾶ; inf. φάμεν; fut. φάσω, φάσομαι; aor. ἐφασα.

3. Aeolic φαμι or φαίμ, φαίσα, φαίσι, 3 s. φαίσι, 3 pl. φαίσι.

786 D. Middle forms of φημι are rare or unknown in Attic (Plato has perf. imper. πεφάσω), but common in other dialects; yet the pres. indicative middle is rare. Hom. has imperf. ἐφάμεν, ἐφατό or φάτο, etc., imper. φάς, φάσω, etc., inf. φάσθαι (and in choral poetry), part. φάμενος (also in Hdt.). These middle forms are active in meaning.
789. **ήμαι** (ήσ-) *sit* is inflected only in the present system. The σ of the verb-stem appears only before -ται, -το.

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperative</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡμαι</td>
<td>ἡμεθα</td>
<td>ἡμην</td>
</tr>
<tr>
<td>ἡσαι</td>
<td>ἡσον</td>
<td>ἡσον</td>
</tr>
<tr>
<td>ἡσαι</td>
<td>ἡσε</td>
<td>ἡσε</td>
</tr>
<tr>
<td>ἡσαι</td>
<td>ἡσον</td>
<td>ἡσον</td>
</tr>
<tr>
<td>ἡσαι</td>
<td>ἡσε</td>
<td>ἡσε</td>
</tr>
</tbody>
</table>

The subjunctive and optative are wanting; present infinitive Ἑσθαι; participle Ἑμενος.

a. Uncompounded Ἑμαι occurs only in Epic, tragedy, and Herodotus. The missing tenses are supplied by Ἑμαι, Ἑω and Ἑμαι.

790. In place of Ἑμαι we find usually καθ-῾ημαι in Attic prose and comedy. καθ῾ημαι sometimes is perfect in meaning (*I have sat, I have been seated*). The σ of the verb-stem does not appear except before -το.

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>S. 1 κάθημαι</td>
<td>καθώμαι</td>
</tr>
<tr>
<td>2 κάθησαι</td>
<td>κάθῃ</td>
</tr>
<tr>
<td>3 κάθηται</td>
<td>καθήται</td>
</tr>
</tbody>
</table>

D. 2 κάθησθον καθῆσθον καθοὶσθον κάθησθον | ἐκάθησθον |
| 3 κάθησθον καθῆσθον καθοὶσθην καθῆσθων | ἐκάθησθην |

P. 1 καθῆμεθα καθώμεθα καθοὶμεθα | ἐκαθῆμεθα |
| 2 κάθησθε | καθῆσῃ | καθοὶσθε | ἐκάθησθε |
| 3 κάθηται | καθῶται | καθοῖτο | ἐκάθητο |

Infinitive: καθῆσθαι; Participle: καθῆμενος.

a. The imperative has καθοῖ in comedy for καθῆσο. In the imperfect ἐκαθῆμην is used about as often as καθῆμην.

b. The missing tenses are supplied by καθῶμαι, καθὶςω, καθῖμαι.

791. **κεῖμαι** (κε-) *lie, am laid*, regularly used in the present and imperfect instead of the perfect and pluperfect passive of τ.θημ place.

789 D. Hom. has εἶσαι, and ἔσαι (twice), εἶατο, and ἔστο once (once ἔντο). ὶ- is probably the correct spelling for εἰ-.

790 D. Hom. has 3 pl. καθελατο (καθήστο ?). Hdt. has κατέσαι, κατέστο; καθῆστο not καθῆτο.

791 D. Hom. has 3 pl. pres. κελαται, κελαται, κελονται; imperf. κείντο, κελατο, κέατο, iter. κέκετο; subj. κηται, and κεῖται for κε(ξ)-ε-ται; fut. κελομαι.

Hdt. has 3 sing. pres. κείται and κείται, 3 pl. κελαται; imperf. ἐκέιτο, pl. ἐκέατο.
### IRREGULAR MI-VERBS: οἶδα

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Infinitive: κείσθαι; Participle: κείμενος.
Future: κείσθω, κείη or κείσθε, κείσται, etc.

### Notes

a. In the subjunctive and optative κε- becomes κε- before a vowel (43).
b. Compounds have recessive accent in the present indicative and imperative: παράκειμαι, παράκεισθαι, but παρακείσθαι.

#### 792. ἦ-μι (cp. Lat. a-io) say occurs only in the present and imperfect 1 and 3 sing., and is used in parentheses (as Lat. inquam, inqui).
Forms: ήμι, ήσι; ἦν, ἦ. Examples: παί, ἦμι, παί boy, I say, boy! (emphatic repetition). ἦν δ' ἔγω said I, ἦ δ' θα said he (1113).

#### 793. χρῆ it is necessary is really an indeclinable substantive meaning necessity with the verb understood. In the present indicative ἐστί is to be supplied. Elsewhere χρῆ unites with the form of the verb to be supplied; as subj. χρῆ (χρῆ + ἦ), opt. χρεῖται (χρῆ + εἶναι), inf. χρῆναι (χρῆ + εἶναι), part. indeclinable χρεῖων (χρῆ + ὑπατονται); imperfect χρῆν (χρῆ + ἦν), and less commonly ἐχρῆ ν with an augment because the composite character of χρῆ ν was forgotten, fut. χρῆ σται (χρῆ + ἐσται).

a. ἀπόχρῃ it suffices has pl. ἀποχρῶσι, part. ἀποχρῶν, -χρῶσα, -χρῶν, imperf. ἀπόχρην, fut. ἀποχρήσει, aor. ἀπέχρησε.

#### 794. οἶδα (ἰδ, εἰδ-ε, οἶδ originally with ἔ; cp. Lat. video) know is a second perfect with the meaning of a present, and formed without reduplication. The second perfect and second pluperfect are inflected as follows:

#### Notes

792 D. Hom has ἦ, Doric ἦτ, Aeolic ἦτ.
793 D. Hdt. has χρή, χρῆν, χρῆναι, but ἀποχρῆ, ἀποχρᾶν.
794 D. I. Hom. has οἶδας a 337, ὅμεν, ὅσι (ὁσάσι for ὅσισι 130); subj. εἰδέω τ 236 and ἐδώ (Ξ 235), εἰδέμεν, εἰδέτε with short thematic vowels; inf. ἐδομεν, ἐδομεν; part. εἰδώλα and ἐδώλα. Pluperf. ὅδεα, ὅδησθα τ 93, ἦδεας(-ης -ης?) X 280 with η as augment (483), ἦδη, ἦδεε, ἦδει 206, 3 pl. ἦδαν for ἦδ-σαν. Fut. ἐλεμαίν, inf. εἰδομεθέμεν ἐδομεθέν.
2. Hdt. has οἶδας, ὅμεν and ὅδομεν (rarely), ὅδασι, subj. εἰδέω, plup. ὅδεα, ἦδεε (ἕδει -), ἦδατε, ἦδοσαν, fut. ἦδησαν.
3. Dor. has ἦδαμ (pl. ἦδαμεν, ἦδαντι) and οἶδα. Boeotian has ἦτω for ἦτω. Aeolic has ἢοδημεν and οἶδα.
### IRREGULAR MI-VERBS: oída

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**Infinitive:** elḗναι; **Participle:** elós, elóu, elós (309); **Verbal Adj.:** ἡσθός; **Future:** eíánta. Compound σύνιοιδα **am conscious of.**

**795.** The verb-stem has the meaning *find out*; hence the perfect oída means *I have found out* and hence *I know.*

**796.** In Ionic and late Greek we find oídás, oídāmen, etc. These forms are rare in Attic. oídhas occurs in comedy.

**797.** In the optative dual and plural prose writers have either the shorter or the longer forms; the poets only the shorter forms.

**798.** Pluperfect ἦδεων, ἦδεις occur in later Attic (Demosthenes), but are suspicious in earlier writers. ἦδεωθα occurs in the best Mss. of Plato and elsewhere, but it is less correct Attic. ἦδης is incorrect. ἦδει is rare. ἦστον, ἦστην are almost entirely poetic. In the plural ἦδεμεν, ἦδετε, ἦδεσαν are post-classical. ἦδεμεν, ἦδετε occur rarely in the Attic poets.

**799.** oídha is from oíd + tha; ἦστε from ἦ + τε; ἦστι from ἦ + τι (83). ἦσμεν (older ἦμεν) gets its ις from ἦστε (87). ἦσσα is from ἦ + σαντι, with ι from (Hom.). ἦσαν = ἦ-σαν with the ending -σαν (cp. elássai 704 d). ἦδης is for ἦ-εἶδη with η as augment (433).

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**PECULIARITIES IN THE USE OF THE VOICE-FORMS, ETC.**

**800.** Some verbs in the present appear in classical Greek in the active voice only, as βαίνω *go, έρπω* *creep, τρέω* *tremble*; others in the middle only, as ἄλλωμαι *leap, βούλωμαι* *wish, καθήμαι* *sit, κεῖμαι* *lie.*

**801.** Outside of the present some active verbs show middle forms especially in the future, as βήσομαι *shall go, ἀκούσομαι* *shall hear* (805); and some verbs exclusively or chiefly deponent show active forms especially in the perfect, as γίνομαι *become γέγονα, μαίνομαι* *rage μέμνη, δίρκομαι* *poet, 2 aor. ἐδρακον, perf. δίδορκα.*

**802.** For the passive voice the middle forms sufficed in most cases; many middle futures are still used passively (807), as ἄλλωμαι-

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**802 D.** Hom. has ἐκτάμην *was killed, ἐκχώμην was stayed.* Cp. also ἦδεσάμην and αἴθονθεν (αἴθομαι: respect), ὁσάτο and ὁσοῖθην (οἰσμαί: think), ἔχολοσάμην and ἔχολώθην (χολόω enrage).
μαυ shall be wronged; and traces of the passive use of the aorist middle appear in Hom., as ἔβλητο was hit. This use was largely abandoned when -γεν and -θετο came to be used as special marks of the passive. Originally neither -γεν nor -θετο was passive in meaning.

803. The second aorist in -γεν is primarily intransitive and shows active inflection (as ἐστην stood). Many so-called passive forms are in fact merely intransitive aorists of active verbs, as ἔρρησεν from ἔρρηση, κατεκλίνει from κατεκλίνη, lie down, and do not differ in meaning from the aorists of deponent verbs, as ἠμᾶτεν from μᾶσσει vage.

804. The aorists in -θετο that are called passive are often active or middle in meaning, as ἤσθην took pleasure in from ἡδοναι, ἤσχυσθην felt ashamed from ἄσχυτα disgrace, ἄσχυταμαι am ashamed; ἄγρισθην became angry from ἄγριτο anger.

FORMS OF ONE VOICE IN THE SENSE OF ANOTHER

805. Future Middle with Active Meaning.—Many verbs have no active future, but use instead the future middle in an active sense: λαμβάνω take λήψομαι, γεννάω κησεω γεννάω.

a. Most such verbs denote a physical action, as the action of the vocal organs; the action of the organs of sight, hearing, smell, touch; the action of throat, mouth, lips: bodily activity in general, voluntary or involuntary; and other aspects of the physical side of human organism.

806. In the following list of active verbs with middle futures those marked * have also an active future; those marked † sometimes have an active future in late Greek. All verbs adding -αν- to form the present stem (523, b, c) have a middle future except αυξάνω, λαμβάνω, φλεσκάνω. Verbs denoting praise or blame usually have both an active and a middle future.

*ἀδώ *ποδώ *εμ *κλάω *όδα *πτώ *τίκω

†άκω *γελάω *θξύω *κλάω *οιμάω *πλέω *τλάω (έταν)

άλαλάζω *γράφσκω *παινέω *φάξω *δολάζω *πέω *τρέχω

†αμαρτάνω γηράθω *ἐργαγάνω *κύπτω *δμνι *ποθέω *πρόγω

†ταμαντάνω γυναίκοκω *εσθω *κοκω *δράω *βέω *τυχαίω

†ταπαλάκω *γράξω *θαυμάζω *λαγχάνω *σττσι *ροφέω *τωδάζω

*ἀρπάζω *δίκεω *θέω *λαμβάνω *αφέω *στγαύ *φεύγω

*βασίζω *δελθω *θυγαγάνω *λάκω *παίζω *σωσάω *φθάνω

βαίνω (see 703) -θέλσκο μανθάνω πάσχω σκύπτω χάσκω

†θίων -διδράσκω θράσκω *νέω *πηνάω *τοπουδάζω *χείζω

*βλέπω *διώκω κάμω νέω σώμα πίω (late) *χωσέω

*βλέπω *γυγκομάζω κι(γ)χάω

a. Compounds of χωρέω with ἀπο-, συγ-, παρα-, ἀπο- have both active and middle futures; other compounds have only the active futures.

807. Future Middle with Passive Meaning.—In many verbs the future middle has the meaning of the future passive, as ἄδικεώ wrong, ἄδικησομαι shall be wronged.
808. The following verbs commonly use the future middle in a passive sense.
(All of these have the future passive in late Greek, except ἄμφοβητος, ἵν, ἐργο, ἐνδεξεῖα, οἰκεῖο, παῖδαγωγεῖα, προαγόρευα, στρεξθώ, στυγώ.)

άγνώσω not to know  εἴργω shut  ματιγίων χίλιον  στρεξθώ rack
ἀγωγίματι contend  ἐκπλήνω wash out  οἰκεῖο inhabit  στυγώ hat (poet.)
ἀδικῶ wrong  ἐνδεξαμεν lie in wait  ὁμολογεῖ agree  τερατῶν disturb
ἀφαμαχήτως dispute  ἐνδεξαμεν εἰς  ὁπλίτων guard  τρέφῳ guard
ἀπονύμιμον open, C.I.A. ἐπισύνελοι plot  παῖδαγωγεῖα educe
2. 1094 (not found) against  πολεμεῖων wage war  τρίβῳ rub
ἐρχω rule  ἐχω have  τριφω nourish  ὑω rain
διδάσκω teach  ἤκρατεν tend  προαγόρευα foretell
ἐάω permit  καλῶ prevent  σταυμαί measure

809. Some verbs use in a passive sense both a future middle form and a future passive form; on the difference in meaning see 1738.

ἀγω lead, ἔρχομαι, ἀχθόμαι.  ἀπατῶ deceit, ἀπαθήσομαι, ἧπατηθήσομαι.
ἀδείω increase, ἀδέσθομαι, ἀδείθομαι.
βλάπτω hurt, βλάψομαι, βλαθήσομαι.
δηλῶ manifest, δηλῶσομαι, δηλωθήσομαι.
ἐνομίζω fine, ἐνομίζωσομαι, ἐνομίζωθησομαι.
καλῶ call, καλοῦμαι (rate), κληθήσομαι.
κηρύσσω proclaim, κηρύξομαι (rate), κη- ρυχθήσομαι.
κόλω judge, κρίνομαι, κριθήσομαι.
λέγω say, λέγομαι (tragic), λεχθήσομαι.
λείπω lack, ἀπολείπομαι, ἀπολεχθήσομαι.
μαρτυρῶ bear witness, μαρτυρήσομαι, μαρτυραθήσομαι.
μαρτυρίδες, μαρτυρίσομαι, μαρτυρίζομαι.
πολιορκῶ besiege, πολιορκήσομαι, πολιορκηθήσομαι.
πράττω do, πράξομαι (rare), πρᾶξεθομαι.
πρέπω do, πρέπομαι, πρᾶπόμαι.
πρεπεῖ duty, πραπέπεται, πραπέπεται.
τίμω honor, τίμησομαι, τίμηθησομαι.
ὑπεξίνη, ὑπεξίσται, ὑπεξίσται.
ὑβρίζω insult, ὑβρισθήσομαι, ὑβρισθήσομαι.
φερῶ bear, φέσομαι, φεσθήσομαι, κατεν- χήσομαι.
φονεῖν; καταφρονήσομαι despise, kata- φρονηθήσομαι.
λέγω διάφορον, ἔρθέω, ἔρθωσομαι.

810. Middle Deponents.—Deponent verbs whose aorists have an active or middle meaning with middle forms are called middle deponents. The aorist passive of such verbs, when it occurs, has a passive force. Thus ἀπιάθομαι accuse, ἔτιαθόμαι accused, ἔτιάθειν was accused. Others 813 c.

811. Passive Deponents.—Deponent verbs whose aorists have the passive form but the active or middle meaning are called passive deponents; as βούλομαι wish, aor. ἔβουληθήν. The future is usually middle in form. Most passive deponents express mental action of some sort.

812. In the following list verbs marked * have a future passive form and also a future middle form; as διαλέγομαι converse, aor. διελέξθην conversed, fut. διελέξομαι and διαλεχθήσομαι shall converse. But ἔδομαι take pleasure in has only ἔθνομαι, and ἔττάμαι yield to, am worsted has only ἔτταρεθομαι. Verbs with † have also an aorist middle, but it is less common, or poetic, or late Greek.
813] VARIATION OF VOICE: DEPONENTS 221

†άγαμαι admire, ἡγάζομαι
*†αλθόμαι feel shame, ὑδάτινη
άλογον (usu. poet.) wander, ἡλίην
†αμελλόμαι contend, ἡμιλλόμην
†ἀφρέωμαι deny, ἄργηθην
*ἀχτόμαι be grieved, ἡχθῆν
βολόμαι wish, ἐβολίθην (430)
δέομαι want, ἐδέηθην
δέρματος (poet.) see, ἐδέηθην
δύναμαι be able, ἐδυνάθη (430)
ἐπανδρώμαι oppose, ἐπαντύδην
ἐπιστάμαι understand, ἡπιστήθην
ἐραμαι εἴρω love, ἡράσθην
ἐλαβόμαι am cautious, ἐλαβίθην
†ἐδομαι take pleasure in, ἔδοθη

*ἡπτάομαι yield to, ἡπτηθῆν
(ἐν-)θορμέω consider, ἑκαθομήθην
(προ-)θορμέω am eager, προσθηθῆν
†(δια-)λέγομαι converse, διελέξθην
(ἐπι-)μέλομαι care for, ἐπιμελήθην
(μετα-)μέλομαι regret, μετεμελήθην
(ἀπο-)νοέομαι desist, ἀπενόηθη
*ἐθέρμαι reflect, ἑπενοήθη
(ἐν-)νοέομαι think of, ἐπενοήθη
†(ἐπι-)νοέομαι think on, ἐπενοήθη
†(προ-)νοέομαι foresee, provide, προενοήθη

οἴομαι think, φάνη
φιλοστοίχομαι am ambitious, φιλοστηρίθην

a. Some verbs use either the aorist middle or aorist passive without distinction, as ἐπικύρωμαι bǐνοι, πράγματεναι am engaged in.
b. Some verbs use both, but prefer the aorist middle, as ἀποκρίνομαι answer, ἀπολογίζομαι speak in defence, μεμφομαι blame.
c. Some verbs use the aorist passive in an active or middle sense, as ἀπορεόμαι doubt, pass. be disturbed, aor. ἀπεροθήνη; πειράω prove, πειράόμαι ŭny, aor. ἐπεραθήθην (less often ἐπειρασάμην), fut. πειράομαι and πειράθησαι. ἔρω (poet. ἔραμαι) lose has ἔρασθη fell in love with, fut. ἐρασθήσαι.

813. Deponents with Passive Meaning. — Some deponent verbs have a passive meaning. This is avoided by good writers in the present and future passive, is not frequent in the aorist, but is common in the perfect and pluperfect passive. Thus ἀπεκρίνεται (ἀπεκρίθη) τάῦτα this answer is (was) made is not good Greek. Few verbs show the passive meaning in most of these tenses; as ἀνέμοια ἄνυ, am bought, ἑωνήθην was bought, ἑώνημα have bought, have been bought.
a. Present and Imperfect: ἀγωνίζομαι contend, ἀμετέρως force, ἀμέλεος, ἀμετέρως, ἀμετέρως, ἢώνομαι buy, am bought.
b. Future Passive: ἀπαρθέωμαι deny, ἀπαρθηθήσομαι, ἀργάζομαι work, do, ἀργαθηθῆσομαι.
c. Aorist Passive: These verbs (middle deponent, 810) have also an aorist middle; the aorist passive is used in a passive sense: ἀγωνίζομαι contend, αἰνίζομαι harass, αἰνίσομαι speak darkly, αἰτίζομαι accuse, ἀκούμαι heal, διαφέρω, δέχομαι receive, ἀνοίξομαι present, ἀργάζομαι work, do, ἀγαθέομαι lead, ἀγαθόνομαι behold, ἀγαθόνομαι heal, ἀκόμαι acquire, ἀκόμαι miltreat, ἀνυβάλλεις abase, μεμπαλάτης fault, ἐκφόβοις name, πρεσβεύομαι refrain an excuse, ἁρώμαι use, ἀνόμαι inury. ἀνέκρινσοι has ἀνέκρινσε answered, ἀπεκρίθην usu. means was separated.
d. Perfect and Pluperfect: These verbs use the perfect middle in the middle or the passive sense: ἀγωνίζομαι contend, αἰνίσομαι speak darkly, αἰτίζομαι accuse, ἀνέκρινσι answered, ἀπολογίζομαι make a defence, ἀδιπόμαι force, ἀνθιμέομαι consider, ἁργάζομαι work, do, ἀθυόμαι pray, ἡγέομαι lead, κτάμαι
acquire, λαβόμαι abuse, μηχανόμαι devise, μιμέμαι imitate, παραπληγίζωmι speak boldly, πολίτευμαι act as (discharge the duties of) a citizen, πράγματευμαι am engaged in, εκπτωτευμαι view, κράομαι use, ύντεομαι buy.

814. Active Verbs with Aorist Passive in a Middle Sense.—The aorist passive of some active verbs has a reflexive or middle sense, either sometimes or always. Thus εὐφραίων gladden, γηφραίθην rejoin, κινέω move, έκινήθην was moved or moved myself, φαινω show, έφάνην showed myself, appeared (έφανθη usually was shown).

a. These verbs are often called middle passives.

b. The middle and the passive form of the future of such verbs is often found, the middle being frequently preferred.

815. Aorist Passive and Future Middle forms:

αερόσχοιον disgrace, ἡσυχήθην felt ashamed, αἰσχυνομαι ἀνάω vex, ἡπείθην felt vexed, ἀνδοιμαι έπειγω urge, ἡπείθην urged, επισειμαι εὐφραίων gladden, γηφραίθην rejoin, eὐφρανομαι κινέω move, έκινήθην moved (bestirred) myself, κυσησομαι κοιμᾶω put to sleep, έκοιμήθην lay down to sleep, κοιμόσομαι λυπέω vex, έλυπήθην grieved, λυπόσομαι

a. ανάγομαι set sail, κατάγομαι land, ὑπλίζομαι arm myself, ὑπνοίμαι lie at anchor, generally have an aorist middle.

816. Aorist Passive and Future Passive forms:

μνημήσκω remind, μνημήθην remembered, σφάλλω trip up, deceive, ἐσφάλλην erroed, μετρήσομαι στρέψω turn, ἐστράφην turned, στραφεῖ τήκω cause to melt, έτάκην dissolved, σομαι

817. Passive Aorist and Middle and Passive Future forms:

ἀπαλλάττω release, ἀπαλλάθην departed, ἀπαλλάξομαι, ἀπαλλαγόσομαι. φαινω show, έφάνην appeared, φανόμαι, φανόσομαι (819).

818. Some verbs have a passive aorist rarely in a middle sense; with the middle aorist in a different meaning.

κομίζω bring, ἐκομίσθην betook myself, ἐκομισάμην carried off. σφιώ save, ἐσφιώθην saved myself (was saved), ἐσωμάζων saved for myself.

ψέδω deceive, ἐψεύδηθη deceived myself (was deceived), ἐψευσάμην lied.

819. In some verbs showing 1st and 2nd aorist, or 1st and 2nd perfect, the first tenses are generally transitive, the second tenses generally intransitive. The future active of these verbs is transitive. In some transitive verbs the perfect (usually the 2nd perf.) is intransitive.
transitive and intransitive
be extinguished, go out, ἀποσβάνυμαι, ἀποσβήσομαι, ἀπέσβην went out, ἀπέσβηκα am extinguished.

σήμα: trans. make rot; intrans. rot, σήμομαι, ἑσάτην rotted, 2 perf. σέσημα am rotten.

τήκω: trans. cause to melt; intrans. melt, τήκομαι, ἔτάκην, 2 perf. τέτηκα am melted.

φαίνω: trans. show, φανῷ, ἐφὲ, πεφαγικα have shown, πέφασμαι, ἐφάνην was shown, made known; trans. also show, declare, φαίνομαι, φανοῦμαι, ἐφηνάμην showed (rare and poetic in the simple form; ἀπεφηνάμην declared is common); intrans. show oneself, appear, φανοῦμαι, φανῆσομαι and φανοῦμαι, ἐφάνην appeared, 2 perf. τέφθαναι have shown myself, appeared. The middle means show oneself, appear; the passive, am shown, am made evident. φανῆσομαι means shall appear or shall be shown, and is not very different in sense from φανοῦμαι (but see 1738, 1911).

φθεῖρω: trans. destroy, διαφθεῖραι, φθεῖρα, ἐφθαρκα; intrans. am ruined, διαφθειρομαι, ἐφθάρην, ἐφθαράμαι, 2 perf. ἐγέφθαι am ruined in Hom., have destroyed in Attic poetry.

φω: trans. bring forth, produce, φόρο, ἐφύσα; intrans. am produced, come into being, φομαι, φόρομαι, ἐφύν, 2 perf. τέφυκα am by nature.


821. The following are poetic intransitive second perfects: ἀπαρά fit (ἀπαρίσκω fit, trans.) — ἐλπὶς hope (Epic ἐλπὶς cause to hope) — κέκνηδα sorrow (κῆδω trouble) — ἄρωμα have arisen (ἄρωμα rouse).
PART III

FORMATION OF WORDS

822. Inflected words generally consist of two distinct parts: a stem and an inflectional ending (191):

διωρο-ν gift, stem διωρ-, inflectional ending ν;
λιο-νευ we loose, stem λιο-, inflectional ending μευ.

a. The inflectional endings of nouns and verbs, and the formation of verbal stems, have been treated under Inflection. The formation of words, as discussed here, deals primarily with the formation of noun-stems, of verbal stems derived from nouns, and of compound words. Uninflected words (adverbs, prepositions, conjunctions, and particles) are mostly of pronominal origin and obscure; such adverbs as show case forms are mentioned in 341 ff.

823. Some stems are identical with roots (root-stems, 193) to which only an inflectional ending, or no ending at all, has been added.

βο-υς ox, cow  μῦ-ς mouse
εἰς οὖς (stem ἐν-)  ναῦς ship
θηρίον wild beast (gen. θηρίον)  ὄψ voice (stem ὄντ-)  χελιδ hand (gen. χελιδίνος)
κλώψ thief (κλέω-ν τελεῖν)  πούς foot (stem ποῦ-)  χρῶν earth (stem χρῶν-)

824. Most stems are derived from roots by the addition of one or more formative suffixes.

διωρο-ν gift, stem διωρ-, root δω (δι-δω-με give), suffix ρο-.
γραμματεύς scribe, stem γραμματεύ-, root γραφ-, suffixes ματ and ευ.

a. Most words are therefore built up from root, suffix, and inflectional ending by a process of composition analogous to that seen in compounds (869 ff.), in which the union of the various elements yields an idea different from that seen in each of the parts.

825. A stem is primary if only one suffix is added to the root (διωρο-ν); secondary, when more than one suffix is added to the root (γραμματεύς).

826. There are two kinds of stems: noun-stems (substantive and adjectival) and verb-stems.

827. Words containing a single stem are called simple words, as λόγος speech; words containing two or more stems are called compound words, as λόγο-γράφος speech-writer.
828. According to the character of the suffix words are called:

a. **Primitive** (or **Primary**): formed by the addition of a suffix either to a root or to a verb-stem to which a vowel, usually ε, has been added (485, 486).

Root γραφ : γράφ-ω write, γραφ-ή writing, γραφ-ε-ς writer, γράμ-μα something written, γραμ-μή line.

Verb-stem γεν-ε in γενέ-σθαι become (ἐγένετον, γε-γενομαι): γένε-σις gene-

sis, origin; τερ-ε (τέρω bore) : τερ-το-ν giniel, instrument for boring.

b. **Denominative** (or **Secondary**): formed from a noun-stem (substan-
tive or adjective) or adverb.

γραμ-ματ-ες writer (stem γραμματ-, nom. γράμμα); εὐδαιμον-λα happe-
ness (stem εὔδαιμον-, nom. εὐδαιμων); δικαιο-σύνη justice, δίκαιο-ς just (δίκη
right); φίλ-ιο-ς friendly (φίλοι dear); δουλ-ω slave (δοῦλοι slaves); παλαι-ό-ς ancient, of old date, from the adverb πάλαι long ago.

829. Suffixes forming primitive words are called primary suffixes; suffixes forming denominative words are called secondary suffixes.

a. The distinction between primary and secondary suffixes is not original and is often neglected. Thus, in δεινός terrible (δει- fear), νο is a primary suf-
fix; in σκοτεινός dark (σκότος, 858. 11), it is secondary. So English-able is both primary (readable) and secondary (companionable).

b. It is often difficult to determine whether a suffix is added to a verb-stem or
to a noun-stem: ὅχυ-ρός strong (ὅχυ-ς strength, ὅχυ-ω am strong).

c. A primitive word may be formed from a verb-stem which is itself denom-
native: τοξευ-τή δοξω man from τοξευ-ω shoot with the bow, derived from τοξο- 
bow. A primitive may be formed with a suffix derived from a denominative: 
φλέγ-υρδ-σ burning (φλέγ-ω burn) with ὑρδ from λευγ-ρό-ς (λεύγ-ς) shrill.

d. A denominative often has no corresponding primitive; sometimes the latter has been lost, sometimes it was presumed for the purpose of word-formation by the imitative process always at work in the making of language. Thus, δέμ-νο-ν bed, from δεμ-νο-ν (δέμ-ω build, construct).

830. To determine the root all suffixes must be removed from the stem until only that part remains which contains the fundamental idea.

a. Most roots are noun-roots or verb-roots; but originally a root was neither noun or verb (193). Some roots are pronominal, and express direction or position. Greek has many words whose roots cannot be discovered. The form of a root in Greek is not necessarily that which Comparative Grammar shows was common to the cognate languages.

b. Since the origin of many words, even with the help of the cognate lan-
guages, is uncertain, we are often at a loss where to make the dividing line between root and suffix. Suffixes are often preceded by a vowel which may be regarded as a part of the suffix or as an expansion of the root (by some scholars regarded as a part of the root itself).

831. Changes of the root-vowel. — a. The root-vowel is sometimes strong,
sometimes weak: ει, οι (weak ι); ευ, ου (weak υ); η or ω (weak α or ε). λειφ-μα remain, λαυ-βαβρος remaining, cr. λειφ-ος, ε-λυ-πονο; εσσυ-ος team, cr. εσσυ-νυ-μι, λυ-βυ ψευδος; σπουδ-η zeal, σπεύδω-μι hasten; ληθ-η forgetfulness, λανθανω (λαθ-) forget; ηθ-ös disposition, θ-ös custom, habit; ρωξ-μος cleft, ρηγ-νυ-μι break (ραυ-, ρηγ-, ρηγ-). Cp. 36.

b. ε often varies with ω, sometimes with a; η sometimes varies with ω. γον-ος offspring, γι-γυ-ομαι (γεν-) τόλμου-ος tense, τελων (τεν-) stretch; τραφερός well-fed, τροφ-η nourishment, τρεπ-ω nourish; ἀργ-μος helping, ἀργ-ω help. Cp. 36.

832. Root-determinatives. — A consonant standing between root and suffix (or ending), and not modifying the meaning of the root, is called a root-determinative.

βό-θρων pedestal, from βαινω go (βα-); εσ-θρω (poetical for εσθρω) eat, for ἔθρω-, cr. Ionic εθρω-, πλη-θρω (poet.) am full, πλη-θρω-μι crowded, πλη-θρω-μαι satisfied, cr. πληρ-πληρ-μι; στα-θρω-μος day’s journey, στα-θρω-μαι a rule, from λατημι (στα-); σμη-χρω wipe, cr. σματω wipe. — On the insertion of σ, see 836.

a. The origin of root-determinatives is obscure. In part they may be relics of roots, in part due to the analogy of words containing the consonants in question.

833. Suffixes. — A suffix is a formative element added to a root (or to a stem) and standing between the root and the ending. Suffixes limit or particularize the general meaning of the root; but only in a few cases is the distinct meaning of the suffix known to us.

a. The origin of the Greek suffixes is often obscure; of those inherited from the parent language only some were employed to make new words; others were formed by Greek itself (productive suffixes). From the analogy of the modern languages we infer that some suffixes were once independent words, which, on becoming a part of a compound, lost their signification. Thus -hood, -head in childhood, godhead are derived from Old Eng. ‘hād,’ Gothic ‘haidus’ character, nature; -ship in ownership, courtship, comes from a lost word meaning ‘shape’; -ly in friendly from Old Eng. ‘li’ body. So -δος meaning smelling (δόω), as in εὐδος fragrant, acquired a range of meaning originally inappropriate to it by passing into the general idea of ‘full of,’ ‘like,’ as in ποιωδος grassy (ποιά), λουμοδος pestilential (λουμος), σφηνοδος wasp-like (σφήξ). This suffix is distinct from -ειδος having the form of, like (898 a).

Conversely, many suffixes, themselves insignificant, acquired a definite meaning by reason of the root with which they were associated. — Irrespective of its meaning, one word may serve as a model for the creation of another word; as starvation, constellation, etc., are modelled on contemplation, etc.

b. Many dissyllabic suffixes, due to a combination of the final letter or letters of the stem and an original monosyllabic suffix, adapt themselves to independent use. Cp. ego-ism for ego-ism because of patriot-ism, -able in laughable and probable (from proba-bilis). Thus, patronymics in -άδος, -άδος 845. 2, 3; words in -αια 843 b, 5; -αιος 858 a; -ειον 851, 1; -απερος 316; -ήνας 843 a, N.; -εις 858. 3; -ηνος 858. 2 b; -ειος 858. 2 a; -εις 858. 3; -ειον 852. 2; -ήνας 843 a, N., 844. 2 a; -αιος 858. 9; -ήνας 843 a, N., 844. 2 a; and many others.

c. Simple suffixes are often added to case forms or adverbs, thus producing,
by contamination, dissyllabic suffixes; as ἀρχαῖος ancient 858. 2 a; παλαιός of old date 828 b, ἐαρυκός vernal 858. 12; φυσικός natural 858. 6 b; cf. ἤλιος marine (ἄλης).

d. Many compound suffixes are formed by the union of two suffixes, new stems being created by the addition of a suffix to a stem, as: τῆρος 851. 2, ιερός 852. 6, ιερώδες 854. See 854.

e. Suffixes often show gradations: τηρεῖ, τωρεῖ, τερεῖ, τρεῖ (36 N. 1) as in δο-τήρ, δω-τωρ, δητερα (out of δοτερ-α) giver; ψάλτρα harp-player; μνήμη lake; μωρό μαρι: τέκμωρ, τέκμαρ goal; ἄφρος: ὕδωρ water, ὕδρα; ὄν: τέκτων carpenter, fem. τεκταί, from τεκταν-μα; and in λέων lion, fem. λέων (843 b. 5).

834. Changes in stems. — Various changes occur when a suffix is added to a stem.

a. The final vowel of a stem is contracted with the initial vowel of a suffix: ὄφθαλμος small snake (ὄφθων + ὄν from ὄφθως). So when a consonant is dropped at the end of a stem: αἰδώς venerable (αἰδώς reverence, stem αἰδων-), βασιλεύς king, stem βασιλεός— for βασιλεύς, 43, ἀστείος refined (ἀστυ city, stem ἀστεῖος— for ἀστεύ-), 43. Cp. 858. 2.

b. A long final vowel of a stem may be shortened before the initial vowel of a suffix: δικαίωος just, δίκαι right, stem δικαίος. (Properly δικαίος is an old case form, 833 c, to which -ois is added.)

c. A final vowel or diphthong may be dropped before the initial vowel of a suffix: σοφία wisdom (σοφίας wise, τίμωος honored, costly (τιμή honor, stem τιμά-), βασιλεύους royal (βασιλεύς king), πολίτικος civil (πολίτης citizen, stem πολίτα-).

d. The final letter or letters of a consonant stem may be dropped: σωφροσύνη temperance, moderation (σώφρων temperate, stem σωφρόν-), μελόλυνγος little song (μέλος song, μελεσ-) , ἀληθω-ς genuine (ἀλήθης -ς true). So apparently in the case of a vowel stem in δεσπό-ωνος belonging to the master (δεσπότης).

e. The final consonant of a stem undergoes regular euphonic change before the initial consonant of a suffix: βλαχ-μα glance (βλάχω look), δικαστής a judge (δικαστής, from δικαζω judge, stem δικαζ-, ποιητής poet (ποιε-τις, from ποιεω persuade, stem ποιη-), λεξις style (λέξης-s, from λέγω speak).

f. Stems in -o have an alternative in ε (cp. ἵππo-ς, voc. ἵπτε; 229 b). This e often appears in denominatives: οἰκε-ω dwell, οἰκε-της house-servant, οἰκε-ως domestic (οἰκο-ς house).

g. Derivatives of a stems may apparently show ω in place of a; as στρατιώτης soldier (στρατιά army); Ἰταλός an Italiote, Greek inhabitant of Italy (Ἰταλία Italy). See 843 a, N. Stems in ἄ have η in τιμή-εις honoured (τιμή, stem τιμά-).

h. Vowel stems, especially those derived from verbs, often lengthen a final short vowel before a suffix beginning with a consonant: πόη-μα poem, πόη-σις poetry, ποιη-τής poet, ποιη-τικός creative, poetical (ποιε-ω make); δεσμώ-της prisoner (δεσμώ-ς, δεσμά- fetters). Verbs with stems in α, ε, ο usually show in derivatives the stem vowel as found in the tenses other than the present; as δηλω- manifest, fut. δηλω-σω, δηλω-σις manifestation; ἄρω plough, fut. ἄρω-σω, ἀρο-σις arable land, ἄρο-τηρ ploughman; εἰρ-ε-κ-ω find out, fut. εἰρ-η-σω, εἰρ-η-μα discovery, but εἰρ-ε-σις discovery, εἰρ-ε-της discoverer.
i. Vowel stems sometimes insert a vowel before a suffix beginning with a consonant: πολι-ή-της, Ionic for πολί-της citizen, πολι-ε-θρον (poetic) city.

j. Consonant stems, and vowel stems not ending in ο, often show ο before a suffix in denominatives; a stem in -ον is thus replaced by one in -ο: σωφρο-στή temperature (σώφρον temperate, σωφρον); αιμαρ-δες bloody (αίμα, -ατος blood) and σκι-δες shadowy (σκιά shadow) by analogy to δελ-δες wily, 858. 3. Cp. 873–875.


836. Insertion of sigma.—Between root (or stem) and suffix ο is often found, and in some cases it has become attached to the suffix. This parasitic letter spread from the perfect middle, where it is properly in place only in stems in τ, δ, θ, or σ; as in σχι-σ-μος cleaving with ο from έ-σχι-σ-μοι by analogy to έ-σχι-σ-παι for έ-σχι-δ-παι (σχιξω cleave). In -σ-τής the transference was made easier by words like σχισ-τός cloven for σχισ-τος. This ο appears before many suffixes, and usually where the perfect middle has acquired it (489).


837. Insertion of ταυ.—In a few words τ is inserted before the suffixes μο, μα, μη, μην. Thus, ἐφε-τ-μη command (ἐφιμη, root ἐ, ἐ), λαί-τ-μα depth of the sea, ἄντ-μη and ἄντ-μην breath (ἀνμί blow). In ἄρα-μον our the τ may be part of the verb-stem (ἄρασω, 515), and have spread thence to the other words.

FORMATION OF SUBSTANTIVES

838. Some suffixes have a special significance; of these the most important are given in 839–856. But suffixes commonly used with a special function (such as to denote agency, action, instrument, etc.) are not restricted to this function. Only a few have one function, as τερο to denote comparison.

a. The instrument may be viewed as the agent, as in ρα-σ-τήρ hammer, lit. smasher, from ρα-ω smash. τερο (863. 16) may express the agent, instrument, or place. Suffixes used to denote actions or abstract ideas often make concrete words, as τρω-ή nurture and nourishment, ἀγγελ-λα message (cp. Eng. dwelling, clothing). πορμέω means ferry, ferry-boat, ferrymen’s fee. Words originally denoting an agent have lost that meaning, as πα-τήρ father (orig. protector), and in many cases the original force is changed.

839. 

AGENCY

a. The primary suffixes τή, τηρ, τορ, τρο, ευ, denoting the agent or doer of an action, are masculine.
1. τὰ (nom. -τῆ-ς): κρι-τῆ-ς judge (κρίνω decide, κρι-)，κλέ-τῆ-ς thief (κλέ-τ-ω steal), ποι-τῆ-ς poet, i.e. maker (ποι-ο-μake), αὔλη-τῆ-ς flute-player (αὔλ-ο play the flute), μαθ-η-τῆ-ς pupil (μαθάω learn, μαθ-)，ικ-ε-τῆ-ς supplicant (ικ-ε-ο-μαι come, ικ-).
3. τῷ (nom. -τῷ): ῥῆ-τῷ orator (ῥῆ-ο-μαι say, ῥῆ-, ῥῆ-), εἰ-ρη-κα have spoken, κτῆ-τῳ founder (κτίζω found, κτίδ-), σημαντῷ commander, poet. (σημαίνω give a signal, σημα-).
5. εὐ (nom. -εῦ-ς): γραφ-εῦ-ς writer (γράφ-ο write), τοκ-εῦ-ς father (τίκτω beget, τεκ-).

b. The primary suffixes τρῷ, τρᾳ, τειρᾳ, τῷ are feminine.
2. τρᾳ (nom. -τρα): ποι-τρα poeciss (late), ψαλ-τρα female harper (ψαλλō play the harp, ψαλ-).

c. The same root or verb-stem may have different suffixes denoting the agent: γερ-ε-τῆς, γεν-ε-τῷ, γεν-ε-τῷ begetter; μαθ-η-τρῖς, or μαθ-η-τρία female pupil, fem. of μαθ-η-τῆς.

d. Words in -τῳ, -τρῖς, -εῦς are oxytone. Words in -τῷ, -τειρᾳ, -τρα have recessive accent. Words in -τῆς are oxytone or paroxytone.

e. See also or (nom. -ον) 861. 18.

840. NAMES OF ACTIONS AND ABSTRACT SUBSTANTIVES

a. Substantives denoting actions often express abstract ideas, and names of actions and verbal abstractions are often used concretely. The following suffixes (except μο, nominative -μο-ς, and ες, nominative -ος) form feminines; all are primary except τα in some words.
1. τῳ (nom. -τῳ): πιο-τῷ faith (πιθ-ο persuade, πιθ-), φα-τῳ rumour (φημι say, φα-).
2. στῷ (nom. -στῳ): λέγεις style (λέγ-ω speak), πολη-στῳ poetry (ποι-ω make), φηλ-στῳ decay (φθι-ω decay), δό-ς-τῳ act of giving or gift (δι-δ-ω-μ give, δο-, δῶ-), τε-στῳ placing (τι-θ-ω-μ place, θε-, θε-), τά-στῳ tension (for τη-στῳ 35 b, from τείνω stretch, τεν-). αί is derived from τῳ after a vowel (115).
3. στα (nom. -στα): in substantives from verbs in -αί out of -αδ-ω; as δοκιμαία examination (δοκίμαω examine, δοκ-).
FORMATION OF WORDS: SUBSTANTIVES


7. μά (nôm.-μα): τόλ-μα daring (τόλ-ναι dare).

8. σο (nôm.-σο, neut.) de-σο feast, ἀγ-σο cold.

9. ε (nôm.-ε): primitive, from verb-stems, as μαν-ε madness (μανεω: rage, μαν-). Denominative: ἣγεμον-ε sovereignty (ἡγεμόν leader), εὐφρατεία kind service (εὐφρατεία from εὐφράτης aioer of good deeds). Without any noun-stem: πολορκεία siege (πολορκέω besiege). Verbs in ευω derived from substantives, as παιδεύω educate (παι child), show abstracts in ειζ for ευ(ε)-ε (ε:3:) παιδεία education, στρατεύμα campaign (στρατεύμα take the field), βασιλεία reign, kingdom (βασίλευ-ω am king).

10. o, a: see 859. 1, 2.

b. Many feminine substantives expressing the abstract notion of the adjective are derived from adjective stems (a few from substantive or verb stems). Many of these denominatives express quality, cp. Eng. -ness, -hood.

1. α (nôm.-α): from adjectives in -ης and -ος, -εις, as ἀληθεία truth for ἀληθ-θε-α from ἀληθεία true; εὐδοκεια want for επεδεικαία from επεδεικτικτικοί need, 44 a, 292 d; εὐδοξία kindness for εὐδοξία from εὐδοξος εὐδοξος kind.

2. ο (nôm.-ο): εὐϑυμον-ο happiness (εὐθυμος happy), συμμαχία alliance (συμμαχία fighting along with), σοφ-ο wisdom (σοφος wise). Since τ becomes σ before ο we have ἀθανασία immortality (ἀθανασία immortal).

Cp. 859. 6.

3. σω (nôm.-σον): δικαιοσύνη justice (δικαίος right). Abstracts in -σω are properly fem. of adj. in -σος, as γησ-σον joy (γησος-σον joy/s) -σων by analogy in μνημ-οσύνη art of divination (μνημειος seer). See 865. 7.


5. α (nôm.-α): abstract substantives of number, as τριάδ-αs, αδεσ triad (τρις). μοι-αs, αδέσ unit (μόιος alone, single). See also 863 b. 8.

c. Some neuter abstracts express quality: ταχ-ος speed (ταχύς swift), εὐρ-ος width (εὐρύς broad). See 840 a. 8.

d. A feminine adjective is used substantively in poet. ποιητή wisdom from ποιεωs wise; with recent accent in ἐχθρά enmity from ἐχθρος hostile, δέρμα warmth from δερμα warm.

e. Some compound adjectives in -αs yield (by analogy) abstracts in -α not in -α; as αγνοϊκτ-α misfortune from αγνοικτ-αs unfortunate. Fluctuation often occurs, as in κακοφθεία κακοφθεία malignity from κακοφθείαs ill-disposed; Old Attic ἀληθεία (= Ion. ἀληθεία) for ἀληθεία.

841.

RESULT OF ACTION

The result or effect of an action is expressed by the primary suffixes
1. **es** (nom. -ος, neut.): γέν-ος race, family, stem γεν-εω- (γεν-γον-un ai am born, ε-γεν-δημι, γεν-), τεκ-ος child, stem τεκ-εω- (τεκτω bring forth, τεκ-), ψεύδ-ος lie, stem ψευδ-εω- (ψευδ-ω deceive).

2. **ματ** (nom. -μα, neut.): γράμμα ma thing written (γραφ-ω write), νοη-μα thought (νοεω think), τοιη-μα poem (τοιω- make), δερ-μα hide (δερ-ω fly), τμη-μα section (τμω-ν cut, τμω-, τμη-, 128 a).

### 842. INSTRUMENT OR MEANS OF ACTION

The instrument or means of an action is expressed by the primary suffixes:

1. **τρο** (nom. -τρο-ν, neut.): ἄρο-τρο-ν plough (ἄρω- plough), λύ-τρο-ν ransom (λύω release, λύ-), σέλ-τρο-ν rattle (σελ-ω shake, 624 a), δι-δακ-τρο-ν teacher's pay (διδακω teach, διδαξ-), λου-τρο-ν bath (bathing-water; λου-ω wash).

2. **θρο** (nom. -θρο-ν, neut.): κλει-θρο-ν bar for closing a door (κλει-ω shut, 832).

3. **τρα** (nom. -τρα, fem.): μάκ-τρα kneading-trough (μάκτω knead, μαγ-), ἐρ-τρα compact (ἐρω ἐρω shall say, ἐρ-, ἐρ-), χυ-τρα pot (χειω pour, χυ-).


5. **υο** (rare; nom. -υο, neut.): τροφεια pay for rearing. See 863 a. 8.


### 843. THE PERSON CONCERNED

a. The person concerned or occupied with anything is denoted by a feminine formed by one of the following secondary suffixes:

1. **ευ** (nom. -ευς, masc.): γραμμα-ευς secretary (γράμμα, -ως anything written), λεπ-ευς priest (λεπ-ωs sacred), iπ-ευς horseman (ιππος horse), χαλκ-ευς coppersmith (χαλκ-ω copper).

2. **τα** (nom. -τας, masc.): ναυ-τας, sailor (ναυ-ς ship), τεχ-τας houman (τέκνος ους) oik-τας house-servant (οικ-ως house, 834 f), δεσμω-τας prisoner (834 b).

N.—By analogy are formed: ευν-της bed-fellow (ευνυ bed), following oik-της; ἀλη-της heavy-armed soldier (αλη-νω, ἀλη-α armour) following πολι-της from older πόλις; ορατε-της soldier (ορατα army) following δεσμω-της. See 834 g.

b. The following secondary suffixes form feminine substantives:

1. **α** (nom. -α): corresponding to masculines in -εις, as ιρευ-α priestess for ιερευ-ω (ιερευ-ω priest), βασιλευα queen (βασ-εως king). See above.


4. **θητα, θησα** (nom. -ττα, -σα): from θητα added to stems in τ or κ (112, 114), as θητα female serif from θητα-α (θητα-ω serif), Κιλισα Cilician woman from Κιλικ-α (Κιλικ Cilician); later, by analogy, βασιλευα queen.

5. **αινα** (nom. -αινα) corresponding to masculines in -ων: λε-αινα lioness (λε-ω,
GENTILES OR PLACE NAMES

Gentiles are denominative nouns denoting belonging to or coming from a particular country, nation, or city. Gentiles are formed from proper nouns by secondary suffixes.

1. ev (nom. -oς, gen. -ος, masc.), ὕδας (nom. -仯, gen. ὅ-ος, fem.):
   Πλαταίας -ίος, Πλαταιάς -ίος a Plataean (ἡ Πλάταια); ᾿Ερετριάς an Eretrian (ἡ ᾿Ερετρία); Μεγαρίδος, Μεγαρίς a Megarian (τὰ Μεγαρὰ); ᾿Αλόις -ίος a Aeolian (᾿ Ἀλώς, myc. ancestor of the Aeolians).
   a. -ίος (惮) may denote a land or a dialect: ᾿Δωρίς () Doris; ᾿Αλόις (᾿ γλώττα) the Aeolic dialect.

2. τά (nom. -ης, masc.), τῶ (nom. -τος, fem.): Τεγεάδης, Τεγεά-τος of Tegea (ἡ Τεγέα); Σπαρτ-άς, Σπαρτ-άτος of Sparta (ἡ Σπάρτα); ᾿Αλιγή-τος, ᾿Αλιγή-τος of Aegina (ἡ ᾿Αλίγεια); Συμβαρί-τος, Συμβαρί-τος of Sybaris (ἡ Σύβαρη-
   πος); Σικελ-ω-τος, Σικελ-ω-τος of Sicily (ἡ Σικελία).
   a. The endings -ης, -ως are due to analogy; see 843 a. N.

3. Other gentiles, properly adjectives, end in -ος, -ας, as ᾿Αθηναίος, -ας of Athens (᾿ ᾿Αθήναι), Μελητ-ος of Meliteus (Μήλητος), ᾿Οπούτ-
   ος of Oros (Ορος); (κ) τος, (κ) κάς, as ᾿Ιωνικος Ionian (῾Ιωνί-κος Ionians);
   νός, νι comes from ᾿α (α) (i) as ᾿Αρει-άνος of Sardis (Σάρδης), ᾿Αργακ-νός of Lampsacus (Λαμψάκος), ᾿Αργακ-νός of Byzantium (Βυζαντίων). See 863 b. 12.

PATRONYMICS

Patronymics, or denominative proper names denoting descent from a father or ancestor, are formed from proper names of persons by the following suffixes:

1. δα (nom. -δης, masc.), δ (nom. -ς, fem.):
   Βορέα-δης son of Boreas fem. Βορέα-δης, δος from Βορέας
   Stems in ᾿αι shorten ᾿αι to αι; from such forms arose

2. οᾶδ (nom. -άδης, masc.), οᾶ (nom. -ας, fem.):
   Θεστί-άδης son of Thesius fem. Θεστί-άς, -άς from Θεστί-ος
   From this type arose a new formation:

3. οᾶδ (nom. -άδης, masc.), οᾶ (nom. -άς, fem.):
   Θερη-άδης son of Theres fem. Θερη-άς, -άς from Θερής (-ης)
   Περη-άδης son of Perses (Περη-άς, -άς) from Περης (Περης)
   Ταλαμων-άδης son of Diamon from Ταλαμων (-ως)
FORMAtION OF WORDS: SUBSTANTIVES

4. ἴδα (nom. -ἴδης, masc.), ἴδ (nom. -ίδης, fem.):
   Ταντάλ-ἴδης son of Tantalus fem. Ταντάλ-ίδης, -ίδης from Τάνταλος
   Κέκροπ-ίδης son of Cecrops fem. Κέκροπ-ίδης, -ίδης from Κέκρος
   Οιν-ίδης son of Oeneus fem. Οἰν-ίδης, -ίδης from Οἰνεός
   Λήσταρ-ίδης son of Leto fem. Λήσταρ-ίδης, -ίδης from Λήστος (279)

   Stems in o drop o; stems in εν (ἐν) drop υ; stems in ωι (ωι) drop υ.

5. τον or τον (poetic and rare; nom. -τον, masc.):
   Κρον-τον son of Cronus (also Κρον-ιδής), gen. Κρον-τον or Κρον-τονos according to the metre, from Κρόνος.

6. τωνα or τώνα (poetic and rare; nom. -ώνα or τώνα, fem.):
   Ἀκρισ-ώνα daughter of Ἀκρίσως Ἀδριστ-ώνα daughter of Ἀδριστός

   b. Two patronymic endings: Ταλα-των-ίδης son of Ταλάως.
   c. The stem drops or adds a syllable: Δευκάλ-ίδης son of Δευκάλιων, -ίδης; Λαμπρ-είδης son of Λάμπρος.
   d. -ίδης is used in comic formations: κλευτ-ίδης son of a thief.
   e. -διδα occurs in the dialects, as Ἑπαμελειγονάς Ἑραμινονδάς.
   f. -ος, -ειος, may indicate descent, as Τελαμώνε παῖς ή son of Τελαμών, Τυν-δαρέλα υγάτηρ daughter of Τυνδαρεύς; cp. Tennyson's "Niobean daughter."

847. A patronymic may include the father, as Πειστρατ-ίδα the Peisistratica (Peisistratus and his sons).

848. Most genuine patronymics are poetical and belong to the older language. In the classical period patronymics rarely indicate descent in the case of historical persons; as Ἑπιπιθης, Ἀριστείδης.

849. Metronymics denote descent from the mother, as Δάμνα-ίδης son of Δάμνα, Ἐυρ-ίδης son of Ἐυρώ.

850. Relationship is sometimes denoted by the suffixes ἵος (nom. -ἵος son of) and ἵδα (nom. -ἵδη daughter of); as ἄδελφ-ίδος nephew, ἄδελφ-ίδη niece (ἄδελφος brother).

PLACE

851. Place may be expressed by the secondary suffixes

1. το (nom. -τον, neut.): Διονύσιον (scil. ἱερόν) temple of Dionysus, "Ἡραων Ηεραιων.
   Also -ετο (nom. -ετον, neut.) : from substantives in -ετος and by extension in others; as χαλκε-ετος forge (χαλκε-ετος coppersmith), Θεατ-ετος Θεσ-ετος (θεσετος), λογ-ετος place for speaking (λόγος speech), μου-ετος seat of the Muses (μούσα muse), Ολυμπι-ετος Ολυμπιετος (Ολυμπιαος Olympian Zeus).

2. τηρ-το (nom. -τηρ-τον, neut.): derived from substantives in -τηρ (or -της); as ἀκρο-τηρ-τον auditorium (ἀκροτήρ or ακροτήρ hearer), ἑργαστήρ-τον ἑργαστήρ (ἑργαστήρ workman), βουλευτήριον senate house (βουλευτήρ or βουλευτήρ councillor, senator). See 863 a, 8.

4. ἱδι (nom. ἱδίς, fem.) : added to ὠν, ἀνδρο-ἴτις apartment for men, γυναικῶ-ἴτις apartment for women.

5. οὐνιά (nom. οὐνια, fem.) : ῥοδ-οὐνιά rose-bed (ῥόδος rose).


**DIMINUTIVES**

852. Diminutives are denominatives formed from the stems of substantives by various secondary suffixes.

1. ὸ (nom. ὴ-ν, neut.) : παιδ-ἰο-ν little child (παις, παιδός), ὀρνή-ω-ν small bird (ὀρνίς, ὀρνίθος), ἀσπίδ-ἰο-ν small shield (ἀσπίς, ἀσπίδος).

N. — Trisyllabic words are paroxytone if the first syllable is long by nature or position.

2. ἁγ-ω (nom. ἁγ-όν, neut.) : derived from such words as ἀσπίδ-ἰο-ν ; as ἐξι-τιο-ν dagger (ἐξιός sword, stem ἐξιός), βο-ἰο-ν small cow (βοῦς), οἰκί-νο-ν small house, οἰκί-νο-ν (οἰκία), ἰχθυ-διο-ν small fish (ἰχθὺς). See 833 b.

3. ἀρ-ο (nom. ἀρ-όν, neut.): παιδ-ἀριο-ν little child.

4. ύ-ριο (nom. ὄ-ριον, neut.): μελ-ὑ-ριο-ν little song (μέλος).

5. ὑλίο (nom. ὑλίῳ, neut.): ἐπ-ὑλίο-ν little epic or verse or (ἔπος).

6. ἵκος, ἵκα (nom. ἵκος, masc., ἰκή, fem.) : ἀνθρωπ-ο-κό-ν mankin, παιδ-ἰκό-σ young boy, παιδ-ἰκή young girl. From this comes ἵκ-ω in ἀσπίδ-ἰκο-ν small shield.

853. Many other diminutives occur, as ἀκαν : in ποδίκη wine-jar (πίθος); ἱς, ἴς : in ἀμαξίς, ἴδος small wagon (ἀμαξα, νησίς, ἴδος islet (νῆσος-ος); ἴ-ευ : of the young of animals, as λυκ-είδες wolf’s whelp (λύκος), also νεκρός son’s son, grand-son (νεκρός); ἴχ ὀρθαλίσες young bird (ὄρθαλίς) chick; ἴχεα : κυλίκη (and κυλίκος, κυλίκίς) small cup (κυλίξ). Rare or late are ἄκειδον, ἄσιον, ἀφίοι, ἄδριον, ἵσκαριον, τοῖς, 861. 19, ὄλος, and over 25 others. See λός, 800. 1.

854. Diminutives are often combined : παιδ-ἰκάριον stripping, μεράκ-οιν, μειράκ-ἴσκος, μειράκ-ὑλ-ἰον, μειράκ-ὑλ-ἰόν stripping (μειράκ lass), χλαρ-ἰκ-ίδιον cloaklet (χλαδίς, ἱδάριον insect (ἳφον animal).

855. Some words, especially such as denote parts of the body, are diminutive in form, but not in meaning; as κράνιον skull, θηρίον beast (θήρ), πέδιον plain (πεδίου ground), all in Homer, who has no diminutives. Diminutives often employed tend to lose their diminutive value.

856. Diminutives may express affection, familiarity, daintiness, and sometimes pity or contempt (cp. dar-ling, lord-ling). See the examples under 852, and also παρ-ίδιον daddy (πατήρ), ἀδελφ-ίδιον dear little brother, Σκιρρα-ίδιον dear Socky, ἀνθρώπ-ιον mankin. Some endings often have an ironic force, as πλούτ-ᾶξ rich churl, γάστρω-ν fat-belly.
FORMATION OF ADJECTIVES

857. Adjectives are formed by the same suffixes as are used in substantives, the same formation producing in one case a substantive, in another an adjective. Many words formed with certain suffixes (ω, μο, νο, ρο, το) are used as adjectives or as abstract substantives (usually feminine or neuter). Thus φιλά friendly or friendship; so στέφ-ano-s crown (στέφ-ο encircle) was originally an adjective. Many suffixes have no characteristic signification.

Adjectives are either primitive (from roots or verb-stems) or denominative (from substantives or other adjectives). But this distinction is often obliterated and difficult to determine.

858. The following are the chief adjectival suffixes:

1. o, ú (nom. -ο-s, -η or -ά, -ο-υ) primary: λοιπ-ο-s remaining (λείπ-ο leave, λιπ-, λειπ-, λοιπ-), λευκ-ο-s bright (λευκασω shine, λευκ-ω).

2. ιo, ιά: a common suffix expressing that which pertains or belongs in any way to a person or thing. By union with a preceding stem vowel we have ιαo, ιοo, ιοo, ιο o.

Primary (rare): ἀγι-ο-s sacred (ἀγιος expiation); with a comparative force: ἄλλος other (ἄλλο-ος other), μίς middle (μεθ-ο-s medius, 113).

Secondary in τιμ-ο-s worthy, costly (τίμιη honour); φιλ-ο-s friendly (φιλο-ος dear); βραχ-ο-s steep (βραβά straight); πλοῦτ-ο-s rich (πλοῦτο-s riches, 115); δίκαι-ο-s just (δίκη-γ right, 834 b); οἰκ-ο-s domestic (οἰκ-ο-s house, 834 f); πάτρ-ο-s hereditary (πατρ-ο father, πατρ-, 262); βασιλε-ο-s royal (βασιλεία-s king); θερ-ο-s of summer (θέρο, stem θερα-); αίδω-ο-s venerable (αῖδωs shame, stem αίδω-, 266); ἕρως heroic (ἕρωs hero, ἕρω-μεν-, 287); πήχυν-ο-s a cubit long (πήχυν-s, 268). The feminines are often abstract substantives, as φιλ-ια friendship.

a. The ending -οσ has been transferred from ι stems, as in χερσ-οις of or from dry land (χέρσ-οs). The form ι-οις occurs: δραχμ-ια-οις worth a drachma (δραχμια). ι-οις has become independent in ἄνδρ-ειοι mainly (ἄνδρο). On gentiles in -οs, see 844, 3.

b. Ionic η-ο (nom. -οσ), properly from stems in eu (ευ), as Hom. χαλκη-ο-s brazen (pertaining to a χαλκ-ο-s brazier; Attic χάλκεος, -οs, see 858. 4), βασιλη-ο-s royal; and transferred in Ionic to other stems, as in θηλη-ο-s warlike, άνθρω-ηο-s slave (Attic άνθρωπειο-s), άνδρ-ηο-s mainly.

3. ev for evv (nom. -eis) forms denominative adjectives denoting fulness or abundance (mostly poetic).

τιμ-εις (τιμη-) honoured, and by analogy δενθ-εις woody (δενθ-ων tree); χαρ-εις graceful (χαρ-υς), δολ-εις wily (δολ-ος), and by analogy αμαυτ-εις bloody (αμαυτ-ος blood, 834 f), ἐχθρ-εις full of fish, κρό-εις chilling (κρό-ος chill). Also in ευρ-εις mouldy (ευρ-ος, -ωτος).

4. ευ (nom. -εο-s, -οι, 290) forms denominative adjectives denoting material: χρυσεος, χρυσος golden (χρυσ-ο-s gold).
a. ιε is derived from ε-ιε, seen in χρησιάος (poetic). Here ε is part of the stem (834 f). On -ιον see 858, 2 b.


6. κο, κοκ, ικο (nom. -κο, very common, cp. 804. 1): many denominatives formed by these suffixes denote relation, many others fitness or ability.

a. Denominatives: μαντή-κος prophetic (μάντη-ς prophet); ϕων-κος natural (φων-ος nature); θηλί-κος feminine (θηλί-ς female); Δάμει-κος Daric (Δάμειος Darius).

b. From ϕων-κος, etc., ικο was taken as an independent suffix in μουσικ-κος musical (μουσίκη μuse); βαρβαρ-ικος barbaric (βαρβαρ-ος barbarian, foreigner); διδάκτο-ικος able to teach (διδάσκαλος teacher); μαθηματικ-κος good at learning (μάθημα, -μα thing learnt); Κεραμικ-κος Potters' quarter, Ceramicus (κεραμ-ος potter); βασιλικ-κος royal (βασιλεύς king); ηρω-ικ-κος heroic, from ηρω(ής) οs hero, 'Αχαϊ-ικός or 'Αχαϊ-ικός (38) Achaeian (Αχαϊοι Achaean).

N. — ἀρχ-ικός able to rule (ἁρχ-ή), γραφ-ικ-ός able to write or draw (γραφ-ή), need not be derived directly from the root.

c. Κορινθι-ικος Corinthian (Κορινθ-ος Corinthian); σπονδει-ικός consisting of spondees (σπόνδη spondee).

d. τικό represents ικό added to the verbal in τις (cp. also μαθηματικ-ικός). Thus, λέκτικός suited to speaking (λέγω speak); αίσθητικός capable of feeling (αισθάν-αιμαι feel); άρματικ-ικός skilled in numbering (ἀρματ-μαι to number); πρακτικός practical, able to do (πράττω do); σκεπτικός reflective (σκέψ-το-μαι look carefully, consider). Added to a noun-stem: ναυτικ-κος nautical (ναῦτης ship).

7. λο (nom. -λος): primary (usually active) and secondary. Cp. 860. 1. Primary in δυ-λος cowardly (δυ-ου-κα fear, δι-, δε-, δο-); στρεβλ-λος twisted (στρέβλω turn); τυφ-λος blind (τυφ-ω raise a snake); κοιλος hollow (κορ-λος, Lat. cavus); τροχ-λος running (τρέχω run); εικ-λος like (εικάνα am like, εικ-); καμπ-λος bent (καμπ-ω bend); φειδι-λός sparing (φειδ-ομαι spare). άπατ-λος deceitful (απάτη deceit, ἀπατάτ-ω deceive) may be a primary or a denotive. Cp. 860. 1.

ά-λεο denoting quality in ἄρτι-αλεός attractive, vanishing (ἄρτι-άλεος seize), θαρ-αλεός bold (θάρσωs boldness).


9. ι-μο, σι-μο (nom. -μος, -σι-μος): often denoting able to or fit to. Adjectives in μο are primitive or denotive, and are derived from stems; those in σι-μο are denotive and some mostly from stems in σι-μο (as χρη-σιμος useful, from χρη-σι-μος use); but σιμο has thence been abstracted as an independent suffix.

δόκ-μος approved (δοκ-ος seem good); μάχ-μος warlike (μάχη battle); νόμ-μος conformable to law (νόμος); ἐδ-μ-μος eatable (ἐδ-ωδ-ή food, poet. ἐδ-ω eat); καβαί-μος combustible (κάβω burn, καβ-ος burn-
ing); λάσ-μο-ς able to loose (λά-σ-μο-ς loosing); ἵππ-α-μο-ς fit for riding (ἵππ-α-μο-ς ride); ἄλ-σ-μο-ς easy to take (ἄλ-σ-μο-ς, ἔλ-σ-μο-ς).


11. ο (nom. -ω-, 861. 11): primary (usually passive) and secondary (829 a). Sometimes denoting that which may, can, or must be done.


12. νο (nom. -νο-, 861. 11): forms denominative adjectives of material, as λθ-νο-ς of stone (λθο-ς), ἐκλ-νο-ς wooden (ἐκλ-νο-ς); to denote time, and derived from such forms as ἄρι-νο-ς eternal (άρι-νο-ς), χθε-νο-ς of yesterday (χθες); other uses: ἄνθφι-νο-ς human (ἄνθφι-νο-ς man), ἄνθι-νο-ς genuine (ἄνθι-νο-ς true).

νο in λα-νο-ς = λά-νο-ς stony (λά-νο-ς stone). On -νος, -νος in gentiles, see 844. 3.


14. τηρ-ω (nom. -τηρ-ω-ς): in denominatives, derived from substantives in -της (or -της) by the suffix -ω; but the substantive is not always found.

σω-τηρ-ω-ς preserving (σω-τηρ-ως saviour), whence the abstract σω-τηρία (858. 2) safety; θελκ-τήρ-ω-ς enchanting (θελκ-τήρ-ως charm, θελκ-τήρ-ως enchant), whence θελκτήρως (842. 4), λυ-τήρ-ω-ς delivering (λυ-τήρ-ως deliver). ιμητήρων starting-place (ιμητήρως, ιμητήρως start).


17. Suffixes of Degree: ινο and υτο (318) usually form primitives; τερο and τατο (313 f.), denominatives. τερο occurs also in τδ-τερο-ς which of two? προ-τερο-ς earlier, υτ-τερο-ς later, ικα-τερο-ς each. On the suffix τερο apparently without comparative force, see 1066, 1062 b. Εν-τερο-ν is substantivized (bonell); from ἐν in.

18. Suffixes of Participles and Verbal Adjectives (primary): active τς, τς, 301 a, c; middle and passive μενο. Verbal adjectives denoting completion (usually passive) το; possibility and necessity το, τεο (471–473).

On the formation of Adverbs, see 341 ff.

LIST OF NOUN SUFFIXES

The list includes the chief suffixes used in substantives and adjectives. Separation of a suffix from the root is often arbitrary and uncertain.
VOWEL SUFFIXES

1. o: nom. -ος masc., fem. -ον neut. A common suffix in primitives denoting persons (usually male agents) or things (often abstractions).

άρχ-ος leader from άρχ-ω lead; ιογ-ον yoke from ιογ-νι-μον yoke (ιογ-, ιον-); λόγ-ος speech from λέγ-ω speak; νόμ-ος custom, law from νέο-ν distribute; ορέλ-ος expedition from ορέλ-ω send; τρόφ-ος (ά, ή) nurse from τρέφ-ω nourish; φορ-ος tribute from φέρ-ω bear, bring.

a. The roots of some words appear only in other languages: οίκ-ος house, Lat. vic-ur.

b. The suffix has the accent when the agent is denoted. ο of the root varies with ο (831 b).

2. α: nom. -α or -η fem. A common suffix in primitives, usually to denote things, often abstractions (action).

άρχ-η beginning from άρχ-ω begin; λοη-η pouring from λει-ω pour; μάχ-η fight from μάχ-ωm fight; στοη-η haste from στεδ-ω hasten; στέγ-η roof from στέγ-ω shelter; τρόφ-η nourishment from τρέφ-ω nourish; τάξ-η chance from τύχ-ω happen (τύχ-); φορ-ά crop from φέρ-ω bear; φυη-ή flight from φεύγω flee (φυγ-, φεύγ-).

a. The roots of some words appear only in other languages: γυν-η woman (Eng. queen).

b. Most substantives accent the suffix; but many accent the penult.

3. ά: nom. -άς, -ης, in a few masculines, usually compounds: παιδ-ός τρίβ-ης trainer of boys in gymnastics (τρίβω rub).

4. τ, τί: primary, in δρό-ις snake, poet. τρόχ-ις runner (τρέχ-ω run), πόλ-ις city (originally πυλ-ίς), τήρ-ις yearling. Many words with the -ις suffix have taken on ι or ι; as ἔλπ-ίς hope ἐλπι-δ-ος (ἔλπ-ιμα hope), χάρ-ις grace χάρις rejoicing, χαρ-.

5. ω: in a few primitive verbal adjectives (άγ-ως 858. 2), but common in denote adjectives (858. 2), rare in substantives: νυμφ-ως bridegroom (νύμφη bride); in names of things more concrete than those ending in -ά: μαρτύρ-ωος a testimony (cp. μαρτύρ-ία testimony); in gentiles (844. 3); in diminutives (852. 1), often in combination with other diminutive suffixes (αρω, ἵδω, νηλω, etc. 852); often in combination with a final stem vowel (851. 1, 858. 2).

6. ο, ο: rarely primary, in φείκα flight (φευγ-ω flee); in verbal abstracts: μανία madness (840 a. 9); usually secondary in the fem. of adj. in -οτ: βαρεία = βαρευ-α, πίτα pitch (= πικ-ηα, cp. Lat. pic-us), γλώττα tongue = γλωχ-ηα (cp. γλωχ-ίς point, γλωχ-ίς beads of corn), θῆτα serf (843 b. 4); in the nom. fem. of participles in ντ, στ (λόους from λοιπ-α, λευκυ-α); in denominative abstracts expressing quality (840 b. 1, 2); in names of persons: ταμ-λ-ας steward (τέμ-ωο cut, ε-ταμ-ος), Νικ-λ-ας Nicias (victor victory). — Often in combination with other suffixes: αύνα 843 b. 5; και 840 a. 9; ἄβα 843 b. 4; τρία, τεφά 839 b. 2, 3.

7. Φο, Φη: primary, in δος for δο(φ)os boundary, κεν(φ)os empty, λαι(φ)os left (Lat. laevus), καλ(φ)os beautiful; (probably) secondary in verbal in -έος (μυρέος that must be leossed) and in adj. in -άλεος (860. 1).

**860. SUFFIXES WITH LIQUIDS (λ, ρ)**

1. **λο**, **λα**: primary, in φθ-λο-ν race, φο-λα clan (φθ-ω produce), πι-λο-s felt (Lat. pi-lus), λεγ-λη loop of a yoke (λεγ-νυ-ν yoke); ἀθ-λο-ν prize, τυφ-λο-ς blind (τυφ-ω raise a smoke), στρεβ-λο-ς twisted (στρέβ-ω turn). Csp. 858. 7. Secondary, in παχ-λο-ς thickish (dimin.). **αλο**, **αλα**: primary, in δφ-αλ-ς navel, κρότ-αλ-ς clapper (κρότ-ωs noise), κεφ-αλ-ς head, προχ-αλ-ς running (πρέχ-ω), πι-αλο-s fat (πιαλω fatten); secondary, in ὠ-αλ-ς level (ὁμ-ς one and the same). Developed from this are **αλος**, **αλα**: primary (prob.), in εκχ-λο-s like (ευκα am like, εικ-), νεφ-ελ-ς cloud (Lat. nebula); secondary, in θυ-με-λ-ς altar. **ηλο**, **ηλα**: κα-ηλο-s huckster (agency), θυ-ηλ η λα sacifice (θυ-ω), ψη-ηλο-ς lofty (ψηωs height); primary or secondary: απα-η-λο-ς guileful (αράγη guile, ἀπαγ-ω cheat), σιγ-ηλο-ς mute (σιγ-η silence, σιγ-ω am mute). **υλο**, **υλα**: primary, in τροχ-ιλο-s sandpiper (τρέχ-ω run); secondary, in ὁργ-ιλο-s passionate (ὁργή). **υλο**, **υλα**: primary, in στρόβιλο-s top (στρέβ-ω turn); secondary, in πεδ-ιλο-ν sandal (πεδ-η foot, ποόs foot). **υλο**, **υλα**: primary, in δάκτυλο-s finger, σταφ-ιλ-ς bunch of grapes. Secondary, in μικκ-ιλο-s small (μικκ-β-s). **υλο**, **υλα**: σφοηδ-ηλ-ς beetle. **αλο**, **αλα**: primary, in ειδ-ωλο-ν image (ειδ-ομα resemble), ει-ελ-ς prayer (ειχ-ομα). Rare forms: **αλος**, **αλα**. 2. **λυ**: primary, in θη-λυ-s female (root θη give suck). 3. **ρο**, **ρα**: primary, in substantives: ἄγρ-ρος field, Lat. ager (άγ-ω), νεκ-ρο-s corpse (cp. νεκ-υ-s), γαμ-β-ρο-s son-in-law (γαμ-υ-s marry, for β see 130), ἔχθ-ρο-s enemy, ἔχθ-πα hatred (ἔχθ-ω hate), ἀργ-ρο-s silver, ἢδ-πα hydra (υδ-ω water); rarely, of instrument 842. 0; of place, in ἐδ-πα seat; primary, in adjectives (858. 13). **αρο**, **αρα**: primary, in βλέφ-αρο-ν eye-lid (βλέφ-ω look), ταλ-αρο-s basket (ταλ-ω, τληνια bear), λυ-αρο-s shiny (cp. λυ-ωs fat). **αρο** (ηρο), **αρα** (ηρα): primary or secondary, in άν-άρο-s grievous (άνια grief, ἀν-ω grief), λυπ-ν-ρο-s painful (λυπη pain, λυπ-ωs grief); secondary, in ἀν-ηρο-s flowery (ἀνθ-ω), and perhaps in πο-ηρο-s toilsome (πλω-ς, πο-ομα toil). **ερο**, **ερα**: secondary, in φοβ-πο-s terrible (φοβ-οs terror), whence σκληρ-ρο-s shady (σκλη shade); also in πενθ-ερο-s father-in-law = lit. one who binds (cp. πεθεμα = πενθ-εμα cable), ἐν-ερα those below the earth (ἐν). **υρο**, **υρα**: secondary, in λυγ-ρο-s (λυγ-υ-s) shrill, whence primary ἀχ-υρο-ν chaff, φλεγ-υρο-s burning (φλεγ-ω burn). **υρο**, **υρα**: primary or secondary, in ιρχ-ρο-s strong (ιρχω strong, ιρχ-ς strength); primary, in ληρο-ν-rind (ληρ-ω peel), γεφ-υρα bridge. **ωρο**, **ωρα**: primary, in ον-ωρα late summer (ον-ωσ θεβ at the rear, after).
4. ρι (rare): primary, in ἀκ-ρι-ς hill-top (ἄκρος highest), το-ρι-ς knowing (εἴδος, εἴδειν).

5. ρυ (rare): primary, in δάκ-ρυ tear; cp. Old Lat. *dacrīma for lacrīma.

6. ἀρ: primary, in ἥ-αρ, ἥαρ-ος liver (253 b). πε-αρ root, ἦ-αρ spring. — 7. ἐρ,

ηρ: primary, in ἀν- ἄρ-ος air (ἄημος blow, of the wind), αἰθ-ηρ- ἄρ-ος upper
powers (κράτος power). — 9. ωρά: primary, in πλη-θ-ωρα (Ionic) satiety,
cp. 832.

861. SUFFIXES WITH NASALS (μ, ν)

1. μο, μα (nom. μο-ς; -μα and -μη): primary, in substantives denoting actions or abstract ideas (840 a. 5-7), and in some concretes: χυ-μο-ς juice (χυω
pour, χυ-ν), γραμ-μη line (γράφ-ω write, draw); in adjectives (858. 8, 9). On
τ-μο τ-μα, θ-μο θ-μα, σ-μο σ-μα see 837, 832, 836; secondary, rarely in
substantives: βραμ-μος country (βρα-ς tree, oak), or adjectives: ἐν-μο-ς true
(ἐνεφός real). — 1-μο: secondary, derived from i stems (858. 9). — 2. ματ
(nom. -μα): primary, denoting result (841. 2). Here to μα from μγ (cp.
νομα name, Lat. nomen; τέρμα goal, Lat. terminus) τ has been added;
cp. cognomentum. — 3. μεν (nom. -μην): primary, in πο-μην shepherd,
jar (τσα-μι-ς set, stand, ιαα-, ιαλε-μην-ς dart (βάλλω throw), ποι-μην flock,
λι-μην lake). — 8. μον (nom. -μην): primary, in ηγε-μην leader (ηγε-ω make lead);
adjectives 858. 10. — 9. μονα: primary, in πλη-σ-μονα fullness (πλι-μην μι

11. νο, να: primary, in ὅ-νος sleep, κατ-νος smoke, πο-νη punishment, φερ-νη
dower (φερ-ω bring), τεκ-νο-ς child (τικτ σear, tek-), in adjectives (858.11);
secondary, in adjectives (858. 11), in σελ-νη month (= σελασ-νη, σέλας
gleam). — 1-νο, 1-να: primary, in στεγ-νο-ς crown, στεγ-νή diadema (στεγ-ω
eccircle), δρα-νο-ς, δρα-νη sickle (δρας-ω pluck), δρα-νο-ν instrument
(ἐργον work), θην-νη wheatsheaf (θηγ-ω wheat); in adjectives: στεγ-νος
(cp. στεγ-νος) water-tight (στέγω shelter); secondary, in β-τ-νη fodder
(βο-τας, βο-τον graze), ὑδ-νο-ν seat (ὑδ-νας seat). — νο (νηο), να (νηα):
secondary, in gentiles (844. 3). νο, να: primary, in παρθ-νος maiden,
νιο, νια: secondary, in adjectives of material and time (858. 12), and in
μαλ-νος slender, μελ-νη millet. — νιο, νια: secondary, in adjectives of
material (858. 12). — νιο, νια: primary, in χαλ-νιος braid, σέλ-νιος parsley;
secondary, in gentiles (844. 3); in patronymics (845. 6); in ἐρυθρ-νιος
red mullet (ἐρυθρ-ος red); βολ-νι-ς a kind of βολ-νι (a bulb-root). — νο, να:
primary, in κλ-νος battle-rout (κλ-ναι urge on); in abstracts, as
ἡ-νι-νη pleasure (ἡ-ναι am pleased). — νιο, νια: primary, in κορ-νι-ς club,

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862. SUFFIXES WITH LABIALS (π, φ)

1. οτ: primary, in σκάλω-φι stake, pale (σκάλλω stir up; split θ). — 2. ωπ: primary, in κάν-ωψ gnat. — 3. φο, φά (rare): primary, in κρότ-αφοι the temples, κορ-φή head (κώραs helmet); usually in names of animals, as ἵ-φο-ς kid, ἱλαφος deer; secondary, in late diminutives: θηρ-άφιον insect (θήρ beast), κηρ-άφιον petty gain (κέραs gain).

863. SUFFIXES WITH DENTALS (τ, δ, θ)

a. Suffixes with τ.

1. τ: primary, at the end of stems, as α-γνώς, α-γυδω-τ-οv unknown (γνώω-σκω know).

2. το, τά: primary, in verbal adjectives in -τόv-s (471) with the force of a perfect participle, as γνώ-το-s known (γνώωσκω know), στα-τό-s placed, standing (ιστα-μι set, place), or with the idea of possibility, as ιν-τό-s able to be loosed; in verbal abstractions, which sometimes become concrete: κοι-το-s, κοι-τη bed (κοιματι lie), βρο-τη thunder (βρέω roar), φυ-το-ν plant (φωv produce, το-τον drink (των drink, το-529), biot-όs, biot-ή life, means of living (bios life); in numerals, τρι-τό-s third, εκ-το-s sex-tu-s. — In superlatives, πω-το primary, as ηδ-ιτο-s sweetest (ηδ-ή-s); τατο, secondary, as ἀληθε-τατο-s most true (αληθής). — τά (nom. -η-τ-s): primary, to denote the agent (839 a. 1); secondary, to denote the person concerned (843 a. 2). — αητο, ατα: primary, in βαν-ατο-s death (βαν-σκω, βαν-αιv die), κάμ-ατο-s weariness (κάμ-νω, καμ-ειv am weary). — ετο, ετά: primary, in παγ-ετό-s frost (παγ-ειν make hard); secondary, in ειν-ιτή-s bed-fellow (εινη-bed, 843 a. N.). ατα ετίδε, ητα ητίδε, ιτα ιτίδε, οτα οτίδε, in gentiles (844. 2).

FORMATION OF WORDS: NOUN SUFFIXES


b: Suffixes with δ.


8. αδ: primary, in νφ-ας, -αδ-ος snow-flake (νφ-ω, better νεφ-ω, snow), φυγ-ας exile (φυγ-ω flee, φυγ-), λαμπ-ας torch (λαμπ-ω shine); secondary, in abstract feminines denoting number (840 b. 5). — 9. αδα: secondary, in patronymics (845, 3). — 11. αδο: secondary, in κατ-ωμ-αδο-ς from the shoulder (κατω-ς), derived from δικτηδ-αδο-ς divided (δικτηδ, -δοσ divided). — 12. δ: primary, in ἀσ-ις, -δοσ shield, ἔλαπ-ις hope (ἔλπιμα hope); secondary, in adj. as συμμαχίς allied (παλις) from συμμαχί-ας allied with; in words denoting the person concerned (843 b. 2); in gentiles (844, 1), as Περσις Persian woman; in feminizing patronymics (845, 4). — 13. αδα: secondary, in patronymics

c. Suffixes with θ.

1. θ appears in suffixes that are obscure in relation to root or stem (832): ἄρον ἄρο-ν bird, ψάμμος sand, κύκλος cup, πέλεφος ordure; several in-na (probably not Greek), as ἐρίθ-ναφος chick-pee. —2. θλο, θλα: primary, in γεν-θλο-ν, γεν-ε-θλη race (γίγ-ναμαι become, γεν-).—3. θλο: secondary, in γεν-ε-θλο-ς belonging to one’s birth. —4. θρο, θρα: primary, in ἀρ-θρο-ν joint (ἀραφλακοι join, ἀρ-), ἐπίθα-θρα ladder (βαλνο go, βα-).

864. SUFFIXES WITH PALATALS (κ, γ, χ).


865. SUFFIXES WITH SIGMA.

1. σι (= τι) : primary, denoting actions or abstract ideas (840 a. 2); rarely of persons: πι-σι-ς husband. —2. σια: primary, denoting actions or abstract ideas (840 a. 3). —3. σιο: primary, in μετ-αρ-σιο-ς raised from the ground (μετα-μεν lift up, ἀρ-).—4. σιμο: in adj. (858. 9).—5. στηριο: in δι(σ)-ςηριο-ς unhappy.—6. στο: secondary, in τρικστο-ς thirthill from τρικ-προς + το-ς. —7. συνα, συνά: secondary, in adjectives: δινά-κνοσ enslaved (διόλα-s), θάρσονος bold = θάρσο-νοι (θάρσο-ς courage, 129 c), and in the feminine, to make abstract substantives (848 b. 3).

8. οσ: primary, in γέρα-π οs prize; varying with ar, as in τέρ-ς τέρας-ος portent (258), or with ερ (264 D. 3). —9. εσ: primary, denoting quality (840 a. 8) or result (841. 1) in adjectives (858. 5).—10. ος: primary, in κόνος dust, found in κονο (κονο-μος, 500. 2, D).—11. ωσα: secondary, in words denoting the person concerned (843 b. 4).—12. οσ: primary, in αἴδος shame (αιδοις from αίδο(ο)-ς, 260).—13. τοσ: primary, in comparatives (293 D, 318).
DENOMINATIVE VERBS

The formation of primitive verbs (372) is treated in 496–529, 607–624, 722–743.

866. Denominative verbs are formed from the stems of nouns (substantives or adjectives). Verbs lacking such a noun-stem are made on the model of the ordinary denominative verb. The principal terminations are as follows:

1. -αω: derived chiefly from words with α stems (a few from words of the second declension). Verbs in -αω denote to do, to be, or to have, that which is expressed by the stem.

   τιμάω honor (τιμή, stem τιμά-), ἀμωτάω breakfast (ἀμωτα-ω break-
   fast), τολμάω dare (τόλμα daring, stem τολμα-), κομάω wear long hair
   (κομή hair), κομάω, lull to sleep, has no primitive noun.

   On -αω and -αω denoting a desire or a bodily condition, see 888 b.

2. -εω: derived chiefly from % stems (834 f), and thence extended to all kinds of stems. Verbs in -εω denote a condition or an activity, and are often intransitive.

   οἶκεω dwell (οἶκος house, οίκ%-), φιλεω love (φίλος dear, φιλ%-),
   ὑπηρεταω serve (ὑπηρέτης servant, ὑπηρετά-), ἐφυρε-εω am fortunate
   (ἐφύρης fortunate, ἐφυρέω-), μισάω hate (μῖσος hate, μίσα-), σωφρον-εω
   am temperate (σώφρων), μαρτυρ-εω bear witness (μάρτυς, -υω).

   a. Some εω-verbs from εω-stems have older forms in -εω (624 a).

3. -οω: chiefly derived from ο stems. Verbs in -οω are usually factitive, denoting
to cause or to make.

   δηλοω manifest, make clear (δῆλος), δούλοω enslave (δοῦλος), ζηλοω
   emulate (ζῆλος emulation), ζημοω punish (ζημία damage), μαστίγω-
   ω whip (μάστιξ, -ίας whip). ἀργοςθλοω has no primitive.

   On the formation of the present stem of verbs in -αω, -εω, -οω, see 522.

4. -εω: derived from substantives from εω-stems (607) and thence extended to other stems. εω-verbs usually denote a condition, sometimes an activity.

   βασιλεωω am king, rule (βασιλεύω), βουλεωω counsel (βουλή), κυβε-
   ρεωω venture, incur danger (κυβέρνος), παιδεωω educate (παις boy, giri),
   θεραπεωω attend (θεράπωw attendant).

5. -ω (rare): from ν stems, as δακρωω weep (δάκρυ tear). Cp. 608.

6. -οω, -ιω: derived originally from stems in δ or γ (as ἐλπίω hope = ἐλπιδιω-ω,
   ἀρπαγω seize = ἀρπαγιω-ω), and thence widely extended to other stems (cp.
   623 δ, γ). Such verbs denote action.

   γυμνοιω exercise (γυμνός, -ος stripped, naked); ἀναγκαζω compel
   (ἀνάγκη necessity); ἀτιμαζω dishonour (ἀτίμω); βιαζω use force
   (βία force); ταυμαζω wonder (θαυμά); φορτιζω take care (φορτίς);
   υβριζω insult (ὑβρις outrage); ραβδιζω consider (ῥυμός custom, law);
   τείχιζω fortify (τείχ-ος wall, stem τείχεο-); χαρίζω give a favour
   (χάρις, -ος favour).
a. Verbs in -εγω and -αγω derived from proper names express an adoption of language, manners, opinions, or politics:

ελληνιζω speak Greek (Ελλην), βακχιάζω act like a bacchante (βακχας), λακωνιζω imitate Laconian manners (Λάκω), μηδείζω side with the Medes (Μηδος).

b. Verbs in -εγω, -αγω, and -υγω are rare (πιέζω press, poet. δεσπόζω am lord, κοκκόζω cry cicclo).

7. -αιω: originally from stems in -αν + γω (518), but usually extended to other stems. See 620, III.

μελανω blacken (μηλας black, μελαν-), εφόρανω gladden (εφρων glad, εφρων-), σημανω signify (σημα, σηματ-os sign), χαλεπανω am angry (χαλεπ-os hard, angry).

8. -ινω: from stems in ιν + γω (519). The primitive words often show stems in ιν. See 620, III.

βαθθεινω deepen (βαθ- deep), ταχινω hasten (ταχις swift), αίσχινω disgrace (αιχ- os shame), ταρβουνω encourage (θαρρω courage).

9. On other denominatives in λω, ρω, ρω, see 620, III; on inceptsives see 526-528.

10. Parallel formations are frequent, often with different meanings.

ἀρατω take a midnight meal, ἀρατίζω give a midnight meal; ἀτιμω, (poet.) ἀτιμειν, ἀτιμίσω dishonour; δουλεω enslav, δουλεω am a slave; εὐδαιμονεω am happy, εὐδαιμονίζω account happy, congratulate; ταρβω am courageous, ταρβουνω encourage; ἵρκω, ἵρτω make one swear an oath; ὀρφω urge on, ὀρφαίνω (poet.) pouder; ὀρμω lie at anchor, ὀρμητω anchor trans. (ὀρμω anchorage); τολεμεω (τολεμιζω Epic) wage war, τολεμουνω make hostile; σκτητω put in shelter, mid. take up one's abode, οἰκητω am in camp, οἰκητω encamp, go into quarters; σφωρθω am temperate, σφωρτισω chasten; τυραννεω, τυραννουνω am absolute ruler, τυραννιζω take the part of absolute ruler, τυραννων (late) smack of tyranny. Cp. 531.

867. Frequentatives and Intensives.—These are mostly poetical. -αιω in στραφανω turn constantly (στραφω turn), τραχανω yelling (τραχω turn), ταχαμαι, πταμαι, and πτομαι, fly about (πτεμαι fly). -στρεω in ηλλασανω drive (ῆλας, ἀλαινω). -ταιω in σκηταινω spring (σκαειω skip). -ταζω in ἐλκυσταζω drag about (ἐλκω drag). With reduplication, often with change of the stem-vowel, in ποιητων ruff (πνω breathe, πνυ-), πορφων gleam darkly (φωρω mix), πομφαίω shine brightly (φαίω bring to light, make appear).

868. Deseratives express desire. Such verbs end in -εσω, -αιω, and rarely in -αιω. Thus, πολησεωσεω desire to wage war (πολεμεω), ἀπαλαξεω wish to get rid of (ἀλλατω exchange), γελασεω wish to laugh (γελαω); στρατηγοιω wish to be general (στρατηγος); φονεω wish to shed blood (φονω murder).

a. Verbs in -αεω and -αιω are formed from substantives. Those in -εσω may come from the future stem.

b. -αιω and -αιω may denote a bodily affection: ὀφθαλμιάω suffer from ophthalmia (ὄφθαλμια), βραγχιάω am hoarse (βραγχιος hoarse). Some verbs in -ωτω (-ωσω) have a similar meaning: τυφλωτω am blind (τυφλος), and even λιμόσω am hungry (λιμος hunger).
869. A compound word is formed by the union of two or more parts; as λόγο-γράφο-σ speech-writer, δι-έκ-οδο-σ outlet (lit. way out through).

a. Compounds of three or more parts usually fall into two separate units; as βατραχο-μύρο-μαχλα battle of the frogs-and-mice. Such compounds are common in comedy; as στρεφο-Δικο-ταινευργια rascally perversion of justice.

b. In a compound word two or more members are united under one accent; as in blackberry contrasted with black berry. Most compounds in Greek, an inflected language, are genuine compounds, not mere word-groups such as are common in English, which is for the most part devoid of inflections.

c. Every compound contains a defining part and a defined part. The defining part usually precedes: εὐ-τρήχης fortunate, as opposed to ἔνε-τρήχης unfortunate. The parts of a compound stand in various syntactical relations to each other, as that of adjective or attributive genitive to a substantive, or that of adverb or object to a verb, etc. Compounds may thus be regarded as abbreviated forms of syntax. Cp. 895 a, 897 N. 1.

FIRST PART OF A COMPOUND

870. The first part of a compound may be a noun-stem, a verb-stem, a numeral, a preposition or adverb, or an inseparable prefix.

a. The use of stems in composition is a survival of a period in the history of language in which inflections were not fully developed.

FIRST PART A NOUN-STEM

871. First Declension (α-stems).—The first part may

a. end in ἀ or η (rarely): δόρα-νόμο-σ clerk of the market (ἀγορά), νίκη-φόρο-σ bringing victory (νίκη).

b. end in ο: δίκο-γράφο-σ writer of law-speeches (δίκη justice). Here ο is substituted for ἀ of the stem by analogy to ο-stems.

N.—Compounds of γῆ earth have γεω- (for γη- by 34); as γεω-μέτρης surveyor (land-measurer; μέτρω measure). Doric has γῆ-μετρης. Cp. 224 a.

C. lose its vowel before a vowel: κεφαλ-αλγης causing head-ache (κεφαλή head, ἄλγος pain).

872. Second Declension (ε-stems).—The first part may

a. end in ε: λόγο-γράφο-σ speech-writer.

b. end in α or η (rarely): ἀλφα-βάλλο-σ deer-shooting (αλφος, βάλλω). Here η is due to the analogy of α-stems.

c. lose ο before a vowel: μόν-ἄρχο-σ monarch (sole ruler: μόνο-σ alone, ἄρχω rule).

N.—Words of the 'Attic' declension may end in ω, as νεω-κόρο-σ custodian of a temple (νεώσ).
873. Third Declension (consonant stems).— The first part may
a. show the stem (i, v, av, ou): μαντ-πόλο-ς inspired (μάντι-ς seer, πέλ-ω, cp. -κόλος), ιχθυ-βλάχο-ς catching-fish (ιχθύς, βάλλω), βού-κόλο-ς ox-herd (βοῦ-ς, -κόλο-ς, cp. Lat. colo, and 131).

N.— A few consonant stems retain the consonant: μελάγ-χολος dipped in black bile (μελαός, χόλη). See also 870.

b. add o to the stem: σωματ-ο-φύλαξ body-guard (σῶμα body, φυλάττω guard), μητρ-ό-πολις mother-city, metropolis (μητρη, πόλις), φυσι-ο-λόγος natural philosopher (φύσις nature), ιχθυ-ο-τώλης fishmonger (ιχθύς, πώλεω sell).

c. add ἀ (rarely ἱ): πό-δ-ἀ-μπτρο-ν water for washing the feet (πόδις, ἀπτω), λαμπά-η-δρομιά torch-race.

874. Compounds of πᾶς all usually show πάν-, as πάν-σοφο-ς (and πᾶς-σοφος 101 b) all-wise, παρ-ημιαία frankness (‘all-speaking’); but also παντ- in πάντ- αρχος all-ruling; and παντ-ο in παντ-ο-πώλειον bazaar (πώλεω sell).

875. Neuter stems in ματ usually show ματ-ο, as ἀγαλματ-ο-ποιο-ς sculptor (ἀγαλμα statue, ποιεῖν make). Some have μα, as δριμα-κλήτ-ς of famous name; some show μο for ματο, as εἰκο-βραγιά homelyhagie (εἴμα, -ατος blood, βράγομεν break, 80).

876. Stems in ες (nom. -ης or -ος) usually drop ες and add o; as ψευδ-ο-μαρτυρία false testimony (ψευδ-ής); and so stems in ας, as κρεο-φαγο-ς flesh-eating (κρέας, φαγεῖν 529. 5). Some stems in ες and ας retain ες and ας (in poetry), as σακες-πόλο-ς wielding a shield (σάκος, πάλλω), σελας-φθο-ς light-bringing (σέλας, φέρω); some add i (for sake of the metre), as ἑροι-τροφος mountain-bred (Ἕρως, τρέφω); these may belong to 879.

877. Other abbreviations: γαλα-θηνό-ς nurse (γαλακτ-, milk, θῆ-σθαι give suck); μελι-νό-ς honey-sweet (μελιτ-,), κελαι-νεφῆς black with clouds from κελαινέος black (cp. 120 c) and νέφος cloud.

878. Words once beginning with π or σ. — When the second part consists of a word beginning with digamma, a preceding vowel is often not elided: κακο-εργός (Epic) doing ill (later κακοήργος) from ςέργο-ν work; μπρο-ενθυς crescent-shaped (μῆνη moon, βέδος shape); τιμά-ορος (later τιμωρός) avenging (τίμη honour, μοίρα observe, defend).—Compounds of -οιχος, from εἰχω have (orig. σέχω, -οιχος) contract: κληρονομος holding an allotment of land (κλῆρο-ς lot), πολι-οιχος protecting a city (for πολι-οιχος).

879. Flectional Compounds.— A compound whose first part is a case form, not a stem, is a flectional compound (cp. sportsman, kingfolk): (1) nominative: τρισ-καλ-δέκα thirteenth; (2) genitive: Δίδα-κουρος Dioscuri (sons of Zeus), Ἑλλής-ποτος Helle’s sea, Πελοπο-νήσος (for Πελοπο-νήσος, 105 a) Pelops’ island; (3) dative: δορ-ημπτος won by the spear; (4) locative: δοῦκό-φορος wayfarer, Πυλος-γενῆς born in Pylus. — From such compounds derivatives may be formed, as Ἑλληνερήμως of the Hellespont, θεοσεχθριά hatred of the gods.

FIRST PART A VERB-STEM

880. Some compounds have as their first part a verb-stem (cp. break-water, pick-pocket, catch-penny). Such compounds are usually
poetic adjectives. The verb-stem is usually transitive and has the form that appears in the present or aorist.

881. Before a vowel the verb-stem remains unchanged or drops a final vowel; before a consonant it adds ε, ο, or ο: φέρ-ασπίς shield-bearing, μισ-άθρω-
πος man-hating (μισ-ω-), έκ-εχειρία (125 δ) holding of hands, truce, λεπ-ο-
στρατία desertion of the army, νίκ-βουλος prevailing in the Senate, ἄρχ-ε-ττικων master-
builder.

882. The verb-stem adds σι (before a vowel, σ). Some insert ε before σι (σ): εω-σι-πολίς saving the state (σι-ώ), δύ-ασπίς craven, lit. throwing away a shield (δύ-σι-ω-), δηλ-θύμος (and δακ-ε-θύμος) heart-eating (δακ-ε-ω-), έλκ-ε-σι-
πελας with long train, lit. trailing the robe (cp. ελκ-ε-χιτων)
a. This ε is the vowel added in many verb-stems (485).

FIRST PART A NUMERAL

883. The first part of a compound is often a numeral: δι-ποις biped, τρί-ποις trípóδ (having three feet), τέθρυππον four-horse chariot, πέντε-άθλον contest in five events.

FIRST PART A PREPOSITION OR ADVERB

884. A preposition or adverb is often the first part of a compound: εἰκ-οδός entrance, ἀπο-φεύγω flee from, εἰκ-τυχίς happy, ἀει-
μνημον ever to be remembered.

a. Except when the substantive is treated as a verbal (as in εἰκ-οδός en-
trance, cp. εἰκ-έναν enter), prepositions are rarely compounded with substantives. Thus, σύ-διολος fellow-slave, ὑπο-διάσκαλος (= ὑπο τιν δ.) under-teacher; also ὑπ-λευκός whitish.

b. The ordinary ephonic changes occur. Observe that πρό before may contract with o or ε to ειν: προφιχω or προφιχω hold before (cp. 449 δ). See 124 a.

c. η sometimes is inserted after a preposition or takes the place of a final vowel: υπέρ-ή-φανος conspicuous, επέρ-ή-βολος having achieved.

d. Akin to adverbial compounds are some in φιλ-ο, as φιλο-μαθής one who gladly learns.

FIRST PART AN INSEPARABLE PREFIX

885. Several prefixes occur only in composition:

1. а(ν) - (а- before a vowel, а- before a consonant; alpha privative) with a negative force like Lat. in, Eng. un- (or -less): а-δίως unworthy (= όк-
дίω), а-δύωμος unlike, а-δύωμος anodyne (δύ-νη πain, cp. 887), а-νους silly, а-τιμος unhonoured, а-θεος godless, γάμος ἄγαμος marriage that is no marriage. а- is also found before words once beginning with digamma or sigma: а-ηόμ ὑπερσκόις unpleasant (γόνο), а-δράτος unseen (γοράο), а-σπλα without shields (σπλα), and, by contraction with the following vowel, аκου (ас-εκόω unwilling). But а- often appears: а-αληπτό (and
а-επτό) unhoped for (επτίς), а-οπλός without shield.

a. а- - аν for у, 35 b) represent weak forms of I. Е. ne 'not.'
2. ἡμι- half (Lat. sēmi-) : ἡμικύκλως semi-circular (κύκλος), ἡμι-διας half as much again (δῖος whole), ἡμι-θής half-dead.

3. δου- (opposed to εὖ well) ill, un-, mis-, denoting something difficult, bad, or unfortunate, as δου-τυχής unfortunate, δου-χερής hard to manage, δου-διάμων of ill fortune (contrast εὖ-τυχής, εὖ-χερής, εὖ-διάμων), δου-ἄρεατος ill-pleased, Δοῦ-παρσ ill-starred Paris.

4. ἀ- (or α-) copulative denotes union, likeness (cp. Lat. con-) ; ἀ-κόλουθος attendant, agreeing with (κῆκενθως path) ; i.e. going on the same road), ἀ-τάλαντος of the same weight, ἀ-πᾶς all together. A variation of ἀ-copulative is ἀ-intensive: ἀ-τυχής stretched (τείω stretch), ἀ-πεόδος level (πέδων ground).

a. ἀ-copulative stands for σα- (from σύ 20, 35 ε), and is connected with ἄμα, ἄμοι, and ἄμοι together.

5. νη- (poetic) with the force of a negative (cp. Lat. nē): νη-πονος unavenged (τινη punishment), νη-πειρής freeing from pain and sorrow (πενθός). In some cases νη- may be derived from ν (no) and the η of the second part, as νη-τάτες not eating (poetic ἔδο-ω, cp. 887).

6. ἄρυ-, ἄρι- (poetic) with intensive force (cp. ἄρι-στος best), ἄρι-πρεπής very distinguished (πρεπῶ), ἄρι-τιμός precious.

7. ἄγα- (poetic) intensive (cp. ἄγαν very): ἄγα-στονσ loud wailing (στέω groan).

8. ζε-, δε- (poetic) intensive (for δεα = δεα- very, 110) : ζε-μερής very courageous (μερός courage), δέ-σκιος thick-shaded (σκιά).

LAST PART OF A COMPOUND

886. Compound Substantives and Adjectives. — The last part of a noun-compound consists of a noun-stem or of a verb-stem with a noun-suffix.

887. Nouns beginning with α, ε, ο enlengthen these vowels (α and ε to η, ο to ω) unless they are long by position. στρατ-ηγός army-leader, general (στρατός, ἄγω), εὖ-νήμων with fair wind (εὖ νεω, ἄγων), εὖ-νηλασία driving out of foreigners (ἐννοι, ἐλαφόνω), ἄν-δωμος nameless (ἀν-, δωμά), ἄν-ώμαλος unknown (ἀν-, ὁμαλός).

a. Some compounds of ἀγω lead show ἂ: λαχ-ἀγής captain (λόχος company).  
b. By analogy to the compound the simple form sometimes assumes a long vowel: ἄμβακος windy. Cp. 28 D.

c. Lengthening rarely occurs when a preposition or πᾶς precedes : συν-αμοια conspiracy (δυναύμαι sweep), παν-ήγειρις general assembly (ἐγείρει = ἔγειρε).

d. The lengthening in 887 is properly the result of early contraction (στρατο + ἄγω). On the pattern of such contracted forms irrational lengthening occurs when the first part of the compound ends in a consonant, as δου-ήλεγης (for δοῦ-αλέγης) cruel from ἀλέγω care for.

888. A noun forming the last part of a compound often changes its final syllable.

N. Masculine or feminine nouns of the second or third declensions usually remain unaltered : εὖ-θεος inspired, ἄ-πας childless.
FORMATION OF WORDS: COMPOUND WORDS

a. -ος, -η, -ον: form compound adjectives from nouns of the first declension, neuters of the second declension, nouns of the third declension, and from many verb-stems. ἀ-τιμως dishonoured (τιμή), σύν-δειπνος companion at table (δείπνον meal), ἄ-ναμιως bloodless (αἷμα, 875), ἕκατον-χειρος hundred-handed (χείρ), διαμφόρος bringing tribute (φέος), γεω-γράφος geographer 871 b. N. (γράφος), ἵχθυ-ο-φάγος fish-eating (φαγεῖν 599, 5).


889. The last member of a compound is often a verbal element that is not used separately: ἀγαλματ-ο-τιος statue-maker, sculptor, ὑπ-ήκος subject (ἀκούω hear, ἀκόινοa), λόγο-γράφος speech-writer. -φως bringing, -φωμος building, -δρωμος running are used separately in the meanings tribute, building, race.

890. An abstract word can enter into composition only by taking a derivatizable ending (usually -α) formed from a real or assumed compound adjective: ναῦ-ς ship, μάχη fight = ναῦ-μάχος, whence ναῦ-μάχια naval battle; εὖ well, βουλή counsel = εὖ-βουλας, whence εὖ-βουλία good counsel; ἄν-νεγ. ἀρχή rule = ἀν-αρχός, whence ἀν-αρχία anarchy; εὖ well, πράξες doing = εὖ-πράξες, whence εὖ-πράξια well-doing. Contrast εὖ-βουλία with πρὸ-βουλή forethought, εὖ-λογία eulogy with πρὸ-λόγος prologue.

a. Only after a preposition does an abstract word remain unchanged: προ-βουλή forethought. Exceptions are rare: μονοθ-φορά receipt of wages (μονοθή, φορά).

891. Compound Verbs. — Verbs can be compounded directly only by prefixing a preposition, as συμ-μάχομαι fight along with.

a. A preposition (πρὸ-θεος) derived its name from this use as a prefix. Originally all prepositions were adverbs modifying the verb, and in Homer are partly so used. See 1638, 1639. Cp. upheave and heave up.

892. All compound verbs not compounded with prepositions are denominatives (ending in -ως and) formed from real or assumed compound nouns. From ναῦς ship and μάχη fight comes ναῦμαχος fighting in ships, whence ναῦμαχως fight in ships; so οἰκοδομῶς build a house from οἰκο-δῆμος house-builder (οἶκος, δῆμο). Contrast ἀνα-τελθω bring over, convince with ἀ-πατεῖω disbelieve (ἀ-πατη-τος); ἀντι-λέγω speak against with ἵμι-λογέω agree (ἵμιλογεῖν agreeing). — εὖ ἀγγέλλω announce good news cannot form a verb εὔαγγέλλω.

a. ἀτιμῶ (ἀτιμω) dishonour, δακρυῶ shed tears are exceptions. ἀν-ομοίω make unlike is not from ἀν- and ὀμοιο but from ἀν-ομοιο unlike.
ACCENT OF COMPOUNDS

893. Compounds generally have recessive accent, as φιλό-τιμός loving-honour (τιμή). But there are many exceptions, e.g.—

a. Primitives in -ά, -ή, -ής, -ος, -μός, and -ός usually keep their accent when compounded; except disyllabic words in -ά, -ή, -ής whose first part is not a preposition. Thus, κατά judge, ὑποκρίτης actor, ὑποκρίτης interpreter of dreams.
b. Compound adjectives in -ής, -ος are usually oxytone: εὖ-γενής well-born.

894. Compounds in -ος (not -ος or -ος) formed by the union of a noun or adverb and the stem of a transitive verb are:
a. oxytone, when they have a long penult and an active meaning: στρατ-ής general.
b. paroxytone, when they have short penult and an active meaning: πατρο-κτόρος parricide, λιθο-βόλος throwing-stones, λαιμο-τόμος throat-cutting, υδρο-φόρος water-carrier.
c. proparoxytone, when they have a short penult and passive meaning: πατρό-κτορος slain by a father, λιθό-βόλος pelted with stones, λαιμό-τομος with throat cut, αὐθα-γραφος written with one’s own hand.

N.—Active compounds of -ος (ἐχ-ω, 878), -αρχος (ἄρχ-ω), -συλος (σύλα-ω rob), -πορθος (πέρθ-ω destroy) are proparoxytone; ἡρ-οχος (rein-holder) charioteer, ἵππο-αρχος commander of horses, ἵππο-συλος temple-robbber, πτελι-ορθος sacking cities. ραβδο-χος staff-bearer (ραβδός) is contracted from ραβδο-οχος.

MEANING OF COMPOUNDS

895: Compound nouns (substantives and adjectives) are divided, according to their meaning, into three main classes: determinative, possessive, and prepositional-phrase, compounds.

a. The logical relation of the parts of compounds varies so greatly that boundary-lines between the different classes are difficult to set up, and a complete formal division is impossible. The poets show a much wider range of usage than the prose-writers.

896. Determinative Compounds.—In most determinative compounds the first part modifies or determines the second part: the modifier stands first, the principal word second.

Thus by hand-work a particular kind of work is meant, as contrasted with machine-work; cp. speech-writer and letter-writer, race-horse and horse-race.

a. The first part may be an adjective, an adverb, a preposition, an inseparable prefix, or, in a few cases, a substantive.

897. There are two kinds of determinative compounds.

(1) Descriptive determinative compounds.—The first part defines or explains the second part in the sense of an adjective or adverb. (This class is less numerous than the second class.)

ἀκρό-πολις upper city, citadel (ἀκρῷ πόλις), ὁμό-δολος fellow-slave (ὁμό δολ-λευν, cp. 885. 4 a), ἀφι-γονος late-born (ἀφε γενώμενος), προ-βουλή forethought,
FORMATION OF WORDS: MEANING OF COMPOUNDS

893. Possessive Compounds.—In possessive compounds the first part defines the second as in determinatives; but the whole compound is an adjective expressing a quality, with the idea of possession understood. In most possessive compounds the idea of having (ἔχω) is to be supplied.

So, in English, redbreast is a bird having a red breast, the first part being an attribute of the second.

ἀργυρο-ταῖνοι having a silver bow; μακρ-χειρ having long arms, long-armed; θεο-εἰδῆs having the appearance (εἰδῆs) of a god, godlike; σω-φρόν having sound mind, temperate; τέθρ-τεῖς having four horses; ὀμφ-τρόπωs of like character (ὁμφ- occurs only in compounds, but note ἄρως like): πολυ-κέφαλος many-headed; εὐ-τυχῆs having good fortune, fortunate; ἐκα-ετῆs lasting ten years (cp. a two-year-old); ἀμφ-εὐς having pillars round about; ἐν-θεος inspired (having a god within: ἐν ἵππῳ θεῶν ἔχω).
a. Adjectives in -είδης from εἶδος form (ἀστερ-ο-είδης star-like, ἵχθυ-ο-είδης fish-like, μυρ-ο-είδης crescent, πολυ-είδης of many kinds, σφαιρ-ο-είδης spherical) are to be distinguished from those in -ώδη derived from οὖν smell (833 a).

b. English possessive compounds in -ed apply that ending only to the compound as a whole and not to either member. In Milton: deep-throated, white-handed, open-hearted; in Keats: subtle-cadenced. Besides those in -ed there are others such as Bluebeard.

c. Many possessive compounds begin with ἄ(ν-) negative or δυσ- ill; as ἄ-παις childless (having no children or not having children, παῖδας ὁδὸν ἕχων), ἄ-τιμος dishonoured (having no honour), δυσ-βουλος ill advised (having evil counsels).

899. Prepositional-phrase Compounds. — Many phrases made of a preposition and its object unite to form a compound and take on adjectival inflection. Such compounds are equivalent to the phrases in question with the idea of being or the like added.

ἀπ-οικος colonist (away from home: ἀπ’ οἰκον); ἐγχειρίδιος in the hand, dagger (ἐν χειρὶ); ἐγχέρως native (in the country: ἐν χώρᾳ); ἐπιθαλάττιος dwelling on the coast (ἐπὶ θαλάττῃ); ἑφέστως on the hearth (ἐφ’ ἑστὶν); κατάγεως underground, cp. subterranean (κατὰ γῆς); παρά-δοξος contrary to opinion (παρὰ δόξαν); παρά-φρων out of one’s mind, Lat. de-mens (παρὰ τὰν φρέναν); ἵππο-εῖδος under liability to give account (ἵπ’ εἴδονας); so φροῦδος gone (=πρὸ ὀδοὺ γενόμενος, cp. 124 a).

a. From such phrases are derived verbs and substantives: ἐγχειρίζω put into one’s hands. entrust, διαχειρίζω have in hand, manage (διὰ χειρῶν), διαπάσων octave-scale (ἡ διὰ πασῶν χορδῶν συμφωνία the concord through all the notes). By analogy to ἐκποδῶν out of the way (ἐκ ποδῶν) come ἐμποδῶν in the way and ἐμπόδιος impeding, ἐμποδίζω impede.

b. The compounds of 899 represent bits of syntax used so frequently together that they have become adherent.
PART IV
SYNTAX
DEFINITIONS

900. A sentence expresses a thought. Syntax (οἰκταξις arranging together) shows how the different parts of speech and their different inflectional forms are employed to form sentences.

901. Sentences are either complete or incomplete (904).

902. Every complete sentence must contain two members:
1. The Subject: the person or thing about which something is said.
2. The Predicate: what is said about the subject.

Thus, τὸ θέρος (subj.) ἐτελεύτα (pred.) the summer | came to an end T. 3. 102, ἠλθε (pred.) κῆρυξ (subj.) a herald | came 3. 113.

903. Complete sentences are simple, compound, or complex. In the simple sentence subject and predicate occur only once. A compound sentence (2162) consists of two or more simple sentences coördinated: τῇ δ’ ὀστερὰ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εὗτε but on the next day they marched through the plain and Tissaphernes kept following them X. A. 3. 4. 18. A complex sentence (2173) consists of a main sentence and one or more subordinate sentences: ὅποτε δέν γέφυραν διαβαῖνεν, ἵστηκεν ἕκαστο whenever it was necessary to cross a bridge, every one made haste 3. 4. 20.

904. Incomplete sentences consist of a single member only. Such sentences stand outside the structure of the sentence. The chief classes of incomplete sentences are

a. Interjections, such as ἀ, φῶ, αλαί, σφως.

b. Asseverations which serve as a predicate to a sentence spoken by another: ναι yes, surely, σφ no, μάλιστα certainly, καλῶ very well!

c. Headings, titles: Κόρον Ἀνάβασις the Expedition of Cyrus, Ἀντιγόνη the Antigone, συμμαχία Ἀθηναίων καὶ Θησαλῶν the Alliance of the Athenians and Thessalians C. I. A. 4. 2. 59 b.

d. Vocatives (1283), and nominatives used in exclamation (1288).

e. Exclamations without a verb: δῆρο hither!

N.—Examples of such incomplete sentences in English are oh, assuredly, no wonder, right about face, away, fire!
905. True impersonal verbs (932) have a grammatical subject in the personal ending; but the real subject is properly an idea more or less vague that is present to the mind of the speaker. Similar in nature are infinitives used in commands (2013).

SYNTAX OF THE SIMPLE SENTENCE

906. The most simple form of sentence is the finite verb: ἐσ-τι he-is, λέγω-μεν we-say, ἔποι-σθε you-follow.

Here the subject is in the personal ending, the predicate in the verbal stem. No other single word than a verb can of itself form a complete sentence.

907. The subject of a sentence is a substantive or one of its equivalents.

908. Equivalents of the Substantive.—The function of the substantive may be assumed by a pronoun, adjective (in masculine and feminine more frequently with the article), numeral, participle, relative clause (ὁ ἔλεφθησαν τῶν πολεμῶν ταῦτα ἡγείλον those of the enemy who were captured made the same report X. A. 1. 7. 13); by the article with an adverb (ὁ τῆρε the men of that day), or with the genitive (τὰ τῆς τρόπης the incidents of fortune, fortune (1290)); by a prepositional phrase (ὁ ἄμφι τῶν Σωκράτων ὁ Σωκράτης Socrates and his followers; ἐπὶ μέγα a great part), a preposition with a numeral (ἔφυγον περὶ ἑκατοκισίων about eight hundred took to flight X. H. 6. 5. 10); by an infinitive with or without the article (1884, 2025); and by any word or phrase viewed merely as a thing (τὸ ἐμίσεις ὅτι λέγω, τὴν πόλιν λέγω when I say You, I mean the State D. 18. 88). Cp. 1153 g. (Furthermore, by a clause in a complex sentence, 2189. 1.)

909. The predicate of a sentence is always a verb. The verb may either stand alone, as in Περικλῆς ἀπῆλθε Pericles departed; or it may have certain modifiers, called complements to the predicate (nouns, participles, adverbs), as Περικλῆς ἀπῆλθε πρῶτος first (ὁρευό-μενος in anger; τότε then). Cp. 924.

910. Predicate Nouns.—Nouns (substantival or adjectival) are often used as complements to the predicate. Thus,

a. A predicate substantive is a substantive forming part of the predicate and asserting something of its substantive: Περικλῆς ἠρέθη στρατηγὸς Pericles was elected general, ἔλεος ἐκείνον προσβεζήσων you elected him envy L. 13. 10.

b. A predicate adjective is an adjective forming part of the predicate and asserting something of its substantive: ὁ ἄγνο δίκαιος ἵντι the man is just, ἐνόμιζαν Περικλέα εὐτυχῆ they thought Pericles fortunate.

911. A predicate substantive or adjective may often be distinguished from an attributive (912) in that the former implies some form of ὁ ὢν be. Thus, προσβεζήσων and εὐτυχῆ in 910. After verbs signifying to name or call, ὤν is sometimes expressed (1615).

912. Attributive Adjective.—An attributive adjective is an adjective simply added to a noun to describe it, and not forming any part of an assertion made about it: ὁ δίκαιος ἄγνο the just-man.
913. All adjectives that are not attributive are predicative. So πρώτοι ἀφικόντων they were the first to arrive (1042 b), τοῦτο χαίρεις I treat this man as a friend (= οὕτως, φίλου χαίρεις, φίλος ἐστί).

914. Under adjectives are included participles: τὸ μέλλον the future was, ἑαυτῷ εἰπὼν (pred.) ἄρθρου saying this he went off, ὥστε κρύπτοντα (pred.) I see you hiding.

915. Predicate substantives, adjectives, and participles, in agreement either with subject or object, are more common in Greek than in English, and often call for special shifts in translation: μετέφρασε δέκαβαν τὰς ἄμαχας they lifted the wagons and carried them out X. A. 1. 5. 8. Cp. 1579.

916. Appositive. — An appositive is a noun added to another noun or to a pronoun to describe or define it: Μιλτιάδης ὁ στρατηγὸς Μιλτιάδης, the general, ὁ μισος oi ἱερεὺς you, the priests, τὸ τοῦ, ὁ σὲ ἵστες, ἀδὲ πάρεστι, σχολή this, which you mentioned, is always present, (I mean) leisure P. Th. 172 d.

917. Copula. — An indeterminate verb that serves simply to couple a predicate substantive or adjective to the subject is called a copula: ἐστι οὗ τῶν Ἀθηναίων Xenophon was an Athenian.

a. The most common copulative verbs are ἐστι be and γίγνεσθαι become.
Many other verbs serve as copulas: καθίσασθαι become, περικείναι, ὑπάρχειν, πέλευ (poetical) be, δοκεῖσθαι seem, φανερεῖσθαι appear, καλεῖσθαι, ὁρισθεῖσθαι, ἀκούειν, κλέων, κλέων (poetical) be called, τυγχάνειν, κυρεύν (poet.) happen, turn out, αἰρεῖσθαι be chosen, νομίζεσθαι be regarded, κρίνεσθαι be judged, and the like.

918. a. The copula is strictly the predicate or is a part of the predicate with its supplements.

b. The above verbs may also be complete predicates: ἐστι θέας there is a god.
c. For the omission of the copula, see 944.
d. A predicate substantive or adjective stands in the same case as the subject when coupled to it by a copulative verb (938).
e. For ἐστι added to a copulative verb, see 1615.

919. Object. — A verb may have an object on which its action is exerted. The object is a substantive (or its equivalent, 908) in an oblique case. An object may be direct (in the accusative) or indirect (in the genitive or dative): Κύρος δώσει ἐξ μνάσ (direct) τῷ δούλῳ (indirect) Ὁρόπωταν (direct) they took hold of Orontes by the girthle X. A. 1. 6. 10.

920. Transitive and Intransitive Verbs. — Verbs capable of taking a direct object are called transitive because their action passes over to an object. Other verbs are called intransitive.

a. But many intransitive verbs, as in English, are used transitively (1558, 1659), and verbs usually transitive often take an indirect object (1341 ff., 1460 ff., 1471 ff.).

GREEK GRAM. — 17
KINDS OF SIMPLE SENTENCES

921. Simple sentences have six forms: Statements; Assumptions, Commands, Wishes; Questions; and Exclamations. Of these, Assumptions, Commands, and Wishes express will. See 2153 ff.

EXPANSION OF THE SIMPLE SENTENCE

922. The subject and the predicate may be expanded by amplification or qualification:

923. Expansion of the Subject.—The subject may be expanded: A. By amplification: Ξενίας καὶ Πασίων ἀπέδρωσαν Ξενίας and Pasion sailed away. B. By qualification: 1. By an attributive adjective, ὁ ἀγαθὸς ἄνηρ the good man, an attributive substantive denoting occupation, condition, or age, ἄνηρ στρατηγὸς a captain (986), an adjective pronoun or numeral: ἥμετερος φίλος a friend of ours, δύο παιδίς two children. 2. By the genitive of a noun or substantive pronoun (adnominal or attributive genitive): στέφανος χρυσός a crown of gold, ὁ πατὴρ ἡμῶν our father. 3. By a prepositional phrase: ὅσοι κατὰ τοῦ γηλόφου a way down the hill. 4. By an adverb: οἱ νῦν ἄνθρωποι the men of the present day. 5. By an appositive (916). A substantive in any case may be qualified like the subject.

924. Expansion of the Predicate.—The predicate may be expanded: A. By amplification: οἱ λοχάγοι ἀπῆλθον καὶ ἔποιεν οὖν the captains departed and did so. B. By qualification: 1. By the oblique case of a noun, a substantive pronoun, or a numeral. This is called the object (919, 920). Thus: ὥρα τῶν ἄνδρα I see the man, φωνῆς ἄκουσι I hear a voice, εἰπε τῷ ἡγεμόνι he followed the guide, ἀγαπᾷ ἡμᾶς he loves us, ἐξήκονσαν τὸν μάχην he won the battle (cognate accusative, 1507). ἔδωκα δὲ καὶ ἔδωκα τὸν. The oblique case may be followed by an adnominal genitive or a datire: ὥρα πολλῶν τῶν πολέμων I see many of the citizens. 2. By a preposition with its appropriate case: ἡλίου οί τὰς σκηνὰς they went to their tents. 3. By an infinitive: ἐθέλει ναπελθεῖν he wishes to depart. 4. By a participle: ἀπρομακ λέγων I will begin my speech. 5. By an adverb or adverbial expression: ἐδιτοῖς let him know well, τῆς νυκτὸς ἡλικῇ he came during the night, ἀπῆλθε τριτόσοι he departed on the third day (1042). On complements to the predicate, see 909.

AGREEMENT: THE CONCORDS

925. There are three concords in simple sentences:

1. A finite verb agrees with its subject in number and person (949).
2. A word in apposition with another word agrees with it in case (976).
3. An adjective agrees with its substantive in gender, number, and case (1020).

(For the concord of relative pronouns, see 2501.)
926. Apparent violation of the concords is to be explained either by
a. Construction according to sense, where the agreement is with the
real gender or number (e.g. 949a, 950–953, 958, 996, 997, 1013, 1044,
1050, 1055a, 1058b); or by
b. Attraction, when a word does not have its natural construction
because of the influence of some other word or words in its clause
(e.g. 1060 ff., 1239, 1978, 2465, 2502, 2522 ff.). This principle
extends to moods and tenses (2183 ff).

THE SUBJECT

927. The subject of a finite verb is in the nominative: Κῦρος ἐβολὰ
Cyrus called out.

928. The subject nominative may be replaced
a. By a prepositional phrase in the accusative: ἐνθυμεῖσθε καὶ ἐκάτους τε καὶ
ξυμπαντες consider individually and all together T. 7. 64.
b. By a genitive of the divided whole (1318): Πελληνεῖς δὲ καὶ θεσπώνες γενό-
μουν ἐμάχοντο τε καὶ ἐν χώρα ἐπίπτου ἐκατέρων the Peloponnesians who were opposed
to the Thespians kept up the contest and several on both sides fell on the spot
X. H. 4. 2. 20.

OMISSION OF THE SUBJECT

929. An unemphatic pronoun of the first or second person is
generally omitted: λέγε τὸν νόμον read the law (spoken to the clerk
of the court) D. 21. 8.

930. An emphatic pronoun is generally expressed, as in contrasts:
σὺ μὲν λέγεις ἐκήθου, ἐγὼ δ' ἀπεμῆν ἃθι thou wait for him, but I will depart S. Ph. 123.
But often in poetry and sometimes in prose the pronoun is expressed when no
contrast is intended. The first of two contrasted pronouns is sometimes omitted:
ἀλλά, εἰ βολεῖς, μὲν ἐπὶ τῷ στρατευματί, ἐγὼ δ' ἐθέλω πορεύεσθαι but, if you prefer,
remain with your division, I am willing to go X. A. 3. 4. 41. Cp. 1190, 1191.

931. The nominative subject of the third person may be omitted
a. When it is expressed or implied in the context: ὁ σῶς ἀπαθεῖται μὴ τὰ
ἐσχάτα πάθη your father is afraid lest he suffer death X. C. 3. 1. 22.
b. When the subject is indefinite, especially when it is the same person or
thing as the omitted subject of a preceding infinitive (937 a): ἦ τοῦ ἄλεσθαι εἰδεῖνai
(ἀμαθία), ἃς οἶδεν the ignorance of thinking one knows what one does not
know P. A. 29 b. Often in legal language: ὁ νόμος, ὃς κελεύει τὰ ἐκπτοὶ ἐξεινai
diaphασεν ὅτι ἐν θέλη τὸν νόμον, which enjoins that a man has the right to dis-
pose of his property as he wishes Is. 2. 13.
c. When a particular person is meant, who is easily understood from the
situation: τῶν νόμων ἀναγνώσται he (the clerk) will read the laws Aes. 3. 15.
d. When it is a general idea of person, and usually in the third person plural
of verbs of saying and thinking: ὡς λέγωσιν as they say D. 5. 18. So τῶν τινων they
say, ὁσιοῖ people think; cp. aiat, ferunt, tradunt.
e. In descriptions of locality: ἐν δὲ κρημνώδες for it (the place) was steep T. 7. 84.
f. In impersonal verbs (932, 934).

932. Impersonal Verbs (905).—The subject of a true impersonal verb is a vague notion that cannot be supplied from the context: ὅπε ἦν it was late, καλὸς ἐξεῖ it is well, ἤδη ἦν ἀμφὶ ἄγοραν πληθουσαν it was already about the time when the market-place is full X. A. 1. 8. 1, αὐτῷ ὃν προνοεῖ ὑμι (the course of events) did not go well with him T. 1. 109.

933. An impersonal verb the subject of which may be derived from the context is called quasi-impersonal.

a. When the indefinite it anticipates an infinitive or subordinate proposition which forms the logical subject (1885). So with δοξῆι it seems, συμβαίνει it happens, ἕστη τὸ it is permitted, πρέπει, προσήκει it is fitting, φαίνεται it appears, ἔγένετο it happened, εἰσήκε με νεωτὸς in mental, δῆλοι it is evident, etc. Thus, ἡμᾶς προσήκει προβιβαζόμενοι εἶναι it behoves you to be more zealous X. A. 3. 2. 15, εἰσήκε αὐτῶν διὸς δὲν οὐκ άκαθῶς ἀφικονταὶ it came into their thoughts how they should reach home 6. 1. 17.

b. So also with ἄρθροι, δεῖ it is necessary; as, δεῖ σο' ἐλθεῖν you ought to go (lit. to go binds you). The impersonal construction with -τέν is equivalent to δεῖ (2152 a): βοήθητέν ἐστι τοῖς πάγωμασιν διὸν you must rescue the interests at stake D. 1. 17.

934. In some so-called impersonal verbs the person is left unexpressed because the actor is understood or implied in the action. So

a. In expressions of natural phenomena originally viewed as produced by a divine agent: βροντᾶ tonant, ἔνι πλωτ, νείφει νιγιτ, χειμάζει it is stormy, ἐσμε γε it shook; there was an earthquake. The agent (Zeus, ὁ θεὸς) is often (in Hom. always) expressed, as Ζεὺς ἀπράπτει Iuppiter fulget.

b. When the agent is known from the action, which is viewed as alone of importance: σαλπιζε the trumpet sounds (i.e. ὁ σαλπιγγυτὴς σαλπιζε the trumpeter sounds the trumpet), κήρυξε proclamation was made (scil. ο κήρυξ), σημανεί the signal is given (scil. ὁ κήρυξ or ὁ σαλπιγγυτὴς).

935. In impersonal passives the subject is merely indicated in the verbal ending: λέγεταν τε καὶ γράφεται speeches (Λέον) and writings (γράμματα) are composed P. Phae. 261 b. This construction is relatively rare, but commonest in the perfect and pluperfect: οὐκ ἄλλος αὐτῶς πεπόνηται their labour has not been lost P. Phae. 252 a, ἐπελ αὐτῶς παρασκεύαστο when their preparations were completed X. H. 1. 3. 20.

936. Subject of the Infinitive.—The subject of the infinitive is in the accusative: ἔκέλευον αὐτοὺς πορεύεσθαι they ordered that they should proceed X. A. 4. 2. 1.


937. Omission of the Subject of the Infinitive.—The subject of the infinitive is usually not expressed when it is the same as the subject or object (direct or indirect) of the principal verb: ἐφανθεν he said he was willing X. A. 4. 1. 27 (contrast dixit se velle), πάντες αὐτοῖς τοὺς θεοὺς τὰ φαύλα ἀπο-
The nominative is the case of the subject; the oblique cases, with the exception of the adnominal genitive (1290 ff.) and adnominal dative (1502), are complements of the predicate.

The nominative is the case of the subject of a finite verb and of a predicate noun in agreement with the subject. Proxenus was present X. A. 1. 2. 3, Kλæρχος φυγας ἦν Clearchus was an exile 1. 1. 9.

On the nominative subject of the infinitive, see 1973; in exclamations, 1288.

Independent Nominative.—The nominative may be used independently in citing the names of persons and things: προσελήφη τὴν τῶν ποιητῶν κοινήν ἐπωνυμίαν συνοφάντης he received the common appellation of the vile, i.e. 'informer' Aes. 2. 99, τὸ δ' ὄμειν ὅταν λέγω, λέγω τὴν πόλιν when I say You, I mean the State D. 18. 88. Cp. 908. (The accus. is also possible.) So in lists (cp. 904 c): τίθημι δυο ποιητικὰς εἶδη... τελε’ μὲν καὶ ἀνθρωπίνη I assume two kinds of poetry: the divine and the human P. Soph. 266 d.

A sentence may begin with the nominative as the subject of the thought in place of an oblique case: οἱ δὲ φίλοι, ἀν τις ἔπιστηται αὐτοῖς χρήσθαι, τί φήσομεν αὐτοῖς εἶναι; but as for friends, if one knows how to treat them, what shall we call them? X. O. 1. 14 (for τοὺς δὲ φίλους... τί φήσομεν εἶναι).

On the nominative in suspense see under Anacoluthon (Index).

In referring to himself in letters a man may use his own name in the nominative, either in apposition to the first person contained in the verb (976), or as subject of a verb in the third person: Θεμιστοκλῆς ἦκε παρὰ σε I, Themistocles, have come to you T. 1. 137, Ἀρτάξέρξης νομίζει Artaxerxes thinks X. H. 5. 1. 31.

A speaker referring to himself in the third person usually soon reverts to the first person (D. 18. 70).

When there is no danger of obscurity, the subject may shift without warning: μαῦν μὲν ναῦν λαμβάνουσιν, τὰ δ’ ἄλλας ὅκ θυνήθησαν, ἄλλ’ ἀποφεύγουσιν they captured one ship; the rest they were unable to capture; but they (the ships) escaped T. 7. 25, τῶν νόμων αὐτῶν ἀκούστε τί κελέυοντι καὶ τί παραβεβήκασιν hear what the laws themselves command and what transgressions they (my opponents) have committed D. 59. 115.

The predicate

Omission of the verb

Ellipsis of the copula.—The copulative verb εἶναι is often omitted, especially the forms εστὶ and εστί. This occurs chiefly
a. In general or proverbial statements: κοινὴ ἡ τύχη καὶ τὸ μέλλον ἀφάτον chance is common to all and the future cannot be scanned I. 1. 20; b. in expressions of necessity, duty, etc.: ἀνάγκη φιλάσσεσθαι it is necessary to be on our guard D. 9. 6. So with ἀφέν, καφέν, εἰκός, χρεών, δέν, verbs in ἐν-τέν (2152), as θεραπευτένων τοὺς θεοὺς we must serve the gods X. M. 2. 1. 28; c. with various adjectives: ἄξιος, δυνατός, πρόθεσις, δίκαιος, οἷος, φροῦρος, ἔτοιμος; thus, ἡ ὕππη συνέλευσεν ἐτοιμὴ the soul is ready to be a servant P. Phae. 252 a, εἶ γὰρ ἐπερωτήσῃ πότεν πρέπειν if anybody should ask whether it is better X. M. 1. 1. 9.

945. Other forms of εἰναί are less commonly omitted: κοινωνέν ἔτοιμος (scil. εἰμι), οἴμαι δὲ καὶ Δάρχητα τόνδε (scil. ἔτοιμον εἰναι) I am ready to assist you and I think that Laches here is also ready P. Lachb. 180 a, εὖ σον λογογράφος (scil. εἰ) are you not a speech-writer? D. 19. 250, νῦν ἐν μέσῳ (scil. ἦπι) the night was half gone Δ. S. 3. 71, ἀπετελεῖται καὶ οὐδαμὸς πρὸς σοῦ (scil. ὑπέτα) you are talking absurdly and not at all like yourself X. M. 2. 3. 15, τοῖς θεοῖς μεγίστη χάρις (scil. ἔστω) to the gods let our heartiest thanks be given X. C. 7. 5. 72. Cp. 1041.

946. In lively discourse the form of a verb signifying to do, speak, come, go, etc., may be omitted for brevity. The ellipsis is often unconscious and it is frequently uncertain what is to be supplied to complete the thought. Thus, τι ἄλλο (scil. εἴσιται) ἢ ἐπεξεργάζασθαν; what else did they do except plot against us? T. 3. 39, ὀδὴν ἄλλο (scil. ποιῶν) ἢ πόλιν τὴν αὐτῶν ἀπολειπόντων doing nothing else except leaving his native city 2. 10, ἢν τι (scil. γένηται); to what purpose? D. 19. 257, περὶ μὲν τοῦτον κατὰ σχολὴν (scil. λέγω) about this by and by 24. 187, μὴ μοι γε ἄμαδος (scil. λέγετε) none of your legends for me! Ar. Vesp. 1179, ἀλλ' ἐκσφάζατε ἐπεφέρον but consider another point L. 13. 79, ὃ φύλο Φαίδρης, τοῦ δὲ (scil. τοῦ) καὶ πίθην (scil. ἡκαί) my dear Phaedrus whither, I beg of you, are you going and whence do you come? P. Phae. 227 a, οἴκες καὶ κόρακες (scil. ἔφησες); will you not be off to the crows? Ar. Nub. 871, πρὸς σε (scil. ικετεῖον) γονάτουν I entreat thee by thy knees E. Med. 324. Cp. 1599.

947. Καὶ ταῦτα and that too takes up a preceding expression: ἀγωνιζόμενοι αἰτοῦν ἀπήφηνε... καὶ ταῦτ' εἰς αὑτῷ he made them more savage and that too towards himself P. G. 516 c; often with concessive participles (2083): Μένωνα δ' οὐκ ἔφη, καὶ ταῦτα παρ' Ἁριῳ ὄν τὸν Μένωνος ἕνων he did not ask for Menon and that too although he came from Ariaeus, Menon's guest-friend X. A. 2. 4. 15. Cp. 1246, 2083.

948. A verb that may easily be supplied from the context is often omitted. Thus, ἐὰν μᾶλθ, παθοῦμαι (scil. ποιῶν) δ' ἐκ ἄλλων ποιῶν ἢ ἴπταν I learn better, I shall leave off doing what I do unintentionally P. A. 26 a, ἀμελησάς ὁποτὲ οἱ πολλοὶ (scil. ἐπιμελοῦνται) not caring for what most men care for 36 b, ἐὰν οὕτω ξητήσῃ ταῦτα, οὕτως (scil. ἵπτετα) εὐφήσετε if you inquire about this later, you will find that it is so 24 b. See under Brachylogy (Index).

CONCORD OF SUBJECT AND PREDICATE

949. A finite verb agrees with its subject in number and person.

Thus, τῷ τὸν τῷ ψήφισμα ἔγένετο this bill was passed L. 13. 56, ἧν συν ἐγὼ μὴ πάθητ' ὅμεις which I fear lest you may suffer D. 9. 65, ἦν δ' ἀποφυλαίονται οἱ ἄλλοι,
CONCORD OF SUBJECT AND PREDICATE  263

With one Subject
Subject in the Singular, Verb in the Plural

950. With singular collective substantives (996) denoting persons and with like words implying a plural, the verb may stand in the plural.

Thus, τὸ ὀστρακεῖον ἐν αἷσι ἔχοντες τὸν Δαυὶλ ἀνεχόμεθα, the army returned holding Agis at fault T. 5. 60, τοιαύτα ἀκούσας ἡ πόλις Ἀγασίλαος εἷσθαι βασιλέα the city, after hearing such arguments, chose Agisilaus king X. H. 3. 3. 4. So with βουλὴ σενατ, μέρος part, πλῆθος multitude, ἡμῖν people, ὥρας thron.

951. So with ἔκαστος: ἡμῶν ἐαυτῷ ἔκαστος καὶ παίδων καὶ χρημάτων ἔχονοι every man is master of his own children and property X. R. L. 6. 1.

952. If ἔκαστος, ἐκάτερος, ἄλλος are added in apposition to a plural subject, the verb generally remains plural: ἐγὼ τε καὶ σὺ μακρῶν λόγοιν ἐκάτερος ἀπετείναμεν both you and I have carried on a long controversy P. Pr. 361 a. If the verb follows the apposition, it may be singular: οὕτω μὲν ἄλλος ἄλλα λέγει these say, some one thing, some another X. A. 2. 1. 15. Cp. 982.

953. A subject in the singular, followed by a clause containing the preposition μετὰ with, rarely takes a plural verb: Ἀλκιβιάδης μετὰ Μαντιθέου ἔπτων εὐπραξίαις ἀπεθάναν Alcibiades and Mantineus escaped because they were well provided with horses X. H. 1. 1. 10.

Subject in the Dual, Verb in the Plural

954. The first person dual agrees in form with the first person plural (462).

955. A dual subject may take a plural verb: Ξενοφώντι προσέπεθεν ὁ δύο νεανίσκων two youths ran up to Xenophon X. A. 4. 3. 10. In the orators the dual verb is almost always used.

956. The dual and plural verb may alternate: αἵρεσιν εἰλήφην τε καὶ διεπά-ξαντο the two souls have made their choice and put it into effect P. Phae. 250 c.

957. The neuter dual may be followed by the dual, the plural, or the singular verb (A 104, 200, M 466).
Subject in the Plural, Verb in the Singular

958. A neuter plural subject is regarded as a collective (996), and has its verb in the singular: καλὰ ἦν τὰ σφάγα. the sacrifices were propitious X. A. 4. 3. 19.

N.—The neuter plural seems to have been originally in part identical in form with the feminine singular in ἄ, and to have had a collective meaning.

959. A plural verb may be used when stress is laid on the fact that the neuter plural subject is composed of persons or of several parts: τὰ τέλη τῶν Δακεδαμιωτῶν αὐτῶν ἔχετε μιᾶν the Laconian magistrates despatched him T. 4. 88, φανερὰ ἦσαν καὶ ἵππων καὶ ἄνθρωπων ἵχνη πολλά many traces both of horses and of men were plain X. A. 1. 7. 17.

a. With the above exception Attic regularly uses the singular verb. Homer uses the singular three times as often as the plural, and the plural less frequently with neuter adjectives and pronouns than with substantives. In some cases (B 135) the metre decides the choice.

960. Following the construction of δοκεῖ ταῦτα, we find δοξαῖ ταῦτα when it had been thus decided X. A. 4. 1. 13, and also δοξαῖν ταῦτα X. Η. 3. 2. 19. See 2078 a.

961. Pindaric Construction. A masculine or feminine plural subject occasionally is used with ἔστι, ἦν, γίγνεται, as: ἔστι καὶ ἐν ταῖς Ἀλασίαι πόλεσιν ἄρχοντες τε καὶ δῆμοι there are in the other cities too rulers and populace P. R. 462 e. The verb usually precedes, and the subject is still undetermined; hence the plural is added as an afterthought. (Cp. Shakep. “far behind his worth | Comes all the praises.”) In Greek poetry this construction is rarely used with other verbs. On ἔστιν οἶ, see 2513.

a. ἦν was originally plural (464 e. D), and seems to survive in that use.

Subject in the Plural, Verb in the Dual

962. A plural subject may take a dual verb when the subject is a pair or two pairs: αἱ ἵπποι δραμέτρυν the span of mares ran Ψ 392.

a. This is common when δῶ, ἄνδρω, ἄνθρωποι are used with a plural subject: δῶ ἄνδρες προσελθόντε Ἄγαλε διελεγόνθην μὴ ποιεῖν μάχην two men coming to Agis urged him not to fight T. 5. 59. But even with these words the plural is preferred. The neuter plural with δῶ rarely takes the dual verb (P. Tim. 56 e).

WITH TWO OR MORE SUBJECTS

963. (I) When the subjects are different individuals or things and stand in the third person

964. With two subjects in the singular, the verb may be dual or plural: Κριτίας καὶ Ἀλκιβιάδης ἐξυπάρχῃ ἐκεῖνοι χρωμέων συμ μάχη τῶν ἐπιθυμῶν κρατεῖν Critias and Alcibiades were able to keep control of their appetites by the help
of his example X. M. 1. 2. 24, Εὐρυμέδων καὶ Σοφοκλῆς ἀφικήμενοι ἐς Κέρκυραν ἑστρα-τευσαν on their arrival in Corecyra Eurymedon and Sophocles proceeded to make an attack T. 4. 46.

965. In Homer the verb may intervene between the subjects (Alemanic Construction): εἰς Ἀχέρωνα Πηρϋφλεγέθων τε βρέουσιν Κάκωτος τε Ρυγίπθεγθον and Οἰοεύς οὐκ ἄν το Αχερών κ 513.

966. The verb may agree with the nearest or most important of two or more subjects. The verb may be placed
   a. Before both subjects: ἡ̄ μὲν ὁ Θερσαγόρας καὶ ὁ Ἑξίκεστος εἰς Δέσβον καὶ φίλοι κτεί Thersagoras and Exeketos came to Lesbos and settled there D. 23. 143.
   b. After the first subject: ὅ τε Πολέμαρχος ἡ̄ καὶ ὁ Ἀδελμαντός καὶ Νικηπατός καὶ ἄλλοι τίνες Polemarchus came and Adimantus and Niceratus and certain others P. R. 327 b, Φαλίνος φίλος καὶ οἶο σὺν αὐτῷ Phalinus and his companions departed X. A. 2. 2. 1.
   c. After both subjects: τὸ βουλευτήριον καὶ ὁ δήμος παρερχαί the senate and the people are disregarded Aes. 3. 250. (Cp. Shakesp. "my mistress and her sister stays.")

967. (II) With several subjects referring to different persons the verb is in the plural; in the first person, if one of the subjects is first person; in the second person, if the subjects are second and third person: ὡμεῖς δὲ καὶ ἐγὼ τάδε λέγομεν but you and I say this P. L. 661 b, ἡμεῖς καὶ οἴκε οὖν ἄλλην ἄν τινα δυνάμεθα ὥσπερ ἄδειλαν we and these men could not sing any other song 666 d, oὐ σὺ μόνος οὔδε οἶο σώλος φίλος πρῶτοι ταῦτα νόσον ἐευθεῖαι nor you alone nor your friends are the first who have held this opinion 888 b.

968. But the verb may be singular if it refers to the nearer or more important or more emphatic subject: πάρεμι καὶ ἐγὼ καὶ σωτής Φρύνισκος καὶ Πολυκράτης I am present and so are Phryniscus here and Polycrates X. A. 7. 2. 29.

969. The verb may agree in person with the nearer or more important subject: σῦ τε γὰρ Ἐλλῆν εἰ καὶ ἡμεῖς for you are a Greek and so are we X. A. 2. 1. 16.

970. With subjects connected by the disjunctives ἧ or, ἧ — ἧ either — or, οὔ — οὔτε neither — nor, the verb agrees in number with the nearer subject when each subject is taken by itself: οὔτε σὺ οὔτ' ἄν ἄλλοι οὖσις δὲναι αὐτῶν neither you nor anybody else could reply X. M. 4. 4. 7.

971. When the subjects are taken together, the plural occurs: ὁ Δημοφῶν ἦ Θηριππίδης ἔχουσι τὸν ἐμὸν what Demophon or Therippides have of my property D. 27. 12. This is unusual.

972. When ἦ than unites two subjects, if the verb follows ἦ, it agrees with the second subject: τῆς ἂν βέλτιον ἦ ἡμεῖς ἡμῶν αὐτῶν ἐμπελοῦμεν fortune always takes better care of us than we do of ourselves D. 4. 12.

CONCORD OF PREDICATE SUBSTANTIVES

973. A predicate substantive agrees with its subject in case: Μιλτιάδης ἦν στρατηγός Miltiades was a general.
974. A predicate substantive may agree in gender and number with its subject; but this is often impossible: τὰ τὰ θνητῶν πράγματα the affairs of mortals are chance Trag. frag. p. 782, πάντ' ἥν Ἀλέξανδρος Alexander was everything D. 23. 120.

975. A predicate substantive or adjective agrees with the subject of the governing verb when the subject of the infinitive is omitted because it is the same as that of the governing verb (987): ὅχι ὅμολογοι ἀκείμην ἢκείν I shall not admit that I have come uninvited P. S. 174 d, εἰπερ ἄξιοιμεν ἐλεύθεροι εἶναι if indeed we claim to be free X. C. 8. 1. 4.

On the agreement of demonstrative and relative pronouns with a predicate substantive, see 1239, 2502 e.

APPPOSITION

976. Concord.—An appositive (916) agrees in case with the word it describes: κόλακε, δειδὼ τὴν καὶ μεγίστη βλάβη to a flatterer, a terrible beast and a very great source of injury P. Phae. 240 b. An appositive also agrees in case with the pronoun contained in a verb: Ταλθύβιος, ἥκι, Δαναίδων ὑπηρέτης I, Talithybius, have come, the servant of the Danaids E. Hec. 503. Cp. 942.

977. An appositive to a possessive pronoun stands in the genitive, in agreement with the personal pronoun implied in the possessive: τὸν ἐμὸν (ὲμῳ) τῷ ταλαίπωρον βιον the life of me, wretched one Ar. Plut. 33, τὰ ἄστερ' (ἐμῷ) αὐτῶν κομείσθε you will regain your own D. 4. 7. Cp. 1200. 2. b, 1202. 2. b.

978. An appositive in the genitive may follow an adjective equivalent to a genitive: Ἄθηναῖος (= 'Αθηνῶν) ὁ, πόλεως τῆς μεγίστη being an Athenian, a citizen of the greatest city P. Α. 20 d.

979. Agreement in number between the appositive and its noun is unnecessary and often impossible: Ἑθῆναι, πόλις ἀστυνεῖτων Thebes, a neighbouring city Aes. 3. 138. So with δῶρα in poetry: γάμος, χρυσῆς 'Αφροδίτης δῶρα, marriage, gift of golden Aphrodite Theognis 1293.

980. An appositive to two substantives is dual or plural: θάρρος καὶ φόβος, ἀφόνες χυμβαθίων daring and fear, two unintelligent counsellors P. Tim. 69 d, ὑπὸ πόνος τε, κόρων συνώμοιαi sleep and toil, supreme conspirators A. Eum. 127.

981. Partitive Apposition (σχῆμα καθ' ὅλον καὶ μέρος, construction of the whole and part). The parts are represented by the appositives, which stand in the same case as the whole, which is placed first to show the subject or object of the sentence: τῷ ὀδῷ, ἡ μὲν εἰς μακάρων νήσους, ἡ δ' εἰς τάφταρον two roads, the one to the Islands of the Blest, the other to Tartarus P. G. 524 a (distributive apposition). The appositives are generally in the nominative (ὁ μὲν, ἡ δέ; οἱ μὲν, οἱ δὲ), rarely in the accusative.
a. The whole may stand in the singular: λέγεται ψυχή ἡ μὲν νοῦν ἔχειν, ἡ δὲ ἀνοαν; with regard to the soul, is one said to have intelligence, the other folly? P. Ph. 93 b.

982. To the word denoting the whole the appositive may be a collective singular (adjunctive apposition): οὖτοι μὲν ἄλλος ἄλλα λέγει: these say, some one thing, some another. X. A. 2. 1. 15 (cf. ἄρρωταν δὲ ἄλλος ἄλλος Π. Charm. 153 c), οἱ στρατηγοὶ βραχέως ἐκατος ἀπελογήσατο each of the generals defended himself briefly. X. H. 1. 7. 5. Cp. 952.

983. The apposition may be limited to one or more parts: Πελατινῆσι καὶ οἱ Σύμμαχοι τὰ δύο μέρη two-thirds of the Peloponnesians and the allies T. 2. 47. Often with participles: (οἱ Ἀθηναῖοι) ἀνεμνήσθησαν καὶ τούδε τού ἑπος, φάσκοντες οἱ προσβάτεροι πάλαι ἄδεθα the Athenians bethought themselves of this verse too, the old men saying that it had been uttered long before T. 2. 54.

984. In partitive apposition emphasis is laid on the whole, which is stated at once as the subject or object of the sentence. In the genitive of the divided whole (1306) emphasis is laid on the parts; thus, τῶν πόλεων αἱ μὲν τυραννῶν, αἱ δὲ δημοκρατῶν, αἱ δὲ ἀριστοκρατῶν of states some are despotic, others democratic, others aristocratic P. R. 338 d.

985. Construction of the Whole and Part in Poetry. — In Homer and later poets a verb may take two objects, one denoting the person, the other the part especially affected by the action: τὸν δ' ἄροι πλῆκ' αὐγένα hím he smote in the neck with his sword Λ 240, ἢ σὲ πόδας ὕψει she will wash thy feet τ. 356. But the accusative of the part, often explained as an appositive, was an external object (1554 b) that became an accusative of respect (1601 a). In Ἀχαιῶν δὲ μέγα σθένος ἐμβατ' ἐκάστῳ καρδιᾷ and she set mighty strength in the heart of each of the Ἀχαιῶν Λ 11, ἐκάστῳ is a partitive appositive, καρδιᾷ is local dative and grammatically independent of Ἀχαιῶν. The construction is very rare in prose: τοῖς νόειν αὐτῷ ἀρετὴ παραγενομένη τάις ψυχαῖς if virtue is imparted in the souls of their sons P. Lach. 190 b.

986. Attributive Apposition. — A substantive may be used as an attributive to another substantive. This is common with substantives denoting occupation, condition, or age (usually with ἄνηρ, ἄνθρωπος, γυνή): ἄνηρ ρήτωρ a public speaker, ἄνηρ τύραννος a despot; προσβάτερος ἄνθρωπος old men, γυνῆ γυνή an old woman. So also πελατσται Thracian targeteers X. A. 1. 2. 9, δικασται Ἰωανίδον a scoundrel of a Μακεδονικός, ἔλλην (for ἔλληνακός), as οἱ Ελληνες πελατσται the Greek targeteers X. A. 6. 5. 26.

a. In standard prose ἔλλην is used as an adjective only of persons (in poetry also of things).

b. The addition of ἄνηρ often implies respect: ἄνδρες στρατιώται fellow soldiers X. A. 1. 3. 3, άδρες δικασται jurymen, gentlemen of the jury D. 27. 1. (Cf. foemen.) The addition of ἄνθρωπος often implies contempt: ἄνθρωπος γῆς a juggling fellow. Aes. 2. 153.

c. Many of the substantives thus qualified by an attributive substantive were originally participles, as γέρων ἄνηρ an old man P. Lys. 223 b.
987. Descriptive Apposition. — Here the appositive describes something definite that has just been mentioned: ἡ ἡμετέραι πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων our city, the common refuge of the Greeks. Aes. 3. 134.

988. Explanatory Apposition. — Here the appositive explains a general or vague statement: τοῦτο τίμωμαι, ἐν πρυτανείῳ σιτήσεως I propose this as the penalty, maintenance in the Prytaneion. P. A. 37 a, μεγίστου κακοῦ ἀπαλλαγή, πονηρᾶς deliverance from the greatest of evils, vice P. G. 478 d. So in geographical statements: Κύπρον Ἰκάνε ... ἐσ τῶν she came to Cyprus, to Paphos 362; cp. ἐσ Ἀμφίας, Βοιών to the territory of the Dorians in which Bocotium lies T. 1. 107.

989. In Homer the substantival article at the beginning of a sentence may be followed by an appositive noun at or near the end: ἡ δ’ ἄξιον’ ἀμα τοῖς γυνηκλεον but she, the woman, went unwillingly with them. A 348.

990. τοῦτο, αὐτὸ τοῦτο, αὐτό, ἐκένω often introduce emphatically a following substantive (or an equivalent, 908): ἐκένω κερδαίειν ἐθέται, τὴν ἡδονὴν this (namely) pleasure it regards as gain. P. R. 606 b. Cp. 1248.

991. Apposition to a Sentence. — A noun in the nominative or accusative may stand in apposition to the action expressed by a whole sentence or by some part of it.

a. The appositive is nominative when a nominative precedes: ἐμέθνησαν ἵκαρη πρόβασις I was tipsy, a sufficient excuse Philemon (Com. frag. 2. 531).

b. The appositive is accusative, and states a reason, result, intention, effect, or the like: ἔβλεψε ἀπὸ πάργου, λυγρὸν ἀλέθρον will hurl thee from the battlement, a grievous death. 735, 'Ελευθηροκομεῖον, Μενελαῷ λύπην πικρὰν let us slay Helen and thus cause a sore grief to Menelaus. E. Or. 1105, εὐδοκιμομένη; μεθυόν ἡδίστων λόγων best be thou — a return for thy most welcome tidings. E. El. 231.

N. — The appositive accusative is often cognate (1563 f.): ὥρας Εὐρυστῆδα, ἐκεῖσον δεῖν θου beholdest Eurystheus, an unexpected sight. E. Heracle. 930.

992. An effect or result may be denoted by an appositive in other cases: ἐπιφάνεια προσδεῖσθαι μοι δοκεῖ μόδιν ἐτι τινῶν we need, it seems, some further words to act as a spoil. P. L. 903 b.

993. From the construction in 991 b arose many adverbial accusatives (1606 ff.) such as χάρων on account of, πρόβασιν in pretense, δωρέαν gratis; as δὲ τις δὲ Τρώων ἐπὶ νησὶ φέρετο ... χάρων "Eueros whoever of the Trojans rushed at the ships as a favour to Hector (for Hector's sake) O. 744.

994. Many neuter words are used in apposition to a sentence or clause, which they usually precede. Such are ἀμφότερον, ἀμφότερα both, τὸ δεινότατον the most dreadful thing, δοιον βάτερον or βάτερα one or the other, τὸ ἐναντίον the contrary, τὸ κεφάλαιον the chief point, τὸ λεγόμενον as the saying is, οἴδιστερον neither thing, σημεῖον δὲ sign, τεκμήριον δὲ evidence, τὸ τελευταίον the last thing, τὸ τῆς παρομμαί as the proverb
PECULIARITIES IN THE USE OF NUMBER

995. Very common are introductory relative clauses forming a nominative predicate of the sentence that follows: ὁ δὲ πάντων δεινότατον but what is most terrible of all L. 30. 29. ὡς is regularly omitted (944). Such relative clauses are followed by an independent sentence, a clause with ἢντι, by ὅτι γὰρ, ὅτεν, ὅταν γὰρ, et. Similarly τὸ δ’ ἐσχατον πάντων, ὡς but what is worst of all P. Ph. 66 d, etc.

PECULIARITIES IN THE USE OF NUMBER

996. Collective Singular.—A noun in the singular may denote a number of persons or things: ὁ Μῆδος the Medes T. 1. 69, τὸ Ἑλληνικὸν the Greeks 1. 1, τὸ βαρβαρῖκον the barbarians 7. 29, ἡ πλάθος the bricks 3. 20, ἐπτὸν ἐκὼ εἰς χιλιάν I have about a thousand horse X. C. 4. 6. 2, μύρια ἀστὶς ten thousand heavy armed X. A. 1. 7. 10. On the plural verb with collectives, see 950. Cp. 1024, 1044.

a. So with the neuter participle: τὸ μαχόμενον almost = oἱ μαχόμενοι the combatants T. 4. 90.

b. The name of a nation with the article may denote one person as the representative (King, etc.) of a class: ὁ Μακεδὼν the Macedonian (Philip) D. 7. 6.

997. The inhabitants of a place may be implied in the name of the place: Ἀθήνας ἀπέστη θησαυροῦσι καὶ πρὸ τοῦ πολέμου Lesbos revolted, having wished to do so even before the war T. 3. 2.

998. Distributive Singular.—The singular of abstract nouns may be used distributively (rarely with concrete substantives): ὁ ὅμως ὅκων ἐγένοντο ἐν τῷ ἑαυτῶν βῶρ all who proved themselves just in their lives P. A. 41 a, διάφοροι τῶν τρόπων different in character T. 8. 96. The distributive plural (1004) is more common than the distributive singular: ὁ ὅμως ὅκων ἐγένοντο τῶν τρόπων different in character T. 8. 96. The distributive plural (1004) is more common than the distributive singular: 

999. Dual.—The dual is chiefly employed of two persons or things which, by nature or association, form a pair: ὁ ὅκως the eyes (both eyes), χεῖρες the hands, τοῖς ἄσθε ὁμός a span of horses. The addition of ὅμως both indicates that the two things belong together: ὁ ὅκως emphasizes the number. Both ὅμως and ὅκως were early used with the plural. The dual died out in the living speech of Attica by 300 B.C. Aecle has no dual, and Ionic lost it very early. In Hom. the dual is used freely, and often in conjunction with the plural.
1000. Plural.—The plural of proper names, of materials, and of abstracts is used to denote a class. (1) of proper names: Θησεως men like Theseus P. Th. 169 b. (2) of materials: here the plural denotes the parts, the different kinds of a thing, a mass, etc.: τοξα bow Hdt. 3.78, πυροι, κριβαι wheat, barley X. A. 4.5.26, οίνοι wines 4.4.9, κρέα meat Ar. Ran. 553 (κρέας piece of meat), ηλιω hot days T. 7.87, κτίμα timber T. 7.25. (3) of abstracts: here the plural refers to the single kinds, cases, occasions, manifestations of the idea expressed by the abstract substantive; or is referred to several persons: ἀγνοομοσύναι misunderstandings X. A. 2.5.6, θάληη degrees of heat X. M. 1.4.13. Used in the plural, abstract nouns may become concrete, as ταφαί funeral T. 2.34 (ταφή sepulture), εὐφροσύναι good cheer X. C. 7.2.28 (εὐφροσύνη mirth), χάριτες proofs of good will, presents D. 8.53, εἰνοικα cases of benevolence, presents D. 8.25.

a. Many concrete substantives are commonly used only in the plural: πύληa gate, θύρα door, τὰ Ὀλυμπια the Olympic festival; and in poetry δῶματα house, κλιμάκες ladder, λέκτρα bed; cp. 1006.

b. The plural, especially in poetry, may correspond to the English indefinite singular: ἔνι ναυαλ by ship.

1001. In Homer the plural denotes the various forms in which a quality is manifested: τεκτοσύναι the arts of the carpenter ε250. In poetry, often of feelings, emotions, etc.: μακία (attacks of) madness A. Pr. 879.

1002. οὐδένες (οὐδένες) denotes classes of men, states, nations (D. 5.15).

1003. The neuter plural is often used even in reference to a single idea or thought in order to represent it in its entirety or in its details, as τὰ διάθηη the truth. This is very common with neuter pronouns: ἐξερσομόνων δὲ: ταῦτα γὰρ ἐπιστάμην but I saw my arms, for I knew how to do this X. S. 2.19, διὰ ταχέων quickly P. A. 32 d.

a. Thucydides is fond of the neuter plural of verbal adjectives used impersonally: ἐφευρισαντο πολεμηταί εἶναι they voted that it was necessary to make war T. 1.88, ἀδόνατα ἢ ν it was impossible 4.1. Cp. 1052.

1004. Distributive Plural.—Abstract substantives are often used distributively in the plural: σιγαί τῶν νεωτέρων παρὰ προεδρεύετος the silence of the younger men in the presence of their elders P. R. 425 a.

1005. Names of towns and parts of the body are sometimes plural: Ἀθήναι Athens, Ὁμβατε Thebes, στήθη and στῆθα breast (chiefly poetic). The name of the inhabitants is often used for the name of a city: Δελφοῖ D. 5.25.

1006. Plural of Majesty (poetic).—The plural may be used to lend dignity: θρόνωι throne S. Ant. 1041, σκόπτρα scepter A. Ag. 1265, δωματα dwelling ε6; παρεκκλητ kevourite in prose (only in the plural form).

1007. Here belongs the allusive plural by which one person is alluded to in the plural number: δισποτῶι θανάτωι by the death of
our lord A. Ch. 52, παθοῦσα πρὸς τὸν φιλτάρων I (Clytaemnestra) hav-
ing suffered at the hands of my dearest ones (Orestes) A. Eum. 100.

1008. Plural of Modesty.—A speaker in referring to himself may use
the first person plural as a modest form of statement. In
prose, of an author: ἔννοια ποθ' ἡμιν ἐγένετο the reflection once occurred
to me Χ. Κ. I. 1. 1. In tragedy, often with interchange of plural and
singular: εἰ κολύσασθα μή μαθεῖν εἰ βουλόμαι if I (Croesus) am pre-
vented from learning what I wish Ε. Ion 391, ἰκτεύωμεν ἄμφι σὰν
gενεάδα . . . προσπιτήνων I entreat thee, as I grasp thy beard Ε. H. F.
1206. See 1009.

1009. In tragedy, if a woman, speaking of herself, uses the plural
verb (1008), an adjective or participle, in agreement with the subject,
is feminine singular or masculine plural: ἕλιον μαρτυρῶμεθα, δρῶν
ἀπὸ δρᾶν ὁ βουλόμαι I call the sun to witness, that I am acting against
my will Ε. H. Π. 358, ἀφοίμαν ἡμεῖς οἱ προθηρσικοντες σέθεν it is enough
that I (Alcestis) die in thy stead Ε. Αλκ. 383.

1010. εἰπὲ, φέρε, ἄγε may be used as stereotyped formulas, without regard
to the number of persons addressed: εἰπὲ μοι, οἱ Σῶκρατες τε καὶ ἡμεῖς οἱ ἄλλοι
tell me, Socrates and the rest of you Π. Eu. 283 b.

1011. One person may be addressed as the representative of two or more who
are present, or of his family: 'Ἀντίνο, οὐ πως εἶσιν . . . μεν' ἡμῖν δαινοῦσαι
Antinous, it is in no wise possible to feast with you Β. 310, ὁ τέκνον, ἡ πάρεστον;
my children, are ye here? S. O. C. 1102. So in dramatic poetry, the corephyæs
may be regarded as the representative of the whole chorus, as ὁ ἔξω, μὴ
μὴ ἄνεργο τις εἰμι strangers (addressed to the whole chorus) do not ask (the sin-
gular of the corephyæs) me who I am S. O. C. 207.

1012. Greek writers often shift from a particular to a general statement and
vice versa, thus permitting a free transition from singular to plural, and from
plural to singular: οὐδὲ τὸτε συγχαίρει ὁ τύραννος ἐνδεεστέρως γὰρ ὁδοὶ τατευσ-
tέρως αὐτοῖς ὁτανα χρήσθαι not even then does the despot rejoice with the rest; for
the more they are in want, the more submissive he thinks to find them X. Η. 5. 4.

PECULIARITIES IN THE USE OF GENDER

1013. Construction according to the Sense (926 a).—The real, not the
grammatical, gender often determines the agreement: οἱ φιλταρ', ὁ περισσά
tιμῆθης τέκνον O dearest, O greatly honoured child Ε. Tro. 735 (this use of the
attributive adjective is poetical), τὰ μεμάκη πρὸς ἄλλους διαλεγόμενοι the youths
conversing with one another Π. Λαχ. 150 ε, ταῦτα ἔλεγεν ἢ ἀναίρει αὐτή κεφαλή,
ξέφσαλως this shameless fellow spake thus when he came out D. 21. 117.

1014. So in periphrases: ὁ Τηλεμάχος ὁ πατέρα ἰδὼν mighty Telemachus,
gazing at his father π 476, τὸ δὲ τῶν προοριζομένων ἡμῶν . . . χαίροντες τῷ ἐκείνων
παῦνω we the elders delighting in their sport Π. L. 657 d.

1015. The masculine is used for person in general: οὐκ ἄνεσται τίκτωρ
ἄλλου, οὐκ ἐξοικον' αὐτή τέκνα unfruitful herself, she will not endure that others
PECULIARITIES IN THE USE OF PERSON

1016. τῆς or τῶς may be used in the drama with the second person of the imperative: ἵνα τῆς, ἐσάγγελε γο, one of you, announce E. Bacch. 173.

1017. The second person singular is used to designate an imaginary person, as in proverbs: ψυχὴς ἐπιμελοῦ τῆς σέαυτων care for thy own soul Men. Sent. 551, and in such phrases as ὕστερ αἱ, you would have seen (1784 a), ἤγγισαι αὖ you might think, as credideris (1824).

a. Hdt. uses the second person in directions to travellers (2.30).

See also 942.

ADJECTIVES

1018. Adjectives modify substantives (including words used substantively, 908), and substantive pronouns. Adjectives are either attributive (912) or predicate (910).

1019. The equivalents of an adjective are: a participle (οἱ παρόντες πολίται the citizens who are present); a noun in apposition (Δημοσθένης ὁ βῆτωρ Demosthenes the orator, i.e. not Δημοσθένης ὁ στρατηγός, ὑμεῖς ὁ Αθηναίοι you Athenians); an oblique case (στέφανος χρυσός a crown of gold, τῆς αὐτῆς γυνώμος εγὼ I am likeminded); an oblique case with a preposition (αὶ ἐν τῇ Ἁσίᾳ πόλεις the cities in Asia); an adverb (οἱ πάλαι the ancients). (Furthermore, a clause in a complex sentence: τὸ τεῖχισμα, ὡς ἵν αἵτω, αἴροι τις they captured the fortress which was there; cp. 2542.)

1020. Concord. — An adjective agrees with its substantive in gender, number, and case. This holds true also of the article, adjective pronouns, and participles: thus, A. Attribution: ὁ δίκαιος ἄνδρας the just man, τοῦ δικαίου ἄνδρος, τῷ δικαίῳ ἄνδρε, οἱ δικαίοι ἄνδρες, etc., ὅτους ὁ ἄνδρας this man, τουτοῦ τοῦ ἄνδρος, etc., ἡ φιλότιμος θυγατέρα the loving daughter. B. Predicate: καλὸς ὁ ἄγνων the prize is glorious, ταῦτα ὅστιν ἄληθη these things are true, αἱ ἄρισται δοκοῦσιν εἶναι φύσεως the natures which seem to be best X. M. 4. 1. 3.

On the agreement of demonstrative pronouns used adjectively with a predicate substantive, see 1239. For relative pronouns, see 2501.

ATTRIBUTIVE ADJECTIVES

ADJECTIVES USED SUBSTANTIvely

1021. An attributive adjective (or participle) generally with the article, often dispenses with its substantive, and thus itself acquires the value of a substantive.
a. This occurs when the substantive may be supplied from the context; when it is a general notion; or when it is omitted in common expressions of a definite character, when the ellipsis is conscious.

1022. Masculine or feminine, when the substantive is a person: ὁ δίκαιος the just man, δίκαιος a just man, οἱ Ἀθηναῖοι the Athenians, οἱ πολλοί the many, the rabble, οἱ δικαίοι the righteous party, οἱ σωτηρεῖοι all who will, ἢ καθ' the beautiful woman, ἡ τεκνία the mother (poet., E. Alc. 167), ἐκλεκτοῦσαi women in assembly.

1023. Neuter, when the substantive idea is thing in general: τὸ ἀγαθὸν the (highest) good P. R. 506 b (but τὰ ἀγαθὰ good things L. 12. 33), τὸ ἀληθὲς truth P. G. 473 b, τὸ κοινὸν the commonwealth Ant. 3. β. 3, τὸ ἔθος the future Dés. 3. 165, τὸ κεφαλήν as the saying is T. 7. 68, ἀμφὶ μὲν ἡμέρας about mid-day X. A. 4. 4. 1, ἔτι πολὺ over a wide space T. 1.18.

1024. In words denoting a collection (996) of persons or facts: τὸ ὑπῆρκον the subjects T. 6. 69, τὸ βαρβαρόν the barbarian force X. A. 1. 2. 1, τὸ ἐμπαχεῖν the allied forces T. 4. 77 (and many words in -κόν), τὰ Ἑλληνικά Greek history T. 1. 97; and in words denoting festivals (τὰ Ὀλυμπία the Olympic games X. H. 7. 4. 28).

1025. With participles, especially in Thucydides: τὸ ὑπερβαίνον τῆς ὀργῆς their angry feelings T. 2. 59, τῆς πόλεως τὸ τιμῆμα the dignity of the State 2. 63. The action of the verb is here represented as taking place under particular circumstances or at a particular time. These participles are not dead abstractions, but abstract qualities in action.

1026. A substantivized adjective may appear in the neuter plural as well as in the neuter singular: τὰ δεξία τοῦ κέρατος the right of the wing X. A. 1. 8. 4, τῆς Σαλαμίνος τὰ πολλά the greater part of Salamis T. 2. 94, ἐπὶ πλείους ἄνθρωπον to the greatest part of mankind 1. 1, ἐς τούτο δυστυχῶς to this degree of misfortune 7. 86 (op. 1325).

a. On the construction of τῆς γῆς ἡ πόλις the greater part of the land T. 2. 58, see 1131.

1027. In common expressions a definite noun is often implied (such as ἡμέρα day, ὀδὸς way, χεῖρ hand).

a. Masculine: κόλπος gulf, ὁ Ιόνιος the Ionian gulf T. 6. 34, στρατός force, ὁ στρατός the land force 1. 47.

b. Feminine: γῆ land (χώρα country) — ἀπὸ τῆς ἑαυτῆς from their own country T. 1. 15; ὁ Ἑλλάς ἀξίως ἢ βάρβαρος neither Greece nor barbaric land D. 9. 27; γνώμη judgment: κατὰ τὴν ἑπών according to my opinion Ar. Eccl. 159, ἐκ τῆς νίκης according to the prevailing opinion X. A. 6. 1. 18; δίκη suit: ἐφήμων κατα-γερόθυτες bringing an accusation in a case where there is no defence P. A. 136; ἡμέρα day: τὴν ὠστρακάν the next day X. C. 1. 2. 11, τῇ προτέρα the day before L. 19. 22; κέρας wrist: τὸ εὐσύνετον the left wing T. 4. 96; μαριά part: εἰκοστῇ a twentieth 6. 54; μοῖρα portion: ἡ περιπρομένη (I. 10. 61) or ἡ εἰμαρμένη (D. 18. 205) the allotted portion, destiny; ναὸς ship: ἡ τρίφημι the ship with three banks of oars; ὀδὸς way: ἐνδεία by the straight road P. L. 716 a, τὴν ταξιδεύον by the
shortest way X. A. 1. 3. 14; τέχνη art: μουσική the art of music P. L. 668 a; χείρ hand: εἰς δεξιά on the right hand X. A. 1. 5. 1, εἰς ἀριστερὰ on the left 4. 8. 2; ψήφος vote: τὴν εναντίαν Νικία ἑθετο he voted in opposition to Nicias P. Lach. 184 d.

1028. The context often determines the substantive to be supplied: τοῖς ἀνέκρατοι ὃς δήλως (πληγᾶς) παίσαν they shouted that he had dealt him (too, 1063) few blows X. A. 5. 8. 12, τρία τάλαντα καὶ χίλιας (δραχμὰς) three talents and a thousand drachmas D. 27. 34; cp. a dollar and twenty (cents). Cp. 1572.

1029. From such substantivized adjectives arose many prepositional and adverbial expressions of whose source the Greeks themselves had probably lost sight. Many of these seem to be analogues of phrases once containing ὁδὸς: τὴν ἄλλην ψηφίστωθε you vote to no purpose D. 19. 181 (i.e. the way leading elsewhere than the goal), ἀπὸ τῆς πρώτης at the very beginning T. 7. 43, ἀπὸ τῆς ἕσης on an equality 1. 15, εἰς εναντίας from an opposite direction, facing 7. 44.

AGREEMENT OF ATTRIBUTIVE ADJECTIVES

1030. An attributive adjective belonging to more than one substantive agrees with the nearest: τὸν καλὸν καγαθὸν ἄνδρα καὶ γυναῖκα εὐδαιμονία ἐκαὶ φημι the perfect man and woman are happy I maintain P. G. 470 e. In some cases, it is repeated with each substantive (often for emphasis): εἰς σῶμα ἕχων καὶ ψύχην μίαν having one body and one soul D. 19. 227.

1031. But occasionally the adjective agrees with the more important substantive: ὁ σίγλος δύναται ἐπὶ δόξα ὁδοῦ καὶ ῥματομοι ἁπτικοῦ the siglus is worth seven and a half Attic obols X. A. 1. 5. 6.

1032. Of two adjectives with one substantive, one may stand in closer relation to the substantive, while the other qualifies the expression thus formed: πολὺς ἐρήμης μεγάλη a large deserted-city X. A. 1. 5. 4.

1033. If one substantive has several attributive adjectives, these are sometimes added without a conjunction (by Ἀσύνδετον): κρᾶτος ἀνωτέρω, ἐρύθων, χορίων flesh of lambs, kids, swine X. A. 4. 5. 31. This is commoner in poetry, especially when the adjectives are descriptive: ἕγχυς βριθῶν μέγα στιβαρόν a spear heavy, huge, stout Π 141.

1034. Two adjectives joined by καὶ may form one combined notion in English, which omits the conjunction. So often with πολὺς to emphasize the idea of plurality: πολλὰ καγαθὰ many blessings X. A. 5. 6. 4, πολλὰ καὶ δικά many dreadful sufferings D. 37. 57.

a. καλὸς καγαθὸς means an aristocrat (in the political sense), or is used of a perfect quality or action (in the moral sense) as T. 4. 40, P. A. 21 d.
PREDICATE ADJECTIVES

1035. An attributive adjective is often used in poetry instead of the attributive genitive: βιοι Ήμαθηνίας B 688 the might of Heracles (cp. "a Niobean daughter" [Tennyson]); rarely in prose: ποσαμός, εὐρος πλεθραῖος a river, a plethron in width X. A. 4. 0. 4.

1036. An attributive adjective belonging logically to a dependent genitive is often used in poetry with a governing substantive: νεῖκος ἀνδρῶν ἱδρυμον kindred strife of men S. A. 783 (for strife of kindred men). Rarely in prose in the case of the possessive pronoun: ἐν τῷ ὑμετέρῳ ἀδελφεὶ τῆς γυναικὸς in the weakness of your purpose T. 2. 61.

1037. An attributive adjective may disperse with its substantive when that substantive is expressed in the context: μετέχει τῷ καλλίστη (τέχνῃ) τῶν τεχνῶν he shares in the fairest of the arts P. G. 448 εἰ.

1038. A substantivized participle may take the genitive rather than the case proper to the verb whence it is derived: βασιλέως προσκήνεσ relations of the king T. 1. 128; contrast Περικλῆς ὁ ἐμεὶ προσκήνην Pericles my relation X. H. 1. 7. 21.

1039. Adjectives used substantively may take an attributive: οἱ υμετέροι δυσμενεῖς your enemies X. H. 5. 2. 33.

PREDICATE ADJECTIVES

1040. The predicate adjective is employed

a. With intransitive verbs signifying to be, become, and the like (917): ἡ δὲ χάρις ἄνθρωπος γεγένηται the favour has been conceded Aes. 3. 233. So with active verbs which take a preposition: νόμος ἐθέσθη ἐκ άδήλων τοῦ ἄδηλου νομοῦ have enacted laws with regard to offenders who are unknown D. 21. 30.

b. With transitive verbs: (1) to qualify the object of the verb directly and immediately: τοὺς καθοδὸς χορητοὺς τοιμίζειν to judge bad men good S. O. T. 999, (2) to express the result of the action (the proleptic use, 1579). So with αἰσχρόν grow, αἰρεῖν raise with μέγας great, μετέφερεν on high, ὑψιπόσ high, μακρός large.

1041. With verbs of saying and thinking the predicate adjective is usually connected with its noun by εἰναι, with verbs of perceiving, showing, by ὅν (2106): οὐδένα γὰρ εἰναι δαιμόνων εἰναι κακόν for I think no one of the gods is base E. I. T. 391, δὴ δοῖνοι μὴ διαθέησαν ὅταν it shows that the will is false D. 45. 34. But εἰναι is sometimes omitted (946), ἄστις γὰρ καλὸς πράξεις ἄπαθας ἀγαθὰς ὑμολογήσα- μεν for we have agreed that all honourable actions are good P. Pr. 359 ε. On the omission of ὅν, see 2117. For εἰναι with verbs of naming and calling, see 1615.

1042. Several adjectives of time, place, order of succession, etc., are used as predicates where English employs an adverb or a preposition with its case: ἀφελόνων τρειτούν they arrive on the third day Χ. A. 5. 3. 2, κατέβασαν σκόταυν they descended in the dark 4. 1. 10. In such cases the adjective is regarded as a quality of the subject; whereas an adverb would regard the manner of the action.

a. Time, place: χρόνος ἅρτος, δόξας in the morning, δευτεραῖα in the second day, ποσταίος how many days? ὑπαίθρου in the open air.
b. Order of succession: πρῶτος, πρῶτερος first, ὀστερός later, μέσος in the midst, τελευταῖος last, ὕστατος last.

N.—When one action is opposed to another in order of sequence, the adverbs πρῶτον, πρῶτερον, ὕστατον, etc., not the adjectives πρῶτος, etc., must be used: πρῶτον μὲν ἔδρακεν πολὺν χρόνον... ἦτα δὲ ἔλεες τοιάδε first he went for a long time, then he spoke as follows X. A. 1.3.2. Hence distinguish πρῶτος τῇ πόλει προσέβαλε he was the first to attack the city. πρῶτη τῇ πόλει προσέβαλε the city was the first place he attacked. πρῶτον τῇ πόλει προσέβαλε his first act was to attack the city.

The same rule applies in the case of μῦδος, μῦν, as μῶνην τὴν ἑπιστολὴν γράφα this is the only letter I wrote, μῶνον γράφα τὴν ἑπιστολήν I only wrote (but did not send) the letter. But this distinction is not always observed (Aes. 3.69).

1043. So also with adjectives of degree, mental attitude, manner, etc.: φέρονται οἱ λίθοι πολλοὶ the stones are thrown in great numbers X. A. 4. 7, 7, τοὺς νεκροὺς ὑποστήριξαν ἀπέδωσαν they restored the dead under a truce T. 1.63, οἱ θεοὶ ἐγκένεις πέμπουν se the gods send you forth favourably X. C. 1.6.2. So with μέγας high, ἄσμενος gladly, ἐκοίνων, ἐκὼν willingly, ὄρκοις under oath, ἀνφίδιος suddenly. On ἄλλος, see 1272.

AGREEMENT OF PREDICATE ADJECTIVES (AND PARTICIPLES)
WITH ONE SUBJECT

1044. A circumstantial participle (2054) referring to a collective noun (998) may be plural: τὸ στρατεύμα ἐπορίσετο σίτου κόπτοντες τοὺς βοῦς the army provided itself with provisions by killing the cattle X. A. 2. 1. 6. So after οὖν, as οὖν δοκεῖ ἡ ἵππωτα (= πάντες ἐν ἀγρυπνίᾳ ἡςαυ) τοὺς ἀπολωλότας πενθοῦσε no one slept because they were all bewailing the dead X. H. 2. 2. 3. Cp. 950.

1045. A plural participle may be used with a dual verb: ἐγελασάτην ἀμφότεροι βλέψαντες εἰς ἄλληνος both looked at each other and burst out laughing P. Eu. 273 d. A dual participle may be used with a plural verb: τοὺς ποτ' ὄνῳ ἄρρημα; where in the world are we? E. I. T. 777.

1046. A dual subject may be followed by a plural predicate adjective or participle: εἰ γάρ τις φαίη τῷ πόλει τοῦτω πλείστων ἀγαθῶν αἵτω γεγένησαν if any one should assert that these two cities have been the cause of very many blessings I. 12. 156.

1047. A predicate adjective is neuter singular when the subject is an infinitive, a sentence, or a general thought: ἦδον τολμοὺς ἐκθροὺς ἔχειν; is it pleasant to have many enemies? D. 19. 221, δῆλον δ' ὅτι ταῦτ' ἐστὶν ἄληθῆ it is clear that these things are true 2. 19.

1048. A predicate adjective referring to a masculine or feminine singular subject is often neuter singular and equivalent to a substantive. This occurs chiefly in statements of a general truth, where the subject refers to a whole class, not to an individual thing. Thus, καλὸν εἰρήνη peace is a fine thing D. 19. 336, ἀπιστοτον ταῖς πολι-
Agreement of Predicate Adjectives

τείνεις ἡ τυραννικὸς despoticism is an object of mistrust to free states 1.5, μείζον πόλις ἄνδρος the state is larger than the individual P. R. 368 e. So also in the plural (1056).

1049. So with names of places: ἔστι δὲ ἡ Χαρόνεα ἦσσατον τῆς Βοιωτίας Chaeronea is on the frontier of Boeotia T. 4. 76.

1050. A predicate superlative agrees in gender either with the subject or (usually) with a dependent genitive: νόσου χαλεπώτατος φθόνοι envy is the most fell of diseases Men. fr. 535, σύμβολος ἀγαθὸς χρησμώτατον ἀπάντων τῶν κτημάτων a good counsellor is the most useful of all possessions I. 2. 53.

1051. For a predicate adjective used where English has an adverb, cp. 1042.

1052. A predicate adjective is often used in the neuter plural (especially with verbal adjectives in -τος and -τος in Thucydides and the poets): ἐπειδὴ ἔτοιμα ἤν, ἀνήγγετο when (all) was ready, he put out to sea T. 2. 59, ἔδυναι ἦν τῶν ἱκονιῶν ἀμφιθεατία it was impossible to resist the Locrians 4. 1, ἔδοκε ἐπιχειρησίαν they decided to make the attempt 2. 3. Cp. 1003 a.

WITH TWO OR MORE SUBJECTS

1053. With two or more substantives a predicate adjective is plural, except when it agrees with the nearer subject: φόβος καὶ νόμος ἵκας κωλύειν fear and the laws are capable of restraining love X. C. 5. 1. 10, πολλών δὲ λόγων καὶ θεοφόβου γυναικεῖον there arising much discussion and confusion D. 3. 4. See 968.

1054. With substantives denoting persons of like gender, a predicate adjective is of the same gender: Ἄγαθον καὶ Σωκράτης λεγοντι Agathon and Socrates are left P. S. 193 c.

1055. When the persons are of different gender, the masculine prevails: ως εἶδε πατέρα τε καὶ μαθέας καὶ ἄδελφοις καὶ τὴν ἐαυτοῦ γυναῖκα αἰχμαλωτῶν γυναικέων, ἔδακρυσε when he saw that his father and mother and brothers and wife had been made prisoners of war, he burst into tears X. C. 3. 1. 7.

a. But persons are sometimes regarded as things: ἔχω αὐτῶν καὶ τέκνα καὶ γυναίκας φρονοῦμεν I have their children and wives under guard X. A. 1. 4. 8.

1056. With substantives denoting things of like gender a predicate adjective is of the same gender and plural. A neuter plural with the singular verb is often preferred: ἐθύμετας τε καὶ δυνάμεις καὶ τιμαὶ δήλα ἐστιν ἑαυτὰ ἄνω τοῦ noble birth and power and honour are clearly good things P. Eu. 279 b.

1057. When the substantives are of different gender, a predicate adjective is neuter plural with singular verb: λίθοι τε καὶ πλάται καὶ ξύλα καὶ κέρατος ἀτάκτων ἐφημένα οἴδεν χρησίμως ἐστιν stones and bricks and pieces of wood and tiles thrown together at random are useless X. M. 3. 1. 7.

1058. When the substantives denote both persons and things, a predicate adjective is—a. plural, and follows the gender of the person, if the person is more important, or if the thing is treated as a person: γραφεία καὶ γεροντικα καὶ
πρόβατα ὀλγα καὶ βοῶς καταλειμένους old women and old men and a few sheep and oxen that had been left behind X. Λ. 6. 3. 22. ἡ τάχη καὶ φίλιππος ἦσαν τῶν ἔργων κύριοι Fortune and Philip were masters of the situation Aes. 2. 118,

b. or is neuter plural if the person is treated like a thing: ἡ καλλιτεχνή τοῦτο πεῖ καὶ ἀλλοτέρος ἂν λοιπά ἄν ἧμων εἰς διέλθειν we should still have to treat of the noblest policy and the noblest man P. R. 562 a.

1059. The verbal and the adjective predicate may agree with the first of two subjects as the more important: Ερᾷδαι καὶ τὸ πλῆθος ἐπὶ τὰ μετέωρα τῆς πόλεως ἑξετάσει βουλήμενοι καὶ ἀκραῖ εἶχεν αὐτὴν Brasidas with the bulk of his troops turned to the upper part of the city wishing to capture it completely T. 4. 112.

For further uses of predicate adjectives, see 1150 ff., 1168 ff., 2647.

ATTRACTION OF PREDICATE NOUNS WITH THE INFINITIVE TO THE CASE OF THE OBJECT OF THE GOVERNING VERB

1060. When the subject of the infinitive is the same as a genitive or dative depending on the governing verb, it is often omitted.

1061. A predicate adjective referring to a genitive regularly stands in the genitive, but a predicate substantive or participle generally stands in the accusative in agreement with the unexpressed subject of the infinitive: Κῦρον ἔδωκαν ὡς προβιώσατο γενόθου they entreated Cyrus to show himself as zealous as possible X. Π. 1. 5. 2, ὡς τῶν δεσμῶν μοι προστάτην γενόθου by those who begged me to become their chief X. C. 7. 2. 23, δέσμαι ὡς εὐθέως ἢ ἀκοφθαι, ὑπολογίζομεν τὸ πλῆθος τῶν αὐτῶν I beg of you that you be willing to listen to me, paying heed to the number of charges Aes. 2. 1.

1062. A predicate substantive, adjective, or participle referring to a dative stands in the dative or in the accusative in agreement with the unexpressed subject of the infinitive: ὅν σοι ἔστησιν ἅδρα γενόθου now it is in your power to prove yourself a man X. Λ. 7. 1. 21, Ἀκαδεμανόου ἔστησιν ἡμῖν φίλους γενόθου it is in your power to become friends to the Lacedaemonians T. 4. 29, ἔδοξεν αὐτοῖς ἐτελεῖν they decided to arm themselves fully and to advance X. Λ. 2. 1. 2, ἔδοξεν αὐτοῖς προφελακάς καταστήσας συγκαλεῖν τὸν στρατόν they decided to station pickets and to assemble the soldiers 3. 2. 1, συνμείζειν αὐτοῖς φίλους εἰναι μάλλον ἡ πολεμεῖν it is for their interest to be friends rather than enemies X. Ο. 11. 23.

For predicate nouns in the nominative or accusative in agreement with omitted subject of the infinitive, see 1973–1975.

COMPARISON OF ADJECTIVES (AND ADVERBS)

POSITIVE

1063. The positive, used to imply that something is not suited or inadequate for the purpose in question, is especially common before an infinitive with or without ὥστε (ὡς): (τὸ ὅσωρ) ψυχρόν
1064. A positive adjective followed by the genitive of the same adjective has, in poetry, the force of a superlative: κακά κακῶν woe of woe S. O. C. 1238.

1065. μᾶλλον ἡ rather than, more ... than may be used after a positive: προθόμως μᾶλλον ἡ φίλως more prompt than kindly A. Ag. 1391.

COMPARATIVE

1066. The comparative expresses contrast or comparison. Thus, δεξιός is right in contrast to its opposite, ἀριστερός left. Cp. 1082 b. Usually comparison is expressed, as εὖ τε καὶ χαῖρον well or ill T. 2. 35.

a. When the positive precedes, μᾶλλον alone may stand for the comparative; as in ἐκείνοι τε ἐξω ἐπαινῶν καὶ ἔτι μᾶλλον (i.e. ἐξισοτετορίμαι) οἱ πατέρες: they are worthy of praise and still more worthy are our fathers T. 2. 36.

b. The persons or things with which comparison is made may include all others of the same class: ἡμῶν ὁ γεραίτερος the elder (= eldest) of us X. C. 5.1.6.

1067. The comparative is sometimes used merely as an intensive and does not differ essentially from the positive: τούτων καταδεξιότερος at a disadvantage with (inferior to) these men D. 27. 2.

1068. For the use of μᾶλλον instead of the comparative, and μᾶλλον instead of the superlative, see 323. When either form can be used, that with μᾶλλον or μᾶλλον is more emphatic. Thucydides sometimes uses πλέων (τι), τὸ πλέων instead of μᾶλλον.

1069. The comparative degree may be followed by the genitive (1431) or by ἡ ἡμίν: σοφότερος ἐμῶς or σοφότερος ἡ ἠγὼ wiser than I. The genitive may precede or follow the comparative. With ἡ, the persons or things compared usually stand in the same case, and always so when they are connected by the same verb: φιλῶ γαρ οὗ μᾶλλον ἡ ἀδόμνιος έμός for I do not love thee more than my own house E. Med. 327.

a. The genitive is usual if two subjects would have the same verb in common: as οἱ Κρήτες βραχύτερα τῶν Περσῶν ἔτεκεν the Cretans shot a shorter distance than the Persians (= οἱ Περσῶι) X. A. 3. 3. 7.

b. When two objects have the same verb in common: if the object stands (1) in the accusative, the genitive is preferred, as ἐκιν δοκεῖ Κύρος, οὕτως ἂν ὅποι ἀγαθός, φιλεῖν οὐδὲν ἡμῖν έαυτοῦ Cyrus seems to me to love all whom he finds excellent quite as much as he loves himself X. C. 2. 3. 12, but the accusative is not uncommon, as E. Med. 327 quoted above; (2) in the dative, the genitive is frequent, as προσήκει μοι μᾶλλον ἄνδρον ... ἄρχειν it behoves me rather than others to rule T. 6. 16; (3) in the genitive, the genitive is very rare (X. M. 4. 3. 10). Here ἡ is preferred to the genitive for the sake of euphony: οἱ γαρ πονηροὶ πόλις πλεονήσουσιν ἡ οἱ χρηστοὶ (not τῶν χρηστῶν) δέονται: for the wicked need more favours than the good X. M. 2. 6. 27.
c. The genitive is often used where η would be followed by some other case than nominative or accusative, or by a preposition: ταῦτα τοῖς ὀπλίταις οὖχ Ἡσσον τῶν ναυτῶν (= η τοῖς ναυτῖσι) παρακελεύσας I address these exhortations to the hoplites not less than to the sailors T. 7. 69, (ἄεὶ βλέπον) eis τήν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= η ἐς τήν ἀρετήν) we must look at skill more than (αὕ) courage Aristotle, Politics 1309 b 5.

d. ἐλάττων (χειρῶν, ἐνδέατερος, ὑπέρ, etc.) οὖθεν is inferior to none, greater than all; here η is not used). Thus, δουλεῦειν δουλεϊάν οὐδεμάς ἦπτον αἰσχράν to endure a most disgraceful slavery X. M. 1. 5. 6.

1070. The word following η may be the subject of a new verb (expressed or understood): ἡμέεις ύπὸ κρείττων διδασκάλου πεπαιδευμένα ἡ ὁδοι we have been educated by a better teacher than they (have been) X. C. 2. 3. 13; but this word is more often attracted into the case of the preceding word: τινὲς καὶ ἐκ δευτέρων ἡ τοιῶν (= ἡ τοιὰς λατὶν) διάθεσαν some have been rescued from dangers even greater than these T. 7. 77. The genitive is also common without η: λέγων διὶ ὦπω ... τοῦτον ἡδίων οὐκ ἐπιτόξοι saying that he had never met with sweeter wine than this X. A. 1. 9. 25.

1071. η is rare, and suspected by some. But cp. A. Pr. 629, P. A. 30 b, 36 d, R. 526 c.

1072. μᾶλλον η may be used though a comparative precedes: αἱρετῶτερον ἐστι μαχιμένος ἄπαθητκεν μᾶλλον η φευγοντας σφέσαι η is more desirable for men to die fighting (rather) than to save themselves by running away X. C. 3. 3. 51. Here μᾶλλον η is to be taken with the verb.

1073. Instead of the genitive or η, the prepositions ἀντί, πρὸ (w. gen.) or πρὸς, παρά (w. accus.) are sometimes used with the comparative: κατεργάσασθαι αἱρετῶτερον ἐν τῷ καλῶν βάσανον ἀντὶ τοῦ αἰσχροῦ βλου to make a noble death more desirable than (instead of) a shameful life X. R. L. 9. 1, μὴ παῦεις περί πλεονυ πρὸ τοῦ δικαλοῦ do not consider children of more account than (before) justice P. Cr. 54 b, χειμών μειών παρὰ τῆν καθεστηκιών ωρᾶν a cold too severe for (in comparison with) the actual time of year T. 4. 6.

1074. In statements of number and measure η may be omitted after the adverbial comparatives πλεον (πλειὸν) more, ἐλαττων (μειῶν) less, which do not alter their case and number: πέμπτεν οὐκ ἐλάττων δέκα φέροντας τῷ γενεὰς not less than ten men carrying fire X. H. 4. 5. 4, πόλει πλεον πεντακισχίλιων ἀπρῶν a city of more than 5000 men 5. 3. 16. Even when η is kept, πλεον (πλειῶν), etc., remains unchanged: ἐν πλειῶν (= πλειῶσιν) ἦδεσιν ἐν more than 200 years D. 24. 141, τοξόταις πλεον η ἐλεος μύραδας more bowmen than 20 myriads X. C. 2. 1. 6.

a. In place of the adverbial πλεον, etc., we find also the adjectival forms with or without η or with the genitive: τοξόταις πλεονος η τετρακισχίλιος more bowmen than 4000 X. C. 2. 1. 5, ἑττο γεγονός πλεον εἴδομενκοντα more than 70 years old P. A. 17 d, ἐπιτόξοι πλεονος τρικοσίων more than 300 horse X. H. 1. 3. 10.

1075. The genitive sometimes occurs together with η, and either when the genitive has a separate construction, or is a pronoun to which the η clause stands as an appositive, or of which it is explanatory. Thus, προγει πλεον ... ἡ δέκα σταδίων he advanced more than ten stades X. H. 4. 6. 5 (here πλεον is treated as a
substantive), τις γὰρ ἐν γένοις ταῦτης μανθὰ μελισσών ἢ ... ἡμᾶς κακῶς πονεῖν; for what madness could be greater than (this) ... to use us ill? Is. 1. 20. Cp. 1070.

1076. Compendious Comparison. — The possessor, rather than the object possessed, may be put in the genitive after a comparative: ei δὲ ἡμεῖς ἵππων κτησαίμεθα μὴ χείρον τούτων (= τοῦ τούτων ἤπτικον) but if we should raise a cavalry-force not inferior to theirs. X. C. 4. 3. 7.

1077. Comparison with a Noun representing a clause. — When one person or thing is to be compared, not with another person or thing in regard to its quality, but with an entire idea expressed by a clause (e.g. ἡ ὡστε with the infinitive, ἡ ὡς with the potential optative, or ἡ and a finite verb), this clause may be abridged into a substantive or a participle. Thus, πράγμα ἑκάστος κρείςσον an event beyond our expectations (too great to be expected) T. 2. 04, προσωτέρω τοῦ καμφοῦ προάντες advancing further than the proper measure (i.e. further than they should have gone) X. A. 4. 3. 34, ὡς τῶν γε παρθένων ὡς ἐν πάρασιν χειρον in the belief that they could not fare worse than at present (ἡ τὰ παρθένα ἑστίν) T. 7. 67.

1078. Reflexive Comparison. — The comparative followed by the reflexive pronoun in the genitive is used to denote that an object displays a quality in a higher degree than usual. The degree of increase is measured by comparison with the subject itself. αὐτὸς is often added to the subject: αὐτοὶ αὐτῶν εἴμαθέστεροι γίνονται they learn more easily than before T. 1. 15. 267, πλουσίωτεροι αὐτῶν γεγονόντο becoming richer than they were before T. 1. 8. Cp. 1093.

1079. Proportional Comparison. — After a comparative, ἡ κατὰ with the accusative (1690. 2 c), or ἡ ὡστε, ἡ ὡς, rarely ἡ alone, with the infinitive (not with the indicative), denote too high or too low a degree: ὁπλα ὡτε πλεῖω ἡ κατὰ τούς νεκροὺς ἐληφθη more arms were taken than there were men slain. T. 7. 45, φοβοῦμαι μὴ τι μείζον ἡ ὡς τε φέρειν δύναομαι κακῶν τῇ πόλει συμβῇ I fear lest there should befall the State an evil too great for it to be able to bear X. M. 3. 5. 17 (2264).

1080. Double Comparison. — Two adjectives (or adverbs) referring to the same subject, when compared with each other, are both put in the comparative; ἡ is always used: ἡ εἰρήνη ἀναγκαστέρα ἡ καλλίστων a peace inevitable rather than honourable Les. 3. 69, συντομώτερον ἡ σαφέστερον διαλεξιθηναι to discourse briefly rather than clearly I. 6. 24.

a. μᾶλλον may be used with the first adjective in the positive (cp. 1065), and ἡ before the second: πρόθυμος μᾶλλον ἡ σοφοτέρα with more affection than prudence E. Med. 485.

1081. A comparative may follow a positive to mark the contrast with it: καὶ μικρὰ καὶ μείζω both small and great(er) D. 21. 14.

1082. The comparative may stand alone, the second part being implied.

a. That which is exceeded is indicated by the sense only: ei σοφότεροι the wiser (those wiser than the rest); ἐν εἰρήνῃ αἱ πόλεις ἀγαλλὸν τὰς γνώμας ἔχουσιν in
time of peace States are actuated by higher convictions (than in time of war)
T. 3. 82. So τι νάντερον something new (more recent than that already known)
P. Πρ. 310 a (often = a calamity or a revolutionary movement); ὄφτερον ἵκον they
came too late T. 7. 27; and often where we supply is usual (right, fitting, etc.);

b. The Hom. θηλυτέραι γυναικείς implies a comparison with men. In Κόρας .
 longitude μυτρός ἄμελενος, πατρός δέ ὑποδεέστερον Cyrus was born of a mother of
superior, but of a father of inferior race (Hdt. 1. 91) the comparison is between
the qualities of mother and father respectively. Cp. 313 b.

c. The comparative denotes excess: μείζονις ἔργοις ἐπικεφαλόντες οὐ μικρότερος κακότερος
περιπτέοντοι by entering upon undertakings too great they encounter no slight
troubles X. M. 4. 2. 35. 

d. The comparative is used to soften an expression (rather, somewhat): ἀντικόντερον somewhat boorishly P. G. 486 c, ἀνελλύτερον ἐπορευτό he proceeded
rather carelessly X. H. 4. 8. 36. Here the quality is compared with its absence
or with its opposite.

1083. The comparative is often used where English requires the positive: οὗ γὰρ χεῖρον πολλάκις ἴκον for 'tis not a bad thing to hear often P. Ph. 105 a.

1084. Strengthened forms.—The comparative may be strengthened by ἐτι, πολλῷ, μεγᾷ (1513), πολῷ (1609), πολῷ ἢ, etc. μᾶλλον is sometimes used with
the comparative: αἰσχυντηρέω μᾶλλον τοὐ δέντως more bashful than they ought
to be P. G. 487 b. So the correlative ὅσος, ὅσοι: ὅσος μείζονις εἰς τὰς ὤξεις, τοσοῦτῳ
μᾶλλον ὁργῇ ὡξιν εἰσι: the braver they are to appearances, the more they deserve
our anger L. 10. 29.

SUPERLATIVE

1085. The superlative expresses either the highest degree of a
quality (the relative superlative: ὁ σοφῶτατος ἀνήρ the wisest man) or
a very high degree of a quality (the absolute superlative, which does
not take the article: ἀνήρ σοφῶτατος a very wise man). The relative
superlative is followed by the genitive of the person or thing sur-
passed (1315, 1434). On the agreement, see 1050.

a. The class to which an individual, marked by the superlative, belongs,
may be designated by a genitive of the divided whole (1315): ὁ σοφῶτατος τῶν
'Ελλήνων the wisest of the Greeks. So often by τῶντων: τῶντων ἀθρώτων ἀγαθώ-
μάχηστατοι the most senseless of all men Lyc. 54. On the superlative with ἄλλων,
see 1434.

b. With two the comparative exhausts all the degrees of comparison: hence
πρώτος and πρῶτος, ὑστερος and ὑστατος, ἐκάτερος each of two, and ἱκαστος each
of several, are carefully to be distinguished.

1086. Strengthened Forms.—The superlative may be strengthened by pre-
fixing ὅτι or ὅς, rarely ὅ (also ὅτι or ὅς in poetry): ὅτι πλείστου as many men
as possible, ὅτι πάχαστα as quickly as possible, ἤ ἡρσον the very best-way X. C.
7. 5. 82 (ὅς ἀρχατα Λ. Αγ. 600). ὅτι or ὅς is always added when a preposition
precedes the superlative: ὅς εἰς στενώσατον intó as narrowly compass as possible
X. 0. 18. 8. ὅς and ὅτι may be used together: ὅς ὅτι βελτίστον ἐμὴ γενέσθαι for me
to become as good as may be P. S. 218 d.
a. With ὃς and ἤς, rarely with ὅν (not with ὅντι), a form of δύναμαι or ὅλος τέ ἐμε, etc., may be employed: δυνηθοῦνα δὲν ὃς ἄν δύναμαι διὰ βραχιτάτων I will relate to you in the briefest terms I can 1.21.2.

1087. ὅς may strengthen the superlative: ὅτι ρώμει οἵς οἵα βέλτιστα ἐν τῇ πόλει ὅτα observing that affairs are not in the very best state in the city L. 13.23. If ὅς or ὅντι take the place of ὅς, a form, or a synonym, of δύναμαι is usually added: ἡγαγον συμμάχους ἄρσον πλείστους ἰδοὺμαιν I brought the very largest number of allies I could X.C. 4.5.29. ὅποιος is rare (Thuc., Plato).

1088. εἰς ἀνήρ in apposition to the person designated may be added to strengthen the superlative: Ἀντιφών πλείστα εἰς ἀνήρ δυνάμενος φείδειν Ἀντιφών being able to render (most aid as one man) aid beyond any other man T. 8.68.

1089. ἐν τοῖς is used before the superlative in all genders and numbers (esp. in Hdt., Thuc., Plato): ἡ ἡ στάσις... ἐδοξε μάλλον, διότι ἐν τοῖς πρώτη ἐγένετο the revolution seemed the more cruel since it was the first T. 3.81, ἐν τοῖς πλείστακε δὴ νῦς δὲν αὐτοῖς ἐγένετο they had the very largest number of ships 3.17.

1090. μάλιστα, or πλείστον, μέγαστον, occurs with the superlative: οἱ μάλιστα ἀνθρώπατα the very stupidest P. Tim. 92a. In poetry ἀδύνατος has the effect of a superlative: βαθύπλοντες exceeding rich A. Supp. 555.

1091. καὶ εὐεν, πολλάκις, μακράς (1513), πολὺ (1609), παρὰ πολὺ, πάντα (τὰ πάντα), the correlative ὅσο also strengthen the superlative.

1092. In poetry (rarely in prose) a superlative may be strengthened by the addition of the genitive of the same adjective in the positive: οἱ κακῶν κάκιστε ὅς, vilest of the vile S. O. T. 334.

1093. Reflexive comparison (cp. 1078) occurs with the superlative: ἀμβλύτατα αὐτῶι ἀνατο δρα his sight is at its dullest P. L. 715d.

ADVERBS

1094. Adverbs are of two kinds

a. Ordinary adverbs, denoting manner, degree, time, place, etc. Ordinary adverbs qualify verbs, adjectives, other adverbs, and (rarely) substantives: ὅπως οὖν γενόμενος getting behind X. A. 1.8.21, εἴδος εἴδοσ straightway he shouted 1.8.1, φανερῶν ἔδω already clear L. 4.6, πολὺ θαττων much more quickly X. A. 1.5.2, ἔποι ἀλα very easily 6.1.1, εἰκόνος τρίσον τινα in a way reasonably D. 8.41, μάλα συμφορά a great misfortune X. C. 4.2.5, μάλα στρατηγὸς an excellent general X. H. 6.2.39.

b. Sentence adverbs (or particles) are adverbs that affect the sentence as a whole or give emphasis to particular words of any kind. Greek has many sentence adverbs, some of which are treated more fully under Particles.

Such are words of interrogation (ἡ, ἢρα, μῶν); of affirmation and confidence (ὅδε now, indeed, ἡτα surely, γάρ at least, even, ἦ really, μῶν in truth, νῦν surely,
1095. The equivalents of an ordinary adverb are: an oblique case (ἐβασίλευεν ἐκκόσι ἦν he reigned for twenty years, 1591, 1582; ἁκούειν σπουδὰ to listen attentively, τῷ ὑπεραλή ἐπομένῳ they proceeded on the next day, and many other datives, 1527 b; ἦκε τῶν ταχιστῶν he came in the quickest way, and many other accusatives, 1606–1611); an oblique case with a preposition (διὰ τάχους ἦλθε he came quickly = ταχέως, ἀπ' οἴκου ὄρμωμι I start from home = οἰκοθέν, ἐν τῷ ἐμφανῇ clearly, ἐδίδων πρὸς τὴν ἀξίαν he gave according to merit = ἄξιος, πρὸς βιῶν forcibly = βιαίως); a participle (γελῶν εἰσε he said with a laugh, laughingly). (Furthermore, a clause in a complex sentence, as εἰσπεράζοντες . . . θάττων ἦς τῆς ἀνέφη λεπτὸν in more quickly than one would have thought X. A. 1. 5. 8; cp. 2189. 3.)

1096. In the attributive position an ordinary adverb may serve as an adjective: ἐν τῷ πλησίον παραδίωσε in the neighbouring park X. A. 2. 4. 16, ὁ ἐκείθεν ἄγγελος the messenger from that quarter P. R. 619 b, ταραχὴ ἦν τὸ τοῦ the confusion of that time L. 6. 35. See 1153 e. n.

1097. a. An ordinary adverb qualifying a verb is often so used that it may be referred to the subject or object of the sentence where an adjective could stand. Thus, ὡστε . . . ὑπολαμβάνεται μεῖγτος ἦ γενέτοι τὴν ἀξίαν so as to be regarded as greater (lit. in a greater way) than (according to) their deserts I. 11. 24.

b. διὰ καὶ χαρίς ἀπορτ. ἐκαὶ far, ἐγγὺς near and some other ordinary adverbs supply, with εἰναι or γίνεσθαι, the place of missing adjectives. Thus, χαρίς σοφία ἐστίν ἀνδρείας wisdom is different from courage P. Lach. 195 a.

1098. For adjectives used adverbially, see 1042; for degrees of comparison, 345, 1088; for the genitive or dative after adverbs, 1437 ff., 1499 ff.; for adverbs used as prepositions, 1700 ff.; for a relative adverb used with names of things as an equivalent of a relative pronoun preceded by εἰς, εἰς, εἰ, see 2499.

THE ARTICLE—ORIGIN AND DEVELOPMENT

1099. The article ὁ, ἧ, τό, was originally a demonstrative pronoun, and as such supplied the place of the personal pronoun of the third person. By gradual weakening it became the definite article. It also served as a relative pronoun (1105). (Cp. Germ. der, demonstrative article and relative; French le from ille.) ὁ as a demonstrative is still retained in part in Attic prose (1106), while the beginnings of its use as the article are seen even in Homer (1102).

ὁ, ἧ, τό IN HOMER

1100. In Homer ὁ, ἧ, τό is usually a demonstrative pronoun and is used substantively or adjectively; it also serves as the personal pronoun of the third person: ἀλλὰ τὸ θανάτῳ but I marvel at this ὁ 655, τὸν λαβηθῆμα ἐπεσβολὸν this prating brawler B 275, τὴν ὁ ἐγὼ οὐ λύσω but her I will not release A 29.
1101. In its substantival use ὣ either marks a contrast or recalls the subject (the anaphoric use). But with ἀλλα, δὲ, ἀπὸ the subject is generally changed. It often precedes an explanatory relative clause: τὸν οὐ νῦν βρατεῖ εἰς of those who are now mortal men A 272.

1102. ὣ, ὧ, τὸ often approaches to its later use as the definite article or is actually so used: τὸν μὲν ... τὸν δ’ ἔπερον Ε 145 (cp. 1107). a. The substantival often stands in apposition, and is added, as an afterthought, to the demonstrative (especially ὣ δὲ) which is still an independent pronoun: ἀνταρ ὣ τῶν γέρων ἀδόν γεμφόνειν but he, the old man, was leading the way for them ο 225. In some cases the appositive is needed to complete the sense: ἐτελ τὸ γε κἀλὸν ἄκωπον ἔστιν ἄοιδος since this—to listen to a minstrel—is a good thing ο 370. b. Often with adjectives and participles used substantively, with pronouns, and adverbs; especially when a contrast or distinction is implied: οἱ ἄλλοι the others Φ 371, τὰ ἐσόμενα the things that are to be Α 70, τὸ πάροι formerly Ν 228. The attributive adj. before the noun: τοῦ σῴζει thy Ψ 572, τὰ μέγατα ἔθελα the greatest prizes Ψ 440; and in apposition: Ἰρον τὸν ἄλητην Icarus, the beggar ο 333. Ἑρμ. has πατὴρ οὐμός Θ 360 (but does not use ὣ πατὴρ ὣ ἔμος).

1103. In Ἑρμ. ὣ contrasts two objects, indicates a change of person, or a change of action on the part of the same person. Ἀττικὸ ὣ defines.

1104. The transition from the demonstrative to the article is so gradual that it is often impossible to distinguish between the two. Ordinarily Homer does not use the article where it is required in Ἀττικ ὄ prose. The Epic use is adopted in general by the lyric poets and in the lyric parts of tragedy. Even in tragic dialogue the article is less common than in prose. Ἡρ. has ὣ δὲ and he, ὣ γάρ for he.

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1105. The demonstrative ὣ، ὧ، τὸ is used as a relative pronoun in Homer only when the antecedent is definite (cp. that): ταῖς εἰς ἑξινωρήξει, τὰ οἱ πόρε χαλκος "Ἄρης he stripped off the arms that brazen Ares had given him Η 146. The tragic poets use only the forms in ἑ, and chiefly to avoid hiatus or to produce position: κτάουσα τοῦς οὗ χρή κτανεῖν slaying those whom it is not right to slay Ε. And. Σ. 810. (ὡ = ὡς Ε. Ηππ. 525.) On the use in Herodotus, see 338 D. 3.

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1106. The demonstrative force of ὅ، ὧ، τὸ survives chiefly in connection with particles (μὲν, δὲ, γί, τοί; and with καί preceding ὅ).

1107. ὅ is a demonstrative commonly before μὲν, δὲ, and especially in contrasted expressions: ὅ μὲν ... ὅ δὲ the one, this ... the other, that, as in οἱ μὲν ἐπερεδοντο, οἱ δ’ εἰπον τὸ the one party proceeded, the other followed X. A. 3. 4. 16.

1108. The reference may be indefinite; in which case τὸς is often added: τοὺς μὲν ἀπέκτειν, τοὺς δ’ ἐξῆλθεν some he put to death, and others he expelled X. A. 1. 1. 7, οἱ μὲν τίνες ἀπέθανον, οἱ δ’ ἔφευγον some were killed, but others escaped C. 3. 2. 10.
1109. With prepositions the order is usually inverted: ἐκ μὲν τῶν, εἰς δὲ τά (1663 a).

1110. In late writers (but in Demosthenes) the relative is used as in 1107: πᾶνες, ὃς μὲν ἀναφέρεται, εἰς ὃς δὲ τοὺς φυγάδας κατάγεται destroying some cities, into others bringing back their cities D. 18. 71 (the first instance).

1111. Note the adverbial expressions: τὸ (τά) μὲν . . . τὸ (τά) δὲ on the one hand . . . on the other hand, partly . . . partly (so also τὸντοχὸν μὲν . . . τοῦτον δὲ 1256); τὸ δὲ τι παρτίς, τῇ μὲν . . . τῇ δὲ in this way . . . in that way, τὸ δὲ whereas (1112), τῷ τοῖς therefore.

1112. ὁ δὲ, ἦ δὲ, τὸ δὲ (without a preceding μὲν clause) often mean but (or and) he, she, this. In the nominative the person referred to is usually different from the subject of the main verb: Κύρος διδόνει αὐτῷ μαρκές διάρκειας; ὁ δὲ λαβὼν τὸ χρυσόν κ.τ.λ. Cyrus gives him (Clearchus) 10,000 darics; and he taking the money, etc. X. A. 1. 5. 9, ταῦτα ἀπαγγέλλων τοῖς στρατιώτασι; τοῖς δὲ ὑποστήριξι διὰ διὲ ἀγορᾶς ταχυλέα they report this to the soldiers; and they had a suspicion that he was leading (them) against the king X. A. 1. 6. 21, τὸ δ’ οὖν ἐπὶ τοῦτον whereas this is not so P. A. 37 a.

VARIOUS USES OF ὁ (ὁς), ἦ (ἦ), τὸ DEMONSTRATIVE

1113. As a personal pronoun, chiefly after καί, and in the nominative: καὶ ὁ (ἦ) and he (she): καὶ ὁ οἶπον and they said X. A. 7. 6. 4. Also in ἦς ὁς and he said P. R. 327 c (792). So καὶ τὸν (τὴν) used as the accusative of καὶ ὁς, as subject of a following infinitive in indirect discourse: καὶ τὸν ἐπείραν and (he said that) he said P. S. 174 a.

1114. In the nominative ὁς, ἦ, are usually thus written. Some write ὁ, ἦ, οἷ, αἱ when these words are used as demonstratives; but ὁ μὲν . . . ὁ δὲ is rare.

a. The forms ὁς, ἦ, here apparently relatives with an older demonstrative force, may be in reality demonstratives, ὁς being the demonstrative (article) ὁ to which the nominative sign -ς has been added. From this ὁς may be derived, by analogy, the demonstrative use of ὁς, and of ὅς, οἷς in fixed expressions (1110).

1115. Also in τὸν καὶ τὸν this one and that one L. 1. 23, τὸ καὶ τὸ this and that D. 9. 68, τὰ καὶ τὰ D. 21. 141, οὗτοι τοῖς οὖσθε τοίς neither to these nor to those P. L. 701 e. In the nom. ὁς καὶ ὅς such and such an one Hdt. 4. 68.

1116. In an oblique case before the relatives ὁς, οἷος, οἷος: τὸν τε ἐδόθηκεν ὑμῖν . . . καὶ τὸν ὃς ἐφη δεσπότης τοῦτον εἶναι, μάρτυρας παρέξωσε καὶ as witness I will produce both Euthycrius and the man who said he was his master L. 23. 8. δύναται τοῦ δὲ ἐπὶ τον ὑπὸ παρακατῆκας at which which is equal P. Ph. 75 b, and often in Plato in defining philosophical terms.

1117. Rarely with prepositions, except in τῷ τῶν (or πρῶτον) before this time T. 1. 118. On ἐν τοῖς with the superlative, see 1089.

ὁ, ἦ, τὸ AS AN ARTICLE (the) IN ATTIC (ESPECIALLY IN PROSE)

1118. The article ὁ, ἦ, τὸ marks objects as definite and known, whether individuals (the particular article) or classes (the generic
article). The context must determine the presence of the generic article.

a. There is no indefinite article in Greek, but *a, an* is often represented by τίς (1267).

THE PARTICULAR ARTICLE

1119. The particular article denotes individual persons or things as distinguished from others of the same kind. Thus, *μοίνεται ἄνθρωπος the man is mad* (a definite person, distinguished from other men) P. Phae. 268 c.

