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THE PRINCIPLES

OF

GREEK GRAMMAR,

WITH

COMPLETE INDEXES,

FOR

SCHOOLS AND COLLEGES.

BY

PETER BULLIONS, D. D.,

AUTHOR OF THE "SERIES OF ENGLISH, LATIN, AND GREEK GRAMMARS AND SCHOOL
CLASSICS."

REVISED BY

A. C. KENDRICK, D. D.,

PROFESSOR OF GREEK IN THE UNIVERSITY OF ROCHESTER.

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PREFACE.

THE Greek Grammar of Dr. Bullions has been and still is in extensive use in many sections of our country. Its great simplicity of plan and of statement, its omission of superfluous matter, and its expression of the chief facts of the language in distinct and definite *rules*, have made it a favorite with multitudes of teachers and students of Greek, who have preferred it to larger and more comprehensive, but less convenient textbooks. Its excellencies, however, were not unaccompanied by some serious defects, and the editor has deemed that he might serve the interests of Greek learning by complying with the request of the proprietor and publishers that he would prepare a revised edition of it. In doing this, it has not been his purpose to rewrite the Grammar of Dr. Bullions, or change radically its character, but simply make such changes as should render it an entirely safe and sufficient guide to the large class of students who derive from it their elementary acquaintance with Greek.

It is proper to state briefly what he has attempted in these changes :—

1. He has supplied, here and there, such *new matter* as was most necessary to giving it adequate completeness.

2. He has endeavored to correct its *errors*, which were by no means few and unimportant, and, without detracting from its simplicity and plainness of statement, to put upon it the stamp of scientific accuracy.

3. He has revised carefully the rules for the *Third Declension* and the *Verb*, has increased the number and improved the arrangement of *paradigms* in the former, and conformed the treatment of both to those laws of derivation from the *stem* or *radix* which have commended themselves to the best recent Greek grammarians.

4. The article on the *Prepositions* he has entirely rewritten, and has treated them, though briefly, yet he trusts with satisfactory clearness.

5. The *Particles*, those extremely delicate and difficult parts of the language, he has carefully attended to, both in the explanations, and in the rendering of the examples under the rules, in which Dr. Bullions had frequently neglected them.

6. The *Syntax* has been very considerably altered; more fulness and exactness have been given to its statements, and its examples have been somewhat increased in number, and often retranslated. The Editor commends this point to special attention. In rendering a fragment of a sentence selected in illustration of a rule, not only should the leading words, but every particle introduced, be accurately rendered.

7. Two or three pages of *Practical Exercises* have been added, for the purpose of exemplifying and inculcating careful habits of verbal analysis. Their number might, perhaps, have been advantageously increased. In these examples, and elsewhere, the meaning of the tenses, the mode of rendering the different participles, the exact import of particles and prepo-

sitions, and the effect of the *position* of words in a sentence, have been repeatedly suggested to the student. They are among the *vital points* of Greek scholarship.

8. The utility of the work will be found to be much enhanced by a complete *index* of subjects.

With these brief explanations, the Editor submits his work to the public. He is well aware that much which *might* have been done has been left undone ; but he also believes that this Grammar, as revised, while by no means embracing all that is contained in the comprehensive and excellent grammars of Kühner and Hadley, will be found to contain all that is essential to the elementary Greek student, and will leave him nothing to *unlearn* as he advances to the higher stages of attainment in this noble language. It is proper to add, that it is in no spirit of disrespect to the memory of an excellent Christian scholar and teacher, who, full of years and of labors, has been called to his reward, that these alterations have been made in his work, but rather in the assurance that he regarded the interests of the cause more than any selfish reputation, and would rejoice in every thing that should improve in its character, and increase in its usefulness, the product of his conscientious toil.

We add, without further preface, a brief outline of the origin and dialects of the Greek language :—

THE GREEK LANGUAGE AND ITS DIALECTS.

1. Greece was called anciently (as at present), by its inhabitants, *Hellas* (῾Ελλάς), and the people *Hellenes* (῞Ελληνες), and the language belonged to the great Indo-European, or

Aryan family of languages, being closely allied to the Sanscrit, and in some respects an older, in others a younger sister of the Latin.

2. Its extant records appear mainly in *four* different forms or *dialects*, called Æolic, Doric, Ionic, and Attic; besides which the earlier Greek poetry displays a considerable number of forms, which, probably originating under the license of poetry, constitute an *Epic* or *poetic* dialect.

3. The *Æolic*, which contains some of the most primitive forms of the language, was spoken in the Æolic colonies of Asia Minor and the adjacent islands, especially Lesbos, and was extensively used in certain forms of Lyric poetry. It was doubtless spoken, with modifications, in some parts of continental Greece.

4. The *Doric* dialect, distinguished by its broad *a*, was spoken among the Doric Asiatic settlements, and by the Doric tribes that ruled in the Peloponnesus, and so long disputed with Athens the headship of Greece.

5. The *Ionic* dialect, soft and flowing in its confluence of uncontracted vowels, was spoken among the Ionic tribes of Asia Minor, and doubtless the Ionic population of the mother country. It appears in its earlier form in the poems of Homer, and in its later form in the works of Herodotus and Hippocrates. The Homeric poems are also largely tinged with elements more strictly poetic. In Attica, whose people were of Ionic descent, the language gradually ripened and strengthened, under the influences of Athenian life and the delicacies of Athenian taste, into the less soft and flowing, but more compact and dignified, and hardly less graceful and harmonious Attic.

6. The *Attic* dialect, spoken in Attica, as the result of the gradual modification of the Ionic, became the chief literary language of Greece, and the main vehicle of its history, philosophy, eloquence, and poetry ; although Heroic poetry retained to the last its Ionic and early Epic tinge, and Lyrical poetry was so naturalized in the Æolic, and later and more especially in the Doric dialect, that even the lyrical portions of the Attic dramas were pervaded by a very decided Doric element.

7. We may add, that after the conquests of Alexander had somewhat broken the unity and weakened the intensity of the Hellenic national life, and occasioned a considerable fusion of its different races, there sprang up a somewhat modified, though not radically different, form of the language, which is known as *the common dialect* (ἡ κοινὴ διάλεκτος), and which slightly impairs the purity of style of the later writers, who, however, still followed the earlier Greek models. This is sometimes called *Hellenistic* (in distinction from Hellenic), and is found, with a large intermixture of Hebraisms, in the Septuagint and the New Testament.

GREEK GRAMMAR.

PART FIRST.

ORTHOGRAPHY.

1.—ORTHOGRAPHY treats of letters, and the mode of combining them into syllables and words.

2.—A LETTER is a mark or character used to represent an elementary sound of the human voice   The Greek alphabet is said to have been brought into Greece by Cadmus, from Phœnicia. It is certainly of Semitic, and probably of Phœnician origin.   Two or three of the original letters were dropped out of the ordinary alphabet, being retained only among the numerals. Others were changed, and φ, χ, Ϡ were certainly a later addition.

The Alphabet, as ultimately constituted, consisted of twenty-four letters, as follows:—

FORM.	NAME.	POWER.	
A α	*Alpha*	*a* in	*father*
B β ϐ	*Beta*	*b* in	*bee*
Γ γ ſ *	*Gamma*	*g* in	*go*
Δ δ	*Delta*	*d* in	*did*
E ε	*Epsilon*	*e* in	*met*
Z ζ	*Zeta* (*z* or *dz*)		
H η	*Eta*	*ey* in	*they*
Θ Ϙ θ	*Theta*	*th* in	*thick*
I ι	*Iota*	*i* in	*pin*
K ϰ	*Kappa*	*k*,	or *c* hard, *kin, care*
Λ λ	*Lambda*	*l* in	*lay*
M μ	*Mu*	*m* in	*madam*
N ν	*Nu*	*n* in	*nun*
Ξ ξ	*Xi*	*x* in	*fox*
O o	*Omikron*	*o* in	*tyro, not*
Π π	*Pi*	*p* in	*pea*
P ρ	*Rho*	*r* in	*row*
Σ σ, final ς	*Sigma*	*s* in	*sun, us*
T τ ͻ	*Tau*	*t* in	*tea, not*
Υ υ	*Upsilon*	*u* in	*brute*
Φ φ	*Phi*	*ph* in	*philo*
X χ	*Chi*	*ch* in	*buch* (German)
Ψ ψ	*Psi*	*ps* in	*lips*
Ω ω	*Omega*	*o* in	*no, tone*

* The letter γ before κ, γ, χ, or ξ, is sounded like *n* in *finger ;* thus, ἄγγελος, ἀγκών, pronounced *ang-gelos, ang-kōn.*

The letters in the Greek alphabet are either *Vowels* or *Consonants*.

VOWELS.

3.—A *Vowel* is a letter which represents a simple *inarticulate* sound, and, in a word or syllable, may be sounded alone. The vowels are seven, viz.:

> Two short, ε, ο.
> Two long, η, ω.
> Three doubtful, α, ι, υ.

4.—*A*, ι, υ, are called *doubtful*, because they are some-times short, and sometimes long. Thus,

> α in πατήρ, is always short.
> α in λαός, is always long.
> α in Ἄρης, may be either long or short.

5.—There are but five distinct vowel sounds in the Greek language, viz., α, ε, ι, ο, υ. The η and ω simply express the lengthened sound of ε and ο. The vowel-sounds then may be thus expressed:

> Short, ᾰ, ε, ῐ, ο, ῠ.
> Long, ᾱ, η, ῑ, ω, ῡ.

DIPHTHONGS.

6.—The union of two vowels in one sound is called a *Diphthong*. Diphthongs are of two kinds, *Proper* and *Improper*.

Note 1. The first vowel of a diphthong, in Greek, is called the *pre-positive vowel;* and the second, the *subjunctive vowel.*

7.—*Diphthongs* in Greek are formed by subjoining to the more open vowels, ᾰ, ᾱ, ε, η, ο, ω, the closer vowels,

ι, υ, or by combining the two latter with each other.
Thus,

> ἄι, ει, οι.
>
> ᾱυ, ευ, ου.
>
> ᾱι, ηι, ωι, commonly written, ᾳ, ῃ, ῳ.
>
> ηυ, ωυ.
>
> υι.

8.—Of these, ᾳ, ῃ, ῳ, are called *improper* diphthongs,
the ι being written under, or *subscribed*, and not at all
sounded; ηυ, ωυ, υι, are also sometimes called *improper*
diphthongs.   The others are called *proper* diphthongs.

Note 2. The *iota* (ι) in ᾳ, ῃ, ῳ, from its position under the prepositive
vowel, is called *iota subscript*. But when this vowel is a capital, the ι is
written after it; as, ῞Αιδη = ᾅδη; ΤΩΙ ΣΟΦΩΙ = τῷ σοφῷ.

9.—A vowel, preceded by another vowel, with which
it does not form a diphthong, is said to be *pure*.   Thus, *a*
is pure in γέα and φιλία; ος is pure in πόλεος, ῥᾴδιος, &c.
The *separate* pronunciation of two vowels which *might*
form a diphthong is indicated by a *diæresis* (··) thus,
τείχεϊ = τει-χε-ι, but τείχει = τεί-χει.

THE PRONUNCIATION OF VOWELS
AND DIPHTHONGS.

10.—The ancient pronunciation of the Greek vowels and diphthongs
cannot now be determined with certainty in all cases.   The knowledge
we have of it is derived chiefly from Greek words that appear in Latin,
and Latin words that appear in Greek; from imitation of natural
sounds, as the bleating of the sheep, or the barking of the dog; from a
play upon words, and other similar hints.   Valuable aid may be de-
rived from the pronunciation of the modern Greek, and a study of the
euphonic laws which have produced it.

11.—If uniformity in the pronunciation of the Greek is to be aimed
at—and it is certainly desirable that it should—the Erasmian method,
among all others now in use, seems entitled to preference, on account of
its simplicity and perspicuity, and as having largely in its favor the
authority of the ancients.   It is the pronunciation mainly prevalent
in Europe, and to a considerable extent in America.   The system is
exhibited in the following

12.—*Table of Vowel and Diphthongal Sounds.*

Short ă,	like *a*	in Jehovah	as μοῦσă
Long ā,	like *a*	in far	as φᾶρος
Short ε,	like *e* ·	in met	as μέν
Long η,	like *ey*	in they	as θηρός
Short ῐ,	like *i*	in tin	as μίν
Long ῑ,	like *i*	in machine	as σῖτος
Short ο,	like *o*	in tyro, not	as τόνος
Long ω,	like *o*	in go, tone	as ἐγώ, φωνή
Short ῠ,	like *u*	in brute	as τύπτω
Long ῡ,	like *u*	in tune	as πῦρ.
αι,	like *ay*	in aye	as τύψαι
αυ,	like *ou*	in our, thou	as αὐτός
ει,	like *i*	in ice	as εἰς, φίλει
ευ,	like *eu*	in feud	as φεύγω
οι,	like *oi*	in oil	as οἶδα .
ου,	like *ou*	in ragout	as οὐδείς
ηυ,	like *ew*	in few	as ηὐχόμην
ωυ,	like *ow*	in how	as ωὐτός
υι,	like *ui*	in quick, or like the English *we.*	

CONSONANTS.

13.—A *Consonant* is a letter which represents an *articulate* sound, and, in a word or syllable, is never sounded alone, but always in connection with a vowel or diphthong.

Consonants are divided into mutes, semi-vowels, and double consonants.

14.—The *Mutes* are nine, and are divided into three classes, according to their strength, or stress of articulation, viz.:

Smooth,	π,	κ,	τ.
Middle,	β,	γ,	δ.
Aspirate,	φ,	χ,	θ.

15.—The *smooth* mutes are so called as being uttered without aspiration; the *aspirates*, as uttered with a full sound of the *h ;* and the *middle*, as being intermediate in position, and also in degree of aspiration. These latter, having a more full and ringing sound, are called *sonants*.

16.—Each smooth mute has its own middle and its own aspirate; and the three are called mutes of the *same order*, because they are pronounced by the same organ; thus,

<div align="center">

Π-mutes, or labials,   π, β, φ.

Κ-mutes, or palatals,   x, γ, χ.

Τ-mutes, or linguals,   τ, δ, ϑ.

</div>

Obs.—Mutes of the *same order* are frequently interchanged.

17.—The *Semi-vowels* are five, λ, μ, ν, ρ, σ. Of these, λ, μ, ν, ρ, are called *liquids*, because they readily *flow* into, and coalesce with other consonants.

18.—The *Double Consonants* are three, ψ, ξ, ζ. They are formed from the three orders of mutes with σ; thus,

$$\left.\begin{array}{l} \pi, \beta, \varphi, \\ x, \gamma, \chi, \\ (\tau), \delta, (\vartheta), \end{array}\right\} \text{ with } \sigma \text{ makes } \left\{\begin{array}{l} \psi, \\ \xi, \\ \zeta, \end{array}\right\} \text{ equivalent to } \left\{\begin{array}{l} \text{ps.} \\ \text{x.} \\ \text{z.} \end{array}\right.$$

19.—In declensions and inflections, when a labial or a palatal mute is followed by σ, the double consonant ψ or ξ is substituted for the two; thus, for Ἄραβσι or πλέκσω, write Ἄραψι, πλέξω, &c. But a τ-mute, coming before σ, is rejected; thus, for ἀνύτσω, write ἀνύσω, &c. (63.)

20.—In like manner a double consonant may be resolved into the mute from which it is formed, and ς; thus,

<div align="center">

ψ may be resolved into πς, βς, or φς.

ξ   "   into xς, γς, or χς.

ζ   "   (perhaps) into δς.

</div>

This is done when, in the declension of nouns and verbs, it becomes necessary to separate the ς from the mute with which it is combined; thus, λαῖλαψ, by dropping the ς becomes λαῖλαπ; κόραξ becomes κόραχ; and so of other combinations.

SYLLABLES.

21.—A *Syllable* is a distinct sound forming the whole of a word, or so much of it as can be sounded at once.

Every word has as many syllables as it has distinct vowel-sounds.

A word of one syllable is called a *Monosyllable.*

A word of two syllables is called a *Dissyllable.*

A word of three syllables is called a *Trisyllable.*

A word of many syllables is called a *Polysyllable.*

22.—In a word of many syllables, the last is called the *final* syllable; the one next the last is called the *penult;* and the syllable preceding that, is called the *antepenult.*

To syllables belong certain marks and characters; these are—

Accents.

23.—The ACCENTS in Greek are three, viz.: the *acute* (ὀξύς, *sharp*), the *grave* (βαρύς, *heavy*), and the *circumflex* (περισπώμενος, *winding*). They are thus indicated :

The *acute* ('), as, ὀξύς.

The *grave* (`), as, τινὲς.

The *circumflex* (˜), as, ψεῦδος.

24.—Accents in Greek indicated the *tone* or pitch of voice in pro-nouncing a syllable. The *acute* accent indicated a *sharp*, raised tone; the *circumflex*, a tone first raised, and then depressed to the ordinary level; the *grave* is simply the *negation* of accent: it belongs, therefore, in *theory*, to every unaccented syllable, and is *written* only when it stands

in place of an acute which, in continuous discourse, loses its proper accent.

GENERAL RULES.

25.—In *Diphthongs* the accent stands on the *subjunctive* vowel; as, πείθω, τοῦτο (not πέιθω, τόυτο); but, in the improper diphthongs, ᾳ, ῃ, ῳ, on the *prepositive*, as, "Αἴδης = ᾄδης.

26.—The *acute* accent may stand on either one of the three last syllables of a word; the *circumflex*, on either one of the two last; the *grave*, from the nature of the case, is *written* only on the last. Words are named according to their accent, as follows:

A word with acute accent on the last syllable, is called *Oxytone.*

A word with acute accent on the penult syllable, is called *Paroxytone.*

A word with acute accent on the antepenult syllable, is called *Proparoxytone.*

A word circumflexed on the ultimate, is called *Perispomenon.*

A word circumflexed on the penult, is called *Properispomenon.*

A word with the grave accent on the ultimate, is called *Barytone.*

27.—The *acute* accent can fall on the antepenult only when the ultimate is short. The *circumflex* requires a syllable long by nature, and can stand on the penult only when the ultimate is short.

28.—The *grave* (which is simply the absence of accent) is of course *understood* on all syllables not marked with the acute or circumflex, and, as above remarked, is *written* only when it stands for a depressed acute. This takes place regularly in *oxytones*, in continued discourse. Thus, αὐτός, *oxytone ;* but αὐτὸς ἔφη, the acute accent of ὅς being depressed before ἔφη. So θεός ; but θεὸς βασιλεύει.

29.—From the above result the following rules:

A *proparoxytone* requires a short ultimate; and therefore a word with long ultimate cannot have an accent on the antepenult.

A *properispomenon* requires a short ultimate and a long penult; and conversely, a long penult, *if accented*, must be circumflexed if the ultimate is short.

30.—*Note.*—The diphthongs αι and οι final, syllables long only by position, and the Attic ως instead of ος, are considered short in accentuation; but the optative terminations οι and αι, and οι in the adverb οἴκοι, are long.

31.—In words declined by cases, except participles, the accentuation of the nominative can be ascertained only by consulting a good lexicon. That being ascertained, the accentuation of the oblique cases may be found by the rules of accent under each declension. These rules apply generally to adjectives and participles of the same declension.

Accents in Contraction.

32.—When two syllables are drawn together by *contraction*, if either of the contracted syllables had an accent before the contraction, the contracted syllable retains one. If the accent stood on the *first* syllable, whether circumflex or acute, the resulting accent will be a circumflex; if on the second syllable, the accent, whether acute or circumflex, will be unchanged; as,

| φιλέετε, | cont. | φιλεῖτε. | | φιλεοίμην, | cont. | φιλοίμην. |
| φιλέει, | " | φιλεῖ. | | ἑσταώς, | " | ἑστώς. |

On the other hand,

| φίλεε, | cont. | φίλει. | | τίμαε, | cont. | τίμα. |

33.—In *crasis* (the union of two vowels of different words), the accent of the first word is dropped, that of the second remains; as, τὰ ἀγαθά, contracted τἀγαθά; but is changed from acute to circumflex if the general laws require it (see 29); as, τὰ ἄλλα, contracted τἄλλα,

1*

ENCLITICS.

34.—Certain words of one or two syllables, when used in discourse, throw back their accent on the preceding word, if in connection with it, and stand themselves without an accent. Such words are called *enclitics.*

35.—The *Enclitics* commonly in use are the following, viz.: 1. The present indicative of the verbs εἰμί and φημί, in all the numbers and persons except the second person singular. 2. The indefinite τὶς, τὶ, in all its cases and numbers. 3. The pronouns μοῦ, μοί, μέ—σοῦ, σοί, σέ—οὗ, οἷ, ἕ—μίν, νίν, and most of those beginning with σφ. 4. The adverbs πώς, πή, ποί, ποὺ, ποθί, ποθέν, ποτέ, not interrogative; and, 5. The particles πώ, τέ, τοί, γέ, κέν or κέ, νύν or νύ, πέρ, ῥά, and δε inseparable (not conj. δέ, *and, but*), as in ὅδε.

36.—A *proparoxytone* (a word *acuted* on the antepenult), or a *properispomenon* (a word *circumflexed* on the penult), followed by an enclitic, takes the accent of that enclitic in the form of an acute on the ultimate; as, ἔλεγέ μοι, δῶρόν ἐστιν, τοῦτό γε, σῶμά μου.

37.—If a *paroxytone* is followed by an enclitic of one syllable, the accent of the enclitic is simply *absorbed* in that of the paroxytone; as, λόγος μου for λόγος μοῦ; λόγος τις for λόγος τὶς; if it is followed by an enclitic of two syllables, the enclitic retains its accent; as, λόγοι τινές, κόσμος ἐστίν.

38.—When an oxytone or perispomenon is followed by an enclitic, the enclitic, whether of one or two syllables, loses its accent; as, ἀνήρ τις, φιλῶ σε, χαλεπόν ἐστιν, γυναικῶν τινων.

39.—When several enclitics occur in succession, the first having lost, or thrown back its accent on the preceding word, the second throws its accent always as an acute on the first, and the third on the second, &c., till

the last only is without an accent; as, εἴ τίς τινά φησι μοι
παρεῖναι.

40.—The enclitic retains its accent, when it stands
alone, or begins a clause ; when a final vowel of the pre-
ceding word has been *cut off ;* or when it is *emphatic*.

Proclitics, or Atonics.

41.—The following monosyllables seem to throw their
accent *forward* upon the *following* word, and are hence
called ***proclitics,*** or ***atonics ;*** viz., the *articles*, ὁ, ἡ, οἱ,
αἱ ; the prepositions, ἐν, εἰς, ἐκ (ἐξ) ; the conjunctions, εἰ,
ὡς ; and the adverb οὐ (οὐκ, οὐχ) ; but not οὐχί. But they
take an accent from a following enclitic; as, εἴγε ; when
they follow the main word; as, θεὸς ὥς ; when ending a
sentence ; as, πῶς γὰρ οὔ.

Spiritus, or Breathings.

42.—The ***breathings*** are two : the *rough* breathing
(*spiritus asper*), marked (ʽ) ; and the *smooth* breathing
(*spiritus lenis*), marked (ʼ). The rough breathing is our
h ; as, ὁ, *ho*.

Note.—Anciently, H marked the Greek aspirate; as, ἑκατόν, written
HEKATON.

43.—The smooth breathing simply indicates the absence
of the rough. These marks are thus employed :—

(1.) An initial vowel or diphthong has always a breath-
ing. Diphthongs take it on the *second* vowel; as, εὑρέ,
οὗτος ; but ᾳ, ῃ, ῳ on the *first* ; as, ῞Αιδης.

(2.) Initial υ and ρ are always *aspirated ;* as, ὑπό, ῥέω :
medial ρ, if single, has no breathing ; as, πόρος : if doubled,
the first has the smooth, the second the rough breathing ;
as, πόῤῥω.

The Æolic Digamma.

44.—The Greek language, in its earliest form, had another consonant, as a sixth letter of the alphabet. It was retained longest in the Æolic dialect, and hence was called the *Æolic digamma*.

45.—This was originally a full and strong consonant, having the sound of the Latin F or V. It was called *digamma*, because its form ($\digamma$) was that of a double Γ. It was apparently used before words beginning with a vowel, and between two vowels, which, by its disuse at a later period, came together without forming a diphthong; thus, οἶνος, ἔαρ, ἴς, ὄϊς, αἰών, ἄορνος, ᾠόν, and the like, were written, or pronounced as if written, Ϝοῖνος, Ϝέαρ, Ϝίς, ὄϝις, αἰϝών, ἄϝορνος, ὠϝόν, &c., as is shown by the Latin *vinum, ver, vis, ovis, ævum, avernus, ovum*, &c. Between two vowels, it was at length softened down, and even with the Æolians passed into υ. Thus, αὐήρ, αὐώς, for the common ἀήρ, ἠώς. This accounts for the form of some words in the Attic and common dialects, in which the digamma, softened into υ, still remains, especially where followed by a consonant. Thus the ancient χέϝω passed into χεύω, and lastly into χέω, future χεύσω, softened from χέϝσω. So κλαίω, Attic κλάω, has in the future κλαύσω. In like manner νᾶες, the plural of ναῦς, retains in the dative ναυσί, softened from ναϝσι.

46.—The *Apostrophe* (') is written over the place of a short vowel which has been cut off from the end of a word; as, ἀλλ' ἐγώ for ἀλλὰ ἐγώ. This is done when the following word begins with a vowel, and in compounds, when the first part ends, and the last begins, with a vowel. Sometimes the *diphthongs* are elided by the poets; as, βούλομ' ἐγώ for βούλομαι ἐγώ; and sometimes, after a long syllable, the initial vowel is cut off from the following word; as, ὦ 'γαθέ for ὦ ἀγαθέ.

47.—*Crasis.*—Instead of cutting off the final vowel, the concurring vowels of two words are often contracted; as, προὔργου, for πρὸ ἔργου ; χἀχ, for χαὶ ἐχ. This form of contraction is called *crasis* (mingling).

48.—This contraction is indicated by the **Coronis** or *hook* (') placed over the vowel at the place of junction (and with ι subscribed), as above.

49.—Instead of the *coronis*, we have the rough breathing of the article or relative pronoun, if these stand first; as, ἅν, for ἃ ἄν ; οὐχ, for ὁ ἐχ. In the *article*, the final vowel or diphthong is swallowed up in the following vowel; as, ὁ ἀνήρ ἁνήρ, τῷ ἀνδρί τἀνδρί, τοῦ αὐτοῦ ταὐτοῦ.

50.—The **Diastole** is a comma inserted between the parts of a compound word, to distinguish it from another word consisting of the same letters; as, τό,τε, *and the*, to distinguish it from τότε, *then ;* ὅ,τι, *what*, to distinguish it from ὅτι, *because*. Sometimes they are written apart, without the comma; thus, τό τε, ὅ τι.

51.—The **Diæresis** (¨) is placed over a vowel, to show that it does not form a diphthong with the vowel which precedes it; as, ὄϊς, *a sheep*, πραΰς, *mild*, pronounced *oi-s, pra-us.*

52.—The figures affecting syllables are as follows :

1st. *Prosthĕsis* is the prefixing of one or more letters to the beginning of a word; as, σμιχρός, for μιχρός ; ἐείχοσι, for εἴχοσι.

2d. *Paragōge* is the adding of one or more letters to the end of a word ; as, ἦσθα, for ἦς ; τοῖσι, for τοῖς.

3d. *Epenthĕsis* is the insertion of one or more letters in the body of a word ; as, ἔλλαβε, for ἔλαβε ; ὑππότερος, for ὁπότερος.

4th. *Syncōpe* is the taking away of one or more letters from the body of a word; as, ἦλθον, for ἤλυθον ; εὐράμην, for εὐρησάμην.

5th. *Aphærĕsis* is the cutting off of one or more letters

from the beginning of a word; as, *στεροπή*, for *ἀστεροπή* ; *ὁρτή*, for *ἑορτή*.

6th. *Apocope* is the cutting off of one or more letters from the end of a word ; as, *δῶ*, for *δῶμα*; *Ποσειδῶ* for *Ποσειδῶνα*.

7th. *Tmēsis* is a separating of the parts, in a compound word, by an intervening term ; as, *ὑπέρ τινα ἔχειν*, for *ὑπερέχειν τινά*.

8th. *Metathĕsis* is the transposition of letters and syllables ; as, *ἔπραθον*, for *ἔπαρθον*; *ἔδραχον*, for *ἔδαρχον* ; *κάρτος*, for *κράτος*.

53.— *Obs.*—The Ionians, by a species of Metathesis, change the breathings in a word ; as, *κιθών*, for *χιτών*; *ἐνθαῦτα*, for *ἐνταῦθα*.

EUPHONY.

54.—In combining letters, the Greeks paid the strictest attention to *Euphony*, or agreeableness of sound. This principle, indeed, pervades the whole structure of the language. From a regard to this, they usually avoided the concurrence of consonants not easily pronounced together. The means by which this is effected may be summed up in the following—

Rules of Euphony.

(The student should be *thoroughly familiar* with the following rules, and with their application, before he enters on the 3d declension, where, as also in the verb, the knowledge of them is required at almost every step. To aid him in this, a table of exercises is subjoined, in which he should practise, till he can correct the orthography, and give the rule with ease and readiness.)

55.—Words ending in *σι*, and verbs of the third person in *ε* and *ι*, add *ν* to the termination before a vowel, or before a pause ; as,

Πᾶσιν εἶπεν ἐκείνοις, for πᾶσι εἶπε ἐκείνοις; also the word εἴκοσι (*twenty*), and the adverbs πέρυσι, παντάπασι, νόσφι, πρόσθε, ὄπισθε, κε and νυ. This was called by grammarians ν ἐφελκυστικόν, because, by preventing the hiatus between two vowels, it, as it were, *drew* the second vowel to the first. Among the poets, it is sometimes added to these terminations before a consonant, when it is necessary to render a final syllable long; and sometimes, by the Attic prose writers, to give energy to the tone.

Sometimes ς is added, on the same principle; thus, οὕτω becomes οὕτως. Also the particle οὐ is changed into οὐκ before a vowel, and into οὐχ before an aspirated vowel.

56.—When two mutes of a *different organ* come together, they must be of the *same degree of strength;* i. e., they must be both *smooth*, or both *middle*, or both *aspirate;* as, ἑπτά, ἕβδομος, ἄχθος.

If, by derivation or declension, two mutes of different degrees of strength would come together, the former takes the class of the latter; thus, the terminations τος, δην, θεις, with γράφω, omitting ω, form γραπτός, γράβδην, γραφθείς; and of two mutes already combined, one cannot be changed without a corresponding change in the other. Thus, in ἑπτά and ὀκτώ, if the τ be changed into δ, the π must be changed into β, and the κ into γ; as, ἑπτά, ἕβδομος; ὀκτώ, ὀγδόος.

