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A Greek grammar for colleges

Herbert Weir
Smyth

A GREEK GRAMMAR

FOR COLLEGES

BY

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SMYTH. GREEK GRAMMAR FOR COLLEGES

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PREFACE

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

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

In addition to the authorities mentioned on page 5, I have consulted with profit Delbrück's *Syntaktische Forschungen*, Gildersleeve's numerous and illuminating papers in the *American Journal of Philology* and in the *Transactions of the American Philological Association*, Schanz's *Beiträge zur historischen Syntax der griechischen Sprache*, Riddell's *Digest of Platonic Idioms*, La Roche's *Grammatische Studien* in the *Zeitschrift für österreichische Gymnasien* for 1904, Forman's *Selections from Plato*, Schulze's *Quaestiones*

Epicae, Hale's *Extended and Remote Deliberatives in Greek* in the Transactions of the American Philological Association for 1893, Harry's two articles, *The Omission of the Article with Substantives after οὐτος, ὅδε, ἑκεῖνος in Prose* in the Transactions for 1898, and *The Perfect Subjunctive, Optative, and Imperative in Greek* in the Classical Review for 1905, Headlam's *Greek Prohibitions* in the Classical Review for 1905, Marchant's papers on *The Agent in the Attic Orators* in the same journal for 1889, Miss Meissner's dissertation on γάρ (University of Chicago), Stahl's *Kritisch-historische Syntax des griechischen Verbums*, and Wright's *Comparative Grammar of the Greek Language*. I have examined many school grammars of Greek in English, German, and French, among which I would particularize those of Hadley-Allen, Goodwin, Babbitt, Goodell, Sonnenschein, Kaegi, Koch, Croiset et Petitjean. I am much indebted also to Thompson's *Greek Syntax*.

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

HERBERT WEIR SMYTH.

CAMBRIDGE,

Aug. 1, 1918.

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INTRODUCTION

THE GREEK LANGUAGE AND ITS DIALECTS

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

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

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

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

π = f	τ = th	κ = h	β = p	δ = t	γ = c(k)	φ = b	θ = d	χ = g
πατήρ	τρῆς	καρδιά	τόρβη	δύο	ἀγρός	φέρω	θύρᾱ	χήν
father	three	heart	thorp	two	acre	bear	door	goose

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

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

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

N. 1. — Aeolic retains primitive $\bar{a}$ (30); changes τ before ϵ to σ (115); has recessive accent (162 D.), and many other peculiarities.

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

N. 2. — Doric retains primitive $\bar{a}$ (30), keeps τ before ϵ (115 D.). Almost all Doric dialects have $-\mu\epsilon\varsigma$ for $-\mu\epsilon\nu$ (462 D.), the infinitive in $-\mu\epsilon\nu$ for $-\nu\alpha\iota$ (469 D.), the future in $-\xi\omega$ from verbs in $-\xi\omega$ (516 D.), the future in $-\sigma\omega$, $-\sigma\omicron\upsilon\mu\alpha\iota$ (540 a).

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

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

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

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

N. 6. — The dialects that retain $\bar{a}$ (30) are called $\bar{A}$ dialects (Aeolic, Doric, etc.); Ionic and Attic are the only H dialects. The Eastern dialects (Aeolic, Ionic) change τ to σ (115).

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

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

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

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

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

Ionian: (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 $\sigma\sigma$ for $\tau\tau$ (78), $\rho\sigma$ for $\rho\rho$ (79), $\xi\acute{\upsilon}\nu$ for $\sigma\acute{\upsilon}\nu$ with, $\epsilon\iota$ for $\epsilon\iota\varsigma$ into, η for $\epsilon\iota$ ($\lambda\acute{o}\gamma\eta$ for $\lambda\acute{o}\gamma\epsilon\iota$, *thou loosest*), $-\eta\varsigma$ in the plural of substantives in $-\epsilon\iota\varsigma$ ($\beta\alpha\sigma\iota\lambda\acute{\eta}\varsigma$, 277), and occasionally $-\alpha\tau\alpha\iota$ and $-\alpha\tau\omicron$ in the third plural of the perfect and pluperfect (465 f.).

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

F. **Koinè or Common dialect** (η κοινή διάλεκτος). The Koinè took its rise in the Alexandrian period, so called from the preëminence of

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

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

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

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

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

ADVANCED WORKS ON GRAMMAR AND DIALECTS

- ARRÈNS**: De Graecae linguae dialectis (I. Aeolic 1839, II. Doric 1843). Göttingen. Still serviceable for Doric.
- Blass**: Pronunciation of Ancient Greek. Translated from the third German edition by Purton. Cambridge, Eng., 1890.
- BOHACQ**: Les Dialectes doriens. Paris-Liège, 1891.
- BRUGMANN**: Griechische Grammatik. 4te Aufl. München, 1913. Purely comparative.
- CHANDLER**: Greek Accentuation. 2d ed. Oxford, 1881.
- GILDERSLEEVE AND MILLER**: Syntax of Classical Greek from Homer to Demosthenes. Part i. New York, 1900. Part ii, 1911.
- GOODWIN**: Syntax of the Moods and Tenses of the Greek Verb. Rewritten and enlarged. Boston, 1890.
- HENRY**: Précis de Grammaire comparée du Grec et du Latin. 5th ed. Paris, 1894. Translation (from the 2d ed.) by Elliott: A Short Comparative Grammar of Greek and Latin. London, 1890.
- HIRT**: Handbuch der Griechischen Laut- und Formenlehre. Heidelberg, 1902. Comparative.
- HOFFMANN**: Die griechischen Dialekte. Vol. i. Der süd-achäische Dialekt (Arcadian, Cyprian), Göttingen, 1891. Vol. ii. Der nord-achäische Dialekt (Thessalian, Aeolic, Boeotian), 1893. Vol. iii. Der ionische Dialekt (Quellen und Lautlehre), 1898.
- KRÜGER**: Griechische Sprachlehre. Part i, 5te Aufl., 1875. Part ii, 4te Aufl., 1892. Leipzig. Valuable for examples of syntax.
- KÜHNER**: Ausführliche Grammatik der griechischen Sprache. 3te Aufl. Part i by Blass. Part ii (Syntax) by Gerth. Hannover, 1890-1904. The only modern complete Greek Grammar. The part by Blass contains good collections, but is insufficient on the side of comparative grammar.
- MEISTER**: Die griechischen Dialekte. Vol. i. Asiatisch-äolisch, Böotisch, Thessalisch, Göttingen, 1882. Vol. ii. Eleisch, Arkadisch, Kyprisch, 1889.
- MEISTERHANS**: Grammatik der attischen Inschriften. 3te Aufl. Berlin, 1900.
- MEYER**: Griechische Grammatik. 3te Aufl. Leipzig, 1896. Comparative, with due attention to inscriptional forms. Deals only with sounds and forms.
- MONRO**: A Grammar of the Homeric Dialect. 2d ed. Oxford, 1891. Valuable, especially for its treatment of syntax.
- RIEMANN AND GOELZER**: Grammaire comparée du Grec et du Latin. Vol. i. Phonétique et Étude des Formes, Paris, 1901. Vol. ii. Syntaxe, 1897.
- SMYTH**: The Sounds and Inflections of the Greek Dialects. Ionic. Oxford, 1894.
- VAN LEEUWEN**: Enchiridium dictionis epicae. Lugd. Bat., 1892-94. Contains a full discussion of forms, and aims at reconstructing the primitive text of Homer.
- VEITCH**: Greek Verbs Irregular and Defective. New ed. Oxford, 1887.

ABBREVIATIONS

A. = Aeschylus.	H. F. = Hercules furens.	Lys. = Lysis.
Ag. = Agamemnon.	Hipp. = Hippolytus.	Men. = Meno.
Ch. = Choephor.	I. A. = Iphigenia Aulidensis.	Menex. = Menexenus.
Eum. = Eumenides.	I. T. = Iphigenia Taurica.	Par. = Parmenides.
Pers. = Persae.	Med. = Medea.	Ph. = Phaedo.
Pr. = Prometheus.	Or. = Orestes.	Phae. = Phaedrus.
Sept. = Septem.	Phoen. = Phoenix.	Phil. = Philebus.
Supp. = Supplices.	Supp. = Supplices.	Pol. = Politicus.
Aes. = Aeschines.	Tro. = Troades.	Pr. = Protagoras.
And. = Andocides.	Hdt. = Herodotus.	R. = Respublica.
Ant. = Antiphon.	Hom. = Homer.	Soph. = Sophistes.
Antiph. = Antiphanes.		S. = Symposium.
Ar. = Aristophanes.		Th. = Theaetetus.
Ach. = Acharnenses.		Theag. = Theagen.
Av. = Aves.		Tim. = Timaeus.
Ecol. = Ecclesiastusae.		S. = Sophocles.
Eq. = Equites.		Aj. = Ajax.
Lys. = Lysistrata.		Ant. = Antigone.
Nub. = Nubes.		El. = Electra.
P. = Pax.		O. C. = Oedipus Coloneus.
Plut. = Plutua.		O. T. = Oedipus Tyrannus.
Ran. = Rane.		Ph. = Philoctetes.
Thesm. = Thesmophoriasusae.		Tr. = Trachiniae.
Vesp. = Vespae.		Stob. = Stobaeus.
C.I.A. = Corpus inscriptionum Atticarum.		Flor. = Florilegium.
Com. Fr. = Comic Fragments.		T. = Thucydides.
D. = Demosthenes.		X. = Xenophon.
Diog. = Diogenes Laert.		A. = Anabasis.
E. = Euripides.		Ap. = Apologia.
Alc. = Alcetas.		Ages. = Agesilaus.
And. = Andromache.		C. = Cyropaedia.
Bacch. = Bacchae.		Eq. = de re equestri.
Cycl. = Cyclops.		H. = Hellenica.
El. = Electra.		Hi. = Hiero.
Hec. = Hecuba.		Hipp. = Hipparchicus.
Hel. = Helena.		M. = Memorabilia.
Heracl. = Heraclides.		O. = Oeconomicus.
		R. A. = Respublica Atheniensis.
		R. L. = Respublica Lacedaemonia.
		S. = Symposium.
		Vect. = de vectigalibus.
		Ven. = de venatione.

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

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

Is. = Isaeus.
Lyc. = Lycurgus.
L. = Lysias.
Men. = Menander.
Sent. = Sententiae.
Philem. = Philemon.
Pind. = Pindar.
P. = Plato.

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

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 Koek's volumes and pages. The Orators are cited by the numbers of the speeches and the sections in the Teubner editions.

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

PART I

LETTERS, SOUNDS, SYLLABLES, ACCENT

THE ALPHABET

1. The Greek alphabet has twenty-four letters.

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

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

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

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

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

a. Before 403 B.C. in the official Attic alphabet E stood for ε, η, spurious ει (ϛ), O for ο, ω, spurious ου (Ϝ), H for the rough breathing, XΣ for Ξ, ΦΣ for Ψ.

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

ΕΔΟΧΞΕΝΤΕΙΒΟΝΕΙΚΑΙΤΟΙΔΕΜΟΙ ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ.
 ΧΞΥΛΛΑΡΑΦΕΞΧΞΥΝΕΛΡΑΦΞΑΝ ξυγγραφῆς ξυνέγραψαν.
 ΕΡΙΤΕΔΕΙΟΝΕΝΑΙΑΡΟΤΟΑΡΛΥΡΙΟ ἐπιτήδειον εἶναι ἀπὸ τοῦ ἀργυρίου.

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

VOWELS AND DIPHTHONGS

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

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

3 D. *Vau* was in use as a genuine sound at the time the Homeric poems were composed, though it is found in no Mss. of Homer. Many apparent irregularities of epic verse (such as *hiatus*, 47 D.) can be explained only by supposing that *φ* was actually sounded. Examples of words containing *φ* are: δατυ *town*, ἀναξ *lord*, ἀδάνω *please*, ἐκω *give way* (cp. *weak*), εἰκοσι *twenty* (cp. *viginti*), ἑκαστος *each*, ἐκὼν *willing*, ἔλπομαι *hope* (cp. *voluptas*), ἔοικα *am like*, ἐο, οἶ, ἔ *him*, ἕξ *six*, ἔπος *word*, εἶπον *said*, ἔργον, ἔρδω *work*, ἐννῦμ *clothe*, fr. φεσ-νῦμ (cp. *vestis*), ἐρῶ *will say* (cp. *verbum*), ἑσπερος *evening* (cp. *vesper*), ἰὼν *violet* (cp. *viola*), ἔτος *year* (cp. *vetus*), ἡδύς *sweet* (cp. *suavis*), ἰδεῖν (*old*) *know* (cp. *videre*, *will*), ἰς *strength* (cp. *vis*), ἰτέα *willow* (cp. *vitis*, *withy*), οἶκος *house* (cp. *vicus*), οἶνος *wine* (cp. *vinum*), οἶ *his* (123), ὄχος *carriage* (cp. *vehō*, *vain*). *Vau* was lost first before o-sounds (ὀρῶ *see*, cp. *be-ware*). *φ* occurred also in the middle of words: κλέφος *glory*, ἀλφει *always*, δφεις *sheep* (cp. *ovis*), κληφίς *key* (Dor. κλάφι, cp. *clavis*), ξένφος *stranger*, Διφι *to Zeus*, καλφός *beautiful*. Cp. 20, 31, 37 D., 122, 123.

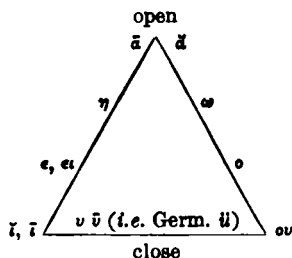
or less open in pronouncing them, the tongue and lips assuming different positions in the case of each.

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

a. In *αι, η, ω* the *i* ceased to be written about 100 a.c. The custom of writing *i* under the line is as late as about the eleventh century.

6. *ει, ου* are either *genuine* or *spurious* (apparent) diphthongs (25). Genuine *ει, ου* are a combination of *e + i, o + u*, as in *λείπω* *I leave* (cp. *λείπω* *I have left*, 35 a), *γίρει* *to a race* (49), *ἀκόλουθος* *follower* (cp. *κέλευθος* *way*). Spurious *ει, ου* arise from contraction (50) or compensatory lengthening (37). Thus, *ἐφίλει* *he loved*, from *ἐφίλεε*, *θεῖς* *placing* from *θεντ-ι*; *ἐφίλου* *they loved* from *ἐφίλεον*, *πλοῦς* *voyage* from *πλός*, *δοῦς* *giving* from *δοντ-ι*.

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



From *ā* to *i* and from *ǣ* to *ου* the elevation of the tongue gradually increases. *ω, ο, ου, υ* are accompanied by rounding of the lips.

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

BREATHINGS

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

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

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

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

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

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

11. Diphthongs take the breathing, as the accent (152), over the second vowel: *αἰέω* hairéo *I seize*, *αἶψα* aîro *I lift*. But *α*, *η*, *ω* take both the breathing and the accent on the first vowel, even when *ι* is written in the line (5): *ᾄδω* = *Ἄιδω* *I sing*, *ᾗδης* = *Ἄιδης* *Hades*, but *Αἰελαῖς* *Aeneas*. The writing *διδηλος* (*Ἀίδηλος*) *destroying* shows that *αι* does not here form a diphthong; and hence is sometimes written *αι̃* (8).

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

13. Every initial *ρ* has the rough breathing: *ρήτωρ* *orator* (Lat. *rhētor*). Medial *ρρ* is written *ῥῥ* in some texts: *Πύρρος* *Pyrrhus*.

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

CONSONANTS

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

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

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

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

it was still sounded in the simple word. Hom. sometimes has the smooth where Attic has the rough breathing in forms that are not Attic: *Ἄιδης* (*Ἄιδης*), the god *Hades*, *ἄλτο* *sprang* (*ἄλλομαι*), *ἀμυδὶς* *together* (cp. *ἄμα*), *ἥλιος* *sun* (*ἥλιος*), *ἥως* *dawn* (*ἥως*), *ἱρηξ* *hawk* (*ἱεράξ*), *οὐδὸς* *boundary* (*ὄρος*). But also in *ἄμαξα* *wagon* (Attic *ἄμαξα*). In Laconian medial *σ* became ' (*h*): *ἐνικάει* = *ἐνίκησε* *he conquered*.

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

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

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

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

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

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

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

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

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

a. Gamma before κ, γ, χ, ξ is called γ-nasal. It had the sound of n in *think*, and was represented by n in Latin. Thus, ἀγκύρα (Lat. *ancora*) *anchor*, ἄγγελος (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*. ι becoming ζ, and ρ are also called spirants.)

a. When ι and υ correspond to y and w (cp. *minion*, *persuade*) they are said to be unsyllabic; and, with a following vowel, make one syllable out of two. Semivocalic ι and υ are written ι and υ. Initial ι passed into 'h', as in ἥραρ *liter*, Lat. *jecur*; and into ζ in ἵγος *yoke*, Lat. *jugum* (here it is often called the spirant *yod*). Initial υ was written ρ (3). Medial ι, υ before vowels were often lost, as in τιμή-(ι) *I honour*, βο(υ)-ός, gen. of βοῦς *ox*, *cow* (48).

b. The form of many words is due to the fact that the liquids, nasals, and σ may fulfil the office of a vowel to form syllables (cp. *bridle*, *even*, *pst*). This is expressed by λ, μ, ρ, γ, 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 δκ (26). ξ is written for κσ, γσ, χσ; ψ for πσ, βσ, φσ.

22.

TABLE OF CONSONANT SOUNDS

Divisions	Physiological Differences	Labial	Dental	Palatal
Nasals	Voiced	μ	ν	γ -nasal (19 a)
Semivowels	Voiced	$\xi(f)$		$\zeta(y)$
Liquids	Voiced		λ ρ^*	
Spirants	Voiced Voiceless		$\sigma^\dagger$ σ, s	
Stops	Voiced Voiceless Voiceless Aspirate	β (middle) π (smooth) ϕ (rough)	δ (middle) τ (smooth) θ (rough)	γ (middle) κ (smooth) χ (rough)
Double consonants	Voiced Voiceless	ψ	ζ	ξ

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

ANCIENT GREEK PRONUNCIATION

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

24. Vowels. — Short a , e , u differed in sound from the corresponding long vowels only in being less prolonged; ϵ and o probably differed from η and ω also in being less open, a difference that is impossible to parallel in English as our short vowels are more open than the long vowels. α : as a in Germ. *hat*. There is no true $\tilde{a}$ in accented syllables in English; the a of *idea*, *aha* is a neutral vowel. ϵ : as $\acute{e}$ in *bonté*; somewhat similar is a in *bakery*. η : as $\acute{e}$ in *fête*, or

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

nearly as *e* in *where*. *ι*: nearly as the first *e* in *meteor*, *eternal*. *ο*: as *o* in Fr. *mol*, somewhat like unaccented *ō* in *obey* or *phonetic* (as often sounded). *ω*: as *o* in Fr. *encore*. Eng. *ō* is prevalingly diphthongal (*oʷ*). *υ* was originally sounded as *u* in *prune*, but by the fifth century had become like that of Fr. *tu*, Germ. *thür*. *ι* never had in Attic the sound of *u* in *mute*. After *υ* had become like Germ. *ü*, the only means to represent the sound of the old *υ* (*oo* in *moon*) was *ου* (25). Observe, however, that, in diphthongs, final *υ* retained the old *υ* sound.

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

<i>αι</i> as in <i>Cairo</i>	<i>αυ</i> as <i>ou</i> in <i>out</i>	<i>ηυ</i> as <i>ēh'-oo</i>
<i>ει</i> as in <i>vein</i>	<i>ευ</i> as <i>e</i> (met) + <i>oo</i> (moon)	<i>ωυ</i> as <i>ōh'-oo</i>
<i>οι</i> as in <i>soil</i>	<i>ου</i> as in <i>ourang</i>	<i>υι</i> as in Fr. <i>luit</i>

In *α, η, φ* the long open vowels had completely overpowered the *ι* by 100 B.C., so that *ι* ceased to be written (5 a). The *ι* is now generally neglected in pronunciation though it may have still been sounded to some extent in the fourth century B.C. — The genuine diphthongs *αι* and *ου* (6) were originally distinct double sounds (*ēh'-i*, *ōh'-oo*), and as such were written EI, OT in the Old Attic alphabet (2 a): ΕΡΕΙΔΕ *ερειδή*, ΤΟΥΤΟΝ *τούτων*. The spurious diphthongs *ει* and *ου* (8) are digraphs representing the long sounds of simple *ε* (French *ê*) and original *υ*. By 400 B.C. genuine *αι* and *ου* had become simple single sounds pronounced as *ei* in *vein* and *ou* in *ourang*; and spurious *ει* and *ου*, which had been written E and O (2 a), were now often written EI and OT. After 300 B.C. *αι* gradually acquired the sound of *ei* in *seize*. *ευ* was sounded like *eh'-oo*, *ηυ* and *ωυ* like *ēh'-oo*, *ōh'-oo*, pronounced rapidly but smoothly. *υι* is now commonly sounded as *ui* in *quit*. It occurred only before vowels, and the loss of the *ι* in *ὄς son* (43) shows that the diphthongal sound was disliked.

26. Consonants.—Most of the consonants were sounded as in English (1). Before *ι, κ, γ, τ, σ* never had a *sh* (or *zh*) sound heard in *Lycia* (*Λυκία*), *Asia* (*Ἀσία*). *σ* was usually like our sharp *s*; but before voiced consonants (15 a) it probably was soft, like *z*; thus we find both *κόζμος* and *κόσμος* on inscriptions. — *ζ* was probably = *zd*, whether it arose from an original *σδ* (as in *Ἀθήναζε*, from *Ἀθηνα(ν)ι-δε Athens-wards*), or from *dz*, developed from *dy* (as in *ἱγυρόν*, from *(d)γυρόν*, cp. *jugum*). The *z* in *zd* gradually extinguished the *d*, until in the Hellenistic period (p. 4) *ζ* sank to *z* (as in *zeal*), which is the sound in Modern Greek. — The aspirates *φ, θ, χ* were voiceless stops (15 b, 16 a) followed by a strong expiration: *π^h, τ^h, κ^h* as in *upheaval*, *hothouse*, *backhand* (though here *h* is in a different syllable from the stop). Thus, *φεύγω* was *π'εύγω*, *θέλω* was *τ'έλω*, *έχω* was *κ'έω*. Cp. *έφ' φ* for *επ(ι) 'φ*, etc. Probably only one *h* was heard when two aspirates came together, as in *έχθρός* (*έκτ'ρός*). After 300 A.D. (probably) *φ, θ, χ* became spirants, *φ* being sounded as *f* (as in *Φίλιππος Philip*), *θ* as *th* in *theatre*, *χ* as *ch* in German *ich* or *loch*. The stage between aspirates and spirants is sometimes represented by the writing *πφ* (= *pf*), *τθ*, *κχ*.

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

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

VOWEL CHANGE

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

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

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

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

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

28 D. Metrical lengthening. — Many words, which would otherwise not fit into the verse, show in the Epic *ει* for *ε*, *ου* (rarely *οι*) for *ο*, and *ᾱ*, *ι*, *υ* for *α*, *ι*, *υ*. Thus, *εινάλιος in the sea* for *ἐνάλιος*, *εἰαρινός vernal* for *ἐαρινός*, *ὑπείροχος eminent* for *ὑπέροχος*, *εἰλήλουθα have come* for *ἐλήλουθα*, *οὐλόμενος destructive*, *accursed* for *ὀλόμενος*, *οὔρεα mountains* from *ὄρος*, *Οὐλύμπιοι of Olympus* from *Ὀλύμπιος*. *ο* before *α* vowel appears as *οι* in *πνοή breath*. Similarly, *ἁγᾶθεος very holy* for *ἀγᾶθεος*; but *ἠνεμείς windy* (from *ἄνεμος*) has the *η* of *ὑπῆνεμος under the wind* (29), and *τιθέμενος placing* (for *τιθέμενος*) borrows *η* from *τίθημι*.

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

30 D. 1. Doric and Aeolic retain original *ā*, as in *μάλον apple* (cp. Lat. *mālum*, Att. *μήλον*), *κάρυξ herald* (Att. *κῆρυξ*). But Doric and Aeolic have original *η* when *η* interchanges with *ε*, as in *τίθημι I place*, *τίθεμεν we place*, *μάτηρ mātera mother*, *ποιμήν ποιμένη shepherd*.

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

a. This is true also of the $\bar{a}$ which is the result of early compensative lengthening, by which $-ασ-$, $-ασλ-$, $-ασμ-$, and $-ασν-$ changed to $-ᾱσ-$, $-ᾱλ-$, $-ᾱμ-$, and $-ᾱν-$. (See 37 b.) But in a few cases like $τάς$ for $τὰς$, and in $πᾶσα$ for $πάντα$ (113) where the combination $ανσ$ arose at a later period, $\bar{a}$ was not changed to η . $ὑφᾶναι$ for $ὑφῆναι$ to *weave* follows $τετρᾶναι$ to *pierce*.

b. Original $\bar{a}$ became η after ν , as $φνῆ$ *growth*. In some words, however, we find $\bar{a}$.

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

1. When preceded by α or ρ ; as $\etaμέρᾱ$ *day*, $χώρᾱ$ *country*. This appears to have taken place even though an σ intervened: as $ἀκρόᾱμα$ *a musical piece*, $ἀθρόᾱ$ *collected*.

EXCEPTIONS: (a) But $\rho\phi\eta$ was changed to $\rho\eta$: as $κόρῃ$ for $κορφῃ$ *maiden*.

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

2. When preceded by ϵ or ι : as $\gammaενᾱ$ *generation*, $σκιδ$ *shadow*.

This change takes place even when the η is the result of the contraction of $\epsilon\alpha$: as $ὑγιᾱ$ *healthy*, $ἐνδεᾱ$ *lacking*, for $ὑγιῆ$ from $ὑγιε(\sigma)\alpha$, $ἐνδεῆ$ from $ἐνδεε(\sigma)\alpha$; also, if originally a ϕ intervened, as $νῆᾱ$ for $νεῖᾱ$ *young* (Lat. *nova*).

EXCEPTIONS: Some exceptions are due to analogy: $ὑγιῆ$ *healthy*, $εὐφνῆ$ *shapely* (292 d) follow $\sigmaαφῆ$ *clear*.

32. In the choruses of tragedy Doric $\bar{a}$ is often used for η . Thus, $μήτηρ$ *mother*, $ψυχᾱ$ *soul*, $γᾱ$ *earth*, $δυστᾱνος$ *wretched*, $ἱβᾱν$ *went*.

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

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

33 D. α for ϵ : $\iota\alpha\rho\acute{\omicron}\varsigma$ *sacred*, Ἄρταμης (for Ἄρτεμης), $\tau\rho\acute{\alpha}\pi\omega$ *turn* Dor.; ϵ for α : $\theta\epsilon\rho\sigma\iota$ *courage* Aeol., $\epsilon\rho\sigma\eta\eta$ *male*, $\delta\rho\acute{\epsilon}\omega$ *see*, $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\epsilon\varsigma$ *four* (= $\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$) Ion.; α for σ : $\delta\iota\acute{\alpha}\kappa\alpha\rho\iota\omicron\iota$ (for $\delta\iota\acute{\alpha}\kappa\acute{\omicron}\sigma\iota\omicron\iota$) 200 Dor., $\upsilon\pi\acute{\alpha}$ *under* Aeol.; σ for α : $\sigma\rho\acute{\omicron}\tau\omicron\varsigma$ ($\sigma\rho\alpha\tau\acute{\omicron}\varsigma$) *army*, $\delta\eta$ ($\delta\acute{\alpha}\delta\acute{\alpha}$) *up* Aeol., $\tau\acute{\epsilon}\tau\tau\omicron\rho\epsilon\varsigma$ ($\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$) *four* Dor.; ϵ for η : $\epsilon\sigma\omega\eta$ *inferior* ($\epsilon\tau\tau\omega\eta$) Ion.; ϵ for σ : Ἀπέλλων Dor. (also Ἀπόλλων); ϵ for $\epsilon\iota$: $\mu\acute{\epsilon}\zeta\omega\eta$ *greater* Ion.; ϵ for ι : $\kappa\acute{\epsilon}\rho\eta\alpha\eta$ *mix* (= $\kappa\epsilon\rho\acute{\alpha}\nu\alpha\iota$ for $\kappa\epsilon\rho\alpha\eta\acute{\nu}\nu\alpha\iota$) Aeol.; ϵ for $\epsilon\iota$: $\iota\sigma\tau\acute{\iota}\eta$ *hearth* Ion., $\iota\sigma\tau\acute{\iota}\alpha$ Dor. (for $\epsilon\sigma\tau\acute{\iota}\alpha$), $\chi\rho\acute{\upsilon}\sigma\iota\omicron\varsigma$ ($\chi\rho\acute{\upsilon}\sigma\epsilon\iota\varsigma$) *golden* Aeol., $\theta\epsilon\acute{\omicron}\varsigma$ *god* Boeot., $\kappa\omicron\sigma\mu\acute{\omega}\varsigma$ *arrange* Dor.; υ for α : $\pi\acute{\iota}\sigma\upsilon\rho\epsilon\varsigma$ *four* ($\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$) Hom.; υ for σ : $\delta\eta\eta\mu\alpha$ *name* Dor., Aeol., $\acute{\alpha}\pi\acute{\upsilon}$ *from* Aeol.; ω for $\sigma\upsilon$: $\tilde{\omega}\eta$ *accordingly* Ion., Dor.

34 D. Often in Ionic: Ἀτρεΐδης from earlier Ἀτρεΐδᾱ *son of Atreus*, $\iota\kappa\acute{\epsilon}\tau\epsilon\omega$ from $\iota\kappa\acute{\epsilon}\tau\alpha\omega$ *suppliant*. This $\epsilon\omega$ generally makes a single syllable in poetry (60). The $\eta\sigma$ intermediate between $\acute{\alpha}\sigma$ and $\epsilon\omega$ is rarely found.

35. Qualitative Vowel Gradation.—In the same root or suffix we find an interchange among different vowels (and diphthongs) similar to the interchange in *sing, sang, sung*.

a. This variation appears in *strong* grades and in a *weak* grade (including actual expulsion of a vowel—in diphthongs, of the first vowel). Thus, *φέρω* I carry, *φάρος* tribute, *φάρ* thief, *φαρ-έ-τρα* quiver, *δι-φ-ρος* chariot (two-carrier), *λείπω* I leave, *λέλοιπα* I have left, *λείπειν* to leave. The interchange is quantitative in *φάρος φάρ* (cp. 27).

b. When, by the expulsion of a vowel in the weak grade, an unpronounceable combination of consonants resulted, a vowel sound was developed to render pronunciation possible. Thus, *ρα* or *α* was developed from *ρ* between consonants, as in *πα-τρά-σι* from *πατρ-σι* (262); and *α* from *ν*, as in *αὐτό-μα-το-ν* for *αὐτο-μα-τον* *automaton* (acting of its own will), cp. *μέρος* rage, *μέ-μον-α* I yearn. So in *ὄνομα* name for *ὄνομ-α*; cp. *δνομα*.

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

36. TABLE OF THE CHIEF VOWEL GRADES

Strong Grades		Weak Grade	Strong Grades		Weak Grade
1.	2.		1.	2.	
a.	ε : ο	— or α	d.	ā : ω	α
b.	ει : οι	ι	e.	η : ω	ε or α
c.	ευ : ου	υ	f.	ω	ο
a.	<i>{ ἐ-γεν-ό-μην I became : γέ-γον-α I am born γί-γ-ο-μαι I become</i> <i>{ τρέ-πω I turn : τροπ-ή rout ἐ-τράπ-ην I was put to flight</i>				
b.	<i>πειθ-ω I persuade : πέ-ποιθ-α I trust (568) πιθ-ανός persuasive</i>				
c.	<i>ἐλεύ(θ)ο-ο-μαι I shall go : ἐλ-ήλουθ-α I have gone ἤλυθ-ο-ν I went (Epic)</i>				
d.	<i>φᾶ-μι (Dor., 30) I say : φω-τή speech φα-μέν we speak</i>				
e.	<i>{ τί-θη-μι I place : θω-μός heap θε-τός placed, adopted</i> <i>{ ῥήγ-νυ-μι I break : ῥ-ρωγ-α I have broken ἐ-ρράγ-η it was broken</i>				
f.	<i>— δίδω-μι I give δίδω-μεν we give</i>				

N. 1. — Relatively few words show examples of all the above series of grades. Some have five grades, as *πα-τήρ*, *πα-τέρ-α*, *εὐ-πά-τωρ*, *εὐ-πά-τορ-α*, *πα-τρ-ός*.

N. 2. — *ε* and *ι* vary in *πετάννυμι* *πίτνημι* *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 *ρ*, which in Attic disappeared after a consonant without causing lengthening. Thus, *ξείνος* for *ξένος* *stranger*, *εἰνεκα* on account of (also in Dem.) for *ἐνεκα*, *ὄρος* boundary for *ὄρος*, *κόρος* boy for *κόρος*, *μόνος* alone for *μόνος*. These forms are also used generally in poetry.

The short vowels
are lengthened to

thus the forms
become

α	ε	ι	ο	υ
ᾱ	ῃ	ῖ	οῦ	ῡ
τάς	ἐ-μεν-σα	ἐκλιν-σα	τόν	δεικνυ-ς
τάς	ἔμεινα	ἔκλινα	τούς	δεικνός
the	I remained	I leaned	the	showing

a. Thus are formed κτείνω *I kill* for κτεν-ιω, φθεῖρω *I destroy* for φθερ-ιω, δότευρα *giver* for δοτερ-ια, κλίνω *I lean* for κλιν-ιω, ὀλοφθῶ *I lament* for ὀλοφυρ-ιω.

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

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

38. ᾱ arises from αι upon the loss of its ι (43) in ἀεὶ *always* (from αλεῖ), ἀετὶς *eagle* (αλετὶς), κλαεῖ *weeps* (κλαλεῖ), ἐλαῖ *olive-tree* (ἐλαία, cp. Lat. *oliva*).

a. This change took place only when αι was followed by ϕ (αἰϕελ, αἰφερός from αἰφτος, κλαίφει from κλαφτει, 111, 128) or ι (Θηβαίς *the Thebaïd* from Θηβαίς); and only when ϕ or ι was not followed by ο.

SHORTENING, ADDITION, AND OTHER VOWEL CHANGES

39. **Shortening.**—A long vowel may be shortened before another long vowel: βασιλέων from βασιλήων *of kings*, νεών from νηών *of ships*, τεθνεώς from τεθνήως *dead*.

40. A long vowel before ι, υ, a nasal, or a liquid + a following consonant was regularly shortened: ναῦς from original νᾱς *ship*, ἐμίγνεν from ἐ-μυγν-νεν *were mixed*. The long vowel was often introduced again, as Ion. νηὶς *ship*.

41. **Addition.**—α, ε, ο are sometimes prefixed before λ, μ, ρ, ϕ (*prothetic vowels*). Thus, ἀ-λείφω *anoint with oil*, λίπος *fat*; ἐ-ρυθρός *red* (cp. Lat. *ruber*), ἐ-εἰκοσι from ἐ-(ϕ)εἰκοσι; ὀ-μόργνημι *strike*; ἐ-χθές and χθές *yesterday*, ἑ-κτισ *weasel* (κτιδὴ *weasel-skin helmet*) are doubtful cases.

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

2. Doric generally lengthens ε and ο to η and ω: ξῆνος, ὦρος, κῶρος, μῶρος. So μῶσα *muse* from μουσα for μωντια, τῶς for τόν *the*, ἡμί ασι for ἑσμι, χῆλιοι 1000 for χεσλιοι, Ionic χελιοι. (In some Doric dialects ϕ drops as in Attic (ξένος, ἦρι); and αν, ον may become αι, οι: δεσπότης *lords*, τός *the*.)

3. Aeolic has αις, εις (a genuine diphth.), οἰς from ανς, ενς, ονς. Thus, παῖσα *all* (Cretan πάσσα, Att. πᾶσα), ἄλοισι *they loose* from ἄλοισι. Elsewhere Aeol. prefers assimilated forms (ἔμεινα, ἔκλινα, ξένος, ἔννεκα, ὄρρος, ἔμμι, χέλλιοι). But single ν, ρ are also found, as in κόρᾱ, μόρος. Aeolic has φθέρρω, κλίνω, ὀλοφύρρω; cp. 37 a.

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

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

44. a. The disappearance of *ε* before a vowel is often called *hyphaeresis* (*ὑφαίρεσις omission*). Thus Ionic *νῆσός chick* for *νέσος*, *ἑορτή* for *ἐορτή festival*; *ἄδειω* *fearlessly* for *ἀδεῖω*. Here *ε* was sounded nearly like *γ* and was not written.

b. The disappearance of a short vowel between consonants is called *syncope* (*συνκοπή cutting up*). Thus *πίπτω fall* for *πι-πετ-ω*, *πατὴρ father* for *πατέρος*. Syncope forms show the weak grade of vowel gradation (35, 36).

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

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

EUPHONY OF VOWELS

CONTACT OF VOWELS AND HIATUS

46. Attic more than any other dialect disliked the immediate succession of two vowel sounds in adjoining syllables. To avoid such succession, which often arose in the formation and inflection of words, various means were employed: *contraction* (48 ff.), when the vowels collided in the middle of a word; or, when the succession occurred between two words (*hiatus*), by *crasis* (62 ff.), *elision* (70 ff.), *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 to remain by different writers in different degrees, commonly after short words, such as *ὦ, εἰ, ἦ, καί, μή*, and the forms of the article.

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

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

47 D. Hiatus is allowed in certain cases.

1. *In epic poetry*: a. After *ι* and *υ*: *ἄνοι ἀμφίς, σύ ἐσσ.*

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

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

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

e. Where *ρ* has been lost.

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

CONTRACTION

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

a. Occasion for contraction is made especially by the concurrence of vowel sounds which were once separated by σ , χ (χ), 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: $\gammaένει = \gammaένει$, $αἰδοῖ = αἰδοῖ$, $κλήϊθρον = κληῖθρον$.

50. (II) **Like Vowels.** — Like vowels, whether short or long, unite in the common long; $εε$, $οο$ become $ει$, $ου$ (6): $γέραα = γέρα$, $φιλέητε = φιλέητε$; $ἐφίλλεε = ἐφίλλει$, $δηλόομεν = δηλούμεν$.

a. ϵ is rarely contracted with ι ($ὀφι + ἰδιον = ὀφίδιον$ *small snake*) or υ with υ ($\epsilon\iota$ *son* in inscriptions, from $\delta(\iota)ύς = υἱός$, 43).

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

a. An o sound always prevails over an a or e sound: $ο$ or $ω$ before or after a , and before η , forms $ω$. $οε$ and $εο$ form $ου$ (a spurious diphthong, 6). Thus, $τίμαμεν = τῖμῶμεν$, $αἰδῶα = αἰδῶ$, $ἥρωα = ἥρω$, $τίμῶω = τῖμῶ$, $δηλόητε = δηλώετε$; but $φιλέομεν = φιλούμεν$, $δηλόετον = δηλούτον$.

b. When a and e or η come together the vowel sound that precedes prevails, and we have $α$ or η : $δραε = δρᾶ$, $τίμάητε = τῖμάτε$, $δρεα = δρη$.

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

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

53. A vowel before a diphthong not beginning with the same sound generally contracts with the first vowel of the diphthong; the last vowel, if ι , is *subscript* (5): $τίμαῖι = τῖμᾶ$, $τίμάοιμεν = τῖμῶμεν$, $λείπειαι = λείπη$, $μεμνηοῖμην = μεμνήμην$.

a. But $e + αι$ becomes $οι$: $φιλέοι = φιλοῖ$; $ο + ει$, $ο + η$ become $οι$: $δηλόει = δηλοῖ$, $δηλόη = δηλοῖ$.

54. Spurious $ει$ and $ου$ are treated like e and o : $τίμαειν = τῖμᾶν$, $δηλόειν = δηλοῦν$, $τίμαουσι = τῖμῶσι$ (but $τίμαει = τῖμᾶ$ and $δηλόει = δηλοῖ$, since $ει$ is here genuine; 6).

50 D. $\epsilon + \epsilon = \ddot{\epsilon}$ occurs chiefly in the Ionic, Doric, and Aeolic dative singular of nouns in $-ε$ (268 D.), as in $πόλει = πόλι$; also in the optative, as in $φει-ι-το = φεῖτε$.

55. (V) Three Vowels. — When three vowels come together, the last two unite first, and the resulting diphthong may be contracted with the first vowel: thus, $\tau\acute{\iota}\mu\tilde{\alpha}$ is from $\tau\acute{\iota}\mu\alpha\eta$ out of $\tau\acute{\iota}\mu\alpha\epsilon(\sigma)\alpha\iota$; but Περικλέους from Περικλέεος .

56. Irregularities. — A short vowel preceding α or any long vowel or diphthong, in contracts of the first and second declensions, is apparently absorbed (235, 290): $\chi\rho\theta\epsilon\alpha = \chi\rho\theta\tilde{\alpha}$ (not $\chi\rho\theta\sigma\eta$), $\acute{\alpha}\pi\lambda\alpha = \acute{\alpha}\pi\tilde{\alpha}$ (not $\acute{\alpha}\pi\lambda\omega$), by analogy to the α which marks the neuter plural, $\chi\rho\upsilon\sigma\epsilon\alpha\iota\varsigma = \chi\rho\upsilon\sigma\alpha\iota\varsigma$. (So $\eta\mu\epsilon\alpha\varsigma = \eta\mu\tilde{\alpha}\varsigma$ to show the $-as$ of the accus. pl.) Only in the singular of the first declension does $\epsilon\tilde{\alpha}$ become η (or $\tilde{\alpha}$ after a vowel or ρ): $\chi\rho\upsilon\sigma\epsilon\tilde{\alpha}\varsigma = \chi\rho\upsilon\sigma\eta\varsigma$, $\acute{\alpha}\rho\gamma\upsilon\rho\epsilon\alpha = \acute{\alpha}\rho\gamma\upsilon\rho\tilde{\eta}$. In the third declension $\epsilon\epsilon\alpha$ becomes $\epsilon\tilde{\alpha}$ (265); $\iota\epsilon\alpha$ or $\upsilon\epsilon\alpha$ becomes $\iota\tilde{\alpha}$ ($\upsilon\tilde{\alpha}$) or $\iota\eta$ ($\upsilon\eta$). See 292 d.

Various special cases will be considered under their appropriate sections.

57. The contraction of a long vowel with a short vowel sometimes does not occur by reason of analogy. Thus, $\nu\eta\tau$ (two syllables) follows $\nu\eta\theta\varsigma$, the older form of $\nu\acute{\omega}\varsigma$ (275). Sometimes the long vowel was shortened (39) 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, $\theta\epsilon(\sigma)\delta\epsilon\varsigma$ *god*, but $\Thetaου\kappa\tilde{\upsilon}\delta\iota\delta\eta\varsigma$ *Thucydides* ($\theta\epsilon\delta\varsigma + \kappa\tilde{\upsilon}\delta\omega\varsigma$ *glory*).

59.

TABLE OF VOWEL CONTRACTIONS

[After $\epsilon\iota$ or ou , *gen.* means *genuine*, *sp.* means *spurious*.]

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

55 D. In Hom. $\delta\epsilon\iota\omicron\varsigma$ of fear from $\delta\epsilon\epsilon(\sigma)\omicron\varsigma$ the first two vowels unite.

TABLE OF VOWEL CONTRACTIONS — Concluded

η + η	= η	φανήητε	= φανήητε	ο + η	= οι	δηλόη	= δηλοῖ
η + η	= η	ζήη	= ζῆ		= φ	δόης	= δῶς
η + α	= φ	μεμνηοίμην	=	ο + ι	= οι	ήχόι	= ήχοι
		μεμνῶμην		ο + ο	= ου (sp.)	πλόος	= πλοῦς
η + ι	= η	κληῖς	= κληῖς	ο + οι	= οι	δηλόοιμεν	= δηλοῖμεν
ι + ι	= ῖ	Χίιος	= Χίος	ο + ου (sp.)	= ου (sp.)	δηλόουσι	= δηλοῦσι
ο + α	= ω	αἰδῶα	= αἰδῶ	ο + ω	= ω	δηλόω	= δηλῶ
	= ᾶ	ἀπλόα	= ἀπλᾶ	ο + φ	= φ	πλόφ	= πλῶ
		(58)		υ + ι	= ῡ	ιχθυῖδιον	= ιχθῶδιον
ο + ε	= ου (sp.)	ἐδῆλοε	= ἐδήλου	υ + υ	= ῡ	ύς (for υῖς)	= ῡς
ο + ει (gen.)	= οι	δηλόει	= δηλοῖ	ω + α	= ω	ἥρωα	= ἥρω
ο + ει (sp.)	= ου	δηλόειν	= δηλοῦν	ω + ι	= φ	ἥρωι	= ἥρωφ
ο + η	= ω	δηλόητε	= δηλῶτε	ω + ω	= ω	δῶω (Hom.)	= δῶ

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

SYNIZESIS

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

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

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

1. Ionic (Old and New) is distinguished by its absence of contraction. Thus, *πλόος* for *πλοῦς* *voyage*, *τείχεα* for *τείχη* *walls*, *δοτέα* for *δοτᾶ* *bones*, *δοιδή* for *δοῖδῃ* *song*, *ἀεργός* for *ἀργός* *idle*. The Mss. of Hdt. generally leave *εε*, *ει* uncontracted; but this is probably erroneous in most cases. Ionic rarely contracts where Attic does not: *ογδώκοντα* for *ογδοήκοντα* *eighty*.

2. *εο*, *εω*, *εου* generally remain open in all dialects except Attic. In Ionic *εω* is usually monosyllabic. Ionic (and less often Doric) may contract *εο*, *εου* to *εῡ*: *σεῡ* from *σέο* of *thee*, *φιλεῖσι* from *φιλέουσι* *they love*.

3. *αο*, *αῶ*, *αω*, *ᾶω* contract to *ᾶ* in Doric and Aeolic. Thus, *Ἀτρεῖδᾶ* from *Ἀτρεῖδᾶο*, Dor. *γελᾶντι* *they laugh* from *γελᾶοντι*, *χωρᾶν* from *χωρᾶων* of *countries*. In Aeolic *οᾶ* = *ᾶ* in *βᾶθδεντι* (Ion. *βωθδεντι*) = Att. *βοηθοῦντι* *aiding* (dative).

4. Doric contracts *αε* to *η*; *αη* to *η*; *αει*, *αη* to *η*. Thus, *νίκη* from *νικαε* *conquer!* *ὄρη* from *ὄραει* and *ὄραη*; but *ᾶε* = *ᾶ* (*ἄλιος* from *ἄελιος*, Hom. *ἥελιος* *sun*).

5. The Severer (and earlier) Doric contracts *εε* to *η*, and *οε*, *οο* to *ω*. Thus, *φιλήτω* from *φιλεέτω*, *δηλώτε* from *δηλόετε*, *ἱππω* from *ἱππο-ο* (230 D.); the Milder (and later) Doric and N. W. Greek contract to *ει*, and *ου*. Aeolic agrees with the Severer Doric.

now, ἦ οὔ, ἦ (interrog.), μή not, ἐπεὶ since, ἐγὼ I, ὦ oh; as ἦ οὐ O 18.

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

CRASIS

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

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

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

63. Crasis occurs in general only between words that belong together; and the first of the two words united by crasis is usually the less important; as the article, relative pronoun (ὁ, ἡ), πρό, καί, δέ, ὦ. Crasis occurs chiefly in poetry.

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

64. π, τ, κ become φ, θ, χ when the next word begins with the rough breathing (124): τῇ ἡμέρᾳ = θῇμέρᾳ *the day*, καὶ αὐτὸς = χοί (68 c).

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

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

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

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

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

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

b. τοί. — τοὶ ἄρα = τᾶρα, μέντοι δὲ = μεντάν.

c. καί. — (1) αἰ is dropped: καὶ αὐτός = καῖτός, καὶ οὐ = κοῦ, καὶ ἡ = χῆ, καὶ αὐτὸς = χοῖ, καὶ ἱκετεύετε = χικετεύετε *and ye beseech* (64). (2) αἰ is contracted chiefly before ε and ει: καὶ ἐν = κέν, καὶ ἐγὼ = κέγῳ, καὶ ἐς = κές, καὶ εἴπα = κᾶπα (note however καὶ εἰ = κεί, καὶ εἰς = κείς); also before ο in καὶ ὅτε = χῶτε. καὶ ὅπως = χῶπως (64).

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

69. Most crasis forms of *ἐρεπος* other are derived from *ἀρεπος*, the earlier form: thus, *ὁ ἐρεπος* = *ἀρεπος*, *οἱ ἐρεποι* = *ἀρεποι*; but *τοῦ ἐρέπου* = *θούρέπου* (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.

ἄλλ' (ἀ) ἄγε, ἔδωκ' (α) ἐννέα, ἐφ' (= ἐπι) ἑαυτοῦ (64), ἔχοιμ' (ι) δν, γένοιτ' (ο) 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. *ἔδε εἶπε* and *ἔε' εἶπε* were spoken alike. The Mss. are of little value in such cases.

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

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

72. Elision does not occur in

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

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

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

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

e. Words with final *υ*.

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

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

68 D. Hom. has *ἄριστος* = *ὁ ἀριστος*, *ὠνός* = *ὁ αὐτός*. Hdt. has *οὔτερος* = *ὁ ἑτερος*, *ὠνὴρ* = *ὁ ἀνὴρ*, *ὠνός* = *ὁ αὐτός*, *τῶνός* = *τὸ αὐτό*, *τῶντοῦ* = *τοῦ αὐτοῦ*, *ἑωτοῦ* = *ἐξ αὐτοῦ*, *ἄνδρες* = *οἱ ἄνδρες*. Doric has *κῆπι* = *καὶ ἐπὶ*.

72 D. Absence of elision in Homer often proves the loss of *ϝ* (3), as in *κατὰ δαῖτυ* X 1. Epic admits elision in *σά* thy, *ῥά*, in the dat. sing. of the third decl., in *-σι* and *-αι* in the personal endings, and in *-ναι*, *-θαι* of the infinitive, and (rarely) in *μοι*, *σοι*, *τοί*. *ἄνα* oh king, and *ἄνα* = *ἀνάσσει* rise up, elide only once, *ἰδέ* and never. Hdt. elides less often than Attic prose; but the Mss. are not a sure guide. *περί* sometimes appears as *πέρ* in Doric and Aeolic before words beginning with other vowels than *ι*. *ἄξει* ὁδύρα: A 272. Cp. 148 D. 1.

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

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

a. ἴδῃ, τοῦτ' *this* are derived from the demonstrative pronouns ἴδε, τοῦτο + the deictic ending ῖ (333 g).

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

c. On the accent in elision, see 174.

APHAERESIS (INVERSE ELISION)

76. Aphaeresis (*ἀφαίρεσις taking away*) is the elision of ε at the beginning of a word after a word ending in a long vowel or diphthong. This occurs only in poetry, and chiefly after μή *not*, ἢ *or*. Thus, μὴ 'παῦθα, ἢ 'μέ, παρέξω 'μάντον, αὐτὴ 'ἐγήθεν. In some texts editors prefer to adopt crasis (62) or synizesis (60). α is rarely elided thus.

EUPHONY OF CONSONANTS

77. Assimilation. — A consonant is sometimes assimilated to another consonant in the same word. This assimilation may be either *partial*, as in ἐ-πέμφ-θην *I was sent* for ἐ-πεμπ-θην (82), or *complete*, as in ἐμμένω *I abide by* for ἐν-μενω (94).

a. A preceding consonant is generally assimilated to a following consonant. Assimilation to a preceding consonant, as in δαλύμ *I destroy* for δλ-νῦ-μ, is rare.

DOUBLING OF CONSONANTS

78. Attic has ττ for σσ of Ionic and most other dialects: πρᾶττω *do* for πρᾶσσω, θάλαττα *sea* for θάλασσα, κρείττων *stronger* for κρείσσω.

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

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

75 D. Apocope (*ἀποκοπή cutting off*) occurs when a final short vowel is cut off before an initial consonant. In literature apocope is confined to poetry, but in the prose inscriptions of the dialects it is frequent. Thus, in Hom., as separate words and in compounds, ἀν, κάτ, πάρ (ἀπ, ὅτ rarely) for ἀνά, κατά, παρά (ἀπό, ὑπό). Final τ is assimilated to a following consonant (but καθαρεῖν *to die*, not καθαρεῖν, cp. 83 a); so final ρ by 91-95. Thus, ἀλλέξαι *to pick up*, ἀμ πόνον *into the strife*; κάββαλε *threw down*, κάλλιπε *left behind*, κακκίοντες *lit. lying down*, καυάξαις *break in pieces*, for καφφάξαις = κατ-φάξαις, καδ δέ, καδδύσαι *entering into*, κάπ πεδίον *through the plain*, κάγ γόνυ *on the knee* (κάγ not kang), κάρ ῥέον *in the stream*; ὑββάλλειν *interrupt*, ἀππέμψει *will send away*. When three consonants collide, the final consonant of the apocope word is usually lost, as κάκτανε *slew*, from κάκκτανε *out of* κατ(ε)κτανε. Apocope occurs rarely in Attic poetry. ποτ for ποτὶ (= πρὸς 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* = *θάρσος, ἄρρην male* = *ἄρσην*.

a. But *ρσ* does not become *ρρ* in the dative plural (*ῥήτορ-σι orators*) and in words containing the suffix *-σις* (*ἄρ-σις raising*).

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

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

a. This *ρρ*, due to assimilation of *σρ* (*ἔρρει, καλι-ρροος*), or *φρ* (*ἐρρήθη was spoken*), is strictly retained in the interior of a word; but simplified to single *ρ* when standing at the beginning, i.e. *ρέω* is for *ρρέω*. In composition (*εὖ-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 *ργ*, 44, 117), and *ρρ* (95).

81. *β, γ, δ* are not doubled in Attic (cp. 75 D.). In *γγ* the first *γ* is nasal (19 a). *φ, χ, θ* are not doubled in Attic; instead, we have *πφ, κχ, τθ* as in *Σαπφώ Sappho, Βάκχος Bacchus, Ἀθήις (Athēis) 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*) *τέτριπται* has been rubbed from *τριβ-ω rub*; (*γεγραφ-ται*) *γέγραπται* has been written from *γράφ-ω write*. *γτ, χτ* become *κτ*: (*λελεγ-ται*) *λελεκται* has been said from *λέγ-ω say*; (*βεβρεχ-ται*) *βέβρεκται* has been moistened from *βρέχ-ω moisten*.

80 D. In Hom. and even in prose *ρ* may remain single after a vowel: *ἔ-ρεξε* did from *ρέζω, καλλι-ρροος*. So *ισθ-ρροπος* and *ισθ-ροπος* (by analogy to *ρόπος*) equally balanced. *ἐκ χειρῶν βέλεα ῥέον* M 159 represents *βέλεα ρρέον*. Cp. 146 D.

81 D. 1. Hom. has many cases of doubled liquids and nasals: *ἔλλαβε* took, *ἀλληκτος* unceasing, *ἀμμοροι* without lot in, *φιλομμειδής* fond of smiles, *ἀγάννιφος* very snowy, *ἀργεννός* white, *ἐνεπε* relate. These forms are due to the assimilation of *σ* and *λ, μ, or ν*. Thus, *ἀγά-ννιφος* is from *ἀγα-σνιφος*, cp. *sn* in *snow*.

2. Doubled stops: *δττι* that (*σφοδ-τι*), *ὅπποτε* as (*σφοδ-ποτε*), *ἔδδεισε* feared (*ἔδδεισε*).

3. *σσ* in *μέσσοι* middle (for *μεθος medius*, 114), *ὀπίσσω* backward, in the datives of *σ*-stems, as *ἔπτεσι* (250 D. 2), and in verbs with stems in *σ* (*τρέσσε*).

4. One of these doubled consonants may be dropped without lengthening the preceding vowel: *Ὀδυσσεύς* from *Ὀδυσσεύς, μέσος, ὀπίσω*. So in *Ἀχιλλεύς* from *Ἀχιλλεύς*. On *δδ, ββ*, see 75 D. Aeolic has many doubled consonants due to assimilation (37 D. 3).

b. $\pi\delta$, $\phi\delta$ become $\beta\delta$: ($\kappa\lambda\epsilon\pi$ - $\theta\eta\eta$) $\kappa\lambda\epsilon\beta\theta\eta\eta$ by stealth from $\kappa\lambda\epsilon\pi$ - τ - ω *steal*; ($\gamma\rho\alpha\phi\theta\eta\eta$) $\gamma\rho\alpha\beta\theta\eta\eta$ *scraping* from $\gamma\rho\alpha\phi$ - ω *write* (originally *scratch, scrape*). $\kappa\delta$ becomes $\gamma\delta$: ($\pi\lambda\epsilon\kappa$ - $\theta\eta\eta$) $\pi\lambda\epsilon\gamma\theta\eta\eta$ *entwined* from $\pi\lambda\epsilon\kappa$ - ω *plait*.

c. $\pi\theta$, $\beta\theta$ become $\phi\theta$: ($\epsilon\pi\epsilon\mu\pi$ - $\theta\eta\eta$) $\epsilon\pi\epsilon\mu\phi\theta\eta\eta$ *I was sent* from $\pi\epsilon\mu\pi$ - ω *send*; ($\epsilon\tau\rho\iota\beta$ - $\theta\eta$) $\epsilon\tau\rho\iota\phi\theta\eta$ *it was rubbed* ($\tau\rho\iota\beta$ - ω *rub*). $\kappa\theta$, $\gamma\theta$ become $\chi\theta$: ($\epsilon\pi\lambda\epsilon\kappa$ - $\theta\eta$) $\epsilon\pi\lambda\epsilon\chi\theta\eta$ *it was plaited* ($\pi\lambda\epsilon\kappa$ - ω *plait*); ($\epsilon\lambda\epsilon\gamma$ - $\theta\eta$) $\epsilon\lambda\epsilon\chi\theta\eta$ *it was said* ($\lambda\epsilon\gamma$ - ω *say*).

N. 1. — Cp. $\epsilon\pi\tau\acute{\alpha}$ *seven*, $\epsilon\beta\delta\omicron\mu\omicron\varsigma$ *seventh*, $\epsilon\phi\theta\eta\mu\epsilon\rho\omicron\varsigma$ *lasting seven days*.

N. 2. — But $\epsilon\kappa$ out of remains unchanged: $\epsilon\kappa\delta\iota\delta\omega\mu$ *surrender*, $\epsilon\kappa\theta\acute{\epsilon}\omega$ *run out* (104).

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

$\acute{\alpha}\nu\sigma\tau\acute{\iota}\varsigma$ *practicable* for $\acute{\alpha}\nu\tau$ - $\tau\omicron\varsigma$ from $\acute{\alpha}\nu\tau\omega$ *complete*, $\iota\sigma\tau\epsilon$ *you know* for $\iota\delta$ - $\tau\epsilon$, $\omicron\iota\sigma\theta\alpha$ *thou knowest* for $\omicron\iota\delta$ - $\theta\alpha$, $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ *has been persuaded* for $\pi\epsilon\pi\epsilon\iota\theta$ - $\tau\alpha\iota$, $\epsilon\pi\epsilon\iota\sigma\theta\eta\eta$ *I was persuaded* for $\epsilon\pi\epsilon\iota\theta$ - $\theta\eta\eta$.

a. $\tau\tau$, $\tau\theta$ remain unchanged in $\text{'}\text{Αττικ\acute{o}\varsigma}$, $\text{'}\text{Ατθ\acute{i}\varsigma}$ *Attic*, and in $\kappa\alpha\tau\theta\alpha\pi\epsilon\iota\nu$ *die* (75 D., 81). So $\tau\tau$ for $\sigma\sigma$ (78).

84. Any stop standing before a stop other than τ , δ , θ , or in other combination than $\pi\phi$, $\kappa\chi$, $\tau\theta$ (81) is dropped, as in $\kappa\epsilon\kappa\acute{\omicron}\mu\omicron(\delta)$ - $\kappa\alpha$ *I have brought*. γ before κ , γ , or χ is gamma-nasal (19 a), not a stop.

STOPS BEFORE M

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

$\delta\mu\mu\alpha$ *eye* for $\delta\pi$ - $\mu\alpha$ (cp. $\delta\pi\omega\tau\alpha$), $\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$ *I have been left* for $\lambda\epsilon\lambda\epsilon\iota\pi$ - $\mu\alpha\iota$ from $\lambda\epsilon\iota\pi$ - ω *leave*, $\tau\acute{\epsilon}\tau\rho\iota\mu\mu\alpha\iota$ for $\tau\epsilon\tau\rho\iota\beta$ - $\mu\alpha\iota$ from $\tau\rho\iota\beta$ - ω *rub*, $\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$ for $\gamma\epsilon\gamma\rho\alpha\phi$ - $\mu\alpha\iota$ from $\gamma\rho\alpha\phi$ - ω *write*, $\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$ for $\pi\epsilon\pi\lambda\epsilon\kappa$ - $\mu\alpha\iota$ from $\pi\lambda\epsilon\kappa$ - ω *plait*, $\tau\acute{\epsilon}\tau\epsilon\nu\gamma\mu\alpha\iota$ for $\tau\epsilon\tau\epsilon\nu\chi$ - $\mu\alpha\iota$ from $\tau\acute{\epsilon}\nu\chi$ - ω *build*.

a. κ and χ may remain unchanged before μ in a noun-suffix: $\acute{\alpha}\kappa$ - $\mu\acute{\eta}$ *edge*, $\delta\rho\alpha\chi$ - $\mu\acute{\eta}$ *drachma*. $\kappa\mu$ remains when brought together by phonetic change (128 a), as in $\kappa\acute{\epsilon}$ - $\kappa\mu\eta$ - $\kappa\alpha$ *am wearied* ($\kappa\acute{\alpha}\mu$ - $\nu\omega$).

b. $\gamma\gamma\mu$ and $\mu\mu\mu$ become $\gamma\mu$ and $\mu\mu$. Thus, $\epsilon\lambda\acute{\eta}\lambda\epsilon\gamma\mu\alpha\iota$ for $\epsilon\lambda\eta\lambda\epsilon\gamma\gamma$ - $\mu\alpha\iota$ from $\epsilon\lambda\eta\lambda\epsilon\gamma\chi$ - $\mu\alpha\iota$ ($\epsilon\lambda\acute{\epsilon}\gamma\chi$ - ω *convict*), $\pi\acute{\epsilon}\pi\epsilon\mu\mu\alpha\iota$ for $\pi\epsilon\pi\epsilon\mu\mu$ - $\mu\alpha\iota$ from $\pi\epsilon\pi\epsilon\mu\pi$ - $\mu\alpha\iota$ ($\pi\acute{\epsilon}\mu\pi$ - ω *send*).

86. A dental stop (τ , δ , θ) before μ often appears to become σ . Thus, $\eta\eta\upsilon\sigma\mu\alpha\iota$ for $\eta\eta\upsilon\tau$ - $\mu\alpha\iota$ ($\acute{\alpha}\nu\tau$ - ω *complete*), $\pi\acute{\epsilon}\phi\rho\alpha\sigma\mu\alpha\iota$ for $\pi\epsilon\phi\rho\alpha\delta$ - $\mu\alpha\iota$ ($\phi\rho\acute{\alpha}\zeta$ *declare*), $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ for $\pi\epsilon\pi\epsilon\iota\theta$ - $\mu\alpha\iota$ ($\pi\acute{\epsilon}\iota\theta$ *persuade*).

87. On the other hand, since these stops are actually retained in many words, such as $\epsilon\rho\epsilon\tau\mu\acute{\omicron}\nu$ *oar*, $\pi\acute{\omicron}\tau\mu\omicron\varsigma$ *fate*, $\acute{\alpha}\rho\iota\theta\mu\acute{\omicron}\varsigma$ *number*, σ must be explained as due to analogy. Thus, $\eta\eta\upsilon\sigma\mu\alpha\iota$, $\pi\acute{\epsilon}\phi\rho\alpha\sigma\mu\alpha\iota$, $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ have taken on the ending $-\sigma\mu\alpha\iota$ by analogy to $-\sigma\tau\alpha\iota$ where σ is in place ($\pi\acute{\epsilon}\phi\rho\alpha\sigma\tau\alpha\iota$ for $\pi\epsilon\phi\rho\alpha\delta$ - $\tau\alpha\iota$). So $\iota\sigma\mu\epsilon\nu$ *we know* (Hom. $\iota\delta\mu\epsilon\nu$) follows $\iota\sigma\tau\epsilon$ *you know* (for $\iota\delta$ - $\tau\epsilon$). $\delta\sigma\mu\acute{\eta}$ *odor* stands for $\delta\delta$ - $\sigma\mu\eta$.

88 a. D. So in Hom. $\iota\kappa\mu\epsilon\nu\omicron\varsigma$ *favoring* ($\iota\kappa\acute{\alpha}\nu\omega$), $\acute{\alpha}\kappa\alpha\chi\mu\epsilon\nu\omicron\varsigma$ *sharpened*.

CONSONANTS BEFORE N

88. β regularly and ϕ usually become μ before ν . Thus, *σεμνός* reversed for *σεβ-νός* (σέβ-ομαι), *στυμνός* firm for *στυφ-νός* (στύφω contract).

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

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

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

N BEFORE CONSONANTS

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

92. ν before κ , γ , χ , ξ becomes γ -nasal (19 a): *ἐγκαλέω* bring a charge for *ἐν-καλέω*, *ἐγγράφω* inscribe for *ἐν-γραφω*, *συγχέω* pour together for *συν-χέω*, *συνξέω* grind up for *συν-ξέω*.

93. ν before τ , δ , θ remains unchanged. Here ν may represent μ : *βρον-τή* thunder (*βρέμ-ω* roar).

94. ν before μ becomes μ : *ἔμμετρος* moderate for *ἐν-μετρος*, *ἐμμένω* abide by for *ἐν-μενω*.

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

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

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

96. ν before σ is dropped and the preceding vowel is lengthened (ϵ to $\epsilon\iota$, o to ou , 37): *μέλας* black for *μελαν-ς*, *εἷς* one for *ἐν-ς*, *τιθεῖς* placing for *τιθεν(τ)-ς*, *τοῖς* for *τόν-ς*.

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

CONSONANTS BEFORE Σ

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

λείψω shall leave for *λειπ-σω*

τρίψω shall rub " *τριβ-σω*

γράψω shall write " *γραφ-σω*

κήρυξ herald for *κηρυκ-ς*

ἄξω shall lead " *ἀγ-σω*

βήξ cough " *βηχ-ς*

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

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 ($\sigma\sigma$) and one σ is dropped.

σώμασι bodies for *σώματ-σι* out of *σώματ-σι*, *ποσὶ* feel for *ποσσὶ* out of *ποδ-σι*, *ὄρνις* birds for *ὄρνισσι* out of *ὄρνιθ-σι*. So *πάσχω* suffer for *πασσχω* out of *παθ-σκω* (cp. *παθ-εῖν* and 126).

a. δ and θ become τ before σ : *ποδ-σι*, *ὄρνιθ-σι* become *ποτ-σι*, *ὄρνιτ-σι*.

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

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

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

πᾶσι all for *πανσ-σι* out of *παντ-σι*, *τιθεῖσι* placing for *τιθενσ-σι* out of *τιθεντ-σι*.

So *γίγας* giant for *γιγαντ-ς*, *λῶνσι* loosing for *λῶοντ-σι*, *σπεῖω* shall make libation for *σπενδ-σω*, *πείσομαι* shall suffer for *πενθ-σομαι* (*πένθος* grief).

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

ἐν before ρ , σ , or ζ keeps its ν : *ἔν-ρυθμος* in rhythm, *ἐν-σκευάζω* prepare, *ἐν-ζεύγυμ* yoke in.

σύν before σ and a vowel becomes *συσ-*: *συσ-σώζω* help to save.

before σ and a consonant or ζ , becomes *συ-*: *συ-σκευάζω* pack up, *σύν-ζυγος* yoked together.

b. *πάν*, *πάλιν* before σ either keep ν or assimilate ν to σ : *πάν-σοφος* all-wise, *παν-σέληνος* or *πασσέληνος* the full moon, *παλιν-σκίος* thick-shaded, *παλσ-σντος* rushing back.

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

Σ BEFORE CONSONANTS

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

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

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

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

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

ἐκφέρω carry out, *ἐκθῶ* sacrifice, *ἐκσφίζω* preserve from danger (not *ἐξφίζω*), *ἐκμαθάνω* learn thoroughly. Cp. 82 n. 2, 136.

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

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

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

107. Two sigmas brought together by inflection become σ : *βέλεσι* for *βέλεσ-σι* missiles, *ἔπεσι* for *ἔπεσ-σι* words (98), *τελείσαι* for *τελέσ-σαι* (from *τελέω* accomplish, stem *τελεσ-*).

a. $\sigma\sigma$ when = $\tau\tau$ (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 *σύνμαχος* for *σύμμαχος* ally (94), *ἐγκαλεῖν* for *ἐγκαλεῖν* to bring a charge (92), or showing the actual pronunciation (phonetic spelling), as *τὸν* (= *τὸν*) *κακὸν* (92), *τῆμ* (= *τῆν*) *βουλὴν* (91), *τὸλ* (= *τὸν*) *λόγον*, *ἔγδοσις* for *ἐκδο-σις* surrendering (104), *ἐχφέρω*, *ἐχθῶ* for *ἐκφέρω*, *ἐκθῶ* (104).

CONSONANTS WITH VOWELS

CONSONANTS BEFORE I AND E

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

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

111. After *αν*, *ον*, *αρ*, *ορ*, ι is shifted to the preceding syllable, forming *αιν*, *οιν*, *αιρ*, *ορ*. This is called *Epenthesis* (*ἐπένθεσις* insertion).

φαῖνω show for *φαν-ιω*, *μέλαινα* black for *μελαν-ια*, *σπαίρω* gasp for *σπαρ-ιω*, *μοῖρα* fate for *μορ-ια*. (So *κλαίω* weep for *κλαφ-ιω* 38 a.) On ι after *εν*, *ερ*, *ιν*, *ιρ*, *υν*, *υρ*, see 37 a.

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

105 D. σ is assimilated in Aeol. and Hom. *ἔμμεναι* to be for *ἐσ-μεναι* (*εἶναι*), *ἀργεννός* white for *ἀργεσ-νός*, *ἐρεβεννός* dark (*ἐρεβες-νός*, cp. *ἔρεβος*), *ἄμμε* we, *ἄμμες* you (*ἄσμε*, *ἄσμετες*). Cp. 81 D.

106 D. Aeolic has $\sigma\delta$ for medial ζ in *ὄσδος* branch (*ὄζος*), *μελίσδω* make melody (*μελίζω*).

107 D. Homer often retains $\sigma\sigma$: *βέλεσαι*, *ἔπεσαι*, *τελέσαι*.

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

alsa fate from *ait-ia*, *pāsa all* from *πατ-ia*, *μέσος middle* (Hom. *μέσσοι*) from *μεθ-ιος* (cp. Lat. *med-ius*), *τόσος so great* (Hom. *τόσσοι*) from *τοτ-ιος* (cp. Lat. *toti-dem*).

a. In the above cases τ_i passed into $\tau\sigma$. Thus *πατ-ia*, *πατσα*, *πανσα*, *πάνσα* (Cretan, Thessalian), *πāσα* (37 D. 3).

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

a. *χαρίεσσα graceful* and other feminine adjectives in *-εσσα* are poetical, and therefore do not assume the native Attic prose form in $\tau\tau$. But see 299 c.

b. $\tau\tau$ from τ_i , θ_i is due to analogy, chiefly of $\tau\tau$ from κ_i .

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

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

116. δ_i between vowels and γ_i after a vowel form ζ : thus, *ἐλπίζω hope* for *ἐλπιδ-ιω*, *πεζός on foot* for *πεδ-ιος* (cp. *πεδ-ιον ground*), *ἀρπάζω seize* for *ἀρπαγ-ιω* (cp. *ἄρπαξ rapacious*). After a consonant γ_i forms δ : *ἔρδω work* from *ἐργ-ιω*.

117. π_i becomes $\pi\tau$, as in *χαλέπτω oppress* from *χαλεπ-ιω*. ρ_i becomes $\rho\rho$ in *Βορρᾶς* from *Βορῆας Boreas*. Here ϵ was sounded nearly like y (44, 61 a).

DISAPPEARANCE OF Σ AND F

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

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

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

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

120. Between vowels σ is dropped.

γένους of a race from *γενε(σ)-ος*, Lat. *gener-is*, *λῶι thou loosest* from *λῶν* for *λῶε-(σ)αι*, *ἐλδου* from *ἐλῶε-(σ)ο* *thou didst loose for thyself*, *τιθεῖο* for *τιθεῖσος*, *εἶην* from *ἐσ-ιη-ν* Old Lat. *siem*, *ἀλήθεια truth* from *ἀληθεσ-ια*.

115 D. Doric often retains τ (*τίθητι*, *ἔχοντι*). *σέ* is not from (Dor.) *τέ* (cp. Lat. *te*), nor is *σολ* from *τολ*.

a. Yet σ appears in some $-\mu$ forms ($\tauίθεσαι$, $ίστασο$), and in $\thetaρασός = \thetaαρύς$ 128. σ between vowels is due to phonetic change (as σ for $\sigma\sigma$ 107, $\piλαύσιος$ for $\piλουσιος$ 116) or to analogy (as $\epsilonλῦσα$ for $\epsilonλῦα$, modelled on $\epsilonδεικ-\sigma-\alpha$), cp. 35 c.

121. σ usually disappears in the aorist of liquid verbs (active and middle) with lengthening of the preceding vowel (37): $\epsilonστειλα$ *I sent* for $\epsilonστελ-\sigma-\alpha$, $\epsilonφηνα$ *I showed* for $\epsilonφαν-\sigma-\alpha$, $\epsilonφήνατο$ for $\epsilonφαν-\sigma-\alphaτο$. 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 av , ev , or ov (43). Thus, $\piαῖς$ *shēp*, gen. $\piαῖος$ from $\piηϝ-ος$, $\betaασιλεὺς$ *king*, gen. $\betaασιλέως$ from $\betaασιληϝ-ος$ (34).
- b. In the augment and reduplication of verbs beginning with ϕ : $\epsilonιργαζόμεν$ *I worked* from $\epsilon-φεργαζόμεν$, $\epsilonοικα$ *am like* from $\phiερουκα$. Cp. 431, 443.
- c. In verbs in ew for efw : $\betaέω$ *I flow*, fut. $\betaεύ-σομαι$.

123. Some words have lost initial $\sigma\phi$: $\etaδύς$ *sweet* (Lat. *sua(d)vis*), $οἶ$, $οἶ$, ϵ *him*, $ὅς$ *his* (Lat. *suus*), $\epsilonθος$ *custom*, $\etaθος$ *character* (Lat. *con-suetus*).

ASPIRATION

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

$\delta\phi' οἶ$ for $\delta\pi(δ) οἶ$, $\nuύχθ' ὀλην$ for $\nuύκτ(α) ὀλην$ (82) ; $\thetaάτερον$ *the other* (89), $\thetaοιμάτιον$ for $\tauὸ ἱμάτιον$ *the cloak* (86) ; $\muεθίημι$ *let go* for $\muετ(δ) ἱημι$, $\alphaὐθάδης$ *self-willed* from $\alphaὐτός$ *self* and $\alphaδεῖν$ *please*.

a. A medial rough breathing, passing over ρ , roughens a preceding smooth stop : $\phiρουρός$ *watchman* from $\pi\rho-ῥος$, $\phiροῦδος$ *gone* from $\pi\rho\delta$ and $\delta\delta\delta\delta$, $\τέθριππον$ *four-horse chariot* ($\tauετρ + ἱππος$).

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

a. In reduplication (441) initial ϕ , θ , χ are changed to π , τ , κ . Thus, $\piέφευγα$ for $\phiε-φεν-γα$ perfect of $\phiεύγω$ *flee*, $\tauί-θη-μι$ *place* for $\thetaι-θη-μι$, $\kappaέ-χη-να$ for $\chiε-χη-να$ perf. of $\chiάσκω$ *gape*.

b. In the first aorist passive imperative $-\thetaι$ becomes $-\τι$ after $-\thetaη$, as in $\lambdaύ-θη-τι$ for $\lambdaυ-θη-θι$; elsewhere $-\thetaι$ is retained ($\gammaνῶθι$).

c. In the aorist passive, $\thetaε-$ and $\thetaυ-$ are changed to $\tauε-$ and $\tauυ-$ in $\epsilon-τέ-θην$ *was placed* ($\tauιθημι$) and $\epsilon-τύ-θην$ *was sacrificed* ($\thetaθύω$).

d. From the same objection to a succession of rough stops are due $\alphaμπτέχω$ *clothe* for $\alphaμφ-$, $\epsilonκε-χειριά$ *truce* for $\epsilonχε-χειριά$ (from $\epsilonχω$ and $\chiεῖρ$).

123 D. Hom. $\epsilonβαδε$ *pleased* stands for $\epsilon\phi\phiαδε$ from $\epsilonσ\phiαδε$.

124 D. New Ionic generally leaves π , τ , κ before the rough breathing : $\delta\pi' οἶ$, $\muετίημι$, $\tauουτερον$. But in compounds (9 D.) ϕ , θ , χ may appear : $\muέθοδος$ *method* ($\muετά$ *after* + $\deltaόδῃ$ *way*).

e. The rough breathing, as an aspirate (16 a), often disappeared when either of the two following syllables contains φ, θ, or χ. *ἔχω* have stands for *ἐχω* = *σεχω* (119, cp. *ἔσχω*), the rough changing to the smooth breathing before a rough stop. The rough breathing reappears in the future *ἐξω*. Cp. *ἰσχω* restrain for *ἰχω* from *σι-σχω*, *ἱδελον* foundation, but *ἱδος* seat, Lat. *sedes*.

f. In *θρίξ* hair, gen. sing. *τριχ-ός* for *θριχος*, dat. pl. *θριξί*; *ταχύς* swift, comparative *ταχίων* (rare) or *θάττων* (*θάσσων*) from *θαχίων* (112).

g. In *ταφ-* (*τάφος* tomb), pres. *θάπ-τω* bury, fut. *θάψω*, perf. *τέθαμ-μαι* (85); *τρέφω* nourish, fut. *θρέψω*, perf. *τέθραμ-μαι*; *τρέχω* run, fut. *θρέξωμαι*; *τρυφ-* (*τρυφή* delicacy), pres. *θρύπτω* enfeeble, fut. *θρύψω*; *τόφω* smoke, perf. *τέθυμ-μαι*.

N. — The two rough stops remain unchanged in the aorist passive *ἐθρέφθην* was nourished, *ἐθρύφθην* was enfeebled, *ἐφάνθην* was shown forth, *ῥηθώθην* was set upright, *ἐθέλχθην* was charmed, *ἐκαθάρθην* was purified; in the perfect inf. *πεφάνθαι*, *κεκαθάρθαι*, *τεθάφθαι*; in the imperatives *γράφηθι* be written, *στράφηθι* turn about, *φάθι* say.

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

127. Some roots show variation between a final smooth and a rough stop; *δέχομαι* receive, *δωροδόκος* bribe-taker; *ἀλείφω* anoint, *λίπος* fat; *πλέκω* weave, *πλοχῶς* braid of hair; and in the perfect, as *ἤχα* from *ἔγω* lead.

VARIOUS CONSONANT CHANGES

128. Metathesis (transposition). — A vowel and a consonant often exchange places: *Πνύξ* the Pnyx, gen. *Πυκνός*, *τικτω* bear for *τι-τκ-ω* (cp. *τεκ-εῖν*).

a. Transposition proper does not occur where we have to do with *ap*, *pa* = *ρ* (20, 35 b) as in *θάρσος* and *θράσος* courage; or with syncope (44 b) due to early shifting of accent, as in *πέτ-ομαι* fly, *πτε-ρόν* wing; or where a long vowel follows the syncopated root, as in *τέμ-νω* *τέ-τμη-κα* I have cut.

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

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

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

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

d. See also under 90, 125 a, b.

126 D. Hdt. has *ἐνθαῦτα* there (*ἐνταῦθα*), *ἐνθεῦτεν* thence (*ἐντεῦθεν*), *κιδών* tunic (*χιτών*).

127 D. Hom. and Hdt. have *αἴτις* again (*αἴθις*), *οὐκί* not (*οὐχί*). All the dialects except Attic have *δέκομαι*.

128 D. Hom. *καρδίη*, *καρδίη* heart, *κάρτιστος* best (*κράτιστος*), *βάρδιοςτος* slowest (*βραδύς*), *δρατός* and *-δαρτος* from *δέρω* flay, *ἔ-δρακον* saw from *δέρκομαι* see.

130. Development. — δ is developed between ν and ρ , as in *ἀνδρός* of a man for *ἀνρος* from *ἀνῆρ* (cp. *cinder* with Lat. *cineris*); β is developed between μ and ρ (or λ), as in *μεσημβρία* *midday*, *south* from *μεσ-ημρία* for *μεσ-ημερία* from *μέσος* *middle* and *ἡμέρᾱ* *day* (cp. *chamber* with Lat. *camera*).

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

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

FINAL CONSONANTS

133. No consonant except 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 *οὐκ* *not*, of which *οὐ* is another form (137).

b. Examples of dropped final consonants: *σῶμα* *body* for *σωματ* (gen. *σώματος*); *παῖς* *oh boy* for *παιδ* (gen. *παιδός*); *γάλα* *milk* for *γαλακτ* (gen. *γάλακτος*); *φέρειν* *bearing* for *φεροντ* (gen. *φέροντος*); *κῆρ* *heart* for *κηρδ*, cp. *καρδία*; *ἄλλο* for *ἄλιος* (110), cp. Lat. *aliud*; *ἔφερε*-(τ) *was carrying*, *ἔφερον*-(τ) *were carrying* (484 c, e).

c. An original final *m* preceded by a vowel becomes ν , cp. *ἵππον* with Lat. *equum*. So *εἷς* *one* from *ἐμ* (349 a), Lat. *sem-el*, *ἄμα* *once*.

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

133 D. τ for σ : Doric *τύ, τολ, τέ, διακατίοι* (*διακόσιοι*), *ρίκατῷ* (*εἰκοσι*), *Ποτειδάν* (*Ποσειδών*).

σ “ τ : Doric *σάμερον* *to-day* (*τῆμερον* Attic, *σήμερον* Ionic).

κ “ π : Ionic (not Hom.) *κότε* *when*, *κότερος* *which of two?* *δκως, κόσος, κῆ*.

κ “ τ : Doric *πόκα* (*πότε*), *δκα* (*δτε*).

γ “ β : Doric *γλέφαρον* *eyelid*, *γλάχων* (Ion. *γλήχων*) *pennyroyal*.

δ “ β : Doric *όδελός* (*όβολός*) *a spilt*.

π “ τ : Hom. *πίσυρες*, Aeol. *πέσυρες* *four* (*τέτταρες*); Aeol. *πήλυι* *far off* (cp. *τηλόσε*), *πέμπε* *five* (*πέντε*).

θ “ τ : see 126 D.

ϕ “ θ : Hom. *φῆρ* *centaur* (*θήρ* *beast*).

ρ “ σ : (rhotacism): late Laconian, Elean *τίρ* *who*, Thessal. *θεόρδο-τος* *god-given*.

σ “ θ : late Laconian *σιός* for *θεός* *god* (26 D.).

ν “ λ : Doric *ἐνθεῖν* *come*.

GREEK GRAM. — 3

MOVABLE CONSONANTS

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

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

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

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

N. — Movable ν is called ν *ἐφελευστικόν* (*dragging after*).

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

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

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

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

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

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

SYLLABLES

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

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

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

136 D. Several adverbs often omit σ without much regard to the following word: ἀμφί *about*, ἀμφίς (poet.), μέχρι, ἄχρι *until* (rarely μέχρις, ἄχρις), ἀτρέμας and ἀτρέμα *quietly*, πολλάκις *often* (πολλάκι Hom., Hdt.).

140. In pronouncing Greek words and in writing (at the end of the line) the rules commonly observed are these :

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

b. Any group of consonants that can begin a word, and a group formed by a stop with *μ* or *ν*, and by *μν*, belongs with the second vowel : *τῷ-πτω, ὀ-γδοοι, ἀ-στρον, ἑ-χθος; πρᾶ-γμα, ἑ-θνος, λι-μνη*.

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

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

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

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

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

QUANTITY OF SYLLABLES

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

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

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

a. One or both of the two consonants lengthening a final syllable by position may belong to the next word : *ἀλλῶς πολίτης, ἀλλῶ κτῆμα*.

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

145. A stop with a liquid after a short vowel need not make the preceding syllable long by position. A syllable containing a short vowel before a stop and a liquid is *common* (either short or long). When short, such syllables are said to have *weak* position.

Thus, in *δάκρυ, πατήρ, ὄπλον, τέκνον, τί δρᾷ* the first syllable is either long or short as the verse requires. In Homer the syllable before a stop with a liquid is usually long ; in Attic it is usually short.

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

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-λῶω* I release the first syllable is always long, but in *ἔ-κλυε* he heard it is common.

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

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

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

- a. with η, ω, or a diphthong, are long.
- b. with ε, ο, before a vowel or a single consonant, are short.
- c. with ε, ο, before two consonants, or a double consonant, are long.
- d. with α, ι, υ, before two consonants, or a double consonant, are long.

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

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

- a. when they have the circumflex accent: *πᾶς*, *ἑμῖν*.
- b. when they arise from contraction (50) or crasis (62): *γέρᾱ* from *γέραα*, *ἀργός* idle from *ἀ-εργος* (but *ἀργός* bright), *κά-γῶ* from *καί ἐγῶ*.
- c. ι and υ are generally short before ξ (except as initial sounds in augmented forms, 436) and α, ι, υ before ζ. Thus, *κῆρυξ*, *ἐκῆρυξα*, *πνέω*, *ἀρπάζω*, *ἐλπίζω*.
- d. ας, ις, and υς are long when ν or ντ has dropped out before s (96, 100).
- e. The accent often shows the quantity (163, 164, 170).

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

148 D. In Hom. an initial liquid, nasal, and digamma (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* (◡ ◡ ◡ ◡ ◡), cp. 28 D. The lengthening is sometimes due to the former presence of σ or ς before the liquid or nasal: *στελέξειεν* ◡ ◡ ◡ ◡ ◡ (cp. *ἀλληκτος* *unceasing* for *ἀ-σληκτος*), *τερήξειν* ◡ ◡ ◡ (cp. *ἀρρηκτος* *unbroken* for *ἀ-ρρηκτος*). (Cp. 80 a, 80 D., 81 D.)

147 D. α, ι, υ in Hom. sometimes show a different quantity than in Attic. Thus, Att. *κάλός*, *τίνω*, *φθάω*, *λῶω*, *ἔημι*, Hom. *κᾱλός*, *τίνω*, *φθάω* (28), and *λύω* and *ἔημι* usually.

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

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

ACCENT

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

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

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

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

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

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

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

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

153. A breathing is written before the acute and grave (*οἱ, ἦ*), but under the circumflex (*ὦ, οὔτος*). Accents and breathings are placed before capitals: *Ὁμηρος, Ὄρα*. 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, *μετὰ τὴν μάχην* after the battle (for *μετὰ τὴν μάχην*). It is also sometimes placed on *τις, τὶ* (334), to distinguish these indefinite pronouns from the interrogatives *τίς, τί*.

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

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

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

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

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

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

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

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

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

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

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

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

159. An accent is called *recessive* when it moves back as far from the end of the word as the quantity of the ultima permits (106). The quantity of the penult is here disregarded (*τρέπωμεν*). Cp. 178.

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

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

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

162 D. 1. Aeolic has recessive (159) accent in all words except prepositions and conjunctions. Thus, *σῶφος*, *Ζεύς*, i.e. *Ζέυς*, *αὐτός*, *λίπειν* (= *λιπεῖν*), *λίποτος* (= *λιπόντος*), *ἡμεις* (= *ἡμεῖς*).

163. The antepenult, if accented, can have the acute only (*ἄνθρωπος*, *βασίλισσα* 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), *βασιλείᾳ* kingdom, *οἰκοφύλαξ*.

a. Some nouns in *-ως* and *-ων* admit the acute on the antepenult. Thus, the genitive of nouns in *-ις* and *-υς* (*πόλεως*, *πόλεων*, *ἀσπews*), the forms of the Attic declension, as *ἡλεως* (289). So the Ionic genitive in *-ω* (*πολίτew*); also some compound adjectives in *-ως*, as *δόσεως* unhappy in love, *ὑψικερως* lofty antlered. On *ὠντιων* see 186.

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

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

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

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, *ἀνθρώπου* and *δῶρου* are impossible.

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

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

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

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

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

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

2. Doric regarded final *-οι* (169) as long (*ἀνθρώποι*), and probably *-αι* in nouns (*χώραι*); made paroxytones the 3 pl. act. of the past tenses (*ἔφερον*, *ἐλύσαν*) and such words as *παῖδες*, *γυναῖκες*, *πτόκας*; made perispomena the gen. masc. pl. of pronouns (*τουτῶν*, *ἀλλῶν*) and the gen. fem. pl. of adj. in *-ος* (*ἀμφοτέρων*). The substitution, in the accus. pl., of *-ᾶς* and *-οι* for *-ᾱς* and *-ουι*, caused no change in the accent (*πᾶσᾱς*, *ἀμπέλους*).

-ει, when short, were pronounced with a clipped, or simple, tone; when long, with a drawled, or compound, tone.

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

ACCENT AS AFFECTED BY CONTRACTION, CRASIS, AND ELISION

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

a. A contracted antepenult has the acute: φιλέμενος = φιλούμενος.

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

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

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

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

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

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

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

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

a. Observe that in πόλλ' ἔπαθον the acute is not changed to the grave (164 a, 3). A circumflex does not result from the recession of the accent. Thus, φῆμ' (not φῆμ') ἐγώ for φημι ἐγώ. τινά and ποτέ, after a word which cannot receive their accent (183 d), drop their accent: οὕτω ποτ' ἦν.

ANASTROPHE

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

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

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

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

b. When a preposition stands for a compound formed of the preposition and *ἐστί*. Thus, *πάρα* for *πάρ᾽ ἐστί* it is permitted, *ἐν* for *ἐν ἐστί* it is possible (*ἐνί* is a poetic form of *ἐν*).

N. — In poetry, *πάρα* may stand for *πάρ᾽ ἐσσι* or *πάρ᾽ ἐμ*; and *ἀνα* arise! *ὑπ'* is used for *ὑπὸ ἄνστηθι*. Hom. has *ἐν* = *ἐν ἐσσι*.

CHANGE OF ACCENT IN DECLENSION, INFLECTION, AND COMPOSITION

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

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

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

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

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

a. a dissyllabic paroxytone (with penult long by nature) becomes properispomenon: *λίω λῦε*.

b. a polysyllabic paroxytone (with penult either long or short) becomes proparoxytone: *παῖδε-ύω παῖδε-νε*, *πλέκω πλέκο-μεν*.

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

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

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

PROCLITICS

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

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

180. A proclitic sometimes takes an accent, thus:

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

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

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

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

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

ENCLITICS

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

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

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

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

d. The particles *γέ*, *τέ*, *τοί*, *πέρ*; the inseparable *-δε* in *δδε*, *τοσσδε*, 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* + *τέ*.

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

a. An oxytone keeps its accent, and does not change an acute to a grave (164 a): *ὁὗ μοι, καλὸν ἐστὶ*.

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

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

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

181 D. Also enclitic are the dialectic and poetical forms *μεῦ*, *σέο*, *σεῦ*, *τοί*, *τέ*, and *τύ* (accus. = *σέ*), *ἐο*, *εὔ*, *ἐθεν*, *μιν*, *νιν*, *σφι*, *σφίν*, *σφέ*, *σφωέ*, *σφωίν*, *σφέων*, *σφέας*, *σφᾶς* and *σφᾶς*, *σφέα*; also the particles *νύ* or *νύν* (not *νύν*), *Ἐπίο* *κῆ* (*κέν*), *θῆρ*, *ρά*; and *Ἐπίο* *ἐσσί*, Ion. *εἰς*, *τίου* *στέ*

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

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

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

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

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

a. οἷός τε able is sometimes written οἷόσ τε. οὐκ οὖν is usually written οὐκ οὖν not therefore, and not therefore? in distinction from οὐκοῦν therefore. ἐγὼ γε and ἐμοί γε may become ἐγώ γε, ἐμοί γε.

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

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

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

c. In the phrases ποτέ μὲν . . . ποτέ δέ, τινὲς μὲν . . . τινὲς δέ.

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

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

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

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

MARKS OF PUNCTUATION

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

PART II

INFLECTION

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

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

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

192. The stem often changes in form, but not in meaning, in nouns and verbs. Thus, the stem of *λόγο-ς word* is *λογο-* or *λογε-*, of *πατήρ father* is *πατερ-* (strong stem) or *πατρ-* (weak stem); of *λείπο-μεν we leave* is *λειπο-*, of *ἐλπιό-μεν we left* is *λιπο-*. The verbal stem is also modified to indicate change in time: *τιμή-σο-μεν we shall honour*.

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

Words are built by adding to the root certain formative suffixes by which the stem and then the word, ready for use, is constructed. Thus, from the root *λυ* are formed *λύ-σι-s* *loosing*, *λύ-τρο-ν* *ransom*, *λυ-τι-κό-s* *able to loose*, *λυ-θῆ-ναι* *to have loosed*. The formation of the stem by the addition of suffixes to the root is treated in Part III. The root itself may assume various forms without change of meaning, as *λεγ* in *λέγ-ο-μεν* *we say*, *λογ* in *λόγ-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 *φέρ* of *φέρω* *I bear* is seen in Sanskrit *bhārāmi*, Lat. *fero*, Germ. *ge-bären*. The assumption of roots is merely a grammatical convenience in the analysis of word-forms, and their determination is part of comparative grammar. Roots and suffixes as such never existed as independent words in Greek, or indeed in any known period of the parent language from which Greek and the other Indo-European tongues are derived. The theory that all roots are monosyllables is ill supported. As far back as we can follow the history of the Indo-European languages we find only complete words; hence their analysis into component morphological elements is merely a scientific device for purposes of arrangement and classification.

DECLENSION

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

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

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

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

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

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

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

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

198. Common Gender. — Many nouns denoting persons are either masculine or feminine. Thus, ὁ παῖς boy, ἡ παῖς girl, ὁ θεός god, ἡ θεός (ἡ θεά poet.) goddess. So with names of animals: ὁ 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 λαγὺς he-hare or she-hare, ἡ ἀλώπηξ he-fox or she-fox.

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

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

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

b. Feminine are the names of almost all countries, islands, cities, trees, and plants. Thus, ἡ Ἀττικὴ Attica, ἡ Δῆλος Delos, ἡ Κόρινθος Corinth, ἡ πικρὴ pine, ἡ ἀμπέλος 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 δένδρον is the ordinary word for tree).

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

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

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

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

b. Change in gender is often associated with change in form: ὁ λύκος he-wolf, ἡ λύκαινα she-wolf, ὁ ποιητής poet, ἡ ποιήτρια poetess, ὁ βίος and ἡ βιωτή life, ὁ τρόπος manner, ἡ τροπὴ rout.

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 πέτρᾱ rock.

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

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

202. The vocative is often like the nominative in the singular; in the plural it is always the same. Nominative, vocative, and accusative have the same form in neuter words, and always have α in the

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

203. Lost Cases.—Greek has generally lost the *forms* of the instrumental and locative cases (which have become fused with the dative) and of the ablative. The Greek dative is used to express *by*, as in *βίᾳ*, Lat. *vī*; *with*, as in *λίθοις* *with stones*; and *in, on*, as in *γῇ* *on the earth*. *From* may be expressed by the genitive: *πύρρῳ 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 A-declension, with stems in *ā*
 2. Second or O-declension, with stems in *o*
 3. Third or Consonant declension, with stems in a consonant or in *i* and *u*.
- } Vowel Declension.

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

GENERAL RULES FOR THE ACCENT OF NOUNS

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

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

2 decl. *ἄνθρωπος, ἀνθρώπου, ἀνθρώπῳ, ἀνθρωπον, ἄνθρωποι* (169), *ἀνθρώπων, ἀνθρώποις, ἀνθρώπου*.

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

Adj.: *ἄξιος* (287), *ἀξία, ἄξιον, ἀξίου, ἀξιάς, ἀξίῳ, ἀξία, ἀξίων, ἀξίοις*.
χαρίεις (299), *χαρίεντος, χαρίεντι, χαρίεντα, χαρίεντων*.

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

207. Oxytones of the first and second declensions are perispomena in the genitive and dative of all numbers: *σκιά, σκιάς, σκιᾷ, σκιῶν, σκιαίς, θεός, θεῷ, θεῶν, θεοίς*; *φανερός, φανεροῦ, φανερώ, φανερῶν, φανερῶις*.

208. The genitive plural of all substantives of the first declension has the circumflex on the *ω* of *-ων*. Thus, *ἥκη ἥκων*; *θάλαττα θαλαττῶν*; *πολίτης πολιτῶν*; *καίρας καίρων*.

209. The fem. gen. plural of adjectives and participles in *-ος* has the same accent and form as the masculine and neuter. Thus, *δίκαιος*, gen. pl. *δικαίων* (in all genders); *λυόμενος*, gen. pl. *λυόμενων* (in all genders).

210.

CASE ENDINGS OF NOUNS

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

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

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

SUBSTANTIVES

FIRST DECLENSION (STEMS IN *ā*)

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

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

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

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

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

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

214. The dialects show various forms.

215. Dative Plural. — The ending *-αῖσι(ν)* occurs in Attic poetry (*δίκαισι* from *δίκη* right, *δεσπότηαῖσι* from *δεσπότης* lord).

a. Attic inscriptions to 420 B.C. have *-ησι* (written *-ησι*), *-ησι*, and (after *ε*, *ι*, *ρ*) *-ησι* (written *-αῖσι*) and *-αῖσι*. Thus, *δραχμῇσι* and *δραχμῆσι* drachmas, *ταμίῃσι* and *ταμίᾱσι* stewards. *-ησι* and *-αῖσι* are properly endings of the locative case (341).

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

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

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

4. Nom. sing. masc. — Hom. has *-τα* for *-της* in *ἵπποτα* horseman, *ἵππηλάτα* driver of horses, *νεφεληγερέτα* cloud-collector, *κυανοχαῖτα* dark-haired; and, with recessive accent, *μητρετα* counsellor. So in the adj. *εὐρόσω* far-sounding. Cp. Lat. *poeta*, *scriba*.

5. Gen. sing. masc. — (a) *-ᾱο*, the original form from *ā-(ι)ο*, is used by Hom. (*Ἀτρεῖδᾱο*). It contracts in Aeolic and Doric to *-ᾱ* (*Ἀτρεῖδᾱ*).

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

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

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

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

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

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

10. Accus. plur. : *-ας*, *-ᾱς*, *ās* in various Doric dialects, *-ας* in Aeolic.

GREEK GRAM. — 4

216.

I. FEMININES

SINGULAR

	ἡ χώρα (χωρᾶ-) <i>land</i>	ἡ νίκη (νικᾶ-) <i>victory</i>	ἡ φυγή (φυγᾶ-) <i>flight</i>	ἡ μοῖρα (μοιρᾶ-) <i>fate</i>	ἡ γλῶττα (γλωττᾶ-) <i>tongue</i>	ἡ θάλαττα (θαλαττᾶ-) <i>sea</i>
Nom.	χώρα	νίκη	φυγή	μοῖρα	γλῶττα	θάλαττα
Gen.	χωρᾶς	νικης	φυγῆς	μοιρᾶς	γλωττης	θαλαττης
Dat.	χωρᾷ	νικῇ	φυγῇ	μοιρᾷ	γλωττῇ	θαλαττῇ
Acc.	χωρᾶν	νικην	φυγὴν	μοῖραν	γλῶτταν	θάλατταν
Voc.	χώρα	νίκη	φυγή	μοῖρα	γλῶττα	θάλαττα

DUAL

N. A. V.	χωρᾶ	νικᾶ	φυγᾶ	μοιρᾶ	γλωττᾶ	θαλαττᾶ
G. D.	χωραῖν	νικαιν	φυγαῖν	μοιραιν	γλωτταιν	θαλατταιν

PLURAL

N. V.	χωραι	νικαι	φυγαί	μοῖραι	γλῶτται	θάλατται
Gen.	χωρῶν	νικῶν	φυγῶν	μοιρῶν	γλωττῶν	θαλαττῶν
Dat.	χωραῖς	νικαῖς	φυγαῖς	μοιραῖς	γλωτταις	θαλατταις
Acc.	χωρᾶς	νικᾶς	φυγᾶς	μοιρᾶς	γλωττᾶς	θαλαττᾶς

ὥρᾱ season, ἡμέρᾱ day, σκιά shadow, μάχη battle, τέχνη art, γνῶμη judgment, τίμη honor, ἀρετή virtue, μουσα muse, πρῶρα prow, ἄμαξα wagon, δόξα opinion.

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

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

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

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

Feminines fall into two classes:

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

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

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

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

In this class are included:

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

μούσα *muse*, μούσης, μούση, ἄμαξα *wagon*, τράπεζα *table*, γλῶττα *tongue*, ῥίζα *root*, ἀμύλλα *contest*, λέαινα *lioness*. Others are τόλμα *daring*, δαίτα *mode of life*, ἄκανθα *thorn*, μύια *fly*.

2. Substantives in Ǟ in nom., accus., and voc. sing., and ǣ in gen. and dat. sing.
- Substantives in -εια and -τρια denoting females, as βασίλεια *queen* (but βασιλεία *kingdom*), ψάλτρια *female harper*; so the fem. of adj. in -υς, as γλυκύς, γλυκεῖα *sweet*.
 - Abstracts in -εια and -οια from adjectives in -ης and -οος, as ἀλήθεια *truth* (from ἀληθής *true*), εὖνοια *good will* (from εὔνους, εὖνοος *kind*, 290).
 - Most substantives in -ρα after a diphthong or υ, as μοῖρα *fate*, γέφυρα *bridge*.

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

221. Most, if not all, of the substantives in Ǟ are formed by the addition of the suffix *ia* or *ia* (20); thus, γλῶττα from γλωχ-ια (cp. γλωχίνες *points*), γέφυρα from γεφυρ-ια, δότερα *giver* from δοτερ-ια (and so φέρονσα *bearing* from φερον-ια), μοῖρα from μορ-ια, ψάλτρα-ια.

222.

II. MASCULINES

SINGULAR

	ὁ νεάνις (νεάνις-) <i>young man</i>	ὁ πολίτης (πολίτη-) <i>citizen</i>	ὁ κριτής (κριτῆ-) <i>judge</i>	Ἄτρεΐδης (Ἄτρεΐδῃ-) <i>son of Atreus</i>
Nom.	νεάνις	πολίτης	κριτής	Ἄτρεΐδης
Gen.	νεάνιου	πολίτου	κριτοῦ	Ἄτρεΐδου
Dat.	νεάνιϊ	πολίτῃ	κριτῇ	Ἄτρεΐδῃ
Acc.	νεάνιν	πολίτην	κριτήν	Ἄτρεΐδην
Voc.	νεάνι	πολίτα	κριτά	Ἄτρεΐδη

DUAL

N. A. V.	νεάνι	πολίτῃ	κριτῇ	Ἄτρεΐδῃ
G. D.	νεάνιαιν	πολίταιν	κριταῖν	Ἄτρεΐδαιν

PLURAL

N. V.	νεάνια	πολίται	κριταί	Ἄτρεΐδαι
Gen.	νεάνιων	πολίτων	κριτῶν	Ἄτρεΐδων
Dat.	νεάνιας	πολίταις	κριταῖς	Ἄτρεΐδαις
Acc.	νεάνιας	πολίτας	κριτάς	Ἄτρεΐδας

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

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

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

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

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

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

CONTRACTS (FEMININES AND MASCULINES)

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

SINGULAR

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

DUAL

N. A. V.	μινᾶ	σῦκᾶ	Ἑρμᾶ
G. D.	μινᾶιν	σῦκαίν	Ἑρμαίν

PLURAL

N. V.	μινᾶι	σῦκαί	Ἑρμαί
Gen.	μινῶν	σῦκῶν	Ἑρμῶν
Dat.	μινᾶις	σῦκαίς	Ἑρμαίς
Acc.	μινᾶς	σῦκάς	Ἑρμάς

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

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

227 D. Hdt. has μνᾶι, μνεῶν, μνᾶς, γῆ and γεῶν, Ἑρμῆς, Βορῆς. Hom. has Ἀθηναίη, γῆ (and γαῖα), σῦκή, Ἑρμείας 214 D. 2, Βορέης.

SECOND DECLENSION (STEMS IN o)

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

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

SINGULAR			DUAL		PLURAL	
Masc. and Fem.	Neuter		Masc., Fem., and Neuter		Masc. and Fem.	Neuter
Nom. $o-\tau$	$o-\nu$		N. A. V. ω		Nom. $o-i$	$\tilde{a}$
Gen. ou (for $o-(i)o$)			G. D. $o-i\nu$		Gen. $\omega\nu$	
Dat. φ (for $o-i$)					Dat. $o-i\varsigma$ or $o-i\varsigma i(\nu)$	
Acc. $o-\nu$					Acc. $ou\varsigma$ (for $o-\nu\varsigma$)	$\tilde{a}$
Voc. ϵ	$o-\nu$				Voc. $o-i$	$\tilde{a}$

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

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

230. The dialects show various forms.

231.

	SINGULAR			
	$\delta \text{ ἵππος } \textit{horse}$ (ἵππο-)	$\delta \text{ ἄνθρωπος } \textit{man}$ (ἀνθρωπο-)	$\eta \text{ ὁδός } \textit{way}$ (ὁδο-)	$\tau\delta \text{ δῶρον } \textit{gift}$ (δωρο-)
Nom.	$\text{ἵππο-}\tau$	$\text{ἀνθρωπο-}\tau$	$\text{ὁδο-}\tau$	$\text{δῶρο-}\nu$
Gen.	ἵππου	ἀνθρώπου	$\text{ὁδο}\theta$	δῶρου
Dat.	ἵππῳ	ἀνθρώπῳ	$\text{ὁδο}\phi$	δῶρῳ
Acc.	$\text{ἵππο-}\nu$	$\text{ἀνθρωπο-}\nu$	$\text{ὁδο-}\nu$	$\text{δῶρο-}\nu$
Voc.	ἵππῃ	ἀνθρωπῇ	ὁδο	$\text{δῶρο-}\nu$

230 D. 1. Gen. sing. — oio , the original form, appears in Hom. πολέμοιο . By loss of i (43) comes oo , which is sometimes read in Hom. (Αἰόλοο for Αἰόλου π 36). By contraction of oo comes ou found in Hom., Ionic, Milder Doric. oo yields ω in Aeolic and Severer Doric (ἵππω).

2. Dual. — $ou\nu$ in Hom. (ἵππουν).

3. Dat. pl. — $oioi(\nu)$ Hom., Aeolic, Ionic.

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

DUAL

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

PLURAL

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

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

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

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

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

d. Various other words: βάσανος *touch-stone*, βιβλος *book*, γέρανος *crane*, γνάθος *jaw*, γύψος *chalk*, δέλτος *writing-tablet*, δοκός *beam*, δρώσος *dew*, κάμινος *oven*, κάρδοπος *kneading-trough*, κιβωτός *chest*, κόπρος *dung*, ληνός *wine-press*, λίθος *stone* (200 c), νόσος *disease*, πλινθος *brick*, ῥάβδος *rod*, σορός *coffin*, σποδοί *ashes*, τάφος *trench*, χηλός *coffer*, ψάμμος *sand*, ψήφος *pebble*.

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

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

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

CONTRACTED SUBSTANTIVES

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

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

SINGULAR

	ὁ νοῦς <i>mind</i> (νο-)	ὁ περιπλοῦς <i>sailing around</i> (περιπλοο-)	τὸ ὄστον <i>bone</i> (ὀστέο-)
Nom.	(νό-ς) νοῦ-ς	(περίπλο-ς) περίπλο-ς	(ὀστέ-ς) ὄστο-ς
Gen.	(νόου) νοῦ	(περιπλόου) περιπλοῦ	(ὀστέου) ὄστο
Dat.	(νόῳ) νοῖ	(περιπλόῳ) περίπλο	(ὀστέῳ) ὄστῃ
Acc.	(νόον) νοῦ-ν	(περίπλοον) περίπλο-ν	(ὀστέον) ὄστο-ν
Voc.	(νόε) νοῦ	(περίπλοε) περίπλο	(ὀστέον) ὄστο-ν

DUAL

N. A. V.	(νώ) νῶ	(περιπλώ) περιπλῶ	(ὀστέω) ὀστέ
G. D.	(νόου) νοῖν	(περιπλόου) περιπλοῖν	(ὀστέου) ὀστοῖν

PLURAL

N. V.	(νόι) νοῖ	(περίπλοοι) περίπλοι	(ὀστέα) ὀστᾶ
Gen.	(νόων) νῶν	(περιπλόων) περιπλων	(ὀστέων) ὀστών
Dat.	(νόις) νοῖς	(περιπλόοις) περίπλοις	(ὀστέοις) ὀστοῖς
Acc.	(νόους) νοῖς	(περιπλόους) περίπλους	(ὀστέα) ὀστᾶ

ὁ πλοῦς (πλόος) *voyage*, ὁ ῥοῦς (ῥόος) *stream*, τὸ καροῦν (κάρεον) *basket*.

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

b. καροῦν (κάρεον) *basket* receives its accent (not κάρου) from that of the genitive and dative καροῦ, καρῷ. Cp. 290 c.

c. Compounds retain the accent on the syllable that has it in the nominative singular: ἔκπλουι from ἔκπλοος; ἔκπλου (not ἐκπλοῦ) from ἐκπλόου; ἔκπλων (not ἐκπλώ) from ἐκπλόων.

ATTIC DECLENSION

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

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

238.

ὁ νεῶς *temple*

SINGULAR	DUAL	PLURAL
Nom. νεῶ-ς (Ionic νηῶ-ς)	N. A. νεῶ (Ionic νηῶ)	Nom. νεῶ' (Ionic νηοί)
Gen. νεῶ (" νηοῦ)	G. D. νεῶν (" νηοῖν)	Gen. νεῶν (" νηῶν)
Dat. νεῶ (" νηῷ)		Dat. νεῶς (" νηοῖς)
Acc. νεῶν (" νηῶ-ν)		Acc. νεῶς (" νηοῖς)

238 D. Hom. has νηῶς *temple*, λαῶς *people*, κᾶλος *cable*, λαγῶς *hare*, γέλωις *sister-in-law*, Ἀθῶις, Κῶις; Hdt. has λεῶις, λαγός, Κέοις. Hom. and Hdt. have

a. So *ὁ λαός* *people*, *ὁ Μενέλαος* *Menelaus*, *ὁ λαγώς* *hare*. Observe that *ω* is found in every form, and that it takes *ι subscript* in the dative of all numbers where an ordinary *ο* stem has *ι*.

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

c. *πεός* and most words of this declension owe their forms to transfer of quantity (34) or to shortening (39). Thus, *πεός* is from *νηός* (= Doric *πᾶός*), *πεών* from *νηόν*; *πεφ* is from *νηφ*. *λαγώς* is contracted from *λαγῶς*.

d. In the accusative singular some words end in *-ω* or *-ων*, as *λαγῶ* or *λαγῶν* *hare*. So *ὁ Ἄθως*, *ἡ Κέως*, *ἡ Τέως*, *ἡ Κῶς*, *ὁ Μίτῳς*. *ἡ ἔως* *dawn* always has *ἔω*.

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

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

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

THIRD DECLENSION

240. This declension includes stems ending in a consonant, in *ι*, *υ*, or a diphthong, and some in *ω* and *ο*, representing *ωφ* 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 *υ* are classed under the consonant declension because neither of these vowels admits contraction with the case endings beginning with a vowel, herein being like a consonant.

FORMATION OF CASES: NOMINATIVE SINGULAR

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

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

b. A dental (*τ, δ, θ*) + *ς* becomes *σσ* (98), which is reduced to *ς* (107).

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

(The same changes occur in the dative plural.)

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

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

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

ἡώς, gen. *ἡός*, *dawn*, whence Att. *ἔως* by 39. Hom. has *Περεῶ-ος*, the original form of the genitive, from *Περεώς*. *πεώ* is from *πεω* out of *νηοο*.

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

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

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

245. Summary.—*s* is added to stems ending in a labial, dental, palatal, and in *αντ*, *εντ*, *υντ*; to some stems in *ν* (as *εἷς one ἐν-ός*, μέλας black μέλασ-ος); to stems in *ευ*, *αυ*, *ου*; and to masc. and fem. stems in *ι* and *υ*. *s* is not added to most stems ending in *ν*, nor to those in *οντ*, *ρ*, *ες*, *ας*, *ος*, *υ* (neut.), *ω(ς)*, *ο(ι)*.

ACCUSATIVE SINGULAR

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

γῆν-α, *δονχ-α*, *ἐλέφαντ-α*, *λιμέν-α*, *ῥήτορ-α*, *λέοντ-α*; *πόλι-ν*, *ιχθῶ-ν*, *βοῦ-ν* from *πόλι-ς city*, *ιχθῶ-ς fish*, *βοῦ-ς ox, cow*. Stems in *ευ* take *α* (275).

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

χάρις grace (stem *χαριτ-*) *χάριν*, *ἔρις strife* (ἐριδ-) *ἔριν*, *ὄρνις bird* (ὄρνιθ-) *ὄρνιν*. So *ἐέλπις hopeful* (ἐέλπιδ-) *ἐέλπιν* (292). Oxytones end in *α*: *ἐλπιδ-α*, *σφραγίδ-α* (σφραγίς seal).

α. κλεις key (κλειδ-), Old Att. *κλής*, has *κλειν* (late *κλειδα*), acc. pl. *κλεις* (late *κλειδας*).

VOCATIVE SINGULAR

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

πόλι (πόλι-ς city), *βοῦ (βοῦ-ς ox, cow)*, *Σώκρατες (Σωκράτης)*. Stems in *ιδ* and *ιτ* cannot retain final *δ* and *τ* (133), hence *Ἄρτεμ* from *Ἄρτεμης* (Ἄρτεμιδ-), *παῖ* from *παῖς boy, girl* (παιδ-), *παῖν* from *παῖς maiden* (παῖνιδ-); *γέρον* from *γέρον old man* (γέροντ-), *γίγαν* from *γίγας giant* (γίγαντ-).

249. The vocative is the same as the nominative:

a. In stems ending in a stop (16) consonant (except those in *ιτ*, *ιδ*, *ιβ*; *πτ* in nouns): *ᾌ φάλαξ waichman*. (*Αἴας Ajax* (Αἰαντ-) is nom. and voc.)

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

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

249 D. Hom. has *ἄνα oh king* as well as *ἄναξ* (ἄνακτ-); *Αἴαν* from *Αἰαντ- Πουλυδάμᾱ, Δαοδάμᾱ* (from stems in *αντ*) are later forms due to analogy.

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

c. In all participles.

DATIVE DUAL AND PLURAL

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

*Αραψ (*Αραβ-) *Αραψι, μαστίξ (μαστιγ-) μαστίξι, φύλαξ (φυλακ-) φύλαξι, σῶμα (σωματ-) σώμασι (98), ἐλπίς (ἐλπιδ-) ἐλπίσι (98), ὄρνις (ὀρνιθ-) ὀρνίσι (98), ἐλέφας (ἐλεφαντ-) ἐλέφασι, θήρ (θηρ-) θηρσί.

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

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

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

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

ACCUSATIVE PLURAL

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

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

ACCENT, STEM FORMATION, QUANTITY, GENDER

252. Accent. — Stems of one syllable accent the case ending in the genitive and dative of all numbers; and -ων and -ουν take the circumflex accent. Thus, φλέψ *vein*, φλεβ-ός, φλεβ-ῶν; θήρ *wild beast*, θηρ-ός, θηρ-οῖν, θηρ-ῶν; θρίξ *hair*, τριχ-ός, τριχ-ῶν.

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

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

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

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

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

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

a. Variation of stem is seen in ων, ον (259); ηρ, ερ, ρα (262); ης, εσ- (264); in stems in ι, ει (270); υ, ευ (270); ευ, ηυ (278); οι, ω (279), etc. Words in ων, ηρ show a middle form ον, εν, and a weak form in ν (260 N.).

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

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

d. Neuter stems in -ος show -ος in the nominative. Cp. ἔτος *year* (stem ἔτεσ-) with Lat. *vetus*, *veter-is* (for *vetez-is*).

254. Variation of Quantity. — a. In poetry the quantity of ι in words in -ος may differ from that of prose; as in tragedy ὄρνις *bird*, κόνις *dust*, ὄφις *serpent* (in prose ὄρνις, κόνις, ὄφις); so in Pind. ἰχθυῖς (prose ἰχθύς) *fish*.

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

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

1. Masculine are stems ending in

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

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

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

c. ν: λειμών *meadow* (λειμων-).

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

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

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

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

2. Feminine are stems ending in

- a. γον, δον: σταγών *drop* (σταγον-), χελιδών *swallow* (χελιδον-).
 b. τητ, θ: κακότης *baseness* (κακοτητ-), ἔρις *strife* (ἐριδ-), ἐλπίς *hope* (ἐλπιδ-).
 Exceptions. Masc.: ποῦς *foot* (ποδ-), ὄ, ἡ ὄρνις *bird* (ὀρνιθ-).
 c. ι, υ with nom. in -ις, -υς: πόλις *city*, ἰσχύς *strength*.
 Exceptions. Masc.: ὄφις *serpent*, ἔχις *viper*, ὄρχις *testicle*; βότρυς *cluster of grapes*, ἰχθύς *fish*, μῦς *mouse*, νέκυς *corpse*, στάχυς *ear of corn*, πέλεκυς *axe*, πῆχυς *fore-arm*; and ὄ, ἡ σὺς or ὕς *swine*.
 d. οι: ἡχώ *echo*, πειθώ *persuasion*.

3. Neuter are stems ending in

- a. ατ, αρ: πᾶγμα *thing* (πᾶγματ-), νέκταρ *nectar* (νεκταρ-). But ὁ ψάρ *startling*.
 b. ας, ες (with nom. in -ος): κρέας *flesh* (κρεασ-), γένος *race* (γενεσ-).
 c. ι, υ with nom. in -ι, -υ: σινᾶπι *mustard*, ἄστυ *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					
	ὁ Αἰθίοψ (Αἰθιοπ-) <i>Ethiopian</i>	ἡ φλέψ (φλεβ-) <i>vein</i>	ὁ φύλαξ (φυλακ-) <i>watchman</i>	ἡ φάλαγξ (φαλαγγ-) <i>phalanx</i>	ὁ ἡ αἴξ (αἰγ-) <i>goat</i>	ἡ θρίξ (τριχ-, 125 f) <i>hair</i>
Nom.	Αἰθίοψ	φλέψ	φύλαξ	φάλαγξ	αἴξ	θρίξ
Gen.	Αἰθιοπ-ος	φλεβ-ός	φυλακ-ος	φαλαγγ-ος	αἰγ-ός	τριχ-ός
Dat.	Αἰθιοπ-ι	φλεβ-ι	φυλακ-ι	φαλαγγ-ι	αἰγ-ι	τριχ-ι
Acc.	Αἰθιοπ-α	φλεβ-α	φυλακ-α	φαλαγγ-α	αἰγ-α	τριχ-α
Voc.	Αἰθίοψ	φλέψ	φύλαξ	φάλαγξ	αἴξ	θρίξ
	DUAL					
N. A. V.	Αἰθιοπ-ι	φλεβ-ι	φυλακ-ι	φαλαγγ-ι	αἰγ-ι	τριχ-ι
G. D.	Αἰθιώπ-οιν	φλεβ-οῖν	φυλάκ-οιν	φαλάγγ-οιν	αἰγ-οῖν	τριχ-οῖν
	PLURAL					
N. V.	Αἰθιοπ-ες	φλεβ-ες	φυλακ-ες	φαλαγγ-ες	αἰγ-ες	τριχ-ες
Gen.	Αἰθιώπ-ων	φλεβ-ων	φυλάκ-ων	φαλάγγ-ων	αἰγ-ων	τριχ-ων
Dat.	Αἰθιοψι(ν)	φλεψι(ν)	φυλαξι(ν)	φαλαγγι(ν)	αἰξι(ν)	θριξι(ν)
Acc.	Αἰθιοπ-ας	φλεβ-ας	φυλακ-ας	φαλαγγ-ας	αἰγ-ας	τριχ-ας

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

STEMS IN A DENTAL (τ, δ, θ)

257.

A. MASCULINES AND FEMININES

SINGULAR

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

DUAL

N. A. V.	θητ-ι	ἐλπιδ-ι	χαριτ-ι	ὀρνιθ-ι	γίγαντ-ι	γεροντ-ι
G. D.	θητ-οιν	ἐλπιδ-οιν	χαριτ-οιν	ὀρνιθ-οιν	γίγαντ-οιν	γεροντ-οιν

PLURAL

N. V.	θητ-ες	ἐλπιδ-ες	χαριτ-ες	ὀρνιθ-ες	γίγαντ-ες	γεροντ-ες
Gen.	θητ-ων	ἐλπιδ-ων	χαριτ-ων	ὀρνιθ-ων	γίγαντ-ων	γεροντ-ων
Dat.	θησι(ν)	ἐλπισι(ν)	χαρισι(ν)	ὀρνισι(ν)	γίγασι(ν)	γερούσι(ν)
Acc.	θητ-ας	ἐλπιδ-ας	χαριτ-ας	ὀρνιθ-ας	γίγαντ-ας	γεροντ-ας

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

a. In τοῦς *foot*, Doric πῶς (stem ποδ-) ου is irregular.

258. B. NEUTERS WITH STEMS IN τ AND IN ατ VARYING WITH ας

SINGULAR

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

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

258 D. The other dialects rarely show the τ forms. Hom. has τέρας, τέραα (τείραα), τεράων, τεράεσσι, κέρας, κέρασι, κέραι, κέρα, κεράων, κέρασι and κεράεσσι.

B. NEUTERS WITH STEMS IN τ AND IN $\alpha\tau$ VARYING WITH $\alpha\varsigma$ —
Concluded

DUAL

	$\sigma\acute{\alpha}\mu\alpha$ <i>body</i> ($\sigma\omega\mu\alpha\tau$ -)	$\eta\pi\alpha\rho$ <i>liver</i> ($\eta\pi\alpha\tau$ -)	$\tau\acute{\epsilon}\rho\alpha\varsigma$ <i>portent</i> ($\tau\epsilon\rho\alpha\tau$ -)	$\kappa\acute{\epsilon}\rho\alpha\varsigma$ <i>horn</i> ($\kappa\epsilon\rho\alpha\tau$ -, $\kappa\epsilon\rho\alpha\varsigma$ -)
N. A. V.	$\sigma\acute{\alpha}\mu\alpha\tau\text{-}\epsilon$	$\eta\pi\alpha\tau\text{-}\epsilon$	$\tau\acute{\epsilon}\rho\alpha\tau\text{-}\epsilon$	$\kappa\acute{\epsilon}\rho\alpha\tau\text{-}\epsilon$ ($\kappa\acute{\epsilon}\rho\alpha\text{-}\epsilon$) $\kappa\acute{\epsilon}\rho\epsilon$
G. D.	$\sigma\omega\mu\acute{\alpha}\tau\text{-}\omicron\upsilon\nu$	$\eta\pi\acute{\alpha}\tau\text{-}\omicron\upsilon\nu$	$\tau\epsilon\rho\acute{\alpha}\tau\text{-}\omicron\upsilon\nu$	$\kappa\epsilon\rho\acute{\alpha}\tau\text{-}\omicron\upsilon\nu$ ($\kappa\epsilon\rho\acute{\alpha}\text{-}\omicron\upsilon\nu$) $\kappa\epsilon\rho\acute{\eta}\nu$

PLURAL

	$\sigma\acute{\alpha}\mu\alpha\tau\text{-}\alpha$	$\eta\pi\alpha\tau\text{-}\alpha$	$\tau\acute{\epsilon}\rho\alpha\tau\text{-}\alpha$	$\kappa\acute{\epsilon}\rho\alpha\tau\text{-}\alpha$ ($\kappa\acute{\epsilon}\rho\alpha\text{-}\alpha$) $\kappa\acute{\epsilon}\rho\epsilon$
N. V.	$\sigma\acute{\alpha}\mu\alpha\tau\text{-}\alpha$	$\eta\pi\alpha\tau\text{-}\alpha$	$\tau\acute{\epsilon}\rho\alpha\tau\text{-}\alpha$	$\kappa\acute{\epsilon}\rho\alpha\tau\text{-}\alpha$ ($\kappa\acute{\epsilon}\rho\alpha\text{-}\alpha$) $\kappa\acute{\epsilon}\rho\epsilon$
Gen.	$\sigma\omega\mu\acute{\alpha}\tau\text{-}\omega\nu$	$\eta\pi\acute{\alpha}\tau\text{-}\omega\nu$	$\tau\epsilon\rho\acute{\alpha}\tau\text{-}\omega\nu$	$\kappa\epsilon\rho\acute{\alpha}\tau\text{-}\omega\nu$ ($\kappa\epsilon\rho\acute{\alpha}\text{-}\omega\nu$) $\kappa\epsilon\rho\acute{\omega}\nu$
Dat.	$\sigma\acute{\omega}\mu\alpha\sigma\iota\text{-}(\nu)$	$\eta\pi\alpha\sigma\iota\text{-}(\nu)$	$\tau\acute{\epsilon}\rho\alpha\sigma\iota\text{-}(\nu)$	$\kappa\acute{\epsilon}\rho\alpha\sigma\iota\text{-}(\nu)$
Acc.	$\sigma\acute{\omega}\mu\alpha\tau\text{-}\alpha$	$\eta\pi\alpha\tau\text{-}\alpha$	$\tau\acute{\epsilon}\rho\alpha\tau\text{-}\alpha$	$\kappa\acute{\epsilon}\rho\alpha\tau\text{-}\alpha$ ($\kappa\acute{\epsilon}\rho\alpha\text{-}\alpha$) $\kappa\acute{\epsilon}\rho\epsilon$

$\delta\rho\omicron\mu\alpha$ *name* ($\delta\rho\omicron\mu\alpha\tau$ -), $\sigma\tau\omicron\mu\alpha$ *mouth* ($\sigma\tau\omicron\mu\alpha\tau$ -), $\mu\acute{\epsilon}\lambda\iota$ *honey* ($\mu\epsilon\lambda\iota\tau$ -), $\gamma\acute{\alpha}\lambda\alpha$ *milk* ($\gamma\alpha\lambda\alpha\kappa\tau$ -, 133 b), $\phi\acute{\omega}\varsigma$ *light* ($\phi\omega\tau$ -), $\kappa\acute{\eta}\rho$ *heart* (for $\kappa\eta\rho\delta$ -, 133 b).

a. Stems in $\alpha\varsigma$ (264) drop σ before the endings and contract $\alpha\omicron$, $\alpha\omega$ to ω , and $\alpha\alpha$ to $\bar{\alpha}$.

b. $\kappa\acute{\epsilon}\rho\alpha\varsigma$, meaning *wing of an army*, is declined from the stem $\kappa\epsilon\rho\alpha\varsigma$ - ($\acute{\epsilon}\pi\iota$ $\kappa\acute{\epsilon}\rho\omega\varsigma$ in *single file*); in the meaning *horn*, from the stem $\kappa\epsilon\rho\alpha\tau$ -.

c. For the inflection $\eta\pi\alpha\rho$, $\eta\pi\alpha\tau\text{-}\omicron\varsigma$, see 253 b. Of like inflection are $\delta\lambda\epsilon\upsilon\phi\alpha\rho$ *fat*, $\phi\rho\acute{\epsilon}\alpha\rho$ *cistern*, $\delta\acute{\epsilon}\lambda\epsilon\alpha\rho$ *hail*, and poetic $\eta\mu\alpha\rho$ *day*, $\epsilon\iota\delta\alpha\rho$ *food*, $\pi\epsilon\iota\rho\alpha\rho$ *end*.

d. $\tau\acute{\epsilon}\rho\alpha\varsigma$, $\kappa\acute{\epsilon}\rho\alpha\varsigma$ form their nominative from a stem in ς . So, $\tau\omega\omicron$, $\pi\acute{\epsilon}\rho\alpha\varsigma$ *end* $\pi\acute{\epsilon}\rho\alpha\tau\text{-}\omicron\varsigma$, $\phi\acute{\omega}\varsigma$ *light* (contracted from $\phi\acute{\alpha}\omicron\varsigma$) $\phi\omega\tau\text{-}\delta\varsigma$ (253 c).

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

SINGULAR

	δ $\theta\acute{\eta}\rho$ ($\theta\eta\rho$ -) <i>wild beast</i>	δ $\rho\acute{\eta}\tau\omega\rho$ ($\rho\eta\tau\omicron\rho$ -) <i>orator</i>	η $\rho\acute{\iota}\varsigma$ ($\rho\acute{\iota}\nu$ -) <i>nose</i>	η $\gamma\gamma\epsilon\mu\acute{\omicron}\nu$ ($\gamma\gamma\epsilon\mu\omicron\nu$ -) <i>leader</i>	$\acute{\alpha}\gamma\acute{\omega}\nu$ ($\acute{\alpha}\gamma\omega\nu$ -) <i>contest</i>	$\pi\omicron\iota\mu\acute{\eta}\nu$ ($\pi\omicron\iota\mu\epsilon\nu$ -) <i>shepherd</i>
Nom.	$\theta\acute{\eta}\rho$	$\rho\acute{\eta}\tau\omega\rho$	$\rho\acute{\iota}\varsigma$	$\gamma\gamma\epsilon\mu\acute{\omicron}\nu$	$\acute{\alpha}\gamma\acute{\omega}\nu$	$\pi\omicron\iota\mu\acute{\eta}\nu$
Gen.	$\theta\eta\rho\text{-}\acute{\omicron}\varsigma$	$\rho\acute{\eta}\tau\omicron\rho\text{-}\omicron\varsigma$	$\rho\acute{\iota}\nu\text{-}\acute{\omicron}\varsigma$	$\gamma\gamma\epsilon\mu\acute{\omicron}\nu\text{-}\omicron\varsigma$	$\acute{\alpha}\gamma\omega\nu\text{-}\omicron\varsigma$	$\pi\omicron\iota\mu\acute{\epsilon}\nu\text{-}\omicron\varsigma$
Dat.	$\theta\eta\rho\text{-}\iota$	$\rho\acute{\eta}\tau\omicron\rho\text{-}\iota$	$\rho\acute{\iota}\nu\text{-}\iota$	$\gamma\gamma\epsilon\mu\acute{\omicron}\nu\text{-}\iota$	$\acute{\alpha}\gamma\omega\nu\text{-}\iota$	$\pi\omicron\iota\mu\acute{\epsilon}\nu\text{-}\iota$
Acc.	$\theta\acute{\eta}\rho\text{-}\alpha$	$\rho\acute{\eta}\tau\omicron\rho\text{-}\alpha$	$\rho\acute{\iota}\nu\text{-}\alpha$	$\gamma\gamma\epsilon\mu\acute{\omicron}\nu\text{-}\alpha$	$\acute{\alpha}\gamma\omega\nu\text{-}\alpha$	$\pi\omicron\iota\mu\acute{\epsilon}\nu\text{-}\alpha$
Voc.	$\theta\acute{\eta}\rho$	$\rho\acute{\eta}\tau\omicron\rho$	$\rho\acute{\iota}\varsigma$	$\gamma\gamma\epsilon\mu\acute{\omicron}\nu$	$\acute{\alpha}\gamma\acute{\omega}\nu$	$\pi\omicron\iota\mu\acute{\eta}\nu$

Hdt. has ϵ for α before a vowel (cp. 264 D. 3) in $\tau\acute{\epsilon}\rho\epsilon\omicron\varsigma$, $\tau\acute{\epsilon}\rho\epsilon\alpha$ (also $\tau\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$, $\tau\acute{\epsilon}\rho\alpha\tau\alpha$), $\kappa\acute{\epsilon}\rho\epsilon\omicron\varsigma$, $\kappa\acute{\epsilon}\rho\epsilon\iota$, $\kappa\acute{\epsilon}\rho\epsilon\alpha$, $\kappa\epsilon\rho\acute{\epsilon}\omega\nu$. Hom. has $\pi\epsilon\iota\rho\alpha\varsigma$ $\pi\epsilon\iota\rho\alpha\tau\omicron\varsigma$ for $\pi\acute{\epsilon}\rho\alpha\varsigma$ $\pi\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$. From $\phi\acute{\alpha}\omicron\varsigma$ ($\phi\acute{\omega}\delta\omega\varsigma$), whence $\phi\acute{\omega}\varsigma$, he has dat. $\phi\acute{\alpha}\epsilon\iota$, pl. $\phi\acute{\alpha}\epsilon\alpha$. $\phi\acute{\alpha}\omicron\varsigma$ is used in tragedy.

259 D. Late Greek shows $\delta\epsilon\lambda\phi\acute{\iota}\nu$, $\rho\acute{\iota}\nu$, $\theta\acute{\iota}\nu$ *shore* (Hom. $\theta\acute{\iota}\varsigma$). $\epsilon\lambda\mu\iota\varsigma$ *wool* in Hippocrates has its ν from the oblique cases. Hom. has $\acute{\eta}\epsilon\rho\iota$, $\acute{\eta}\epsilon\rho\alpha$ from $\acute{\alpha}\eta\rho$ *air*; from $\kappa\rho\omicron\nu\acute{\iota}\omega\nu$ Hom. has $\kappa\rho\omicron\nu\acute{\iota}\omega\nu\omicron\varsigma$ and $\kappa\rho\omicron\nu\acute{\iota}\omega\nu\omicron\varsigma$. $\mu\acute{\alpha}\kappa\alpha\rho\iota\varsigma$ is Doric for $\mu\acute{\alpha}\kappa\alpha\rho$ *happy*. Pind. has $\phi\rho\alpha\sigma\iota$ (250 N.). Ionic $\mu\epsilon\iota\varsigma$, Doric $\mu\acute{\eta}\varsigma$ are from $\mu\epsilon\iota\varsigma$ for $\mu\eta\varsigma$ (40, 37 D. 1, 2). Aeolic gen. $\mu\acute{\eta}\nu\eta\omicron\varsigma$ is from $\mu\eta\eta\sigma\text{-}\omicron\varsigma$.

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

DUAL

	ὁ θήρ (θηρ-) wild beast	ὁ ῥήτωρ (ρητορ-) orator	ἡ ῥίς (ριν-) nose	ἡγεμόν (ηγεμον-) leader	ἀγών (αγων-) contest	ποιμήν (ποιμεν-) shepherd
N. A. V.	θήρ-ε	ῥήτορ-ε	ῥιν-ε	ἡγεμόν-ε	ἀγών-ε	ποιμέν-ε
G. D.	θήρ-οιν	ῥητόρ-οιν	ῥιν-οιν	ἡγεμόν-οιν	ἀγών-οιν	ποιμέν-οιν

PLURAL

N. V.	θήρ-ες	ῥήτορ-ες	ῥιν-ες	ἡγεμόν-ες	ἀγών-ες	ποιμέν-ες
Gen.	θηρ-ῶν	ρητόρ-ων	ριν-ῶν	ηγεμόν-ων	αγών-ων	ποιμέν-ων
Dat.	θηρ-σι(ν)	ρητόρ-σι(ν)	ριν-σι(ν)	ηγεμόσι(ν)	αγώσι(ν)	ποιμέσι(ν)
Acc.	θήρ-ας	ῥήτορ-ας	ῥιν-ας	ἡγεμόν-ας	ἀγών-ας	ποιμέν-ας

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

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

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

STEMS IN ερ VARYING WITH ρ

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

260 D. κυκεῶν potion usually has κυκεῶ for κυκεῶνα.

263 D. Poetry often has πατέρος, πατέρι, μητέρος, μητέρι, etc. Poetical are
πατρῶν; θυγατέρι, θύγατρα, θύγατραι, θυγατρῶν, θυγατέρεσσι, θύγατρας, γαστέρος,
etc.; and ἀνέρος, ἀνέρι, ἀνέρα, ἀνέρες, ἀνέρων, ἀνέρας all with long α. Hom. has
ἀνδρῶσι and ἀνδράσι (with -σι only in this word), Δήμητρος and Δημήτερος.

SINGULAR

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

DUAL

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

PLURAL

N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἀνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ῶν
Dat.	πατρά-σι(ν)	μητρά-σι(ν)	θυγατρά-σι(ν)	ἀνδρά-σι(ν)
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἀνδρ-ας

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

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

c. *ἀστήρ* star has gen. *ἀστέρος*, dat. *αστέρι*, dat. pl. *αστράσι*.

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. *-εις* is not derived from *-εας*. In the dative plural the union of *σ* of the stem and *σ* of the ending produces *σσ*, which is reduced to *σ* without lengthening the preceding vowel (107).

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

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

d. Some stems in *ας* have also a stem in *αρ* or *ἄρ* (268).

264.	ὁ Σωκράτης <i>Socrates</i> (Σωκράτης-)		ὁ Δημοσθένης <i>Demosthenes</i> (Δημοσθένης-)	
Nom.	Σωκράτης		Δημοσθένης	
Gen.	(Σωκράτε-ος)	Σωκράτους	(Δημοσθέτε-ος)	Δημοσθένους
Dat.	(Σωκράτε-ι)	Σωκράτει	(Δημοσθέτε-ι)	Δημοσθένει
Acc.	(Σωκράτε-α)	Σωκράτη	(Δημοσθέτε-α)	Δημοσθένη
Voc.	Σώκρατες		Δημόσθενες	

SINGULAR

	τῇ τριήρης (τριήρεσ-) <i>trireme</i>	τὸ γένος (γένεσ-) <i>race</i>	τὸ γέρας (γέρασ-) <i>prize</i>
Nom.	τριήρης	γένος	γέρας
Gen.	(τριήρε-ος) τριήρους	(γένε-ος) γένους	(γέρα-ος) γέρας
Dat.	(τριήρε-ι) τριήρει	(γένε-ι) γένει	(γέρα-ι) γέραι
Acc.	(τριήρε-α) τριήρη	γένος	γέρας
Voc.	τριήρες	γένος	γέρας

DUAL

N. A. V.	(τριήρε-ε) τριήρει	(γένε-ε) γένει	(γέρα-ε) γέρε
G. D.	(τριήρε-οιν) τριήροιν	(γένε-οιν) γενοῖν	(γέρα-οιν) γερόν

PLURAL

N. V.	(τριήρε-ες) τριήρεις	(γένε-α) γένη	(γέρα-α) γέρε
Gen.	(τριήρε-ων) τριήρων	(γένε-ων) γενῶν	(γέρα-ων) γερόν
Dat.	(τριήρεσ-σι) τριήρεσι(ν)	(γένεσ-σι) γένεσι(ν)	(γέρασ-σι) γέρασι(ν)
Acc.	τριήρεις	(γένε-α) γένη	(γέρα-α) γέρε

Διογένης *Diogenes*, Ἱπποκράτης *Hippocrates*. Neuters: ἔτος *year*, εὖρος *width*, ξίφος *sword*, τεῖχος *wall*, γῆρας *old age*, κρέας *flesh* (for κέρας *horn* see 268).

- Proper names in -ης have recessive accent in the vocative.
- Proper names in -γένης, -κράτης, -μέτης, -φάτης, etc., may have an accus. in -ην derived from the first declension. Thus, Σωκράτην, Ἀριστοφάνην, like Ἀτρείδην (222, 282 N.). But names in -κλής (265) have only -ᾶ.
- Proper names in -ης often show -εος, -εα in the lyric parts of tragedy.
- Neuters in -ος often show open forms (especially -ων) in Attic poetry. -ων is frequent in Xenophon.
- τριήροιν and τριήρων have irregular accent by analogy to the other forms.
- A preceding ρ does not prevent the contraction of εα to η, as ὄρη from τὸ ὄρος *mountain* (cp. 31. 1).
- The dat. sing. of ας stems is properly -ᾷ; but -ῃ is often written on the authority of the ancient grammarians. This ῃ may possibly be due to the analogy of ῃ in ᾶ stems.

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

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

Nom.		δέος	(Περικλέης)	Περικλῆς
Gen.	(δέε-ος)	δέου	(Περικλέε-ος)	Περικλέου
Dat.	(δέε-ι)	δέει	(Περικλέε-ι)	Περικλεί
Acc.		δέος	(Περικλέε-α)	Περικλέα
Voc.		δέος	(Περικλεε)	Περικλεῖς

So Ἡρακλῆς *Heracles*, Σοφοκλῆς *Sophocles*.

- a. After ε, εα contracts to ᾱ (56). On the contraction of -εος, see 55.
- b. δέος is uncontracted because the form was originally δεῖος (58).

STEMS IN ΟΣ

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

STEMS IN Ω(Γ)

267. Stems in ωΓ have lost ναυ 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 ωΓ are masculine.

lable (60), as is the accus. sing. and pl. -εα from nom. -ης or -ος. Hdt. has open -εος, -εα, -εες (?), -εα. In the dat. pl. Hom. has βέλεσσι, βέλεσι, and βελλεσσι (250 D. 2) from βέλος *missile*.

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

3. In Hom. and Hdt. several words in -ας show ε for α before a vowel (cp. ὀρέω in Hdt. for ὀρώ). Hom.: οἶδας *ground*, οἶδεος, οἶδεῖ and οἶδει; κῶας *fleece*, κῶα, κῶσει; Hdt.: γέρας, γέρεος, but κρέας, κρέως, κρείων. In Attic poetry: βρέτας *image*, βρέτεος, βρέτει, etc. Cp. 268 D.

268 D. Hom. has κλέα (for κλέα?), and from -κλήης: -ήος, -ήι; Hdt.: -έος (for -εος), -εῖ, -εῖ. For -ήος, -ήα the open -έος, -έα may be read. Attic poetry often has the open forms -έης (also in prose inscrip.), -εῖ, -εες.

268 D. Hom. and Ion. ἡ ἥως *dawn* (ἥος-) is inflected like αἰδώς. For αἰδοῦς, ἥω we may read αἰδῶς, ἥα and some other open forms in Hom. The Attic form ἥος is declined according to 238; but the accus. is ἥω (238 d). Hom. has ἰδρώς *sweat* (usually a τ stem). Cp. 267 D.

267 D. Hom. has ἥρωι (for ἥρω read ἥρῳ), ἥρωα (or ἥρω'), ἥρωες ἥρωας, Μῆρωα and Μῆρω. Hdt. has the gen. Μῆρω and Μῆρωος, the acc. πάτρων, ἥρων, but μήτρωα.

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

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

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

STEMS IN ι AND υ

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

SINGULAR

	ἡ πόλις <i>city</i> (πολι-)	ὁ πῆχυς <i>forearm</i> (πηχυ-)	τὸ ἄστυ <i>town</i> (ἀστυ-)	ἡ σὺς <i>sow</i> (συ-)	ὁ ἰχθύς <i>fish</i> (ιχθυ-)
Nom.	πόλις	πῆχυς	ἄστυ	σὺς	ἰχθύς
Gen.	πόλι-ως	πῆχε-ως	ἀστυ-ως	συ-ός	ἰχθυ-ός
Dat.	(πόλι-ι) πόλι	(πῆχε-ι) πῆχει	(ἀστυ-ι) ἀστυ	συ-ϊ	ἰχθυ-ϊ
Acc.	πόλι-ν	πῆχυ-ν	ἄστυ	σὺ-ν	ἰχθυ-ν
Voc.	πόλι	πῆχυ	ἄστυ	σὺ	ἰχθύ

DUAL

N.A.V. (πόλι-ε)	πόλι	(πῆχε-ε) πῆχει	(ἀστυ-ε) ἀστυ	σὺ-ε	ἰχθυ-ε
G. D.	πολέ-οιν	πηχέ-οιν	ἀστέ-οιν	συ-οῖν	ἰχθύ-οιν

PLURAL

N. V. (πόλι-ε)	πόλις	(πῆχε-ε) πῆχεις	(ἀστυ-α) ἄστυ	σὺ-ες	ἰχθυ-ες
Gen.	πόλι-ων	πῆχε-ων	ἀστυ-ων	συ-όν	ἰχθυ-όν
Dat.	πόλι-σι(ν)	πῆχε-σι(ν)	ἀστυ-σι(ν)	συ-σί(ν)	ἰχθυ-σί(ν)
Acc.	πόλις	πῆχεις	(ἀστυ-α) ἄστυ	σὺς	ἰχθύς

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

269. Stems in *i* and *u* are of two kinds:—

1. a. Stems in *i*, with genitive in *-eus*, as (masc.) *μάστις* *seer*, *ἔχιδνα* *viper*; (fem.) *πόλις* *city*, *ποίησις* *poetry*, *δύναμις* *power*, *στάσις* *faction*, *ὕβρις* *outrage*. Neuter nominatives in *-i* are not used in classical prose.
- b. Stems in *i*, with genitive in *-ios*, as *ὀκτις* *weevil*, gen. *κτι-ός*, dat. *κτι-ί*; and so in proper names in *-is*, as *Λύγδαμις* *Lygdamis*, gen. *Λυγδάμιος*.
2. a. Stems in *u*, with genitive in *-us*; as (masc.) *μῦς* *mouse*, *βότρυς* *cluster of grapes*, *ἰχθύς* *fish*; (fem.) *δρῦς* *oak*, *ὀφρύς* *eyebrow*, *ἰσχύς* *force*.
- b. Stems in *u*, with genitive in *-eus*: (masc.) *πῆχυς* *forearm*, *πέλεκυς* *axe*; (neut.) *δορυ* *lance*.

N. 1. — In the nom., acc., and voc. sing. barytone stems in *u* have short *u*; oxytone substantives (usually) and monosyllables have *ū*; and monosyllables circumflex the *ū* (*οὔς*, *οὔν*, *οὔ*).

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

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

- a. *i*, *u*, as in *πόλι-ς*, *πῆχυ-ς*.
- b. *ei*, *eu*, which before vowels lost their *i* and *u* (43), as in *πολε(ι)-ς*, *πολε(ι)-ος*, *πηχε(υ)-ος*; which contract to *πόλει*, *πόλεις*, *πήχεις*.
- c. There is also a stem in *η*, as in Hom. *πόλη-ος* (268 D. 1, c), whence *πόλε-ος*.

N. 1. — *πόλε-ος* in Attic poetry for the sake of the metre is due to the analogy of *u* stems with gen. in *-ος* (*ἡδέ-ος*, 297). Hom. *πήχε-ος* is the regular form (from *πηχε(υ)-ος*). Attic *πήχε-ος* follows *πόλειος*. *πόλε-σι* and *πήχε-σι* for *πόλι-σι* and *πήχυ-σι* are due to the analogy of forms from stems in *ei*, *eu* (*πόλε-ω*, *πήχε-ω*, etc.).

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

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

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

b. Hom. has *πόλις*, *πόλιος*, *πόλι*, *πόλει* or *-ῦ* (for which some read *πόλῖ*, as *κόβῖ*; *πόσει* is correct) and *πόλει*, *πόλιν*, *πόλι*; pl. *πόλιες*, *πολίων*, *πόλεσι* (some read instead *πόλῖσι*) or *πολίσσιν* (250 D. 2) *ἐπάλῃσιν*, *πόλιν* or *πόλιας* (*πόλεις* appears in some texts).

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

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

b. The gen. pl. has the regular accent (*πηχέων*, *δοτέων*). On the dat. *πελέκῃσιν*, *πέκυσιν*, *πίτυσιν* (some would read *πέκῃσιν*, *πίτῃσιν*), *πεκύεσσιν*, see 250 D. 2. Hom. has accus. *ἰχθύς* and *ἰχθύας*, Hdt. has *ἰχθύας* very rarely.

273. Contraction.— $\iota\chi\theta\upsilon$ (once) for $\iota\chi\theta\epsilon$ and $\iota\chi\theta\upsilon$ for $\iota\chi\theta\epsilon\varsigma$ occur in comedy. $\iota\chi\theta\upsilon$ is not a legitimate contraction, as υ cannot contract with ϵ (51 c). $\iota\chi\theta\upsilon\varsigma$ (for $\iota\chi\theta\epsilon\varsigma$) is the accus. form used as the nom. (251 b).

274. $\omicron\iota\varsigma$ *sheep* is declined as follows: $\omicron\iota\varsigma$, $\omicron\iota\text{-}\acute{\omicron}\varsigma$, $\omicron\iota\text{-}\acute{\iota}$, $\omicron\iota\text{-}\nu$, $\omicron\iota$; dual, $\omicron\iota\text{-}\epsilon$, $\omicron\iota\text{-}\omicron\iota\nu$; pl. $\omicron\iota\text{-}\epsilon\varsigma$, $\omicron\iota\text{-}\acute{\omega}\nu$, $\omicron\iota\text{-}\sigma\iota$, $\omicron\iota\text{-}\varsigma$. Here the stem is $\omicron\iota$, representing $\delta\omicron\iota$, which is properly an ϵ stem: $\delta\omicron\iota\text{-}\varsigma$, Lat. *ovī-s*.

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

SINGULAR				
	δ βασιλεύ-ς <i>king</i>	η γραῦ-ς <i>old woman</i>	η ναῦ-ς <i>ship</i>	δ , η βοῦ-ς <i>ox, cow</i>
Nom.	βασιλεύ-ς	γραῦ-ς	ναῦ-ς	βοῦ-ς
Gen.	βασιλέ-ως	γραῖ-ός	νε-ός	βο-ός
Dat.	(βασιλέ-ι)	γραῖ-ι	νη-ι	βο-ι
Acc.	βασιλέ-α	γραῦ-ν	ναῦ-ν	βοῦ-ν
Voc.	βασιλεῖ	γραῖ	ναῖ	βοῖ
DUAL				
N. A. V.	βασιλῆ	γραῖ-ε	νη-ε	βό-ε
G. D.	βασιλέ-οιν	γραῖ-οῖν	νε-οῖν	βο-οῖν
PLURAL				
N. V.	{ βασιλῆς, later βασιλεῖς }	γραῖ-ες	νη-ες	βό-ες
Gen.	βασιλέ-ων	γραῖ-ών	νε-ών	βο-ών
Dat.	βασιλέ-σσι(ν)	γραυ-σί(ν)	ναυ-σί(ν)	βου-σί(ν)
Acc.	βασιλέ-ας	γραῖ-ς	ναῖ-ς	βοῖ-ς

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

274 D. Hom. has $\acute{\alpha}\varsigma$, $\acute{\omicron}\iota\varsigma$ and $\acute{\omicron}\iota\acute{\omicron}\varsigma$, $\acute{\alpha}\nu$, $\acute{\alpha}\iota\epsilon\varsigma$, $\acute{\omicron}\acute{\omega}\nu$ and $\acute{\omicron}\acute{\omega}\nu$, $\acute{\omicron}\epsilon\sigma\sigma\iota$ ($\acute{\alpha}\epsilon\sigma\sigma\iota$ o 386) and $\acute{\delta}\epsilon\sigma\sigma\iota$, $\acute{\delta}\iota\varsigma$ (7).

275 D. 1. Hom. has βασιλῆος, -ῆι, -ῆα, -εῦ, -ῆες, -εῦσι (and -ῆεσσι), -ῆας. Also -έος, -έι, -έα, from the stem $\epsilon\acute{\epsilon}$ = $\epsilon\upsilon$. -εῦσι and -έι for -έος and -έι are not common. Ἀτρεΐς, Τυδεΐς have -έ(ς)-ος etc. regularly (Τυδεῖ from Τυδεά). Hdt. has -έος, -έι or -έι, -έα, -εῦ, -έος, -έων, -εῦσι, -έας.

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

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

276. Substantives in *-εύς* preceded by a vowel may contract in the gen. and acc. sing. and pl. Thus, *ἄλιεύς fisherman* has gen. *ἄλιέως* or *ἄλιῶν*, acc. *ἄλιᾶ* or *ἄλιᾶ*, gen. pl. *ἄλιέων* or *ἄλιῶν*, acc. pl. *ἄλιᾶς* or *ἄλιᾶς*. 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 *Εὐβοεύς Euboean* from *Εὐβοιεύς*, *Παιραεύς Peiraeus*, *Πλαταιεύς Plataean*.

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

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

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

278. Stem Variation.—Stems ending in *ευ*, *αυ*, *ου* lose *υ* before case endings beginning with a vowel, *γ* passing into *ϝ* (43). Stems in *ευ* show the pure form only in the vocative; other forms are derived from the stronger stem *ηυ*. *ηυ* and *ᾶυ* before a consonant become *ευ*, *ᾶυ* (40) as in *βασιλεύς*, *βασιλεῦσι*, *ναῦς*, *ναυί* from *βασιληυς*, *ᾶυς*, etc. From *βασιλῆ(ϝ)-ος*, *-ῆ(ϝ)-ι*, *-ῆ(ϝ)-α*, *-ῆ(ϝ)-ας* come, by transfer of quantity (34), the Attic forms. So *πεῶς* is derived from *ηγ(ϝ)-ός*. In *βασιλέων*, *πεῶν*, *ε* is shortened from the *η* of *βασιλῆων*, *ηγῶν* by 39. *βο-ός*, etc. are from the stem *βου- βοϝ-*, cp. Lat. *bovis*.

STEMS IN OI

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

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

	SINGULAR			PLURAL		
	Doric	Homer	Hdt.	Doric	Homer	Hdt.
Nom.	παθ-ς	νηθ-ς	νηθ-ς	νᾱ-ες	νη-ες, νι-ες	νι-ες
Gen.	νᾱ-ός	νη-ός, νι-ός	νι-ός (and νη-ός ?)	νᾱ-ών	νη-ών, νι-ών	νι-ών
Dat.	νᾱ-ι	νη-ι	νη-ι	νᾱυ-οι(ν), νᾱ-οισι(ν)	νηυ-οι(ν) νη-οισι(ν), νι-οισι(ν)	νηυ-οι
Acc.	παθ-ν	νη-α, νι-α	νι-α	νᾱ-ας	νη-ας, νι-ας	νι-ας

Hom. has *ναυί* in *ναυσικλυτός*.

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

So *ἡχώ echo, εἰστώ well-being, φειδῶ sparing, Σαφώ, Αἴτω, Καλυψώ*. *οι* stems are chiefly used for women's names.

a. A stronger form of the stem is *ωι*, seen in the earlier form of the nominative (*Σαφώ, Αἴτω*). The accusative has the accent of the nominative.

b. When dual and plural occur, they are of the second declension: nom. *λεχῶι* (late) from *λεχῶ woman in child-bed*, acc. *γοργούσι* from *γοργῶ gorgon*.

c. *ἡ εἰκῶν image, ἡ ἀηδῶν nightingale*, properly from stems in *οι*, have certain forms from this declension (*εἰκῶς, εἰκῶ, voc. ἀηδοῖ*).

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 ablative, both singular and (more commonly) plural; rarely to express the relations of the genitive and dative cases. From *ᾱ* stems are made singulars, from *ο* stems singulars or plurals, from consonant stems almost always plurals. Except in *θεῶ-φι with the gods -φι(ν)* is not added to a stem denoting a person. (a) Instrumental: *βίη-φι by might, ἑτέρη-φι with the other (hand), δακρυῶ-φι with tears*; (b) Locative: *θύρῃ-φι at the door, ὄρεσ-φι on the mountains*; (c) Ablative: *κεφαλῇ-φι from off the head*; especially with prepositions, as *ἐκ ποταμῶ-φι from off the sea, ἀπὸ ναυῶ-φι from the ships*.

IRREGULAR DECLENSION

281. The gender in the singular and in the plural may not be the same: *ῥείρος grain, τὰ σῖρα*; *ὁ δεσμός chain, τὰ δεσμά chains* (*οἱ δεσμοὶ cases of imprisonment*); *τὸ στάδιον stade, race-course, pl. τὰ στάδια and οἱ στάδια*.

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

a. Both stems have a common nominative singular: *σκότος darkness, σκότου σκότῳ*, etc. (like *ἵππου ἵππῳ*) or *σκότος σκότει* (like *γένους γένει*). So *τὸν Ἄθω*, and *τὸν Ἄθω* from *Ἄθως* (238 d), *τὸν Σωκράτη* and *τὸν Σωκράτην* (284 b). These are called *heteroclitics* (*ἑτερόκλιτα differently declined*).

N. Many compound proper names in -ης (especially names of foreigners) have forms of the 1 and 8 decl., as *Τισσαφέρης, -ουσι, -ῃ and -ει*. So *Θεοκρίτης* (voc.) in Demosth., *Λεωνίδης* and *Λεωνίδα* in Hdt.

b. Certain cases are formed from another stem than that of the nom. singular: *ὁ ὄνειρος dream, gen. ὀνείρατος* (as if from *τὸ ὀνείραρ*), or (less freq.) *ὀνείρου*; so *τὸν Ἀπόλλωνα* and *τὸν Ἀπόλλω* (280), *τοῦ υἱέος* and *τοῦ υἱοῦ* (285, 27). These are called *metaplastic forms* (*μεταπλασμοὶ change of formation*).

283. Defectives are substantives having, by reason of their meaning or use, only one number or only certain cases. Thus, sing. only: *ὁ ἄηρ air, ὁ αἰθήρ upper air*; plur. only: *τὰ Διωνύσια, τὰ Ὀλύμπια the Dionysiac (Olympic) festival, αἱ ἐτησίαι annual winds*; in some cases only: *ὦ μέλε my good sir or madam; ὄναρ dream; ὄφελος use* only in nom.; *λίβος λιβα* from **λίψ stream, libation*.

284. Indeclinables are substantives having one form for all cases: *τὸ χρεών, τοῦ χρεών, etc. fatality, τὸ ἀλφα alpha, τὸ λέγειν to speak, most cardinal numbers (τὸ δέκα ten), several foreign words, as Ἰακώβ Jacob, Δαβὶδ David*.

285. LIST OF THE PRINCIPAL IRREGULAR SUBSTANTIVES

1. Ἄρης (ὁ) *Ares*, stems Ἄρεσ-, Ἄρευ- from Ἄρεσφ-. G. Ἄρεως (poet. Ἄρεος), D. Ἄρει, A. Ἄρη (poet. Ἄρεα), Ἄρην. Epic G. Ἄρηος, Ἄρεος, D. Ἄρηι, Ἄρει, A. Ἄρηα, Ἄρην. Hdt. Ἄρεος, Ἄρει, Ἄρεα. Aeolic Ἄρευς, Ἄρενος, etc.
2. ἀρήν (ὁ, ἡ) *lamb*, stems ἀρεν-, ἀρν-, ἀρνα-. Thus, ἀρν-ός, ἀρν-ί, ἀρν-α, ἀρν-ες, ἀρν-ῶν, ἀρνά-σι (Hom. ἀρν-εσσι), ἀρν-ας (declined like a subst. in -ηρ). Nom. ἀρήν occurs on inscript. but ἀμνός (2 decl.) is commonly used.
3. γάλα (τό) *milk* (133), γάλακτ-ος, γάλακτ-ι, etc.
4. γέλως (ὁ) *laughter*, γέλωτ-ος, etc. Attic poets A. γέλωτα or γέλων. Hom. has D. γέλω, A. γέλω, γέλων or γέλοι(?) from Aeol. γέλος. Cp. 257 D.
5. γόνυ (τό) *knee*, γόνατ-ος, etc. Ionic and poetic γούνατ-ος, γούνατ-ι, etc. Epic also γουν-ός, γουν-ί, γούνα, pl. γούνα-ων, γούνα-εσσι (250 D. 2). The forms in ου are from γονφ- (37 D. 1, 253 c); cf. Lat. *genu*.
6. γυνή (ἡ) *woman*, γυναῖκ-ός, γυναῖκ-ί, γυναῖκ-α, γύναι (133); dual γυναῖκ-ε, γυναῖκ-οῖν; pl. γυναῖκ-ες, γυναῖκ-ῶν, γυναιξί, γυναῖκ-ας. The gen. and dat. of all numbers accent the last syllable (cp. ἀνήρ). Comic poets have A. γυνήν, γυνάς, N. pl. γυναί.
7. δάκρυον (τό) *tear*, δακρύου, etc., in prose and poetry. δάκρυ (τό) is usually poetic, D. pl. δάκρυσι.
8. δένδρον (τό) *tree*, δένδρου, etc. Also D. sing. δένδρει, pl. δένδρη, δένδρεσι. Hdt. has δένδρον, δένδρεον and δένδρος.
9. δέος (τό) *fear* (δεεσ-), δέους, δέει. Hom. δέιους, 55 D. Cp. 265.
10. δόρυ (τό) *spear*, δόρατ-ος, δόρατ-ι, pl. δόρατ-α, etc. Poetic δορ-ός, δορ-ί (also in prose) and δορ-ει (like δαστει). Ionic and poetic δούρατ-ος, etc., Epic also δουρ-ός δουρ-ί, dual δοῦρ-ε, pl. δοῦρ-α, δοῦρ-ων, δοῦρ-εσσι (250 D. 2). The forms with ου are from δορφ- (37 D. 1).
11. ἔρως (ὁ) *love*, ἔρωτ-ος, etc. Poetical ἔρος, ἔρω, ἔρον. Cp. 257 D.
12. Ζεῦς (ὁ) *Zeus*, Δι-ός, Δι-ί, Δί-α, Ζεῦ. Ζεῦς is from Διεύς, Δι-ός, etc., from Διφ-. Ionic and poetic Ζηνός, Ζηνή, Ζήνα.
13. θέμις (ἡ) *justice* and the goddess *Themis* (θεμιδ-), θέμιδ-ος, θέμιδ-ι, θέμι-ν. Hom. has θέμιστ-ος, etc. Pind. θέμιτ-ος, θέμι-ν, θέμιτ-ες. Hdt. θέμι-ος. In the phrase θέμις εἶναι *fas esse* (indic. θέμις ἐστί), θέμις is indeclinable.
14. κάρῃ (τό) *head* (poetic) used in Attic only in N. A. V. sing., but dat. κάρφ. Other cases are from the stem κῤατ-, G. κῤατ-ός, D. κῤατ-ί; also τὸ κῤατ-α N. A. sing., κῤατ-ας A. pl.
Epic shows the stems κῤαατ-, κῤατ-, κῤαηατ-, κῤαητ-. N. κάρη, G. κῤαατος, κῤαῶς, κῤαῆατος, κῤαῆατος, D. κῤαατι, κῤατί, κῤαῆατι, κῤαῆατι, A. κάρ. N. pl. κῤαῖ, κῤαατα, κῤαῆατα, and κῤαῆα, G. κῤατων, κῤαῆων, D. κῤασί, A. κῤατα.
15. κύων (ὁ, ἡ) *dog*, κυν-ός, κυν-ί, κύνα, κύον; κύν-ε, κυν-οῖν; κύν-ες, κυν-ῶν, κυσί, κύν-ας.
16. λίᾱς (ὁ) *stone*, poetic also λᾱς, G. λᾱος (or λᾱου), D. λᾱί, A. λᾱαν, λᾱα; dual λᾱε; pl. λᾱ-ες, λᾱ-ων, λᾱ-εσσι, λᾱ-εσι.
17. μάρτυς (ὁ, ἡ) *witness*, μάρτυρ-ος, etc., but D. pl. μάρτυ-σι. Hom. has N. μάρτυ-ροι, pl. μάρτυροι.
18. Οἰδίπους (ὁ) *Oedipus*, G. Οἰδίποδος, Οἰδίπου, Οἰδιπόδα (Dor.), D. Οἰδίποδι, A. Οἰδίπου, Οἰδιπόδαν, V. Οἰβίπους, Οἰβίπου.

19. *δνειρος* (δ) and *δνειρον* (τό, Ionic and poetic) *dream*, *δνειρου*, etc., but also *δνειρατ-ος*, etc. τὸ *δνειρ* only in N. A.
20. *δρνις* (δ, ἡ) *bird* (257). A. *δρνίθα* and *δρνις* (247). Poetic *δρνις*, A. *δρνις*; pl. N. *δρνεις*, G. *δρνειων*, A. *δρνεις* or *δρνις*. Dor. G. *δρνιχ-ος*, etc.
21. *δσοι* dual, *two eyes*, pl. G. *δσων*, D. *δσοις* (-οις).
22. *οἰς* (τό) *ear*, *ὠτ-ος*, *ὠτ-ι*, pl. *ὠτ-α*, *ὠτ-ων* (252 a), *ὠσι*; from the stem *ὠτ-* contracted from *οὔ(σ)ατ-*, whence *δ(χ)ατ-*. *οἰς* is from *δοις*, whence also the Doric nom. *ῶσι*. Hom. G. *οἰατ-ος*, pl. *οἰατ-α*, *οἰασι* and *ὠσι*.
23. *Πνύξ* (ἡ) *Pnyx* (128), *Πνυκ-ός*, *Πνυκ-ι*, *Πνύκ-α*, and also *Πνυκ-ός*, *Πνυκ-ι*, *Πνύκ-α*.
24. *πρεσβευτής* (δ) *envoy* has in the pl. usually the forms of the poetic *πρέσβυς* *old man*, properly an adj., *old*. Thus, N. sing. *πρεσβευτής*, G. *πρεσβευτοῦ*, etc., N. pl. *πρέσβεις*, G. *πρέσβων*, D. *πρέσβει*, A. *πρέσβεις* (rarely *πρεσβευται*, etc.). *πρέσβυς* meaning *old man* is poetic in the sing. (A. *πρέσβυ*, V. *πρέσβυ*) and pl. (*πρέσβεις*); meaning *envoy* *πρέσβυς* is poetic and rare in the sing. (dual *πρεσβῆ* from *πρεσβέις*). *πρεσβότης* *old man* is used in prose and poetry in all numbers.
25. *πῦρ* (τό) *fire* (*πῦρ*, 254 b), *πυρ-ός*, *πυρ-ι*, pl. τὰ *πυρά* *watch-fires*, 2nd decl.
26. *ῥῥωρ* (τό) *water*, *ῥατ-ος*, *ῥατ-ι*, pl. *ῥατ-α*, *ῥατ-ων*, etc. Cp. 253 b.
27. *υἱός* (δ) *son* has three stems: 1. *υἱο-*, whence *υἱοῦ*, etc., according to the 2nd decl. 2. *υἱν-*, whence *υἱός*, *υἱέ*, dual *υἱέ*, *υἱέων*, pl. *υἱέ*, *υἱέων*, *υἱέ*, *υἱέων*. The stems *υἱο-* and *υἱν-*, usually lose their *ι* (43): *δοῦ*, *υἱός*, etc. 3. *υἱ-* in Hom. G. *υἱος*, D. *υἱι*, A. *υἱα*, dual *υἱε*, pl. *υἱες*, *υἱάσι*, *υἱας*.
28. *χεῖρ* (ἡ) *hand*, *χειρ-ός*, *χειρ-ι*, *χειρ-α*; dual *χείρ-ε*, *χερ-οῖν*; pl. *χείρ-ες*, *χειρ-ῶν*, *χερ-σι*, *χειρ-ας*. Poetic also *χερ-ός*, *χερ-ι*, etc.; dual, *χειρ-οῖν*. Att. inscr. have *χειροῖν*, *χειρσι*. Hom. agrees with Att. prose and Hdt. except that he has also *χερ-ι*, *χειρ-εσσι*, *χειρ-εσι*.
29. *χρῶς* (δ) *skin*, *χρωτ-ός*, *χρωτ-ι* (but *χρῶ* in the phrase *ἐν χρῶ*), *χρῶτα*. Poetic *χρο-ός*, *χρο-ι*, *χρο-α*, like *αἰδώς*, 266.

ADJECTIVES

ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS

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

a. When ε, ι, or ρ (30, 218) precedes -ος the feminine ends in -ᾶ, not in -η. But adjectives in -οος (not preceded by ρ) have η. Thus, *ογδοος*, *ογδόη*, *ογδοον* *eighth*, *ἀρόος*, *ἀρόη*, *ἀρόον* *crowded*. See 290 e.

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

285 D. 27. Hom. has also *υἱός*, *υἱοῦ*, *υἱόν*, *υἱέ*, *υἱών*, *υἱάσι*; *υἱέος*, *υἱέ*, *υἱά*, *υἱέ* and *υἱέ*, *υἱέ*. *υἱ* sometimes makes a short syllable in *υἱός*, *υἱόν*, *υἱέ* (148 D. 3).

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

SINGULAR

Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	ἄξιος	ἄξιᾱ	ἄξιον	μακρός	μακρῆ	μακρόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἄξιου	ἄξιῶς	ἄξιου	μακροῦ	μακρᾶς	μακροῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἄξιῳ	ἄξιῃ	ἄξιῳ	μακρῷ	μακρῇ	μακρῷ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἄξιον	ἄξιᾱν	ἄξιον	μακρόν	μακράν	μακρόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	ἄξιε	ἄξιᾱ	ἄξιον	μακρέ	μακρῆ	μακρόν

DUAL

N. A. V.	ἀγαθῶ	ἀγαθῇ	ἀγαθῶ	ἄξιῳ	ἄξιᾱ	ἄξιῳ	μακρῶ	μακρῇ	μακρῶ
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	ἄξιῳιν	ἄξιαιν	ἄξιῳιν	μακροῖν	μακραῖν	μακροῖν

PLURAL

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

εὐθλός good, κακός bad, σοφός wise, κούφος, κούφη, κούφον light, δῆλος clear; ἀνδρείος, ἀνδρείᾱ, ἀνδρείον courageous, δίκαιος just, ὅμοιος like, αἰσχρός, αἰσχρά, αἰσχρόν base, ἐλεύθερος free; all participles in -ος and all superlatives.

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

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

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

289. *ἄδικος unjust (ἀ- without, δίκη justice), φρόνιμος prudent, and ἔλεως propitious* are declined thus:

SINGULAR

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

289 D. Hom. has *ἰλῆος* or *ἰλῆος*; *πλείος, πλείη, πλείον* (Hdt. *πλέος, πλέη, πλέον*); *σῶς* (only in this form), and *σῶος, σῶη, σῶον*. Hom. has N. *ζῶς*, A. *ζῶν* *living*, and *ζῶος, ζῶή, ζῶον* *living*.

DUAL

	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
N. A. V.	ἄδικω	ἄδικω	φρόνιμω	φρόνιμω	ἴσω	ἴσω
G. D.	ἄδικοιν	ἄδικοιν	φρόνιμοιν	φρόνιμοιν	ἴσων	ἴσων

PLURAL

N. V.	ἄδικοι	ἄδικα	φρόνιμοι	φρόνιμα	ἴσες	ἴσα
Gen.	ἄδικων	ἄδικων	φρόνιμων	φρόνιμων	ἴσων	ἴσων
Dat.	ἄδικοις	ἄδικοις	φρόνιμοις	φρόνιμοις	ἴσας	ἴσας
Acc.	ἄδίκους	ἄδικα	φρόνιμους	φρόνιμα	ἴσας	ἴσα

a. Like *ἄδικος* are declined the compounded *ἄλογος irrational*, *ἀτιμος dishonoured*, *ἀχρεῖος useless*, *ἐμπειρος experienced*, *ἐπιφθονος envious*, *εὖ-ξενος hospitable*, *ὕπ-ήκοος obedient*. Like *φρόνιμος* are declined the uncompounded *βάρβαρος barbarian*, *ἡσυχος quiet*, *ἡμερος tame*, *λάλος talkative*.

b. Like *ἴσως* are declined other adjectives of the Attic declension (237), as *ἀκρωτ without horns*, *ἀξιχρεως serviceable*. For the accent, see 163 a. Adjectives in *-ως*, *-ων* have *-α* in the neut. pl., but *ἑκπλεω* occurs in Xenophon.

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

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

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

SINGULAR

N. V.	(χρῦσεος)	χρῦσοῦς	(χρῦσέᾱ)	χρῦσῆ	(χρῦσεον)	χρῦσοῦν
Gen.	(χρῦσέου)	χρῦσοῦ	(χρῦσέας)	χρῦσῆς	(χρῦσέου)	χρῦσοῦ
Dat.	(χρῦσέῳ)	χρῦσῶ	(χρῦσέῳ)	χρῦσῇ	(χρῦσέῳ)	χρῦσῶ
Acc.	(χρῦσεον)	χρῦσοῦν	(χρῦσέᾱν)	χρῦσῆν	(χρῦσεον)	χρῦσοῦν

DUAL

N. A. V.	(χρῦσέω)	χρῦσῶ	(χρῦσέᾱ)	χρῦσᾱ	(χρῦσέω)	χρῦσῶ
G. D.	(χρῦσέοιν)	χρῦσοῖν	(χρῦσέαιν)	χρῦσαῖν	(χρῦσέοιν)	χρῦσοῖν

PLURAL

N. V.	(χρῦσέοι)	χρῦσοῖ	(χρῦσέαι)	χρῦσαι	(χρῦσέα)	χρῦσᾱ
Gen.	(χρῦσέων)	χρῦσῶν	(χρῦσέων)	χρῦσῶν	(χρῦσέων)	χρῦσῶν
Dat.	(χρῦσέοις)	χρῦσοῖς	(χρῦσέαις)	χρῦσαις	(χρῦσέοις)	χρῦσοῖς
Acc.	(χρῦσέοις)	χρῦσοῖς	(χρῦσέας)	χρῦσᾱς	(χρῦσέα)	χρῦσᾱ

SINGULAR

N. V.	(ἀργύρεος) ἀργυροῦς	(ἀργυρέᾱ) ἀργυρᾱ	(ἀργύρεον) ἀργυροῦν
Gen.	(ἀργυρέου) ἀργυροῦ	(ἀργυρέας) ἀργυρᾶς	(ἀργυρέου) ἀργυροῦ
Dat.	(ἀργυρέῳ) ἀργυρῷ	(ἀργυρέῃ) ἀργυρῇ	(ἀργυρέῳ) ἀργυρῷ
Acc.	(ἀργύρεον) ἀργυροῦν	(ἀργυρέαν) ἀργυρᾶν	(ἀργύρεον) ἀργυροῦν

DUAL

N. A. V.	(ἀργυρέω) ἀργυρῶ	(ἀργυρέᾱ) ἀργυρᾱ	(ἀργυρέω) ἀργυρῶ
G. D.	(ἀργυρέοιν) ἀργυροῖν	(ἀργυρέαιν) ἀργυραῖν	(ἀργυρέοιν) ἀργυροῖν

PLURAL

N. V.	(ἀργύρεοι) ἀργυροί	(ἀργύρεαι) ἀργυραι	(ἀργύρεα) ἀργυρᾱ
Gen.	(ἀργυρέων) ἀργυρῶν	(ἀργυρέων) ἀργυρῶν	(ἀργυρέων) ἀργυρῶν
Dat.	(ἀργυρέοις) ἀργυροῖς	(ἀργυρέαις) ἀργυραις	(ἀργυρέοις) ἀργυροῖς
Acc.	(ἀργυρέους) ἀργυροῦς	(ἀργυρέας) ἀργυρᾶς	(ἀργύρεα) ἀργυρᾱ

SINGULAR

N. V.	(ἀπλόος) ἀπλοῦς	(ἀπλέᾱ) ἀπλη	(ἀπλόον) ἀπλοῦν
Gen.	(ἀπλόου) ἀπλοῦ	(ἀπλέας) ἀπλης	(ἀπλόου) ἀπλοῦ
Dat.	(ἀπλόῳ) ἀπλῷ	(ἀπλέῃ) ἀπλῇ	(ἀπλόῳ) ἀπλῷ
Acc.	(ἀπλόον) ἀπλοῦν	(ἀπλέαν) ἀπλην	(ἀπλόον) ἀπλοῦν

DUAL

N. A. V.	(ἀπλόω) ἀπλῶ	(ἀπλέᾱ) ἀπλᾱ	(ἀπλόω) ἀπλῶ
G. D.	(ἀπλόοιν) ἀπλοῖν	(ἀπλέαιν) ἀπλαῖν	(ἀπλόοιν) ἀπλοῖν

PLURAL

N. V.	(ἀπλόοι) ἀπλοι	(ἀπλέαι) ἀπλαι	(ἀπλόα) ἀπλᾱ
Gen.	(ἀπλόων) ἀπλῶν	(ἀπλέων) ἀπλῶν	(ἀπλόων) ἀπλῶν
Dat.	(ἀπλόοις) ἀπλοῖς	(ἀπλέαις) ἀπλαις	(ἀπλόοις) ἀπλοῖς
Acc.	(ἀπλόους) ἀπλοῦς	(ἀπλέας) ἀπλᾶς	(ἀπλόα) ἀπλᾱ

a. So χαλκοῦς, -ῆ, -οῦν *brazen*, φοινῖκοῦς, -ῆ, -οῦν *crimson*, πορφυροῦς, -ᾱ, -οῦν *dark red*, σιδηροῦς, -ᾱ, -οῦν *of iron*, διπλοῦς, -ῆ, -οῦν *twofold*, and other multiplicatives in -πλοῦς (354 b). Compounds of two endings (288): εὖρους, -οῦν (*eūros*) *well disposed*, ἀπλους, -οῦν (*áplous*) *not navigable*, εὐρους, -οῦν (*eūros*) *fair-flowing*. These have open *oa* in the neuter plural.

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

c. Adjectives whose uncontracted form in the nom. sing. has the accent on the antepenult (χρῶστος, πορφύρεος) take in the contracted form a circumflex on their last syllable (χρῦσοῦς, πορφυροῦς) by analogy to the gen. and dat. sing. The accent of the nom. dual masculine and neuter is also irregular (χρῦσῶ, not χρῦσῷ).

d. For peculiarities of contraction see 56. ἀπλῆ is from ἀπλῆ, not from ἀπλῆ.

e. Some adjectives are not contracted: ἀργαλέος *difficult*, κερδαλέος *crafty*, νέος *young*, ὀγδοός *eighth*, ἀθρόος *crowded* (usually). (Here eo and oo were probably separated originally by ς, 3.)

ADJECTIVES OF THE CONSONANT DECLENSION

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

a. There are some compounds with other stems: M. F. ἀπάτωρ, N. ἀπατορ *fatherless*, G. ἀπάτορος; ἀπολις ἀπολι without a country, ἀπόλιδος; αὐτοκράτωρ *independent*, αὐτοκράτορος; ἀρρην (older ἀρσην) *αρρεν male*, ἀρρενος; εὐχαρις εὐχαρι *agreeable*, εὐχάριτος; εὐελπις εὐελπι *hopeful*, εὐέλπιδος. For the acc. of stems in ιτ and ιδ see 247. Neut. εὐχαρι and εὐελπι for εὐχαριτ, εὐελπιδ (133).

292. ἀληθής (ἀληθεο-) *true*, εὐ-ελπις (εὐελπιδ-) *hopeful* are thus declined:

SINGULAR					
	Masc. and Fem.		Neut.	Masc. and Fem. Neut.	
Nom.	ἀληθής		ἀληθές	εὐελπίς	εὐελπί
Gen.	(ἀληθεός)	ἀληθεός		εὐέλπιδος	
Dat.	(ἀληθεϊ)		ἀληθεϊ	εὐέλπιδι	
Acc.	(ἀληθεά)	ἀληθεή	ἀληθέα	εὐελπιν	εὐελπί
Voc.	ἀληθέα		ἀληθέα	εὐελπί	
DUAL					
N. A. V.	(ἀληθεε)		ἀληθεε	εὐέλπιδε	
G. D.	(ἀληθεοιν)		ἀληθεοιν	εὐέλπιδοιν	
PLURAL					
N. V.	(ἀληθεες)	ἀληθεες	(ἀληθεά) ἀληθεή	εὐέλπιδες	εὐέλπιδεα
Gen.	(ἀληθεων)		ἀληθεων	εὐέλπιδων	
Dat.	(ἀληθεσι-σι 107)		ἀληθεσι(ν)	εὐέλπισι(ν)	
Acc.	ἀληθεας		(ἀληθεά) ἀληθεή	εὐέλπιδας	εὐέλπιδεα

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

293 D. The uncontracted forms of ες stems appear in Hom. and Hdt. -ει and -εις are, however, sometimes contracted in Hom., and properly should be written -ει and -εις in Hdt. The acc. pl. masc. and fem. is -εας in Hom. and Hdt. From adj. in -εής Hdt. has ἐνδέει for ἐνδέεα, Hom. ἐνκλείας for ἐνκλέας, τυρρεῖος for τυρρετός.

b. The accusative pl. *ἀληθεῖς* has the form of the nominative.

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

N. — Except in neuter words in *-ῶδες*, *-ῶλες*, *-ῶρες*, and *-ῆρες*, as *εὐῶδες* *sweet-smelling*, *ποδῆρες* *reaching to the feet*. But *τριήρων*, not *τριηρῶν*, from *τριήρης*, 264.

d. *εε(σ)α* becomes *εᾶ*, not *εη* (56): *εὐκλεᾶ*, *ἐνδεᾶ* for *εὐκλεᾶ*, *ἐνδεᾶ* from *εὐκλής* *glorious*, *ἐνδής* *needy* (G. *εὐκλεοῦς*, *ἐνδεοῦς*). But *ιε(σ)α* and *νε(σ)α* yield *ιᾶ* or *ιη*, *υᾶ* or *υη*. Thus, *ὕγιᾶ* or *ὕγιη* (*ὕγιής* *healthy*), *εὐφυᾶ* or *εὐφυη* (*εὐφυής* *comely*), cp. 56, 31, 2. The forms in *-ῆ* are due to the analogy of such forms as *ἐμπερῆ* (*ἐμπερής* *resembling*),

293. Stems in *ον*: *εὐδαίμων* *happy*, *βελτίων* *better*:

SINGULAR			
	Masc. and Fem.	Neut.	Masc. and Fem. Neut.
Nom.	εὐδαίμων	εὐδαιμον	βελτίων βελτιον
Gen.	εὐδαιμον-ος		βελτίον-ος
Dat.	εὐδαιμον-ι		βελτίον-ι
Acc.	εὐδαιμον-α	εὐδαιμον	βελτίον-α or βελτίω βελτιον
Voc.	εὐδαιμον	εὐδαιμον	βέλτιον βελτιον
DUAL			
N. A. V.	εὐδαιμον-ε		βελτίον-ε
G. D.	εὐδαιμόν-οιν		βελτίον-οιν
PLURAL			
N. V.	εὐδαιμον-ες	εὐδαιμον-α	{ βελτίον-ες βελτίον-α βελτίους βελτίω
Gen.	εὐδαιμόν-ων		βελτίον-ων
Dat.	εὐδαιμοσι(ν)		βελτίοσι(ν)
Acc.	εὐδαιμον-ας	εὐδαιμον-α	{ βελτίον-ας βελτίον-α βελτίους βελτίω

a. Like *εὐδαίμων* are declined *μνήμων* *mindful*, *ἀγνώμων* *unfeeling*, *ἄφρων* *senseless*, *πέπων* *ripe*, *σώφρων* *prudent*.

b. Like *βελτίων* are declined *μείζων* *greater*, *κακίων* *baser*, *ἐλάττων* *less*.

c. The neuter nominative and accusative have recessive accent.

d. Comparatives are formed from stems in *ον* and in *ος*; cp. Lat. *melioris* for *melius-is*. *ος* appears in *βελτίω* for *βελτίο(σ)-α*, acc. sing. masc. fem. and nom. acc. neut. pl., and in *βελτίους* for *βελτίο(σ)-ες*, nom. pl. masc. fem. The accusative plural borrows the nominative form. Cp. 251 b. The shorter forms were more frequent in everyday speech than in literature.

CONSONANT AND VOWEL DECLENSION COMBINED

294. Adjectives of the consonant declension having a separate form for the feminine inflect the feminine like a substantive of the first declension ending in *-ᾱ* (216).

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

296. Stems in *ν* (*-us*, *-ια*, *-ν*). — The masculine and neuter have the inflection of *πῆχυς* and *ἄστν*, except that the genitive singular masculine and neuter ends in *-ος* (not *-ως*) and *-εα* in the neuter plural remains uncontracted.

297. ἡδύς *sweet* is thus declined:

SINGULAR				
	Masc.		Fem.	Neut.
Nom.	ἡδύ-ς		ἡδεῖα	ἡδύ
Gen.	ἡδέ-ος		ἡδεῖας	ἡδέ-ος
Dat.	(ἡδέϊ) ἡδέτ		ἡδεῖα	(ἡδέϊ) ἡδέτ
Acc.	ἡδύ-ν		ἡδεῖα-ν	ἡδύ
Voc.	ἡδύ		ἡδεῖα	ἡδύ
DUAL				
N. A. V.	ἡδέ-ε		ἡδεῖα	ἡδέ-ε
G. D.	ἡδέ-οιν		ἡδεῖα-ιν	ἡδέ-οιν
PLURAL				
N. V.	(ἡδέεσ) ἡδέεσ		ἡδεῖαι	ἡδέ-α
Gen.	ἡδέ-ων		ἡδεῖων	ἡδέ-ων
Dat.	ἡδέ-σι(ν)		ἡδεῖαις	ἡδέ-σι(ν)
Acc.	ἡδέεσ		ἡδεῖας	ἡδέ-α

So βαθύς *deep*, γλυκύς *sweet*, εὐρύς *broad*, ὀξύς *sharp*, ταχύς *swift*.

a. In ἡδεῖα *-ια* has been added to ἡδεϝ = ἡδεϝ-, a stronger form of the stem ἡδν- (cp. 270). The nominative masculine ἡδεῖς is used for the accusative.

b. The adjectives of this declension are oxytone, except ἡμισυς *half*, θῆλυς *female*, and some compounds, as διπῆχυς *of two cubits*.

298. Stems in *ν* (*-εs*, *-αινα*, *-αν*; *-ην*, *-εινα*, *-εν*). μέλας *black*, τέρην *tender* are declined as follows:

298 D. Hom. has usually *-εῖα*, *-εῖης*, *-εῖη*, etc.; sometimes *-έα*, *-έης*, *-έη*, etc. The forms without *ι* (43) are regular in Hdt. For *-ύν* Hom. has *-εα* in *εὐρέα πότον* *the wide sea*. ἡδύς and θῆλυς are sometimes feminine in Hom.

SINGULAR

Nom.	μέλᾱς	μέλαινα	μέλαν	τέρην	τέρινα	τέρεν
Gen.	μέλαν-ος	μελαίνης	μέλαν-ος	τέρεν-ος	τερίνης	τέρεν-ος
Dat.	μέλαν-ι	μελαίνῃ	μέλαν-ι	τέρεν-ι	τερίνῃ	τέρεν-ι
Acc.	μέλαν-α	μέλαινα-ν	μέλαν	τέρεν-α	τέρινα-ν	τέρεν
Voc.	μέλαν	μέλαινα	μέλαν	τέρεν	τέρινα	τέρεν

DUAL

N. A. V.	μέλαν-ε	μελαίνῃ	μέλαν-ε	τέρεν-ε	τερίνῃ	τέρεν-ε
G. D.	μέλάν-οιν	μελαίναιν	μέλάν-οιν	τέρεν-οιν	τερίναιν	τέρεν-οιν

PLURAL

N. V.	μέλαν-ες	μελαιναι	μέλαν-α	τέρεν-ες	τερίναι	τέρεν-α
Gen.	μέλάν-ων	μελαινῶν	μέλάν-ων	τέρεν-ων	τερινῶν	τέρεν-ων
Dat.	μέλασι(ν)	μελαίναις	μέλασι(ν)	τέρεσι(ν)	τερίναις	τέρεσι(ν)
Acc.	μέλαν-ας	μελαίνῃς	μέλαν-α	τέρεν-ας	τερίνῃς	τέρεν-α

Like μέλᾱς is declined one adjective: τάλᾱς, τάλαινα, τάλαν *wretched*.

β. μέλᾱς is for μελαν-ς by 37, 96. With the exception of μέλᾱς and τάλᾱς, adjective stems in ν reject ς in the nom. sing. μέλασι for μελαν-σι 96 α, 250 N. The feminine forms μέλαινα and τέρινα come from μελα-ρια, τερεν-ρια by 111. The vocatives μέλαν and τέρεν are rare, the nominative being used instead.

299. Stems in ντ occur in a few adjectives and in many participles (301). χαρίεις *graceful* and πᾱς *all* are declined thus:

SINGULAR

Nom.	χαρίεις	χαρίεσσα	χαρίεν	πᾱς	πᾱσα	πᾱν
Gen.	χαρίεντ-ος	χαρίεσσης	χαρίεντ-ος	παντ-ός	πᾱσης	παντ-ός
Dat.	χαρίεντ-ι	χαρίεσση	χαρίεντ-ι	παντ-ί	πᾱσῃ	παντ-ί
Acc.	χαρίεντ-α	χαρίεσσα-ν	χαρίεν	πάντ-α	πᾱσα-ν	πᾱν
Voc.	χαρίεν	χαρίεσσα	χαρίεν	πᾱς	πᾱσα	πᾱν

DUAL

N. A. V.	χαρίεντ-ε	χαρίεσσῃ	χαρίεντ-ε
G. D.	χαρίεντ-οιν	χαρίεσσαιν	χαρίεντ-οιν

PLURAL

N. V.	χαρίεντ-ες	χαρίεσαι	χαρίεντ-α	πάντ-ες	πᾱσαι	πάντ-α
Gen.	χαρίεντ-ων	χαρίεσσῶν	χαρίεντ-ων	πάντ-ων	πᾱσῶν	πάντ-ων
Dat.	χαρίεσι(ν)	χαρίεσαις	χαρίεσι(ν)	πᾱσι(ν)	πᾱσαις	πᾱσι(ν)
Acc.	χαρίεντ-ας	χαρίεσσῃς	χαρίεντ-α	πάντ-ας	πᾱσῃς	πάντ-α

299 D. Hom. has αἱματέσσα *bloody*, σκιεσσα *shadowy*, but τίμης and τίμη-εις *valuable*, τίμηντα and τίμηεσσα. Doric has sometimes -ας, -αντος for -αις, -αιετος, as φωνᾶντα. Attic poetry often has the open forms -δεις, -δεσσα.

Like *χαριεις* are inflected *πτεριεις* winged, *φωνηεις* voiced, *δακρυεις* tearful. Adjectives in *-εις* and *-ηεις* are generally poetical or Ionic. *φωνηεντα* meaning vowels is always open.

a. *χαριεις*, *πᾶς* are derived from *χαριεντ-s*, *παντ-s* by 100; *χαριεν* from *χαριεντ-* by 133. The *ā* of *πᾶν* (for *πᾶν(τ)-*) is irregular and borrowed from *πᾶς*. Compounds have *δ*: *δπαν*, *σύμπαν*.

b. From *χαριεντ-* is derived *χαριεσσα* with *σσ*, not *ττ*, by 114 a. *χαριεντ-* is a weak form of the stem *χαριεντ-*; it appears also in *χαριεσι* for *χαριεντ-si* (98). Participles in *-εις* (307) form the feminine from the strong stem *-εντ + ια*. *πᾶσα* stands for *παντσα* out of *παντ-ια* (113 a). *παντων*, *πᾶσι* are accented contrary to 252; but *παντός*, *παντί*, *πᾶσων* are regular.

c. Adjectives in *-εις* contract, as *μελιτοῦς*, *μελιτοῦττα*, *μελιτοῦν*, G. *μελιτοῦντος*, *μελιτοῦντης*, etc. (*μελιτεις* honied). *πτεριεις* has *πτεροῦντα*, *πτεροῦσσα*. So in names of places: *Ἀργεννοῦσαι* *Argennusae* for *-δεσσαι*; *Ῥαμνοῦς*, *-οὔντος*, for *Ῥαμνεις*, *-δεντος*.

DECLENSION OF PARTICIPLES

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

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

a. Most stems in *οντ* make the nom. sing. masc. without *s*, like *γέρων* (243). But stems in *οντ* in the present and second aorist of *μ*-verbs (*διδούς*, *δούς*), and all stems in *αντ*, *εντ*, *υντ*, add *s*, lose *ντ* (100), and lengthen the preceding vowel (*-ους*, *-ᾱς*, *-εις*, *-ῦς*, 37). In like manner the dat. pl. is formed: *-οντ-si* = *-ουσι*, etc.

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

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

c. The perfect active participle (stem *στ*) has *-ως* in the masculine, *-ος* in the neuter. *-ως* and *-ος* are for *-φωτ-s*, *-φστ-s*.

d. The feminine singular is made by adding *ια* to the stem. Thus, *λόουσα* (*λῳοντ-ια*), *οὔσα* (*οῦντ-ια*), *ιστάσα* (*ισταντ-ια*), *τιθεῖσα* (*τιθεντ-ια*). The perfect adds *-υ(σ)-ια*, as in *εἰδ-υια*.

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

303. Participles in *-ων*, *-ᾱς*, *-εις*, *-ους*, *-ῦς* frequently use the masculine for the feminine in the dual.

304. The accent of monosyllabic participles is an exception to 252: *ὢν*, *δντος* (not *δντός*), *στάς*, *στάντος*.

305. Participles in *-ων*, *-ουσα*, *-ον* (*ω*-verbs): *λύων* loosing (stem *λῳοντ-*), *ῶν* being (stem *δντ-*).

306 D. In the feminine of participles from stems in *οντ*, *αντ* (306), Aeolic has *-ουσα*, *-αισα* (*λόουσα*, *λόσαισα*), and *-αις* in the masculine (*λόσαις*).

SINGULAR

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. V.	λῶν	λῶσα	λῶν	ὢν	οῦσα	ὄν
Gen.	λῶντ-ος	λῶουσῃς	λῶντ-ος	δντ-ος	οὔσῃς	δντ-ος
Dat.	λῶντ-ι	λῶούσῃ	λῶντ-ι	δντ-ι	οὔσῃ	δντ-ι
Acc.	λῶντ-α	λῶουσα-ν	λῶν	δντ-α	οὔσα-ν	ὄν

DUAL

N. A. V.	λῶντ-ε	λῶούσῃ	λῶντ-ε	δντ-ε	οὔσῃ	δντ-ε
G. D.	λῶντ-οιν	λῶούσαιν	λῶντ-οιν	δντ-οιν	οὔσαιν	δντ-οιν

PLURAL

N. V.	λῶντ-ες	λῶουσαι	λῶντ-α	δντ-ες	οὔσαι	δντ-α
Gen.	λῶντ-ων	λῶουσῶν	λῶντ-ων	δντ-ων	οὔσων	δντ-ων
Dat.	λῶουσι(ν)	λῶούσαις	λῶουσι(ν)	οὔσι(ν)	οὔσαις	οὔσι(ν)
Acc.	λῶντ-ας	λῶούσας	λῶντ-α	δντ-ας	οὔσας	δντ-α

So are inflected παιδεύων *educating*, γράφων *writing*, φέρων *bearing*.

a. All participles in -ων are inflected like λῶν, those in -ῶν having the accent of ὢν, δντος, etc.; as λιπών, λιπούσα, λιπόν *having left*. Such participles are from ω-verbs, in which ο is a part of the tense suffix.

b. Like participles are declined the adjectives ἐκών, ἐκούσα, ἐκόν *willing*, ἀκων, ἀκουσα, ἀκον *unwilling* (for δέκων, etc.), G. δκοντος, ἀκούσῃς, δκοντος.

306. Participles in -ῃς, -ῃσα, -αν: λύσῃς *having loosed*, ἰσθῃς *setting*.

SINGULAR

N. V.	λῥσῃς	λῥσῃσα	λῥσαν	ισθῃς	ισθῃσα	ισθάν
Gen.	λῥσαντ-ος	λῥσῃσῃς	λῥσαντ-ος	ισθάντ-ος	ισθῃσῃς	ισθάντ-ος
Dat.	λῥσαντ-ι	λῥσῃσῃ	λῥσαντ-ι	ισθάντ-ι	ισθῃσῃ	ισθάντ-ι
Acc.	λῥσαντ-α	λῥσῃσα-ν	λῥσαν	ισθάντ-α	ισθῃσα-ν	ισθάν

DUAL

N. A. V.	λῥσαντ-ε	λῥσῃσῃ	λῥσαντ-ε	ισθάντ-ε	ισθῃσῃ	ισθάντ-ε
G. D.	λῥσαντ-οιν	λῥσῃσαιν	λῥσαντ-οιν	ισθάντ-οιν	ισθῃσαιν	ισθάντ-οιν

PLURAL

N. V.	λῥσαντ-ες	λῥσῃσαι	λῥσαντ-α	ισθάντ-ες	ισθῃσαι	ισθάντ-α
Gen.	λῥσαντ-ων	λῥσῃσῶν	λῥσαντ-ων	ισθάντ-ων	ισθῃσῶν	ισθάντ-ων
Dat.	λῥσῃσι(ν)	λῥσῃσαις	λῥσῃσι(ν)	ισθῃσι(ν)	ισθῃσαις	ισθῃσι(ν)
Acc.	λῥσαντ-ας	λῥσῃσας	λῥσαντ-α	ισθάντ-ας	ισθῃσας	ισθάντ-α

So are declined παιδεύσῃς *having educated*, στήσῃς *having set*.

307. Participles in *-εις, -εισα, -ειν; -ους, -ουσα, -ον* (*μ-verbs*): *τιθείς placing, δίδους giving.*

SINGULAR

N. V.	τιθείς	τιθείσα	τιθέν	διδούς	διδούσα	διδόν
Gen.	τιθέντ-ος	τιθείσης	τιθέντ-ος	διδόντ-ος	διδούσης	διδόντ-ος
Dat.	τιθέντ-ι	τιθείσῃ	τιθέντ-ι	διδόντ-ι	διδούσῃ	διδόντ-ι
Acc.	τιθέντ-α	τιθείσα-ν	τιθέν	διδόντ-α	διδούσα-ν	διδόν

DUAL

N. A. V.	τιθέντ-ε	τιθείσῃ	τιθέντ-ε	διδόντ-ε	διδούσῃ	διδόντ-ε
G. D.	τιθέντ-οιν	τιθείσαιν	τιθέντ-οιν	διδόντ-οιν	διδούσαιν	διδόντ-οιν

PLURAL

N. V.	τιθέντ-ες	τιθείσαι	τιθέντ-α	διδόντ-ες	διδούσαι	διδόντ-α
Gen.	τιθέντ-ων	τιθείσων	τιθέντ-ων	διδόντ-ων	διδουσών	διδόντ-ων
Dat.	τιθείσι(ν)	τιθείσαις	τιθείσι(ν)	διδούσι(ν)	διδούσαις	διδούσι(ν)
Acc.	τιθέντ-ας	τιθείσας	τιθέντ-α	διδόντ-ας	διδούσας	διδόντ-α

So are inflected *θεῖς* having placed, *παιδευθεῖς* having been educated, *λυθεῖς* having been loosed, *δοῦς* having given.

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

308. Participles in *-ύς, -ύσα, -ύν*: *δεικνύς showing, φύς born.*

SINGULAR

N. V.	δεικνύς	δεικνύσα	δεικνύν	φύς	φύσα	φύν
Gen.	δεικνύντ-ος	δεικνύσης	δεικνύντ-ος	φύντ-ος	φύσης	φύντ-ος
Dat.	δεικνύντ-ι	δεικνύσῃ	δεικνύντ-ι	φύντ-ι	φύσῃ	φύντ-ι
Acc.	δεικνύντ-α	δεικνύσα-ν	δεικνύν	φύντ-α	φύσα-ν	φύν

DUAL

N. A. V.	δεικνύντ-ε	δεικνύσῃ	δεικνύντ-ε	φύντ-ε	φύσῃ	φύντ-ε
G. D.	δεικνύντ-οιν	δεικνύσαιν	δεικνύντ-οιν	φύντ-οιν	φύσαιν	φύντ-οιν

PLURAL

N. V.	δεικνύντ-ες	δεικνύσαι	δεικνύντ-α	φύντες	φύσαι	φύντ-α
Gen.	δεικνύντ-ων	δεικνύσων	δεικνύντ-ων	φύντων	φύσων	φύντ-ων
Dat.	δεικνύσι(ν)	δεικνύσαις	δεικνύσι(ν)	φύσι(ν)	φύσαις	φύσι(ν)
Acc.	δεικνύντ-ας	δεικνύσας	δεικνύντ-α	φύντ-ας	φύσας	φύντ-α

309. Perfect active participles in *-ως, -υια, -ως*: *λελυκώς having loosed, εἰδώς knowing.*

309 a. D. Hom. has *ἑσταώς, ἑσταῶσα, ἑσταός*, G. *ἑσταότος*, etc., Hdt. *ἑσταέως, ἑσταέσα, ἑσταέος*, G. *ἑσταέωτος*, etc. Some editions have *ἑστεῶτα* in Hom.

SINGULAR

N. V.	λελυκός	λελυκυία	λελυκός	εἰδός	εἰδυία	εἰδός
Gen.	λελυκός-ος	λελυκυίας	λελυκός-ος	εἰδός-ος	εἰδυίας	εἰδός-ος
Dat.	λελυκός-ι	λελυκυίῃ	λελυκός-ι	εἰδός-ι	εἰδυίῃ	εἰδός-ι
Acc.	λελυκός-α	λελυκυία-ν	λελυκός	εἰδός-α	εἰδυία-ν	εἰδός

DUAL

N. A. V.	λελυκός-ε	λελυκυία	λελυκός-ε	εἰδός-ε	εἰδυία	εἰδός-ε
G. D.	λελυκός-οιν	λελυκυίαιν	λελυκός-οιν	εἰδός-οιν	εἰδυίαιν	εἰδός-οιν

PLURAL

N. V.	λελυκός-ες	λελυκυίαι	λελυκός-α	εἰδός-ες	εἰδυίαι	εἰδός-α
Gen.	λελυκός-ων	λελυκυίων	λελυκός-ων	εἰδός-ων	εἰδυίων	εἰδός-ων
Dat.	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)	εἰδόσι(ν)	εἰδυίαις	εἰδόσι(ν)
Acc.	λελυκός-ας	λελυκυίας	λελυκός-α	εἰδός-ας	εἰδυίας	εἰδός-α

So are inflected πεπαιδευκός, πεπαιδευκυία, πεπαιδευκός *having educated*; γεγονώς, γεγονυία, γεγονός *born*.

α. ἐστώς *standing* (contracted from ἐσταώς) is inflected ἐστώς, ἐστῶσα, ἐστός, G. ἐστῶτος (with irregular accent, from ἐσταότος), ἐστῶσης, ἐστῶτος; pl. N. ἐστῶτες, ἐστῶσαι, ἐστῶτα, G. ἐστῶτων, ἐστῶσων. So τεθνώς, τεθνῶσα, τεθνεός *dead*.

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

310. Contracted Participles. — The present participle of verbs in -αω, -εω, -οω, and the future participle of liquid verbs (401) and of Attic futures (538) are contracted. τιμών *honouring*, ποιών *making*, are thus declined:

SINGULAR

N. V.	(τιμών)	τιμών	(τιμόνσα)	τιμόςα	(τιμόν)	τιμών
Gen.	(τιμόντος)	τιμών-τος	(τιμαούσης)	τιμόσης	(τιμόντος)	τιμών-τος
Dat.	(τιμόντι)	τιμών-τι	(τιμαούσῃ)	τιμόσῃ	(τιμόντι)	τιμών-τι
Acc.	(τιμόντα)	τιμών-τα	(τιμαούσαν)	τιμόςα-ν	(τιμόν)	τιμών

DUAL

N. A. V.	(τιμόντε)	τιμών-ε	(τιμαούσῃ)	τιμόςῃ	(τιμόντε)	τιμών-ε
G. D.	(τιμαόντοι)	τιμών-οιν	(τιμαούσαι)	τιμόςαι	(τιμαόντοι)	τιμών-οιν

PLURAL

N. V.	(τιμόντες)	τιμών-ες	(τιμόνσαι)	τιμόςαι	(τιμόντα)	τιμών-τα
Gen.	(τιμαόντων)	τιμών-ων	(τιμαουσῶν)	τιμόςων	(τιμαόντων)	τιμών-ων
Dat.	(τιμάουσι)	τιμόσι(ν)	(τιμαούσαις)	τιμόςαις	(τιμάουσι)	τιμόσι(ν)
Acc.	(τιμόντας)	τιμών-τας	(τιμαούσας)	τιμόςας	(τιμόντα)	τιμών-τα

310 D. Aeolic has also τιμαίς, ποίαις, δήλοις from τιμάμ, ποίημ, δήλωμ.

SINGULAR

N. V.	(ποιῶν)	ποιῶν	(ποιέουσα)	ποιέουσα	(ποιέον)	ποιέον
Gen.	(ποιέοντος)	ποιέοντος	(ποιεούσης)	ποιεούσης	(ποιέοντος)	ποιέοντος
Dat.	(ποιέοντι)	ποιέοντι	(ποιεούσῃ)	ποιεούσῃ	(ποιέοντι)	ποιέοντι
Acc.	(ποιέοντα)	ποιέοντα	(ποιέουσιν)	ποιέουσιν	(ποιέον)	ποιέον

DUAL

N. A. V.	(ποιέοντε)	ποιέοντε	(ποιεούσῃ)	ποιεούσῃ	(ποιέοντε)	ποιέοντε
G. D.	(ποιέοντων)	ποιέοντων	(ποιεούσων)	ποιεούσων	(ποιέοντων)	ποιέοντων

PLURAL

N. V.	(ποιέοντες)	ποιέοντες	(ποιέουσιν)	ποιέουσιν	(ποιέοντα)	ποιέοντα
Gen.	(ποιέοντων)	ποιέοντων	(ποιεουσῶν)	ποιεουσῶν	(ποιέοντων)	ποιέοντων
Dat.	(ποιέουσι)	ποιέουσι(ν)	(ποιεούσαις)	ποιεούσαις	(ποιέουσι)	ποιέουσι(ν)
Acc.	(ποιέοντας)	ποιέοντας	(ποιεούσας)	ποιεούσας	(ποιέοντα)	ποιέοντα

a. The present participle of δηλῶ (δηλώω) *manifest* is inflected like ποιῶν: thus, δηλῶν, δηλοῦσα, δηλοῦν, G. δηλοῦντος, δηλούσης, δηλοῦντος, etc.

ADJECTIVES OF IRREGULAR DECLENSION

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

SINGULAR

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μέγαλε	μεγάλη	μέγα			

DUAL

N. A. V.	μεγάλο	μεγάλῃ	μεγάλο
G. D.	μεγάλων	μεγάλων	μεγάλων

PLURAL

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλαις	μεγάλα	πολλούς	πολλᾶς	πολλά

311 D. Hom. has some forms from the stem πολυ- (πουλυ-) which are not Attic: G. πολέοι, N. pl. πολέες, G. πολέων, D. πολέεσσι (250 D. 2), πολέεσι and πολέσι,

a. Except in the forms μέγας, μέγαν, μέγα, the adjective μέγας is inflected as if the nominative sing. masc. were μεγάλος. μέγας is sometimes found in the voc. sing. Except in πολύς, πολύν, πολύ, the adjective πολύς is inflected as if the nominative sing. masc. were πολλός.

b. The stem πολλο- is from πολυ-, i.e. πολυ-, λυ- being assimilated to λλ.

c. πρῶτος mild forms its masc. and neuter sing. and dual from the stem πρω-; its fem. in all numbers from the stem प्राῦ-, as nom. प्राῖα for प्राῖ-ια formed like ἡδεῖα (297 a). Thus πρῶτος, प्राῖα, प्राῖον, G. प्राῖου, प्राῖी, प्राῖον, etc. In the plural we have

N. V.	πρῶτος or प्राῖस	प्राῖस	प्राῖ or प्राῖा
Gen.	प्राῖων or प्राῖी	प्राῖी	प्राῖी or प्राῖी
Dat.	प्राῖी or प्राῖी(v)	प्राῖी	प्राῖी or प्राῖी(v)
Acc.	प्राῖ	प्राῖी	प्राῖ or प्राῖा

d. Some compounds of πούς foot (ποδ-) have -ον in the nom. sing. neut. and sometimes in the acc. sing. masc. by analogy to ἀπλούς (290). Thus, τρίπους 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 ἀγνῶτος unknown or unknowing, ἀπαις ἀπαιδ-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, πένης πένητ-ος poor, φυγὰς φυγάδ-ος fugitive, ἡλιξ ἡλικ-ος comrade, ἀλαζών ἀλαζόν-ος flatterer. Some are masculine only, as ἐθελοντής (-ου) volunteer. Adj. in -is -ιδος are feminine only: Ἑλληνίς Greek, πατρίς (scil. γῆ) fatherland, συμμαχίς (πόλις) an allied state.

COMPARISON OF ADJECTIVES

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

For the comparative: -τερος m. -τερᾶ f. -τερον n.

For the superlative: -τατος m. -τατῆ f. -τατον n.

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

ἤλος (δηλο-) clear, δηλό-τερος, δηλό-τατος; ἰσχυρός (ισχυρο-) strong, ἰσχυρό-τερος, ἰσχυρό-τατος; μέλας (μελαν-) black, μελάν-τερος, μελάν-τατος; βαρὺς (βαρυ-) heavy, βαρὺ-τερος, βαρὺ-τατος; ἀληθής (ἀληθε-) true, ἀληθές-τερος, ἀληθές-τατος; ἐκλεκτός (ἐκλεε-) famous, ἐκλετός-τερος, ἐκλετός-τατος.

A. πολέας. Hom. has also πολλός, πολλή, πολλόν (like ἀγαθός), and these forms are commonly used by Hdt. πολύς (for πολύς) is sometimes fem. in Hom.

a. *χαριέστερος, -έστατος* are from *χαριετ-τερος, -τατος* (83, 299 b), from *χαρίεις* graceful. Compounds of *χάρις* grace add *ο* to the stem (*χαριτ-ο-*), whence *ἐπιχαριώτερος* more pleasing. *πένης* poor has *πενέσ-τερος* from *πενετ-τερος*, with *ε* for *η*.

b. Originally *-τερος* had no other force than to contrast one idea with another, and this function is retained in *δεξιτέρος* right)(*ἀριστερος* left, *ἡμέτερος* our)(*ἡμέτερος* your. Hom. has several such words: *ἀγρότερος* wild)(*ἴαμε*, *θηλύτεραι γυναῖκες*)(*men*, cp. Arcadian *ἀρρέντερος* from *Ἀρρην* male. Cp. 1082 b.

314. Adjectives in *-ος* with a short penult lengthen *ο* to *ω*: *νέος* new, *κω-τερος*, *κω-τατος*, *χαλεπός* difficult, *χαλεπώ-τερος*, *χαλεπώ-τατος*. An undue succession of short syllables is thus avoided.

a. If the penult is long either by nature or by position (144), *ο* is not lengthened: *λεπτός* lean, *λεπτότερος*, *λεπτότατος*. A stop and a liquid almost always make position here (cp. 145); as *πικρός* bitter, *πικρότερος*, *πικρότατος*. *αὐτός* empty and *στενός* narrow were originally *κενρός*, *στενρός* (Ionic *κεινός*, *στεινός*, 37 D. 1), hence *κενρότερος*, *στενρότερος*.

315. The following drop the stem vowel *ο*: *γεραῖος* aged, *γεραί-τερος*, *γεραί-τατος*; *παλαιός* ancient, *παλαι-τερος*, *παλαι-τατος*; *σχολαῖος* slow, *σχολαί-τερος*, *σχολαί-τατος*; *φίλος* dear, *φίλ-τερος* (poetic), *φίλ-τατος* (319, 11).

a. Some other adjectives reject the stem vowel *ο* and end in *-αιτερος, -αιτατος*, as *ἥσυχος* quiet, *ἴσος* equal, *ῥῥθριος* early. These, like *σχολαίτερος* and *γεραίτερος*, imitate *παλαιτερος*, which is properly derived from the adverb *πάλαι* long ago. So *μεσαίτερος, -αιτατος* imitate *μεσαι-* in Hom. *μεσαι-πόλιος* middle-aged.

316. *-εστερος, -εστατος*. — By imitation of words like *ἀληθές-τερος, ἀληθές-τατος* (313), *-εστερος, -εστατος* are added to stems in *ον* and to some in *οο* (contracted to *ου*). Thus, *εὐδαίμων* happy, *εὐδαίμων-εστερος, -εστατος*; *ἀπλούς* simple, *ἀπλούστερος* (for *ἀπλο-εστερος*), *ἀπλούστατος*; *εὖνους* well-disposed, *εὖνούστερος, -εστατος*, and so in all others in *-ους* from *νοῦς* mind. (Others in *-οος* have *-ουτερος*: *ἀθροῦτερος* more crowded from *ἀθρόος*.)

a. Some stems in *ον* substitute *ο* for *ον*; as (from *ἐπιλήσμων* forgetful, *ἐπιλήσμων-ερος*) *ἐπιλήσμβ-τατος*; *πίων* fat, *πίότερος, πίοτατος*; *πέπων* ripe has *πεπαί-τερος, πεπαί-τατος*. Cp. 315 a.

b. Other cases: (with loss of *ο*) *ἐρρωμένο-ς* strong, *ἐρρωμενέστερος, -έστατος*, *ἐκράτος* unmixed, *ἐκράτέστατος*, *ἄσμενος* glad, *ἀφθονο-ς* abundant.

317. *-ιστερος, -ιστατος*. — By imitation of words like *ἀχαρίστερος* for *ἀχαρι-τερος* (83) from *ἀχαρίς* disagreeable, *-ιστερος, -ιστατος* are used especially with adjectives of a bad meaning, as *κλεπτ-ιστατος* (κλέπτης thief, 321), *κακηγο-ριστερος* (κακήγορος abusive), *λαλ-ιστερος* (λάλος talkative).

318. Comparison by *-ίων, -ίωτος*. — Some adjectives add to the root of the positive the endings *-ίων* for the masculine and feminine, *-ίον*

314 a. D. Hom. *διζυρώτατος* (but cp. Att. *οἰζυρός*), *λῆρώτατος* (λᾶρώτατος?).

318 D. Hom. and Doric poetry have also *-ίων*, which is as old as *-ίων*. Forms in *-ίων, -ίωτος* are much commoner in poetry than in prose. Hom. has *βάθιστος* (βαθὴν deep), *βράσσων* (βραχύς short), *βάρδιστος* (βραδύς slow), *κύδιστος* (κύδρὸς glorious), *ὥκιστος* (ὥκός quick).

for the neuter to form the comparative, and -ιστος -η -ον to form the superlative. The vowel (or the syllable *ρο*) standing before *s* of the nominative is thus lost.

POSITIVE	COMPARATIVE	SUPERLATIVE
ἡδ-ύ-ς <i>sweet</i> (ἡ ἡδ-ονή <i>pleasure</i>)	ἡδ-ίων	ἡδ-ιστος
ταχ-ύ-ς <i>swift</i> (τὸ τάχ-ος <i>swiftness</i>)	θάττων (112, 125 f)	τάχ-ιστος
μέγ-α-ς <i>great</i> (τὸ μέγ-εθος <i>greatness</i>)	μέζων (116)	μέγ-ιστος
ἀλγ-εινός <i>painful</i> (τὸ ἀλγ-ος <i>pain</i>)	ἀλγ-ίων	ἀλγ-ιστος
αἰσχ-ρό-ς <i>shameful</i> (τὸ αἰσχ-ος <i>shame</i>)	αἰσχ-ίων	αἰσχ-ιστος
ἔχθ-ρό-ς <i>hateful, hostile</i> (τὸ ἔχθ-ος <i>hate</i>)	ἔχθ-ίων	ἔχθ-ιστος

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

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

1. ἀγαθός <i>good</i>	ἀμείνων (from ἀμει-ίων) (ἀρείων)	ἄριστος (ἀρετή <i>virtue</i>)
	βελτίων (βέλτερος, not in Hom.)	βέλτιστος (βέλτατος, not in Hom.)
(κρατός <i>powerful</i>) (cp. κράτος <i>strength</i>)	κρείττων, κρείσσω (κρέσσω) (φέρτερος) λῦων (λῶϊων, λῶϊτερος)	κράτιστος (κάρτιστος) (φέρτατος, φέριστος)
2. κακός <i>bad</i>	κακίων (κακώτερος) <i>poior</i> χείρων (χειρείων) <i>meaner, de- terior</i> (χειρότερος, χερειώ- τερος)	λῦστος κάκιστος χείριστος
	ἥττων, ἥσσω (for ἡκ-ίων) <i>weaker, inferior</i> (ἑσσω)	(ἡκιστος, rare), adv. ἥκιστα <i>least of all</i>
3. καλός <i>beautiful</i>	καλλίων	κάλλιστος (κάλλ-ος <i>beauty</i>)
4. μακρός <i>long</i>	μακρότερος (μάσσω)	μακρότατος (μήκ- στος)
5. μέγας <i>great</i>	μέζων 318 (μέζων)	μέγιστος

319 D. Hom. has also κερδαλέος *gainful, crafty*, κερδίων, κέρδιστος; βίγλων, βίγματος *more, most dreadful* (cp. βίγος *cold*, βίγῃλός *chilling*), κήδιστος (κηδεύω *dear*, κηδος *care*).

6. <i>μικρός small</i> (ἐλάχεια, f. of ἐλαχύς)	μικρότερος ἐλάττων, ἐλάσσων (for ἐλα- χῶν) μείων	μικρότατος ἐλάχιστος (μείστος, rare) ὀλίγιστος
7. <i>ὀλίγος little, pl. few</i>	ὀλιγών (inscriptions) (ὕπ-ὀλιγών Hom. rather less)	ὀλίγιστος
8. <i>πολύς much, pl. many</i>	πλείων, πλείων, neut. πλέον, πλείν	πλείστος
9. <i>ῥᾱδίος easy</i> (ῥηίδιος)	ῥᾶν (Ion. ῥήϊων) (ῥηίτερος)	ῥᾶστος (ῥηίτατος, ῥήιστος)
10. <i>ταχύς quick</i>	θάττων, θέσσων (ταχύτερος)	τάχιστος (ταχύτατος)
11. <i>φίλος dear</i>	(φιλίτερος) φίλαίτερος (Xenoph.) (φιλίων, rare in Hom.)	φίλτατος φίλαίτατος (Xenoph.)

a. ἀμείνων, ἀριστος express aptitude, capacity or worth (able, brave, excellent); βέλτιον, βέλτιστος, a moral idea (virtuous); κρείττων, κράτιστος, force and superiority (strong) (ἥττων is the opposite of κρείττων); λῦψον means more desirable, more agreeable (ὦ λῦπε my good friend); κακίων, κάκιστος express moral perversity, cowardice; χείρων, χείριστος, insufficiency, lack of a quality (less good) (worthless, good for nothing is φαῦλος).

b. ἐλάττων, ἐλάττον, ἐλάχιστος refer to size: smaller (opposed to μέϊων); or to multitude: fewer (opp. to πλείων). μέϊων, μείων, ἥττον, ἥκιστα also belong both to μικρός and to ὀλίγος.

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

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

(πρό before)	πρότερος former	πρώτος first
(ὕπερ over, beyond)	ὑπέρτερος (poetic) higher, superior.	ὑπέρτατος (poetic) high- est, supreme.
(πλησίον near)	πλησιαίτερος	πλησιαίτατος
(προὔργον serviceable)	προυργιαίτερος ὑστέρος later, latter	ὑστατος latest, last

a. -ατος appears in ὑπατος highest, ὑσχατος farthest, extreme (from ἐξ).

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

320 D. Hom. has ὀπλότερος younger, ὀπλότατος. Several defectives denote place; ἐπασσύτερος (ἄσσαν nearer), παροίτερος (πάρῳθεν before), μυχοίτατος (μυχοί in a recess). -ατος in μέσατος, μέσσατος (μέσος middle), πύματος last, ρέατος lowest. For ὑστατος Hom. has ὑστάτιος; and δεύτατος last from δεύτερος second.

-τατος (βασιλεὺς *king*), ἐταυρότατος *a closest companion* (ἐταῖρος *comrade*), κύντερος *more doglike*, -τατος (κύων *dog*), κούρτερος *more youthful* (κούρος *a youth*). Aristophanes has κλεπτίστατος *most thievish* (κλέπτης *thief*, 317), and αὐτότατος *his very self*, *ipsissimus*.

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

323. Comparison by μάλλον, μάλιστα. — Instead of the forms in -τερος, -τατος or -ίων, -ιστος the adverbs μάλλον *more*, μάλιστα *most*, may be used with the positive; as μάλλον φίλος *more dear, dearer*, μάλιστα φίλος *most dear, dearest*. This is the only way of comparing participles and words that do not take the comparative and superlative endings (μάλλον ἐκὼν *more willing*).

a. Comparison by μάλλον, μάλιστα is common in the case of compound adjectives, adjectives with a prepositional prefix, verbal adjectives in -τός, and adjectives in -ως.

324. To express *equality* or *inferiority* οὕτω *as* (often in correlation with ὥστερ), ἥττον *less*, may be placed before the positive. Thus, *as good as handsome* may be expressed by οὕτως ἀγαθὸς ὥστερ καὶ καλός, ὥστερ ἀγαθὸς οὕτω καὶ καλός, οὔχ ἥττον καλὸς ἢ καὶ ἀγαθός.

PRONOUNS

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

SINGULAR			
Nom.	ἐγώ <i>I</i>	σέ <i>thou</i>	— <i>he, she, it</i> (325 d)
Gen.	ἐμοῦ; μου enclitic	σοῦ; σου enclitic	οὗ; οὗ enclitic
Dat.	ἐμοί; μοι enclitic	σοί; σοι enclitic	οἱ; οἱ enclitic
Acc.	ἐμέ; με enclitic	σέ; σε enclitic	ἐ; ἐ enclitic
DUAL			
N. A.	νά <i>we two</i>	σφέ <i>you two</i>	
G. D.	νῶν	σφῶν	
PLURAL			
Nom.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i>	σφεῖς <i>they</i>
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι(ν)
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς

325 D. 1. Homer inflects the personal pronouns as follows. (The forms ἄμμι, ὑμμι are Aeolic).

a. The enclitic forms *μου, μοι, με; σου, σοι, σε* are used when the pronoun is unemphatic, the longer forms *ἐμοῦ, ἐμοί, ἐμέ* and the accented *σοῦ, σοί, σέ* are

SINGULAR

Nom.	ἐγώ, ἐγόν	σύ, τένη	
Gen.	ἐμοῖο, ἐμέο, ἐμεῖο,	σεῖο, σέο, σεο (encl.	εἰο, ἰο, ἰο (encl.),
	μεν (encl.), ἐμῶν	A 396), σεῖο,	εῖ, εῖ (encl.),
		σεν (encl.), σέων	ῶεν, ῶεν (encl.)
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.), τίνι	δοί, οἶ, οἶ (encl.)
Acc.	ἐμέ, με (encl.)	σέ, σε (encl.)	δέ, ἱ, ἱ (encl.), μιν (encl.)

DUAL

N. A.	ὡῖ, ὡ	σφῶϊ, σφῶ	σφωε (encl.)
G. D.	ὡῖν	σφῶϊν, σφῶν (δ 62)	σφωίν (encl.)

PLURAL

Nom.	ἡμεῖς, ἑμμε	ὑμεῖς, ὑμμε (and voc.)	
Gen.	ἡμεῶν, ἡμέων	ὑμεῶν, ὑμέων	σφέων, σφέων,
			σφεων (encl.), σφῶν
Dat.	ἡμῖν, ἑμμι(ν)	ὑμῖν, ὑμμι(ν)	σφέσι(ν), σφέσι(ν) (encl.),
			σφιν (encl.)
Acc.	ἡμέας, ἑμμε	ὑμέας, ὑμμε	σφέας, σφέας (encl.),
			σφε (encl.)

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

2. Herodotus inflects the personal pronouns as follows:

SINGULAR

Nom.	ἐγώ	σύ	
Gen.	ἐμέο, ἐμεῖο, μεν (encl.)	σεῖο, σεῖο, σεν (encl.)	εῖ (encl.)
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.)	οἶ (encl.)
Acc.	ἐμέ, με (encl.)	σέ, σε (encl.)	ἱ (encl.), μιν (encl.)

PLURAL

Nom.	ἡμεῖς	ὑμεῖς	σφέις
Gen.	ἡμεῶν	ὑμεῶν	σφέων, σφεων (encl.)
Dat.	ἡμῖν	ὑμῖν	σφέσι, σφέσι (encl.)
Acc.	ἡμέας	ὑμέας	σφέας, σφέας (encl.), neut.
			σφεα (encl.)

σφέις is used for *ἐαυτοῖς, -αῖς*; *σφε* (encl.) for *αὐτοῖς, -αῖς*; *σφεα* (encl.) for *αὐτά*.

3. Ionic *μιν* (encl.) is used in all genders (*eum, eam, id*), but not in the plural. *ἑμμε, ὑμμε* occur a few times, *στέον* often, in tragedy.

4. The chief forms peculiar to Doric are: I. *ἐγόν* also before consonants; G. *ἐμέος, ἐμοῦς, ἐμεῖος*; D. *ἐμίν*; Pl. N. *ἑμέας*; G. *ἑμέων, ἑμῶν*; D. *ἑμίν(ι), ἑμιν*; A. *ἑμέ*. II. *τύ, τόνη*; G. *τέος, τεοῦς, τεῦς, τέο, τεῦ, τεοῦ*; D. *τίν, τίνη*; A. *τέ, τίν, τύ*; Pl. N. *ὑμέας*; G. *ὑμέων*; D. *ὑμίν, ὑμιν*; A. *ὑμέ*. III. G. *δοῦς, δοῦ*; D. *φίν*; A. *νίν*; Pl. G. *σφέων, ψέων*; D. *φίν, ψίν*; A. *σφέ, ψέ*.

used when the pronoun is emphatic. Thus, *δοῦ μοι τὸ βιβλίον* give me the book, *οὐκ ἐμοί, ἀλλὰ σοὶ ἐπιβουλεύουσι* they are plotting not against me, but against you. See 187 a. On the use after prepositions see 187 N. 2.

b. For ἐγώ, ἐμοί, σύ the emphatic *ἐγώγε, ἐμοίγε* (186 a), *σύγε* occur. Also *ἐμῶγε, ἐμείγε*.

c. The use of the plural *you* for *thou* is unknown in Ancient Greek; hence *ὑμεῖς* is used only in addressing more than one person.

d. Of the forms of the third personal pronoun only the datives *οἱ* and *σφίσι(ν)* are commonly used in Attic prose, and then only as indirect reflexives (1228). To express the personal pronouns of the third person we find usually: *ἐκεῖνος, οὗτος*, etc., in the nominative (1194), and the oblique forms of *αὐτός* in all other cases.

e. For the accus. of *οὗ* the tragic poets use *νιν* (encl.) and *σφε* (encl.) for masc. and fem., both sing. and pl. (= *eum, eam; eos, eas*). Doric so uses *νιν*. *σφίν* is rarely singular (*εἰ*) in tragedy.

f. *ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς*, when unemphatic, are sometimes accented in poetry on the penult, and *-ιν* and *-ας* are usually shortened. Thus, *ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς*. *-ιν* and *-ας* are sometimes shortened even if the pronouns are emphatic, and we have *ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς*. *σφᾶς* occurs for *σφᾶς*.

326. Stems. — I. (*ἐ*)*με-* (cp. Lat. *me*), *νω-* (cp. Lat. *nō-s*), (*ἐ*)*μο-*, *ἡμε-*. *ἐμοῦ* is from *ἐμέο*; *ἡμεῖς* from *ἄμμε-ες* (37) with the rough breathing in imitation of *ὑμεῖς*; *ἡμῶν* from *ἡμέων*, *ἡμᾶς* from *ἡμέας* with *ā* not *η* by 56. *ἐγώ* is not connected with these stems. II. *συ-* and *σε-* from *τφε*; *το-*; *σφω-*; *ὑμε-* from *ὑμμε-* (37). III. *ἐ* for *σφε* (cp. Lat. *se*), *ἐε* for *σεφε*, *οἱ* for *σφο-ι*, and *σφε-*. The form of the stems and formation of the cases is often obscure.

327. The Intensive Pronoun αὐτός. — *αὐτός self* is declined thus:

SINGULAR			DUAL			PLURAL		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom. αὐτός	αὐτή	αὐτό	N. A. αὐτῷ	αὐτῇ	αὐτό	Nom. αὐτοί	αὐταί	αὐτά
Gen. αὐτοῦ	αὐτῆς	αὐτοῦ	G. D. αὐτοῖν	αὐταῖν	αὐτοῖν	Gen. αὐτῶν	αὐτῶν	αὐτῶν
Dat. αὐτῷ	αὐτῇ	αὐτῷ				Dat. αὐτοῖς	αὐταῖς	αὐτοῖς
Acc. αὐτόν	αὐτήν	αὐτό				Acc. αὐτούς	αὐτάς	αὐτά

αὐτός is declined like *ἀγαθός* (287), but there is no vocative and the neuter nominative and accusative have no *-ν*. But *ταῦτόν* the same is common (328 N.).

328. αὐτός is a definite adjective and a pronoun. It has three meanings:

a. *self*: standing by itself in the nominative, *αὐτός ὁ ἀνὴρ* or *ὁ ἀνὴρ αὐτός* the man himself, or (without the article) in agreement with a substantive or pronoun; as *ἀνδρὸς αὐτοῦ* of the man himself.

327 D. Hdt. has *αὐτέων* in the genitive plural. For the crasis *ωτός* (Hom.), *ωτός, τωτό* (Hdt.), see 68 D.

b. *him, her, it, them*, etc. : standing by itself in an oblique case (never in the nominative). The oblique cases of *αὐτός* are generally used instead of *αὐ*, *οἱ*, *ἐ*, etc., as *ὁ πατήρ αὐτοῦ* *his father*, *οἱ παῖδες αὐτῶν* *their children*.

c. *same* : when it is preceded by the article in any case : *ὁ αὐτὸς ἀνὴρ* *the same man*, *τοῦ αὐτοῦ ἀνδρός* *of the same man*.

N.—The article and *αὐτός* may unite by crasis (88 a) : *αὐτός, αὐτή, ταὐτό* or *ταὐτόν*; *ταὐτοῦ, ταύτης*; *ταὐτῷ, ταύτῃ*, etc. Distinguish *αὐτή* *the same f.* from *αὐτὴ* *this f.*; *ταὐτά* *the same n.* from *ταῦτα* *these things n.*; *ταύτῃ* from *ταύτη*.

329. Reflexive Pronouns.—The reflexive pronouns (referring back to the subject of the sentence) are formed by compounding the stems of the personal pronouns with the oblique cases of *αὐτός*. In the plural both pronouns are declined separately, but the third person has also the compounded form. The nominative is excluded by the meaning. There is no dual.

<i>myself</i>	<i>thyself</i>	<i>himself, herself, itself</i>
Gen. ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς (σαυτοῦ, -ῆς)	ἐαυτοῦ, -ῆς, -οῦ (αὐτοῦ, -ῆς, -οῦ)
Dat. ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ (σαυτῷ, -ῇ)	ἐαυτῷ, -ῇ, -ῳ (αὐτῷ, -ῇ, -ῳ)
Acc. ἐμαυτόν, -ήν	σεαυτόν, -ήν (σαυτόν, -ήν)	ἐαυτόν, -ήν, -όν (αὐτόν, -ήν, -όν)
<i>ourselves</i>	<i>yourselves</i>	<i>themselves</i>
Gen. ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ἐαυτῶν or σφῶν αὐτῶν
Dat. ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς	ἐαυτοῖς, -αῖς, -οῖς or σφίσιιν αὐτοῖς, -αῖς
Acc. ἡμᾶς αὐτούς, -ᾱς	ὑμᾶς αὐτούς, -ᾱς	ἐαυτούς, -ᾱς, -ά or σφᾶς αὐτούς, -ᾱς

a. For *ἐαυτῶν*, etc., we find *αὐτῶν, αὐτοῖς, -αῖς, αὐτούς, -ας*. Distinguish *αὐτοῦ* of *himself* from *αὐτοῦ* (328).

330. Possessive Pronouns.—Possessive pronouns, formed from the stems of the personal pronouns, are declined like *ἀγαθός, ἄξιος* (287).

ἐμός ἐμή ἐμόν <i>my, my own; mine</i>	ἡμέτερος -ᾱ -ον <i>our, our own; ours</i>
σός σή σόν <i>thy, thine own; thine</i>	ὑμέτερος -ᾱ -ον <i>your, your own; yours</i>
[ὅς ἡ ὅν <i>his (her, its) own</i>]	σφέτερος -ᾱ -ον <i>their own</i>

329 D. Hom. never compounds the two pronouns: thus, *ἐμέθεν αὐτῆς, σοὶ αὐτῷ, οἱ αὐτῷ, ἐξ αὐτόν, ἐ αὐτήν*. Hdt. has a few cases of the uncompounded forms; usually *ἐμεαυτοῦ, -τῷ, -τόν, σεωαυτοῦ, ἐωαυτοῦ, ἐωαυτῶν, -οῖσι, -οῦς*, and *σφέων αὐτῶν*, etc. The forms with *εω* started with *ἐωαυτῷ* in the dative from *ἐο(ί)* *αὐτῷ*, and spread thence to the other cases.

330 D. 1. Hom. has also *τεός* *thy, ἐός* for *ὅς* *his, her own*, *ἄμός* *our*, *ὀμός* *your*, *σφός* *their* (rarely of the singular), *ῥωῖτερος* of *us two*, *σφωῖτερος* of *you two*. For *ἐμός* Attic poetry may use *δμός* (sometimes printed *δμός*) *our*.

2. *ὅς, ἐός* in Hom. may mean *my own, your own* (1230 a).

- a. Distinguish the adjectival from the pronominal use: ὁ ἐμὸς φίλος or ὁ φίλος ὁ ἐμὸς *my friend* (adj.) from φίλος ἐμὸς *a friend of mine* (pron.). See 1196 a.
 b. *ὅς* is not used in Attic prose. For *his, her, its, αὐτοῦ, -ης, -οῦ* are used.

331. Reciprocal Pronoun. — The reciprocal pronoun, meaning *one another, each other*, is made by doubling the stem of ἄλλος (ἄλλ-αλλο-). It is used only in the oblique cases of the dual and plural. (Cp. *alii aliorum, alter alterius*).

	DUAL			PLURAL		
Gen.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλοισι	ἀλλήλαις	ἀλλήλοισι
Acc.	ἀλλήλω	ἀλλήλα	ἀλλήλω	ἀλλήλους	ἀλλήλας	ἀλλήλα

332. The Definite Article. — The definite article ὁ, ἡ, τό (stems ὁ-, ἡ-, το-) is thus declined:

	SINGULAR				DUAL				PLURAL		
Nom.	ὁ	ἡ	τό	N. A.	τά	τά	τά	Nom.	οἱ	αἱ	τά
Gen.	τοῦ	τῆς	τοῦ	G. D.	τοῖν	τοῖν	τοῖν	Gen.	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ					Dat.	τοῖς	ταῖς	τοῖς
Acc.	τόν	τήν	τό					Acc.	τούς	τάς	τά

a. The definite article is a weakened demonstrative pronoun, and is still used as a demonstrative in Homer (1100).

b. *τά* (especially) and *ταῖν*, the feminine forms in the dual, are very rare in the authors, and are unknown on Attic prose inscriptions of the classical period.

333. Demonstrative Pronouns. — The chief demonstrative pronouns are ὅδε *this (here)*, οὗτος *this, that*, ἐκεῖνος *that (there, yonder)*.

	SINGULAR								
Nom.	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
Gen.	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου	ἐκείνου	ἐκείνης	ἐκείνου
Dat.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
Acc.	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο	ἐκείνον	ἐκείνην	ἐκεῖνο

332 D. Hom. has also gen. τοῖο, gen. dat. dual τοῖν; nom. pl. τοί, ταί; gen. pl. fem. τῶν; dat. pl. masc. τοῖσι, fem. τῇσι, τῇς (Hdt. τοῖσι, τῇσι). Doric are τῶ, τᾶς, etc.; pl. also N. τοί, ταί; G. fem. τᾶν. Generally poetic are τοῖσι, ταῖσι. τοί μέν, τοί δέ occur rarely in tragedy for οἱ μέν, οἱ δέ.

333 D. For τοῖσδε Hom. has also τοῖσδεσσι or τοῖσδεσι. Doric has n. pl. τούτοι, ταῦται, gen. pl. fem. ταυτᾶν (Aeol. ταύτᾶν). κείνοι occurs in Hdt. (together with ἐκεῖνοι). Doric and Aeolic have κῆνοι.

DUAL

N. A.	τάδε	τάδε	τάδε	τούτω	τούτω	τούτω	ἐκείνω	ἐκείνω	ἐκείνω
G. D.	τοίνδε	τοίνδε	τοίνδε	τούτοιιν	τούτοιιν	τούτοιιν	ἐκείνοιιν	ἐκείνοιιν	ἐκείνοιιν

PLURAL

Nom.	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen.	τάνδε	τάνδε	τάνδε	τούτων	τούτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων
Dat.	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις	ἐκείνοις	ἐκείναις	ἐκείνοις
Acc.	τούσδε	τάσδε	τάδε	τούτους	ταύτας	ταῦτα	ἐκείνους	ἐκείνας	ἐκεῖνα

a. ὅδε is formed from the old demonstrative ὁ, ἡ, τό *this* or *that*, with the indeclinable demonstrative (and enclitic) ending -δε *here* (cp. *hī-c* from *hī-ce*, Fr. *ce-ci*). For the accent of ἡδε, οἷδε, αἷδε see 186.

b. οὗτος has the rough breathing and τ in the same places as the article. ου corresponds to the ο, αυ to the α, of the article. For οὗτος as a vocative, see 1288 a. (οὗτος is from ὁ + the particle *υ + the demonstrative suffix το + s).

c. ἐκεῖνος has a variant form κείνος in poetry, and sometimes in prose (Demosthenes). (ἐκεῖνος stands for ἐκε(ι)-ενος from ἐκεῖ *there* + suffix -ενος.)

d. Other demonstrative pronouns are

τοσόνδε	τοσῆδε	τοσόνδε	<i>so much, so many</i>	} pointing forward (to what follows).
τοιόνδε	τοιᾶδε	τοιόνδε	<i>such (in quality)</i>	
τηλικόνδε	τηλικῆδε	τηλικόνδε	<i>so old, so great</i>	

These are formed from -δε and the (usually) poetic τόσος, τοῖος, τηλίκος with the same meanings.

e. Combinations of the above words and οὗτος are

τοσούτος	τοσαύτη	τοσούτο(ν)	<i>so much, so many</i>	} pointing backward (to what precedes).
τοιούτος	τοιαύτη	τοιούτο(ν)	<i>such (in quality)</i>	
τηλικούτος	τηλικαύτη	τηλικούτο(ν)	<i>so old, so great</i>	

The forms in -ν are more common than those in -ο. Attic prose inscriptions have only -ον.

f. The dual rarely has separate feminine forms.

g. The deictic suffix -ι may be added to demonstratives for emphasis. Before it α, ε, ο are dropped. Thus, ὅδε *this man here*, ἡδε, τοδε, G. τουδε, τησδε, etc.; οὗτοι, αὐτηι, τουτι, οὗτοιη, τουτωι. So with other demonstratives and with adverbs: τοσούτοι, οὗτωι, ὥδε. For -ι we have, in comedy, -γι or (rarely) -δι formed from γ(ε), δ(ε) + ι. Thus, αὐτηγι, τουτογι, τουτοδι.

334. Interrogative and Indefinite Pronouns. — The interrogative pronoun τίς, τί *who, which, what* ? never changes its accent to the grave (154). The indefinite pronoun τις, τι *any one, some one, anything, something* is enclitic (181 b).

333 e, D. Hom. always, Hdt. rarely, has the final ν.

334 D. Hom. and Hdt. have G. τέο, τεῷ, D. τέω (τῷ Hom.), G. τέων, D. τέοισι. These forms are also indefinite and enclitic (gen. τεῶν Hdt.). Hom. has ἄσσα for the indefinite τινά.

		SINGULAR		INDEFINITE	
Nom.	τίς	Interrogative	τί		τι
Gen.		τίν-ος, τοῦ		τιν-ός, τοῦ	
Dat.		τίν-ι, τῷ		τιν-ί, τῷ	
Acc.	τίν-α		τί	τινέ	τι
DUAL					
N. A. V.		τίν-ε		τιν-έ	
G. D.		τίν-οιν		τιν-οῖν	
PLURAL					
Nom.	τίν-ες		τίν-α	τιν-ές	τιν-ά
Gen.		τίν-ων		τιν-ῶν	
Dat.		τί-σι(ν)		τι-σί(ν)	
Acc.	τίν-ας		τίν-α	τιν-άς	τιν-ά

α. *ἄττα* (not enclitic) is sometimes used for the indefinite *τινέ*. *ἄττα* is derived from such locutions as *πολλάττα*, properly *πολλά* + *ττα* (for *τις*).

335. *ἄλλος*.—The indefinite pronoun *ἄλλος* *another* (Lat. *alius*, cp. 110) is declined like *αὐτός*: *ἄλλος*, *ἄλλη*, *ἄλλο* (never *ἄλλον*).

336. *Δεῖνα*.—The indefinite pronoun *δεῖνα*, always used with the article, means *such a one*. It is declined thus: sing. *ὁ, ἡ, τὸ δεῖνα*; *τοῦ, τῆς, τοῦ δεῖνός*; *τῷ, τῇ, τῷ δεῖνῳ*; *τὸν, τὴν, τὸ δεῖνα*; plur. (mass.) *οἱ δεῖναι, τῶν δεῖνων, τοὺς δεῖναι*. Example: *ὁ δεῖνα τοῦ δεῖνός τὸν δεῖνα εἰσήγγειλεν* *such a one son of such a one impeached such a one* [D.] 13. 5. *δεῖνα* is rarely indeclinable. Its use is colloquial and it occurs (in poetry) only in comedy.

337. Other indefinite pronominal adjectives are: *ἕτερος, -α, -ον*: with article, *the other, one of two, the one* (Lat. *alter, alteruter*); without article, *other, another, a second (alius)*. By crasis (89) *ἄτερος, ὅτερος*, etc. *ἑκάτερος, -α, -ον*: *each (of two) uterque*; pl. *either party, both parties, as utrique*. *ἕκαστος, -η, -ον*: *each, each one, every, every one*, used of more than one (*quisque*). *μόνος, -η, -ον*: *alone, only, sole*. *πᾶς* (299): *all, entire, every*. The negatives *οὐδείς, μηδείς* (349 b) *no one* (poetical *οὐτις, μήτις*, in prose only *οὐτι, μήτι*, declined like *τις*; accent 186), Lat. *nemo, nullus*. *οὐδέτερος, μηδέτερος* *neither of two* (Lat. *neuter*).

338. Relative Pronouns.—The relative pronoun *ὅς, ἣ, ὃ* *who, which, that* is declined thus:

338 D. 1. Hom. uses the demonstrative forms *ὁ, ἡ, τὸ* (332) as relatives (1105). In this case the nom. pl. has *τοί, ταί* (332 D.).

2. Besides the forms in 338, Hom. has gen. *ὅο* (miswritten *δου*) and *ἣης*.

3. Hdt. has *ὅς, ἣ, τὸ, οἷ, αἷ, τὰ*. In the oblique cases he uses *τοῦ, τῆς*, etc.; though, especially after prepositions capable of elision, he has the relative forms, as *δὲ οὗ, παρ' ᾧ, κατ' ἣν, ὑπ' ᾧ*; also *ἐς ὅ*.

SINGULAR			DUAL			PLURAL					
Nom.	ὁς	ἡ	ὧ	N. A.	ὅ	ῶ	ὧ	Nom.	οἱ	αἱ	ἅ
Gen.	οῦ	ἡς	οῦ	G. D.	οἷν	οἷν	οἷν	Gen.	ῶν	ῶν	ῶν
Dat.	φί	ῆ	φί					Dat.	οἷς	αἷς	οἷς
Acc.	ὧν	ῆν	ὧ					Acc.	οὓς	ᾗς	ᾗς

a. The feminine dual forms δ and $\alpha\iota$ are seldom, if ever, used in Attic.

b. $\delta\varsigma$ is used as a demonstrative in Homer and sometimes in prose (1113).

c. The enclitic particle *-rep* may be added to a relative pronoun (or adverb) to emphasize the connection between the relative and its antecedent. Thus, *ω-rep*, *η-rep*, *δ-rep* the very person who, the very thing which; so *ὥ-rep* just as. *ὥ-rep* is declined like $\delta\varsigma$.

d. Enclitic *τε* is added in *ἐφ' ᾧτε* on condition that, *ὁδὲ τε* (186 a) able to, *ἐτε* inasmuch as.

339. The indefinite or general relative pronoun $\delta\omicron\tau\iota\varsigma$, $\eta\tau\iota\varsigma$, δ $\tau\iota$ whoever (any-who, any-which), any one who, whatever, anything which, inflects each part ($\delta\varsigma$ and $\tau\iota\varsigma$) separately. For the accent, see 186.

SINGULAR			
Nom.	ὅστις	ἥτις	ὃ τι
Gen.	οὗτινος, ὅτου	ἧστινος	οὗτινος, ὅτου
Dat.	ᾧτινι, ὅτῳ	ᾗτινι	ᾧτινι, ὅτῳ
Acc.	ὅτινα	ἧτινα	ὃ τι
DUAL			
N. A.	ὅτινε	ἧτινε	ὅτινε
G. D.	οὗτινوين	οὗτινوين	οὗτινوين
PLURAL			
Nom.	οἱτινες	αἱτινες	ἐτινα, ἄττα
Gen.	οὗτινων, ὅτων	οὗτινων	οὗτινων, ὅτων
Dat.	οἱστίσι(ν), ὅτοις	αἱστίσι(ν)	οἱστίσι(ν), ὅτοις
Acc.	οὗστινας	ἧστινας	ἐτινα, ἄττα

a. The neuter δ $\tau\iota$ is sometimes printed $\delta, \tau\iota$ to avoid confusion with the conjunction $\delta\tau\iota$ that, because.

b. The shorter forms are rare in prose, but almost universal in poetry (especially $\delta\tau\omicron\nu$, $\delta\tau\varphi$). Inscriptions have almost always $\delta\tau\omicron\nu$, $\delta\tau\varphi$, $\acute{\alpha}\tau\tau\alpha$.

c. The plural $\acute{\alpha}\tau\tau\alpha$ is to be distinguished from $\acute{\alpha}\tau\tau\alpha$ (334 a).

339 D. Hom. has the following special forms. The forms not in () are used also by Hdt. In the nom. and acc. Hdt has the usual forms.

SINGULAR			PLURAL	
Nom.	($\delta\tau\iota\varsigma$)	(δ $\tau\tau\iota$)		$\acute{\alpha}\sigma\sigma\alpha$
Gen.	($\delta\tau\tau\iota\omicron$), ($\delta\tau\tau\epsilon\nu$) $\delta\tau\epsilon\nu$		$\delta\tau\omicron\nu$	
Dat.	$\delta\tau\epsilon\varphi$		$\delta\tau\iota\omicron\iota\varsigma$	
Acc.	($\delta\tau\iota\nu\alpha$)	(δ $\tau\tau\iota$)	($\delta\tau\iota\nu\alpha\varsigma$)	$\acute{\alpha}\sigma\sigma\alpha$

d. *τις* may be added to *ὅποτερος*, *ὅσος*, *ὅλος* (340) to make them more indefinite, as *ὅποιός τις* of *whateoever* kind.

e. *οὐδ*, *δὴ*, or *δήποτε* may be added to the indefinite pronouns to make them as general as possible, as *ὅστισούν* (or *ὅστις οὐδ*), *ἥτισούν*, *ὅτιούν* *any one whatever*, *any thing whatever*, and so *ὅποιουσ-τινας-ούν*, *ὅστις-δὴ-ποτε*, or *ὅστις-δὴ-ποτ-ούν*. In these combinations all relative or interrogative force is lost.

f. The uncompounded relatives are often used in an exclamatory sense, and sometimes as indirect interrogatives. Indefinite relatives may be used as indirect interrogatives.

340. Correlative Pronouns.—Many pronominal adjectives correspond to each other in form and meaning. In the following list poetic or rare forms are placed in ().

Interrogative: Direct or Indirect	Indefinite (Enclitic)	Demonstrative	Relative (Specific) or Exclamatory	Indefinite Relative or Indirect Interrogative
<i>τίς</i> <i>who?</i> <i>ἡ</i> <i>which?</i> <i>ὅτι</i> <i>what?</i> <i>τίς</i> <i>qui?</i>	<i>τις</i> <i>some one, any</i> <i>one, aliquis,</i> <i>quidam</i>	(ὁ, ὅς) <i>ὅς</i> <i>this</i> (here), <i>hic</i> <i>ὁὗτος</i> <i>this, that</i> <i>is, ille</i> <i>ἐκεῖνος</i> <i>ille</i>	<i>ὅς</i> <i>who, which</i> <i>qui</i>	<i>ὅστις</i> <i>whoever,</i> <i>any one who</i> <i>quisquis,</i> <i>quicumque</i>
<i>πότερος</i> <i>which of two?</i> <i>ἕτερος</i> <i>uter?</i>	<i>πότερος</i> or <i>ποτέρως</i> <i>one of</i> <i>two</i> (rare)	<i>ἕτερος</i> <i>the one or</i> <i>the other of two</i> <i>alter</i>	<i>ὅποτερος</i> <i>whichever</i> <i>of the two</i>	<i>ὅποτερος</i> <i>whichever</i> <i>of the two</i> <i>utercumque</i>
<i>πόσος</i> <i>how</i> <i>much?</i> <i>ὅσος</i> <i>how</i> <i>many?</i> <i>ποσάν</i> <i>τις</i> <i>quot?</i>	<i>ποσός</i> <i>of some</i> <i>quantity or</i> <i>number</i>	(τόσος) <i>so</i> <i>τοσάδε</i> <i>much,</i> <i>τοσούτοις</i> <i>so</i> <i>many</i> <i>tantus, tot</i>	<i>ὅσος</i> <i>as</i> <i>much as,</i> <i>as many as</i> <i>quantus, quot</i>	<i>ὅποσος</i> <i>of whatever</i> <i>size, number</i> <i>quantuscumque,</i> <i>quotquot</i>
<i>ποῖος</i> <i>of what sort?</i> <i>qualis?</i>	<i>ποῖός</i> <i>of some</i> <i>sort</i>	(τοῖος) <i>such</i> <i>τοιῶς</i> <i>talis</i> <i>τοιούτοις</i>	<i>ὅλος</i> <i>of which</i> <i>sort,</i> <i>(such) as</i> <i>qualis</i>	<i>ὅποῖος</i> <i>of whatever sort</i> <i>qualiscumque</i>
<i>πῆλικος</i> <i>how old?</i> <i>ὅπως</i> <i>how large?</i>	<i>πῆλικος</i> <i>of some</i> <i>age, size</i>	<i>πῆλικος</i> <i>so old,</i> <i>so</i> <i>πῆλικός</i> <i>young,</i> <i>πῆλικά</i> <i>so</i> <i>πῆλικού</i> <i>large,</i> <i>πῆλικός</i> <i>so</i> <i>great</i>	<i>ἡλικος</i> <i>of</i> <i>which age,</i> <i>size, (as old,</i> <i>large) as</i>	<i>ὅπῆλικος</i> <i>of whatever age</i> <i>or size</i>

340 D. Hom. has (Aeolic) *ππ* in *ὀππότερος*, *ὀποῖος*, and *σσ* in *ὀσσος*, *τόσσος*, etc. Hdt. has *κ* for *π* in (ὀ)πότερος, (ὀ)πόσος, (ὀ)ποῖος.

ADVERBS

341. Origin. — Adverbs, like prepositions and conjunctions, were originally case forms, made from the stems of nouns and pronouns. Some of these nominal and pronominal stems have gone out of common use, so that only petrified forms are left in the adverbs. Some of these words were still felt to be live cases; in others no consciousness of their origin survived. Many adverbs show old suffixes joined to the stem or to a case form (342). It is sometimes uncertain whether we should speak of *adverbs* or of *nouns with local endings*.

Nominative (rare): *πύξ* with clenched fist, *πᾶς* once, *ἀναμῆ* pell-mell.

Genitive: *ἔνθι* day after to-morrow, *ἐξῆς* next, *ποῦ, οὐ* where, *αὐτοῦ* in the very place, *ἐκποδῶν* out of the way (*ἐκ* + *ποδῶν*); by analogy, *ἐμποδῶν* in one's way.

Dative: *δημοσίῃ* at public cost, *λῃθῇ* in secret, *κοινῇ* in common, etc. (1527 b), *ἄλλῃ* otherwise, *πῇ* how.

Accusative: very common, especially such adverbs as have the form of the accusative of neuter adjectives, as *πολύ* much, *μικρόν* a little, *πρῶτον* at first, *τῆμερον* to-day, *πολλά* often. See 1806–1811.

Locative: *οἴκοι* at home (*οἶκος* house), *Ἰσθμοῖ* at the Isthmus, *ποῖ* whither, and all adverbs in *-οι*. The *-ι* of the consonantal declension is properly the ending of the locative, as in *Μαραθῶνι* at Marathon; *-οισι* (234) in O stems, in contrast to *-οις*; *-ᾱσι* (*-ησι*) in A stems (215): *θύρᾱσι* at the doors, *Πλαταιᾱσι* at Plataea, *Ἀθηναῖσι* at Athens; further in *πάλαι* long ago, *ἐκεῖ* there, *παρῳμει* in full force.

Instrumental: *ἄνω* above, *κάτω* below, *οὐκ* not yet, *ὥ-δε* thus (but the forms in *-ω* may be ablatives); *κρυφῇ* and *λῃθῇ* in secret.

Ablative: all adverbs in *-ως*, as *ὥς* as, *οὕτως* thus, *ἑτέρως* otherwise. Here, e.g. original *ἐτερεῶς* (cp. Old Lat. *aliūd*, abl. of *alius*) became *ἐτερω* (133), which took on *-ς* from the analogy of such words as *ἀμφί*; parallel to *ἀμφί*.

342. Place. — To denote place the common endings are: —

-ι, -θι, -σι at, in to denote place *where* (locative). *-ου*, the sign of the genitive, is also common.

-θεν from to denote the place *whence* (ablative).

-δε (*-ζε*), *-σε* to, toward to denote place *whither*.

In the following examples poetical words are bracketed.

<i>οἶκοι</i> (<i>οἶκο-θι</i>) at home	<i>οἶκο-θεν</i> from home	<i>οἶκαδε</i> (<i>οἶκόνδε</i>) homeward (<i>οἶκα-</i> is an old accusative form.)
<i>ἄλλο-θι</i> elsewhere or <i>ἄλλ-αχ-ού</i>	<i>ἄλλο-θεν</i> from elsewhere <i>ἄλλ-αχ-ό-θεν</i>	<i>ἄλλο-σε</i> elsewhere <i>ἄλλ-αχ-ό-σε</i>

343 D. Hom. has many cases of the local endings, e.g. *οὐρανῷ-θι* in heaven, *ἐργῇ-θεν* from the assembly; also after prepositions as a genitive case: *ἐξ ἁλῶ-θεν* out of the sea, *ἰλῷ-θι* πρό before Ilium. Cp. *ἐμθεν, σθεν, ἔθεν*, 326 D. 1. *-δε* in *θα-δε* to the sea, *πόλι-δε* to the city, *πεδῖ-δε* to the plain, *Ἀἰδού-δε* to (the house of) Hades, *δου-δε* δόμου-δε to his house.

ἀμφότερου-θι on both sides	ἀμφότερου-θεν from both sides	(ἀμφότερου-σε to both sides)
παντ-αχ-οι in every direction	παντ-αχ-ό-θεν from every side	παντ-αχ-ό-σε in all directions
αὐτοῦ in the very place	πάντ-ο-θεν (rare)	πάντ-ο-σε
ἐμοῦ at the same place	αὐτό-θεν from the very place	αὐτό-σε to the very place
	ἐμό-θεν from the same place	ἐμό-σε to the same place
Ἀθήνη-σι at Athens	Ἀθήνη-θεν from Athens	Ἀθήναι-σε to Athens
Ὀλυμπία-σι at Olympia	Ὀλυμπία-θεν from Olympia	Ὀλυμπία-σε to Olympia

a. In -ατε, -δε is added to the accusative (1589), and stands for -α(ρ)ς, the old acc. pl., + -δε (Eng. to). Cp. 26, 106. The other endings are added to the stem. -σε is usually added only to pronominal stems. -σι forms a locative plural. ο sometimes takes the place of α of the first declension (βίβουθεν from the root, stem βιβᾶ-), or is added to consonant stems. Words in -τερο- lengthen ο to ω. Between stem and ending αχ is often inserted.

b. -θεν may take the form -θε in poetry, and especially when the idea of whence is lost, as πρόσθε in front (134 D.). -θα is found in ἔθα in all dialects. -θα for -θεν occurs in Aeolic and Doric.

c. Some local adverbs are made from prepositions, as ἀνω above, ἔξω outside, ἔσω within, κάτω below, πρόσθεν in front.

343. Manner. — Adverbs of manner ending in -ως have the accent and form of the genitive plural masculine with -ς in place of -ν.

δικαίως just	genitive plural	δικαίων	δικαίως justly
κακός bad	" "	κακῶν	κακῶς ill
ἀπλοῦς simple	" "	ἀπλῶν	ἀπλῶς simply
σαφής plain	" "	σαφῶν	σαφῶς plainly
ἡδύς pleasant	" "	ἡδέων	ἡδέως pleasantly
σώφρων prudent	" "	σωφρόνων	σωφρόνως prudently
ἄλλος other	" "	ἄλλων	ἄλλως otherwise
πᾶς all	" "	πάντων	πάντως in every way
ὢν being	" "	ὄντων	ὄντως really

a. Adverbs in -ως are not formed from the genitive plural, but are originally old ablatives from ο stems (341), and thence transferred to other stems. The analogy of the genitive plural assisted the transference.

344. Various Other Endings. — Adverbs have many other endings, e.g. : —
 -α: ἅμα at the same time, μάλα very, τάχα quickly (in Attic prose perhaps).
 -αἰς: πολλάκις many times, often, ἐκαστάκις each time, τοσαυτάκις so often, ὁσάκις as often as, πλευστάκις very often, ὀλιγάκις seldom, πλεονάκις more times. The forms without -ς (ὁσάκι, πολλάκι) are earlier, and -ς has been added by imitation of δῖς, τρίς. -θεν: συλλήβδην in short. -δον: ἔρδον within, σχεδόν almost. -αι:

καὶ ὅμως in full *levy* (341, locative). -*τα*: *ὅτε* when (Aeolic *ὅτα*, Dor. *ὅκα*). -*τι*, -*τις*: *ἐθελοντί* voluntarily, 'Ἑλληνιστί in Greek (*fashion*).

345. Comparison of Adverbs.—In adverbs derived from adjectives the comparative is the same as the neuter singular of the comparative of the adjective; the superlative is the same as the neuter plural of the superlative adjective.

σοφῶς	wisely	σοφώτερον	σοφάτατα
χαρίντως	gracefully	χαρίστερον	χαρίστατα
εὐδαιμόνως	happily	εὐδαιμονίστερον	εὐδαιμονίστατα
καλῶς	well	κάλλιον	κάλλιστα
ἡδύως	pleasantly	ἡδίον	ἡδιστα
		ἥττον less (319, 2)	ἥκιστα
οἷ	well	ἔμεινον	ἔριστα
(adv. of ἀγαθός good)			
μᾶλα	very	μᾶλλον	μάλιστα

a. Adverbs of place ending in *ω*, and some others, retain *ω* in the comparative and superlative.

ἄνω	above	ἀνωτέρω	ἀνωτάτω
πέραν	afar	πορρωτέρω	πορρωτάτω

b. *ἐγγύς* near has *ἐγγύτερον* (-τέρω), *ἐγγυτάτω* (-τατα rare). *πρῶ* early has *πρωϊότερον*, *πρωϊάτατα*.

c. There are some forms in *-ως* from comparatives: *ἀσφαλεστέως* (ἀσφαλέστερον) more securely, *βελτιόως* (βελτίον) better. Superlatives in *-ον* are usually poetic; as *μέγιστον*.

346. Correlative Adverbs.—Adverbs from pronominal stems often correspond in form and meaning. In the list on p. 102 poetic or rare words are in ().

a. The demonstratives in () are foreign to Attic prose except in certain phrases, as *καὶ ὥς* even thus, *οὐδ' (μηδ') ὥς* not even thus (cp. 180 c); *ἐνθα μὲν . . . ἐνθα δὲ* here . . . there, *ἐνθεν (μὲν) καὶ ἐνθεν (δέ)* from this side and that. *ἐνθα* and *ἐνθεν* are usually relatives, *ἐνθα* taking the place of *οὗ* where and *οὗ* whither, and *ἐνθεν* of *οὗθεν* whence.

b. *τοτέ μὲν . . . τοτέ δέ* is synonymous with *ποτέ μὲν . . . ποτέ δέ*.

c. *οὐ* (339 e) may be added for indefiniteness: *ὅπως οὐ* in any way whatever, *ὅποθεν οὐ* from what place soever. *ποτέ* is often used after interrogatives to give an intensive force, as in *τίς ποτε* who in the world (as *qui tandem*); also with negatives, as in *οὐποτε* never, *οὐπώποτε* never yet. Other negatives are *οὐδαμοῦ* nowhere, *οὐδαμῇ* in no way, *οὐδαμῶς* in no manner.

346 D. 1. Hom. has (Aeolic) *ππ* in *ὅπως*, *ὅπποτε*; Hdt. has *κ* for the *π*-forms, e.g. *κοῦ*, *κοῦ*, *κεν*, *κοτε*, etc. Hdt. has *ἐνθαῦτα*, *ἐνθεν* for *ἐνταῦθα*, *ἐνθεν* (126 D.).

2. Poetic are *πῶς* for *ποῦ*, *ὅς* for *οὗ*, *ἡμῶς* when, *ἡ* which way, where, etc.

	Interrogative : Direct and Indirect	Indefinite (Enclitic)	Demonstrative	Relative Specific	Indefinite Relative or Indirect Interrogative
Place	ποῦ where?	πού somewhere	(ἐνθα) ἐνθάδε, ἐνταῦθα there ἐκεῖ yonder	οὗ where (ἐνθα where)	οπου where- (ever)
	πόθεν whence?	ποθεν from some place	(ἐνθεν) ἐνθενδε, ἐντεῦθεν thence ἐκεῖθεν from yonder	θεν whence (ἐνθεν whence)	οπόθεν whence- (soever)
	ποῖ whither?	ποῖ to some place	(ἐνθα) ἐνθάδε, ἐνταῦθα thither ἐκεῖσε thither	οἶ whither (ἐνθα whither)	οποι whither- (soever)
Time	πότε when?	ποτέ some time, ever	τότε then	ότε when	οπότε when- (ever)
	πηνίκα at what time?		(τηνίκα) } at τηνικάδε } that τηνικαῦτα } time	ηνίκα at which time	οτηνίκα at which time
Way	πῇ which way? how?	πῇ some way, somehow	(τῇ) τῇδε, ταύτῃ this way, thus	ῇ in which way, as	οπῇ in which way, as
Manner	πῶς how?	πῶς somehow	(τῶς), (ὧς) ὧδε, οὕτω(ς) thus, so, in this way ἐκείνως in that way	ὧς as, how	οπως how

NUMERALS

347. The numeral adjectives and corresponding adverbs are as follows:

347 D. 1. For the cardinals 1-4, see 349 D. Hom. has, for 12, δώδεκα (for δεκάδεκα), δυνάδεκα, and δυοκαίδεκα (also generally poetic); 20, εἰκοσι and ἑλικοσι; 30, τριήκοντα; 80, ογδώνηκοντα; 90, ἐπενήκοντα and ἐννῆκοντα; 200 and 300, διηκόσιοι, τριηκόσιοι; 9000 and 10,000, ἐννεαχίλοι, δεκάχίλοι (-χειλοι?). He has also the ordinals 3d, τρίτατος; 4th, τέτατος; 7th, ἑβδόματος; 8th, ογδόματος; 9th,

Sign	CARDINAL	ORDINAL	ADVERB
1 α'	εἰς, μία, ἓν <i>one</i>	πρῶτος <i>first</i>	ἀπαξ <i>once</i>
2 β'	δύο <i>two</i>	δεύτερος <i>second</i>	δύς <i>twice</i>
3 γ'	τρεῖς, τρία <i>three</i>	τρίτος <i>third</i>	τρίς <i>thrice</i>
4 δ'	τέτταρες, τέτταρα (τέσσαρες, τέσσαρα)	τέταρτος, -η, -ον	τετράκις
5 ε'	πέντε	πέμπτος	πεντάκις
6 ς'	ἕξ	ἕκτος	ἑξάκις
7 ζ'	ἑπτά	ἑβδόμος	ἑπτάκις
8 η'	ὀκτώ	ὀγδοος	ὀκτάκις
9 θ'	ἐννέα	ἐνατος	ἐνάκις
10 ι'	δέκα	δέκατος, -η, -ον	δεκάκις
11 ια'	ἑνδεκα	ἑνδέκατος	ἑνδεκάκις
12 ιβ'	δωδεκα	δωδέκατος	δωδεκάκις
13 ιγ'	τρεῖς (τρία) καὶ δέκα (οἱ τρισκαίδεκα)	τρίτος καὶ δέκατος	τρισκαίδεκάκις
14 ιδ'	τέτταρες (τέτταρα) καὶ δέκα	τέταρτος καὶ δέκατος	τετταρεσκαίδεκάκις
15 ιε'	πεντεκαίδεκα	πέμπτος καὶ δέκατος	πεντεκαίδεκάκις
16 ις'	ἑκκαίδεκα (for ἑκαίδεκα 103)	ἕκτος καὶ δέκατος	ἑκκαίδεκάκις
17 ιζ'	ἑπτακαίδεκα	ἑβδόμος καὶ δέκατος	ἑπτακαίδεκάκις
18 ιη'	ὀκτωκαίδεκα	ὀγδοος καὶ δέκατος	ὀκτωκαίδεκάκις
19 ιθ'	ἐννιακαίδεκα	ἐνατος καὶ δέκατος	ἐννιακαίδεκάκις
20 κ'	εἰκοσι(ν)	εἰκοστός, -ῆ, -όν	εἰκοσάκις
21 κα'	εἰς καὶ εἰκοσι(ν) or εἰκοσι (καὶ) εἰς	πρῶτος καὶ εἰκοστός	εἰκοσάκις ἀπαξ
30 λ'	τριᾶκοντα	τριᾶκοστός	τριᾶκοντάκις
40 μ'	τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50 ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60 ξ'	ξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70 ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80 π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις

ἐνατος; 12th, δωδέκατος; 13th, τρεῖς(τριω-?)καίδεκατος; 20th, εἰκοστός; and the Attic form of each.

2. Hdt. has *δυσᾶδεκα* (δωδέκατος), *τεσσερεσκαίδεκα* indeclinable (*τεσσερεσκαίδεκατος*), *τρεῖςκοντα* (τριηκοστός), *τεσσεράκοντα*, *ὀγδῶκοντα*, *διηκόσιοι* (διηκοσιωστές), *τρεψέσιοι*: for *ἐνατος* he has *ἐνατος*, and so *εἰνάκις*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

3. Aeolic has *πέμπε* for 5 (cp. Hom. *πεμπῶβολον* *five-pronged fork*), gen. plur. *πέμπων* inflected, as also *δέκων*, *τεσσερακόντων*, etc.; for 1000, *χέλλωι*. Doric has, for 1, *ῥι* (37 D. 2); 4, *τέτορες*; 6, *φέξ*; 7th, *ἑβδεμος*; 12, *δυσᾶδεκα*; 20, *φικατι*, *φείκατι*; 40, *τετράκοντα* (*τετρωκοστός*); 200, etc., *διᾶκατιοι*, etc.; 1000, *χῆλλωι* and *χαλλωι* (37 D. 2); for 1st, *πρᾶτος*.

SIGN	CARDINAL	ORDINAL	ADVERS.
90	Ϟ' ἐνὴκόντα	ἐννηκοστός	ἐννηκοντάκις
100	ρ' ἑκατόν	ἑκατοστός, -ή, -όν	ἑκατοντάκις
200	σ' διᾱκόσιοι, -αι, -α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ' τριᾱκόσιοι	τριᾱκοσιοστός	τριᾱκοσιάκις
400	υ' τετρακόσιοι	τετρακοσιοστός	τετρακοσιάκις
500	φ' πεντακόσιοι	πεντακοσιοστός	πεντακοσιάκις
600	χ' ἑξακόσιοι	ἑξακοσιοστός	ἑξακοσιάκις
700	ψ' ἑπτακόσιοι	ἑπτακοσιοστός	ἑπτακοσιάκις
800	ω' ὀκτακόσιοι	ὀκτακοσιοστός	ὀκτακοσιάκις
900	Ϟ' ἑνακόσιοι	ἐνακοσιοστός	ἐνακοσιάκις
1,000	,α χίλιοι, -αι, -α	χιλιοστός, -ή, -όν	χιλιάκις
2,000	,β δισχίλιοι	δισχιλιοστός	δισχιλιάκις
3,000	,γ τρισχίλιοι	τρισχιλιοστός	τρισχιλιάκις
10,000	,ι μύριοι, -αι, -α	μῦριοστός	μυριάκις
20,000	,κ δισμύριοι	δισμῦριοστός	δισμυριάκις
100,000	,ρ δεκακισμύριοι	δεκακισμῦριοστός	δεκακισμυριάκις

N, — Above 10,000 : δύο μῦριάδες 20,000, etc., μῦριάκις μύριοι, i.e. 10,000 × 10,000.

348. Notation. — The system of alphabetic notation came into use after the second century B.C. The first nine letters stand for units, the second nine for tens, the third nine for hundreds (27 letters). In addition to the 24 letters of the alphabet, three obsolete signs are employed : ϛ, a form identical with the late abbreviation for στ, in place of the lost ϛ (3), once used for 6 ; Ϟ (*koppa*), in the same order as Lat. *q*, for 90 ; for 900, Ϟ *sampi*, probably for *san*, an old form of *sigma*, + *pi*. From 1 to 999 a stroke stands *above* the letter, for 1000's the same signs are used but with the stroke *below* the letter (*a'* = 1, *a* = 1000). Only the last letter in any given series has the stroke above : ρνζ' 167, να' 401, ,αη' 1910. *ā* is sometimes used for 10,000 ; β for 20,000, etc.

a. In the classical period the following system was used according to the inscriptions : | = 1, |||| = 4, Γ (*πέντε*) = 5, Γ| = 6, Δ (*δέκα*) = 10, ΔΔ = 20, Η (*ἑκατόν*) = 100, ΗΗ = 200, Χ = 1000, Μ = 10,000, Γ̄ (*πεντάκις δέκα*) = 50, Γ̄Χ (*πεντάκις χίλιοι* + *χίλιοι*) = 6000.

b. For the numbers from 1 to 24 the letters, used in continuous succession, are frequently used to designate the books of the *Iliad* (Α, Β, Γ, etc.) and of the *Odyssey* (α, β, γ, etc.).

349. The cardinals from 1 to 4 are declined as follows :

349 D. Hom. has, for μία, ἓα (*iḗn, iḗ, ian*) ; for ἐνί, ἑῶ ; δύο, δύο (undeclined) ; the adj. forms δειώ and pl. δειοί regularly declined. For 4, τέσσαρες, (Aeolic) πέντες ; Pind. has τέτρασιν. Hdt. has δύο sometimes undeclined, also δυῶν, δυοῖσι ; τέσσαρες, -α, τεσσάρων, τέσσαρσι ; τεσσαρεσκαίδεκα 14 undeclined. Aeolic δύοσι 2 ; πέσσυρες, πέσυρα for 4.

	one		two		three		four	
Nom.	εἷς	μία	ἓν	N. A. δύο	τρεις	τρία	τέτταρες	τέτταρα
Gen.	ἑνός	μίας	ἑνός	G. D. δυοῖν	τριῶν		τεττάρων	
Dat.	ἐνί	μῇ	ἐνί		τρισι(ν)		τέτταροι(ν)	
Acc.	ἓνα	μίαν	ἓν		τρεις	τρία	τέτταρας	τέτταρα

a. *εἷς* is for *ἐν*-s (cp. 245). The stem *ἐν* was originally *σεμ* (Lat. *semel*, *simplex*, *singuli*), weak forms of which are *ἀ-παξ*, *ἀ-πλοῦς*, from *σμ-π-* (35 b). *μία* stands for *σμ-ια*.

b. *οὐδέ εἷς*, *μηδὲ εἷς* not even one unite (with change in accent) to form the compounds *οὐδεῖς*, *μηδεῖς* no one. These words are declined like *εἷς*: thus, *οὐδεῖς*, *οὐδεμία*, *οὐδέν*, *οὐδεὶς*, *οὐδεμῆς*, *οὐδεῖν*, etc., and sometimes in the plural (*no men, none or nobodies*) *οὐδέες*, *οὐδέων*, *οὐδέσι*, *οὐδέας*. For emphasis the compounds may be divided, as *οὐδέ εἷς* not one. A preposition or *ἀν* may separate the two parts, as *οὐδ' ἀπὸ μᾶς* from not a single one, *οὐδ' ἀν ἐνί* ne uni quidem.

c. *πρῶτος* (*primus*) means the first among more than two, *πρότερος* (*prior*) the first of two.

d. *δύο* may be used with the gen. and dat. pl., as *δύο μηνῶν* of two months. *δυοῖν* occurs rarely with plurals: *παισίν* . . . *δυοῖν* D. 39. 32. *δυεῖν* for *δυοῖν* does not appear till about 300 B.C.

e. *ἀμφω* both, N. A. *ἀμφω*, G. D. *ἀμφοῖν* (Lat. *ambo*). But *both* is more commonly *ἀμφότεροι*, -αι, -α.

f. For *τέτταρες*, *-ράκοντα*, etc., early Attic prose and tragedy have *τέσσαρες*, etc.

g. The first numeral is inflected in *τρεις* and *δέκα* 13, *τέτταρες* and *δέκα* 14 *τριεκαίδεκα* and Ionic *τεσσερεσκαίδεκα* (very rare in Attic) are indeclinable.

350. The cardinals from 5 to 199 are indeclinable; from 200 the cardinals, and all the ordinals from *first* on, are declined like *ἀγαθός*.

a. Compound numbers above 20 are expressed by placing the smaller number first (with *καί*) or the larger number first (with or without *καί*).

δύο and *εἰκοσι(ν)* two and twenty *δεύτερος* and *εικοστός*
εἰκοσι and *δύο* twenty and two, or *εἰκοσι δύο* twenty-two *εικοστός* and *δεύτερος*
 555 = *πέντε* and *πεντήκοντα* and *πεντακῶσιοι* or *πεντακῶσιοι* (καί) *πεντήκοντα* (καί) *πέντε*.

b. For 21st, 31st, etc., *εἷς* (for *πρῶτος*) and *εικοστός* (*τριακοστός*) is permissible, but otherwise the cardinal is rarely thus joined with the ordinal.

c. Compounds of 10, 20, etc., with 8 and 9 are usually expressed by subtraction with the participle of *δέω* lack, as 18, 19, *δυοῖν* (*ἐνός*) *δέοντες* *εἰκοσι*. So *παιεὶ μᾶς* *δεοῦσαι* *τετράρακοντα* with 39 ships, *δυοῖν* *δέοντα* *πεντήκοντα* 48 years; and with ordinals *ἐνός* *δέον* *εικοστὸν* *ἔτος* the 19th year. The same method may be employed in other numbers than 8's or 9's: *ἐπτά* *ἀποδόντες* *τριακῶσιοι*, i.e. 293.

d. An ordinal followed by *ἐνί* *δέκα* denotes the day of the month from the 13th to the 19th, as *πέμπτη ἐνί* *δέκα* on the 15th.

351. With the collective words (996) ἡ ἵππος *cavalry*, ἡ ἀσπίς *men with shields*, numerals in -οι may appear even in the singular: διακοσιᾷ ἵππος *200 horse* T. 1. 62, ἀσπίς μυριά καὶ τετρακοσιᾷ *10,400 horse* X. A. 1. 7. 10.

352. μύριοι, the greatest number expressed by a single word, means 10,000; μύριοι, *countless, infinite*. In the latter sense the singular may be used, as μυρία ἐρημιά *infinite solitude* P. L. 677 E.

353. Fractions are expressed in several ways: ἡμισυς $\frac{1}{2}$, ὁ ἡμισυς τοῦ ἀριθμοῦ *half the number*, αἱ ἡμίσεις τῶν πῶν *half of the ships*, τὸ ἡμισυ τοῦ στρατοῦ *half the army*, ἡμιτάλαντον *half a talent*; τρία ἡμιτάλαντα $1\frac{1}{2}$ *talents*, τρίτον ἡμίμναιον $2\frac{1}{3}$ *minae*; τριτημόριον $\frac{1}{3}$, πεμπτημόριον $\frac{1}{5}$, ἐπίτριτος $1\frac{1}{3}$, ἐπίπεντος $1\frac{1}{5}$, τῶν πέντε αἱ δύο μοῖραι $\frac{2}{5}$. But when the numerator is less by one than the denominator, the genitive is omitted and only the article and μέρη are used: as τὰ τρία μέρη $\frac{3}{4}$, i.e. *the three parts* (scil. of four).

354. Other classes of numeral words.

a. *Distributives* proper, answering the question *how many each?* are wanting in Greek. Instead, ἀνά, εἰς, and κατά, with the accus., and compounds of σύν *with*, are used: κατὰ δύο or σύνδυο *two by two, two each* (Lat. *bini*). The cardinals are often used alone, as ἀνδρὶ ἐκάστῳ δώσω πέντε ἀργυρίον μνᾶς *singulis militibus dabo quinas argenti minas* X. A. 1. 4. 13.

b. *Multiplicatives* in -πλοῦς -fold (from -πλοος, Lat. -plex), ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threelfold*, πολλαπλοῦς *manifold*.

c. *Proportionals* in -πλᾶσις: διπλᾶσις *twice as great* or (plur.) *as many*, πολλαπλᾶσις *many times as great (many)*.

d. διττός means *double*, τριττός *treble* (from διχ-ιος, τριχ-ιος 112).

N. — *Multiplication*. — Adverbs answering the question *how many times?* are used in multiplication: τὰ δὲς πέντε δέκα ἐστὶν *twice five are ten*. See also 347 N.

e. *Abstract and Collective Numbers* in -άς (gen. -άδ-ος), all feminine: ἐνὰς or μονάς *the number one, unity, monad*, δυάς *the number two, duality, triads* *trinity, triad*, δεκάς *decad, decade*, εἰκάς, ἑκατοντάς, χιλιάς, μυριάς *myriad*, ἑκατὸν μυριάδες *a million*. Also in -ύς: τριττός (-ύς) *the third of a tribe* (properly *the number three*), τετρακύς.

f. Adjectives in -αῖος, answering the question *on what day?* δευτεραῖος (or τῇ δευτεραῇ) ἀπῆλθε *he departed on the second day*.

g. *Adverbs of Division*. — μοναχῇ *singly*, in one way only, δίχα, διχῇ *in two parts, doubly*, τριχῇ, τέτραχα, etc., πολλαχῇ *in many ways*, πανταχῇ *in every way*.

VERBS

INFLECTION: PRELIMINARY REMARKS (355–380)

355. The Greek verb shows distinctions of voice, mood, verbal noun, tense, number, and person.

354 D. Hdt. has διζέει (from διχθ-ιος), τριζέει for διττός, τριττός; also -πλησιος and -φασιος. Hom. has δίχα and διχθά, τρίχα and τριχθά; τριπλῇ, τετραπλῇ.

356. Voices. — There are three voices: active, middle, and passive.

a. The middle usually denotes that the subject acts on himself or for himself, as *λούομαι wash myself, ἀμύνομαι defend myself* (lit. ward off for myself).

b. The passive borrows all its forms, except the future and aorist, from the middle.

c. Deponent verbs have an active meaning but only middle (or middle and passive) forms. If its aorist has the middle form, a deponent is called a middle deponent (*χαρίζομαι gratify, ἐχαρίσαμην*); if its aorist has the passive form, a deponent is called a passive deponent (*ἐνθύμιομαι reflect on, ἐνθυμήθημι*). Deponents usually prefer the passive to the middle forms of the aorist.

357. Moods. — Four moods, the indicative, subjunctive, optative, imperative, are called *finite*, because the person is defined by the ending (366). The infinitive, strictly a verbal noun (358), is sometimes classed as a mood.

358. Verbal Nouns. — Verbal forms that share certain properties of nouns are called *verbal nouns*. There are two kinds of verbal nouns.

1. Substantival: the infinitive.

N. — The infinitive is properly a case form (chiefly dative, rarely locative), herein being like a substantive.

2. Adjectival (inflected like adjectives):

a. Participles: active, middle, and passive.

b. Verbal adjectives:

In *-τός*, denoting possibility, as *φιλητός lovable*, or with the force of a perfect passive participle, as *γραπτός written*.

In *-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.

360 D. Hom. does not use the future or future perfect in the optative.

361. Second Aorists, etc.—Some verbs have tenses called *second aorists* (active, middle, and passive), *second perfects* and *pluperfects* (active only), and *second futures* (passive). The meaning of these tenses ordinarily corresponds to that of the *first aorist*, etc.; but when a verb has both forms in any tense (which is rarely the case), the two forms usually differ in meaning. Sometimes one form is poetical, the other used in prose.

362. No single Greek verb shows all the tenses mentioned in 359 and 361; and the paradigms are therefore taken from different verbs.

363. Number.—There are three numbers: the singular, dual, and plural.

364. Person.—There are three persons (first, second, and third) in the indicative, subjunctive, and optative. The imperative has only the second and third persons.

a. Except in a few cases in poetry (465 c) the first person plural is used for the first person dual.

365. Inflection.—The inflection of a verb consists in the addition of certain endings to the different stems.

366. Endings.—The endings in the finite moods (357) show whether the subject is first, second, or third person; and indicate number and voice. See 462 ff.

a. The middle has a different set of endings from the active. The passive has the endings of the middle except in the aorist, which has the active endings.

b. The indicative has two sets of endings in the active and in the middle: one for primary tenses, the other for secondary tenses.

c. The subjunctive uses the same endings as the primary tenses of the indicative; the optative uses the same as those of the secondary tenses.

STEMS

367. A Greek verb has two kinds of stems: (1) the *tense-stem*, to which the endings are attached, and (2) a common *verb-stem* (also called *theme*) from which all the tense-stems are derived. The tense-stem is usually made from the verb-stem by prefixing a *reduplication-syllable* (439), and by affixing signs for *mood* (457, 459) and *tense* (455). A tense-stem may be identical with a verb-stem.

368. The Tense-stems.—The tenses fall into nine classes called *tense-systems*. Each tense-system has its own separate tense-stem.

SYSTEMS.	TENSES.
I. <i>Present</i> ,	including <i>present</i> and <i>imperfect</i> .
II. <i>Future</i> ,	" <i>future active</i> and <i>middle</i> .
III. <i>First aorist</i> ,	" <i>first aorist active</i> and <i>middle</i> .
IV. <i>Second aorist</i> ,	" <i>second aorist active</i> and <i>middle</i> .
V. <i>First perfect</i> ,	" <i>first perfect</i> , <i>first pluperfect</i> , and <i>fut. perf.</i> , <i>active</i> .
VI. <i>Second perfect</i> ,	" <i>second perfect</i> and <i>second pluperfect active</i> .
VII. <i>Perfect middle</i> ,	" <i>perfect</i> and <i>pluperfect middle (pass.)</i> , <i>future perfect</i> .
VIII. <i>First passive</i> ,	" <i>first aorist</i> and <i>first future passive</i> .
IX. <i>Second passive</i> ,	" <i>second aorist</i> and <i>second future passive</i> .

The tense-stems are explained in detail in 497-597.

a. Since few verbs have both the *first* and *second* form of the same tense (361), most verbs have only six of these nine systems; many verbs do not even have six. Scarcely any verb shows all nine systems.

b. There are also secondary tense-stems for the future passive, the pluperfect, and the future perfect.

c. The tense-stems assume separate forms in the different moods.

369. The *principal parts* of a verb are the first person singular indicative of the tense-systems occurring in it. These are generally six: the present, future, first aorist, first (or second) perfect active, the perfect middle, and the first (or second) aorist passive. The future middle is given if there is no future active. The second aorist (active or middle) is added if it occurs. Thus:

λύω *loose*, λύσω, ἐλύσα, λέλυκα, λέλυμαι, ἐλύθην.

λείπω *leave*, λείψω, λέλοιπα, λέλειμμαι, ἐλείφθην, 2 aor. ἔλιπον.

γράφω *write*, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἐγράφη.

σκώπτω *jeer*, σκώψομαι, ἐσκώψα, ἐσκώφθην.

370. The principal parts of deponent verbs (356 c) are the present, future, perfect, and aorist indicative. Both first and second aorists are given if they occur.

βούλομαι *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην (passive deponent).
 γίγνομαι *become*, γενήσομαι, γεγένημαι, 2 aor. ἐγενόμην (middle deponent).
 ἐργάζομαι *work*, ἐργάσομαι, ἐργασάμην, εἰργασμαι, εἰργάσθην.

371. **Verb-stem** (or Theme). — The tense-stems are made from one fundamental stem called the verb-stem (or theme).

This verb-stem may be a root (193) as in τι-ω *honour*, or a root to which a derivative suffix has been appended, as in τι-μά-ω *honour*.

372. A verb forming its tense-stems directly from a root is called a *primitive* verb. A *denominative* verb forms its tense-stems from a longer verb-stem, originally a noun-stem; as δουλόω *enslave* from δούλος *slave*. Verbs in μι (379), and verbs in ω of two syllables (in the present indicative active, as λέγ-ω *speak*) or of three syllables

(in the middle, as *δέχομαι* receive) are generally primitive. Others are denominative.

373. The verb-stem may show numerous modifications in form.

Thus, corresponding to the gradations in *sing, sang, sung* (36), the verb *λείπ-ω* leave shows the stems *λείπ-, λοιπ-* (2 perf. *λέ-λοιπ-α*), *λιπ-* (2 aor. *ἔ-λιπ-ο-ν*); the verb *φεύγ-ω* flee shows *φενγ-* and *φυγ-* (2 aor. *ἔ-φυγ-ο-ν*). In *ῥήγνυμι* break we find the three stems *ῥηγ-, ῥωγ* (2 perf. *ῥρωγα*), *ῥαγ* (2 aor. pass. *ῥράγην*). *στέλλ-ω* send has the stems *στέλ-* and *σταλ-* (perf. *ἔ-σταλ-κα*, 2 fut. pass. *σταλ-ήσομαι*).

a. When the fundamental stem shows modifications, it is customary for convenience to call its shorter (or shortest) form the verb-stem, and to derive the other forms from it. The student must, however, beware of assuming that the short forms are *older* than the other forms.

374. The verb-stem may also show modifications in quantity, as present *λῦ-ω* loose, perfect *λέ-λῦ-κα*.

N. — Various causes produce this variation. *λῶ* has *ū* from analogy to *λύ-σω*, *ἔ-λῦ-σα* where the verb-stem *λῦ* has been regularly lengthened (534, 543). For Attic *φθάω* anticipate Hom. has *φθάω* for *φθαίγω* (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: *λῦ-ω* loose, *τίθη-μι* place.

a. In the *ω* inflection the tense-stem ends in the thematic vowel. To this form belong all futures, and the presents, imperfects, and second aorists *showing the thematic vowel*.

376. According to the ending of the verb-stem, *ω-verbs* are termed :

1. Vowel (or pure) verbs :

a. Not contracted: those that end in *υ* or *ι*, as *λῦ-ω* loose, *παιδεύ-ω* educate, *χρί-ω* anoint. Such verbs retain the final vowel of the stem unchanged in all their forms.

b. Contracted: those that end in *α*, *ε*, *ο*, as *τιμῶ* honour from *τιμά-ω*, *ποιῶ* make from *ποιέ-ω*, *δηλῶ* manifest from *δηλό-ω*.

2. Consonant verbs, as :

Liquid or nasal verbs: *δέρ-ω* flay, *μέν-ω* remain.

Verbs ending in a stop (or mute), as *ἀγ-ω* lead, *πείθ-ω* persuade.

N. — Verbs ending in a stop consonant are called labial, dental, or palatal verbs. Consonant verbs do not retain the final consonant of the stem unchanged in all their forms. The final consonant may be assimilated to a following consonant, or may form with it a double consonant.

377. Thematic Vowel. — Some tense-stems end in a vowel which varies between *ο* and *ε* (or *ω* and *η*) in certain forms. This is called the *thematic* (or *variable*) vowel. Thus *λύο-μεν* *λύε-τε*, *λύω-μεν* *λύη-τε*,

λύσομεν λύσει-τε. The thematic vowel is written °/ε or ω/η, as λυ°/ε-, γραφ°/η-. See 456.

378. ° is used before μ or ν in the indicative, and in the optative, ε before μ or ν in the subjunctive, elsewhere ε is used in the indicative (η in the subjunctive).

379. In the μ inflection no thematic vowel is employed, and the endings are attached directly to the tense-stem. The μ form is used only in the present, imperfect, and second aorist. In the other tenses, verbs in μ generally show the same inflection as ω-verbs. For further explanation of the ω and the μ inflection see 602 ff., 717 ff.

380. Meanings of the Tenses and Moods.—In the synopsis (382) meanings are given wherever these are not dependent on the use of the various forms in the sentence. The meanings of the subjunctive and optative forms and the difference between the tenses can be learned satisfactorily only from the syntax. Some of these meanings may here be given:

- a. Subjunctive: λῶμεν or λῶσμεν *let us loose*, (ἐὰν) λῶ or λῶσω (if) *I loose*, (ἴνα) γράφω (that) *I may write*.
- b. Optative: (εἴθε) λδοιμι or λῶσαιμι (would) *that I may loose!* (εἰ) λδοιμεν or λῶσαιμεν (if) *we should loose*.

381. CONJUGATION: LIST OF PARADIGMS

I. Verbs in ω:

A. Vowel verbs not contracted:

Synopsis and conjugation of λύω (pp. 112–118).

Second aorist (active and middle) of λείπω (p. 119).

Second perfect and pluperfect (active) of λείπω.

B. Vowel verbs contracted:

Present and imperfect of τιμάω, ποιέω, δηλώω (pp. 120–123).

C. Consonant verbs:

Liquid and nasal verbs: future and first aorist (active and middle), second aorist and second future passive of φαίνω (pp. 128–129).

Labial, dental, and palatal verbs: perfect and pluperfect, middle (passive) of λείπω, γράφω, πείθω, πράττω, ἐλέγχω (p. 130). Perfect of the liquid verbs ἀγγέλλω, φαίνω; and perfect of τελέω (p. 131).

II. Verbs in μ.

A. Present, imperfect, and 2 aorist of τίθημι, ἵστημι, δίδωμι (pp. 135 ff.).

Second aorist middle of ἐπριάμην (p. 138).

B. Present and imperfect of δείκνυμι (p. 140).

Second aorist: ἔδυν (p. 140).

CONJUGATION

I. (A) VOWEL VERBS:

		SYNOPSIS OF		
		I. PRESENT SYSTEM	II. FUTURE SYSTEM	III. FIRST AORIST SYSTEM
		Present and Imperfect	Future	1 Aorist
ACTIVE :	Indic.	λύω <i>I loose or am loosing</i> λύον <i>I was loosing</i>	λύσω <i>I shall loose</i>	ἐλύσα <i>I loosed</i>
	Subj.	λύω		λύσω
	Opt.	λύοιμι	λύσοιμι	λύσαιμι
	Imper.	λύε loose		λύσον loose
	Infin.	λύειν <i>to loose</i>	λύσειν <i>to be about to loose</i>	λύσαι <i>to loose or to have loosed</i>
	Part.	λύων <i>loosing</i>	λύσων <i>about to loose</i>	λύσας <i>having loosed</i>
MIDDLE :	Indic.	λύομαι <i>I loose (for myself)</i> ἐλύομην <i>I was loosing (for myself)</i>	λύσομαι <i>I shall loose (for myself)</i>	ἐλύσάμην <i>I loosed (for myself)</i>
	Subj.	λύομαι		λύσωμαι
	Opt.	λύοίμην	λύσοίμην	λύσαιμην
	Imper.	λύου loose <i>(for thyself)</i>		λύσαι loose <i>(for thyself)</i>
	Infin.	λύεσθαι <i>to loose (for one's self)</i>	λύσεσθαι <i>to be about to loose (for one's self)</i>	λύσασθαι <i>to loose or to have loosed (for one's self)</i>
	Part.	λύόμενος <i>loosing (for one's self)</i>	λύσόμενος <i>about to loose (for one's self)</i>	λύσάμενος <i>having loosed (for one's self)</i>
		VIII FIRST PASSIVE SYSTEM		
		1 Future		1 Aorist
PASSIVE :	Indic.	λύομαι <i>I am</i> ἐλύομην <i>I was</i>	λυθήσομαι <i>I shall be loosed</i>	ἐλύθην <i>I was loosed</i>
	Subj.	Like Middle		λυθῶ (for λυθῶ)
	Opt.	" "	λυθησοίμην	λυθείην
	Imper.	" "		λύθητι <i>be loosed</i>
	Infin.	" "	λυθήσεσθαι <i>to be about to be loosed</i>	λυθῆναι <i>to be loosed or to have been loosed</i>
	Part.	" "	λυθησόμενος <i>about to be loosed</i>	λυθείς <i>having been loosed</i>

Verbal adjectives : { λυτός *that may be loosed, loosed*
 λυτός *that must be loosed, (requiring) to be loosed*

OF Ω-VERBS:

NOT CONTRACTED

λύω (λύ, λυ) loose

V. FIRST PERFECT SYSTEM

1 Perfect and Pluperfect Active

ἔλυκα *I have loosed*ἐλύκη *I had loosed*

ἐλυκώς ὦ or ἐλύκω

ἐλυκώς εἶην or ἐλύκοιμι

ἐλυκώς ἔσθι or [ἐλύκε] ¹ἐλυκέναι *to have loosed*ἐλυκώς *having loosed*

VII. PERFECT MIDDLE SYSTEM

Perfect and Pluperfect Middle

ἔλυμαι *I have loosed (for myself)*ἐλύμην *I had loosed (for myself)*

ἐλυμένος ὦ

ἐλυμένος εἶην

ἐλύσο (712, 714)

ἐλύσθαι *to have loosed (for one's self)*ἐλυμένος *having loosed (for one's self)*

Perfect and Pluperfect Passive

ἔλυμαι *I have* { *been*
ἐλύμην *I had* { *loosed*

Future Perfect Passive

ἐλύσομαι *I shall have*
been loosed

Like Middle

" "

ἐλυσοίμην

" "

ἐλύσασθαι

" "

ἐλυσόμενος

¹ The simple forms of the perfect imperative active of λύω probably never occur in classical Greek (897), but are included to show the inflection.

I. (A) VOWEL VERBS:

383.

1. ACTIVE

		Present	Imperfect	Future
INDICATIVE.	S.	1. λέω	ἔλεον	λέσω
		2. λέεις	ἔλεις	λέσεις
		3. λέει	ἔλε	λέσει
	D.	2. λέετον	ἔλεετον	λέσετον
		3. λέετον	ἔλεέτην	λέσετον
	P.	1. λέομεν	ἔλομεν	λέσομεν
		2. λέετε	ἔλέτε	λέσετε
		3. λέουσι	ἔλεον	λέσουσι
SUBJUNCTIVE.	S.	1. λέω		
		2. λέῃς		
		3. λέῃ		
	D.	2. λέήτων		
		3. λέήτων		
	P.	1. λέωμεν		
		2. λέῃτε		
		3. λέωσι		
OPTATIVE.	S.	1. λέοιμι		λέσοιμι
		2. λέοις		λέσοις
		3. λέοι		λέσοι
	D.	2. λέοιτον		λέσοιτον
		3. λέοίτην		λέσοίτην
	P.	1. λέοιμεν		λέσοιμεν
		2. λέοιτε		λέσοιτε
		3. λέοιεν		λέσοιεν
IMPERATIVE.	S.	2. λέε		
		3. λέέτω		
	D.	2. λέετον		
		3. λέέτων		
	P.	2. λέέτε		
		3. λέόντων		
INFINITIVE.		λέειν		λέσθην
PARTICIPLE.		λέων, λέουσα,		λέων, λέουσα
		λόν (805)		λόν (806)

NOT CONTRACTED

VOICE OF λύω

	1 Aorist	1 Perfect	1 Pluperfect
IND. S.	1. λύσα 2. λύσας 3. λύσει	λoluκα λoluκας λoluκει	ἐλoluκεῖ ἐλoluκεῖς ἐλoluκει(ν)
D.	2. λύσατον 3. λύσάτην	ἐλoluκατον ἐλoluκατον	ἐλoluκετον ἐλoluκέτην
P.	1. λύσαμεν 2. λύσατε 3. λύσαν	ἐλoluκαμεν ἐλoluκατε ἐλoluκῃσι	ἐλoluκαμεν ἐλoluκετε ἐλoluκεσαν
ΣΥΝ. S.	1. λύσω 2. λύσῃς 3. λύσῃ	ἐλoluκῶς ὦ (691) or ἐλoluκῶς ἧς ἐλoluκῶς ἧ	ἐλoluκω (692) ἐλoluκῃς ἐλoluκῇ
D.	2. λύσῃτον 3. λύσῃτον	ἐλoluκότε ἦτον ἐλoluκότε ἦτον	ἐλoluκεῖτον ἐλoluκεῖτον
P.	1. λύσωμεν 2. λύσῃτε 3. λύσωσι	ἐλoluκότες ὦμεν ἐλoluκότες ἦτε ἐλoluκότες ὦσι	ἐλoluκαμεν ἐλoluκεῖτε ἐλoluκῶσι
ΟΤΙ. S.	1. λύσαιμι 2. λύσαις, λύσαις (668) 3. λύσαι, λύσαι (668)	ἐλoluκῶς εἶην (694) or ἐλoluκῶς εἶης ἐλoluκῶς εἶη	ἐλoluκοίμι, -οίην ἐλoluκοίς, -οίης ἐλoluκοί, -οίη
D.	2. λύσαιτον 3. λύσάιτην	ἐλoluκότε εἶητον, εἶτον ἐλoluκότε εἶήτην, εἶτην	ἐλoluκοίτον ἐλoluκοίτην
P.	1. λύσαιμεν 2. λύσαιτε 3. λύσαιμεν, λύσαιμεν (668)	ἐλoluκότες εἶημεν, εἶμεν ἐλoluκότες εἶητε, εἶτε ἐλoluκότες εἶσαν, εἶεν	ἐλoluκοίμεν ἐλoluκοίτε ἐλoluκοίεν
IMF. S.	2. λύσων 3. λύσάτω	ἐλoluκῶς ἔσθι (697) or ἐλoluκῶς ἔστω	[ἐλoluκει (697) ἐλoluκέτω
D.	2. λύσάτων 3. λύσάτων	ἐλoluκότε ἔστων ἐλoluκότε ἔστων	ἐλoluκετον ἐλoluκέτων
P.	2. λύσάτε 3. λύσάτων	ἐλoluκότες ἔστέ ἐλoluκότες ὄντων	ἐλoluκετε]
INF.	λύσαι	ἐλoluκέναι	
PART.	λύσας, λύσασα, λύσαν (306)	ἐλoluκῶς, ἐλoluκυῖα, ἐλoluκός (309)	

2. MIDDLE¹

	Present	Imperfect	Future
INDICATIVE.	S. 1. λῶμαι	ἐλϋόμην	λῶσομαι
	2. λῶῃ, λῶει (628)	ἐλϋού	λῶσῃ, λῶσει (628)
	3. λῶται	ἐλϋίτο	λῶσεται
	D. 2. λῶσθον	ἐλϋέσθον	λῶσεισθον
	3. λῶσθον	ἐλϋέσθην	λῶσεισθον
	P. 1. λϋόμεθα	ἐλϋόμεθα	λϋσόμεθα
	2. λῶσθε	ἐλϋεσθε	λῶσεισθε
	3. λῶνται	ἐλϋοντο	λῶσονται
SUBJUNCTIVE.	S. 1. λῶμαι		
	2. λῶῃ		
	3. λῶηται		
	D. 2. λῶησθον		
	3. λῶησθον		
	P. 1. λϋώμεθα		
	2. λῶησθε		
	3. λῶωνται		
OPTATIVE.	S. 1. λϋοίμην		λϋσοίμην
	2. λῶοιο		λῶσοιο
	3. λῶοιτο		λῶσοιτο
	D. 2. λῶοισθον		λῶσοισθον
	3. λῶοίσθην		λῶσοίσθην
	P. 1. λϋοίμεθα		λϋσοίμεθα
	2. λῶοισθε		λῶσοισθε
	3. λῶοιντο		λῶσοιντο
IMPERATIVE.	S. 2. λῶου		
	3. λϋέσθω		
	D. 2. λῶέσθον		
	3. λϋέσθων		
	P. 2. λῶεσθε		
	3. λϋέσθων		
INFINITIVE.	λῶεσθαι		λῶσεισθαι
PARTICIPLE.	λϋόμενος, λϋομένη, λϋόμενον (287)		λϋσόμενος, -η, -ον (287)

¹ λῶω in the middle usually means *to release for one's self, get some one set free, hence to ransom, redeem, deliver.*

VOICE OF λύω

	1 Aorist	Perfect	Pluperfect
INDICATIVE.	S. 1. λῦσάμην	λῦμαι	ἐλελύμην
	2. λῦσω	λῦσαι	ἐλελυσο
	3. λῦσατο	λῦται	ἐλελυτο
	D. 2. λῦσασθον	λῦσθον	ἐλελυσθον
	3. λῦσάσθην	λῦσθον	ἐλελύσθη
	P. 1. λῦσάμεθα	λελύμεθα	ἐλελύμεθα
	2. λῦσασθε	λελυσθε	ἐλελυσθε
	3. λῦσαντο	λῦνται	ἐλελυντο
SUBJUNCTIVE.	S. 1. λῦσῶμαι	λελυμένος ᾧ (599 f)	
	2. λῦσῃ	λελυμένος ᾗς	
	3. λῦσῇται	λελυμένος ᾗ	
	D. 2. λῦσῃσθον	λελυμένῳ ᾗτον	
	3. λῦσῃσθον	λελυμένῳ ᾗτον	
	P. 1. λῦσώμεθα	λελυμένοι ὧμεν	
	2. λῦσῃσθε	λελυμένοι ᾗτε	
	3. λῦσωνται	λελυμένοι ὧσι	
OPTATIVE.	S. 1. λῦσαιμην	λελυμένος εἴην (599 f)	
	2. λῦσαιμε	λελυμένος εἴης	
	3. λῦσαιτο	λελυμένος εἴη	
	D. 2. λῦσαισθον	λελυμένῳ εἴητον or εἴτον	
	3. λῦσαισθην	λελυμένῳ εἴητην or εἴτην	
	P. 1. λῦσαιμεθα	λελυμένοι εἴημεν or εἴμεν	
	2. λῦσαισθε	λελυμένοι εἴητε or εἴτε	
	3. λῦσαιντο	λελυμένοι εἴησαν or εἴαν	
IMPERATIVE.	S. 2. λῦσαι	λῦσο (599 g)	
	3. λῦσάσθω	λελύσθω (712)	
	D. 2. λῦσασθον	λῦσθον	
	3. λῦσάσθων	λελύσθων	
	P. 2. λῦσασθε	λῦσθε	
	3. λῦσάσθων	λελύσθων	
INFINITIVE.	λῦσασθαι	λελύσθαι	
PARTICIPLE.	λῦσάμενος, -η, -ον (287)	λελυμένος, -η, -ον (287)	

8. PASSIVE VOICE OF λύω

		Future Perfect	1 Aorist	1 Future
INDICATIVE.	S.	1. λελύσομαι	ἐλύθην	λυθήσομαι
		2. λελύσῃ, λελύσει	ἐλύθης	λυθήσῃ, λυθήσει
		3. λελύσεται	ἐλύθη	λυθήσεται
	D.	2. λελύσεσθον	ἐλύθητον	λυθήσεσθον
		3. λελύσεσθον	ἐλυθήτην	λυθήσεσθον
	P.	1. λελύσόμεθα	ἐλύθημεν	λυθησόμεθα
		2. λελύσεσθε	ἐλύθητε	λυθήσεσθε
		3. λελύσονται	ἐλύθησαν	λυθήσονται
SUBJUNCTIVE.	S.	1.	λυθῶ	
		2.	λυθῇς	
		3.	λυθῇ	
	D.	2.	λυθήτον	
		3.	λυθήτων	
	P.	1.	λυθῶμεν	
		2.	λυθῇτε	
		3.	λυθῶσι	
OPTATIVE.	S.	1. λελυσοίμην	λυθείην	λυθησοίμην
		2. λελύσοιο	λυθείης	λυθήσοιο
		3. λελύσοιτο	λυθείη	λυθήσοιτο
	D.	2. λελύσοισθον	λυθείτον or λυθείητον	λυθήσοισθον
		3. λελυσοίσθην	λυθείτην or λυθείήτην	λυθησοίσθην
	P.	1. λελυσοίμεθα	λυθείμεν or λυθείημεν	λυθησοίμεθα
		2. λελύσοισθε	λυθείτε or λυθείητε	λυθήσοισθε
		3. λελύσοιντο	λυθείεν or λυθείησαν	λυθήσοιντο
IMPERATIVE.	S.	2.	λύθητι	
		3.	λυθήτω	
	D.	2.	λύθητον	
		3.	λυθήτων	
	P.	2.	λύθητε	
		3.	λυθίντων	
INFINITIVE.		λελύσεσθαι	λυθῆναι	λυθήσεσθαι
PARTICIPLE.		λελυσόμενος, -η, -ον (287)	λυθείς, λυθείσα, λυθέν (307)	λυθησόμενος, -η, -ον (287)

384. As examples of the second aorist and second perfect systems (368), the second aorist active and middle and the second perfect and pluperfect active of *λείπω* *leave* are here given.

	2 Aorist Active	2 Aorist Middle	2 Perfect	2 Pluperfect
IND. S.	1. <i>λείπον</i>	<i>λείπομην</i>	<i>ἔλειπον</i>	<i>ἔλειόμην</i>
	2. <i>λείπεις</i>	<i>λείπῃς</i>	<i>ἔλειπας</i>	<i>ἔλειόμην</i>
	3. <i>λείπει</i>	<i>λείπετο</i>	<i>ἔλειπε</i>	<i>ἔλειπει(ν)</i>
D.	2. <i>λείπετον</i>	<i>λείπεσθον</i>	<i>ἔλειπατον</i>	<i>ἔλειόπετον</i>
	3. <i>λείπέτην</i>	<i>λείπέσθην</i>	<i>ἔλείπατον</i>	<i>ἔλειόπέτην</i>
P.	1. <i>λείπομεν</i>	<i>λείπομεθα</i>	<i>ἔλείπαμεν</i>	<i>ἔλειόπαμεν</i>
	2. <i>λείπετε</i>	<i>λείπεσθε</i>	<i>ἔλείπατε</i>	<i>ἔλειόπετε</i>
	3. <i>λείπον</i>	<i>λείποντο</i>	<i>ἔλειπᾶσι</i>	<i>ἔλειόπεσαν</i>
SUBJ. S.	1. <i>λίπω</i>	<i>λίπωμαι</i>	<i>ἔλειπῶς ᾧ</i> (599 c) <i>οἷ</i>	<i>ἔλειόπω</i> (692)
	2. <i>λίπῃς</i>	<i>λίπῃ</i>	<i>ἔλειπῶς ᾧς</i>	<i>ἔλειόπῃς</i>
	3. <i>λίπῃ</i>	<i>λίπῃται</i>	<i>ἔλειπῶς ᾧ</i>	<i>ἔλειόπῃ</i>
D.	2. <i>λίπητον</i>	<i>λίπησθον</i>	<i>ἔλειπότε ᾧτον</i>	<i>ἔλειόπητον</i>
	3. <i>λίπητον</i>	<i>λίπησθον</i>	<i>ἔλειπότε ᾧτον</i>	<i>ἔλειόπητον</i>
P.	1. <i>λίπομεν</i>	<i>λίπομεθα</i>	<i>ἔλειπότες ᾧμεν</i>	<i>ἔλειόπομεν</i>
	2. <i>λίπητε</i>	<i>λίπησθε</i>	<i>ἔλειπότες ᾧτε</i>	<i>ἔλειόπητε</i>
	3. <i>λίπωσι</i>	<i>λίπωνται</i>	<i>ἔλειπότες ᾧσι</i>	<i>ἔλειόπωσι</i>
OPT. S.	1. <i>λίποιμι</i>	<i>λίποίμην</i>	<i>ἔλειπῶς εἴην</i> (599 c) <i>οἷ</i>	<i>ἔλειόποιμι</i> (695)
	2. <i>λίποις</i>	<i>λίποις</i>	<i>ἔλειπῶς εἴης</i>	<i>ἔλειόποις</i>
	3. <i>λίποι</i>	<i>λίποιτο</i>	<i>ἔλειπῶς εἴῃ</i>	<i>ἔλειόποι</i>
D.	2. <i>λίποιτον</i>	<i>λίποισθον</i>	<i>ἔλειπότε εἴητον, εἴτον</i>	<i>ἔλειόποιτον</i>
	3. <i>λίποίτην</i>	<i>λίποίσθην</i>	<i>ἔλειπότε εἴήτην, εἴτην</i>	<i>ἔλειόποίτην</i>
P.	1. <i>λίποίμεν</i>	<i>λίποίμεθα</i>	<i>ἔλειπότες εἴημεν, εἴμεν</i>	<i>ἔλειόποίμεν</i>
	2. <i>λίποιτε</i>	<i>λίποισθε</i>	<i>ἔλειπότες εἴητε, εἴτε</i>	<i>ἔλειόποιτε</i>
	3. <i>λίποιεν</i>	<i>λίποιντο</i>	<i>ἔλειπότες εἴησαν, εἴεν</i>	<i>ἔλειόποιεν</i>
IMP. S.	2. <i>λίπε</i>	<i>λίποθ</i>		
	3. <i>λίπέτω</i>	<i>λίπέσθω</i>		
D.	2. <i>λίπετον</i>	<i>λίπεσθον</i>		
	3. <i>λίπέτων</i>	<i>λίπέσθων</i>		
P.	2. <i>λίπετε</i>	<i>λίπεσθε</i>		
	3. <i>λίπόντων</i>	<i>λίπέσθων</i>		
INF.	<i>λίπειν</i>	<i>λίπέσθαι</i>	<i>ἔλειπέναι</i>	
PART.	<i>λίπών, λιποῦσα, λιπόν</i> (305 a)	<i>λίπόμενος, -η, -ον</i> (287)	<i>ἔλειπώς, -υια, -ός</i> (309)	

I. (B) VOWEL VERBS: CONTRACTED VERBS

385. Verbs in -αω, -εω, -ω are contracted only in the present and imperfect. The principles of contraction are explained in 49-55. τιμάω (τιμα-) honour, ποιέω (ποιε-) make, and δηλώω (δηλο-) manifest are thus inflected in the present and imperfect of the active, middle and passive.

ACTIVE

PRESENT INDICATIVE

S. 1. (τιμάω)	τιμᾶ	(ποιέω)	ποιᾶ	(δηλώω)	δηλᾶ
2. (τιμάεις)	τιμάῃς	(ποιεῖς)	ποιεῖς	(δηλᾷς)	δηλοῖς
3. (τιμάει)	τιμᾷ	(ποιεῖ)	ποιεῖ	(δηλᾷ)	δηλοῖ
D. 2. (τιμάετον)	τιμᾶτον	(ποιέετον)	ποιεῖτον	(δηλόετον)	δηλοῦτον
3. (τιμάετον)	τιμᾶτον	(ποιέετον)	ποιεῖτον	(δηλόετον)	δηλοῦτον
P. 1. (τιμάομεν)	τιμᾶμεν	(ποιόομεν)	ποιόομεν	(δηλόομεν)	δηλοῦμεν
2. (τιμάετε)	τιμᾶτε	(ποιέετε)	ποιεῖτε	(δηλόετε)	δηλοῦτε
3. (τιμάουσι)	τιμᾶσι	(ποιέουσι)	ποιόουσι	(δηλόουσι)	δηλοῦσι

IMPERFECT

S. 1. (ἐτίμαον)	ἐτίμων	(ἐποίεον)	ἐποίουν	(ἐδήλοον)	ἐδήλουν
2. (ἐτίμαες)	ἐτίμαῖς	(ἐποίεις)	ἐποίεις	(ἐδήλοις)	ἐδήλουῖς
3. (ἐτίμαε)	ἐτίμαῖ	(ἐποίει)	ἐποίει	(ἐδήλοι)	ἐδήλουῖ
D. 2. (ἐτίμάετον)	ἐτίμᾶτον	(ἐποιέετον)	ἐποιεῖτον	(ἐδηλόετον)	ἐδηλοῦτον
3. (ἐτίμαέτην)	ἐτίμᾶτην	(ἐποιεέτην)	ἐποιεῖτην	(ἐδηλοέτην)	ἐδηλοῦτην
P. 1. (ἐτιμάομεν)	ἐτιμᾶμεν	(ἐποιόομεν)	ἐποιόομεν	(ἐδηλόομεν)	ἐδηλοῦμεν
2. (ἐτιμάετε)	ἐτιμᾶτε	(ἐποιέετε)	ἐποιεῖτε	(ἐδηλόετε)	ἐδηλοῦτε
3. (ἐτίμαον)	ἐτίμων	(ἐποίεον)	ἐποίουν	(ἐδήλοον)	ἐδήλουν

PRESENT SUBJUNCTIVE

S. 1. (τιμάω)	τιμᾶ	(ποιέω)	ποιᾶ	(δηλώω)	δηλᾶ
2. (τιμάῃς)	τιμᾷς	(ποιεῇς)	ποιεῇς	(δηλόῃς)	δηλοῖς
3. (τιμάῃ)	τιμᾷ	(ποιεῇ)	ποιεῇ	(δηλόῃ)	δηλοῖ
D. 2. (τιμάητον)	τιμᾶτον	(ποιέητον)	ποιεῇτον	(δηλόητον)	δηλοῦτον
3. (τιμάητον)	τιμᾶτον	(ποιέητον)	ποιεῇτον	(δηλόητον)	δηλοῦτον
P. 1. (τιμάωμεν)	τιμᾶμεν	(ποιόωμεν)	ποιόωμεν	(δηλόωμεν)	δηλοῦμεν
2. (τιμάῃτε)	τιμᾷτε	(ποιέῃτε)	ποιεῇτε	(δηλόῃτε)	δηλοῦτε
3. (τιμάωσι)	τιμᾶσι	(ποιόωσι)	ποιόωσι	(δηλόωσι)	δηλοῦσι

ACTIVE — *Concluded*

PRESENT OPTATIVE (see 393)

S. 1. (τίμασθην)	τίμῃην	(ποιεῖσθην)	ποιεῖην	(δηλοῖσθην)	δηλοῖην
2. (τίμασθῃς)	τίμῃης	(ποιεῖσθῃς)	ποιεῖης	(δηλοῖσθῃς)	δηλοῖης
3. (τίμασθῃ)	τίμῃῃ	(ποιεῖσθῃ)	ποιεῖῃ	(δηλοῖσθῃ)	δηλοῖῃ
D. 2. (τίμασθῆτον)	τίμῃῃτον	(ποιεῖσθῆτον)	ποιεῖῃτον	(δηλοῖσθῆτον)	δηλοῖῃτον
3. (τίμασθῆτην)	τίμῃῃτην	(ποιεῖσθῆτην)	ποιεῖῃτην	(δηλοῖσθῆτην)	δηλοῖῃτην
P. 1. (τίμασθῆμεν)	τίμῃῃμεν	(ποιεῖσθῆμεν)	ποιεῖῃμεν	(δηλοῖσθῆμεν)	δηλοῖῃμεν
2. (τίμασθῆτε)	τίμῃῃτε	(ποιεῖσθῆτε)	ποιεῖῃτε	(δηλοῖσθῆτε)	δηλοῖῃτε
3. (τίμασθῆσαν)	τίμῃῃσαν	(ποιεῖσθῆσαν)	ποιεῖῃσαν	(δηλοῖσθῆσαν)	δηλοῖῃσαν

ΟΓ

ΟΓ

ΟΓ

S. 1. (τίμαοιμι)	τίμῳιμι	(ποιάοιμι)	ποιάοιμι	(δηλόοιμι)	δηλόοιμι
2. (τίμαοις)	τίμῳς	(ποιάοις)	ποιάοις	(δηλόοις)	δηλόοις
3. (τίμαοι)	τίμῳ	(ποιάοι)	ποιάοι	(δηλόοι)	δηλόοι
D. 2. (τίμαοιτον)	τίμῳιτον	(ποιάοιτον)	ποιάοιτον	(δηλόοιτον)	δηλόοιτον
3. (τίμαοιτην)	τίμῳιτην	(ποιάοιτην)	ποιάοιτην	(δηλόοιτην)	δηλόοιτην
P. 1. (τίμαοιμεν)	τίμῳιμεν	(ποιάοιμεν)	ποιάοιμεν	(δηλόοιμεν)	δηλόοιμεν
2. (τίμαοιτε)	τίμῳιτε	(ποιάοιτε)	ποιάοιτε	(δηλόοιτε)	δηλόοιτε
3. (τίμαοιεν)	τίμῳιεν	(ποιάοιεν)	ποιάοιεν	(δηλόοιεν)	δηλόοιεν

PRESENT IMPERATIVE

S. 2. (τίμαε)	τίμᾱε	(ποιέε)	ποιεί	(δηλόε)	δηλόου
3. (τίμαέτω)	τίμᾱέτω	(ποιέέτω)	ποιείτω	(δηλόέτω)	δηλόούτω
D. 2. (τίμαέτορ)	τίμᾱέτορ	(ποιέέτορ)	ποιείτορ	(δηλόέτορ)	δηλόούτορ
3. (τίμαέτων)	τίμᾱέτων	(ποιέέτων)	ποιείτων	(δηλόέτων)	δηλόούτων
P. 2. (τίμάετε)	τίμᾱέτε	(ποιέετε)	ποιείτε	(δηλόέτε)	δηλόούτε
3. (τίμάοντων)	τίμᾱόντων	(ποιέόντων)	ποιούντων	(δηλόόντων)	δηλόούντων

PRESENT INFINITIVE

(τίμάειν)	τίμᾱν	(ποιάειν)	ποιᾱν	(δηλόειν)	δηλόθν

PRESENT PARTICIPLE

(τίμάων)	τίμᾱων	(ποιάων)	ποιᾱων	(δηλόων)	δηλόθων

For the inflection of contracted participles, see 310. For the infinitive, see 469 a.

Attic prose always, and Attic poetry usually, use the contracted forms.