1120. Special uses of the particular article. The particular article defines

a. Objects well known: *ὁ τῶν ἐπτὰ σοφῶτασ Σόλων Solon the wisest of the Seven (Sages)* P. Tim. 20 d.

b. Objects already mentioned or in the mind of the speaker or writer (the anaphoric article): *ἐπών ὅτι τάλαντον ἀργυρίου ἐτοιμα ἐλήματι . . . ὁ δὲ λαβὼν τὸ τάλαντον κ.τ.λ.* I said that I was ready to give him a talent of silver . . . and he taking the talent, etc. L. 12. 9–10.

c. Objects specially present to the senses or mind (the deictic article): *λαβὲ τὸ βιβλίον take the book* P. Th. 143 c, *βουλήνες τὴν μάχην σαυμαίρειν wishing to fight the battle* T. 4. 91. Hence the article is regularly used with demonstrative pronouns (1176).

N.—The foregoing (a–c) uses recall the old demonstrative force of the article. Words that ordinarily have no article may receive the article when this older force is present.

d. Objects particularized by an attributive or by a following description: *ὁ δῆμος ὁ Ἀθηναίων the people of the Athenians* Aes. 3. 116, *λέγε τὴν ἐπιστολήν, ἢν ἔπεμψεν read the letter that he sent* D. 18. 39. Cp. 1178 d.

e. Objects marked as usual or proper under the circumstances: *τὸ μέρος τῶν ψῆφον ὁ διδών ὦν ἐλαβὲν the prosecutor did not get the (requisite) part of the votes* D. 18. 103.

f. Objects representative of their class (the distributive article, which resembles the generic use; often translated by *a, each*): *ὑπερχείται δέσιν τρία ἡμιδικά τοῦ μηνός τῷ στρατιώτῃ he promises to give each soldier three half-drachms* X. A. 1. 3. 21. But the article may be omitted: *καὶ εἶπον δέκα, ἔνα ἀπὸ φυλῆς and they chose ten, one from (each) tribe* X. H. 2. 4. 23.

1121. The article often takes the place of an unemphatic possessive pronoun when there is no doubt as to the possessor: *Κύρος καταπεθύσας ἀπὸ τοῦ ἄμματος τῶν θώρακα ἐνδώ* Cyrus leaped down from his chariot and put on his breastplate X. A. 1. 8. 3.

THE GENERIC ARTICLE

1122. The generic article denotes an entire class as distinguished from other classes. Thus, *ὁ ἄνθρωπος man* (as distinguished from other beings), *αἱ γέρωντες the aged; δέ τὸν στρατιώτην φοβῶσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους the (a) soldier should fear his commander*
rather than the enemy X. A. 2. 6. 10, πωνρόν ὁ σύκοφάντης the informer is a vile thing D. 18. 242.

1123. In the singular the generic article makes a single object the representative of the entire class; in the plural it denotes all the objects belonging to a class. The generic article is especially common, in the plural, with adjectives used substantively: οἴκ ἀν τοῖς ἐπόν ὁ ὁρὸς κακοίρων καὶ άδικον ἑα καταγελάν οὐ one could say that he permitted the malefactor and the wrongdoer to decide him X. A. 1. 9. 13.

1124. The Article with Participles.—A participle with the article may denote an entire class: ὁ βουλόμενος any one who wishes. Cp. 2050, 2052.

ὁ τυχῶν any chance comer, ὁ ἡγοῦσας a guide, οἴκ ἀπορθάτε τῶν θελησθυτῶν ὑπὲρ ὑμῶν κινδύνεσθαι you will not be in want of those who will be willing to encounter danger for you D. 20. 166, οἱ λογοτιμότεις neersmongers 4. 49. The same sense is expressed by τὰς ὁ with a participle or adjective. On the article with a participle in the predicate, see 1152.

a. When the reference is to a particular occasion, the article may be particular (2052); as ὁ λέγων the speaker on a definite occasion.

THE ARTICLE WITH NUMERALS

1125. The article may be used with cardinal numerals

a. When the numeral states the definite part of a whole (expressed or understood): ἀπὸ ὄρων τῶν λόχων δύο δέκα δισ τῶν of the companies, numbering twelve (in all), there were absent three X. H. 7. 5. 10, εἰς παρὰ τῶν ἑκάστης one man in (comparison with) ten X. O. 20. 16, τῶν πέντε τὰς δύο μισθίς two fifties T. 1. 10, δύο μέρη two thirds 3. 15. (The genitive is omitted when the denominator exceeds the numerator by one.)

b. When the numeral is approximate: ἔμειναν ἡμέρας ἄμφι τὰς τριάκοντα they remained about thirty days X. A. 4. 8. 22, γεγυνότες τὰ πεντήκοντα ἔτη about fifty years of age X. C. 1. 2. 13.

c. When the number is used abstractly (without reference to any definite object): δῖποι μη ἔρεις ὡς ἐπί τὰ ἰδέη διά δις εἰς beware of saying 12 is twice 6 P. R. 337 b.

N. Ordinals usually omit the article and regularly do so in statements of time in the dative (1540): δεσπέρω μνή τὴν πόλιν ἐτελεῖσθων in the second month they fortified the city T. 8. 64.

FLUCTUATION IN THE USE OF THE ARTICLE: OMISSION OF THE ARTICLE

1126. The article is often omitted (1) in words and phrases which have survived from the period when ὁ, ἡ, τὸ was a demonstrative pronoun; (2) when a word is sufficiently definite by itself; (3) when a word expresses a general conception without regard to its application to a definite person. The generic article is frequently omitted, especially with abstracts (1132), without appreciable difference in meaning. Its presence or absence is often determined by the need of distinguishing subject from predicate (1150), by the rhythm of the sentence, etc.
1127. The article is omitted in many adverbal designations of time, mostly with prepositions (except ἡμέρας by day, νυκτός by night).

Thus, περὶ μεσάν νύκτας about midnight, ἀμα ἐν just before daylight, ὧν ἐν ταῖς at the season of the year. So with ἄρρητος daybreak, δείλη afternoon, ἐστέρα evening, ἐαρ spring; and ἐκ παιδόν from childhood. Most of the above cases are survivals of the older period when the article had a demonstrative force.

1128. The article is very often omitted in phrases containing a preposition: ἐν ἁρχῇ τοῦ ἐξου in the beginning of the speech D. 37. 23, ἐν νήπιον out of reach of the missiles X. A. 3. 4. 15, Ἡμών τὴν ἐπὶ Στρυμόν Εἰον on the Styrumon T. 1. 98.

1129. Words denoting persons, when they are used of a class, may omit the article. So ἀνθρώπος, σπαρτηγός, θεός divinity, god (ὁ θεὸς the particular god). Thus, πάντων μέτρον ἀνθρώπων ἑστιν man is the measure of all things P. Th. 178 b.

1130. Adjectives and participles used substantively have no article when the reference is general: μέσον ἡμέρας midday X. A. 1. 8. 8, ψυχρόν cold, θερμόν heat P. S. 186 d, πυρβος ἀσκητάληψιμον τὰ ἀκρα to send men to preoccupy the heights X. A. 1. 3. 14. Rarely when an adverb is used adjectively: τῶν ἐχθρόν ἀρδέν δελθρόν the utter destruction of the enemy D. 19. 141.

THE ARTICLE WITH ABSTRACT SUBSTANTIIVES

1131. Abstract substantives generally have the article: ἡ ἀρετὴ μᾶλλον ἡ φυγή σφιξὰ τὰς ψυχὰς valour rather than flight saves men's lives X. C. 4. 1. 5.

1132. The names of the virtues, vices, arts, sciences, occupations often omit the article: τῆς σωφροσύνης, τής μανίας what is temperance, what is madness? X. M. 1. 1. 16, ἀρχής φιλίας μὲν ἔπαινος, ἐχθρᾶς δὲ ψιχος praise is the beginning of friendship, blame of enmity I. 1. 33. Similarly μουσική music, γεωργία agriculture. So also with δόξα opinion, νοῦν mind, τέχνη art, νόμος law.

1133: The article must be used when reference is made to a definite person or thing or to an object well known: τῶν Ἐλλήνων εὐνοία the goodwill of the Greeks Aes. 3. 70, (ἐνώ) ἡ σχολή your usual idleness D. 8. 53.

1134. The article may be omitted in designations of space; as βάθος depth, ψῆφος height; also μέγεθος size, πλῆθος size, amount. γίγαντας and ὄνομα, used as accusatives of respect (1600), may omit the article.

1135. The article may be omitted with some concrete words conveying a general idea, as ψυχή soul, σῶμα body (but the parts of the body regularly have the article).

THE ARTICLE WITH PROPER NAMES

1136. Names of persons and places are individual and therefore omit the article unless previously mentioned (1120 b) or specially marked as well known: Ὑποκόρος Ἀθηναῖος Thucydides an Athenian T. 1. 1, τῶν σπαρτιστῶν αὐτῶν, τῶν παρὰ Κλάρχων ἀπελθόντας, εἰς Κύρος τῶν Κλάρχων ἔχειν their soldiers who seceded to Clearchus, Cyrus allowed Clearchus to retain X. A. 1. 4. 7, τῶν Σόλων D. 20. 90, τῶν Ἡράκλεως the Heracles P. Th. 169 b.
1137. Names of deities omit the article, except when emphatic (νη τὸν Δία by Zeus) or when definite cults are referred to: τὸ τῆς Ἀθηνᾶς ἱερός the sanctuary of Athena (at Athens) I. 15. 2. Names of festivals vary in prose writers (no article in inscriptions): Παναθηναία the Panathenaea (but Παναθηναίου τοὺς μύρους at the Lesser Panathenaea L. 21. 4). Names of shrines have the article.

1138. Names of nations may omit the article, but Ἑλληνες is usual when opposed to οἱ βαρβάροι the barbarians. When nations are opposed, the article is usually absent: ὁ πόλεμος Ἀθηναίων καὶ Πελοποννησίων T. 2. 1 (but ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων 1. 1). The name of a nation without the article denotes the entire people. Names of families may omit the article: Ἀσκληπιάδει P. R. 406 a.

1139. Continents: Ἑλλάς Europe, Ἑσπερία Asia. Other names of countries, except those originally adjectives (as Ἀρκτική Attica), omit the article (Λιβύς Libya). γῆ and χώρα may be added only to such names as are treated as adjectives: Ἡ Βοιωτία (γῆ) Boeotia. The names of countries standing in the genitive of the divided whole (1311) usually omit the article only when the genitive precedes the governing noun: Σικελίας τὸ πλεύστων the most of Sicily T. 1. 12. The article is generally used with names of mountains and rivers; but is often omitted with names of islands, seas (but ὁ Πόντος the Pontus), and winds. Names of cities usually omit the article. Names of cities, rivers, and mountains often add πόλης, ποταμός, ἄφος (1142 c). The article is omitted with proper names joined with αὐτὸς used predicatively (1206 b): αὐτοῦ Ἔθενα; the Athenians themselves T. 4. 73.

1140. Several appellatives, treated like proper names, may omit the article: βασιλεὺς the king of Persia (ὁ βασιλεὺς is anaphoric (1120 b) or refers expressly to a definite person). Titles of official persons: πρωταρχεῖς the Prytanes, στρατηγοὶ the Generals. Names of relationship, etc.: πατὴρ father, ἀνὴρ husband, γυνὴ wife (but the article is needed when a definite individual is spoken of). Thus: ἦκεν δὲ τῷ μὲν μὴγην, τῷ δὲ γυνῆ καὶ παῖδες to one there came his mother, to another his wife and children And. 1. 48. So also πατήσis fatherland.

1141. Similarly in the case of words forming a class by themselves, and some others used definitely: ἦλθος ἔνας, ἐδρασὶς heaven, ἔρας seasons, κεραυνὸς thunder, βάνατος death; ἄστυ, πόλις city, ἀκρόπολις citadel, ἄγορα market-place, τεῖχος city-wall, πρυτανεῖον prytaneum, νῆσος island (all used of definite places), ἄθαλαττα sea as opposed to the mainland, but ἦθαλαττα of a definite sea; similarly γῆ earth, land.

1142. When the name of a person or place is defined by an appositive (916) or attributive, the following distinctions are to be noted:

a. Persons: Περδικάς Α'λέξάδρου Perdiccas, son of Alexander T. 2. 99: the official designation merely stating the parentage. Δημοσθένης ὁ Ἀλκαθέσου (the popular designation) distinguishes Demosthenes, the son of Alcisthenes (Τ. 3. 91) from other persons named Demosthenes. (Similarly with names of nations.)

b. Deities: the article is used with the name and with the epithet or (less often) with neither: τῷ Διί τῷ Ὀλυμπηίῳ to Olympian Zeus T. 5. 31, Διί ἄνθεσθε to Zeus guardian of freedom 2. 71.
c. Geographical Names are usually treated as attributives, as ὁ Ἑφράτης ποταμός the river Euphrates X. A. 1. 4. 11, Ἡ Βόλβη λίμνη lake Bolbe T. 4. 103. In a very few cases (six times in Thuc.) ὁ is omitted with the name of a river when ποταμός is inserted; but Hdt. often omits ὁ. With the names of mountains the order is τὸ Πέληνον δρόει Mt. Peleus Hdt. 7. 129 when the gender agrees, but otherwise ἐς τὸ δρόει τὴν Ἰστώνην τῷ Mt. Isthmus T. 3. 85 (rarely as ὑπὸ τῷ Λίμνη τῷ δρεῖ at the foot of Mt. Artemis T. 3. 110). With names of islands, towns, etc., the order varies: τὸ Παρθένον πόλις the town of Parthenium X. A. 7. 8. 21; ἡ Ψυττάλεως νῆσος the island of Mt. Pythia Hdt. 8. 95; Τραγλί ἡ νῆσος the island of Traglia T. 1. 116; τοῦ Περαιῶς τοῦ λήμνος of the harbour of Peiraus T. 2. 98; τὸ φράσεϊ τὸ Λάβδαλον ορτ Λαβdalon 7. 3. The city of Mende would be Μένδη πόλις, ἡ Μένδη ἡ πόλις, Μένδη ἢ πόλις.

OTHER USES OF THE ARTICLE

1143. A single article, used with the first of two or more nouns connected by and, produces the effect of a single notion: οἱ στρατηγοὶ καὶ λοχαγοὶ the generals and captains (the commanding officers) X. A. 2. 2. 8, τὰς μεγαλάτας καὶ δυσκλιστὰς ναῦς the largest and the smallest ships (the whole fleet) T. 1. 10, ἡ τῶν πολλῶν δια- βόλη τε καὶ φθόνος the calumny and envy of the multitude P. A. 28 a. Rarely when the substantives are of different genders: περί τὰς ἐαυτῶν ψυχὰς καὶ σῶματα concerning their own lives and persons X. A. 3. 2. 20.

1144. A repeated article lays stress on each word: ὁ Θρακᾶς καὶ ὁ βάρβαρος the Thracian and the barbarian D. 23. 132 (here the subject remains the same), οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ the generals and the captains X. A. 7. 1. 13.

1145. Instead of repeating a noun with the article it may suffice to repeat the article: ὁ βιοῦ ὁ τῶν εὐσεβῶν ἡ ὁ τῶν τυραννοῦντων the life of persons in a private station or that of princes 1. 2. 4.

1146. A substantive followed by an attributive genitive and forming with it a compound idea, usually omits the article: τελευτή τοῦ βιου (the) end of his life (‘life-end’ as life-time) X. A. 1. 1. 1. (Less commonly ἡ τελευτή τοῦ βιου X. A. 1. 9. 30.) Cp. 1295 a.

1147. When the genitive dependent on a substantive is a proper name: μετὰ Εὐθοδίου ἄλωσιν after the capture of Eutheo T. 2. 2, and μετὰ τὴν Δέσφων ἄλωσιν after the capture of Lesbos 3. 51. A preceding genitive thus often takes the place of the article: διὰ χρόνου πλῆθος by reason of the extent of time T. 1. 1.

1148. Concrete coördinated words forming a copulative expression may omit the article: πρὸς ὅν παιδῶν καὶ γυναικῶν ἱκετεύω ἕμαυ παῖς by your children and wives I beseech you L. 4. 20, τάλιν καὶ οἰκίας ἡμῖν παράδοτε surrender to us your city and houses T. 2. 72, ἵππα καὶ ἱππεῖς priestesses and priests P. R. 461 a. Cp. man and wife, horse and rider.

1149. An appositive to the personal pronouns of the first and second persons has the article when the appositive would have it (as third person) with the pronoun omitted: ὑμεῖς οἱ ἱγιμήνες πρὸς ἑμὲ πάντες συμβάλλετε do you, captants, all confer with me (ὅ ηγιμήνες συμβάλλονει) X. C. 6. 2. 41, οὐ σφίδρα χρώμεθα οἱ Κρήτες τοῖς ξενοῖς ποιήσαντι we Cretans do not make very much use of foreign
poems P. L. 680 c, χαίρω ἄκονην ἐμῶν τῶν σοφῶν I delight in listening to you sages P. Ion 532 d.

THE ARTICLE AND A PREDICATE NOUN

1150. A predicate noun has no article, and is thus distinguished from the subject: καλεῖται ἡ ἀκρόπολις ἔτι ὑπ' Ἀθηναίων πόλις the acropolis is still called ‘city’ by the Athenians T. 2. 15.

1151. Predicate comparatives and superlatives, possessive pronouns, and ordinals have no article: Φιλός τὴν ἐμαυτῷ γυναῖκα πᾶσιν σωφρονεστάτην ἐναι I thought that my wife was (the) most virtuous of all L. 1.10, Χαμεφάνω εἰμι ἑταῖρος ἦν Chaerephon was a friend of mine P. A. 21 a. Cp. 1125 d.

1152. Even in the predicate the article is used with a noun referring to a definite object (an individual or a class) that is well known, previously mentioned or hinted at, or identical with the subject: οἱ δ’ ἄλλοι ἐπίχειροι βάλλειν τὸν Δέξιππον ἀνακαλέσαν τὸν προδότην the rest try to strike Dexitius calling him ‘the traitor’ X. A. 6.6.7, ὅταν ἔσοντο ὁι φιλόχαιροι τὸν ἀλέχον these men were those who (as I have said) avoided the inquiry Ant.6.27. οἱ τιθεμένοι τοὺς νόμους οἱ ἀνθρώποι ἐνώπιον εἰναι καὶ οἱ πολλοὶ the enactors of the laws are the weak men and the multitude P. G. 483 b, ὁ πρῶτος δὲ εἶναι τὸν διαβάλλοντα Μένωνα he suspected that it was Menon who traduced him X. A. 2. 5. 28 (here subject and predicate could change places). So also with ὁ αὐτὸς the same (1209 a), θάτερον one of two (69), τὸν αὐτὸν the opposite.

SUBSTANTIVE-MAKING POWER OF THE ARTICLE

1153. The article has the power to make substantival any word or words to which it is prefixed.

a. Adjectives: ὁ σοφός the wise man, τὸ δίκαιον justice.

b. Participles (with indefinite force): οἱ βουλόμενοι whoever wills, the first that offers. Cp. 1124.

N. 1. — Such participial nouns appear in active, middle, and passive forms, and admit the distinctions of tense: οἱ ἐκελέσαντες μένειν those who shall be willing to remain X. H. 7.5.24.

N. 2. — Thucydides often substantivizes the neuter participle to form abstract expressions: τῶν πόλεων τὸ τιμώμενον the dignity of the State 2. 63. Such participial nouns denote an action regulated by time and circumstance. Contrast τὸ δέος fear (in actual operation) 1. 36 with τὸ δέος (simply fear in the abstract).


d. With the genitive, forming a noun-phrase (1299): τὰ τῶν στρατιώτων the condition of the soldiers X. A. 3. 1. 26, τὰ τῆς ἀργυρία: the outbursts of wrath T. 2. 60.

e. Adverbs: οἵ τε νυνὶν συνελαμβάνοντο καὶ οἱ ἐκεῖ κατεκύπτοντο those who were inside were arrested and those outside were cut down X. A. 2. 5. 32. Similarly οἱ τρεῖ τοὺς μεν τῶν ἐκείνων, οἱ χτένες the dead, οἱ πάλαι the ancients.

N. — An adverb preceded by the article may be used like an adjective: ὁ δρόμος κυβερνήτης the good pilot P. R. 341 c. The article is rarely omitted.
Infinitives: καλοῦσι γε ἀκολουθίαν τὸ ὑπὸ τῶν ἰδιονόμων ἀρχεσθαι: they call temperance being ruled by one's pleasures. P. Ph. 68 e.

g. Any single word or clause: τὸ ὑπὲρ ὅταν λέγω, τὴν πόλιν λέγω when I say You, I mean the State D. 18. 88, ὑπέρβας τὸ δικαίον ὑπεχέτω τὸ ὅφειν omitting (the words) ' let him submit to judgment for the murder.' D. 23. 220.

POSITION OF THE ARTICLE

Attributive Position of the Article

1154. A word or group of words standing between the article and its noun, or immediately after the article if the noun, with or without the article, precedes, is an attributive. Thus, ὁ σοφὸς ἀνήρ, ὁ ἀνήρ ὁ σοφός, or ἀνήρ ὁ σοφός (cp. 1168).

1155. This holds true except in the case of such post-positive words as μὲν, δὲ, γε, τέ, γάρ, δή, ομια, οὖν, τοιμα; and τι in Hdt.: τῶν τις Περσῶν one of the Persians 1. 85. In Attic, τις intervenes only when an attributive follows the article: τῶν βαρβάρων τινὲς ἐπείπερν some of the barbarian cavalry X. A. 2. 5. 32.

1156. Adjectives, participles, adverbs, and (generally) prepositions with their cases, if preceded by the article, have attributive position.

1157. (1) Commonly, as in English, the article and the attributive precede the noun: ὁ σοφὸς ἀνήρ the wise man. In this arrangement the emphasis is on the attributive. Thus, τῷ πρῶτῳ ἡμέρᾳ on the first day T. 3. 96, ἐν τῷ πρώτῳ τοῦ χρόνου in former times D. 53. 12, τῶν ἐκ τῶν Ἑλλήνων eis toous barbarous robou ideoν seeing the terror inspired by the Greeks in the barbarians X. A. 1. 2. 18.

1158. (2) Less often, the article and the attributive follow the noun preceded by the article: ὁ ἀνήρ ὁ σοφὸς the wise man. Thus, τὸ στρατεύμα τὸ τῶν Ἀθηναίων the army of the Athenians T. 8. 50, ἐν τῇ πόρει τῇ μέχρι ἐπὶ βάλεσθαι on the journey as far as the sea X. A. 5. 1. 1. In this arrangement the emphasis is on the noun, as something definite or previously mentioned, and the attributive is added by way of explanation. So τῶν κών τῶν χαλκοῦ ἀδέκας they tie up the dogs, the savage ones (I mean) X. A. 5. 8. 24.

1159. (3) Least often, the noun takes no article before it, when it would have none if the attributive were dropped: ἄνηρ ὁ σοφὸς the wise man (lit. a man, I mean the wise one). Thus, μᾶχαι τὰς πλεύσιν in the greater number of battles T. 7. 11, σύνειμι μὲν θεοὶ, σύνειμι δὲ ἀνθρώποι τοῖς ἄγαθοῖς I associate with gods, I associate with good men X. M. 2. 1. 32. In this arrangement the attributive is added by way of explanation; as in the last example: with men, the good (I mean).

1160. A proper name, defining a preceding noun with the article, may itself have the article: ὁ δεσπότης ὁ Ἀρετήως (his) brother Arethusaus D. 53. 10. Cp. 1142 c. An appositive to a proper name has the article when it designates a characteristic or something well known: ὁ Σέλων ὁ παλαιὸς ἦν φίλος Ἡσίων Solon of ancient times was a lover of the people Ar. Nub. 1187, Ἡσίων ὁ Μεγαρής Pasion, the Megarian X. A. 1. 4. 7.
1161. The genitive of a substantive limiting the meaning of another substantive may take any one of four positions:—

a. τὸ τοῦ πατρὸς βιβλίον the father’s book (very common). Thus, ἡ τῶν τεθνεωτῶν ἁρετή the valour of the dead L. 12. 36.

b. τὸ βιβλίον τὸ τοῦ πατρὸς (less common). Thus, ἡ οἰκία ἡ Σιλωνος the house of Simon L. 3. 32.

c. τοῦ πατρὸς τὸ βιβλίον (to emphasize the genitive or when a genitive has just preceded). Thus, τὴς ἑλκος τὸ μέγεθος the greatness of the victory X. H. 6. 4. 19.

d. τὸ βιβλίον τοῦ πατρὸς (very common). Thus, ἡ τόμα τῶν λεγόντων the effrontery of the speakers L. 12. 41. The genitive of the divided whole (1306) is so placed or as in c.

N. 1. — A substantive with no article is sometimes followed by the article and the attributive genitive: ἔπι σκηνῆν ὑπέτε τὴν Ξενοφῶντος going to the tent (namely, that) of Xenophon X. A. 6. 4. 19. Cp. 1159.

1162. The order bringing together the same forms of the article (περὶ τοῦ τοῦ πατρὸς βιβλίον) is avoided, but two or three articles of different form may stand together: τὸ τῆς τοῦ ξαίρωντος τέχνης ἔργον the work of the art of the wool-carder P. Pol. 281 a.

1163. The attributive position is employed with the possessive pronouns and the possessive genitives of the reflexive and demonstrative pronouns (1184), αὐτὸς meaning same (1173), and πᾶς expressing the sum total (1174).

1164. Two or more attributives of a substantive are variously placed: (1) εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις to the other Arcadian cities X. H. 7. 4. 38. (2) τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Δίως τοῦ Λυκαλίου θέλων the sanctuary of Lycean Zeus in Arcadia P. R. 565 d. (3) ἐς τὸν ἐπὶ τῷ στόματι τοῦ λιμένος στειοῦ δυτος τὸν ἐτερον πάργον to the other tower at the mouth of the harbour which was narrow T. 8. 90. (4) ἐν τῇ οἰκίᾳ τῇ Χαρμίδου τῇ παρὰ τὸ Ὀλυμπεῖον in the house of Charmides by the Olympiaum And. 1. 16. (5) ἀπὸ τῶν ἐν τῇ 'Ασίᾳ πόλεων Ἑλληνίδων from the Greek cities in Asia X. H. 4. 3. 15. (6) πρὸς τὴν ἐκ τῆς Σικελίας τῶν Ἀθηναίων μεγάλην κακοπαγίαν with regard to the great failure of the Athenians in Sicily T. 8. 2. (7) τὸ τείχος τὸ μακρὸν τὸ νότων the long southern wall And. 3. 7.

1165. A relative or temporal clause may be treated as an attributive: Σόλων ἐμάς τοὺς ὅσοι ὤμος ἀνθρώπους Solon detested men like this man here D. 19. 254.

1166. Position of an attributive participle with its modifiers (A = article, N = noun, P = participle, D = word or words dependent on P): (1) APDN: τὸν ἐφεστηκότα κληδονὸν τῇ πόλει the danger impending over the State D. 18. 170. (2) APDN: τοὺς περισσηκότας τῇ πόλει κληδόνους D. 18. 179. (3) ADPN: τῶν τόπων πόλεις περισσάτα κληρόνου D. 18. 188. (4) NADP: ἐτοιμὸν ἐχει δύναμιν τὴν σατανᾶς he has in readiness a force to enslave all D. 8. 46.

1167 a. Especially after verbal substantives denoting an action or a state an attributive prepositional phrase is added without the article being repeated: τὴν μεγάλην στρατηγίαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αιγύπτον the great expedition of the Athenians and their allies to Egypt T. 1. 110.

b. A word defining a substantivized participle, adjective, or infinitive may
be placed before the article for emphasis: καὶ ταῦτα τοὺς εἰδότας καλοῦμεν and we will summon those who have knowledge of this D. 57. 65, τοὺς τοῖς ἐναντίοις with the opposite of these T. 7. 76.

**Predicate Position of Adjectives**

1168. A predicate adjective either precedes or follows the article and its noun: σοφὸς ὁ ἄνηρ or ὁ ἄνηρ σοφὸς the man is wise.

Thus, ἀτελεῖ τῇ νίκη ἀνεττρισαν they retired with their victory incomplete T. 8. 27, ψιλὴν ἔχον τὴν κεφαλήν with his head bare X. A. 1. 8. 6, τὰς τριήρεις ἀφελκυσαν κενὰs they towed off the ships without their crews T. 2. 93.

a. This is called the predicate position, which often lends emphasis.

1169. A predicate adjective or substantive may thus be the equivalent of a clause of a complex sentence: ἀθάνατον τὴν περὶ αὐτῶν, μνήμην καταλείψωσιν they will leave behind a remembrance of themselves that will never die I. 9. 3, ἐπίρητο νόσσον τι ἄγοι τὸ ἀπάτεωμα he asked about how large the force was that he was leading (= πάνω τι ἐπὶ τὸ στράτευμα οὐ ἄγοι 2647) X. C. 2. 1. 2, παρ' ἑκόνων τῶν ἐμφάχων τὴν ἡγεμονίαν ἔχασαν they received the leadership from their allies (being willing) who were willing to confer it I. 1. 17.

1170. A predicate expression may stand inside an attributive phrase: ὁ δεῖδης (pred.) λεγόμενος γεωργός he who is called a skilful agriculturist X. O. 19. 14. This is common with participles of naming with the article.

1171. The predicate position is employed with the demonstratives αὐτὸς, ὁδὲ, ἔκατος, and ἄκροφ, ἀμφότερος, ἐκάτερος, and ἐκατός with the possessive genitives of personal and relative pronouns (1185, 1196) and of αὐτὸς (1201); with αὐτὸς meaning self (1206 b); with the genitive of the divided whole (1306), as τοῦτων οἱ πλείστοι the most of these X. A. 1. 5. 13, οἱ ἐκατοί τῶν περὶ αὐτῶν the bravest of his companions I. 8. 27; and with πᾶς meaning all (1174 b).

a. This wise man is ὁ σοφὸς ὁ ἄνηρ, ὁ σοφὸς ἄνηρ ὁ σοφὸς (and also ὁ σοφὸς ὁ σοφὸς ὁ σοφὸς ἄνηρ).

**peculiarities of position with the article**

1172. Adjectives of Place. — When used in the predicate position (1168) ἄκρος (high) means the top of, μέσος (middle) means the middle of, ἐσχάτος (extreme) means the end of. Cp. summus, medius, extremus.

<table>
<thead>
<tr>
<th><strong>Attributive Position</strong></th>
<th><strong>Predicate Position</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>τὸ ἄκρον ἄφος the lofty mountain</td>
<td>ἄκρον τὸ ἄφος the top of</td>
</tr>
<tr>
<td>ἡ μέση ἄφορα the central market</td>
<td>μέση ἡ ἀγορᾶ the centre of</td>
</tr>
<tr>
<td>ἡ ἐσχάτη νῆσος the farthest island</td>
<td>ἐσχάτη ἡ νῆσος the verge of</td>
</tr>
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Thus, περὶ ἄκραις ταῖς χερσὶ χειρὶδες gloves on the fingers (points of the hands) X. C. 8. 8. 17, διὰ μέσου τοῦ παραδείσου ἤχοι flows through the middle of the park X. A. 1. 2. 7. The meaning of the predicate position is also expressed by (τὸ) ἄκρον τοῦ ἄφους, (τὸ) μέσον τῆς ἀγορᾶς, etc.
1173. μόνος, ἡμισευς.—(1) Attributive: ὁ μόνος παῖς the only son, οἱ ἡμισευς χαρίτες half-favours. (2) Predicate: μόνος ὁ παῖς (or ὁ παῖς μόνος) παλιή the boy plays alone, ἡμισευς ὁ βλος (or ὁ βλος ἡμισευς) half of life, τὰ ἀρματα τὰ ἡμισευς half of the chariots.

αὐτός: (1) Attributive: ὁ αὐτός ἀνήρ the same man. (2) Predicate: αὐτός ὁ ἀνήρ or ὁ ἀνήρ αὐτός the man himself.

1174. πᾶς (and in the strengthened forms ἄπας, σύμπας all together). a. In the attributive position πᾶς denotes the whole regarded as the sum of all its parts (the sum total, the collective body): οἱ πάντες τολίται the whole body of citizens, ἡ πάσα Σκελία the whole of Sicily, ἄποκτεινα τοὺς ἀπαντας Μυτιληναιους to put to death the entire Mitylenean population T. 3. 36.

N.—Hence, with numbers, οἱ πάντες, τὰ σύμπαντα in all: ἐξακούσαι καὶ χαίλου oi πάντες 1600 in all T. 1. 60.

b. In the predicate (and usual) position πᾶς means all: πάντες οἱ τολίται or (often emphatic) οἱ τολίται πάντες all the citizens (individually), περὶ πάντας τῶν θεῶν ἡσυχήσαι καὶ Εἰς ἄπασαν τὴν πόλιν ἡμαρτήκασιν they have committed impiety towards all the gods and have sinned against the whole State L. 14. 42.

c. Without the article: πάντες πολίται all (conceivable) citizens, μεθοδοσίμναι πάντας ἀνθρώπουs hiring every conceivable person L. 12. 60.

N. 1.—In the meaning pure, nothing but, πᾶς is strictly a predicate and has no article: κόκλη φρουρόφερος ὑπὸ πάντων πολέμων hemmed in by a ring of guards all of whom are his enemies (= πάντες ὑπὸ ὄν φρουρεῖται πολέμωλ elai) P. R. 579 b. So πᾶσα κατὰ ulla utter baseness.

N. 2.—The article is not used with πᾶς if the noun, standing alone, would have no article.

N. 3.—In the singular, πᾶς often means every: αὖν οὐ τὰσα ὀδὸς ἐθυρος with you every road is easy to travel X. A. 2. 5. 9, πᾶσα θαλάσσα every sea T. 2. 41.

1175. ὅλος: (1) Attributive: τὸ ὅλον στράτευμα the whole army; (2) Predicate: ὅλον τὸ στράτευμα (or τὸ στράτευμα ὅλον) the army as a whole, τὴν νύκτα ὅλην the entire night. With no article: ὅλον στράτευμα a whole army, ὅλα στρατεύματα whole armies.

1176. The demonstrative pronouns αὐτός, ὁδε, ἐκείνος, and αὐτός self, in agreement with a noun, usually take a noun, and stand in the predicate position (1168): αὐτός ὁ ἀνήρ or ὁ ἀνήρ αὐτός (never ὁ αὐτός ἀνήρ) this man, αὐτός ὁ ἀνήρ or ὁ ἀνήρ αὐτός the man himself (ὁ αὐτός ἀνήρ the same man 1173).

1177. One or more words may separate the demonstrative from its noun: ὁ τοῦτον ἑρως τοῦ ἄνθρωπον the love of this man P. S. 213 c. Note also τῶν οἰκειων τινες τῶν ἐκεινων some of their slaves (some of the slaves of those men) P. A. 83 d.

1178. ὁδος, ὁδε, ἐκείνος sometimes omit the article.

a. Regularly, when the noun is in the predicate: αὐτὴ ἐστω ἱκανη ἀπολογη̣ let this be a sufficient defence P. A. 24 b, οἱμαὶ ἐφην ταύτην πατρίδα εἰναι I think this is my native country X. A. 4. 8. 4.

b. Usually, with proper names, except when anaphoric (1120 b): ἐκείνος θουκόδιδης that (well-known) Thucydides Ar. Ach. 708.
c. Usually, with definite numbers: ταύτας τρίακοντα μιᾶς these thirty minae D. 27. 23.

d. Optionally, when a relative clause follows: επὶ γὰρ τὴν τῆδε ἤλθομεν, ἐν ὑ ὁ πατέρες ἡμῶν Μῆδων εκάττησαν ώς have come against this land, in which our fathers conquered the Medes T. 2. 74.

e. In the phrase (often contemptuous) ἄντως ἀνήρ P. G. 505 c; and in other expressions denoting some emotion: ἀνθρωπος οὖσι D. 18. 243.

f. Sometimes, when the demonstrative follows its noun: ἐπίγραμμα τόδε T. 6. 59. So often in Hdt.

g. Frequently, in poetry.

1179. ἀμφω, ἀμφότερος both, ἐκάτερος each (of two), ἐκάστος each (of several) have the predicate position. But with ἐκάστος the article is often omitted: κατὰ τὴν ἡμέραν ἐκάστην (day by day and) every day, καθ’ ἐκάστην ἡμέραν every day.

1180. The demonstratives of quality and quantity, τοιοῦτος, τοιόσοδε, τοιούτες, τοιοίσοδε, τηλικοῦτος, when they take the article, usually follow it: τῶν τοιούτων καὶ τοιούτων ἀγαθῶν of so many and such blessings D. 18. 306, τοίοτα το τοιούτων ἐδεισε such a practice as this 21. 123. ὁ δείκτης such a one (336) regularly takes the article.

a. But the predicate position occurs: τοσαύτη ὡς πρώτη παρακενή ἐρῶ τὸν πλῆθεν διέπει so great was the first armament which crossed over for the war T. 6. 44.

1181. An attributive, following the article, may be separated from its noun by a pronoun: ὁ πάλαι ἡμῶν φῶς our old nature P. S. 189 d, ἡ στενὴ αὐτὴ ὃδε (for εὕτη ἡ στενὴ ὃδε) this narrow road X. A. 4. 2. 6.

1182. Possessive pronouns take the article only when a definite person or thing is meant, and stand between article and noun: το ἐμὸν βιβλίον me book, τὰ ἡμέτερα βιβλία our books.

a. But names of relationship, πάλις, πατρίς, etc., do not require the article (1140).

1183. The article is not used with possessive pronouns or the genitive of personal and reflexive pronouns (cp. 1184, 1185):

a. When no particular object is meant: ἐμὸν βιβλίον or βιβλίον μου a book of mine.

b. When these pronouns belong to the predicate: μαθητής γέγονα σοὶ I have become a pupil of yours P. Euth. 5 a, οδ λέγως ἐμαυτοῦ λέγων not speaking words of my own D. 9. 41.

POSITION OF THE GENITIVE OF PRONOUNS AND THE ARTICLE

1184. In the attributive position (1154) stands the genitive of the demonstrative, reflexive, and reciprocal pronouns. τὸ τούτου βιβλίον of τὸ βιβλίον τὸ τούτον his book, τὸ ἐμαυτοῦ βιβλίον of τὸ βιβλίον τὸ ἐμαυτοῦ my own book; μετεπέμψατο τὴν ἐκατέρα καὶ τὸν παῖδα αὐτῆς he sent for his daughter and her child X. C. 1. 3. 1.

a. The type τὸ βιβλίον τούτου is rare and suspected except when another attributive is added: τῇ νῦν ἡρεμίᾳ τούτου D. 4. 3. The types τὸ βιβλίον ἐμαυτοῦ (Hdt. 6. 23) and τὸ αὐτοῦ βιβλίον (T. 6. 102) are rare.
1185. In the predicate position stands
a. The genitive of the personal pronouns (whether partitive or not): τὸ βιβλίου μου (σου, αὐτοῦ, etc.), οἱ μου (σου, αὐτοῦ, etc.) τὸ βιβλίου when other words precede, as ὅς ἔχει σου τὴν ἄδελφην ὁ ὁ πατρὸς ταῖς. And. 1. 50.
b. The genitive of the other pronouns used partitively.

N. 1. — Homer does not use the article in the above cases, and often employs the orthotone forms (σεῖο μέγα κλέος thy great fame π 241). Even in Attic ἔμοι for μου occurs (ἐμόν τὰ φορτία my things Αξ. Vesp. 1898).

N. 2. — The differences of position between 1184 and 1185 may be thus illustrated:
My book is pretty:
 καλὸν ἐστὶ τὸ βιβλίου μου.
καλὸν ἐστὶ μου τὸ βιβλίον.

My pretty book:
 τὸ καλὸν μου βιβλίον.

They read their books:
 τὰ ἑαυτῶν βιβλία ἀναγνώσκοντες.

INTERROGATIVES, ἄλλος, πολύς, ὁλίγος WITH THE ARTICLE

1186. The interrogatives τίς, τοῦτο may take the article when a question is asked about an object before mentioned: ΣΩ. γνῶν δὴ ἔκειναι, ὁ Πειρόμ. δύναμεν κρίνειν. ΦΑΙ. τὰ ποία; ΣΩ. Now at last we can decide those questions. ΡΗ. (The) what questions? Ρ. Φαί. 277 a.

1187. So even with a personal pronoun: A. ἐνεῖρο δὴ εἶναι ἡμῶν ... B. τοῦτο λέγει καὶ παρὰ τίνας τοὺς ἱμᾶς; A. Come hither straight to us. B. Whether do you mean and who are you that I am to come to (you being who)? Ρ. Λυσ. 203 b.

1188. ἄλλος other. — ὁ ἄλλος in the singular usually means the rest (ἡ ἄλλη Ἕλλας the rest of Greece); in the plural, the others (οἱ ἄλλοι Ἕλληνες the other (ceteri) Greeks, but ἄλλοι Ἕλληνες other (alii) Greeks). A substantivized adjectival or participial usually has the article when it stands in apposition to οἱ ἄλλοι: τᾶλα τὰ πολιτικά the other civic affairs X. Π. 9. 5. On ἄλλος, ὁ ἄλλος (sometimes ἐτέρος) besides, see 1272.

1189. πολύς, ὁλίγος: τὸ πολὺ usually means the great(er) part, οἱ πολλοί the multitude, the vulgar crowd; πλεῖστοι several, οἱ πλεῖστοι the majority, the mass; πλεῖστοι very many, οἱ πλεῖστοι the most; ὁλίγοι few, οἱ ὁλίγοι the oligarchs (as opposed to οἱ πολλοί). Note πολύς predicative: ἔτει ἑωρά πολλὰ τὰ κράτα when he saw that there was abundance of meat X. С. 1. 3. 6.

PRONOUNS

THE PERSONAL PRONOUNS

1190. The nominative of the personal pronoun is usually omitted except when emphatic, e.g. in contrasts, whether expressed or implied: ἐστιν ἡμεῖς ἡμοί οἱ θέλετε πείθεσθαι, ἐγὼ σὺν ἡμῖν ἑσθομεν since you are not willing to obey me, I will follow along with you X. Α. 1. 3. 6. In contrasts the first pronoun is sometimes omitted (930).

1191. Where there is no contrast the addition of the pronoun may strengthen the verb: εἰ μὴ δυτὶ τοῦτο βοῦλες ἀποκρίνασθαι, σὺ δὲ τούτοειδὲν λέγε if you do not wish to reply even to this, tell me then X. С. 5. 5. 21.
1192. The forms ἐμῷ, ἐμῖ, and ἐμὲ and the accented forms of the pronoun of the second person (325a) are used when emphatic and usually after prepositions: καὶ πελάχι ἐμὲ πιστὰ ἓδωκας μοι καὶ ἐλαβες παρ' ἐμῷ and after prevailing on me you gave me pledges of faith and received them from me X. A. 1. 6. 7. Cp. 187 N. 2. On the reflexive use of the personal pronouns of the first and second persons, see 1222-1224.

1193. ἐγὼ, σοι (ἐμὸς, σοῦ) are rarely used of an imaginary person (‘anybody’): D. 9. 17, X. R. A. 1. 11.

1194. The nominative of the pronoun of the third person is replaced by ἐκεῖνος (of absent persons), δέ, τῶν (of present persons), ὁ μὲν . . . ὁ δέ (at the beginning of a sentence), and by ἀφθος in contrasts. The oblique cases of the foregoing replace ὁ, etc., which in Attic prose are usually indirect reflexives (1228, 1229). oῦ and ἐ in Attic prose occur chiefly in poetical passages of Plato; in Attic poetry they are personal pronouns. The pronoun of the third person is very rare in the orators.

1195. Homer uses ὦ, σ, etc., as personal pronouns (= αὕτω, αὕτῳ, etc., in Attic), in which case they are enclitic: διά μαρτυρῶν, τῷ σι πόρε Θεοὶς by the art of divination, which Phoebus gave to him A 72. Homer also uses ὦ, σ, etc., either as direct (= ἀντίθεκα, etc., 1218) or as indirect reflexives (= αὐτῷ, etc., 1225). In the former case they are orthotone; in the latter, either enclitic or orthotone. Thus, σι παῖδα ἐκάθεν γελαρόν he begat a son like unto himself E 800, ὦ τράμ φιλόν ὅμων σι ἐμεῖναι Δανάον he says there is no one of the Danaans like unto himself I 306. Hdt. agrees with Hom. except that ὦ, σ is not direct reflexives and orthotone; σφίς (not σφι) is reflexive.

THE POSSESSIVE PRONOUNS

For the article with a possessive pronoun see 1182-1183.

1196. The possessive pronouns (330) of the first and second persons are the equivalents of the possessive genitive of the personal pronouns: ἐμὸς = μου, σος = σου, ἡμέτερος = ἡμῶν, ὁμέτερος = ὁμῶν.

a. When the possessives refer to a definite, particular thing, they have the article, which always precedes (1182); the personal pronouns have the predicate position (1185). Distinguish ὁ ἐμὸς φίλος, ὁ φίλος ὁ ἐμὸς, ὁ φίλος μου my friend from φιλὸς ἐμὸς, φίλος μου a friend of mine.

b. A word may stand in the genitive in apposition to the personal pronoun implied in a possessive pronoun. See 977.

1197. A possessive pronoun may have the force of an objective, genitive (cp. 1331) of the personal pronoun: φιλία τῶν ἐμῶν out of friendship for me X. C. 3. 1. 28. (φιλιά ἡ ἐμῆ usually means my friendship (for others)).

1198. The possessive pronouns of the first and second persons are sometimes reflexive (when the subject of the sentence and the possessor are the same person), sometimes not reflexive.
1199. FIRST AND SECOND PERSONS SINGULAR

1. Not reflexive (adjective my, thy (your); pronoun mine, thine (yours)).

ἐμός, σος: ὅρα τὸν ἐμὸν φίλον he sees my friend, ὅρα τὸν σὸν πατέρα she sees your father, στέργει τὸν ἐμὸν πατέρα he loves my father (or τὸν πατέρα τὸν ἐμὸν or πατέρα τὸν ἐμὸν; or τὸν πατέρα μου or μου τὸν πατέρα), οἱ ἐμοὶ διδασκαλοί καλ- λίστες ἀν τῶν σῶν ἐγέραν my eyes will prove to be more beautiful than yours X. S. 5. 6.

2. Reflexive (my own, thine (your) own).

a. ἐμαυτοῦ, σεαυτοῦ, in the attributive position (very common): ἔλαβον τὸν ἐμαυτόν μισθὸν (or τὸν μισθὸν τὸν ἐμαυτοῦ) I received my (own) pay, τὸν ἀδέλφον τὸν ἐμαυτοῦ ἔπεμψα I sent my (own) brother Δεσ. 2. 94, καπὶ τοὺς σαυτῆς κακοῖς κατὶ τοῖς ἐμοῖς γελᾶς; art thou laughing at thine own misery and at mine? S. El. 879.

b. ἐμός, σος (less common): στέργει τὸν ἐμὸν πατέρα I love my (own) father, στέργεις τὴν εὖν μητέρα you love your (own) mother, ἡ ἐμὴ γυνὴ my wife X. C. 7. 2. 28, ἀδέλφος τῆς μητέρας τῆς ἐμῆς brother of my mother And. 1. 117.

c. ἐμὸς αὐτοῦ, σος αὐτοῦ (poetical): τὸν ἐμὸν αὐτοῦ πατέρα (β 45, S. O. T. 416).

d. μου, σου (rare): τὸν πατέρα μου Ant. 1. 23.

N.—When the possessor is not to be mistaken, the article alone is placed before the substantive and the possessive or reflexive pronoun is omitted (cp. 1121). Thus, στέργεις τὸν πατέρα you love your (own) father, στέργει τὸν πατέρα he loves his (own) father, στέργουσι τὸν πατέρα they love their (own) father.

1200. FIRST AND SECOND PERSONS PLURAL

1. Not reflexive (adjective our, your; pronoun ours, yours).

a. ἡμέτερος, ἡμέτερος: ὁ ἡμέτερος φίλος our friend (more common than ὁ φίλος ἡμῶν), ὁ ἡμέτερος φίλος your friend (more common than ὁ φίλος ἡμῶν), ἐπιτυ- σίων ποιομένοι ἡ ἡμῶν ἐπιτύσιων making a search for you or for anything of yours L. 12. 30.

2. Reflexive (our own, your own).

a. ἡμέτερος, ἡμέτερος (common): στέργομεν τὸν ἡμέτερον φίλον we love our own friend, στέργετε τὸν ἡμέτερον φίλον you love your own friend.

b. Usually the intensive αὐτῶν is used with ἡμέτερος, ἡμέτερος in agreement with ἡμῶν (ἡμῶν) implied in the possessive forms. This gives a stronger form of reflexive. Thus:

ἡμέτερος αὐτῶν, ἡμέτερος αὐτῶν: στέργομεν τὸν ἡμέτερον αὐτῶν φίλον we love our own friend, οἰκοδόμημα ἡ τῶν φίλων τινὸς ἡ ἡμέτερον αὐτῶν a house either for some one of our friends or our own P. G. 514 b; στέργετε τὸν ἡμέτερον αὐτῶν φίλον you love your own friend, διδάσκετε τούς παῖδας τοὺς ἡμέτερους αὐτῶν teach your own children I. 3. 51.

c. ἡμῶν, ἡμῶν (rare): αὐτῶμεθα τοὺς πατέρας ἡμῶν let us accuse our (own) fathers P. Lach. 179 c.

d. ἡμῶν αὐτῶν, ἡμῶν αὐτῶν (very rare): δικαιοῦ ἡμᾶς . . . φαίνεσθαι μητῆ ἡμῶν
aὐτῶν τῆς δόξης ἐνδεδεικνύοντος it is not right for us to show ourselves inferior to our own fame. T. 2. 11, τὰ τῶν ἵππων καὶ τὰ ὄμων αὐτῶν ἔπλη the equipments both of your horses and yourselves. X. C. 6. 3. 21.

1201. THIRD PERSON SINGULAR

1. Not reflexive (his, her, its).

a. αὐτοῦ, αὐτῆς, αὐτοῦ in the predicate position (very common): ὁ ὁ νῦν φίλον αὐτοῦ (αὐτῆς) I see his (her) friend, γεγυμόσων αὐτοῦ τὴν ἀνθρεπάν knowing his courage. P. Pr. 310 d.

b. ἐκέλουν, etc., ὁ τοῦτοῦ, etc. in the attributive position (very common): ὁ ὁ νῦν ἔμοι φίλον, ὁ πάντω ἐκέλου I see my friend, not his, ἠφικοῦντοι παρ’ Ἄρην καὶ τὴν ἐκέλου οἴστιαν they come up with Ἀριάδνη and his army. X. A. 2. 2. 8, παρεκδίκεσε τινας τῶν τοῦτον ἐπιτηδεύον he summoned some of his friends. L. 3. 11.

c. ἐς, ἤ, δν, Hom. ἔς, ἤ, ἤν (poetical): τὴν γῆμεν ἤν διὰ κάλλος he married her because of her beauty. λ 282. Hom. has ἔς rarely for αὐτοῦ, αὐτῆς.

2. Reflexive (his own, her own).

a. ἐαυτοῦ, ἐαυτῆς, in the attributive position (very common): στέργεθ τὸν εαυτοῦ φίλον he loves his own friend, ὃς τὴν εαυτῆς μητέρα she sees her own mother, τὴν εαυτοῦ ἀδελφήν δίδωσι: Σεθην he gives his own sister in marriage to Seuthes. T. 2. 101, ἦρμης γυναίκα τὴν εαυτοῦ he misuses his own wife. ᾿And. 4. 15. This is the only way in prose to express his own, her own.

b. ἐς (ἐς): poetical. Sometimes in Homer ἐς (ἐς) has the sense of own with no reference to the third person (1230 a).

c. ἐς αὐτοῦ, αὐτῆς (poetical): ὅν αὐτοῦ πατέρα. (K. 204).

1202. THIRD PERSON PLURAL

1. Not reflexive (their).

a. αὐτῶν in the predicate position (very common): ὁ φίλος αὐτῶν their friend.

b. ἐκέλουν, τοῦτοῦ in the attributive position (very common): ὁ τοῦτον (ἐκέλουν) φίλος their friend, διὰ τὴν ἐκέλου ἀπαιτάν because of distrust of them. And. 3. 2.

c. σφῶν (Ionic): Hdt. 5. 58.

2. Reflexive (their own).

a. ἐαυτῶν (very common): στέργονται τοὺς εαυτῶν φίλους they love their own friends, τῶν εαυτῶν συμμάχων κατεργάνθην they despised their own allies. X. H. 4. 4. 7.

b. σφέτερος αὐτῶν, the intensive αὐτῶν agreeing with σφῶν implied in σφέτερος (common): οἰκότας τοὺς σφέτερος αὐτῶν ἐπικαλοῦνται they call their own slaves as witnesses. Ant. 1. 30.

c. σφῶν αὐτῶν, without the article (rare): τὰ δυνάμεια διαπράπτονται σφῶν αὐτῶν προσγραφήματι they contrived that their own names were added. L. 13. 72. Cp. 1334. τὸν σφῶν αὐτῶν is not used.

d. σφέτερος (rare in prose): Βοιωτοὶ μέρος το οἱ σφέτερον παρέλιγον the Boeotians furnished their own contingent. T. 2. 12.
e. σφῶν in the predicate position, occasionally in Thucydides, as τοὺς ξυμμάχους ἐδείξαν σφῶν they were afraid of their own allies 5.14. Cp. 1228 N. 2.

1203. Summary of possessive forms (poetical forms in parenthesis).

a. Not reflexive

| my    | ἐμὸς | μαν | our  | ἡμέτερος | ἡμᾶν |
| thy   | σὸς  | σου | your | ἡμέτερος | ἡμᾶν |
| his, her (ὁς Hom., rare) | ἀντῶν, ἁς | their | ἀντῶν |
| (et Hom., rare) | (σφῶν Ionic) |

N. — ἡμέτερος and ἴμετερος are more used than ἡμᾶν and ἴμᾶν.

b. Reflexive

| my own | ἐμὸς (ἐμὸς ἀντῶν, ἁς) ἐμαντῶν, ἁς | our own | ἡμέτερος | ἡμέτερος ἀντῶν |
| thy own | σὸς (σὸς ἀντῶν, ἁς) σεαντῶν, ἁς | your own | ἴμετερος | νμέτερος ἀντῶν |
| his, her | οὐν (ὁς) (ὁς ἀντῶν, ἁς) ἔαντων, ἁς | their own | σφέτερος | σφέτερος ἀντῶν |
| (poet. άρα Ionic) | (rare) | (rare) | (rare). |

N.— In the plural ἡμᾶν ἀντῶν, ἴμᾶν ἀντῶν are replaced by ἡμέτερος ἀντῶν, ἴμετερος ἀντῶν, and these forms are commoner than ἡμέτερος, ἴμετερος. σφέτερος ἀντῶν is less common than ἐαντῶν. σφέτερος in poetry may mean mine own, thine own, your own.

THE PRONOUN ἄντω

1204. ἄντω is used as an adjective and as a pronoun. It has three distinct uses: (1) as an intensive adjective pronoun it means self (ipse). (2) As an adjective pronoun, when preceded by the article, it means same (idem). (3) In oblique cases as the personal pronoun of the third person, him, her; it, them (eum, eam, id, eos, eas, ea).

1205. Only the first two uses are Homeric. In Hom. ἄντω denotes the principal person or thing, in opposition to what is subordinate, and is intensive by contrast: ἄντων καὶ ἀναστατοῦρα the man himself and his attendant Z 18 (cp. σώσας ἄντων καὶ παῖσας P. G. 511 e and see 1208 d). On ἄντω as a reflexive, see 1228 a; on ἄντω emphatic with other pronouns, see 1233 ff.

1206. ἄντω is intensive (self).

a. In the nominative case, when standing alone: ἄντω τὴν γῆν ἐγυν they (the Athenians) seized the land themselves T. 1. 114. Here ἄντω emphasizes the word understood and is not a personal pronoun.

b. In any case, when in the predicate position (1168) with a substantive, or in agreement with a pronoun: ἄντως ὁ ἄνηρ, ὁ ἄνηρ ἄντως the man himself, ἄντωσ τοῦ ἄνδρος, τοῦ ἄνδρος ἄντως, etc.

1207: With a proper name or a word denoting an individual, the article is omitted: ἄντως Μένων Μενον himself X. A. 2. 1. 5, πρὸ ἄντωσ βασιλέως in front of the Great King himself 1. 7. 11.

1208. The word emphasized may be an oblique case which must be supplied: ἔλεγε δὲ καὶ ἄντωσ ὁ Βρασίδας τῇ Θεσσαλῶν γῇ καὶ ἄντωσ (scil. τοῖς Θεσαλοῖς) φίλος ὁ νῦν ἱναι and Brasidas himself also said that he came as a friend to the country.
of the Thessalians aní to the Thessalians themselves T. 4. 78, δεὶ τοινυν τοῦτ' ἡκαὶ σκοπεῖν (scil. ἡμᾶς) αὐτῶς we must forthwith consider this matter ourselves D. 2. 2.

1209. Special renderings of the emphatic αὐτῶς:

a. By itself, in itself, unaided, alone, etc.: αὐτή Ἔλλη Αἰσχίνη the naked truth

b. Just, merely: αὐτό το δέον just what we want X. A. 4. 7. 7, αὐτὰ τάδε merely this T. 1. 139.

c. Voluntarily: ἄνδρας αἱ καὶ τοῖς μὴ εὐπόλως μὲν αὐτοὶ ἐπιστρατεύοντες men who uninvited turn their arms even against those who do not ask their assistance T. 4. 59.

d. The Master (said by a pupil or slave): Αὐτός ὁ μαθητής The Master (Pythagoras)

e. With ordinals: ἧπερ προβεβληθη δέκαροι αὐτοῖ he was chosen envoy with nine others (i.e. himself the tenth) X. H. 2. 2. 17.

1210. After the article, in the attributive position (1154), αὐτῶς in any case means same.

Thus ὁ αὐτῶς ἄνδρας rarely (ὁ) ἄνδρας αὐτῶς the same man; τοῦ αὐτῶς θερός in the same summer T. 4. 58, τὰ αὐτὰ ταῦτα these same things X. A. 1. 1. 7, ὁ τοῦς αὐτῶν αἰτεί περὶ τῶν αὐτῶν λόγων λέγοντες the people who are continually making the same speeches about the same things Ant. 5. 50.

a. So as a predicate: ἕγω μὲν ὁ αὐτῶς εἰμι, έμείσ δέ μεταβάλλετε I am the same, it is you who change T. 2. 61.

1211. In Hom. αὐτῶς, without the article, may mean the same: ἧρχε δὲ τῷ αὐτῆν δῴδεν, ἤπερ οὐ διαλογισμένοι he guided him by the same way as the others had gone θ 107.

1212. αὐτῶς when unemphatic and standing alone in the oblique cases means him, her, it, them. ἐκεῖνον αὐτῆν ἀπίανα they ordered her to depart L. 1. 12.

1213. Unemphatic αὐτοῖς, etc., do not stand at the beginning of a sentence.

1214. αὐτοῖς, etc., usually take up a preceding noun (the anaphoric use): καλέσας δὲ Δάμνιππου λέγω πρὸς αὐτῶν τάδε summoning Damnippus, I speak to him as follows L. 12. 14. But an oblique case of αὐτῶς is often suppressed where English employs the pronoun of the third person: ἐμπιτάλαν τῶν τῆν γυνῆν ἀπέπνευσε having satisfied the minds of all he dismissed them X. A. 1. 7. 8.

1215. αὐτοῖς, etc., may be added pleonastically; περὶ σοι τῷ πάππῳ, κράτιστος δὲ ἰππεῖς, συμμαχεῖν αὐτῷ I will try, since I am an excellent horseman, to be an ally to my grandfather X. C. 1. 3. 15.

1216. αὐτοῖς, etc., are emphatic (= αὐτοῖ τοῖς, etc.) in a main clause when followed by a relative clause referring to αὐτοῖς, etc.: εἰπηκας αὐτῷ, δι’ ἄπευρ ἐγωγε
The reflexive pronouns are used directly when they refer to the chief word (usually the subject) of the sentence or clause in which they stand.

γνῶθι σεαυτόν learn to know thyself P. Charm. 164 ε, σφαττεί ἐαυτῇ she kills herself X. C. 7. 3. 14, καθ᾽ ἐαυτοῦ βουλευόμενοι τὰ υπάρχοντα καὶ σφᾶς αὑτοῖς after deliberating apart by themselves they surrendered their arms and themselves (their persons) T. 4. 38. Less commonly the reference is to the object, which often stands in a prominent place: τοὺς δὲ περικόν αὑτῆς ἔτι τὰς ἐαυτῶν πόλεις but the period he dismissed to their own cities X. H. 6. 5. 21.

The reflexives are regular in prose if, in the same clause, the pronoun refers emphatically to the subject and is the direct object of the main verb: ἐμαυτῶν (not ἐμὲ) ἐπαυτῷ I praise myself. The usage of poetry is freer: στένω σε μᾶλλον ἢ μὲ I mourn thee rather than myself E. Hipp. 1409.

The reflexives may retain or abandon their differentiating force. Contrast the third example in 1218 with παρέδοσαν σφᾶς αὑτοῖς they surrendered (themselves) T. 7. 82.

The reflexives of the first and second persons are not used in a subordinate clause to refer to the subject of the main clause.

The personal pronouns are sometimes used in a reflexive sense: ὑπεροδύτες τέ μου καὶ λέγοντος πολλά καὶ ἀνάξια ἐμοῦ waiting and saying much unworthy of myself P. A. 38 ε (contrast ἐκόνομε τοῦ πολλά καὶ ἀνάξια μαντῶν you will hear much unworthy of yourself P. Cr. 53 ε), δοκῶ μοι ἀδύνατος ἐματὶ I (seem to myself to be) think I am unable P. R. 388 β (less usually δοκῶ ἐμαυτῷ). So in Hom.: ἐγνώ ἐμὲ λόγοιν I will ransom myself K 378. Cp. 1195.

ἔμε, σε, not ἐμαυτῶν, σεαυτῶν, are generally used as subject of the infinitive: ἐγὼ σείμαι καὶ ἐμὲ καὶ σε τοῦ ἀδικεῖν τοῦ ἀδικείσθαι κάκιον ἡγείοντα I think that both you and I believe that it is worse to do wrong than to be wronged P. G. 474 b.

The use in 1222, 1223 generally occurs when there is a contrast between two persons, or when the speaker is not thinking of himself to the exclusion of others. Cp. 1974.

The reflexive pronouns are used indirectly when, in a dependent clause, they refer to the subject of the main clause.
When the subject of the leading clause is not the same as the subject of the subordinate clause or of the accusative with the infinitive (1975), the context must decide to which subject the reflexive pronoun refers: (ὁ κατάγομενον) ἐφ᾽... ἀναπελθόντα τοὺς νεοὺς αὐτῶν... οὗτῳ διατίθεναι τοῖς ἑαυτῷ συνόντας κ.τ.λ. the accuser said that, by persuading the young, he (Socrates) so disposed his (i.e. Socrates') pupils, etc. X. M. 1.2.52.

Instead of the indirect ἐαυτοῦ, etc., there may be used:

a. The oblique cases of ἐαυτός: ἐπηρήτο τοὺς Ἀθηναίους τῆς ἐσ αὐτών ὄργῃς παραλείψαντας he tried to divert the Athenians from their anger against himself T. 2. 65. When ἐαυτῶν, etc. precede, ἐαυτῷ, etc. are usual instead of the direct reflexive: τὴν ἑαυτοῦ γνώμην ἀπεφεύγετο Σωκράτης πρὸς τοὺς ὁμόουντας αὐτῷ Socrates was wont to set forth his opinion to those who conversed with him X. M. 4.7.1.

b. Of the forms of the third personal pronoun, οἱ and σφίατο (rarely οὶ, σφίες, σφίε, and σφία). Thus, ἡρῴ′ ἐαυτῆς εἰ δέχεσθαι διακονησίαν οἱ he asked her if she would be willing to do him a service Ant. 1.10, τοὺς πάθας ἐκέλευον τοῦ Κέρων, διείσδυε διαπρᾶσαν σφίατο they ordered their boys to ask Cyrus to get it done for them X. C. 4.4.1, κελεύοντες γὰρ ἠμᾶς κοινὴ μετὰ σφίας κολειστέων for they urge us to make war in common with them And. 3.27, ἐφ᾽ ἐκεῖδο ὁ ἐκείνη τὴν ψυχήν... ἀφινεῖται σφίας εἰς τὸν τινὰ δαμόνον he said that when his soul had departed out of him, they (he and others) came to a mysterious place P. R. 614 b. See 1195.

N. 1. — σφίες may be employed in a dependent sentence if the pronoun is itself the subject of a subordinate statement, and when the reference to the subject of the leading verb is demanded by way of contrast or emphasis: οἷοι τοὺς ἀλλούς στρατηγοὺς... λέγειν ἐκέλευεν αὐτῶν δὴι οὐδὲν ἢ ἢτπον σφίες ἀγάγομεν τὴν στρατιάν ἢ ξενοφωβῶν after bringing in the rest of the generals he urged them to say that they could lead the army just as well as Xenophon X. A. 7. 5. 9. Here αὐτό (ipsi) is possible. In the singular αὐτός is necessary.

N. 2. — Thucydides often uses the plural forms in reference to the nearest subject: τοὺς ξυμμάχους ἐδέσαν σφίας they were afraid of their own allies (= σφίαν αὐτῶν) 5.14.

N. 3. — ἐαυτῶν, etc., are either direct or indirect reflexives, οἱ and σφίατο are only indirect reflexives.

1229. οἱ, σφίατο, etc., and the oblique cases of αὐτῶν are used when the subordinate clause does not form a part of the thought of the principal subject. This is usual in subordinate indicative clauses, and very common in δὲ and ὡς clauses, in indirect questions, and in general in subordinate clauses not directly dependent on the main verb: τῶν προσθεσέων, οἱ σφίατο (1481) περὶ τῶν στρατιῶν ἐκεῖνον ἀπόντας, Ἰάκωβων they thought no more about their envoys, who were absent

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on the subject of the truce T. 5. 44, ἐφοβοῦντο μὴ ἐπιθυμῆσαι αὐτῶς οἱ πολέμοι they were afraid lest the enemy should attack them(selves) X. A. 3. 4. 1.

1230. The reflexive pronoun of the third person is sometimes used for that of the first or second: δὲ ἢμᾶς ἀνεφέσαται ἄντων we must ask ourselves P. Ph. 78 b, παράγγελλε τοῖς ἀντῶν give orders to your men X. C. 6. 3. 27.

a. In Homer ὅς his is used for ἔμως or σῶς: οὗτοι ἐγώγε ἦς γάλης δύναμαι γλυκέρωτερον ἄλλο ἰδέα: I can look on nothing sweeter than my own land : 28.

1231. Reciprocal Reflexive. — The plural forms of the reflexive pronouns are often used for the reciprocal ἀλλήλων, ἀλλήλους, etc.: ἢμᾶς αὐτῶς διαλεξόμεθα we will converse with (ourselves) one another D. 48. 6.

1232. But the reciprocal must be used when the idea ‘each for or with himself’ is expressed or implied: μᾶλλον χαίροντες ἐπὶ τοῖς ἀλλήλων κακοῖς ἢ τοῖς αὐτῶν ἡγαθοῖς (= ἦ πελ τοῖς αὐτῶν ἔκαστος ἡγαθός) they take greater pleasure in one another’s troubles than each man in his own good fortune I. 4. 168, οὔτε γὰρ ἐναὐτοὶς αὐτὲ ἀλλήλους ἅμα ὑμοῦσιν they are in agreement neither with themselves nor with one another P. Phae. 237 c. Reciprocal and reflexive may occur in the same sentence without difference of meaning (D. 48. 9). The reflexive is regularly used when there is a contrast (expressed or implied) with ἄλλοι: φθονόσαν εἰς αὐτῶς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις they envy one another more than (they envy) the rest of mankind X. M. 3. 5. 16.

αὐτῶς EMPHATIC OR REFLEXIVE WITH OTHER PRONOUNS

1233. Of the plural forms, ἢμῶν αὐτῶν, etc. may be either emphatic or reflexive; αὐτῶν ἢμῶν, etc. are emphatic only; but σφῶν αὐτῶν is only reflexive (αὐτῶν σφῶν is not used). In Hom. αὐτῶν may mean myself, thyself, or himself, and ἦ αὐτῶν, οἱ αὐτῶ, etc. are either emphatic or reflexive.

1234. ἢμῶν (ἡμῶν, σφῶν) αὐτῶν often mean ‘their own men,’ ‘their own side’: φιλακὴν σφῶν τοις αὐτῶν καὶ τῶν ἐνεμάχων καταλαμόστες leaving a garrison (consisting) of their own men and of the allies T. 5. 114.

1235. αὐτῶς, in agreement with the subject, may be used in conjunction with a reflexive pronoun for the sake of emphasis: αὐτοὶ ἐφ’ ἐαυτῶν ἔχοντοι they marched by themselves X. A. 2. 4. 10, αὐτὸς . . . ἐαυτὸν ἐν μέσῳ κατετιθέτο τοῦ στρατοπεδίου he located himself in the centre of the camp X. C. 6. 5. 8.

1236. αὐτῶς may be added to a personal pronoun for emphasis. The forms ἐμὲ αὐτῶν, ἐμὸν me, etc. are not reflexive like ἐμαυτόν, etc. Thus, τοῦς παιδὰς τοὺς ἐμοὶ ἤσχυνε καὶ ἐμὲ αὐτῶν ὑπάρχει he disprayed my children and insulted me myself L. 1. 4. Cp. αὐτῷ συνεισέφερε he sprang upon me myself E 459. Cp. 329 D.

1237. The force of αὐτῶς thus added is to differentiate. Thus ἐμὲ αὐτῶν means myself and no other, ἐμαυτόν means simply myself without reference to others. ἢμᾶς αὐτῶς is the usual order in the reflexive combination; but the differentiating you, yourselves (and no others) may be ἢμᾶς αὐτῶς or αὐτῶς ἢμᾶς.
THE DEMONSTRATIVE PRONOUNS

1238. The demonstrative pronouns are used substantively or adjectively: οὗτος, or οὗτος δ ἄντρο, this man.

1239. A demonstrative pronoun may agree in gender with a substantive predicated of it, if connected with the substantive by a copulative verb (917) expressed or understood: αὐτὴ (for τοῦτο) ἄριστη διδασκαλία, this is the best manner of learning X. C. 8. 7. 24, εἰ δὲ τις ταύτην (for τοῦτο) εἰρήνην ὑπολαμβάνει, but if any one regards this as peace D. 9. 9.

a. But the unattracted neuter is common, especially in definitions where the pronoun is the predicate: τοῦτ’ ἕστη ἡ δικαιοσύνη, this is (what we call) justice P. R. 422 b. So ὁ οὖς ἥρμης ταῦτ’ ἐστι; is not this insolence? Ar. Ran. 21.

1240. οὗτος and ὅς ὅτι usually refer to something near in place, time, or thought; ἐκεῖνος that refers to something more remote. οὗτος δὲ and ὅδε are emphatic, deictic (333 g) forms (this here).

1241. Distinction between οὗτος and ὅς. — ὅς hic points with emphasis to an object in the immediate (actual or mental) vicinity of the speaker, or to something just noticed. In the drama it announces the approach of a new actor. ὅς is even used of the speaker himself as the demonstrative of the first person (1242). οὗτος ἵστε may refer to a person close at hand, but less vividly, as in statements in regard to a person concerning whom a question has been asked. When ὅς and οὗτος are contrasted, ὅς refers to the more important, οὗτος to the less important, object. Thus, ἀλλ’ ὅς βασιλεὺς χρησίμως ἔστη ἀλλ’ ὅδε! here comes the king S. Ant. 155, αὐτὴν τέλεισα σοῦ here she (the person you ask for) is near thee S. El. 1474, καὶ ταῦτ’ ἀκολούθησέ κατ’ ταῦτ’ ἐλθησαν so that we obey both in these things and in things yet more grievous S. Ant. 04. See also 1245. οὗτος has a wider range of use than the other demonstratives.

1242. ὅς is used in poetry for ἐγὼ: τῇ ἑστὶ (= ἐμοῦ) τά δε γὰρ φίλοι, while I still live S. Tr. 05. Also for the possessive pronoun of the first person: εἶ τις τοῦτ’ ἂν ἔχοντα δίδοται λέγων ἐστε if any one shall hear these my words S. El. 1004.

1243. οὗτος is sometimes used of the second person: τις οὗτοι; who’s this here? (= who are you ?) Ar. Ach. 1048. So in exclamations: οὗτος, τι ποιεῖ; you there! what are you doing ? Ar. Ran. 198.

1244. τάδε, τάδε πάντα (τάδε πάντα) are used of something close at hand: ὅν ἰδέας τάδε εἰς ὑμᾶς ἔδωκε the people here are not Ionians T. 6. 77.

1245. οὗτος (τοῦ οὗτος, τοσοῦτος, and οὖτος) generally refers to what precedes, ὅς (τοῦ ὅς, τοσοῦτος, τοῦ οὗτος), and ὅδε) to what follows.

Thus, τοῖς ἐλέεσσα ἐπεκλάθα he spoke as follows, but τοιαύτα (τοιαύτα) εἰπὼν after speaking thus. Cr. ὁ Κύρος ἀκομὴν τοῦ Γρηγορίου τοιαύτα τοιάδε πρὸς αὐτὸν ἐλέεσσα Cyrus after hearing these words of Gobryas answered him as follows X. C. 5. 2. 31.

1246. καὶ οὗτος meaning (1) he too, likewise; (2) and in fact, and that too, points back: Ἀγάς καὶ Σωκράτης ... καὶ τούτω ἀπεθανοῦν Agias and Socrates ... they too were put to death X. A. 2. 6. 30; ἀπὸρον ἔστι ... καὶ τούτων ποιησίων it is characteristic of men without resources and that too worthless 2. 5. 21 (cp. 1320). On καὶ ταύτα see 947.
1247. But ὀὖτος, etc. sometimes (especially in the neuter) refer to what follows, and ὑδε, etc. (though much less often) refer to what precedes: μετὰ δὲ τοῦτον ἔπε τοσοῦτον but after him he spoke as follows X. A. 1. 3. 14, τοιών τῶν λόγων εἶναι he spoke as follows T. 4. 58, τοῦτο δὲ παρακελεύωμεν exhorting them thus (as set forth before) 7. 78, ὅταν δὲ τάπτωσιν they bury them thus (as described before) 2. 34, ὀὖτως ἔχει the case is as follows (often in the orators).

1248. ὀὖτος (especially in the neuter τοῦτο) may refer forward to a word or sentence in apposition: ὃς μὴ τοῦτο μόνον ἔννοιηται, τί πεισονται that they may not consider this alone (namely) what they shall suffer X. A. 3. 1. 41. So also ὀὖτος. ἐκεῖνος also may refer forward: ἐκεῖνον κερδαίων ἥγεται τὴν ἤδονήν this (namely) pleasure, it regards as gain P. R. 606 b. Cp. 990.

1249. ὀὖτος (τοῦτο, etc.) is regularly, ὡδε (τοῦτο, etc.) rarely, used as the demonstrative antecedent of a relative: ὅταν τωάτα λέγω, ἀ νοθεός ἂν φήσεις ἀνθρώπων when you say such things as no one in the world would say P. G. 473 e. ὀὖτος is often used without a conjunction at the beginning of a sentence.

1250. When ὡδε retains its full force the relative clause is to be regarded as a supplementary addition: ὡδε δὴ ὅπερ ἑκεῖνα λέγω ταύτα πάντα τὸ ἔστι but here's the reason why I say all this! P. Charm. 165 a.

1251. The demonstratives ὀuptools, etc., when used as antecedents, have an emphatic force that does not reproduce the (unemphatic) English demonstrative those, e.g. in you released those who were present. Here Greek uses the participle (τῶος παρόντος ἀπελέγοντες L. 20. 20) or omits the antecedent.

1252. ὀữuτος (less often ἐκεῖνος) may take up and emphasize a preceding subject or object. In this use the pronoun generally comes first, but may be placed after an emphatic word: ποιήσαντες στήλην ἐξηύθεντο εἰς ταύτην ἀναγράφειν τοὺς ἀληθείους having made a slab they voted to inscribe on it the (names of the) offenders Lyc. 117, ἀ ν εἰπὼς, ἐμμένε τοῦτο whatever you say, hold to it P. R. 345 b. The anaphoric ὀữuτος in its oblique cases is weaker (1214).

1253. τοῦτο, ταύτα (and ἀντὶ) may take up a substantive idea not expressed by a preceding neuter word: ὃ τὴν 'Ελλάδα ἡλευθερώσας ἦμεν δὲ ὡδε ἦμιν αὐτοῖς βεβαιούμεν αὐτό (i.e. τὴν ἑλευθερίαν) who freed Greece; whereas we cannot secure this (liberty) even for ourselves T. 1. 122.

1254. ὀữuτος (less frequently ἐκεῖνος) is used of well known persons and things. Thus, Γοργάς ὀuptools this (famous) Gorgias P. Hipp. M. 282 b (cp. ille), τοῦτος τῶος σοφοφάντασ these (notorious) informers P. Cr. 45 a (cp. iste), τὸν Ἀρετέων ἐκεῖνον that (famous) Aristides D. 3. 21, Καλλίαν ἐκεῖνον that (infamous) Callias 2. 19. ἐκεῖνοι may be used of a deceased person (P. R. 368 a).

1255. When, in the same sentence, and referring to the same object, ὀuptools (or ἐκεῖνοι) is used more than once, the object thus designated is more or less emphatic: ὁ θεὸς ἐκαρποφόροις τοῦτον τὸν νοῦν τοῦτος χρῆται ἐπιφέρεται the god deprives them of their senses and employs them as his ministers P. Ion 534 c. For the repeated ὀuptools (ἐκεῖνοι) an oblique case of ὀữuτο is usual.

1256. τοῦτο μὲν ... τοῦτο δὲ first ... secondly, partly ... partly has, especially in Hdt., nearly the sense of το ἡμεῖς ... τὸ δὲ (1111).
1257. ἐκεῖνος refers back (rarely forward, 1248), but implies remoteness in place, time, or thought.

Κύριος καθερή βασιλέα καὶ τὸ ἄμφι ἐκεῖνον στίφος Κύριος perceives the king and the band around him X.A.1.8.26, ἢς ἐκεῖνοι ἐπιπλέοντων γιόντες ἀρχαὶ ἀπόδημες τὸ πλῆθος ἐκεῖνον if you give him money and persuade him P. Pr. 310 d. ἐκεῖνος, when so used, usually stands in a different case than αὐτός. The order ἐκεῖνοι . . . αὐτός is found: πρὸς μὲν ἐκεῖνους οὐκ ἐπεν ἦν ἴχνοι γυνώμην, ἀλλ' ἀπέσημεν αὐτός ἦν δὲν τὸ πλῆθος did not tell them the plan he had, but dismissed them X. H. 2. 9.

1259. When used to set forth a contrast to another person, ἐκεῖνος may even refer to the subject of the leading verb (apparent reflexive use): ἦκαν ἐν τῇ γῇ δρόσῳ ἡμᾶς δηοῦτάς τε καὶ τάκεινον φαελοῦσας when they (the Athenians) see us (the Doriôtas) in their land plundering and destroying their property (=πᾶ τὰ ἐστῶν) T. 2. 11, ἔλεξε τοῖς Ἀθηναῖοι δέ: ἡμῖν οὕτω ἀπολέονται ἐπιθύμον ἐκεῖνον οὕτω πολεμεύν δοθεὶς he said to the Chalcidians that he had come neither with the desire to destroy them (ἐκεῖνος is stronger than αὐτός) nor because he wanted to war with them X. C. 3. 2. 12.

1260. In the phrase δὲ ἐκεῖνος, δὲ marks a person or thing as present, ἐκεῖνος a person or thing mentioned before or well known: δὲ ἐκεῖνος ἐγώ ἰδίω! I am he S. O. C. 138. Colloquial expressions are τούτῳ ἐκεῖνο there it is! (lit. this is that) Ar. Acl. 41, and τούτῳ ἐκεῖνο I told you so E. Med. 98.

1261. Distinction between αὐτός and ἐκεῖνος.—When reference is made to one of two contrasted objects, αὐτός refers to the object nearer to the speaker's thought, or to the more important object, or to the object last mentioned. Thus, ἦστε πολλ' ἄρθω στόματος ἐκεῖνος τοῖς γράμμασι  ἡ τούτοις παροικοῦσα so that you must put more justice in those lists (not yet put in as evidence) than in these muster-rolls (already mentioned) L. 16. 7, εἰ δὲ τούτῳ σου δεικὲ μικρὸν εἰναι ἐκεῖνο καταβρέσσων but if this appear to you unimportant, consider the following X. C. 5. 5. 29. ἐκεῖνος may refer to an object that has immediately preceded: καὶ (δεῖ) τὸ βέλτιστον ἀλλ', μή τὸ μάλισταν, ἀπανταὶ λέγειν· ἐπ' ἐκεῖνο ἐκέν (i.e. τὸ μάλισταν) γὰρ ἡ φύσις αὐτῆς βαδεῖται, ἐπὶ τούτῳ δὲ (τὸ βέλτιστον) τῷ λέγον δὲ προαγόσθαι διαδικασνα τῶν ἀρμάτων πελάτην it is necessary that all should speak what is always most salutary, not what is most agreeable; for to the latter nature herself will incline; to the former a good citizen must direct by argument and instruction D. S. 72.

THE INTERROGATIVE PRONOUNS

1262. The interrogative pronouns are used substantively τίς; who? or adjectively τίς ἀνήρ; what man?

1263. The interrogatives (pronouns and adverbs, 340, 346) are used in direct and in indirect questions. In indirect questions
the indefinite relatives ὅστις, etc., are generally used instead of the interrogatives.

τί βούλεται ἡμῶν χρήσασθαι; for what purpose does he desire to employ us? X. A. 1. 3. 18, οὖν οὖδὲ τί ἐν τί χρήσασθαι αὐτῶς I do not know for what service any one could employ them 3. 1. 40, Α. τίρικ' ἐστιν ἄρα τῆς ἡμέρας; B. ὁ δήμητρα; A. What's the time of day? B. (You ask), what time of day it is? Ar. Av. 1490.

N.—For peculiarities of Interrogative Sentences, see 2660, 2668.

1264. τί is used for τίνα as the predicate of a neuter plural subject when the general result is sought and the subject is considered as a unit: ταύτα δὲ τί ἐστιν; but these things, what are they? Aes. 3. 167. τίνα emphasizes the details: τίνι οὖν ἄτι ταύτα; D. 18. 246.

1265. τίς asks a question concerning the class, τί concerning the nature of a thing: εἰτε τίς ἢ τίχνη σαυτί of what sort the art is P. G. 449 a, τί σωφροσύνη, τί πολιτικός; what is temperance, what is a statesman? X. M. 1. 1. 18, φθάσων δὲ σκοπῶν δα τί εἴη considering what envy is (quid sit invidia) X. M. 3. 9. 8.

THE INDEFINITE PRONOUNS

1266. The indefinite pronoun τίς, τί is used both substantively (some one) and adjectively (any, some). τίς, τί cannot stand at the beginning of a sentence (181 b).

1267. In the singular, τίς is used in a collective sense: everybody (for anybody); cp. Germ. man, Fr. on: ἀλὰ μισεῖ τίς ἐκεῖνον but everybody detestis him D. 4. 8. ἐκαστὸς τίς, πᾶς τίς each one, every one are generally used in this sense. τίς may be a covert allusion to a known person: δώσει τίς δίκηρ some one (i.e. you) will pay the penalty Ar. Ran. 554. It may also stand for I or we. Even when added to a noun with the article, τίς denotes the indefiniteness of the person referred to: ὅταν δ' ὁ κύριος πάρῃ τίς, ἡμῶν ὅστις ἐστιν ἡγεμόν κτλ. but whenever your master arrives, whoever he be that is your leader, etc. S. O. C. 288. With a substantive, τίς may often be rendered a, an, as in ἔτερος τίς δυνάστης another dignitary X. A. 1. 2. 20; or, to express indefiniteness of nature, by a sort of, etc., as in εἰ μὲν θεὸς τίνες εἰσιν ἀλ γαμώμεν ἵπποι if the 'daimones' are a sort of gods P. A. 27 d.

1268. With adjectives, adverbs, and numerals, τίς may strengthen or weaken an assertion, apologize for a comparison, and in general qualify a statement: δεινὸς τίς ἀνήρ a very terrible man P. R. 596 c, μῦσιν τίς a sort of gad-fly P. A. 30 e, σχέδον τί pretty nearly X. O. 4. 11, ἀρκετά τίνες about 30 T. 8. 73. But in παρεξηγοῦσθα τίνες δὲ τίς the numeral is appositional to τίνες (certain, that is, two ships joined them) T. 8. 100.

1269. τίς, τί sometimes means somebody, or something, of importance: τὸ δόκειν τίνες εἶναι the seeming to be somebody D. 21. 213, ἐδοξεῖ τί λέγειν he seemed to say something of moment X. C. 1. 4. 20.

1270. τί is not omitted in παρακολούθων λέγεις what you say is wonderful P. L. 657 a. ἢ τίς ἢ οἴδεης means few or none X. C. 7. 5. 45, ἢ τί ἢ οἴδεην little or nothing P. A. 17 b.
THE ADJECTIVE PRONOUNS ἄλλος AND ἄτερος

1271. ἄλλος strictly means other (of several), ἄτερος other (of two). On ὁ ἄλλος, οἱ ἄλλοι see 1188.

a. ἄτερος is sometimes used loosely for ἄλλος, but always with a sense of difference; when so used it does not take the article.

1272. ἄλλοι, ἄλλαι, and ἄτεροι (rarely), may be used attributively with a substantive, which is to be regarded as an appositive. In this sense they may be rendered besides, moreover, as well: οἱ ἄλλοι Ἀθηναῖοι the Athenians as well (the others, i.e. the Athenians) T. 7. 70, τοῖς ὀπλίταις καὶ τοῖς ἄλλοις ἤπειρος the hoplites and the cavalry besides X. H. 2. 4. 9, γέρων χωρεί μεθ' ἄτερον νεάνιον an old man comes with (a second person, a young man) a young man besides Ar. Eccl. 849. Cp. "And there were also two other malefactors led with him to be put to death" St. Luke 23. 32.

1273. ἄλλοι other, rest often precedes the particular thing with which it is contrasted: τά τε ἄλλα ἐτίμησε καὶ μερίσας ἔδωκε δάρειούς he gave me ten thousand drachmas besides honouring me in other ways (lit. he both honoured me in other ways and etc.) X. A. 1. 3. 3, τῷ μὲν ἄλλῳ στρατῷ ἱστάχθηκεν, ἔκαθον δὲ πελεταστικά προσέπεσε with the rest of the army he kept quiet, but sent forward a hundred peltasts T. 4. 111.

1274. ἄλλος followed by another of its own cases or by an adverb derived from itself (cp. alius alius, one . . . one, another . . . another) does not require the second half of the statement to be expressed: ἄλλος ἄλλα λέγει one says one thing, another (says) another X. A. 2. 1. 16 (lit. another other things). So ἄλλοι ἄλλοις, ἄλλοι ἄλλοθεν.

a. Similarly ἄτερος, as συμφορὰ ἄτερᾶ ἄτερον πιέζει one calamity oppresses one, another others E. Alc. 896.

1275. After ὁ ἄλλος an adjective or a participle used substantively usually requires the article: τὰ ἄλλα τὰ μέγιστα the other matters of the highest moment P. A. 22 d. Here τὰ μέγιστα is in apposition to τὰ ἄλλα (1272). οἱ ἄλλοι πάντες οἱ, τὰ ἄλλα πάντα τὰ sometimes omit the final article.

1276. ὁ ἄλλος often means usual, general: παρὰ τὸν ἄλλον τρέπον contrary to my usual disposition Ant. 3. β. 1.

THE RECIPROCAL PRONOUN

1277. The pronoun ἄλληλον expresses reciprocal relation: ὃς δ' εἰδέθην ἄλληλον ἤ γυνή καὶ ὁ Ἀβρααμάτας, ἦσσαζοντο ἄλληλον when Abradatas and his wife saw each other, they mutually embraced X. C. 6. 1. 47.

1278. To express reciprocal relation Greek uses also (1) the middle forms (1276); (2) the reflexive pronoun (1231); or (3) a substantive is repeated: ἀνήρ ἐλευν ἄνδρα μαν fell upon man O 328.

On Relative Pronouns see under Complex Sentences (2493 ff.).
THE CASES

1279. Of the cases belonging to the Indo-European language, Greek has lost the free use of three: instrumental, locative, and ablative. A few of the forms of these cases have been preserved (341, 1449, 1535); the syntactical functions of the instrumental and locative were taken over by the dative; those of the ablative by the genitive. The genitive and dative cases are therefore composite or mixed cases.

N. — The reasons that led to the formation of composite cases are either (1) formal or (2) functional. Thus (1) χάρε is both dat. and loc.; λόγοι represents the instr. λόγος and the loc. λόγοι; in consonantal stems both ablative and genitive ended in -ός; (2) verbs of ruling may take either the dat. or the loc., hence the latter case would be absorbed by the former; furthermore the use of prepositions especially with loc. and instr. was attended by a certain indifference as regards the form of the case.

1280. Through the influence of one construction upon another it often becomes impossible to mark off the later from the original use of the genitive and dative. It must be remembered that since language is a natural growth and Greek was spoken and written before formal categories were set up by Grammar, all the uses of the cases cannot be apportioned with definiteness.

1281. The cases fall into two main divisions. Cases of the Subject: nominative (and vocative). Cases of the Predicate: accusative, dative. The genitive may define either the subject (with nouns) or the predicate (with verbs). On the nominative, see 938 ff.

1282. The content of a thought may be expressed in different ways in different languages. Thus, πιέσω σέ, but persuadó tibi (in classical Latin): and even in the same language, the same verb may have varying constructions to express different shades of meaning.

VOCATIVE

1283. The vocative is used in exclamations and in direct address: ὁ Ζεὺς καὶ θεοὶ oh Zeus and ye gods P. Pr. 310 d, ἀνθρώποι my good fellow X. C. 2. 2. 7. The vocative forms an incomplete sentence (904 d).

a. The vocative is never followed immediately by δέ or γάρ.

1284. In ordinary conversation and public speeches, the polite ὅ is usually added. Without ὅ the vocative may express astonishment, joy, contempt, a threat, or a warning, etc. Thus ἄκουες ALEXIΩΝ; d'ye hear, Aeschines? D. 18. 121. But this distinction is not always observed, though in general ὅ has a familiar tone which was unsuited to elevated poetry.

1285. The vocative is usually found in the interior of a sentence. At the beginning it is emphatic. In prose ἔϕε, in poetry ὅ, may stand between the vocative and an attributive or between an attributive and the vocative; in poetry ὅ may be repeated for emphasis.
1286. In late poetry a predicate adjective may be attracted into the vocative: δῶς κύρε γένωθι blessed, oh boy, mayest thou be Theocr. 17. 66. Cp. Matutine pater seu Ioane libertinus audis Hor. S. 2. 6. 20.

1287. By the omission of στι or ὑμεῖς the nominative with the article may stand in apposition to a vocative: ὅ δὲρεσι ὁ παῖνες you, gentlemen, who are present P. Pr. 337 c, ὅ Κύρε καὶ οἱ άλλοι Πέρσαι Cyrus and the rest of you Persians X. C. 3. 3. 20; and in apposition to the pronoun in the verb: ὁ παῖς, ἀκολούθει boy, attend me Ar. Ran. 521.

1288. The nominative may be used in exclamations as a predicate with the subject unexpressed: ὅ πικρὸς θεοὶ oh loathed of heaven S. Ph. 254, φίλος ὅ Μενέλαις ah dear Menelaus A 189; and connected with the vocative by and: ὅ πολις καὶ άθιμος oh city and people Ar. Eq. 273. In exclamations about a person: ὅ γενναίος oh the noble man P. Phae. 227 c.

a. οὗτος is regular in address: οὗτος, τί πάσχεις, ὅ Ξανθία; ho where, I say, Xanthias, what is the matter with you? Ar. Vesp. 1; ὅ οὗτος, Αἰας ho there, I say, Ajax S. Aj. 89.

**GENITIVE**

1289. The genitive most commonly limits the meaning of substantives, adjectives, and adverbs, less commonly that of verbs.

Since the genitive has absorbed the ablative it includes (1) the genitive proper, denoting the class to which a person or thing belongs, and (2) the ablative genitive.

a. The name genitive is derived from *casus genitivus, the case of origin*, the inadequate Latin translation of γενική πτώσις case denoting the class.

**THE GENITIVE PROPER WITH NOUNS**

(ADNOMINAL GENITIVE)

1290. A substantive in the genitive limits the meaning of a substantive on which it depends.

1291. The genitive limits for the time being the scope of the substantive on which it depends by referring it to a particular class or description, or by regarding it as a part of a whole. The genitive is akin in meaning to the adjective and may often be translated by an epithet. Cp. στέφανος χρύσιοι with χρυσόν στέφανος, φόβος πολέμου with πολέμιος φόβος, τὲ εὐρὸς πλῆθου with τὸ εὐρὸς πλῆθους (1035). But the use of the adjective is not everywhere parallel to that of the genitive.

1292. In poetry a genitive is often used with βλα, μένος, σθένοις might, etc., instead of the corresponding adjective: βιος Δωριος mighty Diomede E 781.

1293. In poetry δέμας form, κάρα and κεφάλη head, etc., are used with a genitive to express majestic or loved persons or objects: ἵσιμοις κάρα S. Ant. 1.

1294. χρήμα thing is used in prose with a genitive to express size, strength, etc.: σφενδομητῶν πάμπολυ τι χρήμα a very large mass of slingers X. C. 2. 1. 5. Cp. 1322.
1295. The genitive with substantives denotes in general a connection or dependence between two words. This connection must often be determined (1) by the meaning of the words, (2) by the context, (3) by the facts presupposed as known (1301). The same construction may often be placed under more than one of the different classes mentioned below; and the connection between the two substantives is often so loose that it is difficult to include with precision all cases under specific grammatical classes.

a. The two substantives may be so closely connected as to be equivalent to a single compound idea: τελευτή τοῦ βλού ‘life-end’ (cp. life-time) X. A. 1. 1. 1. Cp. 1146.

b. The genitive with substantives has either the attributive (1154), or, in the case of the genitive of the divided whole (1306), and of personal pronouns (1185), the predicate, position (1168).

1296. Words denoting number, especially numerals or substantives with numerals, often agree in case with the limited word instead of standing in the genitive: φόρος τέσσαρα τάλαντα a tribute of four talents T. 4. 57 (cp. 1323), εἰς τὰς ναῖς, αἱ ἐφοροῦν δυο, καταφγούσσες fleeing to the ships, two of which were keeping guard 4. 113. So with οἱ μὲν, οἱ δὲ in apposition to the subject (981).

GENITIVE OF POSSESSION OR BELONGING

1297. The genitive denotes ownership, possession, or belonging: ἡ αἰκία ἡ Σίμωνος the house of Simon L. 3. 32, ὁ Κύρος στόλος the expedition of Cyrus X. A. 1. 2. 5. Cp. the dative of possession (1476).

1298. Here may be classed the genitive of origin: οἱ Σίλωνος νόμοι the laws of Solon D. 20. 103, ἡ ἐπιστολὴ τοῦ Φιλίππου the letter of Philip 18. 37, κύματα παντοτών ἀπόμων waves caused by all kinds of winds B 396.

1299. The possessive genitive is used with the neuter article (singular or plural) denoting affairs, conditions, power, and the like: τὸ τῶν ἐφόρων the power of the ephors P. L. 712 d, τὸ τῆς τέχνης the function of the art P. G. 450 c, τὸ τοῦ Σίλωνος the maxim of Solon P. Lach. 188 b, ἄδηλα τὰ τῶν πόλεων the chances of war are uncertain T. 2. 11, τὰ τῆς πόλεως the interests of the State P. A. 36 c, τὰ τοῦ δήμου φρονεῖ is on the side of the people Ar. Eq. 1216. Sometimes this is almost a mere periphrasis for the thing itself: τὸ τῆς τέχνης chance D. 4. 12 τὰ τῆς σωτηρίας safety 23. 103, τὸ τῆς ὅμιλος, ὠς κινδύνοι themselves is the quality of holiness, whatever it is 21. 126, τὸ τῶν προσβυτέρων ἡμῶν we elders P. L. 657 d. So τὸ τοῦτον S. Aj. 124 is almost = of himself, as τοὐμᾶν is = ἐγὼ or ἐμέ. Cp. L. 8. 19.

1300. The genitive of possession may be used after a demonstrative or relative pronoun: τούτῳ μου διαβάλλει he attacks this of mine D. 18. 28.

1301. With persons the genitive may denote the relation of child to parent, wife to husband, or inferior to superior: Θοικόδωτας ὁ Ὀλίβος Thucydides, the son of Olorus T. 4. 104 (and so ωίς is regularly omitted in Attic official documents), Διὸς Ἄρτεμις Artemis, daughter of Zeus S. Aj. 172, ἡ Σμύκηθισσα Μελισίττη Meletische wife of Smycyllion Ar. Eccl. 46, Λιδίος ὁ Φερεκλέως Lydus, the slave of Phereclæus And. 1. 17, οἱ Μένωνοι the troops of Menon X. A. 1. 5. 13 (οἱ τοῦ Μένωνος στρατιώται 1. 5. 11).
a. In poetry we may have an attributive adjective: Τελαμώνιος Αφας (= Αφας ὁ Τελαμώνιος) B 528. Cp. 846 f.

1302. The word on which the possessive genitive depends may be represented by the article: ἀπὸ τῆς ἑαυτῶν from their own country (ῥῆς) T. 1.15 (cp. 1027 b). A word for dwelling (οἰκία, ἐθνος, and also ἑρω) is perhaps omitted after ἐν, ἵππα, and sometimes after ἤξ. Thus, ἐν Αρίφρωνος at Ariphron's P. Pr. 320 a, ἐν Διονυσίῳ (scil. ἑρω) at the shrine of Dionysus D. 5.7, ἑκ θανάτου φοιτῶν to go to school X. C. 2. 3. 9, ἐκ Παρθενίων ἑρωματικὴ I come from Patroklos's Ar. Plut. 84. So, in Homer, εἶναι(εἰς) Ἀθήναι.

1303. Predicate Use.—The genitive may be connected with the noun it limits by means of a verb.

'Ἡπειροκάτας ἦστι οἰκίας μεγάλης Hippocrates is of an influential house P. Pr. 316 b, Βοιωτῶν ἂπὶ πόλει ἦσται the city will belong to the Cecetians L. 12. 58, Ἡ Ζελεία ἦστι τῆς Ἀσίας Zelea is in Asia D. 9. 43, ὅπως τῆς αὐτῆς ᾿Αρκείας ἐγένετο nor did they belong to the same Thrace T. 2. 20, ἃ διάκειν τοῦ ψιφίσματος, ταῦτα ἐστίν the clauses in the bill which he attacks, are these D. 18. 56.

1304. The genitive with εἴμι may denote the person whose nature, duty, custom, etc., it is to do that set forth in an inffinitive subject of the verb: πεντάν χρήειν οἱ παντὸς, ἀλλ' ἀνδρὸς σοφοῦ 'tis the sage, not every one, who can bear poverty Men. Sent. 463, δοκεῖ διακοπὸ τοῦτο' εἴναι πολίτην this seems to be the duty of a just citizen D. 8. 72, τῶν κυρίων ἐστὶν καὶ τὰ ἐαυτῶν ρώματα καὶ τὰ τῶν ἤπτωμάτων λαμβάνει it is the custom of conquerors to keep what is their own and to take the possessions of the defeated X. A. 3. 2. 39.

1305. With verbs signifying to refer or attribute, by thought, word, or action, anything to a person or class. Such verbs are to think, regard, make, name, choose, appoint, etc.

logen... τὰ δ' Ἀθήνα τῆς τύχης deem that the rest belongs to chance E. Alc. 789, τῶν ἑπετερωτάτων πως νομισθάμεν unmindful deemed a daughter of a house most free E. And. 12, ἐμὲ γράφει τῶν ἱππεῶν ὑπεριτθυμοῦντων put me down as one of those who desire exceedingly to serve on horseback X. C. 4. 3. 21, τῆς πρωτῆς τάξεως τεταγμένως assigned to the first class L. 14. 11, τῆς ἀγαθῆς τύχης τῆς πόλεως εἰναί τίθημι I reckon as belonging to the good fortune of the State D. 18. 254, εἶ δὲ τῶν Ἁριάν ἑαυτῶν ποιώνται but if some are claiming Asia as their own X. Ages. 1. 33, νομίζει ἡμῖν ἑαυτῶν εἰναι he thinks that you are in his power X. A. 2. 1. 11.

GENITIVE OF THE DIVIDED WHOLE (PARTITIVE GENITIVE)

1306. The genitive may denote a whole, a part of which is denoted by the noun it limits. The genitive of the divided whole may be used with any word that expresses or implies a part.

1307. Position.—The genitive of the whole stands before or after the word denoting the part: τῶν ἑρωματικῶν τέκτων tarpeers of the Thracians T. 7. 27, ὁ ἅπεροι τῶν πολιτῶν the needy among the citizens D. 18. 104; rarely between the limited noun and its article: ὁ τῶν ἀδίκων ἀφικνοῦμενοι those of the unrighteous who come here P. G. 525 c. Cp. 1161 N. 1.
1308. When all are included there is no partition: so in ὅσοι πάντες all of these, all these, τέταρτες ἣδεις ἡμεν there were four of us, τὸ πάν πλήθος τῶν ὀπλιτῶν the entire body of the hoplites T. 8. 98, ἐσοι ἐστὶ τῶν ὑμων as many of you as belong to the 'peers' X. A. 4. 6. 14.

1309. The idea of division is often not explicitly stated. See third example in 1310.

1310. (I) The genitive of the divided whole is used with substantives.

μέρος τι τῶν βαρβάρων some part of the barbarians T. 1. 1, οἱ Δωρικαὶ ἡμῶν those of us who are Dorians 4. 61. The governing word may be omitted: Ἀρχιάς τῶν Ἰράκλειδῶν Archias (one) of the Heracleidae T. 6. 3. To an indefinite substantive without the article may be added a genitive denoting the special sort: Φεραύλας Πέρσης τῶν δημοσίων Pheraulas, a Persian, one of the common people X. C. 2. 3. 7.

1311. Chorographic Genitive. — τῆς Ἀττικῆς ἐσ Οἰνόπην to Oenoe in Attica T. 2. 18 (or ἐσ Οἰνόπην τῆς Ἀττικῆς, ἐσ οἱ τῆς Ἀττικῆς Οἰνόπην), τῆς Ἰταλίας Λακρόι the Locrians in Italy 3. 86. The article, which is always used with the genitive of the country (as a place well known), is rarely added to the governing substantive (τὸ Κρήναυν τῆς Ἐθσάλης Conaeum in Euoea T. 3. 93).

1312. (II) With substantive adjectives and participles.

οἱ ἀδίκοι τῶν ἀνθρώπων the unjust among men D. 27. 68 (but always οἱ θετοὶ ἀνθρώποι), μόνος τῶν προτάνων alone of the pyrgas P. A. 32 b, ὅλης αὐτῶν few of them X. Λ. 3. 1. 3, τῶν ἄλλων Ἑλλήνων ὁ βουλόμενος whoever of the rest of the Greeks so desires T. 3. 92. So τὸ καταντικροῦ ἀντὶ τοῦ σπηλαίου the part of the cavern facing them P. R. 515 a. For nihil novi the Greek says οὐδὲν καὶ νῦν.

1313. Adjectives denoting magnitude, and some others, may conform in gender to the genitive, instead of appearing in the neuter: ἔτερος τῆς γῆς τὴν πόλιν they ravaged most of the land T. 2. 56, τῆς γῆς ἢ ἄριστη the best of the land 1. 2. This construction occurs more frequently in prose than in poetry.

1314. But such adjectives, especially when singular, may be used in the neuter: τῶν Ἀργείων λογάδων τὸ πολὺ the greater part of the picked Argives T. 5. 73, ἐπὶ πολὺ τῆς χώρας over a great part of the land 4. 3.

1315. (III) With comparatives and superlatives.

ἡμῶν ὁ γεφαίρες the elder of us X. C. 5. 1. 6 (1066 b), οἱ πρεσβύτατοι τῶν στρατηγῶν the oldest of the generals X. A. 3. 3. 11, στρῶ τάντων ἀνθρώπων πλειάτωρ ἀρβίεσθαι we make use of imported grain more than all other people D. 18. 87. So with a superlative adverb: ῶ ναῦς ἐριστά μοι ἐξελε παῦσος τοῦ στρατοπέδου my ship was the best sailer of the whole squadron L. 21. 6.

1316. In poetry this use is extended to positive adjectives: ἀρδέακετος ἀνθρώπων conspicuous among men A. 248, ἂ διὰ γυναικῶν oh dear among women E. Alc. 460. In tragedy an adjective may be emphasized by the addition of the same adjective in the genitive: ἀρρητοί ἀρρητῶν horrors unspeakable S. O. T. 465. Cp. 1064.

1317. (IV) With substantive pronouns and numerals.
THE GENITIVE

1322. The genitive of an explicit word may explain the meaning of a more general word.

1318. The genitive of the divided whole may do duty as the subject of a finite verb (928 b) or of the infinitive: (ἐφασαν) ἐπιμελεύοντοι σφών πρὸς ἐκείνους they said that some of their number associated with them X. A. 3. 5. 16.

1319. Predicate Use. — ἵνα δ' αὐτῶν Φαλῆς and among them was Thalines X. A. 2. 1. 7. Σόλων τῶν ἐπὶ ταῖς θοις ὕπατα ροφιστῶν ἐκλήθη Solon was called one of the Seven Sages I. 16. 295, τῶν ἄστωσάτων ἄν ἐν εἰς it would be very strange D. 1. 26, and often with verbs signifying to be, become, think, say, name, choose. With some of these verbs ἐς with the genitive may be used instead of the genitive alone.

GENITIVE OF QUALITY

1320. The genitive to denote quality occurs chiefly as a predicate.

ἐν τούτω ἄφιξεν ὁμοιόμορον of a peaceful disposition Hdt. 1. 107, οἱ δὲ τοιαύτα τῆς αὐτῆς γνώμης ἄλλοι κατέβουν but some few of the same opinion fed T. 3. 70, τάτα παμπόλλαν ἐστὶ λόγων this calls for a thorough discussion P. L. 642 a, θεωρήσας αὐτῶν, μὴ ὅποτέρον τοῦ λόγου, ἀλλ' ὅποτέρον τοῦ βουλ. ἐστὶν consider, not the manner of his speech, but the manner of his life Λες. 3. 168, καὶ δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ τῶν τολλῶν καὶ τραγματείας εἶναι if these matters seem to involve great expense and much toil and trouble D. 8. 48.

a. The attributive use occurs in poetry: χάρτων εὐδένδρων Εὔρωπας Europe with its pastures avuid fair trees E. I. T. 134, λευκῆς χιόνων πτέρυξ a wing white as snow (of white snow) Σ. Ant. 114.

1321. The use of the genitive to express quality, corresponding to the Latin genitive, occurs in the non-predicate position, only when age or size is exactly expressed by the addition of a numeral (genitive of measure, 1255). The Latin genitive of quality in mulier mirae pulchritudinis is expressed by γυνὴ θαυμασίας κάλλος (or τοῦ κάλλους), γυνὴ θαυμασίας ἰδεῖν, γυνὴ ἰχνους θαυμασίαν σχήμα, etc.

GENITIVE OF EXPLANATION (APPOSITIVE GENITIVE)

1322. The genitive of an explicit word may explain the meaning of a more general word.
SYNTAX OF THE SIMPLE SENTENCE

- a. But with διόμα the person or thing named is usually in apposition to διόμα: τῷ δὲ νεωτάτῳ ἐθέμην διόμα Callistatous I gave the youngest the name Callistratus D. 48, 74.

GENITIVE OF MATERIAL OR CONTENTS

1323. The genitive expresses material or contents.

ἕκος ὁδότων the fence (consisting of) the teeth Δ 350, κρήνη ἡδον Ὕδατος a spring of sweet water X. Α. 6. 4. 4, σωφρὸν στόμα, κύλων, λίθων heaps of corn, wood, stones X. Η. 4. 4. 12, ἔκακσια τάλαντα φόρου six hundred talents in taxes T. 2. 13 (cp. 1296).

1324. Predicate Use: στεφάνους ῥόδων ὄντας, ἄλλ’ ὁδ χρυσάων crowns that were of roses, not of gold D. 22. 70, ἀστρωμένη εἰσὶν ὠδὶ λήθος a road was paved with stone Hdt. 2. 138, and often with verbs of making, which admit also the instrumental dative. Hdt. has ποιεῖσθαι ἀσόδ and ἐκ τενος.

GENITIVE OF MEASURE

1325. The genitive denotes measure of space, time, or degree.

ἐκτὸ σταδίων τείχος a wall eight stades long T. 7. 2, πέντε ἡμέραι σίτια provision for five days 7. 43 (cp. fossa pedum quindecim, exilium decem annorum). Less commonly with a neuter adjective or pronoun: ἐκ τοῦ μέγα ἐκφερον δυνάμεως they advanced to a great pitch of power T. 1. 118, τὰ δύσεισ some honour (aliquid famae) 1. 5, ἀμήχανον εὐδαιμονίαι (something infinite in the way of happiness): infinite happiness P. A. 41 c (with emphasis on the adj.). But the phrases εἰς τοῦτο, εἰς τοσοῦτο αὑράσθαι (ήκειν, ἔλθειν, προσβαλεῖν, usually with a personal subject) followed by the genitive of abstracts are common: εἰς τοῦτο θράσεως ἀφικτηκον ke reached such a pitch of boldness D. 21. 194, ἐν παρθενίᾳ ἐθαμάς in utter despondency T. 7. 55, ἐν τούτῳ παρασκευής in this stage of preparation 2. 17, κατὰ τοῦτο καυρων at that critical moment 7. 2. The article with this genitive is unusual in classical Greek: εἰς τοῦτο-της ὃλικᾶς to this stage of life L. 5. 3. Some of these genitives may also be explained by 1306.

1326. Under the head of measure belongs amount: δύον μιᾶν πρόσοδον an income of two minas X. Vect. 3. 10. Cp. 1296, 1323.

1327. Predicate Use. — ἐπειδὴι ἐτῶν θα τῆς μακρόκορτα when a man is thirty years old P. L. 721 a, τὰ τείχη ἣν ἱστολάβων ὁκτὼ the walls were eight stades long T. 4. 66.

SUBJECTIVE AND OBJECTIVE GENITIVE

1328. With a verbal noun the genitive may denote the subject or object of the action expressed in the noun.

a. Many of these genitives derive their construction from that of the kindred verbs: τοῦ ὕδατος ἐμπνευμά desire for water T. 2. 52 (1340), χόλος ωδ anger because of his son Ο 138 (1405). But the verbal idea sometimes requires the accusative, or (less commonly) the dative.

1329. In poetry an adjective may take the place of the genitive: ἦσσίαν ὅ βασιλεὺς the return of the king Α. Pers. 8. Cp. 1291.
1330. The Subjective Genitive is active in sense: τῶν βαρβάρων φόβος the fear of the barbarians (which they feel: οἱ βαρβάροι φοβοῦνται) X. A. 1. 2. 17, ἡ βασιλεία ἐπιρρήξει the perfidy of the king (βασιλείας ἐπιρρήξει) 3. 2. 4, τὸ φροντίσμενον τῆς γνώμης their angry feelings T. 2. 59 (such genitives with substantive participle are common in Thucydides; cp. 1153 b, N. 2).

1331. The Objective Genitive is passive in sense, and is very common with substantives denoting a frame of mind or an emotion: φόβος τῶν Ἑλλήνων the fear of the Helots (felt towards them: φοβοῦνται τοῖς Ἑλληναῖς) T. 3. 54, ἡ τῶν Ἑλλήνων εὔνοια good-will towards the Greeks (έυνοεῖ τοῖς Ἑλληνοῖς) X. A. 4. 7. 20, ἡ τῶν καλῶν συνομία intercourse with the good (συνόμεια τοῖς καλοῖς) P. L. 338 a.

a. The objective genitive often precedes another genitive on which it depends: μετὰ τῆς ἐξωμαχίας τῆς αἰτίας with the request for an alliance T. 1. 32.

1332. Various prepositions are used in translating the objective genitive: ὁ θεὸς τῆς ἁμαρτίας war with the gods X. A. 2. 5. 7, ὁ ἄγιος θεὸς oaths by the gods E. Hipp. 657, θεῶν εὐχαί prayers to the gods P. Phae. 244 e, ἀδικημάτων ὀργή anger at injustice L. 12. 20, ἐγκράτεια ὑπερβολή moderation in pleasure I. 1. 21, ἡ τῶν ἑταιρών νίκη victory over pleasures P. L. 840 c, τρόπων βαρβάρων memorials of victory over barbarians X. A. 1. 6. 36, παραψήφοις τῶν ἱστορίων exhortations to reconciliation T. 4. 59, μήδες φιλον τιμίων tilings about friends S. Ant. 11, σοὶ μήδος speech with thee S. O. C. 1101. In θανάτου λύσις release from death i. 421, μεταπανωθεὶ τολέμων revile from war T. 201, it is uncertain whether the genitive is objective or ablative (1302).

1333. The objective genitive is often used when a prepositional expression, giving greater precision, is more usual: τῷ Μεγαρῶν ψήφῳ the decree relating to (περὶ) the Megarians T. 1. 140, ἀπόβασις τῆς γῆς a descent upon the land (ἐπὶ τῆς γῆς) i. 108, ἄποστασις τῶν Ἀθηναίων revolt from the Athenians (ἀπὸ τῶν Ἀθηναίων) 8. 5.

1334. For the objective genitive a possessive pronoun is sometimes used: σὺν χάριν for thy sake P. Soph. 242 a, διαβολὴ ἡ ἐμὴ calumination of me P. A. 20 e. ὁ εἰμι ϕόβος is usually objective: the fear which I inspire. (But σοὶ μήδος speech with thee S. O. C. 1161.)

1335. Predicate Use. — οἱ τῶν κακοφρων ὀγκόσι, ἀλλὰ τῆς δίκης compassion is not for wrong-doers, but for justice E. fr. 270.

GENITIVE OF VALUE

1336. The genitive expresses value.

ἱερὰ τριῶν ταλαντῶν offerings worth three talents L. 30. 20, χίλιων δραχμῶν δίκην φθέγω I am defendant in an action involving a thousand drachmas D. 55. 25.

1337. Predicate Use: τοῖς αἰγυπτίωσι τοσοῦτοι χρημάτων λέσθαι to ransom the captives at so high a price D. 19. 222, τριῶν δραχμῶν ποιησός ὡς a threepenny rogue 19. 200.

TWO GENITIVES WITH ONE NOUN

1338. Two genitives expressing different relations may be used with one noun.
GENITIVE WITH VERBS

1339. The genitive may serve as the immediate complement of a verb, or it may appear, as a secondary definition, along with an accusative which is the immediate object of the verb (920, 1392, 1405).

1340. The subject of an active verb governing the genitive may become the subject of the passive construction: Νικηφόρος ἔρων τῆς γυναῖκος ἀντιμέτωπος Niceratus, who is in love with his wife, is loved in return X. S. 8. 3. Cp. 1745 a.

THE GENITIVE PROPER WITH VERBS

THE PARTITIVE GENITIVE

1341. A verb may be followed by the partitive genitive if the action affects the object only in part. If the entire object is affected, the verb in question takes the accusative.

'Αδραστος δ' ἔγγυς θυσίαραν he married one of Adrastus' daughters Ξ 121, τῶν τῶλων λαβόντας he takes some of the colts X. A. 4. 5, 35, λαμβάνει τοῦ βαιαρικοῦ στρατι, taking part of the barbarian force 1. 5, 7, κλέπτωντες τοῦ βρών seizing part of the mountain secretly 4. 6. 15 (cp. τοῦ βρῶν κλέψαι t i 4. 6. 11), τῆς γῆς ἔτεμον they ravaged part of the land T. 2. 56 (cp. τὴν γῆν πάνων ἔτεμον 2. 57 and ἔτεμον τῆς γῆς τὴν πολλήν 2. 56), κατέγα τῆς κεφαλῆς he had a hole knocked somewhere in his head Ar. Vesp. 1428 (τὴν κεφαλὴν κατετίγηθαι to have one's head broken D. 54. 35).

1342. With impersonals a partitive genitive does duty as the subject: πολεμοῦν οὐ κατήγα she had no share in war X. C. 7. 2. 28, έμοί οὐδέποτε προσήκει ποτέν τοῦ πράγματος I have no part whatever in this affair And. 4. 34. Cp. 1318.

1343. The genitive is used with verbs of sharing.

πάντες μετείχον τῆς ἑορτῆς all took part in the festival X. A. 5. 3. 9, μετείχον ἄλληλοι δὲν (= τοῦτον δ') εἶχον ἵκασται they shared with each other what each had 4. 5. 6, τὸ ἀνάρπίσαιν γένος μετατιθέν ἄνθρωπος the human race has received a portion of immortality P. L. 731 b, σίτον κοινωνεῖ to take a share of food X. M. 2. 6. 22, δικαιοσύνης οἰδὲν ἦν προσήκει γι' αὐτήν. I have no concern in righteous dealing X. H. 2. 4. 40, πολίτεαι, ἐν ἡ πένσην οὐ μέστοκιν ἄρχασι a form of government in which the poor have no part in the management of affairs P. R. 550 c. So with μεταλαγχάνων get a share (along with somebody else), συναιροῦντε καὶ κοινωνεῖ take part in, μετατίθεντε καὶ μετατιθήματι demand a share in.

1344. The part received or taken, if expressed, stands in the accusative. οἱ τίμϊν τῶν μεγίστων ἀγαθῶν ἐλάχιστα μετέχομεν tyrants have the smallest por-
tion in the greatest blessings X. Hi. 2. 6, τοὺς μεταίτη τὸ μέρος he demands his share of this Ar. Vesp. 972.

a. With μετατί the part may be added in the nominative: μετατί χήμιν τῶν πεπράγμενων μέρος ye too have had a share in these doings E. I. T. 1299.

1345. The genitive is used with verbs signifying to touch, take hold of, make trial of.

(ἡ ρόδος) ἔφεσο τῶν ἀνθρώπων the plague laid hold of the men T. 2. 48, τῆς γνώμης τῆς αὐτῆς ἔχομαι I hold to the same opinion 1. 140, εἰ τῆς ἕχομεν ἐμοῖ κληρον on the couch next to me P. 217 d, ἀντιλάβομαι τῶν πραγμάτων take our public policy in hand D. 1. 20, ἔτευκτο τοῦ τείχους to make an attempt on (a part of) the wall T. 2. 81. So with φαίνειν touch (rare in prose), ἀντέχεσθαι cling to, ἐπιλαμβάνεσθαι and συλλαμβάνεσθαι lay hold of.

1346. The genitive of the part, with the accusative of the person (the whole) who has been touched, is chiefly poetical: τὸν δὲ πεσόντα ποδών θάλαι but him as he fell, he seized by his feet Δ 463, ἔλαβον τῆς ἡμίων τὸν Ὀρθών they took hold of Orontes by the girade X. A. 1. 6. 10 (but μοῦ λαβάμενοι τῆς χειρῶς taking me by the hand P. Charm. 153 b), ἔγειν τῆς ἡμίων τοῦ ἵππου to lead the horse by the bridle X. Eq. 6. 9 (ἐρ. βοῦν δ᾽ ἀγέτηρ κεράω they led the cow by the horns γ 489).

1347. Verbs of beseeching take the genitive by analogy to verbs of touching: ἐμὲ λυπάσακεν γοῶν she besought me by (clasping) my knees I 451 (ἐμ. γεικόν ἁδέμενοι λυπᾶσθαι beseech by touching his chin K 454).

1348. The genitive is used with verbs of beginning.

a. Partitive: ἐφη Κύρον ἄρχειν τοῦ λόγου ὅτε he said that Cyrus began the discussion as follows X. A. 1. 6. 5, τοῦ λόγου ἄρχετο ὅτε he began his speech as follows 3. 2. 7. On ἄρχειν as distinguished from ἀρχεσθαι see 1794. 5.

b. Ablative (1391) denoting the point of departure: σε ὑμῖν ἄρχομαι I will make a beginning with thee I 97. In this sense ἀπό or εἰ is usually added: ἀρέσκομαι ἀπό τῆς ἑλευρίας λέγων I will make a beginning by speaking of medicine P. S. 186 b.

1349. The genitive is used with verbs signifying to aim at, strive after, desire (genitive of the end desired).

ἀνθρώπων στοχάσθαι to aim at men X. C. 1. 6. 29, ἐφίμενοι τῶν κερδῶν desiring gain T. 1. 8, πάντες τῶν ἄγαθῶν ἐπιθυμοῦσιν all men desire what is good P. R. 455 a, τοῦ ἔρωταν καλῶν the passionate love of what is noble Δes. I. 137, πειναῖς χρημάτων they are hungry for wealth X. S. 4. 36, πόλις ἑλευρίας διψάσα a state thirsting for freedom P. R. 552 c. So with διsterolen shoot at (poet.), λυπᾶσθαι desire (poet.), γλύγεσθαι desire. φλεῖν love, ποιεῖν long for take the accusative.

1350. The genitive is used with verbs signifying to reach, obtain (genitive of the end attained).

τῆς ἀρετῆς ἐφίκεσθαι to attain to virtue I. 1. 5, οἱ ἀκοντισταὶ βραχύτερα ἠκοντικύου ἢ ὡς ἑκκείνεσθαι τῶν σφενδοντῶν the javelin-throwers did not hurl far enough to reach the singers X. A. 3. 3. 7, σταυρόν ἔτυξε he obtained a truce 3. 1. 28.

GREEK GRAM.—21
So with κυρείν obtain (poet.), κληρομείν inkerit, ἀποφυγάειν fail to hit. τυγχάνειν, when compounded with εἰ, ἐπί, παρά, περί, and σύν, takes the dative. ταγχάειν obtain by lot usually takes the accusative.

a. This genitive and that of 1349 form the genitive of the goal.

1351. The genitive of the thing obtained may be joined with an ablative genitive (1410) of the person: οὗ δὲ δὴ πάντων οἴμεθα τεβέσσας ἐπίσαν in a case where we expect to win praise from all men X. A. 5. 7. 33. But where the thing obtained is expressed by a neuter pronoun, the accusative is employed.

1352. It is uncertain whether verbs signifying to miss take a partitive or an ablative genitive: οὐδεὶς ἡμᾶς ταῦτα τὸν ἀνήρ τὸν αὐτὸν no one missed his man X. A. 3. 4. 15, σφαλέντες τῆς δόξας disappointed in expectations T. 4. 85.

1353. Verbs of approaching and meeting take the genitive according to 1313 or 1349. These verbs are poetical. Thus, ἀνείθων ταύρων for the purpose of obtaining (his share of) bulls a 25, ἀντήσων ταῦτα ἀνήρ I will encounter this man Π 423, πελάσατι κατὰ to approach the ships S. Aj. 709. In the meaning draw near to verbs of approaching take the dative (1463).

1354. The genitive is used with verbs of smelling.

δῶ μὺρον I smell of perfume Ar. Eccl. 524. So πνεύμῳ μὺρον to breathe (smell of) perfume S. fr. 140.

1355. The genitive is used with verbs signifying to enjoy, taste, eat, drink.

ἀπολαύομεν πάντων τῶν ἀγαθῶν we enjoy all the good things X. M. 4. 3. 11, έδωχόν τοῦ λόγου enjoy the discourse P. R. 352 b, δόξαι σίτου ἐγεύσαστο few tasted food X. A. 3. 1. 3. So (rarely) with ἡδονά take pleasure in.

a. Here belong ἐφελθεῖν, πάλιν when they do not signify to eat up or drink up: ὑμῶν ἐφελθεῖν αἰτήν to eat them alive X. H. 3. 3. 6, πάλιν ὄνομα drink some wine χ 11, as boire du vin (but πάλιν ὄνομα drink wine Ξ 5, as boire le vin). Words denoting food and drink are placed in the accusative when they are regarded as kinds of nourishment.

1356. The genitive is used with verbs signifying to remember, remind, forget, care for, and neglect.

τῶν ἀπότων φίλων μέμνησο remember your absent friends I. 1. 26, βοῦλομαι ἃς ἑμαῖς ἀραμφίσαι τῶν ἐμοὶ πεπράγμενον I desire to remind you of my past actions And. 4. 41, διδόσκει μὴ στειλαθῶμεθα τῆς οἰκοδ οδοτ I fear lest we may forget the way home X. A. 2. 25, επιμελήσασοι οἱ μὲν ἔταξινων, οἱ δὲ σκεύων some taking care of the pack animals, others of the baggage 4. 3. 30, τῆς τῶν πολλῶν δόξης δει τῆς φροντίδεων we must pay heed to the world's opinion P. Cr. 48 a, τι ἡμῶν τῆς τῶν πολλῶν δόξης μέλει; what do we care for the world's opinion? 44 c, τοῖς σπουδαίοις οἷς ἂν τέ τις ἄρετης ἀμελείν the serious cannot disregard virtue I. 1. 48, μηδενς διαφωτίζει μηδὲ καταφωτίζει (cf. 1385) τῶν προστατευτέων neither neglect nor despise any command laid on you 3. 48.

1357. So with μνημοσεῖν remember (but usually with the accus., especially of things), ἀμνημοσεῖν not to speak of, κῆδεσθαι care for, ἐντρέπεσθαι give heed to,
1358. Many of these verbs also take the accusative. With the accus. 
_καθισμάτων_ means to remember something as a whole, with the gen. to remember 
something about a thing, bethink oneself. The accus. is usually found with 
verbs of remembering and forgetting when they mean to hold or not to hold 
in memory, and when the object is a thing. Nearer pronouns must stand in the 
accus. _πλανάνεσθαι_ forget takes either the genitive or the accusative, _λέγω_ 
(usually poetical) always takes the genitive. _μικρά_ it is a care, _επιμέλεσθαι_ care for, _μεθυσθαι_ think about may take _περί_ with the genitive. _οἶδα_ generally 
means I remember when it has a person as the object (in the accusative).

1359. Verbs of reminding may take two accusatives: _ταῦθ' ἐπέμνησ_ 
you have reminded you of this D. 19. 25 (1628).

1360. With _μεθά_, the subject, if a neuter pronoun, may sometimes stand 
in the nominative (the personal construction): _ταῦτα_ δέ_ μελήσει_ God will care 
for this P. Phae. 228 d. Except in poetry the subject in the nominative is very 
rare with other words than neuter pronouns: _χεροὶ πᾶσι_ μέλουσι_ P. L. 835 e.

1361. The genitive is used with verbs signifying to hear and 
perceive: _ἀκοίην, κλέον_ (poet.) hear, _ἀκρόασθαι_ listen to, _αἰσθάνεσθαι_ 
perceive, _πυθάνεσθαι_ hear, learn of, _νικέω_ understand, _δόξαν_ 
scent. The person or thing, whose words, sound, etc. are perceived by 
the senses, stands in the genitive; the words, sound, etc. generally 
stand in the accusative.

_τινὸς ἦκον' εἰσόντως_ I heard somebody say D. 8. 4, _ἀκοίηντες τῆς σάλπηρας_ 
hearing the sound of the trumpet X. A. 4. 2. 8, _ἀκοίηντες τὸν δέρμο_ hearing 
the noise 4. 4. 21, _ἀκρούμενοι τοῦ_ ἄραντος_ listening to the singer Χ. C. 1. 3. 19, _θου_ 
ἀλληλοὺς_ ἐνίσχαν all who understood each other T. 1. 3, _ἐπιθύμων_ τις_ τὰ_ λεγό-

_μένα_ when one understands what is said P. Pr. 325 c (verbs of understanding, 
_συνέρξω_ and _ἐπιστησθαι_ usually take the accus.), _κρομμάω_ ἐπιφανονικ_ I smell 
onions Ar. Ran. 654.

a. A supplementary participle is often used in agreement with the genitive of 
the person from whom something is heard: _λέγοντος ἐμοὶ_ _ἀκρόασσαί_ oi_ νεῖ_ the 
young men will listen when I speak P. A. 37 d.

b. The accusative is almost always used when the thing heard is expressed 
by a substantivized neuter adjective or participle, but the genitive plural in 
the case of _ὁ_ _μοῦ, ὅ_ _ητος_ , and _ὅ_ is frequent.

1362. A double genitive, of the person and of the thing, is rare with _ἀκοίην_: 
_τοῦ_ _τινος_ _μεθυσθας_ _δώκαλων_ _ἀκοέν_ _μοι_ to listen to my just pleas as regards the 
indictment D. 18. 9.

1363. _ἀκοέν_ _αἰσθάνεσθαι, πυθάνεσθαι_ meaning to become aware of, learn, 
take the accusative (with a participle in indirect discourse, 2112 b) of a personal 
or impersonal object: _οὶ_ _δὲ_ _Παλαιῆς_ , _ός_ _ἐν_ _ὅσι_ _ἐν_ _ὅν_ _ς_ _ὅδε_ _θῆκα_ _τῶς_ _Θηβαίοις_ _καὶ_ 
katekýménov_ _τὸν_ _πόλιν_ _μι_ _θηβαῖοι_ _καὶ_ _κατελθοῦσιν_ _τὸν_ _πόλιν_ _μι_ _θηβαῖοι_ when they became aware that the _Thbans_ 
were inside and that the city had been captured T. 2. 5, _πυθάνομαι_ _Ἀρτα-
ξέρξεως_ _τεθνηκόρα_ having learned that _Artaxerxes_ was dead 4. 50.
a. To hear a thing is usually ἀκοεῖν τι when the thing heard is something definite and when the meaning is simply hear, not listen to.

1364. ἀκοεῖν, ἀκοῦσθαι, πινθάνεσθαι, meaning to hear from, learn from, take the genitive of the actual source (1411).

1365. ἀκοεῖν, κλεῖν, πινθάνεσθαι τινος may mean to hear about, hear of: εἴ δὲ τε πεθανόστω ἀκοεῖσθαι but if you hear that he is dead a 289, κλεῖν σε hearing about thee S. O. C. 307, ὡς ἐπίθυνο τῆς Πύλου κατειλημμένης when they heard of the capture of Pylos T. 4. 6. For the participle (not in indirect discourse) see 2115 a. πεῖρι is often used with the genitive without the participle.

1366. In the meaning heed, hearken, obey, verbs of hearing generally take the genitive: ἄκουε πάντων, ἐκλέγειν δ' ἀ συμφέρει listen to everything, but choose that which is profitable Men, Sent. 506, τῶν πολεμίων ἄκοεῖν to submit to enemies X. C. 8. 1. 4. πείθεσθαι takes the genitive, instead of the dative, by analogy to this use (Hdt. 6. 12, T. 7. 73). (On the dative with ἄκοεῖν obey see 1465.)

1367. αἰσθάνεσθαι takes the genitive, or (less frequently) the accusative, of the thing immediately perceived by the senses: τής κραυγῆς ἐφθανον they heard the noise X. H. 4. 4. 4, ἐφθασε τὰ γυμνά he perceived what was happening X. C. 3. 1. 4. The genitive is less common than the accusative when the perception is intellectual: ὡς ἐφθασε τειχιζότων when they heard that they were progressing with their fortification T. 5. 83. Cp. 1363.

1368. Some verbs, ordinarily construed with the accusative, by the analogy of αἰσθάνεσθαι, etc.: ἐγὼ εἰσήκον ἐμοῦ ποιώντος he knew that I was acting absurdly X. C. 7. 2. 18, ἀγγειῶις ἀλλήλων δ' τι λέγομεν each of us mistaking what the other says P. G. 517 c. This constriction of verbs of knowing (and showing) occurs in Attic only when a participle accompanies the genitive.

1369. The genitive is used with verbs signifying to fill, to be full of. The thing filled is put in the accusative.

ὡς ἔμπλησθε τὴν θάλασσαν τρόφον; will you not cover the sea with your triremes? D. S. 74, ἀναπλήσας αὐτίων to implicate in guilt P. A. 32 c, τροφῆς εὐπορεῖν to have plenty of provisions X. Vect. 6. 1, τρήρησ σεσυγκόμη ἀνθρώπων a trireme stowed with men X. O. B. 8, ὑβρεῖς μεστοῦσθαι to be filled with pride P. L. 713 c. So with πλῆθειν, πληρῶν, γέμειν, πλουτεῖν, βρέθειν (poet.), βρέθειν (poet.).

a. Here belong also χείρ στάξει θυγής Ἀρεως his hand drips with sacrifice to Ares S. El. 1423, μεθ' θυγής τοῦ νέκταρος intoxicated with nectar P. S. 203 b, ἡ πηγή υἱῶν Ͻάρας the spring flows with cold water P. Phae. 230 b. The instrumental dative is sometimes used.

1370. The genitive is used with verbs signifying to rule, command, lead.

θεῖον τὸ ἐθέλόντων ἀρχεῖν it is divine to rule over willing subjects X. O. 21. 12, τής βαλάντης ἐκράτει he was master of the sea P. Menex. 239 e, Ἠρως τῶν θεῶν βασιλεύα Ἰος is king of the gods P. S. 195 c, ἰγεῖο τῆς ἐξίδου he led the expedition T. 2. 10, στρατηγεῖς τῶν ἔλεων to be general of the mercenaries X. A.
2. 6. 28. So with τυμαύτων be absolute master of, ἀνάστειυ be lord of (poet.), ἡγέμονειν be commander of. This genitive is connected with that of 1402.

1371. Several verbs of ruling take the accusative when they mean to conquer, overcome (σφαίρειν), or when they express the domain over which the rule extends; as τὴν Πελοπόννησον τεράσθε μὴ ἔλασσον έξηγείσθαι try not to lessen your dominion over the Peloponnesus T. 1. 71. ἡγεῖται τιμί means to be a guide to any one, show any one the way. Cp. 1537.

GENITIVE OF PRICE AND VALUE

1372. The genitive is used with verbs signifying to buy, sell, cost, value, exchange. The price for which one gives or does anything stands in the genitive.

ἀργυρίου πριάσθαι ἡ ἀποδόσθαι ἦπιν to buy or sell a horse for money P. R. 333 b, Θεμιστοκλῆ τῶν μεγάλων δώρων ἠξίωσαν they deemed Themistocles worthy of the greatest gifts I. 4. 154, οὐκ ἄγαλλακτέας μει τὴν βιοτιμίαν οὐδεὶς κόρον I must not barter my public spirit for any price D. 19. 223. So with τάπτειν rate, μεθοδοι λεί, μεθυδος hirer, ἐργαζόμεθα work, and with any verb of doing anything for a wage, as οἱ τῆς παρ' ἡμέραν χαρίσι τὰ μέγιστα τῆς πόλεως ἀπολακτέας those who have ruined the highest interests of the State to purchase ephemeral popularity D. 8. 70, πένθοι διδάσκει πένθε μῦν ὅ τι is how much does he teach? for five minae P. A. 20 b, οἱ Χαλδαῖοι μεθοδοί στρατεύονται the Chaldaeans serve for pay X. C. 3. 2. 7.

a. The instrumental dative is also used. With verbs of exchanging, ἀντί is usual (1683).

1373. To value highly and lightly is περὶ πολλόν (πλεονον, πλειστον) and περὶ δβγον (δάπτοιον, διαχικον) τίμάσθαι στοιχείσθαι: τὰ πλειστον ἄξια περὶ ἐλαχιστον ποιεῖται, τὰ δὲ φαντάστα περὶ πλεονον he makes least account of what is most important, and sets higher what is less estimable P. A. 39 a. The genitive of value, without περὶ, is rare: πολλον ταυτίσωμαι ἄκηκον ἢ ἥκηκαν Προταγόροι I esteem it greatly to have heard what I did from Protagoras P. Pr. 328 d.

a. The genitive of cause is rarely used to express the thing bought or that for which pay is demanded: ὁδέκα τῆς κυριουσάς ἀργυρίου τραπέτη you charge nobody anything for your teaching X. M. 1. 6. 11, τρίς μεῖ πασι δισφεύσει three minae for a small chariot Ar. Nub. 31.

1374. In legal language τίμαν τιν θανάτων is to fix the penalty of death (said of the jury, which is not interested in the result), τίμασθαι τιν θανάτου to propose death as the penalty (said of the accuser, who is interested), and τίμασθαι τινος to propose a penalty against oneself (said of the accused). Cp. τιμάσθατι μεί ἄνθρωπον the man proposes death as my penalty P. A. 36 b, ἀλλὰ δὲ φυγῆς τίμησομαι; ἡν γὰρ καὶ με τούτων τίμησεις but shall I propose exile as my penalty? for perhaps you (the jury) might fix it at this 37 c. So θανάτων with κρίσειν, διώκειν, ὑπάγειν. Cp. 1379.

GENITIVE OF CRIME AND ACCOUNTABILITY

1375. With verbs of judicial action the genitive denotes the crime, the accusative denotes the person accused.
SYNTAX OF THE SIMPLE SENTENCE

αἰτάσθαι ἄλληλοις τοῦ γεγενημένου to accuse one another of what had happened. X. Ages. 1. 33, διώκειν μὲν κακογορίας, τῇ δ' αὐτῇ ψήφῳ φόνον φένειν I bring an accusation for defamation and at the same trial am prosecuted for murder. L. 11. 12, ἢ ἐκ τοῦ Μελετοῦ ἀσεβεῖας ἐγράφαντο Meletus prosecuted me for impiety. P. Euth. 5 c, δόλων ἐκρήγισαν they were tried for bribery. L. 27. 3. On verbs of accusing and condemning compounded with κατά, see 1385.

1376. So with ἀφένειαι and κολαδεῖαι punish, εἰςάγειν and προσκαλεῖσθαι summon into court, αἰτεῖν convict, τίμωρεῖσθαι take vengeance on. With τίμωρεῖν avenge and λαγχάνειν obtain leave to bring a suit, the person avenged and the person against whom the suit is brought are put in the dative. So with δικαίωσθαι τινὶ τινὸς to go to law with a man about something.

1377. Verbs of judicial action may take a cognate accusative (δίκην, γραφήν), on which the genitive of the crime depends: γραφήν ὑβρέως καὶ δίκην κακογορίας φένειται he will be brought to trial on an indictment for outrage and on a civil action for slander. D. 21. 32. From this adnominal use arose the construction of the genitive with this class of verbs.

1378. ἀλακεσθαι (ἀλάθαι) be convicted, ὄφλισκάνειν lose a suit, φεύγειν be prosecuted are equivalent to passives: ἐὰν τις ἄλω κλοπῆς... κἀν ἀστρατεῖας τις δεῖλη if any one be condemned for theft... and if any one be convicted of desertion. D. 24. 103, ἀσεβεῖα; φεύγοντα ὑπὸ Μελετοῦ being tried for impiety on the indictment of Meletus. P. A. 35 d. ὄφλισκάνειν may take δίκην as a cognate accus. (ὡφλίσκαι δίκην to be cast in a suit. Ar. Av. 1457); the crime or the penalty may stand in the genitive (with or without δίκην), or in the accusative: ὃς δή κλοπῆς δέδωκεν ὁφλίσκειν all who had been convicted of embezzlement or bribery. And. 1. 74, ὃς ὅμων θανάτου δίκην ὀφλίσκων having incurred through your verdict the penalty of death, ὑπὸ τῆς ἀλεθείας ὄφλισκότες μοιχηρίαν condemned by the truth to suffer the penalty of wickedness. P. A. 39 b.

1379. With verbs of judicial action the genitive of the penalty may be regarded as a genitive of value: βαναύστου κρίνως they judge in matters of life and death. X. C. 1. 2. 14. So ὑπάγειν τινὶ βαναύστου to impeach a man on a capital charge X. H. 2. 3. 12; cp. τιμᾶν βαναύστου 1374.

a. With many verbs of judicial action περί is used.

GENITIVE OF CONNECTION

1380. The genitive may express a more or less close connection or relation, where περί is sometimes added.

With verbs of saying or thinking: τι δέ ἵππων οἶει; but what do you think of horses? P. R. 459 b. Often in poetry: εἰπε δέ μοι πατρὸς but tell me about my father. A. 174, τοῦ καπνιστοῦ τι φής; what dost thou say of thy brother? S. El. 311.

1381. The genitive is often used loosely, especially at the beginning of a construction, to state the subject of a remark: ἵππος ἢ κακομυθης, τον ἵππα δίκαιομεν τῆς δὲ γνωμῆς, εἰ κακοτείνει κτλ. if a horse is vicious, we lay the fault to the groom; but as regards a wife, if she conducts herself ill, etc. X. O. 3. 11, φροντὸς δὲ καὶ τῶν ἄλλων τεχνῶν and so in the case of the other arts too P. Charm. 165 d, τι δέ τῶν πολλῶν καλῶν; what about the many beautiful things? P. Ph. 78 d.
The genitive with compound verbs

1382. The genitive depends on the meaning of a compound verb as a whole (1) if the simple verb takes the genitive without a preposition, as ὑπέλεξαν διωγμὸν, παραβαίνειν ἐγκατάστασιν, παραχωρεῖν δίκην (1392), ἐφίσσωμαι διώκειν (1349); or (2) if the compound has acquired through the preposition a signification different from that of the simple verb with the preposition: thus ἄμβλυκτος τῆς ἐλευθερίας despairing of freedom L. 2. 46 cannot be expressed by γνώμης ἀπὸ τῆς ἐλευθερίας. But it is often difficult to determine whether the genitive depends on the compound verb as a whole or on the preposition contained in it.

1383. A verb compounded with a preposition taking the dative or accusative may take the genitive by analogy of another compound verb whose preposition requires the genitive: so ἐμβαίνειν δρομὸν to set foot on the boundaries S. O. C. 400 by analogy to ἐπιβαίνειν τῶν δρομῶν P. L. 778 e.

1384. Many verbs compounded with ἀπὸ, πρὸ, ὑπέρ, ἐπί, and κατ' take the genitive when the compound may be resolved into the simple verb and the preposition without change in the sense: τῶν συμμάχων ἀπορέξαντες τῆς γιγνώμης dissuading the allies from their purpose And. 3. 21, προαπεστάλησαν τῆς ἀποστάσεως they were despatched before the revolt T. S. 5, πολλοὶ ἡ γιγνώμη προτέλεσα τῆς διανοίας in many people the tongue outruns the thought I. 1. 41, (οἱ πολεμοί) ὑπεράκησαν ἡμῶν the enemy are stationed above us X. A. 5. 1. 9, τῷ ἐπιβάναν πρώτῳ τοῦ τείχους to the first one setting foot on the wall T. 4. 116. This use is most frequent when the prepositions are used in their proper signification. Many compounds of ὑπέρ take the accusative.

a. This use is especially common with κατά against or at: μὴ μον κατείχῃς don't speak against me P. Th. 149 a, κατεψευσάτο μοὸν he spoke falsely against me D. 18. 9, ψευδὴ κατεγραμμένη μοὸν he mouthed lies at me Ar. Ach. 380. The construction in 1384 is post-Homeric.

1385. The verbs of accusing and condemning (cp. 1375) containing κατ' in composition (καταγγέλλων διέκοψεν, καταδίκης διέκοψεν, κατασκοπεῖς διέκοψεν, κατασκοπεῖς διέκοψε) vote against, κατακρίνων διέκοψεν, διέκοψε κατακρίνων give sentence against) take a genitive of the person, and an accusative of the penalty. καταγγέλλω καταγγέλλων καταδίκω καταδίκων διέκοψεν, κατασκοπεῖς διέκοψεν, κατασκοπεῖς διέκοψεν, κατασκοπεῖς διέκοψε: take a genitive of the person, an accusative of the crime: καταγγέλλω καταγγέλλων διέκοψεν, διέκοψε καταδίκω καταδίκων διέκοψεν, κατασκοπεῖς διέκοψεν, κατασκοπεῖς διέκοψεν, κατασκοπεῖς διέκοψε: take a genitive of the person, an accusative of the crime. καταγγέλλων διέκοψεν, διέκοψε καταδίκω καταδίκων διέκοψεν, κατασκοπεῖς διέκοψεν, κατασκοπεῖς διέκοψεν, κατασκοπεῖς διέκοψε: take a genitive of the person, an accusative of the crime: καταγγέλλων διέκοψεν, διέκοψε καταδίκω καταδίκων διέκοψεν, κατασκοπεῖς διέκοψεν, κατασκοπεῖς διέκοψεν, κατασκοπεῖς διέκοψε: take a genitive of the person, an accusative of the crime. καταγγέλλων καταγγέλλων διέκοψεν, διέκοψε καταδίκω καταδίκων διέκοψεν, κατασκοπεῖς διέκοψεν, κατασκοπεῖς διέκοψεν, κατασκοπεῖς διέκοψε: take a genitive of the person, an accusative of the crime.

1386. In general, prose, as distinguished from poetry, repeats the preposition contained in the compound; but κατ' is not repeated.

1387. Passive. — ἔκτατος ἀνήφαντος κατεγράφη sentence of death was passed on
FREE USES OF THE GENITIVE

1388. Many verbs ordinarily construed with the accusative are also followed by a genitive of a person, apparently dependent on the verb but in reality governed by an accusative, generally a neuter pronoun or a dependent clause. Thus, τὰ ἅμα ἄγαμως I admire this in him X. Ages. 2. 7, τὸ πότις ἁγικός Ἀγησίλαος I praise this in Agesilas 8. 4, αὐτὸς ἐν ἑθώμασα I was astonished at one thing in them P. A. 17 a, Ἀθηναῖοι σφῶν ταῦτα οὐκ ἀποδέξονται the Athenians will not be satisfied with them in this T. 7. 48, δὲ μέμφονται μάλιστα ἡμῶν which they most censure in us 1. 84, εἰ ἁγασία τοῦ πατρὸς δόσας πέπραξε ἐστὶν you admire in my father what he has done (the actions of my father) X. C. 3. 1. 15, διαθεσμοῖς αὐτῶν δὲν χαρᾷν ἔχοντες contemplating how large a country they possess X. L. 3. 1. 19, καμάζα τῶν στρατηγῶν ὅτι ὁ πειρόμενον ἡμῖν ἐκπετάζεται σιγήσωσιν I wonder that the generals do not try to supply us with money for provisions 6. 2. 4, ἐννήμερα δὲ αὐτῶν καὶ ὡς ἐπηρώτων ἠλάχιστος he took note also how they asked each other questions X. C. 5. 2. 18. So with θεορέω observe, ὑπονεῶ feel suspicious of, ἑτοιμαζόμεθα consider, etc.

1389. From such constructions arose the use of the genitive in actual dependence on the verb without an accusative word or clause: ἁγασία αὐτοῦ γινέσθαι him X. M. 2. 6. 33, θαμάζω τῶν ἤτερ τῆς ἀδίκης ἀποθνῄσκειν θελόντων I wonder at those who are willing to die in defence of their personal opinions 1. 6. 93. The use in 1389 recalls that with ἀλοθάνεσθαι (1367). On ἁγασία, θαμάζειν with the genitive of cause, see 1406.

1390. A form of the genitive of possession appears in poetry with verbal adjectives and passive participles to denote the personal origin of an action (cp. 1286): κελής διδακτὴς taught of her S. El. 344, ἐκδισαχθεῖς τῶν κατ' ὅλον informed by those in the house S. Tr. 934, πλήνης τιγάρος struck by a daughter E. Or. 497. Cp. διδαχομένος given of God; and “beloved of the Lord.”

On the genitive absolute, see 2070.

THE ABLATIVAL GENITIVE WITH VERBS

1391. The same verb may govern both a true genitive and an ablatical genitive. So ἐρχομένοι to begin (1348 a) and to start from, ἐχομένοι to hold to (1345) and to keep oneself from. In many cases it is difficult to decide whether the genitive in question was originally the true genitive or the ablatical genitive, or whether the two have been combined; e.g. in κακὴ ἡμείδον ποιήσῃ a cap made of hide K. 262, κύπελλον ἐδέχετο ἦς ἀλόκοτον he received a goblet from his wife Ω 305. So with verbs to hear from, know of (1304, 1411), and verbs of emotion (1405), the partitive idea, cause, and source are hard to distinguish. Other cases open to doubt are verbs of missing (1352), being deceived (1392), and the exclamatory genitive (1407).

GENITIVE OF SEPARATION

1392. With verbs signifying to cease, release, remove, restrain, give up, fail, be distant from, etc., the genitive denotes separation.
1393. Several verbs of separation, such as ἔλευθεροι (especially with a personal subject), may take ἀπὸ or εἰ when the local idea is prominent. Many take also the accusative.

1394. The genitive, instead of the accusative (1628), may be used with verbs of depriving: ἀποστερεῖ με τῶν χρημάτων he deprives me of my property I. 17. 35, τῶν ἄλλων ἀφαιρόμενον: χρήματα taking away property from others X. M. 1. 5. 3.

1395. The genitive of the place whence is employed in poetry where a compound verb would be used in prose: πάθους ἵσσασθε rise from the steps S. O. T. 142 (cp. ὑπανιστανται βάθους they rise from their seats X. S. 4. 31), χονδρός ἄείρασ raising from the ground S. Ant. 417.

1396. The genitive with verbs signifying to want, lack, empty, etc. may be classed with the genitive of separation.

τῶν ἐπιτηδείων οὐκ ἀπορθούμεν we shall not want provisions X. A. 2. 2. 11, ἑπαύειν ὑπανιστατε you never lack praise X. H. 1. 14, ἄνδρον τάνω τόλμω κενίσαι to empty this city of its men A. Supp. 660. So with ἐλεύθεροι and στέφεσθαι lack, ἑρμοῦ deliver from.

1397. δέω I lack (the personal construction) usually takes the genitive of quantity: πολλοῦ γε δέω nothing of the sort P. Phae. 228, μικροῦ ἐσον ἐν χροα τῶν ῥολίων εἶναι they were nearly at close quarters with the hoplites X. H. 4. 9. 11, τοσούτων δέω γηλοῦ I am so far from admiring D. 8. 70 (also τοσοῦτον δεῶ).

1398. δέομαι I want, request may take the genitive, or the accusative (regularly of neuter pronouns and adjectives), of the thing wanted; and the genitive of the person: ἐρωτοῦμεν ὅτου δέω, ἄσκων, ἐφι, διαχιλίων δέομαι being asked what he needed, he said ‘I shall have need of two thousand skins’ X. A. 3. 5. 9, τοῦτο ὑμῶν δέομαι I ask this of you P. A. 17 c. The genitive of the thing and of the person is unusual: δέομαι Κύροις ἄλλος ἄλλης πράξεως petitioning Cyrus about different matters X. C. 8. 3. 19.

1399. δεῖ (impersonal) is frequently used with genitives of quantity: πολλοῦ δεῖ οὐτως ἔχειν far from that being the case P. A. 35 d, oὐδὲ πολλοῦ δεῖ D. 8. 42 (only in D.) and εὔδε ὄλγου δεῖ νό, far from it D. 19. 184. δεῖ may be omitted (but not with πολλοῦ), leaving ὄλγου and μικροῦ in the sense of almost, all but:
§1400. * δει μαλακος means *I have need of something.* In place of the dative (1467) an accusative of the person is rarely allowed in poetry on the analogy of *δει* with the infinitive (1895): *οι πωλουν πολλῳ με δει* *I have need of no great* *toil* E. Hipp. 23 (often in E.). *The thing needed is rarely put in the accusative:* *ει τι δει ου χρηστι* *if the chorus need anything* Ant. 6. 12 (here some regard τι as nominative). Cp. 1562.

**GENITIVE OF DISTINCTION AND OF COMPARISON**

**1401.** The genitive is used with verbs of *differing.*

άρχων ἀγαθός εὐθέν διαφέρει πατρὸς ἀγαθῶ* a good ruler differs in no respect from a good father X. C. 8. 1. 1.

**1402.** With verbs signifying to *surpass,* be inferior to, the genitive denotes that with which anything is compared.

τιμαί τούτων ἐπεισεκτέτευ* you had the advantage over them in honours X. A. 3. 1. 37, ἡττῶντο τοῦ ἱδατος* they were overpowered by the water X. H. 5. 2. 5, ὑστερεῖν τοῦ ἔργου* to be too late for operations D. 4. 38, ἡμῶν λειψάνοιτε inferior to us X. A. 7. 1. 31. So with πρεσβευεῖν hold the first place, ἀριστεῖν be best (poet.), μειώθεια, full short of, μειωτεκτένω* be worse off, ἐκτατοκτάθαι be at a disadvantage. ὄντως τίνος is chiefly poetic. ἡττασταί often takes ὑπό. Akin to this genitive is that with verbs of *ruling* (1370), which are often derived from a substantive signifying ruler.

**1403.** Many verbs compounded with πρό, περί, ὑπέρ denoting superiority take the genitive, which may depend on the preposition (1384): τάχει περισσεύουν αυτοῦ* you excelled him in speed X. C. 3. 1. 19, γινώμη πρόεχειν τῶν ἱππιτῶν* to excel the enemy in spirit T. 2. 62, τῶς ὑπέρανκον ὑπέρφρομεν we surpass them in our infancy I. 81. So with περεύειν, ὑπέρχειν, προτίμειν, προκρίνειν, and πρωτερεύειν πρεσβεύειν, προεπτηκέναι* be at the head of certainly take the genitive by reason of the preposition. ὑπερβάλλειν and ὑπερβαίνειν surpass take the accusative.

**1404.** The object compared may be expressed by πρό, ὑπέρ with the genitive, or by πράπα, πρός with the accusative. See under Prepositions. That in which one thing is superior or inferior to another usually stands in the dative (1513, 1515).

**GENITIVE OF CAUSE**

**1405.** With verbs of emotion the genitive denotes the cause. Such verbs are to wonder at, admire, envy, praise, blame, hate, pity, grieve for, be angry at, take vengeance on, and the like.

Θαδαμισκα τής τόλμης τῶν λεγόντων* I wondered at the hardihood of the speakers L. 12. 41, τούτων ἀγαθεῖν τής πρασπητοί* admiring him for his midiness X. C. 2. 3. 21, γράφτων τοῦ νόμον, τής δὲ δειλίας ατυχώ* I envy thee for thy prudence, I hate thee for thy cowardice S. El. 10. 27; σε ἡδαιμόνισα τοῦ πρόποτον* I thought you happy
because of your disposition P. Cr. 43 b, συνγχαλρ τών γεγειμένων I share the joy at what has happened D. 15. 15, ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων to put up with the neglect of my household affairs P. Α. 31 b, τὸν ξένον δίκαιον αἰσθάνει προθυμίας it is right to praise the stranger for his zeal E. I. Α. 1371, οὕτω ἄνδρι τῷ κηρύκοκλον ἀνόητος ἐνεμφανίζεις never will thou blame me for my tidings A. Sept. 651, τοῦ πάθους ὑπότατον ἄνδρον he pitied him for his misery X. C. 5. 4. 32, οὖδ' εἰκός χαλέπισκες φέρειν ἀνθών ποτίς it is reasonable to grieve about them T. 2. 62, οὐκετί δὲ οὗτοι κλέπτουσιν ὀργίσασθε, ἀλλ' ἐν αὐτοὶ λαμβάνετε χάριν ὅτε you are no longer angry at their thefts, but you are grateful for what you get yourselves L. 27. 11, τιμωρήσασθαι αὐτῶν τῆς ἐπιθέσεως to take revenge on them for their attack X. Α. 7. 4. 23. Here belongs, by analogy, συγγνωσκόμενοι αὐτοῖς χρὴ τῆς ἐπιθύμησις it is necessary to forgive them for their desire P. Ευ. 300 c (usually συγγνωσκόμενοι τῆς ἐπιθυμίας τινι or τῆς ἐπιθυμίας τινος).

a. The genitive of cause is partly a true genitive, partly ablative.

1406. With the above verbs the person stands in the accusative or dative. Some of these verbs take the dative or ἐπὶ and the dative (e.g. ἄλγειν, στένειν, ἄθροισθαι, φθονεῖν) to express the cause of the emotion. See the Lexicon.

1407. The genitive of cause is used in exclamations and is often preceded by an interjection: φεῦ τοι ἄνδρες ὀλας for the man! X. C. 3. 1. 39, τῆς τώχης my ill luck! 2. 2. 3. In tragedy, the genitive of a pronoun or adjective after ὁμοι or ὁμοί refers to the second or third person. For the first person the nominative is used (ὁμοιότατα αἱ μέ, miserable! S. Ant. 554).

1408. Allied to the genitive of cause is the genitive of purpose in τῷ with the infinitive (esp. with μὴ, 2032 e), and in expressions where ἐνεκα is usually employed, as ἡ πάντα ἄπαθη συνεκυνάσθη τοῦ περὶ Φωκηᾶς ἔλθειν the whole fraud was contrived for the purpose of ruining the Phocians D. 19. 76.

1409. Closely connected with the genitive of cause is the genitive with verbs of disputing: οὐ βασιλεῖ ἀντιπωλοῦμεν τῆς ἀρχῆς we have no dispute with the king about his empire X. A. 2. 1. 23, ἡμιφρόττον Ερέχθει τῆς πόλεως he disputed the possession of the city with Erechtheus I. 12. 193, ἀπὸ τῶν ἐν τῆς ἀρχῇ ἐκτισθέντοι τῆς ἀπαγωγῆς; well then he will not oppose us about the removal (of the army), will he? X. A. 7. 6. 5. ἀντιπωλοῦμαι claim may follow 1349 (τῆς πόλεως ἀντιπωλοῦσα they laid claim to the city T. 4. 122). Verbs of disputing are sometimes referred to 1343 or 1349.

GENITIVE OF SOURCE

1410. The genitive may denote the source.

πίθουν ἡφόδερος αἰνεῖ δῶρα was broached from the casks ψ 305, Δάρειον καὶ Παρυσάτιδος γίγνονται παῖδες δῶρα of Darius and Parissatides are born two sons X. A. 1. 1. 1, ταῦτα δὲ σου τύχοντος obtaining this of you 6. 6. 32, μάθε μοι καὶ τάδε learn this also from me X. C. 1. 6. 44.

1411. With verbs of hearing from and the like the genitive is probably ablative rather than partitive (1864): ἔμοι ἀκοφέρεις τῶν ἄλθεων τῆς ἀλθείας from me you shall hear the whole truth P. Α. 17 b, τούτων πυθάνομαι ἔτι οὐκ ἔβαλεν ἐπὶ ἔτι τὸ δρός I learn from these men that the mountain is not impassable X. A. 4. 6. 17, τοιοῦτα
GENITIVE WITH ADJECTIVES

1412. The genitive is used with many adjectives corresponding in derivation or meaning to verbs taking the genitive.

1413. The adjective often borrows the construction with the genitive from that of the corresponding verb; but when the verb takes another case (especially the accusative), or when there is no verb corresponding to the adjective, the adjective may govern the genitive to express possession, connection more or less close, or by analogy. Many of the genitives in question may be classed as objective as well as partitive or ablative. Rigid distinction between the undermentioned classes must not be insisted on.

1414. Possession and Belonging (1297). — ὁ ἐρωταῖος κοινὸς πάντων ἀνθρώπων love common to all men P. S. 205 a (cp. κοινωνεῖν 1343), ἑρωτᾶς τοῦ αὐτοῦ θεοῦ sacred to the same god P. Ph. 85 b, οἱ κυνῶν τῶν ἐφεστηκῶν ἵδω the dangers belong to the commanders D. 2. 28. So with oikés and ἐπιχώριος peculiar to. κοινὸς (usually), oikēs inclined to, appropriate to, and ἵδω also take the dative (1490).


1417. Connection. — ἀκόλουθα ἀλλήλων dependent on one another X. O. 11. 12, τὰ τοῦτον ἀνελύει what is akin to this X. Hi. 1. 22, τὸν προειρημένην ἑπόμενον ἀποδείξεις expositions agreeing with what had preceded P. R. 504 b, φέγγος ἑπνοοι διάδοχον light succeeding sleep S. Ph. 867. All these adjectives take also the dative; as does συγγενῆς akin, which has become a substantive.

1418. Capacity and Fitness. — Adjectives in -ικός from active verbs, and some others: παρακεντητικός τῶν ἐκ τῶν πόλεμων τῶν στρατηγῶν εἶναι χρή καὶ ποριστικός τῶν ἐπιτηδειῶν τοῖς στρατιώταις the general must be able to provide what is needed in war and to supply provisions for his men X. M. 3. 1. 6. So διδασκαλικός able to instruct, πράκτικός able to effect. Here may belong γάμων ὄραλα τίπερ for marriage X. C. 4. 6. 9.

1419. Experience (1345). — διδασκαλοὶ ἐμπειροὶ acquainted with the roads X. C. 5. 3. 35, τῆς θαλάσσης ἐπιστήμων acquainted with the sea T. 1. 142, ἴδιῶτης τούτου
1420. Remembering, Caring For (1366). — κακῶν κυρίμων mindful of crime A. Eum. 382, ἐπιμέλη πῶν φίλων attentive to friends X. Μ. 2. 6. 36, ἄνθρωπον τῶν κυρίων uninformed of dangers Ant. 2. 4. 7; and, by analogy, συγγενέων τῶν ἀνδρωτῶν ἀμαρτήματων forgiving of human errors X. C. 6. 1. 37. So ἀμελής careless of, ἐπιθήσεως forgetful of.


1422. Fulness (1369). — χαράς ἡ πόλις ἡ μεστή the city was full of rejoicing D. 18. 217, παράδεισος ἄγριων θηρίων πλήρης a park full of wild beasts X. Α. 1. 2. 7, πλουσιότερος φρονόσεως richer in good sense P. Pol. 261 e, φιλίσδωρος εὐμελέσας generous of good-will P. S. 197 d, ἐνεχρίσας χρημάτων greedy of money X. C. 8. 2. 20. So with ἐπιπλέως, ἐμπλέως, πλήρης may take the dative.

1423. Ruling (1370). — τάθης κώμας τῆς χώρας master of this country D. 3. 16, ἀκρατής ὀργῆ unrestrained in passion T. 3. 84. So with ἐγκρατής master of, αὐτοκράτωρ complete master of, ἀκράτωρ intemperate in.

1424. Value (1372). — τάτις εξία δέκα μισθοί a wage worth ten minae X. Α. 7. 3. 27, δίδα χρημάτων ὁμιλία ὑπόθη τερατολογία is not to be bought for money L. 2. 32. So with ἀνάξιος worth, ἀδόρατος ἐν εὐθείᾳ poise with (T. 2. 42), ἀξίωσας sufficient, ἀξίος unworthy. ἄξιον τινι with the infinitive denotes it is meet for a person to do something or the like.

1425. Accountability (1375). — αἵρος ποτῶν accountable for this P. G. 447 a, ἐνοχος λιποτολίων liable to a charge of desertion L. 14. 5, ἀπεφθάνης ὑπόδεικτος subject to a trial for impiety P. L. 907 c, ἐποτελεύς φόρου subject to tribute T. 1. 19, τοῦτων ὑπεύθυνοι ὑπόν responsible to you for this D. 8. 69, ἀδόρων τῶν ἀσκήματων unpunished for offences Lyc. 79. ἐνοχος usually takes the dative, and so ὑπεύθυνος meaning dependent on or exposed to. The above compounds of ὑπό take the genitive by virtue of the substantival contained in them.

1426. Place. — ἐναντίος opposite and a few other adjectives denoting nearness or approach (1353) may take the genitive, chiefly in poetry: ἐναντίος ἔταν Ἀχαιῶν they stood opposite the Achaeans P. 343. ὑπὸ τοῦ Ἱπποτοῦ ἐπικάρσια at an angle with the Pontus Ildt. 7. 36. ἐναντίος usually takes the dative.

1427. Separation (1392). — φιλῶν ἀγαθῶν ἔρημος deprived of good friends X. Μ. 4. 4. 24, γυνὴ γυνὴ σώματος the soul separated from the body P. L. 899 a, φιλωκλοι χρημάτων sparing of money P. R. 548 B (or perhaps under 1366), ὅπως καθὼς clear of undergrowth X. O. 16. 13, ἐπανάεις γ yöν never ceasing lamentations E. Supp. 82. So with ἐλευθέρως free from, ἀγνὸς pure from, ἱννὸς of, ἐφανος bereft of, γομῖα stripped of, μυεῖοι alone.

1428. Compounds of alpha privative. — In addition to the adjectives with alpha privative which take the genitive by reason of the notion expressed in the
verb, or by analogy, there are many others, some of which take the genitive 
meaning of separation, especially when the genitive is of kindred 
the idea of an attributive adjective is added for the purpose of more exact 
definition. Thus, ἀνήσις ἄνεμος deprived of honour P. L. 774 b, ἀπαίς ἀρρένων παιδῶν 
without male children I. 12. 120, τοῦ ἀρετῶν θεάματος ἀθέατος not seeing the most 
pleasant sight X. M. 2. 1. 31, ἄρων τῆς τῆς ἀρᾶς without uttering this curse 
S. O. C. 865. This is more frequent in poetry than prose.

a. So when the adjectives are passive: φίλων ἀκλαυτος unworsh by friends 
S. Ant. 847, cp. ἄων δυσάλως ὀδης no one is hard for evil fortune to capture 
S. O. C. 1722. The genitive with adjectives in alpha privative is sometimes 
called the genitive of relation.

1429. Want (1390).—ἀρματα κενὰ ἁρόν chariots deprived of their 
drivers X. Α. l. 8. 20, ἄρεις ἄρεις lacking virtue P. R. 381 c. So with ἄρεις 
poor, ἐλπιδας and ἐλπιδας lacking.

1430. Distinction (1401).—διάφορος τῶν ἄλλων different from the rest P. 
Par. 160 d, ἄνεργον τὸ ἅδω τοῦ ἀγαθοῦ pleasure is different from what is good P. G. 
500 d, ἄλλα τῶν δικαίων at variance with justice X. M. 4. 4. 25 (ἄλλος is almost 
a comparative). So with ἄλλοις and ἄλλοροις alien from (also with dat. 
unfavourable to, disinclined to). διάφορος with dative means at variance with.

1431. Comparison (1402).—Adjectives of the comparative degree or implying 
comparison take the genitive. The genitive denotes the standard or point of 
departure from which the comparison is made, and often expresses a condensed 
comparison when actions are compared. Thus, ἤττων ἀραδής σοφοίς, δειλὸς ἄν-
δρον an ignorant man is inferior to a wise man, a coward to a brave man 
P. Phae. 239 a, κρειττοῦν ἄτι λγων τὸ κάλλος τῆς γυναικὸς the beauty of the woman 
is too great for description X. M. 3. 11. 1, Ἐποίαε προστέρα Κήρων πέντε ἡμέραις 
ἀφίκετο Ἕρμαχα arrived five days before Cyrus X. A. 1. 2. 25, καταδεστεράπι σὴ 
ὁ ἄρως τῆς ἐλπίδος ἔλαβεν the reputation he acquired fell short of his expectation I. 
2. 7. So with δέτεροι, δισεκατο, περιττοῦ. Comparatives with ἓ, 1069.

1432. So with multiplicatives in -πλως and -πλάς: διπλάσια ἀπέδωκεν 
ἐν ἔλαβεν it returned double what it received X. C. 8. 3. 38. So with πολλοτερος.

1433. The genitive with the comparative often takes the place of ἓ with 
another construction: ἄθλιωτερον ἄτα μὴ ὑγιοὺς σώματος (= ἢ μὴ ὑγιούσι ὑγιάτι 
μὴ ὑγιεις ψυχῆ συνοικῖος it is more wretched to dwell with a diseased soul than 
a diseased body P. G. 479 b, πελοσι καυσι τῶν Ἀθηναίων (= ἢ οἱ Ἀθηναῖοι) παρήκαν 
they came with more ships than the Athenians T. 8. 52.

1434. The superlative with the genitive is both partitive and ablative; 
the latter, when a thing is compared with many things taken singly. Thus, 
σοφότατος ἀνθρώπων P. A. 22 c means wisest among men (part.) and wisest than 
any other single man. The partitive idea is the stronger. The comparative 
and the superlative idea are both expressed in ἅνη ἐπισκευής vīn ἀπολέσας οἴσει 
μόνῃ τῶν ἄλλων a reasonable man will bear the loss of a son more easily than 
other men (and most easily of all men) P. R. 603 e, στρατεύ μέγιστη τῶν πρὸ 
ἀντίθης an expedition greater than any preceding it T. 1. 10, τῶν ἄλλων ὅταν the 
1435. Cause (1405). — εὖδειμων τοῦ τρόπου happy because of his disposition. P. Ph. 58 e, δειλαίοι γής συμφόρας wretched because of thy lot. S. O. T. 1347, δάμα κακοφροσύνη τούτος μεγάθος dates wonderful for their size. X. A. 2. 3. 15, περίφραση τοῦ κακοφροσύνη διαφοροειδής fearful of becoming an object of contempt. P. Phæ. 239 b. So with ταλας and τρήμα wretched.

1436. Free Use.—a. Compound adjectives formed of a preposition and substantive may take a genitive dependent on the substantive: σκηνῆς ὑπαίλος under the shelter of the tent S. Aj. 706 (= ὑπὸ αὐλῆς). Frequent in poetry.

b. Some adjectives are freely used with the genitive in poetry, as γάμοι Πάρη- δος ἐλευθερίας φιλῶν the marriage of Paris bringing ruin on his friends A. Ag. 1156. This is rare in prose: τὸ πῦρ ἐπικονυον γύρωσ fire that protects against cold X. M. 4. 3. 7, κακοῦργος μὲν τῶν ἄλλων, ἐναντίον δὲ κακοπυργερος doing evil to the others but more to himself 1. 5. 3, ὁ τῆς Ἑλλάδος ἀληθὴς the curse and destroyer of Greece Aes. 3. 157. These adjectives are practically equivalent to substantives. Cp. amans patriae.

GENITIVE WITH ADVERBS

1437. The genitive is used with adverbs derived from adjectives which take the genitive, and with adverbs akin to verbs followed by the genitive.

τὰ τοῦτοι ἐξίσως what comes after this P. R. 300 a (1345), ἐρωτικῶς ἔχουσι τοῦ κερδαίμεν they are in love with gain X. O. 12. 15 (cp. 1349), εὐθὺς ἄνευσθείαν straight for the Lyceum P. Lys. 203 b (cp. θοῦσε νεός ke made straight for the ship O 693; 1353), ἑαυτὸς ἀποτύγχανος in the presence of all T. 6. 25, περὶ ποίησις Θησίων near Thesbes D. 9. 27, Νείλου πέλας near the Nile A. Supp. 308 (1353), γονέων ἐμελετέον ἐχειν be too neglectful of one’s parents P. L. 922 a (1356), εἰ πάντων τῶν ἐμπειρός ἄνθρωπος of all those acquainted with him X. A. 2. 6. 1, μηδεψα ἀπέρω ἐχειν to be inexperienced I. I. 1. 52 (1345), ἀτέρω ἄνθρωπος ἄγαθος in a manner worthy of a good man P. A. 32 e, προπόντων τῶν πρᾶξάν των in a manner appropriate to the doers P. Menex. 239 c (1372), διαφέροντως τῶν ἄνθρωπων above the rest of men X. Hi. 7. 4 (1401), πονηρὰ βαστῶν βασιλέως ἦν ‘wickedness flies faster than state’ P. A. 39 a (1402), τέμπος ἔχοντα τοῦ ἀδελφοῦ mourning for his brother X. C. 5. 2. 7 (1405).

1438. An adverb with ἔχειν or διακείσατι is often used as a periphrasis for an adjective with εἰναι or for a verb.

1439. The genitive is used with many adverbs (a) of place, (b) of time, (c) of quantity.

a. ἐμπροσθείν που τῆς ἐκείνων χώρας to make an attack at some point of their country X. C. 6. 1. 42, αἰσθημένος οὐ ἢ κακῶς perceiving what a plight he was in D. 25. 156, οὐ προφθάκων ἀσκεύασ to what a pitch of wanton arrogance he has come 4. 9, ἐνταῦθα τῆς πολιτείας at that point of the administration 18. 62, εἶδεν δὲ τοῦ γῆς ἐστιν to know where in the world he is P. R. 403 e, πόρρω ἀπὸ τοῦ μέσου, βασιλέως ἅμα ἐνγώ ἀλλὰ already far advanced in life, near death P. A. 38 c, ἐτὶ τὰς ψευδήδους on this side of Phaselis I. 7. 80, πρὸς Βορέας τοῦ Σκύθου north of Mt. Scombrus T. 2. 96, ἀλλοι ἄλλη τῆς πόλεως some in one part, others in another.
part of the city 2. 4, ἀπαντικρὸν τὶς 'Αρτικῆς opposite Attica D. 8. 36. So with ἐντὸς inside, εἰσὸς within, ἐκατέρωθεν on both sides, ὑπάνεθεν behind, πρὸδεθεν before.

b. πηνίκα ἐστίν ἄρα τῆς ἡμέρας; at what time of day ? Λρα. Αυ. 1498, τῆς ἡμέρας ὥσε λατε in the day X. Η. 2. 1. 28.

c. τῶν τοιούτων ἄθνη enough of such matters P. Charm. 153 d, τοῦτων ἀλλα enough of this X. Κ. 8. 7. 25.

1440. Most of the genitives in 1439 are partitive. Some of the adverbs falling under 1437 take also the dative (ἄγχος, ἐγγύς, πλησίον in the poets, ἐξῆς, ἐφεξῆς).

1441. The genitive is used with adverbs of manner, especially with the intransitive ἔχω, ἔχω (Hdt.). The genitive usually has no article: ὡς τάχους ἐκαστον ἐξειν as fast as each could (with what measure of speed he had) X. Η. 4. 5. 15, ὡς ποδών ἐχον as fast as my legs could carry me Hdt. 6. 116, ἐξοντες εἰ φρενών being in their right minds E. Hipp. 402, εἰ σώματος ἐξειν to be in good bodily condition P. R. 404 d (cp. 407 c, τοῦ ἐγειρόμενον ἐχοτας τὰ σώματα those who are sound in body : with the article, 1121), χρησάτων εἰ ἕκοντες well off Hdt. 5. 62, τοῦ πολέμου καλῶς ἐδέκει τὰ πλῆς καθιστασθαι . . τίς τε ἐπὶ Θρᾴκης παράδον χρησίμως ἐξειν they thought that the city was well situated for the war and would prove useful for the march along Thrace T. 3. 92.

1442. This use is probably derived from that with adverbs of place: thus πῶς ἐχει δύνησι; in what state of mind are you ? P. R. 456 d is due to the analogy of τοῦ δύνησι; (cp. ὡσοι γνώρης S. El. 022).

1443. The genitive is used with many adverbs denoting separation. Thus, ἔσται ἡ ψυχὴ χωρίς τοῦ σώματος the soul will exist without the body P. Ph. 06 ε, δίχα τοῦ ὑμετέρου πλήθους separate from your force X. C. 6. 1. 8, πρόςω τῶν πηγῶν far from the sources X. A. 3. 2. 22, ἐμπρόδων ἀλλήλους πολλῶν καὶ ἄγαθῶν ἐςσεθε you will prevent one another from enjoying many blessings X. C. 8. 5. 24, λάβε τῶν στρατιωτῶν without the knowledge of the soldiers X. A. 1. 3. 8. So with ἔξω outside, ἐκτὸς without, outside, πέραν across, κρῆφα unbe-

known to.

GENITIVE OF TIME AND PLACE

1444. Time. — The genitive denotes the time within which, or at a certain point of which, an action takes place. As contrasted with the accusative of time (1582), the genitive denotes a portion of time. Hence the genitive of time is partitive. Cp. τῶν μὲν χειμῶν ἐπὶ ὁ θεός, τῶν δὲ θέρεως χρησκοντων τῶν ὑδατι during the (entire) winter the god rains, but in (a part of) summer they need the water Hdt. 3. 117.

ἡμέρας by day, νυκτὸς at or by night, μεσημβρίας at midday, δελθης in the afternoon, ἐστέρας in the evening, θέρω in summer, χειμώνωs in winter, ἱρὸs in spring, ὑστέραs in autumn, τοῦ λοιποῦ in the future. The addition of article or attributive usually defines the time more exactly. Thus, ὦκον ὡδὸ μὲν θέρων ψυχεύνειν ἔχειν, ἧδο δὲ χειμῶνος ἄλειψεν; is it not pleasant to have (a house) cool in summer, and warm in winter ? X. M. 3. 8. 9, ἄχετο τῆς νυκτὸς he departed during the night X. A. 7. 2. 17, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τῶν πολεμίων both by day and by night leading against the enemy 2. 6. 7, ἔλεγον τοῦ λοιποῦ μηκέτι
εἶχαν ἀνομίαν ἄραν τοὺς ἡμέρας τῆς ἡμέρας. He received a drachm a day T. 3. 17.

1445. The addition of the article may have a distributive sense: δραχμὴν ἐδώμακε τῇ ἡμέρᾳ, he received a drachm a day T. 3. 17.

1446. The genitive may denote the time since an action has happened or the time until an action will happen: οὐδέποτε μὲ ποι ἡρώτησε καί ἐν οὐδέποτε τολμῶν ἕτοι πεσον. For many years nobody has put a new question to me P. G. 448 μ, βασιλεὺς οὗ μαχεῖται δεῖκε ἡμέραν the king will not fight for ten days X. A. 1. 7. 18.

1447. The genitive may or may not denote a definite part of the time during which anything takes place; the dative fixes the time explicitly either by specifying a definite point in a given period or by contracting the whole period to a definite point; the accusative expresses the whole extent of time from beginning to end: cp. τῇ δὲ ἐστρατείᾳ οἱ μὲν Ἀθηναῖοι τῷ τε προάστευον εἰς καὶ τῆς ἡμέρας ἀπέρρησαν ἐδόμενα τὴν γῆν, οἱ τε τρακτώτατοι τῶν Σκυθῶν τῆς ἐπιστῆσις νυκτὸς ἁπεχώρησαν on the next day the Athenians captured the suburb and laid waste the land for that entire day, while the three hundred Scionaeans departed in the course of the following night T. 4. 130; ἡμέρα δὲ ἀρξάμενοι τρίτη ὡς οἰκοθεν ἀρμήκπα, τάστη τε εὐρέγασαν καὶ τῇ τετάρτῃ καὶ τῇ πέμπτῃ μέχρι ἁρίστου beginning on the third day after their departure, they continued their work (all) this day and the fourth, and on the fifth until the mid-day meal 4. 90.

a. The genitive of time is less common than the dative of time (1539) with ordinals, or with ὅπος, ὁποῖος, ἐκεῖνος; as ταῦτας τῆς νυκτὸς T. 6. 97, P. Cr. 44 a, ἐκεῖνον τοῦ μυστός in the course of that month X. M. 4. 8. 2. For θέρεοι we find ἐν θερέοι rarely and, in poetry, θέρει. T. 4. 133 has both τοῦ ἄκτρος θέρεον and ἐν τῷ ἄκτρῳ θέρει in the course of the same summer; cp. ἵσος ἵσει ἐν τῇ θέρει καὶ θερέων ἵσος ἵσει ἤσος ἤσει θέρεοι and ἤσος ἤσει θέρεοι καὶ θερέων 4. 48 (the Ïsler Ïsles with the same volume in summer and winter).

1448. Place.—The genitive denotes the place within which or at which an action happens. This is more frequent in poetry than in prose.

πεδίῳ διωκόμενον to chase over the plain E 222, ἤπειρον τῷ ἐκέραν he was sitting by the other wall (lit. in a place of the wall) I 219, λεικουνόμενον ἅνγκενιον having bathed in Oceanus E 6, ὁπτε Πύλοι ἕρης οὐ "Ἀργεῖος οὗτος Μυκῆνης neither in sacred Pylos nor in Ἀργεῖοι nor in Mycenæ φ 108, τοῦ eisdeξεος ἐνάκε καὶ ἠδικ η_scripts admit this man within the walls E. Phoen. 451, ἤπειρον τῷ πρόσω to go forward X. A. 1. 3. 1, στασάξεον τῆς ὅδος τῶν σχολαίτερν ἐπιοῦσας they hastened on their way those who came up more slowly T. 4. 47; λαβὼν χειρὸς οἰκοῦν they dwell on the left hand A. Pr. 714 (possibly ablational).

1449. Many adverbs of place are genitives in form (ἀντὶ there, τοῦ where ? οὐδαμοῦ nowhere). Cp. 341.

1450. The Greek dative does duty for three cases: the dative proper, and two lost cases, the instrumental and the locative.

GREEK GRAM. — 22
a. The dative derives its name (ἡ δοτικὴ πτώσις, casus dativus) from the use with διδώναι (1460).

1451. The dative is a necessary complement of a verb when the information given by the verb is incomplete without the addition of the idea expressed by the dative. Thus, πείθεται he obeys, calls for the addition of an idea to complete the sense, as τοῖς νόμοις the laws.

1452. The dative as a voluntary complement of a verb adds something unessential to the completion of an idea. Thus, αἵτων οἱ βαρβαροὶ ἀπῆλθον the barbarians departed—for them (to their advantage). Here belongs the dative of interest, 1474 ff.

1453. But the boundary line between the necessary and the voluntary complement is not always clearly marked. When the idea of the action, not the object of the action, is emphatic, a verb, usually requiring a dative to complete its meaning, may be used alone, as πείθεται he is obedient.

1454. With many intransitive verbs the dative is the sole complement. With transitive verbs it is the indirect complement (dative of the indirect or remoter object, usually a person); that is, it further defines the meaning of a verb already defined in part by the accusative.

1455. Many verbs so vary in meaning that they may take the dative either alone or along with the accusative (sometimes the genitive). No rules can be given, and English usage is not always the same as Greek usage.

1456. The voice often determines the construction. Thus, πείθειν τινὰ to persuade some one, πείθεσθαι τινὰ to persuade oneself for some one (obey some one), κελεύειν τινὰ ταῦτα ποιεῖν to order some one to do this, παρακλείεσθαι τινὰ ταῦτα ποιεῖν to exhort some one to do this.

**DATIVE PROPER**

1457. The dative proper denotes that to or for which something is or is done.

1458. It is either (1) used with single words (verbs, adjectives, and sometimes with adverbs and substantives) or (2) it serves to define an entire sentence; herein unlike the genitive and accusative, which usually modify single members of a sentence. The connection between dative and verb is less intimate than that between genitive or accusative and verb.

1459. The dative proper is largely personal, and denotes the person who is interested in or affected by the action; and includes 1461–1473 as well as 1474 ff. The dative proper is not often used with things; when so used there is usually personification or semi-personification.

**THE DATIVE DEPENDENT ON A SINGLE WORD**

**DATIVE AS DIRECT COMPLEMENT OF VERBS**

1460. The dative may be used as the sole complement of many verbs that are usually transitive in English. Such are
1461. (I) To benefit, help, injure, please, displease, be friendly or hostile, blame, be angry, threaten, envy.

1462. Some verbs of benefiting and injuring take the accusative (άφελεῖν, βασπεῖν, 1591 a); μὴ σείν τις hate some one. λύστελαι, συμφέρει be of advantage take the dative.

1463. (II) To meet, approach, yield.

1464. (III) To obey, serve, pardon, trust, advise, command, etc.

1465. κελεύειν command (strictly impel) may be followed in Attic by the accusative and (usually) the infinitive; in Hom. by the dative either alone or with the infinitive. Many verbs of commanding (παραγγέλλειν, διακελεύεσθαι) take in Attic the accusative, not the dative, when used with the infinitive (1996 n.). ὑπάκουεν (and ἀκοῦεν = obey) may take the genitive (1866).

1466. (IV) To be like or unlike, compare, befit.

1467. The dative of the person and the genitive of the thing are used with the impersonals δεῖ (1460), μετέστη, μελεῖ, μεταμέλει, προσήκε. Thus, μετοθέφοιν ἀνδρὶ τυράννῳ δεῖ a tyrant needs mercenaries X. H. 8. 10, Ὡς οὐ μετὸν αὐτὸς Ἑραίδημος ἱνασμιχύν as they had nothing to do with Epidamnus T. 1. 28, ὥς οὐ ἔδογον μετέμελεν ἀυτῷ he did not repent of his acts of violence And. 4. 17, τὸν τῆς Βοιωτίας προσήκε αὐτὸν he has nothing to do with Boeotia X. A. 3. 1. 31. ἐγερτὶ μου it is in my power does not take the genitive. For the accusative instead of the dative, see 1400. Cp. 1344.
1468. An intransitive verb taking the dative can form a personal passive, the dative becoming the nominative subject of the passive. Cp. 1745.

**DATIVE AS INDIRECT COMPLEMENT OF VERBS**

1469. Many verbs take the dative as the indirect object together with an accusative as the direct object. The indirect object is commonly introduced in English by to.

Κύρος διδώσαιν αὐτῷ ἐξ μηνῶν μισθὸν Kurš gives him pay for six months X. A. 1.1.10, τῷ Ἰρακίνῳ ἵππου ἐδώρησεν he presented a horse to the Hurrianian X. C. 8.4.24, τῷ δὲ άλλῳ διακεκακῖα τοῖς στρατηγοῖς to distribute the rest to the generals X. A. 7.5.2, μικρὸν μεγάλην εἰκάσαι to compare a small thing to a great thing T. 4.36, πέμπων αὐτῷ ἅγγελον sending a messenger to him X. A. 1.3.8, ὑποσχούμαι σοι δέκα τάξεις I promise you ten talents 1.7.18, τόν τού δὲ ἐφήμα I lay this charge upon thee S. A. 116, παρῆμεν τοῖς Ἀθηναίοις τούτω οἱ advised the Athenians as follows T. 6.8, ἐμοὶ ἐπιτρέψας ταύτην τὴν ἁράντιν to entrust this command to me X. A. 6.1.31, λέγει ταύτα τοῖς στρατιώταις to say this to the soldiers 1.4.11 (λέγειν πρὸς τίνα lacks the personal touch of the dative, which indicates interest in the person addressed). A dependent clause often represents the accusative.

1470. Passive.—The accusative of the active becomes the subject of the passive, the dative remains: ἐκεῖνῳ αὐτήν ἡ χώρα ἐδόθη this land was given to him X. H. 3.1.6.

**DATIVE AS DIRECT OR INDIRECT COMPLEMENT OF VERBS**

1471. Many verbs may take the dative either alone or with the accusative.

οὐδεὶς μέμφομαι I find fault with no one D. 21.190, τί ἐν μοι μέμφοι; what fault would you have to find with me? X. O. 2.15; ἱπποτῶ τοις θεοῖς I am a servant of the gods X. C. 8.2.22, Ἑρωτι πᾶν ἱπποτῶν he serves Eros in everything P. S. 106 c; παρακλειόντα τοῖς περὶ νίκης ἀμελλωμένοις they exhort those who are striving for victory I. 9.79, ταύτα τοῖς ὑπάλληλοις παρακλείομαι I address this exhortation to the hoplites T. 7.63; ὁρείδυτε τοῖς ἄμυκοσιν you reproach the guilty L. 27.10 (also accus.), Θῆβαις τῶν ἀμαθῶν ὁρείδυτοι they upbraided the Thebans with their ignorance 1.15.248; θεοὶ εὐδόκησοι having prayed to the gods T. 3.58, εὑσδέμενοι τοῖς θεοῖς τάγαθα having prayed to the gods for success X. C. 2.3.1 (cp. αἰτεῖν τινὰ τί, 1628). So ἐπιτιμᾶν (ἐγκαλεῖν) τινι to censure (accuse) some one, ἐπιτιμῶν (ἐγκαλεῖν) τινι to censure something in (bring an accusation against) some one. So ἀπειλεῖν threaten; and ἀμφότερον, ἀλέξειν, ἀράγειν ward off (τινὶ τί in poetry, 1483).

1472. τίμωρεῖν (poet. τίμωρεῖσθαι) τινι means to avenge some one (take vengeance for some one), as τίμωρθεῖν σοι τοι παιδὶ ὑποσχούμαι I promise to avenge you because of (on the murderer of) your son X. C. 4.6.8, εἰ τίμωρθεῖν
1473. For the dative of purpose (to what end?), common in Latin with a second dative (done dare), Greek uses a predicate noun: ἐκείνη ἡ χώρα δῶρον ἐδόθη the country was given to him as a gift X. II. 3. 16. The usage in Attic inscriptions (ξύλον ταῖς θάρσεως nails for the doors C. I. A. 2, add. 834 b, 1, 38) is somewhat similar to the Latin usage. Cp. 1502.

A. The infinitive was originally, at least in part, a dative of an abstract substantive, and served to mark purpose: τις τῷ ὄρῳ σφυρεῖ θεῶν ἕρμαι ἐνέκει τής ἕχουσαι; who then of the gods brought the twain together (for) to contend in strife? A. 8. Cp. "what went ye out for to see?" St. Matth. 11. 8.

DATIVE AS A MODIFIER OF THE SENTENCE

DATIVE OF INTEREST

1474. The person for whom something is or is done, or in reference to whose case an action is viewed, is put in the dative.

A. Many of the verbs in 1461 f. take a dative of interest. 1476 f. are special cases.

1475. After verbs of motion the dative (usually personal) is used, especially in poetry: χεῖρας ἐμοὶ δρέπανας reaching out their hands to me m. 267, ψυχαῖς 'Αδης προκατεβείν hurled their souls on to Hades (a person) A. 3; rarely, in prose, after verbs not compounded with a preposition: σχότες (scil. τὰς ναίς) Ψηλῷ putting in at Rhegium T. 7. 1. Cp. 1485.

1476. Dative of the Possessor — The person for whom a thing exists is put in the dative with ἐναι, γίγνεσθαι, ἴπτασιν, φιναί (poet.), etc., when he is regarded as interested in its possession.

Ἄλλοι μὲν χρήματα ἐστὶν ὡς ἐκ ἐμοὶ ἀγαθῶν ἀλείπτερ αἱ χρεῖαι, ἔρωμεν ἐν χρήσει ἡμών, οὔτως ἰππεῖς ἦμιν 

1477. So with verbs of thinking and perceiving: τὸν ἀγαθὸν ἐφεξῆς διάπονος κάθοσεν Cyrus considered that a good ruler was a living law to men X. C. 8. 1. 22, χαροῦντες ποιότατα παλέμιοι, ἄνθρωποι νῦν ἐνάντια τοῖς πράγματα περιτύνωνται the enemy are most courageous when they learn that the forces opposed to them are in trouble X. Hipp. 5. 8.

1478. In the phrase δύσμα (ἔστι) τινι the name is put in the same case as 

1479. Here belong the phrases (1) τὶ (ἔστιν) ἐμοὶ καὶ σοι; what have I to do with thee? cp. τὶ τῷ νόμῳ καὶ τῷ βασιλεῖ what have the law and torture in common? D. 29. 36. (2) τὶ τραύρι ἐμοὶ; what have I to do with this? D. 54. 17. (3) τὶ ἐμοὶ πλέον; what gain have I? X. C. 5. 5. 31.
1480. The dative of the possessor denotes that something is at the disposal of a person or has fallen to his share temporarily. The genitive of possession lays stress on the person who owns something. The dative answers the question what is it that he has? the genitive answers the question who is it that has something? The uses of the two cases are often parallel, but not interchangeable. Thus, in Κύρος, οὗ σὺ ἐσεί τὸ ἀπὸ τοῦθεν Κύρος, to whom you will henceforth belong X.C.5.1.6, φ would be inappropriate. With a noun in the genitive the dative of the possessor is used (τοῦ ἐκατέρως ἐνμάχων Τ.2.1); with a noun in the dative, the genitive of the possessor (τοῖς ἐαυτῶν ἐνμάχων 1.18).

1481. Dative of Advantage or Disadvantage (datīonis commodi et incommodi). — The person or thing for whose advantage or disadvantage, anything is or is done, is put in the dative. The dative often has to be translated as if the possessive genitive were used; but the meaning is different.

ἔσκελθεν αὐτοῦ ὁ βαρβάρος έν τής χώρας ἄρηλον after the barbarians had departed (for them, to their advantage) from their country T.1.89, ἄλλο στρατεύμα αὐτῷ συνέλεγεν another army was being raised for him X.A.1.1.9, ἄλλω ὧ τοῦτος πλουτεῖ, καὶ οὐ̂ς έαυτῷ such a man is rich for another, and not for himself P. Menex. 246 e, στρατανεῖσθαι τῷ θεῷ to be crowned in honour of the god X.H.4.3.21, Φιλιστίδης έπράττε Φιλίππῳ Philistides was working in the interest of Philip D.9.59, τὰ χρήματα αὐτὶ ἀνθρωπίς κακῶν money is a cause of misery to mankind E. Fr. 632, οἱ θρήκεις οἱ τῷ Δημοσθένει οὐστρέφοντες the Thracians who came too late (for, i.e. to help Demosthenes T.7.20, ἤτε ή ημέρα τοῖς Έλληνισι μεγάλων κακῶν this day will be to the Greeks the beginning of great sorrows 2.12, ἒ τις σοὶ τῶν ὀλκετῶν ἀποδέξεται if any of your slaves runs away X.M.2.10.1.

a. For the middle denoting to do something for oneself, see 1719.

b. In the last example in 1481, as elsewhere, the dative of a personal pronoun is used where a possessive pronoun would explicitly denote the owner.

1482. A dative, dependent on the sentence, may appear to depend on a substantive: σοι δὲ δῶσω ἄνδρα τῇ θυγατρί to you I will give a husband for your daughter X.C.8.4.24. Common in Hdt.

1483. With verbs of depriving, warding off, and the like, the dative of the person may be used: τῷ συντρατευθήναι αὐθελεῖν σφίσσιν ἐδείχθησαν they asked him to relieve them (lit. take away for them) from serving in the war X.C.7.1.44, Δαναόισιν λαοῖον ἄμακνον ward off ruin from (for) the Danaoi A 456. So ἀλέξειν τινί τι (poet.). Cp. 1392, 1628.

1484. With verbs of receiving and buying, the person who gives or sells may stand in the dative. In δέχεσθαι τι τινι (chiefly poetic) the dative denotes the interest of the recipient in the donor: θεώσατε δέκτο δέκτας she took the cup from (for, i.e. to please) Themis O 87. So with πῶσον πρωμαί σοι τὰ χυμία; at what price am I to buy the pigs of you? Ar. Ach. 812.

1485. With verbs of motion the dative of the person to whom is properly a dative of advantage or disadvantage: ἤδει τοῖς Ἀθηναίοις ἡ ἀγγελία the message came to (for) the Athenians T.1.61. Cp. 1475.

1486. Dative of Feeling (Ethical Dative). — The personal pro-
nouns of the first and second person are often used to denote the interest of the speaker, or to secure the interest of the person spoken to, in an action or statement.

μέμνησθε μοι μὴ θορύβειν pray remember not to make a disturbance P. A. 27 b, ἀμοιβαίον γενόσεται διότι οἱ νέοι your young men will grow less cultivated P. R. 546 d, τινώς ἡμᾶς ἡ τυραννίς such a thing, you know, is despotism Hdt. 5. 92 η, Ἄρταφρῆς ἡμῖν Ἄσταπέας ἦστι παῖς Ἀρτάφρης, you know, is Hystaspes' son 5. 30. The dative of feeling may denote surprise: δὲ μὴτερ, ὡς καλὸς μοι δὲ πάππος ὁ μητέρ, how handsome grandpa is X. C. 1. 3. 2. With the dative of feeling cp. “knock me here” Shakesp. T. of Sh. 1. 2. 8, “study me how to please the eye” L. L. L. 1. 1. 80. τοι surely, often used to introduce general statements or maxims, is a petrified dative of feeling (= sol).

a. This dative in the third person is very rare (αὐτῇ in P. R. 343 a).

b. This construction reproduces the familiar style of conversation and may often be translated by I beg you, please, you see, let me tell you, etc. Sometimes the idea cannot be given in translation. This dative is a form of 481.

1487. ἐμὸν βουλομένῳ ἦστι, etc. — Instead of a sentence with a finite verb, a participle usually denoting inclination or aversion is added to the dative of the person interested, which depends on a form of εἰμι, γίνεσθαι, etc.

τῷ πλήθει τῶν Πλαταιῶν οὖν βουλομένῳ ἦν τῶν Ἀθηραίων ἀφίσαται the Platetean democracy did not wish to revolt from the Athenians (= τῷ πλήθῳ οὖν ἔβολυτε ἀφίσαται) T. 2. 3 (lit. it was not for them when wishing), ἂν βουλομένων ἄκοιν ἧ τοῦτοι, μνησθήσομαι if these men (the jury) desire to hear it, I shall take the matter up later (= ἂν οὗτοι ἄκοιν βούλωται) D. 18. 11, ἐπανελθόμεν, εἰ οὐ ἠδυμένῳ ἦστιν let us go back if it is your pleasure to do so P. Ph. 78 b, εἰ μὴ ἄσμενοι ἡμῖν ἀφέγμαι if I have come against your will T. 4. 85, Νικά προσδέχομαι ἦν τὸ παρὰ τῶν Ἑγεσταίων Νικᾶς was prepared for the news from the Egestaeans 6. 46, ἦν δὲ οὖ τῷ Ἀγασίλαῳ ἀχθωμένῳ this was not displeasing to Agesilaus X. H. 5. 3. 13. Cp. quibus bellum volentibus erat.

1488. Dative of the Agent. — With passive verbs (usually in the perfect and pluperfect) and regularly with verbal adjectives in -τός and -τέωs, the person in whose interest an action is done, is put in the dative. The notion of agency does not belong to the dative, but it is a natural inference that the person interested is the agent.

ἐμὸς καὶ τούτοις πεπράκται has been done by (for) me and these men D. 10. 205, ἐπειδὴ αὐτοῖς παρεσκεύαστο when they had got their preparations ready T. 1. 46, τονάστα μοι εἴρθησα let so much have been said by me L. 24. 4, ἐφησθαί τῷ βούλῃ let it have been decreed by the senate C. I. A. 2. 53. 9.

a. With verbal adjectives in -τός and -τέωs (2149) : τοῖς οἷς γηλωτὸς envied by those at home X. A. 1. 7. 4, ἡμῖν γ' ἐπερ τῆς ἐλευθερίας αγωνιστόν we at least must struggle to defend our freedom D. 9. 70. For the accus. with -τέω, see 2152 a.

1489. The usual restriction of the dative to tenses of completed action seems to be due to the fact that the agent is represented as placed in the position of
viewing an already completed action in the light of its relation to himself (interest, advantage, possession).

1490. The dative of the agent is rarely employed with other tenses than perfect and pluperfect: λέγεται ἡμῶν is said by us P. L. 715 b, τοῖς Κερκυραίοις οὕτω ἐσώφην the ships were not seen by (were invisible to) the Corcyraeans T. 1. 51; present, T. 4. 64, 109; aorist T. 2. 7.

1491. The person by whom (not for whom) an action is explicitly said to be done, is put in the genitive with ὑπὸ (1698. 1. b).

1492. The dative of the personal agent is used (1) when the subject is impersonal, the verb being transitive or intransitive, (2) when the subject is personal and the person is treated as a thing in order to express scorn (twice only in the orators: D. 19. 247, 57. 10).

1493. ὑπὸ with the genitive of the personal agent is used (1) when the subject is a person, a city, a country, or is otherwise quasi-personal, (2) when the verb is intransitive even if the subject is a thing, as τῶν τειχῶν ὑπὸ τῶν βαρβάρων πεπτωκότων the walls having been destroyed by the barbarians Aes. 2. 172, (3) in a few cases with an impersonal subject, usually for the sake of emphasis, as ὥστε ἐταῖρα ἦν ... ὑπὸ τῶν ἄλλων οἰκεῖων καὶ ὑπὸ τῶν γείτων μεμαρτυρηται that she was an helper has been testified by the rest of his relatives and by his neighbours Is. 3. 13.

a. νικάσθαι, ἤττᾶσθαι to be conquered may be followed by the dative of a person, by ὑπὸ τινος, or by the genitive (1402).

1494. When the agent is a thing, not a person, the dative is commonly used whether the subject is personal or impersonal. If the subject is personal, ὑπὸ may be used; in which case the inanimate agent is personified (see 1698. 1. n. 1). ὑπὸ is rarely used when the subject is impersonal. ὑπὸ is never used with the impersonal perfect passive of an intransitive verb.

**DATIVE OF RELATION**

1495. The dative may be used of a person to whose case the statement of the predicate is limited.

φεύγειν αὐτοίς ἀσφαλέστερόν ἄστιν ἡ ἡμῖν it is safer for them to flee than for us X. A. 3. 2. 19, τριήρεις ἄστιν εἰς Ἡρακλείαν ἡμέρας μακρὰς πλοῦς for a trireme it is a long day's sail to Heraclea 6. 4. 2. Such cases as ὁδὸς ἐγένετο τοῖς στρατιώταις the soldiers began to run X. A. 1. 2. 17 belong here rather than under 1476 or 1488.

a. ὦς restrictive is often added: μακρὰ ὡς γεροντί οἶδα a long road (at least) for an old man S. O. C. 20, σωφροσύνη δὲ ὦς πλήθει o ó τὰ τοιάδε μέγιστα; for the mass of men are not the chief points of temperance such as these? P. R. 389 d.

1496. Dative of Reference.—The dative of a noun or pronoun often denotes the person in whose opinion a statement holds good.

γάμους τοὺς πρώτους ἐγάμει Πέρσηι ἰ Δαρείος Darius contracted marriages most distinguished in the eyes of the Persians Hdt. 3. 88, παρ' ἵκαιν τοῖς κριταί to be victorious in the judgment of all the judges Ar. Av. 445, πολλάκις οἰκτρὸς pitiful in the eyes of many S. Tr. 1071. παρ' is often used, as in παρ' Δαρείῳ κριτῇ in the opinion of Darius Hdt. 3. 160,
1497. The dative participle, without a noun or pronoun, is frequently used in the singular or plural to denote indefinitely the person judging or observing. This construction is most common with participles of verbs of coming or going and with participles of verbs of considering.

η Θράκη ἐστίν ἐπὶ δεξιὰ εἰς τὸν Πόντον εὐπλέων. Thrace is on the right as you sail into the Pontus X. A. 6. 4. 1, ἔλεγον ὅτι η ὁδὸς διαβάντες τὸν ποταμὸν ἐδράν ἄφοι they said that, when you had crossed the river, the road led to Lydia 3. 5. 15, οὐκ οὖν ἄτοπον διαλογισμένοι τὰς δωρεὰς νῦν πλεοῦν εἶναι; is it not strange, when we reflect, that gifts are more frequent now? Aes. 3. 179, τὸ μὲν ἔξωθεν ἀπομένω ὁμοίως οὐκ Ἀγάμεσ ἥν ἐφ' ὑμᾶς τῆς θεμήν αὐτὴς τοῦ δικαίου ἀληθείας εἴπερον; if you look at the matter from the point of view of advantage, the panegyrist of justice speaks the truth P. R. 559 c. So (ὡς) ἰσνελθείς εἰπεῖν (X. A. 3. 1. 38) to speak briefly (lit. for one having brought the matter into small compass), ἰσνελθείς D. 4. 7.

a. The participle of verbs of coming or going is commonly used in statements of geographical situation.

b. The present participle is more common than the aorist in the case of all verbs belonging under 1497.

1498. Dative of the Participle expressing Time.—In expressions of time a participle is often used with the dative of the person interested in the action of the subject, and especially to express the time that has passed since an action has occurred (cp. “and this is the sixth month with her, who was called barren” St. Luke i. 36).

ἀποροτί ο ε αὐτὸς ἔρχεται Πρωμεθέως Prometheus comes to him in his perplexity P. Pr. 321 c, ἔνασφον τοιούτῳ οι ισπεις ἐννυχάνουσα πρεσβύταις while Xerophon was on the march, his horsemen fell in with some old men X. A. 6. 3. 10. The idiom is often transferred from persons to things: ἡμέραι μιαῦτα ξανα τῷ Μυτιλήνῃ ἐλλοκύνη ἐπτα, ἄρ' ἐς τὸ Ἐμβατόν κατέλευσαν about seven days had passed since the capture of Mytilene, when they sailed into Embatum T. 3. 29. This construction is frequent in Hom. and Hdt. The participle is rarely omitted (T. 1. 13.).

a. A temporal clause may take the place of the participle: τῇ στρατιά, ἀφ' οὐ ἔξετελεσεν εἰς Σικελίαν, ἡν ἦσι δύο καὶ πεντήκοντα ἐτῶν ἂν is already fifty-two years since the expedition sailed to Sicily Is. 6. 14.

DATIVE WITH ADJECTIVES, ETC.

1499. Adjectives, adverbs, and substantives, of kindred meaning with the foregoing verbs, take the dative to define their meaning.

βασιλεῖ αὐτοῦ, friendly to the king X. A. 2. 1. 20, εἰνοῦς τῷ δήμῳ well disposed to the people And. 4. 16, τοῖς νόμοις ἔννοοι subject to the laws D. 21. 35, ἔκθερὸν ἔλευθερα καὶ νόμοις ἐκακιοῦ hostile to liberty and opposed to law 6. 25, ἐνεμαχία πισς relying on the alliance T. 6. 2, φῶν ἐπίθεκοι subject to tribute T. 7. 57, ἣν ποιήτε βοῶν τοῖς λόγοις if you act in accordance with your words 2. 72, στρατὸς ἵππος καὶ παραπλήσιος τῷ προτέρῳ an army equal or nearly so to the former T. 42,
δειλαὶ τὰ δειλάματα τοῖς ἔργοις plans like the deeds L. 2. 64, ἄλληλοις ἀνυμαλωσ in a way unlike to each other P. Tim. 36 d. For substantives see 1502.

a. Some adjectives, as φλος, ἐχθρός, may be treated as substantives and take the genitive. Some adjectives often differ slightly in meaning when they take the genitive.

1500. With ὁ αὐτός the same.—τὴν αὐτὴν γυνῶμην ἐμοὶ ἔχειν to be of the same mind as I am L. 3. 21, τοῦ αὐτοῦ ἐμοὶ πατρός of the same father as I am D. 40. 34, ταῦτα φρονῶν ἐμοὶ agreeing with me 18. 304.

1501. With adjectives and adverbs of similarity and dissimilarity the comparison is often condensed (brachylogy): ὁμοίων ταῖς δοῦλαις εἶχε τὴν ἐσθήτα she had a dress on like (that of) her servants X. C. 5. 1. 4 (the possessor for the thing possessed, = τὴν ἐσθήτα τῶν δοῦλων), Ὅρφει γλῶσσα ἡ ἐναντία a tongue unlike (that of) Orpheus A. Ag. 1029.

a. After adjectives and adverbs of likeness we also find καλ, ὅσπερ (ὁσπέρ). Thus, πάθειν ταῦτα ὅσπερ πολλάκις πρότερον πεπώθάτε to suffer the same as you have often suffered before D. 1. 8, ὧν ὁμοίως πεποίηκασι καὶ Ὅμηρος they have not composed their poetry as Homer did P. Ion 531 d.

1502. The dative after substantives is chiefly used when the substantive expresses the act denoted by the kindred verb requiring the dative: ἐπιβολή ἐμοὶ a plot against me X. Α. 5. 6. 29, διάδοχος Κλεάνδρῳ a successor to Cleander 7. 2. 5, ἡ ἐμφάνει τῷ θεῷ ὑπνοιαί my service to the god P. A. 30 a. But also in other cases: φιλιὰ τοῖς Αθηναίοις friendship for the Athenians T. 5. 5, ὧν θεοῖς hymns to the gods P. R. 607 a, ἐφοίτη τοῖς στρατευμένοις supplies for the troops D. 3. 30, ἦλθοι ταῖς θυραῖς nails for the doors (1478).

a. Both a genitive and a dative may depend on the same substantive: ἡ τοῦ θεοῦ ὅσις ἵμαν the god's gift to you P. A. 30 d.

INSTRUMENTAL DATIVE

1503. The Greek dative, as the representative of the lost instrumental case, denotes that by which or with which an action is done or accompanied. It is of two kinds: (1) The instrumental dative proper; (2) The comitative dative.

1504. When the idea denoted by the noun in the dative is the instrument or means, it falls under (1); if it is a person (not regarded as the instrument or means) or any other living being, or a thing regarded as a person, it belongs under (2); if an action, under (2).

1505. Abstract substantives with or without an attributive often stand in the instrumental dative instead of the cognate accusative (1577).

INSTRUMENTAL DATIVE PROPER

1506. The dative denotes instrument or means, manner, and cause.

1507. Instrument or Means.—ἐβολεῖ με λίθοις he hit me with stones L. 3. 8, την τῷ ἄζουν he hurls his axe at him (hurls with his axe) X. Α. 1. 3. 12, ταῖς μαχαίραισιν
kōptontes hacking them with their swords 4. 6. 26, oδέν ἦνε τοῦτος he accomplished nothing by this D. 21. 104, ἔγινον ξάδος they punished him by a fine T. 2. 65, ὄντος τοῖς ἔδρας showing during a heavy rain X. H. 1. 1. 16 (934). So with δέξασθαι: τῶν πόλεων οὗ δεχόμενων ἀστικός ἀγορά ovide ἄστει, μάρτυρ δὲ καὶ ὁμοφω as the cities did not admit them to a market nor even into the town, but (only) to water and anchorage T. 6. 44. Often with passives: φιλομημένων πλῆθος built of bricks X. A. 2. 4. 12.

a. The instrumental dative is often akin to the comitative dative: ἀλώμενος μνητει καὶ ἐπάρχω wandering with his ship and companions λ 161, γνωσιν οἰκῆσονται they shall go with their ships Ω 731, θύμῳ καὶ ῥώξῃ τὸ πλέον ἐναμάχον ἦ εἰποτήμη that they fought with passionate violence and brute force rather than by a system of tactics T. 1. 49.

b. Persons may be regarded as instruments: φιλανθρωπία διάλεξι defending themselves by pickets X. A. 6. 4. 27. Often in poetry (S. Ant. 164).

c. Verbs of raining or snowing take the dative or accusative (1570 a).

1508. Under Means fall:

a. The dative of price (cp. 1372): μέρας τῶν ἀνακηρύκων τῶν κιβωτῶν ἔξερχοντα they freed themselves from the danger at the price of a part of their unjust gains L. 27. 6.

b. Rarely, the dative with verbs of filling (cp. 1539): ἄκρως πέν το στράτευμα πλησθέν the entire army being filled with tears T. 7. 75.

c. The dative of material and constituent parts: κατεσκευαστο ἄρματα τροχοὶ ἑκάτεροι he made chariots with strong wheels X. C. 6. 1. 29.

1509. χρήσθαι use (strictly employ oneself with, get something done with; cp. uě), and sometimes νομίζειν, take the dative. Thus, οὔτε τοῦτος (τοῖς νομίμοις) χρήσται οὐθ' οἷς ἡ Ἑλλάς νομίζει neither acts according to these institutions nor observes those accepted by the rest of Greece T. 1. 77. A predicate noun may be added to the dative: τοῦτος χρώματι δορυφόροις they make use of them as a body-guard X. H. 5. 3. The use to which an object is put may be expressed by a neuter pronoun in the accus. (1573); τὰ χρησμοῖα τοῦτον; what use shall we make of it? D. 3. 6.

1510. The instrumental dative occurs after substantives: μιμησίς σχήματι imitation by means of gestures P. R. 397 b.

1511. The instrumental dative of means is often, especially in poetry, reinforced by the prepositions ἐν, σύν, ἢτοι: ἐν λόγωι πείθων to persuade by words S. Ph. 1383, αἰτεῖν ἐν τοῖς θεοῖς ἔστησαν the gods have shown by the victims X. A. 6. 1. 31; σῦν γέρᾳ βαρεῖς heavy with old age S. O. T. 17; πόλις χερσὶν ἣ ἁμαρτήσην ἄλωσα a city captured by our hands B. 374.

1512. Dative of Standard of Judgment.—That by which anything is measured, or judged, is put in the dative: ξυνεμετρήσαντο ταῖς ἐπισβολαῖς τῶν πλῆθων they measured the ladders by the layers of bricks T. 3. 20, τῶν δηλοῦ ἦν it was plain from what followed X. A. 2. 3. 1, οἷς πρὸς τοῖς ἄλλοις παποίτηκε δεῖ τεκμαίρεσθαι we must judge by what he has done to the rest D. 9. 10, τίνι χρή κρίνεσθαι τὰ μέλλοντα καλῶς κριθήσεται; ἢ οὐκ ἐμπερήθη τε καὶ φρονήσθη καὶ λόγῳ; by what standard must we judge that the judgment may be correct? Is it not by
experience and wisdom and reasoning? P. R. 582 a. With verbs of judging ἐκ and ἀπο are common.

1513. Manner (see also 1527).—The dative of manner is used with comparative adjectives and other expressions of comparison to mark the degree by which one thing differs from another (Dative of Measure of Difference).

κεφαλὴ δαστυριῶν a head shorter (lit. by the head) P. Ph. 101 a, ὁ πολλαῖς ἡμέραις ὑπέρον ἤλθεν he arrived not many days later X. H. 1.1.1, ἱοντες δέκα ἡμέραις πρὸ Panathenaiων coming ten days before the Panathenaic festival T. 5.47, τοσοῦτον ἄδιον ἡ ἐκείνῳ πλείω κέκτημι the more I possess the more pleasant is my life X. C. 8.3.40, πολλαὶ μεῖζον ἐγίγνετο ἡ βοή ἡ δὲ ἐκείνῳ the shouting became much louder as the men increased in number X. A. 4.7.23. So with πολλά by much, ὀλίγου by little, τῷ παντὶ in every respect (by all odds).

a. With the superlative: μεγαστε ἁριστά by far the best P. L. 885 e.

1514. With comparatives the accusatives (1586) τι, τι, ὀδὴν, μηδὲν without a substantive are always used: ὀδὴν ἠττων μικρότατο X. A. 7.5.9. In Attic prose (except in Thuc.) πολλά and ὀλίγαν are more common than πολλά and ὀλίγερα with comparatives. Hom. has only πολλά μεῖζών.

1515. Measure of difference may be expressed by ἐν τίνι; ἐκ τι, κατὰ τί; or by ἐπὶ τίνι.

1516. The dative of manner may denote the particular point of view from which a statement is made. This occurs chiefly with intransitive adjectives but also with intransitive verbs (Dative of Respect). (Cp. 1600.)

ἀνήφι ἢλικία ἐτὶ νέος a man still young in years T. 5.43, τοῖς σώμασι τῷ πλέον ἵσχυσαι a power stronger in men than in money 1.121, ἁπλοῖς τῷ σώματι weak in body D. 21.165, τῇ φωνῇ τράχως harsh of voice X. A. 2.6.9, φρονήσει διαφέρων distinguished in understanding X. C. 2.3.5, τῶν τότε δυνάμει προφέρων superior in power to the men of that time T. 1.9, ὀφθαλμίς σπονδάλα a truce so far as the name goes 6.10.

a. The accusative of respect (1600) is often nearly equivalent to the dative of respect.

1517. Cause.—The dative, especially with verbs of emotion, expresses the occasion (external cause) or the motive (internal cause).

Occasion: τῷ τούχῃ ἐλπίδας confident by reason of his good fortune T. 3.97, θαμάζω την ἀποκλήσει μοντὶ τῶν πυλῶν I am astonished at being shut out of the gates 4.85, τούτων ἤσθι he was pleased at this X. A. 1.9.26, ἡχόμενα τοῖς γεγενημένοις we were troubled at what had occurred 5.7.20, χαλεπῶς φεύρ τοῖς παρανόητοι πράγμασιν I am troubled at the present occurrences 1.3.3. Motive: φιλίᾳ καὶ εὐνοίᾳ ἐπὶ μερανίᾳ following out of friendship and good will X. A. 2.6.13. Occasion and motive: οἱ μὲν ἄτοικοι ἀκολουθοῦν, οἱ δὲ ἀπετίθεντο some (carried their own food) because they lacked servants, others through distrust of them T. 7.75, ὅσοι θεῖα τούτο τοῖς τοῖς doing this out of insolence and not because he was drunk D. 21.74.
1518. Some verbs of emotion take ἔτι (with dat.) to denote the cause; so always μέγα φρονίμην to plume oneself, and often χαλέπιν ἑρείσκει, λύπεσθαι grieve, ἄγανακτείν be vexed, αἰσχύνεσθαι be ashamed. Many verbs take the genitive (1405).

1519. The dative of cause sometimes approximates to a dative of purpose (1473): Ἀθηναῖοι ἐφ᾽ ἡμᾶς ἔρρυνται: λαοὺς κατοικίζειν the Athenians have set out against us (with a view to) to restore the Leontines T. 6. 33. This construction is common with other verbal nouns in Thucydides.

1520. Cause is often expressed by διά with the accusative, ὑπὸ with the genitive, less frequently by ἀμφί or περὶ with the dative (poet.) or ὑπὲρ with the genitive (poet.).

COMITATIVE DATIVE

1521. The comitative form of the instrumental dative denotes the persons or things which accompany or take part in an action.

1522. Prepositions of accompaniment (μετά with gen., σὺν) are often used, especially when the verb does not denote accompaniment or union.

1523. Dative of Association.—The dative is used with words denoting friendly or hostile association or intercourse. This dative is especially common in the plural and after middle verbs.

a. κακοίς ὡμίλους καυτὸς ἐκβηγή κακὸς if thou associate with the evil, in the end thou too wilt become evil thyself Men. Sent. 274, ἄλληλοις διεικάθηκαν we have conversed with each other P. A. 37 a, τῷ πλήθει πάροικοι κοινώς κατοικίζονται communicating to the people what had been said T. 2. 72, δεόμενοι τοὺς φιλοσώμεν ἅμαλλάς φοβοί asking that they reconcile their exiles with them 1. 24, εἰς λόγους σας ἐλεύθεροι to have an interview with you X. A. 2. 5. 4, μετεχάκηκαν ἱμὼν τοὺς ἔσοδοὺς we have participated in your festivals X. II. 2. 4. 20, ἄλληλοις σφυνδαῖς ἐτοιχίσαντο they made a truce with one another 3. 2. 20, αὐτοῖς διὰ φιλιάς ἔλειν to enter into friendship with them X. A. 3. 2. 8. So with verbs of meeting: προσέρχεσθαι, προστυχάνειν and ἐπινυχάνειν, ἐπιπαντάν.

b. πολλοὶς ὄλγοι μαχόμενοι: few fighting with many T. 4. 36, Κήρῳ πολεμοῦντες waging war with Cynis 1. 13, ἀμφισβητοῦσι μὲν δι᾽ εὔνων οἱ φίλοι τοῖς φίλοις, ἐρήμους δὲ οἱ διάφοροι ἄλληλοις friends dispute with friends good-naturedly, but adversaries wrangle with one another P. Pr. 337 b, δικὰς ἄλληλοις διακόπτεται they bring lawsuits against one another X. M. 3. 5. 16, διαφέρεσθαι τούτοις to be at variance with these men D. 18. 31 (and so many compounds of διά), οὐκ ἕφη τοῖς λόγοις τοῖς ἔργοις ὁμολογέων he said their words did not agree with their deeds T. 5. 55. So also τινὶ διὰ πολέμου (διὰ μάχης, εἰς χείρας) ἕλειν, τινὶ διὸς χωρεῖν, etc.