57.—A smooth mute in the end of a word is changed into its own aspirate before an aspirated vowel. This is done,—

1st. In the composition of words; thus, from ἐπ' (for ἐπί) and ἡμέρα, comes ἐφήμερος. So from ἑπτά, by apos-

trophe, ἐπτ’, and ἡμέρα, comes ἐφθήμερος; from κατά
and εὕδω, καθεύδω, &c.

2d. When words stand together in a sentence; thus,
ἐφ’ ἡμῖν, καθ’ ἡμᾶς, ἀφ’ οὗ, &c., for ἐπὶ ἡμῖν, κατὰ
ἡμᾶς, ἀπὸ οὗ.

3d. When words are united by contraction; thus, τὸ
ἱμάτιον united become θοιμάτιον; τὸ ἕτερον, θάτερον,
&c.

Obs. 1. The middle mute δ is never changed before an
aspirated vowel; as, οἶκαδ’ ἱκέσθαι; and β and γ, only be-
fore ἁ and εἱν, in forming (according to one theory of the
formation of these tenses) the perfect and the pluperfect
active.   The κ in ἐκ is never aspirated.

58. When two successive syllables would
begin with an aspirate, the first is changed into
its corresponding smooth; and the *rough breath-
ing* into the *smooth;* thus,

Πεφίληκα, not φεφίληκα; θρίξ, Gen. τριχός, not θριχός; so
from the root θρεχ, the verb is τρέχω, not θρέχω; from
θρεφ, τρέφω, not θρέφω; from ἔχ, ἔχω, not ἔχω.   (See be-
low, *Obs.* 3.)   In like manner, from θαφ, the root of θάπτω,
is derived τάφος, &c.

59.—EXCEPTIONS.—To this rule there are five
exceptions; viz.:

Exc. 1. Compound words generally; as, ὀρνιθοθήρας,
ἐφυφή.

Exc. 2. Φ or χ before θ; as, φάθι, χυθῆναι.

Exc. 3. When one of the aspirates is joined with another
consonant; as, θαφθείς, ἀπέφθιθον, πυθέσθαι.   But the rule
holds when ρ follows the first aspirate, as above, in τρέχω,
not θρέχω.

Exc. 4. If the second aspirate has been occasioned by a rough breathing following it; as, ἔθηχ᾿ ὁ ἄνθρωπος, for ἔθηκ᾿, by apocope for ἔθηκε; ταῦθ᾿ ἅ, for ταῦτα ἅ.

Exc. 5. When the second aspirate belongs to the adverbial terminations θεν or θι; as, πανταχόθεν, Κορινθόθι.

Obs. 2. Of three aspirates beginning successive syllables, it is usual to change only the first; as, τεθάφαται, for θεθάφαται. In some cases the second also is changed; as, τέταφα, τέτροφα, for θέθαφα, θέθροφα.

Obs. 3. When the first of two aspirates is the *rough breathing*, it is changed only before χ; thus, ὅθεν, ὅθι, ἧφα, &c., preserve the rough breathing before the aspirates θ and φ; but ἔχω is changed into ἔχω.

Obs. 4. When the second aspirate is lost by inflection or otherwise, the first is resumed; thus, ἔχω, fut. ἕξω; τρέχω, θρέξω; τρέφω, θρέψω; and the derivatives θρεπτός, θρεπτικός, &c.

Obs. 5. The second of two aspirates is seldom changed. It is always done, however, in imperatives in θι; as, τίθετι, τύφθητι; for τίθεθι, τύφθηθι.

Obs. 6. A mute may be doubled, but if it be an aspirate, the first is changed into its corresponding smooth; as, Ἀτθίς, not Ἀθθίς; Βάκχος, not Βάχχος; Ματθαῖος, not Μαθθαῖος; Σαπφώ, not Σαφφώ.

60. Initial ρ is doubled when a short vowel is prefixed; as,

Ῥίπτω, ἔρριπτον; ἀρρεπής, from ἄ and ῥέπω; περίρροος, from περί and ῥέω.

The Mutes before Σ.

61. A π-mute before σ, unites with it and forms ψ; as, λείπω, λείπσω, written λείψω.

62. A *x*-mute before σ, unites with it and forms ξ; as, ἥκω, ἥκσω, written ἥξω.

Exc.—But ἐκ never changes *x* before *σ*; as, ἐκστέλλω.

63. A τ-mute before σ, is rejected; thus,

<div align="center">

σώματσι,   ᾄδσω,   ὄρνιθσι,
written σώμασι,   ᾄσω,   ὄρνισι.

</div>

The Mutes before *M.*

64. A *π*-mute before *μ*, is changed into *μ*; thus,

<div align="center">

τέτυπμαι,   τέτριβμαι,   γέγραφμαι,
written τέτυμμαι,   τέτριμμαι,   γέγραμμαι.

</div>

Exc.—But after a liquid, a *π*-mute before *μ* is rejected; as, πέπεμμαι, for πέπεμπμαι; τέθαλμαι, for τέθαλπμαι.

65. A *x*-mute before *μ*, is changed into *γ*; thus,

<div align="center">

πέπλεκμαι,   βέβρεχμαι,
written πέπλεγμαι,   βέβρεγμαι.

</div>

Hence *γ* before *μ*, remains unchanged; as, λέλεγμαι.

66. A τ-mute before *μ*, is changed into σ; thus,

<div align="center">

ἤνυτμαι,   ἤρειδμαι,   πέπειθμαι,
written ἤνυσμαι,   ἤρεισμαι,   πέπεισμαι.

</div>

Obs. 7. These rules generally hold in inflectional changes, and when *μ* in the ending follows a final mute in the root or stem. Otherwise, it is liable to many exceptions; as, ἐτμήθην, not ἐσμήθην; κέκμηκα, not κέγμηκα; also, πότμος, ῥυθμός, ἀκμή, &c., not πόσμος, ῥυσμός, ἀγμή.

Changes of the Letter *N*.

67.—N, before a π-mute, or ψ, is changed into μ; thus,

<div align="center">

λινπάνω,   λανβάνω,   ἐνφύς,   ἔνψυχος,

written λιμπάνω,   λαμβάνω,   ἐμφύς,   ἔμψυχος.

</div>

68.—N, before a κ-mute, or ξ, is changed into γ (*nasal*); thus,

<div align="center">

ἔνκειμαι,   φυνγάνω,   τυνχάνω,   πλάνξω,

written ἔγκειμαι,   φυγγάνω,   τυγχάνω,   πλάγξω.

</div>

69.—N, before a τ-mute, remains unaltered; as,

<div align="center">

ἐντός, συνδέω.

</div>

70.—N, before another liquid, is *assimilated;* thus,

<div align="center">

ἐνμένω,   συνλαμβάνω,   συνράπτω,

written ἐμμένω,   συλλαμβάνω,   συρράπτω.

</div>

71.—N, before σ or ζ, is usually rejected; thus,

<div align="center">

δαίμονσι,   σύνζευξις,

written δαίμοσι,   σύζευξις.

</div>

Obs. 8. *N* is retained before σ only in a few words; as, Τιρύνς, ἔλμινς, πέφανσαι. Before σ followed by a vowel, ν in σύν is assimilated; thus, συσσεύω, συσσιτία, for συνσεύω, συνσιτία. Ἐν retains ν before ρ, σ, ζ.

Of the Letter Σ.

72.—In the inflection of the passive voice, σ

standing between two consonants is rejected; thus,

	λελείπ-σθων,	τετρίβ-σθαι,	λελέγ-σθωσαν,
without σ,	λελείπ-θων,	τετρίβ-θαι,	λελέγ-θωσαν,
by rule (56),	λελείφθων,	τετρίφθαι,	λελέχθωσαν.

And so from ἠγγέλσθαι, ἠγγέλθαι; from πέφανσθον, πέφαν-θον, or πέφασθον.

Obs. 9. But when the first consonant is a τ-mute, it is rejected, and σ remains (63); thus,

ἐσκεύαδ-σθε,   πέπειθ-σθε,
become ἐσκεύασθε,   πέπεισθε.

73.—When ν and a τ-mute together are reject-ed before σ, ε preceding is changed into ει, ο into ου, and ᾰ ῐ ῠ become ᾱ ῑ ῡ; but η and ω remain unchanged; thus,

τυφθέντσι becomes τυφθεῖσι;		τύψαντσι becomes τύψᾱσι;	
σπένδσω	σπείσω;	γίγαντσι	γίγᾱσι;
λέοντσι	λέουσι;	δείκνυντσι	δείκνῡσι.

Obs. 10. In some instances, especially in the nom. sing. and in the third person plur. act. of verbs, this alteration takes place when ν only has been rejected; thus, from ἑνς, ταλᾰνς, μελᾰνς, come εἷς, τάλᾱς, μέλᾱς; and from τύπτονσι, τετύφανσι, come τύπτουσι, τετύφᾱσι. Otherwise the vowel remains short; as, δαίμονσι, δαίμοσι.

74.—When two consonants meet, which are not easily pronounced together, the pronuncia-tion is sometimes relieved by transposing them, or by inserting a third consonant between them; thus,

ἔπαρθον, by metathesis (52-8th) ἔπραθον.
ἀνέρος, by syncope ἀνρός,   by inserting δ (52-3d) ἀνδρός.

75.—Table of words to be corrected according to the foregoing rules:

(Let the pupil always give the rule for the correction.)

ἔλιπε ὅν	ἔθηx' ὅ	ὤθμαι	λείπσω	λήβσω
φασί ἔx—	φέφαxα	συνπλέxω	σύνγονος	ἐπράγθην
ἔλεγε οὕς	θέθειxα	ἐνβαίνω	ἐνχέω	ἐνβάλλω
εἶπε	ἄγσει	συνφέρω	συνξέω	τύπτοντσι
παισί	πλέxσω	ἔνψυχος	ἐνλείπω	τυπθέντσι
εἰσί	ἄφσαι	ἐνxλίνω	συνμένω	πένθσομαι
νόσφι	πείθσω	χέχρημαι	συνρξέω	λέοντσι
τυπθῶ	ἄνυτσον	ἔχεις	σύνληψις	ἵσταντσι
θάφτω	λέλεπμαι	'Αθθίς	τετύπσθαι	xρύβτω

PUNCTUATION.

76.—The marks of *punctuation* in Greek are: the comma (,); the colon and semi-colon (;); the period (.); and mark of interrogation (;).

PART SECOND.

ETYMOLOGY.

77.—ETYMOLOGY treats of the different sorts of words, their various modifications, and their derivations.

WORDS.

78.—WORDS are certain articulate sounds used by common consent as signs of our ideas.

79.—In respect of FORMATION, words are either *Primitive* or *Derivative ; Simple* or *Compound.*

A *Primitive* word is one that comes from no other ; as, παῖς, ἀγαθός.

A *Derivative* word is one that is derived from another word ; as, παιδεία, ἀγαθότης, from παῖς, ἀγαθός.

A *Simple* word is one that is not combined with any other word ; as, βάλλω.

A *Compound* word is one that is made up of two or more simple words ; as, ἐκβάλλω, from ἐκ and βάλλω.

80.—In respect of FORM, words are either *Declinable* or *Indeclinable.*

A **Declinable** word is one which undergoes certain changes of *form* or *termination,* to express the different

relations of gender, number, case, person, &c.,—in grammar, usually termed *Accidents.*

Obs. 1. In every declinable word, there are at least two parts, the *root* or *stem*, and the *termination.* The root remains unchanged, except by euphony, in all the different forms which the word assumes. The termination is added to the root, and is varied, to produce these different forms.

Obs. 2. The variation of nouns, adjectives, pronouns, and participles, is called *Declension;* that of verbs, *Conjugation* or *Inflection.*

An *Indeclinable* word is one that undergoes no change of termination.

81.—In respect of *Signification* and *Use*, words are divided into different classes, called *Parts of Speech.*

PARTS OF SPEECH.

82.—The PARTS OF SPEECH in the Greek language are eight; viz.:

83.—*Noun* or *Substantive, Article, Adjective, Pronoun, Verb,* declined.

84.—*Adverb, Preposition, Conjunction,* undeclined.

Note.—Any part of speech used simply as a word, and spoken of, is regarded as a noun; thus, 'Εγώ is a dissyllable; πῶς is an adverb; i. e., the word ἐγώ, the word πῶς, written in Greek τὸ ἐγώ, τὸ πῶς.—Thus used it is indeclinable.

Obs. 1. The participle, regarded by some as a distinct part of speech, properly belongs to, and forms a part of, the verb.

Obs. 2. In Greek, the interjections are considered, by most Grammarians, as adverbs.

THE NOUN.

85.—A Noun is the name of any person, place, or thing.

Nouns are of two kinds, *Proper* and *Common*.

86.—A Proper Noun is the name applied to an individual only; as, Ὅμηρος, Ἀϑῆναι; *Homer, Athens.*

Among these may be included,

1st. *Patronymics,* or those which express one's parentage, or family; as, Πριαμίδης, *the son of Priam.*

2d. *Gentile,* or *Patrial,* which denote one's country; as, Ἀϑηναῖος, *an Athenian.*

87.—A Common Noun is a name applied to all things of the same sort; as, ἀνήρ, *a man;* οἶκος, *a house;* βίβλος, *a book.*

88.—Under this class may be ranged,

1st. *Collective nouns,* or nouns of multitude, which signify many in the singular number; as, λαός, *people.*

2d. *Abstract nouns,* or the names of *qualities ;* as, ἀγαϑότης, *goodness.*

3d. *Diminutives,* or nouns which express a diminution in the signification of the nouns from which they are formed ; as, παιδίον, *a little boy ;* from παῖς.

4th. *Amplificative nouns,* or those which denote an increase in the signification of the nouns from which they are formed ; as, κεφάλων, *a person who has a large head ;* from κεφάλη.

Note.—A *proper* noun is the name of an individual, and distinguishes that individual from others of the same class. A *common* noun is the name of a class of objects, and is applicable to all the individuals contained in that class.

ACCIDENTS OF THE NOUN.

89.—To Greek nouns belong *Person, Gender, Number,* and *Case.*

Person.

90.—PERSON, in grammar, is the distinction of nouns as used in discourse, to denote the speaker, the person or thing addressed, or the person or thing spoken of. Hence,

91.—There are three persons, called the *First, Second,* and *Third.*

A noun is in the first person, when it denotes the speaker or writer ; as, *Ἐγὼ Παῦλος ἔγραψα,* " I Paul wrote it."

A noun is in the second person, when it denotes the person or thing addressed ; as, *Μαίνη, Παῦλε,* " Paul, thou art beside thyself."

A noun is in the third person, when it denotes the person or thing spoken of; as, *Ὁ Παῦλος ἔφη,* " Paul said."

Note.—Person has nothing to do either with the form of a noun, or with its meaning ; but simply with the manner in which it is used. Hence, the same noun may at one time be in the first person ; at another, in the second ; and at another, in the third, as in the preceding examples.

Gender.

92.—GENDER means the distinction of nouns with regard to sex. There are three genders, *Masculine, Feminine, Neuter.*

Of some nouns, the gender is determined by their *signification ;*—of others, by their *termination.*

2

The *Masculine* gender belongs to all nouns which denote the male sex.

The *Feminine* gender belongs to all nouns which denote the female sex.

The *Neuter* gender would in strictness include all nouns which are not properly male or female. As matter of fact, however, in Greek as in Latin, nouns properly neuter are distributed among all the genders, and are determined in this respect by their *termination ;* as, ὁ λόγος, *the word ;* ἡ ὁδός, *the road ;* τὸ χρῆμα, *the thing.*

Nouns which denote both males and females are of the *Common* gender; in Greek, more strictly, nouns which take either the masculine or feminine article.

Obs. 1. In Greek lexicons and grammars, the gender is indicated by the article; viz., ὁ indicates the masculine, ἡ, the feminine, and τό, the neuter; as, ὁ ἀνήρ, *the man ;* ἡ γυνή, *the woman ;* τὸ ζῶον, *the animal.*

Number.

93.— NUMBER is that property of a noun by which it expresses one or more than one.

Greek nouns have *three* numbers, the *Singular, Dual,* and *Plural.* The Singular denotes *one ;* the Plural, *more than one.*

The Dual denotes *two,* and is most commonly used in speaking of those things which are produced, or are usually spoken of, *in pairs.*

Obs. 2. The Dual is not found in the Æolic dialect, in the New Testament, in the Septuagint, nor in the Fathers. It is most common in the Attic dialect, in which, however, the plural is often used instead of it.

Case.

94.—CASE is the state or condition of a noun with respect to the other words in a sentence.

95.—Greek nouns have five cases; viz.: the *Nominative, Genitive, Dative, Accusative,* and *Vocative.*

1st. The ***Nominative*** case, for the most part, denotes an object simply, or as that of which something is affirmed.

2d. The ***Genitive*** connects with it the idea of separation, origin, possession.

3d. The ***Dative*** represents it as that *with* which or as that *to* or *for* which something is said or done.

4th. The ***Accusative*** represents it as affected or acted upon by something else, and also as that to which something tends or relates.

5th. The ***Vocative*** is used when persons or things are addressed.

Obs. 3. There is no *Ablative* case in Greek, as in Latin. Its place is supplied by the genitive and dative.

Obs. 4. All the cases except the nominative are called *oblique cases.*

DECLENSION.

96.—DECLENSION is the mode of changing the terminations of nouns, adjectives, &c.

97.—Words declined by cases consist of two parts,—the *Root* and the *Termination.*

98.—The ***Root*** is that part which remains unchanged

by inflection, except as required by the rules of euphony. It consists, ordinarily, in roots ending in a *consonant*, of all that precedes the termination in the genitive singular; as, λαμπάδ-ος. In roots ending with a *vowel*, the vowel of the root is often blended with that of the ending; as, μουσα-ι, μούσῃ, λογο-ος, λογο-ο, λόγου.

99.—The ***Termination*** is that part which, by its changes, indicates the different cases and numbers.

100.—Nouns,—and also adjectives, pronouns, and participles,—are declined by annexing the terminations, or case-endings, to the root, with more or less euphonic changes. All the declensions have sprung from one original form, which divides itself in general into *two*, the *consonant*, and the *vowel declensions*. The *consonant* declension embraces the roots ending in a consonant and the close vowels ε, ι, υ (3d declension); the *vowel* declension embraces roots ending in *a*, *o* (1st and 2d declensions).

101.—In Greek, there are three declensions, corresponding to the first, second, and third in Latin. They are distinguished as follows:

The *first* declension has the genitive in ας, or ης, from feminine nominatives; or in ου from masculine nominatives in ας or ης.

The *second* has the genitive in ου, from ος or ον.

The *third* has the genitive in ος, whatever be the nominative.

The difference between these declensions will be seen at one view in the following:

102.—*Table of Terminations.*

First Declension.	*Second.*	*Third.*
Nom. *a*, *a*, *η*, *aς*, *ης*,	*oς*, neut. *oν*,	*α*, *ι*, *υ*, *ω*, *ν*, *ρ*, *ς* (*ξ*, *ψ*),
Gen. *ᾱς*, *ης*, *ης*, *oυ*, *oυ*,	*oυ*,	*oς*,
Dat. *a̱*, *η̱*, *η̱*, *a̱*, *η̱*,	*ῳ*,	*ι*, [104.
Acc. *aν*, *aν*, *ην*, *aν*, *ην*,	*oν*,	*a*, Exc. as 167–169 &
Voc. *a*, *a*, *η*, *a*, *η*.	*ε*, neut. *oν*.	like the root.

DUAL.

N. A. V. *a*,	*ω*,	*ε*,
G. D. *αιν*.	*oιν*,	*oιν*.

PLURAL.

Nom. *αι*,	*oι*, neut. *a*,	*ες*, neut. *a*,
Gen. *ων*,	*ων*,	*ων*,
Dat. *αις*, (*αισι*)	*oις*, (*oισι*)	*σι*,
Acc. *ας*,	*oυς*, neut. *a*,	*ας*, neut. *a*,
Voc. *αι*.	*oι*, —— *a*.	*ες*, neut. *a*.

DECLENSION OF NOUNS.

GENERAL RULES.

103.—The vocative for the most part in the singular, and always in the plural, is like the nominative.

104.—Nouns of the neuter gender (as if deemed worthy of but an imperfect declension) have the nominative, accusative, and vocative alike; and these cases in the plural end always in *α*.

105.—The dative singular ends always in *ι*, either annexed or written under.

Note.—The dative plural (as indicated in the table) also ended originally in *ι*.

106.—The nominative, accusative, and voca-
tive dual are alike: so also the genitive and
dative.

FIRST DECLENSION.

107.—The FIRST DECLENSION includes all
nouns whose *root* ends in α. It has four termi-
nations of the nominative singular; two femi-
nine, η, α; and two masculine, ης, ας. Of these,
the principal termination is η.

Accents.

108.—Words in the first declension are
accented according to the following

SPECIAL RULES.

109.—The genitive plural is for the most
part *perispomenon*, i. e., circumflexed on the final
syllable.

Exc.—The exceptions are the feminine of adjectives and
participles in ος, not accented on the last syllable ; and the
words χρήστης, ἐτησίαι, and ἀφύη, which have χρήστων,
ἐτησίων, ἀφύων.

110.—In the other cases, so far as the general
rules permit, the accent always remains on the
same syllable as in the nominative.

111.—When the nominative singular is *oxy-
tone*, the genitive and dative in all the numbers be-
come *perispomena;* as, τιμή, τιμῆς; τιμαῖν, τιμαῖς.

Quantity.

112.—(*a.*) The ending *a* with the genitive in *ης* is *short ;* as, δόξᾰ.

(*b.*) *a* with the genitive in *ας* is *long.*   Except fem. appellatives in *τρια* and *εια*, many compounds in *εια* and *οια*, and most words in *ρα* after *ῡ* or a diphthong; as, βασίλειᾰ, ἀλήθειᾰ, εὔνοιᾰ, ἄγχυρᾰ. The ***accent*** will always determine, as the *a* is long whenever the accent does not indicate it to be short, i. e., when the word is not a *proparoxytone*, or a *properispomenon.*

(*c.*) *a* in the dual of this declension is always long ; *a* in the acc. and voc. sing. of fem. nouns follows the nominative ; *a* in the voc. of nouns in *ας* is long, of nouns in *ης*, short.

(*d.*) The ending *ας*, ***wherever*** it occurs in this declension, is long ; as, νεανίᾱς, χώρᾱς, τελώνᾱς.

113.—*Paradigm of Nouns in η :* τιμή, *honor.*

SING.	DUAL.	PLURAL.
N. τιμ-ή,		N. τιμ-αί,
G. τιμ-ῆς,	N. A. V. τιμ-ά,	G. τιμ-ῶν,
D. τιμ-ῇ,	G. D. τιμ-αῖν.	D. τιμ-αῖς,
A. τιμ-ήν,		A. τιμ-άς,
V. τιμ-ή.		V. τιμ-αί.

SPECIAL RULES FOR FEMININE NOUNS.

114.—Nouns in α have the accusative singular in αν.

115.—Nouns in α pure (9), and ρα, retain α in all the cases of the singular.

Obs.—To these may be added a few words ending in

δα, ϑα, and ᾶ, circumflex, contracted for άα; and a very few in λα and μα. Such words have α always long ; as, Φιλομήλα, gen. Φιλομήλας, &c.

116.—Examples.

1.	2.	3.
N. Μοῦσ-α, *a muse.*	N. φιλί-α, *friendship.*	N. ἡμέρ-α, *a day.*
G. Μούσ-ης,	G. φιλί-ας,	G. ἡμέρ-ας,
D. Μούσ-ῃ,	D. φιλί-ᾳ,	D. ἡμέρ-ᾳ,
A. Μοῦσ-αν,	A. φιλί-αν,	A. ἡμέρ-αν,
V. Μοῦσ-α.	V. φιλί-α.	V. ἡμέρ-α.

Note.—In the dual and plural, all nouns of this declension are declined like τιμή.

SPECIAL RULES FOR MASCULINE NOUNS.

117.—Nouns in ης and ας have the genitive in ου, and lose ς in the vocative.

Obs. 1. Some nouns in ας have the genitive in ου or α ; as, πατραλοίας, gen. πατραλοίου, or πατραλοία, *a parricide.* Some have α only; as, θωμᾶς, gen. θωμᾶ, *Thomas.*

118.—Nouns in της have ᾰ in the vocative; as, Ποιητής, voc. ποιητᾰ.

Obs. 2. Nouns denoting a people or nation; as, Πέρσης, *a Persian ;* compounds in πης; derivatives from μετρῶ, πωλῶ, and τρίβω; also, λάγνης, Μεναίχμης, and Πυραίχμης, have the vocative in ᾱ.

119.—In the other cases, masculine nouns are declined like the feminine, to which their terminations correspond.

120.—Examples.

SINGULAR.

1. Atrides.	2. Citizen.	3. Youth.	4. Pythagoras.
N. Ἀτρείδ-ης,	πολίτ-ης,	νεανί-ας,	Πυθαγόρ-ας,
G. Ἀτρείδ-ου,	πολίτ-ου,	νεανί-ου,	Πυθαγόρ-ου,
D. Ἀτρείδ-ῃ,	πολίτ-ῃ,	νεανί-ᾳ,	Πυθαγόρ-ᾳ,
A. Ἀτρείδ-ην,	πολίτ-ην,	νεανί-αν,	Πυθαγόρ-αν,
V. Ἀτρείδ-η.	πολῖτ-α.	νεανί-α.	Πυθαγόρ-α.

The dual and plural of masculine nouns are the same as of feminine.

Obs.—Since the termination ης belongs also to the third declension, it may be observed, that to the *first* pertain the nouns in ίδης or άδης; as, Θουκυδίδης, Ἀλκιβιάδης —national appellatives; as, Σικελιώτης;—nouns in της, derived from verbs; as, ποιητής, from ποιέω;—compounds from ὀνοῦμαι, *I buy ;* μετρῶ, *I measure ;* τρίβω, *I rub, wear ;* πωλῶ, *I sell ;* and from words already of this declension ; e. g., Ολυμπιονίκης, from νίκη ; ἀρχεδίκης, from δίκη. Observe, also, that all nouns in της of the third declension are feminine, and make the genitive in τητος ; of the first, are masculine, and make the genitive in ου.

DIALECTS OF THE FIRST DECLENSION.

121.—Besides the regular terminations exhibited in the paradigms, many words are found in different cases declined according to some of the peculiar dialects. In the tables of terminations, A. denotes *Attic,* I. *Ionic,* D. *Doric,* Æ. *Æolic:* but the distinctions are not strictly observed in every instance,—the same peculiarities sometimes occurring in two, and sometimes in three dialects. The following words are exhibited as examples, but it is not to be inferred that each part of them will actually be found in the Greek authors.

Singular.

NOM.	GEN.	DAT.	ACC.	VOC.
τιμ-ή D. ά,	-ῆς, D. ᾶς.	-ῇ, D. ᾳ.	-ήν, D. άν.	-ή, D. ά.
μοῦσ-α } I. η,	-ης, D. ας.	-η, D. ᾳ.	} -αν, I. ην.	-α, I. η.
φιλία	-ας, I. ης.	-ᾳ, I. η.		
Πυθαγόρ-ας, I. ης.	{ I. εω.	-ᾳ, I. η.	-αν, I. ην.	-α, { A. ας.
ἱππότ-ης { D. ας. }	-ον, { D. a.	-η, D. ᾳ.	-ην, { I. εα.	-α, { I. η.
{ Æ. u. }	{ Æ. ao.		{ D. av.	A. ης.

Plural.

NOM.	GEN.	DAT.	ACC.	VOC.
τιμ-αί	-ῶν { I. έων.	-αῖς, I. ῃς, and ῇσι.	-άς, { I. έας.	-αί.
	{ D. ᾶν, and ᾶων.	D. & A. αῖσι.	{ Æ. αῖς.	
	{ Æ. ἄων.			

Thus, μητιέτης, Æ. μητιέτα, *a wise person;* Πηλείδου, I. Πηλείδεω, *of Pelides;* Αἰνείου, Æ. Αἰνείαο, *of Æneas;* Θη-βαῖς, I. Θηβῆς, or Θηβῇσι, *in Thebes;* ὀλοά, I. ὀλοή, *perni-cious;* χρυσέα, I. χρυσέη, *golden.* For the genitive and dative in φι or φιν, see 187, 188.

CONTRACTIONS.

122.—In a *concourse of vowels*, two syllables converted into one form a *Contraction.* Of con-tractions there are two kinds :

123.—A contraction *without* a change of vowels is more commonly called *Synæresis ;* as, τείχεϊ, by synæresis, τείχει.

124.—A contraction *with* a change of vowels is a species of *Crasis ;* as, γέα, γῆ ; φίλεε, φίλει ; νόον, νοῦν ; ὀστέον, ὀστοῦν.

Obs.—If the *first* of the concurrent vowels is *accented,* the contracted syllable will be circumflexed ; as, φιλέοιμι,

φιλοῖμι: if the *second*, the accent will be unchanged by the contraction; as, φιλεοίμην, φιλοίμην: if *neither*, there will be none on the contracted syllable; as, φίλεε, φίλει.

125.—In the rules for contractions generally, let it be remembered that

<div style="text-align:center">

the two short vowels,   ε, ο,

have their own long vowels, η, ω,

and their own diphthongs,   ει, ου.

</div>

Note.—Contractions are not necessarily made in all cases where they are *possible.*

CONTRACTIONS OF THE FIRST DECLENSION.

126.—In the first declension, no contraction takes place unless the first of the concurrent vowels is ε, ο, or ᾰ short, and the nominative contracted is then declined regularly.

RULES.

127.—Eα not following ρ is changed into η; as,

γέα, *earth,* γῆ, G. γῆς, D. γῇ, &c., like τιμή.
χρυσέα, *golden,* χρυσῆ, G. χρυσῆς, D. χρυσῇ, &c.
Ἑρμέας, *Mercury,* Ἑρμῆς, G. Ἑρμοῦ, D. Ἑρμῇ, &c.

128.—In ρεα and other concurrent vowels, the first vowel is *absorbed;* as,

πορφυρέα, *purple,* πορφυρᾶ, G. πορφυρᾶς, D. πορφυρᾷ, &c.
ἁπλόη, *simple,* ἁπλῆ, G. ἁπλῆς, &c.
Ἀθηνάα, *Minerva,* Ἀθηνᾶ, G. Ἀθηνᾶς, D. Ἀθηνᾷ, &c. (115, Obs.)
Ἀπελλέης, *Apelles,* Ἀπελλῆς, G. Ἀπελλοῦ, D. Ἀπελλῇ, &c.

129.—Examples for Practice.

σελήνη, *the moon.*	γλῶσσα, *the tongue*	εἰρήνη, *peace.*
σοφιστής, *a sophist.*	ἀγορά, *the forum.*	σοφία, *wisdom.*
πέλεια, *a dove.*	τεχνίτης, *an artist.*	μέλαινα, *black.*
Αἰνείας, *Æneas.*	ἡδονή, *pleasure.*	τάλαινα, *miserable.*
γέφυρα, *a bridge.*	γωνία, *an angle.*	δίκη, *justice.*
λύσσα, *frenzy.*	βία, *force.*	βουλή, *counsel.*
κιθαριστής, *a har-*	αὖρα, *a breeze.*	μάχαιρα, *a sword.*
per.	ἀνία, *sadness.*	φρονηματίας, *high-*
Ἀναξαγόρας, *Anax-*	ἀγωνιστής, *a wrest-*	*minded.*
agoras.	*ler.*	

Note.—Tne learner should decline some of the words in this table according to the different dialects: and, in like manner, in the second and third declensions, according to their dialects.