N. 1. — The open forms of verbs in *-aw* are sometimes found in Homer. Verbs in *-aw* often show the uncontracted forms in Homer; in Herodotus contraction properly takes place except before *o* and *ω*. Verbs in *-ow* never appear in their uncontracted forms in any author.

N. 2. — *ποιέω* sometimes loses its *ι* (43) except before *o* sounds.

MIDDLE AND PASSIVE

PRESENT INDICATIVE

S. 1. (τιμάμαι)	τιμάμαι	(ποιέμαι)	ποιῶμαι	(δηλόμαι)	δηλόμαι
2. (τιμάῃ, τιμάει)	τιμάῃ	(ποιέῃ, ποιεῖ)	ποιῇ, ποιεῖ	(δηλόῃ, δηλόει)	δηλόει
3. (τιμάται)	τιμάται	(ποιέται)	ποιᾶται	(δηλόεται)	δηλόεται
D. 2. (τιμάεσθον)	τιμάεσθον	(ποιέεσθον)	ποιεῖσθον	(δηλόεσθον)	δηλοῦσθον
3. (τιμάεσθον)	τιμάεσθον	(ποιέεσθον)	ποιεῖσθον	(δηλόεσθον)	δηλοῦσθον
P. 1. (τιμαίμεθα)	τιμάμεθα	(ποιεῖμεθα)	ποιούμεθα	(δηλούμεθα)	δηλούμεθα
2. (τιμάεσθε)	τιμάεσθε	(ποιέεσθε)	ποιεῖσθε	(δηλόεσθε)	δηλοῦσθε
3. (τιμάνται)	τιμάνται	(ποιέονται)	ποιούνται	(δηλόονται)	δηλοῦνται

IMPERFECT

S. 1. (ἐτιμάμην)	ἐτιμάμην	(ἐποιέμην)	ἐποιούμην	(ἐδηλόμην)	ἐδηλούμην
2. (ἐτιμάου)	ἐτιμάου	(ἐποιέου)	ἐποιού	(ἐδηλόου)	ἐδηλοῦ
3. (ἐτιμάετο)	ἐτιμάετο	(ἐποιέετο)	ἐποιεῖτο	(ἐδηλόετο)	ἐδηλοῖτο
D. 2. (ἐτιμάεσθον)	ἐτιμάεσθον	(ἐποιέεσθον)	ἐποιεῖσθον	(ἐδηλόεσθον)	ἐδηλοῦσθον
3. (ἐτιμαίεσθην)	ἐτιμαίεσθην	(ἐποιεῖσθην)	ἐποιεῖσθην	(ἐδηλόεσθην)	ἐδηλοῦσθην
P. 1. (ἐτιμαίμεθα)	ἐτιμάμεθα	(ἐποιεῖμεθα)	ἐποιούμεθα	(ἐδηλούμεθα)	ἐδηλούμεθα
2. (ἐτιμάεσθε)	ἐτιμάεσθε	(ἐποιέεσθε)	ἐποιεῖσθε	(ἐδηλόεσθε)	ἐδηλοῦσθε
3. (ἐτιμάντο)	ἐτιμάντο	(ἐποιέοντο)	ἐποιούντο	(ἐδηλόοντο)	ἐδηλοῦντο

PRESENT SUBJUNCTIVE

S. 1. (τιμάωμαι)	τιμάωμαι	(ποιέωμαι)	ποιῶμαι	(δηλόωμαι)	δηλώμαι
2. (τιμάῃ)	τιμάῃ	(ποιέῃ)	ποιῇ	(δηλόῃ)	δηλόει
3. (τιμάηται)	τιμάηται	(ποιέηται)	ποιῇται	(δηλόηται)	δηλώται
D. 2. (τιμάησθον)	τιμάησθον	(ποιέησθον)	ποιῇσθον	(δηλόησθον)	δηλώσθον
3. (τιμάησθον)	τιμάησθον	(ποιέησθον)	ποιῇσθον	(δηλόησθον)	δηλώσθον
P. 1. (τιμαίωμεθα)	τιμάωμεθα	(ποιεῖωμεθα)	ποιῶμεθα	(δηλοίωμεθα)	δηλώμεθα
2. (τιμάησθε)	τιμάησθε	(ποιέησθε)	ποιῇσθε	(δηλόησθε)	δηλώσθε
3. (τιμάνωται)	τιμάνωται	(ποιέωνται)	ποιάνωται	(δηλῶνται)	δηλῶνται

PRESENT OPTATIVE

S. 1. (τιμαίμην)	τιμάμην	(ποιεῖμην)	ποιούμην	(δηλοίμην)	δηλοίμην
2. (τιμάοιο)	τιμάοιο	(ποιέοιο)	ποιέοιο	(δηλόοιο)	δηλόοιο
3. (τιμάοιτο)	τιμάοιτο	(ποιέοιτο)	ποιέοιτο	(δηλόοιτο)	δηλόοιτο
D. 2. (τιμάοισθον)	τιμάοισθον	(ποιέοισθον)	ποιέοισθον	(δηλόοισθον)	δηλόοισθον
3. (τιμαίσισθην)	τιμαίσισθην	(ποιεῖσισθην)	ποιέοισθην	(δηλόοισθην)	δηλόοισθην
P. 1. (τιμαίμεθα)	τιμάμεθα	(ποιεῖμεθα)	ποιούμεθα	(δηλοίμεθα)	δηλοίμεθα
2. (τιμάοισθε)	τιμάοισθε	(ποιέοισθε)	ποιέοισθε	(δηλόοισθε)	δηλόοισθε
3. (τιμάοιντο)	τιμάοιντο	(ποιέοιντο)	ποιέοιντο	(δηλόοιντο)	δηλόοιντο

MIDDLE AND PASSIVE — *Concluded*

PRESENT IMPERATIVE

3. 2. (τιμάου)	τιμά	(ποιέου)	ποιεῖ	(δηλόου)	δηλοῖ
3. (τιμάεσθω)	τιμάεσθω	(ποιεέσθω)	ποιεέσθω	(δηλοέσθω)	δηλοέσθω
D. 2. (τιμάεσθον)	τιμάεσθον	(ποιεέσθον)	ποιεέσθον	(δηλοέσθον)	δηλοέσθον
3. (τιμάεσθων)	τιμάεσθων	(ποιεέσθων)	ποιεέσθων	(δηλοέσθων)	δηλοέσθων
P. 2. (τιμάεσθε)	τιμάεσθε	(ποιεέσθε)	ποιεέσθε	(δηλοέσθε)	δηλοέσθε
3. (τιμάεσθων)	τιμάεσθων	(ποιεέσθων)	ποιεέσθων	(δηλοέσθων)	δηλοέσθων

PRESENT INFINITIVE

(τιμάεσθαι)	τιμάεσθαι	(ποιεέσθαι)	ποιεέσθαι	(δηλοέσθαι)	δηλοέσθαι

PRESENT PARTICIPLE

(τιμάμενος)	τιμάμενος	(ποιεόμενος)	ποιεόμενος	(δηλοόμενος)	δηλοόμενος

386. Examples of Contracted Verbs.

1. Verbs in -aw :

ἀπατάω <i>deceive</i> (ἀπάτη <i>deceit</i>)	ὀρμάω <i>set in motion</i> (ὀρμή <i>impulse</i>)
βοάω <i>shout</i> (βοή <i>shout</i>)	πειράσμαι <i>attempt</i> (πεῖρα <i>trial</i>) -
μελετάω <i>practise</i> (μελέτη <i>practice</i>)	τελευτάω <i>finish</i> (τελευτή <i>end</i>)
νικάω <i>conquer</i> (νίκη <i>victory</i>)	τολμάω <i>dare</i> (τόλμα <i>daring</i>)

2. Verbs in -ew :

ἁδικάω <i>do wrong</i> (ἄδικος <i>unjust</i>)	οἰκάω <i>inhabit</i> (οἶκος <i>house</i> , poetic)
βοηθάω <i>assist</i> (βοηθός <i>assisting</i>)	πολεμέω <i>make war</i> (πόλεμος <i>war</i>)
κόσμάω <i>order</i> (κόσμος <i>order</i>)	φθονέω <i>envy</i> (φθόνος <i>envy</i>)
μισάω <i>hate</i> (μῖσος <i>hate</i>)	φιλέω <i>love</i> (φίλος <i>friend</i>)

3. Verbs in -ow :

ἄξιω <i>think worthy</i> (ἄξιος <i>worthy</i>)	κῆρύω <i>make valid</i> (κῆρυξ <i>authority</i>)
δουλάω <i>enslave</i> (δούλος <i>slave</i>)	πολεμέω <i>make an enemy of</i> (πόλεμος <i>war</i>)
ἐλευθερώω <i>set free</i> (ἐλεύθερος <i>free</i>)	στεφανώνω <i>crown</i> (στέφανος <i>crown</i>)
ὑγύνω <i>put under the yoke</i> (ὑγόν <i>yoke</i>)	ταπεινώνω <i>humiliate</i> (ταπεινός <i>humiliated</i>)

387. Principal parts of Contracted Verbs.

τιμάω	τιμήσω	ἔτιμησα	τετίμηκα	τετίμημαι	ἔτιμήθην
θηράω	θηρέσω	ἔθιρᾱσα	τεθήρᾱκα	τεθήρᾱμαι	ἔθιρᾱθην
ποιέω	ποιήσω	ἔποιησα	πεποίηκα	πεποίημαι	ἔποιήθην
διδάσκω	διδάσκω	ἔδίδακσα	δεδίδακκα	δεδίδαμαι	ἔδιδάθην

388.

SYNOPSIS OF τιμά-ω honour

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	τιμῶ	ἐτίμων	τιμήσω	ἐτίμησα	τετίμηκα	ἐτετίμηκα
Sub.	τιμῶ			τιμήσω	τετίμηκός ᾧ	
Opt.	τιμήην, -φμι		τιμήσοιμι	τιμήσαιμι	τετίμηκός εἶην	
Imp.	τιμᾶ			τίμησον		
Inf.	τιμᾶν		τιμήσειν	τιμήσαι	τετίμηκῆναι	
Par.	τιμῶν		τιμήσων	τιμήσῃς	τετίμηκός	
	Mid. Pass.	Middle	Middle	Middle	Mid. Pass.	
Ind.	τιμῶμαι	ἐτιμώμην	τιμήσομαι	ἐτίμησάμην	τετίμημαι	ἐτετίμήμην
Sub.	τιμῶμαι			τιμήσωμαι	τετίμημένος ᾧ	
Opt.	τιμήμην		τιμησοίμην	τιμησάιμην	τετίμημένος εἶην	
Imp.	τιμῶ			τίμησαι	τετίμησο	
Inf.	τιμᾶσθαι		τιμήσεσθαι	τιμήσασθαι	τετίμησθαι	
Par.	τιμώμενος		τιμησόμενος	τιμησόμενος	τετίμημένος	
		Passive	Passive	Passive	Fut. Perf. Pass.	
Ind.		τιμηθήσομαι	ἐτιμήθην	τετίμησμαι		
Sub.			τιμηθῶ			
Opt.		τιμηθσοίμην	τιμηθείην	τετίμησοίμην		
Imp.			τιμήθῃτι			
Inf.		τιμηθήσεσθαι	τιμηθῆναι	τετίμησεσθαι		
Par.		τιμηθόμενος	τιμηθείς	τετίμησόμενος		

Verbal adjectives : τιμητός, τιμητός

389.

SYNOPSIS OF θηρά-ω hunt

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	θηρῶ	ἐθήρων	θηρᾶσω	ἐθήρῃσα	τεθήρῃκα	ἐτεθήρῃκα
Sub.	θηρῶ			θηρᾶσω	τεθήρῃκός ᾧ	
Opt.	θηρέην, -φμι		θηρᾶσοιμι	θηρᾶσαιμι	τεθήρῃκός εἶην	
Imp.	θήρῃ			θήρᾶσον		
Inf.	θηρᾶν		θηρᾶσειν	θηρᾶσαι	τεθήρῃκῆναι	
Par.	θηρῶν		θηρᾶσων	θηρᾶσῃς	τεθήρῃκός	
	Mid. Pass.	Middle	Middle	Middle	Mid. Pass.	
Ind.	θηρῶμαι	ἐθηρέμην	θηρᾶσομαι	ἐθηρᾶσάμην	τεθήρῃμαι	ἐτεθήρᾶμην
Sub.	θηρῶμαι			θηρᾶσωμαι	τεθήρῃμένος ᾧ	
Opt.	θηρέμην		θηρᾶσοίμην	θηρᾶσάιμην	τεθήρῃμένος εἶην	
Imp.	θηρῶ			θήρᾶσαι	τεθήρᾶσο	
Inf.	θηρᾶσθαι		θηρᾶσεσθαι	θηρᾶσασθαι	τεθήρᾶσθαι	
Par.	θηρῶμενος		θηρᾶσόμενος	θηρᾶσόμενος	τεθήρῃμένος	
		Passive (late)	Passive	Passive	Verbal adjectives :	
Ind.		[θηρᾶθήσομαι]	ἐθηρᾶθην			
Sub.			θηρᾶθῶ		θηρᾶτός	
Opt.		[θηρᾶθσοίμην]	θηρᾶθείην		θηρᾶτός	
Imp.			θηρᾶθῃτι			
Inf.		[θηρᾶθήσεσθαι]	θηρᾶθῆναι			
Par.		[θηρᾶθόμενος]	θηρᾶθείς			

390.

SYNOPSIS OF ποι-ω make

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	ποιῶ	ἐποίουν	ποιήσω	ἐποίησα	πεποίηκα	ἐπεποίηκα
Sub.	ποιῷ			ποιήσω	πεποίηκῶς ᾧ	
Opt.	ποιοίην, -οίμι		ποιήσοιμι	ποιήσαιμι	πεποίηκῶς εἶην	
Imp.	ποίη			ποίησον		
Inf.	ποιεῖν		ποιήσῃν	ποιήσαι	πεποιηκέναι	
Par.	ποιῶν		ποιήσων	ποιήσῃς	πεποίηκός	
	Mid. Pass.		Middle	Middle	Mid. Pass.	
Ind.	ποιοῦμαι	ἐποιούμην	ποιήσομαι	ἐποιήσάμην	πεποίημαι	ἐπεποίημην
Sub.	ποιώμαι			ποιήσωμαι	πεποιημένος ᾧ	
Opt.	ποιόμην		ποιησοίμην	ποιήσαιμην	πεποιημένος εἶην	
Imp.	ποιεῖ			ποίησαι	πεποίησο	
Inf.	ποιεῖσθαι		ποιήσεσθαι	ποιήσασθαι	πεποιήσθαι	
Par.	ποιούμενος		ποιησόμενος	ποιησάμενος	πεποιημένος	
			Passive	Passive	Fut. Perf. Pass.	
Ind.			ποιηθήσομαι	ἐποιήθην	πεποιήσομαι	
Sub.				ποιηθῶ		
Opt.			ποιηθησοίμην	ποιηθείην	πεποιησοίμην	
Imp.				ποιήθητι		
Inf.			ποιηθήσεσθαι	ποιηθῆναι	πεποιήσεσθαι	
Par.			ποιησόμενος	ποιηθείς	πεποιησόμενος	

Verbal adjectives : ποιητός, ποιητῆς

391.

SYNOPSIS OF τελέ-ω complete

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	τελέω	ἐτέλειον	τελέω (τελέσω, 488)	ἐτέλεσα	τετέλεκα	ἐτετέλεκα
Sub.	τελέω			τελέσω	τετελεκῶς ᾧ	
Opt.	τελοίην, -οίμι		τελοίην, -οίμι	τελέσαιμι	τετελεκῶς εἶην	
Imp.	τέλει			τέλεισον		
Inf.	τελεῖν		τελεῖν	τελέσαι	τετελεκέναι	
Par.	τελών		τελῶν	τελέσῃς	τετελεκός	
	Mid. Pass.		Middle	Middle	Mid. Pass.	
Ind.	τελοῦμαι	ἐτελούμην	τελοῦμαι	ἐτελεσάμην	τετέλεσμαι	ἐτετελέσμην
Sub.	τελόμαι			τελέσωμαι	τετελεσμένος ᾧ	
Opt.	τελόμην		τελοίμην	τελεσάιμην	τετελεσμένος εἶην	
Imp.	τελεῖ			τέλεισαι	τετέλεισο	
Inf.	τελείσθαι		τελείσθαι	τελέσασθαι	τετελέσθαι	
Par.	τελούμενος		τελούμενος	τελεσάμενος	τετελεσμένος	
			Passive	Passive	Verbal adjectives	
Ind.			τελεσθήσομαι	ἐτελέσθην		
Sub.				τελεσθῶ	τελεστός	
Opt.			τελεσθησοίμην	τελεσθείην	τελεστός	
Imp.				τελέσθητι		
Inf.			τελεσθήσεσθαι	τελεσθῆναι		
Par.			τελεσθόμενος	τελεσθείς		

392.

SYNOPSIS OF *δηλό-ω παρίστα*

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	δηλόω	ἐδύλου	δηλώσω	ἐδύλωσα	δεδύλωκα	ἔδεδύλωκα
Sub.	δηλόω			δηλώσω	δεδηλωκῶς ᾧ	
Opt.	δηλοίην, -οίμιν		δηλώσοιμι	δηλώσοιμι	δεδηλωκῶς εἴην	
Imp.	ἐδύλου			ἐδύλωσον		
Inf.	δηλοῦν		δηλώσειν	δηλώσαι	δεδηλωκέναι	
Par.	δηλῶν		δηλώσων	δηλώσῃς	δεδηλωκώς	
	Mid. Pass.		Middle	Middle	Mid. Pass.	
Ind.	δηλοῦμαι	ἐδηλοῦμην	δηλώσομαι		δεδύλωμαι	ἔδεδύλωμην
			(as pass., 809)			
Sub.	δηλοῦμαι				δεδηλωμένος ᾧ	
Opt.	δηλοίμην		δηλωσοίμην		δεδηλωμένος εἴην	
Imp.	δηλοῦ				δεδύλωσο	
Inf.	δηλοῦσθαι		δηλώσεισθαι		δεδηλωσθαι	
Par.	δηλούμενος		δηλωσόμενος		δεδηλωμένος	
		Passive	Passive	Fut. Perf. Pass.		
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι		
Sub.			δηλωθῶ			
Opt.		δηλωθῆσοίμην	δηλωθείην	δεδηλωσοίμην		
Imp.			δηλώθητι			
Inf.		δηλωθήσεσθαι	δηλωθῆναι	δεδηλώσεσθαι		
Par.		δηλωθόμενος	δηλωθείς	δεδηλωσόμενος		

Verbal adjectives : *δηλωτός, δηλωτός*

REMARKS ON THE CONTRACTED VERBS

393. In the present optative active there are two forms: (1) that with the modal sign *-ιη*, having *-ν* in the 1 sing., and *-ουν* in the 3 pl.; (2) that with the modal sign *-ῑ*, having *-μι* in the 1 sing., and *-εν* in the 3 pl. The first form is more common in the singular, the second in the dual and plural.

τίμῃην (rarely *τίμῳμι*), *τίμῃτον* (rarely *τίμῳητον*), *τίμῃμεν* (rarely *τίμῳημεν*), *ποιοίην* (rarely *ποιοῖμι*), *ποιοίτον* (rarely *ποιοίητον*), *ποιοίμεν* (rarely *ποιοίημεν*), *δηλοίην* (rarely *δηλοῖμι*), *δηλοίτον* (rarely *δηλοίητον*), *δηλοίμεν* (rarely *δηλοίημεν*).

394. Ten verbs in *-αω* show *η* where we expect *ᾱ*. These are *διψᾶ* *thirst*, *ζῶ* *live*, *πεινᾶ* *hunger*, *κνᾶ* *scrape*, *νᾶ* *spin* (rare), *σῶ* *wash*, *χρᾶ* *give oracles*, *χρᾶ* *am eager for* (rare), *χρῶμαι* *use*, and *ψᾶ* *rub*. See 641.

395. *ζῶ live* and *χρῶμαι use* are inflected as follows in the present indicative, subjunctive and imperative and in the imperfect.

Indic. and Subj.		Imperative		Imperfect	
S. 1.	ζῶ χρῶμαι			ἔζων	ἐχρῶμεν
2.	ζῇς χρῇ	ζή	χρῶ	ἔης	ἐχρῶ
3.	ζῇ χρῇται	ζήτω	χρήσθω	ἔη	ἐχρήτο
D. 2.	ζήτον χρῆσθον	ζήτον	χρήσθον	ἐζήτον	ἐχρήσθον
3.	ζήτων χρῆσθον	ζήτων	χρήσθον	ἐζήτην	ἐχρήσθην
P. 1.	ζῶμεν χρῶμεθα			ἔζωμεν	ἐχρῶμεθα
2.	ζήτε χρῆσθε	ζήτε	χρήσθε	ἐζήτε	ἐχρήσθε
3.	ζῶσι χρῶνται	ζόντων	χρήσθων	ἔζων	ἐχρῶντο

Infinitive: ζῆν, χρῆσθαι. Participle: ζῶν, χρώμενος

396. *καίω burn*, *κλαίω weep*, do not contract the forms in which *ε* has disappeared (38). Thus, *καῶ, κλαίς, κλαί, κλάμεν, κέετε, κέουσι*.

397. Verbs in *-εω* of two syllables do not contract *ε* with *ο* or *ω*. The present and imperfect indicative of *πλέω sail* are inflected as follows.

πλέω	πλόμεν	ἔπλεον	ἐπλόμεν
πλείς	πλείτον	ἔπλεις	ἐπλείτον
πλεῖ	πλείτεον	ἔπλε	ἐπλείτην

and so *πλέω, πλόεμι, πλεῖ, πλείν, πλέων, πλέουσα, πλέον*. In like manner *πνέω* *rust, πνέω breathe*.

a. *δέω need* has *δεῖς, δεῖ* it is necessary, *δέγ, δέω, δεῖν, τὸ δεῖν* what is necessary; *δέομαι want, request*, has *δέει, δεῖται, δεόμεθα, δέωμαι*. But *δέω bind* is usually an exception, making *δεῖς, δεῖ, δεύμεν, ἔδουν* bound, *τὸ δεῖν* that which binds, *δεύμαι, δεύνται*, but *δεόμενον, δεῖον* appear in some writers.

b. *ξέω scrape* contracts. *βδέω, ξέω* and *τρέω* have lost *σ*; *πλέω, θέω, πνέω* have lost *χ(φ)*; *δέω need* is for *δευσω*; *δέω bind* is for *δειω*.

398. Two verbs in *-οω*, *ἰδρόω sweat*, *ρίγνω shiver*, may have *ω* and *φ* instead of *ου* and *α*. See 641.

Thus, indic. *ρίγῳ, ρίγῃς, ρίγῳ* (or *ρίγοι*), opt. *ρίγῃην*, inf. *ρίγῳν* (or *ρίγουν*), part. *ρίγῳν*. So *ἰδρῶσι*, opt. *ἰδρώη* (or *ἰδροῖ*), part. *ἰδρῶν* (or *ἰδροῦν*).

a. *λούω wash*, when it drops its *υ* (43), contracts like *δηλώ*. Thus, *λούω, λούεις, λούει*, but *λούμεν* (for *λο(υ)ο-μεν*), *λούτε, λούσι*; and so in other forms, as *λουσθαι, λούσθαι, λούμενος*.

b. *οἶμαι think* (imperfect *φύμην*) has the parallel forms *οἶμαι (φύμην)*.

399. Movable *ν* is never (in Attic) added to the contracted 3 sing. imperfect (*ἐποίει*, not *ἐποίειν*).

I. (C) CONSONANT VERBS

400. Verbs whose stems end in a consonant are in general inflected like non-contracting ω-verbs in all tenses. The future active and middle of liquid and nasal verbs are inflected like contracted εω-verbs.

401. Liquid and Nasal Verbs: future active and middle of φαίνω *show*.

Future Active			Future Middle	
INDICATIVE. S.	1. (φαίνω)	φανῶ	(φανέμαι)	φανοῦμαι
	2. (φαίνεις)	φανείς	(φανέη or -έει)	φανῆ or -ει
	3. (φαίνει)	φανεί	(φανέται)	φανείται
D.	2. (φανέτορ)	φανίτον	(φανέσθω)	φανίσθω
	3. (φανέτορ)	φανίτον	(φανέσθω)	φανίσθω
P.	1. (φανόμεν)	φανόμεν	(φανόμεθα)	φανούμεθα
	2. (φανέτε)	φανίτε	(φανέσθε)	φανίσθε
	3. (φανούσι)	φανούσι	(φανόγται)	φανόνται
OPTATIVE. S.	1. (φανοίην)	φανοίην	(φανοίμην)	φανοίμην
	2. (φανοίης)	φανοίης	(φανόιο)	φανόιο
	3. (φανοίη)	φανοίη	(φανόιτο)	φανόιτο
D.	2. (φανόιτορ)	φανόιτον	(φανοίσθω)	φανοίσθω
	3. (φανοίτην)	φανοίτην	(φανοίσθην)	φανοίσθην
P.	1. (φανόμεν)	φανόμεν	(φανοίμεθα)	φανοίμεθα
	2. (φανοίτε)	φανοίτε	(φανοίσθε)	φανοίσθε
	3. (φανοίεν)	φανοίεν	(φανοίγτο)	φανοίγτο
OR				
S.	1. (φανόιμι)	φανόιμι		
	2. (φανόις)	φανόις		
	3. (φανόι)	φανόι		
D.	2. (φανόιτορ)	φανόιτον		
	3. (φανοίτην)	φανοίτην		
P.	1. (φανόμεν)	φανόμεν		
	2. (φανοίτε)	φανοίτε		
	3. (φανοίεν)	φανοίεν		
INFINITIVE.	(φανέιν)	φανείν	(φανέσθαι)	φανίσθαι
PARTICIPLE.	(φανών, φανούσα, φανών, φανοῦσα, φανόμενος, φανέον)	φανόν	(φανόμενος, -η, -ον)	φανόμενος, -η, -ον

402. Liquid and Nasal Verbs: first aorist active and middle, second aorist and second future passive of φαίνω *show*.

	1 Aorist Active	1 Aorist Middle	2 Aorist Passive	2 Future Passive
IND. S.	1. ἔφηνα 2. ἔφηνας 3. ἔφημι	ἔφηνάμην ἔφηνω ἔφηνάτο	ἔφάνην ἔφάνης ἔφάνη	φανήσομαι φανήσῃ, φανήσῃ φανήσεται
D.	2. ἔφηνάτον 3. ἔφηνάτην	ἔφηνάσθον ἔφηνάσθην	ἔφάνητον ἔφάνητην	φανήσεσθον φανήσεσθον
P.	1. ἔφηνάμεν 2. ἔφηνάτε 3. ἔφηναν	ἔφηνάμεθα ἔφηνάσθε ἔφηναντο	ἔφάνημεν ἔφάνητε ἔφάνησαν	φανήσόμεθα φανήσεσθε φανήσονται
SUBJ. S.	1. φήνω 2. φήνῃς 3. φήνῃ	φήνωμαι φήνῃ φήνηται	φανῶ φανῆς φανῇ	
D.	2. φήνητον 3. φήνητον	φήνησθον φήνησθον	φανήτον φανήτον	
P.	1. φήνωμεν 2. φήνητε 3. φήνωσι	φήνώμεθα φήνησθε φήνωνται	φανώμεν φανήτε φανῶσι	
OPT. S.	1. φήναιμι 2. φήναις or φήναις (668) 3. φήναι or φήναι (668)	φήναιμην φήναιο φήναιτο	φανείην φανείης φανείη	φανησοίμην φανήσοιο φανήσοιτο
D.	2. φήναιτον 3. φήναιτην	φήναισθον φήναισθην	φανείτον or φανείτην φανείτην or φανείτην	φανήσοισθον φανήσοισθην
P.	1. φήναιμεν 2. φήναιτε 3. φήναιεν or φήναιεν (668)	φήναιμεθα φήναισθε φήναιντο	φανείμεν or φανείμεν φανείτε or φανείτε φανείεν or φανείσαν	φανησοίμεθα φανήσοισθε φανήσοιντο
IMP. S.	2. φήνον 3. φήνάτω	φήναι φήνάσθω	φάνηθι φάνητω	
D.	2. φήνάτον 3. φήνάτων	φήνάσθον φήνάσθων	φάνητον φάνητων	
P.	2. φήνατε 3. φηνάτων	φήνασθε φήνάσθων	φάνητε φάνωντων	
INF.	φήναι	φήνασθαι	φανήναι	φανήσεσθαι
PART.	φήνῃς, -ῃσα, φήναν (306)	φήνόμενος, -η, φανείς, -ον (287)	φανίσα, φάνν (307)	φανησόμενος, -η, -ον (287)

PERFECT AND PLUPERFECT MIDDLE (AND PASSIVE)

403. In the perfect and pluperfect middle (and passive) of stems ending in a consonant certain euphonic changes (409) occur upon the addition of the personal endings.

404. Several verbs with stems ending in a short vowel retain that vowel in the perfect (and in other tenses); such stems originally ended in σ ; as $\tau\epsilon\lambda\acute{\epsilon}\omega$ *finish*, from $\tau\acute{\epsilon}\lambda\omicron\varsigma$ *end* ($\tau\epsilon\lambda\epsilon\sigma$ -). This σ appears in the perfect middle stem ($\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\mu\alpha\iota$, $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\tau\alpha\iota$). In the second person singular and plural but one σ is found: $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\alpha\iota$, $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\theta\epsilon$. 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 $\epsilon\iota\sigma\acute{\iota}$ *are* (in the perfect) and $\eta\sigma\alpha\upsilon$ *were* (in the pluperfect).

406. Perfect and pluperfect middle and passive of $\lambda\epsilon\acute{\iota}\pi\omega$ ($\lambda\epsilon\iota\upsilon$ -) *leave*, $\gamma\rho\acute{\alpha}\phi\omega$ ($\gamma\rho\alpha\phi$ -) *write*, $\pi\epsilon\acute{\iota}\theta\omega$ ($\pi\epsilon\iota\theta$ -) *persuade*, $\pi\rho\acute{\alpha}\tau\tau\omega$ ($\pi\rho\alpha\tau$ -) *do*.

Perfect Indicative

S. 1. $\lambda\lambda\alpha\iota\mu\mu\alpha\iota$	$\gamma\acute{\epsilon}\tau\rho\alpha\mu\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$	$\pi\acute{\epsilon}\tau\rho\acute{\alpha}\gamma\mu\alpha\iota$
2. $\lambda\lambda\alpha\iota\psi\alpha\iota$	$\gamma\acute{\epsilon}\tau\rho\alpha\psi\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\alpha\iota$	$\pi\acute{\epsilon}\tau\rho\acute{\alpha}\zeta\alpha\iota$
3. $\lambda\lambda\alpha\iota\pi\tau\alpha\iota$	$\gamma\acute{\epsilon}\tau\rho\alpha\pi\tau\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$	$\pi\acute{\epsilon}\tau\rho\acute{\alpha}\kappa\tau\alpha\iota$
D. 2. $\lambda\lambda\alpha\iota\phi\theta\omicron\nu$	$\gamma\acute{\epsilon}\tau\rho\alpha\phi\theta\omicron\nu$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\omicron\nu$	$\pi\acute{\epsilon}\tau\rho\acute{\alpha}\chi\theta\omicron\nu$
3. $\lambda\lambda\alpha\iota\phi\theta\omicron\nu$	$\gamma\acute{\epsilon}\tau\rho\alpha\phi\theta\omicron\nu$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\omicron\nu$	$\pi\acute{\epsilon}\tau\rho\acute{\alpha}\chi\theta\omicron\nu$
P. 1. $\lambda\lambda\epsilon\acute{\iota}\mu\mu\epsilon\theta\alpha$	$\gamma\epsilon\gamma\rho\acute{\alpha}\mu\mu\epsilon\theta\alpha$	$\pi\epsilon\pi\epsilon\acute{\iota}\sigma\mu\epsilon\theta\alpha$	$\pi\epsilon\tau\rho\acute{\alpha}\gamma\mu\epsilon\theta\alpha$
2. $\lambda\lambda\alpha\iota\phi\theta\epsilon$	$\gamma\acute{\epsilon}\tau\rho\alpha\phi\theta\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\epsilon$	$\pi\acute{\epsilon}\tau\rho\acute{\alpha}\chi\theta\epsilon$
3. $\lambda\lambda\epsilon\iota\mu\acute{\epsilon}\nu\omicron\iota\epsilon\iota\sigma\acute{\iota}$	$\gamma\epsilon\gamma\rho\alpha\mu\acute{\epsilon}\nu\omicron\iota\epsilon\iota\sigma\acute{\iota}$	$\pi\epsilon\pi\epsilon\iota\sigma\acute{\mu}\epsilon\nu\omicron\iota\epsilon\iota\sigma\acute{\iota}$	$\pi\epsilon\tau\rho\acute{\alpha}\gamma\mu\acute{\epsilon}\nu\omicron\iota\epsilon\iota\sigma\acute{\iota}$

Pluperfect

S. 1. $\lambda\lambda\alpha\iota\acute{\mu}\mu\eta\nu$	$\lambda\gamma\epsilon\gamma\rho\acute{\alpha}\mu\mu\eta\nu$	$\lambda\pi\epsilon\pi\epsilon\acute{\iota}\sigma\mu\eta\nu$	$\lambda\pi\epsilon\tau\rho\acute{\alpha}\gamma\mu\eta\nu$
2. $\lambda\lambda\alpha\iota\psi\omicron$	$\lambda\gamma\acute{\epsilon}\tau\rho\alpha\psi\omicron$	$\lambda\pi\acute{\epsilon}\pi\epsilon\iota\sigma\omicron$	$\lambda\pi\acute{\epsilon}\tau\rho\acute{\alpha}\zeta\omicron$
3. $\lambda\lambda\alpha\iota\pi\tau\omicron$	$\lambda\gamma\acute{\epsilon}\tau\rho\alpha\pi\tau\omicron$	$\lambda\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\omicron$	$\lambda\pi\acute{\epsilon}\tau\rho\acute{\alpha}\kappa\tau\omicron$
D. 2. $\lambda\lambda\alpha\iota\phi\theta\omicron\nu$	$\lambda\gamma\acute{\epsilon}\tau\rho\alpha\phi\theta\omicron\nu$	$\lambda\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\omicron\nu$	$\lambda\pi\acute{\epsilon}\tau\rho\acute{\alpha}\chi\theta\omicron\nu$
3. $\lambda\lambda\alpha\iota\phi\theta\eta\nu$	$\lambda\gamma\epsilon\gamma\rho\acute{\alpha}\phi\theta\eta\nu$	$\lambda\pi\epsilon\pi\epsilon\acute{\iota}\sigma\theta\eta\nu$	$\lambda\pi\epsilon\tau\rho\acute{\alpha}\chi\theta\eta\nu$
P. 1. $\lambda\lambda\alpha\iota\acute{\mu}\mu\epsilon\theta\alpha$	$\lambda\gamma\epsilon\gamma\rho\acute{\alpha}\mu\mu\epsilon\theta\alpha$	$\lambda\pi\epsilon\pi\epsilon\acute{\iota}\sigma\mu\epsilon\theta\alpha$	$\lambda\pi\epsilon\tau\rho\acute{\alpha}\gamma\mu\epsilon\theta\alpha$
2. $\lambda\lambda\alpha\iota\phi\theta\epsilon$	$\lambda\gamma\acute{\epsilon}\tau\rho\alpha\phi\theta\epsilon$	$\lambda\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\epsilon$	$\lambda\pi\acute{\epsilon}\tau\rho\acute{\alpha}\chi\theta\epsilon$
3. $\lambda\lambda\epsilon\iota\mu\acute{\epsilon}\nu\omicron\iota\eta\sigma\alpha\upsilon$	$\gamma\epsilon\gamma\rho\alpha\mu\acute{\epsilon}\nu\omicron\iota\eta\sigma\alpha\upsilon$	$\lambda\pi\epsilon\pi\epsilon\acute{\iota}\sigma\acute{\mu}\epsilon\nu\omicron\iota\eta\sigma\alpha\upsilon$	$\lambda\pi\epsilon\tau\rho\acute{\alpha}\gamma\mu\acute{\epsilon}\nu\omicron\iota\eta\sigma\alpha\upsilon$

Perfect Subjunctive and Optative

$\lambda\lambda\epsilon\iota\mu\acute{\epsilon}\nu\omicron\varsigma\acute{\omega}$	$\gamma\epsilon\gamma\rho\alpha\mu\acute{\epsilon}\nu\omicron\varsigma\acute{\omega}$	$\lambda\pi\epsilon\pi\epsilon\acute{\iota}\sigma\acute{\mu}\epsilon\nu\omicron\varsigma\acute{\omega}$	$\lambda\pi\epsilon\tau\rho\acute{\alpha}\gamma\mu\acute{\epsilon}\nu\omicron\varsigma\acute{\omega}$
$\lambda\lambda\epsilon\iota\mu\acute{\epsilon}\nu\omicron\varsigma\epsilon\acute{\iota}\eta\nu$	$\gamma\epsilon\gamma\rho\alpha\mu\acute{\epsilon}\nu\omicron\varsigma\epsilon\acute{\iota}\eta\nu$	$\lambda\pi\epsilon\pi\epsilon\acute{\iota}\sigma\acute{\mu}\epsilon\nu\omicron\varsigma\epsilon\acute{\iota}\eta\nu$	$\lambda\pi\epsilon\tau\rho\acute{\alpha}\gamma\mu\acute{\epsilon}\nu\omicron\varsigma\epsilon\acute{\iota}\eta\nu$

Perfect Imperative

S. 2. λάλειψο	γέγραψο	πέπεισο	πέπρωξο
3. λάλειφθω	γεγράφθω	πεπείσθω	πεπρωχθω
D. 2. λάλειφθον	γέγραφθον	πέπεισθον	πέπρωχθον
3. λάλειφθων	γεγράφθων	πεπείσθων	πεπρωχθων
P. 2. λάλειφθε	γέγραφθε	πέπεισθε	πέπρωχθε
3. λάλειφθων	γεγράφθων	πεπείσθων	πεπρωχθων

Perfect Infinitive and Participle

λάλειψαι	γεγράφαι	πεπείσθαι	πεπρωχθαι
λάλειμμένος, -η, -ον	γεγραμμένος, -η, -ον	πεπεισμένος, -η, -ον	πεπρωγμένος, -η, -ον

407. Perfect and pluperfect middle and passive of ἐλέγχω (έλεγχ-) *confute*, ἀγγέλλω (άγγελ-) *announce*, φαίνω (φαν-) *show*, τελέω (τελε-) *finish*.

Perfect Indicative

S. 1. ἐτέλεγμαι	ἤγγελμαι	πέφασμαι	τετέλι-σ-μαι
2. ἐτέλεγξαι	ἤγγελσαι	(πέφανσαι, 707 a)	τετέλι-σαι
3. ἐτέλεγεται	ἤγγελται	πέφανται	τετέλι-σ-ται
D. 2. ἐτέλεγχθον	ἤγγελθον	πέφανθον	τετέλι-σθον
3. ἐτέλεγχθον	ἤγγελθον	πέφανθον	τετέλι-σθον
P. 1. ἐητέλεγμεθα	ἠγγελμεθα	πεφάσμεθα	τετελί-σ-μεθα
2. ἐτέλεγχθε	ἠγγελθε	πέφανθε	τετέλι-σθε
3. ἐητελεγμένοι εἰσὶ	ἠγγελμένοι εἰσὶ	πεφασμένοι εἰσὶ	τετελι-σ-μένοι εἰσὶ

Pluperfect Indicative

S. 1. ἐητέλεγμην	ἠγγελμην	ἐπέφασμην	ἐ-τετελί-σ-μην
2. ἐτέλεγξο	ἠγγελσο	(ἐπέφανσο, 707 a)	ἐ-τετέλι-σο
3. ἐτέλεγκτο	ἠγγελτο	ἐπέφαντο	ἐ-τετέλι-σ-το
D. 2. ἐτέλεγχθον	ἠγγελθον	ἐπέφανθον	ἐ-τετέλι-σθον
3. ἐητέλεχθην	ἠγγελθην	ἐπέφάνθην	ἐ-τετελί-σθην
P. 1. ἐητέλεγμεθα	ἠγγελμεθα	ἐπεφάσμεθα	ἐ-τετελί-σ-μεθα
2. ἐτέλεγχθε	ἠγγελθε	ἐπέφανθε	ἐ-τετέλι-σθε
3. ἐητελεγμένοι ἦσαν	ἠγγελμένοι ἦσαν	πεφασμένοι ἦσαν	τετελι-σ-μένοι ἦσαν

Perfect Subjunctive and Optative

ἐητελεγμένος ᾧ	ἠγγελμένος ᾧ	πεφασμένος ᾧ	τετελεσμένος ᾧ
ἐητελεγμένος εἴην	ἠγγελμένος εἴην	πεφασμένος εἴην	τετελεσμένος εἴην

Perfect Imperative

S. 2. ἀήλεγξο	ἡγγελο	(πέφανσο, 712 a)	τετέλι-σο
3. ἀηλέγχθω	ἡγγάθω	πεφάνθω	τετελί-σθω
D. 2. ἀήλεγχθον	ἡγγελθον	πέφανθον	τετέλι-σθον
3. ἀηλέγχθων	ἡγγάθων	πεφάνθων	τετελί-σθων
P. 2. ἀήλεγχθι	ἡγγελθι	πέφανθι	τετέλι-σθι
3. ἀηλέγχθων	ἡγγάθων	πεφάνθων	τετελί-σθων

Perfect Infinitive and Participle

ἀηλέγχθαι	ἡγγάθαι	πεφάνθαι	τετελί-σθαι
ἀηλεγμένος, -η, -ον	ἡγγαλμένος, -η, -ον	πεφασμένος, -η, -ον	τετελε-σ-μένος, -η, -ον

EXPLANATION OF THE PERFECT AND PLUPERFECT FORMS

408. The periphrastic third plural is used instead of the forms derived directly from the union of the stem with the ending.

Thus, γεγραμμένοι εἰσι is used for γεγραφ-νται which would become γεγράφαται by 35 b, ν between consonants passing into α. The periphrastic form is also used in verbs adding σ to their stems, as τετελε-σ-μένοι εἰσι for τετελε-σ-νται. Stems in ν that drop ν in the perfect system form their perfect and pluperfect regularly; thus, κρίνω (κριν-) judge has κρίνεται, ἐκέκριντο.

N. — On the retention of -αται, -ατο see 465 f.

409. Euphonic Changes. — For the euphonic changes in these forms see 82–87, 103.

a. Labial Stems. — λείψωμαι is for λείπ-μαι, λείψ-θον is for λείπ-σθον, λείψθε is for λείπ-σθε (103). In the same manner are inflected other labial stems, as τρίβω (τρίβ-) rub, ῥίπτω (ρίπ-) throw: τρίψ-μαι for τετρίψ-μαι, τετρίψαι for τετρίβ-σαι, etc. Stems ending in μπ drop π before μ, but retain it before other consonants. Thus,

πεπεμπ-μαι becomes πέπεμμαι	πεπεμπ-μεθα becomes πεπέμμεθα
πεπεμπ-σαι “ πέπεψαι	πεπεμπ-σθε “ πέπεμψθε (103)
πεπεμπ-ται “ πέπεμπται	

b. Dental Stems. — πέπεισ-ται is for πεπειθ-ται (83), πέπεισ-θον is for πεπειθ-θον (83), πέπεισθε is for πεπειθ-(σ)θε (83, 103). The σ thus produced was trans-

409 b. D. Hom. has the original forms πεφραδμένος, κεκορυθμένος.

ferred to the first persons *πέπεισμαι*, *πεπείσμεθα* (86, 87). Like *πέπεισμαι*, etc., are formed and inflected *ἔψευσμαι* from *ψεύδω* (*ψεύδω*) *deceive*, *πέφρασμαι* from *φράζω* (*φραδ-*) *declare*, *ἔσπεισμαι* (100) from *σπένδω* (*σπενδ-*) *pour a libation*.

c. **Palatal Stems.** — *πέπρᾱσαι* is for *πεπρᾱγ-σαι* (97), *πέπρᾱκται* is for *πεπρᾱγ-ται* (82 a), *πέπρᾱχθε* is for *πεπρᾱγ-σθε* (103). Like *πέπρᾱγμαι* are inflected *πλέκω* (*πλεκ-*) *weave* *πέπλεγ-μαι*, *ἄγω* (*ἀγ-*) *lead* *ἤγμαι*, *ἀλλάττω* (*ἀλλαγ-*) *exchange* *ἤλλαγμαι*, *ταράττω* (*ταραχ-*) *confuse* *τετάραγμαι*. Stems in *-γχ* change *χ* before *μ* to *γ* and drop one *γ* (as in *ἐλήλεγ-μαι* for *ἐληλεγγ-μαι*, 85 and 86 b), but keep the second palatal before other consonants (as in *ἐλήλεγξαι* for *ἐληλεγγχ-σαι*, 97; *ἐλήλεγκ-ται* for *ἐληλεγγχ-ται*, 82). On the reduplication see 446.

d. **Liquid and Nasal Stems.** — Stems in *λ* or *ρ* are inflected like *ἡγγελλμαι*, as *στέλλω* (*στελ-*, *σταλ-*) *send* *ἔσταλμαι*, *αἴρω* (*ἀρ-*) *raise* *ἤρμαι*, *ἐγείρω* (*ἐγερ-*) *wake* *ἐγήγερμαι* (446). Stems in *ν* retaining the nasal are inflected like *πέφασμαι*, as *σημαίνω* (*σημαν-*) *signify* *σεσήμασμαι*. (For *-σμαι* see 94 a and b.) Stems in *ν* dropping the nasal (569 a) are inflected like *λέλυμαι*, as *κρίνω* (*κριν-*) *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*, *τετελέ-σ-μεθα*, *τετελε-σ-ται*.

N. — Since the stem of *τελέω* is properly *τελεσ-* (*τελεσ-ιω*, 624), the original inflection is *τετελεσ-σαι*, whence *τετέλε-σαι* (107); *τετέλεσ-ται*; *τετελεσ-σθον*, *τετελεσ-σθε*, whence *τετέλεσθον*, *τετέλεσθε* (103). *τετέλεσμαι* and *τετελέσμεθα* are due to the analogy of the other forms.

410. The forms *πέφανσαι*, *ἐπέφανσο*, and *πέφανσο* are not attested. Cp. 707 a.

411. The principal parts of the verbs in 406–407 are as follows:

ἀγγέλλω announce (*ἀγγελ-*), *ἀγγελῶ*, *ἤγγιλα*, *ἤγγελκα*, *ἤγγελμαι*, *ἤγγελθην*.

γράφω write (*γραφ-*), *γράφω*, *ἔγραψα*, *ἔγραφα*, *ἔγραμμαι*, 2 aor. pass. *ἔγράφην*.

ἀλέγω confute (*ἀλεγχ-*), *ἐλέγξω*, *ἤλεγξα*, *ἐλήλεγμαι*, *ἐλήλεγθην*.

λείπω leave (*λειπ-*, *λοιπ-*), *λείψω*, 2 perf. *ἔλοιπα*, *ἔλοιμμαι*, *ἐλαίφθην*, 2 a. *ἔλιπον*.

πείθω persuade (*πειθ-*, *πειθ-*, *ποιθ-*), *πείσω*, *ἔπεισα*, 1 perf. *πέπεικα* I have

persuaded, 2 perf. *πέπειθα* I trust, *πέπεισμαι*, *ἐπέισθην*.

πράττω do (*πρᾱγ-*), *πρᾶξω*, *ἔπραξα*, 2 perf. *πέπρᾱγα* I have fared and I have done, *πέπρᾱγμαι*, *ἔπράχθην*.

τελέω finish (*τελεσ-*), *τελῶ*, *ἔτελεσα*, *τετέλεικα*, *τετέλεισμαι*, *ἐτέλεισθην*.

φαίνω shew (*φαν-*), *φανῶ*, *ἔφηννα*, 1 perf. *πέφαγκα* I have shewn, 2 perf. *πέφηννα* I have appeared, *πέφασμαι*, *ἐφάνθην* I was shewn, 2 aor. pass. *ἐφάνην* I appeared.

CONJUGATION OF μ -VERBS

412. The conjugation of μ -verbs differs from that of ω -verbs only in the present, imperfect, and second aorist active and middle; and (rarely) in the second perfect. The μ forms are made by adding the endings *directly* to the tense-stem without any thematic vowel, except in the subjunctive of all verbs, and in the optative of verbs ending in $-\nu\mu$.

413. Verbs having second aorists and second perfects of the μ form are, as a rule, ω -verbs, not μ -verbs, in the present. Thus, the second aorists: $\xi\beta\eta\nu$ ($\beta\alpha\acute{\iota}\nu\omega$ go), $\xi\gamma\nu\omega\nu$ ($\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$ know); the second perfect: $\tau\acute{\iota}\theta\eta\mu\epsilon\nu$ ($\theta\eta\eta\sigma\kappa\omega$ die).

414. There are two main classes of μ -verbs.

A. The root class. This class commonly ends in $-\eta\mu$ or $-\omega\mu$ (from stems in ϵ , α , or $\omicron$). The present stem is usually reduplicated, but may be the same as the verb-stem, which is a root.

Verb-stem	Present Stem	Present
$\theta\epsilon$ -, $\theta\eta$ -	$\tau\iota\theta\epsilon$ -, $\tau\iota\theta\eta$ (for $\theta\iota\theta\epsilon$, $\theta\iota\theta\eta$, 125 a)	$\tau\acute{\iota}\theta\eta\mu$ place
$\acute{\epsilon}$ -, $\acute{\eta}$ -	$\acute{\epsilon}\epsilon$ -, $\acute{\eta}\eta$ (for $\sigma\iota\sigma\epsilon$, $\sigma\iota\sigma\eta$)	$\acute{\epsilon}\eta\mu$ send
$\sigma\tau\alpha$ -, $\sigma\tau\eta$ -	$\iota\sigma\tau\alpha$ -, $\iota\sigma\tau\eta$ (for $\sigma\iota\sigma\tau\alpha$, $\sigma\iota\sigma\tau\eta$, 119)	$\iota\sigma\tau\eta\mu$ set
$\delta\omicron$ -, $\delta\omega$ -	$\delta\iota\delta\omicron$ -, $\delta\iota\delta\omega$ -	$\delta\acute{\iota}\delta\omega\mu$ give
$\phi\alpha$ -, $\phi\eta$ -	$\phi\alpha$ -, $\phi\eta$ -	$\phi\eta\acute{\mu}\iota$ say

B. The $-\nu\mu$ class. This class adds ν ($\nu\acute{\upsilon}$), after a vowel $\nu\nu$ ($\nu\nu\acute{\upsilon}$), to the verb-stem. In the subjunctive and optative regularly, and sometimes in the indicative, verbs in $-\nu\mu$ are inflected like verbs in $-\omega$.

Verb-stem	Present Stem	Present
$\delta\epsilon\iota\kappa$ -	$\delta\epsilon\iota\kappa\nu\nu$ -, $\delta\epsilon\iota\kappa\nu\acute{\upsilon}$ -	$\delta\acute{\epsilon}\iota\kappa\nu\acute{\upsilon}\mu$ show
$\xi\upsilon\gamma$ -	$\xi\upsilon\gamma\nu\nu$ -, $\xi\upsilon\gamma\nu\acute{\upsilon}$ -	$\xi\acute{\epsilon}\upsilon\gamma\nu\acute{\upsilon}\mu$ yoke
$\kappa\epsilon\rho\alpha$ -	$\kappa\epsilon\rho\alpha\nu\nu$ -, $\kappa\epsilon\rho\alpha\nu\acute{\upsilon}$ -	$\kappa\epsilon\rho\acute{\alpha}\nu\nu\acute{\upsilon}\mu$ mix
$\rho\acute{\eta}\gamma$ -	$\rho\acute{\eta}\gamma\nu\nu$ -, $\rho\acute{\eta}\gamma\nu\acute{\upsilon}$ -	$\rho\acute{\eta}\gamma\nu\acute{\upsilon}\mu$ break
$\sigma\beta\epsilon$ -	$\sigma\beta\epsilon\nu\nu$ -, $\sigma\beta\epsilon\nu\acute{\upsilon}$ -	$\sigma\beta\acute{\epsilon}\nu\nu\acute{\upsilon}\mu$ extinguish

C. There are some (mostly poetic) verbs in $-\eta\mu$, which add $\nu\alpha$ -, $\nu\eta$ - to form the present stem; as $\delta\acute{\alpha}\mu\text{-}\nu\eta\text{-}\mu$ I subdue, $\delta\acute{\alpha}\mu\text{-}\nu\alpha\text{-}\mu\epsilon\nu$ we subdue.

415. All the possible μ forms do not occur in any single verb. $\tau\acute{\iota}\theta\eta\mu$ and $\delta\acute{\iota}\delta\omega\mu$ are incomplete and irregular in the second aorist active; and $\xi\sigma\beta\eta\eta$ went out from $\sigma\beta\acute{\epsilon}\nu\nu\acute{\upsilon}\mu$ is the only second aorist formed from $\nu\mu$ -verbs. $\epsilon\pi\acute{\iota}\rho\alpha\mu\eta\eta$ I bought, second aorist middle (from the stem $\pi\rho\iota\alpha$ - with no present), is given in the paradigms in place of the missing form of $\iota\sigma\tau\eta\mu$; and $\xi\delta\upsilon\eta$ I entered from $\delta\acute{\omicron}\omega$ (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 *τίθημι* *place*, *ἵστημι* *set*, *δίδωμι* *give*, in the present, imperfect, and second aorist tenses; and of *ἐπράμην* *I bought*.

ACTIVE

Present Indicative

S. 1.	τί-θη-μι	ἵ-σθη-μι	δί-δω-μι
2.	τί-θη-ς	ἵ-σθη-ς	δί-δω-ς
3.	τί-θη-σι	ἵ-σθη-σι	δί-δω-σι
D. 2.	τί-θε-τον	ἵ-στα-τον	δί-δο-τον
3.	τί-θε-τον	ἵ-στα-τον	δί-δο-τον
P. 1.	τί-θε-μεν	ἵ-στα-μεν	δί-δο-μεν
2.	τί-θε-τε	ἵ-στα-τε	δί-δο-τε
3.	τι-θε-ασι	ἵ-στα-σι	δι-δό-ασι

Imperfect

S. 1.	ἔ-τι-θη-ν	ἵ-σθη-ν	ἔ-δι-δουν (746 b)
2.	ἔ-τι-θείς (746 b)	ἵ-σθη-ς	ἔ-δι-δους
3.	ἔ-τι-θει	ἵ-σθη	ἔ-δι-δου
D. 2.	ἔ-τι-θε-τον	ἵ-στα-τον	ἔ-δι-δο-τον
3.	ἔ-τι-θε-την	ἵ-στα-την	ἔ-δι-δο-την
P. 1.	ἔ-τι-θε-μεν	ἵ-στα-μεν	ἔ-δι-δο-μεν
2.	ἔ-τι-θε-τε	ἵ-στα-τε	ἔ-δι-δο-τε
3.	ἔ-τι-θε-σαν	ἵ-στα-σαν	ἔ-δι-δο-σαν

Present Subjunctive

S. 1.	τι-θῶ	ἵ-σθῶ	δι-δῶ
2.	τι-θῇς	ἵ-σθῇς	δι-δῷς
3.	τι-θῇ	ἵ-σθῇ	δι-δῷ
D. 2.	τι-θῇ-τον	ἵ-σθῇ-τον	δι-δῷ-τον
3.	τι-θῇ-τον	ἵ-σθῇ-τον	δι-δῷ-τον
P. 1.	τι-θῶ-μεν	ἵ-σθῶ-μεν	δι-δῶ-μεν
2.	τι-θῇ-τε	ἵ-σθῇ-τε	δι-δῷ-τε
3.	τι-θῶ-σι	ἵ-σθῶ-σι	δι-δῶ-σι

Present Optative

S. 1.	τι-θείη-ν	ἵ-σταίη-ν	δι-δοίη-ν
2.	τι-θείης	ἵ-σταίης	δι-δοίης
3.	τι-θείη	ἵ-σταίη	δι-δοίη
D. 2.	τι-θεί-τον	ἵ-σταί-τον	δι-δοί-τον
3.	τι-θεί-την	ἵ-σταί-την	δι-δοί-την
P. 1.	τι-θεί-μεν	ἵ-σταί-μεν	δι-δοί-μεν
2.	τι-θεί-τε	ἵ-σταί-τε	δι-δοί-τε
3.	τι-θείε-ν	ἵ-σταίε-ν	δι-δοίε-ν

ACTIVE — *Concluded**Present Optative*

	or (750)	or (750)	or (750)
D. 2.	τι-θείη-τον	ἴ-σταίη-τον	δι-δοίη-τον
3.	τι-θείη-την	ἴ-σταίη-την	δι-δοίη-την
P. 1.	τι-θείη-μεν	ἴ-σταίη-μεν	δι-δοίη-μεν
2.	τι-θείη-τε	ἴ-σταίη-τε	δι-δοίη-τε
3.	τι-θείη-σαν	ἴ-σταίη-σαν	δι-δοίη-σαν

Present Imperative

S. 2.	τί-θει (746 b)	ἴ-στη	δί-δου
3.	τι-θεί-τω	ἴ-στά-τω	δι-δό-τω
D. 2.	τί-θει-τον	ἴ-στα-τον	δί-δο-τον
3.	τι-θεί-των	ἴ-στά-των	δι-δό-των
P. 2.	τί-θει-τε	ἴ-στα-τε	δί-δο-τε
3.	τι-θεί-ντων	ἴ-στά-ντων	δι-δό-ντων

Present Infinitive

τι-θε-ναι	ἴ-στά-ναι	δι-δό-ναι

Present Participle

τι-θείς, -είσα, -όν (307)	ἴ-σθής, -ᾶσα, -άν (306)	δι-δοῖς, -οῖσα, -όν (307)

MIDDLE AND PASSIVE

Present Indicative

S. 1.	τί-θει-μαι	ἴ-στα-μαι	δί-δο-μαι (747 f)
2.	τί-θει-σαι	ἴ-στα-σαι	δί-δο-σαι
3.	τί-θει-ται	ἴ-στα-ται	δί-δο-ται
D. 2.	τί-θει-σθον	ἴ-στα-σθον	δί-δο-σθον
3.	τί-θει-σθον	ἴ-στα-σθον	δί-δο-σθον
P. 1.	τι-θεί-μεθα	ἴ-στά-μεθα	δι-δό-μεθα
2.	τί-θει-σθε	ἴ-στα-σθε	δί-δο-σθε
3.	τί-θει-νται	ἴ-στα-νται	δί-δο-νται

Imperfect

S. 1.	ἐ-τι-θεί-μην	ἰ-στά-μην	ἰ-δι-δό-μην (747 f)
2.	ἐ-τί-θει-σο	ἰ-στα-σο	ἰ-δί-δο-σο
3.	ἐ-τί-θει-το	ἰ-στα-το	ἰ-δί-δο-το
D. 2.	ἐ-τί-θει-σθον	ἰ-στα-σθον	ἰ-δί-δο-σθον
3.	ἐ-τι-θεί-σθην	ἰ-στά-σθην	ἰ-δι-δό-σθην
P. 1.	ἐ-τι-θεί-μεθα	ἰ-στά-μεθα	ἰ-δι-δό-μεθα
2.	ἐ-τί-θει-σθε	ἰ-στα-σθε	ἰ-δί-δο-σθε
3.	ἐ-τί-θει-ντο	ἰ-στα-ντο	ἰ-δί-δο-ντο

MIDDLE AND PASSIVE — *Concluded**Present Subjunctive*

S. 1.	τι-θῶ-μαι	ἰ-στῶ-μαι	δι-δῶ-μαι
2.	τι-θῇ	ἰ-στῇ	δι-δῷ
3.	τι-θῇ-ται	ἰ-στῇ-ται	δι-δῷ-ται
D. 2.	τι-θῇ-σθον	ἰ-στῇ-σθον	δι-δῶ-σθον
3.	τι-θῇ-σθον	ἰ-στῇ-σθον	δι-δῶ-σθον
P. 1.	τι-θῶ-μεθα	ἰ-στῶ-μεθα	δι-δῶ-μεθα
2.	τι-θῇ-σθε	ἰ-στῇ-σθε	δι-δῶ-σθε
3.	τι-θῶ-νται	ἰ-στῶ-νται	δι-δῶ-νται

Present Optative

S. 1.	τι-θεῖ-μην	ἰ-σταί-μην	δι-δοί-μην
2.	τι-θεῖ-ο	ἰ-σταί-ο	δι-δοί-ο
3.	τι-θεῖ-το	ἰ-σταί-το	δι-δοί-το
D. 2.	τι-θεῖ-σθον	ἰ-σταί-σθον	δι-δοί-σθον
3.	τι-θεῖ-σθην	ἰ-σταί-σθην	δι-δοί-σθην
P. 1.	τι-θεῖ-μεθα	ἰ-σταί-μεθα	δι-δοί-μεθα
2.	τι-θεῖ-σθε	ἰ-σταί-σθε	δι-δοί-σθε
3.	τι-θεῖ-ντο	ἰ-σταί-ντο	δι-δοί-ντο

OR

S. 1.	τι-θεῖ-μην
2.	τι-θεῖ-ο
3.	τι-θοί-το (746 c)
D. 2.	τι-θοί-σθον
3.	τι-θοί-σθην
P. 1.	τι-θοί-μεθα
2.	τι-θοί-σθε
3.	τι-θοί-ντο

Present Imperative

S. 2.	τί-θε-σο	ἴ-στα-σο	δί-δο-σο
3.	τι-θεί-σθω	ἰ-στά-σθω	δι-δώ-σθω
D. 2.	τί-θε-σθον	ἴ-στα-σθον	δί-δο-σθον
3.	τι-θεί-σθων	ἰ-στά-σθων	δι-δώ-σθων
P. 2.	τί-θε-σθε	ἴ-στα-σθε	δί-δο-σθε
3.	τι-θεί-σθων	ἰ-στά-σθων	δι-δώ-σθων

Present Infinitive

τί-θε-σθαι	ἴ-στα-σθαι	δί-δο-σθαι

Present Participle

τι-θε-μενος	ἰ-στά-μενος	δι-δῶ-μενος

SECOND AORIST

Indicative

Active	Middle	Active	Middle	Active	Middle
S. 1. (ἴθκα, 755) ἰ-θέ-μην		ἰ-στη-ν stood ἐπιδάμην (415)		(ἴδωκα, 755) ἰ-δῶ-μην	(758 b)
2. (ἴθκας)	ἰ-θου	ἰ-στη-ς	ἐπρίω	(ἴδωκας)	ἰ-δου
3. (ἴθκει)	ἰ-θε-το	ἰ-στη	ἐπρίατο	(ἴδωκει)	ἰ-δο-το
D. 2. ἰ-θε-τον	ἰ-θε-σθον	ἰ-στη-τον	ἰ-πρία-σθον	ἰ-δο-τον	ἰ-δο-σθε
3. ἰ-θέ-την	ἰ-θέ-σθην	ἰ-στή-την	ἰ-πριά-σθην	ἰ-δῶ-την	ἰ-δῶ-σθῃ
P. 1. ἰ-θε-μεν	ἰ-θέ-μεθα	ἰ-στη-μεν	ἰ-πριά-μεθα	ἰ-δο-μεν	ἰ-δῶ-μεθ
2. ἰ-θε-τε	ἰ-θε-σθε	ἰ-στη-τε	ἰ-πρία-σθε	ἰ-δο-τε	ἰ-δο-σθε
3. ἰ-θε-σαν	ἰ-θε-ντο	ἰ-στη-σαν	ἰ-πρία-ντο	ἰ-δο-σαν	ἰ-δο-ντο

Subjunctive

S. 1. θῶ	θῶ-μαι	σθῶ	πρίω-μαι (424, N. 2)	δῶ	δῶ-μαι
2. θῇ-ς	θῇ	σθῇ-ς	πρίῃ	δῶ-ς	δῶ
3. θῇ	θῇ-ται	σθῇ	πρίῃ-ται	δῶ	δῶ-ται
D. 2. θῇ-τον	θῇ-σθον	σθῇ-τον	πρίῃ-σθον	δῶ-τον	δῶ-σθον
3. θῇ-τον	θῇ-σθον	σθῇ-τον	πρίῃ-σθον	δῶ-τον	δῶ-σθον
P. 1. θῶ-μεν	θῶ-μεθα	σθῶ-μεν	πρίῶ-μεθα	δῶ-μεν	δῶ-μεθα
2. θῇ-τε	θῇ-σθε	σθῇ-τε	πρίῃ-σθε	δῶ-τε	δῶ-σθε
3. θῶ-σι	θῶ-νται	σθῶ-σι	πρίῶ-νται	δῶ-σι	δῶ-νται

Optative

S. 1. θεί-ν	θεί-μην	σταίη-ν	πρίαι-μην	δοίη-ν'	δοί-μην
2. θεί-ς	θεί-ο	σταίη-ς	πρίαι-ο (424, N. 2)	δοίη-ς	δοί-ο
3. θείη	θεί-το, θοί-το	σταίη	πρίαι-το	δοίη	δοί-το
D. 2. θεί-τον	θεί-σθον	σταί-τον	πρίαι-σθον	δοί-τον	δοί-σθον
3. θεί-την	θεί-σθην	σταί-την	πρίαι-σθην	δοί-την	δοί-σθῃ
P. 1. θεί-μεν	θεί-μεθα	σταί-μεν	πρίαι-μεθα	δοί-μεν	δοί-μεθα
2. θεί-τε	θεί-σθε	σταί-τε	πρίαι-σθε	δοί-τε	δοί-σθε
3. θεί-ν	θεί-ντο	σταί-ν	πρίαι-ντο	δοί-ν	δοί-ντο
or (758)	or (748 c)	or (758)		or (758)	
D. 2. θεί-τον		σταίη-τον		δοίη-τον	
3. θαιή-την		σταίή-την		δοίή-την	
P. 1. θείη-μεν	θοίμεθα	σταίη-μεν		δοίη-μεν	
2. θείη-τε	θοίσθε	σταίη-τε		δοίη-τε	
3. θείη-σαν	θοίντο	σταίη-σαν		δοίη-σαν	

SECOND AORIST — *Concluded**Imperative*

S. 2.	θί-ε	δοθ	στή-θι	πρίω	δό-ε	δοθ
3.	θί-τω	θί-σθω	στή-τω	πρίά-σθω	δό-τω	δό-σθω
D. 2.	θί-τον	θί-σθον	στή-τον	πρία-σθον	δό-τον	δό-σθον
3.	θί-των	θί-σθων	στή-των	πριά-σθων	δό-των	δό-σθων
P. 2.	θί-τε	θί-σθε	στή-τε	πρία-σθε	δό-τε	δό-σθε
3.	θί-ντων	θί-σθων	στά-ντων	πριά-σθων	δό-ντων	δό-σθων

Infinitive

θί-ναι	θί-σθαι	στή-ναι	πρία-σθαι	δοθ-ναι	δό-σθαι

Participle

θείς, θείσα, θί-μενος, -η,	στάς, στάσα, πρία-μενος, -η,	δούς, δοῦσα, δό-μενος,
θί-ν (307) -ον	στά-ν (306) -ον (287)	δό-ν (307) -η, -ον

SECOND PERFECT OF *μ*-VERBS

417. A few verbs of the *μ* class have a second perfect and pluperfect. Only the dual and plural occur; for the singular, the first perfect and pluperfect are used. The second perfect and pluperfect of ἵστημι are inflected as follows:

SECOND PERFECT

	Indicative	Subjunctive	Optative	Imperative
S. 1.	(ἵστηκα) stand	ἵσθῶ	ἵσταίη-ν (poetic)	
2.	(ἵστηκας)	ἵσθῆς	ἵσταίης	ἵστα-θι (poetic)
3.	(ἵστηκε)	ἵσθῇ	ἵσταίη	ἵστά-τω
D. 2.	ἵστα-τον	ἵσθῆ-τον	ἵσταί-τον or -αίητον (461b)	ἵστα-τον
3.	ἵστα-τον	ἵσθῆ-τον	ἵσταί-την or -αίήτην	ἵστά-των
P. 1.	ἵστα-μεν	ἵσθῶ-μεν	ἵσταί-μεν or -αίημεν	
2.	ἵστα-τε	ἵσθῆ-τε	ἵσταί-τε or -αίητε	ἵστα-τε
3.	ἵστά-σι	ἵσθῶ-σι	ἵσταί-ν or -αίησαν	ἵστά-ντων
INFINITIVE	ἵστά-ναι	PARTICIPLE	ἵστάς, ἵστώσα, ἵστός (309 a)	

SECOND PLUPERFECT

S. 1.	(εἰστήκη) stood	D. 2.	ἵστα-τον	P. 1.	ἵστα-μεν
2.	(εἰστήκης)	3.	ἵστά-την	2.	ἵστα-τε
3.	(εἰστήκει)			3.	ἵστα-σαν

For a list of second perfects of the *μ* form, see 704–705.

418. (B) -νῦμι Class. — Inflection of the present system of δεικνύμι *show* and of the second aorist ἔδυν *entered*.

Indicative

	ACTIVE		MIDDLE AND PASSIVE		ACTIVE 2 Aorist
	Present	Imperfect	Present	Imperfect	
S. 1.	δεικ-νῦ-μι (746 a)	ἰ-δεικ-νῦ-ν (746 a)	δεικ-νυ-μαι	ἰ-δεικ-νῶ-μην	ἔ-δυν (415)
2.	δεικ-νῦ-ς	ἰ-δεικ-νῦ-ς	δεικ-νυ-σαι	ἰ-δεικ-νυ-σο	ἔ-δυν-ς
3.	δεικ-νῦ-σι	ἰ-δεικ-νῦ	δεικ-νυ-ται	ἰ-δεικ-νυ-το	ἔ-δυν
D. 2.	δεικ-νυ-τον	ἰ-δεικ-νυ-τον	δεικ-νυ-σθον	ἰ-δεικ-νυ-σθον	ἔ-δυν-τον
3.	δεικ-νυ-τον	ἰ-δεικ-νῶ-την	δεικ-νυ-σθον	ἰ-δεικ-νῶ-σθην	ἔ-δῶ-την
P. 1.	δεικ-νυ-μεν	ἰ-δεικ-νυ-μεν	δεικ-νῶ-μεθα	ἰ-δεικ-νῶ-μεθα	ἔ-δῶ-μεν
2.	δεικ-νυ-τε	ἰ-δεικ-νυ-τε	δεικ-νυ-σθε	ἰ-δεικ-νυ-σθε	ἔ-δῶ-τε
3.	δεικ-νῶ-σι	ἰ-δεικ-νυ-σαν	δεικ-νυ-νται	ἰ-δεικ-νυ-ντο	ἔ-δῶ-σαν

Subjunctive

S. 1.	δεικνύω	δεικνύμαι	δύω
2.	δεικνύης	δεικνύ	δύης
3.	δεικνύη	δεικνύηται	δύη
D. 2.	δεικνύητον	δεικνύησθον	δύητον
3.	δεικνύητον	δεικνύησθον	δύητον
P. 1.	δεικνύμεν	δεικνύμεθα	δύμεν
2.	δεικνύητε	δεικνύηθε	δύητε
3.	δεικνύωσι	δεικνύνται	δύωσι

Optative

S. 1.	δεικνύοιμι	δεικνυόμην
2.	δεικνύοις	δεικνύοιο
3.	δεικνύοι	δεικνύοιτο
D. 2.	δεικνύοιτον	δεικνύοισθον
3.	δεικνυοίτην	δεικνυοίσθην
P. 1.	δεικνύοιμεν	δεικνυοίμεθα
2.	δεικνύοιτε	δεικνύοισθε
3.	δεικνύοιεν	δεικνύοιντο

Imperative

S. 2.	δεικ-νῦ (746 a)	δεικ-νυ-σο	δῶ-θι
3.	δεικ-νῶ-τε	δεικ-νῶ-σθε	δῶ-τε
D. 2.	δεικ-νυ-τον	δεικ-νυ-σθον	δῶ-τον
3.	δεικ-νῶ-των	δεικ-νῶ-σθων	δῶ-των
P. 2.	δεικ-νυ-τε	δεικ-νυ-σθε	δῶ-τε
3.	δεικ-νῶ-ντων	δεικ-νῶ-σθων	δῶ-ντων

Infinitive

δεικ-νῶ-ναι (746 a)	δεικ-νυ-σθαι	δῶ-ναι

Participle

δεικ-νῶς -οντα, -ύν (308, 746 a)	δεικ-νῶ-μενος, -η, -ον	δῶς, δῶσα, ῶν (308)

419.

SYNOPSIS OF τίθημι (θε-, θη-) place

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	1 Perf. Act.	1 Plup. Act.
Ind.	τίθημι	ἐτίθην	θήσω	θήκα	τέθηκα	ἐτέθηκα
Sub.	τιθῶ			θῶ	τεθῆκώς ᾧ	
Opt.	τιθείην		θήσοιμι	θείην	τεθῆκώς εἶην	
Imp.	τίθει			θές		
Inf.	τιθέναι		θήσειν	θεῖναι	τεθηκέναι	
Par.	τιθείς		θήσων	θείς	τεθηκώς	
	Pres. M. P.	Impf. M. P.	Fut. Mid.	2 Aor. Mid.	Perf. M. P.	Plup. M. P.
Ind.	τίθεμαι	ἐτιθέμην	θήσομαι	ἰδέμην	τέθειμαι	ἐτέθειμην
Sub.	τιθῶμαι			θῶμαι	τεθειμένος ᾧ	
Opt.	τιθείμην		θησοίμην	θείμην	τεθειμένος εἶην	
Imp.	τίθεισο			θοῦ	τέθεισο	
Inf.	τίθεσθαι		θήσεσθαι	θέσθαι	τεθεισθαι	
Par.	τιθέμενος		θησόμενος	θέμενος	τεθειμένος	
			1 Fut. Pass.	1 Aor. Pass.		
Ind.			τεθήσομαι	ἐτίθην		
Sub.				τεθῶ		
Opt.			τεθησοίμην	τεθείην		
Imp.				τέθητι		
Inf.			τεθήσεσθαι	τεθήναι		
Par.			τεθησόμενος	τεθείς		

Verbal adjectives: θετός, θετός.

420. SYNOPSIS OF ἵστημι (στα-, στη-) set (in perf. and 2 aor. stand)

	Pres. Impf. Act.	Fut. Act.	1 Aor. Act.	2 Aor. Act.	Perf. Plup. Act.
Ind.	ἵστημι set ἵστην	στήσω shall set		ἵστησα set ἵστην stood	ἵστηκα stand ἵσθηκα stood
Sub.	ιστῶ		στήσω	σῶ	ἵσθηκα, ἵστώ
Opt.	ισταίην	στήσοιμι	στήσαιμι	σταίην	ἵσθηκοίμι, ἵσταίην
Imp.	ἵστη		στήσον	στήθι	ἵσταθι
Inf.	ιστάναι	στήσειν	στήσαι	στήναι	ἵσθηκέναι, ἵστάναι
Par.	ιστῆς	στήσων	στήσῃς	σῆς	ἵσθηκώς, ἵστώς
	Pres. Impf. M. P.	Fut. Mid.	1 Aor. Mid.		Fut. Perf. Act.
Ind.	ἵσταμαι stand ἵστάμην	στήσομαι (intrans.)		ἵστησάμην (trans.)	ἵστηξω shall stand
Sub.	ιστῶμαι			στήσωμαι	
Opt.	ισταίμην	στησοίμην		στησαίμην	ἵστηξοίμι
Imp.	ἵστασο			στήσαι	
Inf.	ἵστασθαι	στήσεσθαι		στήσασθαι	ἵστηξείν
Par.	ἵστάμενος	στησόμενος		στησάμενος	ἵστηξων
		1 Fut. Pass.	1 Aor. Pass.		
Ind.		σταθήσομαι shall be set up	ἵστάθην was set		
Sub.			σταθῶ		
Opt.		σταθησοίμην	σταθείην		
Imp.			στάθῃτι		
Inf.		σταθήσεσθαι	σταθήναι		
Par.		σταθησόμενος	σταθείς		

Verbal adjectives: στατός, στατός.

421. SYNOPSIS OF δίδωμι (δο-, δω-) *give*

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	1 Perf. Act.	1 Plup. Act.
Ind.	δίδωμι	δίδουν	δώσω	ἔδωκα	ἔδωκα	ἔδεδόκη
Sub.	διδῶ			ἔδω	ἔδωκώς ᾧ	
Opt.	δίδωλην		δώσοιμι	δωλὴν	ἔδωκώς εἴην	
Imp.	δίδου			δός		
Inf.	διδόναι		δῶσαι	δόναι	ἔδωκέναι	
Par.	διδότες		δῶσαν	δότες	ἔδωκώς	
	Pres. M. P.	Impf. M. P.	Fut. Mid.	2 Aor. Mid.	Perf. M. P.	Plup. M. P.
Ind.	δίδωμαι	διδόμην	δώσομαι	ἔδόμην	ἔδωμαι	ἔδεδόμην
Sub.	διδάμαι			δάμαι	ἔδομένος ᾧ	
Opt.	διδόμην		δώσοιμην	δόμην	ἔδομένος εἴην	
Imp.	δίδοσο			δοῖ	ἔδοσο	
Inf.	δίδοσθαι		δώσεσθαι	δόσθαι	ἔδόσθαι	
Par.	διδόμενος		δωσόμενος	δόμενος	ἔδομένος	
			1 Fut. Pass.	1 Aor. Pass.		
Ind.			δοθήσομαι	ἔδόθην		
Sub.				δοθῶ		
Opt.				δοθελὴν		
Imp.			δοθήσοιμην	δόθητι		
Inf.			δοθήσεσθαι	δοθήναι		
Par.			δοθησόμενος	δοθείς		

Verbal adjectives: δοτός, δοτός

422. SYNOPSIS OF δείκνυμι (δεικ-) *show*

	Pres. Act.	Impf. Act.	Fut. Act.	1 Aor. Act.	1 Perf. Act.	1 Plup. Act.
Ind.	δείκνυμι	δείκνυν	δείξω	ἔδειξα	ἔδειχα	ἔδειχῃ
Sub.	δείκνῳ			δείξω	ἔδειχώς ᾧ	
Opt.	δείκνυμι		δείξοιμι	δείξαιμι	ἔδειχώς εἴην	
Imp.	δείκνυ			δείξον		
Inf.	δείκνύναι		δείξαι	δείξαι	ἔδειχέναι	
Par.	δείκνυς		δείξων	δείξας	ἔδειχώς	
	Pres. M. P.	Impf. M. P.	Fut. Mid.	1 Aor. Mid.	Perf. Mid.	Plup. Mid.
Ind.	δείκνυμαι	δείκνύμην	δείξομαι	ἔδειξάμην	ἔδειγμαι	ἔδειγμαι
Sub.	δείκνύμαι			δείξωμαι	ἔδειγμένος ᾧ	
Opt.	δείκνυμι		δείξοιμην	δείξαίμην	ἔδειγμένος εἴην	
Imp.	δείκνυσο			δείξαι	ἔδειξο	
Inf.	δείκνυσθαι		δείξεσθαι	δείξασθαι	ἔδειχθαι	
Par.	δείκνύμενος		δείξόμενος	δείξάμενος	ἔδειγμένος	
			Fut. Pass.	1 Aor. Pass.		
Ind.			δειχθήσομαι	ἔδειχθην		
Sub.				δειχθῶ		
Opt.			δειχθήσοιμην	δειχθείην		
Imp.				δειχθητι		
Inf.			δειχθήσεσθαι	δειχθῆναι		
Par.			δειχθησόμενος	δειχθείς		

Verbal adjectives: δεικτός, δεικτός

ACCENT

423. Simple or compound verbs usually throw the accent as far back as the quantity of the last syllable permits (recessive accent, 159).

λῶ, λόμεν, ἐλύομην; παιδεύω, παιδεύουσι, ἐπαιδεύετην; ἀποβάλλω, ἀπόβαλλε; ἐπολῶ, ἀπὲλῶν; ἀπειμι, σύνεσμεν, σύμφημι, πάρεστι.

424. To this general rule there are exceptions.

a. Enclitics. — All the forms of *φημί* say, and *εἰμί* am, except *φῆς* and *εἶ*.

b. Imperatives. — (1) The second person sing. of the second aorist active imperative of five verbs is oxytone: *εἰπέ* say, *έλθε* come, *εὗρε* find, *ἴδε* see, *λάβέ* take. Their plurals are accented *εἰπέτε*, *έλθετε*, etc.; compounds have recessive accent: *κάτειπε*, *ἀπὲλθε*, *ἔφευρε*, *παράλαβε*.

(2) The second aorist middle (2 sing.) is perispomenon, as *λαβοῦ*, *παραβαλοῦ*, *πθελοῦ*.

c. Contracted verbs are only apparent exceptions: thus, *εἰ*, *τίμῃ* for *τίμει*, *ἐπλοῦσι* for *δηλόουσι*, *φιλεῖν* for *φιλέειν*. So the subjunctive of the first and second aorist passive *λυθῶ* for *λυθέω*, *φανῶ* for *φανέω*; the optatives *λυθεῖμεν* from *λυθέ-ι-μεν*, *διδόιμεν* from *διδό-ι-μεν*; the futures *φανῶ* for *φανέω*, *φανοίμ* for *φανέοιμ*, *φανῖν* for *φανέειν*, *φανῶν* for *φανέων*; *λιπεῖν* for *λιπέειν*; and the present and second aorist active and middle subjunctive of most *μ*-verbs, as *τιθῶ* for *τιθέω*, *ιστῶμαι*, *θῶμαι*, perf. *κεκῶμαι*. On *διδούσι*, *τιθεῖσι*, see 463 d.

N. 1. — In athematic optatives the accent does not recede beyond the diphthong containing *-ι-*, the sign of the optative mood: *ισταῖο*, *ισταίμεν*, *ισταῖτο*, *διδοῖτο*; and so in *λυθείμεν*, *λυθείεν*.

N. 2. — *δύναμαι* am able, *ἐπίσταμαι* understand, *κρέμαμαι* hang, *δύνημι* profit, and *ἐπιδέμην* brought (749 b, 750 b, 757 a) have recessive accent in the subjunctive and optative (*δύνωμαι*, *ἐπίστωμαι*, *δύναιτο*, *κρέμαιτο*).

d. Poetic forms sometimes fail to follow the rule, as *ῶν* being.

425. Infinitives, participles, and verbal adjectives are verbal nouns (358), and hence do not regularly show recessive accent.

a. Infinitives. — The following infinitives accent the penult: all infinitives in *-αι*, as *λελυκέναι*, *λυθῆναι*, *ιστάναι*, *στήναι* (except Epic *-μεναι*, as *στήμεναι*); in verbs in *ω* the first aorist active, as *λῶσαι*, *παιδεῦσαι*, the second aorist middle, as *λιπέσθαι*, the perfect (middle) passive, as *λελύσθαι*, *πεπαιδεῦσθαι*, *πεποιήσθαι*.

N. — The present inf. of contracted verbs and the second aorist active inf. of *ω*-verbs have the perispomenon by 424 c.

b. Participles. — (1) Oxytone: the masculine and neuter sing. of the second aorist active, as *λιπών*, *λιπόν*; and of all participles of the third declension ending in *-ς* in the masculine (except the first aorist active), as *λυθείς* *λυθέν*, *λελυκώς* *λελυκός*, *ἑστώς* *ἑστός*, *τιθείς* *τιθέν*, *διδούς* *διδόν*, *ιστάς* *ιστάν*, *δεικνός* *δεικνόν* (but *λῶσας*, *ποιήσας*). Also *ῶν* going from *εἰμι*.

425 a. D. The 2. aor. mid. inf. in Hom. is recessive in *ἀγέρεσθαι* (*ἀγείρω* assemble); so the perf. *ἀλάλησθαι* (*ἀλάομαι* wander), *ἀκάχησθαι* (*ἀχνημαι* am distressed).

(2) Paroxytone: the perfect middle (passive): *λελυμένος*.

N.—Participles are accented like adjectives, not like verbs. The fem. and neuter nom. accent the same syllable as the masc. nom. if the quantity of the ultima permits, thus *παιδεύων, παιδεύουσα, παιδεύον* (not *παιδεύον*); *ποιήσας, ποιήσασα, ποιήσαν* (not *ποίησαν*); *φιλῶν, φιλοῦσα, φιλοῦν* (from *φιλέω*).

c. Verbal Adjectives. — The verbal adjective in *-τος* is accented on the ultima (*λυτός*); that in *-τεος* on the penult (*λυτέος*).

N.—Prepositional compounds in *-τος* denoting possibility generally accent the last syllable and have three endings (286), as *διαλυτός dissoluble, εξαίρετος removable*. Such compounds as have the force of a perfect passive participle accent the antepenult and have two endings, as *διάλυτος dissolved, ἐκλεκτός chosen*. All other compounds in *-τος* accent the antepenult and have two endings, as *ἀβατος impassable, χειροποίητος artificial*.

426. Exceptions to the recessive accent of compound verbs. — a. The accent cannot precede the augment or reduplication: *ἀπειμι am absent, ἀπῆν was absent, εἰσ-ἦλθον they entered, ἀπ-ῆσαν they were absent; ἀφ-ἵκται arrived* (cp. *ἵκται*).

N.—A long vowel or diphthong not changed by the augment receives the accent: *ὑπ-εἶκε was yielding* (indic. *ὑπ-εἶκω*, imper. *ὑπ-εἶκε*).

b. The accent cannot precede the last syllable of the preposition before the simple verb nor move back to the first of two prepositions: *περίθες put around, συνέκδος give up together* (not *σύνεκδος*), *συνκάθες put down together* (not *σύγκαθες*). Compounds of the second aorist active imperatives *δος, εἰ, θέε*, and *σχέε* are thus paroxytone: *ἐτίθες set on, περίθες put around, ἐτίσχεσθαι hold on*.

c. When compounded with a monosyllabic preposition, monosyllabic second aorist middle imperatives in *-ού* from *μι*-verbs retain the circumflex: *προδοῦ betray, ἐνθοῦ put in*. But the accent recedes when these imperatives prefix a dissyllabic preposition: *ἀπόδου sell, κατάρθου put down*. The open forms always have recessive accent, as *ἐνθεο, κατάρθεο*.

d. The accent of uncompounded infinitives, participles, aorist passive, perfect passive, and of the second aorist middle imperative (2. p. sing., but see 426 c) is retained in composition.

e. *ἀπέσται will be far from, ἐπέσται will be upon* do not have recessive accent.

f. Compound subjunctives are differently accentuated in the Mss.: *ἀποδῶμαι* and *ἀπόδωμαι, ἐπιθῆται* and *ἐπιθηται*; the aorist of *τιμι* has *προῶμαι* and *πρόωμαι*; *ἀπέχω* has *ἀπόσχωμαι*. Compound optatives retain the accent of the primitives: *ἀποδοίτο*, as *δοίτο*. For *συνθοίτο, προσθοίθε* (746 c) the Mss. occasionally have *σύνθοιτο, πρόσθοισθε*; and so *πρόιτο*.

427. Final *-αι* (and *-οι*) are regarded as long in the optative (100), elsewhere as short. Hence distinguish the forms of the first aorist.

	3. Sing. Opt. Act.	Inf. Act.	2. Sing. Imper. Mid.
λύω	λύσαι	λύσαι	λύσαι
ἀπολύω	ἀπολύσαι	ἀπολύσαι	ἀπόλύσαι
παιδεύω	παιδεύσαι	παιδεύσαι	παιδευσαι

425 b (2) D. But Hom. has *ἀλαλήμενος* (*ἀλάομαι wander*), *ἀκαχήμενος* or *ἀκχήμενος* (*ἀχνυμαι am distressed*), *ἐσσύμενος* (*σένω drive*).

AUGMENT

428. The augment (*increase*) denotes past time. It appears only in the secondary or past tenses of the indicative mood, namely, imperfect, aorist, and pluperfect. The augment has two forms, the syllabic and the temporal.

429. Syllabic Augment.—Verbs beginning with a consonant prefix ϵ as the augment, which thus increases the word by one syllable. In the pluperfect ϵ is prefixed to the reduplication.

λύω	loose	ἔ-λῡον	ἔ-λῡσα	ἐ-λελύκη
παιδεύω	educate	ἐ-παιδεύον	ἐ-παιδεύσα	ἐ-πεπαιδείκη

a. Verbs beginning with ρ double the ρ after the augment. ρ ίπτω *throw*, ἔ-ρριπτον, ἔ-ρριψα, ἔ-ρριψθην; ρ ήγνυμι *break*, ἔ-ρρηξα, ἔ-ρράγην.

N.— $\rho\rho$ is here due to assimilation of $\epsilon\rho$, as in Hom. *ἔρρεξα did* (and *ἔρεξα*); of $\epsilon\rho$ in *ἔρρεον flowed*. Cp. 80 a.

430. βούλομαι *wish*, δύναμαι *am able*, μέλλω *intend* augment with ϵ or with η (especially in later Attic); thus, ἐβούλομην and ἡβούλομην, ἐδυνάμην and ἡδυνάμην, ἐδυνήθην and ἡδυνήθην.

a. These forms seem to be due to parallelism with *ἠέλω* (from *ἐθέλω wish*) and *ἠέλον* (from *θέλω*).

431. Some verbs beginning with a vowel take the syllabic augment because they formerly began with a consonant. Thus,

ἔγνυμι *break* (γάγνυμι), ἔαξα, aor. pass. ἔαγην.

ἔλίσκομαι *am captured* (φαλίσκομαι), imperf. ἠλίσκομην, aor. ἔειλων (with temporal augment) or ἔλων.

ἠνέειν *please* (φανδέειν), aor. ἔαδον (Ionic).

ἀν-οίγω *open* (φοίγνυμι), imperf. ἀν-έφγον.

ἔω *permit* (σεῖω), εἶων, εἶσα, εἶσθην.

ἕομαι *sit* (for σεδίομαι), εἰσάμην.

ἐθίζω *accustom* (σφειζέω, cp. 123), εἰθίζον, εἰθισα, εἰθίσθην.

ἐλιττω *roll* (φαλίττω), ἐλιττον, ἐλίφα, ἐλίχθην.

ἔλκω or ἐλκύω *draw* (σελκω), ἐλκον, ἐλκυσα, ἐλκύσθην.

ἔπομαι *follow* (σεπομαι), εἰπόμεν.

ἐργάζομαι *work* (φεργάζομαι), ἐργασάμην.

ἔρπω *creep* (σερπω), εἶρπον.

ἐστιάω *entertain* (φειστιάω), ἐστίων, ἐστίασα, ἐστίασθην.

429 a. D. Hom. has *ἔλλαβε took* (for *ἐ-σλαβε*), *ἔννεον swam* (for *ἐ-σπεον*), *ἐσ-σείατο shook* (for *ἐ-τσειατο*), *ἔδδεισε feared* (for *ἐ-δσεισε*). *ἔμαθε learned* is due to analogy.

431 D. Syllabic augment in Homer before a vowel is a sure proof of initial ϵ in *ἔειπον* and some other verbs. Similar Ionic and poetic forms occur from *εἶδον*, *εἶλω*, *εἶρω*, *ἔλπω*, *ἔννυμι*, *ἔρδω*, *οἶνοχόεω*, etc.

ἔχω *hold* (σῆχω), εἶχον.

ἔημι *send* (σῶστημι), aor. du. εἶτον for ἐ-έ-τον, εἶθην for ἐ-έ-θην.

ἵστημι *put* (σίστημι), plup. ἐστήκη for ἐ-σε-στήκη.

ὁράω *see* (φοράω), ἑώραν, ἑώρακα or ἑώρακα.

ὠθέω *push* (φωθέω), ἔωθον, ἔωσα, ἔωσθην.

ὠνόμαι *buy* (φωνόμαι), ἑωνόμην, ἑωνήθην.

εἶδον *saw*, 2 aor. of ὁράω (for ἐ-ἑ-ιδον).

εἶλον *took*, 2 aor. of αἰρέω (for ἐ-ἑ-ιλον).

432. Some forms of some verbs in 431 are augmented as if no consonant had preceded the first vowel, as *ἡργαζόμεν* (and *εἰργαζόμεν*).

433. Since *φ* disappeared early, many augmented forms show no trace of its existence, as, *φῶκον* from *οἰκέω dwell* (φοῖκος). Besides *ε*, *η* was also used as the syllabic augment. This appears in Hom. *ἡ-εἶδεις* (-ης?), Attic *ἦδεις* *you knew*.

434. The verbs *ἀγνῶμι*, *ἀλίσκομαι*, (*ἀν*)*οἴγνῶμι*, *ὁράω*, which began originally with *φ*, show forms that appear to have a double augment; as *ἐάγην*, *ἐάλων*, (*ἀν*)*έφωγον* (rarely *ἤνωγον*), *έώραν*, *έώρακα* (and *έόρακα*). These forms appear to be due to transference of quantity (34) from *ἡ-φάγην*, *ἡ-φοίγον*, *ἡ-φορων* (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.

α becomes η :	ἄγω <i>lead</i>	ἦγον		ἦχα	ἦχη
ε “ η :	ἐλπίζω <i>hope</i>	ἤλπιζον	ἤλπισα	ἤλπικα	ἤλπικη
ι “ ι :	ἱκετεύω <i>supplicate</i>	ἱκέτευον	ἱκέτευσα	ἱκέτευκα	ἱκετεύκη
ο “ ω :	ὀρίζω <i>mark off</i>	ὠρίζον	ὠρισα	ὠρικα	ὠρίκη
υ “ υ :	ὕβριζω <i>insult</i>	ὔβριζον	ὔβρισα	ὔβρικα	ὔβρίκη
αι “ η :	αἰρέω <i>seize</i>	ἦρουν		ἦρηκα	ἦρήκη
αυ “ ηυ :	αὐλέω <i>play the flute</i>	ἠύλουν	ἠύλησα	ἠύληκα	ἠύληκη
ει “ η :	εἰκάζω <i>liken</i>	ἦκαζον	ἦκασα		
ευ “ ηυ :	εὐχομαι <i>pray</i>	ἠύχόμην	ἠέξαμην	ἠύγμαι	ἠύγμην
οι “ φ :	οἰκέω <i>dwell</i>	ῥέκουν	ῥέκασα	ῥέκκα	ῥέκκη

436. Initial *α* becomes *η* : *ᾄδω sing*, ᾄδον. Initial *η*, *ι*, *υ*, *ω* remain unchanged. Initial *ἀ* usually becomes *η* : *ἀριστάω breakfast*, ἠρίστησα. *ἀναλίσκω* and *ἀναλώω expend* form *ἀνάλωσα* and *ἀνήλωσα*, *ἀναλώθην* and *ἀνηλώθην*.

437. Initial diphthongs are sometimes unaugmented : *αυ* in *αὐαίνομαι dry* ; *ει* : *εἰκαζον*, *ἦκαζον* ; *ευ* : *εὐρέθην* and *ἠύρέθην* from *εὐρίσκω find*, *εὐξάμην* and *ἠύξάμην* from *εὐχομαι pray* ; *ου* is never augmented, since it is never a pure diphthong when standing at the beginning of a verb-form.

435 D. Initial *α* becomes *ā* in Doric and Aeolic ; initial *αι* and *αυ* remain.

438. Omission of the Augment. — a. In Attic tragedy the augment is sometimes omitted in choral passages, rarely in the dialogue parts (messengers' speeches), which are nearer akin to prose.

b. In *χρῆν* (from *χρή* + *ῆν*) the augment is strictly unnecessary, but is often added (*ἐχρήν*) since the composition of *χρῆν* was forgotten.

c. In Homer and the lyric poets either the syllabic or the temporal augment is often absent; as *φάτο* and *ἔφατο*, *βῆν* and *ἔβην*, *ἔχον* and *εἶχον*. Iteratives (496) in Hom. usually have no augment (*ἔχεσκον*).

N. — In Homer the absence of the augment represents the usage of the parent language, in which the augment was not necessarily added to mark past time. It is therefore erroneous, historically, to speak of the *omission* of the augment in Homer.

d. In Herodotus the syllabic augment is omitted only in the case of pluperfects and iteratives in *σκον*; the temporal augment is generally preserved, but it is always omitted in verbs beginning with *αι*, *αυ*, *ει*, *ευ*, *οι*, and in *ἀγινέω*, *δεθλέω*, *ἀνώγω*, *ἔρδω*, *ἰάω*, *ὀρμέω*, etc.; in others it is omitted only in some forms (as *ἀγορεύω*, *ἀγω*, *ἔλκω*, *ὀρμάω*), and in others it is variable (*ἀγγέλλω*, *ἄπτω*, *ἄρχω*, *ἐπίσταμαι*, *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. *λῶω loose*, *λέ-λυκα*, *λε-λυκέναι*, *λέ-λυμαι*, *λε-λόσσομαι*; *γράφω write*, *γέ-γραφα*; *κλίνω incline*, *κέ-κλικα*; *βλάπτω injure*, *βέ-βλαφα*; *πρίω sail*, *πέ-πρισμαι*.

a. Exceptions: verbs beginning with *γν*, most of those with *γλ*, and some with *βλ*. Thus, *γνωρίζω recognize*, *ἐ-γνώρικα*; *γι-γνώσκω know*, *ἔ-γνων*; *γλύφω carve*, *ἔ-γλυφα*; *βλαστάνω sprout*, *ἐ-βλάστηκα* (usu. *βεβλάστηκα*).

441. An initial aspirate is reduplicated by the corresponding smooth stop: *φοπέω murder*, *πε-φόνευκα*; *θύω sacrifice*, *τέ-θυκα*; *χορεύω dance*, *κε-χόρευκα*.

442. In all other cases the reduplication is formed like the augment.

a. Verbs beginning with a short vowel lengthen the vowel, as *ἀγω lead*, *ἤχα*; *ὀρθῶω set upright*, *ὥρθωκα*; *ἀγγέλλω announce*, *ἤγγελκα*.

b. Verbs beginning with two or more consonants (except a stop with a liquid), a double consonant, and *ρ* simply prefix *ε*. *ρ* is here doubled (cp. 420 a).

439 D. Reduplication (or the augment for the reduplication) is generally retained in Hom. Exceptions are *ἔρχαται* and *ἔρχατο* from *ἔργω shul*, *ἀνωγα order*, *ἔσται* from *ἐννύμι clothe*. On *δέχαται await*, *ἐδέγμην was expecting* cp. 634.

442. b. D. Hom. has *ρε-ρυπώμενος (ρυπώω soil)*, *ἔμμορε (μείρομαι obtain)* for *ἐ-σμορε* 445 a, *ἔσσυμαι (σεύω urge)* for *ἐ-κιν-μαι*; Ionic has *ἔκτημαι*.

Thus, κτίζω *found*, ἔ-κτικα; σπείρω *sow*, ἔ-σπαρμαι; στρατηγέω *am general*, ἐ-στρατηγήκα; ζητέω *seek*, ἐ-ζήτηκα; ψάύω *touch*, ἔ-ψαυκα; ῥίπτω *throw*, ἔρριψα.

N.—μυμήσκω *remind* and κτάομαι *acquire* are exceptions: μέ-μνημαι, ἐ-με-μήμην; κέ-κτημαι, ἐ-κε-κτήμην.

443. The verbs mentioned in 431 which originally began with a consonant now lost, reduplicate regularly. Since the reduplicated consonant has disappeared only *ε* is left, and this often contracts with the initial vowel of the theme. Thus, εἶγα for *φε-εἶγα* from *φάγνυμι break*; ἔωμαι for *φε-εῶμαι* from *φωθέω push*; ἔστηκα for *σεστηκα* from *ίστημι set*; εἰκα for *σεσεκα* from *ἐημι (σι-σημι) send*.

444. Pluperfect.—The pluperfect prefixes the syllabic augment *ε* to the reduplicated perfect beginning with a consonant; when the perfect stem begins with a vowel the pluperfect retains the prefix of the perfect.

Thus perf. λελυκα, λελυμαι, plup. ἐ-λελύκη, ἐ-λελύμην; perf. ἔσταλκα, ἔ-σταλμαι, plup. ἐ-στάλκη, ἐ-στάλμην from *στέλλω send*; perf. ἡγόρευκα, plup. ἡγορεύκη from *ἀγορεύω harangue*; perf. ἤρηκα, plup. ἤρήκη 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 (*ἀγνύμι*), ἐώσμη (*ώθειω*), εἰμην (*ἵημι*), ἐρρώγη from (*ρῥήγνυμι*). *ίστημι* forms *εἰστήκη* (= ἐ-(σ)εστηκη), Ion. and poet. *ἐστήκη* (rare in Att. prose). *ἔοικα am like* forms *ἐέφη*.

445. Some verbs beginning with a liquid or *μ* take *ει* instead of the reduplication: λαμβάνω (*λαβ-*) *take*, εἰ-ληφα, εἰ-λημμαι, εἰ-λήφη; λαγχάνω (*λαχ-*) *obtain by lot*, εἰ-ληχα, εἰ-λήχη; λέγω *collect* (in composition) -εἰ-λοχα, -εἰ-λόχη, -εἰ-λογμαι (rarely *λέ-λογμαι*); μίρομαι *receive a share*, εἰ-μαρται *it is fated*, εἰ-μαρτο with rough breathing; also the stems *ερ, ρη say*, εἰ-ρηκα, εἰ-ρήκη.

a. εἰληφα is from *σε-σληφα* by 37 (cp. Hom. *ἐλλαβον* for *ἐ-σλαβον*), εἰμαρται is from *σε-σμαρται* (cp. Hom. *ἐμμορε*). The other forms are probably analogues of εἰληφα.

446. Attic Reduplication.—Some verbs whose themes begin with *α, ε, or ο*, followed by a single consonant, reduplicate by repeating the initial vowel and the consonant and by lengthening *α* and *ε* to *η, ο* to *ω*. Thus ἀγείρω *collect*, ἀγ-ήγερκα, ἀγ-ήγερμαι; ἐγείρω *awaken*,

444 b. D. Hdt. has *οἰκα* (for *οἰκα*), *ἔωθα, ἐώθεα*; Hom. has *ἔωθεν* and *εἰώθε*.

445 D. Hom. *δεῖδω fear* stands for *δε-δεω* from *δε-δεο(ι)α* (cp. *δεῖος*). So *δεῖδοικα* for *δε-δεοικα*. For *δεῖδεκτο greeted* we should read *δῆδεκτο* with *η*-reduplication. Hdt. has *λελάβηκα* and *-λελαμμένος*. *λελημμαι* occurs in tragedy.

446 D. — In Hom. 'Attic' reduplication is even more frequent than in Attic; thus, *ἐδηδώς* from *ἔδω eat*, *ἐρήριπα* have fallen, *ἐρέριπτο* (without lengthening) from *ἐρείπω overthrow*, *ὀρωρέχεται* from *ὀρέγω teach*. For other poetical forms see in the List of Verbs *αγείρω, αἰρέω, ἀλάομαι, ἀραρίσκω, ἐρείδω, ἐρίζω, ἔχω, δίζω, δράω, δρνύμι*.

ἰγ-ήγερμαι; ἐλέγχω *confute*, ἐλ-ήλεγμαi; ὀρύττω *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαi; ὀ-νύμι *swear*, ὀμ-ώμοκα; ὀλ-λῦμι *destroy*, ὀλ-ώλεκα. So also φέρω *bear*, ἐν-ήνοχα, ἐν-ήνεγμαi.

a. The name 'Attic' was given by the Greek grammarians to this form of reduplication though it occurs in Homer and in the other dialects.

b. ἀκούω *hear* has ἀκ-ήκοα for ἀκ-ήκο(υ)α; ἄγω has ἀγ-ήοχα for ἀγ-ή(γ)οχα. The pluperfect augments except in the case of verbs with initial ε: ἤκ-ηκόη, ὤμ-ωμόκη, ἀπωλώλη; but ἐλ-ηλόθη, ἐν-ηνέγμην.

447. Reduplication in the Present. — A few verbs reduplicate in the present by prefixing the initial consonant and ι, as γί-γνομαι, γι-γνώσκω, μι-μνήσκω, τί-κτω for τι-τ(ε)κω, πί-πτω for πι-π(ε)τω, ἱ-στημι for σι-στημι, τί-θημι for θι-θημι (125 a), δι-δωμι. πίμ-πλη-μι *fill* (πλα-, πλη-) and πίμπρημι *burn* (πρα-, πρη-) insert μ.

a. In some verbs the reduplication belongs to the verbal stem: βιβάζω *make go* ἐβίβασα, διδάσκω *teach* ἐδίδαξα.

448. Reduplication in the Second Aorist. — ἄγω *lead* forms the second aorist ἤγαγον, ἀγ-άγω, ἀγ-άγοιμι, ἀγ-αγεῖν, middle ἤγαγόμην. So also ἤνεγκα and ἤνεγκον from φέρω.

POSITION OF AUGMENT AND REDUPLICATION IN COMPOUND VERBS

449. In verbs compounded with a preposition, augment and reduplication stand between the preposition and the verb.

Thus, ὑπερβαίνω *pass over*, ὑπερέβαινον, ὑπερβέβηκα; εἰσβάλλω *throw into*, εἰσέβαλλον, εἰσβέβληκα.

a. Before ε of the augment ἐκ regains its fuller form ἐξ (133 a), and ἐν and ἐντ reappear in their proper forms which were modified in the present. Thus ἐκβάλλω *throw out*, ἐξέβαλλον, ἐκβέβληκα; ἐμβάλλω *throw into*, ἐνέβαλλον; συλλέγω *collect*, συνέλεγον, συνέλοχα; συρρίπτω *throw together*, συνέρριψα, συνέρριψα; συσκευάζω *pack together*, συσκευάζον, συσκευάσθην.

b. Prepositions (except περί and πρό) drop their final vowel: ἀποβάλλω *throw away*, ἀπ-έβαλλον; but περιβάλλω *throw around*, περιέβαλλον, προβαίνω *step forward*, προέβην. But πρό may contract with the augment (προῦβην).

450. But some verbs, which are not often used except as compounds, are treated like uncompound verbs and take the augment before the preposition, as ἐπαθήμην *sat* from κάθημαι, ἐκάθισον *set*, *sat* from καθίζω, ἡμφίεσα *clothed* from ἀμφιένυμι, ἐκάθευδον (and καθεύδον) *slept* from καθεύδω, ἠπιστάμην, ἠπιστήθην from ἐπιστάμαι *understand*. ἴημι forms ἀφίει and ἤφει. The simple verbs occur mostly in poetry. But ἀπολαύω *enjoy* makes ἀπολέλουκα, ἐξετάζω *review* ἐξήτακα.

448 D. Hom. has many reduplicated second aorists, as πέ-πιθον from πείθω (πειθ-) *persuade*, κεκλόμην, κε-κλόμενος from κέλομαι *command*, λε-λαθέσθαι from λαθόμην (λαθ-) *escape the notice of*, πε-φιδέσθαι from φείδομαι (φιδ-) *spare*, ἤρ-αρον from ἀραρίσκω (αρ-) *join*, ὤρ-ορον from ὀρνύμι *arouse*. The indicative forms may take the syllabic augment, as in ἐ-πέ-φραδον from φράζω (φραδ-) *tell*. From ἐ-πείτω *chide* and ἐ-ρόκω *check* come ἠνέπαπον and ἐνέπτον, and ἠρόκακον.

451. Double Augment. — Some verbs take two augments, one before and the other after the preposition, as *ἡν-εἰχόμεν, ἡν-εσχόμεν* from *ἀν-έχομαι* *endure*, *ἡν-ώχλουν* from *ἐνοχλέω* *annoy*, *ἐπηνώρθωμαι* from *ἐπανορθόω* *set upright*. So also, by analogy to the foregoing, a few verbs derived from compound words: *ἡμφε-σβήτουν* from *ἀμφισβητέω* *dispute*, *ἡντεδέκει* from *ἀντιδικέω* *go to law* (*ἀντιδικός*).

452. Compounds of δυσ- ill and εὖ well. (1) *δυστυχέω* *am unhappy*, *ἐ-δυσ-τύχουν*, *δε-δυσ-τύχηκα*. *δυσ-ηρέστουν*, *δυσ-ηρέστηκα* from *δυσ-αρεστέω* do not occur. (2) *εὐεργετέω* *do good*, *εὐεργέτησαν*, *εὐεργέτηκα* (*inscrip.*); *εὐηργέτηκα* (*texts*).

453. Verbs derived from compound nouns take the augment and the reduplication at the beginning; as *ἐμῦθολόγουν*, *μεμῦθολόγηκα* from *μῦθολογέω* *tell legends* (*μῦθολόγος* *teller of legends*); *ὠκοδόμουν*, *ὠκοδόμηκα* from *οἰκοδομέω* *build* (*οἰκοδόμος* *house-builder*); *ἡμπολῶν*, *ἡμπολήκα* from *ἐμπολάω* *traffic in* (*ἐμπολή* *traffic*).

a. *ἐκκλησιάζω* *hold an assembly* (*ἐκκλησιᾶ*) makes *ἡκ-κλησίαζον* or *ἐξ-ε-κλησίαζον*. *ἐγγυάω* *pledge* makes *ἐνεγύων*, *ἐνεγύησα* and (better) *ἡγγύων*, *ἡγγύησα*.

454. Verbs derived from compound nouns whose first part is a preposition are commonly treated as if compounded of a preposition and a simple verb; as *κατηγορέω* *accuse* (*κατήγορος*), *κατήγορουν*, *κατήγορηκα*; *ἐνθυμέομαι* *ponder* (*ἐνθυμός*) *ἐνεθυμήτην*, *ἐντεθυμήσθαι*; *ἐπιορκέω* *swear falsely* (*ἐπιορκός*), *ἐπιώρκηκα*; *ἐγχειρίζω* *entrust* (*ἐν χειρί*), *ἐνεχειρίσα*.

a. But several verbs are not treated as compounds, such as *ἀπατάω* *deceive*, *ἀπιστέω* *distrust*, *ἀπορέω* *am in difficulty*, *παρησιάζομαι* *speak freely*.

TENSE-SUFFIXES, THEMATIC VOWEL, MOOD-SUFFIXES

455. Tense-Suffixes. — The tense-suffixes, which are added to the verb-stem to form the tense-stems, consist of the thematic vowel and certain other letters. No tense-suffixes are added to the verb-stem (1) in the second aorist active and middle, and second perfect and pluperfect, of *μι*-verbs; (2) in the perfect and pluperfect middle of verbs in *-ω* and *-μι*. The tense-suffixes are as follows: —

1. Present system, *-ο%*-, *-τ%*-, *-ι%*-, *-ν%*-, *-αν%*-, *-νε%*-, *-να-*, *-νι-*, *-(ι)σκα%*; or none, as in *φα-μέν*.

2. Future system, *-ο%*-%.

3. First aorist system, *-σα-*.

4. Second aorist system, *-ο%*-%; or none, as in *ἔ-στη-ν*.

5. First perfect system, *-κα-* (plupf. *-κη-* from *-κεα-*; *-κει-* from *-kee-*; *-κε-*).

6. Second perfect system, *-α-* (plupf. *-η-*, *-ει-*, or *-ε-*); or none, as in *ἔ-στα-τε*.

7. Perfect middle system. none (future perfect *-σ%*-%).

8. First passive system, *θη-*, *-θε-* (future passive *-θησ%*-%).

9. Second passive system, *η-*, *-ε-* (future passive *-ησ%*-%).

N. — *-α* in the aorist is properly a relic of the personal ending (666).

456. Thematic Vowel. — The thematic, or variable, vowel appears at the end of the tense-stems in the present, imperfect, and second aorist active and

455. D. For the Doric future *-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 σ before μ or ν (and in the optative of the tenses mentioned); elsewhere it is ϵ . Thus, $\lambda\upsilon\sigma\epsilon-$, $\lambda\iota\pi\epsilon-$, $\lambda\upsilon\sigma\epsilon-$, $\lambda\upsilon\theta\eta\sigma\epsilon-$, $\lambda\epsilon\lambda\upsilon\sigma\epsilon-$; $\lambda\delta\sigma\iota-\mu$. In the subjunctive it is ω/η .

a. Attic inscriptions have both $-\epsilon\sigma\theta\omega\nu$ and $-\sigma\sigma\theta\omega\nu$ in the imperative.

457. Subjunctive. — In the subjunctive of all verbs the thematic vowel is ω/η . Thus, $\lambda\delta\omega-\mu\epsilon\nu$, $\lambda\delta\eta-\tau\epsilon$, $\lambda\delta\sigma\omega-\mu\epsilon\nu$, $\sigma\tau\epsilon\lambda\lambda\eta-\tau\epsilon$.

a. Verbs in $-\nu\mu$ 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 $\tau\iota\theta\omega\mu\epsilon\nu$ from $\tau\iota\theta\epsilon-\omega-\mu\epsilon\nu$, $\theta\omega$ from $\theta\epsilon-\omega$, $\tau\iota\theta\eta\tau\epsilon$ from $\tau\iota\theta\epsilon-\eta-\tau\epsilon$, $\lambda\upsilon\theta\omega$ from $\lambda\upsilon\theta\epsilon-\omega$.

459. Suffix of the Optative. — The optative adds the mood suffix $-\iota-$, or $-\ιη-$ which contracts with the final vowel of the tense-stem: $\lambda\delta\sigma\iota\mu$ for $\lambda\delta\sigma\iota-\mu$, $\phi\iota\lambda\sigma\iota\eta\nu$ for $\phi\iota\lambda\sigma\iota-\eta-\nu$, $\tau\iota\theta\epsilon\iota\eta\nu$ for $\tau\iota\theta\epsilon-\iota-\eta-\nu$. $-\ιη-$ occurs only before active endings. When the suffix is $-\ιη-$, the 1 pers. sing. ends in $-\nu$; as $\tau\iota\mu\alpha\sigma\iota-\eta-\nu = \tau\iota\mu\phi\eta\nu$; when it is $-\iota-$, the 1 pers. sing. ends in $-\mu$, as $\tau\iota\mu\alpha\sigma\iota-\mu = \tau\iota\mu\phi\mu$.

460. $\iota\eta$ is used as follows (in all other cases $-\iota-$): —

a. In contracted verbs in the singular, rarely in the dual and plural. $-\iota-$ appears in the dual and plural, rarely in the singular.

b. In liquid verbs in the future active singular: $\phi\alpha\nu\iota\eta\nu$ for $\phi\alpha\nu\epsilon\sigma\iota-\eta-\nu$. In the dual and plural $-\iota-$: $\phi\alpha\nu\iota\sigma\iota\eta\nu$, $\phi\alpha\nu\iota\mu\epsilon\nu$ for $\phi\alpha\nu\epsilon\sigma\iota-\tau\sigma\iota\eta\nu$, $\phi\alpha\nu\epsilon\sigma\iota-\mu\epsilon\nu$.

c. In the singular of μ -verbs: $\tau\iota\theta\epsilon\iota\eta\nu$ for $\tau\iota\theta\epsilon-\iota-\eta-\nu$, $\delta\iota\delta\sigma\iota\eta\nu$ for $\delta\iota\delta\sigma\iota-\eta-\nu$, $\theta\epsilon\iota\eta\nu$ for $\theta\epsilon-\iota-\eta-\nu$. Here the modal sign is added to the tense-stem without any thematic vowel. $-\iota-$ is more common in the dual and plural: $\tau\iota\theta\epsilon\iota\mu\epsilon\nu$ for $\tau\iota\theta\epsilon-\iota-\mu\epsilon\nu$, $\delta\iota\delta\sigma\iota\mu\epsilon\nu$ for $\delta\iota\delta\sigma\iota-\mu\epsilon\nu$, $\theta\epsilon\iota\tau\epsilon$ for $\theta\epsilon-\iota-\tau\epsilon$. Verbs in $-\nu\mu$ make their optatives like $\lambda\delta\omega$.

d. In the aorist passive: $\lambda\upsilon\theta\epsilon\iota\eta\nu$ for $\lambda\upsilon\theta\epsilon-\iota-\eta-\nu$, $\phi\alpha\nu\epsilon\iota\eta\nu$ for $\phi\alpha\nu\epsilon-\iota-\eta-\nu$. In the dual and plural $-\iota-$ is more common: $\lambda\upsilon\theta\epsilon\iota\mu\epsilon\nu$ for $\lambda\upsilon\theta\epsilon-\iota-\mu\epsilon\nu$, $\phi\alpha\nu\epsilon\iota\tau\epsilon$ for $\phi\alpha\nu\epsilon-\iota-\tau\epsilon$.

e. In some second perfects, as $\pi\rho\sigma\epsilon\lambda\eta\lambda\upsilon\theta\sigma\iota\eta\varsigma$, and in the second aorist $\sigma\chi\sigma\iota\eta\nu$ from $\epsilon\chi\omega$ (but $-\sigma\chi\sigma\iota\mu$ in composition).

N. — In the 3 pl. $-\iota\epsilon-$ is regular before $-\nu$: $\lambda\delta\sigma\iota\epsilon-\nu$, $\tau\iota\theta\epsilon\iota\epsilon-\nu$, $\lambda\upsilon\theta\epsilon\iota\epsilon-\nu$.

461. a. In the 1 aor. opt. act. of ω -verbs the endings $-\epsilon\iota\alpha\varsigma$, $-\epsilon\iota\epsilon$, and $-\epsilon\iota\alpha\nu$ are more common than $-\alpha\iota\varsigma$, $-\alpha\iota$, $-\alpha\iota\epsilon\nu$.

b. In the aor. opt. passive of all verbs and in the opt. of μ -verbs and of contract verbs $-\iota\sigma\iota\eta\nu$, $-\ιη\sigma\iota\eta\nu$, $-\ιμ\epsilon\nu$, $-\ιτε$, $-\ι\epsilon\nu$ are commoner than $-\ιη\tau\sigma\iota\eta\nu$, $-\ιη\tau\eta\eta\nu$, $-\ιη\mu\epsilon\nu$, $-\ιη\tau\epsilon$, $-\ιη\sigma\alpha\nu$. Prose writers use either the shorter or the longer forms; poets use only the shorter forms. Except in contract verbs $-\ιη\tau\epsilon$ is very common in the 2 pl. and is sometimes the only form in the Mss., as $\delta\sigma\iota\eta\tau\epsilon$, $\theta\epsilon\iota\eta\tau\epsilon$, $\gamma\iota\nu\iota\eta\tau\epsilon$, $-\beta\alpha\iota\eta\tau\epsilon$, $\lambda\upsilon\theta\epsilon\iota\eta\tau\epsilon$, $\phi\alpha\nu\epsilon\iota\eta\tau\epsilon$; but the forms in question occur in prose writers and their genuineness is therefore unsupported by metrical evidence.

457 D. Hom. has $-\sigma\epsilon-$ instead of $-\omega/\eta-$, especially in the 1 aor., 2 aor. of μ -verbs, and 2 aor. pass. ($\epsilon\rho\sigma\sigma\sigma\mu\epsilon\nu$, $\delta\iota\omega\sigma\mu\epsilon\nu$, $\tau\rho\alpha\pi\epsilon\iota\sigma\mu\epsilon\nu$; also in $\iota\sigma\mu\epsilon\nu$, $\epsilon\iota\delta\sigma\mu\epsilon\nu$). These forms do not occur in the sing. or 3 pl. active. Verbs in ω rarely show this $\sigma\epsilon$ in the present. (Other examples 532, 667 D., 682 D.)

460 D. $-\ιη-$ 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.

ACTIVE		MIDDLE	
INDICATIVE (primary tenses)	INDICATIVE (secondary tenses)	INDICATIVE (primary tenses)	INDICATIVE (secondary tenses)
AND SUBJUNCTIVE	AND OPTATIVE	AND SUBJUNCTIVE	AND OPTATIVE
Sing. 1. — or $-\mu$	$-\nu$	$-\mu\alpha$	$-\mu\eta\nu$
2. $-\sigma$ (for $-\sigma\iota$), $-\theta\alpha$ ($-\sigma\theta\alpha$)	$-\sigma$, $-\sigma\theta\alpha$	$-\sigma\alpha$	$-\sigma\theta$
3. $-\sigma\iota$ (for $-\tau\iota$)	—	$-\tau\alpha$	$-\tau\theta$
Dual 2. $-\tau\omega$	$-\tau\omega$	$-\sigma\theta\omega$	$-\sigma\theta\omega$
3. $-\tau\omega$	$-\tau\eta\nu$	$-\sigma\theta\omega$	$-\sigma\theta\eta\nu$
Plur. 1. $-\mu\epsilon\nu$	$-\mu\epsilon\nu$	$-\mu\epsilon\theta\alpha$	$-\mu\epsilon\theta\alpha$
2. $-\τε$	$-\τε$	$-\sigma\theta\epsilon$	$-\sigma\theta\epsilon$
3. $-\ν\sigma\iota$ (for $-\ν\tau\iota$)	$-\ν$, $-\sigma\alpha\nu$,	$-\ν\tau\alpha$	$-\ν\tau\theta$

ACTIVE		MIDDLE
	IMPERATIVE	
Sing. 2.	—, $-\theta\iota$, $-\sigma$	$-\sigma\theta$
3.	$-\tau\omega$	$-\sigma\theta\omega$
Dual 2.	$-\tau\omega$	$-\sigma\theta\omega$
3.	$-\tau\omega\nu$	$-\sigma\theta\omega\nu$
Plur. 2.	$-\τε$	$-\sigma\theta\epsilon$
3.	$-\ν\tau\omega\nu$ ($-\tau\omega\sigma\alpha\nu$)	$-\sigma\theta\omega\nu$ ($-\sigma\theta\omega\sigma\alpha\nu$)

462 D. Doric has $-\tau\iota$ for $-\sigma\iota$, $-\mu\epsilon\sigma$ for $-\mu\epsilon\nu$, $-\ν\tau\iota$ in 3 pl., and $-\tau\tilde{\alpha}\nu$, $-\sigma\theta\tilde{\alpha}\nu$, $-\mu\tilde{\alpha}\nu$ for $-\tau\eta\nu$, $-\sigma\theta\eta\nu$, $-\mu\eta\nu$. $-\tau\tilde{\alpha}\nu$, $-\sigma\theta\tilde{\alpha}\nu$, $-\mu\tilde{\alpha}\nu$ are also Aeolic.

The close agreement between Greek and Sanskrit may be illustrated by the inflection of Old Greek and Doric $\phi\tilde{\alpha}\mu\iota$ say, Skt. bhāmi shine, $\epsilon\phi\epsilon\rho\omega$, Skt. ābharam bore.

$\phi\tilde{\alpha}-\mu\iota$	bhā-mi	$\phi\tilde{\alpha}-\tau\acute{o}\nu$	bhā-tās	$\epsilon\phi\epsilon\rho\omega-\nu$	ābhara-m	$\epsilon\phi\epsilon\rho\epsilon-\tau\eta\nu$	ābhara-tām
$\phi\tilde{\alpha}-\sigma$	bhā-si	$\phi\tilde{\alpha}-\mu\acute{\epsilon}\varsigma$	bhā-mās	$\epsilon\phi\epsilon\rho\epsilon-\varsigma$	ābhara-s	$\epsilon\phi\epsilon\rho\omega-\mu\epsilon\nu$	ābhara-ma
$\phi\tilde{\alpha}-\tau\iota$	bhā-ti	$\phi\tilde{\alpha}-\tau\acute{\epsilon}$	bhā-thā	$\epsilon\phi\epsilon\rho\epsilon-(\tau)$	ābhara-t	$\epsilon\phi\epsilon\rho\epsilon-\tau\epsilon$	ābhara-ta
$\phi\tilde{\alpha}-\tau\acute{o}\nu$	bhā-thās	$\phi\tilde{\alpha}-\ν\tau\iota$	bhā-nti	$\epsilon\phi\epsilon\rho\epsilon-\tau\omega\nu$	ābhara-tam	$\epsilon\phi\epsilon\rho\omega-(\nu)$	ābhara-n(t)

463. PRIMARY ENDINGS OF THE ACTIVE (IND. AND SUBJ.)

a. 1 Sing. — *-μ* is found only in *μ*-verbs. Verbs in *-ω* have no ending and simply lengthen the thematic vowel (λῶω, λείπω). The perfect has no personal ending, *-α* taking the place of a thematic vowel.

b. 2 Sing. — (1) *-σι* is found in Hom. *ἔσσι thou art* from the *μ*-verb *εἰμι I am*; possibly also in *φῆσι thou sayest*. Attic *εἰ thou art* is derived from *ἔ-σι*. *τίθης* is obscure. *λῆσι* is probably for *λῦε-σι*, *λῦει*, *λῦει*, to which *s* has been added. Subj. *λόγης* follows the analogy of the indicative, but with long thematic vowel. *τιθῆς* for *τιθέ-ης*. In the perfect *-s* (not for *-σι*) has been added.

(2) *-θα* is a perfect ending, as in *οἶσθα knowest* for *οἶδ + θα* (83). From the perfect it spread to the imperfects *ἦσθα wast*, *ἤεισθα wentst*, *ἔφησθα saidst*, and to *ᾔδηςθα* or *ᾔδεισθα knewest*. The perfect has commonly *-α-s*. *οἶσθας* and *ἦσθας* are late.

c. 3 Sing. — *-τι* is found in *μ*-verbs: *ἔσ-τι*, *τίθης* for *τίθη-τι* (Doric) by 115. *λῆσι* is obscure, but it cannot be derived from *λῦε-σι* for *λῦε-τι*. *λόγ*, *τιθῆ* (for *τιθέη*) follow *λῆσι*, but with long thematic vowel. In the perfect, *-ε* with no personal ending.

d. 3 Pl. — Original *-ντι* is retained in Doric *λόνντι*, whence Attic *λόνουσι* (115 a); *ένντι*, Attic *είσι*. Subj. *λῶσι* from *λῶ-ντι*, *τιθῶσι* from *τιθέω-ντι*, *ποιῶσι* from *ποιῶντι* (Dor.). Many *μ* forms are derived from *-ντι*, as *τιθέασι* (*τιθέ-αντι*), *διδῶασι* (*διδῶ-αντι*), *ἐστᾶσι* (*ἐστέ-αντι*), *ιστᾶσι* (from *ιστέ-αντι*), the accent of which has been transferred to *τιθεῖσι* (747 D. 1), *διδούσι* from (Dor.) *τιθε-ντι*, *δίδο-ντι*. *-ᾶτι* from *-γτι* (35 b), properly the ending of the perfect after a consonant, appears as *-ᾶσι* in Hom. *πεφύκᾶσι*; but it has been replaced by *-ᾶσι* out of *-αντι*, as in *τετράφ-ᾶσι*.

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. *ἔθελωμ*, *τύχωμ*, *ἀγάγωμ*, are new formations. Aeolic has *φίλημ*, *δοκίμωμ* (indic.).

b. (1) *εἰς* or *εἴς* in Hom. and Hdt. is derived from *εἰ + s*. For this form *εἴς* (f) may be read in Hom. Theocr. has *-εἰς* for *-εἰς* (*ἀμέλγες*, etc.) and perf. *πεπόνθεις* (557. 2. D.).

b. (2) *-σθα* in Hom. indic. *φῆσθα*, *τίθηςθα*, *ᾔδηςθα*; subj. *ἔθεληςθα* also written *ἔθεληςθα*; opt. (rarely) *κλαίσειςθα*, *βάλειςθα*. *-σθα* occurs also occasionally in Doric (*ποθορήσθα*) and Aeolic (*ἔχεισθα*, *φίληςθα*).

c. Aeolic has *τίθη*, *ποίη*, *στεφάνοι*, but *ῆσι says*. Subj.: Hom. *ἔθελῃσι* (also written *ἔθελῃσι*; cp. Arcad. *ἔχη*). *φορέῃσι*, *θέῃσι*.

d. Hom. has *-ᾶσι* in *ταῖσι they go*, *ἔασι they are*, and in *βεβάᾶσι*, *γεγάᾶσι*. Aeolic has *λῶσι*, *φίλεισι*, *τίμαιοσι*.

464 a. D. *-ν* for *-μ* is very rare (*τρέφειν* in Eur., *ἀμάρτειν* in Cratinus).

c. Doric *ῆσι was* for *ῆσ(τ)*.

e. *-ν* is regular in Doric and common in Hom. and later poetry; as *ἔστᾶ-ν*

a. 1 Sing. — *-ν* stands for *μ* (133 c), cp. *ἔφερο-ν*, Skt. *ābhara-m*. After a consonant *μ* (sonant nasal, 20 b, 35 c) became *α*: *ἔλυσα* for *ἐλύσμ*, Epic *ἦα* was for *ἦ(σ)α* from *ἦσμ*. In the pluperfect *-η* is from *ε-α* (467). *-ν* is found in the optative when the mood suffix is *-ιη*; elsewhere the optative has *-μι*.

b. 2 Sing. — On *-σθα* see 463 b (2).

c. 3 Sing. — *-τ* dropped (133 b) in *ἔλυε*, *ἐτίθη*, and in the opt. *λδοι*, *εἴη* (cp. Old Lat. *sied*). *ἔλυσε* has its *-ε* from the perfect (cp. *οἶδε*) and shows no personal ending.

d. Dual. — *-την* is rarely found for *-τον* in the 2 dual (*εὐρέτην* in Plato). Hom. has *ἐτεύχετον* as 3 dual.

e. 3 Pl. — *-ν* for *-ντ* by 133 b. *-σαν* (taken from the 1 aorist) is used (1) in the imperf. and 2 aor. of *μ*-verbs, as *ἐτίθε-σαν*, *ἔθε-σαν*; (2) in the aor. *pass.* *ἐλύθη-σαν*, *ἐφάνη-σαν* (here *-ν* preceded by a short vowel occurs in poetry, 585 a. D.); (3) in the pluperf. *ἐλελύκε-σαν*; (4) in the opt. when *-ιη* is the modal suffix (460). In the opt. *-σαν* is rare.

465. ENDINGS OF THE MIDDLE (INDIC., SUBJ., OPT.)

a. 2 Sing. — Primary *-σαι* retains its *σ* in the perfect of all verbs (*ἔλυν-σαι*), and in the pres. of *μ*-verbs (*τίθε-σαι*). Elsewhere *σ* drops between vowels, as in *λόη* or *λδοι* from *λδε-σαι*, *λυθήση* or *-ει*, *φανῆ* from *φαντε-σαι*, *τιμῆ* from *τιμάε-σαι*; subj. *λόη* from *λόη-σαι*, *φήνη* from *φήνη-σαι*, *θῆ* from *θθε-σαι*, *δῶ* from *δῶη-σαι*, *ῆ* from *ἔη-σαι*, *φιλῆ* from *φιλέη-σαι*, *δηλοῖ* from *δηλόη = δηλόη-σαι*.

N. 1. — The forms *-η* and *-ει* are found in the present, future, and future perfect. See 628.

N. 2. — *δύνα* and *δύνη* for *δύνασαι*, *ἐπίστα* and *ἐπίστη* for *ἐπίστασαι*, *ἐφτε* for *ἐφτεσαι*, are poetic and dialectic or late.

b. 2 Sing. — *-σο* stays in all plups. and in the imperf. of *μ*-verbs. Elsewhere it loses its *σ*, as in *ἔλδον* from *ἐλδε-σο*, *ἐλδσω* from *ἐλδσα-σο*, *ἐφήνω* from *ἐφήνα-σο*, *ἐλίπου* from *ἐλίπε-σο*, *ἔθον* from *ἔθε-σο*, *ἐπρίω* from *ἐπρία-σο*, *ἐτίμω* from *ἐτίμαε-σο*, *ἐφίλοῦ* from *ἐφίλεε-σο*. In the optative, *λδοι*, *λίποιο*, *τιβεῖο*, *εἶο*, *λδσαιο*, from *λδοι-σο*, etc.; *τιμῶο* from *τιμάοι-σο*.

N. 1. — *ἐδύνω* or *ἡδύνω* and *ἡπίστω* are commoner than *ἐδύναιο* and *ἡπίστασο* from *δύναμαι* *am able* and *ἐπίσταμαι* *understand*.

N. 2. — After a diphthong or a long vowel in the 2 aor. indic. mid. *-σο* is retained, as *εἶσο* (*τημι send*), *ὠνήσο* (*ὀνύνημι benefit*).

(*ἔστη-σαν*), *ἔδιδον* (*ἐδίδο-σαν*), *φίληθεν* (*ἐφίληθη-σαν*), *τράφεν* (*ἐτράφη-σαν*). The short vowel before *ν(τ)* is explained by 40. Hom. *ἦε-ν* *were* became *ἦν*, used in Dor. as 3 pl.; in Attic it was used as 3 sing.

465 a. D. Hom. has *βούλει*, perf. *μέμνηται*, but pres. *δύνασαι*, *παρίστασαι*; *δψαι* is unique (for *δψει*); subj. *δύνηται*. Doric often contracts, as *οῆη* for *οἶε-αι*. Aeolic generally leaves *εαι* open (*κέισε-αι*). Ildt. has open *-εαι*, *-ηαι*.

b. Hom., Doric, and Aeolic have generally open forms, as Hom. *βάλλεο* (rarely *βάλλεν*), *ὠδύσαο*. *ἔρειο*, *σπεῖο* are from *-εο*. Hom. has *ἐμάρναο* for Attic *ἐμάρνασο*, and may drop *σ* even in the pluperfect (*ἔσσινο*). When Doric contracts *ao* we have *ā*. In Ildt. *ao*, *eo* are open, but the writing *eu* for *eo* is found.

c. **Dual.**—The 1 pl. is used for the 1 dual except in the three poetic forms *περιδύμεθον*, *λελείμμεθον*, *δρμύμεθον*. Hom. has *-σθον* for *-σθην* in *θωρήσσεσθον*.

d. **1 Pl.**—In epic and dramatic poetry *-μεσθα* is often used for *-μεθα* for metrical reasons (*βουλόμεσθα*, *ἐπιστάμεσθα*).

e. **2 Pl.**—On the loss of *σ* in *σθε* (*ἔσταλθε*), see 103.

f. **3 Pl.**—After vowel stems *-νται*, *-ντο* are preserved. After stems ending in a consonant *-νται*, *-ντο* became *-αται*, *-ατο* by 35 b. These forms were retained in prose till about 400 B.C. (e.g. *τετάχαται*, *ἐτετάχατο*).

466.

ENDINGS OF THE IMPERATIVE

1. Active.

a. **2 Sing.**—*λῦε*, *λίπε*, *τίθει* (for *τίθεε*) have not lost *-θι*. *-θι* is found in 2 aor. pass. *φάνη-θι*; in *στή-θι* and *ἔστα-θι*; in some 2 aorists, like *γνώ-θι*, *τλή-θι*, *πί-θι*, which are *μ* forms though they have presents of the *ω* form (687). Also in *ἴσ-θι* be or *κνoui*, *ἴθι* go, *φάθι* or *φαθί* say. *λύθητι* is for *λυθηθι* by 125 b.

b. *-s* occurs in *θές*, *ἔs*, *δός*, *σχές* (and in the rare *θίγes*, *πίειs*). This *-s* is not derived from *-θι*.

c. *λῦσ-ον* aor. act. and *λῦσ-αι* aor. mid. are obscure in origin.

2. Middle.

a. **2 Sing.**—*-σο* retains its *σ* in the (rare) perf. of all verbs and in the pres. of *μ*-verbs (*λέλυσσο*, *τίθεσσο*, *ἵστασο*). Elsewhere *σ* is dropped, as in *λῶν* from *λῶε-σο*, *λιποῦ* from *λιπέε-σο*, *θοῦ* from *θέε-σο*, *οὔ* from *ἔε-σο*, *πρίω* from *πρίε-σο*, *τίμῳ* from *τίμειε-σο*.

N.—*τίθου*, *ἵστω*, *δίδου* are poetic or late.

3. **3 Pl.**—For *-ντων* and *-σθων* we find *-τῶσαν* and *-σθῶσαν* in prose after Thucydides, in Euripides, and in inscriptions after 300 B.C. Thus, *λυέτωσαν*, *λυσάτωσαν*, *λύεσθῶσαν*, *λύσάσθῶσαν*, *λυθήτωσαν*, *λιπέτωσαν*, *λιπέσθῶσαν*, *φηνάσθῶσαν*, *φανήτωσαν*, *τίμάσθῶσαν*, *φιλεισθῶσαν*, *γεγράφθῶσαν*, *κεκείσθῶσαν*, *τιθέτωσαν*, *διδότωσαν*, *θέτωσαν*, *τιθέσθῶσαν*, *θίσθῶσαν*, *-έτωσαν*, *-έσθῶσαν*.

N.—*ἴστων* for *διντων* is rare. Attic inscriptions have (very rarely) *-πτῶσαν*.

f. *-αται*, *-ατο* occur in Hom. regularly in the perfect and pluperfect of consonant stems, as *τετράφαται*, *ἔαται* for *ἔσ-νται*, *ἦατο* for *ἦσ-ντο* from *ἦμαι* (*ἦμαι*); also in stems ending in *-ι*, as *ἐφθίατο*. *-αται*, *-ατο* were transferred to vocalic stems, as *βεβλήαται*, *βεβλήατο*, Hdt. *δυνέαται*. Hom. has *-δ-αται* in *ἐηλάδαται* from *ἐλαύνω* drive. In the opt. *-ατο* always (*γενοίατο* for *γένειντο*). In Hdt. *η* before *-αται*, *-ατο* is shortened, as perf. *ἡγέαται* for *ἡγή-αται* = *ἡγγνται*, *ἰβέβλειατο* for *-ηατο*. For *κείνται*, Hom. *κείται* and *κείται*, Hdt. has *κείται*. In the opt. Hdt. has *-ατο*: *βουλοίατο*, *δεξαίατο*. In Hdt. *-αται*, *-ατο* occur even in the present system, *τιθέαται*, *δυνέαται*, *ἵστέατο*.

466 a. D. *-θι* is not rare in Hom., pres. *δίδωθι* = *δίδου*, *δρυνθι*, aor. *κλύθι*, perf. *τέλαθι*. Aeolic has *ἰσῑ*, *φίλη*. *πείε*, *δέχοι*, *δίδοι* (Pindar) are very rare.

3. Doric has also *-ντω*, as in *παρεχόντω*; Aeolic *-ντον*, as *φέρντον*. Doric has *-σθω* (pl.) and *-σθων*.

ENDINGS OF THE PLUPERFECT, ENDINGS IN $\sigma\theta$

467. Endings of the Pluperfect Active.— $-\eta$, $-\etaς$, $-\epsilon(\nu)$ are derived from $-\epsilon(\sigma)\alpha$, $-\epsilon(\sigma)\alphaς$, $-\epsilon(\sigma)\epsilon$. In later Greek the endings are $-\epsilon\iota\nu$, $-\epsilon\iotaς$, $-\epsilon\iota(\nu)$, $-\epsilon\iota\tau\omicron\nu$, $-\epsilon\iota\tau\eta\nu$, $-\epsilon\iota\mu\epsilon\nu$, $-\epsilon\iota\tau\epsilon$, and very late $-\epsilon\iota\sigma\alpha\nu$.

468. The Endings $-\sigma\theta\epsilon$, etc.—The σ of the endings $-\sigma\theta\epsilon$, $-\sigma\theta\omega$, $-\sigma\theta\omicron\nu$, $-\sigma\theta\omega\nu$, $-\sigma\theta\alpha\iota$ (409 N.) has no exact parallel in cognate languages, and seems to have spread in Greek from forms like $\tau\epsilon\tau\epsilon\lambda\epsilon\sigma-\theta\epsilon$, $\xi\zeta\omega\sigma-\theta\epsilon$, etc., where a sigma-stem was followed by original $-\theta\epsilon$.

ENDINGS OF THE INFINITIVE, PARTICIPLE, AND VERBAL ADJECTIVE

469. Infinitive.—The following are the endings added to the tense-stem to make the infinitive.

- a. $-\epsilon\nu$: in present and 2 aorist active of ω -verbs, all futures active. Thus, $\lambda\delta\epsilon\iota\nu$, $\tau\acute{\iota}\mu\alpha\nu$, $\lambda\iota\pi\epsilon\iota\nu$, $\lambda\acute{o}\sigma\epsilon\iota\nu$, $\phi\alpha\upsilon\epsilon\iota\nu$ from $\lambda\acute{o}\epsilon-\epsilon\nu$, $\tau\acute{\iota}\mu\acute{\alpha}\epsilon-\epsilon\nu$, $\lambda\iota\pi\acute{\alpha}\epsilon-\epsilon\nu$, $\lambda\acute{o}\sigma\epsilon-\epsilon\nu$, $\phi\alpha\upsilon\acute{\alpha}\epsilon-\epsilon\nu$.
- b. $-\alpha\iota$: in 1 aor. active, as $\lambda\acute{\upsilon}\sigma\alpha\iota$, $\pi\alpha\iota\delta\epsilon\upsilon\sigma\alpha\iota$, $\delta\epsilon\acute{\iota}\xi\alpha\iota$.
- c. $-\nu\alpha\iota$: (1) present, 2 perf. of μ -verbs, the two passive aorists, as $\tau\iota\theta\acute{\epsilon}-\nu\alpha\iota$, $\acute{\epsilon}\sigma\tau\acute{\alpha}-\nu\alpha\iota$, $\lambda\upsilon\theta\eta\eta-\nu\alpha\iota$, $\phi\alpha\upsilon\eta\eta-\nu\alpha\iota$; (2) perfect active, $\lambda\epsilon\lambda\upsilon\kappa\acute{\epsilon}-\nu\alpha\iota$, and $\epsilon\acute{\iota}\delta\epsilon-\nu\alpha\iota$ from $\epsilon\acute{\iota}\delta\epsilon$ ($\alpha\acute{\iota}\delta\alpha$).

N. 1.—The ending $\epsilon\upsilon\alpha\iota$ appears in the 2 aor. of μ -verbs, as $\delta\omicron\upsilon\upsilon\alpha\iota$ from $\delta\acute{o}-\epsilon\upsilon\alpha\iota$, $\theta\epsilon\acute{\iota}\nu\alpha\iota$ from $\theta\acute{\epsilon}-\epsilon\upsilon\alpha\iota$.

d. $-\sigma\theta\alpha\iota$: in other cases.

N. 2.—The infinitives are old cases of substantives, those in $-\alpha\iota$ being datives, the others locatives.

470. Participles.—The stem of the participle is formed by adding the following endings to the tense stem.

- a. $-\nu\tau-$: in all active tenses except the perfect, and in 1 and 2 aor. passive (301).
- b. $-\sigma\tau-$: in the perfect active (for $-\sigma\sigma\tau-$); masc. $-\acute{\omega}\varsigma$, fem. $-\upsilon\acute{\iota}\alpha$, neut. $-\acute{o}\varsigma$ (301 c).
- c. $-\mu\epsilon\nu\omicron-$: in the middle, and in the passive except in the aorist.

471. Verbal Adjectives.—Most of the verbals in $-\acute{\omicron}\varsigma$ and $-\acute{\epsilon}\omicron\varsigma$ are formed by adding these suffixes to the verbal stem of the aorist passive (first or second). Thus, $\phi\iota\lambda\eta\tau\acute{\omicron}\varsigma$, $-\acute{\epsilon}\omicron\varsigma$ ($\acute{\epsilon}-\phi\iota\lambda\eta-\theta\eta\nu$); $\pi\epsilon\iota\sigma\tau\acute{\omicron}\varsigma$, $-\acute{\epsilon}\omicron\varsigma$ ($\acute{\epsilon}-\pi\epsilon\iota\sigma-\theta\eta\nu$); $\tau\epsilon\lambda\epsilon\sigma\tau\acute{\omicron}\varsigma$, $-\acute{\epsilon}\omicron\varsigma$ ($\acute{\epsilon}-\tau\epsilon\lambda\epsilon\sigma-\theta\eta\nu$); $\sigma\tau\alpha\lambda\tau\acute{\omicron}\varsigma$, $-\acute{\epsilon}\omicron\varsigma$ ($\acute{\epsilon}-\sigma\tau\acute{\alpha}\lambda-\theta\eta\nu$); $\beta\lambda\eta\tau\acute{\omicron}\varsigma$, $-\acute{\epsilon}\omicron\varsigma$ ($\acute{\epsilon}-\beta\lambda\eta-\theta\eta\nu$). On the accent of compound verbals, see 425 c.

467 D. Hom. has $-\epsilon\alpha$, $-\etaς$, $-\epsilon\iota$ or $\epsilon\iota-\nu$ ($-\epsilon\epsilon$ only in $\tilde{\eta}\delta\epsilon\epsilon$), $-\epsilon\sigma\alpha\nu$, and rarely $-\omicron\nu$, $-\epsilon\varsigma$, $-\epsilon$; Hdt. has $-\epsilon\alpha$, $-\epsilon\alphaς$, $-\epsilon\epsilon$ ($-\epsilon\iota$?), $-\epsilon\alpha\tau\epsilon$, $-\epsilon\sigma\alpha\nu$.

469 D. $-\epsilon\nu$ appears also in Hom. $\acute{\iota}\delta\epsilon\nu$ (miswritten $\acute{\iota}\delta\acute{\epsilon}\iota\nu$). Hom. has no case of $-\epsilon\upsilon\alpha\iota$ (for $\acute{\iota}\nu\alpha\iota$ write $\acute{\iota}\mu\epsilon\upsilon\alpha\iota$). For $-\epsilon\nu$ or $-\nu\alpha\iota$ Hom. often uses $-\mu\epsilon\upsilon\alpha\iota$ (also Aeolic) and $-\mu\epsilon\nu$ (which is also Doric); both endings show the accent on the preceding syllable, as $\xi\epsilon\nu\gamma\gamma\acute{\omicron}\mu\epsilon\upsilon\alpha\iota$, $\xi\mu\mu\epsilon\upsilon\alpha\iota$ (= $\epsilon\acute{\iota}\nu\alpha\iota$), $\phi\iota\lambda\eta\mu\epsilon\upsilon\alpha\iota$, $\sigma\acute{\tau}\eta\mu\epsilon\upsilon\alpha\iota$, $\acute{\epsilon}\sigma\tau\acute{\alpha}\mu\epsilon\upsilon\alpha\iota$, $\acute{\alpha}\xi\acute{\epsilon}\mu\epsilon\upsilon\alpha\iota$, $\acute{\omicron}\mu\omicron\iota\omega\theta\eta\mu\epsilon\upsilon\alpha\iota$, $\delta\alpha\theta\eta\mu\epsilon\upsilon\alpha\iota$; $\tau\iota\theta\acute{\epsilon}\mu\epsilon\nu$, $\xi\mu\mu\epsilon\nu$, $\acute{\iota}\mu\epsilon\nu$, $\theta\acute{\epsilon}\mu\epsilon\nu$, $\acute{\epsilon}\lambda\theta\acute{\epsilon}\mu\epsilon\nu$, $\acute{\alpha}\xi\acute{\epsilon}\mu\epsilon\nu$. Doric has $-\mu\epsilon\nu$ in the aorist passive, as $\alpha\acute{\iota}\sigma\chi\upsilon\theta\eta\mu\epsilon\nu$. $-\mu\epsilon\nu$ is preceded by a short syllable and generally stands before a vowel. $-\nu\alpha\iota$ always follows a long vowel. Doric has $-\eta\nu$ and $-\epsilon\nu$ in the present. Aeolic has $-\eta\nu$ in the present and 2 aorist.

a. Some are derived from other stem forms (pres. and fut.), as *φερ-τός*, *ῥυπα-τός*; *μεπε-τός* (cp. *μεπέ-ω* = *μενῶ* fut.).

472. Verbals in *-τός*, *-τή*, *-τόν* either (1) have the meaning of a perfect passive participle, as *κρυπτός* *hidden*, *παιδευτός* *educated*, or (2) express possibility, as *ροητός* *thinkable*, *δρατός* *visible*. Many have either signification, but some are passive only, as *ποιητός* *done*. See 425 c. N.

a. Usually passive in meaning are verbals from deponent verbs, as *μίμητός* *imitated*.

b. Usually active in meaning are compounds derived from transitive active verbs; but some intransitive verbs make active verbals, as *ῥυτός* *flowing*.

c. Many are active or passive, others only active: *μεμπτός* *blamed*, *blamable*, *blaming*, *πιστός* *trusting in* (rare), *trusted*, *ἀπρακτός* *doing nothing*, *not done*, *φθηγτός* *sounding*.

473. Verbals in *-τέος*, *-τέα*, *-τέον* express necessity (cp. the Lat. gerundive in *-andus*), as *δοτέος* *that must be given*, *παιδευτέος* *educandus*.

FORMATION OF THE TENSE-SYSTEMS (Ω AND MI-VERBS)

CHANGES IN THE VERB-STEM

474. From the verb-stem (or theme) each tense-stem is formed by the addition of a tense-suffix (455) or of a prefix, or of both. In 475–495 certain modifications of the verb-stem are considered.

475. **Variation in Quantity.** — Many verbs of the first class (498 ff.) show variation in the quantity of the vowel of the verb-stem, which is commonly long in the present but fluctuates in other tenses, as *λύ-ω*, *λύ-σω*, *ἐλύ-σα*, but *ἐλύ-κα*, *ἐλύ-μαι*, *ἐλύ-θην*. (Other examples, 500.)

a. Some verbs of the Fourth Class (523 c) lengthen a short vowel of the present in some other tenses. Thus, *λαμβάνω* (*λαβ-*) *take*, *λήψομαι*, *εἴληφα*, *εἴλημμαι*, *ἐλήφθην*, but 2 aor. *ἔλαβον*.

476. **Vowel Gradation (35, 36).** — Verbs of the first class show a variation between a strong grade (or two strong grades) and a weak grade. The weak grades, *ī*, *ū*, *ā*, appear especially in the second aorist and second passive systems; the corresponding strong grades, *ε* (*α*), *ευ* (*ου*), *η* (*ω*), appear usually in the other systems (*α*, *ου*, *ω*, in the second perfect).

a. Expulsion of a short vowel between consonants (so-called syncope 493) produces a weak form of the stem of the same grade as *ι*, *υ*, *α* (36). Cp. *γί-γνομαι* *become* (aor. *ἔγενε-ό-μην*), *ἔπτ-ε-μην* (pres. *πέτ-ο-μαι* *fly*) with *ἔ-λιπ-ο-ν*, *ἔ-φυγ-ο-ν*, *ἔ-τάκ-η-ν* (477 c). So *ἔ-σχ-ο-ν* *got* from *ἔχ-ω* *have*.

b. *α* is the weak form of *η* (*ᾱ*), as in *τήκω* *τάκην*; and of *ε*, when *ε* has *λ*, *μ*, *ν*, *ρ* before or after it, as in *τρέπω*, *ἐράπην* (479).

477. The following examples illustrate the principles of 476.

a. *α* *ο* *ι*: *λείπω* *leave*, *λείψω*, 2 perf. *ἔλειπα*, *ἔλειμμαι*, *ἔλείφθην*, 2 aor. *ἔλιπον*,

N. — The weak form appears when the verb undergoes Attic reduplication (446); as in ἀλείφω *anoint*, 2 perf. ἀλήλιφα, ἀλήλιμμαι; ἐρείκω *tear* (Ionic and poetic), 2 perf. ἐρήριγμαι, 2 aor. ἤρικον; ἐρείπω *overthrow*, Epic ἐρήρικα; but ἐρείδω *prop*, ἐρήρισμαι.

b. εὐ ου ν: ἐλεύ(θ)σομαι *I shall go*, 2 perf. ἐλήλυθα (Epic ἐλήλουθα), 2 aor. (Epic ἤλυθον); φεύγω *flee*, φεύξομαι or φευξοῦμαι, 2 perf. πέφευγα, 2 aor. ἔφυγον; ῥέω *flow* (for ῥευ-ω, 43), ῥεύσομαι, ἐρρύηκα (ῥνε-), 2 aor. pass. ἐρρύην.

N. — χέω *pour* (for χεν-ω, 43), ἔχεα (for ἔχεα), has υ in κέχυκα, κέχυμαι, ἐχύθη; σέω (poetic) *urge*, ἔσσεα, ἔσσυμαι, ἐσσύθη or ἐσύθη *rushed*. See also τεύχω in the List of Verbs.

c. η ω α: ῥήγ-νυμι *break*, ῥήξω, ἔρρηξα, 2 perf. ἔρρωγα, 2 aor. pass. ἐρράγην; τήκ-ω *melt*, τήξω, ἔτηξα, τέτηκα, ἐτήχθη, 2 aor. pass. ἐτάκη.

N. — Verbs of class c usually have α in the 2 aorist, ω in the 2 perfect (if there is one), elsewhere η. ω occurs in the present in τρώγω *gnaw*, 2 aor. ἔτραγον.

478. Change of ε to ο in the Second Perfect. — In the second perfect ε of the verb-stem is changed to ο.

κλέπ-τ-ω *steal* κέκλοφα, (ἀπο-)κτείνω *kill* (κτεν-, 519) -έκτονα, λέγ-ω *collect* ἐλοχα, πᾶσχ-ω, fut. πείσομαι (from πειθσομαι, 100) πέπονθα, πέμπ-ω *send* πέπομφα, στέργ-ω *love* ἔστοργα, τίκτω *beget* τέτοκα, τρέπ-ω *turn* τέτροφα, τρέφ-ω *nourish* τέτροφα, φθείρ-ω *corrupt* ἔφθορα. So in γίγ(ε)νομαι *become* ἐγενόμην, γέγονα; ἔγειρω *awaken* ἐγρήγορα (446). This change corresponds to that of ε to ο (477 a).

479. Change of ε to α. — In verb-stems containing λ, μ, ν, ρ, an ε is usually changed to α in the first perfect, perfect middle, and second passive systems.

τρέπ-ω *turn*, τέτραμμαι, ἐτράπην (1 aor. ἐτρέφθην); τρέφ-ω *feed*, τέθραμμαι, ἐτράφην (1 aor. ἐθρέφθην); σπείρ-ω (σπερ-) *sow*, ἔσπαρμαι, ἐσπάρην; φθείρ-ω (φθερ-) *destroy*, ἐφθαρμαι, ἐφθάρην; στέλλω (στελ-) *send*, ἔσταλκα, ἔσταλμαι, ἐστάλην; τείνω (τεν-) *stretch*, τέτακα, τέταμαι, ἐτάθη (1 aor.).

a. Also in the 2 aor. pass. of κλέπτω *steal* (ἐκλάπην), πλέκω *weave* (ἐπλάκην), τέρπω *gladden* (Epic ἐτάρπην). Many of these verbs also show ο in the second perfect (478).

480. This α is also found in the second aorist active and middle of κτείνω *kill* (ἔκτανον poetic), τέμνω *cut* (dialectal ἔταμον), τρέπω *turn* (ἔτραπον poetic), τέρπω *gladden* (ἐταρπόμην poetic), poetic δέσκομαι *see* (ἔδρακον). Also πέρθω, πτήσω.

481. ε in the perfect middle in κέκλεμμαι (κλέπτω *steal*), πέπλεγμαι (πλέκω *weave*) is introduced from the present.

482. The α in 479, 480 is developed from a liquid or nasal brought between two consonants (35 b). Thus, ἔσταλμαι, τέταμαι from ἐστέλλμαι, τετέλλμαι from ἐτρέθη (20 b). Here στέλ, τέ represent weak grades of the stem.

483. a. The variations ε, ο, α, ω appear in τρέπω *turn*, τρέψω, ἔτρεψα, 2 perf. τέτροφα, τέτραμμαι, ἐτρέφθην, 2 aor. pass. ἐτράπην; frequentative τρωπάω (867).

b. The variations ε, ο, ω appear in πέτομαι *fly*, ποτέομαι (poet.) and frequentative ποτώομαι (poet., 867) *fly about*.

484. η, α in the Second Perfect. — In the second perfect $\tilde{\alpha}$ of the verb-stem is lengthened to η ($\tilde{\alpha}$): θάλλω (θαλ-) bloom, τέθηλα; φαίνω (φαν-) shew, πέφηναι; μαίνω (μαν-) madden, μέμνηται; κρᾶζω (κραγ-) cry out, κέκρᾶγα.

485. Addition of ε. — a. To the verb-stem ε is added to make the present stem in δοκέω seem, fut. δόξω, aor. ἔδοξα (δοκ-); so in γαμέω marry, ὠθέω push. Usually ε is added in some stem other than the present.

b. In many verbs ε is added to the verb-stem to form the tense-stems other than present, second aorist, and second perfect, e.g. μάχομαι (μαχ-) fight, μαχοῦμαι (= μαχε(σ)ομαι), ἐμαχεσάμην, μεμάχημαι. So ἀχθομαι am grieved, βούλομαι wish, γίγνομαι become, θέω want, (ἐ)θέλω wish, μέλλω intend, μέλει is a care, ὁλομαι think.

c. In some verbs ε is added to form one or more tense-stems, as μένω (μεν-) remain, μεμένηκα (μενε-) to avoid -νκα in the perfect. So, νέμω distribute, ἔχω have, ὄχομαι am gone. So also δαρθάνω, ὁσφαίνομαι, ῥέω, στείβω (poetic), τυγχάνω.

d. Some verbs have alternative presents with or without ε. Here sometimes one is used in prose, the other in poetry, sometimes both are poetic or both used in prose. Thus, ἔλκω draw (Hom. also ἐλκέω), ἰάω ιαχέω sound (both poetic), μέδω μεδέω (both poetic), ῥίπτω and ῥιπτέω throw (both in prose).

486. Addition of α and ο. — α or ο is added to the verb-stem in some verbs. Thus, μῦκάομαι bellow (Epic 2 aor. μύκον), ἐμῦκασάμην; ἀλίσκομαι (ἀλ-) be captured, ἀλώσσομαι from ἀλο-; δμῦ-μι sneeze (δμ-) ὠμοσα, ὁμώμοκα etc. (ὁμο-); ὄχομαι am gone, Epic ὄχωκα or ὤχωκα.

487. Lengthening of Short Final Vowel. — Verb-stems ending in a short vowel generally lengthen that vowel before the tense-suffix in all tenses (except the present and imperfect) formed from them. Here α (except after ε, ι, and ρ) and ε become η, ο becomes ω.

τίμᾶ-ω (τίμα-) honour, τιμή-σω, ἐτίμη-σα, τετίμη-κα, τετίμη-μαι, ἐτίμη-θην; θηρά-ω (θηρα-) hunt, θηρά-σω, ἐθῆρᾶ-σα, etc. (389); ποιέω (ποιε-) make, ποιή-σω, ἐποίη-σα, πεποίη-κα, πεποίη-μαι, ἐποίη-θην; δηλόω (δηλο-) manifest, δηλώ-σω, ἐδήλω-σα, etc.; ἰδῶ permit, ἰδῶσω, etc.

a. Note ἀκροᾶσσομαι, ἤκροᾶσάμην, etc., from ἀκροᾶομαι hear; χρήσω, ἔχρησα from χράω give oracles; χρήσομαι, ἐχρησάμην from χράομαι use; τρήσω and ἔτρησα from τετραίνω bore are from τρε-.

b. Verb-stems adding ε or ο (486), and stems apparently receiving a short final vowel by metathesis (128), lengthen the short final vowel, as βούλομαι (βουλ-) wish, βουλή-σσομαι (βουλε-, 486), κάμνω (καμ-) am weary, κέκμη-κα (κμα-).

488 D. Some Ionic and poetic verbs adding ε are ἀλέξω, ἀλθομαι, γιγνώσκω, γηθέω, δυνάμει, εἶρομαι, εἰλέω, ἐπαυρέω, κελαδέω, κέλομαι, κεντέω, κήδω, κτυπέω, κυρέω, λάσκω, μέδομαι, μύζω, πατέομαι, ῥιγέω, στυγέω, τορέω, χάζω, φιλέω (poetic forms), χραίσμέω; ἀμπλακίσκω, ἀπαφίσκω; Epic ἐδιδάσκησα (διδάσκω), πιθήσω, πεπιθήσω πιθήσῃς (πείθω), πεφιθήσομαι (φείδομαι).

489 D. α is added also in βρῦχάομαι, γοάω, θηριόομαι, λιχμάω, μηκάομαι, μητιάω. All these are mainly poetic.

488. Retention of Short Final Vowel. — Many verb-stems ending apparently in a short vowel retain the short vowel, contrary to 487, in some or all the tenses.

γελᾶ-ω *laugh*, γελᾶσμαι, ἐγελᾶσα, ἐγελᾶσθην; τελῶ *finish*, τελῶ from τελέ-ω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτέλεσθην; ἀνύω *accomplish*, ἀνύσω, ἤνυσα, ἤνυσμαι.

a. The following verbs retain the final short vowel of the verb-stem in all tenses: ἀγα-μαι, αἰδέ-ομαι, ἀκέ-ομαι, ἀλέ-ω, ἀνύ-ω, ἀρέσκω (ἀρε-), ἀρτέ-ω, ἀρό-ω, ἀρύ-ω, γελᾶ-ω, εἰλαύνω (ἐλα-), ἐλκύ-ω, and ἔλκω (ἐλκ-ε-), ἐμέ-ω, ἐρά-ω, ἔρα-μαι (poet.), ἐσθίω (ἐσθι-, ἐδ-ε-, ἐδο-), ζέ-ω, θλά-ω, ἰλάσσομαι (ἰλα-), κλά-ω *break*, μεθύσκω (μεθυ-), ξέ-ω, πτό-ω (πτῦ-, πτύ-), σπά-ω, τελέ-ω, τρέ-ω, φθίνω (φθι-), φλά-ω, χαλά-ω, χέ-ω (χυ-). Also all verbs in -ανύμι and -ενύμι (except ἔσβηκα from σβέννυμι *extinguish*), and δαλύμι (δλ-ε-), δυνύμι (δμ-, ὁμε-, ὁμο-), στόρνυμι (στορ-ε-).

b. The following verbs keep short the final vowel in the future, but lengthen it in one or more other tense-systems, or have double future forms, one with the short vowel, the other with the long vowel: αἰνέω (αἰνέσω, ἤνεσα, ἤνεκα, ἤνέσθην. ἤνημαι), ἀχθομαι (ἀχθ-, ἀχθε-), καλέ-ω, μάχομαι (μαχ-ε-), μῶν, πίνω (πι-, πο-), ποθέ-ω, ποτέ-ω, ἐρύ-ω (Epic), φθάω (φθα-).

c. In some verbs the final short vowel of the verb-stem remains short in one or more tense-stems, but is lengthened in the future, as δέ-ω *bind*, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέσθην. So αἰρέω, βαίνω (βα-), βύνέω (βυ-), διδῶμι (δο-, δω-), δύνω-μαι, δύνω (δθ-, δῦ-), εὐρίσκω (εὐρ-ε-), ἔχω (σεχ-, σχε-), θύνω (θῦ-, θῦ-), ἴημι (έ-, ή-), ἴστημι (στᾶ-, στη-), λύνω (λθ-, λῦ-), τίθημι (θε-, θη-), τίνω (τι-), φύνω (φῦ-, φῦ-), and the root ἐρ-, ρε- (εἶπον).

d. Most of the verbs refusing to lengthen a final short vowel have verb-stems originally ending in σ (624); as τελῶ from τελεσ-ω (cp. τὸ τέλος). By analogy to these, other verbs retain their short final vowel.

489. Insertion of σ. — In the perfect middle and first aorist passive systems, verbs which retain a short final vowel and some others usually insert σ before the personal ending.

Thus, τελῶ (488 d), τετέλεσμαι, ἐτέλεσθην; σπάω *drag*, ἔσπασμαι, ἐσπάσθην; κελεύω *order*, κεκέλευσμαι, ἐκελεύσθην; γινώσκω *know*, ἔγνωσμαι, ἐγνώσθην.

a. If the aorist passive ends in -θην and not in -σθην, the perfect middle does not insert σ. Thus -θην, not -σθην, occurs in all verbs in -εω except λέω *stone to death*, in all verbs in -εω which have -θην preceded by η, in all verbs in -ωω except χῶ *heap up*, and in all verbs in -αω except those that retain ᾶ. Stems originally ending in σ (624) properly show σ.

b. If the aorist passive ends in -σθην, the perfect middle may or may not insert σ. Verbs in -αῖω and -ιῖω (stems -αδ-, -ιδ-) regularly have σ by 83, 587. In the case of other verbs some always show σ, some never show σ, and some are doubtful. In many cases the later usage with σ has crept into the Mas. of

488 D. Here belong Epic ἀκηδέω, κοτέω, λοέω, νεικέω, and the forms δασα, -άμην, δεσα. ἐρύω shows ἐρύ- and ἐρύ-.

489 D. Hom. has original forms in πεφραδμένος (φράζω), κεκορυθμένος (κορύττω), ἐπέπειθμεν (πείθω).

the classical authors (so with the perfect of *ἀλέω*, *βαίνω*, *δράω*, *ζώννυμι*, *κλείω* (*κλήω*), *σφίζω*, *χρίω*, and with the aorist of *παύω*).

c. The following verbs show an inserted *σ* both in the perfect middle and the aorist passive in classical Greek: *αἰδέσμαι*, *γίγνωσκω*, *ἐλκύνω*, *θλάω*, *θραύω*, *κελεύω*, *κλάω*, *κρα(ί)ω*, *κορέννυμι*, *κυλίω*, *ξέω*, *πίμπλημι*, *πρίω*, *πτίττω*, *σβέννυμι*, *σείω*, *σκεδάννυμι*, *σπάω*, *τανύω*, *τελέω*, *τινώ*, *ῥω*, *φλάω*, *χέω*, *χρῶμαι*.

d. The following form only the perfect middle with *σ* in classical Greek: *βύνεω*, *ἐννύμι* (*είμαι*, but *ἔστο* Hom.), *έρύω*, *ζώννυμι*, *ξέω*, **οδύσσομαι*, *πλέω*, *φλεύω* (Hdt.).

e. The following form only the aorist passive with *σ* in classical Greek: *ἀγαμαι*, *ἀκούω*, *ἀνύω*, *ἀρέσσω*, *ἀχθομαι*, *γελάω*, *δαίνυμι*, *δράω*, *ἐλύω*, *ἐραμαι*, *ἐράω*, *ἐλάσσομαι*, *ἐκλείω* (*κλήω*), *λεύω*, *μεθύσσω*, *μιμνήσκω*, *ὄω*, *ὄνομαι* (Hdt.), *παίω*, *παλαίω*, *πετάννυμι*, *πίμπρημι*, *ραίω*, *ῥώννυμι*, *στόρνυμι*, *χαλάω*, *χράομαι*, *χράω*, *χρίω*.

f. Only in post-classical Greek is *σ* attested both in the perfect middle and aorist passive in *ἀρκέω*, *ζέω*, *κλαίω*, (*ἀπο*) *λαύω*, *λώω*, *δλλύμι*, *πνέω*, *πταίω*, *σάω*, *ψαύω*. — Only in the perfect middle: *ἀγαμαι*, *ἀκούω*, *ἀνύω*, *γελάω*, *δράω*, *ἐμέω*, *ἐραμαι*, *κεράννυμι*, *κολούω*, *μεθύσσω*, *ναίω*, *νάω* *σπιν*, *ὀπύω*, *παίω*, *παλαίω*, *πετάννυμι* (and in Ionic), *πίμπρημι* (Aristotle; earlier perf. *πέπρημαι*), *στόρνυμι*, *χαλάω*, *ψαύω*. When the perfect middle is not attested in classical Greek some at least of the *σ* forms from the above verbs may represent classical usage, provided the aorist passive has *-σθην*. — Only in the aorist passive: *ἀκόμεαι*, *ἀλέω*, *ἀρύω*, *βαίνω*, *βύνεω*, *γεύω*, *εἰλύω*, *ελαύνω*, *ἐρυμαι*, *έρύω*, *ζώννυμι*, *καίω*, *ξέω*, *μάχομαι*, *νέω* *ἡσπ* *υρ*, **οδύσσομαι*, *πλέω*, *πτύω*, *σφίζω*, *φθάνω*.

g. Some verbs have double forms (one of which may be disputed) in the classical period: *δύναμαι*: *ἐδυνήθην* and *ἐδυνάσθην* (chiefly Ionic and poetic); *κεράννυμι*: *ἐκράθην* and *ἐκεράσθην*; *κρούω*: *έκρουμαι* better than *έκρουσμαι*; *νέω*: *πηνμαι* and *πένησμαι*; *δυνύμι*: *ομώμομαι* (and *ομώμοσται*), *ὠμόθην* and *ὠμόσθην*. — Dialectal or dialectal and late are *ἐβώσθην* for *ἐβοήσθην* (*βοάω*), *ἐλήλασμαι* *ἡλάσθην* (*ἐλαύνω*), *κεκόρησμαι* for *κεκόρεσμαι* (*κορέννυμι*), *πεπέτασμαι* (*πετάννυμι*).

h. Some verb-stems ending in *ν* show *-σμαι* in the perfect middle: *ἡδόνω*, *μαίλω*, *παχύνω*, *περαίλω*, *ὑφαίλω*, *φαίλω*. Thus *πέφασμαι*, *ἡδυσμαι*, *μεμίασμαι*. Dialectal or late: *θηλόνω*, *κοιλαινω*, *λεπτύνω*, *λύμαινομαι*, *ζαίλω*, *ξηραίνω*, *σημαίνω*. On *-μαι* 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*, *θώω*, *λώω*) do not lengthen the final vowel in some tenses. *ἐπ-αινέω* *commend* and *παρ-αινέω* *exhort* do not insert *σ* and have the short vowel in all tenses.

j. The insertion of *σ* in the perfect middle started in the 3 sing. and 2 pl. Before the endings *-ται* and *-σθε*, *σ* was retained in the case of verbs with stems originally ending in *σ* (as *τελέω*), or where *σ* developed from *τ*, *δ*, *θ* (98) before *-ται*, *-σθε* (*πέπεισται* from *πεπεισθαι*). See 409 b, 624. In all cases where the verb-stem did not originally end in *σ*, the sigma forms are due to analogy; as in *κεκλεσμαι* (*κελεύω*), *πέπλησμαι* (*πίμπλημι*), *ἐγνωσμαι* (*γινώσκω*).

490. Addition of *θ*. — The present stems of some poetical verbs are made by the addition of *θ*; as *νή-θω* *spin*, *πλή-θω* *am full* (*πίμ-πλη-μι*). Cp. 832.

490 D. A few verbs make poetic forms by adding *-θω-* to the present or the 2 aorist tense-stem, in which *α* or *ε* (*ν* once) takes the place of the thematic

a. Most of the indicative forms seem to be imperfects, but since some have the force of aorists (e.g., Soph. *O. C.* 862, 1334, *O. T.* 650), in certain editions they are regarded as second aorists, and the infinitives and participles are accented (against the Mss.) on the ultima (*διωκαθεῖν, ελκαθών*).

491. Omission of ν.—Some verbs in -νω drop the ν of the verbal stem in the first perfect, perfect middle, and first passive systems.

κρίνω (*κριν-*), judge, *κέκρι-κα, κέκρι-μαι, έκρι-θην*. So also *κλίνω* incline, *πλύνω* wash.

492. Metathesis.—The verbal stem may suffer metathesis (128).

- a. In the present: *θνήσκω* die, 2 aor. *έθανον*, perf. *τέθνηκα*.
- b. In other tenses: *βάλλω* throw (*βαλ-*), perf. *βέβληκα, έβλήθην* (*βλη-*); *τέμνω* cut (*τεμ-*), 2 aor. *έτεμον*, perf. *τέτμηκα*; *δέρκομαι* (δερκ-) see, 2 aor. *έδρακον*; *τέρπω* delight, 2 aor. pass. *έτάρπηην* and *έτράπηην* (both poetical).

493. Syncope.—Some verbs suffer syncope (44 b).

- a. In the present: *πίπτω* fall for *πι-π(ε)τ-ω*, *ίσχω* hold for *(σ)ι-σ(ε)χ-ω* (125 e), *μύμνω* for *μι-μεν-ω*.
- b. In the future: *πήσομαι* from *πέτομαι* fly.
- c. In the second aorist: *έσχον* for *έ-σεχ-ον* from *έχω* (*έχ-* for *σεχ-*, 125 e).
- d. In the perfect: *πέπτα-μαι* have expanded from *πετά-ννύμ*.

N.—Syncope forms are properly weak stems (476 a).

494. Reduplication.—The verb-stem may be reduplicated.

- a. In the present with ι: *γι-γνώ-σκω* (*γνω-*) know, *τί-θη-μι* place, *ί-στη-μι* set, *δι-δω-μι* give. The present reduplication may be carried over to other tenses: *διδά(κ)σκω* teach (99), *διδάξω*. With ε: *τε-τραίνω* bore.
- b. In the second aorist: *άγω* (*άγ-*) lead, *ήγ-αγ-ον*; *έπομαι* follow, *έσπόμην* (for *σε-σπ-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, *φλεγέθω* (*φλέγω* burn), *εδιώκαθον* (*διώκω* pursue), *έσχεθον* (*έχω* have). θ-forms are found in moods other than the indicative (*ελκάθω, ελκάθοιμι, άμυνάθατε, διωκάθειν, ελκάθων*).

492 D. See the List of Verbs for poetical forms of *άμαρτάνω, δαρθάνω, θράττω, βλώσκω, δαμάξω, δέμω, πορ-*.

493 D. See the List of Verbs for poetical forms of *πέλω, πελάξω, μέλω, μέλομαι*; also *έτεμον* found, *έτεφνον* sieve.

494 D. Poetic *άραρίσκω* (*άρ*) fit, and the intensives (867) *μαρ-μαίρω* (*μαρ-*) flash, *πορ-φύρω* (*φυρ-*) grow red, *παμ-φαίνω* (*φαι-*) shine brightly, *ποι-πνύω* (*πνυ-*) puff. Also with η in *δη-δέκ-το* greeted (Mss. *δείδεκτο*).

in the 2 aorist; and only from ω -verbs. Herodotus regularly and Homer usually omit the augment. $-\alpha\omega$ verbs have $-\alpha\alpha\text{-}\sigma\kappa\omicron\nu$ or $-\alpha\text{-}\sigma\kappa\omicron\nu$; $-\epsilon\omega$ verbs $-\epsilon\epsilon\text{-}\sigma\kappa\omicron\nu$, in Hom. also $-\epsilon\text{-}\sigma\kappa\omicron\nu$. $-\alpha\text{-}\sigma\kappa\omicron\nu$ is rare in other verbs than those in $-\alpha\omega$. The vowel preceding the suffix is always short.

a. The suffix $-\sigma\kappa\%$ is added to the tense-stem. Imperf.: $\phiεύγε\text{-}\sigma\kappa\epsilon$ ($\phiεύγω$ flee), $\epsilon\chi\epsilon\text{-}\sigma\kappa\omicron\nu$ ($\epsilon\chi\omega$ have), $\nuικά\text{-}\sigma\kappa\omicron\mu\epsilon\nu$ ($\nuικάω$ conquer), $\gammaοά\text{-}\sigma\kappa\epsilon$ ($\gammaοάω$ bewail), $\κρύπ\tau\alpha\text{-}\sigma\kappa\epsilon$ ($\κρύπτω$ hide), $\kappaαλέ\epsilon\text{-}\sigma\kappa\omicron\nu$ ($\kappaαλέω$ call), $\zetaωννύ\sigma\kappa\epsilon\tau\omicron$ ($\zetaώννυμι$ gird); 1 aor.: $\acute{\alpha}\nu\omicron\text{-}\tauρέψ\alpha\text{-}\sigma\kappa\epsilon$ ($\acute{\alpha}\nu\omicron\tauρέπω$ turn away); 2 aor.: $\phiύγε\text{-}\sigma\kappa\epsilon$, $\sigmaτά\text{-}\sigma\kappa\epsilon$ blood.

· 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 $\lambdaύ\text{-}\omega$, $\piαιδεύ\text{-}\omega$, $\piά\text{-}\omega$, $μίν\text{-}\omega$, $πείθ\text{-}\omega$, $\phiεύγ\text{-}\omega$, and the denominative verbs $τιμά\text{-}\omega$, $\phiιλέ\text{-}\omega$, $\betaασιλεύ\text{-}\omega$. For the personal endings, see 463 ff. For the derivation of many of these verbs, see 522.

500. The final vowel of the verb-stem is long in the present indicative, but either long or short in the other tense-stems, of the following verbs in $-\nu\omega$ or $-\iota\omega$.

1. a. Verbs in $-\nu\omega$ generally have $\bar{u}$ in Attic in the present; as $\lambdaύ\omega$ loose, $\deltaύ\omega$ go under, $\thetaύ\omega$ sacrifice (almost always), $\phiύ\omega$ make grow (usually). Also in $\acute{\alpha}\lambda\omega$, $\acute{\alpha}\rho\tau\omega$, $\betaρενθό\mu\alpha\iota$, $\gammaηρό\mu\alpha\iota$, $\deltaακρύ\omega$ (once $\bar{u}$), $\iotaδρύ\omega$, $\iotaσχύ\omega$, $\kappaαττ\omega$, $\κιν\omega$,

500. 1. D. Homer has short υ in $\acute{\alpha}\lambda\upsilon\omega$, $\acute{\alpha}\nu\upsilon\omega$, $\betaρύ\upsilon\omega$, $\deltaύ\omega$, $\acute{\epsilon}\rho\upsilon\omega$, $\eta\muύ\omega$, $\tauανύ\omega$, $\phiύ\omega$, and in all denominative verbs except $\acute{\epsilon}\rho\eta\tau\theta\omicron\nu\tau\omicron$ and $\acute{\epsilon}\pi\iota\theta\theta\omicron\nu\sigma\iota$, where $\bar{u}$ is metrically necessary; long υ in $\xi\delta\omega$, $\piτ\omega$, $\bar{\iota}\omega$; aneps in $\theta\bar{u}\omega$ sacrifice ($\bar{u}$ doubt-

κωκῶω, κωλύω (usually), μῆνῶω, ὀπῶω (ὀπυῖω), πτῶω, ῥῶμαι, στῶμαι, τρῶω, ῥει; possibly in εἰλύομαι, ἡμῶω, μῶω, ξῶω, φλύω; εἰνῶω, μῆρῶμαι, πλῆθῶω (once ῶ), φῖτῶω. ὠρύω (ῶ) is doubtful.

b. -ωω has υ short in ἀνῶω, ἀρῶω, βρῶω, κλύω (but κλύθῃ), μεθῶω, and in all verbs in -νῶω.

2. Attic has ι in primitive verbs in -ιω, as πρίω, χρίω, χλίω, but ι in τίω. Denominative verbs have ι; but ἐσθίω.

501. Several verbs with medial ι, υ in the present, show ι or ι, υ or υ in some other tense or tenses. Thus, θλίβω *press* τέθλιφα, πνίγω *choke* ἐπνίγην, τρῖβω *rub* τέτριφα ἐτρίβην, τόφω *raise smoke* ἐτύφην, ψύχω *cool* ἐψύχην.

502. Verb-stems having the weak grades α, ι, υ, show the strong grades η, ει, ευ in the present; as τήκ-ω (ταῦκ-) *melt*, λείπω (λιπ-) *leave*, φεύγω (φυγ-) *flee*.

a. To this class belong also λήθω, σήπω, τέθηκα *am astonished*, 2 aor. ἔταφον, ἀλείφω, (δέδοικα, 703), εἰκω (εἰοικα), (εἰωθα, 563 a), ἐρείκω, ἐρείπω, πείθω, στείβω, στείχω, φείδομαι; ἐρεύγομαι, κεύθω, πεύθομαι, τεύχω.

503. Present Stems in -ε%- for ευ%-.—The strong form ευ before the thematic vowel became εφ (ευ) and then ε (20 a, 43) in the verbs θέω *run* θεύσομαι, νέω *sail* ἐνευσα, πλέω *sail* ἐπλευσα, πνέω *breathe* ἐπνευσα, ῥέω *flow* ῥεύσομαι, χέω *pour* ἐχέυκα, ἐχέυμαι, ἐχύθην.

504. (II) Presents without the thematic vowel (μ-verbs). The personal ending is added directly to the verb-stem, which is often reduplicated. The verb-stem shows different vowel grades, strong forms η, ω in the singular, weak forms ε (α), ο in the dual and plural. Thus τί-θη-μι, τί-θε-μεν; ἵσση-μι for σι-σση-μι (= σι-σῶ-μι), ἵστα-μεν; δί-δο-μι, δί-δο-μεν.

a. All verbs in μ (enumerated 723 ff) belong to this class except those in -νύμ (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), θῶω *rush on, rage*, λῶω (rarely λῶω), ποιπνύω, ῥύομαι. Pindar has υ short in θύω *sacrifice*, ισχύω, λύω, μανύω, ῥύω, ῥύομαι, in presents in -νῶω, and in denominative verbs.

2. Hom. has ι in the primitives πίομαι and χρίω; but τίω and τίω (τεῖω?); ἴω in denominatives (except μήνιε B 769). κοῖω, δίομαι are from κοι(σ)-ιω, δι(σ)-ιομαι.

3. Where Attic has υ, ι in the present, and Epic ῶ, ῖ, the former are due to the influence of ῶ, ῖ in the future and aorist.

503 D. These verbs end in -ευω in Aeolic (πνεύω etc.). Epic πλείω, πνείω have ει by metrical lengthening (28 D.).

κόπτω cut,	verb-stem κοπ-	in 2 aor. pass. ἐ-κόπ-ην.
βλάπτω injure,	“ “ βλαβ-	“ “ “ ἐ-βλάβ-ην.
καλύπτω cover,	“ “ καλυβ-	“ “ “ καλύβ-η hui.
ρίπτω throw,	“ “ ριφ-, ριφ-	“ 2 aor. pass. ἐ-ρρίφ-ην.

a. ἀστράπτω lighten, χαλέπτω oppress may be from -πιω (117, 507).

506. Some of the verbs of this class add ε in the present or other tenses, as
 ῥιπτιώ throw, πεκτιώ comb, τύπτω strike τυπήσω.

THIRD OR IOTA CLASS

507. The present stem is formed by adding -ι%- to the verb-stem and by making the necessary euphonic changes (109-116).

I. PRESENTS IN -ίζω

508. **Dental Verb-stems.**—Verb-stems in δ unite with ι to form presents in -ίζω (116), as φράζω tell (φραδ-ιω), ἐλπίζω hope (ἐλπιδ-), κομίζω carry (κομιδ-ή a carrying), ὀζώ smell (ὀδ-μή odour), καθίζομαι seat myself (ἔδ-ος seat).

a. σφίζω save (for σιω-ίζω) forms its tenses partly from the verb-stem σω-, partly from the verb-stem σιω-.

509. **Stems in γ.**—Some verbs in -ίζω are derived from stems in γ preceded by a vowel; as ἀρπάζω seize for ἀρπαγ-ιω (cp. ἀρπαγ-ή seizure), κράζω cry out (2 aor. ἔκραγον). See 116, other examples 623 γ III.

a. νίζω wash makes its other tenses from the verb-stem νιβ- (fut. νίψω, cp. Hom. νίπτομαι).

510. A few verbs with stems in γγ lose one γ and have presents in -ίζω; as κλάζω scream (κλαγγ-ή), fut. κλάγξω; σαλπίζω sound the trumpet ἐσάλπιγξα (also λάζω sob, πλάζω cause to wander).

511. βεγίω, ἐργίω yield βέζω do (poetic) and ἔρδω (Ionic and poetic). See 116.

512. Most verbs in -ίζω are not formed from stems in δ or γ, but are due to analogy. See 516, 623 γ III, 866. 6.

II. PRESENTS IN -ττω (IONIC AND LATER ATTIC -σσω, 78)

513. **Palatal Verb-stems.**—Stems ending in κ or χ unite with ι to form presents in -ττω (-σσω).

φυλάττω guard from φυλακ-ιω (φυλακ-ή guard (112)); κηρύττω proclaim from κηρύκ-ιω (κηρυξ, κήρυκ-ος); ταραττω disturb from ταραχ-ιω (ταραχ-ή confusion).

a. πέττω cook is for πεκ-ιω; all other tenses are made from πετ-.

508 D. Aeolic has -σδω for -ίζω.

514. Several verbs showing forms in γ seem to unite γ with ι to form presents in $-\tau\omega$ ($-\sigma\omega$). Thus ἀλλάττω *change*, μάττω *knead*, πλήττω *strike* (with the 2 aorists passive ἡλλάγ-ην, ἐμάγ-ην, ἐπλήγ-ην), πράττω *do* (2 perf. πέπρᾱγα, 671), τάττω *arrange* (ταῦ-ός commander).

a. So δράττομαι *grasp*, νάττω *compress* (515 b), κύττω *push*, πύσσω *fold*, σάττω *load*, σῦρίττω *pipe*, σφάττω *kill*, φράττω *fence*. πράττω has the late perf. πέπρᾱχα.

515. Some presents in $-\tau\omega$ ($-\sigma\omega$) are formed from stems in τ , θ like those from κ , χ .

Poet. ἐρέσσω *row* (ἐρέτ-ης *rower*) aor. ἤρῃσα; poet. κορύσσω *arm* (κόρυς *corvus* *helmet*), imperf. ἐκόρυσσε.

a. So also βλίττω *take honey*, πάττω *sprinkle*, πτίττω *pound*, and perhaps πλάττω *form*; also ἀφάσσω Hdt., and poetic ἱμάσσω, λαφύσσω, λίσσομαι.

b. νάττω *compress* (ναγ-, ναδ-) ἐναῖα, νένασμαι and νέναγμα. Cp. 514 a.

516. Formations by Analogy. — a. As $\gamma + \iota$ and $\delta + \iota$ unite to form ζ , none of the verbs in $-\tau\omega$ can be derived from $-\gamma\iota\omega$ or $-\delta\iota\omega$. Since the future and aorist of verbs in $-\zeta\omega$ might often seem to be derived from stems in κ , χ , or τ , θ , uncertainty arose as to these tenses: thus the future σφάξω (σφαγ- $\sigma\omega$) from Epic σφάξω *slay* (σφαγ- $\iota\omega$) was confused in formation with φυλάξω (φυλακ- $\sigma\omega$), and a present σφάττω was constructed like φυλάττω. Similarly, Attic ἀρπάζω ($-\sigma\mu\alpha\iota$) for Epic ἀρπάζω; and so in place of (poetic) ἀρμόζω *fit* (ἀρμοδ-) the form ἀρμόττω was constructed.

III. LIQUID AND NASAL STEMS

517. (I) Presents in $-\lambda\omega$ are formed from verb-stems in λ , to which ι is assimilated (110). Thus, ἀγγέλλω *announce* (ἀγγελ- $\iota\omega$), στέλλω *send* (στελ- $\iota\omega$).

518. (II) Presents in $-\alpha\iota\omega$ and $-\alpha\iota\rho\omega$ are formed from verb-stems in $-\alpha\nu$ and $-\alpha\rho$, the ι being thrown back to unite with the vowel of the verb-stem (111). Thus, φαίνω *show* (φαν- $\iota\omega$), ὀνομαίνω *name* (ὀνομαν- $\iota\omega$), χαίρω *rejoice* (χαρ- $\iota\omega$).

a. Many verbs add $-\iota\omega$ to the weak form of the stem, as ὀνομαίν- ω for ὀνομαν- $\iota\omega$ from ὀνομν- $\iota\omega$, cp. *nomen* (35 b).

b. Hom. has κῦδαίνω and κῦδάω *honour*, μελαίνω *blacken* and μελάω *grow black*. δισθαίνω *slip* is late for δισθάω.

c. The ending $-\alpha\iota\omega$ has been attached, by analogy, in θερμαίνω *make hot*, etc. (620 III, 866.7). Likewise $-\ῡνω$ (519) in poetic ἀρτῶνω *prepare*, parallel to ἀρτῶν (in composition), by analogy to βαρῶνω *weigh down*, ἡδῶνω *sweeten*.

518 D. Homer has many cases of this confusion; as πολεμίζω (πολεμιδ-) but πολεμίζω. In Doric the ξ forms from $-\zeta\omega$ verbs are especially common, as χωρίζω *separate*, χωρίζω, ἐχώριζα. παίζω *sport* has (late) ἐπαίζα.

519. (III) Presents in *-εινω, -ειρω, -ῖνω, -ῖρω, -ῦνω, and -ῖρω* are formed from stems in *εν, ερ, ἴν, ῖρ, ὕν, ῥρ* with $\frac{1}{2}\%$ added. Here $\frac{1}{2}$ disappears and the vowel preceding *ν* or *ρ* is lengthened by compensation (*ε* to *ει*; *ι* to *ῖ*; *υ* to *ῦ*). See 37 a, 111.

τείνω stretch (τεν-ιω), *φθείρω destroy* (φθερ-), *κρίνω* (κριν-), *οικτίρω pity* (οικτιρ-), generally written *οικτεῖρω*, *ἀμύνω ward off* (ἀμυν-), *μαρτύρομαι call to witness* (μαρτυρ-).

a. *ὀφείλω* (ὀφελ-) *owe, am obliged* is formed like *τείνω, φθείρω* in order to distinguish it from *ὀφέλλω* (ὀφελ-) *increase* formed regularly. Hom. has usually Aeolic *ὀφέλλω* in the sense of *ὀφείλω*. *δαίρω flay* (δερ-ιω) is parallel to *δέρ-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-ιω* (38 a): *καίω burn* (καυ-, καφ-), fut. *καύ-σω*; and *κλαίω weep* (κλαυ-, κλαφ-), fut. *κλαύ-σομαι*. Others 624 b.

a. Attic prose often has *κάω* and *κλάω*, derived from *αιφ* before *ει* (*καίει*, and, with *ā* extended to the 1 person, *κάω*). Cp. 396.

521. Addition of *ε*. — The following verbs add *ε* in one or more tense-stems other than the present: *βάλλω throw, καθίζω sit, κλαίω weep, δίζω smell, ὀφείλω owe, am obliged, χαίρω rejoice*.

522. Contracted Verbs and Some Verbs in *-ιω, -υω*. — a. Verbs in *-αω, -εω, -ω*, which for convenience have been treated under the first class, properly belong here, $\frac{1}{2}$ (*y*) having been lost between vowels. Thus, *τίμαω* from *τίμα-ιω* (*τιμά-*), *οἰκέω dwell* from *οἰκε-ιω* (*οἰκε-* alternate stem to *οἰκο-*, 229 b), *δηλόω* from *δηλο-ιω*. So in denominatives, as poetic *μηνίω am wroth* (*μηνι-ιω*), *φθίβω sow* (*φθιυ-ιω*). Primitives in *-ιω, -ῦω* are of uncertain origin. Cp. 608, 624.

N. — The rare spellings *δλυίω, θυίω, μεθυίω, φυίω* indicate their origin from *-ιω*.

b. So with stems in long vowels: *δρῶ do* from *δρα-ιω*, *ζῶ live* from *ζη-ιω* (cp. *ζῆσι*), *χρῶ give oracles* from *χρη-ιω* (2 pers. *χρηῖς*, 394).

FOURTH OR N CLASS

523. The present stem of the N class is formed from the verb-stem by the addition of a suffix containing *ν*.

a. *-ν%* is added: *δάκ-νω bite, τέμ-νω cut*.

So *δόνω, κάμνω, πίνω, πίνω poet., τίνω, φθάνω, φθίνω*.

b. *-αν%* is added: *αἰσθ-άνομαι perceive, ἀμαρτ-άνω err*.

So *αἰδέσθω, βλαστάνω, δαρδάνω, ἀπεχθάνομαι, οἰδάνω, δλίσθάνω, ὀφλισκάνω* (526).

c. *-αν%* is added and a nasal (*μ, ν, or γ* nasal) inserted in the verb-stem: *λα-μ-β-άνω* (*λαβ-*) *take, λα-ρ-θ-άνω* *escape notice* (*λαθ-*), *τυ-γ-χ-άνω* *happen* (*τυχ-*). So *ἀνθάνω please* (*ἀθ-*), *θιγγάνω touch* (*θιγ-*), *κιγχάνω find* (*κιχ-*), *λαγχάνω obtain by lot* (*λαχ-*), *μανθάνω learn* (*μαθ-*), *πυνθάνομαι inquire* (*πυνθ-*).

d. *-νε%* is added: *βῦ-νέ-ω stir up* (also *βύω*), *ικ-νέ-ο-μαι come* (also *ἰκω*),

519 D. Aeolic has here *-εννω, -ερρω, -ιννω, -ῖρρω, -ῦννω, -ῖρρω* (37 D. 3); for *τείνω*, it has *κταίνω*; cp. Doric *φθαίρω* for *φθείρω*.

κυ-νέ-ω *kiss*, ἀμψ-ισχ-νέ-ο-μαι *have on*, ὑπ-ισχ-νέ-ο-μαι *promise* (cp. ἰ-σχ-ω for σι-σχ-ω, 493 a).

e. -νν%- is added: ἐλαύνω *drive* for ἐλα-ν-ω.

f. -νυ (-ννυ after a short vowel) is added (second class of μi-verbs, 414): δεικ-νῦ-μι *show* (δεικ-, present stem δεικνῦ-), ζεύγ-νῦ-μι *yoke* (ζεύγ-), δαλλῦμι *destroy* (for δαλ-νῦμι, 77 a); κερά-ννῦ-μι *mix* (κερα-), σκεδά-ννῦ-μι *scatter* (σκεδα-). Others 729 ff. Some of these verbs have presents in -νω (746).

N. 1. — The forms in -νῦμι spread from ἐννῦμι, σβέννῦμι, which are derived from ἐσ-νῦμι, σβες-νῦμι.

N. 2. — Some verbs in -νω are formed from -νφ%- for -νχ%-; as Hom. τίνω, φθίνω, φθάνω, δνομαι from τι-νφ-ω, etc., (37 D. 1). Attic τίνω, etc. dropped the φ.

g. -να, -νη are added (third class of μi-verbs 412); as in (poetic) δάμ-νη-μι *I conquer*, δάμ-να-μεν *we conquer* (δαμ-), and in σκιδ-νη-μι (rare in prose for σκεδάννῦμι) *scatter*. The verbs of this class are chiefly poetic (Epic), and most have alternative forms in -αω. See 737.

In two further divisions there is a transition to the Iota Class.

h. -ιν%- for -νι%- is added: βαίνω *go* (βα-ν-ιω), κερδαίνω *gain* (κερδα-ν-ιω). τετραίνω *bore* (τετρα-ν-ιω). So poetic ραίνω *sprinkle*. For the added ν, cp. δάκ-νω (523 a). See 518 a.

i. -αιν%- for -ανι%- is added: δσφραίνομαι *smell* (δσφραν-ιομαι), Hom. ἀλιταίνω *sin* (also ἀλιτραίνω). See 518 a.

524. A short vowel of the verb-stem is lengthened in the case of some verbs to form one or more of the tense-stems other than the present. Thus, λαμβάνω (λαβ-) *take* λήψομαι (ληβ-); δάκνω (δακ-) *bite* δήξω (δηκ-). So λαγχάνω, λαμβάνω, τυγχάνω, πυνθάνομαι (πυνθ-) *inquire*, fut. πεύσομαι (πενθ-).

a. ζεύγνῦμι *yoke*, κτήγνῦμι *fasten*, ῥήγνῦμι *break* have the strong grade in all tenses except the 2 pass. system. μείγνῦμι *mix* (commonly written μῑγνῦμι) has μῑγ- only in the 2 perf. and 2 pass. systems.

525. Addition of ε and ο. — a. Many verbs add ε to the verb-stem to form all the tenses except present, 2 aorist, and 2 perfect; as αἰσθάνομαι, ἀμαρτάνω, ἀνδάνω, αὐξάνω, ἀπερχθάνομαι, βλαστάνω, δαρθάνω, κιγχάνω, μαρθάνω, ὀλισθάνω, ὀφλισκάνω. One or more tenses with ε added are formed by κερδαίνω, δαλλῦμι, δσφραίνομαι, στέρνῦμι, τυγχάνω.

b. θμνῦμι *swear* has ὁμο- in all systems except the present and future, as ὁμοσα, ὁμώμοκα, but fut. ὁμοῦμαι from ὁμεομαι.

FIFTH OR INCEPTIVE CLASS (VERBS IN -σκω)

526. The present stem is formed by adding the suffix -σκ%- to the verb-stem if it ends in a vowel; -ισκ%- if it ends in a consonant. Thus, ἀρέ-σκω *please*, εὗρ-ίσκω *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. -sco); as γηράσκει *grow old*. But very few verbs have this meaning.

b. In θνήσκει *die*, μιμνήσκει *remind*, -ίσκω was later added to verb-stems ending in a vowel. The older forms are θνήσκειω, μιμνήσκειω.

c. The verb-stem is often reduplicated in the present; as γι-γνώ-σκω *know*, βι-βρώ-σκω *eat*, δι-δρά-σκω *run away*. Poetic ἀρ-αρ-ίσκω *flit*, poetic ἀπ-αφ-ίσκω *deceive*, have the form of Attic reduplication. μίσγω may stand for μι-(μ)ίσγω.

d. A stop consonant is dropped before -σκω (99); as δι-δά(κ)-σκω *teach* (cp. δι-δακ-τός), ἀλύ(κ)-σκω *avoid*, λά(κ)-σκω *speak*. πάσχω *suffer* is for πα(θ)-σκω (126).

e. The present stem often shows the strong grades ω (weak o) and ā or η (weak a). See b, c. Weak grades appear in φάσκω *say*, βόσκω *feed*.

f. On the iteratives in -σκω see 495.

527. The following verbs belong to this class (poetic and Ionic forms are starred) :

- a. Vowel stems: ἀλδήσκω* (ἀλδη-), ἀναβιώσκομαι* (βιω-), ἀρέσκω (ἀρε-), βάσκω* (βα- for βγ-, 35 b), βιβρώσκω (βρο-), βλώσκω* (μολ-, μλο-, βλο-, 130 D.), βόσκω (βο-), γενειάσκω (cp. γενειάω), γηράσκω (γηρα-), γιγνώσκω (γνο-), δεδίσκομαι *frighten*, διδράσκω (δρα-), ἡβάσκω (ἡβα-), ἡλάσκω* (ἡλα-), θνήσκω (θαν-, θνα-), θρώσκω* (θωρ-, θρο-), ἰλάσκομαι (ἰλα-), κικλήσκω* (καλε-, κλη-), κύσκομαι* (κυ-), μεθύσκω (μεθυ-), μμνήσκω (μνα-), πιπίσκω* (πι-), πιπράσκω (πρα-), πινύσκω* (πινυ-), πιφαύσκομαι (φαιυ-), τιτρώσκω (τρο-), φάσκω (φα-), χάσκω* (χα-).
- b. Consonant stems: ἀλίσκομαι (ἀλ-ο-), ἀλύσκω* (ἀλυκ-), ἀμβλίσκω (ἀμβλ- ἀμβλο-), ἀμπλακίσκω* (ἀμπλακ-), ἀνᾱλίσκω (ἀν-ᾱλ-ο-), ἀπαφίσκω* (ἀπ-αφ-), ἀραρίσκω* (ἀρ-), δεδίσκομαι* *welcome* (δε-δικ-) and δεθίσκομαι (usually written δειδ-) *welcome*, διδάσκω (διδαχ-), εἶσκω (εἰκ-), ἐπαυρίσκω* (αὐρ-), εὐρίσκω (εὐρ-ε-), λάσκω* (λακ-), μίσγω* (μγ-), ὀφλισκάνω (ὀφλ-ε-), πάσχω (παθ-), στερίσκω (στερ-ε-), τιτύσκομαι* (τι-τυκ-), ὑλάσκω* (ὑλακ-), χροῖσκομαι* (χρη-).

528. Addition of ε and ο.—στερίσκω *deprive* (cp. στέρομαι) makes all the other tense-stems from στερε-; εὐρίσκω has εὔρε- except in the present and 2 aorist.—ἀλίσκομαι *am captured* (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. αἰρώ (αἶρε-, ἐλ-) *take*, fut. αἰρήσω, ἤρκα, etc., 2 aor. εἶλον.
2. εἶδον (εἶδ-, ἰδ-) *saw*, *vidi*, 2 aorist (with no present act.); 2 pf. οἶδα *know* (794). Middle εἶδομαι (poetic). εἶδον is used as 2 aor. of ὁράω (see below).
3. εἶπον (εἶπ-, ἐρ-, ρε-) *sproke*, 2 aor. (no pres.); fut. (ἐρέω) ἐρώ, perf. εἰρη-κα, εἶρημαι, aor. pass. ἐρρήθην. The stem ἐρ- is for ρερ-, seen in Lat. *ver-bum*. (Cp. 492.) ρε- is for ρρε, hence εἶρημαι for ρε-ρρη-μαι.
4. ἐρχομαι (ἐρχ-, ἐλευθ-, ἐλνθ-, ἐλθ-) *go*. Fut. ἐλεύσομαι (usually poet.), 2 perf. ἐλήλυθα, 2 aor. ἤλθον. The Attic future is εἰμι *shall go* (774). The imp. perf. and the moods of the pres. other than the indic. use the forms of εἰμι.

530 c. D. Hom. has εἶσκω *liken* for ρεφί(κ)-σκω, also ἴσκω from φί(κ)-σκω, τιτέ(κ)-σκομαι *prepare*, δε-δί(κ)-σκομαι *welcome*.

5. *ἐσθίω* (*ἐσθ-, ἐδ-, φαγ-*) *eat*, fut. *ἔδομαι* (541), pf. *ἐδήδοκα*, *-ἐδήδεσμαι*, *ἡδέσθην*, 2 aor. *ἔφαγον*.
6. *ὄρω* (*ὄρα-, ὅπ-, ριδ-*) *see*, fut. *ὄψομαι*, perf. *ὠράκα* or *ἐόρακα*, perf. mid. *ὠράμαι* or *ὠμμαι* (*ὥπ-μαι*), *ὠφθην*, 2 aor. *εἶδον* (see 2 above).
7. *πάσχω* (*παθ-, πενθ-*) *suffer*, fut. *πέσομαι* for *πενθ-σομαι* (100), 2 pf. *πέπονθα*, 2 aor. *ἔπαθον*. (See 528 d.)
8. *πίνω* (*πι-, πο-*) *drink*, from *πι-ν-ω* (523 a), fut. *πίομαι* (541), pf. *πέπωκα*, 2 aor. *ἔπιον*, imp. *πίθι* (466. 1, a, 687).
9. *τρέχω* (*τρέχ-* for *θρεχ-* (125 g), *δραμ-, δραμε-*) *run*, fut. *δραμῶμαι*, pf. *δεδράμηκα*, 2 aor. *ἔδραμον*.
10. *φέρω* (*φερ-, οί-, ἐνεκ-*, by reduplication and syncope *ἐν-επεκ* and *ἐνεγκ-*) *bear*; fut. *οἶσω*, aor. *ἤνεγκα*, perf. *ἐν-ήνοχα* (446, 478), *ἐν-ήνεγ-μαι*, aor. pass. *ἤνέχθην*.
11. *ὤντομαι* (*ὠνε-, πρια-*) *buy*, fut. *ὠνήσομαι*, perf. *ὠνήμαι*, *ὠνήθην*. For *ὠνησάμην* the form *ἐπριάμην* is used.

530. Apart from the irregularities of Class VI, some verbs may, by the formation of the verb-stem, belong to more than one class, as *βαίνω* (III, IV), *δοφραίνομαι* (III, IV), *ὀφλισκάω* (IV, V).

531. Many verbs have alternative forms, often of different classes, as *κῦδάνω* *κῦδαίνω* *honour*, *ἔω* *ἰκάνω* *come*, *μελάν-ω* *grow black*, *μελαινῶ* (*μελαν-ιω*) *blacken*, *κλάζω* (*κλαγγ-*) *κλαγγ-ά-ω* *screech*, *σφάζω* *σφάττω* *slay* (516). Cp. also *ἀνύω* *ἀνύτω* *accomplish*, *ἀρύω* *ἀρύτω* *draw water*, Hom. *ἐρύκω*, *ἐρύκάνω*, *ἐρύκανάω* *restrain*. Cp. 866. 10.

II. FUTURE SYSTEM

(FUTURE ACTIVE AND MIDDLE)

532. Many, if not all, future forms in *σ* are in reality subjunctives of the first aorist. *λθσω*, *παιδεύσω*, *λείψω*, *στήσω* are alike future indicative and aorist subjunctive in form. In poetry and in some dialects there is no external difference between the future indicative and the aorist subjunctive when the latter has (as often in Hom.) a short mood-sign (457 D.); e.g., Hom. *βήσομεν*, *ἀμείψεται*, Ionic inscriptions *ποιήσει*.

533. The future stem is formed by adding the tense-suffix *-σ%* (*-εσ%* in liquid stems, 535) to the verb-stem: *λῶ-σω*, *I shall* (or *will*) *loose*, *λύσομαι*; *θή-σω* from *τί-θημι* *place*; *δείξω* from *δείκνυμι* *show*.

a. In verbs showing strong and weak grades (478) the ending is added to the strong stem: *λείπω* *λείψω*, *τήκω* *τήξω*, *πνέω* *πνεύσομαι* (503), *δίδωμι* *δώσω*.

534. **Vowel Verbs.** — Verb-stems ending in a short vowel lengthen the vowel before the tense suffix (a to η except after ε, ι, ρ). Thus, *τιμάω*, *τιμήσω*; *ἔάω*, *ἔάσω*; *φιλέω*, *φιλήσω*.

a. On *χράω* *give oracles*, *χράομαι* *use*, *ἀκροάομαι* *hear*, see 487 a.

b. For verbs retaining a short final vowel, see 488.

534 D. Doric and Aeolic always lengthen a to ā (*τιμάσω*).

b. In verbs with stems originally ending in *-σ* Hom. often has *σσ* in the future: *ἀνύω* *ἀνύσσεσθαι*, *τελέω* *τελέσσω*; by analogy *διδῶμι* *διδέσσω* (and *ὀλέω*, *ὀλείτω*).

535. Liquid Verbs. — Verb-stems ending in λ, μ, ν, ρ, add -σ%; then σ drops and ε contracts with the following vowel.

φαίνω (φαν-) *show*, φανῶ, φανείς from φαν-έ(σ)ω, φαν-έ(σ)εις; στελλω (σ텔-) *send*, στελοῦμαι, στελεῖτε from στελ-έ(σ)ομαι, στελ-έ(σ)ετε. See p. 128.

536. σ is retained in the poetic forms κέλω (κέλλω *land*, κελ-), κύρω (κύρω *meet*, κυρ-), θέρωμαι (θέρωμαι *wear* myself, θερ-), ὄρω (ὄρνυμι *rouse*, ὄρ-). So also in the aorist. See ἀραρίσκω, εἰλω, κείρω, φθείρω, φόρω 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).

κόπτ-ω (κοπ-) *cut*, κόψω, κόβομαι; βλάπτ-ω (βλαβ-) *injure*, βλάψω, βλάβομαι; γράφ-ω *write*, γράψω, γράβομαι; πλέκ-ω *weave*, πλέξω, πλέβομαι; λέγ-ω *say*, λέξω, λέβομαι; ταραττω (ταραχ-) *disturb*, ταραξώ, ταραξομαι; φράζω (φραδ-) *say*, φράσω; πείθω (πιθ-, πειθ-) *persuade*, πείσω, πείσομαι.

a. When ε or ο is added to the verb-stem, it is lengthened to η or ω: as βούλωμαι (βουλ-ε-) *wish* βουλήσομαι, ἀλίσκομαι (ἀλ-ο-) *am captured* ἀλώσομαι. So also in the first aorist and in other tenses where lengthening is regular.

538. Attic Future. — Certain formations of the future are called *Attic* because they occur especially in that dialect in contrast to the later language; they occur also in Homer, Herodotus, and in other dialects.

539. These futures usually occur when σ is preceded by α 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 -ῶ. When ι precedes σ, the ending is ι-(σ)έω which contracts to -ιῶ.

a. καλέω *call*, τελέω *finish* drop the σ of καλέσω καλέσομαι, τελέσω τελέσομαι and the resulting Attic forms are καλῶ καλοῦμαι, τελῶ (τελοῦμαι poetic).

b. ἐλαύνω (ελα-) *drive* has Hom. ἐλάω, Attic ἐλῶ. — καθέζομαι (καθεδ-) *sit* has Attic καθεδοῦμαι. — μάχομαι (μαχ-ε-) *fight* has Hom. μαχέσομαι (and μαχήσομαι), Attic μαχοῦμαι. — δαλλύμι (δλ-ε-) *destroy* has Hom. ὀλέσω, Attic ὀλῶ.

c. All verbs in -αννύμι have futures in -α(σ)ω, -ῶ. Thus, σκεδάννυμι (σκεδα-) *scatter*, poet. σκεδάσω, Attic σκεδῶ. Similarly some verbs in -εννύμι: ἀμφιέννυμι (ἀμφι-) *clothe*, Epic ἀμφίτω, Attic ἀμφιῶ; σπορνύμι (σπορ-ε-) *spread*, late στορῶ, Attic στορῶ.

d. A very few verbs in -αῖω have the contracted form. βιβάζω (βιβαδ-) *cause to go* usually has Attic βιβῶ from βιβάσω. So ἐξετάωμεν = ἐξετάσομεν from ἐξετάω *examine*.

e. Verbs in -ιῖω of more than two syllables drop σ and insert ε, thus making ι-(σ)έω, ι-(σ)έομαι, which contract to -ιῶ and -ιούμαι, as in the Doric future (540).

535 D. These futures are often uncontracted in Homer (βαλέω, κτενέεις, ἀγγέλλουσιν); regularly in Aeolic; in Hdt. properly only when ε comes before ο or ω.

537 D. Doric has -ξω from most verbs in -ζω (516 D.).

539. b. D. For Hom. -ωω for -αω, see 645.

So νομίζω (νομιδ-) *consider* makes νομισέω, νομι-εω, νομιῶ and in like manner νομοῦμαι, both inflected like ποιῶ, ποιούμαι. So ἐθιοῦσι, οἰκιοῦντες from ἐθίζω *accustom*, οἰκίζω *colonize*. But σχιζῶ (σχιδ-) *split* makes σχίσω. νομιῶ etc. are due to the analogy of the liquid verbs.

N. — Such forms in Attic texts as ἐλάσω, τελέσω, νομισω, βιβάσω are erroneous.

540. Doric Future. — Some verbs, which have a future middle with an active meaning, form the stem of the future middle by adding -σε%- and contracting -σέομαι to -σοῦμαι. Such verbs (except νέω, πίπτω) have also the regular future in -σομαι.

κλαίω (κλαν-, 520) *weep* κλαυσοῦμαι, νέω (νν-, νεν-) *swim* νενσοῦμαι (doubtful), πλέω (πλν-, πλεν-) *sail* πλενσοῦμαι, πνέω (πνν-, πνεν-) *breathe* ππενσοῦμαι, πίπτω (πετ-) *fall* πεσοῦμαι, πυνθάνομαι (πνθ-, πενθ-) *pensoῦμαι* (once), φεύγω (φυγ-, φενγ-) *φενξοῦμαι*, χέζω (χεδ-) *χεσοῦμαι*.

a. The inflection of the Doric future is as follows: —

λῦσῶ, -σοῦμαι	λῦσοῦμες, -σοῦμεθα	λῦσῶν, -σοῦμενοι
λῦσεῖς, -σῇ	λῦσεῖτε, -σεῖσθε	λῦσειν, -σεῖσθαι
λῦσει, -σεῖται	λῦσουντι, -σοῦνται	

b. These are called *Doric futures* because Doric usually makes all futures (active and middle) in -σέω -σῶ, -σέομαι -σοῦμαι.

c. Attic πεσοῦμαι (Hom. πεσέομαι) from πίπτω *fall* comes from πετεομαι. Attic ἔπεισον is derived from 2 aor. ἔπετον (Dor. and Aeol.) under the influence of πεσοῦμαι.

541. Futures with Present Forms. — The following verbs have no future suffix, the future thus having the form of a present: ἔδομαι (ἐδ-) *eat*, πίομαι (πι-) *drink*, χέω (χν-) and χέομαι, *pour*. See 529. 5, 8.

a. These are probably old subjunctives which have retained their future meaning. In ἔδομαι and πίομαι the mood-sign is short (457 D.). Hom. has βέομαι or βειομαι *live*, δῆω *find*, κῆω (written κελω) *lie*, ἐξανύω *achieve*, ἐρύω *draw*, τανύω *stretch*, and ἀλεύεται *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: ἔλῡ-σα *I loosed*, λύσω, λύσαιμι; ἔδειξα *I showed*, from δείκ-νῦ-μι. See 666.

539 D. Hom. has δεικῶ, κομῶ, κτεριῶ; and also τελέω, καλέω, ἐλάω, ἀντιῶ, δαμόωσι (645), ἀνύω, ἐρύουσι, τανύουσι. Hdt. always uses the -ιῶ and -ιῶμαι forms. Homeric futures in -εω have a liquid before ε, and are analogous to the futures of liquid verbs.

540 D. Hom. ἔσσειται (and ἔσσειται, ἔσεται, ἔσται). In Doric there are three forms: (1) -σέω (and -σῶ), -σέομαι (and -σοῦμαι); and often with εν from εο as -εῦντι, -εῦμες; (2) -σιω with ι from ε before ο and ω; (3) the Attic forms.

542 D. Mixed Aorists. — Hom. has some forms of the first aorist with the thematic vowel (ε) of the second aorist; as ἀξετε, ἀξεσθε (ἀγω *lead*), ἐβήσπετο,

a. In verbs showing strong and weak grades (476), the tense-suffix is added to the strong stem: *πέλω* *ἔπεισα*, *τήκω* *ἔτηξα*, *πνέω* *ἔπνευσα*, *ίστημι* (*στα-*, *στη-*) *ἔστησα*, *ἔστησάμην*.

N. — *τίθημι* (*θε-*, *θη-*) *place*, *δίδωμι* (*δο-*, *δω-*) *give*, *ἔημι* (*ι-*, *ή-*) *send* have aorists in *-κα* (*ἔθηκα*, *ἔδωκα*, *ἔηκα* in the singular: with *κ* rarely in the plural). See 756.

543. Vowel Verbs. — Verb-stems ending in a vowel lengthen a short final vowel before the tense-suffix (a to η except after ε, ι, ρ). Thus, *τίμῶ* *ἐτέμησα*, *εἰώ* *εἴασα* (431), *φιλέω* *ἐφίλησα*.

a. *χέω* (*χυ-*, *χευ-*, *χερ-*) *pour* has the aorists *ἔχεα*, *ἔχεάμην* (Epic *ἔχενα*, *ἔχενάμην*) from *έχευσα*, *έχευσάμην*.

b. For verbs retaining a short final vowel see 488.

544. Liquid Verbs. — Verb-stems ending in λ, μ, ν, ρ lose σ and lengthen their vowel in compensation (37): α to η (after ι or ρ to ā), ε to αι, ι to ῑ, υ to ῡ.

φαίνω (*φαν-*) *show*, *ἔφην* for *έφανσα*; *περαίνω* (*περαν-*) *finish*, *ἐπέραν* for *έπερανσα*; *στέλλω* (*στελ-*) *send*, *ἔστειλα* for *έστελσα*; *κρίνω* (*κριν-*) *judge*, *ἔκρινα* for *έκρινα*; *ἄλλομαι* (*ἀλ-*) *leap*, *ἤλαμην* for *ήλσαμην*.

a. Some verbs in *-αίνω* (*-αν-*) have *-āna* instead of *-ηνα*; as *γλυκαίνω* *sweeten* *ἔγλυκᾶνα*. So *ισχναίνω* *make thin*, *κερδαίνω* *gain*, *κοιλαίνω* *hollow out*, *λιπαίνω* *fatten*, *δραγαίνω* *be angry*, *περαίνω* *make ripe*. Cp. 30 a.

b. The poetic verbs retaining σ in the future (536) retain it also in the aorist.

c. *αἶρω* (*ἀρ-*) *raise* is treated as if its verb-stem were *ἀρ-* (contracted from *ἀερ-* in *ἀείρω*): aor. *ἤρα*, *ἔρω*, *ἔραιμι*, *ἄρον*, *ἄραι*, *ἔρας*, and *ἤράμην*, *ἔρωμαι*, *ἔραμην*, *ἔρασθαι*, *ἄραμενος*.

d. *ἤνεγκα* is used as the first aorist of *φέρω* *bear*. *εἴπα* is rare for *εἶπον* (549).

545. Stop Verbs. — Labial (π, β, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (τ, δ, θ) are lost before σ (cp. 98).

πέμπω *send* *ἔπεμψα*, *ἔπεμψάμην*; *βλάπτω* (*βλαβ-*) *injure* *ἔβλαψα*; *γράφω* *write* *ἔγραψα*, *ἔγραψάμην*; *πλέκω* *weave* *ἔπλεξα*, *ἔπλεξάμην*; *λέγω* *say* *ἔλεξα*; *ταράττω* (*ταραχ-*) *disturb* *ἔτάραξα*, *ἔταραξάμην*; poetic *ἑρέσσω* (*ἐρετ-*) *τοιοῦ* *ἤρεσα*; *πείθω* (*φραδ-*) *tell* *ἔφρασα*, *ἔφρασάμην*; *πείθω* (*πειθ-*, *πειθ-*, *ποιθ-*) *persuade* *ἔπεισα*.

a. On forms in σ from stems in γ see 516.

imper. *βήσεο* (*βαίνω* *go*), *ἔδδοσέτο* (*δύω* *set*), *ἔξον* (*ἔκω* *come*), *οἶσε*, *οἶσετε*, *οἶσέμεν*, *οἶσέμεται* (*φέρω* *bring*), imper. *ὄρσεο* *rise* (*δρνύμι* *rouse*).

543 a. D. Homeric *ἤλευάμην* and *ἤλεδάμην* avoided, *ἔκη* *burned* (Att. *ἔκαυσα*), *ἔσσενα* *drove*, also have lost σ.

543 b. D. Hom. often has original σσ, as *γελάω* *ἐγέλασσα*, *τελέω* *ἐτέλεσσα*; in others by analogy, as *δallūmi* *δλεσσα*, *δρνύμι* *δμοσσα*, *καλέω* *κάλεσσα*.

544 D. Hom. has Ionic *-ηνα* for *-āna* after ι or ρ. Aeolic assimilates σ to a liquid; as *ἔκριννα*, *ἀπέστελλα*, *ἐνέμματο*, *συνέπρραισα* (= *συνείρᾱσα*). Cp. Hom. *ὠφέλλε* (*ὠφέλλω* *increase*).

545 D. Hom. often has σσ from dental stems, as *ἐκόμισσα* *ἐκομισάμην* (*κομίζω*). Doric has *-ξα* from most verbs in *-τω*: Hom. also has ξ (*ἤρπαξε*). See 516 D.

IV. SECOND AORIST SYSTEM

(SECOND AORIST ACTIVE AND MIDDLE)

546. The second aorist is formed without any tense-suffix and only from the simple verb-stem. Only primitive verbs (372) have second aorists.

547. (I) **Ω-Verbs.** — Ω-verbs make the second aorist by adding % to the verb-stem, which regularly ends in a consonant. Verbs showing vowel gradations (476) use the weak stem (otherwise there would be confusion with the imperfect).

λείπω (λιπ-, λειπ-) *leave* εἶπον, -εἰπόμεν; φεύγω (φυγ-, φευγ-) *flee* ἔφυγον; πέτομαι *fly* ἐπτόμην (476 a); λαμβάνω (λαβ-) *take* ἔλαβον.

548. a. Vowel verbs rarely form second aorists, as the irregular αἶρέω *seize* (εἶλον, 529. 1), ἐσθίω *eat* (ἔφαγον), ὁράω (εἶδον). ἔπιον *drank* (πίνω) is the only second aorist in prose from a vowel stem and having thematic inflection.

b. Many ω-verbs with stems ending in a vowel have second aorists formed like those of μ-verbs. These are enumerated in 687.

549. Verbs of the First Class (499) adding a thematic vowel to the verb-stem form the second aorist (1) by reduplication (494), as ἄγω *lead* ἤγαγον, and εἶπον probably for ἐ-φε-ρεσ-ον; (2) by syncope (493), as πέτομαι *fly* ἐπτόμην, ἐγείρω (ἐγερ-) *rouse* ἤγρόμην, ἔπομαι (σεπ-) *follow* ἐσπόμην, imperf. εἰπόμεν from ἐ-σεπομην, ἔχω (σεχ-) *have* ἔσχον; (3) by using α for ε (476 b) in poetic forms (480), as τρέπω *turn* ἔτραπον; (4) by metathesis (492), as poet. δέρομαι *see* ἔδρακον.

550. (II) **Μ-Verbs.** — The stem of the second aorist of μ-verbs is the verb-stem without any thematic vowel. In the indicative active the strong form of the stem, which ends in a vowel, is regularly employed. The middle uses the weak stem form.

546 D. Hom. has more second aorists than Attic, which favoured the first aorist. Some derivative verbs have Homeric second aorists classed under them for convenience only, as κτυπέω *sound* ἔκτυπον; μῦκάομαι *roar* ἔμυκον; στυγέω *hate* ἔστυγον. These forms are derived from the pure verb-stem (485 d, 553).

547 D. Hom. often has no thematic vowel in the middle voice of ω-verbs (ἐδέγμην from δέχομαι *receive*). See 634, 688.

549 D. (1) Hom. has (ἐ)κέκλετο (κέλο-μαι *command*), ἔελαθον (λήθω *lie hid*), ἐπέφραδε (φράζω *tell*), πεπειθεῖν (πειθω *persuade*). ἤρθεκαον (έρθη-ω *check*), ἤνιπα-πον and ἐνένιπον (ἐνίπτω *chide*, ἐνιπ-) have unusual formation. (2) ἐπλόμεν (πέλο-μαι *am, come, pedal*). (3) ἔπραθον (πέρθη-ω *sack*), ἔταμον (τέμνω *cut*). (4) βλήτο (βάλλω *hit*, 128 a).

ἰστη-μ (στα-, στη-) *set*, second aorist ἔστην, ἔστης, ἔστη, ἔστητον, ἐστήτην, ἔστημεν, ἔστητε, ἔστησαν; middle ἐθέ-μην from τίθημι (θε-, θη-) *place*, ἐδδ-μην from δίδωμι (δο-, δω-) *give*.

551. Originally only the dual and plural showed the weak forms, which are retained in the second aorists of τίθημι, δίδωμι, and ἵημι: ἔθεμεν, ἔδομεν, εἵμεν (*ἐ-έμεν*), and in Hom. βάτην (also βήτην) from ἔβην *went*. Elsewhere the weak grades have been displaced by the strong grades, which forced their way in from the singular. Thus, ἔγνων, ἔφυν in Pindar (= ἔγνω-σαν, ἔφῦ-σαν), which come from ἐγνων(τ), ἐφύν(τ) by 40. So Hom. ἔτλάν, ἔβλάν. Such 3 pl. forms are rare in the dramatic poets.

a. For the singular of τίθημι, δίδωμι, ἵημι, see 755; for the imperatives, 759; for the infinitives, 760.

552. No verb in -ῦμι has a second aorist in Attic from the stem in ν.

553. The difference between an imperfect and an aorist depends *formally* on the character of the present. Thus ἔ-φθ-ν *said* is called an 'imperfect' of φθ-μι; but ἔ-στη-ν *stood* is a 'second aorist' because it shows a different tense-stem than that of ἵστημι. Similarly ἔ-φερ-ον is 'imperfect' to φέρω, but ἔ-τεκ-ον 'second aorist' to τίκτω because there is no present τεκω. ἔστιχον is imperfect to σίχω, but second aorist to στείχω. Cp. 646 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. ἔλιπο-ν with ἐλύ-σ-α, ἐτράπ-ην with ἐτρέφ-θ-ην (τρέπω *turn*), γέ-γραφα with ἔλελυ-κ-α.

b. The second perfect and second aorist passive are historically older than the corresponding first perfect and first aorist.

c. τρέπω *turn* is the only verb that has three first aorists and three second aorists (596).

d. Very few verbs have both the second aorist active and the second aorist passive. In cases where both occur, one form is rare, as ἔτυπον (once in poetry), ἐτύπην (τύπτω *strike*).

e. In the same voice both the first and the second aorist (or perfect) are rare, as ἐφθασα, ἔφθην (φθάνω *anticipate*). When both occur, the first aorist (or perfect) is often transitive, the second aorist (or perfect) is intransitive (819); as ἔστησα *I erected*, i.e. *made stand*, ἔστην *I stood*. In other cases one aorist is used in prose, the other in poetry: ἔπεισα, poet. ἐπίθον (πείθω *persuade*); or they occur in different dialects, as Attic ἐτάφην, Ionic ἐθάφθην (θάπτω *bury*); or one is much later than the other, as ἔλειψα, late for ἔλιπον.

551 D. Hom. has ἔκταν *I slew* (κτείνω, κτεν-) with ᾱ taken from ἔκτανεν, and οὔτα *he wounded* (οὐτάω).

V. FIRST (K) PERFECT SYSTEM

(FIRST PERFECT AND PLUPERFECT ACTIVE)

555. The stem of the first perfect is formed by adding -κα to the reduplicated verb-stem. λέλυ-κα *I have loosed*, ἐλε-λύκη *I had loosed*.

a. The κ-perfect is later in origin than the second perfect and seems to have started from verb-stems in -κ, as ἐ-οικ-α (= ἐ-φοικ-α) from εἶκω *resemble*.

b. Verbs showing the gradations εἰ, εὐ: οἰ, οὐ: ι, υ (476) have εἰ, εὐ; as πείθω (πιθ-, πειθ-) *persuade* πέπεικα (560). But δέδοικα *fear* has οἰ (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 τίμά-ω *honour* τε-τίμη-κα, ἐά-ω *permit* εἶᾱ-κα, ποίε-ω *make* πε-ποίη-κα, τίθημι (θε-, θη-) *place* τέ-θη-κα, δίδωμι (δο-, δω-) *give* δέ-δω-κα.

558. This applies to verbs that add ε (485). For verbs that retain a short final vowel, see 488. (Except σβέννυμι (σβε-) *extinguish*, which has ἔσβηκα.)

559. Liquid Verbs.—Many liquid verbs have no perfect or employ the second perfect. Examples of the regular formation are φαίνω (φαν-) *show*, πείφαγκα, ἀγγέλλω (ἀγγελ-) *announce*, ἡγγέλκα.

a. Some liquid verbs drop ν; as κέκρικα, κέκλικα from κρίνω (κριν-) *judge*, κλίνω (κλιν-) *incline*. τείνω (τεν-) *stretch* has τέτακα from τετγκα.

b. Monosyllabic stems change ε to α; as ἔσταλκα, ἔφθαρκα from στέλλω (στελ-) *send*, φθείρω (φθερ-) *corrupt*.

N. For α we expect ο; α is derived from the middle (ἔσταλμαι, ἔφθαρμαι).

c. All stems in μ and many others add ε (485); as νέμω (νεμ-ε-), *distribute* πενέμηκα, μέλω (μελ-ε-) *care for* μεμέληκα, τυγχάνω (τυχ-ε-) *happen* τετύχηκα.

d. Many liquid verbs suffer metathesis (492) and thus get the form of vowel verbs; as βάλλω (βαλ-) *throw* βέβληκα; θνήσκω (θαν-) *die* τέθνηκα; καλέω (καλε-, κλη-) *call* κέκληκα; κάμνω (καμ-) *am weary* κέκμηκα; τέμνω (τεμ-) *cut* τέτμηκα. Also πίπτω (πετ-, πτο-) *fall* πέπτωκα. See 128 a.

555 b. D. Hom. δέιδω (used as a present) is for δε-δφο(ι)-α. δειδ- was written on account of the metre when ϝ was lost. Hom. δέδια is for δε-δ(ϝ)-α with the weak root that is used in ἐέδιμεν. See 703 D.

557 D. 1. Hom. has the κ-perfect only in verbs with vowel verb-stems. Of these some have the second perfect in -α, particularly in participles. Thus κε-κμηώς, Attic κεκμηκώς (κάμ-νω *am weary*); κεκορηώς (κορέ-ννυμι *satiare*); πεφύκασι and πεφύᾱσι (φύω *produce*).

2. In some dialects a present was derived from the perfect stem; as Hom. ἀρώω, Theocr. δεδοίκα, πεφόκει (in the 2 perf.: Theocr. πεπόνθω). Inf. τεθνάκην (Aeol.), part. κεκλήγοντες (Hom.), πεφρίκων (Pind.).

3. From μέμηκα (μῆκάσμαι *bleat*) Hom. has the plup. ἐμέμηκον.

560. Stop Verbs. — Dental stems drop τ , δ , θ before $-κα$; as $\piείθω$ ($\piιθ$ -, $\piειθ$ -, $\ποιθ$ -) *persuade* $\piέπεικα$, $\κομίζω$ ($\κομιδ$ -) *carry* $\κεκόμικα$.

VI. SECOND PERFECT SYSTEM

(SECOND PERFECT AND PLUPERFECT ACTIVE)

561. The stem of the second perfect is formed by adding α to the reduplicated verb-stem: $\gammaέγραφα$ *I have written* ($\γράφω$).

562. The second perfect is almost always formed from stems ending in a liquid or a stop consonant, and not from vowel stems.

a. $\alphaκήκοα$ ($\ακούω$ *hear*) is for $\alphaκηκο(φ)-α$ ($\ακοφ-$ = $\ακοϋ-$, 43).

563. Verb-stems showing variation between short and long vowels (476) have long vowels in the second perfect (α is thus regularly lengthened). Thus, $\tauήκω$ ($\τακ$ -, $\τηκ$ -) *melt* $\τέτηκα$, $\κράζω$ ($\κραγ$ -) *cry* $\οὐτέκρᾱγα$, $\φαίνω$ ($\φαν$ -) *show* $\πέφνηκα$ *have appeared* (but $\πέφαγκα$ *have shown*), $\rhoήγνυμι$ ($\ραγ$ -, $\ρηγ$ -, $\ρωγ$ -, 477 c) *break* $\ῥρωγα$.

a. $\epsilonῴθα$ *am accustomed* (= $\sigmaε-σφωθ-α$) has the strong form ω (cp. $\ῆθος$ *custom*, 123); Hom. $\epsilonἶθω$ (Attic $\epsilonἰθίω$ *accustom*).

564. The second perfect has $ο$, $οι$ when the verb-stem varies between $α$, $ε$, $ο$ (478, 479) or $ι$, $ει$, $οι$ (477 a): $\tauρέφω$ ($τρεφ$ -, $τροφ$ -, $τραφ$ -) *nourish* $\τέτροφα$, $\λείπω$ ($λιπ$ -, $λειπ$ -, $λοιπ$ -) *leave* $\λέλοιπα$, $\πείθω$ ($\πιθ$ -, $\πειθ$ -, $\ποιθ$ -) *persuade* $\πέπειθα$ *trust*.

565. Similarly verbs with the variation $υ$, $ευ$, $ου$ (476) should have $ου$; but this occurs only in Epic $\epsilonιλήλυθα$ (= Att. $\ελήλυθα$); cp. $\epsilonλευ(θ)-σομαι$. Other verbs have $ευ$, as $\φεύγω$ *flee* $\πέφευγα$.

566. After Attic reduplication (446) the stem of the second perfect has the weak form; $\alphaλείφω$ ($\αλειφ$ -, $\αλιφ$ -) *anoint* $\αλήλιφα$.

567. Apart from the variations in 563–566 the vowel of the verb-stem remains unchanged: as $\gammaέγραφα$ ($\γράφω$ *write*), $\κέκῡφα$ ($\κῡπτω$ *stoop*, $\κῡφ$ -).

568. The meaning of the second perfect may differ from that of the present; as $\εγρήγορα$ *am awake* from $\εγείρω$ *wake up*, $\σέσηρα$ *grin* from $\σαίρω$ *swoop*. The second perfect often has the force of a present; as $\πέπειθα$ *trust* ($\πέπεικα$ *have persuaded*). See 819.

569. Aspirated Second Perfects. — In many stems a final π or β changes to ϕ : a final κ or γ changes to χ . (ϕ and χ here imitate verb-stems in ϕ and χ , as $\τρέφω$, $\δρύττω$.)

561 D. Hom. has several forms unknown to Attic: $\deltaέδονκα$ ($\δουν-ε-ω$ *sound*), $\ελπα$ ($\ελπ-ω$ *hope*), $\εργα$ ($\ῥεζω$ *work*), $\προ-βέβουλα$ ($\βούλομαι$ *wish*), $\μέμηλα$ ($\μελω$ *care for*).

563 D. But $\deltaέδια$ *fear* from $\deltaφι$ -. See 555 b. D., 703.

569 D. Hom. never aspirates π , β , κ , γ . Thus $\κεκοφώς$ = Att. $\κεκοφώς$ ($\κῡπ-τ-ω$ *cut*). The aspirated perfect occurs once in Hdt. ($\επεπόμεφει$ 1. 86); but is unknown in Attic until the fifth century B.C. Soph. *Tr.* 1009 ($\απατέροφας$) is the only example in tragedy.

κόπτω (κοπ-) cut κόκοφα, πέμπ-ω send πέπομφα, βλάπτω (βλαβ-) injure βέβλαφα, τρίβω (τρίβ-) rub τέτριφα, φυλάττω (φυλακ-) guard -πεφύλαχα; τρέφ-ω (τρεφ-) nourish τέτροφα; δρύττω (δρυχ-) dig δρώρυχα.

570. Most such stems have a short vowel immediately before the final consonant; a long vowel precedes e.g. in δεικ-νύ-μι δέδειχα, κηρύττω (κηρύκ-) -κεκέρυχα, πτήσσω (πτηκ-) ἔπτηχα. τέτριφα and τέθλιφα show *i* in contrast to *ī* in the present (τρίβω, θλίβω). στέργω, λάμπω do not aspirate (ἔστοργα, poet. λελάμπα).

571. The following verbs have aspirated second perfects: ἀγώ, ἀλλάττω, ἀνοίγω, βλάπτω, δεικνύμι, διώκω (rare), θλίβω, κηρύττω, κλέπτω, κόπτω, λαγχάνω, λαμβάνω, λάπτω, λέγω collect, μάττω, μείγνυμι, πέμπω, πλέκω, πράττω, πτήσσω, τάττω, τρέπω, τρίβω, φέρω (ἐνήνοχα), φυλάττω. ἀνοίγω or ἀνοίγνυμι has two perfects: ἀνέψα and ἀνέψγα. πράττω do has ἐπέρᾱγα have done and fare (well or ill), and (generally later) ἐπέρᾱχα have done.

572. Second Perfects of the μ-form. — Some verbs add the endings directly to the reduplicated verb-stem. Such second perfects lack the singular of the indicative.

ἵστημι (στα-, στη-) set, 2 perf. stem ἔστα-: ἔστα-μεν, ἔστα-τε, ἔστα-σι, inf. ἑστά-ναι; 2 plup. ἔστα-σαν (417). The singular is supplied by the forms in -κα; as ἔστηκα. 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, πέποισθα, πέποιθε, πέπιστον, πέπιθμεν, πέπιστε, πεπίθασι (from πεπιθγι). Traces of this mode of inflection appear in Hom. γεγάτην (from γεγγτην, 35 b) γέγαμεν from γέγομα; ἔϊκτον, ἔϊκτην, ἔϊκώς from ἔϊκα; ἐπέπιθμεν; μέγαμεν from μέμονα; πέπασθε (for πεπασθε = πεπγσθε) from πέπονθα (other examples 704, 705). So the masc. and neut. participles have the strong forms, the feminine has the weak forms (μεμηκώς, μεμακνία as εἰδώς, ιδνία).

VII. PERFECT MIDDLE SYSTEM

(PERFECT AND PLUPERFECT MIDDLE AND PASSIVE, FUTURE PERFECT PASSIVE)

574. The stem of the perfect and pluperfect middle and passive is the reduplicated verb-stem, to which the personal endings are directly attached. λέλυ-μαι I have loosed myself or have been loosed, ἐλελύ-μην; δέδο-μαι (δί-δο-μι give), δέδειγ-μαι (δείκ-νύ-μι show). On the euphonic changes of consonants, see 409.

574 D. A thematic vowel precedes the ending in Hom. μέμβλεται (μέλω care for), δρώρεται (δρῶμι rouse).

575. The stem of the perfect middle is in general the same as that of the first perfect active as regards its vowel (557), the retention or expulsion of *ν* (559 a), and metathesis (559 d).

τιμά-ω honor *τετιμή-μαι* *έτετιμήμην*; *ποιέ-ω* make *πεποίη-μαι* *έπεποίημην*; *γράφ-ω* write *γέγραμ-μαι*; *κρίνω* (*κριν-*) judge *έέκρι-μαι*; *τείνω* (*τεν-*) stretch *τέταμαι*; *φθείρω* (*φθερ-*) corrupt *έφθαρ-μαι*; *βάλλω* (*βαλ-*) throw *βέβλη-μαι* *έβεβλήμην*; *πείθω* (*πιθ-, πειθ-, ποιθ-*) persuade *πέπεισμαι* *έπεπείσμην*.

576. The vowel of the perfect middle stem should show the weak form when there is variation between *ε* (*ει, ευ*): *ο* (*οι, ου*): *α* (*ι, υ*). The weak form in *α* appears regularly in verbs containing a liquid (479): that in *υ*, in *πέπυσμαι* from *τυνθάσμαι* (*τυθ-, πευθ-*) learn, poet. *έσσυμαι* hasten from *σεύω* (*συ-, σεν-*) urge.

577. The vowel of the present has often displaced the weak form, as in *πέπλεγμαι* (*πλέκ-ω* weave), *λέλειμμαι* (*λείπ-ω* leave), *πέπεισμαι* (*πείθ-ω* persuade), *έξενγμαι* (*ξένγ-νῦ-μι* yoke).

578. A final short vowel of the verb-stem is not lengthened in the verbs given in 488 a. *ε* is added (485) in many verbs. For metathesis see 492; for Attic reduplication see 446.

579. *ν* is retained in endings not beginning with *μ*, as *φαίνω* (*φαν-*) show, *πέφανται, πέφανθε*. Before *-μαι*, we have *μ* in *ώξυνμαι* from *όξυνω* (*όξυν-*) sharpen, but usually *ν* is replaced by *σ*. On the insertion of *σ*, see 489.

580. Future Perfect. — The stem of the future perfect is formed by adding *-σ%-* to the stem of the perfect middle. A vowel immediately preceding *-σ%-* is always long, though it may have been short in the perfect middle.

λῶ-ω loose, *λελῶ-σμαι* *I shall have been loosed* (perf. mid. *λελῶ-μαι*), *δέ-ω* dip, *δεδή-σμαι* (perf. mid. *δέδε-μαι*), *γράφ-ω* write *γεγράψ-ομαι*, *καλέω* call *κεκλή-σμαι*.

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).

κεκτήσμαι shall possess (*έέκτημαι* possess), *κεκράξομαι* shall cry out (*έέκράγα* cry out), *κεκλάγξομαι* shall scream (*έέκλαγγα* scream), *μεμνήσμαι* shall remember (*μέμνημαι* remember), *πεπαύσμαι* shall have ceased (*πέπαυμαι* have ceased).

582. Not all verbs can form a future perfect; and few forms of this tense occur outside of the indicative: *διαπεπολεμησόμενον* Thuc. 7. 25 is the only sure example of the participle in classical Greek. The infinitive *μεμνήσσεσθαι* occurs in Hom. and Attic prose.

583. The periphrastic construction (601) of the perfect middle (passive) participle with *έσμαι* may be used for the future perfect, as *έψευσμένος έσμαι* *I shall have been deceived*.

580 D. Hom. has *δεδέσμαι, μεμνήσμαι, κεκλήσθ, κεχολώσεται; κεκαδήσμαι, κεκλήσεται* are from reduplicated aorists.

584. Future Perfect Active.—The future perfect active of most verbs is formed periphrastically (600). Two perfects with a present meaning, *ἵστηκα* *I stand* (*ἵστημι* *set*) and *τέθνηκα* *I am dead* (*θνήσκω*), form the future perfects *ἵστηξω* *I shall stand*, *τεθνήξω* *I shall be dead*.

VIII. FIRST PASSIVE SYSTEM (ΘΗ PASSIVE) (FIRST AORIST AND FIRST FUTURE PASSIVE)

FIRST AORIST PASSIVE

585. The stem of the first aorist passive is formed by adding *-θη* (or *-θε-*) directly to the verb-stem: *ἐλύθη-ν* *I was loosed*, *ἐφάνθη-ν* *I was shown* (*φαίνω*, *φάν-*), *ἐδόθη-ν* *I was given* (*δίδωμι*, *δο-*, *δω-*).

a. *-θη* appears in the indicative, imperative (except the third plural), and infinitive; *-θε-* appears in the other moods. *-θη-* is found before a single consonant, *-θε-* before two consonants or a vowel except in the nom. neuter of the participle.

586. The verb-stem agrees with that of the perfect middle herein:

a. Vowel verbs lengthen the final vowel of the verb-stem, as *τε-τίμη-μαι*, *ἐ-τίμη-θη-ν*. On verbs which do not lengthen their final vowel, see 488.

b. Liquid stems of one syllable change *ε* to *α*, as *τέ-τα-μαι*, *ἐ-τά-θη-ν* (*τείνω* *stretch*, *τεν-*). But *στρέφω* *turn*, *τρέπω* *turn*, *τρέφω* *nourish* have *ἐστρέφθη-ν*, *ἐτρέφθη-ν*, *ἐθρέφθη-ν* (rare), though the perfect middles are *ἔστραμμαι*, *τέτραμμαι*, *τέθραμμαι*.

c. Primitive verbs showing in their stems the gradations *ε* (*ει*, *ευ*) : *ο* (*οι*, *ου*) : *α* (*ι*, *υ*) have a strong form, as *ἐτρέφθη-ν* from *τρέπω* (*τρεπ-*, *τροπ-*, *τραπ-*) *turn*, *ἐλείφθη-ν* from *λείπω* (*λιπ-*, *λειπ-*, *λοιπ-*) *leave*, *ἐπλεύσθη-ν* from *πλέω* (*πλυ-*, *πλευ-*) *sail*.

d. Primitive verbs showing in their stems a variation between *ε* : *η* and *ο* : *ω* have, in the first aorist passive, the short vowel. Thus, *τίθημι* (*θε-*, *θη-*) *έτέθη-ν*, *δίδωμι* (*δο-*, *δω-*) *έδόθη-ν*.

e. Final *ν* is dropped in some verbs: *κέ-κρι-μαι*, *έκριθη-ν*. See 491.

f. The verb-stem may suffer metathesis: *βέ-βλη-μαι*, *έβληθη-ν*. See 492.

g. Sigma is often added: *κε-κέλευσ-μαι*, *έκελεύσθη-ν*. See 489.

587. Before *θ* of the suffix, *π* and *β* become *φ*; *κ* and *γ* become *χ* (82 c); *τ*, *δ*, *θ* become *σ* (83). *φ* and *χ* remain unaltered.

λείπ-ω *έλειφθη-ν*, *βλάπτω* (*βλαβ-*) *έβλάφθη-ν*; *φυλάττω* (*φυλακ-*) *έφυλάχθη-ν*. *άγω* *ήχθη-ν*; *κομίζω* (*κομιδ-*) *έκομίσθη-ν*, *πείθω* *έπεισθη-ν*; *γράφω* *έγράφθη-ν*, *ταράττω* (*ταραχ-*) *έταράχθη-ν*.

584 D. Hom. has *κεχαρήσω* and *κεχαρήσομαι* from *χαίρω* (*χαρ-*) *rejoice*.

585 a. D. For *-θησαν* we find *-θεν* in IHom., as *διέκριθεν*.

586 b. D. *έστράφθη-ν* is Ionic and Doric; Hom. and Hdt. have *έτράφθη-ν* from *τρέπω*. Hom. has *έτάρφθη-ν* and *έτέρφθη-ν* from *τέρπω* *gladden*.

586 e. D. Hom. has *έκλινθη-ν* and *έκλίθη-ν*, *έκρίνθη-ν* and *έκρίθη-ν*; *ιδρύνθη-ν* = Att. *ιδρόθη-ν* (*ιδρύω* *erect*), *άμπνύνθη-ν* (*άναπνέω* *revive*).

588. θ of the verb-stem becomes τ in $\acute{\epsilon}\text{-}\tau\acute{\epsilon}\text{-}\theta\eta\eta$ for $\acute{\epsilon}\text{-}\theta\epsilon\text{-}\theta\eta\eta$, and in $\acute{\epsilon}\text{-}\tau\acute{\upsilon}\text{-}\theta\eta\eta$ for $\acute{\epsilon}\text{-}\theta\upsilon\text{-}\theta\eta\eta$ from $\tau\acute{\iota}\theta\eta\mu\iota$ ($\theta\epsilon\text{-}$, $\theta\eta\text{-}$) *place* and $\theta\theta\omega$ ($\theta\upsilon\text{-}$, $\theta\upsilon\text{-}$) *sacrifice*. See 125 c.

FIRST FUTURE PASSIVE

589. The stem of the first future passive is formed by adding $-\sigma\%$ to the stem of the first aorist passive. It ends in $-\theta\eta\sigma\omega\mu\iota$. Thus, $\pi\alpha\iota\delta\epsilon\upsilon\theta\acute{\eta}\text{-}\sigma\omega\mu\iota$ *I shall be educated*, $\lambda\upsilon\theta\acute{\eta}\text{-}\sigma\omega\mu\iota$ *I shall be loosed*.

$\tau\acute{\iota}\mu\acute{\alpha}\omega$, $\acute{\epsilon}\tau\acute{\iota}\mu\acute{\eta}\theta\eta\eta$ $\tau\acute{\iota}\mu\eta\theta\acute{\eta}\sigma\omega\mu\iota$; $\acute{\epsilon}\acute{\alpha}\omega$, $\acute{\epsilon}\acute{\alpha}\theta\eta\eta$ $\acute{\epsilon}\acute{\alpha}\theta\acute{\eta}\sigma\omega\mu\iota$; $\lambda\epsilon\acute{\iota}\pi\omega$, $\acute{\epsilon}\lambda\epsilon\acute{\iota}\phi\theta\eta\eta$ $\lambda\epsilon\acute{\iota}\phi\theta\acute{\eta}\sigma\omega\mu\iota$; $\pi\epsilon\acute{\iota}\theta\omega$, $\acute{\epsilon}\pi\epsilon\acute{\iota}\sigma\theta\eta\eta$ $\pi\epsilon\acute{\iota}\sigma\theta\acute{\eta}\sigma\omega\mu\iota$; $\tau\epsilon\acute{\iota}\lambda\omega$, $\acute{\epsilon}\tau\acute{\alpha}\theta\eta\eta$ $\tau\alpha\theta\acute{\eta}\sigma\omega\mu\iota$; $\tau\acute{\alpha}\tau\tau\omega$, $\acute{\epsilon}\tau\acute{\alpha}\chi\theta\eta\eta$ $\tau\alpha\chi\theta\acute{\eta}\sigma\omega\mu\iota$; $\tau\acute{\iota}\theta\eta\mu\iota$, $\acute{\epsilon}\tau\acute{\epsilon}\theta\eta\eta$ $\tau\epsilon\theta\acute{\eta}\sigma\omega\mu\iota$; $\delta\acute{\iota}\delta\omega\mu\iota$, $\acute{\epsilon}\delta\delta\theta\eta\eta$ $\delta\omicron\theta\acute{\eta}\sigma\omega\mu\iota$; $\delta\epsilon\acute{\iota}\kappa\upsilon\mu\iota$, $\acute{\epsilon}\delta\epsilon\acute{\iota}\chi\theta\eta\eta$ $\delta\epsilon\acute{\iota}\chi\theta\acute{\eta}\sigma\omega\mu\iota$.

IX. SECOND PASSIVE SYSTEM (H PASSIVE)

(SECOND AORIST AND SECOND FUTURE PASSIVE)

SECOND AORIST PASSIVE

590. The stem of the second aorist passive is formed by adding $-\eta$ (or $-\epsilon$) directly to the verb-stem. Thus, $\acute{\epsilon}\beta\lambda\acute{\alpha}\beta\eta\eta$ *I was injured* from $\beta\lambda\acute{\alpha}\pi\tau\omega$ ($\beta\lambda\alpha\beta$).

a. $-\eta$ appears in the indicative, imperative (except the third plural), and infinitive; $-\epsilon$ appears in the other moods. $-\eta$ is found before a single consonant, $-\epsilon$ 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 $\acute{\epsilon}\chi\acute{\alpha}\rho\eta\eta$ *rejoiced* with $\acute{\iota}\sigma\tau\eta\eta$ *stood*. The passive use was developed from the intransitive use.

592. Primitive verbs showing in their stems the grades $\epsilon : o : a$ have a. Thus an ϵ of a monosyllabic verb-stem becomes a , as in $\pi\acute{\lambda}\epsilon\kappa\text{-}\omega$ *weave* $\acute{\epsilon}\pi\lambda\acute{\alpha}\kappa\eta\eta$, $\kappa\lambda\epsilon\tau\text{-}\tau\text{-}\omega$ *steal* $\acute{\epsilon}\kappa\lambda\acute{\alpha}\pi\eta\eta$, $\phi\theta\epsilon\acute{\iota}\rho\omega$ ($\phi\theta\epsilon\rho$ -) *corrupt* $\acute{\epsilon}\phi\theta\acute{\alpha}\rho\eta\eta$, $\sigma\acute{\tau}\epsilon\lambda\lambda\omega$ ($\sigma\tau\epsilon\lambda$ -) *send* $\acute{\epsilon}\sigma\tau\acute{\alpha}\lambda\eta\eta$. But $\lambda\acute{\epsilon}\gamma\omega$ *collect* has $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\eta\eta$.

593. Primitive verbs showing in their stems a variation between a short and long vowel have, in the second aorist passive, the short vowel. Thus $\tau\acute{\eta}\kappa\omega$ ($\tau\alpha\kappa$ -, $\tau\eta\kappa$ -) *melt* $\acute{\epsilon}\tau\acute{\alpha}\kappa\eta\eta$, $\rho\acute{\eta}\gamma\upsilon\mu\iota$ ($\rho\alpha\gamma$ -, $\rho\eta\gamma$ -, $\rho\omega\gamma$ -) *break* $\acute{\epsilon}\rho\rho\acute{\alpha}\gamma\eta\eta$.

a. But $\pi\lambda\acute{\eta}\tau\tau\omega$ ($\pi\lambda\alpha\gamma$ -, $\pi\lambda\eta\gamma$ -) *strike* has $\acute{\epsilon}\pi\lambda\acute{\alpha}\gamma\eta\eta$ only in composition, as $\acute{\epsilon}\xi\epsilon\pi\lambda\acute{\alpha}\gamma\eta\eta$; otherwise $\acute{\epsilon}\pi\lambda\acute{\eta}\gamma\eta\eta$.

594. The second aorist passive is the only aorist passive formed in Attic prose by $\delta\gamma\upsilon\mu\iota$ ($\acute{\epsilon}\acute{\alpha}\gamma\eta\eta$), $\gamma\rho\acute{\alpha}\phi\omega$ ($\acute{\epsilon}\gamma\rho\acute{\alpha}\phi\eta\eta$), $\delta\acute{\epsilon}\rho\omega$ ($\acute{\epsilon}\delta\acute{\alpha}\rho\eta\eta$), $\theta\acute{\alpha}\pi\tau\omega$ ($\acute{\epsilon}\tau\acute{\alpha}\phi\eta\eta$), $\kappa\omicron\pi\tau\omega$ ($\acute{\epsilon}\kappa\omicron\pi\eta\eta$), $\mu\acute{\alpha}\lambda\iota\omega$ ($\acute{\epsilon}\mu\acute{\alpha}\lambda\eta\eta$), $\pi\upsilon\lambda\gamma\omega$ ($\acute{\epsilon}\pi\upsilon\lambda\gamma\eta\eta$), $\rho\acute{\alpha}\pi\tau\omega$ ($\acute{\epsilon}\rho\rho\acute{\alpha}\phi\eta\eta$), $\rho\acute{\epsilon}\omega$ ($\acute{\epsilon}\rho\rho\acute{\upsilon}\eta\eta$ active), $\rho\acute{\eta}\gamma\upsilon\mu\iota$ ($\acute{\epsilon}\rho\rho\acute{\alpha}\gamma\eta\eta$), $\sigma\acute{\eta}\pi\omega$ ($\acute{\epsilon}\sigma\acute{\alpha}\pi\eta\eta$), $\sigma\kappa\acute{\alpha}\pi\tau\omega$ ($\acute{\epsilon}\sigma\kappa\acute{\alpha}\phi\eta\eta$), $\sigma\pi\epsilon\acute{\iota}\rho\omega$ ($\acute{\epsilon}\sigma\pi\acute{\alpha}\rho\eta\eta$), $\sigma\acute{\tau}\epsilon\lambda\lambda\omega$ ($\acute{\epsilon}\sigma\tau\acute{\alpha}\lambda\eta\eta$), $\sigma\phi\acute{\alpha}\zeta\omega$ or $\sigma\phi\acute{\alpha}\tau\tau\omega$ ($\acute{\epsilon}\sigma\phi\acute{\alpha}\gamma\eta\eta$), $\sigma\phi\acute{\alpha}\lambda\lambda\omega$ ($\acute{\epsilon}\sigma\phi\acute{\alpha}\lambda\eta\eta$), $\tau\acute{\theta}\phi\omega$ ($\acute{\epsilon}\tau\acute{\upsilon}\phi\eta\eta$), $\phi\theta\epsilon\acute{\iota}\rho\omega$ ($\acute{\epsilon}\phi\theta\acute{\alpha}\rho\eta\eta$ pass. and intr.), $\phi\acute{\delta}\omega$ (in subj. $\phi\upsilon\acute{\omega}$), $\chi\acute{\alpha}\iota\tau\omega$ ($\acute{\epsilon}\chi\acute{\alpha}\rho\eta\eta$ active).

599 D. Hom. has no example of the first future passive. To express the idea of the passive future the future middle is used. See 802. Doric shows the active endings in both futures passive: $\delta\epsilon\acute{\iota}\chi\theta\eta\sigma\omicron\upsilon\eta\eta\tau\iota$, $\acute{\alpha}\nu\alpha\gamma\rho\alpha\phi\eta\sigma\epsilon\acute{\iota}$.

590 a. D. For $-\eta\sigma\alpha\upsilon$ we generally find $-\epsilon\upsilon$ (from $-\eta\upsilon\tau$, 40) in Hom.; also in Doric.

595. Both the first aorist passive and the second aorist passive are formed by αλείφω (ἡλείφθην), ἀλλάττω (-ἡλλάχθην, ἡλλάγην), βάπτω (ἐβάφην), βλάπτω (ἐβλάφθην, ἐβλάβην), βρέχω (ἐβρέχθην), ζεύγνυμι (ἐζύγην), θλίβω (ἐθλίφθην), κλέπτω (ἐκλάπην), κλίνω (-εκλίνην), κρύπτω (ἐκρύφθην), λέγω collect (διελέχθην, but συνελέγην), μάρτω (ἐμάγην), μείγνυμι (ἐμίγην), πηγνύμι (ἐπάγην), πλέκω (ἐπλάκην), πλῆττω (ἐπλήγην and -επλάγην), ῥίπτω (ἐρρίφθην, ἐρρίφην), στερίσκω (ἐστερήθην), στρέφω (ἐστράφην), τάττω (ἐτάχθην), τήκω (ἐτάκην), τρέπω (ἐτράπην pass. and intr.), τρέφω (ἐτράφην pass. and intr.), τρίβω (ἐτρίβην, ἐτρίφθην), φαίνω (ἐφάνθην *was shown*, ἐφάνην *appeared*), φράγνυμι (ἐφράχθην), ψύχω (ἐψύχθην). 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 ἔτρεψα and ἔτραπον *turned*; middle ἐτρεψάμην *put to flight*, ἐτραπόμην *turned myself, took to flight*; passive ἐτρεφθην *was turned*, ἐτράπην *was turned and turned myself*.

SECOND FUTURE PASSIVE

597. The stem of the second future passive is formed by adding -σ%- to the stem of the second aorist passive. It ends in -ησομαι. Thus, βληθήσομαι *I shall be injured* from βλάπτω (βλαβ-) ἐβλάβην.

κόπ-τ-ω, ἐκόπην κοπήσομαι; γράφω, ἐγράφην γραφήσομαι; φαίνω, ἐφάνην *appeared*, φανήσομαι; φθείρω, ἐφθάρην φθαρήσομαι; πηγνύμι *fit*, ἐπάγην παγήσομαι.

598. Most of the verbs in 594, 595 form second futures passive except ἀγνύμι, αλείφω, βάπτω, βρέχω, ζεύγνυμι, θλίβω, κλέπτω, μαίρω, μάρτω, ράπτω. But many of the second futures appear only in poetry or in late Greek, and some are found only in composition.

PERIPHRASTIC FORMS

599. Perfect. — For the simple perfect and pluperfect periphrastic forms are often used.

a. For the perfect or pluperfect active indicative the forms of the perfect active participle and εἰμί or ἦν may be used: as λευκῶς εἰμι for ἔλευκα, λευκῶς ἦν for ἔλελύκη. So βεβηθηκότες ἦσαν for ἐβεβηθηθέσαν (*βοηθῆω come to aid*); εἰμὶ τεθηκῶς for τέθηκα *I have placed*; γεγραφῶς ἦν for ἐγεγράφη *I had written*; πεπονθῶς ἦν *I had suffered*. Such forms are more common in the pluperfect and in general denote *state* rather than *action*.

b. For the perfect active a periphrasis of the aorist participle and ἔχω is sometimes used, especially when a perfect active form with transitive meaning is lacking; as στήσας ἔχω *I have placed* (ἐστήκα, intransitive, *stand*), ἐρασθεὶς ἔχω *I have loved*. So often because the aspirated perfect is not used, as ἔχεις παράξαι *thou hast stirred up*. Cp. *habeo* with the perfect participle.

597 D. Hom. has only δαήσαι (ἐδάην *learned*), μῆγασσθαι (μείγνυμι *mix*).

c. In the perfect active subjunctive and optative the forms in *-κω* and *-κοιμ* are very rare. In their place the perfect active participle with *ᾶ* and *ειην* is usually employed: *λελυκώς* (*λελοιπώς*) *ᾶ*, *ειην*. Other forms than 3 sing. and 3 pl. are rare. Cp. 691, 694.

d. The perfect or pluperfect passive is often paraphrased by the perfect participle and *ἐστί* or *ἦν*; as *γεγραμμένος ἐστί* it stands written, *ἐστί δεδογμένος* it stands resolved, *παρηγγελμένος ἦν* = *παρήγγετο* (*παραγγέλλω* give orders).

e. In the third plural of the perfect and pluperfect middle (passive) the perfect middle participle with *εἰσι* (*ἦσαν*) is used when a stem ending in a consonant would come in direct contact with the endings *-ται*, *-το*. See 408.

f. The perfect subjunctive and optative middle are formed by the perfect middle participle with *ᾶ* or *ειην*: *λελυμένος ᾶ*, *ειην*.

g. The perfect imperative of all voices may be expressed by combining the perfect participle with *ἔσθι*, *ἔστω* (697). *λελυκώς ἔσθι* loose, etc., *εἰρημένον ἔστω* let it have been said, *γεγονώς ἔστω* P. L. 951 c, *γεγονότες ἔστωσαν* P. L. 779 d.

h. Periphrasis of the infinitive is rare: *τεθνηκότα εἶναι* to be dead X. C. 1. 4. 11.

600. Future Perfect Active.—The future perfect active of most verbs is formed by combining the perfect active participle with *ἔσομαι* *shall be*. Thus, *γεγραφώς ἔσομαι* *I shall have written*, cp. *scriptus ero*. For the two verbs which do not use this periphrasis, see 584.

a. The perfect middle participle is used in the case of deponent verbs: *ἀπολογημένος ἔσομαι* And. 1. 72.

601. Future Perfect Passive.—The future perfect passive may be expressed by using the perfect middle (passive) participle with *ἔσομαι* *shall be*. Thus, *ἐψευσμένοι ἔσεσθε* *you will have been deceived*.

FIRST CONJUGATION OR VERBS IN Ω

602. Verbs in *-ω* have the thematic vowel *-ε* (*-ω/η-*) between the tense-stem and the personal endings in the present system. The name "*ω-conjugation*," or "*thematic conjugation*," is applied to all verbs which form the present and imperfect with the thematic vowel.

603. Inflected according to the *ω-conjugation* are all thematic presents and imperfects; those second aorists active and middle in which the tense-stem ends with the thematic vowel; all futures, all first aorists active and middle; and most perfects and pluperfects active.

604. Certain tenses of verbs ending in *-ω* in the first person present indicative active, or of deponent verbs in which the personal endings are preceded by the thematic vowel, are inflected without the thematic vowel, herein agreeing with *μν*-verbs. These tenses are: all aorists passive; all perfects and pluperfects middle and passive; a few second perfects and pluperfects active; and those second aorists active and middle in which the tense-stem does not end with the thematic vowel. But all subjunctives are thematic.

605. Verbs in *-ω* fall into two main classes, distinguished by the last letter of the verb-stem:

1. Vowel verbs: a. Uncontracted verbs. b. Contracted verbs.
 2. Consonant verbs: a. Liquid verbs. b. Stop (or mute) verbs.
- N. Under 2 fall also (c) those verbs whose stems ended in *σ* or *φ* (624).

606. Vowel Verbs.—Vowel verbs usually do not form second aorists, second perfects, and second futures in the passive. A vowel short in the present is commonly lengthened in the other tenses. Vowel verbs belong to the first class of present stems (498–504; but see 612).

607. Vowel Verbs not contracted.—Vowel verbs not contracted have verb-stems ending in *ι*, *υ*, or in a diphthong (*αι*, *ει*, *αυ*, *ευ*, *ου*).

(ι) *ἐσθίω* eat, *πρίω* saw, *χρίω* anoint, poet. *δίω* fear, *τίω* honour (500. 2); (υ) *ἀνύω* accomplish, *μεθύω* am intoxicated, *λύω* loose, *θύω* sacrifice, *φύω* produce, *κωλύω* hinder (and many others, 500. 1 a); (*αι*) *κνέω* scratch, *παίω* strike, *πταίω* stumble, *παλαίω* wrestle, *ἀγαιόμαι* am indignant, *δαίω* kindle, *δαίομαι* divide, *ἡλαίομαι* desire eagerly, poet. *μαίομαι* desire, *ναίω* dwell, *παίω* strike; (*ει*) *κλέψω* (later *κλείω*) shut, *σειώ* shake, Epic *κειώ* split and rest; (*αυ*) *αὔω* kindle, *θραύω* break, *ἀπολαύω* enjoy, *παύω* make cease (*παύομαι* cease), poet. *λαύω* rest; (*ευ*) *βασιλεύω* am king, *βουλεύω* consult (*βουλεύομαι* deliberate), *θηρεύω* hunt, *κελεύω* order, *λείω* stone, *παιδεύω* educate, *χορεύω* dance, *φονεύω* slay. Most verbs in *-εω* are either denominatives, as *βασιλεύω* from *βασιλεύς*; or are due to the analogy of such denominatives, as *παιδεύω*. *γεύομαι* taste is a primitive. *θέω* run, *πλέω* swim, *πνέω* sail, *πνέω* breathe, *ρέω* flow, *χέω* pour have forms in *ευ*, *υ*; cp. poet. *σεύω* urge, *ἀλεύω* avert, *ἀχέω* am grieved; (*ου*) *ἀκούω* hear, *κολούω* dock, *κρούω* beat, *λούω* wash.

608. Some primitive vowel verbs in *-ιω*, *-υω* (522) formed their present stem by the aid of the suffix *ι(y)*, which has been lost. Denominatives in *-ιω*, *-υω*, *-εω* regularly added the suffix, as poet. *μηνί-ω* am wrath from *μηνι-ιω* (*μῆνι-ι* wrath), poet. *δακρύω* weep (*δάκρυ* tear), poet. *φίτν-ω* beget from *φίτν-ιω*, *μεθύω* am drunk, *βασιλεύω* am king. Poet. *θηρίομαι*, *μαστίω*, *μητιόμαι*, *κηκίω*, *ἀχλύνω*, *γηρώω*, *ιθύω*.

609. The stem of some of the uncontracted vowel verbs originally ended in *σ* or *φ* (624).

610. Some verbs with verb-stems in vowels form presents in *-ω* (523), as *πίνω* drink, *φθίνω* perish; and in *-σκω* (526).

611. Vowel Verbs contracted.—Vowel verbs that contract have verb-stems ending in *α*, *ε*, *ο*, with some in *ᾱ*, *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-ιω) *send*, κρίνω (κρίν-ιω) *judge*, κτείνω (κτεν-ιω) *slay*, φαίνω (φαν-ιω) *show*.

615. A short vowel of the verb-stem remains short in the future but is lengthened in the first aorist (544). Thus:

- a. α in the future, η in the aorist: φαίνω (φαν-) *show*, φανῶ, ἔφηναι. In this class fall all verbs in -αινω, -αιρω, -αλλω.
- b. ε in the future, α in the aorist: μέν-ω *remain*, μενῶ, ἔμεινα; στέλλω (στελ-) *send*, στελλῶ, ἔστειλα. Here belong verbs in -ελλω, -εμω, -εμνω, -ερω, -ερω, -ετω, -ετω.
- c. ι in the future, ι in the aorist: κλίνω (κλιν-) *incline*, κλινῶ, ἐκλῖνα. Here belong verbs in -ιλλω, -ίνω, -ίρω.
- d. υ in the future, υ in the aorist: σέρω (συρ-) *drag*, σέρῶ, ἔσῤυρα. Here belong verbs in -ύρω, -ύνω.

For the formation of the future stem see 535, of the aorist stem see 544.

616. For the perfect stem see 559. Few liquid verbs make second perfects. On the change of ε, α of the verb-stem to ο, η in the second perfect, see 478, 484. Liquid verbs with futures in -ῶ do not form future perfects.

617. Monosyllabic verb-stems containing ε have α in the first perfect active, perfect middle, first aorist and future passive and in all second aorists, but ο in the second perfect. Thus, φθείρω (φθερ-) *corrupt*, ἐφθαρκα, ἐφθαρμαι, ἐφθάρην, but δι-έφθορα *have destroyed* (819).

618. A few monosyllabic stems do not change ε to α in the 2 aor., as τέμνω *cut* ἔτεμον (but ἔταμον in Hom., Hdt. etc.), γίγνομαι (γεν-) *become* ἐγενόμην. See also θέμις, θέρομαι, κέλομαι, root φεν-. Few liquid verbs form second aorists.

619. Stems of more than one syllable do not change the vowel of the verb-stem.

620. List of Liquid Verbs. — The arrangement is according to the classes of the present stem. Words poetic or mainly poetic or poetic and Ionic are starred.

- I. βοόλομαι (βουλ-ε-), ἐθέλω (ἐθελ-ε-), εἰλέω* (εἰλ-ε-), ἱλλω*, μέλλω, μέλω, πέλομαι*, φιλέω (Epic φιλ-). — βρέμω*, γέμω, δέμω*, θέρμω*, πέμω, τρέμω, and γαμέω (γαμ-ε-). — γίγνομαι (γεν-ε-), μένω, μίμνω* (μεν-), πένομαι, σθένω*, στένω, and γεγωνέω* (γεγων-ε-). — Verbs in -εμω and -ετω have only pres. and imperf., or form their tenses in part from other stems. — δέρω, ἔρομαι (ἐρ-ε-), ἔρρω (ἐρρ-ε-), θέρομαι*, στέρομαι, φέρω, ἐπαυρέω*, (ἐπαυρ-ε-), and κυρέω* (κυρ-ε-), τρέω* (τορ-ε-).
- III. ἀγέλλομαι, ἀγγέλλω, αἰδόλλω, ἀλλομαι, ἀτιτάλλω*, βάλλω, δαιδάλλω*, θάλλω, ἰάλλω*, ἰνδάλλομαι*, ὀκέλλω, ὀφέλλω (ὀφελ-, ὀφειλε-), ὀφέλλω*, πάλλω, ποικίλλω, σκέλλω*, στέλλω, -τέλλω, τίλλω*, σφάλλω, ψάλλω. — -αινω verbs (the following list includes primitives, and most of the denominatives in classical Greek from extant ν-stems, or from stems which once contained ν; 518 a): αἰνώ*, ἀσθμαίνω*, ἀφραίνω*, δειμαίνω*, δραινώ*, εὐφραίνω,

614 D. πεφόρσεσθαι in Pindar is made from φύρω (φῶρ κνεαῖ).

θαυμάζω, λαίρω*, καίρω*, κραίρω*, κῦμαίνω*, κομαίνω*, λῦμαίνομαι, μελαίνωμαι, ξαίρω, ὀνομαίνω*, πημαίνω*, πιαίνω*, πομαίνω, ραίρω, σαίρω, σημαίνω, σπερμαίνω*, τεκταίνομαι, φαίρω, φλεγμαίνω, χειμαίνω*, χραίρω. All other denominatives in -αίρω are due to analogy; as ἀγριαίνω, αἰαίνω, γλυκαίνω, δυσχεραίνω, ἐχθραίνω, θερμαίνω, ἰσχυαίνω, κερδαίνω, κοιλαίνω, κῶδαίνω*, λεαίνω, λευκαίνω*, μαραίνω, μαργαίνω*, μαινώ, μωραίνω, ξηραίνω, ὀρμαίνω*, ὀσφραίνομαι, πεταίνω, περαίνω, πικραίνω, ῥυπαίνω, τετραίνω, ὑγιαίνω, ὑδραίνω*, ὑφαίνω, χαλεπαίνω. — ἄλσεινω*, γεινομαι*, ἐρεείνω*, θείνω*, κτείνω, πειρείνω*, στείνω*, τείνω, φαείνω*. — κλίνω (κλι-ν-), κρίνω (κρι-ν-), ὀρίνω*, σίτομαι (Xenoph.), ὠδίνω. — αἰσχύνομαι, ἀλγύνω, ἀρτόνω*, βαθόνω, βαρύνω, βραδύνω*, ἡδύνω, θαρσύνω, ἰθύνω*, λεπτόνω, ὀξύνω, ὀρτόνω*, πλύνω. — αἰρῶ, ἀσπαίρω, γεραίρω*, ἐναίρω*, ἐχθαίρω*, καθαίρω, μαμαίρω*, μεγαίρω*, σαίρω*, σκαίρω, τεκμαίρομαι, χαίρω (χαρ-ε-), ψαίρω. — ἀγείρω, ἀμείρω*, δαίρω, ἐγείρω, ἐτρομαι*, -εἶρω join, εἶρω* say, ἱμείρω*, κείρω, μείρομαι, πείρω*, στείρω, τείρω*, φθείρω. — οἰκτῖρω (miswritten οἰκτεῖρω). — κινῶρομαι*, μαρτύρομαι, μινῶρομαι*, μορμύρω*, μῶρω*, ὀδῶρομαι, ὀλοφῶρομαι, πορφύρω*, σῶρω, φῶρω*.

IV. a. κάμνω, τέμνω; b. ὀφλισκάνω (ὀφλ-ε-); h. βαίνω, κερδαίνω, τετραίνω (also Class III); i. ὀσφραίνομαι (ὀσφρ-ε-), also Class III. V. See 527.

621. Stop Verbs. — Many verb stems end in a stop (or mute) consonant.

The present is formed either from the simple verb-stem, as in *πλέκ-ω* *weave*, or by the addition of τ or ι (y) to the verb-stem, as in *βλάπτω* (βλαβ-) *injure*, *φυλάττω* (φυλακ-) *guard*. All tenses except the present and imperfect are formed without the addition of τ or ι to the verb-stem; thus, *βλάψω* from *βλαβ-σ-ω*, *φυλάξω* from *φυλακ-σ-ω*.

622. Some monosyllabic stems show a variation in the quantity of the stem vowel ι or υ, as *τρίβω* *rub* perf. *τέτριφα*, *ψύχω* *cool* 2 aor. pass. *ἐψύχην*, *τήκω* *melt* (Doric *τάκω*) 2 aor. pass. *ἐτάκην*. Cp. 475, 477 c, 500. Many monosyllabic stems show qualitative vowel gradation: ι ει οι; υ ευ ου; α η ω; α ε ο. For examples see 477-484.

623. List of Stop Verbs. — The arrangement of the examples is by classes of the present stem. Words poetic or mainly poetic or poetic and Ionic are starred. The determination of the final consonant of the verb-stem of verbs in -ίζω, -ττω (poetic, Ionic, and later Attic -σσω) is often impossible (516).

π — I. βλέπω, δρέπω, ἔλπω*, ἐνέπω*, ἔπομαι, ἐρείπω*, ἔρπω, λάμπω, λείπω, λέπω, μέλπω*, πέμπω, πρέπει, ρέπω, τέρπω, τρέπω.

II. ἀστράπτω, γνάμπτω*, δάπτω*, ἐνίπτω*, ἐρέπτομαι*, ἰάπτω*, κάμπτω, κλέπτω, κόπτω, μάρπτω*, σκέπτομαι, σκήπτω, σκηρίπτομαι*, σκώπτω, χαλέπτω, and δουπέω* (δουπ-ε-), κτυπέω* (κτυπ-ε-), τύπτω (τυπ-ε-).

β — I. ἀμείβομαι, θλίβω, λείβω*, σέβομαι, στείβω*, τρίβω, φέβομαι*.

II. βλάπτω, καλύπτω. — IV. c. λαμβάνω (λαβ-).

φ — I. ἀλείφω, γλύφω, γράφω, ἐρέφω, μέμφομαι, νείφει (νίφει), νήφω, στέφω, στρέφω, τρέφω, τύφω*.

II. άπτω, βάπτω, δρύπτω*, θάπτω (125 g), θρύπτω (125 g), κρύπτω (κρυφ-, κρυβ-), κόπτω, λάπτω, ράπτω, ρίπτω (ἐρρίφ-ην, but ρίπ-η), σκάπτω.

IV. a. πίπτω* = πίπτω. — ἀλφάνω* (άλφ-). — V. ἀπαφίσκω* (άφ-ε-).

τ — I. *δατέομαι** (δατ-ε-), *κεντέω** (κεντ-ε-), *πατέομαι* (πατ-ε-), *πέτομαι* (πετ-, πτε-).

III. *ἀγρώσσω**, *αἰμάσσω**, *βλίττω* (βλιτ- from *μλιτ-*, 130), *βράττω*, *έρέσσω**, *λίσσομαι**, *πυρέττω* (πυρετ-, *πυρεγ-*).

IV. b. *ἀμαρτάνω* (ἀμαρτ-ε-), *βλαστάνω* (βλαστ-ε-).

δ — I. *ῥῶδω*, *ἀλινδῶ** (ἀλινδ-ε-), *ἀμέρδω**, *ἄρδω*, *ῥῖδω**, *εἶδομαι**, *ἐπείγω*, *ἐρείδω**, (*καθ*)*εὐδῶ* (*εὐδ-ε-*), *ῥῖδομαι*, *κῆδω** (*κηδ-ε-*), *κυλίδω**, *μέδομαι** (*μεδ-ε-*), *μήδομαι**, *πέρδομαι*, *σπένδω*, *σπεύδω*, *φείδομαι* (also *ἔρις* *φειδε-*), *ψεύδομαι*, and *κελαδέω** (*κελαδ-ε-*).

III. Examples of denominatives from actual δ-stems. *γυμνάζω*, *δεκάζω*, *δι-χάζω*, *μυγάζομαι**, *ὀπίζομαι**, *παίζω*, *πεμπάζω*, *ψακάζω*. — *αὐλίζομαι*, *δωρίζω*, *ἐλπίζω*, *ἐρίζω*, *κερκίζω*, *ληγίζομαι*, *στολίζω*, *φροντίζω*, *ψηφίζω*.

IV. *ἀνδάνω** (*ἀδ-ε-*), *κερδάνω* (*κερδαν-*, *κερδ-ε-*), *οἰδάνω** (*οἰδ-ε-*), *χαρδάνω* (*χαδ-*, *χαρδ-*, *χενδ-*).

θ — I. *αἴθω**, *ἀλθομαι** (*ἀλθ-ε-*), *ἄχθομαι*, *βρώθω**, *εἴωθα* (*έθ-*, 563 a), *ἐρεύθω**, *ἔχθω**, *κεύθω**, *κλώθω**, *λήθω**, *πείθω*, *πέρθω**, *πέυθομαι**, *πύθω*, and *γῆθέω* (*γῆθ-ε-*), *ὠθέω* (*ὠθ-ε-*).

III. *κορύσσω**.

IV. b. *αἰσθάνομαι* (*αἰσθ-ε-*), *ἀπεχθάνομαι* (*έχθ-ε-*), *δαρθάνω* (*δαρθ-ε-*), *ὀλισθάνω* (*ὀλισθ-ε-*), *λανθάνω* (*λαθ-*), *μανθάνω* (*μαθ-ε-*), *πυνθάνομαι* (*πυθ-*).

V. *πάσχω* for *παθ-σκω* (98, 126).

κ — I. *βρόκω*, *δέκκομαι**, *διώκω*, *εἶκω* *γίγῃδ*, *εἶκω** *resemble*, *ἔλκω*, *ἐρείκω**, *ἐρύκω**, *ἦκω*, *ἱκω**, *πείκω**, *πλέκω*, *ρέγκω**, *τήκω*, *τίκτω* (*τεκ-*) and *δοκέω* (*δοκ-ε-*), *μῆκδομαι* (*μηκ-α-*), *μῦκδομαι* (*μῡκ-α-*).

III. *αἰνέτομαι*, *ᾄττω*, *δεδίττωμαι*, *ἐλῖττω*, *ἐνίσσω**, *θωρήσσω**, *κηρύττω*, *μαλάττω*, *μύττω*, *πέττω* (and *πέπτω*), *πλίσσομαι**, *φρίττω*, *πτήσσω*, *φυλάττω*.

IV. a. *δάκνω*; d. *ἰκνέομαι* (*ικ-*). — V. See 527 b.

γ — I. *ἄγω*, *ἀμείγω*, *ἀρήγω**, *ἐπείγω*, *εἰργω*, *ἐρεύγομαι**, *θέλω**, *θήγω*, *λέγω*, *λήγω*, *ὀρέγω**, *πᾶγω*, *στέγω*, *στέργω*, *σφίγω**, *τέγω**, *τμήγω**, *τρώγω*, *φεύγω*, *φθέγγομαι*, *φλέγω*, *φρύγω*, *ψέγω*, and *ῥιγέω* (*ῥιγ-ε-*), *στυγέω* (*στυγ-ε-*).

III. *ῥῶδω** and *ρέζω** (511). — *ἄζομαι**, *ἀλαλάζω**, *ἀλαπάζω**, *ἀρπάζω*, *αὐδάζω*, *βαστάζω*, *κράζω*, *πλάζω**, *στάζω*, *στενάζω*, *σφάζω** (*σφάττω*). — *δαίζω**, *θωμίζω**, *κρίζω*, *μαστιζώ*, *σαλπίζω*, *στηρίζω*, *στίζω*, *στροφαλίζω**, *σύρίζω*, *τρίζω**, *φορμίζω**. — *ἀτύζομαι**, *γρύζω*, *μύζω*, *ὀλολύζω*, *σφύζω*. — *οἰμώζω*.

IV. c. *θιγγάνω* (*θιγ-*). — V. *μίσω* (528 c).

χ — I. *ἄγχω*, *ἄρχω*, *βραχ-* in *ἔβραχε**, *βρέχω*, *γλίχομαι*, *δέχομαι*, *ἐλέγχω*, *ἔρχομαι*, *εὐχομαι*, *ἔχω* (*σεχ-*), *ἰάχω**, *ἰσχω* (*σισχ-ω*), *λείχω**, *μάχομαι* (*μαχ-ε-*), *νήχω**, *οἶχομαι* (*οἶχ-ε-*, *οἶχ-ο-*), *σμήχω**, *σπέρχω**, *στείχω**, *τεύχω**, *τρέχω*, *τρύχω* (*τρυχ-ο-*), *ψήχω*, *ψύχω*, and *βρυχάομαι** (*βρυχ-α-*).

III. *ἀμύσσω**, *βήττω*, *θράττω*, *ὀρύττω*, *πτύσσω*, *πτώσσω**, *ταράττω*.

IV. c. *κιγχάνω** (*κιχ-ε-*), *λαγχάνω* (*λαχ-*), *τυγχάνω* (*τυχ-ε*, *τευχ-*). — d. *ἀμψιχρόνομαι* (*ἀμπεχ-*), *ὑπισχνέομαι* (*ὑπεχ-*). — V. *διδάσκω* (*διδασχ-*).

ξ, ψ — I. *ἄλειψω** (*ἀλεξ-ε-*, *ἀλεκ-*), *αἰξω*. — IV. b. *αὔξανω* (*αὔξ-ε-*). — I. *ἔψω* (*έψ-ε-*).

624. Verbs in σ or ϕ(υ). — Some verb-stems ended originally in σ or ϕ.

- a. Sigma-stems (cp. 488 d) with presents either from -σ-ω or -σ-ιω. Thus (1) from -σ-ω: ἀκούω, αὖω *hurry*, γένω, εὖω, ξέω, θραύω, κρούω, νίσσομαι* (*πισσομαι*, cp. νόσ-τος), ξέω, σείω, τρέω*; (2) from -σ-ιω (488 d): ἀγαλομαι*, αἰδέομαι, ἀκτόμαι (Hom. ἀκείομαι), ἀρκέω, γελᾶω, κείω* *split*, κλείω* (*i.e.* κλέω) *celebrate*, κοίω*, λιλαίομαι*, μαλομαι*, νάω* *divell*, νεικέω (Hom. νεικέω), οἰνοβαρείω*, οἴομαι (from ὀδομαι), πενθέω (Hom. πενθειώ), πτίττω (πτινσ-ιω), τελέω (Hom. τελείω), and some others that do not lengthen the vowel of the verb-stem (488).

Also others, such as ἀρέσσω (*arrest*), ἐννῦμι, ζώννῦμι, σβέννῦμι (732). — σ is retained in τέρσσομαι*.

- b. *ς*-stems (from -ψ-ιω): γαίω*, δαίω* *kindle*, καίω (520), κλαίω (520), νάω* *swim*, φλοῖω 222. — For the loss of *ς* in θέω, etc., see 43, 503.

INFLECTION OF Ω-VERBS

625. Verbs which end in ω in the first person present indicative active, and deponent verbs in which the personal endings are preceded by the thematic vowel, have the following peculiarities of inflection :

- 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.
- The present and future singular active end in -ω, -εις, -ει (463). The ending -μ appears only in the optative.
- The thematic vowel ο unites in the indicative with the ending -ντι, and forms -ουσι (463 d).
- The third plural active of past tenses ends in -ν.
- The imperative active has no personal ending in the second person singular except -ο-ν in the first aorist.
- Except in the perfect and pluperfect the middle endings -σαι and -σο lose σ and contract with the final vowel of the tense-stem (465 a, b). In the optative contraction cannot take place (λθου-(σ)ο, λθσαι-(σ)ο).
- The infinitive active has -ειν (for -ε-ειν) in the present, future, and second aorist; -ε-ναι in the perfect; and -αι in the aorist.
- Active participles with stems in -οντ- have the nominative masculine in -ων.

626. In 627-716 the method of inflection of all ω-verbs, both vowel and consonant, is described. The examples are generally taken from vowel verbs, but the statements hold true of consonant verbs.

Forms of ω-verbs which are inflected according to the non-thematic conjugation are included under the ω-verbs.

PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE)

For the formation of the present stem see 497-531.

627. Indicative. — Vowel and consonant verbs in -ω inflect the present by attaching the primary endings (when there are any) to the present stem in -%

(ω/η). $\lambda\acute{o}\omega$, $\tau\acute{\imath}\mu\tilde{\omega}$ ($\tau\acute{\imath}\mu\acute{\alpha}-\omega$), $\phi\alpha\acute{\imath}\nu\omega$, $\lambda\epsilon\acute{\imath}\pi\omega$. The imperfect attaches the secondary endings to the present stem with the augment. See the paradigms, pp. 114, 120. For the active forms $-\omega$, $-\epsilon\iota\varsigma$, $-\epsilon\iota$, see 463.

628. $-\eta$ and $-\epsilon\iota$ are found in the pres. fut. mid. and pass., fut. perf. pass. $\epsilon-(\sigma)\alpha\iota$ yields η (written EI in the Old Attic alphabet, 2 a), which is usually given as the proper spelling in the texts of the tragic poets, whereas $\epsilon\iota$ is printed in the texts of prose and comedy. $\epsilon\iota$ was often written for $\eta\iota$ (η) after 400 B.C., as in $\epsilon\gamma\alpha\theta\epsilon\acute{\imath}$ $\tau\acute{\upsilon}\chi\epsilon\iota$, since both had the sound of a close long e . It is often impossible to settle the spelling; but $\beta\omicron\upsilon\lambda\epsilon\iota$ *wishest*, $\sigma\lambda\epsilon\iota$ *thinkest*, and $\delta\psi\epsilon\iota$ *shall see* (from $\delta\rho\acute{\alpha}\omega$) have only the $-\epsilon\iota$ forms. $-\epsilon\iota$ is sometimes called Attic and Ionic in contrast to $-\eta$ of the other dialects, including the Koiné.

629. Subjunctive.—The present subjunctive adds the primary endings to the tense-stem with the long thematic vowel. For the endings $-\eta\varsigma$, $-\eta$ see 463. Thus, $\lambda\acute{o}\omega$, $-\eta\varsigma$, $-\eta$, $\tau\acute{\imath}\mu\tilde{\alpha}\varsigma$ ($=\tau\acute{\imath}\mu\acute{\alpha}-\eta\varsigma$), $\tau\acute{\imath}\mu\tilde{\alpha}$ ($=\tau\acute{\imath}\mu\acute{\alpha}-\eta$), $\phi\alpha\acute{\imath}\nu\omega\mu\epsilon\upsilon$, $-\eta\tau\epsilon$, $-\omega\varsigma\iota$ (from $-\omega\tau\iota$). Middle $\lambda\acute{o}\omega-\mu\alpha\iota$, $\lambda\acute{o}\eta$ ($=\lambda\acute{o}\eta-\sigma\alpha\iota$), $\lambda\acute{o}\eta-\tau\alpha\iota$; $\tau\acute{\imath}\mu\tilde{\alpha}-\sigma\theta\omicron\nu$ ($=\tau\acute{\imath}\mu\acute{\alpha}\eta-\sigma\theta\omicron\nu$); $\phi\alpha\acute{\imath}\nu\acute{\omega}-\mu\epsilon\theta\alpha$, $\phi\alpha\acute{\imath}\nu\eta-\sigma\theta\epsilon$, $\phi\alpha\acute{\imath}\nu\omega-\nu\tau\alpha\iota$.

630. Optative.—To the tense-stem ending in the thematic vowel (always $\omicron$) are added the mood-sign $-\iota-$ ($-\iota\epsilon-$) or $-\iota\eta-$ (459, 460) and the secondary personal endings (except $-\mu\iota$ for $-\nu$, where the mood sign is $-\iota-$, 459). In the 3 pl. we have $-\iota\epsilon-\nu$.

a. The final vowel of the tense-stem ($\omicron$) contracts with the mood suffix (ι), $\omicron-\iota$ becoming $\alpha\iota$. Thus $\lambda\acute{o}\omicron\mu\iota$ ($\lambda\acute{o}\omicron-\iota-\mu\iota$), $\lambda\acute{o}\omicron\iota\varsigma$ ($\lambda\acute{o}\omicron-\iota-\varsigma$), $\lambda\acute{o}\omicron\iota\epsilon\nu$ ($\lambda\acute{o}\omicron-\iota\epsilon-\nu$), $\lambda\acute{\upsilon}\omicron\iota\mu\eta\nu$ ($\lambda\acute{\upsilon}\omicron-\iota-\mu\eta\nu$), $\lambda\acute{o}\omicron\iota\omega$ ($\lambda\acute{o}\omicron-\iota-\sigma\omicron$).

631. Imperative.—The present imperative endings are added to the tense-stem with the thematic vowel ϵ ($\omicron$ before $-\tau\omega\nu$). The 2 pers. sing. active has no ending, but uses the tense-stem instead ($\pi\alpha\acute{\imath}\delta\epsilon\upsilon\epsilon$, $\phi\alpha\acute{\imath}\nu\epsilon$). In the middle $-\sigma\omicron$ loses its σ (466, 2 a); $\lambda\acute{o}\upsilon$ from $\lambda\acute{o}\epsilon-\sigma\omicron$, $\phi\alpha\acute{\imath}\nu\upsilon$ from $\phi\alpha\acute{\imath}\nu\epsilon-\sigma\omicron$. On the forms in $-\epsilon\tau\omega\sigma\alpha\nu$ and $-\epsilon\sigma\theta\omega\sigma\alpha\nu$ for $-\omicron\tau\omega\nu$ and $-\epsilon\sigma\theta\omega\nu$, see 466, 2 b.

632. Infinitive.—The present stem unites with $-\epsilon\nu$: $\lambda\acute{o}\epsilon-\epsilon\nu = \lambda\acute{o}\epsilon\iota\nu$, $\lambda\epsilon\acute{\imath}\pi\epsilon-\epsilon\nu = \lambda\epsilon\acute{\imath}\pi\epsilon\iota\nu$. In the middle (passive) $-\sigma\theta\alpha\iota$ is added: $\lambda\acute{o}\epsilon-\sigma\theta\alpha\iota$, $\lambda\epsilon\acute{\imath}\pi\epsilon-\sigma\theta\alpha\iota$.

633. Participle.—The present participle adds $-\nu\tau-$ to the present stem ending in the thematic vowel $\omicron$. Stems in $-\omicron-\nu\tau$ have the nominative singular in $-\omega\nu$. Thus masc. $\lambda\acute{o}\omega\nu$ from $\lambda\acute{\upsilon}\omicron\nu\tau-\varsigma$, fem. $\lambda\acute{o}\omega\upsilon\sigma\alpha$ from $\lambda\acute{\upsilon}\omicron\nu\tau-\gamma\alpha$, neut. $\lambda\acute{\upsilon}\omicron\nu$ from $\lambda\acute{\upsilon}\omicron\nu\tau(\tau)$. See 301 a and N.

634. A few ω -verbs in the present and imperfect show forms of the μ -conjugation. These are usually Epic.

$\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$, 3 pl. $\delta\acute{\epsilon}\chi\alpha\tau\alpha\iota$ *await* for $\delta\epsilon\chi\eta\tau\alpha\iota$, part. $\delta\acute{\epsilon}\gamma\mu\epsilon\omicron\varsigma$, imperf. $\acute{\epsilon}\delta\acute{\epsilon}\gamma\mu\eta\nu$. But these are often regarded as perfect and pluperfect without reduplication. $\acute{\epsilon}\delta\acute{\epsilon}\gamma\mu\eta\nu$

632 D. Severer Doric has $\acute{\epsilon}\chi\eta\nu$ and $\acute{\epsilon}\chi\epsilon\nu$; Milder Doric has $\acute{\epsilon}\chi\epsilon\iota\nu$; Aeolic has $\acute{\epsilon}\chi\eta\nu$. Hom. has $\acute{\alpha}\mu\acute{o}\nu\epsilon\iota\nu$, $\acute{\alpha}\mu\acute{\upsilon}\nu\acute{\epsilon}\mu\epsilon\upsilon\alpha\iota$, $\acute{\alpha}\mu\acute{\upsilon}\nu\acute{\epsilon}\mu\epsilon\nu$.

633 D. Aeolic has fem. $-\omicron\iota\sigma\alpha$ in the present and second aorist (37 D. 3), $\lambda\acute{o}\iota\sigma\alpha$, $\lambda\acute{\iota}\pi\omicron\iota\sigma\alpha$.

in some passages is a second aorist (888).—*ἔδω eat* (529. 5), inf. *ἔδμεναι*.—*ἐρύω* (or *εἰρύω*) in *εἰρύαται*.—*λούται wash* is from *λέεται*, not from *λούω* (cp. 398 a).—*οἶμαι think* is probably a perfect to *οἶομαι* (*οἶ-ο-*).—*οὐτάω wound* in *οὐτα*, *οὐτάμεναι* is 2 aor.—*φέρω bear*, imper. *φέρε*.

CONTRACT VERBS

635. Verbs in *-aw*, *-ew*, *-ow* contract the final *a*, *e*, *o* of the verb-stem with the thematic vowel *-o/e* (*-ω/η*) in the present and imperfect tenses. Thus, *τίμάω* *τίμῶ*, *ποιέω* *ποιῶ*, *δηλόω* *δηλῶ*; *ἐτίμαον* *ἐτίμων*, *ἐποίεον* *ἐποίων*, *ἐδήλοον* *ἐδήλων*. The rules of contraction are given in 49–55; the paradigms, p. 120.

a. Open forms of *-ew* verbs occur in the lyric parts of tragedy.

636. Subjunctive.—The subjunctive adds the primary endings. For the contractions see 59.

637. Optative.—*δοι* becomes *ῶ*, *λοι* and *δοι* become *οῖ*. Thus, *-δο-ι-μι* = *-ῶμι*, *-αο-ι-ν* = *-ῶην*, *-αο-ι-μην* = *-ῶμην*; *-εο-ι-μι* = *-οῖμι*, *-εο-ι-ν* = *-οῖην*, *-εο-ι-μην* = *-οῖμην*; *-οο-ι-μι* = *-οῖμι*, *-οο-ι-ν* = *-οῖην*, *-οο-ι-μην* = *-οῖμην*. Thus, *τίμωην* (*τίμαο-ι-ν*), *τίμωμην* (*τίμαο-ι-μην*), *τίμωης* (*τίμαο-ι-ης*), *τίμωῃ* (*τίμαο-ι-ῃ*), *τίμωμῃ* (*τίμαο-ι-μῃ*), *ποιώοι* (*ποιέο-ι-σο*), *ποιώοιτο* (*ποιέο-ι-το*).

638. In the singular *-aw* verbs usually end in *-ῶην*, *-ῶης*, *-ῶη*, rarely in *-ῶμι*, *-ῶς*, *-ῶ*. *-ew* verbs usually end in *-οῖην*, *-οῖης*, *-οῖη*, rarely in *-οῖμι*, *-οῖς*, *-οῖ* (*-οῖ* chiefly in Plato).

639. In the dual and plural *-aw* verbs usually end in *-ῶτον*, *-ῶτην*, *-ῶμεν*, *-ῶτε*, *-ῶεν*, rarely in *-ῶστων*, *-ῶστην*, *-ῶσμεν*, *-ῶστε*, *-ῶσεν*. *-ew* verbs usually end in *-οῖτον*, *-οῖτην*, *-οῖμεν*, *-οῖτε*, *-οῖεν*, rarely in *-οῖστων*, *-οῖστην*, *-οῖσμεν*, *-οῖστε*, *-οῖσεν*.

640. Few cases of the optative of *-ow* verbs occur. In the sing. both *-οῖην* and *-οῖμι* are found; in the plur. *-οῖμεν*, *-οῖτε*, *-οῖεν*. For *ρίγψην* from *ρίγδω shiver* see 641.

641. Several contract verbs have stems in *-ᾱ*, *-η*, *-ω*.

These are the verbs of 394, 398 with apparently irregular contraction, and *δρῶ do*; with presents made from *-ᾱ-ιω*, *-η-ιω*, *-ω-ιω*. Thus, from *ζῆω*, *ζῆεις*, *ζῆει* and *χρῆσμαι*, *χρῆ(σ)αι*, *χρήται* come *ζῶ*, *ζῆς*, *ζῷ* and *χρῶμαι*, *χρῶς*, *χρήται*; so *διψῆν*, *πεινῆν* from *διψή-εν*, *πεινή-εν*. *ἰδρῶ*, *ρίγδω* (398) derive the forms in *ω* and *ψ* from *ἰδρω-*, *ρίγω-* (*ἰδρώω*, *ρίγώω* from *ἰδρωσ-ιω*, *ρίγωσ-ιω*). The forms in *-ow* are from the weaker stems *ἰδρῶσ-*, *ρίγῶσ-*.

641 D. Hom. has *διψᾶν*, *πεινᾶν*, *πεινῆμεναι*, *μυῖσμαι*, *χρήων* (Mss. *χρεῖων*) uttering oracles, *γελῶω*, *ἰδρῶω*. The verbs in 394, except *διψῶ* and *πεινῶ*, have stems in *η* and *ᾱ* (38 e); thus, in Hdt., *χρᾶται* from *χράεται*, but *χρέω* imper., *χρεώμενος* from *χρήσ*, *χρηόμενος* by 34. Hom. and Ion. *ζῶω* has the stem *ζῶ* (*ζῶ-ιω*). Hdt. has *ζῆν*, *διψῆν*, but *κνᾶν*, *σμᾶν*.

CONTRACT VERBS IN THE DIALECTS

642. -aw Verbs in Homer. — Hom. leaves -aw verbs open 64 times, as *καίεται*, *-δόνει*, *ἔλαει*, *δοιδίδουσα*, *γοδοίμεν*, *τῆλεθδόντας*. When contracted, -aw verbs have the Attic forms, as *ὀρώ*, *ὀρᾷ*, *ὀρᾷ*; as *πειρᾷ* *makest trial* from *πειράε-(σ)αι* from *πειράομαι*; *ἡρῶ* *didst pray* from *ἡράε-(σ)ο* from *ἡράομαι*.

643. When uncontracted, verbs in -aw often show in the Mss. of Hom., not the original open forms, but "assimilated" forms of the concurrent vowels, *αι*, *ει*, *αη* giving a double *a* sound by *a* prevailing over the *e* sound; *αο*, *αω*, *αοι*, *αων* giving a double *o* sound by the *o* sound prevailing over the *a*. One of the vowels is commonly lengthened, rarely both.

αι = (1) *αα*: *ὀράεσθαι* = *ὀράασθαι*, *ἀγά-εσθε* = *ἀγάασθε*.

= (2) *ᾱα*: *μνᾶεσθαι* = *μνᾶασθαι*, *ἡγά-εσθε* = *ἡγάασθε*.

αω = (1) *αφ*: *ὀράεις* = *ὀράας*, *ἔδει* = *ἔδαφ*.

= (2) *ᾱφ*: *μενοινᾷ* = *μενοινᾶφ*.

αη = (1) *αφ*: *ἔδης* = *ἔδαφ*.

= (2) *ᾱφ*: *μνᾷη* *wooest* 2 sing. mid. = *μνᾶφ*.

αο = (1) *οω*: *ὀράοντες* = *ὀρόωντες*.

= (2) *οο*: *ἡβᾶοντες* = *ἡβῶοντες*, *μνᾶ-οντο* = *μνῶοντο*.

αω = (1) *οω*: *ὀράω* = *ὀρόω*, *βοᾶων* = *βοῶων*.

= (2) *οω*: *μενοινᾷ* = *μενοινῶω*.

αοι = (1) *οφ*: *ὀράοιτε* = *ὀρόφτε*.

= (2) *οοι*: *ἡβᾶοιμι* = *ἡβῶοιμι*.

αων = (1) *οω*: *ὀράουσα* = *ὀρόωσα*, *ὀρά-ουσι* = *ὀρόωσι*, *ἄλδου* (from *ἄλδω* imper. of *ἄλδομαι*) = *ἄλδω*.

= (2) *οω*: *ἡβᾶουσα* = *ἡβῶωσα*, *δρά-ουσι* = *δρῶωσι*. *ου* here is a spurious diphthong (θ) derived from *-οντ-*: *δρα-οντ-ια*, *ἡβαοντ-ια*, *δρᾶοντι*; or by contraction in *ἄλδου* from *ἄλδω*.

N. — *ἄλδω* from *ἄλδω* *wander* is unique. *γελῶοντες* is from *γελῶω* (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 *ὀρωμεν*, *ὀραετε*, *ὀραατο*, do not occur for *ὀράομεν*, etc. (*μνωόμενος* for *μνᾶόμενος* is an exception.) The first vowel is lengthened only when the metre requires it, as in *ἡβῶοντες* for *ἡβᾶοντες* — *υ* — *υ*. Thus two long vowels do not occur in succession except to fit the form to the verse, as *μενοινῶω* for *μενοινᾷ*; but *ἡβῶοιμι*, not *ἡβᾶφμι*. 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 *μενοινᾶφ*) or when it represents the spurious diphthong *ου* from *-οντ-* (as in *ἡβῶωσα*, *δρῶωσι* for *ἡβᾶουσα*, *δρᾶουσι* from *-οντ-ια*, *-οντι*).

645. The assimilated forms include the "Attic" future in -aw from -aw (539); as *ἔλδωσι* (= *ἔλδουσι*), *κρεμῶω*, *δαμᾶφ*, *δαμῶωσι*.

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 *ὀρᾷ*,

βοῶντες, the spoken forms which had taken the place of original *ὀρέεις*, *βοδόντες*, in the text, were expanded into *ὀράας*, *βοδώντες*, 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 *ὀρώ* as an intermediate stage between *ὀράω* and *ὀρῶ*. It will be observed, however, that the forms in 648 can be derived only from the unassimilated forms.

647. In the imperfect contraction generally occurs, and assimilation is rare.

648. Some verbs show *eo* for *ao*, as *ἤτεον*, *τρόπεον*, *μερόλεον*, *ποτέονται*. Cp. 649, 653.

649. *-aw* verbs in Herodotus. — Hdt. contracts *-aw* verbs as they are contracted in Attic. In many cases before an *o* sound the Mss. substitute *ε* for *a* (*τολμέω*, *ὀρέων*, *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 *-φην*, *-φμην*, in the optative.

650. *-ew* verbs in Homer. — *a*. Hom. rarely contracts *ew* and *eo* (except in the participle). In a few cases *ευ* appears for *eo*, as *ποιεῦμην*; rarely for *εου*, as *τελευσι*. 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 *ἡγεῖσθαι*, *ἐφίλει*), and is often found at the verse-end. *-ε-αι*, *-ε-ο*, in the 2 sing. mid. may become *-εῖαι*, *-εῖο*, or *-έαι*, *-έο*, by the expulsion of one *ε*; as *μῦθεῖαι* or *μῦθέαι* *sayest*, *αἰδεῖο* *shou* *regard*.

b. *νικεῖω*, *τελεῖω*, from *-εσ-ιω* (*νικεσ-*, *τελεσ-*) are older forms than *νικέω*, *τελέω*. See 488 d, 624. *θεῖω*, *πλεῖω*, *πρεῖω* show metrical lengthening (28 D.).

c. On *-μηναι* in Hom. see 657.

651. *-ew* verbs in Herodotus. — *a*. Hdt. generally leaves *eo*, *ew*, *εου*, open, except when a vowel precedes the *ε*, in which case we find *ευ* for *eo* (*ἀγροεῦντες*). In the 3 plur. *-έουσι* is kept except in *ποιεῦσι*. For *-έ-εο* in the 2 sing. mid. we find *-ε-ο* in *αἰτέο*. *εε*, *εει*, in stems of more than one syllable, are usually uncontracted in the Mss., but this is probably an error. *δεῖ* it is necessary and *δεῖν* are never written otherwise. — The Ion. *ευ* for *eo*, *εου*, occurs rarely in tragedy.

b. In the optative Hdt. has *-έοι* after a consonant, as *καλέοι*, but *-οῖ* after a vowel, as *ποιοῖμι*, *ποιοῖ*.

652. Verbs in *-ow*. — *a*. Hom. always uses the contracted forms except in the case of such as show assimilation like that in *-aw* verbs.

oo = (1) *ow* : *δηιόοντο* = *δηιόωντο*.

(2) *wo* : *ὑπνύοντας* = *ὑπνώοντας*.

ooi = *ow* : *δηιόοιεν* = *δηιόωεν*.

oou = *ow* : *ἀρδούσι* = *ἀρδῶσι*.

b. Hdt. contracts *-ow* verbs as in Attic. Forms with *ευ* for *ou*, as *δικαιεῦσι*, *δικαλεῦν*, are incorrect.

653. Doric. — Doric (59 D.) contracts *ae* and *ah* to *η*; *aei* and *ah* to *η*; *ao*, *aw*, to *ā* except in final syllables: *τιμῶ*, *τιμῆς*, *τιμῇ*, *τιμᾶμες*, *τιμῆτε*, *τιμᾶντι*, *τίμη*, *τίμην*. Monosyllabic stems have *ω* from *a* + *o* or *a* + *ω*. Some verbs in *-aw* have alternative forms in *-ew* (648), as *ὀρέω*, *τιμέω*.

654. The contractions of *-ew* verbs in Doric may be illustrated thus:

Severer Doric	Milder Doric
φιλέω, φιλω̄, φιλιω	φιλέω, φιλω̄
φιλείς, φιλές(?)	φιλείς, φιλές(?)
φιλεῖ	φιλεῖ
φιλέομεν, φιλιόμεν, φιλιώμεν, φιλω̄μεν	φιλέομεν, φιλοῦμεν, φιλεῖομεν
φιλήτε	φιλεῖτε
φιλέοντι, φιλιόντι, φιλόντι	φιλέοντι, φιλοῦντι, φιλεῖντι

a. *ω* for *eo* is a diphthong. *ευ* for *eo* is common in Theocritus. In Cretan (= *υ*) for *ε* is often expelled (*κοσμόντες* = *κοσμέοντες*).

655. Verbs in *-ow* contract *oo* and *oe* to *ω* in Severer Doric and to *ου* in Milder Doric.

656. Aeolic. — In Aeolic contract verbs commonly pass into the *μ*-conjugation: *τίμαιμι*, *-αις*, *-αι*, *τιμᾶμεν*, *τιμᾶτε*, *τίμαισι*, imperfect, *έτιμᾶν*, *έτιμᾶς*, *έτιμᾶ*, etc. inf. *τιμᾶν*, part. *τίμαις*, *-ατος*, mid. *τιμᾶμαι*, inf. *τιμᾶμεναι*. So *φιλημι*, *φιλημεν*, *φίλητε*, *φίλεισι*, *έφιλην*, inf. *φιλην*, part. *φίλεις*, *-εντος*. Thus *δρημι* from *δρέω* = Att. *δράω*, *κάλημι*, *αἴημι*. So also *δήλωμι*, 3 pl. *δήλοισι*, inf. *δήλων*. Besides these forms we find a few examples of the earlier inflection in *-aw*, *-ew*, *-ow*, but these forms usually contract except in a few cases where *ε* is followed by an *o* sound (*ποτέονται*). From other tenses, e.g. the fut. in *-ησω*, *η* has been transferred to the present in *δικήω*, *ποθήω*.

657. Hom. has several cases of contract verbs inflected according to the *μ*-conjugation in the 3 dual: *σῦλή-την* (*σῦλᾶω σροῖ*), *προσανδή-την* (*προσανδᾶω speak to*), *ἀπειλή-την* (*ἀπειλέω threaten*), *δμαρτή-την* (*δμαρτέω meet*); also *σάω* 3 sing. imperf. (*σαδᾶω keep safe*). In the infinitive *-ημεναι*, as *γοήμεναι* (*γοᾶω*), *πεινήμεναι* (*πεινᾶω*, 641), *φιλήμεναι* (*φιλέω*), *φορήμεναι* and *φορήναι* (*φορέω*). But *ἀγίτῶω* has *ἀγίτῆμεναι*.

FUTURE ACTIVE AND MIDDLE (582 ff.). FUTURE PERFECT (580 ff.)

658. All vowel and consonant verbs in *-ow* inflect the future alike.

659. Indicative. — The future active and middle add the primary endings, and are inflected like the present; as *λέσω*, *λέσομαι*. On the two endings of the second singular middle, see 628. Liquid verbs, Attic futures (538), Doric futures (540) are inflected like contract verbs in *-ew*; thus *φανῶ* *φανοῦμαι*, *καλῶ* *καλοῦμαι*, and *πесоῦμαι*, follow *ποιῶ* *ποιοῦμαι* (385).

a. The only future perfect active from an *ω*-verb is *τεθνήξω* *shall be dead* (584), which is inflected like a future active. Ordinarily the periphrastic formation is used: *λελευκῶς ἔσομαι* *shall have loosed*. The future perfect passive (*λελῶσομαι* *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: *λέσο-ι-μι*, *λῦσο-ι-μην*. In the optative singular of liquid verbs, *-ιη-ν*, *-ιη-ς*, *-ιη*, in the dual and plural *-ι-τον*,

-ι-την, -ι-μεν, -ι-τε, -ι-ε-ν, are added to the stem ending in the thematic vowel *ο*; thus *φανο-ι-την* = *φανοιτην*, *φανο-ι-μεν* = *φανοιμεν*. So in Attic futures in -άξω, as *βιβάξω* (539 d) *cause to go*: *βιβήσῃν*, -ήσῃ, -ήσῃ, pl. *βιβήσμεν*.

661. Infinitive. — The future infinitive active adds -εν, as *λῶσειν* from *λῶσε-εν*, *φανείν* from *φανε(σ)ε-εν*. The infinitive middle adds -σθαι, as *λῶσε-σθαι*, *φανείσθαι*, from *φανε(σ)ε-σθαι*.

662. Participle. — The future participle has the same endings as the present: *λῶσων* *λῶσουσα* *λῶσον*, *φανῶν* *φανούσα* *φανούν*; middle, *λῶσόμενοι*, *φανόμενοι*.

FIRST AND SECOND FUTURE PASSIVE (589, 597)

663. All verbs inflect the first and second future passive alike, that is, like the future middle.

664. The indicative adds -μαι to the stem ending in -θησο- or -ησο-, as *λυθήσο-μαι*, *φανήσο-μαι*. For the two forms of the second person singular see 628. The optative adds -ι-μην, as *λυθησο-ι-μην*, *φανησο-ι-μην*. The infinitive adds -σθαι, as *λυθήσε-σθαι*, *φανήσε-σθαι*. The participle adds -μενοι, as *λυθησόμενοι*, *φανησόμενοι*.

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, *ἐλῶσμ*, *ἐλῶς-ς*, *ἐλῶσ-τ*, *ἐλῶσ-μεν*, *ἐλῶσ-τε*, *ἐλῶσ-ντ*. From *ἐλῶσμ* came *ἔλῶσα* (by 85 c), the *α* of which spread to the other forms except in the 3 sing., where *ε* was borrowed from the perfect.

a. In the middle the secondary endings are added to the stem ending in -σα-. For the loss of *σ* in -σο, see 465 b.

667. Subjunctive. — In the subjunctive the long thematic vowel *ω/η* is substituted for the *α* of the indicative, and these forms are inflected like the present subjunctive: *λῶσω* *λῶσμαι*, *φῆνω* *φῆνωμαι*. For the loss of *σ* in -σαι see 465 a.

668. Optative. — To the stem ending in *α* the mood-suffix *ι* is added, making *αι*, to which the same endings are affixed as in the present: *λῶσα-ι-μι* = *λῶσαιμι*, *λῶσα-ι-μην* = *λῶσαιμην*, *φῆσα-ι-μι* = *φῆσαιμι*. The inflection in the middle is like that of the present. For the loss of *σ* in -σο see 465 b. — In the active -εαις, -ειε, -εσαν are more common than -αις, -αι, -αιεν.

661 D. Hom. has *δέξμεναι*, *δέξμεν*, *δέξιν*. Doric has -ην, -ειν; Aeolic has -ην.

667 D. Hom. has forms with the short thematic vowel, as *ἐρύσσομεν*, *ἀλγῆσете*, *νεμεσῆσете*; *μῶθήσομαι*, *ἐπάψεται*, *ἱλασόμεσθα*, *δηλήσεται*. In such forms aorist subjunctive and future indicative are alike (532). Pindar has *βάσσομεν*, *αὐδάσσομεν* (457 D.).

668 D. Hom. has both sets of endings, but that in *αι* is rarer. In the drama -εαις is very much commoner than -αις. -αις is most frequent in Plato and Xeno-

669. Imperative. — The regular endings (469) are added to the stem in *-σα* (or *-α* in liquid verbs) except in the active and middle 2 sing., in which *-ον* and *-αι* take the place of *-α*: *λῦσον λῦσάτω*, *λῦσαι λῦσάσθω*, *φῆπον φηράτω*, *φῆναι φηράσθω*.

670. Infinitive. — The aorist active infinitive ends in *-αι*, which is an old dative: the middle ends in *-σθαι*: *λῦσαι λῦσα-σθαι*, *φῆναι φῆρα-σθαι*, *πλέξαι πλέξα-σθαι*.

671. Participle. — The active participle adds *-ντ* like the present: masc. *λῦσας* from *λῦσαντ-ς*, fem. *λῦσασα* from *λῦσάντ-ια*, neut. *λῦσαν* from *λῦσαν(τ)*. See 301. The middle ends in *-μενος*: *λῦσά-μενος*, *φηρά-μενος*.

FIRST AND SECOND AORIST PASSIVE (585, 590)

672. All vowel and consonant verbs in *-ω* inflect the aorists passive alike, that is, according to the *μ*-conjugation, except in the subjunctive.

a. Vowel verbs rarely form second aorists that are passive in form, as *βέω βλω*, *έρρύην* (808). But *βέω* is properly not a vowel verb (see 503).

673. Indicative. — The indicative adds the active secondary endings directly to the tense stem ending in *-θη* (first aorist) or *-η* (second aorist). The inflection is thus like that of the imperfect of a verb in *-μι*.

ἰλύθη-ν	ἰτίθη-ν	ἰλύθη-τον	ἰτίθη-τον	ἰλύθη-μεν	ἰτίθη-μεν
ἰλύθη-ς	ἰτίθη-ς	ἰλύθη-της	ἰτίθη-της	ἰλύθη-τε	ἰτίθη-τε
ἰλύθη	ἰτίθη	ἰλυθή-την	ἰτιθή-την	ἰλύθη-σαν	ἰτίθη-σαν

a. For *-σαν* we find *-ν* from *-ν(τ)* in poetical and dialectic forms before which *σ* has been shortened to *ε* (40), thus *ῥομφυθεν* for *ῥομφήθησαν* from *ῥομφάω urge*.

674. Subjunctive. — The subjunctive adds *-ω/η* to the tense stem ending in *-θε* or *-ε* and contracts: *λυθῶ*, *-ῆς*, *-ῆ*, etc., from *λυθέω*, *-έης*, *-έη*, etc.; *φανῶ*, *-ῆς*, *-ῆ* from *φανέω*, *-έης*, *-έη*, etc.

675. Optative. — The optative adds *-ι* or *-η* to the tense-stem ending in *-θε* or *-ε*, and contracts. In the singular *-ιη* is regular; in the dual and plural *-αι* is generally preferred. Thus *λυθείην* from *λυθε-ιη-ν*, *φανείην* from *φανε-ιη-ν*,

phon, less common in poetry, and very rare in the orators. Neither Thuc. nor Hdt. has *-αις*. *-αι* is rare in prose, most examples being in Plato and Demosthenes. Hdt. has no case. In Aristotle *-αι* is as common as *-ειε*. *-αίεν* is very rare in poetry, in Thuc. and Hdt., but slightly better represented in Xenophon and the orators. *-εαιν* is probably the regular form in the drama. — The forms in *-εαις*, *-αι*, *-εαιν* are called "Aeolic," but do not occur in the remains of that dialect.

671 D. Aeolic has *-αις*, *-αισα*, *-αν* (37 D. 3).

674 D. Hdt. leaves *ω* open (*αἰρεθίω*, *φανέωσι*) but contracts *ειη*, *ειη* (*φανῆ*). Hom. has some forms like the 2 aor. subj. of *μ*-verbs. Thus, from *δαμνάω* (*δάμνημι*) *subdue*: *δαμῆω*, *-ήης*, *-ήη*, *-ήετε*. So also *δαήω* (*δα-learn*), *σαπήη* (*σάπηω cause to rot*), *φανήη* (*φαίνω show*), *τραπήομεν* (*τρέπω amuse*). The spellings with *ι* (e.g. *δαμείω*, *δαείω*) are probably incorrect.

λυθεῖτον from λυθέ-ι-τον, φανεῖτον from φανέ-ι-τον, λυθεῖμεν from λυθέ-ι-μεν, φανείν from φανέ-ι-ν. The inflection is like that of the present optative of a *μ*-verb.

λυθε-ι-ν	τιθε-ι-ν			λυθε-ι-μεν	τιθε-ι-μεν
λυθε-ι-ς	τιθε-ι-ς	λυθε-ι-τον	τιθε-ι-τον	λυθε-ι-τε	τιθε-ι-τε
λυθε-ι-η	τιθε-ι-η	λυθε-ι-την	τιθε-ι-την	λυθε-ι-ε-ν	τιθε-ι-ε-ν

a. *-ειμεν* is used only in prose (but Plato and Isocrates have also *-ειμεν*). *-ειητε* is almost always found in the Mss. of prose writers; *-ειτε* occurs only in poetry (except from *μ*-verbs). *-ειεν* is more common in prose than *-εισαν*.

676. Imperative.—The endings of the imperative are added to the tense-stem ending in *-θη* or *-η*. Before *-ντων*, *-θη* and *-η* become *-θε-* and *-ε* (λυθέντων, φανέντων). For *-τι* instead of *-θι* in the first aorist (λύθητι) see 125 b.

677. Infinitive.—*-ναι* is added to the tense-stem in *-θη* or *-η*: λυθῆ-ναι, φανῆ-ναι.

678. Participle.—The participle adds *-ντ*, as masc. λυθείς from λυθεντ-ς, fem. λυθείσα from λυθεντ-σα, neut. λυθέν from λυθεν(τ). See 301. So φανείς, etc.

SECOND AORIST ACTIVE AND MIDDLE (546)

679. Most verbs in *-ω* inflect the second aorist according to the *ω*-conjugation; some inflect it according to the *μ*-conjugation.

680. The inflection of most second aorists of *ω*-verbs is like that of an imperfect of *ω*-verbs in the indicative, and like that of a present in the other moods.

ἔ-λιπο-ν	ἔ-λῴο-ν	λίπε	λῴο
ἔ-λιπό-μην	ἔ-λῴό-μην	λίποθ (424 b. 2)	λῴου
λίπεω	λῴω	λίπειν (λίπέ-εν, 424 c)	λῴειν (λῴε-εν)
λίπω-μαι	λῴω-μαι	λίπέ-σθαι	λῴε-σθαι
λίπο-ι-μην	λῴο-ι-μην	λίπών	λῴων
		λίπό-μενος	λῴό-μενος

For the loss of *σ* in *-σο* in the second person singular see 465 b.

681. A number of *ω*-verbs form their second aorists without a thematic vowel, herein agreeing with the second aorists of *μ*-verbs. Cp. ἔδυν p. 140. The second aorist of γι-γνώ-σκω *know* is inflected as follows.

677 D. Hom. has *-μεναι*, as ὁμοιωθήμεναι, δαήμεναι (and δαήναι). Doric has *-μεν*, Aeolic *-ν* (μεθύσθην = μεθυσθήναι).

680 D. Hom. has the infinitives *εἰπέμεναι*, *εἰπέμεν*, *εἰπεῖν*. For *θαπέειν* (Attic *θαπεῖν*) etc., *θανένειν* should be read. *-εῖν* in Hdt. is erroneous. Doric has *-ῆν*, as μολῆν (βλώσσω *go*). Aeolic has *-ην*, as λάβην.