N. 1.—πολεμεῖν (μάχεσθαι) σὺν τινὶ (μετὰ τινὸς) means to wage war in conjunction with some one.

N. 2.—Verbs of friendly or hostile association, and especially periphrases with ποιεῖσθαι (πολέμοιν, σφυνδάς), often take the accusative with πρὸς.

1524. Dative of Accompaniment.—The dative of accompaniment is used with verbs signifying to accompany, follow, etc.

ἀκολουθεῖν τῷ ἡγουμένῳ to follow the leader P. R. 474 c, ἔπεσθαι ἣμιν βούλομαι
I am willing to follow you X. A. 3. 1. 25. μετὰ with the genitive is often used, as are σῶν and ἐμα with the dative.

1525. With αὐτῶς.—The idea of accompaniment is often expressed by αὐτῶς joined to the dative. This use is common when the destruction of a person or thing is referred to. Thus, τῷ νεῶν μια αὐτῶς ἀνδράσιν one of the ships with its crew T. 4. 14, ἐπεξ ἴκαν εἰς τὰς τάξεις αὐτῶς στρατάρχους he bade them come to their posts, crowns and all X. C. 3. 3. 40. The article after αὐτῶς is rare; and σῶν is rarely added (X. C. 2, 2, 9). Hom. has this dative only with lifeless objects.

1526. Dative of Military Accompaniment.—The dative is used in the description of military movements to denote the accompaniment (troops, ships, etc.) of a leader: ἐξελάωντε τῷ στρατεύματι παρτὶ he marches out with all his army X. A. 1. 17. 14. σῶν is often used with words denoting troops (T. 6. 62).

a. An extension of this usage occurs when the persons in the dative are essentially the same as the persons forming the subject (distributive use): ἡμῖν ἐφέσωσεν οἱ πολέμωι καὶ ἵππους καὶ πελταστικῶ the enemy pursued us with their cavalry and peltasts X. A. 7. 6. 29.

b. The dative of military accompaniment is often equivalent to a dative of means when the verb does not denote the leadership of a general.

1527. Dative of Accompanying Circumstance.—The dative, usually of an abstract substantive, may denote accompanying circumstance and manner.

a. The substantive has an attribute: πολλὴ βασιλέως they attacked with loud shouts T. 4. 127, παρτὶ σύνει with all one’s might 5. 23, τάχυ ἄγαθῷ with good fortune C. I. A. 2. 17. 7. So παρτὶ (οὐδενὶ, ἄλλῳ, τοῦτῳ τῷ) τρόπῳ. Manner may be expressed by the adjectival, as βιαῖῳ θανάτῳ ἀποθνῄσκειν to die (by) a violent death X. Hi. 4. 3 (= βιαῖ.)

b. Many particular substantives have no attribute and are used adverbially: θεῶν δρόμῳ to run at full speed X. A. 1. 8. 19, βίᾳ by force, δίκη justly, δόλῳ by craft, (τῷ) ἐργῷ in fact, ἰσχὺς quietly, κομψὴ (with care) entirely, κόσμῷ in order, δουλῇ, κύκλῳ round about, (τῷ) λόγῳ in word, προφάσει ostensibly, σιγῇ, σωφτῇ in silence, πτωχῇ hastily, with difficulty, τῇ ἄληθείᾳ in truth, τῷ ὡς in reality, ὀργῇ in anger, φυγῇ in hasty flight.

N.—When no prepositional phrase or adverbs are generally employed: σῶν κραυγῇ, σῶν δικῇ, μετὰ δίκης, πρὸς βιά (or biacenses).

c. Here belongs the dative of feminine adjectives with a substantive (ὁδός, etc.) omitted, as ταὐτῇ in this way, here, ἄλλῳ in another way, elsewhere, ἕν, ἓ in what (which) way. So δημοσίᾳ at public expense, ἓδη privately, κοινῷ in common, πεπέκτῳ on foot.

N.—Some of these forms are instrumental rather than comitative, e.g. ταὐτῇ.

1528. Space and Time.—The dative of space and time may sometimes be regarded as comitative.

a. Space: the way by which (qua), as ἐπορεύετο τῷ ὁδῷ ἵνα πρότερον ἐπορεύσατο he marched by the road (or on the road?) which he had made before T. 2. 98;

b. Time: κατηγόρει ὡς ἐκείνῃ τῷ χρόνῳ πεισθείν she charged that she had been
persuaded in (by) the course of time L. 1.20. Some of these uses are instrumental rather than comitative.

WITH ADJECTIVES, ETC.

1529. Many adjectives and adverbs, and some substantives, take the instrumental dative by the same construction as the corresponding verbs.

σύμμαχος αὑτὸς their ally D. 9.58, χώρα ἔμορος τῷ Λακεδαιμονίων a country bordering on that of the Lacedaemonians 15.22, ἄκλωθα τούτοις conformably to this 18.257. So κουφός (cp. 1414), σύμφωνος, συγγενής, μεταλλιος, and διάφορος meaning at variance with.—ἐπομενὸς τῷ νόμῳ conformably to the law P. L. 844 e, ὁ ἐξήγη νόμος τοῦτῳ the law next to this D. 21.10. Many of the adjectives belonging here also take the genitive when the idéa of possession or connection is marked.—ἀμα chiefly in the meaning at the same time.—κοινωνία τοῖς ἄνδράσι intercourse with men P. R. 406 c, ἐπιθρομὴ τῷ τεχνίματι attack on the fort T. 4.28.

LOCATIVE DATIVE

1530. The dative as the representative of the locative is used to express place and time.

a. On the instrumental dative of space and time, see 1528.

1531. Dative of Place.—In poetry the dative without a preposition is used to denote place.

a. Where a person or thing is: στὰς μὲν ἔργα taking his stand in the middle of the court Ω 306, τῷ ἔκειτο she lay on the ground S. O. T. 1206, ναϊν ἵππον to dwell among the mountains O. T. 1451. Often of the parts of the body (Hom. θύμφω, καρδία, etc.). With persons (generally in the plural): ἀντιτρόπης Ἰρώνισσων conspicuous among the Trojans Z 477, τοῖς δὲ ἀνώτητι A 68 may be rose up among them or a dative proper (for them).

b. Place whither (limit of motion): πεδίῳ πένευ fell on the ground Ε 82, κολυφὶ ἄροι put thy sword into its sheath κ 333.

1532. After verbs of motion the dative, as distinguished from the locative, denotes direction towards and is used of persons (1486), and is a form of the dative of interest.

1533. Many verbs capable of taking the locative dative in poetry, require, in prose, the aid of a preposition in composition. The limit of motion is usually (1589) expressed by the accusative with a preposition (e.g. εἰς, τρός).

1534. In prose the dative of place (chiefly place where) is used only of proper names: Πίθοι at Pytho, Ἰσθμοί at the Isthmus, Σαλαμῖν at Salamis, 'Ολυμπίαι at Olympia, 'Αθήναι at Athens (inscr.); especially with the names of Attic demes, as Φαληροῖ, Θρυμάκης, Μαραθῶν. But ἐν Μαραθῶν and ἐν Πλαταιαῖσι occur. Some deme-names require ἐν, as ἐν Κόλυμ.

1535. Many adverbs are genuine locatives, as οἶκος, πάλαι, πανδημεῖ, Φαληροῖ; Ἀθήναις, Πλαταιαῖς; others are datives in form, as κύκλῳ, Πλαταιαῖς.

1536. With names of countries and places, ἐν is more common than the
locative dative, and, with the above exceptions, the place where is expressed in Attic prose with ἐν.

1537. Verbs of ruling often take the dative, especially in Homer: Μυρμ-δένσαν ἀνασκε Α 180, Γγάντιςβιν βασιλεύειν η 59, ἢρχε δ’ ἐρά σφιν Ἀναμέλουν Σ 134. Rarely in prose: ἡγεῖθαν τινι τινι σερβάσκεις τινι τινι to serve as guide (leader) to some one, ἐπιστατείν τινι to be set over one; ἀρχειν τινι means only = to be archon (Πυθοδώρου ἀρχοντος Αθηναίος Τ. 2. 2). Cp. 1371.

a. Only when stress is not laid on the idea of supremacy is the dative, instead of the genitive (1370), used with verbs of ruling.

1538. It is not clear whether the dative with verbs of ruling is a dative proper (for), a locative (among; cp. ἐν δαίμονι ἀνασκε η 62), or an instrumental (by). ἀρχειν, ἡγεῖθαν may take the dative proper, ἀνασκέειν, βασιλεύειν, κρατείν may take the locative dative.

1539. Dative of Time.—The dative without a preposition is commonly used to denote a definite point of time (chiefly day, night, month, year, season) at which an action occurred. The dative contrasts one point of time with another, and is usually accompanied by an attributive.

1540. The dative denotes the time at which an action takes place and the date of an event.

1541. The names of the regular recurring festivals which serve to date an occurrence stand in the dative: Παναθηναίοι at the Panathenaea D. 21. 156, τοῖς Διονύσιοι at the Dionysia 21. 1, ταῖς πομπαί at the processions 21. 171, τοῖς τραγῳδοῖς at the representations of the tragedies Aes. 3. 176. ἐν is rarely added.

1542. ἐν is added:

a. To words denoting time when there is no attributive: ἐν τῷ χειμῶν ἐν winter X. O. 17. 3; cp. 1444. b. When the attributive is a pronoun (sometimes): (ἐν) ἐκείνῃ τῇ ἡμέρᾳ. c. To statements of the time within the limits of which an event may take place (where ἔτως with the genitive is common); to statements of how much time anything takes; with numbers, δόλιος, πολύς, etc. Thus, ἐν τρισαύ μέρει for (during) three days X. A. 4. 8. 8, οὐ βάνω τὸ ἀπάντη προκεῖται ἐν μᾶν ἡμέρᾳ δηλωθήσεται it is not easy to set forth in a single day the acts of all time L. 54, ἐξελέσθη τῇ διαβολήν ἐν ἐνώπιον δλίγον χρόνον to clear myself of calumny in so brief a time P. A. 10 a. ἐν is rarely omitted in prose, and chiefly when there is an attributive: μακρύ νυκτὶ T. 6. 27. d. Always with adjectives or adverbs used substantively: ἐν τῷ παράστη, ἐν τῷ τόπῃ. e. To words denoting the date of an event, not a point of time: ἐν τῷ προσέρχεται προσβελτεῖ in the first embassy Aes. 2. 123. Thuc. employs ἐν, as ἐν τῷ ἠλευθερα ἐκκλησία in
the assembly held the day after 1. 44, but usu. the simple dative, as μάχη in the
battle 3. 54, ἐκείνη τῇ ἐσβολῇ in that incursion 2. 20, τῇ προτέρα ἐκκλησίᾳ in the
first assembly 1. 44.

1543. The dative and genitive of time are sometimes employed with only a
slight difference (1447 a).

DATIVIE WITH COMPOUND VERBS

1544. Many compound verbs take the dative because of their
meaning as a whole. So ἄντεχειν hold out against, ἄμφιβολεῖν dispute
with (1523 b).

1545. The dative is used with verbs compounded with σὺν (regularly), with many compounded with ἐν, ἐπί, and with some com-
pounded with παρά, περί, πρός, and ὑπό, because the preposition keeps
a sense that requires the dative.

ἐμβλέψας αὐτῷ looking at him P. Charm. 162 d, ἐπίλεγας ἐμποίειν ἀνθρώποις to
create expectations in men X. C. 1. 6. 19, αὐτοῖς ἐπέπεσε τὸ Ἑλληνικὸν the Greek
force fell upon them X. A. 4. 1. 10, ἐπέκειτο αὐτοῖς they pressed hard upon them
5. 2. 5, ὑποδείκας αὐτοῖς to be their accomplices in wrong-doing 2. 6. 27, ξυνίσκωι
Μελήτῳ ψευδομέω they are conscious that Meletus is speaking falsely (i.e. they
know it as well as he does) P. A. 34 b, οὐ παρέγιναντο βασίλεια these did
not join the king X. A. 5. 6. 8, παρέστη ὅμων ὁ κύριος let the herald come with us
3. 1. 46, ἕξοφωτι προσέτρεχον δῶρ ναῦσκα των νεανίσκων youths ran up to Xenophon
4. 3. 10, ἑνοκείσθαι τῷ ἄρχοντι to be subject to the ruler P. G. 510 c.

a. So especially with verbs of motion and rest formed from ἵναι, πιπεῖν, πιθεῖν,
παρεῖν, τρέχειν, εἶναι, γυγεῖσθαι, κείσθαι, etc.

1546. Some verbs of motion compounded with παρά, περί, ὑπό take the
accusative (1559).

1547. Some verbs have an alternative construction, e.g. περιβάλλειν: τινὶ τι
invest a person with something, τι τινὶ surround something with something.

1548. Compounds of σὺν take the instrumental, compounds of ἐν take the
locative dative.

1549. When the idea of place is emphatic, the preposition may be repeated:
ἐμμείναντες ἐν τῇ Ἀττικῇ remaining in Attica T. 2. 23; but it is generally not
repeated when the idea is figurative: τοῖς ὑπὸς ἐμμείνων abiding by one's oath
I. 1. 13. μετὰ may be used after compounds of σὺν: μετὰ ἐμοῦ συνέπλει he sailed
in company with me L. 21. 8.

1550. The prepositions are more frequently repeated in prose than in poetry.

ACCUSATIVE

1551. The accusative is a form of defining or qualifying the verb.

a. The accusative derives its name from a mistranslation (casus accusa-
tiveus) of the Greek (ἡ αἵταίτική πτώσις, properly casus effectivus, 1554 a).

1552. A noun stands in the accusative when the idea it expresses is most
Greek gram. — 23
1553. The accusative is the case of the direct object (919). The accusative is used with all transitive verbs (and with some intransitive verbs used transitively), with some verbal nouns, and with adjectives.

1554. The direct object is of two kinds:

a. The internal object (object effected): ὁ ἀνήρ τύπτει πολλὰς πληγὰς the man strikes many blows.

N. 1. — Here the object is already contained (or implied) in the verb, and its addition is optional. The accusative of the internal object is sometimes called the accusative of content. The object stands in apposition to the result of the verbal action. The effect produced by the verb is either (1) transient, when the object is a nomen actionis, and disappears with the operation of the verb, as in μάχην μάχεσθαι to fight a battle, or (2) permanent, and remains after the verbal action has ceased, as in τείχος τεῖχειν to build a wall. The latter form is the accusative of result (1578).

N. 2. — Almost any verb may take one of the varieties of the internal object.

b. The external object (object affected): ὁ ἀνήρ τύπτει τὸν παῖδα the man strikes the boy.

N. — Here the object is not contained in the verb, but is necessary to explain or define the character of the action in question. The external object stands outside the verbal action.

1555. Many verbs may take an accusative either of the external or of the internal object: τέµενειν ἄλος fell timber, τέµενειν τὰς τρίχας cut off the hair, τέµενειν ὅδων open a road, but σπονδάς or ἔρχεσθαι, with a specialized verbal idea, to make a treaty by slaying a victim (pass. ἔρχεσθαι δῆμον make one’s way (poet.), τεῖχεσθαι χώραν fortify a place, but τεῖχεσθαι τεῖχος build a wall. Cp. E. Supp. 1060: A. νίκωσα νίκην τίνα; μαθεῖν χρήσθω σέβεται. B. τάσσας γυναῖκας, κτλ. A. Victorious in what victory? This I would learn of thee. B. Over all women. Here the construction shifts from the internal to the external object.

1556. The direct object of an active transitive verb becomes the subject of the passive: ὁ παῖς ὑπὸ τοῦ ἀνδρὸς τύπτεται the boy is struck by the man.

a. The object of a verb governing the genitive or dative as principal object may also become the subject of the passive (1340).

1557. In Greek many verbs are transitive the ordinary English equivalents of which are intransitive and require a preposition. So σιωπᾶν τι, στῖγμα τι to keep silence about something.

1558. Many verbs that are usually intransitive are also used transitively in Greek. Thus, ὀσκείν sin against, δισχεραίνειν be disgusted at, χαῖρειν rejoice at, ἱδεσθαι be pleased at, δακρύειν weep for. Cp. 1595 b.
THE ACCUSATIVE

a. Poetical: ἔσσεσυν agitate, περάν τόδα pass on her way E. Hec. 58, τελιν sail, κροταλίζεσαι rattle along (κροτεῖν strike Hdt. 6. 58), λάμπεσαι make shine, χορέας dance, ἔλθεσαι υπέρΜε ηερεί, εἰσέσαι ηερεί celebrate the god by choruses, by dancing.

1559. Many intransitive verbs are used transitively when compounded with a preposition, e.g. ἀμαρίεσαι light over again. — ἀπομάκρυνεσαι drive off, ἀποστρέφεσαι abandon, ἀποχωρεῖν leave. — διαβαΐνεσαι pass over, διαπείν sail across, διεξερεύεσαι go through. — εἰσέλθεσαι come into the mind, εἰσέπειν sail into. — ἐκβάλεσαι pass, ἐκπέφτεσαι get out of the way of, ἐξαναχωρεῖν shun, ἐξισταθείν avoid. — ἐπιστρέφεσαι march against. — καταναυμασίεσαι beat at sea, κατατολείπεσαι subdue completely; καταπολεμεῖσαι reduce by policy. — μετέρχεσαι seek, pursue, μετέλθεσαι go in quest of. — παραβαίνεσαι transgress. — περιβαίνεσαι go round, περιτσαθείν surround. — προσοκεῖσαι dwell in, προσπαίνεσαι sing in praise of. — ὑπερβαίνεσαι out. — ἐπιεκρασία escape from. — ὑπερθερμανεῖσαι swain on, ὑποδίσεσαι withstand, ὑποχωρεῖν shun, ὑποτσάθεσαι withstand.

1560. Conversely, many verbs that are usually transitive are used intransitively (with gen., dat., or with a preposition). Some of these are mentioned in 1591, 1592, 1595. Sometimes there is a difference in meaning, as ἄφεσειν = satisfy, with accus., = please, with dat.

1561. The same verb may be used transitively or intransitively, often with little difference of signification. Cp. 1709. This is generally indicated in the treatment of the cases, e.g. ἀιόθεσατιν τι or τίσι perceive something, ἐνθεμελεῖσαι τι or τίνι consider something, μέφεσατιν τινα or τίνι blame some one.

1562. On ἐσὶ μὲ τίνι and ἐσὶ μὲ τίνι see 1400. With the inf. the accus. is usual (dat. and inf. X. A. 3. 4. 35). χρή μὲ τίνι is poetical; with the inf. χρῆ takes the accus. (except L 28. 10, where some read δικαίους). (χρῆ is an old noun; cp. χρεῖν, χρεῖα need and 793.)

INTERNAL OBJECT (OBJECT EFFECTED)

COGNATE ACCUSATIVE

1563. The cognate accusative is of two kinds, of which the second is an extension of the first.

1564. (I) The substantive in the accusative is of the same origin as the verb.

τολληθεὶς φλαβρίται φλαβροῦντα talking much nonsense P. A. 19 c, ἔσσεσπε τὴν φυγήν ταύτην he shared in the recent exile 21 a, τὴν ἐν Σαλαμίνι ναυμαχίαν ναυ- μαχίσαις victorious in the sea-fight at Salamis D. 59. 97, τὰς ὑπογέυσες ζήσεις αὐτὸς ὑποκράτειν the promises which he made 19. 47, ἢ αἰτία ἡ αἰτίωναί the charge they bring Ant. 6. 27.

a. Sometimes the verb may be suppressed, as ἢμίν μὲν εὐχαῖς τάσκε (εὐχαῖμαι) for us these prayers A. Ch. 142.

1565. The cognate accusative occurs even with adjectives of an intransitive character: μὴ τι σοφὸς ὅ τις ἡ ἐκεῖνος σοφίαν μὴ ἀμαθῆ τὴν ἀμαθίαν being neither at all wise after the fashion of their wisdom nor ignorant after the fashion of their ignorance P. A. 22 c, ἄτιμον ἐποιηθέν ἄτιμαν τοιάδε ὡστε κτλ.
they disfranchised them in such a way that, etc. T. 5. 34 (ἀτίμος ἐποίησαν = ἡτίμη-
σαν, cp. 1598).

1566. Passive: πόλεμος ἐπολεμεῖτο war was waged X. H. 4. 8. 1.

1567. (II) The substantive in the accusative is of kindred meaning with the verb.

ἐξῆλθον ἄλλας ὅδες they went forth on other expeditions X. H. 1. 2. 17, τὸν ἱερὸν καλοῦμεν πόλεμον ἐστάτευσαν they waged what is called the Sacred War T. 1. 112. ἠσθενείη τάκτων τὴν ἀσθένειαν he fell ill of this disease I. 19. 24, ἀνθρώπων φῶςιν βλα-
στῶν born to man's estate S. Aj. 780.

1568. Passive: πόλεμος ἐστάραξθη war was stirred up D. 18. 151.

1569. An extension of the cognate accusative appears in poetry with κηδαία, στήμα, καθεῖν and like verbs: τόποι, ἄρτιν κηδαία the place in which he is situated S. Ph. 146, τί ἐστήκε πάνω; why stands she on the rock? E. Supp. 987, τριπόδα καθίζων sitting on the tripod E. Or. 956.

1570. An attributive word is usually necessary (but not in Hom.) otherwise the addition of the substantive to the verb would be tautologous. But the attribute is omitted:

a. When the nominal idea is specialized: φυλακᾶς φυλάττειν to stand sentry X. Α. 2. 6. 10, φθόνον φέρειν to pay tribute 5. 5. 7.

b. When the substantive is restricted by the article: τὸν πόλεμον πολεμεῖν to wage the present war T. 8. 58, τὴν πομπὴν πέρπειν to conduct the procession 6. 56.

c. When a plural substantive denotes repeated occurrences: τριπλάραξης τριπλάραξης he performed the duty of triarch D. 45. 80.

d. In various expressions: ὄλματι νικᾶν to win an Olympian victory T. 1. 126, τὴν καυμαχίαν νικῆσαι to be victorious in the sea-fight L. 19. 28, θείων τὰ εἰναγγελία to offer a sacrifice in honour of good news X. H. 1. 6. 37.

e. In poetry the use of a substantive to denote a special form of the action of the verb is much extended: στάξειν αἵμα to drip (drops of) blood S. Ph. 783, Ἀργ. πεῖν to breathe war Λ. Αg. 375, πῦρ δέορκας looking (a look of) fire τ. 446. This use is common, especially in Aristophanes, with verbs signifying the look of another than the speaker: βλέπειν νᾶκν to look mustard Eq. 631, βλέπειν ἀπαθιάν to look unbelief Com. fr. 1. 341 (No. 309) ; cp. "looked his faith": Holmes.

1571. The substantive without an attribute is (rarely) added to the verb as a more emphatic form of statement: λῆσθαι λυρεῖν to talk sheer nonsense Λr. Πλ. 517, ὑπον ὑβρίζειν to insult grievously E. H. F. 708. Often in Euripides.

1572. The substantive may be omitted, leaving only the adjectival attribute: παῖδος διτιλῆν (scil. πληγήν) strike twice (a double blow) S. El. 1415, τούτων ἀνή-
κραγον ὡς ὀλύας (scil. πληγής) παίσειν they called out that he had dealt him too (1063) few blows X. A. 5. 8. 12, Cp. 1028.

1573. Usually an adjective, pronoun, or pronominal adjective is treated as a neuter substantive. Στ. μεγάλ' ἀμαρτάνειν to commit grave errors D. 5. 5 with μεγίστα ἀμαρτήματα ἀμαρτάνοντι P. G. 525 d. The singular adjective is used in certain common phrases in prose, but is mainly poetical; the plural is ordinarily used in prose.
THE ACCUSATIVE

ἡδὲ γελάν ποετ. (= ἡδὲν γέλωτα γελάν) to laugh sweetly, μέγα (ψεύδος) ψευδεται he is a great liar, μέγα φρονήσας επί τοῦτω highly elated at this X. A. 3. 1. 27, μεῖζον φρονεῖ he is too proud 5. 6. 8, τὰ τῶν Ἑλλήνων φρονεῖ to be on the side of the Greeks D. 14. 34, μέγαστον εἴδωντο had the greatest influence L. 30. 14, δεικνύειν to maltreat terribly X. A. 6. 4. 2, ταῦτα ἐπρεσβεύμενεν we fulfilled our mission as embassadors in the same way D. 19. 32, τι βοήτευτα ημῖν χρῆσθαι; what use does he wish to make of us? X. A. 1. 8. 18 (= τίνα βοήτευτα χρείαν χρῆσθαι, cp. χρῆσθαι τιν χρείαν P. L. 868 b).

1574. Passive: τοῦτο ὁδὸν ἐφεύσχοντα they were not deceived in this X. A. 2. 2. 13, ταῦτα οἴδεις ἄν πεισθεῖ νo one would be persuaded of this P. L. 886 d.

1575. For a cognate accusative in conjunction with a second object, see 1620.

1576. Note the expressions δικάζειν δίκην decide a case, δικασθαι δίκην τινί go to law with somebody, δίκαιον γραφήν τινα αίντα idol with one's trial for something, φεύγειν δίκην τιν νὰ be put on one's trial for something; γράφεσθαι τινα γραφήν indirect one for a public offence, φεύγειν γραφήν be put on one's trial for a public offence. Also ἀγωνιζεσθαι στάδιον (= ἴγων στάδιον) be a contestant in the race-course, νικάν στάδιον be victorious in the race-course, νικάν δίκην νίν a case, νικάν γνώμην carry a resolution (pass. γνώμην ἐγίγνασθαι), ὀφείλειν δίκην lose a case.

1577. The (rarer) dative (φοβερο τραβεῖν, βιαῖω θανάτῳ ἐπεθυμᾶσκειν, φεύγειν φυγῇ) expresses the cause (1517), manner (1513), or means (1507).

ACCUSATIVE OF RESULT

1578. The accusative of result denotes the effect enduring after the verbal action has ceased.

ἐλκος οὐδέατι to smile (and thus make) a wound E 361 (so οὕλεν ἔλειν ψ 74), πρεσβευεῖν τὴν εἰρήνην to negotiate the peace (go as ambassadors (πρεσβεῖος) to make the peace) D. 19. 134, but πρεσβευεῖν πρεσβείαν to go on an embassy Dinarchus 1. 10, νόμωμα κόπτειν to coin money Hdt. 3. 56, σπονδάς, or ὄρκα, τέμενειν (1555).

1579. Verbs signifying to effect anything (αἴρειν raise, αἰδεῖν exalt, διδάκειν teach, τρέφειν rear, παιδεῦειν train) show the result of their action upon a substantive or adjective predicate to the direct object: σε θῇβαλ γ' οὐκ ἐπαινεύσαν κακῶν Thebes did not train thee to be base S. O. C. 919, τούτων τρέφειν τε καὶ ἀξίμαν μεγάν to nurse and exalt him into greatness P. R. 565 c, ἄπεικαθοῦσατε αὐτῷ ὑπηλότερον raising it higher T. 7. 4. Such predicate nouns are called proleptic. Passive: μέγας ἐκ μικροῦ Φιλιππὸς ἔγειται Philip has grown from a mean to be a mighty person D. 9. 21. Cp. 1618.

ACCUSATIVE OF EXTENT

1580. The accusative denotes extent in space and time.

1581. Space.— The accusative denotes the space or way over which an action is extended, and the measure of the space traversed.

ἄγειν (στρατιάν) στένασ dòous to lead an army over narrow roads X. C. 1. 6. 43, εξελαναί οὐδαμοῦ τρεῖς, παρασάγγας ἔκοσι καὶ δῶν he advances three stages, twenty-
The accusative denotes extent of time.

1582. Time. — The accusative expresses duration.

1583. The accusative of time implies that the action of the verb covers the entire period. When emphasis is laid on the uninterrupted duration of an action, 

1584. Duration of life may be expressed by 

1585. To mark (a) how long a situation has lasted or (b) how much time has elapsed since something happened, an ordinal is used without the article, but often with the addition of οὖντος. The current day or year is included. Thus (a) τὴν μητέρα τελευτήσαντες τριτονίτοι τωτί μη μημέραν he has been in the city since it was announced yesterday P. Pr. 309 d. (b) ἄπον γεγέλθη Φιλιππος τρίτον ἡ θάρσος τωτί 

1586. On the accusative of extent in degree, see 1009. With a comparative we find πολυ and διάγοι as well as πολλά and διάγο (1514); and always τι, τι, 

1587. Time and degree are often expressed by prepositions with the accusative. See Prepositions under ἀπό, ἀνά, διά, ἐπί, κατά, παρά, πρός, ὑπό.

TERMINAL ACCUSATIVE (IN POETRY)

1588. In poetry after verbs of motion the accusative may be used without a preposition to express the goal.

1589. The limit of motion is also expressed by -de (διανεῖ Hom., in prose, 

1590. Of the many transitive verbs taking this accusative the following deserve mention:
1591. (I) To do anything to or say anything of a person.
   a. εἰ (καλῶς) ποιεῖν, ὥραν (rarely with πρᾶττειν), εὐθυγετεῖν, ὄννανα, ὧφελεῖν
      (also with dat.), ἀπετεῖν, κακῶς ποιεῖν, κακοῦν, κακοργίειν, βλάπτεῖν, ἄδικεῖν, ὧβρί-
      σεῖν, βιάζεσθαι, ἀμείβεσθαι τιμίτε, τιμωρεῖσθαι ἔρισθε, λήμανεσθαι: (also with dat.),
      λωβάσθαι (also with dat.).
   b. εἰ (καλῶς) λέγειν, εὐθείγειν, κολακεῖν, ὥθεσθεῖν, προσκυνεῖν, κακῶς λέγειν,
      κακολογεῖν, κακογορεῖν, λαδορεῖν.

1592. συνφέρειν and λανδιτελεῖν profit, βοηθεῖν help, λαδορεῖσθαι raid at take
      the dat., ἄδικεῖν ὀψθεν and ὧβρίσειν insult also take εἰς τινα or πρὸς τινα.

1593. εἰ (κακῶς) ἀνοίγειν, πᾶγχειν are used as the passives of εἰ (κακῶς)

1594. Many of the above-mentioned verbs take a double accusative (1622).

1595. (II) Verbs expressing emotion and its manifestations.
   a. φοβεῖσθαι, διέδειν, τρεῖν, ἐκπλήττεσθαι, καταπλήττεσθαι fear, πτύσθεν
      κρουδ. before, εὐλαμβάνειν beware of, θαρρεῖν have no fear of (have confidence
      in), αἰδεύειν stand in awe of, ἀἰσχύνεσθαι feel shame before, δυσκεραίνειν be dis-
      gusted at, έκθειν pity, πενθεῖν, θρηνεῖν, δακρεῖν, κλαίειν (κλαίειν) lament, woe over.
   b. χαλεῖν rejoice at and ἤδεσθαι be pleased to hear take the accus. of a person
      only in the poets and only with a predicate participle (2100). ἀεισχύνεσθαι, χαλ-
      ρεῖν, ἤδεσθαι, δυσκεραίνειν usually take the dat. in prose. θαρρεῖν may take the
      instr. dat. (Hdt. 3. 70).

1596. (III) Verbs of swearing.
   ὁμήναι swear by (ποὺς θεοὺς, pass. θεοῦ ὁμήνοι) and swear to (τὸν ὄρκον, pass.
   ὁ ὄρκος ὁμήνοι). So ἐπορκεῖν swear falsely by.
   a. ὁμήναι ποὺς θεοὺς may be an abbreviation of ὁμήναι ὄρκον (internal object)
      τὸν θεῶν.
   b. The accusative is used in asseverations with the adverbs of swearing μά, oδ μά, ναλ μά, νή.

      Nay, by Zeus: μά (τὸν) Δία, oδ μά (τὸν) Δία.

      Yea, by Zeus: ναλ μά (τὸν) Δία, νή (τὸν) Δία.

mu is negative, except when preceded by ναλ. μά may stand alone when a nega-
   tive precedes (often in a question) or when a negative follows in the next clause:
   μά τὸν Ἀττάλλω, oδκ Ar. Thesm. 269. μά is sometimes omitted after oδ, and after
   ναλ: oδ τὸν Ὀλυμπὸν S. O. T. 1088, ναλ τὸν κόραν Ar. Vesp. 1438.
   c. The name of the deity may be omitted in Attic under the influence of
      sudden scrupulousness: μά τὸν — oδ σο γε not you, by — P. G. 4066.

1597. (IV) Various other verbs.
   φεύγειν flee from, ἀποδράσκειν escape from, ἐνεπρέπειν lie in wait for, φθάνειν
   anticipate, φυλάσσεσθαι guard oneself against, ἀμφεσθαι defend oneself against,
   λαμεῖν escape the notice of, μένειν wait for, ἐκλείπειν and ἐπιλείπειν give out,
   fail (tō στράτευμα ο σῖτος ἐπέλειπε corn failed the army X. A. 1. 5. 6).

1598. The accusative is rarely found after verbal nouns and adjec-
   tives, and in periphrastic expressions equivalent to a transitive verb.
   (This usage is post-Homeric and chiefly poetical.)
1599. Elliptical Accusative.—The accusative is sometimes used elliptically.

οὗτος, ἢ σε τοι (scil. καλῶ) ὦ! σε σε there, I am calling you! Ἀρ. Αὐ. 274, μη, πρὸς σε θεὸν τήν με προδοθηναι (ἴμη, πρὸς θεὸν σε αἰτῶ) do not, I implore thee by the gods, have the heart to leave me! E. Αἰκ. 275, μη μοι πρόφασιν (scil. πάρεχε) no excuse! Ἀρ. Αἰχ. 345. Cp. 946.

FREE USES OF THE ACCUSATIVE
ACCUATIVE OF RESPECT

1600. To verbs denoting a state, and to adjectives, an accusative may be added to denote a thing in respect to which the verb or adjective is limited.

a. The accusative usually expresses a local relation or the instrument. The word restricted by the accusative usually denotes like or similar to, good or better, bad or worse, a physical or a mental quality, or an emotion.

1601. The accusative of respect is employed

a. Of the parts of the body: ὁ ἀνθρώπος τὸν δάκτυλον ἀλγεῖ the man has a pain in his finger Π. R. 462 d, τυφλὸς τὰ τρία τὸν τε νῦν τὰ τρία ὃμιατ ἐν blind art thou in ears, and mind, and eyes S. Ο. Τ. 371, πόδας ὑκός 'Ἄρηλεις Ἡμ. N.—The accusative of the part in apposition to the whole (985) belongs here, as is seen by the passive. Cp. τὸν πλῆθος αὐχένα hím he smote on the neck Λ. 240 (βάλε θόρυβον Ἄρη κατ' αὐχένα Φ. 406) with βέβλην κενεών thou art smitten in the abdomen E. 284.

b. Of qualities and attributes (nature, form, size, name, birth, number, etc.): διαφέρει γυνὴ ἄνδρος τὴν φύσιν woman differs from man in nature P. R. 453 b, οὐδὲ οὐκεν θυρὶς ἄθανάτης δέως καὶ εἰδος ἐρίζειν nor is it seemly that mortal women should rival the immortals in form and appearance ε. 213, ποταμός, Κόδων ὄμω, εὖροι δοῦ πλῆθουν a river, Cydnus by name, two pletira in width X. Α. 1. 2. 23 (so with ὄψις, βάθος, μέγεθος), πλῆθος ὡς διαχλιῶν about two thousand in number 4. 2. 2, ἔξων δωτις εἰ γένος tell me of what race thou art E. Bac. 460.

c. Of the sphere in general: δεοι μάχην terrible in battle Α. Pers. 27, γένεσθε τὴν διάμαχα transfer yourselves in thought Άει. 3. 153, τὸ μὲν ἐπ' ἐμοὶ ἀχομά, τὸ δ' ἐπὶ σοι σέσωσμαι so far as I myself was concerned I was lost, but through you am saved X. Α. 5. 4. 11. Often of indefinite relations: πάντα καθέ base in all things S. Ο. Τ. 1421, ταῦτα ἀγαθός ἐκατος ἡμῶν, ὃν ὥσπος, ὃ δὲ ἀναφής, ταῦτα δὲ καθέ each one of us is good in matters in which he is skilled, but bad in those in which he is ignorant Π. Λ.Α. Χ. 194 d.
1602. Very rarely after substantives: χάρας αἰχμηρής a warrior valiant with (thy) arm τὸ 242, νεώτα τὰς ὤψεις youths by their appearance L. 10. 29.

1603. For the accusative of respect the instrumental dativus (1516) is also employed, and also the prepositions εἰς, κατά, πρὸς, e.g. διαφέρειν ἄρετά or εἰς ἄρετάν.

1604. Not to be confused with the accusative of respect is the accusative after intransitive adjectives (1565) or after the passives of 1632.

1605. The accusative of respect is probably in its origin, at least in part, an accusative of the internal object.

**ADVERBIAL ACCUSATIVE**

1606. Many accusatives marking limitations of the verbal action serve the same function as adverbs.

1607. Most of these adverbial accusatives are accusatives of the internal object: thus, in τέλος δὲ εἰρεν but at last he said, τέλος is to be regarded as standing in apposition to an unexpressed object of the verb—words, which were the end. Many adverbial accusatives are thus accusatives in apposition (991) and some are accusatives of respect (1600). It is impossible to apportion all cases among the varieties of the accusatives; many may be placed under different heads. The use of adjectives as adverbs (μέγα ποιότης very rich) is often derived from the cognate accusative with verbs (μέγα πλούτειν).

1608. Manner.—τρόπον τινὰ in some way, τόντα τρόπον in what way? τόν (τούτον) τόν τρόπον in this way, πάντα τρόπον in every way (also πνεύμα τρόπω), τὴν ταχίστην (δδδ) in the quickest way, τὴν εὔθειαν (δδδ) straightforward, προκε, διωρεῖν gratis (1616), δίκην after the fashion of (δίκην τοίς τούτους like an archer P. L. 705 e), πρόφασιν ἐν πρετέσει (ἐπλεῦ τρόφοσιν ἐπ’ Ἐλλησπόντου he sailed professedly for the Hellespont Hdt. 5. 33), χάριν for the sake of (lit. favour): οὗ τὴν Ἀθηναῖων χάριν ἐπτραπεῖον did not engage in the expedition out of good will to the Athenians Hdt. 5. 99, τοῦ χάριν for what reason? Ar. Plut. 53, τὴν σὴν ἥκω χάριν for thy sake I have come S. Ph. 1413. Cρ. 993.

1609. Measure and Degree.—μέγα, μεγάλα greatly, πολύ, πολλά much, τὸ πολύ, τὰ πολλά for the most part, ἄσιν as much as, οὖδέν, μηδέν not at all, τοσοῦτον so much, τι somewhat, ἄρχην or τὴν ἄρχην at all with οὐ or μή (ἐν τῷ παραξεχῆμα οὐκ ἔστιν ἄρχην ὀρθὸς βουλεύεσθαι it is utterly impossible to deliberate correctly offhand Ant. 5. 73).

1610. Motive.—τί why? τοῦτο, ταῦτα for this reason (cognate accus.): τὶ ἔλεγεν quid (cuiv) venisti = τίνα ἔλεγεν οὖν; τοῦτο χάριν (= ταῦτα τὴν χάριν χαίρω) therefore I rejoice, ταῦτα ταῦτα ήκω for this very reason have I come P. Pr. 310 e, τοῦτο ἰδὼν for this reason you are vexed X. A. 3. 2. 20.

1611. Time and Succession (1582): τὸ νῦν now, τὸ πάλαι of old, πρῶτον before, τὸ πρῶτον the former time, πρῶτον first, τὸ κατ’ ἀρχάς in the beginning, τὸ πρῶτον in the first place, τὸ τελευταῖον in the last place (for τὸ δεύτερον in a series use ἔτειτα or ἔτειτα δε), τὸ λείπον for the future, ἁμὴν at the point, just, καίρῳ in season.
TWO ACCUSATIVES WITH ONE VERB

1612. A compound expression, consisting of the accusative of an abstract substantive and ποιεῖται, ἔθεσθαι, ἔχειν, etc., is often treated as a simple verb; and, when transitive, governs the accusative: τὴν χώραν καταδρύματι λεύκην ἐποιεῖτο (= ἐλήφθη) he ravaged the country by his incursions T. 8. 41. Ἡλεων φθορᾶς ψφίσων ἔθετε (= ἐφήσωσα) they voted for the destruction of Ilium A. Ag. 814. μοιρήν ἠτυ ἐν μέσῳ πρώτα σοι (= ἐν μέσῳ) I blame thee first for one thing E. Or. 1069, τὰ δὲ ἐν μέσῳ λῆστιν ἔχεις (= ἐκλατάταις) what lies between thou hast no memory of S. O. C. 583. See 1598. So with other periphrases in poetry: τέκνα μηκάνω λόγον (= μακρότερον προσφωνώ) I speak at length to my children S. O. C. 1120, εἰς ἐκ τοῦ ἄνδρες λόγους ἐξῆκες (= ἐξῆκες λέγειν) if thou didst always (begin to) address me thus S. El. 556.

EXTERNAL OBJECT AND PREDICATE ACCUSATIVE

1613. Verbs meaning to appoint, call, choose, consider, make, name, show, and the like, may take a second accusative as a predicate to the direct object.

στρατηγὸν αὐτὸν ἀπεδέχετο he appointed him general X. A. 1. 1. 2, πατέρα ἐμὲ ἐκάλεσεν you were wont to call me father 7. 6. 33, αἰρέσθαι αὐτὸν τὸν Ἰουδαίον βασιλέα δικασθήν to choose the king of the Indians himself to be arbitrator X. C. 2. 4. 8, ὁ γὰρ δικαίον ὄντες τῶν κακῶν μάρτυρες ἡγεῖται and others in charge of the wrongdoers 8. 7. 7, ἐνδούμα τινες τῶν νεκρῶν νομίζειν γι' ὑμᾶς to believe in the dead for yourselves 12. 3. 18, εἰς ἐμὲ σὺν θεράποντα ποιήσῃ if you make me your servant X. O. 7. 42, εἰς τὸν Ἑλληνα σαυτὸν σοφιστὴν παρέχων showing yourself a sophist before the Greeks P. Pr. 312 a, ἐσώθη μέναν πάντα παρέχων to render everything easy to learn X. O. 20. 14. Cf. 1579.

1614. The absence of the article generally distinguishes the predicate noun from the object: ἐπιγγέλλειν τοὺς κόλακας τοὺς αὐτῶν πλουσιωτάτους τῶν πολιτῶν ποιήσει he promised to make his flatterers the richest of the citizens L. 28. 4.

1615. Especially in Plato and Herodotus, after verbs signifying to name, to call, the predicate noun may be connected with the external object by (a redundant) εἰναι (911); σοφιστήν ἰδούμαζοι τὸν ἄνδρα εἰναι they call the man a sophist P. Pr. 311 e, ἐπισωμάζειν ἐχεῖ σκίας τοῖς καλὶ ἀγας εἰναι he is called both short and tall P. Ph. 102 c. This is due to the analogy of verbs signifying to think or say (1041).

1616. A predicate accusative may stand in apposition to the object: ἐδωκα δωρεάν τὰ λόγα I gave them the price of their ransom as a free gift D. 19. 170.

1617. This use is the source of many adverbial accusatives (993, 1606 ff.).

1618. Passive: both the object and the predicate accusative of the active construction become nominative (1743) in the passive construction: αὐτὸς στρα-
THE ACCUSATIVE 363

τηγὸς ἦρεθ ἵδα τοῦ ἑαυτοῦ was chosen general L. 12. 65, αὐτὸς καλεθοῦνται they shall themselves be called lawgivers P. L. 681 d.

INTERNAL AND EXTERNAL OBJECT WITH ONE VERB

1619. Many verbs take both an internal and an external object.

1620. The external object refers to a person, the internal object (cognate accusative, 1563 ff.) refers to a thing. Here the internal object stands in closer relation to the verb.

ὁ πόλεμος ἀληθείαν αὐτοῦ ἐπιλέξεσθαι the war taught them a lesson they will hold in everlasting remembrance Aes. 3. 148, τοιοῦτον ἔχον ἐξανθρω πε Ι hate thee with such an hate S. El. 1034, Μέλητος με ἐγράψατο τὴν γραφήν ταύτην Meletos brought this accusation against me P. A. 19 b, ἐκεῖ, τὸ μιν βὰλε the wound that he dealt him E 795 (1578), Μιλτιάδης ὁ τὴν ἐν Μαραθῶν μάχην τοῖς βαρβάροις νικήσας Μiiltiades who won the battle at Marathon over the barbarians Aes. 3. 181, τὸν ἄνδρα τῶν τὰς πλαγίας to strike the man the blows Ant. 4. γ. 1, καλοῦσι με τοῦτο τὸ δομα they give me this appellation X. O. 7. 8.

1621. Passive (1747): πᾶσαν θεραπείαν θεραπευόμενος receiving every manner of service P. Phae. 256 a, τῶτε θεάται personal πλάγιας to be struck fifty blows Aes. 1. 139, ἣ κριτεῖ, ἢν ἔκριθη the sentence that was pronounced upon him L. 18. 50, τὰς μάχας, ὥσα Πέρσαι ἦττηθεν ὡ I omit the battles in which the Persians were defeated I. 4. 145, δομά ἐν κεκλημένιοι Σικελίωται called by the one name of Sicilians T. 4. 64.

1622. So with verbs signifying to do anything to or say anything of a person (1591): τὸλλὰ ἄγαθά ἡμᾶς ἐποίησεν he did you much good L. 5. 8, ταῦτα με πειράσω: that's what they are doing to me Ar. Vesp. 696, τὰ τοιαῦτα ἐταιρίζαν Ἀγεσίλαον I praise Agesilas for such merits X. Ages. 10. 1, τοῖς Κορθιάτοις τὸλλὰ τῇ καλῇ ἐλεγε he said many good things about the Corinthians Hist. 8. 61. For the accusative of the thing, εἰς (καλὸς), κεκώι may be substituted; and εἰς and πρὸς with the accusative occur.

1623. The accusative of the person may depend on the idea expressed by the combination of verb and accusative of the thing (1612); as in τοῖς πολεμοῖς εἰργάσαται κακὰ to have done harm to the enemy L. 21. 8 (here εἰργάσαται of itself does not mean to do anything to a person).

1624. When the accusative of the person is used, something is done for (1474), not to him: πάντα ἐποίησαν τοῖς ἀνθρώποις they rendered all honours to the dead X. A. 4. 2. 23. εἰς or πρὸς with the accusative is also employed.

1625. Passive of 1622: δοκεῖ ἡ τὸλμει ἀπὸκεῖσθαι all the other wrongs that the State has suffered D. 18. 70.

1626. Verbs of dividing (κόμαι, καταλίμαι, διαιρέω, τέμνων) may take two accusatives, one of the thing divided, the other of its parts (cognate accus.).

Thus, Κύρος τὸ στρατευμα κατέλιμα δῶδεκα μέρη Cyrus divided the army into twelve divisions X. C. 7. 5. 13. εἰς or κατὰ may be used with the accusative of the parts.

1627. Passive: ἀναρρηταὶ ἡ ἁγορὰ τεττάρα μέρη the Agora is divided into four parts X. C. 1. 2. 4. εἰς and κατὰ may be used with the accusative of the parts.
DOUBLE OBJECT WITH VERBS SIGNIFYING TO ASK, DEMAND, ETC.

1628. Verbs signifying to ask, clothe or unclothe, conceal, demand, deprive, persuade, remind, teach, take, two objects in the accusative, one of a person, the other of a thing.

οὐ τούτο ἐρωτᾷ se that’s not the question I’m asking you Ar. Nub. 641; χαίρει τὸν ἀυτὸν ἤμετον ἤμεθον ὑπὲρ τοῦ οἰκεῖος τοῦ ἀνδρὸς νόμον πρᾶγμα ἤ σημαντεῖ lo Apollo himself divests me of my oracular garb Δ. Ag. 1269; τὴν βουλατέρα ἐκρυπτεῖ τὸν θάνατον τοῦ ἀνδρὸς he concealed from his daught her husband’s death L. 32. 7; ἦκερον αἰτεῖν πλοῖα to ask Cyrus for boats X. A. 1. 3 14, ἦκερον πλοῖα ἄνευ τοῦ θανάτου μετὰ ἵππων ἦταν that I ever exacted or asked pay of any one P. A. 31 c; τούτων τὴν τίμην ἀποστερεῖ me he deprives me of the value of these things D. 28. 13; ἔσται τότε οὐ πείθω I cannot persuade you of this P. A. 37 a; ἀναμφίησον Ἰμπα καὶ τοὺς κυνόνοις I will remind you of the dangers also X. A. 3. 2. 11; οὖδεὶς ἐδίδαξε με ταύτῃ τὴν τέχνην nobody taught me this art X. O. 19. 16.

1629. Both person and thing are equally governed by the verb. The accusative of the person is the external object; the accusative of the thing is sometimes a cognate accusative (internal accusative).

1630. Some of these verbs also take the genitive or dative, or employ proposi tions. Thus ἔρωτάν τινα περὶ τινός, αἰτεῖν (αἰτεῖσθαι) τι παρὰ τινός, ἀποστερεῖν or ἄφαρεσθαι τινὰ τινός (τινὸς τι) (1394), or τινὰ τί (1438); ἀναμφίησεν τινὰ τινὸς (1550); παιδεύειν τινά τινι or τινὰ εἰς (οὐ πρὸς) with the accusative.

1631. The poets employ this construction with verbs of cleansing (a form of depriv ing): χρώνας νεκτον ἄλμην he was washing the brine from his skin ᾽. 224, αἷμα κάθηκεν Σαρπιδάνεα cleanse the blood from Surpodon Π 667. And with other verbs (in tragedy), e.g. τιμωρεῖσθαι avenge on, μετεδωκειν seek to avenge on, μετεδανεῖσθαι exercise judgment on, ἐπικινητεῖν charge.

1632. Passive (1747): ἔθνος βασιλέως πεπράγμενος τοὺς φόρους having had the tribute demanded of him by the king T. 8. 5, ὅσοι ἔποιοι ἀπεστέρησαν all who have been deprived of their horses X. C. G. 1. 12, οὐκ ἐπεισόδιον τὸ ἔγαγε οὐκεταὶ they would not credit the news Hdt. 8. 81, μονοκοῖν παιδεύεισθαι having been instructed in music P. Menex. 236 a (here μονοκοῖ is possible), οὐδὲν ἀλλα διδάκτεσθαι ἄρθρω πος ἐπιστήμην man is taught nothing else except knowledge P. Men. 87 c.

1633. The accusative of extent (1580) is freely used in the same sentence with other accusatives, as ὑπερενεκόλυτος τὸν Δευκάδιον ἱσθμὸν τάς ναῦς having hauled the ships across the isthmus of Leucas T. 9. 81.

On the accusative of the whole and part, see 985; on the accusative subject of the infinitive, see 1972 ff.; on the accusative absolute, see 2076. See also under Ανακολοθην.

TWO VERBS WITH A COMMON OBJECT

1634. The case of an object common to two verbs is generally that demanded by the nearer: οὐ δεῖ τοῖς παιδοτρήβαις ἐγκάλειν οὐδὲ ἐκβάλλειν εἰ τῶν πόλεων we must not accuse the trainer or banish him from the cities P. G. 460 d.
PREPOSITIONS

1635. The construction is usually ruled by the participle, not by the finite verb, when they have a common object but different constructions, and especially when the object stands nearer the participle: τούτῳ δοῦν ἡγεμόνας παρεκελεύθη ἐκλειπον ἡγέομεν having given him guides he ordered him to proceed quietly X. C. 5. 3. 53; and when the common object stands between, as προσπεσότες τοὺς πρῶτους πρέποντοι falling upon the foremost they put them to flight T. 7. 53.

a. Sometimes the finite verb regulates the construction, as καλέσας παρεκελεύσατο τοῖς Ἕλλησι he summoned the Greeks and exhorted them X. Α. 1. 8. 11.

PREPOSITIONS

1636. Prepositions define the relations of a substantival notion to the predicate.

a. All prepositions seem to have been adverbs originally and mostly adverbs of place; as adverbs they are case-forms. Several are locatives, as περί.

1637. The prepositions express primarily notions of space, then notions of time, and finally are used in figurative relations to denote cause, agency, means, manner, etc. Attic often differs from the Epic in using the prepositions to denote metaphorical relations. The prepositions define the character of the verbal action and set forth the relations of an oblique case to the predicate with greater precision than is possible for the cases without a preposition. Thus, μετὰ δὲ μνηστήρας ἔφη he spoke among the suitors ῥ 467 specifies the meaning with greater certainty than μνηστήρας ἔφη. So ὁ Ἕλληνος φόβος may mean the fear felt by the Greeks or the fear caused by the Greeks; but with ἐπὶ or παρά (cp. X. A. 1. 2. 18, Lyc. 130) the latter meaning is stated unequivocally. The use of a preposition often serves to show how a construction with a composite case (1279) is to be regarded (genitive or ablative; dative, instrumental, or locative).

1638. Development of the Use of Prepositions.—

a. Originally the preposition was a free adverb limiting the meaning of the verb but not directly connected with it: καὶ ὁ ἐκεῖ οἱ οἱ ἔδωκεν he said him A 101. In this use the preposition may be called a ‘preposition-adverb.’

b. The preposition-adverb was also often used in sentences in which an oblique case depended directly on the verb without regard to the preposition-adverb. Here the case is independent of the preposition-adverb, as in ἄπολα πρόων ἀπὸ δάκρυα πίπτει from her eyelids, away, tears fall ξ 129. Here ἄπολα is ablative genitive and is not governed by ἄπο, which serves merely to define the relation between verb and noun.

c. Gradually the preposition-adverb was brought into closer connection either (1) with the verb, whence arose compounds such as ἄποστιτειν, or (2) with the noun, the preposition-adverb having freed itself from its adverbial relation to the verb. In this stage, which is that of Attic prose, the noun was felt to depend on the preposition. Hence arose many syntactical changes, e.g.
the accusative of the limit of motion (1588) was abandoned in prose for the preposition with the accusative.

Prepositions have three uses.

1639. (I) Prepositions appear as adverbs defining the action of verbs.

1640. The preposition-adverb usually precedes the verb, from which it is often separated in Homer by nouns and other words: ἡμῖν ἀπὸ λογίον ἀμώνα to ward off destruction from (for) us A 67, πρὸ γὰρ ἤκε θέα the goddess sent her forth A 195, ἐχειν κάτα γαία the earth held him fast B 699.

1641. So, as links connecting sentences, πρὸς δὲ καὶ and καὶ πρὸς and besides, ἐπὶ δὲ and besides, μετὰ δὲ and next, thereupon (both in Ἑἰδ.), ἐν δὲ and among the number (Ἑἰδ.).

1642. The verb (usually ἐστὶ or εἰσὶ, rarely εἰμὶ) may be omitted: οὐ γὰρ τις μέτα τῶν ἄνθρωπον for no such man is among them φ 93. Cp. 944.

1643. The preposition-adverb may do duty for the verb in parallel clauses: ἀνδρεῖς ἀνέστησαν, ἐν μὲν ἔφε Ἀτρείδης . . . ἐν δὲ ἔρισε Μηδένης the men rose up, rose up Atreides, rose up Meriones Ψ 886. So in Ἑἰδ.

1644. (II) Prepositions connect verbs and other words with the oblique cases of nouns and pronouns.

1645. It is often impossible to decide whether the preposition belongs to the verb or to the noun. Thus, ἐκ δὲ Χρυσῆις πρὸς βῆ Α 439 may be Chryses went out of the ship or Chryses went-out-from (ἐξῆ) the ship. When important words separate the prep.-adv. from the noun, the prep.-adv. is more properly regarded as belonging with the verb, which, together with the prep.-adv., governs the noun: ἀμφὶ δὲ χαίται ὠνοι ἀπὸστορεῖ and his mane floats-about his shoulders Ζ 509. The Mss. often vary: τοῖον ἐγὼ μεθ' ὀμήλεω (or μεθομήλεω) with these I was wont to associate Α 269.

1646. (III) Prepositions unite with verbs (less frequently with nouns and other prepositions) to form compounds. Cp. 886 ff.

a. From this use as a prefix the name 'preposition' (πρόθεσις praeposito) is derived. The original meaning of some prepositions is best seen in compounds.

1647. Improper prepositions (1699) are adverbs used like prepositions, but incapable of forming compounds. The case (usually the genitive) following an improper preposition depends on the preposition alone without regard to the verb; whereas a true preposition was attached originally, as an adverb, to a case depending directly on the verb.

1648. The addition of a preposition (especially διὰ, κατά, σὲν) to a verbal form may mark the completion of the action of the verbal idea (perfective action). The local force of the preposition is here often lost. So διαφέρειν succeed in escaping, καταδιώκειν succeed in pursuing, συντελεῖν accomplish, carry into effect (τελεῖν ὁ, perform).

1649. Two or more prepositions may be used with one verb, either sepa-
rately, as adverbs, or in composition with the verb. Thus, στῇ δὲ παρέξ (or παρ' ἐξ) he stood forth beside him A 486. When two prepositions of like meaning are used in composition, that preposition precedes which has the narrower range: ἀλεφαστέχειν take part in with, ἀμφιπορτέφεσθαι to be put round about as a crown. When two prepositions are used with one noun, the noun usually depends on the second, while the first defines the second adverbially; as ἀκόλουθον ἐκ τῆς ἐπανάληψης round about a spring B 305. It is often uncertain whether or not two prepositions should be written together.

a. Such compound prepositions are ἀμφίπερδι, παρέξ, ὑπέκ, ἀτέκ, διέκ, ἀποσπό, διαπρό, περιπρό. Improper prepositions may be used with true prepositions, as μέχρι ἐλ ἀπὸ στρατήπεδον as far as (into) the camp X. A. 6. 4. 20.

1650. Tmesis (τμήσις cutting) denotes the separation of a preposition from its verb, and is a term of late origin, properly descriptive only of the post-epic language, in which preposition and verb normally formed an indissoluble compound. The term 'tmesis' is incorrectly applied to the language of Homer, since in the Epic the prep.-adv. was still in process of joining with the verb.

1651. In Attic poetry tmesis occurs chiefly when the preposition is separated from the verb by unimportant words (particles, enclitics), and is employed for the sake of emphasis or (in Euripides) as a mere ornament. Aristophanes uses tmesis only to parody the style of tragic choruses.

1652. Hdt. uses tmesis frequently in imitation of the Epic; the intervening words are ὅν (= ὄν), enclitics, δὲ, μὲν . . . δὲ, etc.

1653. In Attic prose tmesis occurs only in special cases: ἀντ' ἐν ποιεῖν (πάσχειν) and ὅν ἐν (κακώσι) ποιεῖν (πάσχειν). Thus, δεσσὶν ἐν τυχισμάτω ἡ πόλις ἀντ' ἐν πεποληκτεν all whom the city has requited with benefits for the service they rendered it D. 20. 64. Here ἐν πεποληκτεν is almost equivalent to a single notion.

1654. The addition of a preposition to a verb may have no effect on the construction, as in ἔκβηναι τῆς νέως, whereas βγναι τῆς νέως originally, and still in poetry, can mean go from-the-ship; or it may determine the construction, as in ἐπεργενεύσαι ἔως to surpass me D. 18. 236. Prose tends to repeat the prefixed preposition: ἔκβηναι ἐκ τῆς νέως T. 1. 137.

1655. A preposition usually assumes the force of an adjective when compounded with substantives which do not change their forms on entering into composition, as σφυρός a national meeting (ὁβα). Otherwise the compound usually gets a new termination, generally -ορ, -ον neuter, or -ις feminine, as ἐνυπνοῦν dream (νυϊς), ἐπιγονίς thigh-muscle (γόνι).

1656. The use of prepositions is, in general, more common in prose than in poetry, which retained the more primitive form of expression.

1657. A noun joined by a preposition to its case without the help of a verb has a verbal meaning: ἀπὸ πάσων ἄρρητον ἐλευθερία freedom from all rule P. L. 698 a (cp. ἐλευθερόν ἀπὸ τῶν).

1658. In general, when depending on prepositions expressing relations of place, the accusative denotes the place (or person) toward which or the place over which, along which motion takes place, the dative denotes rest in
or at, the genitive (ablative) passing from. Thus, ἤκω παρὰ σε I have come to you T. 1. 137, οἱ παρ᾽ ἐαυτῷ βάρβαροι the barbarians in his own service X. A. 1. 1. δ, παρὰ βασίλειος πολλοὶ πρὸς Κύρον ἀπῆλθον many came over from the king to Cyrus 1. 0. 29. The true genitive denotes various forms of connection.

1659. Constructio Praeagnans.—a. A verb of motion is often used with a preposition with the dative to anticipate the rest that follows the action of the verb: ἐν τῷ ποταμῷ ἐπεσον they fell (into and were) in the river X. Ages. 1. 32. This use is common with τυθέναι, ἱδρεύν, καθιστάναι, etc., and with tenses of completed action which imply rest; as οἱ ἐν τῷ νήσῳ ἀνδρεῖς διαβεβηκότες the men who had crossed to (and were in) the island T. 7. 71.

b. A verb of rest is often followed by a preposition with the accusative to denote motion previous to or following upon the action of the verb: παρῄσαν εἰς Σάρδεις (they came to Sardis and were in the city) they arrived at Sardis X. A. 1. 2. 2, ἐς Κύρην εἰσώθησαν they were saved by reaching Cyrene T. 1. 110, ἥρθη προσβεβήσας εἰς Λακεδαίμονα he was chosen ambassador (to go) to Lacedaemon X. H. 2. 2. 17. Cp. 1692. 1. a.

1660. Stress is often laid on (a) the starting-point or (b) the goal of an action.

a. κατατήσας ἀπὸ δεόντων τοὺς ἵππους tying his horses to (from) trees X. H. 4. 4. 10. By anticipation of the verbal action (attraction of the prep. with the article): τήν ἀπὸ στρατοπέδου τάξιν ἔλεπεν he deserted his post in the army Aes. 3. 159, οἱ ἐκ τῆς ἁγορᾶς καταλιπόστες τὸ ἄνω ἔφυγον the market-people (οἱ ἐν τῷ ἁγορᾷ) left their waives and fled X. A. 1. 2. 18.

b. With verbs of collecting (ἀρροῖεν, συλλέγειν) and enrolling (ἐγγράφειν): εἰς πεδίον ἀρροῖονται they are mustered in(to) the plain X. A. 1. 1. 2, εἰς ἀνδρὰς ἐγγράφατο to enrol in(to) the list of men D. 19. 230.

1661. So with adverbs: ὅποιον ἐληλύθαμεν where (= whither, ὅποι) we have gone X. C. 6. 1. 14, ὅποιοι ἀκέλειποι, ἐκεῖκαθόμενοι let us return to the point whence (= where, ὅποιον) we left off P. Ph. 78 b, ἀνοικεῖ τόν ἐκείθεν πόλεμον δεύο ἥξοντα he does not know that the war in that region will come hither (= τόν ἐκεί πόλεμον ἐκείθεν) D. 1. 15.

1662. Some adverbs and adverbial phrases meaning from are used with reference to the point of view of the observer: ἐκατέρωθεν on either side, ἐνθεν καὶ ἐνθεν on this side and that, ἐκ δεξιάς on the right (a dextra), οἱ ἀπὸ τῆς σκηνῆς the actors, τὸ ἐκ τοῦ ἑσθοῦ τεῖχος, τὸ ἐς τὴν Παλλήνην τεῖχος the wall (seen) from the isthmus, the wall toward (looking to) Pallenia T. 1. 04 (of the same wall).

1663. Position.—The preposition usually precedes its noun. It may be separated from it

a. By particles (μὲν, δὲ, γέ, τέ, γάρ, οὖν) and by οἷοι I think: ἐν οἷον τῇ πόλει P. R. 456 d, εἰς δὲ γε οἷοι ταῖς ἄλλαις πόλεισ to the other cities I think 568 c.

Note that the order τῇ μὲν χώρᾳ (1155) usually becomes, e.g. πρὸς μὲν τῇ χώρᾳ or πρὸς τὴν χώραν μὲν. Demonstrative ὁ μὲν and ὁ δὲ, when dependent on a preposition, regularly follow the preposition, and usually with order reversed (1109): ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ in some things then we agree, but not in others P. Phae. 263 b.
b. By attributives: εἰς Ἰαῦστρον πέδιον to the plain of the Ceyser X. A. 1. 2. 11.
c. By the accusative in oaths and entreaties (with πρός): πρός σε τής δέ μητρός by my mother here I implore thee. E. Phoen. 1665; cp. per te δοσον and see 1659.

N. — A preposition is usually placed before a superlative and after ὁς or ὅτι qualifying the superlative: ὡς ἐπὶ πλείον τῶν ὁμιλοῦ over the very greatest part of the throng T. 2. 34. πολυ, πάνω, μᾶλα may precede the preposition and its case: πολὺ ἐν πλειον αἱρεί with far better reason T. 1. 35.

1664. In poetry a preposition is often placed between an adjective and its substantive; very rarely in prose (τοιμάζει ἐν τὰξει in the following manner P. Criti. 115 c).

1665. περί is the only true preposition that may be placed after its case in Attic prose: σοφίας περί about wisdom P. Phil. 49 a, ὅν ἐγώ οὖν οὖν οὗτος ἐγώ οὖν μήκεν περί ἔπαιω about which I understand nothing either much or little P. A. 19 c. When used with two substantives περί is placed between them: τῶν ὅσων τε περί καὶ τῶν ἄνω των concerning both that which is holy and that which is unholy P. Euth. 4 a. περί occurs very often in Plato, only once in the orators and possibly twice in Xenophon. On anastrophe, see 175.

a. ἐνεκα and χέριν (usually) and ἄνω (sometimes) are postpositive. The retention of the postpositive use of περί may be due to the influence of ἐνεκα. In poetry many prepositions are postpositive.

VARIATION OF PREPOSITIONS

1666. The preposition in the second of two closely connected clauses may be different from that used in the first clause either (1) when the relation is essentially the same or (2) when it is different. Thus (1) ἐκ τῆς Κερκύρας καὶ ἀπὸ τῆς Ἡπείρου from Corcyra and the mainland T. 7. 33, and (2) ὅτι κατὰ γῆν ὥστε διὰ διὰ τὰ βασιλείαν neither by land nor by (the help of the, the medium of the) sea 1. 2. Cp. 1668.

REPETITION AND OMISSION OF PREPOSITIONS, ETC.

1667. a. For the sake of emphasis or to mark opposition and difference, a preposition is repeated with each noun dependent on the preposition: κατὰ τε πέλεμον καὶ κατὰ τῆν ἐλλην διαίταταν in the pursuit of war and in the other occupations of life P. Tim. 18 c.

b. A preposition is used with the first noun and omitted with the second when the two nouns (whether similar or dissimilar in meaning) unite to form a complex: περὶ τῶν δικαλόν καὶ ἄρετῆς 'concerning the justice of our cause and the honesty of our intentions' T. 3. 10.

c. In poetry a preposition may be used only with the second of two nouns dependent on it: Δελφῶν κάπω Δαυλιάς from Delphi and Daulia S. O. T. 734.

1668. In contrasts or alternatives expressed by ἄντι, ἄντι...ἄντι, καί...καί, etc., the preposition may be repeated or omitted with the second noun: καὶ κατὰ γῆν καὶ κατὰ βασιλείαν both by land and by sea X. A. 1. 1. 7, πρὸς ἔχθρὸν ἢ φίλον to foe or friend D. 21. 114.

1669. When prepositions of different meaning are used with the same noun, GREEK GRAM. — 24
the noun is repeated; thus *neither upon (the earth) nor under the earth is o'tρ' ἐπὶ γῆς οὖ ιπτὶ γῆς* P. Menex. 246 d.

1670. In explanatory appositional clauses (988) the preposition may be repeated for the sake of clearness or emphasis; as ἐκ τοῦτων οί δικαιοτικοί γλυκονται, ἐκ τῶν ἐπιστήδευσάντων ἐκαστα the men of mark come from those who have practised each art P. Lach. 183 c, and commonly after demonstratives. The preposition is not repeated when such an appositional clause is closely connected with what precedes: εἰκὸς μηδὲ νοµίζαι περὶ ἐνός μόνον, δουλεῖας ἀντ' ἐλευθερίας, ἀγωνιζόμενοι nor should you think that you are contending for a single issue alone: to avert slavery instead of maintaining your freedom T. 2. 63. A preposition is usually not repeated before descriptive appositional clauses (987): περὶ χρημάτων λαλεῖς, ἀβέβαιον πράγματος you are talking about wealth, an unstable thing Com. frag. 3. 38 (No. 128).

1671. Before a relative in the same case as a noun or pronoun dependent on a preposition, the preposition is usually omitted: κατὰ ταύτην τὴν ἡλικίαν ἤν ἦν ἐγὼ νῦν he was at that age at which I now am D. 21. 155. φιλεῖται ὑπὸ δυν (= τοῦτων δυν) filiate is loved by whom it is loved P. Euth. 10 c. But the preposition is repeated if the relative precedes: πρὸς δ' τις πέρικε, πρὸς τούτο ἐνα πρὸς ἐν ἐκαστὸν ἐργαν δεῖ κοµίζειν it is necessary to set each individual to some one work to which he is adapted by nature P. R. 423 d.

1672. In Plato a preposition is often omitted in replies: ἡττώµενος—ὑπὸ τίνος; φήσει: τοῦ ἀγαθοῦ, φόρσοµεν overcome — by what? he will say. By the good, we shall say Pr. 355 c.

1673. The preposition is usually omitted with the main noun or pronoun when it is used in a clause of comparison with ὅς (rarely ὅστερ) as: δεῖ ὃς περὶ μητρός καὶ τροφοῦ τῆς χώρας βουλεύεσθαι they ought to take thought for their country as their mother and nurse P. R. 414 e; so, usually, when the two members are closely united: ὃς πρὸς εἰδὴν ἐκε ὑπὸ τάλανθος λέγε ν σpeak the truth to me as to one who knows Ar. Lys. 993. The preposition is often omitted in the clause with ὅς (ὁστερ) as, ἢ than: οἱ παρὸ τοῦτο δύο ὃς τῶ τοιάυτα τοιαίη ἀπολύσασιν who owe their ruin to nothing so much as to such a course of action D. 19. 263, περὶ τοῦ μέλλοντος μᾶλλον βουλεύεσθαι ἢ τοῦ παρώνος to deliberate about the future rather than the present T. 3. 44.

1674. A preposition with its case may have the function of the subject, or the object, of a sentence; or it may represent the protasis of a condition.

Subject: ἐφιγνον περὶ ἔκτακσιοις about eight hundred took to flight X. H. 6. 5. 10; (gen. absol.) συνελεγμένων περὶ ἔκτακσιοις, λαβὼν αὐτοὺς καταβαίνει when about seven hundred had been collected he marched down with them 2. 4. 5. Object: διεθέσθων ἐκ ἔκτακσιοις they killed about eight hundred T. 7. 32. Protasis: ἐπεὶ διὰ γ' ὑπὸ αὐτῶς πάλαι ἐν ἀπωλείτε for had it depended on yourselves you would have perished long ago D. 18. 49 (cp. 2344).

ORDINARY USES OF THE PREPOSITIONS

1675. Use of the Prepositions in Attic Prose. —

With the accusative only: ἄρδε, els.
With the dative only: ἐν, σύν.
With the genitive only: ἀντί, ἀπό, ἐξ, πρὸς.
With the accusative and genitive: ἀμφι, διά, κατά, μετά, ὑπέρ.
With accusative, genitive, and dative: ἐπὶ, παρά, περί, πρὸς, ὑπό.

a. With the dative are also used in poetry: ἀνά, ἀμφι (also in Hdt.), μετά, ἀπό (ἀπό), ἐξ (ἐς) take the dative in Arcadian and Cyprian.
b. The genitive is either the genitive proper (of the goal, 1349, 1350, etc.) or the ablative genitive.
c. The dative is usually the locative or the instrumental, rarely the dative proper (as with ἐπὶ and πρὸς of the goal).

1676. Ordinary Differences in Meaning. —

<table>
<thead>
<tr>
<th>Genitive</th>
<th>Accusative</th>
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<tbody>
<tr>
<td>ἀμφι, περί</td>
<td>concerning</td>
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<tr>
<td>διά</td>
<td>through</td>
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<tr>
<td>κατά</td>
<td>against</td>
</tr>
<tr>
<td>μετά</td>
<td>with</td>
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<tr>
<td>ὑπέρ</td>
<td>above, in behalf of</td>
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</table>

<table>
<thead>
<tr>
<th>Genitive</th>
<th>Dative</th>
<th>Accusative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπὶ</td>
<td>on</td>
<td>to, toward, for</td>
</tr>
<tr>
<td>παρά</td>
<td>from</td>
<td>to, contrary to</td>
</tr>
<tr>
<td>πρὸς</td>
<td>on the side of</td>
<td>to, toward</td>
</tr>
<tr>
<td>ὑπό</td>
<td>by, under</td>
<td>under</td>
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</table>

1677. Certain prepositions are parallel in many uses; e.g. ἀνά and κατά, ἀντί and πρὸς, ἀπό and ἐξ, ἀμφι and περί, ὑπέρ and περί, ἐπὶ and πρὸς, σύν and μετά.

1678. The agent is expressed by different prepositions with the genitive: ὑπό of persons and things personified (1698. I. N. 1); the normal usage in Attic prose.

παρά: here the agent is viewed as the source. The action is viewed as starting near a person, or on the part of a person.

διά through: the intermediate agent.

ἀπό: indirect agent and source (rare) to mark the point of departure of the action. Chiefly in Thuc.

ἐξ: chiefly in poetry and Hdt. In Attic prose of emanation from a source.

πρός: to mark the result as due to the presence (before) of a person; chiefly in poetry and Hdt.

1679. Means is expressed by διά with the genitive (the normal usage in Attic prose), ἀπό, ἐξ, ἐν, σύν. Motive is expressed by ὑπό (gen.), διά (accus.), ἔνεκα.

1680. Prepositions in composition (chiefly ἀπό, διά, κατά, ἐν) may give an idea of completion to the action denoted by the verb (1648).

a. For the usage after compound verbs see 1382 ff., 1545 ff., 1559.

LIST OF PREPOSITIONS

1681. ἀμφι (cp. ἀμφω, ἀμφότερος, Lat. ambi-, amb-, am-) originally
on both sides (either externally only, or inside and outside), hence about. Cp. the use of περί (1693) throughout. Chiefly poetic, Ionic, and Xenophontic. In Attic prose chiefly with the accusative.

1. ἀμφί with the Genitive
Local (very rare and doubtful): οἱ ἀμφὶ ταύτῃς οἰκεῖντες τῆς πόλεως ἀνδρεῖς round about this city Hdt. 8. 104 (only here). Cause: about, concerning: ἀμφὶ τῆς λέγω παιδός I speak about thy child E. Hec. 580, ἀμφὶ ὠν εἰχόν διαφέρειν quarrelling about what they had X. A. 4. 6. 17.

2. ἀμφί with the Dative
Local: ἀμφὶ ἄμοισιν ἔχει σάκος he has a shield about his shoulders A 527. Cause: φοβηθηκεν ἀμφὶ τῇ γυναικί afraid on account of his wife Hdt. 6. 62, ἀμφὶ φόβῳ by reason of (encompassed by) terror E. Or. 825; Means: ἀμφὶ σοφῇ 'with the environment of poetic art' Pind. P. 1. 12. Ofter in Pindar.

3. ἀμφί with the Accusative
Local: ἀμφὶ Μίλητον about Miletus X. A. 1. 2. 3, ἔδραμον ἀμφὶ Ἀχιλῆα they ran around Achilles Σ 30; temporal: ἀμφὶ διήλθη towards evening X. A. 2. 2. 14. Number: ἀμφὶ τῶν διακριτόν about two thousand 1. 2. 9; of occupation with an object: ἀμφὶ διήλθην εἰχεν he was busy about dinner X. C. 5. 5. 44.
οἱ ἀμφὶ τίνα the attendants, followers of a person, or the person himself with his attendants, etc.: ἄνηκεν τῶν ἀμφὶ Κύρον πιστῶν one of the trusty adherents of Cyrus X. A. 1. 8. 1, οἱ ἀμφὶ Χελετρόφον Χιρισόφον and his men 4. 3. 21, οἱ ἀμφὶ Πρωταγόραν the school of Protagoras P. Th. 170 c. This last phrase contains the only use of ἀμφὶ in Attic prose outside of Xenophon.

4. ἀμφί in Composition
Around, about: ἀμφὶ βάλλειν throw around (on both sides), ἀμφὶ λέγειν dispute (speak on both sides).

1682. ἀνὰ (Lesb. ὁν, Lat. an- in anhelare, Eng. on): originally up to, up (opposed to κατά). Cp. ἀνω.

1. ἀνὰ with the Dative
Local only (Epic, Lyric, and in tragic choruses): ἀνὰ σκῆπτρῳ upon a staff A 15.

2. ἀνά with the Accusative
Up along; over, through, among (of horizontal motion). Usually avoided by Attic prose writers except Xenophon (three times in the orators).

a. Local: To a higher point: ἀνὰ τῶν ποταμῶν up stream Hdt. 1. 194 (cp. κατά τῶν ποταμῶν). Extension: ἀνὰ στρατόν through the camp A 10, ἀνὰ τάξαν τὴν γῆν over the whole earth X. Ag. 11. 16, βασιλέας ἀνὰ στῆμι ἔχων having kings in thy mouth B 250 (cp. δὰ στήματος ἔχων).

b. Extension in Time: ἀνὰ νύκτα through the night Σ 80. See c.

c. Other relations: Distributively: ἀνὰ ἑκατόν ἀνήρας by hundreds X. A. 3. 4. 21, ἀνὰ τάξαν ημέραν daily X. C. 1. 2. 8. Manner: ἀνὰ κράτος with all their might (up to their strength) X. A. 1. 10. 15 (better Attic κατὰ κράτος), ἀνὰ λόγον proportionately P. Ph. 110 d.
3. ἀντί in Composition

_up (ἀνεστασθαί stand up, ἀναστρέψας turn upside down), back (ἀνακρύπτων go back, ἀναμνῆσας remind), again (ἀναπνεύσας breathe again, ἀναπαράστατο practice constantly), often with a reversing force force (ἀναλεῖπες unloose).

1683. ἀντί: originally in the face of, opposite to; cp. ἀντρά, ἐναρχίς, Lat. ante (with meaning influenced by post), Germ. Antwort, 'reply.'

1. ἀντί with the Genitive only

Local: ἀντὶ ἀνδρί ἐστηκότες standing opposite to (from the point of view of the speaker, i.e. behind) which (pine-trees) X. A. 4. 7. 6. In other meanings: Instead of, for, as an equivalent to: ἀντὶ πολέμου εἰρήνη peace instead of war T. 4. 20, τὰ παρ' ἐμι ἐλέειαν ἀντὶ τῶν σκότων to prefer what I have to offer you here instead of what you have left at home X. A. 1. 7. 4, τὴν τελευτὴν ἀντὶ τῆς τῶν ἄνθρωπων κρίσεως ἡλεῖαν they exchanged death for the safety of the living P. Menex. 237 a; in return for, hence ἀντὶ ὅτου wherefore S. El. 585; for πρὸς in entreaty: ἄντι παίδων τῶν ἱερεῶν we entreat thee by these children here S. O. C. 1326.

2. ἀντί in Composition

Instead, in return (ἀντιδίοροι give in return), again, in opposition to (ἀντιλεγεῖν speak against).

1684. ἀπό (Lesb. etc. ἀπό) from, off, away from; originally of separation and departure. Cp. Lat. ab, Eng. off, of.

1. ἀπό with the Genitive only

a. Local: καταπαθήσας ἀπό τοῦ ἵππου leaping down from his horse X. A. 1. 8. 26, ἑρέμων ἀπό ἵππου he used to hunt (from a horse) on horseback 1. 2. 7, ἀπό θαλάσσησι a distance from the sea T. 1. 7. Figuratively: ἀπό θεῶν ἀρχιμενοι beginning with the gods X. A. 6. 3. 18.

b. Temporal: ἀπό ἐπέρασι after evening began (after sundown) X. A. 6. 3. 23, ἀπό τοῦ αὐτοῦ σημεῖον on the same signal 2. 5. 32, ἀπό τῶν ἔτων after meals X. R. L. 5. 8, ἀπὸ o� since.

c. Other relations: (1) Origin, Source: in prose of more remote ancestry: τοῦ μὲν ἀπὸ θεῶν, τοῦ δὲ ἀπὸ τῶν θεῶν γενομένων some descended (remotely) from gods, others begotten (directly) of the gods themselves I. 12. 81. (This distinction is not always observed.) Various other relations may be explained as source.

(2) Author: as agent with passives and intransitives, when an action is done indirectly, through the influence of the agent (ἀπὸ of the direct action of the agent himself). Not common, except in Thuc. (chiefly with πράπτεσθαι, λέγεσθαι, and verbs of like meaning): ἐργάζεσθε ἀπὸ αὐτῶν oδείν ἔργα nothing was done under their rule T. 1. 17. The starting-point of an action is often emphasized rather than the agent: ἀπὸ τελῶν κεῖ πρὸς τολμᾶς λόγων γεγομένων speeches made by many and to many T. 8. 93.
(3) Cause (remote): ἀπὸ τοῦ τοῦ τολμήματος ἐπηνέθη ἦν was praised in consequence of this bold deed T. 2. 25, ταῦτα οὐκ ἀπὸ τίχνης ἐγγύνετο, ἀλλ’ ἀπὸ παρασκευῆς τῆς ἐμῆς this happened not from chance but by reason of the preparations I made L. 21. 10.

(4) Means, Instrument: στρατεύμα συνέλεξεν ἀπὸ χρυσάτων he raised an army by means of money X. A. 1. 1. 9; rarely of persons: ἀπ’ αὐτῶν βλάψαι to do injury by means of them T. 7. 29.

(5) Manner: ἀπὸ τοῦ προφαινόντος openly T. 1. 66.

(6) Conformity: ἀπὸ τοῦ ἵσων on a basis of equality T. 3. 10, ἀπὸ ἐμμαχίας αὐτῶνıμοι independent by virtue of (according to) an alliance 7. 51.

N. — ἀπό with gen. is sometimes preferred to the simple gen., often for emphasis: αὐτοὶ ἂν ἔμφορον the words that proceed from you T. 6. 40, ἐλεγείν ἀπὸ πωλεῖν a few of the many 1. 110 (cp. 1317 a). Thuc. has many free uses of ἀπό.

2. ἀπό in Composition

From, away, off (ἀπίστων go away, ἀποτελείτων wall off), in return, back (ἀποδίδωσιν give back what is due, ἀπαγορεύει demand what is one’s right). Separation involves completion (hence ἀπαναλάσκειν utterly consume, ἀποθέων pay off a souv), or privation and negation (ἀπαγορεύειν forbid, ἀποτυγχάνειν miss). Often almost equivalent to an intensive (ἀποφάνατα speak out, ἀποδεικνύοντα point out, ἀποτελομάν dare without reserve).

1685. διά (Lesb. διά) through, originally through and out of, and apart (separation by cleavage), a force seen in comp. (cp. Lat. dis-, Germ. zwi-schen).

1. διά with the Genitive

a. Local: through and out of (cp. Hom. διεκ, διαπρόβα, as δια ζυγον ἕχον ἔλθεν the spear went clear through his shoulder Δ 481, ἄκουσαι διά τέκνου to listen from beginning to end Lyc. 16. Through, but not out of: διά τολμήματις (γῆς) προερέαθα: to march through the enemy’s country X. H. 2. 8 and often in figurative expressions: διά χειρός ἔχειν to control T. 2. 13, διά στόμων ἔχειν to have in one’s mouth (be always talking of) X. C. 1. 4. 25 (also διά στόμα).

b. Temporal: of uninterrupted duration, as διά νυκτὸς through the night X. A. 4. 6. 22, διὰ παρθός constantly T. 2. 49.

c. Intervals of Space or Time: διὰ δέκα ἐπάλξεων at intervals of ten battlements T. 3. 21, διὰ χρόνου after an interval L. 1. 12, intermittently Aes. 8. 220, διά πολλῶν at a long distance T. 3. 94.

d. Other relations: Means, Mediation (per): αὐτός δι’ αὐτοῦ ἰπσε per se D. 48. 15, διὰ τούτου γράμματα πέμψει sending a letter by this man Aes. 3. 162. State or feeling: with ἐν αὐτῶν, ἔγνωσαν, ἔχειν, of a property or quality: διὰ φόβου εἰσπορευόμενοι they are afraid T. 6. 34, δι’ ἄγνωσιν σιγήν he kept in quiet 2. 22, εἶδον ἐν αὐτῶν διὰ μάχησις to meet us in battle 2. 11, αὐτοῖς διὰ φιλίας ὑπαίτις to enter into friendship with them X. A. 3. 2. 8. Manner: διὰ ταχέως quickly T. 4. 8.

2. διὰ with the Accusative

a. Local: of space traversed, through, over (Epic, Lyric, tragic choruses): διὰ δώματα through the halls Δ 600; διὰ ρήττα Θ 510 is quasi-temporal.
b. Cause: owing to, thanks to, on account of, in consequence of (cp. propter, ob): διὰ τοῦ θεοῦ ἐνέφεραν I was saved thanks to the gods D. 18. 249, τίμωμεν μὴ δι' αὐτοῦ, αλλὰ διὰ δόξαν προγόνων honoured, not for himself, but on account of the renown of his ancestors P. Menex. 247 b. So in εἰ μὴ διὰ τιμή (τί) had it not been for in statements of an (unsurmounted) obstacle: φαλνοταί κρατήσαντες διὰ τῶν βασιλείων πράγματων, εἰ μὴ διὰ Κύρον it seems they would have got the better of the power of the king, had it not been for Cyrus I. 5. 92.

c. διὰ is rarely used (in place of ἐνεκα) to denote a purpose or object: διὰ τὴν σφετέραν δόξαν for the sake of their honour T. 2. 89, δι' ἐπήρειαν for spite D. 39. 32 (cp. διὰ νόσου ἐνεκα υγιείασ on account of disease in order to gain health P. Lys. 218 e).

d. διὰ with gen. is used of direct, διὰ with accus. of indirect, agency (fault, merit, of a person, thing, or situation). διὰ with gen. is used of an agent employed to bring about an intended result; διὰ with accus. is used of a person, thing, or state beyond our control (accidental agency). (1) Persons: ἐπιράξαν ταῦτα δι' Ἐρυμάχου they effected this by the mediation of Eurymachus T. 2. 2, τὰ διὰ τοῦτος ἀπολλύντα what has been lost by (the fault of) these men D. 6. 34. The accus. marks a person as an agent not as an instrument. (2) Things: νόμοι, δι' ὧν ἐλευθεροίς ὁ βίος παρασκευασθῆσαι λαῶς, by means of which a life of freedom will be provided X. C. 3. 3. 52, διὰ τοῦ νόμου βελτίως γεγυμνοί καὶ ἀθρωποί men become better thanks to the laws 8. 1. 22. Sometimes there is little difference between the two cases: δι' ὧν ἅπαντι ἀπώλεσο D. 18. 33, δι' οὗ ἅπαντι ἀπώλετο 18. 35.

N. — διὰ with gen. (= through) is distinguished from the simple dative (= by): δι' ὧν δρόμων καὶ οὗ ἀκούομεν P. Th. 184 c.

e. For διὰ with accus, to express the reason for an action, the dative is sometimes used (1517): τοὺς παραγράμμενοι φοβούμενοι τοὺς Ἀθηναῖουs fearing the Athenians by reason of what had happened T. 3. 98. The dative specifies the reason less definitely than διὰ with the accusative.

f. When used in the same sentence, the dative may express the immediate, διὰ with the accus. the remote; cause: ἄνεμελα σωμάτων διὰ τὴν στυδέλαιν υπερχώρουν they gave ground from the fact that they were weak through lack of food T. 4. 36.

g. διὰ with accus. contrasted with ὑπὸ with gen.: φήσομεν αὐτῷ διὰ ἵκεια ὑπὸ τῆς αὐτοῦ κακίας ἀπολογότατα we shall say that it (the body) is destroyed on account of those (remoter) causes (as badness of food) by its own evil (immediately) P. R. 609 e.

3. διὰ in Composition

Through, across, over (διαβαίνει cross), apart, asunder (διακόπτων cut in two, διακρίνει discernere, διαφέρω differ, διαζυγόνων disjoin), severally (διαδίδοναι distribute).

δια- often denotes intensity, continuance, or fulfilment (διαμένεις remain to the end, διαφθεíρεστ o destroy completely). δια- is common in the reciprocal middle (1726), as in διαλέγομαι converse; often of rivalry (οἱ διαπολίτευσοι rival statesmen, διακονίζομαι contend in throwing the javelin).
1686. *ετες, ετ’, to, opposed to *ες; from *εν + s (cp. Lat. abs from *ab + s). See on *εν. On *ετες with the genitive by ellipsis, see 1302.

1. *ετες with the Accusative only

In the Old Attic alphabet (2 a), generally used in Attica in the fifth century, *ΕΣ was written, and this may be either *ετες or *ες. In the fourth century *ΕΙΣ was generally written. In Thuc. *ετες is printed, but its correctness may be doubted; other Attic prose writers use *ετες, the poets *ετες or (less frequently) *ες. It is not true that in poetry *ετες is used only before consonants, *ετες only before vowels.

a. Local: of the goal: *Σικελοί *ετες Ἰταλίας δείξασιν *ετες Ἀρκαδία *ετερωμένος *ετέρωσε *ετέρωσα *ετερωμένα *ετέρωσαν he came from Asia to (a land of) poor men T. 1. 9, *επέμενε γραμματα *ετες (μ. l. προς) βασιλέα he dispatches a letter to (the palace of) the king 1. 137 (of sending, etc., to individuals ὡς or προς is used); against: *ετράπεταν *ετες τά Αττικήν they invaded Attica T. 3. 1, *πέλμος τοις Κορινθίοις *ετες τάν *Ἀθηναίων war between the Corinthians and the Athenians 1. 55; with verbs of rest, 1659 b. The idea of motion holds where *Εν. uses *ετες *τοι *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *το *tau *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *τε *
standing upon the bed L. 1. 24 (even of superposition is rare), ἐν πᾶσιν εἰς ἑαυτόν τοῖς "Ἐλληνες laws famous among all the Greeks P. L. 631 b, ἐν τοῖς ἄνθρωποι τις he made an harangue before (cara) you D. 8. 74. With verbs of motion, see 1659 a. Of circumstance, occupation, as αἰ ἐν τοῖς πράγμασιν the men at the head of affairs D. 9. 56 (so ἐν εἰρήνῃ, ἔργῳ, ὀψφελεία, φιλοσοφία, φιλότητα ἔτει; ἐν αὐτῷ ἔσχεν to blame, ἐν ὁργῇ ἔσχεν to be angry with); in the power of: ἐν τῷ θεῷ τὸ τέλος ἢ, οὐκ ἔμειο the issue rested with God, not with me D. 18. 193, ἐν αὐτῷ ἔτεινεν he came to himself X. A. 1. 5. 17.

b. Temporal: ἐν, within, during (op. 1542): ἐν πέντε ἔτεισιν in five years L. 19. 20, ἐν σποράδαις during a truce T. 1. 55, ἐν φύσει while.

c. Instrument, Means, Cause, Manner (originally local): ἐν ὀφθαλμῷ ἔτσι see with the eyes A 587, ἐν τοῖς κυνοκέραται to be embarrassed by (i.e. to depend on) a single person T. 2. 35, ἐν τούτοις ἑν τὸ εὐρύον ἡ καλοποτία τουτοῦτος either grieving or rejoicing at this P. B. 603 c, ἐν τῷ φαντασμῷ διήλθεν to make clear by this 392 e, ἐν τῷ φανερῷ openly X. A. 1. 3. 21. Conformity: ἐν τοῖς ὁμοίοις ἐν τοῖς ὁμοίοις τὰς κρίσεις deciding according to equal laws T. 1. 77, ἐν ἐμοὶ in my opinion E. Hipp. 1320.

N.—In many dialects, e.g. those north of the Corinthian Gulf (rarely in Pindar), ἐν retains its original meaning of in (with dat.) and into (with accus.). The latter use appears in ἐνδέξασθαι towards the right.

2. ἐν in Composition

In, at, on, among (ἐμπίπτειν fall in or on, ἐντυγχάνειν fall in with, ἐγγέλαν laugh at, ἐνπίπτειν bind on).

1688. ἐξ, ἐκ out, out of, from, from within, opposed to ἐν, εἰς; op. Lat. ex, e. As contrasted with ἀπό away from, ἐξ denotes from within.

1. ἐκ, ἐκ with the (Ablativ) Genitive only

In Arcadian and Cyprian ἐς (= ἐξ) takes the dative.

a. Local: ἐκ Φοῖνικας ἐλαῖον marching out of Phoenicia X. A. 1. 7. 12; of transition: ἐκ πολέμων ἔφεσιν they fled when at (from) a greater distance 1. 10. 11. On ἐκ in the construction praegnans, see 1660 a.


c. Other relations: immediate succession or transition: ἐλλεύθερον ἐξ ἐλλεύθερον πόλεως ἡμετέρων exchanging one city for another P. A. 37 d, ἐκ πολέμων ποιδίμεως ἐφεσιν making peace after (a state of) war D. 19. 133, ἐκ τυχόντων πόλεως γίγνονται from beggars they become rich 8. 66. Origin: immediate origin (whereas ἀπό is used of remote origin, 1084. 1. c): ἅγαθοι καὶ ἐξ ἅγαθων noble and of noble breed P. Phae. 246 a. Agent, regarded as the source: with pass. and intr. verbs instead of ἐν (chiefly poetic and in Hdt.): πόλεις ἐκ βασιλέως δημοκράτες cities a gift (having been given) of (by) the king X. A. 1. 1. 6, ἡμολογεῖτο ἐκ πάντων ἦν was agreed by all T. 2. 49; but ἐκ is often used with a different force, as ἐκ τῶν τυχόντων ἀνθρώπων συνωστικήθημαι to have been settled by the vulgar (as constituent parts of a whole) Lyc. 62. Consequence: ἐξ αὐτῶν τὸν ἄρου ἐν consequence of the fact itself T. 1. 75. Cause or ground of judgment (where the dat. is more usual with inanimate
objects): ἐπὶ ὄν ἀντίκειται αὐτῷ for which reason he accused him X. A. 6. 6.
11. Material: τὸ ἄγκηστρον ἐπὶ ἀδάμαντος the hook of adamant P. R. 616 c.
Instrument and means: ἐκ τῶν ποιμῶν τὰς ἀρέτας κτάμαν to acquire by labour
Partitive (cp. 1317 a): ἐκ τῶν δυναμικῶν εἰσὶ they belong to the class that
has power P. G. 525 e.

2. ἐπὶ, ἐπὶ in Composition

Out, from, off, away (cp. ἐκελαίνων drive out and away); often with an implica-
tion of fulfiment, completion, thoroughness, resolution (ἐκπέρωσιν sack

1689. ἐπὶ (cp. Lat. ob) upon, on, on the surface of; opposed to
ἐπὶ under, and to ὑπὲρ when ὑπὲρ means above the surface of.

1. ἐπὶ with the Genitive

a. Local: ἐπὶ ὄν ἄντικειται τὸν ἀδάμαντον the hook of adamant P. R. 616 c.

N. — In expressions of simple superposition ἐπὶ with the gen. denotes familiar
relations and natural position; whereas ἐπὶ with the dat. gives clear and emphatic
outlines to statements of the definite place of an object or action, is used in
detailed pictures, and marks the object in the dative as distinct from the subject
of the verbal action. ἐπὶ with the gen. is colourless and phraseological, and often
makes, with the verb or the subject, a compound picture. Even in contrasting
two objects ἐπὶ with gen. is used since no special point is made of position.
With (unemphatic) pronouns of reference (ἀντὶ) ἐπὶ with gen. is much more
frequent than ἐπὶ with dat. The distinction between the two cases is often the
result of feeling; and certain phrases become stereotyped, now with the gen.,
now with the dat.

b. Temporal, usually with personal gen.: in the time of: ἐπὶ τῶν ποιμῶν ἐπὶ ἄντι
the time of our ancestors Aes. 3. 173, ἐπὶ ἐμὸν in my time T. 7. 86, ἐπὶ τῶν
Ἀκελαστικῶν πολέμων in the Decian war D. 22. 15.

c. Other relations: μενεῖν ἐπὶ τῆς αὐτῆς τῆς αὐτῆς to persist in the same folly
D. 8. 14, & ἐπὶ τῶν ἄλλων ἀράτες, ταῦτα ἐπὶ διὰ ὧν αὐτῷ ἄγνοιατε what you see
in the case of others, that you ignore in your own case I. 8. 114, ἐπὶ τοῦ ἐκρανὸν
ἐξερχόμενον they proceeded by themselves X. A. 2. 4. 10, ἐπὶ τεταρτῶν four deep
1. 2. 15, νέον ἐπὶ τῶν πράγματόν the men in power D. 18. 247.

2. ἐπὶ with the Dative

a. Local: ὄν, ἐπὶ ὄν ἀντὶκειται the hook of adamant P. R. 616 c.

b. ἐπὶ ἀντὶκειται the wall by the sea 7. 4. The dat. with ἐπὶ denotes proxim-
ity much more frequently than the gen. with ἐπὶ; but denotes superposition less often than the gen. with ἐπὶ.

b. Temporal (rare in prose): ἧπὶ ἠλιος ἐπὶ δυσμαίσ the sun was near setting X. A. 7. 3. 34.

c. Other relations: Succession, Addition: τὸ ἐπὶ τοῦφ γέ αὐτὰρια answer the next question P. A. 27 b, ἀνεπα ἐπὶ ἀντὶ ὅπ he rose up after him X. C. 2. 3. 7, ἐπὶ τῷ σῖτῳ ἔφο αἰ δὲ ἐπὶ τοῦ there was a commander over them X. C. 5. 3. 56. Dependence: καθ' ἦν εἰσίν ἐπὶ ἐμοι as far ds is in my power I. 6. 8. Condition: ἐφ' ὡς τὴν εἰσιν ἐποιηθήμεθα on what terms we made the peace D. 8. 5. Reason, motive, end, as with verbs of emotion (instead of the simple dative, 1517): πάντα πάντα βασιλικ ἐπὶ τῷ κάλλει I am astonished at all these trees because of their beauty X. O. 4. 21, ὅπ ἐπὶ τέχνη ἐμιᾶς ἄλλ' ἐπὶ παιδία you learned this not to make it a profession but to gain general culture P. Pr. 312 b. Hostility (less common in prose than in poetry; usually with accus.): ἦ ἐπὶ τῷ Μῖνα ἐμιᾶχι the alliance against the Medes T. 3. 63. Price: ἐπὶ πᾶσῃ; for how much ? P. A. 41 a.

3. ἐπὶ with the Accusative

a. Local: of the goal: ἐξελαβείν ἐπὶ τοῦ ποταμῶν he marches to the river X. A. 1. 4. 11, ἀδικος ἐπὶ τοῦ ποταμῶν they arrived at the river 4. 7. 18 (rarely the gen. with verbs of arrival), ἀνασκαν ἐπὶ τοῦ ἰπποῦ he mounted his horse X. C. 7. 1. 1. Extension: ἐπὶ πᾶσαι Ἀσίαν ἑλλήνων famous over all Asia P. Crit. 112 e.


c. Quantity, measure, ἐπὶ μικρὸν a little, ἐπὶ πλαύν still more, ἐπὶ πἀν in general, πλάτος ἐχων πλείων ἐπὶ δύο στάδια wider than (up to) two stades X. C. 7. 5. 8.

d. Other relations: Purpose, object in view: πέμπειν ἐπὶ κατασκοτήν to send for the purpose of reconnoitering X. C. 6. 2. 9, ἀπεστειλαν ἐπὶ χρήματα they sent for money T. 6. 74. Hostility: ἐπιλευν ἐπὶ τοὺς Ἕλληνας they sailed against the Athenians 2. 90. Reference: τὸ ἐπὶ ἐμε (with or without εἶναι) as far as I am concerned (more commonly ἐπὶ ἐμοι); τὸ γε ἐπὶ ἐκεῖνον εἶναι L. 13. 58.

N.—To express purpose ἐπὶ with accus. is generally used when the purpose involves actual or implied motion to an object; ἐπὶ with dat. is used when the purpose may be attained by mental activity.

4. ἐπὶ in Composition

Upon (ἐπιγράφειν write upon), over (ἐπιπλεῖν sail over), at, of cause (ἐπιχαλ- pew rejoice over or at), to, toward (ἐπισέβεις send assistance to), in addition (ἐπιδόθηκας give in addition), against (ἐπιβαλλεῖν plot against), after (ἐπιγενεσθαι be born after, ἐπισκαλεῖν repair); causative (ἐπιλάθηκεν verify); intensity (ἐπικύριος hide; ἐπιβουλεύος further deliberate = reflect); reciprocity (ἐπιμελεῖσθαι ἄλλης exchange friendly dealings).

1690. κατά down (cp. κατω), opposed to ἀνά. With the genitive (the genitive proper (of the goal) and the ablatal genitive) and the
accusative. With the genitive, the motion is perpendicular; with the accusative, horizontal.

1. **kata** with the Genitive

   a. Local: down from, down toward, under: ἀλάμενοι κατὰ τῆς πέτρας having leapt down from the rock X. A. 4. 2. 17, κατ’ ἀκράς utterly, completely (down from the summit) P. L. 909 b, ὑψὸς κατὰ χοῦν χέρως his soul went down under the earth Ψ 100, μῶνυ κατὰ τῆς κέφαλῆς καταχέαται having poured mgyrh (down) over their heads P. R. 398 a; rarely of rest: ὁ κατὰ γῆς the man under the earth X. C. 4. 6. 5.

   b. Temporal (very rare): κατὰ παντὸς τοῖς αἰώνοις for all eternity Lyc. 7.

   c. Other relations: against, as κατ’ εκατον ἔρειν to speak against myself P. A. 37 b; rarely in a favourable or neutral sense, as oi κατὰ Δημοσθένους ἔταινοι the eulogies on Demosthenes Aes. 3. 50, κατὰ πάντων λέγειν to speak with regard to all X. C. 1. 2. 16; by (with verbs of swearing), as βιωντων τὸν βρον κατὰ ἱερῶν τελεύων let them swear the oath by (lit. down over) full-grown victims T. 5. 47.

2. **kata** with the Accusative

   a. Local: ἐπλευν κατὰ ποταμῶν they sailed down-stream Hdt. 4. 44, κατὰ τὰς εἰςδόους ἔφυεμοι to the entrances X. C. 3. 3. 64. Extension: καθ’ ἐλπὶν τὴν πόλιν throughout the entire city Lyc. 40, κατὰ γῆν by land L. 2. 32, διάκοντες τοὺς καθ’ αὐτῶν pursuing those stationed opposite themselves X. A. 1. 10. 4.

   b. Temporal (post-Homeric): κατὰ πλοῖον during the voyage T. 3. 32, κατ’ ἐκεῖνον τὸν χρόνον at that time 1. 139, οἱ καθ’ ἐκεῖνον his contemporaries D. 20. 73.

   c. Other relations: Purpose: κατὰ θέαν ἥκεν came for the purpose of seeing T. 6. 31. Conformity: κατὰ τοῦτον Ἀτταρ ἐπατείον an orator after their style P. A. 17 b, κατὰ τοὺς νάυουs according to the laws D. 8. 2. Ground on which an act is based: κατὰ φιλίαν owing to friendship T. 1. 60. Comparisons: μείζων κατὰ διάκρισαν πεπονθότες having withstood sufferings too great for (than according to) tears 7. 75 (cp. maior quam pro). Manner: καθ’ ἡρῴδας quietly T. 6. 64. Distribution: κατ’ ἐνηθν πανί by nation T. 1. 122, δέκα δραχμαί κατ’ ἄνδρα ten drachmae the man Aes. 8. 187, κατὰ σφαῖς αὐτῶν per se T. 1. 79. Approximate numbers: κατὰ πενήνταν about fifty Hdt. 6. 79.

3. **kata** in Composition

   Down from above (κατάπιπτεν fall down), back (καταλείπειν leave behind), against, adversely (καταγγυώσεις condemn, decide against, καταφρονεῖν despise), completely (καταπτυτούν stone to death, κατεσθίαν eat up), often with an intensive force that cannot be translated. An intransitive verb when compounded with κατα may become transitive (1559).

1691. **meta**: original meaning amid, among (cp. Germ. mit, Eng. mid in midwife). Hence properly only with plurals or collectives (so in Hom. with gen. and dat.). **meta** denotes participation, community of action. πεθα (Lesb. and other dialects) agrees in meaning with **meta**, but is of different origin.
1. μετά with the Genitive

Usually of persons and abstract nouns.

Local: among, together with, as καθέ μας μετά τῶν ἄλλων sitting among the rest P. R. 359e, θυσαί μετέ ἔκεινον to sacrifice in company with them X. C. 8. 3. 1; on the side of, as οἱ μετὰ Κόρου βάρβαροι the barbarians in the army of Cyrus X. A. 1. 7. 10, μετὰ τῶν ἡδεμέων πολέμιων to wage war on the side of the wronged D. 9. 24, οἱ μετὰ τὸν πλήθος without the consent of the people T. 3. 66; besides: γενήμενοι μετὰ τοῦ ἐνετοῦ καὶ δυνάτος showing himself powerful as well as sagacious T. 2. 15. Accompanying circumstances (concurrent act or state): μετὰ καθέναν κτησάμενοι (τὴν τάξιν) having acquired their position amid dangers D. 3. 36, λυπη μετὰ φόβον grief and terror T. 7. 75. Joint efficient cause: μετὰ πόλεων ἐλευθέρων ἐποίησαν τὴν Ἑλλάδα by (amid) struggles they freed Greece L. 2. 55. Conformity: μετά τῶν νόμων in accordance with the laws S. 3. 82.

2. μετά with the Dative (Locative)

Chiefly Epic (usually with the plural or with the collective singular of persons or things personified, or of the parts of living objects): μετά μνηστήρων ξέπνευ he spake amid the suitors P. 467, μετά φρει καὶ in their hearts Δ. 245.

3. μετά with the Accusative

Local: into the midst of: νεκροὺς ἔρων μετά λαὸν Ἀχαιῶν they dragged the dead into the midst of the host of the Achaeans Ε. 578; with an idea of purpose: ἔθανε μετὰ Νέστορα to go after (in quest of) Nestor Κ. 73. Extension over the midst of: μετὰ πλήθον throughout the multitude B. 149. Phrase: μετὰ χείρας ἐξέλαθε to have in hand T. 1. 138.

N.—From the use in μετὰ τχνα βαίνε θεοὶ he went after the steps of the goddess γ. 30 is derived the prose use: after (of time or rank), as μετὰ τὰ Τροίκα after the Trojan war T. 2. 68, μετὰ θεῶν ψυχῆν θεώτατον after the gods the soul is most divine P. L. 726. The range of μετά with acc. in Attic prose is not wide.

4. μετά in Composition

Among (μεταξιόνων give a share), after, in quest of (μεταξιωτέρον timelier), sent for.

When one thing is among other things, it may be said to come after another, to succeed or alternate with it; hence of succession (μεταξιόνων diurnus; cp. μεθ’ ἡμέραν after daybreak), alteration or change (μεταγράφειν rewrite, μεταμελεῖν repent i.e. care for something else).

When contrasted with σὺν, μετά often denotes participation: ὃ μέτα τὰς the partner, ὃ σὺν the companion. ἡ σὺν often denotes something added. But μετά is usually the prose preposition for σὺν, though it does not mean inclusive of.

1692. παρά (Hom. παρά, Lat. por- in porrigere) alongside, by, near.

Except with the accusative παρά is commonly used of persons and personified things.

1. παρά with the (Ablative) Genitive

Usually coming or proceeding from a person, in Hom. also of things; cp. de chez.
2. \textit{παρά} with the Dative

Almost always of persons in standard Attic prose; cp. chez.

a. Local: \textit{οἱ} \textit{ἀδριακοὶ} \textit{πολίτες} \textit{παρά} \textit{βασιλέως} the deserters from the king \textit{Χ. Α. 2. 1. 6.}
In poetry, where we might expect the dat. (1659 a): \textit{ἐγερεῖν} \textit{παρά}\"Πρέπον τοῦ ἠκούσαν\" \textit{πολίτες} lit.
he awoke from the side of \textit{Ηρώς} 0 5. In standard Attic prose \textit{παρά} with the gen.
of a thing is excessively rare. When so used, the thing is personified,
or the thing implies a person (as \textit{πόλες}, \textit{ἀρχὴν}, \textit{τεθρυπεύων}.

b. Author, Source (cp. 1410): with verbs of receiving, taking, asking, learning,
sending, etc.: \textit{παρά} \textit{Μήδων} \textit{τὴν} \textit{ἀρχὴν} \textit{ἐλάμβανον} \textit{Πέρσαι} the Persians
wrested the empire from the \textit{Μεδες} \textit{Χ. Α. 3. 4. 5}. \textit{παρά} \textit{ὄu} \textit{ἐμπόμεν} \textit{οὐ} \textit{ἐμήθη}. \textit{Ἀργείς}
learned from \textit{ὑμῖν} \textit{Χ. Α. 2. 2. 6}; \textit{ἢ} \textit{παρά} \textit{τῶν} \textit{θεών} \textit{ἐν} \textit{.splitext} \textit{the} \textit{good-will} \textit{on}
the part of the gods \textit{D. 2. 1} (less commonly \textit{ἀπό}); with passives and intransitives
(instead of \textit{ὡς} with the gen. of the agent): \textit{τὰ} \textit{παρὰ} \textit{τῆς} \textit{τόχης}
\textit{δωρηθέντα} the gifts of \textit{Φορτίο} \textit{I. 4. 26}. \textit{τὸ} \textit{παρά} \textit{πάντων} \textit{διαλογεῖται}
this is acknowledged on all sides (on the part of all) \textit{L. 30. 12}.

3. \textit{παρά} with the Accusative

a. Local: of motion \textit{to}, in prose only of persons: \textit{ἦν} \textit{παρὰ} \textit{ἐνε} \textit{κοινω} come to me \textit{Χ. Α. 4. 5. 25};
notion along, by, past (a place): \textit{παρὰ} \textit{γῆν} \textit{πλεῖν} sail along shore
\textit{T. 6. 13}; of parallel extent (along, alongside, beside) with verbs of motion
and of rest (often the dat.), and often when no verb is used: \textit{ἐνεργεῖ} \textit{ἔλαβαν}
\textit{ναῦν}, \textit{ἀνέθεσαν} \textit{παρὰ} \textit{τὸ} \textit{τροπαῖον} the ship they captured they set up alongside
of the trophy \textit{T. 2. 92}. \textit{ἐπίπεδον} \textit{παρὰ} \textit{τὸ} \textit{ποταμὸν} the plain extending
along the river \textit{Χ. Α. 4. 3. 1}, \textit{ἦν} \textit{παρὰ} \textit{τὴν} \textit{όδον} \textit{κρήνη} there was a spring by the
road \textit{1. 2. 13}. Contrary to: \textit{παρὰ} \textit{τοὺς} \textit{νόμους} \textit{ἦν} \textit{κατ᾽} \textit{αὐτῶν} contrary to
(i.e. going past) the \textit{λαός} or in accordance with them \textit{D. 26. 20}; in
addition to (alongside Beside): \textit{ἐξέχω} \textit{παρὰ} \textit{αὐτῷ} \textit{ἄλλο} \textit{τι} \textit{λέγειν} besides this \textit{I} have
to say something else \textit{P. Α. 107 a. Phrase:} \textit{παρὰ} \textit{όλων} \textit{ἐπονοοῦντο} \textit{Κλέωνδρον}
they treated Cleander as of no account (cp. \textit{next to nothing}) \textit{Χ. Α. 6. 6. 11}.

b. Temporal: (duration) \textit{παρὰ} \textit{τὰ} \textit{溏ς} \textit{χρόνων} throughout the whole time \textit{D. 5. 2},
(momentary) \textit{παρὰ} \textit{τὰ} \textit{δεα} in the hour of danger \textit{Ἀ. 3. 170}, \textit{παρὰ} \textit{αὐτὰ} \textit{τάξις}
\textit{κατὰ} at the time of (i.e. immediately after) the offences themselves
\textit{D. 18. 13}.

c. Other relations: \textit{Cause} \textit{ἐπὶ} \textit{διὰ:} \textit{παρὰ} \textit{τὴν} \textit{μητέραν} \textit{μέλευσαν} in consequence of
our negligence \textit{D. 4. 11}. \textit{παρὰ} \textit{τὸ} \textit{προσωπεῖσθαι} \textit{κεκλώται} if it was prevented
by being perceived in advance \textit{19. 42}. \textit{Dependence:} \textit{παρὰ} \textit{τούτῳ} \textit{γέγονε} \textit{τὰ}
παρὰ τῶν Ἑλλήνων the fortunes of the Greeks depend on this D. 18. 232. Measure: παρὰ μίκρων ἡμῶν ἐξανδραποδισθήσαι we had a narrow escape (came by a little) from being enslaved I. 7. 6, παρὰ τοῦ by far T. 2. 8. Comparison: ἐξέτασον παρὰ Ἀλκηνος contrast with each other D. 18. 265, χειμῶν μεῖζων παρὰ τῷ καθεστώτικαν ὁπίσω stormy weather more severe than was to be expected at the season then present T. 4. 6.

4. παρὰ in Composition
Alongside, by, beside (παρενα go alongside), beyond, past (παρελθανε in drive past), over (παρεπάν overlook), aside, amiss (παρακο λεψ misunderstand).

1693. περί around (on all sides), about; cp. περικ round about. Lat. per in per magnus. περί is wider than ἀμφι: cp. X. Vect. 1. 7 συ περιπροντος υστα ὑπερ νήσος ... ἄμφιβαλλος γάρ ἐστι it (Attica) is not, like an island, surrounded by the sea ... for it has the sea on two sides. On περί post-positive, see 1665.

1. περί with the Genitive
a. Local (poetic): περί τρόπος βεβάν riding on (astride) the keel ε 130.
b. Other relations: about, concerning (Lat. de), the subject about which an act or thought centres: περί πατρίδος μαχόμενοι fighting for their country T. 6. 69 (cp. ὑπέρ), δεισάδι περί τοῦ νόμου fearing for his son X. C. 1. 4. 22, λέγειν περί τῆς εἰρήνης to speak about peace T. 5. 56; τα περί τῶν instead of τα περί των is used in the neighbourhood of a verb of saying or thinking (which takes περί with gen.): τα περί τῆς ἀρετῆς the relations of virtue P. Tr. 300 e. Superiority (cp. 1402): περίσσει γυναικῶν eldos thou dost surpass women in beauty σ 448, περί παντός ουσιώδου την regarding as (more than everything) all-important T. 2. 11 (cp. 1378).

2. περί with the Dative
a. Local: about: of arms, dress, etc., in prose: στρεπτοι περί ταῖς τραχέλαισ σωλαρισ about their necks X. A. 1. 5. 8, ἄ περι τοῦ σώμασιν ἔχουσιν the clothes about their persons I. ep. 9. 10 (only case in the orators), περί δουλ Α 303.
b. Other relations (usually poetic): External cause: δείσαντες περί ταῖς ναυσὶν afraid for their ships T. 7. 53 (with verbs of fearing, περί with the gen. is fear of or fear for). Inner impulse: περί τάρβει from fear A. Pers. 694.

3. περί with the Accusative
a. Local: of position: ἀπελευθαν παῖς περί Πελοποννησίων they despatched ships round about Peloponnesian T. 2. 29, ἄκουν περί πᾶσαν τὴν Σικελίαν they settled all round Sicily 6. 2; of persons: αἱ περὶ Ἰππακέλησ τοι the followers of Heracles T. Crat. 440 c.
b. Indefinite statement of time and number: περί ὄρθρων about dawn T. 6. 101, περί ἔβδομηκοντα about seventy 1. 54.
c. Other relations: Occupation: αἱ περὶ τήν μοναχὴν ἔστε those who are engaged in liberal pursuits I. 9. 4; connected with, of general relation (with reference to): αἱ νύμφαι αἱ περὶ τῶν γάμων the laws about marriage P. Cr. 50 ὅ, περὶ θεῶν ἄσβεστατοι most impious in regard to the gods X. Η. 2. 8. 53, τὰ περὶ τὰς ναυς naval affairs T. 1. 13. Verbs of action (except verbs of
striving) prefer περί with accus., verbs of perception, emotion, knowing, prefer περί with gen. But the cases often shift.

4. περί in Composition

Around, about (περιέχειν surround), beyond, over (περιεύθεν excel; and περιορίζω look beyond, overlook, suffer), (remaining) over (περιγυμνάσθαι remain over, result, and excel), exceedingly (περιχάρις very glad).

1694. πρό (Lat. pro, for) before. Cp. αντί, which is narrower in meaning.

1. πρό with the Genitive only
a. Local: πρό τῶν ἀμαξῶν in front of the wagons X. C. 6. 2. 36.
b. Temporal: πρό τῆς μάχης before the battle X. A. 1. 7. 18.
c. Other relations: Defence or care (cp. ὑπέρ): διακινδυνεύειν πρὸ βασιλέως to incur danger in defence of (prop. in front of) the king X. C. 8. 8. 4. Preference (cp. ἀντί): οἱ ἐπαινοῦστε πρὸ δικαιοσύνης ἀδικοῦν those who laud injustice in preference to justice P. R. 361 e, πρὸ πολλῶν ποιεῖναι to esteem highly (in preference to much) I. 5. 138, φειδεῖν πρὸ τῶνδε to speak for them (as their spokesman) S. O. T. 10 (ἀντί τῶνδε = as their deputy, ὑπέρ τῶνδε as their champion).

2. πρό in Composition

Before, forward, forth (προβάλλειν put forward), for, in behalf of, in defence of, in public (προαγορέειν give public notice), beforehand (πρόδοκος manifest beforehand), in preference (προαιρεῖσθαι choose in preference).

1695. πρός (Hom. also προτί), at, by (fronting). Of like meaning, but of different origin, is Hom. ποτί.

1. πρός with the Genitive only
a. Local (not common in prose): τῷ πρός ἐστιν τῆς θείας the wall facing the west X. H. 4. 4. 18, τὰ ὑποτύχα ἔχοντες πρός τοῦ ποταμοῦ having the pack-animals on the side toward the river X. A. 2. 2. 4.
b. Other relations: Descent: πρός πατρὸς on the father's side Aes. 3. 139. Characteristic: οὐ γὰρ ἦν πρός τοῦ Κέρων πρόσων for it was not the way of Cyprus X. A. 1. 2. 11. Point of view of a person: πρός ἀνθρώπων αἰσχρός base in the eyes of men 2. 5. 20. Agent as the source, with passive verbs (instead of υπό): ἀμοιβαίαν πρός πάντων it is agreed by all 1. 9. 20; to the advantage of; σπονδᾶς ποιεῖνος πρός θεσαλῶν μάλλον ἢ πρός έαυτῶν making a truce more to the advantage of the Thebans than of his own party X. H. 7. 1. 17; in oaths and entreaties: πρός θεόν by the gods X. H. 2. 4. 21.

2. πρός with the Dative

In a local sense, denoting proximity (generally, in prose, of towns or buildings, not of persons): πρός τῷ πόλει τῇ πάντων μάχης ποιεῖσθαι to fight near the city T. 6. 49; sometimes like ἐν, as πρός εἰροι τοῖς κοινοῖς αἰσθανόμεθα to be dedicated in the common shrines T. 3. 57. Occupation: ἦν διὸ πρός τῷ λήμματι he was wholly intent upon his gain D. 19. 127. In addition to: πρός αὐτῶν besides these T. 7. 57. In the presence of: πρός τῷ διαίτητᾳ λέγειν to speak before the arbitrator D. 39. 22.
3. πρὸς with the Accusative

a. Local (direction toward or to, strictly fronting, facing): ἤμας ἄφηνεν πρὸς αὐτὸς we will lead you to them X.Α.7.6.6, πρὸς νότον (toward the) south T.3.6, ἔται πρὸς τῶν πολεμίων to go against the enemy X.Α.2.6.10.

b. Temporal (rare): πρὸς ἡμέραν toward daybreak X.Η.2.4.6.

c. Other relations: friendly or hostile relation: πρὸς ἑμὲ λέγετε speak to me X.Θ.6.4.19, φίλα πρὸς ἡμᾶs friendship with you I.5.32, ἐχθρᾶ πρὸς τῶν 'Αργείων enmity to the Argives T.2.68, but ἢ πρὸς ἡμᾶs ἐχθρᾶ our enmity 6.80, ἡ ἀπέχθεια πρὸς τῶν Θηβαίων our enmity to the Thebans and the enmity of the Thebans to us D.18.36. With words of hating, accusing, and their opposites, πρὸς is used either of the subject or of the object or of both parties involved. With words denoting warfare πρὸς indicates a double relation, and the context must determine which party is the aggressor or assailant: ναυμαχία Korinthiων πρὸς Kerkīφων a sea-fight between the Corinthians and the Corcyreans T.1.13 (here καὶ often suffices, as ὁ Ἀκαδαμιάνων καὶ Ἦλεων πόλεμος X.Η.3.2.31). Relation in general: οὐδὲν αὐτῷ πρὸς τὴν πόλιν ἐστὶν he has nothing to do with the city D.21.44, πρὸς τῶν θεῶν ἐνεπεβίως ἐξείλαμεν to be pious toward the gods Λυκ.15. Purpose: πρὸς τί; to what end? X.Θ.6.3.20, πρὸς χάριν λέγεται to speak in order to court favour D.4.51; with a view to (often nearly = διὰ): πρὸς ταῦτα Βουλευτέρθε εὖ whereverfore be well advised T.4.87, πρὸς τὰ παράντα in consequence of the present circumstances 6.41. Conformity: πρὸς τὴν ἀξίαν according to merit X.Θ.8.4.29. Standard of judgment: οὐδὲ πρὸς ἄργοροι τὴν πολιτείαν ἐκρίνοι nor did they estimate happiness by the money-standard I.4.76, χρὴ δὲ πρὸς τὸ πόλεμο τῶν πολιτῶν ἐκλάθη a territory very small in proportion to the number of its citizens 4.107; and hence of comparison: οἱ φαντασμοί τῶν ἀνθρώπων πρὸς τοὺς ἑπετατόρους . . . ἐμεῖνον οἰκονομές τὰς πόλεις the simpler class of men, in comparison with the more astute, manage their public affairs better T.3.37. Exchange: ἡδονᾶς πρὸς ἡδονᾶς καταλλάττουσιν to exchange pleasures for pleasures P. Ph.69.a.

4. πρὸς in Composition

To, toward (προσελάσατε drive to, προστρέψατε turn toward), in addition (προσλαμβάνειν take in addition), against (προσκροκάω strike against, be angry with). Often in the general sense of additionally, qualifying the whole sentence rather than the verb.

1696. σὺν (Older Attic σὺν; cp. Ion. ξύνος from κοινός = κοινός, Lat. cum) with.

1. σὺν with the Instrumental Dative only.

a. In standard (i.e. not Xenophontic) prose σὺν has been almost driven out of use by μετὰ. It is used (1) in old formulas, as σὺν (τοῖς) θεοῖς with the help of the gods, σὺν (τοῖς) ὕπαινοι in arms. etc. (of things attached to a person), σὺν νῷ intelligently; (2) of sum totals (along with, including), as GREEK GRAM. — 25
σὺν τοῖς ἐργοῖς πλέον ἡ δέκα τάλαντα ἔχει he has more than ten talents interest included D. 28. 13.

b. σὺν is usually poetic (rare in comedy) and Xenophontic; it is often used in the formulas of a (1) and of persons and things personified. Its older and poetic meaning is along with (of something secondary or added to the action) and with the help of. So in Xen.: together with, along with: σὺν τῷ γυναῖκι δεσπότειν to sur with your wife X.C. 6. 1. 49; to reinforce the simple dative: ἀκολουθεῖν σὺν τινι, τοποθετεῖται σὺν τινι (1524); with the collateral notion of help: with the aid of, as σὺν ἔκεινῳ μάχεσθαι to fight with his help X.C. 5. 3. 5.

c. Means and Instrument (regarded as accompaniments of an action: the comitative instrumental): ἡ κτήσις αὐτῶν ἐκ τῶν οὐδαμῶν σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εἰκονίᾳ they (friends) are acquired, not by forcible means, but by kindness X. C. 8. 7. 13.

d. Manner: σὺν γέλαιῳ ἤχοιν they went laughing X. A. 1. 2. 18. In conformity with (opp. to para): σὺν ἑπτερεύς τῷ δῆμῳ παρὰ τῶν νόμων γνησίος, ἀλλὰ σὺν τοῖς νόμοις ἥταντοι θηλ. he did not permit the people to vote contrary to the laws, but, in conformity with them, opposed himself, etc. X. M. 4. 4. 2.

2. σὺν in Composition

Together with (συμβολοῦν live with, συμπόρευε σαὶ march in company with), together (συμβάλλειν conci), completely (συμπληροῦν fill up), contraction in size (συντέμνειν cut short), and generally of union or connection. Standard prose uses σὺν freely.

1697. ὑπὲρ (Hom. also ὑπερ) over, Lat. super. For the contrast with ἐπὶ, see 1689.

1. ὑπὲρ with the Genitive

a. Local: from over: ὑπὲρ τῶν ἄκρων κατέβαινον they came down over the heights T. 4. 25; over, above: ὑπὲρ τῆς κώμης γήλοφος ἤν above the village was a hill X. A. 1. 10. 12.

b. Other relations: in defence of, on behalf of: μάχεμεν ὑπὲρ ἴμων fighting for you (standing over to protect) P. L. 642 c; in place of, in the name of: ἐγὼ λέει καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἴμων I will speak both for you and for ourselves X. C. 3. 3. 14. Purpose: ὑπὲρ τοῦ ταύτα λαβεῖν in order to get this D. 8. 44; concerning, about (often = περὶ in Demos. and the later orators; in inscr. after 300 B.C.): φῶς ὑπὲρ τοῦ μέλλοντος fear for the future T. 7. 71, μὴ περὶ τῶν δικαίων μὴ ὑπὲρ τῶν ἔξω πράγματων not about your just claims nor about your foreign interests D. 6. 35.

2. ὑπὲρ with the Accusative

a. Local: ὑπὲρ οὐδὲν ἐβήκεστο he passed over the threshold ν 63, of ὑπὲρ Ἑλλησποντος oikoumēnes those who dwell beyond the Hellespont X. A. 1. 1. 9.

b. Temporal (= πρὶ) rare: ὑπὲρ ταῖς Μιδικὰ before the Persian wars T. 1. 41.

c. Measure: ὑπὲρ ἴμων more than half X. C. 3. 3. 47, ὑπὲρ ἀνθρωπίνων beyond the power of man P. L. 839 d.
3. ὑπὲρ in Composition

Over, above (ὑπερβάλλειν cross over, ὑπερέχειν trans. hold over, intr. be above), in behalf of, for (ὑπερμαχεῖν poet. fight for), exceedingly (ὑπερφορεῖν be over-proud).

1698. ὑπό (Hom. also ὑπαί, Lesbian ὑπα-), under, by, Lat. sub.

1. ὑπὸ with the Genitive

a. Local (rare in Attic prose): out from under (poet., cp. ὑπὸ): ἰηεὶ κρήνη ὑπὸ σπῆλυν a spring flows out from a cave i 140, λαβὼν βοῶν ὑπὸ ἀμάξηις taking an ox from a wagon X. A. 6. 4. 25; under (of rest): τὰ ὑπὸ γῆς (a fixed phrase) ἀπαρτᾶ all things under the earth P. A. 18 b.

b. Other relations (metaphorically under the agency of): Direct agent (with passes and with verbs having a passive force); contrast διὰ, 1685. 2. δ.: σωθῆτε ὑπὸ σοῦ saved by you X. A. 2. 5. 14, αἰσθήμασιν ὑπὸ αἴσθομάλλον informed by deserters T. 5. 2, εἰ ἄκουῃν ὑπὸ ἀνθρώπων to be well spoken of by men X. A. 7. 7. 23. With passive nouns: ὁ ὑπὸ Μελήτου γραφή the indictment brought by Meletus X. M. 4. 4. 4, κλήσει ὑπὸ τῆς βουλῆς invitation by the Senate D. 19. 32. External cause: ἀπὸ ὄλετο ὑπὸ λίμου perished of hunger X. A. 1. 5. 5, οὐκ ἔτι πολὺ ὑπὸ τῶν ἐπτέων ἔδωσε not going out far because of the cavalry T. 5. 37. Internal cause: ὑπὸ τῶν μεγάλων ἐκεἰνῶν, τιμῆς καὶ δόνων καὶ ὠφελημάτων constrained by the strongest motives, honour and profit T. 1. 76. External accompaniment, as pressure, in ὑπὸ εὔκολον ὑπὸ μαστίγων they shot under the lash X. A. 3. 4. 25; sound, in ὑπὸ αἰληθῶν to the accompaniment of flute-players T. 5. 70; light, in ὑπὸ φάνων πορεύεσθαι to go with a torch X. R. L. 5. 7. Manner: ὑπὸ στρεξθῆς hastily T. 3. 33.

N. 1.—ὑπὸ with the genitive of a thing personifies the thing. The things so personified are (1) words implying a person, as λόγος, (2) external circumstances, as συμφορά, κλήδους, νόμος, (3) natural phenomena, as χεῖμα, (4) emotions, as φθόνος. The dative may also be employed. See 1493, 1494.

N. 2.—On ὑπὸ to express the personal agent with the perf. pass. see 1493.

2. ὑπὸ with the Dative

a. Local: under (of rest): ἐστάναι ὑπὸ τοῦ δενδροῦ to stand under a tree P. Phil. 38 e. ὑπὸ of place is more common with the dative than with the genitive.

b. Other relations: Agent (poet., except with verbs signifying to educate): ὑπὸ παιδοτρύφη ἀγαθῶς πεπαιδευμένος educated under (the guidance of) a good master T. Lach. 184 e. Cooperative cause (poet.): βῆ ὑπὸ ἀμμοῦ πομηγγ he went under a blameless convey Z. 171. Subjection: ὅ ὑπὸ βασιλέως ὅτε the subjects of (i.e. those under) the king X. C. 8. 1. 6, ὑφ' ὑπὸ ποιήσασθαι to bring under his own power D. 18. 40.

3. ὑπὸ with the Accusative

a. Local: Motion under: ὑπ' αὐτῶν (τῶν λόφων) στῆσας τὸ στράτευμα halting the army under the hill X. A. 1. 10. 14. Motion down under (poet.): εἰπ' ὑπὸ γαλαν I shall go down under the earth Σ. 353. Extension or position: αἱ
SYNTAX OF THE SIMPLE SENTENCE

ὑπὸ τὸ ὄρος κύματε: the villages at the foot of the mountain X. A. 7. 4. 5.
Proximity: ὑποκείμενη ἢ Ἑβδομὰ ὑπὸ τὴν Ἀττικὴν Ἑβδομα της lying close by (under) Attica I. 4. 108.

b. Temporal (of time impending or in progress): ὑπὸ νύκτα at the approach of night (sub noctem) T. 2. 92, ὑπὸ νύκτα during the night Hdt. 9. 58, ὑπὸ τὴν εἰρήνη at the time of the peace I. 4. 177.

c. Other relations. Subjection: ὑπὸ σφάς νουκίεθαι to bring under their own sway T. 4. 60.

4. ὑπὸ in Composition

Under (ὑποτρέφειν place under), behind (ὑπολειπένει leave behind), secretly (ὑποθέσως send as a spy), gradually (ὑποταχείαν descend by degrees), slightly (ὑποθαλάσσει shine a little); of accompaniment (ὑποδέχειν accompany with the voice); of an action performed by another (ὑποκηρύσσε-σθαι: have oneself proclaimed by the herald).

IMPROPER PREPOSITIONS

1699. Improper prepositions do not form compounds (1647).

1700. With the Genitive.

The list below contains some of the adverbal words used as prepositions.
[The more important words are printed in fat type. An asterisk denotes words used only in poetry.]

ἀγκεφί near, poet. and Ionic (also with dat.). ἀνεο without, except, besides, away from, rarely after its case. ἀνίσιον, ἀνίσιαν facing, against, poet. and Ionic (also with dat.). ἀπό without, apart from, away from. ἀχρί and μέχρι as far as, until (of place, time, and number). διοκε after the manner of (accus. of δικε). διάλω* apart from, unlike, except. ἡγεσ near (with dat. poetical). ἡσω (ἠσο) within. ἐκα far from, poetic and Ionic. ἐκατοντάκτων on both sides of. ἐκτός without. ἐμμοθεθεν before. ἐναντίον in the presence of (poet. against, gen. or dat.). ἐνεκ, ἐνεκεν (Ἰον. ἐνεκ, ἐνεκε) on account of, for the sake of, with regard to, usually postpositive. From such combinations as τοῦτον ἐνεκα arose, by fusion, the illegitimate preposition ὀνεκα (found chiefly in the texts of the dramatists). ἐρεφθε* beneath. ἐνος within. ἐνω out of, beyond (of time), except. εὐθε straight to. καταντικαρ over against. κρᾶσα, κάθθα unheknown to. μεταφί between. μέχρι as far as. νόσημ* apart from. ὀποχεθεν behind. πάρο* before. πέλασ* near (also with dat.). πέρα beyond (ultra). πέραν across (trans). πλῆν except, as πλὴν ἄνδρανδον except slaves X. A. 2. 4. 27. Often an adverb or conjunction: παντὶ δηλον πλὴν ἐνοι it is clear to everybody except me P. R. 529 a. πλησίων near (also with dat.). πόρρω, πρὸσω far from. πριν* before (Pindar). σχεδι* near. τῆλ* far from. χάριν for the sake of (accus. of χάρις), usually after its case. χωρίς without, separate from.

1701. With the Dative.

ἀμα together with, at the same time with. ἀμοῦ together with, close to.

1702. With the Accusative.

ἀς το, of persons only, used after verbs expressing or implying motion. Probably used especially in the language of the people.
THE VERB: ACTIVE VOICE

ACTIVE VOICE

1703. The active voice represents the subject as performing the action of the verb: λοιπος I wash.
   a. Under action is included being, as ή ἄλοιπον μακρὰ ἵπποι the way is long.

1704. Active verbs are transitive or intransitive (920).

1705. The action of a transitive verb is directed immediately upon an object, as τύπτω τὸν παῖδα I strike the boy.

1706. The object of a transitive verb is always put in the accusative (1553).

1707. The action of an intransitive verb is not directed immediately upon an object. The action may be restricted to the subject, as ἀλγεῖ I am in pain, or it may be defined by an oblique case or by a preposition with its case, as ἀλγεῖ τοῖς πόδισ I have a pain in my feet, ἀφίκετο εἰς τὴν πόλιν he arrived at the city.

1708. Many verbs are used in the active voice both transitively and intransitively. So, in English, turn, move, change. Cp. 1557 ff.
   a. The distinction between transitive and intransitive verbs is a grammatical convention, and is not founded on an essential difference of nature.

1709. Active verbs ordinarily transitive are often used intransitively:
   a. By the ellipsis of a definite external object, which in some cases may be employed, as ἄγειν (τὸ στρατεύμα) march, ἄρειν (τὴν ἄγκυραν) hoist the anchor, (τὰς ναῦς) get under sail, σταύρου ἁπάρειν (τὰς ναῦς, τὸν στρατὸν) sail away, μαρτυρίαν ἂν, διάγειν (τὸν βίον) live, ἐλάβειν (τὸν ἵππον) ride, (τὸν στρατὸν) march, καταλύειν (τοὺς ἰπποὺς, τὰ ὑπόγυια) halt, κατέχειν (τὴν νάνι) put in store, προσέχειν (τὸν νᾶν) pay attention, τελευτάειν (τὸν βίον) die. The original sense has often been so completely forgotten that it becomes possible to say αἰρεῖ τῷ στρατῷ set out with the army T. 2. 12, ἐλαύνων ἤδροντι τῷ ἱππῳ riding with his horse in a sweat X. A. 1. 8. 1.
   b. πράττειν, ἔχειν with adverbs often mean to keep, to be: εἴ πράττειν fure well, καλῶς ἔχειν be well (bene se habere), ἔχειν ὀφθώς be so. So when a reflexive pronoun is apparently omitted: ἔχει aivōn stop there! D. 45. 26.
   c. Many other transitive verbs may be used absolutely, i.e. with no definite object omitted, as νίκαρ be a victor, ἀλικεῖν be guilty. Cp. 'amare' be in love, 'drink' be a drunkard. This is especially the case in compounds, e.g. of ἄλλαττειν, ἄνειν, ἀδύνατειν, κλίπει, λαμβάνειν, λεπτεῖν, μεγεύσει.
   d. In poetry many unaccompanied transitive verbs are used intransitively. Many intransitive verbs become transitive when compounded with a prep., especially when the compound has a transferred sense, 1559. In some verbs 1st aorist and 1st perfect are transitive, 2d aorist and 2d perfect are intransitive. Cp. 819.
1710. Instead of the active, a periphrasis with γλυμεσθαί may be used, often to express solemnity. μη δεση γενείς γένγα 'do not be guilty of outrage' S. Αئ. 1092.

1711. Causative Active.—The active may be used of an action performed at the bidding of the subject: Κύρος τα βασιλεία κατέκαυσεν Κυρης burnt down the palace (i.e. had it burnt down) X. Α. 1.4.10. So with ἀποκτείνειν put to death, μαίνειν hurt, οικοδομεῖν build, παιδεύειν instruct, ἀνακηρύσσειν publicly proclaim.

1712. An infinitive limiting the meaning of an adjective is usually active where English employs the passive (cp. 2006).

MIDDLE VOICE

1713. The middle voice shows that the action is performed with special reference to the subject: Λούμαι I wash myself.

1714. The middle represents the subject as doing something in which he is interested. He may do something to himself, for himself, or he may act with something belonging to himself.

1715. The future middle is often (807), the first aorist middle is almost never, used passively.

1716. The object of the middle (1) may belong in the sphere of the subject, as his property, etc.: Λούμαι τας χειρας I wash my hands, or (2) it may be brought into the sphere of the subject: τοις ὀπτάταις μετεπέμψαντο they sent for the hoplites, or (3) it may be removed from the sphere of the subject: ἀποδιδομαι τὴν αἰκλαίν I sell my house (lit. give away). Here the object is also the property of the subject.

1717. The Direct Reflexive Middle represents the subject as acting directly on himself. Self is here the direct object. So with verbs expressing external and natural acts, as the verbs of the toilet: ἀλείφησθαι anoint oneself, λούσθαι wash oneself; and κοσμεῖσθαι adorn oneself, στεφανοῦσθαι crown oneself; γυμνάζοσθαι exercise oneself.
   a. The direct reflexive idea is far more frequently conveyed by the active and a reflexive pronoun, 1723.
   b. The part affected may be added in the accusative: ἔπαλατο τὸν μηρὸν he smote his thigh X. Τ. 3. 6.

1718. So with many other verbs, as ἔτσασθαι stand (place oneself), τρέποσθαι turn (lit. turn oneself), ἐπιλογοῦσθαι shew oneself, τάττοσθαι post oneself, ἀπολογοῦσθαι defend oneself (argue oneself off), φαῖνεσθαι shew oneself, appear, παρασκευάζοσθαι prepare oneself, ἀπόλουσθαι destroy oneself, perish.

1719. The Indirect Reflexive Middle represents the subject as acting for himself, with reference to himself, or with something belonging to himself. Self is often here the indirect object. So πορίζοσθαι provide for oneself (πορίζειν provide), φυλάττοσθαι guard against (φυλάττειν
keep guard), αἰρέσθαι choose (take for oneself), παρέξεσθαι furnish (παρέχω offer, present).

1720. Cases in which the object is to be removed from the sphere of the subject may be resolved into the dative for oneself (1483): τὸν μαθηματικὸν ἀποθεότας to lay aside your indolence D.8.46, ἐπέτρεψαν τοὺς ἅματις they routed the cavalry T.6.98, τοὺς ἐξήρασιν ἀπέθεοτας to ward off the enemy for themselves, i.e. to defend themselves against the enemy 1.144.

1721. The middle often denotes that the subject acts with something belonging to himself (material objects, means, powers). It is often used of acts done willingly. Thus, παρέξεσθαι furnish from one's own resources, ἐπαγγελθεῖσθαι promise, make profession of, τίθεον ἴππος give one's vote, τίθεον τὰ ὄπλα ground arms, ἀποδείκσασθαι γνώμην set forth one's opinion, λαμβάνειν τὸν put one's hand on (seize) something. Thus, ἀπεσαμένοι τὰ ἔφη having drawn their swords X.Δ.7.14.16, παῖδα ἐκκεκομισμένοι ἰσαν they had removed their children T.2.78, τροπαίων στηράμενοι having set up a trophy X.Ν.2.4.7, ἢπλα πορεύσασθαι to procure arms for themselves T.4.9, ὀπλιτᾶς μετεπέμψατο he sent for hoplites 7.31, γυναῖκα ἐγαγόμεν I married L.1.6.

1722. Under the indirect middle belong the periphrases of ποιεῖσθαι with verbal nouns instead of the simple verb (ep.1754). ποιεῖν with the same nouns means to bring about, effect, fashion, etc.

εἰρήνη ποιεῖσθαι make peace (of one nation at war with another).

εἰρήνη ποιεῖν bring about a peace (between opponents, nations at war: of an individual).

θηρᾶν ποιεῖσθαι (= θηρᾶν) hunt, θηρᾶν ποιεῖν arrange a hunt.

λόγον ποιεῖσθαι (= λέγειν) deliver a speech, λόγον ποιεῖν compose a speech.

ναυμαχία ποιεῖσθαι (= ναυμαχεῖν) fight a naval battle.

ναυμαχία ποιεῖν bring on a naval battle (of the commander).

δῶν ποιεῖσθαι (= δέσειν) make a journey, δῶν ποιεῖν build a road.

πόλεμον ποιεῖσθαι wage war, πόλεμον ποιεῖν bring about a war.

σπουδᾶς ποιεῖσθαι conclude (make) a treaty, or truce.

σπουδᾶς ποιεῖν bring about a tréustry, or truce.

1723. Active and Reflexive. — Instead of the direct middle the active voice with the reflexive pronoun is usually employed; often of difficult and unnatural actions (especially with αὐτὸς αὐτῶν, etc.).

τὰ ὄπλα παρέδοσαν καὶ ὑπὸ ἄρτους they surrendered their arms and themselves T.4.88, μαθηματικὸν αὐτὸν hiring himself out D.19.29 (not μαθημάτων, which means hiring for himself), καταλέξα τὴν αὐτὸς δυσαστεῖν he himself has put an end to his own sovereignty Aes.3.283, ἅτιμωκεν ἐαυτὸν he has dishonoured himself D.21.109. But regularly ἀπαγγέλθαι hang oneself (1717).

a. The active and a reflexive pronoun in the gen. or dat. may be used for the simple middle when the reflexive notion is emphatic: καταλέξας οὐν ἀριστερὰς to leave behind them their written compositions P. Phae. 267 d.

1724. Middle and Reflexive. — The reflexive pronoun may be used with the middle: ἐαυτῶν ἀποκράτεσθαι to hide himself P. R. 393 c; often for emphasis, as in contrasts: οἱ μὲν φῶς βασιλεῖα κελεύσαι τινα ἐπισφάζας αὐτῶν ἔργον, οἱ δ'
Some say that the king issued orders for some one to stay him (Artapates) over (the body of) Cyrus, while others say that he slew himself with his own hand. X. A. 1. 8. 20, sp. also τι τὴν πόλιν προσήκε ποιεῖν, ἀρχὴν καὶ τυραννίδα τῷ Θεόν θρόσους ἑαυτῷ κατασκευάζοντος Φίλιττον; what did it seem the city to do when it saw Philip compassing for himself dominion and despotic sway over the Greeks? D. 18. 66.

1725. The Causative Middle denotes that the subject has something done by another for himself: ἐγὼ γὰρ σε ταῦτα ἔδωκας ἐν ήτοι νομὶ for I had you taught this X. C. 1. 6. 2, παρατίθεσθαι σιτον to have food served up 8. 6. 12, δει τὴν ἀφίησθαι ταχί έλλα συνήστωτο all who have had their arms taken from them will soon get others made 6. 1. 12, ἐνει σκηνήν κατασκευάσατο he had a tent prepared for himself 2. 1. 30.

a. This force does not belong exclusively to the middle; cp. 1711.

1726. Reciprocal Middle. — With a dual or plural subject the middle may indicate a reciprocal relation. So with verbs of contending, conversing (questioning, replying), greeting, embracing, etc. The reciprocal middle is often found with compounds of διά.

οἱ άδελφοι έγνώκοι της the athletes contended T. 1. 6, κατασκευάζεις ἔμαχοντο when they had got into position they fought 1. 4, αύτο άδρι διέλεγοντο they conversed man with man 8. 93, ἐπιμελεύονται άλληλοι to have friendly intercourse with one another X. C. 7. 4. 5, παρεκκλείουσιν they will divide this up among themselves L. 21. 14. So αἰτησάται accuse, λομαίονται maltrat, μεμφεῖσθαι blame, ἀμφιπλάσται vie, παρακελεύονται encourage one another.

a. The active may also be employed, as πολλεῖν wage war.

b. Some of these verbs have a passive aorist form, as διαλέγεται (812).

1727. The reciprocal relation may also be expressed (1) by the use of the reflexive pronoun (cp. 1724) with the active: φθορὰν έστω ἐναυτός they are mutually envious X. M. 3. 5. 16; (2) by the use of άλληλον, etc., with the active: αμφισβητοῦμεν άλληλοι we are at variance with one another P. Phae. 263 a; (3) by repetition of the noun: πτωχός πτωχός φθορίες = beggars envy each other Hesiod W. D. 26. The reflexive pronouns and άλληλον, etc., may also be added to the middle.

1728. Differences between Active and Middle. — As contrasted with the active, the middle lays stress on the conscious activity, bodily or mental participation, of the agent.

In verbs that possess both active and middle: βούλεσθαι deliberate, βουλεύω plan, σταθώμεν measure, σταθμοῖς calculate, σκοπέω look at, σκοπεύομεν consider, ἔχεισθαι cling to, παλέσθαι cease (1734. 14). The force of the middle often cannot be reproduced in translation (άκολουθοῖς, τίμασθαι, ἀφθαρσίας, ἀ-παρείκομαι), and in some other cases it may not have been felt, as in ἀρόνθαι in poetry (προσφράσθαι occurs in prose).

a. Many such verbs form their futures from the middle: ἀκούσμαι, ξυσμαι, ἀμαρτήσμαι. See 805.

b. In verbs in -ων, the middle signifies that the subject is acting in a manner appropriate to his state or condition: πολίτευον be a citizen, πολίτευον act as
a citizen, perform one's civic duties; προσβείν be an envoy, προσβείεσθαι negotiate as envoy or send envoys (of the State in its negotiations). But this force of the middle is not always apparent.

1729. Middle Deponents (810) often denote bodily or mental action (feeling and thinking): ἀλλεσθαι jump, πέτεσθαι fly, ὑπερέσθαι dance, οἶχεσθαι be gone, δίρκεσθαι look; βοῶλεσθαι wish, ἄπανεσθαι perceive, ἀκροάσθαι listen, μερφεσθαι blame, οἰσθαί conjecture, think (lit. take onens for oneself, from δις, Lat. avis, auspiciunm), ἡγεῖσθαι consider; ὀλοφόρεσθαι lament.

a. Some of the verbs denoting a functional state or process have the middle either in all forms or only in the future.

b. Verbs denoting bodily activity regularly have a middle future, 805-806.

1730. Deponent verbs are either direct or indirect middles; direct: ἓπτασθαι undertake, promise (lit. hold oneself under); indirect: κτασθαι acquire for oneself, ἀναλώσθαι contend (with one's own powers).

1731. The middle may denote more vigorous participation on the part of the subject than the active: σεβεσθαι dote, but ὑπεῖν run.

1732. The active is often used for the middle when it is not of practical importance to mark the interest of the subject in the action. The active implies what the middle expresses. So with μεταπέμπειν send for T. 7. 15, δηλώσαντες τὴν γνώμην setting forth their opinion 3. 37, τοποθητοῖς στήσαντες setting up a trophy 7. 5.

1733. The passive form may have reflexive force, as καταβηθαι set oneself in motion, ἀπαλλαγῆναι remove oneself, ἐναισχυνθῆναι oppose oneself, συκῆναι save oneself (σωθῆτι save yourself P. Cr. 44 b). Some of these middle passives may take the accusative, as ἀλογχηθῆναι be ashamed before, φοβηθῆναι be afraid of, κατακληθῆναι τινα be amazed at some one. See 814 ff.

1734. List of the chief verbs showing important differences of meaning between active and middle. It will be noted that the active is often transitive, the middle intransitive.

1. αἰρεῖν take; αἰρεῖσθαι choose.
2. ἀμφότερον τι τινι word off something from some one, ἀμφότερον τινι help some one; ἀμφότεροι τι defend oneself against something, ἀμφότεροι τινα requite some one.
3. ἀποδώσων give back; ἀποδύοσαί sell (give away for one's profit).
4. ἀπεῖν attach; ἀπέταιντο with touch.
5. ἀρχεῖν begin, contrasts one beginner of an action with another, as ἀρχεῖν πολέμοι take the aggressive, strike the first blow (bellum movere), ἀρχεῖν λόγοι be the first to speak, ἀρχεῖ χρηστῶν δίκας he began an unprovoked assault L. 4. 11; ἀρχεῖσθαι make one's own beginning, as contrasted with the later stages, as ἀρχεῖσθαι πολέμου begin warlike operations (bellum incipere), ἀρχεῖσθαι τοῦ λόγου begin one's speech. πολέμοι ὧν ἄρχομεν, ἀρχεῖσθαι δὲ ἀμφότεροι we shall not take the initiative in the war, but upon those who take it up we shall retaliate T. 1. 144.
6. γαμφεῖν marry (of the man. duceere); γαμμαίνθαι marry (of the woman, nubere).
7. γράφειν νόμον propose a law (said of the maker of a law whether or not he is himself subject to it); γράφεσθαι γράφην draw up an indictment for a public
offence, γράφεσθαι to bring suit against some one (have him written down in the magistrates' records).

8. δανείζειν (make of anything a δάνος loan) i.e. put out at interest, lend; δανείζεσθαι (have a δάνος made to oneself) have lent to one, borrow at interest.

9. δικάζειν give judgment; δικαίεσθαι (δίκην τινι) go to law with a person, conduct a case (properly get some one to give judgment).

10. ἐπυψήφιζειν put to vote (of the presiding officer); ἐπυψήφιεσθαι vote, decree (of the people).

11. ἔχειν hold; ἔχεσθαι τινος hold on to, be close to.

12. θέειν sacrifice; θέσθαι take auspices (of a general, etc.).

13. μισθοῦν (put a μισθός, rent, on anything) i.e. let for hire (locare); μισθοῦσθαι (lay a μισθός upon oneself) i.e. hire (conducere). Cp. 1723.

14. παύειν make to cease, stop (trans.); παύεσθαι cease (intr.). But πάει θέγνω stop talking.

15. πείθειν persuade; πείθεσθαι obey (persuade oneself); πέπουθα I trust.

16. τιθέναι νόμον frame or propose a law for others (said of the lawgiver, legem ferre or rogare); τιθέσθαι νόμον make a law for one's own interest, for one's own State (said of the State legislating, legem sciscere or iubere). αὔτοις (ἀγράφων νόμοις) οἱ ἄνδροι πεπέθεντο . . . θεοὺς οἷς τοὺς νόμους τούτους τοῖς ἀνδρόποις δείκας men did not make the unwritten laws for themselves, but I think the gods made these laws for men X. M. 4. 4. 19.

17. τίμωρειν τινι avenge some one, τιμωρεῖν τινι τιμι punish A for B's satisfaction; τιμωρεῖσθαι τινα avenge oneself on (punish) some one.

18. τίνειν δικήν pay a penalty (poenas dare); τίνιεσθαι δικήν exact a penalty (poenas sumere).

19. φυλάττειν τινα watch some one; φυλάττεσθαι τινα be on one's guard against some one.

20. χράν give an oracle, and lend; χράσθαι consult an oracle, and use.

PASSIVE VOICE

1735. The passive voice represents the subject as acted on: ἔσθωμεν, ἐσθώντο, ἐστιν, ἐστίνθ’ they pushed, were pushed, they struck, were struck X. C. 7. 1. 38.

a. The passive has been developed from the middle. With the exception of some futures and the aorist, the middle forms do duty as passives: αἰπέσθαι takes for himself, i.e. chooses, and is chosen. (For this development of the passive, cp. the reflexive use in se trouver, sich finden.) So κέχυται has poured itself, has been poured. In Homer there are more perfect middle uses passively than any other middle tenses. Cp. 802.

b. Uncompounded ἐχωμεν sometimes retained its use as a passive. ἐχεθνη is late.

1736. The passive may have the sense allow oneself to be, get oneself: ἔγγυντες τε καὶ ἔγγυμενι carrying and allowing ourselves to be carried across the border P. Cr. 48 d, ἀπέχθησει Τοργιλ you will incur the hatred of Gorgias P. Phil. 58 c.

1737. Many future middle forms are used passively (807 ff.).
1738. The future middle forms in -σομαι are developed from the present stem, and express durative action; the (later) future passives in -σώματι, θέσωμαι are developed from the aorists in -ην and -θην, and are aoristic. This difference in kind of action is most marked when the future middle forms are used passively, but it is not always found. τοῖς ἄλλοις ξυμμάχοις παράδειγμα σαφείς καταστήσατε, δέ τις ἀφίησθαι, θανάτῳ ξυμμάχους give to the rest of the allies a plain example that whoever revolts shall be punished (in each case) with death. T. 3. 40, εάν ἀλόγως θανατωθήσεται if he is convicted, he will be punished (a single occurrence) with death. D. 23. 80, δίκαιος μαντιγώσται, στρεβλώσται, δέδησται, εκκαθάρισται τῷ φθαλμῷ the just man will be scourged, racked, fettered, will have his eyes burnt out. P. R. 301 ε, τίμησομαι I shall enjoy honour, τίμητεσθοίμαι I shall be honoured (on a definite occasion), ὕφελθομαι I shall receive lasting benefit, ὅφεληθομαι I shall be benefited (on a definite occasion). Cp. 808, 809, 111.

1739. The second aorist passive was originally a second aorist active (of the -μι form) that was used intransitively to distinguish it from the transitive first aorist, as ἐφήσα εὐγένες, ἐφήνει appeared; ἐφέμετα destroyed, ἐφήσα am destroyed; ἔπνευσα was terrified, ἔπνευσαν was alarmed. So ἐκάθη learned, ἐφόδιαν flowed. Cp. ἐστήσα placed, ἐστήσαν stood (819).

1740. In Hom. all the second aorist forms in -ην are intransitive except ἐπέληγεν and ἐτύπην was struck. Most of the forms in -θην are likewise intransitive in Hom., as ἐφέθην appeared (in Attic was shown).

1741. The perfect passive in the third singular with the dative of the agent (1488) is often preferred to the perfect active of the first person. Thus πέπακαται μου it has been done by me is more common than πέπραξα or πέπραξε I have done.

1742. The passive may be passive of the middle as well as passive of the active: αἰρέται is taken or is chosen, βιβλία does violence or suffers violence (is forced), ἄρθρα was taken or was chosen, έγραφα was written or was indicted (γράφομαι is commonly middle). The use of the passive as passive of the middle is post-Homerian.

a. When deponent verbs have a passive force, the future and aorist have the passive form: ἔμφασεν I suffered violence (was forced), but ἐβιβάσατο I did violence. This holds when there was once an active form. Cp. also πιμωρεῖσθαι, μεταπέμπεσθαι, ψυφίζεσθαι, κυκλείσθαι.

b. The aorist passive may have a middle sense (814).

1743. The direct object of an active verb becomes the subject of the passive: ἡ ἐπιστολή ὑπὸ τοῦ διδάσκαλος γράφεται the letter is written by the teacher (active διδάσκαλος γράφει τὴν ἐπιστολήν).

1744. The cognate accusative may become the subject of the passive: πόλεμος ἐπολεμήθη was waged P. Menex. 243 e (πόλεμον πολεμεῖν, 1564).

1745. Active or middle verbs governing the genitive or dative may form (unlike the Latin use) a personal passive, the genitive or dative (especially if either denotes a person) becoming the subject of the passive.
a. With the genitive: ἀρχεῖν, ἡγεμονεῖν, καταφρονεῖν, καταγελάν, καταψυχίζειν (καταψυχάζονται), ἀμελεῖν.

b. With the dative: ἀπειλεῖν, ἀπιστεῖν, ἐγκαλεῖν, ἐπισουλεῖν, ἐπιτίμαν, ὕπειρεῖν, πιστεῖν, πολεμεῖν, φθονεῖν.

c. Examples: οὐκ ἔστω ἂν τοι ἡγεμονεῖσθαι ἢ μὲν they did not think it right to be governed by us T. 3. 61, ἐκεῖνος καταψυχήθη for he was condemned X. Ρ. 5. 2. 36, but θάνατος άτόμων κατεγνωσθῇ the penalty of death was pronounced against them L. 13. 39 (pass. of καταγγέλεσθαι καταγγέλονται άτόμων), ὥρα ἢ μὲν βουλεύεσθαι ὑπὲρ ἢ μὲν άτόμων άτόμων worth it is time for us to take counsel for ourselves that we may not be brought into contempt Χ. Α. 5. 7. 12, πολέμουνται μὲν ἢ πολύ τῶν τῆς χαράς άτόμων &c. &c. they are warned against by those who dwell around their country, and are distrusted by all I. 5. 49, πῶς ἢ πεποιθεῖν τι ἢ τούτῳ, ὅ τι μὴ καὶ ἐπισουλεύθην ὑπ’ άτόμων; how could I have plotted against him, unless I had been plotted against by him? Αντ. 4. 3. 5, φθόνοις ὑπὸ τοῦ Ὀδυσσέως envious by Odysseus X. Μ. 4. 2. 33 (contrast Lat. invidetur mihi ad aliquo).

N. — The above principle does not hold when the accusative of an external object intervenes between the verb and the dative.

1746. A verb governing an oblique case rarely forms in Greek (unlike Latin) an impersonal passive: ἦμως βιδοθήκησαν τῷ τε ἀπεαύλαζον καὶ τῷ ἐνῷ my aid has been given to the deceased and to the law Αντ. 1. 31. The tense used is one from the perfect stem.

1747. An active verb followed by two accusatives, one of a person, the other of a thing, retains, when transferred to the passive, the accusative of the thing, while the accusative of the person becomes the nominative subject of the passive. Examples 1621, 1625, 1627, 1632.

1748. An active verb followed by an accusative of the direct object (a thing) and an oblique case of a person, retains, when transferred to the passive, the accusative of the direct object, while the indirect object becomes the nominative subject of the passive. Cp. I have been willed a large estate.

a. With verbs signifying to engage, entrust: οἱ Βοιωτοὶ ταῦτα ἐπισταλέμενοι ἀνεκώρων the Boeotians having received these instructions withdrew T. 5. 37 (pass. of ἐπιστέλλειν ταῦτα τοῖς Βοιωτοῖς), ἄλλο τι μεῖζον ἐπιταχθήθησον you will have some greater command laid upon you 1. 140 (pass. of ἐπιτάσσειν ἄλλο τι μεῖζον ἐμῶν). Both accusatives are internal; and so, in οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τῆς φυλάκης those of the Athenians who had been entrusted with the watch T. 1. 126, φυλάκη is equivalent to an internal accusative. The nominative of the thing and the dative of the person sometimes occur (“Ἰωνείς τούτοι ἐπετέραττο ἡ φυλάκη the Ionians to whom the guard had been commanded Hdt. 7. 10). The dative is common when an inf. is used with the pass. verb: ἐπετέραττο τοῖς σκευοφόροις ἕναi the baggage-carriers had been commanded to go X. C. 6. 3. 2.
b. With other verbs: ἀποτυμηθέντες τὰς κεφαλὰς having been decapitated (had their heads cut off) X. A. 2. 6. 1 (pass. of ἀποτύμημεν τὰς κεφαλὰς τοις or τιμῶν).

1749. A passive may be formed in the case of verbs ordinarily intransitive but allowing a cognate accusative in the active: ἐκατα τοῖς πολεμίοις ηὐτῶρχαν the enemy has had enough good fortune T. 7. 77 (ἐσυνείχεν ἐκατά, 1573), κεκυδυναμήσατο the risk will have been run Ant. 5. 75. See 1746. This is common with neuter passive participles: τὰ ἡσυχημένα αὐτῷ the impious acts committed by him L. 6. 5, τὰ σοὶ κάμιν, βεβαιομένα the life led by you and by me D. 18. 265, τὰ πεπολυτεμένα αὐτοῖς their political acts I. 28, ἀμαρτηθέντα errors committed X. A. 5. 8. 20.

a. Some verbs describing the action of the weather may be used in the passive: ρεφωμένοι ἁφήθησαν εἰς τὸ ἀστρον they returned to the city covered with snow X. H. 2. 4. 3.

1750. The cognate subject may be implied, as in the case of impersonal passives, in the perfect and tenses derived from the perfect. Thus, ἐπικαὶ αὐτοῖς παρεσκευάστο when their preparations were complete T. 1. 46. λέγεται it is said, ἐφηλαθότι it was made known, followed by the logical subject are not impersonal: ἐφηλάθη τῷ τρόπῳ ἀπωλείαν τὰ χρήματα it was shown how the money had been lost Ant. 5. 70. See 935.

1751. Greek uses impersonals from intransitives (corresponding to Lat. ambulatur, itur, curritur) only when the active is itself intransitive; as διδόκεια it has seemed good (CP. δικεῖ).  

1752. The active or the middle deponent of a transitive verb used transitively or of an intransitive verb may replace the passive of a transitive verb.

ἀκούειν (poet. κλών) be called; be well (ἐ, καλῶς) or ill (κακῶς) spoken of, = pass. of λέγειν: νῦν κόλακες ἁκόουσιν now they are called flatterers D. 18. 46, τις ὑπὲρ ἄμυον κακῶς ἅκοοιν ἡ πέπονθε: who has been ill spoken of or suffered at my hands? L. 8. 3. CP. bone, male audire; Milton: “England hears ill abroad.”

ἀλίστηθαι be caught = pass. of αἰρεῖν, as ἂν ἀλφίν τοῦτο πράττοιν if you are caught doing this P. A. 29 c.

ἀποθνῄσκειν (die) be killed = pass. of ἀποτελεῖν, as ἀπεθάνοσκον ὑπὲ ἴππων they were killed by the cavalry X. C. 7. 1. 48. But not in the perfect, where the uncompounded τέθνηκα is used.

γίγνεσθαι be born = pass. of τίκτειν beget, bring forth: ταῖδες αὐτῷ oik ἐγγονοῦ ἐκ ταύτης he had no children by her X. H. 6. 4. 37.

dικαίων δοῦναι be punished = pass. of ἰμιοῦν, as ὑπὲρ αὐτῶν τῶν δικαίων δικαίων ἐδοσαν they were punished by these very men X. C. 1. 6. 45.

ἡττάθαι be defeated = pass. of νικάω conquer, as ὑπὸ τῶν συμμάχων ἡττώμενοι worsted by their allies And. 4. 28.

κατειλέων (κατερρήθησαν) return from exile = pass. of κατάγειν restore from exile, as ὑπὸ ὀλιγαρχίας κατειλείθαι to be restored by an oligarchy T. 8. 68.

κείθαι (lie) be placed = pass. of the perfect of τείθαι: πεθοῦ τοῖς νόμοις τοῖς ὑπὸ τῶν βασιλέων κυρίων obey the laws established by kings I. 1. 36.

λαγγάλειν (obtain by lot) be drawn by lot = pass. of κληροῦν: ἐλαχὸν ἐρεύνη I became priest by lot D. 57. 47.

πάσχειν (suffer) be treated well (ἐδ) or ill (κακῶς) = pass. of ποιεῖν (ἐδ, κακῶς): ἐδ παθηθεῖν ὑπὲρ αὐτῶν well treated by them P. G. 519 c.
πίπτειν in ἐκπίπτειν (fall out) be expelled = pass. of ἐκβάλλειν: οἱ ἐκπεπτωκότες ὑπὸ τοῦ δήμου those who had been expelled by the people X. H. 4. 8. 20.

φεύγειν (flee) be prosecuted = pass. of διώκειν (be indicted = γράφεσθαι passive); be exiled = pass. of ἐκβάλλειν. So ἀποφεύγειν be acquitted = pass. of ἀπολέειν. Thus, ἀρεβεῖάς φεύγων ὑπὸ Μελήτου prosecuted for impiety by Meletus P. Α. 35 d.

1753. Other equivalents of passive forms are ἔχειν, τυγχάνειν, λαμβάνειν, used with a substantive of like meaning with the active verb: δνομα ἔχειν = ὀνομασθαι, συνγενώμεν ἔχειν or συγγενώμεν τυγχάνειν = συγγεγευσθαι, ἔπαινον λαμβάνειν or ἔπαινον τυγχάνειν = ἐπαινεῖσθαι. So with middle deponents: ἀιτιάν ἔχειν = αἰτιάσθαι.

1754. The passive of the periphrasis with ποιεῖσθαι (1722) is made with γίγνεσθαι: so εἰρήνη γίγνεται peace is made.

1755. The agent of the passive is regularly expressed by ὑπὸ and the genitive; sometimes by ἄπο, διά, ἐκ, παρά, πρός with the genitive, or by ὑπὸ with the dative (in poetry). See 1678.

1756. The instrument of an action, when regarded as the agent, is personified, and may be expressed by ὑπὸ with the genitive: ἀλάκτηται ὑπὸ τριήρους he is captured by a trireme D. 53. 6.

1757. The dative, or a prepositional phrase, is regularly used with the passive to denote the instrument, means, or cause (1506). The agent may be viewed as the instrument: in prose, when persons are regarded as instruments, the dative is usually that of military accompaniment (1526).

1758. The dative of the agent used with the perfect passive and verbal adjective is a dative of interest (1488); on ὑπὸ with the genitive used instead of the dative, see 1493, 1494.

**THE MOODS**

1759. Mood designates by the form of the verb the mode or manner (modus) in which the speaker conceives of an assertion concerning the subject.

1760. There are four moods proper in Greek: indicative, subjunctive, optative, and imperative. The infinitive (strictly a verbal noun) and the participle (strictly an adjective form of the verb) may be classed with the moods.

**THE PARTICLE ἄν**

1761. The particle ἄν (Hom. κέν, κέ) limits the meaning of the moods. It has two distinct uses:

a. In independent clauses: with the past tenses of the indicative and with the optative; also with the infinitive and participle representing the indicative or optative.

b. In dependent clauses: with the subjunctive.
1762. No separate word can be used to translate ἄν by itself; its force varies as it modifies the meaning of the moods. In general ἄν limits the force of the verb to particular conditions or circumstances (‘under the circumstances,’ ‘in that case,’ ‘then’).

1763. In Homer ἄν is preferred in negative, καὶ, κατε in relative, sentences.

1764. Position of ἄν.—ἄν does not begin a sentence or a clause, except after a weak mark of punctuation, as τί οὖν, ἄν τις εἰποι, ταῦτα λέγεις ἢ μὴ νῦν; why then (some one might say) do you tell us this now? D.1.14. In independent sentences with ἄν (indic. and opt.) the particle is often separated from its verb for emphasis, and is attached to negatives (οὐκ ἄν), interrogatives (τίς ἄν, πῶς ἄν), or to any emphatic modifier. It is commonly attached to verbs of saying or thinking: σὺν ἔμω, μὴν ἄν οἴμαι εἰνει τίμιος if I should remain with you, I think I should be esteemed X. A. 1.3.6.

a. So with οὐκ οἶδ’ ἄν εἰ (οὐκ ἄν οἶδα εἰ) followed by a verb to which ἄν belongs: οὐκ οἶδ’ ἄν εἴπαι με ἄν I do not know whether I could persuade E. Med. 941 (for πείσαι ἄν).

b. For rhetorical emphasis ἄν is added to give prominence to particular words: τίς γὰρ τοιαύτ’ ἄν οὐκ ἄν ὤργαζον ἑπτα ᾠδῶν; and who would not be angered upon hearing such words? S. O. T. 339, πῶς ἄν οὐκ ἄν ἄν δική βάνως ἄν; how should I not justly die? S. fr. 673.

1765. Repetition of ἄν.—ἄν may be repeated once or twice in the same sentence.

a. ἄν is placed early in a sentence which contains a subordinate clause, in order to direct attention to the character of the construction: δουκόμεν δ’ ἄν μοι ταῦτα προσποιούμενοι προσβαλέει εἴρημοτέρω ἄν τῷ δρει χρήσκαι ΙΦ we should make a feint attack here it seems to me we should find the mountain to have fewer defenders X. A. 4.6.13.

b. For rhetorical emphasis ἄν is added to give prominence to particular words: τίς γὰρ τοιαύτ’ ἄν οὐκ ἄν ὤργαζον ἑπτα ᾠδῶν; and who would not be angered upon hearing such words? S. O. T. 339, πῶς ἄν οὐκ ἄν ἄν δική βάνως ἄν; how should I not justly die? S. fr. 673.

1766. ἄν without a Verb.—ἄν sometimes stands without a verb, which is to be supplied from the context. So in the second member of a sentence with coordinate clauses: οἶδα δ’ τολούθος μέν’ ἥγεμονι ἄν δολιθ’, τολούθος δ’ ἄν (δολιθ’) ὄμφατος I know that he would give many guides and many hostages X. A. 3.2.24. Often with πῶς ἄν (ἐν); how can (could) it be? P. R. 353 c, πάντα ἄν perhaps P. Soph. 255 c.

a. So with ὡς ἄν, ὕπτερ ἄν εἰ (2480): παρῆν δ’ Γαδατάς δῶρα τολλὶά φέρων, ὡς ἄν (scil. φέροι τις) εἰς οἶκον μεγάλου Γαδατᾶς came with many gifts, such as one might offer from large means X. C. 5.4.29, φοβοῦμενος ὕπτερ ἄν εἴπας φοβοῦμεν ἄν εἴπας ἄν εἴπας ἦν P. G. 478 a.

b. κἂν εἰ is often used for the simple καὶ εἰ (2372) and without regard to the mood of the following verb; sometimes there is no verb in the apodosis to which the ἄν may be referred, as ἄν τετιν ἐρ ή τῇ ἄλκηθα, κἂν εἰ μὴ τῷ δοκεῖ, ἂ τῷ εἰ ἄρτην τῷ ἄντι διόνυσο τῷ ἄντι διόνυσον νῦν is then in truth a very slave even if he does not seem so to any one P. R. 579 d (here καὶ εἰ μὴ δοκεῖ, εἰς ἄν is implied). κἂν εἰ may be also so used that ἄν belongs to the apodosis, while καὶ, though going with εἰ in translation (even if), affects the whole conditional sentence. Thus, κὐδ δὲ μοι δοκεῖ, κἂν ἄρειελεν εἰ (τις) καταγγέλωσαί τοῖς προσφοραῖς ποιεῖν but as it is, it seems to me that, even if any one should condemn his wanton assault, he would be acting properly
D. 21. 51 (here ἂν goes with τοιῇ, i.e. των ἂν). κἂν if only, followed by a limiting expression, may generally be regarded as καὶ ἂν (= κᾶν) with a subjunctive understood; as ἀλλὰ μοι πάρεσ κἂν σμύκρον εἰσεῖν yet permit me to say but a word (= καὶ θὰν παρῇ) S. El. 1482.

1767. Omission of ἂν. — ἂν is sometimes omitted when it may be supplied from the preceding sentence or clause. So often with the second of two verbs that are connected or opposed: τι ἐποίησεν ἂν; ἢ δῆλον ἃτι ἔμοισε (ἄν); what would he have done? is it not clear that he would have taken an oath? D. 31. 9, ὡς ἂν οὐκ ἔχων κλέειν οἷς ἤμεισ πεισθητείρη neither can he assert nor can you be made to believe D. 22. 17. By retention of earlier usage the subjunctive is sometimes used without ἂν where it is commonly employed in the later language (2327, 2339, 2565 b, 2567 b). Here the difference is scarcely appreciable except that the omission gives an archaic tone.

DEPENDENT CLAUSES WITH ἂν

1768. Subjunctive with ἂν.— Conditional, relative, and temporal clauses requiring the subjunctive must have ἂν, which is more closely attached to the conditional, relative, and temporal words than it is to the subjunctive.

a. Hence the combinations ἂν (ἦν, ἂν) on which cp. 2283; ὡς, ὡς ἂν, ἢ ἂν (ἦταν), ἢ ἂν ἦταν from εἰ, ὡς, ἢ ἂν, ἢ ἂν, ἢ ἂν ἦταν. When the particle does not thus coalesce, it is usually separated only by such words as μέν, δὲ, τὲ, γὰρ.

b. The force of ἂν with the subjunctive cannot usually be expressed in English. For ἂν in final clauses with ὡς, ὡς ἂν, and ὡς ἂν, see 2201. In Hom. ἂν (κέν) is found in dependent clauses, 2334 c.

THE MOODS IN SIMPLE SENTENCES

1769. §§ 1770–1849 treat of the use of the moods in independent sentences and principal clauses. The dependent construction of the moods was developed from their independent use. The use of the moods in subordinate clauses was not originally different from that in independent sentences and in the principal clauses of complex sentences. For the uses of the indicative, see also 1875–1958.

INDICATIVE WITHOUT ἂν

1770. The indicative mood makes a simple, direct assertion of fact; or asks a question anticipating such an assertion: ἦλθεν he came, ὅτι ἦλθε he did not come, ἐλεύθερα he will come, πότε ταῦτα πονηροῦσα; when will he do this?

1771. The indicative states particular or general suppositions, makes affirmative or negative assertions, which may or may not be absolutely true. Thus, in assumptions, ἔσπευσε τις ἄτι οὐ πονηρός suppose some one involuntarily committed an offence; for him there is pardon rather than punish-
ment D. 18. 274, and often after καὶ δὴ, as καὶ δὴ τεθνασί and suppose they are dead E. Med. 386.

1772. The indicative may be used to express a doubtful assertion about a present or past action (negative μὴ or μὴ οὐ): ἀλλὰ ἀρα . . . μὴ ὁ Κτήσιππος ἦν ὁ ταῦτ᾽ εἰσίν ἀλλ᾽ ἤτοι after all I suspect (i.e. perhaps) after all it was Ctesippus who said this P. Eu. 290 e, ἀλλὰ μὴ τοῦτο οὐ καλῶς ωραλογήσατεμυν but perhaps we did not do well in agreeing to this T. Men. 89 e. Such sentences are often regarded as questions with the effect of doubtful affirmation.

1773. The indicative may be used alone where in English we employ an auxiliary verb: πιστεύον δὲ θεῖς πῶς οὐκ εἶναι θεός ἐνὶ καὶ ἦν, since he trusted in the gods how could (or should) he believe there were no gods? X. M. 1. 1. 5, ὅλην οἶδα τὴν πόλιν a little more and they would have taken the city T. 8. 35, ἀπαλλώθημεν we might have perished (we were in danger of perishing) X. A. 5. 8. 2. Cp. 2319.

1774. Unfulfilled Obligation (Propriety, Possibility).—With the imperfect indicative of impersonal expressions denoting obligation, propriety, necessity, or possibility, the action of a dependent infinitive is usually not realized. (Examples 1775–1776.)

Such expressions are ἔδει, ἔχρην (or ἔχρην), προσεκτεί, καυρᾶς ἢν, ἔζιον ἢ παϊ, ἔκαστο ἢν, ἐλεύθερον ἢν, ἐξῆθεν, καλῶς ἐλεύθε, verba in -τόν or -τέων with ἢν, etc.

a. For the use of these expressions (also with ἄν) in the apodosis of unreal conditions, see 2313, 2315.

1775. Present.—Thus, ἔδει σε ταῦτα ποιήσοιν you ought to be doing this (but are not doing it), τούδε μὴ ἢν ἄν ἕδει these men ought not to be alive S. Ph. 418, τί σύγιας; οὐκ ἔχρην σύγιν why art thou silent? Thou shouldst not be silent E. Hipp. 297, ἐκάστο ἢν ἔρμος . . . μὴ μαλακῶς, ἄστερ νῦν, ἐνμακαίνοιν you should not be slack in your alliance, as you are at present T. 6. 78.

1776. Past.—ἔδει σε ταῦτα ποιήσατι (or ποιῆσίν) you ought to have done this (but did not do it), ἔζησον σοι ἔδειν you might have gone (but did not go), ἐνὶν αὐτῷ ταῦτα ποιήσατέ οὐκ θείον εἰς τὸ δεῖν ἔρχεσθαι it could have done this (almost equivalent to the potential indicative ταῦτα ἐποίησεν ἄν, 1784), ἔδει τά ένέχυρα τότε λαβεῖν I ought to have taken the pledges then X. A. T. 7. 6. 23, ἕξειν ἢν ἄκοσμοι it would have been worth hearing P. Eu. 304 d, μενεῖν ἔδειν he might have remained D. 3. 17.

1777. The Greek usage simply states the obligation (propriety, possibility) as a fact which existed in the past (and may continue to exist in the present). In English we usually express the non-fulfilment of the action.

1778. Present or past time is denoted when the present infinitive is used. When the reference is to present time, the action of the present infinitive is always denied. Past time is denoted when the aorist infinitive is used.

1779. The expressions in 1774 may also refer to simple past obligation (propriety, possibility) and have the ordinary force of past indicatives: ἔδει μένειν he had to remain (and did remain) D. 19. 124. The context determines the meaning; thus τι τοῦ νῦν ἀκούσαν ἔχρης ποιεῖ; (D. 18. 190) by itself might mean either what was it the duty of the statesman to do or what was it the duty of the statesman to have done?

GREEK GRAM. — 26
1780. Unattainable Wish.—A wish, referring to the present or past, which cannot be realized, is expressed by a past tense of the indicative with εἴη or with εἴ γάρ (negative μή). The imperfect refers to present time, the aorist to past time (cp. 2304, 2305).

εἴθ' εἴης βελτίως φέρας would that thou hadst (now) a better heart. E. El. 1061, εἴθε σοι τὸν τάνεν συνεγενόμην would that I had then been with thee. X. M. 1. 2. 46.

1781. An unattainable wish may also be expressed by ὑφελον (ought) with the present or aorist infinitive: ὑφελε Κύρος γένω would that Cyrus were (now) alive (Cyrus ought to be alive). X. A. 2. 1. 4 (1775). The negative is μή: μὴ τοῦ ὑφελον λατείν γένω would that I had never left Scyros. S. Ph. 969. εἴθε or εἴ γάρ (poet. αἰθέ, ἀθέ) may be used before ὑφελον: εἴ γάρ ὑφελον οὐ τε εἶναι οἱ πολλοὶ κακὰ ἐγγάζεσθαι would that the multitude were able to do evil. Pl. Cr. 44 d.

1782. ἐβουλόμην followed by an infinitive may express an unattainable wish: ἐβουλόμην μὲν οὐκ ἐπίξειν ἐνθάδε I would that I were not contending here (as I am). Ar. Ran. 866. (ἐβουλόμην ὁν νειτέλημ, 1789.)

1783. The indicative is also used in other than simple sentences: in final sentences (2203); in object sentences after verbs of effort (2211), of caution (2220 a), of fearing (2231, 2238); in consecutive sentences with ἦντε so that (2274); in conditional sentences (2309, 2303, 2322, 2326); in temporal sentences (2395); in object sentences after ὅτι and ὅτα with a verb of saying, etc. (2577 ff.).

INDICATIVE WITH ἔν

1784. Past Potential.—The past tenses (usually the aorist, less commonly the imperfect) of the indicative with ἔν (κέν) denote past potentiality, probability (cautious statement), or necessity: δὲ οὐκ ἔν ἄντων ταῖς which they could not have expected. I. 7. 55, τίς γάρ ἔν ἄν ψήθη ταῖσα γενέσθαι; for who would have expected these things to happen? D. 9. 68 (note that ἔν does not go with γενέσθαι by 1764), ἔγνω τίς ἔν τις one might (could, would) have known. X. C. 7. 1. 38, ὅποι κεν ταλαιπώρων πέρ ἐν δέσιν γάρ fear might have seized even a man of stout heart. Δ 421.

a. This is especially frequent with τις and with the ideal second person (cp. πυταρε, κρεδορε): ἐπετίχεσκαν ἔν you would (could, might) have observed. X. C. 8. 1. 33.

b. The potential optative (1829) in Homer refers also to the past.

1785. A protasis may often be extracted from a participle, or is intimated in some other word; but there is no reference to any definite condition, hence a definite ellipsis is not to be supplied.

1786. Unreal Indicative.—The indicative of the historical tenses with ἔν (κέν) may denote unreality: τότε δ' αὐτὸ τὸ πράγμα ἔν ἐκρίνετο ἔφε αὐτοῦ but the case would then have been decided on its own merits. D. 18. 224, καὶ κεν πολὺ κέρδον ἕν and in that case it were far better. Γ 41.

1787. This use of the indicative with ἔν to denote unreality is not inherent in the meaning of the past tenses of that mood, but has been developed from the
past potential with which the unreal indicative is closely connected. On the common use of this construction in the apodosis of unreal conditions see 2303. On ἔδει ἦν, etc., see 2315.

1788. The imperfect refers to the present or the past, the aorist to the past (rarely to the present), the pluperfect to the present (less commonly to the past).

1789. ἐβουλόμην ἦν (vellem) I should like or should have liked may express an unattainable wish: ἐβουλόμην ἦν Σίμωνα τὴν αὐτὴν γυμνὴν ἔμοι ἔχειν I should have liked Simon to be (or I wish Simon were) of the same mind as myself I. 3. 21. On ἐβουλόμην without ἦν, see 1782.

1790. Iterative Indicative (repeated action). — The imperfect and aorist with ἦν are used to express repeated or customary past action (post-Homeric): διηρώτων ἦν I used to ask P. A. 22 b, ἦν ζείξεν he was wont to say X. C. 7. 1. 10.

1791. This construction is connected with the past potential and denoted originally what could or would take place under certain past circumstances. Thus, ἄναλαμβάνων ὅνα ἀντέχω τὰ ποιήματα... διηρώτων ἦν αὐτὸς τὸ λέγων accordingly, taking up their poems, I used to (would) ask them (as an opportunity presented itself) what they meant P. A. 22 b. In actual use, since the action of the verb did take place, this construction has become a statement of fact.

1792. In Herodotus this construction is used with the iterative forms: κλαίεις ἦν she kept weeping 3. 119, οἱ δὲ ἦν Πέρσαι: λαβέσκον τὰ πρᾶξα the Persians were wont to seize the cattle 4. 130.

1793. Homer and the early poets use ἦν (κέν) with the future indicative with a conditional or limiting force: καὶ κεῖ τις ὅθεν ἐρέει and in such a case some one will (may) say thus Δ 176. This use is found also in conditional relative sentences (2585 b). In Attic ἦν is found with the future in a few passages which are now generally emended. In P. A. 29 c there is an anacoluthon.

1794. ἦν is not used with the present and perfect indicative.

SUBJUNCTIVE WITHOUT ἦν

1795. The chief uses of the independent subjunctive are the hortatory (1797), the prohibitive (1800), and the deliberative (1805).

a. The name subjunctive is due to the belief of the ancient grammarians that the mood was always subordinate. Thus, εἰπω shall I speak? (1805) was explained as due to the omission of a preceding βούλει, i.e. do you wish that I speak?

1796. The independent subjunctive refers to future time. It has three main uses: (1) the voluntative, expressing the will of the speaker. This is akin to the imperative. (2) The deliberative. This is possibly a form of the voluntative. (3) The anticipatory (or futural). This anticipates an action as an immediate future possibility. Whether the anticipatory is a form of the voluntative is uncertain (cp. ich will sehen, je veux voir, dialectal il veut plenvoir).

1797. Hortatory Subjunctive.—The hortatory subjunctive (present or aorist) is used to express a request or a proposal (negative μὴ).
a. Usually in the first person plural: νῦν ἔμεν καὶ ἄκουσμεν τοῦ ἄνδρός λες. Let us go now and hear the man. P. Prot. 314 b, μήπω ἐκείνη ἔμεν λέης not go there yet 311 a. ἄγε, φέρε (τῇ), in Hom. ἄγε (τῇ), sometimes precedes, as ἄγε σκοπώμεν come, let us consider X. C. 5. 5. 15. τῇ (τῇ) rarely precedes.

b. Less frequently in the first person singular, which is usually preceded (in affirmative sentences) by φέρε (τῇ), in Hom. by ἄγε (τῇ): φέρε δὖ περὶ τοῦ ψηφώματος ἐπὶ λέης let me now speak about the bill D. 19. 234.

1798. The first person singular in negative exhortations (rare and poetic) may convey a warning or a threat: μή σε, γέρον, κολάσσων παρὰ τωσί κινεῖον ὁδικὰ ωδικὶ παρὰ κινεῖον ὁδικὰ old man, let me not find thee by the hollow ships A 26. This use is often regarded as prohibitive (1800).

1799. The hortatory use of the subjunctive compensates for the absence of an imperative of the first person.

1800. Prohibitive Subjunctive.—The subjunctive (in the second and third persons of the aorist) is often used to express prohibitions (negative μή).

a. Usually in the second person: μηδεὶν ἄκουσμεντε ἀλλαξεῖτε do not lose heart X. A. 5. 4. 19. For the aorist subjunctive the present imperative may be employed (1840): μή τοιίς (οὐ ἐταίρημα) ταῦτα do not do this (not μὴ τοιίς).

b. Less commonly in the third person, which usually represents the second: ὑπολάβῃ δὲ μηδεὶς and let no one suppose T. 6. 84 (= μὴ ὑπολάβητε ἄλλα do not suppose).

c. The third person of the present subjunctive is rare: μή τοιίς τις εἰς ὑποταῖν (= μὴ ὁμοίωσο) let not any one think P. L. 861 E.

N. — υἱῷ μη with the subjunctive of the second person in the dramatic poets occasionally expresses a strong prohibition: υἱῷ μὴ ληφῇς do not talk nonsense Ar. Nub. 367.

1801. Doubtful Assertion. — The present subjunctive with μή may express a doubtful assertion, with μὴ ό or a doubtful negation. The idea of apprehension or anxiety (real or assumed) is due to the situation. A touch of irony often marks this use, which is chiefly Platonic. With μή (of what may be true): μὴ ἀγροκότηρον ἐῆ τῷ ἀληθεῖς εἰς ἵνα I suspect it's rather bad form (lit. too rude) to tell the truth P. G. 462 e. With μὴ ό (of what may not be true): ἄλλα μὴ οὐχ οὕτωs ἐντὸς ἐντὸς I rather think this may not be so P. Crat. 436 b, μη όυ ἡ διδακτὸν ἀκριβῶς virtue is perhaps not a thing to be taught P. Men. 94 e.

1802. In Hom. μή with the independent subjunctive is used to indicate fear and warning, or to suggest danger: μὴ τι χελωσάμενος βέβη γακών ἡπ' Ἀχαιῶν may he not (as I fear he may) in his anger do aught to injure the sons of the Achaean B 195. Usually with the aorist, rarely with the present subjunctive (οὐ). The constructions of 1801, 1802 are used as object clauses after verbs of fearing (2221).

1803. ὑπὸς μή is occasionally so used with the aorist subjunctive, and with an idea of command: ὑπὸς μὴ φέρῃ τις may no one say (as I fear he may) X. S. 4. 8. See 1921.

1804. From the use in 1801 is probably developed the construction of όυ μή
with the aorist (less often the present) subjunctive to denote an emphatic denial;
as οidle µη πανσομαι φιλοσοφῶν I will not cease from searching for wisdom P. A. 
29 d, οὐκτι µη δύνηται βασιλέως ἡμᾶς καταλαβεῖν the king will no longer be able to 
overtake us X. A. 2. 2. 12.

1805. Deliberative Subjunctive. — The deliberative subjunctive (present or aorist) is used in questions when the speaker asks what 
he is to do or say (negative µη).

. a. Usually in the first person: εἶπομεν ἢ σιγῶμεν; shall we speak or keep 
silence? E. Ion 758, τι δράσω; ποι φύγω; what am I to do? whether shall I fly? 
E. Med. 1271, µη φῶμεν; shall we not say? P. R. 554 b.

b. The (rare) second person is used in repeating a question: Α. τι σοι πανόμ 
εβλα; Β. δ η την πεποίθεσθε; Α. In what shall we take your advice? Β. In what 
shall you take my advice? Αt. Av. 164.

c. The third person is generally used to represent the first person; commonly 
with τις, as τις εἰπαι τόθε φῦ; how shall anyone say this is so? 
(= τι φῶμεν;) D. 19. 88.

N. — The subjunctive question does not refer to a future fact, but to what is, 
under the present circumstances, advantageous or proper to do or say.

1806. βούλειν, βούλεσθε (poet. θελειν, θελετε) do you wish often precede the 
subjunctive: βούλειν σοι εἰπω; do you wish me to say to you? P. G. 521 d. This is 
a fusion of two distinct questions: βούλει do you wish? and εἰπω shall I say?

1807. The deliberative subjunctive may be replaced by a periphrasis with 
δει or χρη and the infinitive, or by the verbal adjective in -τειν ἐστι. Thus, 
ημεις δε προσμένωμεν; ἢ τι χρη ποιεῖν; and shall we wait? or what must we do? 
S. Tr. 390, τι ποιεῖν; (τι ποιομεν;) what are we to do? Αt. Av. 922.

. a. For the deliberative future see 1916.

1808. Deliberation in the past may be expressed by ἐδει, χρην (ἐχρην), εἰμελλον 
with the infinitive, and by -τειν (verbal adj.) ἡν.

1809. The Negative in Questions. — The use of µη (not οὐ) in questions is 
due to the fact that the construction of 1805 is simply the interrogative form of 
the hortatory subjunctive: φῶμεν let us say, µη φῶμεν; are we not to say? Dis 
stinguish ποτεραν βλαν φῶμεν ἢ µη φῶμεν εἰπαι; shall we say that it is force or that it is 
not? X. M. 1. 2. 45, from φῶμεν ταῦτα ὁ θεός λέγεσθαι ἢ οὐ shall we say that this 
is well said or not? (οὐ = οὐκ ὁθεως λέγεσθαι) P. G. 514 c.

1810. Anticipatory Subjunctive (Homeric Subjunctive). — In Homer the 
subjunctive is often closely akin to the future indicative, and refers by anticipa 
tion to a future event (negative οὐ): οὐ γὰρ τω τειν τοιοῦ ἄνφασιν, εδώθαμεν for 
never yet saw I such men, nor shall I see them Α 282, καὶ νῦ τις δεδ' εκπηρι; and 
one will say τι 275. ἦν (ἐκε) usually limits this subjunctive in Hom. (1813).

a. This futural subjunctive is retained in Attic only in subordinate clauses 
(2327), and in τοι πᾶθω (1811).

1811. The subjunctive is used in τό πᾶθω; what will become of me; what am 
I to do? (lit. what shall I undergo?) as P. Eu. 302 d. So τοί γένωμαι; quid me 
det? Thus, ὥ µιν ὕψω, τοι πᾶθω; τοῦ µου µήκοςτα γένησον; ah, woe's me!
what is to become of me? what will happen unto me at the last? e 465. the subjunctive here is not deliberative, but refers to a future event.

1812. The subjunctive without ἀν is also used in dependent clauses of purpose (2196), after verbs of fearing (2225), in the protasis of conditional (2327, 2339) and conditional relative sentences (2567 b).

SUBJUNCTIVE WITH ἀν

1813. The subjunctive with ἀν (more commonly κέν) is used in Homer in independent sentences and clauses (negative ou). Cp. 1810. Thus, ἕγω δὲ καὶ ἄγω Βρισηδα but in that case I will take Briseis A 184, οὐκ ἀν τοι χραίην βίος of no avail to thee shall be thy bow Λ 387.

OPTATIVE WITHOUT ἀν

1814. Optative of Wish. — In independent sentences the optative without ἀν is used to express a wish referring to the future (negative μή): ὁ παῖ, γένοισεν πατρὸς εἰπεν ἂτερος ah, boy, mayest thou prove more fortunate than thy sire S. Aj. 550. From this use is derived the name of the mood (Lat. opto wish).

a. So even in relative sentences: ἐὰν ποτε, δὲ μὴ γένοιτο, λάβωσι τὴν τόλιν if ever they capture the city, which Heaven forbid L. 31.14.

b. Under wishes are included execrations and protestations: ἐρωλομην may I perish Ar. Ach. 324, καλ σε ἐπιδεῖξω, ἣ μὴ ἤγην, δώροδοκήσατα and I will prove that you took bribes, or may I not live Ar. Eq. 833.

1815. The optative of wish is often introduced by ei γέρα, εἴθε (Hom. ai γάρ, αἴθε), or by ei, ὡς (both poetical): ei γάρ γένοιτο would that it might happen X. C. 6. 1. 38, ὡς δόλωτο may he perish S. El. 126. (ὡς is properly an exclamation: how.)

1816. The optative introduced by ei γάρ, etc. is sometimes explained as a protasis with the conclusion omitted: εἴης φίλος ἡμῖν γένοι ω, if you would become our friend X. H. 4. 1. 38. Cp. 2352 e.

1817. An unattainable wish, referring to the present, may be expressed by the present optative in Homer: εἴθε ἡβίσκωμ would that I were young again H 157.

1818. Unattainable wishes, when they refer to the future, may be expressed by the optative: ei μοι γένοιτο φθάγγος εν βραχίονι would that I had a voice in my arms E. Hec. 836. Wishes represented as hopeless are expressed in the post-Homeric language by the past tenses of the indicative (1780) or by ὠφέλων (1781).

1819. Hom. often uses the optative with a concessive or permissive force: εἴπετα δὲ καὶ τι πάθοιμ after that I may (lit. may I) suffer come what will Φ 274.

1820. Imperative Optative. — The optative may express a command or exhortation with a force nearly akin to the imperative: Χειρίσοφος ἤγοντο let Chirisophus lead X. A. 3. 2. 37.

1821. Potential Optative. — The potential optative, which in Attic regul-
larly takes ᾧ (1824), is occasionally found in Homer and later poetry in an earlier form, without that particle: μετὰ θεὸς ἐπὶ ἐθέλων καὶ τελέσθην ἄνδρα σαφῶς easily might a god, if he so willed, bring a man safe even from afar ἔστιν ἡ λέγοι τίς quicker than a man could speak E. Hipp. 1186. This construction is suspected in prose.

a. Usually in negative sentences or in questions expecting a negative answer (with οὐ): οὐ μέν γὰρ τι κακώτερον ἄλλο τάδειμι for I could not (conceivably) suffer anything worse T 321, τεῦν, Ζεῦ, δύνασιν τίς ἄνδρων ὑπερβαίη κατάσχει; thy power, oh Zeus, what trespass of man can check S. Ant. 604.

1822. The optative after οὐκ ἐστιν ὅσις (ὅπως, ὅποι) in the dramatists is probably potential: οὐκ ἐσθ’ ὅπως λέξαμε τὰ ψευδὴ καλὰ I could not call false tidings fair A. Ag. 620. ἀν is usually employed in this construction.

1823. The optative without ἄν (κέν) is also used elsewhere, as in purpose clauses (2196) and clauses of fearing (2225) after a secondary tense; in the apodosis of conditional sentences (2300 d, 2326 d, 2333), in relative sentences (2566, 2568); and as the representative of the indicative (2615) or subjunctive (2619) in indirect discourse after secondary tenses.

OPTATIVE WITH ᾧ

1824. Potential Optative.—The potential optative with ᾧ states a future possibility, propriety, or likelihood, as an opinion of the speaker; and may be translated by may, might, can (especially with a negative), must, would, should (rarely will, shall). So in Latin velim, videas, cognoscas, credas.

γνοῖς ὅ ἄν ὅτι τοῦθ’ οὖσοι ἔχεις you may see that this is so X. C. I. 6. 21, ἰπαντεῖς ἃν διαλυγγείαις all would agree I. 11. 5, ἠδοϊς ἄν ἐρομήν I (would gladly ask) should like to ask D. 18. 64, οὐκ ἄν λάβοις thou canst not take S. Ph. 103, λέγατε ἄν τάδε I will tell this Λ. Supp. 928. The second person singular is often indefinite (οὖν), as γνοῖς ἄν (cognoscas) = γνοῖς τίς ἄν.

a. The potential optative ranges from possibility to fixed resolve. The aorist optative with ἄν and a negative is very common.

b. When stress is laid on the idea of possibility and power, necessity and obligation, Greek uses δύναμαι, δεῖ or χρῆ with the infinitive (statement of fact).

c. The potential optative with ἄν is also used in dependent sentences; in purpose clauses (2202 b), in object clauses after verbs of effort (2216) and verbs of fearing (2232), in causal clauses (2243), in result clauses (2278), in the apodosis of conditional (see 2356) and conditional relative sentences (2566). In indirect discourse the infinitive with ἄν or the participle with ἄν may represent the optative with ἄν (1845 ff.).

1825. Usually these optatives are not limited by any definite condition present to the mind, and it is unnecessary to supply any protasis in thought. In some cases a protasis is dormant in a word of the sentence (such as δικαίως, εἰκός). Thus, in οἰς ἄρα πείσθε δικαίως ἵνα ἐπολαμβάνωτε whom you would justly consider to be ungrateful Aes. 3. 196, δικαίως may stand for ἵνα ἐπολαμβάνωτε: if you should consider the matter justly. So οὔτε ἐσθιοῦσα πλεῖω ἣ
δένναι: φέρειν: διαρραγεῖν γάρ καὶ κτλ. they neither eat more than they can bear, for otherwise (if they should eat more: εἰ ἐσθοῦσιν πέλειοι) they would burst. X. C. 8. 2. 21. The potential optative is also used as the main clause of less vivid conditions (2329) in which the protasis has the optative by assimilation to the mood of the apodosis.

1826. The potential optative with δὲ is used to soften the statement of an opinion or fact, or to express irony: ἔτερον τι τούτι ἤν εἴη this is (would be) another matter. D. 29. 116, νοσοῦ δὲν, εἰ γάρτα τῶν ἀγέρων στυγεῖν I must be mad, if it is madness to hate one's foes A. Pr. 978. So often with ἵσως or ἑκαῖρα perhaps.

a. With a negative, the potential optative may have the force of a strong assertion: ὁ γάρ ἃν ἀπέσταλαν, ἀλλὰ κόψω τὴν δὼθάν for I will not go away, but I will knock at the door Ar. Ach. 283.

1827. βουλομεν ἃν (εἰςημ) is often used as a softened optative of wish: βουλομεν ἃν τούτῳ οὕτω γενέσθαι I could wish that this might be the result (οὕτω γένοστα μεγίτοστα) P. A. 19 a. For ἐβουλομεν ἃν see 1789.

1828. The present and aorist are used of what will be, or what will prove to be, true (future realization of a present fact): ἀρετή ἄρα, ὡς ξοικεῖν, ὑγεία τις ἃν εἴη χείρις τότε, it seems, will (prove to) be a kind of health P. R. 444 d. The perfect is used of what will prove to be the case as regards a completed action: πάς ἐν λελήθον; how can it have escaped my knowledge? X. S. 3. 6. Usually the perfect is here equivalent to the present.

1829. The present and aorist are rarely used of the past: (a) in Hom., of past possibility: καὶ νῦ κεν ἐνθ’ ἀπόλοιπο καὶ now he might have perished E 311 (Attic ἀπόλοιπον ἃν, 1784), ἀλλὰ τι κεν ρέξαιμ; but what could I do? T. 90. (b) in Hdt., of a mild assertion: ταῦτα μὲν καὶ φθόνῳ ἃν εἴποιεν they may have happened this out of envy 9. 71, εἴρηται ἃν οὕτω Κρήτες these would prove to be (might be, must have been) Cretans 1. 2. Both usages are doubtful in Attic prose.

1830. The potential optative with ἃν may be used, in a sense akin to that of the imperative, to express a command, exhortation, or request: λέγοις ἃν τὴν δέχων tell me (you may tell) your request P. Par. 126 a, προάρτους ἃν πονεον on P. Phae. 229 b. This courteous formula is used even where a harsh command might be expected: χωρίς ἃν εἴσα γνῶς τάξειν go within with all speed S. Fl. 1491. a. In τι δῆρ’ ἃν τραπεῖμην; whither pray shall I turn? Ar. Ran. 296 the use is akin to the deliberative subjunctive (1805) or deliberative future (1916).

1831. The potential optative with ἃν is used in questions: τίς ὁσιὸς ἃν ὡμολογηθείης; who would not agree? (οὔδεις: scil. ὁσιὸς ἃν ὡμολογῆθεις) X. M. 1. 1. 5. So even the optative of wish: τίς δ’ ἔρχω τάξει μὴ ὑπ’ ἑαυτὸν πᾶνθος; but if thou dost not abide by thy oath what dost thou invoke upon thyself? E. Med. 754 (lit. mayest thou suffer what?).

1832. πῶς ἃν, τίς ἃν with the potential optative may be used to express a wish (especially in the tragic poets): πῶς ἃν ὡμολογήσως oh, would that I might die E. Med. 97, τίς ἃν ἐν τάξει μικρὸν μιχρὰ oh, that some fate would speedily come A. Ag. 1448. Properly this usage is not a wish, but is simply a question how the wish may be fulfilled.

1833. The potential optative with ἃν (especially with negatives) may ex-
change with the indicative: φημί καὶ οὐκ ἄν ἀρνηθῆν. I assert and cannot deny D. 21. 191. It is often stronger, though more courteous, than the future indicative: οὐκ ἄν πέρα φράσαμι I will speak no more S. O. T. 343.

1834. The future optative with ἄν occurs only in a few suspected passages.

IMPERATIVE

1835. The imperative is used in commands and prohibitions (negative μή). All its tenses refer to the future.

a. Under commands are included requests, entreaties, summons, prescriptions, exhortations, etc.

b. For the tenses of the imperative, see 1840; for the infinitive used as an imperative, see 2013.

POSITIVE (COMMANDS)

1836. In exhortations ἀγε, φέρε, ἵθα (usually with δή, sometimes with νῦν), often precede the imperative: ἀγε δή ἀκούσατε come listen X. Αρ. 14, ἀγετε δεπνύσατε go now, take your supper Χ. Η. 5. 1. 18, ἀλλ' ἵθα εἰπέ but come, say P. G. 459 e.

1837. πᾶσ is sometimes used with the second person in poetry: ἀκονε πᾶσ hear, every one Αρ. Θεσμ. 372.

1838. The third person may be used in questions: οὐκοῦν κελθώ ταῦτα; shall these points be established? P. L. 320 e. Cp. 1842 a.

1839. The imperative may be used in assumptions (hypothetical imperative), to make a concession, or to grant permission: ἐμον γ' ἔνεκ' ἔσωτε let it be assumed as far as I am concerned D. 20. 14, οὕτω εἶχετο ὡς σὺ λέγεις assume it to be as you say P. Σ. 201 c. So even as a protasis: δειξάτω, καγώ στέρζω let him set it forth and I will be content D. 18. 112.

NEGATIVE (PROHIBITIONS)

1840. Prohibitions are expressed by μή with the present or aorist subjunctive in the first person plural; by μὴ with the present imperative or the aorist subjunctive in the second and third person singular or plural (cp. 1800). The aorist imperative is rare in prohibitions.

A. 1 Person. — μὴ γράφομεν (μὴ γράψομεν): μὴ μανώμεθα μὴ' αἰσχρῶς ἀπολώμεθα let us not act like madmen nor perish disgracefully X. Α. 7. 1. 29.

B. 2 Person. — μὴ γράφε (μὴ γράψετε): μὴ θαύμαζε δοντ' be astonished P. G. 482 a, μὴ τορποθείτε δοντ' raise a disturbance P. Α. 21 a, τὰ μὲν πολεί, τὰ δὲ μὴ πολεί do this and refrain from doing that F. P. 325 d, μὴ μέγα λέγε δοντ' boast so P. Ph. 95 b. — μὴ γράψῃς (μὴ γράψητε): μὴ' δαιμάσῃς τόδε and do not wonder at this Α. Αγ. 879, μὴ τορποθείτε δοντ' raise a disturbance P. Α. 20 e, μὴ ἄλλος ποιήσῃς δοντ' do otherwise P. Λαχ. 201 b, μὴ δαιμάζω δοντ' do so Αρ. Αυ. 133.

N. — The type μὴ γράψῃς is never used. μὴ γράψον occurs rarely in poetry (Δ 410, Σ 134.— ω 248, S. fr. 453 parodied in Αρ. Θεσμ. 870).
C. 3 Person. — μη γράφει (μη γραφόντω): μηδείς διδασκέτω let no one tell me. T. 1. 86, μηδείς τέων ἀγνοεῖτω let no one be ignorant of this fact. Aes. 3. 6. μη γραφάτω (μη γραφάντω): μηδείς νομισάτω let no one think. X. C. 7. 5. 73, μη τι άπογνωτω μηδεν μήτε καταγνωτω let him neither acquit nor condemn in any way. Aes. 3. 60; and in five other passages giving the actual usage of the orators. In the third person the aorist imperative is much less common than the present imperative.

N. — The type μη γράφη is used only when the third person represents the first person (1800 c). μη γράψη is much more common than μη γραφέτω in the orators, e.g. μηδείς θαυμάσῃ let no one be astonished. D. 18. 199, μηδείς νεμίσῃ let none think. T. 3. 13. D. 23. 1.

D. The perfect imperative is rare in prohibitions (μη πεφθήσοθε T. 6. 17) and is usually poetical. Cp. 698, 712.

1841. a. μη γράφε, like don't write, is ambiguous and may mean, according to the situation, either cease writing or abstain from writing. Commonly μη γράφε means do not go on writing, write no more, and is an order to stop an action already begun. In many cases, however, μη with the present imperative does not refer to the interruption of an action already begun, but to an action still in the more or less distant future against which the speaker urges resistance. Sometimes the reference to the future is directly or indirectly indicated by the context.

b. μη γράψη usually has the force of (I beg that) you will not write, (take care that you) don't write, and is commonly a complete prohibition against doing something not already begun. Sometimes, and especially in expressions of a colloquial character, μη with the aorist subjunctive marks the speaker's interruption, by anticipation, of a mental (less often of a physical) action that is being done by the person he addresses; as μη θαυμάση (P. L. 804 b) in reply to an exclamation of surprise. Here the type μη γράψη often expresses impatience.

c. If μη γράφε elicits a reply, it is (ἀλλ') αὐτό γράψω, while μη γράψη is answered by (ἀλλ') αὐτό γράψω. Thus, μη μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακήν. ἀλλ' αὐτό διδάσκω δο not teach me to be base to my friends. But I do not S. El. 395, εἰ αὐτό ἐχεις ἐπιρρήτω τοιματικό ἐπιδίδεις ὡς διδάσκειτε ἐπιδίδεις ἐπιρρήτω τοιματικό. ἄλλ'' . . . αὔτον φθονάσαν πᾶν if you can show us more clearly that virtue is capable of being taught, don't refuse, but show us. Well, I will not refuse P. Pr. 320 c. So μη γράφε commonly answers γράψω, as θαυμάζω, ἢν ὥ ἐγώ, καὶ αὐτός. ἄλλη μη θαυμάζω, ἐφ' I myself am astonished, said I. Cease your astonishment, said she P. S. 205 b, cp. S. El. 395. So μη γράψη answers γράψω, as in Hdt. 3. 140, Ar. Lys. 1036.

d. μη γράφε and μη γράψη are often found in closely connected clauses, as μηδαμῶς θύμας μοι, μηδέ μ' ἐπιτρήψης δο not be angry with me at all, nor ruin me. Ar. Nub. 1478, μη τ' ἀκριτε μητ' ἀφήνῃ ἐπος κακόν do not shrink from me nor utter any harsh words. S. O. 731. The second prohibition may be more specific than the first, as σιωπή: μηδείς ἐπος νηπίων be silent, don't say anything childish Ar. Nub. 105. Less often μη γράψη is followed by μη γράφε, as μη βοηθήσατε τῷ πτωτῷ δενά. μη ευρυκείτε (they will say) do not come to the aid of one who has suffered grievously; have no regard for your oath. D. 21. 211.

e. The difference between μη γράφε and μη γραψη is virtually a difference
of tenses, the present denoting an action continuing, in process; the aorist, an action concluded, summarized. So μη φοβοῦ don't be fearful, μη φοβήσει don't be frightened. In maxims μη with the present imperative is preferred: μη κλέψει don't be a thief, μη κλέψει don't steal this or that. μηκέτι may be used in either construction. The distinction is often immaterial, often a difference of tone rather than of meaning; sometimes too subtle for dogmatic statement.

1842. The imperative may be used in subordinate clauses: κράτηρες εἰσιν ... ἵνα κράτη ἑρευνοῦ there are mixing-bowls, the brims of which thou must crown S. O. C. 473.

a. Especially after οἴσθα interrogative in dramatic poetry: οἴσθ᾽ ὡς δράσοι; do you know what you are to do? E. Hec. 225, οἴσθ᾽ ὡς ποίησοι; do you know how I did you act? S. O. T. 543. οἴσθ᾽ ὡς has become a partially fossilized expression, and can be used as subject or be governed by a verb: οἴσθα μν ἃ μοι γενέσθω; do you know what I must have done for me? E. I. T. 1203.

1843. The use of the imperative is to be explained as equivalent to δεῖ or κράτη with the infinitive.

1844. ἂν is not used with the imperative.

**INFINITIVE AND PARTICIPLE WITH ἂν**

1845. The infinitive or participle with ἂν represents either a past tense of the indicative with ἄν or the optative with ἂν. The context determines whether the indicative or the optative is meant. The participle with ἂν is post-Homeric.

1846. The present infinitive or participle with ἂν represents the imperfect indicative with ἂν or the present optative with ἂν.

a. (inf.) ἄκοιμω Λακεδαιμονίως ἂν ἀναχώρησί τε ὁκου I hear the Lacedaemonians used to return home (= ἂν ἀναχώρουν, 1790) D. 9. 48, οἴσθε γὰρ τὸν πατέρα ὄν ἄν φιλάσσειν; for do you think my father would not have taken care? (= ὃ ἄν ἐφιλασσέν, 1786) D. 49. 35; νομίζοντες ἂν τίμης τυγχάνειν in the belief that they would obtain reward (= ἂν τυγχάνομεν) X. A. 1. 9. 26.

b. (part.) ἄπερ ἔγρη ἡμὲν, κατὰ πάλιν αὐτῶν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἅδυνᾶτο ἂν ἔργων ... ἄλλοις ἐπιμοήθειν which prevented him from sailing against the Peloponnesians and laying it waste city by city when the Peloponnesians would have been useless to come to the rescue of one another (= ἄδυνατο τὸ ἀν ἔργων) T. 1. 73, πάλλ᾽ ἂ ἐξω τὲρπ᾽ ἐπείτε, παραλεύσσω though I might be able to say much else I pass it by (= ἂν ἔχομαι, 1824) D. 18. 258, σοφῖα λεγομένη δικαίωταρ᾽ ἂν that might most justly be called wisdom P. Phil. 30 c (= ἂν σοφῖα λέγομαι ἂν).

1847. The future infinitive and participle with ἂν are rare and suspected.

1848. The aorist infinitive or participle with ἂν represents the aorist indicative with ἂν or the aorist optative with ἂν.

a. (inf.) Κόρης γε, εἰ οἶδαν, ἀποτελεῖ ἂν δοκεῖ ἐρχον γενέσθαι it seems probable that Cyrus, if he had lived, would have proved himself a most excellent ruler (= ἂν ἐγένετο) X. O. 4. 18, ὡςτε καὶ οἴδαν ἂν γνῶναι so that even a common man could have understood (= ἂν ἠγνώ) X. A. 6. 1. 31, τι ἂν οἴδαμε πάθεσιν; what do we think our fate would be? (= τι ἂν πάθομεν;) X. A. 3. 1. 17.
b. (part.) ὅρων τὸ παρατείχισμα ῥᾳδίως ἄν λῃσθὲν seeing that the counter-
wall could easily be captured (≡ ἄν λῃσθεῖν) T. 7. 42, ιοτείδαιαν ἑλὼν καὶ δυνῆνες ἄν αἰτῶς ἔχειν, ei ἔσοφηθή, παρέδωκεν after he had seized Potidaea and would have been able to keep it himself, had he wished, he gave it up to them (≡ ἔδωκα ἄν) D. 23. 197, ὅτε διότα ὅτε ἄν γενόμενα λογοποιοῦσαν they fabricate stories which neither are, nor could be, true T. 6. 38 (≡ ἄ ὅτε ἔστιν ὅτε ἄν γένοιτο).

1849. The perfect infinitive with ἄν represents the pluperfect indicative with ἄν or the perfect optative with ἄν: οἷον ὅτα ἄν φάσειν πάντα ταῦτα ἐπὶ τῶν ἐμπνείων ἄν ἡλόκειαν I know that he would say that all this would have been captured by the barbarians (≡ ἄν ἡλόκεσαν) D. 10. 312, ἐγείροντο τοὺς ἀγνοοῦτας ἄνθρωπον ὅτα ἄν δικαίως κεκλήθαι he thought that those who did not know this might justly be deemed servile in nature (≡ κεκλημένοι ἄν ἔλεγ) X. M. 1. 1. 16.

For the infinitive and participle without ἄν see 1865 ff., 1872 ff., and under Infinitive and Participle.

THE TENSES

1850. By the tenses (‘tense’ from tempus) are denoted:
1. The time of an action: present, past, future.
2. The stage of an action: action continued or repeated (in process of development), action simply brought to pass (simple occurrence), action completed with a permanent result.

a. The time of an action is either absolute or relative. Time that is absolutely present, past, or future is reckoned from the time of the speaker or writer. Time that is relatively present, past, or future in dependent clauses is reckoned from the time of some verb in the same sentence. In dependent clauses Greek has no special forms to denote the temporal relation of one action to another (antecedent, coincident, subsequent), but leaves the reader to infer whether one action happened before, at the same time as, or after another action. The aorist is thus often used where English has the pluperfect (1943). See 1888, 1944. Unless special reference is made to relative time, the expressions “kind of time,” “time of an action,” in this book are used of absolute time.

b. In independent clauses only the tenses of the indicative denote absolute time; in dependent clauses they express relative time. The tenses of the subjunctive, optative, imperative, infinitive and participle do not refer to the differences in kind of time. Thus γράψειν and γράψαι to write, γεγραφέται to finish writing, may be used of the present, the past, or the future according to the context. On the tenses of the optative, infinitive, and participle in indirect discourse see 1862, 1866, 1874. The future infinitive may be used, outside of indirect discourse, to lay stress on the idea of futurity (1865 d).

c. Even in the indicative the actual time may be different from that which would seem to be denoted by the tense employed. Thus the speaker or writer may imagine the past as present, and use the present in setting forth an event that happened before his time (1883); or may use the aorist or perfect of an event that has not yet occurred (1834, 1950).
d. In the subjunctive, optative (except in indirect discourse), and imperative the kind of time is implied only by the mood-forms, not by the tenses. The relation of the time of one action to the time of another usually has to be inferred in all the moods.

e. The stage of an action is expressed by all the tenses of all the different moods (including the participle and infinitive).

f. The action of the verb of a subordinate clause may overlap with that of the verb of the main clause. See 2388.

**KIND OF TIME**

1851. Only in the indicative do the tenses show time absolutely present, past, or future.

a. Present time is denoted by

1. The Present: γράφω I write, am writing.
2. The Perfect: γέγραφα I have written.

b. Past time is denoted by

1. The Imperfect: ἔγραφον I wrote, was writing.
2. The Aorist: ἔγραψα I wrote.
3. The Pluperfect: ἔγεγράψατι I had written.

N. — The only past tenses are the augmented tenses.

c. Future time is denoted by

1. The Future: γράψω I shall write.
2. The Future Perfect: γέγραψατι it will have been written, τεθνήσω I shall be dead (shall have died).

**STAGE OF ACTION**

1852. Every form of the verb denotes the stage of the action.

a. Continued action is denoted by the present stem:

1. Present: γράφω I am writing, πείθω I am persuading (trying to persuade), ἀνθεί is in bloom.
2. Imperfect: ἔγραφον I was writing, ἔπειθον I was persuading (trying to persuade), ἔθνην was in bloom.
3. Future: γράψω I shall write (shall be writing), βασιλεύσω he will reign.

N. — Continued action is incomplete: hence nothing is stated as to the conclusion. Thus ἐπερεῖ he tries does not state whether or not the subject succeeded in escaping.

b. Completed action with permanent result is denoted by the perfect stem:

1. Perfect: γέγραφα ἐπιστολήν I have written a letter (and it is now finished), ἤπηκε has bloomed (and is in flower).
2. Pluperfect: ἔγεγραφα ἐπιστολήν I had written a letter (and it was then finished), ἤπηκεν had bloomed (and was in flower).
3. Future Perfect: γεγραμμένον it will have been written, τεθνηκόν he will be dead.

   c. Action simply brought to pass (simple attainment) is denoted by the
1. Aorist: ἔγραψα I wrote, ἐπέσω I persuaded (succeeded in persuad-
ing), ἐβασιλέωσε he became king or he was king, ἔθεσε burst into
flower or was in flower.

2. Future: γράψω I shall write, βασιλεύσε he will become king.

N.—The aorist tense (ἀφέως χρῆσος from ὑβίω define; unlimited, indefi-
nite, or undefined time) is so named because it does not show the limitation
(ὅσος) of continuance (expressed by the imperfect) or of completion with per-
manent result (expressed by the perfect).

1853. The present stem may denote the simple action of the verb in present
time without regard to its continuance; as θαυμάξω I am seized with astonish-
ment, ἀστράτευτη it lightens (once or continually), δίδωμι I make a present. This
is called the aoristic present. On inceptive verbs, see 526.

1854. The future stem may denote either continued action (as in the present)
or simple occurrence of the action of the verb (as in the aorist). Thus γράψω
I shall be writing or I shall write. See 1910 b.

1855. Some verbs are, by their meaning, restricted to the tenses of con-
tinued action, as ὁρᾶν behold, φέρειν carry; others are exclusively aoristic, as
ἰδεῖν properly glance at, ἐγγίξειν bring. Verbs expressing different kinds of
action in their several tenses (as ὁρᾶν, ἴδειν) unite to form a verbal system.

1856. The difference between the present stem (present and imperfect) and
the aorist stem may be compared to the difference between a line and a point
(both starting point and end). Thus, ἔρχεσθαι go, ἰδεῖν come; arrive; φέρειν
carry, ἐγγίξειν bring; ἀγαπέω accompany, lead, ἀγαγέω bring to a goal.