SECOND DECLENSION.

130.—The Second Declension consists of nouns with root in *o.* It has two terminations of the nominative singular; ος and ον; ον is always neuter; ος generally masculine, but some-times feminine, and sometimes common.

Accents.

131.—Words in the second declension are accented according to the following

SPECIAL RULES.

132.—As far as the general rules permit (25, &c.), the accent remains on the same syllable in the oblique cases as in the nominative. To this rule the genitive plural is no exception.

Exc. 1. The Attic forms in ως and ων are accented as those in ος and ον : i. e., the final long syllable is practically shortened so as to permit the accent to remain on the antepenult. See 138, ἀνώγεων.

133.—In this, as in the first declension, *oxytones* become in the genitive and dative of all the numbers *perispomena ;* as, Θεός, Θεοῦ; Θεοῖν, Θεοῖς.

Exc. 2. Except the genitive singular of nouns in ως; as, νεώς, gen. νεώ.

EXAMPLES.

134.—*Paradigm of the Masculine and Feminine Nouns in* ος; *ὁ λόγος, the speech.*

SINGULAR.	DUAL.	PLURAL.
N. λόγ-ος,		N. λόγ-οι,
G. λόγ-ου,	N. A. V. λόγ-ω,	G. λόγ-ων,
D. λόγ-ῳ,		D. λόγ-οις,
A. λόγ-ον,	G. D. λόγ-οιν.	A. λόγ-ους,
V. λόγ-ε.		V. λόγ-οι.

In like manner are declined nouns in ον, observing the general rule (see 104); thus:

135.—*Paradigm of Neuter Nouns in* ον; *μέτρον, a measure.*

SINGULAR.	DUAL.	PLURAL.
N. μέτρ-ον,		N. μέτρ-α,
G. μέτρ-ου,	N. A. V. μέτρ-ω,	G. μέτρ-ων,
D. μέτρ-ῳ,		D. μέτρ-οις,
A. μέτρ-ον,	G. D. μέτρ-οιν.	A. μέτρ-α,
V. μέτρ-ον.		V. μέτρ-α.

136.—DIALECTS OF THE SECOND DECLENSION.

Singular.

NOM.	GEN.	ACC.	VOC.
λαγ-ός, A. ώς.	-οῦ, A. ώ, I. & D. οῖο.	-όν, A. ών, & ώ.	-έ, A. ός & ώς.

Plural.

NOM.	DAT.	ACC.	VOC.
λαγ-οί, A. ώ.	-οῖς, A. ῷς, I. & D. οῖσι.	-ους, A. ώς. D. ώς, & ός. Æ. οίς.	-οί, A. ώ.

137.—*Neuter nouns* in the Attic dialect have the same terminations with nouns in ος; except that ν is substituted for ό.

Thus it will appear that the Attic form, in which ος is changed into ως, ον into ων, and οι into ῳ, is the principal variation in this declension. Observe, however, that ᾱ *long*, and η, before ος, are changed into ε before ως; as, λαός, Attic λεώς. ᾰ *short* remains unchanged; as, τᾰ-ός, τᾰ-ώς, or it is contracted with the ο into ως; as, ἀγήραος, ἀγήρως. For the genitive and dative in φι or φιν, see 31.

138.—EXAMPLES OF THE ATTIC FORM OF THE SECOND DECLENSION.

SINGULAR.

λαγώς, for λαγός, *a hare.*	νεώς, for ναός. *a temple.*	ἀνώγεων, for ἀνώγεον. *a building.*
N. λαγ-ώς,	νε-ώς,	ἀνώγε-ων,
G. λαγ-ώ,	νε-ώ,	ἀνώγε-ω,
D. λαγ-ῷ,	νε-ῷ,	ἀνώγε-ῳ,
A. λαγ-ώ, or ών,	νε-ώ, or νεών,	ἀνώγε-ων,
V. λαγ-ώς, or ός.	νε-ώς, or ναός.	ἀνώγε-ων.

DUAL.

N. A. V.	λαγ-ώ,	νε-ώ,	ἀνώγε-ω,
G. D.	λαγ-ῷν.	νε-ῷν.	ἀνώγε-ῳν.

PLURAL.

N. V.	λαγ-ῴ,	νε-ῴ,	ἀνώγε-ω,
G.	λαγ-ῶν,	νε-ῶν,	ἀνώγε-ων,
D.	λαγ-ῷς,	νε-ῷς,	ἀνώγε-ῳς,
A.	λαγ-ώς.	νε-ώς.	ἀνώγε-ω.

Obs.—The Attics declined in this manner only a few nouns. The same forms occur also in the Ionic and Doric writers. After this form, the Attics often declined nouns which otherwise belong to the third declension; as, *Μίνω*, Acc. for *Μίνωα*, from *Μίνως*, G. *Μίνωος*; *γέλων*, Acc. for *γέλωτα*, from *γέλως*, *γέλωτος*.

CONTRACTIONS IN THE SECOND DECLENSION.

139.—In the second declension, contractions occur rarely, and never unless the first of the concurrent vowels is short.

RULES.

140.—The short vowels *εο, οο, οε* concurring, are changed into *ου*; *εᾰ* into *ᾱ̄*.

εε in the vocative singular is never contracted.

141.—A short vowel before a diphthong, or long vowel, is absorbed.

142.—Examples.

ὁ νόυς, contracted νοῦς, *the mind*.

SINGULAR.			DUAL.		PLURAL.		
N. Rule 1	νό-ος	νοῦς	N. A. V.		N. 2	νό-οι	νοῖ
G.	2 νό-ου	νοῦ	2 νό-ω	νῶ	G. 2	νό-ων	νῶν
D.	2 νό-ῳ	νῷ	G. D.		D. 2	νό-οις	νοῖς
A.	1 νό-ον	νοῦν	2 νό-οιν	νοῖν	A. 2	νό-ους	νοῦς
V.	1 νό-ε	νοῦ			V. 2	νό-οι	νοῖ

τὸ ὀστέον, contracted ὀστοῦν, *the bone*.

SINGULAR.		DUAL.		PLURAL.	
N. ὀστέ-ον	ὀστοῦν	N. A. V.		N. ὀστέ-α	ὀστᾶ
G. ὀστέ-ου	ὀστοῦ	ὀστέ-ω	ὀστῶ	G. ὀστέ-ων	ὀστῶν
D. ὀστέ-ῳ	ὀστῷ	G. D.		D. ὀστέ-οις	ὀστοῖς
A. ὀστέ-ον	ὀστοῦν	ὀστέ-οιν	ὀστοῖν.	A. ὀστέ-α	ὀστᾶ
V. ὀστέ-ον	ὀστοῦν			V. ὀστέ-α	ὀστᾶ

Decline and contract in this manner, πλόος, *navigation;* ῥόος, *a stream;* χνόος, *down;* ἀδελφιδέος, *a nephew.*

143.—Words for Practice.

ἄγγελος, *a messenger.*	ἀργύριον, *silver.*	ῥόδον, *a rose.*
ἀετός, *an eagle.*	ἔργον, *work.*	σίδηρος, *iron.*
ἆθλος, *a combat.*	μῆλον, *an apple.*	στρατός, *an army.*
ἆθλον, *a prize.*	νότος, *the south wind.*	φορτίον, *a burden.*
ἄμπελος, *a vine.*	οἶκος, *a house.*	χαλκός, *copper.*
ἄργυρος, *silver.*	παιδίον, *a child.*	χρυσός, *gold.*

THIRD DECLENSION.

144.—The THIRD DECLENSION has seven ter-
minations of the nominative singular, $α$, $ι$, v, $ω$,
—$ν$, $ρ$, $ς$ ($ξ$, $ψ$): it has all genders, and increases
the noun by one syllable in the oblique cases.

The *roots* (or *stems*) of this declension end either in a
consonant or vowel. The *consonant* roots end in the
mutes—

$$π, \; κ, \; τ,$$
$$β, \; γ, \; δ,$$
$$φ, \; χ, \; θ \; ;$$

or in the liquids—

      $λ$, $ν$, $ρ$ (none in $μ$, and but one in $λ$) ;

or in $ς$.

The *vowel* roots end in $ι$, v, a few in o, or in a diph-
thong.

145.—The root, seldom unchanged in the
nominative, is usually, though not always,
found from the genitive singular by omitting $oς$
(98).

The oblique cases are usually formed by
adding the terminations (102) to the root.

Accents.

146.—Words in the third declension are
accented according to the following

SPECIAL RULES.

147.—The accent, in the oblique cases, remains

on the accented syllable of the nominative, as far as the general rules permit (see 25–29).

Exc. 1. But ἀνήρ, δαήρ, πατήρ, and σωτήρ, in the vocative, throw the accent back on the penult; as, ἄνερ, δᾶερ, &c. See 171, Exc.

Exc. 2. When the genitive singular ends in ως instead of ος (154), there is no change of accent, and (the long vowel ω being treated practically as short, as in Att. sec. dec.) the genitive plural is accented as the genitive singular; as, πόλις, πόλεως, πόλεων.

148.—In *monosyllabic* nouns, the accent in the genitive and dative of all the numbers is on the ultimate, and this, if long, is circumflexed; as, πούς, ποδός, ποδοῖν, ποδῶν. So also γυνή, κύων, and syncopated substantives in ηρ. (164.)

Exc. 3. Except δᾴς, *a torch;* δμώς, *a slave;* θώς, *a jackal;* κράς, κρατός, *the head;* οὖς, *the ear;* παῖς, *a child;* σής, *a moth;* Τρώς, *a Trojan;* φώς, *a blister;* φῶς, *light;* which, in the genitive plural, and in the genitive and dative dual, retain the acute accent on the first syllable.

Except also participles of one syllable; as, δούς, δόντος, &c.; and the dual and plural of πᾶς, viz.: πάντοιν, πάντων, πᾶσι.

149.—The vocative of nouns in αυς, ευς, ους, ω, and ως, has the circumflex on the final syllable; as, γραῦ, βασιλεῦ, &c.

150.—Nouns in the third declension are declined, in general, as follows:

151.—*Paradigm of Masculine and Feminine Nouns;*
ὁ θήρ, *the wild beast* (*root,* θηρ).

SINGULAR.	DUAL.	PLURAL.
N. θήρ,		N. θῆρ-ες,
G. θηρ-ός,	N. A. V. θῆρ-ε,	G. θηρ-ῶν,
D. θηρ-ί,		D. θηρ-σί,
A. θῆρ-α,	G. D. θηρ-οῖν.	A. θῆρ-ας,
V. θήρ.		V. θῆρ-ες.

Neuter nouns are declined in the same man-
ner, observing the general rule (see 104).

152.—*Paradigm of Neuter Nouns;* βῆμα, *a tribunal*
(*root,* βηματ, *and* τ *rejected in the nominative*).

SINGULAR.	DUAL.	PLURAL.
N. βῆμα,		N. βήμα-τα,
G. βήμα-τος,	N. A. V. βήμα-τε,	G. βημά-των,
D. βήμα-τι,		D. βήμα-σι, 63.
A. βῆμα,	G. D. βεμά-τοιν.	A. βήμα-τα,
V. βῆμα,		V. βήμα-τα.

FORMATION OF THE NOMINATIVE.

153.—1. *Masculine and feminine nouns.* (*a.*) The
nominative singular of masculine and feminine nouns
regularly ends in ς, which is appended to the stem, with
euphonic modifications; as,

STEM.

λαμπαδ	λαμπαδς	λαμπάς (63)
ἀναχτ	ἀναχτς	ἄναξ (63, 62)
ὀδοντ	ὀδοντς	ὀδούς (73)
τυψαντ	τυψαντς	τύψᾱς (73)
λειφθεντ	λειφθεντς	λειφθείς (73)

Rem.—Also ποδ. ποδς, becomes πούς, *foot.*

154.—(*b.*) *Liquid* stems, however, generally reject ς, and lengthen, in compensation, the radical vowel; as, ποιμήν, for ποιμεν-ς; ῥήτωρ, for ῥητορ-ς.

Exc. Μέλᾱς, τάλᾱς, from μελαν, ταλαν; εἷς, κτείς, from ἕν, κτέν; ἅλς, from ἁλ; δελφίς or δελφίν, and φορκύς or φορκύν, from δελφιν, φορκυν.

155.—(*c.*) Most nouns in οντ and *participles* in οντ, in which the *o* is not a radical, but a *connecting* vowel (as, λεγ-ο-ντ), instead of adding ς, reject final τ, and make ων; as,

λεοντ	λέων.	τυπτοντ	τύπτων.

But participles in οντ, with *o radical* (as, δο-ντ), make ους; as, διδοντ, διδούς; δοντ, δούς.

156.—(*d.*) Stems in ες, ος, οτ, ως, simply *retain* the radical ς, or (as in οτ) change τ into ς, and all lengthen the radical vowel, if short; as,

STEM.

τριηρες	τριήρης,	αιδος	αἰδώς,	ἥρως	ἥρως,
τετυφοτ	τετυφώς,	φωτ	φώς.		

157.—(*e.*) Feminine stems in *o* reject ς; as, πειθο, πειθώ.

158.—(*f.*) Some vowel-stems in *a*, *ε*, *o* make the nominative in a *diphthong* by inserting *υ* softened from the original *Fαῦ* (digamma); as, *βασιλεF*, *βασιλεύς*, *βασιλεῦ*; *γραF*, *γραυ*, *γραῦς*; *βοF*, *βοῦ*, *βοῦς*. Those in *ευς* form a large class, and have the Attic genitive *ως*.

159.—2. *Neuter nouns.*   *Neuter* nouns, not being subject to full declension, do not take *ς* in the nominative. When it appears, therefore, in these nouns, it is *radical ;* as, *τεῖχος*, for root *τειχες*; *σέλας*, for *σέλας*; *τέρας*, for *τερατ* (the *τ* not closing a word). Generally, *τ* falls away; as, *σῶμα*, for *σωματ*; *πρᾶγμα*, for *πρᾶγματ*. *Eς* goes into *oς* in neuter nouns; as, *τειχες*, *τεῖχος*: in neuter adjectives it *remains;* as, *ἀληθές*.

FORMATION OF THE OBLIQUE CASES.

1. The Genitive Singular.

160.—The oblique cases usually add their endings to the unmodified stem. The genitive singular makes the ending *oς*; as,

NOM.	STEM.	GEN.
ὁ παιᾱν	*παιαν*	*παιᾱν-oς*
τὸ μέλι	*μελιτ*	*μέλιτ-oς*
ἡ λαμπάς	*λαμπαδ*	*λαμπάδ-oς*
ὁ ἄναξ	*ἀναχτ*	*ἄναχτ-oς*

Note.—*κύων* (st. *κυον*) makes by syncopation *κυνός*, &c.

161.—Stems in *ας* (when it does not stand for *ατ*; as, *τέρας*, for *τερατ*), *ες*, *oς*, *ως*, *drop ς* in the genitive and the other oblique cases; as,

	STEM.			
σέλας	σελας	σέλαος	for	σελασος
τριήρης	τριηρες	τριήρεος	"	τριηρεσος
ἀληθές	ἀληθες	ἀληθέος	"	ἀληθεσος
τεῖχος	τειχες	τείχεος	"	τειχεσος
ἥρως	ἥρως	ἥρωος	"	ἥρωσος
αἰδώς	αἰδος	αἰδόος	"	αἰδοσος

162.—Some stems in ι, υ (nom. ις, ι, υς, υ) change these vowels into ε, and those in ις and υς make the genitive in ως instead of ος ; as,

	STEM.	GEN.
ἡ πόλις	πολι	πόλ-εως
ὁ πῆχυς	πηχυ	πήχ-εως
τὸ ἄστυ	ἀστυ	ἄστ-εος
τὸ σίναπι	σιναπι	σινάπ-εος

Exc. Adjectives in υς, υ, as ὠκύς, εῖα, ύ, make the genitive in ος ; as, ὠκέος, &c.

163.—Certain nouns in τηρ τερος *syncopate* the genitive and dative singular (accenting in these cases the final syllable), and the dative plural ; as,

πατήρ, *father* (πατέρος), πατρός.
            (πατέρι)   πατρί
μήτηρ, μητρός, μητρί.
ἀνήρ, ἀνδρός (ἀνέρος), ἀνδρί.

So in part, γαστήρ, *belly ;* Δημήτηρ, *Ceres ;* θυγάτηρ, *daughter.*

164.—*Adjectives and participles.* As above intimated, *adjectives* and *participles* are subject to the same general rules, in forming both the nominative and the oblique cases, as substantives; as,

NOM.	STEM.	GEN.
εὔπατρις	εὐπατριδ	εὐπάτριδος
δίπους	διποδ	δίποδος
τέρην	τερεν	τέρενος
χαρίεις	χαριεντ	χαρίεντος
στάς	σταντ	στάντος
λεχθείς	λεχθεντ	λεχθέντος

2. The Accusative Singular.

165.—The accusative singular of masculine and feminine nouns commonly ends in α. But

SPECIAL RULES.

166.—*Pure* nouns (as those in ις, υς, αυς, οις, ους) make the accusative in ν; as,

NOM.	STEM.	GEN.	ACC.
ὄφις, *superb*	ὀφι	ὄφι-ος	ὄφιν
βότρυς, *a bunch of grapes*	βοτρυ	βότρυος	βότρυν
ναυς, *a ship*	να (ναϝ)	να-ός (Doric)	ναῦν
οἶς, *a sheep*	οἰ	οἰ-ός	οἶν
βοῦς, *an ox*	βο (βοϝ)	βο-ός	βοῦν
λᾶας, *a stone*	λαα	λάα-ος	λᾶαν

Exc. Stems in ευ (nom. ευς) and in ο (nom. ω), make α; as,

	STEM.	ACC.
βασιλεύς	βασιλευ	βασιλέα
πειθώ	πειθο	πειθόα (πειθώ)

Rem.—Stems in *ες, ος, ως*, are but an *apparent* exception, being declined as pure nouns, but from an *impure root;* as,

	STEM.	ACC.
τριήρης	*τριηρες*	*τριήρεα (τριήρη)*
εὐγενής	*εὐγενες*	*εὐγενέα (εὐγενῆ)*
αἰδώς	*αἰδος*	*αἰδόα (αἰδῶ)*
ἥρως	*ἥρως*	*ἥρωα*

167.—Compounds of *πούς*, *a foot*, have *α* or *ουν;* as, *διπους (διποδς), δίποδα*, or *δίπουν*.

168.—*Barytone* stems in *ιτ, ιδ, ιθ, υδ, υθ*, commonly reject the radical consonant, and make the accusative in *ν;* as,

NOM.	STEM.	ACC.
ἔρις, strife	*ἐριδ ·*	*ἔριν*
χάρις	*χαριτ*	*χάριν (rarely χάριτα)*
κόρυς	*κορυθ*	*κόρυν*

Note.—The Epic accusative of these words is often *a.*

3. The Vocative Singular.

169.—The *vocative singular* of masculines and feminines is regularly like the stem; thus,

NOM.	STEM.	VOC.
μήτηρ	*μητερ*	*μῆτερ*
ῥήτωρ	*ῥητορ*	*ῥῆτορ*
ὄφις	*ὄφι*	*ὄφι*
βότρυς	*βοτρυ*	*βότρυ*
βασιλεύς	*βασιλευ*	*βασιλεῦ*

170.—*Oxytone liquids* (i. e., liquid stems acuted on the ultimate) retain in the vocative the long vowel of the nominative (154); as,

NOM.	STEM.	VOC.
λιμήν	λιμεν	λιμήν
ποιμήν	ποιμεν	ποιμήν

Except πατήρ, ἀνήρ, δαήρ, which, however, as they draw back the accent, and make πάτερ, ἄνερ, δᾶερ, are thus but seeming exceptions.

Also Ἀπόλλων, Ποσειδών, σωτήρ, though long not only in the nominative but in the stem (Gen., Ἀπόλλωνος, &c.), still shorten the vocative, and make Ἀπόλλον, Πόσειδον, σῶτερ.

171.—*Monosyllables*, not having a diphthong, make the vocative like the nominative; as,

κίς, voc. κίς (but ναῦς, ναῦ; παῖς, παῖ).

172.—Stems in a *mute* make the vocative like the nominative; as,

	STEM.	
φύλαξ	φυλαχ	φύλαξ
λαμπάς	λαμπαδ	λαμπάς

Exc. Ἄρτεμις (Ἀρτεμιδ) Ἄρτεμι
   γυνή (γυναιχ) γύναι (irreg.)

173-4.—Feminine stems in ος and ο (nom. ως and ω), make the vocative quite irregularly in οι; as,

NOM.	STEM.	VOC.
αἰδώς	αἰδος	αἰδοῖ
πειθώ	πειθο	πειθοῖ

3

175.—Roots in *ντ* (as, *ας αντος, εις :υτος, ων ουτος*) have the vocative in *αν, εν*, and *ον*; as,

NOM.	ROOT.	VOC.
Αἴᾱς,	*Αἰαντ,*	*Αἶαν.*
Χαρίεις,	*Χαρίεντ,*	*Χαρίεν.*
λέων,	*λεοντ,*	*λέον.*

Except *oxytones*, which make the vocative as nominative; as,

| *ὀδούς,* | **R.** *ὀδοντ,* | **V.** *ὀδούς.* |

Note.—In proper names the poets often reject *ν*; as, *Αἶα,* for *Αἶαν.*

176.—*Participles* in this declension make the vocative like the nominative.

THE DATIVE PLURAL.

177.—The dative plural is formed by adding *σι* to the root. Besides the changes required by the rules of euphony (63), other changes are to be noticed under the following—

SPECIAL RULES.

178.—Nouns in *ευς, αυς*, and *ους*, add *σι* to the actually existing root (as, *βασιλεῦ*), not to its original form (as, *βασιλεϝ*); as,

NOM.		ROOT.	D. PLURAL.
ὁ βασιλεύς, the king,		*βασιλευ,*	*βασιλεῦ-σι.*
ἡ ναῦς, the ship,		*ναυ,* Doric.	*ναυ-σί.*
ἡ βοῦς, the cow,		*βου,*	*βου-σί.*

Exc. But *πούς, a foot,* **R.** *ποδ,* has *ποσί* (from *ποδσι*).

179.—Nouns in τηρ, -τερος, after a syncope, have ασι (164); as,

πατήρ, G. πατέρ-ος, (πατερσι) by syncope, πατράσι.
So ἀνήρ, ἀνέρ-ος, (ἀνερσι) " ἀνδράσι.

Exc.—But γαστήρ, G. γαστέρ-ος, has sometimes γαστῆρσι.

EXAMPLES OF THE PRECEDING RULES.

In the following examples, note the difference between them and the example ϑήρ, ϑηρός (151), and give the rule for the difference.

180.—*Stems in a mute consonant (labial or palatal).*

δ κόραξ	ἡ φλέψ	ἡ θρίξ	λάρυγξ	λαῖλαψ
(κοραχ)	(φλεβ)	(τριχ)	(λαρυγγ)	(λαιλαπ),
raven	vein	hair	throat	whirlwind

SINGULAR.

N. κόραξ	φλέψ	ϑρίξ	λάρυγξ	λαῖλαψ
G. κόραχος	φλεβός	τριχός	λάρυγγος	λαίλαπος
D. κόραχι	φλεβί	τριχί	λάρυγγι	λαίλαπι
A. κόραχα	φλέβα	τρίχα	λάρυγγα	λαίλαπα
V. κόραξ	φλέψ	ϑρίξ	λάρυγξ	λαῖλαψ

DUAL.

| N. A. V. κόραχε | φλέβε | τρίχε, | λάρυγγε | λαίλαπε |
| G. D. κοράχοιν | φλεβοῖν | τριχοῖν | λαρύγγοιν | λαιλάποιν |

PLURAL.

N. κόραχες	φλέβες	τρίχες	λάρυγγες	λαίλαπες
G. κοράχων	φλεβῶν	τριχῶν	λαρύγγων	λαιλάπων
D. κόραξι	φλεψί	ϑριξί	λάρυγξι	λαίλαψι
A. κόραχας	φλέβας	τρίχας	λάρυγγας	λαίλαπας
V. κόραχες	φλέβες	τρίχες	λάρυγγες	λαίλαπες

181.—*Masculine and feminine stems in a lingual mute.*

ἡ λαμπάς	ἡ κόρυς	ὁ ἄναξ	λέων	ὀδούς
(λαμπαδ)	(κορυϑ)	(ἀναχτ)	(λεοντ)	(ὀδοντ)
torch	helmet	king	lion	tooth

SINGULAR.

N.	λαμπάς	κόρυς	ἄναξ	λέων	ὀδούς
G.	λαμπάδ-ος	κόρυθ-ος	ἄναχτ-ος	λέοντ-ος	ὀδόντ-ος
D.	λαμπάδ-ι	κόρυθ-ι	ἄναχτ-ι	λέοντ-ι	ὀδόντ-ι
A.	λαμπάδ-α	κόρυθ-α	ἄναχτ-α	λέοντ-α	ὀδόντ-α
V.	λαμπάς	κόρυ	ἄνα	λέον	ὀδούς

DUAL.

N. A. V.	λαμπάδ-ε	κόρυθ-ε	ἄναχτ-ε	λέοντ-ε	ὀδόντ-ε
G. D.	λαμπάδ-οιν	κορύθ-οιν	ἀνάχτ-οιν	λεόντ-οιν	ὀδόντ-οιν

PLURAL.

N.	λαμπάδ-ες	κόρυθ-ες	ἄναχτ-ες	λέοντ-ες	ὀδόντ-ες
G.	λαμπάδ-ων	κορύθ-ων	ἀνάχτ-ων	λεόντ-ων	ὀδόντ-ων
D.	λαμπά-σι	κόρυ-σι	ἄναξι	λέου-σι	ὀδοῦ-σι
A.	λαμπάδ-ας	κόρυθ-ας	ἄναχτ-ας	λέοντ-ας	ὀδόντ-ας
V.	λαμπάδ-ες	κόρυθ-ες	ἄναχτ-ες	λέοντ-ες	ὀδόντ-ες

182.—Neuter stems in τ, partly with irregular nominative.

τὸ σῶμα	τέρας	ἧπαρ	δόρυ	ὕδωρ
(σωματ)	(τερατ)	(ἡπατ)	(δορατ)	(ὑδατ)
body	*portent*	*liver*	*spear*	*water*

SINGULAR.

N.	σῶμα	τέρας	ἧπαρ	δόρυ	ὕδωρ
G.	σώματ-ος	τέρατ-ος	ἧπατ-ος	δόρατ-ος	ὕδατ-ος
D.	σώματ-ι	τέρατ-ι	ἧπατ-ι	δόρατ-ι	ὕδατ-ι
A.	σῶμα	τέρας	ἧπαρ	δόρυ	ὕδωρ
V.	σῶμα	τέρας	ἧπαρ	δόρυ	ὕδωρ

DUAL.

N. A. V.	σώματ-ε	τέρατ-ε	ἧπατ-ε	δόρατ-ε	ὕδατ-ε
G. D.	σωμάτ-οιν	τεράτ-οιν	ἡπάτ-οιν	δοράτ-οιν	ὑδάτ-οιν

PLURAL.

N.	σώματ-α	τέρατ-α	ἧπατ-α	δόρατ-α	ὕδατ-α
G.	σωμάτ-ων	τεράτ-ων	ἡπάτ-ων	δυράτ-ων	ὑδάτ-ων
D.	σώμα-σι	τέρα-σι	ἧπα-σι	δόρα-σι	ὕδα-σι
A.	σώματ-α	τέρατ-α	ἧπατ-α	δόρατ-α	ὕδατ-α
V.	σώματ-α	τέρατ-α	ἧπατ-α	δόρατ-α	ὕδατ-α

183.—Stems in a liquid consonant.

ὁ δαίμων	ὁ ποιμήν	ὁ χειμών	ὁ πατήρ	ὁ ἀνήρ
(δαιμον)	(ποιμεν)	(χειμων)	(πατερ)	(ἀνερ)
divinity	*shepherd*	*storm*	*father*	*man*

SINGULAR.

N.	δαίμων	ποιμήν	χειμών	πατήρ	ἀνήρ
G.	δαίμον-ος	ποιμέν-ος	χειμῶν-ος	πατρ-ός	ἀνδρ-ός
D.	δαίμον-ι	ποιμέν-ι	χειμῶν-ι	πατρ-ί	ἀνδρ-ί
A.	δαίμον-α	ποιμέν-α	χειμῶν-α	πατέρ-α	ἄνδρ-α
V.	δαῖμον	ποιμήν	χειμών	πάτερ	ἄνερ

DUAL.

N. A. V.	δαίμον-ε	ποιμέν-ε	χειμῶν-ε	πατέρ-ε	ἄνδρ-ε
G. D.	δαιμόν-οιν	ποιμέν-οιν	χειμών-οιν	πατέρ-οιν	ἀνδρ-οῖν

PLURAL.

N.	δαίμον-ες	ποιμέν-ες	χειμῶν-ες	πατέρ-ες	ἄνδρ-ες
G.	δαιμόν-ων	ποιμέν-ων	χειμών-ων	πατέρ-ων	ἀνδρ-ῶν
D.	δαίμο-σι	ποιμέ-σι	χειμῶ-σι	πατρά-σι	ἀνδρά-σι
A.	δαίμον-ας	ποιμέν-ας	χειμῶν-ας	πατέρ-ας	ἄνδρ-ας
V.	δαίμον-ες	ποιμέν-ες	χειμῶν-ες	πατέρ-ες	ἄνδρ-ες

184.—*Stems in a vowel or diphthong (see below, under contract nouns).*

	ὁ νομεύς (νομευ) pasturer	ἡ σῦς (συ) sow	ὁ ὠκύς (ὠκυ) swift	ἡ βοῦς (βο) cow	ἡ πόλις (πολι) city
SINGULAR.					
N.	νομεύς	σῦς	ὠκύς	βοῦς	πόλις
G.	νομέ-ως	συ-ός	ὠκέ-ος	βο-ός	πόλε-ως
D.	νομέ-ϊ	συ-ΐ	ὠκέ-ϊ	βο-ΐ	πόλε-ϊ
A.	νομέ-α	σῦν	ὠκέ-α, ὠκύν	βοῦν	πόλιν
V.	νομεῦ	σῦ	ὠκύ	βοῦ	πόλι
DUAL.					
N. A. V.	νομέ-ε	σύ-ε	ὠκέ-ε	βό-ε	πόλε-ε
G. D.	νομέ-οιν	συ-οῖν	ὠκέ-οιν	βο-οῖν	πολέ-οιν
PLURAL.					
N.	νομέ-ες	σύ-ες	ὠκέ-ες	βό-ες	πόλε-ες
G.	νομέ-ων	συ-ῶν	ὠκέ-ων	βο-ῶν	πόλε-ων
D.	νομεῦ-σι	συ-σί	ὠκέ-σι	βου-σί	πόλε-σι
A.	νομέ-ας	σύ-ας	ὠκέ-ας	βό-ας	πόλε-ας
V.	νομέ-ες	σύ-ες	ὠκέ-ες	βό-ες	πόλε-ες

DIALECTS OF THE THIRD DECLENSION.