682. The indicative is inflected like *ἔστην* (p. 138); the subjunctive, like *δῶ* (p. 138).

ἔγνω-ν	ἔγνω-μεν	γνώ	γνώ-μεν
ἔγνω-ς	ἔγνω-τον	γνώ-ς	γνώ-τον
ἔγνω	ἔγνώ-την	γνώ-τι	γνώ-τι
	ἔγνω-σαν	γνώ	γνώ-τον
			γνώ-σι

a. We expect *ἐγνωτον*, *ἐγνωμεν*, etc. (551), but the strong stem *γνω-* has been transferred to the dual and plural. So also in *ἔβην*, *ἔφθην*, *ἔδλων*. — Subjunctive *βῶ*, *βῆς*, *βῆ*, *βῆτον*, *βῶμεν*, *βῆτε*, *βῶσι*. On the formation of the subjunctive see 757 D.

683. The optative is inflected like *δοίην* (p. 138).

γνοίην	γνοίμεν or γνοίμεν
γνοίης	γνοίτον or γνοίητον
γνοίη	γνοίτην or γνοίητην
	γνοίεν or γνοίησαν

a. So *βαίην*, *βαίτον* or *βαίητον*, *βαίμεν* or *βαίμεν*. In the 2 plur. the Mss. of prose writers have only *-ιητε* (*γνοίητε*, *-βαίητε*); but *-ιητε* is not attested by the evidence of verse.

684. The imperative is inflected like *στῆθι* (p. 139).

γνώθι, γνώτω	γνώτον, γνώτων	γνώτε, γνώτων

a. In composition *διὰγνωθι*, *ἀνάβηθι* (428). For *βῆθι* (from *βαίνω*) *-βᾶ* in composition occurs in poetry, as *ἀνάβᾶ*.

685. The infinitive adds *-εαι*, as *γινῶναι* from *γνώ-εαι* (like *στήναι* from *στή-εαι*). In composition *διαγινῶναι* (426 d).

686. The participle adds *-ντ-*, as masc. *γνούς* from *γνοντ-*, fem. *γνούσα* from *γνοντ-μα*, neut. *γνόν* from *γνον(τ)*. See 301. In composition *διαγνούς* (426 d).

a. Before *ντ* the long vowel *ω* is regularly shortened to *ο* by 40.

687. The following *ω*-verbs have second aorists of the *μι* form.

ἀλίσκομαι (*ἀλ-ο-*) am captured, *ἔδλων* or *ἔλων* (*ἔλῶ*, *ἔλοιην*, *ἔλῶναι*, *ἔλοῦς*).

βαίω (*βα-*) go, *ἔβην* (*βῶ*, *βαίην*, *βῆθι* and also *-βᾶ* in composition, *βῆναι*, *βᾶς*).

βίω (*βιο-*) live, *ἔβλων* (*βιῶ*, *βιφην*, *βιῶναι*, *βιούς*). Hom. *βιῶτω* imper.

γηράσκω (*γηρα-*) grow old, *γηράναι* poet., *γηράς* Hom.

γίγνωσκω (*γνο-*, *γνω-*) know, *ἔγνων* (*γνώ*, *γνοίην*, *γνώθι*, *γνώναι*, *γνούς*).

διδράσκω (*δρα-*) run, only in composition, *ἔδραν* (*-δρῶ*, *-δραίην*, *-δράναι*, *-δράς*).

Hdt. has *ἔδρην*, *δρήναι*, *δράς* in composition.

δύω (*δύ-*) enter *ἔδυν* entered inflected p. 140 (*δῶω*, opt. Hom. *δῶη* and *ἔκδῶμεν* for *δύ-η*, *ἐκδύ-ι-μεν*; *δύθι*, *δύναι*, *δύς*).

ἔχω (*σχε-*) have, *σχέτι* imper.

688 D. *ἔγνω*, from *ἐγνω(τ)* by 40, is found in Pind. Hom. has *ἔδυν*, *ἔτλαν*, *ἔταρ*; Pind. *ἔφυν*. — Hom. has *βᾶτην* and *βήτην*. — Hom. has *βλήεται*, *ἀλεται*. — Subj.: Hom. has *γνῶω* *ἄλῶω*, *γνῶης* *γνῶς*, *γνώη* *γνώψ*, *ἐμβήτη* *ἀναβῆ*, *γνώτον*, *γνώομεν* *γνώμεν*, *-βήομεν* *φθέωμεν*, *γνώωσι* *γνώσιν* *βῶωσι* *φθέωσιν*.

689 D. Hom. has *γνώμεναι*, *δόμεναι*, *κτάμεναι*, and *-κτάμεν*.

κτείνω (κτεν-, κτα-) *kill*, ἔκταν, ἔκτας, ἔκτα, ἔκταμεν, 3 pl. ἔκταν 551 D, subj. κτέμεν, inf. κτάμενοι κτάμεν, part. κτάς; ἐκτάμην was *killed* (κτάσθαι, κτάμενος); all poetic forms.

πέτομαι (πετ-, πτε-, πτα-) *fly*, poet. ἔπτην (πταίνην, πτάς), middle ἐπτάμην (πτάσθαι, πτάμενος). πτώ, πτήθι, πτήναι are late.

πίνω (πι-) *drink*, πῖθι imper.

σκελλω in ἀποσκελλω (σκελ-, σκλε-) *dry up*, ἀποσκελήναι.

τλα- *endure*, fut. τλήσομαι, poetic ἔτλην (τλώ, τλαίνην, τλήθι, τλήναι, τλάς).

φθάω (φθα-) *anticipate*, ἔφθην (φθῶ, φθαίνην, φθῆναι, φθάς).

φύω (φῦ-) *produce*, ἔφῦν was *produced*, am (φύω subj., φύναι, φός 308).

688. The following ω-verbs have in poetry (especially in Homer) second aorists of the μι form: ἄλλομαι (ἄλλω, ἄλτο), ἀπαυράω (ἀπούρας), ἀραρίσκω (ἀρμενος), ἄω (ἄμεναι), βάλλω (ξυμβλήτην, ἐβλητο), βιβρώσκω (ἐβρων), root γε- (γένετο *grasped*), δέχομαι (δέκτο), Epic κιχάω (ἐκίχην, κιχῶ, κιχείη, κιχῆναι and κιχήμεναι, κιχείη and κιχήμενος); properly from κίχημι, κλάω (ἀπόκλās), κλύω (κλύθι, κέκλυθι), κτίζω (κτίμενος), root λαχ- (ἔλεκτο *laid himself to rest*), λῶω (λῶτο), οὔταω (οὔτα, οὔτάμενος), πάλλω (πάλτο), πελάζω (ἐπλήμην), πέρθω (πέρθαι = περθ-σθαι), πλώω (ἐπλων), πνῦ- (δμπνῦτο *revived*), πτήσσω (καταπτήτην), σεύω (ἐσσύμην, ἔσυτο, σύμενος), φθίνω (ἐφθίμην), χέω (ἐχύμην, χύμενος).

ἔλεκτο, πάλτο are properly first aorists (for ἔλακ-σ-το, παλ-σ-το), σ being lost between two consonants (103).

FIRST AND SECOND PERFECT AND PLUPERFECT ACTIVE (555, 561)

689. All vowel and consonant verbs in -ω inflect the first perfect alike. Some verbs in -ω inflect the second perfect according to the ω-conjugation, others inflect it according to the μ-conjugation.

690. Indicative. — Originally the endings were added to the stem without any thematic vowel. Of this unthematic formation a few traces survive (573). In the 2 p. sing. the ending is -ς, but originally -θα; in the 3 pl. -κāsσι stands for κα-νσι out of κα-ντι (100). Thus λελυκα, -ας, -ε, πέπομφα, -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 ᾶ, ῆς, ῆ, etc. Thus λελυκώς (γεγραφώς) ᾶ, etc., λελυκότες (γεγραφότες) ᾶμεν, etc. Of the periphrastic forms only the 1 and 3 sing., 2 and 3 plur. are attested.

692. Instances of the simple perfect subjunctive (λελύκω, γεγράφω) are very rare. The simple form is made by substituting the thematic vowel ω/η for α in the tense-stem. Only the sing. and the 3 plur. are attested from ω-verbs.

693. Besides εἰδῶ (οἶδα) and ἐστήκη, etc., Attic prose has only about 16 occurrences of the simple perf. subj., and from the following verbs only: βαίνω, δέδια, ἐγείρω, ξοικα, θνήσκω, λαμβάνω, λανθάνω, πάσχω, ποιῶ, φῶ. Hippocr. has forms from βιβρώσκω, πονῶ, τεύχω. There are about 30 occurrences in the

poetry. Attic prose writers show about 25 cases of the periphrasis from all ω -verbs.

694. Optative. — The perfect optative is commonly formed periphrastically by the perfect active participle and *εἴην, εἴης, εἴη*, etc. Thus *λελυκώς (γεγραφώς) εἴην*, etc., *λελυκότες (γεγραφότες) εἰμεν*, etc. The dual is exceedingly rare.

695. Occasionally the simple forms are used (*λελύκοιμι, γεγράφοιμι*). These are formed by adding the mood-sign *ι*, and the endings, to the tense-stem with the thematic vowel (*ο*). All the *-ιη*-forms are attested; of the *-ι*-forms only the 3 sing. and 1 and 3 plur.

696. Of the simple optative there are about 25 occurrences in Attic prose, and from the following verbs only: *ἀποχωρῶ, ἐξαπατῶ, εἰσβάλλω, παραδίδωμι, λείκα, -εστίηκοι, ὑπηρετῶ, θνήσκω, λαθάνω, καταλείπω, ποιῶ, πάσχω, προέρχομαι, ἐμπίπτω, φθω*. In the poets there are about 16 occurrences. Prose writers show about 106 occurrences of the periphrastic forms.

697. Imperative. — The usual form of the first perfect imperative is periphrastic: *λελυκώς ἴσθι, ἴστω*, etc. No classical Attic writer uses the simple forms.

698. The second perfect is rare, and occurs only in the case of verbs which have a present meaning. From active verbs inflected according to the ω -conjugation there occur *κεχήμετε gape*, Ar. *Ach.* 133 (*χάσκω, χαν-*), and *κεκράγετε screech*, *Vesp.* 416 (*κράζω*). Most second perfects show the μ form and have present meaning, as *τέθναθι* (Hom.) *τεθνάτω* from *θνήσκω die*, *δέδιθι* from *δέδια fear*, and *κέκράχθι* from *κράζω* in Aristophanes. Most such second perfects are poetical.

699. Infinitive. — The perfect infinitive adds *-ῆναι*, as *λελυκέναι, λελοιπέναι*.

700. Participle. — The suffixes of the perfect participle in the nominative are *-(ς)ώς, -ύια, -(ς)ός*, as *λελυκώς, λελοιπώς*. See 301 c, d, 309.

701. Pluperfect Active. — The pluperfect is formed by adding *-εα, -εας, -εε, -ετον, -ετην, -εμεν, -ετε, -εσαν* to the reduplicated stem. By contraction from *ἐλελυκεα, -εας, -εε* come the forms *ἐλελύκη, -ης -ει(ς)*. In the later language *ει* spread from the 3 sing. and was used throughout, as *ἐλελύκειν, -εις, -ει, -ειτον, -είτην, -ειμεν, -ειτε*, and very late *-εισαν*. The best Mss. of Demosthenes have *-ειν* in 1 sing. Instead of the simple pluperfect we find periphrastic forms, 599 a.

SECOND PERFECTS OF THE μ -FORM

702. A few ω -verbs form their second perfects in the dual and plural without *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 *δεδύκην = δεδυκέναι, γεγάκειν = γεγοσέναι*. Aeolic has *-ην*, as *τεθνάκην*.

700 D. In the 2 perf. Hom. sometimes has *-ῶτ-ος* for *-ότ-ος*, as *κεκμηώς, -ῶτος* (*ἀέμωσσι weary*). In the 2 perf. Hom. sometimes has *a* for Attic *η* in the feminine, as *ἀρηρώς ἀραρυῖα* from *ἀρηρα* (*ἀραρίσκω fit*). See 573. Aeolic inflects the perfect participle as a present in *-ων, -οντος*. Thus Hom. *κεκλήγοντας* for *κεκληγγότας* (*κλάζω scream*), Pind. *πεφρίκοστας* (*φρίττω shudder*).

703. The second perfect *δέδια* *I fear* usually has the forms of the first perfect *δέδοικα* in the singular, less frequently in the plural.

Perfect	Pluperfect	Subjunctive
δέδοικα or δέδια	δέδεοίκεν or δέδείκεν	δέδιω (rare)
δέδοικας or δέδιας	δέδεοίκεσ or δέδείκεσ	Optative
δέδοικε or δέδια	δέδεοίκει or δέδείκει	δέδιαι(ην) (rare)
δέδιτον	δέδετον	Imperative
δέδιτον	δέδείτην	δέδιθι (poet.)
δέδμεν or δέδοικαμεν	δέδμεν	Infinitive
δέδμετε or δέδοικατε	δέδμετε	δέδιδναι or δέδοικέναι
δέδεσσι or δέδοικεσσι	δέδεσαν or δέδοικεσαν	Participle
		δέδιώς, -ύια, -ός or δέδοικώς, -ύια, -ός.

704. Other second perfects inflected like *δέδια* are the following :

- βαίω* (βα-) *go*, 1 perf. *βέβηκα* *have gone, stand fast* regular ; 2 perf. 3 pl. *βεβᾶσι* (poet.), subj. 3 pl. *βεβῶσι*, inf. *βεβάναι* (poet. and Ion.), part. *βεβώς* (contracted from *βεβῶς*) *βεβῶσα*, gen. *βεβῶτος*.
- γίγνομαι* (γεν-, γα-) *become*, 2 perf. *γέγονα* *am regular* ; 2 perf. part. poet. *γεγώς* (contracted from *γεγαώς*), *γεγῶσα*, gen. *γεγῶτος*.
- θνήσκω* (θαν-, θνα-) *die*, 1 perf. *τέθνηκα* *am dead* regular ; 2 perf. du. *τέθνατον*, pl. *τέθναμεν*, *τέθνατε*, *τεθνᾶσι*, 2 plup. 3 pl. *τέθνασαν*, 2 perf. opt. *τεθναίην*, imper. *τεθνάτω*, inf. *τεθνάειν*, part. *τεθνώς*, -έωσα, -έος, gen. -έωτος.
- ῥοικα* (φε-φοικ-α) *am like, appear* (ικ-, εικ-) has the *μι* forms *ῥοιγμεν* (poet.), *εἰῥᾶσι* for *ῥοικ-σ-ᾶσι* (poet. and in Plato). *ῥοικα* (*ἑψηκ* plup.) has also the foll. forms : *ῥοικω*, *ῥοίκοιμι*, *ῥοικέναι* (*εἰκέναι* poet.), *ῥοικώς* (*εἰκώς* also in Plato).
- κράζω* (κραγ-) *cry out*, 2 perf. *κέκρᾶγα* as present, imper. *κέκρᾶχθι* and *κεκράγετε*, a thematic form (both in Aristoph.).

705. Other verbs with second perfects of the *μι*-form (chiefly Homeric) are : *ἄνωγα* (*ἄνωχθι*), *βιβρώσκω* (*βεβρῶτες*), *ἐγελω* (*ἐγρήγορα*), *ἔρχομαι* (*εἰλήλυθμεν*).

703 D. The root of *δέδια* is *δφει-*, strong forms *δφει-*, *δφοι-*. Hom. has *δφει*, *δφω* *feared, fled* ; for *δέδοικα*, *δέδια* he has *δειδοικα*, *δειδια*, etc. (once *δειδιᾶσι*). Here *ει* is due to metrical lengthening. *δειδω*, a present in form, is really a perfect for *δε-δφο(ι)-α*.

704 a. D. Hom. has 3 pl. *βεβᾶσι*, inf. *βεβᾶμεν*, part. *βεβῶς*, *βεβῶν*, gen. *βεβῶτος* ; 2 plup. *βέβασαν*.

b. Hom. has *γεγάτε* and *γεγάσσι*, inf. *γεγάμεν*, part. *γεγαώς*, *γεγαυῖα* ; 2 plup. *ἐκγεγάτην*.

c. Hom. *τέθναθι*, *τεθνάμεναι* and *τεθνάμεν*, *τεθνηώς* -*ηῶτος* and -*ηῶτος*, fem. *τεθνηυῖα*.

d. Hom. imperf. *εἰκε*, 2 perf. 3 du. *ῥικτον*, 2 plup. *ἑψηκε* *ἑκτην*, *ῥοικεσαν*, part. *ῥοικώς* (*εἰκώς* Φ 254), *εἰκνῖα* and *ῥικνῖα* (*εἰοικνῖα* Σ 418) ; mid. *ῥικτο*, *ῥικτο*. Hdt. has *οἰκα*, *οἰκώς*.

μέμονα (μεμαώς), πάσχω (πέποσθε), πείθω (ἐπέπιθμεν), πίπτω (πεπτώς), root δα-learn (δεδαώς), root τλα- (τέτλαμεν, τετλαίην, τέτλαθι, τετλάμεναι and τετλάμεν, τετληώς).

PERFECT AND PLUPERFECT MIDDLE AND PASSIVE (574)

706. All vowel and consonant verbs in -ω inflect the perfect middle according to the μ-conjugation.

707. Indicative. — The perfect middle is inflected by adding the primary middle endings directly to the tense-stem, herein agreeing with the μ-conjugation. The pluperfect adds the secondary middle endings. In vowel verbs the formation is simple, as in λέλυ-μαι, ἐλελύ-μην. But in consonant verbs, the consonant at the end of the stem comes into collision with the consonant at the beginning of the ending; hence certain euphonic changes described in 400. The periphrastic form occurs in the 3 pl. and sometimes in the 3 sing. (599 d, e).

a. Stems in ν avoid the forms -νσαι, -νσο; thus, from φαίνω, instead of τέφανσαι, ἐτέφανσο the periphrastic πεφασμένοι εἰ, ἦσθα were probably used.

708. Subjunctive. — The perfect middle subjunctive is commonly formed by periphrasis of the perfect middle participle and ὦ, ᾗς, ᾗ, etc. Thus λελυμένος ὦ.

709. From two verbs, whose perfect stem ends in η(α), the simple forms are constructed. κτάομαι (κτα-) acquire, perf. κέκτημαι possess (1946), forms its subjunctive by adding the thematic vowel -ω/η to κε-κτα; thus κε-κτά-ω-μαι = κεκτώμαι, κε-κτά-η-σαι = κεκτῇ, κε-κτά-η-ται = κεκτῇται, etc. — μνησκω (μνα-) remind, perf. μέμνημαι remember (1946): με-μνά-ω-μαι = μεμνώμαι, μεμνη-ώ-μεθα = μεμνώμεθα. With κεκτώμαι, μεμνώμαι, cp. ἰστώμαι, p. 137. The periphrastic κεκτημένος ὦ, μεμνημένος ὦ occur.

710. Optative. — The perfect middle optative is commonly formed by the periphrasis of the perfect middle participle and εἴην, εἴης, εἴη, etc. Thus λελυμένος εἴην, etc.

711. Some verbs add -ι-μην, -οι-μην to the tense-stem (709). — a. κτάομαι (κτα-) acquire, perf. κέκτημαι possess (1946): opt. κεκτη-ι-μην = κεκτῆμην, κεκτη-οι-σο = κεκτῆσο, κεκτη-ι-το = κεκτῆτο. Less frequent and doubtful are κεκτῶμην, -ῶο, -ῶτο, -ῶμεθα from κεκτη-οι-μην, etc.

b. μνησκω (μνα-) remind, perf. μέμνημαι remember; opt. μεμνη-ι-μην = μεμνήμην, μεμνη-οι-σο = μεμνήσο, μεμνη-ι-το = μεμνήτο, etc. The forms μεμνήμην, -ῶο, -ῶτο, etc., from μεμνη-οι-μην, etc., are uncommon and suspected.

c. καλέω (καλε-, κλη-) call, perf. κέκλημαι am called (1946); opt. κεκλη-ι-μην, etc. = κεκλήμην, κεκλήσο, κεκλήτο, κεκλήμεθα.

d. βάλλω (βαλ-, βλη-) throw, perf. διαβέβλημαι, opt. διαβεβλήσθε.

N. — The forms in -ήμην, etc., have the μ-form; the doubtful -ῶμην, etc., belong to the ω-conjugation.

708 D. Hdt. has μεμνώμεθα, and this form may be read in ξ 168.

711 D. Hom. has λελύτο σ 238 = λελύ-ι-το (cp. δαίνυτο). Pind. has μεμναίατο. μέμνοιο in Xen. is from μέμνομαι.

712. Imperative. — In the third person singular the perfect meaning is regularly retained, as *εἰρήσθω* *let it have been said*. The 2 sing. and pl. are generally found only in the case of perfects with a present meaning, as *μύνησθε* *remember!* *μὴ πεφόβησθε* *do not be afraid!* *πέπαυσο* *stop!* See 698.

a. The dual and 3 pl. are apparently wanting. The 2 sing. in *-σο* from stems in *-ν* does not occur. For *πέφανο*, *πεφασμένοι* *ισθι* was probably used.

713. Attic prose writers have *ἀναβεβλήσθω*, *ἀποκεκρίσθω*, *εἰρήσθω*, *ἐκτήσθω*, *ἐψεύσθω*, *κείσο*, *-κείσθω*, *κέκτησο*, *μέμνησθε*, *πεπαίσθω*, *πεπεράνθω*, *πεποιήσο*, *πεπράσθω*, *πεφάσθω*, *πεφόβησθε*, *τετάχθω*, *τετολμήσθω*.

714. Instead of the simple forms of the imperative we find the periphrastic use of the perfect participle and *ισθι*, *ἔστω*, etc. (599 g). Thus *εἰρημένον ἔστω* = *εἰρήσθω*.

715. Infinitive. — The perfect infinitive adds *-σθαι*, as *λελύσθαι*. Consonant stems lose the *σ* by 103, as *λελείφθαι*, *πεπράχθαι* (406), *ἐληλέγχθαι*, *πεφάνθαι* (407).

716. Participle. — The perfect participle adds *-μένος*, as *λελυμένος*, *λελειμμένος*, *πεπράγμένος* (406, 407). On the *σ* of *πεφασμένος* see 409 d.

SECOND CONJUGATION OR VERBS IN MI

717. Verbs in *-μι* usually have no thematic vowel between the tense-stem and the personal endings in the present system (except in the subjunctive). The name “*μ*-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 *μ*-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 (*ἵστημι*) in the second perfect and pluperfect active.

719. Certain tenses of verbs ending in *-μι* in the first person present indicative active, or in *-μαι* in the present middle (and passive) when not preceded by the thematic vowel, are inflected according to the *ω*-conjugation. These tenses are: all futures, all first aorists active and middle, most perfects and pluperfects active, and all subjunctives. Verbs in *-νῦμι* regularly inflect the subjunctive and the optative according to the *ω*-conjugation. Furthermore, the 2 sing. in the present and 2 and 3 sing. in the imperfect active of certain verbs, and some other forms, follow the *ω*-conjugation (746).

720. Verbs in *-μι* add the endings directly either to the verb-stem (here a root) or after the suffixes *νν* or *νη*. Hence three classes are to be distinguished.

A. Root class; as *φημί* *say*, verb-stem (and root) *φα-*, *φη-*. This class often shows reduplication in the present and imperfect, as *δίδωμι* *give*.

N. — Two verbs have verb-stems ending in a consonant: *εἰμι* *am* (*έσ-μι*) and *ἵμαι* *sit* (*ήσ-μαι*).

B. *-νν-* class; as *δείκνυμι* *show*, verb-stem *δεικ-*, present stem *δεικνῦ-*.

C. A few verbs, mainly poetical, add *να-*, *νη-*; as *σκιδνῆμι* *σκιδ-να-μεν* *scatter*, *δάμνῆμι* *δάμ-να-μεν*, *subdue*.

721. Deponent verbs without the thematic vowel are inflected according to the *μ*-conjugation.

PRESENT SYSTEM

722. Verbs in *-μι* belong to the first or simple class (504) or to the fourth class (523).

FIRST OR SIMPLE CLASS

723. The present is made by adding the personal endings directly to the verb-stem, which is a root. This verb-stem may be used in its pure form or it may be reduplicated.

a. Some verbs of this class with no active have a verb-stem of more than one syllable (usually two syllables).

724. Unreduplicated Presents: *εἰμι* (*έσ-*) *am*, *εἶμι* (*ι-*, *ει-*) *go*, *ἵμαι* (*ήσ-*) *sit*, *ῥῆμι* *say* (*ῥ* said, 3 sing.), *κεῖμαι* (*κει-*) *lie*, *φημί* (*φα-*, *φη-*) *say*, *χρή* *it is necessary* (793); and poet. *διημι* (*διη-*) *blow*.

725. Deponents. — *ἀγαμαι* (and *ἀγάσμαι*) *admire*, *δέαμαι* *appear*, *διδέμαι* *flee*, *make flee* (cp. *δίω*), *δύναμαι* *am able* (737 a), *ἐπιστάμαι* *understand*, *ἐραμαι* *love* (poet. for *έρω*), *ἴταμαι* *fly* (late, see 726 a), *κρέμαμαι* *hang* (intrans.), *δύομαι* *insult*, *πέταμαι* (poet. by-form of *πέτομαι*) *fly*, *ἐπιδύμην* *bought* a second sorist, *στεύμαι* *affirm*.

a. Other such forms are Hom. *ἔμαι* (*εἰμαι*) *strive*, *ἔρυνμαι* and *ἔρυναι* *rescue*, Ion. *λάβνμαι* *take*. *ἐπιστήται* II 243 owes its *η* to such non-present forms as *ἐπιστήσομαι*.

726. Reduplicated Presents. — *δίδημι* *bind* (rare for *δέω*), *δίδωμι* (*δο-*, *δω-*) *give*, *ἵημι* (*έ-*, *ή-*) *send*, *ἵστημι* (*στα-*, *στη-*) *set*, *κίχρημι* (*χρα-*, *χρη-*) *lend*, *δίνημι* (*δνα-*, *δνη-*) *benefit*, *τίμπλημι* (*πλα-*, *πλη-*) *fill*, *τίμπρημι* (*πρα-*, *πρη-*) *burn*, *τίθημι* (*θε-*, *θη-*) *place*.

a. Also poetic *βιβημι* (*βα-*, *βη-*) *go*, in Hom. *βιβά* *striding*, *δί-ζημαι* (also Ion.) *seek*, for *δι-διημαι* by 116 (cp. *ζητέω* *seek*), *ἴημι* (*ἴα-*, *ἴη-* for *σισλα-*, *σισλη-*) *am propitious*. *ἴταμαι* (late) for *πέτομαι* *fly* is an analogue of *ἵταμαι* and is not properly reduplicated. *τίτρημι* *bore* is late.

727. Verbs in *-μι* reduplicate with *ι* in the present. See 414, 447. *πρί-μ-πλημι* and *πί-μ-πρημι* may lose the inserted nasal in compounds of *έν*, but only when *έν* takes the form *έμ-*; as *έμπρίπλημι*, but *ένεπίμπλασαν*. Doric has *κίγχημι*. In *δ-π-πῆμι* the reduplication takes place after a vowel (verb-stem *όνα-*, *όνη-*).

a. Reduplication is in place only in present and imperfect; but Hom. has *διδώσομεν*.

FOURTH CLASS

728. Most *μ*-verbs of the fourth class add *-νν* (after a vowel, *-ννν*) to the verb-stem.

729. Verb-stems in *-α*: *κερά-ννῦμι* *mix*, *κρεμά-ννῦμι* *hang* (intrans.), *πετά-ννῦμι* *spread*, *σκεδά-ννῦμι* *scatter*.

730. Verb-stems in *ε* (for *εσ*): *ἐ-ννῦμι* (in prose *ἀμφιέ-ννῦμι*) *clothe*, *κορέ-ννῦμι* *satiate*, *σβέ-ννῦμι* *extinguish*.

731. Verb-stems in *ω*: *ζώ-ννῦμι* *gird*, *βώ-ννῦμι* *strengthen*, *στρώ-ννῦμι* *spread*.

732. All the forms in *-ννῦμι* started from verb-stems ending in *σ*: *ἐννῦμι* from *ἐσ-νῦμι*, *σβέννῦμι* from *σβεσ-νῦμι*, *ζώννῦμι* from *ζωσ-νῦμι*. All the other verbs are analogues of these.

733. Verb-stems in a consonant: *ἀγ-νῦμι* *break*, *ἀρ-νῦμαι* *earn*, *δαί-νῦμι* *show*, *εἰργ-νῦμι* (= *εἰργω*) *shut in*, *ζεύγ-νῦμι* *yoke* (*ἀπο*)*κτει-νῦμι* often written *-κτινῦμι* (= *κτείνω*) *kill*, *μεγ-νῦμι* (miswritten *μγ-νῦμι*) *mix*, *-οίγ-νῦμι* (= *-οίγω*) *open*, *δallῦμι* (*δall-ε*) *destroy*, *δμ-νῦμι* (*δμ-ε*, *δμ-ο*) *swear*, *δμόργ-νῦμι* *wipe off*, *δρ-νῦμι* *rouse*, *πλήγ-νῦμι* (*παγ-*, *πηγ-*) *flx*, *πλήγ-νῦμι* (once, in *ἐκπλήγνυσθαι* Thuc. 4. 125; cp. *πλήττω*), *πτάρ-νῦμαι* *sneeze*, *ρήγ-νῦμι* (*ραγ-*, *ρηγ-*, *ρωγ-*) *break*, *στέρ-νῦμι* *spread*, *φράγ-νῦμι* (= *φράττω*) *inclose*.

734. Poetic verbs: *αἰ-νῦμαι* *take*, *ἀ-νῦμι* *complete* (*ἀνύω*), *ἀχ-νῦμαι* *am troubled*, *γά-νῦμαι* *rejoice*, *δαί-νῦμι* *entertain*, *καί-νῦμαι* *excel*, *κί-νῦμαι* *move myself* (cp. *κινέω*), *όρτέγ-νῦμι* *reach*, *τά-νῦμαι* *stretch*, with *ν* carried into other tenses (*τανύω*), *τι-νῦμαι* (cp. Epic *τίνω* from *τι-νφ-ω*) *better* *τείνῦμαι*, *chastise*.

735. The verbs whose verb-stem ends in a liquid or nasal often form the tenses other than the present by adding *ε* or *ο*, as *δallῦμι* (from *δallῦμι*) *ώλεσα*, *δallώλεκα* (*δall-ε*), *δμνῦμι* *ώμοσα* (*δμ-ο*).

736. *νῦμι*-verbs form only the present and imperfect according to the *μ*-conjugation; with the exception of *σβέννῦμι*, which has 2 aor. *ἔσβην*. The 2 aorist passive and 2 future passive are rare, as *ρήγνῦμι* *ἐρράγην* *ἐκραγήσομαι*, *ζεύγνῦμι* *ἐζύγην*.

737. *-νῆμι* class. A few verbs add *νῆ* in the singular, *να*- in the plural, to the verb-stem. These verbs are almost entirely poetical or dialectical; and show by-forms in *-ναω*. They are:

δάμνημι (*δαμνάω*) *subdue*, *κίρνημι* (*κίρνάω* also Epic) *mix*, *κρίνημι* (miswritten *κρήμημι*) *suspend*, *πέρνημι* *sell*, *πίτνημι* (*πετνάω*) *spread*, *σκίδνημι* (and *κίδνημι*) *scatter*.

738 D. From verbs in *-νῦμι* second aorists middle are formed in Hom. by only three verbs: *μεγνῦμι* (commonly written *μγνῦμι*) *mix* *ἔμκτο*, *δρνῦμι* *rouse* *ώρτο*, *πλήγνῦμι* *flx* *κατέπηκτο*.

a. Only in the middle: μάραμαι *flght*, πιλναμαι (πιλνάω) *approach*. In δύ-μαι *am able*, να has grown fast (cp. δυνατός).

738. Stem Gradation. — Verbs of the root class show in the stem vowel a variation between strong and weak grades in the present and imperfect indicative active. The singular has the strong grade, the dual and plural have the weak grade. The optative active and most middle forms have the weak grade.

a. η strong (original and Dor. ā), α weak; φημί φαμέν, ἔφην ἔφαμεν; ἴστημι ἴσταμεν, ἴστην ἴσταμεν; δάμνημι δάμναμεν.

b. η strong, ε weak: τίθημι τίθεμεν, ἐτίθην ἐτίθεμεν; ἵημι ἵεμεν.

c. ω strong, ο weak: δίδωμι δίδομεν.

d. α strong, ι weak (cp. λείπω ἔλιπον): εἰμι *will go*, ἔμεν. The grades ει, οι, ι appear in εἰδῶ, subjunctive of οἶδα *know*, pl. ἴσμεν for ἔδμεν (799).

739. In the second aorist ἴστην *I stood* the strong form has been carried from the singular through the dual and plural of the indicative. The strong stem occurs also in the imperative (στήθι, στήτε) and infinitive (σῆναι).

740. The second aorist infinitive shows the weak stem: θεῖναι from θέ-εσθαι, δοῦναι from δό-εσθαι. Cp. 469 N. στήναι is, however, from στή-εσθαι (469 c. N.).

741. A few root verbs retain the strong grade η throughout. Thus, poet. ἔημι *blow* ἀημεν; ἀέντες is from ἀήντες by 40; διζήμαι *seek* (poet. διζεσθαι is from διζομαι); πῖμπλημι *fill* 2 aor. ἐνεπλήμην, opt. ἐμπλήμην.

742. Verbs adding ν show the strong form of the verb-stem in the present. ῥήγ-ν-μι *break* 2 aor. pass. ῥράγην, μίγ-ν-μι (miswritten μῑγνῑμι) *mix* 2 aor. pass. ἐμίγην, ζεύγ-ν-μι *yoke* 2 aor. pass. ἐζύγην.

743. The ending ν varies between strong ν̄ and weak ν̅. Thus δείκνυμι *show*, εἰδείκνυν *show*, εἰδείκνυμεν *show*.

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: τίθη-μι, τίθη-σι; φη-μί φη-σί.

b. The 3 plural present indicative active has generally the ending -ᾱσι, from α-ασι, as τιθέᾱσι, ἰσᾱσι. So in the 2 perf. active ἰσᾱσι.

c. The 3 plural of active past tenses has -σαν: ἐτίθε-σαν.

d. The imperative ending -θι is sometimes retained: φα-θι, στή-θι; some forms never had it: τίθει, ἴσθη.

e. The middle endings -σαι and -σο regularly retain σ: τίθε-σαι, ἐτίθε-σο.

N. — But not in the subjunctive or optative; and usually not in the second aorist; as τιθῆ for τιθέη-σαι, τιθεῖο for τιθέ-ι-σο, ἔθου for ἔθε-σο.

f. The infinitive active has -ναι: τιθέ-ναι, διδῶ-ναι; the 2 aorist active has -εσθαι rarely: θεῖναι for θέ-εσθαι, δοῦναι for δό-εσθαι.

g. Active participles with stems in *-οντ-* have the nominative sing. masc. in *-ούς* (301 a, 307 a): *διδούς*, *διδόν-ος*.

745. Forms of *-μι* verbs which are inflected according to the thematic conjugation are included under the Second Conjugation.

746. *μ*-verbs may pass into the *ω* inflection elsewhere than in the subjunctive. a. Verbs in *-νμι* often inflect the present and imperfect active (not the middle) from a present in *-νώ*; as *δεικνύω* (but usually *δεικνῦμι*), *δεικνύεις*, *δεικνύει*, imperf. *ἐδείκνυν*, *-es*, *-e*, etc.; imper. *δεικνυε*, inf. *δεικνύειν*, part. *δεικνύνων*.

b. *τιθημι*, *ιστημι*, *δίδωμι*, *ἵημι*, etc., show some *ω*-forms in pres. (and imperf.) indic. opt. imper. and infin.; but the forms *τιθέω*, *ιστέω*, *δίδω*, *ἵέω*, do not occur in the 1 sing.

c. In the present and second aorist optative of *τιθημι* and *ἵημι* there is a transition to the *ω*-conjugation but not in the 1 and 2 singular. The accent is differently reported: (1) as if the presents were *τιθέω*, *ἵέω*; (2) as if the presents were *τιθώ*, *ἵω*. Thus:

Active: *ἀφίετε* for *ἀφίετε*, *ἀφίειν* for *ἀφίειν*. — Middle: *τιθοῖτο*, *ἐπιθοίμεθα*, *συνθοῖτο*, *ἐπιθοῖντο* (also accented *τίθοιτο*, *ἐπιθόιντο*); *προῖτο*, *προῖσθε*, *προῖντο* (also accented *πρόιτο*, *πρόιντο*). Hdt. has *-θέιτο* and *-θείτο*. The form in *-οῖτο* for *-εῖτο* occurs especially in Plato.

d. The Mss. vary between *τιθῶμαι* and *τιθώμαι*, *ἀποθῶμαι* and *ἀποθώμαι* (426 f).

e. Some other *μ*-verbs show alternative *ω*-forms, as *πιμπλάω*, *-εω* (*πιμπλημι*), *πιπράω* (*πιμπρημι*), Hom. *ἀγάμαι* (*ἀγαμαι*), and *ἰλάμαι* (*ἱλημι*). So often with *-ημι* verbs (737), as *δαμνῶ* and *δάμνησι*, *ἐκίρνω* and *κίρῃσι*.

PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE)

747. Present Indicative. — a. The primary personal endings are added to the stem with the strong form in the singular and the weak form in the dual and plural.

b. In the 2 sing. *τίθης*, *ἵης*, *ιστῆς*, *δεικνῆς*, etc., *σ* has been added to the stem. This *σ* is obscure in origin, but cannot be derived from *-σι*. *τιθεῖς* is rare.

c. 3 sing. *τίθῃσι*, *ιστῇσι*, etc., with *-σι* for *-τι* (403 c).

d. 3 plur. *τιθεῖσι*, *ιστᾶσι*, etc., from *τιθέ-αντι*, *ιστά-αντι* (403 d).

e. For the retention of *σ* in *τιθε-σαι*, etc., see 465 a, b, and N. 2.

f. *δίδωμαι* in the middle present and imperfect is used only in composition, as *ἀποδίδωμαι*. But the simple form occurs in the passive.

748 D. The tragic poets never have the *ω*-forms; the poets of the Old Comedy seldom; those of the New Comedy often have the *ω*-forms. — Plato usually has *-νᾶσι*. Hom. has *ζεύγνυν* (and *ζεύγνυσαν*, *ὤρνυν*, *ὤμνυε*, *δμνύτω*, etc.). Hdt. usually keeps the *μ*-forms, but has some *ω*-forms in 2, 3 sing. 3 pl. present indic. and part., and 1 sing., 3 pl. imperfect. Doric usually has the *ω*-forms; Aeolic has *ζεύγνῦ*, and *δμνῦν* infin.

747 D. 1. Hom. has *τίθησθα*, *τίθησι* and *τιθεῖ*, *τιθεῖσι*; *διδούς* and *διδούσθα*, *διδώσι* (usually) and *διδού*, *διδούσι*, *ῥηγνύσι* from *ῥηγνυν-τι*, *ἵασι* *they go* and *ἵασι* *they are*. On *ἵστασκε* see 495. Mid. *ἐμάρναο* from *μάρναμαι*.

748. Imperfect. — *ἐτίθει* *ἐτίθει*, *ἐδίδουν* *ἐδίδους* *ἐδίδον* (for *ἐδίδων*, -ωσ, -ω) are thematic forms (746 b). For the imperfect of *δύναμαι* and *ἐπίσταμαι* see 465 b, N. 1. For the retention of *σ* in *ἐτίθεσθαι* see 465 b.

749. Subjunctive. — Attic *τιθῶ*, etc., are derived by contraction from the forms of the weak stem to which the thematic vowel *ω/η* has been added. Thus *τιθέω*, -έης, -έη, *τιθέωμεν*, -έητε, -έωσι; *διδῶ*, -έης, -έη, *διδώμεν*, -έητε, -έωσι. *ιστῶ* is derived from *ιστέω*. See 746 b. Verbs in -νύμι regularly inflect the subjunctive like *ω*-verbs: *δεικνύω*, -ύης, -ύη.

a. Similarly the middle (passive) forms are derived from *τιθέω-μαι* *τιθέη-(σ)αι*, etc., *διδῶ-μαι* *διδέη-(σ)αι*, *ιστέω-μαι* *ιστέη-(σ)αι*, etc. For the loss of *σ* in -σαι see 465 a. -νύμι verbs inflect the mid. subj. like *λῶμαι*.

b. *δύναμαι* *am able*, *ἐπίσταμαι* *understand*, *κρέμαμαι* *hang*, and *ἀγαμαι* *admire* put *ω/η* in place of the stem-vowel so that there is no contraction: *δύνωμαι*, *δύνη*, *δύνηται*, *δυνώμεθα*, etc. So, too, *ἐπιδέμην*, *πρίωμαι* (757 a).

c. Traces of -νται in -νύμι verbs are very rare: *ῥήγνυται* Hipponax 19; cp. *διασκέδάννυται* P. Ph. 77 b.

750. Present Optative. — The optative active has the secondary endings and the mood sign -ιη- in the singular, -ι- (-ιε- 3 pl.) in the dual and plural. In the dual and plural the longer (-ιη-) forms are rare. Thus *τιθείην* (*τιθε-ιη-ν*), *τιθείμεν* (*τιθέ-ι-μεν*), *ισταίην* (*ιστα-ιη-ν*) *ισταίην* (*ιστά-ιε-ν*). The shorter forms in dual and plural occur in poetry and prose, the longer forms only in prose.

a. The middle (passive) has the secondary endings and the mood sign -ι- throughout: *τιθείμην* (*τιθε-ι-μην*), *ισταίμην* (*ιστα-ι-μην*), *ισταίμεθα* (*ιστα-ι-μεθα*), *διδόιντο* (*διδέ-ι-ντο*). On *τιδοίτο*, etc., see 746 c.

b. The accent follows 424 c, N. 1 (*τιθείτο* not *τιθείτο*). But the verbs of 749 b are exceptional: *δύναιο* *δύναιο*; and so *δναιο* *δναιο* from *δνίημι* *benefit* (424 c, N. 2).

751. Present Imperative. — *τίθει* and *δίδου* are formed (cp. *ποιέι* and *δήλου*) from *τιθε-ε*, *δίδο-ε*. *ιστη* and *δείκνυ* show the stronger stem forms.

For the middle endings and the retention of *σ*, see 466. 2. a. — On the forms *τιθέτωσαν* for *τιθέντων*, *τιθέσθωσαν* for *τιθέσθων*, see 466. 2. b.

2. Hdt. has *τιθεί* *τιθείσι*; *ιστᾶ* is doubtful; *διδόις*, *διδοῖ*, *διδούσι*, *ἰᾶσι* *ἔᾶσι*, -νύσι and -νύωσι. Middle: -αται and -ατο (imperf.) for -νται, -ντο in *τιθέαται* *ἐπιθέατο*, *ιστέαται* *ιστέατο*, *δυνάται* *δυνάτο*. -αται, -ατο have been transferred from the perfect and pluperfect of consonant stems, such as *γεγράφαι*, *ἐγγράφατο* (465 f).

3. Doric has *ιστᾶμι*, and *ᾶ* for *η* in all tenses (*στάσω*, *ἔστᾶσα*, *ἔστᾶν*); -τι in 3 sing. *τιθήτι*; -ντι in 3 pl. *τιθεντι*, *διδοντι*.

4. Aeolic has *τιθῆς*, *τιθῆ*, *τίθεισι*; *ιστᾶς*, *ιστᾶ*; *δίδως*, *δίδω*; *δάμᾶς*.

748 D. Hom. has *ἐτίθει*, *ἐδίδους*, *ἐδίδον*. — Hdt. has *ὑπερετίθεα* 1 sing., *ἐδίδουν*, *ἐδίδον*, *ιστᾶ* and *ἀνίστη* (both in Mss.). — In poetry -ν occurs for -σαν as *τιθέν*, *ιστᾶν*, *δίδον* (464 e. D.).

749 D. Dor. has *τιθέω*, -έωμεν, but contracts *ε + η* to *η*; pl. *διδῶντι* (and *τιθῶντι*). Dor. has *δύνωμαι*, *ιστᾶται*; Hdt. *ἐπίστηται*, *ἐπιστέωνται*, *δυνώνται*.

750 D. Hom. has the *μ*-forms *δαινύτο* and *δαινύατο*, Plato has *πηγνύτο*.

751 D. Hom. has *ιστη* and *καθίστᾶ*, *δίδωθι*, *ἐμπίπληθι*, *δμνυθι*, *δρυνυθι*, *ιστασο* and *ἰσταο*. *τίθον*, *ἰστω* occur in the drama. Pind. has *δίδοι* (active).

752. Present Infinitive.—The active adds *-ναι*, the middle *-σθαι*. *δεικνύμι* admits the form *δεικνύναι*.

753. Present Participle.—The active adds *-ντ*, the middle *-μενος*. Thus *τιθεῖς* (*τιθε-ντ-ς*), *τιθείσα* (*τιθε-ντ-σα*); *τιθέ-μενος*. For *δεικνύς* we find *δεικνύων*.

THE FUTURES

754. The futures of verbs in *-μι* do not differ in formation and inflection from those of verbs in *-ω*.

τίθηναι: *θήσω*, *θήσομαι*, *τεθήσομαι*; *ίστημι*: *στήσω*, *στήσομαι*, *σταθήσομαι*, *έσθήξω*; *ἴημι*: *ήσω*, *-ήσομαι*, *-έθήσομαι*; *δίδωμι*: *δώσω*, *-δώσομαι*, *δοθήσομαι*; *δεικνύμι*: *δείξω*, *δείξομαι*, *δειχθήσομαι*, *δεδείξομαι* (late) or *δεδειγμένος ἔσομαι*; *μειγνύμι*: *μείξω*, *-μυχθήσομαι*, *μυγήσομαι* (poet.), *μεμείξομαι* (poet.); *πήγνυμι*: *πήξω*, *παγήσομαι*.

a. *έσθήξω* is the only future perfect from a *μι*-verb (684).

FIRST AORIST ACTIVE AND MIDDLE

755. The verbs *τίθηναι*, *ἴημι*, *δίδωμι* form the singular active of the first aorist in *-κα*, thus, *έθηκα*, *έδωκα*, *ήκα*. The forms of the second aorist (766) are generally used in the dual and plural and in the other moods.

a. The form in *κ* rarely appears outside of the singular, chiefly in the 3 pl., as *έδωκαν* (= *έδοσαν*), less frequently in the 1 and 2 pl., as *έδώκαμεν*, *-ατε*.

b. That *κ* was not a suffix but a part of an alternative root appears from a comparison of *θηκ-* in *έθηκα* and perf. *τέθηκα* with *sec-* in *seci*.

c. *ίστημι* has *έστησα* I set, placed (mid. *έστησάμην*), to be distinguished from 2 aor. *έστην* I stood.

d. *έθηκάμην* is un-Attic; *ήκάμην* (in comp.) is rare and probably found only in the indic.; *έδωκάμην* is very late.

SECOND AORIST ACTIVE AND MIDDLE

756. Indicative.—*τίθηναι*, *ἴημι*, *δίδωμι* use the short grade forms in dual and plural active: *έθε-τον*, *έθε-μεν*, *έθε-σαν*; *εί-τον*, *εί-μεν*, *εί-σαν* (for *έ-ε-τον*, etc.); *έδο-μεν*, *έδο-σαν*. In the singular the *κ*-forms, *έθηκα*, *ήκα*, *έδωκα*, are used. *ίστημι* has *έστην*, *έστης*, *έστη* (for *έστητ*, 464 c), *έστημεν*, etc. (p. 138).

a. *σβέννυμι* extinguish is the only verb in *-νυμι* forming a second aorist (*έσβην*, *σβῶ*, *σβελην*, *σβήθι*, *σβήναι*, *σβελς*).

752 D. Hom. has *-μεναι* or *-ναι* preceded by *η* in *δήμεναι* *δήναι* from *δημι δίνω*, *τιθήμεναι*, *κιχθήμεναι* and *κιχθήναι* as from *κίχηναι*. Also *ιστάμεναι* (and *ιστάμεν*), *ζευγνύμεναι* (and *ζευγνύμεν*, once *ζευγνύμεν*). *-μεν* after a short vowel, as *τιθέμεν*, *διδόμεν* (once *διδούμαι*). Doric has *τιθέμεν*, *διδόμεν*. Theognis has *τιθεῖν*, *συνεῖν*.

753 D. Hom. has *τιθέμενος* K 34.

755 D. Hom. has *έθηκαν*, *έδωκαν*, *έθήκαμεν*, *θήκατο*; Hdt. *συνθήκατο*; Pind. *θηκάμενος*.

756 D. Hom. has older *-ν* for *-σαν* in *έσταν* (he uses *έστησαν* also), Dor. has *έθεν*, *έσταν*, *έδαν*. For the iterative *στά-σκε*, *δδ-σκον* see 495.

b. The middle uses the weak stems *-θε-*, *-ε-*, *-δο-* in *ε-θέ-μην*, *-ε-μην* (for *ε-έ-μην*), *ε-δδ-μην* (only in composition). For the loss of *σ* in *-σο* (*ἔθου*, *ἔδου*) see 465 b.

c. In prose the only uncompounded second aorists middle are *ἐπιδύμην* *brought* (pres. *ὑπνέομαι*) and *ᾠστήμην* *derived benefit* (*ὀνύστημι*). *ᾠστήμην* keeps *η* (poet. *δρησο*, *ὀρήσοι*). *ἰστημι* does not make the form *ἱσταμην*.

757. Second Aorist Subjunctive. — All the forms of the 2 aor. subj. are due to contraction of the thematic vowel with the weak stem-vowel. Thus *θῶ*, etc., from *θέω*, *θέης*, *θέη*, *θέωμεν*, etc.; *ῶ*, etc., from *ἔω*, *ἔης*, *ἔωσι*; *δῶ*, etc., from *δῶω*, *δῶης*, *δῶη*, etc., from *στέω*, *στέης*, etc., with *ε* from *η* before a vowel. Cp. 682.

a. *ἐπιδύμην* has *πρίωμαι* with *ω/η* in place of the final vowel of the stem (749 b).

758. Second Aorist Optative. — The forms of the optative of the second aorist are made and inflected like those of the present except for the reduplication. Thus, in the active: *θείην* (*θε-ιην*), *σταίην* (*στα-ιην*), *δοίμεν* (*δδ-ι-μεν*), *δοίεν* (*δδ-ι-εν*). 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 *-ιη-τε* (*δοίητε*) are more numerous than *-ι-τε*; but they usually lack metrical warrant.

b. Second aorists of stems in *υ* lack the optative in Attic.

c. In the middle: *θείμην* (*θε-ι-μην*), *δοίμην* (*δο-ι-μην*), *-ε-μην* (*ε-ι-μην*). For *δοίμεθα* see 746 c. For the accent of *πρίαω* see 424 c, N. 2.

759. Second Aorist Imperative. — On *θέ-ε*, *δδ-ε*, *ε-ε*, see 466. 1. b. These verbs show the weak form of the stem (*θέ-τω*, *θέ-ντων*). *ἰστημι* and *σβέννυμι* have *-η* in *στη-θι*, *σβῆ-θι*. For *στη-θι* the poets may use *-στᾶ* in composition, as *ἀπὸστᾶ* *stand off*.

a. The middle adds *-σο*, which loses its *σ* after a short vowel, as in *θοῦ* for *θε-σο*, *δοῦ* for *δδ-σο*, *πρίω* (and poet. *πρία-σο*). *σ* is not dropped after a long vowel (*δρησο*). Cp. 465 b, N. 2.

c. D. In poetry: *ἐπιδύμην* (prose *-ἐπιδύμην*) from *πείταμαι* *fly*; Hom. *πλήτο* *approached*, *ἔβλητο* *was hit* (others, 688).

767 D. The subjunctive shows traces of an earlier double form of inflection:

1. With short thematic vowel: *θήεις*, *θήει*, *θήετον*, *θήομεν*, *θήετε*, *θήουσι*. Homer: *θήομεν*, *στήομεν*, *-στήετον*, *κιχθήομεν*, *δώομεν*, *ἀποθήομαι*.

2. With long thematic vowel: *θήω*, *θήης*, *θήη*, *θήητον*, *θήωμεν*, *θήητε*, *θήωσι*. Hom. *θήω*, *θήης*, *θήη*, *στήης*, *στήη*, *ἀνήη*, *δῶη* or *δῶησι*, *περιστήωσι*, *δώωσι*.

By shortening of the long vowel of the stem we obtain a third form:

3. *θέω*, *θέης*, *θέη*, *θέητον*, *θέωμεν*, *θέητε*, *θέωσι*. Hom. *ἀφείη*, *θέωμεν*, *στέωμεν*. Hdt. *θέω*, *θέωμεν*, *θέωσι*, *θέωμαι*, *στέωμεν*, *ἀποστέωσι*, Aeolic *θέω*.

4. From 3 are derived the contracted forms *θῶ*, *θῆς*, *θῆ*, etc. Hom. *ἀναστῆ*, *δῶς*, *δῶ* or *δῶσι*, *δῶμεν*; Dor. *δῶντι*; Hdt. *-θῆ*, *-θήται*; *δῶμεν*, *-δῶτε*, *δῶσι*.

N. — In Hom. the Mss. often have *ει* for *η* of the stem, as *θείω*, *βείω*, *βειομεν*, *αρχειομεν*.

768 D. Hom. has *σταίησαν* P 733, the only case of *-ιη-* outside of the singular; *δῶη* (for *δν-ιη*), *ἐκδύμεν* (for *-δδ-ι-μεν*), and *φθίτο* (for *φθι-ι-το*) from *φθίνω* *perish*.

769 D. Hom. has *θέο* and *ἐθεο*.

b. In composition *περίθες, ἀπόδος, παράστηθι, ἐνθοῦ, προδοῦ*; but *κατάθου, περιδοῦ* (428 b-c).

c. For the 3 pl. *θέωσαν, δότωσαν, ἔσθωσαν*, see 486. 2. b.

760. Second Aorist Infinitive.—The active adds *-εῖναι* in *θεῖναι* (*θέ-εῖναι*), *στήναι* (*στή-εῖναι*), *δοῦναι* (*δό-εῖναι*), *εῖναι* (*ἐ-εῖναι*). The middle adds *-σθαι*, as *θέ-σθαι*.

761. Second Aorist Participle.—The active adds *-ντ*- like the present: *θεῖς* (*θε-ντ-ς*), *θεῖσα* (*θε-ντ-ια*), *θέν* (*θε-ντ*); *στᾶς* (*στα-ντ-ς*), *στᾶσα* (*στα-ντ-ια*), *στᾶν* (*στα-ντ*). The middle adds *-μενος*, as *θέ-μενος*.

FIRST AND SECOND PERFECT (AND PLUPERFECT) ACTIVE

762. Indicative.—The perfect of *τίθῃμι* is *τέθηκα*. A later form *τέθεικα*, not found on Attic inscriptions till after 200 B.C. and due to the analogy of *εἶκα*, still appears in some texts. *τέθεικα* is Doric. For *καθέστανκα* Attic used *καταστήσας* ἔχω (cp. 599 b).

a. The dual and plural of the second perfect and pluperfect of *ίστημι* (417) are formed without *κ*: *ἔστατον, ἔσταμεν* (without augment in the pluperf.), *ἔστᾶσι* from *ἐ-στα-αντι*, pluperf. *ἔστα-σαν*. The singular is supplied by the 1 perf. *ἔστηκα* *I stand*.

763. Subjunctive.—*ἐστήκω* and *ἐστῶ* appear in prose and poetry, *ἐστηκῶς* ᾷ in prose.

764. Optative.—*ἐστήκοιμι* occurs in comp. in prose, *ἄφραστοις ἐλεν* in Plato, *τεθηκῶς εἰης* and *δεδοκῶτες ἐλεν* in Demosthenes. *ἐσταίην* is poetical.

765. Imperative.—*ἔσταθι* is poetical.

766. Infinitive and Participle.—*ἐστάσαι* and *ἐστώς* are much more common than *ἐστηκέναι* and *ἐστηκώς*.

PERFECT MIDDLE (PASSIVE)

767. *τέθειμαι* even in composition is rare and is unknown on Attic inscriptions. For the pass. perf. *κείμει* (791) was used. Doric has *τέθειμαι*.

IRREGULAR MI-VERBS

768. *εἰμί* (*ἐσ*-, cp. Lat. *es-se*) *am* has only the present and future systems.

760 D. Hom. has *θέμεναι, θέμεν; στήμεναι; δόμεναι, δόμεν*; and *θεῖναι, στήναι, δοῦναι*. Dor. has *θέμεν, δόμεν, στάμεν*.

766 D. Hom. has *ἐστάμεναι* and *ἐστάμεν, ἐσταώς, -αῖος*. Hdt. has *ἐστεώς, -εῶτος*. Doric has *-εῖα* for *-νῖα* (*ἐσταῖεῖα*).

768 D. 1. Homer has the following forms:

Pres. ind. 2 sing. *ἐσσί* and *εἰς*, 1 pl. *εἰμέν*, 3 pl. (*εἰσί*, and) *ἔασι* not enclitic.

Imperf. *ἦα, ἦα, ἔον*, 2 sing. *ἦσθα, ἔησθα*, 3 sing. *ἦεν, ἔην, ἦην, ἦν* (rare), 3 pl. *ἦσαν, ἔσαν*; iterative (496) *ἔσκον* (for *ἐσ-σκον*).

PRESENT					IMPERFECT
	Indicative	Subjunctive	Optative	Imperative	Indicative
Sing. 1	εἰμί	ᾧ	εἴην		ἦ or ἦν
2	εἶ	ᾗς	εἴης	ἔσθι	ἦσθα
3	ἐστί	ᾗ	εἴη	ἔστω	ἦν
Dual 2	ἐστόν	ᾗτον	εἴητον or εἴτον	ἔστων	ἦστων
3	ἐστόν	ᾗτον	εἴητην or εἴτην	ἔστων	ἦστην
Plur. 1	ἐσμέν	ᾧμεν	εἴημεν or εἴμεν		ἦμεν
2	ἐστέ	ᾗτε	εἴητε or εἴτε	ἔσθε	ἦτε or ἦσθε (rare)
3	εἰσὶ	ᾧσι	εἴησαν or εἴω	ἔστων	ἦσαν
Infinitive	εἶναι	Participle ὢν, οὖσα, ὄν, gen. ὄντος, ούσας, ὄντος, etc. (305)			

FUTURE (with middle forms)

ἵσταμαι, ἵστη (or ἵσται), ἵσται, ἵστασθον, ἵστασθον, ἐσόμεθα, ἵστασθε, ἵσονται, opt. ἐσόμεην, inf. ἵστασθαι, part. ἐσόμενος, -η, -ον.

a. The imperative 3 pl. ἕστωσαν occurs in Plato and Demosthenes; ὄντων in Plato and on inscriptions.

b. In composition ὢν retains its accent, as ἀπὼν, ἀποῦσα, ἀπόντος, etc.; and so ἔσται, as ἀπέσται (428 e).

769. The optative forms εἴημεν, εἴητε, εἴησαν are found only in prose writers. εἴμεν occurs in poetry and Plato, εἴτε only in poetry, εἴεν in poetry and prose and more frequently than εἴησαν.

770. The indicative εἰμί is for *ἐσ-μι (37); εἶ is for *ἐσσι (originally ἐσ-σί, 463 b); ἐσ-τί retains the original ending τι; εἰσὶ is for (σ-)εἰσι, cp. Lat. *sunt*; ἐσμέν, with σ before μ despite 105; the σ is due to the influence of ἐστέ. The subjunctive ᾧ is for ἔω, from ἐσ-ω; the optative εἴην is for ἐσ-ιην; εἴμεν for ἐσ-ιμεν, cp. Lat. *simus*. The infinitive εἶναι is for ἐσ-ναι; the participle ὢν is for ἔων, from ἐσ-ων.

Subj. ἔω, ἔης, 3 sing. ἔη, ἔησι, ᾗσι, 3 pl. ἔωσι (twice ὦσι); μέτειμι has 1 sing. μετέω, and μετέω (with metrical lengthening).

Opt. εἴην, etc., also ἔου, ἔοι; Imper. 2 sing. ἔσ-σο (middle form), ἔστω, 3 pl. ἔστων. Inf. εἶναι and ἔμμεναι (for ἐσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν.

Part. ἔων, ἐούσα, ἐόν, etc., rarely the Attic forms.

Fut. often with σσ: ἕσσομαι and ἕσομαι; 3 sing. ἕσεται, ἕσται, ἕσσεται, also ἔσσειται (as in Dor.), ἕσσεσθαι, ἔσσομένος.

2. Herodotus has pres. ind. 2 sing. εἶς, 1 pl. εἰμέν; imperf., the Attic forms and ἔα, 2 sing. ἔας, 2 pl. ἔατε; iterative ἕσκον; subj. ἔω, ἔωσι; opt. once ἐν-έοι, εἴησαν, less freq. εἴεν; part. ἔων.

3. Dor. pres. ind. 1 sing. ἡμί and εἰμί, 2 sing. ἐσσί, 1 pl. ἡμέτς and εἰμέτς (Pind. εἰμέν), 3 pl. ἐστί; imperf. 3 sing. ἦς (for ἦσ-τ), 1 pl. ἦμες, 3 pl. ἦσαν and ἦν; inf. ἦμεν, εἰμεν; part. ἔων and fem. ἕασσα, pl. ἕντες. Fut. ἐσσεύμαι, -ῆ, -ῆται or -εἴται, ἐσσοῦνται (540 D.).

4. Aeolic ἕμμι out of ἐσμι; imper. ἕσσο, part. ἕων, ἕσσα (Sappho); imperf. ἕον.

771. Old Attic *ῆ* is from *ῆα* (Hom.) = *ῆσμι*, i.e. *ῆσ-* augmented + the secondary ending *μ*, which becomes *a* by 35 c. *ῆς* for *ῆσθα* is rare. The 3 pl. was originally *ῆν*, contracted from *ῆεν* (Hom.); this *ῆν* came to be used as 3 sing. By analogy to *ῆμεν ῆστε* the 1 sing. *ῆν* was formed.

772. Inflected according to the *ω*-conjugation are the subjunctive, the participle *ῶν*, and several dialect forms.

773. εἶμι (*i-*, *ei-*; cp. Lat. *i-re*) *go* has only the present system.

	PRESENT				IMPERFECT
	Indicative	Subjunctive	Optative	Imperative	Indicative
Sing. 1	εἶμι	ῶ	λοιμὲν or λοίην		ῆα or ῆειν
2	εἶ	ῆς	λοις	ῖθι	ῆισθα or ῆεις
3	εἴσσι	ῆη	λοι	ῖτω	ῆειν or ῆει
Dual 2	ῖτον	ῖητον	ῖιτον	ῖτον	ῖτον
3	ῖτον	ῖητον	ῖοίτην	ῖτων	ῖτην
Plur. 1	ῖμεν	ῖμεν	ῖοιμεν		ῖμεν
2	ῖτε	ῖητε	ῖοιτε	ῖτε	ῖτε
3	ῖσσι	ῖωσι	ῖοιεν	ῖόντων	ῖσαν or ῖεσαν

Infinitive: *ἰέναι*. Participle: *ῶν*, *λοῖσα*, *ῶν*, gen. *ῶντος*, *λοῖσης*, *ῶντος*, etc.

Verbal Adjectives: *ῖός* (poet.), *ῖτός*, *ῖητός*.

a. The imperative 3 pl. *ῖωσαν* occurs rarely in Xenophon and Plato.

b. The participle *ῶν* is accented like a second aorist. The accent of the simple form of participle and infinitive is kept in composition, as *παριῶν*, *παριούσα*, *ἀπείναι*. Otherwise the compounds have recessive accent so far as the rules allow: *πάρειμι*, *ἀπείσι*, but *ἀπῆα*, *προσῆμεν*.

774. *εἶμι* in the indicative present means *I shall go*, *I am going*. See 1880. For *I go* *ἔρχομαι* is used in the present indicative, but not (in prose) in the imperfect, or in the other moods. The scheme of moods and tenses is as follows: Present: indic. *ἔρχομαι*, subj. *ῶ*, opt. *λοιμὲν* or *λοίην*, imper. *ῖθι*, inf. *ἰέναι*, part. *ῶν*. Imperfect: *ῆα*. Future: *εἶμι*, *ἔλευσόμεν*, *ἔλευσεσθαι*, *ἔλευσόμενος*.

775. In the imperfect the older prose writers usually have *ῆα*, *ῆισθα*, *ῆειν*, the later have *ῆειν*, *ῆεις*, *ῆει*. The plural forms *ῆοιμεν* and *ῆειτε* are not classical. Prose writers seem to prefer *ῆεσαν* to *ῆσαν*. The *η* here is the stem *ει* augmented.

776. The part., the subjv., and the opt. are inflected with the thematic vowel; and so also some of the dialectical forms.

773 D. Hom. has 2 sing. *εἰσθα* (Hesiod *εἶς*); subj. *ῖσθα* and *ῖης*, *ῖσιν* and *ῖη*, *ῖομεν* and *ῖομεν*; opt. *ῖοίη* and *ῖοι*; infin. *ῖμεναι*, *ῖμεν*, and *ῖέναι* (twice). Imperf.: 1 sing. *ῆια*, *ἀνῆιον*, 3 sing. *ῆιε*, *ῆε*, *ῆει* (at the verse-end, *ῆε*?), *ῖε*; dual *ῖηη*, pl. *ῖομεν*, *ῆισαν*, *ῖπῆσαν*, *ῖσαν*, *ῆιον*. For *ῆια*, *ῆιε*, *ῆισαν* some write *ῆεα*, *ῆεε*, *ῆεσαν*. Future: *εἰσομαι* Ω 462, ο 213. *ῖεσομαι* Ξ 8 and *ῖεσάτο*, *ῖεῖσάτο* probably come from *ῖεμαι* strive (778).

Hdt.: *ῆια*, *ῆιε*, *ῆισαν* (Mss.), but *η* for *ηι* is correct.

777. ἔημι (έ-, ῆ-) *send* is inflected nearly like τίθημι (p. 135). The inflection of the present and second aorist systems is as follows:

	ACTIVE			MIDDLE (PASSIVE)		
	INDICATIVE			INDICATIVE		
	Pres.	Imperf.	Second Aor.	Pres.	Imperf.	Second Aor.
S. 1	ἔημι	ἔην	(ῆκα)	ἐμαί	ἐμην — εἶμην	
2	ἔης, εἰς (746 b)	ἔης (746 b)	(ῆκας)	ἔσαι (465 a)	ἔσο — εἶσο	
3	ἔησσι	ἔει	(ῆκε)	ἔσται	ἔστω — εἶτω	
D. 2	ἔστον	ἔστον	— εἶτον	ἔσθων	ἔσθων — εἶσθων	
3	ἔστων	ἔστην	— εἶτην	ἔσθων	ἔσθην — εἶσθην	
P. 1	ἔμεν	ἔμεν	— εἶμεν	ἐμέθα	ἐμέθα — εἶμεθα	
2	ἔτε	ἔτε	— εἶτε	ἔσθε	ἔσθε — εἶσθε	
3	ἔωσι (463 d)	ἔσαν	— εἶσαν	ἔνται	ἔντω — εἶντω	

SUBJUNCTIVE

S. 1	ἔῃ	— εἴ	ἐῃμαι	— εἶμαι
2	ἔῃς	— ῆς	ἔῃ	— ῆ
3	ἔῃ	— ῃ	ἔῃται	— ῃται
D. 2	ἔῃτων	— ῃτων	ἔῃσθων	— ῃσθων
3	ἔῃτων	— ῃτων	ἔῃσθων	— ῃσθων
P. 1	ἔῃμεν	— εἶμεν	ἐῃμεθα	— εἶμεθα
2	ἔῃτε	— ῃτε	ἔῃσθε	— ῃσθε
3	ἔῃσι	— εἶσι	ἐῃνται	— εἶνται

OPTATIVE

S. 1	ἔλην	— εἶην	ἐλέμην	— εἶμην (758 c)
2	ἔλῃς	— εἶῃς	ἐλεῖο	— εἶο
3	ἔλῃ	— εἶῃ	ἐλῆτω	— εἶτω
				(— οἶτω)
D. 2	ἔλτων or ἐλήτων	— εἶτων or — εἶητων	ἐλίσθων	— εἶσθων
3	ἔλτην or ἐλήτην	— εἶτην or — εἶήτην	ἐλίσθην	— εἶσθην

777 D. 1. In Hom. ἔημι usually has the initial *i* short. *Present*: -εἶς, ἔησι and -εἶ, εἶσι from *ie-vri*, inf. *λέμεναι* and -λέμεν. *Imperf.*: -εἶν, -εἶς, -εἶ, 3 pl. *ἔν*. *Future*: ἔσω, once ἀν-έσει. *First Aorist*: ἔκα and ἔηκα, ἐνέκαμεν once, ἔκαν once. *Second Aorist*: for the augmented *ei*-forms Hom. has usually the unaugmented *i*; as ἔσαν, ἔντω. In the subjunctive *μεθεῖω*, *μεθήῃ*, *ἀφῆῃ*, *μεθῶμεν*.

2. Hdt. has -εἶ (accented -εἶ), εἶσι, imperf. -εἶ, perf. ἀνέωνται for ἀνείνται, part. με-μετ-ι-μένος for μεθειμένος.

3. Dor. has perf. ἔωκα, ἔωμαι.

P. 1	ἵεμεν or ἵεημεν	— εἰμεν or ἵεμεθα — εἰημεν	— εἰμεθα (— οἰμεθα)
2	ἵετε or ἵεητε	— εἰτε or ἵεσθε — εἰητε	— εἰσθε (— οἰσθε)
3	ἵεν or ἵεσαν	— εἰν or ἵεντο — εἰσαν	— εἰντο (— οἰντο)

IMPERATIVE

S. 2	ἵε (746 b)	— ἵε	ἵεσθω	— οἶ
3	ἵετω	— ἵετω	ἵεσθω	— ἵεσθω
D. 2	ἵετον	— ἵετον	ἵεσθον	— ἵεσθον
3	ἵετων	— ἵετων	ἵεσθων	— ἵεσθων
P. 2	ἵετε	— ἵετε	ἵεσθε	— ἵεσθε
3	ἵεντων (466. 2, b)	— ἵεντων	ἵεσθων (466. 2, b)	— ἵεσθων

INFINITIVE

ἵεναι	— εἶναι	ἵεσθαι	— ἵεσθαι

PARTICIPLE

ἵεις, ἵεσα, ἵεν	— εἷς, — εἷσα, — ἵν ἵέμενος	— ἵμενος

Future : — ἵσω in prose only in composition ; — ἵσομαι only in composition.
 First Aorist : ἵκα in prose usually in comp., — ἡκάμην ; both only in the indic.
 Perfect Active : — εἶκα only in composition.
 Perfect Middle (Passive) : — εἶμαι (plup. — εἶμην), — εἶσθε, — εἶσθαι, — εἶμένος, only in composition.
 Aorist Passive : — εἶθην, — ἦσθαι, — ἦσθαι, — ἦσθαι, only in composition.
 Future Passive : — ἦσομαι, only in composition.
 Verbal Adjectives : — ἵεός, — ἵεός, only in composition.

778. Since ἵημι 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. ἵμαι (ἵεμαι) *strive*, a meaning that ἵμαι occasionally shows in Attic. ἵμαι meaning *hasten* occurs only in the present and imperfect.

779. εἰ is for ε + ε in the second aorist active (ἐ-ε-μεν = εἶμεν), perfect active (ἐ-ε-κα = εἶκα), perfect middle (ἐ-ε-μαι = εἶμαι), second aorist passive (ἐ + ἐ-θην = εἶθην). In the aorists εἰ is the augment, in the perfects the first εἰ is the reduplication of the weak stem ἐ-. The first aorist ἡ-κα has the strong stem form. Present subj. ἵω, ἵης, etc., are for ἵω, ἵης, etc. ; aor. subj. -ῶ, -ῆς, etc., are for -ῶ, -ῆς, etc.

780. Much confusion exists in the Mss. as regards the accentuation. Thus for ἵεῖς we find ἵεῖς, and in Hom. *ἵεῖς* (present), as if from ἵω. See 746 c.

781. For ἀφίετε, ἀφίετε and προῖτε, προῖτε, προῖτε (also accented *πρό-οιτε*, etc.) see 746 c.

782. The imperfect of ἀφίημι is either ἀφίην or ἡφίην (450).

783. φημί (φα-, φη-, cp. Lat. *fū-ri*) *say, say yes, or assent* is inflected in the present as follows:

	PRESENT			IMPERFECT
	Indic.	Subj.	Opt.	
Sing. 1	φημί	φῶ	φαίην	ἔφην
2	φῆς	φῆς	φαίης	ἔφησθα or ἔφης
3	φησί	φῆ	φαίη	ἔφη
Dual 2	φατόν	φῆτον	not found	ἔφατον
3	φατόν	φῆτον	not found	ἔφάτην
Plur. 1	φαμέν	φῶμεν	φαίμεν or φαίημεν	ἔφαμεν
2	φατέ	φῆτε	φαίητε	ἔφατε
3	φασί	φῶσι	φαίεν or φαίησαν	ἔφασαν

Infinitive: φάναι; Participle: poet. φᾶς, φᾶσα, φάν (Attic prose φάσκων); Verbal Adjective: φάτος (poet.), φάτος.

Future: φήσω, φήσῃς, φήσω.

First Aorist: ἔφησα, φήσω, φήσαιμι, —, φήσαι, φήσῃς.

Perfect Passive Imperative: πεφάσθω *let it be said*.

784. All the forms of the present indicative except φῆς are enclitic (181 c). — In composition σύμφημι, σύμφης (but the Mss. often have συμφῆς and συμφῆς), συμφῶ, σύμφαθι.

785. In the optative φαῖτε does not occur, perhaps by chance (461, 683 a). φαίμεν, φαίεν are ordinary Attic; φαίημεν, φαίησαν are rare.

786. Middle forms in present, imperfect, and future are dialectic.

787. οὐ φημι means *refuse* (Lat. *nego*). In the meaning *assert*, φάσκω is commonly used outside of the indicative. In the meaning *say often*, φάσκω is used. ἔφησα and φήσω are aor. and fut. in the meanings *say yes* and *assent*. ἔφην, ἔφη (and φάναι) often correspond to Lat. *inquam, inquit*.

788. ἔφην and φῶ, φαίην may have an aoristic force. ἔφην and poet. ἐφάμην are both imperfect and second aorist.

783 D. 1. Hom. has φῆσθα for φῆς; subj. φῆη and φῆσι (463 c. D) for φῆ; imperf. ἔφην, φῆν, ἔφησθα, φῆσθα, φῆς, φῆς, 3 s. ἔφην, rarely φῆ, 1 pl. φάμεν, 3 pl. ἔφασαν, φάσαν, ἔφαν, φάν.

2. Doric φάμι, φάτι, φάτι; imperf. ἔφᾶ, φᾶ; inf. φάμεν; fut. φάσω, φάσομαι; aor. ἔφᾶσα.

3. Aeolic φάμι or φαῖμι, φαῖσθα, 3 s. φαῖσι, 3 pl. φαῖσι.

786 D. Middle forms of φημί are rare or unknown in Attic (Plato has perf. imper. πεφάσθω), but common in other dialects; yet the pres. indicative middle is rare. Hom. has imperf. ἐφάμην, ἔφατο or φάτο, etc., imper. φάο, φάσθω, etc., inf. φάσθαι (and in choral poetry), part. φάμενος (also in Hdt.). These middle forms are active in meaning.

789. ἵμαι (ἵσ-) *sit* is inflected only in the present system. The σ of the verb-stem appears only before -ται, -το.

PRESENT			IMPERATIVE		IMPERFECT	
ἵμαι		ἵμεθα			ἵμην	ἵμεθα
ἵσαι	ἵσθον	ἵσθε	ἵσο		ἵσο	ἵσθον
ἵσται	ἵσθον	ἵνται	ἵσθω, etc.		ἵστο	ἵσθην
						ἵντο

The subjunctive and optative are wanting; present infinitive ἵσθαι; participle ἵμενος.

a. Uncompounded ἵμαι occurs only in Epic, tragedy, and Herodotus. The missing tenses are supplied by ἕζομαι, ἕζω and ἕζομαι.

790. In place of ἵμαι we find usually κάθ-ημαι in Attic prose and comedy. κάθ-ημαι sometimes is perfect in meaning (*I have sat, I have been seated*). The σ of the verb-stem does not appear except before -το.

PRESENT				IMPERFECT	
	Indicative	Subjunctive	Optative	Imperative	Indicative
S. 1	κάθημαι	καθῶμαι	καθόμην		ἐκαθήμην (450) ὁρ καθήμην
2	κάθησαι	καθῇ	καθοίω	κάθησο	ἐκάθησο καθήσο
3	κάθηται	καθῆται	καθόιτο	κάθησθω	ἐκάθητο καθήστο or καθήτο
D. 2	κάθησθον	καθῆσθον	καθόισθον	κάθησθον	ἐκάθησθον καθήσθον
3	κάθησθον	καθῆσθον	καθόισθην	κάθησθων	ἐκαθήσθην καθήσθην
P. 1	καθήμεθα	καθόμεθα	καθόμεθα		ἐκαθήμεθα καθήμεθα
2	καθήσθε	καθῆσθε	καθοίσθε	κάθησθε	ἐκάθησθε καθήσθε
3	κάθηνται	καθώνται	καθόιντο	κάθησθων	ἐκάθηντο καθήντο

Infinitive: καθήσθαι; Participle: καθήμενος.

a. The imperative has κάθον in comedy for κάθησο. In the imperfect ἐκαθήμην is used about as often as καθήμην.

b. The missing tenses are supplied by καθέζομαι, καθίζω, καθίζομαι.

791. κείμει (κει-) *lie, am laid*, regularly used in the present and imperfect instead of the perfect and pluperfect passive of τίθημι *place*.

789 D. Hom. has εἶται, and ξεται (twice), εἶατο, and ξατο once (once ἦτο). ἦ- is probably the correct spelling for εἰ-.

790 D. Hom. has 3 pl. καθέλατο (καθήατο?). Hdt. has κατέαται, κατέατο; καθῆστο not καθήτο.

791 D. Hom. has 3 pl. pres. κείται, κέεται, κέονται; imperf. κείντο, κέατο, κέατο, iter. κέσκετο; subj. κῆται, and κείται for κε(ι)-ε-ται; fut. κέισομαι.

Hdt. has 3 sing. pres. κέεται and κείται, 3 pl. κέαται; imperf. ἔκειτο, pl. ἐκέατο.

	PRESENT				IMPERFECT
	Indic.	Subj.	Opt.	Imper.	Indic.
Sing. 1	κεῖμαι				ἐκέμην
2	κεῖσαι			κέσσο	ἐκείσο
3	κεῖται	κείται	κείτο	κέσθω	ἐκείτο
Dual 2	κεῖσθον			κεῖσθον	ἐκείσθον
3	κεῖσθον			κεῖσθων	ἐκείσθων
Plur. 1	κεῖμεθα				ἐκέμεθα
2	κεῖσθε	(δια)κείσθε		κεῖσθε	ἐκείσθε
3	κείνται	(κατα)κείνται	(προσ)κείντο	κεῖσθων	ἐκείντο

Infinitive: *κεῖσθαι*; Participle: *κεῖμενος*.

Future: *κείσομαι*, *κείσῃ* or *κείσει*, *κείσεται*, etc.

a. In the subjunctive and optative *κει-* becomes *κε-* before a vowel (43).

b. Compounds have recessive accent in the present indicative and imperative: *παράκειμαι*, *παράκεισο*, but *παρακείσθαι*.

792. *ἡ-μί* (cp. Lat. *a-io*) *say* occurs only in the present and imperfect 1 and 3 sing., and is used in parentheses (as Lat. *inquam*, *inquit*).

Forms: *ἡμί*, *ἡσί*; *ἦν*, *ἦ*. Examples: *παῖ, ἡμί, παῖ boy, I say, boy!* (emphatic repetition). *ἦν δ' ἐγὼ said I, ἦ δ' εἰ said he* (1113).

793. *χρή* *it is necessary* is really an indeclinable substantive meaning *necessity* with the verb understood. In the present indicative *ἐστί* is to be supplied. Elsewhere *χρή* unites with the form of the verb to be supplied; as subj. *χρή* (*χρή* + *ῆ*), opt. *χρεῖη* (*χρή* + *ειη*), inf. *χρήναι* (*χρή* + *εἶναι*), part. indeclinable *χρών* (*χρή* + *ον*); imperf. *χρήν* (*χρή* + *ῆν*), and less commonly *ἐχρήν* with an augment because the composite character of *χρήν* was forgotten, fut. *χρήσται* (*χρή* + *ῥσται*).

a. *ἀπὸχρη* *it suffices* has pl. *ἀποχρώσι*, part. *ἀποχρών*, *-χρώσα*, *-χρών*, imperf. *ἀπέχρη*, fut. *ἀποχρήσει*, aor. *ἀπέχρησε*.

794. *οἶδα* (*ιδ*, *ειδ-ε*, *οἶδ* originally with *ε*; cp. Lat. *video*) *know* is a second perfect with the meaning of a present, and formed without reduplication. The second perfect and second pluperfect are inflected as follows:

792 D. Hom has *ῆ*, Doric *ῆτι*, Aeolic *ῆσι*.

793 D. Hdt. has *χρή*, *χρήν*, *χρήναι*, but *ἀποχρῶ*, *ἀποχρᾶν*.

794 D. 1. Hom. has *οἶδας* α 337, *ἰδμεν*, *ἰδᾶσι* (*ἰσᾶσι* for *ἰδᾶσι*; I 36); subj. *εἰδέω* τ 236 and *ἰδέω* (? ζ 235), *εἰδομεν* and *εἰδετε* with short thematic vowels; inf. *ἰδμεναι*, *ἰδμεν*; part. *εἰδυῖα* and *ἰδυῖα*. Pluperf. *ἦδεα*, *ἦδησθα* τ 93, *ἦλδεις* (-ης ?) X 280 with *η* as augment (433), *ἦδη*, *ἦδεε*, *ἦλδει* ε 208, 3 pl. *ἴσαν* for *ἰδ-σαν*. Fut. *ἴσομαι*, inf. *εἰδησόμεν* and *-σειν*.

2. Hdt. has *οἶδας*, *ἰδμεν* and *οἶδαμεν* (rarely), *οἶδᾶσι*, subj. *εἰδέω*, plup. *ἦδεα*, *ἦδεε* (ῖδει ?), *-ῖδέατε*, *ῖδεσαν*, fut. *εἰδήσω*.

3. Dor. has *ἰδᾶμι* (pl. *ἰσαμεν*, *ἰσαντι*) and *οἶδα*. Boeotian has *ἴτω* for *ἴτω*. Aeolic has *φοῖδημι* and *οἶδα*.

		SECOND PERFECT			SECOND PLUPERFECT	
	Indic.	Subj.	Opt.	Imper.	Indic.	
Sing. 1	οἶδα	εἰδῶ	εἰδείην		ἦδη	or ἦδειν
2	οἶσθα	εἰδῆς	εἰδείης	ἴσθι	ἦδησθα	or ἦδεις
3	οἶδε	εἰδῆ	εἰδείη	ἴστω	ἦδει(ν)	
Dual 2	ἴστων	εἰδήτων	εἰδείτων	ἴστων	ἦστων	
3	ἴστων	εἰδήτων	εἰδείτην	ἴστων	ἦστην	
Plur. 1	ἴσμεν	εἰδῶμεν	εἰδείμεν or εἰδείημεν		ἦσμεν	or ἦδεμεν
2	ἴσθε	εἰδέητε	εἰδείτε	εἰδείητε	ἦσθε	ἦδετε
3	ἴσσι	εἰδῶσι	εἰδείν	εἰδείσαν ἴστων	ἦσαν	ἦδισαν

Infinitive εἰδέναι; Participle εἰδώς, εἰδύς, εἰδός (309); Verbal Adj. ἴστίος; Future εἰσομαι. Compound σύνοιδα *am conscious of*.

795. The verb-stem has the meaning *find out*; hence the perfect οἶδα means *I have found out* and hence *I know*.

796. In Ionic and late Greek we find οἶδας, οἶδαμεν, etc. These forms are rare in Attic. οἶσθας occurs in comedy.

797. In the optative dual and plural prose writers have either the shorter or the longer forms; the poets only the shorter forms.

798. Pluperfect ἦδεν, ἦδεις occur in later Attic (Demosthenes), but are suspicious in earlier writers. ἦδειςθα occurs in the best Mss. of Plato and elsewhere, but it is less correct Attic. ἦδης is incorrect. ἦδει is rare. ἦστων, ἦστην are almost entirely poetic. In the plural ἦδειμεν, ἦδετε, ἦδισαν are post-classical. ἦδεμεν, ἦδετε occur rarely in the Attic poets.

799. οἶσθα is from οἶδ + θα; ἴστε from ἴδ + τε; ἴσθι from ἴδ + θι (83). ἴσμεν (older ἴδμεν) gets its σ from ἴστε (87). ἴσσι is from ἴδ + σσιν, with σ from (Hom.) ἴσαν = ἴδ-σαν with the ending -σαν (cp. εἰῶσι 704 d). ἦδη is for ἡ-εἰδη with η as augment (433).

PECULIARITIES IN THE USE OF THE VOICE-FORMS, ETC.

800. Some verbs in the present appear in classical Greek in the active voice only, as βαίνω *go*, ἔρπω *creep*, τρέω *tremble*; others in the middle only, as ἀλλομαι *leap*, βούλομαι *wish*, κάθημαι *sit*, κείμει *lie*.

801. Outside of the present some active verbs show middle forms especially in the future, as βήσομαι *shall go*, ἀκούσομαι *shall hear* (805); and some verbs exclusively or chiefly deponent show active forms especially in the perfect, as γίγνομαι *become* γέγονα, μαίνομαι *rage* μέμνηνα, δέρομαι *poet.*, 2 aor. ἔδρακον, perf. δέδορκα.

802. For the passive voice the middle forms sufficed in most cases; many middle futures are still used passively (807), as ἀδικήσο-

802 D. Hom. has ἐκτάμην *was killed*, ἐσχόμην *was stayed*. Cp. also ἠδεσάμην and αἰδεσθην (αἰδέομαι *respect*), δίστατο and ὤσθην (οἶομαι *think*), ἐχολώσάμην and ἐχολώθην (χολῶ *enrage*).

μαι *shall be wronged*; and traces of the passive use of the aorist middle appear in Hom., as *ἔβλητο was hit*. This use was largely abandoned when -ην and -θην came to be used as special marks of the passive. Originally neither -ην nor -θην was passive in meaning.

803. The second aorist in -ην is primarily intransitive and shows active inflection (as *ἔστην stood*). Many so-called passive forms are in fact merely intransitive aorists of active verbs, as *ἔρρῳην* from *ῥέω flow*, *κατεκλίνην* from *κατακλίνω lie down*, and do not differ in meaning from the aorists of deponent verbs, as *ἐμάτην* from *μαίνομαι rage*.

804. The aorists in -θην that are called passive are often active or middle in meaning, as *ἤσθην took pleasure in* from *ἡδομαι*, *ἤσχύνθην felt ashamed* from *αἰσχύνω disgrace*, *αἰσχύνομαι am ashamed*; *ὠργίσθην became angry* from *ὀργίζω anger*.

FORMS OF ONE VOICE IN THE SENSE OF ANOTHER

805. **Future Middle with Active Meaning.**—Many verbs have no active future, but use instead the future middle in an active sense: *λαμβάνω take* *λήψομαι*, *γινώσκω know* *γνώσομαι*.

a. Most such verbs denote a physical action, as the action of the vocal organs; the action of the organs of sight, hearing, smell, touch; the action of throat, mouth, lips; bodily activity in general, voluntary or involuntary; and other aspects of the physical side of human organism.

806. In the following list of active verbs with middle futures those marked * have also an active future; those marked † sometimes have an active future in late Greek. All verbs adding -α- to form the present stem (523, b, c) have a middle future except *αὔξανω*, *λαμβάνω*, *ὀφλισκάνω*. Verbs denoting praise or blame usually have both an active and a middle future.

*ᾄδω	†βοάω	εἰμί	*κλάζω	οἶδα	πίπτω	*τίκτω
†ἀπούω	†γελάω	*ἐμέω	*κλαίω	†οἰμῶω	πλέω	†τλάω (ἐτλην)
ἀλαλάζω	*γῆράσκω	*ἐπαιρέω	κράζω	ὀλολύζω	πρέω	τρέχω
†ἀμαρτάνω	γηρῶω	ἐρυγγάνω	†κῶπτω	†δμῶμι	*ποθέω	τρώγω
†ἀπαντάνω	γινώσκω	ἐσθίω	†κωκῶω	δράω	ρέω	τυγχάνω
†ἀπολαύω	*γρόζω	θαυμάζω	λαγχάνω	ὀτοτύζω	*ροφέω	τωθάζω
*ἀρπάζω	δάκνω	*θέω	λαμβάνω	οὐρέω	†σιγῶω	φεύγω
βαδίζω	δεῖδω	*θιγγάνω	λάσκω	παίζω	†σιωπάω	*φθάω
βαίνω	(see 703)	-θησκω	μανθάνω	πάσχω	σκόπτω	χάσκω
†βιόω	-διδράσκω	θρῶσκω	*νέω	†πῆδῶω	†σπουδάζω	χέζω
*βλέπω	*διώκω	κάμνω	ρέω	σιώμι	τίνω	(late) *χωρέω
βλώσκω	*ἐγκωμιάζω	κι(γ)χάνω				

a. Compounds of *χωρέω* with *ἀπο-*, *συγ-*, *παρα-*, *προσ-* have both active and middle futures; other compounds have only the active futures.

807. **Future Middle with Passive Meaning.**—In many verbs the future middle has the meaning of the future passive, as *ἀδικέω wrong*, *ἀδικήσομαι shall be wronged*.

808. The following verbs commonly use the future middle in a passive sense. (All of these have the future passive in late Greek, except ἀμφισβητέω, εἶω, εἰργω, ἐπεδρεύω, οἰκέω, παιδαγωγέω, προαγορεύω, στρεβλώω, στυγέω.)

ἀγνοέω not to know	εἰργω shut	μαστιγώνω whip	στρεβλώω rack
ἀγωνίζομαι contend	ἐκπλύνω wash out	οἰκέω inhabit	στυγέω hate (poet.)
ἀδικέω wrong	ἐπεδρεύω lie in wait	ὁμολογέω agree	ταράττω disturb
ἀμφισβητέω dispute	for	ὀνειδίζω reproach	τηρέω guard
ἀπολγνύμι open, C.I.A.	ἐπιβουλεύω plot	παιδαγωγέω educate	τρέφω nourish
2. 1064 (not found in literature)	against	πολεμέω wage war	τρέβω rub
ἀρχω rule	ἐχθαίρω hate	προαγορεύω foretell	ὕω rain
διδάσκω teach	ἐχω have		φιλέω love
εἶω permit	θεραπιάω lend		φυλάττω guard
	κωλύω prevent	σταθμάω measure	

809. Some verbs use in a passive sense both a future middle form and a future passive form; on the difference in meaning see 1738.

ἀγω lead, ἀξομαι, ἀχθήσομαι.	μαρτυρέω bear witness, μαρτυρήσομαι, μαρτυρηθήσομαι.
ἀπατάω deceive, ἀπατήσομαι, εξαπατηθήσομαι.	πολιορκέω besiege, πολιορκήσομαι, πολιορκηθήσομαι.
αὐξάνω increase, αὐξήσομαι, αὐξηθήσομαι.	πράττω do, πράξομαι (rare), πράχθῃσομαι.
βλάπτω hurt, βλάψομαι, βλαβήσομαι.	στερέω deprive, ἀποστερήσομαι, ἀποστερηθήσομαι.
δηλώω manifest, δηλώσομαι, δηλωθήσομαι.	τίμωω honour, τιμήσομαι, τιμηθήσομαι.
ζημιώω fine, ζημιώσομαι, ζημιωθήσομαι.	ὕβριζω insult, ὑβριούμαι, ὑβρισθήσομαι.
καλέω call, καλοῦμαι (rare), κληθήσομαι.	φέρω bear, οἶσομαι, οἰσθήσομαι, κατεπεχθήσομαι.
κηρύττω proclaim, κηρύξομαι (rare), κηρυχθήσομαι.	φρονέω: καταφρονηθήσομαι despise, καταφρονηθήσομαι.
κρίνω judge, κρινούμαι, κριθήσομαι.	ὠφελέω aid, ὠφελήσομαι, ὠφεληθήσομαι.
λέγω say, λέξομαι (tragic), λεχθήσομαι.	
λείπω leave, ἀπολείψομαι, ἀπολειφθήσομαι.	

810. Middle Deponents. — Deponent verbs whose aorists have an active or middle meaning with middle forms are called *middle deponents*. The aorist passive of such verbs, when it occurs, has a passive force. Thus αἰτιάσομαι *accuse*, ἡτιῶσάμην *accused*, ἡτιάσθην *was accused*. Others 813 c.

811. Passive Deponents. — Deponent verbs whose aorists have the passive form but the active or middle meaning are called *passive deponents*; as βούλομαι *wish*, aor. ἐβουλήσθην. The future is usually middle in form. Most passive deponents express mental action of some sort.

812. In the following list verbs marked * have a future passive form and also a future middle form; as διαλέγομαι *converse*, aor. διελέχθην *conversed*, fut. διαλέξομαι and διαλεχθήσομαι *shall converse*. But ἡδομαι *take pleasure in* has only ἡσθήσομαι, and ἡττάομαι *yield to, am worsted* has only ἡττηθήσομαι. Verbs with † have also an aorist middle, but it is less common, or poetic, or late Greek.

- ἰθαμαί *admire*, ἡγάσθην
 *ταῖσθεμαι *feel shame*, ἡδέσθην
 ἄλδομαι (usu. poet.) *wander*, ἡλήθην
 ἰαμύλλομαι *contend*, ἡμύλληθην
 ἰάρομαι *deny*, ἡρήσθην
 *ἐχθόμαι *am grieved*, ἡχθέσθην
 βόλομαι *wish*, ἐβουλήθην (430)
 δέομαι *want*, ἰδέσθην
 δέρομαι (poet.) *see*, ἰδέσθην
 δύναμαι *am able*, ἰδυνήθην (430)
 ἐπαγγίβομαι *oppose*, ἡπαγγιώθην
 ἐπίσταμαι *understand*, ἡπιστήθην
 ἐραμαι *έρω love*, ἡράσθην
 εὐλαβέομαι *am cautious*, ἡελαβήθην
 ἰψδομαι *take pleasure in*, ἡσθην
- *ἡττάομαι *yield to*, ἡττήθην
 (ἐν-)θύμεομαι *consider*, ἐπεθύμηθην
 (προ-)θύμεομαι *am eager*, προεθύμηθην
 *†(δια-)λέγομαι *converse*, διελέχθην
 (ἐπι-)μέλομαι *care for*, ἐπεμελήθην
 (μετα-)μέλομαι *regret*, μετεμελήθην
 (ἀπο-)ροόμαι *despair*, ἀπεροήθην
 *†(δια-)ροόμαι *reflect*, διενοήθην
 (ἐν-)ροόμαι *think of*, ἐνενοήθην
 †(ἐπι-)ροόμαι *think on*, ἐπενοήθην
 †(προ-)ροόμαι *foresee*, provide, προ-
 νοήθην
 οἶομαι *think*, ᾤθην
 φιλοτιμέομαι *am ambitious*, ἐφιλοτιμή-
 θην

a. Some verbs use either the aorist middle or aorist passive without distinction, as ἐναυλίζομαι *divouac*, πᾶγματεύομαι *am engaged in*.

b. Some verbs use both, but prefer the aorist middle, as ἀποκρίνομαι *answer*, ἀπολογέομαι *speak in defence*, μέμφομαι *blame*.

c. Some verbs use the aorist passive in an active or middle sense, as ἀπορέομαι *doubt*, pass. *be disputed*, aor. ἡπορήθην; πειράω *prove*, πειράομαι *try*, aor. ἐπειράθην (less often ἐπειράσμεν), fut. πειράσομαι and πειράσθηςομαι. ἐράω (poet. ἐραμαι) *love* has ἡράσθην *fell in love with*, fut. ἐρασθήσομαι.

§13. Deponents with Passive Meaning. — Some deponent verbs have a passive meaning. This is avoided by good writers in the present and imperfect or future passive, is not frequent in the aorist, but is common in the perfect and pluperfect passive. Thus ἀπεκρίνεται (ἀπεκρίθη) ταῦτα *this answer is (was) made* is not good Greek. Few verbs show the passive meaning in most of these tenses; as ὠνέομαι *buy*, *am bought*, ἐωνήθην *was bought*, ἐώνημαι *have bought, have been bought*.

a. Present and Imperfect: ἀγωνίζομαι *contend*, *am contended for*, βιάζομαι *force*, *am forced*, λυμάλνομαι *maltreat*, *am maltreated*, ὠνέομαι *buy*, *am bought*.

b. Future Passive: ἀπαρτέομαι *deny*, ἀπαρηθήσομαι, ἐργάζομαι *work*, do, ἐργασθήσομαι.

c. Aorist Passive: These verbs (*middle deponents*, 810) have also an aorist middle; the aorist passive is used in a passive sense: ἀγωνίζομαι *contend*, αἰκίζομαι *harass*, αἰνίττομαι *speak darkly*, αἰτιάομαι *accuse*, ἀτέομαι *heal*, βιάζομαι *force*, δέχομαι *receive*, δωρέομαι *present*, ἐργάζομαι *work*, do, ἡγέομαι *lead*, θεάομαι *behold*, ἰάομαι *heal*, κτάομαι *acquire*, λυμάλνομαι *maltreat*, λυβόομαι *abuse*, μίμνομαι *imitate*, ὀλοφρόομαι *lament*, προφασίζομαι *feign an excuse*, χράομαι *use*, ὠνέομαι *buy*. ἀποκρίνομαι has ἀπεκρίνατο *answered*, ἀπεκρίθη *usu. means was separated*.

d. Perfect and Pluperfect: These verbs use the perfect middle in the middle or the passive sense: ἀγωνίζομαι *contend*, αἰνίττομαι *speak darkly*, αἰτιάομαι *accuse*, ἀποκρίνομαι *answer*, ἀπολογέομαι *make a defence*, βιάζομαι *force*, ἐνθύμεομαι *consider*, ἐργάζομαι *work*, do, εὐχομαι *pray*, ἡγέομαι *lead*, κτάομαι

acquire, λωβόμαι abuse, μηχανόμαι devise, μίμωμαι imitate, παρρησιάζομαι speak boldly, πολιτεύομαι act as (discharge the duties of) a citizen, πράγματεομαι am engaged in, σκέπτομαι view, χράομαι use, ὠρέομαι buy.

814. Active Verbs with Aorist Passive in a Middle Sense.—The aorist passive of some active verbs has a reflexive or middle sense, either sometimes or always. Thus εὐφραίνω gladden, ἠϋφράνθην rejoiced, κινέω move, ἐκινήθην was moved or moved myself, φαίνω show, ἐφάνην showed myself, appeared (ἐφάνθη usually was shown).

a. These verbs are often called *middle passives*.

b. The middle and the passive form of the future of such verbs is often found, the middle being frequently preferred.

815. Aorist Passive and Future Middle forms:

αἰσχύνω disgrace, ἤσχυνθην felt ashamed, αἰσχυνοῦμαι	ὀργίζω anger, ὤργισθην became angry, ὀργιῶμαι
ἀνιάω vex, ἠνιάθην felt vexed, ἀνιάσομαι	ὀρμάω incite, ὠρμήθην set out, ὀρμήσομαι
ἐπείγω urge, ἠπείχθην urged, ἐπείξομαι	πειθω persuade, ἐπεισθην obeyed, πεισομαι
εὐφραίνω gladden, ἠϋφράνθην rejoiced, εὐφρανοῦμαι	πλανάω cause to wander, ἐπλανήθην wandered, πλανήσομαι
κινέω move, ἐκινήθην moved (bestirred) myself, κινήσομαι	πορεύω convey, ἐπορεύθην marched, πορεύσομαι
κοιμάω put to sleep, ἐκοιμήθην lay down to sleep, κοιμήσομαι	φοβέω terrify, ἐφοβήθην was afraid, φοβήσομαι
λύπew vex, ἐλύπηθην grieved, λύπησομαι	

a. ἀνάγομαι set sail, κατάγομαι land, ἐπλίζομαι arm myself, ὀρμίζομαι lie at anchor, generally have an aorist middle.

816. Aorist Passive and Future Passive forms:

μνησέω remind, ἐμνήσθην remembered, μνησθήσομαι	σφάλλω trip up, deceive, ἐσφάλην erred, σφαλήσομαι
στρέφω turn, ἐστράφην turned, στραφήσομαι	τήκω cause to melt, ἐτάκην dissolved, τακήσομαι

817. Passive Aorist and Middle and Passive Future forms:

ἀπαλλάττω release, ἀπηλλάγην departed, ἀπαλλάξομαι, ἀπαλλαγθήσομαι.
φαίνω show, ἐφάνην appeared, φανοῦμαι, φανήσομαι (819).

818. Some verbs have a passive aorist rarely in a middle sense; with the middle aorist in a different meaning.

κομίζω bring, ἐκομίσθην betook myself, ἐκομισάμην carried off.
σώζω save, ἐσώθην saved myself (was saved), ἐσωσάμην saved for myself.
ψεύδω deceive, ἐψεύσθην 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.

ἔγνῃμι: trans. *κατάγνῃμι break, -τάξα*; intrans. *κατάγνομαι break, 2 aor. -έαγην*; 2 perf. -έαγα *am broken*.

βαίνο *go*: trans. *βήσω shall cause to go, 1 aor. ἔβησα, Ion. and poet.*; intrans. 2 aor. ἔβην *went*, pf. μέβηκα *have gone, stand fast*.

δύω: trans. *cause to enter, sink, put on, δόσω, ἔδῃσα, δέδῃκα*; intrans. *enter, pass under, δόμαι, δόνω, 2 aor. ἔδυν dived, went down, δέδῃκα have entered, gone down*. In prose usually *καταδύω make sink, κατέδῃσα, καταδόσω; καταδύομαι sink, καταδόσομαι, κατέδυν*. — (Of another's clothes, *ἐνδύω (ἐνέδῃσα)* means *put on*, *ἀποδύω ἐκδύω (ἀπέδῃσα ἐξέδῃσα)* mean *take off*; of one's own clothes, *ἐνδύομαι* and *ἐνέδυν* mean *put on*, *ἀποδύομαι ἐκδύομαι (ἀπέδυν ἐξέδυν)* mean *take off*.

ἐγείρω: trans. *rouse, wake up, ἔγερῶ, ἡγείρω, etc.*; intrans. *ἐγείρομαι wake, am awake, ἐγερθήσομαι, ἡγέρθην, 2 aor. ἡγρόμην awoke, 2 perf. ἡγρήγορα am awake*.

ίστημι *set*: trans. *στήσω shall set, 1 aor. ἔστησα set, ἑστάθην was set, ἵσταμαι set for myself, στήσομαι, ἵστησάμην*. Four active tenses are intrans.: 2 aor. ἔστην (*set myself*) *stood*, pf. ἵστηκα (*have set myself*) *stand, am standing, ἐστώκει stood, was standing, 2 perf. ἵστατον stand, fut. pf. ἵστηξω shall stand*. So also *ἵσταμαι set myself, stand, στήσομαι*.

N. — The same distinction prevails in the compounds: *ἀνίστημι raise up, ἀνέστην stood up, ἀφίστημι set off, cause to revolt, ἀπέστην stood off, revolted, ἀφέστηκα am distant, am in revolt; ἐφίστημι set over, ἐπέστην set myself over, ἐφέστηκα am set over; καθίστημι set down, establish, κατέστην established myself, became established, καθέστηκα am established*. The aorist middle has a different meaning: *κατεστήσατο established for himself; συνίστημι introduce, συναίε, συνέστημεν banded together*.

λείπω *leave*: trans. *λείψω, ἔλιπον, ἔλοιπα have left, have failed, am wanting*. *λείπομαι* mid. = *remain (leave myself)*, pass. = *am left, am left behind, am inferior*; 2 aor. mid. *ἐλιπόμην left for myself* (in Hom. *was left, am inferior*), *λείβομαι will leave for myself, will remain, be left*.

μαίνομαι: trans. *maden, ἐκμαίνω, -μανῶ, -έμνηα*; intrans. *rage, μαίνομαι, μαρούμαι, ἐμάρην, 2 perf. μέμνηα am raging*.

ὀλλύμι: trans. *destroy (perdo), ἀπόλλυμι, -ολῶ, -ώλεσα, -ολώλεκα have ruined (perdidi)*; intrans. *perish (pereu), ἀπόλλυμαι, -ολούμαι, 2 aor. -ωλόμην, 2 perf. -όλωλα am ruined (perii)*.

πείθω: trans. *persuade, πείσω, ἔπεισα, πέπεικα have persuaded, ἐπεισθην, πεισθήσομαι*; intrans. (*persuade myself*) *obey, believe, πείθομαι, πείσομαι, ἐπεισθην, πέπεισμαι am convinced*; 2 perf. *πέποιθα I trust (= πιστεύω)* is rare in prose.

πήγνυμι: trans. *fix, make fast, πήξω, ἔπηξα, ἐπέχθην*; intrans. *am fixed, freeze, πήγνυμαι, παγθήσομαι, ἐπάγην, 2 perf. πέπηγα am fixed, frozen*.

πίνω *drink*: 2 aor. *ἔπιον drank, 1 aor. ἔπιστα caused to drink*.

πλήττω: trans. *terrify, ἐκπλήττω, καταπλήττω, -επλήξα*; intrans. *am affrighted, ἐκπλήττομαι, -επλάγην*.

πράττω *do*: *ἐπείραχα (probably late) have done, ἐπείραγα have fared (well or ill) and have done*.

ρήγνυμι: trans. *break, -ρήξω, ἔρρηξα*; intrans. *break, burst, ρήγνυμαι, -ραγήσομαι, ἐρράγην, 2 perf. ἔρρωγα am broken*.

σβέννυμι: trans. *extinguish, put out, ἀποσβέννυμι, ἀπέσβεσα, ἀπεσβέσθην*; intrans.

be extinguished, go out, ἀποσβέννυμαι, ἀποσβήσονται, ἀπέσβην went out, ἀπέσβηκα am extinguished.

σῆπω: trans. *make rot*; intrans. *rot, σήπομαι, ἐσάτην rotted, 2 perf. σέσηπα am rotten.*

τήκω: trans. *cause to melt*; intrans. *melt, τήκομαι, ἐτάκην, 2 perf. τέτηκα am melted.*

φαίνομαι: trans. *show, φανῶ, ἔφηνα, πέφαγκα have shown, πέφασμαι, ἐφάνθη was shown, made known*; trans. also *show, declare, φαίρομαι, φανοῦμαι, ἐφηνάμην showed (rare and poetic in the simple form; ἀπεφηνάμην declared is common)*; intrans. *show oneself, appear, φαίρομαι, φανήσομαι and φανοῦμαι, ἐφάνην appeared, 2 perf. πέφηνα have shown myself, appeared.* The middle means *show oneself, appear*; the passive, *am shown, am made evident.* φανήσομαι means *shall appear or shall be shown*, and is not very different in sense from φανοῦμαι (but see 1738, 1911).

φθείρω: trans. *destroy, διαφθείρω, -φθερῶ, -έφθειρα, -έφθαρκα*; intrans. *am ruined, διαφθείρομαι, -εφθάρην, -φθαρήσομαι, 2 perf. διέφθορα am ruined in Hom., have destroyed in Attic poetry.*

φύω: trans. *bring forth, produce, φῶσω, ἔφῦσα*; intrans. *am produced, come into being, φδομαι, φῶσομαι, ἔφῶν, 2 perf. πέφῦκα am by nature.*

820. Poetic forms: **ἀραρίσκω** (ἀρ-) *fit, 2 aor. ἤραρον trans. and intrans. — γείνομαι am born, ἐγεινάμην begat. — ἐρείκω rend, 2 aor. ἤρικον trans. rent and intrans. shivered. — ἐρείπω throw down, ἤριπον trans. threw down and intrans. fell. — ἐρνύμην rouse, 2 aor. ὤρορον trans. roused and intrans. have risen. — ἀναγιγνώσκω read, ἀνέγνωσα persuaded in Hdt., 2 aor. ἀνέγνων read, recited.*

821. The following are poetic intransitive second perfects: **ἀρᾶρα** *fit* (ἀραρίσκω *fit, trans.*). — **ἐλπτα** *hope* (Epic **ἐλπω** *cause to hope*). — **κέκηδα** *sorrow* (κήδεω *trouble*). — **ὄρωρα** *have arisen* (ὀρνύμην *rouse*).

PART III

FORMATION OF WORDS

822. Inflected words generally consist of two distinct parts: a stem and an inflectional ending (191):

δῶρο-ν	gift,	stem δωρο-	inflectional ending ν;
λῖο-μεν	we loose,	stem λῖο-	inflectional ending μεν.

a. The inflectional endings of nouns and verbs, and the formation of verbal stems, have been treated under Inflection. The formation of words, as discussed here, deals primarily with the formation of noun-stems, of verbal stems derived from nouns, and of compound words. Uninflected words (adverbs, prepositions, conjunctions, and particles) are mostly of pronominal origin and obscure; such adverbs as show case forms are mentioned in 341 ff.

823. Some stems are identical with roots (*root-stems*, 193) to which only an inflectional ending, or no ending at all, has been added.

βοῦ-ς ox, cow	μῦ-ς mouse	ἵ-ς hog, sow
εἷ-ς one (stem ἐν-)	ναῦ-ς ship	φλόξ flame (φλέγ-ω burn)
θῆρ wild beast (gen. θηρ-ός)	ὄψ voice (stem ὀπ-)	χείρ hand (gen. χειρ-ός)
κλέψ thief (κλέπ-τ-ω steal)	πούς foot (stem ποδ-)	χθών earth (stem χθον-)

824. Most stems are derived from roots by the addition of one or more formative suffixes.

δῶ-ρο-ν	gift,	stem δωρο-	root δω (δί-δω-μι give),	suffix πο-.
γραμ-ματ-εύ-ς	scribe,	stem γραμματεν-	root γραφ,	suffixes ματ and ευ.

a. Most words are therefore built up from root, suffix, and inflectional ending by a process of composition analogous to that seen in compounds (869 ff.), in which the union of the various elements yields an idea different from that seen in each of the parts.

825. A stem is *primary* if only one suffix is added to the root (δῶ-ρο-ν); *secondary*, when more than one suffix is added to the root (γραμ-ματ-εύ-ς).

826. There are two kinds of stems: noun-stems (substantive and adjective) and verb-stems.

827. Words containing a single stem are called *simple* words, as λόγος *speech*; words containing two or more stems are called *compound* words, as λογο-γράφος *speech-writer*.

828. According to the character of the suffix words are called:

- a. Primitive (or Primary):** formed by the addition of a suffix either to a root or to a verb-stem to which a vowel, usually *ε*, has been added (485, 486).

Root *γραφ*: *γραφ-ω* write, *γραφ-ή* writing, *γραφ-ε-ς* writer, *γράμ-μα* something written, *γραμ-μή* line.

Verb-stem *γεν-ε* in *γεν-ε-σθαι* become (*ἐγενόμην*, *γί-γνομαι*): *γένε-σι-ς* genesis, origin; *τερε-ς* (*τέρω* bore): *τέρε-τρο-ν* gimlet, instrument for boring.

- b. Denominative (or Secondary):** formed from a noun-stem (substantive or adjective) or adverb.

γραμ-ματ-ε-ς writer (stem *γραμ-ματ-*, nom. *γράμμα*); *εὐδαιμον-ι-α* happiness (stem *εὐδαιμον-*, nom. *εὐδαιμω*); *δικαιο-σύνη* justice, *δίκαι-ος* just (*δική* right); *φιλ-ι-ος* friendly (*φίλος* dear); *δουλ-έ-ω* enslave (*δούλος* slave); *παλαι-έ-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), *ος* is a primary suffix; 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: *ισχυρός* strong (*ισχύς* strength, *ισχύ-ω* am strong).

c. A primitive word may be formed from a verb-stem which is itself denominative: *ταξεν-τής* Bowman from *ταξέ-ω* shoot with the bow, derived from *τάξ-ω* bow. A primitive may be formed with a suffix derived from a denominative: *φλεγ-υρός* burning (*φλέγ-ω* burn) with *υρος* from *λιγυ-ρός* (*λιγύ-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-νω-ς* bed, from *δεμ-νω-ν* (*δέμ-ω* build, construct).

830. To determine the root all suffixes must be removed from the stem until only that part remains which contains the fundamental idea.

a. Most roots are noun-roots or verb-roots; but originally a root was neither noun or verb (193). Some roots are pronominal, and express direction or position. Greek has many words whose roots cannot be discovered. The form of a root in Greek is not necessarily that which Comparative Grammar shows was common to the cognate languages.

b. Since the origin of many words, even with the help of the cognate languages, is uncertain, we are often at a loss where to make the dividing line between root and suffix. Suffixes are often preceded by a vowel which may be regarded as a part of the suffix or as an expansion of the root (by some scholars regarded as a part of the root itself).

831. Changes of the root-vowel. — **a.** The root-vowel is sometimes strong,

sometimes weak : α, ε (weak ι); εϰ, ου (weak υ); η or ω (weak α or ε). λαίμα remaining, λοιπ-ός remaining, cp. λοιπ-ω, ἑ-λιπ-ον; ζεύγ-ος team, cp. ζεύγ-νύ-μι, ζυγ-όν yoke; σπουδ-ή zeal, σπεύδ-ω hasten; λήθ-η forgetfulness, λαθάρω (λαθ-) forget; ἥθ-ος disposition, ἔθ-ος custom, habit; ρωχ-μός cleft, ῥήγ-νύ-μι break (ῥαγ-, ῥηγ-, ῥωγ-). Cp. 86.

b. ε often varies with ο, sometimes with α; η sometimes varies with ω. γόν-ος offspring, γι-γνομαι (γεν-); τόν-ος tone, τείνω (τεν-) stretch; τραφ-ερός well-fed, τροφ-ή nourishment, τρέφ-ω nourish; δρωγ-ός helping, δότη-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*.

βέ-θ-ρο-ν pedestal, from βαίρω go (βα-); ἔσ-θ-ω (poetical for ἐσθίω) eat, for ἔθ-ω, cp. Ionic ἔθ-ω; πλή-θ-ω (poet.) am full, πληθ-ος crowd, πληθ-ώρα satiety, cp. πῖμα-πλή-μι; στα-θ-μός day's journey, στᾶ-θ-μη a rule, from ἵστημι (στα-); σφα-χ-ω wipe, cp. σμάω wipe. — On the insertion of σ, see 836.

a. The origin of root-determinatives is obscure. In part they may be relics of roots, in part due to the analogy of words containing the consonants in question.

833. Suffixes. — A suffix is a formative element added to a root (or to a stem) and standing between the root and the ending. Suffixes limit or particularize the general meaning of the root; but only in a few cases is the distinct meaning of the suffix known to us.

a. The origin of the Greek suffixes is often obscure; of those inherited from the parent language only some were employed to make new words; others were formed by Greek itself (productive suffixes). From the analogy of the modern languages we infer that some suffixes were once independent words, which, on becoming a part of a compound, lost their signification. Thus -hood, -head in *childhood*, *godhead* are derived from Old Eng. 'hād,' Gothic 'haidus' *character, nature*; -ship in *ownership*, *courtship*, comes from a lost word meaning 'shape'; -ly in *friendly* from Old Eng. 'lic' *body*. So -ώδης meaning *smelling* (δῖω), as in εὐώδης *fragrant*, acquired a range of meaning originally inappropriate to it by passing into the general idea of 'full of,' 'like,' as in ποιώδης *grassy* (ποιά), λοιμώδης *pestilential* (λοιμός), σφηκώδης *wasp-like* (σφήξ). This suffix is distinct from -ειής *having the form of, like* (898 a).

Conversely, many suffixes, themselves insignificant, acquired a definite meaning by reason of the root with which they were associated. — Irrespective of its meaning, one word may serve as a model for the creation of another word; as *starvation*, *constellation*, etc., are modelled on *contemplation*, etc.

b. Many dissyllabic suffixes, due to a combination of the final letter or letters of the stem and an original monosyllabic suffix, adapt themselves to independent use. Cp. *ego-tism* for *ego-ism* because of *patriot-ism*, -able in *laughable* and *probable* (from *proba-bilis*). Thus, patronymics in -άδης, -αδής 845. 2, 3; words in -αυρα 843 b, 5; -αῖος 858. 2 a; -εῖον 851. 1; -έστερος 816; -ετης 843 a, N.; -ης 858. 3; -ήσις 858. 2 b; -εῖος 858. 2 a; -εῖς 858. 3; -ιδιος 852. 2; -ιτης 843 a, N., 844. 2 a; -σιμος 858. 9; -ώτης 843 a, N., 844. 2 a; and many others.

c. Simple suffixes are often added to case forms or adverbs, thus producing,

by contamination, dissyllabic suffixes; as ἀρχαῖ-ο-ς *ancient* 858. 2 a; παλαι-ός *of old date* 828 b, ἐαρι-νός *vernal* 858. 12; φυσι-κός *natural* 858. 6 b; cp. ἐν-άλι-ο-ς *marine* (δλς).

d. Many compound suffixes are formed by the union of two suffixes, new stems being created by the addition of a suffix to a stem, as: τηρ-ω 851. 2, ισκ-ω 852. 6, ισκ-ιδω 854. See 854.

e. Suffixes often show gradations: τηρ, τωρ, τερ, τρ (36 N. 1) as in δο-τήρ, δώ-τωρ, δότειρα (out of δοτερ-ια) *giver*; ψάλ-τρ-ια *harp-player*; μὴν μν: λι-μήν *harbour*, λί-μν-η *lake*; μωρ μαρ: τέκ-μωρ, τέκ-μαρ *goal*; ωρ ρ: ὑδ-ωρ *water*, ὑδ-ρᾶ *hydra*; ων αν: τέκτ-ων *carpenter*, fem. τέκταινα, from τεκτα-ια; and in λέων *lion*, fem. λέαινα (843 b. 5).

834. Changes in stems. — Various changes occur when a suffix is added to a stem.

a. The final vowel of a stem is contracted with the initial vowel of a suffix: δφίδων *small snake* (δφι- + ιδων from δφι-ς). So when a consonant is dropped at the end of a stem: αἰδο-ῖο-ς *venerable* (αἰδώς *reverence*, stem αἰδοσ-), βασιλε-ῖα *kingdom* (βασιλεύς *king*, stem βασιλεφ- for βασιλεχ-, 43), δασε-ῖο-ς *refined* (δαστυ *city*, stem δαστεφ- for δαστεν-, 43). Cp. 858. 2.

b. A long final vowel of a stem may be shortened before the initial vowel of a suffix: δικά-ω-ς *just*, δικη *right*, stem δικά-. (Properly δίκαι is an old case form, 833 c, to which -ο-ς is added.)

c. A final vowel or diphthong may be dropped before the initial vowel of a suffix: σοφ-ῖα *wisdom* (σοφός *wise*), τιμ-ω-ς *honoured, costly* (τιμή *honour*, stem τιμά-), βασιλ-ικός *royal* (βασιλεύς *king*), πολίτ-ικός *civic* (πολίτης *citizen*, stem πολίτᾱ-).

d. The final letter or letters of a consonant stem may be dropped: σωφρο-σύνη *temperance, moderation* (σώφρων *temperate*, stem σωφρον-), μελ-ύδριον *little song* (μέλος *song*, μελεσ-), ἀληθ-ινός *genuine* (ἀληθής -ές *true*). So apparently in the case of a vowel stem in δεσπό-συνος *belonging to the master* (δεσπότης).

e. The final consonant of a stem undergoes regular euphonic change before the initial consonant of a suffix: βλέμ-μα *glance* (βλέπ-ω *look*), δικασ-τής *a judge* (δικαδ-της, from δικάζω *judge*, stem δικαδ-), πᾶ-τι-ς *faith* (= πᾶθ-τι-ς, from πείθω *persuade*, stem πᾶθ-), λέξι-ς *style* (= λεγ-σι-ς, from λέγω *speak*).

f. Stems in ο have an alternative in ε (cp. ἱππο-ς, voc. ἵππε; 229 b). This ε often appears in denominatives: οἰκέ-ω *dwelt*, οἰκέ-της *house-servant*, οἰκε-ῖο-ς *domestic* (οἶκος *house*).

g. Derivatives of ā stems may apparently show ω in place of ā; as στρατιώ-της *soldier* (στρατιά *army*), Ἰταλιώ-της *an Italiote*, Greek inhabitant of Italy (¹Ιταλία *Italy*). See 843 a, N. Stems in ā 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: ποιη-μα *poem*, ποιη-σι-ς *poetry*, ποιη-τής *poet*, ποιη-τι-κός *creative, poetical* (ποιέ-ω *make*); δεσμώ-της *prisoner* (δεσμός, δεσμά *fetters*). Verbs with stems in α, ε, ο usually show in derivatives the stem vowel as found in the tenses other than the present; as δηλώ-ω *manifest*, fut. δηλώ-σω, δήλω-σι-ς *manifestation*; ἀρόω *plough*, fut. ἀρό-σω, ἀρο-σι-ς *arable land*, ἀρο-τήρ *ploughman*; εὗρ-ισκ-ω *find out*, fut. εὗρ-ή-σω, εὗρ-η-μα *discovery*, but εὗρ-ε-σις *discovery*, εὗρ-ε-τής *discoverer*.

1. Vowel stems sometimes insert a vowel before a suffix beginning with a consonant: *πολι-τή-της*, Ionic for *πολι-της* citizen, *πολι-ε-θρο-ν* (poetic) city.

j. Consonant stems, and vowel stems not ending in *ο*, often show *ο* before a suffix in denominatives; a stem in *-ον* is thus replaced by one in *-ο*: *σωφρο-νία* temperance (*σωφρων* temperate, *σωφρον-*); *αἱμα-τ-δ-εις* bloody (*αἷμα*, *-ατος* blood) and *σκι-δ-εις* shadowy (*σκιδ* shadow) by analogy to *δολβ-εις* wily, 858. 3. Cp. 873-875.

835. Several substantives are formed by reduplication: *ἀγ-ωγ-ή* training (*ἀγ-ω* lead), *ἐδ-ωδ-ή* food (Ionic *ἔδ-ω* eat), *γί-γας*, *-ατος* giant. Some, by metathesis (128 a): *τμή-σι-ς* cutting (*τέμ-ν-ω* cut).

836. Insertion of sigma. — Between root (or stem) and suffix *σ* is often found, and in some cases it has become attached to the suffix. This parasitic letter spread from the perfect middle, where it is properly in place only in stems in *τ*, *δ*, *θ*, or *σ*; as in *σχι-σ-μός* cleaving with *σ* from *ἔ-σχι-σ-μαι* by analogy to *ἔ-σχω-ται* for *ἐ-σχιδ-ται* (*σχιζω* cleave). In *-σ-της* the transference was made easier by words like *σχι-σ-τός* cloven for *σχιδ-τος*. This *σ* appears before many suffixes, and usually where the perfect middle has acquired it (489).

μα: *σπά-σ-μα* spasm (*σπάω* tend, *ἵσπασμαι*), *κέλευ-σ-μα* command (*κελεύω* command, *κεκέλευσμαι*), *μία-σ-μα* stain (*μιαίνω* stain, *μεμίαςμαι*). — *μο*: *σπα-σ-μός* = *σπά-σ-μα*, *κελευ-σ-μός* command. — *μη*: *δύ-σ-μη* setting (*δύω* set). — *της*: *κελευ-σ-τής* signal-man, *ὀρχη-σ-τής* dancer (*ὀρχ-έ-ομαι* dance), *δυνά-σ-της* lord (*δύνα-μαι* am able). Also in *δρα-σ-τήριος* efficacious (*δρά-ω* do), *ὀρχή-σ-τῶν* dancing-place, *πλη-σ-μότης* fulness. *-σ-μα* has displaced *δμ*, *-θ-μ* (832) in *ὀσμῇ* odour (earlier *ὀδμή*), *ῥυ-σ-μός* (and *ῥυ-θ-μός*) rhythm.

837. Insertion of tau. — In a few words *τ* is inserted before the suffixes *μο*, *μα*, *μη*, *μην*. Thus, *ἐφ-ε-τ-μή* command (*ἐφίημι*, root *ἐ*, *ή*), *λαϊ-τ-μα* depth of the sea, *ἀν-τ-μή* and *ἀν-τ-μήν* breath (*ἀνιμι* blow). In *ἐρετ-μός* oar the *τ* may be part of the verb-stem (*ἐρέσσω*, 615), and have spread thence to the other words.

FORMATION OF SUBSTANTIVES

838. Some suffixes have a special significance; of these the most important are given in 839-856. But suffixes commonly used with a special function (such as to denote agency, action, instrument, etc.) are not restricted to this function. Only a few have one function, as *τερο* to denote comparison.

a. The instrument may be viewed as the agent, as in *ῥαι-σ-τήρ* hammer, lit. smasher, from *ῥαί-ω* smash. *τρο* (863. 16) may express the agent, instrument, or place. Suffixes used to denote actions or abstract ideas often make concrete words, as *τροφ-ή* nurture and nourishment, *ἀγγελ-ία* message (cp. Eng. dwelling, clothing). *πορθμείον* means ferry, ferry-boat, ferryman's fee. Words originally denoting an agent have lost that meaning, as *πα-τήρ* father (orig. protector), and in many cases the original force is changed.

839.

AGENCY

a. The primary suffixes *τᾶ*, *τηρ*, *τορ*, *τρο*, *ευ*, denoting the agent or doer of an action, are masculine.

1. **τῷ** (nom. -τῆς): *κρίτῆς* judge (*κρίνω* decide, *κρι-*), *κλέπ-της* thief (*κλέπ-τω* steal), *ποιη-τής* poet, i.e. maker (*ποιέ-ω* make), *αὐλη-τής* flute-player (*αὐλέ-ω* play the flute), *μαθ-η-τής* pupil (*μαθάνω* learn, *μαθ-ε-*), *ἐκ-έ-της* suppliant (*ἐκ-νέ-ομαι* come, *ἐκ-*).
2. **τῷ** (nom. -τῆς): *δο-τήρ* giver (*δί-δω-μι* give, *δο-, δω-*), *σω-τήρ* saviour (*σώ-ζω* save).
3. **τῷ** (nom. -τωρ): *ρή-τωρ* orator (*ἐρέω* shall say, *ἐρ-, ῥε-*), *ἐρ-η-κα* have spoken, *κτίσ-τωρ* founder (*κτίζω* found, *κτιδ-*), *σημάντωρ* commander, poet (*σημαίνω* give a signal, *σημα-*).
4. **τῷ** (nom. -τρός): *ἰα-τρός* physician (*ἰά-ομαι* heal).
5. **τῷ** (nom. -εύς): *γραφ-εύς* writer (*γράφ-ω* write), *τοκ-εύς* father (*τίκτω* beget, *τεκ-*).

b. The primary suffixes *τριδ*, *τριᾶ*, *τειρᾶ*, *τιδ* are feminine.

1. **τριδ** (nom. -τρίς): *αὐλη-τρίς* female flute-player.
2. **τριᾶ** (nom. -τρια): *ποιή-τρια* poetess (late), *ψάλ-τρια* female harper (*ψάλλω* play the harp, *ψαλ-*).
3. **τειρᾶ** (nom. -τειρα from *τερ-ια*): *σώ-τειρα* fem. of *σω-τήρ*, *δό-τειρα* fem. of *δο-τήρ*.
4. **τιδ** (nom. -τις): *ἐκ-έ-τις* female suppliant fem. of *ἐκ-έ-της*.

c. The same root or verb-stem may have different suffixes denoting the agent: *γενέ-της*, *γενε-τήρ*, *γενε-τωρ* begetter; *μαθ-η-τρίς*, or *μαθ-ή-τρια* female pupil, fem. of *μαθ-η-τής*.

d. Words in -τηρ, -τρίς, -εως are oxytone. Words in -τωρ, -τειρα, -τρια have recessive accent. Words in -της are oxytone or paroxytone.

e. See also *ον* (nom. -ων) 861. 18.

840. NAMES OF ACTIONS AND ABSTRACT SUBSTANTIVES

a. Substantives denoting actions often express abstract ideas, and names of actions and verbal abstracts are often used concretely. The following suffixes (except *μο*, nominative -μός, and *εσ*, nominative -ος) form feminines; all are primary except *ια* in some words.

1. **τι** (nom. -τις): *πίσ-τις* faith (*πειθ-ω* persuade, *πιθ-*), *φά-τις* rumour (*φημί* say, *φα-*).
2. **σι** (nom. -σις): *λέξις* style (*λέγ-ω* speak), *ποίη-σις* poetry (*ποιέ-ω* make), *φθι-σις* decay (*φθί-ν-ω* decay), *δό-σις* act of giving or gift (*δί-δω-μι* give, *δο-, δω-*), *θε-σις* placing (*τί-θη-μι* place, *θε-, θη-*), *τά-σις* tension (for *τῆ-σις* 85 b, from *τείνω* stretch, *τεν-*). *σι* is derived from *τι* after a vowel (115).
3. **σια** (nom. -σια): in substantives from verbs in -αζω out of -αδ-ιω; as *δοκιμασία* examination (*δοκιμάζω* examine, *δοκ* *μαδ-*).
4. **τι** (nom. -τός 803 a. 17): rare, poetic and dialectic, *ἐδ-η-τός* eating (poet. *ἐδ-ω* eat), *βοη-τός* shouting (*βοά-ω* shout).
5. **μο** (nom. -μός, masc.): *διωγ-μός* pursuit (*διώκ-ω* pursue), *πταρ-μός* sneezing (*πτάρ-νυ-μαι* sneeze). On *θ-μο* see 832, *σ-μο* 836, *τ-μο* 837. Cp. 861. 1.

6. **μῆ** (nom. -μη): γνώμη knowledge (γι-γνώ-σκω know), φήμη report, omen (φημί say), τιμή honour (poet. τι-ω honour), μνήμη memory (μ-μνή-σκω remind). See also 861. 1.
7. **μῆ** (nom. -μῆ): τόλμα daring (τλή-ναι dare).
8. **ος** (nom. -ος, neut. -ος): δέος fear, ῥίγος cold.
9. **ια** (nom. -ιά): primitive, from verb-stems, as μαρ-ιά madness (μαίνομαι rage, μαρ-). Denominative: ἡγεμον-ιά sovereignty (ἡγεμών leader), εὐεργεσία kind service (εὐεργετ-ια from εὐεργέτης doer of good deeds). Without any noun-stem: πολιορκία siege (πολιορκέω besiege). Verbs in -ενω derived from substantives, as παιδεύ-ω educate (παῖς child), show abstracts in -εῖα for ε(υ)-εῖα (43): παιδεῖα education, στρατεῖα campaign (στρατεύομαι take the field), βασιτεῖα reign, kingdom (βασιλεύ-ω am king).
10. **α, α:** see 859. 1, 2.

b. Many feminine substantives expressing the abstract notion of the adjective are derived from adjective stems (a few from substantive or verb stems). Many of these denominatives express quality, cp. Eng. -ness, -hood.

1. **ια** (nom. -ιά): from adjectives in -ης and -ος, -ους, as ἀλήθεια truth for ἀληθεσ-ια from ἀληθής true; ἔνδεια want for ἐνδε(ε)σ-ια from ἐνδεής needy, 44 a, 292 d; εὖνοια kindness for εὖνο(ο)-ια from εὖνοος εὖνους kind.
2. **ια** (nom. -ιά): εὐδαιμον-ιά happiness (εὐδαιμων happy), συμμαχία alliance (σύμμαχος fighting along with), σοφ-ιά wisdom (σοφός wise). Since τ becomes σ before ια we have ἀθανασία immortality (ἀθάνατος immortal). Cp. 859. 6.
3. **συνια** (nom. -σύνη): δικαιο-σύνη justice (δικαιος just). Abstracts in -σύνη are properly fem. of adj. in -συνος, as γηθό-συνη joy (γηθό-συνος joyful). -σύνη by analogy in μαντ-σύνη art of divination (μάντις seer). See 865. 7.
4. **της** (nom. -της): φιλό-της, -τητος friendship (φιλος friend), ἰσότης, -τητος equality (ἰσο- equal), νεότης youth (νέος young), παχύ-της thickness (παχύς thick).
5. **ας** (nom. -ας): abstract substantives of number, as τρι-ας, -άδος triad (τρεῖς). μον-ας, -άδος unit (μόνος alone, single). See also 863 b. 8.

c. Some neuter abstracts express quality: τάχ-ος speed (ταχύς swift), εὖρος width (εὖρος broad). See 840 a. 8.

d. A feminine adjective is used substantively in poet. πινυτή wisdom from πινυτός wise; with recessive accent in ἔχθρα enmity from ἐχθρός hostile, θερμή warmth from θερμός warm.

e. Some compound adjectives in -ής yield (by analogy) abstracts in -εῖα not in -εῖα; as ἀτυχία misfortune from ἀτυχής unfortunate. Fluctuation often occurs, as in κακοήθεια κακοηθία malignity from κακοήθης ill-disposed; Old Attic ἀλγέια (= Ion. ἀλγείη) for ἀλγεια.

841.

RESULT OF ACTION

The result or effect of an action is expressed by the primary suffixes

1. **ος** (nom. -ος, neut.): *γένος* race, family, stem *γεν-εσ-* (*γί-γν-ομαι* am born, *ἐ-γεν-όμην*, *γεν-*), *τέκος* child, stem *τεκ-εσ-* (*τίκτω* bring forth, *τεκ-*), *ψεύδος* lie, stem *ψευδ-εσ-* (*ψεύδ-ω* deceive).
2. **ματ** (nom. -μα, neut.): *γράμμα* thing written (*γράφ-ω* write), *νόημα* thought (*νοέω* think), *ποίημα* poem (*ποιέ-ω* make), *δέρμα* hide (*δέρ-ω* flay), *τμήμα* section (*τέμ-νω* cut, *τεμ-*, *μμη-*, 128 a).

842.

INSTRUMENT OR MEANS OF ACTION

The instrument or means of an action is expressed by the primary suffixes

1. **τρο** (nom. -τρον, neut.): *ἀροτρον* plough (*ἀρό-ω* plough), *λύτρον* ransom (*λῶ-ω* release, *λύ-*), *σειστρον* rattle (*σει-ω* shake, 624 a), *διδασκτρον* teacher's pay (*διδάσκω* teach, *δίδαχ-*), *λουτρόν* bath (bathing-water; *λού-ω* wash).
2. **θορο** (nom. -θορον, neut.): *κλείθορον* bar for closing a door (*κλεί-ω* shut, 832).
3. **τρα** (nom. -τρά, fem.): *μάκτρα* kneading-trough (*μάττω* knead, *μαγ-*), *ρήτρα* compact (*ῥέω* ῥώ shall say, *ῥε-*), *χύτρα* pot (*χέω* pour, *χυ-*).
4. **τηρ-ιο-** (nom. -τηριον, neut.): in a few words, as *ποτήριον* cup (*πίνω* drink, *πο-* 529); *θελκτήριον* spell, charm (*θέλγ-ω* charm). See 858. 14.
5. **ειο** (rare; nom. -είον, neut.): *τροφεία* pay for rearing. See 863 a. 8.
6. **ρο** (nom. -ρόν, neut.): *πτέρον* wing (*πίτ-ομαι* fly).

843.

THE PERSON CONCERNED

a. The person concerned or occupied with anything is denoted by a denominative formed by one of the following secondary suffixes:

1. **ευ** (nom. -εύς, masc.): *γραμματεύς* secretary (*γράμμα*, -ατος anything written), *ιερεύς* priest (*ιερός* sacred), *ἵππεύς* horseman (*ἵππος* horse), *χαλκεύς* coppersmith (*χαλκός* copper).
2. **της** (nom. -της, masc.): *ναύτης* sailor (*ναῦς* ship), *τοξότης* bowman (*τόξον* bow), *οἰκέτης* house-servant (*οἶκος* house, 834 f), *δεσμώτης* prisoner (834 h).

N. — By analogy are formed: *εὐνέτης* bed-fellow (*εὐνή* bed), following *οἰκέτης*; *ὀπλιτής* heavy-armed soldier (*ὄπλον*, *ὄπλα* armour) following *πολιτής* from older *πόλις*; *στρατιώτης* soldier (*στρατιά* army) following *δεσμώτης*. See 834 g.

b. The following secondary suffixes form feminine substantives:

1. **ια** (nom. -ιά): corresponding to masculines in -εύς, as *ἱέρεια* priestess for *ιερεύς* (*ιερεύς* priest), *βασιλεια* queen (*βασιλεύς* king). See -αινα below.
2. **ισ** (nom. -ις): *φαρμακίς* sorceress (*φάρμακον* charm, poison, *φαρμακεύς* sorcerer), *καπηλίς* female huckster (*καπηλός* huckster), *φυλακίς* female guard (*φύλαξ*).
3. **τις** (nom. -τις): corresponding to masculines in -της: *οἰκέτις* house-maid (*οἰκέτης*), *πολίτις* female citizen (*πολίτης*).
4. **ισσα** (nom. -ιττα, -ισσα): from *ια* added to stems in *τ* or *κ* (112, 114), as *θηττα* female serf from *θητ-ια* (*θής*, *θητ-ός* serf), *Κιλιισσα* Cilician woman from *Κιλικ-ια* (*Κιλικ* Cilician); later, by analogy, *βασιλισσα* queen.
5. **αινα** (nom. -αινα) corresponding to masculines in -ων: *λέαινα* lioness (*λέ-ων*

lion), *θεράπ-αινα* handmaid (*θεράπ-ων* attendant), *Λάκ-αινα* woman of Laconia (*Λάκ-ων* a Laconian). By analogy, in *o* stems: *λύκ-αινα* she-wolf (*λύκο-ς*). *-αινα* stands for *-αν-ια*, *-αν* being a weak form of *-ων* (833 e, 35 b).

N.—Names of dealers in anything usually end in *-πώλης, -ου*; fem. *-πωλις, -ιδος* (*πωλέω* sell), as *βιβλιο-πώλης* bookseller (*βιβλίο-ν* book), *σίτο-πώλης* grain-dealer (*σίτο-ς* grain), *ἀρτό-πωλις* bread-woman (*ἀρτο-ς* bread). Cp. also *καπηλὶς* under *κδ*.

844.

GENTILES OR PLACE NAMES

Gentiles are denominative nouns denoting belonging to or coming from a particular country, nation, or city. Gentiles are formed from proper nouns by secondary suffixes.

1. *ευ* (nom. *-εύς*, gen. *-έως*, masc.), *ιδ* (nom. *-ις*, gen. *ιδ-ος*, fem.):

Πλαταιεύς -έως, *Πλαταῖς -ιδος* a Plataean (*ἡ Πλάταια*); *Ἑρετριεύς* an Eretrian (*ἡ Ἑρέτρια*); *Μεγαρεύς*, *Μεγαρίς* a Megarian (*τὰ Μέγαρα*); *Αἰολεύς* Aetolian (*Αἰολος*, mythical ancestor of the Aetolians).

- a. *-ις* (*-ιδος*) may denote a land or a dialect: *ἡ Δωρίς* (*γῆ*) Doris; *ἡ Αἰολίς* (*γλῶττα*) the Aetolic dialect.

2. *τῆ* (nom. *-της*, masc.), *τιδ* (nom. *-τις*, fem.): *Τεγεᾶ-της*, *Τεγεᾶ-τις* of Tegea (*ἡ Τεγέα*); *Σπάρτ-ιδ-της*, *Σπάρτ-ιδ-τις* of Sparta (*ἡ Σπάρτα*); *Αἰγινή-της*, *Αἰγινή-τις* of Aegina (*ἡ Αἴγινα*); *Συβαρ-ι-της*, *Συβαρ-ι-τις* Sybarite (*ἡ Σύβαρις*); *Σικελι-ώ-της*, *Σικελι-ώ-τις* Siciliote (*ἡ Σικελία*).

- a. The endings *-ιτης, -ωτης* are due to analogy; see 843 a. N.

3. Other gentiles, properly adjectives, end in *-ιος, -ιά*, as *Ἀθηναῖος, -αῖα* of Athens (*αἱ Ἀθῆναι*), *Μιλήσιος* for *Μίλητιος* of Miletus (*Μίλητος*), *Ὀπουντίος* of Opus (*Ὀποῦς*); (*ι*)*κός*, (*ι*)*κῆ*, as *Ἰων-ικός* Ionic (*Ἴων-ες* Ionians); *νό-ς*, *νή* preceded by *ᾱ(η)*, *ι*, as *Σαρδι-ᾱνό-ς* of Sardis (*Σάρδεις*), *Λαμψακ-ηνό-ς* of Lampsacus (*Λάμψακος*), *Βυζαντι-νός* Byzantine (*Βυζάντιον*). See 863 b. 12.

845.

PATRONYMICS

Patronymics, or denominative proper names denoting descent from a father or ancestor, are formed from proper names of persons by means of the following suffixes:

1. *ῆς* (nom. *-ῆς*, masc.), *δ* (nom. *-ς*, fem.):

Βορεᾶ-ῆς son of Boreas fem. *Βορεᾶ-ς, -δος* from *Βορέᾱ-ς*

Stems in *ᾱ* shorten *ᾱ* to *α*; from such forms arose

2. *ᾱδῆς* (nom. *-ᾱδῆς*, masc.), *ᾱδ* (nom. *-ᾱς*, fem.):

Θεστι-ᾱδῆς son of Thestius fem. *Θεστι-ᾱς, -ᾱδος* from *Θεστιω-ς*

From this type arose a new formation:

3. *ᾱδῆς* (nom. *-ᾱδῆς*, masc.), *ᾱδ* (nom. *-ᾱς*, fem.):

Φεργη-ᾱδῆς son of Pheres fem. *Φεργη-ᾱς, -ᾱδος* from *Φέρης* (*-ῆτος*)

Περση-ᾱδῆς son of Perseus (fem. *Περση-ῆς, -ῆδος*) from *Περσεύς*

Τελαμων-ᾱδῆς son of Telamon from *Τελαμών* (*-ῶτος*)

4. **ιδε** (nom. **-ίδης**, masc.), **ιδ** (nom. **-ις**, fem.):

Τανταλ-ίδης	son of <i>Tantalus</i>	fem. Τανταλ-ις , -ιδος from Τάνταλος
Κεκροπ-ίδης	son of <i>Cecrops</i>	fem. Κεκροπ-ις , -ιδος from Κέκροψ (-οποι)
Οίνε-ίδης	son of <i>Oeneus</i>	fem. Οίνη-ις , -ιδος from Οίνεύς
Λητο-ίδης	son of <i>Leto</i>	fem. Λητω-ις , -ιδος from Λητώ (279)

Stems in **ο** drop **ο**; stems in **ευ** (**ηυ**) drop **υ**; stems in **οι** (**ωι**) drop **ι**.

5. **ιον** or **ιων** (poetic and rare; nom. **-ίων**, masc.):

Κρον-ίων son of *Cronus* (also **Κρον-ίδης**), gen. **Κρον-ιον-ος** or **Κρον-ιων-ος** according to the metre, from **Κρόνος**.

6. **ιώνη** or **ινη** (poetic and rare; nom. **-ιώνη** or **ινη**, fem.):

Ἀκρισ-ιώνη daughter of **Ἀκρίσιος** **Ἀδρηστ-ινη** daughter of **Ἀδρηστοί**

846. Variations occur especially in poetry: a. Hom. **Πηλε-ίδης**, **Πηλε-ιδης**, **Πηλη-ίδης**, and **Πηλε-ίων**, son of **Πηλεύς**; **Ἀτρε-ίδης**, **Ἀτρε-ιδης**, and **Ἀτρε-ίων**, son of **Ἀτρεύς**.

b. Two patronymic endings: **Ταλα-ίων-ίδης** son of **Ταλαός**.

c. The stem drops or adds a syllable: **Δευκαλ-ίδης** son of **Δευκαλίων**, **-ίων-ος**; **Ἀαμπ-ετ-ίδης** son of **Ἀάμπος**.

d. **-ίδης** is used in comic formations: **κλεπτ-ίδης** son of a thief.

e. **-νδης** occurs in the dialects, as **Ἐπαιμινώνδης** *Eraminondas*.

f. **-ιος**, **-εως**, may indicate descent, as **Τελαμώνιε παῖς** *oh son of Telamon*, **Τυρδαιή θυγάτηρ** *daughter of Tyndareus*; cp. Tennyson's "Niobe daughter."

847. A patronymic may include the father, as **Πεισιστρατῖδαι** *the Peisistratidae* (*Peisistratus and his sons*).

848. Most genuine patronymics are poetical and belong to the older language. In the classical period patronymics rarely indicate descent in the case of historical persons; as **Εὐρύπιδης**, **Ἀριστείδης**.

849. Metronymics denote descent from the mother, as **Δάνα-ίδης** son of **Δανάη**, **Φίλυρ-ίδης** son of **Φιλύρα**.

850. Relationship is sometimes denoted by the suffixes **ιδεο** (nom. **-ιδεῦς** son of) and **ιδε** (nom. **-ιδή** daughter of); as **ἀδελφ-ιδεῦς** *nephew*, **ἀδελφ-ιδή** *niece* (**ἀδελφός** *brother*).

PLACE

851. Place may be expressed by the secondary suffixes

1. **ιον** (nom. **-ιον**, neut.): **Διονύσιον** (scil. **ιερόν**) *temple of Dionysus*, **Ἡραεον** *Heraeum*.

Also **-ειον** (nom. **-ειον**, neut.): from substantives in **-εύς** and by extension in others; as **χαλκ-ειον** *forge* (**χαλκ-εύς** *coppersmith*), **Θησε-ιον** *Theseum* (**Θησεύς**), **λογ-ειον** *place for speaking* (**λόγος** *speech*), **μουσ-ειον** *seat of the Muses* (**μοῦσα** *muse*), **Ὀλυμπ-ειον** *Olympiæum* (**Ὀλύμπιος** *Olympian Zeus*).

2. **τηριον** (nom. **-τήριον**, neut.): derived from substantives in **-τήρ** (or **-τής**); as **ακροᾶτήριον** *auditorium* (**ακροᾶτήρ** or **ακροᾶτής** *hearer*), **ἐργαστήριον** *workshop* (**ἐργαστήρ** *workman*), **βουλευτήριον** *senate house* (**βουλευτής** or **βουλευτής** *councillor, senator*). See 868 a. 8.

3. *ων* (nom. -ών, gen. -ών-ος, masc.): *ἀνδρ-ών* apartment for men (*ἀντήρ*, *ἀνδρ-ός* man), *ἵπ-ων* stable (*ἵππος* horse), *παρθεν-ών* maiden's apartment, *Παρθεν-ον*, temple of Pallas (*παρθένος* maiden), *οἰν-ών* wine-cellar (*οἶνος* wine), *ἀμπελ-ών* vineyard (*ἀμπελος* vine). Forms in -ών occur, as *περιστερ-ών* dove-cote (*περίστερα* dove), *οἰκ-ών*.
4. *ιτις* (nom. -ιτις, fem.): added to *ων*, *ἀνδρ-ων-ιτις* apartment for men, *γυναικ-ων-ιτις* apartment for women.
5. *ωνίδ* (nom. -ωνίδ, fem.): *ροδ-ωνίδ* rose-bed (*ῥόδον* rose).
6. *τρά* (rare; nom. -τρά, fem.): *ὀρχή-σ-τρά* dancing-place (*ὀρχέ-ομαι* dance), *παλαι-σ-τρά* wrestling-ground (*παλαι-ω* wrestle). Cp. 836.

DIMINUTIVES

852. Diminutives are denominatives formed from the stems of substantives by various secondary suffixes.

1. *ις* (nom. -ιος, neut.): *παιδ-ις* little child (*παῖς*, *παιδ-ής*), *ὀρνιθ-ιος* small bird (*ὄρνις*, *ὀρνίθος*), *δοσιδ-ιος* small shield (*δοσις*, *δοσιδ-ος*).

N.—Trisyllabic words are paroxytone if the first syllable is long by nature or position.

2. *ιδ-ιος* (nom. -ιδιος, neut.): derived from such words as *δοσιδ-ιος*; as *ξίφ-ιδιος* dagger (*ξίφος* sword, stem *ξίφε-σ-*), *βο-ιδιος* small cow (*βοῦς*), *οἰκιδιος* small house, *οἶκος* + *ιδιον* (*οἰκία*), *ἰχθιδιος* small fish (*ἰχθύς*). See 833 b.
3. *αριον* (nom. -άριον, neut.): *παιδ-αριον* little child.
4. *ιδ-ριον* (nom. -ύδριον, neut.): *μελ-ύδριον* little song (*μελος*).
5. *αλλιον* (nom. -ύλλιον, neut.): *ἐπ-ύλλιον* little epic or versicle (*ἔπος*).
6. *ισκος*, *ισκίς* (nom. -ισκος, masc., -ισκη, fem.): *ἀνθρωπ-ισκος* manikin, *παιδ-ισκος* young boy, *παιδ-ισκη* young girl. From this comes -ισκ-ιος in *δοσιδ-ισκ-ιος* small shield.

853. Many other diminutives occur, as *ακνίς*: in *πιθάκη* wine-jar (*πίθος*); *ἰδ-ίς*: in *ἄμαξις*, -*ιδος* small wagon (*ἄμαξα*), *νησις*, -*ιδος* islet (*νήσος*); *ιδ-εν*: of the young of animals, as *λυκ-ιδεύς* wolf's whelp (*λύκος*), also *ὑιδεύς* son's son, *grand-son* (*υἱός*); *ιχ-ος*: *ὀρτάλιχος* young bird (*ὀρτάλις*) chick; *ιχνίς*: *κυλίσχη* (and *κυλ-ιχριν*, *κυλίσχιν*) small cup (*κύλιξ*). Rare or late are -*ακιδιον*, -*ασιον*, -*άφιον*, -*ιδάριον*, -*ισκάριον*, *ιον*, 861. 19, -*έλος*, and over 25 others. See 860. 1.

854. Diminutives are often combined: *παιδ-ισκ-άριον* stripling, *μειράκ-ιον*, *μειρακ-ισκος*, *μειρακ-όλλ-ιον*, *μειρακ-ύλλ-ιδιον* stripling (*μείραξ* lass), *χλαν-ισκ-ιδιον* cloaklet (*χλάνις*), *ζωδάριον* insect (*ζῷον* animal).

855. Some words, especially such as denote parts of the body, are diminutive in form, but not in meaning; as *κράνιον* skull, *θηρίον* beast (= *θήρ*), *πέδιον* plain (*πέδον* ground), all in Homer, who has no diminutives. Diminutives often employed tend to lose their diminutive value.

856. Diminutives may express affection, familiarity, daintiness, and sometimes pity or contempt (cp. *dar-ling*, *lord-ling*). See the examples under 852, and also *πατρ-ιδιον* daddy (*πατήρ*), *ἀδελφ-ιδιον* dear little brother, *Σωκρατ-ιδιον* dear Socky, *ἀνθρώπ-ιον* manikin. Some endings often have an ironical force, as *πλοῦτ-ᾤς* rich churl, *γάστρ-ων* fat-belly.

FORMATION OF ADJECTIVES

857. Adjectives are formed by the same suffixes as are used in substantives, the same formation producing in one case a substantive, in another an adjective. Many words formed with certain suffixes (ω, μο, νο, ρο, το) are used as adjectives or as abstract substantives (usually feminine or neuter). Thus *φιλία* *friendly* or *friendship*; so *στέφανος* *crown* (*στέφω* *encircle*) was originally an adjective. Many suffixes have no characteristic signification.

Adjectives are either primitive (from roots or verb-stems) or denominative (from substantives or other adjectives). But this distinction is often obliterated and difficult to determine.

858. The following are the chief adjectival suffixes:

1. **ο, α** (nom. -ος, -η or -ᾶ, -ον): primary: *λοιπ-ός* *remaining* (*λείπω* *leave*, *λειπ-, λειπ-, λοιπ-*), *λευκ-ός* *bright* (*λέσσω* *shine*, *λευκ-ω*).
2. **ω, ια**: a common suffix expressing that which *pertains* or *belongs* in any way to a person or thing. By union with a preceding stem vowel we have *αίο*, *είο*, *οίο*, *φο*, *νιο*.

Primary (rare): *ἀγ-ιος* *sacred* (*ἀγος* *expiation*); with a comparative force: *ἄλλος* *other* (*ἀλ-ιος* *alius*), *μέσος* *middle* (*μεθ-ιος* *medius*, 113).

Secondary in *τιμ-ιος* *worthy*, *costly* (*τίμη* *honour*); *φιλ-ιος* *friendly* (*φίλος* *dear*); *εὐθ-ιος* *steep* (*εὐθός* *straight*); *πλούσ-ιος* *rich* (*πλούτος* *riches*, 115); *δικα-ιος* *just* (*δικ-η* *right*, 834 b); *οικε-ιος* *domestic* (*οίκος* *house*, 834 f); *πάτρ-ιος* *hereditary* (*πατήρ* *father*, *πατρ-*, 262); *βασιλε-ιος* *royal* (*βασίλειος* *king*); *θερε-ιος* *of summer* (*θέρος*, stem *θερεσ-*); *αἰδο-ιος* *venerable* (*αἰδώς* *shame*, stem *αἰδοσ-*, 268); *ἥρως* *heroic* (*ἥρω* *hero*, *ἥρωφ-*, 267); *πῆχυ-ιος* *a cubit long* (*πῆχυς*, 268). The feminines are often abstract substantives, as *φιλ-ία* *friendship*.

- a. The ending *-αῖος* has been transferred from *ā* stems, as in *χερσ-αῖος* *of or from dry land* (*χέρσος*). The form *-ιαῖος* occurs: *δραχμ-ιαῖος* *worth a drachma* (*δραχμή*). *-εῖος* has become independent in *ἀνδρ-εῖος* *manly* (*ἀνήρ*). On gentiles in *-ιος*, see 844. 3.
- b. Ionic *η-ῖο* (nom. *-ῆιος*), properly from stems in *ευ* (*ην*), as Hom. *χαλκῆ-ῖος* *brazen* (pertaining to a *χαλκεύς* *brazier*; Attic *χάλκεος*, -οῦς, see 858. 4), *βασιλῆ-ῖος* *royal*; and transferred in Ionic to other stems, as in *πολεμῆ-ῖος* *warlike*, *ἀνθρωπῆ-ῖος* *human* (Attic *ἀνθρώπειος*), *ἀνδρῆ-ῖος* *manly*.
3. **εντ** for **φεντ** (nom. *-εις*) forms denominative adjectives denoting *fulness* or *abundance* (mostly poetic).

τιμῆ-εις (*τίμη*) *honoured*, and by analogy *δενδρ-ῆεις* *woody* (*δένδρον* *tree*); *χαρί-εις* *graceful* (*χάρις*), *δολβ-εις* *wily* (*δόλος*), and by analogy *αἱματ-όεις* *bloody* (*αἷμα*, *-ατ-ος* *blood*, 834 j), *ιχθυ-όεις* *full of fish*. *κρυ-όεις* *chilling* (*κρύος* *chill*). Also in *εὐρώ-εις* *mouldy* (*εὐρώς*, -ῶτος).

4. **οο** (nom. *-οος*, -οῦς, 290) forms denominative adjectives denoting *material*: *χρῶσος*, *χρῶσους* *golden* (*χρῶς* *gold*).

- a. *eo* is derived from *ε-ω*, seen in *χρῶσιος* (poetic). Here *ε* is part of the stem (834 f). On *-ησιος* see 858, 2 b.
5. *eu* (nom. *-ης, -ές*): primitive: *ψευδ-ής* false (*ψεύδ-ω* deceive), *σαφ-ής* clear, *πρην-ής* prone, *ὕγι-ής* healthy. Very common in compounds, as *ἀσφαλ-ής* unharmed, secure (*ἀ-priv.* + *σφαλ-* in *σφάλω* trip).
6. *ko, ako, iko* (nom. *-κος*, very common, cp. 864. 1): many denominatives formed by these suffixes denote relation, many others fitness or ability.
- a. Denominatives: *μαντι-κός* prophetic (*μάντι-ς* prophet); *φυσι-κός* natural (*φύσι-ς* nature); *θηλυ-κός* feminine (*θηλυ-ς* female); *Δᾶρει-κός* Dacic (*Δᾶρειος* Darius).
- b. From *φυσι-κός*, etc., *iko* was taken as an independent suffix in *μουσ-ικός* musical (*μουσα* muse); *βαρβαρ-ικός* barbaric (*βάρβαρος* barbarian, foreigner); *διδασκαλ-ικός* able to teach (*διδάσκαλος* teacher); *μαθηματ-ικός* fond of learning (*μάθημα, -ματος* thing learnt); *Κεραμε-ικός* Potters' quarter, Ceramicus (*κεραμεύς* potter); *βασιλ-ικός* royal (*βασιλεύς* king); *ἥρω-ικός* heroic, from *ἥρω(ς)*, *-ος* hero; *Ἀχαι-ικός* or *Ἀχᾶ-ικός* (38) Achaean (*Ἀχαιοί* Achaeans).
- N.—*ἀρχ-ικός* able to rule (*ἀρχ-ή*), *γραφ-ικός* able to write or draw (*γραφ-ή*), need not be derived directly from the root.
- c. *Κορινθι-ακός* Corinthian (*Κορινθίως* Corinthian); *σπονδει-ακός* consisting of *spondees* (*σπονδή-εις* spondee).
- d. *τ-ικός* represents *ικό* added to the verbal in *τῶ* (cp. also *μαθηματ-ικός*). Thus, *λεκ-τικός* suited to speaking (*λέγ-ω* speak); *αἰσθη-τικός* capable of feeling (*αἰσθάνομαι* feel); *ἀριθμη-τικός* skilled in numbering (*ἀριθμῶ* to number); *πρακ-τικός* practical, able to do (*πράττω* do); *σκεπ-τικός* reflective (*σκέπ-τομαι* look carefully, consider). Added to a noun-stem: *ναυ-τικός* nautical (*ναῦ-ς* ship).
7. *lo* (nom. *-λος*): primary (usually active) and secondary. Cp. 860. 1. Primary in *δει-λός* cowardly (*δέδοικα* fear, *δι-, δει-, δοι-*); *στρεβ-λός* twisted (*στρέφ-ω* turn); *τυφ-λός* blind (*τόφ-ω* raise a smoke); *κοῖλος* hollow (= *κοφ-ιλος*, Lat. *cav-us*); *τροχ-αλός* running (*τρέχ-ω* run); *εἰκ-ελός* like (*ἔοικα* am like, *εἰκ-*); *καμπ-ύλος* bent (*κάμπ-τ-ω* bend); *φειδ-ωλός* sparing (*φειδ-ομαι* spare). *ἀπατ-ηλός* deceitful (*ἀπάτῃ* deceive, *ἀπατᾶ-ω* deceive) may be a primitive or a denominative. Cp. 860. 1.
- a-*λοο* denoting quality in *ἀρκ-αλέος* attractive, ravishing (*ἀρπάζω* seize), *θαρσ-αλέος* bold (*θάρσ-ος* boldness).
8. *mo* (nom. *-μος*, 861. 1): primary: *θερ-μός* warm (*θέρ-ω* warm); secondary in *ἑβδ-ο-μος* seventh.
9. *i-mo, σ-ιμο* (nom. *-ιμος, -σιμος*): often denoting *able to* or *fit to*. Adjectives in *ιμο* are primitive or denominative, and are derived from *ι-*stems; those in *-σιμο* are denominative and come mostly from stems in *σι* + *μο* (as *χρη-σι-μος* useful, from *χρη-σι-ς* use); but *σιμο* has thence been abstracted as an independent suffix.
- δοκ-ιμος* approved (*δοκ-έ-ω* seem good); *μάχ-ιμος* warlike (*μάχη* battle); *νόμ-ιμος* conformable to law (*νόμος*); *ἐδ-ωδ-ιμος* eatable (*ἐδ-ωδ-ή* food, poet. *ἔδ-ω* eat); *καύσι-μος* combustible (*κάω* burn, *καῦ-σι-ς* burn-

- ing); λύσι-μος *able to loose* (λύσι-ς *loosing*); ἵππασιμος *fit for riding* (ἵππασμαι *ride*); ἀλώσιμος *easy to take* (ἀλίσκομαι, ἐάλων).
10. **μον** (nom. -μων, -μων): primary in *μνήμων* *mindful* (μνῆ-σκωμαι *remember*), *τλήμων* *enduring, wretched* (τλή-ν *endured*). Cp. 861. 8.
11. **νο** (nom. -νος, 861. 11): primary (usually passive) and secondary (829 a). Sometimes denoting that which *may, can, or must be done*.
 Primary in *δεινός* *fearful* (δεί-δοι-κα *fear*, δι-, δει-, δοι-); *σεμνός* *to be revered* (σέβ-ομαι *revere*); *πειθνός* *persuasive* (πειθ-ω *persuade*, πειθ-, ποιθ-); *πισυνός* *trusting* (πειθ-ω). Secondary in *σκοτεινός* *dark* (= σκοτεσ-νος from σκοτ-ος *darkness*).
12. **νο** (nom. -νος, 861. 11): forms denominative adjectives of *material*, as *λίθινος* *of stone* (λίθος), *ξύλινος* *wooden* (ξύλον); to denote *time*, and derived from such forms as *ἐαρινός* *vernal* (ἐαρ *spring*), as in *ἡμερινός* *by day* (ἡμέρα), *χθονός* *of yesterday* (χθες); other uses: *ἀνθρωπινός* *human* (ἄνθρωπος *man*), *ἀληθινός* *genuine* (ἀληθής *true*).
 ἰννο in *λαῖνός* = *λᾶινός* *stony* (λᾶς *stone*). On -ηνος, -ίνος in gentiles, see 844. 3.
13. **πο, πᾶ** (nom. -ρός, -ρά): primary, and secondary. Primary, in *ἐχθρός* *hated, hostile* (ἐχθ-ω *hate*), *λαμπρός* *shining* (λάμπ-ω *shine*), *χαλαρός* *slack* (χαλά-ω *slacken*). Secondary, in *φοβρός* *fearful* (φόβος *fear*, φοβ%-, 834 f), *κρατερός* *mighty* (κράτ-ος *might*); primary or secondary in *ἀνιᾶρός* *grievous* (ἀνιᾶ *grief*, ἀνιά-ω *grieve*). See 860. 3.
14. **τηρ-ιο** (nom. -τήριος): in denominatives, derived from substantives in -της (or -της) by the suffix *ιο*; but the substantive is not always found.
 σω-τήριος *preserving* (σω-τήρ *saviour*), whence the abstract *σωτηρία* (858. 2) *safety*; *θελκ-τήριος* *enchanting* (θελκ-τήρ *charmer*, θέλγ-ω *enchant*), whence *θελκτήριον* (842. 4), *λυ-τήριος* *delivering* (λυ-τήρ), *ὀρμητήριον* *starting-place* (ὀρμάω, ὀρμῶμα *start*).
15. **υ** (nom. -ύς, -εία, -ύ): primitives are *ἡδύς* *sweet* (ἡδ-ομαι *am pleased*), *ταχύς* *swift* (τάχ-ος *swiftness*), *βαθύς* *deep* (βάθ-ος *depth*). Cp. 859. 8.
16. **ωδес** (nom. -ώδης, -ώδες): in primitives (rare), as *πρεπ-ώδης* *proper* (πρέπ-ω *deserve*); usually in denominatives denoting *fulness or similarity*: *ποι-ώδης* *grassy* (ποῖα), *αιματ-ώδης* *looking like blood* (αἷμα). See 833 a.
17. **Suffixes of Degree**: *ιον* and *ιστο* (318) usually form primitives; *τερο* and *τατο* (313 ff.), denominatives. *τερο* occurs also in *πρό-τερος* *which of two?* *πρό-τερος* *earlier*, *ὕσ-τερος* *later*, *ἐκά-τερος* *each*. On the suffix *τερο* apparently without comparative force, see 1066, 1082 b. *ἐν-τερο-ν* is substantivized (*bowel*); from *ἐν* *in*.
18. **Suffixes of Participles and Verbal Adjectives** (primary): active *ντ, στ*, 301 a, c; middle and passive *μεν*. Verbal adjectives denoting completion (usually passive) *το*; possibility and necessity *το, τεο* (471-473).

On the formation of ADVERBS, see 341 ff.

LIST OF NOUN SUFFIXES

The list includes the chief suffixes used in substantives and adjectives. Separation of a suffix from the root is often arbitrary and uncertain.

859.

VOWEL SUFFIXES

1. **ο**: nom. -ο-s masc., fem., -ον neut. A common suffix in primitives denoting persons (usually male agents) or things (often abstracts).
ἄρχ-ος leader from *ἄρχ-ω* lead; *ζυγ-ον* yoke from *ζεύγ-νυ-μι* yoke (*ζυγ-, ζευγ-*); *λόγ-ος* speech from *λέγ-ω* speak; *νόμ-ος* custom, law from *νέμ-ω* distribute; *στολ-ος* expedition from *στέλλω* (*στελ-*) send; *τροφ-ος* nurse from *τρέφ-ω* nourish; *φόρ-ος* tribute from *φέρ-ω* bear, bring.
- a. The roots of some words appear only in other languages: *οἰκ-ος* house, Lat. *vic-u-s*.
- b. The suffix has the accent when the agent is denoted. *ε* of the root varies with *ο* (831 b).
2. **α**: nom. -ᾱ or -η fem. A common suffix in primitives, usually to denote things, often abstracts (*action*).
ἀρχ-ή beginning from *ἀρχ-ω* begin; *λοιβ-ή* pouring from *λείβ-ω* pour; *μάχ-η* fight from *μάχ-ομαι* fight; *σπουδ-ή* haste from *σπεύδ-ω* hasten; *στέγ-η* roof from *στέγ-ω* shelter; *τροφ-ή* nourishment from *τρέφ-ω* nourish; *τύχ-η* chance from *τυγχάνω* happen (*τυχ-*); *φορ-ά* crop from *φέρ-ω* bear; *φυγ-ή* flight from *φεύγω* flee (*φυγ-, φευγ-*).
- a. The roots of some words appear only in other languages: *γυν-ή* woman (Eng. *queen*).
- b. Most substantives accent the suffix; but many accent the penult.
3. **αι**: nom. -ᾱς, -ης, in a few masculines, usually compounds: *παιδο-τρίβ-ης* trainer of boys in gymnastics (*τρίβω* rub).
4. **ι, ῑ**: primary, in *ὄφ-ι-s* snake, poet. *τρόχ-ι-s* runner (*τρέχ-ω* run), *πόλ-ι-s* city (originally *πόλι-ι-s*), *ἥν-ι-s* yearling. Many words with the *ι*-suffix have taken on *δ* or *τ*; as *ἐλπ-ι-s* hope *ἐλπί-δ-ος* (*ἐλπ-ομαι* hope), *χάρι-ι-s* grace *χαίρω* rejoice, *χαρ-*.
5. **ω**: in a few primitive verbal adjectives (*ἄγ-ω-s* 858. 2), but common in denominate adjectives (858. 2), rare in substantives: *νυμφ-ω-s* bridegroom (*νύμφη* bride); in names of things more concrete than those ending in -ᾱ: *μαρτύρ-ω-n* a testimony (cp. *μαρτύρ-ᾱ* testimony); in gentiles (844. 3); in diminutives (852. 1), often in combination with other diminutive suffixes (*αῖω*, *ιδίω*, *υλλίω*, etc. 852); often in combination with a final stem vowel (851. 1, 858. 2).
6. **υ, ῡ**: rarely primary, in *φύγ-α* flight (*φεύγ-ω* flee); in verbal abstracts: *μανί-α* madness (840 a. 9); usually secondary in the fem. of adj. in -ος: *βαρεῖα* = *βαρεν-ια*, *πίττα* pitch (= *πικ-ια*, cp. Lat. *pic-us*), *γλωττα* tongue = *γλωχ-ια* (cp. *γλωχ-ι-s* point, *γλωχ-ες* beards of corn), *θήττα* serf (843 b. 4); in the nom. fem. of participles in *ντ, στ* (*λῶουσα* from *λῶντ-ια*, *λελυκν-ια*); in denominative abstracts expressing quality (840 b. 1, 2); in names of persons: *ταμ-ᾱ-s* steward (*τέμ-ν-ω* cut, *ἐ-ταμ-ον*), *Νικ-ᾱ-s* *Nicias* (*νίκη* victory). — Often in combination with other suffixes: *αιρα* 843 b. 5; -*ε-ια* 840 a. 9; *ισσα* 843 b. 4; *τρια*, *τειρᾶ* 839 b. 2, 3.
7. **φ, φ̄**: primary, in *ὄρος* for *ὄρ(φ)ος* boundary, *κεν(φ)ός* empty, *λαί(φ)ός* left (Lat. *laevus*), *καλ(φ)ός* beautiful; (probably) secondary in verbals in -*τος* (*λυτός* that must be loosed) and in adj. in -*αίος* (860. 1).

8. **υ (ew)**: primary, in adjectives (858. 15), in substantives: γέρ-υ-s *chin*, πῆχ-υ-s *fore-arm*. — 9. **ῡ**: primary, in feminines: ισχ-ῡ-s *strength*, ὀφρ-ῡ-s *eye-brow*, νέκ-ῡ-s (Hom.) *corpse*, cf. Lat. *nec-are*. — 10. **ευ (ηv)**: primary of the agent (839 a. 5); rarely of things: κοπ-εύ-s *chisel* (κόπ-τ-ω *cut*); secondary, of the person concerned (843 a. 1), in gentiles (844. 1), rarely of things: δονακ-εύ-s *reed-thicket* (δόναξ *reed*); in diminutives in -ιδεύς (853). — 11. **οι** (nom. -ῶ): primary in πειθ-ῶ πειθοῦς *persuasion* (279). — 12. **ωφ** (nom. -ως): primary in ἥρω-s ἥρω-ος *hero* (267).

860.

SUFFIXES WITH LIQUIDS (λ, ρ)

1. **λο, λα**: primary, in φῦ-λο-ν *race*, φῦ-λή *clan* (φῶ *produce*), πῖ-λο-s *felt* (Lat. *pl-lu-s*), ζεύγ-λη *loop of a yoke* (ζεύγ-νῦ-μι *yoke*); ἄθ-λο-s *contest*, ἄθ-λο-ν *prize*, τυφ-λό-s *blind* (τόφ-ω *raise a smoke*), στρεβ-λό-s *twisted* (στρέφ-ω *turn*). Cp. 858. 7. Secondary, in παχυ-λό-s *thickish* (dimin.). **αλο, αλα**: primary, in ὀμφ-αλό-s *navel*, κρότ-αλο-ν *clapper* (κρότ-ος *noise*), κεφ-αλή *head*, τροχ-αλό-s *running* (τρέχ-ω), πτ-αλο-s *fat* (πταίνω *fatten*); secondary, in ὀυ-αλό-s *level* (ὅμο-s *one and the same*). Developed from this are **αλω, αλα**: πτ-αλό-s *fat*, κερδ-αλό-s *wily* (κέρδ-ος *gain*), see 858. 7. **ελο, ελα**: primary (prob.), in εἰκ-ελο-s *like* (ἔοικα *am like*, εἰκ-), νεφ-έλη *cloud* (Lat. *nebulā*); secondary, in θυ-μέ-λη *altar*. **ηλο, ηλα**: κάπ-ηλο-s *huckster* (agency), θυ-ηλή *sacrifice* (θῶ-ω), ὑψ-ηλό-s *lofty* (ὑψ-ος *height*); primary or secondary: ἀπατ-η-λό-s *guileful* (ἀπάτῃ *guile*, ἀπατᾶ-ω *cheat*), σίγ-ηλό-s *mute* (σίγῃ *silence*, σιγᾶ-ω *am mute*). **ιλο, ιλα**: primary, in τροχ-ιλο-s *sandpiper* (τρέχ-ω *run*); secondary, in ὀργ-ιλο-s *passionate* (ὀργή). **ιλο, ιλα**: primary, in στρόβ-ιλο-s *top* (στρέφ-ω *turn*); secondary, in πέδ-ιλο-ν *sandal* (πέδ-η *fetter*, ποῦς *foot*). **υλο, υλα**: primary, in δάκτ-υλο-s *finger*, σταφ-υλή *bunch of grapes*. Secondary, in μικκ-υλο-s *small* (μικκ-ός). **υλο, υλα**: σφονδ-όλη *beetle*. **ωλο, ωλα**: primary, in εἰδ-ωλο-ν *image* (εἰδ-ομαι *resemble*), εὐχ-ωλή *prayer* (εὐχ-ομαι). Rare forms: αλιω, αλιμο, ελιω, ηλιω.
2. **λυ**: primary, in θῆ-λυ-s *female* (root θη *give suck*).
3. **ρο, ρα**: primary, in substantives: ἀγ-ρό-s *field*, Lat. *ager* (ἀγ-ω), νεκ-ρό-s *corpse* (cp. νέκ-ῡ-s), γαμ-β-ρό-s *son-in-law* (γαμ-έ-ω *marry*, for β see 130), ἐχθ-ρό-s *enemy*, ἔχθ-ρᾱ *hatred* (ἔχθ-ω *hate*), ἀργυ-ρο-s *silver*, ὑδ-ρᾱ *hydra* (ὑδ-ωρ *water*); rarely, of instrument 842. 6; of place, in ἔδ-ρᾱ *seat*; primary, in adjectives (858. 13). **αρο, αρᾱ**: primary, in βλεφ-αρο-ν *eye-lid* (βλέπ-ω *look*), τάλ-αρο-s *basket* (τλάω, τλῆναι *bear*), λιπ-αρό-s *shiny* (cp. λίπ-σι *fat*). **ῥο (ηρο), ῥα (ηρᾱ)**: primary or secondary, in ἀν-ῥό-s *grievous* (ἀνία *grief*, ἀνιά-ω *grieve*), λυπ-η-ρό-s *painful* (λόπη *pain*, λυπέ-ω *grieve*); secondary, in ἀνθ-ηρό-s *flowery* (ἀνθ-ος), and perhaps in ποικ-ηρό-s *loisome* (πόνος, πονέ-ομαι *toil*). **ερο, ερᾱ**: secondary, in φοβε-ρό-s *terrible* (φόβος *terror*), whence σκι-ερό-s *shady* (σκιᾶ *shade*); also in πενθ-ερό-s *father-in-law* = lit. one who binds (cp. πείσμα = πενθ-σμα *cable*), ἐν-εροι *those below the earth* (ἐν). **υρο, υρᾱ**: secondary, in λιγυ-ρό-s (λιγύ-s) *shrill*, whence primary ἀχ-υρο-ν *chaff*, φλεγ-υρό-s *burning* (φλέγ-ω *burn*). **ῥο, ῥα**: primary or secondary, in ισχῦ-ρό-s *strong* (ισχύ-ω *am strong*, ισχύ-s *strength*); primary, in λέπ-υρο-ν *rind* (λέπ-ω *peel*), γέφ-υρα *bridge*. **ωρο, ωρᾱ**: primary, in ὀπ-ώρᾱ *late summer* (ὀπ-ισθεν *at the rear, after*).

4. **ρι** (rare): primary, in *ἄκ-ρι-s* hill-top (*ἄκ-ρo-s* highest), *ἰδ-ρι-s* knowing (*ἰδoν, ἰδeῖν*).
 5. **ρω** (rare): primary, in *δάκ-ρω* tear; cp. Old Lat. *dacruma* for *lacrima*.
 6. **αρ**: primary, in *ἥπ-αρ, ἥπατ-ος* liver (253 b), *πῖ-αρ* fat, *ἔ-αρ* spring. — 7. **ερ**, **ηρ**: primary, in *ἀήρ δέρ-ος* air (*ἀημ* blow, of the wind), *αἰθ-ήρ, ἔρ-ος* upper air (*αἰθ-ω* kindle). — 8. **ωρ**: primary: gen. -ατ-ος: *ἰδ-ωρ* water; gen. -ωπος: *ἰχώρ* ichor, serum; gen. -οπος: by analogy in *αὐτό-κράτ-ωρ* possessing full powers (*κράτ-ος* power). — 9. **ωρᾶ**: primary, in *πληθ-ώρη* (Ionic) satiety, cp. 832.

861.

SUFFIXES WITH NASALS (μ, ν)

1. **μο, μᾶ** (nom. *μο-s*; -μᾶ and -μη): primary, in substantives denoting actions or abstract ideas (840 a. 5-7), and in some concretes: *χῦ-μός-s* juice (*χέω* pour, *χυ-*), *γραμ-μή* 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: *δρῦ-μός-s* coppice (*δρῦ-s* tree, oak), or adjectives: *ἔτυ-μός-s* true (*ἐτεφός* real). — **ι-μο**: secondary, derived from *ι* stems (858. 9). — 2. **ματ** (nom. -μα): primary, denoting result (841. 2). Here to *μα* from *μξ* (cp. *δνομα* name, Lat. *nomen*; *τέρμα* goal, Lat. *termen*) *τ* has been added; cp. *cognomentum*. — 3. **μν** (nom. -μην): primary, in *ποι-μην* shepherd, *λι-μην* harbour. — 4. **μενο**: primary, in participles: *λύδ-μενο-s*. — 5. **μι** (rare): primary, in *φῆ-μι-s* speech (poet. for *φῆ-μη*). — 6. **μιν** (nom. -μῖς): prim., *ῥηγ-μῖ-s* surf (*ῥήγ-νῦ-μι* break). — 7. **μνο, μνᾶ**: prim., in *στά-μνο-s* jar (*ἵσση-μι* set, stand, στα-), *βέλε-μνο-ν* dart (*βάλλω* throw), *πολ-μνη* flock, *λί-μνη* lake. — 8. **μων** (nom. -μων): primary, in *ἡγε-μῶν* leader (*ἡγέ-ομαι* lead); adjectives 858. 10. — 9. **μωνᾶ**: primary, in *πληθ-σμωνή* fulness (*πλεμ-πλη-μι* fill). — 10. **μων** (nom. -μων): primary, in *χει-μῶν* winter, *λει-μῶν* meadow.
 11. **νο, νᾶ**: primary, in *ὑπ-νο-s* sleep, *καπ-νός-s* smoke, *ποι-νή* punishment, *φερ-νή* dower (*φέρ-ω* bring), *τέκ-νο-ν* child (*τίκτω* bear, τεκ-), in adjectives (858. 11); secondary, in adjectives (858. 11), in *σελή-νη* moon (= *σελασ-νη*, *σέλας* gleam). — **ανο, ανᾶ**: primary, in *στέφ-ανο-s* crown, *στεφ-άνη* dialetem (*στέφ-ω* encircle), *δρέπ-ανο-ν*, *δρεπ-άνη* sickle (*δρέπ-ω* pluck), *δρυ-ανο-ν* instrument (*ἔργον* work), *θηγ-άνη* whetstone (*θήγ-ω* whet); in adjectives: *στεγ-ανός-s* (cp. *στεγ-νός*) water-tight (*στέγ-ω* shelter); secondary, in *βο-τ-άνη* fodder (*βο-τός-s*, *βό-σκω* graze), *ἔδρ-ανο-ν* seat (*ἔδ-ρᾶ* seat). **ενο** (ηνο), **ενᾶ** (ηνᾶ): secondary, in gentiles (844. 3). **ενο, ενᾶ**: primary, in *παρθ-ενο-s* maiden, *ὤλ-ενη* elbow. **ηνο, ηνᾶ**: primary, in *τι-θή-νη* nurse (*θῆσθαι* give suck). **ινο, ινᾶ**: secondary, in adjectives of material and time (858. 12), and in *βαδ-ινός-s* slender, *μελ-ίνη* millet. **ινο, ινᾶ**: secondary, in adjectives of material (858. 12). **ινο, ινᾶ**: primary, in *χαλ-ινός-s* bridle, *σελ-ινο-ν* parsley; secondary, in gentiles (844. 3); in patronymics (845. 6); in *έρυθρ-ινο-s* red mullet (*έρυθρός-s* red); *βολβ-ινη* a kind of *βολβ-ός-s* (a bulb-root). **ονο, ονᾶ**: primary, in *κλ-υνο-s* battle-rout (*κέλ-ομαι* urge on); in abstracts, as *ἡδ-ονή* pleasure (*ἡδ-ομαι* am pleased). **υνο, υνᾶ**: primary, in *κορ-ύνη* club, *πίσ-υνο-s* relying on (*πείθ-ω* persuade). **υνο, υνᾶ**: primary, in *κινδ-υνο-s* danger, *αλσ-ύνη* disgrace. **ωνο, ωνᾶ**: primary, in *κολ-ωνός-s* hill, *κορ-ά* η crow. — 12. **νυ** (rare): primary, in *λιγ-νύ-s* smoky fire.

13. **αινα**: secondary, of the person concerned (843 b. 5).—14. **αν**: primary, in *μελᾶς μέλας-ος* *black*.—15. **εν** (nom. -ην): primary, in *τέρ-ην* *tender*, *ἀρρ-ην* *male*.—16. **ην**: primary, in *πυθ-ήν* *inquirer* (*πυθ-ομαι*, *πυθάνομαι* *inquire*).—17. **ιν** (nom. -ις): primary, in *δελφίς* *dolphin*, *ὠδὶς* *travail*.—18. **ον** (nom. -ων): primary, in words of agency: *τέκτ-ων* *carpenter*, *τρυγ-ών* *turtle-dove* (*τρυγ-ω* *murmur*, *τρυγ-*), *κλύδ-ων* *wave* (*κλύω* *dash*, *κλυδ-*); and in others, as *εἰκ-ών* *image* (*εἰκα* *am like*, *εἰκ-*), *χι-ών* *snow*.—19. **ιον**: secondary, in *μαλακ-ίων* *darling*, diminutive of *μαλακός* *soft*.—**ιον**: primary, in comparatives; *ἡδ-ίων* *sweeter* (*ἡδ-ύς*); secondary, in patronymics (845. 5).—**φων**: primary, in *πιων* *fat*.—20. **ων**: secondary, in words denoting persons possessing some physical or mental quality, as *γαστρ-ων* *glutton* (*γαστήρ* *belly*); to denote place (851. 3); in names of months: *Ἀρθεστηριών*.—21. **φων**: primary, in *αι(ε)ών* *age*, gen. *αιών-ος*.—22. **ων**: secondary, in patronymics (845. 5).—23. **ων**: secondary, in patronymics (845. 6).

862.

SUFFIXES WITH LABIALS (π, φ)

1. **ωπ**: primary, in *σκόλ-ωψ* *stake, pale* (*σκάλλω* *stir up*; *split* ?).—2. **ωπ**: primary, in *κύν-ωψ* *gnat*.—3. **φο, φῶ** (rare): primary, in *κρότ-αφοι* *the temples*, *κορυ-φή* *head* (*κόρυς* *helmet*); usually in names of animals, as *ἑρ-ιφο-ς* *kid*, *ἑλαφος* *deer*; secondary, in late diminutives: *θηρ-άφιο-ν* *insect* (*θήρ* *beast*), *κερδ-ύφιο-ν* *petty gain* (*κέρδος* *gain*).

863.

SUFFIXES WITH DENTALS (τ, δ, θ)

a. Suffixes with τ.

1. **τ**: primary, at the end of stems, as *ἀ-γνώτ-ος* *unknown* (*γι-γνώ-σκω* *know*).—2. **το, τῶ**: primary, in verbal adjectives in *-τός* (471) with the force of a perfect participle, as *γνω-τός* *known* (*γι-γνώ-σκω* *know*), *στα-τός* *placed, standing* (*ἵστημι* *set, place*), or with the idea of possibility, as *λυ-τός* *able to be loosed*; in verbal abstracts, which sometimes become concrete: *κοί-τος, κοί-τη* *bed* (*κεῖ-μαι* *lie*), *βρον-τή* *thunder* (*βρέμω* *roar*), *φυ-τόν* *plant* (*φύω* *produce*), *πο-τόν* *drink* (*πίω* *drink*, *πο-529*), *βιο-τός, βιο-τή* *life, means of living* (*βίω* *live*); in numerals, *τρι-τος* *third*, *ἑκ-τος* *sex-tu-s*.—In superlatives, *ω-το* primary, as *ἡδ-ιστος* *sweetest* (*ἡδ-ύς*); *τατο*, secondary, as *ἀληθέσ-τατος* *most true* (*ἀληθής*).—**τῶ** (nom. *-της*): primary, to denote the agent (839 a. 1); secondary, to denote the person concerned (843 a. 2).—**ατο, ατῶ**: primary, in *θάν-ατος* *death* (*θνή-σκω*, *θαν-εῖν* *die*), *κάμ-ατος* *weariness* (*κάμ-νω*, *καμ-εῖν* *am weary*).—**ετο, ετῶ**: primary, in *παγ-ετός* *frost* (*πρή-νυ-μι* *make hard*); secondary, in *ἐν-έτης* *bed-fellow* (*ἐνθή* *bed*, 843 a. N.).—**ατῶ** *ατῖδ, ητῶ* *ητῖδ, ιτῶ* *ιτῖδ, ωτῶ* *ωτῖδ*, in gentiles (844. 2).—3. **τῆτ** (*τητ*): secondary, in subst. denoting quality (840 b. 4).—4. **τιρο**: primary, in verbal adjectives (473).—5. **τιρο**: primary, of the agent (839 b. 3).—6. **τιρο**: secondary, in comparatives (313); substantivized in *ἐν-τιρο-ν* *bowel*.—7. **τηρ**: primary, to denote the agent (839 a. 2), often regarded as the instrument: *ραιστήρ* *hammer* (838 a), *ἀρυ-τήρ*

ladle. — 8. **τηρ-ω**: compound suffix, of place (851. 2), of means (842. 4), of wages (842. 5): *θρεπ-τήρια reward for rearing* (τρέφ-ω); in adjectives, 858. 14. — 9. **τι**: primary, to denote action or an abstract idea (840 a. 1); rarely, of persons: *μάν-τις seer* (μαίν-ομαι rage, am inspired, μαν-). — 10. **τιδ**: primary, of the agent (839 b. 4). — 11. **τορ**: primary, of the agent (839 a. 3). — 12. **τρᾶ**: primary, of instrument or means (842. 3); of place (851. 6). — 13. **τρια** (nom. -τρια): primary, of the agent (839 b. 2). — 14. **τριδ** (nom. -τρις): primary, of the agent (839 b. 1). — 15. **τριο**: secondary, in *ἀλλοδ-τριο-s* belonging to another. — 16. **τρο** (-τρο-s, -τρο-ν): primary, to denote the agent (839 a. 4), instrument (842. 1), place, as *θεᾶ-τρο-ν theatre* (place for seeing), *λέκ-τρο-ν bed*. — 17. **τυ**: primary, of actions or abstract ideas (840 a. 4); in *ἄσ-τυ city*, *φῖ-τυ sprout* (φύ-ω produce); secondary, denoting connection with a numeral: *τριτ-τύς third of a tribe* (τρι-το-s third).

18. **τα**: primary, in *κέρᾱς, κέρᾱτ-ος* (and *κέρως*, 258) *horn*. — 19. **ητ**: primary, in *πένης, -ητ-ος serf* (πέν-ομαι toil), *πλάν-ητ-ες planets* (πλανᾶ-ω wander). — 20. **ιτ**: primary, in *μέλι, -ιτ-ος honey* (Lat. *mel*), *χάρ-ις grace* (χαίρω rejoice, χαρ-). See 859. 4. — 21. **ιτιδ** (nom. -ιτις, fem.): secondary in words denoting place (851. 4). — 22. **ωτ**: primary, in *γέλωτ, -ωτος laughter* (γελᾶ-ω laugh). — 23. **ντ**: primary, in active participles (except the perfect), as *λδο-ντ-ος*; in some adjectives inflected like participles (*ἐκών willing*), and in participial substantives: *δράκ-ων serpent* (δέρκ-ομαι gleam, δρακ-εῖν), also in *λέων lion*, *ἀδάμας adamant*. — 24. **φιντ** (nom. -εις): secondary, in adjectives denoting fulness (858. 3), and in some proper names of places: *Ὀποῦς Opus* from *Ὀποφεντ-s* (844. 3).

b. Suffixes with δ.

1. **δ**: secondary, in patronymics (845. 1). — 2. **δανο**: secondary, in *οὔτι-δανός a nobody* (οὔτις nobody), properly from *τιδ*, neuter of *τι*, + *ανός-s*. — **εδανο**: primary, in *ρίγ-ε-δανός chilling* (ρίγ-έω shudder). — 3. **δαπο**: secondary, in *ἀλλοδαπός foreign*, properly = *ἀλλοδ*, neuter of *ἄλλος* (cp. *aliud*), + *ανός-s*. — 4. **δα**: secondary, in patronymics (845. 1). — 5. **δω**: *στᾶ-δ-ιος standing* (ἵστη-μι), with *δ* prob. from a word containing the suffix *δ*, as *ἀμφάδ-ιος public* from *ἀμφαδόν publicly*. — 6. **δων**: primary, in *μελ-ε-δών care* (μέλει is a care), *ἀλγ-η-δών pain* (ἀλγέ-ω suffer); secondary, in *κοτυληδών a cup-shaped hollow* (κοτύλη cup); cp. *ἀχθ-η-δών distress* (ἀχθ-ος burden). — 7. **δωνᾶ**: primary, in *μελ-ε-δώνη care* (see *δων*). — 8. **αδ**: primary, in *χιφ-άς, -άδ-ος snow-flake* (χιφ-ω, better *νείφ-ω*, snow), *φυγ-άς exile* (φεύγ-ω flee, φυγ-), *λαμπ-άς torch* (λαμπ-ω shine); secondary, in abstract feminines denoting number (840 b. 5). — 9. **ιαδ**, 10. **ιαδᾶ**: secondary, in patronymics (845. 3). — 11. **αδω**: secondary, in *κατ-ωμ-άδ-ιος from the shoulder* (ῥωμο-s), derived from *διχθ-άδ-ιος divided* (διχθᾶς, -άδος divided). — 12. **ιδ**: primary, in *ἀσπ-ις, -ιδ-ος shield*, *ἐλπ-ις hope* (ἐλπομαι hope); secondary, in adj. as *συμαχίς allied* (πῶλις) from *σύμμαχος allied with*; in words denoting the person concerned (843 b. 2); in gentiles (844. 1), as *Περσίς Persian woman*; in feminine patronymics (845. 4). — 13. **ιδᾶ**: secondary, in patronymics

(845. 4).—14. *ιδεο*: secondary, in names of relationship (850).—15. *ιδευ*: secondary, in diminutives (853).—16. *ιδιω*: secondary, in diminutives (852. 2), and transferred in *μοιρ-ιδιω-s* doomed (*μοίρα doom*).—17. *ιθ*: secondary, in *κνημῖς greave* (*κνήμη leg, thigh*).—18. *νδς*: secondary, in patronymics (846, e).—19. *ωδς*: secondary, in adjectives of fullness (858. 16).

c. Suffixes with θ.

1. θ appears in suffixes that are obscure in relation to root or stem (832): *δρνῖς δρνῖθ-os* bird, *ψάμαθος* sand, *κύαθος* cup, *πέλεθος* ordure; several in -*ρθ* (probably not Greek), as *ἐρέβ-ρθος* chick-pea.—2. *θλο*, *θλα*: primary, in *γένε-θλο-ν*, *γεν-ε-θλη* race (*γίγνομαι* become, *γεν-*).—3. *θλιο*: secondary, in *γεν-ε-θλιο-s* belonging to one's birth.—4. *θρο*, *θρα*: primary, in *ἀρ-θρο-ν* joint (*ἀραρίσκω* join, *ἀρ-*), *ἐπι-βά-θρα* ladder (*βαίρω* go, *βα-*).

864.

SUFFIXES WITH PALATALS (κ, γ, χ)

1. *κο*, *κᾱ*: primary (rare), in *θή-κη* box (*τί-θη-μι* place); secondary, in adjectives (858. 6).—*ακο* (rare): primary, in *μαλ-ακό-s* soft (cp. Lat. *mollis*); secondary in adjectives (858. 6. c).—*ιακο*: secondary, in *κύρ-ιακό-s* of the Lord.—*ικο*, *ικᾱ*: secondary, in adjectives (858. 6), in gentiles (844. 3).—2. *σκο*, *σκᾱ*: primary, in *δίσκος* quoit (= *δικ* + *σκο-s* from *δικ-εἶν* *throw*), *βο-σκή* food (cp. *βό-σκω* feed).—*ωσκο*: secondary, in diminutives (852. 6).
3. *ακ*: primary, in *μείραξ* lass, *μειράκ-ιο-ν* lad dimin. 854, *κόλαξ* flatterer.—4. *ᾱκ*: primary, in *θώραξ* breast-plate.—5. *ικ*: primary, in *κύλιξ* cup, *ῥιλιξ* comrade.—6. *ικ*: primary, in *πέρδιξ*, *-ίκος* partridge.—7. *υκ*: primary, in *κῆρυξ*, *-υκος* herald.
8. *αγ*: primary, in *ἀρπαξ* rapacious, *ἀρπαγ-ή* seizure (cp. *ἀρπάζω* seize).—9. *ιγ*: primary, in *μάστιγξ*, *-ίγος* whip.—10. *υγ*: primary, in *ἀντυξ*, *-υγος* rick.—11. *γγ*: primary, denoting something hollow, in *φάλαγξ* phalanx, *σάλπιγξ* trumpet, *λάρυγξ* larynx.
12. *ιχο*: secondary, in *ὀρτάλ-ιχο-s* chick, dimin. (*ὀρτάλ-ς* chicken).

865.

SUFFIXES WITH SIGMA

1. *σι* (= *τι*): primary, denoting actions or abstract ideas (840 a. 2); rarely of persons: *πό-σι-s* husband.—2. *σιᾱ*: primary, denoting actions or abstract ideas (840 a. 3).—3. *σιο*: primary, in *μετ-ἀρ-σιο-s* raised from the ground (*μετ-αίρω* lift up, *ἀρ-*).—4. *σιμο*: in adj. (858. 9).—5. *στηνο*: in *δύ(σ)-στηνο-s* unhappy.—6. *στο*: secondary, in *τριάκοντό-s* thirtieth from *τριά-κοιτ* + *το-s*.—7. *συνο*, *συνᾱ*: secondary, in adjectives: *δουλό-συνος* enslaved (*δούλος*), *θάρσυνος* bold = *θαρσο-συνος* (*θάρσος* courage, 129 c), and in the feminine, to make abstract substantives (840 b. 3).
8. *ασ*: primary, in *γέρ-ας* prize; varying with *ατ*, as in *τέρ-ας* *τέρατ-ος* portent (258), or with *ες* (264 D. 3).—9. *ες*: primary, denoting quality (840 a. 8) or result (841. 1) in adjectives (858. 5).—10. *ωσ*: primary, in *κόνις* dust, found in *κόνιω* (= *κονισ-ιω*, 500. 2, D).—11. *ισσᾱ*: secondary, in words denoting the person concerned (843 b. 4).—12. *ος*: primary, in *αἰδώς* shame (*αἰδοῦς* from *αἰδο(σ)-ος*, 206).—13. *ιως*: 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 *ā* stems (a few from words of the second declension). Verbs in *-αω* denote *to do*, *to be*, or *to have*, that which is expressed by the stem.

τιμάω honour (*τιμή*, stem *τιμā-*), *ἀριστάω* breakfast (*ἀριστο-* breakfast), *τολμάω* dare (*τόλμα* daring, stem *τολμā-*), *κομάω* wear long hair (*κόμη* hair). *κοιμάω*, lull to sleep, has no primitive noun.

On *-ιαω* and *-αω* denoting a desire or a bodily condition, see 868 b.

2. **-εω**: derived chiefly from *%*-stems (834 f), and thence extended to all kinds of stems. Verbs in *-εω* denote a *condition* or an *activity*, and are often intransitive.

οικέω dwell (*οἶκος* house, *οικ%*-), *φιλέω* love (*φίλος* dear, *φιλ%*-), *ὑπηρετέω* serve (*ὑπηρέτης* servant, *ὑπηρετā-*), *εὐτυχεύω* am fortunate (*εὐτυχής* fortunate, *εὐτυχες-*), *μισέω* hate (*μίσος* hate, *μισες-*), *σωφρονέω* am temperate (*σώφρων*), *μαρτυρέω* bear witness (*μάρτυς*, *-υρ-ος*).

a. Some *εω*-verbs from *εσ*-stems have older forms in *-ειω* (624 a).

3. **-οω**: chiefly derived from *ο*-stems. Verbs in *-οω* are usually factitive, denoting *to cause* or *to make*.

δηλόω manifest, make clear (*δηλος*), *δουλόω* enslave (*δοῦλος*), *ζηλόω* emulate (*ζήλος* emulation), *ζημιόω* punish (*ζημιά* damage), *μαστιγέω* whip (*μάστιξ*, *-ίγος* whip). *ἀρόω* plough has no primitive.

On the formation of the present stem of verbs in *-αω*, *-εω*, *-οω*, see 522.

4. **-ευω**: derived from substantives from *ευ*-stems (607) and thence extended to other stems. *ευω*-verbs usually denote a *condition*, sometimes an *activity*.

βασιλεύω am king, rule (*βασιλεύς*), *βουλεύω* counsel (*βουλή*), *κινδυνεύω* venture, incur danger (*κινδύνο-*), *παιδεύω* educate (*παῖς* boy, girl), *θεραπεύω* attend (*θεράπων* attendant).

5. **-υω** (rare): from *υ*-stems, as *δακρύω* weep (*δάκρυ* tear). Cp. 608.

6. **-αίω, -ίζω**: derived originally from stems in *δ* or *γ* (as *ἐλπίζω* hope = *ἐλπιδ-ιω*, *ἀρπάγω* seize = *ἀρπαγ-ιω*), and thence widely extended to other stems (cp. 623 δ, γ). Such verbs denote *action*.

γυμνάζω exercise (*γυμνάς*, *-άδ-ος* stripped, naked); *ἀναγκάζω* compel (*ἀνάγκη* necessity); *ἀτιμάζω* dishonour (*ἀτίμος*); *βιάζομαι* use force (*βία* force); *θαυμάζω* wonder (*θαῦμα*); *φροντίζω* take care (*φροντίς*); *ὕβριζω* insult (*ὕβρις* outrage); *νομίζω* consider (*νόμος* custom, law); *τειχίζω* fortify (*τείχος* wall, stem *τειχες-*); *χαρίζομαι* do a favour (*χάρις*, *-ιτος* favour).

- a. Verbs in *-ίζω* and *-ιαίζω* derived from proper names express an adoption of language, manners, opinions, or politics:
ελληνίζω speak Greek (*Ἑλλην*), *βακχιάζω* act like a bacchante (*Βακχίς*), *λακωνίζω* imitate Laconian manners (*Λάκων*), *μηδίζω* side with the Medes (*Μῆδος*).
- b. Verbs in *-εζω*, *-οζω*, and *-υζω* are rare (*πιέζω* press, poet. *δεσπόζω* am lord, *κοκκύζω* cry cuckoo).
7. *-αίνω*: originally from stems in *-αν* + *ζω* (518), but usually extended to other stems. See 620, III.
μελαίνω blacken (*μέλας* black, *μελαν-*), *εὐφραίνω* gladden (*εὐφρων* glad, *εὐφρον-*), *σημαίνω* signify (*σήμα*, *σήματ-ος* sign), *χαλεπαίνω* am angry (*χαλεπός* hard, angry).
8. *-υνω*: from stems in *-υν* + *ζω* (519). The primitive words often show stems in *υ*. See 620, III.
βαθύνω deepen (*βαθύς* deep), *ταχύνω* hasten (*ταχύς* swift), *αἰσχύνω* disgrace (*αἰσχ-ος* shame), *θαρρύνω* encourage (*θάρρ-ος* courage).
9. On other denominatives in *λω*, *νω*, *ρω*, see 620, III; on inceptives see 526-528.
10. Parallel formations are frequent, often with different meanings.
ἀριστάω take a midday meal, *ἀριστίζω* give a midday meal; *ἀτιμάω*, (poet.) *ἀτιμάζω* dishonour; *δουλώω* enslave, *δουλεύω* am a slave; *εὐδαιμονέω* am happy, *εὐδαιμονίζω* account happy, congratulate; *θαρρέω* am courageous, *θαρρύνω* encourage; *ὀρκέω*, *ὀρκίζω* make one swear an oath; *ὀρμάω* urge on, *ὀρμαίνω* (poet.) ponder; *ὀρμέω* lie at anchor, *ὀρμίζω* anchor trans. (*ὄρμος* anchorage); *πολεμέω* (*πολεμίζω* Epic) wage war, *πολεμώω* make hostile; *σκηνάω* put in shelter, mid. take up one's abode, *σκηνέω* am in camp, *σκηνώνω* encamp, go into quarters; *σωφρονέω* am temperate, *σωφρονίζω* chasten; *τυραννέω*, *τυραννέωω* am absolute ruler, *τυραννίζω* take the part of absolute ruler, *τυραννιάω* (late) smack of tyranny. Cp. 531.

867. Frequentatives and Intensives.—These are mostly poetical. *-αω* in *στρωφάω* turn constantly (*στρέφω* turn), *τρωχάω* gallop (*τρέχω* run), *ποτάομαι*, and *ποτέομαι*, fly about (*πέτομαι* fly). *-στρω* in *ελαστρέω* drive (*έλαώ*, *ελαύνω*). *-ταω* in *σκιρτάω* spring (*σκαίρω* skip). *-ταίω* in *έλκυστάίω* drag about (*έλκω* drag). With reduplication, often with change of the stem-vowel, in *ποιπνύω* puff (*πνέω* breathe, *πνυ-*), *πορφόρω* gleam darkly (*φθρω* mix), *παμφαίνω* shine brightly (*φαίνω* bring to light, make appear).

868. Desideratives express desire. Such verbs end in *-σειω*, *-ιαω*, and rarely in *-αω*. Thus, *πολεμησηέω* desire to wage war (*πολεμέω*), *ἀπαλλαξέω* wish to get rid of (*ἀλλάττω* exchange), *γελασειέω* wish to laugh (*γελάω*); *στρατηγηέω* wish to be general (*στρατηγός*); *φοράω* wish to shed blood (*φόνος* murder).

a. Verbs in *-ιαω* and *-αω* are formed from substantives. Those in *-σειω* may come from the future stem.

b. *-ιαω* and *-αω* may denote a bodily affection: *ὀφθαλμιάω* suffer from ophthalmia (*ὀφθαλμία*), *βραγχάω* am hoarse (*βραγχής* hoarse). Some verbs in *-ωττω* (*-ωσω*) have a similar meaning: *τυφλώττω* am blind (*τυφλός*), and even *λιμώσω* am hungry (*λίμω* hungry).

COMPOUND WORDS

869. A compound word is formed by the union of two or more parts; as *λογο-γράφος* *speech-writer*, *δι-έξ-οδο-ς* *outlet* (lit. *way out through*).

a. Compounds of three or more parts usually fall into two separate units; as *βατραχο-μύο-μαχία* *battle of the frogs-and-mice*. Such compounds are common in comedy; as *στρεφο-δικο-παν-ουργία* *rascally perversion of justice*.

b. In a compound word two or more members are united under one accent; as in *blackberry* contrasted with *black berry*. Most compounds in Greek, an inflected language, are genuine compounds, not mere word-groups such as are common in English, which is for the most part devoid of inflections.

c. Every compound contains a defining part and a defined part. The defining part usually precedes: *εὐ-τυχής* *fortunate*, as opposed to *δυσ-τυχής* *unfortunate*. The parts of a compound stand in various syntactical relations to each other, as that of adjective or attributive genitive to a substantive, or that of adverb or object to a verb, etc. Compounds may thus be regarded as abbreviated forms of syntax. Cp. 895 a, 897 N. 1.

FIRST PART OF A COMPOUND

870. The first part of a compound may be a noun-stem, a verb-stem, a numeral, a preposition or adverb, or an inseparable prefix.

a. The use of stems in composition is a survival of a period in the history of language in which inflections were not fully developed.

FIRST PART A NOUN-STEM

871. First Declension (ā-stems).—The first part may

- a. end in ā or η (rarely): *ἀγορᾶ-νόμος* *clerk of the market* (*ἀγορά*), *νίκη-φόρος* *bringing victory* (*νίκη*).
- b. end in ο: *δικο-γράφος* *writer of law-speeches* (*δίκη* *justice*). Here ο is substituted for ā of the stem by analogy to ο-stems.

N. — Compounds of γῆ *earth* have γεω- (for γηο- by 34); as *γεω-μέτρης* *surveyor* (*land-measurer*; *μετρέω* *measure*). Doric has γᾶ-μέτρης. Cp. 224 a.

- c. lose its vowel before a vowel: *κεφαλ-αλγής* *causing head-ache* (*κεφαλή* *head*, *ἀλγος* *pain*).

872. Second Declension (ο-stems).—The first part may

- a. end in ο: *λογο-γράφος* *speech-writer*.
- b. end in ā or η (rarely): *ἐλαφ-η-βόλος* *deer-shooting* (*ἐλαφος*, *βάλλω*). Here η is due to the analogy of ā-stems.
- c. lose ο before a vowel: *μόν-αρχος* *monarch* (*sole ruler*: *μόνος* *alone*, *ἀρχ-ω* *rule*).

N. — Words of the 'Attic' declension may end in ω, as *νεω-κόπος* *custodian of a temple* (*νεώς*).

873. Third Declension (consonant stems).—The first part may

- a. show the stem (ι, υ, αυ, ου): *μαντι-πόλο-ς* inspired (μάντι-ι seer, πέλ-ω, cp. -κόλος), *ιχθυ-βόλο-ς* catching-fish (ιχθύς, βάλλω), *βου-κόλο-ς* ox-herd (βοῦ-ι, -κόλο-ς, cp. Lat. colo, and 131).

N.—A few consonant stems retain the consonant: *μελάγ-χολο-ς* dipped in black bile (μέλας, χολή). See also 876.

- b. add ο to the stem: *σωματ-ο-φύλαξ* body-guard (σῶμα body, φυλάττω guard), *μητρ-ο-πολι-ς* mother-city, metropolis (μήτηρ, πόλις), *φυσι-ο-λόγο-ς* natural philosopher (φύσι-ι nature), *ιχθυ-ο-πώλη-ς* fishmonger (ιχθύς, πωλέω sell).
- c. add α (rarely η): *ποδ-ά-νιπτρο-ν* water for washing the feet (ποῦς, νίπτω), *λαμπαδ-η-δρομί-α* torch-race.

874. Compounds of πᾶς all usually show πᾶν-, as *πάν-σοφο-ς* (and *πᾶς-σοφο-ς* 101 b) all-wise, *παρ-ρησιᾶ* frankness ('all-speaking'); but also παντ- in *πάντ-αρχο-ς* all-ruling; and παντ-ο- in *παντ-ο-πώλι-ο-ν* bazaars (πωλέω sell).

875. Neuter stems in ματ usually show ματ-ο, as *ἀγαλματ-ο-ποιό-ς* sculptor (ἀγαλμα statue, ποίω make). Some have μα, as *ὄνομα-κλυτό-ς* of famous name; some show μο for ματο, as *αἰμο-ρραγιά* hemorrhage (αἷμα, -ατος blood, ῥήγνυμι break, 80).

876. Stems in εσ (nom. -ης or -ος) usually drop εσ and add ο; as *ψευδ-ο-μαρτυριά* false testimony (ψευδ-ης); and so stems in ασ, as *κρεο-φάγο-ς* flesh-eating (κρέας, φαγεῖν 529. 5). Some stems in εσ and ασ retain εσ and ασ (in poetry), as *σάκεο-πάλο-ς* wielding a shield (σάκος, πᾶλλω), *σελασ-φόρο-ς* light-bringing (σέλας, φέρω); some add ι (for sake of the metre), as *ὄρεο-τροφο-ς* mountain-bred (ὄρος, τρέφω); these may belong to 879.

877. Other abbreviations: *γαλα-θνή-ς* nurse (γαλακτ- milk, θή-σθαι give suck), *μελι-ηδής* honey-sweet (μελιτ-), *κελαι-νεφής* black with clouds from *κελαινώ-ς* black (cp. 129 c) and νέφος cloud.

878. Words once beginning with φ or σ.—When the second part consists of a word beginning with digamma, a preceding vowel is often not elided: *κακο-εργός* (Epic) doing ill (later *κακοῦργος*) from *έργο-ν* work; *μηρο-ειδής* crescent-shaped (μήνη moon, φειδός shape); *τιμᾶ-ορος* (later *τιμωρός*) avenging (τιμή honour, *φωδᾶω* observe, defend).—Compounds of -οχος, from *έχω* have (orig. *σέχω*, -σοχος) contract: *κληροῦχος* holding an allotment of land (κληρο-ι lot), *πολι-οῦχος* protecting a city (for *πολι-ο-οχος*).

879. Flectional Compounds.—A compound whose first part is a case form, not a stem, is called a flectional compound (cp. *sportsman*, *kinsfolk*): (1) nominative: *τρεῖς-καί-δεκα* thirteen; (2) genitive: *Διός-κουροι* *Dioscuri* (sons of Zeus), *Ἑλλήσ-ποντος* *Helle's* sea, *Πελοπόν-νησος* (for *Πελοπος-νησος*, 105 a) *Pelops' island*; (3) dative: *δορὶ-ληπτο-ς* won by the spear; (4) locative: *ὁδοι-πόρος* wayfarer, *Πυλοῖ-γενής* born in *Pylus*.—From such compounds derivatives may be formed, as *Ἑλλησπόντιος* 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 *ι*: *φέρ-ασπις* shield-bearing, *μισ-άνθρω-τος* man-hating (*μισέ-ω*), *ἐκ-ε-χειρῆ* (125 d) holding of hands, truce, *λιπ-ο-στρατιά* desertion of the army, *νικ-ε-βουλος* prevailing in the Senate, *ἀρχ-ι-τέκτων* master-builder.

882. The verb-stem adds *σι* (before a vowel, *σ*). Some insert *ε* before *σι* (*σ*): *σω-σι-πολις* saving the state (*σώζω*), *ρίψ-ασπις* craven, lit. throwing away a shield (*ρίπτ-ω*), *δηξι-θύμος* (and *δακ-έ-θύμος*) heart-eating (*δάκ-νω*), *ἐλκ-ε-σί-τεπλος* with long train, lit. trailing the robe (cp. *ἐλκ-ε-χιτών*).

a. This *ε* is the vowel added in many verb-stems (485).

FIRST PART A NUMERAL

883. The first part of a compound is often a numeral: *δί-πους* biped, *τρί-πους* tripod (having three feet), *τέθρ-ιππον* four-horse chariot, *πέντ-ἄθλον* contest in five events.

FIRST PART A PREPOSITION OR ADVERB

884. A preposition or adverb is often the first part of a compound: *εἰσ-οδος* entrance, *ἀπο-φείγω* flee from, *εὖ-τυχής* happy, *ἀεί-μητος* ever to be remembered.

a. Except when the substantive is treated as a verbal (as in *εἰσ-οδος* entrance, cp. *εἰσ-έραι* enter), prepositions are rarely compounded with substantives. Thus, *σύν-δουλος* fellow-slave, *ὑπο-διδάσκαλος* (= *ὁ ὑπὸ τινι δ.*) under-teacher; also *ἰπὸ-λενκος* whitish.

b. The ordinary euphonic changes occur. Observe that *πρό* before may contract with *ο* or *ε* to *ου*: *προέχω* or *προῦχω* hold before (cp. 449 b). See 124 a.

c. *η* sometimes is inserted after a preposition or takes the place of a final vowel: *ὑπερ-ή-φανος* conspicuous, *ἐπ-ή-βολος* having achieved.

d. Akin to adverbial compounds are some in *φιλ-ο*, as *φιλο-μαθής* one who gladly learns.

FIRST PART AN INSEPARABLE PREFIX

885. Several prefixes occur only in composition:

1. *ἀ-* (*ν-*) before a vowel, *δ-* before a consonant; *alpha privative* with a negative force like Lat. *in-*, Eng. *un-* (or *-less*): *ἀν-άξιος* unworthy (= *οὐκ άξιός*), *ἀν-όμοιος* unlike, *ἀν-όδυνοι* anodyne (*όδύνη* pain, cp. 887), *ἀ-νοῦς* silly, *ἀ-τιμος* unhonoured, *ἀ-θεός* godless, *γάμος ἀγαμος* marriage that is no marriage. *δ-* is also found before words once beginning with digamma or sigma: *δ-ηδής* unpleasant (*ζηδός*), *δ-όρατος* unseen (*φοράω*), *δ-οπλος* without shields (*σσιπλον*), and, by contraction with the following vowel, *ἄκων* (*ἀ-φέκων* unwilling). But *ν-* often appears: *ν-ελπίστος* (and *ἄ-ελπίστος*) unhoped for (*φελπίς*). *ν-οπλος* without shield.

a. *δ-*, *ν-* (for *ν*, 35 b) represent weak forms of I. E. *ne* 'not.'

2. ἡμι- *half* (Lat. *semi-*): ἡμι-κύκλιος *semi-circular* (κύκλος), ἡμι-θλιος *half as much again* (θλιος *whole*), ἡμι-θνήs *half-dead*.
3. δυσ- (opposed to εὖ *well*) *ill, un-, mis-*, denoting something *difficult, bad, or unfortunate*, as δυσ-τυχής *unfortunate*, δυσ-χερής *hard to manage*, δυσ-δαίμων *of ill fortune* (contrast εὖ-τυχής, εὖ-χερής, εὖ-δαίμων), δυσ-άρεστοι *ill-pleased*, Δύσ-παις *ill-starred Paris*.
4. ἀ- (or ἀ-) *copulative* denotes *union, likeness* (cp. Lat. *con-*); ἀ-κόλουθος *attendant, agreeing with* (κείμενος *path: i.e. going on the same road*), ἀ-τάλαντος *of the same weight*, ἀ-πᾶς *all together*. A variation of ἀ-copulative is ἀ-intensive: ἀ-τενής *stretched* (τείνω *stretch*), ἀ-πεδός *level* (πέδος *ground*).
 - a. ἀ-copulative stands for σα- (from σμ 20, 35 c), and is connected with δμα, ὁμοῦ, and ὁμο- *together*.
5. νη- (poetic) with the force of a negative (cp. Lat. *nē*): νη-ποικος *unavenged* (ποινή *punishment*), νη-πενθής *freeing from pain and sorrow* (πένθος). In some cases νη- may be derived from ν (not) and the η of the second part, as ν-ῆστις *not eating* (poetic ἔδ-ω, cp. 887).
6. ἀρι-, ἐρι- (poetic) with intensive force (cp. ἀρι-στος *best*), ἀρι-πρεπής *very distinguished* (πρέπω), ἐρι-τίμος *precious*.
7. ἀγα- (poetic) intensive (cp. ἀγαν *very*): ἀγά-στονος *loud wailing* (στένω *groan*).
8. ἰα-, ἑα- (poetic) intensive (for δια = *dia-very*, 116): ἰα-μενής *very courageous* (μέτος *courage*), ἑα-σκίος *thick-shaded* (σκιᾶ).

LAST PART OF A COMPOUND

886. Compound Substantives and Adjectives.—The last part of a noun-compound consists of a noun-stem or of a verb-stem with a noun-suffix.

887. Nouns beginning with *ἄ, ε, ο* lengthen these vowels (*ἄ* and *ε* to *η*, *ο* to *ω*) unless they are long by position. στρατ-ηγός *army-leading, general* (στρατός, ἄγω), εὖ-ἥνεμος *with fair wind* (εὖ *well*, ἄνεμος), ξεν-ηλασιᾶ *driving out of foreigners* (ξένος, ἐλαύνω), ἀν-ώνυμος *nameless* (ἀν-, ὄνομα), ἀν-ώμαλος *uneven* (ἀν-, ὁμαλός).

a. Some compounds of ἄγω *lead* show *ᾱ*: λοχ-ᾱγός *captain* (λόχος *company*).

b. By analogy to the compound the simple form sometimes assumes a long vowel: ἠμεμβέσσα *windy*. Cp. 28 D.

c. Lengthening rarely occurs when a preposition or πᾶς precedes: συν-ωμοσιᾶ *conspiracy* (δυνῆμι *swear*), παρ-ἡγυρις *general assembly* (ἄγυρις = ἄγορά).

d. The lengthening in 887 is properly the result of early contraction (στρατο + ἄγος). On the pattern of such contracted forms irrational lengthening occurs when the first part of the compound ends in a consonant, as δυσ-ηλεγής (for δυσ-αλεγής) *cruel* from ἀλέγω *care for*.

888. A noun forming the last part of a compound often changes its final syllable.

N. Masculine or feminine nouns of the second or third declensions usually remain unaltered: ἑν-θεός *inspired*, ἀ-παῖς *childless*.

a. -ος, -η, -ον: form compound adjectives from nouns of the first declension, neuters of the second declension, nouns of the third declension, and from many verb-stems. δ-τιμος dishonoured (τίμη), σύν-δειπνος companion at table (δειπν- meal), δν-αιμος bloodless (αἷμα, 876), εκατόν-χειρος hundred-handed (χείρ), δασμο-φόρος bringing tribute (φέρω), γεω-γράφος geographer 871 b. N. (γράφω), ἰχθυο-φάγος fish-eating (φαγεῖν 629, 5).

b. -ης, -ας: form compound adjectives from nouns of the first and third declensions, and from many verb-stems: δ-τυχής unfortunate (τύχη), δεκα-ετής of ten years (έτος), εὐ-ειδής beautiful in form (εἶδος), εὐ-μαθής quick at learning (μαθάνω, μαθ-), δ-φανής invisible (φαίνω, φαν-).

c. Other endings are -ης (gen. -ου), -της, -της: γεω-μέτρης surveyor (871 b. N.), νομο-θέτης law-giver (νόμος, τίθημι, θε-), μηλο-βοτήρ shepherd (μήλον, βόσκειω feed).

d. Neuters in -μα make adjectives in -μων: πᾶγμα thing, ἀ-πράγμων inactive. φρήν mind becomes φρων: εὐ-φρων well-minded, cheerful.—πατήρ father becomes πατρώδης fatherless, φιλο-πατρώδης loving his father.

e. Compounds of γῆ land end in -γειος, -γειως: κατὰ-γειος subterranean, λεπτο-γειος of thin soil.—Compounds of ναῦς ship, κέρας horn, γῆρας old age end in -ως, as περι-ρεως supercargo, ὑψη-κερωσ lofty-antlered (163 a), ἀ-γήρωσ free from old age.

889. The last member of a compound is often a verbal element that is not used separately: ἀγαλματ-ο-ποιός statue-maker, sculptor, ὑπ-ήκοος subject (ἀκούω hear, ἀκίκοα), λογο-γράφος speech-writer. -φορος bringing, -δομος building, -δρομος running are used separately in the meanings tribute, building, race.

890. An abstract word can enter into composition only by taking a derivative ending (usually -ιά) formed from a real or assumed compound adjective: ναῦς ship, μάχη fight = ναὺ-μαχος, whence ναυ-μαχία naval battle; εὖ well, βουλή counsel = εὖ-βουλος, whence εὖ-βουλιά good counsel; ἀν-eg-, ἀρχή rule = ἀν-αρχος, whence ἀν-αρχία anarchy; εὖ well, πράξις doing = εὖ-πράξις, whence εὖ-πράξις well-doing. Contrast εὖ-βουλιά with προ-βουλή forethought, εὖ-λογία eulogy with πρό-λογος prologue.

a. Only after a preposition does an abstract word remain unchanged: προ-βουλή forethought. Exceptions are rare: μισθο-φορά receipt of wages (μισθός, φορά).

891. Compound Verbs.—Verbs can be compounded directly only by prefixing a preposition, as συμ-μάχομαι fight along with.

a. A preposition (πρό-θεσις) derived its name from this use as a prefix. Originally all prepositions were adverbs modifying the verb, and in Homer are partly so used. See 1638, 1639. Cp. upheave and heave up.

892. All compound verbs not compounded with prepositions are denominatives (ending in -ω) and formed from real or assumed compound nouns. From ναῦς ship and μάχη fight comes ναύμαχος fighting in ships, whence ναυμαχεῖω fight in ships; so οἰκοδομέω build a house from οἰκο-δόμος house-builder (οἶκος, δέμω). Contrast ἀνα-πειθω bring over, convince with ἀ-πιστεύω disbelieve (ἀ-πιστος); ἀντι-λέγω speak against with ὁμο-λογέω agree (ὁμόλογος agreeing).—εὖ ἀγγέλλω announce good news cannot form a verb εὐαγγέλλω.

a. ἀτιμάω (ἀτίω) dishonour, δακρυχέω shed tears are exceptions. ἀ-ομοιόω make unlike is not from ἀν- and ὁμοίω but from ἀν-όμοιος unlike.

ACCENT OF COMPOUNDS

893. Compounds generally have recessive accent, as *φιλότιμος* *loving-honour* (τιμή). But there are many exceptions, *e.g.*—

a. Primitives in -ά, -ή, -ής, -εύς, -μός, and -έος usually keep their accent when compounded; except dissyllabic words in -ά, -ή, -ής whose first part is not a preposition. Thus, *κριτής* *judge*, *υποκριτής* *actor*, *δρεικοκριτής* *interpreter of dreams*.

b. Compound adjectives in -ης, -ες are usually oxytone: *εὖ-γενής* *well-born*.

894. Compounds in -ος (not -τος or -κος) formed by the union of a noun or adverb and the stem of a transitive verb are:

a. *oxytone*, when they have a long penult and an active meaning: *στρατ-ηγός* *general*.

b. *paroxytone*, when they have short penult and an active meaning: *πατρο-κτόνος* *parricide*, *λιθο-βόλος* *throwing-stones*, *λαιμο-τόμος* *throat-cutting*, *ὕδρο-φόρος* *water-carrier*.

c. *proparoxytone*, when they have a short penult and passive meaning: *πατρί-κτονος* *slain by a father*, *λιθό-βολος* *pelted with stones*, *λαιμό-τομος* *with throat cut*, *αὐτό-γραφος* *written with one's own hand*.

N. — Active compounds of -οχος (ἐχ-ω, 878), -αρχος (ἀρχ-ω), -σῦλος (σῦλδ-ω *rob*), -τορθος (τέρθ-ω *destroy*) are *proparoxytone*; ἡμι-οχος (*rein-holder*) *chariot-eeer*, ἱππ-αρχος *commander of horses*, ἱερό-σῦλος *temple-robber*, πτολι-τορθος *sacking cities*. βαβδόυχος *stuff-bearer* (βαβδός) is contracted from βαβδό-οχος.

MEANING OF COMPOUNDS

895. Compound nouns (substantives and adjectives) are divided, according to their meaning, into three main classes: *determinative*, *possessive*, and *prepositional-phrase*, compounds.

a. The logical relation of the parts of compounds varies so greatly that boundary-lines between the different classes are difficult to set up, and a complete formal division is impossible. The poets show a much wider range of usage than the prose-writers.

896. Determinative Compounds.—In most determinative compounds the first part modifies or *determines* the second part: the modifier stands first, the principal word second.

Thus by *hand-work* a particular kind of work is meant, as contrasted with *machine-work*; cp. *speech-writer* and *letter-writer*, *race-horse* and *horse-race*.

a. The first part may be an adjective, an adverb, a preposition, an inseparable prefix, or, in a few cases, a substantive.

897. There are two kinds of determinative compounds.

(1) **Descriptive determinative compounds.**—The first part defines or explains the second part in the sense of an adjective or adverb. (This class is less numerous than the second class.)

ἀκρό-πολις *upper city, citadel* (ἀκρᾶ πόλις), ὁμό-δουλος *fellow-slave* (ὁμοῦ δουλεύων, cp. 885. 4 a), ὀψι-γονος *late-born* (ὀψέ γενόμενος), προ-βουλή *forethought*,

ἀμφιθέατρον *amphitheatre* (a place-for-seeing round about), *ἀ-γραφος* *not written* (ὁ γεγραμμένος).

a. *Copulative compounds* are formed by the coördination of two substantives or adjectives: *ἰατρό-μαντις* *physician and seer*, *γλυκύ-πικρος* *sweetly-bitter*. Similar is *deaf-mute*. So also in numerals: *δύ-δεκα* *two (and) ten* = 12.

b. *Comparative compounds* (generally poetic) are *μελι-πότης* *honey-sweet* (μέλι, ἡδύς), *ποδ-ήμενος* *Iris* *Iris*, *with feet swift as the wind*. Cp. *eagle-eyed*, *goldfish*, *blockhead*. Such compounds are often possessive (898), as *ροδο-δάκτυλος* *rosy-fingered*, *χρῦσο-κόμης* *golden-haired*.

(2) *Dependent determinative compounds*. — A substantive forming either the first or the second part stands in the sense of an oblique case (with or without a preposition) to the other part.

Accusative: *λόγο-γράφος* *speech-writer* (λόγους γράφων), *στρατ-ηγός* *army-leading, general* (στρατὸν ἄγων), *φιλ-άνθρωπος* *loving mankind* (φιλῶν ἀνθρώπους), *δεισι-δαλμων* *superstitious* (δειδῶς δαίμονας); cp. *pickpocket*, *sightseer*, *pains-taking*, *soothsayer*, *laughter-loving*.

Genitive: *στρατὸ-πέδον* *camp* (στρατοῦ πέδον *ground on which an army is encamped*). In *ἀξί-λογος* *worthy of mention* (ἄξιος λόγου) the defining part stands second (899 c) and is governed by the adjective part like a preposition (cp. 899). Cp. *ringmaster*, *law-officer*, *jest-book*.

(Ablative): *ἀνεμο-σκεπής* *sheltering from the wind*; cp. *land-breeze*, *sea-breeze*.

Dative: *ἱεό-θεος* *godlike* (ἱεὸς θεῶ); cp. *churchguer*, *blood-thirsty*.

(Instrumental): *χειρ-ο-ποίητος* *made by hand* (χειρὶ ποιητός), *χρῦσό-δετος* *bound with gold* (χρῦσῳ δετός); cp. *thunder-struck*, *storm-swept*, *star-sown*.

(Locative): *οἰκο-γενής* *born in the house* (ἐν οἰκῇ γενόμενος), *ἔδοι-πόρος* *way-farer* (879); cp. *heart-sick*.

N. 1. — The Greeks did not think of any actual case relation as existing in these compounds, and the case relation that exists is purely logical. The same form may be analysed in different ways, as *φιλάνθρωπος* = *φιλῶν ἀνθρώπους* or = *φίλος ἀνθρώπων*.

N. 2. — Such compounds may often be analysed by a preposition and a dependent noun: *θεό-δητος* *god-built* (ὑπὸ τῶν θεῶν δηητός).

898. Possessive Compounds. — In possessive compounds the first part defines the second as in determinatives; but the whole compound is an adjective expressing a quality, with the idea of possession understood. In most possessive compounds the idea of *having* (ἔχων) is to be supplied.

So, in English, *redbreast* is a bird *having* a red breast, the first part being an attribute of the second.

ἀργυρό-τοξος *having a silver bow*; *μακρό-χειρ* *having long arms, long-armed*; *θεο-ειδής* *having the appearance* (εἶδος) *of a god, godlike*; *σώ-φρων* *having sound mind, temperate*; *τέθρ-ιππος* *having four horses*; *ὁμο-τροπος* *of like character* (ὁμο- occurs only in compounds, but note *δμοιος* *like*); *πολυ-κέφαλος* *many-headed*; *εὐ-τυχής* *having good fortune, fortunate*; *δεκα-ετής* *lasting ten years* (cp. *a two-year-old*); *ἀμφι-κίων* *having pillars round about*; *ἐν-θεος* *inspired* (*having a god within*: ἐν εἰαυτῷ θεῶν ἔχων).

a. Adjectives in *-ειδής* from *εἶδος* form (*ἀστερο-ειδής* star-like, *ιχθυο-ειδής* fish-like, *μηνο-ειδής* crescent, *πολυ-ειδής* of many kinds, *σφαιρο-ειδής* spherical) are to be distinguished from those in *-ώδης* derived from *ὀσφρῶ* 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 *ἀ-* negative or *δυσ-* ill; as *ἀ-παις* childless (having no children or not having children, *παῖδας οὐκ ἔχων*), *ἀ-τίμος* dishonoured (having no honour), *δύσ-βουλος* ill advised (having evil counsels).

899. Prepositional-phrase Compounds.—Many phrases made of a preposition and its object unite to form a compound and take on adjectival inflection. Such compounds are equivalent to the phrases in question with the idea of *being* or the like added.

ἀπ-οικος colonist (away from home: *ἀπ' οἴκου*); *ἐγχειρίδιος* in the hand, dagger (*ἐν χειρὶ*); *ἐγχώριος* native (in the country: *ἐν χώρῃ*); *ἐπιθαλάττιος* dwelling on the coast (*ἐπὶ θαλάττῃ*); *ἐφ' ἑστίῃ* on the hearth (*ἐφ' ἑστίᾳ*); *κατάγειος* underground, cp. *subterranean* (*κατὰ γῆς*); *παρά-δοξος* contrary to opinion (*παρὰ δόξαν*); *παρά-φρων* out of one's mind, Lat. *de-mens* (*παρὰ τὴν φρένα*); *ὑπ-εὐθύνος* under liability to give account (*ὑπ' εὐθύνας*); *ἄπο φροῦδος* gone (= *πρὸ ὀδοῦ γερόμενος*, cp. 124 a).

a. From such phrases are derived verbs and substantives: *ἐγχειρίσω* put into one's hands, entrust, *διαχειρίσω* have in hand, manage (*διὰ χειρῶν*), *διαπᾶσῶν* octave-scale (*ἡ διὰ πᾶσῶν 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, *ἐμποδίσω* impede.

b. The compounds of 899 represent bits of syntax used so frequently together that they have become adherent.

PART IV

SYNTAX

DEFINITIONS

900. A sentence expresses a thought. Syntax (*σύνταξις* *arranging together*) shows how the different parts of speech and their different inflectional forms are employed to form sentences.

901. Sentences are either *complete* or *incomplete* (904).

902. Every complete sentence must contain two members:

1. The Subject: the person or thing about which something is said.
2. The Predicate: what is said about the subject.

Thus, τὸ θέρος (subj.) ἐτελεύτῃ (pred.) *the summer* | *came to an end* T. 3. 102, ἦλθε (pred.) κήρυξ (subj.) *a herald* | *came* 3. 113.

903. Complete sentences are *simple*, *compound*, or *complex*. In the *simple* sentence subject and predicate occur only once. A *compound* sentence (2162) consists of two or more simple sentences coördinated: τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἰπετο *but on the next day they marched through the plain and Tissaphernes kept following them* X. A. 3. 4. 18. A *complex* sentence (2173) consists of a main sentence and one or more subordinate sentences: ὅποτε δέου γέφυραν διαβαίνειν, ἔσπευδεν ἕκαστος *whenever it was necessary to cross a bridge, every one made haste* 3. 4. 20.

904. Incomplete sentences consist of a single member only. Such sentences stand outside the structure of the sentence. The chief classes of incomplete sentences are

- a. Interjections, such as ὦ, φεῦ, αἰαί, ὦμοι.
- b. Asseverations which serve as a predicate to a sentence spoken by another: *yes*, *surely*, *of* *no*, *μάλιστα* *certainly*, *καλῶς* *very well*!
- c. Headings, titles: Κέρου Ἀράβαςις *the Expedition of Cyrus*, Ἀντιγόνη *the Antigone*, συμμαχία Ἀθηναίων καὶ Θετταλῶν *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: *δεῦρο* *hither*!

N. — Examples of such incomplete sentences in English are *oh*, *assuredly*, *no wonder*, *right about face*, *away*, *fire*!

905. True impersonal verbs (932) have a grammatical subject in the personal ending; but the real subject is properly an idea more or less vague that is present to the mind of the speaker. Similar in nature are infinitives used in commands (2013).

SYNTAX OF THE SIMPLE SENTENCE

906. The most simple form of sentence is the finite verb: *ἐσ-τί he-is, λέγο-μεν we-say, ἑπεί-σθε you-follow*.

Here the subject is in the personal ending, the predicate in the verbal stem. No other single word than a verb can of itself form a complete sentence.

907. The subject of a sentence is a substantive or one of its equivalents.

908. Equivalents of the Substantive.—The function of the substantive may be assumed by a pronoun, adjective (in masculine and feminine more frequently with the article), numeral, participle, relative clause (*οἱ ἐλήφθησαν τῶν πολεμίων ταῦτά ἡγγελλον those of the enemy who were captured made the same report* X. A. 1. 7. 13); by the article with an adverb (*οἱ τότε the men of that day*), or with the genitive (*τὰ τῆς τύχης the incidents of fortune, fortune* (1299)); by a prepositional phrase (*οἱ ἀμφὶ τὸν Σωκράτη Socrates and his followers*; *ἐπὶ μέγα a great part*), a preposition with a numeral (*ἔφηνον περὶ ὀκτακοσίου about eight hundred took to flight* X. H. 6. 5. 10); by an infinitive with or without the article (1984, 2025); and by any word or phrase viewed merely as a thing (*τὸ ὑμεῖς εἰπας λέγω, τὴν πόλιν λέγω when I say You, I mean the State* D. 18. 88). Cp. 1153 g. (Furthermore, by a clause in a complex sentence, 2189. 1.)

909. The predicate of a sentence is always a verb. The verb may either stand alone, as in *Περικλῆς ἀπῆλθε Pericles departed*; or it may have certain modifiers, called *complements to the predicate* (nouns, participles, adverbs), as *Περικλῆς ἀπῆλθε πρῶτος first (ὀργιζόμενος in anger; τότε then)*. Cp. 924.

910. Predicate Nouns.—Nouns (substantival or adjectival) are often used as complements to the predicate. Thus,

a. A *predicate substantive* is a substantive forming part of the predicate and asserting something of its substantive: *Περικλῆς ἡρέθη στρατηγός Pericles was elected general, εἰλίσθε ἐκείνον πρεσβευτήν you elected him envoy* L. 13. 10.

b. A *predicate adjective* is an adjective forming part of the predicate and asserting something of its substantive: *ὁ ἀνὴρ δίκαιός ἐστι the man is just, ἐνόμισαν Περικλέα εὐτυχῇ they thought Pericles fortunate*.

911. A predicate substantive or adjective may often be distinguished from an *attributive* (912) in that the former implies some form of *εἶναι be*. Thus, *πρεσβευτήν* and *εὐτυχῇ* in 910. After verbs signifying *to name* or *call*, *εἶναι* is sometimes expressed (1615).

912. Attributive Adjective.—An attributive adjective is an adjective simply added to a noun to describe it, and not forming any part of an assertion made about it: *ὁ δίκαιος ἀνὴρ the just-man*.

913. All adjectives that are not attributive are predicate. So *πρῶτοι ἀφί-
κοντο* *they were the first to arrive* (1042 b), *τούτῳ φίλῳ χρῶμαι* *I treat this man
as a friend* (= οὗτος, ᾧ χρῶμαι, φίλος ἐστί).

914. Under adjectives are included participles: ὁ μέλλων (attrib.) *πόλεμος*
the future war, ταῦτα εἰπὼν (pred.) *ἀπῆειν* *saying this he went off*, ὁρῶ σε
κρύπτοντα (pred.) *I see you hiding*.

915. Predicate substantives, adjectives, and participles, in agreement either
with subject or object, are more common in Greek than in English, and often
call for special shifts in translation: *μετεώρους ἐξεκόμισαν τὰς ἀμαξὰς* *they lifted
the wagons and carried them out* X. A. 1. 5. 8. Cp. 1579.

916. Appositive. — An appositive is a noun added to another noun
or to a pronoun to describe or define it: *Μιλτιάδης ὁ στρατηγός* *Mil-
tiades, the general*, *ὕμεις οἱ ἱερεῖς* *you, the priests*, *τοῦτο, ὃ σὺ εἶπες, ἀεὶ*
πᾶρσσι, σχολή *this, which you mentioned, is always present*, (I mean)
leisure P. Th. 172 d.

917. Copula. — An indeterminate verb that serves simply to couple
a predicate substantive or adjective to the subject is called a *copula*:
Ξενοφῶν ἦν Ἀθηναῖος *Xenophon was an Athenian*.

a. The most common copulative verbs are *εἶναι* *be* and *γίγνεσθαι* *become*.
Many other verbs serve as copulas: *καθίστασθαι* *become*, *πεφυκέναι*, *ὑπάρχειν*, *πέλειν*
(poetical) *be*, *δοκεῖν* *seem*, *φαίνεσθαι* *appear*, *καλεῖσθαι*, *ὀνομάζεσθαι*, *ἀκούειν*, *κλέειν*
(poetical) *be called*, *τυγχάνειν*, *κυρεῖν* (poet.) *happen*, *turn out*, *αἰρεῖσθαι* *be chosen*,
νομίζεσθαι *be regarded*, *κρίνεσθαι* *be judged*, and the like.

918. a. The copula is strictly the predicate or is a part of the predicate with
its supplements.

b. The above verbs may also be complete predicates: *ἔστι θεός* *there is a god*.

c. For the omission of the copula, see 944.

d. A predicate substantive or adjective stands in the same case as the subject
when coupled to it by a copulative verb (939).

e. For *εἶναι* added to a copulative verb, see 1615.

919. Object. — A verb may have an object on which its action is
exerted. The object is a substantive (or its equivalent, 908) in an
oblique case. An object may be *direct* (in the accusative) or *indirect*
(in the genitive or dative): *Κῦρος δώσει ἑξ μνᾶς* (direct) *τῷ δούλῳ* (in-
direct) *Cyrus will give six minae to the slave*, *ἔλαβον τῆς ζώνης* (indirect)
τὸν Ὀρόνταν (direct) *they took hold of Orontus by the girdle* X. A. 1.
6. 10.

920. Transitive and Intransitive Verbs. — Verbs capable of taking
a direct object are called *transitive* because their action *passes over*
to an object. Other verbs are called *intransitive*.

a. But many intransitive verbs, as in English, are used transitively (1558,
1569), and verbs usually transitive often take an indirect object (1341 ff., 1460 ff.,
1471 ff.).

KINDS OF SIMPLE SENTENCES

921. Simple sentences have six forms: Statements; Assumptions, Commands, Wishes; Questions; and Exclamations. Of these, Assumptions, Commands, and Wishes express *will*. See 2153 ff.

EXPANSION OF THE SIMPLE SENTENCE

922. The subject and the predicate may be expanded by amplification or qualification:

923. Expansion of the Subject. — The subject may be expanded: **A.** By amplification: *Ζεῦλᾱς καὶ Πᾱσιῶν ἀπέπλευσαν Xenias and Pasion sailed away.* **B.** By qualification: 1. By an attributive adjective, *ὁ ἀγαθὸς ἀνὴρ the good man*, an attributive substantive denoting *occupation, condition, or age*, *ἀνὴρ στρατηγός a captain* (986), an adjective pronoun or numeral: *ἡμέτερος φίλος a friend of ours*, *δύο παῖδες two children*. 2. By the genitive of a noun or substantive pronoun (adnominal or attributive genitive): *στέφανος χρυσοῦ a crown of gold*, *ὁ πατὴρ ἡμῶν our father*. 3. By a prepositional phrase: *ὁδὸς κατὰ τοῦ γηλόφου a way down the hill*. 4. By an adverb: *οἱ νῦν ἄνθρωποι the men of the present day*. 5. By an appositive (916). A substantive in any case may be qualified like the subject.

924. Expansion of the Predicate. — The predicate may be expanded: **A.** By amplification: *οἱ λοχᾱγοὶ ἀπῆλθον καὶ ἐποιοῦν οὕτω the captains departed and did so.* **B.** By qualification: 1. By the oblique case of a noun, a substantive pronoun, or a numeral. This is called the object (919, 920). Thus: *ὁρῶ τὸν ἄνδρα I see the man*, *φωρῆς ἀκούω I hear a voice*, *εἰπετο τῷ ἡγεμόνι he followed the guide*, *ἀγαπᾷ ἡμᾶς he loves us*, *ἐνίκησε τὴν μάχην he won the battle* (cognate accusative, 1567), *ἔδωκα δέκα I gave ten*. The oblique case may be followed by an adnominal genitive or a dative: *ὁρῶ πολλοὺς τῶν πολιτῶν I see many of the citizens*. 2. By a preposition with its appropriate case: *ἦλθον ἐπὶ τὰς σκηνάς they went to their tents*. 3. By an infinitive: *ἐθέλει ἀπελθεῖν he wishes to depart*. 4. By a participle: *ἀρξομαι λέγων I will begin my speech*. 5. By an adverb or adverbial expression: *εἰς ἴστω let him know well*, *τῆς νυκτὸς ἦλθε he came during the night*, *ἀπῆλθε τριταῖος he departed on the third day* (1042). On complements to the predicate, see 909.

AGREEMENT: THE CONCORDS

925. There are three concords in simple sentences:

1. A finite verb agrees with its subject in number and person (949).

2. A word in apposition with another word agrees with it in case (976).

3. An adjective agrees with its substantive in gender, number, and case (1020).

(For the concord of relative pronouns, see 2501.)

926. Apparent violation of the concords is to be explained either by

a. *Construction according to sense*, where the agreement is with the real gender or number (e.g. 949 a, 950-953, 958, 996, 997, 1013, 1044, 1050, 1055 a, 1058 b); or by

b. *Attraction*, when a word does not have its natural construction because of the influence of some other word or words in its clause (e.g. 1060 ff., 1239, 1978, 2465, 2502, 2522 ff.). This principle extends to moods and tenses (2183 ff.).

THE SUBJECT

927. The subject of a finite verb is in the nominative: *Kûpos ἐβόα* *Cyrus called out*.

928. The subject nominative may be replaced

a. By a prepositional phrase in the accusative: *ἐνθὺμείσθε καθ' ἑκάστους τε καὶ ἑμπαυρες* *consider individually and all together* T. 7. 64.

b. By a genitive of the divided whole (1318): *Πελληνεῖς δὲ κατὰ Θεσπιέας γενόμενοι ἐμάχοντό τε καὶ ἐν χώρᾳ ἐπίπτον ἑκατέρων* *the Pellenians who were opposed to the Thespians kept up the contest and several on both sides fell on the spot* X. H. 4. 2. 20.

OMISSION OF THE SUBJECT

929. An unemphatic pronoun of the first or second person is generally omitted: *λέγε τὸν νόμον* *read the law* (spoken to the clerk of the court) D. 21. 8.

930. An emphatic pronoun is generally expressed, as in contrasts: *σὺ μὲν κείνον ἐκδέχου, ἐγὼ δ' ἀπειμι* *do thou wait for him, but I will depart* S. Ph. 123. But often in poetry and sometimes in prose the pronoun is expressed when no contrast is intended. The first of two contrasted pronouns is sometimes omitted: *ἀλλὰ, εἰ βούλει, μὲν' ἐπὶ τῷ στρατεύματι, 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 σὸς πατὴρ φοβεῖται μὴ τὰ ἴσχατα πάθῃ* *your father is afraid lest he suffer death* X. C. 3. 1. 22.

b. When the subject is indefinite, especially when it is the same person of thing as the omitted subject of a preceding infinitive (937 a): *ἡ τοῦ οἰεσθαι εἰδέναι (ἀμαθία), ἃ οὐκ οἶδεν* *the ignorance of thinking one knows what one does not know* P. A. 29 b. Often in legal language: *ὁ νόμος, ὃς κελεύει τὰ αὐτοῦ ἐξεῖναι διαθῆσθαι ὅπως ἂν ἐθέλῃ* *the law, which enjoins that a man has the right to dispose of his property as he wishes* Is. 2. 13.

c. When a particular person is meant, who is easily understood from the situation: *τοὺς νόμους ἀναγνώσεται* *he (the clerk) will read the laws* Aes. 3. 15.

d. When it is a general idea of person, and usually in the third person plural of verbs of *saying* and *thinking*: *ὡς λέγουσιν* *as they say* D. 5. 18. So *φασὶ* *they say*, *οἰοῦνται* *people think*; cp. *aiunt*, *serunt*, *tradunt*.

- e. In descriptions of locality: *ἦν δὲ κρημνῶδες* for *it* (the place) *was steep* T. 7. 84
 f. In impersonal verbs (932, 934).

932. Impersonal Verbs (905).—The subject of a true impersonal verb is a vague notion that cannot be supplied from the context: *ὀψέ ἦν* *it was late*, *καλῶς ἔχει* *it is well*, *ἤδη ἦν ἀμφὶ ἀγορὰν πλήθουσσαν* *it was already about the time when the market-place is full* X. A. 1. 8. 1, *αὐτῷ οὐ προυχῶρει* *it* (the course of events) *did not go well with him* T. 1. 109.

933. An impersonal verb the subject of which may be derived from the context is called *quasi-impersonal*.

a. When the indefinite *it* anticipates an infinitive or subordinate proposition which forms the logical subject (1985). So with *δοκεῖ* *it seems*, *συμβαίνει* *it happens*, *ἔξεστι* *it is permitted*, *πρέπει*, *προσέχει* *it is fitting*, *φαίνεται* *it appears*, *ἐγένετο* *it happened*, *εἰσφει με* *venit me in mentem*, *δηλοῖ* *it is evident*, etc. Thus, *ὑμᾶς προσέχει προθυμοτέρους εἶναι* *it behooves you to be more zealous* X. A. 3. 2. 15, *εἰσφει αὐτοὺς ὅπως ἂν ὁκαδε ἀφίκωνται* *it came into their thoughts how they should reach home* 6. 1. 17.

b. So also with *χρή*, *δεῖ* *it is necessary*; as, *δεῖ σ' ἐλθεῖν* *you ought to go* (lit. *to go binds you*). The impersonal construction with *-τέον* is equivalent to *δεῖ* (2162 a): *βοηθητέον ἐστὶ τοῖς πράγμασιν ὑμῖν* *you must rescue the interests at stake* D. 1. 17.

934. In some so-called impersonal verbs the person is left unexpressed because the actor is understood or implied in the action. So

a. In expressions of natural phenomena originally viewed as produced by a divine agent: *βροντᾷ* *tonat*, *βει* *pluit*, *νέφει* *ningit*, *χειμάζει* *it is stormy*, *ἔσεισε* *it shook*, *there was an earthquake*. The agent (*Ζεὺς*, *ὁ θεός*) is often (in Hom. always) expressed, as *Ζεὺς ἀστράπτει* *Jupiter fulget*.

b. When the agent is known from the action, which is viewed as alone of importance: *σαλπίζει* *the trumpet sounds* (i.e. *ὁ σαλπιγκτής σαλπίζει* *the trumpeter sounds the trumpet*), *ἐκήρυξε* *proclamation was made* (scil. *ὁ κήρυξ*), *σημαίνει* *the signal is given* (scil. *ὁ κήρυξ* or *ὁ σαλπιγκτής*).

935. In impersonal passives the subject is merely indicated in the verbal ending: *λέγεται τε καὶ γράφεται* *speeches* (λόγοι) *and writings* (γράμματα) *are composed* P. Phae. 261 b. This construction is relatively rare, but commonest in the perfect and pluperfect: *οὐκ ἄλλως αὐτοῖς πεπόνηται* *their labour has not been lost* P. Phae. 232 a, *ἐπεὶ αὐτοῖς παρεσκεύαστο* *when their preparations were completed* X. H. 1. 3. 20.

936. Subject of the Infinitive.—The subject of the infinitive is in the accusative: *ἐκέλευον αὐτοὺς πορεύεσθαι* *they ordered that they should proceed* X. A. 4. 2. 1.

a. See 1975. On the nominative subject of the infinitive, see 1973.

937. Omission of the Subject of the Infinitive.—The subject of the infinitive is usually not expressed when it is the same as the subject or object (direct or indirect) of the principal verb: *ἔφη ἐθέλειν* *he said he was willing* X. A. 4. 1. 27 (contrast *dixit se velle*), *πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῦλα ἀπο-*

τρέπειν everybody prays the gods to avert evil X. S. 4. 47, *δός μοι τρεῖς ἡμέρας ἀρξαι αὐτοῦ grant me the control of him for three days* X. C. 1. 3. 11. Cp. 1060, 1973.

a. An indefinite subject of the infinitive (τινά, ἀνθρώπους) is usually omitted. Cp. 931 b, 1980.

CASE OF THE SUBJECT: THE NOMINATIVE

938. The nominative is the case of the subject; the oblique cases, with the exception of the adnominal genitive (1290 ff.) and adnominal dative (1502), are complements of the predicate.

939. The nominative is the case of the subject of a finite verb and of a predicate noun in agreement with the subject. *Πρόξενος παρῆν Proxenus was present* X. A. 1. 2. 3, *Κλέαρχος φygάς ἦν Clearchus was an exile* 1. 1. 9.

a. On the nominative subject of the infinitive, see 1973; in exclamations, 1288.

940. Independent Nominative. — The nominative may be used independently in citing the names of persons and things: *προσελήφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν σὺκοφάντης he received the common appellation of the vile, i.e. 'informer'* Aes. 2. 99, *τὸ δ' ὑμεῖς ὅταν λέγω, λέγω τὴν πόλιν when I say You, I mean the State* D. 18. 88. Cp. 908. (The accus. is also possible.) So in lists (cp. 904 c): *τίθῃμι δύο ποιητικῆς εἰδῆ · θεῖα μὲν καὶ ἀνθρωπίνῃ I assume two kinds of poetry: the divine and the human* P. Soph. 266 d.

941. A sentence may begin with the nominative as the subject of the thought in place of an oblique case: *οἱ δὲ φίλοι, ἃν τις ἐπιστήται αὐτοῖς χρῆσθαι, τί φήσομεν αὐτοῖς εἶναι; but as for friends, if one knows how to treat them, what shall we call them?* X. O. 1. 14 (for τοὺς δὲ φίλους . . . τί φήσομεν εἶναι).

a. On the nominative in suspense see under Anacoluthon (Index).

942. In referring to himself in letters a man may use his own name in the nominative, either in apposition to the first person contained in the verb (976), or as subject of a verb in the third person: *Θεμιστοκλῆς ἦκω παρὰ σέ I, Themistocles, have come to you* T. 1. 137, *Ἀρταξέρξης νομίζει Artazerzes thinks* X. H. 5. 1. 31.

a. A speaker referring to himself in the third person usually soon reverts to the first person (D. 18. 79).

943. When there is no danger of obscurity, the subject may shift without warning: *μία μὲν ναὺν λαμβάνουσιν, τὰς δ' ἄλλας οὐκ ἐδυνήθησαν, ἀλλ' ἀποφεύγουσιν they captured one ship; the rest they were unable to capture; but they (the ships) escaped* T. 7. 25, *τῶν νόμων αὐτῶν ἀκούετε τί κελεύουσι καὶ τί παραβεβῆκασιν hear what the laws themselves command and what transgressions they (my opponents) have committed* D. 59. 116.

THE PREDICATE

Omission of the Verb

944. Ellipsis of the Copula. — The copulative verb εἶναι is often omitted, especially the forms ἐστί and εἰσί. This occurs chiefly

a. In general or proverbial statements: κοινή ἡ τύχη καὶ τὸ μέλλον ἀόρατον *chance is common to all and the future cannot be scanned* I. 1. 29; b. in expressions of necessity, duty, etc.: ἀνάγκη φυλάττεσθαι *it is necessary to be on our guard* D. 9. 6. So with ὥρᾱ, καιρός, εἰκός, χρεών, δέον, verbals in -τέον (2152), as θεραπευτέον τοὺς θεοὺς *we must serve the gods* X. M. 2. 1. 28; c. with various adjectives: ἄγιος, δυνατός, πρόθυμος, δίκαιος, οἶος, φροῦδος, ἔτοιμος; thus, ἡ ψυχὴ δουλεῖν ἑτοίμη *the soul is ready to be a servant* P. Phae. 252 a, εἰ τις ἐπερωτῇ πότερον κρεῖττον *if anybody should ask whether it is better* X. M. 1. 1. 9.

945. Other forms of εἶναι are less commonly omitted: κοινωνεῖν ἔτοιμος (scil. εἰμὶ), οἶμαι δὲ καὶ Ἀλάττα τόνδε (scil. ἔτοιμον εἶναι) *I am ready to assist you and I think that Laches here is also ready* P. Lach. 180 a, οὐ σὺ λογογράφος (scil. εἶ); *are you not a speech-writer?* D. 19. 250, νύξ ἐν μέσῳ (scil. ἦν) *the night was half gone* Aes. 3. 71, ἀτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (scil. ὄντα) *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, τί ἄλλο (scil. ἐποίησαν) ἢ ἐπεβούλευσαν; *what else did they do except plot against us?* T. 3. 39, οὐδὲν ἄλλο (scil. ποιῶν) ἢ πόλιν τὴν αὐτοῦ ἀπολείπων *doing nothing else except leaving his native city* 2. 16, ἵνα τί (scil. γένηται); *to what purpose?* D. 19. 257, περὶ μὲν τούτου κατὰ σχολήν (scil. λέξω) *about this by and by* 24. 187, μὴ μοι γε μῦθους (scil. λέξητε) *none of your legends for me!* Ar. Vesp. 1179, ἀλλ' (σκέψασθε) ἕτερον *but consider another point* L. 13. 79, ὦ φίλε Φαίδρε, τοῖς δὴ (scil. εἰ) καὶ πόθεν (scil. ἔχεις); *my dear Phaedrus whither, I beg of you, are you going and whence do you come?* P. Phae. 227 a, οὐκ ἐὶ κόρακας (scil. ἐρῆσεις); *will you not be off to the crows?* Ar. Nub. 871, πρὸς σε (scil. ἱκετεύω) γονάτων *I entreat thee by thy knees* E. Med. 324. Cp. 1599.

947. Καὶ ταῦτα *and that too* takes up a preceding expression: ἀγριωτέρον αὐτοὺς ἀπῆλθε . . . καὶ ταῦτ' εἰς αὐτόν *he made them more savage and that too towards himself* P. G. 516 c; often with concessive participles (2083): Μένωνε δ' οὐκ ἐξήρει, καὶ ταῦτα παρ' Ἀριαίου ὧν τοῦ Μένωνος ξένου *he did not ask for Menon and that too although he came from Ariaeus, Menon's guest-friend* X. A. 2. 4. 15. Cp. 1246, 2083.

948. A verb that may easily be supplied from the context is often omitted. Thus, ἐὰν μάθω, παύσομαι (scil. ποιῶν) *δ γε ἄκων ποιῶ if I learn better, I shall leave off doing what I do unintentionally* P. A. 26 a, ἀμελήσῃς ὥντες οἱ πολλοὶ (scil. ἐπιμελοῦνται) *not caring for what most men care for* 36 b, ἐὰν αὖτις ζητήσετε ταῦτα, οὕτως (scil. ἔχοντα) εὔρησете *if you inquire about this later, you will find that it is so* 24 b. See under Brachylogy (Index).

CONCORD OF SUBJECT AND PREDICATE

949. A finite verb agrees with its subject in number and person.

Thus, τοῦτο τὸ ψήφισμα ἐγένετο *this bill was passed* L. 13. 56, ὃ δέδοικ' ἐγὼ μὴ πάθῃθ' ὑμεῖς *which I fear lest you may suffer* D. 9. 65, ἣν δ' ἀποψηφίσωται οἱ ἄλλοι,

ἔτιμιν ἀπαρτες τοῦμπαλιν but if the rest vote against (following), we shall all return back again X. A. 1. 4. 15, τῷ ξένῳ τῷδε φίλῳ ἐστὸν ἐμῷ these two strangers are friends of mine P. G. 487 a.

a. The verbal predicate, when a copulative verb (917), may be attracted to the number of a predicate noun, which often stands between subject and verb: τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο this place which was formerly called Nine Ways T. 4. 102, ἀπᾶν τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς the entire space between the walls was three stades X. A. 1. 4. 4. So with the participles of such copulative verbs: τὴν ἡδονὴν διώκετε ὡς ἀγαθὸν ὄν (for οὐσαν) you chase after pleasure as if it were a good P. Pr. 354 c.

WITH ONE SUBJECT

Subject in the Singular, Verb in the Plural

950. With singular collective substantives (996) denoting persons and with like words implying a plural, the verb may stand in the plural.

Thus, τὸ στρατόπεδον ἐν αἰτίᾳ ἔχοντες τὸν Ἅγιν ἀνεχώρουν the army returned holding Agis at fault T. 5. 60, τοιαῦτα ἀκούσασα ἡ πόλις Ἀγησιλάῳ εἶλοντο βασιλεῖα the city, after hearing such arguments, chose Agesilaus king X. H. 3. 3. 4. So with βουλή senate, μέρος part, πλῆθος multitude, δῆμος people, ὄχλος throng.

951. So with ἕκαστος: τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ χρημάτων ἀρχοῦσι every man is master of his own children and property X. R. L. 6. 1.

952. If ἕκαστος, ἑκάτερος, ἄλλος are added in apposition to a plural subject, the verb generally remains plural: ἐγὼ τε καὶ σὺ μακρὸν λόγον ἑκάτερος ἀπετείναμεν both you and I have carried on a long controversy P. Pr. 361 a. If the verb follows the apposition, it may be singular: οὗτοι μὲν ἄλλος ἄλλα λέγει these say, some one thing, some another X. A. 2. 1. 15. Cp. 982.

953. A subject in the singular, followed by a clause containing the preposition μετὰ with, rarely takes a plural verb: Ἀλκιβιάδης μετὰ Μαντιθέου ἰπῶν ἐτορήσαντες ἀπέδρασαν Alcibiades and Mantitheus escaped because they were well provided with horses X. H. 1. 1. 10.

Subject in the Dual, Verb in the Plural

954. The first person dual agrees in form with the first person plural (462).

955. A dual subject may take a plural verb: Ξενοφῶντι προσέτρεχον δύο νεανίσκῳ two youths ran up to Xenophon X. A. 4. 3. 10. In the orators the dual verb is almost always used.

956. The dual and plural verb may alternate: αἰρεσιν εἰλέτην τε καὶ διεπράξατο the two souls have made their choice and put it into effect P. Phae. 256 c.

957. The neuter dual may be followed by the dual, the plural, or the singular verb (A 104, 200, M 466).

Subject in the Plural, Verb in the Singular

958. A neuter plural subject is regarded as a collective (996), and has its verb in the singular: *καλὰ ἦν τὰ σφάγια the sacrifices were propitious* X. A. 4. 3. 19.

N. — The neuter plural seems to have been originally in part identical in form with the feminine singular in *ā*, and to have had a collective meaning.

959. A plural verb may be used when stress is laid on the fact that the neuter plural subject is composed of persons or of several parts: *τὰ τέλη τῶν Λακεδαιμονίων αὐτὸν ἐξέπεμψαν the Lacedaemonian magistrates despatched him* T. 4. 88, *φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά many traces both of horses and of men were plain* X. A. 1. 7. 17.

a. With the above exception Attic regularly uses the singular verb. Homer uses the singular three times as often as the plural, and the plural less frequently with neuter adjectives and pronouns than with substantives. In some cases (B 135) the metre decides the choice.

960. Following the construction of *δοκεῖ ταῦτα*, we find *δόξαν ταῦτα when it had been thus decided* X. A. 4. 1. 13, and also *δόξαντα ταῦτα* X. H. 3. 2. 19. See 2078 a.

961. Pindaric Construction. A masculine or feminine plural subject occasionally is used with *ἔστι, ἦν, γίγνεται*, as: *ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἀρχοντές τε καὶ δῆμος there are in the other cities too rulers and populace* P. R. 402 e. The verb usually precedes, and the subject is still undetermined; hence the plural is added as an afterthought. (Cp. Shakesp. "far behind his worth | Comes all the praises.") In Greek poetry this construction is rarely used with other verbs. On *ἔστιν οἱ*, see 2513.

a. *ἦν* was originally plural (464 e. D), and seems to survive in that use.

Subject in the Plural, Verb in the Dual

962. A plural subject may take a dual verb when the subject is a pair or two pairs: *αἱ ἵπποι δραμέτην the span of mares ran* Ψ 392.

a. This is common when *δύο, ἀμφω, ἀμφοτέροι* are used with a plural subject: *δύο ἄνδρες προσελθόντε Ἀγιδί διελεγέσθην μὴ ποιεῖν μάχην two men coming to Agis urged him not to fight* T. 5. 59. But even with these words the plural is preferred. The neuter plural with *δύο* rarely takes the dual verb (P. Tim. 56 e).

WITH TWO OR MORE SUBJECTS

963. (I) When the subjects are different individuals or things and stand in the *third* person

964. With two subjects in the singular, the verb may be dual or plural: *Κριτίας καὶ Ἀλκιβιάδης ἐδυνάσθην ἐκείνῳ χρωμένῳ συμμάχῳ τῶν ἐπιθυμιῶν κρατεῖν Critias and Alcibiades were able to keep control of their appetites by the help*

of his example X. M. 1. 2. 24, Εὐρυμέδων καὶ Σοφοκλῆς ἀφικόμενοι ἐπὶ Κέρκυραν ἐστράτευσαν on their arrival in Corcyra Eurymedon and Sophocles proceeded to make an attack T. 4. 46.

965. In Homer the verb may intervene between the subjects (*Alcmanic Construction*): εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν Κώκυτός τε *Pyriphlegethon and Cocytus flow into Acheron* κ 513.

966. The verb may agree with the nearest or most important of two or more subjects. The verb may be placed

a. Before both subjects: ἦκε μὲν ὁ Θερσαγόρας καὶ ὁ Ἐξεkestos εἰς Λέσβον καὶ ἤκουν ἐκεῖ *Thersagoras and Execestus came to Lesbos and settled there* D. 23. 143.

b. After the first subject: ὅ τε Πολέμαρχος ἦκε καὶ Ἀδείμαντος καὶ Νικήρατος καὶ ἄλλοι τινες *Polemarchus came and Adimantus and Niceratus and certain others* P. R. 327 b, Φαλίνος ἔρχετο καὶ οἱ σὺν αὐτῷ *Phaltnus and his companions* departed X. A. 2. 2. 1.

c. After both subjects: τὸ βουλευτήριον καὶ ὁ δῆμος παροράται *the senate and the people are disregarded* Aes. 3. 250. (Cp. Shakesp. "my mistress and her sister stays.")

967. (II) With several subjects referring to different persons the verb is in the plural; in the *first* person, if one of the subjects is first person; in the *second* person, if the subjects are second and third person: ὑμεῖς δὲ καὶ ἐγὼ τὰδε λέγομεν *but you and I say this* P. L. 661 b, ἡμεῖς καὶ οἷδε οὐκ ἄλλην ἂν τινα δυνάμεθα ψῆδην ᾄδειν *we and these men could not sing any other song* 666 d, οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶται ταύτην δόξαν ἔσχετε *not you alone nor your friends are the first who have held this opinion* 888 b.

968. But the verb may be singular if it refers to the nearer or more important or more emphatic subject: παρὶμαι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος 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: σύ τε γὰρ Ἕλλην εἰ καὶ ἡμεῖς *for you are a Greek and so are we* X. A. 2. 1. 16.

970. With subjects connected by the disjunctives ἢ or, ἢ—ἢ *either—or*, οὔτε—οὔτε *neither—nor*, the verb agrees in number with the nearer subject when each subject is taken by itself: οἶτε σὺ οὔτ' ἄν ἄλλος οὐδεὶς δύναται ἀντειπεῖν *neither you nor anybody else could reply* X. M. 4. 4. 7.

971. When the subjects are taken together, the plural occurs: ἃ Δημοφῶν ἢ Θερριππίδης ἔχουσι τῶν ἐμῶν *what Demophon or Therippides have of my property* D. 27. 12. This is unusual.

972. When ἢ *than* unites two subjects, if the verb follows ἢ, it agrees with the second subject: τύχη δὲ βέλτιον ἢ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα *fortune always takes better care of us than we do of ourselves* D. 4. 12.

CONCORD OF PREDICATE SUBSTANTIVES

973. A predicate substantive agrees with its subject in case: Μιλτιάδης ἦν στρατηγός *Miltiades was a general*.

974. A predicate substantive may agree in gender and number with its subject; but this is often impossible: *τύχη τὰ θνητῶν πράγματα* *the affairs of mortals are chance* Trag. frag. p. 782, *πάντ' ἦν Ἀλέξανδρος* *Alexander was everything* D. 23. 120.

975. A predicate substantive or adjective agrees with the subject of the governing verb when the subject of the infinitive is omitted because it is the same as that of the governing verb (937): *οὐχ ὁμολογήσω ἀκλητος ἔκειν* *I shall not admit that I have come uninvited* P. S. 174 d, *εἴπερ ἀξιούμεν ἐλεύθεροι εἶναι* *if indeed we claim to be free* X. C. 8. 1. 4.

On the agreement of demonstrative and relative pronouns with a predicate substantive, see 1239, 2502 e.

APPOSITION

976. Concord. — An appositive (916) agrees in case with the word it describes: *κόλακι, δεινῷ θηρίῳ καὶ μεγίστῃ βλάβῃ* *to a flatterer, a terrible beast and a very great source of injury* P. Phae. 240 b. An appositive also agrees in case with the pronoun contained in a verb: *Ταλθύβιος, ἦκω, Δαναίδων ὑπηρέτης* *I, Talthybius, have come, the servant of the Danaids* E. Hec. 503. Cp. 942.

977. An appositive to a possessive pronoun stands in the genitive, in agreement with the personal pronoun implied in the possessive: *τὸν ἐμὸν* (= ἐμοῦ) *τοῦ ταλαιπώρου* *blon* *the life of me, wretched one* Ar. Plut. 33, *τὰ ἑμέτερ' (= ἐμῶν) αὐτῶν κομείσθε* *you will regain your own* D: 4. 7. Cp. 1200. 2. b, 1202. 2. b.

978. An appositive in the genitive may follow an adjective equivalent to a genitive: *Ἀθηναῖος* (= Ἀθηνῶν) *ὢν, πόλει τῆς μεγίστης* *being an Athenian, a citizen of the greatest city* P. A. 29 d.

979. Agreement in number between the appositive and its noun is unnecessary and often impossible: *Θῆβαι, πόλις ἀστυγείων* *Thebes, a neighbouring city* Aes. 3. 133. So with *δῶρα* in poetry: *γάμος, χρῦσῃ Ἀφροδίτῃ δῶρα*, *marriage, gift of golden Aphrodite* Theognis 1293.

980. An appositive to two substantives is dual or plural: *θάρος καὶ φόβος, ἀφρονε ξυμβούλω* *daring and fear, two unintelligent counsellors* P. Tim. 69 d, *ὑπνος πόνος τε, κύριοι συνωμόται* *sleep and toil, supreme conspirators* A. Eum. 127.

981. Partitive Apposition (*σχήμα 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 δδῶ, ἡ μὲν εἰς μακάρων νήσους, ἡ δ' εἰς τάρταρον* *two roads, the one to the Islands of the Blest, the other to Tartarus* P. G. 524 a (*distributive apposition*). The appositives are generally in the nominative (*ὁ μὲν, ἡ δέ; οἱ μὲν, αἱ δέ*), rarely in the accusative.

a. The whole may stand in the singular: λέγεται ψυχὴ ἡ μὲν νοῦν ἔχειν, ἡ δὲ ἄνοια; *with regard to the soul, is one said to have intelligence, the other folly?* P. Ph. 93 b.

982. To the word denoting the whole the appositive may be a collective singular (*adjunctive apposition*): οὗτοι μὲν ἄλλος ἄλλα λέγει *these say, some one thing, some another* X. A. 2. 1. 15 (cp. ἡρώτων δὲ ἄλλος ἄλλο P. Charm. 153 c), οἱ στρατηγοὶ βραχίως ἕκαστος 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: Πελοποννήσιοι καὶ οἱ ἐξέμμαχοι τὰ δύο μέρη *two-thirds of the Peloponnesians and the allies* T. 2. 47. Often with participles: (οἱ Ἀθηναῖοι) ἀνεμνήσθησαν καὶ τοῦδε τοῦ ἔπους, φάσκοντες οἱ πρεσβύτεροι πάλαι εἶδέναι *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 τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται *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' ἄορι πλῆξ' ἀχέρα *him he smote in the neck with his sword* A 240, ἡ σε πόδας νίψει *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 Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω καρδίῃ *and she set mighty strength in the heart of each of the Achaeans* A 11, ἐκάστω is a partitive appositive, καρδίῃ is local dative and grammatically independent of Ἀχαιοῖσιν. The construction is very rare in prose: τοῖς υἱέσιν αὐτῶν ἀρετὴ παραγενομένη ταῖς ψυχαῖς *if virtue is imparted in the souls of their sons* P. Lach. 190 b.

986. **Attributive Apposition.**—A substantive may be used as an attributive to another substantive. This is common with substantives denoting *occupation, condition, or age* (usually with ἀνὴρ, ἄνθρωπος, γυνή): ἀνὴρ ῥήτωρ *a public speaker*, ἀνὴρ τύραννος *a despot*, πρεσβύται ἄνθρωποι *old men*, γράυς γυνή *an old woman*. So also πελτασταὶ Θράκες *Thracian targeteers* X. A. 1. 2. 9, ὄλεθρος Μακεδόν *a scoundrel of a Macedonian* D. 9. 31, Ἕλλην (for Ἑλληνικός), as οἱ Ἕλληνες πελτασταὶ *the Greek targeteers* X. A. 6. 5. 26.

a. In standard prose Ἕλλην is used as an adjective only of persons (in poetry also of things).

b. The addition of ἀνὴρ often implies respect: ἄνδρες στρατιῶται *fellow soldiers* X. A. 1. 3. 3, ὧ ἄνδρες δικασταὶ *jurymen, gentlemen of the jury* D. 27. 1. (Cp. *foemen*.) The addition of ἄνθρωπος often implies contempt: ἄνθρωπος γόης *a juggling fellow* Aes. 2. 153.

c. Many of the substantives thus qualified by an attributive substantive were originally participles, as γέρον ἀνὴρ *an old man* P. Lys. 228 b.

987. Descriptive Apposition. — Here the appositive describes something definite that has just been mentioned: ἡ ἡμετέρᾳ πόλιν, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* Aes. 3. 134.

988. Explanatory Apposition. — Here the appositive explains a general or vague statement: τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως *I propose this as the penalty, maintenance in the Prytaneum* P. A. 37 a, μεγίστου κακοῦ ἀπαλλαγὴ, πονηρίας *deliverance from the greatest of evils, vice* P. G. 478 d. So in geographical statements: Κύπρον ἱκάνε . . . ἐς Πάφον *she came to Cyprus, to Paphos* θ 362; cp. ἐς Δωριᾶς, Βοιόν *to the territory of the Dorians in which Boeum lies* T. 1. 107.

989. In Homer the substantival article at the beginning of a sentence may be followed by an appositive noun at or near the end: ἡ δ' ἀέκου' ἄμα τοῖσι γυνὴ κίεν *but she, the woman, went unwillingly with them* A 348.

990. τοῦτο, αὐτὸ τοῦτο, αὐτό, ἐκεῖνο often introduce emphatically a following substantive (or an equivalent, 908): ἐκεῖνο κερδαίνειν ἡγείται, τὴν ἡδονήν *this (namely) pleasure it regards as gain* P. R. 606 b. Cp. 1248.

991. Apposition to a Sentence. — A noun in the nominative or accusative may stand in apposition to the action expressed by a whole sentence or by some part of it.

a. The appositive is nominative when a nominative precedes: ἐμέθον· ἱκανὴ πρόφασις *I was tipsy, a sufficient excuse* Philemon (Com. frag. 2. 531).

b. The appositive is accusative, and states a reason, result, intention, effect, or the like: ῥήξει ἀπὸ πύργου, λυγρὸν θλεθρὸν *will hurl thee from the battlement, a grievous death* Ω 735, Ἑλένην κτάνωμεν, Μενέλαω λῶπην πικράν *let us slay Helen and thus cause a sore grief to Menelaus* E. Or. 1105, εὐδαιμονοίης, μισθὸν ἡδίστων λόγων *blest be thou — a return for thy most welcome tidings* E. El. 231.

N. — The appositive accusative is often cognate (1563 f.): ὁρᾷς Εὐρυσθέα, ἀελπτον ὄψιν *thou beholdest Eurystheus, an unexpected sight* E. Heracl. 930.

992. An effect or result may be denoted by an appositive in other cases: ἐπὶ ὧν προσδεῖσθαι μοι δοκεῖ μῶθον ἔτι τινῶν *we need, it seems, some further words to act as a spell* P. L. 903 b.

993. From the construction in 991 b arose many adverbial accusatives (1806 ff.) such as χάριν *on account of, πρόφασιν in pretence, δωρεὰν gratis*; as ὅς τις δὲ Τρώων ἐπὶ νηυσὶ φέροιτο . . . χάριν Ἑκτορος *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*, δυοῖν θάτερον or θάτερα *one or the other*, τὸ ἐναντίον *the contrary*, τὸ κεφάλαιον *the chief point*, τὸ λεγόμενον *as the saying is*, οὐδέτερον *neither thing*, σημεῖον δέ *sign*, τεκμήριον *evidence*, τὸ τελευταῖον *the last thing*, τὸ τῆς παροιμίας *as the proverb*

ruis, αὐτὸ τοῦτο this very thing, ταὐτὸ τοῦτο this same thing. Thus, τοὺς ἀμφοτέρω ταῦτα, καὶ εὐνοὺς τῇ πόλει καὶ πλουσίους *those who are both loyal to the State and rich* D. 18. 171, εἶπεν ὅτι δεῖ δυοῖν θάτερον, ἢ κείνους ἐν Ολύνθῳ μὴ οἰκεῖν ἢ αὐτὸν ἐν Μακεδονίᾳ *he said that one of two things was necessary — either that they should not live at Olynthus or he himself in Macedon* 9. 11, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες *and what is worst of all, having war instead of peace* T. 2. 65, ἀλλ' ἢ, τὸ λεγόμενον, κατόπιν ἐορτῆς ἤκομεν; *but have we come 'after a feast' as the saying is?* P. G. 447 a, τοῦτο αὐτὸ τὸ τοῦ Ὀμήρου *in these very words of Homer* P. A. 34 d.

995. Very common are introductory relative clauses forming a nominative predicate of the sentence that follows: ὁ δὲ πάντων δεινότατος *but what is most terrible of all* L. 30. 29. *ἔστι* is regularly omitted (944). Such relative clauses are followed by an independent sentence, a clause with *ὅτι*, by *ὅτε γάρ, ὅταν, ὅταν γάρ, &c.* Similarly τὸ δ' ἔσχατον πάντων, *ὅτι* *but what is worst of all* P. Ph. 68 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 βαρβαρικὸν *the barbarians* 7. 29, ἡ πλίνθος *the bricks* 3. 20, ἵππων ἕχω εἰς χιλιάδιν *I have about a thousand horse* X. C. 4. 6. 2, μῦριά δισπὶς *ten thousand heavy armed* X. A. 1. 7. 10. On the plural verb with collectives, see 950. Cp. 1024, 1044.

a. So with the neuter participle: τὸ μαχόμενον *almost = οἱ μαχόμενοι the combatants* T. 4. 96.

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: Λέσβος ἀπέστη βουληθέντες καὶ πρὸ τοῦ πολέμου *Lesbos revolted, having wished to do so even before the war* T. 3. 2.

998. **Distributive Singular.**—The singular of abstract nouns may be used distributively (rarely with concrete substantives): ὅσοι δίκαιοι ἐγένοντο ἐν τῷ αὐτῶν βίῳ *all who proved themselves just in their lives* P. A. 41 a, διάφοροι τὸν τρόπον *different 'n character* T. 8. 96. The distributive plural (1004) is more common than the distributive singular: cp. νᾶνιαι τὰς ὄψεις *youths in appearance* L. 10. 29 with ἡδεῖς τὴν ὄψιν *pleasing in appearance* P. R. 452 b.

999. **Dual.**—The dual is chiefly employed of two persons or things which, by nature or association, form a pair: ὀφθαλμῷ *the eyes (both eyes)*, χεῖρε *the hands*, ἵππῳ *a span of horses*. The addition of ἀμφω *both* indicates that the two things belong together: δύο emphasizes the number. Both ἀμφω and δύο were early used with the plural. The dual died out in the living speech of Attica by 300 B.C. Aeolic has no dual, and Ionic lost it very early. In Hom. the dual is used freely, and often in conjunction with the plural.

1000. Plural. — The plural of proper names, of materials, and of abstracts is used to denote a class. (1) *of proper names*: *Θησέες* *men like Theseus* P. Th. 169 b. (2) *of materials*: here the plural denotes the parts, the different kinds of a thing, a mass, etc.: *τόξα* *bow* Hdt. 3. 78, *πῦροί, κριθαί* *wheat, barley* X. A. 4. 5. 26, *οἶνοι* *wines* 4. 4. 9, *κρέα* *meat* Ar. Ran. 553 (*κρέας* *piece of meat*), *ἡλιοι* *hot days* T. 7. 87, *ξύλα* *timber* T. 7. 25. (3) *of abstracts*: here the plural refers to the single kinds, cases, occasions, manifestations of the idea expressed by the abstract substantive; or is referred to several persons: *ἀγνωμοσύναι* *misunderstandings* X. A. 2. 5. 6, *θάλπη* *degrees of heat* X. M. 1. 4. 13. Used in the plural, abstract nouns may become concrete, as *ταφαί* *funeral* T. 2. 34 (*ταφή* *sepulture*), *εὐφροσύναι* *good cheer* X. C. 7. 2. 28 (*εὐφροσύνη* *mirth*), *χάριτες* *proofs of good will, presents* D. 8. 53, *εὐνοιαί* *cases of benevolence, presents* D. 8. 25.

a. Many concrete substantives are commonly used only in the plural: *πύλαι* *gate*, *θύραι* *door*, *τὰ Ὀλύμπια* *the Olympic festival*; and in poetry *δῶματα* *house*, *κλίμακες* *ladder*, *λέκτρα* *bed*; cp. 1006.

b. The plural, especially in poetry, may correspond to the English indefinite singular: *ἐπὶ ναυσὶ* *by ship*.

1001. In Homer the plural denotes the various forms in which a quality is manifested: *τεκτοσύναι* *the arts of the carpenter* ε 250. In poetry, often of feelings, emotions, etc.: *μανίαι* (*attacks of*) *madness* A. Pr. 879.

1002. *οἰδέες* (*μηδέες*) denotes classes of men, states, nations (D. 5. 15).

1003. The neuter plural is often used even in reference to a single idea or thought in order to represent it in its entirety or in its details, as *τὰ ἀληθῆ* *the truth*. This is very common with neuter pronouns: *ἐχειρονόμουν δὲ ταῦτα γὰρ ἡπιστάμην* *but I waved my arms, for I knew how to do this* X. S. 2. 19, *διὰ ταχέων* *quickly* P. A. 32 d.

a. Thucydides is fond of the neuter plural of verbal adjectives used impersonally: *ἐψηφίσαντο πολεμητέα εἶναι* *they voted that it was necessary to make war* T. 1. 88, *ἀδύνατα ἦν* *it was impossible* 4. 1. Cp. 1052.

1004. Distributive Plural. — Abstract substantives are often used distributively in the plural: *σιγαὶ τῶν νεωτέρων παρὰ πρεσβυτέρους* *the silence of the younger men in the presence of their elders* P. R. 425 a.

1005. Names of towns and parts of the body are sometimes plural: *Ἀθῆναι* *Athens*, *Θῆβαι* *Thebes*, *στήθη* and *στέρνα* *breast* (chiefly poetic). The name of the inhabitants is often used for the name of a city: *Δελφοί* D. 5. 25.

1006. Plural of Majesty (poetic). — The plural may be used to lend dignity: *θρόνοι* *throne* S. Ant. 1041, *σκήπτρα* *scepter* A. Ag. 1265, *δῶματα* *dwelling* ε 6; *παιδικά* *favourite* in prose (only in the plural form).

1007. Here belongs the *allusive plural* by which one person is alluded to in the plural number: *δεσποτῶν θανάτοις* *by the death of*

our lord A. Ch. 52, παθοῦσα πρὸς τῶν φιλάτων I (Clytaemnestra) *having suffered at the hands of my dearest ones* (Orestes) A. Eum. 100.

1008. Plural of Modesty.—A speaker in referring to himself may use the first person plural as a modest form of statement. In prose, of an author: ἄνοιά ποθ' ἡμῖν ἐγένετο *the reflection once occurred to me* X. C. 1. 1. 1. In tragedy, often with interchange of plural and singular: εἰ κωλύομεσθα μὴ μαθεῖν ἃ βούλομαι *if I (Creusa) am prevented from learning what I wish* E. Ion 391, ἱκετεύομεν ἀμφὶ σὰν γενναῖα . . . προσπίπτων *I entreat thee, as I grasp thy beard* E. H. F. 1206. See 1009.

1009. In tragedy, if a woman, speaking of herself, uses the plural verb (1008), an adjective or participle, in agreement with the subject, is feminine singular or masculine plural: ἥλιον μαρτυρόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι *I call the sun to witness, that I am acting against my will* E. H. F. 858, ἀρκοῦμεν ἡμεῖς οἱ προθυήσκοντες σέθεν *it is enough that I (Alcestis) die in thy stead* E. Alc. 383.

1010. εἰπέ, φέρε, ἄγε may be used as stereotyped formulas, without regard to the number of persons addressed: εἰπέ μοι, ὦ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι *tell me, Socrates and the rest of you* P. Eu. 283 b.

1011. One person may be addressed as the representative of two or more who are present, or of his family: Ἀντίω, οὐ πως ἔστιν . . . μεθ' ὑμῖν δαίνεσθαι *Antinous, it is in no wise possible to feast with you* β 310, ὦ τέκνον, ἢ πάρεσται; *my children, are ye here?* S. O. C. 1102. So in dramatic poetry, the coryphaeus may be regarded as the representative of the whole chorus, as ὦ ξένοι, μὴ μ' ἀτρέψῃ τίς εἰμι *strangers (addressed to the whole chorus) do not ask (the singular of the coryphaeus) me who I am* S. O. C. 207.

1012. Greek writers often shift from a particular to a general statement and *vice versa*, thus permitting a free transition from singular to plural, and from plural to singular: οὐδὲ τότε συγχαίρει ὁ τύραννος· ἐνδεστέροις γὰρ οὐσι ταπεινότεροις αὐτοῖς ὀλοῦνται χρῆσθαι *not even then does the despot rejoice with the rest; for the more they are in want, the more submissive he thinks to find them* X. Hi. 5. 4.

PECULIARITIES IN THE USE OF GENDER

1013. Construction according to the Sense (926 a).—The real, not the grammatical, gender often determines the agreement: ὦ φιλάτα, ὦ περισσὰ τιμῆθις τέκνον *O dearest, O greatly honoured child* E. Tro. 735 (this use of the attributive adjective is poetical), τὰ μεῖράκια πρὸς ἀλλήλους διαλεγόμενοι *the youths conversing with one another* P. Lach. 180 e, ταῦτ' ἔλεγεν ἡ ἀναιδὴς αὐτῇ κεφαλῇ, ἐξεληλυθώς *this shameless fellow spoke thus when he came out* D. 21. 117.

1014. So in periphrases: ἱς Τηλεμάχοιο ἐς πατέρα ἰδὼν *mighty Telemachus, gazing at his father* π 476, τὸ δὲ τῶν πρεσβυτέρων ἡμῶν . . . χαίροντες τῇ ἐκείνων ταυιδίᾳ *we the elders delighting in their sport* P. L. 657 d.

1015. The masculine is used for person in general: οὐκ ἀνέξεται τίς τοσούτους ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα *unfruitful herself, she will not endure that others*

dear children E. And. 712, ὁπότερος ἂν ἢ βελτίων, εἴθ' ὁ ἀνὴρ εἴθ' ἡ γυνὴ which ever of the two is superior, whether the man or the woman X.O. 7. 27. So αἱ γονεῖς parents, αἱ παῖδες children. See 1055.

See also 1009, 1050.

PECULIARITIES IN THE USE OF PERSON

1016. τὶς or πᾶς may be used in the drama with the second person of the imperative: ἴτω τις, εἰσάγγελλε go, one of you, announce E. Bacch. 173.

1017. The second person singular is used to designate an imaginary person, as in proverbs: ψυχῆς ἐπιμελοῦ τῆς σεαυτοῦ care for thy. own soul Men. Sent. 551, and in such phrases as εἶδες ἂν you would have seen (1784 a), ἡγήσαιο ἂν you might think, as credideris (1824).

a. Hdt. uses the second person in directions to travellers (2. 30).

See also 942.

ADJECTIVES

1018. Adjectives modify substantives (including words used substantively, 908), and substantive pronouns. Adjectives are either *attributive* (912) or *predicate* (910).

1019. The equivalents of an adjective are: a participle (οἱ παρόντες πολῖται the citizens who are present); a noun in apposition (Δημοσθένης ὁ ρήτωρ Demosthenes the orator, i.e. not Δημοσθένης ὁ στρατηγός, ὑμεῖς οἱ Ἀθηναῖοι you Athenians); an oblique case (στέφανος χρυσοῦ α χρουον of gold, τῆς αὐτῆς γνώμης ἐγώ I am likeminded); an oblique case with a preposition (αἱ ἐν τῇ Ἀσίᾳ πόλεις the cities in Asia); an adverb (οἱ πάλαι the ancients). (Furthermore, a clause in a complex sentence: τὸ τεῖχοςμα, δ ἦν αὐτόθι, αἰρουσί they captured the fortress which was there; cp. 2642.)

1020. Concord. — An adjective agrees with its substantive in gender, number, and case. This holds true also of the article, adjective pronouns, and participles: thus, A. *Attributive*: ὁ δίκαιος ἀνὴρ the just man, τοῦ δικαίου ἀνδρός, τὸν δικαίον ἄνδρα, οἱ δίκαιοι ἄνδρες, etc., οὗτος ὁ ἀνὴρ this man, τοῦτου τοῦ ἀνδρός, etc., ἡ φιλοῦσα θυγάτηρ the loving daughter. B. *Predicate*: καλὸς ὁ ἀγών the prize is glorious, ταῦτ' ἐστὶν ἀληθῆ these things are true, αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις the natures which seem to be best X. M. 4. 1. 3.

On the agreement of demonstrative pronouns used adjectively with a predicate substantive, see 1239. For relative pronouns, see 2501.

ATTRIBUTIVE ADJECTIVES

ADJECTIVES USED SUBSTANTIVELY

1021. An attributive adjective (or participle) generally with the article, often dispenses with its substantive, and thus itself acquires the value of a substantive.

a. This occurs when the substantive may be supplied from the context ; when it is a general notion ; or when it is omitted in common expressions of a definite character, when the ellipsis is conscious.

1022. Masculine or feminine, when the substantive is a person : *ὁ δίκαιος* the just man, *δίκαιος* a just man, *οἱ Ἀθηναῖοι* the Athenians, *οἱ πολλοί* the many, the rabble, *οἱ ὀλίγοι* the oligarchical party, *οἱ βουλόμενοι* all who will, *ἡ καλή* the beautiful woman, *ἡ τεκοῦσα* the mother (poet., E. Alc. 167), *ἐκκλησιάζουσαι* women in assembly.

1023. Neuter, when the substantive idea is thing in general : *τὸ ἀγαθόν* the (highest) good P. R. 506 b (but *τὰ ἀγαθὰ* good things L. 12. 33), *τὸ ἀληθές* truth P. G. 473 b, *τὸ κοινόν* the commonwealth Ant. 3. β. 3, *τὸ ἐσόμενον* the future Aes. 3. 165, *τὸ λεγόμενον* as the saying is T. 7. 08, *ἀμφὶ μέσον ἡμέρας* about mid-day X. A. 4. 4. 1, *ἐπὶ πολὺ* over a wide space T. 1. 18.

1024. In words denoting a collection (996) of persons or facts : *τὸ ὑπήκοον* the subjects T. 6. 09, *τὸ βαρβαρικόν* the barbarian force X. A. 1. 2. 1, *τὸ ἐνυμαχικόν* the allied forces T. 4. 77 (and many words in -ικόν), *τὰ Ἑλληνικά* Greek history T. 1. 97 ; and in words denoting festivals (*τὰ Ὀλύμπια* the Olympian games X. II. 7. 4. 28).

1025. With participles, especially in Thucydides : *τὸ ὀργιζόμενον τῆς ὀργῆς* their angry feelings T. 2. 59, *τῆς πόλεως τὸ τιμώμενον* the dignity of the State 2. 63. The action of the verb is here represented as taking place under particular circumstances or at a particular time. These participles are not dead abstractions, but abstract qualities in action.

1026. A substantivized adjective may appear in the neuter plural as well as in the neuter singular : *τὰ δεξιὰ τοῦ κέρατος* the right of the wing X. A. 1. 8. 4, *τῆς Σαλαμῖνος τὰ πολλὰ* the greater part of Salamis T. 2. 94, *ἐπὶ πλείστον ἀνθρώπων* to the greatest part of mankind 1. 1, *εἰς τοῦτο δυστυχῶς* to this degree of misfortune 7. 86 (cp. 1325).

a. On the construction of *τῆς γῆς ἡ πολλή* the greater part of the land T. 2. 56, see 1313.

1027. In common expressions a definite noun is often implied (such as *ἡμέρᾱ* day, *ὁδός* way, *χείρ* hand).

a. Masculine : *κόλπος* gulf, *ὁ Ἰόνιος* the Ionian gulf T. 6. 34, *στρατός* force, *ὁ πεῖδος* the land force 1. 47.

b. Feminine : *γῆ* land (*χώρα* country) — *ἀπὸ τῆς ἐαυτῶν* from their own country T. 1. 15 ; *οὐθ' ἡ Ἑλλὰς οὐθ' ἡ βάρβαρος* neither Greece nor barbaric land D. 9. 27 ; *γνώμη* judgment : *κατὰ τὴν ἐμὴν* according to my opinion Ar. Eccl. 153, *ἐκ τῆς νικώσης* according to the prevailing opinion X. A. 6. 1. 18 ; *δίκη* suit : *ἐρήμεν κατηγοροῦντες* bringing an accusation in a case where there is no defence P. A. 18 c ; *ἡμέρᾱ* day : *τὴν ὑστεραίαν* the next day X. C. 1. 2. 11, *τῇ προτεραίᾳ* the day before L. 19. 22 ; *κίρας* wing : *τὸ εὐώνυμον* the left wing T. 4. 96 ; *μερίς* part : *εἰκοστή* a twentieth 6. 54 ; *μοῖρα* portion : *ἡ πεπωμένη* (I. 10. 61) or *ἡ εἰμαρμένη* (D. 18. 205) the allotted portion, destiny ; *ναῦς* ship : *ἡ τριήρης* the ship with three banks of oars ; *ὁδός* way : *εὐθείᾳ* by the straight road P. L. 716 a, *τὴν ταχίστην* by the

shortest way X. A. 1. 3. 14; τέχνη *art*: μουσική *the art of music* P. L. 668 a; χεῖρ *hand*: ἐν δεξιᾷ *on the right hand* X. A. 1. 5. 1, ἐξ ἀριστερᾶς *on the left* 4. 8. 2; ψήφος *vote*: τὴν ἐναντιᾶν Νικίᾳ ἔθετο *he voted in opposition to Nicias* P. Lach. 184 d.

1028. The context often determines the substantive to be supplied: τοῦτον ἀνέκραγον ὡς ὀλίγας (πληγὰς) παῖσειεν *they shouted that he had dealt him (too, 1063) few blows* X. A. 5. 8. 12, τρία τάλαντα καὶ χιλιάς (δραχμαί) *three talents and a thousand drachmas* D. 27. 34; cp. *a dollar and twenty (cents)*. Cp. 1572.

1029. From such substantivized adjectives arose many prepositional and adverbial expressions of whose source the Greeks themselves had probably lost sight. Many of these seem to be analogues of phrases once containing ὁδός: τὴν ἄλλως ψηφίζεσθε *you vote to no purpose* D. 19. 181 (i.e. *the way leading elsewhere than the goal*), ἀπὸ τῆς πρώτης *at the very beginning* T. 7. 43, ἀπὸ τῆς ἰσῆς *on an equality* 1. 15, ἐξ ἐναντίας *from an opposite direction, facing* 7. 44.

AGREEMENT OF ATTRIBUTIVE ADJECTIVES

1030. An attributive adjective belonging to more than one substantive agrees with the nearest: τὸν καλὸν κάγαθόν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναι φημι *the perfect man and woman are happy I maintain* P. G. 470 e. In some cases it is repeated with each substantive (often for emphasis): ἐν σῶμ' ἔχων καὶ ψυχὴν μίαν *having one body and one soul* D. 19. 227.

1031. But occasionally the adjective agrees with the more important substantive: ὁ σίγλος δύνανται ἐπὶ ὀβολοῦ καὶ ἡμιωβόλιον Ἀττικούς *the siglus is worth seven and a half Attic obols* X. A. 1. 5. 6.

1032. Of two adjectives with one substantive, one may stand in closer relation to the substantive, while the other qualifies the expression thus formed: πόλις ἐρήμη μεγάλη *a large deserted-city* X. A. 1. 5. 4.

1033. If one substantive has several attributive adjectives, these are sometimes added without a conjunction (by *Asyndeton*): κρέα ἄρνια, ἐρίφεια, χοίρεια *flesh of lambs, kids, swine* X. A. 4. 5. 31. This is commoner in poetry, especially when the adjectives are descriptive: ἔγχος βριθὺ μέγα στιβαρόν *a spear heavy, huge, stout* II 141.

1034. Two adjectives joined by καί may form one combined notion in English, which omits the conjunction. So often with πολὺς to emphasize the idea of plurality: πολλὰ κάγαθά *many blessings* X. A. 5. 6. 4, πολλὰ καὶ δεινὰ *many dreadful sufferings* D. 37. 57.

a. καλὸς κάγαθός means *an aristocrat* (in the political sense), or is used of *a perfect quality or action* (in the moral sense) as T. 4. 40, P. A. 21 d.

1035. An attributive adjective is often used in poetry instead of the attributive genitive: βίη Ἡρακλεΐη B 658 *the might of Heracles* (cp. "a Niobeian daughter" Tennyson); rarely in prose: ποταμός, εὖρος πλεθριαῖος *a river, a plethron in width* X. A. 4. 6. 4.

1036. An attributive adjective belonging logically to a dependent genitive is often used in poetry with a governing substantive: νεῖκος ἀνδρῶν ξόναιμον *kindred strife of men* S. A. 793 (for *strife of kindred men*). Rarely in prose in the case of the possessive pronoun: ἐν τῷ ὑμετέρῳ ἀσθενεὶ τῆς γνώμης *in the weakness of your purpose* T. 2. 61.

1037. An attributive adjective may dispense with its substantive when that substantive is expressed in the context: μετέχει τῆς καλλίστης (τέχνης) τῶν τεχνῶν *he shares in the fairest of the arts* P. G. 448 c.

1038. A substantivized participle may take the genitive rather than the case proper to the verb whence it is derived: βασιλέως προσήκορες *relations of the king* T. 1. 128; contrast Περικλῆς ὁ ἐμὸς προσήκων *Pericles my relation* X. H. 1. 7. 21.

1039. Adjectives used substantively may take an attributive: οἱ ὑμέτεροι ὀνομασμένοις *your enemies* X. H. 5. 2. 33.

PREDICATE ADJECTIVES

1040. The predicate adjective is employed

a. With intransitive verbs signifying to *be*, *become*, and the like (917): ἡ δὲ χάρις ἀδήλος γεγένηται *the favour has been concealed* Aes. 3. 233. So with active verbs which take a preposition: νόμους ἔθεσθε ἐπ' ἀδύλοις τοῖς ἀδικήσουσι *you have enacted laws with regard to offenders who are unknown* D. 21. 30.

b. With transitive verbs: (1) to qualify the object of the verb directly and immediately: τοὺς κακοὺς χρηστοὺς νομίζειν *to judge bad men good* S. O. T. 609, (2) to express the result of the action (the proleptic use, 1579). So with αὔξειν *grow*, αἰρεῖν *raise* with μέγας *great*, μετέωρος *on high*, ὑψηλός *high*, μακρός *large*.

1041. With verbs of *saying* and *thinking* the predicate adjective is usually connected with its noun by εἶναι, with verbs of *perceiving*, *showing*, by ὥν (2106): οὐδένα γὰρ οἶμαι δαιμόνων εἶναι κακόν *for I think no one of the gods is base* E. I. T. 391, δηλοῖ ψευδῇ τὴν διαθήκην οὖσαν *it shows that the will is false* D. 45. 34. But εἶναι is sometimes omitted (945), as τὰς γὰρ καλὰς πράξεις ἀπάσας ἀγαθὰς ὡμολογήσαμεν *for we have agreed that all honourable actions are good* P. Pr. 359 e. On the omission of ὥν, see 2117. For εἶναι with verbs of *naming* and *calling*, see 1815.

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: ἀφικνούνται τριταῖοι *they arrive on the third day* X. A. 5. 3. 2, κατέβαινον σκοταῖοι *they descended in the dark* 4. 1. 10. In such cases the adjective is regarded as a *quality* of the subject; whereas an adverb would regard the *manner* of the action.

a. *Time*, *place*: χρόνιος *late*, ἑθρῖος *in the morning*, δευτεραῖος *on the second day*. ποσταῖος *how many days?* ὑπάλθριος *in the open air*.

b. *Order of succession*: *πρῶτος, πρότερος first, ὕστερος later, μέσος in the midst, τελευταῖος last, ὕστατος last.*

N.—When one action is opposed to another in order of sequence, the adverbs *πρῶτον, πρότερον, ὕστατον*, etc., not the adjectives *πρῶτος*, etc., must be used: *πρῶτον μὲν ἐδάκρυε πολὺν χρόνον . . . εἶτα δὲ ἔλεξε τοῦδε first he wept for a long time, then he spoke as follows* X. A. 1.3.2. Hence distinguish

<i>πρῶτος τῇ πόλει προσέβαλε</i>	<i>he was the first to attack the city.</i>
<i>πρώτῃ τῇ πόλει προσέβαλε</i>	<i>the city was the first place he attacked.</i>
<i>πρῶτον τῇ πόλει προσέβαλε</i>	<i>his first act was to attack the city.</i>

The same rule applies in the case of *μόνος, μόνον*, as *μόνην τὴν ἐπιστολὴν ἔγραψα* *this is the only letter I wrote, μόνον ἔγραψα τὴν ἐπιστολὴν* *I only wrote (but did not send) the letter.* But this distinction is not always observed (Aes. 3.69).

1043. So also with adjectives of *degree, mental attitude, manner*, etc.: *φέρονται οἱ λίθοι πολλοὶ* *the stones are thrown in great numbers* X. A. 4.7.7, *τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν* *they restored the dead under a truce* T. 1.63, *οἱ θεοὶ εὖμενῆς πέμπουσι σε* *the gods send you forth favourably* X. C. 1.6.2. So with *μέγας* *high*, *ἄσμενος* *gladly*, *ἐκούσιος, ἐκὼν* *willingly*, *ὄρκιος* *under oath*, *αἰφνίδιος* *suddenly*. On *ἄλλος*, see 1272.

AGREEMENT OF PREDICATE ADJECTIVES (AND PARTICIPLES)

WITH ONE SUBJECT

1044. A circumstantial participle (2054) referring to a collective noun (986) may be plural: *τὸ στράτευμα ἐπορίζετο σίτον κόπτοντες τοὺς βοὺς* *the army provided itself with provisions by killing the cattle* X. A. 2.1.6. So after *οὐδεὶς*, as *οὐδεὶς ἐκοιμήθη (= πάντες ἐν ἀγρυπνίᾳ ἦσαν) τοὺς ἀπολωλότας πενθοῦντες* *no one slept because they were all bewailing the dead* X. H. 2.2.3. Cp. 950.

1045. A plural participle may be used with a dual verb: *ἐγελασάτην ἀμφω βλέψαντες* *eis ἀλλήλους both looked at each other and burst out laughing* P. Eu. 273 d. A dual participle may be used with a plural verb: *ποῦ ποτ' ὄνθ' ἠὲρήμεθα*; *where in the world are we?* E. I. T. 777.

1046. A dual subject may be followed by a plural predicate adjective or participle: *εἰ γὰρ τις φαίη τῷ πόλει τούτῳ πλείστων ἀγαθῶν αἰτίας γεγενῆσθαι* *if any one should assert that these two cities have been the cause of very many blessings* I. 12.156.

1047. A predicate adjective is neuter singular when the subject is an infinitive, a sentence, or a general thought: *ἡδὺ πολλοὺς ἐχθροὺς ἔχειν*; *is it pleasant to have many enemies?* D. 19.221, *δῆλον δ' ὅτι ταῦτ' ἐστὶν ἀληθῆ* *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 εἰρήνῃ* *peace is a fine thing* D. 19.336, *ἀπιστον ταῖς πολί-*

ρείαις ἢ τυραννίδι *despotism is an object of mistrust to free states* 1. 5, μείζον πόλις ἐνὸς ἀνδρός *the state is larger than the individual* P. R. 368 e. So also in the plural (1056).

1049. So with names of places: ἔστι δὲ ἡ Χαίρωνεια ἔσχατον 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: νόσων χαλεπώτατος φθόνος *envy is the most fell of diseases* Men. fr. 535, σύμβουλος ἀγαθὸς χρησιμώτατον ἀπάντων τῶν κτημάτων *a good counsellor is the most useful of all possessions* I. 2. 53.

1051. For a predicate adjective used where English has an adverb, cp. 1042.

1052. A predicate adjective is often used in the neuter plural (especially with verbal adjectives in -τός and -τέος in Thucydides and the poets): ἐπειδὴ ἐτοίμα ἦν, ἀνήγετο *when (all) was ready, he put out to sea* T. 2. 56, ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι *it was impossible to resist the Locrians* 4. 1, ἐδόκει ἐπιχειρητέα εἶναι *they decided to make the attempt* 2. 3. Cp. 1003 a.

WITH TWO OR MORE SUBJECTS

1053. With two or more substantives a predicate adjective is plural, except when it agrees with the nearer subject: φόβος καὶ νόμος ἱκανὸς ἴρωτα κωλύειν *fear and the law are capable of restraining love* X. C. 5. 1. 10, πολλῶν δὲ λόγων καὶ θορύβου γιγνομένου *there arising much discussion and confusion* D. 3. 4. See 968.

1054. With substantives denoting persons of like gender, a predicate adjective is of the same gender: Ἀγάθων καὶ Σωκράτης λοιποὶ *Agathon and Socrates are left* P. S. 193 c.

1055. When the persons are of different gender, the masculine prevails: ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσε *when he saw that his father and mother and brothers and wife had been made prisoners of war, he burst into tears* X. C. 3. 1. 7.

a. But persons are sometimes regarded as things: ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας φρουρούμενα *I have their children and wives under guard* X. A. 1. 4. 8.

1056. With substantives denoting things of like gender a predicate adjective is of the same gender and plural. A neuter plural with the singular verb is often preferred: ἐγγύμνια τε καὶ δυνάμεις καὶ τιμαὶ δῆλὰ ἐστὶν ἀγαθὰ ὄντα *noble birth and power and honour are clearly good things* P. Eu. 279 b.

1057. When the things are of different gender, a predicate adjective is neuter plural with singular verb: λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμα ἐστὶν *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: γράβια καὶ γερόντια καὶ

πρόβατα ὀλίγα καὶ βούς καταλειμμένους *old women and old men and a few sheep and oxen that had been left behind* X. A. 6. 3. 22, ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἐργῶν κύριοι *Fortune and Philip were masters of the situation* Aes. 2. 118,

b. or is neuter plural if the person is treated like a thing: ἡ καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν *we should still have to treat of the noblest polity and the noblest man* P. R. 562 a.

1059. The verbal and the adjective predicate may agree with the first of two subjects as the more important: Βρασιδᾶς καὶ τὸ πλῆθος ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτρέπετο βουλόμενος κατ' ἀκρᾶς ἐλεῖν αὐτήν *Brasidas with the bulk of his troops turned to the upper part of the city wishing to capture it completely* T. 4. 112.

For further uses of predicate adjectives, see 1150 ff., 1168 ff., 2647.

ATTRACTION OF PREDICATE NOUNS WITH THE INFINITIVE TO THE CASE OF THE OBJECT OF THE GOVERNING VERB

1060. When the subject of the infinitive is the same as a genitive or dative depending on the governing verb, it is often omitted.

1061. A predicate adjective referring to a *genitive* regularly stands in the genitive, but a predicate substantive or participle generally stands in the accusative in agreement with the unexpressed subject of the infinitive: Κύρου ἐδέοντο ὡς προθύμοταυ γεγέσθαι *they entreated Cyrus to show himself as zealous as possible* X. H. 1. 5. 2, ὑπὸ τῶν δεομένων μου προστάτην γεγέσθαι *by those who begged me to become their chief* X. C. 7. 2. 23, δέομαι ὑμῶν ἐβελῆσαι μου ἀκοῦσαι, ὑπολογιζομένους τὸ πλῆθος τῶν αἰτιῶν *I beg of you that you be willing to listen to me, paying heed to the number of charges* Aes. 2. 1.

1062. A predicate substantive, adjective, or participle referring to a *dative* stands in the dative or in the accusative in agreement with the unexpressed subject of the infinitive: νῦν σοι ἔξεστιν ἀνδρὶ γεγέσθαι *now it is in your power to prove yourself a man* X. A. 7. 1. 21, Λακεδαιμονίοις ἔξεστιν ἑμῖν φίλους γεγέσθαι *it is in your power to become friends to the Lacedaemonians* T. 4. 29, ἔδοξεν αὐτοῖς . . . ἐξοπλισμένοις προῖέναι *they decided to arm themselves fully and to advance* X. A. 2. 1. 2, ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώταις *they decided to station pickets and to assemble the soldiers* 3. 2. 1, συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμους *it is for their interest to be friends rather than enemies* X. O. 11. 23.

For predicate nouns in the nominative or accusative in agreement with omitted *subject* of the infinitive, see 1973-1975.

COMPARISON OF ADJECTIVES (AND ADVERBS)

POSITIVE

1063. The positive, used to imply that something is not suited or inadequate for the purpose in question, is especially common before an infinitive with or without ὥστε (ὡς): (τὸ ὕδωρ) ψυχρόν

ἴσιν ὥστε λούσασθαι *the water is too cold for bathing* X. M. 3. 13. 3, ἦτες ὀλίγαι ἀμύνειν *ships too few to defend* T. 1. 50, μακρὸν ἂν εἴη μοι λέγειν *it would take too long for me to state* And. 2. 15.

1064. A positive adjective followed by the genitive of the same adjective has, in poetry, the force of a superlative: κακὰ κακῶν *woe of woe* S. O. C. 1238.

1065. μᾶλλον ἢ *rather than, more . . . than* may be used after a positive: προθύμως μᾶλλον ἢ φείλως *more prompt than kindly* A. Ag. 1591.

COMPARATIVE

1066. The comparative expresses contrast or comparison. Thus, δεξιτερος is *right* in contrast to its opposite, ἀριστερός *left*. Cp. 1082 b. Usually comparison is expressed, as εὖ τε καὶ χεῖρον *well or ill* T. 2. 35.

a. When the positive precedes, μᾶλλον alone may stand for the comparative; as in ἐκεῖνοί τε ἄξιοι ἐπαίνου καὶ ἔτι μᾶλλον (i.e. ἀξιώτεροι) 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 δὲ 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 καταδεΐστερος *at a disadvantage with (inferior to) these men* D. 27. 2.

1068. For the use of μᾶλλον instead of the comparative, and μάλιστα instead of the superlative, see 323. When either form can be used, that with μᾶλλον or μάλιστα is more emphatic. Thucydides sometimes uses πλεόν (τι), τὸ πλεόν instead of μᾶλλον.

1069. The comparative degree may be followed by the genitive (1431) or by ἢ *than*: σοφώτερος ἐμοῦ or σοφώτερος ἢ ἐγώ *wiser than I*. The genitive may precede or follow the comparative. With ἢ, the persons or things compared usually stand in the same case, and always so when they are connected by the same verb: φιλῶ γὰρ σὺ σὶ μᾶλλον ἢ δόμους ἐμούς *for I do not love thee more than my own house* E. Med. 327.

a. The genitive is usual if two subjects would have the same verb in common; as οἱ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον *the Cretans shot a shorter distance than the Persians (= ἢ οἱ Πέρσαι)* X. A. 3. 3. 7.

b. When two objects have the same verb in common: if the object stands (1) in the *accusative*, the genitive is preferred, as ἐμοὶ δοκεῖ Κύριος οὐστίναις ἂν ὀρᾷ ἀγαθοῦς, φιλεῖν οὐδὲν ἥττον ἑαυτοῦ *Cyrus seems to me to love all whom he finds excellent quite as much as he loves himself* X. C. 2. 3. 12, but the accusative is not uncommon, as E. Med. 327 quoted above; (2) in the *dative*, the genitive is frequent, as προσήκει μοι μᾶλλον ἐτέρων . . . ἀρχειν *it behooves me rather than others to rule* T. 6. 16; (3) in the *genitive*, the genitive is very rare (X. M. 4. 3. 10). Here ἢ is preferred to the genitive for the sake of euphony: οἱ γὰρ πονηροὶ πολὺ πλεόνων εὐεργεσιῶν ἢ οἱ χρηστοὶ (ἢ οἱ τῶν χρηστῶν) δεύονται *for the wicked need more favours than the good* X. M. 2. 6. 27.

c. The genitive is often used where *ἢ* would be followed by some other case than nominative or accusative, or by a preposition: ταῦτα τοῖς ὁπλίταις οὐχ ἥσσον τῶν ναυτῶν (= *ἢ τοῖς ναύταις*) παρακαλεῖσθαι *I address these exhortations to the hoplites not less than to the sailors* T. 7. 63, (δεῖ βλέπειν) εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= *ἢ εἰς τὴν ἀρετὴν*) *we must look at skill more than (at) courage* Aristotle, Politics 1300 b 5.

d. ἐλάττων (χείρων, ἐνδεέστερος, ὕστερος, etc.) οὐδένος *inferior to none, greater than all*; here *ἢ* is not used). Thus, δουλεύειν δουλείᾳ οὐδεμῶς ἥττον αἰσχρὰν *to endure a most disgraceful slavery* X. M. 1. 5. 6.

1070. The word following *ἢ* may be the subject of a new verb (expressed or understood): ἡμεῖς ὑπὸ κρείττονος διδασκάλου πεπαιδευμένα *ἢ οὗτοι we have been educated by a better teacher than they (have been)* X. C. 2. 3. 13; but this word is more often attracted into the case of the preceding word: τινὲς καὶ ἐκ δεινότερων *ἢ τοιῶνδε (= ἢ τοιάδε ἐστίν) ἐσώθησαν some have been rescued from dangers even greater than these* T. 7. 77. The genitive is also common without *ἢ*: λέγων ὅτι οὐκ . . . τούτου ἥδιον ὄνῃ ἐπιτύχοι *saying that he had never met with sweeter wine than this* X. A. 1. 9. 25.

1071. ὥς for *ἢ* is rare, and suspected by some. But cp. A. Pr. 629, P. A. 30 b, 38 d, R. 526 c.

1072. μᾶλλον *ἢ* may be used though a comparative precedes: αἰρετώτερόν ἐστι μαχομένους ἀποθνήσκειν μᾶλλον ἢ φεύγοντας σφῆζεσθαι *it is more desirable for men to die fighting (rather) than to save themselves by running away* X. C. 3. 3. 51. Here μᾶλλον *ἢ* is to be taken with the verb.

1073. Instead of the genitive or *ἢ*, the prepositions ἀντί, πρό (w. gen.) or πρὸς, παρὰ (w. accus.) are sometimes used with the comparative: κατεργάσασθαι αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίου *to make a noble death more desirable than (instead of) a shameful life* X. R. L. 9. 1, μὴ παιδᾶς περὶ πλείους ποιοῦ πρό τοῦ δικαίου *do not consider children of more account than (before) justice* P. Cr. 64 b, χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥρᾱν *a cold too severe for (in comparison with) the actual time of year* T. 4. 6.

1074. In statements of number and measure *ἢ* may be omitted after the adverbial comparatives πλέον (πλείν) *more*, ἐλάττων (μείον) *less*, which do not alter their case and number: πέμπει οὐκ ἐλάττων δέκα φέροντας κύρ *he sends not less than ten men carrying fire* X. H. 4. 5. 4, πόλις πλέον πεντακισχίλιον ἀνδρῶν *a city of more than 5000 men* 5. 3. 16. Even when *ἢ* is kept, πλέον (πλείν), etc., remains unchanged: ἐν πλείν (= πλείουσιν) ἢ διᾶκοσις ἔτεσιν *in more than 200 years* D. 24. 141, τοξότᾱς πλείν ἢ εἴκοσι μυριάδας *more bowmen than 20 myriads* X. C. 2. 1. 6.

a. In place of the adverbial πλέον, etc., we find also the adjectival forms with or without *ἢ* or with the genitive: τοξότᾱς πλείους ἢ τετρακισχίλους *more bowmen than 4000* X. C. 2. 1. 5, ἔτη γεροντῶς πλείω ἐβδομήκοντα *more than 70 years old* P. A. 17 d, ἵππεᾶς πλείους τριακισίων *more than 300 horse* X. H. 1. 3. 10.

1075. The genitive sometimes occurs together with *ἢ*, and either when the genitive has a separate construction, or is a pronoun to which the *ἢ* clause stands as an appositive, or of which it is explanatory. Thus, προῆι πλέον . . . ἢ δέκα σταδίων *he advanced more than ten stades* X. H. 4. 6. 5 (here πλέον is treated as a

substantive), *τίς γάρ ἂν γένοιτο ταύτης μανίᾳ μέλινω ἢ . . . ἡμᾶς κακῶς ποιεῖν*; for what madness could be greater than (this) . . . to use us ill? Is. 1. 20. Cp. 1070.

1076. Compendious Comparison. — The possessor, rather than the object possessed, may be put in the genitive after a comparative: *εἰ δ' ἡμῖς ἵππικὸν κτησαίμεθα μὴ χεῖρον τούτων* (= τοῦ τούτων ἵππικοῦ) but if we should raise a cavalry-force not inferior to theirs X. C. 4. 3. 7.

1077. Comparison with a Noun representing a clause. — When one person or thing is to be compared, not with another person or thing in regard to its quality, but with an entire idea expressed by a clause (e.g. *ἢ ὥστε* with the infinitive, *ἢ ὥς* with the potential optative, or *ἢ* and a finite verb), this clause may be abridged into a substantive or a participle. Thus, *πρᾶγμα ἐλπιδος κρείσσον* an event beyond our expectations (too great to be expected) T. 2. 64, *προσώτερω τοῦ καιροῦ προΐοντες* advancing further than the proper measure (i.e. further than they should have gone) X. A. 4. 3. 34, *ὥς τῶν γε παρόντων οὐκ ἂν πρᾶξαντες χεῖρον* in the belief that they could not fare worse than at present (*ἢ τὰ παρόντα ἐστίν*) T. 7. 67.

1078. Reflexive Comparison. — The comparative followed by the reflexive pronoun in the genitive is used to denote that an object displays a quality in a higher degree than usual. The degree of increase is measured by comparison with the subject itself. *αὐτοῖς αὐτῶν εὐμαθέστεροι γίγνονται* they learn more easily than before I. 15. 267, *πλουσιώτεροι ἐαυτῶν γινόμενοι* becoming richer than they were before T. 1. 8. Cp. 1093.

1079. Proportional Comparison. — After a comparative, *ἢ κατὰ* with the accusative (1690. 2 c), or *ἢ ὥστε*, *ἢ ὥς*, rarely *ἢ* alone, with the infinitive (not with the indicative), denote too high or too low a degree: *ὅπλα ἔτι πλείω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη* more arms were taken than there were men slain T. 7. 45, *φοβοῦμαι μὴ τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ* I fear lest there should befall the State an evil too great for it to be able to bear X. M. 3. 5. 17 (2264).

1080. Double Comparison. — Two adjectives (or adverbs) referring to the same subject, when compared with each other, are both put in the comparative; *ἢ* is always used: *ἢ εἰρήνην ἀναγκαιοτέρᾳ ἢ καλλίῳ* a peace inevitable rather than honourable Aes. 3. 69, *συντομώτερον ἢ σαφίστερον διαλεχθῆναι* to discourse briefly rather than clearly I. 6. 24.

a. *μᾶλλον* may be used with the first adjective in the positive (cp. 1065), and *ἢ* before the second: *πρόθυμος μᾶλλον ἢ σοφωτέρᾳ* with more affection than prudence E. Med. 485.

1081. A comparative may follow a positive to mark the contrast with it: *καὶ μικρὰ καὶ μέγῳ* both small and great(er) D. 21. 14.

1082. The comparative may stand alone, the second part being implied.

a. That which is exceeded is indicated by the sense only: *οἱ σοφώτεροι* the wiser (those wiser than the rest); *ἐν εἰρήνῃ αἱ πόλεις ἀμείνους τὰς γνώμας ἔχουσιν* in

time of peace *States are actuated by higher convictions* (than in time of war) T. 3. 82. So *τι νεώτερον something new* (more recent than that already known) P. Pr. 310 a (often = a calamity or a revolutionary movement); *ὕστερον ἤκουσεν they came too late* T. 7. 27; and often where we supply *is usual (right, fitting, etc.)*.

b. The Hom. *θηλότεραι γυναῖκες* implies a comparison with men. In *Κύρος . . . ἐγγόνει μητρὸς ἀμείνων, πατρὸς δὲ ὑποδεεστέρου* *Cyrus was born of a mother of superior, but of a father of inferior race* (Hdt. 1. 91) the comparison is between the qualities of mother and father respectively. Cp. 313 b.

c. The comparative denotes excess: *μείζουσιν ἔργοις ἐπιχειροῦντες οὐ μικροῖς κακοῖς περιπίπτουσι* *by entering upon undertakings too great they encounter no slight troubles* X. M. 4. 2. 35.

d. The comparative is used to soften an expression (rather, somewhat): *ἀγροῦκότερον somewhat boorishly* P. G. 486 c, *ἀμελέστερον ἐπορεύετο he proceeded rather carelessly* X. H. 4. 8. 36. Here the quality is compared with its absence or with its opposite.

1083. The comparative is often used where English requires the positive: *οὐ γὰρ χεῖρον πολλάκις ἀκούειν* *for 'tis not a bad thing to hear often* P. Ph. 105 a.