1857. For the ‘progressive’ tenses of English (is walking, has been giving,
etc.) Greek has no exact equivalent. The periphrasis of the present participle
with ἵστε, etc. is employed to adjectivize the participle or to describe or character-
ize the subject like an adjective, i.e. the subject has a quality which it may display
in action. Thus, ἀρέσκοντες ἐσμὲν we are acceptable T. 1. 38, καὶ πάρτα ἀναδεχό-
μενος καὶ εἰς αὐτὸν ποιοῦμεν τὰ τούτων ἀμαρτηματί ἵστιν and he takes upon him-
self and adopts all their misdeeds D. 19. 36. ἵστε may be emphatic: ἵστε τοῖς
διὰ διαφορομενοῖς there exists a twofold division P. L. 895 d. Some participles have

1858. Primary and Secondary Tenses.—The primary tenses refer
to present and future time (present, future, perfect, and future per-
fect), the secondary or historical tenses refer to past time (imperfect,
aorist, pluperfect).

a. The gnomic aorist (1931 b) is regarded as a primary tense, as is the aorist
when used for the perfect (1940), and the imperfect indicative referring to
present time (1788); the historical present (1883), as a secondary tense. The
subjunctive, optative, and imperative moods in their independent uses point to
the future, and all their tenses therefore count as primary.
THE TENSES OUTSIDE OF THE INDICATIVE

1859. The tenses of the moods except the indicative do not express time in independent sentences.

1860. Subjunctive. — The subjunctive mood as such refers to the future. The tenses do not refer to differences of time, and denote only the stage of the action (continuance, simple occurrence, completion with permanent result).

Present (continuance): τὰ αὔριον ἀρα ἐκτορισόμεθα let us at the same time keep developing our resources T. 1. 82; Aorist (simple occurrence): παρασωμέθα οὖν πρῶτον τὴν δαπάνην let us procure the money first T. 1. 83; Perfect (completion with permanent result): ἤμεν µη ὑπακούωσι τεθνήκασιν that, in case they do not submit, they may be put to death (lit. may be dead at once) T. 8. 74. The aorist commonly replaces the more exact perfect because the perfect is rarely used.

a. The future time denoted by present or aorist (τί ποιῶμεν; or τι ποιήσωμεν; what shall we do?) may refer, according to the sense, either to the next moment or to some later time. Greek has no subjunctive form denoting an intention to do this or that. In dependent constructions (including general conditions) the action of the present is generally coincident (rarely subsequent), that of the aorist is generally anterior (rarely coincident), to the action of the leading verb: καλεσάμενοι, ἐπειδήν αἰτοὶς παραγγέλλω πίνειν τὸ φάρμακον they are angry whenever I bid them drink the poison P. Ph. 116 c, ἐπειδὴν ἀπαντὴν ἄκοψεις, κρίνατε when you (shall) have heard everything, decide D. 4. 14. The use of the aorist of time relatively anterior to the action of the leading verb (= Lat. future perfect) is, like its other references to relative time, only an inference from the connection of the thought (1850 a).

b. Present and aorist subjunctive are occasionally used in the same sentence without any great difference in sense (X. C. 1. 2. 6–7, 5. 5. 13).

c. An independent or dependent subjunctive may be ingressive (1924): ἤµεν γὰρ ὁ Πλάτων ἄνω βλέψῃ for if now Plato recovers his sight Ar. Pl. 494.

d. In general conditions (2336) the subjunctive refers to general time, denoting what holds true now and at all times.

1861. Optative (not in indirect discourse). — The reference is always to future time. The tenses do not refer to differences of time, and denote only the stage of the action.

Present (continuance): πλάγασιν δὲ νοµίζωµι τὸν σοφὸν may I (always) count the wise man wealthy P. Phae. 279 b; Aorist (simple occurrence): εἶ γὰρ γένοιτο would that it might happen X. C. 6. 1. 88; Perfect (completion with permanent result): τεθνήκασι δὲ (lit. may you be dead) Z 164.

a. In general conditions (2339) the optative is used of past time.

b. In dependent constructions (including general conditions) the action of the present is generally coincident (rarely anterior), that of the aorist generally anterior (rarely coincident), to the action of the leading verb: εἶ τις τάδε παραβιάσαι, ἐναγηγὸς ἐστῶ τοῦ Ἀπόλλωνος if any one violates this, let him be accurst of
Apollo Aes. 3. 110, ἐπεδῆ δὲ ἀνοιχθεὶς (τὸ δεσμωτήριον), εἰσῆμεν παρὰ τὸν Σωκράτη whenever the prison was opened, we (always) went in to Socrates P. Ph. 59 d. The aorist is often preferred to the more exact perfect because the perfect was rarely used.

c. An independent or dependent optative may be ingressive (1924): εἰ πολεμῶμεν δὲ Ὄροσσαν, οὐδέν ἄν ἦμας παθῶν ἡγοῦμαι if we should enter upon a war on account of Oropus, I think we should suffer nothing D. 5. 16.

1862. Optative (in indirect discourse).—When the optative in indirect discourse represents the indicative after a past tense of a verb of saying or thinking, each tense does denote time (as well as stage of action) relatively to that of the leading verb.

a. The present optative represents the imperfect as well as the present indicative.

b. The future optative (first in Pindar) occurs only in indirect discourse after verbs of saying and thinking, in object clauses after ἔτσι, 2212, and in other indirect expressions of thought.

c. When the optative in indirect discourse represents the subjunctive (2619 b), its tenses denote only stage of action.

1863. a. Present opt. = present indic.: ἀνηρώτα τί βοήθουσα he demanded what they wanted (= τί βοήθος;) X. A. 2. 3. 4.

b. Present opt. = imperf. indic.: διήγοντο δὲ ἐπὶ τῶν πολεμίων πλέον they explained that they kept sailing against the enemy (= ἐπιλέομεν) X. H. 1. 7. 5.

c. Future opt. = future indic.: δὲ τι ποιήσαι οὐδὲ τῶν τινῶν εἴετε he did not tell even these what he would do (= ποιήσω) X. A. 2. 2. 2.

d. Aorist opt. = aorist indic.: ἡρώτα τί πάθομεν he asked what had happened to them (= τί ἐπάθετε;) X. C. 2. 3. 19.

e. Perfect opt. = perfect indic.: ἔλεγον δὲ οἱ μετὰ Δημοσθένους παραδείσωκεν ἑφᾶς αὐτῶν they said that the troops of Demosthenes had surrendered (= παραδείσωκασι) T. 7. 83.

1864. Imperative.—The imperative always implies future time. The tenses do not refer to differences of time, and denote only the stage of the action.

a. Present (continuance): τοὺς γονεῖς τιμᾶ honour thy parents I. 1. 16, πάντα τάληθν λέγε toll (go on and toll in detail) the whole truth L. 1. 18, τοὺς ἵππους ἔκεινοι διὸστε offer the horses to them X. C. 4. 5. 47.

b. Aorist (simple occurrence): βλέψιν πρὸς τὰ δραθ look (cast a glance) toward the mountains X. A. 4. 1. 20, εἴπε state (in a word) P. A. 24 d, ἡμῶν τοὺς ἵππους διὸστε give the horses to us X. C. 4. 5. 47.

c. Perfect (completion with permanent result): τέταχθοι let him take his place (and stay there) P. R. 562 a, εἰρήσθω let it have been said (once for all) 503 b.

N. — The perfect active and middle are generally used as presents (πεθάνω let him be put to death P. L. 938 c, μέμνησθε remember D. 40. 30). The perfect passive (in the third person) is used of a fixed decision concerning what is to be done or has been done.
1865. **Infinitive** (not in indirect discourse).—The tenses of the infinitive (without ἄν) not in indirect discourse have no time of themselves and express only the stage of the action; their (relative) time depends on the context and is that of the leading verb (present, past, or future). The infinitive may have the article (2025 ff.).

a. **Present** (continuance): ὀδὴ βουλευεσθαι ἐτί ἔρα, ἀλλὰ βεβουλασθαι it is time no longer to be making up one's mind, but to have it made up. P. Cr. 46 a.

b. **Aorist** (simple occurrence): τοῦ πιεῖν ἐπιθύμητα the desire of obtaining drink. T. 7. 84, ἡρέστες γενέσθαι began to be. 1. 103, but ἡρέστει γενεσθαι 3. 18 (the tense of γίγνομαι depends on that of ἔρχομαι; not ἡρέστει γενεσθαι), δεί τοῦ ὑπὲρ αὐτὸν λέγοντα μισήσας (ingressive) one must conceive an aversion for those who speak in his behalf. D. 9. 53.

c. **Perfect** (completion with permanent result): see a. Often of certainty of action.

d. **Future**.—When the context shows that stress is laid on the idea of futurity, the future infinitive, referring to future time relative to the main verb, is sometimes used instead of the present or aorist: ὁς ἀποκολοθήσεται δυνατά δύνει not being able to prevent. T. 3. 28, τόκλα ὁ ἐμεί κατ' ἐμαυτόν ἐφέν I am far from intending to speak to my own disadvantage. P. A. 37 b. On the future infinitive with μελλω see 1859.

N. 1.—The action set forth by a dependent present or aorist infinitive (without ἄν) not in indirect discourse has no time except that which is implied by the context. With verbs signifying to advise or to command, and when the infinitive expresses purpose, the reference is to future time. Usually the action of the present and aorist is coincident with or antecedent to that of the main verb. The action of an aorist infinitive with the article and a subject is not always relatively past. The perfect (without ἄν) has no time apart from the context; its action is usually antecedent.

N. 2.—On the use of the present and aorist with verbs of promising, etc., see 1808; with μελλον, see 1956.

N. 3.—Observe that verbs denoting continuance (as μένοι remain) often appear in the aorist, while verbs of transitory action (as ἔπαι send, hurl) often appear in the present.

N. 4.—Present and aorist occasionally occur in close conjunction without any great difference in meaning, as προσήκει μὴν τούτον καταψιθήσεται . . ., δέ μη δένασον αὐτοῦ καταψιθήσεσθαι it is fitting that you vote against him, it is necessary that you pass a vote of death against him. L. 13. 69; cp. καμπακεῖν and καμπακεῖν T. 2. 83, βασανίστης γίγνεσθαι and γενέσθαι Ant. 1. 10. 1. 11.

1866. **Infinitive** (in indirect discourse).—The tenses of the infinitive in indirect discourse denote the same time relative to that of the leading verb (present, past, or future) as was denoted by the corresponding tenses of the indicative in direct discourse which they represent.

a. The present infinitive represents also the imperfect, the perfect infinitive represents also the pluperfect indicative.

**Greek Gram.**—27
b. The action of the present is usually coincident, that of the aorist anterior, to the action of the leading verb.

c. The future infinitive is found chiefly in indirect discourse and in analogous constructions. With μελλω, see 1959. It may have the article (2026).

1867. a. Present = pres. indic.: φημι ταῦτα μὲν φιλωρίας εἶναι I say this is nonsense (= ἵστι) X. Α. 1. 3. 18.

b. Present = imperf. indic.: Κτησίας λέσσαν αὑτὸς τὸ τραύμα φησι Κτησίας asserts that he himself cured the wound (= ἔσω) X. Α. 1. 8. 29. With ἄν, 1846 a.

c. Future = fut. indic.: ἐφη ἃ ἴτειν Λακεδαιμονίου ἃ αὐτῷ ἀποκτενῶν he said that he would either bring the Lacedaemonians or kill them on the spot (= ἄξω, ἀποκτενῶ) T. 4. 28.

d. Aorist = aor. indic.: ἐνταῦθα λέγεται Ἄπολλων ἐκδίκασε Μαρσύαν there Apollo is said to have killed Marsyas (= ἔκδίκαιε) X. Α. 1. 2. 8. With ἄν, 1948 a.

e. Perfect = perf. ind.: φησι τὴν κάλλων γεγραφέναι he says that he has written an encomium (= γέγραφα) Ι. 10. 14. ἔφασαν τεθνάναι τὸν ἄνδρα they said the man was dead (= τέθνηκε) Ant. 5. 29.

f. Perfect = pluperf. indic.: λέγεται ἄνδρα τινα ἐκτεπτήχθαι it is said that a certain man had been fascinated (= ἐκτεπτήχθηκτο) X. Σ. 1. 4. 27. With ἄν, 1849.

1868. The construction of verbs of hoping, etc.–Verbs signifying to hope, expect, promise, threaten, swear, with some others of like meaning, when they refer to a future event, take either the future infinitive (in indirect discourse), or the aorist, less often the present, infinitive (not in indirect discourse). The use of the aorist and present is due to the analogy of verbs of will or desire (1991) which take an object infinitive not in indirect discourse. The same analogy accounts for the use of μὴ instead of ὅ (2725). The present or aorist infinitive with ἄν, representing the potential optative with ἄν, occurs occasionally.

a. ἐν ἔλπις ἄν τὰ τελέχη τῶν Ἀθηναίων αἱρήσεων hoping that he would capture the walls of the Athenians T. 7. 46, ἄπειρας... ἐκτραφήναι hope of being brought up L. 19. 8, ἔπειρε διορίσας εἶναι ἄρχειν he expects to be able to rule P. R. 573 c, ἔχει τινὰ ἐλπίδα μὴ ἄν... τὴν νάν ἀπολέσαι; have you any expectation that you would not shipwreck the vessel? X. Μ. 2. 6. 38. ἔλπιζω with the present infinitive may mean I feel sure that I am.

b. τάχιστα ὁδεῖν εἰκός ἂν αὐτῷ βουληθοσθαι εἶναι it is probable that very soon no one will wish to be with him X. Σ. 5. 3. 30, ἡμᾶς εἰκός ἐπικρατήσαι it is likely that we shall succeed T. 1. 121, ὅπειραν τοις περιούσιοι νεὼν ἔχειν it is not likely that they will continue to have ships to spare 3. 13. With εἰκός the aorist is preferred.

c. ὑπέσχετο ταῦτα ποιήσεων he promised that he would do this L. 12. 14, ὑπέσχετο βουλεύσασθαι (most Mss.) he promised to deliberate X. Α. 2. 3. 20. The aorist infinitive is especially common with verbs of promising and must refer to the future. With the present infinitive ὑπερχωροῦμαι means I assure, profess, pledge my word that I am.

d. ἄπειρεν ἐκτράφειν he threatened that he would destroy them Hdt. 6. 37, ἢπειρενει ἀποκτενέιν ἄρανες they threatened to kill everybody X. Η. 5. 4. 7.

e. δικάσεως ὁμολογάτες, you have sworn that you will give judgment D. 39. 40, ἀναγκάζει τὸν Κερσοβλέπτην ὁμφαία... εἶναι μὲν τὴν ἄρχειν κοίνην... πάντας δ᾽ ὅμων ἀποδοθοῦν τὴν χώραν he compelled Cersobuleptes to swear that the kingdom
should be in common and that they should all restore to you the territory D. 23. 170.

f. With ἥμνυμι a dependent infinitive may refer to the present, past, or future (e). Thus, ἰμπλήντες βλέπειν...Ἀχιλλεύς πάλιν swearing that they see Achilles again S. Ph. 357, ἰμπλήντες μὴ ἐπειδή they swear they did not drink Pherocrates 143 (Com. fr. I. 187), ἰμπλήν μὴδὲν ἐπηκέναι he swore that he had said nothing (direct = οἴδεν ἐπηκέναι) D. 21. 119.

1869. Verbs of will or desire (1991) regularly take the present or aorist infinitive not in indirect discourse; but in some cases we find the future infinitive by assimilation to indirect discourse through the analogy of verbs of promising, etc. (1868). So with βούλευμαι, θέλω wish, λέγω meaning command, ἔρωσιν ask, ἔρεμος desire and some others (even δύναμαι able) that have a future action as their object. Thus, ἐφήμενοι ἀρέσκειν being desirous to gain control T. 6. 6, ἀδύνατον ἐπιμελέσαι ἑσεῖσθαι unable to be careful X. 0. 12. 12. διανοοῦμαι may follow the analogy of μέλλω (1959): τὸν πάθος διευθύνοντα πρὸς χῶρας οὗτοι they intended to carry on the war with zeal T. 4. 121. In these and similar cases the future is employed to stress the future character of the action. Some editors would emend many of these futures.

1870. Verbs signifying to foretell by oracle usually take the present or aorist infinitive like verbs signifying to command.

1871. A few cases stand in our texts of an aorist infinitive referring to the future after a verb of saying or thinking, e.g. ἐνόμησαν ἀδίκως κρατήσατε they thought they would easily master them T. 2. 3. Many editors change to the future or insert óν.

1872. Participle (not in indirect discourse).—The participle, as a verbal adjective, is timeless. The tenses of the participle express only continuance, simple occurrence, and completion with permanent result. Whether the action expressed by the participle is antecedent, coincident, or subsequent to that of the leading verb (in any tense) depends on the context. The future participle has a temporal force only because its voluntative force points to the future.

a. Present (continuative). The action set forth by the present participle is generally coincident (rarely antecedent or subsequent) to that of the leading verb: ἔργαζομεναι μὲν ἥρασιν, ἔργασάμεναι δὲ ἐξείπνουσα the women took their noonday meal while they continued their work, but took their supper when they had stopped work X. M. 2. 7. 12.

. 1. Antecedent action (= imperf.): οἱ Κορινθιοί προσέβησιν ὅτι οἱ ταττήματα τῶν ἀφεττήσασαν the forces of Cyprus that were formerly marshalled with us have now deserted Χ. Λ. 3. 2. 17, τοῦτο τότε παράνομα αἰτιάσονται συμβούλωσι they will accuse those who were their counsellors at that time P. G. 519 a, οἱ Κορινθιοί μὲχρι τοῦτου πρόθεσε αἰτιάσει τῆς φιλοτεχνίας the Corinthians, who up to that time had been acting zealously, now slackened in their vehemence T. 5. 32. An adverb (πρότερον, πρόσθεν, τότε, ποτέ) often accompanies the participle, which is sometimes called the participle of the imperfect.

2. Subsequent action (especially when the leading verb denotes motion): ἐπημνησαν πρέσβεις ἀγγέλλωντας τῷ τοῦ Πλημμύριον λῆψιν they despatched messengers
to announce the capture of Plemyrium T. 7. 25. An attributive present part.
w. νῦν may refer to the absolute present, though the main verb is past: τὴν νῦν
Βοιωτίαν καλωμένην ψῆφωσαν they settled in the country now called Bocotia T. 1. 12.

3. The present participle denotes that an action is in process, is attempted,
or is repeated.

b. Future (chiefly voluntative): οὖν συνήλθομεν ὡς βασιλεῖ τολμήσωμεν we
have not come together for the purpose of waging war with the king X. A. 2. 3. 21.

c. Aorist (simple occurrence). The action set forth by the aorist participle
is generally antecedent to that of the leading verb; but it is sometimes coinci-
dent or nearly so, when it defines, or is identical with, that of the leading verb,
and the subordinate action is only a modification of the main action.

1. Antecedent: δειπνήσας ἐξώρι: after supper he advanced T. 3. 112, τοὺς ἐλευ-
θέρους ἀποκτεῖναις ἁνεχόμησαν after killing the free men they withdrew 5. 83.
ἐπομένως ἤπει he took an oath and said X. C. 4. 1. 23, ἤδη δὲ ἦπε ταῦτα πορευόμενοι
τοσοῦτον μᾶλλον ἐρμηνεύος. I shall at once proceed to this matter after having put to
him certain questions D. 18. 124. The aorist participle is often thus used when
it takes up the preceding verb: νῦν μὲν δειν νείπται δειπνήσωμεν δὲ ἀπελαύνετε take
your supper now, and when you have done so, depart X. C. 3. 1. 37.

2. Coincident: μὴ τί ἔξομαρτυρε étων καταψυχισάμενοι do not commit the error
of condemning me P. A. 30 δ., εἴ τι ἐπολύνας ἀναμνήσας με you did well in reminding
me P. Ph. 60 c (= ἀνερμήνησας με εἴ ποιών). So also when an aorist participle
is used with a future finite verb, as ἀπαλαγχήσωμαι βιον τανόσα by dying I shall
be delivered from life E. Hipp. 356. See also 2103.

3. The action of an attributive aorist participle is rarely subsequent to that
of the leading verb. When this is the case, the action of the participle is marked
as past from the point of view of the present (like the aor. indic.): οἷς Ἑλλήνες
ὕπτερον κληθέντες οὐδὲν πρὸ τῶν Τρωίων ἄθροι ἐπράξαν the people later called Hel-
lenes carried out no joint enterprise prior to the Trojan war T. 1. 3, Σάτυρος καὶ
Χρέμοι, οἱ τῶν τρίακοτα γενόμενοι, Κλεοφῶτος κατηγόρων Satyros and Chremos,
who (afterwards) became members of the Thirty, accused Cleophon L. 30. 12; cp.
γενόμενοι T. 2. 49, 4. 81.

4. The aorist participle is often ingressive or complexive (1924, 1927).

d. Perfect (completion with permanent result): καταλαμβάνοντο Βρασίλα
ἐπελευθέρα they found (historical present) that Brasidas had arrived T. 3. 69.
A perfect participle may have the force of a pluperfect if accompanied by an
adverb like πρῶτον (cp. 1872 a. 1): δὲ πρῶτον κεκτημένος he who possessed it before
S. Ph. 778.

1873. Construction of λαμβάνω, φθάνω, τυγχάνω. — A supplementary aorist
participle with any tense, except the present or imperfect, of λαμβάνω escape the
notice of, φθάνω anticipate, τυγχάνω happen usually coincides in time with the
leading verb: ἔλαβον ἐμαυτῶν οὐδὲν εἰπὼν I was unconsciously talking nonsense
P. Ph. 76 ἐπιεσάρθας we shall fall on them unawares X. A. 7. 3. 43. But the action of an aorist participle with the present or imperfect is generally
prior to that of the leading verb: ὅταν ἀντειπάν γε ἐτύγχαρε who chanced to have
spoken in opposition L. 12. 27. See 2096.

1874. Participle (in indirect discourse). The tenses of the partic-
iple in indirect discourse after verbs of intellectual perception
denote the same time relative to that of the leading verb (present, past, or future) as was denoted by the corresponding tenses of the indicative in direct discourse which they represent. See 2106, 2112 b.

a. Present = pres. indic.: the action is generally coincident: ἐπειδὴ γρῶσιν ἀπιστομένου when they find out that they are distrusted (= διὶ ἀπιστομέθα) X. C. 7. 2. 17; rarely antecedent (when the present = the imperf. ind.): οἶδά σε λέγωντα δει' I know that you always used to say (= διὶ Ελεγες) 1. 6. 6.

b. Future = fut. indic.: ἄγονει τὸν πόλεμον δεῦρο ἡξοντα he is ignorant that the war will come here (= διὶ ὁ πόλεμος ἡξει) D. 1. 15.

c. Aorist = aor. indic.: τὸν Μῆδον τομεν ἐπὶ τὴν Πελοπόννησον ἔθηναν we know that the Mede came against the Peloponnesus (= διὶ ὁ Μῆδος ἡλθε) T. 1. 69.

d. Perfect = perf. indic.: οὖ γὰρ ἔδεσαν αὐτὸν τεθηκότα for they did not know that he was dead (= διὶ τέθηκε) X. A. 1. 10. 16. The perfect may also represent the pluperfect (cp. 1872 d).

TENSES OF THE INDICATIVE

PRESENT INDICATIVE

1875. The present represents a present state, or an action going on at the present time: ἀληθῆ λέγω I am telling the truth L. 13. 72.

a. On the present without any idea of duration, see 1858.

1876. Present of Customary Action.—The present is used to express a customary or repeated action: ὅτος μὲν γὰρ ἅνωρ, ἐγὼ δὲ οὖν πίνω for this man drinks water, whereas I drink wine D. 19. 46.

1877. Present of General Truth.—The present is used to express an action that is true for all time: ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνον time brings the truth to light Men. Sent. 11.

a. The present is an absolute tense in such sentences. The future, aorist, and perfect may also express a general truth.

1878. Conative Present.—The present may express an action begun, attempted, or intended.

τὴν δὲ εκείναν ταῦτην πείθουσαν ὁμᾶς ἀπόβαλεσιν they are trying to persuade you to throw away this renoun I. 6. 12. διδωμὶ σου αὐτήν ταύτην γυναῖκα I offer you this woman herself as a wife X. C. 8. 5. 19, προδοσοντος τὴν Ἑλλάδα they are trying to betray Greece Ar. P. 408.

a. This use is found also in the infinitive and participle: Φιλίππων ἑπὶ Βυζαντίων παραδόσον when Philip is preparing to advance against Byzantium D. 8. 66.

b. The idea of attempt or intention is an inference from the context and lies in the present only so far as the present does not denote completion.

1879. Present for the Future (Present of Anticipation).—The present is used instead of the future in statements of what is immediate, likely, certain, or threatening.

μεταξὺ τοῦ λόγου καταλέγομεν: shall we break off in the middle? P. G. 505 c,
καὶ εἰ βοθεῖε, ταραχωρᾶς σοι τᾶς βῆμασι, ἐώς ἀν εἰπῃς καὶ ἢ μεν, Ἰ ἦλθες, I will yield you the floor until you tell us Aes. 3. 105, ἀτόλλουμαι. I am on the verge of ruin Ant. 5. 35 (so ἀτόλλουτο 5. 37 of past time), εἰ αὐτή ἡ πόλις λῃστήσεται, ἐξεταί καὶ ἡ πόλις Σικελία. if this city is taken, the whole of Sicily as well is in their power T. 5. 91.

a. Sometimes in questions to indicate that the decision must be made on the spot: ἐχεῖ πόσο λέγομεν; or how shall we say? (what must we say?) P.G. 480 b.

1880. ἐμι is regularly future (I shall go) in the indicative present. In the subjunctive it is always future; in the optative, infinitive, and participle it may be either future or present. Cp. 774. In ἠν ταῦτα λέγε ὅσον δὲν, and say this (X. C. 4. 5. 17) ἠν is used of time relatively past. In Hom. ἐμι means both I go and I shall go.

1881. ἔρχομαι, πορεύομαι, νέομαι (poet.) may be used in a future sense. χίο means either I pour or I shall pour. ἔδομαι I shall eat, πόμαι I shall drink, are present in form. Cp. 541.

1882. Oracular Present.—In prophecies a future event may be regarded as present: χρόνῳ ἀγρεῖ Πριάμον πόλιν ἔδωκε κέλευθος in time this expedition will capture Priam's city A. Ag. 129.

1883. Historical Present.—In lively or dramatic narration the present may be used to represent a past action as going on at the moment of speaking or writing. This use does not occur in Homer. ὁ δὲ Θεμιστοκῆς φεύγει ἐκ Κέρκυρα... διακομίσεται ἐς τὴν ἡπείρου Themistocles fled (flees) to Corcyra... was (is) transported to the mainland T. 1. 190.

a. The historical present may represent either the descriptive imperfect or the narrative aorist.

b. The historical present may be coordinated with past tenses, which may precede or follow it: ἀμα δὲ τῇ ἡμέρᾳ τῇ πόλει προσέειεται καὶ ἀρεῖ ἀν δυνατὰς he assaulted the town and took it T. 7. 29, εἰς τῆς ἀπογράφως πάντες ἀνελαβότας τὰ ὅπλα accordingly they all enrolled themselves and took the arms X. C. 2. 1. 19.

c. The historical present is less frequent in subordinate clauses (T. 2. 91. 3).

1884. Annalistic Present.—Closely connected with the historical present is the annalistic present, which is used to register historical facts or to note incidents.

Δάρειον καὶ Παρισάδας γίνονται παῖδες δίο of Darius and Parmidatis were (are) born into sons X. A. 1. 1. 1, πρὸ δευτερίων γέρο (Ζευγιδημοῦ) τελευτᾶ... δευτερίων γαμῆς γαμεῖ τῇ Εὐρυδίκην, ἐκ τῆς οἰ... γίνεται δυνάμθη fœrs Ζευγιδημοῦ died before Ζευγιδημία... L. married Eurydame, from her was born to him a daughter Ἰδ. 6. 71, καὶ ἔρισε ἐπίθετον εἶπεν, ἐν ὡς καρχατάνων ἀρεῖον δόξας Ἑλληνιδῶς and the year came to an end in which the Carthaginians captured two Greek cities X. H. 1. 1. 37.

1885. Present of Past and Present Combined.—The present, when accompanied by a definite or indefinite expression of past time, is used to express an action begun in the past and continued in the present. The 'progressive perfect' is often used in translation.
Thus, πάλαι θαυμάζω I have been long (and am still) wondering P. Cr. 43 b. Cp. iamuidium loguor. So with τάρος, ποτέ. This use appears also in the other moods.

a. So with verbs of hearing, saying, learning, whose action commenced in the past, but whose effect continues into the present: ἔξονδανος from what I hear (have heard) X. A. 1. 9. 28; ἔπειραν λέγω as I said P. A. 21 a. So with αἰσθάνομαι, γνωσάμαι, μαθάναι, παράβαλλομαι. ὁρτί just is often found with these verbs.

b. The perfect is used instead of the present when the action is completed in the present.

1886. Present for Perfect. — ἔγω I am come, I have arrived, έχομαι I am gone, have a perfect sense; as also ἔχομαι, ἅρκομαι. Thus, Θεμιστοκλῆς ἔγω παρὰ σέ I Themistocles have come to you T. 1. 137, οἶδα ὅτι οἶκον ταῖ. I know where they have gone X. A. 1. 4. 8.

a. ἔγω may be used in connection with the gnomic aorist (P. S. 183 a).

1887. The present of certain verbs often expresses an enduring result, and may be translated by the perfect: ἅπαξ I am guilty (ἅπαξ ἐγνώμ), I have done wrong, νίκώ, κράτω, I am victorious, I have conquered, ἠπώμαι I am conquered, φεύγω I am the defendant or I am an exile (ὁ φεύγων τοις θείοις the fugitives and the exiles), προδίκωμι I am a traitor, ἁλίσκομαι I am captured, στέρομαι I am deprived, γλυκομαι I am a descendant.

Ἠγὼ εἰς τήν σήν οἰκίαν, ἅπαξ δ' οἴδαν I am come to thy house, but have done no wrong L. 12. 14, ἀπαγγέλλετε Αριστώ τῷ ἡμεῖς γε νικόμεν βασιλέα report to Aristæus that we at least have conquered the king X. A. 2. 1. 4.

a. So, in poetry, γενόμοι, φέω, τίκων, δῆσκομαι. Thus, ἡδε τίκει τῷ υἱῷ τῆς θυγατέρας (has born thee =) is thy mother E. Ion 1590.

1888. In subordinate clauses, the action expressed by the present may be (a) contemporaneous, (b) antecedent, or (c) subsequent to that set forth by the main verb. The context alone decides in which sense the present is to be taken:

(a) ἔλεγεν δ' ὅτι ἐτοιμός εἰς ἡγεῖσαι αὐτοῖς he said that he was ready to lead them X. A. 6. 1. 33; (b) when the present states an action begun in the past and continued in the present: ἔπειρε δ' Ἐρέμοι ἔχοντα τὸ κράτος, (τὸ τριλοχοῦντα) ἔριτο τοῦ βασιλέως from the time that the Persians began to hold sway, it belongs to the king Hdt. 3. 117; and with the historical present: ὃς δὲ γλυκοματί αὐτῷ, ἔστείπτομαι when they came to it, they rushed in T. 7. 84; (c) ἑγέρσετο ὁ βασιλεύς . . . εἰ παρά τῷ πατρὶ κολακέων an ordinance was passed . . . if they act contrary to this, to punish them X. C. 1. 6. 33.

IMPERFECT

1889. The imperfect represents an action as still going on, or a state as still existing, in the past: Κύρους ὁ ὑπὸ ἧκεν, ἀλλ' ἐτι προσῆλυτον Cyrus had not yet arrived (1886), but was still marching on X. A. 1. 5. 12, ἔβασιλευεν Ἀντίοχος Antiochus was reigning T. 2. 80. The conclusion of the action is usually to be inferred from the context.

1890. Imperfect of Continuance. — The imperfect thus represents an action as continuing in the past: δεύθεραν Ἀθηναίων πέντε καὶ εἴκοσι,
they put to death twenty-five of the Athenians who were besieged (i.e. from the beginning to the end of the siege) T. 3. 68.

1891. The imperfect of verbs of sending, going, saying, exhorting, etc., which imply continuous action, is often used where we might expect the aorist of concluded action. Thus, in ἔπεμπων, the action is regarded as unfinished since the goal is not reached; ἔγγελον ἔπεμπον καὶ τοὺς ἡκροίς ἰπωτεύνοντες ἀπέσωσαν they sent a messenger and surrendered the dead under a truce T. 2. 6. In ἐκκέλευον gave orders, urged, requested the command, etc., is regarded as not yet executed. In ἔλεγεν αὐτοῖς τοιαῦτα he spoke to them as follows X. H. I. 6. 4 (followed by the speech and ἔστε δὲ ταῦτα ἔστε I. 6. 12) the speech is not thought of as a finished whole, but as developed point by point, as in ἐπείδη δὲ αὐτῶς ταύτα ἔλεγεν, ἐλέγα but when he had said this, I said Ant.6.21. a. In messenger’s speeches the speaker may go back to the time of receiving a command: ἔκακε ὁ ἐκκέλευον οἱ στρατηγεῖς τὴμερον the generals order you to depart to-day Ar. Ach. 1073.

1892. The imperfect, when accompanied by an expression of past time, is used of actions which had been in progress for some time and were still in progress (cp. 1886): τὴν Ῥηγίαν ἐπὶ πολὺν χρόνον ἱστασίᾳ Rhegium had been for a long time in a state of faction T. 4. 1. If the action is regarded as completed the pluperfect is used.

1893. Imperfect of Customary Action. — The imperfect is used to express frequently repeated or customary past actions: ἔστε ἐδὼν αὐτῶν οἰκτερ ὑπόστεθεν προσεκύνον, καὶ τότε προσεκύνησαν when they caught sight of him, the very men who before this were wont to prostrate themselves before him, prostrated themselves on this occasion also X. A. 1. 6. 10, (Σωκράτης) τοὺς ἐαυτοῖς ἐπεθεμένων ὡς ἐπράγματο χρήματα Socrates was not in the habit of demanding money from those who were passionately attached to him X. M. 1. 2. 5. See also 2340. a. The repetition of a simple act in the past is expressed by τολλάκω with the aorist (1930).

1894. Iterative Imperfect. — ἀν may be used with this imperfect (1790): ἔπεθυμεν ἀν τις ἐπὶ πλείω αὐτῶν ἀκόιειν people would (used to) desire to hear still more from him X. C. 1. 4. 3.

1895. Conative Imperfect. — The imperfect may express an action attempted, intended, or expected, in the past. ἔπεθυμεν αὐτοῖς, καὶ οὖσ ἐπεθαῦ, τούτους ἔχων ἐπορεύομαι I tried to persuade them, and I marched away with those whom I succeeded in persuading X. C. 5. 5. 22, Ἀλκιβιάδην ἐδόνοις ὁ δ' ἀπηγρέφει μὴ λαμβάνειν Philip offered (proposed to give) Halonnesas, but he (Demosthenes) dissuaded them from accepting it Aes. 3. 83, θεοματίαν κατεδοξοῦσάν αὐτῶς the Thebans tried to enslave them D. 8. 74, ἐπιστηνταὶ ἦν τὴν Κέρκιραν they were for pushing on to Corcyra T. 4. 3. a. Here may be placed the imperfect equivalent in sense to ἔμελλον with the infinitive. Thus, φονεῖς οὖν αὐτῶν ἐγνωρίσνην εγὼ μή εἰπὼν ἤμιν ἢ θυγατέρα. ἔτι δὲ τρίακοσιος Ἀθηναίων ἀπέλλαλον I was on the point of becoming their murderer
(interfecturus eram) had I not told you what I heard. And besides I threatened three hundred Athenians with death And. 1. 58. So ἀπωλλύμην I was threatened with death.

1896. Imperfect of Resistance or Refusal. — With a negative, the imperfect often denotes resistance or refusal (would not or could not). The aorist with a negative denotes unrestricted denial of a fact.

τὴν πρόκλησιν οὐκ ἐδέχεσθε you would not accept the proposal T. 3. 64 (τὴν ἱκετείαν οὐκ ἐδέχατο they did not receive the supplication 1. 24), ο μὲν οὐκ ἔγαμε·, ὦ δὲ ἐγέμεν the one would not marry, the other did D. 44. 17, ὁδὸν φωνήν ἤκουν, εὐ τις ἀλλο τι βούλοντο λέγειν they would not even listen to a syllable if ever any one wished to say anything to the contrary D. 18. 43. So οὐκ ἔδα he would not allow (he was not for allowing).

1897. If simple positive and negative are contrasted, the aorist is preferred with the latter: τὰ ὑπάρχοντα τε σφέτειν (positive with present) καὶ ἐπηγγέλλας μὴν (negative with aorist) to preserve what you have, and to form no new plans T. 1. 70. But where the verb itself contains or implies a negative idea, the present is used: παρεῖναι καὶ μὴ ἀποδημεῖν to be present and not to be abroad Aes. 2. 59.

1898. Imperfect of Description. — The imperfect describes manners and customs; the situation, circumstances, and details, of events; and the development of actions represented as continuing in past time.

ἐκείνος τε τῶν ὦς ἐκατοπο ὦστερ ἐκατοπο παῖδας ἕτη, οἱ τε ἀρχιμνοι Κύρον ὦσ πατέρα ἐξέβιοτο he (Cyrus) treated his subjects with honour as if they were his own children, and his subjects revered Cyrus like a father X. C. 8. 8. 2, εἰτο άνεβοσάν τε πάντες καὶ προσπεσόντες ἐμάχοντο, ἐσβον, ἐςβοντο, ἐπανο, ἐπαλντο immediately all raised a shout and falling upon each other fought, pushed and were pushed, struck and were struck 7. 1. 38, ἑτεῖ δὲ ταύτα ἐρημήν, ἐπερεύτον τῶν δὲ ἀπαντών των οἱ μὲν ἀπέθνησαν οἱ δὲ ἐφουγόν πάλιν ἐβον, αἱ δὲ ἔβον and when these words had been spoken, they proceeded to advance; and of those who met them some were killed, others fled back indoors, and others shouted 7. 5. 28, ἐστρατῆγε δὲ αὐτῶν Ἄριστεως Ἀρίστεως was their commander T. 1. 60; cp. X. C. 4. 2. 28, X. Ag. 2. 12, X. A. 4. 3. 8–25, Isocr. 1. 9, 7. 51–53, D. 18. 169 ff., Aes. 3. 192.

N.—The imperfect often has a dramatic or panoramic force: it enables the reader to follow the course of events as they occurred, as if he were a spectator of the scene depicted.

1899. The imperfect is thus often used to explain, illustrate, offer reasons for an action, and to set forth accompanying and subordinate circumstances that explain or show the result of the main action. Descriptive adverbs are often used with the imperfect.

ἐνταῦθα ἔμεινεν ἡμέρας πέντε· καὶ τοῖς ἀπαγόρευσαις φείλεσθαι μισθὸς πλέον ἡ πρίων μηνῶν, καὶ πολλάκις ἐξεῖτε ἐπὶ τὰς θύρας ἀπείτουν· ὀ δὲ ἐπιθαμματα λέγον διήγε καὶ δήλος ἣν ἀνώνυμον there he remained for five days; and the soldiers whose pay was in arrears for more than three months kept going to headquarters and demanding their dues; but he kept expressing his expectation (of making payment) and was plainly annoyed X. A. 1. 2. 11. See also 1907 a.
1900. Inchoative Imperfect. — The imperfect may denote the beginning of an action or of a series of actions: ἐπείδη δὲ καὶ ἦν, προσεβάλλον but when the proper time arrived, they began an (proceeded to) attack T. 7. 51.

1901. Imperfect for Present. — In descriptions of places and scenery and in other statements of existing facts the imperfect, instead of the present, is often used by assimilation to the time of the narrative (usually set forth in the main verb).

ἀφίκοντο ἐπὶ τὸν ποταμὸν ἔσε ὥρας τὴν τῶν Μακρῶνον χώραν καὶ τὴν τῶν Σκυθνῶν they came to the river which divided the country of the Maeonians from that of the Scythians X. Λ. 4. 8. 1, ἐξελάνει ἐπὶ ποταμὸν πληρή ἱχθυν, οἷς οἱ Σώμοι θεοὶ ἔνοβον he marched to a river full of fish, which the Syrians regarded as gods 1. 4. 9.

1902. — Imperfect of a Truth Just Recognized. — The imperfect, usually some form of ἦναι, with ἦνα, is often used to denote that a present fact or truth has just been recognized, although true before: οὖν ἦν ἦν πράγμα it is, as it appears, no matter after all P. S. 198 c, τοιοῦτον ἦν ἀληθές this is true after all E. I. T. 351, ἦνα ἡγεσία γνωστὰ γνωστὰ γνωστὰ γνωστὰ γνωστὰ you know, sure enough X. Η. 3. 4. 9. ἦνα σωτηρία enough, after all appears with other tenses (P. Cr. 49 a, P. Ph. 61 a, D. 19. 160).

1903. The imperfect may refer to a topic previously discussed: ἦν ἡ μονική ἀντιστροφός τῆς γνωστικῆς εἷς μενομανία music is (as we have seen) the counterpart of gymnastics, if you remember the discussion P. R. 522 a. This is called the philosophical imperfect.

1904. The epistolary imperfect is rare in Greek. See 1942 b.

1905. ἦνα, ἐξερήσ. — The imperfect of verbs expressing obligation or duty may refer to present time and imply that the obligation or duty is not fulfilled: σεγήσας ἦν καί ἦν αἰείνες keeping silence when he ought to speak D. 18. 189. So with ἐκρήσαν it were proper, εἰκὸς ἦν it were fitting (1774). But the imperfect may also express past obligation without denying the action of the infinitive, as οὐδεὶς μᾶλαν he was obliged to remain (and did remain) D. 19. 124, ὅπερ ἦνα δείχναι quod erat demonstrandum Euclid 1. 5 (1779).

1906. Imperfect for Pluperfect. — The imperfect has the force of the pluperfect in the case of verbs whose present is used in the sense of the perfect (1836).

Thus, ἦκαν I had come (rarely I came), φίλομνα ἦδαν I had departed, as εἰκὸν I was victorious, ἦταν ἦν I was defeated (1752). So ἰ Ὀλυμπιόν ἦσσας Ἀθροσθενής πολυτριτῶν ἦν ἵκα the Olympic games, at which Androstenes was the victor (= had won) in the panathenaic T. 5. 49.

1907. In subordinate clauses, the action expressed by the imperfect may be (a) contemporaneous with or (b) antecedent to that set forth by the main verb: (a) τοῦτον ἦσαν αἱ ἐκποντεῖς ὥστε ἦν τὴν πολυτριτῶν καθιστάντο this was their total number when they began to be besieged T. 2. 78; (b) τὸ πλοῖον ἦκεν, ἐν ὕπλωσμαι the vessel arrived in which we (had) sailed Ant. 5. 29. Greek has no special form to express time that is anterior to the past.
1908. Imperfect and Aorist.—The imperfect and aorist often occur in the same passage; and the choice of the one or the other often depends upon the manner in which the writer may view a given action. The imperfect may be represented by a line, along which an action progresses; the aorist denotes a point on the line (either starting point or end), or surveys the whole line from beginning to end.

a. The imperfect of 'continuance' or 'duration' implies nothing as to the absolute length of the action; cp. πάλιν κατὰ τάχος ἐκήμψε τὴν στρατιάν he took the army back as quickly as possible T. 1. 114 with κατὰ τάχος ἀνεχόμενον he retreated as quickly as possible 1. 73. The imperfect does not indicate 'prolonged' action in contrast to 'momentary' action of the aorist.

b. The imperfect puts the reader in the midst of the events as they were taking place, the aorist simply reports that an event took place: ἔπειτα ἤδη ἀνόμητα, διὰ γῆτο Ἀμμάς, καὶ πρῶτος ἀνεβὰ then twelve light-armed men proceeded to climb up under the leadership of Ammeas, who was the first to mount T. 3. 22. Cp. T. 2. 49, 3. 15. 1-2, 4. 14, X. II. 4. 4. 1, 1. 5. 55-54, 8. 90-100.

1909. The following statement presents the chief differences between imperfect and aorist as narrative tenses.

**Imperfect**
- circumstances, details, course of action
- progress, enduring condition, continued activity
- general description
- endeavour
- actions subordinate to the main action

**Aorist**
- mere fact of occurrence, general statement
- consummation (culmination, final issue, summary process)
- isolated points, characteristic examples
- attainment
- main actions, without reference to other actions

Cp. εὐεστράτευον they served with them in the war, εὐεστράτευον they took the field with them (both in T. 7. 57). ἔπειτα I tried to persuade, ἔπειτα I succeeded in persuading (both in X. C. 5. 5. 22).

**FUTURE INDICATIVE**

1910. The future denotes an action that will take place at some future time: λήσει τὸν τάλαντον he shall receive a talent as his reward X. A. 2. 2. 20.

a. The action is future according to the opinion, expectation, hope, fear, or purpose of the speaker or the agent.

b. The action of the future is either continuative (like the present) or, like that of the aorist, expresses simple attainment. Thus πέλεω means I shall try to persuade, or I shall convince (resultative), βασιλεύω I shall be king, shall reign or I shall become king (ingressive).

1911. When a verb has two futures, that formed from the same stem as the present is properly continuative, that formed from the aorist stem marks simple attainment: thus, ἔξω I shall have, σχῆμα I shall get; as καὶ τὰ ἔκτως ὀνόμα
1912. The future represents both our shall and will. When volun
tative (will), the action of the subject may be (1) the result of his own decision, as οὐ
dὲ ποιήσω τούτο that I never will do D. 18. 11, or (2) dependent on the will of
another, as ἡ βουλή μέλει αἱρεῖσθαι ὅστις ἔρει ἐπὶ τοῖς ἀποθανοῦσι: the Senate is
about to choose some one to speak over the dead P. Menex. 234 b. The use of
the future is often similar to that of the subjunctive, especially in dependent
clauses.

1913. Verbs of wishing, asking, and other volun
tative verbs may appear in
the future where English has the present: τοσοῦτον οὖν σου προχάνεις βουλήσωμαι
I (shall) wish to obtain only so much at thy hands E. Med. 259, παρατήσωμαι ἐὰν
ἔμπαι μὴ δὲν ἀφεθῇ μοι I (shall) beg you not to take any offence at me D. 21. 58.
Cp. Lat. censebo.

a. In many cases the use of the future indicates that the wish remains
unchanged; and there is no reference to a future act. Sometimes the future
appears to be a more modest form of statement than the present.

1914. Gnomic Future. — The future may express a general truth:
ἂνὴρ ἐπιστῆτος νῦν ἀπολέσας ῥᾷστα οἴσει τῶν ἄλλων a reasonable man, if
he loses a son, will (is expected to) bear it more easily than other men
P. R. 603 e (cp. 1434).

a. Hdt. uses the future in descriptions of customs and in directions to trav-
ellers (1. 173, 2. 29).

1915. Future for Present. — The future may be used instead of the
present of that which is possible at the moment of speaking: εὐφρο-
σομεν τοὺς φιλοτήτως τῶν ἄνδρων . . . ἀντὶ τῶν ξῆν ἀποθνήσκειν εὐκλεῶς
αιρομένως we shall find that ambitious men choose a glorious death in
preference to life I. 9. 3.

a. The future may denote present intention: ἄρα πλήκτρον, εἰ μάχεῖτε raise
your spur if you mean to fight Ar. Av. 759 (in this use μάχεσθαι is more common
(1899)). So in the tragic τι λέξες; what do you mean? E. Med. 1310.

1916. Deliberative Future. — The future is often used in deliber-
ative questions: τι ἐφοίμεν ἢ τι φήσομεν; what shall we say or what
shall we propose? D. 8. 37.

a. The deliberative future may occur in connection with the deliberative
subjunctive (1805): ἐπιθύμετο ἢ στῆσαμεν; ἢ τι ἔρθομεν; shall we speak or keep
silent? or what shall we do? E. Ion 758.

1917. Jussive Future. — The future may express a command, like
the imperative; and, in the second person, may denote concession or
permission. The negative is ὁ. The tone of the jussive future (which is post-Homeric) is generally familiar.

ὁ οὖν ποιήσετε you will do thus P. Pr. 338 a, ἀναγνώστηκα τὸν νόμον — ἀναγνώστηκα the clerk will read the law — read D. 24. 30, ὁδὲ γράφεις you will judge for yourself P. Phil. 12 a, σπουδὴ ἔσται τῆς ὀδὸς you will have to hurry on the march T. 7. 77, ὡμείς οὖν, ἐὰν σαφήνευτε, οὗ τούτου ἄλλ’ ὅμων φείδεσθε now, if you are wise, you will spare, not him, but yourselves X. H. 2. 3. 34.

1918. The future with ὅ interrogative is used in questions in an imperative sense to express urgency, warning, or irony: ὅδε ἔρχετε . . . ὅδε ἐγὼ τὴν ἑκείνου πλευσόμεθα; shall we not go forth . . . shall we not set sail against his country? D. 4. 44, ὅδε φυλάξετε; will you not be on your guard? 6. 25. In exhortations addressed to oneself: ὅδε ἀπαλλαχθήσομαι ἔμων; shall I not cease from my passion? E. Med. 878.

a. μή with the future in a prohibitive sense is used in a few suspected passages (L. 29. 13, D. 23. 117).

1919. οὖ μή with the second person singular of the future in the dramatic poets denotes a strong prohibition; as οὖ μή διατρίβεις do not dawdle (you shall not dawdle) Ar. Ran. 462. οὖ μή with any person of the future indicative occasionally denotes an emphatic future denial; as τοῖς ποιητοῖς οὖ μή τοῖς βελτίωτοι ποιήσετε you will never make the bad better Aes. 3. 177.

1920. ὅσοις and ὅσως μή are used with the future in urgent exhortations and prohibitions: ὅσοις οὖν ἐστειλάτε ἄξιον τὴς ἑλευθερίας prove yourselves then worthy of freedom X. A. 1. 7. 3, ὅσως τοῖνες περί τοῦ πολέμου μὴ γένεται nothing therefore about the war D. 19. 92. For the fuller form of this use after σκόπειτε, σκόπείτε, see 2213.

1921. ὅσως μή (negative ὅσως μή οὖ) may express the desire to avert something; as ὅσοις μή ἀληθευτεὶς φαινομέθα mind we don’t appear base X. C. 4. 2. 39. ἄλλ’ ὅσως μή οὖξ οἷος τ’ ἐσομαι but (I fear that) I shall not be able P. R. 506 d. Cp. 1892, 1803, 2229.

1922. On ἄν (κέ) with the future indicative, see 1798. On the periphrastic future see 1959; on the future in dependent clauses, see 2208, 2211, 2220 a, 2229, 2231, 2238, 2549–2551, 2554, 2558, 2559, 2565 a, 2573 c.

AORIST INDICATIVE

1923. The aorist expresses the mere occurrence of an action in the past. The action is regarded as an event or single fact without reference to the length of time it occupied.

Τελέσαντι οἱ Κερκυραῖοι καὶ ναῦται πέντε καὶ δέκα διέθεσαν ὁ Κυκλάδας, and destroyed fifteen ships' T. 1. 29, Παυλόνιος ἔποιησε Πατρούς fects I. G. A. 348, ἔδωκε τῇ θυσίᾳ it was voted by (seemed good to) the Senate C. I. A. 1. 32.

a. The uses of the aorist may be explained by the figure of a point in time:

1. The starting point (progressive aorist, 1924); 2. The end point (resultative aorist, 1926); 3. The whole action (beginning to end) concentrated to a point (complexive aorist, 1927).
1924. Ingressive Aorist.—The aorist of verbs whose present denotes a state or a continued action, expresses the entrance into that state or the beginning of that action.

a. This holds true of the other moods. Greek has no special form to denote entrance into a state in present time (1853).

1925. Most of the verbs in question are denominatives, and the forms are chiefly those of the first aorist:—

<table>
<thead>
<tr>
<th>Greek Verb</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐξα ρω</td>
<td>rule</td>
</tr>
<tr>
<td>βασιλεύω am king, rule</td>
<td>βασιλεύσα became king, ascended the throne</td>
</tr>
<tr>
<td>βλέπω look at</td>
<td>βλέψα cast a glance</td>
</tr>
<tr>
<td>δακρωμα weep</td>
<td>δακρύσα burst into tears</td>
</tr>
<tr>
<td>δουλεύω am a slave</td>
<td>δουλεύσα became a slave</td>
</tr>
<tr>
<td>ἐρώ love</td>
<td>ἐρώτησα fell in love</td>
</tr>
<tr>
<td>θαρρῶ am courageous</td>
<td>θάρρησα plucked up courage</td>
</tr>
<tr>
<td>νοσῶ am ill</td>
<td>νόσησα fell ill</td>
</tr>
<tr>
<td>πλούσω am rich</td>
<td>πλούσησα became rich</td>
</tr>
<tr>
<td>πολεμῶ make war</td>
<td>πολεμήσα began the war</td>
</tr>
<tr>
<td>στῆσω am silent</td>
<td>στῆτησα became silent</td>
</tr>
</tbody>
</table>

a. Rarely with the second aorist: ἐξαχω took hold, took possession of, got, as Πεισιστράτων τελευτήσατο Ἰππίας ἐγέρετην ἀρχήν when Peisistratus died Hippias succeeded to his power T. 6. 54. So ἴσθήσαν became aware, ἐστην took my stand (perfect ἐστηκα am standing).

b. The aorist of these verbs denotes also a simple occurrence of the action as an historical fact: ἐβασιλεύσα was king, ruled, ἐνδόσα was ill. Thus, ἐκεῖνος ἐπιντε καὶ τεταράκοινα ἔτη τῶν Ἑλλήνων ἔρταν they held the supremacy over Greece for forty-five years D. 3. 24 (cp. 1927 b).

1926. Resultative Aorist.—In contrast to the imperfect (and present) the aorist denotes the result, end, or effect of an action.

Thus, ἴγαγω I brought, ἐβούλευα I decided (ἐβούλευον I was deliberating), ἐθησα I sharpened, ἐπεσον I struck in falling (ἐπιστότον I was in the act of falling), ἐπέσα I succeeded in persuading (1895).

a. The same verb may be a resultative aorist or an ingressive aorist. Thus, ἐβάλον I let fly a missile (ingressive), and I hit (resultative); κατέχων I got possession of (ingressive), and I kept back (resultative).

b. ἐκένω σε E. Ion 1291 means I tried to kill you, since κτείω denotes properly only the act of the agent, and does not, like kill, also connote the effect of the action upon another.

1927. Complexive Aorist.—The complexive aorist is used to survey at a glance the course of a past action from beginning to end: τοῦτο ὑπό τὴν πάλην ἐτέλεσαν it was in this manner that they fortified the city T. 1. 93. It may sum up the result of a preceding narrative (often containing imperfects, as T. 2. 47. 4; 3. 81). The complexive aorist appears also in other moods than the indicative.

a. This is often called the 'concentrative' aorist, because it concentrates the
entire course of an action to a single point. When used of rapid or instantaneous action this aorist is often called ‘momentary.’

b. The complexive aorist is used either of a long or of a short period of time: τέτσαρα καὶ δέκα ἡγεμόναν αἰ σπουδαὶ the peace lasted fourteen years T. 2.2, ὄλγον χρόνον ἑξελέγετο ἡ ὠραία μὴ the league lasted a short time 1.18, ἠλθον, εἶδον, ἐγκήσα veri, vidi, vici (“Caesar’s brag of came, and saw, and conquered”) Plutarch, Caes. 50.

1928. The aorist is commonly used with definite numbers. The imperfect is, however, often employed when an action is represented as interrupted or as proceeding from one stage to another. Thus, ἐνταύθα ἐμείνει Kúros ἡμέρας τρίακοντα Cyorus remained thirty days there X. A. 1. 2. 9; τέτσαρα μήνας ἔλυτο τις ἔσπερος οἱ Φωκείς τοὺς ὑπερον, ἡ δὲ τοῦτον ψευδόλεγα μετὰ ταῦτ' ὑπέτευν αὐτοὺς ἄπ' ἀλλ'. Veni for the four whole ensuing months the Phocians remained safe, but the falsehood of this man afterwards affected their ruin D. 19. 78.

1929. The aorist enumerates and reports past events. It may be employed in brief continuous narration (X. A. 1. 9. 6). As a narrative tense it is often used to state the chief events and facts, while the other past tenses set forth subordinate actions and attendant circumstances.

1930. Empiric Aorist.—With adverbs signifying often, always, sometimes, already, not yet, never, etc., the aorist expressly denotes a fact of experience (εμπειρία).

πολλοὶ πολλάκις μεγάλην ἐστιν ἡ ἡμέρα τὰ παρόντα ἄπελεκαν many men often lose what they have from a desire for greater possessions D. 23. 113, ἀθροίσας ἄνδρας ὀσπᾶ τροπαίον ἐστιν σαν faint heart never yet raised a trophy P. Criti. 108 c. So with πολὺς: ἡ γλῶσσα πολλοῦ εἰς διθρόν ἀγαλμάτων the tongue brings many a man to his ruin Men. Sent. 205. From this use proceeds 1931.

a. The empiric aorist is commonly to be translated by the present or perfect. The statement in the aorist is often based upon a concrete historical fact set forth in the context, and the reader is left to infer that the thought holds good for all time.

1931. Gnomic Aorist (γνώμη maxim, proverb).—The aorist may express a general truth. The aorist simply states a past occurrence and leaves the reader to draw the inference from a concrete case that what has occurred once is typical of what often occurs: παθὼν δὲ τε νήπιος ἡ γεννησείν a fool learns by experience Hesiod, Works and Days, 218, κάλλος μὲν γὰρ ἡ χρώνος ἀνήλισεν ἡ νόσος ἐμάνε ν for beauty is either wasted by time or withered by disease I. 1. 6.

a. The gnostic aorist often alternates with the present of general truth (1877): οὗ γὰρ ἡ πλῆθος παρέστησε τὴν ὅργαν, ἄλλ' ἡ ἀτιμία· οὔτε τὸ τύπτεσθαι τοῖς ἑλένθεροι εἰς τε θείην . . . ἀλλὰ το ἐρ' ἦρεν for it is not the blow that causes anger, but the disgrace; nor is it the beating that is terrible to strangers, but the insult D. 21. 72. Cp. P. R. 568 e.

b. The gnostic aorist is regarded as a primary tense (1858): οἱ θέραται πλῆθος ὁν ἀν δοξολογοῦντα παραχρῆμα ἐποίησαν tyrants make rich in a moment whomever they wish D. 20. 15.
1932. Akin to the gnomic aorist is the aorist employed in general descriptions. So in imaginary scenes and in descriptions of manners and customs. Thus, ἐπείδαιν ἄφθινεται οἱ τετελευηκότες εἰς τὸν τόπον, οἱ ὁ δαίμων ἐκαστον κοπίλει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ ὀλίς βεσάντας καὶ οἱ μή when the dead reach the place whither each is severally conducted by his genius, first of all they have judgment pronounced upon them as they have lived well and devoutly or not 1. Ph. 113 d, φάρος δὲ αὐτημερῶν ἐξουσιαστε ὦ οἱ γένες κατ᾽ ὄν ἔδησαν ἐνὸς αὐτῶν μίτρῃ τῶν ὀρφαλμῶν after having woven a mantle on the same day the priests bind the eyes of one of their number with a snood Hdt. 2. 122.

1933. Iterative Aorist. — With ἄν the aorist may denote repetition (1790) : ἔπεσεν ἄν he used to say X. C. 7. 1. 14. Distinguish 2303.

1934. Aorist for Future. — The aorist may be substituted for the future when a future event is vividly represented as having actually occurred : ἀπωλήμην ἄρ, εἴ με δὴ λείψεις I am undone if thou dost leave me E. Alc. 386.

1935. Aorist in Similes. — The aorist is used in similes in poetry, and usually contains the point of comparison. It may alternate with the present. Thus, ἤρετε δ᾽ ὧν ὤτε τις δρόν ἤρετεν ἵνα quidem as falls an oak II 482, οἷος δ᾽ ἐκ νεφέων ἀπαφαίetai ἐβιστὸν ἄστηρ | παραφαινω, τότε δ᾽ αὐτὸς έδῶ νέφεα σκίνετα, | δε Ἕκτωρ κτλ. and as from out of the clouds all radiant appears a baneeful star, and then again sinks within the shadowy clouds, so Hector, etc. A 62.

a. The aorist in 1931, 1935 is used of time past (in 1934 of the future), from the point of view of an assumed or ideal present.

1936. Aorist for Present. — The aorist is used in questions with τι οὖν ὦ and τι οὖ to express surprise that something has not been done. The question is here equivalent to a command or proposal: τι οὖν οὐχὶ καὶ οὐ ὑπευμπόμας με; why don't you recall it to my mind? X. Hil. 1. 3. The (less lively) present, and the future, may also be used.

1937. Dramatic Aorist. — The first person singular of the aorist is used in the dialogue parts of tragedy and comedy to denote a state of mind or act expressing a state of mind (especially approval or disapproval) occurring to the speaker in the moment just passed. This use is derived from familiar discourse, but is not found in good prose. In translation the present is employed. Thus, ἤσθην, ἔγελασα I am delighted, I can't help laughing Ar. Eq. 696, δέξαμαι τὸ ἰηθέν I welcome the omen S. El. 608 (prose δέχομαι τὸν θεόν). So ἐπήρεα I approve, ξυνέκα I understand. Sometimes this use appears outside of dialogue (ἀπέπτυσα I spurn A. Pr. 1070, Ag. 1193).

1938. With verbs of swearing, commanding, saying, and advising the aorist may denote a resolution that has already been formed by the speaker and remains unalterable: σε... εἰπον τῷ διε γῆς ἔξω περάν I command thee (once and for all) to depart from out this land E. Med. 272, ἀπώμεασα I swear 'nay' S. Ph. 1289. This use is not confined to dialogue.

1939. So in other cases: τῶς τούτοτ ἔλεξας; οὐ κἀποτι οὕτως λέγεις how saidst thou (what dost thou mean)? I do not know how thou meanest S. Aj. 270. Cp. νῦν with the aorist (B 113, Γ 439).

1940. Aorist for Perfect. — In Greek the aorist, which simply states a past
occurrence, is often employed where English uses the perfect denoting a present condition resulting from a past action. Thus, παρεκάλεσα ὑμᾶς, ἀνδρές δήλοι I (have) summoned you, my friends X. A. 1. 6. 6, ὁ μὲν τοίνυν πόλεμος ἀπάντων ὑμᾶς τῶν εἰρημέων ἀπιστέρηκεν, καὶ γὰρ πενετέρους ἐποίησε καὶ σολλυότας εὐπορεύειν καὶ πόλεμος συλλόγων ὑπομένειν ἵνα γάρ καὶ πόλεμος τρόπους τεταλαμασώσετε ὑμᾶς πολλὰς ἔχεις δεσμοφύλακας καὶ πάντες τρόπους τεταλαμασώσετε ὑμᾶς πολλὰς δεσμοφύλακας ἔχεις πολλὰς δεσμοφύλακας ἔχεις. Sometimes the aorist is chosen because of its affinity to the negative, as ταῖς ἕκτης ὁδόν κατάλειπεν ἀλλ' ἀπαντᾷ πεπράωκε ἢ (has) left not one of his servants, but has sold them all Aes. 1. 99. This aorist is sometimes regarded as a primary tense.

a. Where an active transitive perfect is not formed from a particular verb, or is rarely used, the aorist takes its place: Ψαλόω μὲν ἄφηρεσα τὴν πόλιν καὶ φρουρῶν ἐν τῇ ἄρμοτελει κατέστησεν he has deprived the Phaeacians of their city and established a garrison in the acropolis D, 7. 32 (καθότατε transitive is not classic). So ἔγερεν is used for ἔγερσα.

b. In Greek of the classical period the aorist and perfect are not confused though the difference between the two tenses is often subtle. Cp. D. 19. 72 with 19. 177.

1941. The aorist may be translated by the perfect when the perfect has the force of a present (1946, 1947): ἔκτησάς ἦν I have acquired (ἔτησμαι I possess), ἔθαυμα I have wondered (ἔθαυμακα I admire). Thus, ἔκτησα αὐτὸς τὰ περ αὐτὸς ἐκτήσακε keep thyself what thyself hast gained Hdt. 7. 29.

1942. Epistolary Tenses.—The writer of a letter or book, the dedicant of an offering, may put himself in the position of the reader or beholder who views the action as past: μετ' Ἀρταβάζου, ὅποι ὑπεμφα, πράσει negotiato with Ἀρταβάζος whom I send (sent) to you T. 1. 120, Τροίαι ἐλώτεις Ἀργείου στόδοι λάφυρα τάσει ἐπάσελεν τοιοῦτοι Argive armourment having captured Troy hung (hanged) up these spoils A. Ag. 577. Cp. 1923 (last two examples).

a. The perfect is also used: ἀπέσταλκα σοι τὸν δοῦν τὸν λόγον I send (have sent) you this discourse I. 1. 2.

b. The imperfect (common in Latin) occurs rarely: Μνεισζέργες ἐσπευσίετε τοὺς ὀλίκους χαλέρει καὶ ἄγαλαν καὶ αὐτὸς οὖσαι ἔφασεν [ἐχεσᾶ] Mnesizergus sends greetings and wishes for good health to his friends at home and says that he himself is well Jahresheft des oesterreichischen Archaeol. Inst. 7 (1904), p. 94, τῶν δὲ ταύτα πρᾶξάνων ἀχρι ὁ δὲ ὁ λόγος ἐγράφετο Τείσθειον προεντάτοι ὁν τῶν ἄδελφων τῆν ἀρχήν ἔλεγε up to the date of this portion of my work, Tisisophon, as the eldest of the brothers who wrought this deed, maintained control of the government X. H. 6. 4. 37.

1943. Aorist for Pluperfect.—The aorist with many temporal and causal conjunctions, and in relative clauses, has the force of the Eng. pluperfect. So with ἐπεί, ἐπείδη after that, since, ὅτε, ὅποι, when, ὅτι because; regularly with πρὶν before, ἔτες, μέχρι until: ἐπει ἐκδρίμην, ἐπέσαν after the trumpet had given the signal, they advanced X. A. 1. 2. 17, ἐπει δὲ συνήλθον, ἔλεγε τούτῳ and when they had come together, he spoke as follows X. C. 5. 1. 19, ἔκλευεν μὲ τὴν ἐπιστολὴν ἦν
1944. In subordinate clauses the action expressed by the aorist may be
(a) contemporaneous, (b) antecedent, or (c) subsequent to that set forth by
the main verb. The context alone decides in which sense the aorist is to be
taken. (a) εν τῷ χρόνῳ δὲν ἐπέσχε θὰ έδινατο κατενάθησε during the time he waited
he learned all he could T. 1. 138; (b) έτράποσος ἐς τὸν Πάνομον, ὅτεν προσευχή-γοντα they turned toward Panomus, the very place from which they had put out
Τ. 2. 92 (see 1943); (c) ἐμάχοντα μέχρι οἱ Ἀθηναῖοι ἀπέκτειναν they kept fighting
until the Athenians had sailed away X. Η. 1. 1. 3.

PERFECT INDICATIVE

1945. The perfect denotes a completed action the effects of which
still continue in the present: τὰ οἰκήματα ξιδούμηται the rooms have
been constructed (their construction is finished) X. Ο. 9. 2, τὰς πόλεις
αὐτῶν παρήρηται he has taken away (and still holds) their cities D. 9. 26,
ὑπείκηφα I have formed (hold) the opinion 18. 123, βεβούλευμαι I have
(am) resolved S. El. 947, τί βουλεύοντο ποιεῖν; οὐδὲν, ἐφ᾽ ὧν Χαρμίδης,
ἄλλα βεβούλευμεθα what are you conspiring to do? Nothing, said
Charmides; we have already conspired P. Charm. 176 c.

a. The effects of a completed action are seen in the resulting present state.
The state may be that of the subject or of the object: ἐφοβήθην, καὶ ἕτεροι καὶ ἵνα
τεθορίζησιν. I was struck with fear, and even at the present moment am still in a
state of agitation Aes. 2. 4, οἱ πολέμοι ὃς στοοῦσιν λεύκανσιν the enemy have broken
the truce (which is now broken) X. Α. 3. 2. 10.

1946. Perfect with Present Meaning.—When the perfect marks
the enduring result rather than the completed act, it may often be
translated by the present.

Thus, κέκτημα (have received a name) am called, μεμνημα (have acquired)
possess, μέμνημα (have recalled) remember, τέθηκα (have passed away)
am dead, ἐθωραμι (have accustomed myself) am accustomed,
ἡμφησμα (have clothed myself in) have on, τέσσον (have put confidence)
trust, ἔστηκα (have set myself) stand, βεβηκα (have stepped) stand and am gone,
ἐγνώκα (have recognized) know, πέφωκα (natus sum) am by nature, οἶδα (have
found out) know.

a. These perfecta praesentia do not in nature differ from other perfects.

1947. ‘Intensive’ Perfect.—Many perfects seem to denote an
action rather than a state resulting from an action, and to be
equivalent to strengthened presents. These are often called inten-
sive perfects.

Such are: verbs of the senses (δέορεα gase, πέφωκα shudder), of sustained
sound (κέραυνα howl, λέονκα howl, βεβηκα roar), of emotion (περβαλμα am filled
with alarm, γέγησα am glad, μέμπες cares for), of gesture (κέχηνα keep the mouth
agape), and many others (σενίγηκα am still, etc.).
a. But most if not all of the verbs in question may be regarded as true
perfects, i.e. they denote a mental or physical state resulting from the accompli-
ishment of the action; thus, πεφράκα I have shuddered and am now in a state
of shuddering.

b. Certain verbs tend to appear in the perfect for emphasis: τέθηκα am
dead, ἀπόλωλα perish, πεϕράκα sell (have sold).

1948. Empirc Perfect. — The perfect may set forth a general truth expressly
based on a fact of experience: ἧ ἀκατιά πολλοὺς ἰδὸς ἀπολὼλεκεν lack of discipline
eve now has been the ruin of many X. A. 3. 1. 38. Cp. 1930.

1949. Perfect of Dated Past Action. — The perfect is sometimes used of a
past action whose time is specifically stated: ὑβρισμαι τὸτε I was insulted on
that occasion D. 21. 7. This use approaches that of the aorist.

1950. Perfect for Future Perfect. — The perfect may be used vividly for the
future perfect to anticipate an action not yet done: καὶ τοῦτο νικῶμεν, πάντα ἡμῖν
περιληται and if we conquer in that quarter, everything has been (will have been)
accomplished by us X. A. 1. 8. 12.

a. Especially with the phrase τὸ ἐπὶ τιν, the perfect anticipates the certain
occurrence of an event: τὸ ἐπὶ τοῦτο ἀπολὼλαμεν for all he could do, we had
perished X. A. 6. 6. 23.

1951. In subordinate clauses, the action of the perfect is usually (a) con-
temporaneous, but may be (b) antecedent to that of the main verb. The con-
text alone decides in which sense the perfect is to be taken. (a) οἱ δὲ θεραπότες,
ἐπείδη ἐς ἀντίπαλα καθοστήκαμεν, ἀδεμωλοῦ: while our attendants desert, now
that we have been brought down to a level with the Syracusans T. 7. 13. (b) ἂ
σοι τόχη κέρηκε, ταῦτ' ἀφείλειο Fortune has taken back what she has lent you
Men. fr. 598.

On the epistolary perfect see 1942 a.

PLUPERFECT

1952. The pluperfect is the past of the perfect, hence it denotes
a past fixed state resulting from a completed action: ἐβεβουλεύμην
I had (was) resolved.

a. When the perfect is translated by the present, the pluperfect is rendered
by the imperfect: ἐκεκτήμην was in possession, ἐτεθνηκε he was dead, ἦδη knew,

1953. Pluperfect of Immediate Occurrence. — The pluperfect may denote
that a past action occurred so immediately or suddenly that it was accomplished
almost at the same moment as another action: ὅσ δὲ ἐλήφθησαν, ἐλευντο ἀν
σπονδαί and when they were captured the truce was (already) at an end T. 4. 47
(the fact of their capture was equivalent to the immediate rupture of the truce).

1954. In subordinate clauses the pluperfect is rarely used to mark an action
as anterior to an action already past: ἤλθον οἱ Ἰνδοι ἐκ τῶν πολιμῶν ὡς ἐπετύμβει
Κύρος ἐπὶ κατασκοτήν the Indians returned whom Cyrus had sent to get news of
the enemy X. C. 6. 2. 9. The aorist is usually employed (1943, 1944 b).
FUTURE PERFECT

1955. The future perfect denotes a future state resulting from a completed action: ἀναγεγράφωμαι I shall stand enrolled, δεδήμηται he shall be kept in prison; η θύρα κεκλήσεται the door will be kept shut Ar. Lys. 1071.

  a. Most future Perfects are middle in form, passive in meaning (581).
  b. The active future perfect is usually periphrastic (600): τὰ δεῖν' ἐσθίεναι ἐγνωκότες we shall have determined on our duty D. 4. 50.

1956. When stress is laid upon complete fulfilment, the future perfect may imply rapidity, immediate consequence, or certainty, of action accomplished in the future: φάσε, καὶ πεπάρχεται speak, and it shall be done instanter Ar. Pl. 1027, εὕθες Ἀριάδνες ἀφετήρησε: ἡστε φιλὸς ἡμῶν ὑδέας λειψάτω. Ariaceus will soon withdraw, so that we shall have no friend left X. A. 2. 4. 5.

1957. The future perfect may have an imperative force (1917): εἰρήσεται γὰρ τὸλπᾶς for the truth shall (let it) be spoken I. 7. 76.

1958. When the perfect has the force of a present, the future perfect is used like a simple future (1946): κεκλήσομαι I shall hear the name, μεμνήσομαι shall remember, κεκτῆσομαι shall possess. So in the two active forms: τεθηκώ I shall be dead, ἐστήκω I shall stand.

  a. The aorist subjunctive with ἄν (2324), not the future perfect, is used to denote a past action in relation to an action still in the future.

PERIPHRASTIC TENSES

On the periphrastic forms of perfect, pluperfect, and future perfect, see 599, 600.

1959. Periphrastic Future.—A periphrastic future is formed by μέλλω I am about to, intend to, am (destined) to, am likely to (strictly think) with the present or future (rarely the aorist) infinitive. Thus, ἄ μέλλω λέγεσθαι σοι πάλαι ὕσσε διὰ τὸν παρὰ τὸν χρόνον what I am going to say has long been your opinion X. C. 3. 3. 13 (cp. 1885), Κλέανδρος μελεί ήξειν Cleander is on the point of coming X. A. 6. 4. 18, θέσειν ἐμελλέν ἔλεγεν he purposed to inflict suffering B 39, ἐμελλόν δήμοι εἶναι I was destined to be happy σ 138, εἰ ποτὲ πορεύεσθαι καὶ πλεῖστοι μέλλοντας ὅψεθαι, προσκαλῶν τοὺς φίλους ἐπιστευάζοντο if ever Cyrus was on the march and many were likely to catch sight of him, he summoned his friends and engaged them in earnest talk X. A. 1. 9. 28.

  a. The present infinitive usually occurs with μέλλω as a verb of will, the future infinitive with μέλλω as a verb of thinking.
  b. The aorist is used when it is important to mark the action as ingressive, resultative, or complexive: ἄπερ μέλλω παθεῖν what I am doomed to suffer A. Pr. 625.
  c. μέλλω I delay usually takes the present, rarely the aorist, infinitive.
  d. τῶς ὃς μέλλω and τὶ ὃς μέλλω mean why should I not? Thus, τὶ δ’ ὃς μέλλει γελοίον εἶναι; how should it not be ridiculous? P. R. 530 a.
1960. ἐμελλὼν is used of past intention in ἐμελλὲκαταλέκειν he was about to stop for the night X. A. 1. 8. 1, τοῦτο ἔστινος κλῆσιν ἐμελλὼν they intended to close the entrances T. 4. 8. ἐμελλὼν with the infinitive denoting an unfilled past intention is a periphrasis for an aorist indicative with ἄς. Thus, ὁ συντραπεσίς ἐμελλὼν they would not have joined forces D. 19. 159 (= οὐκ ἐν τοποστράπεσαν). cp. recturus erat, etc.

1961. With ἐμελ. — The present and perfect participle are freely used with the forms of ἐμελ. to form a periphrasis, especially when the participle has an adjectival character (1857): ἄγει διαθεσθαμένου τινᾶς ἔλεγε; do you think that some are being ruined? P. R. 492 a, αἱ τεχναὶ διεφθαρμέναι ἔσονται the arts will be ruined X. C. 7. 2. 13, ἦν τούτῳ συμφέρων this was advantageous Ant. 5. 18; ῃ θέλως is stronger than θέλω, S. O. T. 580.

1962. The aorist participle is rarely so used, since it denotes a single act, not a characteristic: ἵσαν δὲ τινας καὶ γερόμενον τῷ Νικίᾳ λόγον πρόσερεν πρὸς τινας and communications between Nicias and some persons had actually been held before T. 4. 54.

a. With ἔσωσοι the aorist participle equals the future perfect: οὐ σώσεις ἔσωσότει be silent, won’t you, once and for all? S. O. T. 1146.

1963. With ἔχω. — The periphrasis with ἔχω and the aorist participle is analogous to the perfect in meaning, and emphasizes the permanence of the result attained (chiefly in Hdt. and the drama): κηρύγια ἔχω I have proclaimed S. Ant. 192.

a. In Attic prose ἔχω usu. has a separate force: Φερᾶς πρώην ἔχω καταλαβὼν he lately seized and now occupies Phæae D. 9. 12. So with the (rare) perfect: τὰ ἐπιτήδεια ἔχον ἀνακεκομεθαμένοι they had carried up to the forts the provisions and kept them there X. A. 4. 7. 1.

1964. With γίνομαι. — The forms of γίνομαι often combine with a participle to form periphrases. Thus, μὴ σαυτῷ . . κτελέσῃ γέγοι lest thou destroy thyself S. Ph. 773; in prose this periphrasis has the tone of tragedy. On γίνομαι with a substantive, see 1710, 1754.

1965. With φαίνομαι. — The aorist participle is used periphrastically with forms of φαίνομαι. Thus, οὖς ὑπὲρ βιῶν ὁδὸ τῶν ὅμων φροντίσας ὁδὸ ἀγανακτήσας φανεστάτα it will appear that he took no heed, nor felt any resentment, concerning you or the laws D. 21. 39.

VERBAL NOUNS

1. The Infinitive. 2. The Participle. 3. The Verbal Adjectives in -τός and -τέος.

THE INFINITIVE

1966. The infinitive is in part a verb, in part a substantive.

a. Many substantives are closely related to verbs, but not all verbs can form substantives. All verbs can, however, form infinitives.

b. The word infinitive denotes a verbal form without any limitations (finis) of number and person.

1967. The infinitive is like a verb herein:
a. It shows the distinctions of voice and tense (but not those of number and person). Having tenses, it can express different stages of action (action simply occurring, continuing, or finished); whereas the corresponding substantive sets forth the abstract idea without these distinctions. Contrast ποιεῖ, ποιήσει, ποιήσαει, πεταλεφθαίνει with ποιήσει making.

b. It can have a subject before it and a predicate after it, and it can have an object in the genitive, dative, or accusative like the corresponding finite verb. Infinitives scarcely ever stand in the subjective genitive; and the object of an infinitive never stands in the objective genitive.

c. It is modified by adverbs, not by adjectives.

d. It may take ἀν and with that particle represent ἀν with the indicative (1784 ff.) or ἀν with the optative (1824).

e. It forms clauses of result with διστέ, and temporal clauses with πρὶς, etc.

1968. The infinitive is like a substantive herein:

a. It may be the subject or object of a verb.

b. With the (neuter) article it shows all the case forms (except the vocative):

τὸ (τοῦ, τῆς, τοῦ) λειν, λάθειν, etc.

c. It may be governed by prepositions: πρὸ τοῦ λαθεῖν.

1969. The infinitive was originally a verbal noun in the dative (in part possibly also in the locative) case. The use to express purpose (2008) is a survival of the primitive meaning, from which all the other widely diverging uses were developed in a manner no longer always clear to us. But the to or for meaning seen in μακάνειν ἵκομεν we have come to learn (for learning) can also be discerned in δύναμιν ἴδειν I have power for seeing, then I can see. Cp. 2000, 2006 a. As early as Homer, when the datival meaning had been in part obscured, the infinitive was employed as nominative (as subject) and accusative (as object). After Homer, the infinitive came to be used with the neuter article, the substantive idea thus gaining in definiteness. The article must be used when the infinitive stands as an object in the genitive or dative, and when it depends on prepositions.

1970. The infinitive is used as subject, as predicate, and to supplement the meaning of words and clauses.

1971. The negative of the infinitive is μὴ; but οὐ, used with a finite mood in direct discourse, is retained when that mood becomes infinitive in indirect discourse. Sometimes, however, μὴ is used in place of this οὐ (2723 ff.).

SUBJECT AND PREDICATE NOUN WITH THE INFINITIVE

1972. In general the subject of the infinitive, if expressed at all, stands in the accusative; when the subject of the infinitive is the same as the subject or object of the governing verb, or when it has already been made known in the sentence, it is not repeated with the infinitive.

1973. When the subject of the infinitive is the same as that of the governing verb, it is omitted, and a predicate noun stands in the nominative case.
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οὺμαι εἴδέναι: I think that I know P. Pr. 312 e, Πέρσης ἐφή εἶναι he said he was a Persian X. Λ. 4. 17, ἐγὼ οὐκ ἐμπολογήσω ἀκλητος ἢκιν I shall not admit that I have some uninvited P. S. 174 d, ἐμπολογεῖς περὶ ἐμὲ δίκιος γεγονόθαι; do you admit that you have been guilty as regards me? X. Λ. 1. 6. 8 (cp. 4. 2. 27 in 2263).

a. The nominative is used when the infinitive, expressing some action or state of the subject of the main verb, has the article in an oblique case. Thus, τούτων διαφωτεῖς διὰ τὸ πατρικός αὐτῷ φίλος εἶναι justifying these requests on the ground that he was his hereditary friend Δ. Λ. 5. 2, τούτο δ’ ἐπόει τι τού χαλεπός εἶναι this he effected by reason of his being severe X. Λ. 2. 6. 9, ἵππο όμοιοι τοῖς λατρευόντες εἶναι ἐκπέμπονται (colonists) are sent out to be the equals of those who stay at home T. 1. 34.

b. The nominative stands usually in sentences with δεῖν, χρήματα etc., dependent on a verb of saying or thinking. Thus, ἡγούμην... περείκαι δεῖν αὐτὸν καὶ μεγαλοψυχότερος φανερὰν I thought I ought to surpass them and to show myself more magnificent D. 10. 235. Here ἡγούμην δεῖν is equivalent to I thought it proper.

c. When the governing verb is a participle in an oblique case, a predicate noun usually agrees with the participle, and rarely stands in the nominative. Thus, ἀπαλλαγεῖς τούτων τῶν φασκότων δικαστῶν εἶναι being rid of those who profess to be judges P. Λ. 4. 1 a, τὰς ἀρχὰς διδὼν... τοῖς αἷς δῆδεν δρόσοι εἶναι ζε dispenses the offices to those who always seem to be the most deserving P. Monex. 238 d.

1974. A pronoun subject of the infinitive, if (wholly or partially) identical with the subject of the main verb, is generally expressed when emphatic, and stands in the accusative (cases of the nominative are rare and suspected); but the indirect reflexive σφεῖς stands in the nominative or accusative.

ομαι ἐμὲ πλεῖον χρῆματα ελεγάθαι ἢ ἄλλων σόδόν I think I have made more money than any two others together P. Hipp. M. 282 e, ἡγομένων ἑμαυτών ἐπιεκτικότερον εἶναι (emphatic for ἡγομένων ἐπιεκτικότερον εἶναι) deeming myself to be too honest P. Λ. 36 b, τοῖς ὑπὸ δῆθαν ἡγεῖτο... ἐστησι οὕτω βούλεται πράττειν εαυτὸν he thought Thebans would let him have his own way D. 6. 9, οὐ σφεῖς ἐπικείεσθαι, ἀλλ’ ἐκεῖνοι μᾶλλον he said that not they (the speaker and the other Lacedaemonians), but they (the Toroneans) rather had been wronged 4. 114 (but σφεῖς in 1228 b).

a. After a preceding accusative with the infinitive, a second pronoun referring to a different person, and also subject of an infinitive, must also stand in the accusative whether or not it denotes the same person as the subject of the governing verb. Thus, ἀλλὰ ἔμιατες ἡμᾶς μὲν ἀνέστησαν σου, αὐτὸς (see below) δὲ τυπήσειν; καὶ ἡμᾶς μὲν ἀναψυχαίναντα σου, σέ (not σοι) δ’ οὐ παῦσατα: but do you think that we are going to put up with you, while you strike us yourself? and that we are going to acquit you, while you will not cease your outrageous conduct? D. 21. 204. αὐτὸς, above and in Κλέων οὖς ἐφύς αὐτὸς, ἀλλ’ ἐκεῖνον στρατηγῷ Clean said that not he himself, but that Nicias was in command T. 4. 28, is not the expressed subject of the infinitive, but αὐτός of direct discourse (αὐτὸς τυπήσει, αὐτὸς οὐ στρατηγῷ); hence αὐτός is not used here for σαίτον (ἐκεῖνον).

1975. When the subject of the infinitive is different from that of the governing verb, it stands in the accusative; and a predicate noun stands also in the accusative.
νομίζω γὰρ ἦμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους for I think you are to me both fatherland and friends X. A. 1. 3. 6, τὸν γὰρ καλὸν κἀγαθὸν ἄνδρα εὐδαιμον ἐναι φήμι for I maintain that the noble and good man is happy P. G. 470 e.

1976. A predicate noun takes the case of the subject of an infinitive itself dependent on a subjectless infinitive. Thus, ἠμῖν δὲ ποιούσι δοκεῖν σφᾶς παντοδαποῖς φαινομαι they manage it so that they seem to us to appear in various forms P. R. 381 e.

1977. Several infinitives may be used in succession, one infinitive being the subject of another: περὶ πολλῶν ποιομένων μηδεὶς δέξας ὑπάρχειν βουλεύσαι regarding it of great importance not to seem to any one to wish to behave outrageously L. 23. 5.

1978. When the subject of the infinitive is the same as the object (in the genitive or dative) of the governing verb, it is often omitted, and a predicate noun is either attracted into the genitive or dative, or stands in the accusative in agreement with the omitted subject of the infinitive. See 1060-1062.

ἔχεστιν ἦμῖν ἀγαθὸς εἶναι or ἔχεστιν ἦμῖν ἀγαθὸς εἶναι it is in our power to be good (lit. to be good is possible for us). Thus, δεῖμεθ' σὺν ἦμῶι ... ἀκροβασθαί τῶν λεγομένων, ἐνθυμηθέντας ὑπὶ κτλ. we ask you therefore to listen to what is said, considering that, etc. I. 14. 6. Cp. τὸν σοι ἔχεστιν ἀνδρὶ γενέσθαι quoted in 1002 with Ἀκεδαμιονῖους ἔχεστιν ἦμῖν φίλους γενέσθαι it is in your power to become friends to the Lacedaemonians T. 4. 29. The latter construction may be explained as abbreviated for ἔχεστιν ἦμῖν (ἐμᾶς) φίλους γενέσθαι.

1979. The subject of the infinitive is often retained when it is the same as the (omitted) oblique object of the governing verb. Thus, παρῆγγελε τὰ διπλα τίθεσθαι τοῖς Ἑλληνάς he issued orders that the Greeks should get under arms X. A. 2. 2. 21.

1980. An indefinite or general subject of the infinitive (τινὰ, τινᾶς, ἄνθρω-ποὺς) is commonly omitted; and a predicate noun stands in the accusative. Thus, φιλάυχωσιν εἶναι δὲ οἷς (τινὰ) must be θυμάσασθαι I. 2. 15 (cp. 1984), ῥῶν παρασύν η ἱάθητα καρπέτεν ἡ ἐναί δύσκολον to give advice than to endure suffering Men. Sent. 471, δρῶτας γὰρ ἡ μὴ δρῶτας ἡδὸν θανεῖν for it is preferable to die in action rather than doing nothing E. Hel. 814.

1981. The construction of the accusative with the infinitive seems to have originated from the employment of the infinitive to complement the meaning of transitive verbs;! as in κελεύω σε ἀπελθεῖν I command you to depart. Here the accusative was separated from the transitive verb and felt to be the independent subject of the infinitive (I command that you depart). Gradually the accusative with the infinitive was used even after verbs incapable of taking an object-accusative.

PERSONAL AND IMPERSONAL CONSTRUCTION

1982. Instead of an impersonal passive verb with the accusative and infinitive as subject, Greek often uses the personal passive construction, the accusative becoming the nominative, subject to the leading verb.

Thus, Κῦρος ἤγγελθη τικῆσαι Κύρυς was reported to have conquered instead of
The infinitive without the article

As subject, predicate, and appositive

1984. As Subject. — The infinitive may be used as subject, especially with quasi-imperative verbs and expressions (933 a).

γράμματα μαθεῖν δεῖ to learn to read is necessary Men. Sent. 96, τι χρὴ ποιεῖν; what must be done? X. A. 2. 1. 16, κόσμος (ἔστι) καλῶς τόσο δράν to perform this well is a credit T. 1. 5, πάντι δέητα χαλέπι (ἔστι) to please everybody is difficult Solon 7, θέλειν αὐτῶν πρόεται it seemed best to them to proceed X. A. 2. 1. 2, συμφέρει αὐτῶν φιλοῦ εἰναι it is for their interest to be friends X. O. 11. 23. Cp. 1062, 1978.

1985. Such quasi-imperative verbs and expressions are δέ it is necessary, χρη (properly a substantive with ἔστι omitted, 793) it is necessary, δοκεῖ it seems good, ἔστι it is possible, ἐξαίτι this is in one's power, ὅπως τι ἔστι it is possible, πρέπει and προσφέρει it is fitting, συμβαίνει it happens; and many expressions formed by ἔστι and a predicate noun, as ἄξιον it is right, δικαιῶ it is just, ἀνα-
SYNTAX OF THE SIMPLE SENTENCE

καὶ ἢ it is necessary, δυνάτω it is possible, ἀδύνατον (or ἀδύνατα) it is impossible, αἰσχρὸν it is disgraceful, καλὸν it is honourable, ὁρὰ and καψὸς it is time. With the last two expressions the oldative use of the infinitive is clear: ὁρὰ βουλευ-εσθαι it is time for considering P. Soph. 251 b.

a. On the personal ἔξις εἰμι, δικαίω εἰμι, δοκῶ, see 1882. For δὲ: μὲ τὸ τοῦτο λέγειν we find the personal δοκοίμεν τὸτε λέγειν. Note the attraction in τὸ πλῆθος τῶν ἐνάντων εἶπεν the number of the things it is possible to mention I. 5. 110 (for τοῦτων & ἕκαστον).

b. δὲ and ἄρῃ regularly take the accusative and infinitive (cp. 1562); ἀνάγκη it is necessary takes the accusative or dative with the infinitive.

c. The subject of the infinitive is expressed or omitted according to the sense.

d. Homer shows only the beginnings of the use of the infinitive as a real subject, i.e. not a grammatical subject, as in 1884.

1986. As Predicate. — In definitions the infinitive may be used as a predicate noun with ἐστὶ.—

τὸ γὰρ γνῶναι ἐπιστήμην λαβεῖν ἐστιν for to learn is to get knowledge P. Th. 209 e.

1987. As an Appositive. — The infinitive may stand in apposition to a preceding substantive, pronoun, or adverb.

εἶς οἷον ἀρεταῖος, ἀμένεσθαι περὶ πάτρης one omen is best, to fight for our country M. 243, εἶπον . . . τὸ τοῦτο μόνον ὅρᾶν πάντας, τῷ πρῶτον ἑπεθαί. I told all to pay heed to this only, viz., to follow their leader X. C. 2. 8, καὶ ἡμᾶς δὲ οὕτως, ἡ παῖδις, . . . ἐπαιδεύων, τοὺς μὲν γεραίτεροι προτίμην, τῶν δὲ νεωτέρων προτετίμησθαί καὶ I have instructed you, too, my children (to this effect) to honour your elders in preference to yourselves and to receive honour from the younger in preference to them X. C. 8. 7. 10.

1988. The infinitive not in indirect discourse, and in indirect discourse, is often used as the object of a verb.

THE INFINITIVE NOT IN INDIRECT DISCOURSE

1989. The infinitive as object not in indirect discourse is used after almost any verb that requires another verb to complete its meaning. The tenses of this infinitive are timeless, and denote only stage of action.

1990. The infinitive may be the only expressed object, or it may be one of two expressed objects, of the leading verb.

παῖδευοι: καλὴ διδάσκει χρῆσθαι νόμως a good education teaches obedience to the laws X. Ven. 12. 14, διαγιγνώσκειν σὲ τὸν ἄγαθον καὶ τὸν κακόν ἐδίδαξεν he taught you to distinguish the good and the bad X. M. 3. 1. 9.

a. Verbs signifying to ask, bid, forbid, permit, teach, etc., allow an infinitive as one of two objects.

b. Many verbal expressions, formed by a substantive and a verb, take the infinitive. Thus, τῶν ἄλλων διδάσκεις τέχνην ἐχουσίν they possess the skill to teach (the) others I. 16. 11. Cp. 2000.
THE INFINITIVE

A. Object Infinitive after Verbs of Will or Desire

1991. Verbs of will or desire (and their opposites) are often followed by an infinitive. The infinitive with a subject accusative denotes that something should (may) be or be done. The negative is μὴ (see 2719-2721).

ἐξέλεξεν αὐτὸν ἄκοπεν they were willing to listen to him X. A. 2. 6. 11, ἑβουλεύοντο ἐκλείπει τὴν πολιν they planned to leave the city Hdt. 6. 100, τὰ ἰδέα τὸν ἡμέραν he seeks to do what he likes best X. M. 4. 5. 11, βασιλεὺς ἄδοι οὐ θάνατοι the king asks that you sail away X. H. 3. 4. 26, ἱκτενὲς μὴ ἁποκρίειτο he entreated that they should not put him (self) to death L. 1. 26, πέμπετειν . . . στρατευθεῖσαν ἐκ τῆς Κάριας they send orders that he shall march upon Caria X. H. 3. 1. 7, έδοξε πλεῖν τὸν Ἀλκιβιάδην it was decided that Alcibiades should sail T. 6. 22.

a. Verbs of will or desire with an accusative subject of the infinitive form one of the classes of substantive clauses introduced in English by that, though the infinitive in English is often more idiomatic.

1992. Of verbs of will or desire that take the infinitive some have an object

a. In the accusative (or are intransitive), e.g.: αἰρέωμαι choose, αἰτῶ, αἰτοῦμαι ask, ἄγω claim, ask, βουλεύομαι resolve, βούλομαι wish, will, δικαίω smell right, διανοοῦμαι intend, ἔθεω (poet. θέω), wish, will, εἴωθα am wont to, ἐπιχειρῶ attempt, ἐπιστήμων permit, ἐπηρεάζω seek, κελέω command, suggest, ἐπιπλεύσω send, προβεβλέπω am zealous, προκαλοῦμαι invite, προτρέπω urge, σπουδάζω am eager, σπουδάζω am eager, τολμῶ dare, φιλῶ am wont to, ψηφίζομαι vote.

b. In the genitive, e.g.: δομαὶ ask, ἐπιθυμῶ and ὀργόμαι desire.

c. In the dative, e.g.: εἰχώμαι pray, παραγγέλλω and προστάτω command, ἐπιβουλεύομαι purpose, συμμέτρουμαι advise, ἐπιτρέπω and συγχωρῶ permit, παραιτῶ exhort, δοκῶ μοι Πολύμενος I have a mind to; and λέγω, εἴπων, φωνῆ, φράζω tell (and boō shout) in the sense of command.

N.—πείθω urge to a course of action, takes the infinitive, πείθω convince generally has ὦ, rarely the accusative with the infinitive. Thus, ἐπιθέθη αὐτῷ καθαρίσθητε πορείας he urged him to go by himself X. A. 6. 2. 13, ὅ γὰρ πείθομαι τὸ πολλὸν, ὡς σοι αὐτὸς οἶκ ἡθέλησεν ἀπενείποι for most people will not be convinced that of your own free will you did not desire to go away P. Cr. 415 (infinite X. M. 1. 1. 20).

1993. Verbs of will or desire not to do anything are e.g.: δίδω, φοβοῦμαι fear, φεύγω avoid, ἀκούω scruple, αἰσχρονωμαι, αἰδοῦμαι (2126) feel shame to, ἀπαγορεύω forbid, κωλύω hinder, ἀπέκτας abstain from, ἐλαφοῦμαι, φυλάττωμαι beware of. Thus, φοβοῦμαι διέλετχεν se I fear to refute you P. G. 457 e, αἰσχρονωμαι ὡμὴ εἰπεὶν πάλης I am ashamed to tell you the truth P. A. 22 b.

1994. Under verbs of will or desire are included verbs expressing an activity to the end that something shall or shall not be done. Thus, ἐδωκόμοι offer, give, διαιμένωμαι struggle against, πουϊ, διαπράττωμαι, κατεργάσομαι manage, effect, παρέχω offer (others in 1992, 1993).
1995. Several verbs of will or desire take ἐπως with the future or the subjunctive (verbs of effort, 2211, 2214); or μὴ with the subjunctive (verbs of fear, 2225); some take the participle (2123 ff.).

1996. The infinitive may be used with the

a. Genitive or dative when the expression of desire is addressed to a person and the genitive or dative depends on the leading verb. Here the sentence is simple. Thus, ἄριστα ἐπως . . . τὰ δικαιὰ ψυχάσατε I ask you to render a just verdict X. A. 19. 51, τοῖς ἄλλοις πάσι παρὴγγελλε ἐξοπλίζεσθαι he ordered all the rest to arm themselves X. A. 1. 8. 3.

b. Accusative when the action of a person is desired (example in 1979). Such sentences are complex.

N. — Verbs of commanding allow either a or b; but only κελέω with the accusative permits either meaning: κελέω σε πάντα μὴ ποιεῖν I tell you not to do this and I command that you shall not do this. Cp. 1981.

1997. Several verbs signifying to say are also used as verbs of will and then mean command. The agent commanded usually stands in the accusative subject of the infinitive. So with λέγω, εἶπον, φάσο, φωνᾶ. Thus λέγω σ' ἐνω δύσης Φιλοκέτης λαβέω I say that thou shalt take Philoctetes by craft S. Ph. 101, τοῦτοις ἔλεγον παλέω I told them that they should sail D. 19. 150, πάντες ἔλεγον τοῖς τοῦτον ἄριστασ δοῦναι δίκην all said that the ringleaders should suffer punishment X. A. 5. 7. 34, εἶπον τῷ θύρᾳ κεκλείσατο they commanded that the door should be shut (and stay shut) X. H. 5. 4. 7, βασιλεὺς ἔγραψε πᾶσι τὰς ἐν τῇ Ἑλλάδι πόλεις αὐτὸν ἔλεγεν ἔλεγεν the king issued a written order that all the cities in Greece should be independent (not: wrote that they were independent) X. H. 6. 3. 12.

a. The agent may stand in the dative as χαλάν λέγω σοι I bid thee let go S. O. C. 840.

1998. The present and aorist infinitive (both timeless) are the usual tenses of the infinitive after verbs of will or desire (see 1869). The perfect is rare; as εἶπον τῷ θύρᾳ κεκλείσατο (1997), δοκῶ and δοκὶ μοι signifying I have a mind to or I am determined to take the present or aorist like δοκεῖ: τὸν διὸν ἔγραψεν δοκῶ I have a mind to bring out the ass Ar. Vesp. 177, ἐγὼ ὅτι μοι δοκῶ . . . ψυχάσασθαι κλ. now I have a mind to show, etc. P. Eu. 288 c. Cp. 1983 a. When it is clearly denoted that the action resolved on is to follow without delay the future is used; as in ἀλλὰ μοι δοκῶ . . . οὐ πείσασθαι αὐτῷ but I am determined that I will not accept his opinion P. Th. 183 d.

a. Some verbs, as κελέω, which might be held to introduce indirect discourse, are classed under verbs of will or desire, because, like these verbs, they do not regularly take the future infinitive; and because, unlike verbs of saying and thinking (which admit all the tenses of the infinitive) they introduce infinitives which do not show differences of time. The future infinitive does not express a command. For a few cases of the future after verbs of will or desire, see 1869.

1999. Verbs signifying to hope, expect, promise, threaten, and swear, when followed by the aorist (less often the present) infinitive (1868), have the construction of verbs of will or desire. When such verbs take the future infinitive they have the construction of indirect discourse.
B. Infinitive after Other Verbs

2000. The infinitive follows many verbs, especially such as denote ability, fitness, necessity, etc. (and their opposites).

οὐδέτεροι ἐδόντοι ... βοτεῖν he was no longer able to live T. 1.130, νεῖν ἐπιστάμενοι knowing how to swim X. A. 5.7.25, περφάσει τε ἀπαντεῖν ... ἀμαρτάνειν and all men are by nature prone to err T. 3.45, μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι they learn how to govern and be governed X. A. 1.9.4; also after the impersonals of 1865.

a. ἐχω I can is derived from the meaning I have especially with a verb of saying. Thus, Δῶς πλάγιάν ἐχοντιν εἰτένι they can proclīvem a stroke of Zeus A. Ag. 367.

C. Infinitive after Adjectives, Adverbs, and Substantives

2001. The infinitive serves to define the meaning of adjectives, adverbs, and substantives, especially those denoting ability, fitness, capacity, etc. (and their opposites), and generally those analogous in meaning to verbs which take the infinitive (2000). Here the datival meaning (purpose, destination) is often apparent. Cp. 1969.

2002. Adjectives and Adverbs.—ικανόι γάρ ἔφελεν able to assist us X. A. 3.3.18, δεινὸς λέγειν, κακὸς μὲν ἔφεσα skilled in speaking, evil in life Aes. 3.174, οὐκεῖν able to love D. 25.2, έτοιμοι ousi μάχεσθαι they are ready to fight X. C. 4.1.1, ἄρχειν ἀξιώτατον most worthy to govern X. A. 1.9.1, δῶς ... ἀρχήνου εἰσελθεῖν εἰσερχεῖν to enter 1.2.21, χαλεπῶν διαβάλειν hard to cross 5.6.9, επινοεῖν ἀδέσιν quick to conceive T. 1.70. So also after ῥᾴδιον easy, ἀδέσιον pleasant, ἀκαίος just, ἀναγκαῖος necessary, ἐπιτήδειον suitable, ἀγαθός good, ἀτιμός responsible for, μακακός incapable of; cp. ἐλεγχος 1063. After adverbs: κάλλιστα οἴκων most splendid to behold X. C. 8.3.5.

a. Some of these adjectives take the infinitive by analogy to the related verbs, as πρόθυμος zealous (προθύμωμαι), ἐπιστήμων knowing how (ἐπιστήμα).

2003. οίς fit, ὅσοι sufficient take the infinitive like the fuller expressions τοιόσον olos, τοσοῦτοι ὅσοι. Thus, οὐ γάρ ἦν ὄρατα οἷά τε πεσὼν ἀρετῶν for it was not the proper season to irrigate the plain X. A. 2.3.13, ὅσον ἀποτιθῆν sufficient to live off of T. 1.2, τοιότων olos ... πείθεσθαι the kind of a man to be convinced P. Cr. 48 b. On τοσοῦτοι ὄστε (ōs) see 2263. Hom. has the infinitive after τοῖς, τόσος, etc.

2004. Substantives.—As, αἱ παιδεῖς ἤμων ἄλλοις ἠλικίαν ἔχουσι παραδείσθαι your children are almost of an age to be educated P. Lach. 187 c. With ἐστι omitted: σχολή γε ἢμων μαθήματι we have leisure to learn X. C. 4.3.12, ἀνάγκη πείθεσθαι there is need to obey X. H. 1.6.8, πέραινην ἡδη ἢρα it is high time to finish X. A. 3.2.32. Cp. 1985.

2005. The infinitive is added, like an accusative of respect (1601, 1602), to intransitive verbs (especially in poetry), to adjectives (more frequently in poetry), and to substantives (rarely). Thus, τοῖς ἵδεις such in aspect (lit. to look on) Theognis 216, ὅραν στυγνός of a repulsive expression X. A. 2.6.9,
The infinitive limiting the meaning of an adjective is commonly active (or middle) in cases where the passive is more natural in English. Thus, λόγος διώντος κατανοῆσαι a speech capable of being understood P. Ph. 90 c, δίξος διαμά- σαι worthy to be admired T. I. 138 (but δίξος διαμάζεσθαι X. C. 5. 1. 6).

a. The active use is due to the old datival function of the infinitive: διώντος κατανοῆσαι capable for understanding.

The infinitive, with or without ο̣στε or  עושה, may be used with ἡ than after comparatives, depending on an (implied) idea of ability or inability. ἡ ο̣στε is more common than ἡ or ἡ ㎏ς. Cp. 2264.

τὸ γάρ νόσημα μείζον ἡ φῆμον for the disease is too great to be borne S. O. T. 1293, φοβοῦμαι μη τε μείζον ἡ ο̣στε φήμεν δύνασθαι κακόν τῷ πόλει σωματί. I fear lest some calamity befall the State greater than it can bear X. M. 3. 5. 17, βραχύτερα ἡ ἐς ξεικνισθεῖν too short to reach X. A. 3. 3. 7.

a. The force of ἡ ο̣στε may be expressed by the genitive; as, κρέασον λόγου (T. 2. 50) = κρέασον ἡ ο̣στε λέγεσθαι. Cp. 1077.

b. Words implying a comparison may take the infinitive with ο̣στε or ἐς (1063).

D. Infinitive of Purpose and Result

The infinitive may express purpose (usually only with verbs taking the accusative).

ταύτην τὴν χώραν ἐπέτρεψε διαρθάσαι τοῦ "Ελλησιν he gave this land over to the Greeks to plunder X. A. 1. 2. 19, τὸ ἦμων (τοῦ στρατεύματος) κατέλαβε φυλακ- τείν τὸ στρατόπεδον he left half (of the army) behind to guard the camp 5. 2. 1, ήναι εἰσὶ βασιλέα ὡς ἐγγυτερὰ τὰ ierὰ the sacrifices did not turn out (favourable) for going against the king 2. 2. 3, ἀριστάρχης . . . ο̣στε ἡμᾶν ἀπολογήσασθαι you granted a day to Aristarchus to make his defence X. H. 1. 7. 28, ἡ δόφα ἡ ἡμή ἀνέφκτο . . . εἰσίται τῷ δεμένῳ τι ἐμοῦ my door stood open for any petitioner of mine to enter 5. 1. 14, παρέχω ἐμαυτόν ἐρωτάν I offer myself to be questioned P. A. 33 b, τὰς γυναίκας πιστὲ φεροῖσας the women bringing (something) to drink X. H. 7. 2. 9. Cp. also 2032 e.

The infinitive of purpose is used in prose especially after verbs meaning to give, entrust, choose, appoint, take, receive. Verbs signifying to send, go, come usually take the future active participle (2065); but T. 6. 50 has δύκα τῶν νεῶν προφέρεσθαι and τῶν μέγαν λιμένα πλέοσαι they sent ahead ten ships to sail into the great harbour; and in poetry the infinitive often denotes purpose after these verbs, and after εἶναι in Homer (A 20) and Hdt. (5. 25).

After verbs meaning to have (or be) at one's disposition: οἱ στρατιώ- ται ἄργων όξον ἐφον ἐποίητεσθαι the soldiers did not have money by means of which they could provision themselves X. A. 7. 1. 7, ἐκεῖ σκότο τ' ἐστὶ καὶ πολὰ καθι- σθῆναι there is shade and grass to sit down in P. Phae. 229 b.

The infinitive may be used with ο̣στε
(sometimes with ὡς) to denote a result, often an intended result. See 2260 ff.

a. Several verbs, substantives, and adjectives usually taking the infinitive also admit ὡςτε with the infinitive (2271); and the infinitive is found where ὡςτε with the infinitive might be expected: μημονεύοντων ἀφεθέντα τοῦτον ἔλεξθεν ἔλεως they recall that he was emancipated (lit. released so as to be free) D. 29. 25.

N. — This redundant infinitive expresses an intended result.

E. Absolute Infinitive

2012. Certain idiomatic infinitives are used absolutely in parenthetical phrases to limit the application of a single expression or of the entire sentence.

a. Verbs of Saying. — ὡς ἔστως εἰπέν, ὡς εἰπέν so to speak, almost; (ὡς) ἄπλος εἰπέν, ὡς συνέλευ (1497) εἰπέν, ὡς (ἐν βραχεὶ οτ) συμφώς εἰπέν to speak briefly, concisely; ὡς ἐπὶ πᾶν εἰπέν, τὸ σύμπαν εἰπέν speaking generally; σχέδον εἰπέν so to say, almost (paene dixerim); σὺν θεῷ εἰπέν in God's name; and so ὡς with λέγειν, φράσεις, εἴρηθαι, as ὡς ἐν τῷ πόλει εἰρήθαι in general. Examples: ἀληθές γε ὡς ἔστως εἰπέν οὐδὲν εἰρήκασιν not one word of truth, I may say, did they utter P. Α. 17 α, ἀγαθὸν μὲν ἄπλος εἰπέν οὐδὲν γέγονε τῇ πόλει in a word the State gained no advantage Dinarchus 1.33.

b. ὡς (ἔστως) εἰπέν is often used to limit too strict an application of a general statement, especially πᾶς or οὖδες. Thus, πάντες ὡς ἔστως εἰπέν nearly every one, οὖδες ὡς ἔστως εἰπέν almost no one. It is thus used like paene dixerim; rarely, like ut ita dicam, to soften the strength of a metaphor.

c. Especially common is the absolute ἔλεως in ἔκων ἔλεως willingly, intentionally, if you can help it, usually in negative or quasi-negative statements (ἔκων may be inflected). Also in τὸ κατὰ τοῦτον (ἐπὶ τοῦτω) ἔλεως as far as he is concerned, ὡς ... ἔλεως as far as ... is concerned, τὸ νῦν ἔλεως at present. Examples: οὐδὲ ἕξοισ ἔκων ἔλεως γέλωτα παρέχεις πορ ὅ lo you intentionally cause strangers to laugh X. Τ. 2. 15, ἐκωσα ἔλεως οὐκ ἀποκλείεσαι it is not willingly separated P. Phae. 252 a, τὸ γε ἔτ' ἔκων ἔλεως ἔσωθης (ἀν) so far, at least, as it depended on him you would have been saved L. 13. 58.

d. Other expressions: ἔμοι δοκεῖν, ὡς ἔμοι δοκεῖν, ὡς ἔμοι κρίναι as it seems to me, in my opinion, (ὡς) εἰκάσαι to make a guess, (ὡς) συμβάλλειν to compare, ὡς άκούσαι to recall the matter, δον γε μέ εἰδέναι as far as I know, etc.; ὁλγον δεῖν, μικροῖ δεῖν almost, all but (δεῖν may be omitted, 1399). Examples: ὁ γὰρ Κτησίππος ἔτυχε πόρρω καθεξόμενος τοῦ Κλεινίου, ἔμοι δοκεῖν for Ctesipps, it seems to me, happened to be sitting at a distance from Clinias P. Eu. 274 b, μικροῖ δεῖν τρία τάλαντα almost three talents D. 27. 29.

e. Some of these absolute infinitives may be explained by reference to the idea of purpose (2008) or result. Thus, συνελήνη εἰπέν for one compressing the matter to speak (cp. ut paucis dicam), μικροῖ δεῖν so as to lack little. Others recall the adverbial accusative (1600): cp. ἔμοι δοκεῖν with γνώμην ἐμήν.
F. Infinitive in Commands, Wishes, and Exclamations

2013. Infinitive in Commands.—The infinitive may be used for the second person of the imperative. The person addressed is regarded as the subject. This infinitive is commoner in poetry than in prose (where it has a solemn or formal force).

θαρσῶν τινι, Διός, ἀλλατίοις, ἐπὶ Τρώας: μαχεῖσθαι with good courage now, Diomed, fight against the Trojans E 124, σὸ δὲ, Κλεαρδᾶ... τὰς πόλεις ἀνοίξαι ἐπεκθεῖν but do you, Clearidas, open the gates and sally forth T. 5. 9.

a. This infinitive may be used in conjunction with an imperative: ἀκοπερ λει τα τὰ πάτρια τοὺς χίας πίνειν hear ye, good people! drink the Pitchers as our sires drank! Ar. Ach. 1000.

b. The infinitive for the third person of the imperative often occurs in legal language (laws, treaties, etc.), and does not necessarily depend on the principal verb. Thus, ἡ τὴν δὲ εἶναι τὰς σπορᾶς πεντηκοντα and the treaty shall continue for fifty years T. 5. 18. In this construction the infinitive has the force of an infinitive dependent on ἔσοε (it was voted that) or the like. So in medical language, as πίνειν δὲ ἵδαρ it is well for the patient to drink water Hippocrates 1. 151.

c. The infinitive (with subject accusative) is rarely used for the third person of the imperative when there is an unconscious ellipsis of a word like δὴς grant, or εἰρομαι I pray. Thus, τεθεὶς συμφόρος σφεῖρα καλὰς ἐπὶ ὅρας, σῶμα δὲ σταθ ἐμὸν δήμευν πάλιν let him strip off my arms and carry them to the hollow ships, but let him give back my body to my home H 78.

d. In negative commands (prohibitions) μὴ with the infinitive is poetic and Ionic: φᾶ μὴ πέλαξειν do not approach these (=μὴ πέλαξε) A. Pr. 712, μηδὲ καλεῖν πω ἐλεῖον and do not call him happy yet Hdt. 1. 32.

2014. Infinitive in Wishes.—The infinitive with a subject accusative may be used in the sense of the optative of wish, usually with the same ellipsis as in 2013 c.

θεῖοι πολίται, μὴ με δουλεῖας πυγεῖν ye gods of my country, may bondage not be my lot! A. Sept. 253, δὲ Ζεὺς, ἐκεῖσθαι μαῖ τιθηλανω τιθησαί τιν Ζεὺς, that it be granted to me to punish the Athenians! Hdt. 5. 105 (cp. δὲ Ζεὺς, δὴς με τελεσθαι σώτηρ μορφόν πατρὸς θώς Ζεὺς, grant that I may avenge my father's murder! A. Ch. 18). This construction is very rare in Attic prose: τόν κυριγήτην ἐκους εἰσέναι... εὐφράτην ἐκθηρὰ the hunter should go forth in a light dress X. Ven. 6. 11. Here no definite verb can be supplied.

a. The nominative with the infinitive (instead of the optative) after αὐ γὰρ occurs in Homer (η 311, ὦ 376).

2015. Infinitive in Exclamations.—The infinitive is often used in exclamations of surprise or indignation. The subject stands in the accusative.

ἐμὲ παθεῖν τάδε that I should suffer this! A. Bum. 837, τοιούτοι τρέφειν κόνα to keep a dog like that! Ar. Vesp. 835.

On the infinitive with ἐφ’ ὡ (ἐφ’ ὡτε) see 2279; with πρίν, see 2453.
INFinitive AS OBJECT IN INDIRECT DISCOURSE

2016. The infinitive is used as the object of verbs of *saying* and *thinking*. Such infinitives denote both time and stage of action (cp. 1866).

a. The finite verb of a sentence placed in dependence on a verb of *saying* or *thinking* that requires the infinitive, becomes infinitive, which infinitive stands in the relation of a substantitive as subject or object of the leading verb. Commonly as object: thus, Κύρος νικά *Cyrus is victorious*, when made the object of φησί he says, becomes a part of a new sentence φησί Κύρον νικάν, in which Κύρον νικάν is the object of φησί. As subject, when the verb of *saying* is passive: thus, in λέγεται Κύρον νικάν, the last two words form the subject of λέγεται.

2017. Verbs of *saying* are e.g.: *say φημι*, φάσκω, λέγω; confess ὁμολογῶ; promise ὑπερθύμβωμαι, ὑποδέχομαι, ἐπαγγέλλωμα, ὑφίσταμαι; pretend προστοιούμαι; swear διμυμί; deny ἀπαρνοῦμαι; gain say ἀνικέτω; dispute ἀμφιβαστῶ, etc.

Some verbs of *saying* admit other constructions than the infinitive, and especially δὲ or ὡς (2579). λέγω, εἶπον, φράζω, ϕωνῶ with δὲ or ὡς mean say, with the infinitive command (1997).

a. φημι *say, assert, express the opinion that* in classical Greek is almost always followed by the infinitive, but by δὲ very often in the later language. φημι δὲ occurs in X. A. 7.1.5 (φημι ὡς in L. 7.19, X. H. 6.3.7; D. 4.48, 27.19 by anacolouthon).

b. λέγω state (impert a fact) takes either the infinitive or δὲ or ὡς. The infinitive occurs usually with the passive (λέγεται, etc.) either in the personal or impersonal construction (1982 a). The active forms of λέγω with the infinitive mean command (1997).

c. εἶπον *said* usually takes δὲ or ὡς; with the infinitive, it commonly means commanded (1997). Cp. the double use of τοις.

N. — εἶπον meaning said with the infinitive is rare, but occurs in good Attic prose: And. 1. 57, 80; Thuc. 7. 35; Lys. 10. 6. 10. 9, 10. 12; Xen. H. I. 6. 7, 2. 2. 15, C. 5. 5. 24, S. 2. 13; Is. 2. 29; Lys. 50; Aes. 3. 37, 3. 59; Dem. 15. 18; Plato, G. 473 a, 503 d, Lach. 192 b, Charm. 174 a, Hipp. Maj. 291 b, Pol. 263 c, 290 b, L. 654 a, Clitop. 409 a, 410 b. In poetry this use is frequent.

2018. Verbs of *thinking* almost always take the infinitive. Such are: think ἤγοιμαι, ὁλομαί, δοκῶ, νομίζω; hope ὅπισθεν; suppose ὑπολαμβάνω; suspect ὑποτεύω; guess εἰκάζω; feel confident πιστεύω; disbelieve ἀπιστῶ. The use of ὡς is rare, while δὲ is very rare (2580).

a. Verbs of *perceiving* sometimes take the infinitive by analogy to verbs of *thinking*; as ἀκούω, ἀναθάνομαι, πυρήναμοι (2144).

2019. Each tense of direct discourse is retained (with its proper meaning as regards stage of action) when it becomes infinitive in indirect discourse; but an imperfect is represented by the present infinitive; a pluperfect, by the perfect infinitive. See 1866, 1867.

2020. An original ὡς of direct discourse is generally, an original μή is always, retained in indirect discourse. But in some cases μή becomes μὴ (2723 ff.).
2021. The infinitive is the subject of the passive of verbs of saying and thinking (1982 a). So with δοκεῖ it seems, φανερών it is plain, etc.

2022. The infinitive represents a finite verb after verbs of saying and thinking.

a. εἶναι φάσιν εἶναι: they assert that they are loyal L. 12. 49, ὥστε εἴσελέγει γεγονότα τὰ ἄνω nobody said that he knew him 23. 3, ὡς ἦσσεν ὁ φάσιν (2092) εἶναι ἅλλην ἰδίων the guides say there is no other road X. A. 4. 1. 21, πάντες ἔρωσι τὸ λοιπὸν μὴν εἶναι κερδαλεώτερον τῇ ἀρετῆς everybody in time to come will say that there is nothing more profitable than bravery X. C. 7. 1. 18. Other examples 1867.

b. βασιλέας τικῶν ἡγεῖται the king thinks he is victorious (= τικῶ, cp. 1887) X. A. 2. 1. 11, οἷον βελτιστον εἶναι I think it is best 5. 1. 8, ὑπώπτευον ἔτι βασιλέα εἶναι they suspected that they were to go against the king 1. 3. 1, Σωκράτης ἦκα τὸ ἀγαπεῖν ἅνωτόν ἐγγυητό ... μικάς ἑκούσετο εἶναι Socrates was of the opinion that for a man not to know himself was very near to madness X. M. 3. 9. 6.

c. When a word of saying is expressed or implied in what precedes, several infinitives may be used where the indicative is employed in translation. So in the narration in X. C. 1. 3. 5–6.

2023. The infinitive with ἃν represents an indicative with ἃν or a potential optative with ἃν. See 1846, 1848, 1849, 2270.

2024. Verbs signifying to hope, expect, promise, threaten, and swear take the future infinitive in indirect discourse, and the aorist (less often the present) infinitive not in indirect discourse (like verbs of will or desire, 1868, 1999). ἐλπίζω ταῦτα ποιήσων I hope that I shall do this, ἐλπίζω ταῦτα ποιήσω or τοιεῖν I hope to do this.

THE INFINITIVE WITH THE ARTICLE (ARTICULAR INFINITIVE)

2025. The articular infinitive, while having the character of a substantive, retains the functions of a verb. In its older use the articular infinitive is a subject or object; the nearest approach to this use in Homer is ἄνη καὶ τὸ φολάσσειν to watch is also trouble v 52. In the tragic poets the genitive and dative are rarely used; in the speeches in Thucydides and in Demosthenes all of its four cases appear with great frequency. The articular infinitive may take dependent clauses.

2026. The articular infinitive admits the constructions of an ordinary substantive.

Nom. τὸ ποιεῖν making or to make, τὸ ποιησεῖν, τὸ ποιήσαι, τὸ πεποιηκέναι
Gen. τοῦ ποιεῖν of making, τοῦ ποιῆσειν, τοῦ ποιήσαι, etc.
Dat. τῷ ποιεῖν for making, by making, τῷ ποιῆσειν, τῷ ποιήσαι, etc.
Acc. τὸ ποιεῖν, τὸ ποιησεῖν, τὸ ποιῆσαι, etc.

2027. The articular infinitive is treated as subject, predicate noun, and object like the simple infinitive (1984–1986).
2028. The negative of the articular infinitive is μή.

2029. The articular infinitive may indicate time (after verbs of saying or thinking, 2034 g.), or may be timeless.

2030. The articular infinitive is in general used like the infinitive without the article, and may take ά; as regards its constructions it has the value of a substantive. The article is regularly used when the connection uniting the infinitive to another word has to be expressed by the genitive, the dative, or a preposition.

a. The articular infinitive is rarely used, like a true substantive, with the subjective genitive: τό γ' εἶναι φρονεῖν αὐτῶν μιμεῖται imitate at least their wisdom D. 19. 269.

2031. NOMINATIVE OF THE ARTICULAR INFINITIVE

Subject (1984): οὖσα τὸ στῦλον κρείστεν ἐστιν τὸ λαλεῖν ἐν the young silence is better than speech Men. Sent. 387, τὸ Πελοποννησίου αὐτούς μὴ μοιθησαὶ παρέσχεν ἑως... Χαριόν κόλασιν the fact that the Peloponnesians did not come to their assistance enabled you to punish the Samians T. 1. 41.

2032. GENITIVE OF THE ARTICULAR INFINITIVE

a. The genitive of the articular infinitive is used to limit the meaning of substantives, adjectives, and verbs.

b. Adnominal (1290): τοῦ πεινεῖν ἐπιθυμία from desire to drink T. 7. 84, πρὸς τὴν πόλιν προσβαλόντες ἐς ἐλπίδα ἥλθον τοῦ ἔλειν they attacked the city and entertained hopes of taking it 2. 56.

c. Partitive (1306): τοῦ θαρσεῖν τὸ πλείστον εἰληφότες having gained the greatest amount of courage T. 4. 34. After comparatives (1431): τὸ ὅσιν ἐστὶν... τοῦ τὸ φίλοις ἀρηγεῖν κάλλιον; what then is nobler than to help one's friends? X. C. 1. 5. 13.

d. After verbs: ἐπέσχομεν τοι διακρεῖν we desisted from weeping P. Ph. 117 e (cp. 1392).

e. Purpose (cp. 1408), often a negative purpose: τοῦ μὴ τὰ δίκαια ποιεῖν in order not to do what was just D. 18. 107, ἐπιχλῆθη Ἁτυλάντη... τοῦ μὴ ληστᾶται... κακουργεῖν τὴν Εἰθοναν Αἰταλίας was fortified to prevent pirates from ravaging Euboea T. 2. 32. More common is the use with ὑπέρ (2032 g) or ἐυκα.

f. Genitive Absolute (2070): ἐπὶ ἐξελισσὸς δὲ διὸς αἰεὶ τοῦ ἐπιθυμεῖν καὶ ἐφ᾽ ἥμιν εἶναι δεὶ τὸ προσμύνασαι since the power of attack is always in their hands, so in our hands should the power of repelling it in advance T. 3. 12.

g. After prepositions, e.g. ἀντὶ τοῦ ἐπὶ Καρίλαν ἦνα... ἐπὶ Ψυργίας ἐπορεύετο instead of going against Caria, he marched toward Phrygia X. H. 3. 4. 12, ἀνεω τοῦ σωφρονεῖν without exercising self-control X. M. 4. 3. 1. To express purpose the genitive with ὑπέρ is very common: ὑπέρ τοῦ τούτων γενεσθαι κῆρος... πάντα πράγματενατον he devotes his every effort that he may become master of these D. 8. 45, ὑπέρ τοῦ μὴ τὸ κελεύομεν νοθεύειν in order not to do what was commanded 18. 204. Furthermore, after ἀπό, πρό, διὰ, μετὰ, περὶ, ὑπὸ, ἔκεια, χάριν, χωρίς, πλήν, μέχρι; and after adverbs. In Hdt. τοῦ may be omitted after ἀντὶ.
2033. DATIVE OF THE ARTICULAR INFINITIVE

a. With verbs, adjectives, and adverbs: thus, ένα ... ἀπιστῶσι τῷ ἐμῷ ἑπίμαχον that they may distrust my having been honoured by divine powers X. Αρ. 14, τῷ γὰρ ἐπὶ τῇ ἑκάτειρῃ, ἄστερ τῷ ἐγγραφοῦ τῷ καθεύθεω; is it something opposed to living, as sleeping to waking? P. Φθ. 71 c, οὐδεὶ τῶν πάντων πλέον κεκατόμης Φίλιππος ἢ τῷ πρῶτοπος πρὸς τοῦ πρᾶξαι γίγνεται. Phillip has conquered us by nothing so much as by being beforehand in his operations D. 8.11, ἄμα τῷ τίμᾶν at the same time that we honour P. R. 468 e, ἵνα δὲ τῷ προστάτευει equal to.sockowing beforehand A. Αγ. 252.

b. After prepositions: e.g. οἱ γὰρ ἐπὶ τῷ διάλογῳ, ἀλλ’ ἐπὶ τῷ ὁμοίῳ τοῖς λειτομένοις εἶναι ἐκπέμπεται (ἀποκοκεῖται) for colonists are not set out on the basis of being inferiors, but on the basis of being the equals of those who are left at home T. 1. 34, ὁ μὲν πρὸς τῷ μηδὲν ἐκ τῆς προσβέσεις λαβεῖν, τοὺς αἰχμαλώτους . . . ἐλέσατο the one, in addition to gaining nothing from the embassy, ransomed the prisoners of war D. 19. 229, ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδονὸς βίος for life is sweetest in being conscious of nothing S. Α. 553.

2034. ACCUSATIVE OF THE ARTICULAR INFINITIVE

a. Object (cp. 1989): δεισάς τῷ γὰρ fearing to live P. Α. 28 d, μείζων μὲν φαρμεν κακῶν τῷ δικαίων, ἐλάσσον δὲ τῷ δικαίωσθαι we call doing wrong a greater evil, being wronged a lesser P. G. 309 c.

b. After prepositions: e.g. μέγιστον ἄγαθων τῷ πειθάρχειν φανεται eis τὸ καταπάττειν τάγαθα obedience appears to be an advantage of the greatest importance with regard to the successful accomplishment of excellent objects X. C. 8. 1. 3, τῶν ἀπάντων ἄποροι εἰς παρὰ τῷ νικάν they are indifferent to everything in comparison with victory T. 1. 41, πρὸς τὸ μετρίων διέθαται πεπαθομένουs schooled to moderate needs X. M. 1. 2. 1, πῶς ἰσχεῖ πρὸς τὸ ἐθέλειν ἀν λέγω ἄκλης ἐπὶ δέσποιν; how do you feel about being willing to go uninvited to supper? P. S. 174 a (cp. ἐθέλοις ἀν λέγω). Furthermore, after διά, ἐπὶ, κατά, μετά, περὶ.

c. The accusative of the infinitive with τὸ appears after many verbs and verbal expressions which usually take only the simple infinitive. Such verbal expressions may be followed also by a genitive of a noun. Thus, τὸ στειβέν ἰδάν τὸ παρανόιᾳ I commend speed to thee S. Φθ. 620, καπνίσκη ὡς ἐξίσταμαι τῷ δράν I withdraw from my resolution so as to (εἰς καθιστεῖν) do this thing S. Αντ. 1105, μαθὼν γὰρ οὖν ἂν ἄρνητο τῷ δράν when I am informed, I will not refuse the deed S. Φθ. 118, τὸ προδυχᾶσθαι δὲ συνάδεξας τῶν οἶκον ἐπαθεῖσθαιn αὐτὴν we trained her to show zeal in assisting to increase our estate X. Ξ. 9. 12 (cp. 1628), τῷ δράν ἐξαιροῦ εἰ you refuse to love P. Λυς. 205 a.

d. So after adjectives. Thus, μακρὸς τὸ χρῶνος τῷ ταῦτα χρῶνος the future is long (i.e. time enough) to decide this S. Ελ. 1030.

e. This object infinitive after verbs and nouns is, in many cases, like an accusative of respect (1600); as τὸ δράν οὐκ ἦθελαν they refused to do it S. O. C. 442, αἰνεῖνται τῷ τοιμῶν they are ashamed to have P. Σωφ. 247 b, οὐδ’ ἐμοὶ τὸ τουξανιστάναι ἐστιν it is no longer embarrassing nor have I courage to remove S. O. C. 47, τὸ μὲν ἐς τὴν γῆν ἡμῶν
THE INFINITIVE

2037. The infinitive (ep. 1987). The articular infinitive, in any case, is often used in apposition to a preceding word, especially a demonstrative.

\textit{tōnō ἐστιν τὸ ἀδικεῖν, τὸ πλεῖον τῶν ἄλλων ἡπτεῖν ἔχειν injustice is this: to seek to have more than other people P.G.483 c, τί γάρ τούτων μακαρίωτερον, τοῦ γή μικρότερα κτλ. for what is more blessed than this: to be commingled with the earth, etc. X.C.8.7.25, δοκεῖ τούτω διαφέρειν ἄνὴρ τῶν ἄλλων ἰσον, τῷ τιμηθέντα dretefai man differs herein from other creatures that he aspires after honour X.Hi.7.3.}

2036. In Exclamation (ep. 2015).—Thus, τῆς τῆς τῆς τῆς ἐπεῖ ἦν κληθέντα δεύρω πνεύμα μυ ἰλλ-λκ! that I should happen now to have been summoned hither! X. C. 2. 2. 3.

2037. With Adjuncts.—The articular infinitive may take various adjuncts including dependent clauses, the whole forming one large substantival idea.

\textit{τὸ µέν γὰρ τόλλος ἀπολογείκειαι κατὰ τὸν πόλεμον the fact that we have lost much in the war D. 1. 10, πέπεισμα . . . τὸ πλεῖον τῶν πραγμάτων ἡμᾶς ἐκπεφυγέναι τῷ µὴ βούλεσθαι, τὰ δεόντα ποιών, ἢ τῷ µὴ συνέται. I am persuaded that more of your advantages have escaped you from your not being willing to do your duty than from your ignorance 3. 3, καὶ γὰρ πάνω µοι δοκεῖ ἄφορος ἀνδρόφος εἶναι τὸ (μεγάλων ἐργῶν δυν. τοῦ ἐαντᾶ τὰ δεόντα παρασκευάζειν) µὴ ἀρκεῖν τοῦτο, ἀλλὰ προσανα-θέσαι τὸ καὶ τοῖς ἄλλοις πολιταῖς δὲν δεόνται πορίζειν and in fact, since it is a serious business to provide for one’s own necessities, it seems to me to be the part of an utter fool not to rest content with that, but in addition to take upon himself the burden of providing for the needs of the rest of the community X. M. 2. 1. 8.}
CONSTRUCTIONS OF THE INFINITIVE WITH VERBS OF hindering

2038. Verbs signifying (or suggesting) to hinder take both the simple infinitive and the articular infinitive. Such verbs may take the strengthening but redundant negative μὴ (2739); and some, when themselves negativized or appearing in a question expecting a negative answer, admit the addition of the sympathetic οὐ (2742). Hence we have a variety of constructions (described in 2744 ff.)

THE PARTICIPLE

2039. The participle (μετοχι participant) is a verbal adjective, in part a verb, in part an adjective.

2040. The participle is like a verb herein:
   a. It shows the distinctions of voice and tense. Its tenses mark action simply occurring, continuing, and completed.
   b. It can have an object in the same case (genitive, dative, accusative) as the finite forms.
   c. It is modified by adverbs, not by adjectives.
   d. It may take δὲ, and, with that particle, represents δὲ with the indicative or δὲ with the optative (1845 ff.).

2041. The participle shows its adjectival nature by being inflected and by admitting the article before it, both of which characteristics give it the character of a noun. It follows the rules of agreement like other adjectives (1020). Unlike the adjective, it represents a quality in action (cp. 1857).

2042. The participle is always used in connection with a substantive or a substantive pronoun, which may be contained in a verbal form, as διάγονοι μανθάνοντες they spend their time in learning.

2043. The tenses of the participle (except the future) not in indirect discourse are timeless, and denote only stage of action (1872). When they stand in indirect discourse and represent the indicative, they denote time relatively to that of the main verb.

2044. The future participle marks an action as in prospect at the time denoted by the leading verb. Since it expresses an idea of will, it shows that an action is purposed, intended, or expected. With the article it denotes the person or thing likely (or able) to do something (= μέλλων with inf. 1959). The nearest approach to mere futurity appears in general only after verbs of knowing and perceiving (2106, cp. 2112 b).

. ὁ δ' ἀνήρ αὐτῆς λαγὼς φυεῖν θηράζων but her husband had gone to hunt hares X.Δ.4.5.24, ὁ γαρ αὐτοῖς οδηγεῖ ἐστιν there will be no one to guide us 2.4.δ, πολλά ... δεὶ τὸν εἴπει στρατηγήσοντα (= τὸν μέλλοντα εἴπει στρατηγήσειν) ἔχειν he who
intends to be a good general must have many qualifications X. M. 3. 1. 6, τανομένη γὰρ εἰμί for I knew that I should (or must) die S. Ant. 460 (cp. 2106).

2045. The negative of the participle is οὐ, except when the participle has a general or conditional force, or occurs in a sentence which requires μή. See 2728.

2046. The participle has three main uses.
A. Attributive: as an attributive to a substantive.
B. Circumstantial (or Adverbial): denoting some attendant circumstance and qualifying the main verb like an adverbial phrase or clause.
C. Supplementary: as a supplement to a verbal predicate, which, without such a supplement, would be incomplete.

2047. The circumstantial and supplementary participles are predicate participles.

2048. The attributive and circumstantial participles are commonly not necessary to the construction; but the removal of a supplementary participle may make the construction incomplete. The circumstantial participle is used by way of apposition to the subject of the verb and, though strictly predicative, may agree attributively with a noun or pronoun. An attributive participle may be circumstantial, as οὐ μὴ δυνάμενοι διατελέσαν τὴν ὀδὸν ἐνεκτέρων θαῖτοι those who (i.e. if any) were unable to complete the march passed the night without food X. Λ. 4. 5. 11. A participle may be both circumstantial and supplementary, as ἀδικωμένοι ἀφίλητοι (T. 1. 77) they are enraged at being wronged or because (when, if) they are wronged. Circumstantial and supplementary participles often cannot be sharply distinguished; as with verbs signifying to be angry, ashamed, content, pleased (2100), inferior to, do wrong (2101), endure (2098), come and go (2099). Thus, ἀδικώ ταῦτα ποιῶν I do wrong in doing this or I am guilty in doing this: in the first case ταῦτα ποιῶν is appositive to the subject of the verb; in the second these words define the predicate adjective ἀδικός contained in ἀδικῶ (= ἀδικός εἰμι).

THE ATTRIBUTIVE PARTICIPLE

2049. The attributive participle (with any modifier), with or without the article, modifies a substantive like any other adjective.

ὁ ἐφεστηκὼς κίνδυνος τῆς πόλεως the danger impending over the State D. 16. 176, οἱ ἔντεκα ἐχθροὶ the existing enemies 6. 15, ὁ παρών κακός the present crisis 3. 3, τὸ Κοτυλίουμ ἀθομοζημένον ὅρος the mountain called Cotylaum Aes. 3. 96, οἱ Αἴνων ἤσοι καλοῦμεναι the so-called islands of Aeolus T. 3. 88 (cp. 1170). For the position of an attributive participle with its modifiers, see 1166.

2050. The substantive with which the attributive participle (with the article) agrees directly, may be omitted, the participle thus becoming a substantive (1153 b, and N. 1); as, ὁ δικαίως βουλόμενος ἀπιέναι whoever wants to go home X. Α. 1. 7. 4. Neuter participles are often substantive, as τὰ δέοντα duties.

a. Substantives or relative clauses must often be used to translate such par-
ticipes, as ὁ φεύγων the exile or the defendant, τὸ μέλλον the future, οἱ νικῶντες the victors, ὁ κλέπτων the thief, οἱ βασίλεις the dead, ὁ σωθήσεις the man who has been saved, ὁ δεδώτως those who are afraid, οἱ ἀδικοῦμενοι those who are (being) wronged, ὁ τὴν γνώμην ταύτην εἴπερν the one who gave this opinion. T. 8.68, ὁ ἐπίστατ' εὐαντον τᾶξις τῆς πολιτείας εἴη ἐγὼ the man who took this position in the State was I D. 18. 62. The participle with the article may represent a relative clause of purpose or result, as X. A. 2. 4. 5 cited in 2044.

2051. A participle may be modified by adjectives or take a genitive, when its verbal nature has ceased to be felt: τὰ μικρὰ συμφέροντα τῆς πόλεως the petty interests of the State D. 18. 28. Cp. συμφέρον ἵν τῇ πόλει ἦν was advantageous to the State 19. 75 (here the participle is used like a predicate). Thucydides often uses in an abstract sense a substantival neuter participle where the infinitive would be more common, e.g., τὸ δεδώτως, ὅ τὸ βαρεῖν, τὸ βαρεῖν, τὸ ἀγαθεῖν, τὸ μεγαλεῖν. I. 36. See 1153 b, N. 2. In poetry many participles are used substantively, as ὁ τεκνὸς father, ἡ τεκνών mother, οἱ τεκνῶτες parents.

2052. The article with the participle is either generic or particular (1124). Thus, ὁ λέγων the definite speaker on a particular occasion, or orator in general. So ὁ δεδώτως the definite person who did not do something, ὁ μὴ δρᾶσας any one who did not do something (a supposed case), ὁ μὴ γαμάων ἀνθρώπος one ἔχει κακὰ the unmarried man has no troubles Men. Sent. 437. Generic are ὁ τυχόν, ὁ βουλόμενος, 2050 a.

a. Participles having an indefinite force may, especially in the plural number, be used without the article. Thus, κατασκευαζόμενοι ἔπεμψε he sent men to reconnoitre X. C. 3. 1. 2, ἀδικοῦντα τερματίζομεθα ... ἀμάναται we shall endavour to avenge ourselves on any one who injures us X. A. 2. 3. 23.

2053. A participle and its substantive often correspond to a verbal noun with the genitive or to an articular infinitive. Cp. post urbem conditam and Milton’s “Since created man.”

τῷ στὶς ἐπιλείφοντες ἐπιλέφθοντο they suffered from the failure of the crops (= τῇ τοῦ στῶν ἐπιλείψει) T. 3. 20, διὰ διὰ μὴ εὐμαχήσαται by reason of your not joining the alliance (= διὰ τὸ διὰ μὴ εὐμαχήσασθαι) 6. 80, μετὰ Ἑρακλείου οἰκισθεὶς after the foundation of Syracuse 6. 3, ἔλθαι αὐτοῦ ἡ χῶρα παραμεῖνῃ the ravaging of the country grieved him X. A. 7. 7. 12, ἡ ὄργη συν τῷ φόβῳ λήγοντι ἄπειροι his wrath will disappear with the cessation of his fear X. C. 4. 5. 21.

a. Except in expressions of time, such as ἦμεν ἐρχομένῳ at the beginning of spring T. 2. 2, ἐπὶ Κόρον βασιλεύσας in the reign of Codrus Lyc. 84 (cp. 1689 b), this construction is in place only when the part. is necessary to the sense. In poetry: Ζεὺς γελοῖος δυνάμενος swearing by Zeus is ridiculous Ar. Nub. 1241; in Hom. A 601, 1 682.

THE CIRCUMSTANTIAL PARTICIPLE

2054. The circumstantial participle is added, without the article, to a noun or pronoun to set forth some circumstance under which an action, generally the main action, takes place.

a. The circumstantial participle thus qualifies the principal verb of the sentence like an adverbial clause or supplementary predicate. Cp. μετὰ ταύτα εἴπε
afterwards he said with γελῶν ἐπε τὸν to laugh. Such participles usually have the force of subordinate clauses added to the main verb by conjunctions denoting time, condition, cause, etc.; but may often be rendered by adverbial phrases or even by a separate finite verb, which brings out distinctly the idea latent in the participle.

b. The circumstantial participle has no article. In agreement with a noun and its article, it stands before the article or after the noun (i.e. in the predicate position). By the agreement of the participle with a noun or pronoun, the predicate of the sentence is more exactly defined.

2055. The circumstantial participle has two main constructions each equivalent in meaning to a clause of time, condition, cause, etc.

2056. (I) The subject of the participle is identical with the noun or pronoun subject or object of the leading verb, and agrees with it in gender, number, and case.

(πε ὀρθρόποι) λοιπόν τὴν όδον φεύγοντες ἀλασ prosecution having sent a herald in advance to proclaim war T. I. 29.

2057. (II) Absolute participial clauses, in which a participle, and not a finite verb, forms the predicate. These are of two kinds.

2058. A. Genitive Absolute.—A participle agreeing in the genitive with its own subject, which is not identical with the subject of the leading verb, is said to stand in the genitive absolute. Cp. 2070.

Κύρος ἁγία ἐπὶ τὰ δρῆ συνέλθει κολομβος Cyrus ascended the mountains without any one preventing him X. A. I. 2. 22.

N.—The English nominative absolute is represented by the Greek genitive absolute. Cp. Tennyson: “we sitting, as I said, the cock crew loud” = ἠμῶν καθημένων, δῷ ἐλεγον, μῆμεν ο ἀλεξανδρίων.

2059. B. Accusative Absolute.—When the participle has no definite subject (i.e. with impersonal verbs), the accusative absolute is used instead of the genitive absolute. Cp. 2076.

συνέβαιν τῷ πατρὶ καὶ τῇ μητρὶ γαμεῖ τὴν Κυσάρου θυγατέρα on the approval of (lit. it seeming good to) his father and mother he married the daughter of Cynaxare X. C. 8. 5. 28.

2060. The circumstantial participle expresses simply circumstance or manner in general. It may imply various other relations, such as time, manner, means, cause, purpose, concession, condition, etc. But it is often impossible to assign a participle exclusively to any one of these relations (which are purely logical), nor can all the delicate relations of the participle be set forth in systematic form.

2061. Time.—The time denoted by the participle is only relative to that of the governing verb, and is to be inferred from the context. Each participial form in itself expresses only stage of action (1850).

ἀκούσας τοῦ στρατηγοῦ ταῦτα ἔδει τὸ στρατευμα συνωγασεῖν on hearing this it seemed best to the generals to collect the troops X. A. 4. 4. 19.
a. Several temporal participles have an adverbial force: ἀρχόμενος in the beginning, at first, τελευτῶν at last, finally, διαλείπον (or ἐτεχοῖς) χρόνον after a while, διαλείπων χρόνον at intervals, χρονίζον for a long time. Thus, ἀπερ καὶ ἀρχόμενος εἶπον as I said at the outset T. 4. 64, τελευτῶν ἐχάλεταν at last he became angry X. A. 4. 5. 16. Note ἀρχόμενος ἀπὸ τῶν beginning with or especially.

2062. Manner. — παρήλαυνε τεταγμένοι they marched past in order X. A. 1. 2. 16, κραυγὴν τολήν ἔπολεν καλούσας ἀλλήλοις they made a loud noise by calling to each other 2. 2. 17, προειλετὴν μάλλον τοῖς νόμοις ἐμμένων ἀποδέχειν ἡ παρα- νομών ἵνα he preferred rather to abide by the laws and die than to disobey them and live X. M. 4. 4. 4, φατεῖ μὲν εὐνοιεῖς εἶναι, ὥς καὶ ἐστε καλῶς ποιῶντες you claim to be favoured by fortune as happily you are in fact Aes. 3. 232. To characterize a preceding statement with the participle in apposition to the subject of the preceding sentence; thus, ὃθως γε ταῦτα λέγοντες yes, and saying this correctly X. O. 10. 2.

a. Several participles of manner have an idiomatic meaning, e.g. āνώτατα quickly (lit. having accomplished), ἐχων continually, persistently (lit. holding on), λαθῶν secretly, κλαίον to one’s sorrow (lit. weeping), χαίρων with impunity (lit. rejoicing), ἄφεον hostilely (lit. carrying off), ἔφαγον before (lit. anticipating). Thus, ἀνγεί αὐτός ὑπυκριν ὑπὲρ and open Ar. Nub. 181, ἐκπλων ποιείτα λαθῶν τὴν φυλακήν he sailed out unobserved by the guard T. 1. 65 (cp. 2096 f), φλογείς ἐχων you keep railing P. G. 496 e, τοῦτον οὐδὲν χαίρων ἀδικήσῃ no one will wrong him with impunity 510 d, ἀνισφέβα με φάσας you opened the door before I could knock Ar. Plut. 1102 (cp. 2096 e).

2063. Means (often the present participle). — ληφθέντοι ὅσι they live by pillaging X. C. 3. 2. 25, μὴ κρῖν ὅραν τὸ κάλλος, ἀλλὰ τὸν τρόπον judge by regarding not beauty, but (by regarding) character Men. Sent. 333.

2064. Cause. — Παρόντας ... ὑπήρχε τῷ Κῆρε ... φιλοῦσα αὐτῶν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξεν Παρθιάκες favoured Cyrus because she loved him more than she did Artaxerxes the king X. A. 1. 1. 4, ἀπειθοῦτο κεφῶν αὐχρὰ νομίσματε εἶναι they held aloof from gains because they thought them disgraceful X. M. 1. 2. 22, τὸ γὰρ δεῦτερον σφήδα αὐτῶς ἐπέλευσε, for what are you afraid of, that you are so desperately in haste? X. H. 1. 7. 26.

a. τί μαθῶν what induced him to (lit. having learned what?), τί παθῶν what possessed him to (lit. having experienced what?) are used with the general sense of wherefore? in direct (with δ τί in indirect) questions expressing surprise or disapproval; τί μαθῶν ἐμματυρεῖτε ὅμις; what put it into your heads to give evidence? D. 45. 38, τί παθόντες λελάμβανα; what possessed us to forget? A. 313. Cp. τι βουλόμενος.
b. τί ἔχων; what's the matter with you? (lit. having what?)

2065. Purpose or Object. — The future (sometimes the present) participle is used to denote purpose, especially after verbs denoting to come, go, send, summon, etc. Thus, προπέματες κῆρικα τόλεμον προσέρχοντα having sent a herald in advance to proclaim for T. 1. 29, ὁ βράβαρος ἐπὶ τὴν Ἑλλάδα δουλωόμενον ἠλθὼν the barbarians proceeded against Greece with the purpose of enlisting it 1. 18, συνεκάλεσαν ἀπὸ τῶν πόλεων ἀπάσω ἀκουσσόμενος (2052 a) τὴς περὶ βασιλέως ἑτε- στολῆς they summoned from all the cities men to listen to the letter from the king
X. H. 7. 1. 39. Present: ἐπεμενον... λέγοντα ὅτι κτλ. they sent men to say that, etc. X. H. 2. 4. 37.

2066. Opposition or Concession. — οὐδὲν ἐρώτα τὰ διὰ τὰ ἔχων εἰπεῖν I will make no reply to this though I might (speak) do so P. Lach. 127 c, πολλοὶ γὰρ ὄντες εὐγενεῖς εἰσιν κακοὶ for many, albeit noble by birth, are ignoble E. El. 551.

2067. Condition (negative always μη). — σὺ δὲ κλώς (= τὰν κλώς) ἐσεὶ τάχα but if you listen you shall soon know Ar. Av. 1390, οὖκ ἃν δόνα μὴ καμάν (= εἰ μὴ κάμοι) εὐθαυσώνειν you cannot be happy unless you work E. fr. 461.

2068. Any Attendant Circumstance. — συλλέξας στράτευμα ἐπολάρκει Μίλης ὁδωρ ἔχον had collected an army he laid siege to Miletus Xv. A. 1. 1. 7, παραγγέλλει τῷ Κλαύρῳ λαβὼν ὅπως ὅπως ἢ ἀυτῷ στράτευμα he gave orders to Clearchus to come with all the force he had I. 2. 1.

a. ἔχων having, ἄγων leading, φέρων carrying (mostly of inanimate objects), χρώμενοι using, λαβὼν taking are used where English employs with. Thus, ἔχων στράτευμα ἀρχινότα he arrives with an army T. 4. 30, βοῦ χρώμενοι with a shout 2. 84, κατέσκυψεν λαβὼν ἄνδρας ἐκθέντι ὅτι πλεονάσων he ordered him to come with all the men he could (or to take... and come) X. A. 1. 1. 11.

b. In poetry participles (especially) of verbs denoting motion are often added to verbs of giving, setting to make the action more picturesque (H. 304, S. Aj. 854).

2069. The force of these circumstantial participles does not lie in the participle itself, but is derived from the context. Unless attended by some modifying adverb, the context often does not decide whether the participle has a temporal, a causal, a conditional, a concessive force, etc.; and some participles may be referred to more than one of the above classes. Thus, πατὴρ δ’ ἀπελών οὐκ ἔχει μέγαν φόβον (Men. fr. 454) may mean: a father by threatening (= when or because or if or though, he threatens) does not excite much fear.

GENITIVE ABSOLUTE. ACCUSATIVE ABSOLUTE

2070. Genitive Absolute. — A circumstantial participle agreeing with a genitive noun or pronoun which is not in the main construction of the sentence, stands in the genitive absolute. Like other circumstantial participles, the genitive absolute expresses time, cause, condition, concession, or simply any attendant circumstance.

a. Time: ταῦτα ἐπέρχεθη Κόνωνος στρατηγοῦτος these things were effected while Conon was in command I. 9. 56, τοῦτων λεχθέντων ἀνέπτησαν this said, they rose X. A. 3. 3. 1, Ἀρνία... Μήδων ἔχουσιν πολιορκίᾳ ἔλθον they blockaded and captured Εἰόν which was held by the Medes T. 1. 98.

b. Cause: τῶν σωμάτων σημάτων καὶ αἱ ψυχαὶ ἀρρωστήτηρα γίγνονται by the ensnaring of the body, the spirit too is made weaker Σ. 0. 4. 2.

c. Opposition or Concession: καὶ μεταπεμφομένοις αὐτῷ οὐκ ἔθελον ἐκθέντι even though he is sending for me, I am unwilling to go X. A. 1. 3. 10. καίτερ is usually added (2083).

d. Condition: οἴομαι καὶ νῦν ἐτί ἐπανορθωθήσανται ἃν τὰ πράγματα τούτων γιγνομέ-
νων if these measures should be taken, I am of the opinion that even now our situation might be rectified D. 9. 76.

e. Attendant Circumstance: Κύρος ἀνέβη ἐπὶ τὰ δρῆ οὐδὲνος κολλόντος Κύρος ascended the mountains without opposition (lit. no one hindering) X. A. 1. 22 (or since no one opposed him).

2071. ἐκόνων willing, ἄκων unwilling are properly participles and are treated as such (cp. 2117 c). Thus, ἔμων οὐχ ἐκόνως without my consent S. A. 455.

a. ἄκων, ἀδειάζομεν, ἀδροῦν, ἀδεπτέων, ἀνάρμενος, ἀνομολογούμενος, ἀτίθαναι are the only cases in Greek showing the earlier method of negating the participle with alpha privative. Elsewhere οὐ or μη is used.

2072. The genitive of the participle may stand without its noun or pronoun

a. When the noun or pronoun may easily be supplied from the context. Thus, οἱ δὲ πολέμοι, προσιόντων (τῶν Ἐλλήνων, previously mentioned), τῶν μὲν ἡγεμόνων the enemy, as they were approaching, for a while remained quiet X. A. 5. 4. 16, ἐφώτισε, ἔψη, ὦ Κῦρα, . . . ἢς (ἔμων) τὰλην ἐρόντως put your question (said he). Κύρος, on the supposition that I will speak the truth X. C. 3. 1. 9.

b. When the noun or pronoun may easily be supplied otherwise; here, e.g., ἀνθράπων or πράγμάτων is said to be supplied grammatically. Thus, ἰδόνων εἰς μάχην when (men) are going into battle X. C. 3. 3. 54, τούτων τῶν τραχίνων τῆς πόλεως γίνεται τὰ χρήματα when (things) have happened in this way, the property belongs to the State D. 24. 12; and in έν ένος (Διός, 934 a) πολιτείᾳ when it was raining hard X. H. 1. 1. 16. Quasi-impersonal verbs (933) thus take the genitive rather than the accusative absolute: οὕτως ἔχοντος in this state of things P. R. 381 c, influenced by οὕτως ἔχοντων X. A. 3. 1. 40.

c. When a subordinate clause with ὅτι follows upon the participle in the passive. Thus, ἔκκεραθέντων ὅτι θυίουσα νῆς ἐστιν ἄνευς πλέωνυμι it having been announced that Phocidian ships were sailing against them T. 1. 116, δηλοῦντως ὅτι ἐν ταῖς ναυις τῶν Ἐλλήνων τὰ πράγματα ἐγένετο ἢ it having been shown that the salvation of the Greeks depended on their navy 1. 74. The plural is used when the subject of the subordinate clause is plural, or when several circumstances are mentioned.

2073. Exceptionally, the subject of the genitive absolute is the same as that of the main clause. The effect of this irregular construction is to emphasize the idea contained in the genitive absolute. Thus, βοσκᾳτῶν ἐμῶν προθμοὺς πόλιν προσχέσσει καπνίκων ἔχουσιν μέγα if you assist us heartily, you will gain to your cause a State having a large navy T. 3. 13. The genitive absolute usually precedes the main verb.

a. The genitive absolute may be used where the grammatical construction demands the dative. Thus, διαβροκότος Περικλέους . . . φεύγειν οὕτω ὅτι Μεγάρα ἀφέστηκε when Pericles had already crossed over, news was brought to him that Megara had revolted T. 1. 114 (in Latin: Perici iam transgresso suntuatum est).

b. The subject of the genitive absolute may be identical with the object of the leading verb: ἦλθον ἐπὶ τὴν Ἑπίδαυρον ὡς ἐρήμων οὖσας . . . αἴρουσσι they came against Epidaurus expecting to capture it undefended T. 5. 56.

2074. Observe that the genitive absolute differs from the Latin ablative abso-
lute herein: 1. The subject need not be expressed (2072). 2. The subject may appear in the leading clause (2073 a). 3. With a substantive the participle ἄν is always added in prose, whereas Latin has to omit the participle. Thus, πάλην ὕπνων ἡμῶν νοῦς περίς P. S. 173 a. On ἔμοι ἄκοιτος με ἤνατο, see 2071. 4. Because it has a present participle passive and an aorist and perfect participle active, Greek can use the genitive absolute where Latin, through lack of a past participle active, has to use a clause with ēum, cum, etc. Thus, ἡς τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτραπέζους τῷ στρατηγῷ cum bellis in periculis universa respublica imperatorī committērant X. M. 3. 1. 3, τοῦ παῖδος γελάσαντος cum puer risisset. Latin uses the absolute case more frequently than Greek because it employs the perfect participle passive where Greek uses the aorist participle active. Thus, Κύρος συγκαλέσας τῶν στρατηγῶν εἶπεν Cyrus, conuocatis ducibus, dixit X. A. 1. 4. 8.

2075. The genitive absolute took its rise from such cases as Σαρπήδων δ' ἄχος γένετο Πλάκδος ἄπόντος but sorrow came on Sarpedon for Glauce—departing M 392. The genitive, here properly dependent on ἄχος γένετο, ceased to be felt as dependent on the governing expression, and was extended, as a distinct construction, to cases in which the governing expression did not take the genitive. Cp. the development of the accusative with the infinitive (1981).

2076. Accusative Absolute. — A participle stands in the accusative absolute, instead of the genitive, when it is impersonal, or has an infinitive as its subject (as under C). When impersonal, such participles have no apparent grammatical connection with the rest of the sentence.

A. Impersonal verbs: δέον, ἔξον, μετόν, παρόν, προσηκόν, μέλον, μεταμέλον, παρέχον, παρασχόν, τυχόν, δοκόν, δόξαν, or δόξαντα (ταύτα), γενόμενον ἐτέρμοι as it was in my power.

οδέησ τὸ μέκιον καθὼς αἰρήσεται ἔξον τὸ ἐλάπτον (αἰρείσατ) no one will choose the greater evil when it is possible to choose the less P. Gr. 358 D, ἡ (βουλής) τὸν ἄξον τυχέν μὲν μετὸν αὐτῷ to which he now claims admission though he has no right L. 31. 32, δῆλον γάρ ὅτι ἐδέσα μελόν γέ σοι for of course you know because it concerns you P. A. 24 D, μεταμέλεστο ὅτι μετὰ τὰ ἐν ΠύλClassNotFoundException, καλὸς παρασχόν, oὐ ἐννέβησαν they repented that after what had occurred at Pylos, although a favourable occasion had presented itself, they had not come to terms T. S. 14. Cp. 2086 D, 2087.

N. — Apart from δόξαν, τυχόν, the accusative absolute of the aorist participle of impersonal verbs is very rare.

B. Passive participles used impersonally: γεγραμμένον, ἁδεομμένον, εἰρημένον, προσταχθέν, προστατευμένον. Cp. Eng. granted this is so, this done, which said.

εἰρημένον δ' αὐτός ἀπαντάν ἐννάδει . . . εὑσώσι κοιχή ἤκουσάν though it was told them to meet here, they sleep and have not come Ar. Lys. 13, προσταχθέν μὲν ὑπὸ τοῦ δήμου Μένονα ἐγὼν εἰς Ἑλλησπόντον a command having been given (it having been commanded) me by the people to convey Menon to the Hellespont D. 50. 12.
The aorist participle passive is rarely used absolutely: ἀμεληθέν, ἀπορρηθέν, καταχειροτονθέν, κύρωθεν, ὑσιεθέν, περανθέν, προσταθέν, χρησθέν.  

C. Adjectives with ὅν: ἄδηλον ὅν, δυνατόν ὅν, ἄδωντον ὅν, αἰσχρόν ὅν, καλόν ὅν, χρεόν (χρεό + ὅν), etc.

σὲ οἷς ἠδῶνες ... ὅν τι ὅν κάι ὄναρν ὅν ὅσον τὸ κλέπτων, αἰτιᾶ τὸν ἱερώτων on the ground that stealing is not necessary you accuse the thief X. C. 5. 1. 13.

2077. The impersonal character of the above expressions would not be shown by the genitive since the participle in that case marks a distinction between masculine (neuter) and feminine. The accusative absolute, which occurs first in Herodotus and the Attic prose writers of the fifth century, is probably in its origin an internal accusative, developed, at least in part, by way of apposition (991-994), the neuter of a participle or of an adjective standing in apposition to an idea in the leading clause. Thus, προσταθέν αὐτοῖ τῶν ἑρωκημάτων ἐκαταγείν (Is. 1. 22) they did not dare to bring him in—a duty that was enjoined (although it was enjoined) upon them.  ὁπ. πείθει ἐφ' ὁρίστην μητέρα ... κτέναι, πρὸς οὖν ἀπαντας ἔκλειψαν φέρει he persuaded Oreses to slay his mother, a deed that brings not glory in the eyes of all E. Or. 50.

2078. The participle of a personal verb may be used absolutely if it is preceded by ὥς or ὅσπερ. Thus, θύετο πρὸς τῶν θεῶν τάγαθα διδόσαι, ὥς τοὺς δοῦσι κάλλιστα εἴδοσιν ύποτα ἄγαθα ἑστι (Socrates) prayed to the gods that they would give him good things, in the belief that the gods knew best what sort of things are good. X. M. 1. 3. 2, πιστῇ ἐπειπουν, ὅσπερ τοῦτο προσταγμένον αὐτοῖς they were supping in silence just as if this had been enjoined upon them X. S. 1. 11.

a. Cases without ὥς or ὅσπερ are rare. Thus, δέσασε ἵδια ταῦτα ἐκεῖθε ἀνδράς εἶκοι: on reaching this conclusion you chose twenty men And. 1. 81; cp. δέσαν ταῦτα X. A. 1. 3. 13 (by analogy to ἐδοθεῖ ταῦτα) and δοκάσαν τοῦτον X. H. 1. 7. 30. Neuter participles so used come chiefly from impersonal verbs, but T. 4. 125 has κύρωθεν οὐδεν οἱ Μακεδόνες ἐχώρησαν εἵπ' εἶκον the Macedonians proceeded homewards, nothing having been accomplished. The neuter subject is a pronoun, very rarely a substantive (1. 5. 12).

ADVERBS USED IN CONNECTION WITH CIRCUMSTANTIAL PARTICIPLES

2079. Adverbs are often used to set forth clearly the relations of time, manner, cause, concession, etc., that are implied in the participle. They occur also with the genitive and accusative absolute. These adverbs modify either the principal verb or the participle itself.

ADVERBIAL ADJUNCTS OF THE PRINCIPAL VERB

2080. The adverbs ἔτεκεν, thereupon, τότε, εἶτα (less often ἔτακτο) then, ἦδη already, οὕτω so, when used with the verb of the sentence which contains a temporal participle, emphasize the temporal relation: (ἵνα δέομαι) ἀκροσβαίνων διὰ τέλους τῆς ἀκολούθησας τότε ἦδη τρίτη θετεκέσθαι κτλ. (I beg you) when you have heard my defence to the end, then and not till then to vote, etc. And. 1. 9, ὅπερ μεγίστων
kai kalλiητων κυνονεφάστες oυτω των βλον ἐπελευθησαν they incurred danger for a great and noble cause, and so ended their lives L. 2. 79.

2081. ἀμα at the same time, αὐτικα immediately, εὐθὺς straightway, μεταξὺ between, in the midst, though strictly modifying the main verb, are often placed close to a temporal participle which they modify in sense: ἀμα ταῦτα εἰτων ἀνέστη saying this, he rose X. A. 3. 1. 47, τῷ δὲξιῷ κέρα τῶν Ἀθηναίων εὐθὺς ἀποβεβηκτι ... ἐπέκειντο they fell upon the right wing of the Athenians as soon as it had disembarked (lit. upon the right wing when it had disembarked) T. 4. 43, ἐξαναστάτες μεταξὺ δειπνοῦντες getting up in the middle of supper D. 18. 169, πολλαχοῦ μὲ ἐπέφηξε λέγοντα μεταξὺ it often checked me when the words were on my lips (in the very act of speaking) P. A. 40 b.

2082. A participle implying opposition or concession (2066) may have its meaning rendered explicit by ὅμως yet, nevertheless (with or without καίτερ, 2085), ἐτέρα then or ἐπετέρα afterwards to express censure or surprise (then, for all that): οὖν οὐκ ὅμως καί ἐν τῇ πολεμίᾳ οὕτως θαρροῦμεν with you, though we are in the enemies' country, nevertheless we have no fear X. C. 6. 1. 29, ἐπειτ' ἀπολυτίκων τοὺς θεοὺς ἐνδαξὶ μενεῖ; and then, though you desert the gods, will you remain here? Ar. Pl. 1148. ὅμως may attach itself more closely to the participle, though belonging with the principal verb: πείθον γυναῖξι, καίτερ όδο στέργων ὅμως take the advice of women none the less though thou likest it not A. Sept. 712.

2083. With participles of opposition or concession (2066): καίτερ although, καί (infrequent), although καί ταῦτα (947) and that too. Thus, οὐκ ὅπως ὑπηρετος ὑπὲρ I give you advice though I am your junior X. C. 4. 5. 32, ἀπότελε τοιαῦτα μέσου χειμῶνος ὅτως he sailed off home though it was midwintert X. Ag. 2. 31, Κλέωνος καίτερ μάνωθι οὕτα ἢ ὑπάσχεσις ἀπεβη Cleon's promise, insane though it was, was fulfilled T. 4. 39, καὶ δοῦλος ὑπὲρ τῶν τίμιον πλουτῶν ἀνήρ for, slave though he be, the man of wealth is held in esteem E. fr. 142, ἀδικεῖσ ὑπὲρ ἡμῶν τῶν αὐτουδιήτατων διαφθείρεις γελάν αὐταῖθαν, καί ταῦτα ὅμως πολέμων ὑπὲρ τῷ γέλωτι you do wrong in that you corrupt the most earnest man we have by tempting him to laugh, and that though he is such an enemy to laughter X. C. 2. 2. 16. Οὐ καίτερ see 2893 b.

a. In Homer the parts of καίτερ are often separated by the participle or an emphatic word connected with it: καί δειγματικά περ although distressed M. 178. πέρ may stand alone without καί: ἀνάσχεσις κρημνημην περ hear up, though vexed A. 586. Both uses occur in tragedy. The part. with περ is not always concessive.

b. In a negative sentence, οὐδὲ (μηδὲ), with or without περ, takes the place of καί; as γυναικεῖον πείθον μὲδε τάξιν κλόνων listen to a woman, though thou hearest not the truth E. fr. 440.

2084. With participles of cause (2064): οὕτως, διὰ τοῦτο (ταῦτα), ἐκ τούτου. Thus, ἀνελομενοι τα ναῦα ... καὶ δῆτο αὐτοῖς ... οὐχ ἀντεπέπλενος, διὰ ταῦτα τρομακοῦσα ἐπαγω συν because they had picked up the wrecks and because they (the enemy) did not sail against them, (for this reason) they set up a trophy T. 1. 54.

2085. With participles of cause (2064): ἄτε (ἀτε δὴ), οἷα or οἷον (οἷον δὴ) insasmuch as, state the cause as a fact on the authority of the speaker or writer. Thus, ὁ Κύριος, ἄτε ταῖς ἑαυτῇ, ... ἦσετο τῷ στολῇ Cyrous, insasmuch as he was a child, was pleased with the robe X. C. 1. 2. 3, ἦκομεν ἐπιτήρησι ἀπὸ τοῦ στρατοπέδου,
SYNTAX OF THE SIMPLE SENTENCE

2086. With participles of cause or purpose, etc. (2064, 2065): ὡς. This particle sets forth the ground of belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, in the mind of the subject of the principal verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer.

a. Thus, ἀπῆλθον ὡς νίκησατε may mean either they departed under the impression that they had been victorious (though as a matter of fact they may have been defeated) or pretending that they had been victorious (when they knew they had been defeated). The use of ὡς implies nothing as to the opinion of the speaker or writer. On the other hand ἀπῆλθον νίκησατε means that, as a matter of fact, and on the authority of the writer, they had been victorious.

b. ὡς may be rendered as if (though there is nothing conditional in the Greek use, as is shown by the negative οὐ, not μή), by in the opinion (belief) that, on the ground that, under pretense of, under the impression that, because as he said (or thought); in the hope of, with the (avowed) intention of (with the future participle).

c. ἐνταῦθ' ἐμενον ὡς τοῖς ἄρχον κατέχοντες. οἱ δὲ ὦ κατείχον, ἀλλὰ μαστῶς ἦν ὑπὲρ αὐτῶν there they remained in the belief that they were occupying the summit; but in fact they were not occupying it, since there was a hill above them X. A. 4.2.5, ταῦτα τῆν χώραν ἐπέτρεψε διαρράγε τοῖς Ἑλληνσιν ὡς πολεμῶν ὑπάνεν he turned this country over to the Greeks to ravage on the ground that it was hostile 1.2.19, τὴν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν he made his pretense as if he wished (i.e. he gave as his pretext his desire) to expel the Pisidians 1.2.1, παρεσκευάσῳ ὡς πολεμήσαντες they made preparations to go to war (with the avowed intention of going to war) T. 2.7, συνελμάζει κύρων ὡς ἀποκτείνων he seized Cyrus for the purpose (as he declared) of putting him to death X. A. 1.1.3, and often with the future participle. After verbs of motion ὡς is rarely used.

d. ὡς with the absolute participle: οὐ δὲ ἀδύνατον ὡς ὀδύνηται ὅτε ἤρθαν Ἀθηναῖοι we must not be discouraged on the ground that the Athenians are not well disciplined X. M. 3.5.20, ἔλεγε θαρρείν ὡς καταστροφῶν τοῦτων ἐς τὸ δὲν ἦν bade him be of good cheer in the assurance that this would arrange itself in the right way X. A. 1.3.8, ὥς ἔχων ἡδίν ποιεῖν αὐτῶς ὡς τι βούλοντο, πολλοὺς ἀπέκτανον in the belief that it was already in their power to do what they pleased, they put many to death X. H. 2.3.21. Cp. also 2078, and 2122.

2087. ὡσπερ as, just as, as it were, an adverb of comparison, denotes that the action of the main verb is compared with an assumed case. Thus, κατακεῖ-μεθ' ὡσπερ ἔδων ἄρχεσθαι νίκην we lie inactive just as if it were possible to take one's ease X. A. 3.1.3, ἱσχύσσω ὡσπερ ἔπεδεικνύοντο they danced as if it were making an exhibition 5.4.34, οἱ δὲ ὡς ήκοσαν, ὡσπερ σώοι ἄγρυν φανεροῖς, τενταὶ ἐπὶ ἄλον but when they heard him, just as though a wild boar had appeared, they rushed against him 5.7.24. Cp. 2087.
a. Where a condition is meant, we have ὧσπερ ἄν εἰ (ὡσπεραίτι). Cp. 2480 a.

b. Hom. uses ὡς τε, ὡς εἰ, ὡς εἰ τε like ὧσπερ or ὡς εἰ, ὡς εἰ τε occur also in tragedy, and do not have a conditional force. Thus, ὀλοφύρωμεν ὡς εἰ θανατώδες κόντα bewailing him as if he were going to death Δ 328. Cp. 2461.

THE SUPPLEMENTARY PARTICIPLE

2088. The supplementary participle completes the idea of the verb by showing that to which its action relates.

2089. The supplementary participle agrees either with the subject or with the object of the main verb; with the subject when the verb is intransitive or passive, with the object when the verb is transitive.

οὕτωτε ἐπανερχόμεν ἡμᾶς οἶκτρῶν I never ceased pitying ourselves Χ. Α. 3. 1. 19, τοὺς πέντες ἐπικατῆ ἀδικομένων I put a stop to the poor being wronged D. 18. 102, ἑόρων οὐ κατωρθοῦσες καὶ τοὺς στρατιῶτας ἐκθεμένων they saw that they (themselves) were not succeeding and that the soldiers were indignant Τ. 7. 47, ἄδικον τὸ Φίλίππου εἴσελήξα I proved that Philip was acting unjustly D. 18. 136, εἴθην εἰλεγχθηται γελῶν ὅπερ he will straightway be proved to be ridiculous Χ. Μ. 1. 7. 2.

a. When the object is the same as the subject, it is commonly suppressed, and the participle agrees with the subject. Thus, ἤρω εἰκαστάνων I see that I err E. Med. 350, τῷ ἀνήρι ὑπὸ κατὰ οἴκου that you are a fool Χ. Α. 2. 1. 13, ὅτι αἰσθάνεσθε ἐκπατώμενοι; do you not perceive that you are being deceived Η. Χ. 7. 1. 12, ἐδήλωσε τῶν ἱώμων καταφρονών he showed that he despised the laws Λυκ. 4. 14.

b. For the sake of emphasis or contrast (and to secure greater symmetry) the object may be expressed by the reflexive pronoun. Thus, οἶδα ἐκατὶ δικαίως κεχρημάτων αὐτοῖς I know that I have presented my case honestly Η. 15. 321, δειξον οὐ πεποιησάτα ταῦτα σωτήρ show that you did not do this yourself D. 22. 29, ἄμφετερ ὃν ὤνδε, καὶ αὐτὸν ὕπω ἐπισκεβάσθη, καὶ ἐμᾶς αἰσθανόμενοι now he knows both — that he is himself plotting against you and that you are aware of it D. 6. 18. Observe ἔλανταν αὐτοῖς ἐπὶ τῷ λόφῳ γενέσθεν (agreeing with the subject) without knowing it they found themselves on the hill Χ. Α. 6. 3. 22. On the use with σύνοδα, see 2108.

c. ἵνα (the personal use for the impersonal ὅτι, 1983) usually takes the participle in the dative; as, ἵνας ἰκὼντι λέγων you seem reluctant to speak P. R. 414 c ; but also in the nominative (see 2133).

2090. Many verbs supplementing their meaning by the participle admit of the construction with the infinitive (often with a difference of meaning; see 2123 ff.) or with a substantive clause with ὅτι or ὡς.

2091. The present or perfect participle is often used as a simple predicate adjective, especially with εἰμί and γίγνομαι. The aorist participle is chiefly poetic.

ὁ μαθητὴς τῶν Φιλίππων there were some who distrusted Philip D. 19. 53, (Κλέρχος) φιλοκινοῦντες τῷ ἤν καὶ ἡμέρας καὶ νυκτὸς ἑτῶν ἐπὶ τοῖς πολεμίοις Clearchus was both fond of danger and by day and by night led his men against the enemy Χ. Α. 2. 6. 7, ἐγὼ τῷ πράγματι εἰμί τούθ' ὁ δεδράκων I am the one who has done
this deed D. 21.104, ἡ τοῦτο ὁκ ἐστι γεγράμενον παρ' ἡμῖν; or is not this something that takes place in us? P. Phil. 31 c. So with adjectivized participles (1857), as συνφέρου ἕν τῇ πόλει it was advantageous to the State D. 19.75. So with ἐπάρχω am, am assumed (1.18.223).

a. Here the participle has the article when it designates the subject itself (third example; cp. 1152). But the article is not used when the participle marks a class in which the subject is included.

2092. The supplementary participle after certain verbs represents a dependent statement.

In ἠκούσει Κύρος ἐν Κυκλίκη ὅτα he heard that Cyrus was in Cilicia ὅτα stands for ἐστι, what was heard being "Κύρος ἐν Κυκλίκη ἐστι." This is shown by the fact that the sentence might have been, according to the principles of indirect discourse, ἠκούσειν ὅτι Κύρος ἐν Κυκλίκη ἐστι (or ἐστι, 2615). With verbs not introducing indirect discourse, however, there is no such indirect statement; as in ἐπιφανεια ἦσσυνειν they ceased fighting L. 25.9.

2093. Accordingly, from this point of view, the uses of the supplementary participle are two: (1) not in indirect discourse, and (2) in indirect discourse.

a. Some verbs take the participle either in indirect discourse or not in indirect discourse (2112). It is sometimes impossible to decide whether a participle stands in indirect discourse or not (2113); and the difference, especially after verbs of perceiving (2112 a, b), may be of no great importance to the sense.

THE SUPPLEMENTARY PARTICIPLE NOT IN INDIRECT DISCOURSE

2094. The supplementary participle not in indirect discourse is often like an object infinitive, the tenses denoting only stage of action and not difference of time (cp. 1850). Thus, compare παίωμέν σε λέγοντα we stop you from speaking (of continued action) with κωλύομέν σε λέγοντα we prevent you from speaking (also of continued action).

2095. With verbs denoting being in some modified way (2096–2097).

2096. τυγχάνω (poe, κυρᾶ) happen, am just now, λανθάνω escape the notice of, am secretly, φθάνω anticipate, am beforehand.

a. With these verbs the participle contains the main idea, and is often represented in translation by the finite verb with an adverbial phrase; thus, παρὼν ἐτύγχανε he happened to be there, or he was there by chance X.Α.1.1.2.

b. The action of φθάνω and λανθάνω usually coincides with that of the supplementary participle (present with present, aorist with aorist). But the aorist of a finite verb is occasionally followed by the present participle when it is necessary to mark an action or a state as continuing. οἰκ ἔλαθον is like an imperfect and may take the present participle. The aorist of τυγχάνω very often takes the present participle. With a present or imperfect of τυγχάνω, λανθάνω, φθάνω, the (rare) aorist participle refers to an action or state anterior to that of the present or imperfect. Many of the cases of the present of τυγχάνω with the
aorist participle are historical presents; and in some cases the aorist participle is used for the perfect. With other tenses than present or imperfect, an aorist participle with these verbs refers to an action or state coincident in time (cp. 1875).

c. τυγχάνω often loses the idea of chance, and denotes mere coincidence in time (I am just now, I was just then) or simply I am (was).

d. Examples. τυγχάνω: προφευνώ τυγχάνω I happen to be proxenus D. 52.5, ἀρσα τυγχάνοισι πράξαιντες they happen to have fared the best I.4.103, εὐγχανον λέγων I was just saying X.Δ.3.2.10, δαστις ἀντιπόν γε εὐγχανει καὶ γνώμην ἀποδεικνύειν who happened to have spoken in opposition and to have declared his opinion L.12.27, εὐχον καθημενον ἐσταθα I was, by chance, sitting there P.Πυ.272ε. λανθάνω: φονεα τοι παιδες ελάβανε βόσκων he entertained the murderer of his son without knowing it (it escaped his notice that he was, etc.) Hdt.1.44, ἐλαβον ἐσελθόντες they got in secretly T.2.2, οὐκ ἠλαβες ἀπαδράσακας you did not escape notice in attempting to escape (your attempt at escape did not escape notice) P.Ρ.457ε, ἠλαβεν ἀπαδράς he escaped without being noticed X.Π.1.3.22, λήσετε πάντες ὑπομειναντες you will submit to every possible calamity ere you are aware D.6.27. φάνων: ὅν φβάνει ἐξεγάμενοι ὁ ὕππος κτλ. the horse is no sooner led out, etc. X.Εκ.5.10, φβάνσων (hist. pres.) ἐπὶ τῷ ἀκρο γεγενέναι τοὺς πολεμίοντας they anticipated the enemy in getting upon the summit (they got to the summit before the enemy) X.Α.3.4.49, οὐκ ἐφθασαν πνεύματοι τῶν πολεμον καὶ ἦκαν scarcely had they heard of the war when they came I.4.86, ὀπατροι φθόνονται τὴν πόλιν ἄγαθα τι πούσαντες which party shall anticipate the other in doing some service to the State I.4.79. Without regard to its mood, the present and imperfect of φάνω are followed by the present participle (rarely by the perfect); the future, aorist, and historical present are followed by the aorist participle.

e. οὐκ ἂν φβάνοις (φβάνοντε) with the participle is used in urgent, but polite, exhortations, as οὐκ ἂν φβάνοις λέγων the sooner you speak the better (i.e. speak at once) X.Μ.2.3.11. Strictly this is equivalent to you would not be anticipat- ing (my wish or your duty), if you should speak. λεγε φβάσας might be said according to 2001.

f. λανθάνω and φάνω (rarely τυγχάνω) may appear in the participle, thus reversing the ordinary construction, as διαλαφών ἐσφυχώτα εἰ τὴν Μιτύλην he entered Methymna secretly T.3.25, φβάνοντες ἤδη δρόμων τὴν ἐκείνον γὰρ we got the start of them by ravaging their territory X.Χ.3.3.18. Cp. also 2002a. The present participle is rare.

2097. διάγω, διαγίγνομαι, διατελέω, διαμένω continue, keep on, am continually.

διάγω: μακάδινοντες they are continually (they spend their time in) learning X.Χ.1.2.6, κρεά ἐσθίντε νει στρατιώται διαγίγνοντο the soldiers kept eating meat X.Α.1.5.6, διατελεῖ μιᾶν he continues to hate X.Χ.5.4.35, δρόμοντες διατε- λοῦμεν we traversed continually I.19.27, ὁ ἄλως λαμπρότατος ὁν διαμένει the sun continues to be most brilliant X.Μ.4.7.7.

2098. With verbs signifying to begin, cease, endure, grow weary of an action.
SYNTAX OF THE SIMPLE SENTENCE

[2099] ἄρχομαι begin (2128), παύω cause to cease, πάυομαι, λήγω cease, ἀπολείπω, διαλείπω leave off, ἔλειπω fail, ἄνεχομαι support, καρτέρω endure (do something patiently), κάμω grow weary, ἀπαγορεύω give up, etc.

ἀρχομαι ἀπὸ τῆς ἱστορίας λέγων I will begin my speech with the healing art P. S. 186 b, παύω τοῦτο γιγάντων I will put a stop to this happening P. G. 528 c, παύμαι λέγουσα lit. stop talking E. Hipp. 706, οὐδὲντε ἔλειπον ξυμαίνω I never left off seeking X. Ap. 16, ἀνέχων πάσας ταῦτα I sufferings E. fr. 1090, ὁτε τοῦτο ἐκαρτέρων ἀκόσων κτλ. neither then did I listen patiently, etc., Aes. 3. 118, μὴ κάμψει φιλῶν ἀνήρα ἐφρητιζοντ οὐκ ἀκόσων ἀκόσων οὐκ ἀκόσων οὐκ ἀκόσων καὶ μαχηματικος I am tired of carrying my arms and going in the ranks and mounting guard and fighting X. A. 5. 1. 2.

a. Verbs signifying to support, endure ordinarily take the present participle; but there are cases of the complexive aorist in reference to acts to which one must submit despite all resistance: so, with ἄνεχομαι, X. C. 6. 2. 18, D. 41. 1; cp. ὃς ἥκεται ἀκούστας L. 13. 8 (Hdt. 5. 89) with ὃς ἥκεται ἀκόσως X. H. 6. 5. 49. The aorist participle seems not to be used with the object of ἄνεχομαι.

2099. With some verbs of coming and going the participle specifies the manner of coming and going, and contains the main idea.

βῆ φεῦγων he took to flight (went fleeing) B 665, οἶχοντα διώκοντες they have gone in pursuit X. A. 1. 10. 5, φέεσθαι ἀναγέμενος I put to sea D. 50. 12, ὀδηγεῖ θανόν he is dead and gone S. Ph. 414, ὃ τοῦτο λέγων ἐρχομαι I am not going to say this X. A. 2. 7.

2100. With verbs of emotion (rejoicing and grieving) the participle often denotes cause (cp. 2048).

χαίρω, ἡδομαι, τέρμομαι, γέγονα (poet.) am pleased, take pleasure, ἀγαπῶ, στέργω am content, ἀγαυκᾶτω, ἀχθομι, χαλεπῶς φέρω am vexed, displeased, ῥαδῶς φέρω make light of, λυπούμαι grieve, ὀργίζοιμα am angry, ἀλοχύνωμαι, αἰδοῦμαι am ashamed (2126), μεταμελομαι, μεταμέλει μοι repent. (Verbs of emotion also take ἐτι or ὡς, by which construction the object is simply stated; with the participle the connection is closer).

χαίρω διαλεγόμενος τοῖς σφόδρα πρεσβετάς I like to converse with very old men P. R. 328 d, δόταις ἴδεται λέγων αἰτί, λέξην αὐτῶν τοῖς ἐξωθίων ὅπως μὴρ ἄροι who likes to be always talking is a bore to his companions without knowing it S. fr. 99, οὐκ ἄγαπῶ ἕν ἐτι τούτως I am not content to live on these conditions L 12. 8, οὐκ ἄν ἄχθοιμη μαχηματικος I should not be annoyed at learning P. Lach. 130 a, χαλεπῶς ἐφερον οἰκίας κατελείποντες they took it hard at abandoning their homes T. 2. 18, ἀδικοῦμεν οὐ ἄνθρωποι μᾶλλον ὀργίζονται ἄνθρωποι men are more angered at being the victims of injustice than of compulsion 1. 77, οὐ γὰρ αἰδοῦμαι μαχηματικος I am not ashamed to learn P. Hipp. Min. 372 c. μετεμέλη τὰς στοιχεῖα oth dekámein they repented not having accepted the trance T. 4. 27, οὐ ματί μεταμέλεις ὁμοίως ἀπολογησάμενος I do not repent having made such a defense P. A. 35 e.

a. The participle agrees with the case of the person in regard to whom the emotion is manifested: ἀκούστας χαίροντας ἐξετάζομενοι τοῖς οἰκεῖοις μὲν εἶναι
THE SUPPLEMENTARY PARTICIPLE 469

σοφοῖς, ὁδὲ δ᾽ οὖθεν they like to hear the examination of those who pretend to be wise, but are not so in reality P. A. 33 c. This construction must be distinguished from that occurring in poetry, whereby verbs like χαίρω and ἔχομαι (which commonly take the dative) often admit the accusative and the participle: τοῦ γὰρ εὐσεβείς θεὸν θύσαντας οὖθεν χαίρουσιν for the gods do not rejoice at the death of the righteous E. Hipp. 1339.

b. So with verbs meaning to satiate oneself: ἐπιχειροῦμενος οὖθεν ἐνεπιπλασκό
you could not satiate yourself with promises X. A. 7. 7. 46.

2101. With verbs signifying lying to do well or ill, to surpass or be inferior, the participle specifies the manner or that in which the action of the verb consists (cp. 2048, 2062). So with καλῶς (εὖ) ποιῶ, ἀδικῶ, ἀμαρτάω; νικῶ, κρατῶ, περεγίγνομαι, ἠττῶμαι, λείπομαι.

εὖ γ᾽ ἐπιτίθησαν ἀναμηνὴσά με you did well in reminding me P. Ph. 60 c (cp. 1872 c. 2), καλῶς ἐποίησεν οὖτως τελευτήσας τὸν βλέπε did he did well in ending his life thus L. 26. 6, ὅπερος ἐκοιμάστηκες you will profit by hearing P. A. 30 c, ἀλλά ἐκεῖνος πολέμοι ἀρχομένες you shall not be overthrown in well-doing X. A. 2. 3. 23. Here belongs ἐμοὶ χαρίζων ἄποκρινόμενοι do me the favour to reply (gratify me by replying) P. R. 338 a.

2102. With πειρῶμαι τρυ, πολὺς ἐγκειμαί am urgent, πάντα ποιῶ do everything, the participle is rare in Attic; more common in Hdt. with πειρῶμαι, πολλὸς ἐγκειμαί, πολλὸς εἰμι am urgent, etc.

πειράζομεθα ἐλέγχομεν I shall try to prove Ant. 2. γ. 1; πολλὸς ἐν λισσόμενος he begged often and urgently Hdt. 9. 91.

2103. With περιφρῶ (and sometimes with ἐφορῶ, εἰσφορῶ, προφερῶ), signifying overlook, allow. (But not with εὖ) Cp. 2141.

μετὰ γεγονόμενον τοῦ ἀναρρωτοῦ περιφρῶμεν we allow the man to grow greater (we look with indifference on his growing power) D. 9. 29, οἷς περιεδόν ἐμαυτὸν ἄδειον γεγονότοι I did not suffer myself to become obscure I. 12. 11, ἐτήσιον ἐπιθείρῃ... Εὑρήσῃ μὲν τὴν πόλιν γενομένην, τὴν δὲ χώραν πορθομένην they had the courage to look calmly on their city made desolate and their country being ravaged I. 4. 96. So even with the uncompounded φῶ in poetry. (With the infinitive περιφρῶ no longer connotes perception and simply equals εὖ allow.)

2104. With some impersonal expressions taking the dative, such as those signifying the advantage or consequence of an action (it is fitting, profitable, good, etc.), and those implying confidence or fear. (The personal construction is often preferred.)

ἐπηρῴων τοῖς θείοις, εἰ (ἀδυσί) πολεμοῦσιν ἄμενοι έστιν the asked the god whether it would be better for them to make war T. 1. 118, εἰ τὸ δὲ αὐτῷ φίλον (ἔστιν) κεκλημένοι if it is pleasing to him to be called thus A. Ag. 161. Personal: διὸς πολεμῶν ἡ τὸ χώραν κτιζόμενοι to whom the settlement of the place was a menace T. 1. 100, οἷκοι μένων βελτίων (ἔστιν) he is all the better by staying at home D. 3. 34 (for μένων αὐτῶν βελτίων ἔστιν).

2105. The participle occurs with various other verbs, such as θαμάξω am
wont; συμπέπτω and συμβαίνω happen; ἀποδέικνυμι, καθίζω, παρασκευάζω, meaning render; ἄρκω, ἰκαρὸς εἰμι am sufficient.

On ἐμοὶ βοηθήματι ἐστι, etc., see 1487. On ἔχω and the participle in periphrases, see 1963.

THE SUPPLEMENTARY PARTICIPLE IN INDIRECT DISCOURSE

2106. Verbs of Knowing and Showing.—After verbs signifying to know, be ignorant of, learn (not learn of), remember, forget, show, appear, prove, acknowledge, and announce, the participle represents a dependent statement, each tense having the same force as the corresponding tense of the indicative or optative with ὅτι or ὅσι, the present including also the imperfect, the perfect including also the pluperfect.

Such verbs are: οἶδα, γνωσκω, ἐπιστήμω, ἐννοο, μαθάω (2136), (οὐκ) ἀγνοο, μέμνεμα, ἐπιλαμβάνομαι (2134), διήλ, (ἔσται) δεικνύμι, φαίνω, ἀποφαίνω, φαίνομαι (2143), ἔσκα (2089 c, 2133), (ἐς-)ἐλέγχω, ὁμολογώ (rarely), ἀγγέλλω, ποῦ represent (2115).

οὐ γὰρ ἦδεσαν αὐτὸν τεθηκότα (= τέθηκε) for they did not know that he was dead X. A. 1. 10. 16, ἐγὼ τὴν ἰσαβοὴν ἐσομένην (= ἐσται) he knew that the invasion would take place T. 2. 13, ὅπις εἰς ἐπιστάσθη εἰμένα προδότα (= προδότω) you know that he betrayed us X. A. 6. 6. 17, τις οὖν εὖ ὅψης ἐστιν ὑπὸν ὅτις ἄγνοει τὸν ἐκκενθὲν πάλεων ἐθνὰ ἐξετα (ἀπὸ) who of you is so simple-minded as not to know that the war will come hither from that quarter? D. 1. 15, (Κεραυνὸς) κατάπαθε πόλεως ἕνακα ἢ δύσκα ἐξονσαν (= ἔχει) he learned that Chersonesus contained eleven or twelve cities X. H. 3. 2. 10, μέμνημα ἀκοίνοσ (= ἠκοίνω) I remember to have heard X. C. 1. 6. 6, μέμνημα Κριτὴ τῷ ἔνωσον σε (= ἔνωσα) I remember that you were in company with Crillus here P. Charm. 156 a, ἐπιλεξόμενῳ ἡδὲ γέροντες ὑπεντὸν (= ἐσμέν) we have gladly forgotten that we are old E. Bacch. 188, δεξιόν (αὐτῶν) πολίσκω πατάτων ὅτι (= ἔστι) ἔξων I will show that he deserves to die many times D. 21. 21, δεικνῆσαι τοῦτο πεποικώ (= πεποιχκε) he will be shown to have done this 21. 100, τοῦτο τὸ γράμμα δηλοίς φυσικῇ τὴν συνάθρον ὑπέντο (= ἔστι) this clause shows that the will was forged 45. 34, εἰς ἀποφαίνως τοὺς φεύγοντας παλατίνους ὑπεντο (= ἔστι) if they show that the exiles were invertebrate races L. 30. 1, ἡ ψυχὴ ἀδύνατον φαίνεται ὑπέντο (= ἔστι) it seems that the soul is immortal P. Ph. 107 c, ἀδικότα (= ἀδικεῖ) Φιλίππον ἐξηγείζα I convicted Philip of acting unjustly D. 18. 138, βραδίων ἐλεγχόμεναι φεύγομεν (= φεύγομεν) he will easily be convicted of lying 27. 19, ἀναλογομεθά ἐξοντες (= ἐξοντε) I acknowledge that I came L. 4. 7, αὐτῷ Κῦρον ἐπιστατεύοντα (= ἐπι- στατεύει) πρῶτος ἄγγελα I was the first to announce that Cyrus was taking the field against him X. A. 2. 3. 19.

a. Except with ἀναλογίω announce (what is certain), verbs of saying or thinking rarely take the participle in prose, e.g. πάσι ταῦτα δεδομένα ἦμιν νομίζε (= ἐς τοῦθ) think that this is our unanimous opinion P. R. 450 a.

2107. The personal constructions δῆλος εἰμι, φανερός εἰμι I am plainly (impersonal δῆλον and φανερόν ἐστιν ὅτι) are followed by a dependent statement in the participle. Thus, δῆλον ἦν ὁδόν (= δῆλον ἦν ὃτι ὁδὸν) it was clear that he thought X. A. 2. 6. 27, οὐδ’ φανερὸς ἦν πολλάκις (= φανερὸν ἦν ὃτι θὰ) it was
evident that he often sacrificed X.M. 1.1.2, ἀναθέτες δῆλος ἦν (= δῆλον ἦν ὅτι ἀναθέτη) he showed his dissatisfaction X.C. 2.2.3.

2108. The participle with συνοῦντα or συνναγώσκει am conscious, accompanied by the dative of the reflexive pronoun, may stand either in the nominative agreeing with the subject, or in the dative agreeing with the reflexive. Thus, συνέκαθις αὐτῷ ἔργον εἰργαζόμενος conscious (to himself) that he had done the deed Ant. 6.5, ἐκαταλήκτερα εἰσέθη ἐκπατημένῳ I was conscious of knowing nothing P.A. 22 c.

a. When the subject is not the same as the object, the latter, with the participle, may stand in the dative, or (rarely) in the accusative. Thus, ἔνθησαί Μελήτῳ μὲν ἰενομένῳ, ἐνδι δὲ ἀληθεύοντες they know as well as Meletus that he is lying, and (as well as I do) that I am speaking the truth P.A. 34 b, συνεδίδας τῷ ἀθλητῶν δούλους μετέχοντας knowing that slaves participate in the contests D. 61.23. (The force of σὺν at times almost disappears.)

2109. The use of the participle to represent a dependent statement comes from its circumstantial use. Thus, in οὐ γὰρ ἦδον αὐτὸν τεθυγκότα (2100), τεθυγκότα agrees with the object of ἦδον; and from they did not know him as dead the thought passes into they did not know (the fact) that he was dead.

CONSTRUCTION OF VERBS OF PERCEIVING AND OF FINDING

2110. Verbs of Perception. — Verbs signifying to see, perceive, hear, learn (i.e. learn by inquiry, hear of), when they denote physical (actual) perception take the participle. When they denote intellectual perception they may take the participle or οὗ or ὡς with a finite verb. (The Homeric usage is less strict.)

2111. Such verbs are, in Attic, ὅρω see, αἰσθάνομαι perceive, ἀκοῦω hear, παθάνομαι learn.

2112. The participle may stand either not in indirect discourse or in indirect discourse.

a. Not in Indirect Discourse. — Here verbs of perceiving denote physical perception — the act perceived or heard of. With ἀκοῦω and παθάνομαι the participle stands in the genitive; with αἰσθάνομαι it usually stands in the accusative (as with ὅρω), but sometimes in the genitive. (See 1361, 1367.)

εἴδε Κλέαρχον διελάλοντα ἐξείλαρκος riding through X.A. 1.5.12; αἰσθάνεται Δαμπροκλῆς πρὸς τὴν μητέρα χαλεπάνυντα perceiving Lamprocles angry with his mother X.M. 2.2.1, ἦδησεν πῶτοτέ μοι ἤ πενταμαρτυρόντος ἢ σύσκοιβαιντὸν; have you ever noticed me either bearing false witness or playing the part of an informer? 4.4.11; ἦδον αὐτοῦ φωνήσατο they heard him speaking Χ. S. 3.18; ὡς ἐπούθοντο τῆς Πηλοῦ κατεπαλμένης when they learned of the capture of Pylos T.4.6.

N. Verbs of physical perception, ὅρω (especially) and ἀκοῦω, regularly take the present participle in Attic prose, which usually refuses to distinguish between I see a house burning and I see a house burn. The complexive orist, summing up the action, does however occur, as ὡς εἶδον Ἐλαφον ἐκπολύτησαν . . . ἐδώκεν when he saw a hind break cover he gave chase X.C. 1.4.8. Cr. πεισόντα εἶδον Hdt. 9.22.

b. In Indirect Discourse. — Here verbs of perceiving denote intellectual
perception — the fact that something is perceived or heard of. With ἀκοῦω and 
πιθανοῦμαι the participle stands in the accusative (as with ἰρω, aishtanomai). Cp. 
1363, 1365, 2144, 2145.

ἀρνεύειν πάντα ἄληθή διότι ἔλεγεν we see that everything you say is true Χ. Α. 
5. 5. 24, aishtanomai ταῦτα οὕτως ἔχοντα I perceive that this is so Χ. Μ. 3. 5. 5, 
ἦκουσε Κερόν ἐν Κιλικία δύνα he heard that Cyrus was in Cilicia Χ. Α. 1. 4. 5, 
ὅταν κληρ τινὸς ἔχειν ὁρεῖτό μεν όνεστόν when she hears from any one that Orestes will 
return S. El. 293, pithanomai Ἀρταξέρξην τεθηκότα having learned that Artaxerxes 
was dead T. 4. 50.

2113. Verbs of Finding. — Verbs of finding and detecting (εὑρίσκω, (κατα)- 
λαμβάνω; pass. ἀλλακοῦμαι) in their capacity as verbs of perceiving take the 
participle (a) not in indirect discourse, of the act or state in which a person or 
thing is found; or (b) in indirect discourse, of the fact that a person or thing is 
found in an act or state.

a. κηρεύει ἀφικόμενος ἦσεν τοὺς ἄνδρας διεφθαρμένους the herald, on his arrival, 
found the men already put to death T. 2. 6, εὑρηταὶ πιστῶς πράττων he has been 
found to have dealt faithfully D. 19. 332, ἄργα ἄλλοι τινα λαμβάνειν εὐθυμοῦν 
if then he catch anybody else lying P. R. 389 d, ἤν ἐπισκοποῦσιν ἀλλοικηταὶ if he be 
detected in plotting Χ. Αγ. 8. 3.

b. διὰ τὴν Ἰλιον Ἀριστοκρίνειν ἐφίληκαν φίλοι τῆς ἄρχην τῆς ἐχθρίας they con- 
clude that the beginning of their enmity was on account of the capture of Ilium 
Hdt. 1. 5.

2114. It is often difficult to distinguish the two constructions of 2113. Thus, 
katalambάνοναι νεωτερική στάσει τών τῶν Ἀθηναίων ἐναντίων ἐκπυρωκότας (T. 7. 33) 
may mean they found that the anti-Athenian party had been recently expelled by a 
revolution (ind. disc.) or they recently expelled (not in ind. disc.). So katalambά- 
νοι... τάλα ἀφετηκότα they found the other cities in a state of revolt T. 
1. 59 (that they had revolted would be possible). In the meaning discover, find 
katalambάνω does not take the aorist participle.

2115. ποιώ meaning represent has the construction of the verbs of 2113. Thus, 
πλησιάζοντας τοὺς θεῶς τοῖς άνθρώποις αὖν τ' αὐτοῖς ποιήσαι it is possible for 
them (poets) to represent the gods as drawing nigh to men I. 9. 9. Cp. 2142.

OMISSION OF οὖν

2116. The participle οὖν is often omitted.

2117. After ἀρε, ὅλα, ὤς, or κατερ, οὖν is often omitted in prose with predi- 
cate adjectives: συνδείησιν έλαβεν ἀφυεπόντος πρὸς ἑαυτόν ὦς φίλους ἦδη (ὑπός) he 
took both to supper with him since they were now friends Χ. C. 3. 2. 25. Such 
omission is rare in prose except after these particles: ei ἤτοι (ἐντε) τῶν πολε- 
μίων καθιστήμεθα if we shall be caught at the mercy of our enemies Χ. Α. 5. 
6. 13. With predicate substantives, even after these particles, οὖν is very rarely 
omitted (P. R. 568 b).

a. In the genitive and accusative absolute the particles of 2117 usually pre- 
cede when οὖν is omitted. With the genitive absolute the omission is very rare 
in prose: οὐ εἰς οἰκομον (ἐντεν) χρημάτων just as though the property was at their
disposal X. A. 7. 8. 11; but ἡμέρας ἂν (οὖν) it being already day T. 5. 59. In poetry the substantive usually suggests the verb: ἄφηγητήρος οὐδεὶς (ὅτας) φιλῶν with no friend to guide him S. O. C. 1558. Accusative absolute: ὡς καλὸν (ὅσον) ἀγορέσθαι αὐτόν on the ground that it is admirable for it (the speech) to be delivered T. 2. 35. Without the particles of 2117, the omission of ὅν is poetical (S. Ant. 44). The omission of ὅν with adjectives ending in -ον aids euphony.

b. ἵκων willing, ἵκων unwilling are treated like participles (2071): ἵκων μὲν ὅλος ἐκόντος against my will S. A. 455.

c. ὅν must be used when it has the force of in the capacity of.

2118. A predicate substantive or adjective, coordinated with a participle in the same construction, may omit ὅν; as οἱ πρῶτοι ἦν μη ἄῤῥης καὶ ἀλλήλων περιμένασι διελθέν τὴν πολέμαν it was not easy for them to pass through the enemy’s country except in a body and after having waited for one another T. 5. 64.

2119. ὅν may be omitted with verbs taking a supplementary participle; so with verbs meaning to perceive (2111 ff.), know, show, announce, find, discover, etc.; especially with φανεραῖ, τυγχὰρ (Poet. κυρίο), διατελέω, διαγγελώ, rarely with περιφρῶ and εὐμβαλώ. Thus, ὁδὸς μέγας (ὅστα) τὸν ἄγαν I see that the contest is important T. 2. 45, ἀρ ἐν Χερσονήσῳ πάθησε Φιλίππον (ὅστα) if you learn that Philip is in Chersonesus D. 4. 41, εἰ φευδής φανερότα (ὅστα) ὅ Γαμβρός if Gobryas seem to be false X. C. 5. 2. 4, εἰ τις εὐνοεῖ (ὅστα) τυγχάνει if any one happens to be friendly Ar. Eccl. 1141, ἀρτιών (ὅστα) διατελεῖς you are continually without a tunic X. M. 1. 6. 2.

'Ως WITH A PARTICIPLE IN INDIRECT DISCOURSE

2120. ὅς is often used with a participle in indirect discourse to mark the mental attitude of the subject of the main verb or of some other person mentioned prominently in the sentence (ep. 2086); sometimes, to denote emphasis, when that mental attitude is already clearly marked.

ὁς μηδὲν εἰδὼν τοι ἔμε be assured that I know nothing (lit. understand that you are to assume that I know nothing) S. Ph. 253, δῆλος ἦν Κύρος ὅς στείλον Cyrus was plainly bent on haste (Cyrus showed that it was his intention to make haste) X. A. 1. 5. 9.

2121. A participle with ὅς may follow a verb of thinking or saying though the verb in question does not take the participle in indirect discourse without ὅς. Thus, ὡς τὰ βελτιωτά βουλεύοντες ἄχριπλοντο they kept insisting in the belief that they were recommending the best course T. 4. 68, ὡς στρατηγῆσον ἔμε ταύτῃ τὴν στρατηγίαν μηδές ἤμων λεγέτω let no one of you say (i.e. speak of me in the belief) that I will assume this command X. A. 1. 3. 15.

2122. So after verbs admitting the supplementary participle in indirect discourse we may have the genitive or accusative absolute with ὅς instead of the participle or a clause with ὅς or ὅς. Thus, ὡς πολέμου ὅταις παρ' ἵμων ἀπαγγελὼ shall I report from you (on the assumption) that there is war? X. A. 2. 1. 21. ὡς ἤμοι ὅν λότος, ὅτα καὶ ἤμεις, ὅτω τὴν γνώμην ἔχετε make up your minds (on the assumption) that I am going wherever you go (= be sure that I am going,
VERBS TAKING EITHER THE PARTICIPLE OR THE INFINITIVE

2123. Some verbs admit either the supplementary participle or the infinitive, sometimes with only a slight difference in meaning. Cases where the difference is marked are given below. (Most of the verbs in question admit also a substantive clause with ὄντως or ὦς, 2577).

2124. Infinitive and participle here differ greatly when the infinitive expresses purpose or result. Where the infinitive shows only its abstract verbal meaning it differs but little from the participle (cp. 2144).

2125. A participle or infinitive standing in indirect discourse is indicated in 2126–2143 by ἐν (ratio) ὥ (bliqua); when not standing in O. O. this fact is ordinarily not indicated.

2126. αἰσχρῶμαι and αἴδομαι with part. (2100) = I am ashamed of doing something which I do; with inf. = I am ashamed to do something which I have refrained from doing up to the present time and may never do. Thus, τοῦτο μὲν ὦν αἰσχρῶμαι λέγων. τὸ δὲ ... αἰσχρῶμαι ἐν λέγειν. I am not ashamed of saying this; but the following I should be ashamed to say X.C. 5.1.21, αἰσχρῶμαι ὦν ὑμῖν εἰπεῖν τὰλθηθῇ, ὡς δὲ ῥητῶν I am ashamed to speak the truth to you; nevertheless it must be spoken P. A. 22 b. With a negative the distinction may disappear: ὀδὸαίσχρενοι φθίνου δίκην εἰσάγειν (v.l. εἰσάγων), ὁδὲ ἄδικθματος οὔθενος, καὶ χάρων μετατοικῶ: are you not ashamed to bring a cause into court out of envy—not for any offence — and to alter laws? D. 18. 121.

2127. ἀνέχομαι (2098; rarely with the inf.), ἐπλάω and τολμῶ (both rarely with the part. in poetry), ἶσχυμεν: with part. = endure, submit to something that is present or past; with inf. venture or have the courage to do something in the future. Thus, πάσχοντες ἤνεχοντο they submitted to suffer T. 1. 77, ἀνέχοντο τὸν ἑπόντα ἔτι τὴν χώραν δέχασθαι they had the courage to receive the invader of their country Hdt. 7. 139; παῖδα... φάσιν Ἀλκιμὴς πράθεντα τὴν ἤπιον τηθαν διήκουν they say that Alcmeone’s son bore up in bondage (lit. having been sold) A. Ag. 1041; ἐτόλμα βαλλόμενος he submitted to be struck ὥ 161, τόλμοςοι ἤροις φρονεῖι σαπερε αὐδε A. Pr. 1000; ὥν ὑπομένει ὄφελος ἔρχεσθαι he cannot stand being improved P. G. 505 c, εἰ ὑπομένοις χείρας ἐμο ἀνταφέσθηνοι if they shall dare to raise their hands against me Hdt. 7. 101.

2128. ἄρχομαι, cp. 1734 (Hom. ἄχω) with part. (2098), begin to do something and continue with something else; with inf. (usually present, cp. 1865 b) begin to do something and continue with the same thing. Thus, ἄρχομαι εἰδάοκαν ἐκ τῶν ἔχων I will begin my instruction with things divine (later the subject is the desire for wealth) X. C. 8. 8. 2, πόθεν ἠρειστὸ σε διδάσκεω τὴν στρατηγίαν; at what point did he begin to teach you generalship? X. M. 3. 1. 5. ἄρχομαι with the participle occurs only in Xenophon and Plato.
2129. γινώσκω with part. in O. O. (2106) = recognize that something is; with inf. in three uses: (1) in O. O. = judge (decide) that something is (a verb of will), as ήσαν κεφαλαίωτεροι είναι they judged that it was more profitable Χ. Α. 1. 9. 17; (2) not in O. O. = resolve, determine to do something, as ἥγεται διάκειτο τον ἐκ τῶν εὐομάνων προσκείμενου he resolved to pursue those who were hanging on his left Χ. Ε. 6. 9; (3) not in O. O. = learn how to do something (rarely), as γινώσκε τής ὄργης κρατεῖν learn to control thy temper Μεν. 20.

2130. δεικνύω with part. in O. O. (2106) = show that something is; with inf. (ἀποδεικνύμι) not in O. O. = show how to do something, instruct. Thus, ἀφέτειξαν οἱ ἑρμήνευσαν λαμβάνειν τὰ ἐπιτηδεία the guides directed them to take provisions Χ. Α. 2. 3. 14.

2131. διάλω with part. (and inf.) in O. O. (2106) = show that something is, indicate; with inf. not in O. O. = command, make known, signify; as in κηρύγματι ἐδίδου τοὺς ἐκευθείᾳ δεόμενου ἃς πρὸς σύρμαχον αὐτὸν παρεῖναι he made known by proclamation that those who wanted freedom should come to him as an ally X. Άγ. 1. 33.

2132. δοκιμάζω with part. in O. O. (2103) = prove to be, as ὅπωσιν τινες ὄντες αὐτοί περὶ τῆς πολίως ἐδοκιμάζησετε what sort of persons you proved yourselves to be in regard to the city Λ. 31. 34; with inf. in O. O. = pronounce an opinion to be correct. Thus, ἐδοκίμασαμεν ἀνδρὶ καλὸν τῇ κάγιῳ ἔργῳ εἶναι . . . κρατίσκων γεωργῶν we approved the idea that tilling the soil is the best occupation for a gentleman X. Ο. 8.

2133. ἐοικα (1833, 2089 o) with nom. part. = appear, oftener with dat. part. (strictly = am like), appear; with inf. = seem. Thus, ἐοικα τυραννος μάλλον ἡ πολιτείας ἠδομένοι you appear to take delight in despotisms rather than in constitutional governments Χ. Η. 6. 3. 8, ἐοικα δεδομένοι τῶν πολεούς strictly you are like one who fears (i.e. you appear to fear) the multitude P. R. 527 α, οὐκ ἔοικαν εἰδέναι he seems not to know X. Αρ. 29, ἐοικα ἐποικίαν ὅσιος methinks I pity thee S. Φ. 317.

2134. ἐπιλανθάνω with part. in O. O. (2103) = forget that something is; with inf. not in O. O. = forget (how) to do something. Thus, διίγου ἐπιλανθάμεθ' εἰτέων I have almost forgotten to mention P. R. 563 b.

2135. εἰρίσκω with part. in O. O. = judge and not in O. O. (2113) = find that something is; less often with inf. in O. O. = judge, as εἰρίσκω ταύτα καρπώτατα εἶναι he found (judged) that this was the most opportune way Η.τ. 1. 125. εἰρίσκωμαι rarely with inf. = find how to (E. Μεδ. 196), procure by asking (Η.τ. 9. 28).

2136. μανθάνω with part. in O. O. (2106) = learn that something is; with inf. not in O. O. = learn (how) to do something. Thus, διαβεβλήσων ὁ μανθάνεις you do not perceive that you have been calumniated Η.τ. 3. 1, ἄν ἀντὶ μάθομεν ἀργολ ἂν if we once learn to live in idleness X. Α. 3. 2. 25.

2137. μεθυμ (let go), etc., with part. = leave off; with inf. = neglect, permit. Thus, οὐ γὰρ ἄνευ ἑοίῳ for he did not stop coming after them Η.τ. 4. 125, μεθυμαὶ τὰ δέοντα πράττειν they neglect to perform their duties X. Μ. 2. 1. 33, μεθυμά μοι λέγειν allowing me to speak S. Φ. 628.
2138 μεμνημαι with part. in O. O. (2106) = remember that something is; with inf. not in O. O. = remember to do something. Thus, μεμνησθω ἀνήρ ἄγαβος εἶναι let him be mindful to be a brave man X. A. 3. 2. 39.

2139. οἶδα and ἐπιστάμαι with part. in O. O. (2106) = know that something is; with inf. not in O. O. = know how to do something. Thus, ἐπιστάμενος νεών knowing how to swim X. A. 5. 7. 25. In poetry (very rarely in prose, except with ἐπιστάμαι in Hdt.) these verbs take also the inf. (in O. O.) in the meaning know or believe: ἐπιστάμεθα μή πώ ποιήσω αὐτόν ψευδών λακεῖν we know that he has never yet spoken falsehood S. Ant. 1094.

2140. παύω with part. (2098) = stop what is taking place; with inf. = prevent something from taking place. Thus, ἐπανανεισεμένοις πλήθος νεών they stopped their terror at the number of ships P. Menex. 241 b, παὐσαντες τὸ μὴ προσελθεῖν ἔγγος τὴν ἄκαμα preventing the merchantman from drawing near T. 7. 53.

2141. περιορᾶ, etc. (2103) with pres. part. = view with indifference, with aor. part. = shut one's eyes to; with inf. = let something happen through negligence, or simply permit (ἔγχυς). Thus, περιείδει τὸν αὐτὸν πατέρα καὶ ἐξώντα τῶν ἀναγκαλῶν σπανίσεως καὶ τελευτήσας' οὐ πυκνάτα, τῶν νυκτῶν he looked on with indifference while his own father was in want of necessities when alive and (shut his eyes) to his failure to receive the customary rites after he had passed away Dinarchus 2. 8, οἱ Ἀχαρνῖς ... οὐ περιψεσθαι ἔδοκου τα σφέτερα διαθεράνεα it did not seem likely that the Acharnians would shut their eyes to the destruction of their property T. 2. 20, οὐδ' ἐσκλην ἐφίζων περιψεσθα οὐδένα they refused to permit any one to enter 4. 48.

2142. ποιῶ with part. (2115) = represent; with inf. not in O. O. = cause, effect; with inf. in O. O. = assume. Thus, ἀναφέρομεν τοὺς ἄλλους εἶναι ποιεῖ causes the others to lose their names Hdt. 7. 129, ποιῶμεθα (conj. τι εἴλομεθα) τὸν φιλόσοφον νομίζειν κτλ. let us assume that the philosopher holds, etc. P. R. 581 d.

2143. φαινομαι with part in O. O. (2106) = I am plainly; with inf. in O. O. = I seem or it appears (but may not be true) that I. Thus, φαίνεσαι τάληθρη λέγων he is evidently speaking the truth, φαίνεται τάληθεν λέγειν he appears to be speaking the truth (but he may be lying). Κρ. τῇ φωνῇ ... κλαίειν ἐφαινοτε lit. by his voice it appeared that he was weeping (but he was not weeping) X. S. 1. 15. The above distinction is, however, not always maintained.

2144. The following verbs take either the participle or the infinitive (in O. O.) with no (or only slight) difference in meaning:

αἰσθάνομαι, ἀκοοῦ, πυθάνομαι (2112), ἀγγέλλω (2106), καθίσμα (2105) and καθίσματα, παρασκευάζομαι, ὁμολογῶ (2106), περιώμαι (2102), ἐπιστρέφω and νομίζω (part. rare), ἀπεκάμων (inf. rare), θαυμάζω wonder, τίθημι suppose, the expressions of 2104, etc. Both infinitive and participle with πυθάνομαι in Hdt. 5. 15, 8. 40.

2145. Verbs of intellectual perception (2112 b) take also ὅτι or ὅς. So with ἀκοοῦ, αἰσθάνομαι, πυθάνομαι. Κρ.

ἀκοοῦ with gen. part. = I hear (with my own ears).
ἀκοοῦ with accus. part. = I hear (through others, i.e. I am told) that.
ἀκοοῦ with inf. = I hear (of general, not certain knowledge, as by report) that.
THE PARTICIPLE WITH ἂν

2146. The participle with ἂν represents the indicative with ἂν (1784 ff.) or the potential optative with ἂν (1824). The present participle with ἂν thus represents either the imperfect indicative with ἂν or the present optative with ἂν; the aorist participle with ἂν represents either the aorist indicative with ἂν or the aorist optative with ἂν. Cp. 1845 ff.

REMARKS ON SOME USES OF PARTICIPLES

2147. The abundance of its participles is one of the characteristic features of Greek. Their use gives brevity to the sentence (cp. 2050), enabling the writer to set forth in a word modifications and amplifications of the main thought for which we require cumbersome relative clauses. But an excessive use of participles, especially in close conjunction, marked a careless style.

a. The participle may contain the leading thought, the finite verb the subordinate thought, of a sentence. Thus, ὁ ψήφωμα τοῦτο γράφω ... τῶν ὄρκων τὴν ταχύτητι ἀπολαμβάνει, ὁ ἐχόντων τῶν θρακῶν ... ταῦτα τὰ χωρία, καὶ νῦν ὄντως διέσω ἢ, ὁ ὄρκον I moved this bill that the envoys should with all speed receive Philip's oaths in order that when the oaths were taken the Thracians might be in possession of the places which the plaintiff has just now been ridiculing (lit. while the Thracians were in possession, etc. ... the oaths might under these circumstances be ratified) D. 18. 27, βολῶμει ἢλιμα ἐκατέρων ἀναμορφήσας καταβαλεῖν I wish to recall a few things to the memory of each party and then sit down (descend from the bema) L. 12. 92. Cp. also 2096, 2099.

b. The participle may repeat the stem and meaning of the finite verb. Thus, καὶ εὐχόμενος ἂν τις ταύτα εἴκαστο and some one might (praying) utter this prayer Ant. 6. 1.

c. A participial construction may pass over into a construction with a finite verb. Thus, μάρτυρα μὲν ... οὕτω παρασχόμενος ... παρεκκλησέω δὲ κτλ. lit. producing on the one hand no witness ... on the other hand he exhorted, etc. D. 57. 11, προσέβαλον τῷ τεχνώματι, ἀλλ' ὁ τρόπῳ τεράσασι καὶ μηχανῇ προσήγαγον lit. they attacked the rampart both making trial in other ways, and they brought up an engine (i.e. and after trying other devices brought up an engine) T. 4. 100.

d. A participle may be used in close connection with a relative or interrogative pronoun. Thus, οὐδ' ἢ δὲ οὐ πεποιηκόσαν ἅρπαξτων καὶ διδύνεστε διαλογισμένων not even calculating what had been the conduct of the men for whom you were going to risk your lives D. 18. 98, ἑλακτικών καὶ ἰδρυμένων καὶ θ' κακον οὕτω πασχόντων τάδ' ἢ οἰκομένη μεστὴ γέγορε the whole civilized world is filled with men who are harrased to and fro and insulted, nay, what misery is there which they do not suffer? 18. 48.

e. In contrasts, two subjects may, by anacoluction, belong to one participle in the nominative, though the participle belongs to only one subject (T. 3. 34. 3).

f. Two or more participles may be coördinated without any connective.
This is common in Homer when one participle forms a contrast to, or intensifies, another participle. Cp. ἦ καὶ ἐπὶ ὁρὸν Ἀχιλῆι κυκλομενος ὑψίσει βόων, καρπέρων ἀφεὶ κτλ. he spake, and swelling in tumult rushed upon Achilles, raging on high, roaring with foam, etc. Φ 324. This is very rare in prose (Aes. 3.94).

g. In prose such coördination without any connective is incomplete, one participle, e.g., often defining another, as in ὁ Κύρος ὑπολαβὼν τοὺς φεῦγοντας συνελήφασε στρατευμα ἐπαλλήλες. Μίλητον taking the cailes under his protection, Cyrus collected an army, and laid siege to Miletus X. A. 1.1.7. So even when the participles are connected, as ἔγραψας τὴν διώρυχα καὶ παρατρέφας ἄλλη τό δῶρο by draining the canal and (i.e. in consequence of) diverting the water elsewhere T. 1.109. One participle may be appositive to another. Thus, ἐξετασίων ποιήσατε ἐν τοῖς ἵππεσις, φάσκοντες εἰδέναι βούλεσθαι πόσοι εἶνεν ... ἐκλέγον ἀπογράφεσθαι πάντας by making a review in the presence of the cavalry, alleging that they wished to find out how many they were, they ordered all to inscribe themselves X. H. 2.4.8.

h. A participle with case absolute may be coördinated with a participle not in an absolute case. Thus, οἱ δὲ ἄρμακιμῆς τῆς νεώς καὶ ἀνέλπιστοι τὴν εὐνυχίαν ἀκούσαντες ... πολλ ἐπέρρωσκαν they were much encouraged on the arrival of the ship and on hearing of the success which was unhoped for T. 8.105, μετατεμφανέντοις ἥλθονεν ἡ οὐδένος καλέσατος we came summoned or at no one's call L. 4.11.

i. A finite verb may have two or more participles attached to it in different relations. Thus, οἱ τελεσαντὶ προθραμμένες ... διαβάτες τὴν χαράδραν, ὄρωντες πρόβατα πολλά ... προσέβαλλον πρὸς τὸ χαρὸν the light-armed troops after running forward and crossing the ravine, proceed to attack the stronghold on seeing quantities of sheep X. A. 5.2.4. Of several aorist participles, one may be relatively earlier in time than another.

j. A participle may be added predicatively to another participle, and often follows the article belonging to the main participle. Thus, οἱ ζώντες καταλειπο- μένων those who were being left behind alive T. 7.75.

k. A participle is often omitted when it can be supplied from the context. Thus, ὁμολαγόντος καὶ αὐτοῖς ... ἐπιείκει καὶ τοῖς Ἀθηναῖοι (ὁμογενέοι) εἶδον they too came to anchor when they saw that the Athenians had done so T. 2.86.