185.—From the variety of terminations in nouns of this declension, it is impossible to exhibit them in one concise table. But the general principles are :—The nominative and vocative Attic are alike ; the Attic genitive is in εως, instead of εος and ιος ; the Ionic has η in the penult, through the oblique cases, instead of ε and α ; and with the poets makes εσι or εσσι instead of σι, in the dative plural.

SINGULAR.

NOM.	GEN.	DAT.	ACC.	VOC.
βασιλ-εύς.	-έος, I. ῆος. D. & Æ. εύς. A. έως.	-έϊ, I. ῆϊ.	-έα. I. ῆα. -ῖν, έα.	-εῦ, A. εύς.
Æ. ής.				-ύ, A. ύς.
βαϑ-ύς.				
ὀφ-ις.	-ιος, A. έως.	-ΐ.	-ιν.	-ι, A. ις.
ναῦς.	-αός, I. ηός & εώς.	-αΐ, I. ηΐ.	-αῦν, I. ῆνν, ῆα.	-αῦ, A. αῦς.
αἰδ-ώς.	-όος, Æ. ῶς.	-όϊ.	-όα, { I. οῦν. Æ. ῶν. }	-οῖ, A. ώς.

PLURAL.

NOM. and VOC.	GEN.	DAT.	ACC.
βασιλ-έες. { A. ῆς. or ής. I. ῆες. }	-έων, I. ήων.	-εῦσι, { I. ῆσι. P. ήεσσι. }	-έας, I. ῆας.
ν-ᾶες, I. ῆες.	-αῶν, I. ηῶν.	-αυσί, { I. ηυσί. P. ήεσσι. }	-αῦς, I. ῆας.
τείχ-εα.	-έων.	-εσι, { I. εσσι. P. έεσσι. }	-εα.

186.—Thus, Gen. χείλεος, *of a lip*, Dor. χείλευς ; Voc. Masc. δυστυχές, Attic δυστυχής; as, δυστυχὴς γέρον, *O unfortunate old man ;* Dat. pl. χέρσί, Ion. χείρεσσι, *to hands ;* Accus. Λητῶ, *Latona*, Ion. Λητοῦν; Gen. ἄστεος, *of a city*, Attic ἄστεως; Voc. αἰδοῖ, *O modesty*, Attic αἰδώς.

THE PARAGOGIC φι or φιν, ϑι, ϑεν, and δε.

187.—The ending φι, especially in Epic poetry, sometimes appears as an ending for the *genitive* and *dative*, of both numbers. In the first declension (always singular), βίηφι, *with violence ;* in the second, θεόφι, *with the gods ;* in the third (generally plural), ἀπ' ὄχεσφι, *from the car ;* παρὰ ναῦφι, *by the ships.*

188.—The endings ϑι, ϑεν, and δε are also occasionally annexed to the word, forming a species of case-ending ; θι, with the signification of *in a place*, θεν, *from a place*, δε, *to a place ;* as, οὐρανόθι, *in heaven ;* οὐρανόθεν, *from heaven ;* οὐρανόνδε, *to heaven.*

They are employed with all the declensions, and are added to the root; as, *ἄλλοθι, elsewhere; οἴκο-θεν, from home.* Sometimes *a* is changed into *o*; as, *ῥίζοθεν* (from *ῥίζα*), and *o* after consonants appears regularly as a union vowel.

GENDERS OF THE THIRD DECLEN-SION.

189.—The Genders of substantives of the *third declension*, so far as determined by the termination, are as follows:—

190.—Nouns in ευς, ας -αντος, ων and ους -οντος, εις εντος, αν, υν, ης -ητος (exc. της), ως -ωτος, ων, ηρ, ωρ, are nearly always *masculine;* as,

ευς	ὀχεύς	ὁ *a clasp*	Gen. ὀχέος
ας -αντος	ἀνδριάς	ὁ *a statue*	ἀνδριάντος
ων	λέων	ὁ *a lion*	λέοντος
ούς	ὀδούς	ὁ *a tooth*	ὀδόντος
αν	παιάν	ὁ *a pœan*	παιᾶνος
υν	φόρχυν	ὁ *a harbor*	φόρχυνος
ων	δαίμων	ὁ *a divinity*	δαίμονος

191.—Nouns in ας -αδος, της -τητος, αυς, ως and ω -οος, and verbals in ις, are always *feminine;* as,

ας, -αδος	λαμπάς, ἡ *a torch*	Gen. λαμπάδος
της, -τητος	χαχότης, ἡ *wickedness*	χαχότητος
αυς	ναῦς, ἡ *a ship*	ναός
ω	φειδώ, ἡ *parsimony*	φειδόος
ις, verbal	φύσις, ἡ *nature*	φύσεως

192.—Nouns in α, ι, υ, ας -ατος, ος, and ορ, are always *neuter ;* as,

α	βῆμα, τό	*a tribunal*	Gen. βήματος
ι	μέλι, τό	*honey*	μέλιτος
υ	πῶϋ, τό	*a flock*	πώϋος
ας -ατος	χρέας, τό	*flesh*	χρέατος
ος	τεῖχος, τό	*a wall*	τείχεος
ορ	ἄορ, τό	*a sword*	ἄορος

Obs. 1. Nouns of other terminations (especially those in π, β, φ, κ, γ, χ) are so varied in gender, that no general rule can be given respecting them.

Obs. 2. Dialect frequently varies the gender in all the declensions. Thus, βατός is *masculine* in Attic, otherwise *feminine ;* and so of others.

WORDS FOR PRACTICE ON THE PRE-CEDING RULES.

193.—Decline the words in the following list; accent them; give the rule for the genitive and the accent, and for the other cases when they vary from the general rule.

ὁ γέρων (οντ) *the old man.*	τὸ ὄρος	*the mountain.*
ἡ ἀηδών (ο) *the nightingale.*	ὁ ὄρευς	*the mule.*
ὁ ἀγκών *the elbow.*	ἡ φλόξ (γ)	*the flame.*
ὁ ἀήρ (ε) *the air* (171).	ὁ χήν	*the goose.*
ἡ ἐλπίς (δ) *the hope.*	ἡ πρᾶξις	*the action.*
ἡ ἔρις (δ) *the strife.*	ἡ βήξ (χ)	*the cough.*
ἡ κόρυς (θ) *the helmet.*	ἡ σάρξ (κ)	*the flesh.*
τὸ κῦμα (τ) *the wave.*	ἡ χιών (ο)	*the snow.*
ὁ μήν *the month.*	ὁ ἱμάς (ντ)	*the thong.*
τὸ ἄνθος *the flower.*	ἡ πίτυς	*the pine.*
τὸ γένος *the race.*	ὁ μάντις	*the seer.*
ἡ ἀκτίς (ν) *the ray.*	ἡ αἴξ (γ)	*the goat.*
ὁ πένης (τ) *the poor man.*	ὁ λιμήν (ε)	*the haven.*

3*

CONTRACTIONS OF THE THIRD DECLENSION.

194.—In the oblique cases in the third declension there is no contraction, unless the first of the concurrent vowels is short, i. e., ε, ο, ᾰ, ῐ, ῠ.

In verbs and in some other contractions, the first of the concurrent vowels is sometimes long.

GENERAL RULES.

195.—The following rules are *general*, being applicable not only to contractions of the third declension, but to all cases of contraction, except in the first and second declensions (see 126–128 and 139–141). Concurrent vowels are contracted as follows :—

196.—The two short vowels εε and οο are contracted into their respective diphthongs; as, εε into ει, οο into ου.

Exc. 1. In the third declension, εε of the dual is contracted into η.

197.—Εο and οε are contracted into ου.

198.—A short vowel with α is contracted into its corresponding long vowel; as, εα into η; οα into ω.

Exc. 2. But εα pure into α.

199.—A short vowel with *ι*, is contracted by *Synæresis;* as, *εϊ* into *ει*, *οϊ* into *οι*.

200.—E before a long vowel or a diphthong is absorbed.

Exc. 3. But in verbs, *εαι* is contracted into *η*.

201.—O with a long vowel (*η* or *ω*) is contracted into *ω*; as, *οη* into *ω*, *οω* into *ω*.

202.—O with a diphthong is *absorbed* by the diphthong; as, *οοι οι, οου ου*.

Exc. 4. But *οεις* and *οειν*, *ι* being rejected, are contracted into *ους* and *ουν*.

203.—A with *o* or *ω*, is contracted into *ω*; as, *αο* or *αω*, into *ω*.

204.—A with a vowel other than *o* or *ω*, is contracted into *ᾱ*; as, *αε* into *ᾱ*, &c.

Obs. 1. *A* before a diphthong is contracted with the prepositive vowel only, the subjunctive being rejected.

Obs. 2. In contraction, *ι* is not rejected, but regularly written under: except in *οειν* and *οεις* (202, Exc. 4).

Obs. 3. Neuters in *ας* pure and *ρας*, reject *τ* of the root in the oblique cases, and then contract the concurrent vowels.

205.—If the former of two vowels is *ι* or *υ*, or a long vowel, the latter is *absorbed;* as, *ιε* contracted *ι*; *υε, υ*; *ηε, η*.

Note.—Σάος and σόος, *safe*, when a contraction occurs, are contracted by the foregoing rules; thus, *σάος, σῶς,* 203; *σάον, σῶν,* 203; *σάα, σᾱ,* 204; *σάους, σῶς,* 203; *σόας, σῶς,* 198.

EXERCISES ON THE PRECEDING RULES FOR CONTRACTIONS.

206.—The following list comprises all the concurrent vowels that usually admit of contraction. Contract them and give the rules.

1	αα	12	αοι	23	εοι	34	οω
2	εε	13	αου	24	εου	35	οει
3	ιι	14	εᾰ	25	ηε	36	οη
4	οο	15	εᾱ, pure	26	ηι	37	οοι
5	αε	16	εϊ	27	ηει	38	οου
6	αη	17	εο	28	ηαι	39	υα
7	αϊ	18	εω	29	ιε	40	υε
8	αο	19	εῳ	30	οα	41	υη, rare
9	αω	20	εαι	31	οε	42	ωα
10	αει	21	εει	32	οη	43	ωι
11	αη	22	εη	33	οϊ		

Words for Practice.

207.—In the following words, contract the concurrent vowels, give the rule for each contraction, change the accent where required after contraction, and give the reason for the change.

τριήρεες	Δημοσθένεε	Δητόος	μελιτόεν
Δημοσθένεος	ἔαρ	Δημοσθένεα	Λητόα
χρέεα (198, exc. 2)	Δημοσθένεϊ	Λητόϊ	Ηρακλέης
φιλέω	φιλέεις	δηλόω	δηλόητε
τριηρέοιν	δηλόοι	δηλόου	δηλόη
τιμάομεν	τιμάω	λάας	τίμαε
τιμάουσι	τιμάει	τιμάη	τιμάεις
χέραϊ	χέρας -ατος	ὄφιες	ὄφιι
βότρυες	τίθηαι	τιμῆεν	χέραα
χεράοιν	μέρεος	μέρεϊ	μέρεε
μερέοιν	μέρεα	μερέων	πόλεϊ
πόλεες	φειδόος	φειδόϊ	φειδόα

κέρατος (204. Obs. 3.)	*σέλαος*	*φιλέη*	*φιλέοι*
κέρατι	*κέρατα*	*τιμάη*	*τιμάοι*
κέρατε	*κεράτων*	*δηλόη*	*δηλόοι*
βόες	*ἡδέε*	*σάος*	*σόας*

CONTRACTS OF THE THIRD DECLEN-
SION.

208.—N. B. In the inflection of declinable words, the vowels that concur are the final vowel of the root, and the first vowel or diphthong of the termination. In the examples of contracts that follow, as well as in the table of contract verbs (569), the hyphen (-) does not separate the termination from the root, but that part of the root not affected by contraction, from the rest of the word. By this means the concurrent vowels are brought together, and the change made by contraction is rendered more obvious.

209.—Concurrent vowels are not always contracted in the third declension, but only as directed by the following—

SPECIAL RULES.

210.—The accusative plural assumes the contraction of the nominative ; thus,

N. *τριήρ-εες,*
 A. *τριήρ-εας,* } *τριήρ-εις.*   N. *ὄφ-ιες,*
 A. *ὄφ-ιας,* } *ὄφ-ις.*   N. *βότρ-υες,*
 A. *βότρ-υας,* } *βότρ-υς.*

Exc. But *εας* pure is contracted into *ᾱς* (198, Exc. 2) ; as, *χοέας, χοᾶς.*

211.—Nouns in *ης, ες,* or *ος* (Gen. *εος*), those in *ως* and *ω* (Gen. *οος*), and neuters in *ας* pure and *ρας,* contract the concurrent vowels in all cases.

212.—EXAMPLE OF ης (GEN. IN εος).

ἡ τριήρης, *the trireme.*

SINGULAR.		DUAL.		PLURAL.	
N. τριήρ-ης		N. A. V.		N. τριήρ-εες	-εις
G. τριήρ-εος	-ους	τριήρ-εε	-η	G. τριηρ-έων	-ῶν
D. τριήρ-εϊ	-ει	G. D.		D. τριήρ-εσι	
A. τριήρ-εα	-η	τριηρ-έοιν	-οῖν	A. τριήρ-εας	-εις
V. τρίηρ-ες				V. τριήρ-εες	-εις

213.—EXAMPLE OF ος (GEN. IN εος), FOR ες.

Thus, τεῖχος, for τεῖχες; Gen. τειχεσος, τείχεος, τείχους.

τὸ τεῖχος, *the wall.*

SINGULAR,		DUAL.		PLURAL.	
N. τεῖχ-ος		N. A. V.		N. τείχ-εα	-η
G. τείχ-εος	-ους	τείχ-εε	-η	G. τειχ-έων	-ῶν
D. τείχ-εϊ	-ει	G. D.		D. τείχ-εσι	
A. τεῖχ-ος		τειχ-έοιν	-οῖν	A. τείχ-εα	-η
V. τεῖχ-ος				V. τείχ-εα	-η

214.—EXAMPLE OF ω (GEN. IN οος).

ἡ ἠχώ, *the echo.*

SINGULAR.		DUAL.		PLURAL.
N. ἠχ-ώ		N. A. V.		N. ἠχ-οί
G. ἠχ-όος	οῦς	ἠχ-ώ		G. ἠχ-ῶν
D. ἠχ-όϊ	-οῖ	G. D.		D. ἠχ-οῖς
A. ἠχ-όα	-ώ	ἠχ-οῖν		A. ἠχ-ούς
V. ἠχ-οῖ				V. ἠχ-οί

215.— *Obs.* 1. Nouns in ω and ως from root ο have the singular only, of the third declension. The dual and plural are of the second (238). Hence the contraction takes place only in the singular, as in the above example. The accusative in όα contracted ῶ, from the

nominative in ὡς, has the circumflex according to rule
(124, Obs.); as, αἰδόα contr. αἰδῶ. The same contraction
from the nominative in ώ, has the acute; as in the exam-
ple 214.

Obs. 2. Nouns in ως -ωος (root ω) are *regularly* declined
and are uncontracted; as,

ἥρως, ἥρωος; N. Pl. ἥρωες. So, θώς, *jackal*.

216.—EXAMPLES OF NEUTERS IN ας PURE AND ρας.
(204, Obs. 3.)

(τ of the root changed into ς.)

τὸ χρέας, *the flesh* (for χρεατ).			τὸ κέρας, *the horn* (for κερατ).		
SINGULAR.			SINGULAR.		
N. A. V. χρέ-ας			**N. A. V.** κέρ-ας		
G. χρέ-ατος	-αος	-ως	G. κέρ-ατος	-αος	-ως
D. χρέ-ατι	-αϊ	-ᾳ	D. κέρ-ατι	-αϊ	-ᾳ
DUAL.			DUAL.		
N. A. V. χρέ-ατε	-αε	-α	**N. A. V.** κέρ-ατε	-αε	-α
G. D. χρε-άτοιν	-άοιν	-ῷν	G. D. κερ-άτοιν	-άοιν	-ῷν
PLURAL.			PLURAL.		
N. A. V. χρέ-ατα	-αα	-α	**N. A. V.** κέρ-ατα	-αα	-α
G. χρε-άτων	-άων	-ῶν	G. κερ-άτων	-άων	-ῶν
D. χρέ-ασι			D. κέρ-ασι		

217.—Nouns in ευς (Gen. εως), and feminine
nouns in ις, with Attic Gen. εως, and in ις,
Gen. ιος, contract only the dative singular and
the nominative, accusative, and vocative plural.
Those in ευς, however, contract also the nomi-
native dual, and *not* (exc., ευς, *pure*) the accusa-
tive plural.

218.—EXAMPLES OF ευς (GEN. IN έως).

ὁ βασιλεύς, the king.

SINGULAR.		DUAL.		PLURAL.	
N. βασιλ-εύς		N. A. V.		N. βασιλ-έες	-εῖς
G. βασιλ-έως,	(159)	βασιλ-έε	-ῆ	G. βασιλ-έων	
D. βασιλ-έϊ	-εῖ			D. βασιλ-εῦσι	
A. βασιλ-έᾶ		G. D.		A. βασιλ-έᾱς	
V. βασιλ-εῦ		βασιλ-έοιν		V. βασιλ-έες	-εῖς

Exc.—But nouns in ευς after a vowel, may contract also the genitive and accusative singular, and the genitive plural; thus,

ὁ χοεύς, the measure.

SINGULAR.		DUAL.		PLURAL.	
N. χο-εύς		N. A. V.		N. χο-έες	-εῖς
G. χο-έως	-ῶς	χο-έε	-ῆ	G. χο-έων	-ῶν
D. χο-έϊ	-εῖ			D. χο-εῦσι	
A. χο-έᾶ	-ᾶ	G. D.		A. χο-έας	-ᾶς (198, exc. 2)
V. χο-εῦ		χο-έοιν		V. χο-έες	-εῖς

In this way Πειραιεύς has genitive Πειραιῶς, accusative Πειραιᾶ; and ἀγυιεύς, in the accusative plural, has ἀγυιᾶς contracted from Πειραιέως, Πειραιέα, ἀγυιέας; and so of others.

219.—EXAMPLE OF ις (GEN IN έως).

ἡ πόλις, the city.

SINGULAR.		DUAL.		PLURAL.	
N. πόλ-ις		N. A. V.		N. πόλ-εες	-εις
G. πόλ-εως		πόλ-εε		G. πόλ-εων	
D. πόλ-εϊ	-ει			D. πόλ-εσι(ν)	
A. πόλ-ιν		G. D.		A. πόλ-εας	-εις
V. πόλ-ι		πολ-έοιν		V. πόλ-εες	-εις

The Ionics always decline words in ις, genitive ιος; as, πόλις, ιος, like πόρτις; but they make the dative in εϊ.

220.—EXAMPLE OF ις (GEN. IN ιος).

ὁ, ἡ πόρτις, *the calf.*

SINGULAR.	DUAL.	PLURAL.	
N. πόρτ-ις	N. A. V.	N. πόρτ-ιες	-ις
G. πόρτ-ιος	πόρτ-ιε	G. πορτ-ίων	
D. πόρτ-ιι -ι		D. πόρτ-ισι	
A. πόρτ-ιν	G. D.	A. πόρτ-ιας	-ις
V. πόρτ-ι	πορτ-ίοιν	V. πόρτ-ιες	-ις

Note.—The words declined in this way, besides πόρτις, are, ὁ κίς, *the wood-worm;* ὁ, ἡ τίγρις, *the tiger;* ὁ πόσις, *the husband;* ἡ μῆνις, *wrath;* ἡ τρόπις, *the keel;* and the uncontracted ὄϊς, *a sheep;*—some proper names; as, Ἶφις; and adjectives in ις, ι, which have ιος in the genitive. Other nouns in ις, not inserting a consonant, are declined like πόλις.

221.—*Exc.*—Adjectives in υς, neuter υ, have the common genitive (εος), and do not contract εα in the plural. (277).

222.—Nouns in υς υος, and ους οος, contract only the nominative, accusative, and vocative plural; as

ὁ ἰχθύς, *the fish.*

SINGULAR.	DUAL.	PLURAL.	
N. ἰχθ-ύς	N. A. V.	N. ἰχθ-ύες	-ῦς
G. ἰχθ-ύος	ἰχθ-ύε	G. ἰχθ-ύων	
D. ἰχθ-ύϊ		D. ἰχθ-ύσι	
A. ἰχθ-ύν	G. D.	A. ἰχθ-ύας	-ῦς
V. ἰχθ-ύ	ἰχθ-ύοιν	V. ἰχθ-ύες	-ῦς

So ὁ βοῦς, *the ox,*   G. βοός,   N. V. Pl. βόες, contr. βοῦς, D. βοΐ,   A. Pl. βόας,   "   βοῦς. A. βοῦν. V. βοῦ.

223.—Comparatives in ων reject ν in the accusative singular, and in the nominative, accusative, and vocative plural, and then contract the concurrent vowels; as,

βελτίων, *better.*

SINGULAR.	DUAL.	PLURAL.
M. & F.	M. & F.	M. & F.
N. βελτί-ων	N. A. V.	N. βελτί-ονες, -οες, -ους
G. βελτί-ονος	βελτί-ονε	G. βελτί-όνων
D. βελτί-ονι		D. βελτί-οσι
A. βελτί-ονα, -οα, -ω	G. D.	A. βελτί-ονας, -οας, -ους
V. βελτί-ον	βελτι-όνοιν	V. βελτί-ονες, -οες, -ους

N. A. V. Plural, Neuter, βελτί-ονα, -οα, -ω.

224.—The nominative is sometimes contracted, and the noun is then declined regularly; as,

ἔαρ, *spring,* by contraction, ἦρ,   G. ἦρος,   D. ἦρι, &c.
λᾶας, *a stone,*   "   λᾶς,   G. λᾶος,   D. λᾶϊ, &c.

225.— *Obs.* 2. When vowels concur in the oblique cases after the contraction of the nominative, they are also contracted in the usual way; thus, Ἡρακλέης, *Hercules,* is contracted into Ἡρακλῆς, and then declined and contracted as follows:—

N. Ἡρακλ-ῆς,
G. Ἡρακλ-έος,   contr. Ἡρακλ-οῦς,
D. Ἡρακλ-έϊ,   Ἡρακλ-εῖ,
A. Ἡρακλ-έα,   Ἡρακλ-ῆ.
V. Ἡρακλ-ές.

226.—In adjectives, the oblique cases assume the contraction of the root; thus,

<div align="center">μελιτόεις, made of honey.</div>

<div align="center">(R. μελιτοεντ,   contr. μελιτουντ.)</div>

Nom. μελιτ-όεις	μελιτ-όεσσα	μελιτ-όεν
contr. μελιτ-οῦς	μελιτ-οῦσσα	μελιτ-οῦν
Gen. μελιτ-οῦντος	μελιτ-ούσσης	μελιτ-οῦντος, &c.

<div align="center">τιμήεις, honored (τιμηεντ).</div>

Nom. τιμ-ήεις	τιμ-ήεσσα	τιμ-ῆεν
contr. τιμ-ῆς	τιμ-ῆσσα	τιμ-ῆν
Gen. τιμ-ῆντος	τιμ-ήσσης	τιμ-ῆντος, &c.

227.—WORDS OF THE THIRD DECLENSION TO BE DECLINED AND CONTRACTED.

(N. B.—The following method of practising on these exercises will direct the student in his preparation. E. g., εὐσεβής—Form the genitive; —give the rule;—decline;—what cases contract the concurrent vowels?— give the rule;—decline and contract, giving the rule for each contraction. This exercise should be continued till the student is perfectly ready and at ease in the whole process.

εὐσεβής, pious.	γραφεύς, a painter.	αἰδώς, modesty.
ἀμείνων, better.	Περικλέης, Pericles.	πέρας, a limit.
στάχυς, a spike of corn.	ἰχθύς, a fish.	τεῖχος, a wall.
ἀρείων, more excellent.	πλείων, more.	δρῦς, an oak.
νομεύς, a shepherd.	ἄστυ, a city.	φονεύς, a murderer.
φειδώ, parsimony.	ἠώς, the morning.	ἀναιδής, impudent.
γῆρας, old age.	βαθύς, deep.	ὄρος, a mountain.
'Αχιλλεύς, Achilles.	βελτίων, better.	φράσις, diction.
ὑπερφύης, excellent.	πειθώ, persuasion.	πρέσβυς, old.
ἀληθές, true.	ἡδύ, sweet.	ἐνδεής, indigent.
μῦς, a mouse.	πόσις, a husband.	Διοκλέης, Diocles.
μέρος, a part.	ἦθος, custom.	ἔπος, a word.
πλεῖον, more.	κέρας, a horn.	δρομεύς, a runner.

IRREGULAR NOUNS.

228.—Some nouns have one gender in the singular, and another in the plural; as,

229.—Ὁ δίφρος, *the chariot-seat;* ὁ μοχλός, *the lever;* ὁ καὶ ἡ Τάρταρος, *Tartarus;* ὁ τραχηλός, *the neck;* ὁ θεσμός, *the decree;* ὁ νῶτος, *the back;* ὁ ἐρετμός, *the oar;* ὁ ζυγός, *the yoke,* are neuter in the plural; as, τὰ δίφρα, &c. The three last have also neuter forms in the singular; as, τὸ νῶτον, &c., but with a variation of meaning.

230.—Ὁ δεσμός, *the bond;* ὁ λύχνος, *the lamp;* ὁ κύκλος, *the circle;* ὁ μηρός, *the thigh;* ὁ σῖτος, *corn;* ὁ σταθμός, *the station;* have both a masculine and neuter form in the plural; as, οἱ δεσμοί, and τὰ δεσμά, &c.

231.—Ἡ κέλευθος, *the way,* has αἱ κέλευθοι and τὰ κέλευθα.

232.—Τὸ στάδιον, *the stadium,* has οἱ στάδιοι, and τὰ στάδια.

233.—Γυνή, *a woman;* ὁδός, *a way;* πόλις, *a city;* χείρ, *a hand,* feminines, have τὼ γυναῖκε, τὼ ὁδώ, τὼ πόλιε, and τὼ χεῖρε, in the nominative and accusative dual.

234.—Some have more than one declension; thus,

235.—Some are of the 1st and 2d, as, ἡ στεφάνη, and ὁ στέφανος, *a crown;*—some, of the 1st and 3d, as, Μωσῆς, -οῦ; and Μωσεύς, -έως, *Moses.* 2d and 3d, as, τὸ δάκρυον, -ου, and τὸ δάκρυ, -υος, *a poet;* μάρτυρος, -ου, and μάρτυρ, -υρος, *a witness.*

236.—Some have more than one declension, in the oblique cases, from one form of the nominative; thus, Θάλης, gen. -ου 1st, and -ητος 3d, *Thales;* Ἄρης, -ου 1st, and -εος and -ηος 3d, *Mars;* ὁ and τὸ σκότος, *darkness;* ὄχος, *a chariot;* ἔλεος, *mercy;* τάριχος, *pickle;* ὄσσος, *an eye;* have -ου the 2d, and -εος the 3d; ὄσσος is used mostly in the dual, ὄσσε, &c., 3d, and G. and D. plural ὄσσων, ὄσσοις, 2d.

237.—Some have the forms of different declensions, in certain cases, though not regularly declined through all

the cases; thus, 1st and 3d in the acc. sing. *Δημοσθένης*,
acc. -*ην* and -*εα*, *Demosthenes;* *Σωκράτης*, *Socrates*, acc.
Σωκράτην and -*εα*; *ἄλκη*, *fortitude*, gen. -*ης* (1st), dat. -*ι* (3d);
ὑσμίνη, *a battle*, dat. *ὑσμίνη* and *ὑσμῖνι* (1st and 3d); *ἀνδρά-
ποδον*, *a slave*, 2d, dat. pl. *ἀνδραπόδεσσι*, 3d, Hom.; *γέλως ὁ*,
laughter, G. *γέλωτος*, acc. *γέλωτα* and *γέλων*, after the Attic
form of the 2d declension (138); *τὸ δένδρον*, *tree*, dat. pl.
δένδρεσι as from sing. *τὸ δένδρος*.

238.—Feminine nouns in *ω*, and *ως*, of the third
declension, have generally the form of the second, as if
from *ος*, in the dual and plural, when their meaning is such
as to admit of their being used in these numbers.

239.—Some, from one form of the nominative, have
different forms in the oblique cases, in the same declen-
sion; thus, *τίγρις*, *a tiger*, has -*ιος* and -*ιδος*; *Θέμις*, *Justice*,
has -*ιδος*, -*ιτος*, and *ιστος*; *Χάρων*, *Charon*, has -*ωνος* and
οντος; *γόνυ*, *a knee*, and *δόρυ*, *a spear*, have -*υος* and -*ατος*;
χρώς, *χρωτός*, and *χρωῦς*, *χροός*, *the skin*, have two forms
of the nominative, as well as of the oblique cases, both
of the 3d.

240.—In some the nominative has undergone a change
partly accidental, partly euphonic, as changing final *ς* or *τ*
into *ρ*, or omitting the final consonant, and changing the
vowel; as, *ἧπαρ*, *a liver;* *ἦμαρ*, *a day;* *εἶδαρ*, *food;*
φρέαρ, *a well;* *στέαρ*, *fat;* *κάρηαρ*, *a head;* *ἄλειφαρ*, *oint-
ment;* *δέλεαρ*, *a bait;* *ὄνειαρ*, *a benefit;* *οὖθαρ*, *fatness;*
ὕδωρ, *water;* *σκώρ*, *dirt;* *γόνυ*, *the knee;* *δόρυ*, *a spear*,
have the genitive in -*ατος*, from neuter root in *ατ*, and reg-
ular nominative in *ας* (*τ* changed into *ς*); thus, *ἧπατος*,
ὕδατος, *γόνατος*; *οὖς*, *an ear*, *ὠτός*; *γάλα*, *milk*, *γάλακτος*;
γυνή, *a woman*, *γυναικός*, voc. *γύναι*; *Ἰησοῦς*, gen. *οῦ*, dat.
οῦ; acc. *οῦν*; voc. *ου*.

241.—Some are indeclinable, i. e., have no change of
termination in the different cases; such as,

242.—Names of letters; as, *τὸ ἄλφα*, *τοῦ ἄλφα*, &c.