1084. Strengthened forms. — The comparative may be strengthened by *ἔτι, πολλῶ, μακρῶ* (1513), *πολύ* (1609), *πολὺ ἔτι*, etc. *μᾶλλον* is sometimes used with the comparative: *αἰσχυρηνότερώ μᾶλλον τοῦ δεόντος* *more dashful than they ought to be* P. G. 487 b. So the correlative *ὅσῳ, ὅσον*: *ὅσῳ μείζους εἰσὶ τὰς ὕψεις, τοσούτῳ μᾶλλον ὀργῆς ἀξιοὶ εἰσὶ* *the braver they are to appearances, the more they deserve our anger* L. 10. 29.

SUPERLATIVE

1085. The superlative expresses either the highest degree of a quality (the *relative* superlative: *ὁ σοφώτατος ἀνὴρ the wisest man*) or a very high degree of a quality (the *absolute* superlative, which does not take the article: *ἀνὴρ σοφώτατος a very wise man*). The relative superlative is followed by the genitive of the person or thing surpassed (1315, 1434). On the agreement, see 1050.

a. The class to which an individual, marked by the superlative, belongs, may be designated by a genitive of the divided whole (1315): *ὁ σοφώτατος τῶν Ἑλλήνων the wisest of the Greeks*. So often by *πάντων*: *πάντων ἀνθρώπων ἀγνομονέστατοι* *the most senseless of all men* Lyc. 54. On the superlative with *ἄλλων*, see 1434.

b. With *two* the comparative exhausts all the degrees of comparison: hence *πρότερος* and *πρώτος*, *ὑστερος* and *ὑστάτος*, *ἐκάτερος* *each of two*, and *ἕκαστος* *each of several*, are carefully to be distinguished.

1086. Strengthened Forms. — The superlative may be strengthened by prefixing *ὅτι* or *ὥς*, rarely *ἢ* (also *ὅσον* or *ὅπως* in poetry): *ὅτι πλείστοι* *as many men as possible*, *ὅτι τάχιστα* *as quickly as possible*, *ἢ ἀριστον* *the very best way* X. C. 7. 5. 82 (*ὅπως ἀριστα* A. Ag. 600). *ὅτι* or *ὥς* is always added when a preposition precedes the superlative: *ὥς εἰς στενώτατον* *into as narrow compass as possible* X. O. 18. 8. *ὥς* and *ὅτι* may be used together: *ὥς ὅτι βέλτιστον ἐμὲ γενέσθαι* *for me to become as good as may be* P. S. 218 d.

a. With *ὥς* and *ᾗ*, rarely with *ὅτῃ* (not with *ὅτι*), a form of *δύναμαι* or *οἶός τέ εἰμι*, etc., may be employed: *διηγήσομαι ὑμῖν ὥς ἂν δύνωμαι διὰ βραχυτάτων* I will relate to you in the briefest terms I can I. 21. 2.

1087. *οἷος* may strengthen the superlative: *ὁρῶντες τὰ πράγματα οὐχ οἷα βέλτεστα ἐν τῇ πόλει ὄντα* observing that affairs are not in the very best state in the city L. 13. 23. If *ὅσος* or *ὁπόσος* take the place of *οἷος*, a form, or a synonym, of *δύναμαι* is usually added: *ἤγαγον·συμμάχους ὁπόσους πλείστους ἐδυνάμην* I brought the very largest number of allies I could X. C. 4. 5. 29. *ὁποῖος* is rare (Thuc., Plato).

1088. *εἰς ἀνὴρ* in apposition to the person designated may be added to strengthen the superlative: *Ἀντιφῶν πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν* Antiphon being able to render (most aid as one man) aid beyond any other man T. 8. 68.

1089. *ἐν τοῖς* is used before the superlative in all genders and numbers (esp. in Hdt., Thuc., Plato): *ὥμῃ ἢ στάσις . . . ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτη ἐγένετο* the revolution seemed the more cruel since it was the first T. 3. 81, *ἐν τοῖς πλείσται δὴ νῆες ἔμ' αὐτοῖς ἐγένοντο* they had the very largest number of ships S. 17.

1090. *μάλιστα*, or *πλείστον*, *μέγιστον*, occurs with the superlative: *οἱ μάλιστα ἀσηπτότατοι* the very stupidest P. Tim. 92 a. In poetry *βαθυ-* has the effect of a superlative: *βαθύπλουτος* exceeding rich A. Supp. 555.

1091. *καὶ even*, *πολλῶ*, *μακρῶ* (1513), *πολύ* (1609), *παρὰ πολύ*, *πάντα* (τὰ πάντα), the correlative *ὅσῳ* also strengthen the superlative.

1092. In poetry (rarely in prose) a superlative may be strengthened by the addition of the genitive of the same adjective in the positive: *ὃ κακῶν κάκιστε οἶ*, vilest of the vile S. O. T. 834.

1093. Reflexive comparison (cp. 1078) occurs with the superlative: *ἀμβλύτατα αὐτὸς αὐτοῦ ὁρᾷ* his sight is at its dullest P. L. 715 d.

ADVERBS

1094. Adverbs are of two kinds

a. **Ordinary adverbs**, denoting manner, degree, time, place, etc. Ordinary adverbs qualify verbs, adjectives, other adverbs, and (rarely) substantives: *ὀπισθεν γινόμενος* getting behind X. A. 1. 8. 24, *εὐθὺς ἐβόᾳ* straightway he shouted 1. 8. 1, *φανερὸν ἤδη* already clear L. 4. 6, *πολὺ βάλλον* much more quickly X. A. 1. 5. 2, *εὖ μάλα* very easily 6. 1. 1, *εἰκότως τρόπον τινὰ* in a way reasonably D. 8. 41, *μάλα συμφορὰ* a great misfortune X. C. 4. 2. 5, *μάλα στρατηγός* an excellent general X. H. 6. 2. 39.

b. **Sentence adverbs** (or *particles*) are adverbs that affect the sentence as a whole or give emphasis to particular words of any kind. Greek has many sentence adverbs, some of which are treated more fully under Particles.

Such are words of interrogation (*ᾗ, ἄρα, μὴν*); of affirmation and confidence (*ὅθι now, indeed, ὅθι surely, γὰρ at least, even, ᾗ really, μὴν in truth, ῥῆ surely,*

toi surely); of uncertainty (*ίσως, πού, τάχα perhaps*); of negation (*οὐ, μή, οὔτοι, μήτοι, etc.*); of limitation (*ἀν 1701 ff.*).

1095. The equivalents of an ordinary adverb are: an oblique case (*ἐβασίλευεν εἰκοσὶν ἔτη he reigned for twenty years, 1581, 1582; ἀκοῦειν σπουδῇ to listen attentively, τῇ ὑστεραίᾳ ἐπορεύοντο they proceeded on the next day, and many other datives, 1527 b; ἦκε τὴν ταχίστην he came in the quickest way, and many other accusatives, 1606-1611*); an oblique case with a preposition (*διὰ τάχους ἦλθε he came quickly = ταχέως, ἀπ' οἴκου ὁρμῶμαι I start from home = ὀκθεῖν, ἐν τῷ ἐμφανῇ clearly, ἐδίδου πρὸς τὴν ἀξίαν he gave according to merit = ἀξίως, πρὸς βίαν forcibly = βιαίως*); a participle (*γελῶν εἶπε he said with a laugh, laughingly*). (Furthermore, a clause in a complex sentence, as *εἰσπηδήσαντες . . . θάπτον ἢ ὥς τις ἀν' ὧτε leaping in more quickly than one would have thought X. A. 1. 5. 8; cp. 2189. 3.*)

1096. In the attributive position an ordinary adverb may serve as an adjective: *ἐν τῷ πλησίον παραδείσῳ in the neighbouring park X. A. 2. 4. 16, ὁ ἐκεῖθεν ἄγγελος the messenger from that quarter P. R. 619 b, παραχῇ ἢ τότε the confusion of that time L. 6. 35. See 1153 e. n.*

1097. a. An ordinary adverb qualifying a verb is often so used that it may be referred to the subject or object of the sentence where an adjective could stand. Thus, *ὥστε . . . ὑπολαμβάνεσθαι μείζονως ἢ κατὰ τὴν ἀξίαν so as to be regarded as greater (lit. in a greater way) than (according to) their deserts I. 11. 24.*

b. *δίχα* and *χωρὶς apart, ἐκὰς far, ἐγγύς near* and some other ordinary adverbs supply, with *εἶναι* or *γίγνεσθαι*, the place of missing adjectives. Thus, *χωρὶς σοφιά ἐστὶν ἀνδρείᾳ wisdom is different from courage P. Lach. 195 a.*

1098. For adjectives used adverbially, see 1042; for degrees of comparison, 345, 1068; for the genitive or dative after adverbs, 1437 ff., 1499 ff.; for adverbs used as prepositions, 1700 ff.; for a relative adverb used with names of things as an equivalent of a relative pronoun preceded by *ἐν, εἰς, ἐξ*, see 2499.

THE ARTICLE—ORIGIN AND DEVELOPMENT

1099. The article *ὁ, ἡ, τό*, was originally a demonstrative pronoun, and as such supplied the place of the personal pronoun of the third person. By gradual weakening it became the definite article. It also served as a relative pronoun (1105). (Cp. Germ. *der*, demonstrative article and relative; French *le* from *ille*.) *ὁ* as a demonstrative is still retained in part in Attic prose (1106), while the beginnings of its use as the article are seen even in Homer (1102).

ὁ, ἡ, τό IN HOMER

1100. In Homer *ὁ, ἡ, τό* is usually a demonstrative pronoun and is used substantively or adjectively; it also serves as the personal pronoun of the third person: *ἀλλὰ τὸ θαυμάζω but I marvel at this δ 655, τὸν λαβητήρα ἐπεσβόλον this prating brawler B 275, τὴν δ' ἐγὼ οὐ λύσω but her I will not release A 29.*

1101. In its *substantival* use δ either marks a contrast or recalls the subject (the anaphoric use). But with $\delta\lambda\lambda\delta$, $\delta\epsilon$, $\alpha\upsilon\tau\alpha\rho$ the subject is generally changed. It often precedes an explanatory relative clause: $\tau\omega\nu\ \sigma\iota\ \nu\upsilon\nu\ \beta\rho\epsilon\tau\omicron\iota\ \epsilon\iota\sigma\iota$ of those who are now mortal men A 272.

1102. δ , η , $\tau\acute{o}$ often approaches to its later use as the definite article or is actually so used: $\tau\omicron\nu\ \mu\acute{\epsilon}\nu\ .\ .\ .\ \tau\omicron\nu\ \delta'\ \epsilon\tau\epsilon\rho\omicron\nu$ E 145 (cp. 1107). a. The substantive often stands in apposition, and is added, as an afterthought, to the demonstrative (especially $\delta\ \delta\epsilon$) which is still an independent pronoun: $\alpha\upsilon\tau\alpha\rho\ \delta\ \tau\omicron\iota\sigma\iota\ \gamma\acute{\epsilon}\rho\omega\nu\ \omicron\delta\delta\omicron\nu\ \eta\gamma\epsilon\mu\omicron\mu\epsilon\nu\epsilon\nu$ but he, the old man, was leading the way for them ω 225. In some cases the appositive is needed to complete the sense: $\epsilon\pi\epsilon\iota\ \tau\acute{o}\ \gamma\epsilon\ \kappa\alpha\lambda\delta\omicron\nu\ \acute{\alpha}\kappa\omicron\upsilon\mu\epsilon\nu\epsilon\nu\ \epsilon\sigma\tau\iota\nu\ \delta\omicron\iota\delta\omicron\upsilon$ since this—to listen to a minstrel—is a good thing α 370. b. Often with adjectives and participles used substantively, with pronouns, and adverbs; especially when a contrast or distinction is implied: $\sigma\iota\ \delta\lambda\lambda\omicron\iota$ the others Φ 371, $\tau\acute{\alpha}\ \epsilon\sigma\sigma\acute{o}\mu\epsilon\nu\alpha$ the things that are to be A 70, $\tau\acute{o}\ \pi\acute{\alpha}\rho\omicron\varsigma$ formerly N 228. The attributive adj. before the noun: $\tau\omicron\upsilon\varsigma\ \sigma\omicron\upsilon\varsigma$ thy Ψ 572, $\tau\acute{\alpha}\ \mu\acute{\epsilon}\gamma\iota\sigma\tau\alpha\ \delta\epsilon\theta\lambda\alpha$ the greatest prizes Ψ 640; and in apposition: Ἴρην τὸν ἀλήτην Irus, the beggar σ 333. Hom. has $\pi\alpha\tau\eta\rho\ \omicron\upsilon\mu\acute{o}\varsigma$ Θ 360 (but does not use $\delta\ \pi\alpha\tau\eta\rho\ \delta\ \epsilon\mu\acute{o}\varsigma$).

1103. In Hom. δ contrasts two objects, indicates a change of person, or a change of action on the part of the same person. Attic δ defines.

1104. The transition from the demonstrative to the article is so gradual that it is often impossible to distinguish between the two. Ordinarily Homer does not use the article where it is required in Attic prose. The Epic use is adopted in general by the lyric poets and in the lyric parts of tragedy. Even in tragic dialogue the article is less common than in prose. Hdt. has $\delta\ \delta\epsilon$ and he, $\delta\ \gamma\acute{\alpha}\rho$ for he.

δ , η , $\tau\acute{o}$ AS A RELATIVE

1105. The demonstrative δ , η , $\tau\acute{o}$ is used as a relative pronoun in Homer only when the antecedent is definite (cp. *that*): $\tau\epsilon\upsilon\chi\epsilon\alpha\ \delta'\ \epsilon\acute{\xi}\epsilon\nu\acute{\alpha}\rho\iota\zeta\epsilon$, $\tau\acute{\alpha}\ \sigma\iota\ \pi\acute{o}\rho\epsilon\ \chi\acute{\alpha}\lambda\kappa\epsilon\omicron\varsigma$ Ἀρης he stripped off the arms that brazen Ares had given him H 146. The tragic poets use only the forms in τ , and chiefly to avoid hiatus or to produce position: $\kappa\tau\epsilon\acute{\iota}\nu\omicron\upsilon\sigma\alpha\ \tau\omicron\upsilon\varsigma\ \omicron\upsilon\ \chi\rho\acute{\eta}\ \kappa\tau\alpha\nu\epsilon\acute{\iota}\nu$ slaying those whom it is not right to slay E. And. 810. ($\delta = \omicron\varsigma$ E. Hipp. 525.) On the use in Herodotus, see 338 D. 3.

δ , η , $\tau\acute{o}$ AS A DEMONSTRATIVE IN ATTIC PROSE

1106. The demonstrative force of δ , η , $\tau\acute{o}$ survives chiefly in connection with particles ($\mu\acute{\epsilon}\nu$, $\delta\acute{\epsilon}$, $\gamma\acute{\epsilon}$, $\tau\acute{o}\iota$; and with $\kappa\alpha\iota$ preceding δ).

1107. δ is a demonstrative commonly before $\mu\acute{\epsilon}\nu$, $\delta\epsilon$, and especially in contrasted expressions: $\delta\ \mu\acute{\epsilon}\nu\ .\ .\ .\ \delta\ \delta\epsilon$ the one, this . . . the other, that, as in $\sigma\iota\ \mu\acute{\epsilon}\nu\ \iota\pi\omicron\rho\epsilon\sigma\acute{\iota}\nu\tau\omicron$, $\sigma\iota\ \delta'\ \epsilon\iota\pi\omicron\nu\tau\omicron$ the one party proceeded, the other followed X. A. 3. 4. 16.

1108. The reference may be indefinite; in which case $\tau\iota\varsigma$ is often added: $\tau\omicron\upsilon\varsigma\ \mu\acute{\epsilon}\nu\ \acute{\alpha}\pi\epsilon\kappa\tau\epsilon\iota\nu\epsilon$, $\tau\omicron\upsilon\varsigma\ \delta'\ \acute{\epsilon}\xi\epsilon\beta\alpha\lambda\epsilon\nu$ some he put to death, and others he expelled X. A. 1. 1. 7. $\sigma\iota\ \mu\acute{\epsilon}\nu\ \tau\iota\varsigma\ \acute{\alpha}\pi\theta\eta\nu\sigma\kappa\omicron\nu$, $\sigma\iota\ \delta'\ \acute{\epsilon}\phi\epsilon\upsilon\gamma\omicron\nu$ some were killed, but others escaped C. 3. 2. 10.

1109. With prepositions the order is usually inverted: ἐκ μὲν τῶν, εἰς δὲ τὰ (1663 a).

1110. In late writers (but in Demosthenes) the relative is used as in 1107: πόλεις, αἷς μὲν ἀναίρων, εἰς αἷς δὲ τοὺς φυγάδας κατὰγων *destroying some cities, into others bringing back their exiles* D. 18. 71 (the first instance).

1111. Note the adverbial expressions: τὸ (τὰ) μὲν . . . τὸ (τὰ) δὲ *on the one hand . . . on the other hand, partly . . . partly* (so also τοῦτο μὲν . . . τοῦτο δὲ 1256); τὸ δὲ τι *partly, τῇ μὲν . . . τῇ δὲ in this way . . . in that way, τὸ δὲ whereas* (1112), τῷ τοι *therefore*.

1112. ὁ δέ, ἡ δέ, τὸ δέ (without a preceding μὲν clause) often mean *but* (or *and*) *he, she, this*. In the nominative the person referred to is usually different from the subject of the main verb: Κύρος δίδωσιν αὐτῷ μῦτλους δαρείκους· ὁ δὲ λαβὼν τὸ χρῆσιν κ.τ.λ. *Cyrus gives him (Clearchus) 10,000 darics; and he taking the money, etc.* X. A. 1. 1. 9, ταῦτα ἀπαγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία ἦν εἶναι ἀγὼς πρὸς βασιλεῦ *they report this to the soldiers; and they had a suspicion that he was leading (them) against the king* X. A. 1. 3. 21, τὸ δ' οὐκ ἔστι τοιούτων *whereas this is not so* P. A. 37 a.

VARIOUS USES OF ὁ (δς), ἡ (ῆ), τό DEMONSTRATIVE

1113. As a personal pronoun, chiefly after καί, and in the nominative: καὶ δς (ῆ) *and he (she)*: καὶ οἱ εἶπον *and they said* X. A. 7. 6. 4. Also in ἡ δ' δς *and he said* P. R. 327 c (792). So καὶ τὸν (τῆν) used as the accusative of καὶ δς, as subject of a following infinitive in indirect discourse: καὶ τὸν εἰπεῖν *and (he said that) he said* P. S. 174 a.

1114. In the nominative δς, ῆ, are usually thus written. Some write δ, ῆ, οἱ, αἱ when these words are used as demonstratives; but δ μὲν . . . δ δέ is rare.

a. The forms δς, ῆ, here apparently relatives with an older demonstrative force, may be in reality demonstratives, δς being the demonstrative (article) δ to which the nominative sign -ς has been added. From this δς may be derived, by analogy, the demonstrative use of δ, and of οἱς, οὗς in fixed expressions (1110).

1115. Also in τὸν καὶ τὴν *this one and that one* L. 1. 23, τὸ καὶ τὸ *this and that* D. 9. 68, τὰ καὶ τὰ D. 21. 141, οὔτε τοῖς οὔτε τοῖς *neither to these nor to those* P. L. 701 e. In the nom. δς καὶ δς *such and such an one* Hdt. 4. 68.

1116. In an oblique case before the relatives δς, ὅσος, ὅλος: τὸν τε Εὐθύκριτον . . . καὶ τὸν ὃς ἔφη δεσπότης τοῦτου εἶναι, μάρτυρας παρέξομαι *and as witness I will produce both Euthycritus and the man who said he was his master* L. 23. 8, ὁρέγεται τοῦ ὃ ἔστιν ἴσον *he aims at that which is equal* P. Ph. 75 b, and often in Plato in defining philosophical terms.

1117. Rarely with prepositions, except in πρὸ τοῦ (or προτοῦ) *before this time* T. 1. 118. On ἐν τοῖς with the superlative, see 1089.

ὁ, ἡ, τό AS AN ARTICLE (the) IN ATTIC (ESPECIALLY IN PROSE)

1118. The article ὁ, ἡ, τό marks objects as definite and known, whether individuals (the *particular* article) or classes (the *generic*

article). The context must determine the presence of the generic article.

a. There is no indefinite article in Greek, but *a, an* is often represented by *tis* (1267).

THE PARTICULAR ARTICLE

1119. The particular article denotes individual persons or things as distinguished from others of the same kind. Thus, *μαίνεται ἄνθρωπος the man is mad* (a definite person, distinguished from other men) P. Phae. 268 c.

1120. Special uses of the particular article. The particular article defines

a. Objects well known : *ὁ τῶν ἐπὶ σοφώτατος Σόλων Solon the wisest of the Seven (Sages)* P. Tim. 20 d.

b. Objects already mentioned or in the mind of the speaker or writer (the *anaphoric* article) : *εἶπον ὅτι τάλαντον ἀργυρίου ἔτοιμος εἶην δοῦναι . . . ὁ δὲ λαβὼν τὸ τάλαντον κ.τ.λ. I said that I was ready to give him a talent of silver . . . and he taking the talent, etc.* L. 12. 9-10.

c. Objects specially present to the senses or mind (the *deictic* article) : *λαβὲ τὸ βιβλίον take the book* P. Th. 143 c, *βουλόμενος τὴν μάχην ποιῆσαι wishing to fight the battle* T. 4. 91. Hence the article is regularly used with demonstrative pronouns (1176).

N.—The foregoing (a-c) uses recall the old demonstrative force of the article. Words that ordinarily have no article may receive the article when this older force is present.

d. Objects particularized by an attributive or by a following description : *ὁ δῆμος ὁ Ἀθηναίων the people of the Athenians* Aes. 3. 116, *λέγε τὴν ἐπιστολὴν, ἣν ἔπεμψεν read the letter that he sent* D. 18. 39. Cp. 1178 d.

e. Objects marked as *usual* or *proper* under the circumstances : *τὸ μέρος τῶν ψήφων ὁ διώκων οὐκ ἔλαβεν the prosecutor did not get the (requisite) part of the votes* D. 18. 103.

f. Objects representative of their class (the *distributive* article, which resembles the generic use ; often translated by *a, each*) : *ὑπισχνέται δώσειν τρία ἡμιδάρικα τοῦ μηνὸς τῷ στρατιώτῃ he promises to give each soldier three half-darics a month* X. A. 1. 3. 21. But the article may be omitted : *καὶ εἴλοντο δέκα, ἓνα ἀπὸ φύλης and they chose ten, one from (each) tribe* X. H. 2. 4. 23.

1121. The article often takes the place of an unemphatic possessive pronoun when there is no doubt as to the possessor : *Κῦρος καταπρήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδω Cyrus leaped down from his chariot and put on his breastplate* X. A. 1. 8. 3.

THE GENERIC ARTICLE

1122. The generic article denotes an entire class as distinguished from other classes. Thus, *ὁ ἄνθρωπος man* (as distinguished from other beings), *οἱ γέροντες the aged* ; *δεῖ τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους the (a) soldier should fear his commander*

rather than the enemy X. A. 2. 6. 10, *πονηρὸν ὁ σὺκοφάντης the informer is a vile thing* D. 18. 242.

1123. In the singular the generic article makes a single object the representative of the entire class; in the plural it denotes all the objects belonging to a class. The generic article is especially common, in the plural, with adjectives used substantively: *οὐκ ἂν τις εἴποι ὡς τοὺς κακοῦργους καὶ ἀδίκους εἰς καταγελᾶν no one could say that he permitted the malefactor and the wrongdoer to deride him* X. A. 1. 9. 13.

1124. The Article with Participles. — A participle with the article may denote an entire class: *ὁ βουλόμενος any one who wishes.* Cp. 2050, 2052.

ὁ τυχών any chance comer, ὁ ἡγησόμενος a guide, οὐκ ἀπορήσετε τῶν ἐθελήσωντων ὑπὲρ ὑμῶν κινδυνεύειν you will not be in want of those who will be willing to encounter danger for you D. 20. 166, *οἱ λογοποιοῦντες newsmongers* 4. 49. The same sense is expressed by *πᾶς 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): *ἀπῆσαν τῶν λόγων δώδεκα ὄντων οἱ τρεῖς of the companies, numbering twelve (in all), there were absent three* X. H. 7. 5. 10, *εἰς παρὰ τοὺς δέκα one man in (comparison with) ten* X. O. 20. 16, *τῶν πέντε τὰς δύο μοιρὰς two fifths* T. 1. 10, *δύο μέρη two thirds* 3. 15. (The genitive is omitted when the denominator exceeds the numerator by one.)

b. When the numeral is approximate: *ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα they remained about thirty days* X. A. 4. 8. 22, *γεγονότες τὰ πενήκοντα ἔτη about fifty years of age* X. C. 1. 2. 13.

c. When the number is used abstractly (without reference to any definite object): *ὅπως μὴ ἐρεῖς ὅτι ἔστιν τὰ δώδεκα δις ἕξ beware of saying 12 is twice 6* P. R. 337 b.

N. Ordinals usually omit the article and regularly do so in statements of time in the dative (1540): *δευτέρῳ μηνὶ τὴν πόλιν ἐτείχιζον in the second month they fortified the city* T. 8. 64.

FLUCTUATION IN THE USE OF THE ARTICLE: OMISSION OF THE ARTICLE

1126. The article is often omitted (1) in words and phrases which have survived from the period when *ὁ, ἡ, τό* was a demonstrative pronoun; (2) when a word is sufficiently definite by itself; (3) when a word expresses a general conception without regard to its application to a definite person. The generic article is frequently omitted, especially with abstracts (1132), without appreciable difference in meaning. Its presence or absence is often determined by the need of distinguishing subject from predicate (1150), by the rhythm of the sentence, etc.

1127. The article is omitted in many adverbial designations of time, mostly with prepositions (except *ἡμέρας* by day, *νυκτός* by night).

Thus, *περὶ μέσας νύκτας* about midnight, *ἅμα ἔφ* just before daylight, *ὥρα ἔτους* at the season of the year. So with *δρόσος* daybreak, *δελή* afternoon, *ἐσπέρᾳ* evening, *ἔαρ* spring; and *ἐκ παλῶν* from childhood. Most of the above cases are survivals of the older period when the article had a demonstrative force.

1128. The article is very often omitted in phrases containing a preposition: *ἐν ἀρχῇ τοῦ λόγου* in the beginning of the speech D. 37. 23, *ἐξω βελῶν* out of reach of the missiles X. A. 3. 4. 15, *Ἡῶνα τὴν ἐπὶ Στρυμόνι* Eion on the Strymon T. 1. 98.

1129. Words denoting persons, when they are used of a class, may omit the article. So *ἄνθρωπος*, *στρατηγός*, *θεός* divinity, god (*ὁ θεός* the particular god). Thus, *πάντων μέτρον ἀνθρωπότης ἐστίν* man is the measure of all things P. Th. 178 b.

1130. Adjectives and participles used substantively have no article when the reference is general: *μέσον ἡμέρας* midday X. A. 1. 8. 8, *ψυχρὸν* cold, *θερμὸν* heat P. S. 186 d, *πέμψαι προκαταληψομένους τὰ ἄκρα* to send men to preoccupy the heights X. A. 1. 3. 14. Rarely when an adverb is used adjectively: *τῶν ἐχθρῶν ἀρδὴν* *διεθρος* the utter destruction of the enemy D. 19. 141.

THE ARTICLE WITH ABSTRACT SUBSTANTIVES

1131. Abstract substantives generally have the article: *ἡ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχὰς* valour rather than flight saves men's lives X. C. 4. 1. 5.

1132. The names of the virtues, vices, arts, sciences, occupations often omit the article: *τί σωφροσύνη*, *τί μανία*; what is temperance, what is madness? X. M. 1. 1. 16, *ἀρχὴ φιλίας μὲν ἔπαινος*, *ἐχθρὰς δὲ ψόγος* praise is the beginning of friendship, blame of enmity I. 1. 33. Similarly *μουσικὴ* music, *γεωργία* agriculture. So also with *δόξα* opinion, *νοῦς* mind, *τέχνη* art, *νόμος* law.

1133. The article must be used when reference is made to a definite person or thing or to an object well known: *ἡ τῶν Ἑλλήνων εὐνοία* the goodwill of the Greeks Aes. 3. 70, (*ὁμῶν*) *ἡ σχολή* your usual idleness D. 8. 53.

1134. The article may be omitted in designations of space; as *βάθος* depth, *ῥυθός* height; also *μέγεθος* size, *πλήθος* size, amount. *γένος* and *δνομα*, used as accusatives of respect (1600), may omit the article.

1135. The article may be omitted with some concrete words conveying a general idea, as *ψυχὴ* soul, *σῶμα* body (but the parts of the body regularly have the article).

THE ARTICLE WITH PROPER NAMES

1136. Names of persons and places are individual and therefore omit the article unless previously mentioned (1120 b) or specially marked as well known: *Θουκυδίδης Ἀθηναῖος* Thucydides an Athenian T. 1. 1, *τοὺς στρατιωτὰς αὐτῶν*, *τοὺς παρὰ Κλέαρχον ἀπελθόντας*, *εἰς Κῆρον τὸν Κλέαρχον ἔχεν* their soldiers who seceded to Clearchus, Cyrus allowed Clearchus to retain X. A. 1. 4. 7, *ὁ Σόλων* D. 20. 90, *οἱ Ἡρᾶκλεις* the Heracleses P. Th. 169 b.

1137. Names of deities omit the article, except when emphatic (ὡς τὸν Δία *by Zeus*) or when definite cults are referred to: τὸ τῆς Ἀθηναῖς ἔδος *the sanctuary of Athena* (at Athens) L. 15. 2. Names of festivals vary in prose writers (no article in inscriptions): Παραθήναια *the Panathenaea* (but Παραθηναίοις τοῖς μικροῖς *at the Lesser Panathenaea* L. 21. 4). Names of shrines have the article.

1138. Names of nations may omit the article, but οἱ Ἕλληνες *is* usual when opposed to οἱ βάρβαροι *the barbarians*. When nations are opposed, the article is usually absent: ὁ πόλεμος Ἀθηναίων καὶ Πελοποννησίων T. 2. 1 (but ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων L. 1). The name of a nation without the article denotes the entire people. Names of families may omit the article: Ἀσκληπιδᾶι P. R. 406 a.

1139. Continents: ἡ Εὐρώπη *Europe*, ἡ Ἀσία *Asia*. Other names of countries, except those originally adjectives (as ἡ Ἀττικὴ *Attica*), omit the article (Λιβύη *Libya*). γῆ and χώρα may be added only to such names as are treated as adjectives: ἡ Βοιωτία (γῆ) *Boeotia*. The names of countries standing in the genitive of the divided whole (1311) usually omit the article only when the genitive precedes the governing noun: Σικελίας τὸ πλεῖστον *the most of Sicily* T. 1. 12. The article is generally used with names of mountains and rivers; but is often omitted with names of islands, seas (but ὁ Πόντος *the Pontus*), and winds. Names of cities usually omit the article. Names of cities, rivers, and mountains often add πόλις, ποταμός, ὄρος (1142 c). The article is omitted with proper names joined with αὐτοῖς used predicatively (1206 b): αὐτοῖς Ἀθηναῖοι *the Athenians themselves* T. 4. 78.

1140. Several appellatives, treated like proper names, may omit the article: βασιλεὺς *the king of Persia* (ὁ βασιλεὺς *is* anaphoric (1120 b) or refers expressly to a definite person). Titles of official persons: πρυτάνεις *the Prytans*, στρατηγοὶ *the Generals*. Names of relationship, etc.: πατήρ *father*, ἀνὴρ *husband*, γυνή *wife* (but the article is needed when a definite individual is spoken of). Thus: ἦκον δὲ τῷ μὲν μητρί, τῷ δὲ γυνὴ καὶ παῖδες *to one there came his mother, to another his wife and children* And. 1. 48. So also πατρίς *fatherland*.

1141. Similarly in the case of words forming a class by themselves, and some others used definitely: ἥλιος *sun*, οὐρανός *heaven*, ὥραι *seasons*, κεραυνοί *thunder*, θάνατος *death*; ἄστυ, πόλις *city*, ἀκρόπολις *citadel*, ἀγορά *market-place*, τεῖχος *city-wall*, πρυτανεῖον *prytaneum*, νῆσος *island* (all used of definite places), θάλαττα *sea* as opposed to the mainland, but ἡ θάλαττα *of a definite sea*; similarly γῆ *earth, land*.

1142. When the name of a person or place is defined by an appositive (916) or attributive, the following distinctions are to be noted:

a. **Persons:** Περδίκκᾱς Ἀλεξάνδρου *Perdiccas, son of Alexander* T. 2. 99: the official designation merely stating the parentage. Δημοσθένης ὁ Ἀλκισθένους (the popular designation) distinguishes *Demosthenes, the son of Alcisthenes* (T. 3. 91) from other persons named Demosthenes. (Similarly with names of nations.)

b. **Deities:** the article is used with the name and with the epithet or (less often) with neither: τῷ Διὶ τῷ Ὀλυμπίῳ *to Olympian Zeus* T. 5. 31, Διὶ ἐλευθερίῳ *to Zeus guardian of freedom* 2. 71.

c. **Geographical Names** are usually treated as attributives, as ὁ Εὐφράτης ποταμός *the river Euphrates* X. A. 1. 4. 11, ἡ Βόλβη λίμνη *lake Bolbe* T. 4. 103. In a very few cases (six times in Thuc.) ὁ is omitted with the name of a river when ποταμός is inserted; but Hdt. often omits ὁ. With the names of mountains the order is τὸ Πήλιον ὄρος *Mt. Pelion* Hdt. 7. 129 when the gender agrees, but otherwise ἐπὶ τὸ ὄρος τὴν Ἰστώνην *to Mt. Istone* T. 3. 85 (rarely as ὁπὸ τῇ Αἰτνῇ τῷ ὄρει *at the foot of Mt. Aetna* T. 3. 116). With names of islands, towns, etc., the order varies: τὸ Παρθένιον πόλις *the town of Parthenium* X. A. 7. 8. 21; ἡ Ψυττάλεια νῆσος *the island of Psyttalea* Hdt. 8. 95; Τραγία ἡ νῆσος *the island of Tragia* T. 1. 116; τοῦ Πειραιῶς τοῦ λιμένος *of the harbour of Peiraeus* T. 2. 93; τὸ φρούριον τὸ Λάβδαλον *fort Laddalon* 7. 3. *The city of Mende* would be Μένδη πόλις, ἡ Μένδη ἡ πόλις, Μένδη ἡ πόλις.

OTHER USES OF THE ARTICLE

1143. A single article, used with the first of two or more nouns connected by *and*, produces the effect of a single notion: οἱ στρατηγοὶ καὶ λοχαγοὶ *the generals and captains* (the commanding officers) X. A. 2. 2. 8, τὰς μεγίστας καὶ ἐλαχίστας πλοῖς *the largest and the smallest ships* (the whole fleet) T. 1. 10, ἡ τῶν πολλῶν διαβολή τε καὶ φθόρος *the calumniation and envy of the multitude* P. A. 28 a. Rarely when the substantives are of different genders: περὶ τὰς ἐαυτῶν ψυχὰς καὶ σώματα *concerning their own lives and persons* X. A. 8. 2. 20.

1144. A repeated article lays stress on each word: ὁ Θρᾷξ καὶ ὁ βάρβαρος *the Thracian and the barbarian* D. 23. 132 (here the subject remains the same), οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ *the generals and the captains* X. A. 7. 1. 13.

1145. Instead of repeating a noun with the article it may suffice to repeat the article: ὁ βίος ὁ τῶν ἰδιωτευόντων ἢ ὁ τῶν τυραννεύοντων *the life of persons in a private station or that of princes* I. 2. 4.

1146. A substantive followed by an attributive genitive and forming with it a compound idea, usually omits the article: τελευτὴ τοῦ βίου (the) *end of his life* ('life-end' as *life-time*) X. A. 1. 1. 1. (Less commonly ἡ τελευτὴ τοῦ βίου X. A. 1. 9. 30.) Cp. 1295 a.

1147. When the genitive dependent on a substantive is a proper name: μετὰ Εὐβοίας ἄλωσιν *after the capture of Euboea* T. 2. 2, and μετὰ τὴν Ἀέσβου ὄλωσιν *after the capture of Lesbos* 3. 51. A preceding genitive thus often takes the place of the article: διὰ χρόνου πολλοῦ *by reason of the extent of time* T. 1. 1.

1148. Concrete coördinated words forming a copulative expression may omit the article: πρὸς οὐδὲν παίδων καὶ γυναικῶν ἰκετεύω ὑμᾶς *by your children and wives I beseech you* L. 4. 20, πόλιν καὶ οἰκίαν ἡμῖν παράδοτε *surrender to us your city and houses* T. 2. 72, ἰερεῖαι καὶ ἰερεῖς *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 ἡγεμόνες πρὸς ἐμὲ πάντες συμβάλλετε *do you, captains, all confer with me* (οἱ ἡγεμόνες συμβάλλουσι) X. C. 6. 2. 41, οὐ σφόδρα χρώμεθα οἱ Κρήτες τοῖς ξενικοῖς ποταμοῖς *we Cretans do not make very much use of foreign*

poems P. L. 680 c, χαίρω ἀκούων ὑμῶν τῶν σοφῶν *I delight in listening to you sages*
P. Ion 532 d.

THE ARTICLE AND A PREDICATE NOUN

1150. A predicate noun has no article, and is thus distinguished from the subject: καλεῖται ἡ ἀκρόπολις ἔτι ὑπ' Ἀθηναίων πόλις *the acropolis is still called 'city' by the Athenians* T. 2. 15.

1151. Predicate comparatives and superlatives, possessive pronouns, and ordinals have no article: ᾤμην τὴν ἑμαυτοῦ γυναῖκα πᾶσιν σωφρονεστάτην εἶναι *I thought that my wife was (the) most virtuous of all* L. 1. 10, Χαίρεφῶν ἐμὸς εἰταῖρος ἦν *Chaerephon was a friend of mine* P. A. 21 a. Cp. 1125 d.

1152. Even in the predicate the article is used with a noun referring to a definite object (an individual or a class) that is well known, previously mentioned or hinted at, or identical with the subject: οἱ δ' ἄλλοι ἐπιχειροῦσι βάλλειν τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην *the rest try to strike Dexippus calling him 'the traitor'* X. A. 6. 6. 7, οἳτοι ἦσαν οἱ φεύγοντες τὸν ἑλεγχον *these men were those who (as I have said) avoided the inquiry* Ant. 6. 27. οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ *the enactors of the laws are the weak men and the multitude* P. G. 483 b, ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα *he suspected that it was Menon who traduced him* X. A. 2. 5. 28 (here subject and predicate could change places). So also with ὁ αὐτός *the same* (1209 a), ὁ ἄτερον *one of two* (69), τοῦναντίον *the opposite*.

SUBSTANTIVE-MAKING POWER OF THE ARTICLE

1153. The article has the power to make substantival any word or words to which it is prefixed.

a. Adjectives: ὁ σοφός *the wise man*, τὸ δίκαιον *justice*.

b. Participles (with indefinite force): ὁ βουλόμενος *whoever wills*, the first that offers. Cp. 1124.

N. 1. — Such participial nouns appear in active, middle, and passive forms, and admit the distinctions of tense: οἱ ἐβελήσαντες μένειν *those who shall be willing to remain* X. H. 7. 5. 24.

N. 2. — Thucydides often substantivizes the neuter participle to form abstract expressions: τῆς πόλεως τὸ τίμωμενον *the dignity of the State* 2. 63. Such participial nouns denote an action regulated by time and circumstance. Contrast τὸ δειδώς *fear* (in actual operation) 1. 36 with τὸ δεῖν (simply *fear* in the abstract).

c. Preposition and case: οἱ ἐπὶ τῶν πραγμάτων *those in power, the government* D. 18. 247, οἱ ἐν τῇ ἡλικίᾳ *those in the prime of life* T. 6. 24.

d. With the genitive, forming a noun-phrase (1299): τὰ τῶν στρατιωτῶν *the condition of the soldiers* X. A. 3. 1. 20, τὰ τῆς ὀργῆς *the outbursts of wrath* T. 2. 60.

e. Adverbs: οἱ τ' ἔνδον συνελαμβάνοντο καὶ οἱ ἐκτὸς κατεκόκησαν *those who were inside were arrested and those outside were cut down* X. A. 2. 5. 32. Similarly οἱ τότε *the men of that time*, οἱ ἐκεῖ *the dead*, οἱ πάλαι *the ancients*.

N. — An adverb preceded by the article may be used like an adjective: ὁ δρθῶς κυβερνήτης *the good pilot* P. R. 341 c. The article is rarely omitted.

f. Infinitives : καλοῦσί γε ἀκολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἀρχεσθαι *they call intemperance being ruled by one's pleasures* P. Ph. 68 e.

g. Any single word or clause : τὸ ὑμεῖς θταν λέγω, τὴν πόλιν λέγω *when I say You, I mean the State* D. 18. 88, ὑπερβᾶς τὸ δίκαις ὑπεχέτω τοῦ φόβου *omitting (the words) 'let him submit to judgment for the murder'* D. 23. 220.

POSITION OF THE ARTICLE

Attributive Position of the Article

1154. A word or group of words standing between the article and its noun, or immediately after the article if the noun, with or without the article, precedes, is an *attributive*. Thus, ὁ σοφὸς ἀνὴρ, ὁ ἀνὴρ ὁ σοφός, or ἀνὴρ ὁ σοφός (cp. 1168).

1155. This holds true except in the case of such post-positive words as μέν, δέ, γέ, τέ, γάρ, δὴ, οἶμαι, οὖν, τοίνυν; and τις in Hdt. : τῶν τις Περσέων *one of the Persians* 1. 85. In Attic, τις intervenes only when an attributive follows the article : τῶν βαρβάρων τινὲς ἱππέων *some of the barbarian cavalry* X. A. 2. 5. 32.

1156. Adjectives, participles, adverbs, and (generally) prepositions with their cases, if preceded by the article, have *attributive position*.

1157. (1) Commonly, as in English, the article and the attributive precede the noun : ὁ σοφὸς ἀνὴρ *the wise man*. In this arrangement the emphasis is on the attributive. Thus, τῇ πρώτῃ ἡμέρᾳ *on the first day* T. 3. 96, ἐν τῷ πρὸ τοῦ χρόνῳ *in former times* D. 53. 12, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδὼν *seeing the terror inspired by the Greeks in the barbarians* X. A. 1. 2. 18.

1158. (2) Less often, the article and the attributive follow the noun preceded by the article : ὁ ἀνὴρ ὁ σοφός *the wise man*. Thus, τὸ στράτευμα τὸ τῶν Ἀθηναίων *the army of the Athenians* T. 8. 50, ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν *on the journey as far as the sea* X. A. 5. 1. 1. In this arrangement the emphasis is on the noun, as something definite or previously mentioned, and the attributive is added by way of explanation. So τοὺς κύνας τοὺς χαλεποὺς διδῆσαι *they tie up the dogs, the savage ones (I mean)* X. A. 5. 8. 24.

1159. (3) Least often, the noun takes no article before it, when it would have none if the attributive were dropped : ἀνὴρ ὁ σοφός *the wise man* (lit. a man, I mean the wise one). Thus, μάχαις ταῖς πλείοσι *in the greater number of battles* T. 7. 11, σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς *I associate with gods, I associate with good men* X. M. 2. 1. 32. In this arrangement the attributive is added by way of explanation; as in the last example : *with men, the good (I mean)*.

1160. A proper name, defining a preceding noun with the article, may itself have the article : ὁ ἀδελφός δ' Ἀρεθούσιος (his) brother *Arethusius* D. 53. 10. Cp. 1142 c. An appositive to a proper name has the article when it designates a characteristic or something well known : ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος *Solon of ancient times was a lover of the people* Ar. Nub. 1187, Πᾶσιων ὁ Μεγαρεύς *Pasion, the Megarian* X. A. 1. 4. 7.

1161. The genitive of a substantive limiting the meaning of another substantive may take any one of four positions:—

a. τὸ τοῦ πατρὸς βιβλίον *the father's book* (very common). Thus, ἡ τῶν θεονῶτων ἀρετὴ *the valour of the dead* L. 12. 36.

b. τὸ βιβλίον τοῦ πατρὸς (less common). Thus, ἡ οἰκία τοῦ Σίμωνος *the house of Simon* L. 3. 32.

c. τοῦ πατρὸς τὸ βιβλίον (to emphasize the genitive or when a genitive has just preceded). Thus, τῆς νίκης τὸ μέγεθος *the greatness of the victory* X. H. 6. 4. 19.

d. τὸ βιβλίον τοῦ πατρὸς (very common). Thus, ἡ τόλμα τῶν λεγόντων *the effrontery of the speakers* L. 12. 41. The genitive of the divided whole (1306) is so placed or as in c.

N. 1. — A substantive with no article is sometimes followed by the article and the attributive genitive: ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφῶντος *going to the tent (namely, that) of Xenophon* X. A. 6. 4. 19. Cp. 1159.

1162. The order bringing together the same forms of the article (περὶ τοῦ τοῦ πατρὸς βιβλίου) is avoided, but two or three articles of different form may stand together: τὸ τῆς τοῦ ξαίοντος 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 Διὸς τοῦ Λυκαίου ἱερὸν *the sanctuary of Lycean Zeus in Arcadia* P. R. 585 d. (3) ἐς τὸν ἐπὶ τῷ στόματι τοῦ λιμένος στεροῦ ὄντος τὸν ἕτερον πύργον *to the other tower at the mouth of the harbour which was narrow* T. 8. 90. (4) ἐν τῇ οἰκίᾳ τῇ Χαρμοῖδου τῇ παρὰ τὸ Ὀλυμπεῖον *in the house of Charmides from the Olympieum* A. 1. 16. (5) ἀπὸ τῶν ἐν τῇ Ἀσίᾳ πόλεων Ἑλληνίδων *from the Greek cities in Asia* X. H. 4. 3. 15. (6) πρὸς τὴν ἐκ τῆς Σικελίας τῶν Ἀθηναίων μεγάλην κακοπραγίαν *with regard to the great failure of the Athenians in Sicily* T. 8. 2. (7) τὸ τεῖχος τὸ μακρὸν τὸ νότιον *the long southern wall* And. 3. 7.

1165. A relative or temporal clause may be treated as an attributive: Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώπους *Solon detested men like this man here* D. 19. 254.

1166. Position of an attributive participle with its modifiers (A = article, N = noun, P = participle, D = word or words dependent on P): (1) APND: τὸν ἐφειστηκότα κινδύνον τῇ πόλει *the danger impending over the State* D. 18. 176. (2) APDN: τοὺς περιεστηκότας τῇ πόλει κινδύνους D. 18. 179. (3) ADPN: τὸν τότε τῇ πόλει περιστάσαντα κινδύνον D. 18. 188. (4) NADP: ἔτοιμον ἔχει δύναμιν τὴν . . . καταδουλωσομένην πάντας *he has in readiness a force to enslave all* D. 8. 46.

1167 a. Especially after verbal substantives denoting an action or a state an attributive prepositional phrase is added without the article being repeated: τῇ μεγάλῃ στρατείᾳ Ἀθηναίων καὶ τῶν συμμαχῶν ἐς Αἴγυπτον *the great expedition of the Athenians and their allies to Egypt* T. 1. 110.

b. A word defining a substantivized participle, adjective, or infinitive may

be placed before the article for emphasis: *καὶ ταῦτα τοὺς εἰδότες καλοῦμεν* and we will summon those who have knowledge of this D. 57. 65, *τούτων τοῖς ἐναντίοις* with the opposite of these T. 7. 75.

Predicate Position of Adjectives

1168. A predicate adjective either precedes or follows the article and its noun: *σοφὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ σοφός* the man is wise.

Thus, *ἀτελεῖ τῇ νικῇ ἀνέστησαν* they retired with their victory incomplete T. 8. 27, *ψιλὴν ἔχων τὴν κεφαλὴν* with his head bare X. A. 1. 8. 6, *τὰς τριήρεις ἀφείλυσαν* ands they towed off the ships without their crews T. 2. 93.

a. This is called the predicate position, which often lends emphasis.

1169. A predicate adjective or substantive may thus be the equivalent of a clause of a complex sentence: *ἀθάνατον τὴν περὶ αὐτῶν μνήμην καταλείψουσιν* they will leave behind a remembrance of themselves that will never die I. 9. 3, *ἐτήρετο πόσον τι ἄγοι τὸ στράτευμα* he asked about how large the force was that he was leading (= πόσον τι εἴη τὸ στράτευμα ὃ ἄγοι 2647) X. C. 2. 1. 2, *παρ' ἐκόντων τῶν συμμαχῶν τὴν ἡγεμονίαν ἔλαβον* they received the leadership from their allies (being willing) who were willing to confer it I. 1. 17.

1170. A predicate expression may stand inside an attributive phrase: *ὁ δεῖνός (pred.) λεγόμενος γεωργός* he who is called a skilful agriculturist X. O. 19. 14. This is common with participles of naming with the article.

1171. The predicate position is employed with the demonstratives οὗτος, ὅδε, ἐκεῖνος, and ἀμφω, ἀμφοτέρος, ἐκάτερος, and ἕκαστος; with the possessive genitives of personal and relative pronouns (1185, 1196) and of αὐτός (1201); with αὐτός meaning *self* (1206 b); with the genitive of the divided whole (1306), as *τούτων οἱ πλείστοι* the most of these X. A. 1. 5. 13, *οἱ ἀριστοὶ τῶν περὶ αὐτόν* the bravest of his companions 1. 8. 27; and with πᾶς meaning *all* (1174 b).

a. This wise man is οὗτος ὁ σοφὸς ἀνὴρ, ὁ σοφὸς ἀνὴρ οὗτος (and also ὁ σοφὸς οὗτος ἀνὴρ).

PECULIARITIES OF POSITION WITH THE ARTICLE

1172. **Adjectives of Place.**—When used in the predicate position (1168) *ἄκρος* (high) means the top of, *μέσος* (middle) means the middle of, *ἐσχάτος* (extreme) means the end of. Cp. *summus, medius, extremus*.

Attributive Position

τὸ ἄκρον ὄρος the lofty mountain
ἡ μέση ἀγορὰ the central market
ἡ ἐσχάτη νῆσος the farthest island

Predicate Position

ἄκρον τὸ ὄρος } the top of
τὸ ὄρος ἄκρον } the mountain
μέση ἡ ἀγορὰ } the centre of
ἡ ἀγορὰ μέση } the market
ἐσχάτη ἡ νῆσος } the verge of
ἡ νῆσος ἐσχάτη } the island

Thus, *περὶ ἄκραις ταῖς χερσὶ χειρῖδες* gloves on the fingers (points of the hands) X. C. 8. 8. 17, *διὰ μέσου τοῦ παραδείσου περὶ* flows through the middle of the park X. A. 1. 2. 7. The meaning of the predicate position is also expressed by (τὸ) ἄκρον τοῦ ὄρους, (τὸ) μέσον τῆς ἀγορᾶς, etc.

1173. *μόνος, ἡμῶς.* — (1) Attributive: *ὁ μόνος παῖς* the only son, *αἱ ἡμίσεις χάριτες* half-favours. (2) Predicate: *μόνος ὁ παῖς* (or *ὁ παῖς μόνος*) *παίζει* the boy plays alone, *ἡμῶς ὁ βίος* (or *ὁ βίος ἡμῶς*) *ἡμῶς* half of life, *τὰ ἄρματα τὰ ἡμίση* half of the chariots.

αὐτός: (1) Attributive: *ὁ αὐτὸς ἀνὴρ* the same man. (2) Predicate: *αὐτὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ αὐτὸς* the man himself.

1174. *πᾶς* (and in the strengthened forms *ἀπᾶς, σύμπας* all together). *a.* In the attributive position *πᾶς* denotes the whole regarded as the sum of all its parts (the sum total, the collective body): *οἱ πάντες πολῖται* the whole body of citizens, *ἡ πᾶσα Σικελία* the whole of Sicily, *ἀποκτεῖναι τοὺς ἀπαντας Μυτιληναίους* to put to death the entire Mitylenean population T. 3. 36.

N. — Hence, with numbers, *οἱ πάντες, τὰ σύμπαντα* in all: *ἑξακόσιοι καὶ χθισοὶ οἱ πάντες* 1600 in all T. 1. 60.

b. In the predicate (and usual) position *πᾶς* means all: *πάντες οἱ πολῖται* or (often emphatic) *οἱ πολῖται πάντες* all the citizens (individually), *περὶ πάντας τοὺς θεοὺς ἡσεβήκασιν καὶ εἰς ἀπᾶσαν τὴν πόλιν ἡμαρτήκασιν* they have committed impiety towards all the gods and have sinned against the whole State L. 14. 42.

c. Without the article: *πάντες πολῖται* all (conceivable) citizens, *μισθωσάμενοι πάντας ἀνθρώπους* hiring every conceivable person L. 12. 60.

N. 1. — In the meaning pure, nothing but, *πᾶς* is strictly a predicate and has no article: *κύκλῳ φρουρούμενος ὑπὸ πάντων πολεμίων* hemmed in by a ring of guards all of whom are his enemies (= *πάντες ὑφ' ὧν φρουρεῖται πολέμοι εἰσι*) P. R. 579 b. So *πᾶσα κακία* utter baseness.

N. 2. — The article is not used with *πᾶς* if the noun, standing alone, would have no article.

N. 3. — In the singular, *πᾶς* often means every: *σὺν σοὶ πᾶσα ὁδὸς εὐπορος* with you every road is easy to travel X. A. 2. 5. 9, *πᾶσα θάλασσα* every sea T. 2. 41.

1175. *ὅλος:* (1) Attributive: *τὸ ὅλον στράτευμα* the whole army; (2) Predicate: *ὅλον τὸ στράτευμα* (or *τὸ στράτευμα ὅλον*) the army as a whole, *τὴν νύκτα ὅλην* the entire night. With no article: *ὅλον στράτευμα* a whole army, *ὅλα στρατεύματα* whole armies.

1176. The demonstrative pronouns *οὗτος, ὅδε, ἐκεῖνος*, and *αὐτός* self, in agreement with a noun, usually take the article, and stand in the predicate position (1168): *οὗτος ὁ ἀνὴρ* or *ὁ ἀνὴρ οὗτος* (never *ὁ οὗτος ἀνὴρ*) this man, *αὐτὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ αὐτός* the man himself (*ὁ αὐτὸς ἀνὴρ* the same man 1173).

1177. One or more words may separate the demonstrative from its noun: *ὁ τοῦτον ἔρωσ τοῦ ἀνθρώπου* the love of this man P. S. 213 c. Note also *τῶν οἰκείων τινὲς τῶν ἐκείνων* some of their slaves (some of the slaves of those men) P. A. 33 d.

1178. *οὗτος, ὅδε, ἐκεῖνος* sometimes omit the article.

a. Regularly, when the noun is in the predicate: *αὕτη ἔστω ἱκανὴ ἀπολογία* let this be a sufficient defence P. A. 24 b, *οἶμαι ἐμὴν ταύτην πατρίδα εἶναι* I think this is my native country X. A. 4. 8. 4.

b. Usually, with proper names, except when anaphoric (1120 b): *ἐκεῖνος Θουκυδίδης* that (well-known) Thucydides Ar. Ach. 708.

c. Usually, with definite numbers: ταύτᾱς τριάκοντα μῶας *these thirty minae* D. 27. 23.

d. Optionally, when a relative clause follows: ἐπὶ γῆν τήνδε ἤλθομεν, ἐν ᾗ οἱ πατέρες ἡμῶν Μήδων ἐκράτησαν *we have come against this land, in which our fathers conquered the Medes* T. 2. 74.

e. In the phrase (often contemptuous) οὗτος ἀνὴρ P. G. 505 c; and in other expressions denoting some emotion: ἀνθρῶπος οὕτοσσι D. 18. 243.

f. Sometimes, when the demonstrative follows its noun: ἐπίγραμμα τόδε T. 6. 59. So often in Hdt.

g. Frequently, in poetry.

1179. ἀμφω, ἀμφοτέρω both, ἑκάτερος each (of two), ἕκαστος each (of several) have the predicate position. But with ἕκαστος the article is often omitted: κατὰ τὴν ἡμέραν ἑκάστην (*day by day and*) *every day*, καθ' ἑκάστην ἡμέραν *every day*.

1180. The demonstratives of *quality* and *quantity*, τοιοῦτος, τοιούδε, τοσοῦτος, τοσούδε, τηλικούτος, when they take the article, usually follow it: τῶν τοσοούτων καὶ τοιούτων ἀγαθῶν *of so many and such blessings* D. 18. 305, τοῦτο τὸ τοιούτον εἶδος *such a practice as this* 21. 123. ὁ δεῖνα *such a one* (336) regularly takes the article.

a. But the predicate position occurs: τοσαύτη ἡ πρώτη παρασκευὴ πρὸς τὸν πόλεμον διέπλει *so great was the first armament which crossed over for the war* T. 6. 44.

1181. An attributive, following the article, may be separated from its noun by a pronoun: ἡ πάλαι ἡμῶν φύσις *our old nature* P. S. 189 d, ἡ στενὴ αὕτη ὁδός (for αὕτη ἡ στενὴ ὁδός) *this narrow road* X. A. 4. 2. 6.

1182. Possessive pronouns take the article only when a definite person or thing is meant, and stand between article and noun: τὸ ἐμὸν βιβλίον *my book*, τὰ ἡμέτερα βιβλία *our books*.

a. But names of relationship, πόλις, πατρίς, etc., do not require the article (1140).

1183. The article is not used with possessive pronouns or the genitive of personal and reflexive pronouns (cp. 1184, 1185):

a. When no particular object is meant: ἐμὸν βιβλίον or βιβλίον μου *a book of mine*.

b. When these pronouns belong to the predicate: μαθητὴς γέγονα σός *I have become a pupil of yours* P. Euth. 6 a, οὐ λόγους 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 or τὸ βιβλίον τὸ τούτου *his book*, τὸ ἐμαυτοῦ βιβλίον or τὸ βιβλίον τὸ ἐμαυτοῦ *my own book*; μετεπέμψατο τὴν ἐαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς *he sent for his daughter and her child* X. C. 1. 3. 1.

a. The type τὸ βιβλίον τούτου is rare and suspected except when another attributive is added: τῇ νῦν ὕβρει τούτου D. 4. 3. The types τὸ βιβλίον 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 βιβλίον μου (σου, αὐτοῦ, etc.), or μου (σου, αὐτοῦ, etc.) τὸ βιβλίον when other words precede, as δὲ ἔχει σου τὴν ἀδελφὴν *who has your sister to wife* And. 1. 50.

b. The genitive of the other pronouns used partitively.

N. 1. — Homer does not use the article in the above cases, and often employs the orthotone forms (σεῖο μέγα κλέος *thy great fame* π 241). Even in Attic ἐμοῦ for μου occurs (ἐμοῦ τὰ φορτία *my wares* Ar. Vesp. 1398).

N. 2. — The differences of position between 1184 and 1185 may be thus illustrated:

My book is pretty: καλὸν ἐστὶ τὸ βιβλίον μου.

καλὸν ἐστὶ μου τὸ βιβλίον.

My pretty book: τὸ καλὸν μου βιβλίον.

They read their books: τὰ αὐτῶν βιβλία ἀναγιγνώσκουσι.

INTERROGATIVES, ἄλλος, πᾶς, ὅλιγος WITH THE ARTICLE

1186. The interrogatives τίς, πῶς may take the article when a question is asked about an object before mentioned: ΣΩ. νῦν δὲ ἑκεῖνα, ᾧ Φαῖδρε, δυνάμεθα κρίνειν. ΦΑΙ. τὰ ποῖα; ΣΟΚΡ. *Now at last we can decide those questions.* ΠΗ. (The) *what questions?* P. Phae. 277 a.

1187. So even with a personal pronoun: A. δεῦρο δὲ εὐθὺ ἡμῶν . . . B. ποῖ λέγεις καὶ παρὰ τίνας τοὺς ὑμᾶς; A. *Come hither straight to us.* B. *Whither do you mean and who are you that I am to come to (you being who)?* P. Lys. 203 b.

1188. ἄλλος *other*. — ὁ ἄλλος in the singular usually means *the rest* (ἡ ἄλλη Ἑλλάς *the rest of Greece*); in the plural, *the others* (οἱ ἄλλοι Ἕλληνες *the other (ceteri) Greeks*, but ἄλλοι Ἕλληνες *other (alii) Greeks*). A substantivized adjective or participle usually has the article when it stands in apposition to οἱ ἄλλοι: τὰλλα τὰ πολιτικά *the other civic affairs* X. Hi. 9. 5. On ἄλλος, ὁ ἄλλος (sometimes ἕτερος) *besides*, see 1272.

1189. πᾶς, ὅλιγος: τὸ πολὺ usually means *the great(er) part*, οἱ πολλοὶ *the multitude, the vulgar crowd*; πλεονες *several*, οἱ πλεονες *the majority, the mass*; πλείστοι *very many*, οἱ πλείστοι *the most*; ὀλίγοι *few*, οἱ ὀλίγοι *the oligarchs* (as opposed to οἱ πολλοί). Note πᾶς predicative: ἐπεὶ ἐώρα πολλὰ τὰ κρέα *when he saw that there was abundance of meat* X. C. 1. 3. 6.

PRONOUNS

THE PERSONAL PRONOUNS

1190. The nominative of the personal pronoun is usually omitted except when emphatic, e.g. in contrasts, whether expressed or implied: ἐπεὶ ὑμᾶς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἕπομαι *since you are not willing to obey me, I will follow along with you* X. A. 1. 3. 6. In contrasts the first pronoun is sometimes omitted (930).

1191. Where there is no contrast the addition of the pronoun may strengthen the verb: εἰ μὴδὲ τοῦτο βούλει ἀποκρίνασθαι, σὺ δὲ τοῦντεῦθεν λέγε *if you do not wish to reply even to this, tell me then* X. C. 5. 5. 21.

1192. The forms *ἐμοῦ*, *ἐμοί*, and *ἐμὲ* and the accented forms of the pronoun of the second person (325 a) are used when emphatic and usually after prepositions: *καὶ περὶ αὐτὰ ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ* and after *prevailing on me you gave me pledges of faith and received them from me* X. A. 1. 6. 7. Cp. 187 N. 2. On the reflexive use of the personal pronouns of the first and second persons, see 1222-1224.

1193. *ἐγώ*, *σύ* (*ἐμός*, *σός*) 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), *ὅδε*, *οὗτος* (of present persons), *ὁ μέν* . . . *ὁ δέ* (at the beginning of a sentence), and by *αὐτός* in contrasts. The oblique cases of the foregoing replace *οὗ*, etc., which in Attic prose are usually indirect reflexives (1228, 1229). *οὗ* and *ἐ* in Attic prose occur chiefly in poetical passages of Plato; in Attic poetry they are personal pronouns. The pronoun of the third person is very rare in the orators.

1195. Homer uses *ἐγώ*, *σύ*, etc., as personal pronouns (= *αὐτοῦ*, *αὐτῆς*, etc., in Attic), in which case they are enclitic: *διὰ μαντοσύνην, τῇν ὁ Πόσειδος* by the art of divination, which Phoebus gave to him A 72. Homer also uses *ἐγώ*, *σύ*, etc., either as direct (= *ἐαυτοῦ*, etc., 1218) or as indirect reflexives (= *αὐτοῦ*, etc., 1225). In the former case they are orthotone; in the latter, either enclitic or orthotone. Thus, *ὁ παῖδα τοῖόντα γέλνῃτο* he begat a son like unto himself E 800, *ὃς τινὰ φησὶν ὁμοῖον ὁ ἑμῶναι Δαναῶν* he says there is no one of the Danaans like unto himself I 306. Hdt. agrees with Hom. except that *ἐγώ*, *σύ* are not direct reflexives and orthotone; *ἐφίς* (not *ἐφί*) is reflexive.

THE POSSESSIVE PRONOUNS

For the article with a possessive pronoun see 1182-1183.

1196. The possessive pronouns (330) of the first and second persons are the equivalents of the possessive genitive of the personal pronouns: *ἐμός* = *μου*, *σός* = *σου*, *ἡμέτερος* = *ἡμῶν*, *ὕμετερος* = *ὕμῶν*.

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 ἐμός φίλος*, *ὁ φίλος ὁ ἐμός*, *ὁ φίλος μου* my friend from *φίλος ἐμός*, *φίλος μου* a friend of mine.

b. A word may stand in the genitive in apposition to the personal pronoun implied in a possessive pronoun. See 977.

1197. A possessive pronoun may have the force of an objective genitive (cp. 1331) of the personal pronoun: *φιλία τῇ ἐμῇ* out of friendship for me X. C. 3. 1. 28. (*φιλία ἡ ἐμή* 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)*).

ἑμός, σός: ὁρᾷ τὸν ἐμὸν φίλον *he sees my friend*, ὁρᾷ τὸν σὸν πατέρα *she sees your father*, στέργει τὸν ἐμὸν πατέρα *he loves my father* (οὐ τὸν πατέρα τὸν ἐμὸν οὐ πατέρα τὸν ἐμόν; οὐ τὸν πατέρα μου οὐ μου τὸν πατέρα), οἱ ἑμοὶ ὀφθαλμοὶ καλλίους ἂν τῶν σῶν εἴησαν *my eyes will prove to be more beautiful than yours* X. S. 5. 5.

2. Reflexive (*my own, thine (your) own*).

a. ἑμαντοῦ, σεαυτοῦ, in the attributive position (very common): ἔλαβον τὸν ἑμαντοῦ μισθόν (οὐ τὸν μισθόν τὸν ἑμαντοῦ) *I received my (own) pay*, τὸν ἀδελφὸν τὸν ἑμαντοῦ ἔπεμψα *I sent my (own) brother* Aes. 2. 94, κατὰ τοῖς σπαντῆς κακοῖσι κατὰ τοῖς ἑμοῖς γελᾷς; *art thou laughing at thine own misery and at mine?* S. El. 879.

b. ἑμός, σός (less common): στέργω τὸν ἐμὸν πατέρα *I love my (own) father*, στέργεις τὴν σὴν μητέρα *you love your (own) mother*, ἡ ἐμὴ γυναῖξ *my wife* X. C. 7. 2. 28, ἀδελφὸς τῆς μητρὸς τῆς ἐμῆς *brother of my mother* And. 1. 117.

c. ἑμός αὐτοῦ, σός αὐτοῦ (poetical): τὸν ἐμὸν αὐτοῦ πατέρα (β 45, S. O. T. 416).

d. μου, σου (rare): τὸν πατέρα μου Ant. 1. 23.

N. — When the possessor is not to be mistaken, the article alone is placed before the substantive and the possessive or reflexive pronoun is omitted (cp. 1121). Thus, στέργεις τὸν πατέρα *you love your (own) father*, στέργει τὸν πατέρα *he loves his (own) father*, στέργουσι τὸν πατέρα *they love their (own) father*.

1200. FIRST AND SECOND PERSONS PLURAL

1. Not reflexive (adjective *our, your*; pronoun *ours, yours*).

a. ἡμέτερος, ὑμέτερος: ὁ ἡμέτερος φίλος *our friend* (more common than ὁ φίλος ἡμῶν), ὁ ὑμέτερος φίλος *your friend* (more common than ὁ φίλος ὑμῶν), ἤτησιν ποιοῦμενοι ἡ ὑμῶν ἢ τῶν ὑμετέρων τινός *making a search for you or for anything of yours* L. 12. 80.

2. Reflexive (*our own, your own*).

a. ἡμέτερος, ὑμέτερος (common): στέργομεν τὸν ἡμέτερον φίλον *we love our own friend*, στέργετε τὸν ὑμέτερον φίλον *you love your own friend*.

b. Usually the intensive αὐτῶν is used with ἡμέτερος, ὑμέτερος in agreement with ἡμῶν (ὑμῶν) implied in the possessive forms. This gives a stronger form of reflexive. Thus:

ἡμέτερος αὐτῶν, ὑμέτερος αὐτῶν: στέργομεν τὸν ἡμέτερον αὐτῶν φίλον *we love our own friend*, οἰκοδόμημα ἡ τῶν φίλων τινὶ ἢ ἡμέτερον αὐτῶν *a house either for some one of our friends or our own* P. G. 514 b; στέργετε τὸν ὑμέτερον αὐτῶν φίλον *you love your own friend*, διδάσκετε τοὺς παῖδας τοὺς ὑμετέρους αὐτῶν *teach your own children* I. 3. 57.

c. ἡμῶν, ὑμῶν (rare): αἰτιώμεθα τοὺς πατέρας ἡμῶν *let us accuse our (own) fathers* P. Lach. 179 c.

d. ἡμῶν αὐτῶν, ὑμῶν αὐτῶν (very rare): δίκαιον ἡμᾶς . . . φαίνεσθαι μῆτε ἡμῶν

αὐτῶν τῆς δόξης ἐνδεεστέροις *it is not right for us to show ourselves inferior to our own fame* T. 2. 11, τὰ τῶν ἵππων καὶ τὰ ὑμῶν αὐτῶν ὅπλα *the equipments both of your horses and yourselves* X. C. 6. 3. 21.

1201.

THIRD PERSON SINGULAR

1. Not reflexive (*his, her, its*).

- a. αὐτοῦ, αὐτῆς, αὐτοῦ in the predicate position (very common): ὁρῶ τὸν φίλον αὐτοῦ (αὐτῆς) *I see his (her) friend, γινώσκων αὐτοῦ τὴν ἀνδρείαν knowing his courage* P. Pr. 310 d.
- b. ἐκείνου, etc., or τούτου, etc. in the attributive position (very common): ὁρῶ τὸν ἐμὸν φίλον, οὐ τὸν ἐκείνου *I see my friend, not his, ἀφικοῦνται παρ' Ἀριαίου καὶ τὴν ἐκείνου στρατίαν they come up with Ariaeus and his army* X. A. 2. 2. 8, παρεκάλεσέ τινας τῶν τούτου ἐπιτηδεῶν *he summoned some of his friends* L. 3. 11.
- c. ἑς, ἥ, ἐν, Hom. ἐός, ἐή, ἐόν (poetical): τὴν γῆμεν ἐόν διὰ κάλλος *he married her because of her beauty* λ 282. Hom. has εὔ rarely for αὐτοῦ, αὐτῆς.

2. Reflexive (*his own, her own*).

- a. ἑαυτοῦ, ἑαυτῆς, in the attributive position (very common): στέργει τὸν ἑαυτοῦ φίλον *he loves his own friend, ὁρᾷ τὴν ἑαυτῆς μητέρα she sees her own mother, τὴν ἑαυτοῦ ἀδελφὴν δίδωσι Σεύθῃ he gives his own sister in marriage to Seuthes* T. 2. 101, ὑβρίζει γυναῖκα τὴν ἑαυτοῦ *he misuses his own wife* And. 4. 15. This is the only way in prose to express *his own, her own*.
- b. ἑς (ἑός): poetical. Sometimes in Homer ἑς (ἑός) has the sense of *own* with no reference to the third person (1230 a).
- c. ἑς αὐτοῦ, αὐτῆς (poetical): ἐν αὐτοῦ πατέρα (K 204).

1202.

THIRD PERSON PLURAL

1. Not reflexive (*their*).

- a. αὐτῶν in the predicate position (very common): ὁ φίλος αὐτῶν *their friend*.
- b. ἐκείνων, τούτων in the attributive position (very common): ὁ τούτων (ἐκείνων) φίλος *their friend, διὰ τὴν ἐκείνων ἀπιστίαν because of distrust of them* And. 8. 2.
- c. σφῶν (Ionic): Hdt. 5. 58.

2. Reflexive (*their own*).

- a. ἑαυτῶν (very common): στέργουσι τοὺς ἑαυτῶν φίλους *they love their own friends, τῶν ἑαυτῶν συμμάχων κατεφρόνου they despised their own allies* X. H. 4. 4. 7.
- b. σφέτερος αὐτῶν, the intensive αὐτῶν agreeing with σφῶν implied in σφέτερος (common): οἰκέτας τοὺς σφετέρους αὐτῶν ἐπικαλοῦνται *they call their own slaves as witnesses* Ant. 1. 30.
- c. σφῶν αὐτῶν, without the article (rare): τὰ ὀνόματα διαπράττονται σφῶν αὐτῶν προσγραφῆναι *they contrived that their own names were added* L. 13. 72. Cp. 1234. τὸν σφῶν αὐτῶν is not used.
- d. σφέτερος (rare in prose): Βοιωτοὶ μέρος τὸ σφέτερον παρέιχοντο *the Boeotians furnished their own contingent* T. 2. 12.

e. σφῶν in the predicate position, occasionally in Thucydides, as τοὺς συμμάχους ἐδέδισαν σφῶν *they were afraid of their own allies* 5. 14. Cp. 1228 N. 2.

1203. Summary of possessive forms (poetical forms in parenthesis).

a. Not reflexive

my	ἐμός	μου	our	ἡμέτερος	ἡμῶν
thy	σός	σου	your	ὕμετερος	ὕμῶν
his, her (δὲ Hom., rare)	αὐτοῦ, -ῆς		their		αὐτῶν
	(εὖ Hom., rare)				(σφέων Ionic)

N. — ἡμέτερος and ὕμετερος are more used than ἡμῶν and ὕμῶν.

b. Reflexive

my own	ἐμός (ἐμός αὐτοῦ, -ῆς)	ἐμαυτοῦ, -ῆς	our own	ἡμέτερος	ἡμέτερος αὐτῶν
thy own	σός (σός αὐτοῦ, -ῆς)	σεαυτοῦ, -ῆς	your own	ὕμετερος	ὕμετερος αὐτῶν
his, her			their own	σφέτερος	σφέτερος αὐτῶν
own (δὲ) (δὲ αὐτοῦ, -ῆς)	ἐαυτοῦ, -ῆς		(rare)		ἐαυτῶν, σφῶν
(post. and Ionic)					(rare),
					σφῶν αὐτῶν

N. — In the plural ἡμῶν αὐτῶν, ὕμῶν αὐτῶν are replaced by ἡμέτερος αὐτῶν, ὕμετερος αὐτῶν, and these forms are commoner than ἡμέτερος, ὕμετερος. σφέτερος αὐτῶν is less common than ἐαυτῶν. σφέτερος in poetry may mean *mine own*, *thine own*, *your own*.

THE PRONOUN αὐτός

1204. αὐτός is used as an adjective and as a pronoun. It has three distinct uses: (1) as an intensive adjective pronoun it means *self* (ipse). (2) As an adjective pronoun, when preceded by the article, it means *same* (idem). (3) In oblique cases as the personal pronoun of the third person, *him*, *her*, *it*, *them* (eum, eam, id, eos, eas, ea).

1205. Only the first two uses are Homeric. In Hom. αὐτός denotes the principal person or thing, in opposition to what is subordinate, and is intensive by contrast: αὐτὸν καὶ θεράποντα *the man himself and his attendant* Z 18 (cp. σώσας αὐτὸν καὶ παῖδας P. G. 511 e and see 1208 d). On αὐτός as a reflexive, see 1228 a; on αὐτός emphatic with other pronouns, see 1233 ff.

1206. αὐτός is intensive (*self*)

a. In the *nominative* case, when standing alone: αὐτοὶ τὴν γῆν ἔσχον *they (the Athenians) seized the land themselves* T. 1. 114. Here αὐτός emphasizes the word understood and is not a personal pronoun.

b. In *any* case, when in the predicate position (1168) with a substantive, or in agreement with a pronoun: αὐτὸς ὁ ἀνὴρ, ὁ ἀνὴρ αὐτός *the man himself*, αὐτοῦ τοῦ ἀνδρός, τοῦ ἀνδρὸς αὐτοῦ, etc.

1207. With a proper name or a word denoting an individual, the article is omitted: αὐτὸς Μένων *Menon himself* X. A. 2. 1. 5, πρὸ αὐτοῦ βασιλέως *in front of the Great King himself* 1. 7. 11.

1208. The word emphasized may be an oblique case which must be supplied: ἔλεγε δὲ καὶ αὐτὸς ὁ Βρασιδᾶς τῇ Θεσσαλῶν γῇ καὶ ἀπὸ τοῖς (scil. τοῖς Θεσσαλοῖς) φίλοις ὦν ἵκει *and Brasidas himself also said that he came as a friend to the country*

of the Thessalians αὐτοὶ to the Thessalians themselves T. 4. 78, δεῖ τοίνυν τοῦτ' ἡμεῖς σκοπεῖν (scil. ἡμεῖς) αὐτοῖς we must forthwith consider this matter ourselves D. 2. 2.

1209. Special renderings of the emphatic αὐτός:

a. By itself, in itself, unaided, alone, etc.: αὐτὴ ἡ ἀλήθεια the naked truth Aca. 3. 207, τὸ πλεον τοῦ χωρίου αὐτὸ καρτερὸν ἐπ' ἤρχε the greater part of the place was strong in itself (without artificial fortification) T. 4. 4. On αὐτοῖς ἀνδράσι men and all, see 1525. αὐτό with a noun of any gender is used by Plato to denote the abstract idea of a thing: αὐτὸ τὸ καλόν ideal beauty R. 493 e, αὐτὸ δικαιοσύνη ideal justice 472 c.

b. Just, merely: αὐτὸ τὸ δεόν just what we want X. A. 4. 7. 7, αὐτὰ τὰδε merely this T. 1. 139.

c. Voluntarily: ἀνδρας οἱ καὶ τοῖς μὴ ἐπικαλουμένοις αὐτοὶ ἐπιστρατεύουσι men who uninvited turn their arms even against those who do not ask their assistance T. 4. 60.

d. The Master (said by a pupil or slave): Αὐτὸς ἦν ὁ Master (Pythagoras) said it (ipse dixit) Diog. Laert. 8. 1. 46, τίς οὗτος; Αὐτός. τίς Αὐτός; Σωκράτης Who's this? The Master. Who's the Master? Socrates Ar. Nub. 220.

e. With ordinals: ἡμέτῃ προσβεντῇ δέκατος αὐτὸς he was chosen envoy with nine others (i.e. himself the tenth) X. H. 2. 2. 17.

1210. After the article, in the attributive position (1154), αὐτός in any case means same.

Thus ὁ αὐτὸς ἀνὴρ, rarely (ὁ) ἀνὴρ ὁ αὐτὸς the same man; τοῦ αὐτοῦ θέρου in the same summer T. 4. 58, τὰ αὐτὰ ταῦτα these same things X. A. 1. 1. 7, οἱ τοῦ αὐτοῦ αἰεὶ περὶ τῶν αὐτῶν λόγου λέγοντες the people who are continually making the same speeches about the same things Ant. 5. 50.

a. So as a predicate: ἐγὼ μὲν ὁ αὐτὸς εἰμι, ἑμεῖς δὲ μεταβάλλετε I am the same, it is you who change T. 2. 61.

1211. In Hom. αὐτός, without the article, may mean the same: ἤρχε δὲ τῷ αὐτῇν ὁδόν, ἥνπερ οἱ ἄλλοι and he guided him by the same way as the others had gone θ 107.

1212. αὐτός when unemphatic and standing alone in the oblique cases means him, her, it, them. ἐκέλευον αὐτὴν ἀπύναναι they ordered her to depart L. 1. 12.

1213. Unemphatic αὐτοῦ, etc., do not stand at the beginning of a sentence.

1214. αὐτοῦ, etc., usually take up a preceding noun (the anaphoric use): καλέσας δὲ Δάμνικπον λέγω πρὸς αὐτὸν ταῦδε summoning Damnippos, I speak to him as follows L. 12. 14. But an oblique case of αὐτός is often suppressed where English employs the pronoun of the third person: ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέτεμε having satisfied the minds of all he dismissed them X. A. 1. 7. 8.

1215. αὐτοῦ, etc., may be added pleonastically; περὶδύσσομαι τῷ πάππῳ, κρᾶτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ I will try, since I am an excellent horseman, to be an ally to my grandfather X. C. 1. 3. 15.

1216. αὐτοῦ, etc., are emphatic (= αὐτοῦ τούτου, etc.) in a main clause when followed by a relative clause referring to αὐτοῦ, etc.: εἰρηκας αὐτό, δι' ὅπερ ἔγωγε

τὰ ἐμὰ ἔργα πλείστου δξια νομίζω εἶναι *you have mentioned the very quality for which I consider my work worth the highest price* X. M. 3. 10. 14. But when the relative clause precedes, αὐτοῦ, etc., are not emphatic: οὓς δὲ μὴ εὗρισκον, κενόταφον αὐτοῖς ἐποίησαν *they built a cenotaph for those whom they could not find* X. A. 6. 4. 9.

1217. αὐτοῦ, etc., are often used where, after a conjunction, we expect the oblique case of a relative pronoun: δ μὴ οἶδε μὴδ' ἔχει αὐτοῦ σφραγίδα *which he does not know nor does he have the seal of it* P. Th. 192 a.

THE REFLEXIVE PRONOUNS

1218. Direct Reflexives.—The reflexive pronouns are used *directly* when they refer to the chief word (usually the subject) of the sentence or clause in which they stand.

γινῶθι σεαυτὸν *learn to know thyself* P. Charm. 164 e, σφάττει ἐαυτήν *she kills herself* X. C. 7. 3. 14, καθ' ἑαυτοὺς βουλευσάμενοι τὰ ὅπλα παρέδωκαν καὶ σφᾶς αὐτοῖς (their persons) T. 4. 38. Less commonly the reference is to the object, which often stands in a prominent place: τοὺς δὲ περιοίκους ἀφῆκεν ἐπὶ τὰς ἑαυτῶν πόλεις *but the perioeci he dismissed to their own cities* X. H. 6. 5. 21.

1219. The direct reflexives are regular in prose if, in the same clause, the pronoun refers emphatically to the subject and is the direct object of the main verb: ἐμαυτὸν (not ἐμέ) ἐπαινῶ *I praise myself*. The usage of poetry is freer: στένω σὲ μᾶλλον ἢ 'μέ *I mourn thee rather than myself* E. Hipp. 1409.

1220. The reflexives may retain or abandon their differentiating force. Contrast the third example in 1218 with παρέδωκαν σφᾶς αὐτοῖς *they surrendered (themselves)* T. 7. 82.

1221. The reflexives of the first and second persons are not used in a subordinate clause to refer to the subject of the main clause.

1222. The personal pronouns are sometimes used in a reflexive sense: θρηνοῦντός τέ μου καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ *wailing and saying much unworthy of myself* P. A. 38 e (contrast ἀκούσει πολλὰ καὶ ἀνάξια σουτοῦ *you will hear much unworthy of yourself* P. Cr. 53 e), δοκῶ μοι ἀδύνατος εἶναι *I (seem to myself to be) think I am unable* P. R. 368 b (less usually δοκῶ ἐμαυτῷ). So in Hom.: ἐγὼν ἐμέ λόσομαι *I will ransom myself* K 378. Cp. 1195.

1223. ἐμέ, σέ, not ἐμαυτὸν, σεαυτὸν, are generally used as subject of the infinitive: ἐγὼ οἶμαι καὶ ἐμέ καὶ σέ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιστον ἡγεῖσθαι *I think that both you and I believe that it is worse to do wrong than to be wronged* P. G. 474 b.

1224. The use in 1222, 1223 generally occurs when there is a contrast between two persons, or when the speaker is not thinking of himself to the exclusion of others. Cp. 1974.

1225. Indirect Reflexives.—The reflexive pronouns are used *indirectly* when, in a dependent clause, they refer to the subject of the main clause.

'Ορέστης ἐπεισεν Ἀθηναίους ταυτὸν κατάγειν *Orestes persuaded the Athenians to restore him(self)* T. 1. 111, ἐβούλετο ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ταυτὸν ἔχειν τὴν γνώμην *Clearchus wished the entire army to be devoted to himself* X. A. 2. 5. 20. Cp. *sibi*, *se*.

1226. When the subject of the leading clause is not the same as the subject of the subordinate clause or of the accusative with the infinitive (1975), the context must decide to which subject the reflexive pronoun refers: (ὁ κατήγορος) ἔφη . . . ἀνακρίθοντα τοὺς νέους αὐτὸν . . . οὕτω διατιθέναι τοὺς ταυτῷ συνόντας κ.τ.λ. *the accuser said that, by persuading the young, he (Socrates) so disposed his (i.e. Socrates') pupils, etc.* X. M. 1. 2. 52.

1227. ταυτοῦ, etc., are rarely used as indirect reflexives in adjectival clauses: τὰ ναυάγια, ὅσα πρὸς τῇ ταυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own land* T. 2. 92.

1228. Instead of the indirect ταυτοῦ, etc., there may be used

a. The oblique cases of αὐτός: ἐπειράτο τοὺς Ἀθηναίους τῆς ἐς αὐτὸν ὀργῆς παραλῶν *he tried to divert the Athenians from their anger against himself* T. 2. 65. When ταυτοῦ, etc. precede, αὐτοῦ, etc. are usual instead of the direct reflexive: τὴν ταυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ *Socrates was wont to set forth his opinion to those who conversed with him* X. M. 4. 7. 1.

b. Of the forms of the third personal pronoun, οἱ and σφίσι (rarely οὐ, σφεῖς, σφῶν, and σφᾶς). Thus, ἡρώτᾳ αὐτὴν εἰ ἐβελήσοι διακονῆσαι οἱ *he asked her if she would be willing to do him a service* Ant. 1. 16, τοὺς παῖδας ἐκέλευεν τοῦ Κύρου δεῖσθαι διακράξασθαι σφίσιν *they ordered their boys to ask Cyrus to get it done for them* X. C. 1. 4. 1, κελεύουσι γὰρ ἡμᾶς κοινῇ μετὰ σφῶν πολεμεῖν *for they urge us to make war in common with them* And. 3. 27, ἔφη δέ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν . . . ἀφικνέσθαι σφᾶς εἰς τόπον τινα δαιμόνιον *he said that when his soul had departed out of him, they (he and others) came to a mysterious place* P. R. 614 b. See 1195.

N. 1. — σφεῖς may be employed in a dependent sentence if the pronoun is itself the subject of a subordinate statement, and when the reference to the subject of the leading verb is demanded by way of contrast or emphasis: εἰσαγαγὼν τοὺς ἄλλους στρατηγοὺς . . . λέγειν ἐκέλευεν αὐτοὺς ὅτι οὐδὲν ἂν ἦτον σφεῖς ἀγάγειν τὴν στρατιάν ἢ Ξενοφῶν *after bringing in the rest of the generals he urged them to say that they could lead the army just as well as Xenophon* X. A. 7. 5. 9. Here αὐτοὶ (ἵπσι) is possible. In the singular αὐτός is necessary.

N. 2. — Thucydides often uses the plural forms in reference to the nearest subject: τοὺς ξυμμάχους ἐδέδισαν σφῶν *they were afraid of their own allies (= σφῶν αὐτῶν)* 5. 14.

N. 3. — ταυτοῦ, etc., are either direct or indirect reflexives, οἱ and σφίσι are only indirect reflexives.

1229. οὐ, σφίσι, etc., and the oblique cases of αὐτός are used when the subordinate clause does not form a part of the thought of the principal subject. This is usual in subordinate indicative clauses, and very common in ὅτι and ὡς clauses, in indirect questions, and in general in subordinate clauses not directly dependent on the main verb: τῶν πρέσβων, οἱ σφίσι (1481) περὶ τῶν σπονδῶν ἐντυχὼν ἀπόντες, ἠμέλουν *they thought no more about their envoys, who were absent*

on the subject of the truce T. 5. 44, *ἐφοβοῦντο μὴ ἐπιθούντο αὐτοῖς οἱ πολέμοι* they were afraid lest the enemy should attack them(selves) X. A. 3. 4. 1.

1230. The reflexive pronoun of the third person is sometimes used for that of the first or second: *δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοὺς* we must ask ourselves P. Ph. 78 b, *παράγγελλε τοῖς ἑαυτοῦ* give orders to your men X. C. 6. 3. 27.

a. In Homer *δὲ* his is used for *ἐμός* or *σός*: *οὔτοι ἐγὼ γε ἤνι γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι* I can look on nothing sweeter than my own land i. 28.

1231. Reciprocal Reflexive. — The plural forms of the reflexive pronouns are often used for the reciprocal *ἀλλήλων*, *ἀλλήλοις*, etc.: *ἡμῖν αὐτοῖς διαλεξόμεθα* we will converse with (ourselves) one another D. 48. 6.

1232. But the reciprocal must be used when the idea 'each for or with himself' is expressed or implied: *μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς* (= *ἢ ἐπὶ τοῖς αὐτοῦ ἑκαστος ἀγαθοῖς*) they take greater pleasure in one another's troubles than each man in his own good fortune I. 4. 168, *οὔτε γὰρ ἑαυτοῖς οὔτε ἀλλήλοις ὁμολογοῦσιν* they are in agreement neither with themselves nor with one another P. Phae. 237 c. Reciprocal and reflexive may occur in the same sentence without difference of meaning (D. 48. 9). The reflexive is regularly used when there is a contrast (expressed or implied) with *ἄλλοι*: *φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις* they envy one another more than (they envy) the rest of mankind X. M. 3. 5. 16.

αὐτός EMPHATIC OR REFLEXIVE WITH OTHER PRONOUNS

1233. Of the plural forms, *ἡμῶν αὐτῶν*, etc. may be either emphatic or reflexive; *αὐτῶν ἡμῶν*, etc. are emphatic only; but *σφῶν αὐτῶν* is only reflexive (*αὐτῶν σφῶν* is not used). In Hom. *αὐτόν* may mean *myself*, *thyself*, or *himself*, and *ἐ αὐτόν*, *οἱ αὐτῶ*, etc. are either emphatic or reflexive.

1234. *ἡμῶν* (*ὑμῶν*, *σφῶν*) *αὐτῶν* often mean 'their own men,' 'their own side': *φυλακὴν σφῶν τε αὐτῶν καὶ τῶν συμμαχῶν καταλιπόντες* leaving a garrison (consisting) of their own men and of the allies T. 5. 114.

1235. *αὐτός*, in agreement with the subject, may be used in conjunction with a reflexive pronoun for the sake of emphasis: *αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν* they marched by themselves X. A. 2. 4. 10, *αὐτὸς . . . ἑαυτὸν ἐν μέσῳ κατετίθετο τοῦ στρατοπέδου* he located himself in the centre of the camp X. C. 8. 5. 8.

1236. *αὐτός* may be added to a personal pronoun for emphasis. The forms *ἐμὲ αὐτόν*, *αὐτόν με*, etc. are not reflexive like *ἐμαυτόν*, etc. Thus, *τοὺς παῖδας τοῦ ἐμοῦ ἥσυχυνε καὶ ἐμὲ αὐτόν ὕβρισε* he disgraced my children and insulted me myself L. 1. 4. Cp. *αὐτῷ μοι ἐπέσσυτο* he sprang upon me myself E 459. Cp. 329 D.

1237. The force of *αὐτός* thus added is to differentiate. Thus *ἐμὲ αὐτόν* means *myself and no other*, *ἐμαυτόν* means simply *myself* without reference to others. *ὑμᾶς αὐτοὺς* is the usual order in the reflexive combination; but the differentiating *you yourselves* (and no others) may be *ὑμᾶς αὐτοὺς* or *αὐτοὺς ὑμᾶς*.

THE DEMONSTRATIVE PRONOUNS

1238. The demonstrative pronouns are used substantively or adjectively: *οὗτος*, or *οὗτος ὁ ἀνὴρ*, *this man*.

1239. A demonstrative pronoun may agree in gender with a substantive predicated of it, if connected with the substantive by a copulative verb (917) expressed or understood: *αὕτη* (for *τούτο*) *ἀρίστη διδασκαλίᾳ* *this is the best manner of learning* X. C. 8. 7. 24, *εἰ δέ τις ταύτην* (for *τούτο*) *εἰρήνην ὑπολαμβάνει* *but if any one regards this as peace* D. 9. 9.

a. But the unattracted neuter is common, especially in definitions where the pronoun is the predicate: *τοῦτ' ἐστὶν ἡ δικαιοσύνη* *this is* (what we call) *justice* P. R. 482 b. So *οὐχ ὕβρις ταῦτ' ἐστί;* *is not this insolence?* Ar. Ran. 21.

1240. *οὗτος* and *ὅδε* *this* usually refer to something near in place, time, or thought; *ἐκεῖνος* *that* refers to something more remote. *οὗτοσσι* and *ὅδ'* are emphatic, deictic (333 g) forms (*this here*).

1241. Distinction between *οὗτος* and *ὅδε*. — *ὅδε* *hic* points with emphasis to an object in the immediate (actual or mental) vicinity of the speaker, or to something just noticed. In the drama it announces the approach of a new actor. *ὅδε* is even used of the speaker himself as the demonstrative of the first person (1242). *οὗτος* *iste* may refer to a person close at hand, but less vividly, as in statements in regard to a person concerning whom a question has been asked. When *ὅδε* and *οὗτος* are contrasted, *ὅδε* refers to the more important, *οὗτος* to the less important, object. Thus, *ἀλλ' ὅδε βασιλεὺς χωρεῖ* *but lo! here comes the king* S. Ant. 155, *αὕτη πῆλας σοῦ* *here she* (the person you ask for) *is near thee* S. El. 1474, *καὶ ταῦτ' ἀκούειν κἀτι τῶνδ' ἄλγιστα* *so that we obey both in these things and in things yet more grievous* S. Ant. 64. See also 1245. *οὗτος* has a wider range of use than the other demonstratives.

1242. *ὅδε* is used in poetry for *ἐγώ*: *τῇσδε (= ἐμοῦ) γε ζῶσης ἔτι* *while I still live* S. Tr. 305. Also for the possessive pronoun of the first person: *εἰ τις τοῦσδ' ἀκούσεται λόγους* *if any one shall hear these my words* S. El. 1004.

1243. *οὗτος* is sometimes used of the second person: *τίς οὗτοσσι;* *who's this here?* (= *who are you?*) Ar. Ach. 1048. So in exclamations: *οὗτος, τί ποιεῖς;* *you there! what are you doing?* Ar. Ran. 198.

1244. *τάδε, τάδε πάντα* (*ταῦτα πάντα*) are used of something close at hand: *οὐκ Ἴωνες τάδε εἰσὶν* *the people here are not Ionians* T. 6. 77.

1245. *οὗτος* (*τοιούτος, τοσούτος, and οὕτως*) generally refers to what precedes, *ὅδε* (*τοιόσδε, τοσόσδε, τηλικόσδε, and ὥδε*) to what follows.

Thus, *τοῖαδὲ εἶπεν* *he spoke as follows*, but *τοιαῦτα* (*τοσαῦτα*) *εἰπὼν* *after speaking thus*. Cp. *ὁ Κύρος ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε πρὸς αὐτὸν εἶπε* *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: *Ἀγίας καὶ Σωκράτης . . . καὶ τοῦτω ἀπεθανέτην* *Agius and Socrates . . . they too were put to death* X. A. 2. 0. 30; *ἀπὸρων ἐστὶ . . . καὶ τούτων πονηρῶν* *it is characteristic of men without resources and that too worthless* 2. 5. 21 (cp. 1320). On *καὶ ταῦτα* see 947.

1247. But *οὗτος*, etc. sometimes (especially in the neuter) refer to what follows, and *ὅδε*, etc. (though much less often) refer to what precedes: *μετὰ δὲ τούτου εἶπε τοσοῦτον* but after him he spoke as follows X. A. 1. 3. 14, *τοιοῦτους λόγους εἶπεν* he spoke as follows T. 4. 58, *τοιάδε παρακελεύμενος* exhorting them thus (as set forth before) 7. 78, *ὥδε θάπτονσιν* they bury them thus (as described before) 2. 34, *οὕτως ἔχει* the case is as follows (often in the orators).

1248. *οὗτος* (especially in the neuter *τούτο*) may refer forward to a word or sentence in apposition: *ὡς μὴ τούτο μόνον ἐννοῶνται, τί πείσονται* that they may not consider this alone (namely) what they shall suffer X. A. 3. 1. 41. So also *οὕτως. ἐκεῖνος* also may refer forward: *ἐκεῖνο κερδαίνειν ἡγείται τὴν ἡδονήν* this (namely) pleasure, it regards as gain P. R. 606 b. Cp. 990.

1249. *οὗτος* (*τοιοῦτος*, etc.) is regularly, *ὅδε* (*τοιοῦδε*, etc.) rarely, used as the demonstrative antecedent of a relative: *ὅταν τοιαῦτα λέγῃς, ἃ οὐδεὶς ἂν φήσῃεν ἀνθρώπων* when you say such things as no one in the world would say P. G. 473 e. *οὗτος* is often used without a conjunction at the beginning of a sentence.

1250. When *ὅδε* retains its full force the relative clause is to be regarded as a supplementary addition: *οὐ δὴ οὖν ἔνεκα λέγω ταῦτα πάντα τόδ' ἐστὶ* but here's the reason why I say all this! P. Charm. 165 a.

1251. The demonstratives *οὗτος*, etc., when used as antecedents, have an emphatic force that does not reproduce the (unemphatic) English demonstrative *those*, e.g. in *you released those who were present*. Here Greek uses the participle (*τοὺς παρόντας ἀπελῶσατε* L. 20. 20) or omits the antecedent.

1252. *οὗτος* (less often *ἐκεῖνος*) may take up and emphasize a preceding subject or object. In this use the pronoun generally comes first, but may be placed after an emphatic word: *ποιήσαντες στήλην ἐψηφίσαντο εἰς ταύτην ἀναγράφειν τοὺς δλιτηρίους* having made a slab they voted to inscribe on it the (names of the) offenders Lyc. 117, *ἃ ἂν εἴπῃς, ἔμμενε τοῦτοις* whatever you say, hold to it P. R. 345 b. The anaphoric *αὐτός* in its oblique cases is weaker (1214).

1253. *τούτο*, *ταῦτα* (and *αὐτό*) may take up a substantive idea not expressed by a preceding neuter word: *οἱ τὴν Ἑλλάδα ἡλευθέρωσαν· ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαιούμεν αὐτό* (i.e. *τὴν ἐλευθερίαν*) who freed Greece; whereas we cannot secure this (liberty) even for ourselves T. 1. 122.

1254. *οὗτος* (less frequently *ἐκεῖνος*) is used of well known persons and things. Thus, *Γοργίας οὗτος* this (famous) *Gorgias* P. Hipp. M. 282 b (cp. *ille*), *τούτους τοὺς σκολοφάρτας* these (notorious) *informers* P. Cr. 45 a (cp. *iste*), *τὸν Ἀριστελῆν ἐκεῖνον* that (famous) *Aristides* D. 3. 21, *Καλλιᾶν ἐκεῖνον* that (infamous) *Callias* 2. 19. *ἐκεῖνος* may be used of a deceased person (P. R. 368 a).

1255. When, in the same sentence, and referring to the same object, *οὗτος* (or *ἐκεῖνος*) is used more than once, the object thus designated is more or less emphatic: *ὁ θεὸς ἐξαιρούμενος τούτων τὸν νοῦν τοῦτοις χρῆται ὑπηρέταις* the god deprives them of their senses and employs them as his ministers P. Ion 534 c. For the repeated *οὗτος* (*ἐκεῖνος*) an oblique case of *αὐτός* is usual.

1256. *τούτο μὲν . . . τούτο δὲ* first . . . secondly, partly . . . partly has, especially in Hdt., nearly the sense of *τὸ μὲν . . . τὸ δὲ* (1111).

1257. *ἐκεῖνος* refers back (rarely forward, 1248), but implies remoteness in place, time, or thought.

Κύρος καθορᾷ βασιλεῦ καὶ τὸ ἀμφ' ἐκεῖνον στίφος Cyrus perceives the king and the band around him X. A. 1. 8. 28, *ῥῆς ἐκεῖναι ἐπιπλέοντιν yonder are ships sailing up to us* T. 1. 51.

1258. *ἐκεῖνος* may refer to any person other than the speaker and the person addressed; and may be employed of a person not definitely described, but referred to in a supposed case. It is even used of the person already referred to by *αὐτός* in an oblique case: *ἂν αὐτῷ διδῶς ἀργύριον καὶ πείθῃς ἐκεῖνον if you give him money and persuade him* P. Pr. 310 d. *ἐκεῖνος*, when so used, usually stands in a different case than *αὐτός*. The order *ἐκεῖνος . . . αὐτός* is found: *πρὸς μὲν ἐκείνους οὐκ εἶπεν ἦν ἔχει γνώμην, ἀλλ' ἀπέπεμψε αὐτοὺς he did not tell them the plan he had, but dismissed them* X. H. 3. 2. 9.*

1259. When used to set forth a contrast to another person, *ἐκεῖνος* may even refer to the subject of the leading verb (apparent reflexive use): *ὅταν ἐν τῇ γῇ ὀρώσιν ἡμᾶς θεοῦντας τε καὶ τὰ ἐκείνων φθείροντας when they (the Athenians) see us (the Dorians) in their land plundering and destroying their property (= τὰ ἑαυτῶν)* T. 2. 11, *ἔλεξε τοῖς Χαλδαίοις ὅτι ἤκοι οὔτε ἀπολέσαι ἐπιθυμῶν ἐκείνους οὔτε πολεμεῖν δεόμενος he said to the Chaldaeans that he had come neither with the desire to destroy them (ἐκείνους is stronger than αὐτοὺς) nor because he wanted to war with them* X. C. 3. 2. 12.

1260. In the phrase *ὅδε ἐκεῖνος*, *ὅδε* marks a person or thing as present, *ἐκεῖνος* a person or thing mentioned before or well known: *ὅδ' ἐκεῖνος ἐγὼ lo! I am he* S. O. C. 138. Colloquial expressions are *τοῦτ' ἐκεῖνο there it is!* (lit. *this is that*) Ar. Ach. 41, and *τὸδ' ἐκεῖνο I told you so* E. Med. 98.

1261. Distinction between *οὗτος* and *ἐκεῖνος*. — When reference is made to one of two contrasted objects, *οὗτος* refers to the object nearer to the speaker's thought, or to the more important object, or to the object last mentioned. Thus, *ὥστε πολλὸν ἂν δικαιοτέρως ἐκείνοις τοῖς γράμμασιν ἢ τοῦτοις πιστεύετε so that you must with more justice put your trust in those lists (not yet put in as evidence) than in these muster-rolls (already mentioned)* L. 16. 7, *εἰ δὲ τοῦτό σοι δοκεῖ μικρὸν εἶναι, ἐκεῖνο κατανόησον 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 δεῖ, μὴ τὸ ῥᾶστον, ἀπαντας λέγειν· ἐπ' ἐκεῖνο μὲν (i.e. τὸ ῥᾶστον) γὰρ ἡ φύσις αὐτῇ βαδιεῖται, ἐπὶ τοῦτο δὲ (τὸ βέλτιστον) τῷ λόγῳ δεῖ προσέσθαι διδάσκοντα τὸν ἀγαθὸν πολίτην it is necessary that all should speak what is always most salutary, not what is most agreeable; for to the latter nature herself will incline; to the former a good citizen must direct by argument and instruction* D. 8. 72.

THE INTERROGATIVE PRONOUNS

1262. The interrogative pronouns are used substantively *τίς*; *ὅτις*? or adjectively *τίς ἀνὴρ*; *what man*?

1263. The interrogatives (pronouns and adverbs, 340, 346) are used in direct and in indirect questions. In indirect questions

the indefinite relatives *ὅστις*, etc., are generally used instead of the interrogatives.

τί βούλεται ἡμῖν χρῆσθαι; for what purpose does he desire to employ us? X. A. 1. 3. 18, *οὐκ οἶδα ὅ τι ἂν τις χρῆσαιτο αὐτοῖς* I do not know for what service any one could employ them 3. 1. 40, A. *πῆνί' ἐστὶν ἄρα τῆς ἡμέρας*; B. *ὀπηνίκα*; A. What's the time of day? B. (You ask), what time of day it is? Ar. Av. 1499.

N. — For peculiarities of Interrogative Sentences, see 2663, 2668.

1264. *τί* is used for *τίνα* as the predicate of a neuter plural subject when the general result is sought and the subject is considered as a unit: *ταῦτα δὲ τί ἐστίν*; but these things, what are they? Aes. 3. 167. *τίνα* emphasizes the details: *τίν' ὄν ἐστι ταῦτα*; D. 18. 246.

1265. *τίς* asks a question concerning the class, *τί* concerning the nature of a thing: *εἰπέ τίς ἡ τέχνη* say of what sort the art is P. G. 449 a, *τί σωφροσύνη, τί πολιτικός*; what is temperance, what is a statesman? X. M. 1. 1. 16, *φθόρον δὲ σκοπῶν ὅ τι εἴη* considering what envy is (*quid sit invidia*) X. M. 3. 9. 8.

THE INDEFINITE PRONOUNS

1266. The indefinite pronoun *τις*, *τι* is used both substantively (*some one*) and adjectively (*any, some*). *τις*, *τι* cannot stand at the beginning of a sentence (181 b).

1267. In the singular, *τις* is used in a collective sense: *everybody* (for *anybody*); cp. Germ. *man*, Fr. *on*: *ἀλλὰ μῖσεί τις ἐκείνον* but everybody detests him D. 4. 8. *ἕκαστός τις, πᾶς τις* each one, every one are generally used in this sense. *τις* may be a covert allusion to a known person: *δώσει τις δίκην* some one (i.e. you) will pay the penalty Ar. Ran. 554. It may also stand for *I* or *we*. Even when added to a noun with the article, *τις* denotes the indefiniteness of the person referred to: *ὅταν δ' ὁ κύριος παρῇ τις, ὅμῶν ὅστις ἐστὶν ἡγεμῶν κτλ.* but whenever your master arrives, whoever he be that is your leader, etc. S. O. C. 289. With a substantive, *τις* may often be rendered *a, an*, as in *ἕτερός τις δυνάστης* another dignitary X. A. 1. 2. 20; or, to express indefiniteness of nature, by *a sort of*, etc., as in *εἰ μὲν θεοὶ τινές εἰσιν οἱ δαίμονες* if the 'daimones' are a sort of gods P. A. 27 d.

1268. With adjectives, adverbs, and numerals, *τις* may strengthen or weaken an assertion, apologize for a comparison, and in general qualify a statement: *δεινός τις ἄνθρωπος* a very terrible man P. R. 596 c, *μῶψ τις* a sort of gad-fly P. A. 30 e, *σχεδόν τι* pretty nearly X. O. 4. 11, *τριάκοντά τινες* about 30 T. 8. 73. But in *παρεγένοντό τινες δύο νῆες* the numeral is appositional to *τινές* (certain, that is, two ships joined them) T. 8. 100.

1269. *τις*, *τι* sometimes means *somebody*, or *something*, of importance: *τὸ δοκεῖν τινὲς εἶναι* the seeming to be somebody D. 21. 213, *ἔδοξε τι λέγειν* he seemed to say something of moment X. C. 1. 4. 20.

1270. *τι* is not omitted in *θαυμαστόν λέγεις* what you say is wonderful P. L. 657 a. *ἥ τις ἢ οὐδὲς* means *few or none* X. C. 7. 5. 45, *ἥ τι ἢ οὐδέν* little or nothing P. A. 17 b.

THE ADJECTIVE PRONOUNS ἄλλος AND ἕτερος

1271. ἄλλος strictly means *other* (of several), ἕτερος *other* (of two). On ὁ ἄλλος, οἱ ἄλλοι see 1188.

a. ἕτερος is sometimes used loosely for ἄλλος, but always with a sense of *difference*; when so used it does not take the article.

1272. ἄλλος, and ἕτερος (rarely), may be used attributively with a substantive, which is to be regarded as an appositive. In this sense they may be rendered *besides, moreover, as well*: οἱ ἄλλοι Ἀθηναῖοι *the Athenians as well* (the others, i.e. the Athenians) T. 7. 70, τοὺς ὁπλιτᾶς καὶ τοὺς ἄλλους ἱππεῖς *the hoplites and the cavalry besides* X. H. 2. 4. 9, γέρων χωρεῖ μεθ' ἑτέρου νεῶνιου *an old man comes with (a second person, a young man) a young man besides* Ar. Eccl. 849. Cp. "And there were also two other malefactors led with him to be put to death" St. Luke 23. 32.

1273. ἄλλος *other, rest* often precedes the particular thing with which it is contrasted: τὰ τε ἄλλα ἐτίμησε καὶ μῦθους ἔδωκε δᾶρεια *he gave me ten thousand darics besides honouring me in other ways* (lit. *he both honoured me in other ways and etc.*) X. A. 1. 3. 3, τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστὰς προέμπει *with the rest of the army he kept quiet, but sent forward a hundred peltasts* T. 4. 111.

1274. ἄλλος followed by another of its own cases or by an adverb derived from itself (cp. *alius aliud, one . . . one, another . . . another*) does not require the second half of the statement to be expressed: ἄλλος ἄλλα λέγει *one says one thing, another (says) another* X. A. 2. 1. 15 (lit. *another other things*). So ἄλλοι ἄλλως, ἄλλοι ἄλλοθεν.

a. Similarly ἕτερος, as συμφορὰ ἑτέρᾳ ἑτέρου πιέζει *one calamity oppresses one, another others* E. Alc. 893.

1275. After ὁ ἄλλος an adjective or a participle used substantively usually requires the article: τὰ ἄλλα τὰ μέγιστα *the other matters of the highest moment* P. A. 22 d. Here τὰ μέγιστα is in apposition to τὰ ἄλλα (1272). οἱ ἄλλοι πάντες οἱ, τὰ ἄλλα πάντα τὰ sometimes omit the final article.

1276. ὁ ἄλλος often means *usual, general*: παρὰ τὸν ἄλλον τρόπον *contrary to my usual disposition* Ant. 3. β. 1.

THE RECIPROCAL PRONOUN

1277. The pronoun ἀλλήλων expresses reciprocal relation: ὡς δ' αἰδέτην ἀλλήλους ἡ γυνή καὶ ὁ Ἀβραδάτης, ἡσπάζοντο ἀλλήλους *when Abradatus and his wife saw each other, they mutually embraced* X. C. 6. 1. 47.

1278. To express reciprocal relation Greek uses also (1) the middle forms (1726); (2) the reflexive pronoun (1231); or (3) a substantive is repeated: ἀνὴρ θανὼν ἀνδρα *man fell upon man* O 328.

On Relative Pronouns see under Complex Sentences (2493 ff.).

THE CASES

1279. Of the cases belonging to the Indo-European language, Greek has lost the free use of three: instrumental, locative, and ablative. A few of the *forms* of these cases have been preserved (341, 1449, 1535); the syntactical *functions* of the instrumental and locative were taken over by the dative; those of the ablative by the genitive. The genitive and dative cases are therefore *composite* or *mixed* cases.

N.—The reasons that led to the formation of *composite* cases are either (1) formal or (2) functional. Thus (1) *χώρᾳ* is both dat. and loc.; *λόγῳ* represents the instr. *λόγῳ* and the loc. *λόγῳ*; in consonantal stems both ablative and genitive ended in *-ος*; (2) verbs of *ruling* may take either the dat. or the loc., hence the latter case would be absorbed by the former; furthermore the use of prepositions especially with loc. and instr. was attended by a certain indifference as regards the form of the case.

1280. Through the influence of one construction upon another it often becomes impossible to mark off the later from the original use of the genitive and dative. It must be remembered that since language is a natural growth and Greek was spoken and written before formal categories were set up by Grammar, all the uses of the cases cannot be apportioned with definiteness.

1281. The cases fall into two main divisions. Cases of the Subject: nominative (and vocative). Cases of the Predicate: accusative, dative. The genitive may define either the subject (with nouns) or the predicate (with verbs). On the nominative, see 938 ff.

1282. The content of a thought may be expressed in different ways in different languages. Thus, *πειθω σε*, but *persuadeo tibi* (in classical Latin): and even in the same language, the same verb may have varying constructions to express different shades of meaning.

VOCATIVE

1283. The vocative is used in exclamations and in direct address: *ὦ Ζεῦ καὶ θεοί* *oh Zeus and ye gods* P. Pr. 310 d, *ἀνθρώπε* *my good fellow* X. C. 2. 2. 7. The vocative forms an incomplete sentence (904 d).

a. The vocative is never followed immediately by *δέ* or *γάρ*.

1284. In ordinary conversation and public speeches, the polite *ὦ* is usually added. Without *ὦ* the vocative may express astonishment, joy, contempt, a threat, or a warning, etc. Thus *ἀκούεις Ἀισχλῆν*; *d'ye hear, Aeschines?* D. 18. 121. But this distinction is not always observed, though in general *ὦ* has a familiar tone which was unsuited to elevated poetry.

1285. The vocative is usually found in the interior of a sentence. At the beginning it is emphatic. In prose *ἐφ' ᾧ*, in poetry *ὦ*, may stand between the vocative and an attributive or between an attributive and the vocative; in poetry *ὦ* may be repeated for emphasis.

1286. In late poetry a predicate adjective may be attracted into the vocative : *ὦβει κῶπε γένειοι* *blessed, oh boy, mayest thou be* Theocr. 17. 66. Cp. *Matuline pater sen Iane libentius audis* Hor. S. 2. 6. 20.

1287. By the omission of *σύ* or *ὑμεῖς* the nominative with the article may stand in apposition to a vocative : *ὦ ἄνδρες οἱ παρόντες* *you, gentlemen, who are present* P. Pr. 337 c, *ὦ Κύριε καὶ οἱ ἄλλοι Πέρσαι* *Cyrus and the rest of you Persians* X. C. 3. 3. 20 ; and in apposition to the pronoun in the verb : *ὁ καῖς, ἀκολούθει* *boy, attend me* Ar. Ran. 521.

1288. The nominative may be used in exclamations as a predicate with the subject unexpressed : *ὦ πικρὸς θεοῖς* *oh loathed of heaven* S. Ph. 254, *φίλος ὦ Μενελάε* *ah dear Menelaus* Δ 189 ; and connected with the vocative by *and* : *ὦ πόλις καὶ δῆμη* *oh city and people* Ar. Eq. 273. In exclamations about a person : *ὦ γενναῖος* *oh the noble man* P. Phae. 227 c.

a. *οὗτος* is regular in address : *οὗτος, τί πᾶσχεις, ὦ Ξανθίᾳ* ; *ho there, I say, Xanthias, what is the matter with you ?* Ar. Vesp. 1 ; *ὦ οὗτος, Ἀῖᾶς* *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 *γενικὴ πτῶσις* *case denoting the class*.

THE GENITIVE PROPER WITH NOUNS

(ADNOMINAL GENITIVE)

1290. A substantive in the genitive limits the meaning of a substantive on which it depends.

1291. The genitive limits for the time being the scope of the substantive on which it depends by referring it to a particular class or description, or by regarding it as a part of a whole. The genitive is akin in meaning to the adjective and may often be translated by an epithet. Cp. *στέφανος χρυσοῦ* with *χρυσοῦς στέφανος*, *φόβος πολεμίου* with *πολέμιος φόβος*, *τὸ εὖρος πλέθρου* with *τὸ εὖρος πλεθριαῶν* (1035). But the use of the adjective is not everywhere parallel to that of the genitive.

1292. In poetry a genitive is often used with *βιᾶ*, *μένος*, *σθένος* *might*, etc., instead of the corresponding adjective : *βιῇ Διομήδεος* *mighty Diomedes* E 781.

1293. In poetry *δέμας* *form*, *κάρᾱ* and *κεφαλή* *head*, etc., are used with a genitive to express majestic or loved persons or objects : *Ἰσμήρης κάρᾱ* S. Ant. 1.

1294. *χρῆμα* *thing* is used in prose with a genitive to express size, strength, etc. : *σφειδονητῶν πάμπολύ τι χρῆμα* *a very large mass of slingers* X. C. 2. 1. 6. Cp. 1322.

1295. The genitive with substantives denotes in general a connection or dependence between two words. This connection must often be determined (1) by the meaning of the words, (2) by the context, (3) by the facts presupposed as known (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: *τελευτῇ τοῦ βίου* 'life-end' (cp. *life-time*) X. A. 1. 1. 1. Cp. 1146.

b. The genitive with substantives has either the attributive (1154), or, in the case of the genitive of the divided whole (1306), and of personal pronouns (1185), the predicate, position (1168).

1296. Words denoting number, especially numerals or substantives with numerals, often agree in case with the limited word instead of standing in the genitive: *φόρος τέσσαρα τάλαντα* a tribute of four talents T. 4. 57 (cp. 1323), *ἐς τὰς ναῦς, αἱ ἐφρούρουν δύο, καταφυγόντες* fleeing to the ships, two of which were keeping guard 4. 113. So with *οἱ μὲν, οἱ δέ* in apposition to the subject (981).

GENITIVE OF POSSESSION OR BELONGING

1297. The genitive denotes ownership, possession, or belonging: *ἡ οἰκία ἡ Σίμωνος* the house of Simon L. 3. 32, *ὁ Κέρου στόλος* the expedition of Cyrus X. A. 1. 2. 5. Cp. the dative of possession (1476).

1298. Here may be classed the genitive of origin: *οἱ Σόλωνος νόμοι* the laws of Solon D. 20. 103, *ἡ ἐπιστολὴ τοῦ Φιλίππου* the letter of Philip 18. 37, *κύματα παντοίων ἀνέμων* waves caused by all kinds of winds B 396.

1299. The possessive genitive is used with the neuter article (singular or plural) denoting affairs, conditions, power, and the like: *τὸ τῶν ἐφόρων* the power of the ephors P. L. 712 d, *τὸ τῆς τέχνης* the function of the art P. G. 450 c, *τὸ τοῦ Σόλωνος* the maxim of Solon P. Iach. 188 b, *ἀδηλα τὰ τῶν πολέμων* the chances of war are uncertain T. 2. 11, *τὰ τῆς πόλεως* the interests of the State P. A. 36 c, *τὰ τοῦ δήμου φρονεῖ* is on the side of the people Ar. Eq. 1216. Sometimes this is almost a mere periphrasis for the thing itself: *τὸ τῆς τύχης* chance D. 4. 12 *τὰ τῆς σωτηρίας* safety 23. 103, *τὸ τῆς δολίας, διωδήπου* ἐστὶ the quality of holiness, whatever it is 21. 126, *τὸ τῶν πρεσβυτέρων ἡμῶν* we elders P. L. 657 d. So *τὸ τούτου* S. Aj. 124 is almost = *οὗτος*, as *τούμῳ* is = *ἐγώ* or *ἐμέ*. Cp. L. 8. 19.

1300. The genitive of possession may be used after a demonstrative or relative pronoun: *τοῦτ᾽ ἐμὸν διαβάλλει* he attacks this action of mine D. 18. 28.

1301. With persons the genitive may denote the relation of child to parent, wife to husband, and of inferior to superior: *Θουκυδίδης ὁ Ὀλόρου* Thucydides, the son of Olorus T. 4. 104 (and so *υἱός* is regularly omitted in Attic official documents), *Διὸς Ἀρτεμῖς* Artemis, daughter of Zeus S. Aj. 172, *ἡ Σμικυθίωνος* Μελιστίχη Melistichē wife of Smicythion Ar. Ecc. 46, *Λυδὸς ὁ Φερεκλέους* Lydus, the slave of Pherecles And. 1. 17, *οἱ Μένωνος* the troops of Menon X. A. 1. 5. 13 (*οἱ τοῦ Μένωνος στρατιῶται* 1. 5. 11).

a. In poetry we may have an attributive adjective: Τελαμώνιος Αἴας (= Αἴας ὁ Τελαμώνιος) B 528. Cp. 846 f.

1302. The word on which the possessive genitive depends may be represented by the article: ἀπὸ τῆς ἐαυτῶν *from their own country* (γῆς) T. 1. 15 (cp. 1027 b). A word for *dwelling* (οἰκία, δῶμος, and also λερόν) is perhaps omitted after ἐν, εἰς, and sometimes after ἐξ. Thus, ἐν Ἀρίφρονος *at Ariphron's* P. Pr. 320 a, ἐν Διονύσου (scil. λερῷ) *at the shrine of Dionysus* D. 5. 7, εἰς διδασκάλου φοιτᾷν *to go to school* X. C. 2. 3. 9, ἐκ Πατροκλέους ἔρχομαι *I come from Patroclus's* Ar. Plut. 84. So, in Homer, εἰν(εἰς) Ἀἰδῶο.

1303. Predicate Use. — The genitive may be connected with the noun it limits by means of a verb.

Ἱπποκράτης ἐστὶ οἰκίας μεγάλης *Hippocrates is of an influential house* P. Pr. 316 b, Βοιωτῶν ἡ πόλις ἐστὶ *the city will belong to the Boeotians* L. 12. 58, ἡ Ζέλεα ἐστὶ τῆς Ἀσίας *Zelea is in Asia* D. 9. 43, οὐδὲ τῆς αὐτῆς Θράκης ἐγένοντο *nor did they belong to the same Thrace* T. 2. 29, ἃ διώκει τοῦ ψηφίσματος, ταῦτ' ἐστὶν *the clauses in the bill which he attacks, are these* D. 18. 56.

1304. The genitive with εἶμι may denote the person whose nature, duty, custom, etc., it is to do that set forth in an infinitive subject of the verb: περιᾶν φέρειν οὐ παντός, ἀλλ' ἀνδρὸς σοφοῦ *'tis the sage, not every one, who can bear poverty* Men. Sent. 463, δοκεῖ δικαίου τοῦτ' εἶναι πολίτου *this seems to be the duty of a just citizen* D. 8. 72, τῶν νικῶντων ἐστὶ καὶ τὰ ἐαυτῶν σφῆζειν καὶ τὰ τῶν ἡττημένων λαμβάνειν *it is the custom of conquerors to keep what is their own and to take the possessions of the defeated* X. A. 3. 2. 39.

1305. With verbs signifying to refer or attribute, by thought, word, or action, anything to a person or class. Such verbs are to think, regard, make, name, choose, appoint, etc.

λογίζου . . . τὰ δ' ἄλλα τῆς τύχης *deem that the rest belongs to chance* E. Alc. 789, τῶν ἐλευθερωτάτων οἰκῶν νομισθεῖσα *deemed a daughter of a house most free* E. And. 12, ἐμὲ γράφει τῶν ἱππεύειν ὑπερπεθύμουντων *put me down as one of those who desire exceedingly to serve on horseback* X. C. 4. 3. 21, τῆς πρώτης τάξεως τεταγμένος *assigned to the first class* L. 14. 11, τῆς ἀγαθῆς τύχης τῆς πόλεως εἶναι ᾔτημι *I reckon as belonging to the good fortune of the State* D. 18. 254, εἰ δέ τις τὴν Ἀσίαν ἐαυτῶν ποιοῦνται *but if some are claiming Asia as their own* X. Ages. 1. 33, νομίζει ἡμᾶς ἐαυτοῦ εἶναι *he thinks that you are in his power* X. A. 2. 1. 11.

GENITIVE OF THE DIVIDED WHOLE (PARTITIVE GENITIVE)

1306. The genitive may denote a whole, a part of which is denoted by the noun it limits. The genitive of the divided whole may be used with any word that expresses or implies a part.

1307. Position. — The genitive of the whole stands before or after the word denoting the part: τῶν Θρακῶν πελτασταὶ *targeteers of the Thracians* T. 7. 27, οἱ ἄποροι τῶν πολίτων *the needy among the citizens* D. 18. 104; rarely between the limited noun and its article: οἱ τῶν ἀδίκων ἀφικνούμενοι *those of the unrighteous who come here* P. G. 525 c. Cp. 1161 N. 1.

1308. When all are included there is no partition : so in οὔτοι πάντες *all of these, all these*, τέτταρες ἡμῖς ἦμεν *there were four of us*, τὸ πᾶν πλῆθος τῶν ὀπλιτῶν *the entire body of the hoplites* T. 8. 93, ὅσοι ἐστὲ τῶν ὁμοίων *as many of you as belong to the 'peers'* X. A. 4. 6. 14.

1309. The idea of division is often not explicitly stated. See third example in 1310.

1310. (I) The genitive of the divided whole is used with substantives.

μέρος τι τῶν βαρβάρων *some part of the barbarians* T. 1. 1, οἱ Δωριεῖς ἡμῶν *those of us who are Dorians* 4. 61. The governing word may be omitted : Ἀρχίας τῶν Ἡράκλειδων *Archias (one) of the Heraclidae* T. 6. 3. To an indefinite substantive without the article may be added a genitive denoting the special sort : Φεραύλας Πέρσης τῶν δημοτῶν *Pheraulas, a Persian, one of the common people* X. C. 2. 3. 7.

1311. Chorographic Genitive. — τῆς Ἀττικῆς ἐς Οἰνὸν *to Oenoe in Attica* T. 2. 18 (or ἐς Οἰνὸν τῆς Ἀττικῆς, *not ἐς τῆς Ἀττικῆς Οἰνὸν*), τῆς Ἰταλίας Λοκροὶ *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 Κήραιοι τῆς Εὐβοίας *Cenaeum in Euboea* T. 3. 93).

1312. (II) With substantive adjectives and participles.

οἱ ἀδικοὶ τῶν ἀνθρώπων *the unjust among men* D. 27. 68 (but always οἱ θνητοὶ ἄνθρωποι), μόνος τῶν πρυτάνων *alone of the prytans* P. A. 32 b, ὀλίγοι αὐτῶν *few of them* X. A. 3. 1. 3, τῶν ἄλλων Ἑλλήνων ὁ βουλόμενος *whoever of the rest of the Greeks so desires* T. 3. 92. So τὸ καταπικρὸν αὐτῶν τοῦ σπηλαίου *the part of the cavern facing them* P. R. 515 a. For nihil novi the Greek says οὐδὲν καινόν.

1313. Adjectives denoting magnitude, and some others, may conform in gender to the genitive, instead of appearing in the neuter : ἔπεμον τῆς γῆς τὴν πολλήν *they ravaged most of the land* T. 2. 56, τῆς γῆς ἡ ἀρίστη *the best of the land* 1. 2. This construction occurs more frequently in prose than in poetry.

1314. But such adjectives, especially when singular, may be used in the neuter : τῶν Ἀργείων λογάδων τὸ πολὺ *the greater part of the picked Argives* T. 5. 73, ἐπὶ πολὺ τῆς χώρᾱς *over a great part of the land* 4. 3.

1315. (III) With comparatives and superlatives.

ἡμῶν ὁ γεραιτερος *the elder of us* X. C. 5. 1. 6 (1006 b), οἱ πρεσβύτατοι τῶν στρατηγῶν *the oldest of the generals* X. A. 3. 3. 11, στήν πάντων ἀνθρώπων πλείστην χρώμεθ' ἐπεισάκτω *we make use of imported grain more than all other people* D. 18. 87. So with a superlative adverb : ἡ ναὺς ἀριστά μοι ἔπλει πάντος τοῦ στρατοπέδου *my ship was the best sailer of the whole squadron* L. 21. 6.

1316. In poetry this use is extended to positive adjectives : ἀριδείκται ἀνδρῶν *conspicuous among men* A 248, ὦ φίλᾱ γυναικῶν *oh dear among women* E. Alc. 460. In tragedy an adjective may be emphasized by the addition of the same adjective in the genitive : ἀρρητ' ἀρρήτων *horrors unspeakable* S. O. T. 465. Cp. 1064.

1317. (IV) With substantive pronouns and numerals.

οὐ μὲν αὐτῶν, οἱ δ' οὐ some of them and not others P. A. 24 e, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων those of the enemy who were taken later X. A. 1. 7. 13, οὐδεὶς ἀνθρώπων no one in the world P. S. 220 a, τὶ τοῦ τείχους a part of the wall T. 1. 4, τίς θεῶν one of the gods E. Hec. 164 (τίς θεός a god X. C. 5. 2. 12), ἐν τῶν πολλῶν one of the many things P. A. 17 a; rarely after demonstrative pronouns: τοῖτοις τῶν ἀνθρώπων to these (of) men T. 1. 71.

a. With δαίγιοι and with numerals ἀπό and ἐξ are rarely added: ἐκ τριῶν ἐν one of three S. Tr. 734. ἐξ with superlatives is also rare. See also 1688. 1 c.

1318. The genitive of the divided whole may do duty as the subject of a finite verb (928 b) or of the infinitive: (ἔφασαν) ἐπιμειγνύσθαι σφῶν πρὸς ἐκείνους they said that some of their number associated with them X. A. 3. 5. 16.

1319. Predicate Use. — ἦν δ' αὐτῶν Φαλῖνος and among them was Phalinos X. A. 2. 1. 7, Σόλων τῶν ἐπὶ σοφιστῶν ἐκλήθη Solon was called one of the Seven Sages I. 15. 235, τῶν ἀποπτάτων ἂν εἴη it would be very strange D. 1. 26; and often with verbs signifying to be, become, think, say, name, choose. With some of these verbs εἰς with the genitive may be used instead of the genitive alone.

GENITIVE OF QUALITY

1320. The genitive to denote quality occurs chiefly as a predicate.

ἐν τρόπῳ ἡσυχίου being of a peaceful disposition Hdt. 1. 107, οἱ δέ τινες τῆς αὐτῆς γνώμης δαίγιοι κατέφυγον but some few of the same opinion fled T. 3. 70, ταῦτα παμπόλλων ἐστὶ λόγων this calls for a thorough discussion P. L. 642 a, θεωρήσας αὐτόν, μὴ ὑποτέρου τοῦ λόγου, ἀλλ' ὑποτέρου τοῦ βίου ἐστὶν consider, not the manner of his speech, but the manner of his life Aes. 3. 168, εἰ δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πρᾶγματελᾶς εἶναι if these matters seem to involve great expense and much toil and trouble D. 8. 48.

a. The attributive use occurs in poetry: χοίρων εὐδένδρων Εὐρώπᾳς Europe with its pastures amid fair trees E. I. T. 134, λευκῆς χιόως πτέρυξ a wing white as snow (of white snow) S. Ant. 114.

1321. The use of the genitive to express quality, corresponding to the Latin genitive, occurs in the non-predicate position, only when age or size is exactly expressed by the addition of a numeral (genitive of measure, 1325). The Latin genitive of quality in *mulier mirae pulchritudinis* is expressed by γυνὴ θαυμασιᾷ ἄλλος (or τοῦ κάλλους), γυνὴ θαυμασιᾷ ἰδεῖν, γυνὴ ἔχουσα θαυμάσιον σχῆμα, etc.

GENITIVE OF EXPLANATION (APPOSITIVE GENITIVE)

1322. The genitive of an explicit word may explain the meaning of a more general word.

Ἰλίον πόλιν E 642, as *urbs Romae*, ἀελλαι παντοίων ἀνέμων blasts formed of winds of every sort e 292. This construction is chiefly poetic, but in prose we find ὡς μέγα χρῆμα a monster (great affair, 1294) of a boar Hdt. 1. 36, τὸ ὄρος τῆς Ἰστοῦ Mt. Istos T. 4. 46 (very rare, 1142 c). An articular infinitive in the genitive often defines the application of a substantive: ἀμαθιᾷ ἢ τοῦ οἰεσθαι εἰδέναι ἃ οὐκ οἶδεν the ignorance of thinking one knows what one does not know P. A. 29 b.

a. But with *ὄνομα* the person or thing named is usually in apposition to *ὄνομα*: τῷ δὲ νεωτάτῳ ἐθέμην ὄνομα Καλλίστρατον *I gave the youngest the name Callistratus* D. 43. 74.

GENITIVE OF MATERIAL OR CONTENTS

1323. The genitive expresses material or contents.

ἔρκος ὀδόντων *the fence (consisting) of the teeth* Δ 850, κρήνη ἡδέος ὕδατος *a spring of sweet water* X. A. 6. 4. 4, σποροὶ σίτου, ξύλων, λίθων *heaps of corn, wood, stones* X. H. 4. 4. 12, ἑξακόσια τάλαντα φόρου *six hundred talents in taxes* T. 2. 13 (cp. 1296).

1324. Predicate Use: στεφάνους ῥόδων ὄντας, ἀλλ' οὐ χρυσοῦ *crowns that were of roses, not of gold* D. 22. 70, ἐστρωμένη ἐστὶ ὁδὸς λίθου *a road was paved with stone* Hdt. 2. 138, and often with verbs of *making*, which admit also the instrumental dative. Hdt. has ποιεῖσθαι ἀπὸ and ἐκ τινος.

GENITIVE OF MEASURE

1325. The genitive denotes measure of space, time, or degree.

ὀκτὼ σταδίων τεῖχος *a wall eight stades long* T. 7. 2, πέντε ἡμερῶν σίτια *provisions for five days* 7. 43 (cp. *fossa pedum quindecim, exilium decem annorum*). Less commonly with a neuter adjective or pronoun: ἐπὶ μέγα ἐχώρησαν *they advanced to a great pitch of power* T. 1. 118, τι δόξης *some honour (aliquid famae)* 1. 5, ἀμήχανον εὐδαιμονίας *(something infinite in the way of happiness) infinite happiness* P. A. 41 c (with emphasis on the adj.). But the phrases εἰς τοῦτο, εἰς τοσοῦτο ἀφικέσθαι (*ἔκειν, ἐλθεῖν, προσβαλεῖν*, usually with a personal subject) followed by the genitive of abstracts are common: εἰς τοῦτο θράσους ἀφίκετο *he reached such a pitch of boldness* D. 21. 194, ἐν παντὶ ἀδυσμίας *in utter despondency* T. 7. 55, ἐν τούτῳ παρασκευῆς *in this stage of preparation* 2. 17, κατὰ τοῦτο καιροῦ *at that critical moment* 7. 2. The article with this genitive is unusual in classical Greek: εἰς τοῦτο τῆς ἡλικίας *to this stage of life* L. 5. 3. Some of these genitives may also be explained by 1306.

1326. Under the head of *measure* belongs amount: δυοῖν μναῖν πρόσσδος *an income of two minae* X. Vect. 3. 10. Cp. 1296, 1323.

1327. Predicate Use. — ἐπείδ' ἔτ' ὦν ἧ τις τριῶντα *when a man is thirty years old* P. L. 721 a, τὰ τεῖχη ἦν σταδίων ὀκτὼ *the walls were eight stades long* T. 4. 66.

SUBJECTIVE AND OBJECTIVE GENITIVE

1328. With a verbal noun the genitive may denote the subject or object of the action expressed in the noun.

a. Many of these genitives derive their construction from that of the kindred verbs: τοῦ ὕδατος ἐπιθυμία *desire for water* T. 2. 52 (1349), χόλος υἱὸς *anger because of his son* O 138 (1405). But the verbal idea sometimes requires the accusative, or (less commonly) the dative.

1329. In poetry an adjective may take the place of the genitive: κλισίας ὁ βασιλείος *the return of the king* A. Pers. 8. Cp. 1291.

1330. The **Subjective Genitive** is active in sense: τῶν βαρβάρων φόβος *the fear of the barbarians* (which they feel: οἱ βάρβαροι φοβοῦνται) X. A. 1. 2. 17, ἡ βασιλῆως ἐπιρκιὰ *the perjury of the king* (βασιλεὺς ἐπιорκεῖ) 8. 2. 4, τὸ ὀργιζόμενον τῆς γυναικὸς *their angry feelings* T. 2. 59 (such genitives with substantive participles are common in Thucydides; cp. 1158 b, N. 2).

1331. The **Objective Genitive** is passive in sense, and is very common with substantives denoting a frame of mind or an emotion: φόβος τῶν Ἑλλώτων *the fear of the Helots* (felt towards them: φοβοῦνται τοὺς Ἑλλώτας) T. 3. 54, ἡ τῶν Ἑλλήνων εὐνοία *good-will towards the Greeks* (εὐνοεῖ τοῖς Ἑλλήσι) X. A. 4. 7. 20, ἡ τῶν καλῶν συνουσία *intercourse with the good* (συνεῖσι τοῖς καλοῖς) P. L. 888 a.

a. The objective genitive often precedes another genitive on which it depends: μετὰ τῆς συμμαχίας τῆς αἰτήσεως *with the request for an alliance* T. 1. 82.

1332. Various prepositions are used in translating the objective genitive: ὁ θεῶν πόλεμος *war with the gods* X. A. 2. 5. 7, ὅρκοι θεῶν *oaths by the gods* E. Hipp. 657, θεῶν εὐχαί *prayers to the gods* P. Phae. 244 e, ἀδικημάτων ὀργή *anger at injustice* L. 12. 20, ἐγκράτεια ἡδονῆς *moderation in pleasure* L. 1. 21, ἡ τῶν ἡδονῶν νίκη *victory over pleasures* P. L. 840 c, τρόπαια βαρβάρων *memorials of victory over barbarians* X. A. 7. 6. 36, παραινήσεις τῶν ξυλλαγῶν *exhortations to reconciliation* T. 4. 59, μῦθος φίλων *tidings about friends* S. Ant. 11, σοῦ μῦθος *speech with thee* S. O. C. 1161. In θανάτου λύσις *release from death* i 421, μεταπανσωλή πολέμου *respite 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: τὸ Μεγαρέων ψήφισμα *the decree relating to (περὶ) the Megarians* T. 1. 140, ἀπόβασις τῆς γῆς *a descent upon the land* (ἐκ τῆς γῆς) 1. 108, ἀπόστασις τῶν Ἀθηναίων *revolt from the Athenians* (ἀπὸ τῶν Ἀθηναίων) 8. 5.

1334. For the objective genitive a possessive pronoun is sometimes used: σὴν χάριν *for thy sake* P. Soph. 242 a, διαβολὴ ἡ ἐμὴ *calumniation of me* P. A. 20 e. ὁ ἐμὸς φόβος is usually objective: *the fear which I inspire*. (But σοῦ μῦθος *speech with thee* S. O. C. 1161.)

1335. Predicate Use. — οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δικῆς *compassion is not for wrong-doers, but for justice* E. fr. 270.

GENITIVE OF VALUE

1336. The genitive expresses value.

ἑπὰς τριῶν ταλάντων *offerings worth three talents* L. 30. 20, χιλίων δραχμῶν δίκην φέρω *I am defendant in an action involving a thousand drachmas* D. 55. 25.

1337. Predicate Use: τοὺς αἰχμαλώτους τοσούτων χρημάτων λύσθαι *to ransom the captives at so high a price* D. 19. 222, τριῶν δραχμῶν ποτηρὸς ὦν *a threepenny rogue* 19. 200.

TWO GENITIVES WITH ONE NOUN

1338. Two genitives expressing different relations may be used with one noun.

οἱ ἄνθρωποι διὰ τὸ αὐτῶν δέος τοῦ θανάτου καταψεύδονται *by reason of their fear of death men tell lies* P. Ph. 85 a, Διονύσου πρεσβυτῶν χορός *a chorus of old men in honour of Dionysus* P. L. 665 b, ἡ τοῦ Λάχης τῶν πῶν ἀρχή *Laches' command of the fleet* T. 3. 116, ἡ Φαίακων προνομίκησις τῆς Κερκύρας *the former occupation of Corcyra by the Phaeacians* 1. 25.

GENITIVE WITH VERBS

1339. The genitive may serve as the immediate complement of a verb, or it may appear, as a secondary definition, along with an accusative which is the immediate object of the verb (920, 1392, 1405).

1340. The subject of an active verb governing the genitive may become the subject of the passive construction: Νικήρατος ἐρῶν τῆς γυναικὸς ἀντεπάται *Niceratus, who is in love with his wife, is loved in return* X. S. 8. 3. Cp. 1745 a.

THE GENITIVE PROPER WITH VERBS

THE PARTITIVE GENITIVE

1341. A verb may be followed by the partitive genitive if the action affects the object only in part. If the *entire* object is affected, the verb in question takes the accusative.

Ἀδρήστοιο δ' ἔγνημε θυγατρῶν *he married one of Adrastus' daughters* Ξ 121, τῶν πῶλων λαμβάνει *he takes some of the colts* X. A. 4. 5. 35, λαβόντες τοῦ βαρβαρικοῦ στρατοῦ *taking part of the barbarian force* 1. 5. 7, κλέπτοντες τοῦ ὄρους *seizing part of the mountain secretly* 4. 6. 15 (cp. τοῦ ὄρους κλέψαι τι 4. 6. 11), τῆς γῆς ἔτεμον *they ravaged part of the land* T. 2. 56 (cp. τὴν γῆν πᾶσαν ἔτεμον 2. 57 and ἔτεμον τῆς γῆς τὴν πολλήν 2. 56), κατέγῃ τῆς κεφαλῆς *he had a hole knocked somewhere in his head* Ar. Vesp. 1428 (τὴν κεφαλὴν κατεῤῥύειν *to have one's head broken* D. 54. 35).

1342. With impersonals a partitive genitive does duty as the subject: πολέμον οὐ μετῇν αὐτῇ *she had no share in war* X. C. 7. 2. 28, ἐμοὶ οὐδαμῶθεν προσήκει τούτου τοῦ πράγματος *I have no part whatever in this affair* And. 4. 34. Cp. 1318.

1343. The genitive is used with verbs of *sharing*.

πάντες μετείχον τῆς ἐορτῆς *all took part in the festival* X. A. 5. 3. 9, μετέδιδσαν ἀλλήλοισι ὦν (= τούτων δ) εἰχον ἕκαστοι *they shared with each other what each had* 4. 5. 6, τὸ ἀνθρώπινον γένος μετέληφεν ἀθανασίας *the human race has received a portion of immortality* P. L. 721 b, σίου κοινοῦν *to take a share of food* X. M. 2. 6. 22, δικαιοσύνης οὐδὲν ὑμῖν προσήκει *you have no concern in righteous dealing* X. H. 2. 4. 40, πολιτεῖᾳ, ἐν ᾗ πένησιν οὐ μέτεστιν ἀρχῆς *a form of government in which the poor have no part in the management of affairs* P. R. 550 c. So with μεταλαγχάνειν *get a share* (along with somebody else), συναιρεσθαι and κοινοῦσθαι *take part in*, μεταίτεῖν and μεταποιεῖσθαι *demand a share in*.

1344. The part received or taken, if expressed, stands in the accusative. οἱ τύραννοι τῶν μεγίστων ἀγαθῶν ἐλάχιστα μετέχουσι *tyrants have the smallest por-*

tion in the greatest blessings X. Hi. 2. 6, *τούτων μεταίτει τὸ μέρος* he demands his share of this Ar. Vesp. 972.

a. With *μέτεστι* the part may be added in the nominative: *μέτεστι χθμῖν τῶν πεπραγμένων μέρος γε* too have had a share in these doings E. I. T. 1299.

1345. The genitive is used with verbs signifying to touch, take hold of, make trial of.

(ἡ νόσος) *ἤψατο τῶν ἀνθρώπων* the plague laid hold of the men T. 2. 48, *τῆς γνώμης τῆς αὐτῆς ἔχομαι* I hold to the same opinion 1. 140, *ἐν τῇ ἐχομένῃ ἐμοῦ κλίσῃ* on the couch next to me P. S. 217 d, *ἀντιλάβεσθε τῶν πραγμάτων* take our public policy in hand D. 1. 20, *ὅπως περῶντο τοῦ τείχους* to make an attempt on (a part of) the wall T. 2. 81. So with *ψάβειν* touch (rare in prose), *ἀντέχεσθαι* cling to, *ἐπιλαμβάνεσθαι* and *συλλαμβάνεσθαι* lay hold of.

1346. The genitive of the part, with the accusative of the person (the whole) who has been touched, is chiefly poetical: *τὸν δὲ πεσόντα ποδῶν ἔλαβε* but him as he fell, he seized by his feet Δ 463, *ἔλαβον τῆς ζώνης τὸν Ὀρόνταν* they took hold of Orontas by the girdle X. A. 1. 6. 10 (but *μοῦ λαβόμενος τῆς χειρός* taking me by the hand P. Charm. 153 b), *ἀγειν τῆς ἡλίας τὸν ἵππον* to lead the horse by the bridle X. Eq. 6. 9 (cp. *βοῦν δ' ἀγέτην κερῶν* they led the cow by the horns γ 439).

1347. Verbs of beseeching take the genitive by analogy to verbs of touching: *ἐμὲ λίσσέσκετο γούνων* she besought me by (clasping) my knees I 451 (cp. *γυμνὸν ἐφάμενος λίσσεσθαι* beseech by touching his chin K 454).

1348. The genitive is used with verbs of beginning.

a. **Partitive**: *ἔφη Κύρον ἀρχειν τοῦ λόγου ὦδε* he said that Cyrus began the discussion as follows X. A. 1. 6. 5, *τοῦ λόγου ἤρχετο ὦδε* he began his speech as follows 3. 2. 7. On *ἀρχειν* as distinguished from *ἀρχεσθαι* see 1734. 5.

b. **Ablatival** (1391) denoting the point of departure: *σέο δ' ἀρξομαι* I will make a beginning with thee I 97. In this sense *ἀπὸ* or *ἐξ* is usually added: *ἀρξάμενοι ἀπὸ σοῦ* D. 18. 297, *ἀρξομαι ἀπὸ τῆς ἱατρικῆς λέγων* I will make a beginning by speaking of medicine P. S. 186 b.

1349. The genitive is used with verbs signifying to aim at, strive after, desire (genitive of the end desired).

ἀνθρώπων στοχάζεσθαι to aim at men X. C. 1. 6. 29, *ἐπιτέμενοι τῶν κερῶν* desiring gain T. 1. 8, *πάντες τῶν ἀγαθῶν ἐπιθυμοῦσιν* all men desire what is good P. R. 438 a, *τὸ ἐπᾶν τῶν καλῶν* the passionate love of what is noble Aes. 1. 137, *πεινώσι χρημάτων* they are hungry for wealth X. S. 4. 36, *πόλις ἐλευθερίᾳ διψήσασα* a state thirsting for freedom P. R. 562 c. So with *ἄσπευειν* shoot at (poet.), *ἡλίσσεσθαι* desire (poet.), *γλίχασθαι* desire. *φιλεῖν* love, *ποθεῖν* long for take the accusative.

1350. The genitive is used with verbs signifying to reach, obtain (genitive of the end attained).

τῇ ἀρετῇ ἐφικέσθαι to attain to virtue I. 1. 5, *οἱ ἀκοντισταὶ βραχύτερα ἤκοντιζον ἥ ὥς ἐξικνίσθαι τῶν σφενδονητῶν* the javelin-throwers did not hurl far enough to reach the slingers X. A. 3. 3. 7, *σπονδῶν ἔνυχε* he obtained a truce 3. 1. 28.

So with *κυρεῖν* *obtain* (poet.), *κληρονομεῖν* *inherit*, *ἀποτυγχάνειν* *fail to hit*. *τυγχάνειν*, when compounded with *ἐν*, *ἐπὶ*, *παρά*, *περί*, and *σύν*, takes the dative. *λαγχάνειν* *obtain by lot* usually takes the accusative.

a. This genitive and that of 1349 form the *genitive of the goal*.

1351. The genitive of the thing obtained may be joined with an ablative genitive (1410) of the person: οὐ δὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαίνου *in a case where we expect to win praise from all men* X. A. 6. 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 ἡμάρτανεν ἀνδρός *no one missed his man* X. A. 3. 4. 15, σφαλόντες τῇ δόξει *disappointed in expectations* T. 4. 85.

1353. Verbs of *approaching* and *meeting* take the genitive according to 1343 or 1349. These verbs are poetical. Thus, ἀντίων ταύρων *for the purpose of obtaining (his share of) bulls* a 25, ἀντήσω τοῦδ' ἀνέρος *I will encounter this man* II 423, πέλσασαι πῶν *to approach the ships* S. Aj. 709. In the meaning *draw near* to verbs of *approaching* take the dative (1463).

1354. The genitive is used with verbs of *smelling*.

ὄζω μύρον *I smell of perfume* Ar. Eccl. 524. So πνέειν μύρου *to breathe (smell of) perfume* S. fr. 140.

1355. The genitive is used with verbs signifying *to enjoy, taste, eat, drink*.

ἀπολαύομεν πάντων τῶν ἀγαθῶν *we enjoy all the good things* X. M. 4. 3. 11, εὐωχοῦ τοῦ λόγου *enjoy the discourse* P. R. 352 b, ἄλλοι στρον ἐγεύσαντο *few tasted food* X. A. 3. 1. 3. So (rarely) with ἡδεσθαι *take pleasure in*.

a. Here belong *ἐσθιειν*, *πίνειν* when they do not signify *to eat up or drink up*: ὦμῶν ἐσθιειν αὐτῶν *to eat them alive* X. H. 3. 3. 6, πίνειν οἶνον *drink some wine* χ 11, as *boire du vin* (but πίνειν οἶνον *drink wine* ζ 5, as *boire le vin*). Words denoting *food* and *drink* are placed in the accusative when they are regarded as kinds of *nourishment*.

1356. The genitive is used with verbs signifying *to remember, remind, forget, care for, and neglect*.

τῶν ἀπόντων φίλων μέμνησο *remember your absent friends* I. 1. 26, βούλομαι δ' ὑμᾶς ἀναμνήσαι τῶν ἐμοὶ πεπραγμένων *I desire to remind you of my past actions* And. 4. 41, δέδοικα μὴ ἐπιλαθώμεθα τῆς οἰκαδε ὁδοῦ *I fear lest we may forget the way home* X. A. 3. 2. 25, ἐπιμελούμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν *some taking care of the pack animals, others of the baggage* 4. 3. 30, τῆς τῶν πολλῶν δόξης δεῖ ἡμᾶς φροντίζειν *we must pay heed to the world's opinion* P. Cr. 48 a, τί ἡμῖν τῆς τῶν πολλῶν δόξης μέλει; *what do we care for the world's opinion?* 44 c, τοῖς σπουδαίοις οὐχ οἶόν τε τῆς ἀρετῆς ἀμελεῖν *the serious cannot disregard virtue* I. 1. 48, μηδεὶς ὀλιγωρεῖτε μηδὲ καταφρονεῖτε (cp. 1385) τῶν προστεταγμένων *neither neglect nor despise any command laid on you* 3. 48.

1357. So with *μνημονεύειν* *remember* (but usually with the accus., especially of things), *ἀμνημονεῖν* *not to speak of*, *κηδεσθαι* *care for*, *ἐντρέπεσθαι* *give heed to*,

ἐνθυμείσθαι think deeply of, *προορᾶν* make provision for (in Hdt.), *μεταμέλει μοι* it repents me, *καταμελεῖν* neglect.

1358. Many of these verbs also take the accusative. With the accus. *μνησθαι* means to remember something as a whole, with the gen. to remember something about a thing, bethink oneself. The accus. is usually found with verbs of remembering and forgetting when they mean to hold or not to hold in memory, and when the object is a thing. Neuter pronouns must stand in the accus. *ἐπιλανθάνεσθαι* forget takes either the genitive or the accusative, *λανθάνεσθαι* (usually poetical) always takes the genitive. *μέλει* it is a care, *ἐπιμέλεισθαι* care for, *μνησθαι* 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' ὑπέμνησ' ὑμᾶς* I have reminded you of this D. 19. 25 (1628).

1360. With *μέλει*, the subject, if a neuter pronoun, may sometimes stand in the nominative (the personal construction): *ταῦτα θεῶ μελήσει* God will care for this P. Phae. 238 d. Except in poetry the subject in the nominative is very rare with other words than neuter pronouns: *χοροὶ πᾶσι μέλουσι* P. L. 835 e.

1361. The genitive is used with verbs signifying to hear and perceive: *ἀκοίειν*, *κλύειν* (poet.) hear, *ἀκοῶσθαι* listen to, *αἰσθάνεσθαι* perceive, *πυνθάνεσθαι* hear, learn of, *συνιέναι* understand, *ὀσφραίνεσθαι* scent. The person or thing, whose words, sound, etc. are perceived by the senses, stands in the genitive; the words, sound, etc. generally stand in the accusative.

τινὸς ἤκουσ' εἰπόντος I heard somebody say D. 8. 4, *ἀκούσαντες τῆς σάλπιγγος* hearing the sound of the trumpet X. A. 4. 2. 8, *ἀκούσαντες τὸν θόρυβον* hearing the noise 4. 4. 21, *ἀκροώμενοι τοῦ ᾄδοντος* listening to the singer X. C. 1. 3. 10, *οἱ ἀλλήλων ἔνυσσαν* all who understood each other T. 1. 3, *ἐπειδὴν συνίῃ τις τὰ λεγόμενα* when one understands what is said P. Pr. 325 c (verbs of understanding, *συνιέναι* and *ἐπίστασθαι*, usually take the accus.), *κρομμύων ὀσφραίνομαι* I smell onions Ar. Ran. 654.

a. A supplementary participle is often used in agreement with the genitive of the person from whom something is heard: *λέγοντος ἐμοῦ ἀκοῶσονται οἱ νέοι* 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 *ὄστος*, *ὄσδε*, *αὐτός*, and *ὅς* is frequent.

1362. A double genitive, of the person and of the thing, is rare with *ἀκοίειν*: *τῶν ὑπὲρ τῆς γραφῆς δικαίων ἀκοίειν μου* to listen to my just pleas as regards the indictment D. 18. 9.

1363. *ἀκοίειν*, *αἰσθάνεσθαι*, *πυνθάνεσθαι*, meaning to become aware of, learn, take the accusative (with a participle in indirect discourse, 2112 b) of a personal or impersonal object: *οἱ δὲ Πλαταιῆς, ὡς ᾔσθοντο ἔνδον τε ὄντας τοὺς Θηβαίους καὶ κατειλημμένην τὴν πόλιν* but the Plataeans, when they became aware that the Thebans were inside and that the city had been captured T. 2. 3, *πυνθόμενοι Ἀρταξέρτην τεθνηκότα* having learned that Artaxerxes was dead 4. 50.

a. *To hear a thing* is usually ἀκούειν τι when the thing heard is something definite and when the meaning is simply *hear*, not *listen to*.

1364. ἀκούειν, ἀκροᾶσθαι, πυθᾶσθαι, meaning *to hear from, learn from*, take the genitive of the actual source (1411).

1365. ἀκούειν, κλύειν, πυθᾶσθαι τιος may mean *to hear about, hear of*: εἰ δέ κε τεθνηῶτος ἀκούσης but if you hear that he is dead a 289, κλύων σοῦ hearing about thee S. O. C. 307, ὡς ἐπύθοντο τῆς Πύλου κατελημμένης when they heard of the capture of Pylos T. 4. 6. For the participle (not in indirect discourse) see 2112 a. περί is often used with the genitive without the participle.

1366. In the meaning *heed, hearken, obey*, verbs of *hearing* generally take the genitive: ἀκουε πάντων, ἐκλέγου δ' ἅ συμφέροι listen to everything, but choose that which is profitable Men. Sent. 566, τῶν πλεμίων ἀκούειν to submit to enemies X. C. 8. 1. 4. πείθεσθαι takes the genitive, instead of the dative, by analogy to this use (Hdt. 6. 12, T. 7. 73). (On the dative with ἀκούειν obey see 1465.)

1367. αἰσθάνεσθαι takes the genitive, or (less frequently) the accusative, of the thing immediately perceived by the senses: τῆς κραυγῆς ᾗσθοντο they heard the noise X. H. 4. 4. 4, ᾗσθετο τὰ γιγνώμενα he perceived what was happening X. C. 3. 1. 4. The genitive is less common than the accusative when the perception is intellectual: ὡς ᾗσθοντο τειχιζόντων when they heard that they were progressing with their fortification T. 5. 83. Cp. 1363.

1368. Some verbs, ordinarily construed with the accusative, take the genitive by the analogy of αἰσθάνεσθαι, etc.: ἔγωγ' ἄτοπα ἐμοῦ ποιοῦντος he knew that I was acting absurdly X. C. 7. 2. 18, ἀγνοοῦντες ἀλλήλων δ τι λέγομεν each of us mistaking what the other says P. G. 517 c. This construction of verbs of *knowing* (and *showing*) occurs in Attic only when a participle accompanies the genitive.

1369. The genitive is used with verbs signifying *to fill, to be full of*. The thing filled is put in the accusative.

οὐκ ἐμπλήσετε τὴν θάλατταν τριήρων; will you not cover the sea with your triremes? D. 8. 74, ἀναπλῆσαι αἰτιῶν to implicate in guilt P. A. 32 c, τροφῆς εὐπορεῖν to have plenty of provisions X. Vect. 6. 1, τριήρης σessaγμένη ἀνθρώπων a trireme stowed with men X. O. 8. 8, ὕβρεως μεστοῦσθαι to be filled with pride P. L. 713 c. So with πληθεῖν, πληροῦν, γέμειν, πλουτεῖν, βρίθειν (poet.), βρύειν (poet.).

a. Here belong also χεῖρ στάζει θυγλῆς Ἄρεος his hand drips with sacrifice to Ares S. El. 1423, μεθύσθαι τοῦ νέκταρος intoxicated with nectar P. S. 203 b, ἡ πηγὴ βεῖ ψυχροῦ ὕδατος the spring flows with cold water P. Phae. 230 b. The instrumental dative is sometimes used.

1370. The genitive is used with verbs signifying *to rule, command, lead*.

θεῶν τὸ ἐθελόντων ἀρχειν it is divine to rule over willing subjects X. O. 21. 12, τῆς θαλάττης ἐκράτει he was master of the sea P. Menex. 239 e, Ἔρως τῶν θεῶν βασιλεύει Love is king of the gods P. S. 195 c, ἡγεῖτο τῆς ἐξόδου he led the expedition T. 2. 10, στρατηγεῖν τῶν ξένων to be general of the mercenaries X. A.

2. 6. 28. So with τυραννῆν *be absolute master of*, ἀνδρᾶσιν *be lord of* (poet.), ἡγεμονεύειν *be commander of*. This genitive is connected with that of 1402.

1371. Several verbs of ruling take the accusative when they mean to conquer, overcome (so κρατεῖν), or when they express the domain over which the rule extends; as τὴν Πελοπόννησον περᾶσθε μὴ ἑλάσσω ἐξηγεῖσθαι *try not to lessen your dominion over the Peloponnese* T. 1. 71. ἡγεῖσθαι τιμὴν 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.

ἀργυρίον πρᾶσθαι ἢ ἀποδόσθαι ἵππον *to buy or sell a horse for money* P. R. 333 b, θεμιστοκλέᾳ τῶν μεγίστων δωρεῶν ἤξιωσαν *they deemed Themistocles worthy of the greatest gifts* I. 4. 154, οὐκ ἀνταλλακτέον μοι τὴν φιλοτιμίαν οὐδενὸς κέρδους *I must not barter my public spirit for any price* D. 19. 223. So with τάττειν *rate, measure* let, μισθοῦσθαι *hire*, ἐργάζεσθαι *work*, and with any verb of doing anything for a wage, as οἱ τῇ παρ' ἡμερᾶν χάριτος τὰ μέγιστα τῆς πόλεως ἀπολαλεκότες *those who have ruined the highest interests of the State to purchase ephemeral popularity* D. 8. 70, πόσου διδάσκει; πέντε μινῶν *for how much does he teach? for five minae* P. A. 20 b, οἱ Χαλδαῖοι μισθοῦ στρατεύονται *the Chaldaeans serve for pay* X. C. 8. 2. 7.

a. The instrumental dative is also used. With verbs of exchanging, ἀντί is usual (1683).

1373. To value highly and lightly is περὶ πολλοῦ (πλεονος, πλεόντου) and περὶ ὀλίγου (ἐλάττωτος, ἐλαχίστου) τιμᾶσθαι or ποιῆσθαι: τὰ πλεόντου ἄξια περὶ ἐλαχίστου ποιῶται, τὰ δὲ φαυλότερα περὶ πλεονος *he makes least account of what is most important, and sets higher what is less estimable* P. A. 30 a. The genitive of value, without περὶ, is rare: πολλοῦ ποιῶμαι ἀκηκοέναι ἃ ἀκήκοα Πρωταγόρου *I esteem it greatly to have heard what I did from Protagoras* P. Pr. 328 d.

a. The genitive of cause is rarely used to express the thing bought or that for which pay is demanded: οὐδένα τῆς συνοσιᾶς ἀργύριον πράττει *you charge nobody anything for your teaching* X. M. 1. 6. 11, τρεῖς μναὶ διφρίσκου *three minae for a small chariot* Ar. Nub. 81.

1374. In legal language τιμᾶν τιμὴν θανάτου is *to fix the penalty at death* (said of the jury, which is not interested in the result), τιμᾶσθαι τιμὴν θανάτου *to propose death as the penalty* (said of the accuser, who is interested), and τιμᾶσθαι τιμὴν *to propose a penalty against oneself* (said of the accused). Cp. τιμᾶται μοι ὁ ἀνὴρ θανάτου *the man proposes death as my penalty* P. A. 36 b, ἀλλὰ δὲ φυγῆς τιμῆσωμαι; ἴσως γὰρ ἂν μοι τοῦτου τιμῆσαιτε *but shall I propose exile as my penalty? for perhaps you (the jury) might fix it at this* 37 c. So θανάτου with κρείται, δικάζειν, ὑπάγειν. Cp. 1379.

GENITIVE OF CRIME AND ACCOUNTABILITY

1375. With verbs of judicial action the genitive denotes the crime, the accusative denotes the person accused.

αἰτιάσθαι ἀλλήλους τοῦ γεγενημένου to accuse one another of what had happened X. Ages. 1. 33, *διώκω μὲν κακῆγορίᾳ, τῇ δ' αὐτῇ ψήφῳ φόρου φεύγω* I bring an accusation for defamation and at the same trial am prosecuted for murder L. 11. 12, *ἐμὲ ὁ Μέλητος ἀσεβείας ἐγράψατο* Meletus prosecuted me for impiety P. Euth. 5 c, *δῶρων ἐκρίθησαν* they were tried for bribery L. 27. 3. On verbs of accusing and condemning compounded with *κατά*, see 1385.

1376. So with *ἀμύνεσθαι* and *κολάζειν* punish, *εἰσάγειν* and *προσκαλεῖσθαι* summon into court, *αἰεῖν* 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 *δικάζεσθαι* *τινὶ τινος* to go to law with a man about something.

1377. Verbs of judicial action may take a cognate accusative (*δίκην, γραφὴν*), on which the genitive of the crime depends: *γραφὴν ὕβρεως καὶ δίκην κακῆγορίᾳς φεύξει* he will be brought to trial on an indictment for outrage and on a civil action for slander D. 21. 32. From this adnominal use arose the construction of the genitive with this class of verbs.

1378. *ἀλίσκεσθαι* (*ἀλῶναι*) be convicted, *ὀφλισκάπειν* lose a suit, *φεύγειν* be prosecuted are equivalent to passives: *ἐάν τις ἀλῶ κλοπῆς . . . κἂν ἀστρατείας τις ὀφλῃ* if any one be condemned for theft . . . and if any one be convicted of desertion D. 24. 103, *ἀσεβείας φεύγοντα ὑπὸ Μελήτου* being tried for impiety on the indictment of Meletus P. A. 35 d. *ὀφλισκάπειν* may take *δίκην* as a cognate accus. (*ὠφληκέναι 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: *ὄπθον κλοπῆς ἢ δῶρων ὀφλοῖεν* all who had been convicted of embezzlement or bribery And. 1. 74, *ὕφ' ἡμῶν θανάτου δίκην ὀφλῶν* having incurred through your verdict the penalty of death, *ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίᾳ* condemned by the truth to suffer the penalty of wickedness P. A. 39 b.

1379. With verbs of judicial action the genitive of the penalty may be regarded as a genitive of value: *θανάτου κρίνουσι* they judge in matters of life and death X. C. 1. 2. 14. So *ὑπάγειν τινὰ θανάτου* to impeach a man on a capital charge X. H. 2. 3. 12; cp. *τίμῶν θανάτου* 1374.

a. With many verbs of judicial action *περί* is used.

GENITIVE OF CONNECTION

1380. The genitive may express a more or less close connection or relation, where *περί* is sometimes added.

With verbs of saying or thinking: *τί δὲ ἱππῶν οἶε;* but what do you think of horses? P. R. 459 b. Often in poetry: *εἰπέ δέ μοι πατὴρ* but tell me about my father λ 174, *τοῦ κασιγνήτου τί φῆς;* what dost thou say of thy brother? S. El. 317.

1381. The genitive is often used loosely, especially at the beginning of a construction, to state the subject of a remark: *ἵππος ἦν κακουργῶν, τὸν ἱππῆα κακίζομεν* τῆς δὲ γυναίκος, *εἰ κακοποιεῖ* κτλ. if a horse is vicious, we lay the fault to the groom; but as regards a wife, if she conducts herself ill, etc. X. O. 3. 11, *ὡσαύτως δὲ καὶ τῶν ἄλλων τεχνῶν* and so in the case of the other arts too P. Charm. 165 d, *τί δὲ τῶν πολλῶν καλῶν;* what about the many beautiful things? P. Ph. 78 d.

GENITIVE WITH COMPOUND VERBS

1382. The genitive depends on the meaning of a compound verb as a whole (1) if the simple verb takes the genitive without a preposition, as *ὑπείκειν* *υἰήδραν*, *παρὰλθειν* *release*, *παρὰχωρεῖν* *surrender* (1392), *ἐφίεσθαι* *desire* (1349); or (2) if the compound has acquired through the preposition a signification different from that of the simple verb with the preposition: thus *ἀπογνόντες τῆς ἐλευθερίας* *despairing of freedom* L. 2. 46 cannot be expressed by *γνόντες 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 *ἐμβαλεῖν ὄρων* *to set foot on the boundaries* S. O. C. 400 by analogy to *ἐπιβαλεῖν τῶν ὄρων* P. L. 778 e.

1384. Many verbs compounded with *ἀπὸ*, *πρό*, *ὑπέρ*, *ἐπὶ*, and *κατὰ* take the genitive when the compound may be resolved into the simple verb and the preposition without change in the sense: *τοὺς συμμάχους ἀποτρέψαντες τῆς γνώμης* *dissuading the allies from their purpose* And. 3. 21, *προαπεστάλησαν τῆς ἀποστάσεως* *they were despatched before the revolt* T. 3. 5, *πολλοῖς ἢ γλῶττα προτρεχει τῆς διαπολῆς* *in many people the tongue outruns the thought* I. 1. 41, *(οἱ πολέμιοι) ὑπερεκθήνται ἡμῶν* *the enemy are stationed above us* X. A. 5. 1. 9, *τῷ ἐπιβάντι πρώτῳ τοῦ τειχους* *to the first one setting foot on the wall* T. 4. 116. This use is most frequent when the prepositions are used in their proper signification. Many compounds of *ὑπέρ* take the accusative.

a. This use is especially common with *κατὰ* *against* or *at*: *μὴ μου κατελεῖπης* *don't speak against me* P. Th. 149 a, *κατεφύσατό μου* *he spoke falsely against me* D. 18. 9, *ψευδῇ κατεγλώττιζε μου* *he mouthed lies at me* Ar. Ach. 380. The construction in 1384 is post-Homeric.

1385. The verbs of *accusing* and *condemning* (cp. 1375) containing *κατὰ* in composition (*καταγιγνώσκειν* *decide against*, *καταδικάζειν* *adjudge against*, *καταψηφίζεσθαι* *vote against*, *κατακρίνειν* *give sentence against*) take a genitive of the *person*, and an accusative of the *penalty*. *κατηγορεῖν* *accuse*, *καταγιγνώσκειν* and *καταψηφίζεσθαι* take a genitive of the *person*, an accusative of the *crime*: *καταγνῶναι δωροδοκίαν ἐμοῦ* *to pronounce me guilty of bribery* L. 21. 21, *τοῦτον δειλῶν καταψηφίζεσθαι* *to vote him guilty of cowardice* Id. 11, *τῶν διαφυγόντων θάνατον καταγνόντες* *having condemned the fugitives to death* T. 6. 60; *person, crime, and penalty*: *πολλῶν δὲ πατέρες μηδισμού θάνατον κατέγνωσαν* *our fathers passed sentence of death against many for favouring the Persians* I. 4. 157. The genitive is rarely used to express the *crime* or the *penalty*: *παράνομον αὐτοῦ κατηγορεῖν* *to accuse him of proposing unconstitutional measures* D. 21. 5; cp. *ἀνθρώπων καταψηφισθέντων θάνατον* *men who have been condemned to death* P. R. 658 a.

1386. In general, prose, as distinguished from poetry, repeats the preposition contained in the compound; but *κατὰ* is not repeated.

1387. Passive. — *θάνατος αὐτῶν κατεγνώσθη* *sentence of death was passed on*

them L. 13.39 (so κατεψηφισμένος ἦν μου ὁ θάνατος X. Ap. 27), κατηγορεῖτο αὐτοῦ οὐχ ἥκιστα μηδισμός *he was especially accused of favouring the Persians* T. 1. 96.

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, τὰδ' αὐτοῦ ἀγαμαί *I admire this in him* X. Ages. 2. 7, τοῦτο ἐπαινῶ Ἀγησιλάου *I praise this in Agesilaus* 8. 4, αὐτῶν ἐν ἐθαύμασα *I was astonished at one thing in them* P. A. 17 a, Ἀθηναῖοι σφῶν ταῦτα οὐκ ἀποδέχονται *the Athenians will not be satisfied with them in this* T. 7. 48, ὃ μέμφομαι μάλιστα ἡμῶν *which they most censure in us* 1. 84, εἰ ἀγασαι τοῦ πατρὸς ὅσα πέπραχε *if you admire in my father what he has done* (the actions of my father) X. C. 3. 1. 15, διαθεώμενος αὐτῶν ὅσην χώρᾱν ἔχουσιν *contemplating how large a country they possess* X. A. 3. 1. 19, θαυμάζω τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον *I wonder that the generals do not try to supply us with money for provisions* 6. 2. 4, ἐνενόησε δὲ αὐτῶν καὶ ὡς ἐπηρώτων ἀλλήλους *he took note also how they asked each other questions* X. C. 5. 2. 18. So with θεωρεῖν *observe*, ὑπονοεῖν *feel suspicious of*, ἐνθυμεῖσθαι *consider*, etc.

1389. From such constructions arose the use of the genitive in actual dependence on the verb without an accusative word or clause: ἀγασαι αὐτοῦ *you admire him* X. M. 2. 6. 33, θαυμάζω τῶν ὑπὲρ τῆς ἰδίᾱς δόξης ἀποθνήσκων *I wonder at those who are willing to die in defence of their personal opinions* I. 6. 93. The use in 1389 recalls that with αἰσθάνεσθαι (1367). On ἀγασθαι, θαυμάζειν with the genitive of cause, see 1405.

1390. A form of the genitive of possession appears in poetry with verbal adjectives and passive participles to denote the personal origin of an action (cp. 1298): κείνης διδασκτὰ *taught of her* S. El. 344, ἐκδιδασχέλις τῶν κατ' οἶκον *informed by those in the house* S. Tr. 934, πληγῆς θυγατρὸς *struck by a daughter* E. Or. 497. Cp. δίδωστος *given of God*; and "beloved of the Lord."

On the genitive absolute, see 2070.

THE ABLATIVAL GENITIVE WITH VERBS

1391. The same verb may govern both a true genitive and an ablatival genitive. So ἀρχεσθαι *to begin* (1348 a) and *to start from*, ἔχεσθαι *to hold to* (1845) and *to keep oneself from*. In many cases it is difficult to decide whether the genitive in question was originally the true genitive or the ablatival genitive, or whether the two have been combined; e.g. in κυνὴ βίσιον ποιητὴ *a cap made of hide* K 262, κύπελλον ἐδέξατο ἥς ἀλόχοιο *he received a goblet from his wife* Ω 305. So with verbs *to hear from*, *know of* (1364, 1411), and verbs of emotion (1405), the partitive idea, cause, and source are hard to distinguish. Other cases open to doubt are verbs of *missing* (1352), *being deceived* (1392) and the *exclamatory genitive* (1407).

GENITIVE OF SEPARATION

1392. With verbs signifying *to cease*, *release*, *remove*, *restrain*, *give up*, *fail*, *be distant from*, etc., the genitive denotes separation.

λήγειν τῶν πόνων *to cease from toil* I. 1. 14, ἐπιστήμη χωριζομένη δικαιοσύνης *knowledge divorced from justice* P. Menex. 246 e, μεταστὰς τῆς Ἀθηναίων συμμάχιας *withdrawing from the alliance with the Athenians* T. 2. 67, παύσαντες αὐτὸν τῆς στρατηγίας *removing him from his office of general* X. H. 6. 2. 18, ἀρκεσθαι τῆς ἀγορᾶς *to be excluded from the forum* L. 6. 24, σῶσαι κακοῦ *to save from evil* S. Ph. 919, ἐκώλυνον τῆς πορείας αὐτὸν *they prevented him from passing* X. Ages. 2. 2, πᾶς ἀσκὸς δύο ἀνδρας ἔχει τοῦ μὴ καταδύναι *each skin will keep two men from sinking* X. A. 3. 5. 11, λόγου τελευτᾶν *to end a speech* T. 3. 59, τῆςλευθερίας παραχωρήσαι Φιλίππῳ *to surrender their freedom to Philip* D. 18. 68, οὐ πόνων ὑφίετο, οὐ κινδύνων ἀφίστατο, οὐ χρημάτων ἐφείδετο *he did not relax his toil, stand aloof from dangers, or spare his money* X. Ages. 7. 1, ψευθεύοντες τῶν ἐλπίδων *disappointed of their expectations* I. 4. 58 (but cp. 1352), ἡ νῆσος οὐ πολὺ δέχουσα τῆς ἡπείρου *the island being not far distant from the mainland* T. 3. 51.

1393. Several verbs of separation, such as ἐλευθεροῦν (especially with a personal subject), may take ἀπὸ or ἐξ when the local idea is prominent. Many take also the accusative.

1394. The genitive, instead of the accusative (1628), may be used with verbs of depriving: ἀποστερεῖ με τῶν χρημάτων *he deprives me of my property* I. 17. 35, τῶν ἄλλων ἀφαιρούμενοι χρήματα *taking away property from others* X. M. 1. 5. 3.

1395. The genitive of the place whence is employed in poetry where a compound verb would be used in prose: βάθρων ἵστασθε *rise from the steps* S. O. T. 142 (cp. ὑπανίστασται θάκων *they rise from their seats* X. S. 4. 31), χθονὸς ἀερίᾳς *raising from the ground* S. Ant. 417.

1396. The genitive with verbs signifying *to want, lack, empty, etc.* may be classed with the genitive of separation.

τῶν ἐπιτηδείων οὐκ ἀπορήσομεν *we shall not want provisions* X. A. 2. 2. 11, ἔταικον οὐποτε σπανίζετε *you never lack praise* X. Hi. 1. 14, ἀνδρῶν τάνδε πόλιν κενῶσαι *to empty this city of its men* A. Supp. 660. So with ἐλλείπειν and στέρεσθαι *lack, ἐρρημοῦν deliver from.*

1397. δέω *I lack* (the personal construction) usually takes the genitive of quantity: πολλοῦ γε δέω *nothing of the sort* P. Phae. 228 a, μικροῦ ἔδεον ἐν χερσὶ τῶν ὁπλιτῶν εἶναι *they were nearly at close quarters with the hoplites* X. H. 4. 6. 11, τοσούτου δέω ἡλοῦν *I am so far from admiring* D. 8. 70 (also τοσούτον δέω).

1398. θέμαι *I want, request* may take the genitive, or the accusative (regularly of neuter pronouns and adjectives), of the thing wanted; and the genitive of the person: ἐρωτώμενος δὲ τοῦ δέοιο, Ἀσκῶν, ἔφη, δισχιλίων δέησομαι *being asked what he needed, he said 'I shall have need of two thousand skins'* X. A. 3. 5. 9, τοῦτο ὑμῶν θέμαι *I ask this of you* P. A. 17 c. The genitive of the thing and of the person is unusual: δέμενοι Κόβρου ἄλλος ἄλλης πράξεως *petitioning Cyrus about different matters* X. C. 8. 3. 19.

1399. δεῖ (Impersonal) is frequently used with genitives of quantity: πολλοῦ δεῖ οὕτως εἶναι *far from that being the case* P. A. 35 d, οὐδὲ πολλοῦ δεῖ D. 8. 42 (only in D.) and οὐδὲ ὀλίγου δεῖ no, far from it D. 19. 184. δεῖν may be omitted (but not with πολλοῦ), leaving ὀλίγου and μικροῦ in the sense of *almost, all but* :

λίγου πάντες *almost all* P. R. 552 d, λίγου εἶλον τὴν πόλιν *they all but took the city* T. 8. 35. On δεῖν used absolutely, see 2012 d; on δέων with numerals, 350 c.

1400. δεῖ μοι τινας means *I have need of something*. In place of the dative (1467) an accusative of the person is rarely allowed in poetry on the analogy of δεῖ with the Infinitive (1985): οὐ πόνου πολλοῦ με δεῖ *I have need of no great toil* E. Hipp. 23 (often in E.). The thing needed is rarely put in the accusative: εἴ τι δέοι τῷ χορῷ *if the chorus need anything* Ant. 6. 12 (here some regard τι as nominative). Cp. 1562.

GENITIVE OF DISTINCTION AND OF COMPARISON

1401. The genitive is used with verbs of *differing*.

ἀρχων ἀγαθὸς οὐδὲν διαφέρει πατρὸς ἀγαθοῦ *a good ruler differs in no respect from a good father* X. C. 8. 1. 1.

1402. With verbs signifying *to surpass, be inferior to*, the genitive denotes that with which anything is compared.

τίμαϊς τούτων ἐπλεονεκτεῖτε *you had the advantage over them in honours* X. A. 3. 1. 37, ἡττώντο τοῦ ὕδατος *they were overpowered by the water* X. H. 5. 2. 5, ὕστερεῖν τῶν ἔργων *to be too late for operations* D. 4. 38, ἡμῶν λειψθέντες *inferior to us* X. A. 7. 7. 31. So with πρεσβεύειν *hold the first place*, ἀριστεύειν *be best* (poet.), μειοῦσθαι *full short of*, μειονεκτεῖν *be worse off*, ἐλαττοῦσθαι *be at a disadvantage*. πικᾶσθαι τινας is chiefly poetic. ἡττᾶσθαι often takes ὑπό. Akin to this genitive is that with verbs of *ruling* (1370), which are often derived from a substantive signifying *ruler*.

1403. Many verbs compounded with πρό, περί, ὑπέρ denoting superiority take the genitive, which may depend on the preposition (1384): τάχει περιεγμένου αὐτοῦ *you excelled him in speed* X. C. 3. 1. 19, γνώμῃ προέχειν τῶν ἐναντιῶν *to excel the enemy in spirit* T. 2. 62, τοῖς ὅπλοις αὐτῶν υπερφόρομεν *we surpass them in our infantry* 1. 81. So with περιεῖναι, ὑπερέχειν. προτιμᾶν, προκρίνειν, and προαιρεῖσθαι *prefer*, προσστηκέναι *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, ἀντί with the genitive, or by παρά, πρὸς with the accusative. See under Prepositions. That *in which* one thing is superior or inferior to another usually stands in the dative (1513, 1515).

GENITIVE OF CAUSE

1405. With verbs of emotion the genitive denotes the cause. Such verbs are *to wonder at, admire, envy, praise, blame, hate, pity, grieve for, be angry at, take vengeance on*, and the like.

ἐθαύμασα τῆς τόλμης τῶν λεγόντων *I wondered at the hardihood of the speakers* L. 12. 41, τοῦτον ἀγασθεὶς τῆς πραότητος *admiring him for his mildness* X. C. 2. 3. 21, ἠγλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ *I envy thee for thy prudence, I hate thee for thy cowardice* S. El. 1027, σὲ ἡδαιμόνισα τοῦ τρόπου *I thought you happy*

because of your disposition P. Cr. 43 b, *συγχαίρω τῶν γεγενημένων* *I share the joy at what has happened* D. 15. 15, *ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων* *to put up with the neglect of my household affairs* P. A. 31 b, *τὸν ξένον δίκαιον αἰνέσαι* *προθυμίᾳ* *it is right to praise the stranger for his zeal* E. I. A. 1371, *οὐποτ' ἀνδρὶ τῷδε κηρύκευμάτων μέμψῃ* *never wilt thou blame me for my tidings* A. Sept. 651, *τοῦ πάθους ἔκτερεν αὐτόν* *he pitied him for his misery* X. C. 5. 4. 32, *οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν* *nor is it reasonable to grieve about them* T. 2. 62, *οὐκέτι ὦν οὔτοι κλέπτουσιν ὀργίσθε, ἀλλ' ὦν αὐτοὶ λαμβάνετε χάριν* *εἰστε you are no longer angry at their thefts, but you are grateful for what you get yourselves* I. 27. 11, *τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως* *to take revenge on them for their attack* X. A. 7. 4. 23. Here belongs, by analogy, *συγγιγνώσκειν αὐτοῖς χρὴ τῆς ἐπιθυμίας* *it is necessary to forgive them for their desire* P. Eu. 306 c (usually *συγγιγνώσκειν τὴν ἐπιθυμίαν* *τινὶ* or *τῇ ἐπιθυμίᾳ* *τινός*).

a. The genitive of cause is partly a true genitive, partly ablative.

1406. With the above verbs the person stands in the accusative or dative. Some of these verbs take the dative or *ἐπὶ* and the dative (e.g. *ἀλγεῖν*, *στένειν*, *ἀχθεσθαι*, *φοβεῖν*) to express the cause of the emotion. See the Lexicon.

1407. The genitive of cause is used in exclamations and is often preceded by an interjection: *φεῦ τοῦ ἀνδρός* *alas for the man!* X. C. 3. 1. 39, *τῆς τύχης* *my ill luck!* 2. 2. 3. In tragedy, the genitive of a pronoun or adjective after *ὁμοι* or *ὅμοι* refers to the second or third person. For the first person the nominative is used (*ὁμοι τάλαινα* *ah me, miserable!* S. Ant. 554).

1408. Allied to the genitive of cause is the genitive of purpose in *τοῦ* with the infinitive (esp. with *μή*, 2032 e), and in expressions where *ἕνεκα* is usually employed, as *ἡ πᾶσ' ἀπάτῃ συνεσκευάσθη τοῦ περὶ Φωκεῶς δόλεθρον* *the whole fraud was contrived for the purpose of ruining the Phocians* D. 19. 76.

1409. Closely connected with the genitive of cause is the genitive with verbs of disputing: *οὐ βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς* *we have no dispute with the king about his empire* X. A. 2. 1. 23, *ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως* *he disputed the possession of the city with Erechtheus* I. 12. 193, *ἄρ' οὐν μὴ ἡμῖν ἐναντιώσεται τῇ ἀπαγωγῇ;* *well then he will not oppose us about the removal (of the army), will he?* X. A. 7. 6. 5. *ἀντιποιεῖσθαι* *claim* may follow 1349 (*τῆς πόλεως ἀντεποιούντο* *they laid claim to the city* T. 4. 122). Verbs of disputing are sometimes referred to 1343 or 1349.

GENITIVE OF SOURCE

1410. The genitive may denote the source.

πίθων ἡφύσσετο οἶνος *wine was broached from the casks* ψ 306, *Δαρείου καὶ Παρυσαίδος γίγνονται παῖδες δύο* *of Darius and Parysatis are born two sons* X. A. 1. 1. 1, *ταῦτα δέ σου τυχόντες* *obtaining this of you* 6. 6. 32, *μάθε μου καὶ τὰδε* *learn this also from me* X. C. 1. 6. 44.

1411. With verbs of hearing from and the like the genitive is probably ablative rather than partitive (1304): *ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν* *from me you shall hear the whole truth* P. A. 17 b, *τούτων πυνθάνομαι* *ὅτι οὐκ ἀβατόν ἐστι τὸ ὄρος* *I learn from these men that the mountain is not impassable* X. A. 4. 6. 17, *ταιαῦτ*

το παρόντος ἔκλυον *such a tale I heard from some one who was present* S. El. 424, εἰδέναι δέ σου χρήζω *I desire to know of thee* S. El. 668.

a. Usually (except with *πυνθάνεσθαι*) we have *παρά* (ἀπό rarely), *ἐξ* or *ἐκ* (in poetry and Hdt.) with verbs of *hearing from*.

b. The genitive with *εἶναι* in *πατὴρ δ' εἰμ' ἀγαθοῖο I am of a good father* Φ 109, τοιοῦτων μὲν ἔστε προγόνων *of such ancestors are you* X. A. 3. 2. 13 is often regarded as a genitive of source, but is probably possessive.

GENITIVE WITH ADJECTIVES

1412. The genitive is used with many adjectives corresponding in derivation or meaning to verbs taking the genitive.

1413. The adjective often borrows the construction with the genitive from that of the corresponding verb; but when the verb takes another case (especially the accusative), or when there is no verb corresponding to the adjective, the adjective may govern the genitive to express possession, connection more or less close, or by analogy. Many of the genitives in question may be classed as objective as well as partitive or ablatival. Rigid distinction between the undermentioned classes must not be insisted on.

1414. Possession and Belonging (1297). — ὁ ἔρως κοινὸς πάντων ἀνθρώπων *love common to all men* P. S. 205 a (cp. *κοινωνεῖν* 1343), ἱερὸς τοῦ αὐτοῦ θεοῦ *sacred to the same god* P. Ph. 85 b, αἱ κινδύνου τῶν ἐφεστηκόντων ἴδιοι *the dangers belong to the commanders* D. 2. 28. So with *οἰκεῖος* and *ἐπιχώριος* *peculiar to*. *κοινὸς* (usually), *οἰκεῖος* *inclined to, appropriate to*, and *ἴδιος* also take the dative (1499).

1415. Sharing (1343). — σοφίᾳς μέτοχος *partaking in wisdom* P. L. 689 d, ἰσμοῖσιν πάντων *having an equal share in everything* X. C. 2. 1. 31, ὕβρεως ἀμοῖροι *having no part in wantonness* P. S. 181 c. So *ἀκληρος* *without lot in, ἀμέτοχος* *not sharing in*.

1416. Touching, Desiring, Attaining, Tasting (1345, 1350, 1355). — ἀψαντος ἔγχους *not touching a spear* S. O. T. 969, χάρις ὧν πρόβημι γεγενημένα *gratitude for the objects of our zeal* T. 3. 67, παιδείᾳς ἐπὶ ἥβολοι *having attained to (possessed of) culture* P. L. 724 b, ἐλευθερίᾳς ἀγευστος *not tasting freedom* P. R. 576 a. So *δύσερος* *passionately desirous of*.

1417. Connection. — ἀκόλουθα ἀλλήλων *dependent on one another* X. O. 11. 12, τὰ τούτων ἀδελφά *what is akin to this* X. Hi. 1. 22, τῶν προειρημένων ἐπόμεναι ἀποδείξεις *expositions agreeing with what had preceded* P. R. 504 b, φέγγος ὕπνου διάδοχος *light succeeding sleep* S. Ph. 867. All these adjectives take also the dative; as does *συγγενής* *akin*, which has become a substantive.

1418. Capacity and Fitness. — Adjectives in *-ικός* from active verbs, and some others: *παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ πομπικὸν τῶν ἐπιτηδεῶν 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 *διδασκαλικὸς* *able to instruct*, *πράκτικὸς* *able to effect*. Here may belong *γάμον ὠραῖα* *ripe for marriage* X. C. 4. 6. 9.

1419. Experience (1345). — ὁδῶν ἔμπειρος *acquainted with the roads* X. C. 5. 3. 35, τῆς θαλάσσης ἐπιστήμων *acquainted with the sea* T. 1. 142, ἰδιώτης τούτου

τοῦ ἔργου *unskilled in this business* X. O. 3. 9. So with *τρίβων* *skilled in*, *τυφλός* *blind*, *ἀπειρος* *unacquainted*, *ἀγύμναστος* *unpractised*, *ἀπαιδευτος* *uneducated*, *ἀήθης* *unaccustomed*, *ὀψιμαθής* *late in learning*, *φιλομαθής* *fond of learning*.

1420. Remembering, Caring For (1356). — *κακῶν μνήμονες* *mindful of crime* A. Eum. 382, *ἐπιμελῆς τῶν φίλων* *attentive to friends* X. M. 2. 6. 35, *ἀμνήμων τῶν κινδύνων* *unmindful of dangers* Ant. 2. a. 7; and, by analogy, *συγγενῶμων τῶν ἀνθρωπίνων ἀμαρτημάτων* *forgiving of human errors* X. C. 6. 1. 37. So *ἀμελής* *careless of*, *ἐπιλήσμων* *forgetful of*.

1421. Perception (1361). — Compounds in *-ήκοος* from *ἀκούω*: *λόγων καλῶν ἐπήκοοι* *hearers of noble words* P. R. 499 a, *ὑπήκοοι Θεσσαλῶν* *subjects of the Thessalians* T. 4. 78, *ὑπήκοος τῶν γονέων* *obedient to parents* P. R. 463 d, *ἀνήκοοι παιδείας* *ignorant of culture* Aes. 1. 141. So *συνήκοος* *hearing together*, *κατήκοος* *obeying*. *ἐπήκοος*, *κατήκοος*, and *ὑπήκοος* also take the dative.

1422. Fulness (1369). — *χαρᾶς ἡ πόλις ἦν μυστή* *the city was full of rejoicing* D. 18. 217, *παράδεισος ἀγρίων θηρίων πλήρης* *a park full of wild beasts* X. A. 1. 2. 7, *πλουσιώτερος φρονήσεως* *richer in good sense* P. Pol. 261 e, *φιλόδωρος εὐμεπιάς* *generous of good-will* P. S. 197 d, *ἀπληστος χρημάτων* *greedy of money* X. C. 8. 2. 20. So with *ἔμπλεως*, *σύνπλεως*. *πλήρης* may take the dative.

1423. Ruling (1370). — *ταύτης κύριος τῆς χώρας* *master of this country* D. 3. 16, *ἀκρατῆς ὁργῆς* *unrestrained in passion* T. 3. 84. So with *ἐγκρατῆς* *master of*, *αὐτοκράτωρ* *complete master of*, *ἀκράτωρ* *intemperate in*.

1424. Value (1372). — *τάπεις δέξια δέκα μνῶν* *a rug worth ten minae* X. A. 7. 3. 27, *δόξα χρημάτων οὐκ ὠνήτῃ* *reputation is not to be bought for money* I. 2. 32. So with *ἀντάξιος* *worth*, *ἰσόρροπος* *in equal poise with* (T. 2. 42), *ἐξίχρεως* *sufficient*, *ἀπείξιος* *unworthy*. *ἄξιόν τι* with the infinitive denotes *it is meet for a person to do something* or the like.

1425. Accountability (1375). — *ἀφτιος τούτων* *accountable for this* P. G. 447 a, *ἔνοχος λιποταξίου* *liable to a charge of desertion* L. 14. 6, *ἀσεβελᾶς ὑπόδικος* *subject to a trial for impiety* P. L. 907 e, *ὑποτελής φόρου* *subject to tribute* T. 1. 19, *τούτων ὑπεύθυνος ὑμῖν* *responsible to you for this* D. 8. 69, *ἀθῶοι τῶν ἀδικημάτων* *unpunished for offences* Lyc. 79. *ἔνοχος* usually takes the dative, and so *ὑπεύθυνος* meaning *dependent on* or *exposed to*. The above compounds of *ὑπό* take the genitive by virtue of the substantive contained in them.

1426. Place. — *ἐναντίος* *opposite* and a few other adjectives denoting nearness or approach (1353) may take the genitive, chiefly in poetry: *ἐναντίοι Ἰσταν Ἀχαιῶν* *they stood opposite the Achaeans* P. 343. Cp. *τοῦ Πόντου ἐπικάρσαι* *at an angle with the Pontus* Hdt. 7. 36. *ἐναντίος* usually takes the dative.

1427. Separation (1392). — *φίλων ἀγαθῶν ἔρημοι* *deprived of good friends* X. M. 4. 4. 24, *ψυχῇ ψιλῇ σώματος* *the soul separated from the body* P. L. 899 a, *φειδωλοὶ χρημάτων* *sparing of money* P. R. 548 b (or perhaps under 1356), *ἔλης καθαρὸν* *clear of undergrowth* X. O. 16. 13, *ἀπαυστος γόων* *never ceasing lamentations* E. Supp. 82. So with *ἐλεύθερος* *free from*, *ἀγνός* *pure from, innocent of*, *ὀρφατός* *bereft of*, *γυμνός* *stripped of*, *μόνος* *alone*.

1428. Compounds of alpha privative. — In addition to the adjectives with *alpha privative* which take the genitive by reason of the notion expressed in the

verb, or by analogy, there are many others, some of which take the genitive because of the idea of separation, especially when the genitive is of kindred meaning and an attributive adjective is added for the purpose of more exact definition. Thus, ἀτίμος *deprived of*, ἀπαθής *not suffering*, ἀτελής *free from* (1392): as τῆς αἰμῆς ἀτίμος *deprived of honour* P. L. 774 b, ἀπαις ἀρρέων παίδων *without male children* I. 12. 126, τοῦ ἡδίστου θεάματος ἀθέατος *not seeing the most pleasant sight* X. M. 2. 1. 31, ἀφωτος τῆσδε τῆς ἀρᾶς *without uttering this curse* S. O. C. 865. This is more frequent in poetry than prose.

a. So when the adjectives are passive: φίλων ἀκλυτος *unwept by friends* S. Ant. 847, cp. κακῶν δυσάλωτος οὐδεὶς *no one is hard for evil fortune to capture* S. O. C. 1722. The genitive with adjectives in *alpha privative* is sometimes called the genitive of relation.

1429. Want (1396). — ἄρματα κενὰ ἡνιόχων *chariots deprived of their drivers* X. A. 1. 8. 20, ἐνδεὴς ἀρετῆς *lacking virtue* P. R. 381 c. So with πένης *poor*, ἐλλειπής and ἐπιδεής *lacking*.

1430. Distinction (1401). — διάφορος τῶν ἄλλων *different from the rest* P. Par. 160 d, ἕτερον τὸ ἡδὺ 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 ἀλλότρις *alien from* (also with dat. *unfavourable to, disinclined to*). διάφορος with dative means *at variance with*.

1431. Comparison (1402). — Adjectives of the comparative degree or implying comparison take the genitive. The genitive denotes the standard or point of departure from which the comparison is made, and often expresses a condensed comparison when actions are compared. Thus, ἥττων ἀμαθῆς σοφοῦ, δειλὸς ἀνδρῆλου *an ignorant man is inferior to a wise man, a coward to a brave man* P. Phae. 239 a, κρείττον ἐστὶ λόγου τὸ κάλλος τῆς γυναικὸς *the beauty of the woman is too great for description* X. M. 3. 11. 1, Ἐπύξα προτέρᾳ Κόρου πέντε ἡμέραις ἀφίκετο *Epyaxa arrived five days before Cyrus* X. A. 1. 2. 26, καταδεστέραν τὴν δόξαν τῆς ἐλπίδος ἔλαβεν *the reputation he acquired fell short of his expectation* I. 2. 7. So with δεύτερος, ὑστεραίος, περιττός. Comparatives with ἤ, 1069.

1432. So with multiplicatives in -πλοῦς and -πλάσιος: διπλάσια ἀπέδωκεν ὧν ἔλαβεν *it returned double what it received* X. C. 8. 3. 38. So with πολλοστός.

1433. The genitive with the comparative often takes the place of ἤ with another construction: ἀθλιώτερόν ἐστι μὴ ὑγιούς σώματος (= ἤ μὴ ὑγιεῖ σώματι) μὴ ὑγιεῖ ψυχῇ συνοικεῖν *it is more wretched to dwell with a diseased soul than a diseased body* P. G. 479 b, πλεοσι ναυὶ τῶν Ἀθηναίων (= ἤ οἱ Ἀθηναῖοι) παρήσαν *they came with more ships than the Athenians* T. 8. 52.

1434. The superlative with the genitive is both partitive and ablative; the latter, when a thing is compared with many things taken singly. Thus, σοφώτατος ἀνθρώπων P. A. 22 c means *wisest among men* (part.) and *wiser than any other single man*. The partitive idea is the stronger. The comparative and the superlative idea are both expressed in ἀνὴρ ἐπιεικής υἱὸν ἀπολέσας ὁσσεῖ ῥᾶστα τῶν ἄλλων *a reasonable man will bear the loss of a son more easily than other men* (and most easily of all men) P. R. 803 e, στρατιὰ μεγίστη τῶν πρὸ αὐτῆς *an expedition greater than any preceding it* T. 1. 10, τῶν ἄλλων ὑσταταὶ *the last among nations* D. 8. 72. Cp. μόνος τῶν ἄλλων = *alone of all* D. 21. 223.

1435. Cause (1405). — *εὐδαίμων τοῦ τρόπου* happy because of his disposition P. Ph. 58 e, *δελταῖος τῆς συμφορᾶς* wretched because of thy lot S. O. T. 1347, *βάλανοι θαυμάσιαι τοῦ μεγέθους* dates wonderful for their size X. A. 2. 3. 15, *περίφοβος τοῦ καταφρονηθῆναι* fearful of becoming an object of contempt P. Phae. 239 b. So with *τάλας* and *τλήμων* wretched.

1436. Free Use. — a. Compound adjectives formed of a preposition and substantive may take a genitive dependent on the substantive: *σκηνῆς ὑπανλος* under the shelter of the tent S. Aj. 798 (= ὑπὸ αὐλῇ). Frequent in poetry.

b. Some adjectives are freely used with the genitive in poetry, as *γάμοι Πάριδος δολέθριοι φίλων* the marriage of Paris bringing ruin on his friends A. Ag. 1156. This is rare in prose: *τὸ πῦρ ἐπικούρου ψυχῆς* fire that protects against cold X. M. 4. 3. 7, *κακούργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ κακουργότερος* doing evil to the others but more to himself 1. 5. 3, *ὁ τῆς Ἑλλάδος ἀλιτήριος* the curse and destroyer of Greece Aes. 3. 157. These adjectives are practically equivalent to substantives. Cp. *amans patriae*.

GENITIVE WITH ADVERBS

1437. The genitive is used with adverbs derived from adjectives which take the genitive, and with adverbs akin to verbs followed by the genitive.

τὰ τούτου ἐξῆς what comes after this P. R. 390 a (1345), *ἐρωτικῶς ἔχουσι τοῦ καρδαίνειν* they are in love with gain X. O. 12. 15 (cp. 1349), *εὐθὺς Λυκείου* straight for the Lyceum P. Lys. 203 b (cp. *ἰθὺς πρὸς* he made straight for the ship O 693; 1353), *ἐναντίον ἀπάντων* in the presence of all T. 6. 25, *πλησίον Θηβῶν* near Thebes D. 9. 27, *Νείλου πέλας* near the Nile A. Supp. 308 (1353), *γονέων ἀμελέστερον ἔχειν* be too neglectful of one's parents P. L. 932 a (1350), *ἐκ πάντων τῶν ἐμπείρων αὐτοῦ ἐχόντων* of all those acquainted with him X. A. 2. 6. 1, *μηδενὸς ἀπειρὸς ἔχειν* to be inexperienced in nothing 1. 1. 52 (1345), *ἀξίως ἀνδρὸς ἀγαθοῦ* in a manner worthy of a good man P. A. 32 e, *πρεπόντως τῶν πράξεων* in a manner appropriate to the doers P. Menex. 239 c (1372), *διαφερόντως τῶν ἄλλων ἀνθρώπων* above the rest of men X. Hi. 7. 4 (1401), *πονηρίᾳ θάπτον θανάτου θεῖ* 'wickedness flies faster than fate' P. A. 39 a (1402), *πενθικῶς ἔχουσα τοῦ ἀδελφοῦ* mourning for her brother X. C. 5. 2. 7 (1405).

1438. An adverb with *ἔχειν* or *διακείσθαι* is often used as a periphrasis for an adjective with *εἶναι* or for a verb.

1439. The genitive is used with many adverbs (a) of place, (b) of time, (c) of quantity.

a. *ἐμβαλεῖν πού τῆς ἐκείνων χώρᾳς* to make an attack at some point of their country X. C. 6. 1. 42, *αἰσθόμενος οὗ ἦν κακοῦ* perceiving what a plight he was in D. 23. 156, *ὁ προσεήλυθ' ἀσελγελᾶς* to what a pitch of wanton arrogance he has come 4. 9, *ἐνταῦθα τῆς πολιτείας* at that point of the administration 18. 62, *εἰδέναι πού γῆς ἐστίν* to know where in the world he is P. R. 403 e, *πρόρω ἤδη τοῦ βλου*, *κατάτου δὲ ἐγγύς* already far advanced in life, near death P. A. 38 c, *ἐπὶ τᾷδε φασηλίδος* on this side of Phaselis I. 7. 80, *πρὸς βορρᾶν τοῦ Σκομβρου* north of Mt. Scombrus T. 2. 96, *ἄλλοι ἄλλῃ τῆς πόλεως* some in one part, others in another

part of the city 2. 4, ἀπαντικρὺ τῆς Ἀττικῆς opposite Attica D. 8. 36. So with ἐντός inside, εἰσω within, ἐκατέρωθεν on both sides, ὀπίσθεν behind, πρόσθεν before.

b. πηνίκα ἔστιν ἄρα τῆς ἡμέρας; at what time of day? Ar. Av. 1498, τῆς ἡμέρας ὀψέ late in the day X. H. 2. 1. 28.

c. τῶν τοιούτων ἄδην enough of such matters P. Charm. 153 d, τούτων ἄλυς enough of this X. C. 8. 7. 25.

1440. Most of the genitives in 1439 are partitive. Some of the adverbs falling under 1437 take also the dative (ἀγχι, ἐγγύς, πλησίον in the poets, ἐξῆς, ἐφεξῆς).

1441. The genitive is used with adverbs of manner, especially with the intransitive ἔχω, ἦκω (Hdt.). The genitive usually has no article: ὡς τάχους ἕκαστος εἶχεν as fast as each could (with what measure of speed he had) X. H. 4. 5. 15, ὡς ποδῶν εἶχον as fast as my legs could carry me Hdt. 6. 116, ἔχορτες εὖ φρενῶν being in their right minds E. Hipp. 462, εὖ σώματος ἔξιν to be in good bodily condition P. R. 404 d (cp. 407 c, τοὺς ὑγίεινους ἔχορτας τὰ σώματα those who are sound in body: with the article, 1121), χρημάτων εὖ ἤκορτες well off Hdt. 5. 62, τοῦ πολέμου καλῶς ἔδδκει ἡ πόλις καθίστασθαι . . . τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξιν they thought that the city was well situated for the war and would prove useful for the march along Thrace T. 3. 92.

1442. This use is probably derived from that with adverbs of place: thus πῶς ἔχεις δόξης; in what state of mind are you? P. R. 456 d is due to the analogy of πῶς δόξης; (cp. οἳτοι γνώμης S. El. 922).

1443. The genitive is used with many adverbs denoting separation. Thus, ἔσται ἡ ψυχὴ χωρὶς τοῦ σώματος the soul will exist without the body P. Ph. 86 e, δίχα τοῦ ὑμετέρου πλήθους separate from your force X. C. 6. 1. 8, πρὶν τῶν πηγῶν far from the sources X. A. 3. 2. 22, ἐμποδῶν ἀλλήλοις πολλῶν καὶ ἀγαθῶν ἔσεσθε you will prevent one another from enjoying many blessings X. C. 8. 5. 24, λάθρα τῶν στρατιωτῶν without the knowledge of the soldiers X. A. 1. 3. 8. So with ἔξω outside, ἐκτός without, outside, πέραν across, κρόφα unknown to.

GENITIVE OF TIME AND PLACE

1444. Time.—The genitive denotes the time *within which*, or at a certain point of *which*, an action takes place. As contrasted with the accusative of time (1582), the genitive denotes a portion of time. Hence the genitive of time is partitive. Cp. τὸν μὲν χειμῶνα βεῖ ὁ θεός, τοῦ δὲ θέρος χρῆσκονται τῷ ὕδατι during the (entire) winter the god rains, but in (a part of) summer they need the water Hdt. 3. 117.

ἡμέρας by day, νυκτός at or by night, μεσημβρίας at midday, δείλης in the afternoon, ἑσπέρās in the evening, θέρος in summer, χειμῶνος in winter, ἡρὸς in spring, ὁπώρās in autumn. τοῦ λοιποῦ in the future. The addition of article or attributive usually defines the time more exactly. Thus, οὐκοῦν ἡδὺ μὲν θέρος ψύχειν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεινῆν; is it not pleasant to have (a house) cool in summer, and warm in winter? X. M. 3. 8. 9, ὥχeto τῆς νυκτός he departed during the night X. A. 7. 2. 17. καὶ ἡμέρας καὶ νυκτός ἄγων ἐπὶ τοὺς πολεμίους both by day and by night leading against the enemy 2. 6. 7, ἔλεγον τοῦ λοιποῦ μηκέτι

ἔξιναι ἀνομίας ἀρξαι *they said that for the future (at any time in the future) it should no longer be permitted to set an example of lawlessness* 5. 7. 34. (Distinguish τὸ λοιπὸν *for the (entire) future* 3. 2. 8.) ἐντός *within* is sometimes added to the genitive.

1445. The addition of the article may have a distributive sense: δραχμὴν λαμβάνει τῆς ἡμέρας *he received a drachm a day* T. 3. 17.

1446. The genitive may denote the time *since* an action has happened or the time *until* an action will happen: οὐδεὶς μὲ πω ἠρώτηκε καινὸν οὐδὲν πολλῶν ἐτῶν *for many years nobody has put a new question to me* P. G. 448 a, βασιλεὺς οὐ μάχεται δέκα ἡμερῶν *the king will not fight for ten days* X. A. 1. 7. 18.

1447. The genitive may or may not denote a definite part of the time during which anything takes place; the dative fixes the time explicitly either by specifying a definite point in a given period or by contracting the whole period to a definite point; the accusative expresses the whole extent of time from beginning to end: cp. τῇ δὲ ὑστεραίᾳ οἱ μὲν Ἀθηναῖοι τὸ τε προάστειον εἶλον καὶ τὴν ἡμέραν ἀπασαν ἐβόουν τὴν γῆν, οἱ τε τριακῶσιοι τῶν Σκιωναίων τῆς ἐπιούσης νυκτὸς ἀπεχώρησαν *on the next day the Athenians captured the suburb and laid waste the land for that entire day, while the three hundred Scionaeans departed in the course of the following night* T. 4. 130; ἡμέρα δὲ ἀρξάμενοι τρίτῃ ὡς οἰκοθεν ὤρμησαν, ταύτην τε ἐργάζοντο καὶ τὴν τετάρτην καὶ τῆς πέμπτης 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 ὅτε, οὗτος, ἐκεῖνος; as ταύτης τῆς νυκτὸς T. 6. 97, P. Cr. 44 a, ἐκείνου τοῦ μηνὸς *in the course of that month* X. M. 4. 8. 2. For θέρος we find ἐν θέρει rarely and, in poetry, θέρει. T. 4. 133 has both τοῦ αὐτοῦ θέρος and ἐν τῷ αὐτῷ θέρει *in the course of the same summer*; cp. ἴσος ῥέει ἐν τε θέρει καὶ χειμῶνι ὁ Ἴστρος Hdt. 4. 50 and Ἴστρος ἴσος ῥέει θέρος καὶ χειμῶνος 4. 48 (*the Ister flows with the same volume in summer and winter*).

1448. Place.—The genitive denotes the place *within which* or at *which* an action happens. This is more frequent in poetry than in prose.

πεδίῳ διώκων *to chase over the plain* E 222, ἔξεν τοίχῳ τοῦ ἐτέροιο *he was sitting by the other wall* (lit. in a place of the wall) I 219, λελουμένος Ὀκεανοῖο *having bathed in Oceanus* E 6, οὔτε Πύλου ἱερῆς οὔτ' Ἀργεὸς οὔτε Μυκῆνης *neither in sacred Pylos nor in Argos nor in Mycenae* φ 108, τὸνδ' εἰσεδέξω τευχέων *thou didst admit this man within the walls* E. Phoen. 451, ἔλπει τοῦ πρόσω *to go forward* X. A. 1. 8. 1, ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας *they hastened on their way those who came up more slowly* T. 4. 47; λαῖας χειρὸς οἰκοῦσι *they dwell on the left hand* A. Pr. 714 (possibly ablatival).

1449. Many adverbs of place are genitives in form (αὐτοῦ *there*, τοῦ *where* ? οὔδαμοῦ *nowhere*). Cp. 341.

DATIVE

1450. The Greek dative does duty for three cases: the dative proper, and two lost cases, the instrumental and the locative.

a. The dative derives its name (ἡ δοτική πτώσις, *casus dativus*) from the use with *διδόναι* (1409).

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, *αὐτοῖς ὁ βάρβαροι ἀπῆλθον* *the barbarians departed—for them* (to their advantage). Here belongs the dative of interest, 1474 ff.

1453. But the boundary line between the necessary and the voluntary complement is not always clearly marked. When the idea of the action, not the object of the action, is emphatic, a verb, usually requiring a dative to complete its meaning, may be used alone, as *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 τινά* *to persuade some one*, *πειθεσθαι τινι* *to persuade oneself for some one* (*obey some one*), *κελεῖν τινά ταῦτα ποιεῖν* *to order some one to do this*, *παρεκελεύεσθαι τινι ταῦτα ποιεῖν* *to exhort some one to do this*.

DATIVE PROPER

1457. The dative proper denotes that *to* or *for* which something is or is done.

1458. It is either (1) used with single words (verbs, adjectives, and sometimes with adverbs and substantives) or (2) it serves to define an entire sentence; herein unlike the genitive and accusative, which usually modify single members of a sentence. The connection between dative and verb is less intimate than that between genitive or accusative and verb.

1459. The dative proper is largely personal, and denotes the person who is interested in or affected by the action; and includes 1461–1473 as well as 1474 ff. The dative proper is not often used with things; when so used there is usually personification or semi-personification.

THE DATIVE DEPENDENT ON A SINGLE WORD

DATIVE AS DIRECT COMPLEMENT OF VERBS

1460. The dative may be used as the sole complement of many verbs that are usually transitive in English. Such are

1461. (I) To benefit, help, injure, please, displease, be friendly or hostile, blame, be angry, threaten, envy.

βοηθεῖν τοῖσιν ἡδικημένοις to help the wronged E. I. A. 79, οὐκ ἂν ἠνώχλει τῶν ἡμῖν he would not now be troubling us D. 3. 5, ἀπὲ τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα ἐπαφροῦσιν ἀλλήλοις instead of coöperating for their mutual interests, they revile one another X. M. 3. 5. 16, εἰ τοῖς πλείοσι ἀρέσκειντες ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκειμεν if we are pleasing to the majority, it would not be right if we should displease them alone T. 1. 38, εὐνοεῖν τοῖς κακόνοις to be friendly to the ill-intentioned X. C. 8. 2. 1, ἐμοὶ ὀργίζονται they are angry at me P. A. 23 c, τῷ Θερράμενι ἠπειλοῦν they threatened Theramenes T. 8. 92, οὐ φθονῶν τοῖς πλουτοῖσιν not cherishing envy against the rich X. A. 1. 9. 19.

1462. Some verbs of *benefitting* and *injuring* take the accusative (*ὠφελεῖν, βλάπτειν*, 1591 a); *μισεῖν* *τινα* hate some one. *λύσιτελεῖν, συμφέρειν* be of advantage take the dative.

1463. (II) To meet, approach, yield.

ἐπεὶ δὲ ἀπήγγησαν αὐτοῖς οἱ στρατηγοὶ but when the generals met them X. A. 2. 3. 17, *περιτυγχάνει Φιλοκράτει* he meets Philocrates X. H. 4. 8. 24, *πολοῖς οὐ χρὴ θηρίοις πελάζειν* what wild beasts one must not approach X. C. 1. 4. 7, *σὺ δ' εἰκ' ἀνάγκη καὶ θεοῖσι μὴ μάχου* yield to necessity and war not with heaven E. fr. 716. On the genitive with verbs of *approaching*, see 1353.

1464. (III) To obey, serve, pardon, trust, advise, command, etc.

τοῖς νόμοις πείθου obey the laws I. 1. 16, *τῷ θυμέτῳ ξυμφόρῳ ὑπακούειν* to be subservient to your interests T. 5. 98, *ἂν μηδεμῶ δουλεύῃ τῶν ἡδονῶν* if you are the slave of no pleasure I. 2. 29, *ἐπίστευον αὐτῷ αἱ πόλεις* the cities trusted him X. A. 1. 9. 8, *στρατηγῷ στρατιώταις παραινῶντι* a general advising his men P. Ion 540 d, *τῷ Μῦσῳ ἐσήμηνε φεύγειν* he ordered the Mysian to flee X. A. 5. 2. 30, *τῷ Κλεάρχῳ ἐβόᾳ ἀγειν* he shouted to Clearchus to lead X. A. 1. 8. 12.

1465. *κελεύειν* *command* (strictly *impel*) may be followed in Attic by the accusative and (usually) the infinitive; in Hom. by the dative either alone or with the infinitive. Many verbs of *commanding* (*παραγγέλλειν, διακελεύεσθαι*) take in Attic the accusative, not the dative, when used with the infinitive (1996 κ.). *ὑπακούειν* (and *ἀκούειν* = *obey*) may take the genitive (1366).

1466. (IV) To be like or unlike, compare, befit.

τοῦτέναι τοῖς τοιοῦτοις to be like such men P. R. 340 d, *τί οὖν πρέπει ἀνδρὶ πένητι;* what then befits a poor man? P. A. 36 d.

1467. The dative of the person and the genitive of the thing are used with the impersonals *δεῖ* (1400), *μέτεστι, μέλει, μεταμέλει, προσήκει*. Thus, *μισθοφόρων ἀνδρὶ τυράνῳ δεῖ* a tyrant needs mercenaries X. Hi. 8. 10, *ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμῳ ἵνασμευ* as they had nothing to do with Epidamnus T. 1. 28, *οὐχ ὥν ἐβιάσατο μετέμελεν αὐτῷ* he did not repent of his acts of violence And. 4. 17, *τούτῳ τῇς Βοιωτίας προσήκει οὐδέν* he has nothing to do with Boeotia X. A. 3. 1. 31. *ἔξεστί μοι* it is in my power does not take the genitive. For the accusative instead of the dative, see 1400. Cp. 1344.

a. For *δοκεῖ μοι it seems to me (mihi videtur)*, *δοκῶ μοι (mihi videor)* may be used. b. For other cases of the dative as direct complement see 1476, 1481.

1468. An intransitive verb taking the dative can form a personal passive, the dative becoming the nominative subject of the passive. Cp. 1745.

DATIVE AS INDIRECT COMPLEMENT OF VERBS

1469. Many verbs take the dative as the indirect object together with an accusative as the direct object. The indirect object is commonly introduced in English by *to*.

Κύρος δίδωσιν αὐτῷ ἐξ μηνῶν μισθόν Cyrus gives him pay for six months X. A. 1. 1. 10, *τῷ Ἑρκανίῳ ἵππον ἐδωρήσατο he presented a horse to the Hyrcanian* X. C. 8. 4. 24, *τὰ δὲ ἄλλα διακείμαι τοῖς στρατηγοῖς to distribute the rest to the generals* X. A. 7. 5. 2, *μικρὸν μεγάλῳ εἰκάζει to compare a small thing to a great thing* T. 4. 38, *πέμπων αὐτῷ ἄγγελον sending a messenger to him* X. A. 1. 3. 8, *ὑπισχνούμαι σοι δέκα τάλαντα I promise you ten talents* 1. 7. 18, *τοῦτο σοὶ δ' ἐφίεμαι I lay this charge upon thee* S. Aj. 116, *παρήναι τοῖς Ἀθηναίοις τοιαύδε he advised the Athenians as follows* T. 6. 8, *ἐμοὶ ἐπιτρέφει ταύτην τὴν ἀρχήν to entrust this command to me* X. A. 6. 1. 31, *λέγειν ταῦτα τοῖς στρατιώταις to say this to the soldiers* 1. 4. 11 (*λέγειν πρὸς τινά* lacks the personal touch of the dative, which indicates interest in the person addressed). A dependent clause often represents the accusative.

1470. Passive.—The accusative of the active becomes the subject of the passive, the dative remains: *ἐκείνῳ αὕτη ἡ χώρα ἐδόθη this land was given to him* X. H. 3. 1. 6.

DATIVE AS DIRECT OR INDIRECT COMPLEMENT OF VERBS

1471. Many verbs may take the dative either alone or with the accusative.

οὐδενὶ μέφομαι I find fault with no one D. 21. 190, *τί ἂν μοι μέφοιο; what fault would you have to find with me?* X. O. 2. 15; *ὑπηρετῶ τοῖς θεοῖς I am a servant of the gods* X. C. 8. 2. 22, *Ἔρωτι πᾶν ὑπηρετεῖ he serves Eros in everything* P. S. 196 c; *παρακαλεῖντο τοῖς περὶ νίκης ἀμυλλωμένοις they exhort those who are striving for victory* I. 9. 79, *ταῦτα τοῖς ὁπλίταις παρακαλεῖσθαι I address this exhortation to the hoplites* T. 7. 63; *ὀνειδίζετε τοῖς ἀδικοῦσιν you reproach the guilty* L. 27. 16 (also accus.), *Θηβαίοις τὴν ἀμαθίαν ὀνειδίζουσι they upbraid the Thebans with their ignorance* I. 15. 248; *θεοῖς εὐξάμενοι having prayed to the gods* T. 3. 58, *εὐξάμενοι τοῖς θεοῖς τάγαθὰ having prayed to the gods for success* X. C. 2. 3. 1 (cp. *αἰτεῖν τινα τι*, 1628). So *ἐπιτιμᾶν (ἐγκαλεῖν) τινι to censure (accuse) some one. ἐπιτιμᾶν (ἐγκαλεῖν) τί τινι censure something in (bring an accusation against) some one.* So *ἀπειλεῖν threaten*; and *ἀρόνκειν, ἀλέξειν, ἀρήγειν ward off* (*τινὶ τι* in poetry, 1483).

1472. *τίμωρεῖν* (poet. *τίμωρεῖσθαι*) *τινι* means *to avenge some one (take vengeance for some one)*, as *τίμωρῆσαι σοι τοῦ παιδὸς ὑπισχνούμαι I promise to, avenge you because of (on the murderer of) your son* X. C. 4. 6. 8, *εἰ τίμωρῆσαι*

Πατρόκλῳ τὸν φόνον *if you avenge the murder of Patroclus* P. A. 28 c. τιμωρεῖσθαι (rarely τιμωρεῖν) τινα means *to avenge oneself upon some one* (*punish some one*).

1473. For the dative of purpose (*to what end?*), common in Latin with a second dative (*dono dare*), Greek uses a predicate noun: ἐκείνῳ ἡ χώρᾳ δῶρον ἰδὼθῇ *the country was given to him as a gift* X. II. 3. 1. 6. The usage in Attic inscriptions (ἡλοι ταῖς θύραις *nails for the doors* C. I. A. 2, add. 834 b, 1, 38) is somewhat similar to the Latin usage. Cp. 1502.

a. The infinitive was originally, at least in part, a dative of an abstract substantive, and served to mark purpose: τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι; *who then of the gods brought the twain together (for) to contend in strife?* A 8. Cp. "what went ye out for to see?" St. Matth. 11. 8.

DATIVE AS A MODIFIER OF THE SENTENCE

DATIVE OF INTEREST

1474. The person *for whom* something is or is done, or in reference to whose case an action is viewed, is put in the dative.

a. Many of the verbs in 1461 ff. take a dative of interest. 1476 ff. are special cases.

1475. After verbs of motion the dative (usually personal) is used, especially in poetry: χεῖρας ἐμολ ὀρέγοντας *reaching out their hands to me* μ 257, ψυχὰς Ἄϊδι προΐαψεν *hurled their souls on to Hades* (a person) A 3; rarely, in prose, after verbs not compounded with a preposition: σχόντες (*scil. τὰς ναῦς*) Ῥηγίῳ *putting in at Rhegium* T. 7. 1. Cp. 1485.

1476. Dative of the Possessor.—The person for whom a thing exists is put in the dative with εἶναι, γίγνεσθαι, ὑπάρχειν, φῶναι (*poet.*), etc., when he is regarded as interested in its possession.

ἄλλοις μὲν χρήματά ἐστι, ἡμῖν δὲ ξύμμαχοι ἀγαθοί *others have riches, we have good allies* T. 1. 86, τῷ δικαίῳ παρὰ θεῶν δῶρα γίγνεται *gifts are bestowed upon the just man by the gods* P. R. 613 e, ὑπάρχει ἡμῖν οὐδὲν τῶν ἐπιτηδίων *we have no supply of provisions* X. A. 2. 2. 11, πᾶσι θνῶτοῖς ἔφῃ μόρος *death is the natural lot of all men* S. El. 800.

1477. So with verbs of *thinking* and *perceiving*: τὸν ἀγαθὸν ἀρχοντα βλέποντα νόμον ἀνθρώποις ἐνόμισεν *Cyrus considered that a good ruler was a living law to man* X. C. 8. 1. 22, θαρροῦσι μάλιστα πολέμιοι, ὅταν τοῖς ἐναντίοις πράγματα πυνθάνωνται *the enemy are most courageous when they learn that the forces opposed to them are in trouble* X. Hipp. 5. 8.

1478. In the phrase δνομά (*ἔστι*) τινι the name is put in the same case as δνομα. Thus, ἔδοξα ἀκοῦσα: δνομα αὐτῷ εἶναι Ἀγάθωνα *I thought I heard his name was Agathon* P. Pr. 315 e. δνομά μοι ἔστι and δνομα (ἐπωνυμίαν) ἔχω are treated as the passives of δνομάζω. Cp. 1322 a.

1479. Here belong the phrases (1) τί (*ἔστιν*) ἐμοὶ καὶ σοὶ; *what have I to do with thee?*; cp. τί τῷ νόμῳ καὶ τῇ βασάνῳ; *what have the law and torture in common?* D. 29. 36. (2) τί ταῦτ' ἐμοὶ; *what have I to do with this?* D. 54. 17. (3) τί ἐμοὶ πλεον; *what gain have I?* X. C. 5. 5. 34.

1480. The dative of the possessor denotes that something is at the disposal of a person or has fallen to his share temporarily. The genitive of possession lays stress on the person who owns something. The dative answers the question *what is it that he has?*, the genitive answers the question *who is it that has something?* The uses of the two cases are often parallel, but not interchangeable. Thus, in Κύρος, *ὃς αὐτὸν ἐκεῖ τὸ ἀπὸ τοῦδε Cyrus, to whom you will henceforth belong* X. C. 6. 1. 6, *φ* would be inappropriate. With a noun in the genitive the dative of the possessor is used (τῶν ἐκατέροις ξυμμάχων T. 2. 1); with a noun in the dative, the genitive of the possessor (τοῖς αὐτῶν ξυμμάχοις 1. 18).

1481. Dative of Advantage or Disadvantage (dativus commodi et incommodi).—The person or thing for whose advantage or disadvantage, anything is or is done, is put in the dative. The dative often has to be translated as if the possessive genitive were used; but the meaning is different.

ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρᾳς ἀπῆλθον *after the barbarians had departed (for them, to their advantage) from their country* T. 1. 89, ἄλλο στράτευμα αὐτῷ συνελέγето *another army was being raised for him* X. A. 1. 1. 9, ἀλλὰ ὁ τοιοῦτος πλουτεῖ, καὶ οὐχ αὐτῷ *such a man is rich for another, and not for himself* P. Menex. 246 e, στεφανοῦσθαι τῷ θεῷ *to be crowned in honour of the god* X. H. 4. 3. 21, Φιλιστιδῆς ἔπρᾱττε Φιλίππῳ *Philistides was working in the interest of Philip* D. 9. 59, τὰ χρήματ' αὐτῷ ἀνθρώποις κακῶν *money is a cause of misery to mankind* E. Fr. 682, οἱ Θράκες οἱ τῷ Δημοσθένει ὑστερήσαντες *the Thracians who came too late (for, i.e.) to help Demosthenes* T. 7. 29, ἥδε ἡ ἡμέρᾳ τοῖς Ἕλλησι μεγάλων κακῶν ἀρξεῖ *this day will be to the Greeks the beginning of great sorrows* 2. 12, ἀν τις σοι τῶν οἰκετῶν ἀποδρῇ *if any of your slaves runs away* X. M. 2. 10. 1.

a. For the middle denoting to do something for oneself, see 1719.

b. In the last example in 1481, as elsewhere, the dative of a personal pronoun is used where a possessive pronoun would explicitly denote the owner.

1482. A dative, dependent on the sentence, may appear to depend on a substantive: σοὶ δὲ δώσω ἄνδρα τῇ θυγατρὶ *to you I will give a husband for your daughter* X. C. 8. 4. 24. Common in Hdt.

1483. With verbs of *depriving, warding off, and the like*, the dative of the person may be used: τὸ συστρατεῖν ἀφελεῖν σφίσι ἐδεήθησαν *they asked him to relieve them (lit. take away for them) from serving in the war* X. C. 7. 1. 44, Δαναοῖσιν λοιγὸν ἀμύνον *ward off ruin from (for) the Danaï* A 466. So ἀλάφαι τι τι (poet.). Cp. 1392, 1628.

1484. With verbs of *receiving and buying*, the person who *gives or sells* may stand in the dative. In *δέχεσθαι τι τινι* (chiefly poetic) the dative denotes the interest of the recipient in the donor: Θέμιστι δέκτο δέρας *she took the cup from (for, i.e. to please) Themis* O 87. So with πῶσον πρῶμα σοι τὰ χοιρίδια; *at what price am I to buy the pigs of you?* Ar. Ach. 812.

1485. With verbs of motion the dative of the person *to whom* is properly a dative of advantage or disadvantage: ἦλθε τοῖς Ἀθηναίοις ἡ ἀγγελία *the message came to (for) the Athenians* T. 1. 61. Cp. 1475.

1486. Dative of Feeling (Ethical Dative).—The personal pro-

nouns of the first and second person are often used to denote the interest of the speaker, or to secure the interest of the person spoken to, in an action or statement.

μνησθέ μοι μὴ θορυβεῖν *pray remember not to make a disturbance* P. A. 27 b, *ἀμυνότεροι γενήσονται ὑμῖν οἱ νέοι* *your young men will grow less cultivated* P. R. 548 d, *τοιοῦτο ὑμῖν ἐστί ἡ τυραννίς* *such a thing, you know, is despotism* Hdt. 5.92 η, *Ἀρταφέρνης ὑμῖν Ὑστάσπεός ἐστι παῖς* *Artaphernes, you know, is Hystaspes' son* 5.30. The dative of feeling may denote surprise: *ὦ μήτηρ, ὡς καλὸς μοι ὁ πάππος* *oh mother, how handsome grandpa is* X. C. 1.3.2. With the dative of feeling cp. "knock me here" Shakesp. *T. of Sh.* 1.2.8, "study me how to please the eye" *L. L. L.* i. 1. 80. *τοὶ* *surely*, often used to introduce general statements or maxims, is a petrified dative of feeling (= *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 1481.

1487. *ἐμοὶ βουλομένῳ ἐστί*, etc. — Instead of a sentence with a finite verb, a participle usually denoting *inclination* or *aversion* is added to the dative of the person interested, which depends on a form of *εἶναι*, *γίγνεσθαι*, etc.

τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἢ τῶν Ἀθηναίων ἀφίστασθαι *the Plataean democracy did not wish to revolt from the Athenians* (= *τὸ πλῆθος οὐκ ἐβούλετο ἀφίστασθαι*) T. 2.8 (lit. *it was not for them when wishing*), *ἂν βουλομένοις ἀκούειν ἢ τουτοισί, μνησθήσομαι* *if these men (the jury) desire to hear it, I shall take the matter up later* (= *ἂν οὗτοι ἀκούειν βούλωνται*) D. 18.11, *ἐπαπλῶμεν, εἰ σοὶ ἡδομένη ἐστίν* *let us go back if it is your pleasure to do so* P. Ph. 78 b, *εἰ μὴ ἀσμένους ὑμῖν ἀφίγμαι* *if I have come against your will* T. 4.85, *Νικία προσδεχομένη ἢ τὰ παρὰ τῶν Ἐγεσταιῶν* *Nicias was prepared for the news from the Egestaeans* 6.46, *ἢν δὲ οὐ τῷ Ἀγησιλάῳ ἀχθομένη* *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 *-τός*, the person in whose interest an action is done, is put in the dative. The notion of agency does not belong to the dative, but it is a natural inference that the person interested is the agent.

ἐμοὶ καὶ τοῦτοις πέπρακται *has been done by (for) me and these men* D. 19.205, *ἐπειδὴ αὐτοῖς παρεσκεύαστο* *when they had got their preparations ready* T. 1.46, *τοσαῦτά μοι εἰρήσθω* *let so much have been said by me* L. 24.4, *ἐψηφίσθαι τῇ βουλῇ* *let it have been decreed by the senate* C. I. A. 2.55.9.

a. With verbal adjectives in *-τός* and *-τός* (2149): *τοῖς οἴκοι ζηλωτός* *envied by those at home* X. A. 1.7.4, *ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον* *we at least must struggle to defend our freedom* D.9.70. For the accus. with *-τέον*, see 2152 a.

1489. The usual restriction of the dative to tenses of completed action seems to be due to the fact that the agent is represented as placed in the position of

viewing an already completed action in the light of its relation to himself (interest, advantage, possession).

1490. The dative of the agent is rarely employed with other tenses than perfect and pluperfect: λέγεται ἡμῖν *is said by us* P. L. 715 b, τοῖς Κερκυραίοις οὐχ ὁρωῦντο *the ships were not seen by (were invisible to) the Corcyraeans* T. 1. 51; present, T. 4. 64, 109; aorist T. 2. 7.

1491. The person *by whom* (not *for whom*) an action is explicitly said to be done, is put in the genitive with ὑπό (1698. 1. b).

1492. The dative of the personal agent is used (1) when the subject is impersonal, the verb being transitive or intransitive, (2) when the subject is personal and the person is treated as a thing in order to express scorn (twice only in the orators: D. 19. 247, 57. 10).

1493. ὑπό with the genitive of the personal agent is used (1) when the subject is a person, a city, a country, or is otherwise quasi-personal, (2) when the verb is intransitive even if the subject is a thing, as τῶν τειχῶν ὑπὸ τῶν βαρβάρων πεπτωκότων *the walls having been destroyed by the barbarians* Aes. 2. 172, (3) in a few cases with an impersonal subject, usually for the sake of emphasis, as ὡς ἑταῖρά ἦν . . . ὑπὸ τῶν ἄλλων οἰκείων καὶ ὑπὸ τῶν γειτόνων μεμαρτύρηται *that she was an hetæra has been testified by the rest of his relatives and by his neighbours* Is. 3. 13.

a. νικᾶσθαι, ἡττᾶσθαι *to be conquered* may be followed by the dative of a person, by ὑπό τινος, or by the genitive (1402).

1494. When the agent is a thing, not a person, the dative is commonly used whether the subject is personal or impersonal. If the subject is personal, ὑπό *may* be used; in which case the inanimate agent is personified (see 1698. 1. s. 1). ὑπό is rarely used when the subject is impersonal. ὑπό is never used with the impersonal perfect passive of an intransitive verb.

DATIVE OF RELATION

1495. The dative may be used of a person to whose case the statement of the predicate is limited.

φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν *it is safer for them to flee than for us* X. A. 3. 2. 19, τριῆρι ἐστὶν εἰς Ἡράκλειαν ἡμέρας μακρὰς πλοῦς *for a trireme it is a long day's sail to Heraclea* 6. 4. 2. Such cases as δρόμος ἐγένετο τοῖς στρατιώταις *the soldiers began to run* X. A. 1. 2. 17 belong here rather than under 1476 or 1488.

a. ὡς restrictive is often added: μακρὰ ὡς γέροντι ὁδὸς *a long road (at least) for an old man* S. O. C. 20, σωφροσύνης δὲ ὡς πληθεὶ οὐ τὰ τοιαῦτα μέγιστα; *for the mass of men are not the chief points of temperance such as these* ? P. R. 389 d.

1496. Dative of Reference.—The dative of a noun or pronoun often denotes the person in whose opinion a statement holds good.

γάμους τοὺς πρώτους ἐγάμει Πέρσῃσι ὁ Δαρείος *Darius contracted marriages most distinguished in the eyes of the Persians* Hdt. 3. 88, πᾶσι νικᾶν τοῖς κριταῖς *to be victorious in the judgment of all the judges* Ar. Av. 445, πολλοῖσιν οἰκτρὸς *pitiful in the eyes of many* S. Tr. 1071. παρὰ is often used, as in παρὰ Δαρείῳ *κριτῇ in the opinion of Darius* Hdt. 3. 160.

1497. The dative participle, without a noun or pronoun, is frequently used in the singular or plural to denote indefinitely the person judging or observing. This construction is most common with participles of verbs of *coming* or *going* and with participles of verbs of *considering*.

ἡ Θράκη ἐστὶν ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι *Thrace is on the right as you sail into the Pontus* X. A. 6. 4. 1, ἔλεγον ὅτι ἡ ὁδὸς διαβάντι τὸν ποταμὸν ἐπὶ Λυδίας φέροι *they said that, when you had crossed the river, the road led to Lydia* 3. 5. 15, οὐκ οὖν ἄσπον διαλογισμένοις τὰς θωραὰς νῦν πλείους εἶναι; *is it not strange, when we reflect, that gifts are more frequent now?* Aes. 3. 179, τὸ μὲν ἔξωθεν ἀπτομένῳ σώμα οὐκ ἀγὰρ θερμὸν ἦν *if you touched the surface the body was not very hot* T. 2. 49, πρὸς ὠφέλειαν σκοπούμεν ὁ ἐπαινέτης τοῦ δικαίου ἀληθεύει *if you look at the matter from the point of view of advantage, the panegyrist of justice speaks the truth* P. R. 589 c. So (ὡς) συνελόντι εἰπεῖν (X. A. 3. 1. 38) *to speak briefly* (lit. *for one having brought the matter into small compass*), συνελόντι D. 4. 7.

a. The participle of verbs of *coming* or *going* is commonly used in statements of geographical situation.

b. The present participle is more common than the aorist in the case of all verbs belonging under 1497.

1498. Dative of the Participle expressing Time.—In expressions of time a participle is often used with the dative of the person interested in the action of the subject, and especially to express the time that has passed *since* an action has occurred (cp. "and this is the sixth month with her, who was called barren" St. Luke i. 36).

ἀποροῦντι δ' αὐτῷ ἔρχεται Προμηθεύς *Prometheus comes to him in his perplexity* P. R. 321 c, Ξενοφῶντι πορευομένῳ οἱ ἱππεῖς ἐντυγχάνουσι πρεσβύταις *while Xenophon was on the march, his horsemen fell in with some old men* X. A. 6. 3. 10. The idiom is often transferred from persons to things: ἡμέραι μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐάλωκυιά ἐπτά, ὅτ' ἐς τὸ Ἐμβάτον κατέπλευσαν *about seven days had passed since the capture of Mytilene, when they sailed into Embatium* T. 3. 29. This construction is frequent in Hom. and Hdt. The participle is rarely omitted (T. 1. 13.).

a. A temporal clause may take the place of the participle: τῇ στρατιᾷ, ἀφ' οὗ ἐξέπλευσεν εἰς Σικελίαν, ἥδη ἐστὶ δύο καὶ πενήκοντα ἔτη *it is already fifty-two years since the expedition sailed to Sicily* Is. 6. 14.

DATIVE WITH ADJECTIVES, ETC.

1499. Adjectives, adverbs, and substantives, of kindred meaning with the foregoing verbs, take the dative to define their meaning.

Βασιλεῖ φιλοὶ *friendly to the king* X. A. 2. 1. 20, εὖνοι τῷ δήμῳ *well disposed to the people* And. 4. 16, τοῖς νόμοις ἔνοχος *subject to the laws* D. 21. 35, ἐχθρὸνλευθερίᾳ καὶ νόμοις ἐναντίον *hostile to liberty and opposed to law* 6. 25, ξυμμαχία πίσυναι *relying on the alliance* T. 6. 2, φόβῳ ὑπήκοοι *subject to tribute* 7. 57, ἣν ποιεῖτε ὁμοία τοῖς λόγοις *if you act in accordance with your words* 2. 72, στρατὸς ἴσος καὶ παραπλήσιος τῷ προτέρῳ *an army equal or nearly so to the former* 7. 42.

δέδελφά τὰ βουλευματα τοῖς ἔργοις *plans like the deeds* L. 2. 64, ἀλλήλοις ἀπομολῶις *in a way unlike to each other* P. Tim. 36 d. For substantives see 1502.

a. Some adjectives, as φίλος, ἐχθρός, may be treated as substantives and take the genitive. Some adjectives often differ slightly in meaning when they take the genitive.

1500. With ὁ αὐτός *the same*. — τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν *to be of the same mind as I am* L. 3. 21, τοῦ αὐτοῦ ἐμοὶ πατὴρ *of the same father as I am* D. 40. 34, ταῦτά φρονῶν ἐμοὶ agreeing with me 18. 304.

1501. With adjectives and adverbs of similarity and dissimilarity the comparison is often condensed (*brachylogy*): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα *she had a dress on like (that of) her servants* X. C. 5. 1. 4 (the possessor for the thing possessed, = τῇ ἐσθῇτι τῶν δουλῶν), Ὀρφεὶ γλῶσσα ἡ ἐναντία *a tongue unlike (that of) Orpheus* A. Ag. 1629.

a. After adjectives and adverbs of likeness we also find καί, ὥσπερ (*ὡσπερ*). Thus, παθεῖν ταῦτόν ὅπερ πολλὰκις πρότερον πεπόνθατε *to suffer the same as you have often suffered before* D. 1. 8, οὐχ ὁμοίως πεποιθήκασι καὶ Ὀμηρος *they have not composed their poetry as Homer did* P. Ion 581 d.

1502. The dative after substantives is chiefly used when the substantive expresses the act denoted by the kindred verb requiring the dative: ἐπιβουλῇ ἐμοὶ *a plot against me* X. A. 5. 6. 29, διάδοχος Κλεάνδρῳ *a successor to Cleander* 7. 2. 5, ἡ ἐμὴ τῷ θεῷ ὑπηρεσίᾳ *my service to the god* P. A. 30 a. But also in other cases: φιλιᾷ τοῖς Ἀθηναίοις *friendship for the Athenians* T. 5. 5, ὕμνοι θεοῖς *hymns to the gods* P. R. 607 a, ἐφόδια τοῖς στρατευομένοις *supplies for the troops* D. 3. 20, ἥλοι ταῖς θύραις *nails for the doors* (1473).

a. Both a genitive and a dative may depend on the same substantive: ἡ τοῦ θεοῦ δόσις ὑμῖν *the god's gift to you* P. A. 30 d.

INSTRUMENTAL DATIVE

1503. The Greek dative, as the representative of the lost instrumental case, denotes that *by which* or *with which* an action is done or accompanied. It is of two kinds: (1) The instrumental dative proper; (2) The comitative dative.

1504. When the idea denoted by the noun in the dative is the *instrument* or *means*, it falls under (1); if it is a person (not regarded as the instrument or means) or any other living being, or a thing regarded as a person, it belongs under (2); if an action, under (2).

1505. Abstract substantives with or without an attributive often stand in the instrumental dative instead of the cognate accusative (1577).

INSTRUMENTAL DATIVE PROPER

1506. The dative denotes instrument or means, manner, and cause.

1507. Instrument or Means. — ἔβαλλέ με λίθοις *he hit me with stones* L. 3. 8, ἔησι τῇ ἀξίῳ *he hurls his ax at him (hurls with his ax)* X. A. 1. 5. 12, ταῖς μαχαίραις

ἐπτορτες *hacking them with their swords* 4. 6. 26, οὐδὲν ἦνε τοῖσι *he accomplished nothing by this* D. 21. 104, ἐξημίωσαν χρήμασιν *they punished him by a fine* T. 2. 66, ἰστος πολλῷ (ὑδατι) *during a heavy rain* X. H. 1. 1. 16 (934). So with δεχέσθαι: τῶν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἀστεί, ὕδατι δὲ καὶ ὄρυγιν *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: ψικοδομημένοι πλινθοῖσι *built of bricks* X. A. 2. 4. 12.

a. The instrumental dative is often akin to the comitative dative: ἀλώμενος ἡ γὰρ τε καὶ ἐτάροις *wandering with his ship and companions* λ 161, ἡσυχάζουσιν αἰχμησάντων *they shall go with their ships* Ω 731, θυμῷ καὶ βίῳ τὸ πλεον ἐναυμάχουν ἢ ἐπιστήμῃ *they fought with passionate violence and brute force rather than by a system of tactics* T. 1. 49.

b. Persons may be regarded as instruments: φυλαττόμενοι φύλαξι *defending themselves by pickets* X. A. 6. 4. 27. Often in poetry (S. Ant. 164).

c. Verbs of raining or snowing take the dative or accusative (1570 a).

1508. Under Means fall:

a. The dative of price (cp. 1872): μέρει τῶν ἀδικημάτων τὸν κινδύνον ἐξεπύρηντο *they freed themselves from the danger at the price of a part of their unjust gains* L. 27. 6.

b. Rarely, the dative with verbs of filling (cp. 1369): δάκρυσι πᾶν τὸ στράτευμα πλησθέν *the entire army being filled with tears* T. 7. 75.

c. The dative of material and constituent parts: κατασκεύασατο ἄρματα τροχοῖσι ισχυροῖσι *he made chariots with strong wheels* X. C. 6. 1. 29.

1509. χρῆσθαι *use* (strictly *employ oneself with, get something done with*; cp. *uti*), and sometimes νομίζειν, take the dative. Thus, οὔτε τοῖσι (τοῖς νομίμοις) χρῆται οὐδ' οἱ ἡ ἄλλη Ἑλλὰς 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: τοῖσι χρῶνται 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): τί χρῶμεθα τούτῳ; *what use shall we make of it?* D. 3. 6.

1510. The instrumental dative occurs after substantives: μίμησις σχήμασι *imitation by means of gestures* P. R. 397 b.

1511. The instrumental dative of means is often, especially in poetry, reinforced by the prepositions ἐν, σύν, ὑπό: ἐν λόγοις πείθειν *to persuade by words* S. Ph. 1393, οἱ θεοὶ ἐν τοῖς ἱεροῖς ἐστήμηναν *the gods have shown by the victims* X. A. 6. 1. 31; σύν γῆρᾳ βαρεῖς *heavy with old age* S. O. T. 17; πόλιν χερσὶν ὑφ' ἡμετέρῃσιν ἀλώσα *a city captured by our hands* B 374.

1512. Dative of Standard of Judgment. — That by which anything is measured, or judged, is put in the dative: ἐνμετρήσαντο ταῖς ἐπιβολαῖς τῶν τειχῶν *they measured the ladders by the layers of bricks* T. 3. 20, τῷδε δῆλον ἦν *it was plain from what followed* X. A. 2. 3. 1, οἱ πρὸς τοὺς ἄλλους πεποίηκε διὰ τεκμαίρεσθαι *we must judge by what he has done to the rest* D. 9. 10, τίμῃ χρὴ κρίνεσθαι τὰ μέλλοντα καλῶς κριθέσεσθαι; ἄρ' οὐκ ἐμπειρία τε καὶ φρονήσεαι καὶ λόγῳ; *by what standard must we judge that the judgment may be correct? Is it not by*

experience and wisdom and reasoning ? P. R. 582 a. With verbs of judging *ἐκ* and *ἀπό* are common.

1513. Manner (see also 1527).—The dative of manner is used with comparative adjectives and other expressions of comparison to mark the degree by which one thing differs from another (**Dative of Measure of Difference**).

κεφαλῇ ἐλάττων *a head shorter* (lit. *by the head*) P. Ph. 101 a, οὐ πολλαῖς ἡμέραις ὕστερον ἦλθεν *he arrived not many days later* X. H. 1. 1. 1, ἰόντες δέκα ἡμέραις πρὸ Παναθηναίων *coming ten days before the Panathenaic festival* T. 5. 47, τοσοῦτῳ ἡδίων ᾧ ὅσῳ πλείω κέκτημαι *the more I possess the more pleasant is my life* X. C. 8. 3. 40, πολλῶν μείζων ἐγίγνετο ἡ βοή ὅσῳ δὴ πλείους ἐγίγνοντο *the shouting became much louder as the men increased in number* X. A. 4. 7. 23. So with πολλῶν *by much*, ὀλίγῳ *by little*, τῷ παντὶ *in every respect* (by all odds).

a. With the superlative: μακρῶ ἄριστα *by far the best* P. L. 868 e.

1514. With comparatives the accusatives (1586) *τί, τι, οὐδέν, μηδέν* without a substantive are always used: οὐδέν ἦττον *nihilominus* X. A. 7. 5. 9. In Attic prose (except in Thuc.) πολύ and ὀλίγον are more common than πολλῶν and ὀλίγῳ with comparatives. Hom. has only πολὺ μείζων.

1515. Measure of difference may be expressed by ἐν τι; εἰς τι, κατὰ τι; or by ἐπὶ τι.

1516. The dative of manner may denote the particular point of view from which a statement is made. This occurs chiefly with intransitive adjectives but also with intransitive verbs (**Dative of Respect**). (Cp. 1600.)

ἀνὴρ ἡλικία ἐτι νέος *a man still young in years* T. 5. 43, τοῖς σώμασι τὸ πλεον ἰσχύουσα ἢ τοῖς χρήμασιν *a power stronger in men than in money* I. 121, ἀσθενὴς τῷ σώματι *weak in body* D. 21. 165, τῇ φωνῇ τρᾶχὺς *harsh of voice* X. A. 2. 6. 9, φρονήσει διαφέρων *distinguished in understanding* X. C. 2. 3. 5, τῶν τότε θυράμει προύχων *superior in power to the men of that time* T. 1. 9, ὀνόματι σπονδαί *a truce so far as the name goes* G. 10.

a. The accusative of respect (1600) is often nearly equivalent to the dative of respect.

1517. Cause.—The dative, especially with verbs of emotion, expresses the occasion (external cause) or the motive (internal cause).

Occasion: τῇ τύχῃ ἐλπιδᾶς *confident by reason of his good fortune* T. 3. 97, θαυμάζω τῇ ἀποκλήσει μου τῶν πυλῶν *I am astonished at being shut out of the gates* I. 85, τοῦτοις ἡσθη *he was pleased at this* X. A. 1. 9. 26, ἡχθόμεθα τοῖς γεγενημένοις *we were troubled at what had occurred* S. 7. 20, χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν *I am troubled at the present occurrences* I. 3. 3. Motive: φιλῆ καὶ εὐνοίᾳ ἐπόμενοι *following out of friendship and good will* X. A. 2. 6. 13. Occasion and motive: οἱ μὲν ἀπορία ἀκολούθων, οἱ δὲ ἀπιστία *some (carried their own food) because they lacked servants, others through distrust of them* T. 7. 75. ὕβρει καὶ οὐκ ὄνῳ τοῦτο ποιῶν *doing this out of insolence and not because he was drunk* D. 21. 74.

1518. Some verbs of emotion take *ἐν* (with dat.) to denote the cause; so always *μέγα φρονεῖν* to *plume oneself*, and often *χαίρειν* *rejoice*, *λύπείσθαι* *grieve*, *ἀγανακτεῖν* *be vexed*, *αἰσχύνεσθαι* *be ashamed*. Many verbs take the genitive (1406).

1519. The dative of cause sometimes approximates to a dative of purpose (1473): 'Ἀθηναῖοι ἐφ' ἡμᾶς ὀρμητῆται Λεοντίνων κατοικίσει *the Athenians have set out against us (with a view to) to restore the Leontines* T. 6. 33. This construction is common with other verbal nouns in Thucydides.

1520. Cause is often expressed by *διὰ* with the accusative, *ὑπὸ* with the genitive, less frequently by *ἀμφὶ* or *περὶ* with the dative (poet.) or *ὑπέρ* with the genitive (poet.).

COMITATIVE DATIVE

1521. The comitative form of the instrumental dative denotes the persons or things which accompany or take part in an action.

1522. Prepositions of accompaniment (*μετά* with gen., *σύν*) are often used, especially when the verb does not denote accompaniment or union.

1523. Dative of Association.—The dative is used with words denoting friendly or hostile association or intercourse. This dative is especially common in the plural and after middle verbs.

a. *κακοῖς ὁμῶν καὶ οὗτοι ἐκβήσῃ κακός* if thou associate with the evil, in the end thou too wilt become evil thyself Men. Sent. 274, *ἀλλήλοις διειλέγεσθαι* we have conversed with each other P. A. 37 a, *τῷ πλήθει τὰ ρηθέντα κοινώσαντες* communicating to the people what had been said T. 2. 72, *δεόμενοι τοὺς φεύγοντας ξυναλλάξαι σφίσι* asking that they reconcile their exiles with them 1. 24, *εἰς λόγους σοι ἔλθειν* to have an interview with you X. A. 2. 5. 4, *μετεσχῆκαμεν ἡμῖν θυσίων* we have participated in your festivals X. H. 2. 4. 20, *ἀλλήλοις σπονδὰς ἐποιήσαντο* they made a truce with one another 3. 2. 20, *αὐτοῖς διὰ φιλίας ἔναι* to enter into friendship with them X. A. 3. 2. 8. So with verbs of meeting: *προσέρχεσθαι*, *προστυγχάνειν* and *ἐντυγχάνειν*, *ἀπαντᾶν*.

b. *πολλοῖς ὀλίγοι μαχόμενοι* few fighting with many T. 4. 36, *Κόρυς πολεμοῦντες* waging war with Cyrus 1. 13, *ἀμφισβητοῦσι μὲν δι' εὐνοίαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ διάφοροι ἀλλήλοις* friends dispute with friends good-naturedly, but adversaries wrangle with one another P. Pr. 337 b, *δίκας ἀλλήλοις δικάζονται* they bring lawsuits against one another X. M. 3. 5. 16, *διαφέρεσθαι* τούτοις to be at variance with these men D. 18. 31 (and so many compounds of *διὰ*), *οὐκ ἔφη τοὺς λόγους τοῖς ἔργοις ὁμολογεῖν* he said their words did not agree with their deeds T. 5. 55. So also *τινὶ διὰ πολέμου* (διὰ μάχης, εἰς χεῖρας) *ἔναι*, *τινὶ ὁμῶς χωρεῖν*, etc.

N. 1.—*πολεμεῖν* (μάχεσθαι) *σύν τινι* (μετά τινος) means to wage war in conjunction with some one.

N. 2.—Verbs of friendly or hostile association, and especially periphrases with *ποιεῖσθαι* (πόλεμον, σπονδὰς), often take the accusative with *πρός*.

1524. Dative of Accompaniment.—The dative of accompaniment is used with verbs signifying to accompany, follow, etc.

ἀκολουθεῖν τῷ ἡγουμένῳ to follow the leader P. R. 474 c, *ἔπεσθαι ἡμῖν βούλομαι*

I am willing to follow you X. A. 3. 1. 25. *μετά* with the genitive is often used, as are *σύν* and *ἅμα* with the dative.

1525. With αὐτοῖς.—The idea of accompaniment is often expressed by *αὐτοῖς* joined to the dative. This use is common when the destruction of a person or thing is referred to. Thus, *τῶν νεῶν μίᾳ αὐτοῖς ἀνδράσιν* *one of the ships with its crew* T. 4. 14, *εἶπεν ἡκεῖν εἰς τὰς τάξεις αὐτοῖς στεφάνους* *he bade them come to their posts, crowns and all* X. C. 3. 3. 40. The article after *αὐτοῖς* is rare; and *σύν* is rarely added (X. C. 2. 2. 9). Hom. has this dative only with lifeless objects.

1526. Dative of Military Accompaniment.—The dative is used in the description of military movements to denote the accompaniment (troops, ships, etc.) of a leader: *ἐξελεύσεται τῷ στρατεύματι παντὶ* *he marches out with all his army* X. A. 1. 7. 14. *σύν* is often used with words denoting troops (T. 6. 62).

a. An extension of this usage occurs when the persons in the dative are essentially the same as the persons forming the subject (distributive use): *ἡμῖν ἐφείποντο οἱ πολέμοι καὶ ἱππικῇ καὶ πελταστικῇ* *the enemy pursued us with their cavalry and peltasts* X. A. 7. 6. 29.

b. The dative of military accompaniment is often equivalent to a dative of means when the verb does not denote the leadership of a general.

1527. Dative of Accompanying Circumstance.—The dative, usually of an abstract substantive, may denote accompanying circumstance and manner.

a. The substantive has an attribute: *πολλῇ βοῇ προσέκειντο* *they attacked with loud shouts* T. 4. 127, *παντὶ σθένει* *with all one's might* 5. 23, *τύχῃ ἀγαθῇ* *with good fortune* C. I. A. 2. 17. 7. So *παντὶ* (οὐδενί, ἀλλῃ, τοῦτῃ τῷ) *τρόπῳ*. Manner may be expressed by the adjective, as *βίᾳ* *θανάτῳ* *ἀποθνήσκειν* *to die (by) a violent death* X. Hi. 4. 3 (= *βίᾳ*).

b. Many particular substantives have no attribute and are used adverbially: *θεῖν δρόμῳ* *to run at full speed* X. A. 1. 8. 19, *βίᾳ* *by force*, *δικῇ* *justly*, *δελῷ* *by craft*, (τῷ) *ἔργῳ* *in fact*, *ἡσυχῇ* *quietly*, *κομιδῇ* (with care) *entirely*, *κόσμῳ* *in order, duly*, *κύκλῳ* *round about*, (τῷ) *λόγῳ* *in word*, *προφάσει* *ostensibly*, *σίγῃ*, *σωπῇ* *in silence*, *σπουδῇ* *hastily, with difficulty*, *τῇ ἀληθείᾳ* *in truth*, *τῷ ὄντι* *in reality*, *ὀργῇ* *in anger*, *φύγῃ* *in hasty flight*.

N. — When no adjective is used, prepositional phrases or adverbs are generally employed: *σύν κρᾶυγῇ*, *σύν δικῇ*, *μετὰ δικῆς*, *πρὸς βίᾳ* (or *βίᾳς*).

c. Here belongs the dative of feminine adjectives with a substantive (*ὁδῷ*, etc.) omitted, as *ταύτῃ* *in this way, here*, *ἀλλῇ* *in another way, elsewhere*, *πῇ*, *ᾧ* *in what (which) way*. So *δημοσίᾳ* *at public expense*, *ιδίᾳ* *privately*, *κοινῇ* *in common*, *πεζῇ* *on foot*.

N. — Some of these forms are instrumental rather than comitative, e.g. *ταύτῃ*.

1528. Space and Time.—The dative of space and time may sometimes be regarded as comitative.

a. Space: *the way by which (qua)*, as *ἐπορεύετο τῇ ὁδῷ ἣν πρότερον ἐπορεύετο* *he marched by the road (or on the road?) which he had made before* T. 2. 98;

b. Time: *κατηγγόρει ὡς ἐκείνη τῷ χρόνῳ πεισθεῖη* *she charged that she had been*

persuaded in (by) the course of time L. 1. 20. Some of these uses are instrumental rather than comitative.

WITH ADJECTIVES, ETC.

1529. Many adjectives and adverbs, and some substantives, take the instrumental dative by the same construction as the corresponding verbs.

σύμμαχος ἀπὸ τοῖς their ally D. 9. 58, *χώρᾳ δημοῖς τῇ Λακεδαιμονίων a country bordering on that of the Lacedaemonians* 15. 22, *ἀκόλουθα τοῖς τοῖς conformable to this* 18. 257. So *κοινῶς* (cp. 1414), *σύμφωνος, συγγενῆς, μεταίτιος*, and *διδφορος* meaning *at variance with*. — *ἐπομένως τῷ νόμῳ conformably to the law* P. L. 844 e, *ὁ ἐξῆς νόμος τοῦτῳ the law next to this* D. 21. 10. Many of the adjectives belonging here also take the genitive when the idea of possession or connection is marked. — *ἅμα* chiefly in the meaning *at the same time*. — *κοινωνία τοῖς ἀνδράσι intercourse with men* P. R. 406 c, *ἐκδρομῇ τῷ τειχίσματι attack on the fort* T. 4. 23.

LOCATIVE DATIVE

1530. The dative as the representative of the locative is used to express place and time.

a. On the instrumental dative of space and time, see 1528.

1531. Dative of Place. — In poetry the dative without a preposition is used to denote place.

a. *Where a person or thing is*: *στὰς μέσῳ ἔρκει taking his stand in the middle of the court* Ω 306, *γῇ ἔκειτο she lay on the ground* S. O. T. 1266, *καλεῖν δρεσιν to dwell among the mountains* O. T. 1451. Often of the parts of the body (Hom. *θυμῷ, καρδίῃ*, etc.). With persons (generally in the plural): *ἀριπρεπῆς Τρῶεσσιν conspicuous among the Trojans* Z 477. *τοῖσι δ' ἀνέστη A 68 may be rose up among them* or a dative proper (*for them*).

b. *Place whither* (limit of motion): *πέδιλῳ πέσε fell on the ground* E 82, *κολεῶν ἀπ' οὗτο put thy sword into its sheath* κ 333.

1532. After verbs of motion the dative, as distinguished from the locative, denotes direction *towards* and is used of persons (1485), and is a form of the dative of interest.

1533. Many verbs capable of taking the locative dative in poetry, require, in prose, the aid of a preposition in composition. The limit of motion is usually (1589) expressed by the accusative with a preposition (e.g. *εἰς, πρὸς*).

1534. In prose the dative of place (chiefly *place where*) is used only of proper names: *Πύθοι at Pytho, Ἴσθμοῖ at the Isthmus, Σαλαμῖνι at Salamis, Ὀλυμπιάσι at Olympia, Ἀθήνησι at Athens* (inscr.); especially with the names of Attic demes, as *Φαληροῖ, Θορικοῖ, Μαραθῶνι*. But *ἐν Μαραθῶνι* and *ἐν Πλαταιαῖσι* occur. Some deme-names require *ἐν*, as *ἐν Κολίῳ*.

1535. Many adverbs are genuine locatives, as *οἴκοι, πάλαι, παρθημεῖ, Φαληροῖ; Ἀθήνησι, Πλαταιαῖσι*; others are datives in form, as *κύκλῳ, Πλαταιαῖσι*.

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: Μυρμιδόεσσιν ἀνάσσει A 180, Γιγάντεσσιν βασιλεύει η 59, ἤρχε δ' ἄρα σφιν Ἀγαμέμνων Ξ 134. Rarely in prose: ἡγείσθαι τινι *to serve as guide (leader) to some one*, ἐπιστατεῖν τινι *to be set over one*; ἀρχειν τινί means only = *to be archon* (Πυθόδωρου ἀρχοντος Ἀθηναίους T. 2. 2). Cp. 1371.

a. Only when stress is not laid on the idea of supremacy is the dative, instead of the genitive (1370), used with verbs of *ruling*.

1538. It is not clear whether the dative with verbs of *ruling* is a dative proper (*for*), a locative (*among*; cp. ἐν Φαίηξιν ἀνάσσει η 62), or an instrumental (*by*). ἀρχειν, ἡγείσθαι may take the dative proper, ἀνάσσειν, βασιλεύειν, κρατεῖν may take the locative dative.

1539. Dative of Time.—The dative without a preposition is commonly used to denote a definite point of time (chiefly *day, night, month, year, season*) *at which* an action occurred. The dative contrasts one point of time with another, and is usually accompanied by an attributive.

1540. The dative denotes the time *at which* an action takes place and the date of an event.

ταύτην μὲν τὴν ἡμέραν αὐτοῦ ἔμειναν, τῇ δὲ ὑστεραίᾳ κτλ. *throughout that day they waited there, but on the day following*, etc. X. H. 1. 1. 14. So τῇ προτεραίᾳ *the day before*, τῇ δευτέρᾳ *the second day*, Ἐλαφβολιῶνος μηνὸς ἕκτη (ἡμέρᾳ) φθίνοντος *on the sixth of waning Elaphebolion* Aes. 2. 90, ἔτη καὶ νύκτα *on the last of the month* D. 18. 29; τρίτῃ μηνί *in the third month* L. 21. 1, περιέβητι τῷ θέρει *when summer was coming to an end* T. 1. 30, ἑξήκοστῳ ἔτει *in the sixtieth year* 1. 12; also with ὥρᾳ (χειμῶνος ὥρᾳ *in the winter season* And. 1. 137).

1541. The names of the regular recurring festivals which serve to date an occurrence stand in the dative: Παναθηναίοις *at the Panathenaea* D. 21. 156, τοῖς Διονυσίοις *at the Dionysia* 21. 1, ταῖς πομπαῖς *at the processions* 21. 171, τοῖς τραγικοῖς *at the representations of the tragedies* Aes. 3. 176. *ἐν* is rarely added.

1542. *ἐν* is added:

a. To words denoting time when there is no attributive: ἐν τῷ χειμῶνι *in winter* X. O. 17. 3; cp. 1444. b. When the attributive is a pronoun (sometimes): (ἐν) ἐκεῖνη τῇ ἡμέρᾳ. c. To statements of the time within the limits of which an event may take place (where *ἐντός* with the genitive is common); to statements of how much time anything takes; with numbers, ὀλίγος, πολὺς, etc. Thus, ἐν τρισὶν ἡμέραις *for (during) three days* X. A. 4. 8. 8, οὐ βῆδιον τὰ ἐν ἀπαντί τῷ χρόνῳ πᾶρχόντα ἐν μᾶ ἡμέρᾳ δηλωθῆναι *it is not easy to set forth in a single day the acts of all time* L. 2. 54, ἐξελεσθαι τὴν διαβολὴν ἐν οὕτως ὀλίγῳ χρόνῳ *to clear myself of calumny in so brief a time* P. A. 19 a. *ἐν* is rarely omitted in prose, and chiefly when there is an attributive: μᾶ νυκτὶ T. 6. 27. d. Always with adjectives or adverbs used substantively: ἐν τῷ παρόντι, ἐν τῷ τότε. e. To words denoting the date of an event, not a point of time: ἐν τῇ προτέρᾳ πρεσβείᾳ *in the first embassy* Aes. 2. 123. Thuc. employs ἐν, as ἐν τῇ ὑστεραίᾳ ἐκκλησίᾳ *in*

the assembly held the day after 1. 44, but usu. the simple dative, as μάχη in the battle 3. 54, ἐκείνη τῇ ἐσβολῇ in that incursion 2. 20, τῇ προτέρᾳ ἐκκλησίᾳ in the first assembly 1. 44.

1543. The dative and genitive of time are sometimes employed with only a slight difference (1447 a).

DATIVE WITH COMPOUND VERBS

1544. Many compound verbs take the dative because of their meaning as a whole. So ἀντίχειν hold out against, ἀμφισβητεῖν dispute with (1523 b).

1545. The dative is used with verbs compounded with σύν (regularly), with many compounded with ἐν, ἐπί, and with some compounded with παρά, περί, πρὸς, and ὑπό, because the preposition keeps a sense that requires the dative.

ἐμβλέψας αὐτῷ looking at him P. Charm. 162 d, ἐλπιδας ἐμποιεῖν ἀνθρώποις to create expectations in men X. C. 1. 6. 19, αὐτοῖς ἐπέκειρε τὸ Ἑλληνικόν the Greek force fell upon them X. A. 4. 1. 10, ἐπέκειρτο αὐτοῖς they pressed hard upon them 5. 2. 5, συναδικεῖν αὐτοῖς to be their accomplice in wrong-doing 2. 6. 27, ξυνισᾶσι Μελέτῳ ψευδομένῳ they are conscious that Meletus is speaking falsely (i.e. they know it as well as he does) P. A. 34 b, οὗτοι οὐ παρεγένοντο βασιλεῖ these did not join the king X. A. 5. 6. 8, παρέστω ὑμῖν ὁ κήρυξ let the herald come with us 3. 1. 46, Ξενοφῶντι προσέτρεχον δύο νεᾶνισκω two youths ran up to Xenophon 4. 3. 10, ὑποκείσθαι τῷ ἀρχοντι to be subject to the ruler P. G. 510 c.

a. So especially with verbs of motion and rest formed from λέναι, πίπτειν, τίθεσθαι, τρέχειν, εἶναι, γίγνεσθαι, κείσθαι, etc.

1546. Some verbs of motion compounded with παρά, περί, ὑπό take the accusative (1550).

1547. Some verbs have an alternative construction, e.g. περιβάλλειν: τινί τι invest a person with something, τί τιτι surround something with something.

1548. Compounds of σύν take the instrumental, compounds of ἐν take the locative dative.

1549. When the idea of place is emphatic, the preposition may be repeated: ἐμμέναντες ἐν τῇ Ἀττικῇ remaining in Attica T. 2. 23; but it is generally not repeated when the idea is figurative: τοῖς ὅρκοις ἐμμένων abiding by one's oath I. 1. 13. μετὰ may be used after compounds of σύν: μετ' ἐμοῦ συνέπλει he sailed in company with me L. 21. 8.

1550. The prepositions are more frequently repeated in prose than in poetry.

ACCUSATIVE

1551. The accusative is a form of defining or qualifying the verb.

a. The accusative derives its name from a mistranslation (*casus accusativus*) of the Greek (ἡ αἰτιατικὴ πτῶσις, properly *casus effectivus*, 1554 a).

1552. A noun stands in the accusative when the idea it expresses is most

immediately (in contrast to the dative) and most completely (in contrast to the genitive) under the influence of the verbal conception (in contrast to the nominative).

1553. The accusative is the case of the direct object (919). The accusative is used with all transitive verbs (and with some intransitive verbs used transitively), with some verbal nouns, and with adjectives.

1554. The direct object is of two kinds:

a. The internal object (object effected): *ὁ ἀνὴρ τύπτει πολλὰς πλῆγὰς* *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 τειχίζειν* *to build a wall*. The latter form is the accusative of result (1578).

N. 2. — Almost any verb may take one of the varieties of the internal object.

b. The external object (object affected): *ὁ ἀνὴρ τύπτει τὸν παῖδα* *the man strikes the boy*.

N. — Here the object is not contained in the verb, but is necessary to explain or define the character of the action in question. The external object stands outside the verbal action.

1555. Many verbs may take an accusative either of the external or of the internal object: *τέμνει ὕλην* *fell timber*, *τέμνει τὰς τρίχας* *cut off the hair*, *τέμνει ὁδὸν* *open a road*, but *σπονδὰς* or *θρῦκα τέμνειν*, with a specialized verbal idea, *to make a treaty* by slaying a victim (pass. *θρῦκα ἐτμήθη*), *τέμνει ὁδὸν* *make one's way* (poet.), *τειχίζειν χωρίον* *fortify a place*, but *τειχίζειν τεῖχος* *build a wall*. Cp. E. Supp. 1060: A. *νικῶσα νίκην τίνα; μαθεῖν χρῆζω σέθεν*. B. *πάσαι γυναῖκες*, 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*, *σίγαᾶν τι* *to keep silence about something*.

1558. Many verbs that are usually intransitive are also used transitively in Greek. Thus, *δοσεῖν* *sin against*, *δυσεπαλῖν* *be disgusted at*, *χαίρειν* *rejoice at*, *ἡδεσθαι* *be pleased at*, *δακρῖν* *weep for*. Cp. 1595 b.

a. Poetical: *ῥέσειν agitate*, *περὶν πόδα pass on her way* E. Hec. 53, *πλεῖν sail*, *κροταλίζειν rattle along* (*κροτεῖν strike* Hdt. 6. 58), *λάμψειν make shine*, *χορεύειν θεὸν, ἑλίσσειν θεὸν celebrate the god by choruses, by dancing*.

1559. Many intransitive verbs are used transitively when compounded with a preposition, e.g. *ἀναμάχασθαι fight over again*. — *ἀπομάχασθαι drive off*, *ἀποστρέφασθαι abandon*, *ἀποχωρεῖν leave*. — *διαβαλεῖν pass over*, *διαπλεῖν sail across*, *διερχέσθαι go through*. — *εἰσεῖναι come into the mind*, *εἰσπλεῖν sail into*. — *ἐκβαλεῖν pass*, *ἐκτρέπεσθαι get out of the way of*, *ἐξαπαχωρεῖν shun*, *ἐξίστασθαι avoid*. — *ἐπιστρατεύειν march against*. — *καταναυμαχεῖν beat at sea*, *καταπολεμεῖν subdue completely*, *καταπολιτεύεσθαι reduce by policy*. — *μετέρχεσθαι seek*, *πυρνεύειν go in quest of*. — *παραβαλεῖν transgress*. — *περιμένειν go round*, *περίστασθαι surround*. — *προσοικεῖν dwell in*, *προσπαίζειν sing in praise of*. — *ὑπερβαλεῖν omit*. — *ὑπερέρχεσθαι escape from*. — *ὑπέρχεσθαι fawn on*, *ὑποδύεσθαι withstand*, *ὑποχωρεῖν shun*, *ὕφιστασθαι 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 *ἀρέσκειν = satisfy*, with accus., = *please*, with dat.

1561. The same verb may be used transitively or intransitively, often with little difference of signification. Cp. 1700. This is generally indicated in the treatment of the cases, e.g. *αἰσθάνεσθαι τι* or *τινος perceive something*, *ἐνθυμείσθαι τι* or *τινι consider something*, *μέμψεσθαι τινα* or *τινι blame some one*.

1562. On *δεῖ μοι τινος* and *δεῖ μέ τινος* see 1400. With the inf. the accus. is usual (dat. and inf. X. A. 3. 4. 85). *χρή μέ τινος* is poetical; with the inf. *χρή* takes the accus. (except L. 28. 10, where some read *δικαίους*). (*χρή* is an old noun; cp. *χρῶ, χρῆα need* and 793.)

INTERNAL OBJECT (OBJECT EFFECTED)

COGNATE ACCUSATIVE

1563. The cognate accusative is of two kinds, of which the second is an extension of the first.

1564. (I) The substantive in the accusative is of the *same origin* as the verb.

πολλὴν φλυαρίαν φλυαροῦντα talking much nonsense P. A. 19 c, *ἐνέφυγε τὴν φυγὴν ταύτην he shared in the recent exile* 21 a, *τὴν ἐν Σαλαμῖνι ναυμαχίαν ναυμαχήσας victorious in the sea-fight at Salamis* D. 59. 97, *τὰς ὑποσχέσεις αἱ οὗτοι ὑπὸσχέτο the promises which he made* 19. 47, *ἡ αἰτιά ἦν αἰτιῶνται the charge they bring* Ant. 6. 27.

a. Sometimes the verb may be suppressed, as *ἡμῖν μὲν εὐχὰς τάσδε (εὐχομαι) for us these prayers* A. Ch. 142.

1565. The cognate accusative occurs even with adjectives of an intransitive character: *μήτε τι σοφὸς ὢν τὴν ἐκείνων σοφίαν μήτε ἀμαθὴς τὴν ἀμαθίαν being neither at all wise after the fashion of their wisdom nor ignorant after the fashion of their ignorance* P. A. 22 e, *ἀτίμους ἐποίησαν ἀτιμίαν τοιαύτην ὥστε κτλ.*

they disfranchised them in such a way that, etc. T. 5. 34 (ἀρίμους ἐποίησαν = ἡτίμησαν, 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 ἀλλὰς ὁδοῦς they went forth on other expeditions X. H. 1. 2. 17, τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν they waged what is called the Sacred War T. 1. 112, ἡσθένησε ταύτην τὴν νόσον he fell ill of this disease I. 19. 24, ἀνθρώπου φύσιν βλαστῶν born to man's estate S. Aj. 760.

1568. Passive: πόλεμος ἐπαράχθη war was stirred up D. 18. 151.

1569. An extension of the cognate accusative appears in poetry with *κείσθαι*, *στήναι*, *καθίζειν* and like verbs: τόπον, ὅτινα κείται the place in which he is situated S. Ph. 145, τί ἐστῆκε πέτρῳ; why stands she on the rock? E. Supp. 987, τρίποδα 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: φυλακὰς φυλάττειν to stand sentry X. A. 2. 6. 10, φόρον φέρειν to pay tribute 5. 5. 7.

b. When the substantive is restricted by the article: τὸν πόλεμον πολεμεῖν to wage the present war T. 8. 58, τὴν πομπὴν πέμπειν to conduct the procession 6. 56.

c. When a plural substantive denotes repeated occurrences: ἐτριεράρχησε τριεραρχίας he performed the duty of trierarch D. 45. 85.

d. In various expressions: Ὀλύμπια νικᾶν to win an Olympian victory T. 1. 126, τὴν ναυμαχίαν νικῆσαι to be victorious in the sea-fight L. 19. 28, θθεῖν τὰ εὐαγγέλια to offer a sacrifice in honour of good news X. H. 1. 6. 37.

e. In poetry the use of a substantive to denote a special form of the action of the verb is much extended: στάζειν αἷμα to drip (drops of) blood S. Ph. 783, Ἄρη πνεῖν to breathe war A. Ag. 375, πῦρ δεδορκώς 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 νᾶπυ to look mustard Eq. 631, βλέπειν ἀπιστίαν 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: λῆρον ληρεῖν to talk sheer nonsense Ar. Pl. 517, ὕβριν ὕβριζειν to insult grievously E. II. F. 708. Often in Euripides.

1572. The substantive may be omitted, leaving only the adjectival attribute: παῖσον διπλὴν (scil. πληγὴν) strike twice (a double blow) S. El. 1415, τοῦτον ἀνδραγον ὥς ὀλίγας (scil. πληγὰς) παῖσειεν they called out that he had dealt him too (1003) few blows X. A. 5. 8. 12. Cp. 1028.

1573. Usually an adjective, pronoun, or pronominal adjective is treated as a neuter substantive. Cp. μεγάλ' ἀμαρτάνειν to commit grave errors D. 5. 5 with μέγιστα ἀμαρτήματα ἀμαρτάνουσι P. G. 525 d. The singular adjective is used in certain common phrases in prose, but is mainly poetical; the plural is ordinarily used in prose.

ἡδὺν γελᾶν poet. (= ἡδὺν γέλῳτα γελᾶν) *to laugh sweetly*, μέγα (ψεύδος) ψεύδεται *he is a great liar*, μέγα φρονήσας ἐπὶ τούτῳ *highly elated at this* X. A. 3. 1. 27, μείζον φρονεῖ *he is too proud* 5. 6. 8, τὰ τῶν Ἑλλήνων φρονεῖν *to be on the side of the Greeks* D. 14. 34, μέγιστον ἐδύναντο *had the greatest influence* L. 30. 14, δεινὰ ὑβρίζειν *to maltreat terribly* X. A. 6. 4. 2, ταῦτά ἐπρεσβέομεν *we fulfilled our mission as ambassadors in the same way* D. 19. 32, τί βούλεται ἡμῖν χρῆσθαι; *what use does he wish to make of us?* X. A. 1. 3. 18 (= τίνα βούλεται χρεῖαν χρῆσθαι, cp. χρῆσθαι τινι χρεῖαν P. L. 868 b).

1574. Passive: τοῦτο οὐκ ἐψεύσθησαν *they were not deceived in this* X. A. 2. 2. 13, ταῦτα οὐδεὶς ἀν πεισθεῖη *no one would be persuaded of this* P. L. 836 d.

1575. For a cognate accusative in conjunction with a second object, see 1620.

1576. Note the expressions δικάζειν δίκην *decide a case*, δικάζεσθαι δίκην τινὶ *go to law with somebody*, διώκειν γραφὴν τινα *indict somebody*, φεύγειν δίκην τινός *be put on one's trial for something*; γράφεσθαι τινα γραφὴν *indict one for a public offence*, φεύγειν γραφὴν *be put on one's trial for a public offence*. Also ἀγωνίζεσθαι στάδιον (= ἀγῶνα σταδίου) *be a contestant in the race-course*, νικᾶν στάδιον *be victorious in the race-course*, νικᾶν δίκην *win a case*, νικᾶν γνώμην *carry a resolution* (pass. γνώμην ἡττᾶσθαι), ὀφλεῖν δίκην *lose a case*.

1577. The (rarer) dative (φόβῳ ταρβεῖν, βιάῳ θανάτῳ ἀποθηήσκειν, 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.

ἔλκος οὐτάσαι *to smite (and thus make) a wound* E 361 (so οὐλὴν ἐλαύνειν ψ 74), πρεσβεύειν τὴν εἰρήνην *to negotiate the peace* (go as ambassadors (πρέσβεις) to make the peace) D. 19. 134, but πρεσβεύειν πρεσβελᾶν *to go on an embassy* Dinarchus 1. 16, νόμισμα κόπτειν *to coin money* Hdt. 3. 58, σπονδάς, ὁ ἄρκια, τέμνειν (1555).

1579. Verbs signifying *to effect anything* (αἵρειν *raise*, ἀΐζειν *exalt*, διδάσκειν *teach*, τρέφειν *rear*, παιδεύειν *train*) show the result of their action upon a substantive or adjective predicate to the direct object: σὲ Θῆβαι γ' οὐκ ἐπαίδευσαν κακόν *Thebes did not train thee to be base* S. O. C. 919, τοῦτον τρέφειν τε καὶ ἀΐζειν μέγαν *to nurse and exalt him into greatness* P. R. 565 c, ἐποικοδομήσαντες αὐτὸ ὑψηλότερον *raising it higher* T. 7. 4. Such predicate nouns are called *proleptic*. Passive: μέγας ἐκ μικροῦ Φίλιππος ᾤξηται *Philip has grown from a mean to be a mighty person* D. 9. 21. Cp. 1613.

ACCUSATIVE OF EXTENT

1580. The accusative denotes extent in space and time.

1581. Space. — The accusative denotes the space or way *over which* an action is extended, and the measure of the space traversed.

ἄγειν (στρατιᾶν) στενὰς ὁδοὺς *to lead an army over narrow roads* X. C. 1. 6. 43, ἐξελαύνει σταθμοὺς τρεῖς, παρὰσάγγατος εἰκοσι καὶ δύο *he advances three stages, twenty-*

τις παρασάγγας X. A. 1. 2. 5, ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίου ἑβδομήκοντα *Plataea is seventy stades distant from Thebes* T. 2. 5.

a. This use is analogous to the cognate accusative after verbs of motion (ἐξέδους ἐξελθεῖν, πλεῖν θάλατταν).

1582. Time. — The accusative denotes extent of time.

ἔμεινεν ἡμέρας ἑπτὰ *he remained seven days* X. A. 1. 2. 6, συμμαχίαν ἐποίησαντο ἑκατὸν ἔτη *they made an alliance for a hundred years* T. 3. 114.

1583. The accusative of time implies that the action of the verb covers the entire period. When emphasis is laid on the uninterrupted duration of an action, παρά with the accusative (1602. 3. b) and διὰ with the genitive (1685. 1. b) are used. The accusative of time is rarely employed where the dative (1640) is properly in place: τήνδε τὴν ἡμέραν *Aes.* 3. 7.

1584. Duration of life may be expressed by γεγονώς: ἔτη γεγονώς ἑβδομήκοντα *seventy years old* P. A. 17 d. (Also by εἶναι and the genitive, 1327.)

1585. To mark (a) *how long* a situation has lasted or (b) *how much time* has elapsed since something happened, an ordinal is used without the article, but often with the addition of οὐτος. The current day or year is included. Thus (a) τὴν μητέρα τελευτήσασαν τρίτον ἔτος τοῦτ' *my mother who died two years ago* L. 24. 6, ἐπιδεδήμηκε τρίτην ἡδὴ ἡμέραν *he has been in the city since day before yesterday* P. Pr. 309 d. (b) ἀπηγγέλη Φίλιππος τρίτον ἢ τέταρτον ἔτος τοῦτ' Ἡραῖον τεῖχος πολιορκῶν *this is the third or fourth year since it was announced that Philip was besieging fort Heraeum* D. 3. 4.

1586. On the accusative of extent in degree, see 1609. With a comparative we find πολύ and ὀλίγον as well as πολλῶ and ὀλίγῳ (1614); and always τι, τι, οὐδέν with the comparative.

1587. Time and degree are often expressed by prepositions with the accusative. See Prepositions under ἀμφί, ἀνά, διὰ, ἐπὶ, κατά, παρά, πρός, ὑπό.

TERMINAL ACCUSATIVE (IN POETRY)

1588. In poetry after verbs of motion the accusative may be used without a preposition to express the goal.

ἄστυ Καδμείων μολῶν *having come to the city of Cadmus* S. O. T. 35, πέμψομεν πρὶν Ἑλλάδα *we will convey her to Greece* E. Tro. 883. Of persons in Hom. (especially with ἰκτέομαι, ἰκω, ἰκάνω = *reach*) and in the lyric parts of the drama: μνηστήρας ἀφίκετο *came unto the suitors* a 332. Cp. "arrived our coast": Shakespeare. In Hdt. 9. 26 φαμέν ἡμᾶς ἰκτέσθαι *means we declare that it befits us*.

1589. The limit of motion is also expressed by -δε (*δορυδε* Hom., in prose, Ἀθήναζε = Ἀθήνας + δε; χαμάζε or χαμάζε = χαμάς + δε, cp. χαμαί; ὀκναδε) and, regularly in prose, by εἰς, ἐπὶ, παρά, πρός, ὡς (with a person) with the accusative.

EXTERNAL OBJECT (OBJECT AFFECTED)

1590. Of the many transitive verbs taking this accusative the following deserve mention:

1591. (I) To do anything to or say anything of a person.

a. εἶ (καλῶς) ποιεῖν, δρᾶν (rarely with πράττειν), εὐεργετεῖν, οὐκιάσαι, ὠφελεῖν (also with dat.), θεραπεύειν, κακῶς ποιεῖν, κακοῦν, κακουργεῖν, βλάπτειν, ἀδικεῖν, ὑβρίζειν, βιάζεσθαι, ἀμείβεσθαι requite, τιμωρεῖσθαι punish, λυμάνεσθαι (also with dat.), λυβάσθαι (also with dat.).

b. εἶ (καλῶς) λέγειν, εὐλογεῖν, κολακεύειν, θωπεύειν, προσκυνεῖν, κακῶς λέγειν, παρολογεῖν, κατηγορεῖν, λοιδορεῖν.

1592. συμφέρειν and λυσιτελεῖν profit, βοηθεῖν help, λοιδορεῖσθαι rail at take the dat., ἀδικεῖν injure and ὑβρίζειν insult also take εἰς τινα or πρὸς τινα.

1593. εἶ (κακῶς) ἀκούειν, πᾶσχειν are used as the passives of εἶ (κακῶς) λέγειν, ποιεῖν. Cp. 1752.

1594. Many of the above-mentioned verbs take a double accusative (1622).

1595. (II) Verbs expressing emotion and its manifestations,

a. φοβεῖσθαι, δεδιέναι, τρεῖν, ἐκπλήττεσθαι, καταπλήττεσθαι fear, πτήσσειν crouch before, εὐλαβεῖσθαι devalue of, θαρρεῖν have no fear of (have confidence in), αἰδεῖσθαι stand in awe of, αἰσχύνεσθαι feel shame before, δυσχεραίνειν be disgusted at, ἐλεεῖν pity, πενθεῖν, θρηγεῖν, δακρύνειν, κλάειν (κλαλεῖν) lament, weep over.

b. χαίρειν rejoice at and ἡδεσθαι be pleased to hear take the accus. of a person only in the poets and only with a predicate participle (2100). αἰσχύνεσθαι, χαίρειν, ἡδεσθαι, δυσχεραίνειν usually take the dat. in prose. θαρρεῖν may take the instr. dat. (Hdt. 3. 76).

1596. (III) Verbs of swearing.

ὀμνύναι swear by (τοῦς θεούς, pass. Ζεὺς ὀμώμοται) and σιωεῖν to (τὸν ἔρκον, pass. ὁ ἔρκος ὀμώμοται). So ἐπιορκεῖν swear falsely by.

a. ὀμνύναι τοὺς θεούς may be an abbreviation of ὀμνύναι ἔρκον (internal object) τῶν θεῶν.

b. The accusative is used in asseverations with the adverbs of swearing μᾶ, οὐ μᾶ, καὶ μᾶ, νῆ.

Nay, by Zeus: μᾶ (τὸν) Δία, οὐ μᾶ (τὸν) Δία.

Yea, by Zeus: καὶ μᾶ (τὸν) Δία, νῆ (τὸν) Δία.

μᾶ is negative, except when preceded by καὶ. μᾶ may stand alone when a negative precedes (often in a question) or when a negative follows in the next clause: μᾶ τὸν Ἀπόλλω, οὐκ Ar. Thesm. 269. μᾶ is sometimes omitted after οὐ, and after καὶ: οὐ τὸν Ὀλύμπον S. O. T. 1088, καὶ τᾶν κόραν Ar. Vesp. 1438.

c. The name of the deity may be omitted in Attic under the influence of sudden scrupulousness: μᾶ τὸν — οὐ σύ γε not you, by — P. G. 466 e.

1597. (IV) Various other verbs.

φεύγειν flee from, ἀποδιδράσκειν escape from, ἐπεδρεύειν lie in wait for, φθάσειν anticipate, φυλάττεσθαι guard oneself against, ἀμύνεσθαι defend oneself against, λαθάνειν escape the notice of, μένειν wait for, ἐκλείπειν and ἐπιλείπειν give out, fail (τὸ στράτευμα ὁ σίτος ἐπέλιπε corn failed the army X. A. 1. 5. 6).

1598. The accusative is rarely found after verbal nouns and adjectives, and in periphrastic expressions equivalent to a transitive verb. (This usage is post-Homeric and chiefly poetical.)

χοὰς προπομπός (= προέμπουσα) *escorting the libations* A. Ch. 23, τὰ μετέωρα φροντιστής *a speculator about things above the earth* P. A. 18 b, ἐπιστήμονες ἦσαν τὰ προσήκοντα *they were acquainted with their duties* X. C. 3. 9, πόλεμος ἄπορα πόριμος *war providing difficulties* (things for which there is no provision) A. Pr. 904, πολλὰ συνίστωρ (a house) *full of guilty secrets* A. Ag. 1090, σὲ φύξιμος *able to escape thee* S. Ant. 787; ἔξαρκος εἰμι (= ἐξαρκούμαι) τὰ ἐρωτώμενα *say 'no' to the question* P. Charm. 158 c, τεθῆσιν τῷ δέει τοὺς ἀποστόλους *they are in mortal fear of the envoys* D. 4. 45; other cases 1612.

1599. Elliptical Accusative.—The accusative is sometimes used elliptically.

οἶτος, ὃ σέ τοι (scil. καλῶ) *ho! you there, I am calling you!* Ar. Av. 274, μή, πρὸς σε θεῶν τλῆς με προδοῦναι (= μή, πρὸς θεῶν σε αἰτῶ) *do not, I implore thee by the gods, have the heart to leave me!* E. Alc. 275, μή μοι πρόφασιν (scil. πᾶρεχε) *no excuse!* Ar. Ach. 345. Cp. 946.

FREE USES OF THE ACCUSATIVE

ACCUSATIVE OF RESPECT

1600. To verbs denoting a state, and to adjectives, an accusative may be added to denote a thing *in respect to which* the verb or adjective is limited.

a. The accusative usually expresses a local relation or the instrument. The word restricted by the accusative usually denotes *like* or *similar to*, *good* or *better*, *bad* or *worse*, a physical or a mental quality, or an emotion.

1601. The accusative of respect is employed

a. Of the parts of the body: ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεί *the man has a pain in his finger* P. R. 462 d, τυφλὸς τὰ τ' ὤτα τὸν τε νοῦν τὰ τ' ὄμματ' *el blind art thou in ears, and mind, and eyes* S. O. T. 371, πόδας ὠκὺς Ἀχιλλεύς *Hom.*

N. — The accusative of the *part* in apposition to the *whole* (985) belongs here, as is seen by the passive. Cp. τὸν πλῆξ' αὐχένα *him he smote on the neck* A 240 (βάλε θυῶρον Ἄρηα κατ' αὐχένα Φ 406) with βέβληται κελεύωρα *thou art smitten in the abdomen* E 284.

b. Of qualities and attributes (nature, form, size, name, birth, number, etc.): διαφέρει γυνή ἀνδρὸς τὴν φύσιν *woman differs from man in nature* P. R. 453 b, οὐδὲ ἔοικεν θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν *nor is it seemly that mortal women should rival the immortals in form and appearance* e 213, ποταμός, Κύδνος ὄνομα, εἶρος δύο πλέθρων *a river, Cydnus by name, two plethra in width* X. A. 1. 2. 23 (so with ὕψος, βάθος, μέγεθος), πλῆθος ὡς δισχιλίοι *about two thousand in number* 4. 2. 2, λέξον ὅστις ἐλ γένηται *tell me of what race thou art* E. Bacch. 460.

c. Of the sphere in general: δεῖνοι μάχην *terrible in battle* A. Pers. 27, γένοσθε τὴν διάνοιαν *transfer yourselves in thought* Aes. 3. 153, τὸ μὲν ἐπ' ἐμοὶ ὄχουμαι, τὸ δ' ἐπὶ σοὶ σέσωμαι *so far as I myself was concerned I was lost, but through you am saved* X. C. 5. 4. 11. Often of indefinite relations: πάντα κακός *base in all things* S. O. T. 1421, ταῦτα ἀγαθὸς ἕκαστος ἡμῶν, ὥς σοφός, ἀ δὲ ἀμαθής, ταῦτα δὲ κακός *each one of us is good in matters in which he is skilled, but bad in those in which he is ignorant* P. Lach. 101 d.

1602. Very rarely after substantives: *χειρας αλχημητής a warrior valiant with (thy) arm* π 242, *καίναί τὰς ὄψεις youths by their appearance* L. 10. 29.

1603. For the accusative of respect the instrumental dative (1516) is also employed, and also the prepositions *eis, κατά, πρὸς, e.g. διαφέρειν ἀρετῇ* or *eis ἀρετῇ*.

1604. Not to be confused with the accusative of respect is the accusative after intransitive adjectives (1565) or after the passives of 1632.

1605. The accusative of respect is probably in its origin, at least in part, an accusative of the internal object.

ADVERBIAL ACCUSATIVE

1606. Many accusatives marking limitations of the verbal action serve the same function as adverbs.

1607. Most of these adverbial accusatives are accusatives of the internal object: thus, in *τέλος δὲ εἶπε but at last he said*, *τέλος* is to be regarded as standing in apposition to an unexpressed object of the verb — *words, which were the end*. Many adverbial accusatives are thus accusatives in apposition (991) and some are accusatives of respect (1600). It is impossible to apportion all cases among the varieties of the accusatives; many may be placed under different heads. The use of adjectives as adverbs (*μέγα πλούσιος very rich*) is often derived from the cognate accusative with verbs (*μέγα πλουτεῖν*).

1608. Manner. — *τρόπον τινα in some way, τίνα τρόπον in what way?* *τόνδε (τοῦτον) τὸν τρόπον in this way, πάντα τρόπον in every way* (also *παντὶ τρόπῳ*), *τὴν ταχίστην (ὁδόν) in the quickest way, τὴν εὐθείαν (ὁδόν) straightforward*, *προίκα, δωρεὰν gratis* (1618), *δικὴν after the fashion of* (*δικὴν τοξότου like an archer* P. L. 705 e), *πρόφασιν in pretence* (*ἔπλεε πρόφασιν ἐπ' Ἑλλησπόντου he sailed professedly for the Hellespont* Hdt. 5. 33), *χάριν for the sake of* (lit. *fatour*): *οὐ τὴν Ἀθηναίων χάριν ἐστρατεύοντο did not engage in the expedition out of good will to the Athenians* Hdt. 5. 99, *τοῦ χάριν for what reason?* Ar. Plut. 53, *τὴν σὴν ἦκω χάριν for thy sake I have come* S. Ph. 1413. Cp. 993.

1609. Measure and Degree. — *μέγα, μεγάλα greatly, πολύ, πολλά much, τὸ πολὺ, τὰ πολλὰ for the most part, ὅσον as much as, οὐδέν, μηδέν not at all, τοσούτον so much, τι somewhat, ἀρχὴν or τὴν ἀρχὴν at all with οὐ or μή (ἐν τῷ παραχρῆμα οὐκ ἔστιν ἀρχὴν ὁρθῶς βουλευέσθαι it is utterly impossible to deliberate correctly offhand* Ant. 5. 73).

1610. Motive. — *τί why?* *τοῦτο, ταῦτα for this reason* (cognate accus.): *τί ἥλθες quid (cur) venisti = τίνα ἔξιν ἥλθες; τοῦτο χαίρω (= ταύτην τὴν χαρὰν χαίρω) therefore I rejoice, αὐτὰ ταῦτα ἦκω for this very reason have I come* P. Pr. 310 e, *τοῦτ' ἀχθεσθε for this reason you are vexed* X. A. 3. 2. 20.

1611. Time and Succession (1582): *τὸ νῦν νῦν, τὸ πάλαι of old, πρότερον before, τὸ πρότερον the former time, πρῶτον first, τὸ κατ' ἀρχαίς in the beginning, τὸ πρῶτον in the first place, τὸ τελευταῖον in the last place* (for *τὸ δεύτερον* in a series use *ἔπειτα* or *ἔπειτα δέ*), *τὸ λοιπὸν for the future, ἀκμὴν at the point, just, καιρὸν in season*.

TWO ACCUSATIVES WITH ONE VERB

1612. A compound expression, consisting of the accusative of an abstract substantive and ποιῆσαι, τιθεῖσαι, ἔχειν, etc., is often treated as a simple verb; and, when transitive, governs the accusative: τὴν χώρᾱ καταδρομαῖς λεῖλᾱν ἐποιεῖτο (= ἐλῆξετο) *he ravaged the country by his incursions* T. 8. 41, Ἰλίου φθορὰν ψήφους ἔβατο (= ἐψηφίσαντο) *they voted for the destruction of Ilium* A. Ag. 814, μομφὴν ἔχω ἐν μὲν πρῶτά σοι (= ἐν μέμφομαι) *I blame thee first for one thing* E. Or. 1069, τὰ δ' ἐν μέσῳ λήστιν ἴσχεις (= ἐπιλανθάνει) *what lies between thou hast no memory of* S. O. C. 583. See 1598. So with other periphrases in poetry: τέκνα μηκύνω λόγον (= μακρότερον προσφωνῶ) *I speak at length to my children* S. O. C. 1120, εἰ δέ μ' ὦδ' ἀεὶ λόγους ἐξήρχης (= ἤρχου λέγειν) *if thou didst always (begin to) address me thus* S. El. 556.

EXTERNAL OBJECT AND PREDICATE ACCUSATIVE

1613. Verbs meaning to *appoint, call, choose, consider, make, name, show*, and the like, may take a second accusative as a predicate to the direct object.

στρατηγὸν αὐτὸν ἀπέδειξε *he appointed him general* X. A. 1. 1. 2, πατέρα ἐμὲ ἐκαλεῖτε *you were wont to call me father* 7. 6. 38, αἰρεῖσθαι αὐτὸν τὸν Ἰνδῶν βασιλεῖά δικαστὴν *to choose the king of the Indians himself to be arbitrator* X. C. 2. 4. 8, οὐ γὰρ δίκαιον οὐτε τοὺς κακοὺς μάτην χρηστοὺς νομίζειν οὐτε τοὺς χρηστοὺς κακοὺς *for it is not just to consider bad men good at random, or good men bad* S. O. T. 609, Τιμόθεον στρατηγὸν ἐχειροτόνησαν *they elected Timotheus general* X. H. 6. 2. 11, τὴν σιγὴν σου ξυγχώρησιν θήσω *I shall consider your silence as consent* P. Crat. 435 b, ἐαυτὸν δεσπότην πεποίηκεν *he has made himself master* X. C. 1. 3. 18, ἐὰν ἐμὲ σὸν θεράποντα ποιήσῃ *if you make me your servant* X. O. 7. 42, εἰς τοὺς Ἕλληνας σαυτὸν σοφιστὴν παρέχων *showing yourself a sophist before the Greeks* P. Pr. 812a, εὐμαθῇ πάντα παρέχειν *to render everything easy to learn* X. O. 20. 14. Cp. 1579.

1614. The absence of the article generally distinguishes the predicate noun from the object: ἐπηγγέλλετο τοὺς κόλακας τοὺς αὐτοῦ πλουσιωτάτους τῶν πολιτῶν ποιήσιν *he promised to make his flatterers the richest of the citizens* L. 28. 4.

1615. Especially in Plato and Herodotus, after verbs signifying to *name, to call*, the predicate noun may be connected with the external object by (a redundant) εἶναι (911); σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι *they call the man a sophist* P. Pr. 811e, ἐωνυμίᾱν ἔχει σμικρὸς τε καὶ μέγας εἶναι *he is called both short and tall* P. Ph. 102c. This is due to the analogy of verbs signifying to *think or say* (1041).

1616. A predicate accusative may stand in apposition to the object: ἔδωκα δωρεᾶν τὰ λύτρα *I gave them the price of their ransom as a free gift* D. 19. 170.

1617. This use is the source of many adverbial accusatives (993, 1606 ff.).

1618. **Passive:** both the object and the predicate accusative of the active construction become nominative (1743) in the passive construction: αὐτὸς στρα-

τηγὸς ἑαυτοῦ he himself was chosen general L. 12. 65, αὐτοὶ κομοῦνται κληθήσονται 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 δαίμηστον παιδεῖν αὐτοὺς ἐπαίδευσεν the war taught them a lesson they will hold in everlasting remembrance Aes. 3. 148, τοσοῦτον ἔχθος ἔχθαιρῳ σε I hate thee with such an hate S. El. 1034, Μελιτρός με ἐγράψατο τὴν γραφὴν ταύτην Meletus brought this accusation against me P. A. 19 b, ἔλκος, τὸ μιν βάλε the wound that he dealt him E 795 (1578), Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοῖς βαρβάρους νίκησας Miltiades who won the battle at Marathon over the barbarians Aes. 3. 181, τὸν ἄνδρα τύπτειν τὰς πληγὰς to strike the man the blows Ant. 4. γ. 1, καλεῖται με τοῦτο τὸ ὄνομα they give me this appellation X. O. 7. 3.

1621. Passive (1747): πᾶσαν θεραπειᾶν θεραπευόμενος receiving every manner of service P. Phae. 255 a, τύπτεσθαι πεντήκοντα πληγὰς to be struck fifty blows Aes. 1. 139, ἡ κρίσις, ἣν ἐκρίθη the sentence that was pronounced upon him L. 13. 50, τὰς μάχας, ὅσας Πέρσαι ἠττήθησαν ἐν I omit the battles in which the Persians were defeated I. 4. 145, ὄνομα ἐν κεκλημένοι Σικελιώται called by the one name of Sicilians T. 4. 04.

1622. So with verbs signifying to do anything to or say anything of a person (1591): πολλὰ ἀγαθὰ ὑμᾶς ἐποίησεν he did you much good L. 5. 3, ταῦτ' ἐμοὶ ἐποίησεν that's what they are doing to me Ar. Vesp. 696, τὰ τοιαῦτα ἐπαίνω Ἀγασίλῳ I praise Agesilaus for such merits X. Ages. 10. 1, τοῖς Κορινθίοις πολλὰ τε καὶ κακὰ εἶπε he said many bad things about the Corinthians Hdt. 8. 61. For the accusative of the thing, εἰ (καλῶς), κακῶς may be substituted; and εἰς and πρὸς with the accusative occur.

1623. The accusative of the person may depend on the idea expressed by the combination of verb and accusative of the thing (1612); as in τοῖς πολεμίοις εἰργάσθαι κακὰ to have done harm to the enemy L. 21. 8 (here εἰργάσθαι of itself does not mean to do anything to a person).

1624. When the dative of the person is used, something is done for (1474), not to him: πάντα ἐποίησαν τοῖς ἀποθανούσιν they rendered all honours to the dead X. A. 4. 2. 23. εἰς or πρὸς with the accusative is also employed.

1625. Passive of 1622: ὅσα ἄλλα ἡ πόλις ἠδικεῖτο all the other wrongs that the State has suffered D. 18. 70.

1626. Verbs of dividing (νέμειν, κατανέμειν, διαμεῖν, τέμνειν) may take two accusatives, one of the thing divided, the other of its parts (cognate accus.). Thus, Κύρος τὸ στρατεύμα κατένευε δώδεκα 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: διήρηται ἡ ἀγορὰ τέτταρα 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 τοῦτ' ἐρωτῶ σε *that's not the question I'm asking you* Ar. Nub. 641; χιτῶνα τὸν αὐτοῦ ἐκείνον ἡμφίεσε *he put his own tunic on him* X. C. 1. 3. 17, ἰδοὺ δ' Ἀπόλλων αὐτὸς ἐκδῶν ἐμέ. χρηστηρίῳ ἐσθήτα *lo Apollo himself divests me of my oracular garb* A. Ag. 1289; τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός *he concealed from his daughter her husband's death* L. 32. 7; Κῦρον αἰτεῖν πλοῖα *to ask Cyrus for boats* X. A. 1. 3. 14, ὡς ἐγὼ ποτέ τινα ἢ ἐπαξάμεν μισθὸν ἢ ἤτησα *that I ever exacted or asked pay of any one* P. A. 31 c; τοῦτων τὴν τιμὴν ἀποστερεῖ *me he deprives me of the value of these things* D. 28. 13; ὑμᾶς τοῦτο οὐ πείθω *I cannot persuade you of this* P. A. 37 a; ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους *I will remind you of the dangers also* X. A. 3. 2. 11; οὐδεὶς ἐδίδαξέ με ταύτην τὴν τέχνην *nobody taught me this art* X. O. 19. 16.

1629. Both person and thing are equally governed by the verb. The accusative of the person is the external object; the accusative of the thing is sometimes a cognate accusative (internal accusative).

1630. Some of these verbs also take the genitive or dative, or employ prepositions. Thus ἐρωτᾶν τινα περὶ τινος, αἰτεῖν (αἰτεῖσθαι) τι παρὰ τινος, ἀποστερεῖν or ἀφαιρεῖσθαι τινὰ τινος (τινός τι) (1394), or τινί τι (1483); ἀναμνησκειν τινὰ τινος (1356); παιδεύειν τινὰ τινι or τινὰ εἰς (or πρὸς) with the accusative.

1631. The poets employ this construction with verbs of *cleansing* (a form of *depriving*): χροὰ νίξετο ἄλμην *he was washing the brine from his skin* ζ 224, αἷμα κάθηρον Σαρπηδόνα *cleanse the blood from Sarpedon* Π 667. And with other verbs (in tragedy), e.g. τιμωρεῖσθαι *avenge on*, μετελθεῖν *seek to avenge on*, μετέναι *execute judgment on*, ἐπισκῆπτειν *charge*.

1632. Passive (1747): ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους *having had the tribute demanded of him by the king* T. 8. 5, ὅσοι ἵππους ἀπεστερηγῆται *all who have been deprived of their horses* X. C. 6. 1. 12, οὐκ ἐπείθοντο τὰ ἐσαγγελθέντα *they would not credit the news* Hdt. 8. 81, μουσικὴν παιδεύεθαι *having been instructed in music* P. Menex. 236 a (here μουσικῇ is possible), οὐδὲν ἄλλο διδάσκεται ἀνθρώπος ἢ ἐπιστήμην *man is taught nothing else except knowledge* P. Men. 87 c.

1633. The accusative of extent (1580) is freely used in the same sentence with other accusatives, as ὑπερενγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς *having hauled the ships across the isthmus of Leucas* T. 3. 81.

On the accusative of the whole and part, see 985; on the accusative subject of the infinitive, see 1972 ff.; on the accusative absolute, see 2076. See also under *Anacoluthon*.

TWO VERBS WITH A COMMON OBJECT

1634. The case of an object common to two verbs is generally that demanded by the nearer: οὐ δεῖ τοῖς παιδοτρίβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν ἐκ τῶν πόλεων *we must not accuse the trainer or banish him from the cities* P. G. 460 d.

a. The farther verb may contain the main idea : *ἐπιτίμῃ καὶ ἀποδοκιμάζει τισὶ* *he censures some and rejects them at the scrutiny* L. 6. 33.

1635. The construction is usually ruled by the participle, not by the finite verb, when they have a common object but different constructions, and especially when the object stands nearer the participle: *τούτῳ δοὺς ἡγεμόνας πορεύεσθαι ἐκέλευσεν ἡσυχῶς* *having given him guides he ordered him to proceed quietly* X. C. 5. 3. 53; and when the common object stands between, as *προσπεσόντες τοῖς πρώτοις τρέπουσι* *falling upon the foremost they put them to flight* T. 7. 53.

a. Sometimes the finite verb regulates the construction, as *καλέσας παρεκέλευτο τοῖς Ἕλλησι* *he summoned the Greeks and exhorted them* X. A. 1. 8. 11.

PREPOSITIONS

1636. Prepositions define the relations of a substantival notion to the predicate.

a. All prepositions seem to have been adverbs originally and mostly adverbs of place; as adverbs they are case-forms. Several are locatives, as *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 μνηστῆρσιν ἔειπε* *he spake among the suitors* ρ 467 specifies the meaning with greater certainty than *μνηστῆρσιν ἔειπε*. So *ὁ Ἕλλήνων φόβος* may mean *the fear felt by the Greeks* or *the fear caused by the Greeks*; but with *ἐξ* 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: *κατ' ἄρ' ἔξετο* *down he sate him* A 101. In this use the preposition may be called a 'preposition-adverb.'

b. The preposition-adverb was also often used in sentences in which an oblique case depended directly on the verb without regard to the preposition-adverb. Here the case is independent of the preposition-adverb, as in *βλεφάρων ἀπο δάκρυα πίπτει* *from her eyelids, away, tears fall* ξ 129. Here *βλεφάρων* is ablative genitive and is not governed by *ἀπό*, which serves merely to define the relation between verb and noun.

c. Gradually the preposition-adverb was brought into closer connection either (1) with the verb, whence arose compounds such as *ἀποπίπτειν*, 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 λοιγὸν ἀμύναι* to ward off destruction from (for) us A 67, *πρὸ γὰρ ἦκε θεὰ* the goddess sent her forth A 195, *ἔχεν κἀτα γαῖα* the earth held him fast B 699.

1641. So, as links connecting sentences, *πρὸς δὲ καὶ* and *καὶ πρὸς* and besides, *ἐπὶ δὲ* and besides, *μετὰ δὲ* and next, thereupon (both in Hdt.), *ἐν δὲ* and among the number (Hdt.).

1642. The verb (usually *ἔστι* or *εἰσὶ*, rarely *εἰμὶ*) may be omitted: *οὐ γὰρ τις μετὰ τοῖς ἀνὴρ* for no such man is among them φ 93. Cp. 944.

1643. The preposition-adverb may do duty for the verb in parallel clauses: *ἀνδρες ἀρόσαν, ἂν μὲν ἄρ' Ἀτρεΐδης . . . ἂν δ' ἄρα Μηριόνης* the men rose up, rose up Atreides, rose up Meriones Ψ 886. So in Hdt.

1644. (II) Prepositions connect verbs and other words with the oblique cases of nouns and pronouns.

1645. It is often impossible to decide whether the preposition belongs to the verb or to the noun. Thus, *ἐκ δὲ Χρυσηΐς νηὸς βῆ* A 439 may be *Chryseis went out of the ship* or *Chryseis went-out-from (ἐξέβη) the ship*. When important words separate the prep.-adv. from the noun, the prep.-adv. is more properly regarded as belonging with the verb, which, together with the prep.-adv., governs the noun: *ἀμφὶ δὲ χαιῖται ὤμοις δίσσονται* and his mane floats-about his shoulders Z 509. The Mss. often vary: *τοῖσιν ἐγὼ μεθ' ὀμίλειον* (or *μεθομίλειον*) with these I was wont to associate A 269.

1646. (III) Prepositions unite with verbs (less frequently with nouns and other prepositions) to form compounds. Cp. 886 ff.

a. From this use as a prefix the name 'preposition' (*πρόθεσις praepositio*) is derived. The original meaning of some prepositions is best seen in compounds.

1647. Improper prepositions (1699) are adverbs used like prepositions, but incapable of forming compounds. The case (usually the genitive) following an improper preposition depends on the preposition alone without regard to the verb; whereas a true preposition was attached originally, as an adverb, to a case depending directly on the verb.

1648. The addition of a preposition (especially *διὰ*, *κατὰ*, *σύν*) to a verbal form may mark the completion of the action of the verbal idea (perfective action). The local force of the preposition is here often lost. So *διαφεύγειν* succeed in escaping, *καταδιώκειν* succeed in pursuing, *συντελεῖν* accomplish, carry into effect (*τελεῖν* do, perform).

1649. Two or more prepositions may be used with one verb, either sepa-

rately, as adverbs, or in composition with the verb. Thus, *στῇ δὲ παρῆ* (or *παρ' ἑ*) *he stood forth beside him* A 486. When two prepositions of like meaning are used in composition, that preposition precedes which has the narrower range: *συμμετέχειν* *take part in with*, *ἀμφιπεριστεφασθαι* *to be put round about as a crown*. When two prepositions are used with one noun, the noun usually depends on the second, while the first defines the second adverbially; as *ἀμφὶ κρήνῃ* *round about a spring* B 306. It is often uncertain whether or not two prepositions should be written together.

a. Such compound prepositions are *ἀμφιπερί*, *παρῆ*, *ὑπέρ*, *ἀπέρ*, *διέρ*, *ἀποπρό*, *διαπρό*, *περιπρό*. Improper prepositions may be used with true prepositions, as *μέχρις εἰς τὸ στρατόπεδον* *as far as (into) the camp* X. A. 6. 4. 26.

1650. *Tmesis* (*τμήσις* *cutting*) denotes the separation of a preposition from its verb, and is a term of late origin, properly descriptive only of the post-epic language, in which preposition and verb normally formed an indissoluble compound. The term 'tmesis' is incorrectly applied to the language of Homer, since in the Epic the prep.-adv. was still in process of joining with the verb.

1651. In Attic poetry tmesis occurs chiefly when the preposition is separated from the verb by unimportant words (particles, enclitics), and is employed for the sake of emphasis or (in Euripides) as a mere ornament. Aristophanes uses tmesis only to parody the style of tragic choruses.

1652. Hdt. uses tmesis frequently in imitation of the Epic; the intervening words are *ὅν* (= *ὅν*), enclitics, *δέ*, *μήν* . . . *δέ*, etc.

1653. In Attic prose tmesis occurs only in special cases: *ἀντ' ἐὺ ποιεῖν* (*πάσχειν*) and *σὺν ἐὺ (κακῶς) ποιεῖν* (*πάσχειν*). Thus, *δοῦναι ἐὺ ποιήσαντας ἢ πόλιν* *ἀντ' ἐὺ πεποίηκεν* *all whom the city has requited with benefits for the service they rendered it* D. 20. 64. Here *ἐὺ πεποίηκεν* is almost equivalent to a single notion.

1654. The addition of a preposition to a verb may have no effect on the construction, as in *ἐκβῆναι τῆς νεώς*, whereas *βῆναι τῆς νεώς* originally, and still in poetry, can mean *go from-the-ship*; or it may determine the construction, as in *περγασθῆναι ἐμοῦ* *to surpass me* D. 18. 236. Prose tends to repeat the prefixed preposition: *ἐκβῆναι ἐκ τῆς νεώς* T. 1. 137.

1655. A preposition usually assumes the force of an adjective when compounded with substantives which do not change their forms on entering into composition, as *σύνεδρος* *a national meeting* (ὅδός). Otherwise the compound usually gets a new termination, generally -ον, -ιον neuter, or -is feminine, as *ἐνύπνιον* *dream* (ὑπνός), *ἐπιγούρις* *thigh-muscle* (γόνυ).

1656. The use of prepositions is, in general, more common in prose than in poetry, which retained the more primitive form of expression.

1657. A noun joined by a preposition to its case without the help of a verb has a verbal meaning: *ἀπὸ πάντων ἀρχῶν* *λευθερίᾳ* *freedom from all rule* P. L. 698 a (cp. *λευθεροῦν ἀπὸ τινος*).

1658. In general, when depending on prepositions expressing relations of place, the accusative denotes the place (or person) *toward which* or the place *over which, along which* motion takes place, the dative denotes *rest in*

or *at*, the genitive (ablative) *passing from*. Thus, ἤκα παρὰ σέ *I have come to you* T. 1. 137, οἱ παρ' ἐαυτῷ βάρβαροι *the barbarians in his own service* X. A. 1. 1. 5, παρὰ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον *many came over from the king to Cyrus* 1. 9. 29. The true genitive denotes various forms of connection.

1659. Constructio Praegnans. — a. A verb of motion is often used with a preposition with the dative to anticipate the rest that follows the action of the verb: ἐν τῷ ποταμῷ ἔπεσον *they fell (into and were) in the river* X. Ages. 1. 32. This use is common with τιθέναι, ἰδρύνειν, καθιστάναι, etc., and with tenses of completed action which imply rest; as οἱ ἐν τῇ νήσῳ ἄνδρες 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: παρήσαν εἰς Σάρδεῖς *(they came to Sardis and were in the city) they arrived at Sardis* X. A. 1. 2. 2, ἐς Κύρην ἐσώθησαν *they were saved by reaching Cyrene* T. 1. 110, ἡρέθη πρεσβυτής εἰς Λακεδαίμονα *he was chosen ambassador (to go) to Lacedaemon* X. H. 2. 17. Cp. 1692. 1. a.

1660. Stress is often laid on (a) the starting-point or (b) the goal of an action.

a. καταδήσας ἀπὸ δένδρων τοὺς ἵππους *tying his horses to (from) trees* X. H. 4. 4. 10. By anticipation of the verbal action (attraction of the prep. with the article): τὴν ἀπὸ στρατοπέδου τάξιν ἔλιπεν *he deserted his post in the army* Aes. 3. 159, οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον *the market-people (οἱ ἐν τῇ ἀγορᾷ) left their wares and fled* X. A. 1. 2. 18.

b. With verbs of *collecting* (ἀρροῖσθαι, συλλέγειν) and *enrolling* (ἐγγράφειν): εἰς πεδῖον ἀρροῖσθαι *they are mustered in(to) the plain* X. A. 1. 1. 2, εἰς ἄνδρας ἐγγράψαι *to enrol in(to) the list of men* D. 19. 230.

1661. So with adverbs: οπου ἐληλύθαμεν *whence (= whither, οπου) we have gone* X. C. 6. 1. 14, ὅθεν ἀπέλιθωμεν, ἐπανέλθωμεν *let us return to the point whence (= where, οπου) we left off* P. Ph. 78 b, ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἥξοντα *he does not know that the war in that region will come hither (= τὸν ἐκεῖ πόλεμον ἐκείθεν)* D. 1. 16.

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 δεξιᾶς *on the right (a dextra)*, οἱ ἀπὸ τῆς σκηνῆς *the actors*, τὸ ἐκ τοῦ ἰσθμοῦ τείχος, τὸ ἐς τὴν Παλλήνην *the wall (seen) from the isthmus, the wall toward (looking to) Pallene* T. 1. 64 (of the same wall).

1663. Position. — The preposition usually precedes its noun. It may be separated from it

a. By particles (μέν, δέ, γέ, τέ, γάρ, οὖν) and by οἶμαι *I think*: ἐν οὖν τῇ πόλει P. R. 456 d, εἰς δέ γε οἶμαι τὰς ἄλλας πόλεις *to the other cities I think* 568 c.

Note that the order τὴν μὲν χώρᾱν (1156) usually becomes, e.g. πρὸς μὲν τὴν χώρᾱν or πρὸς τὴν χώρᾱν μὲν. Demonstrative ὁ μὲν and ὁ δέ, when dependent on a preposition, regularly follow the preposition, and usually with order reversed (1109): ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ *in some things then we agree, but not in others* P. Phae. 203 b.

b. By attributives: *εἰς Καύστηρον πεδίον* to the plain of the Cayster X. A. 1. 2. 11.

c. By the accusative in oaths and entreaties (with *πρός*): *πρός σε τῆσδε μητρός* by my mother here I implore thee E. Phoen. 1665; cp. *per te deos oro* and see 1590.

N. — A preposition is usually placed before a superlative and after *ὡς* or *ὅτι* qualifying the superlative: *ὡς ἐπὶ πλείστον τοῦ ὄμιλου* over the very greatest part of the throng T. 2. 34. *πολύ, πάνυ, μάλα* may precede the preposition and its case: *πολύ ἐν πλείοσι αἰτίᾳ* 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 (*τοιῶνδε ἐν τάξει* in the following manner P. Criti. 115 c).

1665. *περί* is the only true preposition that may be placed after its case in Attic prose: *σοφίᾳς περί* about wisdom P. Phil. 49 a, *ὧν ἐγὼ οὐδέν οὔτε μέγα οὔτε μικρόν περί* ἐπαίω about which I understand nothing either much or little P. A. 19 c. When used with two substantives *περί* is placed between them: *τοῦ ἁγίου τε περί καὶ τοῦ ἀσέβου* concerning both that which is holy and that which is unholy P. Euth. 4 e. *περί* occurs very often in Plato, only once in the orators and possibly twice in Xenophon. On anastrophe, see 175.

a. *ἐνεκα* and *χάριν* (usually) and *ἀνεν* (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 τε τῆς Κερκύρας καὶ ἀπὸ τῆς ἡπείρου* from Corcyra and the mainland T. 7. 33, and (2) *οὔτε κατὰ γῆν οὔτε διὰ θαλάσσης* neither by land nor by (the help of the, the medium of the) sea 1. 2. Cp. 1668.

REPETITION AND OMISSION OF PREPOSITIONS, ETC.

1667. a. For the sake of emphasis or to mark opposition and difference, a preposition is repeated with each noun dependent on the preposition: *κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην βίαν* in the pursuit of war and in the other occupations of life P. Tim. 18 c.

b. A preposition is used with the first noun and omitted with the second when the two nouns (whether similar or dissimilar in meaning) unite to form a complex: *περί τοῦ δικαίου καὶ ἀπεθῆς* 'concerning the justice of our cause and the honesty of our intentions' T. 3. 10.

c. In poetry a preposition may be used only with the second of two nouns dependent on it: *Δελφῶν καὶ Δαυλῆας* from Delphi and Daulia S. O. T. 734.

1668. In contrasts or alternatives expressed by *ἢ, ἢ . . . ἢ, καὶ . . . καὶ*, etc., the preposition may be repeated or omitted with the second noun: *καὶ κατὰ γῆν καὶ κατὰ θάλατταν* both by land and by sea X. A. 1. 1. 7, *πρὸς ἐχθρὸν ἢ φίλον* to foe or friend D. 21. 114.

1669. When prepositions of different meaning are used with the same noun,

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the noun is repeated ; thus *neither upon (the earth) nor under the earth* is *οὐτ' ἐπὶ γῆς οὐδ' ὑπὸ γῆς* P. Menex. 246 d.

1670. In explanatory appositional clauses (988) the preposition may be repeated for the sake of clearness or emphasis ; as *ἐκ τούτων οἱ ὀνομαστοὶ γίνονται, ἐκ τῶν ἐπιτηδευμάτων ἕκαστα* *the men of mark come from those who have practised each art* P. Lach. 183 c, and commonly after demonstratives. The preposition is not repeated when such an appositional clause is closely connected with what precedes : *εἰκὸς μὴδὲ νομίσαι περὶ ἐνὸς μόνου, δουλείᾳς ἀντ' ἐλευθερίᾳς, ἀγωνίζεσθαι* *nor should you think that you are contending for a single issue alone : to avert slavery instead of maintaining your freedom* T. 2. 63. A preposition is usually not repeated before descriptive appositional clauses (987) : *περὶ χρημάτων λαλεῖς, ἀβεβαλόν πράγματος* *you are talking about wealth, an unstable thing* Com. frag. C. 38 (No. 128).