2148. The participle often agrees with the logical, and not with the grammatical, subject. The participle thus often agrees with the subject of the finite verb which the writer had in mind when he began the sentence, but for which he later substitutes another verb; or the participle may later be used as if in agreement with the subject of another finite verb than the one actually employed.

a. A participle in the nominative may belong to a finite verb requiring an oblique case. Thus, ἀπομένεις πρὸς τούτον τὸν στόλον ... ἐδοξεῖ μοι πάγκαλος εἶναι (= ἔγγοραμυν πάγκαλον εἶναι) on looking at this expedition, it seemed to me to be very admirable P. L. 086 d, ἔχουσε ... ἄρχην μεγίστην ... ἄμως τούτων τῆς ἡμᾶς ἐπήρω (= ἔδειξα τούτων ἐπαράθημεν) ἐξαράτειν although we possessed the greatest empire ... nevertheless none of these reasons induced us to do wrongly I. 4. 108, ἔδοξεν αὐτοῖς (= ἐδοξοῦσαντο) οἱ τοὺς παρόφτας μόνον ἀποκτέναι ἀλλὰ καὶ τοὺς ἀπαντάς Μυτιληναίοι ... ἐπικαλοῦντες τὴν ἀπόστασιν κτλ. they decided
VERBAL ADJECTIVES IN -τέος

On verbal adjectives in -τέος, see 425 c, 472, 473.

2149. Verbal adjectives in -τέος express necessity. They admit two constructions:

1. The personal construction (-τέος, -τέει, -τέον), passive in meaning, and emphasizing the subject.

2. The (more common) impersonal construction (-τέον, -τέα, 1052), practically active in meaning, and emphasizing the action.

Both constructions are used with the copula εἰμί, which may be omitted. The agent—the person on whom the necessity rests—is expressed, if at all, by the dative (never by ἐπ' and the genitive).
2150. Verbal adjectives from transitive verbs take the personal construction when the subject is emphasized; but the impersonal construction, when the emphasis falls on the verbal adjective itself. Verbal adjectives from intransitive verbs (that is, such as are followed by the genitive or dative) take only the impersonal construction.

a. Oblique cases of verbal adjectives are rare. Thus, περὶ τῶν ἕμων πρᾶξεων concerning what need be done by us D. 6. 28.

2151. The Personal (Passive) Construction.—The personal verbal in -τέω is used only when the verb from which it is derived takes the accusative. The verbal agrees with the subject in gender, number, and case. The agent, if expressed, must always stand in the dative.

ποταμῶς τίς ἕμων ἔστι διαβατέος αὐτῷ must be crossed by us X. A. 2. 4. 6, ὥφελητέα σοι ἡ πόλις ἐστι the State must be benefited by you X. M. 3. 6. 3, τιμότατοι οὗ ποιήσηται this must not be done by me (I must not do this) X. A. 1. 3. 15, οἱ συμμαχεῖν ἐκτέλεσται εἰς ποιήσης those who would be allies must be well treated X. M. 2. 6. 27, οὐ ... τοσαῦτα δρή ὅρατε ὧμων ὁντα παρουσία; do you not see such high mountains that must be traversed by you? X. A. 2. 5. 18.

2152. The Impersonal (Active) Construction.—The impersonal verbal stands in the neuter nominative, usually singular (-τέω), rarely plural (-τέα). Its object stands in the case (genitive, dative, or accusative) required by the verb from which the verbal adjective is derived; verbs taking the genitive or dative have the impersonal construction only. The agent, if expressed, must always stand in the dative.

τῷ ἄνωθεν δοτέον δίκαιν the wrong-doer must suffer punishment P. Euth. 8 c, πιστὰ καὶ ὑμνοῦσι δοτέον καὶ ληττέον we must give and receive pledges and hostages X. H. 3. 2. 18, τὸν βάσανον ἕμων μετ᾽ ἐνδοξίας αἰρετέον ἠστιν we must prefer death with honour I. 5. 91, πιστέον παρὰ λόγοι I must obey my father's commands E. Hipp. 1182, πιστέον τάδε (so) thou must obey in this S. Ph. 904 (distinguish πιστέον ἔστι σε one must persuade thee), φημὶ δὴ βοηθήσων ἐναί τοῖς πράγμασι ἕμιν I say that you must render assistance to the interests at stake D. 1. 17, τούς φίλους εὐπρεπήτεον, τὴν τόλμην ὑφελητέον ... τῶν βοηθήτων ἐπιμελητέον you must do good to your friends, benefit your State, take care of your flocks X. M. 2. 1. 28, ἕμιν ἐπιμελεῖται ἐγαθιν, οὐκ οὗ παραστέα τοῖς ἄθηναίοις ἐστιν we have serviceable allies, whom we must not abandon to the Athenians T. 1. 86, ἐν γῆ παραστάτου ... πολεματέα εἰναι they voted that they must go to war 1. 88.

a. Since the impersonal construction is virtually active, and hence equivalent to δεῖ with the accusative and infinitive (active or middle), the agent sometimes stands in the accusative, as if dependent on δεῖ. The copula is (perhaps) always omitted when the agent is expressed by the accusative. Thus, τὸν βουλαμένον εὐδαιμον εἴναι συσφορόστην διοϊκτῷ καὶ ἀσκητῷ (= δεῖ διάκειν καὶ ἀσκεῖν) it is necessary that the man who desires to be happy should pursue and practice temperance P. G. 507 c.
SUMMARY OF THE FORMS OF SIMPLE SENTENCES

§§ 906–2152 deal, in general, with the simple sentence. The following summary shows the chief forms of simple sentences (921) used in Attic.

2153. STATEMENTS

1. Statements of Fact (direct assertions) as to the present, past, or future are made in the indicative mood (negative οὐ), 1770.
   A. Statements of fact include statements of present, past, or future possibility, likelihood, or necessity, which are expressed by the indicative of a verb denoting possibility, likelihood, or necessity, and an infinitive (1774–1779).
   B. Statements of customary or repeated past action are made in the imperfect or aorist indicative with ἀν (negative οὐ), 1790.

2. Statement of Opinion (usually cautious, doubtful, or modest assertions) as to what may be (might be), can be (could be), may (might, could, would) have been, etc., are made:
   A. In reference to the present or past: by ἔβουλόμην ἄν I should like or I should have liked (negative οὐ), 1789. (Rarely by the indicative without ἄν, negative μή or μὴ οὐ, 1772.)
   B. In reference to the past: by the aorist or imperfect indicative with ἀν (negative οὐ), 1784, cp. 1786.
   C. In reference to the present (statement of present opinion the verification of which is left to the future): by the optative with ἄν (negative οὐ), 1824.
   D. In reference to the future: by the present subjunctive with μή or μὴ οὐ (1801); by οὐ μή with the aorist subjunctive to denote an emphatic denial (1804).

2154. ASSUMPTIONS

Assumptions, including concessions, are usually expressed by the imperative (negative μῆ), 1839. Other forms occur, as καί δῆ with the indicative (negative οὐ), 1771; a verb of assuming with the accusative and infinitive, etc.

2155. COMMANDS (INCLUDING EXHORTATIONS)

1. Positive Commands are expressed by the

A. Imperative, except in the first person (1835).
B. Subjunctive, in the first person (1797).
C. Future indicative (negative οὐ) 1917, 1918; with δῆσ (1920).

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D. Optative without ἀν (1820); potential optative with ἀν (negative ὅν, 1830).
E. Infinitive used independently (2013).
2. Negative Commands (Prohibitions, 1840), including Exhortations, are expressed by μή with the
A. Present imperative (1840) or aorist subjunctive (second or third person), 1800.
B. Present or aorist subjunctive in the first person plural (1840).
C. Aorist imperative in the third person (rare). 1840.
D. Future indicative with ὅπως μή (1920); with ὅ μή (1919).
E. Aorist subjunctive with ὅπως μή (rare), 1803; with ὅ μή (rare), 1800. N.
F. Infinitive used independently (2013).

2156. WISHES

1. μή is the negative of a direct expression of a wish, and of all indirect expressions of wish except πῶς ἄν with the optative and a form of βοηλομα with the infinitive.
2. Wishes for the future, whether the object of the wish is reasonable or unreasonable, attainable or unattainable, are expressed by the optative with or without εἴθε or εἰ γάρ (1814, 1815). Indirect expressions are: πῶς ἄν with the optative (1832); βοηλομα ἄν with the infinitive (1827).
3. Wishes for the present: that something might be otherwise than it now is, are expressed by the imperfect with εἴθε or εἰ γάρ (1780). Indirect expressions are: ἀφέλον (with or without εἴθε or εἰ γάρ) and the present or aorist infinitive (1781); ἐβουλόμην (with or without ἄν) with the infinitive (1782, 1789).
4. Wishes for the past: that something might have been otherwise than it then was, are expressed by the aorist indicative with εἴθε or εἰ γάρ (1780). Indirect: ἀφέλον (with or without εἴθε or εἰ γάρ) with the present or aorist infinitive (1781).
5. Unattainable wishes for the present or past may be entirely reasonable.

2157. QUESTIONS

A simple question results from making any form of statement interrogative. Direct and indirect questions are treated in 2636 ff. See also the Index.

2158. EXCLAMATIONS

Exclamations form complete or incomplete (904) sentences. Direct and indirect exclamatory sentences are treated in 2681 ff. See also the Index.
COMPOND AND COMPLEX SENTENCES

COÖRDINATION AND SUBORDINATION

2159. All sentences other than simple sentences are formed by combining simple sentences either by coördination or subordination.

2160. Coördination produces compound sentences, subordination produces complex sentences. Complex sentences have been developed out of coördinate independent sentences, one of which has been subordinated in form, as in thought, to another.

2161. Comparative Grammar shows that, historically, coördination was preceded by simple juxtaposition and followed by subordination. Thus the simplest form of associating the two ideas night fell and the enemy departed was νῆξ ἔγένετο· οἱ πολέμου ἄπηλθον (or in reverse order). From this was developed a closer connection by means of coördinating conjunctions, e.g. νῆξ (μὲν) ἔγένετο, οἱ δὲ πολέμου ἄπηλθον οἱ δὲ πολέμου ἄπηλθον· νῆξ ἔγένετο (οὐ χαρ ἔγένετο), or νῆξ ἔγένετο καὶ οἱ πολέμου ἄπηλθον. Finally it was recognized that one of these ideas was a mere explanation, definition, or supplement of the other, and hence dependent or subordinate. This stage is represented by the complex sentence: ἔπει (ὅτε) νῆξ ἔγένετο, οἱ πολέμου ἄπηλθον οὐ νῆξ ἔγένετο, ὡστε οἱ πολέμου ἄπηλθον, and so on to express various other relations. Since Greek inherited from the parent Indo-European language both the subordinate and the coördinate sentence, it must be clearly understood that the above examples of the process of development of sentence-building, though taken from Greek, illustrate an earlier period of the history of language than Greek as we have it. Though it may be possible to reconstruct the form of the earlier, coördinate sentence out of the later, subordinate sentence, and though we have examples of parallel coördinate and subordinate sentences in Greek, the subordinate sentence did not in Greek regularly go through the previous stages of simple juxtaposition and coördination. A subordinate construction produced by analogy to another subordinate construction may not be resolved into the coördinate form.

SYNTAX OF THE COMPOUND SENTENCE

2162. A compound sentence consists of two or more simple sentences, grammatically independent of one another and generally united by a coördinating conjunction. Thus, τῇ δὲ ὡστεραία ἐπορεύοντο διὰ τοῦ πεδίου | καὶ | Τισαφέρνης εἶπετο but on the next day they proceeded through the plain and Tissaphernes kept following them X. Α. 3. 4. 18.

a. Abbreviated compound sentences, i.e. sentences containing a compound subject with a single verbal predicate or a single subject with a compound verbal predicate, are treated in this book as expanded simple sentences (923, 924).

2163. Greek has, among others, the following coördinating conjunctions, the uses of which in connecting sentences, clauses, phrases, and single words are described under Particles.

A. Copulative conjunctions: τέ (enclitic), καὶ and, τέ... τέ, τέ...
καί, καί . . . καί both . . . and, οὐδὲ (μηδὲ) and not, nor, οὔτε . . . οὔτε (μήτε . . . μήτε) neither . . . nor.

B. Adversative conjunctions: ἀλλά but, δὲ (postpositive, often with μὲν in the preceding clause) but, and, ἀτάρ but, yet, however, μέντοι (postpositive) however, yet, καίτω and yet.

C. Disjunctive conjunctions: ἦ or, ἦ . . . ἦ either . . . or, εἴτε . . . εἴτε (without a verb) either . . . or.

D. Inferential conjunctions: ἀρά then, accordingly, οὖν therefore, then, νῦν (in the poetic and enclitic forms νῦν and νῦν) then, therefore, τοῖν νῦν now, then, τοὺς (poetic), τοὺς τοὺς, τοὐγαρέον so then, therefore.

E. Causal conjunction: γάρ for.

2164. Compound sentences are divided into Copulative, Adversative, Disjunctive, Inferential, and Causal sentences.

ASYNDETON

2165. Two or more sentences (or words) independent in form and thought, but juxtaposed, i.e. co-ordinated without any connective, are asyndetic (from ἀσύνδετον not bound together), and such absence of connectives is called asyndeton.

a. The absence of connectives in a language so rich in means of co-ordination as is Greek is more striking than in other languages. Grammatical asyndeton cannot always be separated from rhetorical asyndeton. Grammatical asyndeton is the absence of a conjunction where a connective might have been used without marked influence on the character of the thought; as especially in explanatory sentences (often after a preparatory word, usually a demonstrative) which take up the matter just introduced; also where, in place of a conjunction, a resumptive word, such as οὖτος, τοιώτος, τοσούτος, ἐσταίθα, οὖν, etc., is employed. Rhetorical asyndeton is the absence of a conjunction where the following sentence contains a distinct advance in the thought and not a mere formal explanation appended to the foregoing sentence. Rhetorical asyndeton generally expresses emotion of some sort, and is the mark of liveliness, rapidity, passion, or impressiveness, of thought, each idea being set forth separately and distinctly. Thus, οὐκ ἀδεβής; οὐκ ἄμα; οὐκ ἄκαθαρος; οὐ σκυφάντης; is he not impious? is he not brutal? is he not impure? is he not a petitifogger? D. 25. 63.

2166. Asyndeton is frequent in rapid and lively descriptions.

συμβαλλόντες τὰς ἀσπίδας ἐσθόντο, ἐμάχουσα, ἀπέκτειναν, ἄτερθυρσαν interlocking their shields, they shoved, they fought, they slew, they were slain. X. H. 4. 3. 19. προσπεσαὺντες ἐμάχουσα, ἐκβοήν ἐσθόντο, ἐπαυεῖ ἐπάλαωτοι falling upon them, they fought; pushed (and) were pushed; struck (and) were struck. X. C. 7. 1. 38. Also with ἀναφέροντα (2167 ἐν), ἐξεις πόθεν, ἐχεις τρίθεις, ἔχεις χρήματα, ἕχεις ἄρδες τοσούτου ή you have a city, you have triremes, you have money, you have so many men. X. A. 7. 1. 21. Cp. T. 7. 71, D. 19. 76, 19. 215, P. S. 197 d.

2167. Asyndeton also appears when the unconnected sentence

a. Summarizes the main contents, or expresses the result, of the preceding.
Thus, πάντες λέγον you have the whole story Α. Αγ. 582, ἀκηδότα, ἑωράκατε, πεπόνθατε, ἔχετε: δικαίατε you have heard, you have seen, you have suffered, you have the evidence; pronounce your judgment L. 12. 100, φυλακῆς μενοί πρὸ τῶν πολέων ἐπεφύλασεν· ἔστι γὰρ αὐτὶ τεταμένην. οὐκ ἂν μελετήν δέοι, ἐφ’ ἐν Κύρος, ἄλλ’ ἠνεία however, we shall meet with a guard in front of the gates, for one is always stationed there. We must not delay, but advance, said Cyrus X. C. 7. 5. 25. This is often the case when a demonstrative takes up the foregoing thought (as ἔδειξε ταῦτα X. Α. 1. 3. 20) or continues the narrative, as in ἀκούσας τοῖς στρατευοῖς ταῦτα ἔδειξε τὸ στρατευμα συναγαγεῖν 4. 4. 19 (cp. 2061).

b. Expresses a reason or explains the preceding. Thus, μὴ τίνιν λαχξῆς ἐλευς δηναρ· ἔδοξεν αὐτῷ... σκηπτὸς πεσεῖν κτλ. when he had snatched a little sleep, he saw a vision; a bolt of lightning seemed to him to fall, etc. X. A. 3. 11, ἵκον πρὸς αἷκους· πᾶς σε Καρχείων λέοι καλεί come home; all the Cadmean folk calls thee S. O. C. 741. Here γάρ or ἢ may have been used. So often after a preparatory word (often a demonstrative); as ταῦτα δὴ μοι δοκεῖ τοῦ... ἄρα καὶ περὶ τὴν ψυχήν εἶναι· ἐνοχής πάντα ἔστιν ἐν τῇ ψυχῇ ἐπειδὴ γυμνῶθη τοῦ σώματος κτλ. now it seems to me that this is the same with regard to the soul too; everything in the soul is open to view when a man is stripped of his body P. G. 524 α, ἐν τῷ προέχουσιν οἱ ἰσπείρες ἡμᾶς· φεύγουν αὐτοὶ ἀσφαλέστερον ἔστιν ἢ ἡμῶν in one point alone has the cavalry the advantage of us: it is safer for them to run away than for us X. A. 3. 2. 19, and so when ὁμορφὸς is followed by ὃντω καὶ (P. R. 557 c). Also when μὲν γε... δὴ take up what precedes, as ὅμως γε Σόλων νοομέθη καὶ Τιμοκράτης· δὲ μὲν γε... δὲ D. 24. 106. Furthermore after τεκμηρίων δὲ (994), as T. 2. 50.

c. Repeats a significant word or phrase of the earlier sentence (anaphora). Thus, καὶ δέοι δοκεῖ ταῦτα, ἀνατενάτω τὴν χεῖρα· ἀνέτεινεν ἄπαντες and let him who approves this, hold up his hand; they all held up their hands X. A. 3. 2. 33. In poetry a thought is often repeated in a different form by means of a juxtaposed sentence (S. Tr. 1082).

d. Sets forth a contrast in thought to the preceding. This is commoner in poetry than in prose. Thus, μελλοντα ταῦτα· τῶν προκειμένων n̓ τα ἤρη πρόσεσθην this lies in the future; the present must be thy care S. Ant. 1334.

e. Introduces a new thought or indicates a change to a new form of expression. Thus, ἀλλ’ ἦτοιν, ἐφ’... πράτον μὲ ὑπομνήματε ἃ ἐλέγετε but we must proceed, said he. First recall to my mind what you were saying P. Ph. 91 c.

f. Is introduced by a word stressed by emotion, as ταῦτα D. 3. 32, ἔγγετο 4. 29.

On juxtaposition of participles, see 2147.

COÖRDINATION IN PLACE OF SUBORDINATION — PARATAxis

2168. The term parataxis (παρατάξις arranging side by side), as here employed, is restricted to the arrangement of two independent sentences side by side, though one is in thought subordinate to the other.

a. In Greek, παρατάξις means simply coördination in general, as ὑπόταξις means subordination.

2169. In many cases parataxis is a common form of expression
not only in the earlier language of Homer, but also in Attic prose and poetry.

So frequently in Attic prose with καὶ, τέ...καὶ, ἀμα...καὶ, εὐθός...καὶ, and with δὲ meaning for. Thus, ἣδι δὲ ἦν ὅψη...καὶ οἱ Κορίνθιοι πρόμας ἔκροισσε it was already late and (for when) the Corinthians started to row astern T. 1. 50, καὶ ἦδι τὴν ἁπὲ πλῆθον διάσ κόρων καὶ ἐρχοντα...κόρων and it was already about the time when the market-place fills and (= when) heralds arrived X. Λ. 2. 1. 7, καὶ ἄμα ταῦτα ἔλεγε καὶ ἄπειε and as soon as he said this, he departed X. Η. 7. 1. 28, ἐπίσταθε μνοι τῶν Ἑλλήνων τοὺς ἀγαθοὺς ἀνδρας τιμάνει: εὐφράετε δὲ...παρὰ δὲ μνυ ἐπιτριγύρων ἀγαθοῖς (ἀνακεκλημένους) you alone among the Greeks know how to honour men of merit; for you will find statues of brave generals set up among you Lyc. 51. Cr. σελεσάθει δὲ Τ. 1. 143.

a. Temporal conjunctions, as ἥδικα, are rarely used to introduce such clauses, which often indicate a sudden or decisive occurrence or simultaneous action.

b. Thucydides is especially fond of καὶ or τέ to coordinate two ideas, one of which is subordinate to the other.

2170. Parataxis often occurs when a thought naturally subordinate is made independent for the sake of emphasis or liveliness. Such rhetorical parataxis occurs chiefly in the orators and in Pindar. So especially when μὲν and δὲ are used to coordinate two contrasted clauses, the former of which is logically subordinate and inserted to heighten the force of the latter. Here English uses whereas, while. Thus, αἰσχρῶν ἀστι, εἰ ἡτὸ μὲν τὰ ἐργα τῶν ὑπὲρ ὑμῶν πόλων ὑπερμεναι, ἰμεῖς δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέκειαθε it is a shame that, whereas I have undergone the toil of exertions in your cause, you will not endure even their recital D. 18. 160.

2171. There exist many traces in Greek of the use of the older coordination in place of which some form of subordination was adopted, either entirely or in part, in the later language.

a. Thus several relative pronouns and adverbs were originally demonstrative, and as such pointed either to the earlier or the later clause. So ὅ, ἥ, τά (1105, cr. 1114): τεβίσκει δὲ ἐξειλάθεσε, τά οἱ πυρε χάλακιον “Ares (H 146) meant originally he stripped him of his arms; these brazen Ares had given him. τέως so long is properly demonstrative, but has acquired a relative function in καὶ τέως εστι καίποι, ἀντιλάβεσθε τῶν πραγμάτων and while there is time, take our policy in hand D. 120.

2172. Homer often places two thoughts in juxtaposition without any regard for logical connection. This is especially common with δὲ, τέ, καὶ, εὐθός, ἀλλά. Thus, πολὺς δὲ ὄρμαγος ἐπι αὐτῷ ἀνδρῶν ἦδις κυνών, ἀπὸ τέ σφων (for ois) ἵπποι ρωμαίοι and there is loud clamour around him of men and of dogs, and sleep is gone from them K. 185.

a. So also in clauses preceded by a relative word; as εἰς ὅ τι ήσθαι ὄρμαιν...ἐν δὲ Ἐξέθη θαλάτου...ἐπίθεον while he was pondering on this...but) Helen came forth from her chamber δ 120, δὲ κε θεοῖς ἐπιεθυται, μᾶλα τ' ἐκλυνῶν αὐτῶν whoever obeys the gods, (and) him they hear L. 218.

b. This use appears even in Attic prose; as οἰκοδομεῖ δὲ ἐν μιᾷ τῶν νῆσων οὐ
μεγάλη, καλείται δι (for ἥ καλείται) Διπάρη they dwell in one of the islands that is not large, and it (which) is called Lipara T. 3. 88. Cp. also 2897.

SYNTAX OF THE COMPLEX SENTENCE

2173. A complex sentence consists of a principal sentence and one or more subordinate, or dependent, sentences. The principal sentence, as each subordinate sentence, has its own subject and predicate. The principal sentence of a complex sentence is called the principal clause, the subordinate sentence is called the subordinate clause. The principal clause may precede or follow the subordinate clause.

2174. The principal clause may have any form of the simple sentence.

a. Parentheses belonging to the thought of the entire sentence, but standing in no close grammatical relation to it, count as principal clauses. So οἷμαι, δοκῶ, φημι, ἀμή; οἴδα, οἶδεν certainly (2585), εἰ ἦσθι know well, αἰτοῦμαι οἴ Ι beseech thee; πῶς (πόσον) δοκεῖ; and πῶς οἴει, in the comic poets and Euripides, etc. Some of these expressions are almost adverbial.

2175. The subordinate clause is always introduced by a subordinating conjunction, as εἰ if, ἐπεί since or when, ὅτε that, ἐώς until, etc.

2176. A finite mood in a subordinate clause may be influenced by the tense of the principal clause. If the verb of the principal clause stands in a secondary tense, the verb of the subordinate clause is often optative instead of indicative or subjunctive, as it would have been after a primary tense. Dependence of mood after a secondary tense is never indicated by the subjunctive.

2177. Each tense in a subordinate clause denotes stage of action; the time is only relative to that of the leading verb. A subordinate clause may be marked by change of person in verb and pronoun.

2178. A subordinate clause in English may be expressed in Greek by a predicate adjective or substantive. Cp. 1169, 2647.

2179. A subordinate clause may be coördinate in structure. ἔτην δὲ ὡσερέει Δαρείος καὶ ὑπόπτενες τελευτήν τοῦ βιου, ἐβυθεῖσθαί οἱ τῷ παῖδε παρεῖναι but when Darius was ill and suspected that his end was near, he wished his two sons to be by him X. A. 1. 1. 1.

a. So a relative clause, though properly subordinate, may be equivalent to a coördinating clause: εἰ δὲ ὡμίς ἀλλα τι γράφεσθαι, δὲ μὴ γένοιτο, τὶ οἴεσθαι αὐτὴν ψυχὴν ἔξειν; but if you decide otherwise, — and may this never come to pass! — what do you think will be her feelings? D. 28. 21. In such cases δὲ is equivalent to καὶ oúros, oúros δὲ, oúros γάρ.

2180. A clause dependent upon the principal clause may itself be followed by a clause dependent upon itself (a sub-dependent clause).
2181. A verb common to two clauses is generally placed in one clause and omitted from the other (so especially in comparative and relative clauses).

EXAMPLES

τοῦ τῆς ἡμέρας (principal clause) ἣς. peri σπονδῶν ἥκισεν ἄνδρες (dependent clause) 
οὗνεν ἵκαρο ἱστοῖα (sub-dependent clause) and they said that 
they had come with regard to a truce and were men who were competent to 
. . . report X. A. 2. 3. 4.

ANTICIPATION (OR PROLEPSIS)

2182. The subject of the dependent clause is often anticipated 
and made the object of the verb of the principal clause. This trans- 
ference, which gives a more prominent place to the subject of the 
subordinate clause, is called anticipation or prolepsis (πρόληψις taking 
before).

δέδωκα δ’ αὐτήν μὴ τι βουλέσθη νέον but I fear lest she may devise something 
unoward E. Med. 37, ἠδει αὐτόν ὧν μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος 
I knew that he held the centre of the Persian army X. A. 1. 8. 21, ἐπεμείλητο αὐτῶν ὦτος 
dei ἄνδρατοι διατέθηκεν he took care that they should always continue to be slaves 
X. C. 8. 1. 44. Note ὅρας τόν εὐπραίπειον ὡς ἢδος βίος thou seest how sweet is the 
luxurious life E. Ir. 1052. 3.

a. Anticipation is especially common after verbs of saying, seeing, hearing, 
knowing, fearing, effecting.

b. When a subordinate clause defines a verbal idea consisting of a verb and 
a substantive, its subject may pass into the principal clause as a genitive depending 
on the substantive of that clause: ἠθῆ τῆς καὶ τοῖς Ἀθηναίοις ἔθης ἡ ἀγελία 
τῶν πόλεων ὑπὲρ ἀφεστάς and there came straightway to the Athenians also the 
report that the cities had revolted T. 1. 61 (= ὅτι ἄν γόλει ἀφεσεῖ). 

c. The subject of the dependent clause may be put first in its own clause: 
ἐπιπειρήσαμεν εἶπεν, ἄνδρᾳ τὴν τοῦ ἐστὶν let us try to say what courage is P. Lach. 
190 d.

d. The object of the subordinate clause may be anticipated and made the 
object of the principal clause. Thus, ἐπρώτα ὁ Αρείων τῆν τεχνὴν εἰς ἐπιτάσσω 
Darius asked if he understood the art Hdt. 3. 130.

e. A still freer use is seen in ἐθαμάζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ τὰ δένδρα 
eὐ Lysander marvelled at the beauty of his trees (for τὰ δένδρα αὐτοῦ ὡς κτλ.) 
X. O. 4. 21.
ASSIMILATION OF MOODS

2183. The mood of a subordinate clause which is intimately connected with the thought of the clause on which it depends, is often assimilated to the mood of that clause. Such subordinate clauses may be simply dependent or sub-dependent (2180).

a. This idiom is most marked in Unreal and Less Vivid Future conditions where the mood of the protasis is the same as that of the principal clause. It is also very common when a past indicative or an optative attracts the mood of a subordinate clause introduced by a relative word referring to indefinite persons or things or to an indefinite time or place. But subordinate clauses standing in a less close relation to the main clause, because they do not continue the same mental attitude but present a new shade of thought, retain their mood unassimilated; e.g. a relative clause, or a temporal clause expressing purpose, after an unreal condition may stand in the optative (Is. 4.11, P. R. 600 e). On the other hand, there are many cases where the writer may, or may not, adopt modal assimilation without any great difference of meaning. The following sections give the chief occurrences of mood-assimilation apart from that found in Unreal and Less Vivid Future conditions (2302, 2329):

2184. An indicative referring simply to the present or past remains unassimilated.

ζωνενήκαο μὲν τὰ ἅπα τοῖς βασιλέας μας τὸ χρόνον μαζὶ μεῖλεν τοῖς συνεισεσειν but may not prevail which is likely to be for the common need D. 4. 51, ἑρεθὲν διαπράξωμαι αδελφοί, ἦξο when I shall have transacted what I want, I will return X. A. 2. 3. 29.

2185. Assimilation to the Indicative.—The subordinate clause takes a past tense of the indicative in dependence on a past tense of the indicative (or its equivalent) denoting unreality.

a. Conditional relative clauses: εἰ μὲν γὰρ ἦν μιᾷ κραξάτα, ἐπιστημόνη ἄν χρημάτων ὅσα ἐμακροθοῦν ἐκτείνειν for if I had money, I should have assessed my penalty at the full sum that I was likely to pay P. A. 38 b, εἰ ... κατεμαρτυροῦν & μὴ σαφῶς ὅτι Ἰκών δὲ ἤπατόμην, δεινά ἐν ἐφίστασιν ὅπ' ἐμοῦ if I brought in as evidence against him matters which I did not know certainly but had learned by hearsay, he would have said that he was suffering a grave injustice at my hands Ant. 5. 74.

b. Temporal clauses: ὅκι δὲν ἐπιστημόνη ... ἦσαν ἄπειροθείν ὅτις σοφίας ταυτάτη I would not have ceased until I had made trial of this wisdom P. Crat. 396 ε, ἐκρῆν ... μὴ πρῶτον ἐπὶ τῶν ἀκολουθοῦν τῶν συμβουλευόντων, πρῶτον περὶ τῶν ἀκολουθοῦντων ἕμας ἔδιδαμαν they ought not to have given advice concerning the matters of common agreement before they instructed us on the matters in dispute I. 4. 19.

c. Final clauses: here the principal clause is an unfurnished wish, an unfilled apodosis, or a question with ὅ; and the indicative is the final clause denotes that the purpose was not or cannot be attained, and cannot be reached by the will of the speaker. Thus, εἰ γὰρ ὕψον οὐλο! τε εἶναι οἱ πολλοί τὰ μέγιστα
kaka ergad∑thai, ina oidi te ἃσαν καὶ ἀγαθὰ τὰ μέγιστα would that the many were able to work the greatest evil in order that they might be able (as they are not) to work also the greatest good P. Cr. 44 d, ἐβολύλημα ἡν Στιμνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν ἵνα . . . μᾶλις ἔγνωκε τὰ δίκαια I should have liked Simon to be of the same opinion as myself in order that you might easily have rendered a just verdict L. 3. 21, ἔδει τὰ ἑνεχύμα τὸ ἔλθειν, ἢς μὴ εἰ ἐβολυλε γνώματο ἐξαπατάταν I ought to have taken security at the time in order that he could not have deceived us even if he wished X. A. 7. 6. 23, τὶ δὲν τὰ ἐργῶν ἐμαυτῶν τῆς τοῦ ἄ πάντως, δὴ πῶς τῶν πάντων πῶς ἀπηλλάγην; why indeed did I not hurl myself from this rock, that I might have been freed from all these toils Ἡ. Pr. 747.

N. 1. — In this (post-Homeric) construction, ἵνα is the regular conjunction in prose; ὡς and ὅπως are rare. ἐν is very rarely added and is suspected (Is. 11. 6, P. L. 969 e).

N. 2. — Assimilation does not take place when the final clause is the essential thing and sets forth a real future purpose of the agent of the leading verb, or does not show whether or not the purpose was realized. This occurs especially after ἓν = eo consilio ut, rarely after ὅπως (X. A. 7. 6. 16); after ὡς only in poetry and Xenophon. The subjunctive or optative is used for the purpose of the agent, and not the non-fulfilment of the action, is emphasized. Thus, καῖτοι χρῆν σε . . . ἦ τοῦτον μὴ γράφειν ἢ ἐκεῖνον λέειν, ὡς, ἵνα δὲ βούλει σὺ γένηται, πάντα τὰ πράγματα συντραβάζῃ you ought either not to have proposed this law or to have repealed the other; not to have thrown everything into confusion to accomplish your desire D. 24. 44.

d. Causal clauses (rarely, as D. 50. 67). Modal assimilation never takes place in indirect questions or in clauses dependent on a verb of fearing.

2186. Assimilation to the Optative. — When an optative of the principal clause refers to future time (potential optative and optative of wish), the subordinate clause takes the optative by assimilation in the following cases.

a. Conditional relative clauses (regularly): τῶς γὰρ ἀν (1832) τις, ἢ γε μὴ ἐπιστατεῖ, τὰῦτα σοφὸς εἰ; for how could any one be wise in that which he does not know? X. M. 4. 6. 7, τὶς μὴσεν δίων ἲν ὄρθ; ὑμεῖς ἐδείξατε καλὸς τε καὶ ἄγαθος νομίζομεν; who could hate one by whom he knew that he was regarded as both beautiful and good? X. S. 8. 17, ἐρῶ τις ἐκατος εἰδείη τέχνην would that every man would practise the craft that he understood Ar. Vesp. 1431, τιν ἀν . . . μῆλοι (1832), ὅτις διαγείρεσαι τἀμὴ εἴσοδον κακῶν would that some one would come to report within my tale of woe Ἐ. Hel. 435.

N. 1. — If the relative has a definite antecedent, assimilation does not take place; but not all relative clauses with an indefinite antecedent are assimilated. Cp. ὅπερ ἄν ὑμῶν ἐκατος ἀλεθώντων τὴν τάξιν λατεῖν ἦν ἄν παρθῇ ἐν τῷ πολέμῳ as each one of you would be ashamed to leave the post to which he may be appointed in war Aes. 3. 7.

N. 2. — A relative clause depending on an infinitive rarely takes the optative: ἄλλα τοῦ μὲν αὐτὸν λέγειν ἢ μὴ σαφῶς εἰσὶ ἐργασθῆσθαι δει one should abstain from saying oneself what one does not know for certain X. C. 1. 8. 19. (See 2673.)

b. Temporal clauses (regularly): τεθναίνην, ὅτε μοι μηκέτι ταῦτα μέλοι τιμή I
die when these things no longer delight me Minnemus 1.2, δέν έκανεν πειθών φάγοι αν ὀπτεί βούλεστο λόγος of his own free will can eat whenever he wishes X. M. 2. 1. 18, εἴ δέ πάνω σπουδάζοι φαγείν, εἴτε αν ὑπ' ἵπποι παρά ταῖς γυναικῶν ἑώς, εἰς παραετέοις τοῦτον κτλ. but if he was very desirous of eating, I would tell him that "he was with the women" until I had tortured him, etc. X. C. 1. 3. 11, δοκιμιν μήπω, πρὶν μάθουμεν perish not yet . . . until I learn S. Ph. 961. But ὦκ δάν ἀπέλθομεν πρὶν αν πανταράγασιν ή ἁγορα λιβάν I shall not be leaving until the gathering in the market-place is quite dispersed X.0.12.1.

c. Final and object clauses (rarely in prose, but occasionally after an optative of wish in poetry): πειθών (ἀν) μή πρόσω ἐμών εισι, ἢν, εἴ τινα καρδία εἶνν, ἐπιθυμεῖν I will try to keep not far away from you, in order that, if there should be any occasion, I may show myself X. C. 2. 4. 17 and five other cases in Xen.); ἰδοὺ δέπωρ γένοστο τάρτα ἐμοὶ λυπήρως may she come to prove my liberator from this affliction A. Eum. 297. Ordinarily the subjunctive or future indicative is retained, as ὁνίσχαν ἀν εἰς τὰ πολίτη δέβαιον Ā Cyprus ἡμῶν δοῖα μὴ ἡμᾶς . . . καταφύλαντο I should hesitate to embark on the vessels which Cyrus might give us lest he sink us X. A. 1. 3. 17, τεθαλάσσειν, δίκην ἐπιθύμεις τῷ ἄθλῳ δικαιοῦται, ἵνα μή εἴσαθι μένοι καταγελάσεις let me die, when I have punished him who has done me wrong, that I may not remain here a laughing-stock P. A. 28 d.

d. Indirect questions, when the direct question was a deliberative subjunctive: οὐκ ἀν ἔχων ἐκείνων ὥς τι. χρῶν σαυτῶς if you should escape, you would not know what to do with yourself P. Cr. 45 b (= τι χρῶμαι). But when a direct question or a direct quotation stood in the indicative, that mood is retained, as εἴ ἰππεῖν ὄνας χρῆμα ἠγίσθαι τοῦ πλασιοῦν if it should be settled who must lead the square X. A. 3. 2. 36.

e. Very rarely in relative clauses of purpose (P. R. 578 e possibly); after ὅστε (X. C. 5. 5. 30), and in dependent statements with ὅστι or ὅς (X. C. 3. 1. 28).

f. Assimilation and non-assimilation may occur in the same sentence (E. Bacch. 1834 ff.)

2187. An optative referring to general past time in a general supposition usually assimilates the mood of a conditional relative or temporal clause depending on that optative.

ἔχασεν ὅποτε τάχιστα τυχόντας δὲν δέοιτι ἀποστεροῦσι ν βούλεστο λόγος whenever he dismissed without delay his petitioners with their requests granted (lit. obtaining what they wanted) X. Αγ. 9. 2. But the indicative may remain unassimilated, as ἐλάλει δὲ καὶ ἐτυμά ὅποτε τινὰς ἵδοι τουσιῶντι τῷ πολίσαντας δ' αὐτῶς ἔβιοντο παρ' εἰναι and he was wont to honour with an invitation any whom he saw practising anything that he himself wished them to do X. C. 2. 1. 30.

So when the optative refers to past time through dependence on a verb of past time, as προσκαλῶν τοῦς φίλους ἐπονομαζομένοι οὐ δηλοῖσιν τίμα ἄν peicipitum summoning his friends he used to carry on a serious conversation with them in order to show whom he honoured X. A. 1. 9. 28 (here τιμάω would be possible).

2188. Assimilation to the Subjunctive. — Conditional relative clauses and temporal clauses referring to future or general present time, if dependent on a subjunctive, take the subjunctive.

a. In reference to future time: τῶν πράγμάτων τοῦς βουλευομένους ἤγειοθαί
2189. Subordinate clauses are of three classes:

1. Substantival clauses: in which the subordinate clause plays the part of a substantive and is either the subject or the object: δῆλον ἢν ἢν | ὅτι ἐγγὺς πον βασιλεὺς ἢν it was plain that the king was somewhere hard by X. A. 2.3.6, οὐκ ἵστε | ὅ τε ποιεῖτε you do not know what you are doing 1.5.16.

2. Adjectival (attributive) clauses: in which the subordinate clause plays the part of an adjective, and contains a relative whose antecedent (expressed or implied) stands in the principal clause: λέγε ὅτι τὴν ἐπιστολήν ἢν ἐπέμψες Φίλιππος come read the letter which Philip sent D. 18.39 (= τὴν ὅπως Φίλιππος περιπεθέσαν).

3. Adverbial clauses: in which the subordinate clause plays the part of an adverb or adverbial expression modifying the principal clause in like manner as an adverb modifies a verb.

κραυγὴν πολλὴν ἐπολοὺν καλοῦτες ἄλληλοις, ὡστε καὶ τοῦς πολεμίους ἀκούειν they made a loud noise by calling each other so that even the enemy heard them X. A. 2.2.17 (here ὡστε . . . ἀκούειν may be regarded as having the force of an adverb: and in a manner audible even to the enemy); πῶς ἢ μόνον ὅρθω δικάσαιτε περὶ αὐτῶν; ἐπὶ τοῦτον ἐλάστε τὸν νομίζομεν ἐρκον διοικομένου κατηγορήσαι κτλ. how then would you judge correctly about them? if you permit (i.e. by permitting) them to make their accusations after having sworn the customary oath, etc. Ant. 5.90. Cp. 1095 end.

2190. Accordingly all complex sentences may be classified as Substantival sentences, Adjectival sentences, and Adverbial sentences. This division is, in general, the basis of the treatment of complex sentences in this book, except when, for convenience, closely connected constructions are treated together; as in the case of (adverbial) pure final clauses and (substantival) object clauses after verbs of effort and of fearing.

a. Some sentences may be classed both as substantival and adverbial, as clauses with ὡστε and ὅτις. An adverbial or adjectival clause may assume a substantival character (2247, 2488).

Complex sentences are considered in the following order: Adverbial, Adjectival, Substantival.
ADVERBIAL COMPLEX SENTENCES (2193–2487)

2191. In an adverbial complex sentence the subordinate clause denotes some one of the following adverbial relations: purpose (2193), cause (2240), result (2249), condition (2280), concession (2369), time (2383), comparison (2462).

2192. An adverbial sentence is introduced by a relative conjunction denoting purpose, cause, result, etc.

PURPOSE CLAUSES (FINAL CLAUSES)

2193. Final clauses denote purpose and are introduced by ἵνα, ὅπως, ὡς in order that, that (Lat. ut); negative ἵνα μη, ὅπως μη, ὡς μη, and μη alone, lest (Lat. ne).

a. Also by ὡφρα, strictly while, until, in Epic and Lyric; and ἄως in Epic (2418). ἵνα is the chief final conjunction in Aristophanes, Herodotus, Plato, and the orators. It is the only purely final conjunction in that it does not limit the idea of purpose by the idea of time (like ὡφα and ἄως), or of manner (like ὅπως and ὡς); and therefore never takes ἀν (κεκ), since the purpose is regarded as free from all conditions (2281 b). ὅπως is the chief final conjunction in Thucydides, and in Xenophon (slightly more common than ἵνα). ὡς often shows the original meaning in which way, how, as (cp. 2578, 2989). It is rare in prose, except in Xenophon, and does not occur on inscriptions; rare in Aristophanes, but common in tragedy, especially in Euripides. μη is very rare in prose, except in Xenophon and Plato (μη οὐ is very rare in Homer and in Attic: X. M. 2. 2. 14).

b. In order that no one is ἵνα (etc.) μηδές or μη τις, in order that . . . never is ἵνα (etc.) μητοτε or μη παρε, and in order that . . . not is μηδε after μη.

2194. Final clauses were developed from original coördination.

θάπτε με ὅτι τάξισι τῷ ἑλέος Ἀδαμὺ πέφησιν ἑαυτοῦ ἐμὲ with all speed; let me pass the gates of Hades Ψ 71, where we have a sentence of will added without any connective; and (negative) ἀνθρώποι μη τι νοήσει Ἡνη depart lest Hera observe aught Α 522 (originally let Hera not observe anything, 1802). Even in Attic, where subordination is regular, the original form of coördination can be (theoretically) restored, as in καὶ ἐν πρώτοις . . . ἐπιλαμβάναμι μη πρὸς δεῖ θεός γένη and I entreat thee by the gods | do not forsake us S. Aj. 588. We can no longer trace the original coördination with ἵνα and ὡς.

2195. A final clause stands in apposition to τοῦτου ἐνεκα or διὰ τοῦτο expressed or understood. Thus, ἐκκλησίαν τοῦτον ἐνεκα ξυνήγαγον ὅπως ὑπομνήσω I have convened an assembly for this reason that I may remind you T. 2. 60. Here τοῦτον ἐνεκα might be omitted.

2196. The verb of a final clause stands in the subjunctive after an introductory primary tense, in the optative (sometimes in the subjunctive, 2197) after a secondary tense.

γράφω ἵνα ἐκμάθησι I write (on this account) that you may learn.
γράφω ἵνα μὴ ἐκμάθης I write (on this account) that you may not learn.

ἔγραψα ἵνα ἐκμάθοις (οὐ ἐκμάθης) I wrote (on this account) that you might learn.

ἔγραψα ἵνα μὴ ἐκμάθοις (οὐ ἐκμάθης) I wrote (on this account) that you might not learn.

κατάμενε ἵνα καὶ περὶ σοῦ βουλευσάμεθα remain behind that we may consider your case also X. A. 6. 6. 28, βασιλεῖς αἱρείαν ὅχι ἵνα ἐναυὸν καλῶς ἐπιμελήται, ἀλλ' ἵνα καὶ οἱ ἐλεημόνες δι' αὐτῶν εἰπτράτωσι a king is chosen, not that he may care for his own interest however nobly, but that those who choose him may prosper through him X. M. 3. 2. 3, παρακαλεῖς ἑαυτοὺς ἢ μὴ ἀποθάνητος καλῶς γινόμεθα you call in physicians in order that he may not die X. M. 2. 10. 2, φύλακας συμπέμπει (hist. pres., 1883) ... ὅπως ἄπτω τῶν δυσχωρῶν φυλάττοιεν αὐτῶν he sent guards along in order that they might guard him from the rough parts of the country X. C. 1. 4. 7, καὶ ἔκατον ἐκεῖνων ἄνεττα ὡς μὴ μέλλων ἄλλα περαινοῦ τὰ δέοντα and with these words on his lips he stood up in order that what was needful might not be delayed but be done at once X. A. 3. 1. 47, μὴ σπείρει πλούτειν μὴ ταχύς πένη γένη haste not to be rich lest thou soon become poor Men. Sent. 358. For the optative after an optative, see 2186 c.

2197. After a secondary tense, the subjunctive may be used in place of the optative.

a. In the narration of past events, the subjunctive sets forth a person's previous purpose in the form in which he conceived his purpose. Thus (τὰ πλοία) Ἀβρακόμας: ... κατέκαισεν ἵνα μὴ Κῦρος διὰ βῆ Ἀβρακόμας burned the boats in order that Cyrus might (may) not cross X. A. 1. 4. 18. Here the thought of A. was 'I will burn the boats that Cyrus may not cross' (ἵνα μὴ διαβῇ), and is given in a kind of quotation.

N. — Thucydides and Herodotus prefer this vivid subjunctive; the poets, Plato, and Xenophon, the optative. In Demosthenes, the subjunctive and optative are equally common.

b. When the purpose (or its effect) is represented as still continuing in the present. See the example in 2195. This use is closely connected with a.

c. After τι οὗ, τί εἰν οὗ, and the aorist indicative: τι οὗν οὖχι τὰ μὲν τεῖχη φυλακῇ ἑξυρά ἐποιήσαμεν ὅπως ἄν (2201) σοι σᾶς γῆ κτλ.; why then do we not make your walls strong by a garrison that they may be safe for you, etc.? X. C. 5. 4. 37. Here the sentence with ἐποιήσαμεν is practically equivalent to one with ποιήσωμεν.

2198. The alternative construction of final clauses with subjunctive or optative is that of implicit indirect discourse (2622). The subjunctive is always possible instead of the optative. Observe that the subjunctive for the optative is relatively past, since the leading verb is past.

2199. After a secondary tense both subjunctive and optative may be used in the same sentence.

καὶ τὰς ὁλκάδας αὐτῶν ἦσον εἰς τὴν Ναυτάκτη Ἀθηναίων καλούσε άπασχεῖν the Corinthians
manned... ships both to try a naval battle and that the Athenians at Naupactus might be less able to prevent their transports from putting out to sea T. 7. 17.

   a. In some cases, especially when the subjunctive precedes, the subjunctive may express the immediate purpose, the realization of which is expected; while the optative expresses the less immediate purpose conceived as a consequence of the action of the subjunctive or as a mere possibility.

2200. The optative is very rare after a primary tense except when that tense implies a reference to the past as well as to the present.

   οὐχοῦνταί ινα μη δοεῖν δικάν they have gone away that they might not suffer punishment L. 20. 21. Here οὐχοῦνταί is practically equivalent to ἐφεύρον, and the optative δοεῖν shows that the purpose was conceived in the past. On the optative (without ἀν) by assimilation after an optative, see 2180 c.

2201. ὲπώς with the subjunctive sometimes takes ἀν in positive clauses.

   τοῦτ' αὖν νῦν δίοσσ' ὲπώς ἀν ἐκμάθω tell me now this very thing, that I may learn S. O. C. 575; ἄρτε ἦμας ὲπώς ἄν εἰδώλευς you will guide us in order that we may know X. C. 5. 2. 21.

   a. ὲς and ὲφρα with ἂν or κέ occur in poetry, especially in Homer. ὲς ἂν (first in Aeschylus) is very rare in Attic prose, but occurs eight times in Xenophon; as ὲς δ' ἄν μάθης... ἀνάκοινον but that you may learn, hear me in turn X. A. 2. 5. 16. This use must not be confused with ὲς ἂν in conditional relative clauses (2555). — ὲπώς ἂν is more common than simple ὲπώς in Aristophanes and Plato, far less common in Xenophon. It is regular in official and legal language.

   — ινα ἂν is not final, but local (wherever, 2567). The original meaning of ινα was local and denoted the end to be reached.

   b. ἂν (κέ) does not appreciably affect the meaning. Originally these particles seem to have had a limiting and conditional force (1762): ὲς ἂν in whatever way, that so (cp. so = in order that so) as in “Teach me to die that so I may Rise glorious at the awful day” (Bishop Ken), and cp. ὲς with ὲν τρόφῳ in ἱκάμην τὸ Ποίηνατ μαςείου, ὲς μάθου' ὲν τρόφῳ πατρέ δικάς ἀρόμπρε I came to the Pythian shrine that I might learn what way I might avenge my father S. El. 33. With ὲπώς ἂν cp. ἂν πώς. Both ὲπώς and ὲς were originally relative adverbs denoting manner (how, cp. 2578), but when they became conjunctions (in order that), their limitation by ἂν ceased to be felt.

2202. ὲς ἂν and ὲπώς ἂν with the optative occur very rarely in Attic prose (in Xenophon especially), and more frequently after secondary than after primary tenses.

   ἠδωκες χρήματα Ἀνταλκίδα ὲπώς ἂν πληρωθῆντο ναυτικοῦ... ο�� τ' Ἀθηναίων... μᾶλλον τής εὐφράντος προσδέουσι he gave money to Antalkidas in order that, if a fleet were manned, the Athenians might be more disposed to peace X. H. 4. 8. 16. ὲς ἂν final must be distinguished from ὲς ἂν consecutive (2278).

   a. Homer has a few cases of ὲς ἂν (κέ) and ὲφρα ἂν (κέ); ινα kev once (μ 156). Hdt. has ἂν ἂν, ὲκὼς ἂν rarely.

   b. After primary tenses the optative with ἂν is certainly, after secondary tenses probably, potential. Its combination with the final conjunction produces
a conditional relative clause in which the relative and interrogative force of ὅπως and ὡς comes to light. With ὅπως ἂν the final force is stronger than with ὡς ἂν. In the example quoted above, πληρωθέντος ναυτικοῦ represents the protasis (ei ναυτικὸν πληρωθέντο) to ἄν προσδέομαι.

2203. The future indicative is used, especially in poetry, after ὅπως (rarely after ὡς, ὡφρα, and μή) in the same sense as the subjunctive.

οὐδὲ δὲ ἐν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται κὸρ are they maintained for any other single purpose than for fighting (lit. how they shall fight) X. C. 2. 1. 21, σιγᾷ, ὅπως μὴ πεῦσται (fut.) τὸ τις . . . γλῶσσης χάριν δὲ πάντ' ἀπαγγέλθη (subj.) τάδε keep silence, lest some one hear and report all this for the sake of talk A. Ch. 265. In prose the future occurs with ὅπως in Xenophon and Andocides. This usage is an extension of that after verbs of effort (2211).

2204. The principal clause is sometimes omitted.

ἐν ἐκ τοῖς ἥξωμαι to begin with this D. 21. 43. ἵνα τί, originally to what end (cp. 946), and ὡς τί are also used colloquially: ἵνα τί τάντα λέγεις; why do you say this? P. A. 26 d.

2205. By assimilation of mood, final clauses may take a past tense of the indicative without ἄν (2185 c) or the optative without ἄν (2186 c.).

2206. Equivalents of a Final Clause. — The common methods of expressing purpose may be illustrated by the translations (in Attic) of they sent a herald to announce:

ἐπεμψαν κήρυκα ἵνα (ὅπως) ἀπαγγέλλοιτο (2196).
ἐπεμψαν κήρυκα ὡτικοῦς (ὅς) ἀπαγγελεῖται (2554).
ἐπεμψαν κήρυκα ἀπαγγέλλοντα (2065), ἀπαγγέλλοντα (rare, 2065).
ἐπεμψαν κήρυκα ὡς ἀπαγγέλλοντα (2086 c).
ἐπεμψαν κήρυκα ἀπαγγέλλειν (rare in prose, 2009).
ἐπεμψαν κήρυκα τοῦ ἀπαγγέλλειν (2032 e, often in Thucydides).
ἐπεμψαν κήρυκα ὑπὲρ (ἐνκά) τοῦ ἀπαγγέλλειν (2032 g).

For ὡτε denoting an intended result, see 2267.

OBJECT CLAUSES

2207. Two types of object (substantival) clauses are closely connected in construction with final clauses.

1. Object clauses after verbs of effort.

2. Object clauses after verbs of fearing.

Both stand in apposition to a demonstrative expressed or implied.

οὔδενα δὲ τοῦτο μηχανάσθαι, ὅπως ἀποφεύγεται τὰν ποιῶν θάνατον no man ought to contrive (this) how he shall escape death at any cost P. A. 39 a, μηχανάσθαι διὸσ τὸ σώμα . . . κομεῖ to contrive how he might bring home the body Hdt. 2. 121 γ, αὐτὸ τοῦτο φοβοῦμαι, μή . . . οὐ δυνηθῶ δηλῶσαι peri τῶν τραγμάτων Ι σα
afraid of this very thing, namely, that I may not be able to make the case plain. D. 41. 2, ἐφοβέρο ὡς ὢν δύναι τὸ... ἔκλεψεν he was afraid that he could not escape X. A. 3. 1. 12.

2208. Connection of Final with Object Clauses. — (1) Final clauses proper denote a purpose to accomplish or avert a result, which purpose is set forth in a definite action. (2) Object clauses after verbs of effort consider means to accomplish or avert a result; the action of the subordinate clause is the object purposed. Such clauses are incomplete final clauses, because, though the purpose is expressed, the action taken to effect the purpose is not expressed. (3) Object clauses after verbs of fearing deprecate an undesired result or express fear that a desired result may not be accomplished. According to the form of expression employed, the construction of these three kinds of clauses may differ in varying degree or be identical. Thus compare these usages of Attic prose:

(1) παρακαλεῖ λατρεῖν ὡς μὴ ἀποθάνῃ (common)
    παρακαλεῖ λατρεῖν ὡς μὴ ἀποθανεῖται (occasionally)
    παρακαλεῖ λατρεῖν μὴ ἀποθάνῃ (rare)

    he summons a physician in order that he may not die.

(2) ἐπιμελεῖται ὡς μὴ ἀποθάνειται (common)
    ἐπιμελεῖται ὡς μὴ ἀποθάνη (occasionally)

    he takes care that he shall not die.
    ὅρα μὴ ἀποθάνη (occasionally) see to it that you do not die.

(3) φοβεῖται μὴ ἀποθάνῃ (common)
    φοβεῖται ὡς μὴ ἀποθάνη (occasionally)
    φοβεῖται ὡς μὴ ἀποθανεῖται (occasionally)

    he is afraid lest he die.

OBJECT CLAUSES AFTER VERBS OF EFFORT

2209. Object clauses after verbs of effort are introduced by ὡς (Herodotus, Xenophon), scarcely ever by ἵνα. The negative is μὴ.

2210. Verbs of effort include verbs denoting to take care or pains, to strive.

ἐπιμελοῦμαι, μέλει μοι, μελετῶ, φρονῶ, πρόνοιαν ἔχω, βουλέωμαι, μηχανῶμαι, παρασκευάζομαι, προθυμοῦμαι, πράττω, πάντα ποιῶ (ποιοῦμαι), στουδάζω, etc.

a. The same construction follows certain verbs of will signifying to ask, command, entreat, exhort, and forbid, and which commonly take the infinitive (ἀπτώ, δορά, παραγγέλω, ἱκτεύω, δια- or παρακελεύομαι, ἀπαγορεύω, etc.).

b. Some verbs take, by analogy, but in negative clauses only, the construction either of verbs of effort or of verbs of fearing. These verbs signify to see to a thing: ὥστε, σκοτῶ (-οῦμαι), ἔκκινήσαν, σκεπτόν ἐστι, τιρῶ; to be on one's guard: εὐλαβοῦμαι, φρονιτίκω, φυλάττω (-ομαι). See 2220.

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These verbs may take μή with the infinitive. εἰλαβούμαι and φυλάττομαι take the infinitive when they mean to guard against doing something.

2211. Object clauses after verbs of effort take the future indicative with ὅπως after primary and secondary tenses (rarely the optative after secondary tenses, 2212).

ἐπεμελούμαι ὅπως ταῦτα πούσει: I take care that he shall do this.
ἐπεμελούμαι ὅπως μὴ ταῦτα πούσει: I take care that he shall not do this.
ἐπεμελούμην ὅπως ταῦτα πούσει (πούσοι) I took care that he should do this.
ἐπεμελούμην ὅπως μὴ ταῦτα πούσει (πούσοι) I took care that he should not do this.

ei ἀνάγκη ἐστὶ μάχεσθαι, τούτῳ δεὶ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχοῦμεθα if it is necessary to fight, we must prepare to fight bravely X. A. 4. 6. 10, ἐπράσσων ὅπως τις βοήθηη ἦξε οὐκ ἔμενεν ὅτι ὑπερασπίζοντο (this, that) how some reinforcements should come T. 3. 4, σκοπεῖσθαι τοῦτο, ὅπως μὴ λόγος ἑροῦντο μόνον ... ἀλλὰ καὶ ἵνα διεκδίκησον ἐξομοίωσιν see to this, that they not only make speeches but also are able to show some proof D. 2. 12, σκέπτεσθαι ὃν δοκεῖ εἶναι ... ὅπως ὡς ἀσφαλεστάτα ἄπειραν (174) καὶ ὅπως τὰ ἐπιστήμων ἔγοντο it seems to me that we must consider how we shall depart in the greatest security and how we shall procure our provisions X. A. 1. 3. 11. In δεὶ σε ὅπως δείξεις it is needful that thou prove S. Aj. 556 there is a confusion between δεὶ δείξας and the construction of 2213.

2212. After secondary tenses the future optative occasionally occurs.

ἐπεμελεῖτο ὅπως μήτε ἀσίτοι μήτε ἀποτόι ποτε ἐσομιτο he took care that they should never be without food or drink X. C. 8. 1. 46.

a. The future optative occurs especially in Xenophon, and represents a thought that was originally expressed by the future indicative. Here the indicative would present the thought vividly, i.e. as it was conceived in the mind of the subject.

2213. ὅπως and ὅπως μή with the future indicative may be used without any principal clause, to denote an urgent exhortation or a warning. Originally the ὅπως clause depended on σκόπει (σκοπεῖτε), ὅπα (ὅπατε) see to it; but the ellipsis was gradually forgotten and the construction used independently.

ὅπως οὖν ἔσοψε ἄνδρες ξειοὶ τῆς ἔλευθερίας ἦς κέκτησεν ὲς μεν εὐρήξει of the freedom which you possess X. A. 1. 7. 3, ὅπως δὲ τούτο μὴ διδαξείες μηδένα but don't tell anybody this Ar. Nub. 824, and very often in Ar. This use is also preceded by ἀγαρ (X. S. 4. 20). The third person is very rare (L. 1. 21).

2214. Verbs of effort sometimes have the construction of final clauses, and take, though less often, ὅπως with the present or second aorist subjunctive or optative (cp. 2196). The subjunctive may be used after secondary tenses.

ἐπράσσων ... ὅπως πόλεμος γένηται he tried to bring it about that war should
be occasioned T. 1. 57, ἡρᾶ ... ἐπεως μή παρὰ δίξαν ὡμολογήσει σε to it that it does not prove that you acquiesce in what you do not really think P. Cr. 49 c, οὐ φιλά-
ζεσθ' ἐπεως μή ... δεσπότην εὑρετε; will you not be on your guard lest you find a master? D. 6. 25. Future and subjunctive occur together in X. A. 4. 6. 10. In
Xenophon alone is the subjunctive (and optative) more common than the future.
a. The object desired by the subject of a verb of effort is here expressed by
the same construction as is the purpose in the mind of the subject of a final
clause.

2215. ἀν is sometimes added to ἐπεως with the subjunctive to
denote that the purpose is dependent on certain circumstances.

ἐπεως ἄν ... οἱ στρατιώται περὶ τοῦ στρατεύσεως βουλεύονται, τοῦτον πειρᾶσομαι ἐπεμέλεσαί. I will endeavor to make it my care that the soldiers deliberate about
continuing the war X. C. 5. 5. 48, μηχανητέων ἐπεως ἄν διαφορὰ plans must be made
for his escape P. G. 481 a (the same passage has ἐπεως with the subjunctive and
the future). In Attic this use occurs in Aristophanes, Xenophon, and Plato.

2216. ἂς and ὡς ἄν with subjunctive and optative and ὡς ἄν with the
optative occur in Xenophon, ὡς ἄν and ἐπεως ἄν with the optative being used after
primary and secondary tenses. Hdt. has ὡς ἄν after secondary tenses. The
optative with ὡς ἄν and ἐπεως ἄν is potential.

2217. After verbs meaning to consider, plan, and try ἐπεως or ὡς with the
subjunctive (with or without κεί) or optative is used by Homer, who does not
employ the future indicative in object clauses denoting a purpose. Thus, φρά-
ζοντα ... ἐπεως κε μηχανητέως ... κεῖσθαι consider how thou mayest stand the
suitors a 295, πειρᾶ ἐπεως κεν δὴ σφυν παράδει γαίαν ἵκηαι try that thou mayest
come to thy native land δ 545. Here ἐπεως with the future indicative would
be the normal Attic usage.

2218. Verbs of will or desire signifying to ask, command, entreat, exhort, and forbid, which usually have an infinitive as their object,
may take ἐπεως (ὅπερ μή) with the future indicative (or optative) or
the subjunctive (or optative). The ἐπεως clause states both the com-
mand, etc. and the purpose in giving it. Between take care to do
this and I bid you take care to do this the connection is close. Cp.
impero, postulo with ut (ne).

 diáκελεύοντα ὡς τιμωρήσεται they urge him to take revenge P. R. 549 e, δεησε-
ται δ' ἵων ἐπεως ... δίκην μή δῷ he will entreat you that he may not suffer pun-
ishment Ant. 1. 23, παραγγελασιῶν ὡς ἄν (2215) τῇ τῇ ἡμέρᾳ τελευτήγη they
give orders (to the end) that he die to-day P. Ph. 59 e, δακτύλιον ἐδύνατο τῷ ψήφισμα ὡς μεταστραφή πληθύσμα προσοδοθήκη they begged the Lacedaemonians that the decree might
be changed Ar. Acli. 556, ἀπηγγέλθη ὡς μή τούτῳ ἀποκρινόμενον you forbade me to
give this answer P. R. 339 a.

2219. Dawes' Canon.—The rule formulated by Dawes and afterwards
extended (that the first aorist subjunctive active and middle after ἐπεως, ὡς ἄν, μή,
and ὡς μή is incorrect and should be emended) is applicable only in the case of
verbs of effort. After these verbs the future is far more common than subjunc-
tive or optative (except in Xenophon), and some scholars would emend the
offending sigmatic subjunctives where they occur in the same sentence with second aorists (as And. 3.14) or even where the future has a widely different form (as ἐκπλευσέται, subj. ἐκπλευσθή, cp. X. A. 5. 6. 21).

VERBS OF CAUTION

2220. Verbs of caution (2210 b, 2224 a) have, in negative clauses, the construction either of
a. Verbs of effort, and take ὅτες μη with the future indicative:
εὐλαβεῖτε ὅτες μη . . . οἰχήσομεν taking care that I do not depart P. Ph. 91 c, ὅρα δεικο σεν ἀποστήσοντα beware lest they revolt from thee Hdt. 3. 36.
b. Verbs of fearing, and take μη (μη οὗ) or ὅτες μη (2230) with the subjunctive (or optative):
ὅρατε μη πάνυμεν take care lest we suffer X. C. 4. 1. 15, φυλάττων ὅτες μη . . . εἰς τοῦναυτὸν ἑλθείς be on your guard lest you come to the opposite X. M. 3. 6. 16, ὑποτεθεῖμεν . . . ὅμιμοι μη οὗ κωινοί ἀπομπῆτε we suspect that you will not prove impartial T. 3. 55, ὑποτεθεῖμεν μη τὴν θυγατέρα λέγει, ἤρετο κτλ. suspecting that he meant his daughter, he asked, etc. X. C. 5. 2. 9. So with a past indicative (2233).

OBJECT CLAUSES WITH VERBS OF FEARING

2221. Object clauses after verbs of fear and caution are introduced by μη that, lest (Lat. ne), μη οὗ that . . . not, lest . . . not (Lat. ut = ne nol).

a. μη clauses denote a fear that something may or might happen; μη οὗ clauses denote a fear that something may not or might not happen. Observe that the verb is negated by οὗ and not by μη, which expresses an apprehension that the result will take place. μη is sometimes, for convenience, translated by whether; but it is not an indirect interrogative in such cases.

2222. The construction of μη after verbs of fearing has been developed from an earlier coordinate construction in which μη was not a conjunction (that, lest) but a prohibitive particle. Thus, δείξω μη τι πάθησον (A 470) I fear lest he may suffer; ought was developed from I fear + may he not suffer aught (1802); φυλάξει δέ τις . . . ἐπτώ, μη λόχος εἰσέλθησι πόλιν (6 521) but let there be a guard, lest an ambush enter the city, where the clause μη—εἰσέλθησι meant originally may an ambush not enter. Here μη expresses the desire to avert something (negative desire).

a. When μη had become a pure conjunction of subordination, it was used even with the indicative and with the optative with οὗ. Some scholars regard μη with the indicative as standing for ἦμα μη (hence an indirect interrogative). Observe that the character of μη after verbs of fearing is different from that in final clauses, though the construction is the same in both cases.

2223. For the use of the subjunctive, without a verb of fearing, with μη, see 1801, 1802; with μη οὗ see 1801, with οὗ μη see 1804.

2224. Verbs and expressions of fear are: φοβοῦμαι, διδοικα or διδια, ταρβῶ, τρο and πέφρικα (mostly poetical); δεινός εἰμι, δεινόν ἐστι, δεος ἐστι, φοβερός εἰμι, φοβερόν ἐστι, etc.
a. Sometimes it is not actual fear that is expressed but only apprehension, anxiety, suspicion, etc. These are the verbs and expressions of caution: ὠφειο νῶ; ἀδήλῳ, ἀπειτῶ, ἐπιστάν ξικὸν (πρόξικ) ὑποπτεύω, ἐνθεμοῦμαι, ἄλογομομαί (rare), κινδύνος ἑστί, προσδοκία ἑστί. Here belong also, by analogy, ὁρῶ, σκοτῶ, ἕννω, εἰλαβοῦμαι, φρονίζω, φυλάττω (σομαί), which admit also the construction of verbs of effort (2210 b).

I. FEAR RELATING TO THE FUTURE

2225. Object clauses after verbs of fear and caution take the subjunctive after primary tenses, the optative (or subjunctive, 2226) after secondary tenses.

φοβοῦμαι μὴ γένηται I fear it may happen.
φοβοῦμαι μὴ οὐ γένηται I fear it may not happen.
ἐφοβούμην μὴ γένοιτο (οὐ γένηται) I feared it might happen.
ἐφοβοῦμην μὴ οὐ γένοιτο (regularly γένηται) I feared it might not happen.

δεῦμα μὴ . . . ἐπιθαλῶμθαι τῆς οἰκῆς ὑπὲρ ὑμᾶς I am afraid lest we may forget the way home X. A. 3. 2. 25, φοβεῖται μὴ . . . τὰ ἐσχήματα πάθη he is afraid lest he suffer the severest punishment X. C. 3. 1. 22, φρονίζω μὴ κράτοιν μή κοι στάν I am thinking that it may prove (2228) best for me to be silent X. M. 4. 2. 39, ἔδεικνυ οὖν ἔλληνες μὴ προσάγω τοὺς τὸ κέρας καὶ . . . αὐτοῖς καταφερεῖν the Greeks were seized with fear lest they might advance against their fancied and cut them down X. A. 1. 10. 9, δεῦμεν μὴ οὐ βέβαιο ὅτε we fear you are not to be depended on T. 3. 57, οὐ τούτῳ δεῦσα, μὴ οὐκ ἔχω δι τι δώ έκάστω τοῖν παθῶν . . . ἀλλὰ μὴ οὐκ ἔχω λαμβάνοι οἷς δὼ I am afraid not that I may not have enough (lit. anything) to give to each of my friends, but that I may not have enough friends on whom to bestow my gifts X. A. 1. 7. 7.

a. The aorist is very common after μή. After secondary tenses Hom. usually has the optative.

b. μὴ οὐ with the optative is rare and suspicious (X. A. 3. 5. 3).

2226. After secondary tenses, the subjunctive presents the fear vividly, i.e. as it was conceived by the subject. Cp. 2197.

ἐφοβοῦντο μή τι πάθη they feared lest she might (may) meet with some accident X. S. 2. 11, ἐφοβῆθησαν μὴ καὶ ἔπι οὕς ὁ στρατὸς χωρήση they became fearful that the army might (may) advance against themselves too T. 2. 10). So when the fear extends up to the present time: ἐφοβῆθην . . . καὶ μὴ τεθρόπησα κη τίνες ἤμως ἄγνωστοι με I was struck with fear and even now I am in a state of agitation lest some of you may disregard me Aes. 2. 4. The vivid use of subjunctive is common in the historians, especially Thucydides.

2227. The optative after a primary tense is rare and suspected (II 245, Hdt. 7. 103, S. Aj. 279).

2228. The subjunctive and optative after μή (or ὅπως μή) may denote what may prove to be an object of fear (future ascertainment).

δεῦμα μή φρονιζων μή I am afraid lest it prove to be best S. Ant. 1114, ἔδεικνυ μὴ λύττα τις . . . ημῖν ἐκπεπτωκόν they feared lest some madness might prove to
have fallen upon us X. A. 5.7.26. The aorist subjunctive refers to the past in δεδοκα ... μή σε παρείπη I fear it may prove that she beguiled thee A 555; cp. K 99, v 216, ω 491 (after ὑσώ).

2229. The future is rare with verbs of fearing after μή.

φοβούμαι δὲ μή τινας ἡδονάς ἡδονάς εὐφόρομεν εὐαντίας and I apprehend that we shall find some pleasures opposite to other pleasures P. Phil. 13 a. So with verbs of caution: ὅρα μή πολλῶν ἐκάστῳ ἡμῶν χιλιῶν δεδει see to it lest each one of us may have need of many hands X. C. 4. 1. 18.

a. The future optative seems not to occur except in X. H. 6.4.27, X. M. 1.2.7, P. Euth. 15 d.

2230. ὅπως μή with the subjunctive or optative is sometimes used instead of μή after verbs of fear and caution to imply fear that something will happen.

οἱ φοβοῦνται ... ὅπως μή ἄνοιξον πράγμα τυχάνων πράττων; are you not afraid that you may chance to be doing an unholy deed? P. Euth. 4 e, ἡδεῖς γ' ἐν (θρήνοι τῶν ἁνδρα), εἰ μή φοβοῖμαι ὅπως μή εἴ' αὐτὸν μὲ πράπτοι I should gladly keep the man if I did not fear lest he might turn against me X. M. 2.9.3; see also 2220 b.

2231. ὅπως μή with the future indicative (as after verbs of effort) is sometimes used instead of μή with the subjunctive.

δεδοκα ὅπως μή ... ἡμῶν γενήσται (v. l. γένησαι) I fear lest a necessity may arise D. 9.75. The future optative occurs once (I.17.22). On μή or ὅπως μή with verbs of caution, see 2220 a.

2232. The potential optative with ἄν is rarely used after μή.

δεδοκε μή καταλυθεὶ άν (Mss. καταλυθεῖσαν) ὅ δέμοι fearful lest the people should be put down L. 13.51. The potential use is most evident when an optative occurs in the protasis: εἰ δὲ τινες φοβοῦνται μή καταλθὲν ἄν γῇν τὸ μιᾷς γαρ σκευή πόλεως ζηρεθείς, ζηοντὸς τοῦτον κτλ. if some are afraid that this condition of things may prove σκοτή, if war should arise, let them (him) consider that, etc. X. Vect. 4.41.

II. FEAR RELATING TO THE PRESENT OR PAST

2233. Fear that something actually is or was is expressed by μή with the indicative (negative μην οὖν).

δεδοκα ... μή πληγων δεῖ I fear that you need a beating Ar. Nub. 493, ὃ εἰ μήν παῖς ἐλεγεν but have a care that he was not speaking in jest P. Th. 145 b, φοβοῦμαι μή ἀμφότερων ἄμα ἰμαντήκαμεν we are afraid that we have failed of both objects at once T. 3. 58, ὃτα μήν οὖν ἐκοι ... προτόκειται λόγον δοῦναι have a care lest it does not rest with me to give an account And. 1. 103.

a. Contrast φοβοῦμαι μή δλῆθης ὅτι I fear that it is true with φοβοῦμαι μή δλῆθης ὅ I fear it may prove true (2228).

b. The aorist occurs in Homer: δεδομένα μή δή πάντα θέλα νημφρέα ἐλευν I fear that all the goddess said was true ε 300.
OTHER CONSTRUCTIONS WITH VERBS OF FEARING

2234. In Indirect Questions. — Here the ideas of fear and doubt are joined. Thus, φοβοὶ εἰ πείσα δέσποιναν ἐμήν (direct πείσα; 1916) I have my doubts whether I shall (can) persuade my mistress. Ε. Με. 184, τὴν θεῶν δ' ὁπωσó λάθο δέδοικα (direct πῶς λάθο; 1805) I am fearful how I shall escape the notice of the goddess. Ε. Ι. Τ. 995, δέδοικα δ' τ' ἀποκρίνομαι Ι' am afraid what to answer P. Θ. 195 c.

2235. In Indirect Discourse with ὡς (rarely ὁπωσό) that. — Verbs of fearing may have the construction of verbs of thinking and be followed by a dependent statement. This occurs regularly only when the expression of fear is negated. Thus, ἀνέπει δέ τῇ ὥσα τῷ φοβοῦ ὡς ἀπορίσεις do not fear that you will be at a loss for a husband for your daughter X. C. 5. 2. 12. Here ὡς or ὁπωσό ὡς would be regular. With ὡς the idea is fear, thinking that.

2236. With ὅτι (ὡς) Causal. — ἐφοβείτο ὅτι ἀπὸ Δίας... τὸ ἐπεφέ έδοκει αὐτῷ εἶναι he was afraid because the dream seemed to him to be from Zeus X. A. 3. 1. 12.

2237. With a Causal Participle. — οὔτε τῷ ἀκρόπολιν... προδιδοῦσι ἐφοβήθη nor was he terrified at having betrayed the Acropolis Lyc. 17.

2238. With the Infinitive. — Verbs of fearing often take an object infinitive (present, future or aorist) with or without the article; and with or without μὴ (2741). Thus, φοβησεται ἄδικεν ὅτι he will be afraid to injure X. C. 8. 7. 15, oφ φοβησέωμαι ἄσσοσέωσαμε we are not afraid that we shall be beaten T. 5. 105 (the future infinitive is less common than μὴ with the subjunctive), φυλαττόμενος τὸ λύπησα παίνε (/ = μὴ λυπήσω) taking care to offend no one D. 18. 258, έφυλάξατο μὴ ἀνεπεκτο γενέσθαι he took precautions not to become an object of distrust X. A. 8. 5.

a. With the articular infinitive, φοβησάμαι, etc. means simply I fear; with the infinitive without the article, φοβησάμαι commonly has the force of hesitate, feel repugnance, etc. Cp. φοβησάμαι ἄδικεν and φοβησάμαι μὴ ἄδικεν; I fear to do wrong (and do not do it); φοβησάμαι τὸ ἄδικεν I fear wrong-doing (in general, by myself or by another), like φοβησάμαι τὸν ἄδικαν.

2239. With ὡστ' of Result (after a verb of caution). — ἦν οὖν ἐλθόμεν ἐπ' αὑτῶν προ φυλάξασθαι ὡστε μὴ ληφθήναι if then we move against them before they take precautions (so as) not to be caught X. A. 7. 3. 35.

CAUSAL CLAUSES

2240. Causal clauses are introduced by ὅτι, διότι, διότερ because, ἐπεί, ἐπειδή, ὅτε, ὅποτε since, ὡς ἃς, since, because. The negative is ὡς.

a. Also by poetic ὁνεκα (= ὦ ἔνεκα) and ὁθονεκα (= ὦτον ἔνεκα) because, εὐτε since (poetic and Ionic; also temporal), and by ὠτον since (Hdt. 1. 68, X. C. 8. 4. 31, 1. 41. 186). Homer has ὡ or ὦ τε because.

b. ὡς frequently denotes a reason imagined to be true by the principal subject and treated by him as a fact (2241). ὅτι often follows διά τοῦτο, διά τόδε, ἐκ τοὐτοῦ, τοῦτω. διότι stands for διά τοῦτο, ὅτι. ὅτε and ὅποτε usually mean when (cp. κατι); as causal conjunctions they are rare, as ὅτε τοίνυν τοῦθ'
SYNTAX OF THE COMPLEX SENTENCE

οὖς: ἔκει since then this is the case, D. 1. 1, χαλεπά ... τὰ παράστα ὅπως ἄνδρων στρατηγῶν τοιούτων στερῆθαι the present state of affairs is difficult since we are deprived of such generals X. A. 3. 2. 2. Causal ὅτε, temporal ὅτε rarely, can begin a sentence. When they approach the meaning ὅτε and ὅτι take μή. In Attic prose inscriptions ἔτει is rare, διήτι does not occur, and δὴ ἔνεκα is generally used for διήπερ.

2241. Causal clauses denoting a fact regularly take the indicative after primary and secondary tenses.

ἔπει δὲ ὅμως ὅβευδε συντροφεῖον, ἀνάγκη δὴ μοι ἡ ὅμως προσάγα τῇ Κρόνῳ φιλίᾳ χρῆσαι κτλ. but since you do not wish to continue the march with me, I must either retain the friendship of Cyrus by renouncing you, etc. X. A. 1. 3. 5, ὅ δὲ ἐξήλωσας ἡμᾶς ὃς τοῖς μὲν φίλοις ... εἰ ποιῶ δυνάμεθα ... , οὖσα ταῦτα ὅμως ἔκει but as to that which has excited your envy of us, our supposed ability (lit. because, as you think, we are able) to benefit our friends, not even is this so X. Hi. 6. 12, ἐκάλυψε γὰρ ἔφ᾽ ἀμάξες παρερχόμενος διήτι ἐτέρατο for he happened to be riding on a wagon from the fact that he had been wounded X. A. 2. 2. 14.

2242. But causal clauses denoting an alleged or reported reason (implied indirect discourse, 2622) take the optative after secondary tenses.

(ἐστὶ Ἀθηναίοι τῶν Περικλῆσι ἐκέκισεν ὅτι στρατηγὸς ὃν οἷς ἐπεξέγονοι the Athenians reviled Pericles on the ground that, though he was general, he did not lead them out Τ. 2. 21, ἔπει δὲ καὶ ἐξήλωσας ἡμᾶς ὃς τοῖς μὲν φίλοις ... ὅσιοι [κυρίοι] διὰ τοῦτο πολεμήσαντες αὐτοῖς ὅτι οἷς ἐθελήσας μετ᾽ Ἀγασίλαου ἐλθῶν ἐπ᾽ αὐτῶν Pelopidas was able to say that the Lacedaemonians had made war upon them (the Thebans) for the reason that they had not been willing to march against him (the King of Persia) with Agesilaus X. H. 7. 1. 34.

2243. Cause may be expressed also by the unreal indicative with ἄν or the potential optative with ὅπως.

ἔπει διὰ γ᾽ ὅμως αὐτῶς πάλαι ἄν ἀπολώλειτε since you would long ago have perished had it depended on yourselves D. 18. 49, δέομαι οὖν σου παραμενήτει ἥμιττ᾽ ὃς ἐγὼ ὅπως ἄν εἴς ὅδε οὖσα ἀκόμη ἕως κατακαύματο ἂν σοὶ accordingly I beg you to stay with us; because there is no one (in my opinion) to whom I should more gladly listen than to you P. Pr. 335 d.

2244. ἔπει may introduce a coordinate command (imperative S. El. 352, potential optative, P. G. 474 b), wish (S. O. T. 661), or question (S. O. T. 300). Cp. the use of ὅτε, 2275. Sometimes, with the indicative, ἔπει has the force of although (P. S. 187 a). — A causal clause may have the value of γὰρ with a coordinate main clause. So often in tragedy with ὅς in answers (S. Aj. 39; cp. X. C. 4. 2. 25). — A clause with ὅτε, apparently introducing a consequence, may give the reason for a preceding question (Δ 32).

2245. Cause may also be expressed by a relative clause (2555), by a participle (2064, 2085, 2086), by τῷ or διὰ τῷ with the infinitive (2033, 2034 b).

2246. εἷς or ἔπειρε, when it expresses the real opinion of the writer or speaker,
may have a causal force, as ἐγὼ ... ἡμοια μὲν ᾦτ' ἡμῶν τιμῶμενοι, εἴπερ ἄνθρωπός εἶμι I am pleased at being honoured by you, since (lit. if indeed) I am a man X. A. 6. 1. 26.

2247. Many verbs of emotion state the cause more delicately with εἰ (ἐάν) ὅπως as a mere supposition than by ὅτι. The negative is μὴ or οὐ.

a. So with ἀγανακτῶ am indignant, ἀγαμαι am content, ἀσχολῶν ὅτι it is a shame, ἀσχολοῦμαι am ashamed, ἀχθομαι take hard, δεινὸν ὅτι it is a shame, δεινὸν ποιοῦμαι am indignant, θαυμάζω am astonished, μέριμναί blame, φθορω am jealous, etc. The ὅτι clause is usually indicative, sometimes an unreal indicative, a subjunctive, or a potential optative. Thus, θαυμάζω εἰ μὴ βοηθήσετε ὅμως αὐτόν I am surprised if you will not help yourselves X. H. 2. 3. 53, ἀγανακτῶ εἰ οὕτως αὐτῷ μὴ ὁδός τ' εἶμι εἰπείν I am grieved that I am thus unable to say what I mean P. Lach. 194 a, δεινὸν ποιοῦμαι εἰ τοὺς ἐπιβουλευόμενον σφών τῷ πλῆθει μὴ εἰσερχεῖται ὅτι they could not discover those who were plotting against their commons T. 6. 60, ἄτοπον ἐν εἴη, εἰ μὴν μὲν ἐμοὶ λέγωντος αὐτὸ βοήτε τῇ ἐπονομάζῃ τῷ ἔργῳ ... , ἐμοὶ δὲ λέγωντος ἐπιλέξασθαι, καὶ μὴ γενόμενος μὲν κρίσεως περὶ τοῦ πράγματος ἐξω ὅπως, γεγονότος δὲ ἔλεγχον ἀποφεύγεσθαι it would be absurd if, when I say nothing, you shut out the name of what he has done, but when I do speak, you forget it ; and absurd if, while he should have been condemned when no investigation was instituted concerning the matter, he should yet get off now when the proof has been given Aes. 1. 85 (op. 2904 b), μὴ θαυμάζετε δ' ἂν τι φαίνωμαι λέγων do not be surprised if I seem to say something I. Ep. 6. 7, τέρας λέγεις, εἰ ... οἷκ ἂν δύναστο λαβεῖν it is a marvel you are telling if they could be undetected P. Men. 91 d.

b. After a past tense we have either the form of direct discourse or the optative, as in indirect discourse. Thus, ἔθαμαζον εἰ τι ἑκεῖ τις χρήσασθαι τῷ λόγῳ αὐτοῦ I kept wondering if any one could deal with his theory P. Ph. 95 a, ἕπειτα ... ὥς δεινὸν εἴῃ εἰ ὡς ... Ἐναλίας ὑποκρίνομενοι οὕτως ... μεγαλόφυσος γένοντο he added that it was a shame if a man who played the rôle of Xanthias should prove himself so noble minded Aes. 2. 157, φιλότιμον ἑαυτῶν they pried them in case they should be captured X. A. 1. 4. 7 (op. 2622 a). Sometimes the construction used after a primary tense is retained after a secondary tense (X. C. 4. 3. 3).

2248. These verbs admit also the construction with ὅτι.

μὴ θαυμάζετε ὅτι χαλεπῶς φέρω do not be surprised that I take it hard X. A. 1. 3. 3, ἔθαμαζον ὅτι Κόρος οὔτε ἄλλον πέμπει ... οὔτε αὐτὸς φαίνω (implied indirect discourse) they were surprised that Cyrus neither sent some one else nor appeared himself 2. 1. 2, ἦκομεν ἄγαν ὅτε τὰ σώματα διεσώρυσαμεν we have reached here, content that we have saved our lives 5. 5. 13. The construction with ὅτι ὅπως and the infinitive (2033 b) also occurs: (Σωκράτης) θαυμάζετε ὅτι τῷ ... εὑκόλως ξὲν Socrates was admired because he lived contentedly X. M. 4. 8. 2.

a. ὅτι after verbs of emotion really means that, not because.
RESULT CLAUSES (CONSECUTIVE CLAUSES)

2249. A clause of result denotes a consequence of what is stated in the principal clause.

2250. Result clauses are introduced by the relative word ὡστε (rarely by ὡς) as, that, so that. In the principal clause the demonstrative words ὁδὸς ἤδης, τοιοῦτος such, τοιοῦτος so great, are often expressed. ὡστε is from ὡς and the connective τέ, which has lost its meaning.

a. To a clause with ὁδὸς, etc. Herodotus sometimes adds a clause either with τέ or without a connective, where Attic would employ ὡστε; cp. 3.12.

2251. There are two main forms of result clauses: ὡστε with the infinitive and ὡστε with a finite verb. With the infinitive, the negative is generally μἠ; with a finite verb, ὦ̓. On the use in indirect discourse and on irregularities, see 2759.

2252. Consecutive ὡς occurs almost always with the infinitive (chiefly in Herodotus, Xenophon, Aeschylus, and Sophocles); with a finite verb occasionally in Herodotus and Xenophon. With the infinitive, the orators and Thucydides (except 7.34) have ὡστε.

2253. Consecutive ὡστε (ὡς) with a finite verb does not occur in Homer, who uses coördination instead (cp. ὤτι in A 10). Two cases of ὡς τέ occur with the infinitive (I 42; 5.21 may mean and so), where the infinitive might stand alone, since Homer uses the infinitive to denote an intended or possible result.

2254. A clause with ὡστε and the infinitive is merely added to the clause containing the main thought in order to explain it. The consequence is stated without any distinction of time and only with difference of stage of action.

a. Since the infinitive expresses merely the abstract verbal idea, its use with ὡστε (as with πρίν) outside of indirect discourse cannot explicitly denote a fact. By its datival nature (1909), the infinitive is simply a complement to, or explanation of, the governing word. ὡστε is one of the means to reinforce this explanatory office of the infinitive. The origin of its use is suggested by the comparison with ὁδὸς sufficient for, ὁδὸς capable of (2038) and the infinitive, which was not originally dependent on these words.

2255. A clause with ὡστε and a finite verb contains the main thought, and is often so loosely connected with the leading verb as to be practically independent and coördinate. ὡστε may thus be simply introductory and take any construction found in an independent sentence. The consequence expresses distinctions of time and stage of action.

2256. Result may also be expressed by relative clauses (2556).
DIFFERENCE BETWEEN ὡςτε WITH THE INDICATIVE AND ὡςτε WITH THE INFINITIVE

2257. A clause of result with ὡςτε stating that something actually occurred as a fact must be expressed by the indicative.

2258. A clause of result with ὡςτε stating that something may occur in consequence of an intention, tendency, capacity, and in general in consequence of the nature of an object or action, is regularly expressed by the infinitive. When a consequence is stated without affirming or denying its actual occurrence, the infinitive is in place. The infinitive may therefore denote a fact, but does not explicitly state this to be the case; and is, in general, permissible in all cases where the attainment of the result is expected, natural, or possible, and its actual occurrence is not emphasized; as it is emphasized by the indicative.

a. ὡςτε with the infinitive does not state a particular fact. The infinitive is preferred in clauses containing or implying a negative. ὡςτε with the indicative is preferred after εἰς τοῦτο ἐξεκι and like phrases when affirmative (cp. 2265, 2266, 2274).

2259. This difference may be illustrated by examples.

ἐξω τρίχης ὡςτε ἐλεῖν ὧδε ἐκέινον πλοῖον I have tricomes (so as) to catch their vessel X. A. 1. 4. 8 (ὡςτε εἰλον would mean so that I caught with an essentially different meaning), πάντας ὧν ὑπατεῖς ὡςτε ἄφτο ἐναὶ φίλοις treating all in such a manner that they should be his friends X. A. 1. 1. 5 (an intended result, 2267), ὧτω διάκειμαι ὥρ' ὑμᾶν ὡς ὀδὴ δεῖπνον ἐκεῖ ἐν τῇ ἔμπνει οὐρά. I am treated by you in such a manner that I cannot even sup in my own country X. H. 4. 1. 33 (a fact), ὡςτε πάροδον μὴ ἐναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν μεῖν διήλαν so that it was impossible to pass by the side of a tower, but the guards went through the middle of them T. 3. 21, κραγγὴν πολὺν ὑπολογὰ καλοῦντες ἀλλήλους ὡςτε καὶ τῶν πολεμικῶν ἀκούσειν ὡςτε οἱ μὲν ἐγχύτατα τῶν πολεμικῶν καὶ ἔδωκαν they made a loud noise by calling each other so that even the enemy could hear; consequently those of the enemy who were nearest actually fled X. A. 2. 2. 17. Here the fact that some of the enemy fled is proof that they actually heard the cries; but the Greek states merely that the noise was loud enough to be heard. Had the clause ὡςτε . . . ἐφιγοῦν not been added, we could only have inferred that the noise was heard.

ᾧςτε (RARELY ὦς) WITH THE INFINITIVE

2260. The infinitive with ὡςτε denotes an anticipated or possible result; but the actual occurrence of the result is not stated, and is to be inferred only. The negative is μη', but οὐ is used when the ὡςτε clause depends on a clause itself subordinate to a verb of saying or thinking (2269). Cp. 2759.
508 SYNTAX OF THE COMPLEX SENTENCE [2261

a. ὡςτε with the infinitive means as to, so as to; but with a subject necessary in English it must often be translated by so that.

2261. The infinitive with ὡςτε is usually present or aorist, rarely perfect (e.g. D. 18. 257). The future is common only in indirect discourse (D. 19. 72).

2262. ὡςτε (ὡς) with the infinitive is used when its clause serves only to explain the principal clause. Thus,

2263. (I) After expressions denoting ability, capacity, or to effect something.

πολλά πράγματα παρείχον οἱ βαρβαροὶ . . . ἔλαφροι γὰρ ἦσαν, ὡςτε καὶ ἐγγύθεν φεύγοντες ἀποφέρειν the barbarians caused great annoyance; for they were so nimble that they could escape even though they made off after they had approached quite near X. A. 4. 2. 27, ὅ ποσαμὸς τοσοῦτος βάθος ὡς μηδὲ τὰ δόρατα ἵπτερεν the river of such a depth that the spears could not even project above the surface 3. 5. 7 (on τοσοῦτος ὡςος etc. see 2003), τοσαντιὶς κραυγής . . . ἐποίησαν ὡςτε . . . τοὺς ταξιάρχους ἔδειξαν they made such an uproar as to bring the tetrarchs D. 54. 5.

a. The idea of effecting may be unexpressed: (Κλέαρχος) ἠλώνεν ἐκ τοῦ δεμοῦ ὡςτε ἐκεῖνος ἐκπελάξατο Clearchus advanced against the soldiers of Menon so (i.e. by so doing he brought it about) that they were thoroughly frightened X. A. 1. 5. 13; cp. 2267. Several verbs of effecting take ὡςτε when the result is intended and where the simple infinitive is common (2267 b).

2264. (II) After a comparative with ἦταν.

ἥτισεν αὐτὸν ἐλάττω ἐχοντα ὅναμαν ὡςτε τοὺς φίλους ὄφελειν they perceived that he possessed too little power to benefit his friends X. H. 4. 8. 23, οἱ ἄκουστας βραχύτερα ἡκτίσων ὡς ἐξικνεῖται τῶν σφενοντών the javelin throwers hurled their javelins too short a distance to reach the slingers X. A. 3. 3. 7. After a comparative, ὡς is common as ὡςτε.

a. ὡςτε may here be omitted: ἔρθαν ὡς ἐχθρῶν κακά evils too great to be endured E. Hec. 1107.

b. On positive adjectives with a comparative force, see 1063.

• 2265. (III) After a principal clause that is negated.

ὁδὲ ἔχομεν ἄργυρον ὡςτε ἀγοράξειν τὰ ἐπιτήδεια ὧν ἔχουμεν no money (so as) to buy provisions X. A. 7. 3. 5, οὔθες πῶς ἐστὶν ἄναβεσθαι ἄψις ὡςτε τοιοῦτον τι τὸλμασίν παῖς no one ever reached such a degree of shamelessness as to dare to do anything of the sort D. 21. 62 (cp. 2258 a). Here are included questions expecting the answer no: τίς ὠδός ἔστι δεῦτος λέγειν ὡςτε σὺ πείσαι; who is so eloquent as to persuade you? X. A. 2. 5. 15. After negative (as after comparative, 2264) clauses, the infinitive is used, since there would be no reason for the ὡςτε clause if the action of the principal clause did not take place. But the indicative occurs occasionally (L. 13. 18, Ant. 5. 49).

2266. (IV) After a principal clause that expresses a condition.

εἰ μὴ εἰς τούτο μανᾶς ἀφίκημαι ὡςτε ἐπιθυμεῖν . . . τολλοὶς μάχεσθαι εἰ I had not reached such a degree of madness as to desire to contend with many L. 3. 29 (cp. 2258 a).
2267. (V) To express an intended result, especially after a verb of effecting, as ποιεῖν, διαπράττομαι, etc.

πάντα ποιοῦσιν ὄστε δίκαιος μὴ δίδομαι they use every effort (so as) to avoid being punished P. G. 479 b, διαφεβάζεις etc. συνεπτων ὃς μὴ ἀπετεθαὶ τῆς ἱδρύης τὸ ὅφερ they stitched the skins so that the water should not touch the hay X. A. 1. 5. 10.

a. The infinitive here expresses only the result, while the idea of purpose comes only from the general sense and especially from the meaning of the leading verb. τὸ μὴ in the above examples would express only purpose.

b. A clause of intended result is often used where διαπρώτες might occur in an object clause after a verb of effort (2211); as μηχανᾶς εὐρήχωμεν ὄστε ἐς τὸ πάν σε τὸν ἀπολλαξαῖ τὼν οὐκ θαλάσσωμεν we will find means (so as) to free thee entirely from these troubles A. Eum. 82. The infinitive alone, denoting purpose, is here more usual.

2268. (VI) To state a condition or a proviso (on condition that, provided that).

τολλὰ μὲν ἐν χρήματι ἕδωκε Φιλιστίδης ὄστε ἐξεύθεν ὄρην Φιλιστίδεσι Philistides would have given a large sum on condition of his holding Oeœus D. 18. 81, ὑπόχυτον ὄστε ἐνεπελεῖν they gave the promise on the condition that they should sail out X. A. 5. 6. 26. On condition that is commonly expressed by ἐφι' οὐ or ἐφι' οὔτε (2279) with or without a preceding ἐπὶ τῶν.

2269. A result clause with ὄστε and the indicative, dependent on an infinitive in indirect discourse; and itself quoted, takes the infinitive, and usually retains the negative of the direct form.

ἐφασαν τόσα στρατιώτατα εἰς τὸντο κρυφῆς ἐλθεῦν ὄστε οὖν ἐθέλειν πίνειν, εἰ μὴ ἀνθρωπιᾷ εἰς they said that the soldiers reached such a degree of daintiness as to be unwilling to drink wine unless it had a strong bouquet X. H. 6. 2. 6 (direct: ὃστε οὖν ἔθελον πίνειν, with οὐ retained in indirect discourse). See also 2270 b

So even when the principal verb takes ἔτι, as ἐννοοῦσατο ἡτί οὕτως ἔδη τότε πόρως τῆς ἥλικας ἢν ὄστε ... οὐκ ἦν πολλὰ ὑποτερον τελευτήσατο τὸν βίον iet him consider that he was then so far advanced in years that he would have died soon afterwards X. M. 4. 8. 1.

a. The future infinitive here represents the future indicative: ὃστει ἐνάσας εἰς τοσοῦτον εὐθελέας ἤδη προβληκέναι ὃστε καὶ ταῦτα ἐναπειθήσονται he thinks that you have already reached such a degree of simplicity as to allow yourselves to be persuaded even of this Aes. 3. 256. Outside of indirect discourse, the future infinitive with ὃστε is rare (γνησθείσας D. 16. 4, εὐθελήσας D. 29. 5).

b. ὃστε with the optative in indirect discourse is very rare (X. H. 3. 5. 23, I. 17. 11).

2270. ἄν with the infinitive expressing possibility, and representing either a potential indicative or a potential optative, occasionally follows ὃστε (ός).

a. Not in indirect discourse: καὶ μοι οἱ θεοὶ οὐτως ἐν τοῖς λεποῖς ἐσθήμεν ὃστε καὶ ἰδιώτης ἄν γραφω (= ἵδωτης εὖγε ἀν οὐ γραφέως αὖ) ὃτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ and the gods declared to me so clearly in the sacrifices that even a common man could understand that I must keep aloof from sovereignty X. A. 6. 1. 31, ἐν τῇ
SYNTAX OF THE COMPLEX SENTENCE

2271. ὧστε is often used with the infinitive when the infinitive without ὧστε is regular or more common.

a. So with many verbs, especially of will or desire. Thus, ἔπεισαν τοὺς Ἀθη- ναίους ὧστε ἐξαγαγεῖν ἐκ Πυθοῦ Messenians they prevailed upon the Athenians (so as) to withdraw the Messenians from Pylus T. 5. 55, ἔμεντες ... ἐκάστων ἵδια ὧστε ψηφίσαται τὸν πόλεμον having begged each privately (so as) to vote for the war 1. 119, ἐποίησα ὧστε ἐξεκ. τοῦ τῶν ἐμὲ πολέμῳ παύσασθαι I brought it about so that it seemed best to him to desist from warring against me X. A. 1. 6. 6.

N.—Such verbs are: ἀπέχουμι, δῆμοι αἰσχ.; διαπρᾶσσομαι, διδάσκω, ὅνωσμι, ἔθεμι, ἔργω, ἐπιδέει τινὰ ἔχω, ἐπαγγέλλομαι, ἔπαιρω, ἔχω an able, δεύτερον τί τινι ἱκνεῖται, a phrase with καθισταμαι, ἐγχείρω, παραδίδωμι, πειθω (and παραπεπείλω = πείλω), πέφυκα, ποιῶ, προθύμομαι, προτείνομαι, φυλάττομαι (2239), ψηφίσωμα.

b. When the infinitive is the subject: πάνω γὰρ μοι ἐμέλησον ὧστε εἰδέναι for it concerned me exceedingly to know X. C. 6. 3. 19.

N.—So with ἔστι, γίγνεται, etc., ἐδαφαὶ when it was decreed, ὑνεῖθ (Thuc.), συνεπιτε, συνέσει (Hdt.), προσήκει. Cp. 1085.

c. With adjectives, especially such as are positive in form but have a comparative force and denote a deficiency or the like (1063); as ἴδιεις γὰρ ἐστι νῦν ὧστε τοσοῦτον πράγμα διελέσθαι for we are still too young to decide so important a matter P. Pr. 314 b. So with ἰδιώτης, ὁλίγος, ψυχρός, γέρων; and with ἵκανος, ἀδύ- νατος (and with ἀνασάθαι).

2272. On the absolute infinitive with ὅς (less often with ὧστε) see 2012.

minated by a finite verb

2273. Any form used in simple sentences may follow ὧστε (rarely ὅς) with a finite verb. ὧστε has no effect on the mood of a finite verb.

a. ὅς is found especially in Xenophon.

2274. ὧστε so that with the indicative states the actual result of the action of the leading verb. This is especially common in narrative statements with the aorist tense. The negative is ὅτα.
RESULT CLAUSES

The ancient Greeks often used the clause 

επιτιθεὶς χλων ἀτλητος ὅστε ἀπεκρυψε ἀλα καὶ τὰ ὑπλα καὶ τοὺς ἀνθρώπους an immense amount of snow fell so that it buried both the arms and the men X. A. 4. 4. 11, εἰς τοσοῦτον ὑδατος ἤλθον ὅστε ἐπεσαν ἱματι σὲ καὶ ἵνα καὶ τῶν they reached such a pitch of insolence that they persuaded you to expel him 1. 16. 9 (cp. 2258a), ὡστε σκάδοι εἶ ὥστε ὁ δύνασαι κτλ. are you so stupid that you are not able, etc. D. 18. 120 (cf. a definite fact; with μὴ δύνασθαι the meaning would be so stupid as not to be able, expressing a characteristic). So after the location τοσοῦτον ὅστε, as τοσοῦτον ὅστε περὶ τῶν μὴ προσθήκων ikand εἰς τὸ λέγειν, ὅστε δέδοικα κτλ. I am so far from able to speak about that which does not refer to my case that I fear, etc. 1. 17. 1. ὃς is very rare: τοιῷ ὁμοῦ ἔχειν ὃ υἱὸν ἄποστησαν αὐτοῦ αἱ πόλεις I consider that it is the case that the cities will revolt from him X. H. 6. 1. 14.

a. So when ὅστε introducing an independent sentence practically has the force of ὅν, τοιῷ, τοιῷ, κοινώς and so therefore, consequently. Thus καὶ εἰς μὲν τὴν ὡστεραύς ὁμικρύς ὅστε ὁ Ἐκλήρεις ἐφρόντισεν and on the next day ὃς did not come; consequently the Greeks were anxious X. A. 2. 3. 25. Cp. 2275. This use appears sometimes with the infinitive: ὅστε ἐμὲ ἐκατόν ἀνεργῶσαν and so I kept asking myself P. A. 22 e.

2275. With an imperative, a hortatory or prohibitory subjunctive, or an interrogative verb, a clause with ὅστε is coordinate rather than subordinate, and ὅστε has the force of καὶ ὁμοῦ.

ὁστε τὰρρει and so be not afraid X. C. 1. 3. 18, ὅστε . . . μὴ ταφάρμαγος and so do not wonder P. Phae. 274 a, ὅστε τὸδεν ἱοίσαν; and so how do they know? D. 29. 47.

2276. ὅστε (ὁς) occurs rarely with the participle (instead of the infinitive) by attraction to a preceding participle (And. 4. 20, X. C. 7. 5. 46, D. 1. 10. 40, 58. 23).

2277. ὅστε (ὁς) may be used with a past tense of the indicative with ἄν (potential indicative and unreal indicative).

ταυτόν τι ἐπεσαν ὃς πάς ἐν ἔγυρῳ ὃτι ἰματί ἡκούει she made a movement so that every one could recognize that she heard the music with pleasure X. S. 9. 3, κατεράντο πάντα αὐτὸν ὅστε οὐκ ἔν ὁλαθεν αὐτὸν ὀρμόμενος ὁ Κλέων τῇ στρατῷ everything was clearly visible from it, so that Cleon could not have escaped his notice in setting out with his force T. 5. 3.

2278. ὅστε (ὁς) is used rarely with the optative without ἄν (by assimilation to a preceding optative) and with the potential optative with ἄν.

εἰ τις τὴν γυναῖκα τὴν σὴν οὔτως ῥυθμεύσεις ὅστε φιλεῖν αὐτήν μᾶλλον ποιήσεις ἑαυτόν ὃς καὶ κτλ. if some one should pay such attention to your wife as to make her love him better than yourself X. C. 5. 6. 30 (cp. 2260), ταυτόν δεις εἴπειν τῶν ἄξον ἄν ὅστε μέχρις ἄν διεισάντωσθάνῳ κτλ. if some one should pay such attention to your wife as to make her love him better than yourself, you are so far unworthy of compassion that you would be despised most justly of all men D. 37. 49, ὃς ἄν X. Ag. 6. 7, X. C. 7. 5. 37, 7. 5. 81.
CLAUSES WITH ἐφ’ ὧν AND ἐφ’ ὧτε INTRODUCING A PROviso

2279. ἐφ’ ὧν and ἐφ’ ὧτε on condition that, for the purpose of take the infinitive or (less often) the future indicative, and may be introduced, in the principal clause, by the demonstrative ἐπὶ τοῦτῳ. Negative μή.

αἱρεθέντες ἐφ’ ὧτε συγγράψαντες τόμουs having been chosen for the purpose of comp-iling laws X. H. 2. 3. 11, ἔφασαν ἀποδώσειν (τὸν νεκρὸν) ἐφ’ ὧν καλεῖ τὰς εἰκάς the barbarians said they would surrender the dead on condition that he would not burn their houses X. A. 4. 2. 19, ἀφελέων σε, ἐπὶ τοῦτῳ μέντοι, ἐφ’ ὧτε μηκέτι . . . φιλοσοφεῖν we release you, on this condition however, that you no longer search after wisdom P. A. 29 c. Future indicative: ξυνέβησαν ἐφ’ ὧτε ἐξῆλθαν ἐκ Πελοπόννησου ῥεπασμένου καὶ πολεμότοι εκπεμπονταί αὐτής they made an agreement on condition that they should depart from the Peloponnesus under a truce and never set foot on it again T. 1. 103.

a. These constructions do not occur in Homer. The future indicative is used by Herodotus and Thucydides on the analogy of relative clauses equivalent to consecutive clauses. These authors also use ἐπὶ τοῦτῳ for ἐπὶ τοῦτῳ.

CONDITIONAL CLAUSES

2280. A condition is a supposition on which a statement is based. A conditional sentence commonly consists of two clauses:

The protasis: the conditional, or subordinate, clause, expressing a supposed or assumed case (if).

The apodosis: the conclusion, or principal clause, expressing what follows if the condition is realized. The truth or fulfilment of the conclusion depends on the truth or fulfilment of the conditional clause.

a. The protasis has its name from πρότασις, lit. stretching forward, that which is put forward (in logic, a premiss); the apodosis, from ἀπόδοσις, lit. giving back, return; i.e. the resuming or answering clause.

2281. The protasis usually precedes, but may follow, the apodosis.

2282. The protasis is introduced by ἐι if.

a. Homer has also αἰ, which is an Aeolic (and Doric) form.

2283. With the subjunctive mood, ἐι commonly takes ἄν (Epic εἰ κὲ or εἰ κὲν, not ἄν).

a. There are three forms, ἄν, ἦν, ἄν. ἄν is the ordinary form in Attic prose and inscriptions; ἦν appears in Ionic and in the older Attic writers (the tragic poets and Thucydides); ἄν, generally in the later writers (sometimes together with ἄν), very rarely in Attic inscriptions. In Plato ἄν is commoner than ἄν. Xenophon has all three forms.

b. ἦν is from εἰ + ἄν, ἄν from ἦ (another form of εἰ) + ἄν. The etymology of ἄν is uncertain: either from ἦ + ἄν or from εἰ + ἄν.
2284. The particle ἀν is used in the apodosis: (1) with the optative, to denote possibility (cp. 1824); (2) with the past tenses of the indicative, to denote either the non-fulfilment of the condition (1786) or, occasionally, repetition (1790).

2285. The apodosis may be introduced by ὥς or ἄλλα, less often by αὕτη. See under Particles. νῦν ὥς as it is, as it was corrects a supposition contrary to fact. The apodosis sometimes has τότε, τότε ὥς, σὺν αὐτῷ (Hom. τῷ) comparable to Eng. then, in that case in the conclusion of conditional sentences.

2286. The negative of the protasis is μὴ because the subordinate clause expresses something that is conceived or imagined. μὴ negatives the conditional clause as a whole. On ως adherescent in protasis, see 2698.

The negative of the apodosis is οὐ, in case the principal clause states the conclusion as a fact on the supposition that the protasis is true; μη, when the construction requires that negative (2689).

2287. The indicative, subjunctive, and optative moods, and the participle may stand in protasis and apodosis. The imperative and infinitive may be used in the apodosis. The future optative is not used in conditional sentences except in indirect discourse. The tenses in conditional sentences, except unreal conditions, have the same force as in simple sentences.

2288. Instead of a formal conditional sentence the two members may be simply coördinated, the protasis having the form of an independent clause.

σύνεργον λαβεῖ παραδείγμα, καὶ πάντα εἶπε καὶ βεβηλοῦται take an insignificant example, and you will know what I mean P. Th. 154 c, πάρατηλεί πι τῶν ἦμῶν δοκοῦντων συμφέρειν ἀφώς Λαρσίμηsomething is going on (of a kind) that seems to be to your advantage. Aeschines is dumb. D. 18. 198. Cp. “Take with you this great truth, and you have the key to Paul’s writings” (Channing); “Petition me, perhaps I may forgive” (Dryden). Cp. 1839.

CLASSIFICATION OF CONDITIONAL SENTENCES

A. CLASSIFICATION ACCORDING TO FORM

2289. Conditional sentences may be classified according to form or function (i.e. with reference to their meaning). Classified according to form, all conditional sentences may be arranged with regard to the form of the protasis or of the apodosis.

Protasis:  εἰ with the indicative.
     ἀν (rarely εἰ) with the subjunctive.
     εἰ with the optative.

Apodosis: with ἄν, denoting what would (should) be or have been.
     without ἄν, not denoting what would (should) be or have been.
B. CLASSIFICATION ACCORDING TO FUNCTION

2290. Greek possesses a great variety of ways to join protasis and apodosis, but certain types, as in English, are more common than others and have clear and distinct meanings. In the case of some of the less usual types the exact shade of difference cannot be accurately known to us; as indeed to the Greeks themselves they were often used with no essential difference from the conventional types. In the following classification only the ordinary forms are given.

ACCORDING TO TIME

2291. This is the only functional distinction that characterizes all conditional sentences. Here are included also 2292, 2295, 2296.

1. Present

Protasis: a primary tense of the indicative.
Apodosis: any form of the simple sentence.
εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς if you do this, you do well.

2. Past

Protasis: a secondary tense of the indicative.
Apodosis: any form of the simple sentence.
εἰ ταῦτα ἔποιεις, καλῶς ἔποιεῖς if you were doing this, you were doing well, εἰ ταῦτα ἑποίησας, καλῶς ἑποίησας if you did this, you did well.

3. Future

a. Protasis: εάν with the subjunctive.
   Apodosis: any form expressing future time.
   εάν ταῦτα ποιῆσ (ποιήσῃς), καλῶς ποιῆσεις if you do this, you will do well.

b. Protasis: εἰ with the future indicative.
   Apodosis: any form expressing future time.
   εἰ ταῦτα ποιήσεις, πείσει if you do this, you will suffer for it.

c. Protasis: εἰ with the optative.
   Apodosis: ἄν with the optative.
   εἰ ταῦτα ποιῶς (ποιήσεως), καλῶς ἄν ποιῶς (ποιήσεως) if you should (were to) do this, you would do well.

According to Fulfilment or Non-fulfilment

2292. Only one class of conditional sentences distinctly expresses non-fulfilment of the action.
1. Present or Past

Protasis: εἰ with the imperfect indicative.
Apodosis: δὲν with the imperfect indicative.
εἰ ταῦτα ἐποίησις, καλῶς δὲν ἐποίησις if you were (now) doing this, you would be doing well; if you had been doing this, you would have been doing well.

2. Past

Protasis: εἰ with the aorist indicative.
Apodosis: δὲν with the aorist indicative.
αἱ ταῦτα ἐποίησας, καλῶς δὲν ἐποίησας if you had done this, you would have done well.

N.—Greek has no special forms to show that an action is or was fulfilled, however clearly this may be implied by the context. Any form of conditional sentence in which the apodosis does not express a rule of action may refer to an impossibility.

According to Particular or General Conditions

2293. A particular condition refers to a definite act or to several definite acts occurring at a definite time or at definite times.

2294. A general condition refers to any one of a series of acts that may occur or may have occurred at any time.

2295. General conditions are distinguished from particular conditions only in present and past time, and then only when there is no implication as to the fulfilment of the action. General conditions have no obligatory form, as any form of condition may refer to a rule of action or to a particular act; but there are two common types of construction:

1. Present

Protasis: εἰ with the subjunctive.
Apodosis: present indicative.
εἰ ταῦτα ποιήσῃς (ποιήσῃ) sē εἰπανῶ if ever you do this, I always praise you.

2. Past

Protasis: εἰ with the optative.
Apodosis: imperfect indicative.
εἰ ταῦτα ποιήσῃς (ποιήσῃς), sē εἰπήνω if ever you did this, I always praised you.

2296. But equally possible, though less common, are:
εἰ ταῦτα ποιήσῃς, sē εἰπανῶ and εἰ ταῦτα ἐποίησις, sē εἰπήνω.
### Table of Conditional Forms

**2297.** In this Grammar the ordinary types of conditional sentences are classified primarily according to *time*. The Homeric and other more usual variations from the ordinary forms are mentioned under each class, the less usual Attic variations are mentioned in 2355 ff. The following table shows the common usage:

<table>
<thead>
<tr>
<th>Time</th>
<th>Form</th>
<th>Protasis</th>
<th>Apodosis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>Simple</td>
<td><em>εἰ</em> with present or perfect indicative</td>
<td>present or perfect indicative or equivalent</td>
</tr>
<tr>
<td></td>
<td>Unreal</td>
<td><em>εἰ</em> with imperfect indicative</td>
<td>imperfect indicative with <em>ἀν</em></td>
</tr>
<tr>
<td></td>
<td>General</td>
<td><em>ἐὰν</em> with subjunctive</td>
<td>present indicative or equivalent</td>
</tr>
<tr>
<td>Past</td>
<td>Simple</td>
<td><em>εἰ</em> with imperfect, aorist, or pluperfect indicative</td>
<td>imperfect, aorist, or pluperfect indicative</td>
</tr>
<tr>
<td></td>
<td>Unreal</td>
<td><em>εἰ</em> with aorist or imperfect indicative</td>
<td>aorist or imperfect indicative with <em>ἀν</em></td>
</tr>
<tr>
<td></td>
<td>General</td>
<td><em>εἰ</em> with optative</td>
<td>imperfect indicative or equivalent</td>
</tr>
<tr>
<td>Future</td>
<td>More Vivid</td>
<td><em>ἐὰν</em> with subjunctive</td>
<td>fut. indic. or equivalent</td>
</tr>
<tr>
<td></td>
<td>Emotional</td>
<td><em>εἰ</em> with future indicative</td>
<td>fut. indic. or equivalent</td>
</tr>
<tr>
<td></td>
<td>Less Vivid</td>
<td><em>εἰ</em> with optative</td>
<td><em>ἀν</em> with optative</td>
</tr>
</tbody>
</table>

### Present and Past Conditions

**First Form of Conditions**

**Simple Present and Past Conditions**

**2298.** Simple present or past conditions simply *state* a supposition with no implication as to its reality or probability. The protasis has the indicative, the apodosis has commonly the indicative, but also any other form of the simple sentence appropriate to the thought.

- *εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς* if you do this, you do well.
- *εἰ ταῦτα ἔποιησας, καλῶς ἔποιησας* if you did this, you did well.

a. This form of condition corresponds to the logical formula *if this is so, then that is so; if this is not so, then that is not so; if A = B, then C = D*. The truth of the conclusion depends solely on the truth of the condition, which
is not implied in any way. In these conditions something is supposed to be true only in order to draw the consequence that something else is true.

b. The conditional clause may express what the writer knows is physically impossible. Even when the supposition is true according to the real opinion of the writer, this form of condition is employed. In such cases ἐπερ is often used for εἰ. Both εἰ and ἐπερ sometimes have a causal force (2246) ; cp. si quidem and quia.

c. The simple condition is particular or general. When the protasis has εἰ τις and the apodosis a present indicative, the simple condition has a double meaning referring both to an individual case and to a rule of action. When a present general condition is distinctly expressed, ἔδω with the subjunctive is used (2337.)

2299. There are many possible combinations of present and past conditions with different forms of the protasis and apodosis. Protasis and apodosis may be in different tenses, and present and future may be combined.

2300. The apodosis may be the simple indicative or any other form of the simple sentence appropriate to the thought.

a. Simple Indicative: εἰ τοῦτο ἔχεις καλῶς, ἐκεῖνος ἀισχρῶς if this is excellent, that is disgraceful. Aes. 3.188, εἰ μὲν (Ἄσκεπτος) θεός ἦν, οὐκ ἦν ἀισχροκερδῆς· εἰ δὲ ἀισχροκερδῆς, οὐκ ἦν θεός if Asclepius was the son of a god, he was not covetous; if he was covetous, he was not the son of a god. P. R. 408 c, εἴ τι πάλιν ἐκεῖνον ἐπικλῆδον τῆς Ἑλληνικῆς, πάντων ... μετέχομεν and if any other danger befell the Greeks, we took our share in all. T. 3.54, ἦς καλόν ... τέχνην ἁρά κίνησαι, ἐπερ κίνησαι in truth you do possess a noble art, if indeed you do possess it. P. R. 319 a, εἴπερ γὰρ Δάρελοι ... ἐστι πάις ..., οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήγειαι if indeed he is a son of Darius, I shall not gain this without a battle. X. A. 1. 7. 9, Κλέαρχος εἰ παρὰ τοῦτο ὄρκως ἔλθεν πᾶς σπουδᾶς, τὴν δίκην ἔχει assuming that Clearchus broke the truce contrary to his oath, he has his deserts. 2. 5. 41, εἴ δὲ δόο εἶπεν ἀγώνοις γεγένησθον, οὐκ ἔγω αἰτίοις but if two trials have been made out of one, I am not responsible. Ant. 5. 85.

b. Indicative with ἄν (unreal indicative, 1780): καλὸν τὸτε ... τὸν Ἰτερείην, εἴπερ ἄληθῆ μον τὸν κατηγορεῖ, μάλλον ἂν εἶχες τῇ τοῦτῳ ἔδωκεν and yet, if indeed his present charge against me is true, he would have had more reason for prosecuting Hyperides than he now has for prosecuting my client. D. 18. 228 (here ἔδωκεν implies εἴπερ, 2308). So also an unreal indicative without ἄν, 1774: τοῦτο, εἰ καὶ τάλα τάντ' ἀποστέρωθι ... ἀποδοῦσαι προσηκεν even if they steal everything else, they should have restored this. D. 27. 37. In the above examples each clause has its proper force.

c. Subjunctive of exhortation or prohibition (cp. the indicative δει or χρη with the infinitive, 1807): δεδεν δὲ ἄπελπομεν ἐπανελθομεν, εἰ σοι ἡδομένει ἐστὶν but let us return to the point whence we digressed, if it is agreeable to you. P. Ph. 78 b, εἰ μὲν ἔστε με τούτον ... μὴ δὲ φωνὴν ἀνάσχημεν if you know that I am such a man ... do not even endure the sound of my voice. D. 18. 10.

d. Optative of wish (cp. the indicative ἐλπίζω): κακίστω ἀπολομένη, Ξανθίαν εἰ μὴ φιλῶ may I perish most vilely, if I do not love. Xanthisa. Ar. Ran. 579.

e. Potential optative: θαυμάζομαι ἄν εἰ ὁλοθα I should be surprised if you
know P. Pr. 312 c. The potential optative (or indicative with ἄν, above b) sometimes suggests an inference (cp. the indicative δοκεῖ and inf. with ἄν). Thus, εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοῦν ἃν ἐγώγε οὐ κατὰ τοῦτον εἶναι ἤρωος for if they mean this, I must admit (it seems to me that I must admit) that I am an orator, but not after their style P. Α. 17 b (cp. τοῦτο γέ μοι δοκεῖ καλὸν εἶναι, εἰ τις οἶος τ'] ἐν παρανόμων ἀνθρώπους this seems to me a fine thing, if any one should be able to train men 19 e), εἰ γὰρ οὖν ὁρῶς ἀπέστησαν, ἰμεῖς ἃν οὐ χρεών ἄρχοντε for if they were right in revolting, you must be wrong in holding your empire T. 3. 40 (cp. οὐκ ἂν χρη ἤμας ἄρχειν).

f. Imperative (cp. the indicative κελεύω order, ἀπαγορεύω forbid): εἰ τις ἀντιλέγει, λέγετο if any one objects, let him speak X. Α. 7. 3. 14.

2301. If the protasis expresses a present intention or necessity, the future indicative may be used.

eἰ δὲ καὶ τῷ ἡγεμόνι πιστεύομεν δὲν ἄν Κύρος διδηκῇ, τι κωλέει καὶ τὰ ἄκρα ἡμῶν κελεύειν Κύρων προκαταλαβεῖν; but if we are going to trust any guide that Cyrus may give us, what hinders our also ordering Cyrus to occupy the heights in advance in our behalf? Χ. Α. 1. 3. 16, αἰτε πλήκτρον, εἰ μαχεῖται your spur if you mean (are going) to fight Ar. Αv. 759. The future here has a modal force and expresses something besides futurity; hence it is equivalent to μέλλειν μαχεῖται (1959), but not to εἶναι μάχη (2323) or to εἰ μαχεῖ (a threat, 2328), both of which refer to future time. The periphrasis with μέλλω and the present or future infinitive is more common in prose.

Second Form of Conditions

PRESENT AND PAST UNREAL CONDITIONS

2302. In present and past unreal conditions the protasis implies that the supposition cannot or could not be realized because contrary to a known fact. The apodosis states what would be or would have been the result if the condition were or had been realized.

2303. The protasis has εἰ with the imperfect, aorist, or pluperfect indicative; the apodosis has ἄν with these past tenses. The protasis and apodosis may have different tenses. Unreal conditions are either particular or general.

2304. The imperfect refers to present time or (sometimes) to a continued or habitual past act or state. The imperfect may be conative.

eἰ τὰῦτα ἐτοίεστι, καλῶς ἄν ἐτοίεστιν if you were (now) doing this, you would be doing well, or if you had been doing this, you would have been doing well.

The implied opposite is a present (ἀλλ' οὐ ποιεῖς but you are not doing this) or an imperfect (ἀλλ' οὖκ ἐτοίεστε but you were not doing this).

The imperfect of past time emphasizes the continuance of the action.
2305. The aorist refers to a simple occurrence in the past.

\[\text{εἰ ταῦτα ἔποιήσας, καλῶς ἂν ἔποιήσας} \text{ if you had done this, you would have done well.}\]

The implied opposite is an aorist (\[\text{ἀλλ' οὐκ ἔποιήσας but you did not do this}\].)

2306. The (rare) pluperfect refers to an act completed in past or present time or to the state following on such completion.

\[\text{εἰ ταῦτα ἐπετεύχης, καλῶς ἂν ἐπετεύχης} \text{ if you had finished doing this (now or on any past occasion), you would have done well.}\]

The implied opposite is a perfect (\[\text{ἀλλ' οὐκ ἐπετεύχης but you have not done this}\]) or a pluperfect (\[\text{ἀλλ' οὐκ ἐπετεύχης but you had not done this}\]).

The pluperfect is used only when stress is laid on the completion of the act or on the continuance of the result of the act, and generally refers to present time. In reference to past time, the aorist is generally used instead of the pluperfect.

2307. In reference to past time, the imperfect or aorist is used according as either tense would be used in an affirmative sentence not conditional. The pluperfect is commonly used when the perfect would have been used of present time.

2308. In the form of the protasis and the apodosis of unreal conditions there is nothing that denotes unreality; but, in the combination, the unreality of the protasis is always, and that of the apodosis generally, implied. The past tenses of the indicative are used in unreal conditions referring to present time, because the speaker’s thought goes back to the past, when the realization of the condition was still possible, though at the time of speaking that realization is impossible.

2309. Same Tenses in Protasis and Apodosis. — a. Imperfect of present time: ταῦτα δὲ οὐκ ἂν ἵδυμαντο ποιεῖν, εἰ μὴ καὶ διαλύῃ μεταρία ἑκρώμενο but they would not be able to do this, if they were not also following a temperate diet X. C. 1. 2. 16.

b. Imperfect of past time: οὐκ ἂν ὀδύνησον . . . ἐκράτει, εἰ μὴ τι καὶ ναυτικῶν ἔχον accordingly he would not have ruled over islands, if he had not possessed also some naval force T. 1. 9. Present and past combined: εἰ μὴ τῆς ἑπίστολς, νῦν ἂν οὐκ ἐνφραίνωμεν if I had not toiled then, I should not be rejoicing now Philemon 153.

c. Aorist of past time: οὐκ ἂν ἐποίησεν Ἄγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα Agasias would not have done this, if I had not ordered him X. A. 9. 6. 15.

2310. Different Tenses in Protasis and Apodosis. — a. Imperfect and Aorist: εἰ μὲν πρόσθεν ἡπιστάμαντον, εὖδ' ἂν συνήκολωσή σοι if I had known this before, I would not even have accompanied you X. A. 7. 7. 11.

N. — With an imperfect of present time in the protasis, εἰπον ἂν, ἀπεκρίναμην ἂν and like verbs, denote an act in present time (I should at once say). Thus, εἰ μὴ πατὴρ ἤσθι, εἰπον ἂν o' οὐκ εἰ φρονεῖν if thou wert not my father, I would say (would have said) thou wast unwise S. Ant. 755. Often in Plato, as εἰ μὲν
SYNTAX OF THE COMPLEX SENTENCE

2311. Homeric Constructions.—In Homer the imperfect in unreal conditions refers only to past time. The apodosis may have κέ or ἄν with the optative.

a. The present unreal condition with εἰ with the optative in the protasis and ἄν with the optative in the apodosis (in form like a less vivid future condition in Attic) is very rare (Ψ 274). In B 80, Ω 220 we have a combination of a past protasis (imperfect or aorist indicative) with present apodosis (with κέν and the optative).

b. Past unreal conditions have, in the protasis, the imperfect or aorist indicative; in the apodosis, either the imperfect or aorist indicative with ἄν or κέ or the aorist or present optative with κέ. Thus, καὶ νῦν κεῖνος ἰσαίας Μεσοποταμίας ἦν ἵπποι καὶ κέντρον ἐπὶ τῆς Φοίβης καὶ λυγότοι Ἰσραήλ, ἦν ξενίστηκεν ἐκ τοῦ οἰκείου τῆς Αφροδίτης Αἰγύπτων. In B 49, Ω 220 we have a combination of a past protasis (imperfect or aorist indicative) with present apodosis (with κέν and the optative).

2312. Unreal conditions with ἄν and the optative in apodosis (cp. 2311) in Attic are rare and some are suspected. Either the common reading is at fault (Χ. Μ. 8. 3. 8), or we have a simple condition with a potential optative (2300 e), as in Αν. 1. 57, Λ. 6. 39, Λ. 4. 102. In εἰ μον τοῖν τοῦτο ἐπεξείρησες λέγεσθαι ... ὅπερ ἐπιθυμῶ σῶσαι ἡμᾶς μετὰ τῆς ἁπάνθρωπης, if now I were attempting to say this, there would be no one who would not censure me with good reason (D. 18. 206) the implied conclusion is εἰ ἄν ἂν ἡσυχαίστατο κάλα.

a. The optative in protasis and apodosis occur in Ε. Μεδ. 568 (present unreal). Hdt. uses the potential optative occasionally (c.g. 7. 214) where English uses a past expression.

UNREAL CONDITIONS—APODOSIS WITHOUT ἄν

2313. ἄν may be omitted in the apodosis of an unreal condition when the apodosis consists of an imperfect indicative denoting unfulfilled obligation, possibility, or propriety. Such are the impersonal expressions ἔσοι, ἔχον, ἔδωκα, εἰκόνος ὅς, καὶ ἢν, etc., with the infinitive, the action of which is (usually) not realized.
eis tauta epoiei, edei (eipn) aitiathsq au'ton if he were doing this (as he is not), one ought to (might) blame him.
eis tauta epoiose, edei (eipn) aitiathsq (or aitimh) au'ton if he had done this (as he did not), one ought to (might) have blamed him.

a. Here edei and eipn are auxiliaries and the emphasis falls on the infinitive. The impersonal verb has the effect of a modifying adverb denoting obligation, possibility, or propriety: thus edei aitiathsq au'ton is virtually equivalent to dikaios an yntos, and eidos hν aitiathsqai au'ton to ektropos an yntos he would properly have been blamed.
b. edei, xehv, etc., may be used in simple sentences (1774 ff.) without any protasis either expressed or implied. But a protasis may often be supplied in thought.

2314. The present infinitive generally expresses what would necessarily, possibly, or properly be done now. The aorist, and sometimes the present, infinitive expresses what would necessarily, possibly, or properly have been done in the past.
a. Present infinitive of present time: xehv deπou, ete tivs au'ton presbiterou geitonon exynis oti neoi oti aitou, eγw kakeunikopton ti xeneboli长效机制, nia au'tou, avabaliomai tiwv kathoroin if some of them on growing older had perceived that I ever gave them any bad counsel when they were young, they ought of course now to rise up in person and accuse me P.A. 33 d.
b. Present infinitive of past time: ei tυna (προικα) edidou, eikos hν kai tην doxhian on tiv tavn paragenevthai fasskounov marupeiavai if he had given any dowry, that which was actually delivered would naturally have been attested by those who claimed to have been present Is. 3. 28.
c. Aorist infinitive of past time: ei eboileto dikaios einae peri touvs patins, eipn aitv... xesthovai tin oikon if he had wished to be just in regard to the children, he might properly have let the house L. 32. 23.

2315. With the same impersonal expressions, au is regularly used when the obligation, possibility, or propriety, and not the action of the verb dependent on edei, etc., is denied. Here the main force of the apodosis falls on the necessity, possibility, or propriety of the act.
eis tauta epoiei, edei (eipn) au aitiathsq au'ton if he were doing this (as he is not), it would be necessary (possible) to blame him ; but, as the case now stands, it is not necessary (possible). Thus, ei mv hπistamwv saφwv ot hxi plwva... aγovn ikanv, othv au edei au melwv lewn if we knew for certain that he would return with a sufficient number of vessels, there would be no need to say what I am going to say (but there is need) X. A. 5.1.10, tauta ei mv d' aσtevnav epαχομεν, στεργεν au hν aναγκη tην τωχν if we had suffered this because of our weakness, we should have (necessity would compel us) to rest content with our lot L. 33. 4.

2316. With au, it is implied that the obligation does (or did) not exist; without au, it is implied that the action of the dependent infinitive is (or was)
not realized. Thus the first sentence in 2315, without ἄν, would mean: *if he were doing this* (as he is not), *one ought to blame him*; but, as the case now stands, one does not blame him.

2317. ἐβουλόμην, or ἐβουλόμην ἄν, with the infinitive may stand in the apodosis. Cp. 1782, 1789.

2318. ἄν is regularly omitted in an apodosis formed by the imperfect of μᾶλλον and the infinitive (usually future) to denote an unfulfilled past intention or expectation (cp. the Lat. future participle with evam or fui). Cp. 1895 a, 1690.

ἡ μάλα δὴ Ἀγαμέμνονος . . . φθονεῖται κακὸν οἶτον ἐνι μεγάροιν ἐμελλὼν, εἰ μὴ . . . τεσσαρες in sooth I was like, to have perished in my halls by the evil fate of Agamemnon, hadst thou not spoken v. 383 (periturus evam, nisi dixisses).

2319. ἄν may be omitted with the aorist of κυνδούνω τυν a risk when the emphasis falls on the dependent infinitive.

ei μὴ δρομῷ μόνος ἔσεθομεν εἰς Δελφοὺς, ἐκυνδούναμεν ἀπολέθαι if we had not escaped with difficulty to Delphi by taking to our heels, we ran the risk of perishing (= we should probably have perished: ἄν ἀπολέϑηκα) Aes. 8. 123. Contrast ei μέντοι τὸτε πελείνειν συνελέγησαν, ἐκυνδόθεσαν ἄν διαφθάσαθαν πολὺ τοῖς στρατεύμασις if they had mustered in larger force at this time, a large part of the troops would have been in danger of being destroyed X. A. 4. 1. 11.

2320. Some expressions containing a secondary tense of the indicative without ἄν, and not followed by a dependent infinitive, are virtually equivalent to the apodosis of an unreal condition.

τῶν τε δὲ ei μὴ ὠρελάζων ἄν οἶτος ἐβούλετο, οὐδεμιὰ ἤμια ἐνοχὸς ήν but if they had not acknowledged to him what he wished, he would have been (lit. was) liable to no penalty I. 7. 37.

a. Imperfects (not impersonal) without ἄν are often emended, as ἡ σχεῦναι μέντοι (some editors μεντάν), ei νῦν πολέμοι γε διὸς ἐξήπατήθην I should, however, be ashamed, if I had been deceived by any one who was an enemy X. A. 7. 6. 21. Cp. “Tybalt’s death was woe enough, if it had ended there” (Shakesp.). Cases like 1895 a do not belong here.

FUTURE CONDITIONS

2321. Future conditions set forth suppositions the fulfilment of which is still undecided. There are two main forms of future conditions:

More Vivid Future conditions.
Less Vivid Future conditions.
A variety of the first class is the Emotional Future (2328).
Future conditions may be particular or general (2293, 2294).

2322. The difference between the More Vivid Future and the Less Vivid Future, like the difference between *if I (shall) do this* and *if I should do this*, depends on the mental attitude of the speaker. With the Vivid Future the
speaker sets forth a thought as prominent and distinct in his mind; and for any one or more of various reasons. Thus, he may (and generally does) regard the conclusion as more likely to be realized; but even an impossible (2522 c) or dreaded result may be expressed by this form if the speaker chooses to picture the result vividly and distinctly. The More Vivid Future is thus used whenever the speaker clearly desires to be graphic, impressive, emphatic, and to anticipate a future result with the distinctness of the present.

The Less Vivid Future deals with suppositions less distinctly conceived and of less immediate concern to the speaker, mere assumed or imaginary cases. This is a favourite construction in Greek, and is often used in stating suppositions that are merely possible and often impossible; but the form of the condition itself does not imply an expectation of the speaker that the conclusion may possibly be realized. The difference between the two forms, therefore, is not an inherent difference between probable realization in the one case and possible realization in the other. The same thought may often be expressed in either form without any essential difference in meaning. The only difference is, therefore, often that of temperament, tone, or style.

a. εἶν, with the subjunctive and εἰ with the optative are rarely used in successive sentences. In most such cases the difference lies merely in the degree of distinctness and emphasis of the expression used; but where the speaker wishes to show that the conclusion is expected or desired, he uses εἶν with the subjunctive rather than the other form. Thus, εἰ oβν ιδοὺ εἰς καθάπερ τοὺς πολλοὺς ἐν μεσημβρίᾳ μὴ διαλεγομένως, ἀλλὰ ποιήσους καὶ κρυπτούντως ὑπ' αὐτῶν δι᾽ ἄργλαν τῆς διανοίας, δικαίως ἢ καταγελώσῃ... εἶν δὲ ὅροις διαλεγομένους... τάχις ἢ οδοῖς ἐγκαθημένες οἱ οἶκα τῶν they should see that we, like the many, are not conversing at noon-day but slumbering and charmed by them because of the indolence of our thoughts, they would rightly laugh at us; but if they see us conversing, they will, perhaps, out of admiration make us gifts. P. Phae. 250 a.

b. Cases of both forms in successive sentences are I 135, Hdt. 8. 21, 9. 48; P. Cr. 51 d, Ph. 106 b, Phae. 259 a, Pr. 330 c-331 a, D. 4. 11, 18. 147-148. In D. 18. 178 both the desired and the undesired alternative have εἶν with the subjunctive.

c. Impossibilities may be expressed by εἰρθ with the subjunctive. Thus, τι ὁμ:, ἠν εἴπασιν οἱ νόμοι; what, then, if the laws say? P. Cr. 50 c; cp. P. Eu. 299 b, R. 610 a, 612 b (opt. in 359 c, 360 b), Ar. Aves 1642, E. Or. 1509, Phoen. 1216. Cp. 2329 a.

Third Form of Conditions

MORE VIVID FUTURE CONDITIONS

2323. More vivid future conditions have in the protasis εἶν (ἡν, ἢν) with the subjunctive; in the apodosis, the future indicative or any other form referring to future time.

εἶν τῶντα ποιής (τονήσῃς), καλῶς ποιήσεις if you do this, you will do well.

2324. This form of condition corresponds to the use of shall and will in conditional sentences in older English ("if ye shall ask . . . I will do it"): St. John.
Modern English substitutes the present for the more exact future in ordinary future conditions of this class; and often uses shall in the protasis with an emotional force. The English present subjunctive, although somewhat rarely used in the modern language, corresponds more nearly to the Greek subjunctive (‘if she be there, he shall not need’): Beaumont and Fletcher. — Since if you do this may be expressed in Greek by ἔάν ταῦτα ποιῆς or εἰ ταῦτα ποιῆσεις (2328), and by εἰ ταῦτα ποιεῖς (2298), the difference in meaning is made clear only by the apodosis. The form ἔάν ταῦτα ποιῆς in vivid future conditions must be distinguished from the same form in present general conditions (if ever you do this, 2337). ἔάν ταῦτα σοι δοκῇ, πολεί may be particular or general: if (or if ever) this seems good to you, do it.

2325. The present subjunctive views an act as continuing (not completed); the aorist subjunctive as simply occurring (completed). Neither tense has any time of itself. The aorist subjunctive may mark the action of the protasis as completed before the action of the principal clause (cp. the Lat. future perfect). Ingressive aorists (1924) retain their force in the subjunctive.

2326. The apodosis of the more vivid future condition is the future indicative or any other form of the simple sentence that refers to future time.

a. Future Indicative: ἔάν γητης καλῶς, εὑρήσεις if you seek well, you shall find P. G. 503 d, ἔάν τε ἔχωμεν χρήματι, ἔσωμεν φίλους if we have money, we shall have friends Men. Sent. 165, χάριν γε εἴσομαι, ἔάν ἀκούστε I shall be grateful, if you listen P. Pr. 310 a, ἐν αὐτῷ διάφως ἀργύριον καὶ πελάγης αὐτόν, ποίησε καὶ σε σοφόν if you give him money and persuade him, he will make you too wise 310 d, ἢ γὰρ τοῦτο λάβωμεν, οὗ δυνάστηκα μένειν for if we take this, they will not be able to remain X. A. 3.4.41, ἔάν κύκλον ἐπί τῆς περιφερείας λιπωθ🧔 δύο τυχόντα σημεία, ἢ ἐπὶ τὰ σημεῖα ἐπικυκλώσει ἐλεύθερος ἑτοι πεσεῖται τοῦ κύκλου if any two points be taken in the circumference of a circle, the straight line which joins them shall fall within the circle Euclid 3.2.

b. Primary Tenses of the indicative other than the future. Present (1879): ἢν θαῦμα σῷ, παῖς δ' ἐκφέρει μᾶρον if thou art slain, boy boy escapes death E. And. 381, διόσως ἐκὼν κτείνειν εαυτόν, ἢ τάδε ψευσθῇ λέγων freely he offers himself to death, if he lies in speaking thus (διόσως = he says that he is ready) S. Phil. 1342. Aorist: see 1934, and cp. εἰ μὲν καὶ οὖν μὲν Τρώων πόλιν ἀρματίσσομαι, δορετὸ μὲν τῶν ἑστί ταύτα ἐν τῇ θεσσαλίᾳ λήγειν if I tarry here and wage war about the city of the Trojans, my return home is lost for me I 413. Perfect: see 1950. Cp. “if I shall have an answer no directlier, I am gone” Beaumont and Fletcher.

c. Subjunctive of exhortation, prohibition, or deliberation, and with ὅμε (μή οὐ) of doubtful assertion (1801). Thus, μὴ δ' ἂν τι δύναμαι, ἐφη, ἡν παλὴ νεωτέρος τριάκοντα ἐτῶν, ἔρωμαι, ὑπὸσον πολεῖ; even if I am buying something, said he, am I not to ask 'what do you sell it for?' if the seller is under thirty years of age? X. M. 1.2. 36, κἂν φαινόμεθα ἄδικα αὐτὰ ἐργαζόμεθαι, μή οὖ δὲν ὑπολογίζεθαι κτλ. and if we appear to do this unjustly, I rather think it may not be necessary to take notice, etc. P. Cr. 48 d.

d. Optative of wish, or potential optative with ἄν (‘something may happen’ instead of ‘something will happen’). Thus, ἢν σε τοῦ λαπτὸ ποτ ἀφέλωμαι χρόνου,
... káistv ἀπολογήν if ever in the future I take them away from you, may I perish most vilely! I, A. R. 586, ἐὰν κατὰ μέρος φυλάσσωμεν ... ἢττων ἄν δύναντο ἡμᾶς θηρῶν οἱ πολέμωι if we keep guard by turns, the enemy will (would) be less able to harry us X. A. 5. 1. 9. See also 2356 a.

e. Imperative, or infinitive for the imperative (2013): ἢν πάλευον αὐρήθη, μὴ κείτε δεῖξαι δὴν ἔδωκαν if you choose war, do not come here again without your arms X. C. 3. 2. 13, ὥς δὲ, ἂν τι ἔχῃς ἁλέτιν σῷ ποιεῖν λαβέων, πειράσεις καί ἦμοι μεταδίδοναι but if you can find anything better from any quarter, try to communicate it to me too P. Crat. 426 b.

2327. Homeric Constructions.—a. ei alone without κε or ἄν with the subjunctive with no appreciable difference from ei ke (ἄν): ei per γάρ σε κατακτάρταρ, ὥς στὸν κλαίσομαι for if he slay thee, I shall not bewail thee X 86. This construction occurs in lyric and dramatic poetry, and in Hdt., as ἄναλανα τάρταρον γέω, ei σοι στρεψόμεθα wretched indeed shall I be, if I am deprived of thee S. O. C. 1443. In Attic prose it is very rare and suspected (T. O. 21).

b. Subjunctive with κε in both protasis and apodosis (the anticipatory subjunctive, 1810): ei δὲ κε μὴ δώσαις, ἐγώ δὲ κεν αὐτὸς ἐλάμβανι and if he do not give her up, then will I seize her myself A 324.

c. ei (αἱ) κε with the future in protasis (rare): σοι ... δεν οὖσαν, ei κε 'Αχιλλῆς ... εὐλογόρ ... κόσμος εὐκράσων we will be a reproach unto thee, if the dogs drag the companion of Achilles P 557. Some read here the subjunctive.

2328. Emotional Future Conditions.—When the protasis expresses strong feeling, the future indicative with ei is commonly used instead of ἔαν with the subjunctive, and may often be rendered by hall. The protasis commonly suggests something undesired, or feared, or intended independently of the speaker's will; the apodosis commonly conveys a threat, a warning, or an earnest appeal to the feelings. The apodosis is generally expressed by the future indicative, but other forms of 2326 are possible.

ei ταῦτα λέξεις, ἐχορεῖ μὲν εὖ έμοί if thou speakest thus, thou wilt be hated by me S. Ant. 93, ei μὴ καθέξεσθαι γιλώσας, ἐσται σοι κακᾶ if you won't hold your tongue, there's trouble in store for you B. frag. 5, ἀσκοτενεῖ γάρ, ei μὲ γῆς ἐξω μαλεῖς for thou wilt slay me if thou shalt thrust me out of the land E. Phen. 1821, ei ὅσι στρατευούμεθα, σοὶ δυνατόμεθα μάχεσθαι if we keep the field thus, we shall not be able to fight X. C. 6. 1. 13, ἀδιάβροτος ἄν γενόμην (potential optative), ei φυγάς ἀδίκως καταστήσωμαι I should become most wretched, were I to be driven unjustly into exile L. 7. 41.

a. When ei with the future indicative is directly contrasted with ἔαν with the subjunctive, the former usually presents the unfavourable, the latter the favourable, alternative. Thus,

ἤν μὲν γὰρ ἔθελωμεν ἀποθνῄσκειν ὑπὲρ τῶν δικαίων, εὐδοκιμήσουμεν ... ei δὲ φοβησόμεθα τοὺς κυνάδους, εἰς πολλὰς παρακάς καταστήσουμεν ἢμᾶς αὐτῶι if we are (shall be) willing to die for the sake of justice, we shall gain renown; but if we are going to fear dangers, we shall bring ourselves into great confusion I. 6. 107. Cp. X. C. 4. 1. 15, Ar. Nub. 586–591, L. 27. 7, L. 12. 237, 15. 130, 17. 9, D. 8. 17, 18. 176, 27. 20–22. Both constructions are rarely used in successive clauses with-
out any essential difference (X. Ap. 6). εἰν with the subjunctive, when used in threats or warnings, is a milder form of statement than εἰ with the future (Hdt. 1. 71). An unfavourable alternative may thus be expressed by ἔτοι with the subjunctive (A 135–137, Hdt. 3. 36, Aes. 3. 254).

b. εἰ with the future indicative may have a modal force like that of δεῖ or μέλλω (am to, must) with the infinitive: βαρεία (κηρ.), εἰ τέκνον δαχθεῖ εὐρεῖ is fate, if I must slay my child A. Ag. 208. The future of present intention (2301) is different.

Fourth Form of Conditions

LESS VIVID FUTURE CONDITIONS

2329. Less vivid future conditions (should ... would conditions) have in the protasis εἰ with the optative, in the apodosis ἄν with the optative.

εἰ ταῦτα ποιήσῃς, καλῶς ἄν ποιήσῃς or εἰ ταῦτα ποιήσῃς, καλῶς ἄν ποιήσῃς if you should do this, you would do well.

εἰς φορτός οὐκ ἄν, εἰ πρᾶσσως καλῶς θου wouldst be unendurable shouldst thou be prosperous A. Pr. 979, εἰ δὲ ἀναγκαῖον εἰς ἀδικεῖν ἡ ἀδικεῖσθαι, ἐλούμην ἄν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν but if it should be necessary to do wrong or be wronged, I should prefer to be wronged than to do wrong P. G. 469 ε., δενᾶ ἄν εἰς τὴν εἰργασίαν... εἰ λήγομε τὴν τάξιν I should be in the state of having committed a dreadful deed, if I were to desert my post P. A. 28 d.

a. Anything physically impossible may be represented as supposable, hence this construction may be used of what is contrary to fact. Thus, φαίη δ' ἄν ἡ θανάσια γ' εἰ φονήν λάβοι the dead would speak if gifted with a voice S. El. 548. Cp. A. Ag. 37, P. Pr. 361 a, Eu. 299 d, and see 2311 a, 2322 c.

2330. Conditional sentences of this class arose partly from optatives of wish (1814, 1815), partly from potential optatives (1824). Cp. εἰθ' ἃς ἡβόουμι... τῷ κε τάχ' ἀντὶθετε μάχης... "Εκτωρ would that I were thus young... in that case Hector would soon find his combat H 157; see also ξ. 193.

2331. The present optative views an action as continuing (not completed); the aorist optative, as simply occurring (completed). (The future optative is never used except to represent a future indicative in indirect discourse.) The perfect (rare) denotes completion with resulting state. In Hdt. 7. 214 it is used vaguely of the past: εἰδειν μὲν γὰρ ἄν... ταῦτην τὴν ἀτραπόν 'Ονέτης, εἰ τῇ χφρα πολλα ὄμηληκε εἰς for Onetes might know of this path... if he had been well acquainted with the country.

2332. English would is equivocal, being used either in the translation of ἄν with the optative or of ἄν with the past indicative (2302). Thus, cp. εἰ τίς σε ᾧρτο... τὶ ἄν ἀνεκπέρασ; if any one had asked you... what would you have replied? with εἰ σὲν τις ἡμᾶς... ἔρωτο... τὶ ἄν αὐτῷ ἐπορκίαλμεθα; if then some one should (were to) ask us... what would (should) we reply to him? P. Pr. 311 b, d. If I were may be used to translate both εἰ with the optative and εἰ with the past indicative. English shows examples of were in the protasis
followed by *would, shall, will, is* (was, etc.). *Were* occurs also in apodosis ("should he be roused out of sleep to-night, it were not well": Shelley).

2333. The apodosis has the optative without ἄν in *wishes.*

εἰ μὲν συμβουλέομαι ὥστε βέβαιον ἦν ὅτι πολύ μοι καὶ ἁγαθά γένοιτο if I should give the advice that seems best to me, may many blessings fall to my lot X. A. 5.6. 4.

On the optative with εἰ followed by other forms of the apodosis, see 2359.

2334. Homeric Constructions.—a. In the protasis, εἰ κε (εἰ ἄν) with the optative with the same force as εἰ alone. This use is exclusively Homeric. Thus, οὐ μὲν γάρ τι κακώτερον ἄλλο τεθάμητι, οὔτε εἰ κεν τοῦ πατρὸς ἀποφθιμένου παθόμην for I could not suffer anything worse, not even if I should learn of my father’s death T 321. On εἰ ἄν in Attic, see 2353.

b. In the apodosis, a primary tense of the indicative: the present (η 52), the future (I 388), the future with κε (μ 345: but this may be the aorist subjunctive).

c. In the apodosis, the hortatory subjunctive (Ψ 893), the subjunctive with ἄν or κε (Λ 386).

d. In the apodosis, the optative without ἄν not in a wish, but with the same force as the optative with ἄν. See T 321 in a.

e. For κε with the optative in the apodosis where we should expect, in Homeric and Attic Greek, a past indicative with ἄν (κε) in an unreal condition, see 2311 b.

**GENERAL CONDITIONS**

2335. General conditions refer indefinitely to any act or series of acts that are supposed to occur or to have occurred at any time; and without any implication as to fulfilment.

The *if* clause has the force of *if ever (whenever)*, the conclusion expresses a repeated or habitual action or a general truth.

2336. Any simple or unreal condition of present or past time, or any future condition, may refer to a customary or frequently repeated act or to a general truth. But for the present and past only (when nothing is implied as to fulfilment) there are two forms of expression: either a *special* kind of conditional sentence or (less frequently) the *simple* condition, as regularly in English and in Latin:

**Present.** Protasis: ἵνα (= ἵνα ποτὲ) with the subjunctive; apodosis: the present indicative (2337).

Protasis: εἰ (= εἰ ποτὲ) with the present indicative; apodosis: the present indicative (2298 c, 2342).

**Past.** Protasis: εἰ with the optative; apodosis: the imperfect indicative (2340).

Protasis: εἰ with the imperfect; apodosis: the imperfect (2298 c, 2342).
a. By reason of the past apodosis, the optative in the protasis refers to the past. Only in this use (and when the optative in indirect discourse represents a past indicative) does the optative refer distinctly to the past.

b. The present subjunctive and optative view the action as continuing (not completed); the aorist subjunctive and optative, as simply occurring (completed). The tenses of the protasis have no time of themselves, but usually the action of the present is relatively contemporaneous with, the action of the aorist relatively antecedent to, the action of the main verb.

c. The indicative forms in the protasis are more common in temporal and relative sentences. Observe that it is the character of the apodosis alone which distinguishes the special kind of general condition from the two forms of future conditions.

Fifth Form of Conditions

PRESENT GENERAL CONDITIONS

2337. Present general conditions have, in the protasis, εἶν (ὥν, ἔν) with the subjunctive; in the apodosis, the present indicative or an equivalent. ἔαν ταῦτα ποιήσης (ποιήσῃς), σὲ ἐπαινῶ if ever you do this, I always praise you. The conclusion holds true of any time or of all time.

2338. The gnomic aorist is equivalent to the present indicative in apodosis. ὃν δὲ τις τοῦτον τι παραβαινήσῃ, ήμιλαν αὐτοὶ ἐπέθεσαν but if any one ever transgresses any one of these regulations, they always impose punishment upon them (him). X. C. 1. 2. 2.

2339. Homer and Pindar prefer εἰ to ἔαν or εἰ κε (A 81); and this εἰ is sometimes found in Attic poetry (S. Ant. 710). ἄν is more often absent in general conditions than in vivid future conditions.

Sixth Form of Conditions

PAST GENERAL CONDITIONS

2340. Past general conditions have, in the protasis, εἰ with the optative; in the apodosis, the imperfect indicative or an equivalent. εἰ ταῦτα ποιήσης (ποιήσῃς), σὲ ἐπήνουν if ever you did this, I always praised you.

εἰ ποῦ τι ὄργη βρετῶν, διεθνήσαν ἔταξαν if ever he saw anything to eat anywhere, he always distributed it X. A. 4. 5. 8, εἰ δὲ τις καὶ ἀπείκουσι, εἴθως ... ἐπέθεσαν but if any one even made an objection, he was promptly put to death T. 8. 66, εἰ μὲν ἔταξαν οἱ Ἀθηναίοι, ὑπεκφεύγον, εἰ δὲ ἀναχωρεῖν, ἐπέκατερο if the Athenians advanced, they retreated; if they retired, they fell upon them 7. 79, ἐτιμᾶ τὶ καλὸν πράττοντο, παριστάτο τὸ εἰ τις συμφερὰ συμβαίνοι he honoured them if ever
they performed some noble action, and stood by them in times of misfortune (lit. if any misfortune befell) X. Ag. 1. 3.

a. The optative is here sometimes called the iterative optative. This mood has however no imperative force in itself, the idea of repetition being derived solely from the context. In Homer the iterative optative after MaxLength (found only Ω 768) is an extension of the iterative optative in temporal clauses where this use originated.

2341. The iterative imperfect or aorist with ἄν (1894, 1933): εἰ δὲ τις αὐτῷ περὶ τοῦ ἀντιλέγοι . . . , εἰ τὴν ὑπόθεσιν ἐπανήγεν ἀν πάντα τὸν ἄλοχον ἢ εἰ γενεμ  one opposed him on any matter, he would always bring the entire discussion back to the main point X. M. 4. 6. 13, εἰ τις αὐτῷ δοκολη . . . βλαδέοι, ἔκλεψιν τὸν ἐπιτήδειον ἑπαινον ἢ εἰ γενεμ  one seemed to be lagging, he would always pick out the likely man and strike him X. A. 2. 3. 11. These cases are not to be confused with the apodoses of unreal conditions.

INDICATIVE FORM OF GENERAL CONDITIONS

2342. Present: protasis, εἰ with the present; apodosis, the present. Past: protasis, εἰ with the imperfect; apodosis, the imperfect.

The protasis usually has εἰ τις, εἰ τι (cp. δοτις, δι τι) with the indicative, as εἰ τις δῶ μ ἡ καὶ τι πλείους ἡμέρας λογίζεται, μάταιος ἢς ἢ εἰ εἰρετισμόντων πολλών εἰ . . ., οὐ δὲ ὑφής τὸν πέλας, εἰ καθ' ἱδονή τι δράζ, ἔχομεν we are tolerant in our public life, not being angry at our neighbour if he acts as he likes T. 2. 37, τὰ μὲν ἀγώνια, εἰ τι ἡγοῦν, ἐξαιρωμένων φόλακας καθότασον taking out the cargoes, if the vessels carried anything, they appointed guards X. A. 5. 1. 16, εἰ τις τι ἐπιφάνη, ἀπεκρίνατο εἰ εἰρετισμόντων πολλών ἡμέρατο, ἀλλ' εἰ τις ἐπεφειάζομεν ἄχαρατο διάφορο (2340) he hated not the man who, on suffering ill, retaliated, but him who seemed ungrateful though he had received kindness X. Ag. 11. 3.

DIFFERENT FORMS OF CONDITIONAL SENTENCES IN THE SAME SENTENCE

2343. The same period may show different forms of conditional sentences according to the exigency of the thought.

τὰ δὲ τούτων τούτης ἸΦΙΛΙΠΠΟΣ, εἰ τιμα τούτων εἶδε δικη δόντα, καὶ νῦν, ἢν ἔκη, ποιήσοι this very same thing then Philip would have done, if he had seen any one of these men being punished; and will do so now, if he sees it D. 19. 138, εἰ ὅλον ἑκατερίας εὐσκόκωτα . . ., περάζει κατεργασάσθαι ὧς μᾶλτα τὸ εἰσέναι & βούλει πράττειν. ἢὰν γὰρ τοῖς διενεχόμενας τῶν ἀλλῶν ἔπειρης τὰ τῆς πόλεως πράττειν, οὐκ ἄν θανάσσαμι εἰ πάντα ῥαδίως τόχος ἢν ἑκατερίας if then you desire to enjoy an honourable fame . . ., try to acquire as far as possible the knowledge of what you wish to do; for if, differing in this regard from other men, you attempt to deal with affairs of state, I should not be surprised if you were to attain the object of your ambition with great ease X. M. 3. 6. 18.

GREEK GRAM. — 34
VARIATIONS FROM THE ORDINARY FORMS AND MEANINGS OF CONDITIONAL SENTENCES

MODIFICATIONS OF THE PROTASIS

2344. Substitutions for the Protasis.—For the protasis with ei there may be substituted a participle, often in the genitive absolute (2067, 2070), an adverb, a prepositional phrase, a relative clause (2560), or some other single word or phrase. Some other single word or phrase. The present participle represents the imperfect, as the perfect represents the pluperfect.

πῶς δὴ τα δίκης οὖσας (= ei δίκης ἦταν) ὁ Ζεὺς οὐκ ἀπόλοιεν τὸν πατέρα αὐτοῦ δῆσας; how, pray, if there is any justice, has Zeus not perished since he bound his own father? Ar. Nub. 904, οὐ γὰρ ἂν καὶ δήσαν βιωτόν τοῦτο παρὰ αὐτὸν (= ei ἔποιητα) for of course life had not been worth living if I had done this D. 21. 120, οὐ γὰρ ἂν ἐκβληθήναι ἀρείμεναι καὶ μὴ διατρέχων (= ei ἄρεμεμε καὶ μὴ διετρέχειο) for he would not have been hit if he had been keeping quiet and not running across Ant. 3. 8. 5, δικαίως ἂν ἀπέθανον I should justly (i.e. if I had met with my deserts) have been put to death D. 18. 209, ἐνθαὶ δὲ ἄρκον ἢν εἴδοκεν εἶναι for myself (i.e. if I had to decide) it would seem to be sufficient T. 2. 35, διά γε ὡς αὐτοῦ (= ei ὡς αὑτοῦ μόνοι ἦτε) πάλαι ἂν ἀπολοίευτε if you had been left to yourselves, you would have perished long ago D. 18. 40, ὄλοιας μὴ μαθῶν (= ei ὡς μὴ μάθω) I shall be undone if I don’t learn Ar. Nub. 792, νίκωτες (= ei νικήθης) μὲν οὐδὲν ἂν κατακάνων, ἡττηθέντων (= ei ἡττηθέντων) οὐδέ ἂν λείψηθεν should they be victorious they would kill no one, but if defeated no one would he left X. A. 3. 1. 2, αὐτῷ (= ei αὐτῶν ξινοῖ) γὰρ πρὸ τοῦ ἐπιέναι τοὺς ἐναντίον εὐφύσχοτοι ἄν εἶναι for thus they would be most courageous in regard to attacking the enemy T. 2. 11, οὐδὲν δικαίως εἰ κακῶν πέταμι τι σοι should I justly come to any trouble S. Ant. 240.

a. Sometimes the protasis has to be supplied from what precedes (example in 1825) ; or from a main clause with ἀλλὰ, which follows: οὐδὲ καὶ αὐτὸς ὑπέκρυψεν κύριος μελανάσας. ᾿Αλλὰ Ἰφιάστου ἔργην (= ei ἡ ἔργη) σοι would he himself have escaped black fate; but Hephaestus guarded him E 23 (cp. X. A. 3. 2. 24–25).

2345. Verb of the Protasis Omitted.—The verb of the protasis is usually omitted when the apodosis has the same verb. The protasis is often introduced by ei τις, ei ποτε, eiπερ (ποτέ).

ei τις καὶ ἄλλος ἄνη, καὶ Κύριος δεῖς ἐστι θανατίζεσθαι: if any other man (is worthy to be admired), Cyrus, too, is worthy to be admired X. C. 5. 1. 6, φημι δεῖν . . . τῷ πολέμῳ προσέχειν, eiπερ ποτέ (ἐδει), καὶ νῦν I say that we must now, if ever, apply ourselves to the war D. 1. 6.

2346. So with certain special phrases:

a. ei μῇ (if not) except: οὐ γὰρ . . . ὁ δὲ εἰ μὴ δίλγους τοῦτος ἀνθρώπους for we do not see any except a few men yonder X. A. 4. 7. 5, οὐ γὰρ ἂν ποτε εἴπηδορ ὅρθως τὰ μετάθανα πράξαι, ei μὴ κρεμάσας τὸ νῦν, for I could never have discovered aright things celestial, except by suspending the intellect Ar. Nub. 229. So ἐν ei μῇ D. 24. 46 (in a decree).

b. ei μὴ ei (if not if, unless if) except if: ἐπράξηθη τε οὐδὲν ἀπ’ αὐτῶν ἐργον ἀξιόλογον, ei μὴ ei τι πρὸς τοὺς περιοίκους τοὺς αὐτῶν ἐκάστοις and nothing noteworthy
was done on their part except it might be (lit. except if there was done) something between each of them and his neighbours T. 1. 17. Here el μη is adverbial.

κ. el μη δια (if not on account of) except for: (οι) Μολυδην... el το βαραθρον εμβαλειν ενθησαντο, και el μη δια τον προτανεν, εντεσαι ερ; did they not vote to throw Miltiades into the pit, and except for the prytan would he not have been thrown there? P. G. 516 e. With ei μη δια the ellipsis (which was not conscious to the Greeks) is to be supplied by the negated predicate of the main clause (here ου τεεσαι).

d. ei δε μη (but if not = si minus, sin alter) otherwise, in alternatives, introduces a supposition opposed to something just said: ἀπήρα τά τῶν Καλυφτονίων κρήματα: ei δε μη, πολεμεῖςεν ηφ άντασεις he demanded back the property of the Calchedonians; otherwise (i.e. if they should not restore it: el μη άποδοσα) he said that he should make war upon them X. H. 1. 8. 3.

N. 1.—ei δε μη often occurs even where the preceding clause is negative and we expect ei δε, as μη πεσογς ταύτα: ei δε μη... άλλων έξεευd not do this; but if you do, you will have the blame X. A. 7. 1. 8. Conversely ei δε, where we expect ei δε μη, as ei μην βουλεται, εφιτον: ei δε, δι βουλεται, τότε Ποελτων if he wishes, let him boil me; otherwise, let him do whatever he wishes P. Eu. 285 c.

N. 2.—ei δε μη is used where (after a preceding ελαν) we expect ελαν δε μη, as ελαν μεν τι μιν δοκι άληθεν λέγεν, ενυμμικυςατε: ei δε μη, άντεκινειε if I seem to you to speak the truth, agree with me; otherwise, oppose me P. Ph. 91 c.

N. 3.—The verb of the apodosis of the first of the alternatives is often omitted: ελαν μεν έκων πεληταια (σελ λαλων έκει) ei δε μη... ευθυνουν ανεκλας if he willingly obeyes (it will be well) otherwise they straighten him by threats P. Pr. 325 d.

2347. On ως ei in comparative conditional clauses see 2484.

2348. In the Homeric ei δε εγε come now, well! ei probably has the force of an interjectional or demonstrative adverb (cp. Lat. eia age). Thus, ει δε ποι κεφαλη καταταγωμαι come now! I will not assent to thee with my head A 524.

2349. Omission of the Protasis.—The potential optative, and the indicative, with έρ stand in independent sentences; in many cases a protasis may be supplied either from the context or generally; in others there was probably no conscious ellipsis at all; and in others there was certainly no ellipsis. Cp. 1785, 1825.

2350. The apodosis may be expressed in a participle or infinitive with or without δε as the construction may require; cp. 1846, 1848.

αυτει αυτόν εις δισταλόνεκεν έξεναι και τριών μηνιν μισθόν, ως ουτωσ περιγεμφηκεν (= περιγεμφηκε) εν ταξιν αντιστασιων έκ αυτου he asked him for pay for two thousand mercenaries and for three months, stating that thus he would get the better of his
adversaries X. A.1.1.10. (Here οὕτως represents the protasis, 2344.) οὗτος ἀντιπάροικος διὰ τὸ μὴ ἀναγραφέαται ἄν ἡ ἐκκλησίαν no one spoke in opposition because the assembly would not have suffered it (= εἰ ἀφέτευ, οὔκ ἂν ἦν ἔσχετο ἡ ἐκκλησία) X. H. 1. 4. 20, εἰ (Τεγέα) σφίσθη προσγένοντο, συμπέφησαν ἄν έχειν Πελοπόννησον they thought that, if Tegea too should come over to them, they would have the whole of the Peloponnese T. 5. 32. See 2016.

2351. Verb of the Apodosis Omitted.—The verb of the apodosis is often omitted, and especially when the protasis has the same verb (cp. 2345). Here a potential optative with ἄν is represented by ἄν alone (1764 a, 1766 a). Thus, εἰ δὴ τῷ σοφότερῳ τοῦ φαίνεται, τότε ἄν (φαίνει ἐναι) if I should say that in any respect I am wiser than any one, (I should say) in this P. A. 29 b. Also in other cases, as τι δήγη ἄν (λέγοντι), ἔτερον εἰ τόθι Σωκράτους φρονείματα; what then would (you say), if you should hear another exocogitation of Socrates? Ar. Nub. 154. On ὅσπερ εἰ, ὅσπερ ἃν εἰ, ὡς εἰ, see 1766 a, 2478, 2484.

2352. Omission of the Apodosis.—a. When the conclusion is it is well (καλῶς έξίτ) or the like, it is often omitted. So often when the second of alternative opposing suppositions is expressed by εἰ δὲ μὴ (2346 d, n. 3). Cp. "yet now, if thou wilt forgive this sin,—: and if not, blot me . . . out of thy book" (Exodus 32. 32).

b. When we should introduce the conclusion by know that or I tell you: εἰ καὶ οἶε με ἀδικοῦσα τῷ ἀγεσθαί, οὔτε ἐπικαῦν φοβήσαν οὔτε ἐξαλλῶν if you possibly think that I was taken for some wrong-doing, know that I neither struck nor hit any one X. A. 6. 6. 27. Here the apodosis might be introduced by σκέψασθε, ἐνθύμησῃ, etc.

c. Sometimes when the protasis is merely parenthetical: ὁ θρόσος, εἰ βούλω ταληθὴ λέγειν, ἐκτείνῃ τὸν ἐμὸν παῖδα it was the gold—wouldst thou only tell the truth—that slew my child E. Hec. 1206.

d. In passionate speech for rhetorical effect (apoposíesis, 3015): εἰ περ γὰρ κ’ ἐθελήσῃν Ολυμπίαν ἄστεροπτηθής ἐν ἐδέσων συνεχίζει: ὁ γὰρ πολὺ φεράτος ἔστων for if indeed the Olympian lord of the lightning will to thrust us out from our habitations, thrust us he will; for he is by far the most powerful A 581.

e. There is properly no omission of an apodosis after clauses with εἰ, εἰ γάρ, εἴτε, etc., in wishes (see 1818). In such clauses it is often possible to find an apodosis in an appended final clause: ποιανένει εἰ με τίς θεοῦ κτῆσιν, διπόλαμον ὅποι ποιμὴ κλω if only some one of the gods were to make me winged so that I might come to the city of twin rivers! E. Supp. 621.

PROTASIS AND APODOSIS COMBINED

2353. εἰ and ἄν both in Protasis.—The potential optative with ἄν or the unreal indicative with ἄν, standing as the apodosis in the conditional clause with εἰ, is the apodosis of another protasis expressed or understood.

a. Potential Optative.—ἀλλὰ μὴν εἰ γε μηδὲ δούλον ἄκρατη δεξαμεθ’ ἄν, πῶς οὐκ ἔξιον αὐτῶν γε φυλάξασθαι τοιούτων γενέσθαι; and yet indeed if we would not accept even a slave who was intemperate, how is it not right for a man (the master) to guard against becoming so himself? X. M. 1. 5. 3. Here δεξαμεθα is
the protasis with εἰ; and also, with ἄν, the apodosis to an understood protasis (e.g. if we should think of so doing). The verb of the protasis may be contained in a participle, as εἰ δὲ μηδεὶς ἂν ἔμφασεν ἑν ἀποστρεφόμενον τὴς πατρίδος, προσήκει κτλ. but if no one of you should think life worth having if he were to be deprived of his country, it is right, etc. I. 6. 25. Such clauses form simple present conditions (if it is true that we would accept, etc.). The verb following the compressed condition stands usually in the present, at times in the future, indicative. X. C. 3. 3. 55: δειμάρχου ἂν ... εἰ ἂν ὠφελήσει is an exception.

b. Unreal Indicative.—εἰ τοίνυν τότε ισχύρω ἢν ἂν τότε τεκμήριον ... καμοὶ γενέσθω τεκμήριον if then this would have been strong evidence for him (if he had been able to bring it forward), let it be evidence for me too D. 49. 58. This is a present condition (if it is true that this would, etc.) except in so far as the unexpressed protasis refers to the past. Such conditions may also be past.

N. 1.—The real protasis is: if it is (or was) the case that something could now (or hereafter) be (or could have been), it follows that.

N. 2.—In some of these cases, εἰ has almost the force of εἰσεὶ since (D. 49. 58).

2354. εἰ, ἐὰν, on the chance that.—εἰ or ἐὰν may set forth the motive for the action or feeling expressed by the apodosis, and with the force of on the chance that, in case that, in the hope that, if haply.

After primary tenses in the apodosis, we have εἰ with the indicative or ἐὰν (πως) with the subjunctive; after secondary tenses, εἰ with the optative or, occasionally, ἐὰν (πως) with the subjunctive. Homer has sometimes the optative after primary tenses. The reference is to the future as in final clauses.

The protasis here depends, not on the apodosis proper, but on the idea of purpose or desire suggested by the thought. The accomplishment of the purpose may be desired or not desired, and by the subject either of the apodosis or of the protasis.


νῦν αὐτ' ἐγγείρῃ περήσομαι, αἰ κε τῆς χώρας μου. I will make trial with my spear on the chance (in the hope) that I may hit thee Ε. 279, ἔκκομον καὶ ἔμαθ, ἢν σοι ἐτι ταῦτα δοκῇ listen to me too on the chance (in the hope) that you may still have the same opinion P. R. 358 b, πορευομένοι ἐσὶ τῇ Ἀσίᾳ ὅσ βασιλέα, εἰ πως πιέσειν αὐτὸν going into Asia to the king in the hope that somehow they might persuade him T. 2. 67, πῶς τῇ πόλις, εἰ ἐπίσθενεν, ἐξέφρωσαν they advanced toward the city on the chance that they (the citizens) should make a sally B. 100.

N. —This use is to be distinguished from that of εἰ ἄρα if perchance, εἰ μή ἄρα unless perchance (often ironical).

a. This construction should be distinguished from cases like ἐπιβουλεύομεν ἢν δύνησαι βιάζασθαι they planned to get out, if they might make their way by force T. 3. 20, where we have implied indirect discourse (ἐξελέξομεν, ἢν δύναμιν βιαζόμεθα).

b. Homer uses this construction as an object clause in dependence on οἷς, εἴδον, or on a verb of saying. Thus τίς δ' ἔδει, εἰ κέν οἴ στιν δαίμον τινόν ὀρθῶν παρειπτῶν; who knows if, perchance, with God's help I may rouse his spirit by persuasion? O 403 (i.e. the chances of rousing his spirit, if haply I may), ἐνέπας, εἰ πως ... ὑπεκτροφόγυμα Χάρτῳ ἐν τελείῳ tell me if haply I shall (might) escape Charybdis μ. 112. Here the apodosis is entirely suppressed. Observe that this' construction is not an indirect question.
LESS USUAL COMBINATIONS OF COMPLETE PROTASIS AND
APODOSIS

2355. In addition to the ordinary forms of correspondence between protasis
and apodosis (2297), Greek shows many other combinations expressing distinct
shades of feeling. Most of these combinations, though less frequent than the
ordinary forms, are no less "regular." Shift of mental attitude is a known
fact of all speech, though the relation of cause to effect must not be obscured. A
speaker or writer, having begun his sentence with a protasis of one type, may
alter the course of his thought: with the result that he may conclude with an apod-
osis of another form, in some cases even with an apodosis "unsymmetrical"
with the protasis and logically dependent upon a protasis that is only suggested
by the form actually adopted. Since either protasis or apodosis may choose the
form of expression best suited to the meaning, the student should beware of
thinking that conditional sentences invariably follow a conventional pattern,
departure from which is to be counted as violation of rule. Some combinations
are less usual than others: most of the more common variations from the ordinary
type have been mentioned under the appropriate sections, and are here summa-
rized (2356–2358). Special cases are considered in 2359–2365.

2356. The optative with ἄν (the potential optative) may be used as the apodosis of

- εἰ with the indicative in Simple Present and Past conditions (2300 e),
- ἐν with the past indicative in Unreal conditions in Homer (rarely in Attic, 2312),
- ἐν with the future indicative in Emotional Future conditions (2328),
- ἐν with the optative in Less Vivid Future conditions (2329). In Present condi-
tions (2353): εἰ λέγωμι, ἄν supposing I would say, whereas εἰ λέγωμι means
supposing I should say.
- ἄν with the subjunctive in More Vivid Future conditions (2326 d).
  a. When the protasis is a future indicative or a subjunctive, the optative with
   ἄν sometimes seems to be merely a mild future and to have no potential force.
   Thus, ἥν οὖν μάθη μοι τὸν ἄδικον τοῦτον λέγον, οὐκ ἄν ἀποδοῦσθαι ὧδ' ἄν ὥβαλον ὄψειν
   if then you learn this unjust reason for me, I will not pay even an obol to any-
   body Ar. Nub. 116.

2357. The subjunctive of exhortation, prohibition, or deliberation,
the optative of wish, and the imperative, may be used as the apodosis of

- εἰ with the indicative in Simple Present and Past conditions (2300 c, d, f),
- ἐν with the future indicative in Emotional Future conditions (2328),
- ἄν with the subjunctive in More Vivid Future conditions (2326 c–e).

2358. The unreal indicative with or without ἄν may be used as the
apodosis of

a. εἰ with the indicative in Simple Present and Past conditions (2300 b). So
after εἰ with the future denoting present intention or necessity that something
shall be done (2301), as εἰ γὰρ γυναῖκες εἰς τὸ ἡξοσμόμενον ἡράσουσ... ἵππον...
a) ταῖς ἡν ἁν διδόναι: πόσεις for if women are to reach this height of boldness, it would be as nothing for them to destroy their husbands E. Or. 666.

b. el with the past indicative in Present and Past Unreal conditions (2302).

e. with the Optative, Apodosis a primary tense of the Indicative, etc.

2359. el with the optative (instead of ἡν with the subjunctive) is not infrequent in the protasis with a primary tense of the indicative, a subjunctive, or an imperative, in the apodosis. The reference is usually either to general present time (with the present indicative), or to future time. When the apodosis contains a present indicative it frequently precedes the protasis.

a. Compare the analogous usage in English commonly with should, would: “There is some soul of goodness in things evil, would men observingly distil it” (Shakespeare). “If you should die, my death shall follow yours” (Dryden). “I shall scarcely figure in history, if under my guidance such visitations should accrue” (Disraeli). “If he should kill thee . . . , he has nothing to lose” (Sedley). “But if an happy soil should be withheld . . . think it not beneath thy toil” (Philips).

2360. Present Indicative. — a. In general statements and maxims. The apodosis is sometimes introduced by a verb requiring the infinitive.

ἀνθρωπόν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῦντα, ἥνουξάζειν for it is the part of prudent men to remain quiet if they should not be wronged T. 1. 120, εἰ τὰς γυνὰς καλὰν, εἰς δίμαστ' εἶναυ φωτὸς ἐμβλέψας γυλίκα (ἔστιν) ἵνα ἐπίθεται, 'tis sweet to look into the face of a loyal friend E. Ion 731, τί δεὶ καλῆς γυναικὸς; εἰ μὴ τὰς φρένας χρηστᾶς ἔχαι; what boots the beauty of a woman if she have not a mind that is choice? E. fr. 212.

b. The present indicative sometimes has the force of an emphatic future. Thus, πάντ' ἔχεις, εἰ σε τοῦτω μοι' ἐφίκασε καλῶν thou hast all things, should the portion of these honours come to thee Pindar. Isthm. 4 (5). 14. Present and future occur together in Ant. 4. a. 4.

c. Other examples of the present: Hom. I. 318, a 414, e 484, γ 51, θ 138, ε 56; Hesiod Op. 692 (εἰ κε); Pind. Pyth. 1. 81, 8. 13, Isthm. 2. 33; Baccylides 5. 187; Hdt. 1. 32; S. Ant. 1032, O. T. 249; E. Hec. 786, fr. 218, 253 (v. l.); T. 2. 30, 3. 9, 4. 59, 6. 86; X. C. 1. 6. 43, H. 6. 3. 5, 6. 5. 52, O. 1. 4, 1. 5; P. A. 19 e, Cr. 46 b, Pr. 316 c, 329 a, b, L. 927 c; Isoc. 14. 39; D. 18. 21, 20. 54, 20. 154, 24. 35; Antiphanes fr. 324.

2361. Future Indicative. — el σῶσαις σ᾽, εἰ πεσεῖς, should I save thee, wilt thou be grateful to me? E. frag. 129, τί πῶς πληθεί περίγενησαι εἰ ποιήσαις μεν ἀἐκεῖνοι προστάτωσιν; what profit will there be for the people, if we should do what they enjoin? L. 34. 6.

a. Other examples: Hom. I. 388, K 222, T 100 (Β 488, ρ 539, εἰ) with fut. or subj.); Pind. Ol. 13. 105; S. O. T. 851; Ant. 4. a. 4; T. 1. 121; P. Meno 80 d, Ph. 91 a, L. 658 c; Isoc. 2. 45, 9. 66; Aristotle, Nic. Eth. 1695 b. 6, 1100 b. 4; Lucian, Timon 75.

2362. Perfect Indicative (very rare). — el . . . διδάξεων ὡς οἱ θεοὶ ἀπανταὶ τὸν
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2363. Subjunctive (very rare). — *el de θεολογε γε, και την μαντικήν είαι συγ-
χωρησομεν ἐπιστήμην τοι μέλλοντος εὐεσθαί but if you will, let us agree that mantic
too is a knowledge of the future P. Charm. 173 ε. — Cp. X. O. 8. 10; Δ 386 (ἀν with
subj.), Ψ 893, δ 388 (?)

2364. Imperative. — *el τις τάδε παραβάλνοι . . . , ἐναγής ἐστω if any one trans-
gresses these injunctions, let him be accursed Aes. 3. 110 (quoted from an ancient
imprecation), τὸ μὲν δὴ ἄργυριον, εἰ μὴ τις ἐπιστάτην αὐτοῦ χρῆσαται, οὐτω πάρωρο
ἀπωθείησθω ὥστε μηδὲ χρῆματα εἶλαί but as regards money then, if a man does not
know how to use it, let him remove it so far from his consideration as not to be

2365. An unreal indicative in conjunction with εἰ and the optative
is very rare.

εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέραν ἔχωσα μεθέμεν, δυσκλῆς ἐν ἐκ φόνος (for ἐν εἰς)
for if we should draw the sword upon a purer woman, foul were the murder E.
Or. 1132. — Cp. L. 10. 8, X. C. 2. 1. 9 (text doubtful) and X. Ven. 12. 22, P. Alc. 1,
111 e, Lyc. 66.

TWO OR MORE PROTASES OR APODOSES IN ONE SENTENCE

2366. A conditional sentence may have several protases and one
apodosis or one protasis and several apodoses. Two such protases
or apodoses are coordinate or one of the two is subordinate to
the other.

2367. Two coördinated protases with a single apodosis, or two coördinated
apodoses with a single protasis, may refer to the same time or to different times.

εἰ δὲ μὴν ἔστη (τι βέλτιον) μὴν ἄν εἰπεῖς ξοι μηδὲις μηδέπω καὶ τῷ μερον,
τὶ τὸν σύμβουλον ἐχρήσαι ποιεῖν; but if there neither is nor was any better plan, and
if yet even to-day no one can suggest any, what was it the duty of the statesman to
do? D. 18. 190, καὶ γὰρ ἄν καὶ ὑπερψέεις ἔθη, εἰ κατὰ μὲν τὸν Ὀλυμπίους προδώτων τοιλά
καὶ δείν ἐγγεζασθῇ, τοὺς δὲ παρ’ ἥμων αὐτοὺς ἀληκτάτας μὴ κολάζοντες φασάθῃκε
and in fact it would be actually monstrous if, whereas you have passed many severe
votes against the betrayers of the Olymphonians, you appear not to punish the wrong-
doers in your midst! D. 19. 267, εἰ ἐγὼ ἐπεχείρησα πράττειν τὰ πολιτικά πράγματα,
πάλαι ἄν ἀπολὼθη καὶ οὔτ᾽ ἄν ἥμως ὑφελήκη οὔδεν οὔτ’ ἄν ἐμαντών if I had tried to
engage in politics, I should have long ago perished and benefited neither you nor
myself at all P. A. 31 d.

2368. When two or more protases are not coördinated in the same sentence,
one is of chief importance and any other protasis is subordinate to it. Such prot-
as may follow each other or one may be added after the apodosis; and may
show the same or a different modal form.

ἀξιοθεῖνε, εἰ μὲν τινα δράτε σωτηρίαν ἥμιν (ἐσωμένην), ἐὰν διακαρπηρώμενοι πολεμοῦντες,
διδάσατι καὶ ἥμιας κτλ. if you see any safety for us if we persist in making war, we
beg that you will inform us too what it is X. H. 7. 4. 8 (here ἐὰν διακαρπηρώμεν
CONCESSIVE CLAUSES

2369. Concessive clauses are commonly formed by καὶ in conjunction with the εἰ or εἴπων of conditional clauses: καὶ εἰ (κεῖ), καὶ εἴπων (καῦ) even if, εἰ καὶ, εἴπων καὶ although.

2370. Such concessive clauses are conditional, but indicate that the condition which they introduce may be granted without destroying the conclusion. The apodosis of concessive clauses thus has an adverssative meaning, i.e. it states what is regarded as true notwithstanding (διὰ) what is assumed in the protasis.

2371. Concessive clauses have the construction of conditional clauses. The protasis, if negative, takes μὴ.

2372. καὶ εἰ (even if) clauses. — καὶ εἰ commonly implies that the conclusion must be true or must take place even in the extreme, scarcely conceivable, case which these words introduce (even supposing that, even in the case that). In such cases the speaker does not grant that the alleged condition really exists. On καὶ εἰ see 1766 b. καὶ μὴ πέπωθα, τοῦτον ἠστ' ἐργαστέων even if I have no confidence, yet the
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2373. The καὶ of καὶ εἰ may mean simply and, as κεὶ τάδε εἴσεται Κρέων and if Creon learns this S. Ant. 229.

2374. Some scholars hold that the difference between καὶ εἰ and εἰ καὶ is that καὶ εἰ concedes a supposition and is used of an assumed fact, while εἰ καὶ concedes a fact and is used of an actual fact. But this distinction cannot be supported. καὶ εἰ sometimes differs from εἰ καὶ only in being more emphatic. When an actual fact is referred to, we expect εἰ καὶ; but καὶ εἰ sometimes occurs, as ἵνα τοί, καὶ βλέπωσα μὴ πόθεν, ἥπερ τὸν ἄν ἐμφαξεν perhaps, though they did not miss him when alive, they will lament him now that he is dead S. Aj. 992, cp. πετσόν, κεὶ μὴ δὲν ἦδο although it is in no wise sweet, I must obey S. O. T. 1516.

2375. εἰ καὶ (although) clauses.—εἰ καὶ commonly admits that a condition exists (granting that), but does not regard it as a hindrance. The condition, though it exists, is a matter of no moment so far as the statement in the principal clause is concerned.

2376. The verb is omitted in εἰ καὶ γελοίτερον εἰπείν though the expression be ridiculous P. A. 30 c (cp. 944).

2377. The καὶ of εἰ καὶ may go closely with a following word. Here the meaning is either also or indeed; as εἰ καὶ δύνησαι γε if thou shalt also be able (besides having the will) S. Ant. 90, δεῦτοι γρ' εἰπας, εἰ καὶ γε γένον a strange thing truly hast thou uttered, if, though slain, thou indeed livest S. Aj. 1127. Where trajective is assumed (εἰ μή καὶ for εἰ καὶ μή) the καὶ is intensive, as εἰ μὴ καὶ νῦν... ἀλλὰ if not already... at least T. 2. 11. 6, εἰ μὴ καὶ δέδρακεν unless he has actually done it 6. 60. 3.

2378. εἰ (εὖ) καὶ not infrequently means even if in prose as well as poetry.

εἰλετο μᾶλλον συνειδέσα ὑμᾶς, ἵν', εἰ καὶ βουλεύονται κακός εἰναι, μη ἐξελη ἀνὴρ he preferred rather that you should know of it, in order that, even if he should wish to be base, it might not be possible L. 20. 23, ἀλλ' εἰ καὶ μηδεν τοιωτ' ἐπήρχεν ἡμῖν, οὖν ὡς χαλεπών εἰτε γνῶναι περί αὐτῶν ὑπότεροι τάληθη λέγουσιν but even if I had none of these points to rely on, even so it is not difficult to find out which tells the truth D. 41. 15. Op. also Ant. 5. 27, And. 1. 21, L. 31. 20, Is. 11. 23, D. 16. 24, Aes. 3. 211. εἰ καὶ for καὶ εἰ is especially common in Isocrates, who does not use καὶ εἰ or καὶ except in 21. 11. Demosthenes is not fond of καὶ εἰ, and often substitutes καν ἐν εἰ for it (19. 282, 24. 100, 45, 72). Cp. 1766 b.

2379. εἰ (εὖ) sometimes has a concessive force (X. Eq. 1. 17). εἰπερ (εὗντερ)
has, rarely in Attic, a sort of concessive meaning (P. Euth. 4 b), and especially when the truth of a statement is implicitly denied or doubted. (Cp. L. 16. 8.)

2380. ἐπει, usually with a following γε, is sometimes translated although, where a speaker is strictly giving the reason for his statement of a fact (or for something in that statement) and not for the fact itself. Here there is a thought in the speaker’s mind which is suppressed. Thus, αἰσχρῶν ἂν ἔγνω τούτῳ ὑμαλαγίν, ἐπεὶ τολλόι γε φάσι τάν ἀνθρώπων for my part I should be ashamed to acknowledge this (and I say this for myself) since there are many men who do assert it. P. Pr. 333 c.

2381. Negative concessive clauses have οὐδ’ (μηδ’) ei or εἶναι not even of. Here not (οὐ-, μηδ’) belongs to the leading clause, while even (δὲ, cp. καὶ) belongs to the dependent clause. The negative is frequently repeated in the leading clause.

οὐδ’ ei πάντες ἔλαυνε Πέρσαι, πλήθα οὐχ ἐπερβαλόμεθ᾽ ἂν τοῖς πολέμοις even if all the Persians should come, we should not exceed the enemy in numbers X. C. 2. 1. 8, μὴ δορθῆσθε, μηδ’ εἶναι δῶσι τι ἐνόμη μέγα λέγειν do not raise a disturbance, even if I seem to you to be speaking presumptuously P. A. 20 e. Cp. 2382.

2382. The idea of concession or opposition is often expressed by the participle alone (2066) or by the participle with καίτερ or καί ταύτα (2083). The negative is οὐ. In negative concessive sentences we find also the participle with οὐδέ (μηδὲ), οὐδέ (μηδὲ) τέρ.

οὐδ’ πεπονθὼς κακὸς ἔχειν εἶναι μοι τοὺς ἔμαλαγώς not even though I have been ill-treated do I admit that he is my enemy D. 21. 205, γνώσκει πεῖσθω μηδὲ τάουθε κλῶν listen to a woman, even if thou dost not hear the truth E. fr. 440.

TEMPORAL CLAUSES

2383. Temporal clauses are introduced by conjunctions or relative expressions having the force of conjunctions.

A. Denoting time usually the same as that of the principal verb: ἓτε, ὡτε, ἡμικα, ὁπνικα when; ὅκας as often as; ἔως, μέχρι (rarely ἅχρι), ὡς ἐν χόρον so long as; ἔως, ἐν ὧς (rarely ἐν ὦς) while.

N. 1.—ἔως means so long as in reference to actions that are coextensive, while, in reference to actions not coextensive.

N. 2.—ἡμικα, ὁπνικα have the force of what time, at the moment when, when, (rarely while), and are more precise than ἓτε.

N. 3.—Poetic or Ironic are ἓτε (= ἓτε) when, ἡμικα (only with the indicative) when, ἔως when (ὡς in Hdt. of antecedent action), ὡς so long as. Hom. has ἔως (i.e. ἡμικα) or ἔως for ὡς.

N. 4.—ἔως is used (rarely) in lyric, Sophocles, Euripides, Herodotus, Xenophon.

B. Denoting time usually prior to that of the principal verb: ἐπει, ἐπειδὴ after, after that (less exactly when); ἐπεὶ πρῶτον, ὡς (or ἐπεὶ) τάχυστα, ἐπειδὴ τάχυστα (rarely ὡς τάχυστα) as soon as; ἔως ὡς (rarely ἐως ὡς), ἔως ὡς, ἐως ὡς since, ever since; ὡς when, as soon as, since.

N. —ἐνειρ after is very common in Herodotus.
C. Denoting time subsequent to that of the principal verb: ἐστε, ἄρχει, μέχρι, μέχρι οὗ (rarely ἄρχει), ἄρχει οὗ until: followed by a finite verb. πρὶν, πρότερον ἦ before, until: followed by a finite verb or by an infinitive.

N.—Homer has also ἀφρα (also final), εἰς ὁτε (κε), εἰς ὁ (κε). Herodotus has ἦς ὁ, ἔος οὐ, ἦς οὗ until. ὅποτε with the optative in Homer after a past tense of a verb of waiting or expecting means for the time when (H 414). ἀφρα (first in Hesiod) is rare in lyric, tragedy, Herodotus, and Plato, very common in Xenophon. —μέχρι is avoided by the orators. —μέχρι and ἄρχει take the articular infinitive in Demosthenes. —τέως for ἔως is rare (2171).

2384. Demonstrative adverbs in the principal clause often correspond to the relative conjunctions, as ὁτε ... τοτε, ἐν ὑ ... ἐν τούτῳ, ἐν ... τέως (μέχρι τούτου). So also ἔπει ... τοτε, ὡς (ὁτε) ... ὑπάρχει, etc.

2385. Some temporal conjunctions also denote cause: ὁτε, ὅποτε, ἔπει, ἔτι (poet.), ἔτι δὴ since, whereas, ὡς because. ὡς means also as, as to, rarely, in prose, in order that. ἔως in Homer has in part become a final conjunction (2419); for the Attic use, see 2420.

2386. A temporal sentence and a conditional sentence may occur in close conjunction without marked difference of signification.

ὅταν δὲ νοσήσωσιν, ὑγεῖς γεγήμενοι σφίζωσιν: ἐάν τέ τις ἄλλη συμφορά καταλαμβάνῃ αὐτοὺς, τὰ ἑνωτα ἐναγαμήσωσιν ὅλησιν whenever they fall ill, they are saved by regaining their health; and if ever any other calamity overtakes them, the reversal to prosperity that follows is to their benefit Ant. 2. 6. 1.

2387. A temporal conjunction is often used in Greek where English employs a conditional or a concessive conjunction.

οὐκ ἦν ἔγω γε Κρόνως ἄσσον ἱκόλυμπον ... ὁτι μὴ αὐτὸς γε κελεύοι I would not draw nearer to Cronus' son unless (lit. when not) he should himself bid me Ζ 248.

2388. The time denoted by a temporal clause is not always solely contemporaneous, antecedent, or subsequent to that of the principal clause, but may overlap with the time of the principal clause (before and at the same time, at the same time and after, until and after).

ἐπει δὲ ἔσθενεν Δάρεως καὶ ὑπώπτευε τελευτήν τοῦ βίου, ἐβολεύει τῇ παθεῖσι when Darius was ill and suspected that his life was coming to an end, he wished his two sons to be with him X. 1. 1. 1 (here the situation set forth by ἔσθενεν and ὑπώπτευε occurred both before and after the time indicated in ἐβολέων), τοιαῦτα ἔστου ὃς διεισδόθη τλατα δ ἔλαβε κράτα he kept doing thus until he saw that (and so long as) he was distributing all the meat he had received X. C. 1. 3. 7 (the imperfect is rare with ἔως or πρὶν until), δ᾽ ἐν τῇ παροίσι τρὼς τὰ μνήματα ἀπελογεῖσαι καὶ ἔτοιμος ἐν πρὶν ἐκπλεῖν κρίνεια he both defended himself then and there against the charges and offered to be tried before he sailed T. 6. 29.

a. Conjunctions of antecedent action usually take the aorist, rarely the imperfect except when that tense represents overlapping action, as in T. 5. 72. 3. . Cp. T. 1. 13. 5' with 1. 5. 1.
b. A verb of aoristic action is used: in the temporal clause when complete priority, in the main clause when complete subsequence, is to be clearly marked.

2389. Clauses introduced by relative adverbs (or conjunctions) of time, have, in general, the same constructions as clauses introduced by relative pronouns (340, 2493 ff.) and by relative adverbs of place and manner. Temporal clauses are treated separately for the sake of clearness.

a. Temporal clauses introduced by a word meaning until differ from ordinary conditional relatives in some respects, as in the use of the optative in implied indirect discourse (2408, 2420); and in the frequency of the absence of ἅν (2402).

b. Strictly ὅτε, ἔρθα, ὡς, etc., are subordinating conjunctions when the clause introduced by them fixes the time, place, or manner of the main clause; but are relative adverbs when they serve only to define the antecedent and introduce a clause merely supplementary to the main clause.

2390. Temporal clauses are either definite or indefinite.

2391. A temporal clause is definite when the action occurs at a definite point of time (negative ὅτε, except when the special construction requires μή). Definite temporal clauses usually refer to the present or to the past.

2392. A temporal clause is indefinite when the action (1) occurs in the indefinite future, (2) recurs an indefinite number of times, (3) continues for an indefinite period. The same clause may have more than one of these meanings. (3) is rare. The negative is μή. Indefinite temporal clauses refer either to the future or to general present or past time.

2393. The same temporal conjunction may refer either to definite or to indefinite time; sometimes with a difference of meaning.

2394. When the time is definite, the indicative is used; when indefinite, the subjunctive with ἄν, the optative, or (rarely) the indicative.

Temporal conjunctions with the subjunctive take ἄν. (For exceptions, see 2402, 2412, 2444 b.) ἄν is not used with the optative except when the optative is potential, 2406, 2421 (cp. 2452).

INDICATIVE TEMPORAL CLAUSES REFERRING TO PRESENT OR PAST TIME

2395. Present or past temporal clauses take the indicative when the action is marked as a fact and refers to a definite occasion (negative ὅτε). The principal clause commonly has the indicative, but may take any form of the simple sentence.

A. Temporal clauses denoting the same time as that of the principal verb (2383 A).
SYNTAX OF THE COMPLEX SENTENCE

δέ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες ἦταν about midnight when this was taking place X. A. 3. 1. 33, cp. 1. 1. 1, cited in 2388, ἡμέρα δὲ δελθή ἐγενέτο, ἐφὰνε κομιστὶ ἐμπρεσμένη as long as they led on equal terms we followed willingly T. 3. 10, ὅσον χρόνον ἐκάθεντο... ἀμφί τὴν πειρὶ τὸ φρούριον οἰκονομᾶν... ἄρηγον ἐπὶ σος ὡς ὡς ὄσον ἐπὶ τὰς προμαχών 'while there is opportunity, take our public policy in hand' D. 1. 20.

N. μέμνημαι, ὁδά, ακοῦω often take δέ when instead of ὅτι that. Thus, μέμνημαι δέ εἰ ὁ πρὸς ὅτι ἦν σοι I remember when (that) I came to you X. C. 1. 6. 12. ἡμέρα (and ἡμέρα in poetry) has a similar use. ὁδά δέ, ακοῦω δέ are probably due to the analogy of μέμνημαι δέ, originally I remember (the moment) when.

B. Temporal clauses denoting time prior to that of the principal verb (2383 B).

ἐπεὶ δὲ εξήλθε, εξῆγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα ὡς ἐγενέτο but after he came out, he announced to his friends how the trial of Orontas had resulted X. A. 1. 6. 5 (observe that the aorist, and not the pluperfect, is commonly used to denote time previous to that of the main verb; cp. 1943), ἐπειδὴ δὲ ἐπελεύσθη Ἀρδέως... Τισσαφέρης διαβάλλει τὸν Κύρον after Darius died Tissaphernes calumniated Cyrus 1. 1. 3, ώς τάχιστα ὡς ὑπεπέφανεν, ἐθνὸν as soon as daylight indistinctly appeared, they sacrificed 4. 3. 9, ἡ ἡμέρα εἶναι προσποιεῖται, ἐκ τοῦτον ὡς ἐπιστάθηκεν ever since Philip pretended to be friendly, from that time on he deceived you D. 23. 193. (On ever since expressed by the dative of the participle, see 1498.)

C. Temporal clauses denoting time subsequent to that of the principal verb (2383 C).

ἐξείλαν ἡς ἀφίκοντο οἱ στρατηγοὶ they waited until the generals arrived X. II. 1. 1. 29, λοιδοροῦσι τὸν Σωτηρίδαν ἦστε ἑράγκαζαν... τοῖς πορεύονται they kept reviling Soteridas until they forced him to march on X. A. 3. 4. 40, καὶ ταῦτα ἔσολον μέχρι αὐτὸν ἐγενέτο and they kept doing this until darkness came on 4. 2. 4, τοῖς Ἐλληνικῖς ἀπελθόσατο δουλεῖας ὡστ' ἐλευθέρων εἶναι μέχρι οὗ πάλιν αὐτοὶ αὐτῶν κατεδουλώσατο she released the Greeks from slavery so as to be free until they enslaved themselves P. Menex. 245 a.

2396. When the principal verb is a past indicative with ἦν and does not denote non-fulfilment, a temporal clause has, by assimilation of mood, a past tense of the indicative denoting non-fulfilment.

ὅτπερ' ἐραίνετο τὰῦτα πεποιηκός... ὡς ὁμολογεῖτ' ἐν ἡ κατηγορία τούς ἔργοις αὐτῶν if it appeared that he had ever done this, his form of accusation would tally with his acts D. 18. 14 (here whenever would make the condition ambiguous), ἐβασάνων ἦν μέχρι οὗ αὐτῶν ἐδοκεῖ they would have kept questioning them under torture as long as they pleased 53. 25, οὐκ ἦν ἐναρκήν... ἡς ἀπεπεράθη τῆς σοφίας ταύτην I would not cease until I had made trial of this wisdom P. Crat. 396 c. See 2185 b.
2397. The negative is μη only when the temporal relation is regarded as conditional.

ὅπως τὸ δὲκανον μὴ οἴδα, ὦ ἔστι, σχολὴ εἰσομαι εἰτε ἄρετή τις οἴσα τυγχάνει εἰτε καὶ ὅ τι ᾗ when (if) I do not know what justice is, I am scarcely likely to know whether it is or is not a virtue P. R. 354 c.

TEMPORAL CLAUSES REFERING TO THE FUTURE

2398. The future indicative is rarely used in temporal clauses; and when used refers to definite time.

τηνίκαντα . . . ὅτε ὅποτε ὥστε γενέων ἔστε at that time, when you will not be able to do even what is necessary D. 19. 262.

a. The future is rare because that tense does not usually make clear the difference between action continuing and action simply occurring in the future. ὅτε with the future indicative has thus been almost entirely displaced by ὅταν with the subjunctive.

b. For the future with κε in θ 318 the subjunctive is probably correct.

2399. Temporal clauses referring indefinitely to the future take either the subjunctive with ἢν or the optative without ἢν.

a. The addition of ἢν produces the forms ὅταν, ὅποταν; ἐπέν, ἐπή (both rare in Attic), ἔπειδαν. ἔστε ἢν, μεχρὶ ἢν, ἐστὶ ἢν mean as long as or until. ὅταν when scarcely ever takes ἢν (for ὅταν while ἢν ἢν is read in S. Aj. 1117, Ph. 1330).

b. The temporal conjunctions have here, in general, the same constructions as conditional ἢν or εἰ. Thus ὅποταν = ἢν ποτε, ὅπως = εἰ ποτε.

2400. The present marks the action as continuing (not completed), the aorist marks the action as simply occurring (completed). The present usually sets forth an action contemporaneous with that of the leading verb; the aorist, an action antecedent to that of the leading verb.

a. The present may denote time antecedent when the verb has no aorist, and in the case of some other verbs: Thus, (ὁ πόλεμος) ὅτε λυπήσεις ἔκαστον, ἔπειδαν πάρῃ the war which will afflict every one when it comes D. 6. 35, ἔπειδαν ἄκοψαγ . . . ἐφην κρόνησατ, τί καὶ ποιήσῃ; when he hears that they are prosecuting other men, what should he then do? 19. 138.

FUTURE TEMPORAL CLAUSES WITH THE SUBJUNCTIVE

2401. Temporal clauses referring to the future take the subjunctive with ἢν in sentences corresponding to more vivid future conditions. The principal clause has the future indicative or any form of the verb referring to the future except the simple optative. The negative is μη.

ἤνωσε δ' ἢν τίς ὡμᾶς ἄδικη, ἡμεῖς ὑπὲρ ἄνων μαχομεθα but when any one wrongs you, we will fight in your defence X. C. 4. 4. 11, ἦσαν μὴ σέλω, πεπαθομας when my strength fails, I shall cease S. Ant. 91, ἔπειδαν ἔπαιντ' ἄκοψατε, κρίνατε when you have heard everything, decide D. 4. 14, εἰς . . . δοκεῖ, ἔπαιν τάχιστα ἄρμον-περ, ἦσαν in my judgment we must go as soon as we have breakfasted X. A. 4.
6. 9, μέχρι ἣν ἔγω ἰδὼ, αἱ σπουδαὶ μενὸν ὄντως· but until I return, let the armistice continue 2. 3. 24, λέγεις ... ἔως ἃν ἀκόουν βοῦλησθέντα I will speak so long as you wish to listen. D. 21. 130, περιμένετε ἐστὶ' ἢ ἐγὼ ἐδώκα τον ταῖς ὑμῖν γένους let us not wait until the enemy outnumber us. X. C. 3. 3. 48, οἱ ξυμμένοις (present as emphatic future) ἔως ἃν ἡ ἡμετέρα χώρα κακώνατε we do not wait until our land shall be ravaged 3. 3. 18. The present subjunctive is rare with ἔως until, and marks overlapping action (here = ἔως ἃν ἱδομεν κακομένην).

2402. The subjunctive without ἄν (κέ) is sometimes found in poetry and in Herodotus; in Attic prose only with μέχρι, μέχρι ὧν until (and πρίν, 2444 b). Thus, ἔφυλλεσαν δὲσώpoll ἀυτὸν τις πολλάς μέχρι ὧν τις ξυμβόλων they decided to guard them in fetters until they should reach some agreement T. 4. 41. The omission of ἄν is more common after temporal conjunctions than after εἰ (2327 a) and in writers later than Homer lends an archaic colouring to the style.

2403. The principal clause may be a potential optative, which is at times nearly equivalent to the future: ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἐως ἃν εἰς Ἀθηναίων λείπησα, οὐδέποτε ἄν συμβουλεύσαμι παρήγαγα. τῇ πόλει so long as a single Athenian is left, I never would recommend the city to make peace D. 19. 14.

FUTURE TEMPORAL CLAUSES WITH THE OPTATIVE

2404. Temporal clauses referring to the future in sentences corresponding to less vivid future conditions usually take the optative without ἄν. An optative referring to the future stands in the principal clause (2186 b). The negative is μὴ.

τεθναῖ, ὅτε μαί μηκέτι ταῦτα μέλοι may I die, when I shall no longer care for these delights Mimnermus 1. 2, πεινῶν ράγοι: ἄν ὅποτε βοηθῆνε που ἠθύρη he would eat whenever he wished X. M. 2. 1. 18, εἰ ἔσθη θολούς ὁ πάντα προσέφασα, ὅποτε ἀργόνης, ἐπιμελεύσατε τῶν σῶν, τί ἄν ποιήσης; should you desire to induce one of your friends to care for your interests when you were away from home, what would you do? 2. 3. 12, δεῖστο γ' ἄν αὐτοῦ μένειν, ἐως ἀνέκδοθος he would beg him to remain until you should depart X. C. 5. 3. 13 (here the temporal clause depends on μένειν, itself dependent on δεῖστο ἄν).

2405. The optative with ἄν (κέ) in Homer, where Attic would have the simple optative, is potential or virtually equivalent to a future. Thus, ἀυτικ' γάρ με κατακεκουσί ‛Αχilleioi ... ἐπὶ τὴν γοῦν χοίριν εἰπὼν for let Achilles slay me forthwith when I have satisfied my desire for lamentation Ο 227. Cp. I 304, δ ὡς τοῦ βαθύτατον (potential), εἰς δ κε ὁ 70 (elsewhere this expression always takes the subjunctive in Homer).

2406. The potential optative or indicative (with ἄν) having its proper force may appear in temporal clauses (cp. 2353).

φυλάξας ... τὸν χειμῶν' ἐπιχείρει, ἴπτε, ἄν ἴπτε, μὴ δυνατελ' ἐκεῖν' ἀφεξάθαι by watching for winter to set in he begins his operations when we are unable (he thinks) to reach the spot D. 4. 31. Cp. 2405.

2407. The principal clause rarely has the present or future indica-
tive, when the temporal clause has the optative without ἄν (cp. 2360, 2361, 2573 b, c).

φρονήσεως δὲ πολλῆς πρὸς τοὺς πολύ πλεονε... ὃπότε καιρὸς παρατέων when the critical moment arrives, he must have great judgment to cope with forces much more numerous than his own X. Hipp. 7. 4, αἱρό οἱ ἔσοτε... τῆς ἐπιτρήσας, ὦτε μὴ αὐτὸς γε Κροίων ἐμβάλων αἰθόμενον δᾶλυν νῆσοι hard will it be for him to fire the ships unless (when... not) Kronion himself hurl upon the ships a blazing brand Ν 317.

a. Homer has ἄν (κέ) with the subjunctive; as οὐκ ἄν τοι χραίηρ κίβαρις... ὃτ' ἐν κοιλήσει μυγάησι thy cithern will not avail thee when thou grovellest in the dust Γ 55.

2408. After a secondary tense introducing indirect discourse (real or implied) the optative may represent the subjunctive with ἄν as the form in which the thought was conceived.

παραγγελα μετ' ἔπειδα δειπνήσας... πάντας ἀναπάχασαί καὶ ἐπεσαὶ ἡμᾶς ἄν τις παραγγέλασι they issued orders that, when they had supped, all should rest and follow when any one should give the command (= ἔστειλα δειπνάσατε... ἀναπάχασα) X. Λ. 8 5. 18, ἐπεμένα κελεύσαντες ἔτε βουλεύσαντο, ἐθόρυ τὸν ἐκείμενον ἔτοιχον ἐκείμενον to wait until they had taken counsel, they proceeded to sacrifice (= ἐπεμένας ἔτοιχον βουλεύσαντες) 8 5. 2, ἠδοχὲν αὗτοι... προϊέναι... ἦσε Κύριος οὐμελέται they resolved to keep advancing until they should join Cyrus (= προϊέναι ἔτοιχον βουλεύσαντες) 2. 1. 2.

TEMPORAL CLAUSES IN GENERIC SENTENCES

2409. If the leading verb denotes a repeated or customary action or a general truth, a temporal clause takes the subjunctive with ἄν after primary tenses, the optative after secondary tenses. The negative is μή. Cp. 2336.

a. A present tense denotes action continuing (not completed) and is of the same time as that of the leading verb; an aorist tense denotes action simply occurring (completed) and time usually antecedent to that of the leading verb when the action of the dependent clause takes place before the action of the main clause. In clauses of contemporaneous action the aorist denotes the same time as that of the main verb; in clauses of subsequent action, time later than that of the main verb.

b. ὡς is rare in these temporal clauses (Hdt. 1. 17, 4. 172; δκως with the optative occurs in 1. 17, 1. 68).

c. On Homeric similes with ὡς ὁτε, ὡς ὁτέ, see 2486.

2410. In temporal sentences of indefinite frequency the temporal clause has the subjunctive with ἄν when the principal clause has the present indicative, or any other tense denoting a present customary or repeated action or a general truth. Cp. 2337.

ματισάμεθα πάντες ἐπόταρ οὔριζάμεθα we are all mad whenever we are angry Philemon 184, φωνὴ τις, ἣ, ὃς γένηται, δεὶ ἄποφέπει με a kind of voice which, GREEK GRAM. — 35
whenever it comes, always deters me P. A. 31 d, ὃταν στειδὴ τὸ αὐτὸς, χῶ θέδι συνάπτεται whenever a man is eager himself; God too works with him. A. Pers. 742, ἐως ἂν σφυγητῇ τὸ σκάφος . . . , χρῆ καὶ ναῦτην καὶ κυβερνήτην . . . προθύμους εἶναι . . . , ἑπεδιδὴ δὴ ἡ θάλασσα ὑπέρχηκε, μάταιος ἡ στουδὴ αὐτῆς long as the vessel remains in safety, both sailor and pilot should exert themselves; but when the sea has overwhelmed it, their efforts are fruitless. D. 9. 69, τούτων παῦ τὸ ἐκάστος . . . ἐως ἂν αὐτὸν ἐμβάλουμεν ἐσ κακὸν we do this on each occasion until we plunge him into misfortune Ar. Nub. 1458.

2411. The verb of the main clause may stand in the participle, or in other tenses than the present indicative: καὶ περὶ τῶν ἀνθρώπων, ἐν τοῖς ἄνω πολεμών, τῶν παρόντων (πολεμών) ἄνει μέγιστον κρίνοντων although men always consider the present war the greatest so long as they are engaged in it T. 1. 21, ὅταν δ’ ἐτέρφε ταῦτα παραδῷ, καταλέγεται τὴν αὐτῶν αὐτοῦ δυναστείαν but whenever he surrenders these rights to another, he destroys once and for all his own sovereignty. Δεσ. 3. 233, πολέμων . . . ἡδη ἦταν . . . καταδουλώσωμαι τινα, πολλοὺς δ’ ἁλεπίδοις ἡγακασαν εἶναι enemies ere now have forced improvement upon those whom they have enslaved X. O. 1. 23 (cp. 2338), πολλάκις ἐθανάσατο τῆς τόλμης τῶν λεγόντων ὑπὲρ αὐτοῦ, πλὴν ἦταν ἐνθυμηθῶ κτλ. I have often marvelled at the effrontery of the speakers in his behalf, except when (ever) I consider, etc. L. 12. 41.

2412. ἄν (κέ) is frequently omitted in Homer, and occasionally in lyric and dramatic poetry and in Herodotus, e.g. ἐπει δ’ ἀμάρτη, κείνος οὐκεῖτ’ ἐστιν ἄνπο άδουλος but whenever a man commits an error, that man is no longer heedless S. Ant. 1025.

2413. The present indicative is very rarely used instead of the subjunctive with ἄν in temporal clauses of indefinite frequency. Thus, περὶ τῶν ἄλλων τῶν ἄδικοντων, ὅτε (ὅτον conj.) διάκονται, δὲν παρὰ τῶν καθηγόρων πυθεθαί with regard to other malefactors, one has to learn during their trial (lit. when they are tried) from the accusers L. 22. 22. Cρ. 2342.

2414. In temporal sentences of indefinite frequency the temporal clause has the optative when the principal clause has the imperfect or any other tense denoting a past customary or repeated action.

ἐθάρευεν ἀπὸ ἐπιποῦ ὅπετε γυμνᾶσαι βοῦλοσε ἐκστω ἦν he was wont to hunt on horseback, whenever he wanted to exercise himself X. A. 1. 2. 7, ὅτε ὅρα ἐν ἀδριστοῦ, ἀνέμενεν αὐτοῦ ἔστε ἐμφαγούν ὅτι whenever it was breakfast time, he used to wait until they had eaten something X. C. 8. 1. 44, περιεβύομεν ἐκάστοτε ἐως ἄνοιξϑη θη τὸ δεσμυματόριον. ἑπεδιδὴ δὲ ἀνοιχθῆ, εἰσῆμεν ἦμεν used to wait about on each occasion until the prison was opened; but when (ever) it was opened, we used to go in P. Ph. 59 d. Observe ἄνοιξϑη marks a repeated past action (until it was regularly opened) and represents the thought of the subject (until it should be opened, cf. 2420; i.e. direct = ἐως ἂν ἄνοιξϑῆ).

2415. The optative is rare after a primary tense, and occurs only when that tense includes a reference to the past (οὐ 254 ; op. 2573). — ὅτε κεν with the optative occurs once (I 525).

2416. Other tenses than the imperfect in the principal clause: ἀλλ’ ὅτε δὴ . . .
TEMPORAL CLAUSES

2417. The indicative (cp. 2342) is rare in temporal clauses of past indefinite frequency, as καὶ ἔδωκεν καὶ τριβέναι ἄποτε οἱ πολέμωι αὐτοὺς ἔθεντον they both sang and danced whenever the enemy were likely to look at them. X. A. 4. 7. 16. So with ὄδακεις referring to particular events of repeated occurrence, as ὄδακεις κεκρήγηκε ... νεῖκηκε as often as he has been choregus, he has gained a victory X. M. 3. 4. 3.

TEMPORAL CLAUSES DENOTING PURPOSE

2418. Temporal conjunctions denoting limit as to duration (so long as, while) or limit as to termination (until, till) may imply purpose.

a. So ἔως till, against the time when, in order that, πρὶν before, in order that not. ἔφερα (poet.) is usually final (in order that) rather than temporal (so long as, while, till, up to the time that). Sometimes in post-Homeric Greek ἔως and the subjunctive (with or without ἄν) has a touch of purpose.

2419. In the Odyssey ἔως, usually with the aorist optative after a secondary tense, is almost a final conjunction. Thus, δῶκεν ... ἐλαυν ἔως χυτλώσαυτο she gave olive oil that (against the time when) she might anoint herself ἵ σ. So δ 789, ε 385, τ 367. In τ 375 the present optative expresses durative action (θερμανώτατο gradually get hot).

2420. After a secondary tense ἔως with the aorist optative sometimes in Attic prose implies an expectation, hope, or purpose on the part of the subject of the main verb that the action of the temporal clause may be attained. Since such optatives are due to the principle of indirect discourse, the subjunctive with ἄν, denoting mere futurity, might have been used instead.

σπονδάσα ἐποίησαντο ἔως ἄπαγγελθείν τα λεχθήνα they made a truce (which they hoped would last) until the terms should be announced X. H. 3. 2. 20 (here we might have had ἔως ἄν ἁπαγγέλθη); τα ἄλλα χωρά ἔχον μένουσε ἔως σφίζον κάκεινα ποιήσκαι (= ἄν ποιήσοι) τα εἰρήνκειν they retained the other places, waiting until they (the Lacedaemonians) on their part should have performed for them (the Athenians) what had been agreed on T. 5. 35. Compare ἔως ἄν τάφα διαπράξωνται φυλακὴν ... κατέλαβε he left a garrison (to remain there) until they should settle these matters X. H. 5. 3. 25 (here ἔως διαπράξωμα might have been used). Other examples are L. 13. 25, Is. 1. 10, 7. 8 (ἔως ἄν ὁ ἔμφλους), X. H. 4. 4. 9, D. 27. 5, 29. 43 (τέως), 33. 8; cp. also Ar. Eq. 133. Present optative in T. 3. 102, X. H. 5. 4. 37.

2421. ἔως ἄν with the optative occurs rarely where it might be thought that the simple optative or ἄν with the subjunctive should be used. Many editors emend, but ἄν may generally be defended as potential, expressing the conviction of the agent. Thus, εἶπεσεν ἄν αὔρας εἴκοσι τοῦτοι δι᾽ ἐπιμελείαν τῆς πόλεως, ἔως ἄν οἱ νόμοι τεθείεν you elected twenty men whose duty it should be to care for the State until such a time as in all probability the laws would be made And. 1. 81. Cp. S. Tr. 687, I. 17, 15, P. Ph. 101 d. So ἦταν A. Pers. 450, πρὶν ἄν X. H. 2. 3. 48, 2. 4. 18.
SUMMARY OF THE CONSTRUCTIONS OF ἐως AND OF OTHER WORDS MEANING BOTH *SO LONG AS* AND *UNTIL*

ἐως *so long as*, *while*

Temporal Limit as to Duration (*during the time when*)

2422. Indicative, when the action of the temporal clause denotes definite duration in the present or past. The present often connotes cause (*while, now that, because*). The imperfect is used of past action: the main clause has the imperfect usually, but the aorist occurs (T. 5. 60).