The cardinal numbers from πέντε to ἑκατόν. Poetic nouns which have lost the last syllable by apocope; as, τὸ δῶ, for δῶμα. Foreign names which are not susceptible of Greek inflections; as, ὁ Ἀβραάμ, τοῦ Ἀβραάμ, &c.

DEFECTIVE NOUNS.

243.—Some nouns have no plural; as, ἀήρ, *air ;* πῦρ, *fire* (τὰ πυρά, *watch-fires*) ; ἔλαιον, *oil ;* γῆ, *earth ;* αἰδώς, *shame ;* ἅλς, *salt.*

244.—Some have no singular; as, ἄλφιτα, *victuals ;* Ἀθῆναι, *Athens ;* ὀνείρατα, *dreams* (but singular ὄνειρος, ὄνειρον, and ὄναρ) ; and the names of festivals; as, Παναθήναια, *Panathenæa.*

245.—Some occur in **one** case only, and are called *monoptotes ;* as, ὦ τάν, *O friend ;* ὦ πόποι, *O gods ;* τὸ ὄφελος, *the advantage ;* ὕπαρ, *waking.*

246.—Some have only **two** cases (*diptotes*) ; as, nom. λῖς, acc. λῖν, *a lion ;* nom. Ζεύς, voc. Ζεῦ, *Jupiter ;* τὸ ὄναρ, *the vision ;* nom. and acc.

247.—Some have only **three** (*triptotes*) ; as, nom. μάρτυς, *a witness,* acc. μάρτυν, dat. plur. μάρτυσι.

248.—The poets sometimes by **apocope** (52, 6th) cut off the final letter or syllable from a word; as, κάρη, for κάρηνον, *a head.* Such words are then indeclinable (241, 242).

NOUNS OF PECULIAR SIGNIFICATION.

249.—Some nouns have peculiar significations, according to their terminations; as,

250.—*Masculine Patronymics* (86, 1st), commonly in δης or ων; as, Πηλεύς, *Peleus,* Πελείδης, *Pelides,* or *the son of Peleus ;* Κρόνος, *Saturn,* Κρονίων or Κρονίδης, *the son of Saturn.*

251.—*Feminine Patronymics*, commonly in ιας and ις, ινη and ιωνη; as, *Λητωϊάς* and *Λητωΐς*, from *Λητώ, Latona ;* 'Αδρηστίνη, from 'Άδρηστος ; *Νηρίνη,* from *Νηρεύς ;* 'Ακρισιώνη, from 'Ακρίσιος, &c.

252.—*Gentile Nouns* (86, 2d) commonly in ης, ος, or ευς, *masculine ;* and α, ας, or ις, *feminine ;* as, *Σπάρτη, Sparta, Σπαρτιάτης, a Spartan ; Σαμάρεια, Samaria, Σαμάρειτις, a woman of Samaria.* But many of these are declined as regular adjectives.

253.—*Diminutives* (88, 3d) commonly in ια, ιον, ισχος, or λος ; as, *πατήρ, a father, πατρίδιον, a little father* (a term of endearment) ; *παῖς, a boy* or *girl, παιδίον, a little boy* or *girl, παιδίσχη, a young daughter ; ἔρως, love, ἐρώτυλος, a little lover.*

254.—*Amplificatives* (88, 4th) commonly in μα, or ων ; as, *οἶκος, a house, οἴκημα, a large building ; θρασυς, bold, θράσων, a bully.*

255.—*Verbal Nouns*.—From the root of the verb (453) are formed three large classes of nouns, of different endings and gender, indicating respectively *the doer, the doing,* and *the thing done,* as follows :—

VERB.	ROOT.	TER.	DERIVATIVE.	
ποιέω	ποιε	-τής (ὁ)	ποιητής,	*a maker, poet.*
	ποιε	-σις (ἡ)	ποίησις,	*a making, poesy.*
	ποιε	-μα (τό)	ποίημα,	*a thing made, a poem.*
πράσσω	πραγ	-τής	πρᾱκτής, πρακτήρ,	*doer.*
	πραγ	-σις	πρᾶξις,	*a doing, acting.*
	πραγ	-μα	πρᾶγμα,	*a deed.*

THE ARTICLE.

256.—The article is an adjective word of three genders, and somewhat irregularly declined; the nominative masculine and feminine singular and plural beginning with a rough vowel, and being proclitic. Otherwise the masculine and neuter are of the second declension, the feminine of the first. It wants the vocative, and is thus declined :—

SINGULAR.			DUAL.			PLURAL.		
N. ὁ	ἡ	τό		N. A.		N. οἱ	αἱ	τά
G. τοῦ	τῆς	τοῦ	τώ	τά	τώ	G. τῶν	τῶν	τῶν
D. τῷ	τῇ	τῷ		G. D.		D. τοῖς	ταῖς	τοῖς
A. τόν	τήν	τό	τοῖν	ταῖν	τοῖν	A. τούς	τάς	τά

OBSERVATIONS.

257.—The Greeks spoke *definitely*, by placing the article before the substantive ; *indefinitely*, by omitting it or prefixing the pronoun τίς; as, ὁ ἄνθρωπος, *the man*, or *man* (collectively); ἄνθρωπος, *a man ;* or, ἄνθρωπός τις, *a certain man*.

258.—In grammar and lexicography, the article is used *technically* to distinguish the gender of nouns (92, *Obs.* 1).

259.—The **Article,** with the enclitic δε, forms a pronoun in familiar use, ὅδε, *this person, this*. The article was originally a demonstrative pronoun, and is so commonly employed by Homer, and often in later poetry. It is also sometimes employed in poetry as a *relative*. (See 360.)

260.—The article ὁ, ἡ, τό, is sometimes used as a relative. (See 360.)

261.—*Note.*—The article ὁ, ἡ, τό, being commonly placed *before* a noun, is by some grammarians called the *prepositive* article, to distinguish it from the relative pronoun ὅς, ἥ, ὅ, which, from being regularly placed *after* the noun to which it refers, they call the *postpositive* article.

262.—DIALECTS OF THE ARTICLE.

SINGULAR.

M. and N.					Fem.	
N. ὁ	τό				ἡ	**D.** ἁ
G. τοῦ	**A. I. P.** τοῖο	**D.** τῶ, τεῦ	**P.** τέω		τῆς	**D.** τᾶς
D. τῷ	**I.** τέῳ				τῇ	**D.** τᾶ
A. τόν	τό				τήν	**D.** τάν

PLURAL.

M. and N.		Fem.	
N. οἱ	**D.** τοί, neut. τά	αἱ **D.** ταί	
G. τῶν	**I.** τέων	τῶν **D.** τᾶν **Æ.** τάων	
D. τοῖς	**D. & I.** τοῖσι **I.** τέοισι	ταῖς **D. & I.** ταῖσι, τῇσι,	
	P. τοιδέσι and τοιδέσσι	της	
	(for τοῖσδε)		
A. τούς	**D.** τός τώς	τάς	

21

THE ADJECTIVE.

263.—An adjective is a word used to qualify a substantive; as, ἀγαθὸς ἀνήρ, a *good man;* μία ἡμέρα, *one day.*

A noun is " *qualified* " by an adjective when the object named is thereby *described, limited,* or *distinguished* from other things of the same name.

264.—The *Accidents* of the adjective are *gender, number,* and *case ;* and in most adjectives, also, *comparison.*

4

265.—Adjectives in Greek, as well as Latin, indicate the gender, number, and case by the ***termination ;*** as, χαλ-ός, masc., χαλ-ή, fem., χαλ-όν, neuter, &c.

266.—***Participles*** have the *form* and *declension* of adjectives, while in *time* and *signification* they belong to the verb.

267.—Some adjectives denote each gender by a different ***termination*** in the nominative, and consequently have *three terminations.* Some have one form common to the masculine and feminine, and are adjectives of *two terminations ;* and some are adjectives of *one termination,* which is common to the masculine and feminine; such want the neuter.

268.—In adjectives of three terminations, the feminine is always of the first declension. In all adjectives, the masculine is always of the second or third; and the declension of the neuter is always the same with that of the masculine.

REGULAR ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS.

269.—Adjectives of the first and second declensions have the masculine in ος, the feminine in η or α, and the neuter in ον ; thus,

χαλός, *beautiful.*

SINGULAR.	DUAL.	PLURAL.
N. χαλ-ός -ή -όν	N. A. V.	N. χαλ-οί -αί -ά
G. χαλ-οῦ -ῆς -οῦ	χαλ-ώ -ά -ώ	G. χαλ-ῶν -ῶν -ῶν
D. χαλ-ῷ -ῇ -ῷ		D. χαλ-οῖς -αῖς -οῖς
A. χαλ-όν -ήν -όν	G. D.	A. χαλ-ούς -άς -ά
V. χαλ-έ -ή -όν	χαλ-οῖν -αῖν -οῖν	V. χαλ-οί -αί -ά

Thus decline ἀγαθός, *good*; κακός, *bad*; φίλος, *friendly*; μαλακός, *soft*; λευκός, *white*; δῆλος, *manifest*; ἁπαλός, *tender*; τερπνός, *pleasant*.

270.—But ος pure, and ρος, have α in the feminine; as,

SINGULAR.			SINGULAR.		
N. ῥάδι-ος	-α	-ον	N. φανερ-ός	-ά	-όν
G. ῥαδί-ου	-ας	-ου	G. φανερ-οῦ	-ᾶς	-οῦ
D. ῥαδί-ῳ	-ᾳ	-ῳ	D. φανερ-ῷ	-ᾷ	-ῷ
A. ῥάδι-ον	-αν	-ον	A. φανερ-όν	-άν	-όν
V. ῥάδι-ε	-α	-ον	V. φανερ-έ	-ά	-όν

The dual and plural terminations are the same as in καλός. But the rules for the *accents* in the masculine and neuter (131–133), and in the feminine (109–111), must be carefully observed.

271.—*Exc.*—The terminations οος, and sometimes εος, especially in adjectives denoting matter and color, retain η; as, ὄγδοος, *the eighth*, ὀγδόη; ὀλοός, *pernicious*, ὀλοή; χρύσεος, *golden*, χρυσέη; φοινίχεος, *purple*, φοινιχέη.   Except where ρ stands before the vowel; as, ἀθρόος, *frequent*, ἀθρόα; ἀργύρεος, *silver*, ἀργυρέα.

272.—The Attics often decline adjectives in ος, especially derivatives and compounds, by the *common* gender, without the feminine termination; thus,

ἀθάνατος, ἀθάνατος, ἀθάνατον, *immortal.*

SINGULAR.	DUAL.	PLURAL.
N. ἀθάνατ-ος -ος -όν	N. A. V.	N. ἀθάνατ-οι -οι -α
G. ἀθανάτ-ου -ου -ου	ἀθανάτ-ω -ω -ω	G. ἀθανάτ-ων -ων -ων
D. ἀθανάτ-ῳ -ῳ -ῳ		D. ἀθανάτ-οις -οις -οις
A. ἀθάνατ-ον -ον -ον	G. D.	A. ἀθανάτ-ους -ους -α
V. ἀθάνατ-ε -ε -ον	ἀθανάτ-οιν -οιν -οιν	V. ἀθάνατ-οι -οι -α

Adjectives of the common gender are often expressed thus :—

ὁ, ἡ ἀθάνατος, τὸ ἀθάνατον.
τοῦ, τῆς, τοῦ ἀθανάτου, &c.

In the same manner decline—

M. & F.	N.	
πάμφιλος	πάμφιλον	from πᾶν and φίλος
ἄδικος	ἄδικον	" δίκη
οὐράνιος	οὐράνιον	" οὐρανός
ὅμορος	ὅμορον	" ὁμός and ὅρος

Note.—Though this form of declension is most used by the Attic writers, it is not confined to them. Instances of it occur in Homer.

ADJECTIVES OF THE FIRST AND THIRD DECLENSIONS.

273.—The masculine and neuter of all adjectives not ending in ος, are of the third declension.

The regular terminations of these are—

M.	F.	N.
1. ας	αινα	αν
2. εις	εσσα	εν
3. υς	εια	υ

Adjectives, so far as they are of the third declension, are accented the same as nouns, according to the rules, 146-149.

274.—Example of an Adjective in ας, αινα, αν.

μέλας, black.

SINGULAR.

N. μέλ-ας	μέλ-αινα	μέλ-αν
G. μέλ-ανος	μελ-αίνης	μέλ-ανος
D. μέλ-αντ	μελ-αίνῃ	μέλ-αντ
A. μέλ-ανα	μέλ-αιναν	μέλ-αν
V. μέλ-αν	μέλ-αινα	μέλ-αν

DUAL.

N. A. V. μέλ-ανε	μελ-αίνα	μέλ-ανε
G. D. μελ-άνοιν	μελ-αίναιν	μελ-άνοιν

PLURAL.

N. V. μέλ-ανες	μέλ-αιναι	μέλ-ανα
G. μελ-άνων	μελ-αινῶν	μελ-άνων
D. μέλ-ασι	μελ-αίναις	μέλ-ασι (71.)
A. μέλ-ανας	μελ-αίνας	μέλ-ανα

275.—Example of an Adjective in εις, εσσα, εν.

χαρίεις, comely.

SINGULAR.

N. χαρί-εις	χαρί-εσσα	χαρί-εν
G. χαρί-εντος	χαρι-έσσης	χαρί-εντος (165.)
D. χαρί-εντι	χαρι-έσσῃ	χαρί-εντι
A. χαρί-εντα	χαρί-εσσαν	χαρί-εν
V. χαρί-εν -εις	χαρί-εσσα	χαρί-εν

DUAL.

N. A. V.	χαρί-εντε	χαρι-έσσα	χαρί-εντε
G. D.	χαρι-έντοιν	χαρι-έσσαιν	χαρί-έντοιν

PLURAL.

N. V.	χαρί-εντες	χαρί-εσσαι	χαρί-εντα
G.	χαρι-έντων	χαρι-εσσῶν	χαρι-έντων
D.	χαρί-εσι	χαρι-έσσαις	χαρί-εσι
A.	χαρί-εντας	χαρι-έσσας	χαρί-εντα

276.— *Obs.*—Dative plural χαρίεσι, not χαρίεισι, according to the general rule.

277.—EXAMPLE OF AN ADJECTIVE IN υς, εια, υ.

ἡδύς, *sweet.*

SINGULAR.

N.	ἡδ-ύς	ἡδ-εῖα	ἡδ-ύ
G.	ἡδ-έος	ἡδ-είας	ἡδ-έος
D.	ἡδ-έϊ, contr. -εῖ	ἡδ-είᾳ	ἡδ-έϊ, contr. εῖ
A.	ἡδ-ύν, or -έα (168.)	ἡδ-εῖαν	ἡδ-ύ
V.	ἡδ-ύ	ἡδ-εῖα	ἡδ-ύ

DUAL.

N. A. V.	ἡδ-έε	ἡδ-εία	ἡδ-έε
G. D.	ἡδ-έοιν	ἡδ-είαιν	ἡδ-έοιν

PLURAL.

N. V.	ἡδ-έες, contr. εῖς	ἡδ-εῖαι	ἡδ-έα, not contr. 221.
G.	ἡδ-έων	ἡδ-ειῶν	ἡδ-έων
D.	ἡδ-έσι	ἡδ-είαις	ἡδ-έσι
A.	ἡδ-έας, contr. εῖς	ἡδ-είας	ἡδ-έα, not contr.

In the same manner decline—

	1.			3.	
τάλ-ας	-αινα	-αν	γλυκ-ύς	-εῖα	-ύ
			ἥμισ-υς	-εια	-υ
	2.		βαρ-ύς	-εῖα	-ύ
μελιτό-εις	-εσσα	-εν	βαθ-ύς	-εῖα	-ύ
τιμή-εις	-εσσα	-εν	ὀξ-ύς	-εῖα	-ύ

DECLENSION OF PARTICIPLES.

278.—Participles are declined like adjectives of three terminations: those of the middle and passive in ος, are inflected throughout like καλός (269). Of others, the feminine always follows the terminations of the first declension, and the masculine and neuter those of the third, the genitive being always formed as directed in the rules for nouns. Their terminations are as follows:—

	M.	F.	N.		M.	F.	N.
1.	-ων	-ουσα	-ον	Gen.	-οντος	-ούσης	-οντος, &c.
2.	-ών	-οῦσα	-όν		-όντος	-ούσης	-όντος, &c.
3.	-ας	-ασα	-αν		-αντος	-άσης	-αντος, &c.
4.	-είς	-εῖσα	-έν		-έντος	-είσης	-έντος, &c.
5.	-ούς	-οῦσα	-όν		-όντος	-ούσης	-όντος, &c.
6.	-ύς	-ῦσα	-ύν		-ύντος	-ύσης	-ύντος, &c.
7.	-ώς	-υῖα	-ός		-ότος	-υίας	-ότος, &c.

Of these, the 2d, 3d, and 4th are declined as examples; thus,

279.—τυπών, striking (absolute). (2d Aor. Act.)

SINGULAR.

N. τυπ-ών	τυπ-οῦσα	τυπ-όν
G. τυπ-όντος	τυπ-ούσης	τυπ-όντος
D. τυπ-όντι	τυπ-ούσῃ	τυπ-όντι
A. τυπ-όντα	τυπ-οῦσαν	τυπ-όν
V. τυπ-ών	τυπ-οῦσα	τυπ-όν

DUAL.

N. A. V. τυπ-όντε	τυπ-ούσᾱ	τυπ-όντε
G. D. τυπ-όντοιν	τυπ-ούσαιν	τυπ-όντοιν

PLURAL.

N. τυπ-όντες	τυπ-οῦσαι	τυπ-όντα
G. τυπ-όντων	τυπ-ουσῶν	τυπ-όντων
D. τυπ-οῦσι	τυπ-ούσαις	τυπ-οῦσι, 73.
A. τυπ-όντας	τυπ-ούσᾱς	τυπ-όντα
V. τυπ-όντες	τυπ-οῦσαι	τυπ-όντα

Thus are declined all participles in ών, οντος, whether *oxytone* or *barytone;* also the adjectives ἑκών and ἀέκων. The accent remains on the same syllable as in the nominative, so long as allowed by the general rules (27–31).

280.—τύψας, *striking* (absolute).   (1st Aor. Act.)

SINGULAR.

N. τύψ-ας	τύψ-ασα	τύψ-αν
G. τύψ-αντος	τυψ-άσης	τύψ-αντος
D. τύψ-αντι	τυψ-άσῃ	τύψ-αντι
A. τύψ-αντᾰ	τύψ-ασαν	τύψ-αν
V. τύψ-ας	τύψ-ασα	τύψ-αν

DUAL.

N. A. V. τύψ-αντε	τυψ-άσᾱ	τύψ-αντε
G. D. τυψ-άντοιν	τυψ-άσαιν	τυψ-άντοιν

PLURAL.

N. τύψ-αντες	τύψ-ασαι	τύψ-αντα
G. τυψ-άντων	τυψ-ασῶν	τυψ-άντων
D. τύψ-ασι	τυψ-άσαις	τύψ-ασι
A. τύψ-αντᾰς	τυψ-άσᾱς	τύψ-αντα
V. τύψ-αντες	τύψ-ασαι	τύψ-αντα

In like manner decline the adjective πᾶς, πᾶσα, πᾶν, *all.*

281.—λυθείς, loosed.

SINGULAR.

N. λυθ-είς	λυθ-εῖσα	λυθ-έν
G. λυθ-έντος	λυθ-είσης	λυθ-έντος
D. λυθ-έντι	λυθ-είσῃ	λυθ-έντι
A. λυθ-έντα	λυθ-εῖσαν	λυθ-έν
V. λυθ-είς	λυθ-εῖσα	λυθ-έν

DUAL.

N. A. V. λυθ-έντε	λυθ-είσα	λυθ-έντε
G. D. λυθ-έντοιν	λυθ-είσαιν	λυθ-έντοιν

PLURAL.

N. λυθ-έντες	λυθ-εῖσαι	λυθ-έντα
G. λυθ-έντων	λυθ-εισῶν	λυθ-έντων
D. λυθ-εῖσι	λυθ-είσαις	λυθ-εῖσι
A. λυθ-έντας	λυθ-είσας	λυθ-έντα

282.—διδούς, giving.

SINGULAR.

N. διδ-ούς	διδ-οῦσα	διδ-όν
G. διδ-όντος	διδ-ούσης	διδ-όντος
D. διδ-όντι	διδ-ούσῃ	διδ-όντι
A. διδ-όντα	διδ-οῦσαν	διδ-όν
V. διδ-ούς	διδ-οῦσα	διδ-όν

DUAL.

N. A. V. διδ-όντε	διδ-ούσα	διδ-όντε
G. D. διδ-όντοιν	διδ-ούσαιν	διδ-όντοιν

PLURAL.

N. διδ-όντες	διδ-οῦσαι	διδ-όντα
G. διδ-όντων	διδ-ουσῶν	διδ-όντων
D. διδ-οῦσι	διδ-ούσαις	διδ-οῦσι
A. διδ-όντας	διδ-ούσας	διδ-όντα

4*

283.—δεικνύς, *showing.*

SINGULAR.

N. δεικν-ύς	δεικν-ῦσα	δεικν-ύν
G. δεικν-ύντος	δεικν-ύσης	δεικν-ύντος
D. δεικν-ύντι	δεικν-ύσῃ	δεικν-ύντι
A. δεικν-ύντα	δεικν-ῦσαν	δεικν-ύν
V. δεικν-ύς	δεικν-ῦσα	δεικν-ύν

DUAL.

N. A. V. δεικν-ύντε	δεικν-ύσα	δεικν-ύντε
G. D. δεικν-ύντοιν	δεικν-ύσαιν	δεικν-ύντοιν

PLURAL.

N. δεικν-ύντες	δεικν-ῦσαι	δεικν-ύντα
G. δεικν-ύντων	δεικν-υσῶν	δεικν-ύντων
D. δεικν-ῦσι	δεικν-ύσαις	δεικν-ῦσι
A. δεικν-ύντας	δεικν-ύσας	δεικν-ύντα

284.—τετυφ-ώς, *having struck.*   (Perf. Act.)

SINGULAR.

N. V. τετυφ-ώς	-υῖα	-ός
G. τετυφ-ότος	-υίας	-ότος
D. τετυφ-ότι	-υίᾳ	-ότι
A. τετυφ-ότα	-υῖαν	-ός

DUAL.

N. A. V. τετυφ-ότε	-υία	-ότε
G. D. τετυφ-ότοιν	-υίαιν	-ότοιν

PLURAL.

N. V. τετυφ-ότες	-υῖαι	-ότα
G. τετυφ-ότων	-υιῶν	-ότων
D. τετυφ-όσι	-υίαις	-όσι (63.)
A. τετυφ-ότας	-υίας	-ότα

285.—The participle in ως, after a syncope (588), has the nominative and vocative ώς, ώσα, ώς ; gen. ῶτος, ώσης, ῶτος, &c.

ADJECTIVES OF TWO TERMINATIONS.

286.—Many adjectives of the third declension have but one form for the masculine and feminine, and are therefore said to be declined according to the *common gender*. They are declined throughout like nouns of the third declension, of the same termination. The regular terminations of these are ων, ην, ης, ις, υς, and ους (viz., compounds of πούς) ; and they are formed according to the following

RULES.

287.—Adjectives of the common gender in ων, ην, ης have the neuter identical with the root: the masculine and feminine lengthen the radical vowel; thus,

M. & F.	N.		
N. σώφρων	σῶφρον	*prudent,*	G. σώφρον-ος
N. ἄρρην	ἄρρεν	*male,*	G. ἄρρεν -ος
N. ἀληθής	ἀληθές	*true,*	G. ἀληθέ -ος

So also some in ωρ ; as,

N. μεγαλήτωρ   μεγάλητορ ;   G. μεγαλήτορ-ος

Note.—But τέρην, *tender,* usually has the feminine τέρεινα, neuter τέρεν.

288.—Adjectives of the common gender in ις and υς, add ς for the masculine and feminine, and those with radical τ reject it; as,

M. & F.	N.	
N. εὔχαρι(τ)ς	εὔχαρι (τ)	G. εὐχάριτ-ος
N. ἄδαχρυς	ἄδαχρυ	G. ἀδάχρυ-ος

289.—Compounds of πούς, *a foot*, have the neuter in *ουν*, as from root in *ου*, instead of *οδ*; others in *ους* have the neuter regularly in *ον*, from root *οντ*, by dropping final *τ* ; as,

M. & F.	N.	
N. δίπους,	δίπουν,	G. δίποδ-ος, 165.
N. μονόδους,	μονόδον,	G. μονόδοντ-ος.

EXAMPLES OF ADJECTIVES OF THE COMMON GENDER.

290.—ὁ, ἡ σώφρων, *prudent*.

SINGULAR.

N. σώφρ-ων	-ων	-ον
G. σώφρ-ονος	-ονος	-ονος
D. σώφρ-ονι	-ονι	-ονι
A. σώφρ-ονα	-ονα	-ον
V. σῶφρ-ον	-ον	-ον

DUAL.

N. A. V. σώφρ-ονε	-ονε	-ονε
G. D. σωφρ-όνοιν	-όνοιν	-όνοιν

PLURAL.

N. σώφρ-ονες	-ονες	-ονα
G. σωφρ-όνων	-όνων	-όνων
D. σώφρ-οσι	-οσι	-οσι
A. σώφρ-ονας	-ονας	-ονα
V. σώφρ-ονες	-ονες	-ονα

291.—ὁ, ἡ ἀληθής, *true.*

SINGULAR.

N. ἀληθ-ής	-ής	-ές
G. ἀληθ-έος	-έος	-έος
D. ἀληθ-έϊ	-έϊ	-έϊ
A. ἀληθ-έα	-έα	-ές
V. ἀληθ-ές	-ές	-ές

DUAL.

N. A. V. ἀληθ-έε	-έε	-έε
G. D. ἀληθ-έοιν	έοιν	-έοιν

PLURAL.

N. ἀληθ-έες	-έες	-έα
G. ἀληθ-έων	-έων	-έων
D. ἀληθ-έσι	-έσι	-έσι
A. ἀληθ-έας	-έας	-έα
V. ἀληθ-έες	-έες	-έα

292.—εὔχαρις, *acceptable.*

SINGULAR.

N.	εὔχαρ-ις	-ις	-ι
G.	εὐχάρ-ιτος	-ιτος	-ιτος
D.	εὐχάρ-ιτι	-ιτι	-ιτι
A.	{ εὐχάρ-ιτα	-ιτα	-ι, or
	εὔχαρ-ιν	-ιν	-ι
V.	εὔχαρ-ι	-ι	-ι

DUAL.

N. A. V.	εὐχάρ-ιτε	-ιτε	-ιτε
G. D.	εὐχαρ-ίτοιν	-ίτοιν	-ίτοιν

PLURAL.

N.	εὐχάρ-ιτες	-ιτες	-ιτα
G.	εὐχαρ-ίτων	-ίτων	-ίτων
D.	εὐχάρ-ισι	-ισι	-ισι
A.	εὐχάρ-ιτας	-ιτας	-ιτα
V.	εὐχάρ-ιτες	-ιτες	-ιτα

293.—ἄδαχρυς, tearless.

SINGULAR.

N. ἄδαχρ-υς	-υς	-υ
G. ἀδάχρ-υος	-υος	-υος
D. ἀδάχρ-υϊ	-υϊ	-υϊ
A. ἄδαχρ-υν	-υν	-υ
V. ἄδαχρ-υ	-υ	-υ

DUAL.

N. A. V. ἀδάχρ-υε	-υε	-υε
G. D. ἀδαχρ-ύοιν.	-ύοιν	-ύοιν

PLURAL.

N. ἀδάχρ-υες	-υες	-υα
G. ἀδαχρ-ύων	-ύων	-ύων
D. ἀδάχρ-υσι	-υσι	-υσι
A. ἀδάχρ-ῠᾰς	-υας	-υα
V. ἀδάχρ-υες	-υες	-υα

Note.—In these examples, ἀληθής and ἄδακρυς are declined without contracting. The pupil may contract the concurrent vowels (211 and 222), and make the necessary changes in the accents.

IRREGULAR ADJECTIVES.

294.—Every adjective not ending in some of the regular terminations already mentioned, is *irregular*—wants the neuter gender—and is declined like a noun of the third declension; thus,

<div align="center">

N. ὁ, ἡ, ἅρπαξ,

G. τοῦ, τῆς, ἅρπαγος, &c.

</div>

Obs. 1. The poets sometimes use the genitive and dative of such adjectives in the *neuter*. Sometimes the neuter is supplied by a derivative form in *ον*; thus, ἁρπακτικόν is used as the neuter of ἅρπαξ; βλακτικόν, as the neuter of βλάξ, &c.

Exc. 1. ἑκών and ἀέκων (contracted ἄκων), are declined with three genders, like participles (279); thus,

<div align="center">

N. ἑκ-ών   ἑκ-οῦσα,   ἑκ-όν,

G. ἑκ-όντος,   ἑκ-ούσης,   ἑκ-όντος, &c.

</div>

Exc. 2. Μέγας, *great,* and πολύς, *many,* are irregular in the nominative and accusative singular. The other cases are regularly formed from the ancient nominatives μεγάλος and πολλός, of the second declension; thus,

<div align="center">

SINGULAR.

</div>

M.	F.	N.
N. μέγας	μεγάλη	μέγα
G. μεγάλου	μεγάλης	μεγάλου
D. μεγάλῳ	μεγάλῃ	μεγάλῳ
A. μέγαν	μεγάλην	μέγα

<div align="center">

DUAL.

</div>

N. A. V. μεγάλω	μεγάλα	μεγάλω

through the dual and plural, as in καλός (269).

SINGULAR.

M.	F.	N.
N. πολύς	πολλή	πολύ
G. πολλοῦ	πολλῆς	πολλοῦ
D. πολλῷ	πολλῇ	πολλῷ
A. πολόν	πολλήν	πολύ

DUAL.

N. A. V. πολλώ	πολλά	πολλώ

through the dual and plural, as in καλός (269).

Note.—Homer and other poets inflect πολύς regularly, gen. πολέος, dat. πολέϊ, &c. It was afterwards changed, in those cases which would not be distinguished from the like forms of πόλις, *a city*.

Obs. 2. Some substantives in ας and ης, inflected in the first declension, are called by grammarians, adjectives; as, ὑβριστής, *an insolent man;* τραυματίας, *a wounded man;* but they are really independent of any other substantives in construction. The same observation may be applied to several other words, called adjectives of one termination.

295.—ADJECTIVES TO BE DECLINED.