1671. Before a relative in the same case as a noun or pronoun dependent on a preposition, the preposition is usually omitted : *κατὰ ταύτην τὴν ἡλικίαν ἦν ἦν ἐγὼ νῦν* *he was at that age at which I now am* D. 21. 155, *φιλεῖται ὑπὸ ὧν (= τοῦτων ὧν) φιλεῖται* *is loved by whom it is loved* P. Euth. 10 c. But the preposition is repeated if the relative precedes : *πρὸς δὲ τις πέφυκε, πρὸς τοῦτο ἔνα πρὸς ἐν ἕκαστον ἔργον δεῖ κομίζειν* *it is necessary to set each individual to some one work to which he is adapted by nature* P. R. 423 d.

1672. In Plato a preposition is often omitted in replies : *ἡττώμενος—ὐπὸ τίος; φῆσε. τοῦ ἀγαθοῦ, φήσομεν overcome—by what? he will say. By the good, we shall say* Pr. 355 c.

1673. The preposition is usually omitted with the main noun or pronoun when it is used in a clause of comparison with *ὡς* (rarely *ὥσπερ*) as : *δεῖ ὡς περὶ μητρὸς καὶ τροφῆς τῆς χώρᾳς βουλευέσθαι* *they ought to take thought for their country as their mother and nurse* P. R. 414 e ; so, usually, when the two members are closely united : *ὡς πρὸς εἰδὸς' ἐμὲ σὺ τᾶληθῇ λέγε* *speak the truth to me as to one who knows* Ar. Lys. 993. The preposition is often omitted in the clause with *ὡς* (*ὥσπερ*) as, *ἢ ἢ* than : *οἱ παρ' οὐδὲν οὕτως ὡς τὸ τοιαῦτα ποιεῖν ἀπολώλῃσιν* *who owe their ruin to nothing so much as to such a course of action* D. 19. 263, *περὶ τοῦ μέλλοντος μᾶλλον βουλευέσθαι ἢ τοῦ παρόντος* *to deliberate about the future rather than the present* T. 3. 44.

1674. A preposition with its case may have the function of the subject, or the object, of a sentence ; or it may represent the protasis of a condition.

Subject : *ἔφυγον περὶ ὀκτακοσίου* *about eight hundred took to flight* X. H. 6. 5. 10 ; (gen. absol.) *συνειλεγμένων περὶ ἑπτακοσίου, λαβὼν αὐτοὺς καταβαίνει* *when about seven hundred had been collected he marched down with them* 2. 4. 5. Object : *διέφθειραν ἐς ὀκτακοσίου* *they killed about eight hundred* T. 7. 32. Protasis : *ἐπεὶ διὰ γ' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπωλόμην* *for had it depended on your selves you would have perished long ago* D. 18. 49 (cp. 2344).

ORDINARY USES OF THE PREPOSITIONS

1675. Use of the Prepositions in Attic Prose.—

With the accusative only : *ἀνά, εἰς*.

With the dative only : *ἐν, σὺν*.

With the genitive only : *ἀπρί, ἀπρό, ἐξ, πρό*.

With the accusative and genitive : *ἀμφί, διά, κατά, μετά, ὑπέρ*.

With accusative, genitive, and dative : *ἐπὶ, παρά, περί, πρός, ὑπό*.

a. With the dative are also used in poetry : *ἀνά, ἀμφί* (also in Hdt.), *μετά*. *ἀπρί* (*ἀπρό*), *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 *πρός* of the goal).

1676. Ordinary Differences in Meaning. —

	GENITIVE	ACCUSATIVE
ἀμφί, περί	concerning	round about, near
διά	through	owing to
κατά	against	along, over, according to
μετά	with	after
ὑπέρ	above, in behalf of	over, beyond

	GENITIVE	DATIVE	ACCUSATIVE
ἐπὶ	on	on	to, toward, for
παρά	from	with, near	to, contrary to
πρός	on the side of	at, besides	to, toward
ὑπό	by, under	under	under

1677. Certain prepositions are parallel in many uses ; e.g. *ἀνά* and *κατά*, *ἀπρί* and *πρό*, *ἀπρό* and *ἐκ*, *ἀμφί* and *περί*, *ὑπέρ* and *περί*, *ἐπὶ* and *πρός*, *σὺν* and *μετά*.

1678. The *agent* is expressed by different prepositions with the genitive : *ὑπό* of persons and things personified (1698. 1. N. 1) : the normal usage in Attic prose.

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.

ἀπρό : 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), *ἀπρό, ἐξ, ἐν, σὺν*. *Motive* is expressed by *ὑπό* (gen.), *διά* (accus.), *ἕνεκα*.

1680. Prepositions in composition (chiefly *ἀπρό, διά, κατά, σὺν*) may give an idea of completion to the action denoted by the verb (1648).

a. For the usage after compound verbs see 1382 ff., 1545 ff., 1559.

LIST OF PREPOSITIONS

1681. *ἀμφί* (cp. *ἀμφω, ἀμφότερος*, Lat. *ambi-, amb-, am-*) originally

on both sides (either externally only, or inside and outside), hence *about*. Cp. the use of *περί* (1693) throughout. Chiefly poetic, Ionic, and Xenophontic. In Attic prose chiefly with the accusative.

1. *ἀμφί* with the Genitive

Local (very rare and doubtful): *οἱ ἀμφὶ ταύτης οἰκόντες τῆς πόλεως* *dwellers round about this city* Hdt. 8. 104 (only here). Cause: *about, concerning*: *ἀμφὶ σῆς λέγω παιδός* *I speak about thy child* E. Hec. 580, *ἀμφὶ ὧν εἶχον διαφερόμενοι* *quarrelling about what they had* X. A. 4. 5. 17.

2. *ἀμφί* with the Dative

Local: *ἀμφ' ὤμοισιν ἔχει σάκος* *he has a shield about his shoulders* A 527. Cause: *φοβηθεὶς ἀμφὶ τῇ γυναίκί* *afraid on account of his wife* Hdt. 6. 62, *ἀμφὶ φόβῳ* *by reason of (encompassed by) terror* E. Or. 825; Means: *ἀμφὶ σοφίᾳ* *'with the environment of poetic art'* Pind. P. 1. 12. Often in Pindar.

3. *ἀμφί* with the Accusative

Local: *ἀμφὶ Μιλήτων* *about Miletus* X. A. 1. 2. 3, *ἔδραμον ἀμφ' Ἀχιλλῆα* *they ran around Achilles* Z 30; temporal: *ἀμφὶ δειλὴν* *towards evening* X. A. 2. 2. 14. Number: *ἀμφὶ τοὺς δισχίλους* *about two thousand* 1. 2. 9; of occupation with an object: *ἀμφὶ δείπνον εἶχεν* *he was busy about dinner* X. C. 5. 5. 44.

a. *οἱ ἀμφὶ τινα* the attendants, followers of a person, or the person himself with his attendants, etc.: *ἀνὴρ τῶν ἀμφὶ Κύρον πιστῶν* *one of the trusty adherents of Cyrus* X. A. 1. 8. 1, *οἱ ἀμφὶ Χειρίσοφον* *Chirisophus 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 *ἀμφί* in Attic prose outside of Xenophon.

4. *ἀμφί* in Composition

Around, about: *ἀμφιβάλλειν* *throw around (on both sides)*, *ἀμφιλέγειν* *dispute (speak on both sides)*.

1682. *ἀνά* (Lesb. *όν*, Lat. *an- in anhelare*, Eng. *on*): originally *up to, up* (opposed to *κατά*). Cp. *ἄνω*.

1. *ἀνά* with the Dative

Local only (Epic, Lyric, and in tragic choruses): *ἀνά σκήπτρῳ* *upon a staff* A 15.

2. *ἀνά* with the Accusative

Up along; over, through, among (of horizontal motion). Usually avoided by Attic prose writers except Xenophon (three times in the orators).

a. Local: To a higher point: *ἀνά τὸν ποταμόν* *up stream* Hdt. 1. 194 (cp. *κατὰ τὸν ποταμόν*). Extension: *ἀνά στρατόν* *through the camp* A 10, *ἀνὰ πᾶσαν τὴν γῆν* *over the whole earth* X. Ag. 11. 16, *βασιλῆας ἀνὰ στόμ' ἔχων* *having kings in thy mouth* B 250 (cp. *διὰ στόματος ἔχειν*).

b. Extension in Time: *ἀνὰ νύκτα* *through the night* Z 80. See c.

c. Other relations: Distributively: *ἀνὰ ἑκατὸν ἄνδρας* *by hundreds* X. A. 3. 4. 21, *ἀνὰ πᾶσαν ἡμέραν* *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. ἀνά in Composition

Up (ἀνίστασθαι stand up, ἀναστρέφειν turn upside down), back (ἀναχωρεῖν go back, ἀναμνησκειν remind), again (ἀναπνεῖν breathe again, ἀναπειρᾶσθαι practise constantly), often with a reversing force (ἀναλύνειν unloose).

1683. ἀντί: originally in the face of, opposite to; cp. ἀντα, ἐναντίος, Lat. *ante* (with meaning influenced by *post*), Germ. *Antwort*, 'reply.'

1. ἀντί with the Genitive only

Local: ἀνθ' ὧν 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: ἀντί πολέμου εἰρήνη peace instead of war T. 4. 20, τὰ παρ' ἐμοὶ εἶλεσθαι ἀντί τῶν οἰκοῖ to prefer what I have to offer you here instead of what you have left at home X. A. 1. 7. 4, τὴν τελευτὴν ἀντί τῆς τῶν ζώντων σωτηρίας ἡλλάξαντο they exchanged death for the safety of the living P. Menex. 237 a; in return for, hence ἀνθ' οὗτου wherefore S. El. 585; for πρὸς in entreaty: εἴ ἀντί παιδῶν τῶνδε ἱκετεύομεν we entreat thee by these children here S. O. C. 1326.

2. ἀντί in Composition

Instead, in return (ἀντιδίδοναι give in return), against, in opposition to (ἀντιλέγειν speak against).

1684. ἀπὸ (Lesb. etc. ἀπύ) from, off, away from; originally of separation and departure. Cp. Lat. *ab*, Eng. *off*, *of*.

1. ἀπὸ with the Genitive only

- a. Local: καταπηδήσας ἀπὸ τοῦ ἵππου leaping down from his horse X. A. 1. 8. 28, ἐθήρευεν ἀπὸ ἵππου he used to hunt (from a horse) on horseback 1. 2. 7, ἀπὸ θαλάσσης at a distance from the sea T. 1. 7. Figuratively: ἀπὸ θεῶν ἀρχόμενοι beginning with the gods X. A. 6. 3. 18.
- b. Temporal: ἀφ' ἑσπέρας after evening began (after sundown) X. A. 6. 3. 23, ἀπὸ τοῦ αὐτοῦ σημείου on the same signal 2. 5. 32, ἀπὸ τῶν στίων after meals X. R. L. 5. 8, ἀφ' οὗ since.
- c. Other relations: (1) Origin, Source: in prose of more remote ancestry: τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας some descended (remotely) from gods, others begotten (directly) of the gods themselves I. 12. 81. (This distinction is not always observed.) Various other relations may be explained as source.
- (2) Author: as agent with passives and intransitives, when an action is done indirectly, through the influence of the agent (ἀπὸ of the direct action of the agent himself). Not common, except in Thuc. (chiefly with πράττεσθαι, λέγεσθαι, and verbs of like meaning): ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον nothing was done under their rule T. 1. 17. The starting-point of an action is often emphasized rather than the agent: ἀπὸ πολλῶν καὶ πρὸς πολλοῦ λόγου γιγνόμενοι speeches made by many and to many T. 8. 93.

- (3) Cause (remote): ἀπὸ τούτου τοῦ τολμήματος ἐπηνέθη *he was praised in consequence of this bold deed* T. 2. 25, ταῦτα οὐκ ἀπὸ τύχης ἐγένετο, ἀλλ' ἀπὸ παρασκευῆς τῆς ἐμῆς *this happened not from chance but by reason of the preparations I made* L. 21. 10.
- (4) Means, Instrument: στρατεύμα συνέλεξεν ἀπὸ χρημάτων *he raised an army by means of money* X. A. 1. 1. 9; rarely of persons: ἀπ' αὐτῶν βλάψαι *to do injury by means of them* T. 7. 29.
- (5) Manner: ἀπὸ τοῦ προφανοῦς *openly* T. 1. 66.
- (6) Conformity: ἀπὸ τοῦ ἴσου *on a basis of equality* T. 3. 10, ἀπὸ ξυμμαχίας αὐτόνομοι *independent by virtue of (according to) an alliance* 7. 57.

N. — ἀπὸ with gen. is sometimes preferred to the simple gen., often for emphasis: οἱ λόγοι ἀφ' ὑμῶν *the words that proceed from you* T. 6. 40, ὀλίγοι ἀπὸ πολλῶν *a few of the many* 1. 110 (cp. 1317 a). Thuc. has many free uses of ἀπὸ.

2. ἀπὸ in Composition

From, away, off (ἀπέρχαι *go away*, ἀποτειχίζειν *wall off*), *in return, back* (ἀποδιδόναι *give back* what is due, ἀπαιτεῖν *demand* what is one's right). Separation involves completion (hence ἀπανᾶλσκειν *utterly consume*, ἀποθῆναι *pay off* a vow), or privation and negation (ἀπαγορεύειν *forbid*, ἀποτυγχάνειν *miss*). Often almost equivalent to an intensive (ἀποφάναι *speak out*, ἀποδεικνύειν *point out*, ἀποτολμᾶν *dare without reserve*).

1685. διὰ (Lesb. ζά) *through*, originally *through and out of*, and *apart* (separation by cleavage), a force seen in comp. (cp. Lat. *dis*, Germ. *zwi-schen*).

1. διὰ with the Genitive

- a. Local: *through and out of* (cp. Hom. διέκ, διαπρό), as δι' ὧμων ἔγχος ἦλθεν *the spear went clear through his shoulder* Δ 481, ἀκοῦσαι διὰ τέλους *to listen from beginning to end* Lyc. 16. *Through*, but not *out of*: διὰ πολέμιās (γῆς) πορεύεσθαι *to march through the enemy's country* X. Hi. 2. 8 and often in figurative expressions: διὰ χειρὸς ἔχειν *to control* T. 2. 13, διὰ στόματος ἔχειν *to have in one's mouth (be always talking of)* X. C. 1. 4. 25 (also διὰ στόμα).
- † Temporal: of uninterrupted duration, as διὰ νυκτός *through the night* X. A. 4. 6. 22, διὰ παντός *constantly* T. 2. 49.
- c. Intervals of Space or Time: διὰ δέκα ἐτάλλεων *at intervals of ten battlements* T. 3. 21, διὰ χρόνου *after an interval* L. 1. 12, intermittently Aes. 3. 220, διὰ πολλοῦ *at a long distance* T. 3. 94.
- d. Other relations: Means, Mediation (*per*): αὐτὸς δι' ἑαυτοῦ *ipse per se* D. 48. 15, διὰ τούτου γράμματα πέμψας *sending a letter by this man* Aes. 3. 162. State or feeling: with εἶναι, γίνεσθαι, ἔχειν, of a property or quality: διὰ φόβου εἰσι *they are afraid* T. 6. 34, δι' ἡσυχίας εἶχεν *he kept in quiet* 2. 22, εἰλθεῖν ἡμῖν διὰ μάχης *to meet us in battle* 2. 11, αὐτοῖς διὰ φιλίας λέναι *to enter into friendship with them* X. A. 3. 2. 8. Manner: διὰ ταχέων *quickly* T. 4. 8.

2. διὰ with the Accusative

- a. Local: of space traversed, *through, over* (Epic, Lyric, tragic choruses): διὰ δώματα *through the halls* A 600; διὰ νύκτα Θ 510 is quasi-temporal.

- b. Cause: *owing to, thanks to, on account of, in consequence of* (cp. *propter, ob*): διὰ τοῦ θεοῦ ἐσώζομαι *I was saved thanks to the gods* D. 18. 249, τιμώμενος μὴ δι' ἐαυτοῦ, ἀλλὰ διὰ δόξαν προγόνων *honoured, not for himself, but on account of the renown of his ancestors* P. Menex. 247 b. So in *ei μὴ διὰ τινα* (τι) *had it not been for* in statements of an (unsurmounted) obstacle: φαίνεται κρατήσαντες ἂν τῶν βασιλέως πραγμάτων, 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 ἕνεκα) to denote a purpose or object: διὰ τὴν σφετέρᾳν δόξαν *for the sake of their honour* T. 2. 89, δι' ἐπὶ φρεσὶν *for spite* D. 39. 32 (cp. διὰ νόσον ἕνεκα ὑγιείας *on account of disease in order to gain health* P. Lys. 218 e).
- d. διὰ with gen. is used of direct, διὰ with accus. of indirect, agency (fault, merit, of a person, thing, or situation). διὰ with gen. is used of an agent employed to bring about an intended result; διὰ with accus. is used of a person, thing, or state beyond our control (accidental agency). (1) Persons: ἐπράξαν ταῦτα δι' Εὐρυμάχου *they effected this by the mediation of Eurymachus* T. 2. 2, τὰ διὰ τούτους ἀπολωλότα *what has been lost by (the fault of) these men* D. 6. 34. The accus. marks a person as an agent not as an instrument. (2) Things: νόμοι, δι' ὧν ἐλευθέριος ὁ βίος παρασκευασθήσεται *laws, by means of which a life of freedom will be provided* X. C. 3. 3. 52, διὰ τοῦ νόμου βελτίους γιγνώμενοι ἄνθρωποι *men become better thanks to the laws* 8. 1. 22. Sometimes there is little difference between the two cases: δι' ὧν ἀπαρτ' ἀπώλετο D. 18. 33, δι' οὓς ἀπαρτ' ἀπώλετο 18. 35.
- N. — διὰ with gen. (= *through*) is distinguished from the simple dative (= *by*): δι' ὃ δρῶμεν καὶ ψᾶ ἀκούομεν P. Th. 184 c.
- e. For διὰ with accus. to express the reason for an action, the dative is sometimes used (1517): τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους *fearing the Athenians by reason of what had happened* T. 3. 98. The dative specifies the reason less definitely than διὰ with the accusative.
- f. When used in the same sentence, the dative may express the immediate, διὰ with the accus. the remoter, cause: ἀσθενεῖα σώματων διὰ τὴν σιτοδείαν ὑπεχώρουν *they gave ground from the fact that they were weak through lack of food* T. 4. 36.
- g. διὰ with accus. contrasted with ὑπὸ with gen.: φήσομεν αὐτὸ δι' ἐκεῖνα ὑπὸ τῆς αὐτοῦ κακίας ἀπολωλέναι *we shall say that it (the body) is destroyed on account of those (remoter) causes (as badness of food) by its own evil* (immediately) P. R. 609 e.

3. διὰ in Composition

Through, across, over (διαβαίνειν *cross*), *apart, asunder* (διακόπτειν *cut in two*, διακρίνειν *discernere*, διαφέρειν *differ*, διαρύνειν *disjoin*), *severally* (διαδίδοναι *distribute*).

δια- often denotes intensity, continuance, or fulfilment (διαμένειν *remain to the end*, διαφθείρειν *destroy completely*). δια- is common in the reciprocal middle (1726), as in διαλέγεσθαι *converse*; often of rivalry (οἱ διαπολιτεύμενοι *rival statesmen*, διακορτίζεσθαι *contend in throwing the javelin*).

1686. *eis, eis* into, to, opposed to *ἐξ*; from *ἐν* + *s* (cp. Lat. *abs* from *ab* + *s*). See on *ἐν*. On *eis* with the genitive by ellipsis, see 1302.

1. *eis* with the Accusative only

In the Old Attic alphabet (2 a), generally used in Attica in the fifth century, ΕΖ was written, and this may be either *eis* or *ἐς*. In the fourth century ΕΙΖ was generally written. In Thuc. *ἐς* is printed, but its correctness may be doubted; other Attic prose writers use *eis*, the poets *eis* or (less frequently) *ἐς*. It is not true that in poetry *ἐς* is used only before consonants, *eis* only before vowels.

- a. Local: of the goal: Σικελὸς ἐξ Ἰταλίας διέβησαν *eis* Σικελίαν the Sicels crossed over out of Italy into Sicily T. 6. 2; with a personal object: ἦλθεν ἐκ τῆς Ἀσίας *eis* ἀνθρώπους ἀπόρους he came from Asia to (a land of) poor men T. 1. 9, ἐσπέμπει γράμματα *eis* (v. l. πρὸς) βασιλέα he dispatches a letter to (the palace of) the king 1. 137 (of sending, etc., to individuals *ὡς* or *πρὸς* is used); against: ἐστράτευσαν *eis* τὴν Ἀττικὴν they invaded Attica T. 3. 1, πόλεμος τοῖς Κορινθίοις *eis* τοῖς Ἀθηναίοις war between the Corinthians and the Athenians 1. 56; with verbs of rest, 1659 b. The idea of motion holds where Eng. uses *in* or *at*: τελευτᾷ *eis* τι to end in T. 2. 51. Extension: Πελοποννησίους διαβαλεῖν *eis* τοὺς Ἕλληνας to raise a prejudice against the Peloponnesians among the Greeks T. 3. 109; in the presence of (coram): *eis* τὸ κοινὸν λέγειν to speak before the assembly 4. 58.
- b. Temporal: of the goal: up to, until: *eis* ἐμὲ up to my time Hdt. 1. 52, *eis* τέλος finally 3. 40; at (by) such a time (of a fixed or expected time): προσέειπε *eis* τρίτην ἡμέραν παρῆναι commanded them to be present on the third day X. C. 3. 1. 42, ἦκετε *eis* τριᾶκοστήν ἡμέραν come on the thirtieth day 5. 3. 6. Limit of time attained: *eis* τοιοῦτον καιρὸν ἀφίγμενοι arriving at such a time L. 16. 5. Extension (over future time): *eis* τὸν λοιπὸν χρόνον in all future time L. 16. 2.
- c. Measure and Limit with numerals: *eis* χίλους to the number of (up to) a thousand X. A. 1. 8. 5, *eis* δύο two abreast 2. 4. 26, *eis* δραχμὴν to the amount of a drachma T. 8. 29.
- d. Other relations: Goal, Purpose, Intention: ἡ σὴ πατρίς *eis* σὲ ἀποβλέπει your country looks for help to you X. H. 6. 1. 8, χρῆσθαι *eis* τὰς σφενδόνας to use for the slings X. A. 3. 4. 17, παιδεύειν *eis* ἀρετὴν to train with a view to virtue P. G. 519 e. Relation to: καλὸν *eis* στρατιάν excellent for the army X. C. 3. 3. 6, often in Thuc. (= πρὸς with accus.). Manner: *eis* καιρὸν in season X. C. 3. 1. 8, *eis* δύναμιν to the extent of one's powers 4. 5. 52.

2. *eis* in Composition

Into, in, to (εἰσβαλεῖν enter, εἰσπάρτειν get in, exact a debt).

1687. *ἐν* in (poetic *ἐνί*, *εἰν*, *εἰνί*), Lat. *in* with the abl., *en-*; opposed to *eis* into, *ἐξ* out of. On *ἐν* with the genitive by ellipsis, see 1302.

1. *ἐν* with the Dative (Locative) only

- a. Local: *in, at, near, by, on, among*: ἐν Σπάρτῃ in Sparta T. 1. 128, ἡ ἐν Κορίνθῳ μάχη the battle at Corinth X. Ages. 7. 5, πόλις οἰκουμένη ἐν τῇ Εὐζείνῃ πότι a city built on the Euzine X. A. 4. 8. 22, ἐν τῇ κλίτῃ ἐστῆκεν

standing upon the bed L. 1. 24 (*ἐν* of superposition is rare), νόμοι ἐν πᾶσιν εὐδοκίμοι τοῖς Ἕλλησιν laws famous among all the Greeks P. L. 631 b, ἐν ὑμῖν ἐδημηγόρησεν he made an harangue before (coram) you D. 8. 74. With verbs of motion, see 1659 a. Of circumstance, occupation, as οἱ ἐν τοῖς πράγμασιν the men at the head of affairs D. 9. 56 (so ἐν εἰρήνῃ, ἐργῷ, ὠφελείᾳ, φιλοσοφίᾳ, φόβῳ εἶναι; ἐν αἰτίᾳ ἔχειν to blame, ἐν ὀργῇ ἔχειν to be angry with); in the power of: ἐν τῷ θεῷ τὸ τέλος ἦν, οὐκ ἐμοὶ the issue rested with God, not with me D. 18. 193, ἐν αὐτῷ ἐγένετο he came to himself X. A. 1. 5. 17.

b. Temporal: in, within, during (cp. 1642): ἐν πέντε ἔτεσιν in five years L. 19. 29, ἐν σπονδαῖς during a truce T. 1. 55, ἐν ᾧ while.

c. Instrument, Means, Cause, Manner (originally local): ἐν ὀφθαλμοῖσιν ἰδῆναι see with the eyes A 587, ἐν ἐπὶ κινδυνεύειν to be endangered by (i.e. to depend on) a single person T. 2. 35, ἐν τοῖσιν ἢ λυπούμενοι ἢ χαίροντες either grieving or rejoicing at this P. R. 603 c, ἐν τούτῳ δηλώσαι to make clear by this 392 e, ἐν τῷ φανερῷ openly X. A. 1. 3. 21. Conformity: ἐν τοῖς ὁμοίοις νόμοις ποιήσαντες τὰς κρίσεις deciding according to equal laws T. 1. 77, ἐν ἐμοὶ in my opinion E. Hipp. 1320.

N. — In many dialects, e.g. those north of the Corinthian Gulf (rarely in Pindar), *ἐν* retains its original meaning of in (with dat.) and into (with accus.). The latter use appears in ἐνδέξια towards the right.

2. ἐν in Composition

In, at, on, among (ἐμπέπτειν fall in or on, ἐντυγχάνειν fall in with, ἐγγελάειν laugh at, ἐνέπτειν bind on).

1688. **ἐξ, ἐκ** out, out of, from, from within, opposed to ἐν, eis; cp. Lat. ex, e. As contrasted with ἀπό away from, ἐξ denotes from within.

1. ἐξ, ἐκ with the (Ablative) Genitive only

In Arcadian and Cyprian *ἐς* (= *ἐξ*) takes the dative.

a. Local: ἐκ Φοινίκης ἐλαύνων marching out of Phoenicia X. A. 1. 7. 12; of transition: ἐκ πλείονος ἔφευγον they fled when at (from) a greater distance 1. 10. 11. On ἐξ in the *constructio praegnans*, see 1660 a.

b. Temporal: ἐκ τοῦ ἁρίστου after breakfast X. A. 4. 6. 21, ἐκ παιδῶν from boyhood 4. 6. 14.

c. Other relations: immediate succession or transition: ἄλλην ἐξ ἄλλης πόλεως ἀμειβόμενος exchanging one city for another P. A. 37 d, ἐκ πολέμου ποιοῦμενος εἰρήνην making peace after (a state of) war D. 19. 133, ἐκ πτωχῶν πλοῦστοι γίνονται from beggars they become rich 8. 66. Origin: immediate origin (whereas ἀπό is used of remote origin, 1684. 1. c): ἀγαθοὶ καὶ ἐξ ἀγαθῶν noble and of noble breed P. Phae. 246 a. Agent, regarded as the source: with pass. and intr. verbs instead of ὑπὸ (chiefly poetic and in Hdt.): πόλεις ἐκ βασιλέως δεδομέναι cities a gift (having been given) of (by) the king X. A. 1. 1. 6, ὡμολογεῖτο ἐκ πάντων it was agreed by all T. 2. 49; but ἐκ is often used with a different force, as ἐκ τῶν τυχόντων ἀνθρώπων συνοικισθῆναι to have been settled by the vulgar (as constituent parts of a whole) Lyc. 62. Consequence: ἐξ αὐτοῦ τοῦ ἔργου in consequence of the fact itself T. 1. 75. Cause or ground of judgment (where the dat. is more usual with inanimate

objects): ἐξ οὗ διέβαλλεν αὐτόν *for which reason he accused him* X. A. 6. 6.

11. Material: τὸ ἀγκιστρον ἐξ ἀδάμαντος *the hook of adamant* P. R. 616 c. Instrument and means: ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι *to acquire by labour the fruits of virtue* T. 1. 123. Conformity: ἐκ τῶν νόμων *in accordance with the laws* D. 24. 28. Manner (rare): ἐκ τοῦ ἴσου *on equal terms* T. 2. 3. Partitive (cp. 1317 a): ἐκ τῶν δυναμένων εἰσὶ *they belong to the class that has power* P. G. 525 e.

2. ἐξ, ἐκ in Composition

Out, from, off, away (cp. ἐξελαύνειν *drive out and away*); often with an implication of fulfilment, completion, thoroughness, resolution (ἐκπέθειν *sack utterly, ἐκδιδάσκειν teach thoroughly*). Cp. 1648.

1689. ἐπὶ (cp. Lat. *ob*) *upon, on, on the surface of*; opposed to ὑπὸ *under*, and to ὑπέρ when ὑπέρ means *above the surface of*.

1. ἐπὶ with the Genitive

- a. Local: *upon*: οὐτ' ἐπὶ γῆς οὐδ' ὑπὸ γῆς *neither upon the earth nor under the earth* P. Menex. 246 d, ἐπὶ θρόνου ἐκαθέετο *he seated himself on a throne* X. C. 6. 1. 6; of the vehicle (lit. or figur.) *upon which*: ἐπὶ τῶν ἵππων ὀχεῖσθαι *to ride on horseback* 4. 5. 58 (never ἐπὶ with dat.), ἐπὶ τῆς ἐμῆς νεώς *on my ship* L. 21. 6; *in the direction of*: ἐπὶ Σάρδεων ἔφευγε *he fled toward Sardis* X. C. 7. 2. 1; *in the presence of* (cp. παρά with dat.): ἐπὶ μαρτύρων *before witnesses* Ant. 2. γ. 8. ἐπὶ is rarely used of mere proximity in poetry or standard prose.

N. — In expressions of simple superposition ἐπὶ with the gen. denotes familiar relations and natural position; whereas ἐπὶ with the dat. gives clear and emphatic outlines to statements of the definite place of an object or action, is used in detailed pictures, and marks the object in the dative as distinct from the subject of the verbal action. ἐπὶ with the gen. is colourless and phraseological, and often makes, with the verb or the subject, a compound picture. Even in contrasting two objects ἐπὶ with gen. is used since no special point is made of position. With (unemphatic) pronouns of reference (αὐτοῦ) ἐπὶ with gen. is much more frequent than ἐπὶ with dat. The distinction between the two cases is often the result of feeling; and certain phrases become stereotyped, now with the gen., now with the dat.

- b. Temporal, usually with personal gen.: *in the time of*: ἐπὶ τῶν προγόνων *in the time of our ancestors* Aes. 3. 178, ἐπ' ἐμοῦ *in my time* T. 7. 86, ἐπὶ τοῦ Δεκελικοῦ πολέμου *in the Decelean war* D. 22. 15.
- c. Other relations: μενεῖν ἐπὶ τῆς ἀνοίας τῆς αὐτῆς *to persist in the same folly* D. 8. 14, ἃ ἐπὶ τῶν ἄλλων ὁρᾶτε, ταῦτ' ἐφ' ὑμῶν αὐτῶν ἀγνοεῖτε *what you see in the case of others, that you ignore in your own case* I. 8. 114, ἐφ' ἐαυτῶν ἐχώρουν *they proceeded by themselves* X. A. 2. 4. 10, ἐπὶ τεττάρων *four deep* 1. 2. 15, οἱ ἐπὶ τῶν πρᾶγμάτων *the men in power* D. 18. 247.

2. ἐπὶ with the Dative

- a. Local: *on, by*: οἰκοῦσιν ἐπὶ τῇ ἰσθμῷ *they dwell on the isthmus* T. 1. 56, τὸ ἐπὶ θαλάσῃ τείχος *the wall by the sea* 7. 4. The dat. with ἐπὶ denotes proxim-

ity much more frequently than the gen. with *ἐπὶ*; but denotes superposition less often than the gen. with *ἐπὶ*.

- b. Temporal (rare in prose): *ἦν ἥλιος ἐπὶ δυσμαῖς* the sun was near setting X. A. 7. 3. 34.
- c. Other relations: Succession, Addition: *τὸ ἐπὶ τούτῳ γ' ἀποκρίναι* answer the next question P. A. 27 b, *ἀνέστη ἐπ' αὐτῷ* he rose up after him X. C. 2. 3. 7, *ἐπὶ τῷ σίτῳ ὄφον* relish with bread X. M. 3. 14. 2. Supervision: *ἀρχων ἐπὶ τούτοις ἦν* there was a commander over them X. C. 5. 3. 56. Dependence: *καθ' ὅσον ἐστὶν ἐπ' ἐμοί* as far as is in my power I. 6. 8. Condition: *ἐφ' οἷς τὴν εἰρήνην ἐποισάμεθα* on what terms we made the peace D. 8. 5. Reason, motive, end, as with verbs of emotion (instead of the simple dative, 1517): *πάντα ταῦτα θαυμάζω ἐπὶ τῷ κάλλει* I am astonished at all these trees because of their beauty X. O. 4. 21, *οὐκ ἐπὶ τέχνῃ μαθηθεὶς ἀλλ' ἐπὶ παιδείᾳ* you learned this not to make it a profession but to gain general culture P. Pr. 312 b. Hostility (less common in prose than in poetry; usually with accus.): *ἡ ἐπὶ τῷ Μήδῳ ξυμμαχία* the alliance against the Medes T. 3. 63. Price: *ἐπὶ πόσῳ;* for how much? P. A. 41 a.

3. *ἐπὶ* with the Accusative

- a. Local: of the goal: *ἐξελαύνει ἐπὶ τὸν ποταμόν* he marches to the river X. A. 1. 4. 11, *ἀφίκοιτο ἐπὶ τὸν ποταμόν* they arrived at the river 4. 7. 18 (rarely the gen. with verbs of arrival), *ἀνέβαινεν ἐπὶ τὸν ἵππον* he mounted his horse X. C. 7. 1. 1. Extension: *ἐπὶ πάσαν Ἀσίαν* ἐλλόγμοι famous over all Asia P. Criti. 112 e.
- b. Temporal: extension: *ἐπὶ πολλὰς ἡμέρας* for many days D. 21. 41.
- c. Quantity, measure: *ἐπὶ μικρόν* a little, *ἐπὶ πλέον* still more, *ἐπὶ πᾶν* in general, *πλάτος ἔχων πλείον ἢ ἐπὶ δύο στάδια* wider than (up to) two stades X. C. 7. 5. 8.
- d. Other relations: Purpose, object in view: *πέμπειν ἐπὶ κατασκοπὴν* to send for the purpose of reconnoitering X. C. 6. 2. 9, *ἀπέστειλαν ἐπὶ χρήματα* they sent for money T. 6. 74. Hostility: *ἐπλεον ἐπὶ τοὺς Ἀθηναίους* they sailed against the Athenians 2. 90. Reference: *τὸ ἐπ' ἐμὲ* (with or without εἶναι) as far as I am concerned (more commonly ἐπ' ἐμοί); *τὸ γὰρ ἐπ' ἐκείνων 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 (*ἐπιχαίρειν* rejoice over or at), *to*, toward (*ἐπιβοηθεῖν* send assistance to), *in addition* (*ἐπιδιδόμει* give in addition), *against* (*ἐπιβουλεύειν* plot against), *after* (*ἐπιγίγνεσθαι* be born after, *ἐπισκευάζειν* repair); *causative* (*ἐπαληθεύειν* verify); *intensity* (*ἐπικρύπτειν* hide; *ἐπιβουλεύεσθαι* further deliberate = reflect); *reciprocity* (*ἐπιμελύνεσθαι* ἀλλήλοις exchange friendly dealings).

1690. *κατά* down (cp. κάτω), opposed to ἀνά. With the genitive (the genitive proper (of the goal) and the ablative genitive) and the

accusative. With the genitive, the motion is perpendicular; with the accusative, horizontal.

1. *κατά* with the Genitive

- a. Local: *down from, down toward, under*: ἀλάμενοι *κατὰ τῆς πέτρης* having leapt down from the rock X. A. 4. 2. 17, *κατ' ἀκρᾶς* utterly, completely (down from the summit) P. L. 909 b, *ψυχὴ κατὰ χθονὸς ὥχετο* his soul went down under the earth Ψ 100, *μόρον κατὰ τῆς κεφαλῆς καταχέαντες* having poured myrrh (down) over their heads P. R. 398 a; rarely of rest: ὁ *κατὰ γῆς* the man under the earth X. C. 4. 6. 5.
- b. Temporal (very rare): *κατὰ παντός τοῦ αἰῶνος* for all eternity Lyc. 7.
- c. Other relations: *against*, as *κατ' ἐμαυτοῦ εἶπεν* to speak against myself P. A. 37 b; rarely in a favourable or neutral sense, as οἱ *κατὰ Δημοσθένους* ἐπαινοὶ the eulogies on Demosthenes Aes. 3. 50, *κατὰ πάντων λέγειν* to speak with regard to all X. C. 1. 2. 16; *by* (with verbs of swearing), as *δυνόντων τὸν ὄρκον κατὰ λεῶν τελείων* let them swear the oath by (lit. down over) full-grown victims T. 5. 47.

2. *κατά* with the Accusative

- a. Local: *ἐπλεον κατὰ ποταμὸν* they sailed down-stream Hdt. 4. 44, *κατὰ τὰς εἰσόδους ἐφεσόμενοι* following to the entrances X. C. 3. 3. 64. Extension: *καθ' ὅλην τὴν πόλιν* throughout the entire city Lyc. 40, *κατὰ γῆν* by land L. 2. 32, *διώκοντες τοὺς καθ' αὐτοὺς* pursuing those stationed opposite themselves X. A. 1. 10. 4.
- b. Temporal (post-Homeric): *κατὰ πλοῦν* during the voyage T. 3. 32, *κατ' ἐκείνον τὸν χρόνον* at that time 1. 139, οἱ *καθ' ἐαυτὸν* his contemporaries D. 20. 73.
- c. Other relations: Purpose: *κατὰ θεᾶν ἦκεν* came for the purpose of seeing T. 6. 31. Conformity: *κατὰ τούτους ῥήτωρ* an orator after their style P. A. 17 b, *κατὰ τοὺς νόμους* according to the laws D. 8. 2. Ground on which an act is based: *κατὰ φιλῶν* owing to friendship T. 1. 60. Comparisons: *μείζω ἢ κατὰ δάκρυα πεπονθότες* having endured sufferings too great for (than according to) tears 7. 75 (cp. *maior quam pro*). Manner: *καθ' ἡσυχίαν* quietly T. 6. 64. Distribution: *κατ' ἔθνη* nation by nation T. 1. 122, *δέκα δραχμαὶ κατ' ἄνδρα* ten drachmae the man Aes. 3. 187, *κατὰ σφᾶς αὐτοὺς* per se T. 1. 79. Approximate numbers: *κατὰ πεντήκοντα* about fifty Hdt. 6. 79.

3. *κατά* in Composition

Down from above (*καταπίπτειν* fall down), *back* (*καταλείπειν* leave behind), *against, adversely* (*καταγιγνώσκειν* condemn, decide against, *καταφρονεῖν* despise), *completely* (*καταπερθεῖν* stone to death, *κατεσθλεῖν* eat up), often with an intensive force that cannot be translated. An intransitive verb when compounded with *κατά* may become transitive (1659).

1691. *μετά*: original meaning *amid, among* (cp. Germ. *mit*, Eng. *mid* in *midwife*). Hence properly only with plurals or collectives (so in Hom. with gen. and dat.). *μετά* denotes participation, community of action. *πεδά* (Lesb. and other dialects) agrees in meaning with *μετά*, but is of different origin.

1. *μετά with the Genitive*

Usually of persons and abstract nouns.

Local: *among, together with*, as καθήμενος *μετά τῶν ἄλλων* sitting among the rest P. R. 359 e, θύσαι μετ' ἐκείνων *to sacrifice in company with them* X. C. 8.3.1; *on the side of*, as οἱ *μετά Κόρου βάρβαροι* the barbarians in the army of Cyrus X. A. 1. 7. 10, *μετά τῶν ἡδικημένων πολεμεῖν* to wage war on the side of the wronged D. 9. 24, οὐ *μετά τοῦ πλῆθους* without the consent of the people T. 3. 66; *besides*: γερόμενος *μετά τοῦ ξυπετοῦ καὶ δυνατός* showing himself powerful as well as sagacious T. 2. 15. Accompanying circumstances (concurrent act or state): *μετά κινδύνων κτησάμενοι* (τὴν τάξιν) having acquired their position amid dangers D. 3. 36, λόπη *μετά φόβου* grief and terror T. 7. 75. Joint efficient cause: *μετά πόρων* ἐλευθέρᾳ ἐποίησαν τὴν Ἑλλάδα by (amid) struggles they freed Greece L. 2. 55. Conformity: *μετὰ τῶν νόμων* in accordance with the laws 3. 82.

2. *μετά with the Dative (Locative)*

Chiefly Epic (usually with the plural or with the collective singular of persons or things personified, or of the parts of living objects): *μετὰ μνηστῆρσιν* fewer he spake amid the suitors ρ 467, *μετὰ φρεσὶ* in their hearts Δ 245.

3. *μετά with the Accusative*

Local: *into the midst of*: νεκροὺς ἔρυσαν *μετὰ λαῶν Ἀχαιῶν* they dragged the dead into the midst of the host of the Achaeans E 573; with an idea of purpose: *λέγει μετὰ Νέστορα* to go after (in quest of) Nestor K 73. Extension over the midst of: *μετά πλῆθύν* throughout the multitude B 143. Phrase: *μετὰ χεῖρας ἔχειν* to have in hand T. 1. 138.

N. — From the use in *μετ' ἔχια βαῖνε θεῶν* he went after the steps of the goddess γ 30 is derived the prose use: *after* (of time or rank), as *μετὰ τὰ Τρωϊκά* after the Trojan war T. 2. 68, *μετὰ θεῶν ψυχὴ θεϊότατον* 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 (μεταδίδωμι *give a share*), *after*, in quest of (μεταπέμπεσθαι *send for*).

When one thing is *among* other things, it may be said to *come after* another, to *succeed* or *alternate* with it; hence of *succession* (μεθήμερινός *diurnus*; cp. μεθ' ἡμέραν *after daybreak*), *alteration* or *change* (μεταγράφειν *revise*, μεταμέλειν *repent* i.e. *care for* something else).

When contrasted with σύν, *μετά* often denotes *participation*: ὁ μέτοχος *the partner*, ὁ συνών *the companion*. σύν often denotes something added. But *μετά* is usually the *prose preposition* for σύν, though it does not mean *inclusive of*.

1692. παρά (Hom. παρὰ, 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*.

- a. Local : *οἱ αὐτομολοῦντες παρὰ βασιλέως the deserters from the king* X. A. 2. 1. 6. In poetry, where we might expect the dat. (1859 a) : *ἔγρετο παρ' Ἥρας lit. he awoke from the side of Hera* O 5. In standard Attic prose *παρὰ* with the gen. of a thing is excessively rare. When so used, the thing is personified, or the thing implies a person (as *πόλις, ἀρχή, θέατρον*).
- b. Author, Source (cp. 1410) : with verbs of receiving, taking, asking, learning, sending, etc. : *παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι the Persians wrested the empire from the Medes* X. A. 3. 4. 8, *παρὰ σοῦ ἐμάθομεν we learned from you* X. C. 2. 2. 6; *ἡ παρὰ τῶν θεῶν εὐνοία the good-will on the part of the gods* D. 2. 1 (less commonly *ἀπὸ*); with passives and intransitives (instead of *ὑπὸ* with the gen. of the agent) : *τὰ παρὰ τῆς τύχης δωρηθέντα the gifts of Fortune* I. 4. 26, *τοῦτο παρὰ πάντων ὁμολογεῖται this is acknowledged on all sides (on the part of all)* L. 30. 12.

2. *παρὰ* with the Dative

Almost always of persons in standard Attic prose; cp. *chez*.

- a. Local : *οὐ παρὰ μητρὶ σίτουται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ the boys do not eat with their mothers, but with their teachers* X. C. 1. 2. 8, *παρ' ἐμοὶ σκηνοῦν to mess with me (as chez moi)* 6. 1. 49; of things : *τὰ παρὰ θαλάττῃ χωρία the places along the sea* X. A. 7. 2. 25.
- b. Other relations : Possessor : *τὸ μὲν χρυσίον παρὰ τούτῳ, οἱ δὲ κινδύνοι παρ' ὑμῖν this man has the gold, you the dangers* Aes. 3. 240; of the superior in command : *οἱ παρὰ βασιλεῖ ὄντες those under the king* X. A. 1. 5. 16; of the person judging : *ἀναίτιος παρὰ τοῖς στρατιώταις blameless in the opinion of the troops* X. C. 1. 6. 10, *ὁμολογεῖται παρὰ τῷ δήμῳ it is agreed in the opinion of the people* Lyc. 54 (here *παρὰ* denotes the sphere of judgment); with the gen. after a passive (1892. 1. b) it denotes the source.

3. *παρὰ* with the Accusative

- a. Local : of motion to, in prose only of persons : *ἦκε παρ' ἐμέ come to me* X. C. 4. 5. 25; motion along, by, past (a place) : *παρὰ γῆν πλεῖν sail along shore* T. 6. 13; of parallel extent (*along, alongside, beside*) with verbs of motion and of rest (often the dat.), and often when no verb is used : *ἤνπερ ἔλαβον παῦρ, ἀνέθεσαν παρὰ τὸ τροπαῖον the ship they captured they set up alongside of the trophy* T. 2. 92, *εἶπεν αὐτῷ μένει παρ' αὐτόν he told him to remain close by him* X. C. 1. 4. 18, *τὸ πεδῖον τὸ παρὰ τὸν ποταμὸν the plain extending along the river* X. A. 4. 3. 1, *ἦν παρὰ τὴν ὁδὸν κρήνη there was a spring by the road* I. 2. 13. *Contrary to* : *παρὰ τοὺς νόμους ἢ κατ' αὐτοὺς contrary to (i.e. going past) the laws or in accordance with them* D. 23. 20; *in addition to (along beside)* : *ἔχω παρὰ ταῦτα ἄλλο τι λέγειν besides this I have to say something else* P. Ph. 107 a. *Phrase* : *παρ' ὀλίγον ἐποιῶντο Κλέανδρον they treated Cleander as of no account (cp. 'next to nothing')* X. A. 6. 6. 11.
- b. Temporal : (duration) *παρὰ πάντα τὸν χρόνον throughout the whole time* D. 5. 2, (momentary) *παρὰ τὰ δεινὰ in the hour of danger* Aes. 3. 170, *παρ' αὐτὰ τὰ δικάσματα at the time of (i.e. immediately after) the offences themselves* D. 18. 13.
- c. Other relations : Cause = *διὰ* : *παρὰ τὴν ἡμετέραν ἀμέλειαν in consequence of our negligence* D. 4. 11, *εἰ παρὰ τὸ προαισθῆσθαι κεκώλυται if it was prevented by being perceived in advance* 19. 42. *Dependence* : *παρὰ τοῦτο γέγονε τὰ*

τῶν Ἑλλήνων the fortunes of the Greeks depend on this D. 18. 232. Measure: παρὰ μικρὸν ἤλθομεν ἐξανδραποδισθῆναι we had a narrow escape (came by a little) from being enslaved I. 7. 6, παρὰ πολὺ by far T. 2. 8. Comparison: ἐξέτασον παρ' ἀλλήλα contrast with each other D. 18. 265, χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥρᾱν stormy weather more severe than was to be expected at the season then present T. 4. 6.

4. παρὰ in Composition

Alongside, by, beside (παρίηαι go alongside), beyond, past (παρелаύειν drive past), over (παρορᾶν overlook), aside, amiss (παρακοίειν misunderstand).

1693. περί around (on all sides), about; cp. περίξ round about. Lat. per in permaignus. περί is wider than ἀμφί: cp. X. Vect. 1. 7 οὐ περίρρυτος οὐσα ὥσπερ νῆσος . . . ἀμφιβάλλατος 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 τρόπιος βεβαῶς riding on (astride) the keel s 130.
- b. Other relations: about, concerning (Lat. de), the subject about which an act or thought centres: περί πατρίδος μαχοῦμενοι fighting for their country T. 6. 69 (cp. ὑπέρ), δεισᾶς περί τοῦ υἱοῦ fearing for his son X. C. 1. 4. 22, λέγειν περί τῆς εἰρήνης to speak about peace T. 5. 55; τὰ περί τινος instead of τὰ περί τινα is used in the neighbourhood of a verb of saying or thinking (which takes περί with gen.): τὰ περί τῆς ἀρετῆς the relations of virtue P. Pr. 360 e. Superiority (cp. 1402): περίσσι γυναικῶν εἶδος thou dost surpass women in beauty s 248, περί παντὸς ποιούμενοι regarding as (more than everything) all-important T. 2. 11 (cp. 1373).

2. περί with the Dative

- a. Local: about: of arms, dress, etc., in prose: στρεπτοὶ περί τοῖς τραχήλοις collars about their necks X. A. 1. 5. 8, ἃ περί τοῖς σώμασιν ἔχουσιν the clothes about their persons I. ep. 9. 10 (only case in the orators), περί δουρὶ A 303.
- b. Other relations (usually poetic): External cause: δεισάντες περί ταῖς ναυσὶν afraid for their ships T. 7. 53 (with verbs of fearing, περί with the gen. is fear of or fear for). Inner impulse: περί τάρβει from fear A. Pers. 694.

3. περί with the Accusative

- a. Local: of position: ἀπέστειλαν ναῦς περί Πελοπόννησον they despatched ships round about Peloponnese T. 2. 23, ᾤκουν περί πᾶσαν τὴν Σικελίαν they settled all round Sicily 6. 2; of persons: οἱ περί Ἡράκλειτον the followers of Heraclitus P. Crat. 440 c.
- b. Indefinite statement of time and number: περί ὀρθρον about dawn T. 6. 101, περί ἑβδομήκοντα about seventy I. 54.
- c. Other relations: Occupation: οἱ περί τὴν μουσικὴν ὄντες those who are engaged in liberal pursuits I. 9. 4; connected with, of general relation (with reference to): οἱ νόμοι οἱ περί τοὺς γάμους the laws about marriage P. Cr. 50 d, περί θεοῦ ἀσεβέστατοι most impious in regard to the gods X. H. 2. 3. 53, τὰ περί τᾶς ναὺς naval affairs T. 1. 13. Verbs of action (except verbs of

striving) prefer *περί* with accus., verbs of perception, emotion, knowing, prefer *περί* with gen. But the cases often shift.

4. *περί* in Composition

Around, about (*περιέχειν surround*), *beyond, over* (*περιεῖναι excel*; and *περιορᾶν look beyond, overlook, suffer*), (*remaining*) *over* (*περιγίγνεσθαι remain over, result, and excel*), *exceedingly* (*περιχαρῆς very glad*).

1694. *πρό* (Lat. *pro*, for) *before*. Cp. *ἀντί*, which is narrower in meaning.

1. *πρό* with the Genitive only

- a. Local: *πρό τῶν ἀμαξῶν in front of the wagons* X. C. 6. 2. 36.
- b. Temporal: *πρό τῆς μάχης before the battle* X. A. 1. 7. 13.
- c. Other relations: Defence or care (cp. *ὑπέρ*): *διακινδυνεύειν πρό βασιλέως to incur danger in defence of* (prop. *in front of*) *the king* X. C. 8. 8. 4. Preference (cp. *ἀντί*): *οἱ ἐπαινοῦντες πρό δικαιοσύνης ἀδικίαν those who laud injustice in preference to justice* P. R. 381 e, *πρό πολλοῦ ποιεῖσθαι to esteem highly* (in preference to much) I. 5. 138, *φωνεῖν πρό τῶνδε to speak for them* (as their spokesman) S. O. T. 10 (*ἀντί τῶνδε = as their deputy, ὑπέρ τῶνδε as their champion*).

2. *πρό* in Composition

Before, forward, forth (*προβάλλειν put forward*), *for, in behalf of, in defence of, in public* (*προαγορεύειν give public notice*), *beforehand* (*πρόδηλος manifest beforehand*), *in preference* (*προαρεῖσθαι 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

- a. Local (not common in prose): *τὸ πρὸς ἐσπέρας τεῖχος the wall facing the west* X. H. 4. 4. 18, *τὰ ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ having the pack-animals on the side toward the river* X. A. 2. 2. 4.
- b. Other relations: Descent: *πρὸς πατρός on the father's side* Aes. 3. 169. Characteristic: *οὐ γὰρ ἦν πρὸς τοῦ Κῆρου τρόπον for it was not the way of Cyrus* X. A. 1. 2. 11. Point of view of a person: *πρὸς ἀνθρώπων ἀσchrὸς base in the eyes of men* 2. 5. 20. Agent as the source, with passive verbs (instead of *ὑπό*): *ὁμολογεῖται πρὸς πάντων it is agreed by all* 1. 9. 20; *to the advantage of*; *σπονδὰς ποιησάμενος πρὸς Θηβαίων μάλλον ἢ πρὸς ἑαυτῶν making a truce more to the advantage of the Thebans than of his own party* X. H. 7. 1. 17; in oaths and entreaties: *πρὸς θεῶν by the gods* X. H. 2. 4. 21.

2. *πρός* with the Dative

In a local sense, denoting proximity (generally, in prose, of towns or buildings, not of persons): *πρὸς τῇ πόλει τὴν μάχην ποιεῖσθαι to fight near the city* T. 6. 49; sometimes like *ἐν*, as *πρὸς ἱεροῖς τοῖς κοινῶς ἀνατεθῆναι to be dedicated in the common shrines* T. 3. 57. Occupation: *ἦν ὅλος πρὸς τῷ λήμματι he was wholly intent upon his gain* D. 19. 127. In addition to: *πρὸς αὐτοῖς besides these* T. 7. 57. In the presence of: *πρὸς τῷ διαιτητῇ λέγειν to speak before the arbitrator* D. 39. 22.

3. *πρός* with the Accusative

- a. Local (direction toward or to, strictly fronting, facing): *ὁμᾶς ἄξομεν πρὸς αὐτούς* *we will lead you to them* X. A. 7. 6. 6, *πρὸς νότον* (toward the) south T. 3. 6, *λέγει πρὸς τοὺς πολεμικοὺς* *to go against the enemy* X. A. 2. 6. 10.
- b. Temporal (rare): *πρὸς ἡμέρᾳ* *toward daybreak* X. H. 2. 4. 6.
- c. Other relations: friendly or hostile relation: *πρὸς ἐμὲ λέγετε* *speak to me* X. C. 6. 4. 19, *φιλίᾳ πρὸς ὁμᾶς* *friendship with you* I. 5. 32, *ἐχθρᾶ πρὸς τοὺς Ἀργεῖους* *enmity to the Argives* T. 2. 68, but *ἡ πρὸς ἡμᾶς ἐχθρᾶ* *our enmity* 6. 80, *ἡ ἀπέχθεια πρὸς τοὺς Θηβαίους* *our enmity to the Thebans* and the enmity of the Thebans to us D. 18. 38. With words of hating, accusing, and their opposites, *πρὸς* is used either of the subject or of the object or of both parties involved. With words denoting warfare *πρὸς* indicates a double relation, and the context must determine which party is the aggressor or assailant: *ναυμαχίᾳ Κορινθίων πρὸς Κερκυραίων* *a sea-fight between the Corinthians and the Corcyreans* T. 1. 13 (here *καὶ* often suffices, as *ὁ Λακεδαιμονίων καὶ Ἡλείων πόλεμος* X. H. 3. 2. 31). Relation in general: *οὐδὲν αὐτῷ πρὸς τὴν πόλιν ἐστίν* *he has nothing to do with the city* D. 21. 44, *πρὸς τοὺς θεοὺς εὐσεβῶς ἔχειν* *to be pious toward the gods* Lyc. 15. Purpose: *πρὸς τί;* *to what end?* X. C. 6. 3. 20, *πρὸς χάριν λέγειν* *to speak in order to court favour* D. 4. 61; *with a view to* (often nearly = *διὰ*): *πρὸς ταῦτα βουλευέσθε* *εἰ* *wherefore be well advised* T. 4. 87, *πρὸς τὰ παρόντα* *in consequence of the present circumstances* 6. 41. Conformity: *πρὸς τὴν δέξιαν* *according to merit* X. C. 8. 4. 29. Standard of judgment: *οὐδὲ πρὸς ἀργύριον τὴν εὐδαιμονίαν ἔκρινον* *nor did they estimate happiness by the money-standard* I. 4. 76, *χωρᾶ ὥς πρὸς τὸ πλῆθος τῶν πολιτῶν* *εὐλαχίστη* *a territory very small in proportion to the number of its citizens* 4. 107; and hence of comparison: *οἱ φανότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους* . . . *ἀμεινον οἰκοῦσι τὰς πόλεις* *the simpler class of men, in comparison with the more astute, manage their public affairs better* T. 3. 37. Exchange: *ἡδονὰς πρὸς ἡδονὰς καταλλάττεσθαι* *to exchange pleasures for pleasures* P. Ph. 69 a.

4. *πρός* in Composition

Το, toward (*προσελαύνειν* *drive to*, *προστρέπειν* *turn toward*), in addition (*προσλαμβάνειν* *take in addition*), against (*προσκρούειν* *strike against*, *be angry with*). Often in the general sense of *additionally*, qualifying the whole sentence rather than the verb.

1696. *σύν* (Older Attic *ξύν*; cp. Ion. *ξύνος* from *κοινός* = *κοινός*, Lat. *cum*) *with*.

1. *σύν* with the Instrumental Dative only.

- a. In standard (i.e. not Xenophontic) prose *σύν* has been almost driven out of use by *μετά*. It is used (1) in old formulas, as *σύν (τοῖς) θεοῖς* *with the help of the gods*, *σύν (τοῖς) ὅπλοις* *in arms*, etc. (of things attached to a person), *σύν ᾧ* *intelligently*; (2) of sum totals (*along with*, *including*), as

σὺν τοῖς ἔργοις πλεον ἢ δέκα τάλαντα ἔχει *he has more than ten talents interest included* D. 28. 13.

- b. *σύν* is usually poetic (rare in comedy) and Xenophonic; 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*: *σύν τῇ γυναίκί δειπνῶν to sup with your wife* X. C. 6. 1. 49; to reinforce the simple dative: *ἀκολουθεῖν σύν τινι, πορεύεσθαι σύν τινι* (1524); with the collateral notion of help: *with the aid of*, as *σύν ἐκείνῳ μάχεσθαι to fight with his help* X. C. 5. 3. 5.
- c. Means and Instrument (regarded as accompaniments of an action: the comitative instrumental): *ἡ κτῆσις αὐτῶν ἔστιν οὐδαμῶς σύν τῇ βίᾳ, ἀλλὰ μᾶλλον σύν τῇ εὐεργεσίᾳ they (friends) are acquired, not by forcible means, but by kindness* X. C. 8. 7. 13.
- d. Manner: *σύν γέλῳτι ἦλθον they went laughing* X. A. 1. 2. 18. *In conformity with* (opp. to *παρά*): *οὐκ ἐπέτρεψε τῷ δήμῳ παρά τοὺς νόμους ψηφίσασθαι, ἀλλὰ σύν τοῖς νόμοις ἡναντιώθη κτλ. he did not permit the people to vote contrary to the laws, but, in conformity with them, opposed himself, etc.* X. M. 4. 4. 2.

2. *σύν* in Composition

Together with (*συμβιών live with, συμπορεύεσθαι march in company with*), *together* (*συμβάλλειν conicere*), *completely* (*συνπληροῦν fill up*), contraction in size (*συντέμνειν cut short*), and generally of union or connection. Standard prose uses *συν* freely.

1697. *ὑπέρ* (Hom. also *ὑπεῖρ*) *over*, Lat. *super*. For the contrast with *ἐπί*, see 1689.

1. *ὑπέρ* with the Genitive

- a. Local: *from over*: *ὑπὲρ τῶν ἄκρων κατέβαινον they came down over the heights* T. 4. 25; *over, above*: *ὑπὲρ τῆς κώμης γήλοφος ἦν above the village was a hill* X. A. 1. 10. 12.
- b. Other relations: *in defence of, on behalf of*: *μαχόμενος ὑπὲρ βῶν fighting for you* (standing over to protect) P. L. 642 c; *in place of, in the name of*: *ἐγὼ λέξω καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἡμῶν I will speak both for you and for ourselves* X. C. 3. 3. 14. Purpose: *ὑπὲρ τοῦ ταῦτα λαβεῖν in order to get this* D. 8. 44; *concerning, about* (often = *περί* in Demos. and the later orators; in inscr. after 300 B.C.): *φόβος ὑπὲρ τοῦ μέλλοντος fear for the future* T. 7. 71, *μὴ περὶ τῶν δικαίων μηδ' ὑπὲρ τῶν ξένων πραγμάτων not about your just claims nor about your foreign interests* D. 6. 35.

2. *ὑπέρ* with the Accusative

- a. Local: *ὑπὲρ οὐδὸν ἐβήσето he passed over the threshold* v 63, *οὐ ὑπὲρ Ἑλλήσποντον οἰκοῦντες those who dwell beyond the Hellespont* X. A. 1. 1. 9.
- b. Temporal (= *πρό*) rare: *ὑπὲρ τὰ Μηδικὰ before the Persian wars* T. 1. 41.
- c. Measure: *ὑπὲρ ἡμῶν more than half* X. C. 3. 3. 47, *ὑπὲρ ἀνθρώπων beyond the power of man* P. L. 839 d.

3. *ὑπέρ* in Composition

Over, above (*ὑπερβάλλειν* cross *over*, *ὑπερέχειν* trans. *hold over*, intr. *be above*), *in behalf of, for* (*ὑπερμαχεῖν* poet. *fight for*), *exceedingly* (*ὑπερφρονεῖν* *be over-proud*).

1698. *ὑπό* (Hom. also *ὑπαί*, Lesbian *ὑπα-*), *under, by*, Lat. *sub*.1. *ὑπό* with the Genitive

- a. Local (rare in Attic prose): *out from under* (poet., cp. *ὑπέκ*): *ῥέει κρήνη ὑπὸ σπείους* a spring flows out from a cave i 140, *λαβὼν βοὸν ὑπὸ ἀμάξης* taking an ox from a wagon X. A. 6. 4. 25; *under* (of rest): *τὰ ὑπὸ γῆς* (a fixed phrase) *ἅπαντα* all things under the earth P. A. 18 b.
- b. Other relations (metaphorically *under the agency of*): Direct agent (with passives and with verbs having a passive force); contrast *διδ*, 1685. 2. d: *σωθέντες ὑπὸ σοῦ* saved by you X. A. 2. 5. 14, *αἰσθόμενος ὑπ' αὐτομόλων* informed by deserters T. 5. 2, *εὖ ἀκούειν ὑπὸ ἀνθρώπων* to be well spoken of by men X. A. 7. 7. 23. With passive nouns: *ἡ ὑπὸ Μελήτρου γραφή* the indictment brought by Meletus X. M. 4. 4. 4, *κλήσις ὑπὸ τῆς βουλῆς* invitation by the Senate D. 19. 32. External cause: *ἀπώλετο ὑπὸ λιμοῦ* perished of hunger X. A. 1. 5. 5, *οὐκ ἐπὶ πολὺ ὑπὸ τῶν ἱππέων ἐξίοντες* not going out far because of the cavalry T. 6. 37. Internal cause: *ὑπὸ τῶν μεγίστων νικηθέντες, τιμῆς καὶ δόξης καὶ ὠφελείας* constrained by the strongest motives, honour and fear and profit T. 1. 76. External accompaniment, as pressure, in *ἐτόξεον ὑπὸ μαστίγων* they shot under the lash X. A. 3. 4. 25; sound, in *ὑπὸ αὐλῆων* to the accompaniment of flute-players T. 5. 70; light, in *ὑπὸ φᾶνός πορεύεσθαι* to go with a torch X. R. L. 5. 7. Manner: *ὑπὸ σπουδῆς* hastily T. 3. 33.

N. 1. — *ὑπό* with the genitive of a thing personifies the thing. The things so personified are (1) words implying a person, as *λόγοι*, (2) external circumstances, as *συμφορά*, *κίνδυνος*, *νόμος*, (3) natural phenomena, as *χειμών*, (4) emotions, as *φθόρος*. The dative may also be employed. See 1493, 1494.

N. 2. — On *ὑπό* to express the personal agent with the perf. pass. see 1493.

2. *ὑπό* with the Dative

- a. Local: *under* (of rest): *ἐστάναι ὑπὸ τινὶ δένδρῳ* to stand under a tree P. Phil. 38 c. *ὑπό* of place is more common with the dative than with the genitive.
- b. Other relations: Agent (poetic, except with verbs signifying to educate): *ὑπὸ παιδοτρέβῃ ἀγαθῷ πεπαιδευμένος* educated under (the guidance of) a good master P. Lach. 184 e. Coöperative cause (poet.): *βῆ ὑπ' ἀμόμων πομπῇ* he went under a blameless convoy Z 171. Subjection: *οἱ ὑπὸ βασιλεῖ ὄντες* the subjects of (i.e. those under) the king X. C. 8. 1. 6, *ὅφ' αὐτῷ ποιήσασθαι* to bring under his own power D. 18. 40.

3. *ὑπό* with the Accusative

- a. Local: Motion under: *ὑπ' αὐτὸν (τὸν λόφον) στήσας τὸ στράτευμα* halting the army under the hill X. A. 1. 10. 14. Motion down under (poet.): *εἰμ' ὑπὸ γαίαν* I shall go down under the earth Σ 333. Extension or position: *αἱ*

ὑπὸ τὸ ὄρος κῶμαι *the villages at the foot of the mountain* X. A. 7. 4. 5. Proximity: ὑποκειμένη ἡ Εὐβοία ὑπὸ τὴν Ἀττικὴν *Euboea lying close by (under)* Attica I. 4. 108.

- b. Temporal (of time impending or in progress): ὑπὸ νύκτα *at the approach of night (sub noctem)* T. 2. 92, ὑπὸ νύκτα *during the night* Hdt. 9. 58, ὑπὸ τῇ εἰρήνῃ *at the time of the peace* I. 4. 177.
- c. Other relations. Subjection: ὑπὸ σφᾶς ποιῆσθαι *to bring under their own sway* T. 4. 60.

4. ὑπὸ in Composition

Under (ὑποτίθεσθαι *place under*), *behind* (ὑπολείπειν *leave behind*), *secretly* (cp. *underhand*; ὑποπέμπειν *send as a spy*), *gradually* (ὑποκαταβαίνειν *descend by degrees*), *slightly* (ὑποφαίνειν *shine a little*); of accompaniment (ὑπάρχειν *accompany with the voice*); of an action performed by another (ὑποκηρύττεσθαι *have oneself proclaimed by the herald*).

IMPROPER PREPOSITIONS

1699. Improper prepositions do not form compounds (1647).

1700. With the Genitive.

The list below contains some of the adverbial words used as prepositions.

[The more important words are printed in **fat type**. An asterisk denotes words used only in poetry.]

ἀγχοῦ *near*, poet. and Ionic (also with dat.). ἀνευ *without, except, besides, away from*, rarely after its case. ἀρτία, ἀρτίον *facing, against*, poet. and Ionic (also with dat.). ἀπὲρ *without, apart from, away from*. ἄχρι and μέχρι *as far as, until* (of place, time, and number). δίκην *after the manner of* (accus. of δίκη). δίχα* *apart from, unlike, except*. ἐγγύς *near* (with dat. poetical). ἐσω (ἐσω) *within*. ἐκός *far from*, poetic and Ionic. ἐκατέρωθεν *on both sides of*. ἐκτός *without*. ἔμπροσθεν *before*. ἐναντίον *in the presence of* (poet. against, gen. or dat.). ἔνεκα, ἔνεκεν (Ion. εἰνεκα, εἰνεκεν) *on account of, for the sake of, with regard to*, usually postpositive. From such combinations as τοῦτον ἔνεκα arose, by fusion, the illegitimate preposition οὐνεκα (found chiefly in the texts of the dramatists). ἔνερθε* *beneath*. ἐντός *within*. ἔξω *out of, beyond* (of time), *except*. εὐθεία *straight to*. κατααντικρύ *over against*. κρύφα, λάθρᾳ *unbeknown to*. μεταξύ *between*. μέχρι *as far as*. νόσφι* *apart from*. ὀπίσθεν *behind*. ὀρούς* *before*. πέλας* *near* (also with dat.). πέρα *beyond (ultra)*. πέραν *across (trans)*. πλὴν *except*, as πλὴν ἀνδραπόδων *except slaves* X. A. 2. 4. 27. Often an adverb or conjunction: παντὶ ὁθλον πλὴν ἐμοὶ *it is clear to everybody except me* P. R. 529 a. πλησίον *near* (also with dat.). πρόρρω, πρόσω *far from*. πρὶν* *before* (Pindar). σχεδόν* *near*. τῆλε* *far from*. χάριν *for the sake of* (accus. of χάρις), usually after its case. χωρὶς *without, separate from*.

1701. With the Dative.

ἅμα *together with, at the same time with*. ὁμοῦ *together with, close to*.

1702. With the Accusative.

ὡς *to*, of persons only, used after verbs expressing or implying motion. Probably used especially in the language of the people.

THE VERB: VOICES

ACTIVE VOICE

1703. The active voice represents the subject as performing the action of the verb: *λούω I wash.*

a. Under *action* is included *being*, as *ἡ ὁδὸς μακρὰ ἐστὶ the way is long.*

1704. Active verbs are *transitive* or *intransitive* (920).

1705. The action of a transitive verb is directed immediately upon an object, as *τύπτω τὸν παῖδα I strike the boy.*

1706. The object of a transitive verb is always put in the accusative (1553).

1707. The action of an intransitive verb is not directed immediately upon an object. The action may be restricted to the subject, as *ἀλγῶ I am in pain*, or it may be defined by an oblique case or by a preposition with its case, as *ἀλγῶ τοὺς πόδας I have a pain in my feet*, *ἀφ' ἑκτο εἰς τὴν πόλιν he arrived at the city.*

1708. Many verbs are used in the active voice both transitively and intransitively. So, in English, *turn, move, change.* Cp. 1557 ff.

a. The distinction between transitive and intransitive verbs is a grammatical convenience, and is not founded on an essential difference of nature.

1709. Active verbs ordinarily transitive are often used intransitively:

a. By the ellipsis of a definite external object, which in some cases may be employed, as *ἀγειν (τὸ στράτευμα) march*, *αἶρειν (τὴν ἀγκύραν) hoist the anchor*, *(τὰς ναῦς) get under sail, start*, *ἀπαίρειν (τὰς ναῦς, τὸν στρατόν) sail away, march away*, *διάγειν (τὸν βίον) live*, *ἐλαύνειν (τὸν ἵππον) ride*, *(τὸ ἄρμα) drive*, *(τὸν στρατόν) march*, *καταλθεῖν (τοὺς ἵππους, τὰ ὑποζύγια) halt*, *κατέχειν (τὴν ναῦν) put in shore*, *προσέχειν (τὸν νοῦν) pay attention*, *τελευτᾶν (τὸν βίον) die.* The original sense has often been so completely forgotten that it becomes possible to say *αἶρειν τῷ στρατῷ set out with the army* T. 2. 12, *ἐλαύνων ἰδρῶντι τῷ ἵππῳ riding with his horse in a sweat* X. A. 1. 8. 1.

b. *πράττειν, ἔχειν* with adverbs often mean *to keep, to be*: *εὖ πράττειν fare well*, *καλῶς ἔχειν be well (bene se habere)*, *ἔχειν οὕτως be so.* So when a reflexive pronoun is apparently omitted: *ἔχ' αὐτοῦ out there!* D. 45. 26.

c. Many other transitive verbs may be used absolutely, *i.e.* with no definite object omitted, as *νικᾶν be a victor*, *ἀδικεῖν be guilty.* Cp. 'amare' *be in love*, 'drink' *be a drunkard.* This is especially the case in compounds, *e.g.* of *ἀλλάττειν, ἀνύειν, διδόναι, κλίνειν, λαμβάνειν, λείπειν, μειγνύειν.*

d. In poetry many uncompounded transitive verbs are used intransitively. Many intransitive verbs become transitive when compounded with a prep., especially when the compound has a transferred sense, 1559. In some verbs 1st aorist and 1st perfect are transitive, 2d aorist and 2d perfect are intransitive. Cp. 819.

1710. Instead of the active, a periphrasis with *γίγνεσθαι* may be used, often to express solemnity. *μηνῦνται γίγνονται* they turned informers T. 3. 2, *μὴ ὑβριστῆς γένη* 'do not be guilty of outrage' S. Aj. 1092.

1711. Causative Active. — The active may be used of an action performed at the bidding of the subject: *Κῦρος τὰ βασιλεία κατέκαυσεν* *Cyrus burnt down the palace* (i.e. had it burnt down) X. A. 1. 4. 10. So with *ἀποκτείνειν* put to death, *θάπτειν* bury, *οἰκοδομεῖν* build, *παιδεύειν* instruct, *ἀνακηρύττειν* publicly proclaim.

1712. An infinitive limiting the meaning of an adjective is usually active where English employs the passive (cp. 2006).

MIDDLE VOICE

1713. The middle voice shows that the action is performed with special reference to the subject: *λούμαι* *I wash myself*.

1714. The middle represents the subject as doing something in which he is interested. He may do something to himself, for himself, or he may act with something belonging to himself.

1715. The future middle is often (807), the first aorist middle is almost never, used passively.

1716. The object of the middle (1) may belong in the sphere of the subject, as his property, etc.: *λούομαι τὰς χεῖρας* *I wash my hands*, or (2) it may be brought into the sphere of the subject: *τοὺς ὁπλιτὰς μετεπέμφαντο* they sent for the hoplites, or (3) it may be removed from the sphere of the subject: *ἀποδίδωμι τὴν οἰκίαν* *I sell my house* (lit. give away). Here the object is also the property of the subject.

1717. The Direct Reflexive Middle represents the subject as acting directly on himself. *Self* is here the direct object. So with verbs expressing external and natural acts, as the verbs of the toilet: *ἀλείφεισθαι* anoint oneself, *λούσθαι* wash oneself; and *κοσμεῖσθαι* adorn oneself, *στεφανοῦσθαι* crown oneself; *γυμνάζεσθαι* exercise oneself.

a. The direct reflexive idea is far more frequently conveyed by the active and a reflexive pronoun, 1723.

b. The part affected may be added in the accusative: *ἐταίσατο τὸν μηρόν* he smote his thigh X. C. 7. 3. 6.

1718. So with many other verbs, as *ἵστασθαι* stand (place oneself), *τρέπεσθαι* turn (lit. turn oneself), *δηλοῦσθαι* show oneself, *τάττεσθαι* post oneself, *ἀπολογεῖσθαι* defend oneself (argue oneself off), *φαίεσθαι* show oneself, appear, *παρασκευάζεσθαι* prepare oneself, *ἀπῶλεσθαι* destroy oneself, perish.

1719. The Indirect Reflexive Middle represents the subject as acting for himself, with reference to himself, or with something belonging to himself. *Self* is often here the indirect object. So *πορίζεσθαι* provide for oneself (*πορίζειν* provide), *φυλάττεσθαι* guard against (*φυλάττειν*

keep guard), αἰρεῖσθαι choose (take for oneself), παρέχεσθαι furnish (παρέχων offer, present).

1720. Cases in which the object is to be removed from the sphere of the subject may be resolved into the dative for oneself (1483): τὴν βεθὺμίαν ἀποθεῖσθαι to lay aside your indolence D. 8. 46, ἐτρέψαντο τοὺς ἱππεῖς they routed the cavalry T. 6. 98, τοὺς ἐχθροὺς ἀμύνεσθαι to ward off the enemy for themselves, i.e. to defend themselves against the enemy 1. 144.

1721. The middle often denotes that the subject acts with something belonging to himself (material objects, means, powers). It is often used of acts done willingly. Thus, παρέχεσθαι furnish from one's own resources, ἐπαγγέλλεσθαι promise, make profession of, τίθεσθαι τὴν ψῆφον give one's vote, τίθεσθαι τὰ πῦλα ground arms, ἀποδείξασθαι γνώμην set forth one's opinion, λαμβάνεσθαι τινας put one's hand on (seize) something. Thus, ἐσπασμένοι τὰ ξίφη having drawn their swords X. A. 7. 4. 16, παῖδας ἐκκεκομμένοι ἦσαν they had removed their children T. 2. 78, τροπαῖον στησάμενοι having set up a trophy X. H. 2. 4. 7, δπλατοῖσθαι to procure arms for themselves T. 4. 9, ὅπλιτᾶς μετεπέψατο he sent for hoplites 7. 31, γυναῖκα ἡγαγόμεν I married L. 1. 6.

1722. Under the indirect middle belong the periphrases of ποιεῖσθαι with verbal nouns instead of the simple verb (cp. 1754). ποιεῖν with the same nouns means to bring about, effect, fashion, etc.

εἰρήνην ποιεῖσθαι make peace (of one nation at war with another).

εἰρήνην ποιεῖν bring about a peace (between opponents, nations at war: of an individual).

θῆρᾶν ποιεῖσθαι (= θηρᾶν) hunt, θῆρᾶν ποιεῖν arrange a hunt.

λόγον ποιεῖσθαι (= λέγειν) deliver a speech, λόγον ποιεῖν compose a speech.

ναυμαχιᾶν ποιεῖσθαι (= ναυμαχεῖν) fight a naval battle.

ναυμαχιᾶν ποιεῖν bring on a naval battle (of the commander).

ὁδὸν ποιεῖσθαι (= ὁδεύειν) make a journey, ὁδὸν ποιεῖν build a road.

πόλεμον ποιεῖσθαι wage war, πόλεμον ποιεῖν bring about a war.

σπονδὰς ποιεῖσθαι conclude (make) a treaty, or truce.

σπονδὰς ποιεῖν bring about a treaty, or truce.

1723. Active and Reflexive.—Instead of the direct middle the active voice with the reflexive pronoun is usually employed; often of difficult and unnatural actions (especially with αὐτὸς ἑαυτόν, etc.).

τὰ δπλα παρέδωκαν καὶ σφᾶς αὐτοὺς they surrendered their arms and themselves T. 4. 38, μισθώσῃς αὐτόν hiring himself out D. 19. 29 (not μισθωσάμενος, which means hiring for himself), καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν he himself has put an end to his own sovereignty Aes. 3. 233, ἡτίμωκεν ἑαυτόν he has dishonoured himself D. 21. 103. But regularly ἀπάγχεσθαι hang oneself (1717).

a. The active and a reflexive pronoun in the gen. or dat. may be used for the simple middle when the reflexive notion is emphatic: καταλείπειν συγγράμματα ἑαυτῶν to leave behind them their written compositions P. Phae. 257 d.

1724. Middle and Reflexive.—The reflexive pronoun may be used with the middle: ἑαυτὸν ἀποκρύπτεσθαι to hide himself P. R. 393 c; often for emphasis, as in contrasts: οἱ μὲν φᾶσι βασιλεῖα κελεύσαι τινα ἐπισφάξαι αὐτὸν Κόρῳ, οἱ δ'

ἐαυτὸν ἐπισφάσσειν some say that the king issued orders for some one to slay him (Artapates) over (the body of) Cyrus, while others say that he slew himself with his own hand X. A. 1. 8. 29, cp. also τί τὴν πόλιν προσήκει ποιεῖν, ἀρχὴν καὶ τυραννίδα τῶν Ἑλλήνων ὀρώσαν ἐαυτῷ κατασκευαζόμενον Φίλιππον; 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 ἐδίδαξαμην for I had you taught this X. C. 1. 6. 2, παρατίθεσθαι σίτον to have food stored up 8. 6. 12, ὅσοι ὄπλα ἀφῆρται, ταχὺ ἄλλα ποιήσονται all who have had their arms taken from them will soon get others made 6. 1. 12, ἐαυτῷ σκηνὴν 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 ἀθληταὶ ἡγωνίζοντο the athletes contended T. 1. 6, καταστάντες ἐμάχοντο when they had got into position they fought 1. 49, ἀνὴρ ἀνδρὶ διελέγοντο they conversed man with man 8. 93, ἐπιμειγνύσθαι ἀλλήλοις to have friendly intercourse with one another X. C. 7. 4. 5, ταῦτα διακεμοῦνται they will divide this up among themselves L. 21. 14. So αἰτιάσθαι accuse, λυμάνεσθαι maltreat, μέμψασθαι blame, ἀμυλᾶσθαι vie, παρακλεῖσθαι encourage one another.

a. The active may also be employed, as πολεμεῖν wage war.

b. Some of these verbs have a passive aorist form, as διελέχθην (812).

1727. The reciprocal relation may also be expressed (1) by the use of the reflexive pronoun (cp. 1724) with the active: φθονοῦσιν ἐαυτοῖς they are mutually envious X. M. 3. 5. 16; (2) by the use of ἀλλήλων, etc., with the active: ἀμφοσβητούμεν ἀλλήλοις we are at variance with one another P. Phae. 263 a; (3) by repetition of the noun: πτωχοὶ πτωχῷ φθονεῖ = beggars envy each other Hesiod W. D. 26. The reflexive pronouns and ἀλλήλων, etc., may also be added to the middle.

1728. Differences between Active and Middle.—As contrasted with the active, the middle lays stress on the conscious activity, bodily or mental participation, of the agent.

In verbs that possess both active and middle: βουλευέσθαι deliberate, βουλευεῖν plan, σταθμᾶν measure, σταθμάσθαι calculate, σκοπεῖν look at, σκοπεῖσθαι consider, ἔχασθαι cling to, παύεσθαι cease (1734. 14). The force of the middle often cannot be reproduced in translation (ἀκούεσθαι, τιμᾶσθαι, ἀριθμῶσθαι, ἀπορεῖσθαι), and in some other cases it may not have been felt, as in ὀρεᾶσθαι in poetry (προοράσθαι occurs in prose).

a. Many such verbs form their futures from the middle: ἀκούσομαι, ἔσομαι, ἀμαρτήσομαι. See 805.

b. In verbs in -εω, the middle signifies that the subject is acting in a manner appropriate to his state or condition: πολίτευειν be a citizen, πολιτεύεσθαι act as

a citizen, perform one's civic duties; *πρεσβεύειν* be an envoy, *πρεσβεύεσθαι* negotiate as envoy or send envoys (of the State in its negotiations). But this force of the middle is not always apparent.

1729. Middle Deponents (810) often denote bodily or mental action (feeling and thinking): *ἄλλεσθαι* jump, *πίτεσθαι* fly, *ὀρχεῖσθαι* dance, *αἰχέσθαι* be gone, *δέρκεσθαι* look; *βούλεσθαι* wish, *αἰσθάνεσθαι* perceive, *ἀκροᾶσθαι* listen, *μέμψεσθαι* blame, *αἰεσθαι* conjecture, think (lit. take omens for oneself, from *ὄφης*, Lat. *avis*, *auspicium*), *ἡγείσθαι* consider; *ὀλοφύρεσθαι* lament.

a. Some of the verbs denoting a functional state or process have the middle either in all forms or only in the future.

b. Verbs denoting bodily activity regularly have a middle future, 805-806.

1730. Deponent verbs are either direct or indirect middles; direct: *ὑπιοχέισθαι* undertake, promise (lit. hold oneself under); indirect: *κτᾶσθαι* acquire for oneself, *ἀγωνίζεσθαι* contend (with one's own powers).

1731. The middle may denote more vigorous participation on the part of the subject than the active: *σεύεσθαι* dart, but *θίειν* 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, *τροπαῖον στήσαντες* setting up a trophy 7. 5.

1733. The passive form may have reflexive force, as *κινήθηναι* set oneself in motion, *ἀπαλλαγῆναι* remove oneself, *ἐναντιωθῆναι* oppose oneself, *σωθῆναι* save oneself (*σώθητι* save yourself P. Cr. 44 b). Some of these middle passives may take the accusative, as *αἰσχυνθῆναι* be ashamed before, *φοβηθῆναι* be afraid of, *καταπληγῆναι* 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. *ἀμύνειν* τί τινι ward off something from some one, *ἀμύνειν* τι help some one; *ἀμύνεσθαι* τι defend oneself against something, *ἀμύνεσθαι* τινα requite some one.

3. *ἀποδοῦναι* give back; *ἀποδοῦσθαι* sell (give away for one's profit).

4. *ἄπτειν* attach; *ἄπτεσθαι* τινος touch.

5. *ἄρχειν* begin, contrasts one beginner of an action with another, as *ἄρχειν πόλεμον* take the aggressive, strike the first blow (*bellum mouere*), *ἄρχειν λόγον* be the first to speak, *ἤρχε χειρῶν ἀδίκων* he began an unprovoked assault L. 4. 11; *ἄρχεσθαι* make one's own beginning, as contrasted with the later stages, as *ἄρχεσθαι πόλεμον* begin warlike operations (*bellum incipere*), *ἄρχεσθαι τοῦ λόγου* begin one's speech. *πόλεμον οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνόμεθα* we shall not take the initiative in the war, but upon those who take it up we shall retaliate T. 1. 144.

6. *γαμίζειν* marry (of the man, *ducere*); *γαμείσθαι* marry (of the woman, *nubere*).

7. *γράφειν νόμον* propose a law (said of the maker of a law whether or not he is himself subject to it); *γράφεσθαι γραφήν* draw up an indictment for a public

offence, *γράφειναι τινα* bring suit against some one (have him written down in the magistrates' records).

8. *δανείζειν* (make of anything a *δάνος* loan) i.e. put out at interest, lend; *δανείζεσθαι* (have a *δάνος* made to oneself) have lent to one, borrow at interest.

9. *δικάζειν* give judgment; *δικάζεσθαι* (*δίκην τινί*) go to law with a person, conduct a case (properly get some one to give judgment).

10. *ἐπιψηφίζειν* put to vote (of the presiding officer); *ἐπιψηφίζεσθαι* vote, decree (of the people).

11. *ἔχειν* hold; *ἔχεσθαι τ.ως* hold on to, be close to.

12. *θεύειν* sacrifice; *θεύεσθαι* 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 *παῦν λέγων* stop talking.

15. *πειθεῖν* persuade; *πειθεσθαι* obey (*persuade oneself*); *πέποιθα* I trust.

16. *τίθεσθαι νόμον* frame or propose a law for others (said of the lawgiver, *legem ferre* or *rogare*); *τίθεσθαι νόμον* make a law for one's own interest, for one's own State (said of the State legislating, *legem sciscere* or *iubere*). *αὐτοῖς (ἀνθρώποις νόμους) οἱ ἄνθρωποι ἔθεντο . . . θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι* men did not make the unwritten laws for themselves, but I think the gods made these laws for men X. M. 4. 4. 19.

17. *τίμωρεῖν τινα* avenge some one, *τίμωρεῖν τινά τι* punish A for B's satisfaction; *τίμωρεῖσθαι τινα* avenge oneself on (punish) some one.

18. *τίνειν δίκην* pay a penalty (*poenas dare*); *τίνεσθαι δίκην* exact a penalty (*poenas sumere*).

19. *φυλάττειν τινά* watch some one; *φυλάττεσθαι τινα* be on one's guard against some one.

20. *χρᾶν* give an oracle, and lend; *χρᾶσθαι* consult an oracle, and use.

PASSIVE VOICE

1735. The passive voice represents the subject as acted on: *ἔωθον, ἐωθούντο, ἔπαιον, ἐπαίοντο* they pushed, were pushed, they struck, were struck X. C. 7. 1. 38.

a. The passive has been developed from the middle. With the exception of the some futures and the aorist, the middle forms do duty as passives: *αἰπεῖται* 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 *έχύεται* has poured itself, has been poured. In Homer there are more perfect middles used passively than any other middle tenses. Cp. 802.

b. Uncompounded *ἐσχόμεν* sometimes retained its use as a passive. *ἐσχετόν* is late.

1736. The passive may have the sense *allow oneself to be, get oneself*: *ἐδάγοντες τε καὶ ἐξαγόμενοι* carrying and allowing ourselves to be carried across the border P. Cr. 48 d, *ἀπεχθήσει Γοργία* you will incur the hatred of Gorgias P. Phil. 58 c.

1737. Many future middle forms are used passively (807 ff.).

1738. The future middle forms in *-σομαι* are developed from the present stem, and express durative action; the (later) future passives in *-ήσομαι*, *-θήσομαι* are developed from the aorists in *-ην* and *-θην*, and are aoristic. This difference in kind of action is most marked when the future middle forms are used passively, but it is not always found. τοῖς ἄλλοις συμμάχοις παράδειγμα σαφὲς καταστήσατε, οἱ ἄν ἀφίστηται, θανάτῳ ζημιωσόμενον give to the rest of the allies a plain example that whoever revolts shall be punished (in each case) with death T. 3.40, εἰς ἀλφ, θανάτῳ ζημιωθήσεται if he is convicted, he will be punished (a single occurrence) with death D. 23.80, οἱ δίκαιοι μαστίγώσεται, στρεβλώσεται, δεδῆσεται, ἐκκαυθήσεται τῷ φθαλμῷ the just man will be scourged, racked, fettered, will have his eyes burnt out P. R. 381 e, τιμήσομαι I shall enjoy honour, τιμηθήσομαι I shall be honoured (on a definite occasion), ὠφελήσομαι I shall receive lasting benefit, ὠφελθήσομαι I shall be benefited (on a definite occasion). Cp. 808, 809, 1911.

1739. The second aorist passive was originally a second aorist active (of the *-μι* form) that was used intransitively to distinguish it from the transitive first aorist, as ἔφην showed, ἐφάνη appeared; ἔφθειρα destroyed, ἐφθάρην am destroyed; ἐξέπληξα was terrified, ἐξέπλάγην was alarmed. So ἐδάην learned, ἐφρέην flowed. Cp. ἔστησα placed, ἔστην stood (819).

1740. In Hom. all the second aorist forms in *-ην* are intransitive except ἐπλήγην and ἐτύπην was struck. Most of the forms in *-θην* are likewise intransitive in Hom., as ἐφάνθην appeared (in Attic was shown).

1741. The perfect passive in the third singular with the dative of the agent (1488) is often preferred to the perfect active of the first person. Thus πέπρακται μοι it has been done by me is more common than πέπραγα or πέπραχα I have done.

1742. The passive may be passive of the middle as well as passive of the active: αἰρεῖται is taken or is chosen, βιάζεται does violence or suffers violence (is forced), ἡρέθη was taken or was chosen, ἐγράφη was written or was indicted (γέγραμμαι is commonly middle). The use of the passive as passive of the middle is post-Homeric.

a. When deponent verbs have a passive force, the future and aorist have the passive form: ἐβιάσθην I suffered violence (was forced), but ἐβιασάμην I did violence. This holds when there was once an active form. Cp. also τιμωρεῖσθαι, μεταπέμπεσθαι, ψηφίζεσθαι, κυκλεῖσθαι.

b. The aorist passive may have a middle sense (814).

1743. The direct object of an active verb becomes the subject of the passive: ἡ ἐπιστολὴ ὑπὸ τοῦ διδασκάλου γράφεται the letter is written by the teacher (active ὁ διδάσκαλος γράφει τὴν ἐπιστολήν).

1744. The cognate accusative may become the subject of the passive: πόλεμος ἐπολεμήθη war was waged P. Menex. 243 e (πόλεμον πολεμῖν, 1564).

1745. Active or middle verbs governing the genitive or dative may form (unlike the Latin use) a personal passive, the genitive or dative (especially if either denotes a person) becoming the subject of the passive.

- a. With the genitive: ἀρχεῖν, ἡγεμονεύειν, καταφρονεῖν, καταγελᾶν, καταψηφίζειν (καταψηφίζεσθαι), ἀμελεῖν.
- b. With the dative: ἀπειλεῖν, ἀπιστεῖν, ἐγκαλεῖν, ἐπιβουλεύειν, ἐπιτιμᾶν, οὐκιδίζειν, πιστεύειν, πολεμεῖν, φθονεῖν.
- c. Examples: οὐκ ἤξιουν οὗτοι ἡγεμονεύεσθαι ὑφ' ἡμῶν *they did not think it right to be governed by us* T. 3. 61, ἐκεῖνος καταψηφίσθη *he was condemned* X. H. 5. 2. 36, but θάνατος αὐτῶν κατεγνώσθη *the penalty of death was pronounced against them* L. 13. 39 (pass. of καταγνῶναι θάνατον αὐτῶν), ὥρᾳ ἡμῖν βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ καταφρονηθῶμεν *it is time for us to take counsel for ourselves that we may not be brought into contempt* X. A. 5. 7. 12, πολεμοῦνται μὲν ὑπὸ τῶν τὴν χώρᾳ αὐτῶν περιοικούντων, ἀπιστοῦνται δ' ὑφ' ἀπάντων *they are warred against by those who dwell around their country, and are distrusted by all* I. 5. 49, πῶς ἂν ἐπεβούλευσά τι αὐτῷ, ὅτι μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ; *how could I have plotted against him, unless I had been plotted against by him?* Ant. 4. β. 5, φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεύς *envied by Odysseus* X. M. 4. 2. 33 (contrast Lat. *invidetur mihi ab aliquo*).

N. — The above principle does not hold when the accusative of an external object intervenes between the verb and the dative.

1746. A verb governing an oblique case rarely forms in Greek (unlike Latin) an impersonal passive: ἐμοὶ βεβοήθηται τῷ τε θεσπῶτι καὶ τῷ νόμῳ *my aid has been given to the deceased and to the law* Ant. 1. 31. The tense used is one from the perfect stem.

1747. An active verb followed by two accusatives, one of a person, the other of a thing, retains, when transferred to the passive, the accusative of the thing, while the accusative of the person becomes the nominative subject of the passive. Examples 1621, 1625, 1627, 1632.

1748. An active verb followed by an accusative of the direct object (a thing) and an oblique case of a person, retains, when transferred to the passive, the accusative of the direct object, while the indirect object becomes the nominative subject of the passive. Cp. *I have been willed a large estate*.

- a. With verbs signifying to enjoin, entrust: αἱ Βοιωτοὶ ταῦτα ἐπεσταλμένοι ἀνεχώρουν *the Boeotians having received these instructions withdrew* T. 5. 37 (pass. of ἐπιστέλλειν ταῦτα τοῖς Βοιωτοῖς), ἄλλο τι μείζον ἐπιταχθήσεσθε *you will have some greater command laid upon you* 1. 140 (pass. of ἐπιτάττειν ἄλλο τι μείζον ὑμῖν). Both accusatives are internal; and so, in αἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν *those of the Athenians who had been entrusted with the watch* T. 1. 126, φυλακὴν is equivalent to an internal accusative. The nominative of the thing and the dative of the person sometimes occur ('Ιωνες, τοῖσι ἐπετέτραπτο ἡ φυλακὴ *the Ionians to whom the guard had been entrusted* Hdt. 7. 10). The dative is common when an inf. is used with the pass. verb: ἐπετέτακτο τοῖς σκευοφόροις *ίνα* *the baggage-carriers had been commanded to go* X. C. 6. 3. 3.

b. With other verbs: ἀπομηθέντες τὰς κεφαλὰς *having been decapitated* (had their heads cut off) X. A. 2. 6. 1 (pass. of ἀποτέμνειν τὰς κεφαλὰς τισι or τινων).

1749. A passive may be formed in the case of verbs ordinarily intransitive but allowing a cognate accusative in the active: ἱκανὰ τοῖς πολεμίοις ἠτύχηται *the enemy has had enough good fortune* T. 7. 77 (εὐτυχεῖν ἱκανά, 1673), κекινδυνεύσεται *the risk will have been run* Ant. 5. 75. See 1746. This is common with neuter passive participles: τὰ ἡσεβημένα αὐτῷ *the impious acts committed by him* L. 6. 5, τὰ σοὶ καὶ μοι βεβιωμένα *the life led by you and by me* D. 18. 265, τὰ πεπολιτευμένα αὐτοῖς *their political acts* 1. 28, ἀμαρτηθέντα *errors committed* X. A. 5. 8. 20.

a. Some verbs describing the action of the weather may be used in the passive: κειφόμενοι ἀπῆλθον εἰς τὸ δασυ *they returned to the city covered with snow* X. H. 2. 4. 3.

1750. The cognate subject may be implied, as in the case of impersonal passives, in the perfect and tenses derived from the perfect. Thus, ἐπειδὴ αὐτοῖς παρεσκεύαστο *when their preparations were complete* T. 1. 46. λέγεται *it is said*, ἐβλήθη *it was made known*, followed by the logical subject are not impersonal: ἐβλήθη τῷ τρόπῳ ἀπωλόλει 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 δέδοκται *it has seemed good* (cp. δοκεῖ).

1752. The active or the middle deponent of a transitive verb used transitively or of an intransitive verb may replace the passive of a transitive verb.

ἀκούειν (poet. κλύειν) *be called; be well* (εὖ, καλῶς) or *ill* (κακῶς) *spoken of*, = pass. of λέγειν: νῦν κόλακες ἀκούουσιν *now they are called flatterers* D. 18. 46, τίς ὑπ' ἐμοῦ κακῶς ἀκήκουεν ἢ πέπονθε; *who has been ill spoken of or suffered at my hands?* L. 8. 3. Cp. bene, male audire; Milton: "England hears ill abroad."

ἀλλοτρεῖσθαι *be caught* = pass. of αλπεῖν, as εἰὰν ἀλψς τοῦτο πράττων *if you are caught doing this* P. A. 29 c.

ἀποθνήσκειν (die) *be killed* = pass. of ἀποκτείνειν, as ἀπέθνησκον ὑπὸ ἱππέων *they were killed by the cavalry* X. C. 7. 1. 48. But not in the perfect, where the uncompound τέθηκα is used.

γίγνεσθαι *be born* = pass. of τίπτειν *beget, bring forth*: παῖδες αὐτῷ οὐκ ἐγένοντο ἐκ ταύτης *he had no children by her* X. H. 6. 4. 37.

δίκην δοῦναι *be punished* = pass. of ζημιοῦν, as ὑπ' αὐτῶν τούτων δίκην ἔδωσαν *they were punished by these very men* X. C. 1. 6. 45.

ἡττᾶσθαι *be defeated* = pass. of νικᾶν *conquer*, as ὑπὸ τῶν συμμάχων ἡττώμενοι *worsted by their allies* And. 4. 28.

κατεῖναι (κατέρχεσθαι) *return from exile* = pass. of κατάγειν *restore from exile*, as ὑπ' ὀλιγαρχίας κατελθεῖν *to be restored by an oligarchy* T. 8. 68.

κείσθαι (lie) *be placed* = pass. of the perfect of τίθέναι: πείθου τοῖς νόμοις τοῖς ὑπὸ τῶν βασιλέων κειμένοις *obey the laws established by kings* I. 1. 36.

λαγχάναι (obtain by lot) *be drawn by lot* = pass. of κληροῦν: ἔλαχον ἱερεὺς *I became priest by lot* D. 67. 47.

πάσχειν (suffer) *be treated well* (εὖ) or *ill* (κακῶς) = pass. of ποιεῖν (εὖ, κακῶς): εὖ παθόντες ὑπ' αὐτῶν *well treated by them* P. G. 519 c.

πίπτειν in **ἐκπίπτειν** (*fall out*) *be expelled* = pass. of **ἐκβάλλειν**: **οἱ ἐκπεπτωκότες ὑπὸ τοῦ δήμου** *those who had been expelled by the people* X. H. 4. 8. 20.

φεύγειν (*lee*) *be prosecuted* = pass. of **διώκειν** (*be indicted* = **γράφεσθαι** passive); *be exiled* = pass. of **ἐκβάλλειν**. So **ἀποφεύγειν** *be acquitted* = pass. of **ἀπολύνειν**. Thus, **ἀσεβείας φεύγων ὑπὸ Μελήτρου** *prosecuted for impiety by Meletus* P. A. 35 d.

1753. Other equivalents of passive forms are **ἔχειν**, **τυγχάνειν**, **λαμβάνειν**, used with a substantive of like meaning with the active verb: **ὄνομα ἔχειν** = **ὀνομάζεσθαι**, **συγγνώμην ἔχειν** or **συγγνώμης τυγχάνειν** = **συγγιγνώσκεισθαι**, **ἔπαινον λαμβάνειν** or **ἐπαινοῦ τυγχάνειν** = **ἐπαινεῖσθαι**. So with middle deponents: **αἰτιάων ἔχειν** = **αἰτιάσθαι**.

1754. The passive of the periphrasis with **ποιεῖσθαι** (1722) is made with **γίγνεσθαι**: so **εἰρήνη γίγνεται** *peace is made*.

1755. The agent of the passive is regularly expressed by **ὑπό** and the genitive; sometimes by **ἀπό**, **διά**, **ἐκ**, **παρά**, **πρός** with the genitive, or by **ὑπό** with the dative (in poetry). See 1678.

1756. The instrument of an action, when regarded as the agent, is personified, and may be expressed by **ὑπό** with the genitive: **ἀλίσκεται ὑπὸ τριήρους** *he is captured by a trireme* D. 53. 6.

1757. The dative, or a prepositional phrase, is regularly used with the passive to denote the instrument, means, or cause (1506). The agent may be viewed as the instrument: in prose, when persons are regarded as instruments, the dative is usually that of military accompaniment (1526).

1758. The dative of the agent used with the perfect passive and verbal adjective is a dative of interest (1488); on **ὑπό** with the genitive used instead of the dative, see 1493, 1494.

THE MOODS

1759. Mood designates by the form of the verb the mode or manner (*modus*) in which the speaker conceives of an assertion concerning the subject.

1760. There are four moods proper in Greek: indicative, subjunctive, optative, and imperative. The infinitive (strictly a verbal noun) and the participle (strictly an adjective form of the verb) may be classed with the moods.

THE PARTICLE **ἄν**

1761. The particle **ἄν** (Hom. **κέν**, **κέ**) limits the meaning of the moods. It has two distinct uses:

- a. In independent clauses: with the past tenses of the indicative and with the optative; also with the infinitive and participle representing the indicative or optative.
- b. In dependent clauses: with the subjunctive.

D. 21. 51 (here *ἄν* goes with *ποιεῖν*, i.e. *ποιῶν ἄν*). *κἄν* if only, followed by a limiting expression, may generally be regarded as *καὶ ἄν* (= *ἐάν*) with a subjunctive understood; as *ἀλλὰ μοι πάρες κἄν σμικρὸν εἰπεῖν* yet permit me to say but a word (= *καὶ ἐάν παρῆς*) S. El. 1482.

1767. Omission of *ἄν*. — *ἄν* is sometimes omitted when it may be supplied from the preceding sentence or clause. So often with the second of two verbs that are connected or opposed: *τί ἐποίησεν ἄν; ἢ δῆλον ἐστὶ ὥμοσε (ἄν)*; *what would he have done? is it not clear that he would have taken an oath?* D. 31. 9, *οὐδ' ἄν οὗτος ἔχοι λέγειν οὐδ' ὑμεῖς πείσθαιητε* neither can he assert nor can you be made to believe D. 22. 17. By retention of earlier usage the subjunctive is sometimes used without *ἄν* where it is commonly employed in the later language (2327, 2339, 2565 b, 2567 b). Here the difference is scarcely appreciable except that the omission gives an archaic tone.

DEPENDENT CLAUSES WITH *ἄν*

1768. Subjunctive with *ἄν*. — Conditional, relative, and temporal clauses requiring the subjunctive must have *ἄν*, which is more closely attached to the conditional, relative, and temporal words than it is to the subjunctive.

a. Hence the combinations *ἐάν* (*ἤν*, *ἄν*) on which cp. 2283; *ὅταν*, *ὅποτε*, *ἐπὶ ἤν* (*ἐπὶ ἄν*), *ἐπειδὴν* from *εἰ*, *ὅτε*, *ὅποτε*, *ἐπεὶ*, *ἐπειδὴ* + *ἄν*. When the particle does not thus coalesce, it is usually separated only by such words as *μέν*, *δέ*, *τέ*, *γάρ*.

b. The force of *ἄν* with the subjunctive cannot usually be expressed in English. For *ἄν* in final clauses with *ὥς*, *ὅπως*, and *ὅρα*, see 2201. In Hom. *ἄν* (*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 *ἄν*

1770. The indicative mood makes a simple, direct assertion of fact; or asks a question anticipating such an assertion: *ἦλθε* he came, *οὐκ ἦλθε* he did not come, *ἐλεύσεται* he will come, *πότε ταῦτα ποιήσει*; *when will he do this?*

1771. The indicative states particular or general suppositions, makes affirmative or negative assertions, which may or may not be absolutely true. Thus, in assumptions, *ἐξήμαρτέ τις ἄκων· συγγνώμῃ ἀντὶ τιμωρίας τοῦτω* 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 τεθῶσι* and suppose they are dead E. Med. 386.

1772. The indicative may be used to express a doubtful assertion about a present or past action (negative *μή* or *μή οὐ*): *ἀλλ' ἄρα . . . μή ὁ Κτήσιππος ἦν ὁ ταῦτ' εἰπὼν* but I suspect (i.e. perhaps) after all it was Ctesippus who said this P. Eu. 290 e, *ἀλλὰ μή τοῦτο οὐ καλῶς ὡμολογήσαμεν* but perhaps we did not do well in agreeing to this P. Men. 89 c. Such sentences are often regarded as questions with the effect of doubtful affirmation.

1773. The indicative may be used alone where in English we employ an auxiliary verb: *πιστεύων δὲ θεοὺς πῶς οὐκ εἶναι θεοὺς ἐνόμην*; since he trusted in the gods how could (or should) he believe there were no gods? X. M. 1. 1. 5, *ὀλίγου εἶλον τὴν πόλιν* a little more and they would have taken the city T. 8. 35, *ἀπωλλόμεθα* we might have perished (we were in danger of perishing) X. A. 5. 8. 2. Cp. 2319.

1774. Unfulfilled Obligation (Propriety, Possibility).—With the imperfect indicative of impersonal expressions denoting obligation, propriety, necessity, or possibility, the action of a dependent infinitive is usually not realized. (Examples 1775–1776.)

Such expressions are *ἔδει*, *χρῆν* (or *ἐχρῆν*), *προσῆκε*, *καιρὸς ἦν*, *ἄξιον ἦν*, *εἰκὸς ἦν*, *ῥέικαιον ἦν*, *αἰσχροὺς ἦν*, *ἐξῆν*, *καλῶς εἶχεν*, verbals in *-τόν* or *-τέον* with *ἦν*, etc.

a. For the use of these expressions (also with *ἄν*) in the apodosis of unreal conditions, see 2313, 2315.

1775. Present.—Thus, *ἔδει σε ταῦτα ποιεῖν* you ought to be doing this (but are not doing it), *τούσδε μὴ ζῆν ἔδει* these men ought not to be alive S. Ph. 418, *τί σιγᾷς; οὐκ ἐχρῆν σιγᾶν* why art thou silent? Thou shouldst not be silent E. Hipp. 207, *εἰκὸς ἦν ὑμᾶς . . . μὴ μαλακῶς, ὥσπερ νῦν, ξυμμαχεῖν* you should not be slack in your alliance, as you are at present T. 6. 78.

1776. Past.—*ἔδει σε ταῦτα ποιῆσαι* (or *ποιεῖν*) you ought to have done this (but did not do it), *ἐξῆν σοι ἐλθεῖν* you might have gone (but did not go), *ἐνῆν ἀντὶ ταῦτα ποιῆσαι* he could have done this (almost equivalent to the potential indicative *ταῦτα ἐποίησεν ἄν*, 1784), *ἔδει τὰ ἐπὶ χυρα τότε λαβεῖν* I ought to have taken the pledges then X. A. 7. 6. 23, *ἄξιον ἦν ἀκοῦσαι* it would have been worth hearing P. Eu. 304 d, *μένειν ἐξῆν* he might have remained D. 3. 17.

1777. The Greek usage simply states the obligation (propriety, possibility) as a fact which existed in the past (and may continue to exist in the present). In English we usually express the non-fulfilment of the action.

1778. Present or past time is denoted when the present infinitive is used. When the reference is to present time, the action of the present infinitive is always denied. Past time is denoted when the aorist infinitive is used.

1779. The expressions in 1774 may also refer to simple past obligation (propriety, possibility) and have the ordinary force of past indicatives: *ἔδει μένειν* he had to remain (and did remain) D. 19. 124. The context determines the meaning; thus *τί τὸν σύμβουλον ἐχρῆν ποιεῖν*; (D. 18. 190) by itself might mean either *what was it the duty of the statesman to do* or *what was it the duty of the statesman to have done?*

1780. Unattainable Wish.—A wish, referring to the present or past, which cannot be realized, is expressed by a past tense of the indicative with *εἴθε* or with *εἰ γάρ* (negative *μή*). The imperfect refers to present time, the aorist to past time (cp. 2304, 2305).

εἴθ' εἶχες βελτίους φρένας *would that thou hadst (now) a better heart* E. EL. 1061, *εἴθε σοι τότε συνεγενόμην* *would that I had then been with thee* X. M. 1. 2. 46.

1781. An unattainable wish may also be expressed by *ὀφελον* (*ought*) with the present or aorist infinitive: *ὀφελε Κῦρος ζῆν* *would that Cyrus were (now) alive* (Cyrus ought to be alive) X. A. 2. 1. 4 (1775). The negative is *μή*: *μήποτε ὀφελον λιπεῖν τὴν Σκύρον* *would that I had never left Scyros* S. Ph. 969. *εἴθε* or *εἰ γάρ* (poet. *εἴθε*, *ὥς*) may be used before *ὀφελον*: *εἰ γὰρ ὀφελον οἱ τοι εἶναι οἱ πολλοὶ κακὰ ἐργάζεσθαι* *would that the multitude were able to do evil* Pl. Cr. 44 d.

1782. *ἐβουλόμην* followed by an infinitive may express an unattainable wish: *ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε* *I would that I were not contending here (as I am)* Ar. Ran. 866. (*ἐβουλόμην δὲ* *vellem*, 1789.)

1783. The indicative is also used in other than simple sentences: in final sentences (2203); in object sentences after verbs of *effort* (2211), of *caution* (2220 a), of *fearing* (2231, 2233); in consecutive sentences with *ὥστε* *so that* (2274), in conditional sentences (2300, 2303, 2323, 2326); in temporal sentences (2395); in object sentences after *ὅτι* and *ὥς* with a verb of *saying*, etc. (2577 ff.).

INDICATIVE WITH *ἄν*

1784. Past Potential.—The past tenses (usually the aorist, less commonly the imperfect) of the indicative with *ἄν* (*κέν*) denote past potentiality, probability (cautious statement), or necessity: *ὁ οὐκ ἄν ᾤοντο* *which they could not have expected* T. 7. 55, *τίς γὰρ ἄν εἴηθη ταῦτα γενέσθαι*; *for who would have expected these things to happen?* D. 9. 68 (note that *ἄν* does not go with *γενέσθαι* by 1764), *ἔγνω ἄν τις οὐκ* *might (could, would) have known* X. C. 7. 1. 38, *ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν* *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. *putares, crederes*): *ἐπέγνω ἄν* *you would (could, might) have observed* X. C. 8. 1. 83.

b. The potential optative (1829) in Homer refers also to the past.

1785. A protasis may often be extracted from a participle, or is intimated in some other word; but there is no reference to any definite condition, hence a definite ellipsis is not to be supplied.

1786. Unreal Indicative.—The indicative of the historical tenses with *ἄν* (*κέν*) may denote unreality: *τότε δ' αὐτὸ τὸ πρᾶγμ' ἄν ἐκρίνετο ἐφ' αὐτοῦ* *but the case would then have been decided on its own merits* D. 18. 224, *καὶ κεν πολλὸν κέρδιον ἦεν* *and in that case it were far better* Γ 41.

1787. This use of the indicative with *ἄν* to denote unreality is not inherent in the meaning of the past tenses of that mood, but has been developed from the

past potential with which the unreal indicative is closely connected. On the common use of this construction in the apodosis of unreal conditions see 2803. On *ἴδεαι ἄν*, etc., see 2815.

1788. The imperfect refers to the present or the past, the aorist to the past (rarely to the present), the pluperfect to the present (less commonly to the past).

1789. *ἐβουλόμην ἄν* (*vellem*) *I should like or should have liked* may express an unattainable wish: *ἐβουλόμην ἄν Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν* *I should have liked Simon to be (or I wish Simon were) of the same mind as myself* L. 8. 21. On *ἐβουλόμην* without *ἄν*, see 1782.

1790. **Iterative Indicative (repeated action).**—The imperfect and aorist with *ἄν* are used to express repeated or customary past action (post-Homeric): *διηρώτων ἄν* *I used to ask* P. A. 22 b, *ἄν ἔλεξεν* *he was wont to say* X. C. 7. 1. 10.

1791. This construction is connected with the past potential and denoted originally what *could* or *would* take place under certain past circumstances. Thus, *ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα . . . διηρώτων ἄν αὐτοὺς τί λέγοιεν* *accordingly, taking up their poems, I used to (would) ask them (as an opportunity presented itself) what they meant* P. A. 22 b. In actual use, since the action of the verb *did* take place, this construction has become a statement of *fact*.

1792. In Herodotus this construction is used with the iterative forms: *κλαίσκε ἄν* *she kept weeping* 8. 119, *οἱ δὲ ἄν Πέρσαι λάβεισκον τὰ πρόβατα* *the Persians were wont to seize the cattle* 4. 130.

1793. Homer and the early poets use *ἄν* (*κέῃν*) with the future indicative with a conditional or limiting force: *καὶ κέ τις ὧδ' ἐπέει* *and in such a case some one will (may) say thus* Δ 176. This use is found also in conditional relative sentences (2665 b). In Attic *ἄν* is found with the future in a few passages which are now generally emended. In P. A. 29 c there is an anacoluthon.

1794. *ἄν* is not used with the present and perfect indicative.

SUBJUNCTIVE WITHOUT *ἄν*

1795. The chief uses of the independent subjunctive are the hortatory (1797), the prohibitive (1800), and the deliberative (1805).

a. The name *subjunctive* is due to the belief of the ancient grammarians that the mood was always subordinate. Thus, *ἔπω* *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 pleuvôir*).

1797. **Hortatory Subjunctive.**—The hortatory subjunctive (present or aorist) is used to express a request or a proposal (negative *μή*).

a. Usually in the first person plural: *νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός* *let us go now and hear the man* P. Prot. 314 b, *μήπω ἐκεῖσε ἴωμεν* *let's not go there yet* 311 a. *ἄγε, φέρε (δὴ)*, in Hom. *ἄγε (δὴ)*, sometimes precedes, as *ἄγε σκοπώμεν* *come, let us consider* X. C. 5. 5. 15. *ἴθι (δὴ)* rarely precedes.

b. Less frequently in the first person singular, which is usually preceded (in affirmative sentences) by *φέρε (δὴ)*, in Hom. by *ἄγε (δὴ)*: *φέρε δὴ περὶ τοῖς ψηφίσμασι εἰπῶ* *let me now speak about the bill* D. 19. 234.

1798. The first person singular in negative exhortations (rare and poetic) may convey a warning or a threat: *μὴ σε, γέρον, κολήσιν παρὰ νηυσὶ κίχλω* *old man, let me not find thee by the hollow ships* A 26. This use is often regarded as prohibitive (1800).

1799. The hortatory use of the subjunctive compensates for the absence of an imperative of the first person.

1800. Prohibitive Subjunctive.—The subjunctive (in the second and third persons of the aorist) is often used to express prohibitions (negative *μή*).

a. Usually in the second person: *μηδὲν ἀδύμησῃτε* *do not lose heart* X. A. 5. 4. 19. For the aorist subjunctive the present imperative may be employed (1840): *μὴ ποιήσῃς* (or *μὴ ποιεῖς*) *ταῦτα* *do not do this* (not *μὴ ποιῆς*).

b. Less commonly in the third person, which usually represents the second: *ἐπολάβῃ δὲ μηδεὶς* *and let no one suppose* T. 6. 84 (= *μὴ ἐπολάβῃτε* *do not suppose*).

c. The third person of the present subjunctive is rare: *μὴ τοίνυν τις οἴηται* (= *μὴ οἴωμεθα*) *let not any one think* P. L. 861 E.

N. — *οὐ μή* with the subjunctive of the second person in the dramatic poets occasionally expresses a strong prohibition: *οὐ μὴ ληρήσῃς* *don't talk nonsense* Ar. Nub. 367.

1801. Doubtful Assertion.—The present subjunctive with *μή* may express a doubtful assertion, with *μή οὐ* a doubtful negation. The idea of apprehension or anxiety (real or assumed) is due to the situation. A touch of irony often marks this use, which is chiefly Platonic. With *μή* (of what may be true): *μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν* *I suspect it's rather bad form* (lit. *too rude*) *to tell the truth* P. G. 462 e. With *μή οὐ* (of what may not be true): *ἀλλὰ μὴ οὐχ οὕτως ἔχῃ* *but I rather think this may not be so* P. Crat. 430 b, *μὴ οὐκ ἢ διδασκὼν ἀρετὴ* *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 χολωσάμενος βέξῃ κακὸν υἱὰς Ἀχαιῶν* *may he not* (as I fear he may) *in his anger do aught to injure the sons of the Achaeans* B 195. Usually with the aorist, rarely with the present subjunctive (o 19). The constructions of 1801, 1802 are used as object clauses after verbs of *fearing* (2221).

1803. *ὅπως μή* is occasionally so used with the aorist subjunctive, and with an idea of command: *ὅπως μὴ φήσῃ τις* *may no one say* (as I fear he may) X. S. 4. 8. See 1921.

1804. From the use in 1801 is probably developed the construction of *οὐ μή*

with the aorist (less often the present) subjunctive to denote an emphatic denial; as οὐ μὴ παύσωμαι φιλοσοφῶν *I will not cease from searching for wisdom* P. A. 29 d, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν *the king will no longer be able to overtake us* X. A. 2. 2. 12.

1805. Deliberative Subjunctive.—The deliberative subjunctive (present or aorist) is used in questions when the speaker asks *what he is to do or say* (negative μὴ).

a. Usually in the first person: εἰπωμεν ἢ σιγῶμεν; *shall we speak or keep silence?* E. Ion 758, τί δράσω; ποῖ φύγω; *what am I to do? whither shall I fly?* E. Med. 1271, μὴ φῶμεν; *shall we not say?* P. R. 554 b.

b. The (rare) second person is used in repeating a question: A. τί σοι πιθώμεθα; B. ὁ τι πίθησθε; A. *In what shall we take your advice?* B. *In what shall you take my advice?* Ar. Av. 164.

c. The third person is generally used to represent the first person; commonly with τις, as τί τις εἶναι τοῦτο φη; *how shall anyone say this is so?* (= τί φῶμεν;) D. 19. 88.

N. — The subjunctive question does not refer to a future fact, but to what is, under the present circumstances, advantageous or proper to do or say.

1806. βούλει, βούλεσθε (poet. θέλεις, θέλετε) *do you wish* often precede the subjunctive: βούλει σοι εἶπω; *do you wish me to say to you?* P. G. 521 d. This is a fusion of two distinct questions: βούλει *do you wish?* and εἶπω *shall I say?*

1807. The deliberative subjunctive may be replaced by a periphrasis with δεῖ or χρῆ and the infinitive, or by the verbal adjective in -τέον ἐστί. Thus, ἡμεῖς δὲ προσμένωμεν; ἢ τί χρῆ ποιεῖν; *and shall we wait? or what must we do?* S. Tr. 390, τί ποιητέον; (= τί ποιῶμεν;) *what are we to do?* Ar. P. 922.

a. For the deliberative future see 1816.

1808. Deliberation in the past may be expressed by εἶδει, χρῆν (ἐχρῆν), ἐμελλον with the infinitive, and by -τέον (verbal adj.) ἦν.

1809. The Negative in Questions.—The use of μὴ (not οὐ) in questions is due to the fact that the construction of 1805 is simply the interrogative form of the hortatory subjunctive: φῶμεν *let us say*, μὴ φῶμεν; *are we not to say?* Distinguish πρότερον βλᾶν φῶμεν ἢ μὴ φῶμεν εἶναι; *shall we say that it is force or that it is not?* X. M. 1. 2. 45, from φῶμεν ταῦτ' ὁρθῶς λέγεσθαι ἢ οὐ *shall we say that this is well said or not?* (οὐ = οὐκ ὁρθῶς λέγεσθαι) P. G. 514 c.

1810. Anticipatory Subjunctive (Homeric Subjunctive).—In Homer the subjunctive is often closely akin to the future indicative, and refers by anticipation to a future event (negative οὐ): οὐ γάρ πω τοιους ἴδον ἄνδρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor shall I see them* A 262, καὶ νύ τις ὦδ' εἴησσι and one will say § 275. ἄν (κέν) usually limits this subjunctive in Hom. (1813).

a. This future subjunctive is retained in Attic only in subordinate clauses (2327), and in τί πάθω (1811).

1811. The subjunctive is used in τί πάθω; *what will become of me; what am I to do?* (lit. *what shall I undergo?*) as P. Eu. 302 d. So τί γένομαι; *quid me fiet?* Thus, ὦ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται; *ah, woe's me!*

what is to become of me? what will happen unto me at the last? ε 465. The subjunctive here is not deliberative, but refers to a future event.

1812. The subjunctive without *ἄν* is also used in dependent clauses of purpose (2196), after verbs of *fearing* (2225), in the protasis of conditional (2327, 2339) and conditional relative sentences (2567 b).

SUBJUNCTIVE WITH *ἄν*

1813. The subjunctive with *ἄν* (more commonly *κέρ*) is used in Homer in independent sentences and clauses (negative *οὐ*). Cp. 1810. Thus, *ἐγὼ δὲ εἴ ἄγω Βρισηίδα but in that case I will take Briseis* Α 184, *οὐκ ἄν τοι χραίσμῃ βίη of no avail to thee shall be thy bow* Α 387.

OPTATIVE WITHOUT *ἄν*

1814. Optative of Wish. — In independent sentences the optative without *ἄν* is used to express a wish referring to the future (negative *μή*): *ὦ παῖ, γένοιτο παρὸς εὐτυχέστερος ἀή, 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: *εἰάν ποτε, δ μή γένοιτο, λάβωσι τὴν πόλιν if ever they capture the city, which Heaven forbid* L. 31. 14.

b. Under wishes are included execrations and protestations: *ἐξολοίμην may I perish* Ar. Ach. 324, *καὶ σ' ἐπιβέξω, ἢ μή ζῶην, δωροδοκήσαντα and I will prove that you took bribes, or may I not live* Ar. Eq. 833.

1815. The optative of wish is often introduced by *εἰ γάρ, εἴθε* (Hom. *αἰ γάρ, αἴθε*), or by *εἰ, ὥς* (both poetical): *εἰ γὰρ γένοιτο would that it might happen* X. C. 6. 1. 38, *ὥς δλοῖτο may he perish* S. El. 126. (*ὥς* is properly an exclamation: *how*.)

1816. The optative introduced by *εἰ γάρ*, etc. is sometimes explained as a protasis with the conclusion omitted: *εἴθε φίλος ἡμῶν γένοιτο οἱ, if you would become our friend* X. H. 4. 1. 38. Cp. 2352 e.

1817. An unattainable wish, referring to the present, may be expressed by the present optative in Homer: *εἴθ' ἥβώοιμι would that I were young again* H 157.

1818. Unattainable wishes, when they refer to the future, may be expressed by the optative: *εἰ μοι γένοιτο φθόγγος ἐν βραχίονι would that I had a voice in my arms* E. Hec. 836. Wishes represented as hopeless are expressed in the post-Homeric language by the past tenses of the indicative (1780) or by *ὥφελον* (1781).

1819. Hom. often uses the optative with a concessive or permissive force: *ἔπειτα δὲ καὶ τι πάθοιμι after that I may (lit. may I) suffer come what will* Φ 274.

1820. Imperative Optative. — The optative may express a command or exhortation with a force nearly akin to the imperative: *Χειρίσσοφος ἡγοῖτο let Chirisophus lead* X. A. 3. 2. 37.

1821. Potential Optative. — The potential optative, which in Attic regu-

larly takes $\delta\upsilon$ (1824), is occasionally found in Homer and later poetry in an earlier form, without that particle: *πεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἀνδρα σαῶσαι* easily might a god, if he so willed, bring a man safe even from afar γ 281, *θάσσον ἢ λέγοι τις* quicker than a man could speak E. Hipp. 1186. This construction is suspected in prose.

a. Usually in negative sentences or in questions expecting a negative answer (with *οὐ*): *οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι* for *I could not* (conceivably) *suffer anything worse* T 821, *τεῶν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κατὰσχοι;* thy power, oh Zeus, what trespass of man can check? S. Ant. 604.

1822. The optative after *οὐκ ἔστιν ὅστις* (*ὅπως, ὅποι*) in the dramatists is probably potential: *οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ* *I could not call false tidings fair* A. Ag. 620. $\delta\upsilon$ is usually employed in this construction.

1823. The optative without $\delta\upsilon$ (*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 $\delta\upsilon$

1824. **Potential Optative.**—The potential optative with $\delta\upsilon$ states a future possibility, propriety, or likelihood, as an *opinion* of the speaker; and may be translated by *may, might, can* (especially with a negative), *must, would, should* (rarely *will, shall*). So in Latin *velim, videas, cognoscas, credas*.

γινώης δ' ἂν ὅτι τοῦθ' οὕτως ἔχει you may see that this is so X. C. 1. 6. 21, *ἐπαρ-
ται ἂν ὁμολογήσειαν* all would agree I. 11. 5, *ἠδέως ἂν ἐροίμην* I (would gladly ask) should like to ask D. 18. 64, *οὐκ ἂν λάβοις* thou canst not take S. Ph. 103, *λέγοιμ' ἂν τάδε* I will tell this A. Supp. 928. The second person singular is often indefinite (*one*), as *γινώης δ' (cognoscas) = γινώη τις δ'.*

a. The potential optative ranges from possibility to fixed resolve. The aorist optative with $\delta\upsilon$ and a negative is very common.

b. When stress is laid on the idea of possibility and power, necessity and obligation, Greek uses *δύναμαι, δεῖ* or *χρή* with the infinitive (statement of *fact*).

c. The potential optative with $\delta\upsilon$ 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 $\delta\upsilon$ or the participle with $\delta\upsilon$ may represent the optative with $\delta\upsilon$ (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, εὐκρίτως*). Thus, in *οὐς ἀχαρίστους εἶναι δικαίως ἂν ὑπολαμβάνοιτε* whom you would justly consider to be ungrateful Aes. 3. 196, *δικαίως* may stand for *εἰ δικαίως ὑπολαμβάνοιτε*: if you should consider the matter justly. So *οὔτε ἐσθίουσι πλεῖω ἢ*

δύναται φέρειν· διαπαργεῖν γὰρ ἂν κτλ. *they neither eat more than they can bear, for otherwise (if they should eat more: εἰ ἐσθλοῖεν πλεῖω) they would burst* X. C. 8. 2. 21. The potential optative is also used as the main clause of less vivid conditions (2329) in which the protasis has the optative by assimilation to the mood of the apodosis.

1826. The potential optative with ἂν is used to soften the statement of an opinion or fact, or to express irony: *ἑτερόν τι τοῦτ' ἂν εἴη this is (would be) another matter* D. 20. 116, *νοσοῖμ' ἂν, εἰ νόσημα τοῖς ἐχθροῖς στυγεῖν I must be mad, if it is madness to hate one's foes* A. Pr. 978. So often with *ίσως* or *τάχα* perhaps.

a. With a negative, the potential optative may have the force of a strong assertion: *οὐ γὰρ ἂν ἀπελθοίμ', ἀλλὰ κῶψω τὴν θύραν for I will not go away, but I will knock at the door* Ar. Ach. 236.

1827. *βουλόμην ἂν (velim)* is often used as a softened optative of wish: *βουλόμην ἂν τοῦτο οὕτω γενέσθαι I could wish that this might be the result (οὕτω γένοιτο may it result thus)* P. A. 19 a. For *ἐβουλόμην ἂν* see 1789.

1828. The present and aorist are used of what will be, or what will prove to be, true (future realization of a present fact): *ἀρετὴ ἄρα, ὥς τοίκεν, ὅλγλειά τις ἂν εἴη virtue then, it seems, will (prove to) be a kind of health* P. R. 444 d. The perfect is used of what will prove to be the case as regards a completed action: *πῶς ἂν λεγέθοι; how can it have escaped my knowledge?* X. S. 3. 6. Usually the perfect is here equivalent to the present.

1829. The present and aorist are rarely used of the past: (a) in Hom. of past possibility: *καὶ νῦν κεν ἔνθ' ἀπόλοιτο and now he might have perished* E 311 (Attic *ἀπώλετο ἂν*, 1784), *ἀλλὰ τί κεν βέξαιμ; but what could I do?* T 90. (b) in Hdt. of a mild assertion: *ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν they may have said this out of envy* 9. 71, *εἴησαν δ' ἂν οὔτοι Κρήτες these would prove to be (might be, must have been) Cretans* 1. 2. Both uses are doubtful in Attic prose.

1830. The potential optative with ἂν may be used, in a sense akin to that of the imperative, to express a command, exhortation, or request: *λέγεις ἂν τὴν δέησιν tell me (you may tell) your request* P. Par. 126 a, *πρόδ' ἂν move on* P. Phae. 229 b. This courteous formula is used even where a harsh command might be expected: *χωροῖς ἂν εἰσω σὺν τάχει go within with all speed* S. El. 1491.

a. In *ποῖ δὴτ' ἂν τραποίμην; whither pray shall I turn?* Ar. Ran. 296 the use is akin to the deliberative subjunctive (1806) or deliberative future (1916).

1831. The potential optative with ἂν is used in questions: *τίς οὐκ ἂν ὁμολογήσειεν; who would not agree?* (οὐδεὶς: *scil. οὐκ ἂν ὁμολογήσειε*) X. M. 1. 1. 5. So even the optative of wish: *τί δ' ὅρκῳ τῷδε μὴ 'μέμνων πάθοις; but if thou dost not abide by thy oath what dost thou invoke upon thyself?* E. Med. 754 (lit. *mayest thou suffer what?*).

1832. *πῶς ἂν, τίς ἂν* with the potential optative may be used to express a wish (especially in the tragic poets): *πῶς ἂν ὀλομαῖν oh, would that I might die* E. Med. 97, *τίς ἂν ἐν τάχει μόλοι μοῖρα oh, that some fate would speedily come* A. Ag. 1448. Properly this usage is not a wish, but is simply a question *how* the wish may be fulfilled.

1833. The potential optative with ἂν (especially with negatives) may ex-

change with the indicative: *φημι καὶ οὐκ ἂν ἀρνηθῆην* *I assert and cannot deny* D. 21. 191. It is often stronger, though more courteous, than the future indicative: *οὐκ ἂν πῆρᾰ φράσαιμι* *I will speak no more* S. O. T. 343.

1834. The future optative with *ἄν* occurs only in a few suspected passages.

IMPERATIVE

1835. The imperative is used in commands and prohibitions (negative *μή*). All its tenses refer to the future.

a. Under commands are included requests, entreaties, summons, prescriptions, exhortations, etc.

b. For the tenses of the imperative, see 1840; for the infinitive used as an imperative, see 2013.

POSITIVE (COMMANDS)

1836. In exhortations *ἄγε*, *φέρε*, *ἴθι* (usually with *δή*, sometimes with *νῦν*), often precede the imperative: *ἄγε δὴ ἀκούσατε* *come listen* X. Ap. 14, *ἄγετε δειπνήσατε* *go now, take your supper* X. H. 5.1. 18, *ἀλλ' ἴθι εἰπέ* *but come, say* P. G. 489 e.

1837. *πᾶς* is sometimes used with the second person in poetry: *ἀκούε πᾶς* *hear, every one* Ar. Thesm. 372.

1838. The third person may be used in questions: *οὐκοῦν κείσθω ταῦτα*; *shall these points be established?* P. L. 820 e. Cp. 1842 a.

1839. The imperative may be used in assumptions (*hypothetical imperative*), to make a concession, or to grant permission: *ἐμοῦ γ' ἔνεκ' ἔστω* *let it be assumed as far as I am concerned* D. 20. 14, *οὕτως ἐχέτω ὡς σὺ λέγεις* *assume it to be as you say* P. S. 201 c. So even as a protasis: *δείξιδτω, κἀγὼ στέρξω* *let him set it forth and I will be content* D. 18. 112.

NEGATIVE (PROHIBITIONS)

1840. Prohibitions are expressed by *μή* with the present or aorist subjunctive in the first person plural; by *μή* with the present imperative or the aorist subjunctive in the second and third person singular or plural (cp. 1800). The aorist imperative is rare in prohibitions.

A. 1 Person. — *μή γράφωμεν* (*μή γράψωμεν*): *μή μαινώμεθα μηδ' ἀσυχρῶς ἀπολώμεθα* *let us not act like madmen nor perish disgracefully* X. A. 7. 1. 29.

B. 2 Person. — *μή γράφε* (*μή γράφετε*): *μή θαύμαζε* *don't be astonished* P. G. 482 a, *μή θορυβεῖτε* *don't raise a disturbance* P. A. 21 a, *τὰ μὲν ποιεῖ, τὰ δὲ μὴ ποιεῖ* *do this and refrain from doing that* P. Pr. 325 d, *μή μέγα λέγε* *don't boast so* P. Ph. 95 b. — *μή γράφης* (*μή γράψητε*): *μηδὲ θαυμάσῃς τόδε* *and do not wonder at this* A. Ag. 879, *μή θορυβήσῃτε* *don't raise a disturbance* P. A. 20 e, *μή ἄλλως ποιήσῃς* *don't do otherwise* P. Lach. 201 b, *μηδαμῶς ἄλλως ποιήσῃς* Ar. Av. 133.

N. — The type *μή γράφῃς* is never used. *μή γράψον* occurs rarely in poetry (Δ 410, Σ 134.—ω 248, S. fr. 453 parodied in Ar. Thesm. 870).

C. 3 Person. — *μὴ γράφετω (μὴ γράφόντων)*: *μηδεὶς διδασκέτω* let no one tell me T. 1. 86, *μηδεὶς τοῦτ' ἀγνοέτω* let no one be ignorant of this fact Aes. 3. 6. *μὴ γράψατω (μὴ γράφάντων)*: *μηδεὶς νομᾶστω* let no one think X. C. 7. 5. 73, *μὴτ' ἀπογνώτω μηδὲν μήτε καταγνώτω* let him neither acquit nor condemn in any way Aes. 3. 60; and in five other passages giving the actual usage of the orators. In the third person the aorist imperative is much less common than the present imperative.

N. — The type *μὴ γράφῃ* is used only when the third person represents the first person (1800 c). *μὴ γράψῃ* is much more common than *μὴ γράφατω* in the orators, e.g. *μηδεὶς θαυμάσῃ* let no one be astonished D. 18. 199, *μηδεὶς νομίσῃ* let no one think T. 3. 13, D. 23. 1.

D. The perfect imperative is rare in prohibitions (*μὴ πεφόβησθε* T 6. 17) and is usually poetical. Cp. 698, 712.

1841. a. *μὴ γράφε*, like *don't write*, is ambiguous and may mean, according to the situation, either *cease writing* or *abstain from writing*. Commonly *μὴ γράφε* means *do not go on writing, write no more*, and is an order to stop an action already begun. In many cases, however, *μὴ* with the present imperative does not refer to the interruption of an action already begun, but to an action still in the more or less distant future against which the speaker urges resistance. Sometimes the reference to the future is directly or indirectly indicated by the context.

b. *μὴ γράψῃς* usually has the force of (I beg that) *you will not write*, (take care that you) *don't write*, and is commonly a complete prohibition against doing something not already begun. Sometimes, and especially in expressions of a colloquial character, *μὴ* with the aorist subjunctive marks the speaker's interruption, by anticipation, of a mental (less often of a physical) action that is being done by the person he addresses; as *μὴ θαυμάσῃς* (P. L. 804 b) in reply to an exclamation of surprise. Here the type *μὴ γράψῃς* often expresses impatience.

c. If *μὴ γράφε* elicits a reply, it is (*ἀλλ'*) *οὐ γράφω*, while *μὴ γράψῃς* is answered by (*ἀλλ'*) *οὐ γράψω*. Thus, *μὴ μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακῆν. ἀλλ' οὐ διδάσκω* do not teach me to be base to my friends. But I do not S. El. 395, *εἰ οὐκ ἔχεις ἐπαγγέστερον ἡμῖν ἐπιδείξαι ὥς διδασκὼν ἐστίν ἡ ἀρετή, μὴ φθορήσῃς ἀλλ' ἐπιδείξον. ἀλλ' . . . οὐ φθορήσω* now if you can show us more clearly that virtue is capable of being taught, don't refuse, but show us. Well, I will not refuse P. Pr. 320 c. So *μὴ γράφε* commonly answers *γράφω*, as *θαυμάζω, ἦν δ' ἐγώ, καὶ αὐτός. ἀλλὰ μὴ θαύμαζ', ἔφη* I myself am astonished, said I. Cease your astonishment, said she P. S. 205 b, cp. S. El. 395. So *μὴ γράψῃς* answers *γράφω*, as in Hdt. 3. 140, Ar. Lys. 1036.

d. *μὴ γράφε* and *μὴ γράψῃς* are often found in closely connected clauses, as *μηδαμῶς θύμαινέ μοι, μηδέ μ' ἐκτελέσῃς* don't be angry with me at all, nor ruin me Ar. Nub. 1478, *μὴτ' ὀκνεῖτε μὴτ' ἀφῆτ' ἔπος κακόν* do not shrink from me nor utter any harsh words S. O. C. 731. The second prohibition may be more specific than the first, as *σιωπᾶ· μηδὲν εἰπῆς ῥήσιον* be silent, don't say anything childish Ar. Nub. 105. Less often *μὴ γράψῃς* is followed by *μὴ γράφε*, as *μὴ βοηθήσατε τῷ πεπονθότι δεινῷ· μὴ εὐορκέετε* (they will say) 'do not come to the aid of one who has suffered grievously; have no regard for your oath' D. 21. 211.

e. The difference between *μὴ γράφε* and *μὴ γράψῃς* is virtually a difference

of tenses, the present denoting an action continuing, in process; the aorist, an action concluded, summarized. So *μη φοβῶ* don't be fearful, *μη φοβηθῆς* don't be frightened. In maxims *μή* with the present imperative is preferred: *μη κλέπτει* don't be a thief, *μη κλέψῃς* don't steal this or that. *μηκέτι* may be used in either construction. The distinction is often immaterial, often a difference of tone rather than of meaning; sometimes too subtle for dogmatic statement.

1842. The imperative may be used in subordinate clauses: *κράτῃς εἰσιν* . . . *ὡν κράτ' ἔρεπον* there are mixing-bowls, the brims of which thou must crown S. O. C. 478.

a. Especially after *οἶσθα* interrogative in dramatic poetry: *οἶσθ' ὁ δρᾶσον*; do you know what you are to do? E. Hec. 225, *οἶσθ' ὡς ποίησον*; do you know how I bid you act? S. O. T. 543. *οἶσθ' ὁ* has become a partially fossilized expression, and can be used as subject or be governed by a verb: *οἶσθά μιν ἄ μοι γενέσθω*; do you know what I must have done for me? E. I. T. 1203.

1843. The use of the imperative is to be explained as equivalent to *δεῖ* or *χρή* with the infinitive.

1844. *ἄν* is not used with the imperative.

INFINITIVE AND PARTICIPLE WITH *ἄν*

1845. The infinitive or participle with *ἄν* represents either a past tense of the indicative with *ἄν* or the optative with *ἄν*. The context determines whether the indicative or the optative is meant. The participle with *ἄν* is post-Homeric.

1846. The present infinitive or participle with *ἄν* represents the imperfect indicative with *ἄν* or the present optative with *ἄν*.

a. (inf.) *ἀκούω Λακεδαιμονίους ἄν ἀναχωρεῖν ἐπ' οἴκου* I hear the Lacedaemonians used to return home (= *ἄν ἀπεχώρουν*, 1790) D. 9. 48, *οἴσθε γὰρ τὸν πατέρα οὐκ ἄν φυλάττειν*; for do you think my father would not have taken care? (= *οὐκ ἄν ἐφύλαττεν*, 1786) D. 49. 35; *νομίζοντες ἄν τιμῆς τυγχάνειν* in the belief that they would obtain reward (= *ἄν τυγχάνοιμεν*) X. A. 1. 9. 29.

b. (part.) *ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἄν ὄντων* . . . *ἀλλήλοισ ἐπιβοηθεῖν* which prevented him from sailing against the Peloponnese and laying it waste city by city when the Peloponneseans would have been unable to come to the rescue of one another (= *ἀδύνατοι ἄν ἦσαν*) T. 1. 73, *πᾶλλ' ἄν ἔχων ἔτερ' εἰπεῖν, παραλείπω* though I might be able to say much else I pass it by (= *ἄν ἔχοιμι*, 1824) D. 18. 258, *σοφία λεγομένη δικαιοτάτ' ἄν* that might most justly be called wisdom P. Phil. 30 c (= *ἡ σοφία λέγοιτο ἄν*).

1847. The future infinitive and participle with *ἄν* are rare and suspected.

1848. The aorist infinitive or participle with *ἄν* represents the aorist indicative with *ἄν* or the aorist optative with *ἄν*.

a. (inf.) *Κύρος γε, εἰ ἐβίωσεν, ἀριστος ἄν δοκεῖ Ἀρχῶν γενέσθαι* it seems probable that Cyrus, if he had lived, would have proved himself a most excellent ruler (= *ἄν ἐγένετο*) X. O. 4. 18, *ὥστε καὶ ἰδιώτην ἄν γινῶναι* so that even a common man could have understood (= *ἄν ἔγνω*) X. A. 6. 1. 31, *τί ἄν οὐόμεθα παθεῖν*; what do we think our fate would be? (= *τί ἄν πάθοιμεν*;) X. A. 3. 1. 17.

b. (*part.*) ὁρῶν τὸ παρατεῖχσμα ῥᾶδιως ἂν ληφθῆν *seeing that the counter-wall could easily be captured* (= ἂν ληφθῇ) T. 7. 42, Ποτεΐδαειαν ἐλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκεν *after he had seized Potidaea and would have been able to keep it himself, had he wished, he gave it up to them* (= ἐδυνηθη ἂν) D. 23. 107, οὔτε οὕτα οὔτε ἂν γεγόμενα λογοποιοῦσιν *they fabricate stories which neither are, nor could be, true* T. 6. 38 (= ἂ οὔτε ἔστιν οὔτε ἂν γένοιτο).

1849. The perfect infinitive with ἂν represents the pluperfect indicative with ἂν or the perfect optative with ἄν: οἷδ' ὅτι (ἂν) φήσκειν πάντα ταῦθ' ὅπ' τῶν βαρβάρων ἂν ἠλώκεναι *I know that he would say that all this would have been captured by the barbarians* (= ἂν ἠλώκεσαν) D. 19. 312, ἤγειτο τοὺς ἀγνοῦντας ἀνδραποδῶδεις ἂν δικαίως κεκληθῆσθαι *he thought that those who did not know this might justly be deemed servile in nature* (= κεκλημένοι ἂν εἴεν) X. M. 1. 1. 16.

For the infinitive and participle without ἂν see 1865 ff., 1872 ff., and under Infinitive and Participle.

THE TENSES

1850. By the tenses ('tense' from *tempus*) are denoted:

1. The time of an action: present, past, future.
2. The stage of an action: action continued or repeated (in process of development), action simply brought to pass (simple occurrence), action completed with a permanent result.

a. The time of an action is either *absolute* or *relative*. Time that is absolutely present, past, or future is reckoned from the time of the speaker or writer. Time that is relatively present, past, or future in dependent clauses is reckoned from the time of some verb in the same sentence. In dependent clauses Greek has no special forms to denote the temporal relation of one action to another (antecedent, coincident, subsequent), but leaves the reader to infer whether one action happened *before*, *at the same time as*, or *after* another action. The aorist is thus often used where English has the pluperfect (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 γράφειν and γράψαι *to write*, γεγραφέναι *to finish writing*, may be used of the present, the past, or the future according to the context. On the tenses of the optative, infinitive, and participle in indirect discourse see 1862, 1866, 1874. The future infinitive may be used, outside of indirect discourse, to lay stress on the idea of futurity (1865 d).

c. Even in the indicative the actual time may be different from that which would seem to be denoted by the tense employed. Thus the speaker or writer may imagine the past as present, and use the present in setting forth an event that happened before his time (1883); or may use the aorist or perfect of an event that has not yet occurred (1934, 1960).

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: *ἔγεγράφην* *I had written.*

N. — The only past tenses are the augmented tenses.

c. Future time is denoted by

1. The Future: *γράψω* *I shall write.*
2. The Future Perfect: *γεγράψεται* *it will have been written, τεθνήξω* *I shall be dead (shall have died).*

STAGE OF ACTION

1852. Every form of the verb denotes the stage of the action.

a. Continued action is denoted by the present stem:

1. Present: *γράφω* *I am writing, πείθω* *I am persuading (trying to persuade), ἀνθεί* *is in bloom.*
2. Imperfect: *ἔγραφον* *I was writing, ἔπειθον* *I was persuading (trying to persuade), ἦνθει* *was in bloom.*
3. Future: *γράψω* *I shall write (shall be writing), βασιλεύσει* *he will reign.*

N. — Continued action is incomplete: hence nothing is stated as to the conclusion. Thus *φεύγει* *he flees* does not state whether or not the subject succeeded in escaping.

b. Completed action with permanent result is denoted by the perfect stem:

1. Perfect: *γέγραφα ἐπιστολήν* *I have written a letter (and it is now finished), ἠνθήκε* *has bloomed (and is in flower).*
2. Pluperfect: *ἔγεγράφην ἐπιστολήν* *I had written a letter (and it was then finished), ἠνθήκει* *had bloomed (and was in flower).*

3. Future Perfect: *γεγράφεται* it will have been written, *τεθνήξει* he will be dead.

c. Action simply brought to pass (simple attainment) is denoted by the

1. Aorist: *ἔγραψα* I wrote, *ἔπεισα* I persuaded (succeeded in persuading), *ἐβασίλευσε* he became king or he was king, *ἤνθησε* burst into flower or was in flower.

2. Future: *γράψω* I shall write, *βασιλεύσει* he will become king.

N. — The aorist tense (*ἀόριστος χρόνος* from *ὀρίω* define; unlimited, indefinite, or undefined time) is so named because it does not show the limitation (*δρος*) of continuance (expressed by the imperfect) or of completion with permanent result (expressed by the perfect).

1853. The present stem may denote the simple action of the verb in present time without regard to its continuance; as *θαυμάζω* I am seized with astonishment, *ἀστράπτει* it lightens (once or continually), *δίδωμι* I make a present. This is called the *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 *γράφω* I shall be writing or I shall write. See 1910 b.

1855. Some verbs are, by their meaning, restricted to the tenses of continued action, as *ὁρᾶν* behold, *φέρειν* carry; others are exclusively aoristic, as *ἰδεῖν* properly glance at, *ἐνεγκεῖν* bring. Verbs expressing different kinds of action in their several tenses (as *ὁρᾶν*, *ἰδεῖν*) unite to form a verbal system.

1856. The difference between the present stem (present and imperfect) and the aorist stem may be compared to the difference between a line and a point (both starting point and end). Thus, *ἔρχεσθαι* go, *ἔλθεῖν* come, arrive; *φέρειν* carry, *ἐνεγκεῖν* bring; *ἀγεῖν* accompany, lead, *ἀγαγεῖν* bring to a goal.

1857. For the 'progressive' tenses of English (*is walking*, *has been giving*, etc.) Greek has no exact equivalent. The periphrasis of the present participle with *ἔστι*, etc. is employed to adjectivize the participle or to describe or characterize the subject like an adjective, i.e. the subject has a quality which it may display in action. Thus, *ἀρέσκοντές ἐσμεν* we are acceptable T. 1. 38, *καὶ πάντ' ἀναδεχόμενος καὶ εἰς αὐτὸν ποιοῦμενος τὰ τούτων ἁμαρτήματ' ἔστιν* and he takes upon himself and adopts all their misdeeds D. 19. 36. *ἔστι* may be emphatic: *ἔστι τὸ διχὰ διαιρούμενον* there exists a twofold division P. L. 896 d. Some participles have become completely adjectivized: *συμφέρων* useful, *διαφέρων* superior. Cp. 1961.

1858. **Primary and Secondary Tenses.** — The primary tenses refer to present and future time (present, future, perfect, and future perfect), the secondary or historical tenses refer to past time (imperfect, aorist, pluperfect).

a. The gnomic aorist (1931 b) is regarded as a primary tense, as is the aorist when used for the perfect (1940), and the imperfect indicative referring to present time (1788); the historical present (1883), as a secondary tense. The subjunctive, optative, and imperative moods in their independent uses point to the future, and all their tenses therefore count as primary.

THE TENSES OUTSIDE OF THE INDICATIVE

1859. The tenses of the moods except the indicative do not express time in independent sentences.

1860. Subjunctive. — The subjunctive mood as such refers to the future. The tenses do not refer to differences of time, and denote only the stage of the action (continuance, simple occurrence, completion with permanent result).

Present (continuance): *τὰ αὐτῶν ἅμα ἐκποριζώμεθα* *let us at the same time keep developing our resources* T. 1. 82; Aorist (simple occurrence): *πορισώμεθα οὖν πρῶτον τὴν δαπάνην* *let us procure the money first* T. 1. 83; Perfect (completion with permanent result): *ἴνα, ἢν μὴ ὑπακούωσι, τεθνήκωσι* *that, in case they do not submit, they may be put to death* (lit. *may be dead at once*) T. 8. 74. The aorist commonly replaces the more exact perfect because the perfect is rarely used.

a. The future time denoted by present or aorist (*τί ποιῶμεν*; or *τί ποιήσωμεν*; *what shall we do?*) may refer, according to the sense, either to the next moment or to some later time. Greek has no subjunctive form denoting an *intention* to do this or that. In dependent constructions (including general conditions) the action of the present is generally coincident (rarely subsequent), that of the aorist is generally anterior (rarely coincident), to the action of the leading verb: *χαλεπαίνουσι, ἐπειδὴν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον* *they are angry whenever I bid them drink the poison* P. Ph. 116 c, *ἐπειδὴν ἀπαντ' ἀκούσητε, κρίνατε* *when you (shall) have heard everything, decide* D. 4. 14. The use of the aorist of time relatively anterior to the action of the leading verb (= Lat. future perfect) is, like its other references to relative time, only an inference from the connection of the thought (1850 a).

b. Present and aorist subjunctive are occasionally used in the same sentence without any great difference in sense (X. C. 1. 2. 6-7, 5. 5. 13).

c. An independent or dependent subjunctive may be ingressive (1924): *ἢν γὰρ ὁ Πλούτος νῦν βλέψῃ* *for if now Plutus recovers his sight* Ar. Pl. 494.

d. In general conditions (2336) the subjunctive refers to general time, denoting what holds true now and at all times.

1861. Optative (not in indirect discourse). — The reference is always to future time. The tenses do not refer to differences of time, and denote only the stage of the action.

Present (continuance): *πλούσιον δὲ νομίζωμι τὸν σοφόν* *may I (always) count the wise man wealthy* P. Phae. 279 b; Aorist (simple occurrence): *εἰ γὰρ γένοιτο* *would that it might happen* X. C. 6. 1. 38; Perfect (completion with permanent result): *τεθναίης* *die* (lit. *may you be dead*) Z 164.

a. In general conditions (2336) the optative is used of past time.

b. In dependent constructions (including general conditions) the action of the present is generally coincident (rarely anterior), that of the aorist generally anterior (rarely coincident), to the action of the leading verb: *εἰ τις τὰδε παραβαίνοι, ἐραγῆς ἔστω τοῦ Ἀπόλλωνος* *if any one violates this, let him be accursed of*

Apollo Aes. 8. 110, *ἐπειδὴ δὲ ἀνοιχθείη (τὸ δεσμοστήριον), εἰσῆμιν 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): *ἐπολεμήσμεν δι' Ὀρωπόν, οὐδὲν ἂν ἡμᾶς παθεῖν ἡγοῦμαι* if we should enter upon a war on account of Oropus, I think we should suffer nothing D. 5. 18.

1862. Optative (in indirect discourse).—When the optative in indirect discourse represents the indicative after a past tense of a verb of *saying* or *thinking*, each tense does denote time (as well as stage of action) relatively to that of the leading verb.

a. The present optative represents the imperfect as well as the present indicative.

b. The future optative (first in Pindar) occurs only in indirect discourse after verbs of *saying* and *thinking*, in object clauses after *ὅπως*, 2212, and in other indirect expressions of thought.

c. When the optative in indirect discourse represents the subjunctive (2619 b), its tenses denote only stage of action.

1863. a. Present opt. = present indic.: *ἀνηρώτῃ τι βούλοιντο* he demanded what they wanted (= *τι βούλεσθε*;) X. A. 2. 3. 4.

b. Present opt. = imperf. indic.: *διηγοῦντο ὅτι ἐπὶ τοῖς πολεμίοις πλέουσιν* they explained that they kept sailing against the enemy (= *ἐπλέομεν*) X. H. 1. 7. 6.

c. Future opt. = future indic.: *ὃ τι ποιήσει οὐδὲ τοῖτοισι εἶπε* he did not tell even these what he would do (= *ποιήσω*) X. A. 2. 2. 2.

d. Aorist opt. = aorist indic.: *ἠρώτῃ τι πάθοισιν* he asked what had happened to them (= *τι ἐπάθετε*;) X. C. 2. 3. 19.

e. Perfect opt. = perfect indic.: *ἐλεγον ὅτι οἱ μετὰ Δημοσθένους παραδεδώκειν σφᾶς αὐτοῖς* they said that the troops of Demosthenes had surrendered (= *παραδεδώκασι*) T. 7. 83.

1864. Imperative.—The imperative always implies future time. The tenses do not refer to differences of time, and denote only the stage of the action.

a. Present (continuance): *τοὺς γονεῖς τιμᾷ* honour thy parents I. 1. 18, *πάντα τάληθ' ἕλεγε* tell (go on and tell in detail) the whole truth L. 1. 18, *τοὺς ἵππους ἐκείνοις δίδοτε* offer the horses to them X. C. 4. 5. 47.

b. Aorist (simple occurrence): *βλέψον πρὸς τὰ ὄρη* look (cast a glance) toward the mountains X. A. 4. 1. 20, *εἰπέ* state (in a word) P. A. 24 d, *ἡμῖν τοὺς ἵππους δότε* give the horses to us X. C. 4. 5. 47.

c. Perfect (completion with permanent result): *τετάχθω* let him take his place (and stay there) P. R. 562 a, *εἰρήσθω* let it have been said (once for all) 503 b.

N.—The perfect active and middle are generally used as presents (*τεθνήτω* let him be put to death P. L. 938 c, *μνησθε* 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): οὐδὲ βουλευέσθαι ἔτι ὥρᾱ, ἀλλὰ βεβουλευέσθαι *it is time no longer to be making up one's mind, but to have it made up* P. Cr. 46 a.

b. Aorist (simple occurrence): τοῦ πίνειν ἐπιθυμῶ *the desire of obtaining drink* T. 7. 84, ἤρξατο γενέσθαι *began to be* 1. 103, but ἤρχετο γίγνεσθαι 3. 18 (the tense of γίγνομαι depends on that of ἀρχομαι; *not* ἤρξατο γίγνεσθαι), δεῖ τοὺς ὑπὲρ αὐτοῦ λέγοντας μῶσῃσαι (ingressive) *one must conceive an aversion for those who speak in his behalf* D. 9. 53.

c. Perfect (completion with permanent result): see a. Often of certainty of action.

d. Future.—When the context shows that stress is laid on the idea of futurity, the future infinitive, referring to future time relative to the main verb, is sometimes used instead of the present or aorist: οὐκ ἀποκωλύσειν δυνατοὶ ὄντες *not being able to prevent* T. 3. 28, πολλοῦ δὲ κατ' ἐμαυτοῦ ἔρπει *I am far from intending to speak to my own disadvantage* P. A. 37 b. On the future infinitive with μέλλω see 1959.

N. 1.—The action set forth by a dependent present or aorist infinitive (without *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 1868; with μέλλω, see 1959.

N. 3.—Observe that verbs denoting continuance (as μένω *remain*) often appear in the aorist, while verbs of transitory action (as ἵσταί *send*, ἡρῖ *hurl*) often appear in the present.

N. 4.—Present and aorist occasionally occur in close conjunction without any great difference in meaning, as προσήκει ἡμῖν τούτου καταψηφίζεσθαι . . ., δεῖ ἡμᾶς θάνατον αὐτοῦ καταψηφίσασθαι *it is fitting that you vote against him, it is necessary that you pass a vote of death against him* L. 13. 69; cp. ναυμαχῆσαι and ναυμαχεῖν T. 2. 83, βασιανιστῆς γίγνεσθαι and γενέσθαι Ant. 1. 10, 1. 11.

1866. Infinitive (in indirect discourse).—The tenses of the infinitive in indirect discourse denote the same time relative to that of the leading verb (present, past, or future) as was denoted by the corresponding tenses of the indicative in direct discourse which they represent.

a. The present infinitive represents also the imperfect, the perfect infinitive represents also the pluperfect indicative.

b. The action of the present is usually coincident, that of the aorist anterior, to the action of the leading verb.

c. The future infinitive is found chiefly in indirect discourse and in analogous constructions. With μέλλω, see 1959. It may have the article (2026).

1867. a. Present = pres. indic.: φημί ταῦτα μὲν φλυαρίᾳ εἶναι *I say this is nonsense* (= ἐστὶ) X. A. 1. 3. 18.

b. Present = imperf. indic.: Κησιᾶς ἰᾶσθαι αὐτὸς τὸ τραῦμα φησι *Klesias asserts that he himself cured the wound* (= ἰώμην) X. A. 1. 8. 26. With δν, 1846 a.

c. Future = fut. indic.: ἔφη ἢ ἄξειν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτείνειν *he said that he would either bring the Lacedaemonians or kill them on the spot* (= ἄξω, ἀποκτενῶ) T. 4. 28.

d. Aorist = aor. indic.: ἐναυῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν *there Apollo is said to have flayed Marsyas* (= ἐξέδειρε) X. A. 1. 2. 8. With δν, 1848 a.

e. Perfect = perf. ind.: φησὶ ἐγκώμιον γεγραφέναι *he says that he has written an encomium* (= γέγραφα) I. 10. 14, ἔφασαν τεθνάναι τὸν ἄνδρα *they said the man was dead* (= τέθνηκε) Ant. 5. 29.

f. Perfect = pluperf. ind.: λέγεται ἄνδρα τινὰ ἐκπεπλήχθαι *it is said that a certain man had been fascinated* (= ἐξεπέπληκτο) X. C. 1. 4. 27. With δν, 1849.

1868. The construction of verbs of hoping, etc. — Verbs signifying to *hope, expect, promise, threaten, swear*, with some others of like meaning, when they refer to a future event, take either the future infinitive (in indirect discourse), or the aorist, less often the present, infinitive (not in indirect discourse). The use of the aorist and present is due to the analogy of verbs of *will or desire* (1991) which take an object infinitive not in indirect discourse. The same analogy accounts for the use of μή instead of οὐ (2725). The present or aorist infinitive with δν, representing the potential optative with δν, occurs occasionally.

a. ἐν ἐλπίδι ὧν τὰ τεῖχη τῶν Ἀθηναίων αἰρήσειν *hoping that he would capture the walls of the Athenians* T. 7. 46, ἐλπίς . . . ἐκτραφῆναι *hope of being brought up* L. 19. 8, ἐλπίζει δυνατὸς εἶναι ἄρχειν *he expects to be able to rule* P. R. 573 c, ἔχεις τινὰ ἐλπίδα μή ἂν . . . τὴν ναὺν ἀπολέσαι; *have you any expectation that you would not shipwreck the vessel?* X. M. 2. 6. 38. ἐλπίζω with the present infinitive may mean *I feel sure that I am*.

b. τάχιστα οὐδένα εἰκὸς σὺν αὐτῷ βουλήσασθαι εἶναι *it is probable that very soon no one will wish to be with him* X. C. 5. 3. 30, ἡμᾶς εἰκὸς ἐπικρατῆσαι *it is likely that we shall succeed* T. 1. 121, οὐκ εἰκὸς αὐτοὺς περισσολᾶν πῶν ἔχειν *it is not likely that they will continue to have ships to spare* 3. 13. With εἰκός the aorist is preferred.

c. ὅτεσχετο ταῦτα ποιήσειν *he promised that he would do this* L. 12. 14, ὅτεσχετο βουλευσασθαι (most Mss.) *he promised to deliberate* X. A. 2. 3. 20. The aorist infinitive is especially common with verbs of *promising* and must refer to the future. With the present infinitive ὅπισχωμαι means *I assure, profess, pledge my word that I am*.

d. ἀπειλεῖ ἐκτρίψειν *he threatened that he would destroy them* Hdt. 6. 37, ἠπειλῆσαν ἀποκτείνειν πάντας *they threatened to kill everybody* X. H. 5. 4. 7.

e. δικάσειν ὁμωμόκατε *you have sworn that you will give judgment* D. 39. 40, ἀναγκάζει τὸν Κερσοβλέπτην ὁμῶσαι . . . εἶναι μὲν τὴν ἀρχὴν κοινὴν . . . , πάντας δ' ὑμῖν ἀποδοῦναι τὴν χώραν *he compelled Cersobleptes to swear that the kingdom*

should be in common and that they should all restore to you the territory D. 23. 170.

f. With *ὁμνῶμι* a dependent infinitive may refer to the present, past, or future (e). Thus, *ὁμνῶντες βλέπειν* . . . 'Ἀχιλλεῖά πάλιν *swearing that they see Achilles again* S. Ph. 367, *ὁμνῶνσι μὴ 'κπιεῖν* *they swear they did not drink* Phœcrates 143 (Com. fr. I. 187), *ὤμνε μὴδὲν εἰρηκέναι* *he swore that he had said nothing* (direct = οὐδὲν εἶρηκα) D. 21. 119.

1869. Verbs of *will* or *desire* (1991) regularly take the present or aorist infinitive not in indirect discourse; but in some cases we find the future infinitive by assimilation to indirect discourse through the analogy of verbs of *promising*, etc. (1868). So with *βούλομαι*, *θέλω* *wish*, *λέγω* meaning *command*, *δέομαι* *ask*, *ἐπιτεμαί* *desire* and some others (even *δύναμαι* *am able*) that have a future action as their object. Thus, *ἐπιφύμενοι θρεῖν* *being desirous to gain control* T. 6. 6, *ἀδύνατοι ἐπιμελεῖσθαι* *unable to be careful* X. O. 12. 12. *διανοοῦμαι* may follow the analogy of *μέλλω* (1959): *τὸν πόλεμον διανοοῦντο προθύμως* *they intended to carry on the war with zeal* T. 4. 121. In these and similar cases the future is employed to stress the future character of the action. Some editors would emend many of these futures.

1870. Verbs signifying *to foretell by oracle* usually take the present or aorist infinitive like verbs signifying *to command*.

1871. A few cases stand in our texts of an aorist infinitive referring to the future after a verb of *saying* or *thinking*, e.g. *ἐνόμισαν ῥάδιως κρατῆσαι* *they thought they would easily master them* T. 2. 3. Many editors change to the future or insert *δν*.

1872. **Participle** (not in indirect discourse). — The participle, as a verbal adjective, is timeless. The tenses of the participle express only continuance, simple occurrence, and completion with permanent result. Whether the action expressed by the participle is antecedent, coincident, or subsequent to that of the leading verb (in any tense) depends on the context. The future participle has a temporal force only because its voluntative force points to the future.

a. **Present** (continuative). The action set forth by the present participle is generally coincident (rarely antecedent or subsequent) to that of the leading verb: *ἐργαζόμεναι μὲν ἥριστων, ἐργασάμεναι δὲ δεῖπνον* *the women took their noonday meal while they continued their work, but took their supper when they had stopped work* X. M. 2. 7. 12.

1. Antecedent action (= imperf.): *οἱ Κόρειοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφροσῆκῶσιν* *the forces of Cyrus that were formerly marshalled with us have now deserted* X. A. 3. 2. 17, *τοὺς τότε παρόντας αἰτίδουσιν συμβούλους* *they will accuse those who were their counsellors at that time* P. G. 519 a, *οἱ Κορίνθιοι μέχρι τούτου προθύμως πρῶσσοιτες ἀνείσαν τῆς φιλονεικίας* *the Corinthians, who up to that time had been acting zealously, now slackened in their vehemence* T. 5. 32. An adverb (*πρότερον*, *πρόσθεν*, *τότε*, *ποτέ*) often accompanies the participle, which is sometimes called the *participle of the imperfect*.

2. Subsequent action (especially when the leading verb denotes motion): *ἔπεμψαν πρόσβεις ἀγγέλλοντες τὴν τοῦ Πλημυρίου λῆψιν* *they despatched messengers*

to announce the capture of *Ptemyrium* T. 7. 25. An attributive present part. w. *νῦν* may refer to the absolute present, though the main verb is past: *τῇν νῦν Βοιωτίαν καλουμένην ἤκησαν* they settled in the country now called *Boeotia* T. 1. 12.

3. The present participle denotes that an action is in process, is attempted, or is repeated.

b. **Future** (chiefly voluntative): *οὐ συνήλθομεν ὡς βασιλεῖ πολεμήσας* we have not come together for the purpose of waging war with the king X. A. 2. 3. 21.

c. **Aorist** (simple occurrence). The action set forth by the aorist participle is generally antecedent to that of the leading verb; but it is sometimes coincident or nearly so, when it defines, or is identical with, that of the leading verb, and the subordinate action is only a modification of the main action.

1. **Antecedent**: *δειπνήσας ἐχώρει* after supper he advanced T. 3. 112, *τοὺς ἐλευθέρους ἀποκτείναντες ἀνέχωρησαν* after killing the free men they withdrew 5. 83. *ἐπομβῶς ἔφη* he took an oath and said X. C. 4. 1. 23, *ἤδη δ' ἐπὶ ταῦτα πορεύσομαι τοσούτον αὐτὸν ἐρωτήσας* I shall at once proceed to this matter after having put to him certain questions D. 18. 124. The aorist participle is often thus used when it takes up the preceding verb: *νῦν μὲν δειπνεῖτε· δειπνήσαντες δὲ ἀπελαύνετε* take your supper now, and when you have done so, depart X. C. 3. 1. 37.

2. **Coincident**: *μὴ τι ἐξαμάρτητε ἐμοῦ καταψηφισάμενοι* do not commit the error of condemning me P. A. 30 d, *εὖ γ' ἐποίησας ἀναμνήσας με* you did well in reminding me P. Ph. 60 c (= *ἀνεμνήσας με εἰ ποῶν*). So also when an aorist participle is used with a future finite verb, as *ἀπαλλαχθήσομαι βίου θανούσα* by dying I shall be delivered from life E. Hipp. 356. See also 2103.

3. The action of an attributive aorist participle is rarely subsequent to that of the leading verb. When this is the case, the action of the participle is marked as past from the point of view of the present (like the aor. indic.): *οἱ Ἕλληνες ὕστερον κληθέντες οὐδὲν πρὸ τῶν Τρωϊκῶν ἀθροοὶ ἐπράξαν* the people later called *Hellenes* carried out no joint enterprise prior to the Trojan war T. 1. 3, *Σάτυρος καὶ Χρέμων, οἱ τῶν τριάκοντα γερόμενοι, Κλεοφῶντος κατηγοροῦν* Satyrus and Chremon, who (afterwards) became members of the Thirty, accused Cleophon L. 30. 12; cp. *γερόμενος* T. 2. 49, 4. 81.

4. The aorist participle is often ingressive or complexive (1924, 1927).

d. **Perfect** (completion with permanent result): *καταλαμβάνουσι Βρασιδᾶν ἐπεληλυθότα* they found (historical present) that Brasidas had arrived T. 3. 69. A perfect participle may have the force of a pluperfect if accompanied by an adverb like *πρόθεν* (cp. 1872 a. 1): *ὁ πρόθε κεκτημένος* he who possessed it before S. Ph. 778.

1873. Construction of λανθάνω, φθάνω, τυγχάνω. — A supplementary aorist participle with any tense, except the present or imperfect, of *λανθάνω* escape the notice of, *φθάνω* anticipate, *τυγχάνω* happen usually coincides in time with the leading verb: *ἔλαθον ἑμαυτὸν οὐδὲν εἰπὼν* I was unconsciously talking nonsense P. Ph. 76 d, *λήσομεν ἐπιπεσόντες* we shall fall on them unawares X. A. 7. 8. 43. But the action of an aorist participle with the present or imperfect is generally prior to that of the leading verb: *ὅστις ἀντιπῶν γε ἐτύγχανε* who chanced to have spoken in opposition L. 12. 27. See 2096.

1874. Participle (in indirect discourse). The tenses of the participle in indirect discourse after verbs of intellectual perception

denote the same time relative to that of the leading verb (present, past, or future) as was denoted by the corresponding tenses of the indicative in direct discourse which they represent. See 2106, 2112 b.

a. Present = pres. indic.: the action is generally coincident: *επειδὴν γινώσκουσιν ἀπιστοῦμενοι* when they find out that they are distrusted (= *ὅτι ἀπιστοῦμεθα*) X. C. 7. 2. 17; rarely antecedent (when the present = the imperf. ind.): *οἰδὼ σε λέγοντα* *δεῖ* I know that you always used to say (= *ὅτι λέγεις*) 1. 6. 6.

b. Future = fut. indic.: *ἀγνοεῖ τὸν πόλεμον δεῦρ' ἔχοντα* he is ignorant that the war will come here (= *ὅτι ὁ πόλεμος ἔξει*) D. 1. 15.

c. Aorist = aor. indic.: *τὸν Μῆδον ἴσμεν ἐπὶ τὴν Πελοπόννησον ἐλθόντα* we know that the Mede came against the Peloponnese (= *ὅτι ὁ Μῆδος ἦλθε*) T. 1. 69.

d. Perfect = perf. indic.: *οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα* for they did not know that he was dead (= *ὅτι τέθνηκε*) X. A. 1. 10. 16. The perfect may also represent the pluperfect (cp. 1872 d).

TENSES OF THE INDICATIVE

PRESENT INDICATIVE

1875. The present represents a present state, or an action going on at the present time: *ἀληθῇ λέγω* I am telling the truth L. 13. 72.

a. On the present without any idea of duration, see 1863.

1876. Present of Customary Action. — The present is used to express a customary or repeated action: *οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δ' οἶνον πίνω* for this man drinks water, whereas I drink wine D. 19. 46.

1877. Present of General Truth. — The present is used to express an action that is true for all time: *ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος* time brings the truth to light Men. Sent. 11.

a. The present is an *absolute* tense in such sentences. The future, aorist, and perfect may also express a general truth.

1878. Conative Present. — The present may express an action begun, attempted, or intended.

τὴν δόξαν ταύτην πείθουσιν ὑμᾶς ἀποβαλεῖν they are trying to persuade you to throw away this notion I. 6. 12, *διδωμί σοι αὐτὴν ταύτην γυναῖκα* I offer you this woman herself as a wife X. C. 8. 5. 19, *προβίδοτον τὴν Ἑλλάδα* they are trying to betray Greece Ar. P. 408.

a. This use is found also in the infinitive and participle: *Φιλίππου ἐπὶ Βυζάντιον παρίοντος* when Philip is preparing to advance against Byzantium D. 8. 66.

b. The idea of attempt or intention is an inference from the context and lies in the present only so far as the present does not denote completion.

1879. Present for the Future (Present of Anticipation). — The present is used instead of the future in statements of what is immediate, likely, certain, or threatening.

μεταξὺ τὸν λόγον καταλόμεν; shall we break off in the middle? P. G. 505 c,

καὶ εἰ βούλει, παραχωρῶ σοι τοῦ βήματος, ἔως ἂν εἴπῃς and if you wish, I will yield you the floor until you tell us Aes. 3. 166, ἀπόλλυμαι I am on the verge of ruin Ant. 5. 36 (so ἀπώλλυτο 5. 37 of past time), εἰ αὖτῃ ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία if this city is taken, the whole of Sicily as well is in their power T. 6. 91.

a. Sometimes in questions to indicate that the decision must be made on the spot: ἡ πῶς λέγομεν; or how shall we say? (what must we say?) P. G. 480 b.

1880. εἰμι is regularly future (*I shall go*) in the indicative present. In the subjunctive it is always future; in the optative, infinitive, and participle it may be either future or present. Cp. 774. In ἰὼν ταῦτα λέγε go and say this (X. C. 4. 5. 17) ἰὼν is used of time relatively past. In Hom. εἰμι means both *I go* and *I shall go*.

1881. ἔρχομαι, πορεύομαι, νέομαι (poet.) may be used in a future sense. χέω means either *I pour* or *I shall pour*. ἔδομαι I shall eat, πίνομαι I shall drink, are present in form. Cp. 541.

1882. Oracular Present. — In prophecies a future event may be regarded as present: χρόνῳ ἀγρεῖ Πριάμου πόλιν ἔδε κλευθος in time this expedition will capture Priam's city A. Ag. 126.

1883. Historical Present. — In lively or dramatic narration the present may be used to represent a past action as going on at the moment of speaking or writing. This use does not occur in Homer.

ὁ δὲ Θεμιστοκλῆς φεύγει ἐς Κέρκυραν . . . διακομίζεται ἐς τὴν ἡπειρὸν Themistocles fled (flees) to Corcyra . . . was (is) transported to the mainland T. 1. 136.

a. The historical present may represent either the descriptive imperfect or the narrative aorist.

b. The historical present may be coördinated with past tenses, which may precede or follow it: ἄμα δὲ τῇ ἡμέρᾳ τῇ πόλει προσέειτο καὶ αἰρεῖ at daybreak he assaulted the town and took it T. 7. 29, οὕτω δὲ ἀπογράφονται πάντες ἀνελὰβόν τε τὰ ὅπλα accordingly they all enrolled themselves and took the arms X. C. 2. 1. 19.

c. The historical present is less frequent in subordinate clauses (T. 2. 91. 3).

1884. Annalistic Present. — Closely connected with the historical present is the annalistic present, which is used to register historical facts or to note incidents.

Δαρείου καὶ Παρυσάτιδος γίγονται παῖδες δύο of Darius and Parysatis were (are) born two sons X. A. 1. 1. 1, πρὸ Λευτυχίδου γὰρ (Ζευξίδημος) τελευτᾷ . . . Λευτυχίδης γαμέει Εὐρυδάμην, ἐκ τῆς οἱ . . . γίνεται θυγάτηρ for Zeuxidemus died before Leutyichides . . . L. married Eurydame, from her was born to him a daughter Hdt. 6. 71, καὶ ὁ ἔνιαυτός ἔληγεν, ἐν ᾧ Καρχηδόνιοι αἰρῶσι δύο πόλεις Ἑλληνίδας and the year came to an end in which the Carthaginians captured two Greek cities X. H. 1. 1. 37.

1885. Present of Past and Present Combined. — The present, when accompanied by a definite or indefinite expression of past time, is used to express an action begun in the past and continued in the present. The 'progressive perfect' is often used in translation.

Thus, *πάλαι θαυμάζω* *I have been long (and am still) wondering* P. Cr. 43 b. Cp. *iamdudum loquor*. So with *πάρος, ποτέ*. This use appears also in the other moods.

a. So with verbs of *hearing, saying, learning*, whose action commenced in the past, but whose effect continues into the present: *ἐξ ὧν ἀκούω* *from what I hear (have heard)* X. A. 1. 9. 28, *ὅπερ λέγω* *as I said* P. A. 21 a. So with *αἰσθάνομαι, γινώσκω, μαθαίνω, πυνθάνομαι*. *ἄρτι* *just* is often found with these verbs.

b. The perfect is used instead of the present when the action is completed in the present.

1886. Present for Perfect. — *ἦκω* *I am come, I have arrived, οἶχομαι* *I am gone, have a perfect sense*; as also *ἔρχομαι, ἀφικνούμαι*. Thus, *Θεμιστοκλῆς ἦκω παρὰ σέ* *I Themistocles have come to you* T. 1. 137, *οἶδα ὅπῃ οἰχονται* *I know where they have gone* X. A. 1. 4. 8.

a. *ἦκω* may be used in connection with the gnomic aorist (P. S. 188 a).

1887. The present of certain verbs often expresses an enduring result, and may be translated by the perfect: *ἀδικῶ* *I am guilty (ἀδικός εἰμι), I have done wrong*, *νικῶ, κρατῶ, I am victorious, I have conquered, ἡττῶμαι* *I am conquered, φεύγω* *I am the defendant or I am an exile (οἱ φεύγοντες the fugitives and the exiles), προδίδωμι* *I am a traitor, ἀλίσκομαι* *I am captured, στέρομαι* *I am deprived, γίγνομαι* *I am a descendant*.

ἦκω εἰς τὴν σὴν οἰκίαν, ἀδικῶ δ' οὐδέν *I am come to thy house, but have done no wrong* L. 12. 14, *ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς γε νικῶμεν βασιλεῖᾶ* *report to Ariaeus that we at least have conquered the king* X. A. 2. 1. 4.

a. So, in poetry, *γεννῶ, φῶς, τίκτω, θήσκω, δαλνμαι*. Thus, *ἦδε τίκτει σε* *this woman (has born thee =) is thy mother* E. Ion 1580.

1888. In subordinate clauses, the action expressed by the present may be (a) contemporaneous, (b) antecedent, or (c) subsequent to that set forth by the main verb. The context alone decides in which sense the present is to be taken: (a) *ἔλεγεν ὅτι ἔτοιμος εἴη ἡγεῖσθαι αὐτοῖς* *he said that he was ready to lead them* X. A. 6. 1. 33; (b) when the present states an action begun in the past and continued in the present: *ἐπεὶτε δὲ Πέρσαι ἔχουσι τὸ κράτος, (τὸ πεδίων) ἐστὶ τοῦ βασιλέως* *from the time that the Persians began to hold sway, it belongs to the king* Hdt. 3. 117; and with the historical present: *ὥς δὲ γίγνονται ἐπ' αὐτῷ, ἐσπίπτονουσιν* *when they came to it, they rushed in* T. 7. 84; (c) *ἐγένετο ῥήτῃρᾳ . . . εἰ παρὰ ταῦτα ποιοῖεν, κολάζειν* *an ordinance was passed . . . if they act contrary to this, to punish them* X. C. 1. 6. 33.

IMPERFECT

1889. The imperfect represents an action as still going on, or a state as still existing, in the past: *Κύρος οὐπω ἦκεν, ἀλλ' ἔτι προσήλανε* *Cyrus had not yet arrived (1886), but was still marching on* X. A. 1. 5. 12, *ἐβασίλευεν Ἀντίοχος* *Antiochus was reigning* T. 2. 80. The conclusion of the action is usually to be inferred from the context.

1890. Imperfect of Continuance. — The imperfect thus represents an action as continuing in the past: *διέφθειραν Ἀθηναίων πέντε καὶ εἴκοσι,*

οὐ ξυνεπολιορκούντο *they put to death twenty-five of the Athenians who were besieged* (i.e. from the beginning to the end of the siege) T. 3. 68.

1891. The imperfect of verbs of *sending, going, saying, exhorting*, etc., which imply continuous action, is often used where we might expect the aorist of concluded action. Thus, in *ἔπεμπον*, the action is regarded as unfinished since the goal is not reached: *ἀγγελον ἔπεμπον καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν* *they sent a messenger and surrendered the dead under a truce* T. 2. 6. In *ἔκέλευον* *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. 1. 6. 4 (followed by the speech and *ἔπει δὲ ταῦτ' εἶπεν* 1. 6. 12) the speech is not thought of as a finished whole, but as developed point by point, as in *ἐπεὶ δὲ οὗτος ταῦτα ἔλεγεν, ἔλεξα* *but when he had said this, I said* Ant. 6. 21.

a. In messenger's speeches the speaker may go back to the time of receiving a command: *λέγει σ' ἔκέλευον οἱ στρατηγοὶ τήμερον* *the generals order you to depart to-day* Ar. Ach. 1073.

1892. The imperfect, when accompanied by an expression of past time, is used of actions which had been in progress for some time and were still in progress (cp. 1885): *τὸ Ῥήγιον ἐπὶ πολλὸν χρόνον ἐστasiaζε* *Rhegium had been for a long time in a state of faction* T. 4. 1. If the action is regarded as completed the pluperfect is used.

1893. Imperfect of Customary Action.—The imperfect is used to express frequently repeated or customary past actions: *ἐπεὶ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, 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 ἑαυτοῦ ἐπιθυμούντας οὐκ ἐπράττετο χρήματα* *Socrates was not in the habit of demanding money from those who were passionately attached to him* X. M. 1. 2. 5. See also 2340.

a. The repetition of a simple act in the past is expressed by *πολλάκις* with the aorist (1930).

1894. Iterative Imperfect.—*ἄν* may be used with this imperfect (1790): *ἐπεθόμει ἄν τις ἔτι πλεῖω αὐτοῦ ἀκούειν* *people would (used to) desire to hear still more from him* X. C. 1. 4. 3.

1895. Conative Imperfect.—The imperfect may express an action attempted, intended, or expected, in the past.

ἔπειθον αὐτοὺς, καὶ οἷς ἔπεισα, τοὺς ἔχων ἐπορευόμεν *I tried to persuade them, and I marched away with those whom I succeeded in persuading* X. C. 5. 5. 22, *Ἀλόννησον εἰδὼν ὁ δ' ἀπηγόρευε μὴ λαμβάνειν* *Phillip offered (proposed to give) Halonnesus, but he (Demosthenes) dissuaded them from accepting it* Aes. 3. 83, *Θηβαῖοι κατεδουλοῦντ' αὐτοὺς* *the Thebans tried to enslave them* D. 8. 74, *ἤπεινοντο εἰς τὴν Κέρκυραν* *they were for pushing on to Corcyra* T. 4. 3.

a. Here may be placed the imperfect equivalent in sense to *μελλον* with the infinitive. Thus, *φοβεῖς οὖν αὐτῶν ἐγιγνώμην ἐγὼ μὴ εἰπὼν ὑμῖν ἃ ἤκουσα. ἔτι δὲ τριακσίους Ἀθηναίων ἀπώλλουν* *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 ἀπωλλόμεν *I was threatened with death.*

1896. Imperfect of Resistance or Refusal.—With a negative, the imperfect often denotes resistance or refusal (*would not or could not*). The aorist with a negative denotes unrestricted denial of a fact.

τὴν πρόκλησιν οὐκ ἐδέχεσθε *you would not accept the proposal* T. 3. 64 (τὴν ἱκετεῖαν οὐκ ἐδέξαντο *they did not receive the supplication* 1. 24), ὁ μὲν οὐκ ἐγάμει, ὁ δὲ ἐγγημεν *the one would not marry, the other did* D. 44. 17, οὐδὲ φωνὴν ἤκουον, εἰ τις ἄλλο τι βούλοιο λέγειν *they would not even listen to a syllable if ever any one wished to say anything to the contrary* D. 18. 43. So οὐκ εἴα *he would not allow (he was not for allowing).*

1897. If simple positive and negative are contrasted, the aorist is preferred with the latter: τὰ ὑπάρχοντά τε σφίσειν (positive with present) καὶ ἐπικυνῶμαι μηδέν (negative with aorist) *to preserve what you have, and to form no new plans* T. 1. 70. But where the verb itself contains or implies a negative idea, the present is used: παρῆναι καὶ μὴ ἀποδημεῖν *to be present and not to be abroad* Aes. 2. 59.

1898. Imperfect of Description.—The imperfect describes manners and customs; the situation, circumstances, and details, of events; and the development of actions represented as continuing in past time.

ἐκείνους τε τοὺς ὑφ' αὐτοῦ ὥσπερ αὐτοῦ παῖδας ἐτίμα, οἱ τε ἀρχόμενοι Κύρον ὡς πατέρα ἐσέβοντο *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, εὐθὺς ἀπεβόσάν τε πάντες καὶ προσπεσόντες ἐμάχοντο, ἐώθον, ἐωθοῦντο, ἐπαιον, ἐπαλοντο *immediately all raised a shout and falling upon each other fought, pushed and were pushed, struck and were struck* 7. 1. 38, ἐπεὶ δὲ ταῦτα ἐρρήθη, ἐπορεύοντο· τῶν δὲ ἀπαρτῶντων οἱ μὲν ἀπέθνησκον, οἱ δὲ ἐφευγον· πάλιν εἰσω, οἱ δὲ ἐβῶν *and when these words had been spoken, they proceeded to advance; and of those who met them some were killed, others fled back indoors, and others shouted* 7. 5. 26, ἐστρατήγει δὲ αὐτῶν Ἀριστεύς *Aristeus was their commander* T. 1. 60; cp. X. C. 4. 2. 28, X. Ag. 2. 12, X. A. 4. 3. 8–25, Isocr. 1. 9, 7. 51–53, D. 18. 169 ff., Aes. 3. 192.

N.—The imperfect often has a dramatic or panoramic force: it enables the reader to follow the course of events as they occurred, as if he were a spectator of the scene depicted.

1899. The imperfect is thus often used to explain, illustrate, offer reasons for an action, and to set forth accompanying and subordinate circumstances that explain or show the result of the main action. Descriptive adverbs are often used with the imperfect.

ἐνταῦθα ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλεον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν· ὁ δὲ ἐλπιδας λέγων διήγε καὶ δῆλος ἦν ἀνιόμενος *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: *ἐπεδὴ δὲ καιρὸς ἦν, προσέβαλλον* but *when the proper time arrived, they began an (proceeded to) attack* T. 7. 51.

1901. Imperfect for Present. — In descriptions of places and scenery and in other statements of existing facts the imperfect, instead of the present, is often used by assimilation to the time of the narrative (usually set forth in the main verb).

ἀφίκοντο ἐπὶ τὸν ποταμὸν ὅς ὤριζε τὴν τῶν Μακρόνων χώραν καὶ τὴν τῶν Σκυθηῶν they came to the river which divided the country of the Macrones from that of the Scytheni X. A. 4. 8. 1, *ἐξελαύρει ἐπὶ ποταμὸν πλήρη ἰχθύων, οὓς οἱ Σύροι θεοὺς ἐνόμizον* he marched to a river full of fish, which the Syrians regarded as gods 1. 4. 9.

1902. — Imperfect of a Truth Just Recognized. — The imperfect, usually some form of *εἶναι*, with *ἀρα*, is often used to denote that a present fact or truth has just been recognized, although true before: *οὐδὲν ἄρ' ἦν πρᾶγμα* it is, as it appears, no matter after all P. 8. 198 e, *τοῦτ' ἄρ' ἦν ἀληθές* this is true after all E. I. T. 351, *ἀρα ἤπιστω* you know, sure enough X. H. 8. 4. 9. *ἀρα* sure enough, after all appears with other tenses (P. Cr. 49 a, P. Ph. 61 a, D. 19. 160).

1903. The imperfect may refer to a topic previously discussed: *ἦν ἡ μουσικὴ ἀντίστοιχος τῆς γυμναστικῆς εἰ μνησθῶμεν* music is (as we have seen) the counterpart of gymnastics, if you remember the discussion P. R. 522 a. This is called the *philosophical imperfect*.

1904. The epistolary imperfect is rare in Greek. See 1942 b.

1905. ἔδει, ἔχρην. — The imperfect of verbs expressing obligation or duty may refer to present time and imply that the obligation or duty is not fulfilled: *σιγῆσᾶς ἥνικ' ἔδει λέγειν* keeping silence when he ought to speak D. 18. 189. So with *ἐχρην* it were proper, *εἰκὸς ἦν* it were fitting (1774). But the imperfect may also express past obligation without denying the action of the infinitive, as *ἔδει μένειν* he was obliged to remain (and did remain) D. 19. 124, *ὅπερ ἔδει δεῖξαι* quod erat demonstrandum Euclid 1. 5 (1779).

1906. Imperfect for Pluperfect. — The imperfect has the force of the pluperfect in the case of verbs whose present is used in the sense of the perfect (1886).

Thus, *ἦκον* I had come (rarely I came), *ψόχμην* I had departed, as *ἐνίκων* I was victorious, *ἠττώμην* I was defeated (1752). So (*Ὀλύμπια*) *ὡς Ἀνδροσθένης παγκράτιον ἐνίκᾳ* the Olympic games, at which Androstenes was the victor (= had won) in the pancratiūm 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) *ποσούτοι ἦσαν οἱ ἐξυμῶντες ὅτε ἐς τὴν πολιορκίαν καθίστατο* this was their total number when they began to be besieged T. 2. 78; (b) *τὸ πλοῖον ἦκεν, ἐν ᾧ ἐπλόμεν* the vessel arrived in which we (had) sailed Ant. 5. 29. Greek has no special form to express time that is anterior to the past.

1908. Imperfect and Aorist. — The imperfect and aorist often occur in the same passage; and the choice of the one or the other often depends upon the manner in which the writer may view a given action. The imperfect may be represented by a line, along which an action progresses; the aorist denotes a point on the line (either starting point or end), or surveys the whole line from beginning to end.

a. The imperfect of 'continuance' or 'duration' implies nothing as to the absolute length of the action; cp. *πάλιν κατὰ τάχος ἐκόμισε τὴν στρατιάν* he took the army back as quickly as possible T. 1. 114 with *κατὰ τάχος ἀνεχώρησε* he retreated as quickly as possible 1. 73. The imperfect does not indicate 'prolonged' action in contrast to 'momentary' action of the aorist.

b. The imperfect puts the reader in the midst of the events as they were taking place, the aorist simply reports that an event took place: *ἔπειτα ψιλοὶ δώδεκα ἀνέβαινον, ὃν ἡγεῖτο Ἀμμεῖας, καὶ πρῶτος ἀνέβη* then twelve light-armed men proceeded to climb up under the leadership of Ammeas, who was the first to mount T. 3. 22. Cp. T. 2. 49, 3. 15. 1-2, 4. 14, X. H. 4. 4. 1, I. 5. 53-54, 8. 99-100.

1909. The following statement presents the chief differences between imperfect and aorist as narrative tenses.

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. *ἐνυσσπράτευον* they served with them in the war, *ἐνυσσπράτευσαν* they took the field with them (both in T. 7. 57). *ἔπειθον* I tried to persuade, *ἔπεισα* I succeeded in persuading (both in X. C. 5. 5. 22).

FUTURE INDICATIVE

1910. The future denotes an action that will take place at some future time: *λήψεται μισθὸν τάλαντον* he shall receive a talent as his reward X. A. 2. 2. 20.

a. The action is future according to the opinion, expectation, hope, fear, or purpose of the speaker or the agent.

b. The action of the future is either continuative (like the present) or, like that of the aorist, expresses simple attainment. Thus *πεισῶ* means *I shall try to persuade*, or *I shall convince* (resultative), *βασιλεύσω* *I shall be king*, *shall reign* or *I shall become king* (ingressive).

1911. When a verb has two futures, that formed from the same stem as the present is properly continuative, that formed from the aorist stem marks simple attainment: thus, *ἔξω* *I shall have*, *σχήσω* *I shall get*; as *καὶ ταῦτ' ἐκόντως οὕτως*

ὑπελάμβανον ἔξειν and *I supposed with reason that this would continue so* D. 19. 158, Θηβαῖοι ἔχουσι μὲν ἀπεχθῶς, ἔτι δ' ἐχθροτέρως σχήσουσιν the *Thebans are hostile and will become still more so* 5. 18. (But ἔξω usually does duty for σχήσω.) So, ἀχθέσομαι *shall be angry*, ἀχθεσθήσομαι *shall get angry*, φοβήσομαι *shall continue fearful*, φοβηθήσομαι *shall be terrified*, αἰσχυνοῦμαι *shall feel* (continued) *shame*, αἰσχυνθήσομαι *shall be ashamed* (on a single occasion). Cp. 1738.

1912. The future represents both our *shall* and *will*. When voluntative (*will*), the action of the subject may be (1) the result of his own decision, as οὐ δὴ ποιήσω τούτο *that I never will do* D. 18. 11, or (2) dependent on the will of another, as ἡ βουλὴ μέλλει αἰρεῖσθαι ὅστις ἐρεῖ ἐπὶ τοῖς ἀποθανούσι the *Senate is about to choose some one to speak over the dead* P. Menex. 234 b. The use of the future is often similar to that of the subjunctive, especially in dependent clauses.

1913. Verbs of *wishing, asking*, and other voluntative verbs may appear in the future where English has the present: τοσοῦτον οὐδ' σου τυγχάνειν βουλῆσομαι *I (shall) wish to obtain only so much at thy hands* E. Med. 259, παραιτήσομαι δ' ὅμῃς μηδὲν ἀχθεσθήναι μοι *I (shall) beg you not to take any offence at me* D. 21. 58. Cp. Lat. *censebo*.

a. In many cases the use of the future indicates that the wish remains unchanged; and there is no reference to a future act. Sometimes the future appears to be a more modest form of statement than the present.

1914. Gnostic Future. — The future may express a general truth: ἀνὴρ ἐπικειρὴς υἱὸν ἀπολέσας ῥᾶστα 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 travellers (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: εὐρήσομεν τοὺς φιλοτίμους τῶν ἀνδρῶν . . . ἀντὶ τοῦ ζῆν ἀποθνήσκειν εὐκλεῶς αἰρουμένους *we shall find that ambitious men choose a glorious death in preference to life* I. 9. 3.

a. The future may denote present intention: αἶρε πλῆκτρον, εἰ μαχεῖ *raise your spur if you mean to fight* Ar. Av. 759 (in this use μέλλω is more common (1959)). So in the tragic τί λέξεις; *what do you mean?* E. Med. 1310.

1916. Deliberative Future. — The future is often used in deliberative questions: τί ἐροῦμεν ἢ τί φήσομεν; *what shall we say or what shall we propose?* D. 8. 37.

a. The deliberative future may occur in connection with the deliberative subjunctive (1805): εἰπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; *shall we speak or keep silent? or what shall we do?* E. Ion 758.

1917. Jussive Future. — The future may express a command, like the imperative; and, in the second person, may denote concession or

permission. The negative is *οὐ*. The tone of the jussive future (which is post-Homeric) is generally familiar.

ὅτι οὖν ποιήσετε you will do thus P. Pr. 338 a, *ἀναγνώσεται τὸν νόμον*—*ἀναγίγνωσκε* the clerk will read the law—read D. 24. 30, *αὐτὸς γνώσει* you will judge for yourself P. Phil. 12 a, *σπουδὴ ἔσται τῆς ὁδοῦ* you will have to hurry on the march T. 7. 77, *ὅμως οὖν, ἐὰν σωφρονήτε, οὐ τοῦτου ἀλλ' ὁμῶν φείσεσθε ποτὶ*, if you are wise, you will spare, not him, but yourselves X. H. 2. 3. 34.

1918. The future with *οὐ* interrogative is used in questions in an imperative sense to express urgency, warning, or irony: *οὐκ ἔξιμεν . . . οὐκ ἐπὶ τῇ ἐκείνου πλευσόμεθα*; shall we not go forth . . . shall we not set sail against his country? D. 4. 44, *οὐ φυλάξεσθε*; will you not be on your guard? 6. 25. In exhortations addressed to oneself: *οὐκ ἀπαλλαχθήσομαι θυμοῦ*; shall I not cease from my passion? E. Med. 878.

a. *μή* with the future in a prohibitive sense is used in a few suspected passages (L. 29. 13, D. 23. 117).

1919. *οὐ μή* with the second person singular of the future in the dramatic poets denotes a strong prohibition; as *οὐ μή διατρίψῃς* don't dawdle (you shall not dawdle) Ar. Ran. 462. *οὐ μή* with any person of the future indicative occasionally denotes an emphatic future denial; as *τοὺς πομπροὺς οὐ μή ποτε βελτίους ποιήσετε* you will never make the bad better Aes. 3. 177.

1920. *ὅπως* and *ὅπως μή* are used with the future in urgent exhortations and prohibitions: *ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίᾳς* prove yourselves then worthy of freedom X. A. 1. 7. 3, *ὅπως τοίνυν περὶ τοῦ πολέμου μὴδὲν ἐπεῖς* say nothing therefore about the war D. 19. 92. For the fuller form of this use after *σκοπεῖ*, *σκοπεῖτε*, see 2213.

1921. *ὅπως μή* (negative *ὅπως μή οὐ*) may express the desire to avert something; as *ὅπως μή ἀσχροὶ φαινούμεθα* mind we don't appear base X. C. 4. 2. 39, *ἀλλ' ὅπως μή οὐχ οἷός τ' ἔσομαι* but (I fear that) I shall not be able P. R. 506 d. Cp. 1802, 1803, 2229.

1922. On *ἄν* (*κέ*) with the future indicative, see 1703. On the periphrastic future see 1959; on the future in dependent clauses, see 2203, 2211, 2220 a, 2229, 2231, 2328, 2549–2551, 2554, 2558, 2559, 2565 a, 2573 c.

AORIST INDICATIVE

1923. The aorist expresses the mere occurrence of an action in the past. The action is regarded as an event or single fact without reference to the length of time it occupied.

ἐνίκησαν οἱ Κορκυραῖοι καὶ ναῦς πέντε καὶ δέκα διέφθειραν the Corcyraeans were victorious and destroyed fifteen ships T. 1. 29, *Παιώνιος ἐποίησε* Paeonius fecit I. G. A. 348, *ἔδοξεν τῇ βουλῇ* it was voted by (seemed good to) the Senate C. I. A. 1. 32.

a. The uses of the aorist may be explained by the figure of a point in time:

1. The starting point (ingressive aorist, 1924); 2. The end point (resultative aorist, 1926); 3. The whole action (beginning to end) concentrated to a point (complexive aorist, 1927).

1924. Ingressive Aorist. — The aorist of verbs whose present denotes a state or a continued action, expresses the entrance into that state or the beginning of that action.

a. This holds true of the other moods. Greek has no special form to denote entrance into a state in present time (1853).

1925. Most of the verbs in question are denominatives, and the forms are chiefly those of the first aorist :—

ἄρχω rule	ἤρξα became ruler
βασιλεύω am king, rule	ἐβασίλευσα became king, ascended the throne
βλέπω look at	ἔβλεψα cast a glance
δακρῶ weep	ἐδάκρυσα burst into tears
δουλεύω am a slave	ἐδούλευσα became a slave
ἐρῶ love	ἠράσθην fell in love
θαρρῶ am courageous	ἐθάρρησα plucked up courage
νοσῶ am ill	ἐνόσησα fell ill
πλουτῶ am rich	ἐπλούτησα became rich
πολεμῶ make war	ἐπολέμησα began the war
σιγῶ am silent	ἐσίγησα became silent

a. Rarely with the second aorist: ἔσχον took hold, took possession of, got, as Πεισιστράτου τελευτήσαντος Ἰππίας ἔσχε τὴν ἀρχήν when Peisistratus died Hippias succeeded to his power T. 6. 54. So ἤσθόμην became aware, ἔστην took my stand (perfect ἔστηκα am standing).

b. The aorist of these verbs denotes also a simple occurrence of the action as an historical fact: ἐβασίλευσα was king, ruled, ἐνόσησα was ill. Thus, ἐκείνοι πέντε καὶ τετταράκοντα ἔτη τῶν Ἑλλήνων ἤρξαν 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, ἔγαγον I brought, ἐβούλευσα I decided (ἐβούλεον I was deliberating), ἔθηξα I sharpened, ἔπεσον I struck in falling (ἔπιπτον I was in the act of falling), ἔπεισα I succeeded in persuading (1895).

a. The same verb may be a resultative aorist or an ingressive aorist. Thus, ἔβαλον I let fly a missile (ingressive), and ἔλιπ (resultative); κατέσχον I got possession of (ingressive), and ἔκλειπ (resultative).

b. ἔκτειλά σε E. Ion 1291 means I tried to kill you, since κτείνω denotes properly only the act of the agent, and does not, like kill, also connote the effect of the action upon another.

1927. Complexive Aorist. — The complexive aorist is used to survey at a glance the course of a past action from beginning to end: τοῦτω τῷ τρόπῳ τὴν πόλιν ἐτείχισαν it was in this manner that they fortified the city T. 1. 93. It may sum up the result of a preceding narrative (often containing imperfects, as T. 2. 47. 4; 3. 81). The complexive aorist appears also in other moods than the indicative.

a. This is often called the 'concentrative' aorist, because it concentrates the

entire course of an action to a single point. When used of rapid or instantaneous action this aorist is often called 'momentary.'

b. The complexive aorist is used either of a long or of a short period of time: *τέσσαρα καὶ δέκα ἔτη ἐνέμειναν αἱ σπονδαί* the peace lasted fourteen years T. 2.2, *ὀλίγον χρόνον ἐνέμεινεν ἡ ὀμαιχμῖα* the league lasted a short time 1.18, *ἦλθεν, εἶδεν, ἐλάτρεα* *veni, vidi, vici* ("Caesar's brag of came, and saw, and conquered") Plutarch, *Caes.* 60.

1928. The aorist is commonly used with definite numbers. The imperfect is, however, often employed when an action is represented as interrupted or as proceeding from one stage to another. Thus, *ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα* Cyrus remained thirty days there X. A. 1. 2. 9; *τέτταρας μῆνας ὅλους ἐσφύζοντο αἱ Φωκεῖς τοὺς ὕστερον, ἡ δὲ τοῦτου ψευδολογία μετὰ ταῦθ' ὕστερον αὐτοὺς ἀπώλεσεν* for the four whole ensuing months the Phocians remained safe, but the falsehood of this man afterwards effected their ruin D. 19.78.

1929. The aorist enumerates and reports past events. It may be employed in brief continuous narration (X. A. 1. 9.6). As a narrative tense it is often used to state the chief events and facts, while the other past tenses set forth subordinate actions and attendant circumstances.

1930. **Empiric Aorist.**—With adverbs signifying *often, always, sometimes, already, not yet, never*, etc., the aorist expressly denotes a fact of experience (*ἐμπειρία*).

πολλοὶ πολλὰκις μείζονα ἐπιθυμοῦντες τὰ παρόντ' ἀπώλεσαν many men often lose what they have from a desire for greater possessions D. 23.113, *ἀθυμοῦντες ἄνδρες ὅτω τροπαῖον ἔστησαν* faint heart never yet raised a trophy P. Critl. 108 c. So with *πολύς*: *ἡ γλῶσσα πολλοὺς εἰς δλεθρον ἤγαγεν* the tongue brings many a man to his ruin Men. Sent. 206. From this use proceeds 1931.

a. The empiric aorist is commonly to be translated by the present or perfect. The statement in the aorist is often based upon a concrete historical fact set forth in the context, and the reader is left to infer that the thought holds good for all time.

1931. **Gnomic Aorist** (*γνώμη maxim, proverb*).—The aorist may express a general truth. The aorist simply states a past occurrence and leaves the reader to draw the inference from a concrete case that what has occurred once is typical of what often occurs: *παθὼν δέ τε νήπιος ἔγνω* a fool learns by experience Hesiod, Works and Days, 218, *κάλλος μὲν γὰρ ἡ χρόνος ἀνήλωσεν ἡ νόσος ἐμάρανε* for beauty is either wasted by time or withered by disease I. 1. 6.

a. The gnomic aorist often alternates with the present of general truth (1877): *οὐ γὰρ ἡ πλῆγῃ παρέστηκεν τὴν ὀργήν, ἀλλ' ἡ ἀτιμία· οὐδὲ τὸ τύπτεσθαι τοῖς λευτέροις ἐστὶ δεινόν . . . ἀλλὰ τὸ ἐφ' ὕβρει* for it is not the blow that causes anger, but the disgrace; nor is it the beating that is terrible to freemen, but the insult D. 21. 72. Cp. P. R. 566 e.

b. The gnomic aorist is regarded as a primary tense (1858): *οἱ τύραννοι πλούσων ἐν δὲ βούλωνται παραχρήμ' ἐποίησαν* tyrants make rich in a moment whomever they wish D. 20. 15.

1932. Akin to the gnomic aorist is the aorist employed in general descriptions. So in imaginary scenes and in descriptions of manners and customs. Thus, *ἐπειδὴν ἀφίκωνται οἱ τετελευτηκότες εἰς τὸν τόπον, οἱ δὲ δαίμων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ δόσιω βιώσαντες καὶ οἱ μὴ* when the dead reach the place whither each is severally conducted by his genius, first of all they have judgment pronounced upon them as they have lived well and devoutly or not P. Ph. 113 d, *φᾶρος δὲ αὐτημερὸν ἐξυφῆναντες οἱ ἱερεῖς κατ' ὧν ἔδθησαν ἐπὶ αὐτῶν μίτρη τοὺς ὀφθαλμούς* 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): *εἶπεν ἄν* he used to say X. C. 7. 1. 14. Distinguish 2303.

1934. Aorist for Future. — The aorist may be substituted for the future when a future event is vividly represented as having actually occurred: *ἀπωλόμην ἄρ', εἰ με δὴ λείψεις* I am undone if thou dost leave me E. Alc. 386.

1935. Aorist in Similes. — The aorist is used in similes in poetry, and usually contains the point of comparison. It may alternate with the present. Thus, *ἦριπε δ' ὥς ὅτε τις δρύς ἦριπεν* he fell as falls an oak Π 482, *ὅλος δ' ἐκ πεφύων ἀναφαίνεται οὐλῖος ἀστὴρ | παμφαίων, τότε δ' αὖτις ἔδῴ νέφεα σκιδόντα, | ὥς Ἐκτωρ κτλ* and as from out of the clouds all radiant appears a baneful star, and then again sinks within the shadowy clouds, so Hector, etc. Λ 62.

a. The aorist in 1931, 1935 is used of time past (in 1934 of the future), from the point of view of an assumed or ideal present.

1936. Aorist for Present. — The aorist is used in questions with *τί οὖν* ὅ and *τί οὐ* to express surprise that something has not been done. The question is here equivalent to a command or proposal: *τί οὖν οὐχὶ καὶ σὺ ὑπέμνησάς με;* why don't you recall it to my mind? X. Hl. 1. 3. The (less lively) present, and the future, may also be used.

1937. Dramatic Aorist. — The first person singular of the aorist is used in the dialogue parts of tragedy and comedy to denote a state of mind or an act expressing a state of mind (especially approval or disapproval) occurring to the speaker in the moment just passed. This use is derived from familiar discourse, but is not found in good prose. In translation the present is employed. Thus, *ἡσθην, ἐγέλασα* I am delighted, I can't help laughing Ar. Eq. 696, *ἐδεξάμην τὸ ρηθὲν* I welcome the omen S. El. 668 (prose *δέχομαι τὸν οἰωνόν*). So *ἐπῆρσα* I approve, *ἐνῆκα* I understand. Sometimes this use appears outside of dialogue (*ἀπέπτυσσα* I spurn A. Pr. 1070, Ag. 1193).

1938. With verbs of *swearing, commanding, saying, and advising* the aorist may denote a resolution that has already been formed by the speaker and remains unalterable: *σὲ . . . εἶπον τῆσδε γῆς ἔξω περᾶν* I command thee (once and for all) to depart from out this land E. Med. 272, *ἀπόμοσα* I swear 'nay' S. Ph. 1289. This use is not confined to dialogue.

1939. So in other cases: *πῶς τοῦτ' ἔλεξας; οὐ κἀτοῦδ' ὅπως λέγεις* how saidst thou (what dost thou mean)? I do not know how thou meanest S. Aj. 270. Cp. *οὖν* with the aorist (B 113, Γ 439).

1940. Aorist for Perfect. — In Greek the aorist, which simply states a past

occurrence, is often employed where English uses the perfect denoting a present condition resulting from a past action. Thus, *παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι* I (have) *summoned you, my friends* X. A. 1. 8. 6, *ὁ μὲν τοῖνυν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημέων ἀπεστέρηκεν· καὶ γὰρ πενιστεύους ἐποίησε καὶ πολλοὺς κινδύνους ὑπομῖναι ἠνάγκασε καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντας τρόπους τεταλαιπώρηκεν ἡμᾶς* now the war has deprived us of all the blessings that have been mentioned; for it has made us poorer, compelled us to undergo many dangers, has brought us into reproach with the Greeks, and in every possible way has caused us suffering I. 8. 19. Sometimes the aorist is chosen because of its affinity to the negative, as *τῶν οἰκετῶν οὐδὲνα κατέλιπεν ἀλλ' ἀπαντας πέπρακε* he (has) left not one of his servants, but has sold them all Aes. 1. 99. This aorist is sometimes regarded as a primary tense.

a. Where an active transitive perfect is not formed from a particular verb, or is rarely used, the aorist takes its place: *Φεραίων μὲν ἀφῆρηται τὴν πόλιν καὶ φρουρὰν ἐν τῇ ἀκροπόλει κατέστησεν* he has deprived the Pheraeans of their city and established a garrison in the acropolis D. 7. 32 (*καθέστακε* transitive is not classic). So *ἡγάγον* is used for *ἤχα*.

b. In Greek of the classical period the aorist and perfect are not confused though the difference between the two tenses is often subtle. Cp. D. 19. 72 with 19. 177.

1941. The aorist may be translated by the perfect when the perfect has the force of a present (1946, 1947): *ἐκτησάμην* I have acquired (*κέκτημαι* I possess), *ἐθαύμασα* I have wondered (*τεθαύμακα* I admire). Thus, *ἔκτησο αὐτὸς τὰ περ αὐτὸς ἐκτήσασο* keep thyself what thyself hast gained Hdt. 7. 29.

1942. Epistolary Tenses. — The writer of a letter or book, the dedicator of an offering, may put himself in the position of the reader or beholder who views the action as past: *μετ' Ἀρταβάζου, ὃν σοι ἔπεμψα, πᾶσσε* negotiate with Artabazus whom I send (sent) to you T. 1. 129, *Τροίαν ἐλόντες Ἀργείων σπόδος λάφυρα ταῦτα . . . ἐπασσάλευσαν* the Argive armament having captured Troy hang (hung) up these spoils A. Ag. 577. Cp. 1923 (last two examples).

a. The perfect is also used: *ἀπέσταλκά σοι τόνδε τὸν λόγον* I send (have sent) you this discourse I. 1. 2.

b. The imperfect (common in Latin) occurs rarely: *Μνησιέργος ἐπέστειλε τοῖς οἰκῷ χαίρειν καὶ ὑγιαίνειν καὶ αὐτὸς οὕτως ἔφασκε [ἔχειν]* Mnesiergus sends greetings and wishes for good health to his friends at home and says that he himself is well Jahresheft des oesterreichischen Archæol. Inst. 7 (1904), p. 94, *τῶν δὲ ταῦτα πρᾶξιάντων ἄχρι οὗ ὅδε ὁ λόγος ἐγράφετο Τεισιφονος πρεσβύτατος ὢν τῶν ἀδελφῶν τὴν ἀρχὴν εἶχε* up to the date of this portion of my work, Tisiphonus, as the eldest of the brothers who wrought this deed, maintained control of the government X. H. 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 *ἐπει, ἐπειδὴ* after that, since, *ὅτε, ὡς* when, *ὅτι* because; regularly with *πρὶν* before, *ἔως, μέχρι* until: *ἐπεὶ ἐσάλπιγγε, ἐπῆσαν* after the trumpeter had given the signal, they advanced X. A. 1. 2. 17, *ἐπεὶ δὲ συνῆλθον, ἔλεξε τοιαῦτα* and when they had come together, he spoke as follows X. C. 5. 1. 19, *ἐκέλευσέ με τὴν ἐπιστολὴν ἥν*

ἔγραψα οὐκ ἄρα δοῦναι *he requested me to give him the letter which I had written home* X. C. 2. 2. 9. So often in other moods than the indicative.

1944. In subordinate clauses the action expressed by the aorist may be (a) contemporaneous, (b) antecedent, or (c) subsequent to that set forth by the main verb. The context alone decides in which sense the aorist is to be taken. (a) ἐν τῷ χρόνῳ ὃν ἐπέσχε ὅσα ἐδύνατο κατενόησε *during the time he waited he learned all he could* T. 1. 138; (b) ἐτρέποντο εἰς τὸν Πάνορμον, ὅθεν περ ἀηγέγοντο *they turned toward Panormus, the very place from which they had put out* T. 2. 92 (see 1943); (c) ἐμάχοντο μέχρι οἱ Ἀθηναῖοι ἀπέπλευσαν *they kept fighting until the Athenians had sailed away* X. H. 1. 1. 8.

PERFECT INDICATIVE

1945. The perfect denotes a completed action the effects of which still continue in the present: τὰ οἰκήματα ὑποδομῆται *the rooms have been constructed* (their construction is finished) X. O. 9. 2, τὰς πόλεις αὐτῶν παρήρηται *he has taken away* (and still holds) *their cities* D. 9. 26, ὑπέληφα *I have formed* (hold) *the opinion* 18. 123, βεβούλευμαι *I have* (am) *resolved* S. El. 947, τί βουλευέσθον ποιεῖν; οὐδὲν, ἔφη ὁ Χαρμίδης, ἀλλὰ βεβουλευμένα *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: ἐφοβήθη, καὶ ἔτι καὶ νῦν τεθορύβημαι *I was struck with fear, and even at the present moment am still in a state of agitation* Aes. 2. 4, οἱ πολέμοι τὰς σπονδὰς λαλῶσιν *the enemy have broken the truce* (which is now broken) X. A. 3. 2. 10.

1946. Perfect with Present Meaning. — When the perfect marks the enduring result rather than the completed act, it may often be translated by the present.

Thus, κέκλημαι (have received a name) *am called*, ἔκτεμαι (have acquired) *possess*, μέμνημαι (have recalled) *remember*, τέθηκα (have passed away) *am dead*, ἐθίσμαι (have accustomed myself) *am accustomed*, ἔμφοισμαι (have clothed myself in) *have on*, πέποιθα (have put confidence) *trust*, ἔστηκα (have set myself) *stand*, βέβηκα (have stepped) *stand and am gone*, ἔγνωκα (have recognized) *know*, πέφυκα (natus sum) *am by nature*, οἶδα (have found out) *know*.

a. These perfecta praesentia do not in nature differ from other perfects.

1947. 'Intensive' Perfect. — Many perfects seem to denote an action rather than a state resulting from an action, and to be equivalent to strengthened presents. These are often called *intensive* perfects.

Such are: verbs of the senses (δέδορκα *gaze*, πέφρικα *shudder*), of sustained sound (κέκραγα *bawl*, λέληκα *shout*, βέβρυχα *roar*), of emotion (πεφόβημαι *am filled with alarm*, γέγηθα *am glad*, μέμνηται *cares for*), of gesture (πέχηκα *keep the mouth agape*), and many others (σέστηκα *am still*, etc.).

a. But most if not all of the verbs in question may be regarded as true perfects, *i.e.* they denote a mental or physical state resulting from the accomplishment of the action; thus, *τρέφω* *I have shuddered and am now in a state of shuddering*.

b. Certain verbs tend to appear in the perfect for emphasis: *πέθνηκα* *am dead*, *ἀπώλωλα* *perish*, *πέπρακα* *sell (have sold)*.

1948. Empiric Perfect.—The perfect may set forth a general truth expressly based on a fact of experience: *ἡ ἀταξία πολλοῦς ἤδη ἀπολώλεκεν* *lack of discipline ere now has been the ruin of many* X. A. 3. 1. 38. Cp. 1930.

1949. Perfect of Dated Past Action.—The perfect is sometimes used of a past action whose time is specifically stated: *ὑβρισμαι τότε* *I was insulted on that occasion* D. 21. 7. This use approaches that of the aorist.

1950. Perfect for Future Perfect.—The perfect may be used vividly for the future perfect to anticipate an action not yet done: *κἂν τοῦτο νικῶμεν, πάνθ' ἡμῖν πεποιηται* *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 τινι*, the perfect anticipates the certain occurrence of an event: *τὸ ἐπὶ τούτῳ ἀπολώλαμεν* *for all he could do, we had perished* X. A. 6. 6. 23.

1951. In subordinate clauses, the action of the perfect is usually (a) contemporaneous, but may be (b) antecedent to that of the main verb. The context alone decides in which sense the perfect is to be taken. (a) *οἱ δὲ θεράποντες, ὡς εἰδὼς ἐς ἀντίπαλα καθεστήκαμεν, ἀπομολοῦσι* *while our attendants desert, now that we have been brought down to a level with the Syracusans* T. 7. 13. (b) *ἡ σοὶ τύχη κέχρηκε, ταῦτ' ἀφείλετο* *Fortune has taken back what she has lent you* Men. fr. 598.

On the epistolary perfect see 1942 a.

PLUPERFECT

1952. The pluperfect is the past of the perfect, hence it denotes a past fixed state resulting from a completed action: *ἔβουλεύμην* *I had (was) resolved*.

a. When the perfect is translated by the present, the pluperfect is rendered by the imperfect: *ἔεκτημην* *was in possession*, *ἔπεθνήκει* *he was dead*, *ᾔδεν* *knew*, *ἐμνήμην* *remembered*. Cp. 1946.

1953. Pluperfect of Immediate Occurrence.—The pluperfect may denote that a past action occurred so immediately or suddenly that it was accomplished almost at the same moment as another action: *ὡς δὲ ἐλήφθησαν, ἐλέλυον* *at once 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 Ἴνδοι ἐκ τῶν πολεμίων οἷς ἐπεσέμψεν* *Kyros ἐπὶ κατασκοπῇ* *the Indians returned whom Cyrus had sent to get news of the enemy* X. C. 6. 2. 9. The aorist is usually employed (1943, 1944 b).

FUTURE PERFECT

1955. The future perfect denotes a future state resulting from a completed action: ἀναγεγράφομαι *I shall stand enrolled*, δεθήσεται *he shall be kept in prison*; ἡ θύρᾱ κεκλήσεται *the door will be kept shut* Ar. Lys. 1071.

a. Most future perfects are middle in form, passive in meaning (581).

b. The active future perfect is usually periphrastic (600): τὰ θεῶν ἐσόμεθα ἐνωκότες *we shall have determined on our duty* D. 4. 50.

1956. When stress is laid upon complete fulfilment, the future perfect may imply rapidity, immediate consequence, or certainty, of action accomplished in the future: φράξε, καὶ πεπράξεται *speak, and it shall be done instantaneously* Ar. Pl. 1027, εὐθὺς Ἀριαῖος ἀφαστήξει· ὥστε φίλος ἡμῶν οὐδεὶς λελείφεται *Ariaeus 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 τῶληθές *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 (1948): κεκλήσομαι *I shall bear the name*, μεμνήσομαι *shall remember*, κεκτήσομαι *shall possess*. So in the two active forms: τεθνήξω *I shall be dead*, ἐστήξω *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, ἃ μέλλω λέγειν σοὶ πάλαι δοκεῖ *what I am going to say has long been your opinion* X. C. 3. 3. 13 (cp. 1885), Κλέανδρος μέλλει ἔχειν *Cleander is on the point of coming* X. A. 6. 4. 18, θήσειν ἔμελλεν ἄλγεια *he purposed to inflict suffering* B 39, ἐμμελλον ἑλθῆναι *I was destined to be happy* σ 138, εἰ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλὼν τοὺς φίλους ἐσπουδαιολογεῖτο *if ever Cyrus was on the march and many were likely to catch sight of him, he summoned his friends and entreated them in earnest talk* X. A. 1. 9. 28.

a. The present infinitive usually occurs with μέλλω as a verb of *will*, the future infinitive with μέλλω as a verb of *thinking*.

b. The aorist is used when it is important to mark the action as ingressive, resultative, or complexive: ὅπερ μέλλω παθεῖν *what I am doomed to suffer* A. Pr. 625.

c. μέλλω *I delay* usually takes the present, rarely the aorist, infinitive.

d. πῶς οὐ μέλλω and τί οὐ μέλλω mean *why should I not?* Thus, τί δ' οἱ μέλλει γελοῖον εἶναι; *how should it not be ridiculous?* P. R. 530 a.

1960. *ἔμελλον* is used of past intention in *ἔμελλε καταλθεῖν* *he was about to stop for the night* X. A. 1. 8. 1, *τοὺς ἑσπλους κλῆσειν ἔμελλον* *they intended to close the entrances* T. 4. 8. *ἔμελλον* with the infinitive denoting an unfulfilled past intention is a periphrasis for an aorist indicative with *ἄν*. Thus, *οὐ συνστρατεύειν ἔμελλον* *they would not have joined forces* D. 19. 159 (= *οὐκ ἄν συνεστράτευσαν*). Cp. *recturus eram*, etc.

1961. With *εἰμὶ*. — The present and perfect participle are freely used with the forms of *εἰμὶ* to form a periphrasis, especially when the participle has an adjectival character (1857): *ἡγεῖ διαφθειρομένους τινὰς εἶναι*; *do you think that some are being ruined?* P. R. 492 a, *αἱ τέχναι διεφθαρμέναι ἔσονται* *the arts will be ruined* X. C. 7. 2. 13, *ἦν τοῦτο συμφέρον* *this was advantageous* Ant. 5. 18; *ἡ θέλουσα* is stronger than *θέλη*, S. O. T. 580.

1962. The aorist participle is rarely so used, since it denotes a single act, not a characteristic: *ἦσαν δέ τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι πρότερον πρὸς τινὰς* *and communications between Nicias and some persons had actually been held before* T. 4. 54.

a. With *ἔσομαι* the aorist participle equals the future perfect: *οὐ σιωπήσῃς ἔσῃ*; *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): *κηρύξας ἔχω* *I have proclaimed* S. Ant. 192.

a. In Attic prose *ἔχω* usu. has a separate force: *Φερᾶς πρώην ἔχει καταλαβών* *he lately seized and now occupies Pherae* D. 9. 12. So with the (rare) perfect: *τὰ ἐπιτήδεια εἶχον ἀνακεκομμένοι* *they had carried up to the forts the provisions and kept them there* X. A. 4. 7. 1.

1964. With *γίγνομαι*. — The forms of *γίγνομαι* often combine with a participle to form periphrases. Thus, *μὴ σαυτὸν . . . κτείνῃς γένῃ* *lest thou destroy thyself* S. Ph. 773; in prose this periphrasis has the tone of tragedy. On *γίγνομαι* with a substantive, see 1710, 1754.

1965. With *φαίνομαι*. — The aorist participle is used periphrastically with forms of *φαίνομαι*. Thus, *οὐχ ὑπὲρ ὑμῶν οὐδὲ τῶν νόμων φροντίσας οὐδ' ἀγανακτήσας φανήσεται* *it will appear that he took no heed, nor felt any resentment, concerning you or the laws* D. 21. 39.

VERBAL NOUNS

1. The Infinitive. 2. The Participle. 3. The Verbal Adjectives in *-τός* and *-τιός*.

THE INFINITIVE

1966. The infinitive is in part a verb, in part a substantive.

a. Many substantives are closely related to verbs, but not all verbs can form substantives. All verbs can, however, form infinitives.

b. The word *infinitive* denotes a verbal form without any limitations (*ἄνις*) of number and person.

1967. The infinitive is like a verb herein:

a. It shows the distinctions of voice and tense (but not those of number and person). Having tenses, it can express different stages of action (action simply occurring, continuing, or finished); whereas the corresponding substantive says forth the abstract idea without these distinctions. Contrast *ποιεῖν*, *ποιοῦσθαι*, *ποίησθαι* with *ποίησις* *making*.

b. It can have a subject before it and a predicate after it, and it can have an object in the genitive, dative, or accusative like the corresponding finite verb. Infinitives scarcely ever stand in the subjective genitive; and the object of an infinitive never stands in the objective genitive.

c. It is modified by adverbs, not by adjectives.

d. It may take *ἄν* and with that particle represent *ἄν* with the indicative (1784 ff.) or *ἄν* with the optative (1824).

e. It forms clauses of result with *ὥστε*, and temporal clauses with *πρίν*, etc.

1968. The infinitive is like a substantive herein:

a. It may be the subject or object of a verb.

b. With the (neuter) article it shows all the case forms (except the vocative): *τὸ (τοῦ, τῷ, τὸν) λθεῖν, λθσεῖν*, etc.

c. It may be governed by prepositions: *πρὸ τοῦ λθεῖν*.

1969. The infinitive was originally a verbal noun in the dative (in part possibly also in the locative) case. The use to express purpose (2008) is a survival of the primitive meaning, from which all the other widely diverging uses were developed in a manner no longer always clear to us. But the *to* or *for* meaning seen in *μαθηθῆναι ἤκομεν* *we have come to learn (for learning)* can also be discerned in *δύναμαι ἰδεῖν* *I have power for seeing*, then *I can see*. Cp. 2000, 2006 a. As early as Homer, when the datival meaning had been in part obscured, the infinitive was employed as nominative (as subject) and accusative (as object). After Homer, the infinitive came to be used with the neuter article, the substantive idea thus gaining in definiteness. The article must be used when the infinitive stands as an object in the genitive or dative, and when it depends on prepositions.

1970. The infinitive is used as subject, as predicate, and to supplement the meaning of words and clauses.

1971. The negative of the infinitive is *μή*; but *οὐ*, used with a finite mood in direct discourse, is retained when that mood becomes infinitive in indirect discourse. Sometimes, however, *μή* is used in place of this *οὐ* (2723 ff.).

SUBJECT AND PREDICATE NOUN WITH THE INFINITIVE

1972. In general the subject of the infinitive, if expressed at all, stands in the accusative; when the subject of the infinitive is the same as the subject or object of the governing verb, or when it has already been made known in the sentence, it is not repeated with the infinitive.

1973. When the subject of the infinitive is the same as that of the governing verb, it is omitted, and a predicate noun stands in the nominative case.

οἶμαι εἰδέναι *I think that I know* P. Pr. 812 e, Πέρσης ἔφη εἶναι *he said he was a Persian* X. A. 4. 1. 17, ἐγὼ οὐχ ὁμολογήσω ἀκλήτος ἦκειν *I shall not admit that I have come uninvited* P. S. 174 d, ὁμολογεῖς περὶ ἐμὲ ἀδικος γεγενῆσθαι; *do you admit that you have been guilty as regards me?* X. A. 1. 6. 8 (cp. 4. 2. 27 in 2268).

a. The nominative is used when the infinitive, expressing some action or state of the subject of the main verb, has the article in an oblique case. Thus, τούτων δειωθεὶς διὰ τὸ πατρικὸς αὐτῷ φίλος εἶναι *justifying these requests on the ground that he was his hereditary friend* Aes. 3. 52, τοῦτο δ' ἐποίησεν ἐκ τοῦ χαλεποῦ εἶναι *this he effected by reason of his being severe* X. A. 2. 6. 9, ἐπὶ τῷ ὁμοίῳ τοῖς λειπομένοις εἶναι ἐκπέμπονται (colonists) *are sent out to be the equals of those who stay at home* T. 1. 34.

b. The nominative stands usually in sentences with δεῖν, χρῆναι etc., dependent on a verb of saying or thinking. Thus, ἡγούμην . . . περιεῖναι δεῖν αὐτῶν καὶ μεγαλοψυχότερος φαίσεσθαι *I thought I ought to surpass them and to show myself more magnificent* D. 19. 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, ἀπαλλαγείς τούτων τῶν φασκόντων δικαστῶν εἶναι *being rid of those who profess to be judges* P. A. 41 a, τὰς ἀρχὰς διδωσι . . . τοῖς δὲ δόξασιν ἀρίστοις εἶναι *it dispenses the offices to those who always seem to be the most deserving* P. Menex. 238 d.

1974. A pronoun subject of the infinitive, if (wholly or partially) identical with the subject of the main verb, is generally expressed when emphatic, and stands in the accusative (cases of the nominative are rare and suspected); but the indirect reflexive σφεῖς stands in the nominative or accusative.

οἶμαι ἐμὲ πλεῖω χρήματα εἰργάσθαι ἢ ἄλλους σὺνδυο *I think I have made more money than any two others together* P. Hipp. M. 282 e, ἡγησάμενος ἑμαυτὸν ἐπικέστερον εἶναι (emphatic for ἡγησάμενος ἐπικέστερος εἶναι) *deeming myself to be too honest* P. A. 36 b, τοὺς δὲ Θηβαίους ἡγεῖτο . . . ἐδσεῖν ὅπως βούλεται πράττειν ἑαυτὸν *he thought the Thebans would let him have his own way* D. 6. 9, οὐ σφεῖς ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον *he said that not they (the speaker and the other Lacedaemonians), but they (the Toroneans) rather had been wronged* 4. 114 (but σφᾶς in 1228 b).

a. After a preceding accusative with the infinitive, a second pronoun referring to a different person, and also subject of an infinitive, must also stand in the accusative whether or not it denotes the same person as the subject of the governing verb. Thus, ἀλλὰ νομίζεις ἡμᾶς μὲν ἀνέξεσθαι σου, αὐτὸς (see below) δὲ τυτῆσει; καὶ ἡμᾶς μὲν ἀποψηφιεῖσθαι σου, σὲ (not σὺ) δ' οὐ παύσεσθαι *but do you think that we are going to put up with you, while you strike us yourself? and that we are going to acquit you, while you will not cease your outrageous conduct?* D. 21. 204. αὐτὸς, above and in Κλέων οὐκ ἔφη αὐτὸς, ἀλλ' ἐκείνον στρατηγεῖν *Cleon said that not he himself, but that Nicias was in command* T. 4. 28, is not the expressed subject of the infinitive, but αὐτὸς of direct discourse (αὐτὸς τυτῆσεις, αὐτὸς οὐ στρατηγῶ); hence αὐτὸς is not used here for σεαυτὸν (ἑαυτὸν).

1975. When the subject of the infinitive is different from that of the governing verb, it stands in the accusative; and a predicate noun stands also in the accusative.

νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους *for I think you are to me both fatherland and friends* X. A. 1. 3. 6, τὸν γὰρ καλὸν καὶ ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι *for I maintain that the noble and good man is happy* P. G. 470 a.

1976. A predicate noun takes the case of the subject of an infinitive itself dependent on a subjectless infinitive. Thus, ἡμῖν δὲ ποιοῦσι δοκεῖν σφᾶς παντοδαποὺς φαίνεσθαι *they manage it so that they seem to us to appear in various forms* P. R. 381 e.

1977. Several infinitives may be used in succession, one infinitive being the subject of another: περὶ πολλοῦ ποιοῦμενος μηδενὶ δοῦναι ὑβρίζειν βούλεσθαι *regarding it of great importance not to seem to any one to wish to behave outrageously* L. 23. 5.

1978. When the subject of the infinitive is the same as the object (in the genitive or dative) of the governing verb, it is often omitted, and a predicate noun is either attracted into the genitive or dative, or stands in the accusative in agreement with the omitted subject of the infinitive. See 1060-1062.

ἔξεστιν ἡμῖν ἀγαθοῖς εἶναι or ἔξεστιν ἡμῖν ἀγαθοὺς εἶναι *it is in our power to be good* (lit. *to be good is possible for us*). Thus, δεόμεθ' ὅν ὑμῶν . . . ἀκροάσασθαι τῶν λεγομένων, ἐνθυμηθέντας οὐκ κτλ. *we ask you therefore to listen to what is said, considering that, etc.* 1. 14. 6. Cp. νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι quoted in 1062 with Λακεδαιμονίοις ἔξεστιν ὑμῖν 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 ἔξεστιν ὑμῖν (ὑμᾶς) 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, παρήγγειλε τὰ ὅπλα τίθεσθαι τοὺς Ἕλληνας *he issued orders that the Greeks should get under arms* X. A. 2. 2. 21.

1980. An indefinite or general subject of the infinitive (τινὰ, τινός, ἀνθρώπου) is commonly omitted; and a predicate noun stands in the accusative. Thus, φιλόανθρωπον εἶναι δεῖ οὐκ (τινὰ) *must he humane* 1. 2. 15 (cp. 1984), ῥῆον παραιπεῖν ἢ παθόντα καρτερεῖν *it is easier for a man to give advice than to endure suffering* Men. Sent. 471, δρῶντας γὰρ ἢ μὴ δρῶντας ἡδίων θανεῖν *for it is preferable to die in action rather than doing nothing* E. Hel. 814.

1981. The construction of the accusative with the infinitive seems to have originated from the employment of the infinitive to complement the meaning of transitive verbs; as in κελεύω σε ἀπελθεῖν *I command you to depart*. Here the accusative was separated from the transitive verb and felt to be the independent subject of the infinitive (*I command that you depart*). Gradually the accusative with the infinitive was used even after verbs incapable of taking an object-accusative.

PERSONAL AND IMPERSONAL CONSTRUCTION

1982. Instead of an impersonal passive verb with the accusative and infinitive as subject, Greek often uses the personal passive construction, the accusative becoming the nominative, subject to the leading verb.

Thus, Κύρος ἡγγέλθη νικῆσαι *Cyrus was reported to have conquered* instead of

ἡγγέλθη Κύρον νικῆσαι *it was reported that Cyrus had conquered*, and δίκαιός ἐμι ἀπελθεῖν *I am justified in going away* instead of δίκαιόν ἐστιν ἐμὲ ἀπελθεῖν *it is right for me to go away*. English sometimes has to use the impersonal construction in place of the Greek personal construction (cp. 2107).

a. The personal construction is more common with λέγεται, ἀγγέλλεται, ὁμολογεῖται and other passive verbs of *saying* (regular with passive verbs of *thinking*); with συμβαίνει *it happens*; with ἀναγκαῖος *necessary*, ἄξιος *worthy*, δίκαιος *just*, δυνατός *possible*, ἐπιτήδειος *fit*, etc., followed by a form of εἶναι, instead of ἀναγκαῖον, ἄξιον, etc. Thus, δ' Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἐμβαλεῖν ἀγγέλλεται *the Assyrian is reported to be about to make an incursion into his country* X. C. 6. 3. 30, πολλὰ τις ἀλογίᾳ ξυμβαίνει γίγνεσθαι *much absurdity would result* P. Phil. 55 a, δίκαιος εἰ εἰπεῖν *it is right for you to speak* P. S. 214 c, τὴν αἰτίαν οὕτως ἐστὶ δίκαιος ἔχειν *it is right for him to bear the blame* D. 18. 4. Both constructions together: σοὶ γὰρ δὴ λέγεται πᾶν γε τεθεραπεῦσθαι ὁ Ἀπόλλων, καὶ σε πάντα ἐκείνῳ πειθόμενον πράττειν *for Apollo is said to have been greatly served by you, and (it is said) that you do everything in obedience to him* X. C. 7. 2. 15. Cp. 2104.

N. — δῆλός ἐστι and φανερός ἐστι take *εἶναι* or the participle (2107); δῆλός ἐστι and φανερός ἐστι take *εἶναι*, not the infinitive.

1983. The personal constructions δοκῶ, ἔοικα (2089 c), δέω are regular instead of δοκεῖ, ἔοικε *it seems*, δεῖ *it lacks* (much or little). So with φαίνομαι for φαίνεται.

δοκῶ γὰρ μοι ἀδυνατός εἶναι *for I seem to be unable* P. R. 308 b, δοκοῦμέν μοι καθῆσθαι *it seems to me that we are encamped* X. A. 1. 3. 12, ὦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι *now at least you seem to be our king* X. C. 1. 4. 6, πολλοῦ δέω ἐγὼ ἐπὶ ἐμαυτοῦ ἀπολογεῖσθαι *I am far from speaking in my own defence* P. A. 90 d, μικροῦ ἐδέησεν Κύρον ἀπᾶσαν κατασχεῖν *he almost (lacked a little) occupied the whole of Cyprus* I. 9. 62, εὖ σὺ λέγειν φαίνοι *you seem to speak well* Ar. Nub. 403.

a. δοκεῖ μοι τινα ἔλθειν *for δοκεῖ τίς μοι ἔλθειν it seems to me that some one came* is very rare. δοκεῖ meaning *it seems good*, *it is decreed* always takes the infinitive (1984, 1991). δοκῶ *believe* has the construction of 1902 c. Cp. 1998.

THE INFINITIVE WITHOUT THE ARTICLE

AS SUBJECT, PREDICATE, AND APPOSITIVE

1984. *As Subject.* — The infinitive may be used as subject, especially with quasi-impersonal verbs and expressions (933 a).

γράμματα μαθεῖν δεῖ *to learn to read is necessary* Men. Sent. 96, τί χρὴ ποιεῖν; *what must be done?* X. A. 2. 1. 16, κόσμος (ἐστὶ) καλῶς τοῦτο δρᾶν *to perform this well is a credit* T. 1. 5, πᾶσιν ἀδεῖν χαλεπὸν (ἐστὶ) *to please everybody is difficult* Solon 7, ἔδοξεν αὐτοῖς προΐεσθαι *it seemed best to them to proceed* X. A. 2. 1. 2, συμφέρει αὐτοῖς φίλους εἶναι *it is for their interest to be friends* X. O. 11. 23. Cp. 1062, 1978.

1985. Such quasi-impersonal verbs and expressions are δεῖ *it is necessary*, χρὴ (properly a substantive with ἐστὶ omitted, 793) *it is necessary*, δοκεῖ *it seems good*, ἔστι *it is possible*, ἔξεστι *it is in one's power*, οἶόν τέ ἐστι *it is possible*, πρέπει and προσήκει *it is fitting*, συμβαίνει *it happens*; and many expressions formed by ἐστὶ and a predicate noun, as ἄξιον *it is right*, δίκαιον *it is just*, ἀναγ-

καὶ ὅν *it is necessary*, δυνατόν *it is possible*, δδύνατον (or δδύνατα) *it is impossible*, αἰσχρόν *it is disgraceful*, καλόν *it is honourable*, ὥρᾱ and καιρός *it is time*. With the last two expressions the old dative use of the infinitive is clear: ὥρᾱ βουλευέσθαι *it is time for considering* P. Soph. 241 b.

a. On the personal ἀξίός εἰμι, δικάως εἰμι, δοκῶ, see 1982. For δεῖ με τοῦτο λέγειν we find the personal δέομαι τοῦτο λέγειν. Note the attraction in τὸ πλῆθος τῶν ἐνόητων εἰπεῖν *the number of the things it is possible to mention* I. 5. 110 (for τούτων δ' ἔνεστιν).

b. δεῖ and χρή regularly take the accusative and infinitive (cp. 1562); ἀνάγκη *it is necessary* takes the accusative or dative with the infinitive.

c. The subject of the infinitive is expressed or omitted according to the sense.

d. Homer shows only the beginnings of the use of the infinitive as a real subject, i.e. not a grammatical subject, as in 1984.

1986. As Predicate. — In definitions the infinitive may be used as a predicate noun with ἐστί.

τὸ γὰρ γινῶναι ἐπιστήμην λαβεῖν ἐστιν *for to learn is to get knowledge* P. Th. 209 e.

1987. As an Appositive. — The infinitive may stand in apposition to a preceding substantive, pronoun, or adverb.

εἰς οἰκῶς ἀριστος, ἀμύεσθαι περὶ πάτρης *one omen is best, to fight for our country* M. 243, εἶπον . . . τοῦτο μόνον ὁρᾶν πάντας, τῷ πρόσθεν ἔπεσθαι *I told all to pay heed to this only, viz., to follow their leader* X. C. 2. 2. 8, καὶ ἡμᾶς δὲ οὕτως, ὦ παῖδες, . . . ἐπαίδεον, τοὺς μὲν γεραίτερούς προτιμᾶν, τῶν δὲ νεωτέρων προτετιμῆσθαι *and I have instructed you, too, my children (to this effect) to honour your elders in preference to yourselves and to receive honour from the younger in preference to them* X. C. 8. 7. 10.

1988. The infinitive not in indirect discourse, and in indirect discourse, is often used as the object of a verb.

THE INFINITIVE NOT IN INDIRECT DISCOURSE

1989. The infinitive as object not in indirect discourse is used after almost any verb that requires another verb to complete its meaning. The tenses of this infinitive are timeless, and denote only stage of action.

1990. The infinitive may be the only expressed object, or it may be one of two expressed objects, of the leading verb.

παιδεύσεις καλὴ διδάσκει χρῆσθαι νόμοις *a good education teaches obedience to the laws* X. Ven. 12. 14, διαγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν *he taught you to distinguish the good and the bad* X. M. 3. 1. 9.

a. Verbs signifying to ask, bid, forbid, permit, teach, etc., allow an infinitive as one of two objects.

b. Many verbal expressions, formed by a substantive and a verb, take the infinitive. Thus, τοὺς ἄλλους διδάσκειν τέχνην ἔχουσιν *they possess the skill to teach (the) others* I. 16. 11. Cp. 2000.

A. Object Infinitive after Verbs of Will or Desire

1991. Verbs of *will* or *desire* (and their opposites) are often followed by an infinitive. The infinitive with a subject accusative denotes that something *should* (*may*) *be* or *be done*. The negative is *μή* (see 2719-2721).

ἤθελον αὐτοῦ ἀκοῦν *they were willing to listen to him* X. A. 2. 6. 11, *ἐβουλεύοντο ἐλιπεῖν τὴν πόλιν* *they planned to leave the city* Hdt. 6. 100, *τὰ ἡδίστα . . . ζητεῖ ποιεῖν* *he seeks to do what he likes best* X. M. 4. 5. 11, *βασιλεὺς ἀξιοῖ σὲ ἀποπλεῖν* *the king asks that you sail away* X. H. 3. 4. 25, *ἔκτενε μὴ ἀποκτεῖναι* *he entreated that they should not put him (self) to death* L. 1. 25, *πέμπουσιν . . . στρατεύεσθαι ἐπὶ Κάρϊαν* *they send orders that he shall march upon Caria* X. H. 3. 1. 7, *ἔδοξε πλεῖν τὸν Ἀλκιβιάδην* *it was decided that Alcibiades should sail* T. 6. 29.

a. Verbs of *will* or *desire* with an accusative subject of the infinitive form one of the classes of substantive clauses introduced in English by *that*, though the infinitive in English is often more idiomatic.

1992. Of verbs of *will* or *desire* that take the infinitive some have an object

a. In the accusative (or are intransitive), e.g. : *αἰροῦμαι* *choose*, *αἰτῶ*, *αἰτοῦμαι* *ask*, *ἀξιώ* *claim*, *ask*, *βουλεύομαι* *resolve*, *βούλομαι* *wish*, *will*, *δικαιῶ* *deem right*, *διανοοῦμαι* *intend*, *ἔθλω* (poet. *θλώ*) *wish*, *will*, *εἰθέα* *am wont to*, *ἐπιχειρῶ* *attempt*, *ἐὰ* *permit*, *ζητῶ* *seek*, *κελεύω* *command*, *suggest*, *invite*, *μέλλω* *delay*, *πειρῶμαι* *try*, *πέμπω* *send*, *προθυμοῦμαι* *am zealous*, *προκαλοῦμαι* *invite*, *προτρέπω* *urge*, *σπεύδω* *hasten*, *am eager*, *σπουδάξω* *am eager*, *τολμῶ* *dare*, *φιλῶ* *am wont to*, *ψηφίζομαι* *vote*.

b. In the genitive, e.g. : *δέομαι* *ask*, *ἐπιθυμῶ* and *ὀρέγομαι* *desire*.

c. In the dative, e.g. : *εἵχομαι* *pray*, *παραγγέλλω* and *προστάττω* *command*, *ἐπιβουλεύω* *purpose*, *συμβουλεύω* *advise*, *ἐπιτρέπω* and *συγχωρῶ* *permit*, *παραινῶ* *exhort*, *δοκῶ μοι* *I have a mind to* ; and *λέγω*, *εἶπον*, *φωνῶ*, *φράζω* *tell* (and *βοῶ* *shout*) in the sense of *command*.

N. — *πειθω* *urge* to a course of action, takes the infinitive, *πειθω* *convince* generally has *ὡς*, rarely the accusative with the infinitive. Thus, *ἔπειθε αὐτὸν καθ' αὐτὸν πορεύεσθαι* *he urged him to go by himself* X. A. 6. 2. 13, *οὐ γὰρ πείσονται οἱ πολλοί, ὡς σὺ αὐτὸς οὐκ ἠθέλησας ἀπέραι* *for most people will not be convinced that of your own free will you did not desire to go away* P. Cr. 44 c (infinitive X. M. 1. 1. 20).

1993. Verbs of *will* or *desire not to do anything* are e.g. : *δέδοικα*, *φοβοῦμαι* *fear*, *φεύγω* *avoid*, *ὀκνῶ* *scruple*, *αἰσχύνομαι*, *αἰδοῦμαι* (2126) *feel shame to*, *ἀπαγορεύω* *forbid*, *κωλῶ* *hinder*, *ἀπέχομαι* *abstain from*, *εὐλαβοῦμαι*, *φυλάττωμαι* *beware of*. Thus, *φοβοῦμαι διελέγχειν σε* *I fear to refute you* P. G. 457 e, *αἰσχύνομαι βῶν εἰπεῖν τὴν ἀλήθειαν* *I am ashamed to tell you the truth* P. A. 22 b.

1994. Under verbs of *will* or *desire* are included verbs expressing an activity to the end that something *shall* or *shall not be done*. Thus, *δίδωμι* *offer*, *give*, *διαμάχομαι* *struggle against*, *ποιῶ*, *διαπράττωμαι*, *κατεργάζομαι* *manage*, *effect*, *παρέχω* *offer* (others in 1992, 1993).

1995. Several verbs of *will* or *desire* take *ὅπως* with the future or the subjunctive (verbs of *effort*, 2211, 2214) ; or *μή* with the subjunctive (verbs of *fear*, 2225) ; some take the participle (2123 ff.).

1996. The infinitive may be used with the

a. Genitive or dative when the expression of desire is addressed to a person and the genitive or dative depends on the leading verb. Here the sentence is simple. Thus, *δέομαι ὑμῶν . . . τὰ δίκαια ψηφίσασθαι* *I ask you to render a just verdict* I. 19. 51, *τοῖς ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίσασθαι* *he ordered all the rest to arm themselves* X. A. 1. 8. 3.

b. Accusative when the action of a person is desired (example in 1979). Such sentences are complex.

N. — Verbs of *commanding* allow either a or b ; but only *κελεύω* with the accusative permits either meaning: *κελεύω σέ ταῦτα μὴ ποιεῖν* *I tell you not to do this* and *I command that you shall not do this*. Cp. 1981.

1997. Several verbs signifying *to say* are also used as verbs of *will* and then mean *command*. The agent commanded usually stands in the accusative subject of the infinitive. So with *λέγω*, *εἶπον*, *φράζω*, *φωνῶ*. Thus *λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν* *I say that thou shalt take Philoctetes by craft* S. Ph. 101, *τούτοις ἔλεγον πλεῖν* *I told them that they should sail* D. 19. 150, *πάντες ἔλεγον τοὺς τούτων ἄρξαντας δοῦναι δίκην* *all said that the ringleaders should suffer punishment* X. A. 5. 7. 34, *εἶπον τὴν θύρην κεκλείσθαι* *they commanded that the door should be shut* (and stay shut) X. H. 5. 4. 7, *βασιλεὺς ἔγραψε πᾶσας τὰς ἐν τῇ Ἑλλάδι πόλεις αὐτονόμους εἶναι* *the king issued a written order that all the cities in Greece should be independent* (not: *wrote that they were independent*) X. H. 6. 3. 12.

a. The agent may stand in the dative as *χαλᾶν λέγω σοι* *I bid thee let go* S. O. C. 840.

1998. The present and aorist infinitive (both timeless) are the usual tenses of the infinitive after verbs of *will* or *desire* (see 1869). The perfect is rare ; as *εἶπον τὴν θύρην κεκλείσθαι* (1997). *δοκῶ* and *δοκῶ μοι* signifying *I have a mind to* or *I am determined to* take the present or aorist like *δοκεῖ: τὸν δον ἐξάγειν δοκῶ* *I have a mind to bring out the ass* Ar. Vesp. 177, *ἐγὼ οὖν μοι δοκῶ . . . ὑψηλῆσθαι κτλ. ποῦ* *I have a mind to shove, 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 πείσεσθαι αὐτῷ* *but I am determined that I will not accept his opinion* P. Th. 183 d.

a. Some verbs, as *κελεύω*, which might be held to introduce indirect discourse, are classed under verbs of *will* or *desire*, because, like these verbs, they do not regularly take the future infinitive ; and because, unlike verbs of *saying* and *thinking* (which admit all the tenses of the infinitive) they introduce infinitives which do not show differences of time. The future infinitive does not express a command. For a few cases of the future after verbs of *will* or *desire*, see 1869.

1999. Verbs signifying *to hope*, *expect*, *promise*, *threaten*, and *swear*, when followed by the aorist (less often the present) infinitive (1868), have the construction of verbs of *will* or *desire*. When such verbs take the future infinitive they have the construction of indirect discourse.

B. Infinitive after Other Verbs

2000. The infinitive follows many verbs, especially such as denote *ability, fitness, necessity*, etc. (and their opposites).

οὐκέτι ἐδύνατο . . . βιοτεῦν *he was no longer able to live* T. 1. 130, κὲν ἐπιστάμενος *knowing how to swim* X. A. 5. 7. 25, πεφθκάσι τε πάντες . . . ἀμαρτάνειν *and all men are by nature prone to err* T. 3. 45, μανθάνουσιν ἀρχειν τε καὶ ἀρχεσθαι *they learn how to govern and be governed* X. A. 1. 9. 4; also after the impersonals of 1985.

a. ἔχω *I can* is derived from the meaning *I have* especially with a verb of *saying*. Thus, Διὸς πλάγῳ ἔχουσιν εἰπεῖν *they can proclaim a stroke of Zeus* A. Ag. 367.

C. Infinitive after Adjectives, Adverbs, and Substantives

2001. The infinitive serves to define the meaning of adjectives, adverbs, and substantives, especially those denoting *ability, fitness, capacity*, etc. (and their opposites), and generally those analogous in meaning to verbs which take the infinitive (2000). Here the datival meaning (*purpose, destination*) is often apparent. Cp. 1969.

2002. Adjectives and Adverbs. — ἱκανοὶ ἡμᾶς ὠφελεῖν *able to assist us* X. A. 3. 3. 18, δεινὸς λέγειν, κακὸς βιώναι *skilled in speaking, evil in life* Aes. 3. 174, οἶοι φιλεῖν *able to love* D. 25. 2, ἐτοιμοὶ εἰσι μάχεσθαι *they are ready to fight* X. C. 4. 1. 1, ἀρχειν ἀξιώτατος *most worthy to govern* X. A. 1. 9. 1, ὁδὸς . . . ἀμήχανος εἰσελθεῖν στρατεύματι *a road impracticable for an army to enter* 1. 2. 21, χαλεπὸν διαβαίνειν *hard to cross* 5. 6. 9, ἐκινῶσαι ὀρεῖς *quick to conceive* T. 1. 70. So also after ῥάδιος *easy*, ἡδύς *pleasant*, δίκαιος *just*, ἀναγκαῖος *necessary*, ἐπιτήδειος *suitable*, ἀγαθός *good*, αἰτιος *responsible for*, μαλακός *incapable of*; cp. ὀλίγος 1063. After adverbs: κάλλιστα ἰδεῖν *most splendid to behold* X. C. 8. 3. 5.

a. Some of these adjectives take the infinitive by analogy to the related verbs, as πρόθυμος *zealous* (προθυμοῦμαι), ἐπιστήμων *knowing how* (ἐπιστάμαι).

2003. οἶος *fit*, ὅσος *sufficient* take the infinitive like the fuller expressions τοιοῦτος οἶος, τοσοῦτος ὅσος. Thus, οὐ γὰρ ἦν ὥρᾳ οἷᾳ τὸ πεδίον ἀρδεῖν *for it was not the proper season to irrigate the plain* X. A. 2. 3. 13, ὅσον ἀποζῆν *sufficient to live off of* T. 1. 2, τοιοῦτος οἶος . . . πείθεσθαι *the kind of a man to be convinced* P. Cr. 46 b. On τοσοῦτος ὥστε (ὥς) see 2263. Hom. has the infinitive after τοῖος, τῶσος, etc.

2004. Substantives. — As, οἱ παῖδες ὑμῖν ὀλίγου ἡλικίᾳ ἔχουσι παιδεύεσθαι *your children are almost of an age to be educated* P. Lach. 187 c. With ἐστί omitted: σχολή γε ἡμῖν μανθάνειν *we have leisure to learn* X. C. 4. 3. 12, ἀνάγκη πείθεσθαι *there is need to obey* X. H. 1. 6. 8, περαινὲν ἤδη ὥρᾳ *it is high time to finish* X. A. 3. 2. 32. Cp. 1985.

2005. The infinitive is added, like an accusative of respect (1601, 1602), to intransitive verbs (especially in poetry), to adjectives (more frequently in poetry), and to substantives (rarely). Thus, τοῖος ἰδεῖν *such in aspect* (lit. *to look on*) Theognis 216, ὁρᾶν στυγνός *of a repulsive expression* X. A. 2. 6. 9, ἀκού-

σαι παγκάλως ἔχει *it is very fine to hear* D. 19. 47, θαύμα καὶ ἀκοῦσαι α *marvel even to hear of* P. L. 656 d.

2006. The infinitive limiting the meaning of an adjective is commonly active (or middle) in cases where the passive is more natural in English. Thus, λόγος δυνατός κατανοῆσαι *a speech capable of being understood* P. Ph. 90 c, ἀξίος θαυμάσαι *worthy to be admired* T. 1. 138 (but ἀξίος θαυμάζεσθαι X. C. 5. 1. 6).

a. The active use is due to the old dative function of the infinitive: δυνατός κατανοῆσαι *capable for understanding*.

2007. The infinitive, with or without ὥστε or ὡς, may be used with ἢ *than* after comparatives, depending on an (implied) idea of *ability* or *inability*. ἢ ὥστε is more common than ἢ or ἢ ὡς. Cp. 2264.

τὸ γὰρ νόσημα μείζον ἢ φέρειν *for the disease is too great to be borne* S. O. T. 1293, φοβοῦμαι μὴ τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ *I fear lest some calamity befall the State greater than it can bear* X. M. 3. 5. 17, βραχύτερα ἢ ὥς ἐξικνεῖσθαι *too short to reach* X. A. 3. 3. 7.

a. The force of ἢ ὥστε may be expressed by the genitive; *as*, κρείσσον λόγῳ (T. 2. 50) = κρείσσον ἢ ὥστε λέγεσθαι. Cp. 1077.

b. Words implying a comparison may take the infinitive with ὥστε or ὡς (1063).

D. Infinitive of Purpose and Result

2008. Infinitive of Purpose. — The infinitive may express purpose (usually only with verbs taking the accusative).

ταύτην τὴν χώρᾱν ἐπέτρεψε διαρπάζειν τοῖς Ἕλλησιν *he gave this land over to the Greeks to plunder* X. A. 1. 2. 19, τὸ ἥμισυ (τοῦ στρατεύματος) κατέλιπε φυλάττειν τὸ στρατόπεδον *he left half (of the army) behind to guard the camp* 5. 2. 1, λέγει ἐπὶ βασιλεῖ οὐκ ἐτίγνεντο τὰ ἱερὰ *the sacrifices did not turn out (favourable) for going against the king* 2. 2. 3, Ἀριστάρχῳ . . . ἔδωκε ἡμέρᾱ ἀπολογησάσθαι *you granted a day to Aristarchus to make his defence* X. H. 1. 7. 28, ἡ θύρᾱ ἣ ἐμὴ ἀνέφκτο . . . εἰσιέναι τῷ δεομένῳ τι ἐμοῦ *my door stood open for any petitioner of mine to enter* 5. 1. 14, παρέχω ἐμαυτὸν ἐρωτᾶν *I offer myself to be questioned* P. A. 33 b, τὰς γυναῖκας πλεῖν φερούσας *the women bringing (something) to drink* X. H. 7. 2. 9. Cp. also 2032 e.

2009. The infinitive of purpose is used in prose especially after verbs meaning *to give, entrust, choose, appoint, take, receive*. Verbs signifying *to send, go, come* usually take the future active participle (2005); but T. 6. 50 has δέξα τῶν νεῶν προύπεμψαν ἐς τὸν μέγαν λιμένα πλεῦσαι *they sent ahead ten ships to sail into the great harbour*; and in poetry the infinitive often denotes purpose after these verbs, and after εἶναι in Homer (A 20) and Hdt. (5. 25).

2010. After verbs meaning *to have (or be) at one's disposition*: οἱ στρατιῶται ἀργύριον οὐκ εἶχον ἐπιστρίψεσθαι *the soldiers did not have money by means of which they could provision themselves* X. A. 7. 1. 7, ἐκεῖ σκιά τ' ἐστὶ καὶ πόα καθίσεσθαι *there is shade and grass to sit down in* P. Phae. 229 b.

2011. Infinitive of Result. — The infinitive may be used with ὥστε

(sometimes with *ὥς*) to denote a result, often an intended result. See 2260 ff.

a. Several verbs, substantives, and adjectives usually taking the infinitive also admit *ὥστε* with the infinitive (2271); and the infinitive is found where *ὥστε* with the infinitive might be expected: *μνημονεύουσιν ἀφεθέντα τοῦτον ἐλεύθερον εἶναι* they recall that he was emancipated (lit. released so as to be free) D. 29. 25. Here the redundant infinitive expresses an intended result.

N. — This redundant use of *εἶναι* is common in Hom. and Hdt.

E. Absolute Infinitive

2012. Certain idiomatic infinitives are used absolutely in parenthetical phrases to limit the application of a single expression or of the entire sentence.

a. Verbs of Saying. — *ὥς ἔπος εἰπεῖν*, *ὥς εἰπεῖν* so to speak, almost; (*ὥς*) *ἀπλῶς εἰπεῖν*, *ὥς συνελόντι* (1497) *εἰπεῖν*, *ὥς (ἐν βραχεὶ ὅρ) συντόμως εἰπεῖν* to speak briefly, concisely; *ὥς ἐπὶ πᾶν εἰπεῖν*, *τὸ σύμπαν εἰπεῖν* speaking generally; *σχεδὸν εἰπεῖν* so to say, almost (*paene dixerim*); *σὺν θεῷ εἰπεῖν* in God's name; and so *ὥς* with *λέγειν*, *φράζειν*, *εἰρήσθαι*, as *ὥς ἐν τύπῳ εἰρήσθαι* in general. Examples: *ἀληθεῖς γε ὥς ἔπος εἰπεῖν οὐδὲν εἰρήκασιν* not one word of truth, I may say, did they utter P. A. 17 a, *ἀγαθὸν μὲν ἀπλῶς εἰπεῖν οὐδὲν γέγορε τῇ πόλει* in a word the State gained no advantage Dinarchus 1. 33.

b. *ὥς (ἔπος) εἰπεῖν* is often used to limit too strict an application of a general statement, especially *πᾶς* or *οὐδεὶς*. Thus, *πάντες ὥς ἔπος εἰπεῖν* nearly every one, *οὐδεὶς ὥς ἔπος εἰπεῖν* almost no one. It is thus used like *paene dixerim*; rarely, like *ut ita dicam*, to soften the strength of a metaphor.

c. Especially common is the absolute *εἶναι* in *ἐκὼν εἶναι* willingly, intentionally, if you can help it, usually in negative or quasi-negative statements (*ἐκὼν* may be inflected). Also in *τὸ κατὰ τοῦτον (ἐπὶ τούτῳ) εἶναι* as far as he is concerned, *ὥς . . . εἶναι* as far as . . . is concerned, *τὸ νῦν εἶναι* at present. Examples: *οὐδὲ ξένοις ἐκὼν εἶναι γέλῳτα παρέχει* nor do you intentionally cause strangers to laugh X. C. 2. 2. 15, *ἐκούσα εἶναι οὐκ ἀπολείπεται* it is not willingly separated P. Phae. 252 a, *τό γε ἐπ' ἐκείνον εἶναι ἐσώθης (ἀν)* so far, at least, as it depended on him you would have been saved I. 13. 58.

d. Other expressions: *ἐμοὶ δοκεῖν*, *ὥς ἐμοὶ δοκεῖν*, *ὥς ἐμοὶ κρῖναι* as it seems to me, in my opinion, (*ὥς*) *εἰκάζειν* to make a guess, (*ὥς*) *συμβάλλειν* to compare, (*ὥς*) *ἀκούσαι* to the ear, *ὥς ὑπομνήσαι* to recall the matter, *δοῶν γέ μ' εἶδέναι* as far as I know, etc.; *ὀλίγον δεῖν*, *μικροῦ δεῖν* almost, all but (*δεῖν* may be omitted, 1399). Examples: *ὁ γὰρ Κτήσιππος ἔτυχε πόρῳ καθεζόμενος τοῦ Κλεινίου, ἐμοὶ δοκεῖν* for Ctesippus, it seems to me, happened to be sitting at a distance from Clinias P. Eu. 274 b, *μικροῦ δεῖν τρία τάλαντα* almost three talents D. 27. 29.

e. Some of these absolute infinitives may be explained by reference to the idea of purpose (2008) or result. Thus, *συνελόντι εἰπεῖν* for one compressing the matter to speak (cp. *ut paucis dicam*), *μικροῦ δεῖν* so as to lack little. Others recall the adverbial accusative (1806); cp. *ἐμοὶ δοκεῖν* with *γνώμην ἐμήν*.

F. Infinitive in Commands, Wishes, and Exclamations

2013. Infinitive in Commands.—The infinitive may be used for the second person of the imperative. The person addressed is regarded as the subject. This infinitive is commoner in poetry than in prose (where it has a solemn or formal force).

θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι with good courage now, *Diomed, fight against the Trojans* E 124, *οὐδὲ, Κλεαρῖδᾶ . . . τὰς πύλας ἀνοίξας ἐπεκθεῖν* but do you, *Clearidas, open the gates and sally forth* T. 5. 9.

a. This infinitive may be used in conjunction with an imperative: *ἀκούετε λεψ'· κατὰ τὰ πάτρια τοὺς χόας πίνευ* hear ye, good people! *drink the Pitchers as our sires drank!* Ar. Ach. 1000.

b. The infinitive for the third person of the imperative often occurs in legal language (laws, treaties, etc.), and does not necessarily depend on the principal verb. Thus, *ἔτη δὲ εἶναι τὰς σπονδὰς πενήκοντα* and the treaty shall continue for fifty years T. 5. 18. In this construction the infinitive has the force of an infinitive dependent on *ἔδοξε* (*it was voted that*) or the like. So in medical language, as *πίνευ δὲ ὕδωρ* it is well for the patient to *drink water* Hippocrates 1. 151.

c. The infinitive (with subject accusative) is rarely used for the third person of the imperative when there is an unconscious ellipsis of a word like *δός* *grants*, or *εὐχομαι* *I pray*. Thus, *τεύχεα σὺλῆσᾶς φερέτω κοιλᾶς ἐπὶ νῆας, σῶμα δὲ σκαδ' ἐμὸν δόμεναι πάλιν* let him strip off my arms and carry them to the hollow ships, but let him give back my body to my home H 78.

d. In negative commands (prohibitions) *μή* with the infinitive is poetic and Ionic: *οἷς μὴ πελάζειν* do not approach these (= *μὴ πέλαζε*) A. Pr. 712, *μηδὲ καλεῖν πω δλβιον* and do not call him happy yet Hdt. 1. 32.

2014. Infinitive in Wishes.—The infinitive with a subject accusative may be used in the sense of the optative of wish, usually with the same ellipsis as in 2013 c.

θεοὶ πόλῖται, μὴ με δουλείᾳς τυχεῖν γε gods of my country, may bondage not be my lot! A. Sept. 253, *ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τείσασθαι* oh Zeus, that it be granted to me to punish the Athenians! Hdt. 5. 105 (cp. *ὦ Ζεῦ, δός με τείσασθαι μόνον πατρός* oh Zeus, grant that I may avenge my father's murder! A. Ch. 18). This construction is very rare in Attic prose: *τὸν κυνηγέτην ἔχοντα ἐξέλαιν . . . ἐλαφρᾶν ἐσθήτα* the hunter should go forth in a light dress X. Ven. 6. 11. Here no definite verb can be supplied.

a. The nominative with the infinitive (instead of the optative) after *αἱ γὰρ* occurs in Homer (η 311, ω 376).

2015. Infinitive in Exclamations.—The infinitive is often used in exclamations of surprise or indignation. The subject stands in the accusative.

ἐμὲ παθεῖν τάδε that I should suffer this! A. Eum. 837, *τοιουτοῦ τρέφειν κύνα* to keep a dog like that! Ar. Vesp. 835.

On the infinitive with *ἐφ' ᾧ* (*ἐφ' ᾧτε*) see 2279; with *πρίν*, see 2453.

INFINITIVE AS OBJECT IN INDIRECT DISCOURSE

2016. The infinitive is used as the object of verbs of *saying* and *thinking*. Such infinitives denote both time and stage of action (cp. 1866).

a. The finite verb of a sentence placed in dependence on a verb of *saying* or *thinking* that requires the infinitive, becomes infinitive, which infinitive stands in the relation of a substantive as subject or object of the leading verb. Commonly as *object*: thus, *Kûros nikê* *Cyrus is victorious*, when made the object of *φησὶ* *he says*, becomes a part of a new sentence *φησὶ Kûron nikân*, in which *Kûron nikân* is the object of *φησὶ*. As *subject*, when the verb of *saying* is passive: thus, in *λέγεται Kûron nikân*, the last two words form the subject of *λέγεται*.

2017. Verbs of *saying* are e.g.: *say* *φημί, φάσκω, λέγω*; *confess* *ὁμολογῶ*; *promise* *ὑπισχνοῦμαι, ὑποδέχομαι, ἐπαγγέλλομαι, ὑφίσταμαι*; *pretend* *προσποιούμαι*; *swear* *δυνύμι*; *deny* *ἀπαρνοῦμαι*; *gainsay* *ἀντιλέγω*; *dispute* *ἀμφισβητῶ*, etc.

Some verbs of *saying* admit other constructions than the infinitive, and especially *εἰ* or *ὥς* (2570). *λέγω, εἶπον, φράζω, φωνῶ* with *εἰ* or *ὥς* mean *say*, with the infinitive *command* (1997).

a. *φημί* *say, assert, express the opinion that* in classical Greek is almost always followed by the infinitive, but by *εἰ* very often in the later language. *φημί εἰ* occurs in X. A. 7. 1. 5 (*φημί ὥς* in L. 7. 19, X. H. 6. 3. 7; D. 4. 48, 27. 19 by anacoluthon).

b. *λέγω* *state (impart a fact)* takes either the infinitive or *εἰ* or *ὥς*. The infinitive occurs usually with the passive (*λέγεται*, etc.) either in the personal or impersonal construction (1982 a). The active forms of *λέγω* with the infinitive mean *command* (1997).

c. *εἶπον* *said* usually takes *εἰ* or *ὥς*; with the infinitive, it commonly means *commanded* (1997). Cp. the double use of *told*.

N. — *εἶπον* meaning *said* with the infinitive is rare, but occurs in good Attic prose: And. 1. 57, 80; Thuc. 7. 35; Lys. 10. 6, 10. 9, 10. 12; Xen. H. 1. 6. 7, 2. 2. 15, C. 5. 5. 24, S. 2. 13; Is. 2. 29; Lyc. 50; Aes. 3. 37, 3. 59; Dem. 16. 18; Plato, G. 473 a, 503 d, Lach. 192 b, Charm. 174 a, Hipp. Maj. 291 b, Pol. 263 c, 290 b, L. 654 a, Clitoph. 409 a, 410 b. In poetry this use is frequent.

2018. Verbs of *thinking* almost always take the infinitive. Such are: *think* *ἡγοῦμαι, οἶμαι, δοκῶ, νομίζω*; *hope* *ἐλπίζω*; *suppose* *ὑπολαμβάνω*; *suspect* *ὑποπτεύω*; *guess* *εἰκάζω*; *feel confident* *πιστεύω*; *disbelieve* *ἀπιστῶ*. The use of *ὥς* is rare, while *εἰ* is very rare (2580).

a. Verbs of *perceiving* sometimes take the infinitive by analogy to verbs of *thinking*; as *ἀκούω, αἰσθάνομαι, πυθάνομαι* (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 *οὐ* of direct discourse is generally, an original *μή* is always, retained in indirect discourse. But in some cases *οὐ* becomes *μή* (2723 ff.).

2021. The infinitive is the subject of the passive of verbs of *saying* and *thinking* (1982 a). So with *δοκεῖ* it *seems*, *φαίνεται* it is *plain*, etc.

2022. The infinitive represents a finite verb after verbs of *saying* and *thinking*.

a. *εἶπὼς φᾶσιν εἶναι* they assert that they are loyal L. 12.49, *οὐδεὶς ἔφασκεν γινώσκειν αὐτόν* nobody said that he knew him 23. 3, *οἱ ἡγεμόνες οὐ φᾶσιν* (2002) *εἶναι ἄλλην ὁδὸν* the guides say there is no other road X. A. 4.1.21, *πάντες ἐροῦσι τὸ λοιπὸν μηδὲν εἶναι κερδαλεώτερον τῆς ἀρετῆς* everybody in time to come will say that there is nothing more profitable than bravery X. C. 7.1.18. Other examples 1887.

b. *βασιλεὺς νικᾷν ἡγεῖται* the king thinks he is victorious (= νικῶ, cp. 1887) X. A. 2.1.11, *οἶμαι βέλτιστον εἶναι* I think it is best 5.1.8, *ὕπνπευον ἐπὶ βασιλῆϊ εἶναι* they suspected that they were to go against the king 1.3.1, (Σωκράτης) *τὸ ἀγνοεῖν ἑαυτὸν ἐγγυτάτω . . . μανίᾳς ἐλογίζετο εἶναι* Socrates was of the opinion that for a man not to know himself was very near to madness X. M. 3.9.6.

c. When a word of *saying* is expressed or implied in what precedes, several infinitives may be used where the indicative is employed in translation. So in the narration in X. C. 1.3.5-6.

2023. The infinitive with *ἄν* represents an indicative with *ἄν* or a potential optative with *ἄν*. See 1846, 1848, 1849, 2270.

2024. Verbs signifying *to hope, expect, promise, threaten, and swear* take the future infinitive in indirect discourse, and the aorist (less often the present) infinitive not in indirect discourse (like verbs of *will* or *desire*, 1868, 1999). *ἐλπίζω ταῦτα ποιῆσειν* I hope that I shall do this, *ἐλπίζω ταῦτα ποιῆσαι* or *ποιεῖν* I hope to do this.

THE INFINITIVE WITH THE ARTICLE (ARTICULAR INFINITIVE)

2025. The articular infinitive, while having the character of a substantive, retains the functions of a verb. In its older use the articular infinitive is a subject or object; the nearest approach to this use in Homer is *ἀνὴρ καὶ τὸ φυλάσσειν* to watch is also trouble v 52. In the tragic poets the genitive and dative are rarely used; in the speeches in Thucydides and in Demosthenes all of its four cases appear with great frequency. The articular infinitive may take dependent clauses.

2026. The articular infinitive admits the constructions of an ordinary substantive.

Nom. *τὸ ποιεῖν* making or to make, *τὸ ποιῆσειν*, *τὸ ποιῆσαι*, *τὸ πεποιημένον*

Gen. *τοῦ ποιεῖν* of making, *τοῦ ποιῆσειν*, *τοῦ ποιῆσαι*, etc.

Dat. *τῷ ποιεῖν* for making, by making, *τῷ ποιῆσειν*, *τῷ ποιῆσαι*, etc.

Acc. *τὸ ποιεῖν*, *τὸ ποιῆσειν*, *τὸ ποιῆσαι*, etc.

2027. The articular infinitive is treated as subject, predicate noun, and object like the simple infinitive (1984-1986).

2028. The negative of the articular infinitive is *μή*.

2029. The articular infinitive may indicate time (after verbs of *saying or thinking*, 2034 g), or may be timeless.

2030. The articular infinitive is in general used like the infinitive without the article, and may take *άν*; as regards its constructions it has the value of a substantive. The article is regularly used when the connection uniting the infinitive to another word has to be expressed by the genitive, the dative, or a preposition.

a. The articular infinitive is rarely used, like a true substantive, with the subjective genitive: *τό γ' εἰ φρονεῖν αὐτῶν μίμεισθε* *imitate at least their wisdom* D. 19. 269.

2031. NOMINATIVE OF THE ARTICULAR INFINITIVE

Subject (1984): *νεοῖς τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν* *in the young silence is better than speech* Men. Sent. 387, *τὸ Πελοποννησίου τοῖς αὐτοῖς μὴ βοηθῆσαι παρέσχει βῆνιν . . . Σαμίων κῶλασιν* *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 πειν ἐπιθυμῆ* *from desire to drink* T. 7. 84, *πρὸς τὴν πόλιν προσβαλόντες ἐς ἐλπίδα ἦλθον τοῦ εἶναι* *they attacked the city and entertained hopes of taking it* 2. 56.

c. Partitive (1300): *τοῦ θαρσεῖν τὸ πλεῖστον εὐληφότες* *having gained the greatest amount of courage* T. 4. 34. After comparatives (1431): *τί οὖν ἐστὶν . . . τοῦ τοῖς φίλοις ἀρῆγειν κάλλιον*; *what then is nobler than to help one's friends?* X. C. 1. 5. 13.

d. After verbs: *ἐπέσχομεν τοῦ θαρσεῖν* *we desisted from weeping* P. Ph. 117 e (cp. 1392).

e. Purpose (cp. 1408), often a negative purpose: *τοῦ μὴ τὰ δίκαια ποιεῖν* *in order not to do what was just* D. 18. 107, *ἐτειχίσθη Ἀταλάντη . . . τοῦ μὴ ληστὰς . . . κακουργεῖν τὴν Εὐβοίαν* *Atalante was fortified to prevent pirates from ravaging Euboea* T. 2. 32. More common is the use with *ὑπέρ* (2032 g) or *ἐνεκα*.

f. Genitive Absolute (2070): *ἐπ' ἐκείνοις δὲ ὄντος αἰεὶ τοῦ ἐπιχειρεῖν καὶ ἐφ' ἡμῖν εἶναι δεῖ τὸ προαμύνεσθαι* *since the power of attack is always in their hands, so in our hands should lie the power of repelling it in advance* T. 3. 12.

g. After prepositions, e.g. *ἀντὶ τοῦ ἐπὶ Κάρῳ ἰέναι . . . ἐπὶ Φρυγίᾳ ἐπορεύετο* *instead of going against Caria, he marched toward Phrygia* X. II. 3. 4. 12, *ἀνευ τοῦ σωφρονεῖν* *without exercising self-control* X. M. 4. 3. 1. To express purpose the genitive with *ὑπέρ* is very common: *ὑπὲρ τοῦ τούτων γενέσθαι κύριος . . . πάντα πρᾶγματεύεται* *he devotes his every effort that he may become master of these* D. 8. 45, *ὑπὲρ τοῦ μὴ τὸ κελεύμενον ποιῆσαι* *in order not to do what was commanded* 18. 204. Furthermore, after *ἀπό*, *πρό*, *διά*, *μετά*, *περί*, *ὑπό*, *ἐνεκα*, *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, *ἴνα . . . ἀπιστῶσι τῷ ἐμῇ τετιμῆσθαι ὑπὸ δαιμόνων* *that they may distrust my having been honoured by divine powers* X. Ap. 14, *τῷ ζῆν ἐστὶ τι ἐναντίον, ὥσπερ τῷ ἐργηγοῦναι τὸ καθεύδειν*; *is it something opposed to living, as sleeping to waking?* P. Ph. 71 c, *οὐδενὶ τῶν πάντων πλέον κεκράτηκε Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι* *Philip has conquered us by nothing so much as by being beforehand in his operations* D. 8.11, *ἀμα τῷ τῖμᾶν* *at the same time that we honour* P. R. 468 e, *ἴσον δὲ τῷ πρυστένειν* *equal to sorrowing beforehand* A. Ag. 252.

b. After prepositions: e.g. *οὐ γὰρ ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὁμοίῳ τοῖς λειπομένοις εἶναι ἐκπέμπονται (ἀποικοί)* *for colonists are not sent out on the basis of being inferiors, but on the basis of being the equals of those who are left at home* T. 1. 34, *ὁ μὲν πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, τοὺς αἰχμαλώτους . . . ἐλδοσάτο* *the one, in addition to gaining nothing from the embassy, ransomed the prisoners of war* D. 19. 229, *ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βλος* *for life is sweetest in being conscious of nothing* S. Aj. 553.

2034. ACCUSATIVE OF THE ARTICULAR INFINITIVE

a. Object (cp. 1989): *δεῖσθαι τὸ ζῆν* *fearing to live* P. A. 28 d, *μείζον μὲν φαινομεν κακὸν τὸ ἀδικεῖν, ἑλάττω δὲ τὸ ἀδικεῖσθαι* *we call doing wrong a greater evil, being wronged a lesser* P. G. 509 c.

b. After prepositions: e.g. *μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ γαθὰ* *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 ἀπεροπτοὶ εἰσι παρὰ τὸ νικᾶν* *they are indifferent to everything in comparison with victory* T. 1. 41, *πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος* *schoolled to moderate needs* X. M. 1.2. 1, *πῶς ἔχεις πρὸς τὸ ἐθέλειν ἂν λῆναι ἀκλήτος ἐπὶ δείπνον*; *how do you feel about being willing to go uninvited to supper?* P. S. 174 a (cp. *ἐθέλοις ἂν λῆναι*). Furthermore, after *διὰ*, *ἐπὶ*, *κατά*, *μετά*, *περί*.

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 σπεύδειν δέ σοι παραινῶ* *I commend speed to thee* S. Ph. 620, *καρδίᾳ δ' ἐξίσταμαι τὸ δρᾶν* *I withhold from my resolution so as to (= and) do this thing* S. Ant. 1105, *μαθὼν γὰρ οὐκ ἂν ἀρσολμῃν τὸ δρᾶν* *when I am informed, I will not refuse the deed* S. Ph. 118, *τὸ προθυμείσθαι δὲ συναύξει τὸν οἶκον ἐπαιδευόμεν αὐτήν* *we trained her to show zeal in assisting to increase our estate* X. O. 9.12 (cp. 1628), *τὸ ἐρᾶν ἔξαρτος εἰ γοῦν* *refuse to love* P. Lys. 205 a.

d. So after adjectives. Thus, *μακρὸς τὸ κρίναι ταῦτα χῶ λοιπὸς χρόνος* *the future is long (i.e. time enough) to decide this* S. El. 1030.

e. This object infinitive after verbs is often an internal accusative. The accusative after verbs and nouns is, in many cases, like an accusative of respect (1600); as *τὸ δρᾶν οὐκ ἠθέλησαν* *they refused to do it* S. O. C. 442, *ἀσχύθονται τὸ τολμᾶν* *they are ashamed to dare* P. Soph. 247 b, *οὐδ' ἐμοί τοι τοῦ ξανιστάναί ἐστι θάρσος* *nor have I courage to remove thee* S. O. C. 47, *τὸ μὲν ἐς τὴν γῆν ἡμῶν*

ἐβόλλειν . . . ἱκανοὶ εἰσι *they are able to make an inroad into our country* T. 6. 17. This infinitive after adjectives (and sometimes after verbs) occurs when the simple infinitive expresses purpose or result, as in *τίς Μήδων . . . σοῦ ἀπελείφθη τὸ μὴ σοὶ ἀκολουθεῖν; what one of the Medes remained away from you so as not to attend you?* X. C. 5. 1. 25.

f. Some verbs take the articular infinitive as an object when the simple infinitive could not be used: *μόνον ὁρᾶν τὸ παλεῖν τὸν ἀλυσκόμενον taking heed only to strike any one he caught* X. C. 1. 4. 21.

g. Verbs of *saying* and *thinking* rarely take the articular infinitive (also with *ἀν*): *ἐξομῶ τὸ μὴ εἰδέναι; wilt thou swear thou didst not know?* S. Ant. 535, *τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος, τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον for I come with good grip on the hope that I can suffer nothing save what is my fate* S. Ant. 235.

h. On the use of the object infinitive with *τὸ μὴ* and *τὸ μὴ οὐ*, see 2744 and 2749.

i. The accusative with the infinitive may stand in the absolute construction: *ἔπει γε τὸ ἐλθεῖν τοῦτον, οἶμαι θεὸν τινα αὐτὸν ἐπ' αὐτὴν ἀγαγεῖν τὴν τιμωρίαν as for his coming, I believe that some god brought him to his very punishment* Lyc. 91.

OTHER USES OF THE ARTICULAR INFINITIVE

2035. Apposition (cp. 1987). The articular infinitive, in any case, is often used in apposition to a preceding word, especially a demonstrative.

τοῦτό ἐστι τὸ ἀδικεῖν, τὸ πλεόν τῶν ἄλλων ζητεῖν ἔχειν injustice is this: to seek to have more than other people P. G. 483 c, *τί γὰρ τοῦτου μακαριώτερον, τοῦ γῆ μυχθῆναι κτλ. for what is more blessed than this: to be commingled with the earth, etc.* X. C. 8. 7. 25, *δοκεῖ τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζῶων, τῷ τιμῆς ὀρέγεσθαι man differs herein from other creatures that he aspires after honour* X. Hi. 7. 3.

2036. In Exclamation (cp. 2015).—Thus, *τῆς τύχης· τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν μη ἰλλ-luck! that I should happen now to have been summoned hither!* X. C. 2. 2. 3.

2037. With Adjuncts.—The articular infinitive may take various adjuncts including dependent clauses, the whole forming one large substantival idea.

τὸ μὲν γὰρ πόλλ' ἀπολωλέκναι κατὰ τὸν πόλεμον the fact that we have lost much in the war D. 1. 10, *πέπεισμαι . . . τὰ πλείω τῶν πρᾶγμάτων ἡμᾶς ἐκπεφυγέναι τῷ μὴ βούλεσθαι τὰ δεόντα ποιεῖν, ἢ τῷ μὴ συνίεναι I am persuaded that more of your advantages have escaped you from your not being willing to do your duty than from your ignorance* 3. 3, *καὶ γὰρ πάντῳ μοι δοκεῖ ἀφρονος ἀνθρώπου εἶναι τὸ (μεγάλου ἔργου ὄντος τοῦ ἐαυτῷ τὰ δεόντα παρασκευάζειν) μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολιταῖς ὧν 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 μή (2739); and some, when themselves negated or appearing in a question expecting a negative answer, admit the addition of the sympathetic οὐ (2742). Hence we have a variety of constructions (described in 2744 ff.)

THE PARTICIPLE

2039. The participle (μετοχή *participation*) is a verbal adjective, in part a verb, in part an adjective.

2040. The participle is like a verb herein:

- a. It shows the distinctions of voice and tense. Its tenses mark action simply occurring, continuing, and completed.
- b. It can have an object in the same case (genitive, dative, accusative) as the finite forms.
- c. It is modified by adverbs, not by adjectives.
- d. It may take δ', and, with that particle, represents δ' with the indicative or δ' with the optative (1845 ff.).

2041. The participle shows its adjectival nature by being inflected and by admitting the article before it, both of which characteristics give it the character of a noun. It follows the rules of agreement like other adjectives (1020). Unlike the adjective, it represents a quality in action (cp. 1857).

2042. The participle is always used in connection with a substantive or a substantive pronoun, which may be contained in a verbal form, as διάγουσι μανθάνοντες *they spend their time in learning*.

2043. The tenses of the participle (except the future) not in indirect discourse are timeless, and denote only stage of action (1872). When they stand in indirect discourse and represent the indicative, they denote time relatively to that of the main verb.

2044. The future participle marks an action as in prospect at the time denoted by the leading verb. Since it expresses an idea of *will*, it shows that an action is purposed, intended, or expected. With the article it denotes the person or thing *likely* (or *able*) *to do* something (= μέλλων with inf. 1959). The nearest approach to mere futurity appears in general only after verbs of *knowing* and *perceiving* (2106, cp. 2112 b).

ὁ δ' ἀνὴρ αὐτῆς λαγῶς ᾤχετο θηράσων *but her husband had gone to hunt hares* X. A. 4. 5. 24, ὁ ἡγησόμενος οὐδεὶς ἔσται *there will be no one to guide us* 2. 4. 5. πολλά . . . δεῖ τὸν εἰ στρατηγήσοντα (= τὸν μέλλοντα εἰ στρατηγήσειν) ἔχει *he will*

intends to be a good general must have many qualifications X. M. 3. 1. 6, *θανουμένη γὰρ ἔγνων* 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 *οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευαν ἄσιτοι* those who (i.e. if any) were unable to complete the march passed the night without food X. A. 4. 5. 11. A participle may be both circumstantial and supplementary, as *ἀδικούμενοι ὀργίζονται* (T. 1. 77) *they are enraged at being wronged or because (when, if) they are wronged*. Circumstantial and supplementary participles often cannot be sharply distinguished; as with verbs signifying *to be angry, ashamed, content, pleased* (2100), *inferior to, do wrong* (2101), *endure* (2098), *come and go* (2099). Thus, *ἀδικῶ τὰτα ποιῶν* *I do wrong in doing this or I am guilty in doing this*: in the first case *τὰτα ποιῶν* is appositive to the subject of the verb; in the second these words define the predicate adjective *ἀδικος* contained in *ἀδικῶ* (= *ἀδικῶς εἰμι*).

THE ATTRIBUTIVE PARTICIPLE

2049. The attributive participle (with any modifier), with or without the article, modifies a substantive like any other adjective.

ὁ ἐπείσθηκώς κινδύνος τῇ πόλει the danger impending over the State D. 18. 176, *οἱ ἔχθροι* the existing enemies 6. 15, *ὁ παρὼν καιρὸς* the present crisis 3. 3, *τὸ Κοτύλαιον ὀνομαζόμενον ὄρος* the mountain called Cotylæum Aes. 3. 86, *αἱ Αἰόλου νῆσοι καλούμεναι* the so-called islands of Aeolus T. 3. 88 (cp. 1170). For the position of an attributive participle with its modifiers, see 1166.

2050. The substantive with which the attributive participle (with the article) agrees directly, may be omitted, the participle thus becoming a substantive (1163 b, and N. 1); as, *ὁ σκαδε βουλόμενος ἀπέραι* whoever wants to go home X. A. 1. 7. 4. Neuter participles are often substantival, as *τὰ δεῖντα* duties.

a. Substantives or relative clauses must often be used to translate such par-

ticsiples, as *ὁ φεύγων* the exile or the defendant, *τὸ μέλλον* the future, *οἱ νικῶντες* the victors, *ὁ κλέπτης* the thief, *οἱ θανόντες* the dead, *ὁ σωθεὶς* the man who has been saved, *οἱ δειδότες* those who are afraid, *οἱ ἀδικούμενοι* those who are (being) wronged, *ὁ τὴν γνώμην ταύτην εἰπὼν* the one who gave this opinion T. 8. 68, *ὁ ἐνταῦθ' αὐτὸν τάξας τῆς πολιτείας ἐμ' ἐγὼ* the man who took this position in the State was I D. 18. 62. The participle with the article may represent a relative clause of purpose or result, as X. A. 2. 4. 5 cited in 2044.

2051. A participle may be modified by adjectives or take a genitive, when its verbal nature has ceased to be felt: *τὰ μικρὰ συμφέροντα τῆς πόλεως* the petty interests of the State D. 18. 28. Cp. *συμφέρον ἦν τῇ πόλει* it was advantageous to the State 19. 75 (here the participle is used like a predicate). Thucydides often uses in an abstract sense a substantival neuter participle where the infinitive would be more common, e.g., *τὸ δεδιδὸς* fear, *τὸ θαρσύν* courage (for *τὸ δεδιδέναι*, *τὸ θαρσεῖν*) 1. 36. See 1153 b, N. 2. In poetry many participles are used substantively, as *ὁ τεκὼν* father, *ἡ τεκούσα* mother, *οἱ τεκόντες* parents.

2052. The article with the participle is either *generic* or *particular* (1124). Thus, *ὁ λέγων* the definite speaker on a particular occasion, or *orator* in general. So *ὁ οὐδ' ὀρώσας* the definite person who did not do something, *ὁ μὴ ὀρώσας* any one who did not do something (a supposed case), *ὁ μὴ γαμῶν ἀνδρῶντος οὐκ ἔχει κακὰ* the unmarried man has no troubles Men. Sent. 437. Generic are *ὁ τυχών*, *ὁ βουλόμενος*, 2050 a.

a. Participles having an indefinite force may, especially in the plural number, be used without the article. Thus, *κατασφερόμενους ἔπεμπε* he sent men to reconnoitre X. C. 3. 1. 2, *ἀδικούντα πειρᾶσόμεθα . . . ἀμύνασθαι* we shall endeavour to avenge ourselves on any one who injures us X. A. 2. 3. 23.

2053. A participle and its substantive often correspond to a verbal noun with the genitive or to an articular infinitive. Cp. *post urbem conditam* and Milton's "Since created man."

τῷ σίτῳ ἐπικλείποντι ἐπείζοντο they suffered from the failure of the crops (= *τῷ τοῦ σίτου ἐπικλείψει*) T. 3. 20, *δι' ὑμᾶς μὴ συμμαχήσαντας* by reason of your not joining the alliance (= *διὰ τὸ ὑμᾶς μὴ συμμαχῆσαι*) 6. 80, *μετὰ Συρακούσας οἰκισθεὶς* after the foundation of Syracuse 6. 3, *ἐλόπει αὐτὸν ἡ χῶρᾴ πορθουμένη* the ravaging of the country grieved him X. A. 7. 1. 12, *ἡ ὀργὴ σὺν τῷ φόβῳ λήγοντι ἀπεισι* his wrath will disappear with the cessation of his fear X. C. 4. 5. 21.

a. Except in expressions of time, such as *ἅμα ἦρι ἀρχομένῳ* at the beginning of spring T. 2. 2, *ἐπὶ Κόδρου βασιλεύοντος* in the reign of Codrus Lyc. 84 (cp. 1689 b), this construction is in place only when the part. is necessary to the sense. In poetry: *Ζεὺς γελοῖος ὀμνύμενος* swearing by Zeus is ridiculous Ar. Nub. 1241; in Hom. A 601, I 682.

THE CIRCUMSTANTIAL PARTICIPLE

2054. The circumstantial participle is added, without the article, to a noun or pronoun to set forth some circumstance under which an action, generally the main action, takes place.

a. The circumstantial participle thus qualifies the principal verb of the sentence like an adverbial clause or supplementary predicate. Cp. *μετὰ ταῦτα εἶπε*

afterwards he said with γελῶν εἶπε *he said laughingly*. Such participles usually have the force of subordinate clauses added to the main verb by conjunctions denoting *time, condition, cause*, etc.; but may often be rendered by adverbial phrases or even by a separate finite verb, which brings out distinctly the idea latent in the participle.

b. The circumstantial participle has no article. In agreement with a noun and its article, it stands before the article or after the noun (*i.e.* in the predicate position). By the agreement of the participle with a noun or pronoun, the predicate of the sentence is more exactly defined.

2055. The circumstantial participle has two main constructions each equivalent in meaning to a clause of *time, condition, cause*, etc.

2056. (I) The subject of the participle is identical with the noun or pronoun subject or object of the leading verb, and agrees with it in gender, number, and case.

(οἱ ἄνθρωποι) λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον *by leaving the road and making off only a few were killed* X. A. 4. 2. 7, προπέμψαντες κήρυκα πόλεμον προερούντα *having sent a herald in advance to proclaim war* T. 1. 29.

2057. (II) Absolute participial clauses, in which a participle, and not a finite verb, forms the predicate. These are of two kinds.

2058. A. Genitive Absolute. — A participle agreeing in the genitive with its own subject, which is not identical with the subject of the leading verb, is said to stand in the genitive absolute. Cp. 2070.

Κύρος ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *Cyrus ascended the mountains without any one preventing him* X. A. 1. 2. 22.

N. — The English nominative absolute is represented by the Greek genitive absolute. Cp. Tennyson: "we sitting, as I said, the cock crew loud" = ἡμῶν καθήμενων, ὅπερ ἔλεγον, μέγα ᾗσεν ὁ ἀλεκτρυών.

2059. B. Accusative Absolute. — When the participle has no definite subject (*i.e.* with impersonal verbs), the accusative absolute is used instead of the genitive absolute. Cp. 2076.

συνδόξαν τῷ πατρὶ καὶ τῇ μητρὶ γαμῆ τὴν Κναζάρου θυγατέρα *on the approval of* (lit. *it seeming good to*) *his father and mother he married the daughter of Cyazares* X. C. 8. 5. 28.

2060. The circumstantial participle expresses simply circumstance or manner in general. It may imply various other relations, such as *time, manner, means, cause, purpose, concession, condition*, etc. But it is often impossible to assign a participle exclusively to any one of these relations (which are purely logical), nor can all the delicate relations of the participle be set forth in systematic form.

2061. Time. — The time denoted by the participle is only relative to that of the governing verb, and is to be inferred from the context. Each participial form in itself expresses only stage of action (1850).

ἀκούσῃσι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν *on hearing this it seemed best to the generals to collect the troops* X. A. 4. 4. 19.

a. Several temporal participles have an adverbial force: ἀρχόμενος in the beginning, at first, τελειῶν at last, finally, διαλειπών (or ἐπισχών) χρόνον after a while, διαλείπων χρόνον at intervals, χρονίζων for a long time. Thus, ἀπερ καὶ ἀρχόμενος εἶπον as I said at the outset T. 4. 64, τελευτῶν ἐχαλεπαίνεν at last he became angry X. A. 4. 5. 16. Note ἀρξάμενος ἀπὸ τίνος beginning with or especially.

2062. Manner. — παρήλανον τεταγμένοι they marched past in order X. A. 1. 2. 16, κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους they made a loud noise by calling to each other 2. 2. 17, προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθαπεῖν ἢ παρανομῶν ζῆν he preferred rather to abide by the laws and die than to disobey them and live X. M. 4. 4. 4, φασὶ μὲν εὖτυχεῖς εἶναι, ὥς καὶ ἐστὶ καλῶς ποιοῦντες you claim to be favoured by fortune as happily you are in fact Aes. 3. 232. To characterize a preceding statement with the participle in apposition to the subject of the preceding sentence; thus, ὁρθῶς γε ταῦτα λέγοντες yes, and saying this correctly X. O. 16. 2.

a. Several participles of manner have an idiomatic meaning, e.g. ἀνέσπῳ quickly (lit. having accomplished), ἔχων continually, persistently (lit. holding on), λαθῶν secretly, κλαίων to one's sorrow (lit. weeping), χαίρων with impunity (lit. rejoicing), φέρων hastily (lit. carrying off), φθάσας before (lit. anticipating). Thus, ἀνοιγ' ἀνέσπῳ hurry up and open Ar. Nub. 181, ἔκπλουν ποιεῖται λαθῶν τὴν φυλακὴν he sailed out unobserved by the guard T. 1. 65 (cp. 2096 f), φλυαρεῖς ἔχων you keep trifling P. G. 490 e, τοῦτον οὐδεὶς χαίρων ἀδικήσει no one will wrong him with impunity 510 d, ἀπέψξας με φθάσας you opened the door before I could knock Ar. Plut. 1102 (cp. 2096 e).

2063. Means (often the present participle). — ληζόμενοι ζῶσι they live by pillaging X. C. 3. 2. 25, μὴ κρίν' ὁρῶν τὸ κάλλος, ἀλλὰ τὸν τρόπον judge by regarding not beauty, but (by regarding) character Men. Sent. 333.

2064. Cause. — Παρύσατις . . . ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην Parysatis favoured Cyrus because she loved him more than she did Artaxerxes the king X. A. 1. 1. 4, ἀπέιχοντο κερδῶν ἀσχαρὰ νομίζοντες εἶναι they held aloof from gains because they thought them disgraceful X. M. 1. 2. 22, τί γὰρ δεδιότες σφόδρα οὕτως ἐπέειπες; for what are you afraid of, that you are so desperately in haste? X. H. 1. 7. 26.

a. τί μαθὼν what induced him to (lit. having learned what?), τί παθὼν what possessed him to (lit. having experienced what?) are used with the general sense of wherefore? in direct (with ὅ τι in indirect) questions expressing surprise or disapprobation; as τί μαθόντες ἐμαρτυρεῖτε ὑμεῖς; what put it into your heads to give evidence? D. 45. 38, τί παθόντε λελάσμεθα; what possessed us to forget? A 313. Cp. τί βουλόμενος.

b. τί ἔχων; what's the matter with you? (lit. having what?)

2065. Purpose or Object. — The future (sometimes the present) participle is used to denote purpose, especially after verbs denoting to come, go, send, summon, etc. Thus, προπέμψαντες κήρυκα πόλεμον προερούντα having sent a herald in advance to proclaim war T. 1. 29, ὁ βάρβαρος ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν the barbarians proceeded against Greece with the purpose of enslaving it 1. 18, συνεκάλεσαν ἀπὸ τῶν πόλεων ἀπασῶν ἀκουσομένους (2052 a) τῆς παρὰ βασιλείας ἐπιστολῆς they summoned from all the cities men to listen to the letter from the king

X. H. 7. 1. 39. Present: *ἔπεμπον . . . λέγοντας ὅτι κτλ. they sent men to say that*, etc. X. H. 2. 4. 37.

2066. Opposition or Concession. — οὐδὲν ἐρῶ πρὸς ταῦτα ἔχων εἰπεῖν *I will make no reply to this though I might (speak) do so* P. Lach. 197 c, πολλοὶ γὰρ ὅτις εὐγενεῖς εἰσὶν κακοὶ *for many, albeit noble by birth, are ignoble* E. El. 551.

2067. Condition (negative always μή). — σὺ δὲ κλύων (= ἐὰν κλύης) εἰσεῖ τάχα *but if you listen you shall soon know* Ar. Av. 1390, οὐκ ἂν δύναμαι μὴ καμῶν (= εἰ μὴ κάμοις) εὐδαιμονεῖν *you cannot be happy unless you work* E. fr. 461.

2068. Any Attendant Circumstance. — συλλέξας στρατεύμα ἐπολιόρκει Μίλητον *having collected an army he laid siege to Miletus* X. A. 1. 1. 7, παραγγέλλει τῷ Κλεάρχῳ λαβόντι ἔχειν ὅσον ἦν αὐτῷ στρατεύμα *he gave orders to Clearchus to come with all the force he had* 1. 2. 1.

a. ἔχων *having*, ἔγων *leading*, φέρων *carrying* (mostly of inanimate objects), χρώμενος *using*, λαβὼν *taking* are used where English employs *with*. Thus, ἔχων στρατιὰν ἀφικνέται *he arrives with an army* T. 4. 30, βοῇ χρώμενοι *with a shout* 2. 84, ἐκέλευσε λαβόντα ἄνδρας ἐλθεῖν ὅτι πλείστοις *he ordered him to come with all the men he could (or to take . . . and come)* X. A. 1. 1. 11.

b. In poetry participles (especially) of verbs denoting motion are often added to verbs of *giving, setting* to make the action more picturesque (H. 304, S. Aj. 854).

2069. The force of these circumstantial participles does not lie in the participle itself, but is derived from the context. Unless attended by some modifying adverb, the context often does not decide whether the participle has a temporal, a causal, a conditional, a concessive force, etc.; and some participles may be referred to more than one of the above classes. Thus, πατήρ δ' ἀπειλῶν οὐκ ἔχει μέγαν φόβον (Men. fr. 454) may mean: *a father by threatening (= when or because or if or though, he threatens) does not excite much fear*.

GENITIVE ABSOLUTE. ACCUSATIVE ABSOLUTE

2070. Genitive Absolute. — A circumstantial participle agreeing with a genitive noun or pronoun which is not in the main construction of the sentence, stands in the genitive absolute. Like other circumstantial participles, the genitive absolute expresses time, cause, condition, concession, or simply any attendant circumstance.

a. Time: ταῦτ' ἐπράχθη Κόνωνος στρατηγούντος *these things were effected while Conon was in command* I. 9. 56, τούτων λεχθέντων ἀνέστησαν *this said, they rose* X. A. 3. 3. 1, 'Ηῖδρα . . . Μήδων ἐχόντων πολιορκία εἶλον *they blockaded and captured Eion which was held by the Medes* T. 1. 98.

b. Cause: τῶν σωμάτων θηλυνόμενων καὶ αἱ ψυχαὶ ἀρρωστέστεραι γίνονται *by the enfeebling of the body, the spirit too is made weaker* X. O. 4. 2.

c. Opposition or Concession: καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν *even though he is sending for me, I am unwilling to go* X. A. 1. 3. 10. καίπερ is usually added (2083).

d. Condition: ὁλομαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα τούτων γιγνομέ-

ων if these measures should be taken, I am of the opinion that even now our situation might be rectified D. 9. 76.

e. Attendant Circumstance: Κύρος ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος Cyrus ascended the mountains without opposition (lit. no one hindering) X. A. 1. 2. 22 (or since no one opposed him).

2071. ἰκόν *icilling*, ἄκων *unwilling* are properly participles and are treated as such (cp. 2117 c). Thus, ἐμοῦ οὐχ ἐκόντος *without my consent* S. Aj. 456.

a. ἄκων, δεκαζόμενος, ἀφρονέων, ἀελπτέων, ἀνάρμενος, ἀνομολογούμενος, ἀτίζω are the only cases in Greek showing the earlier method of negating the participle with *alpha privative*. Elsewhere οὐ or μή is used.

2072. The genitive of the participle may stand without its noun or pronoun

a. When the noun or pronoun may easily be supplied from the context. Thus, οἱ δὲ πολέμοι, προσιόντων (τῶν Ἑλλήνων, previously mentioned), τέως μὲν ἡσυχίασεν the enemy, as they were approaching, for a while remained quiet X. A. 5. 4. 16, ἐρώτᾳ, ἔφη, ὃ Κύρε, . . . ὥς (ἐμοῦ) τάληθῃ ἐροῦντος put your question (said he), Cyrus, on the supposition that I will speak the truth X. C. 3. 1. 9.

b. When the noun or pronoun may easily be supplied otherwise; here, e.g., ἀνθρώπων or πρᾶγμάτων is said to be supplied grammatically. Thus, ἰόντων εἰς μάχην when (men) are going into battle X. C. 3. 3. 54, τοῦτον τὸν τρόπον πρᾶχθέντων τῆς πόλεως γίνεται τὰ χρήματα when (things) have happened in this way, the property belongs to the State D. 24. 12; and in βοντος (Διός, 934 a) πολλῶ when it was raining hard X. H. 1. 1. 16. Quasi-impersonal verbs (933) thus take the genitive rather than the accusative absolute: οὕτως ἔχοντος in this state of things P. R. 381 c, influenced by οὕτως ἐχόντων X. A. 3. 1. 40.

c. When a subordinate clause with *ὅτι* follows upon the participle in the passive. Thus, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν it having been announced that Phoenician ships were sailing against them T. 1. 116, δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πρᾶγματα ἐγένετο it having been shown that the salvation of the Greeks depended on their navy 1. 74. The plural is used when the subject of the subordinate clause is plural, or when several circumstances are mentioned.

2073. Exceptionally, the subject of the genitive absolute is the same as that of the main clause. The effect of this irregular construction is to emphasize the idea contained in the genitive absolute. Thus, βοηθήσαντων ἡμῶν προθύμως πόλιν προσλήψεθε ναυτικὸν ἔχουσαν μέγα if you assist us heartily, you will gain to your cause a State having a large navy T. 3. 13. The genitive absolute usually precedes the main verb.

a. The genitive absolute may be used where the grammatical construction demands the dative. Thus, διαβεβηκὸς Περικλέους . . . ἡγγέλθη αὐτῷ ὅτι Μέγαρα ἀπέσπυκε when Pericles had already crossed over, news was brought to him that Megara had revolted T. 1. 114 (in Latin: *Pericli iam transgresso nuntiatum est*).

b. The subject of the genitive absolute may be identical with the object of the leading verb: ἦλθον ἐπὶ τὴν Ἐπίδαυρον ὥς ἐρήμου οὖσης . . . ἀρπήσαντες 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 ὦν is always added in prose, whereas Latin has to omit the participle. Thus, παιδὼν ὄντων ἡμῶν nobis pueris P. S. 173 a. On ἐμοῦ ἄκοντος me invito, see 2071. 4. Because it has a present participle passive and an aorist and perfect participle active, Greek can use the genitive absolute where Latin, through lack of a past participle active, has to use a clause with *dum, cum*, etc. Thus, δλῆι τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ *cum bellicis in periculis unicersa respublica imperatori committatur* X. M. 3.1.3, τοῦ παιδὸς γελάσαντος *cum puer risisset*. Latin uses the absolute case more frequently than Greek because it employs the perfect participle passive where Greek uses the aorist participle active. Thus, Κύρος συγκαλέσας τοὺς στρατηγοὺς εἶπεν *Cyrus, convocatis ducibus, dixit* X. A. 1.4.8.

2075. The genitive absolute took its rise from such cases as Σαρπηδόντι δ' ἄχος γέμετο Γλαύκου ἀπίνοντος but sorrow came on Sarpedon for Glaucus — departing M 392. The genitive, here properly dependent on ἄχος γέμετο, ceased to be felt as dependent on the governing expression, and was extended, as a distinct construction, to cases in which the governing expression did not take the genitive. Cp. the development of the accusative with the infinitive (1981).

2076. Accusative Absolute. — A participle stands in the accusative absolute, instead of the genitive, when it is impersonal, or has an infinitive as its subject (as under C). When impersonal, such participles have no apparent grammatical connection with the rest of the sentence.

A. Impersonal verbs: δέον, ἐξόν, μετόν, παρόν, προσήκον, μέλον, μεταμέλον, παρέχον, παρασχόν, τυχόν, δοκοῦν, δόξαν, ὅτ δόξαντα (ταῦτα), γενόμενον ἐπ' ἐμοί as it was in my power.

οὐδεὶς τὸ μείζον κακὸν αἰρήσεται ἐξὸν τὸ ἥλαιον (αἰρεῖσθαι) no one will choose the greater evil when it is possible to choose the less P. Pr. 358 d, ἥς (βουλῆς) νῦν ἀξιοῖ τυχεῖν οὐ μετόν αὐτῷ to which he now claims admission though he has no right L. 31. 32, δῆλον γὰρ ὅτι οἶσθα μέλον γέ σοι for of course you know because it concerns you P. A. 24 d, μετεμέλοντο ὅτι μετὰ τὰ ἐν Πύλῳ, καλῶς παρασχόν, οὐ ἐνέβησαν they repented that after what had occurred at Pylos, although a favourable occasion had presented itself, they had not come to terms T. 5. 14. Cp. 2086 d, 2087.

N. — Apart from δόξαν, τυχόν, the accusative absolute of the aorist participle of impersonal verbs is very rare.

B. Passive participles used impersonally: γεγραμμένον, δεδογμένον, εἰρημένον, προσταχθέν, προστεταγμένον. Cp. Eng. granted this is so, this done, which said.

εἰρημένον δ' αὐταῖς ἀπαντᾶν ἐνθάδε . . . εὐδοσι κούχ ἤκουσιν though it was told them to meet here, they sleep and have not come Ar. Lys. 13, προσταχθέν μοι ὑπὸ τοῦ δήμου Μένωνα ἀγειν εἰς Ἑλλάσποντον a command having been given (it having been commanded) me by the people to convey Menon to the Hellespont D. 50. 12.

N. — The aorist participle passive is rarely used absolutely : ἀμεληθέν, ἀπορηθέν, καταχειροτονηθέν, κύρωθέν, ὀρισθέν, περανθέν, προσταχθέν, χρησθέν.

C. Adjectives with ὄν : ἀθλον ὄν, δυνατόν ὄν, ἀδύνατον ὄν, αἰσχρὸν ὄν, καλὸν ὄν, χρεών (χρεώ + ὄν), etc.

σὲ οὐχὶ ἐσώσαμεν . . . οἶδόν τε ὃν καὶ δυνατόν *we did not rescue you although it was both feasible and possible* P. Cr. 46 a, ὡς οὐκ ἀναγκαῖον (ὄν) τὸ κλέπτειν, αἰτιᾷ τὸν κλέπτοντα *on the ground that stealing is not necessary you accuse the thief* X. C. 5. 1. 13.

2077. The impersonal character of the above expressions would not be shown by the genitive since the participle in that case marks a distinction between masculine (neuter) and feminine. The accusative absolute, which occurs first in Herodotus and the Attic prose writers of the fifth century, is probably in its origin an internal accusative, developed, at least in part, by way of apposition (991-994), the neuter of a participle or of an adjective standing in apposition to an idea in the leading clause. Thus, *προσταχθέν αὐτοῖς οὐκ ἐτόλμησαν εἰσαγαγεῖν* (Is. 1. 22) *they did not dare to bring him in — a duty that was enjoined (although it was enjoined) upon them.* Cp. *πεῖθει δ' Ὀρέστην μητέρα . . . κτείνει, πρὸς οὐχ ἅπαντας εὐκλείαν φέρον* *he persuaded Orestes to slay his mother, a deed that brings not glory in the eyes of all* E. Or. 30.

2078. The participle of a personal verb may be used absolutely if it is preceded by ὡς or ὥσπερ. Thus, *ἤρχετο πρὸς τοὺς θεοὺς τάχαθ' αἰδοῖσθαι, ὡς τοὺς θεοὺς κάλλιστα εἰδότας ὅποια ἀγαθὰ ἐστί* (Socrates) *prayed to the gods that they would give him good things, in the belief that the gods know best what sort of things are good* X. M. 1. 3. 2, *σιωπῇ ἐδείκνυν, ὥσπερ τοῦτο προσταγμένον αὐτοῖς* *they were supping in silence just as if this had been enjoined upon them* X. S. 1. 11.

a. Cases without ὡς or ὥσπερ are rare. Thus, *δόξαντα ὑμῖν ταῦτα εἰλεσθαι* *Andras ekosi on reaching this conclusion you chose twenty men* And. 1. 81 ; cp. *δόξαν ταῦτα* X. A. 4. 1. 13 (by analogy to *ἔδοξε αὐτὰ*) and *δοξάντων τούτων* X. H. 1. 7. 30. Neuter participles so used come chiefly from impersonal verbs, but T. 4. 125 has *κύρωθέν οὐδὲν οἱ Μακεδόνες ἐχώρουν ἐπ' ὅκου* *the Macedonians proceeded homewards, nothing having been accomplished.* The neuter subject is a pronoun, very rarely a substantive (I. 5. 12).

ADVERBS USED IN CONNECTION WITH CIRCUMSTANTIAL PARTICIPLES

2079. Adverbs are often used to set forth clearly the relations of time, manner, cause, concession, etc., that are implied in the participle. They occur also with the genitive and accusative absolute. These adverbs modify either the principal verb or the participle itself.

ADVERBIAL ADJUNCTS OF THE PRINCIPAL VERB

2080. The adverbs *ἤπειτα* *thereupon*, *τότε*, *εἰτα* (less often *ἐνταῦθα*) *then*, *ἤδη* *already*, *οὕτω* *so*, when used with the verb of the sentence which contains a temporal participle, emphasize the temporal relation : (*ἔμῳν δέομαι*) *ἀκροῶσάμενοι διὰ τέλους τῆς ἀπολογίας τότε ἤδη ψηφίσθαι* κτλ. (*I beg you*) *when you have heard my defence to the end, then and not till then to vote*, etc. And. 1. 9, *ὕπὲρ μεγίστων*

καὶ καλλίστων κινδυνεύσαντες οὕτω τὸν βίον ἐτελεύτησαν *they incurred danger for a great and noble cause, and so ended their lives* L. 2. 79.

2081. ἅμα *at the same time*, αὐτίκα *immediately*, εὐθύς *straightway*, μεταξύ *between*, in the midst, though strictly modifying the main verb, are often placed close to a temporal participle which they modify in sense: ἅμα ταῦτ' εἰπὼν ἀνέστη *saying this, he rose* X. A. 3. 1. 47, τῷ δεξιῷ κέρα τῶν Ἀθηναίων εὐθύς ἀποβηκόντι . . . ἐπείκειτο *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, ἐξανστάντες μεταξύ δειπνοῦντες *getting up in the middle of supper* D. 18. 169, πολλὰ τοῦ με ἐπέσχε λέγοντα μεταξύ *it often checked me when the words were on my lips* (in the very act of speaking) P. A. 40 b.

2082. A participle implying opposition or concession (2066) may have its meaning rendered explicit by ὅμως *yet, nevertheless* (with or without καίπερ, 2083), εἴτα *then* or ἔπειτα *afterwards* to express censure or surprise (*then, for all that*): σὺν σοὶ ὅμως καὶ ἐν τῇ πολέμῳ ὄντες θαρροῦμεν *with you, though we are in the enemies' country, nevertheless we have no fear* X. C. 5. 1. 26, ἔπειτ' ἀπολιπὼν τοὺς θεοὺς ἐνθάδε μενῆς; *and then, though you desert the gods, will you remain here?* Ar. Pl. 1148. ὅμως may attach itself more closely to the participle, though belonging with the principal verb: πείθου γυναῖκι, καίπερ οὐ στέργων ὅμως *take the advice of women none the less though thou lovest it not* A. Sept. 712.

2083. With participles of opposition or concession (2066): καίπερ *although*, καὶ (infrequent), *although* καὶ ταῦτα (947) *and that too*. Thus, συμβουλευσὼ σοι καίπερ νεώτερος ὢν *I give you advice though I am your junior* X. C. 4. 5. 32, ἀποπλεῖ οἰκαδε καίπερ μέσου χειμῶνος ὄντος *he sailed off home though it was midwinter* X. Ag. 2. 31, Κλέωνος καίπερ μανιώδης ὄσα ἡ ὑπόσχεσις ἀπέβη *Cleon's promise, insane though it was, was fulfilled* T. 4. 39, καὶ δούλος ὢν γὰρ τίμος πλουτῶν ἀνὴρ *for, slave though he be, the man of wealth is held in esteem* E. fr. 142, ἀδικεῖς διὰ ἄνδρα ἡμῖν τὸν σπουδαϊώτατον διαφθέρεις γελᾶν ἀναπειθῶν, καὶ ταῦτα οὕτω πολέμιον ὄντα τῷ γέλῳτι *you do wrong in that you corrupt the most earnest man we have by tempting him to laugh, and that though he is such an enemy to laughter* X. C. 2. 2. 16. On καίτοι see 2893 b.

a. In Homer the parts of καίπερ are often separated by the participle or an emphatic word connected with it: καὶ ἀχνύμενοι περ *although distressed* M 178. πέρ may stand alone without καί: ἀνδρῶν κηδομένη περ *hear up, though vexed* A 586. Both uses occur in tragedy. The part. with πέρ is not always concessive.

b. In a negative sentence, οὐδέ (μηδέ), with or without πέρ, takes the place of καί; as γυναῖκι πείθου μηδὲ τάλῃθ' κλύων *listen to a woman, though thou hearest not the truth* E. fr. 440.

2084. With participles of cause (2064): οὕτως, διὰ τοῦτο (ταῦτα), ἐκ τούτου. Thus, ἀνελόμενοι τὰ ναυάγια . . . καὶ διὰ αὐτοῖς . . . οὐκ ἀντεπέπλεον, διὰ ταῦτα τροπαίων ἔστησαν *because they had picked up the wrecks and because they (the enemy) did not sail against them, (for this reason) they set up a trophy* T. 1. 54.

2085. With participles of cause (2064): ὅτε (ἄτε δη), ὅσα or ὅσον (ὅσον δη) *inasmuch as*, state the cause as a fact on the authority of the speaker or writer. Thus, ὁ Κύρος, ἄτε παῖς ὢν, . . . ἤθετο τῇ στολῇ *Cyrus, inasmuch as he was a child, was pleased with the robe* X. C. 1. 3. 3, ἤκομεν ἐσπεράς ἀπὸ τοῦ στρατοπέδου.

οἶον δὲ διὰ χρόνου ἀφῆγμένος ἦα ἐπὶ τὰς συνήθεις διατριβάς *I returned in the evening from the camp, and, as I arrived after a long absence, I proceeded to my accustomed haunts* P. Charm. 153 a, οἷα δὲ ἀπώντων πρὸς δειπνον . . . τῶν πελταστῶν, . . . ἐπελαύνουσι inasmuch as the pellasts were going off to supper, they rode against them X. H. 5. 4. 39. ὥστε has the same force in Hdt.

2086. With participles of cause or purpose, etc. (2064, 2065): ὥς. This particle sets forth the ground of belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, in the mind of the subject of the principal verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer.

a. Thus, ἀπῆλθον ὥς νικήσαντες may mean either *they departed under the impression that they had been victorious* (though as a matter of fact they may have been defeated) or *pretending that they had been victorious* (when they knew they had been defeated). The use of ὥς implies nothing as to the opinion of the speaker or writer. On the other hand ἀπῆλθον νικήσαντες means that, as a matter of fact, and on the authority of the writer, they *had* been victorious.

b. ὥς may be rendered *as if* (though there is nothing conditional in the Greek use, as is shown by the negative οὐ, not μή), *by in the opinion (belief) that, on the ground that, under pretence of, under the impression that, because as he said (or thought); in the hope of, with the (avowed) intention of* (with the future participle).

c. ἐνταῦθ' ἔμενον ὥς τὸ ἄκρον κατέχοντες · οἱ δ' οὐ κατείχον, ἀλλὰ μαστὸς ἦν 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, ταύτην τὴν χώρην ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὥς πολεμῶν οὖσαν *he turned this country over to the Greeks to ravage on the ground that it was hostile* 1. 2. 19, τὴν πρόφασιν ποιεῖτο ὥς Πισιδᾶς βουλόμενος ἐκβαλεῖν *he made his pretext as if he wished (i.e. he gave as his pretext his desire) to expel the Pisidians* 1. 2. 1, παρεσκευάζοντο ὥς πολεμήσοιτες *they made preparations to go to war (with the avowed intention of going to war)* T. 2. 7, συλλαμβάνει Κύρον ὥς ἀποκτενῶν *he seized Cyrus for the purpose (as he declared) of putting him to death* X. A. 1. 1. 3, and often with the future participle. After verbs of motion ὥς is rarely used.

d. ὥς with the absolute participle: οὐ δεῖ ἀθυμεῖν ὥς οὐκ ἐντάκτων δυντῶν Ἀθηναίων *we must not be discouraged on the ground that the Athenians are not well disciplined* X. M. 3. 5. 20, ἔλεγε θαρρεῖν ὥς καταστησομένων τούτων ἐς τὸ δεῖν *he bade him be of good cheer in the assurance that this would arrange itself in the right way* X. A. 1. 3. 8, ὥς ἔξον ἤδη ποιεῖν αὐτοῖς ὃ τι βούλοιντο, πολλοὺς ἀπέκτεινον *in the belief that it was already in their power to do what they pleased, they put many to death* X. H. 2. 3. 21. Cp. also 2078, and 2122.