2423. Subjunctive (*present*) with ἄρ, when the action lies in the

a. Future, and the verb of the main clause is future indicative or an equivalent form.

b. Present, and the verb of the main clause states a present customary or repeated action or a general truth.

2424. The present optative (of future time) is very rare; in dependence on a past tense (X. H. 5. 4. 37, Aristotle, Athen. Pol. 28 end); by regular assimilation (2186 b) in a less vivid condition (P. Th. 155 a).

ἐως *until, till*

Temporal Limit as to Termination (*up to the time when*)

2425. Indicative, of a definite present or past action. The present connotes cause. The aorist is normally used of past action: the main verb is usually imperfect, but the aorist occurs (I. 17. 12).

a. Of a future action the future is very rare: X. C. 7. 5. 39 (έσ ἄ Hdt. 9. 58).

2426. Subjunctive with ἄρ, when the action lies in the

a. Future, and the main clause contains a verb referring to the future (except the optative without ἄρ). The tense is usually the aorist: the present marks overlapping.

b. Present, and the verb of the main clause states a present customary or repeated action or a general truth.

2427. Optative (usually aorist), when the action lies in the

a. Future, and depends on an optative with ἄρ.

b. Past, and depends on a secondary tense expressing or implying indirect discourse. Here the optative represents ἄρ with the subjunctive after a primary tense.

c. Past, and the verb of the main clause states a past customary or repeated action.

N.—The present optative in b is rare; the future optative occurs only in X. II. 4. 4. 9, where some read the aorist.

2428. Conjunctions meaning *until* may have, as an implied or expressed
antecedent, μέχρι τούτου up to the time. Thus, μέχρι τούτου Λάυθενσ φίλος ὤνομαζοντα, ἦσ ἡρώδικεν "Ολυμπιον Lasthenes was called a friend (up to the time when) until he betrayed Olynthus D. 18. 48.

2429. With conjunctions meaning until, when the principal clause is affirmative, it is implied that the action of the verb of the principal clause continues only up to the time when the action of the verb of the until clause takes place. Thus, in the passage cited in 2428, it is implied that Lasthenes ceased to be called a friend after he had betrayed Olynthus.

a. When the principal clause is negative, it is implied that the action of the verb of the principal clause does not take place until the action of the until clause takes place; as in οὗ πρώτον ἐπαισκαντα ἦσ τὴν πόλιν εἰς στάσεις κατέστησαν they did not stop until they divided the city into factions L. 25. 26. In sentences like δει μὴ περιμένειν ἦσ ἄν ἐπιστώσαν we must not wait until they are upon us (I. 4. 165), by reason of the meaning of περιμένειν the action of the principal clause ceases before the action of the until clause takes place.

GENERAL RULE FOR πρὶν BEFORE, UNTIL

2430. πρὶν is construed like other conjunctions meaning until except that it takes the infinitive as well as the indicative, subjunctive, and optative.

2431. After an affirmative clause πρὶν usually takes the infinitive and means before.

2432. After a negative clause πρὶν means until, and usually takes the indicative (of definite time), the subjunctive or optative (of indefinite time).

a. The subjunctive or optative is never used with πρὶν unless the principal clause is negative.

b. When the principal clause is negative, πρὶν is construed like ἦσ and other words for until (οὗ πρὶν = ἦσ).

2433. When the principal clause is affirmative, the clause with πρὶν simply adds a closer definition of the time. When the principal clause is negative, πρὶν defines the time as before, but the closer definition serves also as a condition that must be realized before the action of the principal clause can be realized. Thus, μὴ ἀπέλευσε πρὶν ἄν ἀκούσητε do not go away until you hear X. A. 5. 7. 12 (i.e. without hearing = εἶν μὴ ἀκούσητε). Στρ. οὔτε γὰρ εἰρήνην οἴνο τε βεβαίαν ἀγαθεῖν, ἤν μὴ κοινὴ τοῖς βαρβάροις πολεμήσωμεν, ὥστε ὁμονοήσαι τοῦς Ἑλλήνας, πρὶν ἄν . . . τοὺς κυνήγους πρὸς τοὺς αὐτοὺς ποινοῦμενα not being is it possible to make a lasting peace unless we war in common against the barbarians, nor can the Greeks attain unanimity of sentiment until we encounter our perils in the front of the same enemies I. 4. 173.

2434. πρὶν is used with the aorist or (less often) with the imperfect indicative only when πρὶν is equivalent to ἦσ until; but, when the verb of the main clause is negated, πρὶν may be translated by before or until. When πρὶν must be rendered by before, it takes the infinitive.
ταῦτα ἐποίουν πρὶν Σωκράτης ἀφίκετο I was doing this until Socrates arrived (rare even in poetry; cp. 2441 c).

οὗ ταῦτα ἐποίουν πρὶν Σωκράτης ἀφίκετο I was not doing this until (or before) Socrates arrived.

ταῦτα ἐποίουν πρὶν Σωκράτης ἀφίκεται (not Σωκράτης ἀφίκετο) I was doing this before Socrates arrived.

2435. It is correct to say οὗ ποιήσω τούτο πρὶν ἄν κελεύσῃ, ποιήσω (or οὗ ποιήσω) τούτο πρὶν κελεύσαι, but incorrect to say ποιήσω τούτο πρὶν ἄν κελεύσῃ.

2436. The action of an infinitive introduced by πρὶν before may or may not (according to the sense) actually take place at some time later than the action of the leading verb. The clause with πρὶν signifies merely that the action of the infinitive had not taken place at the time of the leading verb.

2437. The clause with πρὶν may precede or follow the correlated clause. Cp. 2455.

2438. πρὶν is originally a comparative adverb meaning before, i.e. sooner or formerly; and seems to be connected with πρὶ, πρὸτερον before. The adverbial force survives in Attic only after the article, as ἐν τοῖς πρὶν λύγοις in the foregoing statements T. 2. 62. The adverbial and original use appears also in Homer wherever πρὶν occurs with the indicative, the anticipatory (futural) subjunctive (1810), or the optative with κέ. Thus, τίν δ’ ἐγὼ οἷς λύσω· πρὶν μεν καὶ γῆρας ἔπεισαν but her I will not release; sooner shall old age come upon her A 29, οὐδὲ μεν ἄναστοιν· πρὶν καὶ κάκον ἄλλο πάθοσα οὐρ σαίνῃ thou shalt thou recall him to life; sooner (before this) thou wilt suffer yet another affliction Ω 551. — From this early coordination was developed the construction of the conjunction πρὶν with the finite moods; but in general only after Homer, who never uses the indicative, and the optative only once (Φ 580), with πρὶν. The required sense was given by ἔως or πρὶν γ’ ὑπε δή. A finite mood was first used of the future, and after negative clauses (οὗ πρὸτερον πρὶν like οὗ πρὸτερον ἔως). — Homer commonly uses the infinitive with πρὶν meaning before and until. Here the infinitive (as with ὁστε) simply states the abstract verbal notion, and thus has no reference to differences of time or mood; πρὶν being used almost like πρὸ before as πρὶν ἴδειν = πρὸ τοῦ ἴδειν before seeing (first in Xenophon). This early use with the infinitive was, with some restrictions, retained in Attic, where the infinitive may sometimes be used instead of the finite verb. πρὶν came more and more to take the subjunctive with ἄν and to assume conditional relations (cp. 2433); while the use with the infinitive was more and more confined to cases where the leading verb was affirmative.

2439. The comparative idea in πρὶν explains its negative force: an event A happened before another event B, i.e. A occurred when B had not yet (οὐπρὶν) occurred. Because of its negative force πρὶν commonly takes the aorist in all the moods. The aorist has an affinity for the negative because it marks simple and total negation of an action regarded in its mere occurrence; whereas the imperfect with a negative denotes resistance or refusal (1890) in respect of an action regarded as continuing. When πρὶν takes the present in any mood the actions of the correlated clauses usually overlap. The present occurs chiefly in the prose writers of the fourth century.
2440. Πρότερον or πρόσθεν may be used in the principal clause as a forerunner of πρὶν. Examples in 2441, 2444, 2445.

a. Homer has πρὶν...πρὶν Β348. Attic has also φθάνω...πρὶν, as φθάσαντες πλέοντες πρὶν τὴν ξυμφοράν Χίους αποδέσαν, they will succeed in making their voyage before the Chians hear of the disaster T. 8. 12.

πρὶν WITH THE INDICATIVE

2441. πρὶν in Attic prose takes the indicative of a definite past action when the verb of the principal clause is negative or implies a negative, rarely when it is affirmative.

οδε τότε Κύρων ἐρεί πρὶν ἡ γυνὴ αὐτῶν ἐπείεις οὖν ὦν was he willing then to enter into relations with Cyrus until his wife persuaded him X. A. 1. 2. 26, οὐ πρότερον ἐπαύσαντο πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο καὶ τὸν φίλον αὐτοῦ τὸν μὲν ἀπέκτειναν, τοῦ δὲ ἐκ τῆς πόλεως ἤξεβαλον they did not stop until they sent for his father from the camp, put some of his friends to death and expelled others from the city I. 16. 8, οὐ πρόσθεν ἐπαύσαντο πρὶν ἔξολολκησαν τὸς Ὀλυμπρον they did not cease from hostilities until they had captured Olurpa by siege X. H. 7. 4. 18, οὐδὲ... ήξεβαίνειν νεώτερος τι ποιεῖν ἐκ αὐτῶν...πρὶν γε δὴ...ἀνὴρ Ἀργυλήν μηνῦτης γλυκεται (historical present = aorist) not even under these circumstances did they think it right to take any severe measures against him, until finally a man of Argylos turned informer T. 1. 132.

a. The tense in the πρὶν clause is usually the aorist (the tense of negation, 2439, and of prior action); rarely the imperfect (of contemporaneous, overlapping action), as D. 9. 61. The historical present is also used as an equivalent of the aorist. The principal clause usually has a secondary tense of the indicative. πρὶν with the indicative is not common until Herodotus and the Attic writers.

b. The verb of the principal clause may be virtually negative, as τῶν... 'Ἀθηναίοις λαμβάνομεν πρὶν δὴ τῇ Δήλῳ ἠσχον they escaped the notice of the Athenians (i.e. ὥσπερ ὁμώτὰ) until they reached Delos T. 3. 29. Cp. T. 3. 104, X. A. 2. 5. 33. Observe that of παύομαι. (2441) is not regarded as virtually affirmative.

c. The verb of the principal clause is affirmative in prose only in T. 7. 39, 7. 71, Aes. 1. 64. In all of these cases the leading verb is an imperfect, which emphasizes the continuation of the action up to the point of time expressed by the πρὶν clause.

d. The use in Herodotus is the same as in Attic prose. Homer has the indicative (after affirmative or negative clauses) only with πρὶν γε ὄρε πριν. In the drama πρὶν with the indicative is rare. Euripides uses it only after affirmative clauses. When πρὶν is εἰς it often takes δὴ.

2442. A πρὶν clause, depending on a past tense denoting non-fulfilment, itself denotes non-fulfilment and takes a past indicative by assimilation (2185 b).

χρῆν τολῆν λεπτίνην μὴ πρότερον τιθέναι τὸν ἑωτοῦ νόμον πρὶν τοῦτον ἐλάφει Leptines ought not then to have proposed his own law until (before) he had repealed this D. 20. 96. Cp. 2455 b.
πρίν WITH THE SUBJUNCTIVE

2444. (I) πρίν takes the subjunctive with ἂν to denote a future action anticipated by the subject of the leading verb. The principal clause is negative, and contains any verb referring to the future except the simple optative.

οὐ πρότερον κακῶν παύσονται, αἱ πόλεις πρίν ἂν ἐν αὐτάς οἱ φιλόσοφοι ἄρξων States will not cease from evil until philosophers become rulers in them. P. R. 487 e, μὴ ἀπελθήτε πρίν ἂν ἄκοψητε do not go away until you hear (shall have heard) X. A. 5. 7. 12, οὐ χρῆ μ᾽ ἐπειδὴ ἀπελθείν πρίν ἂν δῶ δίκην I must not depart hence until I have suffered punishment 5. 7. 5, μηδένα φίλον ποιῶ πρίν ἂν ἐξετάσῃ πῶς κέχρηται τοῖς πρότερον φίλοις make no one your friend until you have inquired how he has treated his former friends 1.1.24, μὴ ποτὲ ἐπαινήσῃ πρίν ἂν εἰδῆς ἄνδρα αἰσθητός never praise a man until you have come to know him well Theognis 963. Observe that the last two examples contain a general truth.

a. The aorist subjunctive is usual (the tense of negation, 2439, and of action prior to that of the principal clause); much less common is the present subjunctive (usually of contemporaneous, overlapping action) as X. C. 2. 2. 8 (2446).

b. Homer does not use καί or ἂν in this construction since πρίν is here adverbial and its clause is simply coordinated. But Hom. has πρὶν γὰρ ἂν. The subjunctive without ἂν occurs occasionally as an archaism in Hdt. and the dramatic poets. In Attic prose especially in Thuc. (e.g. 6. 10, 29, 38); but ἂν is often inserted by editors.

c. The leading verb is rarely the optative with ἂν (as a form of future expression): οὐκ ἂν ἀπελθοῦμι πρὶν πανταξίως ἦ ἄγορὰ λυθῇ (cp. b) I will not go away until the market is entirely over X. O. 12. 1.

2445. (II) After a negative clause of present time that expresses a customary or repeated action or a general truth, πρίν takes the subjunctive with ἂν.

οὐ πρότερον παύσονται πρίν ἂν πείσωσιν οὐ ἡδίκησαν they do not cease to endure until they have won over those whom they have wronged P. Ph. 114 b.

a. The leading verb may stand in another tense than the present indicative, as οὐδεὶς πῶς τιτημεῖ (empiric aorist, 1930) πρότερον δήμου καταλύσει πρίν ἂν μείζον τῶν δικαιημένων λαχθήνῃ no one has ever attempted the subversion of the people until he became superior to the courts of justice Aes. 3. 235.

2446. After a secondary tense in actual or implied indirect discourse, πρίν with the subjunctive and ἂν is common instead of the optative without ἂν (2449).

ἐπὶ τῶν δείκτων κίνεισθαι πρὶν ἂν ὁ πρόθεν ἤγγεται I ordered that none in the rear should move until the one before him led the way X. C. 2. 2. 8 (here πρὶν ἤγοιν is possible).
2447. The principal clause may be affirmative in form, but virtually negative.

αλοχρόν (οὐ καλῶν οὐ δεῖν) δὲ ἂν ὑγεῖας πρὸς τερεμνεῖ παύσασθαι πρὶν ἂν ἤμεσε περὶ αὐτῶν δὲ τι ἄν βούλησθε ψῆφισθηθε I consider it base (i.e. I do not consider it to be honourable) to stop until you have voted what you wish L. 22. 4. Cf. Thuc. 6. 35, D. 38. 24, E. Heracl. 179.

πρὶν WITH THE OPTATIVE

2448. πρὶν with the optative is used only in indirect discourse or by assimilation to another optative.

2449. (I) The optative without ἂν follows πρὶν to denote an action anticipated in the past when the principal clause is negative and its verb is in a secondary tense. The optative is here in indirect discourse (actual or implied) and represents ἂν with the subjunctive, which is often retained (2446). Cp. 2420.

ἀπηγορεύει μὴ δέναι βάλλειν πρὶν Κύρος ἐμπληθῇ θηρῶν he forbade any one to shoot until Cyprus should have had his fill of hunting X. C. 1. 4. 14 (= μηδεὶς βαλλέτω πρὶν ἂν Κύρος ἐμπληθῇ), οἱ Ἡλεοῖο... ἔπειθον (ἀυτοῦ) μὴ πουεῖσθαι μάχην πρὶν οἱ Θεσποί παραγένοντο the Eleans persuaded them not to engage in battle until the Thebans should have come up X. H. 6. 5. 19 (= μη πουεῖτε μάχην πρὶν ἂν παραγένονται).

a. In indirect discourse the infinitive is preferred (2455 d).

2450. (II) By assimilation of mood, πρὶν may take the optative when the negative principal clause has the optative. Cp. 2186 b.

εἰ ἔλκου τις αὐτῶν... καὶ μὴ ἀνεῖλῃ πρὶν ἔξελκθησεν ἐστὶ τὸ τοῦ ἡλίου φῶς κτλ. if one should drag him and not let him go until he had dragged him out into the sunlight, etc. P. R. 515 e.

2451. The optative with πρὶν in clauses of customary or repeated action seems not to be used.

2452. πρὶν ἂν with the optative is rare and suspected (cp. 2421).

πρὶν WITH THE INFINITIVE

2453. πρὶν takes the infinitive in Attic especially when the principal clause is affirmative. The infinitive must be used, even with negative clauses, when πρὶν must mean only before (and not until).

a. The infinitive is obligatory in Attic when the action of the πρὶν clause does not take place or is not to take place (cp. ὅστε μὴ with the infinitive).

b. The infinitive takes the accusative when its subject is different from that of the principal clause.

c. The usual tense is the aorist, the tense of negation (2439) and of the simple occurrence of the action. Less frequent is the present (chiefly in Xenophon), of action continuing, repeated, or attempted (before undertaking to,
before proceeding to). The perfect, of action completed with permanent result, is rare.

οἱ καὶ πρὶν ἐμὲ εἰπεῖν ὅτι οὖν εἶδον εἰδότες who know even before I say anything at all D. 18. 50, σὺνιστε μὲν καὶ πρὶν ἐμὲ λέγεις you know as well as I do even before I proceed to set forth in detail the matter of my speech Aes. 1. 116, ἀπεράτωτο ἐστὶν τὴν πόλιν πρὶν ὑπερβαλοῦντες they turned back to the city before they attempted to scale the wall T. 3. 24.

2454. When the principal clause is affirmative, πρὶν before regularly takes the infinitive.

ἐπὶ τὸ ἄκρον ἀναβαλεὶ Χειρόσφος πρὶν τινας αἰσθέθαι τῶν πολεμῶν Chiriosphus ascended the height before any of the enemy perceived him X. A. 4. 1. 7, πρὶν καταλύσῃ τὸ στράτευμα πρὸς ἄρσιον βασιλέως εὐφάνῃ before the army halted for breakfast, the king appeared I. 10. 19, τέμβᾶς, πρὶν ἐν θείας αὐτὸς εἶναι, πρὸς τὸν ἄρχοντα τῶν ξένων, ἐκέλευε κτλ. lit. before he himself arrived at Tegea, sending to the commander of the mercenaries, he gave orders, etc. X. H. 5. 4. 37 (αὐτὸς, by attraction to the subject of τέμβας).

2455. When the main clause is negative, πρὶν sometimes takes the infinitive in Attic, and generally means before, rarely until. When before and after are contrasted, until is out of place, and the πρὶν clause often precedes.

a. In reference to present or past time: πρὶν ὣς Ἀριστον ἐδήπερ μιᾶν ἡμέραν οὐκ ἔχησέν eis before she came to Arboles she was not a widow a single day D. 30. 33, πρὶν μὲν τούτο πράξαι Λεωκράτην ἀδόλην ἣν ὀποῖοι τινες έτοιμαν, οὐδὲ κτλ. before Leocrates did this, it was uncertain what sort of men they were; but now, etc. Lyc. 135, πρὶν αὐτῆς ἠγέρθη to eis τὴν Αἴνον . . . οἰδείς ἡπίασατο με before I proceeded to set sail for Aenus no one accused me Ant. 5. 25.

b. In reference to action unfulfilled: οἶς (λόγοις) εἰ τίς ἐπέδειξεν αὐτοῖς πρὶν ἐμὲ διαλέξθησαν περὶ αὕτως, οὐκ ἔστω ὅποιος οὐκ ἂν . . . διακόλου ὁ πρὸς σε διειλήθησαν and if any one had shown these words to them before I discussed them, it is inevitable that they would have been discontented with you I. 12. 250.

c. In reference to future time: οὐχ οἷον τ’ ἐστὶν αἰσθέθαι πρὶν κακῶς τινας παθεῖν ὥστ’ αὕτων it is not possible to perceive this before some suffer injury at their hands I. 20. 14, καὶ μοι μὴ δορυφόρησθαι μηδεὶς πρὸς ἄκοιναι and let no one raise a disturbance before he hears D. 5. 15 (ἐπὶ οὖν μὴ δορυφόρησῃ μηδεὶς πρὶν ἂν ἀπαντήσῃ εἰπω D. 13, 14).

N. — With verbs of fearing, the positive being the thing dreaded eis δεδοκα μὴ πρὶν πόνοις ὑπερβάλη με γῆρας πρὶν εἴη χαρίσασαν προσεδεύει ὃδην I fear lest old age overcome me with its troubles before I live to behold thy gracious beauty E. fr. 453.

d. Infinitive instead of the optative after a leading verb in a secondary tense: ἱστενον μηδεις ἀποτρέπθησα τὸν ἐμβαλέτω εἰς τὴν τῶν ἄκαθητων χώραν they entreated them by no means to turn aside until they should invade the territory of the Lacadaeomontans X. H. 6. 5. 23 (here the optative might stand in indirect discourse to represent the subjunctive with ἂν), οὖτ’ αὐτός τοτε πρὶν ἵδρωσαι δεῖπνον ήρετο neither was he ever accustomed to take his supper until he got into a sweat by exercise X. C. 8. 1. 38 (for ἵδρωσε, see 2451).

e. Infinitive after an optative with ἂν in a principal clause: εἰ τίς τίνα μηχανήν
CLauses of comparison

2456. The lyric poets and Herodotus use πρὶν with the infinitive as it is used in Attic prose and poetry. Homer has the infinitive after affirmative or negative clauses alike (before and until), and often where a finite verb would be used in Attic; as ναί δὲ Πήναιον πρὶν ἔλθειν ἦσαν Ἀχαιῶν he dwelt in Pæaean before the sons of the Achaeans came N. 172, ὡς μὲν ἀποτρέψεις πρὶν χαλκῷ μαχῆσθαι (= Attic ἄν μαχῆσῃ) thou shalt not dissuade me until thou hast fought with the spear T. 257; often in correspondence with the adverbial πρὶν, as οὕτως τίς ἔτη πρὶν πιέσῃ, πρὶν λείψαι nor durst any man (sooner) drink before he had offered a libation H. 480.

2457. ἡ πρὶν than before, with a past tense suppressed after ἡ, occurs first in Xenophon (C. 5. 2. 36, 7. 5. 77).

πρότερον ἡ, πρόσθεν ἡ, πρὶν ἡ, πάρος

2458. πρότερον ἡ sooner than, before is used especially in Herodotus and Thucydides. (a) With the indicative: ὁ πρότερον ἔνθεσαν ἡ αὐτὸι ἐν φόλικι αὐτῶι . . . ἐσφάλησαν they did not succumb before they were overthrown by themselves T. 2. 65. (b) With the infinitive: τὰς ἐξ ἀλλὰς πόλεις ἐφη ἄδικειν, αἱ ἐκ Ἀθηναίων πρότερον ἡ ἀποστήμια ἄνθρωπον he said the other States were wrong, which, before they revolted, used to pay money into the treasury of the Athenians T. 8. 45. (c) With the subjunctive (without ἄν) rarely (T. 7. 63). Chiefly in Hdt.

2459. So πρόσθεν ἡ sooner than, before: ἀπεκρίνατο . . . ση πρόσθεν ἄν ἀποθάνωσιν ἦ τὰ ἐπὶ παραδόθησαν he answered that they would die before (sooner than that) they would surrender their arms X. Λ. 2. 1. 10. ὑπερτοῦν ἡ later than takes, by analogy, the infinitive once in Thuc. (6. 4).

2460. πρὶν ἡ sooner than, before with the infinitive occurs in Homer (only E. 288, X 266) and Hdt. (2. 2); and in Hdt. also with the indicative (6. 46) and subjunctive (7. 10 ἡ, without ἄν). πρὶν ἡ is rare and suspected in Attic (X. C. 1. 4. 23); but is common in late Greek.

2461. πάρος before in Homer takes the infinitive (Z 134).

CLauses of comparison

2462. Clauses of comparison (as clauses) measure an act or state qualitatively or quantitatively with reference to an act or state in the leading clause.

a. Comparative clauses with ἢ than are used in disjunctive coördinated sentences. See under Particles (2863).

2463. Comparative clauses of quality or manner are introduced by ὧς as, ὑπέρ, καθάπερ just as, ἐπιστ., ἦ, ἐπίθ., ὑπέρ as. The principal clause may contain a demonstrative adverb (οὕτως, ὦτι so). ὑπέρ may be correlated with ὦ αὐτός.
\( \omega s, \text{ etc.}, \) are here properly conjunctive relative adverbs of manner, some uses of which fall under conditional relative clauses.

a. Other comparative conjunctive adverbs are \( \omega \sigma t e \;\alpha s \) (poetic and Ionic), \( \eta \nu e, \;\epsilon \nu e \;\alpha s. \) Like \( \alpha s \) (Epic). Demonstrative adverbs in Epic are \( \omega s, \tau \omega s, \tau o \omega s, \alpha \beta t o s, \omega \sigma t o \omega s. \)

b. On other uses of \( \omega s, \text{ etc.}, \) see under Particles (2990 ff.). On \( \omega s, \;\omega \sigma t e p \) with a participle, see 2086, 2087.

2464. The verb of the comparative clause is commonly omitted if it is the same as the verb of the leading clause. Thus, \( \epsilon \alpha n \;\sigma o i \;\zeta \nu o \nu o k y \;\omega \sigma t e p \;\epsilon \mu a i \;\i f \;i t \;s e e m s \;g o o d \;a l s o \;t o \;y o u \;a s \) (it seems good also to you as (it seems) to me P. Ph. 100 c.

2465. The subject of a comparative clause with \( \omega s \) or \( \omega \sigma t e p \), the verb of which is omitted, is often attracted into the case (usually the accusative) of the other member of the comparison. Thus, \( \omega d \alpha m o \;\gamma \alpha p \;\epsilon o n \;\alpha \gamma \mu \gamma \alpha t o n \;\alpha \theta \nu r a i \nu s \;\epsilon i a i \;\omega \sigma t e p \;\Theta r a s \beta \beta \nu o n \;\alpha \iota \) it is in no wise possible for Agoratus to be an Athenian as Thrasylalus is (= Θρασυλάνος Ἀθηναῖος ἐστι.) L. 13. 72. Attraction into the dative is less common: \( \kappa \nu o \;\epsilon \delta e t o \;\i o \;\omega \sigma t e p \;\sigma k \iota \lambda a i \;\gamma e n n a i \nu \;\alpha n a k lάd\iota \nu \i i \) he was delighted with Cyrus, who set up a cry like a young and noble dog (= σκυλαίς γενναῖοι ἀνακλάζει) X. C. 1. 4. 15.

a. Usually, however, we have the nominative with the verb omitted: \( \pi \epsilon \zeta \nu e - s u m a i \;\sigma e \;\mu \alpha l l o \;\alpha \pi o \theta a i \nu s \;\alpha n \;\epsilon \lambda έ\beta a i \;\eta \;\zeta \nu n \;\omega \sigma t e p \;\epsilon \gamma o \;I \;s u m \;p e r s u a i d d \;t h a t \;y o u \;w o u l d \;p r e f e r \;t o \;d i e \;r a t h e r \;t h a n \;l i v e \;a s \;I \;l i v e \) X. M. 1. 6. 4.

2466. Comparative clauses of quality are often fused with the leading clause by the omission of the preposition in the correlated member of the comparison, but only when \( \omega s \) precedes. Cp. 1673.

2467. The antecedent clause may contain a wish: \( o u t o w \;\epsilon o s \) (\( \omega s \)) . . . \( \omega s \) (which may be omitted); as \( o u t o w \;\nu i k \iota \alpha m i \;\tau \;\epsilon g \omega \kappa a i \;\nu o \mu i \xi o i m e n \;\sigma o f o s, \;\omega s \;\nu i m a s \;\eta \gamma o \mu m e n o s \;\epsilon i n a i \;\beta \alpha t e s \;\delta e k o s \;\i o . . . \;\pi \rho o t o s \;\zeta \iota o n \;\alpha n a \gamma e o s \;\nu i m a s \;\alpha s \;s u r e l y \;a s \;I \;t h o u g h t \;i t \;p r o p e r \;t o \;l e t \;y o u \;f i r s t \;t a s t e \;t h i s \;c o m e d y \;b e c a u s e \;I \;t h o u g h t \;y o u \;w e r e \;c l e v e r \;s p e c t a t o r s, \;s o \;s u r e l y \;m a y \;I \;w i n \;a n d \;b e \;a c c o u n t e d \;a \;m a s t e r \;A r. \;N u h. 5 2 0. \) Cp. N 825, Ar. Thesm. 469.

2468. Comparative clauses of quantity or degree are introduced by \( \sigma o \sigma, \;\sigma o \nu o n \;i n \;p r o p o r t i o n \;a s \). The principal clause usually contains the corresponding demonstratives \( \tau o \sigma o \psi, \;\tau o \sigma o \mu o n \; (\tau \sigma \psi, \;\tau o \nu o n \;a r e \;u s u a l l y \;p o e t i c). \)

a. Greek, like Latin, uses the adjective relative pronoun \( \delta o s \) (quantus) in the subordinate clause in correlation to \( \tau o \sigma o \mu o s \) agreeing with a substantive. Here English uses the conjunctive adverb as. So with \( \tau o \sigma o \delta o s . . . \;\delta o s . . . \;\tau o \sigma o \psi r e, \;\tau o \sigma o \mu o n \;m a y \;b e \;f o l l o w e d \;b y \;\omega s, \;\omega \sigma t e. \)

2469. \( \tau o \sigma o \mu o n \;\i o \;\delta o s o n \;o r \;\delta o s \;\i o \;\delta o s o n \;\i o \;\tau o \sigma o \mu o n \;d e n o t e s \;t h a t \;t h e \;a c t i o n \;o f \;t h e \;m a i n \;c l a u s e \;t a k e s \;p l a c e \;i n \;t h e \;s a m e \;d e g r e e \;a s \;t h e \;a c t i o n \;o f \;t h e \;s u b o r d i n a t e \;c l a u s e. \;\delta o \psi \;\i o \;\tau o \sigma o \psi r e \;w i t h \;a \;c o m p a r a t i v e \;o r \;s u p e r l a t i v e \;a d j e c t i v e \;o r \;a d v e r b \;i s \;e q u i v a l e n t \;t o \;t h e \;m o r e \;. \;t h e \;m o r e, \;t h e \;l e s s \;. \;t h e \;l e s s. \)

2470. The demonstrative antecedent may be omitted, especially when its clause precedes: \( \kappa a i \;\chi a l e p o \omega t e r o i \;\epsilon o n t a i \;\delta o \psi \;\nu e \omega \mu e r o i \;\epsilon o s \nu \;a n d \;t h e y \;w i l l \;b e \;t h e \;m o r e \;s e v e r e \;t h e \;y o u n g e r \;t h e \;y a r e \;P. A. 3 9 \;d. \)
2471. One member may contain a comparative, the other a superlative; as ὅσος γὰρ ἐτοιμώτατ᾽ ἄυτῷ (τῷ λόγῳ) δοκῶν μεν χρήστατι, τοσοῦτῳ μέλλουν ἃπιστοῦν πάντες αὐτῷ, for the more we are thought to excel all others in ability to speak, so much the more do we distrust it D. 2.12.

2472. ὅσος (ὅσον) may be used without a comparative or superlative when the correlative clause has a comparative or superlative with or without τοσοῦτῳ (τοσοῦτον). Thus, ὥσπερ ἐν ἱπποις, οὕτω καὶ ἐν ἀνθρώποις τισιν ἐγγίγνεται, ὅσον ἐκπλεα τὰ δεόντα ἐξω, τοσοῦτῳ ἀδριστότεροι εἶναι as it is in the nature of horses, so it is in the case of certain men: in so far as they have their wants satisfied, the more they are wanton X. III. 10.2. ὅσος may stand for the logical ότι in τοσοῦτῳ Σὺρων κακῶν ἐγένετο, ὅσῳ Σὺροι ἔφηγον he proved himself a greater coward than the Syrians all the more because they fled X. C. 6. 2.19.

2473. The correlated clauses may be fused when both ὅσος (ὅσον) and τοσοῦτῳ (τοσοῦτον) are omitted and the predicate of the subordinate clause is a comparative or superlative with a form of εἶναι. Thus, ἐνδεεστέροις γὰρ οὓς ταπεινοτέροις αὐτοίς ὄσονα τρέχοντες χρήσθων for the more indigent they are so much the more submissive do they expect to find them X. III. 5.4 (= ὅσον ἐνδεεστέροι εἰσι, τοσοῦτῳ ταπεινοτέροι).

EXAMPLES OF COMPARATIVE CLAUSES

2474. The moods in comparative clauses are used with the same meaning as in conditional clauses or other conditional relative clauses.

2475. Indicative: in assertions and statements of fact: ἔφην ὅπως ἔθελες do as thou wilt Δ 37, ὡς δὲ πρὸς τὴν οὐσίαν ἠμοστενεῖ, οὕτως εἰσάγετο προσκατατον but as was suitable to their property, so they gave directions to each I. 7. 44, ἔστω γὰρ οὕτως ὅσπερ οὕτως ἐνέπει for it is so even as he says S. Tr. 475, θεὸν οἷς ἑκατὸτοι ἠκομάθεσιν, τοσοῦτον ἀγάλλιοι αἱ περὶ τοὺς λόγους ἐπιθύμησιν in proportion as the pleasures of the body wane the appetite for philosophical conversation increases P. R. 328 d, ἦνεκ ἰδίων στρατιῶν δόθην πλείστην ἐξώντα he came with an army as large as possible T. 7. 21 (cp. 1087).

a. With ἄν and the potential or unreal indicative: εἰσηγήσασθε ... δὲ τοῦτον ὡς τις ἂν ἠφετοι jumping in quicker than (as) one could think X. A. 1. 5. 8, ὥσπερ οὖν, εἰ ἀληθῆ ἤτινα ἄν μοι κατηχηθητοι, ἑμαῖς ἂν ὄργυισθηκε ... ὡς οὕτως αὐτῶν κτλ. for just as you would be angry with me if their accusations against me were true, so I beg, etc. And. 1. 24.

2476. Subjunctive with ἄν. — a. Of future time, as ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθῶμεθα but come, as I shall direct. let us obey B 139, ὅπως γάρ ἂν τοὺς ἄλλους πρὸς σαυτὸν διαθῆτο, οὕτω καὶ σὺ πρὸς ἐκεῖνος ἐξήθος, for as you dispose others towards yourself, so you too will feel towards them I. 2. 28, τοῖς αὐτοῖς ἐνεχέσθων καθῆπε ἂν τὸν Ἀθηναίον ἀποκτῆτην let him be subject to the same penalties just as if he kills the Athenian D. 23. 41, ἐν τοῖς ἀργομείοις ὅσπερ ἂν πλεῖαν ἐργάζονται, τῶς πλείαν τάγαθα εὑρίσοντοι in silver mines the larger the number who cooperate, so much the more abundant will be the riches they find X. Vect. 4. 32, ὅπως ὡς ἂν τις μεῖζω ἄγαθα παθὼν μὴ ἐποδιδόω χάριν, τοσοῦτον ἀνέκαθερος ἂν εἴη; then will he be the more unjust in proportion to the greatness of the benefits he
has received and for which he does not return proper gratitude? X. M. 2. 2. 3 (cp. 2326 d).

b. Of present time, as in general conditions: τὸ μὲν γὰρ πέρας, ὡς ἂν ὁ δαίμων 
ουλίθη, πάντων γλυτήται for the end of all events happens as Gou misc D. 18. 92, 
tοσοῦτω χαλεπῶτερον ἀκόιεν τῶν λεγομένων, δικραίρω 
περ ἂν αὐτῶν τις ἀκριβέστερον ἐξακρί 
τας ἀμαρτίας it is the more difficult for them to pay heed to what is said 
in proportion to the precision with which their errors are scrutinized I. 11. 3.

2477. Optative. — a. With ἄν (potential): ἤστι μειων ῥάκεινος ἄργα ἣ ὡς ἄρ 
λόγῳ τις ἂν ἔποι εἰς τὰς ἰδίες are too great for any one to tell in words D. 6. 11, ἄν 
περ αὐτοὶ οἴκ ἐν ἄξιωσατε κακῶς ἀκόιεν ἐπὶ τῶν ἡμετέρων παιδών, δικραίρω 
τῶν ἐπὶ περετρε περὶ τοῦ πατρὸς βλασφημεῖν just as you yourselves would not think 
right to be ill spoken of by your children, even so do not permit him either to 
utter slanders about his father D. 40. 45.

b. With ἄν, as in less vivid future conditions: ὅσῳ δὲ πρεσβύτερος γλυσσιν, 
μᾶλλον ἂν ἀστάτοτο ἄν (χρήματα) the older he grows, the more he would always 
respect wealth P. R. 549 b.

c. The optative without ἄν in indirect discourse may represent ἄν with the 
subjunctive of direct discourse; as ὑμῖν, ὅσῳ μὲν βάττων ἐλθώ, τοσοῦτῳ ἄπαρ 
σκευαστότερης βασιλεία ὑπευθύνω, δικραίρω ἐπὶ σχολαίστεραι τοσοῦτῳ 
πλέον συναγερεσθαι βασιλεία στράτευμα in the belief that, the more quickly he advanced, the more 
unprepared for battle would the king be, while the slower he advanced, the greater 
would be the army that was collecting for the king X. A. 1. 5. 9 (direct = ὅσῳ ἄρ 
βάττων ἐλθώ ... μαχόμεθα, ὅσῳ ἂν σχολ. ἐλθώ τοσοῦτῳ πλέον συναγέρεσθαι).

d. Without ἄν, of past time; as in general conditions. Thus, ἐξετάθεαν ὅσ 
ἐκαστὸν τι ξυμβάλειν they put the stones together as each happened to fit T. 4. 4. — 
Also after a present tense: εἰκὴ κράτησαν τιν, ὅσω δύνατο τις 'tis best to live at 
hasard, as one may S. O. T. 979 (cp. 2073).

2478. ὁσπερ ἄν (ὁσπερεῖ), ὁσπερ ἄν ἄν (ὁσπερεῖνε) just as if (= just as 
would be the case, if) form a combination of a comparison and a condition, 
and are used with the indicative imperfect (of past time) or aorist or with the 
optative (commonly when τις is the subject). ὁσπερ (ἄν) here represents the suppressed apodosis to the condition 
with ἄν. In some cases the ellipsis may easily be supplied, but it 
was usually unconscious.

a. When ὁσπερ ἄν has its own verb it is used like for instance, as ὁσπερ ἄν 
(1766α), ἄν τις με ἐρωτο ... , εἰ ἐπομὼί ἄν for instance, if any one were to ask 
me, I should say P. G. 451 a.

b. With ὁσπερ ἄν, ὁσπερ ἄν ἄν CP. καθέστερ ἄν, καθέστερ ἄν ἄν.

2479. ὁσπερ ἄν: ταξιας Ἰ βι βι τοι ... ἀλλάθρου ποιμὴν κυρείν λέγονταν, ὁσπερ 
καὶ παρεστάτες but I marvel of that a city speaking another tongue thou dost as 
truly tell us (thou wouldst tell) if thou hadst always been dwelling therein A. 
Ag. 1201.

2480. ὁσπερ ἄν ἄν is more common than ὁσπερ ἄν. Thus, πρὸς μόνου τούτο 
προγόνου τοῖς ἡμέρασι μεγαλύτεροι ὁμοίως διεφθάρσαν, ὁσπερ ἄν (διεφθάρσαν) εἰ 
πρὸς ἀπαντὰς ἀρρήτους ἐπιλέμησαν in contending against our ancestors alone 
they were destroyed as completely as if they had waged war against all mankind
Clauses of Comparison

I. 4. 60, ὡς οὖν μοι δοκοῦσι πάσχειν ὀσπερ (ἀν τις πάσχοι) εἰ τις πολλὰ ἐσθίων μηδέποτε ἐμπυκτὰτο. For they seem to me to be in the same condition as if any one for all his eating were never to be filled. X. S. 4. 37, ἔφατε πολὺ ὁσπερ ἄν (ἀνάπαυσεν) εἰ τις . . . πάλαι φίλον ἀσπάζοιτο he greeted him as one would do who had long loved him. X. C. 1. 3. 2.

a. With a participle ὀσπερ ἄν εἰ is sometimes used with much the same force as ὀσπερ; the εἰ being added by a confusion of constructions. Thus, ὀσπερ ἄν εἰ καὶ κατακλυσμὸν γεγενήθησα τῶν πράγματων ἠγομενοι as if you believed that there had been also a revolution in politics. D. 18. 214: lit. as (you would think) if you believed (for ὀσπερ ἄν ἠγομενοι or ὀσπερ ἄν εἰ ἠγομενοι). Cp. 1766 a. Similarly ὀσπερ εἰ has virtually the force of ὀσπερ alone (2087).

Similes and Comparisons

2481. ὡς, ὡς εἰ, ὡς εἴ τε as if, ὡς ὅτε, ὡς ὅποτε as when are often used in poetry in similes and comparisons.

a. The present and aorist indicative and subjunctive (usually without ἄ) are regularly used. The optative occurs only with ὡς εἰ or ὡς εἴ τε. The verb of the apodosis may sometimes be supplied from the main clause, and the sense may be satisfied in other cases by supplying as happens, as is the case; but as early as Homer the ellipsis was probably unconscious, as it is in English as if, as when. Hence ὡς εἰ, ὡς ὅτε are scarcely to be distinguished from ὡς.

b. The tense of the main clause may be primary or secondary without influence on the construction. Cp. 1935 and 1935 a.

2482. ὡς (ὡς τε) is followed by the indicative present (less often aorist) or by the subjunctive. Thus, ὡς δὲ πατὴρ οὗ παιδὸς διδρεται ὅστα καῖων . . . ὡς Ἀχιλεὺς ἐτάρων διδρεται ὅστε καῖων and as a father waileth when he burneth the bones of his son, so Achilles wailed as he burned the bones of his comrade. Ψ 222.

2483. ὡς is common in Homer with the subjunctive (without ἄ) depending on the verb of the introductory clause, which is usually past. The simile may begin with ὡς or with a demonstrative (οἷ or τοῦ) after which ὡς τε is placed. Thus, ὡς δὲ λέων μῆλοιν ἀλάμπασιν ἐπελῖθων . . . κακὰ φρονεῖν ἐνορθοῦσθ. ὡς ἐμὲ Θρῆκας ἄνερας ἐπιφάνετο Τιθέος υἱός and as a lion, coming on flocks without a shepherd, with evil purpose leaps upon them, so the son of Tydeus attacked the men of Thrace. K 485, oi δ', ὡς τ' αὐγμαθιοί . . . τετρη ἐφ' ὑφῆρ' μεγάλα κλάζοντε μάχωνται, ὡς οἱ κεκλήγεντες ἐπ' ἀλλήλους ὄρους καὶ τοὺς, κοινὸς εἶναι καὶ ὄρους κοινοὶ ὀροστάσις, ὡς µεν οἱ κοινοὶ εἶναι καὶ ὄρους κοινοὶ ὀροστάσις, ὡς µεν οἱ κοινοὶ εἶναι καὶ ὄρους κοινοὶ ὀροστάσις, ὡς µεν οἱ κοινοὶ εἶναι καὶ ὄρους κοινοὶ ὀροστάσις, ὡς µεν οἱ κοινοὶ εἶναι καὶ ὄρους κοινοὶ ὀροστάσις.

2484. ὡς εἰ, commonly ὡς εἴ τε, in Homer is used rarely with the indicative and subjunctive, more frequently with the optative; but usually without any finite verb. Thus, λαῦ τε ἐπανόρως ὡς εἰ τε μετὰ κρίσεως ὁσπερ μὴν τὸ στόλον ἔδωκαν the soldiers followed as sheep after the ram. N 492 (the only occurrence in Homer of the indicative), καὶ μὲ φιλητὶ ὡς εἴ τε πατήρ ᾦ ν παῖδα φιλῆσαι καὶ ἐκλέγεις he loved me as a father loveth his son. I 481 (the only occurrence in Homer of the subjunctive), διότι ἡ ἐκάστη θύμος ὡς ἐμὲ, ὡς εἴ πατρίδ' ἑλατοὶ and their feeling seemed to be as (it would be) if they had come to their own country. K 418 (the optative
occurs only after a past tense, except Α 389, a negative present); τῷ ή τι oĩ δοσε λαμπέσθν ὃς εἶ τε πυρὸς σέλας and his eyes flashed like gleaming fire Τ 366.

2485. Attic poetry does not use the Epic and Lyric ὃς εἶ τε for ὃς εἶ. In Attic ὁς εἶ (ὡσει) is practically equivalent to ὃς as, like; thus, ἅλλ᾽ οὖν εὖνολα γ᾽ αὖδι, μάτηρ ὁσαὶ τε πιντὰ but at any rate I speak in good-will at least as some faithful mother Α 234.

2486. ὃς ήτο, ὃς άποτε are used with the indicative (present or aorist) or the subjunctive (as in general conditions). With the subjunctive δι is generally absent in Homer; but ὃς δ′ ήτο ἂν (never κέν) occurs. The clause with ὃς ήτο, ὃς άποτε generally precedes the main clause. ὅς ήτο without appreciable difference from ὃς in 'Ερυφέλαν, ὄρκουν ὃς ήτο πιστῶ, δόντες Ὁικελίδα γυναῖκα having given to the son of Οἰκελή Ερυφέλη to wife, as a sure pledge Πινδ. Νεμ. 9.16.

2487. A relative pronoun referring to a substantive accompanied by ήτο, ήτοτε as often takes the subjunctive (without ἂν). Thus, δ′ ήτον ήκοισεν χαραί πέσεν αἰγεῶς ὃς, ἦ ἄρ τι ἐν εἰαμενῇ ἔνεος μεγάλῳ περίκε λείη and he fell to the ground amid the dust like a poplar that has grown up smooth in the lowland of a great marsh Α 488.

ADJECTIVE CLAUSES (RELATIVE CLAUSES: 2488-2573)

2488. Relative clauses correspond to attributive adjectives (or participles), since like adjectives they serve to define substantives. Like adjectives, too, they often have the value of substantives and stand in any case.

δὲν γὰρ θεοὶ χιλίαν (= δεθεοφη), ἀποθέσκει νέος for whom the gods love, dies young Μεν. Σεντ. 425, ἦ θίγω δῆθεν οἱ ἐγγίσκοι (= τῶν μὲ φιάσκωμ) am I to embrace him who begat me? Ε. Ἰον 560, σὺν τοῖς θεοσύνοις οἱ ὁ πάθη κατέληψεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειψεί) with the treasures which my father left Ξ. Σ. 3.1.38, εἰν αὐτοῖς οἱ εἰμίσκε (ἐπὶ αὐτοῖς ταις τιμαῖς) in the very honours which you received Δ. 19.238, δὲν ἐλαβεν ἀπασία μετέδωκεν it shared with all what it received Ι. 4.29.

2489. Relative clauses are introduced by relative pronouns or by relative adverbs of time, place, or manner (cp. 340, 346), and refer to an antecedent expressed or implied in the main clause.

a. Temporal clauses, which are like relative clauses in many respects, have been treated in 2389 ff. On relatives used as indirect interrogatives and as exclamations, see 2668 ff., 2685 ff.

2490. Many relative clauses are equivalent to coordinate clauses (e.g. 2553). In such cases the relative has the force of a demonstrative or personal pronoun with a connective (καὶ, ἀλλά, δὲ, γὰρ, οὖν, ἢρα, etc.). Thus, τῶς οὖν ἄν ἐνοχοῖς εἰὴ τῇ γραφῇ; ὁς (= οὕτως γὰρ) . . . φανὲρος ἣν θεραπεύων τοὺς θεοῖς how then could he be subject to the indictment? For he manifestly worshipped the gods Χ. Μ. 1.2.64. Greek often uses here the demonstrative (contrast ταῦτα δὲ εἶπὼν with quae cum dixisset).
2491. A relative must often be resolved into a conjunction and a
pronoun (2555).

2492. A truly subordinate relative clause may precede the main
clause or be incorporated into it (2536). The relative clause is often
made emphatic by placing after it the main clause with the demonstra-
tive antecedent. Thus, δὲ τι βούλεται, τοῦτο ποιεῖτω whatever he
wants, that let him do P. Eu. 285 e.

2493. ὃς who and the other simple relatives (e.g. ὅς, ὅσος) refer to
a particular and individual person or thing:

ἡν τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὖστε στρατηγὸς ὅτε στρατιώτης ἦν
συνηκολοῦσε there was in the army one Xenophon, an Athenian, who accom-
panied it though he was neither general nor soldier X. A. 3. 1. 4.

a. On the relation of the relative ὃς to the demonstrative ὃς, see 1113, 1114.

b. ὃς is often used instead of ὅστις (or ὅλος) especially with ἄν or ὑπό. Cp. 2508.

2494. ὃ (sometimes ἃ) at the beginning of a sentence may have
the force of as to what (cp. quod), suggesting the matter to which it
pertains.

δὲ ἱστόλος ἱμᾶς, ὃς τοὺς μὲν φίλους . . . οὗ ποιεῖν δυνάμεθα . . . οὐδὲ ταῦτ' ἐν
τοῖς ἠχεῖ as to what excited your envy of us—that we are able to benefit our
friends—not even is this as you suppose X. Hi. 6. 12. The postponed ante-
cedent may be omitted (X. A. 6. 1. 29).

a. An introductory relative clause with ὃ may stand in apposition to an entire
clause that follows. Thus, δὲ πάντων θαμαστότατον, Ἐκκράτης μεθοντα oιδεὶς
πῶστε εἴρηκεν ἀνθρώπων what is most wonderful, no one whatsoever ever saw
Socrates drunk P. S. 220 a. (So with an infinitive, I. 14. 18.) The main clause,
following such a relative clause, may be introduced by ὅτι or ὅτι. Thus, δὲ μὲν
πάντων θαμαστότατον ἀκούσας, ὅτι ἐν ἐκαστῷ ἄν ἐπηνεύσαμεν ἀπόλλυσιν τὴν ψυχήν
what is most wonderful of all to hear, (that) each one of the things we approved
ruins the soul P. R. 491 b. Cp. 994, 995.

2495. ὅπερ the same as (qui quidem) is especially definite and de-
notes identity (338 c). ὃς γι' (quippe qui) is causal (2555 a).

2496. ὅστις whoever and the other compound relatives (e.g. ὅστοις,
ὁπόσος) denote a person or thing in general, or mark the class, char-
acter, quality, or capacity of a person (less often of a thing).

μακάριος ὅστις οὐδίας καὶ νοῦν ἠχεῖ happy is the man who possesses property and

a. After a negative expressed or implied, ὅστις (not ὅς) is used because of its
general meaning. So ὅκ ἐστιν ὅστις, τίς ἐστιν ὅστις; oιδεὶς ἐστίν ὅστις (rarely
ὁπερ ὅστις ἐστὶν ὃς), πᾶς ὅστις (plural usually πάντες ὅσιοι). Cp. 2557.

b. ἧξ ὅσιον is common for ἧξ ὅσιον since. In Ionic (and Thuc. 6. 3) ὅστις is used of

2497. ὅλος of such sort as to, proper for, and ὅσος of such amount as
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to, enough for, denote result and commonly take the infinitive (negative μη).

καλὸν τε (δοκεῖ) εἶναι ἡ ἐπιστήμη καὶ ὁ ὁ ἄρχειν τοῦ ἀνθρώπου knowledge seems to be both a noble thing and able to command man P. Prov. 132 c, ἢ εἴναι μόνον γενεασθαι ἐκατὼ καταλέγων leaving himself only enough to taste X. A. 7. 3. 22. So oí̂c τε ἀρίστα to (for τοιοῦτος oí̂c τε); thus, συμβουλεύειν oí̂c τὲ λογοθεία we shall be able to give counsel P. G. 455 d.

a. On clauses with oí̂c or οἰ̂ς following a main clause after which we supply a verb of reflection, see 2687.

b. οἰ̂ς is used elliptically in οἰ̂ς ἡμέραι (οἰ̂ς ἡμέραι) daily, οἰ̂ς ἔτη yearly.

2498. Local clauses are introduced by the relative adverbs οὗ, ὅποιος, ἦπα, ἦπα, ἦν (usually poetic, but sometimes in Plato) where, ὅ, ὅποιος, ὅποιος, ἦπα, ἦπα, ἦπα where whence, ἦ, ἦ ὅποιος which way, where, whither. ἦ, and ἦπα, ἦπα where are Epic and Lyric, ἦκ, ἦκ, ἦκ where is Epic. ἦπα, ἦπα, and ἦπα, ἦπα, ἦπα are also demonstratives (there, there).

2499. With names of things the relative adverbs ὅποιος, ἦ, ὅποιος, ὅ, ὅ are often used instead of the relative pronouns preceded by ἦ, ἦ, ἦ. Thus, ἦπα εὐδαμός ἦπα (= eis ὅν) ἢμιλλε καταλέγων the stopping-place was near where he intended to make a halt X. A. 1. 8. 1, ἦ ὅ παρακλητός . . . ἦπα (= ἦ ὅ) ὄρμωτο at the stopping-place whence they set out 2. 1. 3. A relative adverb may also refer to a personal antecedent, as καταβαίνουσα πρὸς τοῦ ἄλλου ἦπα τὰ ἄν. Χειρών to descend to the others where the armed force was stationed X. A. 4. 2. 20.

2500. On comparative clauses of manner introduced by οἷς, ὁπέρ etc., see 2463 ff.

CONCORD OF RELATIVE PRONOUNS

2501. A relative pronoun agrees with its antecedent in gender, number, and person; its case is determined by the construction of the clause in which it stands.

οὔτε ἐστιν ὁ ἄρη ὁ ἢ ἢς this is the man who came, αὕτη ἐστιν ἡ ἡγοῦν ἢ ἢς- τοιχεῦς this is the woman whom we were looking for, λαβὼν τοῦς ἑπτάς ὁ ἢςαν αὐτῷ taking the cavalry which he had, ἐξεύου τοῦ ὅπλας ὁν ἐστρατηγεῖ having the hoplites which he commanded, τριῶν θυρών ὅσον, ἢ οὗ μὲ διελθεῖν there being three doors through which I had to go.

a. If the main clause as a whole is regarded as the antecedent, the relative stands in the neuter singular with or without a demonstrative. Thus, πλεῖον ἐπὶ Σελεύκουσα τάση τῇ στρατιᾷ, ἢ ὅπερ μάλιστα ἐστί φιλοσόφων to sail for Selinus with all their force, for which purpose especially they had been sent T. 6. 47.

b. The person of the verb in a relative clause, in which the relative pronoun is the subject, is regularly determined by the person of the antecedent pronoun expressed or implied. Thus, ὅν οὗ δότις ἀνθρωπος γεγένημαι I do not know what sort of a person I have become X. C. 1. 4. 12, καὶ οἰκίᾳ γε πολὺ μεῖξαν ἡ μετέρια τῆς ἐκσκαλομον ὅποιος, οὗ γε ὁ δήμος κρήσθη γῇ τῇ καὶ ὄψαν ὧν and your habitation is much larger than mine since you occupy both heaven and earth as a habitation 5. 2. 15. The third person rarely follows a vocative (P 248).
2502. Variations from the law of agreement are, in general, the same as in the case of other pronouns (926).

a. The construction according to sense (950, 1013) often occurs, as φίλων θάλασσαν, ἐν τέκνων μοι ὑπὸν. So with collective nouns, as τὰ ὀξεῖα πλήθει, ὀπὸν δικάσωσιν what is approved by the multitude, who will judge P. Phae. 260 a.

b. A relative in the plural may follow a singular antecedent denoting a whole class: θησαυροῦσαν ἄνδρα, οὗ τινα εἰπεῖ τὸ πλῆθος ὁ ποιός ὁ λέγει ὃς ὁ λέγει. This construction is less common in prose than in poetry: as ἤ Μάλε τις θεὸς ἔχειν, οὗ ἀρχαῖον ἔχειν in truth there is within some one of the gods who occupy the wide heaven τ. 40.

c. A relative in the singular having a collective force may have its antecedent in the plural; as τοῦτοι εἰπεῖν, ὅτι ἔν ἐκῶν μηδὲν καθιεῖ τις κακῶς to commend those who voluntarily do nothing evil P. Pr. 345 d, φίλων ἀντιχάριζον . . . πάντας ἔκτεινοι they slew all whom they met X. A. 2. 5. 32. Here ὅτι with the indicative is rare.

d. The relative may stand in the neuter, in agreement with the notion implied in the antecedent rather than with the antecedent itself; as διὰ τὴν πλεονεξίαν, ὁ πόσα φύσει διώκειν πέρικλειν ὃς ἀγαθόν for the sake of profit, a thing which every nature is inclined to pursue as a good P. R. 350 c.

e. The relative may agree in gender and number, not with the antecedent but with a following predicate noun. This is common with verbs of naming; as λόγοι μὴν εἴσον ὃν ἐκάστοις ἡμῶν, ἂς ἐπίθεσιν ἴδωμαι; assuredly there are propositions in each of us which we call hopes? P. Phil. 40 a, εἶπεν δὲ . . . διαγεγραμμέναι πράξεων τὰ δίκαια καὶ τῶν ἄδικων ἀπεχθάνειν, ἂντιπροσώπου καλλίστην μελέτην ἀπολογίας εἶναι he said that he had continued to do what was just and to refrain from what was unjust, which he thought was the best practice for his defence X. M. 4. 8. 4.

f. A relative may agree with a predicate noun when it follows that noun immediately and not its own substantive: καὶ δική ἐν ἀνθρώποις τῶν ὁ καλὸν, ὁ πάντα ἡμέρας τὰ ἀνθρώπων; and justice among men, how is not that something beautiful, which civilizes all human things? P. L. 337 d.

THE ANTECEDENT OF RELATIVE CLAUSES

2503. The demonstrative antecedents of the relative pronouns are commonly: οὗτος . . . οὗτος, τοιούτος . . . οἷος, τοσοῦτος . . . ὅσος, τηλικοῦτος . . . ἴλικος, etc.

a. The antecedent of ὅτι is often τοιούτος (1249). The antecedent of ὅτι, ὅσον, ὅσος, ὅτι, ὅσον, ὅσος, may be ὅμως, παραπλάνητος, ὅτι.

2504. On comparative clauses of degree with τοσοῦτος . . . ὅσος, etc., see 2468 ff.

2505. Definite and Indefinite Antecedent.—The antecedent of a relative pronoun or adverb may be definite or indefinite.
2. A definite antecedent refers to a definite or particular person, thing, time, place, or manner. When the antecedent is definite, the relative clause takes any form that occurs in an independent sentence (921); with οὐ as the negative, unless the particular construction requires μὴ.

b. An indefinite antecedent refers to an indefinite person, thing, time, place, or manner. When the antecedent is indefinite, the relative clause commonly has a conditional force, and, if negative, takes μὴ like the protasis of a conditional sentence.

2506. In general when the relative clause has the indicative, the antecedent is either definite (negative οὐ) or indefinite (negative μὴ). When the relative clause has the subjunctive with ἃν or the optative (not in a wish), the antecedent is indefinite (negative μὴ).

**Definite:** ταῦτα ἄν βούλεται πράττει he does what he wants (i.e. the particular thing he wants to do). Negative ταῦτα οὐ βούλεται πράττει.

**Indefinite:** ταῦτα ἄτινα βούλεται πράττει he does whatever he wants (i.e. if he wants to do anything, he does it); negative ταῦτα ἄτινα μὴ βούλεται πράττει. So ταῦτα ἄτινα ἄν βούλησαι πράττει whatever he wants to do, that he always does, ταῦτα ἄτινα βούλεται ἄν πράττε whatever he wanted to do, that he always did, ταῦτα ἄτινα ἄν βούλησαι πράξει whatever he wants to do, that he will do, ταῦτα ἄτινα βούλεται, πράττοι ἄν whatever he might want to do, that he would (will) do. In the last four sentences the negative of the relative clause is μὴ.

2507. When the verb of the relative clause stands in the indicative, the distinction between a definite and indefinite antecedent is commonly clear only in negative sentences.

ἄ μὴ οἶδα οὐδὲ οἷμαι εἴλέναι whatever I do not know (= el τινα μὴ οἴδα) I do not even think I know P. A. 21d. Here οὐκ οἶδα would mean the particular things I am ignorant of, and would have no conditional force whatever. So in οὐκ οἴδης ἄν οὐδὲ οἷμαι εἴλεναι whatever I do not know; for I am wont to be silent in matters which I do not understand S. O. T. 569.

2508. When the antecedent is definite, the simple relatives (ὅς, οἷς, ὅσος, etc.) are used; when indefinite, the compound relatives (ὅστις, ὅποιος, ὅποιος, etc.) are used, but the simple relatives are often employed instead. When the antecedent is indefinite, ὃς usually has the subjunctive with ἃν or the optative; while ὅστις is preferred to ὃς if the verb is indicative (2509).

2509. Omission of the Antecedent to a Relative.—The demonstrative pronoun antecedent to a relative is often omitted: either when it is in the same case as the relative, or in a different case from the relative. The omission occurs when the antecedent expresses the general idea of person or thing, and often when the relative clause precedes.

ἐγὼ δὲ καὶ (ὁστις) ἃν κρατῶ μενοῖμεν but I and those whom I command will remain Χ. C. 5. 1. 20, καλὸν τὸ θυσίαν οἷς (for τοὺς οἷς) ὅμως τὸ γῆν φέρει death is sweet to those to whom life brings contumely Men. Sent. 291, λέγω πάντας
elσφέρειν ἀφ' δισω (for ἀπὸ τοσοῦτων ἔτα) ἐκατὸς ἐξει. I say that all must contribute according to the ability of each (from such means as each man has). D. 2.31.

2510. In general statements in the subjunctive with δὲ or the indicative, the relative, referring to a person, is often without an antecedent and has the force of εἰ τι. In such cases the main clause contains a substantive or a neuter adjective with ἔστι (which is commonly omitted), and the relative is the subject of the sentence or in apposition to it.

συμφορὰ δ', δὲ ἐν τῷ ὡρῷ κακῆς γυναῖκις it is a calamity if a man gets a bad wife. E. fr. 1066, καὶ τούτῳ μείζον τῆς ἀληθείας κακόν, ἔστι τὰ μὴ προσφέρατε κέκτηται κακά and this is a misfortune exceeding the reality, if a man incurs the blame for evils that are not his doing. E. Hel. 271, ἔστις . . . πρὸς θεῶν κακοῦτα, βαρβατικὸν if a man suffers ill-usage from the gods, it is grievous. E. Hel. 267.

a. The antecedent may be a genitive of quality (1320). Thus, ἄμερον ἔστι . . . , ὅτι ἔθλονσι δι' ἐπαρχίας . . . πράττει τι it is the characteristic of men without resources to wish (lit. who wish) to accomplish their purposes by perjury. X. A. 2.5.21 (here ἐθέλεσθε alone might be expected, but ὅτι ἔθλονσι follows as if ἀποκολούθησι had preceded), τοῦτο ἡγούμαι μέγα τεκμήριον ἁρχῶντος ἁρσῆς ἐστιν . . . (ἔστιν τινι ὅτι ἐκτός ἐστιν τοῦτο I regard this as striking testimony to the merit of a ruler if men follow one (him) of their own free will. X. O. 4.19.

2511. The antecedent of a neuter relative is often omitted, leaving the relative with the force of a conjunction. So εἰ καὶ ἀφ' ὁδὸς αὐτοῖς, εἰς τὸν ἐπισκόπον τι. I will bring you to the spot where the affair took place. X. C. 5.4.21, ἀποκλειόντες δὲν (for ἐκεῖνον δὲν) ἐν τῷ λαβεῖν ἑνὶ shutting them out from places whence it may be possible to take anything. X. M. 2.1.16.

2512. A demonstrative adverb may be suppressed: ἀξιωμᾶς ἥθα (for ἐκεῖνον ἥθα) τό πράγμα ἐγένετο I will bring you to the spot where the affair took place. X. C. 5.4.21, ἀποκλειόντες δὲν (for ἐκεῖνον δὲν) ἐν τῷ λαβεῖν ἑνὶ shutting them out from places whence it may be possible to take anything. X. M. 2.1.16.

2513. ἔστιν ὅτις, εἰσεὶν οἷ. — The antecedent is omitted in the phrases ἔστιν ὅτις (rarely ὅς) there is some one who, somebody, plural εἰσεὶν οἷ. some (less often ἔστιν οἷ) ήσαν οἷ (of the past).

ἔστιν ὅν ὅτις βούλεται ὅπω τῶν συνήθων βλάπτεσθαι; is there then any one who wishes to be harmed by his companions? P. A. 25 δ, ὅπερ ἔστιν οὗτός ἔσται δαίμων ἐγὼ καταλείψω τῶν ἐμῶν ὅπω ἔστιν there neither is nor will there he any one to whom I may leave my property. X. C. 5.4.30, εἰς δὲ καὶ οἷ . . . φεύγοντι some horses too run away. X. Eq. 3.4, εἰς δὲ αὐτῶν οὗτοι οὗτοι ἐν παραπάπας διαβαίνετε and some of them you would not be able even to cross at all. X. A. 2.5.18, ἔσται δὲ οἷ καὶ τῶν προσφέρον καὶ σῶμα τῶν προσφέρων and some brought firebrands too δ. 2.14, ἔστιν ὅφει . . . πλεῖον ἐπιρρήσῃς καὶ τῇ γυναικὶ; is there any one to whom you entrust more than to your wife? X. O. 3.12, ἐστιν οἷ καὶ ἐτύχανεν καὶ ἔρριπτον καὶ γέμησαν some hit both the cuirasses and wicker-shields. X. C. 2.3.18. ἔστιν οἷ is not an example of 961, but due to the analogy of ἔστιν δὲ (ἐνοχῇ), ἔστιν οὖ, etc.

2514. The oblique cases of εἰσείν οἷ there are those who—some (ἐνοχοί) are regularly formed by ἔστιν ὅν, ἔστιν οἷς, ἔστιν οἷς (or οὐσίας), which are used also of the past and future.
2515. Here belong certain idiomatic phrases due to the omission of the antecedent: ἔστιν οὗ (ὅτου) somewhere, sometimes, ἔστιν ἢ in some way, ἔστιν οὗ and ἐνος (ἐν ὧν οὗ, cp. 175 b) sometimes, ἔστιν ὡς somehow (in questions = is it possible that ?), οὐκ ἔστιν ὡς in no way, it is not possible that (lit. there is not how).

ἐστι δ’ οὗ σιγὴ λόγου κρείσσων γένοιτ’ ἄν but sometimes silence may prove better than speech B. Or. 638, ἔστιν ὧν καὶ οὗ (2514) βέλτιον τεθνάω ἢ σιγὴ sometimes and for some people it is better to die than to live P. Ph. 62 a, οὐκ ἔσθ’ ὡς . . . ἣν ἡμᾶς ἐπὶ λάθος it is not possible that he should elude us again A. Vesp. 212. οὐκ ἔστιν ὡς οὐκ ἐπιθυμεῖται ἡμῖν it is not possible that he will not attack us X. A. 2. 4. 3.

2516. οὐδὲν οἷον (with the inf.) there is nothing like stands for οδύν ἔστιν τοιοῦτον, οἷον ἔστι. Thus, οὐδὲν οἷον τὸ αὐτὸν ἑρωτάω there is nothing like questioning him P. G. 447 c.

2517. Relative not repeated. — If two or more relative clauses referring to the same antecedent are connected by a copulative conjunction and the second relative would have to stand in a different case from the first, it is either omitted or its place is taken by αὐτός (less frequently by οὗτος or ἔκεινος) or a personal pronoun. Here, instead of a repeated relative, we have an independent sentence coördinated with the relative clause.

'Αριστεύς, ὅτι ἠμεῖς ἠθέλομεν βασιλεῖα καθιστάναι, καὶ (ἡ) ἐδόκαμεν καὶ (παρ’ οὗ) ἐλάβομεν πατὰ . . . ἡμᾶς κακῶς ποιεῖν πιερᾶται Διονύσιος, whom we wished to set up as king, and to whom we gave, and from whom we received pledges, is attempting to injure us X. A. 3. 2. 5, οὐ δ’ ἔκεινός ἐστιν ὧ πάρερ οὐνεθήρα ἡμῖν καὶ σ’ μοι μᾶλα ἔδοκες διαμαζεῖν αὐτόν; where, pray, is that man who used to hunt with us and whom you seemed to me to admire greatly ? X. C. 3. 1. 38, καὶ νῦν τί χρή δράν; ὅσις ἐμφανὸς θεὸς ἐκθαύρωσαί, μίσει δὲ μ’ Ἐλλήνων σπάτος and now what must I do ? Since I (lit. I who) am manifestly hateful to the gods, and the army of the Greeks hates me S. A. 457. Cp. ‘Whose fan is in His hand, and He shall thoroughly purge His floor.’

a. The relative is sometimes repeated as in English (X. A. 1. 7. 3, T. 2. 43. 2, 44. 1).

2518. If the demonstrative would have to stand in the nominative, it is commonly omitted unless the demands of emphasis require its presence: (τέχναις) ἃς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ τὸ ἔθνος, δέονται δὲ ὁμοίως ἄλλοις ἄριστος with which we have often called sciences because it is usual to do so, but they require another name P. R. 533 d (here αὐτοι, not αἱ, is the subject).
2519. Preposition not repeated. — A preposition governing a relative pronoun is usually omitted if it stands in the same case as the preceding noun or pronoun before which the preposition has already been used. See 1671.

2520. Verb omitted. — The verb of a relative clause is often omitted when it belongs also to the main clause.

φίλους ὑμίκους ὅσπερ ἄν πόσις σέθεν ὑμί (γι φίλους) regarding as friends those whom thy husband so regards E. Meí. 1153. Or the verb of the main clause may be omitted: τὰ γὰρ ἄλλα (ἐποίει) ὃθαπερ καὶ ἡμεῖς ἐποιεῖτε for the rest he did just what you too were doing X. C. 4. 1. 3.

2521. Transition from a relative to an independent clause sometimes occurs.

(ἐξήνω) ὥσ ὁ Σέροι θεῶς ἑνμαξιν καὶ ἀδικείν υκ εἴων, οὐδὲ τὰς περισσερᾶς fish which the Syrians regard as gods and which they will not permit to be injured, nor do they permit the doves to be injured X. A. 1. 4. 9.

2522. Attraction. — A relative pronoun is often attracted from its proper case into the case of its antecedent, especially from the accusative into the genitive or dative. A demonstrative pronoun to whose case the relative is attracted, is usually omitted if unemphatic. Cp. "Vengeance is his; or whose he sole appoints:" Milton.

a. Genitive. — ἄξιοι τῆς ἐκενθραῖα ἢς (for ἢς) κέκτησθε worthy of the freedom which you possess X. A. 1. 7. 3, πρὸ τῶν κακῶν ὅν (for ὃν) ὠδα instead of the evils which I know P. A. 29 b, ἀφ' ὧν (for τούτων ὃ) τοστ from what you know D. 19. 216, Μήδων δοῦν (for δοῦν) ἐώφακα... ὃ ἐμὸς πάππος κάλλιστος my grandfather is the handsomest of all the Medes I have seen X. C. 1. 3. 2, μὴ ὑποκειμένων ὡν δεὶ θεμελίων (for τοιοῦτων ὅτα δεὶ ὑποκείσθαι) if the foundations were not as they ought to be X. Eq. 1. 2.

b. Dative. — φοβοῦμαι ἄν τῷ ἔγεμον ὃ (for ὃν) δοῇ ἔτεσθαί I should fear to follow the leader whom he might give X. A. 1. 3. 17, ἔταινὸ σε ἐφ' ὅς (for εἰ τούτων ὃ) λέγεις I commended you for what you say 3. 1. 45, ὅς (for τούτων ὃ) ἄντυχεσαν ἐν Λεκτρός ὅ νεοριῶς ἐκέχρησα they had not used with moderation the success they gained at Leuctra D. 18. 18.

2523. A relative in the nominative or dative is very rarely attracted. Thus, βλάπτεσθαί; ἀφ' ὧν (for ἀπὸ ἐκεῖνων ὃ) ἠών παρασκεύασται to be harmed by what has been prepared by us T. 7. 67, δόλων ὃν (for τούτων ὅς) ἐγὼ ἐνετύχηκα a few of those whom I have met with P. R. 531 e.

2524. The pronouns subject to attraction are δὲ, ὅς, ὅτος, but not ὅτις (except in 2534). Attraction is not necessary, and takes place only (but not always) when the relative clause is essential to complete the meaning of the antecedent. When the relative clause is added merely as a remark, attraction does not take place. An attracted relative clause virtually has the force of an attributive adjective.

2525. Predicate nouns follow the case of the relative attracted to an antecedent expressed or omitted (2531 b).
2526. An omitted antecedent to which the relative has been attracted may afterward be supplied in the main clause. Thus, ἄρι ὡς (for ἄρι τοῦτων ἄ...) προσαντεῖ καὶ δανείζεται, ἀπὸ τοῦτον διάγει from what he begs and borrows, from that he lives D. 8. 26.

2527. Before βοηλε, which with the relative is treated almost like one word (cp. quius), attraction to various cases from the accusative is rare. Thus, οἱ τοῦτων δὲ (for δὲ) βοηλε ἄργασταi such deeds as any one you please of these has done P. G. 517 a; cp. P. Crat. 482 a, Phil. 48 d.

2528. Attraction takes place also in the case of relative adverbs; as δικομιζόντο ὀθὲν (for ἐκεῖθεν οἱ) ὑπεξέθεντο παιδάς they conveyed their children from the places where (whither) they had deposited them T. 1. 89.

2529. Case of the Relative with Omitted Antecedent.—When the antecedent is omitted the relative either retains its own case or is attracted.

2530. When the omitted antecedent is nominative or accusative, the relative retains its own case. Thus, οἷς μᾶλλα τὰ παρόντα ἄρξκει (οὗτοι) ἱκαστα τῶν ἀλλοτρίων ὑπόθυται those who are best satisfied with what they have, covet least what is their neighbour’s X. S. 4. 42, σταυρῶν μὲν ἦ (= ἐκεῖνη ἦ) μ’ ἐπικεν hating her who bore me E. Aic. 338.

2531. When the omitted antecedent is genitive or dative, the relative (if standing in a different case) is usually attracted into the genitive or dative. But a relative in the nominative masculine or feminine (sometimes in the neuter), or a relative depending on a preposition, retains its own case.

a. Genitive: ὡς (for τοῦτων οἷς) ἑντυχάω τολὴ μᾶλλον δύκαια σε of those whom I meet with, I admire you by far the most P. Pr. 361 a, δὴ δὲ καὶ ἐξ ὡς (for ἐκ τοῦτων ὥς) ὑπὸ you show it also by the life you lead D. 18. 198. But εἶδεν τὴν δύναμιν (τοῦτων) ἐφ’ οὐδὲν τῶν τοιούτων to discover the strength of those against whom they are to proceed X. A. 5. 1. 8. Cp. E. Ion 560 (in 2488) where οἷς = τοῦτων οἷς.

b. Dative: τοῦτο δ’ ἥμων ἐστιν ὃ (for τοῦτῳ δ’) δὴν ἔλεγετο this is like that which was said just now P. Ph. Θ 9 a, ἐμμένοις οἷς (for τοῦτως ά...) ἐμπιστεύσαιμεν δικαιοῖς οὕσιν ἢ οὐ; do we abide by what we agreed was just, or not? P. Cr. 50 a. But διὰ τὸ ἀναγκαῖον αὐτοῖς εἰναι διαλέγεσθαι (τοῦτος) παρ’ ὁμ’ ἱπτεῖσθαι τὸν μυσθῆν because it is necessary for them to give lessons to those from whom they expect to receive their fee X. M. 1. 2. 6.

2532. The relatives οἷς, οἷς, ἥλικος, ἠτίς ή, ἦτινος (and some others) and a following nominative with the copula may be attracted to the case of the antecedent. Thus, καριφόμενοι τοῦτῳ ἄνρι οἷς σὺ εἶ showing favour to such a man as you are is commonly condensed to καριφόμενοι οἷς σου οὐν ἄνρι (X. M. 2. 9. 3). Here the whole relative clause (with copula omitted) is attracted. The antecedent, if expressed, is often incorporated (2536) in the relative clause.

πρὸς ἄνδρας τοιχωροῦσιν οἶνον καὶ 'Αθηναίους (for οἶνοι καὶ 'Αθηναίοι εἰσὶ) to hold men such as the Athenians T. 7. 21, ἀνίστη Ἀγράφων .. καὶ ἄλλα δερ ἐντ' Πισυκή he called out the Athenians and all the other Paeonian tribes 2. 98, χειρόνοις οὕτος
THE ANTECEDENT OF RELATIVE CLAUSES

When the weather is such as you describe X. Α. 5. 8. 3, ἀνέδαμψην οἰκία...
... δὲν ἔναβαστος (for ἔναβαστος τινος ἄτης δὴ ἢ) the house burst into flames, some one or other having set it on fire 5. 2. 24.

a. οἷος is often attracted with superlatives: ὅτις πάγου οἷος δεινοτάτος (for τοιούτῳ οἷος ἄτη δεινοτάτος) when the frost was tremendous P. S. 220 b. Cp. 1987.

b. The article may appear in this construction with οἷος and ἡ λίκος, the relative clause being treated like a substantive: τοῖς οἷοις ἡμῖν to such as we are X. H. 2. 3. 25.

c. The subject of the relative clause rarely stands in the nominative, not being attracted along with οἷος. Thus, κυρίοις οἱ οὐσερί σὺ ῥασάλας just like you Ἰερέας 2. 151. This occurs only when the number of the subject is different from that of the attracted relative. When the article precedes, as in Σόλων ἐμάτι τοῖς οἷοις ἄνδρων Σόλων denoted men like him (D. 19. 254), editors generally read τοῖς οἷοις οὖν οὖν.

2533. Inverse Attraction.—An antecedent nominative or (often) accusative may be attracted to the case of the relative. The attracted antecedent is often prefixed for emphasis to the relative clause, which thus separates it from the verb it governs or by which it is governed. Cp. urbeem quam statuo est, and “Him (= he whom) I accuse, By this, the city ports hath enter' d” (Shakespeare), where the antecedent is attracted into the case of the (omitted) relative.

τάσιν (for αἰτέ) δ' ἀσπερ εἰσορέσ... χωροθεῖ but the women whom thou seest are coming S. Tr. 283, πολιτείαν (for πολιτεία) οἷαν εἶναι χρῆ παρὰ μόνον ἡμῖν ἔστιν we alone have an ideal constitution (lit. such as ought to be) I. 6. 48, ἐλεγον ὅτι Λακεδαίμωνι δὴ διὸνται πάντων (for πάντα) περάγοντε ἔλεγον they said that the Laconians had gained all they asked for X. H. 1. 4. 2.

a. The main clause may contain a resumptive demonstrative pronoun: as τὸν ἄνδρα τούτῳ, ὃν πάλαι ἤργος... οἷος έστιν ἐκάθεν this man whom you have long been searching for, this man is here S. O. T. 449.

b. The rare cases of the inverse attraction of the dative are suspected or admit another explanation (E. Med. 12, S. H. 653, X. H. 7. 2).

c. So with adverbs: καὶ ἀλλος (for ἄλλος) οὗ τῷ ἀφῖκτο ἀγαθήσοτε σε and elsewhere, wherever you go, they will love you P. Cr. 45 c.

2534. ὅθεις ὅτις οὗ every one (lit. nobody who not) for ὅθεις ζέτών ὅτις οὗ, commonly shows inverse attraction, is treated like a single pronoun, and inflected ὅθεις ὅτις οὗ, ὅθεις ὅτις οὗ, ὅθεις ὅτις οὗ.

ὅθεις ὅτις οὗ ὅθεις ἀναγωγέων than which there is nothing more irrational P. Charm. 175 c, ὅθεις ὅφω οὗ ἀποκρίνεσθαι replying to every one P. Men. 70 c, περὶ ὅθεις κινδύνων ἔστιν ὅφω ὃν ὑπεμείναν οἱ πρόγονοι for which our ancestors underwent every danger D. 18. 209.

a. Cp. ὅδοις ἑλευρικῶν τῶν οὗ πολλοῖς μέσῳ his power was much greater than any Hellenic power Hdt. 7. 145 (= οὗδαμα ἐστὶ τῶν), ὅδοις ὅφω οὗ ἄφθονον it can in no wise be that we should say no P. Pol. 308 b.

2535. ὅτις preceded by an Adjective.—Here the subject of the relative clause is identical with that of the main clause, and is omitted together with the
copula: χρήματα ἐλαβε θεαμαστὰ δοσα (for θεαμαστὸν ἑστὶν δοσα) he received a wonderful amount of money P. Hipp. M. 282 C, μετὰ ἰδρύτου θεαμαστοῦ δοσσ (for θεαμαστὸν ἑστὶν μεθ’ δοσου) with an astonishing amount of sweat P. R. 350 d. So θεαμαστὸς ὁς (for θεαμαστὸν ἑστὶν ὁς) P. Ph. 92 a.

2536. Incorporation.—The antecedent taken up into the relative clause is said to be incorporated. The relative and antecedent then stand in the same case, the relative agreeing adjectively with its antecedent. If the antecedent is a substantive, it often stands at the end of the relative clause, and commonly has no article. An antecedent in the nominative or accusative is more frequently incorporated than one in the genitive or dative.

2537. A nominative, accusative, or vocative antecedent, when incorporated, usually conforms to the case of the relative.

εἰ ἐστὶν, ἢν σὺ πρότερον ἔλεγες ἀρετὴν, ἀληθῆς (for ἐστὶν ἡ ἀρετὴ ἀληθῆς, ἢν) if the virtue which you were speaking of before, is real P. G. 503 c, εἰ δὲ ἦν ἄριστον κόμην μεγάλη ἥν (for ἡ κόμη εἰ ἦν) the village at which they arrived was large X. A. 4. 4. 2, κλαδί Μεν, δὲ κηδεμός θεός ἠλθες (for θεός δ οὐ δὲ θεός) hear me thou that camest yesterday in thy godhead β 202.

a. An accusative antecedent is incorporated in the accusative when the verb of the relative clause takes the accusative. Thus, οὐκ ἀπεκρύπτετο ήν εἰχε γνώμην (for τὴν γνώμην ἢν) he did not conceal the opinion he had X. M. 4. 4. 1, μηδ' . . . ἀφέλησθε ἥμων αὐτῶν ἢν διὰ παντός αἰεὶ τοῦ χρόνον δόξαν κέκτησε καλὴν (for τὴν καλὴν δόξαν ἢν) do not deprive yourselves of the fair fame which you have enjoyed throughout all time D. 20. 142.

b. An accusative antecedent may be incorporated as nominative, genitive, or dative, e.g. εἰ πίνα δρόμῃ . . . κατασκευάζοντα ἢς ἄρχοι χώρας (for τὴν χώραν ἢς ἄρχοι) if ever he saw any one improving the district which he governed X. Α. 1. 9. 19.

2538. A genitive or dative antecedent, when incorporated, usually attracts the relative to its own case.

περὶ δ' οὖ πρῶτον . . . ἐθηκε νόμον διελθὼν (for τοῦ νόμου ἰν) dealing in detail with the law which he formerly passed D. 24. 01, ἐπορεύετο σὺν ἔν εἰχε δυνάμει (for σὺν τῷ δυνάμει ἢν) he advanced with what force he had X. II. 4. 1. 23. Even when the antecedent is omitted, the attraction takes place: πρὸς δ' εἰχε συνεληκυ . . . στράτευμα (for πρὸς τούτῳ τῷ στρατεύματι δ') he was collecting an army in addition to that which he had X. H. 4. 1. 41.

a. But a genitive or dative antecedent, when incorporated, is attracted into the case of a nominative relative. Thus, ἐν δικαστηρίῳ καὶ δῶροι δημόσιοι σύλλογοι (sc. εἰς) in courts and all the other public assemblies P. Phae. 261 a (for τοσοῦτοι δῶροι συλλόγοι, δῶροι δημόσιοι εἰς).

b. When an antecedent in a demonstrative pronoun in the genitive or dative. Thus, οὖν δὲ τῶν περὶ μέμνης, δόσα δὴ πάθομεν κακὰ ποῦ δό you remember all the evils we suffered Φ 441.
OTHER PECULIARITIES OF RELATIVE CLAUSES

2539. Appositives to the antecedent may be drawn into the relative clause as the nearest construction or for the sake of emphasis. Thus, εἴρησεν τοῦ... δικαίως, οὗτος καὶ λέγοντας ἐκεί δικαίως, Μίνως τε καὶ Ῥάδαμανθύς κτλ. he will find the judges, who are said to pronounce judgment there, Minos and Rhadamantus, etc. P. A. 41 a.

2540. A substantive, usually with the article, is often taken over into the relative clause, to explain, by a necessary addition, the idea conveyed by that clause; and stands in the same case as the relative. Thus, εἰ μακάριος δὲ βούλομαι λέγειν τὸ εἰδος if you understand the class I wish to describe P. R. 477 c, οὔτε αὐτοῖ οὖσ φαμεν ἡμῖν παιδευτένοι εἶναι τοῦ φόλακα neither ourselves nor the guardians whom we say we must instruct 402 c.

2541. The antecedent may be reserved for the main clause, which follows the relative clause. Thus, καθ οὗς μὲν ἀπαχθην, οὐκ ἑνοχίς εἰμί τοῖς τῶν οίκως I am not subject to the laws in virtue of which I was arrested Λυτ. 3. 85.

2542. An attributive adjective, or an attributive genitive belonging to a substantive standing in the main clause, may be placed either in the relative clause (if either is emphatic) or in the main clause. Two adjectives may be divided between the two clauses. The substantives may remain in the main clause or be transferred to the relative clause. Thus, τὸ τείχος ὁ ἦν αὐτάθι τῶν Σύρακων αἰρόσι they laid the fort of the Syracusans which was there T. 7. 43, ἡν ἐκ ήθελον τοῦτο ταύτην ἢτις εἰς μεγίστη πίστις δόμαι of which I was willing to offer to the plaintiff the assurance that was so solemn D. 52. 12, ἐπιδεξαῖ ... τὴν δικαίαν ἢτις ἅπειν ἀπολογία ἵνα καταργέω to show what the fair line of defence is 19. 203, ἐφοδεῖν δὲ μάχη ... εὐχείρων μακρῷ, ἂς εἶχον ταυριάραι and the battle bristled with the long spears, the flesh-piercing spears, which they grasped Ν 339.

a. From the transference of superlatives to the relative clause arise such expressions as ἄγανον συμμάχοις ὑπὸν πέλετον ἐνυμάνην (1087). Similarly ὡς τάχιστα (sell. δύνασαι or the like) as soon as, as soon as possible, ἐπεὶ (ὅτε) τάχιστα as soon as.

2543. A participle or subordinate clause depending on a following main clause may be joined to a preceding clause containing the antecedent of the relative. Thus, εἴρηται εἰκέν ὧν ἕν μή τις προκατάληψε, ἀδύνατον ἐκεῖθεν παρελθὼν he said that there was a height which would be impossible to pass, unless it was seized in advance Χ. Α. 4. 1. 25. The case of the relative may be not that required by its own verb, but that of an omitted pronoun dependent on a participle or a subordinate verb inserted in the relative clause. Thus, καταλαμβάνοντες τείχος... δ ποτὲ Ἀκράννεις τείχισάμεθα κοινῷ διαστημῷ ἔξοστο (for τοῦ ἔξοστο τείχισάμεθα αὕτο) they seized a fortress which the Acraniants once built and used as a common place of judgment T. 3. 196.

2544. When the relative clause contains a verb of naming, the main clause is fused with the relative clause. Thus, ἐνα καλεῖται Ἀρτέμιδος τῆμεν (for ἐνα τέμενος ἔστι, δ καλεῖται Ἀρτέμιδος) where there is a precinct of Artemis Simonides 107.
USE OF THE MOODS IN RELATIVE CLAUSES

2545. The ordinary uses of the moods in relative clauses are as follows:

a. The present and past tenses of the indicative without ἄν express a fact or the assumption of a fact. The future indicative is used to denote purpose, present intention, or an intended result.
b. The indicative with ἄν denotes unreality.
c. The subjunctive with ἄν expresses a possible or supposed fact in future time or a generality in present time. The subjunctive without ἄν is used in indirect questions (1865 b).
d. The optative without ἄν expresses a wish, a possibility less distinctly conceived, or a generality in past time.
e. The optative with ἄν is potential, and is used either in conditional relative clauses with an optative in the main clause, or alone, as μὴ ἐστιν ἄν ἔπιστευσον ἄν there is one hope by which alone we may be saved E. Hel. 815.
f. The imperative occurs in relative clauses (1842, 2553).
g. The infinitive occurs in relative clauses in indirect discourse (2631).

THE USE OF THE MOODS IN CERTAIN RELATIVE CLAUSES

2546. An extension of the deliberative subjunctive not infrequently occurs in relative clauses after such expressions as ὅποι ἐξ οὗ, ὅποι ἔστιν, etc., which usually denote baffled will, the existence of an obstacle to carrying out an act desired by the speaker or some one else. The subjunctive is much less common after the positive ἐξ οὗ I have the means. The pronoun or adverb introducing such clause is an interrogative that has taken on the function of a relative.

2547. The subjunctive here follows primary tenses; the optative follows secondary tenses.

a. οἷος τοῦτος δεδωκα μηδὲ ἐξ οὗ ὅτι δῶ ἐκάστῳ τῶν φίλων . . ., ἄλλα μή ὅποι ἐξ οὗ ἱκανοὶ οίς δῶ Ἰδον I do not fear that I shall not have something to give to each of my friends, but that I shall not have enough friends to give to X. A. 1. 7. 7, ὅποι δὲ ἕκαστος ἕκαστος ὅποι φύγωσιν they will not have any place whither to escape 2. 4. 20, ὅποι τις ἐξ ἕκαστος ὅποι τραπέζης θάνατον . . . φύγω I have no longer any hopes to which I may turn and escape death E. Or. 722, ἦτε δέ τι κατήθετο he will be able to say something Λ. 0. 42.
b. οὐδέκα γὰρ ἔχον ὅποι τις . . . τάς ἐμᾶς ἐπιστολὰς πέμψει for I had no one to bring my letter E. I. T. 588.
c. Attic never, or rarely, has the positive forms ἐξ οὗ ὅτι ἄν, ἔστιν ὅτι ἄν (K 170), πέμπω ὅποι τις ἄν, with the potential optative.

2548. The subjunctive with κε in Homer does not involve will in ὅποι ἐσθ’ ὅτος ἄνθρωπος . . . οὐδὲ γένηται, ὅσκεν ὁμολογήσω . . . ἐς γαίαν ἔκπαι that man lives not nor will ever be born who shall come to the land of the Phaeacians ξ 202; cp. δ 756, Ψ 345. Φ 103 involves a different aspect of will from that in 2547 a.

2549. The deliberative future (1916) occurs in relative clauses; as ἐπιστολὴς μοι ἐλευθέρω ὅτι καὶ ὅτι ἐξ οὗ ἐξ ἐκάστῳ I do not know how we are to go home S. O. C. 1742.
The deliberative subjunctive is more common; as οὐκ ἔχω ὅ τι χρῆσωμαι τοῖς λέγοις I am not able to deal with your argument P. Eu. 287 c.

2550. In a few cases the future is used like the subjunctives of 2547 a; and may be explained as a dependent deliberative future. Thus, οὐ γὰρ τις ἄρμος ἐστιν, οὐδὲ διὰ τοῦ πλέον ἐξεπολύσει κέρδος for there is no harbour, nor is there any place to which a man may voyage and sell his wares at a profit S. Ph. 303, αὐτὸν γὰρ σὺ δει προριθῶς ὅπως τρόπῳ τῷ θάνατος ἑκκυκλισθῇ πάλαι for thou thyself hast need of forethought whereby thou shalt extricate thyself from this trouble A. Pr. 86.

2551. οὐκ ἔστιν ὅς (ὅπως, ὅποι, ὅς) are used with the future indicative to introduce statements as regards the future. Thus, οὐ γὰρ τις ἔστιν διὰ πάροιχον αἰρέσται τὴν σὴν ἄκρειν δύναμιν ἀντὶ Ἐδρυσῆς there is no one who will prefer thy feeble power rather than Eurystheus E. Heracl. 57, οὐκ ἔστω ὅπως δέσαι οὐ δεότω ἔκθιστα με θοὺ ἔστω ἐν μοι ἐν μοι (lit. it is not possible how thou shalt) see me coming here S. Ant. 329. The indicative present or aorist is also used in statements as regards the present or past. All these indications may be dependent deliberatives. Cp. 2557.

2552. The optative without ἄν (probably potential) occurs in Attic poetry after οὐκ ἔστω ἄτις (ὅπως, ὅποι) and the interrogative τις ἔστιν ὅς (ὅτις) and ἄν ὅπως. Thus, οὐκ ἔστω ἄτις πλὴν ἐμοὶ κεῖται καὶ there is no one except myself who could cut it A. Ch. 172, οὐκ ἔστω ὅπως λέξαμι τά γενέθλια καλά I could not (lit. there is no way how I could) call false tidings fair A. Ag. 920, τίς τῶν ... δωμάτων ἔχει κράτος, ὅτις εξένους δέξιτο; who has authority in this house that might receive guests? Ar. Thesm. 871, ἔστω οὖν ὅπως Ἀλκιτώς ἐστι γέρας μόλις; is there a way by which Alcestis might reach old age? E. Alc. 52. The potential optative with ἄν occurs after these expressions (E. Alc. 80, S. O. C. 1108, P. Lach. 184 c). Attic does not use the optative with ἄν after the positive form ἔστω ὅπως (ὅτις).

CLASSES OF RELATIVE CLAUSES

2553. Ordinary Relative Clauses define more exactly a definite antecedent, and show the mood and the negative of simple sentences.

Indicative: ταῦτά ἐστιν ἵνα ἐγὼ δομαί this is what I want X. A. 7, 2, 34, δ διστάνα γένη βροτῶν, οἷς μὴ μέτρος αἶλων alas, ill-starred races of men, whose destiny is beyond due measure S. Ph. 179, οθεν οὖν βίστα μαθήσομεν περὶ αὐτῶν, εὔποροι ἡμᾶς καὶ ἐγὼ πρώτον πειράσομαι διάκεισκι I will first try to inform you (lit.) from the source from which you will most easily learn about them D. 27, 3, παρ’ ἐμὲ ἀφικνομένοι οὐ πειράσεται ἀπερ ἐν ἐπάθει ἄλλω τῶν συγγενέων τῶν σφικτῶν in coming to me he will not meet with the treatment he would have suffered had he consulted with any other of the sophists P. Pr. 318 d.

Subjunctive: "Ἀντέπ οὖν χαῖρε ταρακαβέζετο, ὃι μεταδόμων τῆς ἧτοροφεῖς Αἰνειτύς has taken his seat here (lit.) to whom let us give a share in the investigation P. Men. 89 ο, κλάων ὀδοντικα ... μῆτρη δ’ ἐν ὅλοις · ἢν εὖ μὴ δεσπόρι hearing that our mother is in the house, (lit.) of whom have thou no fear S. El. 1309.
Optative: ὅλοι μοι ἥμισυ τοιαῦτα παλεῖν, αἰα τοὺς ἐξήροντο ἱεροὶ ποιῆσαιν. I think we should endure such things as I pray the gods may inflict upon our enemies. X. A. 3. 2. 8, δόρατα ἔχωντες... δὲν ἄνὴρ ἐν φέροι μόνυς ἔχωνσιν, καθάριος, such as a man could carry with difficulty 5. 4. 25, ἄρξομι δὲν ἔστελεν δὲν... ἐγὼ τάχιστ' ἄν διδάξημι. I will begin at (from) that point where I can most quickly inform you D. 29. 5. The potential optative without ἂν is very rare (2652).

Imperative: πάνυν ἁρασὺ, ἰὴν ἐγγράφου σοὶ μνήμονα δεῦτες προεῖν. I will tell thy wondering, which do thou inscribe in the tablets of thy memory Λ. Pr. 788. On οἶσθ' δ' ἐπάσων, see 1842 a.

a. Ordinary relative clauses are expiary, and (in sense) are equivalent to independent coordinated clauses. See 2490.

b. Homer has κέ or ἂν with the future: παρ' ἐμοί γε καὶ ἄλλοι, οὗ κέ με τιμήσωσι. I have others by my side who will honour me Λ. 175.

2554. Relative Clauses of Purpose (Final Relative Clauses) regularly take the future indicative, even after past tenses (negative μη'). The antecedent of final relative clauses is usually indefinite. ὃς is commoner than ὅστις. (The construction with the future participle is more frequent: 2065).

Φημὶ δ' δεῖν ἦμις... προσβελᾶν πέμπειν, ἵ τοὺς μὲν διδάξει ταῦτα, τοὺς δὲ παρο-έσοιν I say that we must send an embassy, which will inform some of this and incite others D. 2. 11, τέμψον τιν' δοτις σημανεῖ send some one who will announce E. Ι. T. 1209, ἐδοξε τῷ δῆμῳ τράκοντα ἄνδρας ἔλεδει, οὗ τοὺς πατριάς νέους συν-γράψας, καθ' οὗς πολιτεύσαντοι the people voted to choose thirty men who should codify the ancestral laws by which they were to conduct the government X. Η. 2. 2. So in local clauses: κρόφω τὸν ἐγχοτ'... ἐνα μή τις δοτεί. I will hide this sword where no one shall see it S. Aj. 659.

a. After a second future tense the future optative occurs rarely: τὸ δὲ τράκοντα ἔρηθαμεν μὲν ἐστὶ τάξιστα τὰ μακρὰ τέχνη... καθαρεύθη αἰρέθεντες δ' ἐφ' οὗτον ἐννυρά-ψαν νύφως, καθ' οὗτοι πολιτεύοντο κτλ. the thirty were chosen as soon as the long walls were destroyed; and having been chosen for the purpose of codifying the laws, according to which they were to conduct the government, etc. X. Η. 2. 3. 11. In local clauses: S. O. T. 796.

b. A past purpose may be expressed by ἐμέλλων and the infinitive. Thus, ναδρόχων προσφέρατ' Ἀλκιδᾶ, ὃς ἐμέλλει ἐπιπλέοσεθαι they appointed Alcidas as commander who was to sail in command T. 3. 16.

c. Homer uses the subjunctive (with κέ, except Ι. 287) after primary tenses, the optative after secondary tenses. Thus, μάντις ἐλεύθησαι, ὃς κέν τοις ἐπιθραυν' ὅθεν a siren will come to tell the woman k. 538, ἄγγελον ἦκαν ὃς ἀγγέλεις γυναῖκι they sent a messenger to tell the woman c. 458. The future also occurs (ξ. 332). The present or aorist optative is rare in Attic (S. Tr. 903, Ph. 281).

2555. Relative Clauses of Cause take the indicative (negative οὐ). ὃς is more common than ὅστις.

θαυμαστῶν ποιεῖν, ὃς (= οὗ οὐ) ἤμιν... ὅθεν διδῶς σου δόε προ ἀντίκειν thing in giving us nothing X. M. 2. 7. 13, Λοξία δὲ μέμφομαι, ὅστις μ' ἐπιφάς ἐργον ἀναστάτον τοῖς μὲν λόγοις ἤθορн κτλ. I blame Loxias, who after inciting me to
a deed most unhallowed, cheered me with words, etc. E. Or. 285. So when the relative is a dependent exclamation (ός = οὖ τοιότος, etc., 2687).
   a. ήε is often added to ὡς or ὡς.
   b. ἡ is used when there is also an idea of characteristic (of such a sort) or condition (perhaps to avoid a harsher form of statement). Cp. 2705 g.

2556. Relative Clauses of Result (Consecutive Relative Clauses) usually take the indicative (for οὖς, ὄς with the infinitive see 2497). The negative is ὡς when the relative clause approximates ὡςτε (ᠣ) with the indicative, as is generally the case when the main clause is negative, expressed or implied. Here ὡς is commoner than ὡς. The negative is ὡς when the relative clause expresses an intended (2557) or anticipated (2558) result, where ὡςτε ὡς with the infinitive would be less precise.

τις οὖς μαλακεῖ; οὖς οὐ βοήθεται σοι φίλος εἶναι; who is so good that he does not wish to be a friend to you? Χ. Α. 2. 5. 12. οὐδὲν γὰρ οὖς βραχύ δὲπον ἑκάτορι ἐγὼν ζῶν οὐκ ἐκείνον ἀλλικόν for each side did not have weapons so short that they could not reach each other Χ. Η. 7. 5. 17.
   a. The indicative with ἀν and the optative with ἀν are rare. Thus, τις δ' ἢν οὐνως . . . μισαλήθης, οὗτος ἑδυνάθη ἀν ἄρκτων αὐτόν ὑπομείναι ἰδεῖν; who was such a later of Athens that he could endure to see himself not at his post? Λυκ. 30, τις οὖς ἑσταὶ ἔχοντας, ὁδ. . . . ἢτις ἔδωκαν ἄν μαχομενος στρατεύεσθαι who is so vigorous that he could carry on war while battling with cold? Χ. Α. 6. 1. 15. A potential optative with ὡς follows a potential optative in P. R. 300b.

2557. The indicative is normal in consecutive relative clauses introduced by οὐκ ἔστιν οὕτως ( אוהבים), οὑδεὶς ἐστιν ὡς (-pills), οὐκ ἔστιν ὡς (-pills), εἰπὼν οဉ, ἔστιν οἷς, etc.

οὐκ ἔστιν οὐδεὶς ὡς ὧν ἄρον φιλεῖ there is no one who does not love himself Men. Sent. 407, οὐκ ἔστιν ὡς ἡμὴ κτήσῃ πάλιν αὕτη in no way canst thou regain thy youth E. Hralcl. 707. See 2551.
   a. The indicative with ἀν and the optative with ἀν also occur. Thus, οὐ γὰρ ἢν δὲ ἐν ἑποιεῖτε for there was nothing that you could have done D. 18. 43, ἀν οὐκ ἔστιν οὕτως οὐκ ἄν καταφρονήσεις whom every one would despise I. 8. 52.
   b. On the subjunctive and optative without ἀν, see 2546, 2547, 2552.

2558. The future indicative is often used to express an intended result (negative μή).

ἀνήθην ἐπὶ τοιότοτος ἐλεῖνα δὲν κρατήσας μὴ κατασχῆσαι τις it is senseless to attack men of such a kind that we shall not hold them in subjection if we conquer them T. 6. 11, οὕτως δὲ τοιῶτος . . . ὑποσχῆσονται, εἰ δὲν μὴ δὲν ὅπου δὲν κηρήσονται these men shall make promises in consequence of which the Athenians will not better themselves under any circumstances (lit. even if anything occurs) D. 19. 324.

2559. The future indicative is especially common when the main clause contains an idea of ability, capacity, or characteristic, and the relative clause denotes what is to be expected of the subject.
SYNTAX OF THE COMPLEX SENTENCE

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ικανοὶ ἔσμεν ... ὡμὲν πέμψαι ναῦς τε καὶ ἀνδρας αὐτῶν συμμάχουντι τε καὶ τὴν ὁδὸν ἱγγαραιντι (ἐπ. ὡστε συμμάχεσθαι) we are able to send you ships and men who will fight with you and direct your journey 

X. A. 5. 4. 10, οὕτω πλοῖα ἑστὶ τὰ ἀπάξοντα ὀὗτο σῶν ὃς ἑρεμοῦμα μένοντες we have neither ships to convey us away nor provisions to feed us while we remain 6. 5. 20, δεῖται τοιού ὡστῶς αὐτῶν ὑψηκε he needs some one to improve him P. Eu. 306 d, (ἔδει) ψήφισμα νικήσας τοῦντο δι’ οὗ φωκεῖς ἀπολύουσα a bill had to be passed of such a character as to destroy the Phocians D. 19. 48.

2560. Conditional Relative Clauses may be resolved into if clauses, ὡς (ὡστις) corresponding to εἰ τις and ὡς (ὡστις) ἃν to εἴη τις. The negative is μη.

a. The antecedent of conditional relative clauses is indefinite (2505 b).

b. Such relative clauses, like temporal clauses, correspond in form to the protases of ordinary conditional sentences. Conditional relative sentences show, in general, the same substitutions permitted in the corresponding conditional sentences. ὡς ἃν is always generic, εἴη may be particular in prose.

2561. The correspondence in construction between the common forms of conditional, temporal, and conditional relative, sentences is shown by the following table:

<table>
<thead>
<tr>
<th>Present</th>
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<tbody>
<tr>
<td>Simple</td>
<td>εἰ (ὁτε, ὃ) τι</td>
<td>εἰχε</td>
<td>ἐδοκε</td>
<td></td>
</tr>
<tr>
<td>Unreal</td>
<td>εἰ (ὁτε, ὃ) τι</td>
<td>εἰχεν</td>
<td>ἐδιδον ἃν</td>
<td></td>
</tr>
<tr>
<td>General</td>
<td>ἔν τι (ὅταν τι, ὃ τι)</td>
<td>ἔχετ</td>
<td>ἐδιδο</td>
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<td>εἰχεν (ἐσχεν)</td>
<td>ἐδιδον (ἐδοκε)</td>
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<tr>
<td>Unreal</td>
<td>εἰ (ὁτε, ὃ) τι</td>
<td>ἐσχεν (ἐιχεν)</td>
<td>ἐδωκεν (ἐδιδον) ἃν</td>
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<tr>
<td>General</td>
<td>εἰ (ὁτε, ὃ) τι</td>
<td>ἐχεν</td>
<td>ἐδιδο</td>
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<td>More Vivid</td>
<td>ἔν τι (ὅταν τι, ὃ τι ἃν)</td>
<td>ἔχετ</td>
<td>δῶσει</td>
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<tr>
<td>Less Vivid</td>
<td>εἰ (ὁτε, ὃ) τι</td>
<td>ἐχεν</td>
<td>δεδοθέ (δοθέ) ἃν</td>
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N. — English cannot always, without obscurity, use a relative to translate ὥστε or ὃ τι with an unreal indicative; in such cases when(ever) or whatever are best rendered by if ever. Cp. 2396.

PRESENT AND PAST CONDITIONAL RELATIVE CLAUSES

First Form

SIMPLE PRESENT AND PAST CONDITIONAL RELATIVES

2562. Simple present and past conditional relative clauses have the present or past indicative. The main clause has the indicative or any other form of the simple sentence (cp. 2298, 2300).

οὐ γὰρ ᾧ πράττωσιν οἱ δικαιοί, ἀλλ' ἃ (= εἰ τινα) μὴ πράττοις, ταῦτα λέγεις for it is not what the just do, but what they do not do, that you keep telling us
X. M. 4. 4. 11, τῶν Ἐλλήνων οὗ (= εἰς τινες) μή ἔτυχον ἐν ταῖς τάξεσιν ὅπερ εἰς τὰς τάξεις ἔθεν those of the Greeks who happened not to be in rank ran into their ranks X. A. 2. 2. 14, διεβαλλεν αὐτόν ὅ τι ἑώρακεν he slandered him all he could 6. 1. 32, ἀνδραὶ τῶν Ἀθηναίων ἀπέκτειναν δώχι μή ἔξενυσαν they killed all of the Athenians who had not escaped by swimming T. 2. 90, δὲ γε μηδὲν κακὸν ποιεῖν ovd' ἐν τινος εἶ γε κακοῦ αἰτίαν; and that which produces no evil cannot be the cause of any evil either? P. R. 379 b, ἢ μὴ προσῆκει μήτ' ἀκόνε μὴθ' ἄρα neither hear nor behold that which beseems thee not Men. Sent. 39, ὅτας ἢ προθύμει, πειράσω μίκαν whoeverlongs to live, let him strive to conquer X. A. 3. 2. 39.

a. Since the antecedent of these clauses is indefinite, simple present conditional relative clauses with the present indicative in the main clause often have the value of general conditions. But general clauses with ὅτας (μή) usually take the subjunctive or optative (2507, 2568), and those with ὅτις (μή) the indicative (2609).

2563. If the relative clause expresses a present intention or necessity, the future indicative may be used.

ἐν τοῖς κεκλωμένοις (1500) ἔθεκε ἐκάστῳ τα πράγματα ὅ μή τις αὐτὸς παρέστη each thought that progress was surely impeded in any undertaking in which he was not going to take part in person (= ἐν τοῖς κεκλωμένοις ὅ μή παρέστησα) T. 2. 8. Cp. P. Th. 186 c. More common is μέλλω with the present or future infinitive: ἐρωθείς ὅ τι . . . ἀπαίσι συνολον ἰδίων μέλλει may you adopt whatever course is likely to be of advantage to you all D. 3. 36.

a. Elsewhere the future indicative is not regular in conditional relative sentences.

Second Form

PRESENT AND PAST UNREAL CONDITIONAL RELATIVES

2564. Present and past unreal conditional relative clauses have a secondary tense of the indicative. The main clause has a secondary tense with ἄν (cp. 2303).

οὔτε γὰρ ἂν αὐτοὶ ἐπεχειρήσαν πράττειν ἄ (ἐν τινα) μή ἡπατάμεθα κτλ. for (if that were so) neither should we ourselves be undertaking (as we are) to do what we did not understand, etc. P. Charm. 171 e, οἱ παῖδες ἰδίων, δόοι (= εἰς τινες) ἐνθαδε ἦσαν, ὀπὸ τοῖς ἄν ἔβρισκο (if that were so) your children, as many of them as were present (but none were present), would be insulted by these men L. 12. 98, ἀπέτερα τοῖς ἐπολίζει, ὅπερ δὲν ἦτο τοις πλαύσις ἦσαν whichever of these things he had done, they would be no less rich than any one 32. 23.

FUTURE CONDITIONAL RELATIVE CLAUSES

Third Form

MORE VIVID FUTURE CONDITIONAL RELATIVES

2565. Conditional relative clauses that vividly anticipate the realization of a future event take the subjunctive with ἄν. The main clause has the future indicative or any other form referring to the future.

GREEK GRAM.—37
Conditional relative clauses that set forth less vividly the realization of a future event take the optative. The main clause has the optative with ἂν

δειχνήν ἂν εἰς τὰ πλοῖα ἐβαθαίνειν ἄν (= ἔ τινα) ἦμιν Κῦρος δολὴ I should hesitate to embark in the vessels that Cyrus might give us X. A. 1. 3. 11, ὅ δὲ μὴ ἀγαπῶ, οὐδὲ ἂν φιλός nor could he love what he does not desire P. Lys. 215 b.

a. The main clause has the optative without ἂν in wishes: δῶρα θεῶν ξύοι, δέπτε δίδοειν may he keep the gifts of the gods whatever they may give σ 142.

b. Homer sometimes uses κε or ἂν in the relative clause (φ 161).

General Conditional Relative Clauses

Fifth Form

Present General Conditional Relatives

Present general conditional relative clauses have ἂν with the subjunctive. The main clause has the present indicative or an equivalent.

νοεῖ δʼ ἄπολλυνθ᾽ ὑπὲρ (= ἔ τινα) ἂν φιλήθη δεῖς 'he dieth young, whom he's a god doth love' Stob. Flor. 120, 18, οἷς (= ἔ τινας) ἂν δοθὲ φιλοκόφων ἔχοντας πρὸς τοὺς πολιτέους, τιμᾶ; whomever he sees zealous of danger in the face of the enemy, these he honours X. H. 6. 1. 6, γαμοῦσι τε ὑπὸδεν ἂν βοθοῦνται, ἕκκλησάτε τε εἰς οἷς ἂν ἐθέλωσι: they both get a wife from whatever family they please and give their daughters in marriage to whomever they choose P. R. 613 d, παροί γὰρ ἄν τοι τὰ ὅν ἐπάρχει τις εἴδ for every land is a man's own country wheresoever he fares well Ar. Plut. 1151.

a. Gnomic aorist in the main clause: δὴ κε θεῶν ἔπηκενθαται, μάλα τι ἔκλυν αὐτῷ whoever obeys the gods, him they must do hear A 218.
b. The subjunctive without ἀν (κέ) is usual in Homer and occurs occasionally in Attic and lyric poetry. Thus, ἀνήρ ὁ ἔφη ἄνα ἔτη ἔτη ἄνα ἐν ταῖς ἱμάρτην ἰον ἀπό τῶν ἢ προς γάρ ἀν καὶ τὸν μῶθα λῦμοτι αἵ φαντα ἄνα ἄνα ἀπαρατοῦ but those griefs pain the most which are seen to be self-sought S. O. T. 1231. Cases of the sort appear in Hdt., but are very rare in Attic prose, e.g. T. 4.18. The subjunctive without ἀν (κέ) is much commoner in Homer than in the corresponding clauses with εἰ (2339).

c. The apodosis here usually expresses a general truth, less often iterative action. In 2568 the apodosis refers to iterative action, usually on the part of designated individuals.

Sixth Form

Past General Conditional Relatives

2568. Past general conditional relative clauses have the optative. The main clause has the imperfect or an equivalent.

ἀεὶ πρὸς φίλου (= εἰ πρὸς τίνι) ἔγρψ, τοῦτο ἐπράπτευν whatever work he was engaged in, that he always performed X. H. 4. 3.22, ἐπράπτευν ἀ δέξειν αὐτῷ he always did whatever he pleased Θ. 18. 230, πάντας... δεσον λαβον δειθεολον they used to destroy as many as they captured T. 2. 67, ἐθερά θεον ἐρπ ἐπίνεμαν in the optative ἔπραμον he used to hunt whenever they fell in with large game X. C. 3. 3. 5, ἀνέκραγον... ἱκτεύοντος πάντας ὡς ἐνεμαν μῆς ἐβεβεβεβουν they screamed out, entreating all they met not to flee X. C. 3. 3. 67.

a. An iterative tense with ἀν in the main clause: ὅταν μέλλω ἀν αστοποιεύομαι τὸ στράτευμα... ἐπανήγαγεν ἦν τὸ κέρας, when the squadron was about to take breakfast, he would draw back the wing X. H. 6. 2. 28.

Indicative Form of General Conditional Relative Clauses

2569. The present indicative instead of the subjunctive with ἀν occurs in general conditional relative clauses (cp. 2342). This occurs chiefly after ὅστις, which is itself sufficiently general in meaning.

ὁστίς πρός τᾶς ἐξημισίας γνώμης ἥκιστα λῦμοναί, ἔγρψ ἀ δέξειν αὐτών those who in feeling are least depressed at misfortunes, in action resist them most T. 2.61, ὅστις δ’ ἐπί μεγίστου τὸ ἐπιφθονον λαμβάνει, ὅρθως βουλέσσεται he counsels wisely who incurs envy in a great cause 2. 04, ὅστις δ’ πλαύνον ἐν εὐγενείᾳ εἰσίναι γαμεί πορράν, μόρος ὅστις ὅστις whoever fixes his gaze on wealth or noble lineage and wedds a wicked woman, is a fool E. El. 1097, δ’ τι καλὸν φιλον ἀεὶ whatsoever is fair is dear forever E. Bacch. 381.

a. Cases of the imperfect instead of the optative are rare and generally ill supported: ὅταν ὀρθῶς τῆν παραμέτρα τῷ ωφελεσθείν, οὐ πᾶνον ψῆντο whenever he thought that he could benefit his country in any respect, he did not shrink from toil X. Ag. 7. 1. Cp. X. A. 1. 1. 5, 1. 9. 27.

2570. The indicative is generally used in parenthetical or appended relative clauses with ὅστις (ὅστις ποτέ). Thus, δουλεύον θεοί, δ’ τ’ εἰσιν αἱ θεοὶ we serve the gods, whatever those gods are E. Or. 418.
LESS USUAL FORMS OF CONDITIONAL RELATIVE SENTENCES

2571. The potential optative with ἄν in the main clause with the indicative (2562) or subjunctive (2565) in the relative clause.

2572. Indicative with ἄν or potential optative with ἄν in the relative clause.

δι' 

2573. The optative in the relative clause with the present or future indicative or the imperative in the main clause (cp.2359). With the present this occurs especially in general statements and maxims. The main clause is often introduced by a verb requiring the infinitive.

ἀλλ' ἅν πάλις στήσει, τούτες χρή κλέων but whomever the State might appoint, him we must obey S. Ant.666, τοῖς μὲν αὐτῶν λέγειν, ἀ μὴ σαφῶς εἰδείη, ἐργεῖον δὲi one should refrain from saying oneself what one does not know for certain X. C. 1. 6. 19.

a. The present indicative sometimes may have the force of an emphatic future (§286). Sometimes the optative indicates a case that is not likely to occur; as ἀλλ' χωμάτων, ὅσις ταιατά γε μέτα you are ready to be wroth with another, supposing any one do such things Ψ 494.

b. Other examples of the present: Homer P 631 (doubtful); Theognis 689; Aes. Pr. 638; Soph. O. T. 315, 979; Lys. 12. 84; Xen. C. 2. 4. 10, 7. 5. 56, H. 3. 4. 18, 7. 3. 7; Plato Charm. 164 a, Eu. 292 e (doubtful), L. 927 c. Temporal: S. Tr. 92, P. R. 332 a.

c. The future indicative occurs in τ 510 (temporal N 317); the perfect indicative in Δ 262 and ω 254 (temporal); the aorist imperative in X. C. 1. 4. 14.

DEPENDENT SUBSTANTIVE CLAUSES (2574-2635)

2574. A subordinate clause may play the part of a substantive in relation to the main clause. Such clauses are generally the object, sometimes the subject, of the verb of the main clause.

ἐκπεν δη ὃ τοί πάλινον ποιηθομεν ήκουν he said that they had not come to wage war X. A. 5. 5. 24, ἐπέφερεν δη τοις βοθείαν ἤξει they were managing how some reinforcements should come T. 3. 4, δέδοκα μη ... ἐπιθαθμηθα τῆς οἰκαδε οὐδο I am afraid lest we may forget the way home X. A. 3. 2. 25; ἐλέγετο δητ ... Πώλος δην ὀν τατη ἦτα was said that Polus had all but arrived 7. 2. 5.

2575. There are four main divisions of substantive clauses.

1. Dependent Statements: subordinate clauses stating that something is; as λέγει δη νοῦ ἐστὶν ἄκιστοτετον φήμης he says that nothing is more unjust than talk about a man's character Aes. 1. 125.
2. **Dependent Clauses of will or desire**: subordinate clauses denoting that something should be or should be done. These clauses have been treated under the following divisions:

a. Dependent clauses after verbs of effort (2209).

b. Dependent clauses after verbs of fearing (2221).

N. — On dependent volunative clauses with the accusative and infinitive (indirect petition), see 1991 ff.

3. **Dependent Questions**: subordinate clauses asking a question; both parts of the sentence together forming a statement; as ἢρωτῶν ὅ τι ἐστὶ τὸ πρᾶγμα I asked what the matter was X. A. 5. 7. 23.

4. **Dependent Exclamations**: subordinate clauses setting forth an exclamation; both parts of the sentence together forming a statement; as διαθέσμενος αὐτῶν ὡς ὡς μὲν χάραν καὶ οὖν ἔχουσι observing how great the extent of their territory was and how excellent its quality X. A. 3. 1. 19.

**DEPENDENT STATEMENTS**

2576. Dependent statements, or subordinate clauses stating that something is, are expressed in various ways:

1. By an infinitive, with or without an accusative (explained in 1972 ff., 2016 ff.). Thus, νομίζω γὰρ ἡμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλοις for I think that you are both fatherland and friends to me X. C. 1. 3. 6, εἰμι εἰδέναι. I think that I know P. Pr. 312 c.

2. By a participle, with or without an accusative (explained in 2106 ff.). Thus, οὗ γὰρ ἵδεσαν ἵδεσαν τεθηκότα for they did not know that he was dead X. A. 1. 10. 16, μέμνησαμι ἀκούσας I remember that I heard X. C. 1. 6. 6.

3. By ὅτι or ὡς (and some other conjunctions) with the indicative or optative. On this form of dependent statement see 2577 ff., and under Indirect Discourse.

a. In any form of substantive clause the subject of the subordinate verb may be made the object of the principal verb (2182).

b. A clause with ὅτι (ὡς) may precede the principal clause. Cp. 2586.

**DEPENDENT STATEMENTS INTRODUCED BY ὅτι OR ὡς**

2577. The conjunctions ὅτι or ὡς that introduce dependent statements in the indicative and optative

After verbs of saying, knowing, perceiving, showing, etc.

After verbs of emotion (rejoicing, grieving, wondering), etc.

Or such dependent statements contain an explanation of the main clause or of a word in that clause, no special verb introducing the conjunction.

τοῦτο δὲ ἔξων ἐπαινεῖν τῶν ἀδρων τῶν τότε μακραχρήστων, ὅτι τὸν . . . φίδαν διελύσαντων Ἕλληνων it is right to praise this in the men who engaged in the sea-fight of those days, (namely) that they dispersed the fear felt by the Greeks P. Menex. 241 b.
2578. The conjunctions introducing dependent statements are ὅτι:
(Homeric also ὅτι, ὅ and ὅτε), ὡς, διότι, ὅπως (rarely), οὖν and ὅθεν
(both poetic).

a. ὅτι meaning that was originally, like Hom. ὅ, perhaps an accusative of the
inner object (cognate): ὅρω ὅ νοσεῖς lit. I see what sickness you are sick (= ἂν
νόσον νοσεῖς). But by the time of Homer both ὅ and ὅτι had become mere formal
conjunctions. Hom. ὅτε that seems to be a weakened ὅτι when; but this is
disputed.

b. διότι originally = διὰ τοῦτο, ὅτι on account of this, that = because (as T. 1.
52); then = ὅτι that in Hdt. and in Attic after Isocrates, who uses διότι for ὅτι
to avoid hiatus.

c. ὡς strictly an old ablative of ὡς (2089) meaning how, in what way, as
in exclamatory clauses and indirect questions. The meaning how (cp. how that)
may be seen in εἰδα γὰρ ὡς μοι ἄδωνουσαί εἰς τὸν ἐννοιασάως for I know how (that)
the famed earth-shaker has been wrought against me e. 428, and also in Attic (And.
2.14; I. 2.3, 3.10, 16.11, 16.15; Aes. 2.35; D. 24.139). The development of
ὡς how to ὡς that followed from the use of ὡς after verbs signifying to see, per-
ceive, know, and the like. Cp. “he said how there was a knight.”

d. ὅπως (2929) that is common in Herodotus (ὠς), rare in Attic, most
used in poetry and Xenophon. From its original use in indirect questions ὅπως
how gradually acquired the meaning that. Thus, ἀλλ' ὅπως μὲν ... ἐγὼ ἄρχωμαι
ὅτι τρέφων, μηδ' ὑπ' ὑπόκειται δο not even entertain the thought that I am annoyed
at maintaining you X. C. 3.20.

e. οὖν = ὅν οὖν, for τοῦτων ἄνω τοῦ, ὅ, properly causal: on account of (as
regards) this, that, and then = that, even in Homer (Odyssey and A 21) and
later in poetry. Thus, ἐγγέγελλε ... οὖν᾽ ὕδατων τοῖς ἐν ἑλεον σακεῖ τοῖς
ἀνυπάρκην ἱερὰ announce that Oedipus has distributed such honours to his sons
S. O. C. 1303.

f. ὅθεν = ὅν οὖν, for τοῦτων ἄνω τοῦ, ὅτι; and then = that. It is found
only in tragedy, as ἄγγελλε ... ὅθεν τοῦτο ἔστη Ὀρέστης report that Orestes is
dead S. El. 47.

2579. Some verbs of saying are followed either by ὅτι or ὡς or by an
infinitive (2017). In most cases the choice is optional with the writer. Affirm-
ative clauses usually take the infinitive or ὅτι; but ὡς is apparently preferred
to ὅτι when a writer wishes to mark a statement as an opinion, a pretext, as
untrue, and so when the main clause is negative, or when the subordinate clause
is negative (or both are negative). Thus, νομίζοντι οἱ ἔκειν ἄνθρωποι ... ὡς ὁ
Ἡφαιστός χάλκεως the local belief is that Ἡφαίστης is working at his forge T.
3.88, διαβάλλων αὐτοῖς ὡς αὐτῖν αἰλθής ἐν νῷ ἔχουσαι slanderously attacking them
on the score that their intentions were not sincere 5.45, πολλάκις ἔθαμμα λεῖον
ποτὲ λόγω τοῦ Ἀθηναίων ἔπειν οἱ γραφόμενοι ἡγέραν ὡς ἔδωσε τὴν θανάτον I have
often wondered with what possible arguments the accusers of Socrates succeeded
in convincing the Athenians that he deserved death X. M. 1.1.1, νο ὅτι λέγω
ὡς οὐ δει ποτὲ καὶ ἐλάττων ὅτι μορφή ἐνα I do not say (this) that it is not ever
necessary to attack the enemy with a still smaller detachment X. C. 5.4.20. ὅτι
may be used of an untrue statement designed to create belief (S. El. 43).
a. Dependent statements in the optative in indirect discourse after verbs of saying are chiefly post-Homeric.

2580. Verbs of thinking almost always take the infinitive (2018) but ὦ occurs; as with νομίζει T. 3. 88 (2579), ἔπιθυμε 5. 9, ὁμοιά X. Η. 6. 3. 12, ὑπολογίζω X. C. 8. 3. 40. ὦτι is very rare (with ὁμοιά in P. Ph. 87 c). λογίζομαι (ὀτι) is a verb of saying.

a. μαρτυρῶ with ὦτι (ὦ) expresses reality; with the infinitive it denotes uncertainty.

2581. Verbs of intellectual perception usually take ὦτι (ὦ); less often the participle, which is normal after verbs of physical perception. A verb of physical perception, if followed by ὦτι (ὦ), virtually becomes a verb of intellectual perception.

2582. Many verbs take ὦτι (ὦ) or the participle either in indirect discourse or not in indirect discourse (2100–2115). Here the construction with the finite verb is less dependent than that with the participle; but the meaning is essentially the same in Attic. Many verbs take ὦτι (ὦ), the infinitive, or the participle, often without great difference in meaning in Attic (2123–2145).

2583. ὦτι (ὦ), when separated from its clause by another clause, may be repeated. Thus, ἔλεγεν ὦτι, εἰ μὴ καταβήσονται . . . ὦτι κατακαλεῖ . . . τὰς κώμας he said that, if they did not descend, he would burn their villages to the ground X. A. 7. 4. 5.

2584. The personal δήλος εἰμι ὦτι, λανθάνω ὦτι, etc. are often used instead of the impersonal δὴλον ἔστιν ὦτι, λανθάνει ὦτι, etc. Thus, ὦτι πονηρόστατοι εἰσίν οὐδὲ σὲ λανθάνουσιν not even you fail to perceive that they are the very worst X. O. 1. 19.

2585. δὴλον ὦτι (δὴλον) certainly, οὐδὲ ὦτι (οὐδὲ) surely, οὐ τοῦ ὦτι be assured are so often used parenthetically and elliptically as to become mere formal expressions requiring no verb. ὦτι here loses all conjunctive force. Thus, ἔξει δὴ ὄντων δὴλον ὦτι τοῦτων πέρι the case then stands clearly thus about these matters P. G. 487 d, οὐδὲ ὄντως ὦτι ἐπάθωσαν nor assuredly would you have ceased D. 6. 29, καὶ πάντων οὐδὲ ὦτι φησάντων γ' ἄν (for καὶ οὐδὲ ὦτι πάντες φησάσθων γ' ἄν) and all assuredly would say 9. 1.

a. Plato (Sophistes and Leges) uses δήλον (ἔστιν) ὥς for δὴλον ὦτι.

2586. ὦτι (and by analogy ὦ) are often attached loosely to the main clause with the meaning as a proof (in support) of the fact that. Thus, ὦτι δ' οὕτω ταύτ' ἔχει, λέγε μοι τοῦτον ἐπαναλαβὼν ὑπομονήματα as a proof of the fact that this is so, read me the bill of Callisthenes D. 18. 37.

2587. Verbs of emotion (to rejoice, grieve, be angry, wonder, etc.) take ὦτι (ὦς) with a finite verb (negative ὦ), but more commonly the participle (2100) when the subject is not changed.

a. Hom. prefers ὦτι, ὦς to the participle or infinitive.

b. The accusative and infinitive with verbs of emotion are rare; as with θαυμάζω E. Alc. 1130. (θαυμάζω may be followed by a dependent question: D. 37. 44).

c. On verbs of emotion with ei instead of ὦτι, ὦς (negative, generally μή), see 2247. On the use in dependent exclamations, see 2687.

2588. μεμνήματι, οἴδα, ἀκούω and like verbs, may take ὦτι instead of ὦτι (2395 A. M.). Cp., in Homer, Ἐ 396, π 424.
INDIRECT DISCOURSE

2589. The words or thoughts of a person may be quoted in direct or indirect form after verbs, or other expressions, of saying or thinking.

a. In reporting a speech, in making a quotation, or in dialogue, a verb of saying is often repeated (P. Pr. 310 b, 345 c, X. A. 7. 5. 6). So also in such cases as Πάνθειον εἶπεν, ἀλλὰ ἥρρει, ἐθη, ὁ Ἐρέη X. C. 7. 3. 13.

2590. (I) Direct Discourse (Oratio Recta). — In a direct quotation the words or thoughts quoted are given at first hand in the exact form used by the original speaker or thinker.

Μεγαρίες ἔσεικέν ἐπὶ τοὺς στρατηγοὺς τῶν Ἐλλήνων κήρυκα, ἀπεκλήθεσαν δὲ ὁ κύριος πρὸς αὐτοὺς ἔλεγε τάδε· "Μεγαρίες λέγουσι· ἡμεῖς, ἄνδρες σύμμαχοι, ὦ δυνατοι εἴμεν τὴν Περσάν ἕσσαν ἔπεσαν μοῦνοι." the Megarians sent a herald to the generals of the Greeks, and on his arrival the herald spoke as follows: "The Megarians say: 'we, oh allies, are not able to sustain the attack of the Persian cavalry by ourselves'" Hdt. 9. 21; and often in Hdt. (cp 3. 40, 3. 122, 5. 24, 7. 150, 8. 140).

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2591. (II) Indirect Discourse (Oratio Obliqua). In an indirect quotation the words or thoughts are given at second hand with certain modifications to indicate that the words or thoughts are reported.

a. The original form may be preserved except that there is a change from the first or second person to the third person: So πάντως ἔθελεν δῆμεραι Η 391 reporting πάντως ἔθελω δῆμεραι Η 391. In such cases there is no grammatical dependence.

b. The narrator may report in dependent form the words or thoughts of a person from the point of view of that person. This is the common form of indirect discourse.

c. The narrator may report in dependent form the words or thoughts of a person from his own point of view. See 2624.

2592. The constructions of indirect discourse are regulated by the character of the leading verb or expression.

a. Verbs of saying take either ὅτι or ὅσε and a finite verb or the infinitive (2017, 2679).

b. Most verbs of thinking and believing take the infinitive (2018, cp. 2580).

c. Most verbs of knowing, perceiving, hearing, showing take the participle (2106, 2110), but admit the construction with ὅτι or ὅσε. Some are followed by the infinitive (2123 ff.).
d. On the construction of verbs of *hoping*, *promising*, and *swearing*, see 1868, 1999, 2024.

2593. Indirect discourse is said to be *implied* in subordinate clauses dependent on verbs which involve an idea of *saying* or *thinking* (2622).

2594. A speaker may state his own words or thoughts in the form of indirect discourse. Cp. 2614, 2615, etc.

2595. Clauses standing in indirect discourse are substantive clauses, and usually *object* of the leading verb; its *subject*, when that verb is passive or intransitive. The infinitive in substantive clauses after verbs of *saying* and *thinking* retains the *time* of the corresponding finite verb of direct discourse.

2596. Indirect questions (2677) have the constructions of indirect discourse.

**GENERAL PRINCIPLES OF INDIRECT DISCOURSE**

2597. Simple and compound sentences, and *principal* clauses of complex sentences, introduced by ὅτι or ὅσι are treated as follows:

2598. (I) After *primary* tenses, the original mood and tense are retained, except that the person of the verb may be changed.

2599. (II) After *secondary* tenses, primary tenses of the indicative and all subjunctives *may* be changed to the same tense of the optative; but an indicative denoting unreality (with or without ἄν) is retained. Imperfects and pluperfects are generally retained (2623 b).

2600. The verb of simple and compound sentences, and of principal clauses of complex sentences, when introduced by a verb taking the infinitive or participle, passes into the infinitive or participle in the corresponding tense. ἄν is kept, if it was used in the direct form.

2601. Subordinate clauses of complex sentences introduced by ὅτι or ὅσι are treated as follows:

2602. (I) Subordinate clauses of a sentence introduced by a leading verb in a *primary* tense, *must* remain unchanged in mood and tense.

2603. (II) If subordinate clauses are introduced by a leading verb in a *secondary* tense, all primary tenses of the indicative and all subjunctives (with or without ἄν) *may* be changed to the corresponding tenses of the optative without ἄν. All secondary tenses of the indicative (with or without ἄν) remain unchanged.

2604. Verbs standing in subordinate clauses of sentences introduced by a leading verb requiring the participle or the infinitive, follow the rules of 2602, 2603.
2605. The principal and subordinate clauses of the direct form retain the names principal and subordinate in indirect discourse though the whole clause in which they stand itself depends on the verb introducing the indirect discourse (the leading verb).

2606. The change from direct to indirect discourse is almost always a change of mood, not of tense. The time of a participle introducing indirect discourse is determined by that of the leading verb. The person of the verb is often changed.

2607. ἄν of the direct form is retained in indirect discourse except when a dependent subjunctive with ἄν becomes optative after a secondary tense. Here εἰ, ὡς ἄν, ἢ τε, ἢ τε ἢ, ὡς ἄν, ἢ τε ἢ, ὡς ἄν, etc., become εἰ, ὡς, ἢ τε, ἢ τε ἢ, ὡς, etc.

2608. The same negative (οὐ or μη) used in the direct discourse is commonly kept in the indirect form. But in some cases with the infinitive and participle μη takes the place of οὐ (2723 ff., 2730, 2737).

2609. No verb ever becomes subjunctive by reason of indirect discourse. The subjunctive (with or without ἄν) may, after a secondary tense, become optative without ἄν.

2610. No verb can be changed to the optative in indirect discourse except after a secondary tense, and since, even after a secondary tense, indicatives or subjunctives may be retained for vividness, no verb must become optative by reason of indirect discourse.

2611. All optatives with or without ἄν in the direct form are retained (with or without ἄν) in indirect discourse introduced by ὡς or ὡς. After verbs requiring the participle or infinitive, such optatives in principal clauses become participles or infinitives (with or without ἄν), but remain unchanged in subordinate clauses.

a. The optative in indirect discourse may represent either the indicative or the subjunctive after a secondary tense.

b. A present optative in indirect discourse may represent (1) the present indicative; (2) the imperfect (2633 b) indicative; (3) the present subjunctive with or without ἄν; (4) the present optative.

2612. The imperative is commonly replaced in indirect discourse by a periphrasis with χρησιμολογεῖν. Cp. 2633 b.

2613. The retention of the mood of direct discourse, where either the direct or indirect form is possible, lies solely in the option of the writer or speaker. The vivid form reproduces the time and situation in which the quoted words were used. The vivid form is preferred by some writers, as Thucydides; the indirect form by others, as the orators, Plato, and Xenophon.
SIMPLE SENTENCES IN INDIRECT DISCOURSE

1. Indicative and Optative after ὅτι or ὅσ

2614. After primary tenses, the verb of the direct form remains unchanged in mood and tense.

λέγει δὲ ὅσ ὑβριστής εἰμι he says that I am an insolent person L. 24. 15
(= ὑβριστὴς ἡ), ἀλλ' ἐννοεῖν χρῆ τοῦτο μὲν, γυναῖξ' ὅτι ἐφίμευσιν but we must remem-
ber on the one hand that we were born women S. Ἀντ. 61, οἶδ' ὅτι. οἶδ', ἀν τοῦτό
μοι ἐμέμφου ι ξινο that you would not blame me even for this X. Ὀ. 2. 15,
ἀπεκρίνατο ὅτι οὐδὲν ἀν τούτων εἶποι he replied that he would say nothing of this
X. Ἀ. 5. 6. 37 (= ἀν εἴποιμι).

2615. After secondary tenses, an indicative without ἄν usually
becomes optative, but may be retained unchanged. An indicative
with ἄν and an optative with ἄν are retained.

a. Optative for Indicative.— ἵγνωσαν ὅτι κεκόι ὁ φόβος ἐλήθη they recognized
that their fear was groundless X. Ἀ. 2. 2. 21 (= ἔστι), ἔλεξαν ὅτι τέμψει σφάς ὁ
ἲδών βασιλεύς they said that the king of the Indians had sent them X. Ὀ. 2. 4. 7
(= ἔπεμψεν ἡμᾶς), ἡγεμόνα ὅτι ἦττημένοι εἰναὶ οἱ Λακεδαιμονῖς . . .
καί! Πείσανδρος τεθναίη it was reported that the Lacedaemonians had been deceased and that
Πείσανδρος was dead X. Ἡ. 4. 3. 10 (= ἦττημένοι εἰςαὶ τεθνήκε).

N.—The first example of the optative in indirect discourse is later than
Homer (Hymn to Aphrodite 214). Aeschylus has four cases. See 2624 c.

b. Direct Form Retained.— διήλθε λόγος ὅτι διώκει αὐτοὺς Ἐννο α report spread
that Cyrus was pursuing them X. Ἀ. 1. 4. 7, ἀποκρίναι με νοί ὅτι πέμφουσι πράξεις,
εἰδὼς ἀπέλλαξαν they withdrew immediately on answering that they would send
ἐννοις Τ. 1. 90 (= πέμψοιμοι). See also 2623, 2625.

2. Infinitive and Participle

2616. The infinitive and participle are used in indirect discourse
to represent the finite verb of direct discourse.

ὑπόπτενοι ὅτι βασιλεύς ἦν ἦν they suspected that they were to go against the king
X. Ἀ. 5. 1. 8 (= τιμητεί), ἔθημα ἢ ἀξιοὶ Λακεδαιμονίας ἢ αὐτὸ ἀποκεντρών he said that he
would either bring the Lacedaemonians or kill them on the spot Τ. 4. 28 (= ἔσω,
ἀποκεντρών), οὗ γὰρ ἠδειον αὐτὸν τεθυμότα for they did not know that he was dead
X. Ἀ. 1. 10. 16 (= ὅτι τεθνήκε).

For examples of the infinitive, see 1846, 1848, 1849, 1867, 2022; for exa-
amples of the participle, see 1840, 1848, 1874, 2106, 2112 b.

COMPLEX SENTENCES IN INDIRECT DISCOURSE

2617. When a complex sentence passes into indirect discourse, its
principal verb is treated like the verb of a simple sentence and stands
either in a finite mood (after ὅτι or ὅσ) or in the infinitive or in the
participle.
2618. After primary tenses, all subordinate verbs retain the original mood and tense.

λέγοντι αὐτῷ ἐπεξεργάζατο, μεγάλην τικάκα καὶ τίμην ἔχει τις λέγει that, when a good man dies, he enjoys great esteem and honour. P. Crat. 398 b, προλέγω ὅτι, ὅπως ἀν ἀποκρινθητα, ἐξελεγχόστει I tell you in advance that, whichever answer he makes, he will be confuted. P. Eu. 275 ὅτι, παράδεχεμαι σαφὴς καταστήσατε, ὅσο τι ἀριστήτατα θανάτῳ ζημιωθοῦντον δίδακτηρ curing plain warning that whoever revolts shall be punished with death T. 3. 40 (ὅτι ζημιωθοῦντο).

2619. After secondary tenses, all subordinate verbs in the present, future, or perfect indicative, and all subjunctives, are usually changed to the corresponding tenses of the optative, or they are retained. Subjunctives with ἄν lose ἄν on passing into the optative.

a. Optative for Indicative and Indicative Retained. — εἶπε... ὅτι ἄνδρα ἄγιον... ἐπὶ ἔπεμψε δέοι he said that he was bringing a man whom it was necessary to look up X. H. 5. 4. 8 (ὥς ὑγι., δεῖ), Κύρος... τῷ Κλεάρχῳ ἔβδομα ἀγεία ἐκεῖνο τὸ στράτευμα κατὰ μέσον τὸν πολιότθων, ὅτι ἦκει βασίλειας εἰς Κύμιον shouted to Clearchus to lead his troops against the enemy’s centre because the king was there X. A. 1. 8. 12 (ἐρτεί), εἰ δὲ εἰδέναι ἐφανερώθη διὰ παρέσοντα for they said that they knew well that they would come X. H. 6. 5. 19 (ὅτι ἴσως ὅτι παρέσονται), ἔλεγεν ὅτι ἔτοιμος εἰς ἵγείονταν αὐτοῖς... εἰς τὸ Δέλτα... ἔπι πολλά κάτα τὸν ἄντοτα he said that he was ready to be their leader to the Delta, where they would obtain an abundance of good things X. A. 7. 1. 23 (ἔτοιμος εἰμι, λήφθησθε), ἔλεγεν ὅτι... ἤκουεν ἵγείοντας ἐχοῦσας, οἱ αὐτοῖς, ἐὰν συναντήσατε γενόντας, ἤκουεν ἔπειν ἔπειν ἔπειν τὰ ἐπιστήδαι they said that they had come with guides who would lead them, should a truce be made, to a place where they would get their supplies 2. 3. 6 (ὅτι ἴσως, ἵματα, ἔτερα), ἀναπήρεις με ἐφασκεῖν, εἰ τὸ σώμα σώσω he said I might think myself well off if I saved my life L. 12. 11 (ἀγαπήσεις, εἰ σώσει).

N. — Except in the future the change to the optative of the indicative after εἰ is rare: ἅσποτα ἄλγων ὅτι... ἔτοιμος εἰμι, εἰ τενα βούλουσι (ἐμβολεί), παράδοιναι βασιλείων I went and said that I was ready to give up the slaves to be tortured, if he wished even any one of them L. 7. 34, εἶπεν ὅτι Δέξιππον μὲν ὅτι ἐκαμισι, εἰ ταύτα πεποιηκὼς εἶναὶ ἐγὼ ἔκαμε that he did not command Dexippus, if he had done this X. A. 6. 6. 25 (ἐπανώ, εἰ πεπολύτη.

b. Optative for Subjunctive and Subjunctive Retained. — εἴπεν ὅτι οἰμώξετο, εἴ μη σωπῆσε οὐκεὶ ὅτι ὅτι he said that he would smart for it unless he kept quiet X. H. 2. 3. 56 (ὁμιλεῖ, ἐὰν μὴ σωπῆνις), οὐκ ἐφασαν ἐναί οὐκ μὴς οὗς ἢρμεν τις τις τις τις he refused to go unless a largess were given them X. A. 1. 4. 12 (ἐνοικίει, εἴπεν ὅτι ἐπιτίθεναι μέλλουσιν αὕτη, ὅτι τοῦτο τὸ στράτευμα he said that they intended to attack him when he led his forces away X. C. 7. 5. 2 (μελλουσί, σοι, ὅσταν ἀπάγησι, τοὺς ἵππους ἐκεῖνως πιλαττεῖν μεγάθες τοὺς ἄγγελατα έσσον τοῖς τις τις τις he ordered that those who brought the horses should guard them and wait until orders were given 4. 5. 36, ὁμολογεὶ Ἀγεσίλαος, εἰ σπέλαυτο ἔσσον ὅσσον πρὸς βασίλεια ἄγγελον, διαπράξεως καλὸν he swore to Agesilaus that, if he would make a truce until the messengers whom he would send to the king should arrive, he would bring it about that, etc. X. Ages. 1. 10 (ἔτασι πιστῆς ἔσσον ἔξω ἐμθεοῦν ὅσον ἂν τέμνω, διαπράξησαι).
2620. Subordinate verbs in the imperfect, aorist (but see 2623 c, N. 3), or pluperfect indicative, and all optatives, remain unchanged.

εἰπεσθαία δὲ σφίσει αὐτῶς τοὺς ἐφόρους . . . εἶπεν ὡς ὥν μὲν πρὸς τοὺς ἐπολούν μέμφοντα αὐτῶς κτλ. they reported that the ephors enjoined them to say that they blamed them for what they had done before X. Η. 3. 26 (= ἐποίητε, μεμφύμεθα δὲν), ἠπλίζον τοὺς Σικελοὺς ταῦτη, οὕς μετέπεμψαν, ἀπαντήσεσθαι εἶπαν that they all expected that the Sicels whom they had sent for would meet them here T. 7. 80, εἶπεν ὅτι ἐλθοῖ ἂν εἰς λύγος, εἶ ὁμοῦς λάβοι he said that he would enter into negotiations if he should receive hostages X. Η. 3. 1. 20 (ἐλθομεν ἂν, εἰ λάβομεν). See 2623 a, 2625.

2621. The following table shows where, after εἶπεν ὅτι or ἐφή, the optative (and infinitive after ἐφή) may be substituted for the indicative or subjunctive in conditional sentences in indirect discourse.

<table>
<thead>
<tr>
<th>Direct</th>
<th>Indirect</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰ τι ἔχω, δίδωμι</td>
<td>εἰ τι ἔχων, διδοῖ (διδόναι)</td>
</tr>
<tr>
<td>εἰ τι εἶχεν, εἴδοσον</td>
<td>εἰ τι εἴχεν, εἴδου (εἴδοναι)</td>
</tr>
<tr>
<td>εἰ τι ἔσχεν, ἐδώκα</td>
<td>εἰ τι ἐσέχεν, δοῦ (δοῦναι)</td>
</tr>
<tr>
<td>εἴν τι ἔχω, δῶσω</td>
<td>εἰ τι ἔχω, δώσω (δώσει)</td>
</tr>
<tr>
<td>εἰ τι ἔχω, δῶσω</td>
<td>εἰ τι ἔχοι, δώσει</td>
</tr>
<tr>
<td>έἀν τι ἔχω, δῶσω</td>
<td>εἰ τι ἔχει, δώσει</td>
</tr>
</tbody>
</table>

* The combination of aorist indicative and aorist optative is unusual.

In the following sentences there is no change of mood after ὅτι:

<table>
<thead>
<tr>
<th>Direct</th>
<th>Indirect</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰ τι ἔχοι, ἐδῶμαι ἄν</td>
<td>εἰ τι ἔχει, ἐδίδοω ἄν (δίδοναι ἄν)</td>
</tr>
<tr>
<td>εἰ τι ἔσχεν, ἐδώκα ἄν</td>
<td>εἰ τι ἐσέχεν, ἐδέωκεν ἄν (δοῦναι ἄν)</td>
</tr>
<tr>
<td>εἰ τι ἔχομεν, διδοἷς ἄν</td>
<td>εἰ τι ἔχοι, διδοῖν ἄν (διδόναι ἄν)</td>
</tr>
</tbody>
</table>

Temporal and relative sentences (cp. 2561) are converted in the same way. For an infinitive representing an imperative in the apodosis, see 2633 c.

IMPLIED INDIRECT DISCOURSE

2622. Indirect discourse is implied in the case of any subordinate clause, which, though not depending formally on a verb of saying or thinking, contains the past thought of another person and not a statement of the writer or speaker. Implied indirect discourse appears only after secondary tenses, and in various kinds of dependent clauses.

a. Conditional clauses, the conclusion being implied in the leading verb. Thus, after a verb of emotion, ὃς ἐκτίθειν εἰ ἀλῶσονται others pitied them if they should be captured X. A. 1. 4. 7. The original form was 'we pity them thinking what they will suffer εἰ ἀλῶσονται if they shall be captured.' In other εἰ clauses, as τὰ χρήματα τῷ δήμῳ ἐδώκες, εἰ ποιεῖν τελευτησεῖν ἄπασα he gave his property to the people in case he died childless And. 4. 15 (i.e. that the people might have it, in case he should die: direct εὰν τελευτήσω, and here εὰν τελευτήσῃ might have been used).
b. Temporal clauses implying purpose, expectation, or the like (cp. 2420). Thus, ἵστο μία ἐπισπάσαντο, ἵτο ἀπαγγελθεί τὰ λεγείνα they made a truce (which they agreed should continue) until what had been said should have been reported X. H. 3. 2. 20 (ἵτο ἀπαγγελθῇ would be the direct form). Cp. ἵτο δ' ἃν ταῦτα διαπράξασθαι, φολάκην... κατέλιπε he left behind a guard (which he intended should remain) until they should settle these matters 5. 3. 25.

c. Causal clauses. See 2242.

d. Ordinary relative clauses. Thus, εἴρητο παῖδα, τὸν ΘΔΔΝΑ ῥέκοι he asked for the child which Eudanda had borne Pindar, Ol. 6. 49. Here relative and interrogative are not sharply distinguished.

e. Clauses depending on an infinitive especially when introduced by a verb of will or desire, e.g. command, advise, plan, ask, wish (1991, 1992). Here the infinitive expressing command, warning, wish, is not itself in indirect discourse. The negative is μὴ. Thus, ἀφικνούνται (historical present) ὡς Σίδερον... διουλευοντο κατά αὐτόν, εἰ δύνατο, ... στρατεύει ἐπὶ τὴν Ποιεῖναυν they came to Stalis with the desire of persuading him (if they could) to make an expedition against Potidæa T. 2. 67 (=ἐὰν διουλεύωμαι) cp. 2633 a.

f. Clauses of purpose and object clauses after verbs of effort admit the alternative constructions of indirect discourse.

REMARKS ON THE CONSTRUCTIONS OF INDIRECT DISCOURSE

2623. Past Tenses in Indirect Discourse. — The following rules govern past tenses in indirect discourse.

a. The potential indicative with ἄν, the indicative in a condition denoting unreality with ἄν or without ἄν (as ἐχρῆν, ἐδει, etc.), always remain unchanged in order to prevent confusion with the optative of the direct form.

ἄπολογοῦντο ὡς ὁδὸν ἄν ποτε οὕτω μῖν ήσαν... εἰ γεοντο they pleaded that they never would have been so foolish, if they had known X. H. 5. 4. 22 (=οδὸν ἄν ήμεν, εἰ ἔγεν) ὅτι κρείσσων ἄν αὐτῶ τοῖς ἀποθανεῖν he said that it would have been better for him to die then L. 10. 25 (= κρείσσων ἦν με). 

b. The imperfect and pluperfect in simple sentences usually remain unchanged after secondary tenses to prevent ambiguity; but when there is no doubt that a past tense stood in the direct form, the imperfect passes into the present optative, the pluperfect into the perfect optative. In subordinate clauses both tenses are retained unaltered.

ἐκεύειν ὅτι πολλακις πρὸς τὸν Ἰδαῖον οἱ Χαλδαῖοι ἐπορέωντο he heard that the Chaldaeans often went to the Indian king X. C. 3. 2. 27, εἶχε γὰρ λέγειν καὶ ὅτι μὴν τὸν Ἐλλῆνας βασιλῆι συνεμάχοντο ἐν Πλαταιάδ, καὶ ὅτι ὅστερον οὐδὲ ὅτε ἐπιπεδώντο στρατεύεσθαι (cp. c) ἐπὶ βασιλὲα for he was able to say both that alone of the Greeks they had fought on the side of the king at Plataea and that later they had never at any time taken the field against the king X. H. 7. 1. 34 (= συνεμαχήθαμεν, ἐστρατευθάμεθα), τὰ πεπραγμένα διηγοῦντο, ὅτι αὐτοὶ μὲν... πλέον, τὴν δὲ ἀναρέσων τῶν ναυαγῶν προστάξασθαι they related what had occurred to the effect that they were themselves sailing against the enemy and that they had given orders for the rescue of the men on the wrecks X. H. 1. 7. 5 (=πλέομεν, προστάζαμεν).
N.—The change to the optative is not made when the time of the action of imperfect (and pluperfect) is earlier than that of a coördinated verb in the same quoted sentence; as ἐλεγέν τ’ ἦς φιλαθήσαις ἢν καὶ τὰν Σάμων πρῶτος κατείργεν he said that he both had been a lover of Athens and that (afterwards) he was the first to tell what had happened at Samos Ar. Vesp. 282.

c. The aorist indicative without ἦν in a simple sentence or in a principal clause may be changed to the aorist optative after a secondary tense; but in subordinate clauses (except those denoting cause, N. 3) it remains unchanged to avoid ambiguity with the aorist optative, which usually represents the aorist subjunctive.

ἀπεκρίθην αὐτῷ ὅτι...οὐ λάβωμι I answered him that I did not take D. 50.36 (= οὐκ ἔλαβον), τοίς ιδίοις χρήσασθαι ἑφι, ἐν πατήρ αὐτῷ ἔδωκεν he said that he would use his own money that his father had given him X. H. 1.5.3 (= χρήσωμαι, ἔδωκεν).

N. 1.—The retention of the aorist indicative is here the essential point of difference between subordinate clauses and principal clauses or simple sentences.

N. 2.—In a subordinate clause the time of the aorist usually expresses an action prior to that of the leading verb.

N. 3.—In causal clauses with ὅτι or ὡς a dependent aorist indicative may become aorist optative; as ἔχε γὰρ λέγειν...οὐκ Ἀκαδαμιάνου διὰ τούτου πολεμήσειν αὐτοῖς, ὅτι οὐκ ἔδωκέν ἐμεῖν μετ’ Ἀγασίλαον ἐλθεῖν ἐπ’ αὐτόν for he was able to say that the Lacedaemonians had gone to war with them (the Thebans) for the reason that they (the Thebans) had not been willing to attack him (the Persian king) in company with Agesilaus X. H. 7.1.34 (direct ἐπολίμπασαν ἥμιν, ὅτι οὐκ ἔδωκέν). Rarely in temporal clauses with ἐπελ (X. C. 5.3. 26).

2624. Inserted Statement of Fact.—When the present or perfect indicative would have stood in the direct discourse, a past tense of historical narration is often used as a statement of fact by the writer from his own point of view, though the rest of the sentence may be given in indirect discourse after a secondary tense from the point of view of the subject of the leading verb.

ἦδει ὅτι οὖν οἶδα τ’ ἦν αὐτῇ σωθήναι she knew that it was not possible for her to be saved Aut. 1.8 (= οὖν οἶδα τ’ ἦτι ἔμοι σωθήναι. With ἦν the sentence virtually has the force of οὖν οἶδα τ’ ἦν σωθήναι καὶ ἦδει she could not be saved and she knew it). So ἔλεγον οὖν καλῶς τ’ Ἴλλαδόν ἐλευθεροῦν αὐτόν, εἰ ἄνδρας διέθεσθεν they said that he was not freeing Greece in the right way if he put men to death T. 3.22 (= ἐλευθεροῖς, διάφθερες), τοὺς φυγόνας ἐκέλευε σὺν αὐτῷ στρατευέσθαι, ὑποχώρησες αὐτοῖς, εἰ καλῶς καταπράξῃς ἐρ’ ἐκ στρατευτοῦ, μὴ πρὸσθεν παύσεσθαι πρὶν αὐτοῦ καταγάγοι ὁκαδε he urged the exiles to make the expedition with him, promising them that, if he should succeed in accomplishing the purposes of his campaign, he would not cease until he had brought them back to their homes X. A. 1.2.2 (= ἦν καταπράξα ἐρ’ ἐκ στρατευόμενοι, οὐ παύομεν πρὶν ἐκ καταγάγω), ἀποδανών ἐδηλώσεν ὅτι οὖν ἄληθεν τάστα ἦν he showed by his death that this was not true I. 19.52 (= ἦτι), ἐφι βέλει παρ’ ἐαυτῷ ὅσον μὴ ἦν ἀνήλωμένον he said that he had in his possession all that had not been expended D. 48.16 (= παρ’ ἐμοὶ ἦστιν ὅσον μὴ ἦστιν ἀνήλωμένον), ἐν πολλῇ δὴ ἀπορίᾳ ἤσαν οἱ Ἔλληνες,
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竣工 Ahmed men, ως ἵππας ἔρευ οἱ Ἑλλήνων the Greeks were accordingly in
great perplexity on reflecting that they were at the king's gates X. A. 3. 1. 2 (i.e. they were there in fact and they knew it).

a. The use of past tenses of historical narration instead of present tenses of
direct discourse occurs, in simple sentences, especially after verbs of knowing,
perceiving, showing, and verbs of emotion (rarely after verbs of saying w. ὅτι).

b. Such inserted statements of fact are often difficult to distinguish from
indicatives in indirect discourse; and the two forms of expression may occur in
the same sentence (X. C. 4. 2. 35-36). The common explanation of the use of
the imperfect and pluperfect for the present and perfect is that Greek had the
same assimilation of tense as English.

c. Except in indirect questions, the optative of indirect discourse is unknown
to Homer. (εἰπεSrός ἔλθει ν ω 237 may be considered as interrogative.) After
primary or secondary tenses Homer employs, in the dependent clause, the same
past tense that would have been used in an independent clause, from the point
of view of the speaker, and not the tense which would have been used in direct
discourse from the point of view of the subject of the main clause. Thus, γιγνω-
σκον δ (= ὅτι) δὲ κακὰ μὴστο I knew that he was planning evil γ 106 (i.e. κακά
ἐμήδετο καὶ γιγνωσκον he was planning evil and I knew it). In Attic we should
commonly have μήστει or μήδειο. After secondary tenses the future is usually
expressed in Homer by ἐμελλεῖν and the infinitive, as ὅποι ἡ ἡγεῖ, δ ὃν πεἰσοῦσαί
ἐμεῖσθε nor did he know this, that she had no thought to comply γ 168.

d. That this use of statements of fact standing outside indirect discourse is
optional only, is seen from a comparison of the first example in 2624 with καλῶς
γὰρ ἂδειν ὡς ἐγὼ ταυτῇ κράτιστοι εἰμί for he knew full well that I am first-rate in
this line Ar. Vesp. 635 and with ἤδη αὐτῶν ὅτι μὲν τιν ἱκεο τοῦ Περσικοῦ στρα-
τεύματος he knew that he held the centre of the Persian army X. A. 1. 8. 21.

2625. An optative with or without ἄν is regularly retained after
ὅτι (ὁς).

δὴ διάδοσιν ὡς .. . συνεστρατευθοῦ ὅποι ἡγοῦντο they showed that they always
followed them in their campaigns wherever they led X. H. 5. 2. 8 (= συνε-
στρατευθοῦσα, ὅποι ἡγοῦντες, cr. 2568), ἀπεκρίσατο .. . ὅτι πρόσθεν ἂν ἀποβάοιν ἃ
τά διὰ παραδόθησαν he replied that they would sooner die than surrender their
arms X. A. 2. 1. 10 (= ἄν ἀποβάοιμεν, παραδοῦμεν).

2626. In some cases the optative with ἄν in temporal and relative sentences
is used to represent the subjunctive with ἄν; but many scholars expel ἄν.

παρῆγγελλαν αὐτῶς μὴ πρότερον ἐπιτίθεσθαι πρὶν ἄν τῶν σφυτέρων ἡ πέοι τις ἡ
τρώηθη they gave orders to them that they should not attack before some one of
their number had either fallen or been wounded X. H. 2. 4. 18. Cr. 2421.

2627. An optative occasioned by indirect discourse may stand
after a primary tense when it is implied that the thought quoted has
been expressed in the past.

λέγει ὁ λόγος ὅτι Νεοπτόλεμος Νέστορα ἔριστο the story goes that Neoptolemus
asked Nestor P. Hipp. M. 286 b. This may be expressed by λέγεται εἰπεῖν ὅτι. Cr.
λέγεται εἰπεῖν ὅτι βούλησθε it is reported that he said that he wished X. C. 1. 4. 25.
a. The historical present is a secondary tense: τὸ δὲ περὶ θησαυροὺς λέγουσι Κύρη
dὲ τί μισοῦν τοὺς Ἀσσυρίους and those who had been sent told Cyrus that they hated
the Assyrians X. C. 4. 2. 4.

2628. Indirect discourse may be introduced by ὅτι (ὁς) and then
pass into the infinitive as if the introductory verb had required the
infinitive.

ἡ δὲ ἀπεκρίνατο ὅτι βοῦλοτο ἐὰν ἁπάντα τῷ πατρὶ χαρίζεται, ἂκοντα μέντοι τὸν
παιδὸς χαλεπὸν εἶναι νομίζειν (= νομίζοι) καταλάβειν she answered that she wished
to do everything to oblige her father, but that she considered it unkind to leave the
child behind against his inclination X. C. 1. 3. 13.

a. It is unusual to have the infinitive first, and then ὅτι (T. 5. 65).

b. One and the same clause may even begin with ὅτι (ὁς) and then (some-
times after a parenthesis) be continued by an infinitive, less often by a participle.
Thus, ἀκοόω ὅτι (omitted in one Ms.) καὶ ὑπερηφανεός τινας τῶν παιδῶν σοι γνέφειν
ἀντοῦ I hear too that some of his sons became your companions in the chase
X. C. 2. 4. 15. Continuation with a participle in T. 4. 37.

2629. An optative dependent on ὅτι (ὁς) may be followed, in a
parenthetical or appended clause (often introduced by γὰρ or οὖν),
by an independent optative, which is used as if it itself directly de-
pended on ὅτι (ὁς).

Ἑλέου πολλοὶ . . . ὅτι παντὸς ἄξιον λέγει Σεοῦς ἐχειμῶν γὰρ εἰναὶ εἰς καὶ εἰς τοῦτο ἀποσκευή
tῷ πατρὶ πολὺν βουλομένων δωτὸν εἰς κτλ. many said that what Socrates said
was of much value; for it was winter and neither was it possible for any one
who so desired to sail home, etc. X. A. 7. 3. 13 (here we might have had ἔχειμῶν
γὰρ εἰναὶ by 2628).

a. Such an independent optative may also follow an infinitive in indirect
discourse (L. 13. 78), an indicative after ὅτι (Is. 8. 22), or a participle (Is. 9. 5).
After an optative in indirect discourse the appended clause may contain an in-
dicative (X. A. 6. 2. 10, I. 17. 21).

2630. An infinitive in indirect discourse may follow a sentence
which merely involves the idea of indirect statement.

ὁ δὲ αὐτὸν εἰς Ἀκρείαμον ἐκέλευεν οὖν· οὗ γὰρ εἶναι κόρος αὐτὸς ἐκεῖ he recommended
them to go to Lacedaemon; for (he said that) he was not himself empowered to
act X. H. 2. 2. 12.

2631. In subordinate temporal and relative clauses the infinitive
is often used for the indicative or optative by attraction to an infinitive
standing in the principal clause after a verb of saying. In
some cases ὣς may be mentally inserted.

ἔφη . . . ἔπειδὴ δὲ γινέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνοι, ἀνεργυμένης καταλαμβάνειν
τὴν θέραν he said that, when he arrived at the house of Agathon, he found
the door open P. S. 174 d (ἔπειδὴ ἐγένηται καταλαμβάνω). See also the sentence
quoted in 1228 b, end. So ὡς εἶναι δὲ ἔλεγον ὅτι πολλοὶ φαίνει Ἀριάδνε εἶναι ἔντον
ἐκεῖνοι μελιττοῖς, οὗτος δὲ ἀναρθημένος ἀλλοτριοί βασιλεύοντος and they said that Arisis
said that there were many Persians better than himself, who would not endure

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his being king X. A. 2. 2. 1 (= πολλοὶ εἰσὶ ἔμαυτοι βελτίως, οὐ οὐκ ἄν ἀνάρχειτο ἐμὸν β.). Here the relative is equivalent, in sense, to καὶ τοῦτον. The infinitive occurs even in clauses with εἰ (T. 4.98, and often in Hdt.), and with διδῆ (Hdt. 3.55).

a. The infinitive is rare in such relative clauses as διορίζοντι σαφῶς ἐν ὁς ἐξει advance points; they make a clear distinction in cases where it is permitted to kill D. 28.74.

2632. For the sake of variation, a mood of the direct form may be used in the same sentence with a mood of the indirect. The main verb may be kept in the direct form, while the subordinate verb becomes optative, or, less often, the subordinate verb may be retained in the direct form though the main verb becomes optative.

οὗτοι ἔλεγον ὃτι Κύρος μὲν τεθνήκει, Ἀριάδνας δὲ πεφέραγε... εἰς these said that Cyrus was dead but that Arriæus had fled X. A. 2. 1. 3 (here we might have had τεθνήκοι or πέφερνῃ), αἱ δὲ ἀπεκρίνοντο ὅτι οὐκ ἐντυθήθα εἰς, ἀλλὰ ἀπέχει διὸν παρασάγγειν and they replied that he was not there but was a parasang distant 4. 5. 10 (here we might have ἔστη or ἀπέχῃ), ἐκεῖ δὲ δῆλον εἰς ἂν αὐτοὺς εἶναι αὐτῶν εἰς τις ἐπιφύλαξεν it seemed to be clear that they would elect him if any one should put it to vote X. A. 6. 1. 25 (here we might have αἱρέσεων διὰ εἰς ἑσπεριζύ, ἔλεγα... δὲ μέγιστον εἰς μαθεῖν διὸς διὸς ἐξεργάζεται ἔκαστο you said that it was essential to learn how it is necessary to conduct each process X. O. 15.2 (here ἔστη or ἔδω might have been used), παράγγελαι, ἐπείδη δειπνήσαμεν, δὲ διαφύλαξαι καὶ ἐπεσαθα, ἥνικ αὖ τις παραγγέλλῃ they gave orders that, when they had supper, they should rest and follow when any one gave the command X. A. 3. 5. 18 (here we might have ἔπαιδει δειπνήσας or ἥνικα παραγγέλλω). Other examples 2619. Subjunctive (in some Mss.), then optative: X. A. 7.7.57.

2633. The idea conveyed by an imperative or a hortatory (or even deliberative) subjunctive of direct discourse may be set forth in the infinitive by a statement as to what ought to be.

a. In an infinitive dependent on a verb of will or desire (such as ask, command, advise, forbid, etc. 1992) which does not properly take the construction of indirect discourse.

εἰς δὲ δὴ ἔπει (1997) ... ἀπαντῆσαι μὲν ἔλεγον ὅλως and some one urged that they choose other generals X. A. 1. 3. 14 (cp. ἔλεγον or ἔλεγον), ἀσπαζόμενοι μὴ δένει βάλλειν he forbade any one to shoot X. C. 1. 4. 14 (cp. μὴ δένεις βαλλέτω).

N. — Here may be placed the infinitive after ἀγοράζομαι, νομίζω, ἰσκάμαι in the sense of δοκῶ I think it proper (or necessary); as τοῦτο ἀπείναι they thought that they should retire X. H. 4. 7. 4 (cp. ἀπαίνειν).

b. In an infinitive dependent on ἐφι χρῆσαι (δεῖν), as ἐφη... χρῆσαι πλεῖν ἐπὶ Συφάκων οἵ said that they ought to sail to Syracuse T. 4. 69.

c. In the simple infinitive, as τὸς μὲν ἑπιστολάς... ἀνέγνωσάν, εἰς αὐς πολλοῖς ἄλλως γεγραμμένων κεφάλαιοιν ἦν πρὸς Λακεδαιμονίως οὔ γεγραμένοι δὲ καὶ βούλονται... εἰ γὰρ τι βούλονται σαφῆς λέγειν, πλείων μετὰ τοῦ Πέρσου ἀνδρῶν ὡς λέγοντι they read the dispatches, in which of much besides therein written to the Laconians the substance was that the king did not understand what they wanted; if therefore
they wished to make explicit statements, let them send men to him in company with the Persian T. 4. 50. Cp. T. i. 27. 1 μὲν ... μὲν τῶν.

2634. Long sentences (and even some short complex sentences), or a series of sentences, in indirect discourse depending on a single verb of saying or thinking, are uncongenial to the animated character of Greek, which resists the formal regularity of Latin. Some long speeches in indirect discourse do, however, appear, e.g. Andoc. 1. 38-42, Thuc. 6. 49, Xen. C. 8. 1. 10-11, Plato R. 614 b (the entire Symposium is given in reported form). To effect variety and to ensure clearness by relieving the strain on the leading verb, Greek has various devices.

a. ἐφή (ἐλέει, εἶπεν, ἤρετο) is repeated, e.g. T. 7. 48.
b. The indirect form is abandoned for the direct form, e.g. X. A. 1. 3. 14, 1. 9. 25, 4. 8. 10; often with a change, or repetition, of the verb of saying (X. A. 5. 6. 37, X. H. 2. 1. 25).
c. ἐφή χρῆμα (δεῦτ) or ἐκέλευσε is inserted or repeated (T. 6. 49. 4).

N. 1. — Transition from direct to indirect discourse is rare (X. A. 7. 1. 39, cp. X. C. 3. 2. 25).

N. 2. — An interrogative clause always depends immediately on the introductory verb, hence such clauses do not occur in the course of a long sentence in indirect discourse.

2635. EXAMPLES OF INDIRECT DISCOURSE

Εφή γὰρ εἶναι μὲν ἄνδρα πολὺ οἱ ἐπὶ Λαυρίῳ, δεῦν δὲ κομίσασαν ἄροφον, ἀναστὰς δὲ πρὶν πεθαίνει τῆς ὥρας βαδίζει· εἶναι δὲ παντελήνου. έτει δὲ παρὰ τοῦ προπολείου τοῦ Διονύσου ἦν, ὁρῶν ἄνθρωπον πολλούς ἀπὸ τοῦ Ίωάκυντο καταβιάνοντας èς τῆν ὁρχήστραν· διέσας δὲ αὐτοῦς, εἰσελθὼν ὑπὸ τὴν οἰκίαν καθέσας μεταξὺ τοῦ κλίνου καὶ τῆς στάθμης ἐφ' ἂν στρατηγὸς ἐστιν οἱ χάλκοι. ὁρῶν δὲ ἄνθρωπος τῶν μὲν ἐρήμων μᾶλλον τράκωσιν, ἐστάμας δὲ κύκλῳ ἀνά πέντε καὶ δέκα ἄνδρας, τοὺς δὲ ἀνά εὐκοσιτρίχων ὀρῶν δὲ αὐτῶν πρὸς τὴν σέληνην τὰ πρόσωπα τῶν πλείστων γυμνῶσκειν. καὶ πρῶτον μὲν, ὅ ἄνδρες, τοὐθ ἤπεθεν δεινότατον πράγμα, οἷος ὅπως ἐν ἐκείνῳ ἐλέει δύναται βούλοντο 'Ανθραώπων φαίνει τῶν ἄνθρωπον πολὺν ἐνα, δύνατα δὲ μὴ βούλοντο, λέγειν ἢ δὲ οὐκ ἦν. ἦδον δὲ ταῦτ' ἐφή ἐπὶ Λαυρίου λέγει, καὶ τῇ ὡτεραίᾳ ἀκοῦσαν δι οἴ 'Ερμης ἔγειρεν περικεκομένων γυναῖκα σὺν

For Diocles said that he had a slave at Laurium, and that he had to fetch a payment due him. Rising early he mistook the time and set out, and there was a full moon. When he was by the gateway of the sanctuary of Dionysus, he saw a body of men coming down from the Odeum into the orchestra, and through fear of them he betook himself into the shade and sat down between the column and the block on which the Bronze General stands. He saw about three hundred men, some standing round about in groups of fifteen, others in groups of twenty. On seeing them in the moonlight he recognized the faces of most. In the first place, gentlemen, he has concocted this most extraordinary tale, in order, as I believe, that it might be in his power to include among these men any Athenian he wished, or to
INTERROGATIVE SENTENCES (QUESTIONS)

2636. Questions are either direct (independent) or indirect (dependent). Thus, τίς ἐλέξε ταῦτα; who said this? ἑρωτῶ ὅστις ἐλέξε ταῦτα I ask who said this.

2637. Questions may have the assertive form with the interrogation expressed simply by the tone of the voice, or may be introduced by an interrogative pronoun, adjective, adverb, or particle.

a. A question gains in animation and has its emphatic part clearly marked if the interrogative word is placed late in the sentence. Thus, ἂδεα δὲ καλεῖς ἡδονῆς μετέχοντα; you call pleasant, do you not, that which participates in pleasure? P. Πρ. 351 d, τὸ πεινάν ἐλέγες πότερον ἢδον ἢ ἀνάρον εἶναι; did you say that to be hungry was pleasant or painful? P. G. 496 c.

2638. Yes and No Questions (or sentence-questions) are asked by the verb (whether a given thing is or is done). Such questions are commonly introduced by an interrogative particle. Pronoun-questions (or word-questions) are asked by an interrogative pronoun, adjective, or adverb (who, what, where, when, how).

a. A sentence-question may follow a word-question; as τι δοκοῦσιν ἡμῶν οὗ ἄνδρας; ἢ τις φασίς ἡμῶν περὶ τῶν αὐτικόντων γυναῖκες κτλ.; what do you think of your ancestors, gentlemen of the jury? Do they seem to entertain the same sentiments with yourselves about wrong-doers? Lyc. 119.

2639. Deliberative Questions ask what is to be done or what was to be done. Questions asking what is to be done in the present or future are expressed by the deliberative subjunctive (negative μη, 1805), by δεῖ or χρῆ and the infinitive, by the verbal in -τέων with ἔστι (1808) or by the deliberative future (1916). Questions asking what was to be done are expressed by χρῆν (ἐχρῆν) or ἔδει with the infinitive, or by the verbal in -τέον with ἤν. In direct questions the optative is not used to denote what was to be done.

2640. Rhetorical Questions are questions asked for effect and not for information, since the speaker knows the answer in advance and either does not wait for, or himself gives, the answer. Thus, ἀλλ’ οὐκ ἔστι ταῦτα πόθον; but this is not so. How can it be? D. 18. 47, τί οὖν αὕτων εἶναι ὑπολαμβάνω; ἡγὼ ἦμοι ἐρῶ what then do I regard as the explanation? I will tell you. P. A. 40 b. Such questions are often introduced by μή (2651 b). Other examples 2635 a, 2641.
a. Rhetorical questions awaken attention and express various shades of emotion; and are often used in passing to a new subject. Such questions are very rare in Lysias, somewhat frequent in Plato, common in Isaeus, highly developed in Demosthenes. The rhetorical question is much more favoured in Greek than in English.

**DIRECT (INDEPENDENT) QUESTIONS**

2641. Any form of statement (2153) may be used as a direct question. The interrogative meaning may be indicated only by the context, or it may be expressed by placing an emphatic word first or by the use of certain particles (2650, 2651).

ἐγὼ ὅστις φημί; I say no? P. G. 446 c, οὐ γὰρ ἀπεκρίναμην ὅτι εἶ ἡ καλλίστη; for did I not answer that it was the noblest art? 448 e, Ἕλληνες ὑπτεῖς βαρβάρως δουλεύομεν; shall we, who are Greeks, be subject to barbarians? E. fr. 719, ἡγομένες τι τῶν ἀδαμνοῦν εἶναι; do we regard death as anything? P. Ph. 64 c. Cr. 1831, 1832.

2642. Questions which cannot be answered by yes or no are introduced by interrogative pronouns, adjectives or adverbs (340, 346), usually without any interrogative particle, and may have any form of the simple sentence.

τι ὅσον κελεύω ποιήσατε; what then do I urge you to do? X. A. 1. 4. 14, πᾶσον... ἀπεστίων ἐνθέντες τὸ στράτευμα; how far distant from here is the army? X. C. 6. 3. 10, πῶς εἶναι; what (lit. how) did you say? P. G. 447 d, τι ἂν αὐτῷ εἴπες; what would you have said to him? P. R. 337 c.

2643. An interrogative pronoun or an adverb often depends on a participle and not on the main verb of the sentence. Thus, τι ἵνα πονησκαίτω κατεξεργονησάτε τοῦ Ἐδάνθρω; for what act then did you condemn Evander? D. 21. 170, ὅτι ἵνα πεποιηκότος αὐτῷ Ἐλευσίνα πῶς, αὐτῷ χρῶται; for whom what has Philip done and how do they treat him? 23. 107. Cr. 2147 d. On τι παθῶν see 2064 a.

2644. A subordinate clause introduced by a conjunction or a relative pronoun may suddenly change into a direct pronoun-question, though the construction of the clause remains unaltered. Thus, ἐπείδη περὶ τοίνυν Ἀθηναῖοι διαμαρτύρατο δουλεύονται, ἐκεῖοι αἱ συμβουλεύων; when the Athenians are intending to deliberate (lit. about what?) do you get up to give them advice? P. Alc. I. 106 c, τι δὲ ἂν χρῆ πάρχετε; ἐπειδὴ τι γένηται; when will you do what you ought to do? in what event? (lit. when what shall have happened?) D. 4. 10.

a. Here belong the elliptical phrases ἵνα τι, ὅς τι (scil. γένεται, 946), οὕτω τι (scil. γένεται). Thus, ἵνα τι ταῦτα λέγεισ; why (lit. that what shall happen?) do you say this? P. A. 26 d, ἵνα καὶ τούτῳ αὐτῷ προσθέσατε; οὕτω τι; will you give him this distinction too in addition? for what reason? D. 23. 214.

2645. Two questions may be condensed into one in an interrogative sentence by placing an interrogative between the article and its noun. Thus, ἐγὼ ὅσον τῶν ἐκ πολλῶν καταγγέλων προσδόκω ταῦτα πράξειν; am I waiting for a general to do this? From what city? X. A. 3. 1. 14.

2646. Two or more interrogative pronouns, without a connective, may occur in the same sentence (question within a question). Thus, ἀντὶ τοῦτον τίς τίνος αὑτὸς ἄλοις ἐστι γενόσεται φανερόν from this it will become clear who is chargeable with
what D. 18. 73, ἔπειδὰν τίς τίνα φιλή, πότερον ποιέρου φίλος γίγνεται; whenever one person loves another, which one is the lover of which? Π. Lys. 212 a.

2647. With a substantive and the article or with a demonstrative pronoun an interrogative pronoun may be used as a predicate adjective. Here the interrogative sentence is equivalent to an interrogative clause with a dependent (relative) clause (cp. 1169).

τινος τοῦ μὲν ἐκεῖς; what is the word that thou hast uttered? Λ 552 (lit. the word being what? In fuller form = τινὸς ἢτιν ὁ μὲν ἐκεῖς; τίς ἢ πόδος αὐτὸς ἢκεῖ; what is this longing that has come upon them? S. Ph. 001, οὗτος δὲ τίς... κρατεῖ; who is this man who holds sway? S. O. C. 68, τίνα τοῦτο ἐστίν; who are these I see? E. Οr. 1347, διὰ σοφίαν τινά τοῦτο τὸ ἄγνωσμα ἑσχυκε. τοιαῦτα δὴ σοφίαν παύτην; thanks to a kind of wisdom I obtained this name. (Thanks to this wisdom being what?) (that is, what is this wisdom?) Π. A. 20 d.

2648. τίς, τί πῶς referring to something mentioned before may take the article; as A. πόσει δὲ ἀραμαστῶν. B. τοί; A. A strange thing is happening to him. B. (The) what? Ar. Pax 696, A. νῦν δὲ ἔκεινα ἢδη... δυνάμει κράτειν. B. τά τοια; A. Now at last we are able to decide those matters. B. (The) what matters? P. Phae. 277 a.

2649. τίς, πῶς as adjectival pronouns, and πῶς etc., when followed by ὦ, have the force of an affirmative assertion. Thus, πολοῦ λόγους ὦκ ἁνηλώσαμεν; what arguments did we not expend? I. 8. 67 (= πάντας), τι κακὸν ὦχι; = πάν κακὸν in 2147 d.

QUESTIONS INTRODUCED BY INTERROGATIVE PARTICLES

2650. ἢ and ἄρα introduce questions asking merely for information and imply nothing as to the answer expected (neither yes nor no).

ἡ τέθηκεν Οἰδίπος πατήρ; is Oedipus' father really dead? S. O. T. 943, ἡ λέγω (delib. subj.); shall I tell you? X. C. 8. 4. 10, ἢ καὶ οἶκω τῶν πλανῶν ἡσύχα; were you really one of the rich men when you were at home? 8. 3. 36.

ἄρα εἰμὶ μάντις; am I a prophet? S. Ant. 1212, ἄρα Ὁσῶσεις κλῶ; can be that I am listening to Odysseus? S. Ph. 976, ἄρα ἐθελήσεις ἄν ἡμῖν διαλεξθῆκαί; will he really be willing to talk with us? P. G. 447 b.

a. ἄρα is from ἢ + ἄρα. ἢ is chiefly poetic. Homer uses ἢ, not ἄρα. Both particles denote interest on the part of the questioner (often = really? surely?).

2651. ὦ, ἄρ', ὦ, οὐκόν expect the answer yes (nonne), μή, ἄρα μή, μῦν (= μή ὦν) expect the answer no (num). 

a. ὦν ὦτων ἐλεγε; did you not say so? P. R. 334 b (i.e. 'I think you did, did you not?'), ἄρ', ὦν ὦπος τάδε; is not this insolence? S. O. C. 893, οὐκόν... εὖ σοι δοκοῦσι βουλεύεσθαι; do they not then seem to you to plan well? X. C. 7. 1. 8. οὐκόν οὖν expects the answer no.

b. μή τι νεώτερον ἀγγέλλεις; no bad news, I hope? P. Pr. 310 b, ἄρα μή ἀληθευδῶμεν; surely we are not ashamed, are we? (or can it be that we should be ashamed?) X. O. 4. 4, μή ἀποκρίνεσθαι; am I not to answer? P. R. 337 b, μῦν τι σε ἄδουκε; surely he has not wronged you, has he? (or can it be that, etc.) P. Pr. 310 d. μῦν οὖν expects the answer yes.
c. μῶν is confined to Attic. Since the fact of its composition was lost, we find μῶνον oμή (A. Ch. 177) and μῶν μή (P. Lys. 208 ε).

d. οὐ after μή or ἢμμή belongs to a single word, not to the sentence (P. Men. 89 c, Lys. 213 d). On μή or μή οὐ with the subjunctive in half-questions, see 1801.

e. ᾧμα placed before οὐ or μή gives greater distinctness to the question. οὐ questions ask concerning facts; μή questions imply uncertainty or even apprehension, but sometimes are asked merely for effect.

f. οὐ ποιήσα; οὐ τι ποιήσα; οὐ δη; οὐ δη ποιήσα mean surely it is not so? Here the negative belongs to the sentence.

2652. ἀλλο τι ἢ; is it anything else than ? and ἀλλο τι; is it not? are used as direct interrogatives. Thus, ἀλλο τι ἢ οὐδὲν κωλύει παρείσαι; there's nothing to hinder our passing, is there? (lit. is there anything else the case than this that nothing prevents, etc.) X. A. 4. 7. 5, ἀλλο τι φιλεῖται ὑπὸθέου; is it not loved by the gods? P. Euth. 10 d. Cp. τι γὰρ ἀλλο ἡ κινδύνεσσει εἰπεῖται κτλ.; for what other risk will you run than that of showing, etc.? (= for what else will you do than that you will very likely show?) X. M. 2. 3. 17.

2653. εἰτα and ἐπειτα (more emphatic κατα, κακεπειτα) introduce questions expressing surprise, indignation, irony, etc.; and often indicate a contrast between what a person has or has not done and what is or was to be expected of him. Thus, εἰτα πῶς οὐκ ἐδόθη ἐπεὶ παρέσατε με; then why did you not rouse me at once? P. Cr. 43 b.

2654. ἀλλὰ (ἀλλ' ἢ) introduces a question opposed to an expressed or implied thought of the speaker (especially an objection). Thus, ἢ τοιν τι καὶ ἐπεὶ μοι οὐκ ἐδίδον οἰκείοις ἐπείκος ἢ ἀπόθεν; ἀλλ' ἀπήτουν; ἀλλὰ περὶ ταὐτικῶν μαχημάτων; ἀλλὰ μεθὸν ἐπειρήσα; did I ask anything of you and strike you when you would not give it to me? Or did I demand anything back? Or was I quarreling about an object of affection? Or was I the worse for liquor and did I treat you with drunken violence? X. A. 5. 8. 4, ἀλλ' ἢ, τὸ λέγημεν, κατὰτιν ἐφθανεν ἐκομεν; but have we arrived, as the proverb says, late for a feast? P. G. 447 a. Cp. 2785.

2655. δει sometimes introduces a suppressed thought, as an objection. Thus, εἰπὲ μοι, σὺ δὲ δὴ τι τὴν πόλιν ἡμῖν ἄγαθον πεποληκας; tell me, (but) what good, pray, have you done the State? D. 8. 70.

DIRECT ALTERNATIVE QUESTIONS

2656. Direct alternative questions are usually introduced by πότερον (πότερα) . . . ἢ whether . . . or (Lat. utrum . . . an).

πότερον δεδρακέν ή οὐ; has he done it or not? D. 23. 79. πότερον σε τις, Αἰσχυνή, τῆς πόλεως ἐχθρὸν ἢ ἐνῶν εἰναι φη; shall I say, Aeschines, that you are the enemy of the State or mine? 18. 124 (τις φη = φη, 1805 c), πότερα δ' ἠγεί . . . ἀμεέων εἴναι σου τῷ σοι ἄγαθον τάς τιμωρίας ποιεῖται ἢ ἐνῶν τῷ σῷ ζημίᾳ; do you think that it is better to inflict the proper punishments in your own interest or to your own loss? X. C. 3. 1. 15.

2657. ἢ often stands alone without πότερον (as an without utrum). Thus, ἐλεη τὴν εἰρήνην ἢ οὐ; did he break the peace or not? D. 18. 71, ἢ χρήματα πολλά
Éχε, ékōs πλούτειν ἡ πέντε ποιεῖς; if he has great wealth, do you let him keep on being rich or do you make him poor? X. C. 3. 1. 12. So when the first question expresses uncertainty on the part of the questioner; as ἀλλὰ τις σοι διηγείτο; ἡ αὕτη Σωκράτης; but who told you the story? (was it some one else) or was it Socrates himself? P. S. 173 a. Cp. 2860.

2658. An alternative question may follow upon a simple direct (or indirect) question. Thus, πέθανεν πλείον ἦν παρ' ἐκλεκτό; ἡ τι κατὰ πρόξεν ἡ μαυτίδοις ἀλληλοκοι; whence do ye sail over the watery ways? Or is it perchance on some enterprise or by way of rash adventure that ye rove? 252. Cp. E 85 (cited in 2600).

2659. πότερον (πότερα) may stand alone when the second member of the question is implicit in another sentence. Thus, ἐννοησατε δὲ κἀκεῖνο, τίνα πρόφαρσιν ἔχοντες ἂν προσοιμηθα κακοίοις ἃ πρόθεν γενέσθαι. πότερον ὅτι ἄρχομεν; ... ἄλλι τε εἰδαμαινόστεροι δοκοῦμεν νῦν ἡ πότερον εἶναι; and consider this too: what pretence should we have for allowing ourselves to become less deserving than heretofore? Is it because we are rulers? Or is it because we seem to be more prosperous than before? X. C. 7. 5. 83.

2660. πότερον (πότερα) was originally the neuter of πότερος which of the two? placed in front of a double question and later made a part of the first question. Thus, ἐρωτάτω πότερον φιλεῖ ἡ μοῖρι σε Ε I ask which of the two (is true): does he love or does he hate you? Cp. Τυδείδην δ' οὐκ ἂν γνοίης ποτέρωσα μετείπ, ἡ μετὰ Τράασον διὰ λοιπὸν ἡ μετ' Ἀχαιοὺς you could not tell on which side Tydides was, whether he consorted with Trojans or with Achaeans B 85, τίνις κατὰ ἤδικαν, πότερον Ἐλληνες, μάχαις, ἡ παῖς ἄρως; who began the battle—was it the Greeks or my son? A. Pers. 351, cp. X. C. I. 3. 2.

2661. ἡ (ἡ) ... ἡ (ἡ), or ἡ (ἡ) alone, occurs in Homer, who does not use πότερον. Thus, ἡ ρά τι τόμεν ἐνι φρέσιν, ἡ καὶ οὐκί; do we know aught in heart, or do we not? δ 632, ψευδομα ἡ ἐτυμον ἐρεῖ; shall I speak falsehood or the truth? K 554.

a. All the ancient grammarians attest the accentuation of these words as given above. Modern editors often adopt other accents. ἡ and ἥ are derived from ἡ-ε and ἥ-ε (whence ἡ and ἥ). With this enclitic ε, cp. Lat. -ve.

MOODS IN DIRECT QUESTIONS

2662. The moods used in direct questions are the same as those used in statements.

a. Indicative (examples in 2642): sometimes in a past tense with ἄν, as πῶς δὲ πάντες ἐξήλθον ἂν τοῖς τυφώνοις; but why should all men envy despotic rulers? X. Hi. 1.9, εἰ τις ἐνα νόμον ... ἐξαλείψειν ... ἢρ' ὅνκ αὐτοῖς ἀλληλεπιταίραι αὐτοῖν; if any one should cancel a single law ... , would you not have put him to death? Lyc. 66. On τι νῦν or τι νῦν νῦν with the aorist, see 1936.

b. Subjunctive: in deliberative questions (2639). On the anticipatory subjunctive in τι παθῶ, see 1811.

c. Optative (potential), as τις φάσεισθαι ἄν; who can tell? B. I. T. 577. Without ἄν this optative is rare, as τις λέγει; who can tell? A. Ch. 595. Cp. 1821 a.
INDIRECT (DEPENDENT) QUESTIONS

2663. Indirect questions are introduced by interrogative pronouns, adjectives, and adverbs, indefinite relative pronouns and adverbs (340, 346), or by certain interrogative particles (2671, 2675).

2664. The interrogatives of the direct question may be retained in an indirect question. But it is more common to use the indefinite relatives which (in interrogative sentences) are employed only in indirect questions.

\[\text{ὅρατων ἄτονος ἔσεσ σὲ ὑμᾶν αὐτῷ τὸ πράγμα ἐγκαίνεις, ὅρατων ὡς τῷ ἐστὶ τὸν ἀτράτωμα ὑπόσων ἐγκαίνεις ὁ ἀτράτωμα ἐγκαίνεις, ὅρατων ὡς ἁπάντων ἀτράτωμα ὑπόσων ἐγκαίνεις, ὅρατων ὡς ἁπάντων ἀτράτωμα ὑπόσων ἐγκαίνεις, ὅρατων ὡς ἁπάντων ἀτράτωμα ὑπόσων ἐγκαίνεις, ὅρατων ὡς ἁπάντων ἀτράτωμα ὑπόσων ἐγκαίνεις, ὅρατων ὡς ἁπάντων ἀτράτωμα ὑπόσων ἐγκαίνεις, ὅρατων ὡς ἁπάντω }\]

2665. The use of the direct interrogatives is a relic of original juxtaposition, e.g. εἰπὲ μοι, ποῖον τι νομίζεις εὐσέβειαν εἶναι; tell me, what sort of a thing do you think holiness is? X. M. 4. 6. 2. The interrogative force of the indefinite relatives is derived, not from any interrogative idea in these words, but from the connection in which they stand.

2666. An indirect interrogative is often used in the same sentence after a direct interrogative. Thus, οὖκ οἶδα οὔτε ἀπὸ ποιῶν ἄν τάχους οὔτε ὅποι ἄν τις φεύγων ἀποφύγοι οὔτε εἰς ποιῶν ἄν σκότος ἀποδραίη οὕτω ὅπως ἄν εἰς ἔχυραν χωρίων ἀποσταίνω I do not know with what swiftness of foot nor by fleeing to what quarter a man might escape nor into what darkness he might run away nor how he could withdraw into any stronghold X. A. 2. 5. 7. The direct form precedes less often, as εἰς γάρ αἰσχῶμαι σου ὅποιον Ὀμίμου ἦ τοιὸν δίκαιον λέγεις for I do not perceive what you mean by 'conformable to law' or what you mean by 'just' X. M. 4. 4. 13.

2667. Two interrogatives may occur in the same sentence without a connective; as πῶς οἶδεν ὅποια ὁποῖοι δυνάτα καὶ νοεῖν; how does he know what letters are able to unite with what? P. Soph. 258 a. Cp. 2946.

2668. After verbs of saying, knowing, seeing, making known, perceiving, etc. (but not after verbs of asking) the simple relatives are found where the indefinite relatives (or the interrogatives) might stand in an indirect question. Where ὅς is so used, it has the force of οἷος (cp. quælis in such questions); and rarely follows a negative clause, because verbs denoting lack of knowledge are allied in meaning to verbs of asking. The usual forms are e.g. οἶδα τε δὲ τί καὶ οὐκ οἶδα τε δὲ τί καὶ. But we find οἶδα τε δὲ τί καὶ and οὐκ οἶδα τε δὲ τί. Thus, πεμπεῖ... εἰπὼν ὅτι ὕπον ὅτι ὕπον ὅτι he sends... telling who he was X. C. 6. 1. 46 (here ὅτι represents the point of view of the writer), ἔκλεινε... δύτει ὅτι ὅτι he ordered him to explain who he was D. 52. 7, μὴ ποτε γνωῖς τί εἶ ὁ μεγαύς thou never come to know who thou
art S. O. T. 1068, ὃπος ἡμᾶς, ὅποι ἔσμεν; do you see how many there are of us? P. R. 327 c. So with the adverbs ἔστω, ὅ, ὃ, ὃς, ὃν; as τὴν δόξαν ἐφαινεν ἦν he told where the road was X. A. 4. 5. 34. In some cases these sentences may be exclamatory (2685).

a. That the simple relatives are never thus used after verbs of asking indicates that such clauses are not true indirect questions (as in Latin), and that the pronouns have their value as relatives. But some scholars allow an indirect question after all these words except ὁς; and others admit no such limitation.

b. Only in late Greek are the pronouns or adverbs of the indirect form used in direct questions.

c. ἐποψ is used occasionally (often in poetry) in the sense of ὁς. Thus, μὴ μοι φράζη ἐποψ ove ἐράζοις tell me not that (lit. how) thou art not vile S. O. T. 548.

d. The context must sometimes determine whether a sentence is an indirect question or a relative clause. Thus, without the context, οὖκ ἔχειν ὅταν ἀποσταίειν (X. II. 3. 5. 10) might mean they did not know to whom (= ἔγνως πρὸς τινα) to revolt or they had no allies to whom (= πρὸς οὐς) to revolt. But the present or aorist optative in relative final clauses is rare; cp. 2554 c.

2669. An indirect question may depend (especially in poetry) on an idea involved in the principal verb; or may depend on a verb to be supplied. Thus, ἔστε με ὅδενεν τι φησί so that I am in travail to know thy meaning S. Aj. 794, ἐποτέρως οὖν σοι . . . ἀρεσκει in whatever way it pleases you (scil. ἧδεως ἀν ἀκούσαμι) P. R. 348 b.

2670. The indefinite relative is commonly used when a question is repeated by the respondent before his reply. Here you ask? is supplied in thought. Thus, A. ἀλλὰ τίς γὰρ εἶ; B. ὅτις; πολίτης χρηστός A. But who are you, pray? B. Who am I? an honest butcher Ar. Ach. 594, πώς δή; φήσω ἐγώ. ἐποψ; φήσαι how are you? I will say; How am I? he will say Hippocrates I. 292 c.

2671. Simple indirect questions are introduced by εἰ whether, less often by ἀρα.

ἐρωτῶντες εἰ γραταλ εἰσων asking whether they are pirates T. 1. 5, τοῖς ἀσθενεῖ ἔσων κυρεῖ; dost thou know whether he is alive? S. Ph. 444, ἔρημοσ αὐτῶς εἰ βληθεὶν he asked him whether he had been struck X. C. 8. 3. 30 (= ἔβληθη); φῶς εἰ τεῖσω διασωμαν ἐμὴν I am afraid (about the question) whether I can persuade my mistress E. Med. 184 (2234), ὅσωμεν ἄρι οὕσωι γίγνεται πάντα let us see whether everything is thus produced P. Ph. 70 d. With the deliberative subjunctive: ἐπανερομένου Κησιφόντος εἰ καλέσῃ Δημοσθένην when Ctesiphon was asking if he was to call Demosthenes Aes. 3. 202 (= καλέσω;).

a. εἰ has an affirmative force (whether) or a negative force (whether . . . not). The latter is seen e.g. after verbs expressing uncertainty or doubt, as after οὐκ οἶδα. Thus, εἰ μὲν δὴ δικαία ποιήσω, οὐκ οἶδα I don't know whether I shall do what is right X. A. 1. 3. 5 (i.e. I may possibly not do what is right). The assumption is affirmative in τὰ ἐκπώματα . . . οὐκ εἰσθανα τουτερώ I don't know whether I must not give the cups to Chrysantus here X. C. 8. 4. 16 (i.e. I think I shall give them).

b. The interrogative use of εἰ is derived from the conditional meaning if, as
in σο δὲ φράσας εἰ με σαώσεις but do thou tell me whether thou wilt save me A 83 (i.e. 'if thou wilt save me, tell me so').

2672. ἐὰν rarely, if ever, means whether, even after verbs of examining, considering (σκεψίαν ἐσκεψάμην, καθορῶ), where its use is best explained by 2354. In form such conditional sentences often approach closely to indirect questions. Thus, cp. σκέψασθαι... ἐὰν ἄρα καὶ σοι συνδοκῇ ἄπερ ἔμοι consider if (in case that, on the chance that) you too agree with me (P. Ph. 64 c) with σκέψασθε εἰ ἄρα τοῦτο... πεποιηθάσιν αἱ βαρβαροὶ consider whether the barbarians have (not) done this X. A. 3.2.22. Cp. ἀναμνήσκεσθαι εἰ ἂν ἄληθῆ λέγω to recall to your recollection if I speak the truth And. 1. 37.

a. Some scholars maintain that, in Greek, if was at an early period confused with whether in such sentences as εἰμι γὰρ εἰς Σκάρην... νῦστον πενθόμενοι πατρὸς φίλου, ἣν ποι ἀκόμα strictly for I will go to Sparta to inquire about the return of my dear father, in the hope that I may hear of it β 330. When the conditional clause was attached to πενθόμενος, ἦν acquired (it is claimed) the force of whether. Cp. ἤχοι πενθόμενοι... εἰ (v.i. ἣ) ποι ἐτ' ἐπ' he had gone to inquire whether you were still living v.415. Cp. German ob, once meaning if, now whether.

2673. Homer has ἣν, εἰ κε, αἱ κε with the subjunctive after verbs of knowing, seeing, saying (but not after verbs of asking). Such cases belong under 2364 b.

2674. ἢ is sometimes translated by whether after verbs of fear and caution; but such dependent clauses with ἢ are not indirect questions (2221 a). After verbs of seeing, considering and the like (ὁρῶ, ἄνωθεν, ἀνθρώπων, σκέπω) ἢ is properly a conjunction and not the interrogative particle. In such clauses there is an idea of purpose or desire to prevent something or a notion of fear that something is or may be done. Thus, φροντίζω μὴ κρατήσῃς ἢ μει σοίγαν I am considering whether it is not best for me to be silent X. M. 4. 2.39, ὁρῶμεν ἢ ἅγιος ὅτε ἔγραψαν let us see whether Nicias is of the opinion that he is saying something important P. Lach. 196 c. That ἢ does not properly mean whether not (indirect question) is clear from the fact that, in these clauses, it is not used of something that is hoped for. Cp. 2676 b.

INDIRECT ALTERNATIVE QUESTIONS

2675. Indirect alternative questions are introduced by the particles signifying whether... or: πότερον (πότερα)... ἢ, εἰτε... εἰτε, εἰ... ἢ, εἰ... εἰτε. See also under Particles.

a. πότερον (πότερα)... ἢ: Thus, ὑποθέστα τὸν Κύρον πότερον βοήθησο μένειν ἢ ἀπείναι she asked Cyrus whether he wanted to stay or go away X. C. 1.3.15, θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἱτε τὰ ὀπλα ἢ ἕως διὰ φιλίαν δώρα I wonder whether the king asks for our arms as a conqueror or as gifts on the plea of friendship X. A. 2. 1. 10.

N. — πότερον... ἢ may denote that the second alternative is more important than the first. πότερον is omitted when the introductory clause contains the adjective πότερος (X. C. 1.3.2).

b. εἰτε... εἰτε gives equal value to each alternative. Thus, τὴν σκέψαν ποιώμεθα εἰτε ὄφειλάν εἰτε βλάψην παρέχει us make the inquiry whether it produces benefit or injury P. Phae. 237 d.
INTERROGATIVE SENTENCES

N. 1. — In Homer ἢτε . . . ἢτε (ε'τε . . . ε'τε) almost always retains the meaning either . . . or (A 155).

N. 2. — The first ἢτε is rarely omitted in prose, as πάλι ἢτε ἵδε ὁ τινὲς a State or certain individuals P. L. 864 a; more often in poetry, as λόγωσιν ἢτε' ἐργασιν by words or deeds S. O. T. 517.

c. ει . . . η indicates that the second alternative is preferable or more probable. Thus, ἡρώτα ει αὐτοῦ τόις ἀνδράσι στέφουσα τοῖς ἱδών καὶ ἀποδίδων, ἦ καὶ τόις ἀλλοις ἔσωσαν σπονδαί he asked whether he was making a truce merely with the individual men who were coming or going or whether the truce would be with the rest as well X. A. 2. 3. 7.

d. ει . . . ετε is like ετε . . . ετε. Thus, ει δ' ἢτε ἐστὶν ἐμπυξος γυνὴ ἢτε' οὖν ἕλθεν, εἰδέναι βουλομένῳ ἄν we should like to know whether the lady is still alive or dead E. Alc. 140.

e. η (ἡ) . . . η (ἡ) occurs in Homer, as βηρ' εδ' εἰδὼ ἡ ἡ ἡνο μεθέπεις η καὶ πατρὸς ἐστι ξένος that I may know well whether thou art newly a visitor or art actually an ancestral guest-friend a 175. Cp. 2061. η . . . η is doubtful in Attic.

THE NEGATIVES IN INDIRECT QUESTIONS

2676. The negative of the direct form is usually preserved in indirect questions.

εἰσομαι . . . πότερον οὔ ξυνοι αὐτῷ οὐκ ἔστιν εἰ ἔστιν η εὕδαιμων I shall know whether his possessor is happy or not P. N. 304 c, οὐκ οἶδ᾽ ὑπὸ φῶ τοῦτο καὶ μὴ φῶ I know not how I am to say this and not to say it E. I. A. 643 (= πῶς μὴ φῶ). a. Indirect single questions introduced by interrogative pronouns, adjectives, and adverbs, usually have οὔ.

b. μὴ appears after verbs of seeing, considering and the like (σκοπῶ, ἀνῶ, ἐννοῶμαι, ἐνθυμοῦμαι) when there is an idea of purpose or desire to prevent something. Thus, ὁρᾶτε . . . ἵνα τρόπῳ κάλλιστα ἀμώνειθε αὐτόυ καὶ μὴ τακταφοροῦσατε ἀφάρκετο λείψησας τη. consider how you may best defend yourselves and may neither be caught off your guard through contempt, etc. T. 6. 33. So also with the potential optative with ἄν; as τί οὖν οὐ σκοποῦμεν πῶς ἄν αὐτῶν μὴ διαμαρτάναμεν; why then do we not consider how we may avoid mistaking them? X. M. 3. 1. 10. Indirect questions with μὴ thus belong under μὴ with verbs of fear and apprehension, where μὴ is the negative of the will. Cp. 2674.

c. Indirect questions introduced by εἰ have οὔ or μὴ. Thus, ἤρετο τόν δῆμον εἰ οὐκ ἀναχώνηστοι he asked the people whether they were not ashamed Aes. 1. 84, ἤρετο με . . . εἰ μὴ μέρυμμα he asked me whether I did not remember 2. 36.

d. In relative clauses joined by καὶ and standing in an indirect question (what . . . and what not), μὴ must be used when the verb is to be supplied with the second clause; but when the verb is repeated, either μὴ, or οὐ if the antecedent is definite, may be used. Thus, διαγγελέοντων ἂ τε δύναται καὶ ἂ μὴ they distinguish between what they can and what they cannot X. M. 4. 2. 26, οἴδα . . . ὅπως τε φρονοῖ πιστεῖ εἰσὶ καὶ ὅπως μὴ εἰσὶν you know how many garrisons are advantageously situated and how many are not 3. 6. 10. The antecedent is definite in ἀπέδειξεν οἶς χρῆ δημηγορεῖ καὶ οἷς οὐ δελ λέγειν ἐν τῷ δήμῳ he showed who must speak in the assembly and who must not speak before the people Aes. 1. 27.
Moods in Indirect Questions

2677. The moods and tenses of indirect questions follow the same rules as govern clauses in indirect discourse. The person may be changed.

After primary tenses, the mood and tense of the direct question are retained (indicative, past indicative with ἣν, deliberative subjunctive, potential optative with ἢν).

After secondary tenses, the mood and tense of the direct form may be retained or the optative may be used instead. The latter is more common. But a past indicative with αὐτοὶ always remains unchanged.

a. Direct Form Retained. — τολάκις ἔσκεπε τῇ διαφύλαι μανίας ἄμαδικ. he often considered in what respect ignorance differed from madness X. M. 1. 2. 50, ἤφεστό τι ποιήσει he was uncertain what to do X. Α. 7. 3. 29 (= τί ποιήσω, deliberative future, 1916), ἤρωλοντο ἐτέκ κατακαθόσων ... ἐτέκ τῇ ἄλλο χρήσωνται they deliberated whether they should burn them or dispose of them in some other manner T. 2. 4 (= κατακαθῶμεν, χρησώμεθα); ἤρωτε ... τοῦ ἄν ἰδον Πρέσεων he asked where he could see Proconesus X. A. 2. 4. 15 (= ποῦ ἄν ἰδομε;).

b. Optative: ἤρετο εἰ τίς ἐμοὶ εἰπήσωτερος he asked whether any one was wiser than I P. A. 21 a (= ἐστί;), ἢ τῇ δὲ ποιήσου odi διεσήκμεν he did not announce public what he was going to do X. A. 2. 1. 23 (= τί ποιήσω;), τόν τεθα ἐπηρώτων ἐπὶ παράδειγμα Κορίνθιοι τῇ πόλιν they questioned the god whether they should surrender the city to the Corinthians T. 1. 25 (= παράδειγμεν;). Here παράδειγμεν might represent the aorist indicative, but that tense is usually retained to avoid confusion (exceptionally ἤρωτά τι πάθεοι X. C. 2. 3. 19; cp. X. A. 6. 3. 25, D. 50. 55). An imperfect relatively anterior to the one of the main verb is retained in D. 30. 19.

c. A dubitative subjunctive in an indirect question, when dependent on an optative, may be attracted into the optative; as ἔλεγες ... ἢ τι οὖν ἁν ἔχων ἐξελέθων δι' τι χρῆναι σαντὶ you were saying that if you went out you would not know what to do with yourself P. Cr. 45 b (= τι χρῆω μοι ἐμαυτῇ;).
d. Homer has the optative for the indicative due to indirect discourse only in indirect questions; as ἐρωτοῖς τινὶ ἐπὶ καὶ ποθὲν ἔδοξοι they asked who he was and whence he had come ρ 308. See 2024 c.

2678. After a secondary tense the mood of a direct question may be retained (usually for vividness) in the same sentence with the mood of an indirect question (cp. 2032). Thus, ὦ τοίῳ ἦσαν θαναταῖοι δοῖοι ποτὲ τρέφονταί οἱ Ἑλλήνες καὶ τί ἐν ὑπὸ ἑκένευν they seemed to be wondering to what direction the Greeks would turn and what they had in mind X. A. 3. 5. 13, ἦρετο δὲ τί θαναταῖοι καὶ ἄτοι αἱ τέθνατοι he asked what it was that he was astonished at and how many of them were dead T. 3. 113 (= τί θαναταῖοι, πόσοι τεθνάσων;).

a. In some cases there is no apparent reason (apart from desire for variety) for this use of the indicative and optative in the same sentence. Sometimes the indicative may ask for a statement of fact, the optative request an opinion of the person questioned.

2679. Parallel to 2024 are cases like ἦσαν ὅποιον ἔκαε τῇ ἐπιστολῇ he knew where the letter had been put X. C. 2. 2. 9.

**ANSWERS TO YES AND NO QUESTIONS**

2680. Yes and No questions may be answered in various ways, e.g.:

a. By repeating the verb or another emphatic word with or without one or more confirmative adverbs. Thus, φησὶν ὅπειρον πολίτην ἐμαυ, ἀδικεῖτες, ἐν ἑαυτῷ; ἐφημέρα ὅποι δοὺς ὑμῖν ἐμαυ. Report that the citizen whom you approve is better than the one I approve! I do say so X. M. 4. 6. 14, ὅποι ὅποι ὑμῶν ἀλλάξιι σοι... θέλω; ὅποι ὅποι δοὺς ὑμῖν ἐμαυ. What I think would tell thee? No. E. Hec. 999.

b. By ἐν ὑδῷ, ἐν ὑδῷ, ὅποι ἐν ὑδῷ, ὅποι ἐν ὑδῷ, sometimes with νῦν Δία or μᾶ Δία.

c. Yes may be expressed by καλ, καὶ μᾶ τὸν Δία, μάλιστα, φημέρ, πάντως, πάντως, καὶ μᾶς ὅπως, ἔστι παῦτα ἐστιν χύτου, ἀλλήθειας, ἀλλήθειας, ἀλβώς γε, καμάκα, etc.

No may be expressed by ὅποι, ὅποι ὅποι, ὅποι ὅποι, ὅποι μᾶ Δία, μᾶς ὅποι, ὅποι μᾶ Δία, μᾶς ὅποι, μῆ γάρ, ἕκαστα, ἕκαστα, etc.

d. In the form of a question : τί μὴ; τί γάρ; ἀλλὰ τί; πῶς; πόθεν; πῶς γάρ ὅποι.

**EXCLAMATORY SENTENCES**

2681. Direct (independent) exclamatory sentences with a verb expressed (or easily supplied) are formed

2682. (I) By the relative pronouns ὅς, ὅς, or by the relative adverb ὅς in exclamations of wonder. The sentences introduced by these words are commonly associated with vocatives or interjections. Cp. 340.

οἷα τοιεῖται, ὅ ἐνδειχτει what are you about, my friend! P. Euth. 15 c, ὅ φιλοι... οὐκεν ἐπεχρήστη θεῖα ἐγγονον ἐς τὸ πόλη δύομι friends, such sport the gods have brought into this house! σ 57, ὅς εἴσεις τὴν ἐνόμασιν how great your power is! Ar. P1. 748, ὅ παπτε, ὅ ἐκεῖστα ἐχείς oh grandfather, how much trouble you have! X. C. 1. 3. 4, ὅ φιλατόι! ἀμηρώ, ὅσι' ἀπετιθατε παθήρ, oh dearest Paemen, how thy father insults thee! S. Ant. 572, ὅς ἀστείος ὅ ἀγαθωτός how charming the man is! P. Ph. 116 d.
EXCLAMATORY SENTENCES

a. Exclamatory ох may be the relative ὧς; but if it is the demonstrative ὧς, it means properly not how but so. Cp. 2998.

b. Double οἷος (exclamation within an exclamation) marks a strong contrast (cp. 2646) in direct and indirect exclamations. Thus, ὅλα πρὸς οἴνων ἄνδρῶν τάσσει what I suffer and at the hands of what men! S. Ant. 942, ἀπὸ οἴος . . . αὐχάμενος τοῦ πρώτου ἐστὶν καὶ ταπεινοῦτα ἄφικτον from what boasting at first they had come to what a humiliating end T. 7. 75. Triple οἷος in Gorgias, Helen 10.

c. Cp. 2647 for such sentences as οἶνος ἐχθρὸν τήν ἐφόδως what a viper is this woman whom thou hast begotten! E. Ion 1202.

d. οἷος ὧς is common in expressions of impatience, anger, pity, grief, or fear; as ὅλοι ὃς καταγελάς ah me, how you mock me! Ar. Nub. 1238, οἷος ὃς ζουκα σφέ τήν δεκα τίς ah me, how thou seemest all too late to see the right! S. Ant. 1270, οἷος ὧς ἰδεύων ah me, how I fear! Ar. Pax 173.

2683. (II) By the infinitive (2015, 2036).

2684. Direct exclamations without a verb may be expressed by the vocative or nominative (1288) or by the genitive of cause (1407).

2685. Indirect (dependent) exclamations form subordinate clauses in sentences which, taken as a whole, are statements (2575. 4). They are introduced by ὁμοὶ, ὁμοί, ὧς, ὧς, οἱ, ἵνα. The negative is οὐ. It is often difficult to distinguish between indirect exclamations and indirect questions introduced by ὁμοί or ὁμοί. But observe that dependent exclamations are not introduced by the direct interrogatives ποῖος, πόσος, πῶς, etc., nor by the indefinite relatives ὁποῖος, ὁπόσος, ὁπός, etc., both of which classes of words may stand in indirect questions.

a. ὁποῖος in L. 30. 4 and ὁπόσος in P. G. 522a are suspected.

b. The introductory verb is sometimes omitted; as ὅ μιαρώτατος, ἵν' ὑποδέη-κεν oh the rascal! (to think) where he crept in! Ar. Vesp. 188.

2686. Dependent exclamatory clauses follow, as regards mood and tense, the same rules as govern indirect questions (2677). An original indicative remains unchanged after primary tenses of verbs followed by a finite mood, but may become optative after secondary tenses on the principle of indirect discourse.

a. Indicative: ὁλόν ἀνδρα λέγει εἰν κινδύνῳ εἶναι what a noble man you say is in danger! P. Th. 142 b, σκότει . . . εἰν' ἠκεὶ τοῦ θεοῦ μαντεύματα judge to what the oracles of the god have come S. O. T. 953 (cp. ὅ θεον μαντεύματα, ἵν' ἐποτ 946), τις οὐκ οἶδεν ἐξ ἀοίων συμφορῶν εἰς δὴν εὐδαιμονίαν κατέστησαν; who does not know into what good fortune they came and after what sufferings? I. C. 42, ἐνθυμόμενοι ὁποῖον πλοῦν . . . ἀπεστήκαντο reflecting on how long a voyage they were on the point of being sent T. 6. 39, ἐννοηθέντες οἶδα τε πάσχοιν ὑπὸ τῶν Ἀσσυρίων καὶ ὅτι πόλιν μετὰ ἄρχον αὐτῶν reflecting what they were suffering at the hands of the Assyrians and that their ruler was now dead X. C. 4. 2. 3.

b. Optative: διαθείμενοι αὐτῶν δὴν μὲν χρώμαι καὶ οἶδα ἐποίην observing how great the extent of their country was and how excellent its quality X. A. 3. 1. 19,
2687. Verbs and other words of emotion (praise, blame, wonder, etc.) and the expression of its results are often followed by a dependent exclamatory clause with ὅς, ὅνος, ὃς, etc. Here a causative sentence would have ὅτι ταῦτα ὅτι ταῦτα ὅτι ὅτι. English generally introduces such clauses by considering, thinking, upon the reflection how, etc. Thus, ὅτως ἵνα ἴδῃ ἴδῃ ὅτε ὅτε I think now thou shalt in turn atone for all thou hast done unto me Φ 309, ἀπέκλαον...τὴν ἐμαυτοῦ τύχην, ὅσον ἀνδρός ἔταλον ἔστησα ἐστεργέοι ἔμνῃ I bestrewed my fate considering what a companion I had lost (direct = ὅσον ἀνδρός ἔταλον (ὅτος) ἔστησα) P. Ph. 117 c, μάκαρ ὁ Σπετάδεις, ἄνδρος τε ἕφος ὅσον σοφὸς χῶν τὸν υἱὸν τῆς τρήφεις ὅσον happy Strepsiades, how wise you are yourself and what a son you have! Ar. Nub. 1200, τὸ γῆρας ὕμνοισιν ἔσον κακῶν σφόντα ἀίταν they rehearse how many evils old age occasions them P. R. 329 b, ἐνδαίμων μοι ἄνηρ ἐφαίνοτο...ὡς ἄνεως καὶ γενναῖος ἐπέκτατα the man seemed to me to be happy so fearlessly and nobly did he die P. Ph. 58 e, ἡνὼς ἀρχή ἐκ τῆς ἐυθυχίας τῶν πρέσβων, ὃς μετέπειται ἔπειτων τοῖσιν I envy the old fellow his fortune, how (lit. whither) he has changed his arid ways Ar. Vesp. 1451.

NEGATIVE SENTENCES

2688. The simple negative particles are ὧς and μή. ὧς is the negative of fact and statement, and contradicts or denies; μή is the negative of the will and thought, and rejects or deprecates. The difference between the simple negatives holds true also of their compounds ὤτε μήτε, ὤτε μήδε, ὤτε μήδες, etc.

a. τὰ ὄνοι δῆτα is that which does not exist independently of any opinion of the writer: τὰ ὄνοι δῆτα λαβοντεῖν to fabricate what does not actually exist And. 3. 35. τὰ μῆτα δῆτα is that which is regarded as not existing, that which is dependent on the opinion of the writer, the whole sum of things that are outside of actual knowledge: τὰ μήδετα ὄντε ὀφθαλμάται ὄντε γιάνωκεται that which does not exist is neither seen nor known Hippocrates, de arte § 2; cp. τὸ μῆ ἵν P. R. 478 b.

b. The rarer ὤχί (ὄχ-χί) denies with greater emphasis than ὧς. The form μηκέτι no longer is due to the analogy of ὁμ-ετί.

2689. μή as the negative of will and thought is used in various expressions involving emotion, as commands, prohibitions, wishes, hopes, prayers, petitions, promises, oaths, asseverations, and the like; in expressions marking condition, purpose, effort, apprehension, cautious assertion, surmise, and fear; in setting forth ideality, mere conceptions, abstractions as opposed to reality or to definite facts; in marking ideas as general and typical; when a person or thing is to be characterized as conceived of rather than real. — μή is used not merely when the above notions are apparent but also when they are latent. Greek often conceives of a situation as marked by feeling where English regards it as one of fact; and hence uses μή where we should expect ὧς.

a. μή corresponds to the Sanskrit prohibitive particle mā, which in the Rig Veda is used with the independent indicative of an augmentless aorist or imper-
fect which has the force of the subjunctive; rarely with the optative. In later Sanskrit nā was used with the subjunctive, optative, and imperative.

b. μή was originally used only in independent clauses; but later was employed in subordinate clauses, and with dependent infinitives and participles. On the origin of μή as a conjunction, see 2222. In Homer μή is used especially with the subjunctive, optative, and imperative (i.e. in commands and wishes); rarely with the indicative (in μή ὅσολαξ, in oaths, in questions, after verbs of fearing referring to a past event); with the infinitive when used for the imperative after a verb of saying, etc. when the infinitive expresses a command or a wish, and when a dependent infinitive is used in an oath; with the participle only in connection with a command (Ξ 48) or a wish (§ 684).

c. In later Greek (Polybius, Lucian, Dio Chrysostomus, etc.) μή has encroached on οὐ, generally by extension of usages occurring rarely in the classical language. Thus Lucian has μή after causal ὡς, άρι, διή, δέποι; in relative clauses (sometimes οὐδέν έστιν άρι, οὐ μή); with participles of cause (even άρι μή) or of concession; with participles without the article following an adjective; with the infinitive after verbs of saying and thinking. άρι μή appears in indirect discourse (complete or partial) where the classical language would use the infinitive or άρι with the optative or οὐ with the participle; so after verbs of saying and thinking, after verbs of emotion, and even after verbs of knowing.