κακ-ός,	-ή,	-όν,	*bad.*
τάλ-ας,	-αινα,	-αν,	*miserable.*
βαρ-ύς,	-εῖα,	-ύ,	*heavy.*
τέρ-ην,	-εινα,	-εν	*tender.*
εὐσεβ-ής,	-ής,	-ές,	*pious.*
βελτί-ων,	-ων,	-ον,	*better.*
τιμή-εις,	-εσσα,	-εν,	*honored.*
ἄδικ-ος,	-ος,	-ον,	*unjust.*
ἄξι-ος,	-α,	-ον,	*worthy.*
φιλόπατρ-ις,	-ις,	-ι,	*patriotic.*
πολύπ-ους,	-ους,	-ουν,	*many-footed.*
ὁ, ἡ μάκαρ,			*happy.*

βαθ-ύς,	-εῖα,	-ύ,	*deep.*
μείζ-ων,	-ων,	-ον,	*greater.*
ἠχή-εις,	-εσσα,	-ὲν,	*sonorous.*
φοβερ-ός,	-ά,	-όν,	*formidable.*
ἀγαθ-ός,	-ή,	-όν,	*good.*
ὁ, ἡ μαχρόχειρ,			*long-handed.*
ταχ-ύς,	-εῖα,	-ύ,	*swift.*
χαλλί-ων,	-ων,	-ον,	*more beautiful.*
φίλ-ιος,	-α,	-ον,	*friendly.*
μνήμ-ων,	-ων,	-ον,	*mindful.*
ἀδμ-ής,	-ής,		*unconquered.*
ὁ, ἡ φύγας,			*an exile.*
γλυχ-ύς,	-εῖα,	-ύ,	*sweet.*
ῥάδι-ος,	-α,	-ον,	*easy.*
σώφρ-ων,	-ων,	-ον,	*sober.*

NUMERALS.

296.—NUMERAL adjectives are those which signify number. In Greek they are divided into two classes, *Cardinal* and *Ordinal.*

297.—The *Cardinal* express numbers simply, or *how many ;* as, *one, two, three,* &c.

298.—The *Ordinal* denote *which* one of a number; as, *first, second, third,* &c.

Distributives have no separate form in Greek. The meaning of these is expressed by the cardinal numbers, sometimes compounded with σύν; as, σύνδυο, σύντρεις, &c.; *bini, terni ;*—and sometimes preceded by χατά, ἀνά, &c.

The Cardinal Numbers.

299.—Εἷς, *one,* has the singular number only, and is thus declined:

N. εἷς	μία	ἕν
G. ἑνός	μιᾶς	ἑνός
D. ἑνί	μιᾷ	ἑνί
A. ἕνα	μίαν	ἕν

In like manner decline the two compounds,

οὐδ-είς, οὐδε-μία, οὐδ-έν, plur. οὐδ-ένες, -εμίαι, -ένα,
μηδ-είς, μηδε-μία, μηδ-έν, " μηδ-ένες, -εμίαι, -ένα,

οὐδείς, *none ;* οὐδὲ εἷς, *not even one, not a single person*
(emphatic).

Distinguish οὐδείς, *none ;* οὐδὲ εἷς, &c.

Obs. 1. To εἷς, *one,* corresponds the adjective ἕτερος,
other ; and this with οὐδείς, μηδείς, forms οὐδέτερος, μηδέ-
τερος, *neither.*

300.—Δύω, *two,* is properly dual; it is alike
in all genders, and is defective in the plural;
thus,

DUAL.	PLURAL.
N. A. δύω	N. A. ――
G. δυοῖν, Attic δυεῖν	G. δυῶν
D. δυοῖν	D. δυσί (ν)

Obs. 2. Δύο, *two,* is indeclinable; i. e., it is the same in
all genders and numbers; ἄμφω, *both,* is declined like δύω,
in the dual.

301.—Τρεῖς, *three,* and τέσσαρες, *four,* are
plural only, and are thus declined:

τρεῖς, *three.*

N. τρεῖς	τρεῖς	τρία
G. τριῶν	τριῶν	τριῶν
D. τρισί	τρισί	τρισί
A. τρεῖς	τρεῖς	τρία

τέσσαρες (τέτταρες), *four.*

N. τέσσαρες	τέσσαρες	τέσσαρα
G. τεσσάρων	τεσσάρων	τεσσάρων
D. τέσσαρσι	τέσσαρσι	τέσσαρσι
A. τέσσαρας	τέσσαρας	τέσσαρα

302.—The cardinal numbers from πέντε, *five,* to ἑκατόν, *a hundred,* are indeclinable.

303.—After ἑκατόν, the larger numbers are regular plural adjectives of the first and second declensions; as,

M.	F.	N.	
διακόσιοι	διακόσιαι	διακόσια	*two hundred.*
τριακόσιοι	τριακόσιαι	τριακόσια	*three hundred.*
χίλιοι	χίλιαι	χίλια	*a thousand.*
δισχίλιοι	δισχίλιαι	δισχίλια	*two thousand.*
μύριοι	μύριαι	μύρια	*ten thousand.*
δισμύριοι	δισμύριαι	δισμύρια	*twenty thousand.*

Obs. 3. In the ***composition of numbers,*** either the smaller precedes, and the two are joined by καί; or the greater precedes, in which case the καί is generally omitted; thus, πέντε καὶ εἴκοσι, or εἴκοσι πέντε, *twenty-five ;* πέμπτος καὶ εἰκοστός, or εἰκοστὸς πέμπτος, *twenty-fifth.* When *three* numbers are reckoned together, the greatest comes first, and so on in succession, with the conjunction καί; as, νῆες ἑκατὸν καὶ εἴκοσι καὶ ἑπτά, *a hundred and twenty-seven ships.*

Obs. 4. Instead of the numbers compounded with *eight* or *nine,* more frequent use is made of the circumlocution ἑνός (or μιᾶς) δέοντος, &c.; thus, νῆες μιᾶς δέουσαι εἴκοσι, *twenty ships wanting one,* i. e., *nineteen ships ;* ἔτεα δυῶν δέοντα εἴκοσι, *twenty years wanting two,* i. e., *eighteen years.*

4*

Ordinal Numbers.

304.—The ***ordinal numbers*** are formed from the cardinal. All under twenty, except *second*, *seventh*, and *eighth*, end in τος : from twenty upwards, all end in οστός, and, in their inflection, are regular adjectives of the first and second declensions; thus,

πρῶτός	πρώτη	πρῶτον	*first*
(πρότερος	προτέρα	πρότερον	*first of the two*)
δεύτερος	δευτέρα	δεύτερον	*second*
τρίτος	τρίτη	τρίτον, &c.	*third*

Obs. 1. In order to express ***half, or fractional numbers*** in money, measures, and weights, the Greeks used words compounded of ἡμι, *half*, and the name of the weight, &c. (μνᾶ, ὀβολός, τάλαντον), having the adjective termination ον, ιον, αῖον, appended to it, and placed before the ordinal number, of which the half is taken; as, τρίτον ἡμιταλαντον, 2½ *talents ;* i. e., the first a talent, the second a talent, the third a half talent, and so of others. In like manner the Latin *sestertius*, 2½ *asses* by syncope from *semistertius ;* the first an *as*, the second an *as*, the third a *half as* (*tertius semis*).

From this must be distinguished the use of the same compounds in the plural, preceded by the *cardinal* number which, in that case, mean simply so many half talents; thus, τρία ἡμιτάλαντα, not 2½ *talents*, but three half talents, or one and a half.

Obs. 2. From the ordinal numbers are formed numerals in αῖος, expressing " *on what day ;*" as, δευτεραῖος, *on the second day ;* τριταῖος, *on the third day*, &c.

Obs. 3. There is an idiomatic use of the ordinals in Greek like this, ἐγὼ ὄγδοος, *I, the eighth*, = *I and eight others*.

THE GREEK NOTATION OF NUMBERS.

305.—The Greeks used the ***letters of the alphabet*** in three different ways, to denote numbers.

306.—To express a small series of numbers, each letter was reckoned according to its order in the alphabet; as, a, 1; β, 2; ε, 5; ω, 24. In this manner the books of Homer's Iliad and Odyssey are distinguished. The technical syllable *HNT* ($\eta\nu\tau$), will assist the memory in using this kind of notation; for if the alphabet be divided into four equal parts, η will be the first letter of the second part, that is 7; ν, of the third, or 13; and τ, of the fourth, or 19.

307.—The ***capital*** letters were used, in denoting larger series of numbers; thus, *I*, 1; Π for $\pi\acute{\varepsilon}\nu\tau\varepsilon$, 5; Δ for $\delta\acute{\varepsilon}\varkappa a$, 10; *H* for $H\varepsilon\varkappa a\tau\acute{o}\nu$, 100; *X* for $\chi\acute{\imath}\lambda\iota o\iota$, 1000; and *M* for $\mu\acute{\upsilon}\rho\iota o\iota$, 10,000. A large Π around any of these characters, except *I*, denoted five times as much as that character represented; as, $\boxed{\Delta}$, 50; $\boxed{M}$, 50,000.

308.—To express the 9 units, the 9 tens, and the 9 hundreds, the Greeks divided the alphabet into three parts, retaining in their numeral notation three letters which had originally belonged to the alphabet, but had been dropped in ordinary use; thus, the *stigma* (ς' taking the place of the old digamma or $\mathcal{F}a\check{\upsilon}$) was used for 6, *koppa* (G') for 90, and *sampi* ($\mathfrak{m}'$) for 900. In using this kind of notation, the memory will be assisted by the technical syllable *AIP*; that is, *A'* denotes 1; *I'*, 10; and *P'*, 100. The numbers under 1000, are denoted by letters with a small mark, like an accent, over them; and a similar mark placed *under* any letter, denotes that it represents so many thousands.

309.—Table of Numerals.

	CARDINAL.		ORDINAL.
1	*a'*	εἰς	πρῶτος
2	*β'*	δύο	δεύτερος
3	*γ'*	τρεῖς	τρίτος
4	*δ'*	τέσσαρες	τέταρτος
5	*ε'*	πέντε	πέμπτος
6	*ς'*	ἓξ	ἕκτος
7	*ζ'*	ἑπτά	ἕβδομος
8	*η'*	ὀκτώ	ὄγδοος
9	*ϑ'*	ἐννέα	ἔννατος
10	*ι'*	δέκα	δέκατος
11	*ια'*	ἕνδεκα	ἑνδέκατος
12	*ιβ'*	δώδεκα	δωδέκατος
13	*ιγ'*	τρισκαίδεκα	τρισκαιδέκατος
14	*ιδ'*	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος
15	*ιε'*	πεντεκαίδεκα	πεντεκαιδέκατος
16	*ις'*	ἐκκαίδεκα	ἐκκαιδέκατος
17	*ιζ'*	ἑπτακαίδεκα	ἑπτακαιδέκατος
18	*ιη'*	ὀκτωκαίδεκα	ὀκτωκαιδέκατος
19	*ιϑ'*	ἐννεακαίδεκα	ἐννεακαιδέκατος
20	*κ'*	εἴκοσι	εἰκοστός
21	*κα'*		
30	*λ'*	τριάκοντα	τριακοστός
40	*μ'*	τεσσαράκοντα	τεσσαρακοστός
50	*ν'*	πεντήκοντα	πεντηκοστός
60	*ξ'*	ἑξήκοντα	ἑξηκοστός
70	*ο'*	ἑβδομήκοντα	ἑβδομηκοστός
80	*π'*	ὀγδοήκοντα	ὀγδοηκοστός
90	*ϟ'*	ἐννενήκοντα	ἐννενηκοστός
100	*ρ'*	ἑκατόν	ἑκατοστός
200	*σ'*	διακόσιοι	διακοσιοστός
300	*τ'*	τριακόσιοι	τριακοσιοστός
400	*υ'*	τεσσαρακόσιοι	τεσσαρακοσιοστός
500	*φ'*	πεντακόσιοι	πεντακοσιοστός
600	*χ'*	ἑξακόσιοι	ἑξακοσιοστός
700	*ψ'*	ἑπτακόσιοι	ἑπτακοσιοστός
800	*ω'*	ὀκτακόσιοι	ὀκτακοσιοστός
900	*ϡ*	ἐννεακόσιοι	ἐννεακοσιοστός
1,000	*α,*	χίλιοι	χιλιοστός
2,000	*β,*	δισχίλιοι	δισχιλιοστός
3,000	*γ,*	τρισχίλιοι	τρισχιλιοστός
4,000	*δ,*	τετρακισχίλιοι	τετρακισχιλιοστός
5,000	*ε,*	πεντακισχίλιοι	πεντακισχιλιοστός
6,000	*ς,*	ἑξακισχίλιοι	ἑξακισχιλιοστός
7,000	*ζ,*	ἑπτακισχίλιοι	ἑπτακισχιλιοστός
8,000	*η,*	ὀγδοκισχίλιοι	ὀγδοκισχιλιοστός
9,000	*ϑ,*	ἐννεακισχίλιοι	ἐννεακισχιλιοστός
10,000	*ι,*	μύριοι	μυριοστός
20,000	*κ,*	δισμύριοι	δισμυριοστός
50,000	*ν,*	πεντακισμύριοι	πεντακισμυριοστός
100,000	*ρ,*	δεκακισμύριοι	δεκακισμυριοστός

Thus the number 1853 is *a, ω' ν' γ'*.

Other Classes of Numerals.

310.—From the cardinal numbers are formed—

The *Numeral adverbs;* as, δίς, *twice,* from δύο; τρίς, *thrice,* from τρεῖς; and from the others, by adding the termination κις, άκις, or τάκις; as, τεσσαράκις, ἑξάκις, ἑκατοντάκις, *four times, six times, a hundred times.*

Multiple numbers in πλόος, contracted πλοῦς; as, διπλόος, *two-fold;* τριπλόος, *three-fold;* τετραπλόος, *four-fold.*

Proportionals in πλάσιος; as, τριπλάσιος, *three times as much;* τετραπλάσιος, *four times as much.*

Substantives in άς, άδος, which express the *name* of the several numbers; as, μονάς, gen. -άδος, *the number one,* unity; δυάς, *the number two;* δεκάς, *the number ten;* εἰκάς, *the number twenty;* τριακάς, *the number thirty,* &c.

Note.—The substantive numerals are commonly employed to express the higher numbers; thus, δέκα μυριάδες, 100,000; ἑκατὸν μυριάδες, a million. Sometimes the smaller numbers, added to the larger, are likewise expressed by substantives; thus, 1010, 1039, note, πεντήκοντα μυριάδες καὶ μιά, χιλιάδες τε ἑπτὰ καὶ πρὸς ἑκατοντάδες ἓξ καὶ δεκάς.

The *Distributives,* answering to the question, *in how many parts?* are formed in χα; as, δίχα, τρίχα, τέτραχα, πένταχα; *in two parts, in three parts,* &c., and connected with these are such *adverbs* as, τριχῇ, *trebly,* τριχοῦ, *in three places,* &c.

Obs.—When other parts of speech are compounded with numerals, the first four assume the following forms, viz. : μονο-, *one;* δι-, *two;* τρι-, *three;* τετρα-, *four;* as, μονόκερως, δίκερως, τρίπους, τετράπους, *one-horned, two-horned, three-footed, four-footed.*

COMPARISON OF ADJECTIVES.

311.—Adjectives have three degrees of comparison: the *Positive,* *Comparative,* and *Superlative.*

312.—The ***Positive*** expresses a quality *simply ;* the ***Comparative*** asserts it in a *higher* or *lower degree* in one object than in another, or, than in several taken together; and the ***Superlative*** in the highest or lowest degree compared with several taken separately; thus, "gold is *heavier* than silver; it is the *most precious* of metals." Hence, those adjectives only can be compared whose signification admits the distinction of more or less.

The superlative in Greek, as in Latin and English, often expresses only a very high degree of the quality, without implying comparison, and may be called the *superlative of eminence.*

GENERAL RULE.

313.—The *comparative* degree is formed by adding τερος to the positive; and the *superlative,* by adding τατος; thus,

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
μάχαρ	μαχάρ-τερος	μαχάρ-τατος
εὔνους	εὐνούσ-τερος	εὐνούσ-τατος
χαχόνους	χαχονούσ-τερος	χαχονούσ-τατος
ἁπλόος-ἁπλοῦς	ἁπλούσ-τερος	ἁπλούσ-τατος

SPECIAL RULES.

314.—Adjectives in ος reject ς; and after a short syllable, change ο into ω; thus,

ὀρθός	ὀρθό-τερος	ὀρθό-τατος
δίκαιος	δικαιό-τερος	δικαιό-τατος
πονηρός	πονηρό-τερος	πονηρό-τατος
θαυμαστός	θαυμαστό-τερος	θαυμαστό-τατος
δῆλος	δηλό-τερος	δηλό-τατος
ἔντῑμος	ἐντιμό-τερος	ἐντιμό-τατος
ἴσχῡρος	ἰσχυρό-τερος	ἰσχυρό-τατος

ος after a short syllable:—

σοφός	σοφώ-τερος	σοφώ-τατος
κενός	κενώ-τερος	κενώ-τατος
φοβερός	φοβερώ-τερος	φοβερώ-τατος
φανερός	φανερώ-τερος	φανερώ-τατος
χαλεπός	χαλεπώ-τερος	χαλεπώ-τατος
ἄγρῐος	ἀγριώ-τερος	ἀγριώ-τατος
ἵκᾰνος	ἱκανώ-τερος	ἱκανώ-τατος

Obs.—The change of *o* into *ω* is made to prevent the concurrence of too many short syllables.

315.—Adjectives in *ας*, *ης*, and *υς*, add the endings of comparison to the *root;* as,

μέλας	μέλαινα	μέλαν ;	μελάν-τερος, &c.
εὐσεβής	εὐσεβής	εὐσεβές ;	εὐσεβέσ-τερος, &c.
εὐρύς	εὐρεῖα	εὐρύ ;	εὐρύ-τερος, &c.

316.—Adjectives in *ων* and *ην* add the *irregular* forms *έστερος* and *έστατος* ; as,

ἄφρων	ἄφρον	ἀφρον-έστερος, &c.
τέρην	τέρεν	τερεν-έστερος, &c.

Exc.—But *πέπων* makes *πεπαίτερος*, &c., and *πίων*,—*πιότερος, πιότατος; χαρίεις* (from *χαριεντ*) makes *χαριέστερος* (for *χαριεντ-τερος*), and *πένης* (*πενητ*) makes *πενέστερος* (for *πενητ-τερος*).

5

COMPARISON BY *ίων* AND *ιστος*.

317.—Some adjectives are compared by *ίων* and *ιστος*; viz.,

318.—Some in ρος, derived from substantives. These form the comparative and superlative, not from the adjective, but from the substantive; thus,

ἐχϑρός, *inimical*,	ἐχϑός, *enmity*,	ἐχϑίων, ἔχϑιστος.
οἰκτρός, *compassionate*,	οἶκτος, *compassion*,	οἰκτίων, οἴκτιστος.
αἰσχρός, *base*,	αἶσχος, *baseness*,	αἰσχίων, αἴσχιστος
μακρός, *long*,	μῆκος, *length*,	μηκίων, μήκιστος.

Also *καλός, beautiful*, has *καλλίων, κάλλιστος*, as from *κάλλος, beauty*.

319.—Some in *υς* are compared both ways; as,

βαϑύς, *deep*,	βαϑύτερος,	βαϑύτατος.
and	βαϑίων,	βάϑιστος.

In like manner compare *βραδύς, slow; ταχύς, swift; παχύς, thick; γλυκύς, sweet; ὠκύς, quick;* &c.

320.—*ῥάδιος, easy*, has *ῥαΐων, ῥάϊστος*; or, with *ι* subscribed, *ῥᾴων, ῥᾷστος*.

Note.—Some of these, and of others compared in this way, are occasionally found compared by *τερος* and *τατος*. Ταχύς (ἐλαχύς and ἠκύς, obsolete) make *ταχίων, ἐλαχίων, ἠκίων*, then, by euphonic change (*χι, κι* becoming *σσ*), *τάσσων ϑάσσων, ἐλάσσων, ἥσσων* (Att. *ϑάττων, ἐλάττων, ἥττων*). These principles have a wide application, also, with *linguals*, &c.; as, *κρατιων, κρεσσων, κρείσσων*; and in verbs, *ταγιω τάσσω, βηχιω βήσσω, ὀρυγιω ὀρύσσω, κορυϑιω κορύσσω* (so, in nouns, *ϑαλατ-ια ϑάλασσα, Θρηκ-ια Θρῇσσα*).

IRREGULAR COMPARISON.

321.—The following adjectives are irregular in their comparison; viz.,

$ἀγαθός, good$
$\begin{cases} ἀμείνων* & ἀγαθώτατος \\ ἀρείων & ἄριστος & \text{from } Ἄρης, Mars. \\ βελτίων & βέλτιστος & \text{from } βούλομαι, I wish. \\ χρείσσων† & χράτιστος & \text{from } χρατύς, brave. \\ λωΐων & λῷστος & \text{from } λῶ, \text{for } θέλω, I \\ & & \qquad [wish. \\ φέρτερος \begin{cases} φέρτατος \\ φέριστος \\ φέρτιστος \end{cases} & \text{from } φέρω, I bear. \end{cases}$

$χαχός, \quad bad \quad \begin{cases} χαχίων & χάχιστος \\ χείρων & χείριστος \end{cases}$

$μέγας, \quad great \quad μείζων‡ \quad μέγιστος$

$πολύς, \quad many \quad πλείων \quad πλεῖστος$

$ἐλαχύς, \quad small \quad ἐλάσσων§ \quad ἐλάχιστος$

$μιχρός, \quad little \quad$ ἥσσων, or μείων, or μιχρότερος ; μιχρότατος.

DEFECTIVE COMPARISON.

322.—Some adjectives in the comparative and superlative degrees have no positive, but are formed from

323.—Nouns; as,

$βασιλεύς$	*a king*	$βασιλεύτερος$	$βασιλεύτατος$
$χέρδος$	*gain*	$χερδίων$	$χέρδιστος$
$θεός$	*God*	$θεώτερος$	
$χλέπτης$	*a thief*		$χλεπτίστατος$
$χῦδος$	*glory*	$χυδίων$	$χύδιστος$

---

* Euphonic for ἀμεν-ιων.   † For χρατιων.

‡ For μεγιων.   § For ἐλαχιων.

κύων	a dog	κύντερος	
πλήκτης	a striker		πληκτίστατος
πότης	a drinker		ποτίστατος
ῥῖγος	cold, rigor	ῥιγίων	ῥίγιστος
φώρ	a thief		φώρτατος

324.—Pronouns; as,

| αὐτός | self | | αὐτότατος |

325.—Participles; as,

| ἐρρωμένος | strong | ἐρρωμενέστερος | ἐρρωμενέστατος |

326.—Adverbs; as,

ἄνω	up	ἀνώ-τερος	-τατος
ἄφαρ	immediately	ἀφάρ-τερος	
ἐγγύς	near	$\begin{cases} ἐγγύ\text{-}τερος \\ ἐγγ\text{-}ίων \end{cases}$	$\begin{cases} \text{-}τατος \\ \text{-}ιστος \end{cases}$
ἔξω	out	ἐξώ-τερος	-τατος
κάτω	down	κατώ-τερος	-τατος
ἔσω	in	ἐσώ-τερος	-τατος
ὀπίσω	back	ὀπισώ-τερος	-τατος
πέραν	beyond	περαί-τερος	-τατος
πόρρω	far	ποῤῥώ-τερος	-τατος
πρωΐ	early	πρωϊαί-τερος	-τατος
ὕψι	highly		ὕψιστος

327.—Prepositions; as,

| πρό | before | πρό-τερος | πρό-τατος | whence | πρῶτος |
| ὑπέρ | over | ὑπέρ-τερος | ὑπέρ-τατος | whence | ὕπατος |

328.—Some comparatives and superlatives are again compared; as,

| λωΐων, better | λωΐτερος |
| μείων, less | μειότερος |

ῥάων, *easier*	τὸ ῥαότερον
καλλίων, *more beautiful*	τὸ καλλιώτερον
χερείων, } *worse*	{ τὸ χερειότερον
χείρων, }	{ and χειρότερον
χείριστος, *worst*	ἡ χειριστοτέρη
κύδιστος, *most glorious*	κυδίστατος
ἐλάχιστος, *least*	ἐλαχιστότερος
πρῶτος, *first*	πρώτιστος

329.—Some words ending in ης, of the first declension, are compared; thus (see 294, *Obs.* 2),

ὑβριστής, *an insolent man*	ὑβριστό-τερος ὑβριστό-τατος
πλεονέκτης, *a grasping man*	—— πλεονεκτίσ-τατος

DIALECTS OF COMPARISON.

330.—The Attics compare many adjectives in ος, ης, and ξ, by -ίστερος -ίστατος, -αίτερος -αίτατος, and -έστερος -έστατος ; as,

λάλος, *loquacious*	λαλίσ-τερος	τατος
φίλος, *friendly*	φιλαί-τερος	-τατος
by syncope	φίλ-τερος	-τατος and φίλιστος
σπουδαῖος, *diligent*	σπουδαιέσ-τερος	-τατος
ἄφθονος, *not envying*	ἀφθονέσ-τερος	-τατος
παλαιός, *old*	παλαί-τερος	-τατος
γεραιός, *an old man*	γεραί-τερος	-τατος
ἅρπαξ, *rapacious*	ἁρπαγίσ-τερος	-τατος
πλεονέκτης, *avaricious*	πλεονεκτίσ-τερος	-τατος
ψευδής, *false*	ψευδίσ-τερος	-τατος

331.—*Dialects* of particular comparatives and superlatives, are, for κρείσσων, I. and D. κρέσσων, *better ;* χείρων, P. χερείων, I. dat. χέρηϊ, acc. χέρηα, nom. plur. χέρηες ;— μείζων, I. μέζων, D. μάσσων, *greater ;* with others which may be learned by practice in reading.

THE PRONOUN.

332.—A pronoun is a word used instead of a noun.

333.—Pronouns may be divided into *Personal, Possessive, Definite, Reflexive, Reciprocal, Demonstrative, Relative, Interrogative,* and *Indefinite.* Of these the personal only are substantives; the rest are adjectives.

Personal Pronouns.

334.—The Substantive or Personal Pronouns are *ἐγώ ,I,* of the first person; *σύ, thou,* of the second; and *οὖ, of him, her, it,* or, *of himself, herself, itself,* of the third (90); they have the same accidents as nouns (89); are of all genders; and, in construction, take the gender and number of the noun for which they stand. They are thus declined:—

ἐγώ, I. First Person, M. or F.

SINGULAR.		DUAL.		PLURAL.
N. ἐγώ		N. A.		N. ἡμεῖς
G. ἐμοῦ	μοῦ	νῶϊ	νώ	G. ἡμῶν
D. ἐμοί	μοί	G. D.		D. ἡμῖν
A. ἐμέ	μέ	νῶϊν	νῷν	A. ἡμᾶς

σύ, *thou.* Second Person, M. or F.

SINGULAR.	DUAL.	PLURAL.
N. V. σύ	N. A. V.	N.V. ὑμεῖς
G. σοῦ	σφῶϊ σφώ	G. ὑμῶν
D. σοί	G. D.	D. ὑμῖν
A. σέ	σφῶϊν σφῷν	A. ὑμᾶς

οὗ, *of him, of her, of it.* Third Person, M., F., or N.

SINGULAR,	DUAL.	PLURAL.
N. —	N. A.	N. σφεῖς, *they,* N. σφέα
G. οὗ	σφωέ	G. σφῶν
D. οἷ	G. D.	D. σφίσι
A. ἕ	σφωΐν	A. σφᾶς, Neut. σφέα

OBSERVATIONS.

335.—The monosyllabic forms μοῦ, μοί, μέ, are always enclitic (35–37), and throw back their accent on the preceding word. They rarely take a preposition. (Exc., πρός με.)

336.—In the dual, the forms νώ and σφώ are sometimes written νῴ and σφῴ.

337.—The pronoun οὗ (third person) is also in the singular commonly used reflexively, or with reflexive forms; as, ἑαυτοῦ, &c. It is rare in the Attic writers, but more frequent, under dialectical forms, in Homer and Herodotus. For the accusative, both singular and plural, μίν and νίν, *him, her, it, them,* are frequently used. The original root was perhaps ἱ (nom. ἵς), connected with Latin *is.*

Possessive Pronouns.

338.—The POSSESSIVE PRONOUNS denote possession, and are derived from the substantive pronouns.

339.—In *signification*, they correspond to the genitive of their primitives, for which they may be considered as a substitute; thus, ὁ ἀδελφὸς ἐμοῦ, *the brother of me*, has given place entirely to its equivalent, ὁ ἐμὸς ἀδελφός, *my brother*.

340.—In *form*, they are regular adjectives of the first and second declensions, and are declined like καλός (269). They are derived as follows:

From ἐμέ	comes ἐμός	-ή -όν	*my*
σέ	σός	σή σόν	*thy*
ἕ	ὅς	-ή -ὅν	*his*
νῶϊ	νωΐτερ-ος	-α -ον	*our*, i. e., *of us two*
σφῶϊ	σφωΐτερ-ος	-α -ον	*your*, i. e., *of you two*
ἡμεῖς	ἡμέτερ-ος	-α -ον	*our*
ὑμεῖς	ὑμέτερ-ος	-α -ον	*your*
σφεῖς	σφέτερ-ος	-α -ον	*their*
	Doric σφ-ός	-ή -όν	

Obs.—To this class also belong ἡμεδαπός, *one of our country*, ὑμεδαπός, *one of your country*. But ποδαπός, *of what country?* more properly belongs to the interrogative —and ἀλλοδαπός, *one of another country*, to the indefinite pronouns.

The Intensive Pronoun.

341.—The INTENSIVE PRONOUN αὐτός has three principal significations:—

342.—In the *nominative* it always has the force of

the English *self;* as, ἐγὼ αὐτός, *I myself;* σὺ αὐτός, *thou thyself;* αὐτός, *he himself:* so also, in the oblique cases, when it begins a clause; as, αὐτὸν ἑώρακα, *I have seen the person himself:* or accompanies a noun; as, τοῦ λόγου αὐτοῦ, *of the word itself.*

343.—In the *oblique cases,* after another word in the same clause, it is used for the third personal pronoun, and signifies *him, her, it, them ;* as, οὐχ ἑώρακας αὐτόν, *thou hast not seen him.*

344.—Preceded by the *article,* it always signifies *the same ;* as, ὁ αὐτὸς ἄνθρωπος, *the same man.*

Obs.—In the last sense, when the article ends with a vowel, it often combines with the pronoun, forming one word; thus, ταὐτοῦ, for τοῦ αὐτοῦ; ταὐτῇ, for τῇ αὐτῇ; ταὐτά, for τὰ αὐτά, &c. When thus combined, the neuter ends in *ον* as well as *ο.* The combined ταὐτῇ and ταὐτά, *in the same way,* and *the same things,* must be carefully distinguished from ταύτῃ and ταῦτα, *in this way,* and *these things,* parts of οὗτος (185). The former has the *coronis* (') over the *υ,* the latter has not.