2087. ὥσπερ *as, just as, as it were*, an adverb of comparison, denotes that the action of the main verb is compared with an assumed case. Thus, κατακεῖμεθ' ὥσπερ ἔξον ἡσυχίᾳν ἄγειν *we lie inactive just as if it were possible to take one's ease* X. A. 3. 1. 3, ὥρχονται . . . ὥσπερ ἐπιδεικνύμενοι *they danced as it were making an exhibition* 5. 4. 34, οἱ δὲ ὥς ἤκουσαν, ὥσπερ σὺς ἀγρίου φανέντος, ἔντα ἐπ' αὐτόν *but when they heard him, just as though a wild boar had appeared, they rushed against him* 5. 7. 24. Cp. 2078.

a. Where a condition is meant, we have ὥσπερ ἂν εἰ (ὥσπερ εἴ). Cp. 2480 a.

b. Hom. uses ὥς τε, ὥς εἰ, ὥς εἴ τε like ὥσπερ or ὥς. ὥς εἰ, ὥς εἴ τε occur also in tragedy, and do not have a conditional force. Thus, δλοφύρόμενοι ὥς εἰ θανάτῳδε κίοντα *bewailing him as if he were going to death* Ω 328. Cp. 2481.

THE SUPPLEMENTARY PARTICIPLE

2088. The supplementary participle completes the idea of the verb by showing that to which its action relates.

2089. The supplementary participle agrees either with the subject or with the object of the main verb; with the subject when the verb is intransitive or passive, with the object when the verb is transitive.

οὐποτ' ἐπαυμένη ἡμᾶς οἰκτίρων *I never ceased pitying ourselves* X. A. 3. 1. 19, τοὺς πένητας ἔπαυσ' ἀδικουμένους *I put a stop to the poor being wronged* D. 18. 102, ἐώρων οὐ κατορθούντες καὶ τοὺς στρατιώταις ἀχθομένους *they saw that they (themselves) were not succeeding and that the soldiers were indignant* T. 7. 47, ἀδικοῦντα Φίλιππον ἐξηλεγα *I proved that Philip was acting unjustly* D. 18. 136, εὐθὺς ἐλεγχθήσεται γελοῖος ὢν *he will straightway be proved to be ridiculous* X. M. 1. 7. 2.

a. When the object is the same as the subject, it is commonly suppressed, and the participle agrees with the subject. Thus, ὁρῶ ἐξαμαρτάνων *I see that I err* E. Med. 350, ἴσθι ἀνόητος ὢν *know that you are a fool* X. A. 2. 1. 13, οὐκ αἰσθάνεσθαι ἐξαπατῶμενοι; *do you not perceive that you are being deceived?* X. H. 7. 1. 12, ἐδήλωσε τῶν νόμων καταφρονῶν *he showed that he despised the laws* And. 4. 14.

b. For the sake of emphasis or contrast (and to secure greater symmetry) the object may be expressed by the reflexive pronoun. Thus, οἶδα ἐμαυτὸν δικαίως κεχηρμένον αὐτοῖς *I know that I have presented my case honestly* I. 15. 321, δείξον οὐ πεποιηκότα ταῦτα σαυτὸν *show that you did not do this yourself* D. 22. 29, ἀμφότερ' ὅν οἶδε, καὶ αὐτὸν ὑμῖν ἐπιβουλεύοντα, καὶ ὑμᾶς αἰσθανομένους *now he knows both—that he is himself plotting against you and that you are aware of it* D. 6. 18. Observe ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι (agreeing with the subject) *without knowing it they found themselves on the hill* X. A. 6. 3. 22. On the use with σύνοδα, see 2108.

c. ἔοικα (the personal use for the impersonal εἴκει, 1983) usually takes the participle in the dative; as, εἰκας ὀκροῦντι λέγειν *you seem reluctant to speak* P. R. 414 c; but also in the nominative (see 2133).

2090. Many verbs supplementing their meaning by the participle admit of the construction with the infinitive (often with a difference of meaning; see 2123 ff.) or with a substantive clause with ὅτι or ὥς.

2091. The present or perfect participle is often used as a simple predicate adjective, especially with εἰμί and γίγνομαι. The aorist participle is chiefly poetic.

ἦσαν ἀπιστοῦντές τινες Φίλιππῳ *there were some who distrusted Philip* D. 19. 63, (Κλέαρχος) φιλοκινδύνος τ' ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους *Clearchus was both fond of danger and by day and by night led his men against the enemy* X. A. 2. 6. 7, ἐγὼ τὸ πρᾶγμ' εἰμί τοῦθ' ὁ δεδράκως *I am the one who has done*

this deed D. 21. 104, *ἡ τοῦτο οὐκ ἐστὶ γιγνόμενον παρ' ἡμῖν*; or is not *this something that takes place in us* ? P. Phil. 39 c. So with adjectivized participles (1857), as *συμφέρων ἦν τῇ πόλει* it was advantageous to the State D. 19. 75. So with *ὑπαρχῶν*, *am assumed* (D. 18. 228).

a. Here the participle has the article when it designates the subject itself (third example; cp. 1152). But the article is not used when the participle marks a class in which the subject is included.

2092. The supplementary participle after certain verbs represents a dependent statement.

In *ἤκουσε Κύρος ἐν Κιλικίᾳ ὅτι* *he heard that Cyrus was in Cilicia* *ὅτι* stands for *ἐστὶ*, what was heard being "*Κύρος ἐν Κιλικίᾳ ἐστὶ*." This is shown by the fact that the sentence might have been, according to the principles of *indirect discourse*, *ἤκουσεν ὅτι Κύρος ἐν Κιλικίᾳ εἶη* (or *ἐστὶ*, 2015). With verbs not introducing indirect discourse, however, there is no such indirect statement; as in *ἐπαύσαντο μαχόμενοι* *they ceased fighting* L. 23. 9.

2093. Accordingly, from this point of view, the uses of the supplementary participle are two: (1) not in indirect discourse, and (2) in indirect discourse.

a. Some verbs take the participle *either* in indirect discourse or not in indirect discourse (2112). It is sometimes impossible to decide whether a participle stands in indirect discourse or not (2113); and the difference, especially after verbs of *perceiving* (2112 a, b), may be of no great importance to the sense.

THE SUPPLEMENTARY PARTICIPLE NOT IN INDIRECT DISCOURSE

2094. The supplementary participle not in indirect discourse is often like an object infinitive, the tenses denoting only stage of action and not difference of time (cp. 1850). Thus, compare *παύομαι σε λέγοντα* *we stop you from speaking* (of continued action) with *κωλύομαι σε λέγειν* *we prevent you from speaking* (also of continued action).

2095. With verbs denoting *being* in some modified way (2096-2097).

2096. *τυγχάνω* (poet. *κυρῶ*) *happen, am just now, λαμβάνω* *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, *παρὶ ἐτύγχανε* *he happened to be there, or he was there by chance* X. A. 1. 1. 2.

b. The action of *φθάνω* and *λαμβάνω* usually coincides with that of the supplementary participle (present with present, aorist with aorist). But the aorist of a finite verb is occasionally followed by the present participle when it is necessary to mark an action or a state as continuing. *οὐκ ἔλαθον* is like an imperfect and may take the present participle. The aorist of *τυγχάνω* very often takes the present participle. With a present or imperfect of *τυγχάνω*, *λαμβάνω*, *φθάνω*, the (rare) aorist participle refers to an action or state anterior to that of the present or imperfect. Many of the cases of the present of *τυγχάνω* with the

aorist participle are historical presents; and in some cases the aorist participle is used for the perfect. With other tenses than present or imperfect, an aorist participle with these verbs refers to an action or state coincident in time (cp. 1873).

c. *τυγχάνω* often loses the idea of *chance*, and denotes mere coincidence in time (*I am just now, I was just then*) or simply *I am (was)*.

d. Examples. *τυγχάνω*: *προξενῶν τυγχάνω* *I happen to be proxenus* D. 52. 6, *ἀριστα τυγχάνουσι πρῶξαντες* *they happen to have fared the best* I. 4. 103, *ἐτόχασον λέγων* *I was just saying* X. A. 3. 2. 10, *ὅστις ἀντιπῶν γε ἐτύχχανε καὶ γνώμην ἀποδεδειγμένος* *who happened to have spoken in opposition and to have declared his opinion* L. 12. 27, *ἔτυχον καθήμενος ἐνταῦθα* *I was, by chance, sitting there* P. Eu. 272 e. *λανθάνω*: *φονέα τοῦ παιδὸς ἐλάνθανε βόσκων* *he entertained the murderer of his son without knowing it (it escaped his notice that he was, etc.)* Hdt. 1. 44, *ἔλαθον ἐσελθόντες* *they got in secretly* T. 2. 2, *οὐκ ἔλαθες ἀποδιδράσκων* *you did not escape notice in attempting to escape (your attempt at escape did not escape notice)* P. R. 457 e, *ἔλαθεν ἀποδράς* *he escaped without being noticed* X. H. 1. 3. 22, *λήσετε πάνθ' ὑπομείναντες* *you will submit to every possible calamity ere you are aware* D. 6. 27. *φθάνω*: *οὐ φθάνει ἐξαγόμενος ὁ ἵππος κτλ.* *the horse is no sooner led out, etc.* X. Eq. 5. 10, *φθάνουσιν* (hist. pres.) *ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους* *they anticipated the enemy in getting upon the summit (they got to the summit before the enemy)* X. A. 3. 4. 49, *οὐκ ἔφθασαν πυθόμενοι τὸν πόλεμον καὶ ἤκου* *scarcely had they heard of the war when they came* I. 4. 86, *ὁπότεροι φθήσονται τὴν πόλιν ἀγαθόν τι ποιήσαντες* *which party shall anticipate the other in doing some service to the State* I. 4. 79. Without regard to its mood, the present and imperfect of *φθάνω* are followed by the present participle (rarely by the perfect); the future, aorist, and historical present are followed by the aorist participle.

e. *οὐκ ἂν φθάνοις (φθάνοιτε)* with the participle is used in urgent, but polite, exhortations, as *οὐκ ἂν φθάνοις λέγων* *the sooner you speak the better* (i.e. *speak at once*) X. M. 2. 3. 11. Strictly this is equivalent to *you would not be anticipating* (my wish or your duty), *if you should speak*. *λέγε φθάσᾳς* might be said according to 2061.

f. *λαπθάνω* and *φθάνω* (rarely *τυγχάνω*) may appear in the participle, thus reversing the ordinary construction, as *διαλαθὼν ἐσέρχεται ἐς τὴν Μιτυλήνην* *he entered Mitylene secretly* T. 3. 25, *φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν* *we got the start of them by ravaging their territory* X. C. 3. 3. 18. Cp. also 2062 a. The present participle is rare.

2097. *διάγω, διαγίγνομαι, διατελῶ, διαμένω* *continue, keep on, am continually*.

διάγουσι μαθόντες *they are continually (they spend their time in) learning* X. C. 1. 2. 6, *κρέα ἐσθλοῦς οἱ στρατιῶται διεγίγνοντο* *the soldiers kept eating meat* X. A. 1. 5. 6, *διατελεῖ μίσῶν* *he continues to hate* X. C. 5. 4. 35, *ὀρηγούρτες διετελοῦμεν* *we lamented continually* I. 19. 27, *ὁ ἥλιος λαμπρότατος ὧν διαμένει* *the sun continues to be most brilliant* X. M. 4. 7. 7.

2098. With verbs signifying *to begin, cease, endure, grow weary of* an action.

ἀρχομαι *begin* (2128), *παύω* *cause to cease*, *παύομαι*, *λήγω* *cease*, *ἀπολείπω*, *διαλείπω*, *ἐπιλείπω* *leave off*, *ἀλλείπω* *fail*, *ἀνέχομαι* *support*, *καρτερῶ* *endure* (do something patiently), *κάμνω* *grow weary*, *ἀπαγορεύω* *give up*. etc.

ἀρξομαι ἀπὸ τῆς ἰατρικῆς λέγων *I will begin my speech with the healing art* P. S. 186 b, *παύσω τοῦτο γιγνόμενον* *I will put a stop to this happening* P. G. 523 c, *παῦσαι λέγουσα* lit. *stop talking* E. Hipp. 706, *οὐπώποτε διέλειπον ζητῶν* *I never left off seeking* X. Ap. 16, *ἀνέχου πάσων* *support thy sufferings* E. fr. 1090, *οὔτε τότε ἔκαρτέρουν ἀκούων κτλ.* *neither then did I listen patiently*, etc., Aes. 3. 118, *μὴ κάμης φίλον ἄνδρα εὐεργετῶν* *do not grow weary of doing good to your friend* P. G. 470 c, *ἀπείρηκα . . . τὰ ὅπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων καὶ μαχόμενος* *I am tired of carrying my arms and going in the ranks and mounting guard and fighting* X. A. 5. 1. 2.

a. Verbs signifying *to support*, *endure* ordinarily take the present participle; but there are cases of the complexive aorist in reference to acts to which one must submit despite all resistance: so, with *ἀνέχομαι*, X. C. 6. 2. 18, D. 41. 1; cp. *οὐκ ἠνέσχεςθε ἀκούσαντες* L. 13. 8 (Hdt. 5. 89) with *οὐκ ἠρείχοντο ἀκούοντες* X. H. 6. 5. 49. The aorist participle seems not to be used with the object of *ἀνέχομαι*.

2099. With some verbs of *coming* and *going* the participle specifies the manner of coming and going, and contains the main idea.

βῆ φεύγων *he took to flight* (*went fleeing*) B 665, *οἰχονται διώκοντες* *they have gone in pursuit* X. A. 1. 10. 5, *ψυχὴν ἀναγόμενος* *I put to sea* D. 50. 12, *οἰχεται θανὼν* *he is dead and gone* S. Ph. 414, *οὐ τοῦτο λέξων ἔρχομαι* *I am not going to say this* X. Ag. 2. 7.

2100. With verbs of emotion (*rejoicing* and *grieving*) the participle often denotes *cause* (cp. 2048).

χαίρω, *ἡδομαι*, *τέρπομαι*, *γέγηθα* (poet.) *am pleased*, *take pleasure*, *ἀγαπῶ*, *στέργω* *am content*, *ἀγανακτῶ*, *ἄχθομαι*, *χαλεπῶς φέρω* *am vexed*, *displeased*, *ράβδῳ φέρω* *make light of*, *λύπῳμαι* *grieve*, *ὀργίζομαι* *am angry*, *αἰσχύνομαι*, *αἰδοῦμαι* *am ashamed* (2126), *μεταμέλομαι*, *μεταμέλει μοι* *repent*. (Verbs of emotion also take *ὅτι* or *ὥς*, by which construction the object is simply stated; with the participle the connection is closer).

χαίρω διαλεγόμενος τοῖς σφόδρα πρεσβύταις *I like to converse with very old men* P. R. 328 d, *ὅστις ἡδεται λέγων* *del*, *λέλθεν αὐτὸν τοῖς ξυνοῦσιν ὧν βαρὺς* *he who likes to be always talking is a bore to his companions without knowing it* S. fr. 99, *οὐκ ἀγαπῶ ζῶν ἐπὶ τούτοις* *I am not content to live on these conditions* I. 12. 8, *οὐκ ἂν ἀχθόμην μαθηάων* *I should not be annoyed at learning* P. Lach. 189 a, *χαλεπῶς ἔφερον οἰκίας κατελείποντες* *they took it hard at abandoning their homes* T. 2. 16, *ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι* *men are more angered at being the victims of injustice than of compulsion* I. 77, *οὐ γὰρ αἰσχύνομαι μαθηάων* *for I am not ashamed to learn* P. Hipp. Min. 372 c, *μεταμέλοντο τὰς σπονδὰς οὐ δεξάμενοι* *they repented not having accepted the truce* T. 4. 27, *οὐ μοι μεταμέλει οὕτως ἀπολογησάμεν* *I do not repent having made such a defence* P. A. 38 e.

a. The participle agrees with the case of the person in regard to whom the emotion is manifested: *ἀκούοντες χαίρουσιν ἐξεταζομένοις τοῖς οἰόμενοις μὲν εἶναι*

σοφοῖς, οἳσι δ' οὐδ' they like to hear the examination of those who pretend to be wise, but are not so in reality P. A. 33 c. This construction must be distinguished from that occurring in poetry, whereby verbs like χαίρω and ἀχθομαι (which commonly take the dative) often admit the accusative and the participle: τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι for the gods do not rejoice at the death of the righteous E. Hipp. 1339.

b. So with verbs meaning to satiate oneself: ὑπισχνόμενος οὐκ ἐνεπίμπλασο you could not satiate yourself with promises X. A. 7. 7. 46.

2101. With verbs signifying to do well or ill, to surpass or be inferior, the participle specifies the manner or that in which the action of the verb consists (cp. 2048, 2062). So with καλῶς (εὖ) ποιῶ, ἀδικῶ, ἁμαρτάνω; νικῶ, κρατῶ, περιγίγνομαι, ἡττῶμαι, λείπομαι.

εὖ γ' ἐποίησας ἀναμνήσας με you did well in reminding me P. Ph. 60 c (cp. 1872 c. 2), καλῶς ἐποίησεν οὕτως τελευτήσας τὸν βίον he did well in ending his life thus L. 28. 8, ὀνήσεσθε ἀκούοντες you will profit by hearing P. A. 30 c, ἀδικεῖτε πολέμου ἀρχόντες (1734. 5) you do wrong in being the aggressors in the war T. 1. 53, οὐχ ἡττησόμεθα εὖ ποιοῦντες we shall not be outdone in well-doing X. A. 2. 3. 23. Here belongs ἐμοὶ χαρίδου ἀποκρίνόμενος do me the favour to reply (gratify me by replying) P. R. 338 a.

2102. With πειρῶμαι try, πολὺς ἔγκειμαι am urgent, πάντα ποιῶ do everything, the participle is rare in Attic; more common in Hdt. with πειρῶμαι, πολλὸς ἔγκειμαι, πολλὸς εἰμι am urgent, etc.

πειρᾶσόμεθα ἐλέγχοντες I shall try to prove Ant. 2. γ. 1; πολλὸς ἦν λισσόμενος he begged often and urgently Hdt. 9. 91.

2103. With περιορῶ (and sometimes with ἐφορῶ, εἰσορῶ, προίεμαι), signifying overlook, allow. (But not with ἐῶ.) Cp. 2141.

μείζω γιγνόμενον τὸν ἀνθρώπον περιορῶμεν we allow the man to grow greater (we look with indifference on his growing power) D. 9. 29, οὐ περιεῖδον ἐμαυτὸν ἀδοξον γενόμενον I did not suffer myself to become obscure I. 12. 11, ἐτλησαν ἐπιδεῖν . . . ἐρήμην μὲν τὴν πόλιν γενομένην, τὴν δὲ χώρᾱν πορθουμένην they had the courage to look calmly on their city made desolate and their country being ravaged I. 4. 96. So even with the uncompounded ὀρῶ in poetry. (With the infinitive περιορῶ no longer connotes perception and simply equals ἐῶ allow.)

2104. With some impersonal expressions taking the dative, such as those signifying the advantage or consequence of an action (it is fitting, profitable, good, etc.), and those implying confidence or fear. (The personal construction is often preferred.)

ἐτηρώτων τὸν θεόν, εἰ (αὐτοῖς) πολεμοῦσιν ἀμεινον ἔσται they asked the god whether it would be better for them to make war T. 1. 118, εἰ τόδ' αὐτῷ φίλον (ἔστι) κεκλημένῳ if it is pleasing to him to be called thus A. Ag. 161. Personal: οἷς πολέμιον ἦν τὸ χωρίον κτιζόμενον to whom the settlement of the place was a menace T. 1. 100, οἴκου μένων βελτίων (ἔστιν) he is all the better by staying at home D. 3. 34 (for μένειν αὐτὸν βέλτιόν ἐστι).

2105. The participle occurs with various other verbs, such as θαμίζω am

ισονί; συμπίπτω and συμβαίω happen; ἀποδείκνυμι, καθίζω, παρασκευάζω, meaning render; ἀρκῶ, ἱκανός εἰμι am sufficient.

On ἐμοὶ βουλευμένῳ ἐστί, etc., see 1487. On ἔχω and the participle in periphrases, see 1963.

THE SUPPLEMENTARY PARTICIPLE IN INDIRECT DISCOURSE

2106. Verbs of Knowing and Showing.—After verbs signifying to know, be ignorant of, learn (not learn of), remember, forget, show, appear, prove, acknowledge, and announce, the participle represents a dependent statement, each tense having the same force as the corresponding tense of the indicative or optative with εἶ or ὥς, the present including also the imperfect, the perfect including also the pluperfect.

Such verbs are: οἶδα, γινώσκω, ἐπίσταμαι, ἔννοα, μαθαίνω (2136), (οὐκ) ἀγνοῶ, μέμνημαι, ἐπιλανθάνομαι (2134), δηλώ, (ἐπὶ) δείκνυμι, φαίνομαι, ἀποφαίνομαι (2143), ἵστικα (2089 c, 2133), (ἐξ-)ἐλέγχω, ὁμολογῶ (rarely), ἀγγέλλω, ποιεῖν represent (2115).

οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα (= τέθνηκε) for they did not know that he was dead X. A. 1. 10. 16, ἔγνω τὴν ἐσβολὴν ἐσομένην (= ἔσται) he knew that the invasion would take place T. 2. 13, ὃν ὑμεῖς ἐπίστασθε ἡμᾶς προδόντα (= προδίδωκε) you know that he betrayed us X. A. 6. 8. 17, τίς οὕτως εὐήθης ἐστὶν ὁμῶν ὅστις ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρ' ἤγοντα (= ἤξει); who of you is so simple-minded as not to know that the war will come hither from that quarter? D. 1. 15, (Χερρόνησον) κατέμαθε πόλεις ἑνδεκα ἢ δώδεκα ἔχουσιν (= ἔχει) he learned that Chersonesus contained eleven or twelve cities X. H. 3. 2. 10, μέμνημαι ἀκούσας (= ἤκουσα) I remember to have heard X. C. 1. 6. 6, μέμνημαι Κριτία τῶδε ξυνόντα σε (= ξυνῆθα) I remember that you were in company with Critias here P. Charm. 153 a, ἐπιτελέησαμεθ' ἡδέως γέροντες ὄντες (= ἐσμέν) we have gladly forgotten that we are old E. Bacch. 188, δεῖξω (αὐτὸν) πολλῶν θανάτων ὄντ' (= ἐστί) ἄξιον I will show that he deserves to die many times D. 21. 21, δειχθήσεται τοῦτο πεποιηκώς (= πεποίηκε) he will be shown to have done this 21. 160, τοῦτο τὸ γράμμα δηλοῖ ψευδῇ τὴν διαθήκην οὖσαν (= ἐστί) this clause shows that the will was forged 45. 34, εἰάν ἀποφαίνωσι τοὺς φεύγοντας παλαι ποτηροὺς ὄντας (= εἰσὶ) if they show that the exiles were inveterate rascals L. 30. 1, ἡ ψυχὴ ἀθάνατος φαίνεται οὖσα (= ἐστί) it seems that the soul is immortal P. Ph. 107 c, ἀδικούντα (= ἀδικεῖ) Φίλιππον ἐξήλεγε I convicted Philip of acting unjustly D. 18. 136, ῥαδίως ἐλεγχθήσεται ψευδόμενος (= ψεύδεται) he will easily be convicted of lying 27. 19, ὁμολογούμεθα ἐλθόντες (= ἤλθομεν) I acknowledge that I came L. 4. 7, αὐτῷ Κύρῳ ἐπιστρατεύοντα (= ἐπιστρατεύει) πρῶτος ἤγγειλα I was the first to announce that Cyrus was taking the field against him X. A. 2. 3. 19.

a. Except with ἀγγέλλω announce (what is certain), verbs of saying or thinking rarely take the participle in prose, e.g. πᾶσι ταῦτα δεδογμένα ἡμῖν νόμιζε (= εὖ τσθι) think that this is our unanimous opinion P. R. 450 a.

2107. The personal constructions δηλός εἰμι, φανερός εἰμι I am plainly (impersonal δηλόν and φανερόν ἐστὶν εἶ) are followed by a dependent statement in the participle. Thus, δηλὸς ἦν οἰόμενος (= δηλὸν ἦν εἶ οἰοίτο) it was clear that he thought X. A. 2. 5. 27, ὅταν φανερός ἦν πολλὰκις (= φανερόν ἦν εἶ οἶτο) it was

evident that he often sacrificed X. M. 1. 1. 2, ἀνιάθεις δῆλος ἦν (= δῆλον ἦν ὅτι ἀνιάθει) he showed his dissatisfaction X. C. 2. 2. 3.

2108. The participle with σένοιδα or συγγιγνώσκω *am* conscious, accompanied by the dative of the reflexive pronoun, may stand either in the nominative agreeing with the subject, or in the dative agreeing with the reflexive. Thus, συνειδώς αὐτὸς αὐτῷ ἔργον εἰργασμένος conscious (to himself) that he had done the deed Ant. 6. 5, ἐμὰντῳ ξυνῆδη οὐδὲν ἐπισταμένῳ I was conscious of knowing nothing P. A. 22 c.

a. When the subject is not the same as the object, the latter, with the participle, may stand in the dative, or (rarely) in the accusative. Thus, ξυνισᾷ Μελέτῳ μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύοντι they know as well as Meletus that he is lying, and (as well as I do) that I am speaking the truth P. A. 34 b, συνειδώς τῶν ἀθλημάτων δούλους μετέχοντας knowing that slaves participate in the contests D. 61. 23. (The force of σύν at times almost disappears.)

2109. The use of the participle to represent a dependent statement comes from its circumstantial use. Thus, in οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα (2106), τεθνηκότα agrees with the object of ᾔδεσαν; and from they did not know him as dead the thought passes into they did not know (the fact) that he was dead.

CONSTRUCTION OF VERBS OF PERCEIVING AND OF FINDING

2110. Verbs of Perception. — Verbs signifying to see, perceive, hear, learn (i.e. learn by inquiry, hear of), when they denote physical (actual) perception take the participle. When they denote intellectual perception they may take the participle or εἶ or ὥς with a finite verb. (The Homeric usage is less strict.)

2111. Such verbs are, in Attic, ὁρᾷ see, αἰσθάνομαι perceive, ἀκοῶ hear, πυνθάνομαι 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 ἀκοῶ and πυνθάνομαι the participle stands in the genitive; with αἰσθάνομαι it usually stands in the accusative (as with ὁρᾷ), but sometimes in the genitive. (See 1361, 1367.)

εἶδε Κλέαρχον διελαύνοντα he saw Clearchus riding through X. A. 1. 5. 12; αἰσθόμενος Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα perceiving Lamprocles angry with his mother X. M. 2. 2. 1, ἦσθῃσαι πώποτε μου ἢ ψευδομαρτυροῦντος ἢ σύκοφαντοῦντος; have you ever noticed me either bearing false witness or playing the part of an informer? 4. 4. 11; ἤκουσαν αὐτοῦ φωνήσαντος they heard him speaking X. S. 3. 13; ὥς ἐτύθοντο τῆς Πύλου κατειλημμένης when they learned of the capture of Pylos T. 4. 6.

N. Verbs of physical perception, ὁρᾷ (especially) and ἀκοῶ, regularly take the present participle in Attic prose, which usually refuses to distinguish between I see a house burning and I see a house burn. The complexive aorist, summing up the action, does however occur, as ὥς εἶδεν ἑλαφὸν ἐκπηδήσαν . . . εἰδὼκεν when he saw a hind break cover he gave chase X. C. 1. 4. 8. Cp. 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 *ἀκούω* and *πυνθάνομαι* the participle stands in the accusative (as with *ὁρῶ*, *αἰσθάνομαι*). Cp. 1363, 1365, 2144, 2145.

ὁρῶμεν πάντα ἀληθῆ ὄντα ἃ λέγετε we see that everything you say is true X. A. 5. 5. 24, *αἰσθάνομαι ταῦτα οὕτως ἔχοντα* I perceive that this is so X. M. 3. 5. 5, *ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα* he heard that Cyrus was in Cilicia X. A. 1. 4. 5, *ὅταν κλύῃ τινὸς ἤξοντ' Ὀρέστην* when she hears from any one that Orestes will return S. El. 293, *πυνθόμενοι Ἀρταξέρτην τεθνηκότα* having learned that Artaxerxes was dead T. 4. 50.

2113. Verbs of Finding. — Verbs of *finding* and *detecting* (*εὕρισκω*, (κατα-)λαμβάνω; pass. ἀλίσκομαι) in their capacity as verbs of *perceiving* take the participle (a) not in indirect discourse, of the act or state in which a person or thing is found; or (b) in indirect discourse, of the fact that a person or thing is found in an act or state.

a. *κῆρυξ ἀφικόμενος ἤρε τοὺς ἀνδρας διεφθαρμένους* the herald, on his arrival, found the men already put to death T. 2. 6, *εὑρηται πιστῶς πρᾶττων* he has been found to have dealt faithfully D. 19. 332, *ἂν ἄρ' ἄλλον τινὰ λαμβάνῃ ψευδόμενον* if then he catch anybody else lying P. R. 389 d, *ἣν ἐπιβουλεύων ἀλίσκεται* if he be detected in plotting X. Ag. 8. 3.

b. *διὰ τὴν Ἰλίου ἄλωσιν εὕρισκousi σφίσι εὐόσαν τὴν ἀρχὴν τῆς ἐχθρῆς* they conclude that the beginning of their enmity was on account of the capture of Ilium Hdt. 1. 5.

2114. It is often difficult to distinguish the two constructions of 2113. Thus, *καταλαμβάνουσι νεωστὶ στάσει τοὺς τῶν Ἀθηναίων ἐναντίους ἐκπεπτωκότας* (T. 7. 33) may mean *they found that the anti-Athenian party had been recently expelled by a revolution* (ind. disc.) or *them recently expelled* (not in ind. disc.). So *καταλαμβάνουσι . . . τὰλλα ἀφεστηκότα* they found the other cities in a state of revolt T. 1. 59 (that they had revolted would be possible). In the meaning *discover*, *find* *καταλαμβάνω* does not take the aorist participle.

2115. *ποιῶ* meaning *represent* has the construction of the verbs of 2113. Thus, *πλησιάζοντας τοὺς θεοὺς τοῖς ἀνθρώποις οἶδν τ' αὐτοῖς ποιῆσαι* it is possible for them (poets) to represent the gods as drawing nigh to men I. 9. 9. Cp. 2142.

OMISSION OF ὥν

2116. The participle *ὥν* is often omitted.

2117. After *ἄτε*, *ὅα*, *ὥς*, or *καίπερ*, *ὥν* is often omitted in prose with predicate adjectives: *συνδείπνους ἔλαβεν ἀμφοτέρους πρὸς ἑαυτὸν ὥς φίλους ἦδη (ὄντας)* he took both to supper with him since they were now friends X. C. 3. 2. 25. Such omission is rare in prose except after these particles: *εἰ ἤττους (ὄντες) τῶν πολεμίων ληφθῆσόμεθα* if we shall be caught at the mercy of our enemies X. A. 5. 6. 13. With predicate substantives, even after these particles, *ὥν* is very rarely omitted (P. R. 508 b).

a. In the genitive and accusative absolute the particles of 2117 usually precede when *ὥν* is omitted. With the genitive absolute the omission is very rare in prose: *ὥς ἐτοίμων (ὄντων) χρημάτων* just as though the property was at their

disposal X. A. 7. 8. 11; but *ἡμέρας ἤδη* (οὐσης) *it being already day* T. 5. 59. In poetry the substantive usually suggests the verb: *ὑπηγητήρος οὐδενός* (δντος) *φίλων* *with no friend to guide him* S. O. C. 1588. Accusative absolute: *ὡς καλόν* (δν) *ἀγορεύεσθαι αὐτόν* *on the ground that it is admirable for it* (the speech) *to be delivered* T. 2. 35. Without the particles of 2117, the omission of δν is poetical (S. Ant. 44). The omission of δν with adjectives ending in -ον aids euphony.

b. *ἐκὼν* *willing*, *ἄκων* *unwilling* are treated like participles (2071): *ἐμοῦ μὲν οὐχ ἐκόντος* *against my will* S. Aj. 455.

c. ὦν must be used when it has the force of *in the capacity of*.

2118. A predicate substantive or adjective, coördinated with a participle in the same construction, may omit ὦν; as *οὐ ῥάδιον ἦν μὴ ἀθρόοις καὶ ἀλλήλους περιμείνασι διελθεῖν τὴν πολεμῖαν* *it was not easy for them to pass through the enemy's country except in a body and after having waited for one another* T. 5. 64.

2119. ὦν may be omitted with verbs taking a supplementary participle; so with verbs meaning *to perceive* (2111 ff.), *know*, *show*, *announce*, *find*, *discover*, etc.; especially with *φαίνομαι*, *τυγχάνω* (poet. *κυρῶ*), *διατελῶ*, *διαγίγνομαι*, rarely with *περιωρῶ* and *συμβαίω*. Thus, *ὁρῶ μέγαν* (δντα) *τὸν ἀγῶνα* *I see that the contest is important* T. 2. 45, *ἴδν ἐν Χερρονήσῳ πύθησθε Φίλιππον* (δντα) *if you learn that Philip is in Chersonesus* D. 4. 41, *εἰ ψευδὴς φαίνοιτο* (ὦν) *ὁ Γωβρύῆς* *if Gobryas seem to be false* X. C. 5. 2. 4, *εἰ τις εὖνους* (ὦν) *τυγχάνει* *if any one happens to be friendly* Ar. Eccl. 1141, *ἀχίτων* (ὦν) *διατελεῖς* *you are continually without a tunic* X. M. 1. 6. 2.

Ως WITH A PARTICIPLE IN INDIRECT DISCOURSE

2120. ὡς is often used with a participle in indirect discourse to mark the mental attitude of the subject of the main verb or of some other person mentioned prominently in the sentence (cp. 2086); sometimes, to denote emphasis, when that mental attitude is already clearly marked.

ὡς μηδὲν εἰδόν' ἴσθι με *be assured that I know nothing* (lit. *understand that you are to assume that I know nothing*) S. Ph. 253, *δῆλος ἦν Κῦρος ὡς σπεύδων* *Cyrus was plainly bent on haste* (Cyrus showed that it was his intention to make haste) X. A. 1. 5. 9.

2121. A participle with ὡς may follow a verb of *thinking* or *saying* though the verb in question does not take the participle in indirect discourse without ὡς. Thus, *ὡς τὰ βέλτιστα βουλευόντες ἰσχυρίζονται* *they kept insisting in the belief that they were recommending the best course* T. 4. 68. *ὡς στρατηγήσουσι' ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω* *let no one of you say* (i.e. *speak of me in the belief*) *that I will assume this command* X. A. 1. 3. 15.

2122. So after verbs admitting the supplementary participle in indirect discourse we may have the genitive or accusative absolute with ὡς instead of the participle or a clause with *ὅτι* or *ὡς*. Thus, *ὡς πολέμου δντος παρ' ὑμῶν ἀπαγγελῶ*; *shall I report from you* (on the assumption) *that there is war?* X. A. 2. 1. 21. *ὡς ἐμοῦ οὐδν λόγτος, ὅπῃ καὶ ὑμεῖς, οὔτω τὴν γνώμην ἔχετε* *make up your minds* (on the assumption) *that I am going wherever you go* (= *be sure that I am going*,

etc.) 1.8.6 (here *τὴν γνώμην ἔχετε* could not take the participle without *ὥς*); *ὥς πάντῳ μοι δοκοῦν, οὕτως ἴσθι* *rest assured that it is my decided opinion* (lit. *on the assumption that this seems so to me, understand accordingly*) X. M. 4. 2. 30. For *ὥς* with the absolute participle not in indirect discourse, see 2086 d.

VERBS TAKING EITHER THE PARTICIPLE OR THE INFINITIVE

2123. Some verbs admit either the supplementary participle or the infinitive, sometimes with only a slight difference in meaning. Cases where the difference is marked are given below. (Most of the verbs in question admit also a substantive clause with *ὅτι* or *ὥς*, 2577).

2124. Infinitive and participle here differ greatly when the infinitive expresses purpose or result. Where the infinitive shows only its abstract verbal meaning it differs but little from the participle (cp. 2144).

2125. A participle or infinitive standing in indirect discourse is indicated in 2126-2143 by O(ratio) O(bliqua); when not standing in O. O. this fact is ordinarily not indicated.

2126. *αἰσχύνομαι* and *αἰδοῦμαι* with part. (2100) = *I am ashamed of doing something which I do*; with inf. = *I am ashamed to do something which I have refrained from doing up to the present time and may never do*. Thus, *τοῦτο μὲν οὐκ αἰσχύνομαι λέγων· τὸ δὲ . . . αἰσχυνοίμην ἂν λέγειν* *I am not ashamed of saying this; but the following I should be ashamed to say* X. C. 5. 1. 21, *αἰσχύνομαι οὐν ὑμῖν εἰπεῖν τᾷληθῆ, ὅμως δὲ ῥητέον* *I am ashamed to speak the truth to you; nevertheless it must be spoken* P. A. 22 b. With a negative the distinction may disappear: *οὐδ' αἰσχύνει φθόρου δίκην εἰσάγειν* (v.l. *εἰσάγων*), *οὐκ ἀδικήματος οὐδέως, καὶ νόμους μεταποιῶν*; *are you not ashamed to bring a cause into court out of envy—not for any offence—and to alter laws?* D. 18. 121.

2127. *ἀνέχομαι* (2098; rarely with the inf.), **τλάω* and *τολμῶ* (both rarely with the part. in poetry), *ὑπομένω*: with part. = *endure, submit to something that is present or past*; with inf. *venture or have the courage to do something in the future*. Thus, *πάσχοντες ἠείχοντο* *they submitted to suffer* T. 1. 77, *ἀπέσχοντο τὸν ἐπίοντα ἐπὶ τὴν χώραν δέξασθαι* *they had the courage to receive the invader of their country* Hdt. 7. 139; *παῖδα . . . φᾶσιν Ἀλκμήνης πρᾶθέντα τλήναι* *they say that Alcmena's son bore up in bondage* (lit. *having been sold*) A. Ag. 1041; *ἐτόλμ' αὖ βαλλόμενος* *he submitted to be struck* ω 161, *τόλμησον ὁρθῶς φρονεῖν* *snapers aude* A. Pr. 1000; *οὐχ ὑπομένει ὠφελούμενος* *he cannot stand being improved* P. G. 505 c, *εἰ ὑπομένεουσιν χεῖρας ἐμολ ἀνταειρόμενοι* *if they shall dare to raise their hands against me* Hdt. 7. 101.

2128. *ἄρχομαι*, cp. 1734 (Hom. *ἄρχω*) 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, *ἄρξομαι διδάσκων ἐκ τῶν θεῶν* *I will begin my instruction with things divine* (later the subject is the desire for wealth) X. C. 8. 8. 2, *πότεν ἤρξατό σε διδάσκειν 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 ἔγνωσαν κερδαλέωτερον εἶναι *they judged that it was more profitable* X. A. 1. 9. 17; (2) not in O. O. = *resolve, determine to do something*, as ἔγνω διώκειν τοὺς ἐκ τῶν εὐανδρῶν προσκειμένους *he resolved to pursue those who were hanging on his left* X. H. 4. 6. 9; (3) not in O. O. = *learn how to do something* (rarely), as γίγνωσκε τῇ ὀργῇ κρατεῖν *learn to control thy temper* Men. Sent. 20.

2130. δείκνυμι with part. in O. O. (2106) = *show that something is*; with inf. (ἀποδείκνυμι) not in O. O. = *show how to do something, instruct*. Thus, ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια *the guides directed them to take provisions* X. A. 2. 3. 14.

2131. δηλῶ 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 ἐδήλον τοὺς ἑλευθερίας δεομένους ὡς πρὸς σύμμαχον αὐτὸν παρῆναι *he made known by proclamation that those who wanted freedom should come to him as an ally* X. Ag. 1. 33.

2132. δοκιμάζω with part. in O. O. (2106) = *prove to be*, as οἵποιοι τινες ὄντες αὐτοὶ περὶ τὴν πόλιν ἐδοκίμασθητε *what sort of persons you proved yourselves to be in regard to the city* L. 31. 34; with inf. in O. O. = *pronounce an opinion to be correct*. Thus, ἐδοκίμασαμεν ἀνδρὶ καλῷ τε καὶ γαθῷ ἐργασίᾳ εἶναι . . . κρατίστην γεωργίᾳ *we approved the idea that tilling of the soil is the best occupation for a gentleman* X. O. 6. 8.

2133. ἔοικα (1983, 2089 c) with nom. part. = *appear, oftener with dat. part. (strictly = am like), appear*; with inf. = *seem*. Thus, ἔοικατε τυραννίσι μᾶλλον ἢ πολιτείαις ἡδόμενοι *you appear to take delight in despotisms rather than in constitutional governments* X. H. 6. 3. 8, ἔοικας δεδιότι τοὺς πολλοὺς strictly *you are like one who fears (i.e. you appear to fear) the multitude* P. R. 527 d, οὐκ ἔοικεν εἰδέναι *he seems not to know* X. Ap. 29, ἔοικα ἐποικτίζειν σε *methinks I pity thee* S. Ph. 317.

2134. ἐπιλανθάνομαι with part. in O. O. (2106) = *forget that something is*; with inf. not in O. O. = *forget (how) to do something*. Thus, ὀλίγον ἐπελαθόμεθ' εἰπεῖν *I have almost forgotten to mention* P. R. 563 b.

2135. εὐρίσκω with part. in O. O. = *judge* and not in O. O. (2113) = *find that something is*; less often with inf. in O. O. = *judge*, as εὕρισκε ταῦτα καιριώτατα εἶναι *he found (judged) that this was the most opportune way* Hdt. 1. 126. εὐρίσκομαι rarely with inf. = *find how to* (E. Med. 196), *procure by asking* (Hdt. 9. 28).

2136. μαρθάνω with part. in O. O. (2106) = *learn that something is*; with inf. not in O. O. = *learn (how) to do something*. Thus, διαβεβλημένος οὐ μαρθάνεις *you do not perceive that you have been calumniated* Hdt. 3. 1, ἀν' ἀπαξ μάθωμεν ἄργοι ζῆν *if we once learn to live in idleness* X. A. 3. 2. 25.

2137. μεθίημι (let go), etc., with part. = *leave off*; with inf. = *neglect, permit*. Thus, οὐ γὰρ ἀνέει ἐπιών *for he did not stop coming after them* Hdt. 4. 125, μεθίσαι τὰ δέοντα πράττειν *they neglect to perform their duties* X. M. 2. 1. 33, μεθισά μοι λέγειν *allowing me to speak* S. El. 628.

2138. μέμνημαι with part. in O. O. (2106) = *remember that something is*; with inf. not in O. O. = *remember to do something*. Thus, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι *let him be mindful to be a brave man* X. A. 3. 2. 39.

2139. οἶδα and ἐπίσταμαι with part. in O. O. (2106) = *know that something is*; with inf. not in O. O. = *know how to do something*. Thus, ἐπιστάμενος πῶς *knowing how to swim* X. A. 5. 7. 25. In poetry (very rarely in prose, except with ἐπίσταμαι in Hdt.) these verbs take also the inf. (in O. O.) in the meaning *know or believe*: ἐπιστάμεθα μὴ πῶ ποτ' αὐτὸν ψεύδος λαβεῖν *we know that he has never yet spoken falsehood* S. Ant. 1094.

2140. παύω with part. (2098) = *stop what is taking place*; with inf. = *prevent something from taking place*. Thus, ἔπαυσαν φοβουμένους πλῆθος νεῶν *they stopped their terror at the number of ships* P. Menex. 241 b, παύσαντες τὸ μὴ προσελθεῖν ἐγγὺς τὴν δακίδα *preventing the merchantman from drawing near* T. 7. 53.

2141. περιόρῳ, 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* (ἐἶναι). Thus, περιεῖδε τὸν αὐτοῦ πατέρα καὶ ζῶντα τῶν ἀναγκαίων σπανίζοντα καὶ τελευτήσαντ' οὐ τυχόντα τῶν νομίμων *he looked on with indifference while his own father was in want of necessities when alive and (shut his eyes) to his failure to receive the customary rites after he had passed away* Dinarchus 2. 8, οἱ Ἀχαρνῆς . . . οὐ περιόρεσθαι ἔδδουν τὰ σφέτερα διαφθαρέντα *it did not seem likely that the Acharnians would shut their eyes to the destruction of their property* T. 2. 20, οὐδ' ἐσιέναι ἔφασαν περιόρεσθαι 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, ἀνώνιμος τοὺς ἄλλους εἶναι ποιεῖ *causes the others to lose their names* Hdt. 7. 129, ποιῶμεθα (conj. τί οἴωμεθα) τὸν φιλόσοφον νομίζειν κτλ. *let us assume that the philosopher holds, etc.* P. R. 581 d.

2143. φαίνομαι with part in O. O. (2106) = *I am plainly*; with inf. in O. O. = *I seem or it appears* (but may not be true) *that I*. Thus, φαίνεται τᾷ ληθῇ λέγων *he is evidently speaking the truth*, φαίνεται τᾷ ληθῇ λέγειν *he appears to be speaking the truth* (but he may be lying). Cp. τῇ φωνῇ . . . κλαίειν ἐφαίπετο *lit. by his voice it appeared that he was weeping* (but he was not weeping) X. S. 1. 15. The above distinction is, however, not always maintained.

2144. The following verbs take either the participle or the infinitive (in O. O.) with no (or only slight) difference in meaning:

αἰσθάνομαι, ἀκούω, πυνθάνομαι (2112), ἀγγέλλω (2106), καθίζω (2105) and καθίστημι, παρασκευάζομαι, ὁμολογῶ (2106), πειρώμαι (2102), ἐπιτρέπω and νομίζω (part. rare), ἀποκάμνω (inf. rare), θαυμάζω *wonder*, τίθημι *suppose*, the expressions of 2104, etc. Both infinitive and participle with πυνθάνομαι in Hdt. 5. 15, 8. 40.

2145. Verbs of intellectual perception (2112 b) take also ὅτι or ὥς. So with ἀκούω, αἰσθάνομαι, πυνθάνομαι. Cp.

ἀκούω with gen. part. = *I hear* (with my own ears).

ἀκούω with accus. part. = *I hear* (through others, i.e. *I am told*) *that*.

ἀκούω with inf. = *I hear* (of general, not certain knowledge, as *by report*) *that*.

THE PARTICIPLE WITH ἄν

2146. The participle with ἄν represents the indicative with ἄν (1784 ff.) or the potential optative with ἄν (1824). The present participle with ἄν thus represents either the imperfect indicative with ἄν or the present optative with ἄν; the aorist participle with ἄν represents either the aorist indicative with ἄν or the aorist optative with ἄν. Cp. 1845 ff.

REMARKS ON SOME USES OF PARTICIPLES

2147. The abundance of its participles is one of the characteristic features of Greek. Their use gives brevity to the sentence (cp. 2050), enabling the writer to set forth in a word modifications and amplifications of the main thought for which we require cumbersome relative clauses. But an excessive use of participles, especially in close conjunction, marked a careless style.

a. The participle may contain the leading thought, the finite verb the subordinate thought, of a sentence. Thus, τὸ ψήφισμα τοῦτο γράφω . . . τοὺς δρκους τὴν ταχίστην ἀπολαμβάνειν, ἵν' ἐχόντων τῶν Θρακῶν . . . ταῦτα τὰ χωρία, ἃ νῦν οὗτοι δέσσει . . . , οὕτω γίγνοιθ' οἱ δρκοι *I moved this bill that the envoys should with all speed receive Philip's oaths in order that when the oaths were taken the Thracians might be in possession of the places which the plaintiff has just now been ridiculing* (lit. while the Thracians were in possession, etc. . . . the oaths might under these circumstances be ratified) D. 18. 27, βούλομαι ὀλίγα ἐκατέρους ἀναμνήσας καταβαίνειν *I wish to recall a few things to the memory of each party and then sit down* (descend from the bema) L. 12. 92. Cp. also 2096, 2099.

b. The participle may repeat the stem and meaning of the finite verb. Thus, καὶ εὐχόμενος ἄν τις ταῦτα εἴξαιτο *and some one might (praying) utter this prayer* Ant. 6. 1.

c. A participial construction may pass over into a construction with a finite verb. Thus, μάρτυρα μὲν . . . οὐδένα παρασχόμενος . . . παρεκελεύετο δέ κτλ. lit. *producing on the one hand no witness . . . on the other hand he exhorted, etc.* D. 57. 11, προσέβαλον τῷ τειχίσματι, ἄλλω τε τρόπῳ πειράσαντες καὶ μηχανὴν προσήγαγον lit. *they attacked the rampart both making trial in other ways, and they brought up an engine* (i.e. and after trying other devices brought up an engine) T. 4. 100.

d. A participle may be used in close connection with a relative or interrogative pronoun. Thus, οὐδ' ὑπὲρ οἷα πεποικότες ἀνθρώπων κινδυνεύετε διαλογισάμενοι *not even calculating what had been the conduct of the men for whom you were going to risk your lives* D. 18. 98, ἐλαυνόμενων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶς ἡ οἰκουμένη μεστὴ γέγρετο *the whole civilized world is filled with men who are harried to and fro and insulted, nay, what misery is there which they do not suffer?* 18. 48.

e. In contrasts, two subjects may, by anacoluthon, belong to one participle in the nominative, though the participle belongs to only one subject (T. 3. 34. 3).

f. Two or more participles may be coördinated without any connective.

This is common in Homer when one participle forms a contrast to, or intensifies, another participle. Cp. ἡ καὶ ἐπ' ὧρ' Ἀχιλλῆι κυκώμενος ὑπόσσε θῶον, μορμόρων ἀφρῶ κτλ. *he spake, and swelling in tumult rushed upon Achilles, raging on high, roaring with foam, etc.* Φ 324. This is very rare in prose (Aes. 3. 94).

g. In prose such coördination without any connective is incomplete, one participle, e.g., often defining another, as in ὁ Κύρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας στράτευμα ἐπολιόρκει Μίλητον *taking the exiles under his protection, Cyrus collected an army, and laid siege to Miletus* X. A. 1. 1. 7. So even when the participles are connected, as ξηράνας τὴν διώρυχα καὶ παρατρέψας ἄλλῃ τὸ ὕδωρ *by draining the canal and (i.e. in consequence of) diverting the water elsewhere* T. 1. 109. One participle may be appositive to another. Thus, ἐξέτασιν ποιήσαντες ἐν τοῖς ἱππεύσι, φάσκοντες εἶδέναι βούλεσθαι πόσοι εἴεν . . . , ἐκέλευον ἀπογράφεσθαι πάντας *by making a review in the presence of the cavalry, alleging that they wished to find out how many they were, they ordered all to inscribe themselves* X. H. 2. 4. 8.

h. A participle with case absolute may be coördinated with a participle not in an absolute case. Thus, οἱ δὲ ἀφικομένης τῆς νεῶς καὶ ἀνέλπιστον τὴν εὐτυχίαν ἀκούσαντες . . . πολὺ ἐπερρώσθησαν *they were much encouraged on the arrival of the ship and on hearing of the success which was unlooked for* T. 8. 106, μεταπεμφθέντες ἤλθομεν ἢ οὐδενὸς καλέσαντος *we came summoned or at no one's call* I. 4. 11.

i. A finite verb may have two or more participles attached to it in different relations. Thus, οἱ πελτασταὶ προδραμόντες . . . διαβάντες τὴν χαράδραν, ὁρῶντες πρόβατα πολλὰ . . . προσέβαλλον πρὸς τὸ χωρίον *the light-armed troops after running forward and crossing the ravine, proceed to attack the stronghold on seeing quantities of sheep* X. A. 5. 2. 4. Of several aorist participles, one may be relatively earlier in time than another.

j. A participle may be added predicatively to another participle, and often follows the article belonging to the main participle. Thus, οἱ ζῶντες καταλειπόμενοι *those who were being left behind alive* T. 7. 75.

k. A participle is often omitted when it can be supplied from the context. Thus, ὥρμισαντο καὶ αὐτοὶ . . . ἐπειδὴ καὶ τοὺς Ἀθηναίους (ὁρμυσάμενους) εἶδον *they too came to anchor when they saw that the Athenians had done so* T. 2. 86.

2148. The participle often agrees with the logical, and not with the grammatical, subject. The participle thus often agrees with the subject of the finite verb which the writer had in mind when he began the sentence, but for which he later substitutes another verb; or the participle may later be used as if in agreement with the subject of another finite verb than the one actually employed.

a. A participle in the nominative may belong to a finite verb requiring an oblique case. Thus, ἀποβλέψας πρὸς τούτον τὸν στόλον . . . , ἔδοξέ μοι πάγκαλος εἶναι (= ἡγήσαμην πάγκαλον εἶναι) *on looking at this expedition, it seemed to me to be very admirable* P. L. 686 d, ἔχοντες . . . ἀρχὴν μεγίστην . . . , δμως οὐδὲν τούτων ἡμᾶς ἐπῆρε (= οὐδενὶ τούτων ἐπῆρθημεν) *εἰς αἰμαρτεῖν although we possessed the greatest empire . . . nevertheless none of these reasons induced us to do wrong* I. 4. 108, ἔδοξεν αὐτοῖς (= ἐβουλεύσαντο) οὐ τοὺς παρόντας μόνον ἀποκτείνειν ἀλλὰ καὶ τοὺς ἅπαντας Μυτιληναίους . . . ἐπικαλοῦντες τὴν ἀπόστασιν κτλ. *they decided*

to put to death not merely those who were there but also all the Mytilenaeans, urging against them their revolt, etc. T. 3. 36.

b. Two or more substantives or pronouns with their participles may stand in partitive apposition (981) to the logical subject. Thus, τὰ περὶ Πύλον ὅπ' ἀμφότερων κατὰ κράτος ἐπολεμεῖτο (= ἀμφότεροι ἐπολέμουν), Ἀθηναῖοι μὲν . . . τὴν νῆσον περιπλέοντες . . ., Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῳ στρατοπεδευόμενοι the war at Pylos was vigorously waged by both sides, the Athenians on their part by sailing around the island . . . the Peloponnesians by encamping on the mainland T. 4. 28. Cp. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα bitter words flew loud from one to another, watchman accusing watchman S. Ant. 259. As the sentence stands, we expect φύλακος ἐλέγχοντος φύλακα, but the first clause is equivalent to κακοὺς λόγους εἰπομεν ἀλλήλους. Cp. θαυμάζοντες ἄλλος ἄλλῳ ἔλεγεν one spoke to the other in astonishment P. S. 220 c. Cp. 982.

c. Without regard to the following construction, a participle may stand in the nominative. The use of the genitive absolute would here be proper, but would cause the main subject of the thought to occupy a subordinate position. Thus, ἐπιπεσὼν τῇ Φαρναβάζου στρατοπεδείᾳ, τῆς μὲν προφυλακῆς αὐτοῦ Μῦσῶν ὄντων πολλοὶ ἔπесον attacking the camp of Pharnabazus, he slew a large number (= πολλοὺς ἀπέκτεινε) of Mysians who constituted his advance guard X. H. 4. 1. 24.

N. The nominative participle is sometimes found in clauses without a finite verb, but only when some finite verb is to be supplied (cp. Ψ 546), as with εἰ, ἐάν, ὅταν (X. M. 2. 1. 23); with ὅσα μὴ as far as is possible (T. 1. 111); in replies in dialogue, where it stands in apposition to the subject of the preceding sentence (P. Ph. 74 b); or is interposed as a parenthesis (εὖ ποιοῦν in D. 23. 143).

d. Likewise a participle may stand in the accusative or (rarely) in the dative when the construction demands another case. Thus, σοὶ δὲ συγγνώμη (= συγγνώμη ἐστὶ σέ) λέγειν τὰδ' ἐστὶ, μὴ πάσχουσιν ὡς ἐγὼ κακῶς it is excusable for thee to speak thus, since thou dost not suffer cruelly as I do E. Med. 814, ἣν ἡ γνώμη τοῦ Ἀριστέως (= ἔδοξε τῷ Ἀριστεῖ), τὸ μὲν μεθ' ἑαυτοῦ στρατοπεδὸν ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους Aristeus decided to keep his own forces at the Isthmus and watch for the Athenians T. 1. 62.

VERBAL ADJECTIVES IN -τέος

On verbal adjectives in -τός, -τή, -τόν, see 425 c, 472, 473.

2149. Verbal adjectives in -τέος express necessity. They admit two constructions:

1. The personal construction (-τέος, -τιά, -τέον), passive in meaning, and emphasizing the subject.

2. The (more common) impersonal construction (-τέον, -τιά, 1052), practically active in meaning, and emphasizing the action.

Both constructions are used with the copula εἰμί, which may be omitted. The agent—the person on whom the necessity rests—is expressed, if at all, by the dative (never by ὑπό and the genitive).

2150. Verbal adjectives from transitive verbs take the personal construction when the subject is emphasized; but the impersonal construction, when the emphasis falls on the verbal adjective itself. Verbal adjectives from intransitive verbs (that is, such as are followed by the genitive or dative) take only the impersonal construction.

a. Oblique cases of verbal adjectives are rare. Thus, *περὶ τῶν ὑμῖν πράττεον* concerning what need be done by us D. 6. 28.

2151. The Personal (Passive) Construction.—The personal verbal in *-τέος* is used only when the verb from which it is derived takes the accusative. The verbal agrees with the subject in gender, number, and case. The agent, if expressed, must always stand in the dative.

ποταμός τις ἡμῖν ἐστὶ διαβατέος a river must be crossed by us X. A. 2. 4. 6, *ὠφελιτέα σοι ἡ πόλις ἐστὶ* the State must be benefited by you X. M. 3. 6. 3, *ἐμοὶ τοῦτο οὐ ποιητέον* this must not be done by me (I must not do this) X. A. 1. 3. 15, *οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι* those who would be allies must be well treated X. M. 2. 6. 27, *οὐ . . . τοσαῦτα ὄρη ὅρατε ὑμῖν ὄντα πορευτέα*; do you not see such high mountains that must be traversed by you? X. A. 2. 5. 18.

2152. The Impersonal (Active) Construction.—The impersonal verbal stands in the neuter nominative, usually singular (*-τέον*), rarely plural (*-τέα*). Its object stands in the case (genitive, dative, or accusative) required by the verb from which the verbal adjective is derived; verbs taking the genitive or dative have the impersonal construction only. The agent, if expressed, must always stand in the dative.

τῷ ἀδικούντι δοτέον δίκην the wrong-doer must suffer punishment P. Euth. 8c, *πιστὰ καὶ ὀμήρους δοτέον καὶ ληπτέον* we must give and receive pledges and hostages X. H. 3. 2. 18, *τὸν θάνατον ἡμῖν μετ' εὐδοξίας αἰρετέον ἐστὶν* we must prefer death with honour I. 6. 91, *πειστέον πατρὸς λόγους* I must obey my father's commands E. Hipp. 1182, *πειστέον τάδε (σοι) θοῦ* must obey in this S. Ph. 934 (distinguish *πειστέον ἐστὶ σε* one must persuade thee), *φημὶ δὲ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν* I say that you must render assistance to the interests at stake D. 1. 17, *τοὺς φίλους εὐεργετητέον, τὴν πόλιν ὠφελιτέον . . . , τῶν βοσκημάτων τιμελιτέον* you must do good to your friends, benefit your State, take care of your flocks X. M. 2. 1. 28, *ἡμῖν ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶν* we have serviceable allies, whom we must not abandon to the Athenians T. 1. 86, *ἐψηφίσαντο . . . πολεμητέα εἶναι* they voted that they must go to war 1. 88.

a. Since the impersonal construction is virtually active, and hence equivalent to *δεῖ* with the accusative and infinitive (active or middle), the agent sometimes stands in the accusative, as if dependent on *δεῖ*. The copula is (perhaps) always omitted when the agent is expressed by the accusative. Thus, *τὸν βουλούμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον* (= *δεῖ διώκειν καὶ ἀσκεῖν*) it is necessary that the man who desires to be happy should pursue and practice temperance P. G. 507 c.

SUMMARY OF THE FORMS OF SIMPLE SENTENCES

§§ 906–2152 deal, in general, with the simple sentence. The following summary shows the chief forms of simple sentences (921) used in Attic.

2153. STATEMENTS

1. Statements of Fact (direct assertions) as to the present, past, or future are made in the indicative mood (negative *οὐ*), 1770.

A. Statements of fact include statements of present, past, or future possibility, likelihood, or necessity, which are expressed by the indicative of a verb denoting possibility, likelihood, or necessity, and an infinitive (1774–1779).

B. Statements of customary or repeated past action are made in the imperfect or aorist indicative with *ἄν* (negative *οὐ*), 1790.

2. Statement of Opinion (usually cautious, doubtful, or modest assertions) as to what *may be* (*might be*), *can be* (*could be*), *may* (*might, could, would*) *have been*, etc., are made:

A. In reference to the present or past: by *ἐβουλόμην ἄν* *I should like* or *I should have liked* (negative *οὐ*), 1789. (Rarely by the indicative without *ἄν*, negative *μή* or *μή οὐ*, 1772.)

B. In reference to the past: by the aorist or imperfect indicative with *ἄν* (negative *οὐ*), 1784, cp. 1786.

C. In reference to the present (statement of present opinion the verification of which is left to the future): by the optative with *ἄν* (negative *οὐ*), 1824.

D. In reference to the future: by the present subjunctive with *μή* or *μή οὐ* (1801); by *οὐ μή* with the aorist subjunctive to denote an emphatic denial (1804).

2154. ASSUMPTIONS

Assumptions, including concessions, are usually expressed by the imperative (negative *μή*), 1839. Other forms occur, as *καὶ δή* with the indicative (negative *οὐ*), 1771; a verb of *assuming* with the accusative and infinitive, etc.

2155. COMMANDS (INCLUDING EXHORTATIONS)

1. **Positive** Commands are expressed by the

A. Imperative, except in the first person (1835).

B. Subjunctive, in the first person (1797).

C. Future indicative (negative *οὐ*) 1917, 1918; with *ὅπως* (1920).

D. Optative without $\alpha\upsilon$ (1820); potential optative with $\alpha\upsilon$ (negative $\omicron\upsilon$, 1830).

E. Infinitive used independently (2013).

2. **Negative Commands** (Prohibitions, 1840), including Exhortations, are expressed by $\mu\eta$ 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 $\delta\pi\omega\varsigma \mu\eta$ (1920); with $\omicron\upsilon \mu\eta$ (1919).

E. Aorist subjunctive with $\delta\pi\omega\varsigma \mu\eta$ (rare), 1803; with $\omicron\upsilon \mu\eta$ (rare), 1800, N.

F. Infinitive used independently (2013).

2156.

WISHES

1. $\mu\eta$ is the negative of a direct expression of a wish, and of all indirect expressions of wish except $\pi\omega\varsigma \alpha\upsilon$ with the optative and a form of $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ 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 $\epsilon\acute{\iota}\theta\epsilon$ or $\epsilon\acute{\iota} \gamma\acute{\alpha}\rho$ (1814, 1815). Indirect expressions are: $\pi\omega\varsigma \alpha\upsilon$ with the optative (1832); $\beta\upsilon\lambda\omicron\acute{\iota}\mu\eta\eta \alpha\upsilon$ with the infinitive (1827).

3. Wishes for the *present*: that something might be otherwise than it now is, are expressed by the imperfect with $\epsilon\acute{\iota}\theta\epsilon$ or $\epsilon\acute{\iota} \gamma\acute{\alpha}\rho$ (1780). Indirect expressions are: $\omega\phi\epsilon\lambda\omicron\nu$ (with or without $\epsilon\acute{\iota}\theta\epsilon$ or $\epsilon\acute{\iota} \gamma\acute{\alpha}\rho$) and the present or aorist infinitive (1781); $\epsilon\beta\upsilon\lambda\omicron\acute{\iota}\mu\eta\eta$ (with or without $\alpha\upsilon$) 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 $\epsilon\acute{\iota}\theta\epsilon$ or $\epsilon\acute{\iota} \gamma\acute{\alpha}\rho$ (1780). Indirect: $\omega\phi\epsilon\lambda\omicron\nu$ (with or without $\epsilon\acute{\iota}\theta\epsilon$ or $\epsilon\acute{\iota} \gamma\acute{\alpha}\rho$) with the present or aorist infinitive (1781).

5. Unattainable wishes for the present or past may be entirely reasonable.

2157.

QUESTIONS

A simple question results from making any form of statement interrogative. Direct and indirect questions are treated in 2636 ff. See also the Index.

2158.

EXCLAMATIONS

Exclamations form complete or incomplete (904) sentences. Direct and indirect exclamatory sentences are treated in 2681 ff. See also the Index.

COMPOUND AND COMPLEX SENTENCES

COÖRDINATION AND SUBORDINATION

2159. All sentences other than simple sentences are formed by combining simple sentences either by coördination or subordination.

2160. Coördination produces compound sentences, subordination produces complex sentences. Complex sentences have been developed out of coördinate independent sentences, one of which has been subordinated in form, as in thought, to another.

2161. Comparative Grammar shows that, historically, coördination was preceded by simple juxtaposition and followed by subordination. Thus the simplest form of associating the two ideas *night fell* and *the enemy departed* was *νύξ ἐγένετο · οἱ πολέμοι ἀπῆλθον* (or in reverse order). From this was developed a closer connection by means of coördinating conjunctions, e.g. *νύξ (μὲν) ἐγένετο, οἱ δὲ πολέμοι ἀπῆλθον* or *οἱ δὲ πολέμοι ἀπῆλθον · νύξ ἐγένετο* (or *νύξ γὰρ ἐγένετο*), or *νύξ ἐγένετο καὶ οἱ πολέμοι ἀπῆλθον*. Finally it was recognized that one of these ideas was a mere explanation, definition, or supplement of the other, and hence dependent or subordinate. This stage is represented by the *complex* sentence: *ὅτε (ὅτε) νύξ ἐγένετο, οἱ πολέμοι ἀπῆλθον* or *νύξ ἐγένετο, ὥστε οἱ πολέμοι ἀπῆλθον*, and so on to express various other relations. Since Greek inherited from the parent Indo-European language both the subordinate and the coördinate sentence, it must be clearly understood that the above examples of the process of development of sentence-building, though taken from Greek, illustrate an earlier period of the history of language than Greek as we have it. Though it may be possible to reconstruct the form of the earlier, coördinate sentence out of the later, subordinate sentence, and though we have examples of parallel coördinate and subordinate sentences in Greek, the subordinate sentence did not in Greek regularly go through the previous stages of simple juxtaposition and coördination. A subordinate construction produced by analogy to another subordinate construction may not be resolved into the coördinate form.

SYNTAX OF THE COMPOUND SENTENCE

2162. A compound sentence consists of two or more simple sentences, grammatically independent of one another and generally united by a coördinating conjunction. Thus, *τῇ δὲ ἰστροραΐᾳ ἐπορεύοντο διὰ τοῦ πεδίου | καὶ | Τισσαφέρνης εἶπετο* but on the next day they proceeded through the plain and Tissaphernes kept following them X. A. 3. 4. 18.

a. Abbreviated compound sentences, i.e. sentences containing a compound subject with a single verbal predicate or a single subject with a compound verbal predicate, are treated in this book as expanded simple sentences (923, 924).

2163. Greek has, among others, the following coördinating conjunctions, the uses of which in connecting sentences, clauses, phrases, and single words are described under Particles.

A. Copulative conjunctions: *τέ* (enclitic), *καί* and, *τὲ*. *τέ, τὲ* . .

καί, καὶ . . . καί *both* . . . *and*, οὐδέ (μηδέ) *and not, nor*, οὔτε . . . οὔτε (μήτε . . . μήτε) *neither* . . . *nor*.

B. Adversative conjunctions: ἀλλά *but*, δέ (postpositive, often with μὲν in the preceding clause) *but, and*, ἀτάρ *but, yet, however*, μέντοι (postpositive) *however, yet*, καίτοι *and yet*.

C. Disjunctive conjunctions: ἢ *or*, ἢ . . . ἢ *either* . . . *or*, εἴτε . . . εἴτε (without a verb) *either* . . . *or*.

D. Inferential conjunctions: ἄρα *then, accordingly*, οὖν *therefore, then*, νῦν (in the poetic and enclitic forms νυν and νῦν) *then, therefore*, τοῖνυν *now, then*, τοιγάρ (poetic), τοιγάρτοι, τοιγαροῦν *so then, therefore*.

E. Causal conjunction: γάρ *for*.

2164. Compound sentences are divided into Copulative, Adversative, Disjunctive, Inferential, and Causal sentences.

ASYNDETON

2165. Two or more sentences (or words) independent in form and thought, but juxtaposed, i.e. coördinated without any connective, are *asyndetic* (from ἀσύνδετον *not bound together*), and such absence of connectives is called *asyndeton*.

a. The absence of connectives in a language so rich in means of coördination as is Greek is more striking than in other languages. *Grammatical asyndeton* cannot always be separated from *rhetorical asyndeton*. *Grammatical asyndeton* is the absence of a conjunction where a connective might have been used without marked influence on the character of the thought; as especially in explanatory sentences (often after a preparatory word, usually a demonstrative) which take up the matter just introduced; also where, in place of a conjunction, a resumptive word, such as οὗτος, τοιοῦτος, τοσοῦτος, ἐνταῦθα, οὕτω, etc., is employed. *Rhetorical asyndeton* is the absence of a conjunction where the following sentence contains a distinct advance in the thought and not a mere formal explanation appended to the foregoing sentence. *Rhetorical asyndeton* generally expresses emotion of some sort, and is the mark of liveliness, rapidity, passion, or impressiveness, of thought, each idea being set forth separately and distinctly. Thus, οὐκ ἀσεβής; οὐκ ὀμός; οὐκ ἀκάθαρτος; οὐ σὺκοφάντης; *is he not impious? is he not brutal? is he not impure? is he not a pettifogger?* D. 25. 63.

2166. Asyndeton is frequent in rapid and lively descriptions.

συμβαλόντες τὰς ἀσπίδας ἐωθούντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον *interlocking their shields, they shored, they fought, they slew, they were slain* X. H. 4. 3. 19. προσπεσόντες ἐμάχοντο, ἐώθουν ἐωθούντο, ἐπαιον ἐπαλοντο *falling upon them, they fought; pushed (and) were pushed; struck (and) were struck* X. C. 7. 1. 38. Also with anaphora (2167 c), as in ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἀνδρας *ποσούτους you have a city, you have triremes, you have money, you have so many men* X. A. 7. 1. 21. Cp. T. 7. 71, D. 19. 76, 19. 215, P. S. 197 d.

2167. Asyndeton also appears when the unconnected sentence

a. Summarizes the main contents, or expresses the result, of the preceding.

Thus, πάντ' ἔχεις λόγον you have the whole story A. Ag. 582, ἀκηκόατε, ἐώρακατε, πεπόνθατε, ἔχετε· δικάζετε you have heard, you have seen, you have suffered, you have the evidence; pronounce your judgment L. 12. 100, φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντευξόμεθα· ἔστι γὰρ αἰὲς τεταγμένη. οὐκ ἂν μέλλειν δέοι, ἔφη ὁ Κῆρος, ἀλλ' ἵσταναι 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. 26. This is often the case when a demonstrative takes up the foregoing thought (as ἔδοξε ταῦτα X. A. 1. 3. 20) or continues the narrative, as in ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν 4. 4. 19 (cp. 2081).

b. Expresses a reason or explains the preceding. Thus, μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ· ἔδοξεν αὐτῷ . . . σκηπτὸς πεσεῖν κτλ. when he had snatched a little sleep, he saw a vision; a bolt of lightning seemed to him to fall, etc. X. A. 3. 1. 11, ἰκοῦ πρὸς οἴκους· πᾶς σε Καδμείων λεῶς καλεῖ come home; all the Cadmean folk calls thee S. O. C. 741. Here γάρ or ἀρα might have been used. So often after a preparatory word (often a demonstrative); as ταῦτόν δὲ μοι δοκεῖ τοῦτ' ἀρα καὶ περὶ τὴν ψυχὴν εἶναι· ἐνδὸν πάντα ἐστὶν ἐν τῇ ψυχῇ ἐπειδὴν γυμνωθῇ τοῦ σώματος κτλ. now it seems to me that this is the same with regard to the soul too; everything in the soul is open to view when a man is stripped of his body P. G. 524 d, ἐπὶ μόνῳ προέχουσιν οἱ ἱππεῖς ἡμῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν in one point alone has the cavalry the advantage of us: it is safer for them to run away than for us X. A. 3. 2. 19, and so when ὥσπερ is followed by οὕτω καὶ (P. R. 557 c). Also when μέν γε . . . δέ take up what precedes, as ὁμοίως γε Σόλων νομοθέτης καὶ Τίμοκράτης· ὁ μέν γε . . . ὁ δέ D. 24. 106. Furthermore after τεκμήριον δέ (994), as T. 2. 50.

c. Repeats a significant word or phrase of the earlier sentence (*anaphora*). Thus, καὶ ὅτω δοκεῖ ταῦτα, ἀντεινάρτω τὴν χεῖρα· ἀντεινάν ἀπαντες and let him who approves this, hold up his hand; they all held up their hands X. A. 3. 2. 83. In poetry a thought is often repeated in a different form by means of a juxtaposed sentence (S. Tr. 1082).

d. Sets forth a contrast in thought to the preceding. This is commoner in poetry than in prose. Thus, μέλλοντα ταῦτα· τῶν προκειμένων τι χρὴ πρόσσειν 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' ἵτεον, ἔφη. πρῶτόν με ὑπομνήσατε ἃ ἐλέγετε but we must proceed, said he. First recall to my mind what you were saying P. Ph. 91 c.

f. Is introduced by a word stressed by emotion, as ταῦτα D. 3. 32, ἐγὼ 4. 29.

On juxtaposition of participles, see 2147.

COÖRDINATION IN PLACE OF SUBORDINATION — PARATAXIS

2168. The term *parataxis* (παράταξις arranging side by side), as here employed, is restricted to the arrangement of two independent sentences side by side, though one is in *thought* subordinate to the other.

a. In Greek, παράταξις means simply *coördination* in general, as ὑπόταξις means *subordination*.

2169. In many cases parataxis is a common form of expression

not only in the earlier language of Homer, but also in Attic prose and poetry.

So frequently in Attic prose with *καί*, *τέ* . . . *καί*, *ἔμα* . . . *καί*, *εὐθὺς* . . . *καί*, and with *δέ* meaning *for*. Thus, *ἤδη δὲ ἦν ὀψέ* . . . *καὶ οἱ Κορίνθιοι πρὸς μὲν ἀναστάντες* it was already late and (for when) the Corinthians started to run astern T. 1. 50, *καὶ ἤδη τε ἦν περὶ πλῆθους ἀγορᾶν καὶ ἔρχονται* . . . *κῆρυκες* and it was already about the time when the market-place fills and (= when) heralds arrived X. A. 2. 1. 7, *καὶ ἔμα ταῦτ' ἔλεγε καὶ ἀπῆει* and as soon as he said this, he departed X. H. 7. 1. 28, *ἐπίστασθε μόνου τῶν Ἑλλήνων τοὺς ἀγαθοὺς ἄνδρας τίμῃν* εὐφραστε δὲ . . . *παρ' ὑμῶν στρατηγούς ἀγαθοὺς (ἀνακειμένους) γοὺ* alone among the Greeks know how to honour men of merit; for you will find statues of brave generals set up among you Lyc. 51. Cp. *σκέψασθε δέ* T. 1. 143.

a. Temporal conjunctions, as *ἡνίκα*, are rarely used to introduce such clauses, which often indicate a sudden or decisive occurrence or simultaneous action.

b. Thucydides is especially fond of *καί* or *τέ* to coördinate two ideas, one of which is subordinate to the other.

2170. Parataxis often occurs when a thought naturally subordinate is made independent for the sake of emphasis or liveliness. Such rhetorical parataxis occurs chiefly in the orators and in Pindar. So especially when *μέν* and *δέ* are used to coördinate two contrasted clauses, the former of which is logically subordinate and inserted to heighten the force of the latter. Here English uses *whereas*, *while*. Thus, *αἰσχρὸν ἐστὶ, εἰ ἐγὼ μὲν τὰ ἔργα τῶν ὑπὲρ ὑμῶν πόων ἐπιμεινα, ὑμεῖς δὲ μὴδὲ τοὺς λόγους αὐτῶν ἀνέχεσθε* 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 coördination in place of which some form of subordination was adopted, either entirely or in part, in the later language.

a. Thus several relative pronouns and adverbs were originally demonstrative, and as such pointed either to the earlier or the later clause. So *ὁ, ἡ, τό* (1106, cp. 1114): *τεύχεα δ' ἐξενάρει, τὰ οἱ πόρε χάλκεος Ἄρης* (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 ἐστὶ καιρὸς, ἀντιλάβασθε τῶν πραγμάτων* and while there is time, take our policy in hand D. 1. 20.

2172. Homer often places two thoughts in juxtaposition without any regard for logical connection. This is especially common with *δέ, τέ, καί, αὐτάρ, ἀλλά*. Thus, *πολὸς δ' ὀρυμαγδὸς ἐπ' αὐτῷ ἀνδρῶν ἡδὲ κύνων, ἀπὸ τέ σφισιν (for οἷς) ὕπνος δλωλεν* 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 ὃ ταῦθ' ὤρμαινε* . . . *ἐκ δ' Ἑλένη θαλάμῳ* . . . *ἤλυθεν* while he was pondering on this, (but) Helen came forth from her chamber δ 120, *ὅς κε θεοὶ ἐπιτείθηται, μάλα τ' ἑλκων αὐτοῦ* whoever obeys the gods, (and) him they hear A 218.

b. This use appears even in Attic prose; as *οἰκοῦσι δ' ἐν μῇ τῶν νήσεων οὐ*

μεγάλη, καλεῖται δὲ (for ἡ καλεῖται) Λιπάρᾳ *they dwell in one of the islands that is not large, and it (which) is called Lipara* T. 3.88. Cp. also 2837.

SYNTAX OF THE COMPLEX SENTENCE

2173. A complex sentence consists of a principal sentence and one or more subordinate, or dependent, sentences. The principal sentence, as each subordinate sentence, has its own subject and predicate. The principal sentence of a complex sentence is called the principal clause, the subordinate sentence is called the subordinate clause. The principal clause may precede or follow the subordinate clause.

2174. The principal clause may have any form of the simple sentence.

a. Parentheses belonging to the thought of the entire sentence, but standing in no close grammatical relation to it, count as principal clauses. So οἶμαι, δοκῶ, φημί, ὁμῶς; οἶδα, οἷδ' ὅτι *certainly* (2585), εὖ ἴσθι *know well*, αἰτοῦμαι *se I beseech thee*; πῶς (πῶσον) δοκεῖς; and πῶς οἶε; in the comic poets and Euripides, etc. Some of these expressions are almost adverbial.

2175. The subordinate clause is always introduced by a subordinating conjunction, as *εἰ if, ἐπεὶ since or when, ὅτι that, ἕως until*, etc.

2176. A finite mood in a subordinate clause may be influenced by the tense of the principal clause. If the verb of the principal clause stands in a secondary tense, the verb of the subordinate clause is often optative instead of indicative or subjunctive, as it would have been after a primary tense. Dependence of mood after a secondary tense is never indicated by the subjunctive.

2177. Each tense in a subordinate clause denotes stage of action; the *time* is only relative to that of the leading verb. A subordinate clause may be marked by change of person in verb and pronoun.

2178. A subordinate clause in English may be expressed in Greek by a predicate adjective or substantive. Cp. 1169, 2647.

2179. A subordinate clause may be coördinate in structure.

ἐπεὶ δ' ἡσθένει Δαρείος καὶ ὑπώπτετε τελευτὴν τοῦ βίου, ἐβούλετο οἱ τῷ παῖδι παρίσθαι *but when Darius was ill and suspected that his end was near, he wished his two sons to be by him* X. A. 1. 1. 1.

a. So a relative clause, though properly subordinate, may be equivalent to a coördinating clause: *εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε, ὃ μὴ γένοιτο, τὸν ὅσον αὐτὴν ψυχὴν ἔχειν; 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 *ὅτι* is equivalent to *καὶ οὕτως, οὕτως δέ, οὕτως γάρ*.

2180. A clause dependent upon the principal clause may itself be followed by a clause dependent upon itself (a sub-dependent clause).

οὐ δ' ἔλεγον (principal clause) ὅτι περὶ σπονδῶν ἤκουον ἄνδρες (dependent clause) ὅτινες ἱκανοὶ ἔσονται . . . ἀπαγγεῖλαι (sub-dependent clause) and they said that they had come with regard to a truce and were men who were competent to . . . report X. A. 2. 3. 4.

2181. A verb common to two clauses is generally placed in one clause and omitted from the other (so especially in comparative and relative clauses).

ἥπερ (τύχη) δὲ βέλτιον (scil. ἐπιμελεῖται) ἢ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα fortune, which always cares better for us than we for ourselves D. 4. 12. Also as in English: ὅ τι δὲ μέλλετε (πράσσειν), . . . εὐθὺς . . . πράσσετε but whatever you intend, do it at once T. 7. 15. In comparative clauses with οὐχ ὥσπερ (or ὡς) the main and the subordinate clause are sometimes compressed, the predicate of the clause with οὐχ being supplied from the ὥσπερ clause, which is made independent; as οὐχ (οὐδὲν ἂν ἐγίγνετο) ὥσπερ νῦν τούτων οὐδὲν γίγνεται περὶ αὐτόν it would not be as now, when none of these things is done for him P. S. 189 c.

ANTICIPATION (OR PROLEPSIS)

2182. The subject of the dependent clause is often anticipated and made the object of the verb of the principal clause. This transference, which gives a more prominent place to the subject of the subordinate clause, is called *anticipation* or *prolepsis* (πρόληψις taking before).

δέδοικα δ' αὐτὴν μὴ τι βουλευσῇ νέον but I fear lest she may devise something untoward E. Med. 37, ἥδαι αὐτὸν ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος he knew that he held the centre of the Persian army X. A. 1. 8. 21, ἐπεμέλετο αὐτῶν ὅπως δὲ ἀνδράποδα διατελοῖεν he took care that they should always continue to be slaves X. C. 8. 1. 44. Note ὁρᾷ τὸν εὐτράπεζον ὡς ἡδὺς βίος thou seest how sweet is the luxurious life E. fr. 1052. 3.

a. Anticipation is especially common after verbs of saying, seeing, hearing, knowing, fearing, effecting.

b. When a subordinate clause defines a verbal idea consisting of a verb and a substantive, its subject may pass into the principal clause as a genitive depending on the substantive of that clause: ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῷ πόλειν ὅτι ἀφεστᾶσι and there came straightway to the Athenians also the report that the cities had revolted T. 1. 61 (= ὅτι αἱ πόλεις ἀφεστᾶσι).

c. The subject of the dependent clause may be put first in its own clause: ἐπιχειρήσωμεν εἰπεῖν, ἀνδραῖά τί ποτ' 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, εἰρώτᾳ ὁ Δαρείος τὴν τέχνην εἰ ἐπιστάτω Darius asked if he understood the art Hdt. 3. 130.

e. A still freer use is seen in εὐαύμαζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ τὰ δένδρα εἶη 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.

ξυπενέγκοι μὲν ταῦτα ὡς βουλόμεθα *may this result as we desire* T. 6. 20, νίκη δ' ὅτι πᾶσιν μέλλει συνοίσειν *but may that prevail which is likely to be for the common weal* D. 4. 51, ἐπειδὴν διαπράξωμαι ἃ θέλω *when I shall have transacted what I want, I will return* X. A. 2. 3. 29.

2185. Assimilation to the Indicative.—The subordinate clause takes a past tense of the indicative in dependence on a past tense of the indicative (or its equivalent) denoting unreality.

a. Conditional relative clauses: *εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτίμησάμην ἂν χρημάτων ὅσα ἔμελλον ἐκτελεῖν* *for if I had money, I should have assessed my penalty at the full sum that I was likely to pay* P. A. 38 b, *εἰ . . . καταμαρτύρουν ἃ μὴ σαφὺς ἦδη ἀκοῇ δὲ ἠπιστάμην, δεῖν ἂν ἔφη πᾶσιν ὑπ' ἐμοῦ* *if I brought in evidence against him matters which I did not know certainly but had learned by hearsay, he would have said that he was suffering a grave injustice at my hands* Ant. 5. 74.

b. Temporal clauses: *οὐκ ἂν ἐπαύμην . . . , ὥς ἀπειράθην τῆς σοφίᾳς ταύτης* *I would not have ceased until I had made trial of this wisdom* P. Crat. 396 c, *ἐχρῆν . . . μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλευεῖν, πρὶν περὶ τῶν ἀμφισβητούμενων ἡμᾶς ἐδίδαξαν* *they ought not to have given advice concerning the matters of common agreement before they instructed us on the matters in dispute* I. 4. 19.

c. Final clauses: here the principal clause is an unfulfilled wish, an unfulfilled apodosis, or a question with οὐ; and the indicative in the final clause denotes that the purpose *was not* or *cannot* be attained, and cannot be reached by the will of the speaker. Thus, *εἰ γὰρ ὥφελον οἱοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα*

κακὰ ἐργάζεσθαι, ἵνα οἱ τοι τε ἦσαν καὶ ἀγαθὰ τὰ μέγιστα *would that the many were able to work the greatest evil in order that they might be able (as they are now) to work also the greatest good* P. Cr. 44 d, ἐβουλόμην ἂν Σίμωνα τὴν αὐτὴν γνώμην ἔμοι ἔχειν ἵνα . . . ῥαδίως ἔγνωτε τὰ δίκαια / *I should have liked Simon to be of the same opinion as myself in order that you might easily have rendered a just verdict* L. 3. 21, εἶδε τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδ' εἰ ἐβούλετο ἐδύνάτο ἐξαπατᾶν *I ought to have taken security at the time in order that he could not have deceived us even if he wished* X. A. 7. 6. 23, τί δῆτ' οὐκ ἔρριψ' ἑμαυτὸν τῆσδ' ἀπὸ πέτρᾶς, ὅπως τῶν πάντων πόνων ἀπηλλάγην; *why indeed did I not hurl myself from this rock, that I might have been freed from all these toils?* A. Pr. 747.

N. 1. — In this (post-Homeric) construction, ἵνα is the regular conjunction in prose; ὥς and ὅπως are rare. ἂν is very rarely added and is suspected (Is. 11. 6 P. L. 969 e).

N. 2. — Assimilation does not take place when the final clause is the essential thing and sets forth a real future purpose of the agent of the leading verb, or does not show whether or not the purpose was realized. This occurs especially after ἵνα = *eo consilio ut*, rarely after ὅπως (X. A. 7. 6. 16); after ὥς only in poetry and Xenophon. The subjunctive or optative is used when the purpose of the agent, and not the non-fulfilment of the action, is emphasized. Thus, καίτοι αἰσχρὴν σε . . . ἢ τοῦτον μὴ γράφειν ἢ ἐκείνον λδεῖν, οὐχ, ἵ' ὁ βούλει σὺ γένηται, πάντα τὰ πρᾶγματα συνταράξει *you ought either not to have proposed this law or to have repealed the other; not to have thrown everything into confusion to accomplish your desire* D. 24. 44.

d. Causal clauses (rarely, as D. 50. 67). Modal assimilation never takes place in indirect questions or in clauses dependent on a verb of *fearing*.

2186. Assimilation to the Optative. — When an optative of the principal clause refers to *future* time (potential optative and optative of wish), the subordinate clause takes the optative by assimilation in the following cases.

a. Conditional relative clauses (regularly): πῶς γὰρ ἂν (1832) τις, εἰ γε μὴ ἐπίσταται, ταῦτα σοφὸς εἴη; *for how could any one be wise in that which he does not know?* X. M. 4. 6. 7, τίς μῦθεῖν δύναται ἂν ὑφ' οὗ εἰδεῖν καλὸς τε καὶ ἀγαθὸς νομιζόμενος; *who could hate one by whom he knew that he was regarded as both beautiful and good?* X. S. 8. 17, ἔρδοι τις ἦν ἕκαστος εἰδεῖν τέχνην *would that every man would practise the craft that he understood* Ar. Vesp. 1431, τίς ἂν . . . μόλοι (1832), ὅστις διαγγεῖλαιε τὰμ' εἰσω κακὰ *would that some one would come to report within my tale of woe* E. Hel. 435.

N. 1. — If the relative has a definite antecedent, assimilation does not take place; but not all relative clauses with an indefinite antecedent are assimilated. Cp. ὥσπερ ἂν ὑμῶν ἕκαστος ἀσχυρθεῖ τὴν τάξιν λιπεῖν ἢν ἂν ταχθῇ ἐν τῷ πολέμῳ *as each one of you would be ashamed to leave the post to which he may be appointed in war* Aes. 3. 7.

N. 2. — A relative clause depending on an infinitive rarely takes the optative: ἀλλὰ τοῦ μὲν αὐτὸν λέγειν ἃ μὴ σαφῶς εἰδεῖν εἰργεσθαι δεῖ *one should abstain from saying oneself what one does not know for certain* X. C. 1. 6. 19. (See 2573.)

b. Temporal clauses (regularly): τεθναῖν, ὅτε μοι μηκέτι ταῦτα μέλοι *may I*

die when these things no longer delight me Mimnermus 1.2, ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν ὅποτε βούλοιο he who starves of his own free will can eat whenever he wishes X. M. 2. 1. 18, εἰ δὲ πᾶν σπουδάζοι φαγεῖν, εἰποιμὶ ἂν ὅτι παρὰ ταῖς γυναῖξιν ἔστιν, ἔως παραλείψαιμι 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, ὀλοιο μήπω, πρὶν μάθοιμι perish not yet . . . until I learn S. Ph. 961. But οὐκ ἂν ἀπέλθοιμι πρὶν ἂν παντάπασιν ἡ ἀγορὰ λυθῇ I shall not be leaving until the gathering in the market-place is quite dispersed X. O. 12. 1.

c. Final and object clauses (rarely in prose, but occasionally after an optative of wish in poetry): *πειρώμεν (ἂν) μὴ πρόσω ἑμῶν εἶναι, ἵνα, εἰ που καιρὸς εἴη, ἐπιφαιέν* 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.); *ἔλθοι ὅπως γένοιτο τῶνδ' ἐμοὶ λυτῆριος* may she come to prove my liberator from this affliction A. Eum. 297. Ordinarily the subjunctive or future indicative is retained, as *ὀκλήν* ἂν εἰς τὰ πλοῖα ἐμβαλεῖν ᾧ Κύρος ἡμῖν δολῇ μὴ ἡμᾶς . . . καταδόνῃ I should hesitate to embark on the vessels which Cyrus might give us lest he sink us X. A. 1. 3. 17, *τεθαίην, δίκην ἐπιθεῖς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος* let me die, when I have punished him who has done me wrong, that I may not remain here a laughing-stock P. A. 28 d.

d. Indirect questions, when the direct question was a deliberative subjunctive: *οὐκ ἂν ἔχαιο ἐξελθῶν δ τι χρῶσαι* if you should escape, you would not know what to do with yourself P. Cr. 45 b (= τί χρῶμαι;). But when a direct question or a direct quotation stood in the indicative, that mood is retained, as *εἰ ἀποδεχθείη τίνας χρὴ ἡγείσθαι τοῦ πλαισίου* 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 ὥστε (X. C. 5. 5. 80), and in dependent statements with ὅτι or ὥς (X. C. 3. 1. 28).

f. Assimilation and non-assimilation may occur in the same sentence (E. Bacch. 1384 ff.)

2187. An optative referring to *general past* time in a general supposition usually assimilates the mood of a conditional relative or temporal clause depending on that optative.

ἔχαιρεν ὅποτε τάχιστα τυγχόντας ὧν δέοντο ἀποπέμποι but he was wont to rejoice whenever he dismissed without delay his petitioners with their requests granted (lit. obtaining what they wanted) X. Ag. 9. 2. But the indicative may remain unassimilated, as *ἐκάλει δὲ καὶ ἐτιμᾶ ὅποτε τινὰς ἴδοι τοιοῦτόν τι ποιήσαντας ὁ αὐτὸς ἐβούλετο ποιεῖν* and he was wont to honour with an invitation any whom he saw practising anything that he himself wished them to do X. C. 2. 1. 30.

So when the optative refers to past time through dependence on a verb of past time, as *προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο ὥς δηλοῖη οὖς τιμᾷ* 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 τιμῆς would be possible).

2188. Assimilation to the Subjunctive. — Conditional relative clauses and temporal clauses referring to *future* or *general present* time, if dependent on a subjunctive, take the subjunctive.

a. In reference to future time: *τῶν πρᾶγμάτων τοὺς βουλευομένους (ἡγείσθαι*

δεῖ), ἵν' αὖ ἐκείνοις δοκῇ, ταῦτα πράττηται *men of counsel must guide events in order that what they resolve shall be accomplished* D. 4. 39.

b. In reference to general present time: οὐδ', ἐπειδὴν ὧν ἂν πρίηται κόριος γένηται, τῷ προδότῃ συμβούλῳ περὶ τῶν λοιπῶν ἔτι χρήται *nor when he has become master of what he purchases, does he any longer employ the traitor to advise him concerning his plans for the future* D. 18. 47. But the indicative may occur (D. 22. 22).

CLASSES OF SUBORDINATE CLAUSES

2189. Subordinate clauses are of three classes :

1. Substantival clauses: in which the subordinate clause plays the part of a substantive and is either the subject or the object: *δῆλον ἦν | ὅτι ἐγγύς που βασιλεὺς ἦν it was plain that the king was somewhere* *hard by* X. A. 2. 3. 6, οὐκ ἴστε | ὅ τι ποιεῖτε *you do not know what you are doing* 1. 5. 16.

2. Adjectival (attributive) clauses: in which the subordinate clause plays the part of an adjective, and contains a relative whose antecedent (expressed or implied) stands in the principal clause: *λέγε δὴ τὴν ἐπιστολὴν | ἣν ἔπεμψε Φίλιππος come read the letter which Philip sent* D. 18. 39 (= *τὴν ὑπὸ Φιλίππου πεμφθεῖσαν*).

3. Adverbial clauses: in which the subordinate clause plays the part of an adverb or adverbial expression modifying the principal clause in like manner as an adverb modifies a verb.

κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμοὺς ἀκούειν they made a loud noise by calling each other so that even the enemy heard them X. A. 2. 2. 17 (here ὥστε . . . ἀκούειν may be regarded as having the force of an adverb: *and in a manner audible even to the enemy*); *πῶς ἂν οὖν ὀρθῶς δικάσαιτε περὶ αὐτῶν; εἰ τοῦτους ἐάσετε τὸν νομιζόμενον ὄρκον διομοσαμένους κατηγορῆσαι κτλ. how then would you judge correctly about them? if you permit (i.e. by permitting) them to make their accusations after having sworn the customary oath, etc.* Ant. 5. 90. Cp. 1095 end.

2190. Accordingly all complex sentences may be classified as Substantival sentences, Adjectival sentences, and Adverbial sentences. This division is, in general, the basis of the treatment of complex sentences in this book, except when, for convenience, closely connected constructions are treated together; as in the case of (adverbial) pure final clauses and (substantival) object clauses after verbs of effort and of fearing.

a. Some sentences may be classed both as substantival and adverbial, as clauses with ὥστε and ὅπως. An adverbial or adjectival clause may assume a substantival character (2247, 2488).

Complex sentences are considered in the following order: Adverbial, Adjectival, Substantival.

ADVERBIAL COMPLEX SENTENCES (2193-2487)

2191. In an adverbial complex sentence the subordinate clause denotes some one of the following adverbial relations: purpose (2193), cause (2240), result (2249), condition (2280), concession (2369), time (2383), comparison (2462).

2192. An adverbial sentence is introduced by a relative conjunction denoting *purpose, cause, result, etc.*

PURPOSE CLAUSES (FINAL CLAUSES)

2193. Final clauses denote purpose and are introduced by *ἵνα*, *ὅπως*, *ὥς* in order that, that (Lat. *ut*); negative *ἵνα μή*, *ὅπως μή*, *ὥς μή*, and *μή* alone, lest (Lat. *ne*).

a. Also by *ὥρα*, strictly *while, until*, in Epic and Lyric; and *ἕως* in Epic (2418). *ἵνα* is the chief final conjunction in Aristophanes, Herodotus, Plato, and the orators. It is the only purely final conjunction in that it does not limit the idea of purpose by the idea of time (like *ὥρα* and *ἕως*), or of manner (like *ὅπως* and *ὥς*); and therefore never takes *ἄν* (*κέν*), since the purpose is regarded as free from all conditions (2201 b). *ὅπως* is the chief final conjunction in Thucydides, and in Xenophon (slightly more common than *ἵνα*). *ὥς* often shows the original meaning *in which way, how, as* (cp. 2578, 2989). It is rare in prose, except in Xenophon, and does not occur on inscriptions; rare in Aristophanes, but common in tragedy, especially in Euripides. *μή* is very rare in prose, except in Xenophon and Plato (*μή οὐ* is very rare in Homer and in Attic: X. M. 2. 2. 14).

b. *In order that no one is ἵνα* (etc.) *μηδείς* or *μή τις*, *in order that . . . never is ἵνα* (etc.) *μήποτε* or *μή ποτε*, and *in order that . . . not is μηδέ* after *μή*.

2194. Final clauses were developed from original coördination.

θάπτε με ὅτι τάχιστα· πύλας Ἄϊδῶς περὶ ἡμῶν bury me with all speed; let me pass the gates of Hades Ψ 71, where we have a sentence of will added without any connective; and (negative) *ἀπόστιχε μή τι κοήσῃ Ἥρῃ* depart lest Hera observe aught A 522 (originally *let Hera not observe anything*, 1802). Even in Attic, where subordination is regular, the original form of coördination can be (theoretically) restored, as in *καὶ σε πρὸς . . . θεῶν ἱκεῖσθαι μή προδοῦς ἡμᾶς γένη* and I entreat thee by the gods | do not forsake us S. Aj. 588. We can no longer trace the original coördination with *ἵνα* and *ὥς*.

2195. A final clause stands in apposition to *τούτου ἕνεκα* or *διὰ τοῦτο* expressed or understood. Thus, *ἐκκλησίαν τούτου ἕνεκα ξυνήγαγον ὅπως ὑπομνήσω* I have convened an assembly for this reason that I may remind you T. 2. 60. Here *τούτου ἕνεκα* might be omitted.

2196. The verb of a final clause stands in the subjunctive after an introductory primary tense, in the optative (sometimes in the subjunctive, 2197) after a secondary tense.

γράφω ἵνα ἐκμάθῃς I write (on this account) that you may learn.

γράφω ἵνα μὴ ἐκμάθῃς *I write (on this account) that you may not learn.*

ἔγραψα ἵνα ἐκμάθοις (or ἐκμάθῃς) *I wrote (on this account) that you might learn.*

ἔγραψα ἵνα μὴ ἐκμάθοις (or ἐκμάθῃς) *I wrote (on this account) that you might not learn.*

κατάμενε ἵνα καὶ περὶ σοῦ βουλευσώμεθα *remain behind that we may consider your case also* X. A. 6. 28, βασιλεὺς αἰρεῖται οὐχ ἵνα αὐτοῦ καλῶς ἐπιμελῇται, ἀλλ' ἵνα καὶ οἱ ἐλδόμενοι δι' αὐτὸν εὖ πράττωσι *a king is chosen, not that he may care for his own interest however nobly, but that those who choose him may prosper through him* X. M. 3. 2. 3, παρακαλεῖς ἱατροὺς ὅπως μὴ ἀποθῶνῃ *you call in physicians in order that he may not die* X. M. 2. 10. 2, φύλακας συμπεμπεῖ (hist. pres., 1888) . . . ὅπως ἀπὸ τῶν δυσχωρίων φυλάττοιεν αὐτόν *he sent guards along in order that they might guard him from the rough parts of the country* X. C. 1. 4. 7, καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη ὥς μὴ μέλλοιτο ἀλλὰ περαιοῖτο τὰ δεόντα *and with these words on his lips he stood up in order that what was needful might not be delayed but be done at once* X. A. 3. 1. 47, μὴ σπεῦδε πλουτεῖν μὴ ταχὺς 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 πλοῖα) 'Ἀβροκόμῃς . . . κατέκαυσεν ἵνα μὴ Κύρος διαβῇ *Adrocomas burned the boats in order that Cyrus might (may) not cross* X. A. 1. 4. 18. Here the thought of A. was 'I will burn the boats that Cyrus may not cross' (ἵνα μὴ διαβῇ), and is given in a kind of quotation.

N. — Thucydides and Herodotus prefer this vivid subjunctive; the poets, Plato, and Xenophon, the optative. In Demosthenes, the subjunctive and optative are equally common.

b. When the purpose (or its effect) is represented as still continuing in the present. See the example in 2195. This use is closely connected with a.

c. After τί οὐ, τί οὖν οὐ, and the aorist indicative: τί οὖν οὐχὶ τὰ μὲν τείχη φυλακῇ ἐχυρὰ ἐποίησαμεν ὅπως ἂν (2201) σοι σᾶ ᾗ κτλ.; *why then do we not make your walls strong by a garrison that they may be safe for you, etc.?* X. C. 5. 4. 37. Here the sentence with ἐποίησαμεν is practically equivalent to one with ποίησωμεν.

2198. The alternative construction of final clauses with subjunctive or optative is that of implicit indirect discourse (2622). The subjunctive is always possible instead of the optative. Observe that the subjunctive for the optative is relatively past, since the leading verb is past.

2199. After a secondary tense both subjunctive and optative may be used in the same sentence.

ναὺς οἱ Κορίνθιοι . . . ἐπλήρουν ὅπως ναυμαχίᾳς τε ἀποπειράσῃσι . . . , καὶ τὰς δολκόδας αὐτῶν ἦτσον οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι κωλοῦεν ἀπαλεῖν *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.

οἰχονται ἵνα μὴ δοῖεν δίκην *they have gone away that they might not suffer punishment* L. 20. 21. Here οἰχονται is practically equivalent to ἔφυγον, and the optative δοῖεν shows that the purpose was conceived in the past. On the optative (without ἄν) by assimilation after an optative, see 2186 c.

2201. ὅπως with the subjunctive sometimes takes ἄν in positive clauses.

τοῦτ' αὐτὸ νῦν διδασχ', ὅπως ἄν ἐκμάθω *tell me now this very thing, that I may learn* S. O. C. 575, ἀξεῖς ἡμᾶς ὅπως ἄν εἰδῶμεν *you will guide us in order that we may know* X. C. 5. 2. 21.

a. ὥς and ὅπως with ἄν or κέ occur in poetry, especially in Homer. ὥς ἄν (first in Aeschylus) is very rare in Attic prose, but occurs eight times in Xenophon; as ὥς δ' ἄν μάθης . . . , ἀντάκουσον *but that you may learn, hear me in turn* X. A. 2. 5. 16. This use must not be confused with ὥς ἄν in conditional relative clauses (2565). — ὅπως ἄν is more common than simple ὅπως in Aristophanes and Plato, far less common in Xenophon. It is regular in official and legal language. — ἵνα ἄν is not final, but local (*wherever*, 2507). The original meaning of ἵνα was local and denoted the end to be reached.

b. ἄν (κέ) does not appreciably affect the meaning. Originally these particles seem to have had a limiting and conditional force (1762): ὥς ἄν *in whatever way, that so* (cp. *so = in order that so*) as in "Teach me to die that so I may Rise glorious at the awful day" (Bishop Ken), and cp. ὥς with ὅτω τρόπῳ in ἰκόμην τὸ Πύθικόν μαντεῖον. ὥς μάθοιμ' ὅτω τρόπῳ πατρὶ δίκας ἀπολύην *I came to the Pythian shrine that I might learn in what way I might avenge my father* S. El. 33. With ὅπως ἄν cp. ἐάν πως. Both ὅπως and ὥς were originally relative adverbs denoting *manner* (*how*, cp. 2578), but when they became conjunctions (*in order that*), their limitation by ἄν ceased to be felt.

2202. ὥς ἄν and ὅπως ἄν with the optative occur very rarely in Attic prose (in Xenophon especially), and more frequently after secondary than after primary tenses.

ἔδωκε χρήματα Ἀνταλκίδῃ ὅπως ἄν πληρωθέντος ναυτικοῦ . . . οἱ τε Ἀθηναῖοι . . . μάλλον τῆς εἰρήνης προσδέοντο *he gave money to Antalcidas in order that, if a fleet were manned, the Athenians might be more disposed to peace* X. H. 4. 8. 16. ὥς ἄν final must be distinguished from ὥς ἄν consecutive (2278).

a. Homer has a few cases of ὥς ἄν (κέ) and ὅπως ἄν (κέ); ἵνα κεν once (μ 156). Hdt. has ὥς ἄν, ὅπως ἄν rarely.

b. After primary tenses the optative with ἄν is certainly, after secondary tenses probably, *potential*. Its combination with the final conjunction produces

a conditional relative clause in which the relative and interrogative force of *ὅπως* and *ὥς* comes to light. With *ὅπως ἄν* the final force is stronger than with *ὥς ἄν*. In the example quoted above, *πληρωθέντος ναυτικοῦ* represents the protasis (*εἰ ναυτικὸν πληρωθείη*) to *ἄν προσδέονται*.

2203. The future indicative is used, especially in poetry, after *ὅπως* (rarely after *ὥς*, *ὅφρα*, and *μή*) in the same sense as the subjunctive.

οὐδὲ δι' ἐν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται nor are they maintained for any other single purpose than for fighting (lit. *how they shall fight*) X. C. 2. 1. 21, *σιγᾷδ', ὅπως μὴ πεύσεται* (fut.) *τις . . . γλώσσης χάριν δὲ πάντ' ἀπαγγεῖλη* (subj.) *τάδε keep silence, lest some one hear and report all this for the sake of talk* A. Ch. 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.

Ἦ' ἐκ τούτων ἀρξωμαι to begin with this D. 21. 48. *ἵνα τί*, originally *to what end* (cp. 946), and *ὥς τί* are also used colloquially: *ἵνα τί ταῦτα λέγεις; why do you say this?* P. A. 26 d.

2205. By assimilation of mood, final clauses may take a past tense of the indicative without *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*:

ἔπεμψαν κήρυκα ἵνα (ὅπως) ἀπαγγέλλοιτο (2196).

ἔπεμψαν κήρυκα ὅστις (ὅς) ἀπαγγελεῖται (2554).

ἔπεμψαν κήρυκα ἀπαγγελοῦντα (2065), *ἀπαγγέλλοντα* (rare, 2065).

ἔπεμψαν κήρυκα ὥς ἀπαγγελοῦντα (2086 c).

ἔπεμψαν κήρυκα ἀπαγγέλλειν (rare in prose, 2009).

ἔπεμψαν κήρυκα τοῦ ἀπαγγέλλειν (2032 e, often in Thucydides).

ἔπεμψαν κήρυκα ὑπὲρ (ἔνεκα) τοῦ ἀπαγγέλλειν (2032 g).

For *ὥστε* denoting an intended result, see 2267.

OBJECT CLAUSES

2207. Two types of object (substantival) clauses are closely connected in construction with final clauses.

1. Object clauses after verbs of *effort*.

2. Object clauses after verbs of *fearing*.

Both stand in apposition to a demonstrative expressed or implied.

οὐδένα δεῖ τοῦτο μηχανᾶσθαι, ὅπως ἀποφεύγεται πᾶν ποιῶν θάνατον ποῖα οὐκ ἔστι to contrive (this) how he shall escape death at any cost P. A. 39 a, *μηχανᾶσθαι ὅπως τὸ σῶμα . . . κομμεῖ* to contrive how he might bring home the body Hdt. 2. 121 γ, *αὐτὸ τοῦτο φοβέσθαι, μὴ . . . οὐ δύνηθω δηλώσαι περὶ τῶν πραγμάτων* I am

afraid of this very thing, namely, that I may not be able to make the case plain D. 41. 2, *έφοβεῖτο . . . μὴ οὐ δύναίτο . . . ἐξελθεῖν* *he was afraid that he could not escape* X. A. 3. 1. 12.

2208. Connection of Final with Object Clauses. — (1) Final clauses proper denote a purpose to accomplish or avert a result, which purpose is set forth in a definite action. (2) Object clauses after verbs of *effort* consider means to accomplish or avert a result; the action of the subordinate clause is the *object purposed*. Such clauses are *incomplete* final clauses, because, though the purpose is expressed, the action taken to effect the purpose is not expressed. (3) Object clauses after verbs of *fearing* deprecate an undesired result or express fear that a desired result may not be accomplished. According to the form of expression employed, the construction of these three kinds of clauses may differ in varying degree or be identical. Thus compare these usages of Attic prose:

- (1) παρακαλεῖ ἰατρὸν ὅπως μὴ ἀποθάνῃ (common)
 παρακαλεῖ ἰατρὸν ὅπως μὴ ἀποθανεῖται (occasionally)
 παρακαλεῖ ἰατρὸν μὴ ἀποθάνῃ (rare)
he summons a physician in order that he may not die.
- (2) ἐπιμελεῖται ὅπως μὴ ἀποθανεῖται (common)
 ἐπιμελεῖται ὅπως μὴ ἀποθάνῃ (occasionally)
he takes care that he shall not die.
 ὁρᾷ μὴ ἀποθάνῃς (occasionally) *see to it that you do not die.*
- (3) φοβεῖται μὴ ἀποθάνῃ (common)
 φοβεῖται ὅπως μὴ ἀποθάνῃ (occasionally)
 φοβεῖται ὅπως μὴ ἀποθανεῖται (occasionally)
he is afraid lest he die.

OBJECT CLAUSES AFTER VERBS OF EFFORT

2209. Object clauses after verbs of *effort* are introduced by ὅπως, rarely by ὥς (Herodotus, Xenophon), scarcely ever by ἵνα. The negative is μὴ.

2210. Verbs of *effort* include verbs denoting *to take care* or *pains, to strive*.

ἐπιμελοῦμαι, μίλει μοι, μελετᾷ, φρουρᾷ, πρόνοιαν ἔχω, βουλευομαι, μηχανάμαι, παρασκευάζομαι, προθυμοῦμαι, πράττω, πάντα ποιῶ (ποιούμαι), σπουδάζω, etc.

a. The same construction follows certain verbs of will signifying *to ask, command, entreat, exhort, and forbid*, and which commonly take the infinitive (αἰτέω, δέχομαι, παραγγέλλω, ἱκετεύω, δια- or παρακaleύομαι, ἀπαγορεύω, etc.).

b. Some verbs take, by analogy, but in negative clauses only, the construction either of verbs of *effort* or of verbs of *fearing*. These verbs signify *to see to a thing*: ὁρᾷ, σκοπῶ (-οῦμαι), ἐσκειψάμην, σκεπτικόν ἐστί, τηρῶ; *to be on one's guard*: εἰλαβεῖσθαι, φροντίζω, φυλάττω (-ομαι). See 2220.

These verbs may take μή with the infinitive. εὐλαβοῦμαι and φυλάττομαι take the infinitive when they mean *to guard against doing something*.

2211. Object clauses after verbs of *effort* take the future indicative with ὅπως after primary and secondary tenses (rarely the optative after secondary tenses, 2212).

ἐπιμελοῦμαι ὅπως ταῦτα ποιήσει *I take care that he shall do this.*

ἐπιμελοῦμαι ὅπως μὴ ταῦτα ποιήσει *I take care that he shall not do this.*

ἐπεμελούμην ὅπως ταῦτα ποιήσει (ποιήσοι) *I took care that he should do this.*

ἐπεμελούμην ὅπως μὴ ταῦτα ποιήσει (ποιήσοι) *I took care that he should not do this.*

εἰ ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δὲ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχομένῃ if it is necessary to fight, we must prepare to fight bravely X. A. 4. 6. 10, ἔπρασεν ὅπως τις βοήθεια ἤξει they were manning (this, that) ἵπποι some reinforcements should come T. 3. 4, σκοπεῖσθε τοῦτο, ὅπως μὴ λόγους ἐροῦσιν μόνον . . . ἀλλὰ καὶ ἔργον τι δεικνύνει ἔξουσιν see to this, that they not only make speeches but also are able to show some proof D. 2. 12, σκεπτέον μοι δοκεῖ εἶναι . . . ὅπως ὡς ασφαλιστάτα ἄπιμεν (774) καὶ ὅπως τὰ ἐπιτήδεια ἐξομεν it seems to me that we must consider how we shall depart in the greatest security and how we shall procure our provisions X. A. 1. 3. 11. In δέῃ σε ὅπως δειξεῖς it is needful that thou prove S. Aj. 556 there is a confusion between δέῃ δεῖξαι and the construction of 2213.

2212 After secondary tenses the future optative occasionally occurs.

ἐπεμελετο ὅπως μήτε ἀσῖτοι μήτε ἀποτοὶ ποτε ἔσονται he took care that they should never be without food or drink X. C. 8. 1. 43.

a. The future optative occurs especially in Xenophon, and represents a thought that was originally expressed by the future indicative. Here the indicative would present the thought vividly, i.e. as it was conceived in the mind of the subject.

2213. ὅπως and ὅπως μὴ with the future indicative may be used without any principal clause, to denote an urgent exhortation or a warning. Originally the ὅπως clause depended on σκόπει (σκοπεῖτε), ὁρᾶ (ὁρᾶτε) *see to it*; but the ellipsis was gradually forgotten and the construction used independently.

ὅπως οὖν ἔσσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἣς κέκτησθε be men worthy of the freedom which you possess X. A. 1. 7. 3, ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα but don't tell anybody this Ar. Nub. 824, and very often in Ar. This use is also preceded by ἄγε (X. S. 4. 20). The third person is very rare (L. 1. 21).

2214. Verbs of *effort* sometimes have the construction of final clauses, and take, though less often, ὅπως with the present or second aorist subjunctive or optative (cp. 2196). The subjunctive may be used after secondary tenses.

ἔπρασεν . . . ὅπως πόλεμος γένηται he tried to bring it about that war should

be occasioned T. 1. 57, *δρᾶ* . . . *ὅπως μὴ παρὰ δόξαν ὁμολογῆς* see to it that it does not prove that you acquiesce in what you do not really think P. Cr. 49 c, *οὐ φυλάξεσθ' ὅπως μὴ* . . . *δεσπότῃν εὐρητε*; will you not be on your guard lest you find a master? D. 6. 25. Future and subjunctive occur together in X. A. 4. 6. 10. In Xenophon alone is the subjunctive (and optative) more common than the future.

a. The object desired by the subject of a verb of effort is here expressed by the same construction as is the purpose in the mind of the subject of a final clause.

2215. *ἄν* is sometimes added to *ὅπως* with the subjunctive to denote that the purpose is dependent on certain circumstances.

ὅπως ἄν . . . *οἱ στρατιῶται περὶ τοῦ στρατεύεσθαι βουλευόμενται, τούτου περὶ δόξαι ἐπιμέλεσθαι* I will endeavour to make it my care that the soldiers deliberate about continuing the war X. C. 5. 5. 48, *μηχανητέον ὅπως ἄν διαφύγῃ* plans must be made for his escape P. G. 481 a (the same passage has *ὅπως* with the subjunctive and the future). In Attic this use occurs in Aristophanes, Xenophon, and Plato.

2216. *ὥς* and *ὥς ἄν* with subjunctive and optative and *ὅπως ἄν* with the optative occur in Xenophon, *ὥς ἄν* and *ὅπως ἄν* with the optative being used after primary and secondary tenses. Hdt. has *ὅπως ἄν* after secondary tenses. The optative with *ὥς ἄν* and *ὅπως ἄν* is potential.

2217. After verbs meaning to consider, plan, and try *ὅπως* or *ὥς* with the subjunctive (with or without *κέ*) or optative is used by Homer, who does not employ the future indicative in object clauses denoting a purpose. Thus, *φράζεσθαι* . . . *ὅπως κε μνηστήρας* . . . *κτελέης* consider how thou mayest slay the suitors a 295, *πειρᾶ ὅπως κεν δῇ σὴν πατρίδα γαίαν ἱκῆαι* try that thou mayest come to thy native land δ 545. Here *ὅπως* with the future indicative would be the normal Attic usage.

2218. Verbs of will or desire signifying to ask, command, entreat, exhort, and forbid, which usually have an infinitive as their object, may take *ὅπως* (*ὅπως μὴ*) with the future indicative (or optative) or the subjunctive (or optative). The *ὅπως* clause states both the command, etc. and the purpose in giving it. Between *take care to do this* and *I bid you take care to do this* the connection is close. Cp. *impero, postulo* with *ut* (*ne*).

διακελεύονται ὅπως τιμωρήσεται they urge him to take revenge P. R. 549 c, *δεήσειται δ' ἑμῶν ὅπως* . . . *δίκην μὴ δῶ* he will entreat you that he may not suffer punishment Ant. 1. 23, *παρὰ γέλλουσιν ὅπως ἄν* (2215) *τῇδε τῇ ἡμέρᾳ τελευτήσῃ* they give orders (to the end) that he die to-day P. Ph. 59 e, *Λακεδαιμονίων ἐδόκοντο τὸ ψῆφισμ' ὅπως μεταστραφείη* they begged the Lacedaemonians that the decree might be changed Ar. Ach. 536, *ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκριοίμην* you forbade me to give this answer P. R. 339 a.

2219. Dawes' Canon. — The rule formulated by Dawes and afterwards extended (that the first aorist subjunctive active and middle after *ὅπως*, *ὅπως μὴ*, and *οὐ μὴ* is incorrect and should be emended) is applicable only in the case of verbs of effort. After these verbs the future is far more common than subjunctive or optative (except in Xenophon), and some scholars would emend the

offending sigmatic subjunctives where they occur in the same sentence with second aorists (as And. 3. 14) or even where the future has a widely different form (as ἐκπλευσείται, subj. ἐκπλεύσῃ, cp. X. A. 5. 6. 21).

VERBS OF CAUTION

2220. Verbs of *caution* (2210 b, 2224 a) have, in *negative* clauses, the construction either of

a. Verbs of *effort*, and take ὅπως μή with the future indicative :

εὐλαβούμενοι ὅπως μή . . . οἰχέσσομαι *taking care that I do not depart* P. Ph. 91 c, δρᾷ ὅπως μή σε ἀποστήσονται *beware lest they revolt from thee* Hdt. 3. 36.

b. Verbs of *fearing*, and take μή (μή οὐ) or ὅπως μή (2223) with the subjunctive (or optative) :

ὁρᾶτε μή πάθωμεν *take care lest we suffer* X. C. 4. 1. 15, φυλάττου ὅπως μή . . . εἰς τούναντιον ἔλθῃς *be on your guard lest you come to the opposite* X. M. 3. 6. 16, ὑποκτείνωμεν . . . ὑμᾶς μή οὐ κοινοὶ ἀποβῇτε *we suspect that you will not prove impartial* T. 3. 53, ὑποκτεύσας μή τὴν θυγατέρα λέγοι, ἤρετο κτλ. *suspecting that he meant his daughter, he asked, etc.* X. C. 5. 2. 9. So with a past indicative (2223).

OBJECT CLAUSES WITH VERBS OF FEARING

2221. Object clauses after verbs of *fear* and *caution* are introduced by μή *that, lest* (Lat. *ne*), μή οὐ *that . . . not, lest . . . not* (Lat. *ut = ne non*).

a. μή clauses denote a fear that something *may* or *might* happen ; μή οὐ clauses denote a fear that something *may not* or *might not* happen. Observe that the verb is negated by οὐ and not by μή, which expresses an apprehension that the result will take place. μή is sometimes, for convenience, translated by *whether* ; but it is not an indirect interrogative in such cases.

2222. The construction of μή after verbs of *fearing* has been developed from an earlier coördinate construction in which μή was not a conjunction (*that, lest*) but a prohibitive particle. Thus, δίδω μὴ τι πάθῃςιν (A 470) *I fear lest he may suffer aught* was developed from *I fear + may he not suffer aught* (1802) ; φυλακὴ δέ τις . . . ἔστω, μὴ λόχος εἰσελθῇσι πόλιν (Θ 521) *but let there be a guard, lest an ambush enter the city*, where the clause μὴ — εἰσελθῇσι meant originally *may an ambush not enter*. Here μή expresses the desire to avert something (negative desire).

a. When μή had become a pure conjunction of subordination, it was used even with the indicative and with the optative with ἄν. Some scholars regard μή with the indicative as standing for ἄρα μή (hence an indirect interrogative). Observe that the character of μή after verbs of *fearing* is different from that in final clauses, though the construction is the same in both cases.

2223. For the use of the subjunctive, without a verb of fearing, with μή, see 1801, 1802 ; with μή οὐ see 1801, with οὐ μή see 1804.

2224. Verbs and expressions of *fear* are : φοβέσθαι, δίδουκα or δέδια, ταρβέω and πέφρικα (mostly poetical) ; δαίνεσθαι, δαίνω ἔστι, δέος ἔστί, φοβέσθαι, φοβέρον ἔστι, 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*: *δυνάω*, *ἀδυνάω*, *ἀπιστάω*, *ἀπιστίζω* *ἔχω* (*παρέχω*), *ὑποπτεύω*, *ἐνθυμούμαι*, *αἰσχύνομαι* (rare), *κινδυνεύω* *ἔστι*, *προσδοκᾷ* *ἔστι*. Here belong also, by analogy, *ὀρέω*, *σκοπέω*, *ἐννοέω*, *ἐλπεύομαι*, *φροντίζω*, *φυλάττω* (-ομαι), which admit also the construction of verbs of *effort* (2210 b).

I. FEAR RELATING TO THE FUTURE

2225. Object clauses after verbs of *fear* and *caution* take the subjunctive after primary tenses, the optative (or subjunctive, 2226) after secondary tenses.

φοβούμαι μὴ γένηται *I fear it may happen.*

φοβούμαι μὴ οὐ γένηται *I fear it may not happen.*

ἐφοβούμην μὴ γένοιτο (or *γένηται*) *I feared it might happen.*

ἐφοβούμην μὴ οὐ γένοιτο (regularly *γένηται*) *I feared it might not happen.*

δέδοικα μὴ . . . ἐπιλαθώμεθα τῆς οἰκαδὲ ὁδοῦ *I am afraid lest we may forget the way home* X. A. 3. 2. 25, *φοβεῖται μὴ . . . τὰ ἔσχατα πάθῃ* *he is afraid lest he suffer the severest punishment* X. C. 3. 1. 22, *φροντίσω μὴ κράτιστον ᾗ μοι σιγᾷ* *I am thinking that it may prove (2228) best for me to be silent* X. M. 4. 2. 39, *ἴδωσαν οἱ Ἕλληνες μὴ προσάγειεν πρὸς τὸ κέρας καὶ . . . αὐτοὺς κατακόψειαν* *the Greeks were seized with fear lest they might advance against their flank and cut them down* X. A. 1. 10. 9, *δέδιμεν μὴ οὐ βέβαιοι ᾗτε* *we fear you are not to be depended on* T. 3. 57, *οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω δ τι δῶ ἐκάστῳ τῶν φίλων . . . ἀλλὰ μὴ οὐκ ἔχω* *καροὺς οἱς δῶ I am afraid not that I may not have enough (lit. anything) to give to each of my friends, but that I may not have enough friends on whom to bestow my gifts* X. A. 1. 7. 7.

a. The aorist is very common after *μὴ*. After secondary tenses Hom. usually has the optative.

b. *μὴ οὐ* with the optative is rare and suspicious (X. A. 3. 5. 3).

2226. After secondary tenses, the subjunctive presents the fear vividly, i.e. as it was conceived by the subject. Cp. 2197.

ἐφοβοῦντο μὴ τι πάθῃ *they feared lest she might (may) meet with some accident* X. S. 2. 11, *ἐφοβήθησαν μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ* *they became fearful that the army might (may) advance against themselves too* T. 2. 101. So when the fear extends up to the present time: *ἐφοβήθη* . . . *καὶ νῦν τεθορύβημαι μὴ τιμὴς ἐμῶν ἀγνοήσωσί 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 (I 245, Hdt. 7. 103, S. Aj. 279).

2228. The subjunctive and optative after *μὴ* (or *ὅπως μὴ*) may denote what *may prove to be* an object of fear (future ascertainment).

δέδοικα μὴ ἀριστον ᾗ *I am afraid lest it prove to be best* S. Ant. 1114, *ἴδωσαν μὴ λῦττα τις . . . ἡμῖν ἐμπεπτῶκοι* *they feared lest some madness might prove to*

have fallen upon us X. A. 5. 7. 26. The aorist subjunctive refers to the past in *δειδοικα* . . . *μή σε παρείπη* *I fear it may prove that she beguiled thee* A 555; cp. K 99, v 216, ω 491 (after *ὁρῶ*).

2229. The future is rare with verbs of *fearing* after *μή*.

φοβοῦμαι δὲ μή τινας ἡδονὰς ἡδοναῖς ἐνάντιās and I apprehend that we shall find some pleasures opposite to other pleasures P. Phil. 13 a. So with verbs of caution: *δρᾷ μή πολλῶν ἐκάστῳ ἡμῶν χειρῶν δεήσει see to it lest each one of us may have need of many hands* X. C. 4. 1. 18.

a. The future optative seems not to occur except in X. H. 6. 4. 27, X. M. 1. 2. 7, P. Euth. 15 d.

2230. *ὅπως μή* with the subjunctive or optative is sometimes used instead of *μή* after verbs of *fear* and *caution* to imply fear that something *will* happen.

οὐ φοβεῖ . . . ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνης πράττων; are you not afraid that you may chance to be doing an unholy deed? P. Euth. 4 e, *ἡδέως γ' ἂν* (*θρῆψαιμι τὸν ἄνδρα*), *εἰ μὴ φοβούμεν ὅπως μὴ ἐπ' αὐτὸν με τράποιτο I should gladly keep the man if I did not fear lest he might turn against me* X. M. 2. 9. 3; see also 2220 b.

2231. *ὅπως μή* with the future indicative (as after verbs of *effort*) is sometimes used instead of *μή* with the subjunctive.

δέδοικα ὅπως μὴ . . . ἀνάγκη γενήσεται (v. l. γένηται) I fear lest a necessity may arise D. 9. 76. The future optative occurs once (I. 17. 22). On *μή* or *ὅπως μὴ* with verbs of caution, see 2220 a.

2232. The potential optative with *ἂν* is rarely used after *μή*.

δεδιδότες μὴ καταλυθεῖν ἂν (Mss. καταλυθείσαν) ὁ δῆμος fearful lest the people should be put down L. 13. 51. The potential use is most evident when an optative occurs in the protasis: *εἰ δὲ τινες φοβοῦνται μὴ ματαλᾷ ἂν γένοιτο αὕτη ἡ κατασκευή, εἰ πόλεμος ἐγερθεῖν, ἐννοησάτω διὰ κτλ. if some are afraid that this condition of things may prove vain, if war should arise, let them (him) consider that, etc.* X. Vect. 4. 41.

II. FEAR RELATING TO THE PRESENT OR PAST

2233. Fear that something actually *is* or *was* is expressed by *μή* with the indicative (negative *μή οὐ*).

δέδοικα . . . μὴ πληγῶν δεῖ I fear that you need a beating Ar. Nub. 493, *ἀλλ' δρᾷ μὴ παίζων ἔλεγεν but have a care that he was not speaking in jest* P. Th. 145 b, *φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν we are afraid that we have failed of both objects at once* T. 3. 53, *δρᾶτε μὴ οὐκ ἔμοι . . . προσήκει λόγον δοῦναι have a care lest it does not rest with me to give an account* And. 1. 103.

a. Contrast *φοβοῦμαι μὴ ἀληθὲς ἔστιν I fear that it is true* with *φοβοῦμαι μὴ ἀληθὲς ᾗ I fear it may prove true* (2228).

b. The aorist occurs in Homer: *δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν I fear that all the goddess said was true* ε 300.

OTHER CONSTRUCTIONS WITH VERBS OF FEARING

2234. In Indirect Questions. — Here the ideas of fear and doubt are joined. Thus, φόβος εἰ πείσω δέσποιναν ἐμήν (direct πείσω; 1916) *I have my doubts whether I shall (can) persuade my mistress* E. Med. 184, τὴν θεὸν δ' ὅπως λάθω δέδοικα (direct πῶς λάθω; 1805) *I am fearful how I shall escape the notice of the goddess* E. I. T. 995, δέδοικα ὅ τι ἀποκρινοῦμαι *I am afraid what to answer* P. Th. 195 c.

2235. In Indirect Discourse with ὥς (rarely ὅπως) that. — Verbs of *fearing* may have the construction of verbs of *thinking* and be followed by a dependent statement. This occurs regularly only when the expression of fear is negated. Thus, ἀνδρὸς δὲ τῇ θυγατρὶ μὴ φοβοῦ ὥς ἀπορήσεις *do not fear that you will be at a loss for a husband for your daughter* X. C. 5.2. 12. Here μὴ or ὅπως μὴ would be regular. With ὥς the idea is *fear, thinking that*.

2236. Ὡς ὅτι (ὥς) Causal. — ἐφοβεῖτο ὅτι ἀπὸ Διὸς . . . τὸ ὄραρ ἐδόκει αὐτῷ εἶναι *he was afraid because the dream seemed to him to be from Zeus* X. A. 8.1. 12.

2237. With a Causal Participle. — οὔτε τὴν ἀκρόπολιν . . . προδιδούς ἐφοβήθη *nor was he terrified at having betrayed the Acropolis* Lyc. 17.

2238. With the Infinitive. — Verbs of *fearing* often take an object infinitive (present, future or aorist) with or without the article; and with or without μὴ (2741). Thus, φοβήσεται ἀδικεῖν *he will be afraid to injure* X. C. 8. 7. 15, οὐ φοβούμεθα ἐλασσώσεσθαι *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 λυπήσθαι τινα (= μὴ λυπήσω) *taking care to offend no one* D. 18. 258, ἐφυλάξατο μὴ ἀπιστος γενέσθαι *he took precautions not to become an object of distrust* X. Ag. 8. 5.

a. With the articular infinitive, φοβοῦμαι, etc. means simply *I fear*; with the infinitive without the article, φοβοῦμαι commonly has the force of *hesitate, feel repugnance*, etc. Cp. φοβοῦμαι ἀδικεῖν and φοβοῦμαι μὴ ἀδικεῖν; *I fear to do wrong (and do not do it)*; φοβοῦμαι τὸ ἀδικεῖν *I fear wrong-doing* (in general, by myself or by another), like φοβοῦμαι τὴν ἀδικίαν.

2239. With ὥστε of Result (after a verb of caution). — ἦν οὖν ἐλθωμεν ἐπ' αὐτοὺς πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι *if then we move against them before they take precautions (so as) not to be caught* X. A. 7.3. 35.

CAUSAL CLAUSES

2240. Causal clauses are introduced by ὅτι, διότι, διόπερ because, ἐπεὶ, ἐπειδὴ, ὅτε, ὁπότε since, ὥς as, since, because. The negative is οὐ.

a. Also by poetic οὐνεκα (= οὐ ἔνεκα) and ὀδούνεκα (= ὅθου ἔνεκα) *because, εἴτι since* (poetic and Ionic; also temporal), and by ὅπου *since* (Hdt. 1. 68, X. C. 8.4. 31, I. 4. 186). Homer has ὅ or ὅ τι *because*.

b. ὥς frequently denotes a reason imagined to be true by the principal subject and treated by him as a fact (2241). ὅτι often follows διὰ τοῦτο, διὰ τὸδε, ἐκ τούτου, τούτω. διότι stands for διὰ τοῦτο, ὅτι. ὅτε and ὁπότε usually mean *when* (cp. cum); as causal conjunctions they are rare, as ὅτε τοίνυν τοῦθ'

οὕτως ἔχει since then this is the case, D. 1. 1, χαλεπὰ . . . τὰ παρόντα ὅπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα the present state of affairs is difficult since we are deprived of such generals X. A. 3. 2. 2. Causal ὅτε, temporal ὅτε rarely, can begin a sentence. When they approach the meaning *if*, ὅτε and ὅποτε take μή. In Attic prose inscriptions ἐπεὶ is rare, διότι does not occur, and ὡς ἔρεκα is generally used for διότι.

2241. Causal clauses denoting a fact regularly take the indicative after primary and secondary tenses.

ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἡ ὑμᾶς προδόντα τῇ Κέρου φίλῃ χρῆσθαι κτλ. but since you do not wish to continue the march with me, I must either retain the friendship of Cyrus by renouncing you, etc. X. A. 1. 3. 5, δ' ἔξήλωσας ἡμᾶς ὡς τοὺς μὲν φίλους . . . εὐ ποιεῖν δυνάμεθα . . . , οὐδὲ ταῦθ' οὕτως ἔχει but as to that which has excited your envy of us, our supposed ability (lit. because, as you think, we are able) to benefit our friends, not even is this so X. H. 6. 12, ἐτύγχευε γὰρ ἐφ' ἀμάρτης πορευόμενος διότι ἐτέρωτο for he happened to be riding on a wagon from the fact that he had been wounded X. A. 2. 2. 14.

2242. But causal clauses denoting an alleged or reported reason (implied indirect discourse, 2622) take the optative after secondary tenses.

(οἱ Ἀθηναῖοι) τὸν Περικλέα ἐκάκιζον ὅτι στρατηγὸς ὢν οὐκ ἐτεξάτο the Athenians reviled Pericles on the ground that, though he was general, he did not lead them out T. 2. 21, εἶχε λέγειν . . . ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς ὅτι οὐκ ἐβελήσαιεν μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτὸν Pelopidas was able to say that the Lacedaemonians had made war upon them (the Thebans) for the reason that they had not been willing to march against him (the King of Persia) with Agesilaus X. H. 7. 1. 34.

2243. Cause may be expressed also by the unreal indicative with ἄν or the potential optative with ἄν.

ἐπεὶ διὰ γ' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλετε since you would long ago have perished had it depended on yourselves D. 18. 49, δέομαι οὖν σου παραμῆναι ἡμῖν· ὡς ἐγὼ οὐδ' ἂν ἐνὸς ἡδῖον ἀκούσαιμι ἢ σοῦ accordingly I beg you to stay with us; because there is no one (in my opinion) to whom I should more gladly listen than to you P. Pr. 335 d.

2244. ἐπεὶ may introduce a coördinate command (imperative S. El. 352, potential optative, P. G. 474 b), wish (S. O. T. 661), or question (S. O. T. 390). Cp. the use of ὥστε, 2275. Sometimes, with the indicative, ἐπεὶ has the force of *although* (P. S. 187 a). — A causal clause may have the value of γάρ with a coördinate main clause. So often in tragedy with ὡς in answers (S. Aj. 39; cp. X. C. 4. 2. 25). — A clause with ὅτε, apparently introducing a consequence, may give the reason for a preceding question (Δ 32).

2245. Cause may also be expressed by a relative clause (2555), by a participle (2064, 2085, 2086), by τῷ or διὰ τὸ with the infinitive (2033, 2034 b).

2246. *et* or *etper*, when it expresses the real opinion of the writer or speaker,

may have a causal force, as ἐγὼ . . . ἡδομαι μὲν ὑφ' ὑμῶν τιμώμενος, ὥστε ἄνθρωπός εἰμι *I am pleased at being honoured by you, since (lit. if indeed) I am a man* X. A. 6. 1. 26.

2247. Many verbs of emotion state the cause more delicately with εἰ (ἐάν) *if* as a mere supposition than by ὅτι. The negative is μή or οὐ.

a. So with ἀγανακτῶ *am indignant*, ἔγμαι *am content*, αἰσχρὸν ἐστὶ *it is a shame*, αἰσχύνομαι *am ashamed*, ἔχθομαι *take hard*, δεινόν ἐστὶ *it is a shame*, δεινὸν ποιοῦμαι *am indignant*, θαυμάζω *am astonished*, μέμφομαι *blame*, φθονῶ *am jealous*, etc. The *if* clause is usually indicative, sometimes an unreal indicative, a subjunctive, or a potential optative. Thus, θαυμάζω εἰ μὴ βοηθήσετε ὑμῖν αἰτοῖς *I am surprised if you will not help yourselves* X. H. 2. 3. 53, ἀγανακτῶ εἰ οὕτως ἂν τοῦ μὴ οἶός τ' εἶμι εἰπεῖν *I am grieved that I am thus unable to say what I mean* P. Lach. 194 a, δεινὸν ποιοῦμενοι εἰ τοὺς ἐπιβουλεύοντας σφῶν τῷ πλήθει μὴ εἰδοῦναι *indignant that they could not discover those who were plotting against their commons* T. 6. 60, ἀποκρίνῃς εἰ μὴδὲν μὲν ἐμοῦ λέγοντος αὐτοὶ βοᾶτε τὴν ἐπικριτικὴν τῶν ἔργων . . . ἐμοῦ δὲ λέγοντος ἐπιλέλησθε, καὶ μὴ γενομένης μὲν κρίσεως περὶ τοῦ πράγματος ἤλω ἂν, γεγονότος δὲ ἐλέγχου ἀποφεύγεται *it would be absurd if, when I say nothing, you shout out the name of what he has done, but when I do speak, you forget it; and absurd if, while he should have been condemned when no investigation was instituted concerning the matter, he should yet get off now when the proof has been given* Aes. 1. 85 (cp. 2904 b), μὴ θαυμάζετε δ' ἂν τι φαίνομαι λέγων *do not be surprised if I seem to say something* I. Ep. 6. 7, τέρας λέγεις, εἰ . . . οὐκ ἂν δύναντο λαθεῖν *it is a marvel you are telling if they could be undetected* P. Men. 91 d.

b. After a past tense we have either the form of direct discourse or the optative, as in indirect discourse. Thus, ἐθαύμαζον εἰ τι ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ *I kept wondering if any one could deal with his theory* P. Ph. 95 a, ἐπέειπεν . . . ὡς δεινὸν εἴη εἰ ὁ μὲν . . . Ζαρθίας ὑποκρινόμενος οὕτως . . . μεγαλόφρωνος γένοιτο *he added that it was a shame if a man who played the rôle of Xanthias should prove himself so noble minded* Aes. 2. 157, ᾤκτιρον εἰ ἀλώσειντο *they pitied them in case they should be captured* X. A. 1. 4. 7 (cp. 2622 a). Sometimes the construction used after a primary tense is retained after a secondary tense (X. C. 4. 3. 3).

2248. These verbs admit also the construction with ὅτι.

μὴ θαυμάζετε ὅτι χαλεπῶς φέρω *do not be surprised that I take it hard* X. A. 1. 3. 3, ἐθαύμαζον ὅτι Κύρος οὔτε ἄλλον πέμπει . . . οὔτε αὐτὸς φαίνοιτο (implied indirect discourse) *they were surprised that Cyrus neither sent some one else nor appeared himself* 2. 1. 2, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσωσάμεθα *we have reached here, content that we have saved our lives* 5. 5. 13. The construction with ἐπὶ τῷ and the infinitive (2033 b) also occurs: (Σωκράτης) ἐθαυμάζετο ἐπὶ τῷ . . . εὐκόλως ζῆν *Socrates was admired because he lived contentedly* X. M. 4. 8. 2.

a. ὅτι after verbs of emotion really means *that*, not *because*.

RESULT CLAUSES (CONSECUTIVE CLAUSES)

2249. A clause of result denotes a consequence of what is stated in the principal clause.

2250. Result clauses are introduced by the relative word *ὥστε* (rarely by *ὥς*) *as, that, so that*. In the principal clause the demonstrative words *οὕτως thus, τοιοῦτος such, τοσούτος so great*, are often expressed. *ὥστε* is from *ὥ*; and the connective *τέ*, which has lost its meaning.

a. To a clause with *οὕτως*, etc. Herodotus sometimes adds a clause either with *τέ* or without a connective, where Attic would employ *ὥστε*; cp. 3. 12.

2251. There are two main forms of result clauses: *ὥστε* with the infinitive and *ὥς* with a finite verb. With the infinitive, the negative is generally *μή*; with a finite verb, *οὐ*. On the use in indirect discourse and on irregularities, see 2759.

2252. Consecutive *ὥς* occurs almost always with the infinitive (chiefly in Herodotus, Xenophon, Aeschylus, and Sophocles); with a finite verb occasionally in Herodotus and Xenophon. With the infinitive, the orators and Thucydides (except 7. 34) have *ὥστε*.

2253. Consecutive *ὥστε* (*ὥς*) with a finite verb does not occur in Homer, who uses coördination instead (cp. *δέ* in A 10). Two cases of *ὥς τε* occur with the infinitive (I 42; $\S$ 21 may mean *and so*), where the infinitive might stand alone, since Homer uses the infinitive to denote an intended or possible result.

2254. A clause with *ὥστε* and the infinitive is merely added to the clause containing the main thought in order to explain it. The consequence is stated without any distinction of time and only with difference of stage of action.

a. Since the infinitive expresses merely the abstract verbal idea, its use with *ὥστε* (as with *πρίν*) outside of indirect discourse cannot explicitly denote a *fact*. By its datival nature (1969), the infinitive is simply a complement to, or explanation of, the governing word. *ὥστε* is one of the means to reinforce this explanatory office of the infinitive. The origin of its use is suggested by the comparison with *ὅσος sufficient for, ὅλος capable of* (2003) and the infinitive, which was not originally dependent on these words.

2255. A clause with *ὥστε* and a finite verb contains the main thought, and is often so loosely connected with the leading verb as to be practically independent and coördinate. *ὥστε* may thus be simply introductory and take any construction found in an independent sentence. The consequence expresses distinctions of time and stage of action.

2256. Result may also be expressed by relative clauses (2556).

DIFFERENCE BETWEEN ὥστε WITH THE INDICATIVE AND ὥστε WITH THE INFINITIVE

2257. A clause of result with ὥστε stating that something actually occurred as a fact must be expressed by the indicative.

2258. A clause of result with ὥστε stating that something may occur in consequence of an *intention, tendency, capacity*, and in general in consequence of the *nature* of an object or action, is regularly expressed by the infinitive. When a consequence is stated without affirming or denying its actual occurrence, the infinitive is in place. The infinitive *may* therefore denote a fact, but does not explicitly state this to be the case; and is, in general, permissible in all cases where the attainment of the result is expected, natural, or possible, and its actual occurrence is not emphasized; as it is emphasized by the indicative.

a. ὥστε with the infinitive does not state a particular fact. The infinitive is preferred in clauses containing or implying a negative. ὥστε with the indicative is preferred after *εἰς τοῦτο ἔκει* and like phrases when affirmative (cp. 2265, 2266, 2274).

2259. This difference may be illustrated by examples.

ἔχω τριήρεις ὥστε εἰλεῖν τὸ ἐκείνων πλοῖον *I have triremes (so as) to catch their vessel* X. A. 1. 4. 8 (ὥστε εἰλον would mean *so that I caught* with an essentially different meaning), πάντας οὕτω διατιθεῖς ὥστε αὐτῷ εἶναι φίλους *treating all in such a manner that they should be his friends* X. A. 1. 1. 5 (an intended result, 2267), οὕτω διάκειμαι ὑφ' ἑμῶν ὥς οὐδὲ δεῖκνον ἔχω ἐν τῇ ἐμαντοῦ χώρᾳ *I am treated by you in such a manner that I cannot even sup in my own country* X. H. 4. 1. 33 (a fact), ὥστε πάροδον μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν μέσων διῆσαν *so that it was impossible to pass by the side of a tower, but the guards went through the middle of them* T. 3. 21, κραυγὴν πολλὴν ἐποίησαν καλοῦντες ἀλλήλους ὥστε καὶ τοὺς πολεμίους ἀκοῦειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον *they made a loud noise by calling each other so that even the enemy could hear; consequently those of the enemy who were nearest actually fled* X. A. 2. 2. 17. Here the fact that some of the enemy fled is proof that they *actually* heard the cries; but the Greek states merely that the noise was loud enough to be heard. Had the clause ὥστε . . . ἔφυγον not been added, we could only have *inferred* that the noise was heard.

ὥστε (RARELY ὥς) WITH THE INFINITIVE

2260. The infinitive with ὥστε denotes an anticipated or possible result; but the actual occurrence of the result is not stated, and is to be inferred only. The negative is μή, but οὐ is used when the ὥστε clause depends on a clause itself subordinate to a verb of *saying* or *thinking* (2269). Cp. 2759.

a. *ὥστε* with the infinitive means *as to, so as to*; but with a subject necessary in English it must often be translated by *so that*.

2261. The infinitive with *ὥστε* is usually present or aorist, rarely perfect (e.g. D. 18. 257). The future is common only in indirect discourse (D. 19. 72).

2262. *ὥστε* (ὥς) with the infinitive is used when its clause serves only to explain the principal clause. Thus,

2263. (I) After expressions denoting *ability, capacity, or to effect something*.

πολλὰ πράγματα παρείχον οἱ βάρβαροι . . . ελαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν the barbarians caused great annoyance; for they were so nimble that they could escape even though they made off after they had approached quite near X. A. 4. 2. 27, ὁ ποταμὸς τοσούτους βάθος ὥς μηδὲ τὰ δόρατα ὑπερέχειν the river of such a depth that the spears could not even project above the surface 3. 5. 7 (on τοσούτους δος etc. see 2003), τοσαύτην κραυγὴν . . . ἐποίησαν ὥστε . . . τοὺς ταξίαρχους ἐλθεῖν they made such an uproar as to bring the taxiarchs D. 54. 5.

a. The idea of *effecting* may be unexpressed: (Κλέαρχος) ἤλαυνεν ἐπὶ τοῖς Μένωνος ὥστ' ἐκείνους ἐκπεπληῆσθαι Clearchus advanced against the soldiers of Menon so (i.e. by so doing he brought it about) that they were thoroughly frightened X. A. 1. 5. 13; cp. 2267. Several verbs of *effecting* take *ὥστε* when the result is intended and where the simple infinitive is common (2267 b).

2264. (II) After a comparative with *ἤ than*.

ᾗσθοντο αὐτὸν ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν they perceived that he possessed too little power to benefit his friends X. H. 4. 8. 23, οἱ ἀκοντισταὶ βραχύτερα ἤκοντιζον ἢ ὥς ἐξικνεῖσθαι τῶν σφενδονητῶν the javelin throwers hurled their javelins too short a distance to reach the slingers X. A. 3. 3. 7. After a comparative, *ὥς* is as common as *ὥστε*.

a. *ὥστε* may here be omitted: κρείσσον' ἢ φέρειν κακὰ evils too great to be endured E. Hec. 1107.

b. On positive adjectives with a comparative force, see 1063.

2265. (III) After a principal clause that is negatived.

οὐκ ἔχομεν ἀργύριον ὥστε ἀγοράζειν τὰ ἐπιτήδεια we have no money (so as) to buy provisions X. A. 7. 3. 5, οὐδεὶς πώποτ' εἰς τοσούτ' ἀναιδείας ἀφίκετο ὥστε τοσούτον τι τολμήσαι ποιεῖν no one ever reached such a degree of shamelessness as to dare to do anything of the sort D. 21. 62 (cp. 2258 a). Here are included questions expecting the answer no: τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι; who is so eloquent as to persuade you? X. A. 2. 5. 15. After negative (as after comparative, 2264) clauses, the infinitive is used, since there would be no reason for the *ὥστε* clause if the action of the principal clause did not take place. But the indicative occurs occasionally (L. 18. 18, Ant. 5. 43).

2266. (IV) After a principal clause that expresses a condition.

εἰ μὴ εἰς τοῦτο μανίᾳς ἀφικόμεν ὥστε ἐπιθῦμειν . . . πολλοὶς μάχεσθαι if I had not reached such a degree of madness as to desire to contend with many L. 3. 29 (cp. 2258 a).

2267. (V) To express an intended result, especially after a verb of *effecting*, as *ποιῶ*, *διαπράττομαι*, etc.

πάν ποιούσιν ὥστε δίκην μὴ δίδοναι they use every effort (so as) to avoid being punished P. G. 479 c, *διφθέράς . . . συνέσπων ὥς μὴ ἀπτεσθαι τῆς κάρφης τὸ ὕδωρ they stitched the skins so that the water should not touch the hay* X. A. 1. 5. 10.

a. The infinitive here expresses only the result, while the idea of purpose comes only from the general sense and especially from the meaning of the leading verb. *ἵνα μὴ* in the above examples would express only purpose.

b. A clause of intended result is often used where *ὅπως* might occur in an object clause after a verb of *effort* (2211); as *μηχανὰς εὐρήσομεν ὥστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξαι πόνων we will find means (so as) to free thee entirely from these troubles* A. Eum. 82. The infinitive alone, denoting purpose, is here more usual.

2268. (VI) To state a condition or a proviso (*on condition that, provided that*).

πολλὰ μὲν ἂν χρήματ' ἔδωκε Φιλιστίδης ὥστ' ἔχειν Ὀρέον Philistides would have given a large sum on condition of his holding Oreus D. 18. 81, *ὑπὸ σκηνῶν ὥστε ἐκπεῖν they gave their promise on the condition that they should sail out* X. A. 5. 6. 26. On condition that is commonly expressed by *ἐφ' ᾧ* or *ἐφ' ᾧ τε* (2279) with or without a preceding *ἐπὶ τούτῳ*.

2269. A result clause with *ὥστε* and the indicative, dependent on an infinitive in indirect discourse, and itself quoted, takes the infinitive, and usually retains the negative of the direct form.

ἔφασαν τοὺς στρατιώτας εἰς τοῦτο τρυφῆς ἔλθειν ὥστ' οὐκ ἐθέλειν πίνειν, εἰ μὴ ἀνθοσμίᾳς εἴη they said that the soldiers reached such a degree of daintiness as to be unwilling to drink wine unless it had a strong bouquet X. H. 6. 2. 6 (direct: *ὥστε οὐκ ἤθελον πίνειν*, with *οὐ* retained in indirect discourse). See also 2270 b.

So even when the principal verb takes *ὅτι*, as *ἐννοησάτω ὅτι οὕτως ἦδη τότε πόρρω τῆς ἡλικίας ἦν ὥστ' . . . οὐκ ἂν πολλῷ ὕστερον τελευτῆσαι τὸν βίον let him consider that he was then so far advanced in years that he would have died soon afterwards* X. M. 4. 8. 1.

a. The future infinitive here represents the future indicative: *οἴεται ἡμᾶς εἰς τοσοῦτον εὐθελείας ἦδη προβεβηκέναι ὥστε καὶ ταῦτα ἀναπεισθήσεσθαι he thinks that you have already reached such a degree of simplicity as to allow yourselves to be persuaded even of this* Aes. 3. 256. Outside of indirect discourse, the future infinitive with *ὥστε* is rare (*γενήσεσθαι* D. 16. 4, *εἰσεσθαι* D. 29. 5).

b. *ὥστε* with the optative in indirect discourse is very rare (X. H. 3. 5. 23, L. 17. 11).

2270. *ἂν* with the infinitive expressing *possibility*, and representing either a potential indicative or a potential optative, occasionally follows *ὥστε* (*ὥς*).

a. Not in indirect discourse: *καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐστήμησαν ὥστε καὶ ἰδιώτῃν ἂν γινῶναι (= ἰδιώτης ἔγνω ἂν or γινῶν ἂν) ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ and the gods declared to me so clearly in the sacrifices that even a common man could understand that I must keep aloof from sovereignty* X. A. 6. 1. 31, *ἐν τῷ*

ἀσφαλεῖ ἤδη ἔσθαι ὡς μηδὲν ἂν ἔτι κακὸν παθεῖν (= οὐδὲν ἂν ἔτι πάθωμι) *I shall soon be safe from suffering any further evil* X. C. 8. 7. 27. The difference in meaning is very slight between the construction with the potential optative and that with the infinitive with ἂν representing the potential optative.

N. — Rarely in other cases. Thus, τὰ δὲ ἐντὸς οὕτως ἐκαίετο ὥστε . . . ἥδιστα ἂν ἐν ἕδωρ ψυχρὸν σφῖς αὐτοὺς ῥίπτειν (= ἔρριπτον, 2304) *but their internal parts were inflamed to such a degree that they would have been most glad to throw themselves into cold water (had they been permitted)* T. 2. 49.

b. In indirect discourse: ἂρ' οὐν δοκεῖ τῷ ἡμῶν ὀλιγώρως οὕτως ἔχειν χρημάτων Νικόδημος ὥστε παραλιπεῖν (= παρέλιπεν) ἂν τι τῶν τοιούτων; *does it seem to any one of you that Nicodemus so despised money that he would have neglected any agreement of the sort?* Is. 3. 37.

2271. ὥστε is often used with the infinitive when the infinitive without ὥστε is regular or more common.

a. So with many verbs, especially of *will* or *desire*. Thus, ἔπεισαν τοὺς Ἀθηναίους ὥστε ἐξαγαγεῖν ἐκ Πύλου Μεσσηνίους *they prevailed upon the Athenians (so as) to withdraw the Messenians from Pylos* T. 5. 35, δεηθέντες . . . ἐκίστων ἰδίῃ ὥστε ψήφισασθαι τὸν πόλεμον *having begged each privately (so as) to vote for the war* I. 119, ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι *I brought it about so that it seemed best to him to desist from warring against me* X. A. 1. 6. 6.

N. — Such verbs are: ἀπέχομαι, δέομαι *ask*, διαπράττομαι, διδάσκω, δικάω, δύναμαι, ἐθέλω, εἰργω, ἐλπίζω τινὰ ἔχω, ἐπαγγέλλομαι, ἐπαίρω, ἔχω *am able*, θέσφατόν τι τιμικνεῖται, a phrase with καθίσταμαι, ξυγχωρῶ, παραδίδωμι, πείθω (and παρασκευάζω = πείθω), πέφυκα, ποιῶ, προθυμouμαι, προτρέπομαι, φυλάττομαι (2239), ψηφίζομαι.

b. When the infinitive is the subject: πάντῳ γὰρ μοι ἐμέλησεν ὥστε εἰδέναι *for it concerned me exceedingly to know* X. C. 6. 3. 19.

N. — So with ἔστι, γίνεται, etc., δόξαν *when it was decreed*, συνέβη (Thuc.), συνέπιπτε, συνέηκε (Hdt.), προσήκει. Cp. 1985.

c. With adjectives, especially such as are positive in form but have a comparative force and denote a deficiency or the like (1063); ἄς ἡμεῖς γὰρ ἔτι νέαι ὥστε τοσοῦτον πρᾶγμα διελέσθαι *for we are still too young to decide so important a matter* P. Pr. 314 b. So with ἰδιώτης, ὀλίγος, ψυχρὸς, γέρων; and with ἱκανός, ἀδύνατος (and with δύνασθαι).

2272. On the absolute infinitive with ὡς (less often with ὥστε) see 2012.

ὥστε (ὡς) WITH A FINITE VERB

2273. Any form used in simple sentences may follow ὥστε (rarely ὡς) with a finite verb. ὥστε has no effect on the mood of a finite verb.

a. ὡς is found especially in Xenophon.

2274. ὥστε *so that* with the indicative states the *actual* result of the action of the leading verb. This is especially common in narrative statements with the aorist tense. The negative is οὐ.

ἐπιπνίγεται χιὼν ἀπλετος ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους an immense amount of snow fell so that it buried both the arms and the men X. A. 4.4.11, εἰς τοσοῦτον ὕβρεως ἦλθον ὥστ' ἐπεισαν ἡμᾶς ἐλαύνειν αὐτόν they reached such a pitch of insolence that they persuaded you to expel him 1.10.9 (cp. 2258 a), οὕτω σκαῖς εἰ . . . ὥστ' οὐ δύνασαι κτλ. are you so stupid that you are not able, etc. D.18.120 (of a definite fact; with μὴ δύνασθαι the meaning would be so stupid as not to be able, expressing a characteristic). So after the locution τοσοῦτον δέω, as τοσοῦτον δέω περὶ τῶν μὴ προσηγόντων ἱκανὸς εἶναι λέγειν, ὥστε δέδοικα κτλ. I am so far from able to speak about that which does not refer to my case that I fear, etc. L. 17.1. ὥς is very rare: νομίζω οὕτως ἔχειν ὥς ἀποστήσονται αὐτοῦ αἱ πόλεις I consider that it is the case that the cities will revolt from him X. H. 6.1.14.

a. So when ὥστε introducing an independent sentence practically has the force of οὖν, τοίνυν, τοιγαροῦν and so therefore, consequently. Thus καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥστ' οἱ Ἕλληνες ἐφρόντιζον and on the next day he did not come; consequently the Greeks were anxious X. A. 2.3.25. Cp. 2275. This use appears sometimes with the infinitive: ὥστ' ἐμὲ ἐμavτὸν ἀνρωτᾶν and so I kept asking myself P. A. 22 e.

2275. With an imperative, a hortatory or prohibitory subjunctive, or an interrogative verb, a clause with ὥστε is coördinate rather than subordinate, and ὥστε has the force of καὶ οὕτως.

ὥστε θάρρει and so be not afraid X. C. 1.3.18, ὥστε . . . μὴ θαυμάσῃς and so do not wonder P. Phae. 274 a, ὥστε πόθεν ἴσασιν; and so how do they know? D. 29.47.

2276. ὥστε (ὥς) occurs rarely with the participle (instead of the infinitive) by attraction to a preceding participle (And. 4.20, X. C. 7.5.46, D. 10.40, 58.23).

2277. ὥστε (ὥς) may be used with a past tense of the indicative with ἄν (potential indicative and unreal indicative).

τοιοῦτόν τι ἐποίησεν ὡς πᾶς ἂν ἔγνω διὰ δαμένην ἤκουσε she made a movement so that every one could recognize that she heard the music with pleasure X. S. 9.3, κατεφαίνετο πάντα αὐτόθεν ὥστε οὐκ ἂν ἔλαθεν αὐτὸν ὁρμώμενος ὁ Κλέων τῷ στρατῷ everything was clearly visible from it, so that Cleon could not have escaped his notice in setting out with his force T. 5.6.

2278. ὥστε (ὥς) is used rarely with the optative without ἄν (by assimilation to a preceding optative) and with the potential optative with ἄν.

εἰ τις τὴν γυναῖκα τὴν σὴν οὕτω θεραπεύσειεν ὥστε φιλεῖν αὐτὴν μᾶλλον ποιήσειεν ἑαυτὸν ἢ σέ κτλ. if some one should pay such attention to your wife as to make her love him better than yourself X. C. 5.5.30 (cp. 2248), τοσοῦτον δεῖς ἔλτου τιπὸς ἀξίος εἶναι ὥστε μισηθείης ἂν δικαίωτατ' ἀνθρώπων you are so far unworthy of compassion that you would be detested most justly of all men D. 37.49, ὡς ἂν X. Ag. 6.7, X. C. 7.5.37, 7.5.51.

CLAUSES WITH $\epsilon\phi'$ $\tilde{\omega}$ AND $\epsilon\phi'$ $\tilde{\omega}\tau\epsilon$ INTRODUCING A PROVISO

2279. $\epsilon\phi'$ $\tilde{\omega}$ and $\epsilon\phi'$ $\tilde{\omega}\tau\epsilon$ on condition that, for the purpose of take the infinitive or (less often) the future indicative, and may be introduced, in the principal clause, by the demonstrative $\epsilon\pi\iota$ $\tau\acute{o}\upsilon\tau\omega$. Negative $\mu\eta$.

αἰρεθέντες ἐφ' ᾧτε συγγράψαι νόμους ἔχοντες having been chosen for the purpose of compiling laws X. H. 2. 3. 11, *ἔφασαν ἀποδῶσθαι (τοῖς περὶ) ἐφ' ᾧ μὴ καλεῖν τὰς οἰκίας the barbarians said they would surrender the dead on condition that he would not burn their houses* X. A. 4. 2. 19, *ἀφίεμ' σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι . . . φιλοσοφεῖν we release you, on this condition however, that you no longer search after wisdom* P. A. 29 c. Future indicative: *ἐνέβησαν ἐφ' ᾧτε ἐξέλθουσιν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῆς they made an agreement on condition that they should depart from the Peloponnesus under a truce and never set foot on it again* T. 1. 103.

a. These constructions do not occur in Homer. The future indicative is used by Herodotus and Thucydides on the analogy of relative clauses equivalent to consecutive clauses. These authors also use $\epsilon\pi\iota$ $\tau\acute{o}\iota\sigma\delta\epsilon$ for $\epsilon\pi\iota$ $\tau\acute{o}\upsilon\tau\omega$.

CONDITIONAL CLAUSES

2280. A condition is a supposition on which a statement is based. A conditional sentence commonly consists of two clauses:

The protasis: the conditional, or subordinate, clause, expressing a supposed or assumed case (*if*).

The apodosis: the conclusion, or principal clause, expressing what follows if the condition is realized. The truth or fulfilment of the conclusion depends on the truth or fulfilment of the conditional clause.

a. The protasis has its name from *πρότασις*, lit. *stretching forward*, that which is put forward (in logic, a premiss); the apodosis, from *ἀπόδοσις*, lit. *giving back*, return; i.e. the resuming or answering clause.

2281. The protasis usually precedes, but may follow, the apodosis.

2282. The protasis is introduced by *εἰ* *if*.

a. Homer has also *αἰ*, which is an Aeolic (and Doric) form.

2283. With the subjunctive mood, *εἰ* commonly takes $\tilde{\alpha}\nu$ (Epic $\epsilon\tilde{\iota}$ $\kappa\epsilon$ or $\epsilon\tilde{\iota}$ $\kappa\epsilon\nu$, not $\epsilon\tilde{\alpha}\nu$).

a. There are three forms, $\epsilon\tilde{\alpha}\nu$, $\eta\nu$, $\tilde{\delta}\nu$. $\epsilon\tilde{\alpha}\nu$ is the ordinary form in Attic prose and inscriptions; $\eta\nu$ appears in Ionic and in the older Attic writers (the tragic poets and Thucydides); $\tilde{\delta}\nu$, generally in the later writers (sometimes together with $\epsilon\tilde{\alpha}\nu$), very rarely in Attic inscriptions. In Plato $\tilde{\delta}\nu$ is commoner than $\epsilon\tilde{\alpha}\nu$. Xenophon has all three forms.

b. $\eta\nu$ is from *εἰ* + $\tilde{\delta}\nu$, $\tilde{\delta}\nu$ from η (another form of *εἰ*) + $\tilde{\delta}\nu$. The etymology of $\epsilon\tilde{\alpha}\nu$ is uncertain: either from η + $\tilde{\delta}\nu$ or from *εἰ* + $\tilde{\delta}\nu$.

2284. The particle *ἄν* is used in the apodosis: (1) with the optative, to denote possibility (cp. 1824); (2) with the past tenses of the indicative, to denote either the non-fulfilment of the condition (1786) or, occasionally, repetition (1790).

2285. The apodosis may be introduced by *δέ* or *ἀλλά*, less often by *αὐτάρ*. See under Particles. *νῦν δέ* as it is, as it was corrects a supposition contrary to fact. The apodosis sometimes has *τότε, τότε δέ, οὕτως* (Hom. τῶ) comparable to Eng. *then, in that case* in the conclusion of conditional sentences.

2286. The negative of the protasis is *μή* because the subordinate clause expresses something that is *conceived* or *imagined*. *μή* negatives the conditional clause *as a whole*. On *οὐ* adherescent in protasis, see 2698.

The negative of the apodosis is *οὐ*, in case the principal clause states the conclusion as a *fact* on the supposition that the protasis is true; *μή*, when the construction requires that negative (2689).

2287. The indicative, subjunctive, and optative moods, and the participle may stand in protasis and apodosis. The imperative and infinitive may be used in the apodosis. The future optative is not used in conditional sentences except in indirect discourse. The tenses in conditional sentences, except unreal conditions, have the same force as in simple sentences.

2288. Instead of a formal conditional sentence the two members may be simply coördinated, the protasis having the form of an independent clause.

σμήκρον λαβέ παράδειγμα, καὶ πάντα εἰσεῖ ἃ βούλομαι take an insignificant example, and you will know what I mean P. Th. 154 c, *πράττεται τι τῶν ἡμῶν δοκούτων συμφέρειν· Ἀφῶνος Ἀλκίνοῦ* something is going on (of a kind) that seems to be to your advantage. Aeschines is dumb. D. 18. 198. Cp. "Take with you this great truth, and you have the key to Paul's writings" (Channing); "Petition me, perhaps I may forgive" (Dryden). Cp. 1839.

CLASSIFICATION OF CONDITIONAL SENTENCES

A. CLASSIFICATION ACCORDING TO FORM

2289. Conditional sentences may be classified according to *form* or *function* (i.e. with reference to their meaning). Classified according to form, all conditional sentences may be arranged with regard to the form of the protasis or of the apodosis.

Protasis: *εἰ* with the indicative.

ἔάν (rarely *εἰ*) with the subjunctive.

εἰ with the optative.

Apodosis: with *ἄν*, denoting what *would (should) be* or *have been*.

without *ἄν*, not denoting what *would (should) be* or *have been*.

B. CLASSIFICATION ACCORDING TO FUNCTION

2290. Greek possesses a great variety of ways to join protasis and apodosis, but certain types, as in English, are more common than others and have clear and distinct meanings. In the case of some of the less usual types the exact shade of difference cannot be accurately known to us; as indeed to the Greeks themselves they were often used with no essential difference from the conventional types. In the following classification only the ordinary forms are given.

ACCORDING TO TIME

2291. This is the only functional distinction that characterizes all conditional sentences. Here are included also 2292, 2295, 2296.

1. *Present*

Protasis: a primary tense of the indicative.

Apodosis: any form of the simple sentence.

εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς if you do this, you do well.

2. *Past*

Protasis: a secondary tense of the indicative.

Apodosis: any form of the simple sentence.

εἰ ταῦτα ἐποίεις, καλῶς ἐποίεις if you were doing this, you were doing well, εἰ ταῦτα ἐποίησας, καλῶς ἐποίησας if you did this, you did well.

3. *Future*

a. Protasis: *ἐάν* with the subjunctive.

Apodosis: any form expressing future time.

ἐάν ταῦτα ποιῇς (ποιήσης), καλῶς ποιήσεις if you do this, you will do well.

b. Protasis: *εἰ* with the future indicative.

Apodosis: any form expressing future time.

εἰ ταῦτα ποιήσεις, πείσει if you do this, you will suffer for it.

c. Protasis: *εἰ* with the optative.

Apodosis: *ἂν* with the optative.

εἰ ταῦτα ποιούης (ποιήσεις), καλῶς ἂν ποιούης (ποιήσεις) if you should (were to) do this, you would do well.

According to Fulfilment or Non-fulfilment

2292. Only one class of conditional sentences distinctly expresses non-fulfilment of the action.

1. *Present or Past*

Protasis: *εἰ* with the imperfect indicative.

Apodosis: *ἄν* with the imperfect indicative.

εἰ ταῦτα ἐποίεις, καλῶς ἄν ἐποίεις if you were (now) doing this, you would be doing well; if you had been doing this, you would have been doing well.

2. *Past*

Protasis: *εἰ* with the aorist indicative.

Apodosis: *ἄν* with the aorist indicative.

εἰ ταῦτα ἐποίησας, καλῶς ἄν ἐποίησας if you had done this, you would have done well.

N. — Greek has no special forms to show that an action *is* or *was* fulfilled, however clearly this may be implied by the context. Any form of conditional sentence in which the apodosis does not express a rule of action may refer to an impossibility.

According to Particular or General Conditions

2293. A particular condition refers to a definite act or to several definite acts occurring at a definite time or at definite times.

2294. A general condition refers to any one of a series of acts that may occur or may have occurred at any time.

2295. General conditions are distinguished from particular conditions only in present and past time, and then only when there is no implication as to the fulfilment of the action. General conditions have no obligatory form, as any form of condition may refer to a rule of action or to a particular act; but there are two common types of construction:

1. *Present*

Protasis: *ἐάν* with the subjunctive.

Apodosis: present indicative.

ἐάν ταῦτα ποιῇς (ποιήσῃς), σὲ ἐπαινῶ if ever you do this, I always praise you.

2. *Past*

Protasis: *εἰ* with the optative.

Apodosis: imperfect indicative.

εἰ ταῦτα ποιοίης (ποιήσεις), σὲ ἐπῆνον if ever you did this, I always praised you.

2296. But equally possible, though less common, are:

εἰ ταῦτα ποιῶ, σὲ ἐπαινῶ and *εἰ ταῦτα ἐποίεις, σὲ ἐπῆνον*.

TABLE OF CONDITIONAL FORMS

2297. In this Grammar the ordinary types of conditional sentences are classified primarily according to *time*. The Homeric and other more usual variations from the ordinary forms are mentioned under each class, the less usual Attic variations are mentioned in 2355 ff. The following table shows the common usage :

TIME	FORM	PROTASIS	APODOSIS
PRESENT	Simple	εἰ with present or perfect indicative	present or perfect indicative or equivalent
	Unreal	εἰ with imperfect indicative	imperfect indicative with εἴ
	General	εἰ with subjunctive	present indicative or equivalent
PAST	Simple	εἰ with imperfect, aorist, or pluperfect indicative	imperfect, aorist, or pluperfect indicative
	Unreal	εἰ with aorist or imperfect indicative	aorist or imperfect indicative with εἴ
	General	εἰ with optative	imperfect indicative or equivalent
FUTURE	More Vivid	εἰ with subjunctive	fut. indic. or equivalent
	Emotional	εἰ with future indicative	fut. indic. or equivalent
	Less Vivid	εἰ with optative	εἴ with optative

PRESENT AND PAST CONDITIONS

First Form of Conditions

SIMPLE PRESENT AND PAST CONDITIONS

2298. Simple present or past conditions simply *state* a supposition with no implication as to its reality or probability. The protasis has the indicative, the apodosis has commonly the indicative, but also any other form of the simple sentence appropriate to the thought.

εἰ ταῦτα ποιεῖς, καλῶς ποιῆς *if you do this, you do well.*

εἰ ταῦτα ἐποίησας, καλῶς ἐποίησας *if you did this, you did well.*

a. This form of condition corresponds to the logical formula *if this is so, then that is so; if this is not so, then that is not so; if A = B, then C = D.* The truth of the conclusion depends solely on the truth of the condition, *which*

is not implied in any way. In these conditions something is supposed to be true only in order to draw the consequence that something else is true.

b. The conditional clause may express what the writer knows is physically impossible. Even when the supposition is true according to the real opinion of the writer, this form of condition is employed. In such cases *επερ* is often used for *ει*. Both *ει* and *επερ* sometimes have a causal force (2246); cp. *si quidem* and *quia*.

c. The simple condition is particular or general. When the protasis has *ει τις* and the apodosis a present indicative, the simple condition has a double meaning referring both to an individual case and to a rule of action. When a present general condition is distinctly expressed, *εάν* with the subjunctive is used (2337.)

2299. There are many possible combinations of present and past conditions with different forms of the protasis and apodosis. Protasis and apodosis may be in different tenses, and present and future may be combined.

2300. The apodosis may be the simple indicative or any other form of the simple sentence appropriate to the thought.

a. Simple Indicative: *ει τουτ' εχει καλῶς, εκείνο αλσχροῶς* if this is excellent, that is disgraceful Aes. 3. 188, *ει μὲν (Ἀσκληπιὸς) θεοῦ ἦν, οὐκ ἦν αλσχροκερδής· ει δ' αλσχροκερδής, οὐκ ἦν θεοῦ* if Aesclepius was the son of a god, he was not covetous; if he was covetous, he was not the son of a god P. R. 408 c, *ει τέ τι ἄλλο . . . ἐγένετο ἐπικινδύνον τοῖς Ἕλλησι, πάντων . . . μετέσχομεν* and if any other danger befell the Greeks, we took our share in all T. 3. 54, *η καλὸν . . . τέχνημα ἀρα κέκτησαι, επερ κέκτησαι* in truth you do possess a noble art, if indeed you do possess it P. Pr. 319 a, *επερ γε Δαρείου . . . ἐστι παῖς . . . , οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι* if indeed he is a son of Darius, I shall not gain this without a battle X. A. 1. 7. 9, *Κλέαρχος ει παρὰ τοῦς ὅρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην εχει* assuming that Clearchus broke the truce contrary to his oath, he has his deserts 2. 5. 41, *ει δὲ δύο ἐξ ἐνὸς ἀγῶνος γεγένησθον, οὐκ ἐγὼ αἰτίος* but if two trials have been made out of one, I am not responsible Ant. 5. 85.

b. Indicative with *ἐν* (unreal indicative, 1786): *καίτοι τότε . . . τὸν Ὑπερίδην, επερ ἀληθῆ μου νῦν κατηγορεῖ, μᾶλλον ἐν εἰκότῳ ἢ τόνδ' ἐδίωκεν* and yet, if indeed his present charge against me is true, he would have had more reason for prosecuting Hyperides than he now has for prosecuting my client D. 18. 223 (here *ἐν ἐδίωκεν* implies *ει ἐδίωκεν*, 2303). So also an unreal indicative without *ἐν*, 1774: *τοῦτο, ει καὶ τὰλλα πάντ' ἀποστεροῦσιν . . . ἀποδοῦναι προσήκεν* even if they steal everything else, they should have restored this D. 27. 37. In the above examples each clause has its proper force.

c. Subjunctive of exhortation or prohibition (cp. the indicative *δεῖ* or *χρῆ* with the infinitive, 1807): *ὅθεν δὲ ἀπελπίομεν ἐπαμείβωμεν, ει σοι ἡδομένῳ ἐστίν* but let us return to the point whence we digressed, if it is agreeable to you P. Ph. 78 b, *ει μὲν ἴσῃς με τοιοῦτον . . . μηδὲ φωνῇ ἀνίσχησθαι* 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*): *κάκιστ' ἀπολοίμην, Ἐαυθίαν ει μὴ φιλῶ* may I perish most vilely, if I do not love Xanthias Ar. Ran. 579.

e. Potential optative: *θαυμάζοιμ' ἐν ει ὁσθα* 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, *ἐὼς μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοῖν ἄν ἔγωγε οὐ κατὰ τοῦτους εἶναι ῥήτωρ* for *if they mean this, I must admit* (it seems to me that I must admit) *that I am an orator, but not after their style* P. A. 17 b (cp. *τοῦτό γέ μοι δοκεῖ καλὸν εἶναι, εἰ τις οἶδε τ' εἰη παιδεύειν ἀνθρώπους* *this seems to me a fine thing, if any one should be able to train men* 19 e), *εἰ γὰρ οἱτοὶ ὀρθῶς ἀπέστησαν, ὑμεῖς ἄν οὐ χρεὼν ἀρχοίτε* for *if they were right in revolting, you must be wrong in holding your empire* T. 3. 40 (cp. *οὐκ ἄρα χρὴ ὑμᾶς ἀρχειν*).

f. **Imperative** (cp. the indicative *κελεύω* *order*, *ἀπαγορεύω* *forbid*): *εἰ τις ἀντιλέγει, λεγέτω* *if any one objects, let him speak* X. A. 7. 3. 14.

2301. If the protasis expresses a *present intention* or *necessity*, the future indicative may be used.

εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύομεν ὅτι ἂν Κύρος διδῷ, τί κωλῄει καὶ τὰ ἄκρα ἡμῶν κελεύειν Κύρον προκαταλαβεῖν; *but if we are going to trust any guide that Cyrus may give us, what hinders our also ordering Cyrus to occupy the heights in advance in our behalf?* X. A. 1. 3. 16, *αἰρε πλῆκτρον, εἰ μαχεῖ* *raise your spur if you mean (are going) to fight* Ar. Av. 759. The future here has a modal force and expresses something besides futurity; hence it is equivalent to *μέλλεις μαχεῖσθαι* (1959), but not to *ἐὰν μάχη* (2323) or to *εἰ μαχεῖ* (a threat, 2328), both of which refer to future time. The periphrasis with *μέλλω* and the present or future infinitive is more common in prose.

Second Form of Conditions

PRESENT AND PAST UNREAL CONDITIONS

2302. In present and past unreal conditions the protasis implies that the supposition cannot or could not be realized because contrary to a known fact. The apodosis states what *would be* or *would have been* the result if the condition *were* or *had been* realized.

2303. The protasis has *εἰ* with the imperfect, aorist, or pluperfect indicative; the apodosis has *ἄν* with these past tenses. The protasis and apodosis may have different tenses. Unreal conditions are either particular or general.

2304. The imperfect refers to present time or (sometimes) to a continued or habitual past act or state. The imperfect may be *conative*.

εἰ ταῦτα ἐποίεις, καλῶς ἂν ἐποίεις *if you were (now) doing this, you would be doing well, or if you had been doing this, you would have been doing well*.

The implied opposite is a present (*ἀλλ' οὐ ποιεῖς* *but you are not doing this*) or an imperfect (*ἀλλ' οὐκ ἐποίεις* *but you were not doing this*).

The imperfect of past time emphasizes the continuance of the action.

2305. The **aorist** refers to a simple occurrence in the past.

εἰ ταῦτα ἐποίησας, καλῶς ἂν ἐποίησας if you had done this, you would have done well.

The implied opposite is an aorist (*ἀλλ' οὐκ ἐποίησας* but you did not do this).

2306. The (rare) **pluperfect** refers to an act completed in past or present time or to the state following on such completion.

εἰ ταῦτα ἐπεποιήκης, καλῶς ἂν ἐπεποιήκης if you had finished doing this (now or on any past occasion), you would have done well.

The implied opposite is a perfect (*ἀλλ' οὐ πεποίηκας* but you have not done this) or a pluperfect (*ἀλλ' οὐκ ἐπεποιήκης* but you had not done this).

a. The pluperfect is used only when stress is laid on the completion of the act or on the continuance of the result of the act, and generally refers to present time. In reference to past time, the aorist is generally used instead of the pluperfect.

2307. In reference to *past* time, the imperfect or aorist is used according as either tense would be used in an affirmative sentence not conditional. The pluperfect is commonly used when the perfect would have been used of present time.

2308. In the *form* of the protasis and the apodosis of unreal conditions there is nothing that denotes unreality, but, in the combination, the unreality of the protasis is always, and that of the apodosis generally, implied. The past tenses of the indicative are used in unreal conditions referring to present time, because the speaker's thought goes back to the past, when the realization of the condition was still possible, though at the time of speaking that realization is impossible.

2309. Same Tenses in Protasis and Apodosis.—a. **Imperfect** of present time: *ταῦτα δὲ οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτη μετρίᾳ ἐχρῶντο* but they would not be able to do this, if they were not also following a temperate diet X. C. 1. 2. 16.

b. **Imperfect** of past time: *οὐκ ἂν οὖν νῆσων . . . ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν* accordingly he would not have ruled over islands, if he had not possessed also some naval force T. 1. 9. Present and past combined: *εἰ μὴ τότε ἐπόρουσεν, οὐκ ἂν οὐκ εὐφραίνετο* if I had not toiled then, I should not be rejoicing now Philémon 153.

c. **Aorist** of past time: *οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα* Agasias would not have done this, if I had not ordered him X. A. 6. 6. 15.

2310. Different Tenses in Protasis and Apodosis.—a. **Imperfect and Aorist**: *εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι* if I had known this before, I would not even have accompanied you X. A. 7. 7. 11.

N. — With an imperfect of present time in the protasis, *εἰπον ἂν, ἀπεκρίναμην ἂν* and like verbs, denote an act in present time (*I should at once say*). Thus, *εἰ μὴ πατὴρ ἦσθ', εἰπον ἂν σ' οὐκ εὖ φρονεῖν* if thou wert not my father, I would say (would have said) thou wast unwise S. Ant. 755. Often in Plato, as *εἰ μὲν*

οὐδ' σὺ με ἡρώτῃς τι τῶν νῦν δὴ, εἶπον ἄν κτλ. *if now you were asking me any one of the questions with which we are now dealing, I should say etc.*, P. Euth. 12 d, cp. P. G. 514 d, X. A. 7. 6. 23.

b. Imperfect and Pluperfect: καὶ τὰλλ' ἄν ἅπαντ' ἀκολουθῶς τούτοις ἐπέπρακτο, εἰ τις ἐπειθετό μοι and everything else would have been effected consistently with what I have said, *if my advice had been followed* D. 19. 173.

c. Aorist and Imperfect: εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἄν ἐπὶ βασιλεῖᾳ *if you had not come, we should now be marching against the king* X. A. 2. 1. 4.

d. Aorist and Pluperfect: εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικά πρᾶγματα, πάλαι ἄν ἀπολώλῃ *if I had long ago essayed to meddle with politics, I should long ago have perished* P. A. 31 d, εἰ μὴ ψῆφος μετέπεσεν, ὑπερώριστ' ἄν *if one vote had been transferred to the other side, he would have been transported across the borders (and now be in exile)* Aes. 3. 252.

e. Pluperfect and Imperfect: ἡ πόλις ἐλάβανεν ἄν δίκην, εἰ τι ἡδίκητο *the State would inflict punishment, if it had been wronged* Ant. 6. 10.

f. Pluperfect and Aorist: οὐκ ἄν παρέμεινα, εἰ ἐλελύμην *I should not have stayed, if I had been free* Ant. 5. 13.

2311. Homeric Constructions.—In Homer the imperfect in unreal conditions refers only to past time. The apodosis may have *κέ* or *ἄν* with the optative.

a. The present unreal condition with *εἰ* with the optative in the protasis and *ἄν* with the optative in the apodosis (in form like a less vivid future condition in Attic) is very rare (Ψ 274). In B 80, Ω 220 we have a combination of a past protasis (imperfect or aorist indicative) with present apodosis (with *κέ* and the optative).

b. Past unreal conditions have, in the protasis, the imperfect or aorist indicative; in the apodosis, either the imperfect or aorist indicative with *ἄν* or *κέ* or the aorist or present optative with *κέ*. Thus, καὶ νῦν κεν ἔνθ' ἀπόλοιτο . . . Αἰετιάς, εἰ μὴ ἄρ' ὀξὺ νόησε . . . Ἀφροδίτη and here Aeneas had perished, if Aphrodite had not quickly observed him E 311.

2312. Unreal conditions with ἄν and the optative in apodosis (cp. 2311) in Attic are rare and some are suspected. Either the common reading is at fault (X. M. 3. 5. 8), or we have a simple condition with a potential optative (2300 e), as in And. 1. 57, L. 6. 39, I. 4. 102. In εἰ μὲν τοίνυν τοῦτ' ἐπεχείρουν λέγειν . . . οὐκ ἔσθ' ὅστις οὐκ ἄν εἰκότως ἐπιτιμήσειέ μοι *if now I were attempting to say this, there would be no one who would not censure me with good reason* (D. 18. 206) the implied conclusion is οὐκ ἄν ᾔν ὅστις κτλ.

a. The optative in protasis and apodosis occur in E. Med. 568 (present unreal). Hdt. uses the potential optative occasionally (e.g. 7. 214) where English uses a past expression.

UNREAL CONDITIONS—APODOSIS WITHOUT ἄν

2313. ἄν may be omitted in the apodosis of an unreal condition when the apodosis consists of an imperfect indicative denoting unfulfilled obligation, possibility, or propriety. Such are the impersonal expressions ἔδει, χρῆν, ἐξήν, εἰκός ᾔν, καλὸν ᾔν, etc., with the infinitive, the action of which is (usually) not realized.

εἰ ταῦτα ἐποίει, ἔδει (ἐξῆν) αἰτιᾶσθαι αὐτόν *if he were doing this (as he is not), one ought to (might) blame him.*

εἰ ταῦτα ἐποίησε, ἔδει (ἐξῆν) αἰτιάσασθαι (or αἰτιᾶσθαι) αὐτόν *if he had done this (as he did not), one ought to (might) have blamed him.*

a. Here ἔδει and ἐξῆν are auxiliaries and the emphasis falls on the infinitive. The impersonal verb has the effect of a modifying adverb denoting obligation, possibility, or propriety: thus ἔδει αἰτιᾶσθαι αὐτόν is virtually equivalent to δικαίως ἂν ᾔτιᾶτο, and εἰκὸς ἦν αἰτιάσασθαι αὐτόν to εἰκότως ἂν ᾔτιόθη *he would properly have been blamed.*

b. ἔδει, χρῆν, etc., may be used in simple sentences (1774 ff.) without any protasis either expressed or implied. But a protasis may often be supplied in thought.

2314. The present infinitive generally expresses what *would necessarily, possibly, or properly be done* now. The aorist, and sometimes the present, infinitive expresses what *would necessarily, possibly, or properly have been done* in the past.

a. Present infinitive of present time: χρῆν δῆπου, εἰτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέοις οὖσιν αὐτοῖς ἐγὼ κακὸν πῶποτε τι ξυμβούλευσα, νῦν αὐτοὺς ἀναβαλόντας ἐμοῦ κατηγορεῖν *if some of them on growing older had perceived that I ever gave them any bad counsel when they were young, they ought of course now to rise up in person and accuse me* P. A. 33 d.

b. Present infinitive of past time: εἰ τινα (προῖκα) εἰδίδου, εἰκὸς ἦν καὶ τὴν δοθεῖσαν ὑπὸ τῶν παραγενέσθαι φασκότων μαρτυρεῖσθαι *if he had given any dowry, that which was actually delivered would naturally have been attested by those who claimed to have been present* Is. 3. 28.

c. Aorist infinitive of past time: εἰ ἐβούλετο δίκαιος εἶναι περὶ τοῦ παιδὸς, ἐξῆν αὐτῷ . . . μισθῶσαι τὸν οἶκον *if he had wished to be just in regard to the children, he might properly have let the house* L. 32. 23.

2315. With the same impersonal expressions, ἂν is regularly used when the obligation, possibility, or propriety, and not the action of the verb dependent on ἔδει, etc., is denied. Here the main force of the apodosis falls on the necessity, possibility, or propriety of the act.

εἰ ταῦτα ἐποίει, ἔδει (ἐξῆν) ἂν αἰτιᾶσθαι αὐτόν *if he were doing this (as he is not), it would be necessary (possible) to blame him;* but, as the case now stands, it is not necessary (possible). Thus, εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ἤξει πλοῖα . . . ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν *if we knew for certain that he would return with a sufficient number of vessels, there would be no need to say what I am going to say (but there is need)* X. A. 6. 1. 10, ταῦτα εἰ μὲν δι' ἀσθένειαν ἐπείσχομεν, στέργειν ἂν ἦν ἀνάγκη τὴν τύχην *if we had suffered this because of our weakness, we should have (necessity would compel us) to rest content with our lot* L. 33. 4.

2316. With ἂν, it is implied that the obligation does (or did) not exist; without ἂν, it is implied that the action of the dependent infinitive is (or was)

not realized. Thus the first sentence in 2315. without *ἄν*, would mean: *if he were doing this* (as he is not), *one ought to blame him*; but, as the case now stands, one does not blame him.

2317. *ἐβουλόμην*, or *ἐβουλόμην ἄν*, with the infinitive may stand in the apodosis. Cp. 1782, 1789.

2318. *ἄν* is regularly omitted in an apodosis formed by the imperfect of *μᾶλλω* and the infinitive (usually future) to denote an unfulfilled past intention or expectation (cp. the Lat. future participle with *eram* or *fui*). Cp. 1895 a, 1960.

ἦ μάλα δὴ Ἄγαμέμνωνος . . . φθίσεσθαι κακὸν οἶτον ἐπὶ μεγάροισιν ἔμελλον, εἰ μὴ . . . ἔειπες in sooth I was like to have perished in my halls by the evil fate of Agamemnon, hadst thou not spoken v 383 (*periturus eram, nisi dixisses*).

2319. *ἄν* may be omitted with the aorist of *κινδυνεύω* *run a risk* when the emphasis falls on the dependent infinitive.

εἰ μὴ θρόμφῳ μὸλις ἐξεφύγομεν εἰς Δελφοῦς, ἐκινδυνεύσαμεν ἀπολέσθαι if we had not escaped with difficulty to Delphi by taking to our heels, we ran the risk of perishing (= we should probably have perished: *ἄν ἀπωλόμεθα*) Acs. 3. 123. Contrast *εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἄν διαφθαρήναι πολλὸ τοῦ στρατεύματος* if they had mustered in larger force at this time, a large part of the troops would have been in danger of being destroyed X. A. 4. 1. 11.

2320. Some expressions containing a secondary tense of the indicative without *ἄν*, and not followed by a dependent infinitive, are virtually equivalent to the apodosis of an unreal condition.

τοῦτῳ δ' εἰ μὴ ὠμολόγουν ἃ οὗτος ἐβούλετο, οὐδεμῶ ῥηαίς ἔροχος ἦν but if they had not acknowledged to him what he wished, he would have been (lit. was) liable to no penalty L. 7. 37.

a. Imperfects (not impersonal) without *ἄν* are often emended, as *ἦσχύοντο μέντοι* (some editors *μέντ᾽ ἄν*), *εἰ ὑπὸ πολέμου γε οὗτος ἐξηπατήθη* I should, however, be ashamed, if I had been deceived by any one who was an enemy X. A. 7. 6. 21. Cp. "Tybalt's death was woe enough, if it had ended there" (*Shakesp.*). Cases like 1895 a do not belong here.

FUTURE CONDITIONS

2321. Future conditions set forth suppositions the fulfilment of which is still undecided. There are two main forms of future conditions:

More Vivid Future conditions.

Less Vivid Future conditions.

A variety of the first class is the Emotional Future (2328).

Future conditions may be particular or general (2293, 2294).

2322. The difference between the More Vivid Future and the Less Vivid Future, like the difference between *if I (shall) do this* and *if I should do this*, depends on the mental attitude of the speaker. With the Vivid Future the

speaker sets forth a thought as prominent and distinct in his mind ; and for any one or more of various reasons. Thus, he may (and generally does) regard the conclusion as more likely to be realized ; but even an impossible (2322 c) or dreaded result may be expressed by this form if the speaker chooses to picture the result vividly and distinctly. The More Vivid Future is thus used whenever the speaker clearly desires to be graphic, impressive, emphatic, and to anticipate a future result with the distinctness of the present.

The Less Vivid Future deals with suppositions less distinctly conceived and of less immediate concern to the speaker, mere assumed or imaginary cases. This is a favourite construction in Greek, and is often used in stating suppositions that are merely possible and often impossible ; but the form of the condition itself does not imply an expectation of the speaker that the conclusion may possibly be realized. The difference between the two forms, therefore, is not an inherent difference between *probable* realization in the one case and *possible* realization in the other. The same thought may often be expressed in either form without any essential difference in meaning. The only difference is, therefore, often that of temperament, tone, or style.

a. *ἐάν* 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 *ἐάν* with the subjunctive rather than the other form. Thus, *εἰ οὖν ἴδοιεν καὶ ὡς καθάπερ τοὺς πολλοὺς ἐν μεσημβρίᾳ μὴ διαλεγόμενους, ἀλλὰ νυστάζοντας καὶ κηλουμένους ὑφ' αὐτῶν δι' ἀργίαν τῆς διανοίας, δικαίως ἂν καταγελῶεν . . . ἐὰν δ' ὁρῶσι διαλεγόμενους . . . , τάχ' ἂν δοῖεν ἀγασθέντες* if now they should see that we, like the many, are not conversing at noon-day but slumbering and charmed by them because of the indolence of our thoughts, they would rightly laugh at us ; but if they see us conversing, they will, perhaps, out of admiration make us gifts P. Phae. 259 a.

b. Cases of both forms in successive sentences are I 135, Hdt. 8. 21, 9. 48 ; P. Cr. 51 d, Ph. 105 b, Phae. 259 a, Pr. 330 c-331 a, D. 4. 11, 18. 147-148. In D. 18. 178 both the desired and the undesired alternative have *ἐάν* with the subjunctive.

c. Impossibilities may be expressed by *ἐάν* with the subjunctive. Thus, *τί οὖν, ἂν εἴπωσιν οἱ νόμοι ; what, then, if the laws say ?* P. Cr. 50 c ; cp. P. Eu. 299 b, R. 610 a, 612 b (opt. in 359 c, 360 b), Ar. Aves 1042, E. Or. 1593, Phoen. 1216. Cp. 2329 a.

Third Form of Conditions

MORE VIVID FUTURE CONDITIONS

2323. More vivid future conditions have in the protasis *ἐάν* (*ἤν*, *ἄν*) with the subjunctive ; in the apodosis, the future indicative or any other form referring to future time.

ἐὰν ταῦτα ποιῆς (ποιήσης), καλῶς ποιήσεις if you do this, you will do well.

2324. This form of condition corresponds to the use of *shall* and *will* in conditional sentences in older English ("if ye shall ask . . . I will do it" : St. John).

Modern English substitutes the present for the more exact future in ordinary future conditions of this class ; and often uses *shall* in the protasis with an emotional force. The English present subjunctive, although somewhat rarely used in the modern language, corresponds more nearly to the Greek subjunctive ("if she be there, he shall not need" : Beaumont and Fletcher).—Since *if you do this* may be expressed in Greek by *ἐὰν ταῦτα ποιῇς* or *εἰ ταῦτα ποιήσεις* (2328), and by *εἰ ταῦτα ποιεῖς* (2298), the difference in meaning is made clear only by the apodosis. The form *ἐὰν ταῦτα ποιῇς* in vivid future conditions must be distinguished from the same form in present general conditions (*if ever you do this*, 2337). *ἐὰν ταῦτά σοι δοκῇ, ποιεῖ* may be particular or general: *if (or if ever) this seems good to you, do it*.

2325. The present subjunctive views an act as continuing (not completed); the aorist subjunctive as simply occurring (completed). Neither tense has any time of itself. The aorist subjunctive may mark the action of the protasis as completed before the action of the principal clause (cp. the Lat. future perfect). Ingressive aorists (1924) retain their force in the subjunctive.

2326. The apodosis of the more vivid future condition is the future indicative or any other form of the simple sentence that refers to future time.

a. Future Indicative: *ἐὰν ζητῇς καλῶς, εὕρήσεις* *if you seek well, you shall find* P. G. 603 d, *ἐὰν δ' ἔχωμεν χρήμαθ', ἔξομεν φίλους* *if we have money, we shall have friends* Men. Sent. 166, *χάριν γε εἶσομαι, ἐὰν ἀκούητε* *I shall be grateful, if you listen* P. Pr. 310 a, *ἂν αὐτῷ δίδῃς ἀργύριον καὶ πείθῃς αὐτόν, ποιήσει καὶ σὲ σοφόν* *if you give him money and persuade him, he will make you too wise* 310 d, *ἢν γὰρ τοῦτο λάβωμεν, οὐ δυήσονται μένειν* *for if we take this, they will not be able to remain* X. A. 3. 4. 41, *ἐὰν κύκλου ἐπὶ τῆς περιφερείας ληφθῇ δύο τυχόντα σημεῖα, ἢ ἐπὶ τὰ σημεῖα ἐπιγεγυμμένη εὐθεῖα ἐντὸς 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 θάνῃς σύ, παῖς δδ' ἐκφεύγει μόρον* *if thou art slain, yon boy escapes death* E. And. 381, *δίδωσ' ἐκὼν κτείνειν ἑαυτόν, ἢν τὰδε ψευσθῇ λέγων* *freely he offers himself to death, if he lies in speaking thus* (δίδωσι = he says that he is ready) S. Phil 1342. **Aorist** : see 1934, and cp. *εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι, ὦλετο μὲν μοι νόστος* *if I tarry here and wage war about the city of the Trojans, my return home is lost for me* I 413. **Perfect** : see 1950. ('p. "if I shall have an answer no directlier, I am gone" : Beaumont and Fletcher.

c. Subjunctive of exhortation, prohibition, or deliberation, and with *μή* (*μή οὐ*) of doubtful assertion (1801). Thus, *μηδ' ἂν τι ὠνῶμαι, ἔφη, ἢν πωλῇ νεώτεροι τριάκοντα ἐτῶν. ἔρωμαι, ὅπου πωλεῖ* ; *even if I am buying something, said he, am I not to ask 'what do you sell it for?' if the seller is under thirty years of age?* X. M. 1. 2. 36, *κὰν φαινώμεθα ἄδικα αὐτὰ ἐργαζόμενοι, μή οὐ δὲ ὑπολογίσεσθαι 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 λοιποῦ ποτ' ἀφίλωμαι χρόνον*.

... *πάκιστ' ἀπολοίμην* if ever in the future I take them away from you, may I perish most vilely! Ar. Ran. 586, *ἐὰν κατὰ μέρος φυλάττωμεν* . . . , *ἥττον ἂν δύναιντο ἡμᾶς θηρᾶν οἱ πολέμιοι* 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 πόλεμον αἰρήσθε, μηκέτι ἤκετε δεῦρο ἀνευ ὅπλων* if you choose war, do not come here again without your arms X. C. 3. 2. 13, *οὐ δ', ἂν τι ἔχῃς βέλτιόν ποθεν λαβεῖν, πειρᾶσθαι καὶ ἐμοὶ μεταδιδόναι* but if you can find anything better from any quarter, try to communicate it to me too P. Crat. 426 b.

2327. Homeric Constructions. — a. *εἰ* alone without *κὲ* or *ἂν* with the subjunctive with no appreciable difference from *εἰ κε (ἂν)*: *εἰ περ γάρ σε κατακτᾶν, οὐ σ' . . . κλαύσομαι* for if he slay thee, I shall not bewail thee X 86. This construction occurs in lyric and dramatic poetry, and in Hdt., as *δυστάλαινα τῶρ' ἐγώ, εἰ σου στερηθῶ* wretched indeed shall I be, if I am deprived of thee S. O. C. 1443. In Attic prose it is very rare and suspected (T. 6. 21).

b. Subjunctive with *κὲ* in both protasis and apodosis (the anticipatory subjunctive, 1810): *εἰ δέ κε μὴ δώσω, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* and if he do not give her up, then will I seize her myself A 324.

c. *εἰ (αἴ) κε* with the future in protasis (rare): *σοὶ . . . θνείδος ἔσσειται, εἰ κ' Ἀχιλῆος . . . ἐταῖρον . . . κύνας ἐλκῆσουσιν* it will be a reproach unto thee, if the dogs drag the companion of Achilles P 557. Some read here the subjunctive.

2328. Emotional Future Conditions. — When the protasis expresses strong feeling, the future indicative with *εἰ* is commonly used instead of *ἐὰν* with the subjunctive, and may often be rendered by *shall*. The protasis commonly suggests something undesired, or feared, or intended independently of the speaker's will; the apodosis commonly conveys a threat, a warning, or an earnest appeal to the feelings. The apodosis is generally expressed by the future indicative, but other forms of 2326 are possible.

εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ if thou speakest thus, thou wilt be hated by me S. Ant. 93, *εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακὰ* if you won't hold your tongue, there's trouble in store for you E. frag. 5, *ἀποκτενεῖς γάρ, εἰ με γῆς ἔξω βαλεῖς* for thou wilt slay me if thou shalt thrust me out of the land E. Phoen. 1621, *εἰ ὧδε στρατευόμεθα, οὐ δυνασόμεθα μάχεσθαι* if we keep the field thus, we shall not be able to fight X. C. 6. 1. 13, *δθλιώτατος ἂν γενοίμην* (potential optative), *εἰ φυγὰς ἀδίκως καταστήσομαι* I should become most wretched, were I to be driven unjustly into exile L. 7. 41.

a. When *εἰ* with the future indicative is directly contrasted with *ἐὰν* with the subjunctive, the former usually presents the unfavourable, the latter the favourable, alternative. Thus,

ἢν μὲν γὰρ ἐθέλωμεν ἀποθῆσκειν ὑπὲρ τῶν δικαίων, εὐδοκμήσομεν . . . , εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς παραχὰς καταστήσομεν ἡμᾶς αὐτοὺς if we are (shall be) willing to die for the sake of justice, we shall gain renown; but if we are going to fear dangers, we shall bring ourselves into great confusion I. 6. 107. Cp. X. C. 4. 1. 15, Ar. Nub. 586-591, L. 27. 7, I. 12. 237, 15. 130, 17. 9, D. 8. 17, 18. 176, 27. 20-22. Both constructions are rarely used in successive clauses with-

out any essential difference (X. Ap. 6). *ἔάν* 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 *ἔάν* 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: *βαρεῖα (κῆρ), εἰ τέκνον δαΐξω* *hard is fate, if I must slay my child* A. Ag. 208. The future of present intention (2301) is different.

Fourth Form of Conditions

LESS VIVID FUTURE CONDITIONS

2329. Less vivid future conditions (*should . . . would* conditions) have in the protasis *εἰ* with the optative, in the apodosis *ἄν* with the optative.

εἰ ταῦτα ποιήσῃς, καλῶς ἂν ποιήσῃς *οἱ εἰ ταῦτα ποιήσεις, καλῶς ἂν ποιήσεις* *if you should do this, you would do well.*

εἰς φορητὸς οὐκ ἂν, εἰ πρᾶσσοις καλῶς *thou wouldst be unendurable shouldst thou be prosperous* A. Pr. 979, *εἰ δ' ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν* *but if it should be necessary to do wrong or be wronged, I should prefer to be wronged than to do wrong* P. G. 469 c, *δεῖν ἂν εἶναι εἰργασμένος . . . εἰ λίποιμι τὴν τάξιν* *I should be in the state of having committed a dreadful deed, if I were to desert my post* P. A. 28 d.

a. Anything physically impossible may be represented as supposable, hence this construction may be used of what is contrary to fact. Thus, *φαίη δ' ἂν ἡ θανοῦσα γ' εἰ φωνὴν λάβοι* *the dead would speak if gifted with a voice* S. El. 648. Cp. A. Ag. 37, P. Pr. 361 a, Eu. 299 d, and see 2311 a, 2322 c.

2330. Conditional sentences of this class arose partly from optatives of wish (1814, 1815), partly from potential optatives (1824). Cp. *εἴθ' ὥς ἡβώωμι . . . τῷ κε τάχ' ἀντήσσει μάχῃς . . .* *Ἐκτωρ would that I were thus young . . . in that case Hector would soon find his combat* H 157; see also § 193.

2331. The present optative views an action as continuing (not completed); the aorist optative, as simply occurring (completed). (The future optative is never used except to represent a future indicative in indirect discourse.) The perfect (rare) denotes completion with resulting state. In Hdt. 7. 214 it is used vaguely of the past: *εἰδείη μὲν γὰρ ἂν . . . ταύτην τὴν ἀτραπὸν Ὀνήτης, εἰ τῇ χώρῃ πολλὰ ὠμῆλκώς εἴη* *for Onetes might know of this path . . . if he had been well acquainted with the country.*

2332. English *would* is equivocal, being used either in the translation of *ἄν* with the optative or of *ἂν* with the past indicative (2302). Thus, cp. *εἰ τίς σε ἤρετο . . . , τί ἂν ἀπεκρίνω;* *if any one had asked you . . . , what would you have replied?* with *εἰ οὖν τίς ἡμᾶς . . . ἔροιτο . . . , τί ἂν αὐτῷ ἀποκρίναίμεθα;* *if then some one should (were to) ask us . . . , what would (should) we reply to him?* P. Pr. 311 b, d. *If I were* may be used to translate both *εἰ* with the optative and *εἰ* with the past indicative. English shows examples of *were* in the protasis

followed by *would, shall, will, is (was, etc.)*. *Were* occurs also in apodosis ("should he be roused out of sleep to-night, it were not well": Shelley).

2333. The apodosis has the optative without *ἄν* in *wishes*.

εἰ μὲν συμβουλεύοιμι ἃ βέλτιστά μοι δοκεῖ, πολλὰ μοι καὶ ἀγαθὰ γένοιτο *if I should give the advice that seems best to me, may many blessings fall to my lot* X. A. 5.6.4.

On the optative with *εἰ* followed by other forms of the apodosis, see 2359.

2334. Homeric Constructions.—*a.* In the protasis, *εἰ κε (εἰ ἄν)* with the optative with the same force as *εἰ* alone. This use is exclusively Homeric. Thus, *οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι, οὐδ' εἰ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθολμῆν* *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 *κέ* (*μ* 345: but this may be the aorist subjunctive).

c. In the apodosis, the hortatory subjunctive (*ψ* 803), the subjunctive with *ἄν* or *κέ* (A 386).

d. In the apodosis, the optative without *ἄν* not in a wish, but with the same force as the optative with *ἄν*. See T 321 in *a*.

e. For *κέ* with the optative in the apodosis where we should expect, in Homeric and Attic Greek, a past indicative with *ἄν* (*κέ*) in an unreal condition, see 2311 *b*.

GENERAL CONDITIONS

2335. General conditions refer indefinitely to any act or series of acts that are supposed to occur or to have occurred at any time; and without any implication as to fulfilment.

The *if* clause has the force of *if ever (whenever)*, the conclusion expresses a repeated or habitual action or a general truth.

2336. Any simple or unreal condition of present or past time, or any future condition, may refer to a customary or frequently repeated act or to a general truth. But for the present and past only (when nothing is implied as to fulfilment) there are two forms of expression: either a *special* kind of conditional sentence or (less frequently) the *simple* condition, as regularly in English and in Latin:

Present. Protasis: *ἐάν* (= *ἐάν ποτε*) with the subjunctive; apodosis: the present indicative (2337).

Protasis: *εἰ* (= *εἰ ποτε*) with the present indicative; apodosis: the present indicative (2298 *c*, 2342).

Past. Protasis: *εἰ* with the optative; apodosis: the imperfect indicative (2340).

Protasis: *εἰ* with the imperfect; apodosis: the imperfect (2298 *c*, 2342).

a. By reason of the past apodosis, the optative in the protasis refers to the past. Only in this use (and when the optative in indirect discourse represents a past indicative) does the optative refer distinctly to the past.

b. The present subjunctive and optative view the action as continuing (not completed); the aorist subjunctive and optative, as simply occurring (completed). The tenses of the protasis have no time of themselves, but usually the action of the present is relatively contemporaneous with, the action of the aorist relatively antecedent to, the action of the main verb.

c. The indicative forms in the protasis are more common in temporal and relative sentences. Observe that it is the character of the *apodosis* alone which distinguishes the special kind of general condition from the two forms of future conditions.

Fifth Form of Conditions

PRESENT GENERAL CONDITIONS

2337. Present general conditions have, in the protasis, *ἐάν* (*ἤν*, *άν*) with the subjunctive; in the apodosis, the present indicative or an equivalent. *ἐάν ταῦτα ποιῇς* (*ποιήσης*), *σέ ἐπαινῶ* *if ever you do this, I always praise you.* The conclusion holds true of any time or of all time.

ἦν δ' ἔγγυς ἔλθῃ θάνατος, οὐδέτις βούλεται θνήσκειν *but if death draws near, no one wishes to die* E. Alc. 871, *γελᾷ δ' ὁ μῶρος, κἄν τι μὴ γελοῖον ᾖ* *the fool laughs even if there is nothing to laugh at* Men. Sent. 108, *ἐάν ἴσους ἴσα προστεθῇ, τὰ ὅλα ἴσων ἴσα* *if equals be added to equals, the wholes are equal* Euclid, Ax. 2.

2338. The gnomic aorist is equivalent to the present indicative in apodosis. *ἦν δέ τις τούτων τι παραβαλὼν, ζημιᾶν αὐτοῖς 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 *ἐάν* or *εἰ κε* (A 81); and this *εἰ* is sometimes found in Attic poetry (S. Ant. 710). *άν* is more often absent in general conditions than in vivid future conditions.

Sixth Form of Conditions

PAST GENERAL CONDITIONS

2340. Past general conditions have, in the protasis, *εἰ* with the optative; in the apodosis, the imperfect indicative or an equivalent. *εἰ ταῦτα ποιοίης* (*ποιήσεας*), *σέ ἐπῆνουν* *if ever you did this, I always praised you.*

εἰ ποῦ τι ὀρέψῃ βρωτῶν, διεδίδου *if ever he saw anything to eat anywhere, he always distributed it* X. A. 4.5.8, *εἰ δέ τις καὶ ἀντείποι, εὐθὺς . . . ἐπεθρήκει* *but if any one even made an objection, he was promptly put to death* T. 8. 66, *εἰ μὲν ἐπιοῦν οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκειντο* *if the Athenians advanced, they retreated; if they retired, they fell upon them* 7.79, *ἐτίμᾳ δ' εἰ τι καλὸν πράττοιεν, παρίστατο δ' εἰ τις συμφορὰ συμβαίνοι* *he honoured them if ever*

they performed some noble action, and stood by them in times of misfortune (lit. if any misfortune befell) X. Ag. 7.3.

a. The optative is here sometimes called the *iterative optative*. This mood has however no iterative force in itself, the idea of repetition being derived solely from the context. In Homer the iterative optative after *εἰ* (found only Ω 768) is an extension of the iterative optative in temporal clauses where this use originated.

2341. The iterative imperfect or aorist with *ἀν* (1804, 1933): *εἰ δὲ τις αὐτῷ περὶ τοῦ ἀντιλέγοι . . . , ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἂν πάντα τὸν λόγον* if ever any one opposed him on any matter, he would always bring the entire discussion back to the main point X. M. 4. 6. 13, *εἰ τις αὐτῷ δοκοίη . . . βλάκεύν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἂν* if ever any one seemed to be lagging, he would always pick out the likely man and strike him X. A. 2. 3. 11. These cases are not to be confused with the apodosises 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. *ὅστις, ὅ τι*) with the indicative, as *εἰ τις δύο ἢ καὶ τι πλείους ἡμέρας λογίζεται, μάταιός ἐστιν* if ever any one counts upon two or even perchance on more days, he is rash S. Tr. 944, *ἐλευθέρως δὲ . . . πολιτεύομεν . . . , οὐ δὲ ὀργῆς τὸν πέλας, εἰ καθ' ἡδοκὴν τι δρᾷ, ἔχοντες* we are tolerant in our public life, not being angry at our neighbour if he acts as he likes T. 2. 37, *τὰ μὲν ἀγώγιμα, εἰ τι ἦγον, ἐξαιρούμενοι φύλακας καθίστασαν* taking out the cargoes, if the vessels carried anything, they appointed guards X. A. 5. 1. 16, *εἰ τίς τι ἐπηρώτᾳ, ἀπεκρίνοντο* if ever anybody asked any questions (for additional information) they answered T. 7. 10, *ἐμῶσι οὐκ εἰ τις κακῶς πάσχω ἡμῶντο, ἀλλ' εἰ τις εὐεργετούμενος ἀχάριστος φαίνοιτο* (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.

ταὐτὸ τοῖνον τοῦτ' ἂν ἐποίησε Φίλιππος, εἰ τινα τούτων εἶδε δίκην δόντα, καὶ νῦν, ἂν ἴδῃ, ποιήσει 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 οὖν ἐπιθυμῆς εὐδοκίμειν . . . , πειρῶ κατεργάσασθαι ὥς μάλιστα τὸ εἶδέναι ἃ βούλει πράττειν. ἔὰν γὰρ τούτῳ διενέγκῃς τῶν ἄλλων ἐπιχειρῆς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμάσαιμι εἰ πάνν βαδίως τύχοις ὧν ἐπιθυμῆς* if then you desire to enjoy an honourable fame . . . , try to acquire as far as possible the knowledge of what you wish to do; for if, differing in this regard from other men, you attempt to deal with affairs of state, I should not be surprised if you were to attain the object of your ambition with great ease X. M. 3. 6. 18.

VARIATIONS FROM THE ORDINARY FORMS AND MEANINGS OF CONDITIONAL SENTENCES

MODIFICATIONS OF THE PROTASIS

2344. Substitutions for the Protasis.—For the protasis with *εἰ* there may be substituted a participle, often in the genitive absolute (2067, 2070), an adverb, a prepositional phrase, a relative clause (2560), or some other single word or phrase. The present participle represents the imperfect, as the perfect represents the pluperfect.

πῶς δῆτα δίκης οὐσης (= *εἰ δίκη ἐστίν*) *ὁ Ζεὺς οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ δῆσας*; how, pray, if there is any justice, has Zeus not perished since he bound his own father? Ar. Nub. 904, *οὐ γὰρ ἦν μοι δῆπου βιωτὸν τοῦτο ποιήσαντα* (= *εἰ ἐποίησα*) for of course life had not been worth living if I had done this D. 21. 120, *οὐ γὰρ ἂν ἐβλήθη ἀτρεμίζων καὶ μὴ διατρέχων* (= *εἰ ἠτρεμίζε καὶ μὴ διέτρεχε*) for he would not have been hit if he had been keeping quiet and not running across Ant. 3. β. 5, *δικαίως ἂν ἀπέθανον* I should justly (i.e. if I had met with my deserts) have been put to death D. 18. 209, *ἐμοὶ δὲ ἄρκου ἂν ἑδοκεῖ εἶναι* for myself (i.e. if I had to decide) it would seem to be sufficient T. 2. 35, *διδά γε ὑμᾶς αὐτοὺς* (= *εἰ ὑμεῖς αὐτοὶ μόνοι ἦτε*) *πάλαι ἂν ἀπολώλειτουργε* if you had been left to yourselves, you would have perished long ago D. 18. 49, *δλοῦμαι μὴ μαθῶν* (= *ἐὰν μὴ μάθω*) I shall be undone if I don't learn Ar. Nub. 792, *νικῶντες* (= *εἰ νικῶμεν*) *μὲν οὐδένα ἂν κατακάρουσι, ἡττηθέντων* (= *εἰ ἡττηθεῖεν*) *οὐδεὶς ἂν λειφθεῖν* should they be victorious they would kill no one, but if defeated no one would be left X. A. 3. 1. 2, *οὕτω* (= *εἰ οὕτως ἐχούεν*) *γὰρ πρὸς τὸ ἐπιέναι τοῖς ἐναντίοις εὐψυχότατοι ἂν εἴεν* for thus they would be most courageous in regard to attacking the enemy T. 2. 11, *οὐδ' ἂν δικαίως ἐς κατὰ πέσοιμι τι* nor should I justly come to any trouble S. Ant. 240.

a. Sometimes the protasis has to be supplied from what precedes (example in 1825); or from a main clause with *ἀλλά*, which follows: *οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν· ἄλλ' Ἡφαίστος ἔρυτο* (= *εἰ μὴ ἔρυτο*) nor would he himself have escaped black fate; but Hephaestus guarded him E 23 (cp. X. A. 3. 2. 24-25).

2345. Verb of the Protasis Omitted.—The verb of the protasis is usually omitted when the apodosis has the same verb. The protasis is often introduced by *εἰ τις*, *εἰ ποτε*, *εἴπερ* (*ποτέ*).

εἰ τις καὶ ἄλλος ἀνὴρ, καὶ Κύρος δξίος ἐστι θαυμάζεσθαι if any other man (is worthy to be admired), Cyrus, too, is worthy to be admired X. C. 5. 1. 6, *φημὶ δεῖν . . . τῷ πολέμῳ προσέχειν, εἴπερ ποτέ* (ἔδει), *καὶ νῦν* I say that we must now, if ever, apply ourselves to the war D. 1. 6.

2346. So with certain special phrases:

a. *εἰ μὴ* (if not) except: *οὐ γὰρ . . . ὁρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους* for we do not see any except a few men yonder X. A. 4. 7. 5, *οὐ γὰρ ἂν ποτε ἐξηύρον ὁρθῶς τὰ μετέωρα πράγματα, εἰ μὴ κρεμάσας τὸ νόημα* for I could never have discovered aright things celestial, except by suspending the intellect Ar. Nub. 229. So *ἐὰν μὴ* D. 24. 45 (in a decree).

b. *εἰ μὴ εἰ* (if not if, unless if) except if: *ἐπράχθη τε οὐδὲν ἀπ' αὐτῶν ἔργον δξίω-λογον, εἰ μὴ εἰ πρὸς τοὺς περὶοίκους 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 *εἰ μὴ* is adverbial.

c. *εἰ μὴ διὰ* (if not on account of) except for: (οὐ) Μιλτιάδην . . . εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, καὶ εἰ μὴ διὰ τὸν πρύτανιν, ἐνέπεσεν ἄν; did they not vote to throw Miltiades into the pit, and except for the prytan would he not have been thrown there? P. G. 516 e. With *εἰ μὴ διὰ* the ellipsis (which was not conscious to the Greeks) is to be supplied by the negatived predicate of the main clause (here οὐκ ἐνέπεσεν).

d. *εἰ δὲ μὴ* (but if not = *si minus, sin aliter*) otherwise, in alternatives, introduces a supposition opposed to something just said: ἀπῆται τὰ τῶν Καλχηδονίων χρήματα· εἰ δὲ μὴ, πολεμήσειεν ἑφῇ αὐτοῖς he demanded back the property of the Calchedonians; otherwise (i.e. if they should not restore it: *εἰ μὴ ἀποδοῖεν*) he said that he should make war upon them X. H. 1. 3. 3.

N. 1. — *εἰ δὲ μὴ* often occurs even where the preceding clause is negative and we expect *εἰ δέ*, as *μὴ ποιήσης ταῦτα· εἰ δὲ μὴ* . . . αἰτῶν ἔχεις do not do this; but if you do, you will have the blame X. A. 7. 1. 8. Conversely *εἰ δέ*, where we expect *εἰ δὲ μὴ*, as *εἰ μὲν βούλεται, ἐφέτω· εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω* if he wishes, let him boil me; otherwise, let him do whatever he wishes P. Eu. 285 c.

N. 2. — *εἰ δὲ μὴ* is used where (after a preceding *ἐάν*) we expect *ἐάν δὲ μὴ*, as *ἐάν μὲν τι ἡμῖν δοκῶ ἀληθὲς λέγειν, ἑυνομολογήσατε· εἰ δὲ μὴ, ἀντιτείνετε* if I seem to you to speak the truth, agree with me; otherwise, oppose me P. Ph. 91 c.

N. 3. — The verb of the apodosis of the first of the alternatives is often omitted: *ἐάν μὲν ἐκὼν πείθῃται* (scil. καλῶς ἔξει)· *εἰ δὲ μὴ* . . . εὐθδουσίην ἀπειλαῖς if he willingly obeys (it will be well); otherwise they straighten him by threats P. Pr. 325 d.

2347. On *ὥς εἰ* in comparative conditional clauses see 2181.

2348. In the Homeric *εἰ δ' ἄγε* come now, well! *εἰ* probably has the force of an interjectional or demonstrative adverb (cp. Lat. *cia age*). Thus, *εἰ δ' ἄγε τοι κεφαλῇ καταπέσομαι* come now! I will nod assent to thee with my head A 524.

2349. Omission of the Protasis. — The potential optative, and the indicative, with *ἄν* stand in independent sentences; in many cases a protasis may be supplied either from the context or generally; in other cases there was probably no conscious ellipsis at all; and in others there was certainly no ellipsis. Cp. 1785, 1825.

ποῦ δῆτ' ἄν εἰεν οἱ ἔξνοι; where, pray (should I inquire) would the strangers be found to be? S. El. 1450. *ἀριθμὼν δὲ γράψαι* . . . οὐκ ἄν ἐθονάμην ἀκριβῶς but to give the number accurately I should not be able (if I were trying) T. 5. 68. *δεινὸν οὖν ἦν ψεύσασθαι* it had been terrible to break my word (if it had been possible) D. 19. 172.

MODIFICATIONS OF THE APODOSIS

2350. The apodosis may be expressed in a participle or infinitive with or without *ἄν* as the construction may require; cp. 1846, 1848.

αἰτεῖ αὐτὸν εἰς δισχιλούς ξένους καὶ τριῶν μηνῶν μισθόν, ὥς οὕτως περιγεγόμενος (= *περιγενοίμην*) *ἄν τῶν ἀντιστασιωτῶν* he asked him for pay for two thousand mercenaries and for three months, stating that thus he would get the better of his

adversaries X. A. 1. 1. 10. (Here οὕτως represents the protasis, 2344.) οὐδεὶς ἀντεικόντος διὰ τὸ μὴ ἀνασχέσθαι ἂν τὴν ἐκκλησίαν *no one spoke in opposition because the assembly would not have suffered it* (= εἰ ἀντεῖπε, οὐκ ἂν ἠρέσχετο ἡ ἐκκλησία) X. H. 1. 4. 20, εἰ (Τεγέα) σφίσι προσγένοιτο, νομίζοντες ἀπάσαν ἂν ἔχειν Πελοπόννησον *they thought that, if Tegea too should come over to them, they would have the whole of the Peloponnese* T. 5. 32. See 2816.

2351. Verb of the Apodosis Omitted.—The verb of the apodosis is often omitted, and especially when the protasis has the same verb (cp. 2345). Here a potential optative with ἂν is represented by ἂν alone (1764 a, 1766 a). Thus, εἰ δὲ τῷ σοφώτερός του φαίην εἶναι, τούτῳ ἂν (φαίην εἶναι) *if I should say that in any respect I am wiser than any one, (I should say) in this* P. A. 29 b. Also in other cases, as τι δὴτ' ἂν (λέγεις), ἕτερον εἰ πύθοιο Σωκράτους φρόντισμα; *what then would (you say), if you should hear another excoigation of Socrates?* Ar. Nub. 154. On ὥσπερ εἰ, ὥσπερ ἂν εἰ, ὥς εἰ, see 1766 a, 2478, 2484.

2352. Omission of the Apodosis.—a. When the conclusion is *it is well* (καλῶς ἔχει) or the like, it is often omitted. So often when the second of alternative opposing suppositions is expressed by εἰ δὲ μή (2346 d, n. 3). Cp. “yet now, if thou wilt forgive this sin, — and if not, blot me . . . out of thy book” (Exodus 32. 32).

b. When we should introduce the conclusion by *know that* or *I tell you*: εἰ καὶ οἶμι με ἀδικούντά τι ἀγεσθαι, οὔτε ἔπαιον οὐδένα οὔτε ἔβαλλον *if you possibly think that I was taken for some wrong-doing, know that I neither struck nor hit any one* X. A. 6. 6. 27. Here the apodosis might be introduced by σέψασθε, ἐνθymήθητε, etc.

c. Sometimes when the protasis is merely parenthetical: ὁ χρυσοῖς, εἰ βούλοιο τῆ ἀληθείᾳ λέγειν, ἔκτεινε τὸν ἐμὸν παῖδα *it was the gold—wouldst thou only tell the truth—that slew my child* E. Hec. 1206.

d. In passionate speech for rhetorical effect (aposiopēsis, 3015): εἰ περ γὰρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς ἐξ ἐδέων στυφελίζαι· ὁ γὰρ πολλὸν φέρτατός ἐστιν *for if indeed the Olympian lord of the lightning will to thrust us out from our habitations, thrust us he will; for he is by far the most powerful* A 681.

e. There is properly no omission of an apodosis after clauses with εἰ, εἰ γάρ, εἴθε, etc., in *wishes* (see 1816). In such clauses it is often possible to find an apodosis in an appended final clause: ποταμὰν εἰ μέ τις θεῶν κτίσαι, διπτόταμον ἵνα πόλιν μύλω *if only some one of the gods were to make me winged so that I might come to the city of twin rivers!* E. Supp. 621.

PROTASIS AND APODOSIS COMBINED

2353. εἰ and ἂν both in Protasis.—The potential optative with ἂν or the unreal indicative with ἂν, standing as the apodosis in the conditional clause with εἰ, is the apodosis of another protasis expressed or understood.

a. **Potential Optative.**—ἀλλὰ μὴν εἰ γε μηδὲ δοῦλον ἀκρατῇ δεξαίμεθ' ἂν, πῶς οὐκ ἔξιον αὐτὸν γε φυλάσσειν τοιοῦτον γενέσθαι; *and yet indeed if we would not accept even a slave who was intemperate, how is it not right for a man (the master) to guard against becoming so himself?* X. M. 1. 6. 3. Here δεξαίμεθα is

the protasis with *el*; and also, with *án*, the apodosis to an understood protasis (e.g. if we should think of so doing). The verb of the protasis may be contained in a participle, as *el δὲ μηδεὶς ἂν ἡμῶν ἀξιώσει ζῆν ἀποστερούμενος τῆς πατρίδος, προσήκει κτλ.* but if no one of you should think life worth having if he were to be deprived of his country, it is right, etc. I. 6. 25. Such clauses form simple present conditions (if it is true that we would accept, etc.). The verb following the compressed condition stands usually in the present, at times in the future, indicative. X. C. 3. 3. 55: *θαυμάζοιμι ἂν . . . el ἂν ὠφελήσει* is an exception.

b. Unreal Indicative.—*el τοῖνυν τοῦτο ισχυρὸν ἦν ἂν τούτῳ τεκμήριον . . . , κἀμοὶ γέλωθω τεκμήριον* if then this would have been strong evidence for him (if he had been able to bring it forward), let it be evidence for me too D. 49. 58. This is a present condition (if it is true that this would, etc.) except in so far as the unexpressed protasis refers to the past. Such conditions may also be past.

N. 1.—The real protasis is: *if it is (or was) the case that something could now (or hereafter) be (or could have been), it follows that.*

N. 2.—In some of these cases, *el* has almost the force of *etwei* since (D. 49. 58).

2354. *el, ἔάν*, on the chance that.—*el* or *ἔάν* may set forth the motive for the action or feeling expressed by the apodosis, and with the force of *on the chance that, in case that, in the hope that, if haply.*

After primary tenses in the apodosis, we have *el* with the indicative or *ἔάν* (*πως*) with the subjunctive; after secondary tenses, *el* with the optative or, occasionally, *ἔάν* (*πως*) with the subjunctive. Homer has sometimes the optative after primary tenses. The reference is to the future as in final clauses.

The protasis here depends, not on the apodosis proper, but on the idea of purpose or desire suggested by the thought. The accomplishment of the purpose may be desired or not desired, and by the subject either of the apodosis or of the protasis.

νῦν αὖτ' ἐγχείη πειρήσασθαι, αἱ κε τύχωμι but now I will make trial with my spear on the chance (in the hope) that I may hit thee E 279, *ἀκουσον καὶ ἐμοῦ, ἔάν σοι ἔτι ταῦτά δοκῇ* listen to me too on the chance (in the hope) that you may still have the same opinion P. R. 358 b, *πορευόμενοι ἐς τὴν Ἀσίαν ὡς βασιλέα, el πως πείσειαν αὐτόν* going into Asia to the king in the hope that somehow they might persuade him T. 2. 67, *πρὸς τὴν πόλιν, el ἐπιβουθεῖεν, ἐχώρουν* they advanced toward the city on the chance that they (the citizens) should make a sally 6. 100.

N.—This use is to be distinguished from that of *el ἄρα* if perchance, *el μὴ ἄρα* unless perchance (often ironical).

a. This construction should be distinguished from cases like *ἐπιβουλεύουσιν . . . ἐξελθεῖν . . . , ἢν δύωνται βιάσασθαι* they planned to get out, if they might make their way by force T. 3. 20, where we have implied indirect discourse (*ἐξέλθωμεν, ἢν δυνώμεθα βιάσασθαι*).

b. Homer uses this construction as an object clause in dependence on *οἶδα*, *εἶδον*, or on a verb of saying. Thus *τις δ' οἶδ', el κέν οἱ σὺν δαίμονι θῦμόν ὀρῶν παρείπῳν*; 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), *ἐλπίσας, el πως . . . ὑπεκπροφύγοιμι Χάρυβδιν* tell me if haply I shall (might) escape Charybdis μ 112. Here the apodosis is entirely suppressed. Observe that this construction is not an indirect question.

LESS USUAL COMBINATIONS OF COMPLETE PROTASIS AND APODOSIS

2355. In addition to the ordinary forms of correspondence between protasis and apodosis (2297), Greek shows many other combinations expressing distinct shades of feeling. Most of these combinations, though less frequent than the ordinary forms, are no less "regular." Shift of mental attitude is a known fact of all speech, though the relation of cause to effect must not be obscured. A speaker or writer, having begun his sentence with a protasis of one type, may alter the course of his thought: with the result that he may conclude with an apodosis of another form, in some cases even with an apodosis "unsymmetrical" with the protasis and logically dependent upon a protasis that is only suggested by the form actually adopted. Since either protasis or apodosis may choose the form of expression best suited to the meaning, the student should beware of thinking that conditional sentences invariably follow a conventional pattern, departure from which is to be counted as violation of rule. Some combinations are less usual than others; most of the more common variations from the ordinary type have been mentioned under the appropriate sections, and are here summarized (2356-2358). Special cases are considered in 2359-2365.

2356. The optative with *ἄν* (the potential optative) may be used as the apodosis of

εἰ with the indicative in Simple Present and Past conditions (2300 c),
εἰ with the past indicative in Unreal conditions in Homer (rarely in Attic, 2312),
εἰ with the future indicative in Emotional Future conditions (2328),
εἰ with the optative in Less Vivid Future conditions (2329). In Present conditions (2353): *εἰ λέγοιμ' ἄν supposing I would say*, whereas *εἰ λέγοιμ* means *supposing I should say*.

ἔάν with the subjunctive in More Vivid Future conditions (2326 d).

a. When the protasis is a future indicative or a subjunctive, the optative with *ἄν* sometimes seems to be merely a mild future and to have no potential force. Thus, *ἢν οὖν μάθῃς μοι τὸν ἄδικον τοῦτον λόγον, οὐκ ἄν ἀπδοίην οὐδ' ἄν ὀβολὸν οὐδεὶ* if then you learn this unjust reason for me, I will not pay even an obol to anybody Ar. Nub. 116.

2357. The subjunctive of exhortation, prohibition, or deliberation, the optative of wish, and the imperative, may be used as the apodosis of

εἰ with the indicative in Simple Present and Past conditions (2300 c, d, f),
εἰ with the future indicative in Emotional Future conditions (2328),
ἔάν with the subjunctive in More Vivid Future conditions (2326 c-e).

2358. The unreal indicative with or without *ἄν* may be used as the apodosis of

a. *εἰ* with the indicative in Simple Present and Past conditions (2300 b). So after *εἰ* with the future denoting present intention or necessity that something shall be done (2301), as *εἰ γὰρ γυναῖκες εἰς τὸδ' ἤξουσιν θρόνους . . . , παρ' οὐδεν*

αὐταῖς ἦν ἂν ἀλλύσαι πρὸς for *if women are to reach this height of boldness, it would be as nothing for them to destroy their husbands* E. Or. 560.

b. *ei* with the past indicative in Present and Past Unreal conditions (2302).

ei with the Optative, Apodosis a primary tense of the Indicative, etc.

2359. *ei* with the optative (instead of *ἐάν* with the subjunctive) is not infrequent in the protasis with a primary tense of the indicative, a subjunctive, or an imperative, in the apodosis. The reference is usually either to general present time (with the present indicative), or to future time. When the apodosis contains a present indicative it frequently precedes the protasis.

a. Compare the analogous usage in English commonly with *should, would*: "There is some soul of goodness in things evil, would men observingly distil it" (Shakespeare). "If you should die, my death shall follow yours" (Dryden). "I shall scarcely figure in history, if under my guidance such visitations should accrue" (Disraeli). "If he should kill thee . . ., he has nothing to lose" (Sedley). "But if an happy soil should be withheld . . . think it not beneath thy toil" (Philips).

2360. Present Indicative.—a. In general statements and maxims. The apodosis is sometimes introduced by a verb requiring the infinitive.

ἀνδρῶν γὰρ σωφρόνων μὲν ἐστίν, *ei* μὴ ἀδικοῖντο, ἡσυχάζειν for *it is the part of prudent men to remain quiet if they should not be wronged* T. 1. 120, *ei* τι τυγχάνοι κακόν, εἰς ὀμματ' εὖνον φῶτος ἐμβλέψαι γλυκύ (ἐστίν) *if any ill betide, 'tis sweet to look into the face of a loyal friend* E. Ion 731, τί δέϊ καλῆς γυναῖκος, *ei* μὴ τὰς φρένας χρηστὰς ἔχοι; *what boots the beauty of a woman if she have not a mind that is chaste?* E. fr. 212.

b. The present indicative sometimes has the force of an emphatic future. Thus, πάντ' ἔχεις, *ei* σε τούτων μοῖρ' ἐφίκοιτο καλῶν thou hast all things, *should the portion of these honours come to thee* Pindar, Isthm. 4 (5). 14. Present and future occur together in Ant. 4. a. 4.

c. Other examples of the present: Hom. I 318, α 414, ε 484, η 51, θ 138, ξ 56; Hesiod Op. 692 (εἰ κε); Pind. Pyth. 1. 81, 8. 13, Isthm. 2. 33; Bacchylides 5. 187; Hdt. 1. 32; S. Ant. 1032, O. T. 249; E. Hec. 786, fr. 212, 253 (v. l.); T. 2. 39, 3. 9, 4. 59, 6. 86; X. C. 1. 6. 43, II. 6. 3. 5, 6. 5. 52, O. 1. 4, 1. 5; P. A. 19 c, Cr. 46 b, Pr. 316 c, 329 a, b, L. 927 c; Isocr. 14. 39; D. 18. 21, 20. 54, 20. 154, 24. 35; Antiphanes fr. 324.

2361. Future Indicative.—*ei* σώσαιοι σ', εἴη μοι χάριν; *should I save thee, wilt thou be grateful to me?* E. frag. 129, τί τῷ πλῆθει περιγενήσεται *ei* ποιήσαιμεν & ἐκεῖνοι προστάττουσιν; *what profit will there be for the people, if we should do what they enjoin?* L. 34. 6.

a. Other examples: Hom. I 388, K 222, T 100 (B 488, ρ 539, δν (κε) with fut. or subj.); Pind. Ol. 13. 105; S. O. T. 851; Ant. 4. a. 4; T. 1. 121; P. Meno 80 d, Ph. 91 a, L. 658 c; Isocr. 2. 45, 9. 66; Aristotle, Nic. Eth. 1095 b. 6, 1100 b. 4; Lucian, Timon 15.

2362. Perfect Indicative (very rare).—*ei* . . . διδάξεται ὡς οἱ θεοὶ ἀπαρτες τὸν

τοιούτων θάνατον ἡγούνται δίκον εἶναι, τί μᾶλλον ἐγὼ μεμάθηκα . . . τί ποτ' ἐστὶν τί θσιον; if he should prove that all the gods consider such a death unjust, how have I learned anything more of the nature of piety? P. Euth. 9 c.

2363. Subjunctive (very rare). — εἰ δὲ βουλοίω γε, καὶ τὴν μαντικὴν εἶναι συχωρήσωμεν ἐπιστήμην τοῦ μέλλοντος ἔσσεσθαι but if you will, let us agree that mantic too is a knowledge of the future P. Charm. 173 c. Cp. X. O. 8. 10; Δ 386 (δὲ with subj.), Ψ 893, δ 388 (?).

2364. Imperative. — εἰ τις τὰδε παραβαίνει . . . , ἐναγῆς ἔστω if any one transgresses these injunctions, let him be accursed Aes. 3. 110 (quoted from an ancient imprecation), τὸ μὲν δὴ ἀργύριον, εἰ μὴ τις ἐπιστάται αὐτῷ χρῆσθαι, οὕτω πόρρω ἀπωθείσθω ὥστε μὴδὲ χρήματα εἶναι but as regards money then, if a man does not know how to use it, let him remove it so far from his consideration as not to be regarded even as property X. O. 1. 14. Cp. P. Hipp. M. 297 e, L. 642 a.

2365. An unreal indicative in conjunction with εἰ and the optative is very rare.

εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέραν ξίφος μεθεῖμεν, δυσκλεῆς ἂν ᾖ φόβος (for ἂν εἴη) for if we should draw the sword upon a purer woman, foul were the murder E. Or. 1132. Cp. L. 10. 8, X. C. 2. 1. 9 (text doubtful) and X. Ven. 12. 22, P. Alc. 1, 111 e, Lyc. 68.

TWO OR MORE PROTASES OR APODOSES IN ONE SENTENCE

2366. A conditional sentence may have several protases and one apodosis or one protasis and several apodoses. Two such protases or apodoses are coördinate or one of the two is subordinate to the other.

2367. Two coördinated protases with a single apodosis, or two coördinated apodoses with a single protasis, may refer to the same time or to different times.

εἰ δὲ μήτ' ἔστι (τι βέλτιον) μήτ' ἢν μήτ' ἂν εἰπεῖν ἔχοι μηδεὶς μηδέπω καὶ τήμερον, τί τὸν σύμβουλον ἐχρῆν ποιεῖν; but if there neither is nor was any better plan, and if yet even to-day no one can suggest any, what was it the duty of the statesman to do? D. 18. 190, καὶ γὰρ ἂν καὶ ὑπερφυῖς εἴη, εἰ κατὰ μὲν τῶν Ὀλυνθίων προδόντων πολλὰ καὶ δεῖν' ἐψηφίσασθε, τοὺς δὲ παρ' ὑμῖν αὐτοῖς ἀδικοῦντας μὴ κολάζοντες φαίνοιθε and in fact it would be actually monstrous if, whereas you have passed many severe votes against the betrayers of the Olynthians, you appear not to punish the wrongdoers in your midst D. 19. 267, εἰ ἐγὼ ἐπεχείρησα πράττειν τὰ πολιτικά πράγματα, πάσαι ἂν ἀπολώλη καὶ οὐτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὐτ' ἂν ἐμαυτὸν if I had tried to engage in politics, I should have long ago perished and benefited neither you nor myself at all P. A. 31 d.

2368. When two or more protases are not coördinated in the same sentence, one is of chief importance and any other protasis is subordinate to it. Such protases may follow each other or one may be added after the apodosis; and *may* show the same or a different modal form.

ἀξιοῦμεν, εἰ μὲν τινα ὁράτε σωτηρίαν ἡμῖν (ἐσομένην), ἐὰν διακατερῶμεν πολεμῶντες, διδάξαι καὶ ἡμᾶς κτλ. if you see any safety for us if we persist in making war, we beg that you will inform us too what it is X. H. 7. 4. 8 (here ἐὰν διακατερῶμεν

depends on *ei* ὁρᾶτε); εἰ δὲ ἡδέα πρὸς λῦπῃ (ιστῆς), εἰ μὲν τῶ ἀνιᾶρᾷ ὑπερβάλλῃται ὑπὸ τῶν ἡδέων, εἰ δὲ τὰ ἐγγύς ὑπὸ τῶν πόρρω εἰς τε τὰ πόρρω ὑπὸ τῶν ἐγγύς, ταύτην τὴν πράξιν πρᾶκτέον ἐν ᾗ ἂν ταῦτ' ἐνῇ· εἰ δὲ τὰ ἡδέα ὑπὸ τῶν ἀνιᾶρῶν, οὐ πρᾶκτέα *but if you weigh pleasures against pains, if on the one hand what is painful is exceeded by what is pleasurable (whether the near by the distant or the distant by the near), you must adopt that course of action in which this is the case; if on the other hand the pleasurable (is exceeded) by the painful, the former must not be adopted* P. Pr. 356 b (here to εἰ δὲ ἡδέα ιστῆς are subordinated εἰ μὲν and εἰ δὲ, and to εἰ μὲν are subordinated εἰς τε . . . εἰς τε); *ei* δὲ σε ἠρώμην ἐξ ἀρχῆς τί ἐστι καλὸν τε καὶ αἰσχρόν, *ei* μοι ἀπερ νῦν ἀπεκρίνω, ἄρ' οὐκ ἂν ὁρθῶς ἀπεκρίσο; *but if I had asked you at the start what beauty and ugliness is—if you had answered me as you have now done, would you not have answered me rightly?* P. Hipp. M. 280 c; *ἢν μὲν πόλεμον αὐρῆσθε, μηκέτι ἤκετε δεῦρο ἀπὸ πλῶν, ei* σωφρομεῖτε *if you choose war, come no more hither without arms if you are wise* X. C. 3. 2. 13, *ei* μετὰ Θηβαίων ἡμῖν ἀγωνιζομένοις οὕτως εἰμαρτο πράξει, τί χρῆν προσδοκᾶν *ei* μηδὲ τούτους ἔσχομεν συμμάχους ἀλλὰ Φιλίππῳ προσέθετο; *if it was decreed by fate that we should fare thus with the Thebans fighting on our side, what ought we to have expected if we had not even secured them as allies but they had joined Philip?* D. 18. 195.

a. A second protasis may be added to the first protasis to explain or define it. Thus, καὶ οὐ τοῦτο λέξω ἐρχομαι ὥς πολὺ μὲν ἐλάττους πολὺ δὲ χείρονας ἔχων ὁμοῖ συνεβαλεν· *ei* γὰρ ταῦτα λέγοιμι, Ἀγησιλᾶν τ' ἂν μοι δοκῶ ἀφρονα ἀποφαίνειν καὶ ἐμᾶντ' ὤρων, *ei* ἐπαινοῖην τὸν περὶ τῶν μεγίστων εἰκὴ κινδυνεύοντα *and I am not going to say that he made the engagement in spite of having much fewer and inferior troops; for if I should maintain this, I think that I should be proving Agesilaus senseless and myself a fool, if I should praise the man who rashly incurs danger when the greatest interests are at stake* X. Ag. 2. 7.

CONCESSIVE CLAUSES

2369. Concessive clauses are commonly formed by καί in conjunction with the *ei* or εἰ of conditional clauses: καὶ *ei* (κεῖ), καὶ εἰ (κεῖν) *even if, ei* καί, εἰ καί *although*.

2370. Such concessive clauses are conditional, but indicate that the condition which they introduce may be granted without destroying the conclusion. The apodosis of concessive clauses thus has an adversative meaning, i.e. it states what is regarded as true *notwithstanding* (ὁμως) what is assumed in the protasis.

2371. Concessive clauses have the construction of conditional clauses. The protasis, if negative, takes μή.

2372. καὶ *ei* (*even if*) clauses. — καὶ *ei* 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 *ei* see 1766 b.

κεῖ μὴ πέποιθα, τοῦργον ἔστ' ἐργαστέον *even if I have no confidence, yet the*

deed must be done A. Ch. 206, *καὶ ἐὰν μὴ ἡμεῖς παρακινεώμεθα, (ἡ πόλις) ἱκανῶς ἐπιμελήσεται* and even if we do not use exhortations, the city will take sufficient care P. Menex. 248 d, *γελᾷ δ' ὁ μῶρος, κἄν τι μὴ γελοῖον ᾖ* the fool laughs even if there is nothing to laugh at Men. Sent. 108, *Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη . . . , καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπέραι* the king would give many guides to the Mysians even supposing they should want to depart with four-horse chariots X. A. 3. 2. 24.

2373. The *καὶ* of *καὶ εἰ* may mean simply *and*, as *καὶ τὰδ' εἰσεται 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 *τοῖς τοι, καὶ βλέποντα μὴ 'πρόθουν, θανόντ' ἂν οἰμώξειαν* perhaps, though they did not miss him when alive, they will lament him now that he is dead S. Aj. 962, cp. *πιστέον, καὶ μηδὲν ἤδύ* although it is in no wise sweet, I must obey S. O. T. 1516.

2375. *εἰ καὶ* (although) clauses. — *εἰ καὶ* commonly admits that a condition exists (granting that), but does not regard it as a hindrance. The condition, though it exists, is a matter of no moment so far as the statement in the principal clause is concerned.

εἰ καὶ τυραννεῖς king though thou art S. O. T. 408, *πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως οἷα νόσφ' οὐνεσσιν* though thou canst not see, thou yet dost feel with what a plague our city is afflicted S. O. T. 302, *εἰ καὶ τῷ σμικρότερον δοκεῖ εἶναι* although it seems too unimportant to some P. Lach. 182 c.

2376. The verb is omitted in *εἰ καὶ γελοιότερον εἰπεῖν* 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 θυήσῃ γε* if thou shalt also be able (besides having the will) S. Ant. 90, *δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανὼν* a strange thing truly hast thou uttered, if, though slain, thou indeed livest S. Aj. 1127. Where trajection is assumed (*εἰ μὴ καὶ* for *εἰ καὶ μὴ*) 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 (ἐὰν) καὶ* not infrequently means *even if* in prose as well as poetry. *εἴλετο μάλλον συνειδέναι ἑμᾶς, ἢν', εἰ καὶ βούλοιο κακὸς εἶναι, μὴ ἐξελθῇ αὐτῷ* he preferred rather that you should know of it, in order that, even if he should wish to be base, it might not be possible L. 20. 23, *ἀλλ' εἰ καὶ μηδὲν τούτων ὑπῆρχεν ἡμῖν, οὐδ' ὥς χαλεπὸν ἐστί γινῶναι περὶ αὐτῶν ὁπότεροι τάληθῇ λέγουσιν* but even if I had none of these points to rely on, even so it is not difficult to find out which tells the truth D. 41. 15. Cp. also Ant. 5. 27, And. 1. 21, L. 31. 20; Is. 11. 23. D. 16. 24, Aes. 3. 211. *εἰ καὶ* for *καὶ εἰ* is especially common in Isocrates, who does not use *καὶ εἰ* or *εἰ* except in 21. 11. Demosthenes is not fond of *καὶ εἰ*, and often substitutes *κἄν εἰ* for it (19. 282, 24. 109, 45. 12). Cp. 1766 b.

2379. *εἰ (ἐὰν)* sometimes has a concessive force (X. Eq. 1. 17). *εἴπερ (ἐάνπερ*

has, rarely in Attic, a sort of concessive meaning (P. Euth. 4 b), and especially when the truth of a statement is implicitly denied or doubted. Cp. L. 16. 8.

2380. *ἐπεὶ*, usually with a following *γέ*, is sometimes translated *although*, where a speaker is strictly giving the reason for his statement of a fact (or for something in that statement) and *not* for the fact itself. Here there is a thought in the speaker's mind which is suppressed. Thus, *αἰσχύνομαι ἂν ἔγωγε τοῦτο ὁμολογεῖν, ἐπεὶ πολλοὶ γέ φᾶσι τῶν ἀνθρώπων* for my part I should be ashamed to acknowledge this (and I say this for myself) since there are many men who do assert it P. Pr. 333 c.

2381. Negative concessive clauses have *οὐδ' (μηδ') εἰ* or *ἐάν* not even if. Here *not* (*οὐ, μη*) belongs to the leading clause, while *even* (*-δέ*, cp. *καί*) belongs to the dependent clause. The negative is frequently repeated in the leading clause.

οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει οὐχ ὑπερβαλομένη ἂν τοὺς πολεμίους even if all the Persians should come, we should not exceed the enemy in numbers X. C. 2. 1. 8, *μη θορυβήσητε, μηδ' ἐάν δόξω τι ὑμῖν μέγα λέγειν* do not raise a disturbance, even if I seem to you to be speaking presumptuously P. A. 20 e. Cp. 2382.

2382. The idea of concession or opposition is often expressed by the participle alone (2066) or by the participle with *καίπερ* or *καὶ ταῦτα* (2083). The negative is *οὐ*. In negative concessive sentences we find also the participle with *οὐδέ (μηδέ)*, *οὐδέ (μηδέ) περ*.

οὐδέ πεπονηθὼς κακῶς ἐχθρὸν εἶναι μοι τοῦτον ὁμολογῶ not even though I have been ill-treated do I admit that he is my enemy D. 21. 205, *γυναικὶ κέλθου μηδὲ τᾷ ληθῇ 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:

ὅτε, ὁπότε, ἡνίκα, ὁπηνίκα when; *ὡσάκις* as often as; *ἕως, μέχρι* (rarely *ἄχρι*), *ὅσον χρόνον* so long as; *ἕως, ἐν ᾧ* (rarely *ἐν ὅσῳ* and *ἔντε*) while.

N. 1. — *ἕως* means *so long as* in reference to actions that are coextensive; *while*, in reference to actions not coextensive.

N. 2. — *ἡνίκα, ὁπηνίκα* have the force of *what time, at the moment when, when*, (rarely *while*), and are more precise than *ὅτε*.

N. 3. — Poetic or Ionic are *εὔτε* (= *ὅτε*) *when*, *ἥμος* (only with the Indicative) *when*, *ὅπως* *when* (*ὅκως* in Hdt. of antecedent action), *ὅφρα* *so long as*. Hom. has *εἰος* (i.e. *ἥος*) or *εἰως* for *ἕως*.

N. 4. — *ἔντε* is used (rarely) in lyric, Sophocles, Euripides, Herodotus, Xenophon.

B. Denoting time usually *prior* to that of the principal verb:

ἐπεὶ, ἐπειδὴ after, after that (less exactly *when*); *ἐπεὶ πρῶτον, ὡς* (or *ἐπει*) *τάχιστα, ἐπειδὴ τάχιστα* (rarely *ὅπως τάχιστα*) *as soon as*; *ἐξ οὗ* (rarely *ἐξ ὧν*), *ἐξ ὅτου, ἀφ' οὗ* *since, ever since*; *ὡς* *when, as soon as, since*.

N. — *ἐπειδὴ* after is very common in Herodotus.

C. Denoting time *subsequent* to that of the principal verb:

ἕως, ἔσται, μέχρι, μέχρι οὐ (rarely ἄχρι), ἄχρι οὐ *until*: followed by a finite verb.

πρὶν, πρότερον ἢ *before, until*: followed by a finite verb or by an infinitive.

N. — Homer has also ὄφρα (also final), εἰς ὅτε (κε), εἰς ὃ (κε). Herodotus has ἐς ὃ, ἕως οὐ, ἐς οὐ *until*. ὁπότε with the optative in Homer after a past tense of a verb of *waiting* or *expecting* means *for the time when* (H 414). ἔσται (first in Hesiod) is rare in lyric, tragedy, Herodotus, and Plato, very common in Xenophon. — μέχρι is avoided by the orators. — μέχρι and ἄχρι take the articular infinitive in Demosthenes. — τῶς for ἕως is rare (2171).

2384. Demonstrative adverbs in the principal clause often correspond to the relative conjunctions, as ὅτε . . . τότε, ἐν ᾧ . . . ἐν τούτῳ, ἕως . . . τῶς (μέχρι τούτου). So also ἐπεὶ . . . τότε, ὥς (ὅτε) . . . ἐνταῦθα, etc.

2385. Some temporal conjunctions also denote *cause*:

ὅτε, ὁπότε, ἐπεὶ, εὔτε (poet.), ἐπειδὴ *since, whereas, ὥς because*. ὥς means also *as, as to*, rarely, in prose, *in order that*. ἕως in Homer has in part become a final conjunction (2419); for the Attic use, see 2420.

2386. A temporal sentence and a conditional sentence may occur in close conjunction without marked difference of signification.

ὅταν δὲ νοσήσωσιν, ὑγιεῖς γεγένησιν σφύονται· ἐὰν τέ τις ἄλλη συμφορὰ καταλαμβάνῃ αὐτοὺς, τὰ ἐναντία ἐπιγιγνόμενα ὀνύησιν *whenever they fall ill, they are saved by regaining their health; and if ever any other calamity overtakes them, the reversal to prosperity that follows is to their benefit* Ant. 2. β. 1.

2387. A temporal conjunction is often used in Greek where English employs a conditional or a concessive conjunction.

οὐκ ἂν ἔγωγε Κρονίονος ἄσπον Ικίωμην, . . . ὅτε μὴ αὐτὸς γε κελεύει *I would not draw nearer to Cronus' son unless (lit. when not) he should himself bid me* Ξ 248.

2388. The time denoted by a temporal clause is not always solely contemporaneous, antecedent, or subsequent to that of the principal clause, but may overlap with the time of the principal clause (before and at the same time, at the same time and after, until and after).

ἐπεὶ δὲ ἡσθένης Δαρείος καὶ ὑπώπτευε τελευτῇν τοῦ βίου, ἐβούλετο τῷ παιδὶ παρῆναι *when Darius was ill and suspected that his life was coming to an end, he wished his two sons to be with him* X. A. 1. 1. 1 (here the situation set forth by ἡσθένης and ὑπώπτευε occurred both before and after the time indicated in ἐβούλετο), τοιαῦτα ἐποίηε ἕως διεδίδου πάντα ἃ ἔλαβε κρέα *he kept doing thus until he saw that (and so long as) he was distributing all the meat he had received* X. C. 1. 3. 7 (the imperfect is rare with ἕως or πρὶν *until*), ὃ δ' ἐν τε τῷ παρόντι πρὸς τὰ μηνύματα ἀπελογεῖτο καὶ ἐτοίμος ἦν πρὶν ἐκπλεῖν κρινεσθαι *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 *ἄν* (2402).

b. Strictly *ὅτε*, *ἕως*, *ὥς*, 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 *οὐ*, except when the special construction requires *μὴ*). 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 *μὴ*. 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 *οὐ*). The principal clause commonly has the indicative, but may take any form of the simple sentence.

A. Temporal clauses denoting the *same* time as that of the principal verb (2383 A).

δτε ταῦτα ἦν, σχεδὸν μέσαι ἡσαν ὥστες *it was about midnight when this was taking place* X. A. 3. 1. 33, cp. 1. 1. 1, cited in 2388, ἡνίκα δὲ δειλὴ ἐγγίγντο, ἐφάνη κοιορτός *but when it was getting to be afternoon, a cloud of dust appeared* 1. 8. 8, μέχρι ἀπὸ τοῦ ἴσου ἡγούντο, προθύμως ἐπόμεθα *as long as they led on equal terms we followed willingly* T. 3. 10, ὅσον χρόνον ἐκαθέζετο . . . ἀμφὶ τὴν περὶ τὸ φρούριον οἰκονομίαν, . . . ἀπ' ἡγὼν ἱπποῦς *as long as he was employed with regulations about the fortress, they kept bringing horses* X. C. 5. 3. 25, ἐν ᾧ ὠπλίζοντο, ἦγον . . . οἱ σκοποὶ *while they were arming, the scouts came* X. A. 2. 2. 15, ἕως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πραγμάτων *'while there is opportunity, take our public policy in hand'* D. 1. 20.

N. μέμνημαι, οἶδα, ἀκούω often take *δτε* *when* instead of *δτι* *that*. Thus, μέμνημαι *δτε* ἐγὼ πρὸς σέ ἦλθον *I remember when (that) I came to you* X. C. 1. 6. 12, ἡνίκα (and ἡμος in poetry) has a similar use. οἶδα *δτε*, ἀκούω *δτε* are probably due to the analogy of μέμνημαι *δτε*, originally *I remember (the moment) when*.

B. Temporal clauses denoting time *prior* to that of the principal verb (2383 B).

ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα ὡς ἐγένετο *but after he came out, he announced to his friends how the trial of Orontas had resulted* X. A. 1. 6. 5 (observe that the aorist, and not the pluperfect, is commonly used to denote time previous to that of the main verb; cp. 1943), ἐπειδὴ δὲ ἐτελεύτησε Δαρείος . . ., Τισσαφέρνης διαβάλλει τὸν Κύρον *after Darius died Tissaphernes calumniated Cyrus* 1. 1. 3, ὡς τάχιστα ἕως ὑπέφαιεν, ἐθόροντο *as soon as daylight indistinctly appeared, they sacrificed* 4. 3. 9, ἐξ οὗ φίλος εἶναι προσποιεῖται, ἐκ τούτου ἡμᾶς ἐξήπάτηκεν *ever since Philip pretended to be friendly, from that time on he had deceived you* D. 23. 193. (On *ever since* expressed by the dative of the participle, see 1498.)

C. Temporal clauses denoting time *subsequent* to that of the principal verb (2383 C).

ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοὶ *they waited until the generals arrived* X. H. 1. 1. 29, λοιδοροῦσι τὸν Σωτηρίδαν ἕστε ἡνάγκασαν . . . πορεύεσθαι *they kept reviling Soteridas until they forced him to march on* X. A. 3. 4. 49, καὶ ταῦτα ἐτοιοῦν μέχρι σκότος ἐγένετο *and they kept doing this until darkness came on* 4. 2. 4, τοὺς Ἕλληνας ἀπελθσατο δουλείας ὥστ' ἐλευθέρους εἶναι μέχρι οὗ πάλιν αὐτοὶ αὐτοὺς κατεδουλώσαντο *she released the Greeks from slavery so as to be free until they enslaved themselves* P. Menex. 215 a.

2396. When the principal verb is a past indicative with *ἄν* and denotes non-fulfilment, a temporal clause has, by assimilation of mood, a past tense of the indicative denoting non-fulfilment.

ὅπηνικ' ἐφαίνετο ταῦτα πεποιηκώς . . ., ὡμολογεῖν ἄν ἡ κατηγορίᾳ τοῖς ἔργοις αὐτοῦ *if it appeared that he had ever done this, his form of accusation would tally with his acts* D. 18. 14 (here *whenever* would make the condition ambiguous), ἐβασάνιζον ἄν μέχρι οὗ αὐτοῖς ἔδοκει *they would have kept questioning them under torture as long as they pleased* 53. 25, οὐκ ἄν ἐπαύμην . . . ἕως ἀπεπειράθην τῆς σοφίας ταυτοῦ *I would not cease until I had made trial of this wisdom* P. Crat. 396 c. See 2185 b.

2397. The negative is μή only when the temporal relation is regarded as conditional.

ὅποτε τὸ δίκαιον μὴ οἶδα, ὃ ἐστὶ, σχολῇ εἰσάμαί ἐτε ἀρετὴ τις οὕσα τυγχάνει ἐτε καὶ οὐ when (if) I do not know what justice is, I am scarcely likely to know whether it is or is not a virtue P. R. 364 c.

TEMPORAL CLAUSES REFERRING TO THE FUTURE

2398. The future indicative is rarely used in temporal clauses; and when used refers to definite time.

τηνικαῦτα . . . ὅτε οὐδ' ὃ τι χρὴ ποιεῖν ἔχετε at that time, when you will not be able to do even what is necessary D. 19. 262.

a. The future is rare because that tense does not usually make clear the difference between action continuing and action simply occurring in the future. ὅτε with the future indicative has thus been almost entirely displaced by ὅταν with the subjunctive.

b. For the future with κέ in θ 318 the subjunctive is probably correct.

2399. Temporal clauses referring indefinitely to the future take either the subjunctive with ἄν or the optative without ἄν.

a. The addition of ἄν produces the forms ὅταν, ὁπόταν; ἐπεί, ἐπὶν (both rare in Attic), ἐπειδάν. ὥς ἄν, μέχρι ἄν, ὥστ' ἄν mean as long as or until. ὥς when scarcely ever takes ἄν (for ὥς ἄν while ὥς ἄν is read in S. Aj. 1117, Ph. 1330).

b. The temporal conjunctions have here, in general, the same constructions as conditional εἰ or εἰ. Thus ὁπόταν = εἰ ποτε, ὅποτε = εἰ ποτε.

2400. The present marks the action as continuing (not completed), the aorist marks the action as simply occurring (completed). The present usually sets forth an action contemporaneous with that of the leading verb; the aorist, an action antecedent to that of the leading verb.

a. The present may denote time antecedent when the verb has no aorist, and in the case of some other verbs: Thus, (ὁ πόλεμος) ὅς λυπήσει ἕκαστον, ἐπειδὴν παρῇ the war which will afflict every one when it comes D. 6. 35, ἐπειδὴν ἀκούῃ . . . ἐτρέψας κρινοῦντας, τί καὶ ποιήσῃ; when he hears that they are prosecuting other men, what should he then do? 19. 138.

FUTURE TEMPORAL CLAUSES WITH THE SUBJUNCTIVE

2401. Temporal clauses referring to the future take the subjunctive with ἄν in sentences corresponding to more vivid future conditions. The principal clause has the future indicative or any form of the verb referring to the future except the simple optative. The negative is μή.

ἤρκα δ' ἄν τις ἡμᾶς ἀδικῇ, ἥ μεις ὑπὲρ ἡμῶν μαχοῦμεθα but when any one wrongs you, we will fight in your defence X. C. 4. 4. 11, ὅταν μὴ σθένος πεπαύσομαι when my strength fails, I shall cease S. Ant. 91, ἐπειδὴν ἅπαντ' ἀκούσῃτε, κρίνατε when you have heard everything, decide D. 4. 14, ἐμοί . . . δοκεῖ, ἐπὶν τάχιστα ἐριστήσωμεν, ἵνα in my judgment we must go as soon as we have breakfasted X. A. 4.

6.9, *μέχρι δ' ἂν ἐγὼ ἦκω, αἱ σπονδαὶ μερόντων* but until I return, let the armistice continue 2.3.24, *λέξω . . . ἕως ἂν ἀκούειν βούλησθε* I will speak so long as you wish to listen D. 21. 130, *περιμένετε ἔστ' ἂν ἐγὼ ἔλθω* wait until I come X. A. 5. 1.4, *μὴ ἀναμεινόμεν ἕως ἂν πλείους ἡμῶν γένωνται* let us not wait until the enemy outnumber us X. C. 3. 3.46, *οὐκ ἀναμένομεν* (present as emphatic future) *ἕως ἂν ἡ ἡμετέρα χώρα κακῶται* we do not wait until our land shall be ravaged 3.3.18. The present subjunctive is rare with *ἕως* until, and marks overlapping action (here = *ἕως ἂν ἴδωμεν κακουμένην*).

2402. The subjunctive without *ἂν* (*κέ*) is sometimes found in poetry and in Herodotus; in Attic prose only with *μέχρι*, *μέχρι οὐ* until (and *πρίν*, 2444 b). Thus, *ἐβούλευσαν δεσμοῖς αὐτοὺς φυλάσσειν μέχρι οὐ τι ξυμβῶσιν* they decided to guard them in fetters until they should reach some agreement T. 4.41. The omission of *ἂν* is more common after temporal conjunctions than after *εἰ* (2327 a) and in writers later than Homer lends an archaic colouring to the style.

2403. The principal clause may be a potential optative, which is at times nearly equivalent to the future: *ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἰς Ἀθηναίων λείπηται, οὐδέποτε ἂν συμβουλεύσαιμι ποιήσασθαι τῇ πόλει* so long as a single Athenian is left, I never would recommend the city to make peace D. 19. 14.

FUTURE TEMPORAL CLAUSES WITH THE OPTATIVE

2404. Temporal clauses referring to the future in sentences corresponding to less vivid future conditions usually take the optative without *ἂν*. An optative referring to the future stands in the principal clause (2186 b). The negative is *μή*.

τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι may I die, when I shall no longer care for these delights Minnermus 1.2, *πεινῶν φάγοι ἂν ὅπότε βούλοιο* when hungry he would eat whenever he wished X. M. 2. 1. 18, *εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὅπότε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιήης;* should you desire to induce one of your friends to care for your interests when you were away from home, what would you do? 2.3.12, *δέοιτό γ' ἂν αὐτοῦ μένειν, ἕως ἀπέλθοις* he would beg him to remain until you should depart X. C. 5.3.13 (here the temporal clause depends on *μένειν*, itself dependent on *δέοιτο ἂν*).

2405. The optative with *ἂν* (*κέ*) in Homer, where Attic would have the simple optative, is potential or virtually equivalent to a future. Thus, *αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς . . . , ἐπὶν γόου ἐξ ἔρον εἴην* for let Achilles slay me forthwith, when I have satisfied my desire for lamentation Ω 227. Cp. I 304, δ 222, *ἕως κε β* 78 (potential), *εἰς δ κε* O 70 (elsewhere this expression always takes the subjunctive in Homer).

2406. The potential optative or indicative (with *ἂν*) having its proper force may appear in temporal clauses (cp. 2353).

φυλάξῃς . . . τὸν χειμῶν' ἐπιχειρεῖ, ἥνικ' ἂν ἡμεῖς μὴ δυναίμεθ' ἐκεῖσ' ἀφικέσθαι by watching for winter to set in he begins his operations when we are unable (he thinks) to reach the spot D. 4.31. Cp. 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 δεῖ πολλῆς πρὸς τοὺς πολὺ πλείους . . . , ὅποτε καιρὸς παραπέσοι when the critical moment arrives, he must have great judgment to cope with forces much more numerous than his own X. Hipp. 7. 4, αἰπὺ οἱ ἐσσεῖται . . . νῆας ἐκπρῆσαι, ὅτε μὴ αὐτὸς γε Κρονίων ἐμβάλοι αἰθόμενον δαλὸν νῆεσσι hard will it be for him to fire the ships unless (when . . . not) Kronion himself hurl upon the ships a blazing brand N 317.

a. Homer has *ἄν* (κε) with the subjunctive; as οὐκ ἄν τοι χαλίσμη κίθαρις . . . , ὅτ' ἐν κονίῃσι μυγέῃς thy cithern will not avail thee when thou grovellest in the dust Γ 55.

2408. After a secondary tense introducing indirect discourse (real or implied) the optative may represent the subjunctive with *ἄν* as the form in which the thought was conceived.

παρήγγειλαν, ἐπειδὴ δειπνήσαιεν . . . πάντας ἀναπαύεσθαι καὶ ἔπεσθαι ἥνικ' ἄν τις παραγγέλλῃ they issued orders that, when they had supped, all should rest and follow when any one should give the command (= ἐπειδὴ δειπνήσητε . . . ἀναπαύεσθε) X. A. 3. 5. 18, ἐπιμαίναι κελεύσαντες ἵστε βουλευσάιντο, ἔθοντο ordering them to wait until they had taken counsel, they proceeded to sacrifice (= ἐπιμαίνατε ἵστ' ἄν βουλευσώμεθα) 5. 5. 2, ἔδοξεν αὐτοῖς . . . προΐεσθαι . . . , ἕως Κύρου συμμειξείαν they resolved to keep advancing until they should join Cyrus (= προΐωμεν ἕως ἄν συμμειζώμεν) 2. 1. 2.

TEMPORAL CLAUSES IN GENERIC SENTENCES

2409. If the leading verb denotes a repeated or customary action or a general truth, a temporal clause takes the subjunctive with *ἄν* after primary tenses, the optative after secondary tenses. The negative is *μή*. Cp. 2336.

a. A present tense denotes action continuing (not completed) and is of the same time as that of the leading verb; an aorist tense denotes action simply occurring (completed) and time usually antecedent to that of the leading verb when the action of the dependent clause takes place before the action of the main clause. In clauses of contemporaneous action the aorist denotes the same time as that of the main verb; in clauses of subsequent action, time later than that of the main verb.

b. *ὥς* is rare in these temporal clauses (Hdt. 1. 17, 4. 172; *ὅπως* with the optative occurs in 1. 17, 1. 68).

c. On Homeric similes with *ὥς ὅτε*, *ὥς ὅποτε*, see 2486.

2410. In temporal sentences of indefinite frequency the temporal clause has the subjunctive with *ἄν* when the principal clause has the present indicative, or any other tense denoting a present customary or repeated action or a general truth. Cp. 2337.

μαιώμεθα πάντες ὅπταν ὀργιζώμεθα we are all mad whenever we are angry Philemon 184, *φωνή τις, ἥ, ὅταν γένηται, αἶε ἀποτρέπει με* a kind of voice which,

whenever it comes, always deters me P. A. 31 d, *δταν σπεύδῃ τις αὐτός, χῶ θεὸς συνάπτεται* whenever a man is eager himself, God too works with him A. Pers. 742, *ὥς ἂν σφίσσῃται τὸ σκάφος . . . , χρῆ καὶ ναύτην καὶ κυβερνήτην . . . προθύμους εἶναι . . . , ἐπειδὴν δ' ἡ θάλαττα ὑπέρασχη, μάταιος ἡ σπουδὴ* as long as the vessel remains in safety, both sailor and pilot should exert themselves; but when the sea has overwhelmed it, their efforts are fruitless D. 9. 69, *ποιοῦμεν ταῦθ' ἐκάστοθ' . . . ὥς ἂν αὐτὸν ἐμβάλωμεν ἐς κακόν* we do this on each occasion until we plunge him into misfortune Ar. Nub. 1458.

2411. The verb of the main clause may stand in the participle, or in other tenses than the present indicative: *καίπερ τῶν ἀνθρώπων, ἐν ᾧ μὲν ἂν πολεμῶσι, τὸν παρόντα (πόλεμον) δεῖ μέγιστον κρίνοντων* although men always consider the present war the greatest so long as they are engaged in it T. 1. 21, *δταν δ' ἐτέρω ταῦτα παράδῃ, καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν* but whenever he surrenders these rights to another, he destroys once and for all his own sovereignty Aes. 3. 233, *πολέμιοι . . . ἥδη δταν . . . καταδουλώσωνται τινας, πολλοὺς δὲ βελτίους ἡγάγκασαν εἶναι* enemies ere now have forced improvement upon those whom they have enslaved X. O. 1. 23 (cp. 2338), *πολλὰκις ἐθαύμασα τῆς τόλμης τῶν λεγόντων ὑπὲρ αὐτοῦ, πλὴν δταν ἐνθυμηθῶ κτλ.* I have often marvelled at the effrontery of the speakers in his behalf, except when(ever) I consider, etc. L. 12. 41.

2412. *ἂν* (κέ) is frequently omitted in Homer, and occasionally in lyric and dramatic poetry and in Herodotus, e.g. *ἐπεὶ δ' ἀμάρτη, κείνος οὐκέτ' ἔστ' ἀνὴρ δβουλος* but whenever a man commits an error, that man is no longer heedless S. Ant. 1025.

2413. The present indicative is very rarely used instead of the subjunctive with *ἂν* in temporal clauses of indefinite frequency. Thus, *περὶ τῶν ἄλλων τῶν ἀδικούντων, ὅτε (θπου conj.) δικάζονται, δεῖ παρὰ τῶν κατηγορῶν πυθέσθαι* with regard to other malefactors, one has to learn during their trial (lit. when they are tried) from the accusers L. 22. 22. Cp. 2342.

2414. In temporal sentences of indefinite frequency the temporal clause has the optative when the principal clause has the imperfect or any other tense denoting a past customary or repeated action.

ἐθέρειεν ἀπὸ ἵππου ὅποτε γυμνάσαι βούλοιο αὐτόν he was wont to hunt on horseback, whenever he wanted to exercise himself X. A. 1. 2. 7, *ὅποτε ὥρᾳ εἴη ἀρίστου, ἀνέμενεν αὐτοὺς ἔσπε ἐμφάγοιεν τι* whenever it was breakfast time, he used to wait until they had eaten something X. C. 8. 1. 44, *περιεμέτομεν ἐκάστοτε ὥς ἀνοιχθεῖν τὸ δεσμωτήριον* ἐπειδὴ δὲ ἀνοιχθεῖν, εἰσῆμεν* we used to wait about on each occasion until the prison was opened; but when(ever) it was opened, we used to go in P. Ph. 59 d. Observe that *ἀνοιχθεῖν* marks a repeated past action (until it was regularly opened) and represents the thought of the subject (until it should be opened, cf. 2420; i.e. direct = *ὥς ἂν ἀνοιχθῇ*).

2415. The optative is rare after a primary tense, and occurs only when that tense includes a reference to the past (ω 254; cp. 2573). — *ὅτε κεν* with the optative occurs once (I 525).

2416. Other tenses than the imperfect in the principal clause: *ἀλλ' ὅτε δ' ἡ . .*

ἀνῆλθεν Ὀδυσσεύς, στάσεν, ὕψαι δὲ ἴδεσκε κτλ. (cp. 495) *but whenever Odysseus arose, he always kept his position and looked down* Γ 215, *ὅποτε προσβλέψει τις τῶν ἐν ταῖς τάξεσιν, εἰπεν δὲν κτλ. whenever he looked toward any of the men in the ranks, he would say, etc.* X. C. 7. 1. 10. Cp. 2341.

2417. The indicative (cp. 2342) is rare in temporal clauses of past indefinite frequency, as *καὶ ᾄδον καὶ ἐχόρευον ὅποτε οἱ πολέμοι αὐτοὺς θύεσθαι ἐμελλον* *they both sang and danced whenever the enemy were likely to look at them* X. A. 4. 7. 16. So with *ὁσάκις* referring to particular events of repeated occurrence, as *ὁσάκις κεχορήγηκε . . . πενίκε* *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*. *ὅρρα* (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 *δν*) 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 . . . ἔλαιον εἰς χυτλώσασθαι* *she gave olive oil that (against the time when) she might anoint herself* ζ 79. So δ 799, ε 385, τ 367. In ι 375 the present optative expresses durative action (*θερμαίνοντο 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 *δν*, denoting mere futurity, might have been used instead.

σκοπῶς ἐποίησαντο ἔως ἀπαγγελθεῖν τὰ λεχθέντα *they made a truce (which they hoped would last) until the terms should be announced* X. H. 3. 2. 20 (here we might have had *ἔως δν ἀπαγγελθῇ*), *τὰ ἄλλα χωρία εἰχον μένοντες ἔως σφίσι κάκῃνοι ποιήσῃαν (= δν ποιήσωσι) τὰ εἰρημένα* *they retained the other places, waiting until they (the Lacedaemonians) on their part should have performed for them (the Athenians) what had been agreed on* T. 5. 35. Compare *ἔως δν ταῦτα διαπράξωται φυλακῇ* . . . *κατέλιπε* *he left a garrison (to remain there) until they should settle these matters* X. H. 5. 3. 25 (here *ἔως διαπράξαιτο* might have been used). Other examples are L. 13. 25, Is. 1. 10, 7. 8 (*ἔως οὐ* ?), X. H. 4. 4. 9, D. 27. 5, 29. 43 (*τέως*), 33. 8; cp. also Ar. Eq. 133. Present optative in T. 3. 102, X. H. 5. 4. 37.

2421. *ἔως δν* with the optative occurs rarely where it might be thought that the simple optative or *δν* with the subjunctive should be used. Many editors emend, but *δν* may generally be defended as potential, expressing the conviction of the agent. Thus, *εἴλεσθε ἀνδρας εἰκοσι· τούτους δὲ ἐπιμελεῖσθαι τῆς πόλεως, ἔως δν οἱ νόμοι τεθεῖεν* *you elected twenty men whose duty it should be to care for the State until such a time as in all probability the laws would be made* And. 1. 81. Cp. S. Tr. 687, I. 17, 15, P. Ph. 101 d. So *εἴταν* A. Pers. 450, *πρὶν δν* X. H. 2. 3. 48, 2. 4. 18.

SUMMARY OF THE CONSTRUCTIONS OF *ἕως* AND OF OTHER
WORDS MEANING BOTH *SO LONG AS* AND *UNTIL*

ἕως so long as, while

Temporal Limit as to Duration (during the time when)

2422. Indicative, when the action of the temporal clause denotes definite duration in the present or past. The present often connotes cause (*while, now that, because*). The imperfect is used of past action: the main clause has the imperfect usually, but the aorist occurs (T. 5. 60).

2423. Subjunctive (present) with *ἄν*, when the action lies in the

a. Future, and the verb of the main clause is future indicative or an equivalent form.

b. Present, and the verb of the main clause states a present customary or repeated action or a general truth.

2424. The present optative (of future time) is very rare: in dependence on a past tense (X. H. 5. 4. 37, Aristotle, Athen. Pol. 28 end); by regular assimilation (2186 b) in a less vivid condition (P. Th. 155 a).

ἕως until, till

Temporal Limit as to Termination (up to the time when)

2425. Indicative, of a definite present or past action. The present connotes cause. The aorist is normally used of past action: the main verb is usually imperfect, but the aorist occurs (I. 17. 12).

a. Of a future action the future is very rare: X. C. 7. 5. 39 (*cf.* 5 Hdt. 9. 58).

2426. Subjunctive with *ἄν*, when the action lies in the

a. Future, and the main clause contains a verb referring to the future (except the optative without *ἄν*). The tense is usually the aorist: the present marks overlapping.

b. Present, and the verb of the main clause states a present customary or repeated action or a general truth.

2427. Optative (usually aorist), when the action lies in the

a. Future, and depends on an optative with *ἄν*.

b. Past, and depends on a secondary tense expressing or implying indirect discourse. Here the optative represents *ἄν* with the subjunctive after a primary tense.

c. Past, and the verb of the main clause states a past customary or repeated action.

N.—The present optative in b is rare; the future optative occurs only in X. H. 4. 4. 9, where some read the aorist.

2428. Conjunctions meaning *until* may have, as an implied or expressed

antecedent, *μέχρι τούτου up to the time*. Thus, *μέχρι τούτου Λασθένης φίλος ὠνομάζετο, ἕως προῦδωκεν Ὀλυνθον* *Lasthenes was called a friend (up to the time when) until he betrayed Olynthus* D. 18. 48.

2429. With conjunctions meaning *until*, when the principal clause is *affirmative*, it is implied that the action of the verb of the principal clause continues only up to the time when the action of the verb of the *until* clause takes place. Thus, in the passage cited in 2428, it is implied that Lasthenes ceased to be called a friend after he had betrayed Olynthus.

a. When the principal clause is *negative*, it is implied that the action of the verb of the principal clause does not take place until the action of the *until* clause takes place; as in *οὐ πρότερον ἐπαύσαντο ἕως τὴν πόλιν εἰς στάσεις κατέστησαν* *they did not stop until they divided the city into factions* L. 25. 26. In sentences like *δεῖ μὴ περιμένειν ἕως ἂν ἐπιστώσιν* *we must not wait until they are upon us* (I. 4. 165), by reason of the meaning of *περιμένειν* the action of the principal clause ceases before the action of the *until* clause takes place.

GENERAL RULE FOR ΠΡΙΝ BEFORE, UNTIL

2430. *πρίν* is construed like other conjunctions meaning *until* except that it takes the infinitive as well as the indicative, subjunctive, and optative.

2431. After an *affirmative* clause *πρίν* usually takes the infinitive and means *before*.

2432. After a *negative* clause *πρίν* means *until*, and usually takes the indicative (of definite time), the subjunctive or optative (of indefinite time).

a. The subjunctive or optative is never used with *πρίν* unless the principal clause is negative.

b. When the principal clause is negative, *πρίν* is construed like *ἕως* and other words for *until* (*οὐ πρίν = ἕως*).

2433. When the principal clause is affirmative, the clause with *πρίν* simply adds a closer definition of the time. When the principal clause is negative, *πρίν* defines the time as before, but the closer definition serves also as a *condition* that must be realized before the action of the principal clause can be realized. Thus, *μὴ ἀπέλθῃτε πρίν ἂν ἀκούσῃτε* *do not go away until you hear* X. A. 5.7.12 (i.e. *without hearing = ἂν μὴ ἀκούσῃτε*). Cp. *οὔτε γὰρ εἰρήνην οἶδον τε βεβαίαν ἀγαγεῖν, ἢν μὴ κοινῇ τοῖς βαρβάροις πολεμήσωμεν, οὐθ' ὁμοροῆσαι τοὺς Ἑλλήνας, πρίν ἂν . . . τοὺς κινδύνους πρὸς τοὺς αὐτοὺς ποιησώμεθα* *neither is it possible to make a lasting peace unless we war in common against the barbarians, nor can the Greeks attain unanimity of sentiment until we encounter our perils in the front of the same enemies* I. 4. 173.

2434. *πρίν* is used with the aorist or (less often) with the Imperfect Indicative only when *πρίν* is equivalent to *ἕως until*; but, when the verb of the main clause is negated, *πρίν* may be translated by *before* or *until*. When *πρίν* must be rendered by *before*, it takes the infinitive.

ταῦτα ἐποιοῦν πρὶν Σωκράτης ἀφίκετο *I was doing this until Socrates arrived* (rare even in poetry; cp. 2441 c).

οὐ ταῦτα ἐποιοῦν πρὶν Σωκράτης ἀφίκετο *I was not doing this until (or before) Socrates arrived.*

ταῦτα ἐποιοῦν πρὶν Σωκράτην ἀφικέσθαι (not Σωκράτης ἀφίκετο) *I was doing this before Socrates arrived.*

2435. It is correct to say οὐ ποιήσω τοῦτο πρὶν ἂν κελεύσῃς, ποιήσω (or οὐ ποιήσω) τοῦτο πρὶν κελεύσαι, but incorrect to say ποιήσω τοῦτο πρὶν ἂν κελεύσῃς.

2436. The action of an infinitive introduced by πρὶν *before* may or may not (according to the sense) actually take place at some time later than the action of the leading verb. The clause with πρὶν signifies merely that the action of the infinitive had not taken place at the time of the leading verb.

2437. The clause with πρὶν may precede or follow the correlated clause. Cp. 2455.

2438. πρὶν is originally a comparative adverb meaning *before*, i.e. *sooner* or *formerly*; and seems to be connected with πρό, πρότερον *before*. The adverbial force survives in Attic only after the article, as ἐν τοῖς πρὶν λόγοις *in the foregoing statements* T. 2. 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, τὴν δ' ἐγὼ οὐ λίσσω· πρὶν μὲν καὶ γῆρας ἔπαισιν *but her I will not release; sooner shall old age come upon her* A 29. οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθησθα *nor shalt thou recall him to life; sooner (before this) thou wilt suffer yet another affliction* Ω 551.—From this early coördination was developed the construction of the conjunction πρὶν with the finite moods; but in general only after Homer, who never uses the indicative, and the optative only once (Φ 580), with πρὶν. The required sense was given by ἔως or πρὶν γ' ὅτε δῆ. A finite mood was first used of the future, and after negative clauses (οὐ πρότερον πρὶν like οὐ πρότερον ἔως).—Homer commonly uses the infinitive with πρὶν meaning *before* and *until*. Here the infinitive (as with ὥστε) simply states the abstract verbal notion, and thus has no reference to differences of time or mood; πρὶν being used almost like πρό *before* as πρὶν ἰδεῖν = πρὸ τοῦ ἰδεῖν *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 ἂν and to assume conditional relations (cp. 2433); while the use with the infinitive was more and more confined to cases where the leading verb was affirmative.

2439. The comparative idea in πρὶν explains its negative force: an event A happened before another event B, i.e. A occurred when B had *not yet* (οὐπω) 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 (1806) in respect of an action regarded as continuing. When πρὶν takes the present in any mood the actions of the correlated clauses usually overlap. The present occurs chiefly in the prose writers of the fourth century.

2440. *πρότερον* or *πρόσθεν* may be used in the principal clause as a forerunner of *πρίν*. Examples in 2441, 2444, 2445.

a. Homer has *πρίν* . . . *πρίν* B348. Attic has also *φθάνω* . . . *πρίν*, as *φθήσονται πλεύσαντες πρίν τὴν ξυφορὰν Χίους αἰσθέσθαι* they will succeed in making their voyage before the Chians hear of the disaster T. 8. 12.

πρίν WITH THE INDICATIVE

2441. *πρίν* in Attic prose takes the indicative of a definite past action when the verb of the principal clause is negative or implies a negative, rarely when it is affirmative.

ὅτε τότε Κόρυς λέναι ἤθελε πρίν ἢ γυνὴ αὐτὸν ἔπεισε nor was he willing then to enter into relations with Cyrus until his wife persuaded him X. A. 1. 2. 26, *οὐ πρότερον ἐπαύσαντο πρίν τὸν τε πατέρ' ἐκ τοῦ στρατοπέδου μετεπέμψαντο καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον* they did not stop until they sent for his father from the camp, put some of his friends to death and expelled others from the city 1. 10. 8, *οὐ πρόσθεν ἐπαύσαντο πρίν ἐξεπολιόρκησαν τὸν Ὀλούρον* they did not cease from hostilities until they had captured Olurus by siege X. 11. 7. 4. 18, *οὐδ' ὥς . . . ἤξιωσαν νεώτερόν τι ποιεῖν ἐς αὐτόν . . . πρίν γε δὴ . . . ἀνὴρ Ἀργίλιος μνηστῆς γίγνεται* (historical present = aorist) not even under these circumstances did they think it right to take any severe measures against him, until finally a man of Argilus turned informer T. 1. 132.

a. The tense in the *πρίν* clause is usually the aorist (the tense of negation, 2439, and of prior action); rarely the imperfect (of contemporaneous, overlapping action), as D. 9. 61. The historical present is also used as an equivalent of the aorist. The principal clause usually has a secondary tense of the indicative. *πρίν* with the indicative is not common until Herodotus and the Attic writers.

b. The verb of the principal clause may be *virtually* negative, as *τοὺς . . . Ἀθηναίους λαθάνουσι πρίν δὴ τῇ Δῆλῳ ἔσχω* they escaped the notice of the Athenians (i.e. *οὐχ ὀρώνται*) until they reached Delos T. 3. 29. Cp. T. 3. 104, X. A. 2. 5. 33. Observe that *οὐ παύομαι* (2441) is not regarded as *virtually* affirmative.

c. The verb of the principal clause is affirmative in prose only in T. 7. 30, 7. 71, Aes. 1. 64. In all of these cases the leading verb is an imperfect, which emphasizes the continuation of the action up to the point of time expressed by the *πρίν* clause.

d. The use in Herodotus is the same as in Attic prose. Homer has the indicative (after affirmative or negative clauses) only with *πρίν γ' ὅτε* until. In the drama *πρίν* with the indicative is rare. Euripides uses it only after affirmative clauses. When *πρίν* is = *ἔως* it often takes *δὴ*.

2442. A *πρίν* clause, depending on a past tense denoting non-fulfilment, itself denotes non-fulfilment and takes a past indicative by assimilation (2185 b).

Χρὴν τοίνυν Λεπτίνην μὴ πρότερον τιθέναι τὸν αὐτοῦ νόμον πρίν τούτου ἔλυσαι Leptines ought not then to have proposed his own law until (before) he had repealed this D. 20. 96. Cp. 2455 b.

πρίν WITH THE SUBJUNCTIVE

2443. πρίν with the subjunctive and ἄν refers to the future or to general present time.

2444. (I) πρίν takes the subjunctive with ἄν to denote a future action anticipated by the subject of the leading verb. The principal clause is negative, and contains any verb referring to the future except the simple optative.

οὐ πρότερον κακῶν παύσονται αἱ πόλεις πρίν ἢ ἐν αὐταῖς οἱ φιλόσοφοι ἀρξῶσιν *States will not cease from evil until philosophers become rulers in them* P. R. 487 e, μὴ ἀπέλθῃτε πρίν ἢ ἀκούσῃτε *do not go away until you hear (shall have heard)* X. A. 6. 7. 12, οὐ χρή μ' ἐνθένδε ἀπελθεῖν πρίν ἢ δῶ δίκην *I must not depart hence until I have suffered punishment* 5. 7. 5, μηδένα φίλον ποιοῦ πρίν ἢ ἐξετάσῃ πῶς κέχρηται τοῖς πρότερον φίλοις *make no one your friend until you have inquired how he has treated his former friends* I. 1. 24, μὴ ποτ' ἐπαιθήσῃ πρίν ἢ εἰδῇς ἄνδρα σαφηνέως *never praise a man until you have come to know him well* Theognis 963. Observe that the last two examples contain a general truth.

a. The aorist subjunctive is usual (the tense of negation, 2439, and of action prior to that of the principal clause); much less common is the present subjunctive (usually of contemporaneous, overlapping action) as X. C. 2. 2. 8 (2446).

b. Homer does not use κέ or ἄν in this construction since πρίν is here adverbial and its clause is simply coördinated. But Hom. has πρίν γ' ὅτ' ἄν. The subjunctive without ἄν occurs occasionally as an archaism in Hdt. and the dramatic poets. In Attic prose especially in Thuc. (e.g. 6. 10, 29, 38); but ἄν is often inserted by editors.

c. The leading verb is rarely the optative with ἄν (as a form of future expression): οὐκ ἄν ἀπέλθοιμι πρίν παντάπασιν ἡ ἀγορὰ λυθῇ (cp. b) *I will not go away until the market is entirely over* X. O. 12. 1.

2445. (II) After a negative clause of present time that expresses a customary or repeated action or a general truth, πρίν takes the subjunctive with ἄν.

οὐ πρότερον παύονται πρίν ἢ πελώσωσιν οὓς ἥδικῶσαν *they do not cease to endure until they have won over those whom they have wronged* P. Ph. 114 b.

a. The leading verb may stand in another tense than the present indicative, as οὐδεὶς πώποτε ἐπέθετο (empiric aorist, 1930) πρότερον δήμου καταλύσει πρίν ἢ μείζον τῶν δικαστηρίων ἰσχύσῃ *no one has ever attempted the subversion of the people until he became superior to the courts of justice* Aes. 3. 235.

2446. After a secondary tense in actual or implied indirect discourse, πρίν with the subjunctive and ἄν is common instead of the optative without ἄν (2449).

εἶπον μηδένα τῶν ὀπισθεν κινεῖσθαι πρίν ἢ ὁ πρόσθεν ἡγήται *I ordered that none in the rear should move until the one before him led the way* X. C. 2. 2. 8 (here πρίν ἡγοῖτο is possible).

2447. The principal clause may be affirmative in form, but virtually negative.

αἰσχρὸν (= οὐ καλὸν or οὐ δεῖν) δ' ἡγοῦμαι πρότερον παύσασθαι πρίν ἂν ὑμεῖς περὶ αὐτῶν ὅ τι ἂν βούλησθε ψηφίσησθε *I consider it base (i.e. I do not consider it to be honourable) to stop until you have voted what you wish* L. 22. 4. Cf. Thuc. 6. 38, D. 38. 24, E. Heracl. 179.

πρίν WITH THE OPTATIVE

2448. πρίν with the optative is used only in indirect discourse or by assimilation to another optative.

2449. (I) The optative without ἄν follows πρίν to denote an action anticipated in the past when the principal clause is negative and its verb is in a secondary tense. The optative is here in indirect discourse (actual or implied) and represents ἄν with the subjunctive, which is often retained (2446). Cp. 2420.

ἀπηγόρευε μηδένα βάλλειν πρίν Κύρος ἐμπλησθῇ θηρῶν *he forbade any one to shoot until Cyrus should have had his fill of hunting* X. C. 1. 4. 14 (= μηδεὶς βαλλέτω πρίν ἂν Κύρος ἐμπλησθῇ), οἱ Ἡλεῖοι . . . ἔπειθον (αὐτοὺς) μὴ ποιεῖσθαι μάχην πρίν οἱ Θηβαῖοι παραγένοιτο *the Eleans persuaded them not to engage in battle until the Thebans should have come up* X. H. 6. 5. 19 (= μὴ ποιεῖτε μάχην πρίν ἂν παραγένωται).

a. In indirect discourse the infinitive is preferred (2455 d).

2450. (II) By assimilation of mood, πρίν may take the optative when the negative principal clause has the optative. Cp. 2186 b.

εἰ ἔλκοι τις αὐτόν . . . καὶ μὴ ἀρείη πρίν ἐξελεῖσθαι ἐκ τοῦ ἡλίου φῶς κτλ. *if one should drag him and not let him go until he had dragged him out into the sunlight, etc.* P. R. 515 e.

2451. The optative with πρίν in clauses of customary or repeated action seems not to be used.

2452. πρίν ἄν with the optative is rare and suspected (cp. 2421).

πρίν WITH THE INFINITIVE

2453. πρίν takes the infinitive in Attic especially when the principal clause is affirmative. The infinitive must be used, even with negative clauses, when πρίν must mean only *before* (and not *until*).

a. The infinitive is obligatory in Attic when the action of the πρίν clause *does not take place or is not to take place* (cp. ὥστε μὴ with the infinitive).

b. The infinitive takes the accusative when its subject is different from that of the principal clause.

c. The usual tense is the aorist, the tense of negation (2439) and of the simple occurrence of the action. Less frequent is the present (chiefly in Xenophon), of action continuing, repeated, or attempted (*before undertaking to*,

before proceeding to). The perfect, of action completed with permanent result, is rare.

οἱ καὶ πρὶν ἐμὲ εἰπεῖν ὅτι οὖν εἰδότες ὡς οὖν κνοῖω even before I say anything at all D. 18. 50, σύνιστε μὲν καὶ πρὶν ἐμὲ λέγειν γοῦν know as well as I do even before I proceed to set forth in detail the matter of my speech Aes. 1. 116, ἀπερπάσσαντο ἐς τὴν πόλιν πρὶν ὑπερβαίνειν they turned back to the city before they attempted to scale the wall T. 3. 24.

2454. When the principal clause is affirmative, πρὶν before regularly takes the infinitive.

ἐπὶ τὸ ἄκρον ἀναβαίνει Χειρίσσοφος πρὶν τινὰ αἰσθῆσθαι τῶν πολεμίων Chirisoophus ascended the height before any of the enemy perceived him X. A. 4. 1. 7, πρὶν καταλῦσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη before the army halted for breakfast, the king appeared 1. 10. 19, ἐμψᾶς, πρὶν ἐν Τεγέᾳ 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 (αὐτός, by attraction to the subject of ἐμψᾶς).

2455. When the main clause is negative, πρὶν sometimes takes the infinitive in Attic, and generally means before, rarely until. When before and after are contrasted, until is out of place, and the πρὶν clause often precedes.

a. In reference to present or past time: πρὶν ὥς Ἀφροβὸν ἔλθειν μίαν ἡμέραν οὐκ ἔχθρευσεν before she came to Aphrobus she was not a widow a single day D. 30. 33, πρὶν μὲν τοῦτο πράξαι Λεωκράτην ἀδελφὸν ἦν ὅποιοι τινες ἐτύγχανον, οὖν δέ κτλ. before Leocrates did this, it was uncertain what sort of men they were; but now, etc. Lyc. 135, πρὶν ἀνάγεσθαι με εἰς τὴν Ἄλφον . . . οὐδεὶς ἠτιδασάτο με before I proceeded to set sail for Aenus no one accused me Ant. 5. 25.

b. In reference to action unfulfilled: οὐκ (λόγους) εἰ τις ἐπέδειξεν αὐτοῖς πρὶν ἐμὲ διαλεχθῆναι περὶ αὐτῶν, οὐκ ἔστιν ὅπως οὐκ ἂν . . . δυσκόλως πρὸς σὲ διετέθησαν and if any one had shown these words to them before I discussed them, it is inevitable that they would have been discontented with you I. 12. 250.

c. In reference to future time: οὐχ ὁλόν τ' ἔστιν αἰσθῆσθαι πρὶν κακῶς τινὰ παθεῖν ὑπ' αὐτῶν it is not possible to perceive this before some suffer injury at their hands I. 20. 14, καὶ μοι μὴ θορυβήσῃ μηδεὶς πρὶν ἀκοῦσαι and let no one raise a disturbance before he hears D. 5. 15 (cp. ὅπως μὴ θορυβήσῃ μηδεὶς πρὶν ἂν ἀπαντᾷ εἰπω D. 13, 14).

N. — With verbs of fearing, the positive being the thing dreaded; as δέδοικα μὴ πρὶν πόνους ὑπερβάλλῃ με γῆρας πρὶν σὺν χαρίεσσιν προσιδεῖν ὄραν I fear lest old age overcome me with its troubles before I live to behold thy gracious beauty E. fr. 453.

d. Infinitive instead of the optative after a leading verb in a secondary tense: ἰκέτεον μηδαμῶς ἀποτρέπεσθαι πρὶν ἐμβαλεῖν εἰς τὴν τῶν Λακεδαιμονίων χώραν they entreated them by no means to turn aside until they should invade the territory of the Lacedaemonians X. H. 6. 5. 23 (here the optative might stand in indirect discourse to represent the subjunctive with ἂν), οὐρ' αὐτὸς ποτὲ ποῖν ἰδρῶσαι δειπνῶν ἤπειτο neither was he ever accustomed to take his supper until he got into a sweat by exercise X. C. 8. 1. 38 (for ἰδρῶσαι, see 2451).

e. Infinitive after an optative with ἂν in a principal clause: εἰ τίς τινα μηχανήσῃ

ἔχει πρὸς τοῦτο . . . οὐκ ἂν ποτε λέγων ἀπείκοι τὸ τοιοῦτον πρὶν ἐπὶ τέλος ἐλθεῖν; *if ever any lawgiver should have any plan for this, would he ever be weary of discussing such a scheme until he reached the end?* P. L. 789 e. Here the subjunctive with *ἂν* is permitted.

2456. The lyric poets and Herodotus use *πρὶν* with the infinitive as it is used in Attic prose and poetry. Homer has the infinitive after affirmative or negative clauses alike (*before* and *until*), and often where a finite verb would be used in Attic; as *καὶ δὲ Πηδαιον πρὶν ἐλθεῖν υἱας Ἀχαιῶν* *he dwelt in Pedaeon before the sons of the Achaeans came* N 172, *οὐ μὲν ἀποτρέψεις πρὶν χαλεπῶ μαχέσασθαι* (= Attic *ἂν μαχέσῃ*) *thou shalt not dissuade me until thou hast fought with the spear* T 257; often in correspondence with the adverbial *πρὶν*, as *οὐδέ τις ἐτλη πρὶν πίνειν, πρὶν λείπει* *nor durst any man (sooner) drink before he had offered a libation* H 480.

2457. *ἢ πρὶν* *than before*, with a past tense suppressed after *ἢ*, occurs first in Xenophon (C. 5. 2. 36, 7. 5. 77).

πρότερον ἢ, πρόσθεν ἢ, πρὶν ἢ, πάρος

2458. *πρότερον ἢ* *sooner than, before* is used especially in Herodotus and Thucydides. (a) With the indicative: *οἱ πρότερον ἐπέδοσαν ἢ αὐτοὶ ἐν σφίσιν αὐτοῖς . . . ἐσφάλησαν* *they did not succumb before they were overthrown by themselves* T. 2. 65. (b) With the infinitive: *ταῖς δ' ἄλλαις πόλεσι ἔφη δδίκειν, αἱ ἐς Ἀθηναίους πρότερον ἢ ἀποστήναι ἀνήλουν* *he said the other States were wrong, which, before they revolted, used to pay money into the treasury of the Athenians* T. 8. 45. (c) With the subjunctive (without *ἂν*) rarely (T. 7. 63). Chiefly in Hdt.

2459. So *πρόσθεν ἢ* *sooner than, before*: *ἀπεκρίνατο . . . ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδόισαν* *he answered that they would die before (sooner than that) they would surrender their arms* X. A. 2. 1. 10. *ὑστερον ἢ* *later than* takes, by analogy, the infinitive once in Thuc. (6. 4).

2460. *πρὶν ἢ* *sooner than, before* with the infinitive occurs in Homer (only E 288, X 260) and Hdt. (2. 2); and in Hdt. also with the indicative (6. 46) and subjunctive (7. 10 ἢ, without *ἂν*). *πρὶν ἢ* is rare and suspected in Attic (X. C. 1. 4. 23); but is common in late Greek.

2461. *πάρος* *before* in Homer takes the infinitive (Z 348).

CLAUSES OF COMPARISON

2462. Clauses of comparison (*as* clauses) measure an act or state qualitatively or quantitatively with reference to an act or state in the leading clause.

a. Comparative clauses with *ἢ* *than* are used in disjunctive coördinated sentences. See under Particles (2803).

2463. Comparative clauses of quality or manner are introduced by *ὥς* *as*, *ὥσπερ*, *καθάπερ* *just as*, *ὅπως*, *ἥ*, *ὅπη*, *ἥπερ* *as*. The principal clause may contain a demonstrative adverb (*οὕτως*, *ὥδε* *so*). *ὥσπερ* may be correlated with *ὁ αὐτός*.

ὥς, etc., are here properly conjunctive relative adverbs of manner, some uses of which fall under conditional relative clauses.

a. Other comparative conjunctive adverbs are ὥστε *as* (poetic and Ionic), ἥντε, εἴτε *as, like as* (Epic). Demonstrative adverbs in Epic are ὥς, τῶς, τοίως, αὕτως, ὡσαύτως.

b. On other uses of ὥς, etc., see under Particles (2990 ff.). On ὥς, ὥσπερ with a participle, see 2086, 2087.

2464. The verb of the comparative clause is commonly omitted if it is the same as the verb of the leading clause. Thus, εἰς σοὶ ξυδοῦν ὥσπερ ἐμοὶ *if it seems good also to you as (it seems) to me* P. Ph. 100 c.

2465. The subject of a comparative clause with ὥς or ὥσπερ, the verb of which is omitted, is often attracted into the case (usually the accusative) of the other member of the comparison. Thus, οὐδαμοῦ γὰρ ἔστιν Ἀγοράτου Ἀθηναῖον εἶναι ὥσπερ Θρασύβουλον *it is in no wise possible for Agoratus to be an Athenian as Thrasybulus is* (= Θρασύβουλος Ἀθηναῖός ἐστι) L. 13. 72. Attraction into the dative is less common: Κόρυς ἤδετο . . . ὥσπερ σκύλακι γενναίῳ ἀνακλάζοντι *he was delighted with Cyrus, who set up a cry like a young and noble dog* (= σκύλαξ γενναῖος ἀνακλάζει) X. C. 1. 4. 15.

a. Usually, however, we have the nominative with the verb omitted: πέπεισμαι σε μᾶλλον ἀποθανεῖν ἢ ἐλεῖσθαι ἢ ζῆν ὥσπερ ἐγὼ *I am persuaded that you would prefer to die rather than live as I live* X. M. 1. 6. 4.

2466. Comparative clauses of quality are often fused with the leading clause by the omission of the preposition in the correlated member of the comparison, but only when ὥς precedes. Cp. 1673.

2467. The antecedent clause may contain a wish: οὕτω (ὥς) . . . ὥς (which may be omitted); as οὕτω νικήσαιμι τ' ἐγὼ καὶ νομιζοίμην σοφός, ὥς ὑμᾶς ἡγούμενος εἶναι θεᾶτάς δεξιός . . . πρώτους ἡξίωσ' ἀναγεῖν ὑμᾶς *as surely as I thought it proper to let you first taste this comedy because I thought you were clever spectators, so surely may I win and be accounted a master* Ar. Nub. 520. Cp. N 825, Ar. Thesm. 469.

2468. Comparative clauses of quantity or degree are introduced by ὅσῳ, ὅσον *in proportion as*. The principal clause usually contains the corresponding demonstratives τοσοῦτῳ, τοσοῦτον (τόσῳ, τόσον *are usually poetic*).

a. Greek, like Latin, uses the adjective relative pronoun ὅσος (*quantus*) in the subordinate clause in correlation to τοσοῦτος agreeing with a substantive. Here English uses the conjunctive adverb *as*. So with τοιοῦτος . . . αἶος. — τοσοῦτῳ, τοσοῦτον may be followed by ὥς, ὥστε.

2469. τοσοῦτον . . . ὅσον or ὅσον . . . τοσοῦτον denotes that the action of the main clause takes place in the same degree as the action of the subordinate clause. ὅσῳ . . . τοσοῦτῳ with a comparative or superlative adjective or adverb is equivalent to *the more . . . the more, the less . . . the less*.

2470. The demonstrative antecedent may be omitted, especially when its clause precedes: καὶ χαλεπώτεροι ἔσονται ὅσῳ νεώτεροι εἰσιν *and they will be the more severe the younger they are* P. A. 39 d.

2471. One member may contain a comparative, the other a superlative; as *ὅσω γὰρ ἐτοιμότες αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσούτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ* for the more we are thought to excel all others in ability to speak, so much the more do all distrust it D. 2. 12.

2472. *ὅσω (ὅσον)* may be used without a comparative or superlative when the correlative clause has a comparative or superlative with or without *τοσούτῳ* (*τοσοῦτον*). Thus, *ὥσπερ ἐν ἵπποις, οὕτω καὶ ἐν ἀνθρώποις τισὶν ἐγγίγνεται, ὅσω ἂν ἐκπλεα τὰ θέοντα ἔχωσι, τοσούτῳ ὑβριστέροις εἶναι* as it is in the nature of horses, so it is in the case of certain men: in so far as they have their wants satisfied, the more they are wanton X. Hi. 10. 2. *ὅσω* may stand for the logical *ὅτι* in *τοσούτῳ Σύρων κακίωρ ἐγένετο, ὅσω Σύροι ἐφυγον* he proved himself a greater coward than the Syrians all the more because they fled X. C. 6. 2. 19.

2473. The correlated clauses may be fused when both *ὅσω (ὅσον)* and *τοσούτῳ* (*τοσοῦτον*) are omitted and the predicate of the subordinate clause is a comparative or superlative with a form of *εἶναι*. Thus, *ἐνδεεστέροις γὰρ οὖσι ταπεινότεροις αὐτοῖς ὁδοῦναι χρῆσθαι* for the more indigent they are so much the more submissive do they expect to find them X. Hi. 5. 4 (= *ὅσω ἐνδεέστεροί εἰσι, τοσοῦτῳ ταπεινότεροι*).

EXAMPLES OF COMPARATIVE CLAUSES

2474. The moods in comparative clauses are used with the same meaning as in conditional clauses or other conditional relative clauses.

2475. Indicative: in assertions and statements of fact: *ἔρξον ὅπως θέλεις do as thou wilt* Δ 37, *ὥς δὲ πρὸς τὴν οὐσίαν ἤρμωσαν, οὕτως ἐκάστοις προσέτατον* but as was suitable to their property, so they gave directions to each I. 7. 44, *ἔστιν γὰρ οὕτως ὥσπερ οὗτος ἐνέπει* for it is so even as he says S. Tr. 475, *ὅσον αἱ κατὰ τὸ σῶμα ἡδοναὶ ἀπομαραινόνται, τοσοῦτον αἰσχύονται αἱ περὶ τοὺς λόγους ἐπιθυμίαι* in proportion as the pleasures of the body wane the appetite for philosophical conversation increases P. R. 328 d, *ἥκεν δ' ἄγων στρατιᾶν δὴν πλείστην ἐδύνατο he came with an army as large as possible* T. 7. 21 (cp. 1087).

a. With *ἂν* and the potential or unreal indicative: *εἰσπηδήσαντες . . . θάπτον ἢ ὥς τις ἂν φέτο* jumping in quicker than (as) one could think X. A. 1. 5. 8, *ὥσπερ οὖν, εἰ ἀληθὴ ἦν ταῦτα ἃ μὲν κατηγορήσαν, ἐμοὶ ἂν ὠργίζεσθε . . .*, οὕτως ἀξιώ κτλ. for just as you would be angry with me if their accusations against me were true, so I beg, etc. And. 1. 24.

2476. Subjunctive with *ἂν*. — a. Of future time, as *ἀλλ' ἀγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα* but come, as I shall direct, let us obey B 139, *ὅπως γὰρ ἂν τοὺς ἄλλους πρὸς αὐτὸν διαθῇ, οὕτω καὶ σὺ πρὸς ἐκείνους ἔξεις* for as you dispose others towards yourself, so you too will feel towards them I. 2. 23, *τοῖς αὐτοῖς ἐνεχέσθω καθάπερ ἂν τὸν Ἀθηναῖον ἀποκτείνῃ* let him be subject to the same penalties just as if he kills the Athenian D. 23. 41, *ἐν τοῖς ἀργυρεῖσι ὥσπερ ἂν πλείους ἐργάζωνται, τόσῳ πλείονα τὰ γὰρ εὐρήσουσι* in silver mines the larger the number who coöperate, so much the more abundant will be the riches they find X. Vect. 4. 32, *οὐκοῦν ὅσω ἂν τις μείζω ἀγαθὰ παθῶν μὴ ἀποδιδῷ χάριν, τοσούτῳ δεικνύμενος ἂν εἴη*; *ἔκκεν* will he be the more unjust in proportion to the greatness of the benefits he

has received and for which he does not return proper gratitude ? X. M. 2. 2. 3 (cp. 2326 d).

b. Of present time, as in general conditions: τὸ μὲν γὰρ πέρας, ὡς ἂν ὁ δαίμων βουληθῇ, πάντων γίγνεται for the end of all events happens as God wills D. 18. 92, τοσοῦτῳ χαλεπώτερον ἀκούειν τῶν λεγομένων, ὅσῳ περ ἂν αὐτῶν τις ἀκριβέστερον ἐξετάσῃ τὰς ἀμαρτίας it is the more difficult for them to pay heed to what is said in proportion to the precision with which their errors are scrutinized I. 11. 3.

2477. Optative. — a. With ἂν (potential): ἔστι μείζω τὰ κελων ἔργα ἢ ὡς τῷ λόγῳ τις ἂν εἴποι their deeds are too great for any one to tell in words D. 6. 11, ὥσπερ αὐτοὶ οὐκ ἂν ἀξιώσαιτε κακῶς ἀκούειν ὑπὸ τῶν ὑμετέρων παίδων, οὕτω μὲν τούτῳ ἐπίτρεπε περὶ τοῦ πατρὸς βλασφημεῖν just as you yourselves would not think it right to be ill spoken of by your children, even so do not permit him either to utter slanders about his father D. 40. 45.

b. With ἂν, as in less vivid future conditions: ὅσῳ δὲ πρεσβύτερος γίγνοιτο, μᾶλλον δεῖ ἀσπάζεσθαι ἂν (χρήματα) the older he grows, the more he would always respect wealth P. R. 549 b.

c. The optative without ἂν in indirect discourse may represent ἂν with the subjunctive of direct discourse; as νομίζων, ὅσῳ μὲν θάττον ἔλθοι, τοσοῦτῳ ἀπαρασκευαστοτέρῳ βασιλεὶ μαχεῖσθαι, ὅσῳ δὲ σχολαιώτερον, τοσοῦτῳ πλέον συναγείρεσθαι βασιλεὶ στράτευμα in the belief that, the more quickly he advanced, the more unprepared for battle would the king be, while the slower he advanced, the greater would be the army that was collecting for the king X. A. 1. 5. 9 (direct = ὅσῳ ἂν θάττον ἔλθω . . . μαχοῦμαι, ὅσῳ ἂν σχολ. ἔλθω τοσοῦτῳ πλέον συναγείρεται).

d. Without ἂν, of past time, as in general conditions. Thus, ἐκαστὸν τι ἐμβαλεῖν they put the stones together as each happened to fit T. 4. 4. — Also after a present tense: εἰ κῆ κράτιστον ζῆν, ὅπως δύναιτό τις 'tis best to live at hazard, as one may S. O. T. 979 (cp. 2573).

2478. ὥσπερ εἰ (ὥσπερ εἰ), ὥσπερ ἂν εἰ (ὥσπερ ἂν εἰ) just as if (= just as would be the case, if) form a combination of a comparison and a condition, and are used with the indicative imperfect (of past time) or aorist or with the optative (commonly when τις is the subject). ὥσπερ (ἂν) here represents the suppressed apodosis to the condition with εἰ. In some cases the ellipsis may easily be supplied, but it was usually unconscious.

a. When ὥσπερ ἂν has its own verb it is used like for instance, as ὥσπερ ἂν (1766 a), εἰ τις με ἔροιτο . . ., εἰποιμ' ἂν for instance, if any one were to ask me, I should say P. G. 451 a.

b. With ὥσπερ εἰ, ὥσπερ ἂν εἰ cp. καθάπερ εἰ, καθάπερ ἂν εἰ.

2479. ὥσπερ εἰ: θαυμάζω δέ σε . . . ἀλλόθρου πόλιν κυρεῖν λέγουσαν, ὥσπερ εἰ παρестάτεῖς but I marvel that of a city speaking another tongue thou dost as truly tell as (thou wouldst tell) if thou hadst always been dwelling therein A. Ag. 1201.

2480. ὥσπερ ἂν εἰ is more common than ὥσπερ εἰ. Thus, πρὸς μόνους τοὺς προγόνους τοὺς ἡμετέρους συμβαλόντες ὁμοίως διεφθάρησαν, ὥσπερ ἂν (διεφθάρησαν) εἰ πρὸς πάντας ἀνθρώπους ἐπολέμησαν in contending against our ancestors alike they were destroyed as completely as if they had waged war against all mankind

L. 4. 69, *δμοια γάρ μοι δοκοῦσι πάσχειν ὥπερ (ἂν τις πάσχοι) εἰ τις πολλὰ ἐσθίων μηδέποτε ἐμπιπλαιο* for they seem to me to be in the same condition as if any one for all his eating were never to be filled X. S. 4. 37, *ἡσπάζετο αὐτὸν ὥπερ ἂν (ἀσπάζοιτο) εἰ τις . . . πάλαι φιλῶν ἀσπάζοιτο* he greeted him as one would do who had long loved him X. C. 1. 3. 2.

a. With a participle *ὥπερ ἂν εἰ* is sometimes used with much the same force as *ὥπερ*, the *εἰ* being added by a confusion of constructions. Thus, *ὥπερ ἂν εἰ καὶ κατακλυσμὸν γεγενῆσθαι τῶν πρᾶγμάτων ἡγούμενοι* as if you believed that there had been also a revolution in politics D. 18. 214: lit. as (you would think) if you believed (for *ὥπερ ἂν ἡγούμενοι* or *ὥπερ ἂν εἰ ἡγείσθε*). Cp. 1766 a. Similarly *ὥπερ εἰ* has virtually the force of *ὥπερ* alone (2087).

SIMILES AND COMPARISONS

2481. *ὥς, ὥς εἰ, ὥς εἴ τε* as *if*, *ὥς ὅτε, ὥς ὁπότε* as *when* are often used in poetry in similes and comparisons.

a. The present and aorist indicative and subjunctive (usually without *ἂν*) are regularly used. The optative occurs only with *ὥς εἰ* or *ὥς εἴ τε*. The verb of the *apodosis* may sometimes be supplied from the main clause, and the sense may be satisfied in other cases by supplying *as happens, as is the case*; but as early as Homer the ellipsis was probably unconscious, as it is in English *as if, as when*. Hence *ὥς εἰ, ὥς ὅτε* are scarcely to be distinguished from *ὥς*.

b. The tense of the main clause may be primary or secondary without influence on the construction. Cp. 1935 and 1935 a.

2482. *ὥς (ὥς τε)* is followed by the indicative present (less often aorist) or by the subjunctive. Thus, *ὥς δὲ πατὴρ οὐ παῖδός δόδρεται ὅστέα καίων . . . ὥς Ἀχιλεὺς ἐτάροιο δόδρετο ὅστέα καίων* and as a father waileth when he burneth the bones of his son, so Achilles wailed as he burned the bones of his comrade Ψ 222.

2483. *ὥς* is common in Homer with the subjunctive (without *ἂν*) depending on the verb of the introductory clause, which is usually past. The simile may begin with *ὥς* or with a demonstrative (*οἱ* or *τοῖς*) after which *ὥς τε* is placed. Thus, *ὥς δὲ λέων μήλοισιν ἀσημάτοισιν ἐπελθὼν . . . κακὰ φρονέων ἐπορούσῃ, ὥς μὲν Θρηίκας ἄνδρας ἐπύχετο Τυδεὺς υἱός* and as a lion, coming on flocks without a shepherd, with evil purpose leaps upon them, so the son of Tydeus attacked the men of Thrace K 485, *οἱ δ', ὥς τ' αἰγυπιοὶ . . . πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται, ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν δρυσαν* and they, like vultures who contend with loud screams on a lofty cliff, even so they rushed screaming against each other II 429. After the subjunctive with *ὥς* or *ὥς ὅτε* an independent indicative may follow (M 167, Π 296).

2484. *ὥς εἰ*, commonly *ὥς εἴ τε*, in Homer is used rarely with the indicative and subjunctive, more frequently with the optative; but usually without any finite verb. Thus, *λαοὶ ἔποσθ' ὥς εἴ τε μετὰ κτίλον ἔσπετο μῆλα* the soldiers followed as sheep follow after the ram N 492 (the only occurrence in Homer of the indicative), *καὶ με φίλησ' ὥς εἴ τε πατὴρ δὲν παῖδα φίλησῃ* and he loved me as a father loveth his son I 481 (the only occurrence in Homer of the subjunctive), *ἰδκῆσε δ' ἄρα σφίσι θυμὸς ὥς ἔμεν, ὥς εἰ πατρίδ' ἰκοίαιτο* and their feeling seemed to be as (it would be) if they had come to their own country κ 416 (the optative

2491. A relative must often be resolved into a conjunction and a pronoun (2555).

2492. A truly subordinate relative clause may precede the main clause or be incorporated into it (2536). The relative clause is often made emphatic by placing after it the main clause with the demonstrative antecedent. Thus, *ὃ τι βούλεται, τοῦτο ποιέτω whatever he wants, that let him do* P. Eu. 285 e.

2493. *ὃς* who and the other simple relatives (e.g. *οἷος, ὅσος*) refer to a particular and individual person or thing.

ἦν τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε στρατιώτης ὦν συνηκολούθει there was in the army one Xenophon, an Athenian, who accompanied it though he was neither general nor soldier X. A. 3. 1. 4.

a. On the relation of the relative *ὃς* to the demonstrative *ὃς*, see 1113, 1114.

b. *ὃς* is often used instead of *ὅστις* (or *οἷος*) especially with *ἐν* or *μή*. Cp. 2508. *ὃς* *whoever* with the indicative generally adds (in prose) *δή ποτε, δὴ ποτ' ὅν* (339 e).

2494. *ὃ* (sometimes *ᾧ*) at the beginning of a sentence may have the force of *as to what* (cp. *quod*), suggesting the matter to which it pertains.

ὃ δ' ἐξήλωσας ἡμᾶς, ὡς τοὺς μὲν φίλους . . . εὖ ποιεῖν δυνάμεθα . . . , οὐδὲ ταῦθ' οὕτως ἔχει as to what excited your envy of us—that we are able to benefit our friends—not even is this as you suppose X. Hi. 6. 12. The postponed antecedent may be omitted (X. A. 6. 1. 29).

a. An introductory relative clause with *ὃ* may stand in apposition to an entire clause that follows. Thus, *ὃ πάντων θαυμαστότατον, Σωκράτη μεθύοντα οὐδεὶς ὥρᾳκεν ἀνθρώπων what is most wonderful, no one whatsoever ever saw Socrates drunk* P. S. 220 a. (So with an infinitive, I. 14. 18.) The main clause, following such a relative clause, may be introduced by *ὅτι* or *γάρ*. Thus, *ὃ μὲν πάντων θαυμαστότατον ἀκούσαι, ὅτι ἐν ἑκάστῳ ὦν ἐπηνέσαμεν ἀπὸλλύσι τὴν ψυχὴν what is most wonderful of all to hear, (that) each one of the things we approved ruins the soul* P. R. 491 b. Cp. 994, 995.

2495. *ὅσπερ* the same as (*qui quidem*) is especially definite and denotes identity (338 c). *ὃς γὰρ* (*quippe qui*) is causal (2555 a).

2496. *ὅστις* *whoever* and the other compound relatives (e.g. *ὁποῖος, ὁπόσος*) denote a person or thing in general, or mark the *class, character, quality, or capacity* of a person (less often of a thing).

μακάριος ὅστις οὐσίων καὶ τοῦν ἔχει happy is the man who possesses property and sense Men. Sent. 340.

a. After a negative expressed or implied, *ὅστις* (not *ὃς*) is used because of its general meaning. So *οὐκ ἔστιν ὅστις, τίς ἐστιν ὅστις; οὐδεὶς ἐστιν ὅστις* (rarely *οὐδὲς ἐστὶν ὃς*), *πᾶς ὅστις* (plural usually *πάντες ὅσοι*). Cp. 2557.

b. *ἐξ ὅτου* is common for *ἐξ οὗ since*. In Ionic (and Thuc. 6. 3) *ὅστις* is used of a definite object. Cp. Hdt. 1. 7, 2. 99.

2497. *οἷος* of such sort as to, proper for, and *ὅσος* of such amount as

to, enough for, denote result and commonly take the infinitive (negative μή).

καλόν τε (δοκεῖ) εἶναι ἡ ἐπιστήμη καὶ οἷον ἀρχειν τοῦ ἀνθρώπου *knowledge seems to be both a noble thing and able to command man* P. Prot. 352 c, *δύσας μόνον γεύσασθαι ταυτὶ καταλιπὼν leaving himself only enough to taste* X. A. 7. 3. 22. *So oldς τε able to (for τοιοῦτος οἷός τε)*; thus, *συμβουλεύειν οἷός τ' ἐδόμεθα we shall be able to give counsel* P. G. 455 d.

a. On clauses with *οἷος* or *δύσας* following a main clause after which we supply a verb of reflection, see 2487.

b. *δύσας* is used elliptically in *δύσας ἡμέραι (δύσημέραι) daily, δύσα ἔτη yearly*.