POSITION OF οὐ AND μή

2690. οὐ and μή are generally placed before the word they negative; but may follow, when emphasis is placed on a particular word, as in contrasts.

ιπολάβη δὲ μηδεὶς but let no one suppose T. C. 84, οὐ δὲ στρατηγῷ ἐξῆγαν μὲν οὐ, συνεκάλεσαν δὲ and the generals did not lead them out, but called them together X. A. 6. 4. 20, έμμηκαί ἐγένεμη αὐτόν ἐπὶ καταδουλώσαι τῶν Ἐλλήνων 'Αθηναίοις, αἴτ' ἐκλευσάτω ἀπό τοῦ Μῆδου τοῦ Ἐλληνος we became allies, not to the Athenians, for the purpose of enslaving the Greeks, but to the Greeks for the purpose of freeing them from the Mede T. 3. 10, ἀπόλαυσο μὲν μηδεὶς perish indeed may he not E. Med. 83.

a. A contrast must be supplied in thought when the negative precedes the article, a relative, a conjunction, or a preposition. Thus, έι δὲ περὶ ἡμῶν γνώσεσθε μη τά εἰκόνα but if you pass upon us a sentence that is unjust T. 3. 57, τολμεῖν δὲ μὴ πρὸς εἰρήναν ἀντιπαρασκευάζειν δύναται unable to carry on a war against a power dissimilar in character to their own I. 141, ἀμνομέθα τοῦς τολμοὺς οὐκ εἰς μακάριν we shall shortly (lit. in no long time) punish the enemy X. C. 5. 4. 21, οὐ κατὰ κόσμουν disorderly ν. 214.

b. The order of the parts of a negative compound may be reversed for strong emphasis; as έτ' οὐκ οὕν (= οὐκέτι οὐν) S. Tr. 161, μαλάν οὐκ (= οδημαλάν) Ἑδ. 8. 119.

c. The negative may be placed in front of an infinitive when English transfers it to another verb in the sentence; as εἰ βουλόμεθα ἡμεῖς μὴ προσποιεῖσθαι τολμεῖν αὐτών ἡμῶν if we wish to assume that he is not waging war with us D. 8. 58, ἡμῖς οὖν ἐναλλοθήναι ἐπιτρέπεις γινοῦ διὸ not permit us even to take up our quarters X. A. 7. 7. 8 (= οὖκ ἐπιτρέπεις = κωλύεις).

GREEK GRAM. — 30
2691. où adheresent (or privative) placed before a verb (or other single word) not merely negatives the meaning of the simple verb but gives it an opposite meaning, the two expressing a single negative idea; as où φημι I deny, I refuse (not I say not). où φημι is preferred to φημι où as nego is preferred to aio non.

2692. Adheresent où is especially common with verbs of saying or thinking, but occurs also with many verbs of will or desire. In such cases où goes closely with the leading verb, forming a quasi-compound; whereas it belongs in sense to a following infinitive if an infinitive depends on the leading verb. In Latin actual composition has taken place in nego, nescio, negueo, nolo.  

οδικ έφη έλειν he refused to go Χ. Α. 1. 3. 8, οδικ φασίν είλαι ἄλλην ὁδιν they say that there is no other road 4. 1. 21 (cp. φης γι; yes or no? Ρ. Α. 27 d), τίνας δικ άπνο αἱ δὲν λέγον; who were those whom he thought ought not to speak? Αεσ. 1. 28, δικ έπέ τε καιδις ... ποιεῖν what you forbid us to do Χ. Σ. 1. 3. 10, οδικ ἠξοί ... φαινοντα τίμωρειον he said that it was not right to avenge himself on an exile Τ. 1. 136.  

a. So with oδικ and oδικ φάσκω deny, refuse (= ἀπαρνοῦμαι), οδικ οὔμαι,  οδικ νομίζω, οδικ ἔκα, οδικ καὶδι καὶδι forbid (veto), οδικ άξιον regard as unworthy, do not expect that, refuse, οδικ ἐπικαλοῦμαι refuse, οδικ προσπονοῦμαι dissuade, advise not to, οδικ έπει δι unwill, οδικ έπει δι disappear. This association often persists in participles, as οδικ έδοι, οδικ έδολον. Homer has oδικ φημι, φημι oδικ, and oδικ φημι oδικ.

2693. où with the principal verb may be equivalent in sense to μη with a dependent infinitive; as oδικ συμβουλεύων Χερσεξ στρατεύεσθαι τι τῆν Ἑλλάδα advising Xerxes not to march against Greece (= συμβουλεύων μη στρατεύεσθαι) Ἡδτ. 7. 46.

2694. Analogous to this use with verbs is the use of où with adjectives and adverbs:  

οδικ ὀλγοὶ = τολκοὶ, οδικ ἐλάχιστος = μέγιστος, οδικ ἡττον = μάλλον, οδικ ἥκιστα = μάλιστα, οδικ καλῶς basely, οδικ ἀκαθή famous, οδικ εἰκότως unreasonably, οδικ περί βραχεῖων on important matters (cp. 2690 a), regularly oδικ πάνω not at all, as oδικ πάνω χαλεπών easy.

2695. The origin of adheresent où is to be found partly in the unwillingness of the early language to use the negative particle with the infinitive, partly in the preference for a negative rather than a positive assertion, and to the disinclination to make a strong positive statement (litotes, as in some of the cases of 2694), and partly in the absence of negative compounds, the development of which in adjectives and participles (2071 a) was in turn restricted by the use of adheresent où.

2696. Adheresent où is often found in a protasis with εἰ and in other constructions where we expect μη.
el δ' ἀποστήματα Ἀθηναίων οὐκ ἠθελήσαμεν . . ., οὐκ ἡδικόμεν κατὰ τὸ ἡτρείμας αὐτῷ ἵππωμεν ἃν ἢ ἄλλον οὐ μὴ προσέβην οὐχ ἤπειρεν άν ἢ ἦν ἤτοι ἢ ἤτοι, ἢ γὰρ οὐκ ἦλθαν τε φήτες ἢ γὰρ τε φήτε both if you deny it and if you admit it P. Α. 26 b (cp. L. 13. 76, D. 26. 24).

2697. But ἡμι often does not yield to οὖ, as ἡν τ' ἐγὼ φῶντε ἡμὶ φῶντε both if I assent and if I do not D. 21. 205, οὐκ ὃδε διαφωνεῖ τοῦτο καὶ ἡμὶ φῶντε I know not how I shall say this and not say it E. I. A. 643, ἐὰν ἡμὶ . . . ἐὰν D. 16. 12, and in many cases where ἡμὶ goes closely with the following word, as εἰ ἔδιδον κρίσιν καὶ ἡμὶ ἄφησε καί, if he were granting a trial and not taking it away D. 23. 91.

οὖ AFTER εἰ (ἐὰν)

2698. οὖ is sometimes found in clauses introduced by εἰ (ἐὰν).

a. When οὖ is adhersessent (2696).

b. When there is an emphatic assertion of fact or probability, as where a direct statement is quoted. Thus, εἰ δὲ οὖδέν ἡμαρτησαί μοι if (as I have shown) no error has been committed by me And. 1. 33, εἰ, ὡς ὥσιν φήσει, οὐ παρεσκέψασθαι ἢ, if, as he will presently assert, he had not made preparations D. 54. 29. Cp. X. A. 1. 7. 18, quoted in 2790.

c. When εἰ (ἐὰν) is used instead of ὅτι that (because) after verbs of emotion (2247). Thus, μὴ θαυμάσῃς εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι ὥστε ἢ, even if much of what has been said does not apply to you I. 1. 44. Here μη is possible.

d. When εἰ (ἐὰν) approaches the idea of ἐτέλεσεν Since (cp. 2246, 2298 b). So εἰ τοῦτο . . . οὐ στέρημεν πατήρ ἢ (since) their father has ceased to love these children E. Med. 88 (often explained as αἰτόμεν). Here μη is possible.

e. When a single εἰ introduces a bimermed protasis as a whole, the μεν clause and the δε clause of that protasis may have οὖ. Such bimermed protases often depend on a preceding apodosis introduced by αἰσχρόν, ἄστρον, δεινόν, θαυμάστων ἐπὶ (ἀρέτη) and like expressions of emotion (c). Thus, εἰτ' οὐκ αἰσχρόν . . . εἰ τὸ μὲν ὁ Ἀργείων πλήθος οὐκ ἔφοβηθη τὴν Ἀκαδαιμίων ἀρχήν . . ., ἡμεῖς δὲ δυντεῖς Ἀθηναίοι βάρβαροι ἀνήρων φοβῆσετε, εἰσίτω tóthón ἢ, it is not then disgraceful, if it is true that whereas the Argive commons did not fear the empire of the Lacedaemonians, you, who are Athenians, are going to be afraid of a barbarian? D. 15. 23, αἰσχρόν γάρ, εἰ πατήρ μὲν εξεπελήφθης δ' άνδρ' ἠν' οὐ δυνήσεσθαι τὰνεῖν for it is disgraceful that, whereas the father destroyed the Phrygians, the other (the son) is not going to be able to destroy one foe E. El. 336, δεινόν ἄν ἐνει, εἰ οι μὲν έκεινον ἔμπλαξαν ἐπὶ δουλεία τῇ οὖς ἔργων (χρήματα) φέροντες οὐκ ἀπερθόν, ἡμεῖς δὲ ἐν τῇ . . . αὐτοῖς αἴσχυνται οὐκ ἄρα δασανθήσωμεν it would be strange if, whereas their allies will not fail to pay tribute for their own enslavement, we on the other hand will not expend it for the purpose of saving ourselves T. 1. 121.

N. 1. — The second member of such protases has οὖ if the verb stands in the indicative, but μὴ (in classical Greek) if the verb is in the optative. In άσσ. 2. 157 οὐ κατάσχοιμι is due to indirect discourse.
N. 2. — In such sentences εἰ may (1) have a conditional force in both clauses, as L. 30. 16, 31. 24; (2) have a conditional force in the second member, but the force of εἰν in the first member, as L. 20. 36, Is. 14. 52; (3) have the force of εἰν in the first member, and that of ὅτι in the second member, as D. 8. 55, Aes. 3. 242; (4) have the force of ὅτι in both members, as T. 1. 35, 1. 121, X. C. 7. 5. 84.

f. A binumerate clause introduced by εἰ may contain a negative clause with οὐ directly opposed to a positive clause; as εἰ δὲ τῷ μὲν, τοῖς δὲ οὐ D. 23. 123.

g. εἰ whether in simple and alternative indirect questions takes either οὐ or μὴ (2676 c, e).

2699. Homer has εἰ and the indicative with οὐ (12 times) when the subordinate clause precedes the main clause; but usually εἰ μὴ, when the subordinate clause follows. Thus, εἰ δὲ μοι οὐ τέλεσυι βοῶν ἐπιείκεί' ἄμοιβήν, ὅσοιον εἰς Ἀδάνα but if they will not pay a fitting compensation for the cattle, I will go down to Hades μ. 382, ἵνα κεν' Ἀργεῖον ἑπάρκημα νόετος ἐτύχθη, εἰ μὴ Ἀθηνᾶν "Ἡρη πρὸς μόνον ἐαυτόν then in that case the return of the Argives had been accomplished against fate, if Hera had not spoken a word to Athena B. 155.

a. The Homeric εἰ οὐ with the indicative has been explained either as a retention of the original use, μὴ with that mood being an extension through the analogy of the subjunctive and optative; or because οὐ went with the predicate, whereas μὴ was closely attached to εἰ.

2700. Homer has εἰ οὐ (adherescent) with the subjunctive in εἰ δὲ αὖ ... οὐκ ἑθέλσωσιν Τ. 289, εἰ δὲ κ' ... οὐκ εἴδωςιν Τ. 139.

2701. Herodotus has a few cases of εἰ οὐ with the indicative, as 6. 9; ἢν οὐ with the subjunctive is doubtful (6. 133).

GENERAL RULE FOR μὴ

2702. μὴ stands

1. With the imperative.
2. In clauses with εἰ, εἶν (exceptions, 2698).
3. With the subjunctive, except after μὴ lest, when οὐ is used.
4. With the optative, except after μὴ lest, or when the optative has αὖ or is in indirect discourse.
5. With the infinitive, except in indirect discourse.
6. With participles when they have a conditional or general force.

οὐ AND μὴ WITH THE INDICATIVE AND OPTATIVE

SIMPLE SENTENCES AND INDEPENDENT CLAUSES

2703. Statements (2153) expressed by simple sentences and independent clauses take οὐ. Direct questions take either οὐ or μὴ (2651). The independent future indicative has μὴ only in questions.

2704. In wishes μὴ is used with the indicative (1780–1781) or the optative (1814, cp. 2156).
eis the se mētous eidiōmān would that I had never seen thec S.O.T. 1218, mētous ὄφελον λιπεῖν τὴν Σκύρον would that I had never left Scyros S. Ph 969.

μὴ ᾠν μὴν may I not live Ar. Eq. 833, ἀναδής ὀφεῖ εἰμὶ μήτε γενομένη I neither am nor may I become shameless D. 8. 68, ὀφεῖ ἄν δυναμένη μήτε ἐπισταμένη Λέγειν neither could I tell nor may I be capable of telling S. Aut. 686.

a. That ὄφελον takes μὴ, not οὐ, shows that it has lost to a certain extent its verbal nature. In late Greek it even became a particle like eis the.

b. Indirect expressions of wishing with τὰς ἀν and the optative (1832), βουλαίμην ἀν (1827), ἐβουλαίμην ἀν (ἐβουλαίμην) with the infinitive, take οὐ (1782, 1789).

c. The use is the same in dependent clauses; as ἐπειδὴ δ' ἡ μῆτος ὀφεῖ (συμβίαι) συνέβη but when that happened which I would had never happened D. 18. 320.

SUBORDINATE CLAUSES IN THE INDICATIVE OR OPTATIVE

2705. In subordinate clauses μὴ or οὐ is used.

a. Final clauses have μὴ, as φίλος ἐβουλέα τίνι τοῖς μέγιστα δυνάμεις, ἵνα ἀδίκων μὴ δίδωσι δίκην he wished to be on friendly terms with men in power in order that he might not pay the penalty for his wrong-doing X. A. 2. 6. 21, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, οὐ μὴ ἔδει ἐβουλέα τὸν ἐξαπατᾶν quoted in 2185 c.

b. Object clauses with ὅπως after verbs of effort have μὴ, as φρόντις ὅπως μὴν ἀνάξιον τὴς τιμῆς ταύτης πράξεις see to it that you do nothing unworthy of this honour I. 2. 37, ἐπειδὴ ὅπως μὴν ἂστι νομιμοὶ προσετοι ποτὲ ἔκατον he took care that they should never be without food or drink X. C. 8. 1. 48.

c. Conditional clauses regularly have μὴ. Thus, εἰ μὴ ἤδεις ἔλθῃ· ἐπορεύετο ἀν ἐκ βασιλέως if you had not come, we should be marching against the king X. A. 2. 1. 4, οὐκ ἀπελεύθερον αὐτῷ, εἰ μὴ τι ἀναγκαῖον εἶν αὐτῷ he never left him unless there was some necessity for it X. M. 4. 2. 40. So in concessive clauses (2369). On οὔ adheres in conditional clauses see 2006.

d. Relative Clauses, if conditional, have οὐ with a definite antecedent, μὴ with an indefinite antecedent (2505). μὴ is thus used when the case in question is typical of a class (μὴ 'generic'). Thus, προσμματονίσειν ἂν τε χρή ποιεῖν καλ ἄν οὐ χρή they signify beforehand what one must do and what not X. C. 1. 6. 46, μὴ οὖδε οἰδὲ οἶμαι εἰσέρχεις what I do not know, I do not even think I know P. A. 21 d.

N. 1. — Homer has ὅς (ὅς τοις) οὐ with the indicative (μὴ B 301).

N. 2. — οὐ is regular in relative clauses when an opposition is expressed (T. I. 11. 2), and when a negative clause precedes; as οὐκ ἔστιν διδαί (διδαῖ) οὐ, οἴδεις διδαί οὗ, etc. (X. C. 1. 4. 25, X. A. 2. 4. 3).

e. The expression τολμάτως, ὅς (ὅς τοις, etc.), when preceded by a negative, takes οὐ; as ταμειαὶ μηδενί εἰμαι μηδεν τοιοῦτον, εἰς οὐ πᾶς ὁ βουλόμενος εἰς οὖν: it is necessary that no one shall have (such) a storehouse that anybody who pleases may not enter it P. R. 416 d. But even when no negative precedes, we have οὐ, when the relative clause makes an assertion or defines attributively; as συγγραφέως τὰν λόγων . . . τοιοῦτος, οἷος οἴδεις ἄλλος γεγονεῖ such a writer of speeches as no one had been I. 15. 35. When the antecedent is general or is thought of in respect of its character we have μὴ; as βουλήδεις τοιοῦτον μνημείαν καταλάβει, μὴ τῆς ἀνεργίας φύσεως έστιν wishing to leave behind him such a memorial as would surpass human nature I. 4. 89; cp. 2705 g.
f. Relative clauses of purpose take μή, as θαλάσσιον ἐκρύψατ', ἐνθα μὴπορ' ἐπάθησα' ἐν γας me out into the sea where ye may never see me more S.O.T. 1411, κρύψας' έαντή, ἐνθα μή τις εἰσίδου hiding herself where no one might see her S. Tr. 903.

g. Clauses with a relative pronoun referring to an antecedent thought of in respect of its character (of such a sort) take μή. The use of μή characteristic comes from the generic meaning of μή, i.e. the antecedent is not regarded simply as a person who does something but as a person of such a nature as, one who typifies a class. In such cases δὲ μή may refer to a definite person or thing. So especially in relative clauses of cause and result, which ordinarily take οδ. Thus, ταλαίπωρος ἀρα τις σὺ γε ἀνθρωπος εὶ . . ., ὃ μὴτε θεῷ πατρῷ εἰσὶ μὴτε εἰσὶ a wretched being art thou then, who hast neither ancestral gods nor shrines P. Eu. 302 b, γνώρισασθε τοιαῦτα εὗ δὲν μηθῆτο μήν μεταμελήσει pass such a vote that you will never repent of it And. 3. 41, τοιαῦτα λέγειν . . ., οἱ μῆδες ἂν νεμέσθαι ἄν use language at which no one could feel just resentment D. 21. 101, δ . . . μὴθὲν ἂν ομφάσεις the man who would not take an oath 54. 40. Sophocles is especially fond of the generic μή.

h. Consecutive clauses (and consecutive relative clauses) with ὅστε take όδ with the indicative and optative. Thus, (Δακεδαμόνωι) εἰς τοῦτ' Ἀπληστάς ἢθον ὅστ' οὐκ ἔχοντες αὑτῶς ἕχειν τὴν κατὰ γῆν ἀρχὴν the Lacedaemonians became so insatiate in their desires that they were not satisfied with their empire on the land I. 12. 103, ὅστ' οὐκ ἂν αὑτῷ γνωρίσασθαι οὐκ εἰσίδου, so that I should not recognize him, if I were to see him E. Or. 379. Ον τοιοῦτος δὲ όδ see 2705 e.

i. Oaths and protestations in the indicative with μή express a solemn denial or refusal, or repudiate a charge. Thus, ἵσω νῦν Ζεὺς . . . μή μὲν τοῖς ἔποιεσαι ἄνθρωπος οὐκ ἔπαγχοται ἀλλος ἢ Ζεὺς ἂν Κnow (i.e. I swear by Zeus) that no other man shall mount these horses K 329, μὲ τὴν Ἀφροδίτην . . . μή γάρ σ' ἀφῆσον by Aphrodite, far be it from me that I should release you Ar. Eccl. 999. Cp. 2716.

μή WITH THE SUBJUNCTIVE AND IMPERATIVE

2706. The subjunctive is a mood of will, and therefore takes μή.

2707. Independent clauses take μή: the hortatory subjunctive (1797), the prohibitive subjunctive (1800), the deliberative subjunctive (1805), the subjunctive of doubtful assertion (1801).

a. The anticipatory subjunctive in Homer takes ὅδ (1810, cp.1813).

2708. Dependent clauses take μή: final clauses, as δοκεῖ μοι κατακαθίσαι τὰς άμαξας . . . τὰ μή τὰ ζεύγη ἡμῶν στρατηγῆς it seems to me advisable to burn the wagons that our baggage-train may not be our general X. A. 3: 27. Object clauses after verbs of effort, as ὅδον φιλάξασθ' δοξω μή . . . δεσπότην ἕωρτε; will you not be on your guard lest you find a master? D. 6. 25. So in conditional clauses with ἐὰν, in conditional relative clauses and in relative clauses referring to indefinite time, place, and manner.

a. After μή test, ὅδ is used (2221).

2709. The imperative is a mood of will and therefore takes μή in prohibitions (1840).

a. The future indicative after interrogative ὅδ has an imperative sense (1918).
NEGATIVES OF INDIRECT DISCOURSE

2710. The negatives of direct discourse are retained in indirect discourse introduced by ὅτι or ὡς.

ἐνθιμηθήναι χρῆ ὅτι οἴδας ἐστίν ἀνθρώπων φόβει ὡσ τοῦ φίλον δημοκρατίας it must be borne in mind that no man by nature is disposed either to oligarchy or to democracy L. 25. 8.

ἐντε ... ὅτι οὐ περὶ πολιτείας ὡς ἐστι κἀλλὰ πέρι σωτηρίας, εἰ μὴ ποιήσαι ὁ Ἐπαμενῆς κελεύον he said that the question would not be about your constitution but about your safety, if you did not accept the propositions of Theramenes L. 12. 74.

a. In προεῖπεν ὡς μηδεὶς κινήσωτο ἐκ τῆς τάξεως he gave orders that no one should move from his position X. H. 2. 1. 22 μηδεὶς is due to the fact that the main verb denotes a command.

On the negative in indirect discourse with the infinitive see 2722, 2737, 2738; with the participle, 2729, 2737, 2738; and in indirect questions, 2676.

οὐ AND μὴ WITH THE INFINITIVE

2711. The infinitive not in indirect discourse has μὴ; the infinitive in indirect discourse has οὐ, but sometimes μὴ. The articular infinitive has μὴ. On the use with μὴ οὐ see 2742 ff.

a. The ordinary negative of the infinitive is μὴ, which could be so used since the infinitive was employed as early as Homer in an imperative sense. οὐ with the infinitive in indirect discourse is probably due to the analogy of οὐ with the indicative and optative in clauses of indirect discourse introduced by ὅτι (ὡς). οὐ became the natural negative of indirect discourse as soon as the infinitive came to represent the indicative or optative.

2712. μὴ is used with the articular infinitive.

παραδείγμα τοῦ μὴ διὰς ἀδικεῖν a warning not to injure you L. 27. 5, ὑπὲρ τοῦ μὴ τὸ κελεύομεν ποιῆσαι in order to avoid doing what was commanded D. 18. 204. On τὸ (τοῦ) μὴ οὐ, see 2744. 9. 10, 2749 b, d.

οὐ AND μὴ WITH THE INFINITIVE NOT IN INDIRECT DISCOURSE

2713. μὴ is the regular negative after all verbs, adjectives, adverbs, and substantives, which take an infinitive not in indirect discourse. Thus, after verbs and other words denoting ability, fitness, necessity (and their opposites). Cp. 2000–2007.

εἰκὸς σοφὸν ἄνθρωπον μὴ ληρεῖν it is proper for a wise man not to talk idly P. Th. 152 b, τὰς διακεῖται χάριτας μὴ ἀντιδιδόναι αἰσχρόν it is disgraceful not to repay like services T. 3. 63.

2714. χρῆ (χρὴν, ἔχρην) takes either μὴ or οὐ.

χρῆ μὴ καταφρονεῖν τοῦ πλῆθους one must not despise the multitude I. 5. 79, χρὴν οὐ σε ἀμαρτάνειν thou oughtst not to do wrong E. Hipp. 507, χρῆ δ' οὖν οὐσ'
elteiv oδδεν' δικτην βροτων it is not right ever to call any son of man happy
E. And. 100.

a. For original oν χρη was substituted (for emphasis) χρη ου, where the oυ was still taken with χρη; ultimately oυ was felt to belong with the infinitive and hence came to be separated from χρη.

b. deι takes μη, as μη δεκειν deι αδοξος they must not fear T. 1. 120. ου deι may be used for deι μη (2693). In deι ουχ αγξειεις elteiv one must not speak in a general way Ι. 15. 117 oνχα is adherent. Note οιμαι deιν oυ, φημι χρηναι oυ, οιμα χρηναι μη.

2715. μη is used with the infinitive in wishes and prohibitions. Thus, θειοι
πολιται, μη με δουλελας τυχειν ye gods of my country, may bondage not be my lot
Α. Sept. 253, οω μη τελαξειν δο not approach these A. Pr. 712.

2716. μη is used with the infinitive in oaths and protestations. Thus,
την νων τοθο γαηα . . . μη τι τοι ατερπημα κακου βουλευσεμεν αλλο let earth now
know this (i.e. I swear by earth) that I will not devise any harmful mischief to
thine own hurt ε 187. Cp.2705i.

2717. μη is used with the infinitive of purpose (cp.2719) or result (2260).
Cp. 2759. On εφ’ ψημος μη see 2279; on ὄστε oυ see 2269.

2718. μη is used when the infinitive stands in apposition (1987), and hence
is like το μη with the infinitive. Thus, τουτο εν ηθειν δων φημι, μηδενα αν εν
βραχυντεροις εμου τα αυτα elteiv this is one of the things I maintain—that no one
can say the same things in fewer words than I can P. G. 449 c. Cp.A. Pr. 173,
431, 435, P. R. 497 b. Such cases are not to be confused with μη after verbs of
asseveration or belief (2725).

2719. μη is used with the infinitive introduced by verbs of will or desire
(1991). or by verbs expressing activity to the end that something shall or shall
not be done; as την Κερκυραν εβουλυσομεν μη προσοβαι they wished not to give up
Corcyra T. 1. 44, φυλακην ειχε μη εκπλαιν . . . μηδενα μη' εκπλαιν he kept
guard against any one either sailing out or in T. 2. 69.

2720. Verbs of commanding and exhorting (κελευον, λεγων, βοων), asking
(αιτοι, αξιων), advising (συμβουλευον), and other verbs of will or desire of like
meaning, take μη.

εκπλαιν . . . μη ερεθισον he ordered him not to provoke his wrath P. R.
393 e, ελεγον αυτοις μη δικειν they told them not to commit injustice T. 2. 5,
εσων αλλαχιοις μη θειν they shouted to each other not to run X. A. 1. 8. 19,
επετευ μη κεται he besought them not to kill him L. 1. 25, συμβουλευον σου . . .
μη δαιρεισθαι δ αν δους I advise you not to take away what you may have given
X. C. 4. 5. 32.

2721. oυ is used after verbs of will or desire only when it is attached to the
leading verb or to some particular word; when it marks a contrast inserted
parenthetically; where a compound negative takes up oυ used with the leading
verb; and when oδδεις may be resolved into oυ and τις, oυ going with the leading
verb. Examples in 2738.
oū AND ἡ WITH THE INFINITIVE IN INDIRECT DISCOURSE

2722. Verbs of saying and thinking take oū with the infinitive in indirect discourse. Here oū is retained from the direct discourse.

ἡ (ἄναγκη) φαμεν οὐδένα θεῦν οὗτε μάχεσθαι τὰ νῦν οὗτε μαχεῖσθαι ποτε οὐκ ἔκεισθαί, λέγοντες οὐκ εἶναι αὐτόνομοι saying that they were not independent T. 1. 67, (= οὐκ ἔσμεν), οἴμαι γὰρ ἐν οὐκ ἄχριστος μοι ἔχειν for I think it would not be unattended with gratitude to me X. A. 2. 3. 18 (= οὐκ ἐν ἔχοι), ἢγησαν ήμᾶς οὐ περιστερᾶν they thought that we should not view it with indifference T. 1. 33 (= οὐ περιβύσσαται), ἐμοὶ δὲ δοκοῦν οὕτως οὐκ εἰ τὸ αἰτίον αἰτιᾶσθαι but these persons seem to me not to blame the real cause P. R. 329 b, ἐκφαίμαυ εὖκ ἐν δύνασθαι μένει τοῖς πολιορκοῦσι he thought the besiegers would not be able to hold their position X. A. 7. 4. 22 (= οὐκ ἐν δύναμι).

2723. Verbs of saying and thinking take ἡ in emphatic declarations and expressions of thought which involve a wish that the utterance may hold good. So with φημι, λέγω, ἡγοῦμαι, νομίζω, ὁμιλ. Cp. 2725.

φαίρει δ᾽ ἐν ἔγωγε μηδὲν μηδὲμπλατεὶν παιδείναι παρά τοῦ μη ἄρεσκοντος but for my part I would maintain that no one gets any education from a teacher who is not pleasing X. M. 1. 2. 39, πάντες ἐργᾶσι . . . μηδὲν εἶναι κερδαλευτέρων ἀφεῖς all will say that nothing is more profitable than bravery X. C. 7. 1. 18, τι δ᾽ ἐν ἀνθρώπων θεῶν μὲν παιδὰς ἡγοῦτο εἶναι, θεοῦ δὲ μη; who in the world would think that they were the sons of gods and not gods? P. A. 27 d, ἀπῆφαν . . . νομίζασι μὴ ἄν ἔτι . . . ικανοὶ γενέσθαι κωλύσαι τὸν ἐπὶ τὴν θάλασσαν τεχνοῦν they departed in the belief that they would no longer prove able to prevent the building of the wall to the sea T. 6. 102.

a. Cp. P. Th. 155 a (φημι), T. 1. 139, 6. 49, P. R. 349 e (λέγω), X. M. 1. 2. 41, D. 54. 44 (ὁμιλ.), X. C. 7. 5. 59 (νομίζω), P. Soph. 230 c (διασκεδάζω).

b. Cases where the infinitive is in apposition, or depends on an imperative, or occurs after a condition, do not belong here.

2724. ἡ with the infinitive is often found after verbs denoting an oracular response or a judicial decision actual or implied. Cp. 2725. Thus, ἀνελεῖν ἡ Πυθεία μηδένα σοφότερον εἶναι the Pythian prophetess made answer that no one was wiser P. A. 21 a (in direct discourse οὐδεὶς σοφότερος ἐστι). So after κρῖνω, as ἐκρῖνεν μη Ἀριστωνος εἶναι Δημάρχου παιδα the Pythian prophetess gave decision that Demeocrates was not the son of Ariston Hdt. 6. 66, κέρκησθε . . . μῶς τῶν πάντων μηδένα ἀν κέρδους τὰ κοινὰ δίκαια τῶν Ἑλλήνων προέσθαι you are adjudged to be the only people who would not betray for lucre the common rights of the Greeks D. 6. 10. So καταγγέλωσκω ἡ T. 7. 51, X. C. 6. 1. 36.

2725. ἡ is often used with verbs and other expressions of assertion and belief, after which we might expect oū with the infinitive in indirect discourse. Such verbs are those signifying to hope, expect, promise, put trust in, be persuaded, agree, testify, swear, etc.
The use of μη indicates strong assurance, confidence, and resolve; and generally in regard to the future. Cp. 2723.

ἔλεγε δέως μη ὁφθηναι there is hope that you will not be seen X. C. 2. 4. 23, ὑπσίγένλτο μοῦν ὁ λεπτὸν αὐτῶς πείλεσθαι they promised that they should suffer no harm X. H. 4. 4. 5, πιστεῶ ... μη ψεύσον με ταῦτα τὰς ἀγαθὰς ἐλπίδας I trust that these good hopes will not deceive me X. C. 1. 5. 13, θανάτῳ ὅτως ἐπελεύσθην Ἀθηναῖοι Σωκάτην τεί ώθες μη σωφρονεῖν I wonder how the Athenians were persuaded that Socrates did not hold temperate opinions regarding the gods X. M. 1. 1. 20, ὑμολογεῖ μη μετεῖναι οἱ μακρολογιαῖς he acknowledges that he cannot make a long speech P. Pr. 336 b, αὐτός οὖν καταμερτυρεῖ μη ζεί ἱεριὶ γενεσθαι he proves by his own testimony that he is not his son D. 40. 47, ὁμοεῖ μη ζεῖ μη εἶπαι οἱ μὲν ἔλεος μη δεῖ γενεσθαι πιστοτε ἐγὼ υφαντο he swears that he had no other son and that none other had ever been born to him And. 1. 126, ἡμιλε ... μηδέν εἰρηκέναι he swears that he had said nothing D. 21. 119, ὁμοεῖ μηποτ'. ... ἀληθέαν κακόν ἕλιον I will swear that I will never ward off the evil day Φ. 373. Cp. Ar. Vesp. 1047, 1281, And. 1. 90, Lyc. 76. With ὑμιν the infinitive may refer to the present, past, or future.

2726. Such verbs are hope ἔπιποι; expect ἔπιποι, προσδοκά, δοκά, οἶκοι, εἰκός ἐστι; promise ὑποχύσαι, ἐπαγγέλλομαι; swear ὕμιν; agree ὑμολογά, συγχυρώ; pledge ἐγγυόμαι; put trust in πιστεῖ; am persuaded πέπειμαι; testify μαρτυρῶ; repudiate ἀναίρωμαι; threaten ἀπειλά, etc.

a. μη is regular after verbs of promising; common after verbs of hoping and swearing. With ὑμιν, πιστεῖ, πείθομαι, μαρτυρῶ, etc. there is an idea of deprecation.

2727. ἔπιπαι and ὑδα usually take μη when they denote confident belief (= I, warrant from what I know; cp. πιστεῖν μη, ὕμιν μη). Thus, ἔπιπαι μη τοῦ τάσι ἄγλαισαι πλήν κεῖνον μολείν I assure you this fair offering has not come from any one save from him S. El. 908 (cp. Ant. 1092). In τοσοῦτον γ' ὑδα μητε μ' ἀν νόσον μητ' ἄλλο πέργατ μηδέν so much at least I know — that neither sickness nor aught else can undo me (S. O. T. 1455) the infinitive may be appositional (2718). Cases of ἑαυτ μη (be assured = I assure you) may have μη by reason of the imperative (2737 a). So S. Ph. 1329.

οῦ AND μη WITH THE PARTICIPLE

2728. The participle has οῦ when it states a fact, μη when it states a condition. On μη due to the force of the leading verb, see 2737.

οῦ πιστεῖον since (as, when, etc.) he does not believe, μη πιστεῖον if he does not believe, ἀνδρὴν ἐπι τὰ δὴ οὐδένος καλλίστοι he went up on the mountains since no one hindered him X. A. 1. 2. 22, οὐκ ἄν δύναι μη καμῶν εἴδασον ἔθεν θανόνῃ he cannot be happy if thou hast not toiled E. fr. 461, ὥς ἥδη τὰ θῆν μη φοβοῦντος τῆς τύχης how sweet is life if fortune is not envious Men. Sent. 563.

a. μη with the articular participle is the abridged equivalent of a conditional relative sentence. Thus, in ο μη ταῦτα ποιῶν οὖς εἰκόν οὕτως, ο μη ποιῶν is virtually the generic δ ἄν μη ποιη or διότι μη ποιη compressed into a noun.

2729. οῦ is used with a supplementary participle (in indirect discourse) in
agreement with a noun (or pronoun, expressed or unexpressed) depending on a verb of knowing, showing, seeing, perceiving, etc. (2100–2115); and also with such supplementary participles (not in indirect discourse) after verbs of emotion (2100), etc. In most such cases ὦ might have been used.

οὖν ὃ ὅσον λέγει τούτοις ἐπαναφέρει for I know of no one who dislikes his admirers X. M. 2. 6 33, φανερὸν πᾶσιν ἐπείγοντο οὐκ ἰδίᾳ πολεμοῦσες they made it clear to all that they were not wasting war for their own interests Iyc. 50, ὁρῶν τοὺς πρεσβύτερους οὖ... ἀπιστόντας they see that their elders do not depart X. C. 1. 2. 8, οὖν ὅποιον ἐπήρ... οὖν δὲ ἐκλείφειν no one will ever find that anything has been left undone D. 18. 246; Κρῆν ἔδει τι οὐ δύναμαι σὺν ὑπὸ τοὺς πρεσβυτέρους ὃ... ἀπιστότας they see that their elders do not depart X. C. 1. 4. 15.

2730. ἐπισταμαι and οὖν denoting confident belief may take μή for οὐ. Thus, ξυστά ἐφεσί σε μή περικύκτη τοιαύτα φανερώ κακά well do I know that by nature thou art not adapted to utter such guile S. Ph. 79; cp. S. O. C. 656, T. 1. 76, 2. 17. This use of μή is analogous to that with the infinitive (2727).

2731. μή is used when the reason for an action is regarded as the condition under which it takes place; as οὖν τῶν πλεονομένων μή στερεικόμενωι κέφαλη ἐχώντων they are not grateful at not being deprived of the greater part of their rights T. 1. 77 (= ei μή στερείκωντο).

2732. The participle with ὅσι, ὅσιορ, ὅτε, οἶον, οἶα (2085–2087) has οὖ; as ἑρωδείτη ὃς οὐ ποιήσητε τάσσαν you made a disturbance by way of declaring that you did not intend to do this L. 12. 73. The use of οὖ shows that there is nothing conditional in the use of ὅσι though it is often translated by as if. μή occurs only after an imperative or a conditional word (2737).

2733. Participles of opposition or concession (2083) take οὖ; as πείθων γυναιξι κατέρ οὐ πρόογων ὄμοι hearken to women albeit thou likest it not A. Sept. 712.

2734. The participle with the article has οὖ when a definite person or thing is meant, but μή when the idea is indefinite and virtually conditional (whoever, whatever); and when a person or thing is to be characterized (of such a sort, one who; 2705 g). Cp. 2052.

oi οὖν ὅσις the dead T. 2. 44, oi οὖν ὅσις the particular persons (or party) who are unwilling Ant. 6. 26, oi οὖν βουλήσαντες ταύτα ὤσις ξένων the party of opposition And. 1. 9; οἷς διὰκομένῳ ἄνγχων who are unable X. A. 4. 5. 11 (= οἷς διὰκομένῳ μή δύνασται οὐ δοκεῖ ἄν μή δύνασται), ὅ μή δαρεις ἀνθρώπων οὐ παύεται λεγεῖν τὸ πορευόμενον who gets no flogging gets no training Men. Sent. 422, ὁ μή λέγων α προει̊ς the man who does not say what he thinks D. 18. 282, ὁ μηδὲν ἀδικῶν οὖν ὁσίοις ἐστιν ὁμοοι οὗ τὸ θαυμάσθην he who does no wrong needs no law Antiph. 288.

οὖ AND μή WITH SUBSTANTIIVES AND ADJECTIVES USED SUBSTANTIVELY

2735. οὖ and μή are used with substantives and substantivized adjectives with the same difference as with participles. Here the generic μή is much more common than οὖ.

ἣ τῶν γεφώρων... οὖ διάλωσις the non-destruction of the bridges T. 1. 137,
κατὰ τὴν τῶν χωρίων ἄλλως ὡς ἄποδοσιν because of their non-surrender of the places to each other δ. 33 (= ὡς ὡς ἄποδοσιν), διὰ τὴν τῶν Κορινθίων ὡς ἔκτι ἐπαναγέννησε because the Corinthians no longer sailed out against them 7. 36. Cp. non-regardance (Shakesp.), nonresidences (Milton). So even with concrete nouns: οἱ οὐχὶ δοῦλοι E. fr. 831.

ἡ μὴ ἐμπειρία lack of experience Ar. Eccl. 115, ἡ μὴ ἱερός he who is not a physician (the non-physician) P. G. 450 b, οἱ μὴ πλοῦσιοι whoever are not rich (the non-rich) P. R. 330 a, οἱ ἄντικ έν τοῖς μὴ καλοῖς βουλεύμασιν οὐκ ἔλθος in schemes that are unwise there is no place even for hope S. Tr. 725.


οὔδείς, μὴδές

2736. οὔδείς, οὐδέν denote that which is actually non-existent or of no account; μὴδές, μηδέν denote that which is merely thought of as non-existent or of no account. Both are used as the opposite of τις or τι (eιναι) to be somebody (something, cp. 1269). The neuter forms are often used of persons; τὸ μηδέν (indeclinable) is used of persons and things.

ὦ νῦν μὲν οὔδείς, ἀφρον δ' ὑπήρχεισ oh thou who art now a nobody (an actual fact), but to-morrow exceeding great Ar. Eq. 158, διότι οὔδείνες being nobodies E. And. 700, ὡς γὰρ ἠξίων τοὺς μηδένας for he was not worth to esteem (those whom he regarded as) nobodies S. Aj. 1144, τὸ μηδέν εἰς οὐδέν ἔπει τὸ ὑπό what was thought to be nothing now inclines (shows itself) to be actually nothing E. fr. 532, δι' οὐδέν ὅρ τὸ μηδέν αὐτός ὑπὲρ when though naught thyself (a fact) thou hast stood up for him who is as naught S. Aj. 1231. So τὸ οὐδέν zero, actually nothing, τὸ μηδέν abstract nonentity.

a. The construction may influence the choice between οὔδεα and μηδές; as ἡν δοκῶσι τι εἶναι μηδὲν ἄστες, διόδημοι αὐτοῖς rebuke them if they think they are something when in reality they are nothing P. A. 41 ε. Cp. 2737 b.

APPARENT EXCHANGE OF οὖ AND μῆ

2737. Where μῆ is used when we expect of the negative expression usually depends on a verb that either has μῆ or would have it, if negatived.

a. After imperatives. Thus, σάψ᾽ ἵνα μῆ με θωπεύσοσι σε know well that I shall not savor upon thee E. Heracl. 983, νομίζε μηδέν εἶναι τῶν ἀνθρώπων βέβαιον εἶναι consider nothing in human life to be secure 1. 1. 42 (= μῆ νομίζε τι κτλ.), ὡς οὖθ᾽ μῆ μόνον κρίνεσθε, ἀλλὰ καὶ θεωρήσετε, οὕτω τὴν ψήφον φέρεστε cast your ballots then in the belief not only that you are passing judgment but also that the eyes of the world are upon you Aes. 3. 247 (cp. 2732). See also 2086 b.

b. After conditional expressions. Thus, εἰ δὲ τίς . . . νομίζει τι μῆ ηκανός εἰρήσθαι: but if any one thinks some point has not been sufficiently mentioned And. 1. 70, λόγεστε δὲ οὖθ᾽ ὡς Λακεδαιμονίων στονδίας δεχόμεναι (= ἕναν δέχεσθε) ἡμᾶς μηδετέρων διτὰς εὐμαχάσεις and by receiving us, who are allies of neither,
you will not be violating the treaty with the Lacedaemonians either T. 1. 35. 
Cp. 2736 a.

c. Other cases: κελεύει μεῖναι ἐπὶ τοῦ ποταμοῦ μη διαβάντας he ordered them to remain by the river without crossing X. A. 4. 3. 28 (here μεῖναι, if negated, would take μη, 2720), ὑπέκειτο ἐπὶ ἕηννα ποιήσαντες μήτε διπρα δοῦν μήτε τὰ τείχη καθελὼν he promised that he would bring peace about without giving hostages or destroying the walls L. 12. 08 (here ποιήσαν, if negated, would take μη, 2725).

N. — But oô may assert itself even under the above circumstances; as μη δ' γε oô χρῆ πολιτεί δοῖν ὃ ὅτι is really wrong P. Eu. 307 b, ἢ ἄφιετε με μη ἄφιετε ὡς ιμόδιον ἄν ποιήσατο ἄλλα either acquire me or do not acquire me in the knowledge that I should not act otherwise P. A. 30 b (cp. 2732), εἰ νομίζεις οὖς ὄφεξεν τὴν δίκην if thou thinkest not to suffer the penalty S. O. T. 551 (= οὖς ὄφεξε) εἰ γνωσθησόμεθα ξυνελθόντες μὲν, ἀμονείσαι δὲ οὖς (some MSS.) τοιμάσωτε if we shall be known to have come together, and yet not to have the courage to avenge ourselves T. 1. 124 (it would be said of them: ξυνήλθον μὲν, ἀμονείσαι δὲ οὖς έτόλμωμ, a contrast, cp. 2600).

d. On μη in questions where we might expect oô, see 2676 b.

2738. oô is sometimes used where we expect μη.

a. Where oô stands in a clause introduced by ei or other words after which μη might be expected (2608). Thus, δοφα καὶ οὖς έθέλων τις ἀναγεννη πολεμίου that every one must of necessity fight even though he would not Δ 300 (cp. 2602 a).

b. Where oô goes strictly with the leading verb though it stands with the infinitive. Thus, βουλόμενας δ' δ' ὅτι οὖς εἶναι τόδε I would refrain it were not so (I should not wish that this were so) E. Med. 73, ὄρμωκεν οὖς χαρεοῦσας . . . ἀλλ' δικάσας κατὰ τούς νόμους he has sworn, not that he will show favour, but that he will judge according to the laws P. A. 35 c (some explain this as the oû of direct discourse).

c. Where oû in a contrast goes closely with a following word or words, or stands in a partial parenthesis. Thus, κελεύων οὖς εὖ τῇ ἐκκλησίᾳ ἀλλ' εὖ τῷ βασίλεῳ τῇ ἀνδρῳται γέγοςας (he has violated the law) in demanding that the proclamation be made not in the Assembly but in the theatre Aes. 3. 204, ὑμολογοῦσαν ἄν ἑγώμε σε ὅτα ποιτεύειν εἶναι βήτωρ I should acknowledge that I am an orator, but not after their style P. A. 17 b, ἄμα νῦν ἄξιοντος οὖς γυμνοί, ἀλλ' ἐνδικέειν demanding that you should be, not their allies, but their partners in wrong-doing T. 1. 39.

d. When a compound negative with the infinitive repeats oû used with the leading verb. Thus, ὁ νόμος οὖς εὖ εἰσίνας, οὖς ἐξ ὧ το ὑπελεύσθης, οὐδείμαν γνώσακα the law does not permit any women to enter where the dead may be D. 43. 63.

e. When oûei may be resolved into oû and τίς, oû going with the leading verb. Thus, οὖδεὶς (= oû τίνος) ἄφιετε . . . δικαίως ἐστιν there is nothing he deserves to miss Ant. 4. a. 6 (= he does not deserve to miss anything), διῶ οὖς διὸ διωμέκατε παραβηκαί oûei I ask that you do not break any of the conditions to which you have sworn X. II. 2. 4. 42 (= oû διῶ . . . παραβηκαν τί). Cp. S. Ph. 38.
μή AND μὴ oU WITH THE INFINITIVE

REDUNDANT OR SYMPATHETIC NEGATIVE

I. With the Infinitive depending on Verbs of Negative Meaning

2739. Verbs and expressions of negative meaning, such as deny, refuse, hinder, forbid, avoid, often take the infinitive with a redundant μὴ to confirm the negative idea of the leading verb.

With this compare: “First he denied you in him no right” (Shakesp., Com. of Er. 4. 2. 7); and “La pluie... empêche qu’on ne se promène” (Racine); “Verbot ihnen Jesus, dass sie Niemand sagen sollten” (St. Mark 9. 9).

καταρνή μὴ δεδρακέναι τάδε; dost thou deny that thou hast done this? S. Ant. 442, ἀποκολύσαι τοὺς Ἐλληνας μὴ ἐθελεῖν ἀπόκτηταί ταῖς ἔρευναις εἰς τὸ ἐλλάσσον δίψανθος πληρών, ἡμῖν καὶ τῶν Αἰγών, τὴν ἐκλέπτον and ἐβραίων πλὴρών. you will beware of speaking in public P. Eu. 304 a, ἀπέσχυες μὴ ἐπὶ τὴν ἐκπέμπῃ τὴν ἐκπέμπῃ they abstained from marching upon each other’s territory T. 5. 25.

2740. The redundant μὴ is used after ἀμφιλέγω and ἀμφισβητῶ dispute, ἀναπείθεμαι retract an opinion, ἀντιλέγω speak against, ἀπαγορεύω and ἀπειρέω forbid, ἀπʼ ὦt doubt, ἀπογγυνάσκομαι abandon an intention, ἀποκρύπτομαι conceal, ἀπολέω acquire, ἀποστερῶ deprive, ἀποστράφω divert, ἀποχειροτονῶ and ἀποψηφίζομαι vote against, ἀρνῶμαι (and compounds, and ἁρνῶμαι εἰμί, ἡμέραν ἐμί) deny, διαμάχομαι refuse, ἔργων and ἐπιθέσεων εἰμί prevent, ἐναντιούμαι oppose, ἐνωπίζομαι beware of, ἔχω and ἀπέχω prevent, ἀντέχω, ἀπέχομαι, ἐπέχω, κατέχω abstain from, καλόν (and compounds) hinder, μεταβολεύομαι alter one’s plans, μεταγιγνώκω change one’s mind, δικοῦν παρέχω make hesitate, φεύγω (and compounds) escape, avoid, disclaim, φυλάττομαι guard against, etc.

2741. Also after the following verbs: ἀπανδῶ forbid, ἀπέχομαι deprecor, ἀπόδοκει resolve not, ἀπορρόσικετος εἰμί do not expect, ἀφαιροῦμαι prevent, ἀφίμην acquire, δεδοκιμα and φοβοῦμαι fear, ἔρχεται hinder, καταδεικνύει, μεταδοκεῖ μοι change one’s mind, παύω put an end to, ῥόουμαι and σέρω save from, ὑπεκτρέφω escape from, ὑφείμαι give up, etc.

2742. When a verb of denying, refusing, hindering, forbidding, etc., is itself negatived, either directly or by appearing in a question expecting a negative answer, the infinitive has μὴ oU. Here both the introductory clause and the dependent clause have virtually an affirmative sense.

ὡς εἰς πώτερ’ ἀντειπεν μὴ oU καλῶς ἔχειν αὐτός (touς νόμους) no one ever denied that they (the laws) were excellent D. 24. 24, τίνα οἶνον ἀκαθαρήσεται μὴ oUχι kai αὐτόν ἐπιστάναι τά δίκαια; who, think you, will deny that he too understands what is just? P. G. 461 c (=ὡς εἰς ἀπαρνῆσεται). But μὴ oU is not used after ῥομ, ἄνα ὥ, ὃν ἐβέλω (2092 a).

a. μὴ oU with the infinitive here, and elsewhere, is used only when the introductory word or words has an actual or a virtual negative. Since, in ἀρνοῦμαι μὴ ταύτα δρᾶται I deny that I did this, μὴ confirms the negative idea in ἀρνοῦμαι, so
NEGATIVE SENTENCES

2743. After deny, speak against, doubt, etc., followed by ὅς or ὅτι, a redundant ὅ is often inserted. Thus, ὅς μὲν ὅκ ἄλληθ' τῶν' ἐστίν, ὅιχ ἔτερ' ἀντιλέγειν that this is true you will not be able to deny D. 8. 31.

a. Here the ὅς clause is an internal accusative (accusative of content) after ἀντιλέγειν. Originally the meaning seems to have been 'you will not be able to deny in this way — this is not true' where ὅ is not redundant.

2744. Summary of Constructions after Verbs of Hindering, etc.

After verbs signifying (or suggesting) to hinder and the like, the infinitive admits the article τὸ or τῶ (the ablational genitive, 1392). Hence we have a variety of constructions, which are here classed under formal types. The simple infinitive is more closely connected with the leading verb than the infinitive with τὸ μὴ or τὸ μὴ ὅ, which often denotes the result (cp. ὅστε μὴ) of the action of the leading verb and is either an accusative of respect or a simple object infinitive. The genitive of the infinitive is very rare with κολὼ and its compounds.

a. Some scholars regard the infinitive with the negative as an internal accusative, not as a simple object infinitive; and the infinitive without the negative as an external accusative.

1. ἔφρει μὲν γράφειν (the usual construction: examples 2739).
2. ἔφρει μὲ γράφειν (less common). Since the redundant μὴ is not obligatory, we have the simple infinitive as object (1890), as ἔλ τῶτῷ τις ἔφρει δρᾶν δίκοι if some scruple prevents us from doing this P. Soph. 242 a, ὅν ἐκείνη ἔφρεσαμεν whom I saved from death E. Ale. 11, οἱ θεοὶ θαῦμα δρακοντες κωλώσασι πολεμοῦντα εἰναι ἄλληλοις the oaths sworn in the name of the gods prevent our being enemies to each other X. A. 2. 5. 7, and so usually with κολὼ (cp. 2744. 7).
3. ἔφρει μὲ τὸ μὴ γράφειν (rather common; cp. 1): ἔφρων τὸ μὴ ... κακουργεῖν they prevented them from doing damage T. 5. 1, οἰοὶ τὸ θεὰν κατέχειν τὸ μὴ δικράθειν they were able to restrain their weeping P. Ph. 117 c.
4. ἔφρει μὲ τὸ γράφειν (not uncommon; cp. 2): ἔπεος τὸ ἐθέλον τοὺς Ἀθηναίοις ἐπιχείρειν they refrained from immediately attacking the Athenians T. 7. 33, ἐστιν τις, ὃς ἄπω κωλύοντα τὸ δρᾶν there is some one who will prevent thee from the deed S. Ph. 1241.
5. ἔφρει μὲ τὸν μὴ γράφειν, with the ablational genitive, 1392 (not so common as 3): τάς γὰρ ἄσκους δύο ἄνδρας ἔξει τὸν μὴ καταδύναι for each skin-bag will pre-
vent two men from sinking X. A. 3. 5. 11. Other cases are: Hdt. 1. 86, T. 1. 76, X. C. 2. 4. 13, 2. 4. 23, 3. 3. 31, L. 7. 17, 12. 80, 15. 122, P. L. 637 c, 832 b, D. 23. 149, 33. 25. Observe that this idiom does not have the logical meaning 'from not,' which we should expect. Some write to μη or μη alone.

6. εργαί με του γράφειν (not common, and very rare with κωλω, as X. A. 1. 0.2): τοι δε δραστεύειν δεσμώς ἀπειροντα; do they prevent their slaves from running away by fetters? X. M. 2. 1. 16, επέσχομεν τοι δικρανει we desisted from weeping P. Ph. 117 e (cp. 3).

7. οὐκ εργαί με γράφειν (not very common, but more often with of κωλω; cp. 2): οὐδε διακωλουσι ποιεῖν διαν ἐπιθυμήσι: nor will they prevent you from doing what you desire? P. Lys. 207 e, τι κωλδει (= οὐδεν κ.) και τα ἀκομα ἡμι κελεύν Κύρον προκαταλαβεῖν; what hinders our ordering Cyrus to take also the heights in advance for us? X. A. 1. 3. 16, ταυτα τινει οὐκ εξαρνοιται πράττειν certain people do not deny that they are doing these things Aes. 3. 250.

8. οὐκ εργαί με μη ου γράφειν (the regular construction): οὐκ ἀμφισβητῶ μη ουχι σε σοφώτερον ἢ εμε I do not dispute that you are wiser than I P. Hipp. Minor 369 d, οὐδεν εὖνος το λέοντος μη ου χαριζέσαι he was not able to resist granting the favour X. C. 1. 4. 2, τι ἐμποδων (= οὐδεν ἐμποδων) μη ουχι . . . ἀνδρομένων ἀποθανειν; what hinders our being put to death ignominiously? X. A. 3. 1. 13, τι ἐνεργες μη ου γεγονοικειν τα παν; why pray dost thou hesitate to declare the whole? A. Pr. 621.

9. οὐκ εργαί με το μη γράφειν (since occasionally the sympathetic ου is not added; cp. 3): και φημι δρασαι κοκ απαρνομαι το μη (δρασαι) I both assent that I did the deed and do not deny that I did it S. Ant. 443, τις . . . σοι ἀπελεύθη το μη σοι ἀκολουθειν; who failed to follow you? X. C. 5. 1. 25.

10. οὐκ εργαί με το μη ου γράφειν (very common; cp. 8): οὐκ ἐναρτύσῃμαι το μη ου γεγονει τα παν I will not refuse to declare all A. Pr. 786, το μεν ουν μη ουχι ηδεα ειναι τα ηδεα λόγους ουδεις ἀμφισβητειν argument disputes that sweet things are sweet P. Phil. 13 a.

Very unusual constructions are

11. οὐκ εργαι το γραφειν (οὐκ άν ἀρνοιμην το δραν I will not refuse the deed S. Ph. 118).

12. οὐκ εργαί μη γραφειν (οβ' ἡμεσβήτησε μη σχειν neither did he deny that he had the money D. 27. 15).

13. οὐκ εργαί του μη ου γραφειν (once only: E. Hipp. 48, where το μη ου is read by some).

On the negative after οτε, see 2759.

II. μη ου with the Infinitive depending on Negatived Verbs

2745. Any infinitive that would take μη, takes μη ου (with a negative force), if dependent on a negatived verb. Here ου is the sympathetic negative and is untranslatable.

ον αν τιθομην μη ου τας έκκαιν σαφως I cannot consent not to learn this exactly as it is S. O. T. 1065.

2746. μη ου with the infinitive thus often follows verbs and other
expressions formed by **ο之声** (or α-privative) with a positive word and denoting what is impossible, improbable, wrong, senseless, and the like.

οὐδεὶς οἶδε τι ἐστὶν ἄλλος λέγων μὴ οὐ καταγέλαστος εἶναι ποι one by speaking otherwise can avoid being ridiculous. P. G. 509 a, ἵππους θησεν ἡ οὐχ ἀπὸν σωι ὑμὶ οὐ βοήθειν δικαιοῦνῃ you promised to make the inquiry on the ground that it would not be true for you not to insist justice. Π. R. 427 e, πάν ἄνθρωπον ἡγομαι εἶναι οὐ μὴ οὐ καὶ τοῦτο χαραζέσθαι I think it is utterly senseless for me not to grant you this favour also. P. S. 218 c.

**2747.** Such expressions are, e.g. οὐχ ἂυδιν τι ἐμι, οὐχ οἴδιν τι ἐστι, οὐχ ἰκανός εἰμι, οὐκ ἐστι, ἀδύνατος εἰμι, οὐ δικαιῶ ἐστι, οὐδ οἰδιν ἐστι, οὐ προσδικαί ἐστι, ἀλογόν ἐστι, οὐκ ἀπεκτόν ἐστι, ἀνοι ἐστι, and many others.

**2748.** Some expressions denoting repugnance to the moral sense involve a negative idea, and may have the same construction. Thus, οὐστε πάσιν ἀλοχόνεν εἶναι μὴ οὐ σωπονδάζενιν so that all were ashamed not (i.e. felt it was not right) to cooperate zealously X. A. 2. 11. So with ἀλοχόν ἐστι (= οὐ καλὸν ἐστι), δεινόν ἐστι.

**2749.** Instead of μὴ οὐ we find also μὴ, το μὴ, το μὴ, το μὴ οὐ (but not τοι μὴ οὐ).

a. μὴ (rarely; cp. 2744. 1): θλογυν ὅτι... οὐ δυνήσοντο μὴ πελεσθαι τοις Ὀμυροις they said that they could not help submitting to the Thebans Χ. Η. 6. 1. 11, αἰσχρόν... γνησια τιμὶ γε μὴ ἐθέλευν it is disgraceful for me at least not to be willing. P. G. 458 d.

b. το μὴ (cp. 2744. 3): ἐφή... οὐχ οἴδιν τι εἶναι το μὴ ἀποκτείναι μὲ he said it was not possible not to condemn me to death. P. Α. 29 c.

c. τοι μὴ (cp. 2744. 5): ἡ ἀπολα τοι μὴ ἁγναξαζεν the inability to rest T. 2. 40.

d. το μὴ οὐ (cp. 2744. 10): οὐ μέντοι ἐπεθέ γε οὶ μὴ οὐ μεγαλοπάγμων... εἶναι he could not, however, persuade them that he was not a man who entertained grand designs Χ. Η. 5. 2. 36, ἀλογοι το μὴ οὐ τέμεν η χαθυ it is irrational not to make a two-fold division P. Soph. 219 e.

**μὴ οὐ** WITH THE PARTICIPLE DEPENDING ON NEGATIVED VERBS

**2750.** μὴ οὐ, instead of μὴ, is sometimes found with the participle after expressions preceded by οὐ or involving a negative, and usually when such expressions denote impossibility or moral repugnance. μὴ οὐ here denotes an exception, and has the force of except, unless (cp. ει μη, 2346 a).

οὐκ ἔστιν φίλον τῷ φιλοῦντα οὐδὲν μὴ οὐκ ἄντιφλοιν nothing then is beloved by a lover except it love in return P. Lys. 212 d, δισάλγητος γὰρ ἄν εἶνιν τοιάνδε μὴ οὐ κατοικτέρων ἔρπαν for I should prove hard of heart, did I not pity such a supplication as this S. O. T. 11 (δισάλγητος = οὐκ οἰκτιρμῶν, μὴ οὐ κατοικτέρων = εἴ μὴ κατοικτέρωμι).

GREEK GRAM. — 40


**2751.** The use of μή and μὴ oú with the subjunctive and indicative

- a. In doubtful assertions (1801–1802) expressing anxiety, suspicion, surmise, μή is used of that which may be true, μή oú of that which may not be true.

- b. After verbs of fear and caution, where μή means lest, μὴ oú means lest not, that not (2221, 2225).

**2752.** μή and μὴ oú are used with the indicative in doubtful assertions (1772). In questions with μὴ oú the oú belongs to a single word (2651 d).

On ὅτις μὴ, ὅτις μὴ oú with the future, see 1920, 1921, 2203.

**REduDANT oú WITH πλήν, ETC.**

**2753.** Redundant oú appears after the negative words πλήν, χωρίς, ἔκτος, ἀνευ except, without, and after πρὶν (and μᾶλλον ἦ usually) preceded by a negative, which may be involved in a question.

 Cyprus... πλέονσα πανταχῶς πλήν oúς εἰς 'Αθηνᾶς but now it seems that the ship is sailing everywhere except to Athens D. 56. 23, πρὶν δὲ oδὴν οὕτως εἰδέναι, τί σοι πλέον λυπομένη γένους ἂν; before thou knowest the facts, what can sorrow avail thee? E. Hel. 322, εὖ δὲ ἱστε ὅτι oδὴ περὶ τῶν ἐμῶν ἴδιων μᾶλλον τιμωρήσεσθε Πολυκελά ἢ oχὲ ὑπὲρ ὑμῶν αὐτῶν but be assured that you will punish Polycles rather for your own good than for my private interests D. 50. 66. Cp. "Qu’alors vous voir avant que vous ne preniez aucune résolution," "le bon Dieu est cent fois meilleur qu’on ne le dit."

**2754.** oú μή, and the compounds of each, are used in emphatic negative predictions and prohibitions.

- oú μή marks strong personal interest on the part of the speaker. In its original use it may have belonged to colloquial speech and as such we find it in comedy; but in tragedy it is often used in stately language. oú μή is rare in the orators.

**2755.** (I) In negative predictions to denote a strong denial.

- a. With the (first or second) aorist subjunctive, less often with the present subjunctive (1804). Thus, ἦν νίκησαι, oδοι μὴ ποτὲ Βδίνιν Πελοποννήσιον ἐοβίλαλον εἰς τὴν χώραν if we are victorious, the Peloponnesians will never invade your territory T. 4. 95, oδοὶς μικρῶτες μείνῃ τῶν πολέμων not one of the enemy will stand his ground any longer X. A. 4. 8. 13, οὕτω μὴ φύγητε you shall not escape (a threat) E. Hec. 1039, oδος μὴ σε δοῦναις ἀστέχεως oδος πολέμων your enemies will not be able to withstand you X. H. 11. 15.

- b. With the future indicative (first and third person). Thus, oδοι μὴ δυνήσεται Κύροι εὑρεῖν Κύρου
will not be able to find X. C. 8, 1, 5. In indirect discourse, the future optative or infinitive; as ἔθεσαν... ὡς οὖ μὴ ποτὲ πέφωσέν he prophesied that they never would destroy S. Ph. 611, εἶπεν... οὖ μὴ ποτὲ εἴπαξέν πόλιν he declared that the city would never prosper E. Phoen. 1590.

2756. (II) In strong prohibitions (cp. 1919).

a. With the future indicative (second person singular). Thus, οὖ μὴ καταβῆσει don't come down Ar. Vesp. 397.

b. With the aorist subjunctive rarely (1800 κ.). Thus οὖ μὴ ληφής don't talk twaddle Ar. Nub. 337. Many editors change the aorist subjunctive to the future indicative.

2757. There are two cases in which οὖ μὴ is not used in conjunction, but where each negative has its own verb.

a. A positive command in the future indicative (second person) may be joined by ἀλλά or δέ to a prohibition introduced by οὐ μὴ. Thus, οὖ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις ἔως don't prattle but follow me Ar. Nub. 505, οὖ μὴ δυσμένης ἔσει τοῖς φίλοις, πάλιν δέ θεματο do not be angry with thy friends, but cease thy wrath E. Med. 1151. (In E. Bacch. 343 δέ with the future is followed by μηδὲ with the future.) In such sentences the force of οὐ continues into the ἀλλά or δέ clause. Such sentences are generally printed as questions.

b. A positive command with οὖ and the future indicative (second person) may be followed by the future in a prohibition introduced by μηδὲ or καί μὴ. Here the clause with οὐ has the form of a question expecting the answer yes, while the whole sentence has the form of a question expecting the answer no. Thus, οὐ σιγά ἀνίθημεν μηδὲ διαλίθῃς; wilt thou not keep silence and not win for thyself the reputation of cowardice? (= keep silence and do not get the reputation of being a coward) S. Aj. 75, σιγάκνω καλεῖς αὐτόν καὶ μὴ ἀφήσεις; will you not call him and (will you not) send him away? (= call him and don't send him away) P.S. 175 a. Here οὐ is to be taken also with the following clause. Some scholars make the question in the second clause independent of οὐ.

2758. The origin of the use of οὖ μὴ is obscure and disputed. See Kvičala Zeitschrift für Österreichische Gymnasien 1856, p. 755; Goodwin Moods and Tenses 389; Gildersleeve American Journal of Philology 3, 202, 23, 137; Jebb on Sophocles Ajax 75 (appendix); Chambers Classical Review 10, 150, 11, 109; Wharton o.c. 10, 239; Whitelaw o.c. 10, 239, 16, 277; Sonnenschein o.c. 16, 163; Kühner-Gerth Grammatik der griechischen Sprache 2, § 514. 8.

NEGATIVES WITH ὅστε AND THE INFINITIVE

2759. ὅστε with the infinitive shows the following uses of the negatives.

a. μὴ in ordinary result clauses including such as express an intended result; as πάν παρουσιά σχετε οὐδὲν μὴ διδόναι μηδ' ἀπελλάττησθαι τοῦ μεγαστού κακῶν they use every effort (so as) to avoid being punished and released from the greatest of evils P. G. 479 c.

b. μὴ sympathetic, after verbs of hindering; as ἀπεχθομενοι ὅστε μὴ ἐμβάλλεων refraining from attacking T. 1, 49 (cp. 2744.1).
NEGATIVE SENTENCES [2760]

N. — After verbs of hindering ὀστε is rarely used for ὀστε μῆ (cp. 2744.2); as ὀστε γὰρ τὴν οὐσίαν πρὸς τούτο Πελληνέας ἀφικέσθαι ἢ πρὸ τοῦ τεῖχους φάραγγες ἐπήξε the ravine in front of the walls prevented them from reaching the short cut to the Pellionians X. H. 7. 2. 13. Cp. P. Eu. 305 d.

c. οὖ, when the ὀστε clause depends on a clause itself subordinate to a verb of saying or thinking (2269).

d. μῆ οὖ after a negated verb of hindering (cp. 2744.8); as ὀστε ἐφέως Ευρυμάθης κατέχειν δυνάσταται ... ὀστε μῆ οὖ διασκέδασθαι τὴν στρατιὰν neither will Eurybiades be able to prevent the fleet from being scattered Hdt. 8. 57. Also when the ὀστε clause depends on a negated verb (2745); as πελούμαι γὰρ οὖ τοσοῦτον οὐδὲν ὀστε μῆ οὖ καλὸς θανεῖν for I will suffer nothing so much as not to die nobly S. Ant. 97.

e. οὖ μῆ (cp. 2754 a); as οὖς τοῖς ἐπετεθηκαὐτοῖς ἄκουσάι ὀστε ... οὖ μῆ σοὶ ἀστεῖοι ὦ I have conceived such a desire to hear that I shall not fall behind you P. Phae. 227 d.

ACCUMULATION OF NEGATIVES

2760. If in the same clause a simple negative (οὐ or μῆ) with a verb follows a negative, each of the two negatives keeps its own force if they belong to different words or expressions. If they belong to the same word or expression, they make an affirmative.

οὖ διὰ τὸ μῆ ἄκουσάι οὐκ ἔβαλεν αὐτὸν it was not because they did not throw that they did not hit him Ant. 3. 5. 6, οὖ τοῖς μᾶ τὴν Ἰάμητα δύναμαι μῆ γελᾶν by Demeter I am not able to help laughing Ar. Ran. 42, οὐδὲις οὐκ ἔπαιχέ τι no one was not suffering something (i.e. everybody suffered) X. 8. 1. 9 (οὐδὲις ὁσίες οὖ = everybody is commonly used for οὐδὲις οὖ), οὐδὲ τὸν Φόρμων’ ἐκεῖνος οὐχ ὅτι nor does he not see Phormio (i.e. he sees him very well) D. 33. 46, οὖ’ έι τοῖς ἄλλοις σοφός (ἔστω) οὐ φιλοσοφεῖ nor if there is any other man who is wise, does he love wisdom P. S. 204 a, οὐδέ γε οʹ ἵστα πονηρός οὐκ ἄν γένοιτο δημοσία χρηστὸς nor can the man who is base in private prove himself noble in a public capacity Aes. 3. 78.

2761. If in the same clause one or more compound negatives follow a negative with the same verb, the compound negative simply confirms the first negative.

οὐδὲις οὐδὲν τεῦν ὀδηγεῖ no one will do anything because of want Ar. Eccl. 605, μῆ δορυφόρηση μῆδεις let no one raise an uproar D. 5. 15, καὶ οὖτε ἐπέθετο οὐδέις οὐδικάκειν οὐτε πρὸς τὴν γέφυραν οὐδὲις ἴλθε and neither did anyone make an attack from any quarter nor did anyone come to the bridge X. A. 2. 4. 23, τούτων φοβοῦμεν μὴ ποτὲ ἀφεῖτε μὴδὲν μῆδεκ αὖθισον μῆτε ποιήσητε μῆτε βουλεύσητε holding them (the gods) in fear never do or intend anything either impious or unholy X. C. 8. 7. 22. So οὖ ... οὐδέ νων ... ne ... quidem, οὐ μή νοδεῖ (2768). οὐδὲ πολλοῦ δὲ, after a negative, means far from it. Cp. “no some, were he never so old of years, might not marry” (Ascham’s Scholemaster). “We may not, nor will we not suffer this” (Marlowe).

a. In οὐδὲ γὰρ οὐδὲ the first negative belongs to the whole sentence, while the
second limits a particular part. Thus, ὦδὲ γὰρ ὢδὲ τοῦτο ἐφεσταρό for he did not deceive me even in this X. C. 7. 2. 20 (cp. neque enim . . . ne . . . quidem). Cp. E 22, 8 32. So ὦδὲ μὲν ὄδε B 703, 5 551.

2762. The negative of one clause is often repeated in the same or in another clause either for emphasis or because of lax structure.

δὲ ὦδὲ, ἐπειδὴ τῷ δὲ ἐβολύναε μάραν, ἄρασα τὸ ἔργον ὦδὲ ἔσμεν who did not, after you had planned his death, dare to do this deed A. Ag. 1694. The repetition is rhetorical when the negative is repeated directly, as ὴς συμφέρει, Ὠδὲ, ἄγων ὤδε not tripping, is this struggle, no in truth S. O. C. 587.

SOME NEGATIVE PHRASES

2763. μὴ ὄτι, ὢδὲ ὄτι, rarely ὤδὲ ὄτι and μὴ ὄτι, not to speak of, to say nothing of, not only, not only not, so far from (Lat. tiamum aberat ut) are idiomatic phrases probably due to an (early, and later often unconscious) ellipsis of a verb of saying. Thus, ὦ δὲ λέγω (or ὦδὲ ἐρώ) ὄτως, μὴ ἐπώ (λέγε ἢ ἐχίνη) ὄτι I do (will) not say that, let me not say that, do not say that. μὴ ὄτι, etc. are often used where these verbal forms cannot be supplied by reason of the form of the sentence.

a. ὦδὲ ὄτι (ὄδι ὄτι, μὴ ὄτι) . . . ἄλλα (καὶ) not only . . . but (also). Thus, ὦδὲ ὄτι μένοι ὢς Κρίτων ἐν Ἰταυρῳ ἵνα, ἄλλα καὶ οἱ φίλοι αὐτοῦ not only was Crito in peace, but his friends also X. M. 2. 9. 8, οὐ μὴ ὄτι, ἄλλα ὄτι, ἄλλα τὸν μέγαν βασιλέα εὑρεῖν κτλ. I think that not merely any private person but the Great King would find, etc. P. A. 46 d.

b. ὀδὲ ὄτως (rarely ὀδὲ ὄτι) or μὴ ὄτι . . . ἄλλα (καὶ) is shown by the context to mean not only not (so far from) . . . but (also). Thus, ὦδὲ ὄτως ἀρχαὶ αὐτοῖς ἔχειν, ἄλλα μεθοδώς σαυτὸν κατὰ τούτων πολιτείαι not only are you not grateful to them, but you let yourself out for hire as a public man to their prejudice D. 18. 131; μὴ ὄτι P. R. 581 e.

c. ὦδὲ ὄτως (rarely ὀδὲ ὄτι) or μὴ ὄτι (μὴ ὄτως) . . . ἄλλα ὦδὲ (μὴ δὲ) or ὄτως (μὴ) is shown by the context to be meant not only not (so far from) . . . but not even. Thus, ὀδὲ ὄτως τὰς κοινὰς ἐκεισθείας μετέχομεν, ἄλλα ὀδὲ δουλεῖς μετρίας τιμέων ἡμῖν ἔχομεν not only do we not share in the general freedom, but we were not thought worthy of obtaining even a moderate servitude I. 14. 5, νομίζει, ἄντων μὴ ὄτι Πλαταεῖα εἶναι, ἄλλα ὀδὲ ἐκείνον he considers himself not only not a Plataean but not even a free man L. 23. 12.

N. When a negative precedes, the meaning may be not only . . . but not even; as τὴν οἰκὶν . . . ὀνεὶκε ἐν μὴ ὄτι προῖκα δολῆς, ἄλλα ὀδὲ Εὐλαττον τὸς ἄξιος λαβῶν you would offer your house to no one not only gratis, but not even for a lower price than it is worth X. M. 1. 6. 11.

d. μὴ ὄτι (less often ὀδὲ ὄτως) in the second of two balanced clauses, after an expressed or implied negative in the first clause, means much less (Lat. nedomus); as ὀδὲ πλείον, μὴ ὄτι ἀναρέωθαι τοὺς ἄνδρας δυσκολον ἢν it was not possible even to sail, much less to rescue the man (i.e. to say nothing of rescuing) X. H. 2. 3. 35. The preceding negative may be contained in a question or be otherwise implicit. Thus, ὀδὲ οὐ βέβαιον εἰ τῷ ταχὺ μαθεῖν . . . ὠντον παράγα μὴ ὄτι τοσοῦτον κτλ.; does it appear to you to be easy to learn so quickly any subject whatever, much less a subject of so great importance? P. Crat. 427 e; cp. D. 54. 17.
The rare οὐχ ὅτι in the second member means though (P. Pr. 336 d).

2764. οὐ μόνον . . . ἀλλὰ καὶ (negative ἀλλ' οὐδὲ) not only . . . but also (Lat. non solum . . . sed etiam). καὶ may be omitted: usually when the ἀλλὰ clause either includes the first clause or is strongly contrasted with it. Thus, ἦματον ἡμιφέσατο οὐ μόνον φαθὼν, ἀλλὰ τὸ αὖθι βέρους τε καὶ χειμώνος γιὰν πάν t a cloak that is not merely wretched but is the same both summer and winter alike X. M. I. 6. 2 ; cp. D. 18. 26.

2765. ὃ τι μή, διὸν μή except, unless. ὃ τι (sometimes written ὅτι) μή, and διὸν μή, διὰ μή are used, without any verb, to limit a preceding assertion (cp. εἰ μή 2346 a).

οὐ γάρ ἐν κρήνῃ, ὃ τι μή μία ἐν αὐτῇ τῇ ἀκροπόλει for there was no spring, except one on the acropolis itself T. 4. 26, πείθοντα δὲ ἐκ τῶν μεν ἄναχορεῖν, δοσον μὴ ἀνάγκη αὐτῶν χειρῆσαι. philosophy persuading the soul to withdraw from them, except so far as she has to make use of them P. Ph. 83 a, τῆς τῆς ἐκράτουν δοσά μη προκύπτει πολὺ ἐκ τῶν ὑπήκοων they were masters of the country, so far as they could be without advancing far from their camp T. 1. 111 (δοσά κρατεῖν ἐδώκαστο).

2766. μόνον οὐ (lit. only not), διὸν οὐ (of time) almost, all but (Lat. tantum non). Thus, μόνον οὐ διεσπασθεῖν I was almost torn in pieces D. 5. 5, ἐνώθε . . . δοσά οὖκ ήθη ἔχειν τῆν τόλμη he thought that he already was all but in possession of the city X. H. 6. 2. 16.

2767. οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά nevertheless, notwithstanding, cp. Lat. uerum tamen; the colloquial οὐ γάρ ἀλλά has about the force of nay, for indeed, cp. Lat. non enim . . . sed. These elliptical phrases require a verb or some other word to be supplied from the context or general run of the thought; but they often resist strict analysis since the contrasted idea is too vague to be supplied. Thus, ὃ ἔτος . . . μικρὸν κάκεινον ἐξεταρχήσετον οὐ μὴν (ἐξεταρχήσετον) ἀλλὰ ἐπέμενεν ὁ Κύρος the horse was within a little of throwing him also over its head; (not that it did throw however, but =) nevertheless Cyrus kept his seat X. C. 1. 4. 8, ἀδὲ μὲν οὖν οὐ καθάροι πρὸς νόμον καὶ Λακεδαίμονοι πυγμοί φιλοτήμος πρὸς ἀλλήλους ἔχον, οὐ μὴν (scil. πρὶν κακῷ) ἀλλὰ πρὶν καλλίστων . . . ἐφέλωνκασαν while our ancestors and the Lacedaemonians were continually jealous of each other (not indeed about base objects but =) nevertheless they were rivals about the noblest objects I. 4. 85, καὶ γάρ ἐν δύσειον οὕτω γ' εἶναι ἄλογον οὐ μέντοι (scil. ἄλογον ἐστιν) ἀλλ' ἡώς ἐξει τωά λόγον and in fact put thus it would seem to be unreasonable; (it is not however unreasonable but =) nevertheless perhaps it has some sense P. Ph. 62 b, μή σκοπέτε μ', ἐδέκφ', οὐ γάρ ἀλλ' ἔχει κακῶς δον't mock me, brother; nay, for really I am in a bad way Ar. Ran. 58 (lit. for it is not so but, i.e. it is not a case for mocking, but). In these phrases ἀλλά seems to show traces of its original force of otherwise (2775).

2768. οὐ μὴν οὐδέ ὅτι again, not however that corresponds to the positive οὐ μὴν (μέντοι) ἀλλά. Thus, οὐ μὴν οὐδέ βαρβάρους ἔφηκε nor again has he spoken of barbarians T. 1. 3, οὐ μὴν οὐδ' Ἀχιλλεὺς no, nor even Achilles B 703, οὐ μὴν οὐδὲ ἀναξιόθητοι αὐτὸς κελεύω τοὺς . . . ἐνμάχους ἡμῶν ἔκαντ' βλάπτειν not however that I did you tamely permit them to injure our allies T. 1. 82.
PARTICLES

2769. Under the head of particles are included sentence adverbs (1094) and conjunctions. Many sentence adverbs remained such, some sank to mere enclitics, others became pure conjunctions, while still others fluctuated in function, being now adverbial, now conjunctival, as καί even and and, οὐδὲ not even and nor, γάρ in fact and for, πρὶν sooner and until or before.

2770. Conjunctions are either coördinating or subordinating. The coördinating conjunctions with their several varieties are given in 2163. The subordinating conjunctions are

Causal: δὲτι, διὰτι, διάπερ, ἐπεὶ, ἐπείδη, ὅτε, ὅποτε, ὡς (2240).
Comparative: ὡς, ὡςπερ, καθάπερ, ὡςώς, ἡ, ὅπη, ὅπερ (2463; cp. 2481).
Concessive: καὶ εἰ (κεῖ), καὶ εἴν (καῦ), εἰ καί, εἴν καί (2369).
Conditional: εἰ, εἴαν, ἡν, ἄν (2283).
Consecutive: ὡστέ, ὡς (2250).
Declarative: δὲτι, διάτι, οὐκεκα, οὐκοκα, ὡς (2578).
Final: ἢν, ὡςσ, ὡς, μή, etc. (2193; cp. 2209, 2221).
Local: ἕδι, ὡςν, ὧ, ὡςοι, ὡςθα, ὡςεν, ὡςθεν, ἡ, ὅπη, etc (2498).
Temporal: ὅτε, ὅποτε, ἡμικα, ἐπεί, ἐπειδῆ, ὡς, μέχρι, ἐπτε, ἐως, πρὶν, etc. (2383).

Some conjunctions belong to more than one class.

2771. Greek has an extraordinary number of sentence adverbs (or particles in the narrow sense) having a logical or emotional (rhetorical) value. Either alone or in combination these sentence adverbs give a distinctness to the relations between ideas which is foreign to other languages, and often resist translation by separate words, which in English are frequently over emphatic and cumbersome in comparison to the light and delicate nature of the Greek originals (e.g. ἄρα, γάρ, τοῦ). The force of such words is frequently best rendered by pause, stress, or alterations of pitch. To catch the subtle and elusive meaning of these often apparently insignificant elements of speech challenges the utmost vigilance and skill of the student.

2772. The particles show different degrees of independence as regards their position. Many are completely independent and may occupy any place in the sentence; some may occur only at the beginning (prepositive particles, as ἀτάρ); others find their place only after one or more words at the beginning (postpositive particles, as γάρ, δέ); and some are attached closely to a preceding word or even form compounds with that word wherever it may occur (γάρ, τέ).

2773. Some verbal forms have virtually become particles, e.g. ἤγε used with the second person plural, ὄφας used of several persons, parenthetic οἴματι, ὅλον ὅτι, εὗ ὰδ' ὦτι, εὗ ὰδ' ὦτι (2555).

2774. As regards their meaning, particles may be arranged in classes, e.g. adversative, affirmative, asseverative, concessive, confirmative, conjunctive, infer-
entiul, intensive, interrogative, limitative, negative, etc. These classes cannot always be sharply distinguished: some particles fall under two or more classes. Many particles, which serve to set forth the logical relation between clauses, had originally only an intensive or confirmatory force that was confined to their own clause. The following sections deal only with the commoner uses of the most noteworthy particles.

**ἀλλά**

2775. ἀλλά, a strongly adversative conjunction (stronger than δὲ), connects sentences and clauses, and corresponds pretty closely to but; at times ἀλλά need not or cannot be translated (2781 b). In form (but with changed accent) ἀλλά was originally the same word as the accusative neuter plural ἀλλα other things used adverbially = on the other hand. ἀλλά marks opposition, contrast, protest, difference, objection, or limitation; and is thus used both where one notion entirely excludes another and where two notions are not mutually exclusive. ἀλλά is often freely repeated in successive clauses.

2776. The Antecedent Statement is Negative.—In its simplest use ἀλλά introduces a positive statement after a negative clause. Thus, οὐκ ἄνδρες ὑμῶν πίστις, ἀλλ’ ὑμῶν ἀνὴρ his oath is not the warrant of a man, but the man is warrant of his oath. A. fr. 304, οὐ γὰρ κραυγὴ ἄλλα σίγη ὃς ἀνωτερός... προσῆχαν for they came on, not with shouts, but with as little noise as possible. X. A. I. 8. 11.

a. After a question implying a negative answer or a question to be refuted ἀλλά may have the force of (nay) rather, on the contrary. Thus, τί δεῖ σε ἵναι...; ἀλλά ἂξιος πέμψω what’s the need of your going? Nay rather send others. X. A. 4. 6. 19. Here ἀλλ’ ὅ (μή) has the force of and not rather (2781 b); as τί δεῖ ἐμβαλεῖν λόγον περὶ τούτον, ἀλλ’ ὅχοι προετεῖν ὅτι οὕτω τοιχεῖς: why is it necessary to propose a discussion about this and not rather announce that you will have it so? X. C. 2. 2. 19.

2777. After a negative clause, or a question implying a negative answer, ἀλλά, or more commonly the colloquial ἀλλ’ ἂς, may mean except, the combination being equivalent either to ἀλλά or to ἂς. In the preceding clause a form of ἄλως or ἄτερος is often expressed. Thus, ἐπαινεῖ... μὲν οίτις ἀλλ’ ἐγὼ ὅ ... except myself S. O. T. 1331, οὐδὲν ἐκθέοντος ἐπανεῖν ἀλλ’ ἂς τὸν πλοῦτον wishing to praise nothing except wealth. P. R. 330 c (here has ἀλλ’ ἂς is detached from οὐδέν). τίνα ἂξιον ἔχοντι λόγον βοήθουντες εἰσο ἀλλ’ ἂς τὸν ὥρθον κτλ.; what other reason have they for supporting me except the true reason, etc.? P. A. 34 b.

a. Distinguish the use of ἀλλ’ ἂς except (= ei μή) in τὸ γοῦν σχεῖν ὕτερον φανεῖται, ἀλλ’ ἂς οὐ καθὼ ὃ the device at any rate appears different, unless I can’t see Ar. Eq. 953.

2778. οὐδὲν ἄλλ’ ἂς nothing but is also used elliptically, apparently by an original suppression of a form of ποιῶ or γίγνομαι; in effect, however, the phrase has acquired a purely adverbial sense (merely). Thus, διεφθάρµεθα... ἵν’ ἄνδρων οὐδέν ἄλλ’ ἂς φευκάζειν δυνάμενον οὐκ have been ruined by men who are able (to do) nothing except deceive (i.e. able merely to deceive) I. 8. 36.
PARTICLES: ἀλλά

a. With the above use compare οὐδὲν ἄλλο ἢ nothing else than, used without, and with, ellipse; as οἱ μέρισι ἑπτεῖς οὐδὲν ἄλλο ἢ μέρισι εἴσην ἀνθρωποι your ten thousand horse are nothing more (else) than ten thousand men. A. 3. 2. 18, οὐδὲν ἄλλο ἢ τὸν ἐναντίον ἀνθρώπων ἐκαστὸς doing nothing else than each abandoning his own city T. 2. 16. So also οὐδὲν ἄλλο ... ἢ D. 8. 27. Cp. ἄλλο οὐδὲν ἢ, as in ἄλλο οὐδὲν ἢ κε ὅσα ἐναρμάχους they did nothing else than conduct (= they practically conducted) a sea-fight from the land T. 4. 14. Cp. 946, 2652.

2779. The origin of ἀλλ᾽ ἢ is disputed, some scholars regarding ἀλλ᾽ as ἀλλά (originally ἄλλα, 2775), while others derive ἀλλ᾽ directly from ἄλλα, which is thought to have lost its force and consequently its accent. In some passages the Mss. do not distinguish between ἄλλα and ἀλλ᾽; and ἀλλ᾽ ἢ and ἄλλα ἢ differ only slightly in meaning. In some of the above cases ἀλλ᾽ has an adjectival force, in some it hovers between an adjective and a conjunction, and in others it clearly has become a conjunction.

2780. After a comparative (μᾶλλον, τὸ πλέον) in a negative clause ἀλλά has the force of as. Thus, καὶ ἔστιν ὁ σήμερον οὐχ ὅπλων τὸ πλέον ἄλλα διαπίνης and war is not so much (lit. more) a matter of arms as (but rather) of money T. 1. 83. Here the clause with ἀλλὰ is more emphatic than if ἢ had been used. Cp. "there needed no more but to advance one step": Steeie.

2781. The Antecedent Statement is Affirmative. — ἀλλά is sometimes found after an affirmative statement.

a. The antecedent clause often has a concessive force, and frequently takes μέν (2900). Thus, τὰ μὲν καθ᾽ ἡμᾶς ἑμοιγε δοκεῖ καλῶς ἐχεῖν ἄλλα τὰ πλάγια λύτει me the part where we are seems to me to be well disposed, but the wings cause me unceasing X. C. 7. 1. 16.

b. ἀλλ᾽ οὐ (μή) after an affirmative statement often has the force of and not, and not rather, instead of (sometimes with a touch of irony). Thus, ἐκείθεν ἄλλ᾽ οὐκ ἐχθένοι ἁγιάσθῃ she was carried off from there and not (or simply not) from here P. Phae. 229 D, ἔμοι ὄργετον ἁλλ᾽ οὖν αὐτοῖς they are angry with me instead of (or and not rather with) themselves P. A. 28 C. In such cases καὶ οὐ (μή) would not repudiate the opposition.

2782. ἄλλα in Apodosis.—After a concession or a condition expressed or implied, the apodosis may be emphatically introduced by ἄλλα, ἄλλα ... γε, ἄλλαι οὖν γε still, yet, at least. Thus, οἱ σώμα δόσουν, ἄλλοι δ νοῦς ἐλεύθερος if the body is enslaved, the mind at least is free A. fr. 864, ἐν δ᾽ εν πᾶσι τῶσοι Ἰππώμεθα, ἄλλα τὸ γε τοι πῦρ κρειττόν καρποῦ ἐστίν but if we should be baffled in all these points, still, as they say, fire is stronger than the fruit of the field X. A. 2. 5. 19. So also in clauses other than conditional; as ἄλλ᾽ ἐπεὶ ... πατέρα τὸ δ᾽ εἰδὼν οὐκ ἀνεπλάθει ... ἄλλ᾽ ἐμὲ ... ἀικτράτε but since ye did not bear with my father, pity me at least S. O. C. 241.

2783. ἄλλα attached to Single Words. — ἄλλα, attached to a single word in an adverbial sense, may stand in the interior of the sentence (not in Hom.). Thus, ἄλλα νῦν now at least, as in τί δήτ᾽ ἄν ἄλλα νῦν γε ἐτ᾽ ἄφελοιμι ἢγον pray, can I serve thee even now? S. Ant. 552. So with γε, as ἐὰν οὖν ἄλλα νῦν γε ἐξει ... ἐθελήσῃ if therefore you still desire even now D. 3. 33 (and often in D.). Here ἄλλα νῦν implies εἰ μή πρότερον. ἄλλα sometimes apparently implies εἰ μὴ
2784. ἄλλα opposing Whole Sentences. — ἄλλα well, well but, nay but, how-
however is often used, especially at the beginning of a speech, in opposition either to
something said (or supposed to be meant) by another, or to a latent feeling in the
mind of the writer or speaker himself. Thus, ἄλλα πρῶτον μὲν μην Ἀκρόπολις . . .
τετελευτήσας κατ' ἐμοῖ εἰσε ἐχεῖ well, I will first allude to the charge against me which
he mentioned last X. H. 2. 3. 35, ἄλλα ἤφελε μὲν Κύρος Ἰάνῃ· ἐπεὶ δὲ τετελευ
tήθηκεν κτλ. well, I would that Cyrus were alive; but since he is dead, etc. X. Δ. 2. 1. 4.
Often of remonstrance or protest, as ἄλλ' ἀμηχανον nay, it is impossible E. El. 529.
ἄλλα is also especially common when a previous train of thought or remark
is impatiently interrupted, as ἄλλα ταῦτα μὲν τι δὲι λέγειν; but what is the need
of recounting this? S. Ph. 11. Similarly in

a. Replies (often in quick, abrupt, or decisive answers) : ἢρετο δ' τι εἶη τὸ σῶ
ηθματ' ὁ δ' ἀπεκρίνατο· Ζεὺς σωτήρ καὶ νίκη· ὁ δὲ Κύρος ἀκούσας ἄλλα δὴχομαι τε, ἐφι,
kai τοῦτο ἐστω he asked what the watchword was; and he replied : "Zeus the
saviour and Victory;" and Cyrus, on hearing this, said, "Well, I accept it and
so let it be" X. Δ. 1. 8. 17.

b. Assent, with an adversative sense implied (cp. οὐ, well): ἄλλ' εἰ δοκεῖ,
χαρώμεν well, if it pleases thee, let us be going S. Ph. 645.

c. Appeals, exhortations, proposals, and commands: ἄλλ' εἰσαν but let us go
P. Pr. 311 a, ἄλλ' εἰμι πείθω καὶ μὴ ἄλλως πολει nay, take my advice and don't
refuse P. Cr. 45 a. The tone here is often impatient.

d. Wishes and imprecations: ἄλλ' εὔνοιχθις well, my blessings on thee S. O.
T. 1478.

e. Questions, to mark surprise: πῶς εἰπας; ἄλλ' ἡ καὶ σοφὸς λέηθας ὅν; what
dost thou mean? can it really be that thou art subtle too and without my knowing
it? E. Alc. 58.

2785. ἄλλα is often used when a speaker introduces a supposed objection
(either in his own name or in that of his opponent), and immediately answers
it; as ἄλλα γὰρ τὸν Διὸ έκείν' ἀν τῶς εἴπο πρὸς τῶν κτλ. but, by Zeus, he might
perhaps say in reply to this, etc. D. 20. 3. ἄλλα may here put the supposed
objection and also give the answer. Thus, τι γὰρ καὶ βουλόμενοι μετεπέμπετεθ' ἀν
αὐτοῦ εἶν τὸ τῷ καρφί· ἐπὶ τὴν εἰρήνην; ἄλλα ὑπήρχεν ἀπάσιν· ἄλλα ἐπὶ τὸν πὸθε
μον; ἄλλα αὐτοὶ περὶ τῆς εἰρήνης ἐβουλεύεσθε for with what possible desire would you
have been sending them to that juncture? With a view to peace? Why (but)
peace was open to all. With a view to war? Why (but) you were yourselves
deliberating about peace D. 18. 24. Cp. French mais introducing a reply to a
question.

a. So in rapid dialogue objections may take the form of questions, in which
each ἄλλα after the first may be rendered by or. Cp. 2654.

2786. ἄλλα with other Particles.—For example:

ἄλλα γὰρ 2816; on ou γὰρ ἄλλα, see 2767.
ἄλλα . . . ye but at any rate.
ἄλλα γε τοι (τοι γε) yet at least, yet be sure.
ἄλλα δῆ well then.
ἄλλα ὅτι; why how? can it really be that? what, can it be true? Here ἄλλα marks surprise, while ὅτι asks the question.

ἄλλα μὲν ὅτι nay, but; well, however; yet truly. On οὐ μὲν ὅτι ἄλλα, see 2767.

ἄλλα μὲν nay, but; but then; but surely. Often to introduce an objection, to reject an alternative, often merely to introduce a new idea or to resume an interrupted thought. On οὐ μὲν ἄλλα, see 2767.

ἄλλα δὲμοσ but still. Often without a verb, to introduce the reply to an objection.

ἄλλα ὁδεί is sometimes used elliptically, as in ἐντερ ... ἂν οὕτως ἐπεγέγελθη πρὸς ἤμας ἄλλα ὁδεί μικρὸν nay, there is not even ever so little (not only not a great deal but not even a little) concerning which he reported to you D. 19.37. ἄλλα ὁδεί μὲν δὴ is often used to reject an alternative.

ἄλλα ὁδὲ (γε) but then, well then, well at any rate; stronger than δ' ὁδὲ.

ἄρα

2787. ἄρα (Epic ἄρα and enclitic ἂρ before a consonant, ἂρα usually after monosyllables; all postpositive), a connective, confirmatory, and inferential particle marking the immediate connection and succession of events and thoughts; the natural, direct, and expected consequence of a previous statement of the existing situation, or of the realization of experience of some sort; and agreement of various kinds, as between assertion and reality, cause and result, premise and conclusion, and explanation and what was to be explained.

a. ἄρα marks a consequence drawn from the connection of thought, and expresses impression or feeling; the stronger ὁδὲ marks a consequence drawn from facts (a positive conclusion).

2788. The etymology of ἄρα, and hence its original meaning, is obscure. Some derive it from the root ἂρ, seen in ἄρ-ἀρ-ἀρκω ἃη, ἁἰν, ἄρῃ just; and thus regard the proper sense as fittingly, accordingly. Others think the earliest meaning was truly, for sooth and connect ἄρα with a lost adj. ἂρα, surviving in ἂρα-στος, ἂρα-γνωστός. On this interpretation ἄρα would originally assert the truth of its own clause. ἄρα is found also in ἄρα and γάρ.

2789. ἄρα is used in Homer much more freely than in Attic, and often so as to defy exact translation. In general ἄρα in Epic marks immediate connection and succession, a natural consequence of something already said or done; gives an explanation of an antecedent statement; or is used in recapitulations and transitions. Thus, οὖν ἐπεὶ ἰ' ἤγερθη ... βῆ β' ζῦν ζησιν ὅτι ἄρα ἂν ἦγερθεν sio ὅτι he spake, and all accordingly became hushed in silence H 92, στὸν δὲ σφεν ἐναίσθησε Μεσσάλιος, δὲ ἄρα συβάστασιν ἂν ἄρα ἠκούσατο and Messalitus distributed food to them, a slave whom (and this was the reason for his so doing) the swineherd had acquired ξ 449, δὲ ἄρα ἐφώνησε καὶ ἀπὸ τοὺ τόῦ τῶν ἔθηκεν thus then he spake and put the bow from him φ 163. So also in the later language; as ἐφώνησε δὲ αὐτὸν τίς μυρτὸς ... ἀπεκρίνατο ἄρα ὅτι Κύρος on his mother's questioning him Cyrus naturally replied X. C. I. 3. 2.

2790. In Attic, and in part also in Homer, ἄρα marks an inference (conse-
PARTICLES: ἀρα

quently, so then, therefore, it seems, after all, of course, etc.). Thus, εἰπεν αὐτῷ ὅτι βασίλεις οὐ μαχεῖται δέκα ἡμέρων. Κύρος δὲ εἰπεν· οὐκ ἀρα ἦτι μαχεῖτα, εἰ ἐν ταῦται οὐ μαχεῖται ταῖς ἡμέραις τὸν σεer said to him that the king would not fight within ten days. And Cyrus answered: "Well then if he does not fight within that time he will not fight at all." X. A. 1. 7. 18, οὐδεὶς ποτὲ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτὸν . . . , τάγετε γὰρ ἀρα τῶν ἄγαθων ἐπιθυμοῦσίν ποιείς drink merely, but good drink, since of course everybody desires good things. P. R. 438 a.

2791. ἀρα is often used of direct logical conclusions in conducting an argument (especially in Plato); as τι ὁν περὶ ψυχῆς λέγομεν; ὁ δὲ τὸ ἀράτων εἶναι; οὐχ ὁ δὲ τῶν ἀδίδες ἀρα; ναὶ. ὁμοίερον ἀρα ψυχῆς σώματος ἐστιν τῷ ἀδει, τὸ δὲ τῷ ὁδότῳ what then do we say about the soul? That it is visible or invisible? Not visible. Then it is invisible? Yes. Consequently soul has a closer resemblance to the invisible than to the body, and the latter to the visible. P. Ph. 79 b.

2792. In the argument ex contrario set forth in clauses with μὲν and δὲ, ἀρα, usually meaning in sooth, is commonly placed with the second clause (P. Ph. 80 d, R. 445 b), occasionally with the first (P. Cr. 46 d, L. 840 b), or with both (P. Ph. 97 a, R. 600 c).

2793. In direct questions ἀρα adds liveliness, while at the same time it marks connection or consequence. So τις ἀρα who then? πῶς ἀρα how then? In questions of anxiety ἀρα marks increase of feeling. Thus, τι μὲν ἀρα τι μὲν ἀδέκεις; why then, why dost thou destroy me? S. Ant. 1255.

2794. ἀρα occurs in questions in which the admissibility of one opinion is inferred from the rejection of another. Thus, εἰπεν μοι, ἐφη, ὥς Θεοδώρη, ἐστι σοι ἀγαθός; οὐκ ἐμαχαίρω, ἐμη. ἀλλὰ ἀρα οἰκία προσδόκω ἐχομένα; 'tell me,' said he, 'Theodote, have you an estate?' 'Not I indeed,' said she. 'But perhaps then you have a house that brings in an income?' X. M. 3. 11. 4. Such questions are often ironical (P. A. 25 a).

2795. ἀρα is often used to indicate new perception, or surprise genuine or affected; as when the truth is just realized after a previous erroneous opinion and one finds oneself undeceived either agreeably or disagreeably. So, especially with the imperfect of εἶπα, ἀρα means after all, it seems, why then, so then, sure enough. See 1902.

2796. εἰ ἀρα, ἐὰν ἀρα if really, if after all, if indeed, are commonly used of that which is improbable or undesirable; εἰ (ἐὰν) μὴ ἀρα unless perhaps (nisi forte, nisi vero) is often ironical. Thus, εἰ ἀρα γέγονεν ὡς οὕτως ἐμαχήσει εἰ indeed it did take place as they said D. 53. 28, καὶ μὴ εἰ καὶ τοῦτ' ἀρα δεί μὴ εἰπεῖν and yet if I must after all say this too 18. 317, πεπολύκας τοῖς Ἀθηναίοις παρρησή, ἢν ἀρά πολεῖ κατὰ γῆν βιοθάναι . . . ταῖς νεατὶ πρὸς ἀπαντας ἀνθισταθαι he often counselled the Athenians, if after all they should ever be hard pressed on the land side, to fight the world with their fleet T. 1. 93, πῶς ἐν αὐτὸς ὅ τοις ἀρα διαφθείροι τοὺς νεόν τοῖς νέον; εἰ μὴ ἀρα ἢ τῆς ἀρέτης ἐπιμέλεια διαφθείρα εἶστιν how then could such a man corrupt the young? unless perchance the study of virtue is corruption X. M. 1. 2. 8.

2797. εἰ (ἐὰν) ἀρα is common after σκοπεῖ, etc. See 2672.

2798. ἀρα is often used, especially with ὡς, to introduce the statement of others which, in the view of the speaker, is (usually) to be rejected. Thus, ἀκοῦω
ματ' ἐρεῖν ὃς ἀρη ἐγὼ πάντων ἄν κατηγορῶ κοιμώς γέγονα I hear that he is going to say that I forsought (or if you please) have been a partner in all that I denounced D. 19. 202.

2799. Attic has, in bimembral clauses, ἔτε ἀρα... ἔτε or ἔτε... ἔτε ἀρα, as ἔτε άληθες ἔτε ἀρη οὖν μάτην whether truly or after all, it may be, falsely S. Ph. 345. Hom. has also a similar use with ὀθε... ὀθε, and ἥ... ἥ. Hom. has ἀρα... ἀρα (Ψ 887).

ἀρα

2800. ἀρα, a confirmative particle from ἦ + ἀρα, is used in lyric and dramatic poetry in the sense of ἀρα. ἀρα is postpositive, except in New Comedy.

οὖν ἀρα τοβρογν, οὐκ ἐμοὶ κεκλησται it shall then be called thy work, not mine S. Aj. 1368. Often with τὶς, as τὶς ἀρη ἐμοὶ γένοι ν ἂν ἄθλωτερος; who then could be more wretched than I am ? Trag. fr.280. On interrogative ἀρα, see 2350, 2351. Epic ἦ ἀρα is both confirmatory and interrogative.

ἀτάρ

2801. ἀτάρ (prepositive; Hom. also ἀταταρ from ἀτε + ἀρ) usually poetical, but found in Xenophon and Plato, is an adversative conjunction commonly used to introduce a strong or surprising contrast (but, but yet, however); sometimes to introduce a slight contrast (and, and then), but one stronger than that marked by δὲ. ἀτάρ is common as a correlative to μέν. It is often found in lively questions to introduce an objection; in rapid transitions; and sometimes it serves to introduce the apodosis of a conditional sentence. ἀτάρ was largely displaced by the stronger ἀλλά.

ἀὖ

2802. ἀὖ (postpositive), an adversative particle meaning on the other hand, on the contrary (properly again). In Hom. it serves as a correlative to μέν or ἦ τοι, and to introduce the apodosis of conditional or relative clauses.

ἀὖ is often used with personal pronouns, as ἀλλὰ ὁ ν ἀὖ... λέγε. but do you in turn tell us X. S. 8. 5; and is often added to δὲ, as ai Ἅλληνες έπήγαν... ai ὅ ἀὖ βάρβαροι ὅκ τέδεχοντο the Greeks came on, but the barbarians on their part did not wait to receive them X. A. 1. 10. 11. Connected in meaning are the derivatives ἀτε (poetic) and ἀὖδες.

γάρ

2803. γάρ (postpositive) in fact, indeed, and for, a confirmatory adverb and a causal conjunction. As a conjunction, γάρ usually stands after the first word in its clause; as an adverb, its position is
freer. γάρ is especially common in sentences which offer a reason for, or an explanation of, a preceding or following statement. It may be used in successive clauses.

a. γάρ is from γέ + ἄρ ( = ἄρα), γέ originally giving prominence either to the word it followed or to the whole clause, while ἄρα marked this prominence as due to something previously expressed or latent in the context. The compound γάρ originally emphasized a thought either as the result of existing circumstances or as a patent and well known fact. In most uses of the word, however, the force of its component parts cannot be distinguished; nor is it clear in many cases whether γάρ is a conjunction or an adverb marking assurance.

2804. Adverbial γάρ appears in questions, answers, and wishes; and in many other cases where recourse is had to, conscious or unconscious ellipse by those scholars who hold that γάρ is always a conjunction. Ellipse is sometimes natural and easy, but often clumsy and artificial. Though we find in parallel use both incomplete and complete clauses with γάρ, it is improbable that the Greeks were conscious of the need of any supplement to explain the thought. In many uses γάρ has become formulaic, serving only to show the natural agreement with the existing situation.

2805. In questions, γάρ asks for confirmation of a preceding statement, or expresses assent or dissent; asks whether an act before mentioned was not reasonable; asks a question prompted by some form of emotion; and serves to indicate transition, etc.

a. In questions γάρ often marks surprise or indignation, and may frequently be translated by what, why, then, really, surely. Thus, ταυτί λέγεις σοι στρατηγὸν πτωχὸς ἄν; ἐγώ γάρ εἰμι πτωχὸς; do you, beggar that you are, address your general thus? what! I a beggar? Ar. Ach. 598, ἢ γὰρ ἄρα ἄν; is the man really alive? S. El. 1221, οὖν γάρ σοι μαχεῖσθαι ... τὸν ἄδελφον; do you really think that your brother is going to fight? X. A. 1.7.9. So τίς γάρ; who then, why who?

b. Brief interrogative formulae asking for confirmation of a preceding statement are:

τί γάρ; what then, how then, how else? τί γάρ also serves as a formula of transition (now, well then, now what ... , furthermore).

ἡ γάρ; is it not so? surely this is so? (cp. n'est ce pas). Often of surprise.

οὐ γάρ; is it not so? often in indignant questions; when not standing alone, why not?

πῶς γάρ; ποθεν γάρ; imply that something is impossible (often of surprise).

Cp. πῶς γάρ ὅ; in negative rhetorical questions.

2806. In answers γάρ marks assent, assurance, sometimes dissent. Thus, δεύνιν γε τοῦτο συγγαμ τοῦ νοσήματος. δεύνιν γάρ οὐδὲ ῥητὸν ἄριν indeed is the burden of the disease. Αγε ἄριν indeed and beyond all words S. Ph. 755, ὑμολογεῖς οὖν πρὲ ἐμὲ ἀδικος γεγενήθηναι; ἡ γάρ ἀνάγκη do you then confess that you have proved yourself unjust toward me? In truth I must indeed X. A. 1.6.8, μηδ' οἳ μετέρεσ τὰ παιδια ἐκδέηιατοιν ... μη γάρ, ἐφει νορ let mothers frighten their children. No indeed, said he P. R. 381 e, φέρές τάδ', οὖν; η μη φρονέω γάρ οὖ φιλῶ λέγειν dōt thou then consent to this? No, for I am not wont to utter words I do not mean S. O. T. 1520.
PARTICLES: γάρ

2807. In wishes: εἰ γάρ... ἐν τούτῳ εἰς would that it depended on that P. Pr. 310 d, κακῶς γάρ ἢδονος ὅθεν that you might perish wretchedly E. Cyc. 261. Here γάρ marks the agreement of the wish with the existing situation.

2808. Explanatory (or prefatory) γάρ has the force of now, namely, that is, for example; but usually is not to be translated, and especially when the preceding sentence contains a verb of saying, showing, etc. It usually introduces, as an explanation, the details of that which was promised in an incomplete or general statement; sometimes, without any such statement, it introduces a new fact. Whether this γάρ is an adverb or a conjunction is uncertain. Thus, δοκεῖ τοῦτον μοι χαριστέρον εῖναι μιθὸν διὰν λέγειν. ἦν γάρ ποτε κτλ. I think it will be more interesting to tell you a myth. Once upon a time there was, etc. P. Pr. 320 c, οὐκ γάρ σκοπεῖτε look at it in this light I. 19. 34 (at the beginning of a new point in the discussion).

2809. Explanatory γάρ often introduces a clause in apposition to a preceding demonstrative, to such expressions as τεκμηρίων δὲ οὐ μαρτύρον δὲ νοι the proof is this, δῆλον δὲ (ἔστιν) it is clear, τὸ δὲ μέγιστον but, what is of the greatest importance, or to relative clauses (995). Thus, ὃς δ’ ἔτι μᾶλλον θαρρᾶς, καὶ τίδε κατανόησον· οἱ μὲν γάρ (explaining τὸδε) πολέμωι πολὺ μὲν ἐπάνων εἰς νῦν ἢ πρὶν ἤττηθηναι ὑπ’ ἱμάντων and that you may be still more encouraged, consider this fact too. The enemy (namely) are much fewer now than they were before they were beaten by us X. C. 5. 2. 36, ἐννοήσαμεν δὲ καὶ τῦδε, ὃς πολλῇ ἐπίσ τέστιν ἀγάθῳ αὐτὸ εἶναι. δυνὴν γάρ ἐπάτερον ἔστιν τὸ τεθάναι κτλ. let us consider the matter also in this way and we shall see that there is abundant reason to hope that it is a good: now death must be one of two things, etc. P. A. 40 c, μαρτύρον δὲ· Δῆλον γάρ καθαρισμένης κτλ. and this is a proof of it: now when Delos was being purified, etc. T. 1. 8, δὲ δὲ πάντων σχετιλώσατον· οὐ γάρ ὀμολογήσαμεν ἐν παιστόταις εἰναι τῶν πολιτῶν, τούτων πιστοτάτων φίλακας ἡγούμεθα τῆς πολιτείας εἶναι but the most abominable of all is this: we consider the most trustworthy guardians of the State to be those men whom we should agree were the worst citizens I. 8. 53.

2810. Causal γάρ is a conjunction: for (nam, enim). It serves to introduce a cause of, or a reason for, an action before mentioned; to justify a preceding utterance; to confirm the truth of a previous statement. Causal γάρ often refers to a thought implied in what has preceded. Thus, λεκτεῖν ἃ γιγνόμην· ἐπειρόσορος γάρ (causal) εἰμι καὶ τῆς χώρας τῶν Παρθαλαγών καὶ τῆς δυνάμεως. ἔχει γάρ (explanatory) ἀμφότερα, καὶ πεδία κάλλιστα καὶ βραχὺ υφιλόστατα I must tell what I know, for I am acquainted with the country of the Paphlagonians and its resources; now the country has very fertile plains and very lofty mountains X. A. 5. 6. 6, io, δύστης· τοῦτο γάρ σ’ ἐχώ μόνον προσεπείν alas, ill-fated one! for by this name alone can I address thee S.O. T. 1071, ἐπιτευνυμένη δὲ ὑπὸ τῶν Λακεδαιμονίων· οὐ γὰρ ἐν μὲ ἐπεμπότα πάλιν πρὸς διάμαυς but I was trusted by the Lacedaemonians; for (otherwise, i.e. εἰ μὴ ἐπιτευνυμένη) they would not have sent me back to you P. A. 30 c.

2811. Anticipatory γάρ states the cause, justifies the utterance, or gives the explanation, of something set forth in the main clause which follows. The main clause usually contains an inferential word, a demonstrative pointing backward,
or kal, dé, ἀλλά; or stands without a connective. Anticipatory γάρ may often be rendered by since, but is often omitted in translation. Thus, ἐτί τοῖν ἄκο-
πετε ἔπλησεν τὸ ποτήρι. ὁμιλαὶ τοῖς βέλτιστοι εἶναι κτλ.
listen therefore to this proposal also. Some of you will be going out to plunder.
Now it is my opinion that it is best, etc. X. A. 5. 1. 8, ἔσελθον δὲ τὴν ταχιστὴν,
ἐν γάρ ὁ πάντα εἰς μοῦνοι ... τοῦτον ἐκπέμπει καὶ ἠνεχτὸν ὅταν ἦν ἐν στρατεύ-
πα, he sent out his son, for he had one only son Hdt. 1. 119, ὃ φίλοι, οὗ γάρ τ' ἑδεν δη ἄφος οὖν ὅπη ἡ ός ...
ἀλλὰ φραξάμεθα κτλ. friends, since we do not know where is the place of darkness nor of the Ægean, let us consider, etc. Κ. 196, ὃς ἑλθας, σποράκας γάρ εἶτα σῶν μοῦν, μέτρησον εἰρήνης τί μοι ἰ μι διότι 
alone have got a truce, measure me out a bit of peace Ar. Ach. 102.

a. In this construction γάρ may be an adverb, not a conjunction. Cases of
explanatory γάρ (2808) and of parenthetical γάρ (2812), especially after voca-
tives, may fall under 2811.

2812. The clause with γάρ since is often inserted parenthetically in the
clause which it is intended to explain; as ὃ δέ (κρινονι γάρ βοῦ καὶ οὗ ψῆφῳ) οὗ
ἐρήξε τιτάνωσκεν τὴν βοῦν ποτέρα μετεωρ ματ, since they decide by shows and not
by ballot, he said he could not decide which side shouted the louder T. 1. 87.

2813. καὶ γάρ has in general two distinct meanings according as γάρ is an
adverb or a conjunction. As καὶ γάρ has become a formula, it is often uncertain
which of the two words is the adverb, which the conjunction.

2814. (I) καὶ γάρ and in fact, and indeed, καὶ being a conjunction, and γάρ
an adverb. Here the clause in which καὶ γάρ stands is added as a new and
important thought; where γάρ alone would state the reason or the explanation with
less independence and with slighter emphasis. The negative is οὐδέ γάρ. Thus
Κύρος δ' ὅρων τοὺς Ἐλλήνας πικῶντας τὸ καθ' αὐτοῖς ... ἐπεμελείτο ὅ τι ποιήσει
βασιλέας. καὶ γάρ ὃδε αὐτῷ ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος συν ἔχοι
the Greeks victorious over the troops opposed to them, Cyrus watched to see what
the king would do; and in fact he knew that he commanded the centre of the
Persian force X. A. 1. 8. 21 (op. 1. 1. 6, 2. 5. 5, 2. 6. 2). So often in affirmative
responses: ἢ οὐκ ἀγαπήσεις τοῦτον ταύταν; ἢν τρίῳ γάρ ἢ ἀγαπήσῃς. καὶ γάρ
γὰρ, ἢν οὐκ ἃν ἀγαπήσῃς. καὶ γάρ ἢν, ἢν οὐκ will you not be content if you obtain this? For my part I shall be.
And so shall I, he said P. R. 473 b.

a. καὶ γάρ καὶ and even is καὶ γάρ and in fact reënforced by καὶ. Thus, καὶ
γάρ καὶ δεῖνα ἑραίνετα αὐτοῖς and in fact it looked to them as if there was perfect
safety in so doing T. 4. 108. The negative is οὐδέ γάρ οὐδέ (2938).

2815. (II) καὶ γάρ for even, for also. Here καὶ is an adverb affecting a
single word, several words, or the whole sentence, and γάρ is a conjunction.
The negative is οὐδέ γάρ. Thus, καὶ γάρ ὥστε for these too P. A. 22 c, καὶ γάρ
ἀδίκητον εἰς ἔχοντας for even wronged as I am I'll keep silent E. Med. 314, καὶ
γάρ μόνος ἄγοι ν' ἄν δύνασθαι πείδευν for, though quite unaided, he would think
that he was able to persuade X. M. 1. 2. 11.

a. καὶ γάρ ... καὶ for both ... and: here καὶ is correlated with a second
καὶ; as καὶ γάρ ὑπαλλονειον οἱ τὰ σώματα εἰς ἔχοντες καὶ ἐχένωσι for those who keep
their bodies in good condition are both healthy and strong X. M. 3. 12. 4.
2816. ἀλλὰ γάρ occurs both in conjunction and separated by one or several words, which are generally emphatic.

2817. First Form (often but since, since however): here there are two predicates. In prose separation is the rule. Thus, ἀλλαὶ, οὐ γάρ ἐπειθεὶς, δίδοι τῷ φάρος but since he could not persuade her, he gave her the mantle Hdt. 9. 109, ἀλλαὶ τωσ γάρ καὶ ἄλλοι ταῦτα ἐνδυμάσθησαν, . . . μη ἀναμένομεν ἄλλους ἐφ᾽ ἡμᾶς ἐλείν κτλ. since however others too perhaps entertain the same opinion, let us not wait for others to come to us, etc. X. A. 3. 1. 24. In poetry the words are generally not separated. Thus, ἀλλὰ γάρ Κρέοντα λέοντας τόνδε . . . τρὼς δύναμις στείχοντα, τάφος τοῖς . . . γόνος since however I see Creon yonder coming to the palace, I will cease my lamentations E. Phoen. 1307. Here the clause coördinated by the conjunction γάρ is parenthetical and gives, by anticipation, the reason for the ἀλλὰ clause. Cp. ἀλλὰ ἐτεί εἰς 137, and Shakesp. Sonnet 54: "but, for their virtue only is their show, They live unwor'd." — The first form is found chiefly in Homer, Pindar, Herodotus, and in the drama.

2818. Second Form (usually but indeed, but in fact, but the truth is, but be that as it may). Here there is a single predicate. Thus, καὶ οἷς ὦς ἀτιμῶν λέγω . . . ἀλλὰ γάρ ἐμοὶ τῶν . . . οὐδεν μέτερτι and I do not speak in disparagement; but the truth is I have nothing to do with these matters P. A. 19 c, ἀλλὰ γιγνόμεθα γάρ . . . ὅτι κτλ. but indeed I know that, etc. X. C. 2. 1. 18, ἀλλα εἰσορῶ γάρ τόντι . . . Πυλάδῃ δρόμω στείχοντα but indeed I see Pyllades yonder coming at full speed E. Or. 725, ἀλλὰ οὐ γάρ ἐστιν τὰμφανή κρύπτειν but indeed it is impossible to hide what itcs open S. O. C. 755.

a. In this use γάρ may have preserved, or regained, its primitive adverbial (confirmatory) force. Many scholars, however, claim that there was a conscious or unconscious ellipse, after ἀλλὰ, of an idea pertinent to the situation; and thus regard this form as logically equivalent to the form in which γάρ is a causal conjunction. In actual use ἀλλὰ γάρ was clearly a formula used without any consciousness of an omitted idea.

2819. ἀλλὰ γάρ has a great variety of uses, most of which may be classed as follows:

a. In statements of direct opposition: καὶ ταῦτα σὲ πόλλῳ δεῖ λειπθὲναι, ἀλλὰ γὰρ εἶμι δὲ ἄρσιν ὧν ἐφησσάθα τοιεῖν, τὸ τὸ ποιεῖν and you are far from forgetting this, but in fact I think you are doing that which you just denied you were doing P. Charm. 106 c.

N. This use is post-Homeric, rare in the drama, common in the orators and Plato. It is especially frequent in putting and setting aside an objection supposed to be raised by an opponent (/ayrophi/ora). Cp. b.

b. In real and assumed objections (cp. at enim): καὶ ἀλήθη γε ἔλεγον, ἀλλὰ γάρ, ἦν γε σώφος, καὶ ἀλλὰ πολλὰ φημένα ἢμα. ἢπα γέναι, and I said what was true, Socrates. Perhaps, but in fact, Eu/thyphron. You say that many other things too are holy P. Enth. 62, ἀλλὰ γάρ, φήσει τι, οὐ μὲν ἄπει ἀπὸν τοὺς ἀνθρώπως κακὸν δύνατα yes, but some one will say that it is not easy always to conceal the fact that one is wicked P. R. 305 c.

c. In transitions. — (1) At the close of the discussion of an argument, where the force of ἀλλὰ is like that of and yet or emphatic but. Thus, ἀλλὰ γάρ, ὃ
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"βουλή, ταῦτα μὲν ἐνθάδε δικαίον γὰρ ἀναγκαίον, ἡ τε γὰρ δέν ἐγείρειν ἄτιμον, ἑκάστης ἡ γὰρ ἐπιφάνεια, ἀλλὰ γάρ ἡ ἡγία ἐπίθετον. 

(2) To restrain the expression of emotion; as ἀλλὰ ἄναξ γάρ ἐστιν ἐμὸς, σὺν γάρ, but no, I am silent for he is my king E. El. 1245.

(3) When the approach of a new actor is announced. Cp. 2817, 2818.

2820. Other Combinations. — *γάρ ἄρα* for sure enough.

*γάρ δέ* for of course, for indeed, for you must know, as φαμέν *γάρ δέ* for of course we say so.

*γάρ δέ* ποι for I presume, for doubtless.

*γάρ ὅν* often of frank assent, as ὅν *γάρ ὅν* certainly not, *λέγω* γάρ ὅν certainly, I do say so; less often to explain (for certainly); καὶ *γάρ ὅν* (not very common) is stronger than καὶ *γάρ*.

*γάρ ποι* for I suppose.

*γάρ τοι* for surely, for mark you; sometimes καὶ *γάρ τοι*.

*γέ*

2821. *γέ* (postpositive and enclitic) is an intensive and restrictive particle with the force of *at least, at any rate, even, certainly, indeed;* but often to be rendered by intonation. *γέ* may indicate assent, concession, banter, scorn, deprecation, irony, etc. *γέ* emphasizes single words or whole phrases or clauses.

a. Single words. So often with pronouns, as *εἴγω γέ I at least* (excluding others), ἐμέ *γέ* cp. με-χ, ὡς *γέ even he* (Hom.), *οὖτός* γέ, and with a repeated pronoun (S. Ph.117). Other words, as ὡς τί βοήθει γέ whatever you like Ar. Ran. 3, πλήθει γέ ὀν ὑπερβαλλόμεθ' ἂν τοὺς πολέμιους in numbers at least we should not surpass the enemy X. C. 2. 1. 8.

b. With phrases or clauses. Thus, ὡς μὴ μ' ἀπιμον, τοῦ θεοῦ γέ προστάτην, οὖτος ἀφ' με that he may not thus send me away in dishonour — who am the suppliant of the god S. O. C. 1278, ἀνθρωπος πνεῦμον, ὦς γέ ἐπιρκον ὑμᾶς γέ who punish men who swear falsely Τ 279.

2822. *γέ* may be used twice in the same sentence. Thus, ἐτεὶ γέ ἄρκοντι ἐκάκα τούς γέ σωφροσύνε since indeed that which suffices their wants is enough for the wise E. Phoen. 545. Cp. Hdt. 1. 187, Ar. Vesp. 1507.

2823. *γέ* stands between article and noun, as ὥς *γέ ἄνθρωπος* (after a preposition, as ἔν γέ τῷ φανερῷ); between noun and adjective, or after the adjective, as ἀνήρ γε σοφός, ἀνήρ σοφός γε; after a possessive pronoun, as ἐμὸς γέ βιμός; after *μὲν, δὲ, τέ, as δι' ἐν γέ ἀληθῆς ἐγέν. When *γέ* influences a whole clause it stands as near as possible to the introductory conjunction; as εἰ γέ, ἡρά γέ.

2824. *γέ* in contrasts and alternatives; as *οὐ δὲ οὐλέγεις γέ (αἰσχρά), ὅρις δὲ μέ thou dost not indeed say, but do shameful things to me E. And. 239, ἢ οὖσι κρόφα γε ἡ φανερώ either secretly or openly Τ. 6. 34, ἢ σοφός ἡ τιμή ἡ γεροντική γε or wise or held in honour aye or old P. Hipp. M. 301 a (here *γέ* indicates a change in an alternative series; cp. ὀβέτε . . . ὀβέτε . . . εὐθέ *γέ* and καί . . . *γέ* 2829).
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2825. γε in replies and comments (yes, well). Thus, δοκεί παρακαθεῖν; ὅσον γ' ἄναξ, τάχιστα does it seem best to you that I should give way? Αὐε, my lord, and with all speed S. Ant. 1102. Here καὶ ... γε is common, as καὶ οὖθεν γε ἀπότως yes, and no wonder P. Th. 142 b.

2826. ὃς γε (rarely ὅστις γε) has a causal force, much like quia quidem, quīrre qui. Thus, ἄστιν λέγει ... ὃς γε κελεύει χεῖρε νέωτερον δην καθήγεσαι you are talking absurdly in bidding me who am the younger take precedence X. M. 2. 3. 15. So with other relatives, as ὅς, ὅσος, ὅσπερ.

2827. γε sometimes marks an ellipse (S. Ph. 1409). When the verb of the apodosis is omitted, the protasis often has γε (so usually in Aristophanes, e.g. Nub. 267).

2828. When γε is followed by other particles, it belongs with the emphasized word, and the other particles retain their original force; as τοὺς γε μέντοι ἄγαθον ετέ the brave at least X. A. 1. 9. 14. So γε δὴ, γε μὲν δὴ, γε τοι (often used like γοῦν in giving a reason for a belief), γε τοι δὴ. With the imperative, γε is rare except when it is followed by another particle, as δρᾶ γε μὴν S. O. C. 587.

2829. After other Particles.—For example:
δὲ γε: here γε usually does not emphasize δὲ but either a single word or the whole clause; as ἡμῶν δὲ γε οὐ μαί πάντα ποιήσατε but we at least, in my opinion, should adopt every means X. A. 3. 1. 35. δὲ ... γε is often used when two things are compared, in order to show that one is more important than the other.
καὶ ... γε sometimes means yes, and and sometimes γε emphasizes the intervening word. Thus, κοθόν γε θάδμα yes, and no wonder S. O. T. 1132, καὶ στίβου γε odis κτώροι and of footsteps there is no sound S. Ph. 29. καὶ ... γε often emphasizes one item in a series, and especially the last item. Here καὶ ...
γε πρὸς (καὶ πρὸς γε) and besides is common. Cp. P. G. 450 d, 469 b.
μὲν γε lends force to a contrast (P. S. 180 d); sometimes it has the force of that is to say, for example (T. 6. 86).
Frequent combinations are ἀλλ' οὖν ... γε, μέντοι ... γε, μὴν ... γε, οὕκοιν ...

γοῦν

2830. γοῦν (postpositive; first in Aeschylus) is a restrictive particle from γε + οὖν. Its meaning varies according to the prominence of the γε or οὖν; often certainly, at any rate (at all events, at least). γοῦν commonly confirms a previous general assertion by giving a special instance of its truth (the special instance may be a seeming exception). γοῦν is thus used in bringing forward a reason, which, while not absolutely conclusive, is the most probable explanation of a previous statement.

ἐγὼ γὰρ οὕτως κακλόνες εἰσὶ τῶν ὑψ' ἴσων ἠτημένων· ἔφευγον γοῦν πρὸς ἐκεῖνος καταλιπόντες ἤματι for they are even more cowardly than those who were beaten by us. At any rate they deserted us and sought refuge with them X. A. 3. 2. 17.
2831. γοῦν may emphasize a pronoun; as πρὸς γοῦν ἔμου S. Aj. 527, τὰ γοῦν σὰ S. El. 1499.

2832. In answers γοῦν means well, at least; yes certainly; as εἰκὸς γοῦν X. C. 5. 3. 14.

2833. γοῦν finds the proof of an assertion in one of several possible facts or occurrences; γὰρ gives the reason in general, but gives no particular instance; δὲ ὅπως has an adversative force: ‘be that as it may, yet at any rate.’

δὲ

2834. δὲ (postpositive) was originally an adverb with a force not unlike that of on the other hand, on the contrary; later it became a conjunction commonly represented by but or and, which are, however, mere makeshifts of translation. δὲ serves to mark that something is different from what precedes, but only to offset it, not to exclude or contradict it; it denotes only a slight contrast, and is therefore weaker than ἀλλὰ, but stronger than καί. δὲ is adversative and copulative; but the two uses are not always clearly to be distinguished.

2835. Adversative δὲ often marks a silent contrast, as at the beginning of speeches (ἔγῳ δὲ τίνως γεγονόσκω X. A. 4. 6. 10); in questions which imply opposition to something just said (S. O. C. 57); in answers (S. O. T. 379); in objections or corrections (S. Ant. 517); in τὸ δὲ, τὰ δὲ on the contrary, whereas really, where a true opinion is opposed to a false one; similarly in κἂν δὲ but in fact, but as the case stands. When δὲ is balanced by μὲν (2904) it is antithetical rather than adversative.

a. δὲ after a pronoun following a vocative produces a pause; as Ἡλέκα σὲ δ’ ἐγὼ γε νῦν θεέν αἱ Νιόδη, thes I regard as divine S. El. 150.

b. δὲ instead of ἀλλὰ is rare except in the poets and Thucydides. Thus, προμηθέας γε τούτο μηδὲν τόθργον, κρυφὴ δὲ κέθηκε μακε κεννων ἡδις ἔρια το νο ουν ἔλληνων παρέλησα Ι. I. come, not to harm, but to liberate, the Greeks T. 4. 86.

Sometimes οὐ μὲν precedes when δὲ is used like ἀλλὰ (T. 1. 59).

c. But not is ἀλλ’ οὐ or οὐ μέστοι, not οὐ δὲ, in order to avoid confusion with οὐδὲ nor, not even. But οὐ and δὲ may be separated, as οὐ βουλομένων δὲ ... προσχώρειν but since they did not wish to surrender X. H. 1. 6. 13.

2836. Copulative δὲ marks transition, and is the ordinary particle used in connecting successive clauses or sentences which add something new or different, but not opposed, to what precedes, and are not joined by other particles, such as γὰρ or ὅπως.

Copulative δὲ is common in marking continuation, especially when something subordinate is added. Thus, when a new phase of a narrative is developed (X. A. 1. 2. 7–8); where attention is called to a new point or person (as in τι δ’ ἔστων); when an interrupted speech or narrative is resumed (X. C. 1. 6. 41, S. Tr. 281); where a second relationship is added (μήτηρ βασιλέως, βασιλεία δ’ ἡμι the mother of the King, and my Queen A. Pers. 151, Ἡλώα ... Μεδαλὸν ἄριστολαν, πολεμίαν δὲ συναρ he seized Eion, a colony of Mende, and which had been hostile T. 4. 7);
when δέ has a force like that of γάρ (X.C. 6.3.16); and in καί . . . δέ and also (Επίκ καί δέ), 2891.

2837. Apodotic δέ.—The beginning of the principal clause (apodosis) of conditional and concessive sentences is often marked by δέ. Apodotic δέ is found also in the principal clause of causal, temporal, comparative, and relative sentences; and regularly gives greater emphasis to the main clause, which is thus distinctly set off against the subordinate clause. Apodotic δέ is very common in Homer and Herodotus, not rare in Attic poetry, but infrequent in Attic prose, where it is used especially after an emphatic personal or demonstrative pronoun or when a participle represents the antecedent clause. Thus, εἰς δ' ταῦτα ὄρμαι ... ἴχνει δ' Ἀθηνή while he was revolving these things, then came Athene A 193, εἰ ὄν ἐγὼ μη γεγυγυκας μήτε τὰ στίχα μήτε τὰ δίκαια, ὅμειρ δὲ διδάξετε μη according to the knowledge either of what is holy or what is just, do you then instruct me X. H. 4.1.33, ἐπεὶ τοιοῦτον οὐ δύνασαι σε πείθειν μὴ ἔφελθα, οὐ δ' ὀδύ τοίους since therefore I am not able to persuade you not to expose it, do you then do as follows Hdt. 1.112, ἐκάθενδο ... ὡσπερ οἱ ὀπλῖται οὕτω δὲ καὶ οἱ πελλασταὶ as the hoplites and also the hoplites sleep X. C. 8.5.12, ἐπεὶ οὖ δ' ἀνεβάς μάχη ἐκράτησα ... , φανεραὶ δ' οὖ δ' ἐνταῦθα τὰς τὴ γνώμης χρησάμενοι but when on their arrival they had conquered in battle, not even then did they appear to have made use of their entire forces T.1.11, καὶ ποτὲ ἤτοι τάγμα ... οὕτως δ' ἐν τοῖς ἐξεῖν and once when there was a frost he went out in the midst of this P. S. 220 b.

a. Apodotic δέ often resumes a δέ in the subordinate clause and carries on the opposition expressed by that clause; as εἰ δὲ βοήθεσθα ... ἐκλέξαμενν οὔτοι ἂν βοήθηση κατασχεῖν ... , πλοῖα δ' ὑμὲν πάρεστιν but if you wish to select some place wherever you please and take possession of it, you have ships at command X. A. 5.6.20, ἀ δ' αἰσχρὴν ἡμᾶς φέρει ... , τάφα δὲ κατὰ χαράν μένει but the terms which cause us shame, these remain in force I. 4.176.

b. The use of apodotic δέ should not be regarded as a survival of original coordination.

2838. δέ without μέν.—A clause with δέ often has no correlative particle in the clause with which it is contrasted. Here μέν is not used because the opposition in the first clause was too weak, or because the speaker did not intend to announce a following contrast or did not think he was going to use a contrasted δέ clause. Sometimes the entire first clause may have to be supplied in thought from the general connection or from what has gone before. δέ without μέν in such cases is common in poetry, but not rare in prose, even in brief antitheses, as ἀ τάντες δ' ἀναίρεσαι λέγειν, ἄξιοι δ' οὖν εἴδειν δεδομένης exploits which everybody continually desires to recount, but which no one has been able to set forth adequately D. 6.11. See also 2835.

a. When a relative construction passes over into a construction with a personal or demonstrative pronoun, the relative clause usually has no μέν. Cp. Soph. Aj. 457, quoted in 2517.

b. of δέ, when opposed to a larger number of persons or things, is often used without of μέν, as προσέλθετε ἐπὶ χῦλον, οἱ δ' ἐπὶ χῦλα having gone for fodder, and some for fuel X. C. 6.3.9.
2839. δή with other Particles. — For example:

δ' ἀκάρ, which sometimes follows μέν.
δ' καὶ and δμως δ' mark stronger opposition than δέ alone.
δή δ', but then, but now, well but is often used in passing to a new point. In Aristophanes this collocation is used almost always in questions.

δή

2840. δή (postpositive except in Hom. δὴ γὰρ and poetic δὴ τότε) marks something as immediately present and clear to the mind, and gives greater precision, positiveness, and exactness. It sets forth what is obvious, acknowledged, and natural, and often corresponds to voila. δή is used with single words (especially adjectives, adverbs, pronouns, and conjunctions) or, as a sentence adverb, with whole clauses. δή usually stands after the word it emphasizes, though it may be separated from it by one or more other words.

2841. δή of what is Obvious and Natural. — Thus, ἵκτε δή you know of course, δεὶ δή it is manifestly necessary. So ὥσαί τις ἤχει; ἢχει δή is not this so? Of course it is P. A. 27 c, νῦν δ' ὁρᾶτε δή but now you certainly see X. C. 3.2.12, Πάρσατι μέν δὴ ἡ μάτηρ ὑπῆρχε τῷ Κυρῷ Parysatis, his mother, naturally supported Cyrus X. A. 1. 1. 4.

2842. Ironical δή. — Thus, Σωκράτης ὁ σοφός δή Socrates the wise forsooth P. A. 27 a; often ὡς δή, as ὡς δὴ σὺ μοι τύραννος Ἀργείων ἤγη that you forsooth should be the lord and master of the Argives! A. Ag. 1633.

2843. Intensive δή emphasizes, and makes definite, adjectives, adverbs, pronouns, and other words. Thus, ἀπαντεῖ δή absolutely all, κράτεσσι δή the very best, μόνος δὴ quite alone, ὅλην δὴ very few; οὕτω δὴ just so, οὕσπερ δὴ exactly as, πολλάκις δὴ very often, δήλα δὴ quite plain, νῦν δὴ just now, now at once; ἔκεινος δή this (and no other), δŚ δή who indeed. With indefinite pronouns δή increases the indefiniteness (339 ε) as δότις δή whoever at all. With other words: εἰ δὴ if indeed, οὐ δὴ no indeed, ἢν δὴ that in truth.

a. With imperatives and in questions δὴ adds urgency; as ἀκουὲ δὴ pray listen! τί δή; why, pray?

2844. δή may introduce emphatically the conclusion of a temporal sentence or of a narrative on passing to a new topic; as εἰσαίθα δή, τότε δὴ then indeed, then and not till then, then it was that. Cp. X. A. 1. 10. 1.

2845. Temporal δή often, especially with καὶ, approximates in meaning to ἃδη already. Thus, ὁ δὲ θεάω κεῖτε κάτω δὴ γῆ; but he is dead and already is hidden beneath the earth S. O. T. 907, ὅππερ ... θρῆνας καὶ δὴ δῦν ἡμέρας when you have hunted (already) for two days X. C. 2. 4. 17, καὶ δὴ λέγω σοι well I will tell thee (without further ado) S. Ant. 246. So also in τέλος δή, νῦν δή. — Of succession, δὴ means next. — Poetic δαῦτε (δη αὖτε) means now again.

2846. Consecutive and Resumptive δή is used to set forth an inference, draw a conclusion, denote a consequence, and mark a transition (μέν δὴ ... δέ). Here δή is a sentence adverb: accordingly, then, of course, clearly, you
PARTICLES: δαλ, δήθεν, δήποι, δήτα, εἴτε 647

see, I say. Thus, ἔλεγον διὶ κατάδειν νόκτωρ πολλὰ πυρὰ φαινοντα. ἦδοκε δῆ τοῖς
στρατηγοῖς όπων ἀρπαλὲς εἶναι διακρινόντος they said that they had seen many fires
visible in the night; accordingly it seemed to the generals to be unsafe to encamp
apart X. A. 4. 4. 10, Φεραύλας μὲν δῆ οὕτως εἴτεν· ἀλάστανυ δὲ καὶ ἄλλοι πολλοὶ
Pheraulas then spoke thus; and many others also rose to speak X. C. 2. 3. 16.

2847. καὶ δῆ: (a) Introduces a climax, as καὶ δῆ τὸ μέγιστον and above all,
what is the main thing P. A. 41 b. (b) In replies = well; as θλεφόν κάτω· καὶ δῆ
βλέπω look down! Well, I am looking Ar. Av. 175. This is akin to the tem-
poral use. (c) In assumptions = suppose (1771). On καὶ δῇ καὶ see 2890.

dαλ, δήθεν, δήποι, δήτα

2848. δαλ is used in colloquial Attic after interrogative words to express
wonder, indignation, etc. Thus, τί δαλ; πῶς δαλ; what then? how so?

2849. δήθεν truly, forsooth, is commonly used of apparent or pretended
truth, and mostly with an ironical tone. Thus, ἐκερτάμησα δῆθεν ὡς παῦλ ὅτα
με thou hast mocked me forsooth as though I were a child A. Pr. 986.

2850. δήποι probably, I presume, I should hope, doubtless, you will admit,
is stronger than ποὺ perhops, I suppose. δήποι often has a touch of irony or
doubt in stating a case that would seem to be certain; as ἵντε δήποι ἦδον ἰδιὸς
ἀμισχει you know, I presume, where the sun rises X. A. 5. 7. 6. In questions
δήποι expects the answer yes. ὡ δήποι certainly not and is it not so? (with
irony).

2851. δήτα assuredly, really, in truth, is rare outside of Attic. It occurs:
(a) In answers, often when a word is repeated with assent; as γιγνώσκωδ᾽ ὡμής
ἣν εἰπό ἢ δ᾽ ἡ γυνή; γεγιγνώσκομεν δῆτα do you know who this woman is? Yes
indeed we do Ar. Thesm. 606; οὐ δῆτα surely not, in strong or indignant denial.
(b) In questions, to mark an inference or consequence, as πῶς δῆτα; how in
truth? τί δητα; what then? καὶ δήτα ἐρόμας; and didst thou really dare? S.
Ant. 449. (c) In wishes and deprecations (stronger than δῆ), as σκότει δῆτα
only look P. G. 452 b, μὴ δῆτα, σῶμε, μὴ σὺ τ᾽ ἐργάσῃ τάδε no indeed, my heart,
do not this deed E. Med. 1056.

eἴτε

2852. εἴτε (from εἰ + τέ), a disjunctive particle, generally doubled:
eἴτε...eἴτε whether...or (2675), ὡς...or (sine...sine), giv-
ing equal value to each supposition.

a. With the subjunctive we find ἐὰν τέ (ἢ τε, ἢν τε). Hom. has εἴτε...
eἴτε. but not ἢν τε...ἢ τε, with the subjunctive. In the same sense Hom.
has ἢ...ἢ and ἢτε...ἢτε with the subjunctive.

2853. There are various forms of εἴτε clauses:

a. Both εἴτε clauses may have the same finite verb in common, which verb
is used only once; as εἴτε βοώλεως πολεμεῖν ἢν εἴτε φιλοι εἴναι whether you wish
to wage war upon us or to be our friends X. C. 3. 2. 13.
b. Each είτε clause has its own verb and its own main clause; as ἐκέλευσέ σε, είτε πάντας αὐτίκα, κρίνωνα σὲ αὐτὸν χρέσθαι ὃ τι ἄν βούλῃ, είτε ἐνα τινὰ ἦ δῶ ... αἰτία, τούτων ἐξώφιλος παρασχεῖν σοι ἑαυτοῦ εἰς κρίσιν the army requests that, if you accuse all, you pass sentence on them and treat them as you may think best; or, if you accuse one or two, they think it right that these men should surrender themselves to you for judgment X. A. 6. 6. 20.

c. One main clause refers to both είτε clauses; as ὃς ἀγαθὸς ἀνήρ ... εἰδαλμὼν ἔτοι ... ἔδω τε μέγας καὶ ἱσχυρός, ἔδω τε σκληρός καὶ ἀθετήσῃ the good man is happy whether he is large and strong or small and weak P. L. 660 e.

d. Neither είτε clause has a verb, which is to be supplied from the main clause; as λέγοντες, είτε ἢλπθες είτε ἔρων μάτην (ἔλεγον) saying, whether truly or after all, it may be, falsely S. Ph. 345.

e. One είτε clause has its own verb, while the other gets its verb from the main clause (rare); as ἐξει τὸ ... φαινέ ... χρησμῳδεῖν, είτε παρ' Εὐθυφρόνοις ἐπίτοιχος γενήμενος (χρησμῳδεῖτι), είτε καὶ ἄλλῃ τις μοῦνα τάλαι σε ἑνόσα ἑξελήθη see you to me to utter prophecies, whether you were inspired by Euthyphron or whether some other muse has long been present in you without your knowing it P. Crat. 428 c.

2854. Variations: είτε ... ἦ (common) : είτε ἄμφος ἦ τις ἄλλοις τῶποτε εὐγραψεν ἦ γράφεα κτλ. whether Lydas or anybody else whoever wrote or will write, etc. P. Phae. 277 d. ἦ ... είτε: only in poetry (S. Aj. 175). είτε ... είτε ... ἦ: when the second member is more important (P. L. 952 c). On είτε ... είτε see 2675 d. On είτε for είτε ... είτε see 2675 b, N. 2.

2855. είτε may be strengthened by ἄρα, ἄλλα, καί, or ὅτι. ὅτι is usually placed after the first είτε; like καί, it may stand after the second also. When καί stands only after the second είτε, its clause is weaker than the first (D. 18. 57).

η

2856. Disjunctive η (Epic ηέ) or (vel aut); and repeated: η ... η either ... or (vel ... vel aut ... aut) to connect the two members more closely.

ἀγαθὸν ἦ κακόν good or bad X. A. 1. 9. 11, ἦ τι ἦ οὐδὲν little or nothing P. A. 17 b. η with the subjunctive is often used when a speaker corrects himself; as ἀν δ' αὖ τρίτοι ηλθέ παθέν σωτῆρ, ἦ μόροι εἶπω; and now, again, the third has come, the deliverer—or shall I call it a deed of death? A. Ch. 1074. On η in questions, see 2657, 2675.

2857. Between ascending numbers η has the force of Eng. to, as ἐν τῇ ἡμέρᾳ ἐπτὰ ἡμέρας in six to seven days X. C. 5. 3. 28.

2858. ητοι may be used instead of the first η when the first member, as is commonly the case, contains the more probable choice. In English the order is often inverted. Thus, ητοι κλώνων παῖς ἦ τῷχυ πάρα she comes either by chance or because she has heard about her son S. Aut. 1182. ητοι may be followed by η several times. ητοι ... γε is more emphatic, as ητοι κρύφα γε η φανερῶν either secretly or openly T. 6. 34.

2859. η often indicates that a given result will follow in case the action of
the previous clause is not realized: or else (cp. el δὲ μή, 2346 d). Thus, ὅπως . . . ἵνα ἔμει ἐπανοίκησε, ἵνα μελήση; ἥ μηκήτερ με Κύρον νομίζετε it shall be my concern that you commend me; or else my name is no longer. Cyrus X. A. 1. 4. 16.

2860. ἦ often does not introduce an alternative to a previous question, but substitutes instead another question which is more specific and intended to anticipate the answer to the first (or rather, or precisely). Thus, λέγε ἡμῖν τις με φής διαφέρειν τός νεοτέρον; ἢ δήλον δὴ ὅτι . . . θεοῦ διάδικεν μὴ νομίζειν οὖς ἢ πόλης νομίζει; tell us how you mean that I corrupt the young? Or rather clearly you mean that (I corrupt them) by teaching them not to acknowledge the gods which the State acknowledges? P. A. 26 b.

2861. ἦ often introduces an argument ex contrario (D. 31. 14).

2862. ἦ καί is often used where ἦ would suffice (cp. 2888 a); as ἦ τέρας ἦ καί τοσι πολέμης either an alien or a citizen if you will (or as well) D. 20. 123.

2863. Comparative ἦ than is used to mark difference. It stands after comparatives where the genitive or a preposition (1069 ff.) is not used, and after words indicating difference or diversity or having a comparative force, e.g., ἄλλος or εἶ τέρος other, ἄλλως otherwise, διάφορος different, διαφέρειν to be different, ἐναρχίοις contrary, διπλάσιος twice as much, πρῶτον sooner.

ἄλλα ἦ τά γενόμενα things different from what occurred X. C. 3. 1. 9, ἄλλο αὐθέντε ἦ ἐκ τῆς ἐναρμόσειν T. 4. 14 (2778 a), τῷ ὑπεράλα ὑπὲρ με ἀποθησάσθην ἦ ἦ ἐν ἑλθῃ τῷ πλαῦν I must die the day after (that on which) the ship arrives P. Cr. 44 a (here ἦ or ἦ might be omitted, τάναττα . . . ἦ τοῦ κώνις ποιοῖσι differently from the way they treat dogs X. A. 5. 8. 24, τὸν ἡμᾶς κρίνου ἦ πρόσθεν half as much corn as before X. H. 5. 3. 21.

a. After τί or a negative, ἦ may be used without ἄλλα, as τί ποιῶν ἦ εὐχοῦ
μενος; doing what else except feasting? P. Cr. 53 e, εἰπὲ μηδένα παρείναι ἦ τοὺς φιλοὺς he said that they should let no one pass except his friends X. C. 7. 5. 41.

b. Often after verbs of willing, choosing, etc.; as θάνατον μετ’ ἐλευθερίας αἰσθητ
μενοι ἦ βιον μετά δουλείας preferring death with freedom rather than life with servitude L. 2. 62. Here we might have μᾶλλον ἦ, which is usually not separated, and especially when μᾶλλον belongs to the whole sentence.

c. If two clauses connected by ἦ have the same verb it may be omitted in the clause following ἦ; as ἐπάττεις ἄλλοι τοί πολλοὶ (ἐπάττουσι) you believed differently from the rest P. A. 20 e.

d. On ἦ ὁστε (ὁς), or ἦ alone, than so as to, see 2204.

2864. Asseverative ἦ (prepositive) in truth, in sooth, verily, upon my honour, etc.; as ἦ καλῶς λέγοις P. G. 447 e.

2865. ἦ is usually associated with other particles.

ἡ γάρ when used alone in dialogue = is it not so? Cp. n'est ce pas, nicht wahr? Elsewhere it often has the force of am I to understand that asked with surprise. Thus, ἢ γάρ νοεῖς βάπτειν σφ', ἀπόρρητον τιλεί; what, dost
thou in truth intend to bury him, when it is forbidden to the citizens? S. Ant. 44.

ἡ δὴ expresses lively surprise.

ἡ καὶ is found in animated questions. Here καὶ goes closely with ἡ.

ἡ μὴν (Hom. ἡ μὲν, ἡ μάν) prefaces strong asseverations, threats, and oaths, in direct and indirect discourse. Thus, ἡ μὴν ἐγὼ ἐπαθὼν τι, τοιοῦτον ἐγὼ τι, καὶ ἡ μὴν μήτε με Ἑξεφώτωτα κελεύσαι ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ἠμᾶς μὴθένα I swear by the gods upon my honour neither did Xenophon nor any one else among you did me rescue the man X. A. 6. 6. 17.

ἡ ποῦ indeed, methinks, in poetry I ween. Here the shade of doubt indicated by ποῦ is not real.

2866. Interrogative ἡ (2650) is probably the same as asseverative ἡ.

ἡδὲ (AND ἰδὲ)

2867. ἡδὲ and (Epic, lyric, tragic); also in conjunction with τι καί, or δὲ. ἡ μὴν ... ἡδὲ (Epic) is used like τι ... τι, καί ... καί.

τὶ and (Epic, rare in tragedy) is used where ἡδὲ does not suit the metre.

καί

2868. καί is both a copulative conjunction (and) connecting words, clauses, or sentences; and an adverb meaning also, even.

Conjunctonal καί

2869. Copulative καί often has an intensive or heightening force; as where it joins a part and the whole, the universal and the particular. Thus, ἐν Ἐλλησί Ar. Nub. 413, ὁ Ζεύς καί θεός Pl. 1 (θεός καί Ζεύς the gods and above all Zeus), ἐπιθαύμα ἐμεῖναι ἡμᾶς τρεῖς καί ἥκε Μένων X. A. 1. 2. 6. On καί ταύτα, see 947, 2083.

a. Here καί often = namely, for example, and so where an antecedent statement is explained either by another word or by an example. Cp. X. A. 1. 9. 14, 4. 1. 19, 5. 2. 9, 5. 6. 8.

2870. The heightening force is also seen where καί with corrective force may be rendered by or; often to set forth a climax and not an alternative. Thus, σοφία ὀλγὸς τινὸς ἄξια καί ὀδηγός wisdom worth little or nothing P. A. 23 a, μαχαίρωσει ... ἀνὰ πέντε μνᾶς καί ἄξιος sword-cutters worth five or six minas each D. 27. 9, προοῦσι δὲ καί ἄποιοι πόλεμοι but war if we advance or retire X. A. 2. 1. 21, καί ὅκκα κᾶκα ῥίγη or wrong Ar. Nub. 99, σῶς (γάνως), καί μὴ σῶς thy son, or if not thine S. O. C. 1323.

2871. καί often has an adversative force; as where it joins a negative to an affirmative clause. Here καί ὃν (μὴ) is almost = but not, as in ἐκείνων καί ὃς ὃς they elected me and (= but) not you D. 18. 288. So also where καί
is like καίτοι and Yet; as κρίνω ἀπείθει. καί τὸ ἄκων ἐγὼ λείπω fare thee well; and yet I leave thee unwillingly Ar. Eq. 1250. To connect negative clauses οὐδέ is used.

2872. In questions, καί before an interrogative expression marks an objection occasioned by surprise or indignation; as καί τις θανάτων ἥλθεν εἷς "Ἄδων πάλιν; and, pray, who of the dead has come back from Hades?" E. H. F. 297. So καί πώς; pray, how comes it that? Cp. Eng. and when a speaker is stopped by an abrupt question.

a. After an interrogative expression adverbial καί asks for further information concerning a statement assumed to be true. Thus, ποίου χρόνου δέ καί πεπόρθηται πόλις; but when was the city captured? A. Ag. 278. Cp. 2884.

2873. In imperative sentences καί often means and now, just. Thus, καί μοι ἀνάγνωσθι τὸ ψῆφισμα and now read me the bill L. 13. 35, καί μοι ἀνάκριναι just answer me P. A. 25 a.

2874. καί may mark a result (P. Th. 154 c, quoted in 2288).

2875. After expressions of sameness and likeness καί has the force of as (Lat. ac). Thus, οὗτός ἡμῖν στόλοι ἐστϊ καί ἡμῖν your expedition is the same as ours X. A. 2. 10, οὔχ ἤμως καί πάντω not the same as before T. 27. 28, οὐκ ἡμῖν καί ἱκέται the same as suppliants 3. 14, ταῦτα καί the same as X. C. 1. 3. 18. This use is commoner in prose than poetry.

2876. In expressions denoting coincidence of time καί often has the force of when. So ἀμα ... καί (2169), ἦδη ... καί X. A. 2. 1. 7, οὔτω ... καί P. Eu. 277 b, οὔκ ἔφθη ... καί (εἴδος) I had not got the start ... when I. 19. 22, D. 43. 69. Cp. καί ... καί in καί ἤξομεν καί ἡμῖν ἐξελθὼν ὅ θυρωρός ... εἴπει περιμένειν as soon as we arrived the doorkeeper came out and told us to wait P. Ph. 59 e.

2877. καί ... καί both ... and, not only ... but also, as ... so, as well as ... as also, sometimes whether ... or, emphasizes each member separately, and forms a less close combination than τε καί. Thus, καί τóτε καί νόν not only then but also now. So τιμᾶς ὑπότον καί ὑντι καί τελευτάσατι ἄνδρων must he paid him both when living and after death P. R. 414 a, ὅ καί δεδορκας καὶ βλέπεσθαι θοῦ both hast sight and (yet) dost not see S. O. T. 413, κἀπειμένην πρὸς ταῦτα καί τὸ πάν φάσασθαι as I was sent for this purpose so I will tell thee all S. El. 680, τομαῶν ἀνάγκη, κάκ τόχω καὶ μὴ τόχω I must dare whether I succeed or fail E. Hec. 751.

2878. In a series of more than two ideas καί is used before each, where English would use and only before the last. Thus, συντυχάνουν αὐτῷ καὶ λαμβάνων αὐτὸν καὶ γυναῖκα καὶ παιδας καὶ τόδε ἵππους καὶ πάντα τὰ δόντα they fell upon him and seized him, his wife, his children, his horses, and all his possessions X. A. 7. 8. 22.

2879. Adjectives of quantity, as πολύς and ὀλίγος in the plural, are usually joined to an adjective in the same construction by καί or τὲ καί (also by τε or τὲ ... τὲ in poetry). Thus, πολλά καί δεινά D. 37. 57 (δεινά καί πολλά 37. 57), πολλά τὲ καί δεινά X. A. 5. 5. 8. In πολλά καί μεγάλα ἀγάθα (X. C. 1. 5. 9), the substantive is qualified by two adjectives; whereas in English the second adjec-
tive is taken with the substantive and treated as a unit modified by the first adjective (many good-things).

a. πολλοὶ καὶ ἄλλοι means many others also (with καὶ adverbial). For many others we find ἄλλων πολλοὶ (very common) or πολλοὶ ἄλλοι.

2880. Some combinations of conjunctival καὶ are:
καὶ . . . μετ' οὖσι and however, and of course (in καὶ μετ' οὖσι καὶ the first καὶ may be adverbial: yes indeed and).
καὶ . . . τοίνυν and . . . further, in connecting a thought with the preceding.

Adverbial καὶ

2881. Adverbial καὶ also, even (Lat. etiam) influences single words or whole clauses. Adverbial καὶ stresses an important idea; usually the idea set forth in the word that follows, but sometimes also a preceding word when that word stands first in its clause. καὶ often serves to increase or diminish the force of particular words; sometimes it gives a tone of modesty.

2882. With single words: α. εἶτα then too, καὶ ἔγω I on my part, σὺν ἡ καὶ υἱὸς γένους offspring from thee or me either S. El. 965, θεόλογον δὲ καὶ αὐτὸς λαμπρὸν τι ποιήσαι destrose of himself too doing something illustrious X. C. 5. 4. 15.

b. καὶ πρὶν even before, καὶ ἔφε late though it be, καὶ οὔτωs even so, καὶ ἐκκαὶ καὶ νῦν and now too, and still even now, ἀκόω καὶ λέγειν I fear even to say it, πολλὴ μωρεῖ καὶ τοῦ ἔπειταμάτωs the very attempt is utter folly P. Gr. 317 a. On καὶ though with a participle, see 2983.

c. Often with adverbs of intensity, as καὶ μάλα exceedingly, certainly, καὶ καταρτά very greatly, καὶ πάνω absolutely. With comparatives and superlatives: καὶ μᾶλλον yet more, καὶ μικρότατον altogether the most foolish thing X. Α. 3. 2. 22.

2883. With a whole phrase or clause; as ἄμφω γὰρ αὐτὸ καὶ καταστανον νοεῖς; what, dost thou indeed intend to put them both to death? S. Αnt. 770. Other examples in 2885–2887.

2884. When καὶ stresses a verb in interrogative and conditional sentences it is often to be rendered by an emphatic auxiliary, often by at all. Thus, πολλοὶς ἐσκεφάλων τι καὶ βοῶσθε I have often asked myself the question what you can want T. 0. 38, τι καὶ χρή προσδοκᾶν; what on earth is one to expect? D. 4. 40, τι γὰρ ἐν τις καὶ ποιῶ ἔλλος; for what else could one do? P. Ph. 61 e, εἰ δὲ καὶ μᾶθων λέγειν καλὸν if it is well to tell a fable at all P. Ph. 110 b. Cp. 2872 a.

a. In affirmative independent clauses or sentences καὶ often has an emphasis which is difficult to render; as ὅ κινδυνοι νῦν δὴ καὶ δοξεῖν αὖ δεινὸς οὖν the danger must now indeed seem to be dreadful P. Ph. 107 e.

2885. Kal of Balanced Contrast.—In order to mark the connection of thought between antecedent and consequent, καὶ also, too, is often placed in the subordinate clause or in the main clause or in both.

a. Greek has thus the following modes of expression where a comparison is instituted between the parts of such binominal sentences: "What I do, that you also do" (as in English) or "What I also (= I on my part) do, that you do" or "What I also do, that you also do." In the subordinate clause καὶ seems superfluous to English idiom.
2886. Kai of balanced contrast occurs frequently when the subordinate clause sets forth something corresponding to, or deducible from, the main clause; and when an antithesis is to be emphasized. It is found especially in relative, causal, and final clauses, and has the effect of putting such subordinate clauses on a plane with the main clause. A relative word often adds -περ or is followed by δή. Thus, τὰ δὲ τῆς πόλεως ἐπράπτουσι, ὅπερ ἔνεκεν καὶ Σωκράτει προσήλθον they devoted themselves to those affairs of state on account of which they had in fact associated with Socrates X.M. 1.2.47, καὶ ἡμῖν παῦτά δεικεῖ ὅπερ καὶ βασιλεῖς we hold exactly the same views as the king X.A. 2.1.22, ἔπεεδη δὴ καὶ ἡ πόλις εἴσιθα ... ἄξιον καὶ σωτηρία γενέσθαι since the city has been saved I beg that safety be granted to me as well And. 1.143, ἔμοιδον καὶ ἐγὼ ὅπερ καὶ οἱ ἄλλοι I (on my part) learned just as the rest did too P. Alc. 110 a, τίμωρια γὰρ οὐκ εὐτυχεῖ διακίας ὑπὶ καὶ ἀδίκεστα for vengeance is not successful in accordance with justice, because it is taken upon a wrong T. 4.62.

2887. In final clauses ἵνα καὶ is common, and sometimes, like Eng. just, serves to show that the fact answers to the expectation, or the effect to the cause (or vice versa). Thus, βούλει ὁν ἐπεστηκεν ἵνα καὶ ἐδον τῷ δοτι αὐτῶ; do you wish to go along then just to see those who are there? P. Lys. 204 a, ἄρομι δὲ ἀπὸ τῆς ἱερακίας λέγειν ἵνα καὶ πρεσβεύσωμεν τὴν τέχνην I will begin my speech with medicine in order that we may do honour to our art P. S. 186 b.

2888. Kai of balanced contrast appears also in coordinate clauses; as ἡδη γὰρ ἐγραψεν καὶ Φιλολάου ἡκουσά ... ἡδη δὲ καὶ ἀλλων ττῶν for I have ere now heard Philolaus ... and ere now certain others besides him P. Ph. 61 e, κατὰ τολλά μὲν καὶ ἄλλα, οὐχ ἡκουσα δὲ καὶ κατὰ ταῦτα as in many other respects also and not least (too) in this Aes. 1.108, υπὸ τῶν τάντανθα διοκίβει ... καὶ πρὶν ὑπεκημένων καὶ νῦν δὲ πράττοντων by those who had promised to manage things there before and are now also doing them D. 7.5. The negative of καὶ ... καὶ ... δὲ is σοὶδὲ ... σοὶδὲ ... δὲ.

a. So in disjunctive phrases or clauses. Thus, εἴτε διὰ τὸ ἐτιβῆμα εἴτε καὶ αὐτῶ τί τι ... δόναι either because of the exclamation or also because some other thought occurred to him T. 5.65; and so ἃ καὶ 2882. Ср. ἐγραφεῖν οὐδέν τι μᾶλλον ὧπο τῶν ἄλλων ἤ καὶ ἐπί ἐμῶ he was not searched for by the others more than he was by me (on my part) Ant. 5.23.

2889. Similarly the καὶ of ἐτι τις καὶ ἄλλος is superfluous; as εἴπερ τι καὶ ἄλλο καὶ τοῦτο μαθητῶν if any other thing is learnable, this is too X.S. 2.6. But καὶ is usually omitted in the main clause; as ἐπιστηματικὰ δὲ εἰ τις καὶ ἄλλος he knows as well as anybody else X.A. 4.15. So ὡς τις καὶ ἄλλος as also any other X. A. 2. 6. 8.

2890. Kai δὲ καὶ and especially, and in particular, and what is more, lays stress on a particular instance or application of a general statement. Here the second καὶ emphasizes the following word ... καὶ δὲ καὶ is usually attached to a preceding τι or καὶ. Thus, καὶ δὲ καὶ τότε προφανερων συνελεγέμεν ὁταν on that especial occasion we came together somewhat earlier than usual P. Ph. 59 d, ἐν ἄλλοις τε πολλοίς καὶ δὴ καὶ ἐν τοῖς καμνοσίν in the case of many others and particularly in that of the sick X. C. 1. 6. 21.

2891. Kai ... δὲ and ... also, and ... moreover. Here καὶ empha-
sizes the important intervening word or words, while ἀδιεννυ σαὶ is σαὶ ἐν τοῦτος λέγω and I count thee also among these Δ. Pr. 973. And also not is ὁδὲ ἀδιεννυ ἀδιεννυ. Hom. has καὶ ἀδιεννυ and further, and even (H 113), not καὶ ... ἀδιεννυ. καὶ ... ἀδιεννυ (for τέ) is different (S. Ant. 432).

καὶπερ

2892. καὶπερ although is common with participles (2083). As a conjunction (cp. quanquam) without a main clause it is very rare (P. S. 219 c).

καὶτοι

2893. καὶτοι (καὶ + τοι), not in Homer, means and yet, although, rarely and so then. Here τοι marks something worthy of note, which is commonly opposed to what precedes. καὶτοι is used in making a correction (sometimes in the form of a question), in passing to a new idea, and in the statement of a conclusion. The common καὶτοι ... γε is stronger than καὶτοι.

καὶτοι οὐδὲν ὅτι οὐκ ἄλλες εἰρήκα τὸν προεῖπον καὶ γετ there is nothing untrue in what I said before P. Euth. 3 c.

a. A sentence preceding καὶτοι is often restated by a clause introduced by ἀλλά (ἀλλὰ ὅρως), ἀδιεννυ, or νῦν ἀδιεννυ. Cp. P. Ph. 77 a, Charm. 175 c, A. 40 b, G. 499 c.

b. καὶτοι is rarely, if ever, used with the participle in classical Greek. It is best attested in P. R. 511 d; emendation is resorted to in L. 31. 34, Ar. Eccl. 159.

μά

2894. μά asseverative (cp. μήν, μέν asseverative) with the accusative of the divinity or thing by which one swears. In negative sentences we have oὐ μά or μά alone with the accusative; in affirmative sentences, καὶ μά, but more commonly νή. The omission of the accusative may sometimes be due to indecision or to indifference and not always to scrupulousness (1596 c). μά means properly in truth, verily; but apparently governs the accusative after the ellipse of such verbs as I call to witness.

μέν

2895. μέν was originally an asseverative, emphatic particle (surely, certainly, indeed) and a weaker form of μήν. Cp. Epic ἡ μέν, καὶ μέν, oὐ μέν in asseverations and protestations. Asseverative μέν survived as μέν solitarium and in combination with other particles. Antithetical (concessive) μέν owes its origin to the fact that, as emphasis may indicate a contrast, the clause in which μέν stood was felt as preliminary to an adversative member of the sentence. Through association with this adversative member μέν gradually lost its primitive asseverative force.
2896. μέν solitariurn occurs when a clause with μέν is not followed by a clause with δέ. This is especially common when the antithetical clause is to be supplied in thought, as when μέν emphasizes a statement made by a person with reference to himself as opposed to others (often with a tone of arrogance or of credulity). Here any possible opposition or difference of opinion, however justifiable, is left unexpressed. Thus, ἕγω μέν οὕτω οἶδα I for my part do not know (though others may) X. C. 1. 4. 12, ἀπόπλησαν, ὡς μέν τόις πελεστοις ἔθηκαν, φιλοτιμήθεις they sailed away since they were jealous as it seemed to the majority at least X. A. 1. 4. 7. So in such phrases as δοκῶ μέν, ἤγονοι μέν, ὁμαί μέν.

2897. Sometimes μέν solitariurn merely emphasizes a word in its clause and does not imply a contrast. Thus, εἰμι μέν οἴστερα τάδε this must be borne by me on my part S. O. C. 1360.

2898. μέν solitariurn is commonest after personal pronouns; but occurs also after demonstrative pronouns (L. 25. 16), after relatives (Aes. 3. 209), after substantives without the article (D. 9. 15), or after the article and before its substantive (L. 29. 1), after adjectives (L. 1. 27), after adverbs (L. 12. 91), after verbs (D. 19. 231). In questions μέν alone is rare (P. Men. 82 b).

2899. In combination with other particles, especially δέ and οὖν, asseverative μέν either has a simple confirmatory force or is used adversatively. The following cases must be distinguished from those in which μέν is correlative to δέ.

2900. μέν δέ expresses positive certainty, especially in conclusions. It is common in summing up and in transitions, and is used either alone or with other particles (sometimes it is followed by ἄλλα or δέ). Thus, ταῦτα μέν δέ τοιαύτα so much for that A. Pr. 500. So also, e.g. ἄλλα μέν δέ but certainly in fact (ἄλλα οὖν μέν δέ in rejecting an alternative); εί μέν δέ ἢ if indeed in truth; καὶ μέν δέ and in truth, and in fact (often in transitions); οὖ μέν δέ certainly not at all, nor yet, in truth (often used adversatively).

2901. μέν οὖν lit. certainly in fact, μέν being a weaker form of μήν, μέν οὖν has two common uses, according as the particles form, or each has its own force.

a. The compound force of μέν οὖν is seen in affirmations; as in replies: τάνν (μάλιστα) μέν οὖν yes, by all means; certainly, by all means; soe truly, εί μέν οὖν οἵα nay, I am sure of it, εί μέν οὖν indeed not, ἀρ' οὐ τάδε ξέν το δένδρον εἴπερ ἤγες μάς; τάδε μέν οὖν aitÓ isn't this the tree to which you were bringing us? To be sure this is it P. Phae. 230 a.

b. The compound force appears also when μέν οὖν indicates a correction; nay rather (ίμοι νερό); as λέγε οὖν so μέν οὖν μοι λέγε ὅλα you say. Nay, rather you Ar. Eq. 13, ἄτομον τό ἐνύπνων, δ' Ἐκκαρτ. ἐνάργες μέν οὖν the dream is strange, Socrates. Nay rather it was distinct P. Cr. 44 b.

c. Each particle has its own force especially where μέν οὖν indicates a transition to a new subject. Here μέν points forward to an antithesis to follow and indicated by δέ, ἄλλα, μέντοι, while οὖν (inferential) connects with what precedes. Here so then, therefore may be used in translation. Thus, Ἀριστοτέλης μέν οὖν τοιοῦτον εἶπε. Τισαφέριος δὲ οὖν ἀπηδίουθι such then were the words of Clear-thus; and on the other hand Tissaphernes answered as follows X. A. 2. 5. 15.
Sometimes μέν ὁδὲ (like igitur) shows that a subject announced in general terms is now to be treated in detail (P. Ph. 70 c).

2902. Common collocations are ἀλλὰ μέν (ἀλλὰ . . . μέν) but for a fact, γε μέν, ἦ μέν, καὶ μέν.

2903. Antithetical (concessive) μέν distinguishes the word or clause in which it stands from a following word or clause marked usually by δέ or by other particles denoting contrast, such as ἀλλά, ἀτρό, μέντοι, μὲν; and even by copulative τέ, καὶ (Hom. ἤδε). μέν never connects words, clauses, or sentences.

2904. μέν . . . δέ serves to mark stronger or weaker contrasts of various kinds, and is sometimes to be rendered by on the one hand . . . on the other hand, indeed . . . but; but is often to be left untranslated. The μέν clause has a concessive force when it is logically subordinate (while, though, whereas, cp. 2170). Thus, ἡ μέν πυξῆς πολυχρώμην ἐστι, τὸ δέ σῶμα ἀσθενέστερον καὶ ἐλυγχρωμωτέρον the soul lasts for a long time, the body is weaker and lasts for a shorter time P. Ph. 77 d, καὶ πρόσθεν μέν δ' τολοὶ ἡμῶν ἤρχοντο μέν ὦδενοι, ἤρχοντο δέ· νῦν δὲ κατε- 

2905. When several verbs referring to the same person or thing are con- 

2906. μέν . . . δέ is used in successive clauses which contain either the same word (anaphora) or a synonymous word; as ἐγὼ δέ σὺνεμι μέν θεοὶ, σύνεμι δὲ ἀνθρώποι τοῖς ἅγαθοι quoted in 1159, ἦλθε μέν καὶ ἀπὸ τῆς Ἑρυθραίας ἅγγελία, 

2907. If more than two clauses are contrasted, only the first clause has μέν, while each of the following clauses has δέ (X. A. 1.3.14, X. C. 4.2.28).

2908. A contrast indicated by μέν and δέ may stand inside another contrast indicated in the same manner, as ἃ μέν ἀνὴρ τωάθα μέν πεποίθηκε, τωάθα δὲ λέγει: οὐκ Ὀ δὲ σὺ πρῶτος, ὅ Ἐλεάρχη, ἀπόφημα γνώμην δ' τι σοι δοκεῖ the man has acted thus, and speaks thus; but do you, Clearchus, be the first to make known what you think best X. A. 1.6.9.

2909. Two relative (or conditional) clauses each with μέν may be followed
by two demonstrative clauses each with δέ; but the second δέ is usually omitted, and there are other variations. Thus, óποιοι μέν . . . άνθρωποι δέ . . . τούτοις ὄρῳ X. A. 3. 1. 43, cp. X. O. 4. 7, P. A. 28 e.

2910. A clause with μέν is often followed by a contrasted clause without δέ but with a particle containing an element of opposition, as πρῶτον μέν . . . καθαρτα . . . ετα.

2911. A shift in the construction may cause δέ to be omitted (S. Ant. 1199).

2912. μέν after an emphatic demonstrative may resume μέν of the antecedent clause (D. 2. 18).

2913. μέν . . . τε (and even καὶ) is used where the second clause is merely added instead of being coordinated by means of δέ. Thus, ταχύ μέν ὁποῖο ἐμπροσθενεί στέφανον μεν ἐπέβαινε καὶ ἐκήλλυς ἐπεφέρε φρεν τοῦτο οὐ χρεία ὑμεν πόθεν οἴκοι ἔρχοντες δεῖ δραμάζειν. Thus we have quickly reached the places to which we had to go, and by following our leader in a compact body we have been invincible X. C. 8. 1. 3.

2914. Position of μέν (and δέ). — μέν and δέ are commonly placed next to the words they contrast, and take precedence over other postpositive particles. But when two words belong closely together, μέν and δέ are placed between. Thus, when nouns with the article are contrasted, μέν and δέ stand after the article; if the nouns depend on prepositions μέν and δέ stand after the preposition and before the article.

a. But this rule may be neglected in order to emphasize the preceding word, as τά μέν ἀνδρώτινα παράθετοι, τά δαμότινα δέ σκοτοίντες neglecting human affairs, but speculating on things divine X. M. 1. 1. 12, ἀνά τό σκοτεινόν μέν in the darkness T. 3. 22.

b. If the noun has no article and is governed by a preposition, δέ usually takes the third place.

c. Postponement of δέ (and some other postpositive particles) to the fourth place is only apparent after an introductory vocative, which is not regarded as forming an integral part of the sentence.

2915. μέν and δέ are sometimes referred to the entire clause or to the predicate and not to the words that are opposed to each other. This arrangement is often adopted to preserve the symmetry of the juxtaposed clause. μέν and δέ are thus often placed after personal or demonstrative pronouns. Thus, ἔλεγε μέν ὃς τῷ πολυ, τοῖς δὲ βουλομένοις ἐξῆν ἄκουεν Socrates for the most part was wont to talk, while any who chose could listen X. M. 1. 1. 10, πώς ἂν πολλοὶ μέν ἐπεθύμου τυραννεῖν . . . πώς δέ πάντες ἐξῆλθον ἄν τοὺς τυράννους; why should many desire to possess despotic power? why should everybody envy despotic rulers? X. H. 1. 9 (for πάντες δέ τῷ ἐξῆλθον ἄν). Cp. ἐν μέν τοῦτοι . . . ἐν ἐκείνοις δὲ Lyc. 140, περὶ αὐτῶν μέν . . . περὶ δὲ τῶν διστατῶν L. 7. 35, etc.

a. The transposition is often designed to produce a chiasitic (3020) order, as ἐπίθεται μέν οὐδέν, πολλὰ δὲ κακὰ ἐνοίκες τούτοις he suffered no loss, but thought that he had done a great deal of damage X. A. 3. 4. 2 (here οὐδέν and πολλὰ are brought close together).

2916. In poetry μέν and δέ often have a freer position than in prose. δέ may often come third when an emphatic word is placed before it, and even fourth.

GREEK GRAM. — 42
μέντοι

2917. μέντοι (postpositive) from μίν (= μὴν, 2895) + τοῖ, is an asseverative and adversative particle.

2918. Asseverative μέντοι certainly, surely, of course, in truth is very common in replies, where it expresses positive, eager, or reflective assent. Often with νέ (μά) Δια. Thus, ἐγὼ, o μέντοι Ιδω certainly, you Ar. Eq. 108, τι γάρ, ἐφη, ... μέμνησαι τεκνιά ...; και μά Διά ... μέμνησαι μέντοι τουαίτα ἀκολούθας σου well then, said he, do you recall those matters? Yes, by Zeus, certainly I do recall that I heard things to that effect from you X. C. 1. 6. 6, ἀληθέστατα μέντοι λέγεις well, certainly you say what is very true P. Soph. 245 b.

μέντοι may strengthen asseverations or emphasize questions; as οὔτω μέντοι χρή λέγειν in truth we must speak thus P. Th. 187 b; often with demonstrative pronouns, as ὁ τούτο μέντοι νέ Διά αὐτῶν πιθοῦ oh, by Zeus do oblige them in this Ar. Aves 601.

a. Asseverative μέντοι in combinations, e.g.:

ἀλλὰ μέντοι but surely, but in fact (in ἀλλὰ ... μέντοι, μέντοι refers to the preceding word).

καὶ ... μέντοι and ... indeed, and in fact, and ... moreover, as φιλοσοφᾶται ἢν καὶ πρὸς τὰ θρην μέντοι φιλοσοφῶνται he was very fond of hunting and moreover exceedingly fond of danger X. A. 1. 9. 6.

οὔ μέντοι no indeed (also adversative: yet not).

2919. Adversative μέντοι however, yet often marks a contrast or a transition; as ἀφιέμεν σε, ἐπὶ τοῦτο μέντοι we let you go, on this condition however P. A. 29 c. μέντοι γε is stronger. μίν ... μέντοι is much stronger than μέν ... δέ, as φιλοσοφῶ μὲν ἐκεῖα ... τὸν μέντοι ἄνθρωπον διὰ you resemble a philosopher—know however that you are a fool X. A. 2. 1. 13. On οὔ μέντοι ἀλλὰ (γε) see 2767.

μὴν

2920. μὴν (postpositive): (1) asseverative, in truth, surely; (2) adversative, especially after a negative, yet, however. The forms μὴν (Hom., Att.), μᾶν (Hom., Lesb., Dor., lyric parts of tragedy), μὲν truly (Hom., Att.) and μᾶ in oaths are all connected. μὴν emphasizes either a whole statement or a single word.

ὅτε γάρ ἐφεξῆ, καὶ μὴν τετελεσμένον ἔσται for thus I will declare, and verify it shall be accomplished Ψ 410; καὶ μήν ἡ ἄλφεια ... τοιε ἡμῖν οὐ βαίνων πείθειν truth is a fine thing, yet it does not seem an easy thing to persuade P. L. 663 e, et δ' ἄγε μὴν come now, on then A 302, ὀδεὖ μὴν καλὸν but nothing hinders P. Phae. 268 e.

2921. Combinations of μὴν:

ἀλλὰ μὴν ( ... γε) but surely; but yet; nay, indeed; well, in truth. Often used to add something of greater importance, or in transitions when a new idea is opposed to the foregoing. ἀλλὰ μὴν is often separated by a negative.

ἡ μὴν. verily, verily. Often to introduce an oath or a threat.
καὶ μὴν and verily or and yet according to the context. καὶ μὴν frequently introduces a new fact or thought and hence often denotes transition, sometimes opposition (further, however, and yet). In tragedy this formula is used to mark the beginning of a new scene, as when the arrival of a newcomer is thus signalized (but here comes) ; as καὶ μὴν ἄναξ ὄδε and lo! here is the king S. O. C. 549. In replies, καὶ μὴν usually confirms the last remark, accedes to a request, or denotes hearty assent; sometimes there is an adversative sense (and yet; and (yet) surely; oh, but). In enumerations, καὶ μὴν adds a new fact (and besides).

καὶ μὴν ... γε in transitions or enumerations marks something of still greater importance; but it is not so strong as καὶ μὲν δῆ. Here γε emphasizes the word or words with which it is immediately connected. In replies, and indeed, and yet or oh, but; as καὶ μὴν τούτως γε and yet I will do it S. El. 1045.

καὶ μὴν καὶ (neg. καὶ μὴν οὐδὲ) and in truth also.

οὐ μὴν surely not, οὐ μὴν ἄλλα nevertheless (2167), οὐ μὴν οὐδὲ nor again (2768), οὐδὲ μὴν and certainly not.

τι μὴν; lit. what indeed (quid vero), as ἄλλα τι μὴν δοκεῖ; but what in truth is your opinion? P. Th. 102 b. τι μὴν; standing alone, has the force of naturally, of course. Thus, λέγως ὦν ἔστω διωκότας, τι μὴν; they speak of us as dead, and why should they not be, A. Ag. 672. Often in Plato to indicate assent. τι μὴν οὐ; (why indeed not =) of course I do.

ναι, νὴ

2922. ναι (cp. Lat. nāe) asseverative (truly, yea), with the accusative in oaths where it is usually followed by μᾶ (1596 b). ναι yes, in answers, is found only in Attic.

2923. νὴ (cp. Lat. nē) asseverative (truly, yea), with the accusative in oaths, and only in an affirmative sense. νὴ is found only in Attic. See 1596 b.

νῦν, νυόν, νῦν, νῦν, νῦ

2924. νῦν now, at present often has a causal sense, as νῦν δὲ but as the case stands, as it is; often to mark reality in contrast to an assumed case.

2925. νῦν (νῦν + deictic ἓ, 333 g) is stronger than νῦν: even now, at this moment; rarely in a causal sense.

2926. νῦν (enclitic; lyric, tragic, Herodotus, rare and suspected in Homer), a weakened form of νῦν, is rarely temporal, usually inferential, as now is used for then, therefore. νῦν thus marks the connection of the speaker’s thought with the situation in which he is placed. It is commonly used after imperatives, prohibitive and hortatory subjunctives. Thus, κάθισυ νῦν με σεισθένει, then S. O. C. 21. In Xenophon and Plato νῦν is written by some editors, where the Mss. have νῦ (X. C. 4. 2. 37, H. 4. 1. 39).

2927. νῦν (enclitic) is adopted by some scholars in Attic tragedy where a long syllable is required (S. O. T. 644). Others write νῦν (with the force of νῦν).

2928. νῦ (enclitic; Epic and Cyprian), a still weaker form of νῦ, and less emphatic than δῆ. It is common in questions and appeals; less frequent in statements; as τίς νῦ; ὅτα νῦν? Also after other particles, as καὶ νῦ ἡ, ἣν πάν νῦ.
PARTICLES: ὅπως

2929. ὅπως, originally a relative adverb meaning how, is derived from the relative particle σεοδ (with which Eng. so is connected), to which the indefinite τὼς has been added. Hom. ὅπως from σεοδ-τώς, as ἄττι from σεοδ-τί (81 D 2).

a. The adverbial meaning of ὅπως is still seen in its use as an indefinite relative and as an indirect interrogative; and by the fact that in its place ὅτε, ὅτε τρόπος, ἐδ' ὅτου τρόπον are sometimes used. By association with the subjunctive ὅπως became a conjunction (cp. μή πως) used with or without ἢν in final clauses (see 2196, 2201). On the use as a conjunction in object clauses after verbs of effort and of fear, see 2211, 2228. So in dependent statements ὅπως passed from how into that (2578 d).

οὔδε, οὔτε (μηδέ, μήτε)

2930. οὔδε (μηδέ) is an adverb and a conjunction, and is to be broken up into the negative ὦ (μή) and δέ meaning and, even, also, or but.

οὔδε (μηδέ) as an Adverb

2931. Adverbial οὔδε (μηδέ) not even, not . . . either, also . . . not, nor yet (ne . . . quidem). Cp. the use of καί' even, also in affirmative sentences; as οὐδέ' ὦς not even in that case (καί' ὦς even in that case).

ἄλλα οὔδε τοῦτον στερήσωται but not even of these shall they be deprived X.A. 1. 4. 8, οὔδε' οὔτω ράδιον ἥν when besides it was not so easy I. 18. 65 (= καί' οὔ also not). With οὔδέ' εἰ (ἐὰν) not even if οὔ belongs with the main clause, while δέ even goes with the dependent clause. Thus, οὔδέ' ἢν εἰ βούλω, ράδιος παρεῖ τοῦτο ἀν εἰ γένεσθαι even if they wished, they could not easily become wicked X.C. 7. 5. 86 (= καί' εἰ βούλω, οὔκ ἢν γένεσθαι). Similarly with a participle: οὔδε πεσόντως κακῶς ἐχθρὸν εἴναι μεί τοῦτον ὁμολογῶ I do not admit that this man is my enemy even though I have been ill-used D. 21. 205.

οὔδε (μηδέ) as a Conjunction

2932. οὔδε (μηδέ) as a conjunction (and not, nor) connects two or more whole clauses.

2933. In Attic prose οὔδε is used only to join a negative clause to another clause itself negative; as οὐδεμία ἀκατάστατος οὔδε ἀλλα σωματικά ἑφαίνετο there was no hope of assistance nor did any chance of safety appear T. 3. 20.

a. A negative clause is joined to an affirmative clause by καί οὔ (μή). Thus.

ἔμεινώ τῇ ἐπιμαχίᾳ . . . καί οὔ παραβήσομαι. I will abide by the alliance and I will not violate it T. 5. 47. καί οὔ (μή) may have an adversative force (but not).

N.—But in poetry and Ionic prose οὔδε may continue an affirmative clause; as δειμόν γὰρ οὔδε ῥήητον ἀδρέας indeed and not to be uttered S. Ph. 756.

2934. οὔδε is used by the poets for but not, where Attic prose writers have ἀλλά' οὔ or καί οὔ. Thus, ἐνθ' ἀλλοις μὲν πᾶσιν ἐνράδανεν, οὔδε ποθ᾽ "Ἡρη ὁὐδὲ Ποσε-
2935. 

2936. 

2937. 

2938. 

2939. 

2940. 

2941.
οὔτε (μήτε)

2942. οὔτε (μήτε) is usually repeated: οὔτε . . . οὔτε (μήτε . . . μήτε) neither . . . nor (nec . . . nec). οὔτε . . . οὔτε is the negative of τέ . . . τέ, and unites single words or clauses.

οὔτε ἐστιν οὔτε ποτὲ ἐστιν neither is nor ever shall be P. Phae. 241 c, oúte Xευρισκόντος ἤκεν οὔτε πλοῦτα ίαυα ἢν οὔτε τά ἐπιτήδεια ἢν λαμβάνειν έτι neither had Chrisophus come nor were there enough boats nor was it possible any longer to secure provisions X. Α. 5.3.1.

After a negative clause: οὐκ ἔπειθεν οὔτε τοὺς στρατηγοὺς οὔτε τοὺς στρατιώτας he could not persuade either the generals or the soldiers T. 4.4.

a. οὔτε . . . μήτε is found when each negative is determined by a different construction, as ἀναιδὴς οὔτε μὴ εἰμὶ μήτε γενομένη neither am I nor may I become shameless D. 8.68.

b. When οὔτε . . . οὔτε stands between οὐδὲ . . . οὐδὲ the members thus correlated are subordinate to those expressed by οὐδὲ . . . οὐδέ. Cp. Aes. 1.19.

2943. Sometimes the first οὔτε is omitted in poetry: νόσοι δ’ οὔτε γῆρας disease nor old age Phedr, Pyth. 10.41, ἐκόστα μήτ’ ἀκούτα willingly nor unwillingly S. Ph. 771. Cp. "my five wits nor my five senses" (Shakesp.).

2944. For the first οὔτε the poets sometimes have οὐ, as οὐ νυφέως οὔτ’ ἵπ χαῖς μὴν not snow nor snow not storm 6 566.

2945. οὔτε . . . τέ on the one hand not . . . but, not only not . . . but (cp. neque . . . et). The τέ clause often denotes the contrary of that set forth in the οὔτε clause (so far from). Thus, οὔτε διενοθήσαν τῷ πεττε ἀποτερήσαται ἀποδόσω τε so far from ever thinking to deprive them of their pay I will give it to them X. Α. 7.7 48, ὅμως . . . μήτε προδόσειν ἀλλήλους σώματοι τέ εὐσεβεῖ they swore that they would not betray one another and that they would be allies 2.2.8. So οὔτε . . . οὔτε . . . τέ. τέ . . . οὔτε is not used.

a. Sometimes the negative may be added in the τέ clause: οὔτε ἐκεῖνος ἐτι κατενόησε τέ τε μαντεῖον οὐκ ἐδήλου neither did he stop to consider and the oracle would not make it plain T. 1.126.

2946. οὔτε . . . τε οὐ S. Ant. 763. οὔτε . . . τε . . . οὔτε E. H. F. 1341.

2947. οὔτε . . . δὲ is used when the second clause is opposed to the first; as οὔτε πλοῦσι ἐστιν οὐς ἀποτελεύσαμεθα, μένοι δὲ αὐτοῦ οὐδὲ μᾶς ἠμέρας ἐστι τά ἐπι-

2948. οὔτε . . . οὐ is rare in prose; as οὔτε νυφέως, οὐκ ἔμπροσθε neither rain nor snow Hdt. 8.98. Cp. S. Ant. 249. οὔτε . . . οὐ . . . οὔτε A. Pr. 479. οὐ . . . οὔτε is generally changed to οὐ . . . οὐδέ in Attic prose.

2949. οὔτε . . . οὐδέ corresponds to the sequence of τέ . . . δὲ in affirmative clauses. The emphatic οὐδέ here adds a new negative idea as after any other preceding negative; and is most common after οὔτε . . . οὔτε: neither . . . nor . . . no, nor yet (nor . . . either). οὐδέ is often followed by an
emphasizing particle, as ἀδ, γέ, μήν. Thus, οὔτε πόλις οὔτε πολιτεία οὔδέ γ’ ἀνήρ 
neither a State nor a constitution nor yet an individual P. R. 499 b, μήτε παιδεία 
... μήτε δικαστήρια μήτε νόμοι μηδέ ἀνάγκη μηδέμια neither education nor courts 
of justice nor laws, no nor yet restraint P. Pr. 327 d.

2950. A subordinate clause with οὔδέ may come between οὔτε ... οὔτε. 
Thus, οὔτε γάρ ὡς ὕψιστα με κατελεπεν ὁ πατήρ ... ἀπέφημεν οὔδε ... παρέ-
σχημα μάρτυρας οὔτι αδ τοῦ ἄρματον ... ἐπανέφερεν for neither did he show that 
my father left me in debt, nor yet have he adduced witnesses, nor did he put into 
the account the sum D. 27. 49.

οὖκοὖν, οὖκουν

2951. οὖκοὖν interrogative: not therefore ? not then? (nonne, igitur? 
nonne ergo ?). Here the stress lies on the inferential οὖν and an 
affirmative answer is expected as a matter of course. οὖκοὖν stands 
at the beginning of its clause.

οὖκοὖν ... ἐβ' οὐ δοκοῦσι βουλεύομαι; πρὸς τε ἅ ὅροις ὁ γιος κ. 
they lay their plans well? Yes, with regard to what they see X. C. 7. 1. 8.

a. When a negative answer is expected we have οὖκοὖν οὖ (P. Phil. 43 d).

b. οὖκοὖν and οὖν stand in parallel questions in X. A. 1. 6. 7–8.

c. Some scholars write οὐκοὖν or οὐκ οὖν for οὖκοὖν interrogative (and inferen-
tial).

2952. οὖκοὖν inferential: then, well then, therefore, accordingly (ergo, 
igitur). Inferential οὖκοὖν was developed, probably in colloquial 
speech, from the interrogative use, the speaker anticipating the 
affirmative answer to his question and emphasizing only the infer-
ence. From the negative question all that was left was an expres-
sion of his own opinion on the part of the speaker. οὖκοὖν has 
become so completely equivalent to οὖν that a negative has to be 
added if one is required.

οὖκοὖν, ὅταν δὴ μὴ σθένω, πεπαύγομαι well then, when my strength fails, I shall 
 cease S. Ant. 91, ἦ ... τῶν ἄμβρυας κελεύοντας πέλεμον τοιει φόρομεν; οὖκοὖν 
ὑπέλαμαν δοὺλεύοιν or shall we say that those who bid us defend ourselves make 
war? Then it is left for us to be slaves D. 8. 59. οὖκοὖν is used even with 
impératives; as οὖκοὖν ... ἵκανος ἔχετω accordingly let it suffice P. Phae. 274 b.

a. Editors often differ whether, in certain cases, οὖκοὖν is interrogative or 
inferential.

2953. οὖκοὖν not then, therefore not, so not, at any rate ... not, 
surely not (non igitur, non ergo). Here οὖ is strongly emphasized, 
and οὖν is either confirmative or inferential. οὖκοὖν is usually placed 
at the beginning of its clause.

a. In emphatic negative answers; as οὖκοὖν ἔμοιγε δοκῇ certainly not, in my 
opinion at least X. O. 1. 9.

b. In continuous discourse (P. L. 807 a).

c. οὖκοὖν ... γε returns a negative answer with qualified acquiescence in a 
preceding statement. Thus, τούτων ἁρα Ζεὺς ἔστιν ἄσθενέστεροι; οὖκοὖν ἄν ἐκφύγοι
PARTICLES: ὅν

geber is Zeus then weaker than these? Fate at least he surely cannot escape A. Fr. 517.

d. In impatient or excited questions (non ὅν igitur?). Thus, ὅκουν ἐρεῖς ποτ', ὅτι ἄπαλλαξθείς ἄπει; will thou not speak and so depart and be gone? S. Ant. 244.

2954. οὖκ (μή) ὅν is to be distinguished from ὅκουν or ὅκουν. Thus, ὅπως καὶ πείρα τοῦ σφαλείον, ὅκου καὶ τὴν πόλιν γε τῆς φθείρας ἄρετης ἀξίωσες στρέφοικεν whenever they were foiled in any attempt they did not for this reason think it right to depriue their city of their valour. T. 2. 43 (μή ὅν 8. 91).

a. Hdt. has οὖκ ὅν (sometimes written ὅκων) to emphasize an idea opposed to what goes before (non tamen). Thus, ταύτα λέγοντες τοὺς Κροτωνιητῶς ὅκου ὅν ἔπειθον by these words they did not however persuade the men of Croton 3. 187.

2955. ὅν (Ionic, Lesbian, Doric ὅν), a postpositive particle, is either confirmatory or inferential. ὅν points to something already mentioned or known or to the present situation.

2956. Confirmatory ὅν in fact, at all events, in truth belongs properly to the entire clause, but usually, for purposes of emphasis, attaches itself to another particle, to a relative pronoun, or at times to other words (P. A. 22 b). On γοῦν, see 2830; on καὶ ὅν, 2001; for τοῦγαρόν, 2987. In some of its combinations with other particles ὅν may be inferential or transitional.

2957. ἀλλ' ὅν or ἀλλ' ὅν . . . γε (stronger than δ' ὅν) well, at all events; well, certainly, for that matter; as ἀλλ' ὅν πονηροί γε φαινομένων well, at all events they look like sorry fellows, that they are X. C. 1. 4. 19, ἀλλ' ὅν τοσοῦτον γ' ἐσθι well, at any rate you know this at least S. Ph. 1505. ἀλλ' ὅν may stand in the apodosis to an hypothetical proposition (P. Ph. 91 b).

2958. γὰρ ὅν (and καὶ γὰρ ὅν) for in fact (indeed, in any case); as εἰ γὰρ ὅν λέγεις for indeed thou sayest well S. Ant. 1250, ἱνασθήσῃ ἄκοιντες: μελλὼ γὰρ ὅν ἄττα δων ἐρείν καὶ ἀλλά you will profit by listening; for I am certainly going to tell you some other things P. A. 30 ε.

Also to mark a consequence (X. A. 1. 9. 11), and in replies, as ὅν γὰρ ὅν P. Phae. 277 ε, and also when the speaker repeats an important word of his interlocutor, as φησὶν γὰρ ὅν P. G. 466 ε.

2959. δ' ὅν but certainly, at all events, anyhow, be that as it may with or without καὶ in the preceding clause. Here ὅν shows that an unquestionable fact is to be set forth in its own clause; while the adversative δ' marks opposition to what has preceded and implies that the foregoing statement is uncertain and liable to dispute: 'be that true or not, at any rate what follows is certainly true.' δ' ὅν is used (a) to set aside conjecture, surmise, or hearsay; (b) to resume the main argument after long digression, and to cut short further discussion and come to the point; (c), with imperatives, to denote assent marked by unwillingness, impatience, or indifference. Thus, (a) εἰ μὲν δ' ἐδικαια πουήσω, ὅκου οἶδα· αλήθουμαι δ' ὅν δῶς whether I shall do what is right (or not), I do not know; be that as it may, I will choose you X. A. 1. 3. 5, καὶ ἐλέγετο Κύρῳ δοῦναι
PARTICLES: ὁν, τήρ

τολὴ χρῆματα. τῇ δ᾿ ὁν ὁφειτᾶ τὸτε ἀπεδωκε Κῦρος μισθὸν τεταράνον μηνῶν and she is said to have given Cyrus a large sum; at any rate Cyrus then gave the army four months' pay 1.2.12; (b) cp. T. 1.3, 6.15, 8.81. Resumptive δ΄ ὁν may also set aside doubtful statements. (c) ὅ δ᾿ ὁν λέγε, ἐκ σοι τῷ λόγῳ τις ἡδονὴ well speak on then, if thou hast delight in speaking S. E. 891, ἐστοι δ᾿ ὁν ὅπως δἄμεν φίλου however, be it as you wish S. O. C. 1205.

εἰ δ᾿ ὁν = but if indeed, but if in point of fact; as εἰ δ᾿ ὁν τί ἐκτρέποιτο τῷ πρόσθεν λόγῳ but if he should deviate at all from his former statement S. O. T. 851.

2960. δὴ ὁν certainly then; cp. ὁν δὴ. Thus, τί δὴ ὁν; τί ὁν δὴ; well then pray? πῶς δὴ ὁν; how then pray? ὁν δὴ ὅτα really then.

2961. εἰτε ὁν, οὔτε ὁν: In alternative clauses ὁν (indeed) is added to one or both clauses as emphasis may be desired: εἰτε ὁν . . . εἰτε whether indeed . . . or, εἰτε . . . εἰτε ὁν whether . . . or indeed, or εἰτε ὁν whether indeed . . . or indeed. So also in exclusive clauses: οὔτε (μήτε) . . . οὔτε (μήτε) δὴ neither . . . nor, οὔτε (μήτε) ὁν . . . οὔτε (μήτε) neither indeed . . . nor.

2962. ὁν often follows interrogative pronouns and adverbs (in dialogue); as τίς ὁν; who pray? τί ὁν, generally with the aorist, in impatient questions asks why that which is desired has not been done (2197 c).

2963. ὁν affixed to a relative pronoun has a generalizing force and makes it indefinite (339 e). Such indefinite relative pronouns are construed like the indefinite τίς or demonstratives; and do not introduce relative clauses (unlike whichever, etc., which are both indefinite and relative).

So with adverbs (346 c), as ὅπως ὁν in any way, no matter how (= utique not = utique). Thus, ὅδ᾿ ὅπως ὁν not even in the slightest degree.

a. Simply placed after relatives ὁν has a strengthening force; as ὅποτε ὁν as in fact (often in parentheses), οὖς ποτὲ ὁν just as in fact.

2964. Inferential ὁν therefore, accordingly (igitur, ergo), usually classed as a conjunction, signifies that something follows from what precedes. Inferential ὁν marks a transition to a new thought and continues a narrative (often after ἔτει, ἔτειδά, &c.), resumes an interrupted narration (T. 3.42, X. C. 3.3.9), and in general states a conclusion or inference. It stands alone or in conjunction with other particles. Thus, ἀναρχία ἂν καὶ ἀραξία ἐνώμιζον ἡμᾶς ἀπολέσθαι. δεὶ ὁν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρως γενέσθαι τοὺς νῦν τῶν πρόσθεν they were of the opinion that we would be overcome through our lack of leaders and discipline. It is imperative therefore that the leaders we have now should be much more watchful than those we had before X. A. 3.2.20.

a. The inferential and transitional use is derived from the confirmative meaning, and is scarcely marked until Herodotus and the Attic poets. Cp. μὲν ὁν. ἔτει ὁν in Hom. is sometimes used in transitions.

πήρ

2965. πήρ (postpositive and enclitic) very, just, even. Cp. Epic πέρι very much, and πέρι in composition. In Attic prose πήρ is common only with relatives (338 c) and conjunctions.
666 PARTICLES: πλήν, τέ [2966]

ὅπερ the very one who (i.e. none other), ὅπος περ just such, ἐνθα περ just where, ὅπερ just as, in the very way in which, (sometimes not very different from ὡς, to which it is related as ὅπερ to ὡς), ὅπερ if really. καπερ (Hom. καλ. . . . περ) however much, though. Epic ἢ περ just as.

a. After other words especially in Epic and Lyric and in Aeschylus; as μένει τὸ θεῖον δουλεά περ ἐν φρεσί the divine power remains in the mind though it be enslaved. Α. Αγ. 1084, μάγευτ, ἀχνυνέος περ ἐταίρον ἦ νενεγμεν, (though) some grieving for his comrade P 459, ὅφε περ howbeit late Pind. Nem. 3. 80.

πλήν

2966. πλήν an adverb, is used (a) as a preposition with the genitive (1700) meaning except, save, when that which is excepted is a single substantival idea; (b) as a conjunction, except, except that, save that, unless, only, but (often almost = αλλά).

ἀφείστηκαν . . . πάντες πλήν Μιλήτου all the Ionic cities had revolted except Miletus X. Α. 1. 1. 6; γιόλες ἄπειρο πὸς βασιλεά, πλήν ὧροντας ἐπεχείρησα ποιν went off to the king save that Orontas made the attempt. I. 9. 29, πλήν οὐ μόνον ὄντως but there is one thing and only one that I fear Ar. Plut. 199. A substantive-equivalent may follow πλήν, not in the genitive, but in the case required by the verb of the sentence, as συνήθθω πάντες πλήν οἱ Νέως all assembled except the men under Νέων X. Α. 7. 3. 2.

a. πλήν oὐ only not, except (2753); πλήν ἢ except, as oὐ γὰρ ἀλλα ἢ ὑπακοῦσαι . . . πλήν ἢ Προδικῷ we would not listen to any one (else) except Prodicus Ar. Nub. 361; πλήν ὅτι except that; πλήν εἰ except if, cp. εἰ μὴ (nisi si), after a negative πλήν εἰ μὴ; often with the verb omitted, as ἵδες ὁδε . . . πλήν εἰ τι ὁρεῖ ὧν no one knows except perhaps some bird Ar. Αν. 601.

b. πλήν may be followed by the infinitive, as τί σοι πέρικται πράγμα πλήν τεῖχεν κακά; what hast thou accomplished save to work mischief? A. Eum. 125.

τέ

2967. τέ and (postpositive, and enclitic as -que) is generally used with a correlative conjunction.

2968. τέ alone sometimes in prose links whole clauses or sentences which serve to explain, amplify, supplement, or to denote a consequence of, what precedes (and thus, and therefore, and as a result). Thus, ὃ δ’ ἐξαλειπτεῖν . . ., ἐκέλευε τι αὐτον ἐκ τοῦ μέσου ἐξιστασθαι but he was angry and (therefore) ordered him to get out of the way X. Α. 1. 5. 14. Cp. 2978.

a. This use of τέ (τέ consequential) is quite common in Herodotus and Thucydides, rather rare in Xenophon, and infrequent in other prose writers. It occurs also in poetry.

N. — In poetry τέ alone (cp. -que) often connects single parallel nouns and pronouns so that the two connected ideas form a whole; as σκῆπτρον τίνας τε sceptre and prerogatives Α. Πρ. 171. In prose, participles and infinitives are occasionally linked by τέ; as καὶ ὠφελῷ τήθα προτότος τε μάλλον ἡμφεσιμένη being fairer and dressed more becomingly X. 0. 10. 12.
PARTICLES: τέ

2969. τέ (or καί) meaning both may be followed by ἀσύνετον (8. Αντ. 296).

2970. Homer often, and Herodotus sometimes, adds τέ to relative pronouns and conjunctions introducing subordinate clauses, which are usually postpositive. So after ὦ, ὥρος, ὠδός, ὄς, ὅτε, ἐπει, ἐνά, ὅθε, etc. Thus, φίλοθεν ἐκ Διός, ὦ τε θεός: . . . ἀνάσσει: they were loved by Ζεὺς, who rules over the gods B 689. This untranslatable τέ is probably connective (not indefinite), and belongs to the whole clause. It has the effect of showing that its clause corresponds in some way to the preceding clause. ὦ καί τέ is found in lyric poetry and in the lyric parts of tragedy (rarely in dialogue parts). ὀστε, ὠλός τέ became common.

2971. This connective force is also seen when τέ stands in the principal clause, sometimes both in the principal and in the subordinate clause, e.g. ὦ καί θεοὶ ἐγκαλείησαν, μάλα τι ἐκλών αὐτοῦ ὅσον εὐθανατεύειν the gods, him especially they hear A 218, ὕπη τι ἱδὼν, τῇ τέ ἐκκοι στιχεῖ ἀνήρων wheresoever he rushes, there the ranks of men give way M 48.

2972. Homer has τέ after the coordinating conjunctions καί, δὲ, οὖδὲ, ἀλλὰ, ἢ; after ἢ, μὲν, τέρ, γάρ, and before ἄρα in questions.

2973. τέ . . . τέ usually serves to connect clauses, less frequently single words. In English and often suffices, but as . . . so is often in place. τέ . . . τέ is more common in poetry than in prose, but in prose more common than τέ standing alone. Thus, παθή ἄνδρων τε θεῶν τε φαθόν τε φαθόν τε men and gods A 544, ἔμοι τε γάρ πολέμων Ἀσσυρίων, σοι τε νῦν ἐχθροῖσαι εἰσίν ἢ ἐμόλ for the Assyrians are enemies to me, and they are now more hostile to you than to me X.C. 4. 5. 23, περὶ δὲν εἰδεναι τε κάλλιστον μη εἰδεναι τε αὐτόχριστον κνών of which is most excellent and ignorance most disgraceful P. G. 472 c.

a. One clause may be negative, the other affirmative (T. 2. 22); but we usually have οὔτε instead of τέ ὄβ.

2974. τέ καί or τέ . . . καί often serves to unite complements, both similars and opposites. τέ . . . καί is not used when one clause is subordinate to another. The two words or clauses thus united may show a contrast, or the second may be stronger than the first. τέ is commonly separated from καί by one or more words. τέ . . . καί is weaker than καί . . . καί, and will not easily bear the translation both . . . and. It is rare in colloquial Attic. Thus, ἄρξαν τε καί ἀρχέαναι to rule and be ruled X. A. 1. 9. 4, κάλλιστον τε καί ἀριστον fairest and best 2. 1. 9, τό τ' ἄρχεαν καί τό δουλεύειν to rule and to be a slave A. Pr. 927, βία τε κοῦν ἑκάν by force and not willingly S. O. C. 955, γυμνάν . . . έαυτός τε καί τοὺς τίππον τε τοῦ εὑρεθαν ἐπεκράτου ἃ παρέχειν τε καί αὐτὰ τά φτωχόμενα he answered briefly and only the questions put to him P. Pr. 336 a.

2975. τέ . . . καί is often used of actions coincident in time, or of actions standing in a causal relation to each other; as ἡμέρα τε σχέδων ὑπέφαινε καί καί τοῦ μέσον ἢκον εἰ ἄρχοντες ὅτε was just breaking and (= when) the officers came into the centre of the camp X. A. 3. 3. 1 (temporal parataxis; cp. 2169).

2976. τέ . . . καί is sometimes used of alternatives (for εἰτε . . . εἰτε). Thus, θεοῦ τε γάρ θέλαιον . . . καί μή θέλαιον whether God will or not A. Sept. 427. Here καί . . . καί is more common (2377).
2977. We find τε ... καί ... τε, τε ... καί ... τε ... τε ... τε ... (τε), τε ... τε ... καί, τε ... τε ... καί ... τε, τε ... καί ... τε. But in prose τε before and after καί is rare.

2978. When τε follows τε ... καί, τε does not point back to καί, but denotes an addition to the preceding member (and besides). Thus, τείχη τε περιελόντες καί ναύς παραδόντες φόρον τε ταξίμευον: both destroying their walls and surrendering their ships and besides assessing tribute on themselves T. 1. 108. Cp. 2968.

2979. καί τε is Epic; elsewhere the καί of καί ... τε belongs to the whole clause (A. Ch. 252).

2980. ἀλλως τε καί both in other ways and especially, on other grounds and particularly, or simply especially. This combination usually stands before conditional clauses (or clauses with a conditional participle), causal, and temporal clauses. Thus, χαλεπόν ὅμως διαβαίνειν ἀλλως τε καί πολεμῶν πολλῶν ἔμπροσθεν ὅτων I think it hard to cross, especially when the enemy faces us in full force X. A. 5. 6. 9, πάντων ... ἀποστερεύθαι ἰππηρόν ἐστι, ... ἀλλως τε καί ἰνν’ ἐξήρθο τῷ τούτῳ συμβαίνει it is grievous to be deprived of anything, especially if this happens to any one at the hands of a personal enemy D. 18. 5. Cp. τά τι ἀλλα ὑπήρξε καί μηρίους ἐξεκείθεν δάρειον he both honoured me in other ways and gave me ten thousand darics X. A. 1. 3. 3.

2981. τε ... δέ is used when a writer begins as if he were going simply to add the second member (both ... and), but instead contrasts it with the first. This combination of copulative and adversative particles is often rendered less harsh by the form of the δέ clause and by other reasons. (a) The δέ clause contains a καί; as ἄμα (ἐπιτα, ἔτι, πολλαχοῦ, ὀπαστῶς) δέ καί; e.g. ἐν τε τῇ τῶν ἑπίκων πονηρῆς πολλαχοῦ δὲ καί ἄλλος, lit. both in the construction of epic poetry but also in many other cases P. R. 304 c. (b) The second clause contains a formula with δε but not with καί; as ἄτι δέ, τί δέ, τὸ δὲ κεφάλαιον, μετὰ δὲ ταῦτα. Thus, πρὸσερόν τε ... νῦν δὲ (both) formerly ... but now X. H. 7. 1. 24. Cp. P. L. 694 b, 947 a, 907 d. (c) After a considerable interval occasioned by the extension of the τε clause, it is natural to resume with δέ. So T. 6. 83. 1, X. A. 7. 8. 11, X. C. 2. 1. 22, L. 2. 17.

2982. Rare combinations are, e.g.:

ἡ ... τε instead of ἡ ... καί. Thus, ἥ παιδες νεαρόν χήραν τε γυναῖκες either young children and (= or) widowed women B. 289. τε ... ἡ is often emended in X. Ο. 20. 12, P. Men. 95 b.

τε ... οὐδέ (μηδέ) with τε instead of οὔτε (μήτε) ; as B. I. T. 697, P. Pol. 271 e. τε is not followed by οὔτε (μήτε).

2983. Position of τε. — τε usually follows the word with which the sentence or sentence-part to be connected is most concerned. Apart from many irregularities there are certain exceptions to this rule which are commonly observed.

a. τε may come between two words which go closely together, as between article (proposition, attributive genitive) and its noun. Thus, τὸ τε βαρβαρωτὸν καὶ τὸ Ἑλληνικὸν the barbarian and the Greek force X. A. 1. 2. 1, ἐμε πρὸς τε λυντρά καὶ λειμῶνας I will go to the bathing places and the meadows S. Aj. 654 (for πρὸς λυντρά τε). But ἡ πόλις τε καί ἡμείς οἱ νόμοι the State and we the laws P. Cr. 53 a.
b. τέ connecting an entire clause stands as near as possible to the beginning. Cp. X. A. 1.8.3.

c. τέ may stand after a word or expression which, though common to two members of a clause, is placed either at the beginning (especially after a preposition) or in the second member. Thus, ἀ τε δεὶ φιλια καὶ (ἀ δεῖ) πολέμω ἡμᾶς νομίζειν what we must consider as belonging to our friends and what to our enemies X. C. 5.2.21, ἐν τε τῷ θερμοτέρῳ καὶ ψυχροτέρῳ in the hotter and colder P. Phil. 24 b, ἀραὶ σφον ἁνδρα τε σοφότατον a man dear to all and most wise Ar. Vesp. 1277.

d. The freer position of τέ is often due to the fact that several words are taken as forming a single notion. Thus, ἡ καλλίστη δὴ πολιτεία τε καὶ ὁ καλλιστὸς ἀνήρ the very noblest constitution and the noblest man P. R. 563 a.

τοι

2984. τοι (postpositive and enclitic) in truth, surely, doubtless, mark you, be assured, you (must) know, was originally the dative of feeling (1486) of σὺ.

a. This τοι (Sanskrit tā), found in all dialects, is to be distinguished from Doric τοι (= σοι) from τγοι (Skt. ti). τοι may thus occur in the same sentence with σοι; as τοι καὶ τοι σοι ... λέγω S. fr. 25.

2985. τοι is often used in statements of a general truth and in expressions of personal conviction (sometimes with a tone of hesitation); in remarks of a confidential nature; to introduce an explanation; and in general where the special attention of the person addressed is desired. τοι often gives an easy and familiar tone to a reply. Thus, τάν τοι ματαιων ἀνδράσιν φρονημάτων ἡ γλῶσσα ἀλήθης γίγνεται καθήγωρ; true it is that of men's vain conceits their tongue is the true accuser A. Sept. 438, ἐς τοι ὁ Ἑρατης λόγους τινὰς ἀφευτοῖς for Cebes, you know, is always investigating some speculation or other P. Ph. 53 a.

a. τοι may emphasize particular words, as ἐγὼ τοι, ἐμοι τοι, σέ τοι; and other words not pronouns.

2986. τοι is frequently used after other particles, as ἀλλά, γάρ, γέ, δή (and γέ τοι δή, cp. δή τοι . . . γέ), ἐπει διακεκριθείντο, μή, οὐ (οὔτοι). On ἦτοι, see 2858; on κατοι, 2893; on μέντοι, 2917.

2987. The inferential conjunctions τογάρ, τογαροῦν, τογάρτοι, τογαροῦν contain τοι, the locative of the demonstrative τό, which case had the meaning of τό (τῶ) therefore, or this account, so lit. by that, therein. (This τῶ is chiefly Epic, and stands at the beginning of the verse. Cp. τό therefore Τ. 176, S. Ph. 142.)

τογάρ (prepositive; Ionic and poetic) therefore, wherefore, so then, that is surely the reason why (often to announce a purpose).

τογαροῦν, τογάρτοι (both prepositive) are more emphatic than τογάρ. The final syllable of τογάρτοι is the τοι of 2984.

τογαροῦν (postpositive and post-Homeric; -νν 2927) is transitional (now then, further) or inferential (therefore, accordingly; less emphatic than τογάρ). τογαροῦν is common when a speaker refers to something present in his mind, when
he continues or resumes what he has been saying, and when he passes to a new aspect of a subject. It is often found with imperatives (σκότει των: P. Cr. 510).

ös, ὃς

2988. Demonstrative ὃς (also accented ὁς, ὃς) thus, so is originally an ablative from the demonstrative stem ὁ- (from σο-), from which come the article and ὃς he in καὶ ὃς, ἦ ὃς (1113). For the -ς, see 341. Cp. also ὅ-ς thus.

So καὶ ὃς even so, nevertheless, οὐδ' (μηδ') ὃς not even thus, in no wise, ὃς ἀπός (ὁ ἀπός) in the same way, just so (ablative of ὁ ἀπός). ὃς ἑσύς (lit. thus otherwise, in that other way) quite otherwise and ὃς ἀλήθως (lit. thus truly) in very truth also probably belong here.

a. In some cases it is uncertain whether ὃς is demonstrative or relative; e.g. ὃς in exclamatory clauses. Cp. 2998, 3001.

2989. Relative ὃς as, however is originally an ablative (in which way) from the relative stem ὁ-, whence come also ὃς, ἦ, ὃ. For the -ς, see 341. Relative ὃς has various uses as an adverb or a conjunction, all of which represent the primitive meaning.

Relative ὃς as an Adverb

2990. In comparative clauses, often correlated with ὀνόμα. Thus, πιστὸς ἦν, ὃς ἦμεις ἐπίστασθε I was faithful, as you know X. A. 3. 2, ἐκέλευεν τοὺς Ἕλληνας, ὃς ἐνιαος ἄφθοις εἰς μάχην, ὄντος ταχθῆναι he ordered the Greeks (thus) to be stationed as was their custom for battle 1. 2. 15. Cp. 2462 ff. In similes and comparisons, 2481 ff.

2991. ὃς is rarely used for ὃ after comparatives; as μηθ' μον πρεσβυδοῦ μᾶςσον ὃς ἦμοι γλυκὸ care not for me further than I wish A. Pr. 620. Cp. 1071.

2992. In adverbial clauses ὃς is often used parenthetically; as ὃς ἦμοι δοκεῖ as it seems to me. Instead of ὃς δοκεῖ, ὃς ημεῖς the personal construction is often preferred; as ἄνεπελευσαν, ὃς μὲν τοῖς πλείστοις ἔδοκον, φιλοτιμηθέντες they sailed away out of jealousy, as it seemed to most people X. A. 1. 4. 7.

2993. ὃς restrictive for (op. ut), involving the judgment of the observer, occurs often in elliptical phrases; as ἔκεια ταῖς Ἕλληνας ὃς ἦν ὁδεῖ ἄρνιος, ὃς Ἀκαδαμίανος. ἐπεί δὲ Βραδίας was, for a Lacedaemonian, not a bad speaker either T. 4. 84, ταῦτα ἄκοιτα Ἴπτερης ὃς ἦν κακάν ἔχαρη on hearing this Xerxes rejoiced as much as he could be expected considering his misfortunes Hdt. 8. 101. On ὃς restrictive with theative, cp. 1495 a, 1497; with the absolute infinitive, 2012.

2994. ὃς is often used to heighten a superlative (1086).

2995. With numerals and words indicating degree ὃς means about, nearly, not far from; as ὅπλησθάς ἔχων ὃς πεντακοσίων having about five hundred hoplites X. A. 1. 2. 3, ὃς ἐπὶ πολύ for the most part P. R. 377 b (lit. about over the great(er) part).
PARTICLES: ὡς, ὡς

2996. ὡς often indicates the thought or the assertion of the subject of the principal verb or of some other person prominent in the sentence. Here ὡς expresses a real intention or an avowed plea. So often with participles (2083); and also with the prepositions εἰς, ἐπὶ, πρὸς; as ἀπέπλευσαν... ἐκ τῆς Σικελίας ὡς ἐσ τὰς Ἀθήνας they sailed away from Sicily as though bound for Athens T. 6. 61.

2997. ὡς ἐκαστὸς means each for himself; as ἀπέπλευσαν ἐκ Ἑλλησπόντου ὡς ἐκαστοί (ἀπέπλευσαν) κατὰ πόλεις they sailed away from the Hellespout each to his own State T. 1. 89.

2998. ὡς exclamatory (2682) may be the relative adverb ὡς how, the relative clause originally being used in explanation of an exclamation. Exclamatory ὡς has also been explained as ὡς demonstrative (so).

2999. On ὡς in wishes, see 1815.

Relative ὡς as a Conjunction

3000. ὡς conjunctive is found in dependent clauses.

Final: that, in order that; like ὅτι, but not used in standard Attic prose. Cp. 2193.
Causal: as, inasmuch as, since, seeing that, like ὅτι, ἐπεὶ, etc. Cp. 2240.
Consecutive: so that, like ὡς ὅτε. Usually with the infinitive, sometimes with the indicative. Cp. 2230.