345.—The pronoun αὐτός is thus declined :—

SINGULAR.			DUAL.			PLURAL.		
N. αὐτ-ός	-ή	-ό	N. A.			N. αὐτ-οί	-αί	-ά
G. αὐτ-οῦ	-ῆς	-οῦ	αὐτ-ώ	-ά	-ώ	G. αὐτ-ῶν	-ῶν	-ῶν
D. αὐτ-ῷ	-ῇ	-ῷ	G. D.			D. αὐτ-οῖς	-αῖς	-οῖς
A. αὐτ-όν	-ήν	-ό	αὐτ-οῖν	-αῖν	-οῖν	A. αὐτ-ούς	-άς	ά

In the same manner are declined

ἄλλος	ἄλλη	ἄλλο	*another*
ὅς	ἥ	ὅ	*who, which*
ἐκεῖνος	ἐκείνη	ἐκεῖνο	*that man, he.*

5*

Reflexive Pronouns.

346.—REFLEXIVE PRONOUNS are such as relate to the subject of the proposition in which they stand.

347.—The *reflexive pronouns* are formed from the accusative singular of the personal pronouns, with the oblique cases of αὐτός. They are, ἐμαυτοῦ, *of myself;* σεαυτοῦ, *of thyself;* ἑαυτοῦ, *of himself;* and are thus declined :—

SINGULAR.			PLURAL.		
G. ἑαυτ-οῦ	-ῆς	-οῦ	**G.** ἑαυτ-ῶν	-ῶν	-ῶν
D. ἑαυτ-ῷ	-ῇ	-ῷ	**D.** ἑαυτ-οῖς	-αῖς	-οῖς
A. ἑαυτ-όν	-ήν	-ό	**A.** ἑαυτ-ούς	-άς	-ά

348.—In the same manner are declined ἐμαυτοῦ and σεαυτοῦ, without the neuter gender, but in the singular number only. In the dual and plural, the parts of the compound are used separately; as, ἡμῶν αὐτῶν, *of ourselves.*

349.—Homer never uses the compound form even in the singular; but, ἐμὲ αὐτόν; σὲ αὐτόν, &c.

350.—The contracted forms σαυτοῦ and αὑτοῦ, &c., are often used for σεαυτοῦ and ἑαυτοῦ.

351.—Sometimes in the singular, and often in the plural, ἑαυτοῦ is used by the Attics in the first and second, as well as in the third person. They are all sometimes used as reciprocals (353); and, in some grammars, they are so denominated.

352.—In these compounds, instead of αυ, the Ionics have ωυ, and retain ε before it; thus, ἐμεωυτοῦ, σεωυτόν, &c., for ἐμαυτοῦ, &c.

Reciprocal Pronoun.

353.—THE RECIPROCAL PRONOUN indicates a mutual relation between different persons, expressed in English by the phrase *one another*.

This pronoun is formed from ἄλλος, wants the singular, and is thus declined:—

	DUAL.				PLURAL.		
G.	ἀλλήλ-οιν	-αιν	-οιν	G.	ἀλλήλ-ων	-ων	-ων
D.	ἀλλήλ-οιν	-αιν	-οιν	D.	ἀλλήλ-οις	᾿αις	-οις
A.	ἀλλήλ-ω	-α	-ω	A.	ἀλλήλ-ους	-ας	-α

The dual is seldom used.

Demonstrative Pronouns.

354.—The DEMONSTRATIVE PRONOUNS are such as point out with precision a person or thing already known. They are,

οὗτος	αὕτη	τοῦτο	*this, person, this*
ὅδε	ἥδε	τόδε	*this (this here)*
ἐκεῖνος	ἐκείνη	ἐκεῖνο	*he, that person, that*

355.—From οὗτος we have the adverb οὕτως, *thus* (often, *in the preceding way*); from ὅδε, the adverb ὧδε, *thus* (often, *in the following way*). Ἐκεῖνος is declined like αὐτός (345).

Οὗτος, like the article, takes the initial τ in the nominative neuter and in the oblique cases, and is thus declined:

SINGULAR.

N. V.	$o\check{v}$-$\tau o\varsigma$	$a\check{v}$-$\tau\eta$	$\tau o\tilde{v}$-τo
G.	$\tau o\acute{v}$-$\tau o v$	$\dot{\tau}a\acute{v}$-$\tau\eta\varsigma$	$\tau o\acute{v}$-$\tau o v$
D.	$\tau o\acute{v}$-$\tau\omega$	$\tau a\acute{v}$-$\tau\eta$	$\tau o\acute{v}$-$\tau\omega$
A.	$\tau o\tilde{v}$-$\tau o v$	$\tau a\acute{v}$-$\tau\eta v$	$\tau o\tilde{v}$-τo

DUAL.

| N. A. V. | $\tau o\acute{v}$-$\tau\omega$ | $\tau a\acute{v}$-τa | $\tau o\acute{v}$-$\tau\omega$ |
| G. D. | $\tau o\acute{v}$-$\tau o\iota v$ | $\tau a\acute{v}$-$\tau a\iota v$ | $\tau o\acute{v}$-$\tau o\iota v$ |

PLURAL.

N. V.	$o\check{v}$-$\tau o\iota$	$a\check{v}$-$\tau a\iota$	$\tau a\tilde{v}$-τa
G.	$\tau o\acute{v}$-$\tau\omega v$	$\tau o\acute{v}$-$\tau\omega v$	$\tau o\acute{v}$-$\tau\omega v$
D.	$\tau o\acute{v}$-$\tau o\iota\varsigma$	$\tau a\acute{v}$-$\tau a\iota\varsigma$	$\tau o\acute{v}$-$\tau o\iota\varsigma$
A.	$\tau o\acute{v}$-$\tau o v\varsigma$	$\tau a\acute{v}$-$\tau a\varsigma$	$\tau a\tilde{v}$-τa

Obs.—The correlatives $\tau o\sigma o\tilde{v}\tau o\varsigma$, $\tau o\iota o\tilde{v}\tau o\varsigma$, and $\tau\eta\lambda\iota\kappa o\tilde{v}\tau o\varsigma$, have either $o v$ or o in the nominative and accusative singular neuter; thus,

N. $\tau o\sigma o\tilde{v}$-$\tau o\varsigma$ $\tau o\sigma a\acute{v}$-$\tau\eta$ $\tau o\sigma o\tilde{v}$-$\tau o v$, or $\tau o\sigma o\tilde{v}$-τo
G. $\tau o\sigma o\acute{v}$-$\tau o v$, &c.

356.—Among the Attics, the **demonstratives** were rendered emphatic by adding ι to the termination; as, $o\dot{v}\tau o\sigma\iota$, $\tau o v\tau o v\iota$, $\tau o v\tau\omega\iota$, &c. The final vowel a, o, or ε is elided, and ι put in its place; thus, $\delta\delta\varepsilon$, $\tau o\tilde{v}\tau o$, $\tau a\tilde{v}\tau a$, with the emphatic ι are written $\delta\delta\iota$, $\tau o v\tau\iota$, $\tau a v\tau\iota$. When $\gamma\varepsilon$ or $\delta\varepsilon$ follows the demonstrative, the ι is placed after it, e. g., $\tau o\tilde{v}\tau\acute{o}$ $\dot{\gamma}\varepsilon$ with ι becomes $\tau o v\tau o\gamma\iota$. This suffix always draws the accent to itself. A similar emphasis is expressed in Latin by annexing the syllables *met, te, pte, ce;* as, *egomet, tute, meapte, hicce* (B. & M. Lat. Gr., **233.**

237). The Ionic ι in the dative plural, however, is the original ending of the case.

357.—The emphatic ι is annexed also to the compounds of οὖτος, and a few of the correlatives; such as τοσοῦτος, τοιοῦτος, τηλικοῦτος, τόσος, &c., making τοσουτοσί, &c.

Relative Pronoun.

358.—The RELATIVE PRONOUN is one that relates to, and connects its clause with, a preceding noun or pronoun, called the antecedent.

359.—The *relative* ὅς, ἥ, ὅ, *who, which, that,* is declined like αὐτός (345). It is rendered emphatic by adding the enclitic syllable περ; as, ὅσπερ, ἥπερ, ὅπερ, *precisely who* (927).

360.—The Ionic and Doric writers, and the Attic tragedians, sometimes, instead of ὅς, use the article ὁ, ἡ, τό, as a relative.

361.—Instead of ὅς, the compound pronoun ὅστις is used as a relative after πᾶς, or any word in the singular expressing an *indefinite number;* and ὅσοι, after the same words in the plural; as, πᾶς ὅστις, *every one who;* πάντες ὅσοι, *all who.*

Interrogative Pronoun.

362.—The INTERROGATIVE PRONOUN is used in asking a question; as, τίς ἐποίησε; *Who did it?*

363.—The *interrogative* τίς, τί; *who? what?* has the acute accent on the first syllable, and is thus declined:—

SINGULAR.

N. τίς	τίς	τί
G. τίνος	τίνος	τίνος
D. τίνι	τίνι	τίνι
A. τίνα	τίνα	τί

DUAL.

| N. A. τίνε | τίνε | τίνε |
| G. D. τίνοιν | τίνοιν | τίνοιν |

PLURAL.

N. τίνες	τίνες	τίνα
G. τίνων	τίνων	τίνων
D. τίσι	τίσι	τίσι
A. τίνας	τίνας	τίνα

In the same manner decline οὔτις, and μήτις.

Obs.—Instead of the genitive and dative τίνος, τίνι, we often find a secondary form, τοῦ, τῷ.

364.—The interrogative τίς has its *responsive,* ὅστις, which is thus used: τίς ἐποίησε; *who did it?* οὐκ οἶδα ὅστις ἐποίησε, *I know not who did it.* The responsive ὅστις is declined as follows, the ὅς being separately declined, and retaining its own proper accent.

SINGULAR.

N. ὅσ-τις	ἥ-τις	ὅ,τι
G. οὗ-τινος	ἧσ-τινος	οὗ-τινος
D. ᾧ-τινι	ᾗ-τινι	ᾧ-τινι
A. ὅν-τινα	ἥν-τινα	ὅ,τι

DUAL.

| N. A. ᾧ-τινε | ἅ-τινε | ᾧ-τινε |
| G. D. οἷν-τινοιν | αἷν-τινοιν | οἷν-τινοιν |

PLURAL.

N. οἵ-τινες	αἵ-τινες	ἅ-τινα
G. ὧν-τινων	ὧν-τινων	ὧν-τινων
D. οἷσ-τισι	αἷσ-τισι	οἷσ-τισι
A. οὕσ-τινας	ἅσ-τινας	ἅ-τινα

365.—Instead of ὅστις, Homer uses ὅτις, declined like τίς as above, and instead of the genitive and dative οὕτινος, ᾧτινι, we find the secondary forms ὅτου and ὅτῳ (363, *Obs.*).

366.—There appears to have been, among the ancient Greeks, another interrogative pronoun, πός, πή, πόν, and its responsive ὅπος, ὅπη, ὅπον, which have become obsolete, except in two cases, now used adverbially; viz., ποῦ, *where?* πῇ, *in what way?* and hence the responsives ὅπου and ὅπη. From these are formed the interrogative πότερος, *-a, -ον, which of the two?* and its responsive ὁπότερος, *-a, -ον, which of the two;* with several other adverbs and adjectives still in use; each interrogative having always its own responsive,—the one being the correlative of the other; as,

INTERROGATIVES.		RESPONSIVES.	
Adj. ποῖος,	*of what kind?*	ὁποῖος,	*of what kind.*
πόσος,	*how much? how many?*	ὁπόσος,	*as much (many) as.*
πηλίκος,	*of what age?*	ὁπηλίκος,	*of what age.*
πότερος,	*which of the two?*	ὁπότερος,	*which of the two.*
Adv. πῶς,	*how?*	ὅπως,	*how,* &c.; thus,

Πηλίκος ἐστί; *of what age is he?* οὐκ οἶδα ὁπηλίκος, *I know not of what age.* In the same manner the responsives are used without an interrogation preceding; as, ἐπελάθετο ὁποῖος ἦν, "*he forgot of what kind he was.*" To these also may be added ποδαπός, *of what country?*

Indefinite Pronouns.

367.—The INDEFINITE PRONOUNS are such as denote persons or things *indefinitely.* They are,

τὶς	τὶς	τὶ	*some one.*
δεῖνα	δεῖνα	δεῖνα	*some one, such a one.*
ἄλλος	ἄλλη	ἄλλο	*another.*
ἕτερος	ἑτέρα	ἕτερον	*other, a different one, another.*

To which may be added the following ***negatives;*** viz.,

οὔτις	οὔτις	οὔτι	
οὐδείς	οὐδεμία	οὐδέν	
μήτις	μήτις	μήτι	*no one.*
μηδείς	μηδεμία	μηδέν	

368.—The *indefinite* τὶς has the grave accent on the last syllable; it is thus distinguished from τίς interrogative, which naturally has always the acute accent on the first; the former is enclitic (35), the latter is not.

369.—The *indefinite* δεῖνα, some one, of all genders, and always with the article prefixed, is declined like a noun of the third declension; thus,

SINGULAR.	PLURAL.
N. δεῖν-α	N. δεῖν-ες
G. δεῖν-ος	G. δείν-ων
D. δεῖν-ι	D. ——
A. δεῖν-α	A. δεῖν-ας

Δεῖνα is sometimes indeclinable; as, G. τοῦ δεῖνα, D. τῷ δεῖνα. Ἄλλος is declined like αὐτός (345); ἕτερος, like φανερός (270).

Obs. 1. All words used ·interrogatively are also used indefinitely, but generally with the accent changed; thus,

INTERROGATIVES.	INDEFINITES.
πόσος; *how great? how many?*	ποσός, *of a certain size or number.*
ποῖος; *of what kind?*	ποιός, *of a certain kind, such.*
πηλίκος; *how old? how large?*	πηλίκος, *of a certain age or size.*

CORRELATIVE PRONOMINAL ADJEC-TIVES.

370.—Besides the interrogatives and responsives (363), the Greek language has likewise special ***correlative pronouns,*** each pair of which has a mutual relation. The latter of the two is expressed ın English·by *as.*

τόσος	ὅσος	(Lat. *tantus, quantus*), *so great, as.*
τοῖος	οἷος	(Lat. *talis, qualis*), *such, as.*
τηλίκος	ἥλικος	*of the same age, as; of the same size, as.*

371.—In these words the ***demonstrative*** is often replaced by a fuller and more emphatic form; as,

τοσόσδε τοσοῦτος } ὁπόσος	τοιόσδε τοιοῦτος } ὁποῖος	τηλικόσδε τηλικοῦτος } ὁπηλίκος

372.—DIALECTS OF THE PRONOUNS.

Ἐγώ, I.

		IONIC.	DORIC.	ÆOLIC.	POETIC.
S.	N. ——		ἐγών, ἐγώνη.	ἔγω, ἔγων.	ἐγώ.
			ἐγώγα, ἐγώνγα.	B. ἰῶ, ἰωγα.	
	G.	ἐμεῖο, ἐμέο.	ἐμεῦ.	B. ἐμοῦς.	ἐμέθεν.
		ἐμέθεν.			
	D.		ἐμίν.	ἔμοι, B. ἐμύ.	
D.	N. A.		ἀμέ, ἄμμε.		
P.	N.	ἡμέες.	ἄμες, ἄμμες.		ἄμμες.
	G.	ἡμέων.	ἀμῶν, ἀμέων	ἄμμων, ἀμμέων.	ἡμείων.
	D.		ἀμίν, ἀμῖν.	ἄμμι, ἄμμιν,	ἡμίν.
				ἄμμεσιν.	
	A.	ἡμέας.	ἀμᾶς, ἀμέ, ἄμμε.	ἄμμας, ἀμμέας.	ἡμεῖας, ἄμμε.

Σύ, Thou.

			DORIC.	ÆOLIC.	POETIC.
S.	N. V.		τύ, τίνη, τύγα.	τούνη.	
	G.	σεῖο, σέο, σέθεν.	τεῦ, τεῦς, τεοῦς.	σεῦ, σέθεν.	σείοθεν.
	D.		τοί, τίν, τέϊν.	τίνη.	
	A.		τέ, τύ.	τίν, τείν.	
D.	N.A.V.		ὑμέ, ὕμμε.		
P.	N. V.	ὑμέες.	ὕμες, ὕμμες.		ὕμμε, ὕμμες.
	G.	ὑμέων.	ὑμῶν.	ὕμμων, ὑμμέων.	ὑμείων.
	D.		ὑμίν, ὑμῖν.	ὕμμι, ὕμμιν,	
				ὕμμεσιν.	
	A.	ὑμέας.	ὑμᾶς, ὑμέ, ὕμμε.	ὕμμας, ὑμμέας.	ὑμεῖας.

Οὗ, of Him, &c.

			DORIC.	ÆOLIC.	POETIC.
S.	G.	εἶο, οἷο, ἑεῖο, ἕο,	εὖ.	ἔθεν, γέθεν.	εἶοθεν.
		ἔθεν.			
	D.	ἑοῖ.			ἑοῖ.
	A.	μίν.	νίν.	μίν, νίν.	ἕε, σφέ.
D.	N. A.	σφέε.	σφῶε, σφώ.		
P.	N.	σφέες.	σφές.		σφεῖες.
	G.	σφέων.			σφείων.
	D.	σφίν, σφι.		ἄσφι.	φίν.
	A.	σφέας.	σφέ, φέ.	σφές, ἄσφε, μίν,	σφεῖας.
				νίν.	σφέ.

Obs. 1. μίν and νίν are used for the accusative in all *genders* and *numbers;* so also is σφέ, among the poets, i. e., for αὐτ-όν, -ήν, -ό, and αὐτ-ούς, -άς, -ά.

Obs. 2. The **adjective pronouns** are inflected in the different dialects according to the models of the first and second declensions. Other peculiarities may be learned by practice; as, for ἡμέτερος, -α, -ον, *our;* D. ἁμός, -ά, όν; for ὑμέτερος, D. ὑμός; for σφέτερος, D. σφός; for οὗτινος, A. ὅτου, D. ὅτευ, I. ὅτεο, P. ὅττεω; for ᾧτινι, A. ὅτῳ, I. ὁτέῳ; for ἅτινα, A. ἅττα, D. ἄσσα; for τίνος and τινὸς, A. τοῦ, I. τέο, D. τεῦ; for τίνι and τινὶ, A. τῷ, I. τέῳ; for τίνων, I. τέων; for τίσι, I. τέοισι; for τινά, A. ἅττα, D. ἄσσα; for σός, σή, σόν, *thy,* D. τεός, τεά, τεόν; for ὅς, ἥ, ὅν, I. ἑός, ἑή, ἑόν, *his,* &c.: this form occurs only in the singular number.

THE VERB.

373.—A VERB is a word used to express the *act, being,* or *state* of its subject.

374.—Verbs are of two kinds, *Transitive* and *Intransitive.**

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* These two classes comprehend all the verbs in any language. According to this division, *Transitive* verbs include those only which denote transitive action; i. e., action done by one person or thing to another, or *passing over* from the *actor* to an *object* acted upon; as, "Cæsar *conquered* Gaul," or "Gaul *was conquered* by Cæsar." *Intransitive* verbs include those which have nothing transitive in their meaning —nothing *passing over* from one person or thing to another, and consequently no relation to any thing beyond their subject, which they represent in a certain state or condition, and nothing more. Instead of the terms *active* and *neuter,* formerly used to denote these two classes of verbs, the terms *Transitive* and *Intransitive* are here preferred, as being more expressive and appropriate, and in order to relieve the term "active" from the ambiguity created by using it both as the designation of a class of verbs, and also as the name of a particular form of the verb called the *active voice.* To the latter of these only it is applied in this work.

375.—A Transitive verb expresses an act done by one person or thing to another. In Greek, it has three forms, *Active, Middle,* and *Passive* (401).

376.—An Intransitive verb expresses *being,* or a *state of being,* or *action confined* to the actor. It is, of course, commonly without the passive form (401, *Obs.* 2), i. e., in a passive *sense.*

<center>OBSERVATIONS.</center>

377.—The ***use of the verb,*** in simple propositions, is to *affirm.* That of which it affirms is called its *subject,* which, if a noun or pronoun, is in the nominative; but with the *infinitive* form of the verb, its subject is in the accusative.

378.—The verbs that properly express, in Greek, simple *being* or *becoming,* are three, εἰμί and ὑπάρχω, *am,* and γίγνομαι, *become.* The state of being expressed by intransitive verbs, may be a state of rest; as, εὕδω, *I sleep:* or of motion; as, ἡ ναῦς πλέει, *the ship sails:* or of action; as, τρέχω, *I run.*

379.—***Transitive*** and ***Intransitive*** verbs may be distinguished thus: a transitive verb requires an object to complete the sense; as φιλῶ σε, I love *thee;* the intransitive verb does not, but the sense is complete without such an object; as κάθημαι, *I sit;* τρέχω, *I run.*

380.—Many verbs considered intransitive in Greek, are translated by verbs considered transitive in English; as, ἀνδάνω, *I please;* ὑπακούω, *I obey;* ἀπειθῶ, *I disobey;* ἐμποδίζω, *I hinder;* ἐνοχλῶ, *I trouble;* &c. In strict language, however, these and similar verbs denote rather a *state* than an *act,* and may be rendered by the verb *to be* and an *adjective* word; as, I am *pleasing, obedient, disobedient,* &c.

381.—Many verbs are used, sometimes in a transitive, and sometimes in an intransitive sense; as, ἀνατέλλω, tr., *I cause to spring up;* intr., *I spring up;* ὁρμάω, tr., *I incite;* intr., *I start forth, rush.* This change from a transitive to an intransitive sense, however, is generally indicated by a change from the active to the middle form of the verb; as, φαίνω, active tr., *I show;* φαίνομαι, mid., *I show myself,* i. e., intr., *I appear.* (See 401, *Note.*)

382.—Verbs usually intransitive become transitive, when a word of similar signification with the verb itself is introduced as its object; as, τρέχωμεν τὸν δρόμον, *let us run the race.*

383.—When a writer wishes to direct the attention, not so much to a particular *act,* as to the *employment* or *state* of a person or thing, the *object* of the act, not being important, is omitted; and the verb, though transitive, assumes the character of an intransitive. Thus, when we say, "The boy reads," nothing more is indicated than the present state or employment of the subject "boy," and the verb has obviously an intransitive sense: still an object is implied. But when we say, "The boy reads Homer," the attention is directed to the object "Homer," as well as to the act, and the verb has its proper transitive sense.

DIFFERENT KINDS OF VERBS.

384.—Though the division of verbs into *Transitive* and *Intransitive,* comprehends all the verbs in any language, yet, from something peculiar in their form or signification, they are characterized by *different names* expressive of this peculiarity. The most common of these are the following, viz.: *Regular, Irregular, Deponent, Defective, Redundant, Impersonal, Desiderative, Frequentative,* and *Inceptive.*

385.—Regular Verbs are those in which all the parts are formed from the *Root* or

stem, according to certain rules. (509–543, and 618–629.)

386.—IRREGULAR, or ANOMALOUS VERBS, differ in some of their parts from the regular forms. (651–661, 675–686.)

387.—DEPONENT VERBS under a middle and passive form, have either an active or middle signification. (662–665.)

388.—DEFECTIVE VERBS are those in which some of the parts are wanting.

389.—REDUNDANT VERBS have more than one form of the same part.

390.—IMPERSONAL VERBS are used only in the third person singular. (666–671.)

391.—DESIDERATIVES denote *desire,* or inten‑tion of doing. (672–674.)

392.—FREQUENTATIVES express repeated ac‑tion. (672–674.)

393.—INCEPTIVES mark the beginning or con‑tinued increase of an action. (672–674.)

INFLECTION OF REGULAR VERBS.

394.—To the inflection of verbs belong *Voices, Moods, Tenses, Numbers,* and *Persons.*

395.—The VOICES in Greek are three : *Active, Middle,* and *Passive.*

396.—The MOODS are five : the *Indicative, Subjunctive, Optative, Imperative,* and *Infinitive.*

397.—The Tenses, or distinctions of time in Greek, are seven: the *Present*, the *Imperfect*, the *Future*, the *Aorist*, the *Perfect*, the *Pluperfect*, and, in the passive voice, the *Future-perfect*.

398.—The Numbers are three: *Singular*, *Dual*, and *Plural*.

399.—The Persons are three: *First*, *Second*, and *Third*.

400.—The Conjugations, or forms of inflection, may be distinguished in general as two; viz., that of verbs in ω, and that of verbs in μι.

Obs.—Some verbs appear in single tenses in both forms, as δεικνύω and δείκνυμι. Many verbs of the ordinary conjugation in ω have single tenses after the conjugation in μι; as, βαίνω, *I go*; 2d Aor., ἔβην, *went*, as from βίβημι; γιγνώσκω, *know*; 2d Aor., ἔγνων, *knew*, as from γίγνωμι. Such verbs, though regular in each form, are generally reckoned among the irregular verbs.

VOICE.

401.—Voice is a particular form of the verb, which shows the *relation* in which the subject stands to the action expressed by the verb.

The transitive verb, in Greek, has three voices: *Active*, *Middle*, and *Passive*.

Obs. 1. In all voices the *act* expressed by the transitive verb is the same, and in all, except sometimes the middle, is equally transitive; but in each, the act is differently related to the subject of the verb, as follows:

402.—The ACTIVE VOICE represents the sub-ject of the verb as acting on some object; as, *τύπτω σε, I strike you.*

403.—The MIDDLE VOICE represents the action of the verb primarily as terminating in the subject; as, *παύομαι, I cause myself to cease, I cease;* secondarily, as performed *for* the subject, and terminating in it indirectly; as, *ἐβλαψάμην τὸν πόδα, I hurt the foot for myself = I hurt my foot; ὠνησάμην ἵππον, I bought me a horse.*

404.—The PASSIVE VOICE represents the sub-ject of the verb as acted upon; as, *τύπτομαι, I am struck; ὁ ποὺς ἐβλάφθη, the foot was hurt.*

Obs. 2. **Intransitive verbs,** from their nature, do not admit a distinction of voice. They are generally in the form of the active voice, but frequently in that of the middle or passive; but, whatever be their form, their signification is always the same; as, *θνήσκω, I die; θανοῦμαι, I shall die.*

Obs. 3. The **Middle Voice,** in Greek, is so called, because it has a *middle* signification between the active and the passive, implying neither action nor passion simply, but a union, in some degree, of both. Middle verbs may, with sufficient accuracy, be divided into *Five Classes,* as follows:

1st. In middle verbs of the **first class**, the action of the verb is reflected *immediately* back upon the agent; and hence verbs of this class are often exactly equivalent to the *active voice* joined with the *accusative* of the reflexive pronoun; as, *λούω, I wash,* scil. *some one; λούομαι, I wash myself;* the same as *λούω ἐμαυτόν.*

2d. In middle verbs of the *second class,* the agent is also the *remote* object of the verb, or he with respect to whom the act takes place; so that middle verbs of this class are equivalent to the *active voice* with the *dative* of the reflexive pronoun (ἐμαυτῷ, σεαυτῷ, ἑαυτῷ) ; as, ϑεῖναι νόμον, *to enact a law for another* (spoken of the *law-giver*); ϑέσϑαι νόμον, *to enact a law for one's self* (spoken of the *people*). These verbs imply that the thing is done *for one's self.*

3d. Middle verbs of the *third class* express an action performed at the command of, or with regard to, the subject, and are expressed in English by *to cause.* In other words, this class may be said to signify, *to cause any thing to be done ;* as, γράφω, *I write ;* γράφομαι, *I cause to be written ; I cause the name, as of an accused person, to be taken down in writing by the magistrate,* thus, *I indict.*

4th. Middle verbs of the *fourth class* imply *reciprocal* action, and their meaning is but an accidental modification of those of the *first ;* that which we do *among each other,* being regarded as done *to ourselves ;* thus, διαλέγεσϑαι, *to converse together ;* διαλύεσϑαι, *to dissolve with one another, to come to terms ;* συμβάλλεσϑαι, *to strike together, to engage with,* to come either into *friendly* or *hostile* contact.

5th. The *fifth class* comprehends middle verbs of the *first class,* when followed by an accusative, or some other case; in other words, it embraces those middle verbs which denote an action reflected back on the agent, and are followed by an accusative, or other case, which that action farther regards; as, ἀναμνᾶσϑαί τι, *to recall any thing to one's own recollection.*

Note.—From the reflected nature of this voice, many verbs, which are transitive in the active voice, may be rendered by an *intransitive* verb in the middle voice; as, στέλλω, *I send* (viz., *another*); στέλλομαι, *I send myself,* i. e., *I go;* ὀργίζω, *I provoke another;* ὀργίζομαι, *I provoke*

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myself, i. e., *I am angry;* πείθω, *I persuade another;* πείθομαι, *I persuade myself,* i. e., *I yield,* or *obey.* In many instances, however, the relation to self is not so clearly distinguishable, and in the later and less classical writers it was often lost sight of. In the earlier writers the distinction between the two voices is much more strictly observed.

Obs. 4. Not unfrequently a *middle tense,* especially the *future,* takes the place of an active; as, ἀκούω, *I hear,* Aor. ἤκουσα, *I heard;* but, *fut.,* ἀκούσομαι, *I shall hear.*

Obs. 5. The present, the imperfect, the perfect, the pluperfect, and the future-perfect middle, are the same *in form* as in the passive. When the middle aorists are unusual or wanting, their place is supplied by the passive aorists in a middle sense. Sometimes, when the middle aorist is used in the ordinary sense, the passive also is used as a middle, but in a peculiar sense; as, middle, στείλασθαι, *to array one's self;* passive, σταλῆναι, *to travel.*

Obs. 6. The 2d perfect and 2d pluperfect active (called by the ancient grammarians the perfect and pluperfect middle) are comparatively rare, and are active in signification. In some instances, it is true, they incline to an intransitive and reflexive sense; as, πέποιθα, *I have persuaded myself,* i. e., *I am confident.* But on the whole they have no claim to the name of middle tenses, the office of these being performed regularly by the so-called perfect and pluperfect passive.

MOODS.

405.—Mood is the *mode* or *manner* of expressing the signification of the verb.

406.—The moods, in Greek, are five, namely: the *Indicative, Subjunctive, Optative, Imperative,* and *Infinitive.*

407.—The INDICATIVE MOOD asserts the action or state expressed by the verb simply as a fact; as, φιλῶ, *I love;* γράφει, *he writes.*

Obs. 1. The ***indicative,*** in Greek, being used in dependent, as well as in independent clauses, resembles the English indicative, and is often used where the subjunctive would be used in Latin; as, γιγνώσκεις τίς ἐστι; *do you know who he is?* Latin, *An scis qui* SIT?

408.—The SUBJUNCTIVE and OPTATIVE MOODS represent the action or state expressed by the verb, not as a fact, but only as a conception of the mind still contingent and dependent: that is, they do not represent a thing as what *does,* or *did,* or certainly *will* exist; but as what *may,* or *can,* or *might* exist.

The Subjunctive regularly represents this contingency and dependence as *present;* the Optative, as *past.*

409.—The IMPERATIVE MOOD commands, exhorts, entreats, or permits; as, γράφε, *write thou;* ἴτω, *let him go.*

Obs. 2. The ***present imperative*** marks *continued* and *relative* action; as, ποίει, *be doing, go to doing:* the aorist, *absolute* action; as, ποίησον, *do:* the perfect implies *completed* and *abiding* action; as, ἐμβεβλήσθω, *let him have been cast in,* i. e., *let him be cast in,* and *continue so;* ἡ θύρα κεκλείσθω, *let the door have been shut* = be shut and remain so.