2498. Local clauses are introduced by the relative adverbs οὐ, ὅπου, ἐνθα, ἵνα (usually poetic, but sometimes in Plato) *where, οἶ, ὅπου, ἐνθα whither, ὅθεν, ὁπόθεν, ἐνθεν whence, ἧ, ὅῃ which way, where, whither*. ὅθι and ὁπόθι *where* are Epic and Lyric, ἧχι *where* is Epic. ἐνθα and ἐνθεν are also demonstratives (*there, thence*).

2499. With names of things the relative adverbs ἐνθα, ἧ, ὅθεν, οἶ, οὐ are often used instead of the relative pronouns preceded by ἐν, εἰς, ἐξ. Thus, *πλησίον ἦν ὁ σταθμὸς ἐνθα (= εἰς ὃν) ἔμελλε καταλθεῖν the stopping-place was near where he intended to make a halt* X. A. 1. 8. 1, *ἐν τῷ σταθμῷ . . . ὅθεν (= ἐξ οὗ) ὠρμῶντο at the stopping-place whence they set out* 2. 1. 3. A relative adverb may also refer to a personal antecedent, as *καταβαίνειν πρὸς τοὺς ἄλλους ἐνθα τὰ ὅπλα ἔκειντο to descend to the others where the armed force was stationed* X. A. 4. 2. 20.

2500. On comparative clauses of manner introduced by ὡς, ὥστερ etc., see 2463 ff.

CONCORD OF RELATIVE PRONOUNS

2501. A relative pronoun agrees with its antecedent in gender, number, and person; its case is determined by the construction of the clause in which it stands.

οὗτός ἐστιν ὁ ἀνὴρ ὃς ἦλθε this is the man who came, αὕτη ἐστὶν ἡ γυνὴ ἣν ἐζητοῦμεν this is the woman whom we were looking for, λαβὼν τοὺς ἱππέας οἱ ἦσαν αὐτῷ taking the cavalry which he had, ἔχων τοὺς ὀπλίτας ὧν ἐστρατήγει having the hoplites which he commanded, τριῶν θυρῶν οὐσῶν, δις εἶδει με διελθεῖν there being three doors through which I had to go.

a. If the main clause as a whole is regarded as the antecedent, the relative stands in the neuter singular with or without a demonstrative. Thus, *πλεῖν ἐπὶ Σελινόουντα πόση τῇ στρατιᾷ, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν to sail for Selinus with all their force, for which purpose especially they had been sent* T. 6. 47.

b. The person of the verb in a relative clause, in which the relative pronoun is the subject, is regularly determined by the person of the antecedent pronoun expressed or implied. Thus, *οὐκ οἶδ' ὅστις ἀνθρώπος γεγένηται I do not know what sort of a person I have become* X. C. 1. 4. 12, *καὶ οἰκία γε πολλὴ μείζων ἢ ὑμετέρᾳ τῆς ἐμῆς, οἱ γε οἰκία χρησθε γῇ τε καὶ οὐρανῷ and your habitation is much larger than mine since you occupy both heaven and earth as a habitation* 5. 2. 15. The third person rarely follows a vocative (P 248).

2502. Variations from the law of agreement are, in general, the same as in the case of other pronouns (926).

a. The construction according to sense (950, 1013) often occurs, as φίλον θέλος, θν' ἔτεον αὐτῇ *my dear child, whom I myself bore* X 87; so with collective nouns, as τὰ δόξαντα πλῆθει, ὅπερ δικάσουσι *what is approved by the multitude, who will judge* P. Phae. 260 a.

b. A relative in the plural may follow a singular antecedent denoting a whole class: θησαυροποιὸς ἀνὴρ, οὗς . . . ἐπαινεῖ τὸ πλῆθος *a man who lays up a store, the class of men which the multitude approves* P. R. 551 a. This construction is less common in prose than in poetry; as ἡ μάλα τις θεὸς ἔνδον, οἱ οὐρανὸν εὐρὺν ἔχουσιν *in truth there is within some one of the gods who occupy the wide heaven* r 40.

c. A relative in the singular having a collective force may have its antecedent in the plural; as τοὺτους ἐπαινεῖν, ὅς ἂν ἐκὼν μηδὲν κακὸν ποιῇ *to commend those who voluntarily do nothing evil* P. Pr. 345 d, ᾧτινι ἐντυγχάνουσιν . . . πάντας ἔκτεινον *they slew all whom they met* X. A. 2. 5. 32. Here ὅς with the indicative is rare.

d. The relative may stand in the neuter, in agreement with the notion implied in the antecedent rather than with the antecedent itself; as διὰ τὴν πλεονεξίαν, ἃ πάσα φύσις διώκειν πέφυκεν ὡς ἀγαθόν *for the sake of profit, a thing which every nature is inclined to pursue as a good* P. R. 350 c.

e. The relative may agree in gender and number, not with the antecedent but with a following predicate noun. This is common with verbs of naming; as λόγοι μὴν εἰσιν ἐν ἐκάστοις ἡμῶν, ἃς ἐλπιδας ὀνομάζομεν; *assuredly there are propositions in each of us which we call hopes?* P. Phil. 40 a, εἶπεν ὅτι . . . διαγεγένηται πράττων τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος, ἥνπερ νομίζοι καλλίστην μελέτην ἀπολογιᾶς εἶναι *he said that he had continued to do what was just and to refrain from what was unjust, which he thought was the best practice for his defence* X. M. 4. 8. 4.

f. A relative may agree with a predicate noun when it follows that noun immediately and not its own substantive: καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; *and justice among men, how is not that something beautiful, which civilizes all human things?* P. L. 937 d.

THE ANTECEDENT OF RELATIVE CLAUSES

2503. The demonstrative antecedents of the relative pronouns are commonly: οὗτος . . . ὅς, τοιοῦτος . . . οἷος, τοσοῦτος . . . ὅσος, τηλικούτος . . . ἡλικός, etc.

a. The antecedent of ὅς is often τοιοῦτος (1249). The antecedent of ὅς, ὅσπερ, οἷος, may be ὁμοιος, παραπλήσιος, ἴσος.

2504. On comparative clauses of degree with τοσοῦτω . . . ὅσῳ, etc., see 2468 ff.

2505. Definite and Indefinite Antecedent. — The antecedent of a relative pronoun or adverb may be definite or indefinite.

a. A *definite* antecedent refers to a definite or particular person, thing, time, place, or manner. When the antecedent is definite, the relative clause takes any form that occurs in an independent sentence (921); with *οὐ* as the negative, unless the particular construction requires *μή*.

b. An *indefinite* antecedent refers to an indefinite person, thing, time, place, or manner. When the antecedent is indefinite, the relative clause commonly has a conditional force, and, if negative, takes *μή* like the protasis of a conditional sentence.

2506. In general when the relative clause has the indicative, the antecedent is either definite (negative *οὐ*) or indefinite (negative *μή*). When the relative clause has the subjunctive with *ἄν* or the optative (not in a wish), the antecedent is indefinite (negative *μή*).

DEFINITE: ταῦτα ἃ βούλεται πράττει *he does what he wants* (i.e. the particular thing he wants to do). Negative ταῦτα ἃ οὐ βούλεται πράττει.

INDEFINITE: ταῦτα ἅτινα βούλεται πράττει *he does whatever he wants* (i.e. if he wants to do anything, he does it); negative ταῦτα ἅτινα μὴ βούλεται πράττει. So ταῦτα ἅτινα ἂν βούληται πράττει *whatever he wants to do, that he always does*, ταῦτα ἅτινα βούλοιο ἔπραττε *whatever he wanted to do, that he always did*, ταῦτα ἅτινα ἂν βούληται πράξει *whatever he wants to do, that he will do*, ταῦτα ἅτινα βούλοιο, πράττοι ἂν *whatever he might want to do, that he would (will) do*. In the last four sentences the negative of the relative clause is *μή*.

2507. When the verb of the relative clause stands in the indicative, the distinction between a definite and indefinite antecedent is commonly clear only in negative sentences.

ἃ μὴ οἶδα οὐδὲ οἶσμαι εἰδέναι *whatever I do not know (= εἰ τίνα μὴ οἶδα) I do not even think I know* P. A. 21 d. Here ἃ οὐκ οἶδα would mean *the particular things I am ignorant of*, and would have no conditional force whatever. So in οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ *I do not know; for I am wont to be silent in matters which I do not understand* S. O. T. 589.

2508. When the antecedent is definite, the simple relatives (*ὅς*, *οἷος*, *ὅσος*, etc.) are used; when indefinite, the compound relatives (*ὅστις*, *ὁποῖος*, *ὁπόσος*, etc.) are used, but the simple relatives are often employed instead. When the antecedent is indefinite, *ὅς* usually has the subjunctive with *ἄν* or the optative; while *ὅστις* is preferred to *ὅς* if the verb is indicative (2569).

2509. Omission of the Antecedent to a Relative.—The demonstrative pronoun antecedent to a relative is often omitted: either when it is in the same case as the relative, or in a different case from the relative. The omission occurs when the antecedent expresses the general idea of person or thing, and often when the relative clause precedes.

ἐγὼ δὲ καὶ (οἱ)τοὶ ὧν κρατῶ μενούμεν *but I and those whom I command will remain* X. C. 5. 1. 28, καλὸν τὸ θηρσκειν οἷς (for τοῖς οἷς) ὕβριν τὸ ζῆν φέρει *death is sweet to those to whom life brings contumely* Men. Sent. 291, λέγω πάντας

εἰσφέρειν ἀφ' ὧν (for ἀπὸ τοσούτων ὧν) ἕκαστος ἔχει I say that all must contribute according to the ability of each (from such means as each man has) D. 2. 31.

2510. In general statements in the subjunctive with *ἄν* or the indicative, the relative, referring to a person, is often without an antecedent and has the force of *ἐλ' τῆς*. In such cases the main clause contains a substantive or a neuter adjective with *ἐστὶ* (which is commonly omitted), and the relative is the subject of the sentence or in apposition to it.

συμφορὰ δ', ὅς ἂν τύχῃ κακῆς γυναικὸς it is a calamity if a man gets a bad wife E. fr. 1066, καὶ τοῦτο μείζον τῆς ἀληθείας κακόν, ὅστις τὰ μὴ προσόντα κέκτηται κακὰ and this is a misfortune exceeding the reality, if a man incurs the blame for evils that are not his doing E. Hel. 271, ὅστις . . . πρὸς θεῶν κακοῦται, βαρὺ if a man suffers ill-usage from the gods, it is grievous E. Hel. 267.

a. The antecedent may be a genitive of quality (1320). Thus, ἀνδρῶν ἐστὶ . . . , οἵτινες ἐθέλουσι δι' ἐπιτοκίᾳς . . . πράττειν τι it is the characteristic of men without resources to wish (lit. who wish) to accomplish their purposes by perjury X. A. 2. 5. 21 (here ἐθέλειν alone might be expected, but οἵτινες ἐθέλουσι follows as if ἀπορροὶ εἰσὶν had preceded), τοῦτο ἡγοῦμαι μέγα τεκμήριον ἀρχόντος ἀρετῆς εἶναι ᾧ ἂν (= ἐὰν τινι or αὐτῷ) ἐκόντες ἔπωνται I regard this as striking testimony to the merit of a ruler if men follow one (him) of their own free will X. O. 4. 19.

2511. The antecedent of a neuter relative is often omitted, leaving the relative with the force of a conjunction. So ἐξ οὗ and ἀφ' οὗ since, ἐν ᾧ while, εἰς ᾧ till, μέχρι (ἄχρι) οὗ until. ἀπὸ ὧν and ἐξ ὧν because (cp. οὐνεκα, ὁθούνεκα), ἐφ' ᾧ on condition that (2279).

2512. A demonstrative adverb may be suppressed: ἀξω ὑμᾶς ἐνθα (for ἐκεῖσε ἐνθα) τὸ πρᾶγμα ἐγένετο I will bring you to the spot where the affair took place X. C. 5. 4. 21, ἀποκλείοντες ὅθεν (for ἐκεῖθεν ὅθεν) ἂν τι λαβεῖν ἧ shutting them out from places whence it may be possible to take anything X. M. 2. 1. 16.

2513. ἔστιν ὅστις, εἰσὶν οἱ. — The antecedent is omitted in the phrases ἔστιν ὅστις (rarely ὅς) there is some one who, somebody, plural εἰσὶν οἱ some (less often ἔστιν οἱ), ἦσαν οἱ (of the past).

ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι; is there then any one who wishes to be harmed by his companions? P. A. 25 d, ὅτε . . . ἔστιν οὗτ' ἔσται ὅψ ἐγὼ καταλείψω τὸν ἐμὸν οἶκον there neither is nor will there be any one to whom I may leave my property X. C. 5. 4. 30, εἰσὶ δὲ καὶ οἱ . . . φεύγουσιν some horses too run away X. Eq. 3. 4, εἰσὶ δ' αὐτῶν οἱ οὐδ' ἂν πατάπασι διαβαίητε and some of them you would not be able even to cross at all X. A. 2. 5. 18, ἦσαν δὲ οἱ καὶ πῦρ προσέφερον and some brought firebrands too 5. 2. 14, ἔστιν ὅψ . . . πλείω ἐπιτρέπεις ἢ τῇ γυναικὶ; is there any one to whom you entrust more than to your wife? X. O. 3. 12, ἔστιν οἱ καὶ ἐτόγχανον καὶ θωράκων καὶ γέρρων some hit both the cuirasses and wicker-shields X. C. 2. 3. 18. ἔστιν οἱ is not an example of 961, but due to the analogy of ἔστιν ὅτε (where), ἔστιν οὗ, etc.

2514. The oblique cases of εἰσὶν οἱ there are those who = some (ἐνιοί) are regularly formed by ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς (or οὓστινας), which are used also of the past and future.

πλὴν Ἰώνων . . . καὶ ἔστιν ὧν ἄλλων ἐθνῶν *except the Ionians and some other nations* T. 3. 92, ἀρχμοὶ ἔστι παρ' οἷς μεγάλοι *great droughts among some* 1. 23, ἔστι μὲν οὗς αὐτῶν κατέβαλον *some of them they struck down* X. H. 2. 4. 6, ἔστι δὲ καὶ πολίσματα εἶλεν *he captured also some towns* T. 1. 66.

a. Xenophon also uses ἦν οἱ; thus, τῶν δὲ πολεμίων ἦν οἱς ὑποσπόνδους ἀπέδοσαν *there were some of the enemy whom they restored under a truce* X. H. 7. 5. 17.

2515. Here belong certain idiomatic phrases due to the omission of the antecedent: ἔστιν οὐ (ὅπου) *somewhere, sometimes*, ἔστιν ἢ *in some way*, ἔστιν ὅτι and ἐνίοτε (= ἐν ὅτε, cp. 175 b) *sometimes*, ἔστιν ὅπως *somehow* (in questions = *is it possible that?*), οὐκ ἔστιν ὅπως *in no way, it is not possible that* (lit. *there is not how*).

ἔστι δ' οὐ σιγῇ λόγου κρείσσων γένοιτ' ἂν *but sometimes silence may prove better than speech* E. Or. 638, ἔστιν ὅτε καὶ οἷς (2514) βέλτιον τεθῆναι ἢ ζῆν *sometimes and for some people it is better to die than to live* P. Ph. 62 a, οὐκ ἔσθ' ὅπως . . . ἂν ἡμᾶς ἔτι λάθοι *it is not possible that he should elude us again* A. Vesp. 212, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν *it is not possible that he will not attack us* X. A. 2. 4. 3.

2516. οὐδὲν ὅλον (with the inf.) *there is nothing like* stands for οὐδὲν ἔστι τοιοῦτον, ὅλον ἔστι. Thus, οὐδὲν ὅλον τὸ αὐτὸν ἐρωτᾶν *there is nothing like questioning him* P. G. 447 c.

2517. Relative not repeated. — If two or more relative clauses referring to the same antecedent are connected by a copulative conjunction and the second relative would have to stand in a different case from the first, it is either omitted or its place is taken by αὐτός (less frequently by οὗτος or ἐκεῖνος) or a personal pronoun. Here, instead of a repeated relative, we have an independent sentence coördinated with the relative clause.

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλεῦσθαι, καὶ (ψ) ἐδώκαμεν καὶ (παρ' οἷ) ἐλάβομεν πίστᾶ . . . ἡμᾶς κακῶς ποιεῖν πειράται *Ariaeus, 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, τοῦ δὲ ἐκεῖνός ἐστιν ὁ ἀνὴρ δις συνεθῆρά ἡμῖν καὶ σὺ μοι μᾶλα ἐδόκει θαυμάζειν αὐτόν; *where, pray, is that man who used to hunt with us and whom you seemed to me to admire greatly?* X. C. 3. 1. 38, καὶ νῦν τί χρὴ δρᾶν; *δοῖς ἐμφανῶς θεοῖς ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατός and now what must I do?* Since I (lit. I who) am manifestly hateful to the gods, and the army of the Greeks hates me S. Aj. 457. Cp. "Whose fan is in His hand, and He shall thoroughly purge His floor."

a. The relative is sometimes repeated as in English (X. A. 1. 7. 3, T. 2. 43. 2, 44. 1).

2518. If the demonstrative would have to stand in the nominative, it is commonly omitted unless the demands of emphasis require its presence: (τέχναι) αἷς ἐπιστημᾶς μὲν πολλὰκις προσετιπομεν διὰ τὸ ἔθος, δέονται δὲ ὀνόματι ἄλλου *arts which we have often called sciences because it is usual to do so, but they require another name* P. R. 533 d (here αἵται, not αἱ, is the subject).

2519. Preposition not repeated.—A preposition governing a relative pronoun is usually omitted if it stands in the same case as the preceding noun or pronoun before which the preposition has already been used. See 1671.

2520. Verb omitted.—The verb of a relative clause is often omitted when it belongs also to the main clause.

φίλους νομίζουσ' οὕπερ ἂν πρὸς σέθεν (νομίζη φίλους) *regarding as friends those whom thy husband so regards* E. Med. 1153. Or the verb of the main clause may be omitted: τὰ γὰρ ἄλλα (ἐποίει) ὅσαπερ καὶ ὑμεῖς ἐποιεῖτε *for the rest he did just what you too were doing* X. C. 4. 1. 8.

2521. Transition from a relative to an independent clause sometimes occurs.

(ἰχθύων) οἷς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ ἔβαν, οὐδὲ τὰς περιστερὰς *fish which the Syrians regard as gods and which they will not permit to be injured, nor do they permit the doves to be injured* X. A. 1. 4. 9.

2522. Attraction.—A relative pronoun is often attracted from its proper case into the case of its antecedent, especially from the accusative into the genitive or dative. A demonstrative pronoun to whose case the relative is attracted, is usually omitted if unemphatic. Cp. "Vengeance is his, or whose he sole appoints:" Milton.

a. Genitive.—ἄξιοι τῆς ἐλευθερίας ἧς (for ἧν) ἐκτίσθε *worthy of the freedom which you possess* X. A. 1. 7. 3, πρὸ τῶν κακῶν ὧν (for ᾧ) οἶδα *instead of the evils which I know* P. A. 29 b, ἀφ' ὧν (for τούτων ᾧ) ἴστε *from what you know* D. 19. 216, Μῆδων δῶν (for δσους) ἐώρακα . . . ὁ ἐμὸς πάππος κάλλιστος *my grandfather is the handsomest of all the Medes I have seen* X. C. 1. 3. 2, μὴ ὑποκειμένων οἶων δεῖ θεμελίων (for τοιούτων οἶα δεῖ ὑποκείσθαι) *if the foundations were not as they ought to be* X. Eq. 1. 2.

b. Dative.—φοβόμην ἂν τῷ ἡγεμόνι ψ (for δν) δοῖη *I should fear to follow the leader whom he might give* X. A. 1. 3. 17, ἐπαιῶ σε ἐπ' οἷς (for ἐπὶ τούτοις ᾧ) λέγεις *I commend you for what you say* 3. 1. 45, οἷς (for τούτοις ᾧ) ἠτύχησαν ἐν Λεύκτροις οὐ μετρίως ἐκέχρητο *they had not used with moderation the success they gained at Leuctra* D. 18. 18.

2523. A relative in the nominative or dative is very rarely attracted. Thus, βλάπτεσθαι ἀφ' ὧν (for ἀπὸ ἐκείνων ᾧ) ἡμῖν παρεσκεύασται *to be harmed by what has been prepared by us* T. 7. 67, ὅλγοι ὧν (for τούτων οἷς) ἐγὼ ἐντετύχηκα *a few of those whom I have met with* P. R. 531 e.

2524. The pronouns subject to attraction are *ὅς, οἷος, ὅσος*, but not *ὅστις* (except in 2534). Attraction is not *necessary*, and takes place only (but not always) when the relative clause is essential to complete the meaning of the antecedent. When the relative clause is added merely as a remark, attraction does not take place. An attracted relative clause virtually has the force of an attributive adjective.

2525. Predicate nouns follow the case of the relative attracted to an antecedent expressed or omitted (2531 b).

2526. An omitted antecedent to which the relative has been attracted may afterward be supplied in the main clause. Thus, *ἀφ' ὧν* (for *ἀπὸ τούτων ᾧ*) . . . *προσῄτει καὶ δανείζεται, ἀπὸ τούτων δίδγει* from what he begs and borrows, from that he lives D. 8. 28.

2527. Before *βούλει*, which with the relative is treated almost like one word (cp. *quibus*), attraction to various cases from the accusative is rare. Thus, *οἱ τούτων δι* (for *δν*) *βούλει εἰργασται* such deeds as any one you please of these has done P. G. 517 a; cp. P. Crat. 432 a, Phil. 43 d.

2528. Attraction takes place also in the case of relative adverbs; as *διεκομίζοντο ὅθεν* (for *ἐκεῖθεν οἱ*) *ὑπεξέθερτο παῖδας* they conveyed their children from the places where (whither) they had deposited them T. 1. 89.

2529. Case of the Relative with Omitted Antecedent.—When the antecedent is omitted the relative either retains its own case or is attracted.

2530. When the omitted antecedent is nominative or accusative, the relative retains its own case. Thus, *οἱ μάλιστα τὰ παρόντα ἀρκεῖ (οἱτοί) ἥκιστα τῶν ἀλλοτριῶν ὀρέγονται* those who are best satisfied with what they have, covet least what is their neighbour's X. S. 4. 42, *στυγῶν μὲν ἡ* (= *ἐκείνην ἡ*) *μ' ἔτικτεν* hating her who bore me E. Alc. 338.

2531. When the omitted antecedent is genitive or dative, the relative (if standing in a different case) is usually attracted into the genitive or dative. But a relative in the nominative masculine or feminine (sometimes in the neuter), or a relative depending on a preposition, retains its own case.

a. **Genitive:** *ὧν* (for *τούτων οἱς*) *ἐντυγχάνω πολὺ μάλιστα ἀγαμαί σέ* of those whom I meet with, I admire you by far the most P. Pr. 381 e, *δηλοῖς δὲ καὶ ἐξ ὧν* (for *ἐκ τούτων ᾧ*) *ῥῆτι you show it also by the life you lead* D. 18. 108. But *εἰδέναι τὴν δύναμιν (τούτων) ἐφ' οὗς ἂν ἴωσιν* to discover the strength of those against whom they are to proceed X. A. 5. 1. 8. Cp. E. Ion 560 (in 2488) where *οἱ* = *τούτων οἱ*.

b. **Dative:** *τοῦτο δ' ὁμοίον ἐστίν ᾧ* (for *τούτῳ δ*) *ὣν δὲ ἐλέγετο* this is like that which was said just now P. Ph. 69 a, *ἐμμένονεν οἱς* (for *τούτοις ᾧ*) *ὠμολογήσαμεν δικαίους ὄσιν ἡ οὐ;* do we abide by what we agreed was just, or not? P. Cr. 50 a. But *διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι (τούτοις) παρ' ὧν λάβοιεν τὸν μισθόν* because it is necessary for them to give lessons to those from whom they expect to receive their fee X. M. 1. 2. 6.

2532. The relatives *οἷος, ὅσος, ἡλίκος, ὅστις δὴ, ὅστισιν* (and some others) and a following nominative with the copula may be attracted to the case of the antecedent. Thus, *χαρίζομενος τοιούτῳ ἀνδρὶ οἷος σὺ εἶ* showing favour to such a man as you are is commonly condensed to *χαρίζομενος οἷῳ σοι ἀνδρὶ* (X. M. 2. 9. 3). Here the whole relative clause (with copula omitted) is attracted. The antecedent, if expressed, is often incorporated (2536) in the relative clause.

πρὸς ἀνδρας πολυπροδὸς οἷους καὶ Ἀθηναίους (for *οἱοί καὶ Ἀθηναῖοι εἰσὶν*) *τοὺς πολεμικοὺς* such as the Athenians T. 7. 21, *ἀνίστη Ἀγριαῖνας . . . καὶ ἄλλα ὅσα ἔθνη Παιονικὰ* he called out the Agrianes and all the other Paeonian tribes 2. 96, *χειμῶνες δυνάστες*

οὐν λέγεις *when the weather is such as you describe* X. A. 5. 8. 3, ἀνέλαμψεν οἰκίῃ . . . οἴου δὴ ἐπάπαντος (for ἐπάπαντός τινος οἴου δὴ ἦν) *the house burst into flames, some one or other having set it on fire* 5. 2. 24.

a. οἴος is often attracted with superlatives: ὁστος πάγου οἴου δεινोटου (for τοιούτου οἴος ἐστι δεινोटος) *when the frost was tremendous* P. S. 220 b. Cp. 1087.

b. The article may appear in this construction with οἴος and ἡλικος, the relative clause being treated like a substantive: τοῖς οἴοις 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 οἴος. Thus, κιναιδους οἴους περ σὺ *rascals just like you* Aes. 2. 151. This occurs only when the number of the subject is different from that of the attracted relative. When the article precedes, as in Σόλων ἐμίσει τοὺς οἴος οὗτος ἀνθρώπους *Solon detested men like him* (D. 19. 254), editors generally read τοὺς οἴους οὗτος.

2533. Inverse Attraction. — An antecedent nominative or (oftener) accusative may be attracted to the case of the relative. The attracted antecedent is often prefixed for emphasis to the relative clause, which thus separates it from the verb it governs or by which it is governed. Cp. *urbem quam statuo vestra est*, and “Him (= he whom) I accuse, By this, the city ports hath enter’d” (Shakespeare), where the antecedent is attracted into the case of the (omitted) relative.

τάσδε (for αἵδε) δ’ ἄσπερ εἰσορᾷς . . . χωροῦσι *but the women whom thou seest are coming* S. Tr. 283, πολίτελᾶν (for πολίτελᾶ) οἶάν εἶναι χρή παρὰ μόνοις ἡμῖν *εἶστιν* *alone have an ideal constitution (lit. such as ought to be)* I. 6. 48, ἔλεγον δτι Λακεδαιμόνιοι ὦν δέονται πάντων (for πάντα) πεπράγότες *they said that the Lacedaemonians had gained all they asked for* X. H. 1. 4. 2.

a. The main clause may contain a resumptive demonstrative pronoun; as τὸν ἄνδρα τοῦτον, δν πάλαι ζητεῖς . . . , οὗτος ἐστίν ἐνθάδε *this man whom you have long been searching for, this man is here* S. O. T. 449.

b. The rare cases of the inverse attraction of the dative are suspected or admit another explanation (E. Med. 12, S. El. 653, X. Hi. 7. 2).

c. So with adverbs: καὶ ἄλλοσε (for ἄλλοθι) οἴοι ἀν ἀφίκη ἀγαπήσουσι σε *and elsewhere, wherever you go, they will love you* P. Cr. 45 c.

2534. οὐδεὶς οἴστις οὐ every one (lit. nobody who not) for οὐδεὶς ἐστίν οἴστις οὐ, commonly shows inverse attraction, is treated like a single pronoun, and inflected οὐδενὸς οἴου οὐ, οὐδενὶ οἴω οὐ, οὐδένα οἴτινα οὐ.

οὐδενὸς οἴου οὐχὶ ἀλογώτερον *than which there is nothing more irrational* P. Charm. 175 c, οὐδενὶ οἴω οὐκ ἀποκρινόμενος *replying to every one* P. Men. 70 c, περὶ ὧν οὐδένα κινδύνον δυντὶ οὐχ ὑπέμειναν οἱ πρόγονοι *for which our ancestors underwent every danger* D. 18. 200.

a. Cp. οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλὰν μέζω *his power was much greater than any Hellenic power* Hdt. 7. 145 (= οὐδαμὰ ἐστὶ τῶν), οὐδαμῶς ὥς οὐ φήσομεν *it can in no wise be that we should say no* P. Pol. 308 b.

2535. οἴος preceded by an Adjective. — Here the subject of the relative clause is identical with that of the main clause, and is omitted together with the

copula: χρήματα ἔλαβε θαυμαστὰ ὅσα (for θαυμαστὸν ἐστὶν ὅσα) *he received a wonderful amount of money* P. Hipp. M. 282 c, μετὰ ἰδρῶτος θαυμαστοῦ ὅσου (for θαυμαστὸν ἐστὶν μεθ' ὅσου) *with an astonishing amount of sweat* P. R. 350 d. So θαυμασίως ὥς (for θαυμαστὸν ἐστὶν ὥς) P. Ph. 92 a.

2536. Incorporation. — The antecedent taken up into the relative clause is said to be incorporated. The relative and antecedent then stand in the same case, the relative agreeing adjectively with its antecedent. If the antecedent is a substantive, it often stands at the end of the relative clause, and commonly has no article. An antecedent in the nominative or accusative is more frequently incorporated than one in the genitive or dative.

2537. A nominative, accusative, or vocative antecedent, when incorporated, usually conforms to the case of the relative.

εἰ ἐστὶν, ἦν σὺ πρότερον ἔλεγες ἀρετὴν, ἀληθὴς (for ἐστὶν ἡ ἀρετὴ ἀληθὴς, ἦν) *if the virtue which you were speaking of before, is real* P. G. 503 c, εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλην ἦν (for ἡ κώμη εἰς ἦν) *the village at which they arrived was large* X. A. 4. 4. 2, κλυθί μεν, ὃ χθιζὸς θεὸς ἤλυθε (for θεὸς ὃ or ὦ θεός) *hear me thou that camest yesterday in thy godhead* β 262.

a. An accusative antecedent is incorporated in the accusative when the verb of the relative clause takes the accusative. Thus, οὐκ ἀπεκρύπτετο ἦν εἶχε γνώμην (for τὴν γνώμην ἦν) *he did not conceal the opinion he had* X. M. 4. 4. 1, μηδ' . . . ἀφέλησθε ὑμῶν αὐτῶν ἦν διὰ παντὸς δεῖ τοῦ χρόνου δόξαν κέκτησθε καλὴν (for τὴν καλὴν δόξαν ἦν) *do not deprive yourselves of the fair fame which you have enjoyed throughout all time* D. 20. 142.

b. An accusative antecedent may be incorporated as nominative, genitive, or dative, e.g. εἰ τινα ὀρῶν . . . κατασκευάζοντα ἦς ἀρχοι χώρᾱς (for τὴν χώρᾱν ἦς ἀρχοι) *if ever he saw any one improving the district which he governed* X. A. 1. 9. 19.

2538. A genitive or dative antecedent, when incorporated, usually attracts the relative to its own case.

περὶ δ' οὐ πρότερον . . . ἔθηκε νόμου διελθῶν (for τοῦ νόμου δν) *dealing in detail with the law which he formerly passed* D. 24. 61, ἐπορεύετο σὺν ᾗ εἶχε δυνάμει (for σὺν τῇ δυνάμει ἦν) *he advanced with what force he had* X. H. 4. 1. 23. Even when the antecedent is omitted, the attraction takes place: πρὸς ᾧ εἶχε συνέλεγε . . . 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 δικαστηρίοις καὶ ὅσοι ἄλλοι δημόσιοι σύλλογοι (sc. εἰσι) *in courts and all the other public assemblies* P. Phae. 261 a (for τοσοῦτοις ἄλλοις συλλόγοις, ὅσοι δημόσιοι εἰσι).

b. When an antecedent in the genitive or dative is incorporated, the place of the antecedent is usually taken by a demonstrative pronoun in the genitive or dative. Thus, οὐδὲ νῦν τῶν περ μέμνηται, ὅσα δὲ πάθομεν κακὰ *nor do you remember all the evils we suffered* Φ 441.

OTHER PECULIARITIES OF RELATIVE CLAUSES

2539. Appositives to the antecedent may be drawn into the relative clause as the nearest construction or for the sake of emphasis. Thus, *εὐρήσει τοὺς . . . δικαστὰς, οἵπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθους κτλ.* *he will find the judges, who are said to pronounce judgment there, Minos and Rhadamanthys, etc.* P. A. 41 a.

2540. A substantive, usually with the article, is often taken over into the relative clause, to explain, by a necessary addition, the idea conveyed by that clause; and stands in the same case as the relative. Thus, *εἰ μανθάνεις δ βούλομαι λέγειν τὸ εἶδος* *if you understand the class I wish to describe* P. R. 477 c, *οὔτε αὐτοὶ οὔτε οὗι φάμεν ἡμῖν παιδεύτεον εἶναι τοὺς φύλακας* *neither ourselves nor the guardians whom we say we must instruct* 402 c.

2541. The antecedent may be reserved for the main clause, which follows the relative clause. Thus, *καθ' οὗς μὲν ἀπήχθην, οὐκ ἔνοχός εἰμι τοῖς νόμοις* *I am not subject to the laws in virtue of which I was arrested* Ant. 5. 85.

2542. An attributive adjective, or an attributive genitive belonging to a substantive standing in the main clause, may be placed either in the relative clause (if either is emphatic) or in the main clause. Two adjectives may be divided between the two clauses. The substantives may remain in the main clause or be transferred to the relative clause. Thus, *τὸ τεῖχοςμα δ ἦν αὐτόθι τῶν Συρακοσίων αἰροῦσαι* *they captured the fort of the Syracusans which was there* T. 7. 43, *ὣν ἐγὼ ἤθελον τούτῳ ταύτην ἥτις ἐλὴ μεγίστη πλῆστις δοῦναι* *of which I was willing to offer to the plaintiff the assurance that was most solemn* D. 52. 12, *ἐπιδείξαι . . . τὴν δικαίαν ἥτις ἐστὶν ἀπολογία* *to show what the fair line of defence is* 19. 203, *ἔφριζεν δὲ μάχῃ . . . ἐγχείρησιν μακρῆς, ἃς εἶχον ταμεισίχροας* *and the battle bristled with the long spears, the flesh-piercing spears, which they grasped* N 339.

a. From the transference of superlatives to the relative clause arise such expressions as *ἡγαγον συμμάχους ὁπόσους πλείστους ἐδυνάμην* (1087). Similarly *ὥς τάχιστα* (scil. *δύνασαι* or the like) *as soon as, as soon as possible, ἐπεὶ (ὅτε) τάχιστα* *as soon as*.

2543. A participial or subordinate clause depending on a following main clause may be joined to a preceding clause containing the antecedent of the relative. Thus, *ἔφη εἶναι ἄκρον δ εἰ μὴ τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν* *he said that there was a height which would be impossible to pass, unless it was seized in advance* X. A. 4. 1. 25. The case of the relative may be not that required by its own verb, but that of an omitted pronoun dependent on a participle or a subordinate verb inserted in the relative clause. Thus, *καταλαμβάνουσι τεῖχος . . . δ ποτε Ἀκαρνᾶνες τευχισάμενοι κοινῷ δικαστηρίῳ ἐχρῶντο* (for *ᾧ ἐχρῶντο τευχισάμενοι αὐτό*) *they seized a fortress which the Acarnanians once built and used as a common place of judgment* T. 3. 105.

2544. When the relative clause contains a verb of naming, the main clause is fused with the relative clause. Thus, *ἐνθα καλεῖται Ἀρτέμιδος τέμενος* (for *ἐνθα τέμενός ἐστι, δ καλεῖται Ἀρτέμιδος*) *where there is a precinct of Artemis* Simonides 107.

USE OF THE MOODS IN RELATIVE CLAUSES

2545. The ordinary uses of the moods in relative clauses are as follows:

a. The present and past tenses of the indicative without *ἄν* express a fact or the assumption of a fact. The future indicative is used to denote purpose, present intention, or an intended result.

b. The indicative with *ἄν* denotes unreality.

c. The subjunctive with *ἄν* expresses a possible or supposed fact in future time or a generality in present time. The subjunctive without *ἄν* is used in indirect questions (1806 b).

d. The optative without *ἄν* expresses a wish, a possibility less distinctly conceived, or a generality in past time.

e. The optative with *ἄν* is potential, and is used either in conditional relative clauses with an optative in the main clause, or alone, as *μή' ἔστιν ἐλπίς, ἣ μόνῃ σωθῆμεν ἄν* *there is one hope by which alone we may be saved* E. Hel. 815.

f. The imperative occurs in relative clauses (1842, 2553).

g. The infinitive occurs in relative clauses in indirect discourse (2631).

THE USE OF THE MOODS IN CERTAIN RELATIVE CLAUSES

2546. An extension of the deliberative subjunctive not infrequently occurs in relative clauses after such expressions as *οὐκ ἔχω, οὐκ ἔστι*, etc., which usually denote baffled will, the existence of an obstacle to carrying out an act desired by the speaker or some one else. The subjunctive is much less common after the positive *ἔχω* *I have the means*. The pronoun or adverb introducing such clause is an interrogative that has taken on the function of a relative.

2547. The subjunctive here follows primary tenses; the optative follows secondary tenses.

a. *οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω ὅ τι δῶ ἐκάστω τῶν φίλων . . . , ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ* *I do not fear that I shall not have something to give to each of my friends, but that I shall not have enough friends to give to* X. A. 1. 7. 7, *οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν* *they will not have any place whither to escape* 2. 4. 20, *οὐκέτ' εἰσὶν ἐλπίδες ὅποι τραπόμενος θάνατον . . . φύγω* *I have no longer any hopes to which I may turn and escape death* E. Or. 722, *ἔξει ὅ τι λέγῃ* *he will be able to say something* L. 6. 42.

b. *οὐδὲνα γὰρ εἶχον δατις . . . τὰς ἐμὰς ἐπιστολὰς πέμψειν* *for I had no one to bring my letter* E. I. T. 588.

c. Attic never, or rarely, has the positive forms *ἔχω ὅ τι ἄν, ἔστιν ὅς ἄν* (K 170), *πέμπω δατις ἄν*, with the potential optative.

2548. The subjunctive with *κέ* in Homer does not involve *will* in *οὐκ ἔσθ' οὗτος ἀνὴρ . . . οὐδὲ γένηται, ὅς κεν Φαίηκων . . . ἐς γαῖαν ἰκηται* *that man lives not nor will ever be born who shall come to the land of the Phaeacians* ζ 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 *ὅπως μολοῦμεθ' ἐς δόμον οὐκ ἔχω* *I do not know how we are to go home* S. O. C. 1742.

The deliberative subjunctive is more common; as οὐκ ἔχω δὲ τι χρῆσθαι τοῖς λόγοις *I am not able to deal with your argument* P. Eu. 287 c.

2550. In a few cases the future is used like the subjunctives of 2547 a; and may be explained as a dependent deliberative future. Thus, οὐ γάρ τις ὁρμος ἔστιν, οὐδ' ὅποι πλέων ἐξεμπολήσει κέρδος *for there is no harbour, nor is there any place to which a man may voyage and sell his wares at a profit* S. Ph. 303, αὐτὸν γὰρ σε δεῖ προμηθεύς ὅτῳ τρόπῳ τῆς δ' ἐκκυλισθήσει τύχης *for thou thyself hast need of forethought whereby thou shalt extricate thyself from this trouble* A. Pr. 86.

2551. οὐκ ἔστιν δὲ (ὅπως, ὅπου, ὡς) are used with the future indicative to introduce statements as regards the future. Thus, οὐ γάρ τις ἔστιν δὲ πάροιθ' αἰρήσεται τὴν σὴν ἀχρεῖον δύναμιν ἀπ' Εὐρυσθέως *there is no one who will prefer thy feeble power rather than Eurystheus* E. Heracl. 57, οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με *thou wilt in no wise (lit. it is not possible how thou shalt) see me coming here* S. Ant. 329. The indicative present or aorist is also used in statements as regards the present or past. All these indicatives may be dependent deliberatives. Cp. 2557.

2552. The optative without δ (probably potential) occurs in Attic poetry after οὐκ ἔστιν ὅστις (ὅπως, ὅποι) and the interrogative τίς ἔστιν δὲ (ὅστις) and ἔσθ' ὅπως. Thus, οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν *there is no one except myself who could cut it* A. Ch. 172, οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ *I could not (lit. there is no way how I could) call false tidings fair* A. Ag. 620, τίς τῶνδ' . . . δωμάτων ἔχει κρᾶτος, ὅστις ξένους δέξαιτο; *who has authority in this house that might receive guests?* Ar. Thesm. 871, ἔστ' οὖν ὅπως Ἀλκίσις ἐς γῆρας μόλοι; *is there a way by which Alcestis might reach old age?* E. Alc. 52. The potential optative with δ occurs after these expressions (E. Alc. 80, S. O. C. 1168, P. Lach. 184 c). Attic does not use the optative with δ after the positive form ἔστιν ὅπως (ὅστις).

CLASSES OF RELATIVE CLAUSES

2553. Ordinary Relative Clauses define more exactly a definite antecedent, and show the mood and the negative of simple sentences.

Indicative: ταῦτ' ἔστιν ἃ ἐγὼ θέλω *this is what I want* X. A. 7.2.34, ὃ δόστανά γένη βροτῶν, οἳ μὴ μέτριος αἰών *alas, ill-starred races of men, whose destiny is beyond due measure* S. Ph. 179, ὅθεν οὖν ῥᾶστα μαθήσεσθε περὶ αὐτῶν, ἐπεὺθεν ἡμᾶς καὶ ἐγὼν πρῶτον πειράσσομαι διδάσκειν *I will first try to inform you (lit.) from the source from which you will most easily learn about them* D. 27.3, παρ' ἐμὲ ἀφικόμενος οὐ πείσεται ἀπερ' ἂν ἔπαθεν ἄλλῳ τῷ συγγενέμενος τῶν σοφιστῶν *in coming to me he will not meet with the treatment he would have suffered had he consorted with any other of the sophists* P. Pr. 318 d.

Subjunctive: Ἄνυτος δὲε παρεκάθετο, ᾧ μεταδῶμεν τῆς ζητήσεως *Anytus has taken his seat here (lit.) to whom let us give a share in the investigation* P. Men. 83 e, κλύων ὁδοῦνεκα . . . μήτηρ δ' ἐν οἴκοις ᾗ σὺ μὴ δέλῃς *hearing that our mother is in the house, (lit.) of whom have thou no fear* S. El. 1309.

Optative : *δομαι ἂν ἡμᾶς τοιαῦτα παθεῖν, ὅσα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσεται* *I think we should endure such things as I pray the gods may inflict upon our enemies* X. A. 3.2. 3, *δόρατα ἔχοντες . . . ὅσα ἀνὴρ ἂν φέροι μολίς* *having spears, such as a man could carry with difficulty* D. 4. 25, *ἀρξομαι δ' ἐντεῦθεν ὅθεν . . . ἐγὼ τάχιστα* *I will begin at (from) that point where I can most quickly inform you* D. 20. 5. The potential optative without *ἂν* is very rare (2562).

Imperative : *πλάνην φράσω, ἣν ἐγγράφου σὺ μνήμοσιν δέλοις φρενῶν* *I will tell thy wandering, which do thou inscribe in the tablets of thy memory* A. Pr. 788. On *ὁσθ' ὁ δρᾶσον*, see 1842 a.

a. Ordinary relative clauses are explanatory, and (in sense) are equivalent to independent coordinated clauses. See 2400.

b. Homer has *κί* or *ἂν* with the future: *παρ' ἐμοί γε καὶ ἄλλοι, οἳ κί με τιμήσουσι* *I have others by my side who will honour me* A 176.

2554. Relative Clauses of Purpose (Final Relative Clauses) regularly take the future indicative, even after past tenses (negative *μή*). The antecedent of final relative clauses is usually indefinite. *ὅς* is commoner than *ὅστις*. (The construction with the future participle is more frequent: 2065).

φημί δὲ δεῖν ἡμᾶς . . . πρεσβελᾶν πέμπειν, ἣ τοὺς μὲν διδάξει ταῦτα, τοὺς δὲ παροξυνεῖ *I say that we must send an embassy, which will inform some of this and incite others* D. 2. 11, *πέμψον τιν' ὅστις σημαρεῖ* *send some one who will announce* E. I. T. 1209, *ἔδοξε τῷ δήμῳ τριάκοντα ἀνδρας ἐλέσθαι, οἳ τοὺς πατρίους νόμους ἐνγγράψουσι, καθ' οὓς πολιτεύουσιν* *the people voted to choose thirty men who should codify the ancestral laws by which they were to conduct the government* X. H. 2. 3.2. So in local clauses: *κρύψω τὸδ' ἔγχος . . . ἕνθα μή τις ὄψεται* *I will hide this sword where no one shall see it* S. Aj. 659.

a. After a secondary tense the future optative occurs rarely: *οἳ δὲ τριάκοντα ἡρέθησαν μὲν ἐπεὶ τάχιστα τὰ μακρὰ τεῖχη . . . καθήρεθον· αἰρεθέντες δ' ἐφ' ὅτε ἐνγγράψαι νόμον, καθ' οὓσιν αὖτε πολιτεύουσιντο κτλ.* *the thirty were chosen as soon as the long walls were destroyed; and having been chosen for the purpose of codifying the laws, according to which they were to conduct the government, etc.* X. H. 2. 3. 11. In local clauses: S. O. T. 790.

b. A past purpose may be expressed by *ἐμελλον* and the infinitive. Thus, *ναύαρχον προσέταξαν Ἀλκιδᾶν, ὃς ἐμελλεν ἐπιπλεύσεσθαι* *they appointed Alcidas as admiral who was to sail in command* T. 3. 16.

c. Homer uses the subjunctive (with *κί*, except Γ 287) after primary tenses, the optative after secondary tenses. Thus, *μάρτις ἐλεύσεται, ὃς κέν τοι εἴπῃσι δόδν* *a seer will come to tell thee the way* κ 538, *ἀγγελον ἦκαν ὃς ἀγγελεῖ γυναῖκα* *they sent a messenger to tell the woman* ο 458. The future also occurs (ξ 332). The present or aorist optative is rare in Attic (S. Tr. 903, Ph. 281).

2555. Relative Clauses of Cause take the indicative (negative *οὐ*). *ὅς* is more common than *ὅστις*.

θαυμαστὸν ποιεῖς, ὃς (= ὅτι σὺ) ἡμῖν . . . οὐδὲν δίδως *you do a strange thing in giving us nothing* X. M. 2. 7. 13, *Λοξία δὲ μέφομαι, ὅστις μ' ἐπαρᾶς ἔργον ἀνοσιώτατον τοῖς μὲν λόγοις ὑβήρῃαι 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 (ὅλος = ὅτι τοιούτος, etc., 2687).

a. γε is often added to δὲ or ὅστις.

b. μή is used when there is also an idea of characteristic (of such a sort) or condition (perhaps to avoid a harsher form of statement). Cp. 2705 g.

2556. Relative Clauses of Result (Consecutive Relative Clauses) usually take the indicative (for οἷος, ὅσος with the infinitive see 2497). The negative is οὐ when the relative clause approximates ὥστε (οὐ) with the indicative, as is generally the case when the main clause is negative, expressed or implied. Here ὅστις is commoner than ὅς. The negative is μή when the relative clause expresses an intended (2557) or anticipated (2558) result, where ὥστε μή with the infinitive would be less precise.

τίς οὕτω μαινεται ὅστις οὐ βούλεται σοι φίλος εἶναι; who is so mad that he does not wish to be a friend to you? X. A. 2. 5. 12, οὐδὲν γὰρ οὕτω βραχὺ δπλον ἐκάτεροι εἶχον ᾧ οὐκ ἐξικονύντο ἀλλήλων for each side did not have weapons so short that they could not reach each other X. H. 7. 5. 17.

a. The indicative with ἄν and the optative with ἄν are rare. Thus, τίς δ' ἦν οὕτως . . . μισαθήναιος, ὅστις ἐδυρήθη ἄν ἀτακτον αὐτὸν ὑπομείναι ἰδεῖν; who was such a hater of Athens that he could endure to see himself not at his post? Lyc. 39, τίς οὕτως ἰσχυρός, ὅς . . . ῥίγει δύναιτ' ἄν μαχόμενος στρατεύεσθαι who is so vigorous that he could carry on war while battling with cold? X. C. 8. 1. 16. A potential optative with ὅς follows a potential optative in P. R. 380 b.

2557. The indicative is normal in consecutive relative clauses introduced by οὐκ ἔστιν ὅστις (οὐ), οὐδεὶς ἔστιν ὅστις (οὐ), οὐκ ἔστιν ὅπως (οὐ), εἰσὶν οἱ, ἔστιν οἷς, etc.

οὐκ ἔστιν οὐδεὶς ὅστις οὐχ αὐτὸν φιλεῖ there is no one who does not love himself Men. Sent. 407, οὐκ ἔστιν ὅπως ἤβην κτήσῃ πάλιν αὐθις in no way canst thou regain thy youth E. Heracl. 707. See 2551.

a. The indicative with ἄν and the optative with ἄν also occur. Thus, οὐ γὰρ ἦν δ τι ἄν ἐποιεῖτε for there was nothing that you could have done D. 18.43, ὧν οὐκ ἔστιν ὅστις οὐκ ἄν καταφρονήσειεν whom every one would despise I. 8. 52.

b. On the subjunctive and optative without ἄν, see 2546, 2547, 2552.

2558. The future indicative is often used to express an intended result (negative μή).

ἀνέστην ἐπὶ τοιούτοις εἶναι ὧν κρατήσῃς μὴ κατασχέσει τις it is senseless to attack men of such a kind that we shall not hold them in subjection if we conquer them T. 8. 11, οὗτοι δὲ τοιαῦτ' . . . ὑποσχέσονται, ἐξ ὧν μὴδ' ἂν ὅτιοῦν ἢ κινήσονται these men shall make promises in consequence of which the Athenians will not better themselves under any circumstances (lit. even if anything occurs) D. 19. 324.

2559. The future indicative is especially common when the main clause contains an idea of ability, capacity, or characteristic, and the relative clause denotes what is to be expected of the subject.

ἱκανοὶ ἐσμεν . . . ὑμῖν πέμψαι ταῦς τε καὶ ἀνδρας οἵτινες συμμαχοῦνται τε καὶ τὴν ὁδὸν ἡγήσονται (cp. ὥστε συμμαχεσθαι) *we are able to send you ships and men who will fight with you and direct your journey* X. A. 5. 4. 10, οὔτε πλοῖα ἔστι τὰ ἀπάρτοια οὔτε σῖτος ᾧ θρεψόμεθα μένοντες *we have neither ships to convey us away nor provisions to feed us while we remain* G. 5. 20, δεῖται τις τις ὅστις αὐτὸν ὀρήσει *he needs some one to improve him* P. Eu. 308 d, (ἔδει) ψήφισμα νικῆσαι τοιοῦτο δι' οὗ Φωκεῖς ἀπολοῦνται *a bill had to be passed of such a character as to destroy the Phocians* D. 19. 43.

2560. Conditional Relative Clauses may be resolved into *if* clauses, ὅς (ὅστις) corresponding to εἰ τις and ὅς (ὅστις) ἄν to εἰάν τις. The negative is μή.

a. The antecedent of conditional relative clauses is indefinite (2505 b).

b. Such relative clauses, like temporal clauses, correspond in form to the protases of ordinary conditional sentences. Conditional relative sentences show, in general, the same substitutions permitted in the corresponding conditional sentences. δς ἄν is always generic, εἰάν may be particular in prose.

2561. The correspondence in construction between the common forms of conditional, temporal, and conditional relative, sentences is shown by the following table:

<i>Present</i>			
Simple :	εἰ (ὅτε, δ) τι	ἔχει	διδώσει
Unreal :	εἰ (ὅτε, δ) τι	εἶχεν	εἰδίδου ἄν
General :	εἰάν τι (ὅταν τι, δ τι)	ἔχῃ	διδώσει
<i>Past</i>			
Simple :	εἰ (ὅτε, δ) τι	εἶχεν (ἔσχεν)	εἰδίδου (ἔδωκε)
Unreal :	εἰ (ὅτε, δ) τι	ἔσχεν (εἶχεν)	ἔδωκεν (εἰδίδου) ἄν
General :	εἰ (ὅτε, δ) τι	ἔχοι	εἰδίδου
<i>Future</i>			
More Vivid :	εἰάν τι (ὅταν τι, δ τι ἄν)	ἔχῃ	δώσει
Less Vivid :	εἰ (ὅτε, δ) τι	ἔχοι	διδόσῃ (δοίῃ) ἄν

N. — English cannot always, without obscurity, use a relative to translate *ὅτε* or *δ 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 ἃ πράττουσιν οἱ δίκαιοι, ἀλλ' ἃ (= εἰ τινα) μὴ πράττουσι, ταῦτα λέγεις *for it is not what the just do, but what they do not do, that you keep telling us*

X. M. 4. 4. 11, τῶν Ἑλλήνων οἱ (= *ei times*) μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες *eis tās tákseis étheon those of the Greeks who happened not to be in rank ran into their ranks* X. A. 2. 2. 14, διέβαλλεν αὐτὸν ὅτι ἐδύνατο *he slandered him all he could* 6. 1. 32, ἀνδρας τῶν Ἀθηναίων ἀπέκτειναν ὅσοι μὴ ἐξέφυγαν *they killed all of the Athenians who had not escaped by swimming* T. 2. 90, ὃ δὲ γε μηδὲν κακὸν ποιεῖ οὐδ' ἂν τινος ἐν κακοῦ αἰτίον; *and that which produces no evil cannot be the cause of any evil either?* P. R. 379 b, ἀ μὴ προσήκει μήτ' ἀκούε μήθ' ὄρᾱ *neither hear nor behold that which becometh thee not* Men. Sent. 39, ὅστις ζῆν ἐπιθυμεῖ, κειράσθω *whoever longs to live, let him strive to conquer* X. A. 3. 2. 39.

a. Since the antecedent of these clauses is indefinite, simple present conditional relative clauses with the present indicative in the main clause often have the value of *general* conditions. But general clauses with *ὅς* (μή) usually take the subjunctive or optative (2567, 2568), and those with *ὅστις* (μή) the indicative (2569).

2563. If the relative clause expresses a *present intention* or *necessity*, the future indicative may be used.

ἐν τούτῳ κεκωλύσθαι (1950) ἰδὲκεῖ ἐκάστῳ τὰ πράγματα ᾧ μὴ τις αὐτὸς παρέσται *each thought that progress was surely impeded in any undertaking in which he was not going to take part in person* (= ἐν τούτῳ κεκώλυται ᾧ μὴ παρέσομαι) T. 2. 8. Cp. P. Th. 186 c. More common is μέλλω with the present or future infinitive: *ἔλπισθ' ὅτι . . . ἀπᾶσι συνολσεῖν ὑμῖν 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 *ἂν* (cp. 2303).

οὔτε γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν πράττειν ᾧ (= *ei tina*) μὴ ἠπιστάμεθα κτλ. *for (if that were so) neither should we ourselves be undertaking (as we are) to do what we did not understand, etc.* P. Charm. 171 e, οἱ παῖδες ὑμῶν, ὅσοι (= *ei times*) ἐνθάδε ἦσαν, ὑπὸ τούτων ἂν ὑβρίζοντο *(if that were so) your children, as many of them as were present (but none were present), would be insulted by these men* L. 12. 98, ὅποῦρα τούτων ἐποίησεν, οὐδενὸς ἂν ἦττον πλούσιοι 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 *ἂν*. The main clause has the future indicative or any other form referring to the future.

τῷ ἀνδρὶ ὃν ἂν (= ἐάν τινα) ἐλησθε πείσσομαι *I will obey whatever man you may choose* X. A. 1. 3. 15, οἷς (for ᾧ) ἂν οἱ ἄλλοι ἐργάζωνται, τοῖτοισι σὺ χρήσῃ *whatever others acquire by labour, that you shall enjoy* X. M. 2. 1. 25, πειράσομαι ὃ τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν *I will try to do you all the good I can* X. A. 6. 1. 33, ὅποι ἂν ἔλθω, λέγοντος ἐμοῦ ἀκροάσονται οἱ νέοι *wherever I go the young men will listen to my speaking* P. A. 37 d, ἀποκρίναι ὃ τι ἂν σε ἐρωτῶ *answer whatever I ask you* L. 12. 24, ἔπειθε ὅπῃ ἂν τις ἡγήται *follow where any one may lead you* T. 2. 11, ὥς ἂν (= ἐάν πως) ἐγὼ εἰπω, πειθώμεθα *let us all obey as I shall bid* B 139. Potential optative: ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλῃ δίκην *so that you can get off in any suit you please* Ar. Nub. 1161.

a. The future indicative is scarcely ever used in a conditional relative clause of this sort (T. 1. 22 σοὶ βουλῆσονται; cp. 1913).

b. Homer has some cases of the subjunctive without *κέ* or *ἂν* (e.g. N 234). Homer sometimes uses the future with *κέ* or *ἂν* in the main clause: ὃ δέ κεν κεχλωσέται, ὃν κεν ἴκωμαι *and he will be wroth to whom I shall come* A 139.

Fourth Form

LESS VIVID FUTURE CONDITIONAL RELATIVES

2566. Conditional relative clauses that set forth less vividly the realization of a future event take the optative. The main clause has the optative with *ἂν*.

ἀποστήνῃ ἂν εἰς τὰ πλοῖα ἐμβαλεῖν ᾧ (= εἴ τινα) ἡμῖν Κύρος δοίη *I should hesitate to embark in the vessels that Cyrus might give us* X. A. 1. 3. 17, ὃ δὲ μὴ ἀγαπήσῃ, οὐδ' ἂν φιλοῖ *nor could he love what he does not desire* P. Lys. 215 b.

a. The main clause has the optative without *ἂν* in wishes: δῶρα θεῶν ἔχου, ὅττι διδοίεν *may he keep the gifts of the gods whatever they may give* σ 142.

b. Homer sometimes uses *κέ* or *ἂν* in the relative clause (φ 161).

GENERAL CONDITIONAL RELATIVE CLAUSES

Fifth Form

PRESENT GENERAL CONDITIONAL RELATIVES

2567. Present general conditional relative clauses have *ἂν* with the subjunctive. The main clause has the present indicative or an equivalent.

νέος δ' ἀπόλλυθ' ὅντιν' (= εἴ τινα) ἂν φιλήῃ θεός 'he dieth young, whome'er a god doth love' Stob. Flor. 120. 13, οὗς (= εἴ τινας) ἂν Θυῖα φιλοκινδύνως ἔχοντας πρὸς τοὺς πολεμίους, τῇμ' *whomever he sees zealous of danger in the face of the enemy, these he honours* X. H. 6. 1. 6, γαμοῦσι τε ὁπόθεν ἂν βούλωνται, ἐκδιδάσι τε εἰς οὓς 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, πατρίς γάρ ἐστι πᾶσ' ἱν' ἂν πράττη τις εὖ *for every land is a man's own country wheresoever he fares well* Ar. Plut. 1151.

a. Gnomic aorist in the main clause: ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλωσ' αὐτοῦ *whoever obeys the gods, him they must do hear* A 218.

b. The subjunctive without $\delta\upsilon$ ($\kappa\epsilon$) is usual in Homer and occurs occasionally in Attic and lyric poetry. Thus, *ἀνθρώπους ἐφορᾷ καὶ τίνεται ὅς τις ἀμάρτη* he watches over men and punishes whoever transgresses ν 214, *τῶν δὲ πημονῶν μάλιστα λυποῦσ'* at *φανῶσ'* αὐθαίρετοι 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 $\delta\upsilon$ ($\kappa\epsilon$) is much commoner in Homer than in the corresponding clauses with $\epsilon\iota$ (2330).

c. The apodosis here usually expresses a general truth, less often iterative action. In 2568 the apodosis refers to iterative action, usually on the part of designated individuals.

Sixth Form

PAST GENERAL CONDITIONAL RELATIVES

2568. Past general conditional relative clauses have the optative. The main clause has the imperfect or an equivalent.

δεῖ πρὸς ᾧ (= εἰ πρὸς τινί) εἰη ἔργῳ, τοῦτο ἔπραττεν whatever work he was engaged in, that he always performed X. H. 4. 8. 22, *ἔπραττεν ᾧ δόξειεν αὐτῷ* he always did whatever he pleased D. 18. 235, *πάντας . . . ὅσους λάβοιεν διέφθειρον* they used to destroy as many as they captured T. 2. 67, *ἐθῆρά σπου περ ἐπιτυγχάνοιεν* θηρίους he used to hunt wherever they fell in with large game X. C. 3. 3. 5, *ἀνέκραγον . . . ἰκετεύουσαι πάντας ὅτῳ ἐντυγχάνοιεν μὴ φεύγειν* they screamed out, entreating all they met not to flee X. C. 3. 3. 67.

a. An iterative tense with $\delta\upsilon$ in the main clause: *σπῆ μέλλοι ἀριστοποιεῖσθαι τὸ στράτευμα . . . , ἐπατήραγεν ἄν τὸ κέρας*, when the squadron was about to take breakfast, he would draw back the wing X. II. 6. 2. 28.

INDICATIVE FORM OF GENERAL CONDITIONAL RELATIVE CLAUSES

2569. The present indicative instead of the subjunctive with $\delta\upsilon$ occurs in general conditional relative clauses (cp. 2342). This occurs chiefly after *ὅστις*, which is itself sufficiently general in meaning.

οἵτινες πρὸς τὰς ξυμφορὰς γνώμη ἥκιστα λυποῦνται, ἔργῳ δὲ μάλιστα ἀντέχουσιν those who in feeling are least depressed at misfortunes, in action resist them most T. 2. 64, *ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπιφθονον λαμβάνει, ὀρθῶς βουλευέται* he counsels wisely who incurs envy in a great cause 2. 64, *ὅστις δὲ πλοῦτον ἢ εὐγένειαν εἰσιδὼν γαμῆ πομπάν, μῶρος ἐστίν* whoever fixes his gaze on wealth or noble lineage and weds a wicked woman, is a fool E. El. 1097, *ὅ τι καλὸν φίλον δει* whatsoever is fair is dear forever E. Bacch. 881.

a. Cases of the imperfect instead of the optative are rare and generally ill supported: *σπου φέτο τὴν πατρίδα τι ὠφελήσειν, οὐ πόνων ὕφετο* 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, *δουλεύομεν θεοῖς, ὅ τι ποτ' εἰσὶν οἱ θεοὶ* we serve the gods, whatever those gods are E. Or. 418.

a. The subjunctive with *ἄν* is also used when the reference is to future time or to general present time. Cp. Aes. 1. 127, D. 4. 27.

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.

ὅτιν' ἄν ὑμεῖς εἰς ταύτην τὴν τάξιν κατεστήσατε . . . , οὗτος . . . τῶν ἰσῶν ἄν αἴτιος ἦν κακῶν ὅσων περ καὶ οὗτος whomever you might have appointed to this post, such a one would have been the cause of as many evils as this man has been D. 19. 29, τὰς δ' ἐπ' Ἰλλυρίους . . . καὶ ὅποι τις ἀνείποι παραλείπω στρατείᾳς I omit his expeditions against the Illyrians and many others (lit. whithersoever) one might speak of D. 1. 13. Cp. X. Ag. 2. 24.

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' ὃν πόλις στήσσει, τοῦδε χρὴ κλῦειν but whomever the State might appoint, him we must obey S. Ant. 666, τοῦ μὲν αὐτὸν λέγειν, ἀ μὴ σαφῶς εἰδελή, εἰργασθαι δεῖ 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' ὅς γε μεσάτω, ὅτις τοιαῦτά γε ῥέξοι 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.

εἶπεν δτι οὐ πόλεμον ποιησόμενοι ἤκοιεν he said that they had not come to wage war X. A. 5. 5. 24, *ἐπράσσαν ὅπως τις βοήθεια ἦξει they were managing how some reinforcements should come* T. 3. 4, *δέδοικα μὴ . . . ἐπιλαθώμεθα τῆς οἰκαδε ὁδοῦ I am afraid lest we may forget the way home* X. A. 3. 2. 25; *ἐλέγγο δτι . . . Πῶλος ὅσον οὐ παρῇ it 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 ὡς οὐδὲν ἔστιν ἀδικώτερον φήμης he says that nothing is more unjust than talk about a man's character* Aes. 1. 125.

2. **Dependent Clauses of *will* or *desire*:** subordinate clauses denoting that something *should be* or *should be done*. These clauses have been treated under the following divisions:

- a. Dependent clauses after verbs of *effort* (2209).
- b. Dependent clauses after verbs of *fearing* (2221).

N.—On dependent voluntative clauses with the accusative and infinitive (indirect petition), see 1991 ff.

3. **Dependent Questions:** subordinate clauses asking a question; both parts of the sentence together forming a *statement*; as *ἡρώων ὃ τι ἐστὶ τὸ πρᾶγμα* *I asked what the matter was* X. A. 5. 7. 23.

4. **Dependent Exclamations:** subordinate clauses setting forth an exclamation; both parts of the sentence together forming a *statement*; as *διαθεώμενος αὐτῶν ὅσην μὲν χώρᾶν καὶ οἷαν ἔχουεν* *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, *νομίω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ φίλους* *for I think that you are both fatherland and friends to me* X. C. 1. 3. 6, *οἶμαι εἰδέναι* *I think that I know* P. Pr. 312 c.

2. By a participle, with or without an accusative (explained in 2106 ff.). Thus, *οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα* *for they did not know that he was dead* X. A. 1. 10. 16, *μέμνημαι ἀκούσας* *I remember that I heard* X. C. 1. 6. 6.

3. By *ὅτι* or *ὥς* (and some other conjunctions) with the indicative or optative. On this form of dependent statement see 2577 ff., and under Indirect Discourse.

a. In any form of substantive clause the subject of the subordinate verb may be made the object of the principal verb (2182).

b. A clause with *ὅτι* (*ὥς*) may precede the principal clause. Cp. 2586.

DEPENDENT STATEMENTS INTRODUCED BY *ὅτι* OR *ὥς*

2577. The conjunctions *ὅτι* or *ὥς* *that* introduce dependent statements in the indicative and optative

After verbs of *saying, knowing, perceiving, showing*, etc.

After verbs of *emotion* (*rejoicing, grieving, wondering*), etc.

Or such dependent statements contain an explanation of the main clause or of a word in that clause, no special verb introducing the conjunction.

τοῦτο δέξιον ἐπαινεῖν τῶν ἀνδρῶν τῶν τότε ναυμαχησάντων, ὅτι τὸν . . . φόβον ἐλεῦσαν τῶν Ἑλλήνων *it is right to praise this in the men who engaged in the sea-fight of those days, (namely) that they dispelled the fear felt by the Greeks* P. Menex. 241 b

2578. The conjunctions introducing dependent statements are *ὅτι* (Homeric also *ὅττι*, *ὅ* and *ὅτε*), *ὥς*, *διότι*, *ὅπως* (rarely), *οὖνεκα* and *ὀθούνεκα* (both poetic).

a. *ὅτι* meaning *that* was originally, like Hom. *ὅ*, perhaps an accusative of the inner object (cognate) : *ὁρῶ δ' ἄρ' ἄνθρωπον* lit. *I see what sickness you are sick* (= *ἄρ' ἄνθρωπον νοσεῖς*). But by the time of Homer both *ὅ* and *ὅτι* had become mere formal conjunctions. Hom. *ὅτε* *that* seems to be a weakened *ὅτε* *when*; but this is disputed.

b. *διότι* originally = *διὰ τοῦτο, ὅτι* *on account of this, that* = *because* (as T. 1. 52); then = *ὅτι that* in Hdt. and in Attic after Isocrates, who uses *διότι* for *ὅτι* to avoid hiatus.

c. *ὥς* strictly an old ablative of *ὅς* (2989) meaning *how, in what way, as* in exclamatory clauses and indirect questions. The meaning *how* (cp. *how that*) may be seen in *οἶδα γὰρ ὥς μοι δῶδ' ὄνυσται κλυτὸς ἐννοσίγαιος* *for I know how (that) the famed earth-shaker has been wroth against me* ε 423, and also in Attic (And. 2. 14; 1. 2. 3, 3. 10, 10. 11, 10. 15; Aes. 2. 35; D. 24. 139). The development of *ὥς* *how* to *ὥς that* followed from the use of *ὥς* after verbs signifying to *see, perceive, know*, and the like. Cp. "he said how there was a knight."

d. *ὅπως* (2929) *that* is common in Herodotus (*ὅπως*), rare in Attic, most used in poetry and Xenophon. From its original use in indirect questions *ὅπως* *how* gradually acquired the meaning *that*. Thus, *ἀλλ' ὅπως μὲν . . . ἐγὼ ἀχθομαι ὑμῖν τρέφων, μὴδ' ὑπονοεῖτε* *do not even entertain the thought that I am annoyed at maintaining you* X. C. 3. 3. 20.

e. *οὖνεκα* = *οὐ ἔνεκα*, for *τούτου ἔνεκα, 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, *ἐξάγγελλε . . . οὐνεκ' Οἰδίπους τοιαύτ' ἔνειμε παῖσι τοῖς αὐτοῦ γέρεα* *announce that Oedipus has distributed such honours to his sons* S. O. C. 1393.

f. *ὀθούνεκα* = *ὀθου ἔνεκα*, for *τούτου ἔνεκα, ὅτι*; and then = *that*. It is found only in tragedy, as *ἀγγελλε . . . ὀθούνεκα τέθνηκ' Ὀρέστης* *report that Orestes is dead* S. El. 47.

2579. Some verbs of *saying* are followed either by *ὅτι* or *ὥς* or by an infinitive (2017). In most cases the choice is optional with the writer. Affirmative clauses usually take the infinitive or *ὅτι*; but *ὥς* is apparently preferred to *ὅτι* when a writer wishes to mark a statement as an opinion, a pretext, as untrue, and so when the main clause is negative, or when the subordinate clause is negative (or both are negative). Thus, *νομίζουσιν οἱ ἐκεῖνη ἄνθρωποι . . . ὥς ὁ Ἥφαιστος χαλκεύει* *the local belief is that Hephaestus is working at his forge* T. 3. 88, *διαβαλὼν αὐτοὺς ὥς οὐδὲν ἀληθὲς ἐν νῷ ἔχουσιν* *slanderingly attacking them on the score that their intentions were not sincere* 5. 45, *πολλὰκις θαύματα τίσι ποτὶ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην ὥς ἀξίος εἶναι θανάτου* *I have often wondered with what possible arguments the accusers of Socrates succeeded in convincing the Athenians that he deserved death* X. M. 1. 1. 1, *οὐ τοῦτο λέγω ὥς οὐ δεῖ ποτὶ καὶ ἐλάττω ἐτι μολίψι λέγειν* *I do not say (this) that it is not even necessary to attack the enemy with a still smaller detachment* X. C. 5. 4. 20. *ὅτι* may be used of an untrue statement designed to create belief (S. El. 43).

a. Dependent statements in the optative in indirect discourse after verbs of *saying* are chiefly post-Homeric.

2580. Verbs of *thinking* almost always take the infinitive (2018) but *ὥς* occurs; as with *νομίζω* T. 3. 88 (2579), *ἐλπίζω* 5. 9, *οἶμαι* X. H. 6. 3. 12, *ὑπολαμβάνω* X. C. 8. 3. 40. *ὅτι* is very rare (with *οἶμαι* in P. Ph. 87 c). *λογίζομαι* (*ὅτι*) is a verb of *saying*.

a. *μαρτυρῶ* with *ὅτι* (*ὥς*) expresses reality; with the infinitive it denotes uncertainty.

2581. Verbs of intellectual perception usually take *ὅτι* (*ὥς*); less often the participle, which is normal after verbs of physical perception. A verb of physical perception, if followed by *ὅτι* (*ὥς*), virtually becomes a verb of intellectual perception.

2582. Many verbs take *ὅτι* (*ὥς*) or the participle either in indirect discourse or not in indirect discourse (2106-2115). Here the construction with the finite verb is less dependent than that with the participle; but the meaning is essentially the same in Attic. Many verbs take *ὅτι* (*ὥς*), the infinitive, or the participle, often without great difference in meaning in Attic (2123-2145).

2583. *ὅτι* (*ὥς*), when separated from its clause by another clause, may be repeated. Thus, *ἔλεγεν ὅτι, εἰ μὴ καταβήσονται . . . , ὅτι κατακαύσει . . . τὰς κώμας* *he said that, if they did not descend, he would burn their villages to the ground* X. A. 7. 4. 5.

2584. The personal *δῆλός εἰμι ὅτι, λανθάνω ὅτι*, etc. are often used instead of the impersonal *δῆλόν ἐστιν ὅτι, λανθάνει ὅτι*, etc. Thus, *ὅτι πονηρότατοι εἰσιν οὐδὲ σὲ λανθάνουσιν* *not even you fail to perceive that they are the very worst* X. O. 1. 19.

2585. *δῆλον ὅτι* (*δηλονότι*) evidently, *οἷδ' ὅτι* (*εἰδ' οἷδ' ὅτι*) surely, *εὖ τοῦθι ὅτι* *be assured* are so often used parenthetically and elliptically as to become mere formal expressions requiring no verb. *ὅτι* here loses all conjunctive force. Thus, *ἔχει δὴ οὕτως δῆλον ὅτι τούτων περὶ* *the case then stands clearly thus about these matters* P. G. 487 d, *οὐτ' ἂν ἡμεῖς οἷδ' ὅτι ἐπαύσασθε* *nor assuredly would you have ceased* D. G. 20, *καὶ πάντων οἷδ' ὅτι φησάντων γ' ἂν* (*for καὶ οἷδ' ὅτι πάντες φησάειν γ' ἂν*) *and all assuredly would say* 9. 1.

a. Plato (*Sophistes* and *Leges*) uses *δῆλον* (*ἐστίν*) *ὥς* for *δῆλον ὅτι*.

2586. *ὅτι* (and by analogy *ὥς*) are often attached loosely to the main clause with the meaning *as a proof (in support) of the fact that*. Thus, *ὅτι δ' οὕτω ταῦτ' ἔχει, λέγε μοι τὸ τοῦ Καλλισθέους ψήφισμα* *as a proof of the fact that this is so, read me the bill of Callisthenes* D. 18. 37.

2587. Verbs of *emotion* (*to rejoice, grieve, be angry, wonder*, etc.) take *ὅτι* (*ὥς*) with a finite verb (negative *οὐ*), but more commonly the participle (2100) when the subject is not changed.

a. Hom. prefers *ὅτι, ὥς* to the participle or infinitive.

b. The accusative and infinitive with verbs of *emotion* are rare; as with *θαυμάζω* E. Alc. 1130. (*θαυμάζω* may be followed by a dependent question: D. 37. 44).

c. On verbs of *emotion* with *εἰ* instead of *ὅτι, ὥς* (negative, generally *μή*), see 2247. On the use in dependent exclamations, see 2687.

2588. *μήνυμαι, οἶδα, ἀκούω* and like verbs, may take *ὅτε* instead of *ὅτι* (2395 A. N.). Cp., in Homer, φ 306, π 424.

INDIRECT DISCOURSE

2589. The words or thoughts of a person may be quoted in direct or indirect form after verbs, or other expressions, of *saying* or *thinking*.

a. In reporting a speech, in making a quotation, or in dialogue, a verb of *saying* is often repeated (P. Pr. 310 b, 345 c, X. A. 7. 6. 5-6). So also in such cases as Πάνθεια εἶπεν, ἀλλὰ θάρρει, ἔφη, ὃ Κύρε 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.

Μεγαρίτες ἔπεμπον ἐπὶ τοὺς στρατηγούς τῶν Ἑλλήνων κῆρυκα, ἀπικόμενος δὲ ὁ κῆρυξ πρὸς αὐτοὺς εἶπε τάδε· “Μεγαρίτες λέγουσι· ‘ἡμεῖς, ἄνδρες σύμμαχοι, οὐ δυνατοὶ εἶμεν τὴν Περσέων ἱππὸν δέκεσθαι μῶνοι’” *the Megarians sent a herald to the generals of the Greeks, and on his arrival the herald spoke as follows: “The Megarians say: ‘we, oh allies, are not able to sustain the attack of the Persian cavalry by ourselves’”* Hdt. 9. 21; and often in Hdt. (cp. 3. 40, 3. 122, 5. 24, 7. 150, 8. 140).

a. Direct quotation may, in prose, be introduced by *εἶπεν*, which has the value of quotation marks. Thus, οἱ δὲ εἶπον *εἰ* ἱκανοὶ ἐσμεν *but they said (that)* “we are ready” X. A. 5. 4. 10. So usually when the finite verb is omitted; as ἀπεκρίνατο *εἰ* οὐ *he answered (that)* “no” 1. 6. 7. The use of direct speech introduced by *εἶπεν* is, in general, that of familiar style. The first example is Hdt. 2. 115. *ὡς* for *εἶπεν* is very rare (Dinarchus 1. 12, 1. 102). Cp. “the emperor sends thee this word *that*, if thou love thy sons, let Marcus . . ., or any one of you, chop off your hand” Shakesp. *Tit. Andr.* 3. 1. 151.

2591. (II) *Indirect Discourse (Oratio Obliqua)*. In an *indirect* quotation the words or thoughts are given at second hand with certain modifications to indicate that the words or thoughts are reported.

a. The original form may be preserved except that there is a change from the first or second person to the third person: so πάντ’ ἐθέλει δόμεναι H 391 reporting πάντ’ ἐθέλω δόμεναι H 304. In such cases there is no grammatical dependence.

b. The narrator may report in dependent form the words or thoughts of a person from the point of view of that person. This is the common form of indirect discourse.

c. The narrator may report in dependent form the words or thoughts of a person from his own point of view. See 2624.

2592. The constructions of indirect discourse are regulated by the character of the leading verb or expression.

a. Verbs of *saying* take either *εἶπεν* or *ὡς* and a finite verb or the infinitive (2017, 2579).

b. Most verbs of *thinking* and *believing* take the infinitive (2018, cp. 2580).

c. Most verbs of *knowing*, *perceiving*, *hearing*, *showing* take the participle (2106, 2110), but admit the construction with *εἶπεν* or *ὡς*. Some are followed by the infinitive (2123 ff.).

d. On the construction of verbs of *hoping*, *promising*, and *swearing*, see 1868, 1990, 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 $\delta\tau\iota$ or $\acute{\omega}\varsigma$ 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 $\acute{\alpha}\nu$) 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. $\acute{\alpha}\nu$ is kept, if it was used in the direct form.

2601. Subordinate clauses of complex sentences introduced by $\delta\tau\iota$ or $\acute{\omega}\varsigma$ 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 $\acute{\alpha}\nu$) *may* be changed to the corresponding tenses of the optative without $\acute{\alpha}\nu$. All secondary tenses of the indicative (with or without $\acute{\alpha}\nu$) 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 *ἐάν, ὅταν, ἐπειδάν, ἕως ἄν*, etc., become *εἰ, ὅτε, ἐπειδή, ἕως*, etc.

2608. The same negative (*οὐ* or *μή*) used in the direct discourse is commonly kept in the indirect form. But in some cases with the infinitive and participle *μή* takes the place of *οὐ* (2723 ff., 2730, 2737).

2609. No verb ever *becomes* subjunctive by reason of indirect discourse. The subjunctive (with or without *ἄν*) may, after a secondary tense, become optative without *ἄν*.

2610. No verb can be changed to the optative in indirect discourse except after a secondary tense, and since, even after a secondary tense, indicatives or subjunctives may be retained for vividness, no verb *must* become optative by reason of indirect discourse.

2611. All optatives with or without *ἄν* in the direct form are retained (with or without *ἄν*) in indirect discourse introduced by *ὅτι* or *ὥς*. After verbs requiring the participle or infinitive, such optatives in principal clauses become participles or infinitives (with or without *ἄν*), but remain unchanged in subordinate clauses.

a. The optative in indirect discourse may represent either the indicative or the subjunctive after a secondary tense.

b. A present optative in indirect discourse may represent (1) the present indicative; (2) the imperfect (2623 b) indicative; (3) the present subjunctive with or without *ἄν*; (4) the present optative.

2612. The imperative is commonly replaced in indirect discourse by a periphrasis with *χρήναι*. Cp. 2633 b.

2613. The retention of the mood of direct discourse, where either the direct or indirect form is possible, lies solely in the option of the writer or speaker. The vivid form reproduces the time and situation in which the quoted words were used. The vivid form is preferred by some writers, as Thucydides; the indirect form by others, as the orators, Plato, and Xenophon.

SIMPLE SENTENCES IN INDIRECT DISCOURSE

1. Indicative and Optative after *ὅτι* or *ὥς*

2614. After primary tenses, the verb of the direct form remains unchanged in mood and tense.

λέγει δ' ὡς ὑβριστῆς εἰμι *he says that I am an insolent person* L. 24. 15 (= ὑβριστῆς εἰ), ἀλλ' ἐννοεῖν χρή τοῦτο μέν, γυναῖχ' ὅτι ἐφύμεν *but we must remember on the one hand that we were born women* S. Ant. 61, οἷδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφου *I know that you would not blame me even for this* X. O. 2. 15, ἀπεκρίνατο ὅτι οὐδέν ἂν τούτων εἰποι *he replied that he would say nothing of this* X. A. 5. 6. 37 (= ἂν εἴποιμι).

2615. After secondary tenses, an indicative without *ἂν* usually becomes optative, but may be retained unchanged. An indicative with *ἂν* and an optative with *ἂν* are retained.

a. Optative for Indicative. — ἔγνωσαν ὅτι κενὸς ὁ φόβος εἴη *they recognized that their fear was groundless* X. A. 2. 2. 21 (= ἐστὶ), ἔλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδοῶν βασιλεὺς *they said that the king of the Indians had sent them* X. C. 2. 4. 7 (= ἔπεμψεν ἡμᾶς), ἠγγέλθη ὅτι ἡττημένοι εἰεν οἱ Λακεδαιμόνιοι . . . καὶ Πείσανδρος τεθνήκει *it was reported that the Lacedaemonians had been defeated and that Peisander was dead* X. H. 4. 3. 10 (= ἡττημένοι εἰσι καὶ τέθνηκε).

N. — The first example of the optative in indirect discourse is later than Homer (*Hymn to Aphrodite* 214). Aeschylus has four cases. See 2624 c.

b. Direct Form Retained. — διήλθε λόγος ὅτι διώκει αὐτοὺς Κύρος *a report spread that Cyrus was pursuing them* X. A. 1. 4. 7, ἀποκρινάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπῆλλαξαν *they withdrew immediately on answering that they would send envoys* T. 1. 90 (= πέμψομεν). See also 2623, 2625.

2. Infinitive and Participle

2616. The infinitive and participle are used in indirect discourse to represent the finite verb of direct discourse.

ἰπώπτεον ἐπὶ βασιλεῖ ἵναί *they suspected that they were to go against the king* X. A. 5. 1. 8 (= ἵμεν), ἔφη ἢ ἀξείν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτείνειν *he said that he would either bring the Lacedaemonians or kill them on the spot* T. 4. 28 (= ἀξω, ἀποκτενῶ), οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα *for they did not know that he was dead* X. A. 1. 10. 16 (= ὅτι τέθνηκε).

For examples of the infinitive, see 1846, 1848, 1849, 1867, 2022; for examples of the participle, see 1843, 1848, 1874, 2106, 2112 b.

COMPLEX SENTENCES IN INDIRECT DISCOURSE

2617. When a complex sentence passes into indirect discourse, its principal verb is treated like the verb of a simple sentence and stands either in a finite mood (after *ὅτι* or *ὥς*) or in the infinitive or in the participle.

2618. After primary tenses, all subordinate verbs retain the original mood and tense.

λέγουσιν ὥς, ἐπειδὴν τις ἀγαθὸς ὢν τελευτήσῃ, μεγάλην μοῖραν καὶ τιμὴν ἔχει *they say that, when a good man dies, he enjoys great esteem and honour* P. Crat. 398 b, προλέγω ὅτι, ὅποτε' ἂν ἀποκρίνηται, ἐξελεγχθήσεται *I tell you in advance that, whichever answer he makes, he will be confuted* P. Eu. 275 e, παρδείγμα σαφὲς καταστήσατε, ὅς ἂν ἀφιστῇται θανάτῳ ζημιωσόμενον *give plain warning that whoever revolts shall be punished with death* T. 3. 40 (= ὅτι ζημιώσεται).

2619. After secondary tenses, all subordinate verbs in the present, future, or perfect indicative, and all subjunctives, are usually changed to the corresponding tenses of the optative, or they are retained. Subjunctives with ἄν lose ἄν on passing into the optative.

a. Optative for Indicative and Indicative Retained. — εἶπε . . . ὅτι ἀνδρα ἀγοῖ . . . δν εἰρᾶι δέοι *he said that he was bringing a man whom it was necessary to lock up* X. H. 5. 4. 8 (= ἀγω, δεῖ), Κύρος . . . τῷ Κλεάρχῳ ἐβόᾳ ἀγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη *Cyrus shouted to Clearchus to lead his troops against the enemy's centre because the king was there* X. A. 1. 8. 12 (= ἐστί), εὖ δὲ εἰδέναι ἔφασαν ὅτι παρέσοιντο *for they said that they knew well that they would come* X. H. 6. 5. 19 (= ἴσμεν ὅτι παρέσονται), ἔλεγεν ὅτι ἔτοιμοι εἰς ἡγεῖσθαι αὐτοῖς . . . εἰς τὸ Δέλτα . . ., ἔθθα πολλὰ κάγαθὰ λήψοιντο *he said that he was ready to be their leader to the Delta, where they would obtain an abundance of good things* X. A. 7. 1. 33 (= ἔτοιμός εἰμι, λήψεσθε), ἔλεγον ὅτι . . . ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, εἰς σπονδαὶ γένωνται, ἀξουσιν ἔσθαι ἔξουσι τὰ ἐπιτήδεια *they said that they had come with guides who would lead them, should a truce be made, to a place where they would get their supplies* 2. 3. 6 (= ἤκοιεν, ὅμως, ἔχετε), ἀγαπήσειν με ἔφασκεν, εἰ τὸ σῶμα σώσω *he said I might think myself well off if I saved my life* L. 12. 11 (= ἀγαπήσεις, εἰ σώσεις).

N. — Except in the future the change to the optative of the indicative after εἰ is rare: as προσῆλθον λέγων ὅτι . . . ἔτοιμός εἰμι, εἰ τινα βούλοιο (= βούλει), παραδοῦναι βασανίζειν *I went and said that I was ready to give up the slaves to be tortured, if he wished any one of them* L. 7. 34, εἶπε ὅτι Δέξιππον μὲν οὐκ ἐπαινοῖς, εἰ ταῦτα πεποιηκὼς εἴη *he said that he did not commend Dezippus, if he had done this* X. A. 6. 8. 25 (= ἐπαινῶ, εἰ πεποίηκε).

b. Optative for Subjunctive and Subjunctive Retained. — εἶπεν ὅτι οἰμώξοιτο, εἰ μὴ σιωπήσειεν *he said that he would smart for it unless he kept quiet* X. H. 2. 3. 56 (= οἰμῶξει, εἰ μὴ σιωπήσῃ), οὐκ ἔφασαν λέναι, εἰ μὴ τις αὐτοῖς χρήματα διδῶ *they refused to go unless a largess were given them* X. A. 1. 4. 12 (= οὐκ ἴμεν), εἶπεν ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ, ὅποτε ἀπάγοι τὸ στράτευμα *he said that they intended to attack him when he led his forces away* X. C. 7. 5. 2 (= μέλλουσιν, σοί, ὅποτε ἀπάγῃ), τοὺς ἵππους ἐκέλευε φυλάττειν μένοντας τοὺς ἀγαγόντας ἕως ἂν τις σημαίῃ *he ordered that those who brought the horses should guard them and wait until orders were given* 4. 5. 36, ὥμοσεν Ἀγησιλάῳ, εἰ στείλαιοτο ἕως ἔλθοιεν οὗς πέμψαι πρὸς βασιλεῆ ἀγγέλους, διαπράξεσθαι κτλ. *he swore to Agesilaus that, if he would make a truce until the messengers whom he would send to the king should arrive, he would bring it about that, etc.* X. Ages. 1. 10 (= εἰς στείλαιοι ἕως ἂν ἔλθωσιν οὗς ἀν πέμψω, διαπράξομαι).

2620. Subordinate verbs in the imperfect, aorist (but see 2623 c, N. 3), or pluperfect indicative, and all optatives, remain unchanged.

ἐπιστεῖλαι δὲ σφίσι αὐτοῖς τοὺς ἐφόρους . . . εἰπεῖν ὡς ὦν μὲν πρόσθεν ἐποιοῦν μέφοιντο αὐτοῖς κτλ. they reported that the ephors enjoined them to say that they blamed them for what they had done before X. H. 3. 2. 6 (= ἐποιεῖτε, μεμψόμεθα ἡμῖν), ἤλπιζον τοὺς Σικελοὺς ταύτῃ, οὓς μετέπεμψαν, ἀπαντῆσεσθαι they expected that the Sicels whom they had sent for would meet them here T. 7. 80, εἶπεν ὅτι ἔλθοι ἂν εἰς λόγους, εἰ βμήρους λάβοι he said that he would enter into negotiations if he should receive hostages X. H. 3. 1. 20 (ἔλθοιμ' ἂν, εἰ λάβοιμ). See 2623 a, 2625.

2621. The following table shows where, after εἶπεν ὅτι or ἔφη, the optative (and infinitive after ἔφη) may be substituted for the indicative or subjunctive in conditional sentences in indirect discourse.

DIRECT	INDIRECT	
	εἶπεν ὅτι	ἔφη
εἴ τι ἔχω, δίδωμι	εἴ τι ἔχοι, διδοίη	(διδόναι)
εἴ τι εἶχεν, ἐδίδουν	εἴ τι εἶχεν, ἐδίδου	(διδόναι)
εἴ τι ἔσχον, ἔδωκα	εἴ τι ἔσχεν, δοίη *	(δοῦναι)
εἴαν τι ἔχω, δώσω	εἴ τι ἔχοι, δώσοι	(δώσειν)
εἴ τι ἔξω, δώσω	εἴ τι ἔξοι, δώσοι	(δώσειν)
εἴαν τι ἔχω, δίδωμι	εἴ τι ἔχοι, διδοίη	(διδόναι)

* The combination of aorist indicative and aorist optative is unusual.

In the following sentences there is no change of mood after ὅτι :

εἴ τι εἶχον, ἐδίδουν ἂν	εἴ τι εἶχεν, ἐδίδου ἂν (διδόναι ἂν)
εἴ τι ἔσχον, ἔδωκα ἂν	εἴ τι ἔσχεν, ἔδωκεν ἂν (δοῦναι ἂν)
εἴ τι ἔχοιμι, διδοίην ἂν	εἴ τι ἔχοι, διδοίη ἂν (διδόναι ἂν)

Temporal and relative sentences (cp. 2561) are converted in the same way. For an infinitive representing an imperative in the apodosis, see 2633 c.

IMPLIED INDIRECT DISCOURSE

2622. Indirect discourse is *implied* in the case of any subordinate clause, which, though not depending formally on a verb of *saying* or *thinking*, contains the *past thought of another person* and not a statement of the writer or speaker. Implied indirect discourse appears only after secondary tenses, and in various kinds of dependent clauses.

a. Conditional clauses, the conclusion being implied in the leading verb. Thus, after a verb of *emotion*, οἱ δ' ἤκτιρον εἰ ἀλώσονται others pitied them if they should be captured X. A. 1. 4. 7. The original form was 'we pity them thinking what they will suffer εἰ ἀλώσονται if they shall be captured.' In other *εἰ* clauses, as τὰ χρήματα τῷ δῆμῳ ἔδωκεν, εἰ πως τελευτήσῃεν ἀπαις 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 εἴαν τελευτήσω, and here εἴαν τελευτήσῃ might have been used).

b. Temporal clauses implying purpose, expectation, or the like (cp. 2420). Thus, *σπονδὰς ἐποίησαντο, ἕως ἀπαγγελθεῖν τὰ λεχθέντα* *they made a truce (which they agreed should continue) until what had been said should have been reported* X. H. 3. 2. 20 (*ἕως ἂν ἀπαγγελθῇ* would be the direct form). Cp. *ἕως δ' ἂν ταῦτα διαπράξωνται, φυλακὴν . . . κατέλιπε* *he left behind a guard (which he intended should remain) until they should settle these matters* 5. 3. 25.

c. Causal clauses. See 2242.

d. Ordinary relative clauses. Thus, *ἐρετο παῖδα, τὸν Εὐδῶν τέκει* *he asked for the child which Evadne had borne* Pindar, Ol. 6. 49. Here relative and interrogative are not sharply distinguished.

e. Clauses depending on an infinitive especially when introduced by a verb of *will* or *desire*, e.g. *command*, *advise*, *plan*, *ask*, *wish* (1991, 1992). Here the infinitive expressing command, warning, wish, is not itself in indirect discourse. The negative is *μή*. Thus, *ἀφικνούνται* (historical present) *ὡς Σιτάλῃν . . . βουλόμενοι πείσαι αὐτόν, εἰ δύναιντο, . . . στρατεύσαι ἐπὶ τὴν Ποτειδαίαν* *they came to Sitaces with the desire of persuading him (if they could) to make an expedition against Potidaea* T. 2. 67 (= *ἐὰν δυνώμεθα*), cp. 2633 a.

f. Clauses of purpose and object clauses after verbs of *effort* admit the alternative constructions of indirect discourse.

REMARKS ON THE CONSTRUCTIONS OF INDIRECT DISCOURSE

2623. Past Tenses in Indirect Discourse. — The following rules govern *past tenses* in indirect discourse.

a. The potential indicative with *ἂν*, the indicative in a condition denoting unreality with *ἂν* or without *ἂν* (as *ἐχρῆν*, *ἔδει*, etc.), always remain unchanged in order to prevent confusion with the optative of the direct form.

ἀπελογούντο ὡς οὐκ ἂν ποτε οὕτω μῶροι ἦσαν . . . εἰ ᾔδεσαν *they pleaded that they never would have been so foolish, if they had known* X. H. 5. 4. 22 (= *οὐκ ἂν ἦμεν, εἰ ἦσμεν*), (*ἔλεγεν*) *ὅτι κρεῖττον ἦν αὐτῷ τότε ἀποθανεῖν* *he said that it would have been better for him to die then* L. 10. 25 (= *κρεῖττον ἦν μοι*).

b. The imperfect and pluperfect in simple sentences usually remain unchanged after secondary tenses to prevent ambiguity; but when there is no doubt that a past tense stood in the direct form, the imperfect passes into the present optative, the pluperfect into the perfect optative. In subordinate clauses both tenses are retained unaltered.

ἤκουσεν ὅτι πολλάκις πρὸς τὸν Ἰνδὸν οἱ Χαλδαῖοι ἐπορεύοντο *he heard that the Chaldaeans often went to the Indian king* X. C. 3. 2. 27, *εἶχε γὰρ λέγειν καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὕστερον οὐδέποτε στρατεύσαιντο* (cp. c) *ἐπὶ βασιλῆᾳ for he was able to say both that alone of the Greeks they had fought on the side of the king at Plataea and that later they had never at any time taken the field against the king* X. H. 7. 1. 34 (= *συνεμαχόμεθα, ἐστρατεύομεθα*), *τὰ πεπρωμένα διηγούντο, ὅτι αὐτοὶ μὲν . . . πλείους, τὴν δὲ ἀναίρεσιν τῶν ναυῶν προστάξαιεν* *they related what had occurred to the effect that they were themselves sailing against the enemy and that they had given orders for the rescue of the men on the wrecks* X. H. 1. 7. 5 (= *ἐπλέομεν, προσετάξαμεν*).

N. — The change to the optative is not made when the time of the action of imperfect (and pluperfect) is earlier than that of a coördinated verb in the same quoted sentence; as *ἔλεγεν τ' ὡς φιλαθήναιος ἦν καὶ τὴν Σάμῳ πρῶτος κατεῖποι* he said that he both had been a lover of Athens and that (afterwards) he was the first to tell what had happened at Samos Ar. Vesp. 282.

c. The aorist indicative without *ἄν* in a simple sentence or in a principal clause may be changed to the aorist optative after a secondary tense; but in subordinate clauses (except those denoting cause, N. 3) it remains unchanged to avoid ambiguity with the aorist optative, which usually represents the aorist subjunctive.

ἀπεκρίναμην αὐτῷ ὅτι . . . οὐ λάβοιμι I answered him that I did not take D. 50. 36 (= οὐκ ἔλαβον), *τοῖς ἰδίοις χρήσεσθαι* ἔφη, *ὁ δὲ πατήρ αὐτῷ ἔδωκεν* he said that he would use his own money that his father had given him X. H. 1. 5. 3 (= χρήσομαι, ἔδωκεν).

N. 1. — The retention of the aorist indicative is here the essential point of difference between subordinate clauses and principal clauses or simple sentences.

N. 2. — In a subordinate clause the time of the aorist usually expresses an action prior to that of the leading verb.

N. 3. — In causal clauses with *ὅτι* or *ὥς* a dependent aorist indicative may become aorist optative; as *εἶχε γὰρ λέγειν . . . ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς, ὅτι οὐκ ἐβελήσαιεν μετ' Ἀγησιλάου ἔλθειν 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 *ἐπολέμησαν* ἡμῶν, *ὅτι οὐκ ἠβελήσαμεν*). Rarely in temporal clauses with *ἐπει* (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.

ᾗδαι ὅτι οὐχ οἶδόν τ' ἦν αὐτῇ σωθῆναι she knew that it was not possible for her to be saved Ant. 1. 8 (= οὐχ οἶδόν τ' ἐστὶ ἐμοὶ σωθῆναι. With *ᾗδαι* the sentence virtually has the force of οὐχ οἶδόν τ' ἦν σωθῆναι καὶ ᾗδαι she could not be saved and she knew it). So *ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτόν, εἰ ἄνδρας διέφθειρεν* they said that he was not freeing Greece in the right way if he put men to death T. 3. 32 (= ἐλευθεροῖς, διαφθείρεις), *τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι πρὶν αὐτοὺς καταγάγοι οἰκαδε* he urged the exiles to make the expedition with him, promising them that, if he should succeed in accomplishing the purposes of his campaign, he would not cease until he had brought them back to their homes X. A. 1. 2. 2 (= ἦν καταπράξω ἐφ' ἃ στρατεύομαι, οὐ παύσομαι πρὶν ἂν καταγάγω), *ἀποθανῶν ἐδήλωσεν ὅτι οὐκ ἀληθῆ ταῦτα ἦν* he showed by his death that this was not true L. 19. 52 (= ἐστὶ), *ἔφη εἶναι παρ' αὐτῷ ὅσον μὴ ἦν ἀηλωμένον* he said that he had in his possession all that had not been expended L. 48. 16 (= παρ' ἐμοὶ ἐστὶν ὅσον μὴ ἔστιν ἀηλωμένον), *ἐν πολλῇ δὲ ἀπορίᾳ ἦσαν οἱ Ἕλληνες*,

ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν *the Greeks were accordingly in great perplexity on reflecting that they were at the king's gates* X. A. 3. 1. 2 (i.e. they were there in fact and they knew it).

a. The use of past tenses of historical narration instead of present tenses of direct discourse occurs, in simple sentences, especially after verbs of *knowing*, *perceiving*, *showing*, and verbs of *emotion* (rarely after verbs of *saying* w. ὅτι).

b. Such inserted statements of fact are often difficult to distinguish from indicatives in indirect discourse; and the two forms of expression may occur in the same sentence (X. C. 4. 2. 35-36). The common explanation of the use of the imperfect and pluperfect for the present and perfect is that Greek had the same assimilation of tense as English.

c. Except in indirect questions, the optative of indirect discourse is unknown to Homer. (εἰπεῖν ὡς ἔλθοι 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, γίγνωσκον δ' (= ὅτι) δὴ κακὰ μῆδετο *I knew that he was planning evil* γ 106 (i.e. κατὰ ἐμῆδετο καὶ ἐγίγνωσκον *he was planning evil and I knew it*). In Attic we should commonly have μῆδεται or μῆδοιτο. After secondary tenses the future is usually expressed in Homer by ἐμελλόν and the infinitive, as οὐδὲ τὸ ᾗδῃ, δ' οὐ περσεσθαι ἐμελλεν *nor did he know this, that she had no thought to comply* γ 146.

d. That this use of statements of fact standing outside indirect discourse is optional only, is seen from a comparison of the first example in 2624 with καλῶς γὰρ ᾗδεν ὡς ἐγὼ ταύτην κράτιστός εἰμι *for he knew full well that I am first-rate in this line* Ar. Vesp. 635 and with ᾗδει αὐτὸν ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος *he knew that he held the centre of the Persian army* X. A. 1. 8. 21.

2625. An optative with or without ἄν is regularly retained after ὅτι (ὡς).

ἐδίδασκον ὡς . . . συνεστρατεύοντο ὅποι ἡγοῖντο *they showed that they always followed them in their campaigns wherever they led* X. H. 5. 2. 8 (= συνεστρατευόμεθα, ὅποι ἡγοίσθε, cp. 2508), ἀπεκρίνατο . . . ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν *he replied that they would sooner die than surrender their arms* X. A. 2. 1. 10 (= ἂν ἀποθάνοιμεν, παραδοίμεν).

2626. In some cases the optative with ἄν in temporal and relative sentences is used to represent the subjunctive with ἄν; but many scholars expel ἄν.

παρήγγειλαν αὐτοῖς μὴ πρότερον ἐπιτίθεσθαι πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις ἢ τραπηεῖν *they gave orders to them that they should not attack before some one of their number had either fallen or been wounded* X. II. 2. 4. 18. Cp. 2421.

2627. An optative occasioned by indirect discourse may stand after a primary tense when it is implied that the thought quoted has been expressed in the past.

λέγει δ' λόγος ὅτι Νεοπτόλεμος Νέστορα ἔρουτο *the story goes that Neoptolemus asked Nestor* P. Hipp. M. 286 b. This may be expressed by λέγεται εἰπεῖν ὅτι. Cp. λέγεται εἰπεῖν ὅτι βούλοιο *it is reported that he said that he wished* X. C. 1. 4. 25.

a. The historical present is a secondary tense: *οι δὲ πεμφθέντες λέγουσι Κύρου* *οἱ 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* (ὥς) and then pass into the infinitive as if the introductory verb had required the infinitive.

ἡ δὲ ἀπεκρίνατο ὅτι βούλοιο μὲν ἅπαντα τῷ πατρὶ χαρίζεσθαι, δέοντα μὲντοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν (= νομίζοι) *καταλιπεῖν* she answered that she wished to do everything to oblige her father, but that she considered it unkind to leave the child behind against his inclination X. C. 1. 3. 13.

a. It is unusual to have the infinitive first, and then *ὅτι* (T. 5. 65).

b. One and the same clause may even begin with *ὅτι* (ὥς) and then (sometimes after a parenthesis) be continued by an infinitive, less often by a participle. Thus, *ἀκούω ὅτι* (omitted in one Ms.) *καὶ συνηρεντάς τινας τῶν παίδων σοι γενέσθαι αὐτοῦ* I hear too that some of his sons became your companions in the chase X. C. 2. 4. 15. Continuation with a participle in T. 4. 37.

2629. An optative dependent on *ὅτι* (ὥς) may be followed, in a parenthetical or appended clause (often introduced by *γάρ* or *οὖν*), by an independent optative, which is used as if it itself directly depended on *ὅτι* (ὥς).

ἔλεγον πολλοὶ . . . ὅτι παντὸς ἀξία λέγοι Σεύθης· χειμῶν γὰρ εἴη καὶ οὐτε οὐκαδε ἵσπολιν τῷ ταῦτα βουλομένῳ δυνατόν εἴη κτλ. many said that what Seuthes said was of much value; for it was winter and neither was it possible for any one who so desired to sail home, etc. X. A. 7. 3. 13 (here we might have had *χειμῶνα γὰρ εἶναι* by 2628).

a. Such an independent optative may also follow an infinitive in indirect discourse (L. 13. 78), an indicative after *ὅτι* (Is. 8. 22), or a participle (Is. 9. 5). After an optative in indirect discourse the appended clause may contain an indicative (X. A. 6. 2. 10, I. 17. 21).

2630. An infinitive in indirect discourse may follow a sentence which merely involves the idea of indirect statement.

ὁ δὲ αὐτοὺς εἰς Λακεδαίμονα ἐκέλευεν ἵεναι· οὐ γὰρ εἶναι κύριος αὐτὸς 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 *εἶφη* may be mentally inserted.

ἔφη . . . ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκῇ τῇ Ἀγάθωνος, ἀνεωγμένην καταλαμβάνει τὴν θύραν he said that, when he arrived at the house of Agathon, he found the door open P. S. 174 d (= *ἐπειδὴ ἐγενόμην, καταλαμβάνω*). See also the sentence quoted in 1228 b, end. So *οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαιὸς εἶναι Πέρσας αὐτοῦ βελτίους, οἷς οὐκ ἂν ἀσπασθῆναι αὐτοῦ βασιλεύοντος* and they said that Ariæus said that there were many Persians better than himself, who would not endure

his being king X. A. 2. 2. 1 (= πολλοί εἰσι ἐμαντοῦ βελτίους, οἱ οὐκ ἄν ἀνέσχοιτο ἐμοῦ β.). Here the relative is equivalent, in sense, to *καὶ τούτους*. The infinitive occurs even in clauses with *εἰ* (T. 4. 98, and often in *Il.*), and with *δοῖν* (*Hdt.* 3. 55).

a. The infinitive is rare in such relative clauses as *διορίζουσι σαφῶς ἐν εἰς ἐξείναι ἀποκτινύναι* *they make a clear distinction in cases where it is permitted to kill* D. 23. 74.

2632. For the sake of variation, a mood of the direct form may be used in the same sentence with a mood of the indirect. The main verb may be kept in the direct form, while the subordinate verb becomes optative, or, less often, the subordinate verb may be retained in the direct form though the main verb becomes optative.

οἱτοὶ ἔλεγον *ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγώς . . . εἰη* *these said that Cyrus was dead but that Ariæus had fled* X. A. 2. 1. 3 (here we might have had *τεθνήκει* or *πέφευγε*), *αἱ δὲ ἀπεκρίναντο* *ὅτι οὐκ ἐνταῦθα εἰη, ἀλλ' ἀπέχει δσον παρασάγγην* *and they replied that he was not there but was a parasang distant* 4. 5. 10 (here we might have *ἔστι* or *ἀπέχει*), *ἔδοκει δὴλον εἶναι* *ὅτι ἀρῆσονται αὐτὸν εἰ τις ἐπιψηφίξῃ* *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 *ἀρῆσονται* or *ἐὰν ἐπιψηφίξῃ*), *ἔλεξας . . . ὅτι μέγιστον εἰη μαθεῖν ὅπως δεῖ ἐξεργάζεσθαι ἕκαστα* *you said that it was essential to learn how it is necessary to conduct each process* X. O. 15. 2 (here *ἔστι* or *ὅσοι* might have been used), *παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, . . . ἀναπαύεσθαι καὶ ἕπεσθαι, ἥνικ' ἄν τις παραγγέλλῃ* *they gave orders that, when they had supped, they should rest and follow when any one gave the command* X. A. 3. 5. 18 (here we might have had *ἐπειδὴ δειπνήσωσι* or *ἥνικα παραγγέλλοι*). Other examples 2619. Subjunctive (in some *Mss.*), then optative: X. A. 7. 7. 51.

2633. The idea conveyed by an imperative or a hortatory (or even deliberative) subjunctive of direct discourse may be set forth in the infinitive by a *statement* as to what *ought to be*.

a. In an infinitive dependent on a verb of *will* or *desire* (such as *ask, command, advise, forbid*, etc. 1992) which does not properly take the construction of indirect discourse.

εἰς δὲ δὴ εἶπε (1997) . . . *στρατηγὸς μὲν ἐλέσθαι ἄλλους* *and some one urged that they choose other generals* X. A. 1. 3. 14 (cp. *ἔλεσθε* or *ἐλωμεν*), *ἀπηγόρευε μηδένα βάλλειν* *he forbade any one to shoot* X. C. 1. 4. 14 (cp. *μηδεὶς βαλλέτω*).

N. — Here may be placed the infinitive after *ἡγοῦμαι, νομίζω, οἶμαι* in the sense of *δοκῶ* *I think it proper (or necessary)*; as *ᾤοντο ἀπιεῖναι* *they thought that they should retire* X. H. 4. 7. 4 (cp. *ἀπλωμεν*).

b. In an infinitive dependent on *εἶπε χρήναι (δεῖν)*, as *εἶπε . . . χρήναι πλεῖν ἐπὶ Συρακούσας* *he said that they ought to sail to Syracuse* T. 4. 69.

c. In the simple infinitive, as *τὰς μὲν ἐπιστολὰς . . . ἀνέγνωσαν, ἐν αἷς πολλῶν ἄλλων γεγραμμένων κεφάλαιον ἦν πρὸς Λακεδαιμονίους οὐ γινώσκειν ὅ τι βούλονται . . . εἰ οὐν τι βούλονται σαφὲς λέγειν, πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτὸν* *they read the dispatches, in which of much besides therein written to the Lacedaemonians the substance was that the king did not understand what they wanted; if therefore*

they wished to make explicit statements, let them send men to him in company with the Persian T. 4. 60. Cp. T. 1. 27. 1 μένειν = μενέτω.

2634. Long sentences (and even some short complex sentences), or a series of sentences, in indirect discourse depending on a single verb of *saying* or *thinking*, are uncongenial to the animated character of Greek, which resists the formal regularity of Latin. Some long speeches in indirect discourse do, however, appear, e.g. Andoc. 1. 38–42, Thuc. 6. 49, Xen. C. 8. 1. 10–11, Plato R. 614 b (the entire *Symposium* is given in reported form). To effect variety and to ensure clearness by relieving the strain on the leading verb, Greek has various devices.

a. *ἔφη* (ἐλεξε, εἶπεν, ἤρETO) is repeated, e.g. T. 7. 48.

b. The indirect form is abandoned for the direct form, e.g. X. A. 1. 3. 14, 1. 9. 25, 4. 8. 10; often with a change, or repetition, of the verb of *saying* (X. A. 5. 6. 37, X. H. 2. 1. 25).

c. *ἔφη* χρήναι (δεῖν) or ἐκέλευσε is inserted or repeated (T. 6. 49. 4).

N. 1. — Transition from direct to indirect discourse is rare (X. A. 7. 1. 39, cp. X. C. 3. 2. 25).

N. 2. — An interrogative clause always depends immediately on the introductory verb, hence such clauses do not occur in the course of a long sentence in indirect discourse.

2635.

EXAMPLES OF INDIRECT DISCOURSE

ἔφη γὰρ εἶναι μὲν ἀνδράποδόν οἱ ἐπὶ Λαυρίῳ, δεῖν δὲ κομίσασθαι ἀποφοράν. ἀναστὰς δὲ πρῶ ψευσθεὶς τῆς ὥρας βαδίζειν· εἶναι δὲ πανσέληνον. ἐπεὶ δὲ παρὰ τὸ προπύλαιον τοῦ Διονύσου ἦν, ὁρᾷ ἀνθρώπους πολλοὺς ἀπὸ τοῦ Ἰουδαίου καταβαίνοντας εἰς τὴν ὀρχήστράν· δεῖσας δὲ αὐτοὺς, εἰσελθὼν ὑπὸ τὴν σκίαν καθέζεσθαι μεταξὺ τοῦ κίονος καὶ τῆς στήλης ἐφ' ᾗ ὁ στρατηγὸς ἐστίν ὁ χαλκοῦς. ὁρᾷ δὲ ἀνθρώπους τὸν μὲν ἀριθμὸν μάλιστα τριακκοσίους, ἐστάναι δὲ κύκλῳ ἀνὰ πέντε καὶ δέκα ἀνδρας, τοὺς δὲ ἀνὰ εἰκοσιν· ὁρᾷ δὲ αὐτῶν πρὸς τὴν σελήνην τὰ πρῶσπα τῶν πλείστων γιγνώσκειν. καὶ πρῶτον μὲν, ὡς ἄνδρες, τοῦθ' ὑπέθετο δεινότατον πρᾶγμα, οἶμαι, ὅπως ἐν ἐκείνῳ εἴη θνητὰ βούλοιο Ἀθηναίων φάναι τῶν ἀνδρῶν τοῦτων εἶναι, θνητὰ δὲ μὴ βούλοιο, λέγειν ἔτι οὐκ ἦν. ἰδὼν δὲ ταῦτ' ἔφη ἐπὶ Λαύριον ἵέναι, καὶ τῇ ὑστεραίᾳ ἀκούειν ὅτι οἱ Ἑρμαῖ εἰεν περικεκομμένοι· γινώσκει οὖν

For Dioclesides said that he had a slave at Laurium, and that he had to fetch a payment due him. Rising early he mistook the time and set out, and there was a full moon. When he was by the gateway of the sanctuary of Dionysus, he saw a body of men coming down from the Odeum into the orchestra, and through fear of them he betook himself into the shade and sat down between the column and the block on which the Bronze General stands. He saw about three hundred men, some standing round about in groups of fifteen, others in groups of twenty. On seeing them in the moonlight he recognized the faces of most. In the first place, gentlemen, he has concocted this most extraordinary tale, in order, as I believe, that it might be in his power to include among these men any Athenian he wished, or to

εὐθὺς οἷτι τοῦτων εἰη τῶν ἀνδρῶν τὸ ἔργον.
ἦκων δὲ εἰς ἄστυ ζητητάς τε ἤδη ἡρημέ-
ρους καταλαμβάνειν καὶ μὴνῦτρα κεκηρῦ-
γμένα ἑκατὸν μνᾶς. — Andocides 1. 38.

exclude any he did not wish. On see-
ing this he said he went to Laurium,
and on the day after heard that the
statues of Hermes had been mutilated.
So he knew forthwith that it was the
work of these men. On his return to
the city he found that commis-
sioners of inquiry had already been ap-
pointed and that a hundred minae had
been offered as a reward.

INTERROGATIVE SENTENCES (QUESTIONS)

2636. Questions are either direct (independent) or indirect (depend-
ent). Thus, τίς ἔλεξε ταῦτα; *who said this?* ἐρωτῶ ὅστις ἔλεξε ταῦτα *I*
ask who said this.

2637. Questions may have the assertive form with the interroga-
tion 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, ἡδέα δὲ καλεῖς
οὐ τὰ ἡδονῆς μετέχοντα; *you call pleasant, do you not, that which participates in*
pleasure? P. Pr. 351 d, τὸ πεινῆν ἔλεγες πόρερον ἢ διὰ πόνον εἶναι; *did you say*
that to be hungry was pleasant or painful? P. G. 496 c.

2638. *Yes and No Questions* (or sentence-questions) are asked by
the verb (whether a given thing *is* or *is done*). Such questions are
commonly introduced by an interrogative particle. **Pronoun-questions**
(or word-questions) are asked by an interrogative pronoun, adjective,
or adverb (*who, what, where, when, how*).

a. A sentence-question may follow a word-question; as τί δοκοῦσιν ὑμῖν, ὧ
ἄνδρες; ἀρὰ γε ὁμοῦς ὑμῖν περὶ τῶν ἀδικοῦντων γιγνώσκεις κτλ.; *what do you think*
of your ancestors, gentlemen of the jury? Do they seem to entertain the same sen-
timents with yourselves about wrong-doers? Lyc. 119.

2639. **Deliberative Questions** ask what *is to be done* or what *was to be done*.
Questions asking what *is to be done* in the present or future are expressed by the
deliberative subjunctive (negative μή, 1805), by δεῖ or χρή and the infinitive, by
the verbal in -τέον with ἐστὶ (1808) or by the deliberative future (1916). **Ques-**
tions asking what was to be done are expressed by χρῆν (ἐχρήν) or εἴδει with the
infinitive, or by the verbal in -τέον with ἦν. In *direct* questions the optative is
not used to denote what *was to be done*.

2640. **Rhetorical Questions** are questions asked for effect and not for infor-
mation, since the speaker knows the answer in advance and either does not wait
for, or himself gives, the answer. Thus, ἀλλ' οὐκ ἔστι ταῦτα· πόθεν; *but this is*
not so. How can it be? D. 18. 47, τί οὖν αἰτίον εἶναι ὑπολαμβάνω; ἐγὼ ὑμῖν ἐρῶ
what then do I regard as the explanation? I will tell you P. A. 40 b. Such ques-
tions are often introduced by μή (2651 b). Other examples 2636 a, 2641.

a. Rhetorical questions awaken attention and express various shades of emotion; and are often used in passing to a new subject. Such questions are very rare in Lysias, somewhat frequent in Plato, common in Isaeus, highly developed in Demosthenes. The rhetorical question is much more favoured in Greek than in English.

DIRECT (INDEPENDENT) QUESTIONS

2641. Any form of statement (2153) may be used as a direct question. The interrogative meaning may be indicated only by the context, or it may be expressed by placing an emphatic word first or by the use of certain particles (2650, 2651).

ἐγὼ οὐ φημι; *I say no?* P. G. 446 e, οὐ γὰρ ἀπεκρίναμην ὅτι ἐλὴ ἡ καλλίστη; *for did I not answer that it was the noblest art?* 448 e, Ἕλληνες ὄντες βαρβάρους δουλεύομεν; *shall we, who are Greeks, be subject to barbarians?* E. fr. 719, ἡγοῦμεθα τι τὸν θάνατον εἶναι; *do we regard death as anything?* P. Ph. 64 c. Cp. 1831, 1832.

2642. Questions which cannot be answered by *yes* or *no* are introduced by interrogative pronouns, adjectives or adverbs (340, 346), usually without any interrogative particle, and may have any form of the simple sentence.

τί οὖν κελεύω ποιῆσαι; *what then do I urge you to do?* X. A. 1. 4. 14, πόσον . . . ἀπεστίν ἐνθάδε τὸ στράτευμα; *how far distant from here is the army?* X. C. 6. 3. 10, πῶς εἶπας; *what (lit. how) did you say?* P. G. 447 d, τί ἂν αὐτῷ εἶπες; *what would you have said to him?* P. R. 337 c.

2643. An interrogative pronoun or adverb often depends on a participle and not on the main verb of the sentence. Thus, τί οὖν ποιήσαντος κατεχειροτονήσατε τοῦ Εὐάνδρου; *for what act then did you condemn Evander?* D. 21. 176, (Ὀλύνθιοι) οἱ τί πεποιηκότος αὐτοῖς Φιλίππου πῶς αὐτῷ χρῶνται; *for whom what has Philip done and how do they treat him?* 23. 107. Cp. 2147 d. On τί παθών see 2064 a.

2644. A subordinate clause introduced by a conjunction or a relative pronoun may suddenly change into a direct pronoun-question, though the construction of the clause remains unaltered. Thus, ἐπειδὴ περὶ τίνας Ἀθηναῖοι διανοοῦνται βουλευέσθαι, ἀνίστασαι συμβουλευών; *when the Athenians are intending to deliberate (lit. about what?) do you get up to give them advice?* P. Alc. I. 106 c, πῶς ἂ χρὴ πράξετε; ἐπειδὴν τί γένηται; *when will you do what you ought to do? in what event? (lit. when what shall have happened?)* D. 4. 10.

a. Here belong the elliptical phrases ἵνα τί, ὥς τί (*scil. γένηται*, 946), ὅτι τί (*scil. γίγνεται*). Thus, ἵνα τί ταῦτα λέγεις; *why (lit. that what shall happen?) do you say this?* P. A. 28 d, ἐτι καὶ τοῦτ' αὐτῷ προσθήσετε; ὅτι τί; *will you give him this distinction too in addition? for what reason?* D. 23. 214.

2645. Two questions may be condensed into one in an interrogative sentence by placing an interrogative between the article and its noun. Thus, ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; *am I waiting for a general to do this? From what city?* X. A. 3. 1. 14.

2646. Two or more interrogative pronouns, without a connective, may occur in the same sentence (question within a question). Thus, ἀπὸ τούτων τίς τίνας αἰτίας ἐστι γενήσεται φανερόν *from this it will become clear who is chargeable with*

what D. 18. 73, *ἐπειδὴν τις τινα φιλή, πότερος ποτέρου φίλος γίγνεται; whenever one person loves another, which one is the lover of which?* P. Lys. 212 a.

2647. With a substantive and the article or with a demonstrative pronoun an interrogative pronoun may be used as a predicate adjective. Here the interrogative sentence is equivalent to an interrogative clause with a dependent (relative) clause (cp. 1169).

ποῖον τὸν μῦθον εἶπες; what is the word that thou hast uttered? A 552 (lit. *the word being what?* In fuller form = *ποῖός ἐστιν ὁ μῦθος ὃν εἶπες;*), *τις ὁ πόθος αὐτοῦς ἔκρο;* *what is this longing that has come upon them?* S. Ph. 601, *οὗτος δὲ τις . . . κρατεῖ;* *who is this man who holds sway?* S. O. C. 68, *τίνας τοῦσδ' εἰσὼρῶ;* *who are these I see?* E. Or. 1347, *διὰ σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα. ποῖαν δὴ σοφίαν ταύτην;* *thanks to a kind of wisdom I obtained this name. (Thanks to) this wisdom being what?* (that is, *what is this wisdom?*) P. A. 20 d.

2648. *τις, τι, ποῖος* referring to something mentioned before may take the article; as A. *πάσχει δὲ θαυμαστόν.* B. *τὸ τι;* A. *A strange thing is happening to him.* B. (*The*) *what?* Ar. Pax 996, A. *νῦν δὴ ἐκείνα ἤδη . . . δυνάμεθα κρίνειν.* B. *τὰ ποῖα;* A. *Now at last we are able to decide those matters.* B. (*The*) *what matters?* P. Phae. 277 a.

2649. *τις, ποῖος* as adjective pronouns, and *πῶς* etc., when followed by *οὐ*, have the force of an affirmative assertion. Thus, *ποῖους λόγους οὐκ ἀνηλώσαμεν;* *what arguments did we not expend?* I. 8. 67 (= *πάντας*), *τι κακὸν οὐχί;* = *πᾶν κακὸν* in 2147 d.

QUESTIONS INTRODUCED BY INTERROGATIVE PARTICLES

2650. *ἦ* and *ἄρα* introduce questions asking merely for information and imply nothing as to the answer expected (neither *yes* nor *no*).

ἦ τέθνηκεν Οἰδίου πατήρ; *is Oedipus' father really dead?* S. O. T. 943, *ἦ λέγω (delib. subj.); shall I tell you?* X. C. 8. 4. 10, *ἦ καὶ οἱκοι τῶν πλουσίων ἦσθα;* *were you really one of the rich men when you were at home?* 8. 3. 36.

ἄρ' εἰμι μάντις; *am I a prophet?* S. Ant. 1212, *ἄρ' Ὀδυσσεὺς κλύω;* *can it be that I am listening to Odysseus?* S. Ph. 970, *ἄρα ἐθελήσειεν ἂν ἡμῖν διαλεχθῆναι;* *will he really be willing to talk with us?* P. G. 447 b.

a. *ἄρα* is from *ἦ + ἄρα*. *ἦ* is chiefly poetic. Homer uses *ἦ*, not *ἄρα*. Both particles denote interest on the part of the questioner (often = *really? surely?*).

2651. *οὐ, ἄρ' οὐ, οὐκοῦν* expect the answer *yes (nonne)*, *μή, ἄρα μή, μῶν* (= *μή οὖν*) expect the answer *no (num)*.

a. *οὐχ οὕτως ἔλεγες;* *did you not say so?* P. R. 334 b (i.e. 'I think you did, did you not?'), *ἄρ' οὐχ ὕβρις τάδε;* *is not this insolence?* S. O. C. 883, *οὐκοῦν . . . εὖ σοι δοκοῦσι βουλευέσθαι;* *do they not then seem to you to plan well?* X. C. 7. 1. 8. *οὐκοῦν οὐ* expects the answer *no*.

b. *μή τι πῶτερον ἀγγέλλεις;* *no bad news, I hope?* P. Pr. 310 b, *ἄρα μὴ ἀσχυνθῶμεν;* *surely we are not ashamed, are we?* (or *can it be that we should be ashamed?*) X. O. 4. 4, *μή ἀποκρίνωμαι;* *am I not to answer?* P. R. 337 b, *μῶν τι σε ἀδικεῖ;* *surely he has not wronged you, has he?* (or *can it be that, etc.*) P. Pr. 310 d. *μῶν οὐ* expects the answer *yes*.

c. *μὴν* is confined to Attic. Since the fact of its composition was lost, we find *μὴν οὐν* (A. Ch. 177) and *μὴν μή* (P. Lys. 208 e).

d. *οὐ* after *μή* or *ἄρα μή* belongs to a single word, not to the sentence (P. Men. 89 c, Lys. 213 d). On *μή* or *μή οὐ* with the subjunctive in half-questions, see 1801.

e. *ἄρα* placed before *οὐ* or *μή* gives greater distinctness to the question. *οὐ* questions ask concerning facts; *μή* questions imply uncertainty or even apprehension, but sometimes are asked merely for effect.

f. *οὐ πον*; *οὐ τί πον*; *οὐ δὴ*; *οὐ δὴ πον* mean *surely it is not so?* Here the negative belongs to the sentence.

2652. *ἄλλο τι ἤ*; *is it anything else than?* and *ἄλλο τι*; *is it not?* are used as direct interrogatives. Thus, *ἄλλο τι ἢ οὐδὲν κωλῆει παρῆναι*; *there's nothing to hinder our passing, is there?* (lit. *is there anything else the case than this that nothing prevents*, etc.) X. A. 4. 7. 5, *ἄλλο τι φιλεῖται ὑπὸ θεῶν*; *is it not loved by the gods?* P. Euth. 10 d. Cp. *τί γὰρ ἄλλο ἢ κινδυνεύσεις ἐπιδειξαι κτλ.*; *for what other risk will you run than that of showing*, etc. ? (= *for what else will you do than that you will very likely show?*) X. M. 2. 3. 17.

2653. *εἰτα* and *ἔπειτα* (more emphatic *καῖτα*, *καῖπειτα*) introduce questions expressing surprise, indignation, irony, etc.; and often indicate a contrast between what a person has or has not done and what is or was to be expected of him. Thus, *εἰτα πῶς οὐκ εὐθὺς ἐπήγειράς με*; *then why did you not rouse me at once?* P. Cr. 43 b.

2654. *ἀλλὰ* (*ἀλλ' ἢ*) introduces a question opposed to an expressed or implied thought of the speaker (especially an objection). Thus, *ἦτουν τί σε καὶ ἐπεὶ μοι οὐκ εἰδῶς ἔπαιον*; *ἀλλ' ἀπῆτουν*; *ἀλλὰ περὶ παιδικῶν μαχόμενος*; *ἀλλὰ μεθύων ἐπαρώρησα*; *did I ask anything of you and strike you when you would not give it to me?* Or *did I demand anything back?* Or *was I quarreling about an object of affection?* Or *was I the worse for liquor and did I treat you with drunken violence?* X. A. 5. 8. 4, *ἀλλ' ἢ, τὸ λεγόμενον, κατόπιν ἐορτῆς ἤκομεν*; *but have we arrived, as the proverb says, late for a feast?* P. G. 447 a. Cp. 2785.

2655. *ἔ* sometimes introduces a suppressed thought, as an objection. Thus, *εἰπέ μοι. σὺ δὲ δὴ τί τὴν πόλιν ἡμῖν ἀγαθὸν πεποίηκας*; *tell me, (but) what good, pray, have you done the State?* D. 8. 70.

DIRECT ALTERNATIVE QUESTIONS

2656. Direct alternative questions are usually introduced by *πότερον* (*πότερα*) . . . *ἢ whether* . . . or (Lat. *utrum* . . . *an*).

πότερον δέδρακεν ἢ οὐ; *has he done it or not?* D. 23. 79. *πότερόν σε τις, Αἰσχίνη, τῆς πόλεως ἐχθρὸν ἢ ἐμὸν εἶναι φῆ*; *shall I say, Aeschines, that you are the enemy of the State or mine?* 18. 124 (*τις φῆ* = *φῶ*, 1805 c), *πότερα δ' ἡγεί* . . . *ἀμεινον εἶναι σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι ἢ σὺν τῇ σῇ ζημίᾳ*; *do you think that it is better to inflict the proper punishments in your own interest or to your own loss?* X. C. 3. 1. 15.

2657. *ἢ* often stands alone without *πότερον* (as *an* without *utrum*). Thus, *ἔλυε τὴν εἰρήνην ἢ οὐ*; *did he break the peace or not?* D. 18. 71, *ἢν χρήματα πολλὰ*

ἔχῃ, ἔῃς πλουτεῖν ἢ πένητα ποιεῖς; *if he has great wealth, do you let him keep on being rich or do you make him poor?* X. C. 3. 1. 12. So when the first question expresses uncertainty on the part of the questioner; as ἀλλὰ τίς σοι διηγήτο; ἢ αὐτὸς Σωκράτης; *but who told you the story? (was it some one else) or was it Socrates himself?* P. S. 173 a. Cp. 2860.

2658. An alternative question may follow upon a simple direct (or indirect) question. Thus, πόθεν πλεῖθ' ὑγρὰ κέλευθα; ἢ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε; *whence do ye sail over the watery ways? Or is it perchance on some enterprise or by way of rash adventure that ye rove?* i 252. Cp. E 85 (cited in 2660).

2659. πρότερον (πότερα) may stand alone when the second member of the question is implicit in another sentence. Thus, ἐννοήσατε δὲ κάκεινο, τίνα πρόφασιν ἔχοντες ἂν προσιοίμεθα κακίους ἢ πρόσθεν γενέσθαι. πρότερον ὅτι ἀρχομεν; . . . ἀλλ' ὅτι εὐδαιμονέστεροι δοκοῦμεν νῦν ἢ πρότερον 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. πρότερον (πότερα) was originally the neuter of πρότερος *which of the two?* placed in front of a double question and later made a part of the first question. Thus, ἐρωτῶ πρότερον φιλεῖ ἢ μισεῖ σε *I ask which of the two (is true): does he love or does he hate you?* Cp. Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέρωσι μετεῖη, ἥ μετὰ Τρώεσσιν ἢ μῦλῳ ἢ μετ' Ἀχαιοῖς *you could not tell on which side Tydides was, whether he consorted with Trojans or with Achaeans* E 85, τίνας κατήρξαν, πρότερον Ἑλλήνες, μάχης, ἢ παῖς ἐμός; *who began the battle—was it the Greeks or my son?* A. Pers. 351, cp. X. C. 1. 3. 2.

2661. ἦ (ἦ) . . . ἦ (ἦ), or ἦ (ἦε) alone, occurs in Homer, who does not use πρότερον. Thus, ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί; *do we know aught in heart, or do we not?* δ 632, ψεύσομαι ἢ ἔτυμον ἐρέω; *shall I speak falsehood or the truth?* K 534.

a. All the ancient grammarians attest the accentuation of these particles as given above. Modern editors often adopt other accents. ἦε and ἦε are derived from ἦ-φέ and ἦ-φε (whence ἦ and ἦ). With this enclitic *φέ*, cp. Lat. *-ve*.

MOODS IN DIRECT QUESTIONS

2662. The moods used in direct questions are the same as those used in statements.

a. *Indicative* (examples in 2642): sometimes in a past tense with *ἄν*, as πῶς δὲ πάντες ἐξήλουν ἂν τοὺς τυράννους; *but why should all men envy despotic rulers?* X. Hi. 1. 9, εἰ τις ἔνα νόμον . . . ἐξαλείψειν . . . , ἄρ' οὐκ ἂν ἀπεκτείναντ' αὐτόν; *if any one should cancel a single law . . . , would you not have put him to death?* Lyc. 66. On *τί οὐ* or *τί οὐν οὐ* with the aorist, see 1936.

b. *Subjunctive*: in deliberative questions (2639). On the anticipatory subjunctive in *τί πάθω*, see 1811.

c. *Optative* (potential), as τίς φράσειεν ἄν; *who can tell?* E. I. T. 577. Without *ἄν* this optative is rare, as τίς λέγοι; *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.

ἡρώτων αὐτοὺς τίς ἐστιν ἐνὶ τῷ πράγματι *I asked them who they were* X. A. 4. 5. 10 (= τίς ἐστὶ;), ἡρώτων δὲ τί ἐστὶ τὸ πρᾶγμα *I asked what the matter was* 5. 7. 23 (= τί ἐστὶ;), ἡρώτῃ αὐτὸν πόσον χρυσίον ἔχει *he asked him how much money he had* 7. 8. 1 (= πόσον ἔχεις;), ἡρώτων αὐτὸν τὸ στρατεύμα ὅπως ἐλθῇ *they asked him how large the army was* 4. 4. 17 (= πόσον ἐστὶ;), ἀπορῶν ποῦ τράποιτο ἐπὶ λόφον τινὰ καταφεύγει *being in doubt whither he should turn, he fled to a hill* X. C. 3. 1. 4 (= ποῦ τράπωμαι;), ἦδει δὲ οὐδεὶς ὅποι στρατεύουσιν *but no one knew where they were going to march* T. 5. 54 (= ποῦ στρατεύομεν;).

2665. The use of the direct interrogatives is a relic of original juxtaposition, e.g. εἰπέ μοι, 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, οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους οὔτε ὅποι ἂν τις φεύγων ἀποφύγοι οὐτ' εἰς ποῖον ἂν σκότος ἀποδραῖν οὐθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταλῇ *I do not know with what swiftness of foot nor by fleeing to what quarter a man might escape nor into what darkness he might run away nor how he could withdraw into any stronghold* X. A. 2. 5. 7. The direct form precedes less often, as οὐ γὰρ αἰσθάνομαι σου ὅποιον νόμον ἢ ποῖον δίκαιον λέγεις *for I do not perceive what you mean by 'conformable to law' or what you mean by 'just'* X. M. 4. 4. 13.

2667. Two interrogatives may occur in the same sentence without a connective; as πῶς οἶδεν ὅποια ὁποῖοις δυνατὰ κοινωνεῖν; *how does he know what letters are able to unite with what?* P. Soph. 253 a. Cp. 2646.

2668. After verbs of *saying, knowing, seeing, making known, perceiving*, etc. (but not after verbs of *asking*) the simple relatives are found where the indefinite relatives (or the interrogatives) might stand in an indirect question. Where *ὅς* is so used, it has the force of *ὅσος* (cp. *qualis* in such questions); and rarely follows a negative clause, because verbs denoting lack of knowledge are allied in meaning to verbs of *asking*. The usual forms are e.g. οἶδ' αὖτε ὅς ἐστι and οὐκ οἶδ' αὖτε ὅς ἐστι. But we find οἶδ' αὖτε ὅστις ἐστι and οὐκ οἶδ' αὖτε ὅστις ἐστι. Thus, πέμπει . . . εἰπὼν ὅς ἦν *he sends . . . telling who he was* X. C. 6. 1. 46 (here ἦν represents the point of view of the writer), ἐκέλευσε . . . δεῖξαι ὅς ἐστι *he ordered him to explain who he was* D. 52. 7, μήποτε γινώτῃς ὅς ἐστι *mayest thou never come to know who thou*

art S. O. T. 1068, ὅρῳς ἡμᾶς, ὅσοι ἐσμέν; *do you see how many there are of us?* P. R. 327 c. So with the adverbs ἔνθα, οὐ, ἦ, ὥς, ὅθεν; as τὴν ὁδὸν ἐφάρξεν ἦ εἰπὼν *he told where the road was* X. A. 4. 5.34. In some cases these sentences may be exclamatory (2685).

a. That the simple relatives are never thus used after verbs of *asking* indicates that such clauses are not true indirect questions (as in Latin), and that the pronouns have their value as *relatives*. But some scholars allow an indirect question after all these words except *ὅς*; and others admit no such limitation.

b. Only in late Greek are the pronouns or adverbs of the indirect form used in direct questions.

c. *ὅπως* is used occasionally (often in poetry) in the sense of *ὥς*. Thus, μή μοι φράξ' ὅπως οὐκ εἰ κακός *tell me not that (lit. how) thou art not vile* S. O. T. 548.

d. The context must sometimes determine whether a sentence is an indirect question or a relative clause. Thus, without the context, οὐκ εἶχον οἱ ἀποστάτας (X. H. 3. 5. 10) might mean *they did not know to whom* (= ἡγρόνουν πρὸς τίνας) *to revolt* or *they had no allies to whom* (= πρὸς οὓς) *to revolt*. But the present or aorist optative in relative final clauses is rare; cp. 2554 c.

2669. An indirect question may depend (especially in poetry) on an idea involved in the principal verb; or may depend on a verb to be supplied. Thus, ὥστε μ' ὠδίνειν τί φῆς *so that I am in travail to know thy meaning* S. Aj. 704, ὅποτέρως οὖν σοι . . . ἀρέσκει *in whatever way it pleases you (scil. ἡδέως ἂν ἀκοῦσαιμι)* P. R. 348 b.

2670. The indefinite relative is commonly used when a question is repeated by the respondent before his reply. Here *you ask?* is supplied in thought. Thus, A. ἀλλὰ τίς γάρ εἰ; B. ὅστις; *πολὴν χρηστός* A. *But who are you, pray?* B. *Who am I? an honest burgher* Ar. Ach. 594, πῶς δὲ; φήσω ἐγώ. *ὅπως; φῆσαι how are you? I will say; How am I? he will say* Hippocrates 1.292 c.

2671. Simple indirect questions are introduced by *εἰ whether*, less often by *ἄρα*.

ἐρωτῶντες εἰ λησται εἰσιν *asking whether they are pirates* T. 1. 5, τοῦτον οἶσθ' εἰ ζῶν κυρεῖ; *dost thou know whether he is alive?* S. Ph. 444, ἤπετο αὐτὸν εἰ βληθείη *he asked him whether he had been struck* X. C. 8. 3. 30 (= ἐβλήθη;), φόβος εἰ πείσω δέσποιναν ἐμήν *I am afraid (about the question) whether I can persuade my mistress* E. Med. 184 (2234), ἴδωμεν ἄρ' οὕτως γίγνεται πάντα *let us see whether everything is thus produced* P. Ph. 70 d. With the deliberative subjunctive: ἐταπεινόμενον Κτησιφῶντος εἰ καλέσῃ Δημοσθένην *when Ctesiphon was asking if he was to call Demosthenes* Aes. 3. 202 (= καλέσω;).

a. *εἰ* has an affirmative force (*whether*) or a negative force (*whether . . . not*). The latter is seen e.g. after verbs expressing uncertainty or doubt, as after οὐκ οἶδα. Thus, εἰ μὲν δὲ δίκαια ποιήσω, οὐκ οἶδα *I don't know whether I shall do what is right* X. A. 1. 3. 5 (i.e. I may possibly not do what is right). The assumption is affirmative in τὰ ἐκπώματα . . . οὐκ οἶδ' εἰ Χρυσάντης τούτῳ δῶ *I don't know whether I must not give the cups to Chrysantas here* X. C. 8. 4. 16 (i.e. I think I shall give them).

b. The interrogative use of *εἰ* is derived from the conditional meaning *if*, as

in *σὺ δὲ φράσαι εἰ με σωῶσεις* *but do thou tell me whether thou wilt save me* A 83 (i.e. 'if thou wilt save me, tell me so').

2672. *ἔάν* rarely, if ever, means *whether*, even after verbs of *examining, considering* (*σκοπῶ ἐσκεψάμην, καθορῶ*), where its use is best explained by 2354. In form such conditional sentences often approach closely to indirect questions. Thus, cp. *σκέψαι . . . ἔάν ἄρα καὶ σοὶ συνδοκῇ ἅπερ ἐμοὶ* *consider if (in case that, on the chance that) you too agree with me* (P. Ph. 64 c) with *σκέψασθε εἰ ἄρα τοῦτο . . . πεποιθήκασιν οἱ βάρβαροι* *consider whether the barbarians have (not) done this* X. A. 3.2. 22. Cp. *ἀναμνησκεισθαι ἔάν ἀληθῆ λέγω* *to recall to your recollection if I speak the truth* And. 1. 37.

a. Some scholars maintain that, in Greek, *if* was at an early period confused with *whether* in such sentences as *εἰμι γὰρ ἐς Σπάρτην . . . νόστον πευσόμενος πατρός φίλου, ἣν που ἀκούσω* strictly for *I will go to Sparta to inquire about the return of my dear father, in the hope that I may hear of it* β 359. When the conditional clause was attached to *πευσόμενος, ἣν* acquired (it is claimed) the force of *whether*. Cp. *ῥητο πευσόμενος . . . εἰ (v.l. ἥ) που ἔτ' εἴης* *he had gone to inquire whether you were still living* v 415. Cp. German *ob*, once meaning *if*, now *whether*.

2673. Homer has *ἣν, εἰ κε, αἰ κε* with the subjunctive after verbs of *knowing, seeing, saying* (but not after verbs of *asking*). Such cases belong under 2354 b.

2674. *μή* is sometimes translated by *whether* after verbs of *fear and caution*; but such dependent clauses with *μή* are not indirect questions (2221 a). After verbs of *seeing, considering* and the like (*ὀρῶ, ἐννοῦμαι, ἐνθυμούμαι, σκοπῶ*) *μή* is properly a conjunction and not the interrogative particle. In such clauses there is an idea of purpose or desire to *prevent* something or a notion of fear that something is or *may be done*. Thus, *φροντίζω μὴ κρᾶτιστον ἢ μοι σιγᾶν* *I am considering whether it is not best for me to be silent* X. M. 4.2. 39, *ὀρώμεν μὴ Νικιάς ὀφθαί τι λέγειν* *let us see whether Nicias is of the opinion that he is saying something important* P. Lach. 196 c. That *μή* does not properly mean *whether not* (indirect question) is clear from the fact that, in these clauses, it is not used of something that is *hoped for*. Cp. 2676 b.

INDIRECT ALTERNATIVE QUESTIONS

2675. Indirect alternative questions are introduced by the particles signifying *whether . . . or: πότερον (πότερα) . . . ἢ, εἴτε . . . εἴτε, εἰ . . . ἢ, εἰ . . . εἴτε*. See also under Particles.

a. *πότερον (πότερα) . . . ἢ*: Thus, *διηρώτῃ τὸν Κύρον πότερον βούλοιο μένειν ἢ ἀπεῖναι* *she asked Cyrus whether he wanted to stay or go away* X. C. 1.3. 15, *θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φιλιᾶν δῶρα* *I wonder whether the king asks for our arms as a conqueror or as gifts on the plea of friendship* X. A. 2. 1. 10.

N. — *πότερον . . . ἢ* may denote that the second alternative is more important than the first. *πότερον* is omitted when the introductory clause contains the adjective *πότερος* (X. C. 1.3. 2).

b. *εἴτε . . . εἴτε* gives equal value to each alternative. Thus, *τὴν σκῆψιν ποιούμεθα εἴτε ὠφελῆαν εἴτε βλάβην παρέχει* *let us make the inquiry whether it produces benefit or injury* P. Phae. 237 d.

N. 1. — In Homer *εἴτε . . . εἴτε* (*εἴ τε . . . εἴ τε*) almost always retains the meaning *either . . . or* (A 65).

N. 2. — The first *εἴτε* is rarely omitted in prose, as *πόλις εἴτε ἰδιῶται τιμῆς αὐτῆς* *State or certain individuals* P. L. 864 a; more often in poetry, as *λόγοισιν εἴτ' ἔργοισιν* *by words or deeds* S. O. T. 517.

c. *εἰ . . . ἢ* indicates that the second alternative is preferable or more probable. Thus, *ἠρώτῃ εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰούσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἔσοιντο σποῦσαι* *he asked whether he was making a truce merely with the individual men who were coming and going or whether the truce would be with the rest as well* X. A. 2. 3. 7.

d. *εἰ . . . εἴτε* is like *εἴτε . . . εἴτε*. Thus, *εἰ δ' ἔτ' ἐστὶν ἐμψυχὸς γυνή εἰτ' ὄν ὄλωλεν, εἰδέναι βουλοίμεθ' ἄν* *we should like to know whether the lady is still alive or dead* E. Alc. 140.

e. *ἢ (ἡ) . . . ἢ (ἡ)* occurs in Homer, as *ὅφρ' ἐν εἰδῶ ἡέ νέον μεθέπεις ἢ καὶ πατρώϊός ἐσαι ξείνος* *that I may know well whether thou art newly a visitor or art actually an ancestral guest-friend* α 175. Cp. 2661. *ἢ . . . ἢ* is doubtful in Attic.

THE NEGATIVES IN INDIRECT QUESTIONS

2676. The negative of the direct form is usually preserved in indirect questions.

εἰσομαι . . . πότερον ὁ ἔχων αὐτὸ οὐκ εὐδαίμων ἐστὶν ἢ εὐδαίμων *I shall know whether its possessor is happy or not* P. R. 354 c, *οὐκ οἶδ' ὅπως φῶ τοῦτο καὶ μὴ φῶ* *I know not how I am to say this and not to say it* E. I. A. 643 (= *ὡς μὴ φῶ*).

a. Indirect single questions introduced by interrogative pronouns, adjectives, and adverbs, usually have *οὐ*.

b. *μή* appears after verbs of *seeing, considering* and the like (*σκοπῶ, ὁρῶ, ἐννοῶμαι, ἐνθυμούμαι*) when there is an idea of purpose or desire to prevent something. Thus, *ὁράτε . . . ὅτω τρώῃ κάλλιστα ἀμυνέσθε αὐτοὺς καὶ μήτε καταφρονησάντες ἀφάρκτοι ληφθήσεσθε κτλ.* *consider how you may best defend yourselves and may neither be caught off your guard through contempt, etc.* T. 6. 33. So also with the potential optative with *ἄν*; as *τί οὖν οὐ σκοποῦμεν πῶς ἂν αὐτῶν μὴ διαμαρτάνοιμεν*; *why then do we not consider how we may avoid mistaking them?* X. M. 3. 1. 10. Indirect questions with *μή* thus belong under *μή* with verbs of fear and apprehension, where *μή* is the negative of the *will*. Cp. 2674.

c. Indirect questions introduced by *εἰ* have *οὐ* or *μή*. Thus, *ἤρετο τὸν δῆμον εἰ οὐκ ἀσχύοντο* *he asked the people whether they were not ashamed* Aes. 1. 84, *ἤρετό με . . . εἰ μὴ μέμνημαι* *he asked me whether I did not remember* 2. 36.

d. In relative clauses joined by *καὶ* and standing in an indirect question (*ὡς αὖτε . . . and what not*), *μή* must be used when the verb is to be supplied with the second clause; but when the verb is repeated, either *μή*, or *οὐ* if the antecedent is definite, may be used. Thus, *διαγινώσκουσιν ἃ τε δύνανται καὶ ἃ μὴ θέλουν διαγινώσκειν* *between what they can do and what they cannot* X. M. 4. 2. 26, *ὅσθα . . . ὅποσοι τε φρουροὶ ἰκανοὶ εἰσι καὶ ὅποσοι μὴ εἰσι* *you know how many garrisons are advantageously situated and how many are not* 3. 6. 10. The antecedent is definite in *ἀπέδειξεν οἷς χρὴ δημηγορεῖν καὶ οἷς οὐ δεῖ λέγειν ἐν τῷ δήμῳ* *he showed who must speak in the assembly and who must not speak before the people* Aes. 1. 27.

e. As the second member of an alternative question introduced by *ei*, or not is either *ἢ οὐ* or *ἢ μή*. Thus, σκοπόμεν *ei* ἡμῖν πρέπει *ἢ οὐ* let us consider whether it is proper for us or not P. R. 451 d, νῦν ξυμβονὸς λέγεις· *ei* δὲ ἀληθὲς *ἢ* μή, περᾶσομαι μαθεῖν νοῦν I have made out what you mean; and I will try to make out whether it is true or not 339 a.

f. A shift from *μή* to *οὐ* in sequent alternative indirect questions appears to be due to the desire to attain variety. Thus, οὐ δὲ ἡμᾶς ἐκ τῶν τοῦ κατηγοροῦ λόγων τοὺς νόμους καταμανθάνειν, *ei* καλῶς ὑμῖν κείνται *ἢ* μή, ἀλλ' ἐκ τῶν νόμων τοὺς τοῦ κατηγοροῦ λόγους, *ei* ὀρθῶς καὶ νομίμως ὑμᾶς διδάσκουσι τὸ πρᾶγμα *ἢ* οὐ you must not start from the pleas of the accuser to learn whether your laws have been established well or not, but you must start from the laws to learn whether his pleas set forth the case fairly and legally or not Ant. 5. 14. Cp. Ant. 6. 2, Is. 8. 9, D. 20. 83. Some scholars hold that *οὐ* here lays stress on a negative fact or on something conceived as a negative fact, and that *μή* puts the question abstractly as a mere conception.

MOODS IN INDIRECT QUESTIONS

2677. The moods and tenses of indirect questions follow the same rules as govern clauses in indirect discourse. The person may be changed.

After primary tenses, the mood and tense of the direct question are retained (indicative, past indicative with *ἄν*, deliberative subjunctive, potential optative with *ἄν*).

After secondary tenses, the mood and tense of the direct form may be retained or the optative may be used instead. The latter is more common. But a past indicative with *ἄν* always remains unchanged.

a. **Direct Form Retained.** — πολλὰκις ἐσκόπει τί διαφέρει μανίας ἀμαθιά he often considered in what respect ignorance differed from madness X. M. 1. 2. 50, ἠπορεῖτο τι ποιήσει he was uncertain what to do X. A. 7. 3. 29 (= τί ποιήσω, deliberative future, 1916), ἐβουλεύοντο εἴτε κατακαύσωσιν . . . εἴτε τι ἄλλο χρήσονται they deliberated whether they should burn them or dispose of them in some other manner T. 2. 4 (= κατακαύσωμεν, χρησώμεθα;), ἠρώτησε . . . τοῦ ἂν ἴδοι Πρόξενον he asked where he could see Proxenus X. A. 2. 4. 15 (= τοῦ ἂν ἴδοιμι;).

b. **Optative:** ἤρετο εἰ τις ἐμοῦ εἴη σοφώτερος he asked whether any one was wiser than I P. A. 21 a (= ἐστὶ;), δ τι δὲ ποιήσει οὐ διεσήμηνε he did not announce publicly what he was going to do X. A. 2. 1. 23 (= τί ποιήσω;), τὸν θεὸν ἐπηρώτων εἰ παραδοίεν Κορινθίους τὴν πόλιν they questioned the god whether they should surrender the city to the Corinthians T. 1. 25 (= παραδῶμεν;). Here παραδοίεν might represent the aorist indicative, but that tense is usually retained to avoid confusion (exceptionally ἠρώτᾳ τι πάθοιεν X. C. 2. 3. 19; cp. X. A. 6. 3. 25, D. 50. 55). An imperfect relatively anterior to the time of the main verb is retained in D. 30. 19.

c. A dubitative subjunctive in an indirect question, when dependent on an optative, may be attracted into the optative; as εἰλεγες . . . ὅτι οὐκ ἂν ἔχοις ἐξελεῖσθαι δ τι χρῆς σαυτῷ you were saying that if you went out you would not know what to do with yourself P. Cr. 45 b (= τί χρῆμαι ἐμαντῷ;).

d. Homer has the optative for the indicative due to indirect discourse only in indirect questions; as *εἰποντο τίς ἐστι καὶ πόθεν ἔλθοι* they asked who he was and whence he had come p 368. See 2624 c.

2678. After a secondary tense the mood of a direct question may be retained (usually for vividness) in the same sentence with the mood of an indirect question (cp. 2632). Thus, *οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν* they seemed to be wondering to what direction the Greeks would turn and what they had in mind X. A. 3. 5. 13, *ἤρετο δὲ τι θαυμάζοι καὶ ὅπως αὐτῶν τεθνήσκουσιν* he asked what it was that he was astonished at and how many of them were dead T. 3. 113 (= *τί θαυμάζεις, πόσοι τεθνήσκουσιν*);.

a. In some cases there is no apparent reason (apart from desire for variety) for this use of the indicative and optative in the same sentence. Sometimes the indicative may ask for a statement of fact, the optative request an opinion of the person questioned.

2679. Parallel to 2624 are cases like *ἤδει δπου ἔκειτο ἡ ἐπιστολή* he knew where the letter had been put X. C. 2. 2. 9.

ANSWERS TO YES AND NO QUESTIONS

2680. Yes and No questions may be answered in various ways, e.g.:

a. By repeating the verb or another emphatic word with or without one or more confirmative adverbs. Thus, *φῆς σὺ ἀμείνω πολίτην εἶναι, δὲν σὺ ἐπαίσεις, ἢ δὲν ἐγώ;* φημί γὰρ οὐδὲν *do you assert that the citizen whom you approve is better than the one I approve? I do say so* X. M. 4. 6. 14, *οἶσθ' οὐδ' ἂν λέξαι σοι . . . θέλω;* οὐκ οἶδα *dost thou know what I fain would tell thee? No.* E. Hec. 999.

b. By *ἐγώ, ἔγωγε, οὐκ ἐγώ, οὐκ ἔγωγε*, sometimes with *νῆ Δία* or *μὰ Δία*.

c. Yes may be expressed by *ναί, ναι μὰ τὸν Δία, μάλιστα, φημί, πάνν γε, πάνν μὲν οὐδὲν, εὖ γε, ἔστι ταῦτα, ἔστιν οὕτως, ἀληθῆ λέγεις, ἀληθέστατα, ὁρθῶς γε, κομῶδῃ, etc.*

No may be expressed by *οὐ, οὐκ ἔστιν, οὐ δῆτα, οὐ μὰ Δία, οὐδαμῶς, οὐ φημι, μὴ γάρ, ἥκιστα, ἥκιστά γε, etc.*

d. In the form of a question: *τί μήν; τί γάρ; ἀλλὰ τί; πῶς; πόθεν; πῶς γὰρ οὐ;*

EXCLAMATORY SENTENCES

2681. Direct (independent) exclamatory sentences with a verb expressed (or easily supplied) are formed

2682. (I) By the relative pronouns *οἷος, ὅσος*, or by the relative adverb *ὥς* in exclamations of wonder. The sentences introduced by these words are commonly associated with vocatives or interjections. Cp. 340.

οἶα ποιεῖς, ὦ ἐταῖρε what are you about, my friend! P. Euth. 15 c, *ὦ φίλοι . . . οἷον τερωλὴν θεοὶ ἤγαγον ἐς τὸδε δῶμα* friends, such sport the gods have brought into this house! σ 37, *ὁσην ἔχεις τὴν δύναμιν* how great your power is! Ar. Pl. 748, *ὦ πάππε, ὅσα πράγματα ἔχεις* oh grandfather, how much trouble you have! X. C. 1. 3. 4, *ὦ φίλταθ' Ἀλμον, ὥς σ' ἀτιμάζει πατήρ*, oh dearest Haemon, how thy father insults thee! S. Ant. 572, *ὥς ἀστεῖος ὁ ἀνθρωπος* how charming the man is! P. Ph. 116 d.

a. Exclamatory *ὥς* may be the relative *ὥς*; but if it is the demonstrative *ὥν*, it means properly not *how* but *so*. Cp. 2908.

b. Double *οἷος* (exclamation within an exclamation) marks a strong contrast (cp. 2646) in direct and indirect exclamations. Thus, *οἷα πρὸς οἷων ἀνδρῶν πάσχω* *what I suffer and at the hands of what men!* S. Ant. 942, ἀπὸ οἷας . . . ἀρχήματος τοῦ πρώτου ἐς οἷαν τελευτήν καὶ ταπεινώτητα ἀφίκετο *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 *οἷαν ἔχιδναν τήνδ' ἐφύσας* *what a viper is this woman whom thou hast begotten!* E. Ion 1262.

d. *οἷμ' ὥς* is common in expressions of impatience, anger, pity, grief, or fear; as *οἷμ' ὥς καταγέλῃς* *ah me, how you mock me!* Ar. Nub. 1238, *οἷμ' ὥς ἔοικας ὀψὲ τὴν δίκην ἰδεῖν* *ah me, how thou seemest all too late to see the right!* S. Ant. 1270, *οἷμ' ὥς δέδοικα* *ah me, how I fear!* Ar. Pax 173.

2683. (II) By the infinitive (2015, 2036).

2684. Direct exclamations without a verb may be expressed by the vocative or nominative (1288) or by the genitive of cause (1407).

2685. Indirect (dependent) exclamations form subordinate clauses in sentences which, taken as a whole, are *statements* (2575. 4). They are introduced by *οἷος*, *ὅσος*, *οἷως*, *ὥς*, *οἷ*, *ἵνα*. The negative is *οὐ*. It is often difficult to distinguish between indirect exclamations and indirect questions introduced by *οἷος* or *ὅσος*. But observe that dependent exclamations are not introduced by the direct interrogatives *ποῖος*, *πόσος*, *πῶς*, etc., nor by the indefinite relatives *ὁποῖος*, *ὁπόσος*, *ὁπως*, etc., both of which classes of words may stand in indirect questions.

a. *ὁποῖος* in L. 30. 4 and *ὁπόσος* in P. G. 522 a are suspected.

b. The introductory verb is sometimes omitted; as *ὡς μαρώτατος, ἵν' ὑποδέδῃκεν* *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: *οἷον ἀνδρα λέγεις ἐν κινδύνῳ εἶναι* *what a noble man you say is in danger!* P. Th. 142 b, *σκόπει . . . ἵν' ἤκει τοῦ θεοῦ μαντεύματα* *judge to what the oracles of the god have come* S. O. T. 963 (cp. *ὡς θεῶν μαντεύματα, ἵν' ἐστὶ 946*), *τίς οὐκ αἶδεν ἐξ οἷων συμφορῶν εἰς θῆν ἐυδαιμονίαν κατέστησαν;* *who does not know into what good fortune they came and after what sufferings?* I. 6. 42, *ἐνθυμούμενοι δσον πλοῦν . . . ἀπεστέλλοντο* *reflecting on how long a voyage they were on the point of being sent* T. 6. 30, *ἐννοηθέντες οἷά τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων καὶ δι τῶν τεθναλῶν ὁ ἀρχῶν αὐτῶν* *reflecting what they were suffering at the hands of the Assyrians and that their ruler was now dead* X. C. 4. 2. 3.

b. Optative: *διαθεώμενος αὐτῶν θσον μὲν χώρῶν καὶ οἷαν ἔχῃεν* *observing how great the extent of their country was and how excellent its quality* X. A. 3. 1. 19,

ἐπιδεικνύσας ὅτι ἐστὶ ἡ ἀποπλῆ pointing out what their difficulty was 1. 3. 13. See also 2687.

2687. Verbs and other words of *emotion* (praise, blame, wonder, etc.) and the expression of its results are often followed by a dependent exclamatory clause with *οἷος*, *ὅσος*, *ὥς*, etc. Here a causal sentence would have *ὅτι τοιοῦτος*, *ὅτι τοσοῦτος*, *ὅτι οὕτως*. English generally introduces such clauses by *considering*, *thinking*, *upon the reflection how*, etc. Thus, τῷ σ' ἀδ νῦν δὴω ἀποτεισέμεν, ὅσσα μ' ἔργας therefore I think now thou shalt in turn atone for all thou hast done unto me Φ 390, ἀπέκλᾶσεν . . . τὴν ἑμᾶυτοῦ τύχην, οἷου ἀνδρὸς ἐταίρου ἐστερημένος ἐστίν I bewailed my fate considering what a companion I had lost (direct = οἷου ἀνδρὸς ἐταίρου (δντος) ἐστέρημαι) P. Ph. 117 c, μάκαρ ὦ Στρεψιάδης, αὐτὸς τ' ἔφυς ὡς σοφὸς χολόν τὸν υἱόν τρέφεις oh happy Strepsiades, how wise you are yourself and what a son you have! Ar. Nub. 1206, τὸ γῆρας ὑμνοῦσιν ὅσων κακῶν σφίσιν αἰτίων they rehearse how many evils old age occasions them P. R. 329 b, εὐδαίμων μοι ἀνὴρ ἐφαίμετο . . . ὥς ἀδεῶς καὶ γενναίως ἐτελεύτᾳ the man seemed to me to be happy so fearlessly and nobly did he die P. Ph. 58 e, ζηλῶ γε τῆς εὐτυχίας τὸν πρέσβυν, ὃ μετέστη ξηρῶν τρόπων I envy the old fellow his fortune, how (lit. whither) he has changed his arid ways Ar. Vesp. 1451.

NEGATIVE SENTENCES

2688. The simple negative particles are *οὐ* and *μή*. *οὐ* is the negative of fact and statement, and *contradicts* or *denies*; *μή* is the negative of the will and thought, and *rejects* or *deprecates*. The difference between the simple negatives holds true also of their compounds *οὔτε* *μήτε*, *οὐδέ* *μηδέ*, *οὐδεῖς* *μηδεῖς*, etc.

a. τὰ οὐκ ὄντα is that which does not exist independently of any opinion of the writer: τὰ οὐκ ὄντα λογοποιεῖν to fabricate what does not actually exist And. 3. 35. τὰ μὴ ὄντα is that which is regarded as not existing, that which is dependent on the opinion of the writer, the whole sum of things that are outside of actual knowledge: τὰ μὴ ὄντα οὔτε ὁράται οὔτε γινώσκονται that which does not exist is neither seen nor known Hippocrates, de arte § 2; cp. τὸ μὴ ὄν P. R. 478 b.

b. The rarer *οὐχί* (*οὐ-χί*) denies with greater emphasis than *οὐ*. The form *μηκέτι* no longer is due to the analogy of *οὐκ-έτι*.

2689. *μή* as the negative of will and thought is used in various expressions involving emotion, as commands, prohibitions, wishes, hopes, prayers, petitions, promises, oaths, asseverations, and the like; in expressions marking condition, purpose, effort, apprehension, cautious assertion, surmise, and fear; in setting forth ideality, mere conceptions, abstractions as opposed to reality or to definite facts; in marking ideas as general and typical; when a person or thing is to be characterized as conceived of rather than real. — *μή* is used not merely when the above notions are apparent but also when they are latent. Greek often conceives of a situation as marked by feeling where English regards it as one of fact; and hence uses *μή* where we should expect *οὐ*.

a. *μή* corresponds to the Sanskrit prohibitive particle *mā*, which in the Rig Veda is used with the independent indicative of an augmentless aorist or imper-

fect which has the force of the subjunctive ; rarely with the optative. In later Sanskrit *mā* was used with the subjunctive, optative, and imperative.

b. *μή* was originally used only in independent clauses ; but later was employed in subordinate clauses, and with dependent infinitives and participles. On the origin of *μή* as a conjunction, see 2222. In Homer *μή* is used especially with the subjunctive, optative, and imperative (i.e. in commands and wishes) ; rarely with the indicative (in *μή ὀφελλον*, 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 (Σ 48) or a wish (δ 684).

c. In later Greek (Polybius, Lucian, Dio Chrysostomus, etc.) *μή* has encroached on *οὐ*, generally by extension of usages occurring rarely in the classical language. Thus Lucian has *μή* after causal *ὥς, ὅτι, διότι, ἐπεὶ* ; in relative clauses (sometimes *οὐδὲν ἔστιν ὅτι μή*) ; with participles of cause (even *ἄτε μή*) or of concession ; with participles without the article following an adjective ; with the infinitive after verbs of *saying* and *thinking*. *ὅτι μή* appears in indirect discourse (complete or partial) where the classical language would use the infinitive or *ὅτι* with the optative or *ὥς* with the participle ; so after verbs of *saying* and *thinking*, after verbs of *emotion*, and even after verbs of *knowing*.

POSITION OF *οὐ* AND *μή*

2690. *οὐ* and *μή* are generally placed before the word they negate ; but may follow, when emphasis is laid on a particular word, as in contrasts.

ὑπολάβῃ δὲ μηδὲς but let no one suppose T. C. 84, *οἱ δὲ στρατηγοὶ ἐξήγον μὲν οὐ, συνεκάλεσαν δὲ* and the generals did not lead them out, but called them together X. A. 6. 4. 20, *ἐγὼ μαχοίμεθα οὐκ ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίους, ἀλλ' ἐπ' ἐλευθερώσει ἀπὸ τοῦ Μήδου τοὺς Ἑλλήσιν* 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, *ἀπόλοιτο μὲν μή* perish indeed — may he not E. Med. 83.

a. A contrast must be supplied in thought when the negative precedes the article, a relative, a conjunction, or a preposition. Thus, *εἰ δὲ περὶ ἡμῶν γινώσκατε μὴ τὰ εἰκότα* but if you pass upon us a sentence that is unjust T. 3. 57, *πολεμεῖν δὲ μὴ πρὸς ὁμοῖαν ἀντιπαρασκευὴν ἀδύνατοι* unable to carry on a war against a power dissimilar in character to their own 1. 141, *ἀμνηστέα τοὺς πολεμίους οὐκ εἰς μακρὰν* we shall shortly (lit. in no long time) punish the enemy X. C. 5. 4. 21, *οὐ κατὰ κόσμον* disorderly B 214.

b. The order of the parts of a negative compound may be reversed for strong emphasis ; as *ἐπ' οὐκ ὦν* (= *οὐκέτι ὦν*) S. Tr. 161, *μίαν οὐκ* (= *οὐδεμίαν*) Hdt. 8. 119.

c. The negative may be placed in front of an infinitive when English transfers it to another verb in the sentence ; as *εἰ βουλόμεθ' ἡμεῖς μὴ προσποιεῖσθαι πολεμεῖν αὐτὸν ἡμῖν* if we wish to assume that he is not waging war with us D. 8. 58, *ἡμᾶς οὐδ' ἐπαυλισθῆναι ἐπιτρέπεῖς* you do not permit us even to take up our quarters X. A. 7. 7. 8 (= *οὐκ ἐπιτρέπεῖς* = *κωλύεις*).

οὐ ADHERESCENT

2691. οὐ adherescent (or privative) placed before a verb (or other single word) not merely negatives the meaning of the simple verb but gives it an *opposite* meaning, the two expressing a single negative idea; as οὐ φημι *I deny, I refuse* (not *I say not*). οὐ φημι is preferred to φημι οὐ as *nego* is preferred to *aio non*.

2692. Adherescent οὐ is especially common with verbs of *saying* or *thinking*, but occurs also with many verbs of *will* or *desire*. In such cases οὐ goes closely with the leading verb, forming a *quasi*-compound; whereas it belongs in sense to a following infinitive if an infinitive depends on the leading verb. In Latin actual composition has taken place in *nego, nescio, nequeo, nolo*.

οὐκ ἔφη ἔναι *he refused to go* X. A. 1. 3. 8, οὐ φᾶσιν εἶναι ἄλλην ὁδόν *they say that there is no other road* 4. 1. 21 (cp. φησὶ ἥ οὐ; *yes or no?* P. A. 27 d), τίνας δ' οὐκ ᾔετο δεῖν λέγειν; *who were those whom he thought ought not to speak?* Aes. 1. 28, ἀ οὐκ ἔατε ἡμᾶς . . . ποιεῖν *what you forbid us to do* X. C. 1. 3. 10, οὐκ ἀξιοῖ . . . φεύγοντα τιμωρεῖσθαι *he said that it was not right to avenge himself on an exile* T. 1. 136.

a. So with οὐ φημι and οὐ φάσκω *deny, refuse* (= ἀπαρνοῦμαι), οὐκ ὁλομαι, οὐ νομίζω, οὐ δοκῶ, οὐκ εἶω and οὐ κελεύω *forbid (veto)*, οὐκ ἀξιῶ *regard as unworthy*, do not expect *that, refuse*, οὐκ ὑπισχνοῦμαι *refuse*, οὐ προσποιῶμαι *dissimulate*, οὐ συμβουλεύω *dissuade, advise not to*, οὐκ ἐθέλω *am unwilling*, οὐκ ἐπαινῶ *disapprove*. This association often persists in participles, as οὐκ εἶων, οὐκ ἐθέλων. Homer has οὐ φημι, φημι οὐ, and οὐ φημι οὐ.

2693. οὐ with the principal verb may be equivalent in sense to μή with a dependent infinitive; as οὐ συμβουλεύων Ξέρξη στρατεῦσθαι ἐπὶ τὴν Ἑλλάδα *advising Xerxes not to march against Greece* (= συμβουλεύων μή στρατεῦσθαι) Hdt. 7. 48.

2694. Analogous to this use with verbs is the use of οὐ with adjectives and adverbs.

οὐκ ὀλίγοι = πολλοί, οὐκ ἐλάχιστος = μέγιστος, οὐχ ἥττον = μᾶλλον, οὐχ ἥκιστα = μάλιστα, οὐ καλῶς *basely*, οὐκ ἀφανής *famous*, οὐκ εἰκότως *unreasonably*, οὐ περὶ βραχέων *on important matters* (cp. 2690 a), regularly οὐ πάντῃ *not at all*, as οὐ πάντῃ *χαλεπὸν easy*.

2695. The origin of adherescent οὐ is to be found partly in the unwillingness of the early language to use the negative particle with the infinitive, partly in the preference for a negative rather than a positive assertion, and to the disinclination to make a strong positive statement (*litotes*, as in some of the cases of 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 adherescent οὐ.

2696. Adherescent οὐ is often found in a protasis with εἰ and in other constructions where we expect μή.

el δ' ἀποστῆναι Ἀθηναίων οὐκ ἠθελήσαμεν . . . , οὐκ ἠδικοῦμεν but if we refused to revolt from the Athenians, we were not doing wrong T. 3. 65, *el οὐκ εἴς if thou forbiddest* S. Aj. 1131 (= *el κωλύεις*), *el μὴ Πρόξενον οὐχ ὑπεδέξατο, ἐσώθησαν ἄν* if it had not been that they did not receive Proxenus, they would have been saved D. 19. 74, *el μὲν οὐ πολλοὶ ἦσαν* if they were few L. 13. 62 (emended by some to *οὐ μὴ*). *ἔάν οὐ* is rare, as *ἔάν τε οὐ φῆτε ἔάν τε φῆτε* both if you deny it and if you admit it P. A. 25 b (cp. L. 13. 76, D. 26. 24).

2697. But *μὴ* often does not yield to *οὐ*, as *ἄν τ' ἐγὼ φῶ ἄν τε μὴ φῶ* both if I assent and if I do not D. 21. 205, *οὐκ οἶδ' ὅπως φῶ τοῦτο καὶ μὴ φῶ* I know not how I shall say this and not say it E. I. A. 643, *ἔάν μὴ . . . ἔατε* D. 16. 12, and in many cases where *μὴ* goes closely with the following word, as *el ἐλίδου κλισίαν καὶ μὴ ἀφαιρεῖτο* if he were granting a trial and not taking it away D. 23. 91.

οὐ AFTER εἰ (ἐάν)

2698. *οὐ* is sometimes found in clauses introduced by *εἰ* (ἐάν).

a. When *οὐ* is adherescent (2696).

b. When there is an emphatic assertion of fact or probability, as where a direct statement is quoted. Thus, *el δὲ οὐδὲν ἡμάρτηται μοι* if (as I have shown) no error has been committed by me And. 1. 33, *el, ὡς νῦν φήσῃ, οὐ παρεσκεύαστο* if, as he will presently assert, he had not made preparations D. 54. 29. Cp. X. A. 1. 7. 18, quoted in 2790.

c. When *el* (ἐάν) is used instead of *ὅτι* that (because) after verbs of emotion (2247). Thus, *μὴ θαυμάσῃς εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι* do not be surprised if much of what has been said does not apply to you I. 1. 44. Here *μὴ* is possible.

d. When *el* (ἐάν) approaches the idea of *ἐπεὶ* since (cp. 2246, 2298 b). So *ei τοῦσδε . . . οὐ στέργει πατὴρ* if (since) their father has ceased to love these children E. Med. 88 (often explained as *οὐ* adherescent). Here *μὴ* is possible.

e. When a single *el* introduces a binumbered protasis as a whole, the *μὲν* clause and the *δέ* clause of that protasis may have *οὐ*. Such binumbered protases often depend on a preceding apodosis introduced by *ἀσχερόν, ἀτοκόν, δεινόν, θαυμαστόν ἐστι* (ἀνέτη) and like expressions of emotion (c). Thus, *εἴτ' οὐκ ἀσχερόν . . . εἰ τὸ μὲν Ἀργείων πλῆθος οὐκ ἐφοβήθη τὴν Λακεδαιμονίων ἀρχὴν . . . , ὑμεῖς δὲ οὐκ ἐπεί* Ἀθηναῖοι βάρβαρον ἀνθρώπον φοβήσεσθε; is it not then disgraceful, if it is true that whereas the Argive commons did not fear the empire of the Lacedaemonians, you, who are Athenians, are going to be afraid of a barbarian? D. 15. 23, *ἀσχερόν γάρ, εἰ πατὴρ μὲν ἐξέλειν Φρύγας, δ' ὁ ἄνδρ' ἐν' οὐ δυνήσεται κταεῖν* for it is disgraceful that, whereas the father destroyed the Phrygians, the other (the son) is not going to be able to destroy one foe E. El. 336, *δεινὸν ἂν εἴη, εἰ οἱ μὲν ἐκείνων ζύμματα ἐπὶ δουλείᾳ τῇ αὐτῶν (χρήματα) φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δὲ ἐπὶ τῷ . . . αὐτοὶ σφίσεσθαι οὐκ ἄρα δαπανήσομεν* it would be strange if, whereas their allies will not fail to pay tribute for their own enslavement, we on the other hand will not expend it for the purpose of saving ourselves T. 1. 121.

N. 1. — The second member of such protases has *οὐ* if the verb stands in the indicative, but *μὴ* (in classical Greek) if the verb is in the optative. In Aes. 2. 157 *οὐ κατὰσχίμ* is due to indirect discourse.

N. 2. — In such sentences *ei* may (1) have a conditional force in both clauses, as L. 80. 16, 31.24; (2) have a conditional force in the second member, but the force of *επει* in the first member, as L. 20. 36, Is. 14. 52; (3) have the force of *επει* in the first member, and that of *στι* in the second member, as D. 8. 55, Aes. 3. 242; (4) have the force of *στι* in both members, as T. 1. 35, 1. 121, X. C. 7. 5. 84.

f. A bimembered clause introduced by *ei* may contain a negative clause with *οὐ* directly opposed to a positive clause; as *ei δὲ τῷ μὲν, τοῖς δ' οὐ* D. 23. 123.

g. *ei* *whether* in simple and alternative indirect questions takes either *οὐ* or *μή* (2676 c, e).

2699. Homer has *ei* and the indicative with *οὐ* (12 times) when the subordinate clause precedes the main clause; but usually *ei* *μή*, when the subordinate clause follows. Thus, *ei δὲ μοι οὐ τεύσσουσιν βοῶν ἐπικεκ' ἀμοιβήν, δόσσομαι εἰς Ἄϊδῶα* but if they will not pay a fitting compensation for the cattle, I will go down to Hades μ 382, *ἔνθα κεν Ἀργεῖοισιν ὑπέρμορα νόστος ἐτύχθη, ei μή Ἀθηναίην Ἥρη πρὸς μῦθον λείπεν* then in that case the return of the Argives had been accomplished against fate, if Hera had not spoken a word to Athena B 155.

a. The Homeric *ei* *οὐ* with the indicative has been explained either as a retention of the original use, *μή* with that mood being an extension through the analogy of the subjunctive and optative; or because *οὐ* went with the predicate, whereas *μή* was closely attached to *ei*.

2700. Homer has *ei* *οὐ* (adherent) with the subjunctive in *ei δ' αἶν . . . οὐκ ἐθέλωσιν* Γ 289, *ei δὲ κ' . . . οὐκ εἰώσιν* T 139.

2701. Herodotus has a few cases of *ei* *οὐ* with the indicative, as 6. 9; *ἥν οὐ* with the subjunctive is doubtful (6. 133).

GENERAL RULE FOR *μή*

2702. *μή* stands

1. With the imperative.
2. In clauses with *εἰ*, *ἐάν* (exceptions, 2698).
3. With the subjunctive, except after *μή* *lest*, when *οὐ* is used.
4. With the optative, except after *μή* *lest*, or when the optative has *αἶν* 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 *μή* 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 *μή* (2651). The independent future indicative has *μή* only in questions.

2704. In *wishes* *μή* is used with the indicative (1780–1781) or the optative (1814, cp. 2156).

εἴθε σε μήποτε' εἰδῶμ' would that I had never seen thee S.O.T. 1218, *μήποτε' ὠφελον λιπεῖν τὴν Σκύρον would that I had never left Scyrus* S. Ph. 969.

μή ζῆν may I not live Ar. Eq. 833, *ἀναιδής οὐτ' εἰμὶ μήτε γενοίμην I neither am nor may I become shameless* D. 8. 68, *οὐτ' ἂν δυναίμην μήτ' ἐπιστάμην λέγειν neither could I tell nor may I be capable of telling* S. Ant. 686.

a. That *ὠφελον* takes *μή*, not *οὐ*, shows that it has lost to a certain extent its verbal nature. In late Greek it even became a particle like *εἴθε*.

b. Indirect expressions of wishing with *πῶς δ'ν* and the optative (1832), *βουλόμην δ'ν* (1827), *ἐβουλόμην (δ'ν)* with the infinitive, take *οὐ* (1782, 1789).

c. The use is the same in dependent clauses; as *ἐπειδὴ δ' ἄ μήποτε' ὠφέλε (συμβῆναι) συνέβη but when that happened which I would had never happened* D. 18. 320.

SUBORDINATE CLAUSES IN THE INDICATIVE OR OPTATIVE

2705. In subordinate clauses *μή* or *οὐ* is used.

a. Final clauses have *μή*, as *φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα δόκῳν μή δίδοιεν 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, *εἴδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδ' εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν* quoted in 2185 c.

b. Object clauses with *ὅπως* after verbs of effort have *μή*, as *φρόντισ' ὅπως μὴδ' ἀνάξιον τῆς τιμῆς ταύτης πράξεις see to it that you do nothing unworthy of this honour* I. 2. 37, *ἐπεμέλετο ὅπως μήτε δάσιοι μήτε ἀποτοὶ ποτε ἔσονται he took care that they should never be without food or drink* X. C. 8. 1. 43.

c. Conditional clauses regularly have *μή*. Thus, *εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλῆᾰ if you had not come, we should be marching against the king* X. A. 2. 1. 4, *οὐκ ἀπελείπετο αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη he never left him unless there was some necessity for it* X. M. 4. 2. 40. So in concessive clauses (2369). On *οὐ* adherescent in conditional clauses see 2696.

d. Relative Clauses, if conditional, have *οὐ* with a definite antecedent, *μή* with an indefinite antecedent (2505). *μή* is thus used when the case in question is typical of a class (*μή* 'generic'). Thus, *προσημαίνουσιν δ' τε χρὴ ποιεῖν καὶ δ' οὐ χρὴ they signify beforehand what one must do and what not* X. C. 1. 6. 46, *δ' μὴ οἶδα οὐδὲ οἶμαι εἰδέναι what I do not know, I do not even think I know* P. A. 21 d.

N. 1. — Homer has *δὲ (δοσι) οὐ* with the indicative (*μή* B 301).

N. 2. — *οὐ* is regular in relative clauses when an opposition is expressed (T. 1. 11. 2), and when a negative clause precedes; as *οὐκ ἔστιν ὅστις (ὅπως) οὐ, οὐδεὶς ὅστις οὐ*, etc. (X. C. 1. 4. 25, X. A. 2. 4. 3).

e. The expression *τοιούτος, ὅς (δοσι, etc.)*, when preceded by a negative, takes *οὐ*; as *ταμείον μὴδ' εἶναι μὴδ' οὐ τοιούτον, εἰς δ' οὐ πᾶς ὁ βουλόμενος εἰσεῖσι it is necessary that no one shall have (such) a storehouse that anybody who pleases may not enter it* P. R. 416 d. But even when no negative precedes, we have *οὐ*, when the relative clause makes an assertion or defines attributively; as *συγγραφεὺς τῶν λόγων . . . τοιούτος, οἷος οὐδεὶς ἄλλος γέγονε such a writer of speeches as no one had been* I. 15. 35. When the antecedent is general or is thought of in respect of its character we have *μή*; as *βουληθεὶς τοιούτον μνημεῖον καταλιπεῖν, δ' μὴ τῆς ἀνθρωπίνης φύσεώς ἐστιν wishing to leave behind him such a memorial as would surpass human nature* I. 4. 89; cp. 2706 g.

f. Relative clauses of purpose take *μή*, as *θαλάσσιον ἐκρίψατ', ἵνα μή ποτ' εἰσέψωθ'* *ἔτι cast me out into the sea where ye may never see me more* S.O.T. 1411, *κρύψασ' αὐτήν, ἵνα μή τις εἰσέλθοι* *hiding herself where no one might see her* S. Tr. 903.

g. Clauses with a relative pronoun referring to an antecedent thought of in respect of its character (of such a sort) take *μή*. The use of *μή* characteristic comes from the generic meaning of *μή*, i.e. the antecedent is not regarded simply as a person *who* does something but as a person *of such a nature as, one who typifies a class*. In such cases *ὅς μή* may refer to a definite person or thing. So especially in relative clauses of cause and result, which ordinarily take *ὅς*. Thus, *ταλαίπωρος ἄρα τις σύ γε ἄνθρωπος εἰ . . . , ᾧ μήτε θεοὶ πατῶν εἰσι μήτε ἱερά* *a wretched being art thou then, who hast neither ancestral gods nor shrines* P. Eu. 302 b, *ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει* *pass such a vote that you will never repent of it* And. 3. 41, *τοιαῦτα λέγειν . . . , ὡς μηδὲς ἀνέμεσθαι* *to use language at which no one could feel just resentment* D. 21. 161, *ὁ . . . μηδὲν ἀν' ὀμόσας* *the man who would not take an oath* 64. 40. Sophocles is especially fond of the generic *μή*.

h. Consecutive clauses (and consecutive relative clauses) with *ὥστε* take *ὅς* with the indicative and optative. Thus, *(Λακεδαιμόνιοι) εἰς τοῦτ' ἀπληστίας ἦλθον ὥστ' οὐκ ἐξήρκεσεν αὐτοῖς ἔχειν τὴν κατὰ γῆν ἀρχήν* *the Lacedaemonians became so insatiate in their desires that they were not satisfied with their empire on the land* I. 12. 103, *ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰσιδὼν* *so that I should not recognize him, if I were to see him* E. Or. 379. On *τοιοῦτος ὅς οὐ* see 2705 e.

i. Oaths and protestations in the indicative with *μή* express a solemn denial or refusal, or repudiate a charge. Thus, *ἴστω νῦν Ζεὺς . . . μή μὲν τοῖς ἱπποῦσιν ἀνὴρ ἐποικήσεται ἄλλος* *let Zeus now know (i.e. I swear by Zeus) that no other man shall mount these horses* K 329, *μὰ τὴν Ἀφροδίτην . . . μή γ' ὧ σ' ἀφῶσω* *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 *ὅς* (1810, cp. 1813).

2708. Dependent clauses take *μή*: final clauses, as *δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας . . . ἵνα μή τὰ ξεύγη ἡμῶν στρατηγῇ* *it seems to me advisable to burn the wagons that our baggage-train may not be our general* X. A. 3. 2. 27. Object clauses after verbs of *effort*, as *οὐ φυλάξεσθ' ὅπως μή . . . δεσπότην εὕρητε*; *will you not be on your guard lest you find a master?* D. 6. 25. So in conditional clauses with *ἐάν*, in conditional relative clauses and in relative clauses referring to indefinite time, place, and manner.

a. After *μή* *lest*, *οὐ* is used (2221).

2709. The imperative is a mood of *will* and therefore takes *μή* in prohibitions (1840).

a. The future indicative after interrogative *οὐ* has an imperative sense (1918).

NEGATIVES OF INDIRECT DISCOURSE

2710. The negatives of direct discourse are retained in indirect discourse introduced by *ὅτι* or *ὥς*.

ἐπιμνησθῆναι χρὴ ὅτι οὐδεὶς ἐστὶν ἀνθρώπων φύσει οὔτε ὀλιγαρχικὸς οὔτε δημοκρατικὸς it must be borne in mind that no man by nature is disposed either to oligarchy or to democracy L. 26. 8.

εἶπε . . . ὅτι οὐ περὶ πολιτείας ὑμῶν ἔσται ἀλλὰ περὶ σωτηρίας, εἰ μὴ ποιήσαιθ' ἃ Θηράμενης κελεύει he said that the question would not be about your constitution but about your safety, if you did not accept the propositions of Theramenes L. 12. 74.

a. *Ἰν προεῖπεν ὡς μηδεὶς κινήσοιτο ἐκ τῆς τάξεως he gave orders that no one should move from his position* X. H. 2. 1. 22 *μηδεὶς* is due to the fact that the main verb denotes a command.

On the negative in indirect discourse with the infinitive see 2722, 2737, 2738; with the participle, 2729, 2737, 2738; and in indirect questions, 2676.

οὐ AND μὴ WITH THE INFINITIVE

2711. The infinitive not in indirect discourse has *μὴ*; the infinitive in indirect discourse has *οὐ*, but sometimes *μὴ*. The articular infinitive has *μὴ*. On the use with *μὴ οὐ* see 2742 ff.

a. The ordinary negative of the infinitive is *μὴ*, which could be so used since the infinitive was employed as early as Homer in an imperative sense. *οὐ* with the infinitive in indirect discourse is probably due to the analogy of *οὐ* with the indicative and optative in clauses of indirect discourse introduced by *ὅτι* (*ὥς*). *οὐ* became the natural negative of indirect discourse as soon as the infinitive came to represent the indicative or optative.

2712. *μὴ* is used with the articular infinitive.

παράδειγμα τοῦ μὴ ὑμᾶς ἀδικεῖν a warning not to injure you L. 27. 5, *ὑπὲρ τοῦ μὴ τὸ κελευόμενον ποιῆσαι in order to avoid doing what was commanded* L. 18. 204. On *τὸ (τοῦ) μὴ οὐ*, see 2744. 9. 10, 2749 b, d.

οὐ AND μὴ WITH THE INFINITIVE NOT IN INDIRECT DISCOURSE

2713. *μὴ* is the regular negative after all verbs, adjectives, adverbs, and substantives, which take an infinitive not in indirect discourse. Thus, after verbs and other words denoting ability, fitness, necessity (and their opposites). Cp. 2000–2007.

εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν it is proper for a wise man not to talk idly P. Th. 152 b, *τὰς ὁμοίᾳς χάριτας μὴ ἀντιδιδόναι αἰσχρόν it is disgraceful not to repay like services* T. 3. 63.

2714. *χρῆ* (*χρῆν*, *ἐχρῆν*) takes either *μὴ* or *οὐ*.

χρῆ μὴ καταφροεῖν τοῦ πλήθους one must not despise the multitude I. 5. 79, *χρῆν οὐ σ' ἁμαρτάνειν thou oughtst not to do wrong* E. Hipp. 607, *χρῆ δ' οὐ ποτ'*

εἰπεῖν οὐδέν' ἄλβιον βροτῶν *it is not right ever to call any son of man happy* E. And. 100.

a. For original οὐ χρῆ was substituted (for emphasis) χρῆ οὐ, where the οὐ was still taken with χρῆ; ultimately οὐ was felt to belong with the infinitive and hence came to be separated from χρῆ.

b. δεῖ takes μή, as μή ὀκνεῖν δεῖ αὐτοὺς *they must not fear* T. 1. 120. οὐ δεῖ may be used for δεῖ μή (2693). In δεῖ οὐχ ἀπλῶς εἰπεῖν *one must not speak in a general way* I. 15. 117 οὐχ is adherescent. Note οἶμαι δεῖν οὐ, φημι χρῆναι οὐ, οἶμαι χρῆναι μή.

2715. μή is used with the infinitive in wishes and prohibitions. Thus, θεοὶ πολῖται, μή με δουλείᾳς τυχεῖν *ye gods of my country, may bondage not be my lot* A. Sept. 253, οἷς μή πελάζειν *do not approach these* A. Pr. 712.

2716. μή is used with the infinitive in oaths and protestations. Thus, ἴστω νῦν τόδε γαῖα . . . μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο *let earth now know this (i.e. I swear by earth) that I will not devise any harmful mischief to thine own hurt* ε 187. Cp. 2705 i.

2717. μή is used with the infinitive of purpose (cp. 2719) or result (2280). Cp. 2759. On ἐφ' ᾧ μή see 2279; on ὥστε οὐ see 2280.

2718. μή is used when the infinitive stands in apposition (1987), and hence is like τὸ μή with the infinitive. Thus, τοῦτο ἐν ἔστιν ὧν φημι, μηδένα ἂν ἐν βραχυτέροις ἐμοῦ τὰ αὐτὰ εἰπεῖν *this is one of the things I maintain — that no one can say the same things in fewer words than I can* P. G. 449 c. Cp. A. Pr. 173, 481, 435, P. R. 497 b. Such cases are not to be confused with μή after verbs of asseveration or belief (2725).

2719. μή is used with the infinitive introduced by verbs of *will* or *desire* (1991) or by verbs expressing activity to the end that something *shall* or *shall not be done*; as τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι *they wished not to give up Coregra* T. 1. 44, φυλακὴν εἶχε μήτ' ἐκπλεῖν . . . μηδένα μήτ' ἐσπλεῖν *he kept guard against any one either sailing out or in* T. 2. 69.

2720. Verbs of *commanding* and *exhorting* (κελεύω, λέγω, βοῶ), *asking* (αἰτῶ, ἄξιῶ), *advising* (συμβουλεύω), and other verbs of *will* or *desire* of like meaning, take μή.

ἐκέλευε . . . μὴ ἐρεθίζειν *he ordered him not to provoke his wrath* P. R. 393 e, ἔλεγον αὐτοῖς μὴ ἀδικεῖν *they told them not to commit injustice* T. 2. 5, ἐβόων ἀλλήλοις μὴ θεῖν *they shouted to each other not to run* X. A. 1. 8. 19, ἰκέτευε μὴ κτείνειν *he besought them not to kill him* L. 1. 25, συμβουλεύω σοι . . . μὴ ἀφαιρείσθαι ἃ ἂν δῶς *I advise you not to take away what you may have given* X. C. 4. 5. 32.

2721. οὐ is used after verbs of *will* or *desire* only when it is attached to the leading verb or to some particular word; when it marks a contrast inserted parenthetically; where a compound negative takes up οὐ used with the leading verb; and when οὐδεῖς may be resolved into οὐ and τίς, οὐ going with the leading verb. Examples in 2738.

οὐ AND μή WITH THE INFINITIVE IN INDIRECT DISCOURSE

2722. Verbs of *saying* and *thinking* take οὐ with the infinitive in indirect discourse. Here οὐ is retained from the direct discourse.

ἢ (ἀνάγκη) φαμεν οὐδένα θεῶν οὔτε μάχεσθαι τὰ νῦν οὔτε μαχεῖσθαι ποτε we declare that no one of the gods either now contends with necessity, or ever will P. L. 818 e (= οὐδὲς . . . μάχεται . . . μαχεῖται), λέγοντες οὐκ εἶναι αὐτόνομοι saying that they were not independent T. 1. 67, (= οὐκ ἐσμεν), οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν for I think it would not be unattended with gratitude to me X. A. 2. 3. 18 (= οὐκ ἂν ἔχοι), ἡγήσαντο ἡμᾶς οὐ περιψέσθαι they thought that we should not view it with indifference T. 1. 39 (= οὐ περιψόνται), ἐμοὶ δὲ δοκοῦσιν οἱτοὶ οὐ τὸ ἀτίον ἀτιᾶσθαι but these persons seem to me not to blame the real cause P. R. 329 b, ἐνόμισεν οὐκ ἂν δύνασθαι μένειν τοὺς πολιορκούντας he thought the besiegers would not be able to hold their position X. A. 7. 4. 22 (= οὐκ ἂν δύναντο).

2723. Verbs of *saying* and *thinking* take μή in emphatic declarations and expressions of thought which involve a wish that the utterance may hold good. So with φημί, λέγω, ἡγοῦμαι, νομίζω, οἶμαι. Cp. 2725.

φαίην δ' ἂν ἔγωγε μηδενὶ μηδεμὲν εἶναι παιδεύειν παρὰ τοῦ μη ἀρέσκοντος but for my part I would maintain that no one gets any education from a teacher who is not pleasing X. M. 1. 2. 39, πάντες ἐροῦσι . . . μηδὲν εἶναι κερδαλέωτερον ἀρετῆς all will say that nothing is more profitable than bravery X. C. 7. 1. 18, τίς δ' ἂν ἀνθρώπων θεῶν μὲν παῖδας ἡγοῖτο εἶναι, θεοὺς δὲ μή; who in the world would think that they were the sons of gods and not gods? P. A. 27 d, ἀπῆσαν . . . νομίσαντες μὴ ἂν ἔτι . . . ἱκανοὶ γενέσθαι κωλύσαι τὸν ἐπὶ τὴν θάλασσαν τειχισμὸν they departed in the belief that they would no longer prove able to prevent the building of the wall to the sea T. 6. 102.

a. Cp. P. Th. 155 a (φημί), T. 1. 139, 6. 40, P. R. 346 e (λέγω), X. M. 1. 2. 41, D. 54. 44 (οἶμαι), X. C. 7. 5. 59 (νομίζω), P. Soph. 230 c (διαποοῦμαι).

b. Cases where the infinitive is in apposition, or depends on an imperative, or occurs after a condition, do not belong here.

2724. μή with the infinitive is often found after verbs denoting an oracular response or a judicial decision actual or implied. Cp. 2725. Thus, ἀνέλεν ἡ Πυθιά μηδὲνα σοφώτερον εἶναι the Pythian prophetess made answer that no one was wiser P. A. 21 a (In direct discourse οὐδὲς σοφώτερός ἐστι). So after κρίνω, as ἔκρινε μὴ Ἀρίστωνος εἶναι Δημάργητον παῖδα the Pythian prophetess gave decision that Demareteus was not the son of Ariston Hdt. 6. 68, κέκρισθε . . . μόνοι τῶν πάντων μηδεὶς ἂν κέρδους τὰ κοινὰ δίκαια τῶν Ἑλλήνων προέσθαι you are adjudged to be the only people who would not betray for lucre the common rights of the Greeks D. 6. 10. So καταγιγνώσκω μή T. 7. 51, X. C. 6. 1. 36.

2725. μή is often used with verbs and other expressions of *assertion* and *belief*, after which we might expect οὐ with the infinitive in indirect discourse. Such verbs are those signifying to *hope*, *expect*, *promise*, *put trust in*, *be persuaded*, *agree*, *testify*, *swear*, etc.

The use of *μή* indicates strong assurance, confidence, and resolve; and generally in regard to the future. Cp. 2723.

ἐλπίς ὑμᾶς μὴ ὀφθῆναι there is hope that you will not be seen X. C. 2. 4. 23, ὑπὸ σκροῦντο μὴδὲν χαλεπὸν αὐτοὺς πείσεσθαι they promised that they should suffer no harm X. H. 4. 4. 5, πιστεύω . . . μὴ ψεύσειν με ταύτας τὰς ἀγαθὰς ἐλπίδας I trust that these good hopes will not deceive me X. C. 1. 5. 13, θαυμάζω ὅπως ἐπεισέσθωσαν Ἀθηναῖοι Σωκράτην περὶ θεοῦ μὴ σωφρονεῖν I wonder how the Athenians were persuaded that Socrates did not hold temperate opinions regarding the gods X. M. 1. 1. 20, ὁμολογεῖ μὴ μετεῖναι οἱ μακρολογίᾳς he acknowledges that he cannot make a long speech P. Pr. 336 b, αὐτὸς ἑαυτοῦ καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενῆσθαι he proves by his own testimony that he is not his son D. 40. 47, ὥμοσεν ἡ μὴν μὴ εἶναι οἱ υἱὸν ἄλλον μὴδὲ γεγεῖσθαι πώποτε he swore that he had no other son and that none other had ever been born to him And. 1. 126, ὥμονε . . . μὴδὲν εἰρηκέναι he swore that he had said nothing D. 21. 119, ὁμῶμαι μὴ ποτ' . . . ἀλεξήσιν κακὸν ἡμᾶς I will swear that I will never ward off the evil day Φ 373. Cp. Ar. Vesp. 1047, 1281, And. 1. 90, Lyc. 76. With *δυνῶμι* the infinitive may refer to the present, past, or future.

2726. Such verbs are hope *ἐλπίζω*; expect *ἐλπίζω*, προσδοκᾶ, δοκᾶ, οἶσμαι, εἰκός ἐστι; promise *ὑποσχοῦμαι*, ἐπαγγέλλομαι; swear *δυνῶμι*; agree *ὁμολογέω*, συγχωρᾶ; pledge *ἐγγυῶμαι*; put trust in *πιστεύω*; am persuaded *πίπτωμαι*; testify *μαρτυρῶ*; repudiate *ἀναίνομαι*; threaten *ἀπειλᾶ*, etc.

a. *μή* is regular after verbs of promising; common after verbs of hoping and swearing. With *δυνῶμι*, *πιστεύω*, *πειθομαι*, *μαρτυρῶ*, etc. there is an idea of deprecation.

2727. *ἐπίσταμαι* and *οἶδα* usually take *μή* when they denote confident belief (= I warrant from what I know; cp. *πιστεύω μή*, *δυνῶμι μή*). Thus, *ἐξίσταμαι μὴ τοῦ τὸδ' ἀγλίσμα πλὴν κείνου μολεῖν* I assure you this fair offering has not come from any one save from him S. El. 908 (cp. Ant. 1092). In *τοσοῦτόν γ' οἶδα μήτε μ' ἂν νόσον μήτ' ἄλλο πέρσαι μὴδὲν* so much at least I know—that neither sickness nor aught else can undo me (S. O. T. 1455) the infinitive may be appositional (2718). Cases of *ἵσθι μή* (be assured = I assure you) may have *μή* by reason of the imperative (2737 a). So S. Ph. 1329.

οὐ AND *μή* WITH THE PARTICIPLE

2728. The participle has *οὐ* when it states a fact, *μή* when it states a condition. On *μή* due to the force of the leading verb, see 2737.

οὐ πιστεύων since (as, when, etc.) he does not believe, *μή πιστεύων* if he does not believe, *ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος* he went up on the mountains since no one hindered him X. A. 1. 2. 22, *οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν θοῦ* cannot not be happy if thou hast not toiled E. fr. 461, *ὥς ἡδὺ τὸ ζῆν μὴ φθοροῦσθαι τῆς τέχνης* how sweet is life if fortune is not envious Men. Sent. 563.

a. *μή* with the articular participle is the abridged equivalent of a conditional relative sentence. Thus, in *ὁ μὴ ταῦτα ποιῶν ἀδικὸς ἐστί*, *ὁ μὴ ποιῶν* is virtually the generic *ὅς ἂν μὴ ποιῇ* or *ὅστις μὴ ποιῇ* compressed into a noun.

2729. *οὐ* is used with a supplementary participle (in indirect discourse) in

agreement with a noun (or pronoun, expressed or unexpressed) depending on a verb of *knowing, showing, seeing, perceiving*, etc. (2106-2115); and also with such supplementary participles (not in indirect discourse) after verbs of *emotion* (2100), etc. In most such cases *οὐ* might have been used.

οὐδένα γὰρ οἶδα μισοῦντα τοὺς πατριῶντας for *I know of no one who dislikes his admirers* X. M. 2. 6. 33, *φανερὸν πᾶσιν ἐποίησαν οὐκ ἰδίᾳ πολεμοῦντες* they made it clear to all that they were not waging war for their own interests Lyc. 50, *ὁρῶσι τοὺς πρεσβυτέρους οὐ . . . ἀπιδόντας* they see that their elders do not depart X. C. 1. 2. 8, *οὐδεὶς μὴ ποθ' εὖρη . . . οὐδὲν ἑλλειφθέν* no one will ever find that anything has been left undone D. 18. 246; *Κόρω ἤθεο οὐ δυναμένῳ σίγῃ* he rejoiced that Cyrus was unable to remain silent X. C. 1. 4. 15.

2730. *ἐπίσταμαι* and *οἶδα* denoting confident belief may take *μή* for *οὐ*. Thus, *ἔτιδαι φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν κακὰ* well do I know that by nature thou art not adapted to utter such guile S. Ph. 79; cp. S. O. C. 656, T. 1. 76, 2. 17. This use of *μή* is analogous to that with the infinitive (2727).

2731. *μή* is used when the reason for an action is regarded as the condition under which it takes place; as *οὐ τοῦ πλείους μὴ στερισκόμενοι χάριν ἔχουσιν* they are not grateful at not being deprived of the greater part of their rights T. 1. 77 (= *εἰ μὴ στερισκοντο*).

2732. The participle with *ὥς, ὥσπερ, ὅτε, ὅλον, οἷα* (2085-2087) has *οὐ*; as *ἰθορυβεῖτε ὥς οὐ ποιήσαντες ταῦτα γοῦν made a disturbance by way of declaring that you did not intend to do this* L. 12. 73. The use of *οὐ* shows that there is nothing conditional in the use of *ὥς* though it is often translated by *as if*. *μή* occurs only after an imperative or a conditional word (2737).

2733. Participles of opposition or concession (2083) take *οὐ*; as *πείθου γυναιξὶ καί περ οὐ στέργων ὅμως* hearken to women albeit thou likest it not A. Sept. 712.

2734. The participle with the article has *οὐ* when a definite person or thing is meant, but *μή* when the idea is indefinite and virtually conditional (*whoever, whatever*); and when a person or thing is to be characterized (*of such a sort, one who*; 2705 g). Cp. 2052.

οἱ οὐκ ὄντες the dead T. 2. 44, *οἱ οὐκ ἐθέλοντες* the particular persons (or party) who are unwilling Ant. 6. 26, *οἱ οὐ βουλόμενοι ταῦτα οὕτως ἔχειν* the party of opposition And. 1. 9; *οἱ μὴ δυνάμενοι* any who are unable X. A. 4. 5. 11 (= *οἵτινες μὴ δύναται* or *οἱ οὗτοι μὴ δύνωνται*), *ὁ μὴ βαρεὶς ἀνθρώπος οὐ παιδεύεται* he who gets no flogging gets no training Men. Sent. 422, *ὁ μὴ λέγων ἃ φρονεῖ* the man who does not say what he thinks D. 18. 282, *ὁ μὴδὲν ἀδικῶν οὐδενὸς δεῖται νόμου* he who does no wrong needs no law Antiph. 288.

οὐ AND μή WITH SUBSTANTIVES AND ADJECTIVES USED SUBSTANTIVELY

2735. *οὐ* and *μή* are used with substantives and substantivized adjectives with the same difference as with participles. Here the generic *μή* is much more common than *οὐ*.

ἡ τῶν γεφυρῶν . . . οὐ διάλυσις the non-destruction of the bridges T. 1. 137,

κατὰ τὴν τῶν χωρίων ἀλλήλοις οὐκ ἀπόδοσιν *because of their non-surrender of the places to each other* 5. 35 (= *ὅτι οὐκ ἀπέδοσαν*), διὰ τὴν τῶν Κορινθίων οὐκ ἐτι παραγωγὴν *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, ὁ μὴ ἰατρός *he who is not a physician (the non-physician)* P. G. 469 b, οἱ μὴ πλούσιοι *whoever are not rich (the non-rich)* P. R. 330 a, οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν οὐδ' ἐλπίς *in schemes that are unwise there is no place even for hope* S. Tr. 725.

a. The use of the negative here compensates for the absence of negative compounds. Cp. αἱ οὐκ ἀναγκαῖαι πόσεις *unnecessary potations* X. R. L. 5. 4.

οὐδεῖς, μηδεῖς

2736. οὐδεῖς, οὐδέν denote that which is actually non-existent or of no account; μηδεῖς, μηδέν denote that which is merely thought of as non-existent or of no account. Both are used as the opposite of τίς or τί (εἶναι) *to be somebody (something, cp. 1269)*. The neuter forms are often used of persons; τὸ μηδέν (indeclinable) is used of persons and things.

ὁ νῦν μὲν οὐδεὶς, αὔριον δ' ὑπέμεγας *oh thou who art now a nobody (an actual fact), but to-morrow exceeding great* Ar. Eq. 158, ὄντες οὐδέτις *being nobodies* E. And. 700, οὐ γὰρ ἤκειν τοὺς μηδένas *for he was not wont to esteem (those whom he regarded as) nobodies* S. Aj. 1114, τὸ μηδέν εἰς οὐδέν βέβηκε *what was thought to be nothing now inclines (shows itself) to be actually nothing* E. fr. 532, ὅτ' οὐδέν ὦν τοῦ μηδέν ἀπέστης 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 οὐδεῖς and μηδεῖς; as ἐὰν δοκῶσι τι εἶναι μηδέν ὄντες, οὐκ εἰδότες αὐτοῖς *reduke them if they think they are something when in reality they are nothing* P. A. 41 e. Cp. 2737 b.

APPARENT EXCHANGE OF οὐ AND μή

2737. Where μή is used when we expect οὐ the negative expression usually depends on a verb that either has μή or would have it, if negated.

a. After imperatives. Thus, σάφ' ἴσθι μὴ με θεωπεύσοντά σε *know well that I shall not fawn upon thee* E. Heracl. 988, νόμιζε μηδέν εἶναι τῶν ἀνθρωπίνων βέβαιον *consider nothing in human life to be secure* I. 1. 42 (= μὴ νόμιζε τι κτλ.), ὡς οὖν μὴ μόνον κρίνοντες, ἀλλὰ καὶ θεωροῦμενοι, οὕτω τὴν ψῆφον φέρετε *cast your ballots then in the belief not only that you are passing judgment but also that the eyes of the world are upon you* Aes. 3. 247 (cp. 2732). See also 2086 b.

b. After conditional expressions. Thus, εἰ δέ τις . . . νομίξει τι μὴ ἱκανῶς εἰρησθαι *but if any one thinks some point has not been sufficiently mentioned* And. 1. 70, λόστετε δὲ οὐδὲ τὰς Λακεδαιμονίων σπορὰς δεχόμενοι (= ἐὰν δέχησθε) ἡμᾶς μηδετέρων ὄντας *ξυμμάχους and by receiving us, who are allies of neither*.

you will not be violating the treaty with the Lacedaemonians either T. 1. 35. Cp. 2736 a.

c. Other cases : *κελεύει μῆναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας* he ordered them to remain by the river without crossing X. A. 4. 3. 28 (here *μῆναι*, if negatived, would take *μὴ*, 2720), *ὑπέσχετο εἰρήνην ποιῆσειν μήτε δμῆρα δοῦς μήτε τὰ τεῖχη καθελών* he promised that he would bring peace about without giving hostages or destroying the walls L. 12. 68 (here *ποιῆσειν*, if negatived, would take *μὴ*, 2725).

N. — But *οὐ* may assert itself even under the above circumstances ; as *μὴ δ γὰρ οὐ χρή ποιεῖ* don't do what is really wrong P. Eu. 307 b, *ἢ ἀφιέρῃ με ἢ μὴ ἀφιέρῃ* ὡς ἐμοῦ οὐκ ἂν ποιήσατος ἄλλα either acquit me or do not acquit me in the knowledge that I should not act otherwise P. A. 30 b (cp. 2732), *εἰ νομίσεις οὐχ ὑφίξειν τὴν δίκην* if thou thinkest not to suffer the penalty S. O. T. 551 (= *οὐχ ὑφίξω*), *εἰ γνωσθῶσόμεθα ξυνελθόντες μὲν, ἀμύνεσθαι δὲ οὐ* (some Mss.) *τολμῶντες* if we shall be known to have come together, and yet not to have the courage to avenge ourselves T. 1. 124 (it would be said of them : *ξυνῆλθον μὲν, ἀμύνεσθαι δὲ οὐκ ἐτόλμων*, a contrast, cp. 2690).

d. On *μὴ* in questions where we might expect *οὐ*, see 2676 b.

2738. *οὐ* is sometimes used where we expect *μὴ*.

a. Where *οὐ* stands in a clause introduced by *εἰ* or other words after which *μὴ* might be expected (2698). Thus, *ὅφρα καὶ οὐκ ἐθέλων τις ἀναγκαῖη πολεμίζῃ* that every one must of necessity fight even though he would not Δ 300 (cp. 2692 a).

b. Where *οὐ* goes strictly with the leading verb though it stands with the infinitive. Thus, *βουλόμην δ' ἂν οὐκ εἶναι τὸδε* I would fain it were not so (I should not wish that this were so) E. Med. 73, *ὁμώμοκεν οὐ χαριεῖσθαι . . . ἀλλὰ δικάσειν κατὰ τοὺς νόμους* he has sworn, not that he will show favour, but that he will judge according to the laws P. A. 35 c (some explain this as the *οὐ* of direct discourse).

c. Where *οὐ* in a contrast goes closely with a following word or words, or stands in a partial parenthesis. Thus, *κελεύων οὐκ ἐν τῇ ἐκκλησίᾳ ἀλλ' ἐν τῷ θεάτρῳ τὴν ἀνάρρησιν γίγνεσθαι* (he has violated the law) in demanding that the proclamation be made not in the Assembly but in the theatre Aes. 3. 204, *ὁμολογοῖν ἂν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ* I should acknowledge that I am an orator, but not after their style P. A. 17 b, *ἡμᾶς νῦν ἀξιοῦντες οὐ ξυμμαχεῖν, ἀλλὰ ξυνδικεῖν* demanding that you should be, not their allies, but their partners in wrong-doing T. 1. 39.

d. When a compound negative with the infinitive repeats *οὐ* used with the leading verb. Thus, *(ὁ νόμος) οὐκ ἐφ' εἰσεῖναι, οὐ ἂν ἥ ὁ τετελευτηκώς, οὐδεμίαν γυναῖκα* the law does not permit any women to enter where the dead may be D. 43. 63.

e. When *οὐδεὶς* may be resolved into *οὐ* and *τις*, *οὐ* going with the leading verb. Thus, *οὐδεὶς (= οὐ τις) ἀμαρτεῖν . . . δίκαιός ἐστιν* there is nothing he deserves to miss Ant. 4. a. 6 (= he does not deserve to miss anything), *ἀξιῶ ἐγὼ ὦν ὁμωμόκατε παραβῆναι οὐδέν* I ask that you do not break any of the conditions to which you have sworn X. H. 2. 4. 42 (= *οὐκ ἀξιῶ . . . παραβῆναι τι*). Cp. S. Ph. 88.

μή AND μή οὐ WITH THE INFINITIVE

REDUNDANT OR SYMPATHETIC NEGATIVE

I. With the Infinitive depending on Verbs of Negative Meaning

2739. Verbs and expressions of negative meaning, such as *deny*, *refuse*, *hinder*, *forbid*, *avoid*, often take the infinitive with a redundant μή to confirm the negative idea of the leading verb.

With this compare: "First he denied you had in him no right" (Shakesp., Com. of Er. 4. 2. 7); and "La pluie . . . empêche qu'on ne se promène" (Racine); "Verbot ihnen Jesus, dass sie Niemand sagen sollten" (St. Mark 9. 9).

καταρτῇ μὴ δεδρακέναι τάδε; *dost thou deny that thou hast done this?* S. Ant. 442, ἀποκωλύσαι τοὺς Ἕλληνας μὴ εἰσελθεῖν *to hinder the Greeks from coming* X. A. 6. 4. 24, κήρυκα προέπεμψεν αὐτοῖς . . . ἀπερὸντα μὴ πλεῖν *they sent a herald to forbid them to sail* T. 1. 29, εὐλαβήσεσθε μὴ πολλῶν ἐναντίον λέγειν *you will beware of speaking in public* P. Eu. 304 a, ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεύσαι *they abstained from marching upon each other's territory* T. 5. 25.

2740. The redundant μή is used after ἀμφιλέγω and ἀμφισβητῶ *dispute*, ἀνατίθεμαι *retract an opinion*, ἀντιλέγω *speak against*, ἀπαγορεύω and ἀπειπνί *forbid*, ἀπιστῶ *doubt*, ἀπογινώσκω *abandon an intention*, ἀποκρύπτομαι *conceal*, ἀπολύω *acquit*, ἀποστερῶ *deprive*, ἀποστρέφω *divert*, ἀποχειροτονῶ and ἀποψηφίζομαι *vote against*, ἀρνούμαι (and compounds, and ἀπαρνός εἰμι. ἔαρνός εἰμι) *deny*, διαμάχομαι *refuse*, εἶργω and ἐμποδῶν εἰμι *prevent*, ἐναντιοῦμαι *oppose*, εὐλαβοῦμαι *beware of*, ἔχω and ἀπέχω *prevent*, ἀντίχω, ἀπέχομαι, ἐπέχω, κατέχω *abstain from*, κωλύω (and compounds) *hinder*, μεταβουλεύομαι *alter one's plans*, μεταγινώσκω *change one's mind*, δύνων παρήχω *make hesitate*, φεύγω (and compounds) *escape, avoid, disclaim*, φυλάττομαι *guard against*, etc.

2741. Also after the following verbs: ἀπαυδῶ *forbid*, ἀπειχομαι *deprecate*, ἀποδοκεῖ *resolve not*, ἀπροσδοκητός εἰμι *do not expect*, ἀφαιρούμαι *prevent*, ἀφίημι *acquit*, δίδωικα and φοβοῦμαι *fear*, ἐρύκω *hinder*, καταδεῖ *lack*, μεταδοκεῖ μοι *change one's mind*, παύω *put an end to*, ῥέομαι and σφίζω *save from*, ὑπεκτρέχω *escape from*, ὑφίεμαι *give up*, etc.

2742. When a verb of *denying*, *refusing*, *hindering*, *forbidding*, etc., is itself negated, either directly or by appearing in a question expecting a negative answer, the infinitive has μή οὐ. Here both the introductory clause and the dependent clause have virtually an affirmative sense.

οὐδεὶς πώποτ' ἀντίπεν μὴ οὐ καλῶς ἔχειν αὐτοὺς (τοὺς νόμους) *no one ever denied that they (the laws) were excellent* D. 24. 24, τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ καὶ αὐτὸν ἐπίστασθαι τὰ δίκαια; *who, think you, will deny that he too understands what is just?* P. G. 461 c (= οὐδεὶς ἀπαρνήσεται). But μή οὐ is not used after οὐ φημι, οὐκ ἐγώ, οὐκ ἐθέλω (2692 a).

a. μή οὐ with the infinitive here, and elsewhere, is used only when the introductory word or words has an actual or a virtual negative. Since, in ἀρνούμαι μὴ ταῦτα δοῦσαι *I deny that I did this*, μή confirms the negative idea in ἀρνούμαι, οὐ

in οὐκ ἀρνούμαι μὴ οὐ ταῦτα δρᾶσαι *I do not deny that I did this*, οὐ after the strengthening μὴ confirms the οὐ prefixed to the leading verb. Cp. "Je ne nie pas que je ne sois infiniment flatté" (Voltaire). In the first sentence μὴ repeats the 'negative result' of ἀρνούμαι (single sympathetic negative, untranslatable); in the second sentence οὐ is repeated with the infinitive to sum up the effect of οὐκ ἀρνούμαι (double sympathetic negative; both untranslatable). After verbs negative in meaning (*deny*, etc.) μὴ and μὴ οὐ cannot be translated in modern English (see 2739). After verbs not negative in character but preceded by a negative, and after virtually negative expressions, μὴ or μὴ οὐ has a negative force (2745, 2746).

b. μὴ οὐ with the infinitive regularly indicates a certain pressure of interest on the part of the person involved.

2743. After *deny*, *speak against*, *doubt*, etc., followed by ὥς or ὅτι, a redundant οὐ is often inserted. Thus, ὥς μὲν οὐκ ἀληθὴ ταῦτ' ἐστίν, οὐχ ἔξετ' ἀντιλέγειν *that this is true you will not be able to deny* D. 8. 31.

a. Here the ὥς clause is an internal accusative (accusative of content) after ἀντιλέγειν. Originally the meaning seems to have been 'you will not be able to deny in this way — this is not true' where οὐ is not redundant.

2744. Summary of Constructions after Verbs of Hindering, etc.

After verbs signifying (or suggesting) *to hinder* and the like, the infinitive admits the article τὸ or τοῦ (the ablative genitive, 1392). Hence we have a variety of constructions, which are here classed under formal types. The simple infinitive is more closely connected with the leading verb than the infinitive with τὸ μὴ or τὸ μὴ οὐ, which often denotes the result (cp. ὥστε μὴ) of the action of the leading verb and is either an accusative of respect or a simple object infinitive. The genitive of the infinitive is very rare with κωλῶ and its compounds.

a. Some scholars regard the infinitive with the negative as an internal accusative, not as a simple object infinitive; and the infinitive without the negative as an external accusative.

1. εἰργει με μὴ γράφειν (the usual construction: examples 2730).

2. εἰργει με γράφειν (less common). Since the redundant μὴ is not obligatory, we have the simple infinitive as object (1989), as εἰ τοῦτό τις εἰργει δρᾶν δκος *if some scruple prevents us from doing this* P. Soph. 242 a, δν θακῶν ἐρρυσάμην *whom I saved from death* E. Alc. 11, οἱ θεῶν ἡμᾶς δοκοὶ κωλῶσιν πολεμίου εἶναι ἀλλήλοις *the oaths sworn in the name of the gods prevent our being enemies to each other* X. A. 2. 5. 7, and so usually with κωλῶ (cp. 2744. 7).

3. εἰργει με τὸ μὴ γράφειν (rather common; cp. 1): εἰργον τὸ μὴ . . . κακουργεῖν *they prevented them from doing damage* T. 3. 1, οἱ τε ἦσαν κατέχειν τὸ μὴ δακρύειν *they were able to restrain their weeping* P. Ph. 117 c.

4. εἰργει με τὸ γράφειν (not uncommon; cp. 2): ἐπέσχον τὸ εὐθέως τοῖς Ἀθηναίοις ἐπιχειρεῖν *they refrained from immediately attacking the Athenians* T. 7. 33, ἔστιν τις, δι σε κωλῶσει τὸ δρᾶν *there is some one who will prevent thee from the deed* S. Ph. 1241.

5. εἰργει με τοῦ μὴ γράφειν, with the ablative genitive, 1392 (not so common as 3): πᾶς γὰρ ἀσκὸς δύο ἀνδρας ἔξει τοῦ μὴ καταδύναι *for each skin-bag will pre-*

vent two men from sinking X. A. 3. 5. 11. Other cases are: Hdt. 1. 86, T. 1. 76, X. C. 2. 4. 13, 2. 4. 23, 3. 3. 31, L. 7. 17, 12. 80, 15. 122, P. L. 637 c, 832 b, D. 23. 149, 33. 25. Observe that this idiom does not have the logical meaning 'from not,' which we should expect. Some write τὸ μὴ or μὴ alone.

6. εἴργει με τοῦ γράφειν (not common, and very rare with κωλῶν, as X. A. 1. 6. 2): τοῦ δὲ δραπετεύειν δεσμοῖς ἀπεργουσι; do they prevent their slaves from running away by fetters? X. M. 2. 1. 16, ἐπέσχομεν τοῦ δακρβεῖν we desisted from weeping P. Ph. 117 e (cp. 3).

7. οὐκ εἴργει με γράφειν (not very common, but more often with οὐ κωλῶν; cp. 2): οὐδὲ διακωλῶνσι ποιεῖν ὧν ἂν ἐπιθυμῇς; nor will they prevent you from doing what you desire? P. Lys. 207 e, τί κωλῶει (= οὐδὲν κ.) καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαβεῖν; what hinders our ordering Cyrus to take also the heights in advance for us? X. A. 1. 3. 16, ταῦτά τινες οὐκ ἐξαποῦνται πρᾶττειν certain people do not deny that they are doing these things Aes. 3. 250.

8. οὐκ εἴργει με μὴ οὐ γράφειν (the regular construction): οὐκ ἀμφισβητῶ μὴ οὐχὶ σὲ σοφώτερον ἢ ἐμέ I do not dispute that you are wiser than I P. Hipp. Minor 369 d, οὐδὲν ἐδύνατο ἀντέχειν μὴ οὐ χαρίσθαι he was not able to resist granting the favour X. C. 1. 4. 2, τί ἐμποδῶν (= οὐδὲν ἐμποδῶν) μὴ οὐχὶ . . . ὑβρίζοντες ἀποθαεῖν; what hinders our being put to death ignominiously? X. A. 3. 1. 13, τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; why pray dost thou hesitate to declare the whole? A. Pr. 627.

9. οὐκ εἴργει με τὸ μὴ γράφειν (since occasionally the sympathetic οὐ is not added; cp. 3): καὶ φημι δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μὴ (δρᾶσαι) I both assent that I did the deed and do not deny that I did it S. Ant. 443, τίς . . . σοῦ ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν; who failed to follow you? X. C. 5. 1. 25.

10. οὐκ εἴργει με τὸ μὴ οὐ γράφειν (very common; cp. 8): οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν πᾶν I will not refuse to declare all A. Pr. 786, τὸ μὲν οὖν μὴ οὐχὶ ἡδέα εἶναι τὰ ἡδέα λόγος οὐδεὶς ἀμφισβητεῖ no argument disputes that sweet things are sweet P. Phil. 13 a.

Very unusual constructions are

11. οὐκ εἴργει τὸ γράφειν (οὐκ ἂν ἀρνοίμην τὸ δρᾶν I will not refuse the deed S. Ph. 118).

12. οὐκ εἴργει μὴ γράφειν (οὐτ' ἠμφεσβήτησε μὴ σχεῖν neither did he deny that he had the money D. 27. 15).

13. οὐκ εἴργει τοῦ μὴ οὐ γράφειν (once only: E. Hipp. 48, where τὸ μὴ οὐ is read by some).

On the negative after ὥστε, see 2759.

II. μὴ οὐ with the Infinitive depending on Negated Verbs

2745. Any infinitive that would take μὴ, takes μὴ οὐ (with a negative force), if dependent on a negated verb. Here οὐ is the sympathetic negative and is untranslatable.

οὐκ ἂν πειθόμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς I cannot consent not to learn this exactly as it is S. O. T. 1065.

2746. μὴ οὐ with the infinitive thus often follows verbs and other

expressions formed by οὐ (or α-privative) with a positive word and denoting what is impossible, improbable, wrong, senseless, and the like.

οὐδεὶς οἷός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one by speaking otherwise can avoid being ridiculous P. G. 509 a, ὑπέσχου ζητήσῃν ὥς οὐχ οὐσίον σοι ὃν μὴ οὐ βοηθεῖν δικαιοσύνην you promised to make the inquiry on the ground that it would not be right for you not to assist justice P. R. 427 e, πᾶν ἀνόητον ἡγοῦμαι εἶναι σοι μὴ οὐ καὶ τοῦτο χαρίζεσθαι I think it is utterly senseless for me not to grant you this favour also P. S. 218 c.

2747. Such expressions are, e.g. οὐχ οὐσίος τ' εἰμί, οὐχ οἶόν τ' ἐστί, οὐχ ἱκανός εἰμι, οὐκ ἔστι, ἀδύνατός εἰμι, οὐ δίκαιόν ἐστι, οὐχ οὐσίον ἐστι, οὐ προσδοκῖά ἐστι, ἔλογόν ἐστι, οὐκ ἀνεκτόν ἐστι, ἀνοιά ἐστι, and many others.

2748. Some expressions denoting repugnance to the moral sense involve a negative idea, and may have the same construction. Thus, ὥστε πᾶσιν αἰσχροῦν εἶναι μὴ οὐ συσπυοῦσθαι so that all were ashamed not (i.e. felt it was not right) to coöperate zealously X. A. 2. 3. 11. So with αἰσχρόν ἐστι (= οὐ καλόν ἐστι), δειρόν ἐστι.

2749. Instead of μὴ οὐ we find also μή, τὸ μή, τοῦ μή, τὸ μὴ οὐ (but not τοῦ μὴ οὐ).

a. μή (rarely; cp. 2744. 1): ἔλεγον δι . . . οὐ δυνήσονται μὴ πείθεσθαι τοῖς Θηβαίοις they said that they could not help submitting to the Thebans X. H. 6. 1. 1, αἰσχρόν . . . γίγνεται ἐμέ γε μὴ ἐθέλειν it is disgraceful for me at least not to be willing P. G. 458 d.

b. τὸ μή (cp. 2744. 3): ἔφη . . . οὐχ οἶόν τ' εἶναι τὸ μὴ ἀποκτεῖναι με he said it was not possible not to condemn me to death P. A. 29 c.

c. τοῦ μή (cp. 2744. 5): ἡ ἀπορίᾳ τοῦ μὴ ἡσυχάζειν the inability to rest T. 2. 49.

d. τὸ μὴ οὐ (cp. 2744. 10): οὐ μέντοι ἔπειθέ γε τὸ μὴ οὐ μεγαλοπράγμων . . . εἶναι he could not, however, persuade them that he was not a man who entertained grand designs X. H. 5. 2. 36, ἄλογον τὸ μὴ οὐ τέμνειν διχῶ it is irrational not to make a two-fold division P. Soph. 219 e.

μὴ οὐ WITH THE PARTICIPLE DEPENDING ON NEGATED VERBS

2750. μὴ οὐ, instead of μή, is sometimes found with the participle after expressions preceded by οὐ or involving a negative, and usually when such expressions denote impossibility or moral repugnance. μὴ οὐ here denotes an exception, and has the force of *except, unless* (cp. εἰ μή, 2346 a).

οὐκ ἄρα ἐστὶν φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν nothing then is beloved by a lover except it love in return P. Lys. 212 d, δυσάληγτος γὰρ ἂν εἴην τοιάδε μὴ οὐ κατοικτίρων ἑδρᾶν for I should prove hard of heart, did I not pity such a supplication as this S. O. T. 11 (δυσάληγτος = οὐκ οἰκτίρων, μὴ οὐ κατοικτίρων = εἰ μὴ κατοικτίροιμι).

μή AND μή οὐ WITH THE SUBJUNCTIVE AND INDICATIVE

2751. The use of μή and μή οὐ with the subjunctive is different from that with the infinitive.

a. In doubtful assertions (1801–1802) expressing *anxiety, suspicion, surmise*, μή is used of that which may be true, μή οὐ of that which may not be true.

b. After verbs of *fear and caution*, where μή means *lest*, μή οὐ means *lest not, that not* (2221, 2226).

2752. μή and μή οὐ are used with the indicative in doubtful assertions (1772). In questions with μή οὐ the οὐ belongs to a single word (2651 d).

On ὅπως μή, ὅπως μή οὐ with the future, see 1920, 1921, 2203.

REDUNDANT οὐ WITH πλήν, ETC.

2753. Redundant οὐ appears after the negative words πλήν, χωρίς, ἔκτος, ἀνευ *except, without*, and after πρὶν (and μᾶλλον ἢ usually) preceded by a negative, which may be involved in a question.

οὐν δὲ φαίνεται (ἡ ναὺς) . . . πλέουσα πανταχοῦσε πλήν οὐκ εἰς Ἀθήνας οὐκ οὖν ἔκτος εἰδέναι, τί σοι πλεόν λυκουμένη γένοιτ' ἄν; before thou knowest the facts, what can sorrow avail thee? E. Hel. 322, εὐ δ' ἴστε ὅτι οὐ περὶ τῶν ἐμῶν ἰδίῳ μᾶλλον τιμωρήσεσθε Πολυκλῆα ἢ οὐχ ὑπὲρ ἐμῶν αὐτῶν but be assured that you will punish Polycles rather for your own good than for my private interests I. 50. 66. Cp. "j'irai vous voir avant que vous ne preniez aucune résolution," "le bon Dieu est cent fois meilleur qu'on ne le dit."

οὐ μή

2754. οὐ μή, and the compounds of each, are used in emphatic negative predictions and prohibitions.

a. οὐ μή marks strong personal interest on the part of the speaker. In its original use it may have belonged to colloquial speech and as such we find it in comedy; but in tragedy it is often used in stately language. οὐ μή is rare in the orators.

2755. (I) In negative predictions to denote a strong denial.

a. With the (first or second) aorist subjunctive, less often with the present subjunctive (1804). Thus, ἢν νικήσωμεν, οὐ μή ποτε ὑμῖν Πελοποννήσιοι ἐσβάλωσιν ἐς τὴν χώρην if we are victorious, the Peloponnesians will never invade your territory T. 4. 95, οὐδεὶς μηκέτι μείνη τῶν πολεμίων not one of the enemy will stand his ground any longer X. A. 4. 8. 13, ὅτι μὴ φύγητε you shall not escape (a threat) E. Hec. 1039, οὐ μὴ σοι δύνῃται ἀντέχειν οἱ πολέμοι your enemies will not be able to withstand you X. Hl. 11. 15.

b. With the future indicative (first and third person). Thus, ὅ σοι μὴ μετέβομαι ποτε never will I follow thee S. El. 1052, οὐ μὴ δυνησεται Κύρος εὐρεῖν Cyrus

will not be able to find X. C. 8. 1. 5. In indirect discourse, the future optative or infinitive; as *ἔθελαισαν . . . ὥς οὐ μή ποτε πέποιεν* *he prophesied that they never would destroy* S. Ph. 611, *εἶπεν . . . οὐ μή ποτε εὖ πράξειν πόλιν* *he declared that the city would never prosper* E. Phoen. 1590.

2756. (II) In strong prohibitions (cp. 1919).

a. With the future indicative (second person singular). Thus, *οὐ μὴ καταβῇσει* *don't come down* Ar. Vesp. 307.

b. With the aorist subjunctive rarely (1800 n.). Thus *οὐ μὴ ληρήσῃς* *don't talk twaddle* Ar. Nub. 367. Many editors change the aorist subjunctive to the future indicative.

2757. There are two cases in which *οὐ μὴ* is not used in conjunction, but where each negative has its own verb.

a. A positive command in the future indicative (second person) may be joined by *ἀλλὰ* or *δέ* to a prohibition introduced by *οὐ μὴ*. Thus, *οὐ μὴ λαλήσεις ἀλλὰ ἀκολουθήσεις ἐμοί* *don't prattle but follow me* Ar. Nub. 505, *οὐ μὴ δυσμενὴς ἔσει τοῖς φίλοις, παύσει δὲ θυμοῦ* *do not be angry with thy friends, but cease thy wrath* E. Med. 1151. (In E. Bacch. 343 *δέ* with the future is followed by *μὴδέ* with the future.) In such sentences the force of *οὐ* continues into the *ἀλλὰ* or *δέ* clause. Such sentences are generally printed as questions.

b. A positive command with *οὐ* and the future indicative (second person) may be followed by the future in a prohibition introduced by *μὴδέ* or *καὶ μὴ*. Here the clause with *οὐ* has the form of a question expecting the answer *yes*, while the whole sentence has the form of a question expecting the answer *no*. Thus, *οὐ σίγ᾽ ἀρέξει μὴδέ δειλῶν ἀρεῖ;* *will thou not keep silence and not win for thyself the reputation of cowardice?* (= *keep silence and do not get the reputation of being a coward*) S. Aj. 75, *οὐκοῦν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις;* *will you not call him and (will you not) send him away?* (= *call him and don't send him away*) P. S. 175 a. Here *οὐ* is to be taken also with the following clause. Some scholars make the question in the second clause independent of *οὐ*.

2758. The origin of the use of *οὐ μὴ* is obscure and disputed. See Kvičala *Zeitschrift für österreichische Gymnasien* 1856, p. 755; Goodwin *Moods and Tenses* 389; Gildersleeve *American Journal of Philology* 3. 202, 23. 137; Jebb on Sophocles *Ajax* 75 (appendix); Chambers *Classical Review* 10. 150, 11. 109; Wharton *o.c.* 10. 239; Whitelaw *o.c.* 10. 239, 16. 277; Sonnenschein *o.c.* 16. 165; Kühner-Gerth *Grammatik der griechischen Sprache* 2. § 514. 8.

NEGATIVES WITH ὥστε AND THE INFINITIVE

2759. *ὥστε* with the infinitive shows the following uses of the negatives.

a. *μὴ* in ordinary result clauses including such as express an intended result; as *πᾶν ποιῶσιν ὥστε δίκην μὴ δίδοναι μὴδ' ἀπαλλάττεσθαι τοῦ μεγίστου κακοῦ* *they use every effort (so as) to avoid being punished and released from the greatest of evils* P. G. 479 c.

b. *μὴ* *sympathetic*, after verbs of *hindering*; as *ἀπεχόμενοι ὥστε μὴ ἐμβάλλειν* *refraining from attacking* T. 1. 49 (cp. 2744. 1).

N. — After verbs of *hindering* ὥστε is rarely used for ὥστε μή (cp. 2744.2); as ὥστε γὰρ τὴν σύντομον πρὸς τοὺς Πελληνεῖς ἀφικέσθαι ἢ πρὸ τοῦ τείχους φάραγι *elрге the ravine in front of the walls prevented them from reaching the short cut to the Pellenians* X. H. 7. 2. 13. Cp. P. Eu. 305 d.

c. οὐ, when the ὥστε clause depends on a clause itself subordinate to a verb of *saying* or *thinking* (2289).

d. μή οὐ after a negated verb of *hindering* (cp. 2744.8); as οὕτε σφίσι Εὐρυβιάδης κατέχειν δυνήσεται . . . ὥστε μή οὐ διασκεδασθῆναι τὴν στρατιὴν *neither will Eurybiades be able to prevent the fleet from being scattered* Hdt. 8. 57. Also when the ὥστε clause depends on a negated verb (2745); as πελίσσωμι γὰρ οὐ τοσούτον οὐδὲν ὥστε μή οὐ καλῶς θανεῖν *for I will suffer nothing so much as not to die nobly* S. Ant. 97.

e. οὐ μή (cp. 2754 a); as οὕτως ἐπετεθόμῃκα ἀκοῦσαι ὥστε . . . οὐ μή σου ἀπὸ λειψῶ *I have conceived such a desire to hear that I shall not fall behind you* P. Phae. 227 d.

ACCUMULATION OF NEGATIVES

2760. If in the same clause a *simple* negative (οὐ or μή) with a verb follows a negative, each of the two negatives keeps its own force if they belong to different words or expressions. If they belong to the same word or expression, they make an affirmative.

οὐ διὰ τὸ μή ἀκοντίζειν οὐκ ἔβαλον αὐτόν *it was not because they did not throw that they did not hit him* Ant. 3. 8. 6, οὐ τοι μὰ τὴν Δήμητρα δύναμαι μὴ γελᾶν *by Demeter I am not able to help laughing* Ar. Ran. 42, οὐδεὶς οὐκ ἔπασχέ τι *no one was not suffering something (i.e. everybody suffered)* X. S. 1. 9 (οὐδεὶς ὅστις οἱ = everybody is commonly used for οὐδεὶς οὐ), οὐδὲ τὸν Φορμίων' ἐκείνος οὐχ ὅρῃ *nor does he not see Phormio (i.e. he sees him very well)* D. 36. 46, οὐδ' εἰ τις ἄλλος σοφός (ἐστίν) οὐ φιλοσοφεῖ *nor if there is any other man who is wise, does he love wisdom* P. S. 204 a, οὐδέ γε ὁ ἰδίᾳ πονηρὸς οὐκ ἂν γένοιτο δημοσίᾳ 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.

οὐδεὶς οὐδὲν περὶ δρᾶσει *no one will do anything because of want* Ar. Eccl. 806, μὴ θορυβήσῃ μηδεὶς *let no one raise an uproar* D. 5. 15, καὶ οὕτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὐτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε *and neither did any one make an attack from any quarter nor did any one come to the bridge* X. A. 2. 4. 23, τῶτονι φοβούμενοι μήποτε δσεβὲς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσῃτε μήτε βουλευσῃτε *holding them (the gods) in fear never do or intend anything either impious or unholy* X. C. 8. 7. 22. So οὐ . . . οὐδέ που . . . ne . . . quidem, οὐ μὴν οὐδέ (2768). οὐδὲ πολλοῦ δεῖ, after a negative, means *far from it*. Cp. "no sonne, were he never so old of years, might not marry" (Ascham's Scholemaster), "We may not, nor will we not suffer this" (Marlowe).

a. In οὐδὲ γὰρ οὐδέ the first negative belongs to the whole sentence, while the

second limits a particular part. Thus, οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο for *he did not deceive me even in this* X. C. 7. 2. 20 (cp. *neque enim . . . ne . . . quidem*). Cp. E 22, θ 32. So οὐδὲ μὲν οὐδέ B 703, κ 551.

2762. The negative of one clause is often repeated in the same or in another clause either for emphasis or because of lax structure.

ὅς οὐκ, ἐπειδὴ τῷδε ἐβούλευσας μῶρον, δρᾶσαι τὸδ' ἔργον οὐκ ἔτλης *who did not, after you had planned his death, dare to do this deed* A. Ag. 1634. The repetition is rhetorical when the negative is repeated directly, as οὐ σμικρὸς, οὐχ, ἀγῶν *δδε not trifling, is this struggle, no in truth* S. O. C. 587.

SOME NEGATIVE PHRASES

2763. μὴ ὅτι, οὐχ ὅπως, rarely οὐχ ὅτι and μὴ ὅπως, *not to speak of, to say nothing of, not only, not only not, so far from* (Lat. *tantum aberat ut*) are idiomatic phrases probably due to an (early, and later often unconscious) ellipsis of a verb of *saying*. Thus, οὐ λέγω (or οὐκ ἐρῶ) ὅπως, μὴ εἰπω (λέγε or εἴπης) ὅτι *I do (will) not say that, let me not say that, do not say that*. μὴ ὅτι, etc. are often used where these verbal forms cannot be supplied by reason of the form of the sentence.

a. οὐχ ὅτι (οὐχ ὅπως, μὴ ὅτι) . . . ἀλλὰ (καί) *not only . . . but (also)*. Thus, οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ *not only was Critō in peace, but his friends also* X. M. 2. 9. 8, οἶμαι ἂν μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐρεῖν κτλ. *I think that not merely any private person but the Great King would find, etc.* P. A. 40 d.

b. οὐχ ὅπως (rarely οὐχ ὅτι) or μὴ ὅτι . . . ἀλλὰ (καί) is shown by the context to mean *not only not (so far from) . . . but (also)*. Thus, οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσας αὐτὸν κατὰ τούτῳι πολιτεύει *not only are you not grateful to them, but you let yourself out for hire as a public man to their prejudice* D. 18. 131; μὴ ὅτι P. R. 581 e.

c. οὐχ ὅπως (rarely οὐχ ὅτι) or μὴ ὅτι (μὴ ὅπως) . . . ἀλλ' οὐδέ (μὴδὲ) or ἀλλ' οὐ (μή) is shown by the context to mean *not only not (so far from) . . . but not even*. Thus, οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν, ἀλλ' οὐδὲ δουλείας μετρίᾳς τυχεῖν ἡξιώθημεν *not only do we not share in the general freedom, but we were not thought worthy of obtaining even a moderate servitude* I. 14. 6, νομίζει αὐτὸν μὴ ὅτι Πλαταιᾶ εἶναι, ἀλλ' οὐδ' ἐλευθέρου *he considers himself not only not a Plataean but not even a free man* L. 23. 12.

N. When a negative precedes, the meaning may be *not only . . . but not even*; as τὴν οἰκίαν . . . οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἐλάττω τῆς ἀξίας λαβὼν *you would offer your house to no one not only gratis, but not even for a lower price than it is worth* X. M. 1. 6. 11.

d. μὴ ὅτι (less often οὐχ ὅπως) in the second of two balanced clauses, after an expressed or implied negative in the first clause, means *much less* (Lat. *penam*); as οὐδὲ πλεῖν, μὴ ὅτι ἀναιρεῖσθαι τοὺς ἀνδρας δυνατὸν ἦν *it was not possible even to sail, much less to rescue the man* (i.e. *to say nothing of rescuing*) X. H. 2. 3. 35. The preceding negative may be contained in a question or be otherwise implicit. Thus, δοκεῖ σοι ῥᾶδιον εἶναι οὕτω ταχὺ μαθεῖν . . . ὅτι οὖν πρᾶγμα, μὴ ὅτι τοσοῦτον κτλ.; *does it appear to you to be easy to learn so quickly any subject whatever, much less a subject of so great importance?* P. Crat. 427 e; cp. D. 54. 17.

The rare *οὐχ ὅτι* in the second member means *though* (P. Pr. 336 d).

e. *μή τί γε*, in the orators instead of *μή ὅτι*, after a negative means *much less*, after a positive *much more*. Cp. D. 19. 137, 8. 27.

2764. *οὐ μόνον . . . ἀλλὰ καὶ* (negative *ἀλλ' οὐδέ*) *not only . . . but also* (Lat. *non solum . . . sed etiam*). *καὶ* may be omitted: usually when the *ἀλλὰ* clause either includes the first clause or is strongly contrasted with it. Thus, *ἡμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος* you put on a cloak that is not merely wretched but is the same both summer and winter alike X. M. 1. 6. 2; cp. D. 18. 26.

2765. *ὅτι μή, ὅσον μή* *except, unless*. *ὅτι* (sometimes written *ὅτι*) *μή*, and *ὅσον μή*, *ὅσα μή* are used, without any verb, to limit a preceding assertion (cp. *εἰ μή* 2346 a).

οὐ γὰρ ἦν κρήνη, ὅτι μή μίᾳ ἐν αὐτῇ τῇ ἀκροπόλει for there was no spring, except one on the acropolis itself T. 4. 26, *πείθουσα δὲ ἐκ τούτων μὲν ἀναχωρεῖν, ὅσον μή ἀνάγκη αὐτοῖς χρῆσθαι* philosophy persuading the soul to withdraw from them, except so far as she has to make use of them P. Ph. 83 a, *τῆς γῆς ἐκράτουν ὅσα μὴ προϊόντες πολλὸ ἐκ τῶν δπλων* they were masters of the country, so far as they could be without advancing far from their camp T. 1. 111 (*ὅσα κρατεῖν ἐδύναντο*).

2766. *μόνον οὐ* (lit. *only not*), *ὅσον οὐ* (of time) *almost, all but* (Lat. *tantum non*). Thus, *μόνον οὐ διεσπάσθην* I was almost torn in pieces D. 5. 5, *ἐνόμυε . . . ὅσον οὐκ ἤδη ἔχειν τὴν πόλιν* he thought that he already was all but in possession of the city X. H. 6. 2. 16.

2767. *οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά* *nevertheless, notwithstanding*, cp. Lat. *uerum tamen*; the colloquial *οὐ γὰρ ἀλλά* has about the force of *nay, for indeed*, cp. Lat. *non enim . . . sed*. These elliptical phrases require a verb or some other word to be supplied from the context or general run of the thought; but they often resist strict analysis since the contrasted idea is too vague to be supplied. Thus, *ὁ ἵππος . . . μικροῦ κἀκείνου ἐξετραχίλισεν· οὐ μὴν (ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν ὁ Κῦρος* the horse was within a little of throwing him also over its head; (not that it did throw him however, but =) *nevertheless Cyrus kept his seat* X. C. 1. 4. 8, *αἰ μὲν οὖν οἱ θ' ἡμέτεροι πρόγονοι καὶ Λακεδαιμόνιοι φιλοτιμίᾳ πρὸς ἀλλήλους εἶχον, οὐ μὴν (scil. περὶ κακῶν) ἀλλὰ περὶ καλλίστων . . . ἐφιλονέκουν* while our ancestors and the Lacedaemonians were continually jealous of each other (not indeed about base objects but =) *nevertheless they were rivals about the noblest objects* I. 4. 86, *καὶ γὰρ ἂν δόξειεν οὕτω γ' εἶναι ἄλογον· οὐ μέντοι (scil. ἄλογόν ἐστιν) ἀλλ' ἴσως ἔχει τινα λόγον* and in fact put thus it would seem to be unreasonable; (it is not however unreasonable but =) *nevertheless perhaps it has some sense* P. Ph. 62 b, *μή σκώπτέ μ', ὦδελφ', οὐ γὰρ ἀλλ' ἔχω κακῶς* don't mock me, brother; nay, for really I am in a bad way Ar. Ran. 58 (lit. *for it is not so but, i.e. it is not a case for mocking, but*). In these phrases *ἀλλά* seems to show traces of its original force of *otherwise* (2775).

2768. *οὐ μὴν οὐδέ* *nor (yet) again, not however that* corresponds to the positive *οὐ μὴν (μέντοι) ἀλλά*. Thus, *οὐ μὴν οὐδέ βαρβάρους εἶρηκε* nor again has he spoken of barbarians T. 1. 3, *οὐ μὰν οὐδ' Ἀχιλεὺς* no, nor even Achilles B 703, *οὐ μὴν οὐδέ ἀναισθήτως αὐτοὺς κελεύω τοὺς . . . συμμάχους ἡμῶν ἐὰν βλάπτειν* not however that I bid you tamely permit them to injure our allies T. 1. 82.

PARTICLES

2769. Under the head of particles are included sentence adverbs (1094) and conjunctions. Many sentence adverbs remained such, some sank to mere enclitics, others became pure conjunctions, while still others fluctuated in function, being now adverbial, now conjunctive, as *καί* even and *and*, *οὐδέ* not even and *nor*, *γάρ* in fact and *for*, *πρίν* sooner and *until* or *before*.

2770. Conjunctions are either coördinating or subordinating. The coördinating conjunctions with their several varieties are given in 2163. The subordinating conjunctions are

Causal: *ὅτι*, *διότι*, *διόπερ*, *ἐπεὶ*, *ἐπειδή*, *ὅτε*, *ὁπότε*, *ὥς* (2240).

Comparative: *ὥς*, *ὥσπερ*, *καθάπερ*, *ὅπως*, *ἥ*, *ὅπη*, *ἥπερ* (2463; cp. 2481).

Concessive: *καὶ εἰ* (*κεῖ*), *καὶ ἐόν* (*κᾶν*), *εἰ καί*, *ἐὰν καί* (2369).

Conditional: *εἰ*, *ἐάν*, *ἥν*, *ἄν* (2283).

Consecutive: *ὥστε*, *ὥς* (2250).

Declarative: *ὅτι*, *διότι*, *οὖνεκα*, *ὁθύνεκα*, *ὥς* (2578).

Final: *ἵνα*, *ὅπως*, *ὥς*, *μή*, etc. (2193; cp. 2209, 2221).

Local: *οὗ*, *ὅπου*, *οἱ*, *ὅποι*, *ἐνθα*, *ὅθεν*, *ὁπόθεν*, *ἧ*, *ὅπη*, etc. (2498).

Temporal: *ὅτε*, *ὁπότε*, *ἡνίκα*, *ἐπεὶ*, *ἐπειδή*, *ὥς*, *μέχρι*, *ἕως*, *πρίν*, etc. (2383).

Some conjunctions belong to more than one class.

2771. Greek has an extraordinary number of sentence adverbs (or particles in the narrow sense) having a logical or emotional (rhetorical) value. Either alone or in combination these sentence adverbs give a distinctness to the relations between ideas which is foreign to other languages, and often resist translation by separate words, which in English are frequently over emphatic and cumbersome in comparison to the light and delicate nature of the Greek originals (e.g. *ἀρα*, *γέ*, *τοί*). The force of such words is frequently best rendered by pause, stress, or alterations of pitch. To catch the subtle and elusive meaning of these often apparently insignificant elements of speech challenges the utmost vigilance and skill of the student.

2772. The particles show different degrees of independence as regards their position. Many are completely independent and may occupy any place in the sentence; some may occur only at the beginning (*prepositive* particles, as *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 (*γέ*, *τέ*).

2773. Some verbal forms have virtually become particles, e.g. *ἄγε* used with the second person plural, *ὅρα* used of several persons, parenthetic *οἶμαι*, *ὁῖμαι*, *ὅτι*, *εὖ οἶδ'* *ὅτι*, *εὖ ἴσθ'* *ὅτι* (2585).

2774. As regards their meaning, particles may be arranged in classes, e.g. *adversative*, *affirmative*, *asseverative*, *concessive*, *confirmative*, *conjunctive*, *infer*

ential, intensive, interrogative, limitative, negative, etc. These classes cannot always be sharply distinguished: some particles fall under two or more classes. Many particles, which serve to set forth the logical relation between clauses, had originally only an intensive or confirmatory force that was confined to their own clause. The following sections deal only with the commoner uses of the most noteworthy particles.

ἀλλά

2775. ἀλλά, a strongly adversative conjunction (stronger than δέ), connects sentences and clauses, and corresponds pretty closely to *but*; at times ἀλλά need not or cannot be translated (2781 b). In form (but with changed accent) ἀλλά was originally the same word as the accusative neuter plural ἄλλα *other things* used adverbially = *on the other hand*. ἀλλά marks opposition, contrast, protest, difference, objection, or limitation; and is thus used both where one notion entirely excludes another and where two notions are not mutually exclusive. ἀλλά is often freely repeated in successive clauses.

2776. The Antecedent Statement is Negative. — In its simplest use ἀλλά introduces a positive statement after a negative clause. Thus, οὐκ ἄνδρὸς ὄρεα πίστις, ἀλλ' ὄρκων ἀνήρ *his oath is not the warrant of a man, but the man is warrant of his oath* A. fr. 394, οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς ἀνυστὸν . . . προσῆσαν *for they came on, not with shouts, but with as little noise as possible* X. A. 1. 8. 11.

a. After a question implying a negative answer or a question to be refuted ἀλλά may have the force of (*nay*) *rather, on the contrary*. Thus, τί δεῖ σε ἔμεναι . . . ; ἀλλὰ ἄλλους πέμψον *what's the need of your going? Nay rather send others* X. A. 4. 6. 19. Here ἀλλ' οὐ (μή) has the force of *and not rather* (2781 b); as τί δεῖ ἐμβαλεῖν λόγον περὶ τούτου, ἀλλ' οὐχὶ προειπεῖν ὅτι οὕτω ποιήσεις; *why is it necessary to propose a discussion about this and not rather announce that you will have it so?* X. C. 2. 2. 19.

2777. After a negative clause, or a question implying a negative answer, ἀλλά, or more commonly the colloquial ἀλλ' ἢ, may mean *except*, the combination being equivalent either to ἀλλά or to ἢ. In the preceding clause a form of ἄλλος or ἕτερος is often expressed. Thus, ἔπαισε . . . νιν οὕτως ἀλλ' ἐγὼ *no one spoke him except myself* S. O. T. 1331, οὐδὲν θέλοντες ἐπαίειν ἀλλ' ἢ τὸν πλοῦτον *wishing to praise nothing except wealth* P. R. 330 c (here ἀλλ' ἢ is detached from οὐδέν), τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ ἀλλ' ἢ τὸν ὁρθόν κτλ.; *what other reason have they for supporting me except the true reason, etc.?* P. A. 34 b.

a. Distinguish the use of ἀλλ' ἢ *except* (= εἰ μή) in τὸ γούρ σημεῖον ἕτερον φαίνεται, ἀλλ' ἢ οὐ καθ' ὅρῳ *the device at any rate appears different, unless I can't see* Ar. Eq. 953.

2778. οὐδὲν ἀλλ' ἢ *nothing but* is also used elliptically, apparently by an original suppression of a form of ποῖω or γίγνομαι; in effect, however, the phrase has acquired a purely adverbial sense (*merely*). Thus, διεφθάρμεθα . . . ὑπ' ἀνδρῶν οὐδὲν ἀλλ' ἢ φενακίζειν *duરામేτων we have been ruined by men who are able (to do) nothing except deceive* (i.e. *able merely to deceive*) 1. 8. 36.

a. With the above use compare οὐδὲν ἄλλο ἢ *nothing else than*, used without, and with, ellipse; as οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι *your ten thousand horse are nothing more (else) than ten thousand men* X. A. 3. 2. 18, οὐδὲν ἄλλο ἢ πόλιν τὴν ἑαυτοῦ ἀπόλειπων ἕκαστος *doing nothing else than each abandoning his own city* T. 2. 16. So also οὐδὲν ἄλλο . . . ἢ D. 8. 27. Cp. ἄλλο οὐδὲν ἢ, as in ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν *they did nothing else than conduct (= they practically conducted) a sea-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 ἀλλα, 2775), while others derive ἀλλ' directly from ἄλλο, which is thought to have lost its force and consequently its accent. In some passages the Mss. do not distinguish between ἀλλ' and ἄλλ'; and ἀλλ' ἢ and ἄλλο ἢ differ only slightly in meaning. In some of the above cases ἀλλ' has an adjectival force, in some it hovers between an adjective and a conjunction, and in others it clearly has become a conjunction.

2780. After a comparative (μᾶλλον, τὸ πλεον) in a negative clause ἀλλά has the force of *as*. Thus, καὶ ἔστιν ὁ πόλεμος οὐχ ὅσων τὸ πλεον ἀλλά δαπάνης *and war is not so much (lit. more) a matter of arms as (but rather) of money* T. 1. 83. Here the clause with ἀλλά is more emphatic than if ἢ had been used. Cp. "there needed no more but to advance one step": Steele.

2781. The Antecedent Statement is Affirmative. — ἀλλά is sometimes found after an affirmative statement.

a. The antecedent clause often has a concessive force, and frequently takes μέν (2900). Thus, τὰ μὲν καθ' ἡμῆς εἰμοιγε δοκεῖ καλῶς ἔχειν· ἀλλὰ τὰ πλάγια λύπει μέν *the part where we are seems to me to be well disposed, but the wings cause me uneasiness* X. C. 7. 1. 16.

b. ἀλλ' οὐ (μή) after an affirmative statement often has the force of *and not, and not rather, instead of* (sometimes with a touch of irony). Thus, ἐκείθεν ἀλλ' οὐκ ἐπένθε ἡρπάζθη *she was carried off from there and not (or simply not) from here* P. Phae. 229 d, ἐμοὶ ὀργίζονται ἀλλ' οὐχ αὐτοῖς *they are angry with me instead of (or and not rather with) themselves* P. A. 23 c. In such cases καὶ οὐ (μή) would not repudiate the opposition.

2782. ἀλλά in Apodosis. — After a concession or a condition expressed or implied, the apodosis may be emphatically introduced by ἀλλά, ἀλλά . . . γέ, ἀλλ' οὖν γέ *still, yet, at least*. Thus, εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος *if the body is enslaved, the mind at least is free* A. fr. 854, εἰ δ' ἐν πάσι τούτοις ἠττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρείττον καρποῦ ἔστιν *but if we should be baffled in all these points, still, as they say, fire is stronger than the fruit of the field* X. A. 2. 5. 19. So also in clauses other than conditional; as ἀλλ' ἐπεὶ . . . πατέρα τόνδ' ἐμὸν οὐκ ἀπέτλαν', . . . ἀλλ' ἐμὲ . . . οἰκτίρατε *but since ye did not bear with my father, pity me at least* S. O. C. 241.

2783. ἀλλά attached to Single Words. — ἀλλά, attached to a single word in an adverbial sense, may stand in the interior of the sentence (not in Hom.). Thus, ἀλλά νῦν *now at least*, as in τί δῆτ' ἂν ἀλλά νῦν σ' ἐτ' ὠφελοῖμ' ἐγώ, *how pray, can I serve thee even now?* S. Ant. 552. So with γέ, as εἰν ὅν ἀλλά νῦν γ' ἐτι . . . ἐθέλωσσι *if therefore you still desire even now* D. 3. 33 (and often in D.). Here ἀλλά νῦν implies εἰ μὴ πρότερον. ἀλλά sometimes apparently implies εἰ μὴ

τι ἄλλο or *ei* μὴ ἄλλοις, etc., as λέγ' ἀλλὰ τοῦτο *say this at least (say but this)* S. El. 416.

2784. ἀλλά opposing Whole Sentences. — ἀλλά *well, well but, nay but, however* is often used, especially at the beginning of a speech, in opposition either to something said (or supposed to be meant) by another, or to a latent feeling in the mind of the writer or speaker himself. Thus, ἀλλὰ πρῶτον μὲν μνησθήσομαι . . . ὁ τελευταῖον κατ' ἐμοῦ εἶπε *well, I will first allude to the charge against me which he mentioned last* X. H. 2. 3. 35, ἀλλ' ὥφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν *well, I would that Cyrus were alive; but since he is dead, etc.* X. A. 2. 1. 4. Often of remonstrance or protest, as ἀλλ' ἀμύχανον *nay, it is impossible* E. El. 529. ἀλλά is also especially common when a previous train of thought or remark is impatiently interrupted, as ἀλλὰ ταῦτα μὲν τί δεῖ λέγειν; *but what is the need of recounting this?* S. Ph. 11. Similarly in

a. Replies (often in quick, abrupt, or decisive answers): ἤρετο δ' τι εἴη τὸ σύνθημα· ὁ δ' ἀπεκρίνατο· Ζεὺς σωτὴρ καὶ νίκη· ὁ δὲ Κῦρος ἀκούσας· Ἀλλὰ δέχομαι τε, ἔφη, καὶ τοῦτο ἔστω *he asked what the watchword was; and he replied: "Zeus the saviour and Victory;" and Cyrus, on hearing this, said, "Well, I accept it and so let it be"* X. A. 1. 8. 17.

b. Assent, with an adversative sense implied (cp. *oh, well*): ἀλλ' εἰ δοκεῖ, χωρῶμεν *well, if it pleases thee, let us be going* S. Ph. 645.

c. Appeals, exhortations, proposals, and commands: ἀλλ' ἴωμεν *but let us go* P. Pr. 311 a, ἀλλ' ἐμοὶ πείθου καὶ μὴ ἄλλως ποιεῖ *nay, take my advice and don't refuse* P. Cr. 45 a. The tone here is often impatient.

d. Wishes and imprecations: ἀλλ' εὐτυχίῃς *well, my blessings on thee!* S. O. T. 1478.

e. Questions, to mark surprise: πῶς εἶπας; ἀλλ' ἦ καὶ σοφὸς λέληθας ὢν; *what dost thou mean? can it really be that thou art subtle too and without my knowing it?* E. Alc. 58.

2785. ἀλλά is often used when a speaker introduces a supposed objection (either in his own name or in that of his opponent), and immediately answers it; as ἀλλὰ νῆ τὸν Δία ἐκεῖν' ἂν ἴσως εἴποι πρὸς ταῦτα κτλ. *but, by Zeus, he might perhaps say in reply to this, etc.* D. 20. 3. ἀλλά may here put the supposed objection and also give the answer. Thus, τί γὰρ καὶ βουλομένοι μετεπέμπεσθ' ἂν αὐτοὺς ἐν τούτῳ τῷ καιρῷ; ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἀπάσι· ἔλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ τῆς εἰρήνης ἐβουλεύεσθε *for with what possible desire would you have been sending them at that juncture? With a view to peace? Why (but) peace was open to all. With a view to war? Why (but) you were yourselves deliberating about peace* D. 18. 24. Cp. French *mais* introducing a reply to a question.

a. So in rapid dialogue objections may take the form of questions, in which each ἀλλά after the first may be rendered by *or*. Cp. 2654.

2786. ἀλλά with other Particles. — For example:

ἀλλὰ γάρ 2816; on οὐ γάρ ἀλλά, see 2767.

ἀλλὰ . . . γε *but at any rate*.

ἀλλὰ γί τοι (τοί γε) *yet at least, yet be sure*.

ἀλλὰ δὴ *well then*.

ἀλλ' ἤ; *why how? can it really be that? what, can it be true?* Here ἀλλὰ marks surprise, while ἤ asks the question.

ἀλλὰ μέντοι *nay, but; well, however; yet truly.* On οὐ μέντοι ἀλλὰ, see 2787.

ἀλλὰ μὴν *nay, but; but then; but surely.* Often to introduce an objection, to reject an alternative, often merely to introduce a new idea or to resume an interrupted thought. On οὐ μὴν ἀλλὰ, see 2787.

ἀλλ' ὅμως *but still.* Often without a verb, to introduce the reply to an objection.

ἀλλ' οὐδέ is sometimes used elliptically, as in ὑπὲρ . . . ὃν οὗτος ἀπήγγειλε πρὸς ὑμᾶς ἀλλ' οὐδὲ μικρόν *nay, there is not even ever so little (not only not a great deal but not even a little) concerning which he reported to you* D. 19.37. ἀλλ' οὐδὲ μὲν δὴ is often used to reject an alternative.

ἀλλ' οὖν (γε) *but then, well then, well at any rate; stronger than δ' οὖν.*

ἄρα

2787. *ἄρα* (Epic *ἄρα* and enclitic *ἄρ* before a consonant, *ῥά* usually after monosyllables; all postpositive), a connective, confirmatory, and inferential particle marking the immediate connection and succession of events and thoughts; the natural, direct, and expected consequence of a previous statement of the existing situation, or of the realization of experience of some sort; and agreement of various kinds, as between assertion and reality, cause and result, premise and conclusion, explanation and what was to be explained.

a. *ἄρα* marks a consequence drawn from the connection of thought, and expresses impression or feeling; the stronger *οὖν* marks a consequence drawn from facts (a positive conclusion).

2788. The etymology of *ἄρα*, and hence its original meaning, is obscure. Some derive it from the root *ἀρ*, seen in *ἀρ-ἀρ-ίσκω* *fit, join, ἀρι just*; and thus regard the proper sense as *fittingly, accordingly*. Others think the earliest meaning was *truly, forsooth* and connect *ἄρα* with a lost adj. *ἀρῖς*, surviving in *ἀρι-στος, ἀρί-γυντος*. On this interpretation *ἄρα* would originally assert the truth of its *οὖν* clause. *ἄρα* is found also in *ἄρα* and *γάρ*.

2789. *ἄρα* is used in Homer much more freely than in Attic, and often so as to defy exact translation. In general *ἄρα* in Epic marks immediate connection and succession, a natural consequence of something already said or done; gives an explanation of an antecedent statement; or is used in recapitulations and transitions. Thus, αὐτὰρ ἐπεὶ δ' ἤγεσθον . . . , βῆ δ' ἔμειν εἰς ἀγορὴν *hut when they were collected, then he started to go to the assembly* β θ, ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ *thus he spake, and all accordingly became hushed in silence* H 92, σίτον δὲ σφιν ἔειπε Μεσαύλιος, δν βα συβώτης αὐτὸς ἐκτήσατο *and Mesaulius distributed food to them, a slave whom (and this was the reason for his so doing) the swineherd had acquired* ξ 449, ὡς ἀρ' ἐφώνησεν καὶ ἀπὸ τοῦ τόβου ἔθηκεν *thus then he spake and put the boie from him* φ 163. So also in the later language; as ἐρωτήσης δὲ αὐτὸν τῆς μητρὸς . . . ἀπεκρίνατο ἄρα ὁ Κύρος *on his mother's questioning him Cyrus naturally replied* X. C. 1.3.2.

2790. In Attic, and in part also in Homer, *ἄρα* marks an inference (*conse-*

quently, so then, therefore, it seems, after all, of course, etc.). Thus, εἰπεν αὐτῷ δτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν· Κύρος δ' εἰπεν· οὐκ ἄρα ἐτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις the seer said to him that the king would not fight within ten days. And Cyrus answered: "Well then if he does not fight within that time he will not fight at all" X. A. 1. 7. 18, οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ . . . , πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν no one desires drink merely, but good drink, since of course everybody desires good things P. R. 438 a.

2791. ἄρα is often used of direct logical conclusions in conducting an argument (especially in Plato); as τί οὖν περὶ ψυχῆς λέγομεν; ὁρατὸν ἢ ἀόρατον εἶναι; οὐχ ὁρατὸν. αἰδὲς ἄρα; καὶ. ὁμοιότερον ἄρα ψυχῇ σώματος ἐστὶν τῷ αἰδεῖ, τὸ δὲ τῷ ὁρατῷ what then do we say about the soul? That it is visible or invisible? Not visible. Then it is invisible? Yes. Consequently soul has a closer resemblance to the invisible than the body, and the latter to the visible P. Ph. 70 b.

2792. In the argument *ex contrario* set forth in clauses with μέν and δέ, ἄρα, usually meaning in sooth, is commonly placed with the second clause (P. Ph. 80 d, R. 445 b), occasionally with the first (P. Cr. 46 d, L. 840 b), or with both (P. Ph. 97 a, R. 600 c).

2793. In direct questions ἄρα adds liveliness, while at the same time it marks connection or consequence. So τίς ἄρα who then? πῶς ἄρα how then? In questions of anxiety ἄρα marks increase of feeling. Thus, τί μ' ἄρα τί μ' ὀλέκει; why then, why dost thou destroy me? S. Ant. 1285.

2794. ἄρα occurs in questions in which the admissibility of one opinion is inferred from the rejection of another. Thus, εἰπέ μοι, ἔφη, ὦ Θεοδότῃ, ἐστὶ σοι ἀγρός; οὐκ ἔμοιγ', ἔφη. ἀλλ' ἄρα οἰκίᾳ προσόδους ἔχουσα; 'tell me,' said he, 'Theodote, have you an estate?' 'Not I indeed,' said she. 'But perhaps then you have a house that brings in an income?' X. M. 3. 11. 4. Such questions are often ironical (P. A. 25 a).

2795. ἄρα is often used to indicate new perception, or surprise genuine or affected; as when the truth is just realized after a previous erroneous opinion and one finds oneself undeceived either agreeably or disagreeably. So, especially with the imperfect of εἶναι, ἄρα means after all, it seems, why then, so then, sure enough. See 1902.

2796. εἰ ἄρα, ἔάν ἄρα if really, if after all, if indeed, are commonly used of that which is improbable or undesirable; εἰ (ἔάν) μὴ ἄρα unless perhaps (nisi forte, nisi vero) is often ironical. Thus, εἰ ἄρα γέγονεν ὡς οὐτοί φηγον if indeed it did take place as they said D. 56. 28, καὶ μὴν εἰ καὶ τοῦτ' ἄρα δεῖ μ' εἰπεῖν and yet if I must after all say this too 18. 317, πολλάκις τοῖς Ἀθηναίοις παρήγει, ἦν ἄρα ποτὲ κατὰ γῆν βιασθῶσι . . . ταῖς ναυσὶ πρὸς ἀπαντας ἀνδρίσασθαι he often counselled the Athenians, if after all they should ever be hard pressed on the land side, to fight the world with their fleet T. 1. 93, πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθεῖται τοῖς νέοις; εἰ μὴ ἄρα ἢ τῆς ἀρετῆς ἐπιμελεῖα διαφθορά ἐστὶν how then could such a man corrupt the young? unless perchance the study of virtue is corruption X. M. 1. 2. 8.

2797. εἰ (ἔάν) ἄρα is common after σκοπῶ, etc. See 2672.

2798. ἄρα is often used, especially with ὡς, to introduce the statement of others which, in the view of the speaker, is (usually) to be rejected. Thus, ἀκούω

αὐτὸν εἶπεν ὡς ἄρ' ἐγὼ πάντων ὧν κατηγορῶ κοινωνὸς γέγονα *I hear that he is going to say that I forsooth (or if you please) have been a partner in all that I denounced* D. 19. 202.

2799 Attic has, in bimembral clauses, εἴτε ἄρα . . . εἴτε or εἴτε . . . εἴτε ἄρα, as εἴτ' ἀληθὲς εἴτ' ἄρ' οὐν μάτην *whether truly or after all, it may be, falsely* S. Ph. 345. Hom. has also a similar use with οὔτε . . . οὔτε, and ἦ . . . ἦ. Hom. has ἄρα . . . ἄρα (Ψ 887).

ἄρα

2800. ἄρα, a confirmative particle from ἦ + ἄρα, is used in lyric and dramatic poetry in the sense of ἄρα. ἄρα is postpositive, except in New Comedy.

σὸν ἄρα τοῦργον, οὐκ ἐμὸν κεκληήσεται *it shall then be called thy work, not mine* S. A. J. 1368. Often with τίς, as τίς ἄρ' ἐμοῦ γένοιτ' ἂν ἀθλιώτερος; *who then could be more wretched than I am?* Trag. fr. 280. On interrogative ἄρα, see 2650, 2651. Epic ἦ ἄρα is both confirmatory and interrogative.

ἀτάρ

2801. ἀτάρ (prepositive; Hom. also αἰτάρ from αἶτε + ἄρ) usually poetical, but found in Xenophon and Plato, is an adversative conjunction commonly used to introduce a strong or surprising contrast (*but, but yet, however*); sometimes to introduce a slight contrast (*and, and then*), but one stronger than that marked by δέ. ἀτάρ is common as a correlative to μέν. It is often found in lively questions to introduce an objection; in rapid transitions; and sometimes it serves to introduce the apodosis of a conditional sentence. ἀτάρ was largely displaced by the stronger ἀλλά.

αὖ

2802. αὖ (postpositive), an adversative particle meaning *on the other hand, on the contrary (properly again)*. In Hom. it serves as a correlative to μέν or ἦ τοι, and to introduce the apodosis of conditional or relative clauses.

αὖ is often used with personal pronouns, as ἀλλὰ σὺ αὖ . . . λέγε *but do you in turn tell us* X. S. 3. 5; and is often added to δέ, as οἱ Ἕλληνες ἐπῆσαν . . . οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο *the Greeks came on, but the barbarians on their part did not wait to receive them* X. A. 1. 10. 11. Connected in meaning are the derivatives αὖτε (poetic) and αὖθις.

γάρ

2803. γάρ (postpositive) *in fact, indeed, and for*, a confirmatory adverb and a causal conjunction. As a conjunction, γάρ usually stands after the first word in its clause; as an adverb, its position is

freer. γάρ is especially common in sentences which offer a reason for, or an explanation of, a preceding or following statement. It may be used in successive clauses.

a. γάρ is from γέ + ἀρ (= ἀρά), γέ originally giving prominence either to the word it followed or to the whole clause, while ἀρά 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 ellipsis by those scholars who hold that γάρ is always a conjunction. Ellipse is sometimes natural and easy, but often clumsy and artificial. Though we find in parallel use both incomplete and complete clauses with γάρ, it is improbable that the Greeks were conscious of the need of any supplement to explain the thought. In many uses γάρ has become formulaic, serving only to show the natural agreement with the existing situation.

2805. In questions, γάρ asks for confirmation of a preceding statement, or expresses assent or dissent; asks whether an act before mentioned was not reasonable; asks a question prompted by some form of emotion; and serves to indicate transition, etc.

a. In questions γάρ often marks surprise or indignation, and may frequently be translated by *what, why, then, really, surely*. Thus, ταῦτ' ἔλεγες σὺ στρατηγὸν πτωχὸς ὢν; ἐγὼ γάρ εἰμ' πτωχός; *do you, beggar that you are, address your general thus? what! I a beggar?* Ar. Ach. 593, ἢ ζῆ γάρ ἀνὴρ; *is the man really alive?* S. El. 1221, οἳ γάρ σοι μαχεῖσθαι . . . τὸν ἀδελφόν; *do you really think that your brother is going to fight?* X. A. 1.7. 9. So τίς γάρ; *who then, why who?*

b. Brief interrogative formulae asking for confirmation of a preceding statement are:

τί γάρ; *what then, how then, how else?* τί γάρ also serves as a formula of transition (*now, well then, now what . . ., furthermore*).

ἢ γάρ; *is it not so? surely this is so?* (cp. *n'est ce pas*). Often of surprise.

οὐ γάρ; *is it not so?* often in indignant questions; when not standing alone, *why not?*

πῶς γάρ; πόθεν γάρ; *imply that something is impossible (often of surprise).* Cp. ὥς γάρ οὐ; in negative rhetorical questions.

2806. In answers γάρ marks assent, assurance, sometimes dissent. Thus, δεινὸν γε τοῖσι σαγμα τοῦ νοσήματος. δεινὸν γάρ οὐδὲ ῥητόν *dread indeed is the burden of the disease. Aye dread indeed and beyond all words* S. Ph. 755, ὁμολογεῖς οὖν περὶ ἐμὲ ἀδικὸς γεγενῆσθαι; ἢ 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' αἱ μητέρες τὰ παιδία ἐκδεματόυντων . . . μὴ γάρ, ἔφη *nor let mothers frighten their children. No indeed, said he* P. R. 381 e, φῆς τὰδ' οὖν; ἀ μὴ φρονῶ γάρ οὐ φιλοῦ λέγειν *dost thou then consent to this? No, for I am not wont to utter words I do not mean* S. O. T. 1520.

a. γάρ is common in brief answers, as after οὐ, δεῖ, εἵκοι, εἰκόσ, λέγω, ὠμολόγηται. So in the rhetorical questions πῶς γάρ; πῶς γάρ οὐ; used as answers.

2807. In wishes: εἰ γάρ . . . ἐν τούτῳ εἴη would that it depended on that P. Pr. 310 d, κακῶς γάρ ἐδόλοιο oh that you might perish wretchedly E. Cyc. 261. Here γάρ marks the agreement of the wish with the existing situation.

2808. Explanatory (or prefatory) γάρ has the force of *now*, namely, that is, for example; but usually is not to be translated, and especially when the preceding sentence contains a verb of *saying, showing*, etc. It usually introduces, as an explanation, the details of that which was promised in an incomplete or general statement; sometimes, without any such statement, it introduces a new fact. Whether this γάρ is an adverb or a conjunction is uncertain. Thus, δοκεῖ τοῖσιν μοι χαριέστερον εἶναι μῦθον ὑμῖν λέγειν. ἦν γάρ ποτε κτλ. *I think it will be more interesting to tell you a myth. Once upon a time there was*, etc. P. Pr. 320 c, οὕτω γάρ σκοπεῖτε look at it in this light L. 19. 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 τεκμήριον δέ or μαρτύριον δέ *now the proof is this*, δῆλον δέ (έστιν) *it is clear*, τὸ δέ μέγιστον *but, what is of the greatest importance*, or to relative clauses (995). Thus, ὥς δ' ἔτι μᾶλλον θαρρῆς, καὶ τόδε καταρόσων· οἱ μὲν γάρ (explaining τόδε) πολέμοι πολὺ μὲν ἑλάττωσεν εἰσι νῦν ἢ πρὶν ἡττηθῆναι ὑφ' ἡμῶν and that you may be still more encouraged, consider this fact too. The enemy (namely) are much fewer now than they were before they were beaten by us X. C. 5. 2. 36, ἐνοσήωμεν δέ καὶ τῇδε, ὥς πολλὴ ἐλπίς ἐστὶν ἀγαθὸν αὐτὸ εἶναι. δοῦν γάρ θάτερόν ἐστιν τὸ τεθνάναι κτλ. *let us consider the matter also in this way and we shall see that there is abundant reason to hope that it is a good: now death must be one of two things*, etc. P. A. 40 c, μαρτύριον δέ· Δήλου γάρ καθαιρομένης κτλ. and this is a proof of it: now when Delos was being purified, etc. T. 1. 8, δ δὲ πάντων σχετικώτατον· οὐ γὰρ ὁμολογήσαιμεν ἂν πονηροτάτους εἶναι τῶν πολιτῶν, τούτους πιστοτάτους φύλακας 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, λεκτέα ἂ γινώσκω· ἔμπειρος γάρ (causal) εἰμι καὶ τῆς χώρᾳ τῶν Παφλαγῶνων καὶ τῆς δυνάμεως. ἔχει γάρ (explanatory) ἀμφοτέρω, καὶ πεδία κάλλιστα καὶ ὄρη ὑψηλότατα *I must tell what I know, for I am acquainted with the country of the Paphlagonians and its resources; now the country has very fertile plains and very lofty mountains* X. A. 5. 6. 6, ἰού, δύστηνε· τοῦτο γάρ σ' ἔχω μόνον προσεῖπεν *alas, ill-fated one! for by this name alone can I address thee* S. O. T. 1071, ἐπιστευόμεν δὲ ὑπὸ τῶν Λακεδαιμονίων· οὐ γάρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς but I was trusted by the Lacedaemonians; for (otherwise, i. e. εἰ μὴ ἐπίστευον) they would not have sent me back to you P. A. 30 c.

2811. Anticipatory γάρ states the cause, justifies the utterance, or gives the explanation, of something set forth in the main clause which follows. The main clause usually contains an inferential word, a demonstrative pointing backward,

or καί, δέ, ἀλλά; or stands without a connective. Anticipatory γάρ may often be rendered by *since*, but is often omitted in translation. Thus, *ἔτι τοῖσιν ἀκούσατε καὶ τάδε. ἐπὶ λείαν γάρ ὑμῶν ἐκπορεύονται τινες. οἶμαι νῦν βέλτιστον εἶναι κτλ.* listen therefore to this proposal also. *Some of you will be going out to plunder. Now it is my opinion that it is best, etc.* X. A. 5. 1. 8, *ἔσελθὼν δὲ τὴν ταχίστην, ἣν γάρ οἱ παῖς εἰς μόνον. . . , τοῦτον ἐκπέμπει and when he had come in straightway, he sent out his son, for he had one only son* Ildt. 1. 119, *ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὅπη ἡδύος οὐδ' ὅπη ἡώς. . . ἀλλὰ φραζώμεθα κτλ.* friends, since we do not know where is the place of darkness nor of the dawn, let us consider, etc. κ 190, *ὦ φίλτατε, σπονδαί γάρ εἰσὶ σοι μόνῃ, μέτρησον εἰρήνης τί μοι* my dear fellow, since you alone have got a truce, measure me out a bit of peace Ar. Ach. 102.

a. In this construction γάρ may be an adverb, not a conjunction. Cases of explanatory γάρ (2808) and of parenthetical γάρ (2812), especially after vocatives, may fall under 2811.

2812. The clause with γάρ *since* is often inserted parenthetically in the clause which it is intended to explain; as *ὁ δὲ (κρίνουσι γάρ βοῇ καὶ οὐ ψήφῳ) εὖκ ἔφη διαγιγνώσκειν τὴν βοὴν ποτέρᾳ μείζων but, since they decide by shouts and not by ballot, he said he could not decide which side shouted the louder* T. 1. 87.

2813. καὶ γάρ has in general two distinct meanings according as γάρ is an adverb or a conjunction. As καὶ γάρ has become a formula, it is often uncertain which of the two words is the adverb, which the conjunction.

2814. (I) καὶ γάρ *and in fact, and indeed*, καὶ being a conjunction, and γάρ an adverb. Here the clause in which καὶ γάρ stands is added as a new and important thought; where γάρ alone would state the reason or the explanation with less independence and with slighter emphasis. The negative is οὐδὲ γάρ. Thus *Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς. . . ἐπεμελείτο δ τι ποιήσει βασιλεὺς. καὶ γάρ ᾔδει αὐτὸν ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος ὅν σέειν the Greeks victorious over the troops opposed to them, Cyrus watched to see what the king would do; and in fact he knew that he commanded the centre of the Persian force* X. A. 1. 8. 21 (cp. 1. 1. 6, 2. 5. 5, 2. 6. 2). So often in affirmative responses: *ἢ οὐκ ἀγαπήσεις τούτων τυγχάνων; ἐγὼ μὲν γάρ ἂν ἀγαπήσῃς. καὶ γάρ ἐγώ, ἔφη or will you not be content if you obtain this? For my part I shall be. And so shall I, he said* P. R. 473 b.

a. καὶ γάρ καὶ *and even* is καὶ γάρ *and in fact* reinforced by καί. Thus, *καὶ γάρ καὶ ἄδεια ἐφαίνετο αὐτοῖς and in fact it looked to them as if there was perfect safety in so doing* T. 4. 108. The negative is οὐδὲ γάρ οὐδὲ (2938).

2815. (II) καὶ γάρ *for even, for also*. Here καί is an adverb affecting a single word, several words, or the whole sentence, and γάρ is a conjunction. The negative is οὐδὲ γάρ. Thus, *καὶ γάρ οὗτοι for these too* P. A. 22 c, *καὶ γάρ ἡδουκῆμένοι σιγήσόμεσθα for even wronged as I am I'll keep silent* E. Med. 314, *καὶ γάρ μόνος ἡγούτ' ἂν δύνασθαι πείθειν 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 καί is correlated with a second καί; as *καὶ γάρ ὑγιαίνουσιν οἱ τὰ σώματα εὖ ἔχοντες καὶ λχθούσι for those who keep their bodies in good condition are both healthy and strong* X. M. 3. 12. 4.

2816. ἀλλὰ γάρ occurs both in conjunction and separated by one or several words, which are generally emphatic.

2817. First Form (often *but since*, *since however*): here there are two predicates. In prose separation is the rule. Thus, ἀλλ', οὐ γάρ ἔπειθε, διδοῖ τὸ φῶρος *but since he could not persuade her, he gave her the mantle* Hdt. 9. 109, ἀλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμούνται, . . . μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἔλθεῖν κτλ. *since however others too perhaps entertain the same opinion, let us not wait for others to come to us*, etc. X. A. 3. 1. 24. In poetry the words are generally not separated. Thus, ἀλλὰ γὰρ Κρέοντα λεύσσω τόνδε . . . πρὸς δόμους στείχοντα, παύσω τοὺς . . . γόους *since however I see Creon yonder coming to the palace, I will cease my lamentations* E. Phoen. 1307. Here the clause coördinated by the conjunction γάρ is parenthetical and gives, by anticipation, the reason for the ἀλλά clause. Cp. ἀλλ' ἐπεὶ ε 137, and Shakesp. Sonnet 54: "but, for their virtue only is their show, They live unwoo'd." — The first form is found chiefly in Homer, Pindar, Herodotus, and in the drama.

2818. Second Form (usually *but indeed*, *but in fact*, *but the truth is*, *but be that as it may*). Here there is a single predicate. Thus, καὶ οὐχ ὡς ἀτιμάζων λέγω . . . ἀλλὰ γὰρ ἐμοὶ τούτων . . . οὐδὲν μέτεστι *and I do not speak in disparagement; but the truth is I have nothing to do with these matters* P. A. 19 c, ἀλλὰ γινώσκω γὰρ . . . ὅτι κτλ. *but indeed I know that*, etc. X. C. 2. 1. 13, ἀλλ' εἰσποῶ γὰρ τόνδε . . . Πυλάδην δρόμῳ στείχοντα *but indeed I see Pylades yonder coming at full speed* E. Or. 725, ἀλλ' οὐ γὰρ ἔστι τὰ μφανῆ κρύπτειν *but indeed it is impossible to hide what lies open* S. O. C. 755.

a. In this use γάρ may have preserved, or regained, its primitive adverbial (confirmatory) force. Many scholars, however, claim that there was a conscious or unconscious ellipse, after ἀλλά, of an idea pertinent to the situation; and thus regard this form as logically equivalent to the form in which γάρ is a causal conjunction. In actual use ἀλλά 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 ταῦτ' σε πολλοῦ δεῖ λεληθέναι, ἀλλὰ γὰρ οἶμαι ὃ ἄρτι οὐκ ἔφησθα ποιεῖν, τοῦτο ποιεῖς *and you are far from forgetting this, but in fact I think you are doing that which you just denied you were doing* P. Charm. 166 c.

N. This use is post-Homeric, rare in the drama, common in the orators and Plato. It is especially frequent in putting and setting aside an objection supposed to be raised by an opponent (*hypophora*). Cp. b.

b. In real and assumed objections (cp. *at enim*): καὶ ἀληθῆ γε ἔλεγον, ὃ Σώκρατες. ἴσως. ἀλλὰ γὰρ, ὃ Εὐθύφρων, καὶ ἀλλὰ πολλὰ φῆς εἶναι ὅσια *yes, and I said what was true, Socrates. Perhaps, but in fact, Euthyphron, you say that many other things too are holy* P. Euth. 6 d, ἀλλὰ γὰρ, φῆσει τις, οὐ ῥάδιον δὲ λανθάνειν κακὸν ὅτι *yes, but some one will say that it is not easy always to conceal the fact that one is wicked* P. R. 385 c.

c. In transitions. — (1) At the close of the discussion of an argument, where the force of ἀλλά is like that of *and yet* or emphatic *but*. Thus, ἀλλὰ γὰρ, ὃ

βουλῇ, ταῦτα μὲν ἐνθάδε οὐκ οἶδ' ὅ τι δεῖ λέγειν *but, Senators, I do not know why I should discuss these matters here* L. 7.42, ἀλλὰ γὰρ ἤδη ὥρᾳ ἀπέραι *but it is already time to depart* P. A. 42 a.

(2) To restrain the expression of emotion; as ἀλλ' ἀναξ γὰρ ἐστ' ἐμός, σιγῶ *but no, I am silent for he is my king* E. El. 1245.

(3) When the approach of a new actor is announced. Cp. 2817, 2818.

2820. Other Combinations. — γὰρ ἔρα *for sure enough*.

γὰρ δὴ *for of course, for indeed, for you must know, as φαμέν γὰρ δὴ for of course we say so*.

γὰρ δὴ πού *for I presume, for doubtless*.

γὰρ οὖν often of frank assent, as οὐ γὰρ οὖν *certainly not, λέγω γὰρ οὖν certainly, I do say so*; less often to explain (*for certainly*); καὶ γὰρ οὖν (*not very common*) is stronger than καὶ γάρ.

γάρ πού *for I suppose*.

γάρ τοι *for surely, for mark you*; sometimes καὶ γάρ τοι.

γέ

2821. γέ (postpositive and enclitic) is an intensive and restrictive particle with the force of *at least, at any rate, even, certainly, indeed*; but often to be rendered by intonation. γέ may indicate assent, concession, banter, scorn, deprecation, irony, etc. γέ emphasizes single words or whole phrases or clauses.

a. Single words. So often with pronouns, as ἔγωγε *I at least* (excluding others), ἐμέ γε cp. *mi-ch*, ὃ γε *even he* (Hom.), οὗτός γε, and with a repeated pronoun (S. Ph. 117). Other words, as ὃ τι βούλει γε *whatever you like* Ar. Ran. 3. πλῆθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους *in numbers at least we should not surpass the enemy* X. C. 2. 1. 8.

b. With phrases or clauses. Thus, ὡς μὴ μ' ἀτίμων, τοῦ θεοῦ γε προσέειπεν, οἷον δόφῃ με *that he may not thus send me away in dishonour— who am the suppliant of the god* S. O. C. 1278, ἀνθρώπους τιμωσθον, οἷς γ' ἐπιόρκον ὁμύσσει *ye who punish men who swear falsely* Γ 279.

2822. γέ may be used twice in the same sentence. Thus, ἐπεὶ γ' ἀρκούντ' ἱκανὰ τοῖς γε σώφροσιν *since indeed that which suffices their wants is enough for the wise* E. Phoen. 545. Cp. Hdt. 1. 187, Ar. Vesp. 1507.

2823. γέ stands between article and noun, as *of γ' ἄνθρωποι* (after a preposition, as ἐν γε τῷ φανερῷ); between noun and adjective, or after the adjective, as ἀνὴρ γε σοφός, or ἀνὴρ σοφός γε; after a possessive pronoun, as ἐμός γε θυμός; after μέν, δέ, τέ, as ὅτι δέ γε ἀληθῆ λέγω. When γέ influences a whole clause it stands as near as possible to the introductory conjunction; as εἰ γε, ἀρὰ γε.

2824. γέ in contrasts and alternatives; as σὺ δ' οὐ λέγεις γε (αἰσχρὰ), δρᾶς δέ με thou dost not indeed say, but do shameful things to me E. And. 239, ἥτοι κρόφα γε ἢ φανερώς *either secretly or openly* T. 6. 34, ἡ σοφοί ἢ τιμοὶ ἢ γέροντές γε *or wise or held in honour ayē or old* P. Hipp. M. 301 a (here γέ indicates a change in an alternative series; cp. οὔτε . . . οὔτε . . . οὐδέ γε and καὶ . . . γε 2829).

2825. γέ in replies and comments (*yes, well*). Thus, *δοκεῖ παρειαθεῖν; δοὺ γ', ἀναξ, τάχιστα* does it seem best to you that I should give way? *Aye, my lord, and with all speed* S. Ant. 1102. Here *καὶ . . . γε* is common, as *καὶ οὐδέν γε ἀντίποι* *yes, and no wonder* P. Th. 142 b.

2826. *ὅς γε* (rarely *δοτὶς γε*) has a causal force, much like *quī quidem, quippe quī*. Thus, *ἀποπα λέγεις . . . ὅς γε κελεύεις ἐμὲ πῶτερον ὄντα καθηγείσθαι* *you are talking absurdly in bidding me who am the younger take precedence* X. M. 2. 3. 15. So with other relatives, as *οἷος, ὅσος, ὥσπερ*.

2827. γέ sometimes marks an ellipse (S. Ph. 1409). When the verb of the apodosis is omitted, the protasis often has γέ (so usually in Aristophanes, *e.g.* Nub. 267).

2828. When γέ is followed by other particles, it belongs with the emphasized word, and the other particles retain their original force; as *τούς γε μέντοι ἀγαθοὺς* *yet the brave at least* X. A. 1. 9. 14. So *γε δὴ, γε μὲν δὴ, γέ τοι* (often used like γοῦν in giving a reason for a belief), *γέ τοι δὴ*. With the imperative, γέ is rare except when it is followed by another particle, as *δρᾶ γε μὴν* S. O. C. 587.

2829. After other Particles. — For example :

ἔ **γε**: here γέ usually does not emphasize δέ but either a single word or the whole clause; as *ἡμῖν δέ γε οἶμαι πάντα ποιητέα* *but we at least, in my opinion, should adopt every means* X. A. 3. 1. 35. *δὲ . . . γε* is often used when two things are compared, in order to show that one is more important than the other.

καὶ . . . γε sometimes means *yes, and* and sometimes γέ emphasizes the intervening word. Thus, *κούμεν γε θαῦμα* *yes, and no wonder* S. O. T. 1132, *καὶ στίβον γε οὐδὲς κτύπος* *and of footsteps there is no sound* S. Ph. 29. *καὶ . . . γε* often emphasizes one item in a series, and especially the last item. Here *καὶ . . . γε πρὸς (καὶ πρὸς γε)* *and besides* is common. Cp. P. G. 450 d, 469 b.

μέν γε lends force to a contrast (P. S. 180 d); sometimes it has the force of *that is to say, for example* (T. 6. 86).

Frequent combinations are *ἀλλ' οὖν . . . γε, μέντοι . . . γε, μὴν . . . γε, οὐκοῦν . . . γε*.

γοῦν

2830. γοῦν (postpositive; first in Aeschylus) is a restrictive particle from γέ + οὖν. Its meaning varies according to the prominence of the γέ or οὖν; often *certainly, at any rate (at all events, at least)*. 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.

ἔτι γὰρ οὗτοι κακίους εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς *for they are even more cowardly than those who were beaten by us. At any rate they deserted us and sought refuge with them* X. A. 3. 2. 17.

2831. γοῦν may emphasize a pronoun; as πρὸς γοῦν ἐμοῦ S. A. j. 527, τὰ γοῦν σά 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; γάρ gives the reason in general, but gives no particular instance; δ' οὖν has an adversative force: 'be that as it may, *yet at any rate.*'

δέ

2834. δέ (postpositive) was originally an adverb with a force not unlike that of *on the other hand, on the contrary*; later it became a conjunction commonly represented by *but* or *and*, which are, however, mere makeshifts of translation. δέ serves to mark that something is different from what precedes, but only to offset it, not to exclude or contradict it; it denotes only a slight contrast, and is therefore weaker than ἀλλά, but stronger than καί. δέ is adversative and copulative; but the two uses are not always clearly to be distinguished.

2835. Adversative δέ often marks a silent contrast, as at the beginning of speeches (ἐγὼ δέ οὕτω γινώσκω X. A. 4. 6. 10); in questions which imply opposition to something just said (S. O. C. 57); in answers (S. O. T. 379); in objections or corrections (S. Ant. 517); in τὸ δέ, τὰ δέ *on the contrary, whereas really*, where a true opinion is opposed to a false one; similarly in οὖν δέ *but in fact, but as the case stands*. When δέ is balanced by μέν (2904) it is antithetical rather than adversative.

a. δέ after a pronoun following a vocative produces a pause; as Νιόβᾱ σὺ δ' ἔγωγε νέμω θεῶν *ah Niobe, thee I regard as divine* S. El. 150.

b. δέ instead of ἀλλά is rare except in the poets and Thucydides. Thus, προμηθέης γε τοῦτο μηδὲν τοδρῶν, κρυφῇ δέ κεῖθε *make known this plan to no one, but hide it in secret* S. Ant. 85, οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δέ τῶν Ἑλλήνων παρελήλυθα *I have come, not to harm, but to liberate, the Greeks* T. 4. 86. Sometimes οὐ μέν precedes when δέ is used like ἀλλά (T. 1. 50).

c. *But not* is ἀλλ' οὐ or οὐ μέντοι, not οὐ δέ, in order to avoid confusion with οὐδέ nor, not even. But οὐ and δέ may be separated, as οὐ βουλομένων δέ . . . προσχωρεῖν *but since they did not wish to surrender* X. H. 1. 6. 13.

2836. Copulative δέ marks transition, and is the ordinary particle used in connecting successive clauses or sentences which add something new or different, but not opposed, to what precedes, and are not joined by other particles, such as γάρ or οὐν.

Copulative δέ is common in marking *continuation*, especially when something subordinate is added. Thus, when a new phase of a narrative is developed (X. A. 1. 2. 7-8); where attention is called to a new point or person (as in τὶ δ' ἔστιν;); when an interrupted speech or narrative is resumed (X. C. 1. 6. 41, S. Tr. 281); where a second relationship is added (μήτηρ βασιλέως, βασίλεια δ' ἐμὴ *the mother of the King, and my Queen* A. Pers. 151, Ἡδύρα . . . Μενδαίων ἀποικίαν, πολεμίαν δέ οὖσαν *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 (Epic καί δέ), 2891.

2837. Apodotic δέ.—The beginning of the principal clause (apodosis) of conditional and concessive sentences is often marked by δέ. Apodotic δέ is found also in the principal clause of causal, temporal, comparative, and relative sentences; and regularly gives greater emphasis to the main clause, which is thus distinctly set off against the subordinate clause. Apodotic δέ is very common in Homer and Herodotus, not rare in Attic poetry, but infrequent in Attic prose, where it is used especially after an emphatic personal or demonstrative pronoun or when a participle represents the antecedent clause. Thus, εἰς δ' ταῦθ' ὤρμαινε . . . , ἦλθε δ' Ἀθήνη while he was revolving these things, then came Athene A 193, εἰ οὐκ ἐγὼ μὴ γιγνώσκω μήτε τὰ ὅσια μήτε τὰ δίκαια, ὑμεῖς δὲ διδάξετέ με accordingly if I have no knowledge either of what is holy or what is just, do you then instruct me X. H. 4. 1. 33, ἐπεὶ τοίνυν οὐ δύναμαι σε πείθειν μὴ ἐκθεῖναι, σὺ δὲ ᾧδε ποιήσον since therefore I am not able to persuade you not to expose it, do you then do as follows Hdt. 1. 112, ἐκάθευδον . . . ὥσπερ οἱ ὀπλίται οὕτω δὲ καὶ οἱ πελτασταί as the hoplites so also the peltasts sleep X. C. 8. 5. 12, ἐπειδὴ δὲ ἀφικόμενοι μάχῃ ἐκράτησαν . . . , φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι but when on their arrival they had conquered in battle, not even then did they appear to have made use of their entire force T. 1. 11, καὶ ποτὲ ὄντος πάγου . . . οὗτος δ' ἐν τούτοις ἐξῆλθε and once when there was a frost he went out in the midst of this P. S. 220 b.

a. Apodotic δέ often resumes a δέ in the subordinate clause and carries on the opposition expressed by that clause; as εἰ δὲ βούλεσθε . . . ἐκλεξάμενοι ὅποι ἀν βούλησθε κατασχεῖν . . . , πλοῖα δ' ὑμῖν παρέσθιν but if you wish to select some place wherever you please and take possession of it, you have ships at command X. A. 5. 6. 20, ἃ δ' αἰσχόνην ἡμῖν φέρει . . . , ταῦτα δὲ κατὰ χώρῃν μένει but the terms which cause us shame, these remain in force I. 4. 176.

b. The use of apodotic δέ should not be regarded as a survival of original coördination.

2838. δέ without μέν.—A clause with δέ often has no correlative particle in the clause with which it is contrasted. Here μέν is not used because the opposition in the first clause was too weak, or because the speaker did not intend to announce a following contrast or did not think he was going to use a contrasted δέ clause. Sometimes the entire first clause may have to be supplied in thought from the general connection or from what has gone before. δέ without μέν in such cases is common in poetry, but not rare in prose, even in brief antitheses, as ἃ πάντες δὲ γλίσχονται λέγειν, ἀξίως δ' οὐδεὶς εἰπεῖν δεδύνηται exploits which everybody continually desires to recount, but which no one has been able to set forth adequately D. 6. 11. See also 2835.

a. When a relative construction passes over into a construction with a personal or demonstrative pronoun, the relative clause usually has no μέν. Cp. Soph. Aj. 457, quoted in 2517.

b. οἱ δέ, when opposed to a larger number of persons or things, is often used without οἱ μέν, as προεληλυθότες ἐπὶ χιλόν, οἱ δ' ἐπὶ ἐύλα having gone for fodder, and some for fuel X. C. 6. 3. 9.

2839. *ἔ* with other Particles. — For example :

ἔ ἄρα, which sometimes follows *μέν*.

ἔ αὖ and *ἔ* οὖν *ἔ* mark stronger opposition than *δέ* alone.

ἔ *δή* but then, but now, well but is often used in passing to a new point. In Aristophanes this collocation is used almost always in questions.

δή

2840. *δή* (postpositive except in Hom. *δή γάρ* and poetic *δή τότε*) marks something as immediately present and clear to the mind, and gives greater precision, positiveness, and exactness. It sets forth what is obvious, acknowledged, and natural, and often corresponds to *voilà*. *δή* is used with single words (especially adjectives, adverbs, pronouns, and conjunctions) or, as a sentence adverb, with whole clauses. *δή* usually stands after the word it emphasizes, though it may be separated from it by one or more other words.

2841. *δή* of what is Obvious and Natural. — Thus, *τερε δή you know of course, δεῖ δή it is manifestly necessary*. So οὐχ οὕτως ἔχει; ἔχει *δή* is not this so? Of course it is P. A. 27 c, νῦν δ' ὁρᾷτε *δή* but now you certainly see X. C. 3. 2. 12, Παύσαίς μὲν *δή* ἡ μήτηρ ὑπῆρχε τῷ Κόρῳ Parysatis, his mother, naturally supported Cyrus X. A. 1. 1. 4.

2842. Ironical *δή*. — Thus, Σωκράτης ὁ σοφὸς *δή* Socrates the wise forsooth P. A. 27 a; often ὡς *δή*, as ὡς *δή* σύ μοι τύρανος Ἀργείων ἔσθι that you forsooth should be the lord and master of the Argives! A. Ag. 1638.

2843. Intensive *δή* emphasizes, and makes definite, adjectives, adverbs, pronouns, and other words. Thus, πάντες *δή* absolutely all, κράτιστοι *δή* the very best, μόνος *δή* quite alone, ὀλίγοι *δή* very few; οὕτω *δή* just so, ὥσπερ *ἔ* exactly as, πολλάκις *δή* very often, εἴηλα *δή* quite plain, νῦν *δή* just now, now at once; ἐκείνος *δή* this (and no other), ὅς *δή* who indeed. With indefinite pronouns *δή* increases the indefiniteness (339 e); as ὅστις *δή* whoever at all. With other words: εἰ *δή* if indeed, οὐ *δή* no indeed, ἴνα *δή* that in truth.

a. With imperatives and in questions *δή* adds urgency; as ἀκούε *δή* pray listen! τί *δή*; why, pray?

2844. *δή* may introduce emphatically the conclusion of a temporal sentence or of a narrative on passing to a new topic; as ἐνταῦθα *δή*, τότε *δή* then indeed, then and not till then then it was that. Cp. X. A. 1. 10. 1.

2845. Temporal *δή* often, especially with *καί*, approximates in meaning to *ἤδη* already. Thus, ὁ δὲ θανὼν κεῖθι κάτω *δή* γῆς but he is dead and already is hidden beneath the earth S. O. T. 967, ὁπότε . . . θηρώμεν καὶ *δή* δύο ἡμέρας ὡς you have hunted (already) for two days X. C. 2. 4. 17, καὶ *δή* λέγω σοι well I will tell thee (without further ado) S. Ant. 245. So also in *τέλος* *δή*, νῦν *δή*. — Of succession, *δή* means next. — Poetic *ἔατε* (*δή* αἶτε) means now again.

2846. Consecutive and Resumptive *δή* is used to set forth an inference, draw a conclusion, denote a consequence, and mark a transition (*μέν* *δή* . . . *δέ*). Here *δή* is a sentence adverb: accordingly, then, of course, clearly, you

see, I say. Thus, *ἔλεγον ὅτι κατ' ἰδοίεν νύκτωρ πολλὰ πυρὰ φαίροντα. ἔδοκει δὲ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηροῦν* 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 δὲ οὕτως εἶπεν· ἀνίσταντο δὲ καὶ ἄλλοι πολλοὶ* Pheraulas then spake thus; and many others also rose to speak X. C. 2. 3. 16.

2847. καὶ δὴ: (a) Introduces a climax, as καὶ δὲ τὸ μέγιστον and above all, what is the main thing P. A. 41 b. (b) In replies = well; as βλέψον κάτω· καὶ δὲ βλέπω look down! Well, I am looking Ar. Av. 176. This is akin to the temporal use. (c) In assumptions = suppose (1771). On καὶ δὲ καὶ see 2890.

δαί, δῆθεν, δήπου, δήτα

2848. δαί is used in colloquial Attic after interrogative words to express wonder, indignation, etc. Thus, τί δαί; πῶς δαί; what then? how so?

2849. δῆθεν truly, forsooth, is commonly used of apparent or pretended truth, and mostly with an ironical tone. Thus, *ἐκερτόμηνας δῆθεν ὡς παῖδ' ὄντα με* thou hast mocked me forsooth as though I were a child A. Pr. 986.

2850. δήπου probably, I presume, I should hope, doubtless, you will admit, is stronger than πού perhaps, I suppose. δήπου often has a touch of irony or doubt in stating a case that would seem to be certain; as *ἴστε δήπου ὅθεν ἥλιος ἀνίσχει* you know, I presume, where the sun rises X. A. 5. 7. 6. In questions δήπου expects the answer yes. οὐ δήπου 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 *γινώσκεθ' ὑμεῖς ἦτις ἐσθ' ἡδ' ἡ γυνή; γινώσκουμεν δήτα* do you know who this woman is? Yes indeed we do Ar. Thesm. 606; οὐ δήτα surely not, in strong or indignant denial. (b) In questions, to mark an inference or consequence, as *πῶς δήτα; how in truth? τί δήτα; what then? καὶ δήτα ἐτόλμας; and didst thou really dare?* S. Ant. 449. (c) In wishes and deprecations (stronger than δέ), as *σκοπεῖ δήτα* only look P. G. 452 b, *μὴ δήτα, θυμέ, μὴ σύ γ' ἐργάσῃ τάδε* no indeed, my heart, do not this deed E. Med. 1056.

εἶτε

2852. εἶτε (from εἰ + τε), a disjunctive particle, generally doubled: εἶτε . . . εἶτε whether . . . or (2675), ἰφ . . . ἰφ (sive . . . sive), giving equal value to each supposition.

a. With the subjunctive we find *ἔάν τε (ἢν τε, ἔν τε)*. Hom. has *εἶτε . . . εἶτε*. but not *ἢν τε . . . ἢν τε*, with the subjunctive. In the same sense Hom. has *ἦ . . . ἦ* and *ἦτε . . . ἦτε* with the subjunctive.

2853. There are various forms of εἶτε clauses:

a. Both εἶτε clauses may have the same finite verb in common, which verb is used only once; as *εἶτε βούλεσθε πολεμεῖν ἡμῖν εἶτε φίλοι εἶναι* whether you wish to wage war upon us or to be our friends X. C. 3. 2. 13.

b. Each *εἴτε* clause has its own verb and its own main clause; as *ἐκλιναυέ σε, εἴτε πάντας αἰτιᾷ, κρίναντα σέ αὐτὸν χρῆσθαι* *δ* *τι ἂν βούλη, εἴτε ἕνα τινὰ ἢ δύο . . . αἰτιᾷ, τοῖτους δέξιοῦσι παρασχεῖν σοι ταυτοὺς 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. 8. 20.

c. One main clause refers to both *εἴτε* clauses; as *ὁ ἀγαθὸς ἀνὴρ . . . εὐδαίμων ἐστὶ . . . ἂν τε μέγας καὶ ισχυρὸς, ἂν τε σμικρὸς καὶ ἀσθενὴς ἢ* the good man is happy whether he is large and strong or small and weak P. L. 680 e.

d. Neither *εἴτε* clause has a verb, which is to be supplied from the main clause; as *λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὐκ ἴσμεν* (λέγον) saying, whether truly or after all, it may be, falsely S. Ph. 345.

e. One *εἴτε* clause has its own verb, while the other gets its verb from the main clause (rare); as *ἐμοὶ σὺ . . . φαίνη . . . χρῆσθαι, εἴτε παρ' Εὐθύφρωνος ἐπίπληντος γενόμενος* (χρησμοφδεῖς), *εἴτε καὶ ἄλλη τις μοῦσα πάλαι σε ἐνοῦσα ἐλελεῖ* you seem to me to utter prophecies, whether you were inspired by Euthyphron or whether some other muse has long been present in you without your knowing it P. Crat. 428 c.

2854. Variations: *εἴτε . . . ἢ* (common): *εἴτε Λύσιās ἢ τις ἄλλος πρότερον ἔγραψε* ἢ γράψει κτλ. whether Lysias or anybody else who ever wrote or will write, etc. P. Phae. 277 d. *ἢ . . . εἴτε*: only in poetry (S. Aj. 175). *εἴτε . . . εἰ* *ἢ*: when the second member is more important (P. L. 952 c). On *εἰ . . . εἴτε* see 2875 d. On *εἴτε* for *εἴτε . . . εἴτε* see 2875 b, N. 2.

2855. *εἴτε* may be strengthened by *ἄρα, δὴ, καί, or οὐκ*. *οὐκ* is usually placed after the first *εἴτε*; like *καί*, it may stand after the second also. When *καί* stands only after the second *εἴτε*, its clause is weaker than the first (D. 18. 57).

ἢ

2856. Disjunctive ἢ (Epic *ἢ* or (*uel, aut*); and repeated: *ἢ . . . ἢ* either . . . or (*uel . . . uel, aut . . . aut*) to connect the two members more closely.

ἀγαθὸν ἢ κακόν good or bad X. A. 1. 9. 11, *ἢ τι ἢ οὐδέν* little or nothing P. A. 17 b. *ἢ* with the subjunctive is often used when a speaker corrects himself; as *νῦν δ' αὖ τρίτος ἦλθε ποθεν σωτήρ, ἢ μὲρον εἶπω*; and now, again, the third has come, the deliverer — or shall I call it a deed of death? A. Ch. 1074. On *ἢ* in questions, see 2857, 2875.

2857. Between ascending numbers *ἢ* has the force of Eng. *to*, as *ἑξ ἢ ἑπτὰ ἡμέραις* in six to seven days X. C. 5. 3. 28.

2858. *ἢτοι* may be used instead of the first *ἢ* when the first member, as is commonly the case, contains the more probable choice. In English the order is often inverted. Thus, *ἢτοι κλύουσα παιδὸς ἢ τύχη πάρα* she comes either by chance or because she has heard about her son S. Ant. 1182. *ἢτοι* may be followed by *ἢ* several times. *ἢτοι . . . γὰρ* is more emphatic, as *ἢτοι κρύφα γὰρ ἢ φανερώς* either secretly or openly T. G. 34.

2859. *ἢ* often indicates that a given result will follow in case the action of

the previous clause is not realized: or else (cp. *ei δὲ μή*, 2346 d). Thus, *ὅπως . . . ὑμεῖς ἐμὲ ἐπαινεῖτε, ἐμοὶ μελήσει· ἢ μηκέτι με Κύρου νομίζετε* it shall be my concern that you commend me; or else my name is no longer Cyrus X. A. 1. 4. 16.

2860. ἤ often does not introduce an alternative to a previous question, but substitutes instead another question which is more specific and intended to anticipate the answer to the first (or rather, or precisely). Thus, *λέγε ἡμῖν πῶς με φῆς διαφθεῖρειν τοὺς νεωτέρους; ἢ δῆλον δὴ ὅτι . . . θεοὺς διδάσκειν μὴ νομίζειν οὐτὶ ἢ πόλις νομίζει;* tell us how you mean that I corrupt the young? Or rather clearly you mean that (I corrupt them) by teaching them not to acknowledge the gods which the State acknowledges? P. A. 26 b.

2861. ἤ often introduces an argument *ex contrario* (D. 31. 14).

2862. ἢ καὶ is often used where ἤ would suffice (cp. 2888 a); as *ἢ ξένος ἢ καὶ τις ποῖ ἴτης* either an alien or a citizen if you will (or as well) D. 20. 123.

2863. Comparative ἢ *than* is used to mark difference. It stands after comparatives where the genitive or a preposition (1069 ff.) is not used, and after words indicating difference or diversity or having a comparative force, e.g., ἄλλος or ἕτερος *other*, ἄλλως *otherwise*, διάφορος *different*, διαφέρειν *to be different*, ἐναντίος *contrary*, διπλάσιος *twice as much*, πρίν *sooner*.

Ἄλλα ἢ τὰ γενόμενα *things different from what occurred* X. C. 3. 1. 9, ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν T. 4. 14 (2778 a), τῇ ὑστεραίᾳ δεῖ με ἀποθνήσκειν ἢ ἢ ἂν ἔλθῃ τὸ πλοῖον *I must die the day after (that on which) the ship arrives* P. Cr. 44 a (here ἢ or ἢ might be omitted), τὰ πάντα . . . ἢ τοὺς κύνας ποιοῦσι *differently from the way they treat dogs* X. A. 5. 8. 24, τὸν ἡμῶν σίτον ἢ πρόσθεν *half as much corn as before* X. H. 5. 3. 21.

a. After τί or a negative, ἤ may be used without ἄλλος, as *τί ποιῶν ἢ εὐωχούμενος; doing what else except feasting?* P. Cr. 53 e, *εἶπε μηδένα παρίεναι ἢ τοὺς φίλους* he said that they should let no one pass except his friends X. C. 7. 5. 41.

b. Often after verbs of willing, choosing, etc.; as *θάνατον μετ' ἐλευθερίᾳ αἰρούμενοι ἢ βίον μετὰ δουλείᾳ* preferring death with freedom rather than life with servitude L. 2. 82. Here we might have μάλλον ἢ, which is usually not separated, and especially when μάλλον belongs to the whole sentence.

c. If two clauses connected by ἤ have the same verb it may be omitted in the clause following ἢ; as *ἔπραττες ἄλλοιόν ἢ οἱ πολλοὶ (πράττουσι)* you behaved differently from the rest P. A. 20 c.

d. On ἢ ὥστε (ὥς), or ἤ alone, *than so as to*, see 2264.

ἦ

2864. Asseverative ἦ (prepositive) *in truth, in sooth, verily, upon my honour, etc.*; as *ἦ καλῶς λέγεις* P. G. 447 c.

2865. ἦ is usually associated with other particles.

ἦ γάρ when used alone in dialogue = *is it not so?* Cp. *n'est ce pas, nicht wahr?* Elsewhere it often has the force of *am I to understand that* asked with surprise. Thus, *ἦ γάρ νοεῖς θάπτειν σφ', ἀπόρητον πόλει;* what, dost

thou in truth intend to bury him, when it is forbidden to the citizens? S. Ant. 44.

ἡ δὲ expresses lively surprise.

ἡ καί is found in animated questions. Here *καί* goes closely with ἡ.

ἡ μὴν (Hom. ἡ μὲν, ἡ μὰν) prefaces strong asseverations, threats, and oaths, in direct and indirect discourse. Thus, ἡ μὴν ἐγὼ ἔπαθον τι τοιοῦτον *in truth this was my experience* P. A. 22 a, δυνάμι θεοῦς . . . ἡ μὴν μήτε με Ξενοφῶντα κελύσαι ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὁμῶν μηδένα *I swear by the gods upon my honour neither did Xenophon nor any one else among you bid me rescue the man* X. A. 6. 6. 17.

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.

ἤδέ (AND ἰδε)

2867. ἤδε *and* (Epic, lyric, tragic); also in conjunction with *καί*, or *δέ*. ἡμὲν . . . ἤδέ (Epic) is used like *τὲ . . . τέ, καὶ . . . καί*.

ἰδε *and* (Epic, rare in tragedy) is used where ἤδέ does not suit the metre.

καί

2868. *καί* is both a copulative conjunction (*and*) connecting words, clauses, or sentences; and an adverb meaning *also, even*.

Conjunctive καί

2869. Copulative *καί* often has an intensive or heightening force; as where it joins a part and the whole, the universal and the particular. Thus, ἐν Ἀθηναίοις καὶ τοῖς Ἑλλησι Ar. Nub. 413, ὃ Ζεῦ καὶ θεοὶ Ar. Pl. 1 (θεοὶ καὶ Ζεὺς *the gods and above all Zeus*), ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἦκε Μένων X. A. 1. 2. 6. On *καὶ ταῦτα*, see 947, 2083.

a. Here *καί* often = *namely, for example, and so* where an antecedent statement is explained either by another word or by an example. Cp. X. A. 1. 9. 14, 4. 1. 19, 5. 2. 9, 5. 6. 8.

2870. The heightening force is also seen where *καί* with corrective force may be rendered by *or*; often to set forth a climax and not an alternative. Thus, σοφία ὀλίγου τινὸς ἀξία καὶ οὐδενὸς σοφία *worth little or nothing* P. A. 23 a, μαχαιοποιοὶ . . . ἀπὸ πέντε μνᾶς καὶ ἑξ *sword-cutters worth five or six minas each* D. 27. 9, προῖοσι δὲ καὶ ἀπιοῖσι πόλεμος *but war if we advance or retire* X. A. 2. 1. 21, καὶ δίκαια καὶ ἀδίκαια *right or wrong* Ar. Nub. 99, σὸς (γόνος), καὶ μὴ σὸς *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 *καὶ οὐ* (μὴ) is almost = *but not*, as in ἐμὲ ἐχειροτόνησαι καὶ οὐχ ὑμᾶς *they elected me and (= but) not you* D. 18. 288. So also where *καί*

is like *καίτοι* and yet; as *χαίρων ἀπιθί· καί σ' 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 τίς θανάτων ἦλθεν ἐξ Ἅιδου πάλιν;* and, pray, who of the dead has come back from Hades? E. H. F. 297. So *καί πῶς;* pray, how comes it that? Cp. Eng. and when a speaker is stopped by an abrupt question.

a. After an interrogative expression adverbial *καί* asks for further information concerning a statement assumed to be true. Thus, *ποῶν χρόνῳ δὲ καί περὶβήθηται 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 ἀνάγνωθι τὸ ψήφισμα* and now read me the bill L. 13.35, *καί μοι ἀποκρίναι* just answer me P. A. 25 a.

2874. *καί* may mark a result (P. Th. 154 c, quoted in 2288).

2875. After expressions of sameness and likeness *καί* has the force of *as* (Lat. *ac*). Thus, *ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καί ἡμῖν* your expedition is the same as ours X. A. 2. 2. 10, *οὐχ ὁμοίως καί πρὶν* not the same as before T. 7. 28, *τὰ καί ἱκέται* the same as suppliants 3. 14, *τὰ αὐτὰ 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 *ἄμα . . . καί* (2169), *ἥδη . . . καί* X. A. 2. 1. 7, *οὐπω . . . καί* P. Eu. 277 b, *οὐκ ἐξῆν . . . καί* (εἰθύς) *I had not got the start . . . when* I. 19. 22, D. 43. 69. Cp. *καί . . . καί* in *καί ἤκομεν καί ἡμῖν ἐξελθὼν ὁ θυρωρὸς . . . εἰπὲς περιμένειν* as soon as we arrived the doorkeeper came out and told us to wait P. Ph. 59 e.

2877. *καί . . . καί* both . . . and, not only . . . but also, as . . . so, as well as . . . as also, sometimes *whether . . . or*, emphasizes each member separately, and forms a less close combination than *τὲ καί*. Thus, *καί τότε καί νῦν* not only then but also now. So *τίμῃς δότεον καί ζῶντι καί τελευτήσαντι* honours must be paid him both when living and after death P. R. 414 a, *σὺ καί δέδορκας καὶ βλέπεις* thou both hast sight and (yet) dost not see S. O. T. 413, *κάπεμπόμην πρὸς ταῦτα καί τὸ πᾶν φράσω* as I was sent for this purpose so I will tell thee all S. El. 680, *τολμᾷν ἀνάγκη, καὶν τύχῳ καὶν μὴ τύχῳ* I must dare whether I succeed or fail E. Hec. 751.

2878. In a series of more than two ideas *καί* is used before each, where English would use *and* only before the last. Thus, *συντυγχάνουσιν αὐτῷ καί λαμβάνουσιν αὐτόν καί γυναῖκα καί παῖδας καί τοὺς ἵππους καί πάντα τὰ ὄντα* they fell upon him and seized him, his wife, his children, his horses, and all his possessions X. A. 7. 8. 22.

2879. Adjectives of quantity, as *πολύς* and *ὀλίγος* in the plural, are usually joined to an adjective in the same construction by *καί* or *τὲ καί* (also by *τέ* or *τέ . . . τέ* in poetry). Thus, *πολλά καί δεινὰ* D. 37. 57 (*δεινὰ καί πολλά* 37. 57), *πολλά τε καί δεινὰ* X. A. 5. 5. 8. In *πολλά καί μεγάλα ἀγαθὰ* (X. C. 1. 5. 9), the substantive is qualified by two adjectives; whereas in English the second adject-

tive is taken with the substantive and treated as a *unit* modified by the first adjective (*many good-things*).

a. πολλοί *καί* ἄλλοι means *many others also* (with *καί* adverbial). For *many others* we find ἄλλοι πολλοί (very common) or πολλοί ἄλλοι.

2880. Some combinations of conjunctive *καί* are :

καί . . . μὲντοι *and however, and of course* (in *καί μὲντοι καί* the first *καί* may be adverbial : *yes indeed and*).

καί . . . τοίνυν *and . . . further*, in connecting a thought with the preceding.

Adverbial *καί*

2881. Adverbial *καί* *also, even* (Lat. *etiam*) influences single words or whole clauses. Adverbial *καί* stresses an important idea ; usually the idea set forth in the word that follows, but sometimes also a preceding word when that word stands first in its clause. *καί* often serves to increase or diminish the force of particular words ; sometimes it gives a tone of modesty.