3001. ὡς is often found before sentences apparently independent, where it is sometimes explained as a conjunction with the verb suppressed. Thus, ὡς τῆς ἐκοῦσα ταῦτα ὡς ὡς μεθύσαμα. (know) that of my own accord I will not relinquish my child Ε. Hec. 400, ὡς δὲ σὺ μοι τὰ χρήματα Ἴργεων ἐσεί (do you mean) that you, forsooth shall be lord and master of Argives A. Ag. 1633. Some scholars regard this ὡς as causal, others regard it as demonstrative, others as comparative.

ὡς as, like

3002. ὡς as, like (postpositive) in Hom., as ὥρυθες ὡς Γ 2, stands for ὥς ὃς, which is of uncertain origin.

ὡς to

3003. ὡς to, a preposition with persons (once in Hom., ρ 218) is obscure in origin.

SOME GRAMMATICAL AND RHETORICAL FIGURES

3004. Anacoluthon (ἀνακολοθον inconsequent), or grammatical inconsistency, is inadvertent or purposed deviation in the structure of a sentence by which a construction started at the beginning is not followed out consistently. Anacoluthon is sometimes real, sometimes
only slight or apparent. It is natural to Greek by reason of the
mobility and elasticity of that language; but in English it could
not be tolerated to an equal extent because our tongue—a speech
of few inflected forms—is much more rigid than Greek.

3005. Anacoluthon is, in general, caused either (a) by the choice of some
form of expression more convenient or more effective than that for which the
sentence was grammatically planned; at times, too, the disturbing influence is
the insertion of a brief expression of an additional thought not foreseen at the
start. Or (b) by the intrusion of some explanation requiring a parenthesis of
such an extent that the connection is obscured or the continuation of the original
structure made difficult. In this case the beginning may be repeated, or
what has already been said may be summed up in a different grammatical form
and sometimes with the addition of a resumptive particle, such as ὃ, ὅν well
then, then, as I was saying (X. A. 1. 8. 13, 3. 1. 20, X. C. 3. 3. 9). So with δὲ
(T. 8. 29. 2).

3006. Anacoluthon usually produces the effect of naturalness and liveliness,
sometimes of greater clearness (as after long parentheses), or of brevity, force,
or concentration.

3007. Anacoluthon is either natural or artificial. Natural anacoluthon is
seen in the loose and discursive style of Herodotus; in the closely packed sen-
tences of Thucydides, who hurries from one thought to another with the least
expenditure of words; and in the slovenliness of Andocides. Artificial or rhet-
orical anacoluthon is the result of a deliberate purpose to give to written lan-
guage the vividness, naturalness, and unaffected freedom of the easy flow of
conversation, and is best seen in the dialogues of Plato. Such anacoluthon is
usually graceful and free from obscurity.

3008. There are very many forms of anacoluthon, e.g.
a. Many cases are due to the fact that a writer conforms his construction,
not to the words which he has just used, but to another way in which the ante-
cedent thought might have been expressed: the construction πρὸς τὸ νοούμενον
(or ἑγμανόμενον) according to what is thought. Cp. 2148 and X. H. 2. 2. 3, S. O.
T. 353, E. Hec. 970.
b. Some cases are due to changes in the subject, as T. 1. 18. 2.
c. Many cases occur in connection with the use of a participle (2147, 2148).
d. Coordinate clauses connected by τα ... καί, καί ... καί, ὅπως ... ὅπως,
καί ... καί often show anacoluthon, especially when a finite verb takes the place
of a participle. Cp. 2147 c, and T. 5. 61. 4, 6. 32. 3, 7. 47. 1–2.
e. The nominative “in suspense” may stand at the head of a sentence
instead of another case required by the following construction. This involves a
redundant pronoun. Thus, Πρόξενος δὲ καὶ Μένων, ἑπείπερ εἰσὶν ἡμέτεροι εὑρητέας...
πέμψατε αὐτὸς δεῦρο (for Πρόξενον καὶ Μένων ... πέμψατε δεῦρο) X. A. 2.
5. 41. Cp. “The prince that feeds great natures, they will slay him:” Ben Jonson.
f. The accusative often stands absolutely when at the head of a sentence.
Thus, ἀλλὰ μὴ καὶ τίμᾶς γε ... τῶν μὲν μεθῷει καὶ γεώτεραι ἑκών, ἄν ἄν ἡγήται
ἀμείων αὐτὸν ποιῇσεῖ, ἄς δ' ... ψεύδεται but furthermore as regards honours, those he will partake of and be glad to taste which he thinks will make him a
better man, but others he will shun. P. R. 591 c, "Ελληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκούντας ὁδέν πως σαφές λέγεται εἰ ἐποντά (for λέγονται εἰ ἐποντά or λέγεται ἐπισθαί) as to the Greeks who dwell in Asia there is as yet no certain intelligence whether they are to accompany the expedition X. C. 2. 1. 5.

g. A main clause may take the construction of a parenthetical clause (T. 4. 93. 2). Here belongs the attraction into the relative clause of a verb that should have been principal. So after ὃς ἦκουσα, ὃς εἰμι, ὃς λέγουσι, etc. Thus, τὸ δὲ γε μὴν, ὃς εἰμι, περὶ αὐτοῦ ἀναγκασῶσαι εἰς αὐτὸν (for ἐντὸς) λέγειν this indeed is, as I think, most necessary to state about it. P. Phil. 20 d. Often in Hdt., as ὃς δ' ἦγε ἦκουσα... ἦν ἄραν Ἰδανθέρσου... πάτρων but as I have heard he was the uncle of Idanthis on the father's side 4. 76. A construction may be introduced by ὅς or ὃς and then pass to the infinitive, or the infinitive may precede and a finite verb follow (2628).

h. After a subordinate clause with parentheses the main clause sometimes follows in the form of an independent sentence (P. A. 28 c, cp. 36 a).

i. An infinitive may resume the idea set forth by the principal verb; as τοῦ δὲ θεοῦ τάσσοντος, ὃς ἦγε ψήθην τα και υπέλαβον, φιλοσοφούμενα με δειν ζην κτλ. whereas when God orders me, as I think and believe, to pass my life in the pursuit of wisdom, etc. P. A. 25 e. Cp. X. H. 7. 4. 35.

j. Anacolouthon is sometimes due to the desire to maintain similarity of form between contrasted expressions; as τοῦς μὲν γὰρ ἵπποκεντάρους οἶμαι ἔγωγε πολλοῖς μὲν ἀπορείς τῶν ἀνθρώπων θηριώμενοι ἄγαθον ὅπως δὲι χρῆσθαι, πολλοίς δὲ τῶν ἵππων περικύκλων ἥδωρ πῶς αὐτῶν χρῆ ἀπολαμβάνει for I think that the horse-centaurs were at a loss how to make use of many advantages devised for men and how to enjoy many of the pleasures natural to horses X. C. 4. 3. 19. Here πολλοῖς δὲ is used as if it were to be governed by χρῆσθαι, instead of which αὐτῶν ἀπολαμβάνω is substituted.

3009. Anadiplōsis (ἀναδιπλωσίς doubling) is the rhetorical repetition of one or several words. Cp. "The Isles of Greece, the Isles of Greece, where burning Sappho loved and sung:" Byron.

Θῆβαι δὲ, Θῆβαι πόλις ἄστυνετον, μεθ' ἤμεραν μαν ἐκ μέσης τῆς Ἐλλάδος ἀνήρπαστα Θῆβαι, Thebes, Thebes, a neighbouring city, in the course of one day has been extirpated from the midst of Greece Aes.3.133.

3010. Anaphora (ἀναφορά carrying back) is the repetition, with emphasis, of the same word or phrase at the beginning of several successive clauses. This figure is also called epomphora or epanalepsis. Cp. "Strike as I would Have struck those tyrants! Strike deep as my curse! Strike! and but once:" Byron.

οὕτω γὰρ πολλοὺς μὲν τῶν πολιτῶν εἰς τῶν πολεμίων ἔξηλαμαν, πολλοὺς δὲ ἄδικως ἀποκτείναντες ἀδέφους ἐποίησαν, πολλοὺς δὲ ἐπιτίμησε δώτας ἀτίμους κατέτησαν many of the citizens they drove out to the enemy; many they slew unjustly and left unburied; many who were in possession of their civic rights they deprived of them L. 12. 21. Cp. D. 18. 48, 75, 121, 310.

3011. Anastrophe (ἀναστροφή return) is the use, at the beginning of one clause, of the same word that concluded the preceding clause.
Also called epanastrophe. Cp. "Has he a gust for blood? Blood shall fill his cup."

ǒδ δῆτον Κτησιφώτα δύναται δίωκειν δι' ἐμὲ, ἐμὲ δ' ἐκπερ ἐκελέγειν ἐκφύρειν, αὐτὸν οὖν ἄν ἔγραψατο for surely it cannot be that he is prosecuting Ctesiphon on my account, and yet would not have indicted me myself, if he had thought that he could convict me D. 18. 13.

3012. Antistrophe (ἀνιστροφή turning about) is the repetition of the same word or phrase at the end of successive clauses.

detach δ' ἐν τῷ πρώτῳ λόγῳ τὴν ψήφον αἰτεῖ ὄρκον αἰτεῖ, νόμον αἰτεῖ, δημοκρατίαν αἰτεῖ whoever in his first speech asks for your vote as a favour, asks the surrender of your oath, asks the surrender of the law, asks the surrender of the democratic constitution Aes. 3. 198.

3013. Antithesis (ἀντίθεσις opposition) is the contrast of ideas expressed by words which are the opposite of, or are closely contrasted with, each other. Cp. "Wit is negative, analytical, destructive; Humor is creative;" Whipple.

δ' ἄν ἐκ χρήστων φαίλα τὰ πράγματα· τὰς πόλεις γέγονε, διὰ τούτων ἐλπίζετε τῶν αὐτῶν πράξεων ἐκ φαίλων αὐτὰ χρήσατα γενήσεσθαι; do you expect that the affairs of state will become prosperous instead of bad by the same measures by which they have become bad instead of prosperous? D. 2. 26.

a. Antithesis is sometimes extended to a parallelism in sense effected (1) by the use of two words of opposite meaning in the expression of one idea, (2) by the opposition of ideas which are not specifically contrasted in words.

3014. Aporia (ἀπορία doubt) is an artifice by which a speaker feigns doubt as to where he shall begin or end or what he shall do or say, etc. Cp. "Then the steward said within himself, What shall I do?" St. Luke 16. 3.

ἀπορῶ τοῦ πρώτου μηνοθῶ I am uncertain what I shall recall first D. 18. 129. When the doubt is between two courses it is often called diaporésis.

3015. Aposiopēsis (ἀποσιώπησις becoming silent) is a form of ellipse by which, under the influence of passionate feeling or of modesty, a speaker comes to an abrupt halt. Examples 2352 d, D. 18. 3, 22, 195, S. O. T. 1289, Ar. Vesp. 1178. Cp. "Massachusetts and her people... hold him, and his love... and his principles, and his standard of truth in utter—what shall I say?—anything but respect?" Webster.

3016. Asyndeton (ἀνύγδετον not bound together) is the absence of conjunctions in a series of coördinate words or phrases. See 2165 ff.

a. Here is sometimes placed the omission of the verb after μή (μη σὺ γε, μὴ γάρ, etc.) ; as μὴ τριβᾶσ ἔπε (ποιεῖτε) no more delays! S. Ant. 577, τίς οὖχι κατέπτυσεν ἄν σοι; μὴ γάρ (εἰπὲ) τὰς πόλεις γε, μὴ γέ τις who would not have reviled you? Do not say the State, nor me D. 18. 200. Cp. 946, 1599.

3017. Brachylogy (βραχυλογία brevity of diction, abbreviated expression or construction) is a concise form of expression by which an
element is not repeated or is omitted when its repetition or use would make the thought or the grammatical construction complete. The suppressed element must be supplied from some corresponding word in the context, in which case it often appears with some change of form or construction; or it must be taken from the connection of the thought.

a. Brachylogy and ellipse cannot always be distinguished sharply. In ellipse the suppressed word is not to be supplied from a corresponding word in the context; and, in general, ellipse is less artificial and less dependent on the momentary and arbitrary will of the speaker or writer. Compendious Comparison (1501), Praegnans Constructio (3044), and Zeugma (3048) are forms of brachylogy.

3018. There are many forms of brachylogy; for example:

a. One verbal form must often be supplied from another; e.g. a passive from an active, an infinitive from a finite verb, a participle from an infinitive. Thus, τὴν τῶν πέλας δροῦν μᾶλλον ἢ τὴν ἐαννὼν ὅρᾶν (δρομεῖν) rather to ravage the territory of their neighbours than to see their own (being ravaged) T. 2. 11, παῖρα ἐγὼ σοι ὡς πείθομαι . . . , οἶμαι δὲ οὔδε ἄλλον ἀνδρὸν ὑδέα (πείθεται σοι) of this I am not persuaded by you and I do not believe that any other human being is either P. 1. 25 ἐν, οὔτε πάσχοντες κακῶν οὔδεν ὀφεῖτε μέλλοντες (πάσχειν) neither suffering, nor being likely (to suffer), any evil I. 12. 103, ἀνεχώρησαν δὲ καὶ οἱ Ἀθη- ναῖοι . . . , ἐπιδή καὶ ἐκεῖνος εἶδον (ἀναχωρήσαντας) and the Athenians too withdrew when they saw that they (the Lacedaemonians) had done so T. 3. 16.

b. A verb must often be supplied from a coordinate or subordinate clause either preceding or following. Thus, ἔγερε καὶ σὺ τὴν, ἐγὼ δὲ σοι do you wake her, as I wake you A. Ex. 140, ἐὰν δὲ αὐτῶν μὲν μὴ (ἢ), βουλέοις δὲ ἀναστών τις ἄλλος ἐτέρω if a person shall not kill with his own hand, but if some one shall suggest murder to another P. L. 872a; φίλους νομίζουσιν διότι ἄν ποιώς σῆ ἔσεν (νομίζῃ) regarding as friends even those whom thy husband (so regards) E. Med. 1153. A verb is rarely supplied from the subordinate to the main construction.

c. In clauses with δεῖ, χρή etc.: ἵνα φανητήσῃ ἄμνοντες οἷς δεῖ (ἄμνει) that you may seem to assist those you ought (to assist) T. 3. 12. When a form of τυχάνω stands in the subordinate clause; ἀπέτελεν ἃς έμπαιτο προκεῖν (ἀποπλεύσεις) they sailed away as each best could T. 4. 25. In conditional clauses when the protasis indicates that the assertion made in the apodosis holds true of a person or a thing more than of any other person or thing (εἰπέρ τις καὶ ἄλλος, εἰπέρ τιν, εἰπέρ ποτὲ, ὡς τις καὶ ἄλλος, etc.) as sumfērei δὲ ἐμν, εἰπέρ τιν καὶ ἄλλω, τὸ νίκαν victory is of advantage to you, if it (is of advantage) to any X. C. 3. 3. 42. Hence εἰ τις (ποὺς, ποθεῖ) is almost = τις, etc. (T. 7. 21. 5).

d. Compound verbs (especially those compounded with metέ and εἰ) are often so used that the force both of the compound and of the simple verb is requisite to the meaning. Thus, (α Ἀθηναίοι) μετέγκυνον Κερκύραιος ἄμμωραν μὴ ποιήσα- σθαι the Athenians changed their minds and decided not to make an alliance with the Corcyraeans T. 1. 44.

e. A compound verb on its second occurrence often omits the preposition (rarely vice versa); as ἄραγάγητας . . . ἔραγατο P. Ph. 104 d. Euripides is
fond of such collocations as ἐπάκουσαν ἀκονόθην Alc. 400. Cp. the difference in metrical value of repeated words in Shakespeare, as “These violent desires have violent ends.”

N. — In καὶ ἐμμετέλχω καὶ φέρω τῆς αἰτίας: I share and bear alike the guilt (S. Ant. 537) φέρω, though capable of taking the partitive genitive, is influenced by ἐμμετέλχω and has the force of ἐμφέρω.

f. From a following verb of special meaning a verb of more general meaning, such as ποιεῖν, γλυγνωσθαί, εἶναι, must be supplied with the phrases οὕδεν ἀλλὸ τι, τί ἄλλο τι. Examples in 946, 2052, 2778.

g. A verb of saying or thinking must often be supplied from a foregoing verb of exhorting, commanding, announcing, or from any other verb that implies saying or thinking. Thus, Κριτόβουλος καὶ Απολλάδωρος κελεύουσι με τριάκοντα μνών τιμήσασθαι, αὐτοὶ δὲ ἐγγυόσθαν Critobulus and Apollodorus urge me to set a penalty of thirty minae, and (say) that they themselves are sureties P. A. 38 b.

h. When two verbs taking the same or different cases have an object in common, that object is expressed only once, and usually is dependent on the nearer verb. See 1634, 1635.

i. A substantive or a verb is often to be supplied from a substantive or a verb related in meaning: ναυμαχόντας μαν  ναυμαχών) having fought one (sea-fight) Ar. Ran. 603, θ μὲν ἑπτα η ἄλλα ἄλτα . . . . Ζεύς δὲ δὲν πρὸς δώμα (ἔβη) she then sprang into the sea, but Zeus (went) to his abode A. 532.

j. The subject of a sentence is often taken from a preceding object or from some other preceding noun in an oblique case without a pronoun of reference to aid the transition. Thus, ἐξεσάβασαν μὲν τοὺς πολλοὺς οὐκ εἰδότας τὰ πρᾶσσόμενα, καὶ ἐφευγὼν (οἱ πολλοὶ) they frightened away most of the citizens, who were in ignorance of the plot and began to fly T. 8. 44. Cp. 943.

k. In general an object is frequently omitted when it can readily be supplied from the context. Thus, ἐγχεῖν (τῶν ὀυν) ἐξέλευε he gave orders to pour in (the wine) X. A. 4. 3. 13. An unemphatic pronoun in an oblique case is often omitted when it can be supplied from a preceding noun. Cp. 1214.

l. A dependent noun must often be supplied, in a different construction, from one coordinate clause to another. Thus, ὅρκους ἐλαβον καὶ ἔδοσαν παρὰ Φαρμακάρον they received oaths from Pharnabazus and gave him theirs X. H. 1. 3. 9. In contrasts where one member is to be supplied from the other, as οὐκ ἐκεῖνος (ἐκεῖνη), ἀλλ’ ἐκεῖνη κείνον ἐνδῆδῃ ἔγγαγεν he did not bring (her) here, but she brought him E. Or. 742.

m. From a preceding word its opposite must often be supplied, especially an affirmative after a negative. Thus, ἀμεληθᾶς δύνεται οἱ πολλοὶ (ἐπιμελοῦνται) neglecting the very things which most people (care for) P. A. 36 b. This laxity of expression is especially frequent in the case of ἐκαστος, τις, or πάντες, to be supplied after ὠδεῖς (μηδεῖς), as μηδεὶς τὴν ὑπερβολὴν βαυματίζῃ, ἄλλα μετέ ἐνοικά δὲ λέγω ὑπηρεσίαν let no one wonder at the extravagance of my statement, but let (every one) consider kindly what I say D. 18. 199. Cp. “No person held to service or labor in one state . . . escaping into another, shall . . . be discharged from said service or labor, but shall be delivered up, etc.”: U. S. Constitution.

n. The same word though placed only once may stand in two different constructions; as ἀινῶν δὲ καὶ τόνδε (νόμον) . . . μὴ τῶν ἄλλων Περσῶν μηδένα τῶν
éνυστάτος ὀικτέων... ἀνήκεστον πάθος ἔρδεν and I approve also this custom that no one of the other Persians shall do irretrievable hurt to any one of his own servants Hdt. 1.137. Here μὴ ἐσθάνα is both subject and object of ἔρδεν.

o. An assertion may be made concerning an action or a thing when the absence of that action or thing is meant (res pro rei defectu). Thus, εἰ τι ἂν ἄν ἐπισκωφῆς ἐπιμερεται whether then he blames us on account of an (unfulfilled) νοῦς Α 65, ἐν ἃ καὶ περὶ χερσάτων καὶ περὶ ἀπειρίας ἔνθρωποι καθώσυνον ὁ ποις charge men run the risk both of (loss of) money and civil degradation D. 29. 16. So δύναμις powerlessness, φυλακὴ neglect of the watch, μελέτημα lack of liberal exercise.

3019. Catachresis (κατάχρησις misuse of a word) is the extension of the meaning of a word beyond its proper sphere; especially a violent metaphor. In English: “a palatable tone,” “to take arms against a sea of troubles.”

δαμάντες extraordinary, θαυμάσιος decided, strange, capital, ἀμφάνιος and ὑπέρπλος decidedly, ὑποτευνόμενος expect, ναιστολινέως E. Med. 682. Such usages are less often occasioned by the poverty of the language than by the caprice of the writer.

3020. Chiasmus (χίασμα marking with diagonal lines like α Χ) is the crosswise arrangement of contrasted pairs to give alternate stress. By this figure both the extremes and the means are correlated. Cp. “Sweet is the breath of morn, her rising sweet”: Milton.

ennent Σώμα

ψυχή μίαν

3021. Climax (κλίμακα ladder) is an arrangement of clauses in succession whereby the last important word of one is repeated as the first important word of the next, each clause in turn surpassing its predecessor in the importance of the thought. Cp. “But we glory in tribulations also: knowing that tribulation worketh patience... and experience, hope; and hope maketh not ashamed”: Romans v. 3–5.

οὐκ εἷσθον μὲν τάς, οὐκ ἕγραψα δέ, οὐδὲ ἕγραψα μὲν, οὐκ ἔπρεπεν μέν, οὐκ ἔπεισα δὲ Ἡθαλόους οὐκ ἐν τετράς words without proposing a motion; nor did I propose a motion without becoming ambassador; nor did I become ambassador without convincing the Thebans D. 18.179; cp. 4.19. This figure is very rare in Greek.

3022. Ellipse (ἐλλείψεως leaving out, defect) is the suppression of a word or of several words of minor importance to the logical expres-
sion of the thought, but necessary to the construction. Ellipse gives brevity, force, and liveliness; it is usually readily to be supplied, often unconscious, and appears especially in common phrases, constructions, and expressions of popular speech (such as είς ὄνόχων λέοντα to judge a lion from his claws).

a. Ellipse occurs in the case of substantives and pronouns, subject, object, finite verbs, main clauses, and (less often) subordinate clauses. See the Index under Ellipse.

3023. Enallage (ἐναλλαγή interchange) is the substitution of one grammatical form for another, as plural for singular (1006–1008). Thus: “They fall successive, and successive rise”: Pope.

3024. Euphemism (εἰφθημιστός lit. speaking favourably) is the substitution of a less direct expression in place of one whose plainer meaning might be unpleasant or offensive. Thus: “The merchant prince had stopped payment” (for “became bankrupt”).

συμφόρη occurrence for ἀτύχημα misfortune, ἐτέρως otherwise = not well, εὐφρόννη ' the kindly time' for νύξ night, εὖδωνos left (lit. of good omen, whereas the left was the unlucky side), εἰ τι πάθος if anything should happen to him = if he should die.

3025. Hendiadys (ἐν διὰ δυοῦν one by two) is the use of two words connected by a copulative conjunction to express a single complex idea; especially two substantives instead of one substantive and an adjective or attributive genitive.

χρόνῳ καὶ πολεμῇ by length of time and siege = by a long siege D. 19. 123, ἐν ἀλι κόραι τε in the waves of the sea E. Hel. 226, ἄσπιδων τε καὶ στρατοῦ = ὠπλικεύων στρατοῦ armed force S. El. 36.

3026. Homoioteleuton (ὁμοιοτελεύτος ending alike) is end-rhyme in clauses or verses.

τὴν μὲν ἄρχην εἰς τὸν πόλεμον κατέστησαν ὡς ἔλευθεροσώζοντες τοὺς "Ελλήνας, ἐπὶ δὲ τελευτής οὐ χόλον πτόλησα τῶν ἐκδότων ἐτοίχησαν, καὶ τῆς μὲν ἡμετέρας πόλεως τοὺς "Ἰωνας ἀπετίθησαν, εἰς δὲ ἀποκήλην καὶ δι' ἢ πολλάκις ἐσώθησαν in the beginning they entered upon the war with the armed object of liberating the Greeks, at the end they have betrayed so many of them, and have caused the Ionians to revolt from our State, from which they emigrated and thanks to which they were often saved I. 4. 122. Cp. S. Aj. 62–65. Homoioteleuton is most marked in paronomaisosis.

3027. Hypallage (ὑπαλλαγή exchange) is a change in the relation of words by which a word, instead of agreeing with the case it logically qualifies, is made to agree grammatically with another case. Hypallage is almost always confined to poetry.

ἐμα χίδεα ἅμων the troubles of my spirit ξ. 197, νεῖκος ἀνδρῶν ἐναμοι kindred strife of men for strife of kindred men S. Ant. 794. Here the adjective virtually agrees with the rest of the phrase taken as a compound.
3028. **Hyperbaton** (*ὑπέρβατον* transposition) is the separation of words naturally belonging together. Such displacement usually gives prominence to the first of two words thus separated, but sometimes to the second also. In prose hyperbaton is less common than in poetry, but even in prose it is frequent, especially when it secures emphasis on an important idea by placing it at the beginning or end of a sentence. At times hyperbaton may mark passionate excitement. Sometimes it was adopted to gain rhythmical effect. Thus: "Such resting found the sole of unblest feet": Milton.

σο δὲ αὐτὸς, ἄ προς θεῶν, Μένων, τί φης ἀρετὴν ἐάν; but what do you yourself, in heaven's name, Meno, say virtue is? P. Men. 71 d, ἄ προς σε γονάτων (946) by they kneels (I entreat) thee E. Med. 324, ὑφ’ ἐνὸς τοιαῦτα πέτονθεν ἢ Ἑλλάς ἀνθρώπον from one man Greece endured such sufferings D. 18. 158, ὑπάτων τοὺς ὑποσοφήσατο ὑμεῖς ἐπεμεῖτε στρατηγοὺς conquering the generals you kept sending out—such as they were 18.146.

a. The displacement is often caused by the intrusion of a clause of contrast or explanation. Thus τοὺς περὶ Ἀρχίαν... ὥσ πρὸ τὴν ἀνεμελητή ἀλλ’.... ἐπιμαρθήσατε you did not postpone your vote but took vengeance upon Archias and his company X. H. 7. 3. 7.

b. Adverbs and particles may be displaced. Thus, ὥστε τοὺς ἂν ἄρσεν ἐν νόσος a passion so terrible P. Th. 160 c, τολμᾶ ᾧ τῶν ἵππων ἔτρεχον ἄττικον for they ran much faster than the horses X. A. 1. 5. 2; so εἰ, μάλα; on ὁν see 1764.

c. Prepositions often cause the displacement (1633, 2690). On displacement in connection with participles see 1166, 1167; with the negatives, see 2690 ff.

d. Similar or contrasted words are often brought into juxtaposition. Here a nominative precedes an oblique case. Thus, ἀπὸ τῶν ἀντίστρών ἡμῶν πολεμεῖ συμπράξαν he wages war on you from the resources of your allies D. 4. 34, ὅ γε τίς με βίη γε ἐκῶν ἀέκοντα δίπλαί for no one shall chase me by force, he willing me unwilling H 197. Note ἔλλος ἐλλαξ (ἄλλοθεν, ἄλλοτε, etc.), αὐτὸς αὐτοῖ.

e. **Construction ἀπὸ κοινῆς.**—In poetry an attributive genitive or an object, common to coordinate words, is often placed with the second only, as φράξων ἅλων τοῦ ἄναστασις telling of the capture and overthrow of Titum A. Ag. 587.

3029. **Hypophora** (*ὑποφορά* putting under) is the statement of an objection (together with its refutation) which a speaker supposes to be made by an opponent or makes himself. Both objection and reply often take the form of questions (2654. 2785, 2819). Cp. "But I hear it continually rung in my ears... what will become of the preamble, if you repeal this tax?'": Burke.

τί σοι, ἄν τις εἶτοι, ταῦτα λέγεις ἡμῖν νῦν; ἢν γὰρ τι κτλ. why then, some one will say, do you tell us this now? In order that you may know, etc. D. 1. 14.

3030. **Hysteron Proteron** (*ὑστέρον πρῶτον* later earlier) is an arrangement reversing the natural order of time in which events occur. It is used when an event, later in time, is regarded as more important than one earlier in time.
3031. *Isoclon* (is’okolou having equal members) is the use of two or more sequent cola (clauses) containing an equal number of syllables.

3032. *Litotes* (laitótês plainness, simplicity) is understatement so as to intensify, affirmation expressed by the negative of the contrary. Cp. 2694. *Meiōsis* (meiōsis lessening) is ordinarily the same as litotes. Thus: “One of the few immortal names That were not born to die”; Halleck.

3033. *Metonymy* (metonymia change of name) is the substitution of one word for another to which it stands in some close relation. Thus: “We wish that infancy may learn the purpose of its creation from maternal lips”; Webster.

3034. *Onomatopoeia* (onomatopouia making of a name or word) is the formation of names to express natural sounds.

3035. *Oxymoron* (oxymoron pointedly or cleverly foolish) is the juxtaposition of words apparently contradictory of each other.

3036. *Paraleipsis* (paraleipsis passing over) is pretended omission for rhetorical effect.

3037. *Parechēsis* (parēchēsis likeness of sound) is the repetition of the same sound in words in close or immediate succession. *Alliteration* is initial rhyme.
tā t' ὤτα τὸν τε νοῦν τὰ t' διματ' εἶ δινόν art thou in thy ears, thy reason, and thy eyes S. O. T. 371, οὗ oòδὲ . . . διὸ ἄποθεντες δικην δῴωνι δύνατ' ἂν who would be able to give satisfaction even by dying twice L. 12. 37, ἐσοώτα σ'. ὁς ἔφθαν Ἐλλήνων δει πτη. I saved thee; as all of the Greeks know who, etc. E. Med. 476, θανάτου ὁμοίως δὲ wickedness 'fleeth faster than fate' P. A. 39 a.

3038. Parissis (παρόσωσι almost equal) is approximate equality of clauses as measured by syllables. Parissis is sometimes regarded as synonymous with τσόκολον.

3039. Paromolos (παρομοίωσις assimilation) is parallelism of sound between the words of two clauses either approximately or exactly equal in size. This similarity in sound may appear at the beginning, at the end (homoioeteleuton), in the interior, or it may pervade the whole.

μαχομένους μὲν κρατήσου εἶναι τῶν πολεμῶν, ψυχισμένους δὲ ἄτονς τῶν ἔχον ὑπό της fighting to be superior to our public enemies, and by voting to be weaker than our private enemies L. 12. 79.

3040. Paronomasia (παρονομασία) is play upon words.

οὐ γὰρ τὸν τρόπον ἄλλα τὸν τότον μεταφάξεν for he changed not his disposition but his position Aes. 3. 78. Often in etymological word-play; as Ἀργός θάνεις B 758, Μέλητος . . . ἐκέλην P. A. 29 a, Παυσανίου παυσάμενον P. S. 180 c, εἰς . . . τότον . . . ἀέωθη, εἰς Αἴθου to an invisible place, to Hades P. Ph. 80 d. Cp. "Old Gaunt indeed, and gaunt in being old": Shakespeare. Sometimes this figure deals with the same word taken in different senses (homonyma): ἀμα γὰρ ἡμεῖς τε τῆς ἁρχῆς ἀπεστρεφόμεθα καὶ τοῖς Ἐλλησιν ἁρχή τῶν κακῶν ἐγκατε ὑπό so sooner were we deprived of the first place than the first disaster came upon the Greeks’ I. 4. 119.

3041. Periphrasis (περίφρασις circumlocation) is the use of more words than are necessary to express an idea.

θέρματα Νείλου νυσσίλγος of the Nile = the Egyptians P.L. 953 e, οἰδίπος κατὰ Οἰδίπους S. O. T. 48 (κατὰ expresses reverence or affection). The substantive on which another substantive depends often stands for an adjective, as Ἄγριος Telemach (cp. 1014). For various other periphrases, see the Index.

3042. Pleonasm (πλεονασμός excess), or redundancy, is the admission of a word or words which are not necessary to the complete logical expression of the thought. Such words, though logically superfluous, enrich the thought by adding greater definiteness and precision, picturesque ness, vigour and emphasis; and by expressing subtle shadings of feeling otherwise impossible. Cp. “All ye inhabitants of the world, and dwellers on the earth.”

a. Adverbs or adverbial expressions combined: of time, as πάλιν αὖ, αὖθις αὖ πάλιν, πάλιν μετὰ ταῦτα ἕτερον, ἕτερα μετὰ ταῦτα, διὰ τέλους τὸν πάντα χρόνον; of manner, as κατὰ ταῦτα ὤσαντως, μάτην ἄλλως, εἰς δυνατὸν ὁτὲ μάλιστα; of ἀνθεβ-
ence, as τοιγάρτιον διὰ ταῦτα, ἐκ τοῦτον . . . διὰ ταῦτα; of verification, as ἀλήθεια τῷ δότῃ; and various other expressions, as ὑπὸ τάχι ἄν, λόγως εἰπεῖν.

b. Adverb and adjective combined (usually poetical): κάτω μέγας μεγαλωτὸν huge he lay with his huge length. II 776.

c. Adjective and verb: ὡς δὲ μὴ μακροδύτω τεῖνω λάγους but not to speak at length. E. Hec. 1177.

d. Adjective and substantive in the dative: νῆσος μεγάθευ μὲν οὐ μεγάλη ἀν ἡμείαν not large in size. Hdt. 5. 31.

e. Verb with an abstract substantive in the dative or accusative (1516, 1564): βασιλεὺς . . . φύσει περικέπασι to be a true-born king. X. C. 5. 1. 24.

f. Compound verb or substantives with substantives: οἶκον καλὸς οἰκονομεῖν to build a house well. X. M. 4. 5. 10, ἡ τῶν νεογνών τέκνων παιδοτροφία the rearing of young children. X. O. 7. 21. Here the force of the first member of the compound is quiescent.

g. Compound verb and adverb: προβατίζα τρώον I wrote first. T. I. 23, ἄπαγαγὼς δὲ ἡμᾶς ἀπωθέν ἀπὸ τοῦ κλῆματος having diverted your attention away from the fraud. Des. 3. 100.

h. Verb and participle (2147 b): τί δὴ λέγοντες διεβαλλον οἱ διαβιβάλλοντες; in what words then did my colluditors collude in me? P. A. 19 b.


j. Parallelism of positive and negative: ὡς ἔχω περὶ τοῦτων, λέω πρὸς ἡμᾶς καὶ οὐκ ἀποκρώφωμαι. I will tell you and I will not conceal my opinion on these matters. D. 8. 73, οὐκ ἔκλειτο, παρακαλέθηκες δὲ not unhidden but invited. T. 0. 87.

k. A person and a characteristic or quality connected by καὶ or τέ; as καταδελαντες τοῖν οὐ καὶ τοῖν θράσος fearing him and his audacity. D. 21. 20.

l. A relative clause takes up a preceding expression: καὶ εἴχην δὲ τῶν αὐτῶν ἔξωθεν ὡς εἴχοτο κτλ. and some reported also a prayer he made, etc. (lit. how he prayed). X. A. 1. 9. 11.

m. ‘Polar’ expressions may be placed here. These are opposites placed in pairs so as to intensify such ideas as all, no one, at all times, everywhere, everything possible. Thus, καὶ ἐν θεοῖς καὶ ἐν ἀνθρώποισι both among the gods and among men. P. G. 508 a, οὐδὲν οὔτε μέγα οὔτε μικρόν nothing either great or small = absolutely nothing. P. A. 19 c, ἐν γῇ καὶ βαλάττῃ on land and sea. D. 18. 324, οὔτε δοῦλος οὔτ' ἐξέδοθες nor bond nor free. T. 2. 78, ἱητα καὶ ἄρρητα ἄναμα περαιά. D. 18. 122. For other cases of pleonasm, see the Index.

3043. Polysyndeton (cp. Asyndeton) is the repetition of conjunctions in a series of coordinate words or phrases.

καὶ τοσοῦτων καὶ ἑτέρων κακῶν καὶ αἰσχρῶν καὶ τάλαλι καὶ νεωστὶ καὶ μικρῶν καὶ μεγάλων αἵτων γεγενημένων who has shewn himself the guilty cause of so many other base and disgraceful acts, both long ago and lately, both small and great L. 12. 78. Cp. D. 4. 36.

3044. Praegnans Constructio is a form of brachylogy by which two expressions or clauses are condensed into one.

Here belong, apart from 1659 ff., such cases as εἰς τὸ βαλανεῖον βοῦλουμαι I want
to go to the bath Ar. Ran. 1279 (cp. "he will directly to the lords": Milton, Samson Agon. 1250) and φανερός ἦ τινα παρασκευάζειν he was evidently preparing to go home X. A. 7. 7. 57. In παραγγέλλει ἐπὶ τὰ δόλαι he ordered them to get under arms X. A. 1. 5. 13 the command was ἐπὶ τὰ δόλαι τοις ἀρμα.

3045. Prolépsis (πρόληψις taking before) in the case of objective predicate adjectives or nouns is the anticipation of the result of the action of a verb. Examples in 1579.

On the prolepsis of the subject of dependent clauses which is put into the main clause, see 2132. So in "Consider the lilies of the field how they grow." Prolépsis is also used to designate the anticipation of an opponent's arguments and objections. One variety is prodiorðhēs or preparatory apology (P. A. 20 e, D. 18. 199, 256).

3046. Symplece (συμπλοκή interweaving) is the repetition, in one or more successive clauses, of the first and last words of the preceding clause.

ἐπὶ σαυτόν καλεῖς, ἐπὶ τοὺς νόμους καλεῖς, ἐπὶ τῇ δημοκρατίᾳ καλεῖς it is against yourself that you are summoning him, it is against the laws that you are summoning him, it is against the democratic constitution that you are summoning him Aes. 3. 202.

3047. Synecdoche (συνεκδοχή understanding one thing with another) is the use of the part for the whole, or the whole for the part. The name of an animal is often used for that which comes from, or is made from, the animal. Cp. "they sought his blood"; "Belinda smiled, and all the world was gay": Pope.

δόρυ ship for plank, beam, ἄλωπης fox-skin for fox, χελώνη tortoise-shell for tortoise, πορφυρά purple dye for purple-fish, ἔλεφαν ivory for elephant, μέλισσα honey for bee.

3048. Zeugma (ζεύγμα junction, band) is a form of brachylogy by which two connected substantives are used jointly with the same verb (or adjective) though this is strictly appropriate to only one of them. Such a verb expresses an idea that may be taken in a wider, as well as in a narrower, sense, and therefore suggests the verb suitable to the other substantive. Cp. "Nor Mars his sword, nor war's quick fire shall burn The living record of your memory."

οὔτε φωνή οὔτε τοῦ μαρφήν μπρατάν δήν τιν θαλής ἢ λίμνη νείλερ νοῖς, either give them to the winds or in the deep-dug soil bury them S. El. 435, ἔθεσε τις τῶν μήλα οὖν τ' ἔθαυτον they eat fat sheep and drink choice wine M. 319.

a. Different from zeugma is συλλέπις (σύλληψις taking together), by which the same verb, though governing two different objects, is taken both in its literal and its metaphorical sense; but does not properly change its meaning. Thus, χρήματα τελοῦντες τούτοις ... καὶ χάριτας paying money and rendering thanks to them P. Cr. 48 c.
APPENDIX: LIST OF VERBS

This List in general includes the common verbs showing any formal peculiarity of tense. The forms printed in heavy-faced type belong to standard Attic, that is, to the language used in common speech and in ordinary prose; others are poetical, doubtful, dialectical or late. Many regular forms are omitted because they do not appear in the classical writers; though their non-appearance in the extant texts may often be accidental. Later forms are usually excluded, but reference is made to Aristotle, and to Hippocrates, though many works ascribed to him are of later date. The determination of the forms of Attic prose as distinguished from those of poetry is often difficult because of insufficient evidence, and in many cases certainty is not to be attained. The tenses employed in the dialogue parts of Aristophanes and other early writers of Attic comedy are usually to be regarded as existing in the spoken language except when the character of the verb in question is such as to indicate borrowing from Epic or tragedy. Sometimes a tense attested only in tragedy and in Attic prose of the latter part of the fourth century may have been used in the best Attic prose. The expression in prose means in Attic prose.

A prefixed hyphen indicates that a form used in prose is attested generally, or only, in composition; and that a poetical form occurs only in composition. slight consistency would have led to too great detail; besides, many tenses cited as existing only in composition may have occurred also in the simple form. For the details of usage on this and other points the student is referred to Veitch, Greek Verbs, Irregular and Defective, and to Kühner-Blass, Griechische Grammatik.

The tenses cited are those of the principal parts (369). Tenses inferred from these are omitted, but mention is made of the future perfect, future passive, and of the future middle when it shows a passive sense.

An assumed form is marked by * or has no accent; the abbreviations aor. and perf. denote first aorist and first perfect; of alternative forms in πς or σ (78), that in πς is given when the verb in question belongs to the classical spoken language. In the citation of Epic forms, futures and aorists with σ, and several other Epic peculiarities, are usually not mentioned.

The appended Roman numerals indicate the class (3/7–529) to which the present system of each verb belongs; all verbs not so designated belong to the first class (498-504).

*ἀδω (ἅφα-ω), ἀδὼ harm, injure: pres. only in mid. ἀδέω; aor. ἀδεσά (ἀδεσά or ἀδασά), ἀσά, ἀσάμην (and ἀδασάμην or ἀδασάμην) err'd; aor. pass. ἀδόθην; v. a. in ἀ-άτως, ἀ-άτος, ἀ-άτο. Chiefly Epic.

ἀγάλλο (ἀγαλ-) adorn, honour (act. in Com. poets): ἀγαλλό, ἦγηλα; mid. ἀγάλλωμαι glory in, only pres. and imperf. (III.) ἀγιαμεί admiré (725): aor. ἠγιασθην (489 e), rarely ἠγιασάμην, v. a. ἠγιαστός. Epic fut. ἠγιάζ(σ')ομαι, Epic aor. ἠγιάζ(σ')άμην. Hom. has also ἠγίωμαι admire and ἠγίωμαι (ἀγία- for ἠγιασ-) envy, am indignant at or with.

ἀγγελλω (ἀγγελ-) announce: ἀγγελλό, ἦγελλα, ἦγελκα, ἦγελεμαι, ἦγελθην, ἄγγελθησομαι, ἄγγελτός. 2 aor. pass. ἦγελθην rarely on Att. inscr. (III.) ἀγείρω (ἀγερ-) collect: ἡγείρω. Epic are aor. mid. ἠγείρεσθαι; 2 aor. mid. ἠγείρητο assembled, ἠγείρετο (mss. ἠγείρετο), ἠγείρεσθαι, 425 a. D. (some read with mss. ἠγείρεσθαι), ἠγείρεσθαι; plur. 3 pl. ἠγείρητο; aor. pass. ἠγείρθην. Epic by-form ἠγείρθομαι. (III.) ἠγίδευ Epic and Ion. = ἠγω. Inf. ἠγίδεμαι Epic.

ἀγνοεῖ not to know: regular, but ἀγνοήσομαι as pass. (808). Hom. ἀγνοεῖω. ἀγ-νύμ (ἀγ- for πάγ-, 733) break, in prose generally κατάγνυμι, κατάγνυν in all
APPENDIX: LIST OF VERBS

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tenses: -άξω, -άξα (431), 2 perf. -άγα (443), 2 aor. pass. -άγην (434), -ακτώς. Epic aor. ήξα, and 2 aor. pass. έγην and άγην; Ion. 2 perf. έγαμα. (IV.)

άγω lead: άξω, 2 aor. ήγανον, ήξα, ήμαι, ήχθην, άχθησομαι, άκτεν. Fut. mid. άξομαι, also = fut. pass. (809). Aor. ήξα suspected in Att., Hom. έδημαι: Hom. has mixed aor. άξετε, άχημεναι, άχημεν (542 D.).

άδε- or άδε- be sated in Epic aor. opt. άδήσειεν and perf. άδηκότες.

άδω sing: άδομαι (806), ήσα, ήσαμαι, ήσάθην, άστεν. Uncontracted forms in Epic and Ion. are άείω, άείσω and άείσομαι, άείσα.

άε- rest, sleep: Epic aor. άεσα, άςα.

άερω: see αλώ.

άέρω: Hom. for αύξω (αύξάνω).

άημι (άη-, -άε-, 724, 741) blow: 3 s. άησι, 3 du. άησεν, 3 pl. άησον, inf. άησεναι, άησαν, part. άερ, imperf. 3 s. άησε; mid. pres. άησα, part. άησομαι, imperf. άησον. Poetic, chiefly Epic.

αίδεται (αίδε- for αίδε-), respect, feel shame: αίδεσμαι (488 a), άίδεσμαι (489 c), άίδεθηναι, αίδεθησομαι rare (812), άίδεσάμην pardon a criminal in prose, otherwise Tragic. Imper. aίδεσμαι Hom. (450). Poetic αίδεσμαι.

ακιθώμαι outrage: ακιθώμαι, άκιθαμαι, άκιθαι, έκιθην was outraged. ακίθω act. πίλακην poetic. Epic αμίκω. 512. (III.)

αλεύω praise, usu. comp. w. επί, παρά, etc., in prose: -αλεύω (in prose usu. -αλεσμαι, 488 b, 806), άλεγεα, άλεγεα, άλεγεαι, άλεγην, -αλεσησομαι, -αλεστο, -άλεστο Aristotie. Epic and Lyric are αλέσαι, άλεσαι. 512. (IV.)

αλείω take: only pres. and imperf. (αλούμην). Epic. (IV.)

αλέω (αλε-, -ε-) TAKE, mid. choose: αλέησω, 2 aor. ελον (431), άημαι, άημαι (mid. or pass.), έρθην (usu. was chosen), αλέθησομαι, αλετός, -έσω. Fut. perf. αλέθησομαι rare. Hdt. perf. αλεθήσατο, αλεθήσαι; Hom. v. a. ελετός. (VI.)

αλρο (544 c) raise: άρο, άρα (άρα, άραμαι, άρον, άρατ, άρας), άρκα, άρκαι, άρθην, άρθησομαι, άρθέος. Ionic and poetic αλρο (αέρ-) ερά, άρα, άρθην, έρτθην, Hom. plup. άροστε (from άροστο) for άρθρητο. Fut. άρομαι and aor. άρομαι belong to άρομαι (αρ-) coin. (III.)

αἰσθάνομαι (αἰσθ-, αἰσθε-) perceive: αἰσθήσομαι, 2 aor. άισθομαι, άισθεμαι, αισθητός. The by-form αἰσθομαι is doubtful. (IV.)

άτσω rush: see άττα.

αίσχος (αίσχόν) disgrace, mid. feel ashamed: αίσθησαι, άισχύλα, άισχύλην felt ashamed, αίσχυντος. On fut. mid. αίσχυνομαι and fut. pass. αίσχυνθησομαι see 1911. Hom. perf. pass. part. άσχυμενος. (III.)

άτω hear, with ά usu. in Att. poets, ά in Epic, Lyric, and in some Att. poets: imperf. Hom. άτω, άτον and άτον, aor. άτ-άτε Hdt. (ms. άτ-άτε), v. a. άτ-άτες Hdt. Poetic and Ion. Hom. has also άτω, of which άτων (ms. άτων) may be the 2 aor.

άτω breathe out: imperf. άτον Epic.

άκ-αξ-ίω (άκα-ίδ-, άκα-, άκα-, from άχ-, redupl.) affect, grieve: άκαχήσω, άκαχησα (rare), 2 aor. άκαχεν, άκαχησαι am grieved (3 pl. άκαχησαται), inf. άκαχησεμαι (425 a, D.), part. άκαχήμενος and άκαχήμενο (425 b, (2) D.) Cpr. άχεω, άχεω, άχεμαι. Epic. 512. (III.)

άκ-αχ-μένος (άκ-; cp. άκ-ρον peak) sharpened; Epic redupl. perf. part., with no present in use.
APPENDIX: LIST OF VERBS

άκέομαι (ἀκώ- for ἀκεω-; cp. τὸ ἀκοῦ curre) heal: ἥκισάμην, ἁκεστός. Hom. has also ἀκεῖον.


ἀκούοι (ἀκού-, ἀκου-, 43) hear: ἀκούομαι (306), ἢκουσα, 2 perf. ἀκόκοια (562 a), 2 plur. ἄκουσκοι or ἅκουσκοι, ἄκουστήθην (489 e), ἄκουσθομαι, ἄκουστός, -τέσος. ἀλαλάξω (ἀλαλάγ-) raise the war-cry, usu. poetic or late prose: ἀλαλάξωμαι (806), ἡλαλάξα. (III.)


ἀλατάξω (ἀλατάγ-) destroy, plunder: Epic are ἀλατάξω, ἀλατάξα. By-forms ἀλαταξάω, ἀλατάβω. (IIII.)

ἀλάδαιω (ἀλαδαν-) with the by-forms ἀλαδανό, ἀλαδῆσκω, nourish: Epic 2 aor. (or imperf.) ἀλαδανόν, v. a. Epic ἀλαδανοῦς insatiate. Poetic. (IV.)

ἀλαφύω (ἀλαφύ-, ἀλφύ-) aporti: ἀλαφύω, ἡλαφύω, ἀπ-ἀλληλιφα (477 a), ἀλαλῆμαι, ἡλαλῆφθην, ἀλαλῆφθουμαι, ἐξ-ἀλεπτίσοι. 2 aor. pass. ἡλῆφθην, ἠλαλῆμα are doubtful.


ἀλέω avert: ἁλέσα. Usu. in mid. ἀλέομαι aoid, aor. ἀλεέμην, subj. ἐξ-ἀλεέσωμαι (?). Poetic. Other forms with like meaning are ἀλέειν, ἀλύσκω, ἀλυσκάζω, ἀλυσκαίνω.

ἀλίω grind: ἁλίο (539), ἁλέσα, ἁλῆμαι (ἀλληλομαι, 489 b). By-form ἀλήθω.

ἀληθαίναι: see ἅλω.

ἀλήθαμαι (ἀλθ-, ἀλθέ-) am healed: Epic ἀλθέσω and ἐπ-ἀλληλομαι. Hippocr. has aor.- ἡλθὲσθην.

ἀλωδω cause to roll (also ἀλωδεω; ἀλω), usu. comp. with ἐξ: -ἡλισα, -ἡλικα, ἡλινδημαι. ἡλίνδημαι is a pres. derived from ἡλίσα (= ἡλισθα).

ἀλ-ίσκομαι (ἀλ- for ἀλθ-, ἀλ-, 486) am captured (used as pass. of ἀρώ): ἀλισκομαι, 2 aor. ἀλὼν or ἠλὼν (ἀλω, ἀλώτην, ἀλώαι, ἀλώος, 687), ἀλαλκα (443) or ἠλωκα, ἀλοτός. Epic 2 aor. subj. ἀλώ. Act. ἀλίσκω is not used, but see ἀνάλισκω expend. (V.)

ἀληταίουμαι (ἀλτ-, ἀλταν-) sin: Epic are aor. ἢλτον (-ημην), perf. part. ἡλτήμενος sinning. Mostly Epic. Epic by-form ἀληταίνω. (III. IV.)

ἀλλάττω (ἀλλατγ-) change, often comp. w. ἀπό, διά, μετά: ἀλλάξω, ἡλαξα, -ἡλλαξα, ἡλλαγμι, ἡλλάχθην (usu. in tragedy) and ἡλλαγν π (both usu. in comp.), fut. pass. ἀπ-ἀλλαχθήσομαι (so in tragedy) and ἀπ-ἀλλαγήσομαι, fut. mid. ἀλλάξωμαι, fut. perf. ἀπ-ἡλλάξωμαι, v. a. ἀπ-ἀλλακτός. (III.)

ἀλλομαι (ἀλ-) leap: ἀλομα, ἡλόμην. 2 aor. ἡλόμην rare and uncertain in Att. Epic 2 aor. ἁλο, ἁλτο, ἁλμενος (688). (III.)

ἀλυκάξω am distressed Ion., ἀλυκτέω am anxious late Ion.: Epic ἀλλακτημαι w. reduplication. 512. (III.)

ἀλύσκω (ἀλυκ-, 526 d) aoid: ἀλύξω, ἡλυξα. Hom. has also ἀλυσκὰς and ἀλυςκάς. Poetic. (V.)

ἀλφ-αῶ (ἀλφ-) find, acquire: Epic 2 aor. ἡλφον. (IV.)
APPENDIX: LIST OF VERBS 687

ἀμαρτ-ἀνο (ἀμαρτ-, ἀμαρτε-) err.: ἀμαρτήσωμαι (806), 2 aor. ἡμαρτον, ἡμάρτησα,
ἡμάρτησαι, ἡμαρτήθησαι, ἀν-ἀμαρτήσως, ἐπεζ-ἀμαρτήσως. Epic 2 aor. ἡμαρτον (for β, see 130). (IV.)

ἀμβλ-ἰσκω (ἀμβλ-) and ἀμβλῶ miscartry; reg. in comp. w. ἐξ: -ημβλωσα, ἠ-μβλωσα. Other forms are late. (V.)

ἀμειβω change, rare in Att. prose: ἀμείβω, ἡμείβα. Mid. ἀμειβομαι make return, rare in prose and comedy: ἀμειφομαι, ἡμειφάμην. In the meaning answer ἡμειφάμην and ἡμειφήν are poetic.

ἀμείρω (ἀμε-) deprieve, only in pres. Poetic. (III.)

ἀμέρω deprieve: ἔμερα, ἡμέρα. Poetic.


ἀμπλακ-ἰσκω (ἀμπλακ-, ἀμπλακε-) err. miss: 2 aor. ἡμπλακον and ἡμπλακον (part. ἡμπλακην and ἡμπλακην), ἡμπλακημαι, ἀν-ἀμπλακηστος. Poetic. (V.)

ἀμπτ, ἀμπτῶνθην, ἀμπτοῦ (Epic): see πνεια.

ἀμύνω (ἀμυ-) ward off: ἀμυνω, ἡμυνα. Mid. ἀμύνομαι defend myself: ἀμυνουμαι, ἡμυνάμην, ν. a. ἀμύντεος. By-form ἀμύνεαθο, 490 D. (III.)

ἀμύττω (ἀμυτ-) scratch: ἀμύτ, ἡμύτα. Poetic and Ion. (III.)


ἀμπφιβητέω dispute: the augmented (451) ἁμφιβητέου, ἁμφιβήνεσαι (inscr.) are better than ἁμφι- (mss.). Fut. mid. ἁμφιβητέσαιμαι as pass. (808).

ἀναινομαι (ἀναι-), ἀναινω refusen, only pres. and imperf. in prose; aor. ἀναιάμην poetic. (III.)

ἀν-ἀλ-ἰσκω (ἀλ-, ἀλ-, 486) and ἀν-ἀλω expand (from ἀν-ἀλ-) imperf. ἁν-ἀλ-ἰσκον (ἀν-ἀλον, rare), ἁν-ἀλωσα, ἁν-ἀλωσα, ἁν-ἀλωσα, ἁν-ἀλωσαι, ἁν-ἀλοθήν, fut. pass. ἁν-ἀλωθήσομαι, ἁν-ἀλωθέως. Att. inscr. prove the mss. forms ἁν-ἀλωσα, ἁν-ἀλωσαι, ἁν-ἀλωθήν to be late. κατ-ἀλωσα, τρα-ἀλωσαι, τρα-ἀλωθήθην are also late. See ἁλικομαι. (V.)

ἀνδάω (ἀδ- for σφαδ-, 128, and ἄδε-) usu. Epic and Ion., but the pres. occurs in Att. poetry: imperf. ἀνδαλον and ἀνδανον (mss. ἀνδανον and ἄνδανον), Hdt. ἄνδανω (some write ἀνδαιανω); fut. ἄνδοσα; 2 aor. ἄνδοι, ἄνδον, Hom. ἄδον (for ἐφαδον from ἐφαδον) and ἄδην; 2 perf. Hom. ἄδα (443). Adj. ἄδαμνος pleased, in common use. Chiefly Epic and Ion. (IV.) ἄν-ἐχω hold up, poetic and New Ion.: ἀν-ἐχω, ἁν-ἐχω and ἁν-ἐχος, ἁν-ἐχον. ἀν-ἐχομαι en.dure: ἁν-ἐχομαι (451), ἁν-ἐχομαι and ἁνα-σχῆμαι, 2 aor. ἡμ-ἐχομαι and ἀναικτήσαι, 2 aor. ἡμ-ἐχομαι, ἀναικτήτος, -τεσα.

ἀνήπθε (ἀνθ-, ἀνεθ-) mounts up p 270, sprang forth Λ 266. ἀν- is probably the prep. Cp. ἀερίσκε.<br>

ἀν-οἰγ-νυμι and ἀν-οἰγω open: imperf. ἀν-ἐφγνυν (431), ἀν-οἰγω, ἀν-ἐφγα, 1 perf. ἀν-ἐφγα, 2 perf. ἀν-ἐφγα (rare, 443) have opened, ἀν-ἐφγαν stand open, ἀν-ἐφγάν, fut. perf. ἀν-ἐφγομαι, ἀν-οικτέω. Cp. 308. ὀγυμαι and ὀγω (g.v.) poetic. Imperf. ἀφγνυν Ξ 168 may be written ἀν-ἐφγον w. synizesis. ἡμιγνών and ἡμοιξια in Xen. are probably wrong; Hom. has ἡμιξια (ὁξεα ?), and ἡμιξια (mss. ἡμιξια) from ἴξια (Lesb.); Hdt. ἡμοιξια and ἡμιξια (mss.). (IV.)
APPENDIX: LIST OF VERBS

ἀν-ορθῶ set upright has the regular augment (ἀν-أورثωσα); but ἔπ-ανορθῶ has double augment: ἐπ-ην-أوراقου, ἐπ-ην-أوراقοσα, ἐπ-ην-أوراقωμα (451).

ἀντιβολή meet, beseech often has two augments: ἠντ-εβολουν, ἠντ-εβολήσα (451).

ἀντιδική am defendant may have double augment: ἠντ-εδίκουν, ἠντ-εδίκησα (451).

ἀνώ and (rarer) ἀντω (521) (often written ἀνω, ἀντω) accomplish: ἀνῶσω, ἡνώσα, ἡνώκα, δι-姮ωσμαι (?) Xen., ἀνώσις, ἀν-姮ωσ(σ)ς poetic. Hom. fut. ἀνώ. Poetic forms are ἀνω, ἀνω (pres. and imperf.), and ἀνωμ (ἡντο ε 243), ἐπ-ὴνώσην Epic.

ἀνωγα (439 D.) Epic 2 perf. as pres. command (1 pl. ἀνωγμεν, imper. ἀνωχθι, ἀνώχθω, ἀνωχθε), 2 plup. as imperf. ἡνώγεα, 3 s. ἡνώκειν and ἄνωθεν. To ἀνωγα, a pres. developed from the perf., many forms may be referred, as pres. ἀνωγε, subj. ἀνωγω, opt. ἀνωγομι, imper. ἀνωγε, inf. ἀνωγέμεν, part. ἀνωγόν, imperf. ἡνωγε, fut. ἡνώξαι, aor. ἡνώξα. Poetic and Ion.

ἀπ-αντάω meet: ἀπ-αντήσομαι (808), ἀπ-ἡντησα, ἀπ-ἡντηκα, ἀπ-αντητικός.


ἀπ-ανώ take away, found in the imperf. ἀπήρων (with aoristic force). fut. ἀπορησα, aor. part. ἀποράς (as if from ἀπορησα), ἀποράμενος. The root is probably ῥά, ἀπήρων representing ἀπ-ερων (with ἐ for ῥ by mistake), as ἀποράς represents ἀρο-ράς. Poetic and Epic.

ἀπ-αφ-λεκω (ἀπ-αφ-, ἀπ-αφε-) deceive, comp. w. εἶ: -απαφθς rare, -απάφησα poetic. rare, 2 aor. ἐπαφθος, med. opt. ἀπαφόμην. Poetic. (V.)

ἀπ-ἐχθ-ἀνομαι (ἐχθ-, ἔχθ-) am hated: ἀπ-ἐχθήσομαι, 2 aor. ἀπ-ἐχθήση, ἀπ-ἐχθήσαι. Simple forms are ἐχθω, ἐχθομαι. (IV.)


ἀπ-λαυω enjoy (the simple λαυω is unused): ἀπ-λαύσομαι (868), ἀπ-ἐλαυσα, ἀπ-λαύλαυκα (450).

ἀπ-τω (ἀφ-) fasten, kindle, mid. touch: ἂψω, Ἴψα, ἰμμαι, ἰβην, ἰπτός, -τες. (II.)

ἀράμμαι pray (Epic ἀράμμαι), often comp. w. ἐτι or κατά: ἀράσομαι, ἰρᾶσαμην, ἰρᾶσαι, ἰρᾶσαι poetic. Epic act. inf. ἰρᾶμεν. Ion. ἰρᾶμαι.

ἀρ-ἀρ-ισκον (ἀρ-) fit, join trans.: ἀρσα, 2 aor. ἀρσαν trans. and intrans. (448 D.), 2 perf. ἀρσα intrans., aor. pass. ἀρσην. Ion. and Epic 2 perf. ἀρηρα, plup. ἀρηρα and ἀρηρα. 2 aor. part. mid. ἀρενος, as adj., fitting. Poetic. (V.)

ἀράττω (ἀρατ-) strike, comp. in prose w. ἀτο, ἐτ, ἐτι, κατα, σον; ἀράτω, ἰράτω, -ηράτην. Cp. ἀττω. (III.)

ἐρέ-σκω (ἀρ- for ἀρε-; cp. ἐροσ help) please: ἐρέσω, ἰρεσα; mid. ἐρέσκομαι appease: ἐρέσομαι, ἰρεσάμην, ἰρέσθην (?), ἰρέστος pleasing. (V.)

ἐρημονσ oppressed. Epic perf. mid. of uncertain derivation.


ἀρω πλουθη: aor. act. ἰροσα and aor. pass. ἰρθην are, in Attic, attested only in poetry; perf. mid. ἰρομαι Epic and Ion.

ἀρτάω (ἀταγ-) seize, snatch: ἀρτάσομαι (808), less often ἀρτάσω, ἰρπασα,


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βάλλω]  ἰρπακα, ἰρπασμα, ἰρπάσθην, ἰρπασθήσομαι.  Fut. ἰρπαξω Epic, aor. ἰρπαζα poetic, aor. pass. ἰρπάρθην Hdt., v. a. ἰρπατκός Hesiod. 516. (III.)


ἄρω (ἄρω) ἀραγ water: ἰρσα, ἰτ-ἱπρώθην, ἰπ-ἀρωστέος; ἰπρώθην Hippocr. 531. ἰρχω begin, rule, mid. begin; ἰρξα, ἰρξα, ἰρχα late, ἰργμαι mid., ἰρχθην, ἰρκτέο, fut. mid. ἰρξομαι sometimes as pass. (808), ἰρχθησομαι Aristotle.

ἀστράπ-τω (ἀστραπ-) lighten, flash: ἀστράψω, ἀστράψα. (II.)

ἀτύταλω (ἀτύταλ-) rear, Epic and Lyric: ἀτύτα. (III.)

ἀσο (ἀσο; from ραι-ρι-ω) rush, rare in prose: ἀςω, ἀςα. From Ion. and poetic ἀτσω (Hom. ἀτσω) come ἀξω, ἰτια (-ἀτη), ἰτιχα (with act. meaning). (III.)

ἄναλω and ἄναλω (ἀνα-) ἀγ: ἄναω Soph., ἦνα or ἦνα Hdt., ἦνάθην or ἦνάθην Aristoph., fut. pass. ἀνάλθομαι Aristoph., fut. mid. ἀνάλαμαι as pass. Soph. Mainly poetic and Ion., rare in Att. prose. (III.)

ἀβε-άνω and (less often) ἀβεω (ἀβε-, ἀβε-) make increase, grow: imperf. ἀβεκουσαν or ἀβεκουσα (ἀβεκομήνη or ἀβεκομήνη), ἀβεκεκω, ἀβεκεσα, ἀβεκεκε, ἀβεκεκαι, ἀβεκεκεται (fut. pass. also ἀβεκεκεται, 809), ἀβεκεκεταιes Aristotle.

Cp. Epic and Ion. ἀδεω (ἀμαι), imperf. ἀδεων. (IV.)

ἀφάσω (515 a) feel, handle (Hdt.): ἀφασα. Cp. Ion. and Epic ἀφω or ἀφω handle (rare in Att.); Hom. ἀφων, Ion. ἐπ-ἀφησω, ἐπ-ἀφησα. (III.)

ἀφημι let go: in the imperf. ἀφη-ν or ἀφ-ν. See 450.

ἀφίσσω (ἀφην-) ἀφι ὑπ: ἀφωσω. Poetic, chiefly Epic. (III.)


ἀχθομαι am vexed; as if from ἀχθομαι (ἀχθε- for ἀχθο-; cp. το ἀχθο dis- tress) come ἀχθόσομαι, ἀχθέσθην (489 e), fut. pass. as mid. ἀχθεσθησομαι (812).

ἀχθουμαι (ἀχ-) am troubled, imperf. ἀχθυτο Ξ38. Poetic. (IV.)

ἀχθομαι (ἀχ-) am troubled. Epic present.

*ἀω saltate (cp. ἀ-ἀνα sufficiently, Lat. sa-tis): ἀσω, ἀσα, 2 aor. satiate myself (subj. ἐωμεν or ἐωμεν, from ἐωμε, inf. ἐωμει). Mid. ἀαται (better ἀατοι), ἀαται, ἀατην, ἀατο (ἀ-ατο?). Epic.

ἀνετο: see ἀτρω.

βαβίζω go: βαβιζομαι (806), βεβίδακι Aristotle, βαβιστός. 512. (III.)

βαβεω (βαβ-) speak, utter: βαβεω, βεβακται. Poetic. (III.)

βαλιν (βα-, βα-, 528 h) go: -βησομαι (806), 2 aor. ἐβην (551, 682 a, 687), βεβηκα, 2 perf. βεβαται (subj. -βεβαται, 704 a), -βεβαμαι rare, -βαδην rare, βαται, δια-βαται. The simple verb appears in Att. prose only in the pres. and perf. act. Epic aor. mid. ἐβησάμην (rare) and ἐβησάμην (542 D.). Causative (make go) are βησω poetic, ἐβησα poetic and Ion. prose. Cp. also βακεω, βακεω, βεβηκα, βεβηκα. 530. (III. IV.)

βαλλω (βαλ-, βαλ-, 128 a, βαλλε-) throw: βαλω in good prose in comp. (Βαλλήσω Aristotle. of continued action), 2 aor. τοβελω (τοβην usu. in comp.), βεβελλα, βεβλημα (opt. δια-βεβλήθη, 711 d), ἐβλήθην, fut. pass. βεβλησθομαι, fut. perf. βεβλήσομαι usu. in comp., ἀπο-βεβλήτεος. Epic forms of the fut. are ἐβεβλήθην; of the 2 aor. act. ἐβεβλήθην (688), ἐβεβλήμεναι; of the 2 aor.

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Appendix: List of Verbs

βάττω (βατ-) 1: ἔβατο, ἔβαψα, βαβαμαι, 2 aor. pass. ἔβαφν (1 aor. pass. ἔβαφην Aristoph.). βαπτός. (II.)

βαρών (βαρω-) load, annoy: βαρύνω, ἔβαρύνθην. (III.)

βάσκω (βα-): poetic form of βαίνω. ἔπεβασκέε μεν Β 234 cause to go. (V.)

βαστάζω (βαστά-) carry: βαστάζω, ἔβαστασα. Poetic. Late forms are from βασταγ-. (III.)

βήττω (βηχ-) cough. Ion. are βηχε, ἔβηχη.

βιβάζω (βα-): make go: usu. comp. w. ἀνά, διά, etc. in prose: -βιβάζω (-ομαι) and -βιβάζω (580 d), -βιβάζω, ἔβιβάζηθην Aristotel, -βιβάζηθος. 447 a, 512. (III.)

βιδώ (βα-): step: part. βιδών. Epic.

βιδημ (βα-): part. βιδών. Epic.

βιδυρ-σκω (βω-) eat: βιδυρίκα (2 perf. part. βιβρώσ poetic), βιδωρίμαι, ἔβιβώθην Hdt., fut. perf. βιβρώσμαι Hom., βρωτός Eur. Epic 2 aor. ἔβρω (688). In Att. other tenses but perf. act. and pass. are supplied from ἔβαθω. (V.)

βιώσ live (for pres. and imperf. ζάω and βιοτέω were preferred): βιώσομαι (806), ἔβιωσα rare, 2 aor. ἔβιωσ (687), βιώσκα, βιώσκαι (with the dat. of a pronoun), βιωτός, -τος.

(βιώσομαι) usu. ἀνα-βιώσκομαι reanimate, revive intrans.: ἀν-βιώσα late Att., intrans., ἀν-βιώσαμαι reanimated, 2 aor. ἀν-βιώσω intrans. (V.)

βλάπτω (βλαβ-) hurt, injure: βλάψω, ἔβλαψα, βλαψάμαι, βλάψαμαι, ἔβλάψηθην and 2 aor. ἔβλάψη, fut. mid. βλάψομαι (also as pass., 809), 2 fut. pass. βλαψομαι, fut. perf. βλαψόμαι Ion. Cr. βλάσμαι am injured T 82. (II.)

βλαστάνω (βλαστ-, βλαστ-) sprout: 2 aor. ἔβλαστον, βλαστάσκης (less often ἔβλαστηκα, 440 a). ἔβλαστηκα Ion and poetic. (IV.)

βλέπω see: βλέψομαι (806), ἔβλεψα, βλεπότος, -τος poetic. Hdt. has fut. ἀνα-βλέψω. βλέπομαι is rare in pass. sense.

βλίττω for μ(β)λιτ-ω (from μλιτ-, cp. μλω, μλιτ-ος honey, 130) take honey: βλίττα. (III.)

βλώ-σκω for μ(β)λώ-σκω from μλώ-, μλω- (130 D.) go: fut. μλόομαι (806), 2 aor. μλόω, perf. μλωμάκα. Poetic. (V.)

βοάο show: βοησομαι (805), ἔβάσα. Ion. are βοσομαι, ἔβασα, βεβωμαι, ἔβο-σθην. Cr. 59 D. 1, 489 g.

βό-σκω (βο-, βοκ-, βοκε-) feed: βοσκήσω and βοσκήτως Aristoph. βόσκομαι eat. (V.)

βουλομαι (βουλ-, βουλε-) w. augment ἐβουλ- or ἠβουλ- (430) will, wish: βουλομαι, βεβολόμαι, ἐβουλόθην, βουλητός, -τος Aristotel. Epic 2 perf. προ-βεβουλα prefer. Hom. has also βόλομαι.

βραχ-: 2 aor. (ἐ)βραχε, βραχεῖν resonant. Epic.

βρέξω wet: ἔβρεξα, βεβρέγμαι, ἔβρηθην.

βρίζω slumber, am drowsy: ἔβρίζα. Poetic. 512. (III.)

βρίθω am heavy: βρίζω, ἔβριζα, βεβρίθα. Mainly poetic.

βροχ- swallow, often w. ἀνά, κατά: ἔβρος, 2 perf. -βροχε, 2 aor. pass. part. -βροχεῖς. The common verb is κατα-βροχθίζω (Aristoph.). Epic.

βρύκω bite, grind the teeth: βρύκω (147 c), ἔβρυκα, 2 aor. ἔβρυκον. Chiefly Ion.

βρύχομαι (βρύχ-, 496) pour: βεβρύχα as pres. (poetic), ἀν-βεβρύχησαμαι Plato, βεβρύχησει Soph.
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βυνω (βυ- for βυσ-) stop up, often w. επι, προ: -βυσω, -βυσα, βεβυσμαι, παρα-

βυστωσ. Hdt. has δια-βυσται. Comic and Ion. (IV.)

γαμω (γαμ-, γαμε-, 485) marry (of the man): fut. γαμω, έγημα, γεγαμηκα.

Mid. γαμαμαι (of the woman): fut. γαμαμαι, έγημημαι, γεγαμηκα, v. a.

γαμετος (γαμετη wife), -τος.

γα-νομαι (γα-) rejoice: Epic fut. γανοσομαι (w. νω of the pres. stem). Chiefly poetic. (IV.)

γεγωνα (γων-, γωνε-) 2 perf. as pres. shout: part. γεγωνως Epic. Other forms may be referred to γεγωνω or γεγωνεω; as subj. γεγωνω, imper. γεγωνε, inf. γεγωνεμεν (Epic) and γεγωνειν, imperf. εγεγωνει and εγεγωνε, 1 pl. εγεγωνειν, fut. γεγωνησα, aor. εγεγωνησα, v. a. γεγωνηστει. Poetic, occasionally in prose.

By-form γεγωνιςκο.

γελοιαι (γελ- am born Epic; aor. εγελοιμαι begat (poetic) yields in Hdt.,

Xen. γελακαιομεν, γελακαιομεν parent. (III.)

γελαω (γελα- for γελας-) laugh: γελασομαι (806), εγλασα, εγελασθειν (489 e),

κατα-γελαςτός. 488.

γεντο seized, Epic 2 aor. Σ 470. Also = εγεντο (γιγνομαι).

γηθω (γηθ-, γηθε-, 485) rejoice: γεγηθα as pres.; γηθησα and εγηθησα poetic.

γηραςκω and less comm. γηραω (γηρα-) grow old: γηρασομαι (803), less often

γηρασω, εγηρασα, εγηρασα am old. 2 aor. εγηρα Epic and Ion., inf. γηραναι poetic, part. γηρας Hom. (687). (V.)

γηρω (500. 1. a) speak out: γηροσομαι (806), έγηρωσα, έγηροθην. Poetic.

γιγνομαι (γεν-, γενε-, γον-, 478) become, am: γεγνοσαι, 2 aor. εγενομαι, 2 perf.

γεγνα am, have been, γεγενται, γεγενησομαι rare. γιγνομαι Doric and New Ion. (89). 2 aor. 3 s. γεντο Epic; aor. pass. εγενθην Doric, Ion., late Att. comedy;

2 perf. part. γεγνα (other -μ forms w. γα- for γη-) 479, 482, 573, 704 b.

γι-γνώ-σκω (γιω-, γιο-) know: γινωσομαι (806), 2 aor. εγνω (687) perceived,

εγνωσα, εγνωσμαι (489 c), εγνωσθην, εγνωσθησουν, εγνωστος (γνωτος poetic),

-στειος. 1 aor. ε-γνωσμα persuaded Hdt. Doric, New Ion. γεγναςκω (89). (V.)

γλωφω carve: γελυμαι and εγλυμαι (440 a). Hdt. has εγλυρυφα. Other forms are late.

γναπ-τω (γαματ-) bend: γναμψω, εγαμψα, αι-εγαμψθην. Poetic for γκάμπτω. (II.)

γοσω hound: inf. γοσμειν Hom., 2 aor. γον (γο-) Epic. Mid. γοδαμαι poetic:

γοδαμαι Hom.

γράφω write: γραψω, έγραψα, γεγραμαι, 2 aor. pass. εγραφην, 2 fut.

pass. γραφησομαι, fut. perf. pass. γεγραφαι, γραπτος, -τος. γεγραφηκα, έγραμαι, and εγραφθαι are late.

γρόξω (γροξ-) grunt: γροξομαι (806, late γρόξω); γρυζα, γρυκτες. Mostly in Att. comedy. (III.)

δα- teach, learn, no pres.: 2 aor. ἔδαον learned, redupl. ἔδαον taught, 2 aor. mid.

δεδαλθαι (δεδαλθαι mss.), 1 perf. δεδαλκα (δα-ε-) have learned, 2 perf. part.

δεδαλωσ having learned, perf. mid. δεδαλμαι have learned, 2 aor. pass. as in-


δαιδαλω (δαιδαλ-, δαιδαλ- ) deck out: Pind. has perf. part. δαιδαλαμενος, aor.

part. δαιδαλθεω, and fut. inf. δαιδαλωσμενες. Epic and Lyric. (III.)
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δαίζω (dais-ω) rend.: δαίζω, δέατα, δεδαιγμα, εδαιχθην. Epic, Lyric, Tragic. (III.)
dai-γμα (dai-) entertain: daiγμ Epic imperf. and pres. imper., δαίω, εδασα. Mid.
daiγμα feast (opt. daiγμο τε Ω 665, cr. 750 D.), εδαισάμην, aor. pass. part.
daiγθει, δαισάτω. Poetic, rare in Ion. prose. (IV.)
daiγμα divide: perf. 3 pl. δαιδάται α 25; subj. δαιτα T 316 (for δαιτα) from
daiγμα or δαιω? Crp. δατειμαι. Poetic.
daiw (daiw-) kindle: 2 perf. δέθην burn intrans., plup. δεθη. Mid. δαιμα
burn intrans. Mainly poetic. (III.)
daiκνω (daiκ-ω) bite: δηζομαι (806), 2 aor. δαικων, δεδημαι, εδηχθην, δαιχθ-

σομαι. (IV.)

daiμ-άω tanic, subdue: fut. δαιμασω, δαιμαω, δαιμω (Hom. 3 s. δαιμα and δαιμα, 3 pl.
daiμωσω, 645), aor. δαιμασα. Att. prose has only δαμαζω, κατ-εδαιμασάμην,

εδαιμασθην. Mostly poetic, rare in prose. 512. (III.)
daiμ-ησμαι (and δαιμ-να-ω?) (daiμ-, δησ-) tame, subdue: perf. mid. δεθημαι,
pass. 1 aor. εδησθην and (more commonly) 2 aor. εδημην, fut. perf. δεθημοσαι.

Poetic, 737. (IV.)
daiρω-άω (dair-, dair-) sleep, usu. in comp., espec. w. κατα: 2 aor. -δαιρθων

(Hom. εδαιρθων), perf. -δαιρθηκα. (IV.)
daiτειμαι (daiτ-, daiτ-) divide: δαιτα(ε)μαι, αν-εδαιμασάμην rare in prose (εδαι-

τα(σ)ημαι Epic), δεθημαι, αν-δαισάτω. δαιταθαι in Hesiod should be δατειται.
Crp. δαιμαμαι divide. Mainly poetic and New Ion.
daiμαι appear, only imperf. δαιστα γ 242. From a kindred root aor. δισσατο N 458.
dɛδια, δεδωκα, δεδω (703) fear: see δε.

dediκτομαι frighten (rare in Att. prose): δεδεκαμαι rare. Poetic, mainly Epic, are
dediκομαι, δεδεκτομαι, δεδεικτομαι: fut. δεδικτομαι, aor. δεδεικτομαι. Derived
from δεδια (δε-). (III.)
dediκτο greased I 224, δεδεχαται n 72 (-ατο Δ 4) are referred by some to the mid.

δεδεκτο great, only pres. and imperf., to be read δεδεκτομαι (445 D., 527 b).

Epic. (V.)

dεδικ-νυμ and δεδικ-νυ-ω (deki-) show (418): δεςω, δεςει, δεςεια, δεςειμαι,

едεχθην, δεδεχθημαι, δεδεκτος. Hdt. has forms from δεκ-: -δεσω, -δεσει

(-άμεν), -δεσεμαι, -εδεχθην. (IV.)

dεμω (δεμ-, δημ-) build: δεμωμαι, δεδεμαι. Poetic and Ion.

dερκομαι (derk-, derk-, drak-) see: 2 aor. εδερκων, perf. δερκον as pres., pass. 1 aor.

εδερκυν (in tragedy) saw and 2 aor. εδερκων saw, mon-δερκος. Poetic.

dεφω (der-, daf-) fly: δεφω, δεφερα, δεδεφαι, 2 aor. pass. εδαφην, δρατος Hom.

Pres. δεφω (der-) Hdt., Aristoph.

dεχω receive, await: δεχομαι, εδεχάμην, δεδεχομαι, εσω-εδεχθην, απο-δεκτος.

dεχομαι New Ion, Pindaric, and Aeolic. Fut. perf. as act. δεχομαι poetic.

On Epic εδεχομαι, δεχα, δεχθαι, δεχενεσ, Hom. δεχαται (3 pl.), see 634, 688.

deω bind (397 a): δηνω, δηνησα, δηνεκα (δηνησα doubtfu), δεδεμαι, εδεθην, fut.

pass. δεθησομαι, fut. perf. δεθησομαι, συν-δετος, αν-υπο-δεθησος, συν-δετος

Aristoph. Mid. in prose only in comp., as περιδεθοσαι.

deω (derw; dep; de-) need, lack (397 a): δεφω, εδεφω, δεδεφκα, δεδεθην, εδε-

θην. Epic aor. δεθεν Η 100, εδεθησεν ε 510. Mid. δεςαι want, ask (Epic
dεςαι): δεςαιμαι (Epic δεςαισαι). Impers. δει it is necessary: δει, δεησει,

εδεσε (397 a).
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δηριάω and δηρίω contend: ἔδηρισα Theocr. Mid. δηρίαμαι and δηρίωμαι as act.: δηρίσωμαι Theocr., ἔδηρίσαμην θ 76, ἔδηρισθην II 706 contended (as if from δηρίων), ἀμφι-δηρίωτος Thuc. Epic and Lyric.

dīw shall find. Epic pres. w. fut. meaning. Cp. δα.

dī- (δε-), δε-, δο-) fear (477 a): ἔδειξα, δεδοῦκα as pres., 2 perf. δεῖξια as pres. (rare in the sing.; inflection, 703). Epic forms: δεῖξω (from δεῖξομαι, 445 D.) as pres., δεῖσμαι (806), ἔδειξα (= ἔδειξα), δεδοῦκα, δεῖξια (703 D.). Hom. has imperf. δίων feared, fled from an assumed pres. διώ.

διαιτάω arbitrate (from δίαται, but augmented as if a comp. w. double augment in perf., plup., and in comp.; cp. 451): διαιτήσω, διήτησα (but ἀπε-διητήσα, δεδητήκα, δεδητήκα (plup. κατ-δεδητηκά), δεδητήμαι (plup. εξ-δεδητηκά), δεδητήθην. Mid. pass one's life: διαιτήσσομαι, κατ-δεδητησάμην effected arbitration.

διακώνω minister (from διάκων): διακόνων, διακονήσω, δεδιακονήκα, δεδιακόνημαι, διακονήθην. Forms in δε- are wrong, forms in δη- are Ion. and late (uncertain in classical poetry).

δι-δά-σκω (for διδακή-σκο, 97 a) teach, mid. cause to teach, learn: διδάξω, διδάσκαξα, διδάσκαμαι, διδακχήν, διδακχομαι (808), διδακτός, -τος.

Epic aor. διδακτήσα (διδασκα-κε) 447 a. (V.)

di-δή-μμ (δη-, δε-) bind, pres. and imperf. Poetic for δίω. Xen. has διδάκτει.

δι-δρά-σκω (δρα-.) run away, only in comp. w. ἀπό, ἐξ: -δράσομαι (806), 2 aor. -δράνα (δρα-, δραθή, δραθεί late, δραθαί, -δράς, 687), -δραθακα. Hdt. has -δράθηκα, -δράσομαι, -δράνθη (but -δράς), -δραθήκα. (V.)

δι-δω-μμ (δώ-, δο-) give: see 410, 421. Fut. δώσω, 1 aor. δωσκα in s., 2 aor. δοστον dual, δοςμεν pl. (756), δώσκα, δάσμοι, δόθην, δοσθομαι, δότος, -τος. See 747 ff. for pres. in Hom. and Hdt. Fut. διδώσω Epic, 2 aor. iter. δόθηκα (492 a).

δι-τή-ματ (from δι-τή-) seek (cp. θήτω) keeps η throughout in the pres. (imperf. εἶδεθην), διήθησα, εἶδοςέμεν. Poetic and Ion. 726 a, 741.

δη-μμ cause to flee, only in imperf. εν-δείσαν set on Σ 584. Mid. διεμαι flee, cause to flee, subj. διομαι (accent 424 c, n. 2), opt. διομην (accent 424 c, n. 2).

inf. διαθεαι referred by some to the middle of διω. Epic.

διπλ oμai only in 2 aor. διπλον threw. In Pindar and the tragic poets.

διψάω (διφα-, διψή-) thirst: pres. see 394, 641: διψήσω, διψήσα.

δίω: see δί.

διωκε pursue: διώκομαι (806) and (less well supported) διώξω, διώξα, διώξα, διώχθη, διωκτός.

For διωκαθον see 490 D.

δικεφ (δι-, δικε-, 485) seem, think: δικεφ, δικέφα, δικομαι, κατ-δικεθήν, α-δικεθή-

τος. Poetic forms are δικήσω, δικήσια, δικηκμαι, δικήκθην. In trimeter Aristoph. uses only the shorter forms.

διωτέω (διου-, διουτ-) sound heavily: διούσα, 2 perf. διουστα fell. Epic aor. εγεύστησα. Poetic.

δράστομαι (δρα-) seize: δρασάμην, δεδραγμαι. (III.)

δραω δο: δράσω, δράσα, δράσα, δεδραμαι (δεδραμαι, 489 e, doubtful), ἄδρα-

σθην, ἄδραστος.


δύναμαι am able, can (augment usually ἔδω-, but also ἤδυν-, 430): δυνήσομαι, δυνάνημα, δυνάνθην, δυνατός.

Pres. 2 s. δύνασαι, ἤδυνα poetic, ἤδυν Ιon. (465 a, n. 2), imperf. ἔδυνω (ἔδυνασο late), aor. pass. ἔδυνασθη Epic, New Ion., Pind. (489 g).
 değiştir N 543, aor. pass., was hurled (?), possibly from faπ- (iàπτω); sometimes referred to ἔπτω or to ἐπομα.

eάω permit, let alone: ἐάσω, ἐάσα (431), ἐάκα (443), ἐάμαι, ἐάθην, ἐάσομαι pass. (808), ἐάτως. Epic pres. also εάω, imperf. εά E 517, aor. ἐάσα; Hdt. does not augment.

ἐγγυάω pledge: the forms in ἐγγυ- are better than those in ἐνεγ- or ἐγγεγ-; see 453 a.

ἐγέιρω (ἐγερ-, ἐγερ-, ἐγρ-, 36) wake, rouse: ἐγερὼ, ὑγειρα, 2 perf. ἐγρήγορα 478, 705 am awoke (for ἐγ-γορα, but π is also redupl.), ἐγγύγομαι, ὑγείρον, 2 aor. mid. ἐγύρομην awoke, ἐγερτός, ἐγρῶς Aristotle. Hom. 2 perf. 3 pl. ἐγρηγορ-θαί, imper. ἐγρηγορθε (for ἐγρηγορθε), inf. ἐγρηγορθαι or ἐγρηγορθαι (for ἐγρηγορθαι). (III.)

ἐγκωμίαω praise: ἐγκωμίασω and ἐγκωμίσομαι (806), ἐγκωμίσασα, ἐγκωμίσκαι, ἐγκωμίσασμαι, ἐγκωμίσθην Hdt. 512. (III.)

ἐδώ eat: poetic for ἐδώθω.


ἐθελω (ἐθελ-, ἐθελα-) and ἐθλω wish: imperf. always ἠθέλον in Att.; ἠθλῆσαι, ἠθλῆσαι (rare); ἠθλῆσαι (subj. ἠθλήσω on ἠθλήσω, opt. ἠθλήσαιμι on ἠθλη-

σαιμι), ἠθήσκαι. The commoner Att. form is ἠθέλω except in the iambic trimeter of tragedy, and in formulas as ἦν ἠθέλεται.

ἐθελω (for σεθελ-δώ, 128) accentum: ἐθέλω (539 e), εὐθέλα (431), εὐθικά (443), εὐθυμαι (146), ἐισθένθην, ἐφεστέος, † τός Aristotle. 512. (III.)

ἐθο (for σεθο, 129) am accustomed: pres. part. ἐθον being accustomed only in Hom., 2 perf. ἐθόδω (443, 563 a) am accustomed, 2 plup. ἐθά (perf. ἐθαδα, plur. ἐθοδά Hdt.). See ἐθίζω.

ἐθιν saw: see ἐθι- and ὀπαο.

ἐκατώ (εικατ- ικοτ, conjecture augments to Ἰκ rather than to εἰκ- in Att. prose (437); Ἰκατων, ἐκατώ, Ἰκασά, Ἰκαμαι (ἐκασαιwei?), Ἰκάθην, εικαθήσομαι, εικαστέος, ἀπεικαστέος. Fut. mid. -ἐκάσομαι sometimes as act.

eikwo yield: εἰκω, ἐικα, ἐικ-εκτέος. On ἐκατώ see 490.

εἰκω (εικ-, olk-, lc-; for πεκ-, etc.) resemble, appear (no pres. in use): εἰκω rare, 2 perf. ἐικω as pres. 443, 502 a (imperf. ἐικοι it seems): ἐικω, εἰκομιμ, εἰκεναι (poet. εἰκεναι), εἰκωσ, neut. εἰκως fitting (εἰκωs chiefly poetic; also Platonic); 2 plup. ἐικη and ἤκη. εἰκω seemed likely (Σ 520) may be imperf.; some regard it as perf. or plup. For ἐικω, ἐικω, ἐικως Hdt. has εἰκα, ὠκω, ὠκως. Forms of the μ- conjugation are ἐκτων, ἐκτην Hom., ἐκτημεν Att. poets, ἐικαι mainly in Att. poets (704 d.). Cp. ἐικω.

eifwo or eiwei roll up, pack close, mostly Epic. ἐιλομαι Hdt., συν-ειλομαi Xen.: ἀπειλημαi Hdt., ἄν-ειληθην Thuc.
eλλω (eφελλ- for e-φελλ-) roll, cover, gather up: eλλδσω, eλλμαι. Cp. eλδω.
Poetic and Ion.
eλω (eλ- for eλ-, cp. volvere) roll up, drive together: no pres. act. (eλομαι
Hom.), eσσα and eσσα, eλμαι, 2 aor. pass. eλλνυ and eλλν (3 pl. eδεν, inf.
eλλμαι, eλλμαιναι, part. eλλεσ). Homeric.
eμμαται it is fated: see μείρομαι.
eμί am: fut. έσρομαι (808). See p. 211.
eμί go: see p. 212.
eπον (eπ- for eπε-,) said, 2 aor. (eπω, eπομαι, eπε, eπειν, eπων), Epic eπεπον
and eπεσκον. First aor. eπαρ rare in Att. (eπαμαι, imper. eπον, inf. eπαλ Hdt.,
part. eπάς Hdt. and late Att.), eπατ poetic; 1 aor. mid. απε-επάμαι New
Ion. Other tenses are supplied from eπω. 529. (VI.)
eργω shut in or out, also εργνύμαι and (rarely) εργνύω (with εν from ε-ε-, cp.
Hom. ερ(ε)ργω) : εργω, ερξε, εργμαι, ερχθην, ερκτός, -τεσ. Fut. mid.
eρξομαι is pass. or reflex. (808). The distinction that the forms with the
smooth breathing mean shut out, those with the rough breathing mean shut
in, is late and not always observed in classical Att. Hom. has εργω (in
pres.) and εργω shut in or out: ερξα, 2 aor. εργαθον and εργαθω, εργαι
and εργμαι (3 pl. εργαται, 439 D., plup. εργατο, εργατο, εργατην). Hom. has εργνυ
K 238. Hdt. usu. has εργω (in comp.), with some forms from εργνυμαι and
εργνυω. Old Att. forms in εργ-, εργ- are doubtful: Soph. has -ερξω, -ερξεται;
Plato -ερξεις.
eρομαι (ερπ-, ερε-) ask: ερπομαι Hom. and New Ion. Hom. has also (rarely)
επε(ε)ρω, subj. ερπομεν (= ερπομεν) A 62; and ερε(ε)ομαι, imper. ερεο or ερεο
A 611 (850). Att. fut. ερημομαι and 2 aor. μχμον presuppose a pres. ερομαι,
which is supplied by ερημαω.
eρω (eρ- for eπε-, cp. Lat. sero) join: rare except in comp. w. απδ, δια, συν,
eπον, etc.: aor. -ερα (Ion. -ερα), perf. -ερικα, perf. mid. ερμαι Epic.
ερω Hom. say (eρ-, -μ- for eπρ-, eπη-, cp. Lat. verbum), for which pres. Att.
uses λεω, φημι and (esp. in comp.) αγορεω: fut. ερω, aor. supplied by επον,
perf. ερηκα (= ερε-ρη-κα), perf. pass. ερηκαι, aor. pass. ερηθην, fut. pass.
ρηθομαι, fut. perf. ερηθομαι, v. a. ρητος, -τεσ. Ion. are ερω fut., ερηθην
(but ρηθη) aor. pass.
eσα seated: see ἑσω.
eτικω (= ετ-εικ-σκω, from redupl. eικ-) liken (also ἕσω): imperf. Hom. ἕσκον
and ἕσκον; perf. mid. προσηειαί are like ἐν, plup. Hom. ἐκτο and ἐκτο have
been referred by some to ἐκω. Poetic, chiefly Epic. (V.)
eδο: see ἑδω.
εκκλησαζω call an assembly: augments εκ-εκκλησαζον or ἕκ-κλησαζον, etc. (453 a).
ελαυν (from ελαυ-νω, 523 e) drive, march: ἐλα (539 b), ἥλασα, ἐ-ἐλακα
(μ. ἐ-πτο, ἓ), ἐληλμαι, ἥληθην, ἐλαιος, ἕκ-κλαι Hom., ἐλατος Aristotle. Aor.
mid. ἕλλασμαι rare. Fut. ἐλασμος y 427, ἐλωσ: Hom. (455), ἐλαω rarely in
mss. of Xen., perf. ἐληλμαι Ion. and late, plup. ἐληλαμην (Hom. 3 pl. ἐληλα-
δατο or ἐληδατο or ἐληδατο, ἕλασθη Hdt., Aristotle (489 g). ἐλω is
rare and poetic. (IV.)
ελεγχω examine, confute: ἐλεγχω, ἕλεγξα, ἐληλεγμαι (407), ἕλεγχθην, ἐλεγχθησο-
μαι, ἐλεγκτος.
ελελίῳ raise the war-cry, shout: ἡλέλιξα Xen. 512. (I.I.)
ελελίῳ whirl, turn round: ελέλεε, ελελίξην. Poetic. 512. (I.I.)
έλιτω (έλικ- for σελικ-) roll (rarely ελιττω); sometimes written έλι-, έλιο, ελιξα (431), ελιγμαι (443), ελίξην, εξ-ελιχθόμαι Aristotle, ελικτός. Epic aor. mid. ελίξην. Epic έλικτό, έλελίξησαι should be έλι-. ελίσσω is the usual form in Hdt. (I.I.)
έλκω ἀραι (έλκ- for σελκ-; most tenses from ἐλκύ-) is often w. ἀνά, εκ, κατά, σύν: -έλξη, ελικυνα (431), καθελικύκα (443), -ελικυσσαί (489 c), -ελικύσθην, -ελικυφθόμαι, -ελκτός, συνελκυστέος. Fut. ελίκωσσω Ion. and late. By-form έλκω Epic.
έμεω vomit: έμοίμαι (806), ἠμεσα.
έναίρω (έναρ-) kill: 2 aor. ἐναίρον. 1 aor. mid. ἐναράθη as act. Poetic. (I.I.)
έν-εδρέω waylay, lie in ambush regular: fut. mid. as pass. (808).
ένηνθε defect., w. pres. and imperf. meaning: sit on, be on, grow on, lie on.
In comp. w. ἐν in Hom. Epic. Connected by some w. ἐνηΰθε.
ένιτ-τω (ένιτ-) chide: 2 aor. ἐνιτυπνυ and ἦ-τ-τ-στον (448 D.). Epic also ἐνιασσω. Poetic, chiefly Epic.
έν-οχλέω harass has double augment (451): ἦ-οχλον (έν-οχλον Aristotle), ἦ-οχλησα, ἦ-οχλησα, ἦ-οχλησα.
εξέταξω investigate: έξετάσω (rarely έξετάω, 539 d), ἐξήτασα, ἐξήτακα, ἐξήτασαι, ἐξῆτασθην, ἐξησθόσσαι, εξησστέος. 512. (I.I.)
έσωι see, resemble: see εἰκω.
εορτάξω keep festival: ἐορτάσα (for ἀφρ-, 34). Ion. ὀρτάςω.
ἐπ-αυρέω and ἐπ-αυράκω (ἀђρ-, ἀђρ-) enjoy (Epic and Lyric) are both rare: 2 aor. ἐπαυράνω. Mid. ἐπαυράκωμαι Ion., poetic, rare in Att. prose: ἐπαυράκωμαι, ἐπιηράθηνται, ἐπιηράθηνται, 2 aor. ἐπιηράθην. (V.)
ἐπενύθες: see ἐπενύθη.
ἐπιβολεύω plot against: regular, but fut. mid. as pass. (808).
ἐπισταμαι understand (725): 2 s. ἐπιστασαι, ἐπιστάσα and ἐπιστη poetic (465 a, n. 2), -πιστασαι Hdt.; subj. ἐπισταμαι (accent, 424 c, n. 2), opt. ἐπισταμαι, ἐπιστασαι (accent, 424 c, n. 2), imper. ἐπιστα (ἐπιστασαι poetic and New Ion.), imperf. ἐπισταμαι, ἐπιστασαι and ἐπιστάω (450, 465 b, n. 1), fut. ἐπιστασομαι, aor. ἐπιστοτήθην, v. a. ἐπιστητός. Distinguish ἐφ-ισταμαι from ἐφ-ιστημαι.
ἐπτω (σε-, στ-) am busy about, usu. w. ἀμφι, διά, ἐπτι, μετά, ἐπτι (simple only in
part: imperf. -έπειν (Epic also -ἐποῦ w. no augm.), fut. -έψω, 2 aor. -έσταν for έ-σ(ε)πον (-στο, -στοιμ, -στον, -στειν), aor. pass. τερε-έφθην Hdt. The act. forms are poetic, Ion. (imperf. and fut. also Xenophonic). Mid. ἐπομαι follow: εἰπότην (431), ἱπομαι, 2 aor. ἱπτόμαι (στόμαι, στοὶ, στε- σθαι, στομένον). Hom. has στείο for στοῦ. For ἱστομαι, ἱπτόμαι, ἱπτέσθω, etc., following an elided vowel in the mss. of Hom. we probably have, not a redupl. aor. without augment (ἐστ- for σε-σα-σε-), but wrong readings for σπά- μαι etc. with the vowel of the preceding word unelided.

ἐπιάκημη bought: see πρα- (416).

ἐρεμα (poetic) deponent pass., pres. in prose supplied by ἐράω (ἐρα- for ἐρασ-) : imperf. ἔρων (ηραμη poetic); aor. ἔρασθήνη fell in love, 489 e (ηρασ(σ)άμην poetic), fut. ἔρασθησομαι poetic, ἐραστός, ἐρασίς poetic.

ἐργάζομαι (ἐργ- work, augments to ἦ- and ei- (431, 432), redupl. to ei- (443): ἡργάζομαι, ἐργάζομαι, ἡργαζόμαι, ἐργάζαμαι, ἡργάζηται, ἐργασθήσομαι, ἐργα- στός. In Hdt. without augment and reduplication. 512. (III.)

ἐργα: see εργα.

ἐργο (from ἐργο = ἐργο- 511) work, do (also ἐρδω): ἐργα, ἐργα, 2 perf. ἐργά (= ἐργοφυλά) 2 plup. ἐργεα (= ἐργοφυλά) Epic, ἐργεα Hdt. Ion. and poetic; cp. βεζω. (III.)


ἐρείκω (ἐρει-, ἐρει-) tear, burst: ἐρείξα, 2 aor. ἐρεικων trans. and intrans., ἐρήμηγμαι. Poetic and New Ion.

ἐρείρω (ἐρειτ-, ἐρειτ-) throw down: ἐρείρω, ἐρείρεται, 2 aor. ἐρειτων, 2 perf. ἐρημίσκευαι have fallen Epic (plup. ἐφράστεπ Ξ 15), ἐρείθην, 2 aor. pass. ἐρειτη. Ion. and poetic.

ἐρεύσω (ἐρεβ-) row: δε- ἐρέσω(σ) a Hom. Late prose has ἐρέσω and ἐρέσσω. (III.)

ἐρέω ask Epic: see ερεμαι.

ἐρειδαινω (ἐρειδιανω) contend Epic (III. IV.). ἐρείδισασθαι Ψ 792 (v. 1. ἐρείδισασθαι) as if from ἐρείδωμαι. By-form ἐρειδιαναίν Epic.

ἐρίζω (ἐριζ-) contend: ἐριζ(σ)α, ἐριζσομαι, ἐριζτός. Poetic. (III.)

ἐρωμαι ask: see ερωμαι.

ἐρπα (σε-σε-) and ἐρπατω creeping augment to ei- (431): εἰρπαν, ἐφ-ερψω, ἐρπασα, ἐρπατων a beast.

ἐρρω (ἐρρ-, ἐρρε-) go away, go (to destruction), perish: ἐρρησω, ἐρρησθη, ἐσε- ἐρρησθη.


ἐρίκω hold back: ἐρίκω, ἐρίκα (also Xen.), 2 aor. ἐρίκανων (448 D.). Epic, poetic, New Ion. Hom. has also ἐρικακω, ἐρικακαω.

ἐρυμαι (for ἐρυμαι) and εργουμαι (for ἐργουμαι) protect Epic: pres. 3 pl. ερυμαται and εργουσαι (for εργουσαι), inf. ε(τ)ρουσαι; imperf. ε(τ)ρυτο, εργατο (for εργυντο); fut. ε(τ)ρου(σ)ομαι; aor. ε(τ)ρου(σ)αμαι, perf. ἐριτο Hesiod. The pres. and imperf. are often taken as mi-forms of ερμαι. By-form ἐρω- μαι, q. v.

ἐρυσ (ἐρσ-, ἐρσ-) draw: augments to ei- (431 D.): fut. ἐρυσ Hom.; aor. ε(τ)- ρου(σ)α Hom. Mid. ἐρυμαι draw to one’s self: ἐργουσαι, ε(τ)ρου(σ)αμαι,
elōmōai and elwomai 439 d (3 pl. elwomai and elwomai), plup. elwōnāi (3 pl. eirēsato), e(τ)ρωσθην Hippocr., ἔρωστι Soph. Epic and Ion. eirō is poetic (esp. Epic) and New Ion. Late fut. ἐφες(σ)ω.

ērōmaia (ēρ-, ἑλ-, ἱελ-, ἱλυ-) go, come: ἱλεύσωμαι, 2 aor. ἱλδον, 2 perf. ἱλυννα. In Att. ἱρωμαι is common only in indic.; subj. Epic and Ion.; opt. (in comp.) Xen.; imper. Epic; inf. Epic, Tragic, Ion., in comp. in Att. prose rarely; part. poetic, in comp. in Att. prose. Imperf. ἱρχεμαι uncom. is rare. For the above tenses Att. prose uses ēμ, τοιμ, τοι, τεναι, ται, ἦμα simple and in comp. (but not ἦμαι for ἱερχεμαι flatter). Fut.: Att. prose uses ēμαι (774), ἱφεομαι or ἦμω for ἱλεύσωμαι (which is Epic, Ion., Tragic); 2 aor. ἱλυννο poetic; 2 perf. ἱληυσωμαι or ἱληυσωμαι Epic, ἰληυμεν, -υτε in Comic and Tragic fragments; 2 plup. ἵληνθος Epic. (VI.)

ἐσθιω (for ἑστι-ω) eat: imperf. ἐσθιον, fut. ἐσθιμαι (541, 806), 2 aor. ἐσαθον, perf. ἐσθιοκα, κατ-ἐσθισεμαι, ἵδετος, -τες. Epic are ἐσεμαι pres., ἐσχωδι 2 perf. part., ἐσθιομαι (? perf. pass.; ἰδεσθην Comic, Hippocr., Aristotle. (VI.) ἐσθω Epic and poetic, ἐσω Epic, poetic, and Ion.

ιπταω entertain augments and reduplicates to ει- (431, 443).

εὐδω sleep, rare in prose, which usually has καθ-εὐδω: imperf. ἱκαθ-εὐδων and καθ-ηδον (450), fut. καθ-εὐδησω, v. a. καθ-εὐδητες. ἐūdω is chiefly poetic and Ion. (imperf. εὐδον and ἰδον).

εὐφρετεω do good. The augmented form ευπρετω- is to be rejected (452).

εὑρ-ισκω (euvre-, euvre-) find: εὑρῆσω, 2 aor. ἡρον or εὑρον (imper. εὑρε, 424 b), ἡρηκα or εὑρηκα, εὑρημαι, εὑρέθη, εὑρήθησομαι, ἵερος, -τες; εὑρέμαι Hesiod. The augment is n- or εω- (437). (V.)

εὐφρανω (εὐφραν-) cheer: εὐφρανῶ, ἦφρανα. Mid. rejoice: εὐφρανομαι and εὐφρανθῆσομαι, ἦφραντην. The augment is also εω- (437). (III.)

εὐχομαι pray, boast: εὐχομαι, ήμαμαι, ἦμαι, εὐκτός, -τες Hippocr., ἀπ-εὐχότας Aesch. The augment is also εω- (437).

ἐχθαίρω (ἐχθαίρ-) hate: ἐχθαρω, ἐχθρομαι (808), ἤχθησα, ἐχθρατες. Epic and poetic. (III.)

ἐκαω hate, ἐκχωμαι: only pres. and imper. Poetic for ἀπ-ἐχθάνομαι.

ἐχω (ἐχ-, for εχ-, and σχ-, σχε-) have, hold: imperf. ἐχοιν (431), ἐχω or σχησω (1911), 2 aor. ἐχουν for ἐτ(ε)χ-σω (σχω, σχολην or -σχουμ, σχες, σχειν, σχων), ἐσχικα, ταρ-ἐσχημαι, ἵκτος, ἀνα-σχετος, -τες. Mid. ἐχοιαι hold by, am near: ἐχομαι (sometimes pass., 808), and σχησομαι (often in comp.), 2 aor. ἐχομαι usu. in comp. (σχωμαι, σχειμαι, σχοιν, σχισθαι, σχισμοι), used as pass. for ἐχεθην (late). Epic forms are perf. συν-ὑσκα (for -σο-σχα) B 218, plup. pass. ἐπ-ὑσχαι were shut M 340. Poetic is 2 aor. ἐχεθουν (490 D.). See ἀμπεχω, ἀνεχω, ὑπερχνομαι. By-form ἐχω for σομε(ε)χω.

ἐψω (ἐψ-, ἐψε-) cook, boil: ἐψομαι (ἐψηω Comic), ἦψησα, ἐψοδο (for ἐψοτ), ἐψητος, ἦψημαι Hippocr., ἦψηθην Hdt. The pres. ἐψω is not Att.

*ἐω (ἐω) live (ἐα-, ἔη-, 395): (ἐς, ἔς): imperf. ἐων, fut. ἐσω and ἐσομαι. For late ἐσα, ἐσα Att. has ἐβιων, ἐβιωκα. ἐβιωμαι is common than ἐσομαι. ἐω Epic, New Ion., dramatic. See 522 b, 641 and D.

ἐγν-νυμ (ἐγνυ-, ἐγνυ, ep. Lat. jugum) yoke: ἐγνώ, ἐγνα, ἐγνυμαι, ἐγνυθην rare, 2 aor. pass. ἐγνυν. (IV.)

ἐω (ἐ- for ἐε-) boil (intrans. in prose): ἐανα-ἐσω, ἐσω, ἀπ-ἐσομαι Hippocr.
Come to manhood, am at manhood: Epic ἤμβ-σκῶ come to manhood, ἤμω ἃ φ ἤμια, φ ἤμια, παρ-ἡμια. (IV.)

ηφτόςμαι am pleased: ηφτόςμαι (812), ἦσθην, aor. mid. ἦσθην 352. ἦσθ (ἡσα) is very rare.

ηδόνω (ηδύν-) sweeten: ηδόνα, ηδοσμαι, ἦδονθη, ἦδοντες. (III.)

ηρέβομαι am raised: see αἴρω.

ἡμι: sit: see 789.

ἡμι say: see 792.

ἡμω sink, bow: ἡμῶσα, ἦπ-εμ-ἡμῶκε X 491 from ἦμ-ἡμῶκε with r inserted. Poetic, mostly Epic.

ἡττώμαι from ἡττᾶμαι (Iou. ἑσσύμαι from ἑσσόμαι) am vanquished: regular, but fut. ἡττήσομαι and ἡττηθόμαι (812).

θαλλω (θαλ-) bloom, rare in prose: θαλλε make grow Pind., 2 perf. τέθηλα (as pres.) is poetic. By-form θελέω (490). (III.)

θάπ-τω (θαφ-, 125 g) burn: θάψω, θάψα, τάσσωμαι, 2 aor. pass. ἐτάφην, 2 fut. pass. ταφήσομαι, fut. perf. ταφόφοι, ταφίκι; 2 aor. pass. ἐτάφην Iou. (rare). (II.)

θαυμάζω (θαυμ-α-) wonder, admire: fut. θαυμάσομαι (806), otherwise regular. 512. (III.)

θελω (θε-) smile: θελῶ, θελε Epic, 2 aor. θελέω. Poetic (and in Att. comedy). (III.)

θελω wish: see θέλω.

θεραπεύω serve, heal: regular, but fut. mid. θεραπεύσομαι is usu. pass. (808).

θέρομαι warm myself (in prose only pres. and imperf.), fut. θέρομαι τ 23 (536), 2 aor. pass. as intrans. θερέω (only in the subj. θερέω ρ 23).

θεώ (θε-, θε-, θε-, 503) run: θεώσομαι (806). Other forms supplied by other verbs (see τρέχω).

θη- in θῆσαι milk, θησάμην sucked. Epic.

θηρί: see ταρ.

θηρ-γ-άω (θυρ-) touch: θέρομαι (806), 2 aor. θερευο, ἰ-θηκτος. Poetic, rare in prose (Xen.). (IV.)

θλάω bruise, break: θλάσω, θλᾶσα, τέλασμαι (480 c) Theocr., θλάσθην Hippocr., θλαστός. Ion. and poetic. See φλάω.


θυγ-σκω, older θυγ-σκω (θαν-, θυ-, 492, 526 b) die: ἄπο-θανομαι (806), 2 aor. ἄπο-θανον, τέθνηκα am dead, 2 perf. τέθνασον (704 c), fut. perf. τέθνηκα (550 a, 1958), τεθνηκα. In prose regularly ἄπο-θνησκω in fut. and 2 aor., but always τεθνηκα. (V.)

θράτω (θράχ-, τραχ-) disturb: θράτα, θραχθην Soph. See τεφάτωw. Mostly poetic. (III.)

θραύω break, bruise: θραυσω, θραυσα, τέραμαι and τέρασμαι (489 c), θραύσθην.

θρύπ-τω (θρυφ-, 125 g and ιν.) crush, weaken: τερμμαι, θρυφθην Aristotle, 2 aor. pass. θρύφην Hom., θρύπτομοι put on airs. (II.)
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θρψ-σκω and θρψ-σκω (θφρ-, θρ-, 492) leap: -θρPATμαi (806; w. ιντιρ) poetic, 2 aor. θρμασθ. Mainly poetic. By-form θρμομαθαι Hdt. (V.)

θψω (θω-, θώ-, 500). 1 a) sacrifice: θψω, θψια, θψια, θψιαι, θψιαν, θψιαι. θψω and θψω rush poetic: in the classical language only pres. and imperf. θψεων Hesiod.

ταινω (ται-) warn: τημα, ταινθνη without augm. Epic and Lyric. (III.)

ταιλω (ταιλ-) and ταιλω send: -ταιλω, τηλα without augm. Epic. Poetic (comp. with την in Aristoph.) (III.)

ταιχω and ταιχω (for μαχω) sound, shout: ταιχησω, ταιχησα, 2 perf. part. ἀμφαχησα. Hom. has both ταιχων and ταιχων. For ταιχω in tragedy ταιχω is commonly written. Poetic, mainly Epic. 485 d.

ιδ-, ειδ-, οιδ- (for μιδ-, etc.) in οιδον saw from ε-ειδον 431 (ιδω, ιδομ, ιδε, ιδεν, ιδον), fut. ιδομαθαι shall know (Epic ειδοθω), plup. ιδει or ιδεθεν knew (794 ff.), ιδεσθε. Mid. ειδεμαθαι seem, resemble Epic, poetic, New Ion.: ειδμαθαι and ειδεμαθαι, 2 aor. ειδεμαθαι saw Epic, poetic, Hdt., προ-ιδεσθαι Thuc. οιδ- in οιδα, 794 ff.

ιδρωθεν sweet: ιδρψωθ, ιδρψα. For the contraction to ω instead of ωυ (ιδρψα, etc.) see 398. Epic ιδρψωθ, ιδρψα, etc.

ιδρωθεν place (Epic ιδρωθεθ): often comp. w. κατα: -ιδρψωθ, -ιδρψαθ, -ιδρψκα, ιδρψμαθαι, ιδρψθν (ιδρψθν Epic), ιδρψται.

εμαι (ἐμι, cp. Lat. in-ve-tus) strive: usu. in comp., as παρ-εμαι beg. The forms are like those from the mid. of ημα send (cp. 778). Epic aor. εμαθαι and ειδαμαι.

ικω (for σιεσις) do, cp. sedeo) seat, usu. sit, mid. ικαμαται sit, classic only in pres. and imperf. Mainly Ionic and poetic. See καθισθαι, καθισμαται, the usual forms in prose. See also ικαμαι, καθημαι sit. By-form ικαιωθ seat, place. (III.)

ικμαι (ικαι-) send: ικςω, ικα, 2 aor. εικεν, etc., εικα, εικαι, εικην, εικησαμαι, εικος, εικες (except pres. all forms in comp. in prose). For inflection and synopsis, see 777 ff.

ικναιομαι (ικ-) come, in prose usu. ἀμ-ικναιομαι: ἀμ-ικαμαι, 2 aor. ἀμ-ικαιομαι, ἀμ-ικαμαι. Uncomp. ἰκναιομαι suitable (rare). The simple forms ἰκναιομαι, ἰκαμαι, ἰκαιομαι are poetic. Connected forms are poetic τκω (imperf. τκων, aor. τκαι) and ἰκαιωθ, only pres. and imperf. (Epic and Tragic). (IV.)

τλα-ςκομαι (ιλα-) propitiate: τλασμαι, τλασάμαι, τλασθν (489 e). Epic aor. τλασάμαι, Epic pres. also ιλαμαι. (V.)

τλω (τλω) for σιεσις, σιεςλα-) am propitious: pres. imper. τληθαι or τλαθαι, perf. τληθαι. Mid. τλαμαι propitiate. Epic.

τλαι (τλαιμαι) roil: ιλα. See ειλαι and ειλω. (III or IV.)

τλαμαι (τλασται) rash: τισα(ς) a Epic. (III.)

τμερω (τμερω) and τμερομαι desire: τμεράμαιn Epic, τμερθθαι Hdt., τμερθς. Poetic and Iou. (III.)

τπταιμαι fly: (725, 726 a) see πτωμαι.

τσαι: Doric for οιδαι know: ισαεi (οε ισαις), ισαις, ισαιου, ισαε, ισαις, παρ. ισαες. ισαιομαι (= ισαιοσκω) see ισαιω.

τσταιμαι (στη-, στα-) set, place: τστησω shall set, τστησαι set, caused to stand, 2 aor. τσταιθαι stood, 1 perf. τστηκα stand (= σε-στηκα), plup. ειστηκε stood (ειστηκε, rare, 444 b), 2 perf. ειστηκαν stand (417), perf. mid. εισταιμαι rare,
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fut. perf. ἐστήνω shall stand (754 a, 1958), aor. pass. ἐστάθην was set, v. a. στάτος, -τός. For the inflection see 416, for dialectal forms of present see 747 D. ff. Epic 1 aor. 3 pl. ἐστααν and ἐστραν, 2 aor. 3 pl. ἐσταν (inf. στάμειαν), 2 perf. inf. ἐστάμεν and ἐστάμεναι, part. ἐσταώς and ἐστεώς. Iterat. imperf. ἐστακρε, 2 aor. ἑστακρε (405 a). 819.

ἰσχναῖνω (ἰσχνάν-) make dry or lean: ἑσχνᾶσθαι (-ophei), ἑσχνᾶσθαι Aesch. (544 a, ἰσχνήσθαι Ion., also Att. ?), ἑσχνάνθην Hippocr., ἑσχνάντος Aristotle. (III.) ἑσχω (for έσχός) have, hold: see ἑσχω.

καθ—(καθε—) in Hom. κεκαθῶν depriving, κεκαθής shall deprive. Not the same as καθ-(κηθώ). καθίσματος sitting may be from κάθω.

καθμίσαμαι (καθαμ-):-purify: καθαρά, ἐκαθηρά (and ἐκαθήρα ?), κεκαθάρμαι, ἐκαθάρηθη, καθαρτέος Hippocr. (III.)

καθέμοι: see ἐκμοί.

καθεδόμαι: see επεδμοί.

καθεύδω: see ἐβάδω.

καθέμαι: see 790.

καθίζω: sit: imperf. καθίζον (450), fut. καθίζω (539), aor. καθίσασα or καθίσασα. Mid. καθίζομαι sit: ὑκαθίζομαι, καθήθσαι (521), ἐκαθισμήν. Hom. has imperf. καθίζων or καθίζον, aor. καθίσας and καθίσα, Hdt. καθεδέ. See ἐκ, ἐκμοί. (IV.) καλ-νυμαι excel: perf. κεκαμαί (κεκαμένος Pind.). Poetic. (IV.)

καλῶ (κα-ν-, καν-) kill: κανῶ, 2 aor. ἐκανόν, 2 perf. κέκομαι (κατα-κεκρύ̄τες Xen.). Poetic. (III.)

καλω (καλω from κα-μω; καν-, καφ-, κα-) and καω (uncontracted, 396) burn, often w. ἐν, κατά: καῦσω, ἐκαυσά, -καύσαν, καύσαμα, ἐκαύση, -καταφθομαί, -καντός. 2 aor. ἐκα Εpic, poetic (part. κῆς Epic, κάς Att.), 2 aor. pass. ἐκάρω burned (intrans.) Epic and Ion. The ass. show καλω in tragedy, Thuc., and in Xen. usu., κάω in Aristoph., Isocr., Plato. 520. (III.)

καλω (καλ-, κη-) call: καλῶ (539 a), ἐκάλεσα, κέκληκα, κέκλημα am called (opt. 711 e), ἐκλείδῃ, fut. pass. κεκληθομαί (καλομαι S. El. 971), fut. perf. κεκληθομαι shall bear the name, κηπτός, -τός. Aeolic pres. καλήμ, Epic inf. καλήμεναι; fut. καλέω Hom., καλίσω Aristotle, aor. ἐκαλέσσα Hom. Iterative καλέσσομαι, καλέρκετα. Epic pres. κι-κλή-σκω.

καλύπ-τω (καλυπ-) cover: in prose usu. in comp. w. ἀτό, ἐν, etc.: καλύψω, ἐκάλυψα, καλύπμα, καλύπθημι, καλύπτως, συν-καλυπτέος poetic. (II.)

καμ-ων (καμ-, κη-): labor, am weary or sick: καμοῦμαι (806), 2 aor. ἐκαμόν, κήκιμα, ἀπο-κημτέος. Epic 2 aor. subj. also κεκάμω, 2 aor. mid. ἐκαμόμαι, 2 perf. part. κεκαμός. (IV.)

καμπ-τω (καμπ-) bend: κάμψω, ἐκάμψα, κέκαμμαι, ἐκάμφθημι, καμπτός. (II.)

κατηγορέω accuse: regular. For augment, see 453.

κατε-παίnt, in Epic 2 perf. part. κεκαφώς.

κεδάν-νῦμι: see σκεδάννυμι.

κεῖ-μαι lie: κείσομαι. See 791.

κεῖω (κε-, καρ-) show: κεῖω, ἐκεῖα, κέκαρμαι, ἀπο-καρτέος Comic. Epic aor. ἐκείρα (544 b), aor. pass. ἐκέτημη Pind., 2 aor. pass. ἐκάρθην (Hdt.) prob. Att. (III.)

κεῖω spilt: Epic κεῖων ἐξ 425.

κεῖω and κεῖ wish to lie down. Epic. Cp. κεῖμαι.

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κελεύω command: κελεύσω, ἐκέλευσα, κεκλευκα, κεκλευσμαί (489 c), ἐκελεύσθην, παρα-κελεύςτος, δια-κελεύςτος.

κέλω (κέλ-) land: κέλω (536), ἐκέλα. Poetic = ἀττ. ἐκέλ. (III.)

κεράν-νύμι and κεραν-νύμ (κερα-, κρα-) mix: ἐκέρασα, κεκράμαι, ἐκράθην and ἐκεράρσθη (480 g), κράτεος. Ion. are ἐκρήσα (ἐκεράσα poética), κέκριμαι, ἐκρήθην.

By-forms κεράω and κεραλω, and κίριμαι και κιρφῶ. (IV.)

κερδαίων (κερδ-, κερδε-, κερδα-) gain: κερδαίνω, ἐκερδάνα (544 a), προσ-κεκερδῆτα.
Hdt. has fut. κερδήσομαι, aor. ἐκερδύσαν and ἐκερδύσης (523 h). (III. IV.)

κέβω (κεβ-, κβ-) hide: κεβῶ, ἐκβάω, Epic 2 aor. ἐκβάων and redeupl. 2 aor. in subj. κεβάω, 2 perf. κέβυθα as pres. (in Trag. also am hidden, and so κεβύθ in trag.). Epic by-form κεβαύω. Poetic.


κηρύττω (κηρύ-κ-) proclaim: κηρύξω (147 c), ἐκηρύξα, ἐπι-κηρύξα, κεκηρύγυμαι, ἐκηρύξιην, fut. pass. κηρυχθήσομαι and (Eur.) κηρυξόμαι (809). (III.)

κη-χά-άω (κη-, κχ-) Epic κηχάω, come upon, reach, find: κηχόμαι (806), 2 aor. κηχοῦν, Epic ἐκχορσάμαι, ἄ-κηχτος. Homer. has 2 aor. pass. ἐκχύνα as intrans.: κηχύω (mss. -είω), κηχεύναι and κηχυμένα, κηχεύς and (mid.) κηχήσεως. These forms may come from a pres. κῆχιμω (688), but they all have aoristic force. Poetic. (IV.)

κήδ-νύμι: see σκεδάννυμι. (IV.)

κήνιαι move myself. Pres. and imperf. Epic. Att. κίνεω. (IV.)

κήρ-νυμ and κιρφω Epic: see κεράννυμι.


κλαω woop (for κλαγμο from κλαγ- μο: κλαγ-, κλαγ-, κλαγ-, κλαγ-, κλαγ-) κλάω in prose (not contracted, 520), κλαϊμω or κλάθω (κλαίσομαι shall suffer for it), κλαύσω. Poetic are κλαυτούμαι (540), κέκλαμαμ, κέκλαμυμαι, κλαυτός, κλαυτός (?). The ms. have κλάω in Xen. usu., κλαϊμ in Aristoph. (III.)

κλάω break, in prose w. αὖ, ἀπά, ἄπει, κατά, πρός, σοῦ: -έκλασα (488 a), -κλάσομαι (489 c), -εκλάσθην, ἀν-κλασθήσομαι Aristotele.

κλεισ shout (Older Att. κλησ): κλέεω and κλῆ-ω, ἐκλέεσα and ἐκλήσα, ἐπο- κέλλακα, κέκλευμαι κέκλευμαι (κέκλευμαι has some support), ἐκλέων and ἐκλήσθην (489 e), κλειστὸς και κλητός. κλῆω is Ion.

κλέπ-τω (κλεπ-, κλοπ-) steal: κλέψω (less often κλέψομαι), ἐκλέπα, κέκλεφα, κέ- κλεμαι, 2 aor. pass. ἐκλάπην, κλεύτω, -τος. 1 aor. pass. ἐκλέφθην Ion. and poetic. (II.)

κλήσω celebrate in song: κλήσω, ἐκλήσα (Dor. ἐκλέεξα from κλέξω). Poetic. 512. (III.)
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κλίνω (κλίν-) bend, usu. comp. w. κατά: -κλίνω, ἐκκλίνω, κέκλικα late, κεκλίμα (491), 2 aor. pass. -ἐκλίνων, 2 fut. pass. -ἐκλίνησομαι, 1 aor. pass. ἐκλείθην poetico, ἐκλίθην Epic, poetico, ἄπο-κλιτός Aristot. (III.)

κλώ hear: imperf. ἐκλόνω is an old 2 aor. from an assumed pres. κλεόνω; 2 aor. imper., without thematic vowel, κληθι and (Epic) κέκλιθι; perf. κέκλικα rare; part. κλίμφως as adj. famos = κλιτός. Poetic.

κναίω scratch, usu. comp. w. διά: -κναίσω Eur., -κναίσα, -κέκναικα, -κέκναισμαι (489 c), -ἐκκλίνωσθην, -κναίσθησομαι.

κνᾶω (κνάω) scrape (κνα-, κνη-) (on pres. contraction κνῆς, κνῆ, etc. see 394, 641) often comp. w. κατά: κνῆσω Hippocr., ἐκνήσα, -κέκνησμαι (489 c), -ἐκκλίθην. Cr. κναίω.

κολλάω (κολλά-) hold: κολλάω, ἐκκόλαν (544 a), κεκολλασμαι (489 b) and ἐκκόλανθη Hippocr. (III. IV.)

κομίς (κομί-) care for: κομίω, ἐκκόμισα, κεκόμικα, κεκόμισμαι (usu. mid.), ἐκ-κομίσθην, κομίσθησομαι, κομίστεος. (III.)

κότ-τω (κότ-) cut, usu. in comp. in prose: κότω, ἐκκότω, κέκοτα (διά, ἐς, σύν, etc.), κέκοτμαι, 2 aor. pass. -ἐκόπτων (ἀπό, περί), 2 fut. pass. -ἐκπότομαι, fut. perf. -ἐκκότομαι, κοττός. Hom. has 2 perf. part. κεκότως. (II.)

κορέν-νυμι (κορε- for kore-) satiate: fut. κορέω Hom., κορέω Hdt., aor. ἐκθέσα poetico, 2 perf. part. κεκρήσας satisfied Epic, perf. mid. κεκρήσμαι (489 c) Xen., κεκρήσας Ion., poetico, aor. pass. ἐκκρήσθην poetico (489 g) ἀ-κόρητος and ἀ-κόρητος insatiate, both poetico. Ion. and poetico, rare in prose. (IV.)

κορμός (κορμ-) arm with the helmet, arm: act. only pres. and imperf. Hom. aor. part. κορμασάμενος, perf. part. κεκορμιθμένος. Poetic, mostly Epic. (III.)

κοτιφωσίμην ἀπ' ἄνγητν: ἐκτεσά (ἀμνη) and κεκορτός Epic.

κράζω (κρά-, κραγ-) cry out: 2 aor. ἐκκραγον, 2 perf. κέκραγα as pres. (imper. 698, 704 e), fut. perf. as fut. κέκραγομαι shall cry out (581, 890). By-form κραυγάζω. (III.)

κράω (κρα-) accomplish: κραῶ, ἐκράω, perf. 3 s. and pl. κέκραται, ἐκράθην, κρανθήσομαι, ἀ-κραντός. Epic by-form κραίνω (κράαινω; ἐκράθην ἐκραίην ἐκκραίην ἐκκραίην ἐκκραίην), 3 s. κέκραται, plur. κεκρατόν, aor. pass. ἐκκραθεῖσθε Theocr., ἀ-κραντός. Poetic. (III.)

κρέμα-μαι (κρεμα-) hang, intrans., used as pass. of κρεμάννυμι. Pres. inflected as ισαμαί (subj. κρέμωμαι, opt. κρεμάμην, 749 b, 750 b), κρεμέρσαμαι. Cr. κρεμώμι and κρεμάννυμι.

κρεμά-ννυμ (κρεμα-, 729) hang, trans.: κρεμῶ, ἐκρέμασα, ἐκρέμασθην, κρεμάστως.

Mid. intrans. see κρέμαμαι. Fut. κρεμάσω Comic poets, κρεμῶ Epic. (IV.)

κρίζω (κρικ- or κρη-) creak: 2 aor. Epic κρίζε (v. 1. κριγε), 2 perf. κέκριγα Aristoph. (III.)

κρίμ-μαι (κρήμ-, κρημ-va-) often misswritten κρήμμημαι, hang, trans., rare in act. Mid. κρίμαμαι ait suspended = κρέμαμαι. Poetic. (IV.)

κρίνω (κριν-) judge: κρίνω, ἐκρίνα, κέκρικα (491), κέκριμαι, κέκριθην (ἐκκρίθην Epic, 491), κριθήσομαι (κρινόντας rarely pass., 809), κριτός, κρίστος poetic. (III.)

κροώ beat: κρούων, ἐκκροῦνα, -κέκρουνα, -κέκρουμαι and -κέκρουσμαι (489 g), -κεκροῦσθην, κρουστέος.

κρυπ-τω (κρυφ-) hide: κρύφω (prose w. ἀπό, κατά), ἐκρύψα, κέκρυμμαι (prose w. ἀπό), ἐκκρύφθην, κρυπτός, κρυπτός poetic. Poetic 2 aor. pass. ἐκκρύφθην is rare (Soph.), κεκρύφομαι Hippocr. (II.)
APPENDIX: LIST OF VERBS

κτάομαι: acquire: κτήσομαι, ἐκτησάμην, κέκτημαι (442 Κ.) possess (subj. κεκτάομαι, ἤ, ἤτα, 700; opt. κεκτήμην, ἤ, ἤτο, 711; doubtful are κεκτώμην, ἤ, ἤτο); fut. perf. κεκτήσομαι shall possess (581); ἐκτήθηκα pass.; κτητός, -τέος. Aor. mid. ἐκτησάμην usu. = have possessed. Ion. perf. mid. ἐκτείμαι (442 D.) and fut. perf. ἐκτείνομαι shall possess (both in Plato).

κτείνω (κτεν-, κτόρ-, κτα-ν-, 478, 480) kill, in prose usually comp. w. ἀτό, in poetry w. κατά; ἀπο-κτείνω: κτενώ, ἐκτείνα, 2 perf. ἀπο-ἐκτείνα. Ion. fut. κτείνω (κτηνόμαι from κταίνω). Poetic 2 aor. ἐκτείνομαι and ἐκτείνα (551 D.); subj. κτέμων mss. χ 216, inf. κτόμεναι, part. κτάς; mid. ἐκταμίην was killed (587). Epic aor. pass. ἐκτάθην. In Att. prose ἀπο-θῆκεν is generally used as the pass. of ἀπο-κτείνω. By-forms ἀπο-κτείνωμαι and ἀπο-κτείνομαι (sometimes written κτείνωμαι, -ω, κτίνομαι, -ῶ, 733). (III.)

κτίζω found: κτίσω, ἐκτισά, ἐκτισμα Pind., ἐκτίσθην, ἐν-κτιτοσ poetic. Epic 2 aor. mid. part. κτίμενος (κτίζο-) as pass., ἐκτιμείτω. 512. (III.)

κτυπέω (κτυπ-, κτυτ-, 485) sound: ἐκτύπησα, 2 aor. ἐκτυπώσα Ηom. (546 D). Poetic. κυδαλω (κυδ-α-) honor: ἐκοθύνα Epic. Hom. has also κυδάω and κυδιάω. 523 h. (IV.)


κύλινδω and κυλινδόω, later κυλώ, roll: ἐκύλιδα, κατα-κυλινδίσαι (489 c), ἐκυλίσθην, ἐκ-κυλισθήσομαι, κυλιστός. From ἐκύλιδα (= ἐκκυλίδα) the pres. κυλῶ was formed. Connected is καλινδόμαι.

κυν-ω (κυ- kiss: κυνόσμαι (?), ἐκυνα. Poetic. προσ-κυνέω render homage to: προσ-κυνήσω, προσ-ἐκνήσα (προσ-κύνα ἐκνεω poetic). (IV.)

κυπ-τω (κυφ-, κρ. κύβδα; or κυφ-, κρ. κυφόν) stoop: ἀνα-κύψομαι (806), ἐκψα, κέκυφα. If the verb-stem is κυφ- the ν is long in all forms. (II.)

κυρώ (κυρ-, κυρ-, 485) meet, happen is regular (poetic and Ion.). κήρω (κυρ-) = κυράω is mainly poetic: κύρα (556), ἐκκύρησα. (III.)

κωκόν (500, 1. a) lament: κωκόσω Aesch., κωκόσομαι (806) Aristoph., ἐκκόκασα poetic.

καλλίω hinder: regular, but (rare) fut. mid. καλλόσμαι as pass. (808) T. 1. 142.

λα-γ-άνω (λαχ-., ληχ-) obtain by lot: λήσομαι (806), 2 aor. ἐλαχον, 2 perf. εληξα (445), εληξμαί, ἐλήξθην, ληκτός. Ion. fut. λάξομαι, Ion. 2 perf. λελογχα (also poetic). Hom. 2 aor. ἐλαχον (redupl. λέλαχον made particaker). (IV.)

λά-μιαμαι καὶ λά-μισμαι (Επικος and Ιον.) = λαμβάνω.

λα-μ-β-άνω (λαβ-, ληθ-) takes: λήψομαι (806), 2 aor. ἐλαβον, ἐληφα (445), ελημαι, ἐλήφθην, ληφθήσομαι, ληπτός, -τέος. Fut. λάμψομαι (better λάψομαι) Ion., λάψομαι Doric; 2 aor. inf. λαμάθεσαι Ηom.; perf. λελάβηκα (λαβέ-) Ion. and Doric; perf. mid. λάμαμαι poetic, λέλαμαι Ion.; aor. pass. λαμάθην Ion., ἐλάθην Doric; v. a. κατα-λαμπτότεισ Hdt. (IV.)

λάμπω shine: λάμψω, ἐλαμψα, 2 perf. λελαμπα poetic.

λα-ν-θ-άνω (λαθ-, ληθ-) escape the notice of, lie hid: λήσω, 2 aor. ἐλαθον, 2 perf. λεληθά as pres., v. a. ἀ-λακτος poetic. Mid. in prose usu. ἐπι-λαθάνομαι forget (λαθάνομαι poetic, rare in prose; λήσομαι poetic): ἐπι-λήσομαι, 2 aor.
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ἐπι-ελαθομα, perf. mid. ἐπι-ἐλθομαι. Hom. has 2 aor. ἐλαθομ to forget and λελαθομ forgod (448 D.), perf. mid. λελαθομ. λελαθομ is poetic. By-forms are λήθω, ὦμαι, chiefly poetic: ἠθηα poetic; and ἠθηα cause to forget Epic, poetic. (IV.)

λάμ-τω (λαβ- or λαφ-) lap, lick: pres. late: ἐκ-λάφομαι Aristoph., ἐκ-ἐλαφα Aristoph., λαμβαναι Aristoph. Fut. λάφομ, Hom. (II.)

λάσκω, for λακ-σκω, 526 d (λακ-, λακ-) speak: λακημαι (806), 2 aor. ἐλακω (ἐλακθα rare), 2 perf. as pres. λακημαι Epic = λελακη Tragic (part. λελακη Tragic), 2 aor. mid. λελακημαι Epic. Poetic verb. By-forms ἐπι-λακημαι Epic, λακημαι Tragic. (V.)


λεγω say: λέεω, ἐλέεω, perf. ἐλεηηα (see under εἰρω), ἐλεγμαι, ἐλέθην, fut. pass. ἐλεύηςομαι, fut. perf. ἐλεύησομαι, ἐλεττοσ, -τος poetic. Fut. mid. ἐλεομαι as pass. is poetic (809). δια-λεγμαι discuss: δια-κελλαμαι and δια-κεληθομαι (812), δια-ἐλεγμαι, δια-ἐλεθην, δια-ἐλεγμαι, δια-ἐλεομαι poetic. (812), 2 aor. mid. ἐλεηηαι in prose only in comp. (as pass. λα 693). By-form κατα-λεμπαν. On the inflection of the 2 aor. see 384.

λεπτων (λεπτων-) thin: ἐλεπτοναι, λεπτοταιμαι (489 h), ἐλεπτονθαι. (III.)

λεπτω (λεπτ-, λαπ-) peel, usu. comp. w. ἀπα, ἀπα: ἐλεψω, ἐλεψαι, ἐλαιμαι (inser.), ἐλαηηαι (IV.)

λευω stone to death, usu. comp. w. κατα in prose: ἐλευςω, ἐλευηαι, ἐλευηηην (489 e), ἐλευηθομαι.

λεχ- lay to rest (cp. λεχ-οι bed): ἐλεομαι, ἐεξα (ἐλεξημαι went to rest, imper. ἐλεσα, 542 D.), 2 aor. athematic forms (688) ἐλεκτω went to rest, imper. ἐλεσα for ἐλεχ-σο, inf. κατα-λεχθαι for -λεχθαι, part. κατα-λεγμενος. Epic.

λήθω: see λαθάναι.

λι-λαιμαι (λα- for λας-, 624 a) desire eagerly only pres. and imperf. ; with perf. λελαιμαι (λαω-). Epic. Cp. λαω. (111.)

λαιμαι rarely λτομαι (λτ-) supplicate: ἐλαιμαι Epic, 2 aor. ἐλτωμαι Epic, πολυλςλτος. Poetic, rare in prose. (III.)

λεξιμαω (and λεξιμαω) lick: perf. part. λεξιματες Hesiod. Usually poetic.

λουω (= λουως) wash: λοθοσμαι, ἐλθε(ς)ςα, -άμην. Epic. See λουω.

λουω wash loves we before a short vowel and then contracts (398 a): λουω, λουες, λουες, λουες, λουες, λουες, λουες, λουες, λουες. Hom. has λουω, λουω: λοθοσμαι, λουες 3217, λεςα (ατο), Hippocr. ἐλεδην.

λουαινω (λουαινω) abuse: usu. λουαινομαι as act.: λουαινομαι, λουαινημαι, λελαιμαι (usu. mid. 489 b), ἐλουαινθαι Tragic. (III.)

λουω (λου-, λου-) loose. ἐλουω, ἐλουηα, ἐλουεια, ἐλουμαι, ἐλουθην, λουηηομαι, λουηηαι, GREEK GRAM. — 45
μαίνω (μαλ-, μελ-) made ridden, act. usu. poetic: ἐμίνα, μέμηνα am mad. Mid. 
μαίνομαι rage: μανοῦμαι Hdt., 2 aor. pass. ἡμᾶν. (III.)
μαιοι (for μαι(σ-)οιμαι, 624 a) desire, strive: μᾶστομαι, ἐμαι(σ')σμᾶν, ἐπι-μαστος.
Epic. Connected are Aeol. μάομαι (μόται, opt. μάρτο, imper. μώσο) and 
μασμάδος, Epic, poetic. (III.)
μα-καθάναι (μαθ-, μαθέ-) learn: μαθήσομαι (806), 2 aor. ἐμαθοῦν, μεμάθηκα, μαθη-
τός, -τός. Hom. has 2 aor. ἐμαθαθόν (129 D.). (IV.)
μαραίνω (μαρα-ν-) cause to wither: ἐμαράναι, ἐμαράθην Hom. (III.)
μαρα-καμαι (μαρα-να-) fight: only in pres. and imperf., subj. μάραμομαι (749 b), 
imper. μάραμα. Epic, poetic. (IV.)
μάρτ-τω (μαρτ-) seize: μάρτσω, ἐμαρτία, 2 aor. ἐμαρτπν (? and redupl. μέμαρτον (?
Epic, 2 perf. μέμαρπα Epic. Epic, poetic. (II.)
μάθαι (μαγ-) know: μάθε, ἐμᾶο, μεμάθαι, μεμαγμαι, 2 aor. pass. ἐμάγην (προσ-
εμαχεῖθην Soph.). (III.)
μάχομαι (μαχ-, μαχε-) fight: μάχομαι (539 b), ἐμαχεσάμαι, μεμάχημαι, μαχητέοι. 
Pres. Hom. μαχόμαι (part. μαχαιομένος and μαχαιομενος, fut. Hom. μαχήσομαι 
-έσφορα ?) and μαχέομαι, Hdt. μαχήσομαι; aor. Epic ἐμαχέω(σ')άμαι (ν. l. 
-σάμαιν), Hdt. ἐμαχεσάμην.; v. a. μαχητός Hom., ἀ-μάχητος Aesch.
μεθάσκεω make drunk: ἐμέθυσα. μεθύσκομαι get drunk, ἐμεθύσθην got drunk 
(489 e). (V.)
μεθάβω am drunk: only pres. and imperf.; other tenses from the pass. of μεθύσκω.
μείγ-νύμι (μεγ-, μεγ-) mix (often written μεγ'νυμι), also μεγ'νυμα, and less com. 
μίγω (526 c): μείγα, ἐμεῖμα, μεμείγαιμα, ἐμείχθην, ἀνα-μειχθόραι, rare, 2 aor. 
pass. ἐμίγην, μεκτός, -τός. The forms with ei are restored on the authority of 
inscr. Epic 2 fut. pass. μεγθομαι, Epic 2 aor. mid. ἐμεκτο (ἐμεκτο ?), 
poetic fut. perf. μεμείγαιμα. (IV.)
μειρομαι (μερ-, for σμερ-, μορ-, μαρ-) obtain part in: 2 perf. ἐμιροε (442 D.) has a 
share in. Epic. ἐμαρται it is fated (from σε-σμαρ-ται, 445 a). (III.)
μελλά (μελλ-, μέλλ-; intend, augments ὦ, e, rarely ὦ, ἡ (430): μελλήσω, ἐμελ-
λησαι, μελετέοις.
μέλω (μελ-, μελ-) care for, concern poetic: μελήσω poetic, μελήσωμαι Epic, 2 perf. 
μελημα Epic, μελήσμαι as pres. poetic (Epic μελ-βλέπα, 130 D.), ἐμελήσην 
poetic. Impersonal: μελα it is a care, μελήσε, ἐμελήσε, μεμελήση, μελητέοι.
Prose ἐμελέδοι or ἐμπελημα care for (the latter form is far more com. 
on Att. inscr. after 380 b.c.): ἐπι-μελησομαι, ἐπι-μεμελήσαι, ἐπι-μεμελήσην, 
ἐπι-μελητέοι.
μέμονα (μεν-, μον-, μο-) desire: 2 perf. as pres.; sing. μεμονας, -ον; otherwise 
με-forms (705), as μεμοναο (753), μεμονα, -ον, -οντ, imper. μεμοντο, part. 
μεμοναδος and μεμοναδος, μεμονδι, inf. μεμονδονται Hdt. Epic, poetic.
μέμψομαι διαιμε: μέμψομαι, ἐμμέσφην, ἐμέμψηθην rare in prose, μαμμότο.
ménos (μεν-, μεν-) remain: μένο, ἐμεῖναι, μεμένηκα (485 c), μενέτος, μενετέος. By-
form μεν-μεν-ο Epic and poetic.
512. (III.)
APPENDIX: LIST OF VERBS 707

μήδομαι devise: μήσδας, ἐμφάνησαν. Poetic.

μεθομαι (μη-, μακ-, 486 D.) bleat: pres. and imperf. not used; Hom. 2 aor. part. μακών, 2 perf. part. μεθοκός, μεμακώθα, 2 plup. ἐμμηκόν (557 D. 3).

μητίας (μητ-, 486 D., cp. μήτης) πίλαν: also μητίαμαι and (Pind.) μητίαμαι:
-να, -ναμαι. Epic and Lyric.

μαινω (μαν-) stain: μανά, ἐμίαν, με糜μαι (489 b), ἐμίανθη, μανθήσωμαι, ἀ-μαστος poetic. (III.)

μη-μηνή-σκω and μη-μήνη-σκω (μαν-, 526 b) remind, mid. remember. Act. usu. ἀνα-
or ὑπο-μηνήσκω (the simple is poetic except in pass.) -μηνησα, -μηνησα, perf. μημημαι = pres. (442 n.) remember, ἔμμηνησαν (489 e) as mid. remembered, mentioned, fut. pass. mid. μημήνησαμαι shall remember, fut. perf. μημήνη-

μαι shall bear in mind (581), v. a. ἐπι-μημητεστώ, ἀ-μαστος Theocr. μημημαι has subj. μημημαι (709), opt. μημημήτην (μημήπωρη doubtful, 711 b), imper.

μήμης (Hdt. μύρος), inf. μημήνθαι, part. μημημένος. Fut. μημησα (-ομαι), aor. ἐμμησα (-άμην) are poetic. Epic 

μημημαι in Hom. ἐμμησα, μημημένος (643). (V.)

μέω remain: poetic for μένω.

μίγω (for μι- (μισω, 526 c) mix, pres. and imperf. See μεγνωμ. μεῖω succ. Ion. μεῖω, late ἐκ-μεῖω. Hom. ἐκ-μεῖωσα: squeezing out.

μυκω (μυ-) gruntle: ἵμυκα. (III.)

μυκάωμαι (μυκ-, μυκ-, μυκα-, 486 D.) bellow: ἐμυκάσσαμη, Epic 2 aor. μύκων (546 D.),

Epic 2 perf. μύκικα as pres.

μύτω (μυ-) wipe usu. comp. w. ἀτό: -μυτία, -μυτήσαμη. (III.)

μυω shut the lips or eyes (υ late, uncertain in Att.): ἐμυσα, μεμύσα.

ναίω (να-ω, 624 a) dwell: ἐνασσα caused to dwell, ἐνασσάμην took up my abode and caused to dwell, ἐνασσην was settled or dwelt. Poetic. (III.)

ναίω (να-ω, 624 b) swim: ναίον: 222 (v. l. νάον). (III.)

νάτω (νατ-, νατ-, 514 a, 515 b) compress: ἐνατα Epic and Ion., νέασσαι Aristoph. (νέασσαι Hippocr.), ναςτός Aristoph. Mostly Ion. and poetic. (III.)

νάω (ναω-ω) flow only in pres. Epic. Cp. ναίω swim.

νάω (ναω-) spin (να-, να-, 394): pres. νάης, νάη, νάστη, inf. νάη, part. νάον, fut. νάσω, aor. ἐνάησα, aor. pass. ἐνάησην.

νέκεω (νεκε- for νεκε-; cp. τὸ νέκος stiffe) chide, usu. νεκελω in Hom.: νεκελω, ἐνεκεσ(σ)α. Epic (also Hdt.). (III.)

νεψει (νεψ-, νψ-, 477; better form than νψει) snows, covers with snow: κατ-

ἐνεψα. Pass. νεψεταια.

νέω (νεω-, νευ-) distribute, mid. also go to pasture: νεμα, νεμα, δια-νεμήσακα, νεμήσσαι, ἐνεμήσην, δια-νεμήσης.

νέμαι (νεω-) go, come, only in pres. and imperf.: usu. in fut. sense. Mainly poetic. Cp. νεσιμαι. 541.

νέω nod: -νέσσαι w. αὐτά or κατά (806), ἐνευσα, νέυσβα. Hom. has fut. νεύσω and κατα-νεύσβαι.

νέω (νεω-, νεφ-, νυ-, originally σνεω, etc.) swim, often comp. w. δία, ἐξ: νεσσόμαι Xcn. (540, 806), ἐνεσα, -νεύσαι, νευστείας. Cp. νηεσαι.

νέω heap up, pres. in comp. and only in Hdt. (Att. usn. has χῶ): ἐνησα, νένημαι (νένημαι ρ. 480 d), ἐντός Hom. Epic νήω.

νίγω (νή-, νυ-, 509 a) wash, in Att. usu. comp. w. ἀτό, ἐξ: -νίφομαι (νψω poetic),


APPENDIX: LIST OF VERBS

-άνψα, -νέμμαι, -νεψτήν Hippocr., ἀ-ντός Hom. = ἀν-από-νττος. ὑπττώ is late, νίπττομαι Hom. (III.)

νόσομαi go or will go: from ν-ν(ε)(ω)-μαι, sp. νόσ-τος return. Often printed νίσσομαι (mss. often have νέρισσα). Poetic. (III.)

νόσει think, perceive, regular in Att. Mid. νοσύμαι usu. in comp., fut. δια-νοσο-μαι (rare) and δια-νοσθήσομαι (812). Ion. contracts ο to ω in ἕνσωσα, νένωκα, νένωμαι.

νομίζει believe: νομίζω (539 e), νόμιμα, νομίμα, νεμόμιμα, νομιμόθην, νομιμόσωμα, νομιμώτερος. 512. (III.)

ξίαιω (ξε-;) scratch: ξινόω, ξηνα, ξηνμαι late Att., ξησμαι Hippocr. (III.)

ξέω (ξε-; for ξεω-) scrape: ξέσωμαι (489 d). Epic are ξέσα and ξέσα, ξέστος.

ξηραίω (ξηρα-) dry: ξηρανόω, ξηράνα, ξηράσμαι (489 h), ξηράνθην. Ion. ξηρά-ρην, late ξηράμμαι. (IV.)

ξιω polish: ξισω, ξισθήν (489 c), ξισμαι Aristotle, ξιστός Hdt.

όδοτορέω travel: regular, but observe οδοπετρήκα for οδοπετρήκα. See 453.

όδοποιεω make a way: regular, but οδοπετρееινειν is Xen. for οδοποιεινειν. 453.

όδω am angry: in Hom. aor. οδών (σ' ἄμην, perf. ὀδόντυται as pres. (489 d).

ὀξύω (οξ-; ο-) smell: ὀξήω, ὀξησα. Hippocr. ὀξέω and ὀξεσα, Epic plup. ὀξιδει as imperf., Aeolic ὀξησα. (III.)

ὀλγω open: ὀλγω, ὀξα, οιχθές Pind. Poetic, as is also οξγυμι. In prose ἀν-οίγω and ἀν-οιγμί, q.v. The older form is ὀλγω, found in Hom. aor. οἰζα (mss. οἰζα). Hom. has also ὀλγυμίν (ωεγυ-?).

ὀδο (οδ-): see ὀδ- and 794.


οἴκτιρω (οἰκτρ-; 620. iii) pity: οἰκτίρα. οἰκτιρω is a late spelling. (III.)

οἰμάζω lament: οἰμάζομαι (806); οἰμα, οἰμόγμαι (?) Eur., οἰμώχθην poetic. 512. (III.)

οἴνοχός and ὁ-χεώ Hom. pour wine: imperf. οἰνοχεί, ψοχεί (ψοχεί, Δ 3, is incorrect for ἑψω-, οἰνοχόσα, οἰνοχῆσα. Epic and Lyric, and in Xen. οἰμα (οι-, ole-) think: 1 pers. in prose usu. οἰμαι: imperf. Φύν (rarely Φόμην), οίμοχμαι, φόθην, οἰμήσε. Epic οἰμα, οἰμα, and οἶμα, οἰμαί (500. 2. D.), ὀίμαζε, ὀίμησα (489 e). οἰμαι is probably a perfect (634).

ὀσω: shall bear. See φέρω.

οίχαι (οι-, ὀιχ-, οἴχ-, 486) am gone as perf. (1886): οἰχήσομαι, οἰχεικα poetic and Ion. (some mss. οἰχκα), παρ-φύχηκα (?) K 252. οἰχκα is probably due to Att. redupl. Ion. οἰχημαι is doubtful.

ὀκλαω (ὀκελ-) run ashore: ὀκελα. Cp. κέλα. (III.)

ολισθ-άνω (ὁλισθ-) slip, also δι-ολισθαίνω: 2 aor. ὀλισθοῦν Ion., poetic; δι-ολισθήσα and ὀλισθήσα (ὁλισθῆ). (IV.)

ὄλ-λυμ destroy, ruin, lose, for ὦλ-νυ-μ (ολ-, ὀλ-, ὀλο-) also ὀλλω, in prose usu. comp. w. ἀπό, also w. διδ or ἐ: ὀλ- (539 b), ὀλεπα, ὀλολεκα have ruined, 2 perf. ὀλωλα am ruined. Fut. ὀλεσ(ο) Epic, ὀλω rare in comedy, ὀλω Hdt. Mid. ὀλλμαι perish: ὀλομμαι, 2 aor. ὀλομην, part. ὀλομενος ruinous (ολ- Epic). By-form ὀλεκα Epic, poetic. (IV.)

ὁλ-ολους (ὁλολυ-) shout, rare in prose: ὀλολομμαι (806), ὀλολυξα. (III.)

ὁλοφύρομαι (ὁλοφν-) bewail: ὀλοφυρεμμαι, ὀλοφυράμην, ὀλοφυφθην made to lament Thuc. 3. 78. (III.)
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Ωμ-νύμι (ὦμ-, ὤμ-, 486) and ομνύμι swear: ὠμοῦμαι (806) for ὠμοσμαί, ὠμοσα, ὕμομακα, ὁμομαμαι and ὁμομαμαι (489 g), ὠμόθην and ὠμόσθην, ὠμοσθήσο-μαι, ἄρι-μωματος. (IV.)

Ωμαργνύμι (ὡμαργνύ-) wipe, usu. comp. w. εὖ in poetry: ὀμρέω, ὠμρέα. ἔχ-ομαργνυ-μαι: ὁμορμαμαι, ὁμορμαμαι, ὁμορμαμαι. (IV.)

Οὐ-νυμ (οὐ-, οἷ-, οἶ-) for ὀ-, Ὠ-, but the redupl. has no regard for the o benefic: ὑνίσα, ὑνίσα, 2 aor. mid. ὑνήμην received benefit (opt. ὑναιμήν), ὑνίθην, ὑνί-νυμ. 2 aor. mid. imper. ὑνήμω Hom., w. part. ὑνήμηνος Hom.; 1 aor. mid. ὑνίθητι is late.

Δνο-μαι (δν-, 725) insult: pres. and imperf. like δίδομαι, opt. ὑποτο Ηομ.; ὑποσμαί, ὑποσμάην, aor. pass. subj. κατ-ὑποσβάζεις Hdt. (489 e), ὑποτό Pind., ὑποτός Ηομ. ὑπότο P 25 may be imperf. of a by-form δνμαι.

Ογκόνω (ὀγκ-) sharpen, in prose παρ-ὀγκο-νω provoke: ὀξινώ, ὀξινώ, ὀξιμαι, ὀξινήν. (III.)

ὁπ- in fut. ὤσμαι, perf. mid. ὄμαι, aor. pass. ὄσθην, περι-στοτός. See ὁράω.

Ὀτόλω (ὀτύ-) take to wife (later ὀτύω): ὀτύσω Aristoph. Epic, poetic. (III.)

Ὀραω (ὀρα- for ὀρα-) see: imperf. ὀραμαι (434), fut. ὀραμαί 806 (ὀραμα 2 s.), 2 aor. ὀραμαί (ἠ- for ὠ-,), 1 perf. ὀράμακα (443) and ὀράμακα (plup. ὀράμακτα), ὀράμαι and ὄμαι, ὄδην, ὄμοιμαι, ὄμοιμαι, ὄμοιμαι, περι-στοτός. Aeolic ὄρημ, Epic ὀρῶ (643), New Ion. ὀρέω. Imperf. ὄρω Hdt., fut. ὀ-ὄλμαι in Hom. = shall look on, ἐν-ὀψωμαι shall choose, aor. mid. ἐν-ψώμην saw Pind., ἐπί-ψώμην chose Plato, 2 perf. ὀνωσαι poetic, Ion. See ὀ- and ὀ- (VI.)

Ὀργάνω (ὀργαν-) am angry: ὀργάνα (644 a) made angry. Tragic. 523 h. (III.) ὀργίζω enrage: ὀ-οργίω, ὀργίως, ὀργιμαι, ὀργίζθην, ὀργιζθήσομαι, ὀργιστός. 512, 815. (III.)


ὁρνύμι (ὁρ-) raise, rouse: ὁρνω (536), ὁρα, 2 aor. trans. and intrans. ὁρνοῦ Epic (448 D.), 2 perf. ὁρνα as mid. have roused myself, am roused. Mid. ὁρνμαι rise, rush: fut. ὁρναμαι Hom., 2 aor. ὁρνμα (Epic are ὁρα, imper. ὁρα, ὁραο (542 D.) and ὁραο, inf. ὁραο, part. ὁραος), perf. ὁραομαι Hom. Poetic. (IV.) ὁρντω (ὁρχ-) dig, often comp. w. δια, κατα: ὁρχε, ὁρεξα, ὁρομαχα, ὁρογμαι (ὁργμαι ?), ὁρχθην, ὀροχθήσομαι, 2 fut. pass. ὀροχθήσομαι Aristoph., ὀρκυτός. Mid. aor. ὀροχραμα caused to dig Hdt. (III.)

Ὅσφραινομαι (ὅσφραιν-, ὅσφρε-) smell: ὅσφρησομαι, 2 aor. ὅσφρημαι, ὅσφρημαι late Com. and Hippocr. Hdt. has ὅσφραιμην. 530. (III. IV.)

Ὅστιος lament: ὅστισομαι (806), ὅστισα. 512. (III.) ὅστω make water: ὅστων, ὅστρας (806), ὅστρατα, ὅστρατα. New Ion. has ὅστρο for Att. ὅστο (as ὅσρθην Hippocr.).


Ωφελω (ὀφελ-, ὀφειλ-) owe: ὀφείλησαι, ὀφείλησα, 2 aor. ὀφιλον in wishes, would that! ὀφεληκα, aor. pass. part. ὀφειληθεῖσ. Hom. usu. has ὀφελω, the Aeolic form. (III.)
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öféllw (öfell- 510 a) increase: aor. opt. öfelie Hom. Poetic, mainly Epic. (III.)
öfl-ıš-άνω (öfl-, öfl-, öfl-ıš-, 530) owe, am guilty, incur a penalty:
öflήω, öflήσα (rare and suspected), 2 aor. öflον, öflηκα, öflημαι.
For 2 aor. öφείν, öφελον mss. often have öφείν and öφον, as if from öφλο, a late present. (IV. V.)

παλω (παί-, παγ-) sport: ἐπαίσα, πέταικα, πέτασμαι, παστέος. Att. fut.
prob. παλομai (806). παλομai in Xen. S. 9. 2 is used by a Syranus.
παλω (πα-, παγ-) strike: παίσω and παίσω Aristoph., ἐπαίμα, ἐπερ-πέταικα;
for ἐπαλθενε Aesch. (489 e), Att. usu. has ἐπάλην, as τέπλημαι for τέπαικα.
παλαω wrestle: ἐπάλαισα, ἐπαλαισθέν Eur. (489 e), παλασμο Epic, δικ-παλαι-
στος Aesch.

πάλλω (παλ-) shake, brandish: ἐπηλα, πέταλμαι. Hom. has 2 aor. redupl.
ἀ-πεπαλων and 2 aor. mid. (ἐ)παλτο. Epic and poetic. (III.)
πάμοι (πα-) acquire, become master = κτάμαι; pres. not used: πάμοι, ἐπα-
σάμεν, πέταμαι. Doric verb, used in poetry and in Xen. Distinguish πάμο-
αι, ἐπάμαται from παλαμαι eat.

παρα-νυμω transgress the law augments παρ-νυμο- rather than παρ-νυμο-
though the latter has support (T. 3. 67. 5), perf. παρα-νυμόμικα. See 454.

παρ-νυμο imperfect (as a drunken man): ἐπαρ-φύσων, ἐπαρ-φύσαι, πεπαρ-φύση,
πάσχω suffer (πεν-, πον-, παθ-) for π(e)θ-θ-κω (38 b, 526 d): πέπομαι (806)
for πεπομον, 2 aor. ἐπαθον, 2 perf. πέποντα (Hom. πέπονθε or πεπασθε 573,
705 and fem. part. πεπάθυα); Doric πέποσχα. (V. VI.)

πατασω strike: pres. and imperf. Epic (for which Att. has τύπτω and παλω),
πατάξω, ἐπάταξα, ἐκ-πεπάταγμαι Hom. (Att. πεπληγμα), ἐπατάχθην late
(Ath. ἐπάλην). (III.)

πατεμαι (πατ-, πατε-) eat, taste: πάμοι (?) Aesch., ἐπας(σ)ἀμιν Hom., plup.
τεπασμον Hom. Mainly Epic, also New Ion.

πάττω (πατ-, 515 a) sprinkle: usu. in comp. w. ἐν, ἐπι, κατά: πάσω, ἐπασω,
ἐπασθν, παστεος. Hom. has only pres. and imperf. Often in comedy. (III.)
πατω stop, cause to cease: πατοω, ἐπαυσα, πετακα, πεταμαι, ἐπαυθν, πενθ-
σομαι, fut. perf. πεπονσομαι (581), ἐ-παυστος, παυστος. Mid. παυσομαι
cease: πανυσμαι. In Hdt. mss. have ἐπαυθν and ἐπαυσθν.

πεθω (πεθ-, ποθ-, πθ-) persuade: πεθω, ἐπεθω, πεθαικα, 2 perf. πεποθαί trust,
πεπταικα, ἐπεθθη, πενθσομαι, πποτος, παυστος. Mid. πεθομαι believe,
οδη: πεθομαι. 2 aor. ἐπεθων and ἐπεθώμα poet. redupl. 2 aor. πεθων
Epic, 448 D. (πεποθω, -ομα); 2 plup. 1 pl. ἐπεθωκεν (573) for ἐπεποθηκεν;
2 perf. imper. ἐπεθωθι Aesch. Eum. 599 (πεθωθι?). From πθε- come
Hom. πτθω shall obey, πεπθω σαι shall persuade, πεθθαι trusting.

πεναω (πεν-, πενη-) kunger (for contraction in pres. see 394, 641): πενησω,
ἐπενθησαι, πεπαληκα. Inf. pres. πενηθαικαι Hom.

πειρα (περ-, παρ-) pierce, Epic in pres.: ἐπερα, πεπαραμαι, 2 aor. pass. ἐν-επαρη
Hdt. Ion. and poetic. (III.)
πεκτε-ω (πεκ-, πεκτ-, 485) comb, shear = Epic pres. πεκω: ἐπεκα Theocr.,
ἐπετάκεν Hom., ἐπεχθην Aristoph. For comb Att. usu. has κτεινω, καλω;
for shear κειρα.
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πελάξω (πέλας near) bring near, approach: πελάσω and Att. πελῶ (588), ἐπέλασα (Epic also ἐπέλασα, and mid. ἐπελασάμην), πεπλημαί Epic, ἐπελάσθην Epic (ἐπελάθην in tragedy), 2 aor. mid. ἐπελήμνω approached Epic (688), v. a. πλαστός.

Poetic and Ion. Kindred are πελάω (πελα-, πλα-) poetic, πελάθω and πλάθω dramatic, πλενμαί and πλέασω Epic. Prose πλησίαζω (στρ. πλησίαζον). 512. (III.)

πέλω and πέλομαι (πελ-, πελ-) am (orig. turn, move myself): ἐπέλον and ἐπελόμην, 2 aor. ἐπελεῖ, ἐπελέο, ἐπελόμενος. Poetic.

πέμπω (πεμπ-, πομπ-) send: πέμψω, ἐπέμψα, 2 perf. πέμπομαι, πέπεμμαι, ἐπέμψθην, πεμφθήσθαι, πεμφτός, πεμπτεός.

πεπαίνω (πεπαίν-) make soft or tıre: ἐπεπάινα (544 a), ἐπεπάνθην, πεπανθήγομαι; perf. inf. πεπανθᾶνε Aristotle. (III.)

πεπορεύειν or πεπορεύειν shoo: see πορ.-

πεπορτάω it is fated: see πορ.-

πεποραίνω (πεπορα-, στρ. περαν end) accomplish: περανό, ἐπεράνα, πεπέρασμαι (489 h), ἐπεράνθην, ἀ-πέραντος, δια-πέραντος. (III.)

πέρδομαι (περ-, πορ-, παρ-) = Lat. pedo = ἀπο-παρδήσομαι, 2 aor. ἀπ-παράσω, 2 perf. πέρτορδα.

πέρω (περ-, πραβ-) sack, destroy: πέρω, ἐπερα, 2 aor. ἐπεραθῶν, and ἐπεραθήμην (as pass.). Inf. πέρῃμα for περ-σαι (688). πέρωμαι is pass. in Hom. Poetic for prose πορδῆ.

πέρ-νημι sell, mid. πέραμαι: fut. περα, aor. ἐπεράσχ (σ) a, perf. mid. part. πεπερ-νέον. Poetic, mainly Epic, for παλέω or ἀποδίδωμαι. Akin to περα (cp. πέραν) go over, cross (περασίω, etc.); cp. πιπράσκω. (IV.)

πέταμαι fly: see πετάμαι.

πετάν-, νυμί put, put, -729 and πεταννώ (rare) expand, in prose usu. comp. w. ἀνά: -πετό (539), -πετάσα, -πετάμαι. Fut. ἐπετάσω Eur., perf. mid. πετά- σαι poetic (489 g), aor. pass. πετάσθην Hom. (489 e). By-forms: poetic πεταμαι and πεταμαι (only pres. and imperf.): (IV.)

πετασμαι (πετ-, πετε-, πτ-) fly, in prose usu. comp. w. ἀνά, εἶ: -πτήσομαι (Aristoph. also πετθομαι), 2 aor. -πτήσθην. Kindred is poet stirred: 2 aor. ἐπτήν (poetic) and ἐπτάμην, inflected like ἐπήματι (ἐπήμην is often changed to ἐπίβημι), 687. Poetic forms are ποτάμαι and ποτάμαι (πετκή- 

πιάλαι (πια-, πιν-) am. see πιαμ-.

πιάλαμαι (πιαλ-, πια-) fill, make fast: πίλαμ, ἐπιλάμ, 2 perf. πιαλήμα am filled, 2 aor. pass. ἐπιλάμα intrans., 2 fut. pass. παγήσομαι. Epic 2 aor. 3 s. κατα-πτήκτησι σταθήκη (athermatic, 736 D.), ἐπιγάμον poetic and Ion., ἐπιγάμθην and παρκός poetic. πιγών rare (Hdt., Xen.). πιγώνο (Plato, Ph. 118 a) pres. opt. for πιγώνω-το (some ms. πιγώνωτο); cp. 819. (IV.)

πιγών see comp. w. ἅν, εἶ, εἶ, εἶτι: πιγάρομαι (806), -πήδησα, -πεπήδηκα,

πιλαίνω (πίλαιν-) fatten: πιλαίνω, ἐπιλάνω, κατα-πετάσμαι (489 h). Mostly poetic and Ion. (IV.)

πολλάμαι, πολλ-ναμαι, πολ-ναι, approach: see πελαξω.

πι-μ-πλήμ- (πλή-, πλ-ω, 741; w. μ inserted) fill. In prose comp. w. ἐν (727):

πι-μ-πλήσω, ἐν-πλήσα, ἐμ-πλήσηла, ἐμ-πλήσημαι (489 c), ἐν-πλήσθην, ἐμ- 

πλησθήσομαι, ἐμ-πληστός. 2 aor. mid. athismatic ἐπιθήμην (poetic):
πλήστο and πλήντο Epic, ἐν-ἐπλήτο Aristoph., opt. ἐν-πλήνην Aristoph., imper. ἐπεμπλήσει Aristoph. By-forms: πμπλάνωμαι Hom., πλήθω aiv full poetic (2 perf. πέπληθη) except in πλήθουσα ἀγορά, πληθύω aivoun, πληθύσωμαι Aesch., πληρῶν.

πλήρωμαι (πρη-, πρά-, w. μ inserted) burn. In prose usu. comp. w. ἐν (cp. 727): -πρήσω, -ἐπρήσα, -πέπρησαι, -ἐπερήσειν (489 e). Hdt. has ἐν-πεπρήσαι, and ἐμ-πεπρήσαι (as pass.) or ἐμ-πεπρήσαι (θ. 9). πέπρησαι Hdt., Aristotle. By-form ἐμ-πρήσω Hom.

πιθώσκω (πνω-) make wise: ἐπίνωσα. Poetic. (V.)

πιθώ (πι-, πο-, πω-) drink often comp. w. ἐκ or κατ' fut. πίομαι 806 (usu. i after Hom., 541) and (rarely) πιούμαι, 2 aor. ἐπιπον 548 a (imper. ποί, 887), πέπωκα, -πέπομαι, -ἐπόθην, -ποθήσωμαι, ποτός, ποτέος, πιστός poetic. Aeolic πῶ. 529. (IV. VI.)

πι-πί-σκω (πι-) give to drink: πίσω, ἐπίσα. Poetic and New Ion. Cp. πίνω. 819. (V.)

πι-πρά-σκω (πρά-) sell, pres. rare = Att. πωλῶ, ἀποδόθημαι: πέρακα, πέτραμαι, ἐπράθην, fut. perf. πεπράθημαι, πράτος, -τος. In Att. πολής, ἀποδοθρῶμαι, ἀπεδοθήμαι are used for fut. and aor. (V.)

πι-πτω (πτε-, πτ-, 36, πτω-) fall for πι-π(ε)-τω: πεπούμαι (540 c, 806), 2 aor. ἐπέπτων (540 c), πέπτωκα. Fut. πεπούμαι Ion., 2 aor. ἐπέτων Doric and Aeolic, 2 perf. part. πεπτώματος Soph., πεπτήμως and πεπτείως Hom.

πιτ-νημι and πιτ-νάω spread out: poetic for πεπάννυμι. (IV.)

πιτ-νω fall: poetic for πιπτω. (V.)

πλακώ (πλακ-, 510) cause to wander: ἐπλαγέω. Mid. πλάξωι μαι, ἐπέλαγχθην wandered, ἐπαγκτός. Poetic. (III.)

πλάδω: dramatic for πελάξω, πλησιάξω.

πλάττω (πλετ-, 515 a) mould, form: ἐπλασα, πέπλασμαι, ἐπλάσθην, πλαστός. Fut. ἀνα-πλάσω Ion. (III.)

πλέκω (πλεκ-, πλοκ-, πλακ-) weave, braid: ἐπλέξα, πέπλεγμαι, ἐπέλέχθην rare, 2 aor. pass. ἐπέλάκην (ἐν, σὺν), 2 perf. ἐπέπλοχα Hippocr., probably Att., and ἐμ-πεπλέχειa Hippocr., fut. pass. ἐμ-πεπλέχθημαι Aesch., πελεκτός Aesch.

πλέω (πλευ-, πλευ-, 503, 607) sail (on the contraction see 397): πλευ- σομαι or πλευσούμαι (540, 806), ἐπελεύσα, πέπλευκα, πέπλευσμαι (489 d), πλευτέος. ἐπελεύσθην is late. Epic is also πλεῦσαι. Ion. and poetic πλῶ: πλάγοιμαι, ἐπλώσα, 2 aor. ἐπλῶν (Epic, 888), πέπλωκα, πλωτός. Att. by-form πλῶς.

πλήττω (πληγ-, πλαγ-) strike, in prose often comp. w. ἐκ, ἐπί, κατά: -πλήσω, ἐπίληξα, 2 perf. πέπληγα, πέπληγμαι, 2 aor. pass. ἐπέλήγη, but in comp. always ἐπέληγεν (ἐκ, κατά), 2 fut. pass. πληγήσωμαι and ἐκ-πληγήσωμαι, fut. perf. πεπλήξομαι, κατα-πληκτός. 2 aor. redupl. (ἐπ)πληγήν Hom., mid. πε- πλήγετο Hom., ἐπέληξθηn poetic and rare, -ἐπελήγην Hom. Thuc. 4. 125 has ἐκ-πλήγυναί (πληγήμων). In pres. impref., fut. and aor. act. Att. uses τυττω, παίω for the simple verb, but allows the compounds ἐκπλήττω, ἐπι- πλήττω. In the perf. and pass. the simple verb is used. (III.)

πλέυσω (πλευ-, πλευ-, 503, 607) breathe, blow, often comp. w. ἀνά, ἐκ, ἐξ, ἐπι, σὺν:
APPENDIX: LIST OF VERBS

πνευσμα (540) and -πνύσμα (806), ἐπνευσμα, -πνευμα. Epic also πνευω.

From ἀν-πνευ take breath: 2 aor. imper. ἄμ-πνευ X 222. See πνυ-.

πνύω (πνύω- πνύώ-) choke, isu. comp. w. ἀπὸ -πνύξω (147 c), ἐπνύξω, πεπνύξω, ἐπνύθην, ἐπνύομαι.

πνυ- to be vigorous in mind or in body: Epic forms ἄμ-πνύτο, ἄμ-πνύθην (v. l. -πνύθην), πεπνύμαι aor wise, πεπνύμενος wise, plur. πεπνύσο. Often referred to πνευμονικα.

ποδός desire, miss: ποθήσω or ποθόσμαι (806), ἐπόθησα or ἐπόθεσα (488 b).

All other forms are late.

πονέω labour, in early Greek πονέωμα: regular, but πονέω and ἐπόνεω in mss. of Hippocr.; Doric πονώ.

πορ- (and προ-) give, allot: 2 aor. ἐπορον poetic, 2 aor. inf. περορεῖν (in some mss. περορεῖν) Pind. to show, perf. pass. πέτρωται it is fated, ἡ πεπρωμένη (in a s) fate. Poetic.

πράπτω (πράπτ-) do: πράξεω, ἐπράξα, 2 perf. πεπράξα (prob. late) have done, πεπραγμα have fared (well or ill) and also have done, πεπράγματι, ἐπράξιθην, fut. pass. πραγματεύσομαι, fut. perf. πεπράξομαι, πράκτεσος. Fut. mid. πράξομαι is rarely pass. (809). Ion. πράκτος, πράχω, etc. (III.)

πράξω (πράξ-) soothe: ἐπράξινα, ἐπράξινην. (III.)

πρέπω am conspicuous: πρέψω poetic. Impersonal πρέπει, πρέπει, ἐπρέπει.

πρῆ- buy, only 2 aor. mid. ἐπρᾶκα (p. 138). Other tenses from ἐπίσττοσ.

πρῆμα λυω: ἐπρέσα, πεπρέσαι (489 c), ἐπρίθην,

προϊόουμαι (προϊ-, cp. προῖς gift): pres. in simple only in Archilochus: fut. καταπροῖαμαι Aristoph. (Ion. καταπροῖαμαι). (III.)

πταίω stumble: πταίσω, ἐπταίσα, ἐπταίκα, ἐπταίστος.

πτάρ-νυμαι (πταρ-) sneeze: 2 aor. ἐπταρον; 1 aor. ἐπταρα and 2 aor. pass. ἐπτάρῃν Aristotle. (IV.)

πτήσω (πτή-, πτακ-) cover: ἐπτῆσα, ἐπτῆσα; 2 aor. part. κατα-πτακῶν Aesch.

From πτα- Hom. has 2 aor. dual κατα-πτῇν (588) and 2 perf. part. πτησσομαι. Ion. and poetic also πτάσεω (πτωκ-). (III.)

πτίττω (πτίς-) round: ἐπτίσα Hdt., ἐπτί-ἐπτισμα Aristocl., ἐπτε-πτισθην late Att. (489 c). Not found in classic prose. (III.)

πτύσσω (πτυκ-) fold usu. comp. in prose w. ἀνά. περί: -πτύξω, ἐπτύξα, -ἐπτύγματι, -ἐπτύχθην, 2 aor. pass. -ἐπτύγαμ Hippiocr., πτυκτός Ion. (III.)

πτω (πτω- πτω-) spit: κατ-ἐπτωσα, κατα-πτωτος. Hippiocr. has πτωζαι, ἐπτώζην.

πυ-θ-άνυμαι (πυθ-, πυθ-) learn, acquire: πυθόμαι (for πυθομαι), πυθομαι.

A. Prom. 990, 2 aor. ἐπυθόμαι, πέπυτμαι, πευτικόι, ἐπα-πτωτοι Hom. has 2 aor. opt. redupl. πεπυθόμαι. πεῦθομαι is poetic. (IV.)

ῥαλω (ῥα-, ῥα, 523 h, perhaps for ῥαδ-νω) sprinkle: ῥανά, ἐρράνα, ἔρραμαι, (489 h), ἔρράθην. Apparently from ῥαδ- come Epic aor. ῥασσα, Epic perf. ῥασσα and plup. ῥασσάτω. Perf. ῥασσαί Aesch. Ion., poetic. (III. IV.)

ῥαλω strike: ῥαλω, ἔρρασα, ἐρρασθη (489 c). Fut. mid. as pass. δια-ῥασσασαι Ω 355. Poetic, mainly Epic.

ῥαπ-τω (ραφ-) stitch: ἀπο-ῥαπω, ἔρραφα, ἔρραμαι, 2 aor. pass. ἔρραφην, ῥαπτός. (II.)

ῥάττω (ῥατ-) throw down (late pres. for ῥαττω): ἔρραρα, ἔρραρα. (III.)

ῥέξ (ρεγ-εω, 511) do: ῥέξε, ῥέσα (less often ῥέσα), aor. pass. part. ῥέσεις, ἄ-ῥέστος. Poetic. Cp. ῥέδω. (III.)


APPENDIX: LIST OF VERBS

βέω (βε-, βε-, βυ- and βυ-) flow (on the contraction in Att. see 397): βύσσωμαι 806 (2 fut. pass. as act.; βεύσσωμαι rare in Att.), ἐβρύνθη (2 aor.; pass. as act.; ἐβρύσσα rare in Att.), ἐβρύνθηκα, ἄβυσσός and ἐβρυσσός poetic. ἐβεύσσωμαι Aristotle, ἄβυς stem of ἐβρυκα, ἐβρύκαι, ἐβρύθηκεν, ἐβρύσσωμαι, ἐβρύσσωσαι. See εἰρω.

βρήγωνυμι (βρε-, for ἐβρε-, βρε-, βρε-) broke, in prose mostly in comp. w. ἀνά, διά:
-βρήγα, ἐβρήγα, 2 perf. -ἐβρήγα μαν ἐβρήγα, 2 aor. pass. ἐβρήγαθην, 2 fut. pass.
-ἐβρηγμαί: ἐβρηγμαί and -ἐβρηγμαί Ιου., ἐβρηγμαί Hom. (IV.)

βρίγω (βρη-, βρη-, 485) shudder: βρίγα, ἐβρήγασά and ἐβρήγα, 2 perf. ἐβρήγα as pres. Chiefly poetic.

βρίγω shiver. On the contraction in the pres. see 398: βριγύσω, ἐβρήγασά.

βρεπτω (βρεπτ-, βρεπ-) and βρεπτ-logen (485 d) throw: βρέπτω, ἐβρήγα, 2 perf. ἐβρηφα, ἐβρηφμαι, ἐβρηφθην, 2 aor. pass. ἐβρηφην, fut. pass. ἀπο-ἐβρηφθομαι, βριπτός Soph. (II.)

βροφέω sup up: βροφησω and βροφήσσωμαι (806), ἐβρόσασα.

βρομαι (Εποικ also βρύσαι, rare in Att.) for βρύσσαι, defend: βρύσσωμαι, ἐβρύσσαι, ἐβρύσσαμαι, ἐβρύσσαμαι, ἐβρύσσαμαι, 2 aor. pass. ἐβρύσσαμαι, fut. pass. ἀπο-ἐβρύσσομαι, βριπτός Soph. (II.)

βυσσω συν επι: δυσβήσω and δυσβησσώμαι (806), ἐβράοσασα.

βυσσαί (Εποικ also βύσσαί, rare in Att.) for βύσσουμαι, defend: βύσσαί, ἐβύσσαί, ἐβύσσαμαι, and ἐβύσσαμαι 0 29, ἄβυσσο. Athetaic forms are ἐβύσσαμαι, 3 pl. βύσσαμα, βύσσαμαι. See ἑβύσσαμαι. Chiefly poetic.

βυτικός ανθίζω συν επι: δυσβήσω and δυσβησσώμαι (806), ἐβράοσασα. Poetic, prob. also in prose. (III.)

βυτως (βυ- βα-) sweep: 2 perf. συτίσσα στίν: ἐβαρα Soph. (III.)

βαλτικός (βαλτπγγ-) sound the trumpet: ἐβαλτπγγα (also ἐβαλτπγγα). (III.)

σαλώ (σα-) fall upon: ἐσαλώ. Poetic, prob. also in prose. (III.)

σαρω (σαρ-, σαρ-) swell: 2 perf. σαρω μαί μαί: ἐσαρα Soph. (III.)

σαρωσ (σαρ-, σαρ-) slice through: ἐσαρωσσα ἐσαρωσσα, ἐσαρωσσα, ἐσαρωσσα. Epic and poetic (but not Att.). Epic pres. subj. σαρμ, σαρμ, σαρμ, which editors change to σαρμτα (σαρμτα, σαρμτα, σαρμτα, σαρμτα), σαρμ (σαρμ, σαρμ, σαρμ, σαρμ). For σαρμ pres. imper. and 3 s. imperf. editors usu. read σαρμ (ἐσαρμ-), but some derive the form from Aeolic σάμμα. Cp. σφικα.

σάτπω (σαγ-) pack, load: ἐσάτπα, ἐσάτπαμαι. (III.)

σατοσ (σατ-, σατ-) cause to rot: 2 perf. σατόσα σατόσα, σατόσα. New Ion. Here belong perf. ἐσατοσ and διατατα Att. for δια-σατοσ.

σαννυμί (σε- for σεβ-, 523 f. n. 1) extinguish, usu. comp. w. ἀνό or κατά:
σαννυμι, ἐσαννυμι, ἐσαννυμι intrans. have gone out, ἐσαννυμι (489 c), 2 aor. pass. ἐσαννυμι intrans. went out (415, 795 a), σαννυμι, ἐσαννυμι, ἐσαννυμι Aristotle. 319. (IV.)

σαβω revere, usu. σαβωμαι: aor. pass. as act. ἐσαβω, σεπτασ Aesch.

σαω shake: σαω, σασα, σασεμα, σασεμαι (489 c), ἐσεσεσα, σεσεσεσα.

σων (σω-, σω-) yoke, drive on, mid. rush: ἐσων (543 a. D.) and σων, ἐσωμαι as pres. hasteen, ἐσσως ὄμι ομι rush, 2 aor. mid. ἐσσως ὄμι rush, ἐσσως ὄμι, ἐσσωμαι, ἐσσωμαι, ἐσσως, ἐσσως, ἐσσως Aesch. Mostly poetic, esp. tragic. Here belongs ἀπ-εσσω (or ἀπ-εσσω) he is gone in Xen. Probably from σωμαι (σωσ, σωσ motion), or from σωμαι, come dramatic σωμαι (Doric σωμαι), σωμαι (ind. and imper.), σωμαι, σωσ, σωσθω. For σωμαι (S. Trach. 645), often regarded as from a form σωμαι, σωμαι may be read.

σεμαινω (σεμα-, cp. σεμα σεμ) show: σεμαινω, ἐσεμαινα (ἐσεμαινα not good Att. though in ms. of Xen.), σεμαινομαι (489 h), ἐσεμαιναν, ἐπι-σεμαινομαι, ἐπι-σεμαινομαι Hom., ἐπι-σεμαινομαι Aristotle. (III.)

σέτω (σε-, σα-) cause to rot: 2 perf. σέτωμαι αν οτιον, 2 aor. pass. ἐσάτπαι
rotted as intrans., 2 fut. pass. κατα-σαπήσωμαι. σήψω Aesch., σέψημαι Aristotle, σήψετο Arist. 819.

σίγας am silent: σίγήσουμαι (806), ἵπτησα, σετύγχα, σετύγχαμαι, ἵπτησθήνη, σίγήσουμαι, fut. perf. σετύγχησομαι, σίγησετο poetic.

σίνημα (σις-) injure, very rare in Att. prose: σίνησομαι (?) Hippocr., ἵπτεται Hdt. (III.)

σωπάς am silent: σωπάσσωμαι (806), ἵπτησα, σετύγχα, ἵπτησθήνη, σιωπη-

θρύσουμαι, σωπητέος.

σκάπ-τω (σκαφ-) dig, often comp. w. κατά: σκάψω, -σκαψά, 2 perf. -σκαφά, ἕσκαμαι, 2 aor. pass. -ἐσκάφην. (II.)

σκεδάν-νύμι (σκεδα-), rarely σκεδανύμι, scatter, often comp. w. ἀπό, διά, κατά: -σκεδό (529 c), -ἐσκεδάσα, ἐσκεδάσαμαι (480 c), ἐσκεδάσθη, σκεδαστός. Fut. σκεδάσω poetic. By-forms: Epic κεδάνυμι: ἐκεδάσα, ἐκεδάσθη; mainly poetic and Ion. κτι-νυμι and κτι-ναι; poetic and Ion. κλι-νυμι and κλι-ναι. (IV.) σκέλαω (σκέλ-, σκηλ-) dry up: pres. late, Epic aor. ἐσκήλα (σκαλ-; as if from σκάλα) made dry, 2 aor. Inspr. ἀπ-ἐσκήλη (887) Aristoph., ἐσκήλη σαν 
dried up Ion and. (III.)

σκέπ-τομαι (σκεπ-) view: σκέψομαι, ἐσκεψάμαι, ἐσκεψαμαι (sometimes pass.), fut. perf. ἐσκέψομαι, pass. σκέπτομαι. For pres. and imperf. (Epic, poetic, and New Ion.) Att. gen. uses σκοτάω, ἐσκόπουν, σκοποῦμαι, ἐσκοπούμαι. Aor. pass. ἐσκέφθην Hippocr. (II.)

σκηπ-τω (σκηπ-) prop, gen. comp. w. ἔτη in prose: -σκήψω, -έσκηψα, -ἐσκηψάμαι, -ἐσκεψήθη. By-form σκηπτόν Pind., Hippocr. (II.)

σκλη-νυμι (σκλη-) κτι-ναι: σκλη-ναι: scatter: mainly poetic for σκεδάνυμι. (IV.)

σκοτάω: good Att. uses only pres. and imperf. act. and mid., other tenses are supplied from σκότωμα. σκοτήσω, etc., are post-classical.

σκόπ-τω (σκοπ-) see: σκόψομαι (806), ἐσκόψα, ἐσκόφθην. (II.)

*σμᾶν (σμα-) sneer (σμα-, σμη-, 394, 641) Ion., Com. pres. σμάησ, σμη, σμηται, 
etc., ἐσμήσα, ἐσμητάσσεται Hdt. By-form σμήχω chiefly Ion.: ἐσμήξα, δι-

εμμήχθην (?) Aristoph., νέβ-σμερκτος Hom.

σοίμαι hásten: see σείμα.

σπάω (σπα- for στασ-) draw, often w. ἀνά, ἀπό, διά, κατά: -σπᾶσω (488 a), ἔσπασα, ἀν-έσπακα, ἐσπάσαμαι, ἐ-σπάσθη, διά-σπασθῆσομαι, ἀντισπαστό Soph., ἀντι-σπαστό Hippocr. (II.)

σπείρω (σπερ-, σπαρ-) sow: σπερῶ, ἐσπείρα, ἐσπαρμαι, 2 aor. pass. ἐσπάρην, σπερτάσ Soph. (III.)

σπένδω pour libation, σπένδομαι make a treaty: κατα-σπείσω (for σπενδ-σω 100), ἐσπείσα, ἐσπείσμαι.

σπουδάζω am eager: σπουδάσσωμαι (806), ἐσπούδασα, ἐσπούδακα, ἐσπούδασμαι, σπουδαστός, -τός. 512. (I.)

στάζω (σταγ-) grop: ἐσταξα, ἐν-ἐσταγμα, ἐσταχθῆν, σταχτός. Fut. στάζω late, σταχθῆσθαι Theoc. Ion. and poetic, rare in prose. (III.)

στείβω (στείβ-) tread, usu. only pres. and imperf.: κατ-έστειψα, στειπτός. Poetic.

From στριβ-, or from a by-form στριβω, comes ἐστριβήμαται Soph.

στειχώ (στειχ-, στιχ-) go: περι-ἐστειχα, 2 aor. ἐστικχ. Poetic, Ion.

στελλω (στελ-, σταλ-) send, in prose often comp. w. ἀνό or τί: στελλω poetic, ἐστέλλα, ἐστάλκα, ἐσταλμαί, 2 aor. pass. ἐστάλη, -σταλήσσωμαι. (III.)

στενάζω (στεναγ-) groan, often comp. w. ἀνά: -στενάζω poetic, ἐστενάζα, ἐστενα-
κτός and -τέος poetic. By-forms: Epic and poetic στενάχω, Epic στεναχίζω, poetic στοναχίζω, mainly Epic and poetic στένω.

στέργω (στεργ-, στοργ-) love: στέρξω, ἐστερέξα, 2 perf. ἐστοργά Hdt., στερκτέος, στερκτός Soph.

στερέω (usu. ἄπο-στερέω in prose) deprive: στερήσω, ἐστερήσα, -στερήσα, ἐστερήσαι, -στερήσαι. Aor. ἐστέρησα Epic, 2 aor. pass. ἐστέρηση poetic. Pres. mid. ἄπο-στερήσαι sometimes means am deprived of; στερήσομαι may be fut. mid. or pass. (609). Connected forms: στερίσκω deprive (rare in pres. except in mid.) and στερέμαι have been deprived of, am without w. perf. force, 528, 1887. στεν- in στεναί, στεναῖται, στενόν affirm, pledge one's self, threaten. Poetic, mainly Epic.

στίζω (στην-) pricke: στίζω, ἐστίζμαι. ἐστίζα Hdt., στικτός Soph. (III.)

στρέννυμι (στροφ-, στροφ-) spread out, in prose often w. κατά, παρά, σύν, ὕπω (in prose usu. στρωννυμί): παρα-στροφ Aristoph., ἐστρέφεσα, κατ-εστρέφθησα Hippiocr. (489 e). Fut. στρεφόμαι in late poetry (στροφέω Theocr.). (IV.)

στρέφω (στρεφ-, στροφ-, στρεφ-) turn, often in comp. in prose w. ἀνά, ἀπό, διά, etc.: -στρέψω, ἐστρέφα, ἐστραμμαί, ἐστρέφθην (in prose only στρεφθώ, στρέφεσθαι), usu. 2 aor. pass. as intrans. ἐστράφην, ἀνα-στραφήσομαι, στρέφται. Pros has κατ-στρεφάμαι, 2 perf. ἀν-στροφα trans. is doubtful (Comic), aor. pass. ἐστράφην Doric, Ion.


σταγεύω (σταγν-, σταγν-, 485) hate: ἐστάγχησα (ἐστάγχα Hom. made hateful), 2 aor. κατ-ἐσταγεύον Epic (546 D.), ἀπ-ἐσταγεύσα Hdt., ἐσταγχήσης, fut. mid. σταγχήσομαι as pass. (608), σταγχητός. Ion. and poetic.

σταφελίζω (σταφελετ-) dash: ἐσταφελίζω. Mostly Epic and Hippocr. (III.)

σύρριττω (σύρριττ-) pipe, whistle: ἐσύρριτα. By-form σύρρισω. (III.)

σύρω (συρ-) drawn, often in comp. in prose esp. w. ἀπό, διά, ἐπί: -ἐσύρα, -σύρυρα, -σύρρυμαι and -σύρτεος Aristotel. (III.)

σφάλλω (σφαλ-) trip up, deceive: σφαλλᾶ, ἐσφαλῆ, ἐσφαλμαί, 2 aor. pass. ἐσφάλεν, σφαλόφρωμαι. (III.)

σφάττω (σφατ-) stay, often in comp. w. ἀπό, κατά: σφάττω, ἐσφάττω, ἐσφάττω, 2 aor. pass. -ἐσφάττην, -σφάττυροι, ἐσφάττησαν Ion., poetic, σφακτός poetic. By-form σφάττω (so always in Trag.). 516. (III.)

σχάζω cut open, let go: ἄπο-σχάζω, ἐσχάζω Trag. (ἐσχάζαμεν Comic), ἐσχάζηθη Hippocr. From σχάζω comes imperf. ἐσχάζω Aristoph. 512. (III.)

σχέδειν: see ἔχω.

σφῶ (σφ- and σφω, σφῖς safe), later σφώ, save; many forms come from σαβ: σάω (from σαβῶ) and σῶ (Att. inscr.), ἐσωσά (from ἐσώσα w. recessive acc.) and ἐσφῶσα (Att. inscr.), σφῶσα (from *σφῶσα) and σφῶσικα (?), σφῶσμα rare (from *σφῶσμα) and σφῶσμαι (mss. σφῶσμαι), ἐσωθην (from ἐσωθήν), σφῶσμαι, σφῶστεοσ (mss. σφωτεοσ). By-forms: Epic σφῶ (cp. σφῖς) and σάω (cp. σαός), q.v. 512. (III.)


τα-νυσ (for τα-νυν, 351); cp. τείνω from τεν- stretch, mid. τανωμαί (734): τανώ (539 D.) and -τανώσομαι (?), ἐτανύσομαι, τετανύσομαι (489 c), ἐτανύσην; fut. pass. τανώσομαι Lyric. Poetic, rare in New Ion. (IV.)
APPENDIX: LIST OF VERBS 717

tαράττω (ταραχ-) disturb : ταράξω, ἐτάραξα, τεταράγμα, ἐταράξθην, ταράξόμαι as pass. (808). Epic 2 perf. intrans. τέτρησα am disturbed. Cp. θράττω. (III.)
tάπτω (ταγ-) arrange : τάψω, ἔταψα, 2 perf. τέταξα, τέταγμα, ἐτάχθην, ἐπί-ταθῆσαι, fut. perf. τετάξομαι, 2 aor. pass. ἔταγην (?) Eur., τακτός, -τός. (III.)

τάφω (for 125 g.; cp. τάφος and θάμμος) astonish : 2 aor. ἐταφοῦ poetic, 2 perf. τέθησα am astonished Epic, Ion., plup. ἐτεθήσεα.

tεύγω vs.: τέγω, ἔτεγα, ἔτεχθην. Rare in prose.

tελών (τε- from τη) stretch, in prose usu. comp. w. ἀνά, ἀπό, διά, ἐξ, παρά, πρό, etc.: τενώ, -τενα, -τετακα, τετάμα, -τέθην, -ταθῆσαι, -ταθεός, ταθος Aristot. Cp. ἐνώ and τιταίνω. (III.)
tεκμαίρομαι (τεκμαρ-) judge, i.e.: τεκμαρεύμαι, ἐτεκμαρήμην, τεκμαρτός Comic, τεκμαρτέος Hippocr. Poetic τεκμαίρω limit, show: ἐτέκμηρα. (III.)
tελέω (τελ- for τελε-; cp. τὸ τέλος end) finish: τελῶ, ἐτέλεσα, τετελεκά, τετελεσμαι (480 ε.), ἐτελέσθην, ὑπ’-τετελεστέος. Fut. τελέσω rare in prose, ἀτο-τελεθήσομαι Aristot. Epic also τελεω.

tέλλω (τελ-, ταλ-) accomplish: ἐτελά Pind. ἀνα-τέλλω cause to rise, rise: ἀν-ἐτελά; ἐν-τέλλομαι (ἐν-τέλλω poetic) command: ἐν-τελάμην, ἐν-τέταλμαι; ἐπι-τέλλω enh. ὑπ’, rise poetic: ἐπ-τετελά; ἐπι-ανα-τέλλω usu. rise, poetic and Ion. (III.)
tεμ- (in τυ-) bind : Epic redupl. 2 aor. ἐτεμμοῦν and τέμμον.

tέμνω (τεμ-, τομ-, τεμ-) cut: τεμῶ, 2 aor. ἔτεμνω, -τετμηκα (ἀνά, ἀπό), τέτμημαι, ἐτεμμήθη, fut. perf. -τετμήσομαι (ἀπό, ἐξ), τετμηεός. τάμων Doric and Epic. τέμνω Epic, 2 aor. ἔταμνον, Doric, Ion., and poetic, τεμμήσομαι Aristot., τεμηθεός poetic, Aristot. Cp. also τυγγω. (IV.)
tέρπο (τερ-, ταρ-, τραπ-) amuse: τερψίω, ἔτερψα, ἐτερψθη (rare in prose) amused myself. Hom. 2 aor. mid. ἐτερψήμην and redupl. τεταρψήμην, Hom. aor. pass. ἐταρψθην and 2 aor. pass. ἐταρψθην (subj. τραπήσομεν; mss. τραπελοῦμεν). All aor. forms in Hom. with a have the older meaning satisfy, satiate.
tερψάω (τερσα-, cp. τορσει from τορσος) dry: ἐτερψάμα trans. Epic. (III. IV.) τέρψομαι become dry. Mainly Epic. 2 aor. pass. ἐτερψον as intrans. became dry. τεταγώ: see ταγ-.

tετησίμαι Hom. perf.: see tie-

tετίμον: see τιμ-.

tετραίν-ω (τετραν-, and τερ-, τρη-) bore: ἐτετράνα and ἐτρησα, τέτημαι. Fut. δια-τετρανέω Hdt., aor. ἐτέτηρα Epic. By-form τορφω, g.v. Late presents τε-τρη-μι, τε-τρά-ω. (III. IV.)
tετυχω (τευχ-, τυχ-, τυχ-) prepare, make (poetic): τευχω, ἔτευξα, 2 aor. τετυχον Hom., 2 aor. mid. τετυχόμην Hom. (as if from *τευκω), 2 perf. τετευχα as pass. in τετυχοκε αντικε και τετυχμα often in Hom. = am (5 pl. τετυχαται: and plup. ἐτευχατο Hom.), fut. perf. τετευχομαι Hom., aor. pass. ἐτυκξθην Hom. (ἐτυκξθην Hippocr.), v. a. τυκξος Hom. Hom. τέτυσμαι and ἐτύχθην often mean happen, hit (cp. τετυχεκα, ἔτυχον from τυχάνω). By-form τε-τυ-κς ἔτυχος Epic.

τῇ here! take ! in Hom., often referred to τα-, (cp. τελω, τενεο), is prob. the instrumental case of the demonstr. stem το-. It was however regarded as a verb, and the pl. τῇ formed by Sophron.

τήκω (τακ-, τακ-) melt: τήκω, ἔτηκα, 2 perf. τέτηκα am melted, 2 aor. pass. as intrans. ἐτάκην melted, τηκτις. Aor. pass. ἐτήκθην was melted rare.
tie-, in Hom. 2 perf. τετειγόμαι troubled, dual mid. τετειπέμπομαι are troubled, mid. 

tεταμένας.

tι-θη-μυ (θ-, θε-) place, put: θήςω, θήκη (inflection 755), 2 aor. θετον, etc. 
(756), τέθηκα (702), τεθεμαι (but usu. instead κείμαι, 767), τέθην, τεθέσσομαι, 
θετός, -τεός. For inflection see 416, for synopsis 419, for dialectal forms 747 ff.

τίκτω (for τι-τεκ-ω; τεκ-, τοκ-) beget, bring forth: τέκμοι (806), 2 aor. τέκμοι, 
2 perf. τεκόμα. Fut. τέκω poetic, τεκωμαι rare and poetic, aor. pass. τέκθην 
poetic (late).

tιλω (τιλ-) pluck: τιλω, τέλα, τέλμαι, ἐτιλθην. Mostly poetic. (III.)

τιμάσσω swing: often w. διά: τιμάξω (-τιμάξω) reflex. or pass., τιμάξα, τετιναγ- 
μαι, τετινάχθην. Mostly poetic. (III.)

tινω (τι-, τι-) pay, expiate, often comp. w. ἄσα, ἔς: mid. (poetic) take payment, 
avenge: τισω, ἔτεισα, τέιτεικα, -τείτειμαι (489 c), -ετείσθην, ἀπο-τειστέος 
(Hom. δ-τιτερον upайд). The spelling with ε is introduced on the authority of 
inscriptions; the ms. have τισον, etc. Hom. has τινο from στινου, also τινω. 
Poetic and Ion. Connected is τει-νομαι (ms. τι-) avenge myself: τειομαι, 
τειοφάνεσαι rare (in Att. prose). Cp. τινο. (IV.)

τι-ταίνω (τίταν-, i.e. ταν- redup.) stretch: ἐτάτθην Hom. Cp. τείνω. (III.)

τι-τρῶ-σκω (τρω-) wound: τρῶω (w. κατά in prose), ἑτρωσα, τέτρωμαι, ἑτρῶθην, 
πρωθήσαμαι (τρῶσαμα as pass. M 06), τρωτός Hom. Epic τρωός is rare. (V.)

τιω and τιν (τελω ?) honor: τισω, ἔτισα (pro-τισας S. Ant. 22), τέτιμα, δ-τιτος. 
Mainly Epic. In the pres. Att. has ἦ, Hom. ἦ or ἦ. Cp. τινω.

τλαι, τλη-, τλα- endure: τλήσομαι (806), ἑταλασσα Epic, 2 aor. ἑτλην (887), 
τετληκα usu. as pres., 2 perf. (athematic) τετλημεν, etc. (705), τλη-δς. 
Poetic, rare in prose, which uses τολμαώ.

τμήγω (τμήγ-, τμαγ-) cut: τμήξω, ἑτμηξα, 2 aor. δι-ἐτμαγων, 2 aor. pass. ἐτμάγην. 
Poetic for τέμων.

tορέω (τορ-, τορε-, 485) pierce: τερήσω, and (redup.) τετερήσω utter in a piercing 

tοτ- hit, find in ἐπ-έτοσσε Pind.

τρέω (τρετ-, τροτ-, τρατ-) turn, mid. flee: τρέψω, ἐτρεψα, mid. ἐτρεψάμην usu. 
put to flight, 2 mid. κατά τρέσαμαν turned or fled (intrans. or reflex.; rarely 
pass.); 2 perf. τέτροφα (and τετραφα ?, rare), τέτραμμα, ἑτράθην fled or was 
turned (rare in Att.), 2 aor. pass. ἑτράθην usu. intrans., τρεπτός, τρεπτός 
Aristotle. In Att. ἑτράπομην was gen. displaced by ἑτραπήν. τράτω New 
Ion., Doric, 2 aor. ἑτρατόν Epic and poetic, aor. pass. ἑτράθην Hom., Hdt. 
τρέω has six aorists. Cp. 554 c, 595, 596. Hom. has also τρατω and τροτω.

τρέψω (τρεφ-, τροφ-, τραφ-) for τρεφ-, etc., 125 g) support, nourish: τρέψω, 
ἐτρέψα, 2 perf. τέτροφα, τέτραμμαι, ἑτράθην very rare in Att. prose, usu. 
2 aor. pass. ἑτράθην, τραψάμην, ἑτράπτειοι. Fut. mid. ἑτρέψαμαι often pass. 
(808). τράφω Doric, 2 aor. Epic ἑτράφων γετουω up, was nourished. Cp. 595.

τρεχω (τρεξ- from τρέχ-, 125 g, and ὀρχ-) run: ὀρμοῦμαι (806), 2 aor. ὀρμαν, 
-ὁρμάμαι (κατά, περι, σύν), ἐπι-ὁρμάμαι, ὀρμ-ὁρμητέος. τραχω Doric, 
ἀπο-ὁρμητειμαι. Aristoph., ἑτρέξα rare and poetic, 2 perf. ὀρμαντα (ἀνά, ἐπι) 
poetic. Poetic ὀρμανω. (V1.)

τριω (τρε- for τρε-; cp. Lat. terre for teres) tremble: ἑτρεσα (488 a), ἐ-τρε- 
στος poetic. Rare in prose.

τρίβω (τριβ-, τριβ-) rub: τράβω, ἑτρίβα, 2 peri. τετρίφα, τέτριμαι, ἑτρίβην, but
APPENDIX: LIST OF VERBS

usu. 2 aor. pass. étρίβην, -τριβήσομαι (ἐξ, κατά), fut. perf. ετι-τετρίψομαι, 
á-τριπτος Hom. Fut. mid. τρίψομαι also as pass. (808).

τριξ (τριγ-, τρίγ-) squeak, chirp: 2 perf. τέτριξα as pres. (part. τετρίγωτες, 
tετρίγωτα, Ἱπποκ. Hom.). Ion. and poetic. (III.)

τρόξω exhast, waste: pres. poet. and rare, usu. comp. w. ἐξ: -τρώξωσω, -ετρώ-
χωσα, τετρώχωσαι, ἄτετρώχωσαι Ἱπποκ. Also τροξω: τρόξω (147 c) Hom.; 
and τρῶω: τρῶω Αφεν., τετρῶμαι, ἄ-τρῶτος poetic and Ion.

τρώγω (τρω-, τραγ-) gnaw: τράψομαι (806), 2 aor. ἔτραγον, δια-τετρωγμαί, 
τρώγωσαι, κατ-τρώξα Ἱπποκ. ὑσ(τ)-χ-άνω (τενχ-, τυχ-, τυχε-) hit, happen, obtain: τενχομαι (806), 2 aor. ἔτυχον, 
teτύχηκα. Epic also ἐτύχησα, 2 perf. τενχα Ἱον. (the same form as from 
teπσω). τετυχμαι and ἔτυχθην (from τενχω) often have almost the sense of 
tετύχηκα and ἔτυχον. (IV.)

tοπ-τω (τυπ-, τυπτε-) strike: τυπτήσω, τυπτητέος; other tenses supplied: aor. 
ἐπάταξα or ἐπηας, perf. πέπληγα, πέπληγμαι, aor. pass. ἐπιλήγην. ἐπίσκα 
Epic, Ion. and Lyric, ἐπίστησα Aristotle, 2 aor. ἐπίσκυν poetic, τετυχμαι 
poetic and Ion., 2 aor. pass. ἐπισκυν poetic, fut. mid. as pass. τυπτήσομαι, or 
2 fut. pass. τυπτήσομαι, Aristoph. Nub. 1379. (II.)

τύφω (τυφ-, τυφό-, for ὁφ-, ὁφ-, 125 g) raise smoke, smoke: τέφρομαι, 2 aor. pass. 
as intrans. ἐτέφρην, ἐκ-τυφήσομαι Com.

τοῦδε οἶκος taut: τοῦδε οἴκοι (806), ἔτωβασα. 512. (III.)

ὑγαίνω (ὑγαν-) am in health, recover health: ὑγανω, ὑγάνα, ὑγάνθην Ἱπποκ. 
(III.)

ὑπ-οξ-νεομαι (ἰξ-, a by-form of ἐξ-; σχ-, σχε-) promise: ὑπο-ὁχήσομαι, 2 aor. 
(IV.)

ὑφαίνω (ὑφαν-) weave: ὑφανω, ὑφηνα, ὑφασμαι (489 h), ὑφάνθην, ὑφαντός. 
Hom. also ὑφάω. (III.)

δω ράπι: δῷ ἤ, ἕστι Pind., Hdt., Aristotle, ὑφ-οξομαι (489 e), ἕσθην Hdt., ὑοσμαι 
as pass. (808) Hdt.

φαινω (φαν-) appear, show: aor. pass. ἐφάνθην (w. α as for ae, 643) appeared. 
Epic. (III.)

φαίνω (φαν-) show: φανω, ἕφηνα, perf. πέφαγα (rare in good Att.) have 
shown, 2 perf. πέφηγα have appeared. πέφασμαι (489 h), ἐφάνθην (rare in 
prose) was shown, 2 aor. pass. ἐφάνθην as intrans. appeared, 2 fut. pass. 
φαντόμαι shall appear; fut. mid. φανομαι shall show and shall appear. 
On the trans. and intrans. see 819; for the inflection of certain tenses see 
401 ff. Hom. has 2 aor. iter. φανεκε appeared, v. α. ἐ-φαντος; and, from 
root φα-: φαε appeared and fut. perf. πεφίσταται shall appear. Connected 
forms π-φαισκω, φαινω, φαστόμαι. (III.)

φά-σκω (φα-) say: only pres. and imperf. : see φημι. (V.)

φειδομαι (φείδ-, φίδ-) shape: φειδομαι, ἕφειδομαι, ἕφεστός. Epic 2 aor. mid. 
redupl. τεφειδόμην (448 D.). Epic fut. τεφειδόμαι (φίδε). 

φεν-, φε-, φα- (for φα-, 35 b) kill: 2 aor. ἐπεφνον and πέφνον (part. κατα-πεφνών, 
φίνω murder and bein (θεν-) smile.

φέρω (φερ-, φει-, ἐφεικ-, ἐφεικ- for ἐφεικ, 529) bear, carry: fut. ὁλω, 1 aor. ἔφεγκα,
2 aor. ἤνεγκον, 2 perf. ἐνήνοχα, perf. mid. ἐνήνεγμαι (5 s. -γκάτι inscr.), aor. pass. ἤνέκθην also intrans., fut. pass. κατ-ἐνεχθήσομαι and ὀλοθρήσομαι, v. a. olthós, -téos. Other Att. forms are: ὀλοθράμει fut. mid. and pass. (809), ἤνεγκόμην 1 aor. mid., ἤνεγκόμην 2 aor. mid. (rare: S. O. C. 470). Poetic and dial. forms are: 2 pl. pres. imper. φέρτε (for φέρετε) Epic, 1 aor. imper. οἶθε for οἶθον Epic (and Aristoph.), 1 aor. inf. ἀν-ἀώαι or ἀν-ἀώοι (once in Hdt.), fut. inf. οἴσειν Pind., ἀλκέλαν αἱ Hom., 1 aor. ἤρεικα, -άμην Hom., Hdt., ἢρεικα Aeol., Dor., etc., 2 aor. ἤνεικον rare in Hom., perf. mid. ἤνεγκυμαι Hdt., aor. pass. ἤνειχθην Hdt., v. a. φερτός Hom., Eur., ἀν-ώστος Hdt. (ἀνώτος;? (VI.)


φη-μι (φη-, φα-) say, inflicted 783: φῆσω, ἐφησα, φαιτός, -téos. Poetical and dial. forms 783 D. ff.

φθάνω (φθη-, φθα-) anticipate: φθησομαι (806), ἐφθασα, 2 aor. ἐφθην (like ἔστην). Fut. φθάσω doubtful in Att., 2 aor. mid. part. φθάμενος Epic. Hom. φθάνα = *φθάνω. (IV.)

φθέρω (φθερ-, φθορ-, φθαρ-) corrupt: φθήρω, ἐφθηρα, ἐφθαρκα, but usu. 2 perf. δι-ἐφθερα am ruined (have corrupted in Att. poetry), ἐφθαρμαι, 2 aor. pass. ἐφθερήν, δι-ἐφθαρμότα, ἐφθαρτός Aristotle. Fut. δι-φθέρασο N 625, δι-φθηρέμει Hdt. (III.)

φθίνω (φθ-) waste, perish, mostly poetical and usu. intrans., Epic φθίω (το = φθίων): fut. φθίων poetic (Hom. φθίων) trans., aor. ἐφθίσα poetic (Hom. ἐφθίσα) trans., 2 aor. mid. athematic ἐφθίσαν perished poetic (φθίσοι, φθίσαι for φθι-ιν, φθίςα, φθίζα, φθίζεσαι), ἐφθείμαι poetic (plup. 3 pl. ἐφθητο), ἐφθιένα Hom., φθιέτο Tragic. The form φθίω in Hom. is assumed on the basis of φθίς and ἐφθίς, for which φθεία, ἐφθίτα (or ἐκθίνε) have been conjectured. Hom. φθίωσα, ἐφθίσα also are read φθείωσα, etc. By-form φθινών. (IV.)

φιλάω love: regular (cp. 385); fut. mid. φιλήσομαι may be pass. (808). Hom. has φιλήμην pres. inf. and ἐφιλήμην (φιλ-) aor. mid. Aeolic φιλῆμη. φλάω bruise (cp. θλάω): φλάσσω, for φλάσω, Thoc., ἐφλα(ς)α, πέφλασμαι (489 c) and ἐφλάσθην Hippocr. φλάω eat greedily, swallow: only pres. and imperf., and only in Comedy.


φράγ-νυμι (φραγ-) and φάργ-νυμι fence, mid. φράγνυμαι; only in pres. and imperf. Cr. φράττω. (IV.)

φράττω (φραφ-) tell, point out, declare, mid. consider, devise: φράττω, ἐφρασα, πέφρασαι, πέφρασμαι rarely mid., ἐφράσθην as mid., φραστέος. Epic 2 aor. (ἐ)πεφράσθη 448 D. (part. πεφρασμένος). Mid. fut. φράσ(σ)ομαι Epic, ἐφράσ(σ)άμην poetic and Ion. (III.)

φράττω (φραγ-) fence: ἐφρασά (and ἐφαργά Att. inscr.), πέφραγμαι and πέφραγ-μαι, ἐφράχθην, ἐ-φράκτος. The forms with aff for pa are common and are Old Att. See φράγνυμι. (III.)
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φρίττω (φρίκ-) shudder: ἐφρίζα (147 c), πέφρικα am in a shudder (part. πεφρίκοτας Pind.). (III.)

φρύγω (φρύ-, φρύν-) roast: ἐφρύξα (147 c), πεφρύγματα, φρύκτος, 2 aor. pass. φρύγνι Hippocr.

φυλάττω (φυλάκ-) guard: φυλάξω, ἐφυλάξα, 2 perf. πεφυλάγματα, πεφυλάγματα am on my guard, ἐφυλάχθην, πεφυλαττός. Fut. mid. πεφυλάξωμα also as pass. in Soph. (608). (III.)

φύρω (φυρ-) mix, knead: ἐφύρσα Hom., πεφύρματα, ἐφύρνην Aesch., fut. perf. πεφύρσωμα Pind., σῶν-φυρόν Eur. ὑφρόντις mix is regular. (III.)

φῶ (φω-, φύ-) Hom. φῶ, rare in Att.) produce: φόςω, ἐφόσα, 2 aor. ἐφῶν grew, was (687), τέφυκα am by nature, am (693), φυτόν plant. 2 aor. pass. ἐφύν late (doubtful in Att.). 2 perf. Epic forms: πεφύσα, ἐμ-πεφύν Theognis, πεφυώ, ἐμ-πεφυύα; 1 plup. with thematic vowel ἐπέφυκεν Hesiod.

χάω (χαῦ-) force back, usu. χάσω: give way. Pres. act. in prose only ἀνα-χάσω Xen., χάσομαι, ἀν-ἐχάσσα Pind., ἀν-ἐχάσαμεν Xen. See also καὐ-. Poetic, chiefly Epic. (III.)

χαλώ (χαρ-, χαρ-, χαρ-) rejoice: χαρήσω, κεχάρηκα, κεχάρημαι and κεχάρημαi Att. poetry, 2 aor. pass. ἔχαρην intrans. rejoiced, χαρτός. Hom. has 2 perf. act. part. κεχαρησώ, 1 aor. mid. χεράμη, 2 aor. mid. κεχαρήμη, fut. perf. κεχαρήσω and κεχαρήσωμα. (III.)


χαλεπαίνω (χαλεπάν-) am offended: χαλεπάνω, χαλεπάντην. (III.)

χαιρε-δ-άνω (χερ-, χοβ-, χα- for χηδ-, 35 b) contain: χερσωμα for χενδασα, 2 aor. χερδαν, 2 perf. κεχαρισάσα as pres. (κεχαρισάτα; cp. τον 10 192). Poetic (mostly Epic) and Ion. (IV.)

χάσκω (χαν-, χαρ-, χάσκω for χρ-σκω? 35 b) gape: ἐγ-χανόμαι (806), 2 aor. ἐχανόν, 2 perf. κέχεινα am agape (698). Ion., Epic, and in Aristoph. (V.)

χέω (χε-, χε-, χυ-) pour; on the contraction see 397. In prose usu. in comp. (ἐχε-, ἐκ, κατά, σύν, etc.): fut. χέω (541, 1881), aor. ἤχεω (543 a), κέχων, κέχυμα, ἐκχύνην, χυθύματα, χυτός. Mid. ἐχαμαι pres. and fut. ἐχαμίην aor. Epic forms: pres. (rarely) χεω (Aeolic χεών), fut. χεῶ (b 222, aor. also ἤχεω (543 a), 1 aor. mid. ἤχεαμην = Att. ἤχεαμην, 2 aor. mid. athematic ἤχωιν as pass.

χλαδ-: in 2 perf. part. κεχλάδωs swelling, pl. κεχλάδοντας, inf. κεχλάδειν. Pind.

χω (χο-, χε-, χυ-) hear up: χόωνa, ἐχώσα, ἀν-κέχωκα, κέχωμαι, ἐκχώσθην, χωσθήσαμαι, χωτότας. Cp. 488 a, c.

χραισμέω (χρασμέ-, χρασμ-): proph. pres. late: χραισμήσω, ἐχραισμήσα, 2 aor. χραισμαται. Hom.

χράματι (χράματι) use (χρά-, χρή-) pres. χρῆμα, χρήται, etc. 395, χρήσομαι, ἐχρησάμην, κέχρημαi have in use (poetic also have necessary), ἐχρήσθην (488 e), ἐχρηστός good, χρηστός. Hdt. has χράται, 3 pl. χρέωμαι (from χρήσαται), subj. χρύμαται, imper. χρήω, inf. χράσθαι (Ion. inscr. χρήσθαι), part. χρεύμαντωs. Cp. 641 D. Fut. perf. κεχρησάμαται Theocr.

χράω (χρᾶ, χρᾶ) utter an oracle (χρα-, χρῆ-): pres. χρῆμα, χρῆμαi, 394 (sometimes in GREK GRAM.) — 40

χρή it is necessary, ἀπό-χρη it suffices: see 793.

χρήσω want, ask, Att. chiefly pres. and imperf. : χρήσω. Epic and Ion. χρήσις (later χρήσις) : χρήσα, ἔχρησα. 512. (III.)

χρίσω (χρίσ- for χρίσ-) anoint, sting: χρίσω, ἔχρισα, κέχριμαι (and κέχριμα;) 489 b), ἐχρίσθην (489 e) Tragic, χρίστος Tragic.

χρύσω (for χρω-ίζω; cp. χρώ-s complexion) colour, stain: κέχρυσμα (489 c; (better κέχρυσμα;)), ἐχρύσθην (ἐχρύσθην ?). Poetic χροτίζω. 512. (III.)

χώρεω give place, go : regular. Fut. χωρήσω and χωρήσομαι 806 a.

*ψάω (ψώ) rub (ψα-, ψη-) : pres. ψής, ψη, etc., 394; ἀπο-ψήσω, ἐψη, perf. κατ-ἐψημαί from the by-form ψήμω.

ψέω blame : ψέω, ἐψέα, ἐψέμαι Hippocr., πεκτός.

ψεύδω deceive, mid. lie : ψέψω, ἐψέσα, ἐψέσμαι usu. have deceived or lied, but also have been deceived, ἐψέσθην, ψευθήσομαι.

ψύχω (ψυχ-, ψυχ-) cool: ψῦξα, ἐψύχα, ἐψύχμαι, ἐψύχθην, ψυχθήσομαι (?)

Hippocr., 2 aor. pass. ἀπ-ἐψύχην as intrans. cooled, ὑπτέσας Hippocr.

ὁθίω (ὁθ- for ὁθω-, ὁθε-, 485 a) push : imperf. ἤθοσαν (431), ὠσα, ἦσα (431), ἦσσαι (443), ἦσσθην, ἦσσθομαι. Fut. ἦθιω only in Att. poetry, aor. ἦσα and perf. ἦσσα I., ἀπ-ὁστός I., poetic, ἀπ-ὁστίος poetic.

ὁνέσῳ (ὁνε-; cp. Lat. ve-num) buy : imperf. ἐνούμην (431), ἐνοῦσομαι, ἐνούμα (443) have bought or been bought, ἐνοῦθην was bought, ὄνητος, -τεος. For ἐνοῦσόμην (late), Att. has ἐπιμάθην (p. 138). Imperf. ἐνοῦμην Hdt., ἐνοῦμην Att. in comp. (ἀντί, εί). (VI.)
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