2882. With single words : a. *καὶ* ἔγω *then too, καί* ἐγώ *I on my part, σὸν ἢ κἀμὸν γένος offspring from thee or me either* S. El. 965, *βουλόμενος δὲ καί* αὐτὸς *desirous of himself too doing something illustrious* X. C. 5. 4. 15.

b. *καί* πρὶν *even before, καί* ὁπὲ *late though it be, καί* οὕτως *even so, καί* ἔτι *καί* νῦν *and now too, and still even now, ὅκνῳ καί* λέγειν *I fear even to say it, πολλῇ μωρίᾳ καί* τοῦ ἐπιχειρήματος *the very attempt is utter folly* P. Pr. 317 a. (On *καί* *though* with a participle, see 2083.

c. Often with adverbs of intensity, as *καί* μᾶλα *exceedingly, certainly, καί* κάρτα *very greatly, καί* πάν *absolutely*. With comparatives and superlatives : *καί* μᾶλλον *yet more, καί* μωρότατον *altogether the most foolish thing* X. A. 3. 2. 22.

2883. With a whole phrase or clause ; as *ἄμφω γὰρ αὐτῷ καί* κατακταπὶν *voeis ; what, dost thou indeed intend to put them both to death ?* S. Ant. 770. Other examples in 2885-2887.

2884. When *καί* stresses a verb in interrogative and conditional sentences it is often to be rendered by an emphatic auxiliary, often by *at all*. Thus, *πολλὰ-κίς ἐσκεψάμην τί καί* βούλεσθε *I have often asked myself the question what you can want* T. G. 38, *τί καί* χρή προσδοκᾶν ; *what on earth is one to expect ?* D. 4. 46, *τί γὰρ ἂν* τις *καί* ποιοῖ ἄλλο ; *for what else could one do ?* P. Ph. 61 e, *εἰ δὲ καί* μῦθον λέγειν καλόν *if it is well to tell a fable at all* P. Ph. 110 b. Cp. 2872 a.

a. In affirmative independent clauses or sentences *καί* often has an emphasis which is difficult to render ; as *ὁ κίνδυνος νῦν δὴ καί* δόξειεν ἂν *δεινὸς εἶναι the danger must now indeed seem to be dreadful* P. Ph. 107 c.

2885. *Καί* of Balanced Contrast. — In order to mark the connection of thought between antecedent and consequent, *καί* *also, too*, is often placed in the subordinate clause or in the main clause or in both.

a. Greek has thus the following modes of expression where a comparison is instituted between the parts of such bimembral sentences : "What I do, that you *also* do" (as in English) or "What I *also* (= I on my part) do, that you do" or "What I *also* do, that you *also* do." In the subordinate clause *καί* seems superfluous to English idiom.

2886. *Kaí* of balanced contrast occurs frequently when the subordinate clause sets forth something corresponding to, or deducible from, the main clause; and when an antithesis is to be emphasized. It is found especially in relative, causal, and final clauses, and has the effect of putting such subordinate clauses on a plane with the main clause. A relative word often adds *-περ* or is followed by *δή*. Thus, τὰ δὲ τῆς πόλεως ἐπράττον, ὥπερ ἔπρεκεν καὶ Σωκράτει προσ-
ῆλθον *they devoted themselves to those affairs of state on account of which they had in fact associated with Socrates* X. M. 1. 2. 47, καὶ ἡμῶν ταῦτα δοκεῖ ἅπερ καὶ βασιλεῖ *we hold exactly the same views as the king* X. A. 2. 1. 22, ἐπειδὴ καὶ ἡ πόλις ἐσώθη . . . ἀξιῶ κάμωι σωτηρίαν γενέσθαι *since the city has been saved I beg that safely be granted to me as well* And. 1. 143, ἔμαθον καὶ ἐγὼ ὥπερ καὶ οἱ ἄλλοι *I (on my part) learned just as the rest did too* P. Alc. 110 d, τῆμωρᾶ γὰρ οὐκ εὐτυχεῖ δικαίως ὅτι καὶ ἀδικεῖται *for vengeance is not successful in accordance with justice, because it is taken upon a wrong* T. 4. 62.

2887. In final clauses *ἵνα* καὶ is common, and sometimes, like Eng. *just*, serves to show that the fact answers to the expectation, or the effect to the cause (or vice versa). Thus, βούλει οὖν ἔπεσθαι ἵνα καὶ ἴδῃς τοὺς ὄντας αὐτόθι; *do you wish to go along then just to see those who are there?* P. Lys. 204 a, ἀρξομαι δὲ ἀπὸ τῆς ἱατρικῆς λέγων ἵνα καὶ προσβεβώμεν τὴν τέχνην *I will begin my speech with medicine in order that we may do honour to our art* P. S. 186 b.

2888. *Kaí* of balanced contrast appears also in coördinate clauses; as ἤδη γὰρ ἔγωγε καὶ Φιλολόου ἤκουσα . . . ἤδη δὲ καὶ ἄλλων τινῶν *for I have ere now heard Philolaus . . . and ere now certain others besides him* P. Ph. 61 e, κατὰ πολλὰ μὲν καὶ ἄλλα, οὐχ ἥκιστα δὲ καὶ κατὰ ταῦτα *as in many other respects also and not least (too) in this* Aes. 1. 108, ὑπὸ τῶν τάνταῦθα διοικήσειν . . . καὶ πρὶν ὑπεσχημένων καὶ νῦν δὲ 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 . . . δέ is οὐδὲ . . . οὐδὲ . . . δέ.

a. So in disjunctive phrases or clauses. Thus, εἴτε διὰ τὸ ἐπιβόημα εἴτε καὶ αὐτῷ ἄλλο τι . . . δόξαν *either because of the exclamation or also because some other thought occurred to him* T. 5. 65; and so ἡ καὶ 2882. Cp. ἐζητήετο οὐδέν τι μᾶλλον ὑπὸ τῶν ἄλλων ἢ καὶ ὑπ' ἐμοῦ *he was not searched for by the others more than he was by me (on my part)* Ant. 5. 23.

2889. Similarly the καὶ of εἰ τις καὶ ἄλλος is superfluous; as εἴπερ τι καὶ ἄλλο καὶ τοῦτο μαθητόν *if any other thing is learnable, this is too* X. S. 2. 6. But καὶ is usually omitted in the main clause; as ἐπιστάται δ' εἰ τις καὶ ἄλλος *he knows as well as anybody else* X. A. 1. 4. 15. So ὥς τις καὶ ἄλλος *as also any other* X. A. 2. 6. 8.

2890. καὶ δὴ καὶ *and especially, and in particular, and what is more*, lays stress on a particular instance or application of a general statement. Here the second καὶ emphasizes the following word. καὶ δὴ καὶ is usually attached to a preceding τέ or καί. Thus, καὶ δὴ καὶ τότε πρῶταίτερον συνελέγημεν *and on that especial occasion we came together somewhat earlier than usual* P. Ph. 59 d, ἐν ἄλλοις τε πολλοῖς καὶ δὴ καὶ ἐν τοῖς κάμνουσιν *in the case of many others and particularly in that of the sick* X. C. 1. 6. 21.

2891. καὶ . . . ἤ and . . . ἔτι also, and . . . moreover. Here καὶ empha-

sizes the important intervening word or words, while *δέ* connects. Thus, *καὶ σὲ δ' ἐν τούτοις λέγω* and *I count thee also among these* A. Pr. 973. And also not is *οὐδὲ . . . δέ*. Hom. has *καὶ δέ* and *further, and even* (H 113), not *καὶ . . . δέ*. *καὶ . . . δέ* (for *τε*) is different (S. Ant. 432).

καίπερ

2892. *καίπερ* although is common with participles (2083). As a conjunction (cp. *quoniam*) without a main clause it is very rare (P. S. 219 c).

καίτοι

2893. *καίτοι* (*καὶ + τοί*), not in Homer, means *and yet, although, rarely and so then*. Here *τοί* marks something worthy of note, which is commonly opposed to what precedes. *καίτοι* is used in making a correction (sometimes in the form of a question), in passing to a new idea, and in the statement of a conclusion. The common *καίτοι . . . γε* is stronger than *καίτοι*.

καίτοι οὐδὲν ὅτι οὐκ ἀληθὲς εἶρηκα ὧν προείπον and *yet there is nothing untrue in what I said before* P. Euth. 3 c.

a. A sentence preceding *καίτοι* is often restated by a clause introduced by *ἀλλὰ* (*ἀλλ' ὅμως*), *δέ*, or *νῦν δέ*. Cp. P. Ph. 77 a, Charm. 175 c, A. 40 b, G. 499 c.

b. *καίτοι* is rarely, if ever, used with the participle in classical Greek. It is best attested in P. R. 511 d; emendation is resorted to in L. 31. 34, Ar. Eccl. 150.

μά

2894. *μά* asseverative (cp. *μήν, μέν* asseverative) with the accusative of the divinity or thing by which one swears. In negative sentences we have *οὐ μά* or *μά* alone with the accusative; in affirmative sentences, *ναὶ μά*, but more commonly *νή*. The omission of the accusative may sometimes be due to indecision or to indifference and not always to scrupulousness (1596 c). *μά* means properly *in truth, verily*; but apparently governs the accusative after the ellipse of such verbs as *I call to witness*.

μέν

2895. *μέν* was originally an asseverative, emphatic particle (*surely, certainly, indeed*) and a weaker form of *μήν*. Cp. Epic *ἦ μέν, καὶ μέν, οὐ μέν* in asseverations and protestations. Asseverative *μέν* survived as *μέν solitarium* and in combination with other particles. Antithetical (concessive) *μέν* owes its origin to the fact that, as emphasis may indicate a contrast, the clause in which *μέν* stood was felt as preliminary to an adversative member of the sentence. Through association with this adversative member *μέν* gradually lost its primitive asseverative force.

2896. μέν *solitarius* occurs when a clause with μέν is not followed by a clause with δέ. This is especially common when the antithetical clause is to be supplied in thought, as when μέν emphasizes a statement made by a person with reference to himself as opposed to others (often with a tone of arrogance or of credulity). Here any possible opposition or difference of opinion, however justifiable, is left unexpressed. Thus, ἐγὼ μέν οὐκ οἶδα *I for my part do not know (though others may)* X. C. 1.4.12, ἀπέπλευσαν, ὡς μέν τοις πλείστοις ἰδδίκουν, φιλοτιμηθέντες *they sailed away since they were jealous as it seemed to the majority at least* X. A. 1.4.7. So in such phrases as δοκῶ μέν, ἡγοῦμαι μέν, οἶμαι μέν.

2897. Sometimes μέν *solitarius* merely emphasizes a word in its clause and does not imply a contrast. Thus, ἐμοὶ μέν οὐστία τάδε *this must be borne by me on my part* S. O. C. 1360.

2898. μέν *solitarius* is commonest after personal pronouns; but occurs also after demonstrative pronouns (L. 25.16), after relatives (Aes. 3.209), after substantives without the article (D.9.16), or after the article and before its substantive (L. 29.1), after adjectives (L. 1.27), after adverbs (L. 12.91), after verbs (D. 19.231). In questions μέν alone is rare (P. Men.82 b).

2899. In combination with other particles, especially δὴ and οὖν, asseverative μέν either has a simple confirmatory force or is used adversatively. The following cases must be distinguished from those in which μέν is correlative to δέ.

2900. μέν δὴ expresses positive certainty, especially in conclusions. It is common in summing up and in transitions, and is used either alone or with other particles (sometimes it is followed by ἀλλὰ or δέ). Thus, ταῦτα μέν δὴ τοιαῦτα *so much for that* A. Pr.500. So also, e.g. ἀλλὰ μέν δὴ *but certainly in fact* (ἀλλ' οὐδὲ μέν δὴ in rejecting an alternative); εἰ μέν δὴ *if indeed in truth*; καὶ μέν δὴ *and in truth, and in fact* (often in transitions); οὐ μέν δὴ *certainly not at all, nor yet, in truth* (often used adversatively).

2901. μέν οὖν *lit. certainly in fact*, μέν being a weaker form of μήν. μέν οὖν has two common uses, according as the particles have a compound force, or each has its own force.

a. The compound force of μέν οὖν is seen in affirmations; as in replies: πάννυ (μάλιστα) μέν οὖν *yes, by all means; certainly, by all means*; αἶνε μέν οὖν οἶδα *aye truly, I am sure of it*, οὐ μέν οὖν *indeed not*, ἀρ' οὐ τόδε ἦν τὸ δένδρον ἐφ' ὅπερ ἦγες ἡμᾶς; τοῦτο μέν οὖν αὐτὸ *isn't this the tree to which you were bringing us?* *To be sure this is it* P. Phae. 230 a.

b. The compound force appears also when μέν οὖν indicates a correction; *nay rather (imo vero)*; as λέγε σύ· σὺ μέν οὖν μοι λέγε *do you say. Nay, rather you* Ar. Eq. 13, ἀποκρίναι τὸ ἐνύπνιον, ὃ Σώκρτες. ἐναργὲς μέν οὖν *the dream is strange, Socrates. Nay rather, it was distinct* P. Cr. 44 b.

c. Each particle has its own force especially where μέν οὖν indicates a transition to a new subject. Here μέν points forward to an antithesis to follow and indicated by δέ, ἀλλὰ, μέντοι, while οὖν (inferential) connects with what precedes. Here *so then, therefore* may be used in translation. Thus, Κλέαρχος μέν οὖν τοιαῦτα εἶπε. Τισσαφέρνης δὲ ὥδε ἀπημείβετο *such then were the words of Clearchus; and on the other hand Tissaphernes answered as follows* X. A. 2.5.16

Sometimes *μέν* ἰδν (like *igitur*) shows that a subject announced in general terms is now to be treated in detail (P. Ph. 70 c).

2902. Common collocations are ἀλλὰ *μέν* (ἀλλὰ . . . *μέν*) *but for a fact, yet μέν, ἤ μέν, καὶ μέν.*

2903. Antithetical (concessive) *μέν* distinguishes the word or clause in which it stands from a following word or clause marked usually by *δέ* or by other particles denoting contrast, such as ἀλλὰ, ἀτάρ, *μέντοι, μήν*; and even by copulative *τέ, καί* (Hom. *ἥδε*). *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 μὲν ψυχὴ πολυχρόνιον ἐστί, τὸ δὲ σῶμα ἀσθενέστερον καὶ βλιγοχρονιώτερον* *the soul lasts for a long time, the body is weaker and lasts for a shorter time* P. Ph. 87 d, *καὶ πρόσθεν μὲν δὴ πολλοὶ ἡμῶν ἤρχοντο μὲν οὐδενός, ἤρχοντο δὲ· νῦν δὲ κατεσκεύασθε οὕτω πάντες οἱ παρόντες ὥστε ἀρχετέ οἱ μὲν πλείονων, οἱ δὲ μειόνων* *and whereas in fact many of us hitherto commanded no one, but were subject to the command of others, now however all of you who are present are so placed that you have command, some over more, others over fewer* X. C. 8. 1. 4.

a. So *ἄλλοτε μὲν . . . ἄλλοτε δέ, ἅμα μὲν . . . ἅμα δέ* *at once . . . and, partly . . . partly, ἴθα μὲν . . . ἴθα δέ, ἰνταῦθα μὲν . . . καὶ δέ, πρῶτον μὲν . . . ἔπειτα δέ* (or *ἴπαια* alone). On *ὁ μὲν . . . ὁ δέ* see 1107. Instead of *ὁ (οἱ) δέ* we find e.g. *ἄλλος δέ, ἕνιοι δέ, ἔστι δ' οἱ*. So *τοῦτο μὲν . . . τοῦτ' ἄλλο* (or *ἀθίς*).—*μέν* may stand with a participle, *δέ* with a finite verb, in an antithetical sentence Example in 2147 c.

b. *εἰ, οὐ (μή)* standing before *μέν* . . . *δέ* exercise their force on *both* opposed clauses.

2905. When several verbs referring to the same person or thing are contrasted, or when several attributes are contrasted, the first has *μέν*, the others *δέ*. Cp. Lyc. 5, X. A. 3. 1. 19. But *μέν* is sometimes omitted.

2906. *μέν* . . . *δέ* is used in successive clauses which contain either the same word (*anaphora*) or a synonymous word; as *ἐγὼ δὲ σῶναι μὲν θεοῖς, σῶναι δὲ ἀνθρώποις τοῖς ἀγαθοῖς* quoted in 1159, *ἦλθε μὲν καὶ ἀπὸ τῆς Ἐρυθραίας ἀγγελίᾳ, ἀφικνεῖτο δὲ καὶ πανταχόθεν* *news came from the district of Erythrae itself and arrived also from all quarters* T. 3. 33. But *μέν* is sometimes omitted, as *στήσω σ' ἄγων, στήσω δ' ἑμαυτόν* *I will bring thee and stablish thee, and I will stablish myself* S. O. C. 1342.

2907. If more than two clauses are contrasted, only the first clause has *μέν*, while each of the following clauses has *δέ* (X. A. 1. 3. 14, X. C. 4. 2. 28).

2908. A contrast indicated by *μέν* and *δέ* may stand inside another contrast indicated in the same manner, as *ὁ μὲν ἀνὴρ τοιαῦτα μὲν ποιοίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην ὃ τι σοι δοκεῖ* *the man has acted thus, and speaks thus; but do you, Clearchus, be the first to make known what you think best* X. A. 1. 6. 9.

2909. Two relative (or conditional) clauses each with *μέν* may be followed

by two demonstrative clauses each with *δέ*; but the second *δέ* is usually omitted, and there are other variations. Thus, *ὅποσοι μὲν . . . οὗτοι μὲν . . . ὅποσοι δέ . . . τούτους ὁρῶ* X. A. 3. 1. 43, cp. X. O. 4. 7, P. A. 28 e.

2910. A clause with *μὲν* is often followed by a contrasted clause without *δέ* but with a particle containing an element of opposition, as *πρῶτον μὲν . . . ἔπειτα . . . εἴτα*.

2911. A shift in the construction may cause *δέ* to be omitted (S. Ant. 1199).

2912. *μὲν* after an emphatic demonstrative may resume *μὲν* of the antecedent clause (D. 2. 18).

2913. *μὲν . . . τε* (and even *καί*) is used where the second clause is merely added instead of being coördinated by means of *δέ*. Thus, *ταχὺ μὲν ὅποι ἔδει περιγυρόμεθα ἄνθρωποι τε τῷ ἀρχοντι ἐπόμενοι ἀνυπόστατοι ἦμεν* *we have quickly reached the places to which we had to go, and by following our leader in a compact body we have been invincible* X. C. 8. 1. 3.

2914. Position of *μὲν* (and *δέ*). — *μὲν* 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, *μὲν* and *δέ* are placed between. Thus, when nouns with the article are contrasted, *μὲν* and *δέ* stand after the article; if the nouns depend on prepositions *μὲν* and *δέ* stand after the preposition and before the article.

a. But this rule may be neglected in order to emphasize the preceding word, as *τὰ μὲν ἀνθρώπινα παρέντες, τὰ δαιμόνια δὲ σκοποῦντες* *neglecting human affairs, but speculating on things divine* X. M. 1. 1. 12, *ἀνὰ τὸ σκοτεινὸν μὲν* *in the darkness* T. 3. 22.

b. If the noun has no article and is governed by a preposition, *δέ* usually takes the third place.

c. Postponement of *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. *μὲν* 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. *μὲν* and *δέ* are thus often placed after personal or demonstrative pronouns. Thus, *ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἔξῃν ἀκοῦειν* *Socrates for the most part was wont to talk, while any who chose could listen* X. M. 1. 1. 10, *πῶς ἂν πολλοὶ μὲν ἐπεθύμουν τυραννεῖν . . . ; πῶς δὲ πάντες ἐξήλουν ἂν τοὺς τυράννους; why should many desire to possess despotic power? why should everybody envy despotic rulers?* X. Hi. 1. 9 (for *πάντες δὲ πῶς ἐξήλουν ἂν*). Cp. *ἐν μὲν τούτοις . . . ἐν ἐκείνοις δὲ* Lyc. 140, *περὶ αὐτῶν μὲν . . . περὶ δὲ τῶν δεσποτῶν* L. 7. 35, etc.

a. The transposition is often designed to produce a chiasmic (3020) order, as *ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι* *he suffered no loss, but thought that he had done a great deal of damage* X. A. 3. 4. 2 (here *οὐδέν* and *πολλὰ* are brought close together).

2916. In poetry *μὲν* and *δέ* often have a freer position than in prose. *δέ* may often come third when an emphatic word is placed before it, and even fourth.

μέντοι

2917. μέντοι (postpositive) from μέν (= μήν, 2895) + τοί, is an asseverative and adversative particle.

2918. Asseverative μέντοι *certainly, surely, of course, in truth* is very common in replies, where it expresses positive, eager, or reflective assent. Often with νή (μά) Δία. Thus, ἐγώ; σὺ μέντοι ἴ; *certainly, you* Ar. Eq. 168, τί γάρ, ἔφη, . . . μένησαι ἐκεῖνα . . . ; ναι μά Δία . . . μένημαι μέντοι τοιαῦτα ἀκούσᾳς 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. 8. 6, ἀληθέστατα μέντοι λέγεις *well, certainly you say what is very true* P. Soph. 245 b.

μέντοι may strengthen asseverations or emphasize questions; as οὕτω μέντοι χρὴ λέγειν *in truth we must speak thus* P. Th. 187 b; often with demonstrative pronouns, as ὦ τοῦτο μέντοι νή Δία αὐτοῖσιν πιθοῦ οἱ, *by Zeus do oblige them in this* Ar. Aves 661.

a. Asseverative μέντοι in combinations, e.g.:

ἀλλὰ μέντοι *but surely, but in fact* (in ἀλλὰ . . . μέντοι, μέντοι refers to the preceding word).

καὶ . . . μέντοι *and . . . indeed, and . . . in fact, and . . . moreover*, as φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος *he was very fond of hunting and moreover exceedingly fond of danger* X. A. 1. 9. 6.

οὐ μέντοι *no indeed* (also adversative: *yet not*).

2919. Adversative μέντοι *however, yet* often marks a contrast or a transition; as ἀφιέμεν σε, ἐπὶ τούτῳ μέντοι we let you go, *on this condition however* P. A. 29 c. μέντοι γέ is stronger. μὲν . . . μέντοι is much stronger than μὲν . . . δέ, as φιλοσόφῳ μὲν ἔοικας . . . ἴσθι μέντοι ἀνθρώπος ὧν *you resemble a philosopher—know however that you are a fool* X. A. 2. 1. 18. On οὐ μέντοι ἀλλὰ (γέ) see 2767.

μήν

2920. μήν (postpositive): (1) asseverative, *in truth, surely*; (2) adversative, especially after a negative, *yet, however*. The forms μήν (Hom., Att.), μάν (Hom., Lesb., Dor., lyric parts of tragedy), μίν *truly* (Hom., Att.) and μά in oaths are all connected. μήν emphasizes either a whole statement or a single word.

ὦδε γὰρ ἐξερέω, καὶ μήν τετελεσμένον ἔσται *for thus I will declare, and verily it shall be accomplished* Ψ 410; καλὸν μὲν ἢ ἀλήθεια . . . , ἔοικε μήν οὐ ῥάδιον πείθειν *truth is a fine thing, yet it does not seem an easy thing to persuade* P. L. 663 c. εἰ δ' ἄγε μήν *come now, on then* A 302, οὐδὲν μήν κωλύει *but nothing hinders* P. Phae. 268 e.

2921. Combinations of μήν:

ἀλλὰ μήν (. . . γέ) *but surely; but yet; nay, indeed; well, in truth*. Often used to add something of greater importance, or in transitions when a new idea is opposed to the foregoing. ἀλλὰ μήν is often separated by a negative.

ἢ μήν *verily, verily*. Often to introduce an oath or a threat.

καὶ μὴν and verily or and yet according to the context. *καὶ μὴν* frequently introduces a new fact or thought and hence often denotes transition, sometimes opposition (*further, however, and yet*). In tragedy this formula is used to mark the beginning of a new scene, as when the arrival of a newcomer is thus signalized (*but here comes*); as *καὶ μὴν ἀναξ ἔδε* 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 δὴ*. Here *γέ* emphasizes the word or words with which it is immediately connected. In replies, *and indeed, and yet* or *oh, but*; as *καὶ μὴν ποιήσω γε* and yet I will do it S. El. 1045.

καὶ μὴν καὶ (neg. *καὶ μὴν οὐδέ*) and in truth also.

οὐ μὴν surely not, *οὐ μὴν ἀλλὰ* nevertheless (2767), *οὐ μὴν οὐδέ* nor again (2768), *οὐδέ μὴν* and certainly not.

τί μὴν; lit. *what indeed (quid uero)*, as *ἀλλὰ τί μὴν δοκεῖς*; but *what in truth is your opinion?* P. Th. 162 b. *τί μὴν*; standing alone, has the force of *naturally, of course*. Thus, *λέγουσιν ἡμῖς ὡς ὀλωλότας, τί μὴν*; *they speak of us as dead, and why should they not?* A. Ag. 672. Often in Plato to indicate assent. *τί μὴν οὐ*; (*why indeed not =*) *of course I do*.

ναί, νή

2922. *ναί* (cp. Lat. *nae*) asseverative (*truly, yea*), with the accusative in oaths where it is usually followed by *μά* (1596 b). *ναί* *yes*, in answers, is found only in Attic.

2923. *νή* (cp. Lat. *nē*) asseverative (*truly, yea*), with the accusative in oaths, and only in an affirmative sense. *νή* is found only in Attic. See 1596 b.

νῦν, νῦντί, νῦν, νύν, νύ

2924. *νῦν* now, at present often has a causal sense, as *νῦν δέ* but as the case stands, as it is; often to mark reality in contrast to an assumed case.

2925. *νῦντί* (*νῦν* + deictic *τί*, 333 g) is stronger than *νῦν*: *even now, at this moment*; rarely in a causal sense.

2926. *νῦν* (enclitic; lyric, tragic, Herodotus, rare and suspected in Homer), a weakened form of *νῦν*, is rarely temporal, usually inferential, as *now* is used for *then, therefore*. *νῦν* thus marks the connection of the speaker's thought with the situation in which he is placed. It is commonly used after imperatives, prohibitive and hortatory subjunctives. Thus, *κάθιζε νῦν με* seat me, then S. O. C. 21. In Xenophon and Plato *νῦν* is written by some editors, where the Mss. have *νῦν* (X. C. 4. 2. 37, H. 4. 1. 39).

2927. *νῦν* (enclitic) is adopted by some scholars in Attic tragedy where a long syllable is required (S. O. T. 644). Others write *νῦν* (with the force of *νῦν*).

2928. *νῦ* (enclitic; Epic and Cyprian), a still weaker form of *νῦν*, and less emphatic than *δὴ*. It is common in questions and appeals; less frequent in statements; as *τίς νῦ*; *who now?* Also after other particles, as *καὶ νύ κε, ἢ ῥά νῦ*

ὅπως

2929. ὅπως, originally a relative adverb meaning *how*, is derived from the relative particle *σφοδ* (with which Eng. *so* is connected), to which the indefinite *πώς* has been added. Hom. *ὅπως* from *σφοδ-πως*, as *ὅττι* from *σφοδ-τι* (81 D 2).

a. The adverbial meaning of ὅπως is still seen in its use as an indefinite relative and as an indirect interrogative; and by the fact that in its place *ὅτῃ*, *ὅτῳ τρόπῳ*, *ἐξ ὅτου τρόπου* are sometimes used. By association with the subjunctive ὅπως became a conjunction (cp. *μή πως*) used with or without *ἄν* in final clauses (see 2196, 2201). On the use as a conjunction in object clauses after verbs of *effort* and of *fear*, see 2211, 2228. So in dependent statements ὅπως passed from *how* into *that* (2578 d).

οὐδέ, οὔτε (μηδέ, μήτε)

2930. οὐδέ (μηδέ) is an adverb and a conjunction, and is to be broken up into the negative οὐ (μή) and δέ meaning *and, even, also, or but*.

οὐδέ (μηδέ) as an Adverb

2931. Adverbial οὐδέ (μηδέ) *not even, not . . . either, also . . . not, nor yet* (ne . . . quidem). Cp. the use of καί *even, also* in affirmative sentences; as οὐδ' ὥς *not even in that case* (καί ὥς *even in that case*).

ἀλλ' οὐδὲ τούτων στερήσονται *but not even of these shall they be deprived* X. A. 1. 4. 8, δὲ τ' οὐδ' οὕτω ῥάδιον ἦν *when besides it was not so easy* I. 18. 65 (= καὶ οὐ *also not*). With οὐδ' εἰ (ἐάν) *not even if* οὐ belongs with the main clause, while δέ *even* goes with the dependent clause. Thus, οὐδ' ἂν εἰ βούλοιντο, ῥάδιως πονηροὶ γένοιτο *even if they wished, they could not easily become wicked* X. C. 7. 5. 86 (= καὶ εἰ βούλοιντο, οὐκ ἂν γένοιτο). Similarly with a participle: οὐδὲ πεποθεὺς κακῶς ἐχθρόν εἶναι μοι τούτον ὁμολογῶ *I do not admit that this man is my enemy even though I have been ill-used* D. 21. 206.

οὐδέ (μηδέ) as a Conjunction

2932. οὐδέ (μηδέ) as a conjunction (*and not, nor*) connects two or more whole clauses.

2933. In Attic prose οὐδέ is used only to join a negative clause to another clause itself negative; as οὐδεμία ἐλπίς ἦν τιμωρίᾳς οὐδὲ ἀλλῇ σωτηρίᾳ ἐφαίμετο *there was no hope of assistance nor did any chance of safety appear* T. 3. 20.

a. A negative clause is joined to an affirmative clause by καὶ οὐ (μή). Thus, ἐμμενῶ τῇ ἐνυμμαχίᾳ . . . καὶ οὐ παραβήσομαι *I will abide by the alliance and I will not violate it* T. 5. 47. καὶ οὐ (μή) may have an adversative force (*but not*).

N. — But in poetry and Ionic prose οὐδέ may continue an affirmative clause; as δεινὸν γὰρ οὐδὲ ῥητόν *dread indeed and not to be uttered* S. Ph. 756.

2934. οὐδέ is used by the poets for *but not*, where Attic prose writers have ἀλλ' οὐ or καὶ οὐ. Thus, ἐνθ' ἀλλοις μὲν πάσιν ἐνθάδ' αὖ, οὐδέ ποθ' Ἥρῃ οὐδέ Περσε-

δάωνι then it was pleasing to all the others, but not to Hera or to Poseidon Ω 25, ἡμαῖσι οὐδὲ σαῖσι θυσβουλαις by my folly but not by thine S. Ant. 1269 (cp. the negative form οὐκ ἐμὸν τὸδ' ἀλλὰ σὸν this is not my part, but thine S. El. 1470). Cp. σοῦ τάδε κινδυνεύεις, ἀλλ' οὐκ ἐμοῦ ἀκηκοέναι you probably heard this from yourself and not from me P. Alc. 113 c.

2935. οὐδέ may stand in an apodosis corresponding to apodotic δέ (2837). Cp. S. O. C. 590.

2936. οὐδέ may negative a preceding word also; as αἱ Φοίνισσαι νῆες οὐδὲ ὁ Τισσαφέρης . . . ἦκον the Phoenician ships had not arrived nor had Tissaphernes T. 8.99. Cp. 2943. In such cases we usually find another negative, which goes with the verb; as ἀπλοῦν μὲν οὐδὲ δίκαιον οὐδὲν ἂν εἰπεῖν ἔχοι he could say nothing straightforward nor just D. 22. 4.

οὐδέ (μηδέ) with other Negatives

2937. οὐδὲ . . . οὐδὲ commonly means not even . . . nor yet (or no, nor), the first οὐδέ being adverbial, the second conjunctive. οὐδὲ . . . οὐδέ is not correlative, like οὔτε . . . οὔτε, and hence never means neither . . . nor. Thus, οὐδὲ ἥλιον οὐδὲ σελήνην ἄρα νομίζω θεοὺς εἶναι; do I then hold that not even the sun nor yet the moon are gods? P. A. 26 c, σὺ γε οὐδὲ ὁρῶν γιγνώσκεις οὐδὲ ἀκούων μέμνησαι you do not even understand though you see, nor yet do you remember though you hear X. A. 3.1. 27. οὐδὲ . . . οὐδέ both copulative (and not . . . nor yet) in X. C. 3.3. 50. οὐδὲ . . . οὐδὲ . . . δέ is the negative of καὶ . . . καὶ . . . δέ in X. A. 1.8. 20.

a. So in both members of comparative sentences (cp. καὶ 2885); as ὥσπερ οὐδὲ γεωργοῦ ἄργου οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἄργοῦντος οὐδὲν ὄφελος as there is no good in an idle tiller of the soil, so there is no good in an idle general X. C. 1.3. 18.

2938. οὐδὲ γὰρ οὐδὲ (negative of καὶ γὰρ καὶ); as οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο for neither did he deceive me even in this X. C. 7. 2. 20. Here the first οὐδέ negatives the whole sentence, the second οὐδέ negatives τοῦτο.

2939. οὐ . . . οὐδέ: οὐδέ not even as well as nor (2933) may resume a preceding οὐ. Thus, ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες lit. not even the gods do not love insolence S. Tr. 280, οὐ μέντοι ἔφη νομίζειν οὐδ' εἰ παμπόνηρος ἦν Δέξιππος βία χρῆναι πᾶσχειν αὐτὸν he said however that he did not think that, even if Dexippus was a downright rascal, he ought to suffer by an act of violence X. A. 8.6. 25, οὐ δεῖ δὴ τοιοῦτον . . . καιρὸν ἀφεῖναι οὐδὲ παθεῖν ταῦτόν περ . . . πεπόνθατε we must not let such an opportunity go by nor suffer the same as you have suffered D. 1. 8.

οὐ μέντοι οὐδὲ not by any means however. On οὐ μὴν οὐδὲ see 2768.

2940. οὐδὲ . . . οὐ: οὐδέ may be resumed by οὐ; as οὐδέ γε ὁ ἰδίᾳ ποιηρὸς οὐκ ἂν γένοιτο δημοσίᾳ χρηστὸς nor can the man who is bad in his private life prove himself good in a public capacity Aes. 3. 78.

2941. οὐδὲ . . . οὔτε is rare (P. Charm. 171 b).

οὔτε (μήτε)

2942. οὔτε (μήτε) is usually repeated: οὔτε . . . οὔτε (μήτε . . . μήτε) *neither . . . nor* (*nec . . . nec*). οὔτε . . . οὔτε is the negative of τί . . . τέ, and unites single words or clauses.

οὔτε ἔστιν οὔτε ποτέ ἔσται *neither is nor ever shall be* P. Phae. 241 c, οὔτε Χειρίσσοφος ἦκεν οὔτε πλοῖα ἱκανά ἦν οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι *neither had Chirisophus come nor were there enough boats nor was it possible any longer to secure provisions* X. A. 5. 3. 1.

After a negative clause: οὐκ ἔπειθεν οὔτε τοὺς στρατηγούς οὔτε τοὺς στρατιώτας *he could not persuade either the generals or the soldiers* T. 4. 4.

a. οὔτε . . . μήτε is found when each negative is determined by a different construction, as ἀναιδής οὐτ' εἰμὶ μήτε γενοίμην *neither am I nor may I become shameless* D. 8. 68.

b. When οὔτε . . . οὔτε stands between οὐδέ . . . οὐδέ the members thus correlated are subordinate to those expressed by οὐδέ . . . οὐδέ. Cp. Aes. 1. 19.

2943. Sometimes the first οὔτε is omitted in poetry: νόσοι δ' οὔτε γῆρας *disease nor old age* Pindar, Pyth. 10. 41, ἐκόντα μῆτ' ἄκοντα *willingly nor unwillingly* S. Ph. 771. Cp. "my five wits nor my five senses" (Shakesp.).

2944. For the first οὔτε the poets sometimes have οὐ, as οὐ κρητός οὐτ' ἀρ χειμών *not snow nor storm* δ 506.

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 διενοήθην πώποτε ἀποστερηῆσαι ἀποδώσω τε *so far from ever thinking to deprive them of their pay I will give it to them* X. A. 7. 7. 48, ὤμοσαν . . . μήτε προδώσειν ἀλλήλους σύμμαχοι τε ἕσσεσθαι *they swore that they would not betray one another and that they would be allies* 2. 2. 8. So οὔτε . . . οὔτε . . . τέ. τί . . . οὔτε is not used.

a. Sometimes the negative may be added in the τέ clause: οὔτε ἐκείνος ἔτι κατενόησε τό τε μαρτεῖον οὐκ ἐδόχου *neither did he stop to consider and the oracle would not make it plain* T. 1. 126.

2946. οὔτε . . . τε οὐ S. Ant. 763. οὔτε . . . τε . . . οὔτε E. H. F. 1341.

2947. οὔτε . . . δέ is used when the second clause is opposed to the first; as οὔτε πλοῖα ἔστιν οἷς ἀποπλευσόμεθα, μένουσι δὲ αὐτοῦ οὐδὲ μᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια *we have no vessels by which we can sail away; on the other hand, if we stay here, we haven't provisions even for a single day* X. A. 6. 3. 16. Cp. E. Supp. 223, P. R. 388 e, 389 a.

2948. οὔτε . . . οὐ is rare in prose; as οὔτε νικητός, οὐκ ὁμβρος *neither gain 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 τί . . . δέ in affirmative clauses. The emphatic οὐδέ here adds a new negative idea as after any other preceding negative; and is most common after οὔτε . . . οὔτε: *neither . . . nor . . . no, nor yet (nor . . . either)*. οὐδέ is often followed by an

emphasizing particle, as *ad*, γέ, μήν. Thus, οὔτε πόλις οὔτε πολιτεία οὐδέ γ' ἀνὴρ neither a State nor a constitution nor yet an individual P. R. 499 b, μήτε παιδεία . . . μήτε δικαστήρια μήτε νόμοι μηδὲ ἀνάγκη μηδεμία neither education nor courts of justice nor laws, no nor yet restraint P. Pr. 327 d.

2950. A subordinate clause with οὐδέ may come between οὔτε . . . οὔτε. Thus, οὔτε γὰρ ὡς ὀφείλοντά με κατέλειπεν ὁ πατήρ . . . ἀπέφηεν οὐδέ . . . παρέσχηται μάρτυρας οὐτ' αὖ τὸν ἀριθμὸν . . . ἐπανάφερν for neither did he show that my father left me in debt, nor yet has he adduced witnesses, nor did he put into the account the sum D. 27. 49.

οὐκοῦν, οὐκουν

2951. οὐκοῦν interrogative: not therefore? not then? (*nonne, igitur? nonne ergo?*). Here the stress lies on the inferential οὐν and an affirmative answer is expected as a matter of course. οὐκοῦν stands at the beginning of its clause.

οὐκοῦν . . . εὖ σοι δοκοῦσι βουλευέσθαι; πρὸς γε δ' ὁρῶσι do you not then think that they lay their plans well? Yes, with regard to what they see X. C. 7. 1. 8.

a. When a negative answer is expected we have οὐκοῦν οὐ (P. Phil. 43 d).

b. οὐκοῦν and οὐν stand in parallel questions in X. A. 1. 6. 7-8.

c. Some scholars write οὐκουν or οὐκ οὐν for οὐκοῦν interrogative (and inferential).

2952. οὐκοῦν inferential: then, well then, therefore, accordingly (*ergo, igitur*). Inferential οὐκοῦν was developed, probably in colloquial speech, from the interrogative use, the speaker anticipating the affirmative answer to his question and emphasizing only the inference. From the negative question all that was left was an expression of his own opinion on the part of the speaker. οὐκοῦν has become so completely equivalent to οὐν that a negative has to be added if one is required.

οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι well then, when my strength fails, I shall cease S. Ant. 91, 4 . . . τοὺς ἀμύνεσθαι κελεύοντας πόλεμον ποιεῖν φήσομεν; οὐκοῦν ὑπόλοιπον δουλεύειν or shall we say that those who bid us defend ourselves make war? Then it is left for us to be slaves D. 8. 59. οὐκοῦν is used even with imperatives; as οὐκοῦν . . . ἱκανῶς ἔχωτω accordingly let it suffice P. Phae. 274 b.

a. Editors often differ whether, in certain cases, οὐκοῦν is interrogative or inferential.

2953. οὐκουν not then, therefore not, so not, at any rate . . . not, surely not (*non igitur, non ergo*). Here οὐ is strongly emphasized, and οὐν is either confirmative or inferential. οὐκουν is usually placed at the beginning of its clause.

a. In emphatic negative answers; as οὐκουν ἔμοιγε δοκεῖ certainly not, in my opinion at least X. O. 1. 9.

b. In continuous discourse (P. L. 807 a).

c. οὐκουν . . . γε returns a negative answer with qualified acquiescence in a preceding statement. Thus, τοῦτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος; οὐκουν ἂν ἐκφύγοι

γε τὴν πεπρωμένην is Zeus then weaker than these? Fate at least he surely cannot escape A. Pr. 517.

d. In impatient or excited questions (*non ? non igitur?*). Thus, οὐκ οὖν ἐρεῖς ποτ', εἰρ' ἀπαλλαχθεὶς ἀπει; will thou not speak and so depart and be gone? S. Ant. 244.

2954. οὐκ (μὴ) οὖν is to be distinguished from οὐκοῦν or οὐκουν. Thus, ὅποτε καὶ πείρα του σφαλεῖεν, οὐκ οὖν καὶ τὴν πόλιν γε τῆς σφετέρᾳς ἀρετῆς ἀξιοῦντες στερίσκειν whenever they were foiled in any attempt they did not for this reason think it right to deprive their city of their valour T. 2. 43 (μὴ οὖν 8. 91).

a. Hdt. has οὐκ ὦν (sometimes written οὐκων) to emphasize an idea opposed to what goes before (*non tamen*). Thus, ταῦτα λέγοντες τοὺς Κροτωνιῆτᾶς οὐκ ὦν ἔπειθον by these words they did not however persuade the men of Croton S. 137.

οὖν

2955. οὖν (Ionic, Lesbian, Doric ὦν), a postpositive particle, is either confirmatory or inferential. οὖν points to something already mentioned or known or to the present situation.

2956. Confirmatory οὖν in fact, at all events, in truth belongs properly to the entire clause, but usually, for purposes of emphasis, attaches itself to some other particle, to a relative pronoun, or at times to other words (P. A. 22 b). On γοῦν. see 2830; on μὲν οὖν, 2901; on τοιγαροῦν, 2987. In some of its combinations with other particles οὖν may be inferential or transitional.

2957. ἄλλ' οὖν or ἄλλ' ὦν . . . γε (stronger than δ' οὖν) well, at all events; well, certainly, for that matter; as ἄλλ' οὖν ποιεῖν γε φαινόμενοι well, at all events they look like sorry fellows, that they are X. C. 1. 4. 19, ἄλλ' οὖν τοσοῦτόν γ' ἴσθι well, at any rate you know this at least S. Ph. 1305. ἄλλ' οὖν may stand in the apodosis to an hypothetical proposition (P. Ph. 91 b).

2958. γὰρ οὖν (and καὶ γὰρ οὖν) for in fact (indeed, in any case); as εὖ γὰρ οὖν λέγεις for indeed thou sayest well S. Ant. 1255, δῆσέσθε ἀκούοντες· μέλλω γὰρ οὖν ἄττα ὑμῖν εἰπεῖν καὶ ἄλλα you will profit by listening; for I am certainly going to tell you some other things P. A. 30 c.

Also to mark a consequence (X. A. 1. 9. 11), and in replies, as οὐ γὰρ οὖν P. Phae. 277 e, and also when the speaker repeats an important word of his interlocutor, as φημί γὰρ οὖν P. G. 466 e.

2959. δ' οὖν but certainly, at all events, anyhow, be that as it may with or without μὲν in the preceding clause. Here οὖν shows that an unquestionable fact is to be set forth in its own clause; while the adversative δέ marks opposition to what has preceded and implies that the foregoing statement is uncertain and liable to dispute: 'be that true or not, at any rate what follows is certainly true.' δ' οὖν is used (a) to set aside conjecture, surmise, or hearsay; (b) to resume the main argument after long digression, and to cut short further discussion and come to the point; (c), with imperatives, to denote assent marked by unwillingness, impatience, or indifference. Thus, (a) εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα· αἰρήσομαι δ' οὖν ὑμᾶς whether I shall do what is right (or not), I do not know; be that as it may, I will choose you X. A. 1. 3. 5, καὶ ἐλέγετο Κίρκη δοῦναι

πολλὰ χρήματα. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν and she is said to have given Cyrus a large sum; at any rate Cyrus then gave the army four months' pay 1. 2. 12; (b) cp. T. 1. 3, 6. 15, 8. 81. Resumptive δ' οὖν may also set aside doubtful statements. (c) σὺ δ' οὖν λέγε, εἰ σοι τῷ λόγῳ τις ἡδυσία well speak on then, if thou hast delight in speaking S. El. 891, ἔστω δ' οὖν ὅπως ὑμῖν φίλον however, be it as you wish S. O. C. 1205.

εἰ δ' οὖν = but if indeed, but if in point of fact; as εἰ δ' οὖν τι κἀκτρέποιο τοῦ πρόσθεν λόγου but if he should deviate at all from his former statement S. O. T. 851.

2960. δὴ οὖν certainly then; cp. οὖν δὴ. Thus, τί δὴ οὖν; or τί οὖν δὴ; well then pray? πῶς δὴ οὖν; how then pray? οὖν δῆτα really then.

2961. εἴτε οὖν, οὔτε οὖν : in alternative clauses οὖν (indeed) is added to one or both clauses as emphasis may be desired: εἴτε οὖν . . . εἴτε whether indeed . . . or, εἴτε . . . εἴτε οὖν whether . . . or indeed, or εἴτε οὖν . . . εἴτε οὖν whether indeed . . . or indeed. So also in exclusive clauses: οὔτε (μήτε) . . . οὔτε (μήτε) οὖν neither . . . nor yet, οὔτε (μήτε) οὖν . . . οὔτε (μήτε) neither indeed . . . nor.

2962. οὖν often follows interrogative pronouns and adverbs (in dialogue); as τίς οὖν; who pray? τί οὖν, generally with the aorist, in impatient questions asks why that which is desired has not been done (2197 c).

2963. οὖν affixed to a relative pronoun has a generalizing force and makes it indefinite (339 e). Such indefinite relative pronouns are construed like the indefinite τίς or demonstratives; and do not introduce relative clauses (unlike *whosoever*, etc., which are both indefinite and relative).

So with adverbs (346 c), as ὅπως οὖν in any way, no matter how (= *utique* not = *utcumque*). Thus, οὐδ' ὅπως οὖν not even in the slightest degree.

a. Simply placed after relatives οὖν has a strengthening force; as ὥςπερ οὖν as in fact (often in parentheses), οἷος περ οὖν just as in fact.

2964. Inferential οὖν therefore, accordingly (*igitur, ergo*), usually classed as a conjunction, signifies that something follows from what precedes. Inferential οὖν marks a transition to a new thought and continues a narrative (often after *εἰπεῖ, ἐπειδὴ, ὅτε*), resumes an interrupted narration (T. 3. 42, X. C. 3. 3, 9), and in general states a conclusion or inference. It stands alone or in conjunction with other particles. Thus, ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς ἀρχοντας ἐπιμελεστέροισιν 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 οὖν. *εἰπεῖ οὖν* in Hom. is sometimes used in transitions.

πέρ

2965. πέρ (postpositive and enclitic) very, just, even. Cp. Epic *πέρι* very much, and *περί* in composition. In Attic prose πέρ is common only with relatives (338 c) and conjunctions.

ὥςπερ the very one who (i.e. none other), *οἷος περ just such*, *ἐνθα περ just where*, *ὥςπερ just as*, in the very way in which, (sometimes not very different from *ὥς*, to which it is related as *ὥςπερ* to *ὥς*), *εἴπερ if really*. *καίπερ* (Hom. *καί . . . περ*) *however much, though*, Epic *ἤε περ just as*.

a. After other words especially in Epic and Lyric and in Aeschylus; as *μένει τὸ θεῖον δουλῆ περ ἐν φρενὶ the divine power remains in the mind though it be enslaved* A. Ag. 1084, *μάχετ', ἀχρύνεός περ ἑταίρου he fought, (though) sore grieving for his comrade* P 459, *ὅψε 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 = *ἀλλά*).

ἀφειστήκεσαν . . . πᾶσαι πλήν Μιλήτου all the Ionia cities had revolted except Miletus X. A. 1. 1. 6; *οὐδεὶς ἀπ' αὐτοῦ πρὸς βασιλεῖα, πλήν Ὀρόντα ἐπεχείρησε no one went off to the king save that Orontas made the attempt* 1. 9. 29, *πλήν ἐν μόνῳ δέδουκα 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 *συνῆλθον πάντες πλήν οἱ Νέωνος all assembled except the men under Neon* X. A. 7. 3. 2.

a. *πλήν οὐ only not, except* (2753); *πλήν ἢ except, as οὐ γὰρ ἄλλω γ' ὕπακούοιμεν . . . πλήν ἢ Προδίκῳ 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 *οὐδεὶς οἶδεν . . . πλήν εἰ τις ἄρ' ὄρνις no one knows except perhaps some bird* Ar. Av. 601.

b. *πλήν* may be followed by the infinitive, as *τί σοι πέπρακται πρᾶγμα πλήν τεύχειν κακὰ; what hast thou accomplished save to work mischief?* A. Eum. 125.

τέ

2967. *τέ* and (postpositive, and enclitic as *-que*) is generally used with a correlative conjunction.

2968. *τέ* alone sometimes in prose links whole clauses or sentences which serve to explain, amplify, supplement, or to denote a consequence of, what precedes (*and thus, and therefore, and as a result*). Thus, *ὁ δ' ἐχάλεται . . . ἐκέλευε τ' αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι but he was angry and (therefore) ordered him to get out of the way* X. A. 1. 5. 14. Cp. 2978.

a. This use of *τέ* (*τέ consequential*) is quite common in Herodotus and Thucydides, rather rare in Xenophon, and infrequent in other prose writers. It occurs also in poetry.

N. — In poetry *τέ* alone (cp. *-que*) often connects single parallel nouns and pronouns so that the two connected ideas form a whole; as *σκήπτρον τιμὰς τε sceptre and prerogatives* A. Pr. 171. In prose, participles and infinitives are occasionally linked by *τέ*; as *καθαρωτέρᾳ οὖσα πρεπόντως τε μᾶλλον ἡμφιεσμένη being fairer and dressed more becomingly* X. O. 10. 12.

2969. *τέ* (or *καί*) meaning *both* may be followed by *asyndeton* (S. Ant. 296).

2970. Homer often, and Herodotus sometimes, adds *τέ* to relative pronouns and conjunctions introducing subordinate clauses, which are usually postpositive. So after *ὅς, ὅσος, ὅλος, ὥς, ὅτε, ἐπεὶ, ἔνθα, ὅθι*, etc. Thus, *φιλήθεν ἐκ Διός, ὅς τε θεοῖσι . . . ἀνίσσει* *they were loved by Zeus, 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. *ὅς τε* is found in lyric poetry and in the lyric parts of tragedy (rarely in dialogue parts). *ὥστε, οἷός τε* became common.

2971. This connective force is also seen when *τέ* stands in the principal clause, sometimes both in the principal and in the subordinate clause, e.g. *ὅς κε θεοῖς ἐπιεισθῆναι, μάλα τ' ἔκλυον αὐτοῦ* *whosoever obeys the gods, him especially they hear* A 218, *ὅππῃ τ' ἴθυσθ, τῇ τ' εἰκουσι στίχες ἀνδρῶν* *wheresoever he rushes, there the ranks of men give way* M 48.

2972. Homer has *τέ* after the coördinating conjunctions *καί, δέ, οὐδέ, ἀλλά, ἤ*; after *ἦ, μέν, πέρ, γάρ*, and before *ἄρα* in questions.

2973. *τί . . . τέ* usually serves to connect clauses, less frequently single words. In English and often suffices, but *as . . . so* is often in place. *τέ . . . τέ* is more common in poetry than in prose, but in prose more common than *τέ* standing alone. Thus, *πατὴρ ἀνδρῶν τε θεῶν τε* *father of men and gods* A 544, *ἐμοὶ τε γὰρ πολέμοι Ἀσσύριοι, σοὶ τε νῦν ἐχθροὺς εἰσιν ἢ ἐμοὶ* *for the Assyrians are enemies to me, and they are now more hostile to you than to me* X. C. 4. 5. 23, *περὶ ὧν εἰδέναι τε κάλλιστον μὴ εἰδέναι τε ἀσχιστον* *knowledge of which is most excellent and ignorance most disgraceful* P. G. 472 c.

a. One clause may be negative, the other affirmative (T. 2. 22)²; but we usually have *οὔτε* instead of *τέ οὐ*.

2974. *τὰ καὶ* or *τὰ . . . καὶ* often serves to unite complements, both similars and opposites. *τέ . . . καὶ* is not used when one clause is subordinate to another. The two words or clauses thus united may show a contrast, or the second may be stronger than the first. *τέ* is commonly separated from *καὶ* by one or more words. *τέ . . . καὶ* is weaker than *καὶ . . . καὶ*, and will not easily bear the translation *both . . . and*. It is rare in colloquial Attic. Thus, *ἄρχειν τε καὶ ἄρχεσθαι* *to rule and be ruled* X. A. 1. 9. 4, *κάλλιστόν τε καὶ ἀριστον* *fairest and best* 2. 1. 9, *τό τ' ἄρχειν καὶ τὸ δουλέειν* *to rule and to be a slave* A. Pr. 927, *βίη τε κούχ ἑκόν* *by force and not willingly* S. O. C. 935, *γυμνάσαι . . . ἑαυτὸν τε καὶ τοὺς ἵππους* *to exercise himself and his horses* X. A. 1. 2. 7. Clauses dissimilar in form may be linked by *τέ . . . καὶ*; as *ἀπεκρίνατο διὰ βραχέων τε καὶ αὐτὰ τὰ ἐρωτώμενα* *he answered briefly and only the questions put to him* P. Pr. 336 a.

2975. *τέ . . . καὶ* is often used of actions coincident in time, or of actions standing in a causal relation to each other; as *ἡμέρᾳ τε σχεδὸν ὑπέβαινε καὶ εἰς τὸ μέσον ἦγον οἱ ἄρχοντες* *day was just breaking and (= when) the officers came into the centre of the camp* X. A. 3. 3. 1 (temporal parataxis; cp. 2169).

2976. *τέ . . . καὶ* is sometimes used of alternatives (for *ἢτε . . . ἢτε*). Thus, *θεοῦ τε γὰρ θέλοντος . . . καὶ μὴ θέλοντος* *whether God wills or not* A. Sept. 427. Here *καὶ . . . καὶ* is more common (2877).

2977. We find *τέ . . . καί . . . τέ, τέ . . . καί . . . τέ . . . τέ . . . (τέ),*
τέ . . . τέ . . . καί, τέ . . . τέ . . . καί . . . τέ, τέ . . . καί . . . καί . . . τέ
 But in prose *τέ* before and after *καί* is rare.

2978. When *τέ* follows *τέ . . . καί*, *τέ* does not point back to *καί*, but denotes an addition to the preceding member (*and besides*). Thus, *τείχη τε περιελόντες καὶ αὐτὸς παραδόντες φόρον τε ταξάμενοι* *both destroying their walls and surrendering their ships and besides assessing tribute on themselves* T. 1. 108. Cp. 2968.

2979. *καὶ τε* is Epic; elsewhere the *καί* of *καί . . . τε* belongs to the whole clause (A. Ch. 252).

2980. *ἄλλως τε καὶ* both in other ways and especially, on other grounds and particularly, or simply especially. This combination usually stands before conditional clauses (or clauses with a conditional participle), causal, and temporal clauses. Thus, *χαλεπὸν οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν ὄντων* *I think it hard to cross, especially when the enemy faces us in full force* X. A. 5. 6. 9, *πάντων . . . ἀποστερεῖσθαι λῦπην ἐστὶ . . . ἄλλως τε καὶ ὑπ' ἐχθροῦ τῷ τοῦτο συμβαίνειν* *it is grievous to be deprived of anything, especially if this happens to any one at the hands of a personal enemy* D. 18. 5. Cp. *τά τ' ἄλλα ἐτίμησε καὶ μύριους ἔδωκε δᾶρεικούς* *he both honoured me in other ways and gave me ten thousand darics* X. A. 1. 3. 3.

2981. *τέ . . . δέ* is used when a writer begins as if he were going simply to add the second member (*both . . . and*), but instead contrasts it with the first. This combination of copulative and adversative particles is often rendered less harsh by the form of the *δέ* clause and by other reasons. (a) The *δέ* clause contains a *καί*; as *ἅμα* (*ἔπειτα, ἔτι, πολλαχού, ὡσαύτως*) *δέ καί*; e.g. *ἐν τε τῇ τῶν ἐπῶν ποιήσει πολλαχού δέ καὶ ἀλλοθι*, lit. *both in the construction of epic poetry but also in many other cases* P. R. 394 c. (b) The second clause contains a formula with *δέ* but not with *καί*; as *ἔτι δέ, τί δέ, τὸ δέ κεφάλαιον, μετὰ δέ ταῦτα*. Thus, *πρότερόν τε . . . νῦν δέ* (*both*) *formerly . . . but now* X. H. 7. 1. 24. Cp. P. L. 664 b, 947 a, 967 d. (c) After a considerable interval occasioned by the extension of the *τέ* clause, it is natural to resume with *δέ*. So T. 6. 83. 1, X. A. 7. 8. 11, X. C. 2. 1. 22, L. 2. 17.

2982. Rare combinations are, e.g.:

ἦ . . . τέ instead of *ἦ . . . ἤ*. Thus, *ἦ παῖδες νεαρὸι χῆραι τε γυναῖκες εἰδὲρ* *young children and (= or) widowed women* B 289. *τέ . . . ἦ* is often emended in X. O. 20. 12, P. Men. 95 b.

τέ . . . οὐδέ (*μηδέ*) with *τέ* instead of *οὔτε* (*μήτε*); as E. I. T. 697, P. Pol. 271 e. *τέ* is not followed by *οὔτε* (*μήτε*).

2983. Position of τέ. — *τέ* usually follows the word with which the sentence or sentence-part to be connected is most concerned. Apart from many irregularities there are certain exceptions to this rule which are commonly observed.

a. *τέ* may come between two words which go closely together, as between article (preposition, attributive genitive) and its noun. Thus, *τό τε βαρβαρικόν καὶ τὸ Ἑλληνικόν* *the barbarian and the Greek force* X. A. 1. 2. 1, *εἰμι πρὸς τε λουτρά καὶ λειμῶνας* *I will go to the bathing places and the meadows* S. Aj. 654 (for *πρὸς λουτρά τε*). But *ἡ πόλις τε καὶ ἡμεῖς οἱ νόμοι* *the State and we the laws* P. Cr. 53 a.

b. *τέ* connecting an entire clause stands as near as possible to the beginning. Cp. X. A. 1.8.3.

c. *τέ* may stand after a word or expression which, though common to two members of a clause, is placed either at the beginning (especially after a preposition) or in the second member. Thus, *ἃ τε δεῖ φίλια καὶ (ἃ δεῖ) πολέμια ἡμᾶς νομίζειν* *what we must consider as belonging to our friends and what to our enemies* X. C. 5.2.21, *ἐν τε τῷ θερμότερῳ καὶ ψυχρότερῳ* *in the hotter and colder* P. Phil. 24 b, *ἅπασιν φίλον ἄνδρα τε σοφώτατον* *a man dear to all and most wise* Ar. Vesp. 1277.

d. The freer position of *τέ* is often due to the fact that several words are taken as forming a single notion. Thus, *ἡ καλλίστη δὴ πολίτευς τε καὶ ὁ κάλλιστος ἀνὴρ* *the very noblest constitution and the noblest man* P. R. 562 a.

τοί

2984. *τοί* (postpositive and enclitic) *in truth, surely, doubtless, mark you, be assured, you (must) know*, was originally the dative of feeling (1486) of *σύ*.

a. This *τοί* (Sanskrit *tē*), found in all dialects, is to be distinguished from Doric *τοί* (= *σοί*) from *τφοί* (Skt. *tvē*). *τοί* may thus occur in the same sentence with *σοί*; as *τοιαῦτά τοί σοί . . . λέγω* S. fr. 25.

2985. *τοί* is often used in statements of a general truth and in expressions of personal conviction (sometimes with a tone of hesitation); in remarks of a confidential nature; to introduce an explanation; and in general where the special attention of the person addressed is desired. *τοί* often gives an easy and familiar tone to a reply. Thus, *τῶν τοι ματαίων ἀνδράσιν φρονημάτων ἡ γλῶσσ' ἀληθῆς γίγνεται κατήγορος* *true it is that of men's vain conceits their tongue is the true accuser* A. Sept. 438, *δεῖ τοι ὁ Κέβης λόγους τινὰς ἀκρευῆναι* *for Cebes, you know, is always investigating some speculation or other* P. Ph. 63 a.

a. *τοί* may emphasize particular words, as *ἐγὼ τοι, ἐμοί τοι, σέ τοι*; and other words not pronouns.

2986. *τοί* is frequently used after other particles, as *ἀλλὰ, γάρ, γέ, δὲ* (and *γέ τοι δὲ*, cp. *δὲ τοι . . . γε*), *ἐπεὶ* *because*, *μή, οὐ* (*οὔτοι*). On *ἦτοι*, see 2858; on *καίτοι*, 2898; on *μέντοι*, 2917.

2987. The inferential conjunctions *τοιγάρ, τοιγαροῦν, τοιγάρτοι, τοίνυν* contain *τοί*, the locative of the demonstrative *τό*, which case had the meaning of *τῷ* (*τῷ*) *therefore, on this account, so lit. by that, therein*. (This *τῷ* is chiefly Epic, and stands at the beginning of the verse. Cp. *τό therefore* F 176, S. Ph. 142.)

τοιγάρ (prepositive; Ionic and poetic) *therefore, wherefore, so then, that is surely the reason why* (often to announce a purpose).

τοιγαροῦν, τοιγάρτοι (both prepositive) are more emphatic than *τοιγάρ*. The final syllable of *τοιγάρτοι* is the *τοί* of 2984.

τοίνυν (postpositive and post-Homeric; -*νυν* 2927) is transitional (*now then, further*) or inferential (*therefore, accordingly*; less emphatic than *τοιγάρ*). *τοίνυν* is common when a speaker refers to something present in his mind, when

he continues or resumes what he has been saying, and when he passes to a new aspect of a subject. It is often found with imperatives (σκόπει τοίνυν P. Cr. 51 c).

ὥς, ὡς

2998. Demonstrative ὥς (also accented ὡς, ὦς) *thus, so* is originally an ablative from the demonstrative stem ὁ- (from σο-), from which come the article and ὅς *he* in καὶ ὅς, ἣ δ' ὅς (1113). For the -ς, see 341. Cp. also ὧδε *thus*.

So καὶ ὥς *even so, nevertheless*, οὐδ' (μηδ') ὥς *not even thus, in no wise*, ὡς αὐτως (ὡσαύτως) *in the same way, just so* (ablative of ὁ αὐτός). ὡς ἑτέρως (lit. *thus otherwise, in that other way*) *quite otherwise* and ὡς ἀληθῶς (lit. *thus truly*) *in very truth* also probably belong here.

a. In some cases it is uncertain whether ὡς is demonstrative or relative; e.g. ὡς in exclamatory clauses. Cp. 2998, 3001.

2999. Relative ὡς *as, how* is originally an ablative (*in which way*) from the relative stem ἰο-, whence come also ὅς, ἣ, ὅ. For the -ς, see 341. Relative ὡς has various uses as an adverb or a conjunction, all of which represent the primitive meaning.

Relative ὡς as an Adverb

2990. In comparative clauses, often correlated with οὕτως. Thus, πιστὸς ἦν, ὡς ὑμεῖς ἐπιστάσθε *I was faithful, as you know* X. A. 3. 3. 2, ἐκέλευσε τοὺς Ἕλληνας, ὡς ῥῆμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι *he ordered the Greeks (thus) to be stationed as was their custom for battle* 1. 2. 15. Cp. 2462 ff. In similes and comparisons, 2481 ff.

2991. ὡς is rarely used for ἥ after comparatives; as μὴ μου προκῆδου μᾶλλον ὡς ἐμοὶ γλυκύ *care not for me further than I wish* A. Pr. 629. Cp. 1071.

2992. In adverbial clauses ὡς is often used parenthetically; as ὡς ἐμοὶ δοκεῖ *as it seems to me*. Instead of ὡς δοκεῖ, ὡς ἔοικε the personal construction is often preferred; as ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες *they sailed away out of jealousy, as it seemed to most people* X. A. 1. 4. 7.

2993. ὡς restrictive *for* (cp. *ut*), involving the judgment of the observer, occurs often in elliptical phrases; as (Βρᾶσιδᾶς) ἦν οὐδὲ δδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν *Brasidas was, for a Lacedaemonian, not a bad speaker either* T. 4. 84, ταῦτα ἀκούσας Ξέρξης ὡς ἐκ κακῶν ἐχάρη *on hearing this Xerxes rejoiced as much as could be expected considering his misfortunes* Hdt. 8. 101. On ὡς restrictive with the dative, cp. 1495 a, 1497; with the absolute infinitive, 2012.

2994. ὡς is often used to heighten a superlative (1086).

2995. With numerals and words indicating degree ὡς means *about, nearly, not far from*; as ὀπλιτᾶς ἑχὼν ὡς πεντακόσιους *having about five hundred hoplites* X. A. 1. 2. 3, ὡς ἐπὶ πολὺ *for the most part* P. R. 377 b (lit. *about over the great(er) part*).

2996. ὥς often indicates the thought or the assertion of the subject of the principal verb or of some other person prominent in the sentence. Here ὥς expresses a real intention or an avowed plea. So often with participles (2086); and also with the prepositions *eis*, *ἐπὶ*, *πρὸς*; as ἀπέπλεον . . . ἐκ τῆς Σικελίας ὥς ἐς τὰς Ἀθήνας *they sailed away from Sicily as though bound for Athens* T. 6. 61.

2997. ὥς ἕκαστος means *each for himself*; as ἀπέπλεσαν ἐξ Ἑλλησπόντου ὥς ἕκαστοι (ἀπέπλεσαν) κατὰ πόλεις *they sailed away from the Hellespont each to his own State* T. 1. 89.

2998. ὥς exclamatory (2682) may be the relative adverb ὥς *how*, the relative clause originally being used in explanation of an exclamation. Exclamatory ὥς has also been explained as ὥς demonstrative (*so*).

2999. On ὥς in wishes, see 1815.

Relative ὥς as a Conjunction

3000. ὥς conjunctive is found in dependent clauses.

Declarative: *that*, like *ὅτι*. Cp. 2577 ff., 2614 ff.

Final: *that, in order that*; like *ἵνα*, but not used in standard Attic prose. Cp. 2193. Object clauses after verbs of *effort*: *that*, like *ὅπως*; cp. 2209. Rarely after verbs of *fearing*: *that*. Cp. 2235.

Causal: *as, inasmuch as, since, seeing that*, like *ὅτι, ἐπεὶ*, etc. Cp. 2240.

Consecutive: *so that*, like *ὥστε*. Usually with the infinitive, sometimes with the indicative. Cp. 2260.

Temporal: *after*, like *ἐπεὶ*; sometimes *when, whenever*. Cp. 2383.

3001. ὥς is often found before sentences apparently independent, where it is sometimes explained as a conjunction with the verb suppressed. Thus, ὥς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι (*know*) *that of my own accord I will not relinquish my child* E. Hec. 400, ὥς δὴ σύ μοι τύραννος Ἀργείων ἔσσι (*do you mean*) *that you forsooth shall be lord and master of Argives* A. Ag. 1633. Some scholars regard this ὥς as causal, others regard it as demonstrative, others as comparative.

ὥς as, like

3002. ὥς *as, like* (postpositive) in Hom., as ὀρνίθεσσι ὥς Γ 2, stands for *ὡς*, which is of uncertain origin.

ὥς to

3003. ὥς *to*, a preposition with persons (once in Hom., ρ 218) is obscure in origin.

SOME GRAMMATICAL AND RHETORICAL FIGURES

3004. *Anacolūthōn* (ἀνακόλουθον *inconsequent*), or grammatical inconsistency, is inadvertent or purposed deviation in the structure of a sentence by which a construction started at the beginning is not followed out consistently. *Anacolūthōn* 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 *οὕτως*, *οὕτως* *well then, then, as I was saying* (X. A. 1. 8. 13, 3. 1. 20, X. C. 3. 3. 9). So with *καὶ* (T. 8. 29. 2).

3006. Anacoluthon usually produces the effect of naturalness and liveliness, sometimes of greater clearness (as after long parentheses), or of brevity, force, or concentration.

3007. Anacoluthon is either natural or artificial. Natural anacoluthon is seen in the loose and discursive style of Herodotus; in the closely packed sentences of Thucydides, who hurries from one thought to another with the least expenditure of words; and in the slovenliness of Andocides. Artificial or rhetorical anacoluthon is the result of a deliberate purpose to give to written language the vividness, naturalness, and unaffected freedom of the easy flow of conversation, and is best seen in the dialogues of Plato. Such anacoluthon is usually graceful and free from obscurity.

3008. There are very many forms of anacoluthon, *e.g.*

a. Many cases are due to the fact that a writer conforms his construction, not to the words which he has just used, but to another way in which the antecedent thought might have been expressed: the construction *πρὸς τὸ νοούμενον* (or *σημαινόμενον*) according to what is thought. Cp. 2148 and X. H. 2. 2. 3, 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. Coördinate clauses connected by *καὶ* . . . *καὶ* . . . *καὶ*, *οὕτως* . . . *οὕτως*, *καὶ* . . . *καὶ* often show anacoluthon, especially when a finite verb takes the place of a participle. Cp. 2147 c, and T. 5. 61. 4, 6. 32. 3, 7. 47. 1-2.

e. The nominative "in suspense" may stand at the head of a sentence instead of another case required by the following construction. This involves a redundant pronoun. Thus, *Πρόξενος δὲ καὶ Μένων, ἐπεὶ περ εἰσὶν ὑμέτεροι ἐδεργέται . . . πέμψατε αὐτοὺς δεῦρο* (for *Πρόξενον καὶ Μένωνα . . . πέμψατε δεῦρο*) X. A. 2. 5. 41. Cp. "The prince that feeds great natures, they will slay him:" Ben Jonson.

f. The accusative often stands absolutely when at the head of a sentence. Thus, *ἀλλὰ μὴν καὶ τίμης γε . . . τῶν μὲν μεθέξει καὶ γεύσεται ἐκῶν, ἃς ἂν ἡγήται ἀμείνω αὐτὸν ποιήσειν, ἃς δ' . . . φεύεται* but furthermore as regards honours, those he will partake of and be glad to taste which he thinks will make him a

better man, but others he will shun P. R. 591 e, "Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδὲν πῶ σαφὲς λέγεται εἰ ἔπονται (for λέγουσιν εἰ ἔπονται or λέγεται ἔπεισθαι) as to the Greeks who dwell in Asia there is as yet no certain intelligence whether they are to accompany the expedition X. C. 2. 1. 5.

g. A main clause may take the construction of a parenthetical clause (T. 4. 98. 2). Here belongs the attraction into the relative clause of a verb that should have been principal. So after *ὡς ἤκουσα, ὡς οἶμαι, ὡς λέγουσι*, etc. Thus, *τῷδε γε μὴν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαιότατον εἶναι* (for *ἐστὶ*) *λέγειν* this indeed is, as I think, most necessary to state about it P. Phil. 20 d. Often in Hdt., as *ὡς δ' ἐγὼ ἤκουσα . . . εἶναι αὐτὸν Ἰδανθύρσου . . . πατρὸν* but as I have heard he was the uncle of Idanthysrus on the father's side 4. 76. A construction may be introduced by *ὅτι* or *ὡς* and then pass to the infinitive, or the infinitive may precede and a finite verb follow (2628).

h. After a subordinate clause with parentheses the main clause sometimes follows in the form of an independent sentence (P. A. 28 c, cp. 36 a).

i. An infinitive may resume the idea set forth by the principal verb; as *τοῦ θεοῦ τάττοντος, ὡς ἐγὼ ᾤεθην τε καὶ ὑέλαβον, φιλοσοφούντά με δεῖν ζῆν κτλ.* whereas when God orders me, as I think and believe, to pass my life in the pursuit of wisdom, etc. P. A. 28 e. Cp. X. H. 7. 4. 35.

j. Anacoluthon is sometimes due to the desire to maintain similarity of form between contrasted expressions; as *τοὺς μὲν γὰρ ἱπποκενταύρους οἶμαι ἐγῶγε πολλοῖς μὲν ἀπορεῖν τῶν ἀνθρώπων ἡρμημένων ἀγαθῶν ὅπως δεῖ χρῆσθαι, πολλοῖς δὲ τῶν ἱπποῖς πεφυκῶτων ἡδέων πῶς αὐτῶν χρῆ ἀπολαβεῖν* for I think that the horse-centaurs were at a loss how to make use of many conveniences devised for men and how to enjoy many of the pleasures natural to horses X. C. 4. 3. 19. Here *πολλοῖς δέ* is used as if it were to be governed by *χρῆσθαι*, instead of which *αὐτῶν ἀπολαβεῖν* is substituted.

3009. Anadiplōsis (ἀναδίπλωσις doubling) is the rhetorical repetition of one or several words. Cp. "The Isles of Greece, the Isles of Greece, where burning Sappho loved and sung:" Byron.

Θῆβαι δέ, Θῆβαι πόλις ἀστυγείτων, μεθ' ἡμέραν μίαν ἐκ μέσης τῆς Ἑλλάδος ἀνῆρπασται Thebes, Thebes, a neighbouring city, in the course of one day has been extirpated from the midst of Greece Aes. 3. 133.

3010. Anaphora (ἀναφορά carrying back) is the repetition, with emphasis, of the same word or phrase at the beginning of several successive clauses. This figure is also called *epanaphora* or *epanalepsis*. Cp. "Strike as I would Have struck those tyrants! Strike deep as my curse! Strike! and but once:" Byron.

οὔτοι γὰρ πολλοὺς μὲν τῶν πολιτῶν εἰς τοὺς πολεμίους ἐξήλασαν, πολλοὺς δ' ἀδίκως ἀποκτείναντες ἀτάφους ἐποίησαν, πολλοὺς δ' ἐπιτίμους ὄντας ἀτίμους κατέστησαν many of the citizens they drove out to the enemy; many they slew unjustly and left undunred; many who were in possession of their civic rights they deprived of them L. 12. 21. Cp. D. 18. 48, 75, 121, 310.

3011. Anastrophe (ἀναστροφή return) is the use, at the beginning of one clause, of the same word that concluded the preceding clause.

Also called *epanastrophe*. Cp. "Has he a gust for blood? Blood shall fill his cup."

οὐ δὴπου Κτησιφῶντα δύναται διώκειν δι' ἐμέ, ἐμὲ δ' εἴπερ ἐξελέγξειν ἐνόμιζεν, αὐτὸς οὐκ ἂν ἐγράφατο for surely it cannot be that he is prosecuting Ctesiphon on my account, and yet would not have indicted me myself, if he had thought that he could convict me D. 18. 13.

3012. Antistrophe (ἀντιστροφή *turning about*) is the repetition of the same word or phrase at the end of successive clauses.

ὅστις δ' ἐν τῷ πρώτῳ λόγῳ τὴν ψῆφον αἰτεῖ ὅρκον αἰτεῖ, νόμον αἰτεῖ, δημοκρατίαν αἰτεῖ whoever in his first speech asks for your vote as a favour, asks the surrender of your oath, asks the surrender of the law, asks the surrender of the democratic constitution Aes. 3. 198.

3013. Antithesis (ἀντίθεσις *opposition*) is the contrast of ideas expressed by words which are the opposite of, or are closely contrasted with, each other. Cp. "Wit is negative, analytical, destructive; Humor is creative." Whipple.

δι' ὧν ἐκ χρηστῶν φαῦλα τὰ πράγματα τῆς πόλεως γέγονε, διὰ τούτων ἐλπίζετε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ γενήσεσθαι; do you expect that the affairs of state will become prosperous instead of bad by the same measures by which they have become bad instead of prosperous? D. 2. 26.

a. Antithesis is sometimes extended to a parallelism in sense effected (1) by the use of two words of opposite meaning in the expression of one idea, (2) by the opposition of ideas which are not specifically contrasted in words.

3014. Aporia (ἀπορία *doubt*) is an artifice by which a speaker feigns doubt as to where he shall begin or end or what he shall do or say, etc. Cp. "Then the steward said within himself, What shall I do?" St. Luke 16. 3.

ἀπορῶ τοῦ πρώτου μνησθῶ I am uncertain what I shall recall first D. 18. 129. When the doubt is between two courses it is often called *diaporēsis*.

3015. Aposiopēsis (ἀποσιώπησις *becoming silent*) is a form of ellipse by which, under the influence of passionate feeling or of modesty, a speaker comes to an abrupt halt. Examples 2352 d, D. 18. 3, 22, 195, S. O. T. 1289, Ar. Vesp. 1178. Cp. "Massachusetts and her people . . . hold him, and his love . . . and his principles, and his standard of truth in utter — what shall I say? — anything but respect." Webster.

3016. Asyndeton (ἀσύνδετον *not bound together*) is the absence of conjunctions in a series of coördinate words or phrases. See 2165 ff.

a. Here is sometimes placed the omission of the verb after μή (μή σέ γε, μή γάρ, etc.); as μή τριβᾶς ἔτι (ποιεῖσθε) no more delays! S. Ant. 577, τίς οὐχὶ κατέπυσεν ἂν σοῦ; μή γάρ (εἰπέ) τῆς πόλεως γε, μηδ' ἐμοῦ who would not have reviled you? Do not say the State, nor me D. 18. 200. Cp. 946, 1699.

3017. Brachylogy (βραχυλογία *brevity of diction, abbreviated expression or construction*) is a concise form of expression by which an

element is not repeated or is omitted when its repetition or use would make the thought or the grammatical construction complete. The suppressed element must be supplied from some corresponding word in the context, in which case it often appears with some change of form or construction; or it must be taken from the connection of the thought.

a. *Brachylogy* and *ellipse* cannot always be distinguished sharply. In ellipse the suppressed word is not to be supplied from a corresponding word in the context; and, in general, ellipse is less artificial and less dependent on the momentary and arbitrary will of the speaker or writer. *Compendious Comparison* (1501), *Praegnans Constructio* (3044), and *Zeugma* (3048) are forms of brachylogy.

3018. There are many forms of brachylogy; for example:

a. One verbal form must often be supplied from another; e.g. a passive from an active, an infinitive from a finite verb, a participle from an infinitive. Thus, *τὴν τῶν πέλας θηοῦν μᾶλλον ἢ τὴν ἑαυτῶν ὄραν* (*θηομένην*) rather to ravage the territory of their neighbours than to see their own (being ravaged) T. 2. 11, *ταῦτα ἐγὼ σοι οὐ πείθομαι . . . , οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπων οὐδένα* (*πειθεσθαι σοι*) of this I am not persuaded by you and I do not believe that any other human being is either P. A. 25 e, *οὔτε πάσχοντες κακὸν οὐδὲν οὔτε μέλλοντες* (*πάσχειν*) neither suffering, nor being likely (to suffer), any evil I. 12. 103, *ἀνεχώρησαν δὲ καὶ οἱ Ἀθηναῖοι . . . , ἐπειδὴ καὶ ἐκεῖνοι εἶδον* (*ἀναχωρήσαντας*) and the Athenians too withdrew when they saw that they (the Lacedaemonians) had done so T. 3. 16.

b. A verb must often be supplied from a coördinate or subordinate clause either preceding or following. Thus, *ἔγειρε καὶ σὺ τήνδ', ἐγὼ δὲ σέ* do you wake her, as I (wake) you A. Eum. 140, *ἐὰν δὲ αὐτόχειρ μὲν μὴ (ῆ), βουλευσθ' ὅτι θάνατόν τις ἄλλος ἐτέρῳ* if a person shall not kill with his own hand, but if some one shall suggest murder to another P. L. 872 a; *φίλους νομίζουσ' οὐσπερ ἂν πόσις σέθεν* (*νομίζω*) regarding as friends even those whom thy husband (so regards) E. Med. 1153. A verb is rarely supplied from the subordinate to the main construction.

c. In clauses with *δεῖ*, *χρή* etc.: *ἵνα φαίνησθε ἀμύνοντες οἷς δεῖ* (*ἀμύνειν*) that you may seem to assist those you ought (to assist) T. 3. 13. When a form of *τυγχάνω* stands in the subordinate clause; *ἀπέπλευσαν ὡς ἕκαστοι ἔνυχον* (*ἀποπλέοντες*) they sailed away as each best could T. 4. 25. In conditional clauses when the protasis indicates that the assertion made in the apodosis holds true of a person or a thing more than of any other person or thing (*εἴπερ τις καὶ ἄλλος, εἴπερ που, εἴπερ ποτέ, ὥς τις καὶ ἄλλος*, etc.); as *συμφέρι δ' ὑμῖν, εἴπερ τῷ καὶ ἄλλῳ, τὸ νικᾶν* victory is of advantage to you, if it (is of advantage) to any X. C. 3. 3. 42. Hence *εἰ τις (που, ποθεν)* is almost = *τις*, etc. (T. 7. 21. 5).

d. Compound verbs (especially those compounded with *μετά* and *ἐξ*) are often so used that the force both of the compound and of the simple verb is requisite to the meaning. Thus, *(οἱ Ἀθηναῖοι) μετέγνωσαν Κερκύραλοις συμμαχίαν μὴ ποιῆσαι* the Athenians changed their minds and decided not to make an alliance with the Corcyraeans T. 1. 44.

e. A compound verb on its second occurrence often omits the preposition (rarely *vice versa*); as *ἀπεργάζηται . . . εἰργάζετο* P. Ph. 104 d. Euripides is

fond of such collocations as ὑπάκουσον ἀκουσον Alc. 400. Cp. the difference in metrical value of repeated words in Shakespeare, as "These violent desires have violent ends."

N. — In καὶ ζυμμετοῖσχω 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 ζυμμετοῖσχω and has the force of ζυμφέρω.

f. From a following verb of special meaning a verb of more general meaning, such as ποιεῖν, γίγνεσθαι, εἶναι, must be supplied with the phrases οὐδέν ἄλλο ἢ. ἄλλο τι ἢ, τί ἄλλο ἢ. Examples in 946, 2652, 2778.

g. A verb of saying or thinking must often be supplied from a foregoing verb of exhorting, commanding, announcing, or from any other verb that implies saying or thinking. Thus, Κριτόβουλος καὶ Ἀπολλόδωρος κελεύουσι με τριάκοντα μνῶν τιμῆσασθαι, αὐτοὶ δὲ ἐγγυᾶσθαι *Critobulus and Apollodorus urge me to set a penalty of thirty minae, and (say) that they themselves are sureties* P. A. 38 b.

h. When two verbs taking the same or different cases have an object in common, that object is expressed only once, and usually is dependent on the nearer verb. See 1634, 1635.

i. A substantive or a verb is often to be supplied from a substantive or a verb related in meaning: ναυμαχῆσαντας μίαν (ναυμαχίαν) *having fought one (sea-fight)* Ar. Ran. 693, ἡ μὲν ἔπειτα εἰς ἑλα ἄλτο . . . , Ζεὺς δὲ ἐδὴ πρὸς δῶμα (ἔβη) *she then sprang into the sea, but Zeus (went) to his abode* A 532.

j. The subject of a sentence is often taken from a preceding object or from some other preceding noun in an oblique case without a pronoun of reference to aid the transition. Thus, ἐξεφόβησαν μὲν τοὺς πολλοὺς οὐκ εἰδότας τὰ πρᾶσσόμενα, καὶ ἔφενγον (οἱ πολλοί) *they frightened away most of the citizens, who were in ignorance of the plot and began to fly* T. 8. 44. Cp. 943.

k. In general an object is frequently omitted when it can readily be supplied from the context. Thus, ἐγχεῖν (τὸν οἶνον) ἐκέλευε *he gave orders to pour in (the wine)* X. A. 4. 3. 13. An emphatic pronoun in an oblique case is often omitted when it can be supplied from a preceding noun. Cp. 1214.

l. A dependent noun must often be supplied, in a different construction, from one coördinate clause to another. Thus, ὅρκους ἔλαβον καὶ ἔδωσαν παρὰ Φαρναβάζου *they received oaths from Pharnabazus and gave him theirs* X. H. 1. 3. 9. So in contrasts where one member is to be supplied from the other, as οὐκ ἐκείνῃς (ἐκείνῃ), ἀλλ' ἐκείνῃ κείνον ἐνθάδ' ἤγαγεν *he did not bring (her) here, but she brought him* E. Or. 742.

m. From a preceding word its opposite must often be supplied, especially an affirmative after a negative. Thus, ἀμελήσῃς ὥνπερ οἱ πολλοὶ (ἐπιμελοῦνται) *neglecting the very things which most people (care for)* P. A. 36 b. This laxity of expression is especially frequent in the case of ἕκαστος, τις, or πάντες, to be supplied after οὐδεὶς (μηδεὶς), as μηδεὶς τὴν ὑπερβολὴν θαυμάσῃ, ἀλλὰ μετ' εὐνοίας δ λέγω θεωρησάτω *let no one wonder at the extravagance of my statement, but let (every one) consider kindly what I say* D. 18. 199. Cp. "No person held to service or labor in one state . . . , escaping into another, shall . . . be discharged from said service or labor, but shall be delivered up, etc.": U. S. Constitution.

n. The same word though placed only once may stand in two different constructions; as αἰνέω δὲ καὶ τόνδε (νόμον) . . . μήτε τῶν ἄλλων Περσέων μηδένα τῶν

ἑωυτοῦ οἰκετέων . . . ἀνήκεστον πάθος ἔρδειν and *I approve also this custom that no one of the other Persians shall do irremediable hurt to any one of his own servants* Hdt. 1. 137. Here *μηδένα* is both subject and object of *ἔρδειν*.

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, *ἐτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται whether then he blames us on account of an (unfulfilled) vow* A. 65, *ἐν ᾗ καὶ περὶ χρημάτων καὶ περὶ ἀτιμίας ἄνθρωποι κινδυνεύουσιν on which charge men run the risk both of (loss of) money and civil degradation* D. 29. 16. So *δύναμις powerlessness*, *φυλακὴ neglect of the watch*, *μελέτημα lack of liberal exercise*.

3019. *Catachrēsis* (κατάχρησις *misuse of a word*) is the extension of the meaning of a word beyond its proper sphere; especially a violent metaphor. In English: "a palatable tone," "to take arms against a sea of troubles."

δαίμωνιος extraordinary, *θαυμάσιος decided, strange, capital*, *ἀμηχάνως and ὑπερφυῶς decidedly, ὑποπτεύω expect, ναυστολεῖν χθόνα* E. Med. 682. Such usages are less often occasioned by the poverty of the language than by the caprice of the writer.

3020. *Chiasmus* (χῆασμός *marking with diagonal lines like a X*) is the crosswise arrangement of contrasted pairs to give alternate stress. By this figure both the extremes and the means are correlated. Cp. "Sweet is the breath of morn, her rising sweet": Milton.

ἐν σῶμα
 X
ψυχὴν μίαν

ἐν σῶμ' ἔχων καὶ ψυχὴν μίαν *having one body and one soul* D. 19. 227.

So *τοσοῦτον σὺ ἐμοῦ σοφώτερος εἰ τηλικούτου ὄντος τηλικόσδ' ὦν; are you at your age so much wiser than I at mine?* P. A. 25 d, *πάν μὲν ἔργον πάν δ' ἔπος λέγοντάς τε καὶ πράττοντάς lit. doing every deed and uttering every word* P. R. 494 e, *δουλεύειν καὶ ἀρχεσθαι . . . ἀρχειν καὶ δεσπόζειν to be a slave and be ruled . . . to rule and be a master* P. Ph. 80 a.

3021. *Climax* (κλίμαξ *ladder*) is an arrangement of clauses in succession whereby the last important word of one is repeated as the first important word of the next, each clause in turn surpassing its predecessor in the importance of the thought. Cp. "But we glory in tribulations also: knowing that tribulation worketh patience . . . and experience, hope; and hope maketh not ashamed": Romans v. 3-5.

οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ, οὐδ' ἔγραψα μὲν, οὐκ ἐπρέσβευσα δέ, οὐδ' ἐπρέσβευσα μὲν, οὐκ ἔπεισα δέ Θεβαίους I did not utter these words without proposing a motion; nor did I propose a motion without becoming ambassador; nor did I become ambassador without convincing the Thebans D. 18. 179; cp. 4. 19. This figure is very rare in Greek.

3022. *Ellipse* (ἐλλειψις *leaving out, defect*) is the suppression of a word or of several words of minor importance to the logical expres-

sion of the thought, but necessary to the construction. Ellipse gives brevity, force, and liveliness; it is usually readily to be supplied, often unconscious, and appears especially in common phrases, constructions, and expressions of popular speech (such as *ἐξ ὀνύχων λέοντα* to judge a lion from his claws).

a. Ellipse occurs in the case of substantives and pronouns, subject, object, finite verbs, main clauses, and (less often) subordinate clauses. See the Index under *Ellipse*.

3023. Enallage (*ἐναλλαγή interchange*) is the substitution of one grammatical form for another, as plural for singular (1006–1008). Thus: "They fall successive, and successive rise": Pope.

3024. Euphemism (*εὐφημισμός* lit. *speaking favourably*) is the substitution of a less direct expression in place of one whose plainer meaning might be unpleasant or offensive. Thus: "The merchant prince had stopped payment" (for "became bankrupt").

συμφορὰ occurrence for *ἀτύχημα* misfortune, *ἑτέρως* otherwise = not well, *εὐφρόνη* 'the kindly time' for *νύξ* night, *εὐώνυμος* left (lit. of good omen, whereas the left was the unlucky side), *εἰ τι πάθῃ* if anything should happen to him = if he should die.

3025. Hendiadys (*ἐν δὲ δύοιν one by two*) is the use of two words connected by a copulative conjunction to express a single complex idea; especially two substantives instead of one substantive and an adjective or attributive genitive.

χρόνῳ καὶ πολιορκίᾳ by length of time and siege = by a long siege D. 10. 123, *ἐν ᾗλι κόμασί τε* in the waves of the sea E. Hel. 226, *ἀσπίδων τε καὶ στρατοῦ = ὠπλισμένου στρατοῦ* armed force S. El. 30.

3026. Homoioteleuton (*ὁμοιοτέλεντος ending alike*) is end-rhyme in clauses or verses.

τὴν μὲν ἀρχὴν εἰς τὸν πόλεμον κατέστησαν ὡς ἐλευθερώσαντες τοὺς Ἕλληνας, ἐπὶ δὲ τελευτῇ οὕτω πολλοὺς αὐτῶν ἐκδόντους ἐποίησαν, καὶ τῆς μὲν ἡμετέρας πόλεως τοῖς Ἴωνας ἀπέστησαν, ἐξ ἧς ἀπέφυγον καὶ δι' ἣν πολλὰκις ἐσώθησαν in the beginning they entered upon the war with the avowed object of liberating the Greeks, at the end they have betrayed so many of them, and have caused the Ionians to 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 *paromoiosis*.

3027. Hypallage (*ὑπαλλαγή exchange*) is a change in the relation of words by which a word, instead of agreeing with the case it logically qualifies, is made to agree grammatically with another case. Hypallage is almost always confined to poetry.

ἐμὰ κῆδεα θυμοῦ the troubles of my spirit ξ 197, *ρεῖκος ἀνδρῶν ἑτάιμον* kindred strife of men for strife of kindred men S. Ant. 794. Here the adjective virtually agrees with the rest of the phrase taken as a compound.

3028. Hyperbaton (*ὑπέρβατον transposition*) is the separation of words naturally belonging together. Such displacement usually gives prominence to the first of two words thus separated, but sometimes to the second also. In prose hyperbaton is less common than in poetry, but even in prose it is frequent, especially when it secures emphasis on an important idea by placing it at the beginning or end of a sentence. At times hyperbaton may mark passionate excitement. Sometimes it was adopted to gain rhythmical effect. Thus: "Such resting found the sole of unblest feet": Milton.

οὐ δὲ αὐτός, ὃ πρὸς θεῶν, Μένων, τί φης ἀρετὴν εἶναι; but *what do you yourself, in heaven's name, Meno, say virtue is?* P. Men. 71 d, ὃ πρὸς σε γονάτων (946) *by thy knees (I entreat) thee* E. Med. 324, ὅφ' ἐνὸς τοιαῦτα πέποιθεν ἡ Ἑλλὰς ἀνθρώπου *from one man Greece endured such sufferings* D. 18. 158, κρατῶν τοὺς ὀποιουσδήποτε ὑμῖς ἐξέπεμπε στρατηγούς *conquering the generals you kept sending out—such as they were* 18. 146.

a. The displacement is often caused by the intrusion of a clause of contrast or explanation. Thus τοὺς περὶ Ἀρχίαν . . . οὐ ψῆφον ἀνεμείνατε ἀλλ' . . . ἐτίμωρσάσαθε *you did not postpone your vote but took vengeance upon Archias and his company* X. H. 7. 3. 7.

b. Adverbs and particles may be displaced. Thus, οὕτω τις ἔρωσ δεινὸς α *passion so terrible* P. Th. 169 c, πολὺ γὰρ τῶν ἵππων ἔτρεχον θάττον *for they ran much faster than the horses* X. A. 1. 5. 2; so εἰ, μάλα; on *ἄν* see 1764.

c. Prepositions often cause the displacement (1663, 2690). On displacement in connection with participles see 1166, 1167; with the negatives, see 2690 ff.

d. Similar or contrasted words are often brought into juxtaposition. Here a nominative precedes an oblique case. Thus, ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμεῖ συμμάχων *he wages war on you from the resources of your allies* D. 4. 34, οὐ γὰρ τις με βίη γε ἐκὼν ἀέκοντα διίπται *for no one shall chase me by force, he willing me unwilling* H 197. Note ἄλλος ἄλλο (*ἄλλοθεν, ἄλλοτε, etc.*), αὐτὸς αὐτοῦ.

e. Construction ἀπὸ κοινοῦ. — In poetry an attributive genitive or an object, common to two coördinate words, is often placed with the second only, as φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν *telling of the capture and overthrow of Ilium* A. Ag. 587.

3029. Hypophora (*ὑποφορά putting under*) is the statement of an objection (together with its refutation) which a speaker supposes to be made by an opponent or makes himself. Both objection and reply often take the form of questions (2654, 2785, 2819). Cp. "But I hear it continually rung in my ears . . . 'what will become of the preamble, if you repeal this tax?'" : Burke.

τί οὖν, ἂν τις εἴποι, ταῦτα λέγεις ἡμῖν νῦν; ἵνα γινῶτ' κτλ. *why then, some one will say, do you tell us this now? In order that you may know, etc.* D. 1. 14.

3030. Hysteron Proteron (*ὑστέρον πρότερον later earlier*) is an arrangement reversing the natural order of time in which events occur. It is used when an event, later in time, is regarded as more important than one earlier in time.

τράφην ἢ δὲ γέγοντο *were bred and born* A 251 (so τροφή καὶ γένεσις X. M. 3. 5. 10; cp. "for I was bred and born": Shakespeare), εἰματά τ' ἀμφιέσασα θνώδεια καὶ λούσασα *having put on fragrant robes and washed* e 264.

3031. Isocolon (ισόκωλον *having equal members*) is the use of two or more sequent cola (clauses) containing an equal number of syllables.

τοῦ μὲν ἐπικονον καὶ φιλοκινδύνον τὸν βλον κατέστησεν, τῆς δὲ περιβλεπτον καὶ περιμάχτηον τὴν φύσιν ἐποίησεν *the life of the one he rendered full of toil and peril, the beauty of the other he made the object of universal admiration and of universal contention* I. 10. 16.

3032. Litotes (λιτότης *plainness, simplicity*) is understatement so as to intensify, affirmation expressed by the negative of the contrary. Cp. 2694. *Meiōsis* (μείωσις *lessening*) is ordinarily the same as *litotes*. Thus: "One of the few immortal names That were not born to die": Halleck.

3033. Metonymy (μετωνυμία *change of name*) is the substitution of one word for another to which it stands in some close relation. Thus: "We wish that infancy may learn the purpose of its creation from maternal lips": Webster.

μῖσος *loathed object*, ὃ κάθαρμα *you scum!* συμμαχία *allies*, ἐν Βοιωτοῖς *in Boeotia*, θεᾶτρον *spectators*, μάχη *battlefield*, ἵπποι *cavalry*, ἰχθύες *fish-market*.

3034. Onomatopoeia (ὀνοματοποιία *making of a name or word*) is the formation of names to express natural sounds.

βληχώμαι *bleat*, βομβῶ *buzz*, βρυχώμαι *roar*, κοῤῥε quack, κακκαβίζω *cackle*, κόκκυε *cuckoo*, κράζω *croak*, τιτίζω *cheep*, πιπιίζω *chirp*. Sometimes the sound of a whole verse imitates an action; as αἶθρις ἔπειτα πέδονδε κυλινδρετο λάας ἀναιδής *down again to the plain rolled the shameless stone* λ 598 (of the stone of Sisyphus).

3035. Oxymoron (ὀξύμωρον *pointedly or cleverly foolish*) is the juxtaposition of words apparently contradictory of each other.

νόμος ἀνομος *a law that is no law* A. Ag. 1142, ἀχαρίς χάρις *a graceless grace* A. Pr. 645, πλῆστις ἀπιστοτάτη *most faithless faith* And. 1. 67, αὐτοὶ φεύγοντας φεύγουσι *they themselves are flying from those who fly* T. 7. 70.

3036. Paraleipsis (παράλειψις *passing over*) is pretended omission for rhetorical effect.

τὰς δ' ἐπ' Ἰλλυρίους καὶ Παίονας αὐτοῦ καὶ πρὸς Ἀρύββα καὶ ὅποι τις ἂν εἴποι παραλείπω στρατείας *I omit his expeditions to Illyria and Paeonia and against Argybbas and many others that one might mention* (lit. *whithersoever one might speak of*) D. 1. 13.

3037. Parechēsis (παρήχησις; *likeness of sound*) is the repetition of the same sound in words in close or immediate succession. *Alliteration* is initial rhyme.

ἀγαμος, ἀτεκνος, ἀπολις, ἀφιλος E. I. T. 220 (cp. "unwept, unhonoured, and unsung"), πόνος πόνῳ πόνον φέρει *toil upon toil brings only toil* S. Aj. 866, τυφλὸς

τά τ' ὄτα τὸν τε νοῦν τά τ' ὀμματ' *ei blind art thou in thy ears, thy reason, and thy eyes* S. O. T. 371, οἱ οὐδὲ . . . δις ἀποθανόντες δίκην δοῦναι δύναιτ' *an who would not be able to give satisfaction even by dying twice* L. 12. 37, ἔσωσά σ' ὡς Ἰσᾶσιν Ἑλλήνων ὅσοι κτλ. *I saved thee; as all of the Greeks know who, etc.* E. Med. 476, θανάτου θάττον θεῖ wickedness '*fleeth fuster than fate*' P. A. 89 a.

3038. Parisōsis (παρίσωσις *almost equal*) is approximate equality of clauses as measured by syllables. *Parisōsis* is sometimes regarded as synonymous with *isocolon*.

3039. Paromoiōsis (παρομοίωσις *assimilation*) is parallelism of sound between the words of two clauses either approximately or exactly equal in size. This similarity in sound may appear at the beginning, at the end (*homoioteleuton*), in the interior, or it may pervade the whole.

μαχομένους μὲν κρείττους εἶναι τῶν πολεμίων, ψηφισμένους δὲ ἥττους τῶν ἐχθρῶν *by fighting to be superior to our public enemies, and by voting to be weaker than our private enemies* L. 12. 79.

3040. Paronomasia (παρονομασία) is play upon words.

οὐ γὰρ τὸν τρόπον ἀλλὰ τὸν τόπον μετέλλαξεν *for he changed not his disposition but his position* Aes. 3. 78. Often in etymological word-play; as Πρόθοος θόος B 758, Μέλητος . . . ἐμέλησεν P. A. 26 a, Πανσανίου πανσαμένου P. S. 185 c, εἰς . . . τόπον . . . δειδῆ, εἰς Αἰδου to an invisible place, to Hades P. Ph. 80 d. Cp. "Old Gaunt indeed, and gaunt in being old": Shakespeare. Sometimes this figure deals with the same word taken in different senses (*homonyms*): ἄμα γὰρ ἡμεῖς τε τῇ ἀρχῇ ἀπεστερούμεθα καὶ τοῖς Ἑλλήσιν ἀρχὴ τῶν κακῶν ἐγίγνετο '*no sooner were we deprived of the first place than the first disaster came upon the Greeks*' I. 4. 119.

3041. Periphrasis (περίφρασις *circumlocution*) is the use of more words than are necessary to express an idea.

θρέμματα Νείλου *nurslings of the Nile = the Egyptians* P. L. 953 e, Οἰδίπου κάρᾳ Oedipus S. O. T. 40 (κάρᾳ expresses reverence or affection). The substantive on which another substantive depends often stands for an adjective, as ἱ Τηλεμάχοιο = *mighty Telemach* (cp. 1014). For various other periphrases, see the Index.

3042. Pleonasm (πλεονασμός *excess*), or redundancy, is the admission of a word or words which are not necessary to the complete logical expression of the thought. Such words, though logically superfluous, enrich the thought by adding greater definiteness and precision, picturesqueness, vigour and emphasis; and by expressing subtle shadings of feeling otherwise impossible. Cp. "All ye inhabitants of the world, and dwellers on the earth."

a. Adverbs or adverbial expressions combined: of *time*, as πάλιν αὖ, αὖθις αὖ πάλιν, πάλιν μετὰ ταῦτα ὕστερον, ἔπειτα μετὰ ταῦτα, διὰ τέλους τὸν πάντα χρόνον; of *space*, as κατὰ ταῦτα ὡσαύτως, μᾶτην ἄλλως, εἰς δυνατὸν ὅτι μάλιστα; of *infer-*

ence, as τοιγάρτοι διὰ ταῦτα, ἐκ τούτου . . . διὰ ταῦτα; of verification, as ἀληθὺς τῷ ὄντι; and various other expressions, as ἴσως τάχ' ἂν, λόγῳ εἰπεῖν.

b. Adverb and adjective combined (usually poetical): *κεῖτο μέγας μεγαλωστί* *huge he lay with his huge length* II 776.

c. Adjective and verb: *ὥς δὲ μὴ μακροῦς τέλῳ λόγους* *but not to speak at length* E. Hec. 1177.

d. Adjective and substantive in the dative: *νῆσος μεγάβει μὲν οὐ μεγάλη* *an island not large in size* Hdt. 5. 31.

e. Verb with an abstract substantive in the dative or accusative (1516, 1564): *βασιλεὺς . . . φύσει πεφύκναι* *to be a true-born king* X. C. 5. 1. 24.

f. Compound verb or substantives with substantives: *οἶκον καλῶς οἰκονομεῖν* *to build a house well* X. M. 4. 5. 10, *ἡ τῶν νεογνῶν τέκνων 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: *προύγραψα πρῶτον* *I wrote first* T. 1. 23, *ἀπαγαγὼν δ' ὑμᾶς ἀπὸ τοῦ κλέμματος* *having diverted your attention away from the fraud* Aes. 3. 100.

h. Verb and participle (2147 b): *τί δὲ λέγοντες διέβαλλον οἱ διαβάλλοντες*; *in what words then did my calumniators calumniate me?* P. A. 19 b.

i. Amplification by synonymous doublets (especially common in Demosthenes): *ἀξιῶ καὶ δέομαι* *I beg and beseech* D. 18. 6, *ἐναργὲς καὶ σαφές* *visible and clear* 14. 4.

j. Parallelism of positive and negative: *ὥς ἔχω περὶ τούτων, λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι* *I will tell you and I will not conceal my opinion on these matters* D. 8. 73, *οὐκ ἀκλητοί, παρακληθέντες δέ* *not unbidden but invited* T. 6. 87.

k. A person and a characteristic or quality connected by καὶ or τέ; as *καταδελσάσας τούτων καὶ τὸ τούτου θράσος* *fearing him and his audacity* D. 21. 20.

l. A relative clause takes up a preceding expression: *καὶ εὐχὴν δέ τινας αὐτοῦ ἐξέφερον ὥς εὐχοίτο κτλ.* *and some reported also a prayer he made, etc.* (lit. *how he prayed*) X. A. 1. 9. 11.

m. 'Polar' expressions may be placed here. These are opposites placed in pairs so as to intensify such ideas as *all*, *no one*, *at all times*, *everywhere*, *everything possible*. Thus, *καὶ ἐν θεοῖς καὶ ἐν ἀνθρώποις* *both among the gods and among men* P. G. 508 a, *οὐδὲν οὔτε μέγα οὔτε μικρόν* *nothing either great or small = absolutely nothing* P. A. 19 c, *ἐν γῇ καὶ θαλάττῃ* *on land and sea* D. 18. 324, *οὔτε δούλος οὔτ' ἐλεύθερος* *nor bond nor free* T. 2. 78, *ῥητὰ καὶ ἄρρητα* *fanda nefanda* D. 18. 122. For other cases of pleonasm, see the Index.

3043. Polysyndeton (cp. *Asyndeton*) is the repetition of conjunctions in a series of coördinate words or phrases.

καὶ τοσούτων καὶ ἐτέρων κακῶν καὶ αἰσχρῶν καὶ πάλαι καὶ νεωστὶ καὶ μικρῶν καὶ μεγάλων αἰτίου γεγενημένου *who has shown himself the guilty cause of so many other base and disgraceful acts, both long ago and lately, both small and great* L. 12. 78. Cp. D. 4. 36.

3044. Praegnans Constructio is a form of brachylogy by which two expressions or clauses are condensed into one.

Here belong, apart from 1859 ff., such cases as *εἰς τὸ βαλαπτεῖον βούλομαι* *I want*

to go to the bath Ar. Ran. 1279 (cp. "he will directly to the lords": Milton, Samson Agon. 1250) and *φανερὸς ἦν οἰκαδε παρασκευαζόμενος* he was evidently preparing to go home X. A. 7. 7. 57. In *παραγγέλλει ἐπὶ τὰ ὅπλα* he ordered them to get under arms X. A. 1. 5. 13 the command was *ἐπὶ τὰ ὅπλα* to arms!

3045. Prolēpsis (*πρόληψις* taking before) in the case of objective predicate adjectives or nouns is the anticipation of the result of the action of a verb. Examples in 1579.

On the prolepsis of the subject of dependent clauses which is put into the main clause, see 2182. So in "Consider the lilies of the field how they grow." Prolepsis is also used to designate the anticipation of an opponent's arguments and objections. One variety is *prodiorthōsis* or preparatory apology (P. A. 20 e, D. 18. 199, 236).

3046. Symploce (*συμπλοκή* interweaving) is the repetition, in one or more successive clauses, of the first and last words of the preceding clause.

ἐπὶ σαυτὸν καλεῖς, ἐπὶ τοὺς νόμους καλεῖς, ἐπὶ τὴν δημοκρατίαν καλεῖς it is against yourself that you are summoning him, it is against the laws that you are summoning him, it is against the democratic constitution that you are summoning him Aes. 3. 202.

3047. Synecdoche (*συνεκδοχή* understanding one thing with another) is the use of the part for the whole, or the whole for the part. The name of an animal is often used for that which comes from, or is made from, the animal. Cp. "they sought his blood"; "Belinda smiled, and all the world was gay": Pope.

δῶρον ship for plank, beam, *ἀλώπηξ* fox-skin for fox, *χελὼν* tortoise-shell for tortoise, *πορφύρα* purple dye for purple-fish, *ἐλέφας* ivory for elephant, *μέλισσα* honey for bee.

3048. Zeugma (*ζεύγμα* junction, band) is a form of brachylogy by which two connected substantives are used jointly with the same verb (or adjective) though this is strictly appropriate to only one of them. Such a verb expresses an idea that may be taken in a wider, as well as in a narrower, sense, and therefore suggests the verb suitable to the other substantive. Cp. "Nor Mars his sword, nor war's quick fire shall burn The living record of your memory."

οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει θοῦ shalt know neither voice nor form of mortal man A. Pr. 21, *ἀλλ' ἢ προαΐσιν ἢ βαθυσκαφεὶ κόνει κρύψον νιν πο,* either give them to the winds or in the deep-dug soil bury them S. El. 435, *ἔδουσι τε πίονα μῆλα οἶνον τ' ἔξαιον* they eat fat sheep and drink choice wine M 819.

a. Different from zeugma is *syllēpsis* (*σύλληψις* taking together), by which the same verb, though governing two different objects, is taken both in its literal and its metaphorical sense; but does not properly change its meaning. Thus, *χρήματα τελοῦντες τοῖς τοῖς . . . καὶ χάριτας* paying money and rendering thanks to them P. Cr. 48 c.

APPENDIX: LIST OF VERBS

THIS List in general includes the common verbs showing any formal peculiarity of tense. The forms printed in heavy-faced type belong to standard Attic, that is, to the language used in common speech and in ordinary prose: others are poetical, doubtful, dialectal or late. Many regular forms are omitted because they do not appear in the classical writers; though their non-appearance in the extant texts may often be accidental. Later forms are usually excluded, but reference is made to Aristotle, and to Hippocrates, though many works ascribed to him are of later date. The determination of the forms of Attic prose as distinguished from those of poetry is often difficult because of insufficient evidence, and in many cases certainty is not to be attained. The tenses employed in the dialogue parts of Aristophanes and other early writers of Attic comedy are usually to be regarded as existing in the spoken language except when the character of the verb in question is such as to indicate borrowing from Epic or tragedy. Sometimes a tense attested only in tragedy and in Attic prose of the latter part of the fourth century may have been used in the best Attic prose. The expression *in prose* means *in Attic prose*.

A prefixed hyphen indicates that a form used in prose is attested generally, or only, in composition; and that a poetical form occurs only in composition. Rigid consistency would have led to too great detail; besides, many tenses cited as existing only in composition may have occurred also in the simple form. For the details of usage on this and other points the student is referred to Veitch, *Greek Verbs, Irregular and Defective*, and to Kühner-Blass, *Græchische Grammatik*.

The tenses cited are those of the *principal parts* (369). Tenses inferred from these are omitted, but mention is made of the future perfect, future passive, and of the future middle when it shows a passive sense.

An assumed form is marked by * or has no accent; the abbreviations *aor.* and *perf.* denote *first aorist* and *first perfect*; of alternative forms in *ττ* or *σσ* (78), that in *ττ* is given when the verb in question belongs to the classical spoken language. In the citation of Epic forms, futures and aorists with *σσ*, and several other Epic peculiarities, are usually not mentioned.

The appended Roman numerals indicate the class (497-529) to which the present system of each verb belongs; all verbs not so designated belong to the *first class* (498-504).

**άδω* (*άφα-ω*), *άδζω harm*, *infatuate*: pres. only in mid. *άδται*; aor. *άδσα* (*άδσα* or *άδσσα*), *άσα*, *άσάμην* (and *άσάμην* or *άσσάμην*) *erred*; aor. pass. *άσθην*; v. a. in *ά-άτος*, *ά-άτος*, *ά-άτος*. Chiefly Epic.

άγάλλω (*άγαλ-*) *adorn*, *honour* (act. in Com. poets): *άγαλῶ*, *ήγηλα*; mid. *άγάλλομαι glory in*, only pres. and imperf. (III.)

άγα-μαι admire (725): aor. *ήγάσθην* (489 e), rarely *ήγασάμην*, v. a. *άγαστός*. Epic fut. *άγασ(σ)ομαι*, Epic aor. *ήγασ(σ)άμην*. Hom. has also *άγδομαι admire* and *άγαλομαι* (*άγα-* for *άγασ-*) *envy*, *am indignant at or with*.

άγγελλω (*άγγελ-*) *announce*: *άγγελῶ*, *ήγγειλα*, *ήγγελκα*, *ήγγελμαι*, *ήγγελην*, *άγγελθήσομαι*, *άγγελτός*. 2 aor. pass. *ήγγελην* rarely on Att. inscr. (III.)

άγειρω (*άγερ-*) *collect*: *ήγειρα*. Epic are aor. mid. *ένω-ήγειράμην*; 2 aor. mid. *άγέροντο assembled*, *ήγρετο* (mss. *έγρετο*), *άγέρεσθαι*, 425 a, D. (some read with mss. *άγρεσθαι*), *άγρόμενος*; plup. 3 pl. *άγηγέρατο*; aor. pass. *ήγέρθην*. Epic by-form *ήγέρεθμαι*. (III.)

άγινέω Epic and Ion. = *άγω*. Inf. *άγινέμεναι* Epic.

άγνοέω not to know: regular, but *άγνοήσομαι* as pass. (808). Hom. *άγνοείω*.

άγνύμι (*άγ-* for *φάγ-*, 733) *break*, in prose generally *κατάγνυμι*, *κατάγνυν* in all

tenses: -ᾶξω, -ᾶξα (431), 2 perf. -ᾶγα (443), 2 aor. pass. -ᾶγην (434), -ᾶκτός. Epic aor. ἦξα, and 2 aor. pass. ἐᾶγην and ᾶγην; Ion. 2 perf. ἦγα. (IV.)

ἄγω *lead*: ᾶξω, 2 aor. ἦγαγον, ἦχα. ἦγμαι, ἦχθην, ἀχθήσομαι, ἀκτός. Fut. mid. ἄσσομαι, also = fut. pass. (809). Aor. ἦξα suspected in Att., Hom. ᾶξάμην: Hom. has mixed aor. ᾶξετε, ᾶξέμεναι, ᾶξέμεν (542 D.).

ᾶδε or ᾶδε-*be seated* in Epic aor. opt. ᾶθήσειεν and perf. ᾶθηκότες.

ᾶδω *sing*: ᾶσομαι (806), ᾶσα, ᾶσμαι, ᾶσθην, ᾶστός. Uncontracted forms in Epic and Ion. are δειδω, δεισω and δεισομαι, ἥισα.

ᾶ-*rest, sleep*: Epic aor. ᾶσα, ᾶσα.

δειρω: see αἰρω.

ᾶξω: Hom. for αἰξω (αἰξάνω).

ἀγω (ἀγ-, 724, 741) *blow*: 3 s. ἀγει, 3 du. ἀγοι, 3 pl. δεισι, inf. ἀγέμεναι, ἀγῆμαι, part. δεις, imperf. 3 s. ἀγ; mid. pres. ἀγεται, part. ἀγήμενος, imperf. ἀγοι. Poetic, chiefly Epic.

αἰδέομαι (αἰδε- for αἰδεσ-) *respect, feel shame*: αἰδέσομαι (488 a), ᾗδεσμαι (489 c), ᾗδέσθην, αἰδεσθήσομαι rare (812), ᾗδεσάμην *pardon a criminal* in prose, otherwise Tragic. Imper. αἰδεῖο Hom. (650). Poetic αἰδομαι.

αἰκίζομαι *outrage*: αἰκισθῆμαι, ᾗκισάμην, ᾗκισμαι, ᾗκισθην *was outraged*. αἰκίζω act. *plague* poetic. Epic δεικίζω. 512. (III.)

αἰνῶ *praise*, usu. comp. w. ἐπὶ, παρὰ, etc., in prose: -αἰνέσω (in prose usu. -αἰνέσομαι, 488 b, 806), -ᾗνεσα, -ᾗνεκα, -ᾗνημαι, -ᾗνέθην, -αἰνεσθήσομαι, -αἰνετός, -τός Aristotle. Epic and Lyric are αἰνήσω, ᾗνησα.

αἰ-*take*: only pres. and imperf. (αἰνῶμεν). Epic. (IV.)

αἰρῶ (αἰρ-, εἰλ-) *take*, mid. *choose*: αἰρήσω, 2 aor. εἰλον (431), ᾗρηκα, ᾗρημαι (mid. or pass.), ᾗρήθην (usu. *was chosen*), αἰρεθήσομαι, αἰρετός, -τός. Fut. perf. ᾗρήσομαι rare. Hdt. perf. ἀραρήκα, ἀραρήμαι; Hom. v. a. ἐλετός. (VI.)

αἰρω (544 c) *raise*: ᾶρῶ, ᾗρα (ᾶρω, ᾶραιμι, ᾶρον, ᾶραι, ᾶρῶς), ᾗρακα, ᾗρμαι, ᾗρήθην, ᾶρθήσομαι, ᾶρτός. Ionic and poetic δειρω (ᾶφερ-): δειρώ, ᾗειρα, ᾗερθην, Hom. plup. ᾶρωτο (from ᾗωτο) for ᾗερωτο. Fut. ᾶρούμαι and aor. ᾗρόμεν belong to ᾶρνωμαι (ᾶρ-) *win*. (III.)

αἰσθ-*know* (αἰσθ-, αἰσθε-) *perceive*: αἰσθήσομαι, 2 aor. ᾗσθόμην, ᾗσθημαι, αἰσθητός. The by-form αἰσθομαι is doubtful. (IV.)

αἰσσω *rush*: see ᾗτω.

αἰσχ-*shame* (αἰσχυν-) *disgrace*, mid. *feel ashamed*: αἰσχυνῶ, ᾗσχυνα, ᾗσχύνθην *felt ashamed*, αἰσχυντός. On fut. mid. αἰσχυνοῦμαι and fut. pass. αἰσχυνθήσομαι, see 1911. Hom. perf. pass. part. ᾗσχυμένος. (III.)

ἀῖω *hear*, with ᾶ usu. in Att. poets, ᾶ in Epic, Lyric, and in some Att. poets: imperf. Hom. ᾗιον, ᾗιον and ᾗιον, aor. ἐπ-ᾗσε Hdt. (mss. ἐπᾗσισε), v. a. ἐπ-ᾗστος Hdt. Poetic and Ion. Hom. has also δειω, of which δειῶν (mss. δειων) may be the 2 aor.

ᾶω *breathe out*: imperf. δειον Epic.

ἀκ-αχ-*if* (ἀκαχιδ-, ἀκαχ-, ἀκαχε-, from ἀχ- redupl.) *afflict, grieve*: ἀκαχῶω, ἀκάχσοα (rare), 2 aor. ᾗκαχον, ἀκάχημαι *am grieved* (3 pl. ἀκηχέσθαι), inf. ἀκάχσθαι (425 a, D.), part. ἀκαχήμενος and ἀκηχήμενος (425 b, (2) D.) Cp. ᾗχέω, ᾗχέω, ᾗχυνμαι. Epic. 512. (III.)

ἀκ-αχ-*μένος* (ἀκ-; cp. ἀκ-πον *penk*) *sharpened*; Epic redupl. perf. part., with no present in use.

ἀκέομαι (ἀκε- for ἀκεσ-; cp. τὸ ἀκος cure) *heal*: ἡκεσάμην, ἀκεστός. Hom. has also ἀκείω.

ἀκηδέω (ἀκηδε- for ἀκηδεσ-, 488 D.; cp. ἀκηδής *uncared for*) *neglect*: ἀκήδεσα Epic. Epic and poetic.

ἀκούω (ἀκου-, ἀκου-, 43) *hear*: ἀκούσομαι (806), ἤκουσα, 2 perf. ἀκήκοα (562 a), 2 plup. ἡκηκόη or ἀκηκόη, ἡκούσθην (489 e), ἀκουσθήσομαι, ἀκουστός, -τής. ἀλαλᾶζω (ἀλαλαγ-) *raise the war-cry*, usu. poetic or late prose: ἀλαλᾶξομαι (806), ἡλάλαξα. (III.)

ἀλάομαι *wander*, rare in prose: pres. Epic imper. ἀλάου (mss. ἀλώω, 643), perf. Epic ἀλάημαι as pres. (ἀλάησο, ἀλάησθαι, ἀλαήμενος), aor. Epic ἀλήθην.

ἀλαπᾶζω (ἀλαπαγ-) *destroy, plunder*: Epic are ἀλαπᾶζω, ἀλάπαξα. By-forms λαπᾶζω, λαπᾶσσω. (III.)

ἀλδαίνω (ἀλδαν-) with the by-forms ἀλδάνω, ἀλδήσκω, *nourish*: Epic 2 aor. (or imperf.) ἡλδασον, v. a. Epic ἀν-αλτος *insatiate* Poetic. (IV.)

ἀλείφω (ἀλειφ-, ἀλιφ-) *anoint*: ἀλείψω, ἤλειψα, ἀπ-αλήλιφα (477 a), ἀλήλιμμαι, ἡλείφθην, ἀλειφθήσομαι, ἐξ-αλειπτός. 2 aor. pass. ἡλίφη, ἡλείφη are doubtful.

ἀλέξω and ἀλέκω (ἀλεξ-, ἀλεξε-, ἀλεκ-, ἀκ-) *ward off*: fut. ἀλέξω poetic (rare), ἀλέξομαι Xen., Soph., ἀλεξήσω Hom., ἀλεξήσομαι Hdt.; aor. ἤλεξα Aesch., ἡλέξεσα Epic, ἡλεξάμην Ion., Xen., ἡλεξεσάμην (?) Xen., 2 aor. ἀλακον poetic (549). By-form ἀλκάθω poetic (490 D.).

ἀλέομαι *avoid*: aor. ἡλεάμην (43, 807). Cp. ἀλεύω. Poetic.

ἀλεύω *avert*: ἡλευσα. Usu. in mid. ἀλεύομαι *avoid*, aor. ἡλευάμην, subj. ἐξ-αλεύσωμαι (ἐξ-αλύξωμαι?). Poetic. Other forms with like meaning are ἀλεεῖν, ἀλύσχω, ἀλυσκάζω, ἀλυσκαίω.

ἀλέω *grind*: ἀλώ (539), ἤλεσα, ἀλήλεμαι (ἀλήλεσαι, 489 b). By-form ἀλήθω. ἀλήναι: see εἴλω.

ἀλθεομαι (ἀλθ-, ἀλθε-) *am healed*: Epic ἀλθετο and ἐπ-αλθήσομαι. Hippocr. has aor. -ἡλθέσθην.

ἀλινδω *cause to roll* (also ἀλινδέω, ἀλίω), usu. comp. with ἐξ: -ἤλιτα, -ἤλικα, ἡλίνδημαι. ἀλίω is a pres. derived from ἤλισα (= ἡλινδσα).

ἀλ-ίσκομαι (ἀλ- for φαλ-, ἀλο-, 486) *am captured* (used as pass. of αἰρῶ): ἀλώσομαι, 2 aor. ἔδλων or ἔλων (ἀλώ, ἀλοίην, ἀλῶναι, ἐλούς, 687), ἐδλωκα (443) or ἔλωκα, ἐλώτός. Epic 2 aor. subj. ἀλώω. Act. ἀλίσκω is not used, but see ἀναλίσκω *expend*. (V.)

ἀλιτᾶσθαι (ἀλιτ-, ἀλιταν-) *sin*: Epic are aor. ἤλιτον (-όμην), perf. part. ἀλιτῆμενος *sinning*. Mostly Epic. Epic by-form ἀλιτραίνω. (III. IV.)

ἀλλάττω (ἀλλαγ-) *change*, often comp. w. ἀπό, διά, μετά: ἀλλάξω, ἡλλαξα, ἡλλαχα, ἡλλαγμαί, ἡλλάχθην (usu. in tragedy) and ἡλλάγην (both usu. in comp.), fut. pass. ἀπ-αλλαχθήσομαι (so in tragedy) and ἀπ-αλλαγήσομαι, fut. mid. -αλλάξομαι, fut. perf. ἀπ-ἡλλάξομαι, v. a. ἀπ-αλλακτός. (III.)

ἄλλομαι (ἀλ-) *leap*: ἀλόμαι, ἡλάμην. 2 aor. ἡλόμην rare and uncertain in Att. Epic 2 aor. ἄλσο, ἄλτο, ἄλμενος (688). (III.)

ἀλυκτάζω *am distressed* Ion., ἀλυκτέω *am anxious* late Ion.: Epic ἀαλύκτωμαι w. reduplication. 512. (III.)

ἀλύσχω (ἀλυκ-, 526 d) *avoid*: ἀλύξω, ἡλυξα. Hom. has also ἀλυσκάζω and ἀλυσκαίω. Poetic. (V.)

ἀλφ-άνω (ἀλφ-) *find, acquire*: Epic 2 aor. ἡλφον. (IV.)

ἀμαρτ-άνω (ἀμαρτ-, ἀμαρτε-) *err*: ἀμαρτήσομαι (806), 2 aor. ἤμαρτον, ἤμαρτηκα, ἡμάρτημαι, ἡμαρτήθην, ἀν. ἀμαρτήτος, ἐπεξ-αμαρτητέος. Epic 2 aor. ἡμβροτον (for β, see 130). (IV.)

ἀμβλ-ίσκω (ἀμβλ-) and ἀμβλώ miscarry; reg. in comp. w. ἐξ: -ἡμβλωσα, -ἡμβλωκα, -ἡμβλωμαι. Other forms are late. (V.)

ἀμείβω *change*, rare in Att. prose: ἀμείψω, ἡμείψα. Mid. ἀμείβομαι *make return*, rare in prose and comedy: ἀμείψομαι, ἡμειψάμην. In the meaning *answer* ἡμειψάμην and ἡμείφθην are poetic.

ἀμείρω (ἀμερ-) *deprive*, only in pres. Poetic. (III.)

ἀμέρδω *deprive*: ἡμερσα, ἡμέρβην. Poetic.

ἀμπ-έχω and rare ἀμπ-ίσχω (ἀμφί + ἔχω, 125 d) *put about, clothe*: imperf. ἀμπ-εἶχον (Hom. ἀμπ-έχον), ἀμφ-έξω, 2 aor. ἤμπ-ισχον. Mid. ἀμπ-έχομαι (ἀμπ-ίσχομαι and ἀμφ-ισκνέομαι) *wear*: imperf. ἤμπ-ειχόμεν (451), fut. ἀμφ-έξομαι, 2 aor. ἤμπ-ισχόμεν and ἤμπ-ισχόμεν. See ἔχω and ἴσχω.

ἀμπλακ-ίσκω (ἀμπλακ-, ἀμπλακε-) *err, miss*: 2 aor. ἤμπλακον and ἡμβλακον (part. ἀμπλακόν and ἄπλακόν), ἡμπλάκημαι, ἀν-αμπλάκητος. Poetic. (V.)

ἀμπνε, ἀμπνύνην, ἀμπνύτο (Epic): see πνέω.

ἀμύνω (ἀμυν-) *ward off*: ἀμυνῶ, ἡμύνα. Mid. ἀμύνομαι *defend myself*: ἀμυνοθ-μαι, ἡμυνάμην, v. a. ἀμυντός. By-form ἀμυνάθω, 490 D. (III.)

ἀμύττω (ἀμυχ-) *scratch*: ἀμύξω, ἡμυξα. Poetic and Ion. (III.)

ἀμφι-γνούς *doubt*: imperf. ἡμφ-εγνόουν (ἡμφι-γνόουν?), aor. ἡμφ-εγνόησα. 451.

ἀμφι-έννυμι (late ἀμφιεννύω) *clothe*: ἀμφι-ῶ (539 c), ἡμφι-ῖσα (450), ἡμφι-ῖσμαι. Mid. fut. ἀμφι-ῖσομαι, aor. ἀμφι-ῖσάμην poetic. (IV.)

ἀμφισβητέω *dispute*: the augmented (451) ἡμφισβήτουν, ἡμφισβήτησα (Inscr.) are better than ἡμφι- (mss.). Fut. mid. ἀμφισβητήσομαι as pass. (808).

ἀναίνομαι (ἀναν-) *refuse*, only pres. and imperf. in prose; aor. ἠνανάμην poetic. (III.)

ἀνα-ἄλ-ίσκω (ἀλ-, ἀλο-, 486) and ἀνᾶλώ *expend* (from ἀνα-φαλ-): imperf. ἀνᾶλίσσκον (ἀνᾶλουν, rare), ἀνᾶλώσω, ἀνᾶλήωσα, ἀνᾶλήωκα, ἀνᾶλήωμαι, ἀνᾶλήθην, fut. pass. ἀνᾶλωθήσομαι, ἀνᾶλωτέος. Att. inscr. prove the mss. forms ἀνᾶλωσα, ἀνᾶλωκα, ἀνᾶλωμαι, ἀνᾶλώθην to be late. κατ-ᾠνᾶλωσα, -ᾠνᾶλωμαι, -ᾠνᾶλώθην are also late. See ἀλλίσκομαι. (V.)

ἀνδάνω (ἀδ- for σφαδ-, 123, and ἀδε-) usu. Epic and Ion., but the pres. occurs in Att. poetry: imperf. Hom. probably ἐάνδανον and ἄνδανον (mss. ἐτήνδανον and ἡνδανον), Hdt. ἡνδανον (some write ἐάνδανον); fut. Hdt. ἀδήσω; 2 aor. Hdt. εἶδον, Hom. εὔαδον (for ἐφφαδον from ἐσφαδον) and ἄδον; 2 perf. Hom. εἶδα (443). Adj. ἔσμενος *pleased*, in common use. Chiefly Epic and Ion. (IV.)

ἀν-έχω *hold up*, poetic and New Ion.: ἀν-εἶχον, ἀν-έξω and ἀνα-σχέσω, ἀν-έσχομαι. ἀν-έχομαι *endure*: ἡν-ειχόμεν (451), ἀν-έξομαι and ἀνα-σχέσομαι, 2 aor. ἡν-εσχόμεν, ἀν-εκτός, -τέος.

ἀνήροθε (ἀπεθ-, ἀνοθ-) *mounts up* ρ 270, *sprang forth* A 266. ἀν- is probably the prep. Cp. ἐνήροθε.

ἀν-οίγ-νυμι and ἀν-οίγω *open*: imperf. ἀν-ίφγον (431), ἀν-οίξω, ἀν-ίφξα, 1 perf. ἀν-ίφξα, 2 perf. ἀν-ίφγα (rare, 443) *have opened*, ἀν-ίφγμα *stand open*, ἀν-εφίθην, fut. perf. ἀν-εφίξομαι, ἀν-οικτέος. Cp. 808. οἰγνύμι and οἶγω (q.v.) poetic. Imperf. ἀνῶγον Ξ 168 may be written ἀνέφγον w. synizesis. ἥροιγον and ἥροξα in Xen. are probably wrong; Hom. has ῶξα (οἶξα?), and ὤεξα (mss. ὠεξα) from οἰέγω (Lesb.); Hdt. ἀνοίξα and ἀνῶξα (mss.). (IV.)

ἀν-ορθόω *set upright* has the regular augment (ἀν-όρθωσα); but ἐπ-ανορθόω has double augment: ἐπ-ην-όρθουν, ἐπ-ην-όρθωσα, ἐπ-ην-όρθωμαι (451).

ἀντιβολέω *meet, beseech* often has two augments: ἦντ-εβόλουν, ἦντ-εβόλησα (451).

ἀντιδικέω *am defendant* may have double augment: ἦντ-εδίκουν, ἦντ-εδίκησα (451).

ἀνύω and (rarer) ἀνύτω (531) (often written ἀνύω, ἀνύτω) *accomplish*: ἀνέσω, ἦνυσα, ἦνυκα, δι-ἦνυσμαι (?) Xen., ἀνυστός, ἀν-ἦνυ(σ)τος poetic. Hom. fut. -ανύω. Poetic forms are ἀνω, δνω (pres. and imperf.), and δνυμ (ἦνυτο ε 243), ἐπ-ἦνύσθην Epic.

ἀνωγα (439 D.) Epic 2 perf. as pres. *command* (1 pl. ἀνωγμεν, imper. ἀνωχθι, ἀνώχθω, ἀνωχθε), 2 plup. as imperf. ἠνώγεα, 3 s. ἠνώγει and ἀνώγει. To ἀνώγω, a pres. developed from the perf., many forms may be referred, as pres. ἀνώγει, subj. ἀνώγω, opt. ἀνώγοιμι, imper. ἀνωγε, inf. ἀνωγέμεν, part. ἀνώγων, imperf. ἦνωγον, fut. ἀνώξω, aor. ἦνωξα. Poetic and Ion.

ἀπ-αντάω *meet*: ἀπ-αντήσομαι (806), ἀπ-ἠντησα, ἀπ-ἠντηκα, ἀπ-αντητός.

ἀπατάω *deceive*: regular, but as fut. pass. ἀπατήσομαι and ἐξ-απατηθήσομαι (809). Cp. 454 a.

ἀπ-αυράω *take away, found* in the imperf. ἀπηύρων (with aoristic force), fut. ἀπουρήσω, aor. part. ἀπούρᾱς (as if from ἀπούρημι), ἀπουράμενος. The root is probably *φᾱ*, ἀπηύρων representing ἀπ-ευρων for ἀπ-εφρων (with η for ε by mistake), as ἀπούρᾱς represents ἀπο-φᾱς. Poetic and Epic.

ἀπ-αφ-ίσκω (ἀπ-αφ-, ἀπ-αφε-) *deceive*, comp. w. ἐξ: -απαφήσω rare, -απάφω rare, 2 aor. -ἤφαπον, mid. opt. -απαφίμην. Poetic. (V.)

ἀπ-εχθ-άνομαι (ἐχθ-, ἐχθε-) *am hated*: ἀπ-εχθήσομαι, 2 aor. ἀπ-ηχθόμην, ἀπ-ήχθημαι. Simple forms are ἐχθω, ἐχθομαι. (IV.)

ἀπó-(φ)ερσε *swept off*: ἀπο-έρσῃ, ἀπο-έρσειε. Epic.

ἀπο-λαύω *enjoy* (the simple λαύω is unused): ἀπο-λαύσομαι (806), ἀπ-λαυσσ-, ἀπο-λάλυνκα (450).

ἀπ-τω (ἀφ-) *fasten, kindle, mid. touch*: ἀψω, ἦψα, ἦμμαι, ἦφθην, ἀπτός, -τός (11.)

ἀράομαι *pray* (Epic ἀράομαι), often comp. w. ἐπὶ or κατὰ: ἀράσομαι, ἠράσάμην, -ἠράμμαι, ἀράτός poetic. Epic act. inf. ἀράμεναι. Ion. ἀρέομαι.

ἀρ-αρ-ίσκω (ἀρ-) *fit, join trans.*: ἤρσα, 2 aor. ἤραρον trans. and intrans. (448 D.), 2 perf. ἀράρα intrans., aor. pass. ἤρθην. Ion. and Epic 2 perf. ἀρηρα, plup. ἀρήρεα and ἠρήρεα. 2 aor. part. mid. ἀρμενος, as adj., *fitting*. Poetic. (V.)

ἀράπτω (ἀραγ-) *strike*, comp. in prose w. ἀπό, ἐξ, ἐπὶ, κατὰ, σύν; -αράξω, -ἤραξα, -ἠράχθην. Cp. βάπτω. (III.)

ἀρέσσω (ἀρε- for ἀρεσ-; cp. τὸ ἀρος *help*) *please*: ἀρέσω, ἤρσα; mid. ἀρέσσομαι *appease*: ἀρέσομαι, ἠρεσάμην, ἠρέσθην (?), ἀρεστός *pleasing*. (V.)

ἀρμημένος *oppressed*. Epic perf. mid. of uncertain derivation.

ἀρκέω (ἀρκε- for ἀρκεσ-; cp. τὸ ἀρκος *defence*) *assist, suffice*: ἀρκέσω, ἤρκεισα.

ἀρμάπτω and poetic ἀρμόζω (ἀρμοδ-) *fit*: ἀρμόσω, ἤρμωσα, ἤρμοσμαι, ἠρμόσθην. Aor. συνάρμοξα Pind., perf. ἤρμοκα Aristotle. 516. (III.)

ἀρ-νυμαι (ἀρ-) *win*: ἀροῦμαι, 2 aor. ἠρόμην (inf. ἀρέσθαι). Chiefly poetic. Cp. αἶρω. (IV.)

ἀρόω *plough*: aor. act. ἤρωσα and aor. pass. ἠρόσθην are, in Attic, attested only in poetry; perf. mid. ἀρήρομαι Epic and Ion.

ἀρπάζω (ἀρπαγ-) *seize, snatch*: ἀρπάσομαι (806), less often ἀρπάσω, ἤρπασα.

- ἤρπακα, ἤρπασμαι, ἤρπασθην, ἄρπασθήσομαι. Fut. ἄρπάξω Epic, aor. ἤρπαξα poetic, aor. pass. ἤρπαχθην Hdt., v. a. ἄρπακτός Hesiod. 516. (III.)
- ἄρτυω (Hom. ἄρτυω) *prepare*: in prose often comp. w. ἐξ or κατά: ἄρτιψω, ἤρτυσα, -ήρτυκα, -ήρτυμαι, -ήρτυθην. Cp. Epic ἄρτυνω (ἀρτυν-): ἀρτυνέω, ἤρτυνα, ἤρτυθην.
- ἀρύω (ἀρύτω) *draw water*: ἤρυσσα, ἐπ-ηρύθην, ἀπ-αρυστέος; ἡρύσθην Hippocr. 531.
- ἀρχω *begin, rule*, mid. *begin*; ἄρξω, ἤρξα, ἤρχα late, ἤρχμαι mid., ἤρχθην, ἀρκτέος, fut. mid. ἄρξομαι sometimes as pass. (808), ἀρχθήσομαι Aristotle.
- ἀστράπτω (ἀστραπ-) *lighten, flash*: ἀστράψω, ἤστραψα. (II.)
- ἀτιτάλλω (ἀτιταλ-) *rear*, Epic and Lyric: ἀτίτῃλα. (III.)
- ἄττω (ἄσσω; from φα-φικ-ω) *rush*, rare in prose: ἄξω, ἤξα. From Ion. and poetic δίσσω (Hom. δίσσω) come δίξω, ἤξα (-άμην), ἤιχθην (with act. meaning). (III.)
- αἰάλω and αἰάλω (αἰαν-) *dry*: αἰανῶ Soph., ἡῖνα or αῖνα Hdt., ἡνάνθην or αἰάνθην Aristoph., fut. pass. αἰανθήσομαι Aristoph., fut. mid. αἰανούμαι as pass. Soph. Mainly poetic and Ion., rare in Att. prose. (III.)
- αἰξάνω and (less often) αἰξω (αἰξ-, αἰξε-) *make increase, grow*: imperf. ἡξέανον or ἡξέον (ἡξέανόμενον or ἡξέόμενον), αἰξήσω, ἡξήσα, ἡξήκα, ἡξήμαι, ἡξήθην, αἰξήθήσομαι (fut. pass. also αἰξήσομαι, 809), αἰξητέος Aristotle. Cp. Epic and Ion. δέξω (-ομαι), imperf. δέξον. (IV.)
- ἀφάσσω (515 a) *feel, handle* (Hdt.): ἠφασα. Cp. Ion. and Epic ἀφάω or ἀφάω *handle* (rare in Att.); Hom. ἀφών, Ion. ἐπ-αφήσω, ἐπ-ήφῃσα. (III.)
- ἀφίημι *let go*: in the imperf. ἤφ-την or ἀφ-την. See 450.
- ἀφύσσω (ἀφυν-) *dip up*: ἀφύξω. Poetic, chiefly Epic. (III.)
- ἀφύω *dip up*: ἠφυσσα (-άμην). Poetic, chiefly Epic.
- ἄχθομαι *am vexed*; as if from *ἀχθέομαι (ἀχθε- for ἀχθεσ-; cp. τὸ ἀχθος distress) come ἀχθήσομαι, ἠχθήσθην (489 e), fut. pass. as mid. ἀχθεσθήσομαι (812).
- ἄχ-νυμαι (ἀχ-) *am troubled*, imperf. ἀχυντο ἄ 38. Poetic. (IV.)
- ἄχομαι (ἀχ-) *am troubled*. Epic present.
- *ἄω *satiate* (cp. ἄ-δην sufficiently, Lat. sa-tis): ἄσω, ἄσα, 2 aor. satiate myself (subj. ἔωμεν or ἔωμεν, from ἤομεν, inf. ἔμεναι). Mid. ἄσται (better δεται), ἄσομαι, ἄσάμην, ἄτος (ἀ-ατος?). Epic.
- ἄωρτο: see αἰρω.
- βαδίζω go: βαδιόμαι (806), βαβάδικα Aristotle, βαδιστέος. 512. (III.)
- βάξω (βακ-) *speak, utter*: βάξω, βέβακται. Poetic. (III.)
- βαίνω (βα-, βα-, 528 h) go: -βήσομαι (806), 2 aor. -βην (551, 682 a, 687), βέβηκα, 2 perf. βεβᾶσι (subj. -βεβᾶσι, 704 a), -βέβαμαι rare, -βέβηθην rare, βατός, δια-βατός. The simple verb appears in Att. prose only in the pres. and perf. act. Epic aor. mid. ἐβησάμην (rare) and ἐβησόμεν (542 D.). Causative (*make go*) are βήσω poetic, ἐβησα poetic and Ion. prose. Cp. also βάσκω, βιβάω, βιβημι. 530. (III. IV.)
- βάλλω (βαλ-, βλη-, 128 a, βαλλε-) *throw*: βαλῶ in good prose in comp. (βαλλήσω Aristoph. of continued action), 2 aor. ἔβαλον (-όμεν usu. in comp.), βέβληκα, βέβλημαι (opt. δια-βεβλήσθε, 711 d), ἐβλήθην, fut. pass. βληθήσομαι, fut. perf. βεβλήσομαι usu. in comp., ἀπο-βλητέος. Epic forms of the fut. are ξυμ-βλήσσει; of the 2 aor. act. ξυμ-βλήτην (688), ξυμ-βλήμεναι; of the 2 aor

- mid. as pass. ἐβλήμην (subj. βλήται, opt. βλήῃ or βλείῃ, inf. βλήσθαι, part. βλήμενος); of the perf. 2 s. βέβληται and 1 s. βεβόλημαι. (III.)
- βάπτω** (βαφ-) *dip*: ἑμ-βάψω, ἔβαψα, βέβαμμαι, 2 aor. pass. ἐβάφθην (1 aor. pass. ἐβάφθην Aristoph.), βαπτός. (II.)
- βαρύνω** (βαρυν-) *load*, ἀννογ: βαρυνά, ἑβαρύνθην. (III.)
- βάσσω** (βα-) *go*: poetic form of βαίνω. ἐπιβασκόμεν B 234 *cause to go*. (V.)
- βαστάζω** (βασταδ-) *carry*: βαστάσω, ἐβάστασα. Poetic. Late forms are from βασταγ-. (III.)
- βήττω** (βηχ-) *cough*. Ion. are βήξω, ἑβηξα.
- βιβάζω** (βα-) *make go*: usu. comp. w. ἀνά, διὰ, etc. in prose: -βιβάζω (-ομαι) and -βιβῶ (539 d), -εβίβασα, ἐβιβάσθην Aristotle, -βιβαστός. 447 a, 512. (III.)
- βιβάω** (βα-) *step*: part. βιβῶν. Epic.
- βιβημι** (βα-) *go*: part. βιβῆι. Epic.
- βιβρώσκω** (βρω-) *eat*: βέβρωκα (2 perf. part. βεβρώς poetic), βέβρωμαι, ἐβρώθην Hdt., fut. perf. βεβρώσομαι Hom., βρωτός Eur. Epic 2 aor. ἔβρων (688). In Att. other tenses than perf. act. and pass. are supplied from ἐσθίω. (V.)
- βίωω** *live* (for pres. and imperf. ζῶω and βιοτεύω were preferred): βιώσομαι (806), ἔβιωσα rare, 2 aor. ἔβιον (687), βεβίωκα, βεβίωται (with the dat. of a pronoun), βιωτός, -τός.
- (βιώσκομαι) usu. ἀνα-βιώσκομαι *reanimate, revive* intrans.: ἀν-έβιωσα late Att., intrans., ἀν-έβιωσάμην *reanimated*, 2 aor. ἀν-έβιον intrans. (V.)
- βλάπτω** (βλαβ-) *hurt, injure*: βλάβω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην and 2 aor. ἐβλάβην, fut. mid. βλάβσομαι (also as pass., 809), 2 fut. pass. βλαβήσομαι, fut. perf. βεβλάψομαι Ion. Cp. βλάβομαι *am injured* T 82. (II.)
- βλαστάνω** (βλαστ-, βλαστε-) *sprout*: 2 aor. ἔβλαστον, βεβλάστηκα (less often ἐβλάστηκα, 440 a). ἐβλάστῃσα Ion. and poetic. (IV.)
- βλέπω** *see*: βλέπομαι (806), ἔβλεψα, βλεπτός, -τός poetic. Hdt. has fut. ἀναβλέψω. βλέπομαι is rare in pass. sense.
- βλιττώ** for μ(β)λιτ-ιω (from μλιτ-, cp. μέλι, μέλιτ-ος *honey*, 130) *take honey*: ἔβλισα. (III.)
- βλώσκω** for μ(β)λω-σκω from μολ-, μλω- (180 D.) *go*: fut. μολοῦμαι (806), 2 aor. ἔμολον, perf. μέμωλκα. Poetic. (V.)
- βοάω** *shout*: βοήσομαι (806), ἔβόησα. Ion. are βώσομαι, ἔβωσα, βέβωμαι, ἐβώσθην. Cp. 59 D. 1, 489 g.
- βόσχω** (βο-, βοσκ-, βοσκε-) *feed*: βοσκήσω and βοσκητός Aristoph. βόσκομαι *eat*. (V.)
- βούλομαι** (βουλ-, βουλε-) w. augment ἐβουλ- or ἡβουλ- (430) *will, wish*: βουλήσομαι, βεβούλημαι, ἑβουλήθην, βουλητός, -τός Aristotle. Epic 2 perf. πρεβέβουλα *prefer*. Hom. has also βόλομαι.
- βραχ-**: 2 aor. (ἐ)βραχε, βραχεῖν *resound*. Epic.
- βράχω** *wet*: ἔβριξα, βέβρηγμαι, ἑβρήχθην.
- βρίζω** *stumble, am drowsy*: ἔβριξα. Poetic. 512. (III.)
- βρίθω** *am heavy*: βρίσω, ἑβρίσα, βέβριθα. Mainly poetic.
- βροχ-** *swallow*, often w. ἀνά, κατά: ἔβροξε, 2 perf. -βέβροχε, 2 aor. pass. part. -βροχείς. The common verb is κατα-βροχθεῖω (Aristoph.). Epic.
- βρύκω** *bite, grind the teeth*: βρύξω (147 c), ἔβρυξα, 2 aor. ἔβρυχον. Chiefly Ion.
- βρυχάομαι** (βρύχ-, 486) *roar*: βέβρυχα as pres. (poetic), ἀν-εβρύχησάμην Plato, βρύχηθεις Soph.

βρώ-θω eat: 2 perf. opt. **βεβρώθεις** Δ 35. Cp. **βιβρώσκω**.

βύνω (βῦ- for βυσ-) stop up, often w. **ἐπί**, **πρό**: -**βύσω**, -**βύσα**, **βίβυσμαι**, **παράβυστος**. Hdt. has **δια-βύνεται**. Comic and Ion. (IV.)

γαμέω (γαμ-, γαμε-, 485) marry (of the man): fut. **γαμῶ**, **ἔγημα**, **γεγάμηκα**.

Mid. **γαμίσσμαι** (of the woman): fut. **γαμοῦμαι**, **ἔγημάμην**, **γεγάμημαι**, v. a.

γαμετός (γαμετή wife), -**τός**.

γά-νυμαι (γα-) rejoice: Epic fut. **γαnúσσομαι** (w. **νυ** of the pres. stem). Chiefly poetic. (IV.)

γέγωνα (γων-, γωνε-) 2 perf. as pres. shout: part. **γεγωνός** Epic. Other forms may be referred to **γεγώνω** or **γεγωνέω**; as subj. **γεγώνω**, imper. **γέγωνε**, inf. **γεγωνέμεν** (Epic) and **γεγωνεῖν**, imperf. **ἐτεγώνει** and **ἐτέγωνε**, 1 pl. **ἐτεγώνευν**, fut. **γεγωνήσω**, aor. **ἐτεγώνησα**, v. a. **γεγωνητός**. Poetic, occasionally in prose. By-form **γεγωνίσκω**.

γεινομαι (γεν-) am born Epic; aor. **ἐγεινάμην** began (poetic) yields in Hdt., Xen. **γεινόμενος**, **γειναμένη** parent. (III.)

γέλω (γελα- for γελασ-) laugh: **γελάσσομαι** (806), **ἐγέλασα**, **ἐγελάσθην** (489 e), **κατα-γέλαστος**. 488.

γέντο seized, Epic 2 aor. Σ 476. Also = **ἐγένιτο** (**γίγνομαι**).

γηθέω (γηθ-, γηθε-, 485) rejoice: **γέγηθα** as pres.; **γηθήσω** and **ἐγήθησα** poetic.

γηρά-σκω and less com. **γηράω** (γηρα-) grow old: **γηράσσομαι** (806), less often **γηράσω**, **ἐγήρασα**, **ἐγήρακα** am old. 2 aor. **ἐγήρα** Epic and Ion., inf. **γηράειν** poetic, part. **γηράς** Hom. (687). (V.)

γηρύω (500. 1. a) speak out: **γηρύσσομαι** (806), **ἐγήρῃσα**, **ἐγηρύσθην**. Poetic.

γίγνομαι (γεν-, γεγε-, γον-, 478) become, am: **γενήσομαι**, 2 aor. **ἐγενόμην**, 2 perf. **γέγονα** am, have been, **γενέσθην**, **γενήσσομαι** rare. **γίνομαι** Doric and New Ion. (89). 2 aor. 3 s. **γέγντο** Epic; aor. pass. **ἐγενήσθην** Doric, Ion., late Att. comedy; 2 perf. part. **γεγώς** (other -μι forms w. γα- for γη- 479, 482, 573, 704 b).

γι-γνώ-σκω (γνω-, γνω-) know: **γνώσσομαι** (806), 2 aor. **ἔγνω** (687) perceived, **ἔγνωκα**, **ἔγνωσμαι** (489 c), **ἐγνώσθην**, **γνωσθήσσομαι**, **γνωστός** (**γνωτός** poetic), -**στός**. 1 aor. **ἀν-έγνωσα** persuaded lldt. Doric, New Ion. **γινώσκω** (89). (V.)

γλῶφω carve: **ἐγλύμμαι** and **ἔγλυμαι** (440 a). Hdt. has **ἐνέγλυφα**. Other forms are late.

γνάμπ-τω (γραμπ-) bend: **γνάμψω**, **ἔγραμψα**, **ἀν-εγνάμψθην**. Poetic for **κάμπτω**. (II.) **οἶω** hewail: inf. **γοήμεναι** Hom., 2 aor. **γόον** (γο-) Epic. Mid. **γοόσομαι** poetic: **γοήσομαι** Hom.

γράφω write: **γράψω**, **ἔγραψα**, **έγραφα**, **έγραμμαι**, 2 aor. pass. **ἐγράψην**, 2 fut. pass. **γραφήσσομαι**, fut. perf. pass. **γεγράψομαι**, **γραπτός**, -**τός**. **γεγράφηκα**, **έγραμμαι**, and **ἐγράψθην** are late.

γρύξω (γρυγ-) grunt: **γρύξομαι** (806, late γρύξω); **ἔγρυξα**, **γρυκτός**. Mostly in Att. comedy. (III.)

δα- teach, learn, no pres.: 2 aor. **ἔδαν** learned, redupl. **δέδαν** taught, 2 aor. mid. **δεδαέσθαι** (**δεδάσθαι** mss.), 1 perf. **δεδάηκα** (δαε-) have learned, 2 perf. part. **δεδαώς** having learned, perf. mid. **δεδάημαι** have learned, 2 aor. pass. as intrans. **έδάν** learned, 2 fut. pass. as intrans. **δαήσομαι** shall learn; **ἀ-δάητος**. Cp. Hom. **δήω** shall find and **διδάσκω**. Poetic, mainly Epic.

δαι-δάλλω (δαιδαλ-, δαιδαλο-) deck out: Pind. has perf. part. **δεδαιδαλμένος**, aor. part. **δαιδαλθείς**, and fut. inf. **δαιδαλωσέμεν**. Epic and Lyric. (III.)

- δαίω (δαίω-) *rend*: δαίω, ἐδάξα, δεδδύμαι, ἐδαχθην. Epic, Lyric, Tragic. (III.)
- δαί-νυμι (δαί-) *entertain*: δαίνυ Epic imperf. and pres. imper., δαίω, ἔδαισα. Mid. δαίνυμαι *feast* (opt. δαίνυτο Ὡ 665, cp. 760 D.), ἔδαισάμην, aor. pass. part. δαίσθης, ἡ-δαίτος. Poetic, rare in Ion. prose. (IV.)
- δαίωμαι *divide*: perf. 3 pl. δεδαλαται α 23; subj. δάηται τ 316 (for δαίηται) from δαίωμαι or δαίω? Cp. δατέωμαι. Poetic.
- δαίω (δαφ-ιω) *kindle*: 2 perf. δέδηκα *burn* intrans., plup. δεδήκει. Mid. δαίωμαι *burn* intrans. Mainly poetic. (III.)
- δάκ-νω (δακ-, δηκ-) *bite*: δήξομαι (806), 2 aor. ἔδακον, δέδηγμαι, ἐδήχθην, δαχθήσομαι. (IV.)
- δαμ-ῶ (δαμ-) *tame, subdue*: fut. δαμῶσω, δαμάω, δαμῶ (Hom. 3 s. δαμῶ and δαμάω, 3 pl. δαμῶσι, 645), aor. ἐδάμασα. Att. prose has only δαμάω, κατ-εδαμασάμην, ἑδαμάσθην. Mostly poetic, rare in prose. 512. (III.)
- δάμ-νυμι (and δαμ-νύω?) (δαμ-, δμν-) *tame, subdue*: perf. mid. δέδμημαι, pass. 1 aor. ἐδμήθην and (more commonly) 2 aor. ἐδάμην, fut. perf. δεδμήσομαι. Poetic. 737. (IV.)
- δαρβ-άνω (δαρθ-, δαρθε-) *sleep*, usu. in comp., espec. w. κατά: 2 aor. -ἐδαρθον (Hom. ἔδραθον), perf. -δεδάρθηκα. (IV.)
- δατέωμαι (δατ-, δατε-) *divide*: δάσ(σ)ομαι, ἀν-εδασάμην rare in prose (ἐδασ(σ)άμην Epic), δέδασμαι, ἀνδ-δαστος. δατέσθαι in Hesiod should be δατέσθαι. Cp. δαίωμαι *divide*. Mainly poetic and New Ion.
- δαταίω *appear*, only imperf. δέατο ζ 242. From a kindred root aor. δόσσατο Ν 458. δέδια, δέδοικα, δέιδω (703) *fear*: see δι-.
- δεδίττομαι *frighten* (rare in Att. prose): ἐδεδίζαμην rare. Poetic, mainly Epic, are δεδίσσομαι, δεδίσκομαι, δεδίσσομαι: fut. δειδίξομαι, aor. ἐδειδίξαμην. Derived from δέδια (δι-). (III.)
- δειδεκτο *greeted* I 224, δειδέχεται η 72 (-ατο Δ 4) are referred by some to the mid. of δεικνύμι. Others read δηκ- from another root. Cp. δεικνῶντο *welcomed* O 86.
- δειδίσκομαι *greet*, only pres. and imperf., to be read δηδίσκομαι (445 D., 527 b). Epic. (V.)
- δεικ-νύμι and δεικ-νύω (δεικ-) *show* (418): δείω, ἔδειξα, ἐδείξα, δέδειγμαι. ἔδειχθην, δειχθήσομαι, δεικτός. Hdt. has forms from δεκ-: -δέξω, -έδεξα (-άμην), -δέδεγμα, -έδεχθην. (IV.)
- δέμω (δεμ-, δμν-) *build*: ἔδειμα, δέδμημαι. Poetic and Ion.
- δέρκομαι (δερκ-, δορκ-, δρακ-) *see*: 2 aor. ἔδρακον, perf. δέδορκα as pres., pass. 1 aor. ἐδέρχθην (in tragedy) αω and 2 aor. ἔδρακην αω, μόνδ-δερκτος. Poetic.
- δέρω (δερ-, δαρ-) *flay*: δερῶ, ἔδαιρα, δέδαρμαι, 2 aor. pass. ἐδάρην, δρατός Hom. Pres. δείρω (δερ-ιω) Hdt., Aristoph.
- δέχομαι *receive, await*: δέξομαι, ἑδέξαμην, δέδεγμαι, εἰσ-εδέχθην, ἀπο-δεκτός. δεκομαι New Ion., Pindaric, and Aeolic. Fut. perf. as act. δεδέξομαι poetic. On Epic ἑδέγμην, δέξαι, δέχθαι, δέγμενος, Hom. δέχεται (3 pl.), see 634, 688.
- δέω *bind* (397 a): δήσω, ἔδησα, ἔδεκα (δέδηκα doubtful), ἔδεμαι, ἑδέην, fut. pass. δεθήσομαι, fut. perf. δεθήσομαι, σύν-δετος, ἀν-υπό-δετος, συν-δετός Aristoph. Mid. in prose only in comp., as περιδήσομαι.
- δέω (δεω-, δε-, δεε-) *need, lack* (397 a): δήσω, ἔδησα, δέδηκα, δέδεγμαι, ἑδέθην. Epic aor. δῆσεν Σ 100, ἐδέθησεν: 540. Mid. δέομαι *want, ask* (Epic δέομαι): δέησομαι (Epic δευήσομαι). Impers. δεῖ it is necessary: ἔδει, δέησα. ἑδέησε (397 a).

δηριῶ and *δηρίω* contend: *ἐδήρισα* Theocr. Mid. *δηριόμαι* and *δηρίομαι* as act.: *δηρίομαι* Theocr., *ἐδηρίσάμην* θ 76, *ἐδηρίσθη* Π 756 contended (as if from *δηρίω*), *ἀμφι-δήριτος* Thuc. Epic and Lyric.

δῆω shall find, Epic pres. w. fut. meaning. Cp. *δα-*.

δι- (*δφι-, δφει-, δφοι-*) fear (477 a): *ἔδωσα*, *ἐδούκα* as pres., 2 perf. *έδω* as pres. (rare in the sing.; inflection, 703). Epic forms: *δεδω* (from *δεδφοια*, 445 D.) as pres., *δέλομαι* (806), *ἔδδωσα* (= *ἐδφωσα*), *δεδούκα*, *δεδω* (703 D.). Hom. has imperf. *διον* feared, fled from an assumed pres. *δίω*.

δαιτώ arbitrate (from *δαιτα*, but augmented as if a comp. w. double augment in perf., plup., and in comps.; cp. 451): *δαιτήσω*, *διήτησα* (but *ἀπ-διήτησα*), *δεδιήτηκα* (plup. *κατ-εδεδιήτηκα*), *δεδιήτημαι* (plup. *ἔξ-εδεδιήτητο*), *διητήθην*. Mid. *pass one's life*: *δαιτήσομαι*, *κατ-εδιητήσάμην* effected arbitration.

διακονέω minister (from *διακονος*): *ἐδιακόνουν*, *διακονήσω*, *δεδιακονήκα*, *δεδιακονήμαι*, *ἐδιακονήθην*. Forms in *δεδιη-* are wrong, forms in *διη-* are Ion. and late (uncertain in classical poetry).

δι-δά-σκω (for *διδαχ-σκω*, 97 a) teach, mid. *cause to teach*, learn: *διδάξω*, *ἔδιδαξα*, *δεδίδαχα*, *δεδίδαγμα*, *ἔδιδάχθην*, *διδάξομαι* (806), *διδασκός*, *-τής*. Epic aor. *ἐδιδάσκησα* (*διδασκε-*) 447 a. (V.)

δι-δῆ-μι (*δη-, δε-*) bind, pres. and imperf. Poetic for *δέω*. Xen. has *διδέαι*.

-δι-δρά-σκω (*δρά-*) run away, only in comp. w. *ἀπό*, *ἐξ*: *-δράσομαι* (806), 2 aor. *-δρᾶν* (*-δρᾶ*, *-δραίνην*, *-δρᾶθι* late, *-δρᾶναι*, *-δρᾶς*, 887), *-δεδρᾶκα*. Hdt. has *-διδρήσκα*, *-δρήσομαι*, *-δρῆν* (but *-δρᾶς*), *-δεδρηκα*. (V.)

δι-δω-μι (*δω-, δο-*) give: see 416, 421. Fut. *δώσω*, 1 aor. *ἔδωκα* in s., 2 aor. *ἔδοτον* dual, *ἔδομεν* pl. (756), *ἔδωκα*, *ἔδομαι*, *ἔδόθην*, *δοθήσομαι*, *δοτός*, *-τής*. See 747 ff. for pres. in Hom. and Hdt. Fut. *διδώσω* Epic, 2 aor. iter. *δόσκον* (492 a).

δι-ζη-μαι (from *δι-ζιη-*) seek (cp. *ζητέω*) keeps *η* throughout in the pres. (imperf. *ἐδιζήμην*), *διζήσομαι*, *ἐδιζήσάμην*. Poetic and Ion. 726 a, 741.

διη-μι *cause to flee*, only in imperf. *ἐν-διεσαν* set on Σ 584. Mid. *διεμαι* flee, *cause to flee*, subj. *δίωμαι* (accent 424 c, π. 2), opt. *διολμην* (accent 424 c, π. 2), inf. *διεσθαι* referred by some to the middle of *δίω*. Epic.

δικ- only in 2 aor. *ἔδικον* throw. In Pindar and the tragic poets.

διψάω (*διψα-*, *διψη-*) thirst: pres. see 394, 641: *διψήσω*, *ἔδιψησα*.

δίω: see *δι-*.

διώκω pursue: *διώξομαι* (806) and (less well supported) *διώξω*, *ἔδιώξα*, *δεδιώχα*, *ἔδιώχθην*, *διωκτός*. For *ἐδιώκαθον* see 490 D.

δοκέω (*δοκ-, δοκε-, 485*) seem, think: *δόξω*, *ἔδοξα*, *ἔδογμα*, *κατ-εδόχθην*, *ἔ-δόκη-τος*. Poetic forms are *δοκήσω*, *ἔδοκησα*, *δεδόκημαι*, *ἔδοκήθην*. In trimeter Aristoph. uses only the shorter forms.

δουπέω (*δουπ-, δουπε-*) sound heavily: *δεδούπησα*, 2 perf. *δέδουπα* fell. Epic aor. *ἐγδούπησα*. Poetic.

δράττομαι (*δραγ-*) seize: *ἐδραξάμην*, *δέδραγμα*. (III.)

δράω do: *δρᾶσω*, *ἔδρᾶσα*, *ἔδρᾶκα*, *ἔδρᾶμαι* (*δέδρασμαι*, 489 e, doubtful), *ἔδρᾶσθην*, *δρᾶστός*.

δρέπω pluck: *ἔδρεψα*, 2 aor. *ἔδραπον* Pind., *ἔ-δρεπτος* Aesch. Cp. *δρέπ-τω* poetic.

δύναμαι am able, can (augment usually *ἔδυν-*, but also *ἤδυν-*, 430): *δυνήσομαι*, *δεδύνημαι*, *ἔδυνήθην*, *δυνατός*. Pres. 2 s. *δύνασαι*, *δύνα* poetic, *δύνη* Ion. (465 a, π. 2), imperf. *ἔδύνω* (*ἔδύνασο* late), aor. pass. *ἔδυνάσθην* Epic, New Ion., Pind. (489 g).

δύω *enter, go down, sink, cause to enter* (trans. generally in comp. w. *ἀπό* or *κατά* (819): also *δύ-ω* (Ion., poetic, rare in Xen.) *enter*: -*δύσω* trans., -*δύσσε* trans., 2 aor. *ἔδυν* intrans. (p. 140), *ἔδιδυκα* intrans., -*ἔδιδυκα* trans., -*ἔδιδυμαι*, -*ἔδιδυθην*, -*δυθήσομαι* Aristoph., -*δυτός*. Fut. mid. *δύσομαι*, aor. mid. -*ἐδυσάμην* (Epic also *ἐδυσόμην*, 542 D.). Hom. 2 aor. opt. *δύη* and *ἐκδύμεν* (768 D).

ἐάθην N 543, aor. pass., *was hurled* (f), possibly from *φατ-* (*ἰάπτω*); sometimes referred to *ἄπτω* or to *ἔπομαι*.

εἰώ *permit, let alone*: *εἴσω*, *εἴσα* (431), *εἴσα* (443), *εἴσμαι*, *εἴσθην*, *εἴσομαι* pass. (808), *εἴατός*. Epic pres. also *εἴω*, imperf. *εἴα* E 517, aor. *εἴσα*; Hdt. does not augment.

ἐγγυάω *pledge*: the forms in *ἡγγυ-* are better than those in *ἐνεγγυ-* or *ἐγγεγγυ-*; see 453 a.

ἐγείρω (*ἐγερ-*, *ἐγορ-*, *ἐγρ-*, 30) *wake, rouse*: *ἐγερῶ*, *ἡγείρω*, 2 perf. *ἐγρήγορα* 478, 705 *am awake* (for *ἐγ-ἡγορα*, but *ρ* is also redupl.), *ἐγῆγερμαι*, *ἡγέρθην*, 2 aor. mid. *ἡγρόμην* *awoke*, *ἐγερτός*, *ἐγερτός* Aristotle. Hom. 2 perf. 3 pl. *ἐγρηγόρθαι*, imper. *ἐγρήγορθε* (for *-γορσθε*), inf. *ἐγρήγορθαι* or *ἐγρηγόρθαι* (for *-γορσθαι*). (III.)

ἐγκωμιάζω *praise*: *ἐγκωμιάσω* and *ἐγκωμιάσομαι* (808), *ἐνεκωμίασα*, *ἐγκεκωμίακα*, *ἐγκεκωμίασμαι*, *ἐνεκωμιάσθην* Hdt. 512. (III.)

ἐῶ *eat*: poetic for *ἐσθίω*.

ἕζομαι (*ἐδ-* for *σεδ-*, cp. *sedeo*) *sit*, usu. *καθ-ἕζομαι* (which is less common than *καθ-ίζομαι*): *ἑκαθ-ἕζομην* (450), *καθ-εδούμαι* (539 b), *εἰσάμην* rare in prose. *καθ-εστός*. Fut. *ἐφ-έσσομαι* trans. i 455, aor. *έσσάμην* and *έσσεδάμην* Epic. Act. aor. Epic *εἰσα* (imper. *έσσον* or *έσον*, inf. *έσσαι*, part. *έσας*). See *ἕζω*. (III.) **ἔθλω** (*ἔθελ-*, *ἔθελε-*) and **θῶλω** *wish*: imperf. always *ἤθελον* in Att.; *ἔθελῃσω*, or *θελήσω* (rare); *ἤθελῃσα* (subj. *ἔθελῃσω* or *θελήσω*, opt. *ἔθελῃσαιμι* or *θελήσαιμι*), *ἤθελῃκα*. The commoner Att. form is *ἔθλω* except in the iambic trimeter of tragedy, and in formulas as *ἂν θεός θέλῃ*.

ἐθίζω (for *σφεθ-ιζω*, 123) *accustom*: *ἐθιῶ* (539 e), *εἰθισα* (431), *εἰθίκα* (443), *εἰθισμαι* (1946), *εἰθίσθην*, *εἰσιστός*, -*τός* Aristotle. 512. (III.)

ἐθω (for *σφεθω*, 123) *am accustomed*: pres. part. *ἐθων* *being accustomed* only in Hom., 2 perf. *εἰωθα* (443, 563 a) *am accustomed*, 2 plup. *εἰώθη* (perf. *εἴωθα*, plup. *εἴωθεα* Hdt.). See *ἐθίζω*.

εἶδον *saw*: see *ἰδ-* and *ὄραω*.

εἰκάζω (*εἰκαδ-*) *liken, conjecture* augments to *ἦκ-* rather than to *εἰκ-* in Att. prose (437): *ἦκαζον*, *εἰκάσω*, *ἦकाσα*, *ἦκασμαι* (*εἰκασμαι*?), *ἦκάσθην*, *εἰκασθήσομαι*, *εἰκαστός*, *ἄπ-εικαστός*. Fut. mid. -*εἰκάσομαι* sometimes as act.

εἰκω *yield*: *εἴξω*, *εἴξα*, ὑπ-*εἰκτός*. On *εἰκαθον* see 490.

εἰκω (*εἰκ-*, *οἰκ-*, *ἰκ-*; for *φεικ-*, etc.) *resemble, appear* (no pres. in use): *εἴξω* rare, 2 perf. *ἔοικα* as pres. 443, 502 a (impers. *ἔοικε* *it seems*): *ἔοικω*, *ἔοικαμα*, *ἔοικέναι* (poet. *εἰκέναι*), *ἔοικώς*, neut. *εἰκός* *fitting* (*εἰκώς* chiefly poetic; also Platonic); 2 plup. *ἐφίκη* and *ἦκη*. *εἰκε* *seemed likely* (Σ 520) may be imperf.; some regard it as perf. or plup. For *ἔοικα*, *ἔοικω*, *ἔοικώς* Hdt. has *οἰκα*, *οἰκω*, *οἰκώς*. Forms of the *μ*-conjugation are *εἰκτορ*, *ἐκκτην* Hom., *εἰογμεν* Att. poets, *εἴξαι* mainly in Att. poets (704 d.). Cp. *ἔσσω*.

εἰλέω or **εἰλέω** *roll up, pack close*, mostly Epic. *εἰλέομαι* Hdt., *συν-εἰλέομαι* Xen.: *ἀπ-εἰλῃμαι* Hdt., *ἀν-εἰλήθην* Thuc.

εἰλω roll pres. act. and pass. in Att. (rare). Cp. ἰλω.

εἰλῶ (σειλυ- for ε-φυλ-) roll, cover, gather up: εἰλῶσω, εἰλῶμαι. Cp. εἰλῶ.
Poetic and Ion.

εἰλω (ελ- for φυλ-, cp. volvere) roll up, drive together: no pres. act. (εἰλωμαι Hom.), εἰλω and εἰλωσα, εἰλωμαι, 2 aor. pass. εἰλῶην and εἰλῶην (3 pl. εἰλῶν, inf. εἰλῶναι, εἰλῶμεναι, part. εἰλῶν). Homeric.

εἰμαρτα it is fated: see μεῖρομαι.

εἰμί am: fut. ἔσομαι (806). See p. 211.

εἰμι go: see p. 212.

εἶπον (επ- for φυπ-,) said, 2 aor. (εἶπε, εἶποιμι, εἶπέ, εἶπεν, εἶπών), Epic εἶπον and εἶπεσκον. First aor. εἶπα rare in Att. (εἶπαμι, imper. εἶπον, inf. εἶπαι Hdt., part. εἶπας Hdt. and late Att.), εἶπα poetic; 1 aor. mid. εἶπαμην New Ion. Other tenses are supplied from εἶρω. 529. (VI.)

εἶργω shut in or out, also εἰργνύμι and (rarely) εἰργνύω (with ει- from ee-, cp. Hom. ε(φ)έργω): εἶρξω, εἶρξα, εἶργμαι, εἶρχθην, εἶρκτός, τίος. Fut. mid. εἶρξομαι 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 εἶργω (in pres.) and εἶργω shut in or out: εἶρξα, 2 aor. εἶργαθον and εἶργαθον, εἶργμαι and εἶργμαι (3 pl. εἶρχαται, 439 D., plup. εἶρχατο, εἶρχατο), εἶρχθην. Hom. has εἶργνυ K 238. Hdt. usu. has εἶργω (in comp.), with some forms from -εργνύμι and εἶργνύω. Old Att. forms in εἶργ-, εἶργ- are doubtful: Soph. has -εἶρξω, εἶρξεται; Plato -εἶρξας.

εἶρομαι (εἶρ-, εἶρε-) ask: εἰρήσομαι Hom. and New Ion. Hom. has also (rarely) εἶρε(φ)ω, subj. εἰρέομεν (= εἰρεύομεν) A 62; and εἶρε(φ)ομαι, imper. εἶρεο or εἶρεῖο A 611 (660). Att. fut. εἶρήσομαι and 2 aor. ἠῖρέμην presuppose a pres. εἶρομαι, which is supplied by εἰρωτάω.

εἶρω (εἶρ- for σερ-, cp. Lat. sero) join: rare except in comp. w. ἀπό, διδ, σύν, etc.: aor. -εἶρα (Ion. -εἶρα), perf. -εἶρκα, perf. mid. εἶρμαι Epic.

εἶρω Hom. say (εἶρ-, ῥη- for φυρ-, φυρ-, cp. Lat. verbum), for which pres. Att. uses λέγω, φημί and (esp. in comp.) ἀγορεύω: fut. εἶρω, aor. supplied by εἶπον, perf. εἶρηκα (= φυρ-φυρ-κα), perf. pass. εἶρημαι, aor. pass. εἶρήθην, fut. pass. ῥηθήσομαι, fut. perf. εἶρήσομαι, v. a. ῥητός, τίος. Ion. are εἶρέω fut., εἶρέθην (but ῥηθήναι) aor. pass.

εἶσα seated: see ἴσω.

εἶσκω (= φυ-φυκ-σκω, from redupl. φυκ-) liken (also ἴσκω): imperf. Hom. ἥσκον and ἔσκον; perf. mid. προσήξει art like Eur., plup. Hom. ἥκτο and ἔκτο have been referred by some to εἶκω. Poetic, chiefly Epic. (V.)

εἶωθα: see ἴθω.

ἐκκλησιάζω call an assembly: augments ἐξ-ἐκκλησιάζον or ἡκ-ἐκκλησιάζον, etc. (453 a).

ἐλαίνω (from ελα-νυ-ω, 523 e) drive, march: ἐλῶ (539 b), ἤλασα, -ἐλάλακα (w. ἀπό, ἐξ), ἐλάλαμαι, ἐλάθην. ἐλατός, ἐξ-ἤλατος Hom., ἐλατός Aristotle. Aor. mid. ἐλασάμην rare. Fut. ἐλάσω ψ 427, ἐλώσω Hom. (645), ἐλάσω rarely in mss. of Xen., perf. ἐλάλαμαι Ion. and late, plup. ἐληλάμην (Hom. 3 pl. ἐληλάδατο or ἐληλάδατο or ἐληλάδατο), ἐλάσθην Hdt., Aristotle (489 g). ἐλάω is rare and poetic. (IV.)

ἐλέγχο examine, confute: ἐλέγξω, ἤλεγξα, ἐλέλεγμαι (407), ἤλεγχθην, ἐλεγχθήσομαι, ἐλεγκτός.

ἐλελίζω raise the war-cry, shout: *ἠλέλιξα* Xen. 512. (III.)

ἐλελίζω whirl, turn round: *ἐλελιξα, ἐλελίχθην*. Poetic. 512. (III.)

ἄλιττω (*ἐλικ-* for *φελικ-*) roll (rarely *ἄλιττω*); sometimes written *ἐλ-*: *ἄλιξω, ἄλιξα* (481), *ἄλιγμαι* (448), *ἐλίσχθην, ἐξ-ἐλίσχθῃσμαι* Aristotle, *ἐλικτός*. Epic aor. mid. *ἐλίσάμην*. Epic *ἐλελικτο, ἐλελίχθησαν* should be *ἐελ-*. *ἐλίσσω* is the usual form in Hdt. (III.)

ἔλκω drag (*ἐλκ-* for *σελκ-*; most tenses from *ἐλκν-*; *ἐλκῶ* late), often w. *ἀνά, ἐξ, κατά, σύν*: *ἔλξω, ἔλκυσα* (431), *καθ-ἔλκυσα* (448), *-ἔλκυσμαι* (489 c), *-ἐλκύσθην, -ἐλκυσθήσμαι, ἔλκτός, συν-ἐλκυστός*. Fut. *ἐλκύσω* Ion. and late. By-form *ἐλκέω* Epic.

ἐλπω (*φελπ-*) cause to hope, mid. (also *ἐέλπομαι*) hope like *ἐλπίζω*: 2 perf. as pres. *ἐόλπα* (= *φερόλπα*), 2 plup. *ἐώλπεα*, v. a. *ἔ-ελπτος*. Mainly Epic.

ἐλῶ roll: *ἐλύσθην* Hom. (= *ε-φλυ-σθην*), 489 e. Cp. *ελύω*.

ἐμέω vomit: *ἐμοῦμαι* (806), *ἤμεσα*.

ἐναιρῶ (*ἐναρ-*) kill: 2 aor. *ἤναρον*. 1 aor. mid. *ἐνηράμην* as act. Poetic. (III.)

ἐναρίζω eilag, spoil: *ἐναρίζω, ἐνάριξα, κατ-ηνάρισμαι, κατ-ηναρίσθην*. Poetic. 512. (III.)

ἐν-εδρεύω waylay, lie in ambush regular: fut. mid. as pass. (808).

ἐν-έπω and *ἐνέντω* (*ἐν + σπν-, σπ-, σπν-*) say, tell: *ἐνι-σπῆσω* and *ἐνίσψω* (*ἐνι-σπν?*), 2 aor. *ἐνι-σπον* (*ἐνι-σπν, ἐνι-σποιμι*, imper. *ἐνι-σπει* or *ἐνι-σπε*, 2 pl. *ἔσπετε* for *ἐν-σπετε*, inf. *ἐνι-σπεῖν* and *ἐνι-σπέμεν*). Poetic.

ἐνήνοθε defect., w. pres. and imperf. meaning: sit on, be on, grow on, lie on.

In comp. w. *ἐπi* in Hom. Epic. Connected by some w. *ἀνήνοθε*.

ἐνιπ-ρω (*ἐνι-π*) chide: 2 aor. *ἐνένιπον* and *ἤνιπ-απον* (448 D.). Epic also *ἐνίσσω*. Poetic, chiefly Epic. (II.)

ἐν-νύμι (*ε-* for *φεν-*, cp. *ves-tio*) clothe, pres. act. only in comp., in prose *ἀμφι-έννυμι*: *ἀμφι-ῶ* (539 c), *ἡμφί-εσα* (450), *ἡμφι-εσμαι* (489 d). Epic forms: imperf. *κατα-είνων*, fut. *ἔσσω* and *-έσω*, aor. *ἔσσα* and *-εσα*, mid. pres. inf. *ἐπ-είνυσθαι* Hdt., fut. *-έσσομαι*, aor. *ἐσ(σ)άμην* and *ἔεσσάμην* for *ε-φεσσαμην*, perf. *ἔσμαι* and *είμαι* (part. *εἰμένος* in tragedy). Cp. 439 D. The simple verb is poetic, mainly Epic. (IV.)

ἐν-οχλέω harass has double augment (451): *ἡν-όχλουν* (*ἐν-όχλουν* Aristotle), *ἐν-οχλήσω, ἡν-όχλησα, ἡν-όχλημαι*.

ἐξετάζω investigate: *ἐξετάσω* (rarely *ἐξετῶ*, 539 d), *ἐξήτασα, ἐξήτακα, ἐξήτασμαι, ἐξητάσθην, ἐξετασθήσμαι, ἐξεταστός*. 512. (III.)

ἴσκα seem, resemble: see *εἰκω*.

ἑορτάζω keep festival: *ἐώρτασα* (for *ἡορ-*, 34). Ion. *ἑορτάζω*.

ἐπ-αυρέω and *ἐπ-αυρίσκω* (*αὔρ-, αὔρε-*) enjoy (Epic and Lyric) are both rare:

2 aor. *ἐπαῦρον*. Mid. *ἐπαυρίσκομαι* Ion., poetic, rare in Att. prose: *ἐπαυρήσομαι*,

ἐπηυράμην rare, 2 aor. *ἐπηυρόμην*. (V.)

ἐπενήνοθε: see *ἐνήνοθε*.

ἐπιβουλεύω plot against: regular, but fut. mid. as pass. (808).

ἐπίσταμαι understand (725): 2 s. *ἐπίστασαι, ἐπίστη* and *ἐπίστη* poetic (465 a, n. 2), *-επίσται* Hdt.; subj. *ἐπίστωμαι* (accent, 424 c, n. 2), opt. *ἐπιστάμην, ἐπίσταιω* (accent, 424 c, n. 2), imper. *ἐπίστω* (*ἐπίστασο* poetic and New Ion.), imperf. *ἡπιστάμην, ἡπίστασο* and *ἡπίστω* (450, 465 b, n. 1), fut. *ἐπιστήσομαι*, aor. *ἡπιστήθην*, v. a. *ἐπιστητός*. Distinguish *ἐφ-ίσταμαι* from *ἐφ-ίσταμι*.

ἐπω (*σπν-, σπ-*) am busy about, usu. w. *ἀμφι, διὰ, ἐπi, μετά, περi* (simple only in

part.): imperf. *-είπον* (Epic also *-επον* w. no augm.), fut. *-έψω*, 2 aor. *-έσπον* for *-έσ(ε)πον* (*-σπῶ*, *-σπούμι*, *-σπῶν*, *-σπεῖν*), aor. pass. *περί-έφθην* Hdt. The act. forms are poetic, Ion. (imperf. and fut. also Xenophontic). Mid. *ἵπομαι* follow: *ἐπώμην* (431), *ἵψομαι*, 2 aor. *ἱσπώμην* (*σπῶμαι*, *σποίμην*, *σποῦ*, *σπέσθαι*, *σπόμενος*). Hom. has *σπεῖο* for *σποῦ*. For *ἱσπώμαι*, *ἱσποίμην*, *ἱσπέσσω*, etc., following an elided vowel in the mss. of Hom. we probably have, not a redupl. aor. without augment (*έσπ-* for *σε-σπ-*), but wrong readings for *σπῶμαι* etc. with the vowel of the preceding word unelided.

ἐπιδάμην bought: see *πρια-* (416).

ἐραμαι (poetic) deponent pass., pres. in prose supplied by *έρῶ* (*ερα-* for *ερασ-*): imperf. *ἦρων* (*ἡράμην* poetic); aor. *ἡράσθην* fell in love, 489 e (*ἡρασ(σ)άμην* poetic), fut. *ερασθήσομαι* poetic, *εραστός*, *ερατός* poetic.

ἐργάζομαι (*εργ-*) work, augments to *η-* and *ει-* (431, 432), redupl. to *ει-* (443): *ἡργάζομην*, *ἐργάσομαι*, *ἡργασάμην*, *ἐργασμαι*, *ἡργάσθην*, *ἐργασθήσομαι*, *ἐργαστός*. In Hdt. without augment and reduplication. 512. (III.)

εργω: see *εργω*.

έρῶ (from *φερῶ* = *εργ-ιω*, 511) work, do (also *έρῶ*): *ἔρξω*, *ἔρξα*, 2 perf. *ἔοργα* (= *εφεοργα*), 2 plup. *ἔεργεα* (= *εφεοργεα*) Epic, *έοργεα* Hdt. Ion. and poetic; cp. *δέξω*. (III.)

ἐρείδω prop: *ἤρεισα*, *ἐρήρεισμαι* Hdt. (for Hom. *ἐρηρέδαται*, -ατο some read *ἐρηρίδαται*, -ατο), plup. *ἡρήρειστο*, *ἡρῆισθην*, *ἐρείσομαι* Aristotle, *ἐρείσάμην* Hom. Hippocr. has *-ἤρεια*, *-ἤρεισμαι*, *ἐρηρίσεται*. Mainly poetic.

ἐρεῖκω (*ερεικ-*, *ἐρικ-*) tear, burst: *ἤρειξα*, 2 aor. *ἤρικον* trans. and intrans., *ἐρήριγμα*. Poetic and New Ion.

ἐρείπω (*ερεπ-*, *ἐρικ-*) throw down: *ἐρείψω*, *ἤρειψα*, 2 aor. *ἤριπον*, 2 perf. *-ερήριπα* have fallen Epic (plup. *ἐρείπιτο* Z 15), *ἡρείφθην*, 2 aor. pass. *ἐρίπην*. Ion. and poetic.

ἐρέσσω (*ερετ-*) row: δι-*ἡρεσ(σ)α* Hom. Late prose has *ἐρέσσω* and *ἐρέττω*. (III.)

έρῶ ask Epic: see *εἰρομαι*.

ἐριδαίνω (*εριδαν-*) contend Epic (III. IV.). *ἐριδήσασθαι* Ψ 792 (v. l. *ἐριζήσασθαι*) as if from *ερίδεομαι*. By-form *ἐριδμάλω* Epic.

ἐρίζω (*εριδ-*) contend: *ἤρισ(σ)α*, *ἐρήρισμαι*, *ἐριστός*. Poetic. (III.)

εἰρομαι ask: see *εἰρομαι*.

ἐρπω (*σερπ-*) and *ἐρπύζω* creep augment to *ει-* (431): *ἐρπον*, *ἐφ-έρψω*, *ἐρπυσσα*, *ἐρπετόν* a beast.

έρπω (*εpp-*, *εppe-*) go away, go (to destruction), perish: *ἐρρήσω*, *ἤρρησα*, *εἰσ-ἤρρηκα*.

ἐρυγγάνω cast forth, eruct: pres. Att., poetic, New Ion., 2 aor. *ἤρυγον*. Cp. *ἐρεύγομαι* Epic, New Ion.: *ἐρεύξομαι* Hippocr. (806). (IV.)

έρκω hold back: *έρύξω*, *ἤρυξα* (also Xen.), 2 aor. *ἡρῶκακον* (448 D.). Epic, poetic, New Ion. Hom. has also *ἐρύκῶ*, *ἐρύκανῶ*.

έρυμαι (for *φερῦμαι*) and *εἰρυναι* (for *εφερῦμαι*) protect Epic: pres. 3 pl. *εἰρύβαι* and *εἰρῶναι* (for *εἰρυνται*), inf. *ε(τ)ρύνθαι*; imperf. *ε(τ)ρῦτο*, *εἰρύατο* (for *εἰρυντο*); fut. *ε(ι)ρύσ(σ)ομαι*; aor. *ε(ι)ρυσ(σ)άμην*, perf. *ἔρῦτο* Hesiod. The pres. and imperf. are often taken as *μ*-forms of *έρύομαι*. By-form *ρύομαι*, q. v.

έρῶ (*φερν-*, *φρῦ-*) draw: augments to *ει-* (431 D): fut. *έρῶ* Hom.; aor. *ε(τ)ρυσ(σ)α* Hom. Mid. *έρύομαι* draw to one's self: *έρύσσομαι*, *ε(ι)ρυσ(σ)άμην*,

εἶρμαι and εἶρσμαι 489 d (3 pl. εἶρύσται and εἶρύσται), plup. εἶρόμην (3 pl. εἶρύατο), ε(ἰ)ρύσθην Hippocr., εἶρστός Soph. Epic and Ion. εἶρύω is poetic (esp. Epic) and New Ion. Late fut. εἶρύσ(σ)ω.

ἔρχομαι (έρχ-, ἐλθ-, ἐλευθ-, ἐλυθ-) *go, come*: ἐλεύσομαι, 2 aor. ἦλθον, 2 perf. ἤλλυθα. In Att. ἔρχομαι is common only in indic.; subj. Epic and Ion.; opt. (in comp.) Xen.; imper. Epic; inf. Epic, Tragic, Ion., in comp. in Att. prose rarely; part. poetic, in comp. in Att. prose. Imperf. ἤρχομην uncom. is rare. For the above tenses Att. prose uses ἴω, ἴοιμι, ἴθι, ἴναι, ἴόν, ἴα simple and in comp. (but not ὑπέρναι for ὑπέρχθεσθαι *flatter*). Fut.: Att. prose uses εἶμι (774), ἀφίξομαι or ἦξω for ἐλεύσομαι (which is Epic, Ion., Tragic); 2 aor. ἦλυθον poetic; 2 perf. ἐλήλουθα or εἰλήλουθα Epic, ἐλήλυμεν, -ντε in Comic and Tragic fragments; 2 plup. ἐηλύθει Epic. (VI.)

ἰσ-θίω (for ἰδ-θι-ω) *eat*: imperf. ἥσθιον, fut. ἴδομαι (541, 806), 2 aor. ἴφαγον, perf. ἰδήσομαι, κατ-εδήδισμαι, ἰδοτός, -τός. Epic are ἴδομαι pres., ἐδεδώω 2 perf. part., ἐδήδομαι (?) perf. pass.; ἠδέσθην Comic, Hippocr., Aristotle. (VI.) ἔσθω Epic and poetic, ἔδω Epic, poetic, and Ion.

ἰσ-τάω *entertain* augments and reduplicates to εἰ- (431, 443).

εὔδω *sleep*, rare in prose, which usually has καθ-εὔδω: imperf. ἐκάθ-εὔδον and καθ-ἠύδον (450), fut. καθ-εὔδήσω, v. a. καθ-εὔδητός. εὔδω is chiefly poetic and Ion. (imperf. εὔδον and ἠύδον).

εὐεργεῖω *do good*. The augmented form εὐερ- is to be rejected (452).

εὐρ-εω (εὐρ-, εὔρε-) *find*: εὐρήσω, 2 aor. ἤνρον or εὔρον (imper. εὔρε, 424 b), ἤρηνκα or εὔρηκα, εὐρημαι, εὐρίθην, εὐρεθήσομαι, εὔρετός, -τός; εὐράμην Hesiod. The augment is ἤ- or εὔ- (437). (V.)

εὐφραίνω (εὐφραν-) *cheer*: εὐφρανῶ, ἠέφρανα. Mid. *rejoice*: εὐφρανομαι and εὐφρανθήσομαι, ἠεφράνθην. The augment is also εὔ- (437). (III.)

εὐχομαι *pray, boast*: εὐξομαι, ἠέξαμην, ἠύγμαι, εὐκτός, -τός Hippocr., ἀπ-εύχετο Aesch. The augment is also εὔ- (437).

ἐχθαίρω (ἐχθαρ-) *hate*: ἐχθαρώ, ἐχθαροῦμαι (808), ἤχθηρα, ἐχθαρτός. Epic and poetic. (III.)

ἐχθω *hate*, ἐχθομαι: only pres. and imperf. Poetic for ἀπ-εχθάνομαι.

ἔχω (έχ-, for σεχ-, and σχ-, σχε-) *have, hold*: imperf. εἶχον (431), ἔξω or σχήσω (1911), 2 aor. ἔσχον for ἐσ(ε)χ-ον (σχῶ, σχοίην or -σχοιμι, σχῆς, σχεῖν, σχόν), ἔσχηκα, παρ-έσχημαι, ἐκτός, ἀνα-σχετός, -τός. Mid. ἔχομαι *hold by, am near*: ἔξομαι (sometimes pass., 808), and σχήσομαι (often in comp.), 2 aor. ἔσχόμην usu. in comp. (σχῶμαι, σχοίμην, σχοῦ, σχέσθαι, σχόμενοι), used as pass. for ἐσχέθην (late). Epic forms are perf. συν-έχωκα (for -οκ-οχ-α) B 218, plup. pass. ἐπ-ώχато were shut M 340. Poetic is 2 aor. ἔσχεθον (490 D.). See ἀμπτέχω, ἀνέχω, ὑπισχνέομαι. By-form ἔσχω for σι-σ(ε)χ-ω.

ἔψω (έψ-, έψε-) *cook, boil*: ἐψήσομαι (έψησω Comic), ἤψησα, ἐψός (for ἐψοι), ἐψητός, ἤψημαι Hippocr., ἤψηθην Hdt. The pres. έψέω is not Att.

*ζάω (ζῶ) *live* (ζα-, ζη-, 395): (ζῆς, ζῆ) : imperf. ζῶν, fut. ζήσω and ζήσομαι.

For late ζῆσα, ζῆκα Att. has ἔβλων, βεβλώκα. βιώσομαι is commoner than ζήσομαι. ζάω Epic, New Ion., dramatic. See 522 b, 641 and D.

ζεύγ-νυμι (ζειγ-, ζυγ-, cp. Lat. *jugum*) *yoke*: ζεύξω, ζεύξα, ζεύγμαι, ζεύχθη rare, 2 aor. pass. ἐζύγην. (IV.)

ζέω (ζε- for ζεσ-) *boil* (intrans. in prose): ζέανα-ζέσω, ζέσα, ἀπ-έζεσμαι Hippocr.

ἰάν-νυμι (ζω-, 731) *gird*: ἰῶσα, ἰῶμαι (Att. inscr.) and ἰῶσμαι (preferred in mss.). (IV.)

ἡβᾶ-σκω *come to manhood*, ἡβᾶω *am at manhood*: ἐφ-ἡβήσω, ἡβησα, παρ-ἡβηκα. Epic ἡβῶντα, etc. (643). (V.)

ἡγερέσθωμαι *am collected*: see ἀγείρω.

ἡδομαι *am pleased*: ἡσθήσομαι (812), ἡσθην, aor. mid. ἡσάμην: 353. ἡδω (ἡσα) is very rare.

ἡδύνω (ἡδυν-) *sweeten*: ἡδύνα, ἡδυσμαι, ἡδύνῃην, ἡδυντός. (III.)

ἡρέσθωμαι *am raised*: see αἶρω.

ἡμαι *sit*: see 789.

ἡμί *say*: see 792.

ἡμύω *sink*, *bow*: ἡμῶσα, ὑπ-εμ-ἡμῶκε X 491 from ἐμ-ἡμῶκε with ν inserted. Poetic, mostly Epic.

ἡττῶμαι from ἡττάομαι (Ion. ἐσσοῦμαι from ἐσσοδομαι) *am vanquished*: regular, but fut. ἡττήσομαι and ἡττηθήσομαι (812).

θάλλω (θαλ-) *bloom*, rare in prose: ἔθαλλε *made grow* Pind., 2 perf. τέθλα (as pres.) is poetic. By-form θαλέθω (490). (III.)

θάπ-τω (θαφ-, 125 g) *bury*: θάψω, θάψα, τέθαμμαι, 2 aor. pass. ἐτάφην, 2 fut. pass. ταφθήσομαι, fut. perf. τεθάψομαι, θαπτός; 1 aor. pass. ἐθάφθην Ion. (rare). (II.)

θαυμάζω (θαυμ-αδ-) *wonder, admire*: fut. θαυμάσομαι (806), otherwise regular. 512. (III.)

θεῖνω (θεν-) *smite*: θενώ, θέπεινα Epic, 2 aor. ἔθενον. Poetic (and in Att. comedy). (III.)

θέλω *wish*: see ἐθέλω.

θεραπεύω *serve, heal*: regular, but fut. mid. θεραπεύσομαι is usu. pass. (808).

θερόμαι *warm myself* (in prose only pres. and imperf.), fut. θέρσομαι τ 23 (536), 2 aor. pass. as intrans. ἐθέρην (only in the subj. θερέω ρ 23).

θίω (θευ-, θεφ-, θυ-, 503) *run*: θεύσομαι (806). Other forms supplied by other verbs (see τρέχω).

θη- in θῆσθαι *milk*, ἰθησάμην *sucked*. Epic.

θηπ-: see ταφ-.

θιγ-γ-άνω (θιγ-) *touch*: θίξομαι (806), 2 aor. ἔθιγον, ἄ-θικτος. Poetic, rare in prose (Xen.). (IV.)

θλάω *bruise, break*: θλάσω, ἔθλασα, τέθλασμαι (489 c) Theocr., ἐθλάσθην Hippocr., θλαστός. Ion. and poetic. See φλάω.

θλίβω (θλίβ-, θλίβ-, 501) *press*: θλίψα, τέθλιφα, ἐθλίφθην, τέθλιμμαι and ἐθλίβην Aristotle. Fut. mid. θλίψομαι Hom.

θνή-σκω, older θνή-σκω (θαν-, θνη-, 492, 526 b) *die*: ἀπο-θανοῦμαι (806), 2 aor. ἀπ-έθανον, τέθνηκα *am dead*, 2 perf. τέθνατον (704 c), fut. perf. τεθνήξω (659 a, 1958), θνητός. In prose regularly ἀπο-θνήσκω in fut. and 2 aor., but always τέθνηκα. (V.)

θράττω (θράχ-, τράχ-) *disturb*: θράξω, ἐθράχθην Soph. See ταραττω. Mostly poetic. (III.)

θραύω *break, bruise*: θραύσω, ἔθραυσα, τέθραυμαι and τέθραυσμαι (489 c), ἐθραύσθην.

θρύπ-τω (θρυφ-, 125 g and κ.) *crush, weaken*: τέθρυμμαι, ἐθρύφθην Aristotle, 2 aor. pass. ἐθρύφην Hom., ἔν-θρυπτος. θρύπτομαι *put on airs*. (II)

θρῆ-σκω and θρώ-σκω (θρω-, θορ-, 492) *leap*: -θορούμαι (806; w. ὑτέρ) poetic, 2 aor. ἔθορον. Mainly poetic. By-form θορνύομαι Hdt. (V.)

θύω (θυ-, θυ-, 500. 1 a) *sacrifice*: θύσω, θύσα, τέθυκα, τέθυμαι, ἐτέθην, θυτός.

θύω and θύω *rush* poetic: in the classical language only pres. and imperf. θύνει Hesiod.

ἰάω (ια-) *warm*: ἴηται, ἰάσθην without augm. Epic and Lyric. (III.)

ἰάλλω (ιαλ-) and ἰάλλω *send*: -ιαλῶ, ἴηται without augm. Epic. Poetic (comp. with ἐπί in Aristoph.). (III.)

ἰαχέω and ἰάχω (for ριφαχω) *sound, shout*: ἰαχέσω, ἰάχησα, 2 perf. part. ἀμφιαχυνία. Hom. has both ἰαχον and ἰαχον. For ἰαχ- in tragedy ἰαχ- is commonly written. Poetic, mainly Epic. 485 d.

ἰδ-, εἰδ-, οἰδ- (for ριδ-, etc.) in ἰδον *saw* from ἐ-ριδον 431 (ἴδω, ἴδοιμι, ἴδῃ, ἴδῃν, ἴδαν), fut. εἰσομαι *shall know* (Epic εἰδήσω), plup. ἤδη or ἤδειν *knew* (794 ff.). ἰστέος. Mid. εἰδομαι *seem, resemble* Epic, poetic, New Ion.: εἰσάμην and εἰσάμην, 2 aor. εἰδόμεν *saw* Epic, poetic, Hdt., προ-ιδέσθαι Thuc. οἰδ- in οἰδα, 794 ff.

ἰδρῶ *sweat*: ἰδρώσω, ἰδρωσα. For the contraction to ω instead of ου (ἰδρῶσι, etc.) see 398. Epic ἰδρώω, ἰδρόνουςα, etc.

ἰδρῶ place (Epic ἰδρῶ): often comp. w. κατά: -ιδρῶσω, -ιδρῶσα, -ιδρῶκα, ἰδρῶμαι, ἰδρῶσθην (ἰδρῶσθην Epic), ἰδρῶτός.

ἰε-μαι (ριε-, cp. Lat. *in-vi-tus*) *strive*: usu. in comp., as παρ-ιεμαι *beg*. The forms are like those from the mid. of ἵημι *send* (cp. 778). Epic aor. εἰσάμην and εἰσάμην.

ἵω (for σι-ε)δ-ω, cp. *sedeo*) *seat*, usu. *sit*, mid. ἵομαι *sit*, classic only in pres. and imperf. Mainly Ionic and poetic. See καθίζω, καθίζομαι, the usual forms in prose. See also ἵομαι, κάθημαι *sit*. By-form ἵδνω *seat, place*. (III.)

ἵημι (σι-ση-μι) *send*: ἦσω, ἦκα, 2 aor. εἶπον, etc., εἶκα, εἶμαι, εἶσθην, ἰθήσομαι, ἰτός, ἰτός (except pres. all forms in comp. in prose). For inflection and synopses, see 777 ff.

ἰκνέομαι (ικ-) *come*, in prose usu. ἀφ-ικνέομαι: ἀφ-ίζομαι, 2 aor. ἀφ-ἰκέρην, ἀφ-ἵγμαι. Uncomp. ἰκνούμενος *suitable* (rare). The simple forms ἰκνέομαι, ἵομαι, ἰκόμεν are poetic. Connected forms are poetic ἵκω (imperf. ἵκον, aor. ἵκον) and ἰκάνω, only pres. and imperf. (Epic and Tragic). (IV.)

ἰλάσκομαι (ἰλα-) *propitiate*: ἰλάσομαι, ἰλασάμην, ἰλάσθην (489 e). Epic aor. ἰλασάμην, Epic pres. also ἰλάομαι. (V.)

ἰλημι (ἰλη-, ἰλα- for σι-σλη-, σι-σλα-) *am propitious*: pres. imper. ἰληθι or ἰλαθι, perf. ἰληκα. Mid. ἰλημαι *propitiate*. Epic.

ἰλλω (ἰλλομαι) *roll*: ἰλα. See εἰλέω and εἰλω. (III or IV.)

ἰμάσσω (ἱμαντ-) *lash*: ἱμασ(σ)α Epic. (III.)

ἱμεῖρω (ἱμερ-) and ἱμεῖρομαι *desire*: ἱμεῖράμην Epic, ἱμέρην Hdt., ἱμερός. Poetic and Ion. (III.)

ἱταμαι *fly*: (725, 726 a): see πέτομαι.

ἱσᾶμι: Doric for οἶδα *know*: ἱσας (or ἱσαις), ἱσᾶτι, ἱσαμεν, ἱσατε, ἱσαντι, part. ἱσᾶς. ἱσκω *liken* (= ρικ-σκω): see ἱσχω.

ἱστημι (στη-, στα-) *set, place*: στήσω *shall set*, ἱστησα *set, caused to stand*, 2 aor. ἱστην *stood*, 1 perf. ἱστηκα *stood* (= σε-στηκα), plup. εἰστήκη *stood* (ἰστήκη, rare, 444 b), 2 perf. ἱστατον *stood* (417), perf. mid. ἱσταμαι rare.

- fut. perf. **στήξω** *shall stand* (754 a, 1958), aor. pass. **στάθην** *was set*, v. a. **στατός, -τός**. For the inflection see 416, for dialectal forms of present see 747 D. ff. Epic 1 aor. 3 pl. **έτασαν** and **έτησαν**, 2 aor. 3 pl. **έσαν** (inf. **στήμεναι**), 2 perf. inf. **ετάμεν** and **ετάμεναι**, part. **εταώς** and **εστεώς**. Iterat. imperf. **έτασκε**, 2 aor. **στάσκε** (495 a). 819.
- ίσχναίω** (**ίσχνα-**) *make dry or lean*: **ίσχναῶ** (**-ούμαι**), **ίσχνα** Aesch. (544 a, **ίσχνη** Ion., also Att. ?), **ίσχνάσθην** Hippocr., **ίσχαντός** Aristotle. (III.)
- ίσχω** (for **σι-(ε)χ-ω**), *have, hold*: see **έχω**.
- καδ-** (**καδε-**) in Hom. **κεκαδών** *depriving*, **κεκαδήσω** *shall deprive*. Not the same as **καδ-(κ)δω**. **κεκαδόμεν** *withdrew* may be from **χάδω**.
- καθαίρω** (**καθαρ-**) *purify*: **καθαῶ**, **εκάθηρα** (and **εκάθῆρα** ?), **κεκάθαρμαι**, **εκαθάρθην**, **καθαρτός** Hippocr. (III.)
- καθίζομαι**: see **έζομαι**.
- καθεύδω** *sleep*: see **εὔδω**.
- κάθημαι**: see 790.
- καθίζω** *set, sit*: imperf. **εκάθιζον** (450), fut. **καθίσω** (539), aor. **εκάθισα** or **καθισα**. Mid. **καθίζομαι** *sit*: **εκαθιζόμεν**, **καθιζήσομαι** (521), **εκαθισάμην**. Hom. has imperf. **κάθιζον** or **καθίζον**, aor. **καθείσα** and **κάθισα**, Hdt. **κατείσα**. See **έζω**, **έζομαι**. (IV.)
- καί-νυμα** *excel*: perf. **κέκασμαι** (**κεκαδμένος** Pind.). Poetic. (IV.)
- καίω** (**καν-, κον-**) *kill*: **κανῶ**, 2 aor. **έκανον**, 2 perf. **έκονα** (**κατα-κεκονότες** Xen.). Poetic. (III.)
- καίω** (for **καίρω** from **καρ-ιω**; **καν-, καρ-, και-**) and **κάω** (uncontracted, 396) *burn*, often w. **έν, κατά**: **καύσω**, **έκαυσα**, **-έκαυκα**, **έκαυμαι**, **εκαύθην**, **-καυθήσομαι**, **-καυτός**. 2 aor. **έκηα** Epic, poetic (part. **κῆας** Epic, **κέας** Att.), 2 aor. pass. **εκάην** *burned* (intrans.) Epic and Ion. The mss. show **καίω** in tragedy, Thuc., and in Xen. usu., **κάω** in Aristoph., Isocr., Plato. 520. (III.)
- καλέω** (**καλε-, κλη-**) *call*: **καλώ** (539 a), **εκάλεσα**, **έκληκα**, **έκλημαι** *am called* (opt. 711 c), **εκληθήν**, fut. pass. **κληθήσομαι** (**καλούμαι** S. El. 971), fut. perf. **κεκληήσομαι** *shall bear the name*, **κλητός, -τός**. Aeolic pres. **κάλημι**, Epic inf. **καλήμεναι**; fut. **καλέω** Hom., **καλέσω** Aristotle, aor. **εκάλεσσα** Hom. Iterative **καλέεσκον**, **καλέσκειτο**. Epic pres. **κι-κλή-σκω**.
- καλύπ-τω** (**καλυβ-**) *cover* (in prose usu. in comp. w. **ἀπό, έν, etc.**): **καλύψω**, **εκάλυψα**, **κεκάλυμμαι**, **εκαλύφθην**, **καλυπτός**, **συγ-καλυπτός** poetic. (II.)
- κάμ-νω** (**καμ-, κμη-**) *labor, am weary or sick*: **καμοῖμαι** (806), 2 aor. **έκαμον**, **έκμηκα**, **ἀπο-κμητός**. Epic 2 aor. subj. also **κεκάμω**, 2 aor. mid. **εκαμόμην**, 2 perf. part. **κεκμηώς**. (IV.)
- κάμπ-τω** (**καμπ-**) *bend*: **κάμψω**, **έκαμψα**, **έκαμμαι**, **εκάμφθην**, **καμπτός**. (II.)
- κατηγορέω** *accuse*: regular. For augment, see 453.
- καφ-ε-ραντ**, in Epic 2 perf. part. **κεκαφώς**.
- κεδάν-νυμι**: see **σκεδάννυμι**.
- κει-μαι** *lie*: **κείσομαι**. See 791.
- κείρω** (**κερ-, καρ-**) *shear*: **κερώ**, **έκειρα**, **έκαρμαι**, **ἀπο-καρτός** Comic. Epic aor. **έκερσα** (544 b), aor. pass. **εκέρθην** Pind., 2 aor. pass. **εκάρην** (Hdt.) prob. Att. (III.)
- κείω** *spit*: Epic **κείων** ξ 425.
- κείω** and **κέω** *wish to lie down*. Epic. Cp. **κείμαι**.
- κελαδέω** *roar*: **κελαδήσω**, **κελάδησα**. By-form Hom. **κελάδω** in pres. part. Epic and Lyric.

καλέω *command*: καλέωσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι (489 c), ἐκαλεύσθην, παρα-καλευστός, δια-καλευστός.

κέλλω (κελ-) *land*: κέλω (536), ἐκελσα. Poetic = Att. ὀκέλλω. (III.)

κέλομαι (κελ-, κελε-, κλ-) *command*: κελήσομαι, ἐκελησάμην, 2 aor. ἐκεκλόμην (448 D., 549 D.). Poetic = Att. καλέω.

κεντέω (κεντ-, κεντε-, 485) *goad*: κεντήσω, ἐκέντησα, κεκέντημαι Hippocr., ἐκεντήθην *late Att.*, συγ-κεντήσομαι Hdt., κεστός Hom., aor. inf. κένσαι Hom. for κεντσαι. Poetic and New Ion.

κεράν-νυμι and **κερα-νύω** (κερα-, κρᾶ-) *mix*: ἐκέρασα, ἐκέραμαι, ἐκράθην and ἐκράσθην (480 g), κρᾶτος. Ion. are ἔκρησα (ἐκέρασσα poetic), ἐκέρημαι, ἐκρήθην. By-forms κεράω and κεραίω, and κίρημι and κινράω. (IV.)

κερδαίνω (κερδ-, κερδε-, κερδαν-) *gain*: κερδανῶ, ἐκέρδα (544 a), προσ-κεκέρδακα. Hdt. has fut. κερθήσομαι, aor. ἐκέρθηα and ἐκέρθησα (523 h). (III. IV.)

κεύθω (κευθ-, κυθ-) *hide*: κεύσω, ἔκευσα, Epic 2 aor. ἔκυθον and redupl. 2 aor. in subj. κεκύθω, 2 perf. ἐκέυθα as pres. (in Trag. also *am hidden*, and so *κεύθω* in trag.). Epic by-form *κευθάω*. Poetic.

κήδω (κηδ-, κηδε-, καδ-) *distress*: κηθήσω, ἐκήδησα, 2 perf. ἐκέηθα as pres., σογτρού. Poetic. Mid. κηδομαι *am concerned*: κεκαθήσομαι Hom., ἐκηδεσάμην Aesch.

κηρύττω (κηρύκ-) *proclaim*: κηρύξω (147 c), ἐκήρυξα, ἐπι-κεκήρυχα, κεκήρυγμαί, ἐκηρύχθην, fut. pass. κηρύχθήσομαι and (Eur.) κηρύξομαι (809). (III.)

κι-γ-χ-άνω (κιχ-, κιχε-), Epic *κιχάνω*, *come upon, reach, find*: κίχσομαι (806), 2 aor. ἔκιχον, Epic ἐκιχησάμην, ἀ-κίχτος. Hom. has 2 aor. pass. ἐκίχην as intrans.: κίχῃω (Mss. -είω), κίχελον, κίχῃαι and κίχῃμεναι, κίχεις and (mid.) κίχῃμεναι. These forms may come from a pres. κίχημι (688), but they all have aoristic force. Poetic. (IV.)

κιδ-νυμι: see σκεδάννυμι. (IV.)

κί-νυμαι *move myself*. Pres. and imperf. Epic. Att. κινέω. (IV.)

κίρ-νυμι and **κινρῶ** Epic: see κεράννυμι.

κί-χρη-μι (χρη-, χρα-) *lend*: ἔχρησα, ἐχρήκα, ἐχρημαι. Fut. χρήσω Hdt., probably also Att. Mid. *borrow*: ἐχρησάμην.

κλάζω (κλαγγ-, κλαγ-, 510) *resound, clang*: κλάγξω, ἐκλαγξα, 2 aor. ἔκλαγον, 2 perf. ἐκλάγχα as pres., fut. perf. κεκλάγχομαι as fut. *shall screeam* (581, 806). Epic 2 perf. κεκλήγοντες (557 D. 2, 700 D.). By-form *κλαγγάνω*. Mainly poetic. (III.)

κλαίω *weep* (for κλαίω from κλαφ-ιω: κλαυ-, κλαφ-, κλαι-, κλαιε-), κλέω in prose (not contracted, 520): κλαιήσω or κλαθήσω (κλαύσομαι *shall suffer for it*), ἔκλαυσα. Poetic are κλαυσούμαι (540), ἐκκλαυμαι, ἐκκλαυσομαι, κλαυτός, κλαυστός (?). The mss. have κλαίω in Xen. usu., κλάω in Aristoph. (III.)

κλάω *break*, in prose w. ἀνά, ἀπό, ἐπί, κατά, πρός, σύν: ἐκλασα (488 a), -πέκλασμαι (489 c), -εκλάσθην, ἀνα-κλασθήσομαι Aristotle.

κλείω *shut* (Older Att. κλήω): κλείσω and κλήσω, ἐκλεισα and ἐκλήσα, ἀπο-κέκληκα, κέκλειμαι and κέκλημαι (κέκλεισμαι has some support), ἐκλείσθην and ἐκλήσθην (489 e), κλειστός and κληστός. κληῖω is Ion.

κλέπ-τω (κλεπ-, κλοπ-) *steal*: κλέψω (less often κλίψομαι), ἐκλεψα, ἐκκλοφα, κέκλεμαι, 2 aor. pass. ἐκλάπην, κλεπτός, -τός. 1 aor. pass. ἐκλέφθην Ion. and poetic. (II.)

κλῆζω *celebrate in song*: κλήσω, ἐκλήσα (Dor. ἐκλέϊξα from κλείζω). Poetic. 512. (III.)

κλίνω (κλι-ν-) *bend*, usu. comp. w. *κατά*: -κλινῶ, ἐκλίνα, κέκλικα late, κέκλιμαι (491), 2 aor. pass. -εκλίην, 2 fut. pass. -κλινήσομαι, 1 aor. pass. ἐκλίθην poetic, ἐκλίθην Epic, poetic, ἀπο-κλιτέος Aristotle. (III.)

κλύω *hear*: imperf. ἔκλυον is an old 2 aor. from an assumed pres. κλεύω; 2 aor. imper., without thematic vowel, κλύθι and (Epic) κέκλυθι; perf. κέκλυκα rare; part. κλύμενος as adj. *famous* = κλυτός. Poetic.

κναιώ *scratch*, usu. comp. w. *διά*: -κναιώ Eur., -ἐκναισα, -ἐκναικα, -ἐκναισομαι (489 c), -ἐκναισθην, -ἐκναισθήσομαι.

***κνῶ** (κνῶ) *escape* (κνα-, κνη-) (on pres. contraction κνῆς, κνῆ, etc. see 394, 641) often comp. w. *κατά*: κνῆσω Hippocr., ἐκνῆσα, -ἐκνῆσομαι (489 c), -ἐκνῆσθην. Cp. κναιώ.

κοιλαινω (κοιλ-α-) *hollow*: κοιλανῶ, ἐκοιλᾶνα (644 a), κεκοίλασμαι (489 b) and ἐκοιλάνθην Hippocr. (III. IV.)

κομιζω (κομιδ-) *care for*: κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι (usu. mid.), ἐκομίσθην, κομισθήσομαι, κομιστέος. (III.)

κόπτω (κοπ-) *cut*, usu. in comp. in prose: κόψω, ἐκόψα, -ἐέκοφα (διά, ἐξ, σύν, etc.), κέκομαι, 2 aor. pass. -ἐκόπην (ἀπό, περί), 2 fut. pass. -κοπήσομαι, fut. perf. -κεκόψομαι, κοπτός. Hom. has 2 perf. part. κεκοπώς. (II.)

κορέν-νυμι (κορε- for κορεσ-) *satiate*: fut. κορέω Hom., κορέσω Hdt., aor. ἐκόρεσα poetic, 2 perf. part. κεκορήσας *satisfied* Epic, perf. mid. κεκορέσμαι (489 c) Xen., κεκόρημαι Ion., poetic, aor. pass. ἐκορέσθην poetic (489 g) ἀ-κόρητος and ἀ-κόρε(σ)τος *insatiate*, both poetic. Ion. and poetic, rare in prose. (IV.)

κορύσσω (κορυθ-) *arm with the helmet, arm*: act. only pres. and imperf. Hom. aor. part. κορυσσάμενος, perf. part. κεκορυθμένος. Poetic, mostly Epic. (III.)

κοτέω *am angry*: ἐκότessa (ἀμην) and κεκοτηώς Epic.

κράζω (κράγ-, κραγ-) *cry out*: 2 aor. ἐκραγον, 2 perf. ἐκράγα as pres. (imper. 698, 704 e), fut. perf. as fut. κεκράξομαι *shall cry out* (581, 806). By-form κραυγάζω. (III.)

κραίνω (κραν-) *accomplish*: κρανῶ, ἐκράνα, perf. 3 s. and pl. ἐκράνται, ἐκράνθην, κρανθήσομαι, ἀ-κραντος. Epic by-form κραιαίνω (κράαίνω ?): ἐκρήνα (ἐκρά-ηνα ?), perf. 3 s. κεκράνται, plup. κεκράντο, aor. pass. ἐκράνθεν Theocr., ἀ-κράντος. Poetic. (III.)

κρέμα-μαι (κρεμα-) *hang*, intrans., used as pass. of κρεμάννυμι. Pres. inflected as ἵσταμαι (subj. κρέμωμαι, opt. κρεμαίμην, 749 b, 750 b), κρεμήσομαι. Cp. κρέμνημι and κρεμάννυμι.

κρεμάν-νυμι (κρεμα-, 729) *hang*, trans.: κρεμῶ, ἐκρέμασα, ἐκρεμάσθην, κρεμαστός. Mid. intrans. see κρέμαμαι. Fut. κρεμάσω Comic poets, κρεμῶ Epic. (IV.)

κρίζω (κρικ- or κριγ-) *creak*: 2 aor. Epic κρικε (v. l. κρίγε), 2 perf. κέκριγα Aristoph. (III.)

κρίμ-νημι (κριμ-νη-, κριμ-να-) often miswritten κρήμνημι, *hang*, trans., rare in act. Mid. κρίμναμαι *am suspended* = κρέμαμαι. Poetic. (IV.)

κρίνω (κρι-ν-) *judge*: κρίνῶ, ἐκρίνα, κέκρικα (491), κέκριμαι, ἐκρίθην (ἐκρίνθην Epic, 491), κριθήσομαι (κρινούμαι rarely pass., 809), κριτέος, κριτός poetic. (III.)

κρούω *beat*: κρούσω, ἐκρούσα, -ἐκρούκα, -ἐκρούμαι and -ἐκρουσμαι (489 g), -ἐκρούσθην, κρουστός.

κρύπτω (κρυφ-) *hide*: κρύψω (prose w. ἀπό, κατά), ἐκρύψα, κέκρυμαι (prose w. ἀπό), ἐκρύφθην, κρυπτός, κρυπτέος poetic. Poetic 2 aor. pass. ἐκρύφην is rare (Soph.), κεκρύψομαι Hippocr. (II.)

κτάομαι *acquire*: κτήσομαι, ἐκτήσάμην, κέκτημαι (442 N.) *possess* (subj. κεκτῶμαι, -ῆ, -ῆται, 709; opt. κεκτῆμην, -ῆο, -ῆτο, 711; doubtful are κεκτῶμην, -ῶο, -ῶτο); fut. perf. κεκτῆσομαι *shall possess* (581); ἐκτῆθην pass.; κτητός, -τός. Aor. mid. ἐκτῆσάμην usu. = *have possessed*. Ion. perf. mid. ἔκτημαι (442 D.) and fut. perf. ἐκτῆσομαι *shall possess* (both in Plato).

κτείνω (κτεν-, κτορ-, κτα-ν-, 478, 480) *kill*, in prose usually comp. w. ἀπό, in poetry w. κατά; ἀπο-κτείνω: κτενῶ, ἔκτεινα, 2 perf. ἀπ-έκτονα. Ion. fut. κτενέω (κτανέω from κταίνω). Poetic 2 aor. ἔκτανον and ἔκταν (551 D.); subj. κτέωμεν mss. χ 216, inf. κτάμεναι, part. κτῆς; mid. ἐκτάμην *was killed* (687). Epic aor. pass. ἐκτάθην. In Att. prose ἀπο-θνήσκω is generally used as the pass. of ἀπο-κτείνω. By-forms ἀπο-κτείνῃμι and ἀπο-κτανέω (sometimes written κτείνῃμι, -ύω, κτίνῃμι, -ύω, 738). (III.)

κτίζω *found*: κτίσω, ἔκτισα, ἔκτισμαι Pind., ἔκτισθην, εὐ-κτιστος poetic. Epic 2 aor. mid. part. κτίμενος (κτι-) as pass., *founded*. 512. (III.)

κυτπέω (κυτπ-, κυπε-, 485) *sound*: ἐκτύπησα, 2 aor. ἔκτυπον Hom. (546 D). Poetic. κῦδαίνω (κῦδ-αν-) *honour*: ἐκδόησα Epic. Hom. has also κῦδάω and κῦδίω. 523 h. (III. IV.)

κύω (κυ-, κυε-, 485) *am pregnant*: ἐκύησα *conceived*, κακύηκα. Fut. κυήσω Hippocr., aor. pass. ἐπ-εκυήθην Aristotle. Mid. *bring forth*. Connected forms are κύω (usu. poetic): ἑκῦσα *impregnated* Aesch. (κύσαμνη being pregnant), caus. κύσσω *impregnate and conceive*, κύσσομαι *conceive*.

κυλίνδω and κυλινδέω, later κυλίω, *roll*: ἐκύλισα, κατα-κυκλίσμαι (489 c), ἐκυλίσθην, ἐκ-κυλίσθῃσομαι, κυλίστός. From ἐκύλισα (= ἐκυλινδσα) the pres. κυλίω was formed. Connected is καλινδέομαι.

κυ-ρέω (κυ-) *kiss*: κυνήσομαι (?), ἔκυσα. Poetic. προσ-κυνέω *render homage to*: προσ-κυνήσω, προσ-ἐκύνῃσα (προσ-έκυσα poetic). (IV.)

κύπτω (κυφ-, cp. κύβδα; or κῦφ-, cp. κύφος) *stoop*: ἀνα-κύνφομαι (806), ἔκνυφα, κέκνυφα. If the verb-stem is κύφ- the υ is long in all forms. (II.)

κυρέω (κυρ-, κυρε-, 485) *meet, happen* is regular (poetic and Ion.). κῶρω (κυρ-) = κυρέω is mainly poetic: κύρσω (536), ἔκυρσα. (III.)

κωκῶω (500, 1. a) *lament*: κωκῶσω Aesch., κωκῶσομαι (806) Aristoph., ἐκώϊσα poetic.

κωλύω *hinder*: regular, but (rare) fut. mid. κωλύσομαι as pass. (808) T. 1. 142.

λα-γ-χ-άνω (λαχ-, ληχ-) *obtain by lot*: λήξομαι (806), 2 aor. ἔλαχον, 2 perf. ἐληγχα (445), ἐληγγμαι, ἐλήχθην, ληκτός. Ion. fut. λάξομαι, Ion. 2 perf. ἐλελογχα (also poetic). Hom. 2 aor. ἔλλαχον (redupl. ἐλαχον *made partaker*). (IV.)

λάξομαι and λάγνμαι (Epic and Ion.) = λαμβάνω.

λα-μ-β-άνω (λαβ-, ληβ-) *take*: λήψομαι (806), 2 aor. ἔλαβον, ἐληφα (445), ἐλημμαι, ἐλήφθην, ληφθήσομαι, ληπτός, -τός. Fut. λάμψομαι (better λάψομαι) Ion., λάψομαι Doric; 2 aor. inf. λελαβέσθαι Hom.; perf. λελάβηκα (λαβε-) Ion. and Doric; perf. mid. λέλημμαι poetic, λελαμμαι Ion.; aor. pass. ἐλάμφθην Ion., ἐλάφθην Doric; v. a. κατα-λαμπτός Hdt. (IV.)

λάμπω *shine*: λάμψω, ἔλαμψα, 2 perf. ἐλαμπα poetic.

λα-ν-θ-άνω (λαθ-, ληθ-) *escape the notice of, lie hid*: λήσω, 2 aor. ἔλαθον, 2 perf. ἐληθα as pres., v. a. ἀ-λαστος poetic. Mid. in prose usu. ἐπι-λανθάνομαι *forget* (λανθάνομαι poetic, rare in prose; λήθομαι poetic): ἐπι-λήσομαι, 2 aor

ἐπ-ελαθῆμην, perf. mid. ἐπι-λήθωμαι. Hom. has 2 aor. ἐλάθων *caused to forget* and ἐελαθῆμην *forgot* (448 D.), perf. mid. ἐέλασμαι. ἐελήσσομαι is poetic. By-forms are λήθω, -ομαι, chiefly poetic: ἐλήσσω poetic; and ληθάνω *cause to forget* Epic, poetic. (IV.)

λάπ-τω (λαβ- or λαφ-) *lap, lick*: pres. late: ἐκ-λάφωμαι Aristoph., ἐξ-ἐλαφα Aristoph., ἐλάφα Aristoph. Fut. λάψω Hom. (II.)

λάσκω, for λακ-σκω, 526 d (λακ-, λακε-) *speak*: λακήσομαι (806), 2 aor. ἐλακον (ἐλάκησα rare), 2 perf. as pres. ἐέληκα Epic = ἐέλακα Tragic (part. ἐελάκνυα Epic), 2 aor. mid. ἐελακῶμην Epic. Poetic verb. By-forms ἐπι-ληκέω Epic, λακάζω Tragic. (V.)

λάω *see*: only part. λάων and imperf. λάε. Epic.

*λάω (λῶ) *wish* (λα-, λη-): contr. λῆς, λῆ, inf. λῆν. Doric verb. Also λείω. Cp. 394.

λέγω *say*: λέξω, ἔλεξα, perf. εἶρηκα (see under εἶρω), λέλεγμαι, ἐλέχθην, fut. pass. λεχθήσομαι, fut. perf. λαλέξομαι, λεκτός, -τός poetic. Fut. mid. λέξομαι as pass. is poetic (809). δια-λέγομαι *discuss*: δια-λέξομαι and δια-λεχθήσομαι (812), δια-λέγμαι, δια-ἐλέχθην (δι-ἐλέγη Aristotle), δια-λεκτός.

λέγω *collect, count*, usu. in comp. w. ἐξ or σύν: -λέξω, -ἔλεξα, 2 perf. -εἰλοχα (445), -εἰλεγμαι and -ἐλέγμαι, 2 aor. pass. -ἐλέγην (-ἐλέχθην rare in Att.), fut. perf. -λεγήσομαι, -λεκτός, λεκτός poetic. 2 aor. mid. ἐλέγμην i 335.

λείπω (λειπ-, λοιπ-, λιπ-, 477 a) *leave*, often in comp. w. ἀπό, κατά, ὑπό, etc.: λείψω, 2 aor. ἔλιπον, 2 perf. ἔλοιπα *have left, have failed*. λείπομαι mid. *remain*, pass. *am left, am inferior*: λείμμαι, ἐλείφθην, fut. pass. λειφθήσομαι, fut. perf. λειψήσομαι, λειπτός. Fut. mid. λείψομαι is rarely pass. (809). 2 aor. mid. ἐλιπόμην in prose only in comp. (as pass. A 693). By-form κατα-λιμπάνω. On the inflection of the 2 aor. see 384.

λεπτύνω (λεπτυν-) *thin*: ἐλεπτύνω, ἐλεπτύσσομαι (489 h), ἐλεπτύνθην. (III.)

λέπω (λεπ-, λαπ-) *peel*, usu. comp. w. ἀπό, ἐκ: -λέψω, -ἔλεψα, ἐλαμμαι (inscr.), -ἐλάπην.

λεύω *stone to death*, usu. comp. w. κατά in prose: -λεύσω, -ἔλευσα, -ελεύσθην (489 e), -λευσθήσομαι.

λεχ- *lay to rest* (cp. λέχ-ος *bed*): λέξομαι, ἔλεξα (ἐλεξάμην *went to rest*, imper. λέξεο, 542 D.), 2 aor. athematic forms (688) ἔλεκτο *went to rest*, imper. λέξο for λεχ-σο, inf. κατα-λέχθαι for -λεχσθαι, part. κατα-λέγμενος. Epic.

λήθω: see λανθάνω.

λι-λαίωμαι (λα- for λασ-, 624 a) *desire eagerly* only pres. and imperf.; with perf. ἐέλημαι (λια-). Epic. Cp. λάω. (III.)

λίσσομαι rarely λίτομαι (λιτ-) *supplicate*: ἐλλισάμην Epic, 2 aor. ἐλιτόμην Epic, πολύ-λλιστος. Poetic, rare in prose. (III.)

λιχμάω (and λιχμάζω) *lick*: perf. part. λελιχμότες Hesiod. Usually poetic.

λοῶ (= λοφέω) *wash*: λοέσσομαι, ἐλόε(σ)σα, -άμην. Epic. See λοῦω.

λοῦω *wash* loses υ before a short vowel and then contracts (398 a): λοῦω, λοῦεις, λοῦαι, λοῦμην, λοῦτε, λοῦσι, ἔλουν, λούσομαι (λούσω late), ἔλουνσα, ἔλουνμαι, ἔ-λουντος. Hom. has λῶω, λοῖω: λοέσσομαι, λούσα 5217, λῶεσσα (-ατο), Hippocr. ἐλούθην.

λύμαινω (λύμαν-) *abuse*: usu. λύμαινομαι as act.: λύμανοῦμαι, ἐλύμνήμην, ἐλεβ-μασομαι (usu. mid. 489 h), ἐλύμάνθην Tragic. (III.)

λύω (λυ-, λῦ-) *loose*. λῦσω, ἐλύσα, ἐλύκα, ἐλύμαι, ἐλύθην, λυθήσομαι, ἐλεῦσομαι,

λυτός, -τός. Inflection p. 114. On 2 aor. mid. Epic ἐλύμην as pass., see 688. On perf. opt. λελύτο, see 711 D.

- μαίνω (μαν-, μην-) *madden*, act. usu. poetic: ἔμηνα, μέμνηα *am mad*. Mid. μαίνομαι *rage*: παρούμαι Hdt., 2 aor. pass. ἐμάνην. (III.)
- μαίνομαι (for μα(σ)-ομαι, 624 a) *desire, strive*: μάσσομαι, ἐμα(σ)σάμην, ἐπι-μαστος. Epic. Connected are Aeol. μάομαι (μῶται, opt. μῶτο, imper. μῶσο) and μαιμάω, Epic, poetic. (III.)
- μα-νθάνω (μαθ-, μαθε-) *learn*: μαθήσομαι (806), 2 aor. ἔμαθον, μεμάθηκα, μαθητός, -τός. Hom. has 2 aor. ἔμμαθον (429 a, D.). (IV.)
- μαραίνω (μαραν-) *cause to wither*: ἐμαράνα, ἐμαράνθη Hom. (III.)
- μάρναμαι (μαρ-να-) *fight*: only in pres. and imperf., subj. μάρνωμαι (749 b), imper. μάρναο. Poetic. (IV.)
- μάρπτω (μαρπ-) *seize*: μάρψω, ἔμαρψα, 2 aor. ἔμαρπον (?) and redupl. μέμαρπον (?) Epic, 2 perf. μέμαρπα Epic. Poetic. (II.)
- μάττω (μαγ-) *knead*: μάξω, ἔμαξα, μέμαχα, μέμαγμα, 2 aor. pass. ἐμάγην (προσεμάχθη Soph.). (III.)
- μάχομαι (μαχ-, μαχε-) *fight*: μαχοῦμαι (539 b), ἐμαχεσάμην, μεμάχημαι, μαχετός. Pres. Hom. μαχέομαι (part. μαχεούμενος and μαχειόμενος, fut. Hom. μαχήσομαι (-έσσομαι ?) and μαχέομαι, Hdt. μαχήσομαι; aor. Epic ἐμαχεσ(σ)άμην (v. l. -ήσάμην), Hdt. ἐμαχεσάμην; v. a. μαχητός Hom., δ-μάχετος Aesch.
- μέδω and μεδέω *rule* (485 d). Epic and poetic. μέδομαι *am concerned about*.
- μεθύσκω *make drunk*: ἐμίθυσα. μεθύσκομαι *get drunk*, ἐμεθύσθη *got drunk* (489 e). (V.)
- μεθύς *am drunk*: only pres. and imperf.; other tenses from the pass. of μεθύσκω.
- μειγνύμι (μειγ-, μγ-) *mix* (often written μίγνυμι), also μαιγνύω, and less com. μίσγω (526 c): μείξω, ἔμειξα, μέμειγμα, ἐμείχθη, ἀνα-μειχθήσομαι rare, 2 aor. pass. ἐμίγην, μεικτός, -τός. The forms with ει are restored on the authority of inscr. Epic 2 fut. pass. μιγήσομαι, Epic 2 aor. mid. ἔμικτο (ἔμεικτο ?), poetic fut. perf. μεμείξομαι. (IV.)
- μείρομαι (μερ-, for σμερ-, μορ-, μαρ-) *obtain part in*: 2 perf. ἔμμορε (442 D.) *has a share in*. Epic. εἰμαρται *it is fated* (from σε-σμαρ-ται, 445 a). (III.)
- μῆλλω (μελλ-, μέλλε-) *intend*, augments w. ε, rarely w. η (430): μελλήσω, ἐμῆλλησα, μελλήτιος.
- μέλω (μελ-, μελε-) *care for, concern* poetic: μελήσω poetic, μελήσομαι Epic, 2 perf. μέμνηα Epic, μεμῆλμαι as pres. poetic (Epic μέμ-β-λεται, 130 D.), ἐμελήθη poetic. Impersonal: μέλει *it is a care*, μελήσει, ἐμῆλσει, μεμῆλκει, μελήτιος. Prose ἐπι-μέλομαι or ἐπι-μελόμαι *care for* (the latter form is far more com. on Att. inscr. after 380 B.C.): ἐπι-μελήσομαι, ἐπι-μεμῆλμαι, ἐπι-εμῆλθην, ἐπι-μελήτιος.
- μέμονα (μεν-, μον-, μα-) *desire*: 2 perf. as pres.; sing. μέμονας, -οι; otherwise μι-forms (705), as μέματον (573), μέμαμεν, -ατε, -άσσι, imper. μεμάτω, part. μεμῶς and μεμῶς, μεμανία, inf. μεμονέναι Hdt. Epic, poetic.
- μήφομαι *blame*: μῆψομαι, ἐμῆψάμην, ἐμῆψθη rare in prose, μεμπτός.
- μένω (μεν-, μενε-) *remain*: μενάω, ἔμεινα, μεμνήκα (485 c), μενετός, μενετός. By-form μι-μν-ω Epic and poetic.
- μερ-μηρίζω *ponder, devise*: ἀπ-μερμήρισα Aristoph., μερμήριξα Epic. Poetic. 512. (III.)

μήδομαι *devise*: μήσομαι, ἐμῆσάμην. Poetic.

μηράομαι (μηκ-, μακ-, 486 D.) *bleat*: pres. and imperf. not used; Hom. 2 aor. part. μακών, 2 perf. part. μεμηκώς, μεμακύνια, 2 plup. ἐμέμηκον (557 D. 3).

μητιάω (μητι-, 486 D., cp. μήτις) *plan*: also μητιόομαι and (Pind.) μητιόομαι: -ισομαι, -ισάμην. Epic and Lyric.

μαίνω (μαρ-) *stain*: μιάω, ἐμίανω, μεμιάσμαι (489 h), ἐμιάνθην, μιανθήσομαι, δ-μιαντος poetic. (III.)

μι-μνή-σκω and μι-μνή-σκω (μνα-, 526 b) *remind, mid. remember*. Act. usu. ἀνα- or ὑπο-μιμνήσκω (the simple is poetic except in pass.): -μνήσκω, -μνήσκα, perf. μίμνημαι = pres. (442 n.) *remember*, ἐμνήσθην (489 e) as mid. *remembered, mentioned, fut. pass. = mid. μνησθήσομαι shall remember, fut. perf. μμνήσομαι shall bear in mind* (581), v. a. ἐπι-μνηστέος, δ-μναστος Theocr. μίμνημαι has subj. μίμνωμαι (709), opt. μίμνημην (μμενέμην doubtful, 711 b), imper. μίμνησο (Hdt. μέμνεο), inf. μίμνησθαι, part. μίμνημένος. Fut. μνήσω (-ομαι), aor. ἐμνήσα (-άμην) are poetic. Epic μνδομαι in Hom. ἐμνώντο, μνωόμενοι (643). (V.)

μῆνω *remain*: poetic for μένω.

μίσγω (for μι-(μ)σγω, 526 c) *mix, pres. and imperf.* See μίγνυμι.

μῖζω *suck*, Ion. μυζέω, late ἐκ-μυζάω. Hom. ἐκ-μυζήσας *squeezing out*.

μῦξω (μωγ-) *grumble*: ἔμυξα. (III.)

μῦκδομαι (μῦκ-, μῦκ-, μῦκα-, 486) *bellow*: ἐμῦκασάμην, Epic 2 aor. μῡκον (546 D.), Epic 2 perf. μέμῡκα as pres.

μῦπτω (μυκ-) *wipe usu. comp. w. ἀπό*: -μυψα, -εμμύγγην. (III.)

μῦσθαι *shut the lips or eyes* (ῡ late, uncertain in Att.): ἔμυσσα, μέμῡκα.

ναίω (νασ-ιω, 624 a) *dwell*: ἐνασσα *caused to dwell*, ἐνασάμην *took up my abode and caused to dwell*, ἐνάσθην *was settled or dwelt*. Poetic. (III.)

ναίω (νασ-ιω, 624 b) *swim*: ναίων ι 222 (v. l. νᾶον). (III.)

νάττω (ναδ-, ναγ-, 514 a, 515 b) *compress*: ἐναξα Epic and Ion., νένασμαι Aristoph. (νέναγμα Hippocr.), ναστός Aristoph. Mostly Ion. and poetic. (III.)

νάω (ναφ-ω) *flow only in pres.* Epic. Cp. *naio swim*.

*νάω (νῶ) *spin* (να-, νη-, 394): pres. νῆς, νῆ, νῶσι, inf. νῆν, part. νῶν, fut. νήσω, aor. ἐνήσα, aor. pass. ἐνήσθην.

νεικέω (νεικε- for νεικεσ-; cp. τὸ νείκος *strife*) *chide, usu. νεικέω in Hom.*: νεικέσω, ἐνεικέσ(σ)α. Epic (also Hdt.). (III.)

νέλφει (νελφ-, νιφ-, 477; better form than νίφει) *snows, covers with snow*: κατένιψε. Pass. νελφεται.

νέμω (νεμ-, νεμε-) *distribute, mid. also go to pasture*: νემῶ, νέιμα, δια-νέμωκα, νενέμημαι, ἐνεμήθην, δια-νεμητέος.

νέομαι (νεσ-) *go, come, only in pres. and imperf.*: usu. in fut. sense. Mainly poetic. Cp. νίσομαι. 541.

νέω *nod*: -νέοσμαι w. δά or κατά (806), ἐνευσα, νένευκα. Hom. has fut. νέωσ and κατα-νέοσμαι.

νέω (νευ-, νεφ-, νυ-, originally σνευ-, etc.) *swim, often comp. w. διδ, ἐξ*: νευσοῦμαι Xen. (540, 806), -νευσα, -νένευκα, νευστέος. Cp. νήχομαι.

νέω *heap up, pres. in comp. and only in Hdt.* (Att. usu. has χέω): ἐνήσα, νένημαι (νένησμαι? 489 g), νητός Hom. Epic νήω.

νίξω (νιβ-, νιγ-, 509 a) *wash, in Att. usu. comp. w. ἀπό, ἐξ*: -νίψομαι (νίψω poetic).

-ένψα, -νένιμαι, -ενίφθην Hippocr., δ-νιπτος Hom. = ἀν-ἀπό-νιπτος. νίπτω is late, νίπτομαι Hom. (III.)

πίσσομαι *go or will go*: from πι-ν(ε)σ-μαι, cp. νόσ-τος *return*. Often printed πίσσομαι (mss. often have νείσσομαι). Poetic. (III.)

νόω *think, perceive*, regular in Att. Mid. νοούμαι usu. in comp., fut. δια-νοήσομαι (rare) and δια-νοηθήσομαι (812). Ion. contracts οη to ω in *ἔνωσα, νένωκα, νένωμαι*.

νομίζω *believe*: νομιᾶ (539 e), ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην, νομισθήσομαι, νομιστός. 512. (III.)

ξύω (ξά-) *scratch*: ξανῶ, ξήνα, ξέαμαι late Att., ξασμαι Hippocr. (III.)

ξύω (ξε- for ξεσ-) *scrape*: ξέσσομαι (489 d). Epic are ξέσσα and ξέσσα, ξεστός.

ξηραίνω (ξηραν-) *dry*: ξηρανῶ, ξήραϊνα, ξήρασαι (489 b), ξηράνθην. Ion. ξήρηνα, late ξήραμαι. (IV.)

ξύω *polish*: ξύσσα, ξύσθην (489 c), ξύσμαι Aristotle, ξυστός Hdt.

ὁδοιπορέω *travel*: regular, but observe ὁδοιπορήκα for ὠδοιπόρηκα. See 453.

ὁδοποιέω *make a way*: regular, but ὠδοποιοιμένος in Xen. for ὠδοποιημένος. 453.

ὀδυ- *am angry*: in Hom. aor. ὠδυσ(σ)άμην, perf. ὀδῶνσται as pres. (489 d).

ὀζω (ὀδ-, ὀξε-) *smell*: ὀξήσα, ὠξισα. Hippocr. ὀξέσω and ὠξεσα, Epic plur. ὀδῶδει as imperf., Aeolic ὀσδω. (III.)

οἶγω *open*: οἶξω, ῥῖξα, οἶχθεῖς Pind. Poetic, as is also οἶγνυμι. In prose ἀν-οἶγω and ἀν-οἶγνυμι, q.v. The older form is οἶτω, found in Hom. aor. ὠεῖται (mss. ὠῖτα). Hom. has also ὠἰγνύμην (ὠεῖγ-?).

οἶδα (οἶδ-) : see ἴδ- and 794.

οἰδέω *swell*: ὠῖδησα, ὠῖδηκα. By-form οἰδάνω poetic.

οἰκτῖρω (οἰκτιρ-, 620. iii) *pity*: ὠκτῖρα. οἰκτεῖρω is a late spelling. (III.)

οἰμῶζω *lament*: οἰμῶξομαι (806), ὠμῶξα, οἰμῶγμαι (?) Eur., ὠμῶχθην poetic. 512. (III.)

οἶνοχοέω and -χοεῖω Hom. *pour wine*: imperf. οἶνοχόει, ῥνοχόει (ἐφνοχόει. Δ 3, is incorrect for ἐφοιν-), οἶνοχοήσα, οἶνοχοῆσαι. Epic and Lyric, and in Xen.

οἶομαι (οἶ-, οἶε-) *think*: 1 pers. in prose usu. οἶμαι: imperf. ὠμην (rarely ὠμόμην).

οἶήσομαι, ὠήθην, οἶητός. Epic οἶω, οἶω, and οἶω, οἶομαι (500. 2. D.), οἶσάμην, ὠίσθην (489 e). οἶμαι is probably a perfect (634).

οἶσω: *shall bear*. See φέρω.

οἶχομαι (οἶχ-, οἶχε-, οἶχο-, 486) *am gone* as perf. (1886): οἶχέσομαι, οἶχουκα poetic and Ion. (some mss. ὠχωκα), παρ-ὠχηκα (?) K 252. οἶχωκα is probably due to Att. redupl. Ion. -οἶχημαι is doubtful.

ὀκέλλω (ὀκελ-) *run ashore*: ὠκεῖλα. Cp. κέλλω. (III.)

ὀλισθ-άνω (ὀλισθ-) *slip*, also δι-ολισθαίνω: 2 aor. ὠλισθον Ion., poetic; δι-ὠλίσθησα and ὠλίσθηκα Hippocr. (ὀλισθε-). (IV.)

ὀλ-λύμι *destroy, ruin, lose*, for ὀλ-νύ-μι (ὀλ-, ὀλε-, ὀλο-) also -ολλύνω, in prose usu. comp. w. ἀπό, also w. διά or ἐξ: -ολλῶ (539 b), -όλισα, -ολλόλεκα *have ruined*, 2 perf. -όλλω *am ruined*. Fut. ὀλέσ(σ)ω Epic, ὀλέσω rare in comedy, ὀλέω Hdt. Mid. ὀλλυμαι *perish*: -ολοῦμαι, 2 aor. -ελόμην, part. ὀλόμην *ruinous* (οὐλ- Epic). By-form ὀλέκω Epic, poetic. (IV.)

ὀλ-ολύζω (ὀλολυγ-) *shout*, rare in prose: ὀλολύξομαι (806), ὠλόλυξα. (III.)

ὀλοφύρομαι (ὀλοφυρ-) *be wail*: ὀλοφύρομαι, ὠλοφύραμην, ὠλοφύρθην *wade* *lament* Thuc. 8. 78. (III.)

ὀμνύμι (ὀμ-, ὀμο-, 486) and ὀμνύω *swear*: ὀμοῦμαι (806) for ὀμοσομαι, ὀμοσα, ὀμώμοκα, ὀμώμομαι and ὀμώμοσμαι (489 g), ὀμώσθην and ὀμώσθη, ὀμοσθήσομαι, ἀπ-ὀμοτος. (IV.)

ὀμώργ-νύμι (ὀμώργ-) *wipe, usu. comp. w. ἐξ in poetry*: -ομώρξω, ὀμώρξα. ἐξ-ομώργνυμαι: -ομώρξομαι, -ομώρξάμην, -ομώρξθη. (IV.)

ὀνι-νῆ-μι (ὀνῆ-, ὀνα-; for ὀν-ονῆ-μι, but the redupl. has no regard for the ο) *benefit*: ὀνήσῃ, ὀνήσα, 2 aor. mid. ὀνήμην *received benefit* (opt. ὀναίμην), ὀνήθη, ἀν-ὀνήτος. 2 aor. mid. imper. ὀνήσο Hom., w. part. ὀνήμενος Hom.; 1 aor. mid. ὀνάμην is late.

ὀνο-μαι (ὀνο-, 725) *insult*: pres. and imperf. like δίδομαι, opt. ὀνοίτο Hom.; ὀνόσομαι, ὀνοσ(σ)άμην, aor. pass. subj. κατ-ονοσθῆς Hdt. (489 e), ὀνοτός Pind., ὀνοστός Hom. ὤνατο P 25 may be imperf. of a by-form ὀναμαι.

ὀξέω (ὀξυ-) *sharpen, in prose παρ-ὀξέω provoke*: -ὀξυνά, ὤξυνα, -ὀξύμμαι, -ὤξυνθη. (III.)

ὀπ- in fut. ὀψομαι, perf. mid. ὤμμαι, aor. pass. ὤφθη, περι-οπτέος. See ὀράω.

ὀπνύω (ὀπν-) *take to wife* (later ὀπῶ): ὀπόσω Aristoph. Epic, poetic. (III.)

ὀράω (ὀρα- for φορα-) *see*: imperf. ἴδω (434), fut. ὄψομαι 806 (ὄψει 2 s.), 2 aor. ἴδον (ιδ- for ιδ-) 1 perf. ἴδρακα (443) and ἴδρακα (plup. ἴδρακη), ἴδραμαι and ὤμμαι, ὤφθη, ὀφθήσομαι, ὀράτός, περι-οπτέος. Aeolic ὀρημι, Epic ὀρόω (643), New Ion. ὀρέω. Imperf. ὤρων Hdt., fut. ἐπ-ὀψομαι in Hom. = *shall look on*, ἐπι-ὀψομαι *shall choose*, aor. mid. ἐπ-ωψάμην *saw* Pind., ἐπι-ωψάμην *chose* Plato, 2 perf. ὀπωπα poetic, Ion. See ιδ- and ὀπ-. (VI.)

ὀργαίω (ὀργα-) *am angry*: ὀργᾶνα (644 a) *made angry*. Tragic. 523 h. (III.)

ὀργίζω *enrage*: ἐξ-οργιά, ὤργισα, ὤργισμαι, ὤργισθη, ὀργισθήσομαι, ὀργιστός. 512, 815. (III.)

ὀρέγω *reach* Epic, poetic, ὀρέγ-νύμι Epic (only part. ὀρεγνός): ὀρέξω, ὤρεξα rare in prose. ὀρέγομαι *stretch myself, desire*: ὀρέξομαι rare in prose, ὤρεξάμην but usu. ὤρχθη as mid., ὀρεκτός Hom. Perf. ὤρεγμαι Hippocr., ὀρώρεγμαι (3 pl. ὀρωρέχεται Π 834, plup. ὀρωρέχαιο Α 26). By-form ὀριγνάομαι: ὤριγνήθη.

ὀρ-νύμι (ὀρ-) *raise, rouse*: ὀρω (536), ὤρσα, 2 aor. trans. and intrans. ὠρορον Epic (448 D.), 2 perf. ὠρωρα as mid. *have roused myself, am roused*. Mid. ὀρνυμαι *rise, rush*: fut. ὀρούμαι Hom., 2 aor. ὠρόμην (Epic are ὠρο, imper. ὀρσο, ὀρσοο (542 D.) and ὀρσευ, inf. ὀρβαι, part. ὀρμενος), perf. ὠρούρεμαι Hom. Poetic. (IV.)

ὀρύττω (ὀρυχ-) *dig*, often comp. w. διδ, κατά: -ορύξω, ὠρύξα, -ορύσχα, ὠρύσσομαι (ὠρυγμαι?), ὠρύχθη, -ορυχθήσομαι, 2 fut. pass. -ορυχῆσομαι Aristoph., ὀρυκτός. Mid. aor. ὠρυξάμην *caused to dig* Hdt. (III.)

ὀσφραίνομαι (ὀσφραν-, ὀσφρε-) *smell*: ὀσφρήσομαι, 2 aor. ὠσφρόμην, ὠσφράσθη late Com. and Hippocr. Hdt. has ὠσφράμην. 530. (III. IV.)

ὀτοτύζω *lament*: ὀτοτύξομαι (806), ὠτότυξα. 512. (III.)

οὔρεω *make water*: οὔρου, οὔρησομαι (806), ἐν-οούρησα, ἐν-οούρηκα. New Ion. has οὔρ- for Att. εὔρ- (as οὔρηθη Hippocr.).

οὔτάζω *wound*: οὔτάσω, οὔτασα, οὔτασμαι. Epic and Tragic. 512. (III.)

οὔτάω *wound*: οὔτησα, 2 aor. (μ-*form*) 3 s. οὔτα 551 D., 634, 688 (inf. οὔτάμεναι and οὔτάμεν), 2 aor. mid. οὔτάμενος as pass., ἀν-οὔτατος. Epic and Tragic.

ὀφείλω (ὀφελ-, ὀφειλε-) *owe*: ὀφελήσῃ, ὀφελήσα, 2 aor. ὤφελον in wishes, *would* *thāt!* ὤφειλκα, aor. pass. part. ὀφειληθείς. Hom. usu. has ὀφείλλω, the Aeolic form. (III.)

ὀφέλλω (ὀφελ- 519 a) *increase*: aor. opt. ὀφέλλειε Hom. Poetic, mainly Epic. (III.)

ὀφλ-ισκ-άνω (ὀφλ-, ὀφλε-, ὀφλ-ισκ-, 530): *owe, am guilty, incur a penalty*: ὀφλήσῃ, ὠφλήσα (tare and suspected), 2 aor. ὠφλον, ὠφλήκα, ὠφλήμαι. For 2 aor. ὀφλεῖν, ὀφλών mss. often have ὀφλειν and ὀφλων, as if from ὀφλω, a late present. (IV. V.)

παίζω (παιδ-, παιγ-) *sport*: ἴπαισα, πέπαικα, πέπαισμαι, παιστίος. Att. fut. prob. παίσσομαι (806). παίζομαι in Xen. S. 9. 2 is used by a Syracusan.

παίω (παι-, παιε-) *strike*: παίω and παίῃσθαι Aristoph., ἴπαισα, ὑπερ-πέπαικα; for ἵπαισθην Aesch. (489 e), Att. usu. has ἐπλήγην, as πέπληγμαι for πέπαικα. παλαίω *wrestle*: ἐπάλαισα, ἐπαλαίσθην Eur. (489 e), παλαίω Epic, δυσ-πάλαιστος Aesch.

πάλλω (παλ-) *shake, brandish*: ἐπηλα, πέπαλμαι. Hom. has 2 aor. redupl. ἀμ-πεπαλῶν and 2 aor. mid. (ἐ)παλτο. Epic and poetic. (III.)

πάομαι (πα-) *acquire, become master* = κτάομαι; pres. not used: πάσομαι, ἐπέ-σάμην, πέπᾱμαι. Doric verb, used in poetry and in Xen. Distinguish πᾶσομαι, ἐπᾶσάμην from πατέομαι eat.

παρα-νομίω *transgress the law* augments παρ-ενομ- rather than παρ-ηνομ- though the latter has support (T. 3. 67. 5), perf. παρα-νενόμηκα. See 454.

παρ-οινέω *insult (as a drunken man)*: ἑπαρ-φύνην, ἑπαρ-φύνησα, πεπαρ-φύνηκα, ἑπαρ-φνήθην (best ms. παρνήθην D. 22. 63). See 454.

πάσχω *suffer* (πενθ-, ποινθ-, παθ-) for π(ε)ρθ-σκω (36 b, 526 d): πείσομαι (806) for πενθ-σομαι, 2 aor. ἑπαθον, 2 perf. ἐπέπονθα (Hom. τέποσθε or τέπασθε 573, 705 and fem. part. πεπαθῖα); Doric τέποσχα. (V. VI.)

πατάσσω *strike*: pres. and imperf. Epic (for which Att. has τύπτω and παίω), πατάξω, ἐπάταξα, ἐκ-πεπάταγμα Hom. (Att. πέπληγμαι), ἐπατάχθην late (Att. ἐπλήγην). (III.)

πατέομαι (πατ-, πατε-) *eat*: πᾶσομαι (?) Aesch., ἐπᾶσ(σ)άμην Hom., plup. πεπάσμεν Hom., ἀ-παστος Hom. Mainly Epic, also New Ion.

πάττω (πατ-, 515 a) *sprinkle*: usu. in comp. w. ἐν, ἐπὶ, κατὰ: πάσσω, ἑπάσσω, ἑπάσθην, παστίος. Hom. has only pres. and imperf. Often in comedy. (III.)

παύω *stop, cause to cease*: παύσω, ἑπαύσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυθήσομαι, fut. perf. πεπαύσομαι (581), ἀ-παυστος, παυστίος. Mid. παύομαι *cease*: παύσομαι, ἐπαυσάμην. In Hdt. mss. have ἐπαύθην and ἐπαύσθην.

πείθω (πειθ-, ποιθ-, πειθ-) *persuade*: πείσω, ἑπείσα, πέπαικα, 2 perf. πέπειθα ἐν κ. πέπεισμαι, ἐπείσθην, πεισθήσομαι, πιστός, πιστίος. Mid. πείθομαι *believe, obey*: πείσομαι. 2 aor. ἐπειθον and ἐπειθμεν poetic; redupl. 2 aor. ἐπέπειθον Epic, 448 D. (πεπειθω, -οιμι); 2 plup. 1 pl. ἐπέπειθμεν (573) for ἐπεπειθᾶμεν; 2 perf. imper. ἐπέπεισθαι Aesch. Eum. 509 (ἐπέπεισθι?). From πειθε- come Hom. πειθήσῃ shall obey, πειθήσῃ shall persuade, πειθήσῃς trusting.

πεινᾶω (πεινα-, πεινη-) *hunger* (for contraction in pres. see 394, 641): πεινήσῃ, ἐπεινήσα, πεπαινέκα. Inf. pres. πεινήμεναι Hom.

πείρω (περ-, παρ-) *pierce*, Epic in pres.: ἑπείρα, πέπαρμαι, 2 aor. pass. ἀν-επάρην Hdt. Ion. and poetic. (III.)

πεκτ-έ-ω (πεκ-, πεκτ-ε-, 485) *comb, shear* = Epic pres. πεκίω: ἑπεξα Theocrt. ἐπέξάμην Hom., ἐπέχθην Aristoph. For comb Att. usu. has κτενίζω, ζαίω; for shear κείρω.

- πελάω (πέλας *near*) *bring near, approach*: πελάσω and Att. πελώ (538), ἐπέλασα (Epic also ἐπέλασσα, and mid. ἐπελάσμεν), ἐπέλημαι Epic, ἐπελάσθην Epic (ἐπλάσθην in tragedy), 2 aor. mid. ἐπλήμην *approached* Epic (688), v. a. πλαστός. Poetic and Ion. Kindred are πελάω (πελα-, πλα-) poetic, πελάθω and πλάθω dramatic, πλάναμαι and πλανάω Epic. Prose πλησιάζω (cp. πλησίον). 512. (III.)
- πέλω and πέλομαι (πελ-, πλ-) *am* (orig. *turn, move myself*): ἐπελον and ἐπελόμην, 2 aor. ἔπλε, ἔπλετο, -πλόμενος. Poetic.
- πέμπω (πεμπ-, πομπ-) *send*: πέμψω, ἔπεμψα, 2 perf. πέπομφα, πέπεμμαι, ἐπέμφθην, πεμψήσομαι, πεμπτός, πεμπτός. Poetic.
- πεπαίνω (πεπα-) *make soft or ripe*: ἐπέπαυα (544 a), ἐπεπάνθην, πεπανθήσομαι; perf. inf. πεπάνθαι Aristotle. (III.)
- πεπορεῖν or πεπαρεῖν *show*: see πορ-.
- πέπρωται *it is fated*: see πορ-.
- περαίνω (περα-, cp. πέρας *end*) *accomplish*: περανῶ, ἐπέρανα, πεπέρασμαι (489 h), ἐπεράνθην, ἀ-περάντος, δια-περαντός. (III.)
- πέρδομαι (περδ-, πορδ-, παρδ-) = Lat. *pedo*: ἀπο-παρδήσομαι, 2 aor. ἀπ-ἐπαρδον, 2 perf. πέπορδα.
- πέρθω (περθ-, πρσθ-) *sack, destroy*: πέρσω, ἔπερσα, 2 aor. ἔπραθον, and ἐπραθόμην (as pass.). Inf. πέρθαι for περθ-σθαι (688). πέρσομαι is pass. in Hom. Poetic for prose πορθείω.
- πέρ-νυμι *sell*, mid. πέραμαι: fut. περάω, aor. ἐπεράσ(σ)α, perf. mid. part. πεπερημένος. Poetic, mainly Epic, for πάλω or ἀποδίδομαι. Akin to περάω (cp. πέραν) *go over, cross* (περάσω, etc.); cp. πιπράσκω. (IV.)
- πέταμαι *fly*: see πέτομαι.
- πετανύμι (πετα-, πτα-, 729) and πεταννύω (rare) *expand*, in prose usu. comp. w. ἀνά: -πετώ (539). -επέτασα, -πέταμαι. Fut. ἐκ-πετάσω Eur., perf. mid. πεπέτασμαι poetic (489 g), aor. pass. πετάσθην Hom. (489 e). By-forms: poetic πίτνημι and πιτνάω (only pres. and imperf.). (IV.)
- πέτομαι (πετ-, πετε-, πτ-) *fly*, in prose usu. comp. w. ἀνά, ἐξ: -πήσομαι (Aristoph. also πετήσομαι), 2 aor. -επτόμην. Kindred is poetic πέταμαι: 2 aor. ἔπτην (poetic) and ἐπτάμην, inflected like ἐπριάμην (ἐπτάμην is often changed to ἐπτόμην), 687. Poetic forms are ποτδομαι and ποτότομαι (πεπόττημαι, ἐποτήθην, ποτήτός); πωτόδομαι is Epic. ἔπταμαι is late.
- πέττω (πεκ-, πεπ-, 513 a) *cook*: πέψω, ἔπεψα, πέπεμμαι, ἐπέψθην, πεπτός. (III.)
- πεύδομαι (πευθ-, πυθ-) *learn*, poetic for πυνθάνομαι.
- πέφνον *slew*: see φεν-.
- πήγ-νυμι (πηγ-, παγ-) *fix, make fast*: πήξω, ἔπηξα, 2 perf. πέπηγα *am fixed*, 2 aor. pass. ἐπάγην intrans., 2 fut. pass. παγήσομαι. Epic 2 aor. 3 s. κατέπηκτο *stuck* (athematic, 736 D.), ἐπηξάμην poetic and Ion., ἐπήχθην and πηκτός poetic. πηγνύω rare (Hdt., Xen.). πηγνύτο (Plato, Ph. 118 a) pres. opt. for πηγνυ-ι-το (some mss. πηγνύοιτο); cp. 819. (IV.)
- πηδάω *leap*, often comp. w. ἀνά, ἐξ, ἐπί: -πηδήσομαι (806), -επήδησα, -πεπήδηκα.
- πίαίνω (πιαν-) *fatten*: πιανῶ, ἐπίανα, κατα-πιπίασμαι (489 h). Mostly poetic and Ion. (IV.)
- πιλ-νυμι, πιλ-ναμαι, πιλ-νάω, *approach*: see πελάω.
- πίμ-πλημι (πλη-, πλα-, 741; w. μ inserted) *fill*. In prose comp. w. ἐν (727): ἔμπλησσω, ἐν-ἐπλησα, ἐμπέπληκα, ἐμπέπλησμαι (489 c), ἐν-επλήσθην, ἐμπλησθήσομαι, ἐμπληστός. 2 aor. mid. athematic ἐπλήμην (poetic):

πλήτο and πλήντο Epic, ἐν-πλήτο Aristoph., opt. ἐμ-πλήμην Aristoph., imper. ἐμπλήσο Aristoph. By-forms: πιμπλάσμαι Hom., πλήθω am full poetic (2 perf. πέπληθα) except in πλήθουσα ἀγορά, πληθύω abound, πληθύνωμαι Aesch., πληρόω.

πῖ-μ-πρη-μι (πρη-, πρα-, w. μ inserted) *burn*. In prose usu. comp. w. ἐν (cp. 727): -πρήσας, -πρήσα, -πέπρημαι, -πρήσθην (489 e). Hdt. has ἐμ-πέπρησμαι, and ἐμ-πρήσομαι (as pass.) or ἐμ-πεπρήσομαι (8. 9). πέπρησμαι Hdt., Aristotle. By-form ἐμ-πρήθω Hom.

πινύ-σκω (πινυ-) *make wise*: ἐπίνυσσα. Poetic. (V.)

πίνω (πι-, πο-, πω-) *drink* often comp. w. ἐξ or κατά: fut. πίομαι 806 (usu. ἱ after Hom., 541) and (rarely) πιοῦμαι, 2 aor. ἔπιον 548 a (imper. πῖθι, 687), πέπυκα, -πέπομαι, -επόθην, -ποθήσομαι, ποτός, ποτέος, πιστός poetic. Aeolic πῶνω. 529. (IV. VI.)

πι-πι-σκω (πι-) *give to drink*: πίσω, ἔπισα. Poetic and New Ion. Cp. πίνω. 819. (V.)

πι-πρά-σκω (πρά-) *sell*, pres. rare = Att. πωλέω, ἀποδίδωμαι: πέπρᾱκα, πέπρᾱμαι, ἐπρᾶθην, fut. perf. πεπρᾶσσομαι, πρᾶτός, -τέος. In Att. πωλήσας, ἀποδόσσομαι, ἀπιδόμην are used for fut. and aor. (V.)

πί-πτω (πετ-, πτ-, 36, πτω-) *fall* for πι-π(ε)τ-ω: πεσοῦμαι (540 c, 806), 2 aor. ἔπεσον (540 c), πέπτωκα. Fut. πεσέσμαι Ion., 2 aor. ἔπετον Doric and Aeolic, 2 perf. part. πεπτώς Soph., πεπτῆώς and πεπτεώς Hom.

πιτ-νημι and πιτ-νάω *spread out*: poetic for πετάννυμι. (IV.)

πιτ-νω *fall*: poetic for πίπτω. (IV.)

πλάζω (πлагγ-, 510) *cause to wander*: ἐπλάξα. Mid. πλάζομαι *wander*: πλάζομαι, ἐπλάγχθην *wandered*, πлагκτός. Poetic. (III.)

πλάθω: dramatic for πλάζω, πлагσιάζω.

πλάττω (πλατ-, 515 a) *mould, form*: ἐπλασα, πέπλασμαι, ἐπλάσθην, πλαστός. Fut. ἀνα-πλάσω Ion. (III.)

πλέκω (πλεκ-, πλοκ-, πлак-) *weave, braid*: ἐπλέξα, πέπλεγμαι, ἐπλέχθην rare. 2 aor. pass. -επλάκην (ἐν, σύν), 2 perf. ἐμ-πέπλοχα Hippocr., probably Att., and ἐμ-πέπλεχα Hippocr., fut. pass. ἐμ-πλεχθήσομαι Aesch., πλεκτός Aesch.

πλέω (πλευ-, πλεφ-, πλυ-, 503, 607) *sail* (on the contraction see 397): πλεόσομαι or πλευσσοῦμαι (540, 806), ἔπλευσα, πέπλευκα, πέπλευσμαι (489 d), πλευστέος. ἐπλεύσθην is late. Epic is also πλείω, Ion. and poetic πλώω: πλώσομαι, ἔπλωσα, 2 aor. ἔπλων (Epic, 688), πέπλωκα, πλωτός. Att. by-form πλώψω.

πλήττω (πληγ-, πлаг-) *strike*, in prose often comp. w. ἐξ, ἐπί, κατά: -πλήξας, -πλήξα, 2 perf. πέπληγα, πέπληγμαι, 2 aor. pass. ἐπλήγην, but in comp. always -επλάγην (ἐξ, κατά), 2 fut. pass. πληγήσομαι and ἐκ-πληγήσομαι, fut. perf. πεπλήξομαι, κατα-πληκτέος. 2 aor. redupl. (ἐ)πέπληγον Hom., mid. τε-πλήγετο Hom., ἐπλήχθην poetic and rare, -επλήγην Hom. Thuc. 4. 125 has ἐκ-πλήγυσθαι (πλήγνυμι). In pres., imperf., fut., and aor. act. Att. uses τύπτω, παίω for the simple verb, but allows the compounds ἐκπλήττω, ἐπιπλήττω. In the perf. and pass. the simple verb is used. (III.)

πλύω (πλυ-) *wash*: πλυνά, ἐπλύνα, πέπλυμαι (491), ἐπλύθην Ion. (prob. also Att.), πλυτός, πλυτός Ion. Fut. mid. ἐκ-πλυνοῦμαι as pass. (808). (III.)

πλώω *sail*: see πλέω.

πνέω (πνευ-, πνεφ-, πνυ-, 503, 607) *breathe, blow*, often comp. w. ἀνά, ἐν, ἐξ, ἐπί, ἐν:

- πνευσθῆναι** (540) and **-πνύσσομαι** (806), **ἔπνευσα**, **-πέπνευκα**. Epic also **πνέω**. From *ana-pneō* take breath: 2 aor. imper. **ἀμ-πνευ** X 222. See **πνύ-**.
- πνύω** (**πνύγ-**, **πνύγ-**) choke, usu. comp. w. **ἀπό**: **πνύξω** (147 c), **ἐπνύξα**, **πέπνυγμαί**, **-ἐπνύγην**, **-πνύγσομαι**.
- πνύ-** to be vigorous in mind or in body: Epic forms **ἀμ-πνύτο**, **ἀμ-πνύσθην** (v. l. **-πνύσθην**), **πέπνυμαι** am wise, **πεπνυμένος** wise, plup. **πέπνυσο**. Often referred to **πνέω** or **πνύσσω**.
- ποθέω** desire, miss: **ποθήσω** or **ποθέσομαι** (806), **ἐπόθησα** or **ἐπόθισα** (488 b). All other forms are late.
- πονέω** labour, in early Greek **πονέομαι**: regular, but **πονέσω** and **ἐπόνευσα** in mss. of Hippocr.; Doric **πονάω**.
- πορ-** (and **πω-**) give, allot: 2 aor. **ἔπορον** poetic, 2 aor. inf. **πεπορεῖν** (in some mss. **πεπαρεῖν**) Pind. to show, perf. pass. **πέπρωται** it is fated, ἡ **πεπωμένη** (also) fate. Poetic.
- πράττω** (**πράγ-**) do: **πράξω**, **ἔπραξα**, 2 perf. **πέπραχα** (prob. late) have done, **πέπραγα** have fared (well or ill) and also have done, **πέπραγμαί**, **ἐπράχθην**, fut. pass. **πράχθήσομαι**, fut. perf. **πεπράξομαι**, **πράκτιος**. Fut. mid. **πράξομαι** is rarely pass. (809). Ion. **πρήσσω**, **πρήξω**, etc. (III.)
- πράυνω** (**πράυν-**) soothe: **ἐπράυνω**, **ἐπράυνθην**. (III.)
- πρέπω** am conspicuous: **πρέψω** poetic. Impersonal **πρέπει**, **πρέψει**, **ἔπρεψε**.
- πρία-** buy, only 2 aor. mid. **ἐπριάμην** (p. 138). Other tenses from **ώντομαι**.
- πρίω** saw: **ἔπρισα**, **πέπρισμαι** (489 c), **ἐπρίσθην**.
- προίσσομαι** (**προϊκ-**, cp. **προῖξ** gift): pres. in simple only in Archilochus: fut. **κατα-προίξομαι** Aristoph. (Ion. **καταπροίξομαι**). (III.)
- πταίω** stumble: **πταίσω**, **ἔπταισα**, **ἔπταικα**, **ἄ-πταιστος**.
- πτάρνυμαι** (**πταρ-**) sneeze: 2 aor. **ἔπταρων**; 1 aor. **ἔπταρα** and 2 aor. pass. **ἐπτάρην** Aristotle. (IV.)
- πτήσσω** (**πτηκ-**, **πτακ-**) cower: **ἔπτηξα**, **ἔπτηχα**; 2 aor. part. **κατα-πτακῶν** Aesch. From **πτα-** Hom. has 2 aor. dual **κατα-πτήτην** (688) and 2 perf. part. **πεπτηῶς**. Ion. and poetic also **πτύσσω** (**πτωκ-**). (III.)
- πτίττω** (**πτω-**) pound: **ἔπτισα** Hdt., **περι-ἐπτίσμαι** Aristoph., **περι-επτίσθην** late Att. (489 c). Not found in classic prose. (III.)
- πτύσσω** (**πτυχ-**) fold usu. comp. in prose w. **ἀνά**, **περί**: **-πτύξω**, **-ἐπτύξα**, **-ἐπτυγμαι**, **-ἐπτύχθην**, 2 aor. pass. **-επτύγην** Hippocr., **πτυκτός** Ion. (III.)
- πτύω** (**πτυ-**, **πτύ-**) spit: **κατ-ἐπτυσσα**, **κατά-πτυστος**. Hippocr. has **πτύσω**, **ἐπτύσθην**.
- πυνθάνομαι** (**πυνθ-**, **πυθ-**) learn, inquire: **πύσσομαι** (for **πυνθόσομαι**), **πυνθόομαι** A. Prom. 990, 2 aor. **ἐπυνθόμην**, **πέπυσμαι**, **πυνστέος**, **ἀνά-πυστος** Hom. Hom. has 2 aor. opt. redupl. **πεπύθοιτο**. **πύθομαι** is poetic. (IV.)
- ράνιω** (**ρα-**, **ραν-**, 523 h, perhaps for **ραδ-νιω**) sprinkle: **ρανῶ**, **ἔρρανα**, **ἔρρασαι**, (489 h), **ἔρρανθην**. Apparently from **ραδ-** come Epic aor. **ἔρασσα**, Epic perf. **ἔρραδαται** and plup. **ἔρραδατο**. Perf. **ἔρραται** Aesch. Ion., poetic. (III. IV.)
- ράϊω** strike: **ράϊσω**, **ἔρραισα**, **ἔρραίσθην** (489 e). Fut. mid. as pass. **δια-ρραίσεσθαι** Ω 355. Poetic, mainly Epic.
- ράπτω** (**ραφ-**) stitch: **ἀπο-ρράψω**, **ἔρραψα**, **ἔρραμαι**, 2 aor. pass. **ἔρράφην**, **ράπτός**. (II.)
- ράττω** (**ραγ-**) throw down (late pres. for **ἀράττω**): **ἔυρ-ράξω**, **ἔρραξα**. (III.)
- ρέξω** (**φρεγ-ιω**, 511) do: **ρέξω**, **ἔρεξα** (less often **ἔρρεξα**), aor. pass. part. **ρεχθεῖς**, **ἄ-ρεκτος**. Poetic. Cp. **ῥέδω**. (III.)

- ῥέω** (ῥεν-, ῥε-, ῥυ-, and ῥνε-) *flow* (on the contraction in Att. see 397): **ῥυήσομαι** 806 (2 fut. pass. as act.; **ῥεύσομαι** rare in Att.), **ῥερέην** (2 aor.; pass. as act.; **ῥρευσά** rare in Att.), **ῥερέηκα**, **ῥυτός** and **ῥευστός** poetic. **ῥευσούμαι** Aristotle. **ῥη-** stem of **ῥήκα**, **ῥήμαι**, **ῥερέθην**, **ῥηθήσομαι**, **ῥήσομαι**. See **ῥρω**.
- ῥήγνυμι** (ῥηγ-, for **ῥρηγ-**, **ῥωγ-**, **ῥαγ-**) *break*, in prose mostly in comp. w. **ἀντ**, **δι**: **-ρήξω**, **ῥρηξά**, 2 perf. **-ῥρωγα** am broken, 2 aor. pass. **ῥράγγην**, 2 fut. pass. **-ῥαγήσομαι**; **-ῥρηγμαι** and **-ῥρήχθην** Ion., **ῥηκτός** Hom. (IV.)
- ῥίγω** (ῥίγ-, ῥίγε-, 486) *shudder*: **ῥιγήσω**, **ῥρηγῆσα** and **ῥιγῆσα**, 2 perf. **ῥρίγα** as pres. Chiefly poetic.
- ῥίγω** *shiver*. On the contraction in the pres. see 398: **ῥιγῶσω**, **ῥρήγωσα**.
- ῥίπτω** (ῥίπ-, ῥιπ-) and **ῥιπ-τ-έω** (485 d) *throw*: **ῥίψω**, **ῥρίψα**, 2 perf. **ῥρίφα**. **ῥρίμμαι**, **ῥρίφθην**, 2 aor. pass. **ῥρίφην**, fut. pass. **ἀπο-ῥρίφθήσομαι**, **ῥίπτῃ** Soph. (II.)
- ῥοφέω** *sur up*: **ῥοφήσω** and **ῥοφήσομαι** (806), **ῥρόφῆσα**.
- ῥόμαι** (Epic also **ῥύμαι**, rare in Att.) for **ῥρύμαι**, *defend*: **ῥόσομαι**, **ῥρύσάμην**, and **ῥυσάμην** O 29, **ῥυτός**. Athematic forms are **ῥρ(ρ)υτο**, 3 pl. **ῥόατο**, **ῥύσθαι**. See **ῥῥμαι**. Chiefly poetic.
- ῥυτῶ** *soil*: Epic perf. part. **ῥεντυμένος** (442 b. D.). Cp. **ῥυτῶ** am dirty.
- ῥώννυμι** (ῥω-) *strengthen*: **ἑπ-ῥρωσα**, **ῥρωμαι** (imper. **ῥρωσο** farewell, part. **ῥρωμένος** strong), **ῥρῶσθην** (489 e), **ἑ-ῥρωστος**. (IV.)
- σαίω** (σαν-) *faun upon*: **ῥσηα**. Poetic, prob. also in prose. (III.)
- σαίρω** (σηρ-, σαρ-) *sweep*: 2 perf. **σέσηρα** *grin*: **ῥσηα** Soph. (III.)
- σαλπικτω** (σαλπικγ-) *sound the trumpet*: **ἐσάλπιγξα** (also **ἐσάλπιξα**?). (III.)
- σάω** (cp. **σαφος** safe) *save*: **σάσω**, **ἐσάωσα**, **ἐσαώθην**. Epic and poetic (but not Att.). Epic pres. subj. **σῶης**, **σῶη**, **σῶσι**, which editors change to **σῶῃς** (**σῶῃς**, **σῶῃς**, **σῶῃς**), **σῶῃ** (**σῶῃ**, **σῶῃ**, **σῶῃ**), **σῶῃσι** (**σῶῃσι**, **σῶῃσι**). For **σάω** pres. imper. and 3 s. imperf. editors usu. read **σῶου** (= **σῶο-ε**), but some derive the form from Aeolic **σῶωμι**. Cp. **σῶζω**.
- σάττω** (σαγ-) *pack, load*: **ῥαξα**, **σῥαγμα**. (III.)
- σάω** *sift*: **ῥσηα**, **σῥσημαι**. New Ion. Here belong perf. **ῥτημαι** and **διατῥῶ** Att. for **δια-σάω**.
- σβέννυμι** (σβε- for **σβεσ-**, 523 f. n. 1) *extinguish*, usu. comp. w. **ἀπό** or **κατά**: **σβέσω**, **ῥβεσα**, **ῥβηκα** intrans. *have gone out*, **ῥσβέσθην** (489 c), 2 aor. pass. **ῥσβην** intrans. *went out* (416, 766 a), **σβήσομαι**, **ῥσβεσμαι** Aristotle. 819. (IV.)
- σίβω** *revere*, usu. **σίβομαι**: aor. pass. as act. **ῥσέφθην**, **σῥττός** Aesch.
- σίω** *shake*: **σίωσω**, **ῥσιωσα**, **σῥσιωκα**, **σῥσιωμαι** (489 c), **ῥσιώσθην**, **σιωτός**.
- σέω** (σεν-, συ-) *urge, drive on, mid. rush*: **ῥσσενα** (548 a. D.) and **σῥα**, **ῥσσεμαι** as pres. *hasten*, **ῥσ(σ)ύθην** *rushed*, 2 aor. mid. **ῥσ(σ)ύμην** *rushed* (**ῥσσενα**, **ῥσσυτο** or **σύτο**, **σύμενος**, 688), **ῥπ-σσυτος** Aesch. Mostly poetic, esp. tragic. Here belongs **ἀπ-ῥσσυῖα** (or **ἀπ-ῥσσυα**) *he is gone* in Xen. Probably from **σῥσμαι** (**σῥος**, **σῥῖς** motion), or from **σῥομαι**, *come* dramatic **σῥμαι** (Doric **σῥμαι**), **σῥσθε** (ind. and imper.), **σῥνται**, **σῥῖ**, **σῥσθω**. For **σῥται** (S. Trach. 645), often regarded as from a form **σῥμαι**, **σῥται** may be read.
- σημαίνω** (σημαν-, cp. **σημα** sign) *show*: **σημανῶ**, **ῥσημηνα** (**ῥσημῶνα** not good Att though in mss. of Xen.), **σῥσημασμαι** (489 h), **ῥσημάνθην**, **ῥπ-σημανθήσομαι**, **ῥ-σημαντός** Hom., **ῥπ-σημαντός** Aristotle. (III.)
- σήπω** (σηπ-, σαπ-) *cause to rot*: 2 perf. **σῥσηπα** am rotten, 2 aor. pass. **ῥῥπη**

- rolled as intrans., 2 fut. pass. κατα-σαπήσομαι. σήψω Aesch., σέσημμαι Aristotle, σηπτός Aristotle. 819.
- σιγῶ *am silent*: σιγήσομαι (806), ἰσίγησα, σισίγηκα, σισίγημαι, ἰσίγηθην, σιγήθησομαι, fut. perf. σισιγήσομαι, σιγητέος poetic.
- σίκομαι (σιν-) *injure*, very rare in Att. prose: σινήσομαι (?) Hippocr., ἐσιδάμην Hdt. (III.)
- σιωπῶ *am silent*: σιωπήσομαι (806), ἰσιώπησα, σισιώπηκα, ἰσιωπήθην, σιωπήθησομαι, σιωπητέος.
- σκάπτω (σκαφ-) *dig*, often comp. w. κατά: σκάψω, ἔσκαψα, 2 perf. ἔσκαφα, ἔσκαμμαι, 2 aor. pass. -εσκάφην. (II.)
- σκεδάννυμι (σκεδα-), rarely σκεδαννύω, *scatter*, often comp. w. ἀπό, διά, κατά: -σκεδῶ (539 c), -εσκεδάσα, ἰσκεδάσμαι (489 c), ἰσκεδάσθην, σκεδαστός. Fut. σκεδάσω poetic. By-forms: Epic κεδάννυμι: ἐκέδασσα, ἐκεδάσθην; mainly poetic and Ion. σκιδ-νῆμι and σκιδ-ναμαι; poetic and Ion. κιδ-νῆμι and κιδ-ναμαι. (IV.)
- σκέλλω (σκελ-, σκλη-) *dry up*: pres. late, Epic aor. ἔσκηλα (σκαλ-; as if from σκάλλω) *made dry*, 2 aor. intrans. ἀπ-έσκλην (687) Aristoph., ἔσκληκα *am dried up* Ion. and Doric. (III.)
- σκεπ-τομαι (σκεπ-) *vieio*: σκίψομαι, ἰσκεψάμην, ἰσκεμμαι (sometimes pass.), fut. perf. ἰσκήσομαι, pass. σκεπτέος. For pres. and imperf. (Epic, poetic, and New Ion.) Att. gen. uses σκοπῶ, ἰσκόπουν, σκοποῦμαι, ἰσκοπούμην. Aor. pass. ἰσκέφθην Hippocr. (II.)
- σκήπτω (σκηπ-) *prop*, gen. comp. w. ἐπὶ in prose: -σκήψω, -έσκηψα, -έσκημμαι, -εσκήφθην. By-form σκίμπτω Pind., Hippocr. (II.)
- σκιδ-νῆμι (σκιδ-νῆ-, σκιδ-να-) σκιδ-ναμαι *scatter*: mainly poetic for σκεδάννυμι. (IV.)
- σκοπέω *vieio*: good Att. uses only pres. and imperf. act. and mid., other tenses are supplied from σκέπτομαι. σκοπήσω, etc., are post-classical.
- σκάπτω (σκαπ-) *jeer*: σκάψομαι (806), ἔσκαψα, ἰσκάφθην. (II.)
- σμάω (σμή) *stear* (σμα-, σμη-, 394, 641) Ion., Comic: pres. σμήθ, σμήθαι, etc., ἔσμησα, ἔσμησάμην Hdt. By-form σμήχω chiefly Ion.: ἔσμηξα, δι-εσμήχθην (?) Aristoph., νεό-σμηκτος Hom.
- σοῦμαι *hasten*: see σεύω.
- σπάω (σπα- for σπασ-) *draw*, often w. ἀνά, ἀπό, διά, κατά: -σπάσω (488 a), ἔσπασα, ἀν-έσπακα, ἔσπασμαι, -εσπάσθην, δια-σπαθήσομαι, ἀντι-σπαστος Soph., ἀντι-σπαστέος Hippocr.
- σπείρω (σπερ-, σπαρ-) *sow*: σπείρῶ, ἔσπειρα, ἔσπαρμαι, 2 aor. pass. ἔσπάρην, σπαρτός Soph. (III.)
- σπένδω *pour libation*, σπένδομαι *make a treaty*: κατα-σπέσω (for σπενδ-σω 100), ἔσπεισα, ἔσπεισμαι.
- σπουδάω *am eager*: σπουδάσομαι (806), ἰσπούδασα, ἰσπούδακα, ἰσπούδασμαι. σπουδαστός, -τός. 512. (III.)
- στάζω (σταγ-) *drop*: ἔσταξα, ἐν-έσταγμαι, ἐκ-εστάχθην, στακτός. Fut. στάσω late, σταξεῖμαι Theocr. Ion. and poetic, rare in prose. (III.)
- στείβω (στειβ-) *tread*, usu. only pres. and imperf.: κατ-έστειψα, στειπτός. Poetic. From στιβε-, or from a by-form στιβέω, comes ἐστίβημαι Soph.
- στείχω (σειχ-, στιχ-) *go*: περι-έστειξα, 2 aor. ἔστιχον. Poetic, Ion.
- στέλλω (σέλ-, σταλ-) *send*, in prose often comp. w. ἀπό or ἐπὶ: στέλω poetic, ἔστειλα, ἔσταλκα, ἔσταλμαι, 2 aor. pass. ἔστάλην, -σταλήσομαι. (III.)
- στενάξω (στεναγ-) *groan*, often comp. w. ἀνά: -στενάξω poetic, ἑστέναξα, στενα-

- κτός and -τέος poetic. By-forms: Epic and poetic στενάχω, Epic στεναχίζω, poetic στοναχέω, mainly Epic and poetic στένω.
- στέργω (στέργ-, στοργ-) love: στέρξω, ἱστέρξα, 2 perf. ἱστοργα Hdt., στερκτός, στερκτός Soph.
- στερέω (usu. ἀπο-στερέω in prose) deprive: στερήσω, ἱστέρησα, -ἱστέρηκα, ἱστέρημαι, ἱστέρήθην. Aor. ἱστέρεσα Epic, 2 aor. pass. ἱστέρην poetic. Pres. mid. ἀπο-στεροῦμαι sometimes = am deprived of; στερήσομαι may be fut. mid. or pass. (809). Connected forms: στερίσκω deprive (rare in pres. except in mid.) and στέρομαι have been deprived of, am without w. perf. force, 528, 1887.
- στευ- in στεύται, στεύνται, στεύτο affirm, pledge one's self, threaten. Poetic, mainly Epic.
- στιῖω (στιγ-) prick: στιῖω, ἱστιγμαί. ἱστιξα Hdt., στικτός Soph. (III.)
- σπάρ-νυμι (σπαρ-, σπορε-) spread out, in prose often w. κατά, παρά, σύν, ἐπὶ (in prose usu. σπάρννυμι): παρα-σπαρῶ Aristoph., ἱσπάρεσα, κατ-εσπαρέσθην Hippocr. (489 e). Fut. σπαρέσω in late poetry (σπορεῶ Theocr.). (IV.)
- στρέφω (στρεφ-, στροφ-, στραφ-) turn, often in comp. in prose w. ἀνά, ἀπὸ, διά, etc.: -στρέψω, ἱστρέψα, ἱστραμμαι, ἱστρέφθην (in prose only στρεφθεῖς), usu. 2 aor. pass. as intrans. ἱστράφην, ἀνα-στραφήσομαι, στροπτός. Prose has κατ-εστραψάμην. 2 perf. ἀν-ἱστροφα trans. is doubtful (Comic), aor. pass. ἱστράφθην Doric, Ion.
- στράν-νυμι (στρω-) spread out: ὑπο-στράσω, ἱστρωσα Tragic, Hdt., ἱστραμαι, στρωτός poetic. Cp. σπάρννυμι. (IV.)
- στυγέω (στυγ-, στυγε-, 485) hate: ἱστύγησα (ἱστυξα Hom. made hateful), 2 aor. κατ-ἱστυγον Epic (546 D.), ἀπ-ἱστύγηκα Hdt., ἱστυγήθην, fut. mid. στυγήσομαι as pass. (808), στυγητός. Ion. and poetic.
- στυφελίζω (στυφελιγ-) dash: ἱστυφέλιξα. Mostly Epic and Hippocr. (III.)
- σῦριττω (σῦριγγ-) pipe, whistle: ἱσφρίζω. By-form σῦριζω. (III.)
- σύρω (συρ-) draw, in comp. in prose esp. w. ἀπὸ, διά, ἐπὶ: -ἱσσύρα, -ἱσσύρακα, -ἱσσύρμαι and -συρτέος Aristotle. (III.)
- σφάλλω (σφαλ-) trip up, deceive: σφαλῶ, ἱσφῆλα, ἱσφαλμαι, 2 aor. pass. ἱσφάλην, σφαλήσομαι. (III.)
- σφάττω (σφαγ-) slay, often in comp. w. ἀπὸ, κατά: σφάζω, ἱσφαξα, ἱσφαγμαι, 2 aor. pass. -ἱσφάγην, -σφαγήσομαι, ἱσφάχθην Ion., poetic, σφακτός poetic. By-form σφάζω (so always in Trag.). 516. (III.)
- σχάζω cut open, let go: ἀπο-σχάσω, ἱσχασα Trag. (ἱσχασάμην Comic), ἱσχάσθην Hippocr. From σχάω comes imperf. ἱσχω Aristoph. 512. (III.)
- σχεθεῖν: see ἔχω
- σφίω (σω- and σωι-, σῶς safe), later σώζω, save; many forms come from σῶω: σώσω (from σαώω) and σῶω (Att. inscr.), ἱσωσα (from ἱσάωσα w. recessive acc.) and ἱσωσα (Att. inscr.), σίσωκα (from *σεσάωκα) and σίσωκα (?), σίσωμαι rare (from *σεσάωμαι) and σίσωμαι (mss. σέσωμαι), ἱσώθην (from ἱσάωθην), σωθήσομαι, σωστέος (mss. σωστέος). By-forms: Epic σώω (cp. σῶι) and σαώω (cp. σῶος), q.v. 512. (III.)
- ταγ- seize: 2 aor. part. τεταγών Hom. Cp. Lat. tango.
- τανύω (for τν-νω, 85 b; cp. τείνω from τεν-) stretch, mid. τάννυμι (734): τάνω (539 D.) and -τανύσω (?), ἐτάνυσ(σ)α, τετάνυσμαι, (489 c), ἐτανύσθην; fut. pass. τανύσομαι Lyric. Poetic, rare in New Ion. (IV.)

- ταράττω** (ταραχ-) *disturb*: **ταράξω, ἐτάραξα, τετάραγμαi, ἐταράχθην, ταράξομαι** as pass. (808). Epic 2 perf. intrans. **τέτρηχα** *am disturbed*. Cp. **θράττω**. (III.)
- τάττω** (ταγ-) *arrange*: **τάξω, ἐταξα, 2 perf. τέταχα, τέταγμαi, ἐτάχθην, ἐπι-ταχθήσομαι**, fut. perf. **τετάξομαι**, 2 aor. pass. **ἐτάγην** (?) Eur., **τακτός, -τέος**. (III.)
- ταφ-** (for θαφ-, 125 g; cp. **τάφος** and **θάμβος**) *astonish*: 2 aor. **ἐταφον** poetic, 2 perf. **τέθηπα** *am astonished* Epic, Ion., plup. **ἐτεθήπεα**.
- τέγγω** wet: **τέγξω, ἔτεγξα, ἐτέγχθην**. Rare in prose.
- τείνω** (τεν-, τα- from τρ-, 35 b) *stretch*, in prose usu. comp. w. **ἀνά, ἀπό, διά, ἐξ, παρά, πρό**, etc.; **τενῶ, -ταίνα, -τίτακα, τέταμαι, ἐτάθην, -ταθήσομαι, -τατίος, τατός** Aristotle. Cp. **τανύω** and **ταινίω**. (III.)
- τεκμαίρομαι** (τεκμαρ-) *judge, infer*: **τεκμαροῦμαι, ἐτεκμηράμην, τεκμαρτός** Comic, **τεκμαρτέος** Hippocr. Poetic **τεκμαίρω** *limit, show*: **ἐτέκμηρα**. (III.)
- τελέω** (τελε- for τελεσ-; cp. **τὸ τέλος** end) *finish*: **τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι** (489 c), **ἐτετέλεσθην, ἐπι-τελεστέος**. Fut. **τελέσω** rare in prose, **ἀπο-τελεσθήσομαι** Aristotle. Epic also **τελείω**.
- τέλλω** (τελ-, ταλ-) *accomplish*: **ἔτειλα** Pind. **ἀνα-τέλλω** *cause to rise, rise*: **ἀν-τέιλα; ἐν-τέλλομαι** (ἐν-τέλλω poetic) *command*: **ἐν-ετελάμην, ἐν-τέταλμαι; ἐπι-τέλλω** *enjoin, rise* poetic: **ἐπ-τέιλα; ἐπ-ανα-τέλλω** usu. *rise*, poetic and Ion. (III.)
- τεμ-** (in τμ-) *find*: 2 aor. **ἔτεμον** and **τέτμον**.
- τέμνω** (τεμ-, ταμ-, τμη-) *cut*: **τεμῶ, 2 aor. ἔτεμον, -τέτμηκα** (ἀνά, ἀπό), **τέτμημαι, ἐτέμήθην**, fut. perf. **-τεμήσομαι** (ἀπό, ἐξ), **τμητέος. τάμνω** Doric and Epic. **τέμνω** Epic, 2 aor. **ἔταμον**, Doric, Ion., and poetic, **τμηθήσομαι** Aristotle, **τμητός** poetic, Aristotle. Cp. also **τμήγω**. (IV.)
- τέρπω** (τερπ-, ταρπ-, τραπ-) *amuse*: **τέρψω, ἔτερψα, ἐτέρφθην** (rare in prose) *amused myself*. Hom. 2 aor. mid. **ἐταρπόμεν** and redupl. **τεταρπόμεν**, Hom. aor. pass. **ἐτέρφθην** and 2 aor. pass. **ἐτέρπην** (subj. **τραπήμεν**; mss. **ταρπείμεν**). All aor. forms in Hom. with a have the older meaning *satisfy, satiate*. **τερσαίνω** (τερσ-αν-, cp. **torreo** from **torseo**) *dry*: **τέρσηνα** trans. Epic. (III. IV.) **τέρσομαι** *become dry*. Mainly Epic. 2 aor. pass. **ἐτέρσην** as intrans. *became dry*.
- τεταγών**: see **ταγ-**.
- τετίημαι** Hom. perf.: see **τιε-**.
- τέτμον**: see **τεμ-**.
- τετραίνω** (τετραν-, and **τερ-, τρη-**) *bore*: **ἐτέτραινα** and **ἔτρησα, τέτρημαι**. Fut. **δια-τετρανέω** Hdt., aor. **ἐτέτρηνα** Epic. By-form **τοτρέω**, q.v. Late presents **τι-τρη-μι, τι-τρά-ω**. (III. IV.)
- τεύχω** (τευχ-, τυχ-, τυκ-) *prepare, make* (poetic): **τεύξω, ἔτευξα, 2 aor. τέτυκον** Hom., 2 aor. mid. **τετυκόμην** Hom. (as if from *τεύκω), 2 perf. **τέτευχα** as pass. in **τετευχώς** made M 423, **τέτυγμαi** often in Hom. = **αἶ** (3 pl. **τετεύχασαν** and plup. **ἐτετεύχαστο** Hom.), fut. perf. **τετεύξομαι** Hom., aor. pass. **ἐτύχθην** Hom. (**ἐτεύχθην** Hippocr.), v. i. **τυκτός** Hom. Hom. **τέτυγμαi** and **ἐτύχθην** often mean *happen, hit* (cp. **τετύχηκα, ἔτυχον** from **τυγχάνω**). By-form **τι-τύσκομαι** Epic.
- τή** here! *take!* in Hom., often referred to **τα-** (cp. **τείρω, teneo**), is prob. the instrumental case of the demonstr. stem **το-**. It was however regarded as a verb, and the pl. **τήτε** formed by Sophron.
- τήκω** (τηκ-, τακ-) *melt*: **τήξω, ἔτηξα, 2 perf. τέτηκα** *am melted*, 2 aor. pass. as intrans. **ἐτάκην** *melted*, **τηκτός**. Aor. pass. **ἐτήχθην** *was melted* rare.

- τιε-, in Hom. 2 perf. *τετιγώς* troubled, dual mid. *τετιγησθον* are troubled, mid. part. *τετιγημένος*.
- τίθημι (θη-, θε-) place, put: *θήσω, ἔθηκα* (inflection 755), 2 aor. *ἔθετον*, etc. (756), *τίθηκα* (762), *τίθειμαι* (but usu. instead *καίμαι*, 767), *ἐτίθην, τεθήσομαι, θετός, -τός*. For inflection see 416, for synopsis 419, for dialectal forms 747 ff.
- τίκτω (for τι-τεκ-ω; τεκ-, τοκ-) beget, bring forth: *τίξομαι* (806), 2 aor. *ἔτεκον*, 2 perf. *τέτοκα*. Fut. *τέξω* poetic, *τεκούμαι* rare and poetic, aor. pass. *ἐτέχθη* poetic (late).
- τίλλω (τιλ-) pluck: *τιλῶ, ἔτιλα, τέτιλμαι, ἐτίλθην*. Mostly poetic. (III.)
- τινάσσω swing: often w. *διδ*: *τινᾶξω* (*-τινᾶξομαι* reflex. or pass.), *ἐτίναξα, τετίναγμαi, ἐτινάχθην*. Mostly poetic. (III.)
- τίνω (τει-, τι-) pay, expiate, often comp. w. *ἀπό, ἐξ*: mid. (poetic) *take payment, avenge*: *τέισω, ἔτεισα, τέτεια, -τέτεισμαι* (489 c), *-τέτισθην, ἀπο-τειστός* (Hom. *ἀ-τίτος* unpaid). The spelling with *ει* is introduced on the authority of inscriptions; the mss. have *τίσω*, etc. Hom. has *τίνω* from **τινῶ*, also *τίω*. Poetic and Ion. Connected is *τελ-νυμαι* (mss. *τι-*) *avenge myself*: *τέλσομαι, ἐτεισάμην* (rare in Att. prose). Cp. *τίω*. (IV.)
- τι-ταίρω (τιταν-, i.e. *ταν*-redupl.) stretch: *ἐτίτρηνα* Hom. Cp. *τείνω*. (III.)
- τι-τρώ-σκω (τρω-) wound: *τρώσω* (w. *κατά* in prose), *ἔτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι* (*τρώσομαι* as pass. M 66), *τρωτός* Hom. Epic *τρώω* is rare. (V.)
- τίω and τίω (*τείω*?) honour: *τίσω, ἔτισα* (*προ-τίσας* S. Ant. 22), *τέτιμαι, ἀ-τίτος*. Mainly Epic. In the pres. Att. has *ῖ*, Hom. *ῖ* or *ῖ*. Cp. *τίνω*.
- τλα-, τλη-, ταλα- endure: *τλήσομαι* (806), *ἐτάλασσα* Epic, 2 aor. *ἔτλην* (687). *τέτληκα* usu. as pres., 2 perf. (athematic) *τέτλαμεν*, etc. (705), *τλητός*. Poetic, rare in prose, which uses *τολμάω*.
- τμήγω (τμηγ-, τμαγ-) cut: *τμήξω, ἔτμηξα, 2 aor. δι-έτμαγον, 2 aor. pass. ἐτμάγην*. Poetic for *τέμνω*.
- τορέω (τορ-, τορε-, 485) pierce: *τορήσω*, and (redupl.) *τετορήσω* utter in a piercing tone Aristoph., *ἐτόρησα, 2 aor. ἔτορον*. Cp. *τετραίνω*. Mainly Epic.
- τοτ- hit, find in *ἐπ-έτοσσε* Pind.
- τρέπω (τρεπ-, τροπ-, τραπ-), turn, mid. flee: *τρέψω, ἔτρεψα*, mid. *ἐτρεψάμην* usu. put to flight, 2 aor. mid. *ἐτραπόμην* turned or fled (intrans. or reflex.; rarely pass.), 2 perf. *τέτροφα* (and *τέτραφα*?, rare), *τέτραμμαι, ἐτρέφθην* fled or was turned (rare in Att.), 2 aor. pass. *ἐτράπην* usu. intrans., *τρεπτός, τρεπτής* Aristoule. In Att. *ἐτραπόμην* was gen. displaced by *ἐτράπην*. *τράπω* New Ion., Doric, 2 aor. *ἔτραπον* Epic and poetic, aor. pass. *ἐτράφθην* Hom., Hdt. *τρέπω* has six aorists. Cp. 554 c, 595, 596. Hom. has also *τραπέω* and *τροπέω*.
- τρέφω (τρεφ-, τροφ-, τραφ-, etc., 125 g) support, nourish: *θρέψω, ἔθρεψα, 2 perf. τέτροφα, τέτραμμαι, ἐθρέφθην* very rare in Att. prose, usu. 2 aor. pass. *ἐτράφην, τραφήσομαι, θρεπτός*. Fut. mid. *θρέψομαι* often pass. (808). *τράφω* Doric, 2 aor. Epic *ἔτραφον* grew up, was nourished. Cp. 595.
- τρέχω (τρεχ- from *θρεχ-*, 125 g, and *δραμ-*) run: *δραμοῦμαι* (806), 2 aor. *ἔδραμον, -δεδράμηκα* (*κατά, περί, σύν*), *ἐπι-δεδράμημαι, περι-θρεκτός*. *τράχω* Doric, *ἀπο-θρέξομαι* Aristoph., *ἔθρεξα* rare and poetic, 2 perf. *-δέδρομα* (*ἀνά, ἐπὶ*) poetic. Poetic *δραμῶ*. (VI.)
- τρέω (τρε- for *τρεσ-*; cp. Lat. *terreo* for *terseo*) tremble: *ἔτρεσα* (488 a), *ἀ-τρεστος* poetic. Rare in prose.
- τρίβω (τρίβ-, τριβ-) rub: *τρέψω, ἔτριψα, 2 perf. τέτριφα, τέτριμμαι, ἐτρέφθην, βύ*

- usu. 2 aor. pass. *ἐτρίβην, -τριβήσομαι* (έξ, κατά), fut. perf. *ἐπι-τετρίψομαι, δ-τριπτος* Hom. Fut. mid. *τρίψομαι* also as pass. (808).
τρίψω (τριγ-, τριγ-) *squeak, chirp*: 2 perf. *τέτριγα* as pres. (part. *τετριγῶτες, τετριγνία*, Hom.). Ion. and poetic. (III.)
τρυῶ *exhaust, waste*: pres. poet. and rare, usu. comp. w. *έξ*: *-τρυῶσω, -ετρή-χωσα, τετρήχουμαι, ἐτρήχῳ* Hippocr. Also *τρώω*: *τρώω* (147 c) Hom.; and *τρώω*: *τρώω* Aesch., *τέτρωμαι, δ-τρώτος* poetic and Ion.
τρώω (τρωγ-, τραγ-) *gnaw*: *τρώξομαι* (806), 2 aor. *ἔτραγον, δια-τέτρωμαι, τρακτός, κατ-έτρωξα* Hippocr.
τυγχάνω (τευχ-, τυχ-, τυχε-) *hit, happen, obtain*: *τέτξομαι* (806), 2 aor. *ἔτυχον, τέτυχα*. Epic also *ἐτύχησα*, 2 perf. *τέτευχα* Ion. (the same form as from *τεύχω*). *τέτυγμαι* and *ἐτύχθην* (from *τεύχω*) often have almost the sense of *τέτυχα* and *ἔτυχον*. (IV.)
τύπτω (τυπ-, τυπτε-) *strike*: *τυπτήσω, τυπτητός*; other tenses supplied: aor. *ἐπάταξα* or *ἔπαισα*, perf. *πέπληγα, πέπληγμαι*, aor. pass. *ἐπλήγην, ἔτυπα* Epic, Ion. and Lyric, *ἐτύπησα* Aristotle, 2 aor. *ἔτυπον* poetic, *τέτυμμαι* poetic and Ion., 2 aor. pass. *ἐτύπη* poetic, fut. mid. as pass. *τυπτήσομαι*, or 2 fut. pass. *τυπήσομαι*, Aristoph. Nub. 1379. (II.)
τύφω (τύφ-, τυφ-, for *θύφ-, θυφ-*, 125 g) *raise smoke, smoke*: *τέθυμμαι*, 2 aor. pass. as intrans. *ἐπ-ετύφην, ἐκ-τυφήσομαι* Com.
ταύξω *taunt*: *ταύξομαι* (806), *ἐτάξασα*. 512. (III.)
ὑγιαίνω (*ύγιαν-*) *am in health, recover health*: *ύγιανῶ, ύγιάνω, ύγιάνθη* Hippocr. (III.)
ύπο-σχε-νέομαι (*ισχ-, a by-form of έχ-; σχ-, σχε-*) *promise*: *ύπο-σχήσομαι*, 2 aor. *ύπ-εσχόμεν, ύπ-έσχημαι*. Ion. and poetic usu. *ύπ-λοχομαι*. Cp. *έχω* and *έχωω*. (IV.)
ύφαίνω (*ύφαν-*) *weave*: *ύφανῶ, ύφηνω, ύφασμαι* (489 h), *ύφάνθην, ύφαντός*. Hom. also *ύφάω*. (III.)
ύω *rain*: *ύσω, ύσα* Pind., Hdt., Aristotle, *έφ-υσαι* (489 c), *έσθην* Hdt., *έσομαι* as pass. (808) Hdt.
φαίνω (*φαεν-*) *appear, show*: aor. pass. *έφαδνθη* (w. *αα* for *αε*, 643) *appeared*. Epic. (III.)
φαίω (*φαρ-*) *show*: *φανῶ, έφηνω*, perf. *πέφαγκα* (rare in good Att.) *have shown*, 2 perf. *πέφηνω* *have appeared*, *πέφασμαι* (489 h), *έφάνθη* (rare in prose) *was shown*, 2 aor. pass. *έφάνην* as intrans. *appeared*, 2 fut. pass. *φανήσομαι* *shall appear*; fut. mid. *φανοῦμαι* *shall show* and *shall appear*. On the trans. and intrans. use see 819; for the inflection of certain tenses see 401 ff. Hom. has 2 aor. iter. *φάνεσκε* *appeared*, v. a. *δ-φαντος*; and, from root *φα-*: *φάε* *appeared* and fut. perf. *πεφήσεται* *shall appear*. Connected forms *πι-φαύσκω, φαείνω, φαντάζομαι*. (III.)
φάσκω (*φα-*) *say*: only pres. and imperf.: see *φημί*. (V.)
φείδομαι (*φειδ-, φιδ-*) *spare*: *φείσομαι, έφεισάμην, φειστός*. Epic 2 aor. mid. redupl. *κεφιδόμην* (448 D.). Epic fut. *κεφιδήσομαι* (*φιδε-*).
φεν-, φν- (*for φγ-, 35 b*) *kill*: 2 aor. *έφεφρον* and *πέφρον* (part. *κατα-πεφρών*, also accented *-πέφρων*), perf. mid. *πέφαμαι*, fut. perf. *πεφήσομαι*. Epic. Cp *φόνος* *murder* and *θείνω* (*θεν-*) *smile*.
φέρω (*φερ-, ol-, ένεκ-, ένεγκ-* for *έπ-νεκ*, 529) *bear, carry*: fut. *οίσω*, 1 aor. *ήνεγκα*,

- 2 aor. *ἤνεγκον*, 2 perf. *ἐνήνοχα*, perf. mid. *ἐνήνεγμαι* (3 s. -γkται inscr.), aor. pass. *ἠνέχθην* also intrans., fut. pass. *κατ-ενεχθήσομαι* and *οισθήσομαι*, v. a. *οιστός*, -τός. Other Att. forms are: *οισομαι* fut. mid. and pass. (809), *ἠνεγκάμην* 1 aor. mid., *ἠνεγκόμην* 2 aor. mid. (rare: S. O. C. 470). Poetic and dial. forms are: 2 pl. pres. imper. *φέρετε* (for *φέρετε*) Epic, 1 aor. imper. *οισε* for *οισον* Epic (and Aristoph.), 1 aor. inf. *ἀν-οῖσαι* or *ἀν-ῶσαι* (once in Hdt.), fut. inf. *οῖσειν* Pind., *οῖσέμεν(αι)* Hom., 1 aor. *ἤνεικα*, -άμην Hom., Hdt., *ἤνικα* Aeol., Dor., etc., 2 aor. *ἤνεικον* rare in Hom., perf. mid. *ἐνήνεγμαι* Hdt., aor. pass. *ἠνέχθην* Hdt., v. a. *φερτός* Hom., Eur., *ἀν-ώιστος* Hdt. (*δρωιστος*?). (VI.)
- φεύγω** (*φευγ-, φυγ-*) *flee*: *φεύβομαι* 806 (*φευβομαι*, 540, rare in prose), 2 aor. *ἔφυγον*, 2 perf. *πέφευγα*, *φευκτός*, -τός. Hom. has perf. act. part. *πεφυγότες* as if from a verb *φύζω* (cp. *φύζα flight*), perf. mid. part. *πεφυγμένος*, v. a. *φυκτός*. By-form *φυγ-γάω*, New Ion. and Att. poetry, in comp. in prose.
- φημί** (*φη-, φα-*) *say*, inflected 783: *φήσω*, *ἔφησα*, *φατός*, -τός. Poetical and dial. forms 783 D. ff.
- φθάνω** (*φθη-, φθα-*) *anticipate*: *φθήσομαι* (806), *ἔφθασα*, 2 aor. *ἔφθην* (like *ἔστην*). Fut. *φθάσω* doubtful in Att., 2 aor. mid. part. *φθάμενος* Epic. Hom. *φθάνω* = *φθάνω*. (IV.)
- φθείρω** (*φθερ-, φθορ-, φθαρ-*) *corrupt*: *φθερά*, *ἔφθιρα*, *ἔφθαρκα*, but usu. 2 perf. *δι-ἔφθορα* am ruined (*have corrupted* in Att. poetry), *ἔφθαρμαι*, 2 aor. pass. *ἔφθάρην*, *δια-φθάρησομαι*, *φθαρτός* Aristotle. Fut. *δια-φθέρω* N 625, *δια-φθερέω* Hdt. (III.)
- φθίω** (*φθι-*) *waste, perish*, mostly poetical and usu. intrans., Epic *φθίω* (= *φθιῶ*): fut. *φθίσω* poetic (Hom. *φθίσω*) trans., aor. *ἔφθισα* poetic (Hom. *ἔφθισα*) trans., 2 aor. mid. athematic *ἔφθιμην* *perished* poetic (*φθίωμαι*, *φθιμην* for *φθι-ιμην*, *φθίσθω*, *φθίσθαι*, *φθίμενος*), *ἔφθιμαι* poetic (plup. 3 pl. *ἔφθιατο*), *ἔφθιθην* Hom., *φθιτός* Tragic. The form *φθίω* in Hom. is assumed on the basis of *φθίης* and *ἔφθιεν*, for which *φθίει*, *ἔφθιτο* (or *ἔσθιεν*) have been conjectured. Hom. *φθίσω*, *ἔφθισα* are also read *φθείσω*, etc. By-form *φθινύθω*. (IV.)
- φιλέω** *love*: regular (cp. 385); fut. mid. *φιλήσομαι* may be pass. (808). Hom. has *φιλήμεναι* pres. inf. and *ἐφιλάμην* (*φιλ-*) aor. mid. Aeolic *φίλημι*.
- φλάω** *bruise* (cp. *θλάω*): *φλασσῶ*, for *φλάσω*, Theocr., *ἔφλα(σ)σα*, *πέφλασμαι* (480 c) and *ἐφλάσθην* Hippocr. *φλάω* *eat greedily, swallow*: only pres. and imperf. and only in Comedy.
- φλέω** *burn*, trans. and intrans: *ἔξ-ἔφλεξα* Aristoph., *κατ-ἐφλέχθην*, *ἀ-φλεκτος* Eur. Very rare in prose. By-form *φλεγέθω* poetic.
- φράγνυμι** (*φραγ-*) and **φάργνυμι** *fence*, mid. *φράγγνυμαι*; only in pres. and imperf. Cp. *φράττω*. (IV.)
- φράζω** (*φραδ-*) *tell, point out, declare, mid. consider, devise*: *φράσω*, *ἔφρασα*, *πέφρακα*, *πέφρασμαι* rarely mid., *ἐφράσθην* as mid., *φραστός*. Epic 2 aor. (*ἐπ-ἐφραδον* 448 D. (part. *πεφραδμένος*). Mid. fut. *φράσ(σ)ομαι* Epic, *ἔφρασ(σ)άμην* poetic and Ion. (III.)
- φράττω** (*φραγ-*) *fence*: *ἔφραξα* (and *ἔφαρξα* Att. inscr.), *πέφραγμα* and *πέφραγμα*, *ἐφράχθην*, *ἀ-φρακτος*. The forms with *ap* for *pa* are common and are Old Att. See *φράγγνυμι*. (III.)

φρίττω (φρίκ-) *shudder*: φρίξα (147 c), πρίφικα *am in a shudder* (part. πεφρίκοντας Pind.). (III.)

φρύγω (φρυγ-, φρύγ-) *roast*: φρύξα (147 c), πρίφωμαι, φρύκτος, 2 aor. pass. φρύγην Hippocr.

φυλάττω (φυλακ-) *guard*: φυλάξω, ἐφύλαξα, 2 perf. πεφύλαχα, πεφύλαγμαι *am on my guard*, ἐφυλάχθην, φυλακτός. Fut. mid. φυλάξομαι also as pass. in Soph. (808). (III.)

φύρω (φур-) *mix, knead*: ἐφурсα Hom., πρίφωμαι, ἐφύρην Aesch., fut. perf. πεφύρωμαι Pind., σύμ-φурτος Eur. φύρω *mix* is regular. (III.)

φύω (φυ-, φύ-; Hom. φύω, rare in Att.) *produce*: φύσω, ἐφύσα, 2 aor. ἐφυν *grew*, *was* (687), πρίφικα *am by nature*, *am* (693), φυτόν *plant*. 2 aor. pass. ἐφύην *late* (doubtful in Att.). 2 perf. Epic forms: πεφύᾱσι, ἐμ-πεφύῃ Theognis, πεφυώς, ἐμ-πεφυυία; 1 plup. with thematic vowel ἐπέφικον Hesiod.

χάδω (χαδ-) *force back*, usu. χάδωμαι *give way*. Pres. act. in prose only ἀνα-χάδω Xen., χάσσομαι, ἀν-έχασσα Pind., δι-έχασάμην Xen. See also καδ-. Poetic, chiefly Epic. (III.)

χαίρω (χαρ-, χαρε-, χαιρε-) *rejoice*: χαιρήσω, κεχάρηκα, κεχάρημαι and κέχαρμαι Att. poetry, 2 aor. pass. ἐχάρην *intrans. rejoiced*, χαρτός. Hom. has 2 perf. act. part. κεχαρηώς, 1 aor. mid. χηράμην, 2 aor. mid. κεχαρόμην, fut. perf. κεχαρήσω and κεχαρήσομαι. (III.)

χάλω *loosen*: ἐχάλασα, ἐχάλασθην (489 e). Fut. χαλάσω Hippocr., aor. ἐχάλαξα Pind., perf. κεχάλακα Hippocr.

χαλεπαίνω (χαλεπαν-) *am offended*: χαλεπανῶ, ἐχαλέπηνα, ἐχαλεπάνθην. (III.) χανδ-δ-νω (χενδ-, χονδ-, χαδ- for χεδ-, 35 b) *contain*: χείσομαι for χενδσεται, 2 aor. ἐχασον, 2 perf. κέχανθα as pres. (κέχονθα ? cp. v. l. Ω 192). Poetic (mostly Epic) and Ion. (IV.)

χάσκω (χην-, χαν-; χάσκω for χε-σκω ? 35 b) *gape*: ἐγ-χανοῦμαι (806), 2 aor. ἔχανον, 2 perf. κέχηνα *am agape* (698). Ion., Epic, and in Aristoph. (V.)

χέζω (χεδ-, χοδ-), = Lat. *caco*: χεσοῦμαι (540, 806), rarely χέσομαι, ἔχεσα, 2 aor. ἔχεσον rare, 2 perf. κέχοδα, κέχεσμαι. (III.)

χέω (χευ-, χεφ-, χυ-) *pour*; on the contraction see 397. In prose usu. in comp. (ἐξ, ἐν, κατά, σύν, etc.): fut. χέω (541, 1881), aor. ἔχεα (543 a), κέχυκα, κέχυμαι, ἐχέθην, χυθήσομαι, χυτός. Mid. χέομαι pres. and fut., ἐχεάμην aor. Epic forms: pres. (rarely) χείω (Aeolic χεύω), fut. χεύω (?) β 222, aor. also ἔχευα (543 a), 1 aor. mid. ἐχενάμην = Att. ἐχεάμην, 2 aor. mid. athematic ἐχύμην as pass.

χλαδ- in 2 perf. part. κεχλάδωτς *swelling*, pl. κεχλάδοντας, inf. κεχλάδειν. Pind.

χόω (= χοφω) *heap up*: χόσω, ἔχωσα, ἀνα-κέχυκα, κέχωσμαι, ἐχόσθην, χωστήσομαι, χωστός. Cp. 489 a, c.

χραισμέω (χραισμε-, χραισμ-) *profit*, pres. late: χραισμήσω, ἐχραισμησα, 2 aor. ἔχραισμον. Hom.

*χρδωμαι (χρῶμαι) *use* (χρα-, χρη-): pres. χρῶ, χρῆται, etc. 395, χρήσομαι, ἐχρησάμην, κέχρημαι *have in use* (poetic also *have necessary*), ἐχρήσθην (489 e), χρηστός *good*, χρηστός. Hdt. has χρᾶται, 3 pl. χρέωνται (from χρήσται), subj. χρέωμαι, imper. χρέω, inf. χρᾶσθαι (Ion. inscr. χρήσθαι), part. χρεώμενος. Cp. 641 D. Fut. perf. κεχρήσομαι Theocr.

*χρῶω (χρῶ) *utter an oracle* (χρα-, χρη-): pres. χρῶς, χρῶ, 394 (sometimes in

- the meaning of χρήσις, χρήσις), χρήσω, ἔχρησα, κέχρηκα, κέχρησμαι Hdt., ἔχρησθην (489 e). Mid. χράσμαι (χρᾶμαι) *consult an oracle*: χρήσομαι Ion., ἔχρησάμην Hdt. Cp. χρηΐω 522 b, 641 D. Hdt. has χρέων.
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- χρηΐω *want, ask*, Att. chiefly pres. and imperf.: χρήσω. Epic and Ion. χρηΐω (later χρεΐω): χρηΐσω, ἐχρηΐσα. 512. (III.)
- χρίω (χρί- for χρίσ-) *anoint, sting*: χρίσω, ἔχρισα, κέχριμαι (and κέχρισμαι?) 489 b), ἐχρίσθην (489 e) Tragic, χρίστος Tragic.
- χρῶ (for χρω-ίω; cp. χρώ-ς *complexion*) *colour, stain*: κέχρωσμαι (489 c; (better κέχρωσμαι ?), ἐχρώσθην (ἐχρέψθην ?). Poetic χροΐω. 512. (III.)
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- ψέγω *blame*: ψέξω, ἔψεξα, ἔψεγμα; Hippocr., ψεκτός.
- ψεύδω *deceive*, mid. *lie*: ψεύσω, ἔψευσα, ἔψευσμαι usu. *have deceived or lied*, but also *have been deceived*, ἔψεύσθην, ψευσθήσομαι.
- ψύχω (ψυχ-, ψύχ-) *cool*: ψύξω (147 c), ἔψυξα, ἔψυγμα, ἔψυχθην, ψύχθησομαι (?) Hippocr., 2 aor. pass. ἀπ-εψύχην as intrans. *cooled*, ψυκτός Hippocr.
- ώθειω (ώθ- for ϑωθ-, ώθε-, 485 a) *push*: imperf. ὠθούν (431), ὤσω, ὤσα (431), ὤσμαι (443), ὠσθην, ὠσθήσομαι. Fut. ὠθήσω only in Att. poetry, aor. ὤσα and perf. ὤσμαι Ion., ἀπ-ωστός Ion., poetic, ἀπ-ωστέος poetic.
- ώνομαι (ωνε-; cp. Lat. *ve-num*) *buy*: imperf. ὠνούμην (431), ὠνήσομαι, ὠνήμαι (443) *have bought or been bought*, ὠνήσθην *was bought*, ὠνητός, -τός. For ὠνησάμην (late), Att. has ἐπαριάμην (p. 138). Imperf. ὠρεόμην Hdt., ὠρούμην Att. in comp. (ἀντί, ἐξ). (VI.)

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