Rem.—The future indicative, the subjunctive, and the

infinitive, are sometimes used imperatively. See Syntax
of these moods.

410.—The INFINITIVE Mood expresses the
meaning of the verb in a general manner, with-
out any distinction of person or number; as,
γράφειν, *to write*, or *be writing;* γεγραφέναι, *to
have written;* γράφθῆναι, *to be written.*

Obs. 3. Besides the common use of the ***infinitive,***
as in Latin, it is completely a ***verbal noun,*** of the
neuter gender (1087).

Obs. 4. Hence the Greek infinitive supplies the place
of those verbal nouns called gerunds and supines in Latin
(1087, *Obs.* 3 and 4).

Obs. 5. The imperfect and pluperfect exist only in the
indicative.

TENSES.

411.—TENSES are certain forms of the verb
which point out the distinctions of time.

412.—The Tenses in Greek are, in the active
voice, six; in the passive, seven: the *Present*, the
Imperfect, the *Future*, the *Aorist*, the *Perfect*,
the *Pluperfect*, and, in the Passive, the *Future-
perfect.*

413.—The perfect and pluperfect active, the aorists in
all the voices, and the future passive, have each two dif-
ferent forms (strictly a more archaic and a later one),
called respectively the First and Second Perfects, Pluper-
fects, Futures, and Aorists. The double forms are not
commonly used in the same verb; as generally the *later*

forms, called the *first* perfect, *first* aorist, &c., have sup-
planted the earlier form, which is found in but a small
number of verbs. In some instances both forms remain,
with a difference in their meaning as *words*, but not with
any difference in their meaning as *tenses*. The student
should *remember* that the first and second perfects, aorists,
&c., are, with reference to *time*, but *one* tense. The aorist
tense is found in *two forms*, the first and second aorist, &c.

414.—The PRESENT tense expresses what is
going on at the present time; as, γράφω, *I am
writing, I write.*

Obs. 1. The *present* tense is thus used to express
general truths, what we conceive as going on *all the time ;*
as, τὰ ζῶα τρέχει, *animals run.* In historical narration it
often gives vividness to the picture, by transferring a past
action to the present.

415.—The IMPERFECT tense represents an
action or event as passing, and still unfinished,
in *past time;* as, ἔγραφον, *I was writing.*

Rem.—This tense corresponds in meaning and use to
the " past progressive" in English, and the imperfect in
Latin.

Obs. 2. From its expressing the continuance of an
action, this tense is frequently used to express what was
customary, or continued from time to time ; as, ὁ ἱππο-
κόμος τὸν ἵππον ἔτριβε, καὶ ἐκτένιζε πάσας ἡμέρας, *the
groom* KEPT RUBBING *and* CURRYING *the horse every day.*

Obs. 3. Thus, too, the *imperfect,* as denoting that
which one *was* doing, but did not *finish,* is used *conatively*,
of action *begun* or *attempted,* but not accomplished ; as,

ἔπειθον, *I was persuading* = tried to persuade ; ἐξέτρεπον ἐκ τῆς ὁδοῦ, *I was turning, tried to turn him out of the road* (but did not succeed) ; Κλέαρχος δὲ τοὺς στρατιώτας ἐβιάζετο ἰέναι, *and Clearchus* WENT TO FORCING *the soldiers to go.*

416.—The FUTURE tense expresses what will take place in future time ; as, γράψω, *I shall* or *will write.*

Rem.—The *future* tense corresponds to the simple future in Latin and English ; and, in the passive voice, has two forms, called the *first* and *second ;* as, γραφθήσομαι and γραφήσομαι.

Obs. 4. Other varieties of future time are expressed by means of auxiliary verbs. (See 423.)

417.—The AORIST represents a past action or event *absolutely,* i. e., with no reference to *continuance* of time, but simply as *occurring ;* as, ἔγραψα, *I wrote.*

Rem.—This tense, in all the voices, has two forms, called the *first* and *second ;* the first the *later,* and far more common (see above). It corresponds in meaning to the *perfect indefinite* in Latin. When the time to which the *pluperfect* refers is manifest from the context, and no special importance rests on the idea of *completed* action, the aorist, as shorter and simpler in form, is sometimes used instead of it, as also sometimes where our idiom more naturally employs the *perfect.*

Obs. 5. The *aorist* denotes, properly, a *single* act in the past, without the idea of continuance. But the Greeks sometimes regarded this single act as the *representative* of a *class,* and hence made it *stand* for a class. The

aorist thus sometimes becomes equivalent to a *universal
present*, denoting customary action; as, *Τὰς τῶν φαύλων
συνηθείας ὀλίγος χρόνος ἀεὶ διέλυσε, A short time always dis-
solves the intimacies of the wicked.* But it is never used
for an habitual *past* in place of the imperfect; thus, never
Σωκράτης ἐδίδαξε for *ἐδίδασκεν, Socrates used to teach.*

Obs. 6. From the nature of the two tenses, ***imperfect***
and ***aorist,*** it will be seen that when continued and mo-
mentary (or absolute) actions are mingled in narration,
the ***continued*** action is regularly expressed by the
imperfect, and the ***momentary*** by the *aorist;* as,
ἐξέδραμε καὶ καθυλάκτει, He RAN FORTH (the aorist),
and WENT TO BARKING *at them* (the imperfect). *Τοὺς μὲν
οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο·
ἐπεὶ δὲ ἐγγὺς ἦσαν οἱ ὁπλῖται, ἐτράποντο, καὶ οἱ πελτασταὶ
εὐθὺς εἵποντο, The peltastæ, therefore, the barbarians*
RECEIVED (aorist), *and* FOUGHT (imperfect) *with them.
But when the heavy-armed soldiers were near, they* TURNED
(aorist), *and the peltastæ immediately* PURSUED THEM
(imperfect).

N. B.—Though in the paradigm both forms of the aorist are usually
given, they are rarely both in use. When both *are* used, it is either in
different *dialects*, or sometimes as the one *transitive*, the other *intransi-
tive;* as, *ἔβησα, I caused to go; ἔβην, I went: ἔστησα, I caused to stand;
ἔστην, I stood.*

418.—The PERFECT tense represents an action
or event as completed at the present time, i. e., in
a period of time which is conceived as extending
to the present; as, *γέγραφα, I have written.*

Rem.—In some verbs, this tense, in the active voice,
has two forms, called the ***first*** and ***second perfects,***
but without difference of meaning as to *time* (see 413).
It corresponds in meaning and use to the present-perfect
in English, and the perfect definite in Latin.

Obs. 7. The ***perfect*** tense is properly a *perfect present ;* i. e., it always looks at the completed action from the point of view of the *present.* Looking at *antiquity,* we say " Socrates taught " (ἐδίδαξε); looking at *all time* down to the present, we may say " Socrates *has taught* " (δεδί-δαχεν). Thus it does not imply necessarily that the action has been *now* completed, but that, regarded from the point of the *present,* it *has been* completed. And as it thus brings the past act up to the line of the present, it naturally, though not necessarily, regards that past act as still *remaining ;* as, γεγάμηκα, *I have been married* and am still married; ἀμφιβέβηκας, *thou hast protected* and still protectest. This continued force of the perfect accompanies it through all the moods; as, εἶπον τὴν θύραν κεκλεῖσθαι, *they directed the door* to be shut, and to be kept so; ὁ μὲν λῃστὴς οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, *Let this robber* be cast into *the Pyriphlegethon, and* continue *there* (lit., *have been cast*).

Obs. 8. Hence, as the action of the perfect is so naturally regarded as *remaining,* the *perfect* present not unfrequently passes over into an *imperfect* present, with an appropriate signification ; as, κέκλημαι, *I have been called,* hence *am called ;* κτῶμαι, *I acquire,* κέκτημαι, *I have acquired,* hence *I possess ;* εἴδω (obs.), *see,* οἶδα, *I have seen,* hence *I know ;* μέμνημαι, *I have called to mind,* hence *I remember.*

419.—The PLUPERFECT represents an action as *completed* at a certain past time ; as, ἐγεγράφειν, *I had written.*

Rem.—This tense follows the perfect in its *twofold form* in the active voice, called the ***first*** and ***second pluperfect.*** In both, its meaning is the same, and corresponds to that of the pluperfect in Latin and English.

Obs. 9. The ***pluperfect*** bears the same relation to the perfect that the imperfect does to the present; and hence whenever the perfect passes over into a present (*Obs.* 8), the pluperfect of course passes over into an imperfect; as, δέδοιϰα, *I fear,* ἐ δ ε δ ο ί ϰ ε ι ν, *I feared.* That is, as the perfect is strictly a *perfect present,* the pluperfect is strictly a *perfect past;* and when the perfect present becomes an imperfect present, the perfect past, which always follows it, will become an imperfect past.

420.—The Future-Perfect (or Paulo-post-Future, as formerly called by grammarians), is, both in form and signification, compounded of the perfect and future, and denotes, first and properly, an action *completed* in future time; as, πεπράξεται, *it will have been done,* or mid., *he will have done it for himself.*

421.—The ***future-perfect,*** like the perfect, passes over into the idea of *continuance;* as, γ ε γ ρ ά ψ ε τ α ι, *he will have been enrolled,* hence *he will remain enrolled;* and thus becomes the natural future of the perfect, when this has passed over into the imperfect present; as, ϰ έ ϰ τ η μ α ι, *I have acquired,* hence *possess;* ϰ ε ϰ τ ή - σ ο μ α ι, *I shall have acquired,* hence *shall possess;* λ ε λ ε ί ψ ε τ α ι, *he will have been left,* hence *will remain.*

422.—It is sometimes, by a natural ellipsis, used to intimate that a thing will be done speedily; as, φράζε ϰαὶ π ε π ρ ά ξ ε τ α ι, speak *and it shall have been done* = *shall be done immediately.*

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GENERAL OBSERVATIONS ON THE TENSES.

423.—Time is naturally divided into the ***Present, Past,*** and ***Future ;*** and in each of these divisions an action may be represented either *relatively,* as *incomplete* or *completed,* or *absolutely,* as merely *done.* Thus we have :—

PRESENT—I am writing, I have written, I write.

PAST—I was writing, I had written, I wrote.

FUTURE—I shall be writing, I shall have written, I shall write.

Of these, in the present and the future, the imperfect and absolute, *am writing* and *write,* and *shall be writing* and *shall write,* so nearly run together that they need not be, and are not in Greek, distinguished by separate forms. We thus have :—

PRESENT.	*I am writing,*	γράφω.
	I have written,	γέγραφα.
	I write,	γράφω.
PAST.	*I was writing,*	ἔγραφον.
	I had written,	ἐγεγράφειν.
	I wrote,	ἔγραψα.
FUTURE.	*(I shall be writing),*	γράψω.
	I shall have written,	ἔσομαι γεγραφώς.
	I shall write,	γράψω.

424.—The perfect future active is expressed in the indicative by a compound (γεγραφὼς ἔσομαι); in the subjunctive by the aorist, with ἐὰν (as ἐὰν γράψω, *if I shall have written*); in the middle, and passive and middle, it has a distinct form, γεγράψομαι.

Besides the above futures, a modified form of the future is made in each division of time with the verb μέλλω, thus :—

> μέλλω γράφειν, or γράψειν, *I am about to write.*
> ἔμελλον γράφειν, *I was about to write.*
> μελλήσω γράφειν, *I shall be about to write.*

425.—The chief tenses in actual use are thus seen to be in the active voice *six*, in the passive, *seven*.

PRESENT.	Imperfect, γράφω, *am writing.*
	Perfect, γέγραφα, *have written.*
PAST.	Imperfect, ἔγραφον, *was writing.*
	Perfect, ἐγεγράφειν, *had written.*
	Aorist, ἔγραψα, *wrote.*
FUTURE.	Imperf. and Aor., γράψω, *shall write.*
	Perf., Mid., and Pass., γεγράψομαι, *shall have been written.*

426.—The tenses, divided as above into three classes, in respect of time, are farther, in termination and use, divided into *two classes*, which may be called the ***Chief*** or ***Primary,*** and ***Secondary*** tenses; thus,

CHIEF OR PRIMARY.	SECONDARY.
Present.	Imperfect.
Perfect.	Pluperfect.
Future.	Aorist.

The *primary* tenses are employed mainly in connection with the present and future. The *secondary* are used in the recital of actions as past; and hence are sometimes denominated the ***Historical Tenses.***

The tenses are also grouped together in pairs, allied in the tense root or stem, and each *primary* tense having linked with it a corresponding *secondary ;* thus,

$$
\begin{aligned}
&1. \left\{
\begin{array}{ll}
\text{Perfect} & \tau\acute{a}\sigma\sigma\omega, \\
\quad\text{and} & \\
\text{Imperfect,} & \check{\epsilon}\tau a\sigma\sigma ov.
\end{array}
\right. \\[4pt]
&2. \left\{
\begin{array}{lll}
\text{Future} & \tau\acute{a}\xi\omega, & \varphi av\tilde{\omega}, \\
\quad\text{and} & & \\
\text{Aorist,} & \check{\epsilon}\tau a\xi a, & \check{\epsilon}\varphi\eta va.
\end{array}
\right. \\[4pt]
&3. \left\{
\begin{array}{ll}
\text{1 Perfect} & \tau\acute{\epsilon}\tau a\chi a, \\
\quad\text{and} & \\
\text{1 Pluperfect,} & \grave{\epsilon}\tau\epsilon\tau\acute{a}\chi\epsilon\iota v.
\end{array}
\right. \\[4pt]
&4. \left\{
\begin{array}{ll}
\text{2 Perfect} & \tau\acute{\epsilon}\tau a\gamma a, \\
\quad\text{and} & \\
\text{Pluperfect,} & \grave{\epsilon}\tau\epsilon\tau\acute{a}\gamma\epsilon\iota v.
\end{array}
\right. \\[4pt]
&5. \left\{
\begin{array}{l}
\text{Primitive root often obsolete, } \tau\acute{a}\gamma\omega. \\
\text{2 Aorist,} \quad \check{\epsilon}\tau a\gamma ov.
\end{array}
\right.
\end{aligned}
$$

427.—With the present and imperfect, future and aorist active, stand connected the corresponding *middle* forms by regular change of *termination*, thus:—

Active, $\tau\acute{a}\sigma\sigma\omega$,	Middle and Passive, $\tau\acute{a}\sigma\sigma o\mu a\iota$,	
" $\check{\epsilon}\tau a\sigma\sigma ov$,	" "	$\grave{\epsilon}\tau a\sigma\sigma\acute{o}\mu\eta v.$
" $\tau\acute{a}\xi\omega$,	Middle,	$\tau\acute{a}\xi o\mu a\iota,$
" $\check{\epsilon}\tau a\xi a$,	"	$\grave{\epsilon}\tau a\xi\acute{a}\mu\eta v,$
" $\check{\epsilon}\lambda a\beta ov.$	"	$\grave{\epsilon}\lambda a\beta\acute{o}\mu\eta v.$

Note.—Thus, having the present, future, and first and second perfect active, the student can always form the imperfect, first aorist, and pluperfect; having the *root*, he can find (when used) the second aorist (or better, from the second aorist can deduce the *root*); and from the present, future, and aorist active can deduce the corresponding middle tenses.

AUXILIARY VERBS.

428.—Although the Greek language is richer than any other in independent forms, it yet often employs the auxiliary verbs εἶναι, κυρεῖν, ὑπάρχειν, ἔχειν, &c., in connection with a participle or infinitive, partly to supply deficient, or avoid inharmonious forms; partly to strengthen the signification; and partly to express, with more minuteness and precision, the time and manner of action or state expressed by the verb; thus,

429.—To express a *purpose of doing*, or the *proximity* of an event, μέλλω, θέλω, and ἐθέλω, with the infinitive, are used; as, ὅ,τι μέλλεις λέγειν, *whatever you are about to say.*

430.—A more full and emphatic form of expression is often made by writing εἰμί with the participle, than by the simple verb alone; thus, ἦν διδάσκων, *he was teaching* = ἐδίδασκεν, but more full and emphatic. So ἦν τεθνηκώς = ἐτεθνήκει, *he had died*, or, *was dead;* πεποιημένον ἔσται = πεποιήσεται, *it shall have been done.*

431.—*Anticipated performance* is expressed by φθάνω or προφθάνω, with a participle; as, Συντίθενται φθάσαι τι δράσαντες ἢ παθεῖν, *they conspire to do something in advance to avoid suffering*, literally, "they agree to get the start in doing something (rather) than to suffer."

432.—*Secrecy*, so as to escape not only the knowledge of others, but even one's own consciousness, is expressed by λανθάνω, with a participle; as, ἔλαθον τινὲς ξενίσαντες ἀγγέλους, *certain ones escaped notice entertaining* = entertained unawares *angels.*

433.—The participle of εἰμί with certain adjectives is used for the main verb with the *adverb;* as, δῆλος ἦν ποιῶν, *he was manifest doing*, for "he was manifestly doing." Ὄφελον or εἴθ' ὄφελον is used to express a strong but ineffectual wish that something *had been;* as, εἴθ' ὄφελον μεῖναι, *would that I had stayed!*

PARTICIPLES.

434.—PARTICIPLES are parts of the verb, which, without direct affirmation, express its meaning considered as a quality or condition of an object; as,

ἦλθε βλέπων, *he came seeing.*

στὰς κάτωθεν ἐπῄνει αὐτόν, *standing below, he went to praising him.*

Participles are varied like adjectives, by gender, number, and case, to agree with substantives in these accidents. Separated from the idea of time, they become adjectives.

All the main tenses in Greek have their infinitive and participle. The verb can thus express especially participial relations with great precision and delicacy ; as,

> ποιῶν, *doing* = *being in the act of doing.*
> πεποιηκώς, *having done.*
> ποιήσας, *doing* (as a mere act), *upon doing.*
> ποιήσων, *being about to do.*

VERBAL OR PARTICIPIAL ADJECTIVES IN τός AND τέος.

435.—The Greeks have **verbal adjectives,** which, both in signification and use, resemble participles. They are formed by adding the syllables τός and τέος to the root of the verb ; thus,

		ROOT.		VERBAL ADJ.	
λέγω,	*I say*	λεγ	τός	λεκτός,	*said, sayable.*
γράφω,	*I write*	γραφ	τός	γραπτός,	*written.*
φιλέω,	*I love*	φιλε	τέος	φιλητέος,	*to be loved.*

The **root** assumes generally the same form as in the perfect, or 1st aorist passive ; as,

ἀκούω,	ἤκουσμαι,	ἀκουστός,	τέος.
τελέω,	τετέλεσμαι,	τελεστός,	τέος.
τείνω,	τέταμαι,	τατός,	τέος.
βάλλω,	βέβλημαι,	βλητός,	τέος.
τάσσω,	τέταγμαι,	ταχτός,	τέος.
τρέφω,	ἐθρέφθην,	θρεπτός,	τέος.

Note.—In those derived from pure verbs, the vowel preceding the termination is sometimes lengthened, sometimes not; thus, from φιλέω, the adjective is φιλητέος; but from αἱρέω, αἱρετός.

Obs. 1. The *verbal adjectives* in τός have commonly a passive signification, and either correspond to the Latin *perfect participle passive*—as, ποιητός, *factus, made ;* χυτός, *aggestus ;* στρεπτός, *flexus*—or they convey the idea of *ability* and *capacity*, expressed by the Latin adjectives in *ilis ;* thus, ὁρατός, *visibilis, visible ;* ἀκουστός, *audible,* &c. Very rarely they have an active signification ; as, μεμπτός, *blaming.*

Obs. 2. Those in τέος correspond to the Latin future participle in *dus,* and convey the idea of *duty, necessity,* or *obligation ;* as, φιλητέος, *amandus,* to be loved as matter of obligation ; ποτέος, *bibendus,* which ought to be drunk.

Obs. 3. The verbal τέον, in the neuter (among the Attics more commonly τέα in the plural), corresponds to the Latin gerund ; thus, ποτέον (Attic ποτέα) ἐστί, *bibendum est ;* πολεμητέα ἐστί, *bellandum est.*

Note.—For the construction of these adjectives, see Syntax, 1014, 1015.

ACCENTS OF THE VERB.

436.—The accent in verbs is *recessive ;* i. e., it stands as far from the end of the word as the quantity of the final syllable will permit (26, 27).

Obs. 1. Final αι and οι, as, φαίνομαι, φαινόμενοι, are treated as short (except in the optative, as, φήναι, not φῆναι).

Obs. 2. **Contracted** forms follow the general rule of contracts ; as, τιμάω, τιμῶ ; φανέομαι φανοῦμαι, φανθέω φανθῶ, &c.

EXCEPTIONS.

437.—The second aorist imperative middle, second singular, accents the ultimate; as, λιποῦ (λιπέ[σ]ο); in the infinitive, the penult; as, λιπέσθαι.

438.—The imperatives, ἐλθέ, εἰπέ, εὑρέ, ἰδέ, λαβέ, accent the final syllable, but not their *compounds*; as, ἄπειπε.

439.—The second aorist active infinitive, has the circumflex on the ultimate; the second aorist active participle, has the *acute*; as, λιπεῖν, λιπών.

440.—The first aorist active infinitive, is always accented on the *penult*; as, ἀκοῦσαι, not ἄκουσαι.

441.—The perfect infinitive active (as, λελυκέναι), the first and second aorist infinitive passive (as, λειφθῆναι and λιπῆναι), the perfect infinitive passive (as, λελεῖφθαι), the perfect participle passive (as, λελειμμένος), are accented on the *penult*.

442.—The perfect participle active (as, λελειφώς), the first and second aorist participle passive (as, λειφθεί- and λιπείς), are accented on the ultimate.

443.—All infinitives in ναι (as, λελοιπέναι, τιθέναι, ἱστάναι), and all participles in εις, ους, ας, υς, of verbs without mood-vowels (verbs in μι; as, τιθείς, διδούς), take the accent of the infinitive on the *penult*, and of the participle on the *ultimate*.

444.—Εἰμί and φημί are *acuted* on the ultimate (except second singular); as, ἐστί, φησί.

Obs.—The student will observe in the inflection of the verb ***three*** forms, alike in all but the ***accents;*** and in *these,* the accents differing sometimes entirely, sometimes partially, and sometimes not at all, according to the word: they are the first aorist optative active, third singular; the first aorist infinitive active; and the first aorist imperfect middle, second singular.

In a ***trisyllable*** with *long penult*, the accents all differ; as,

    ἀκούω, opt. *ἀκούσαι*, inf. *ἀκοῦσαι*, mid. *ἄκουσαι*.

In a ***dissyllable*** with long penult, they partly differ; as,

    πλήσσω, opt. *πλήξαι*, inf. *πλῆξαι*, mid. *πλῆξαι*.

So in a ***trisyllable*** with *short* penult; as,

    (*διδάσκω*), opt. *διδάξαι*, inf. *διδάξαι*, mid. *δίδαξαι*.

In a ***dissyllable*** with short root, they are all alike; as,

    (*λέγω*), opt. *λέξαι*, inf. *λέξαι*, mid. *λέξαι*.

CONJUGATION.

445.—The Conjugation of a verb is the regular combination and arrangement of its several *voices, moods, tenses, numbers,* and *persons,* according to a certain order.

446.—Regular verbs in Greek consist of two general classes (which may be called *conjugations*) : those with the ordinary ending in ω, and those with the more primitive termination in μι.

447.—Verbs of the latter class confine their peculiarities mainly to three tenses: the present, imperfect, and second aorist; and are distinguished chiefly by the absence of the *connecting* vowel or mood-vowel.

Conjugation in ω.

448.—Verbs of the conjugation in ω consist of *two classes*, according to their differing characteristic; viz., *pure* verbs, and *impure*—the former having their root or stem ending in a *vowel*, as τιμά-ω, the latter in a *consonant*, as τρέπ-ω.

449.—The *pure* verbs again may be subdivided into two classes; viz., *contracted* verbs, whose stem ends in *a*, ε, or *o* (as, τιμά-ω, τιμῶ; φιλέ-ω, φιλῶ), and *uncontracted*, whose stem ends in *any other* vowel (as, χρί-ω, λύ-ω).

450.—The *impure* verbs are also subdivided into two classes; viz., *mute* verbs, whose stem ends in any mute consonant (as, τρέπ-ω, πλέκ-ω, πείθ-ω), and *liquid* verbs, whose stem ends in a liquid—λ, μ, ν, ρ—(as, μέν-ω, στέλ-λω).

Rem.—For practical purposes, in *forming the tenses*, we may disregard the subdivision of the *pure* verbs, and make three general classes, *pure*, *mute*, and *liquid* verbs, each with some special peculiarities of formation.

Analysis of Verbs in ω.

451.—Verbs of the conjugation in ω consist of two elements, viz. :—

(1.) The *root* or *stem*, which is the *ground-form* of the verb, and remains *essentially* unchanged.

(2.) *Formative syllables*, which consist of *prefixes* and *affixes* to the stem; the former, the *augment* and *reduplication*, the latter, the *inflexional endings*.

452.—The inflexional endings may be subdivided into the *tense-sign*, the *connecting* or *mood-vowel*, and the *personal terminations*.

453.—We treat them successively—

(1.) The root or stem.

(2.) The augment.

(3.) The reduplication.

(4.) The tense-sign.

(5.) The mood-vowel.

(6.) The personal terminations.

We then give the inflexion of the verb, and then, under the several heads of *pure, mute,* and *liquid* verbs, their special peculiarities in formation and inflexion.

THE STEM.

454.—The *stem,* or *root,* is the *ground form* of the verb, to which the syllables of formation are *prefixed* or *affixed.* Its final letter (consonant, vowel, or diphthong) marks the *character* of the verb, and is therefore called the *characteristic.* Thus, in τρέπ-ω, τιμά-ω, κλεί-ω, π, a, ει, are each the characteristic of its respective verb.

455.—This letter is either a *mute consonant,* a *liquid consonant,* or a *vowel,* and verbs are designated, accordingly, as *mute, liquid,* or *pure* verbs.

456.—In verbs completely regular (i. e., with unmodified stem), the characteristic is the letter next to the inflexional ending in the present indicative; as, γ in λέγ-ω, π in τρέπ-ω, ε in φιλέ-ω. In *such* verbs, then, we may find the stem by striking off from the indicative present these inflexional terminations; as, λέγ-ω, μέν-ω, λύ-ω, βουλεύ-ω, stem, λεγ, μεν, λυ, βουλευ.

457.—But, in large classes of verbs, the stem does not appear in the indicative present pure and unmodified. It is often variously modified and disguised, both by the *addition* of one or more letters, and by various accompanying changes. Many of these changes are confined to the *present* and *imperfect* tenses, and by recurring, therefore, to either of the *other* tenses we can approximate the pure roots. In its purest form, it appears in what are called the *second* tenses.

PRES.	FUT.	STEM.
τύπτω	τύπ-σ(ψ)ω	τυπ
τάσσω	τάγ-σ(ξ)ω	ταγ
τείνω	τεν-ἐω	τεν

The following are the chief modes of modifying the stem.

Modifications of the Stem.

458.—Stems with a *labial* mute characteristic often add τ, in which case the labial, if *rough*, or *medial*, becomes *smooth ;* as,

καμπ	καμπτ-ω	κάμπτω
βλαβ	βλαβτ-ω	βλάπτω
βαφ	βαφτ-ω	βάπτω

459.—Stems with a palatal mute add to this ι, in conjunction with which the palatal is euphonically changed into σσ (ττ) (320, note) ; as,

ταγ	ταγι-ω	τάσσω (τάττω)
βηχ	βηχι-ω	βήσσω
ὀρυγ	ὀρυγι-ω	ὀρύσσω

460.—Stems in δ in like manner add ι, which, united with the δ, passes into ζ ; as,

φραδ	φραδι-ω	φράζω
ἁρμοδ	ἁρμοδι-ω	ἁρμόζω

Some *palatal* stems, also, with ι added, pass into ζ, instead of σσ ; as,

ἁρπαγ	ἁρπαγι-ω	ἁρπάζω (fut. αρπάξω)
ἁρπαδ	ἁρπαδι-ω	ἁρπάζω (fut. ἁρπάσω)
χλαγγ	χλαγγι-ω	χλάζω (fut. χλάγξω)
σαλπιγγ	σαλπιγγι-ω	σαλπίζω

461.—Stems in a *liquid* sometimes also add *ι*, which, with *λ*, causes a *doubling* of the liquid; as,

βαλ   βαλι-ω   βάλλω (like μαλιον μᾶλλον)

with *ν* and *ρ* causes a *transposition ;* as,

φαν	φανι-ω	φαίνω
τεν	τενι-ω	τείνω
φθερ	. φθερι-ω	φθείρω

462.—Many stems annex *ν* in the present; as,

φθα	φθάν-ω	φθάνω
καμ	κάμν-ω	κάμνω

Others add *αν*; as, ἁμαρτ, ἁμαρτ-άνω.
Others add *αν* with nasal inserted before the radical; as,

λαθ	λαθ-αν	λανθ-αν	λανθάνω,	*lie hid*
μαθ	μαθαν	μανθαν	μανθάνω,	*learn*
λαβ	λαβαν	λαμβαν	λαμβάνω,	*take*
λαχ	λαχαν	λαγχαν	λαγχάνω,	*obtain by lot*
πυθ	πυθαν	πυνθαν	΄πυνθάνομαι,	*learn*

So are added *νε* and *νυ*; as, ἱκ-νέ-ομαι and δείκ-νυ-μι.

463.—Other stems add *σχ* (answering to the Latin *inceptives* in *sco*), with certain changes, sometimes reduplicating with *ι*, and lengthening the radical vowel; as,

ἀρε	ἀρε-σχ	ἀρέσκω,	*please*
εὑρε	εὑρι-σχ	εὑρίσκω,	*find*
γνο	γνω-σχ	γιγνώσκω,	*know*
μνα	μνη-σχ	μιμνήσκω,	*remind*
δρα	δρᾱ-σχ	διδράσκω,	*run away*
παθ	παθ-σχ	πάσχω,	*suffer*

464.—Many verbs in *μι*, from stems in *α*, *ε*, and *o*, regularly reduplicate with *ι*; as,

θε-ω	τι-θε-μι	τίθημι
δο-ω	δι-δο-μι	δίδωμι

Others reduplicate less regularly; as,

γεν	γι-γεν	γι-γεν-ομαι	γίγνομαι,	*become*
τεχ	τι-τεχ	τι-τεχ-ω	τίχτω (for τιτεχω),	*give birth to*
μεν	μι-μεν	μιμενω	μίμνω,	*remain*
τερ, τρα	τι-τρα	τιτράω		*bore*

465.—Some stems are strengthened by the addition of a *vowel*, especially ε; as,

δοχ (fut. δόξω)   δοχ-ἐ-ω,   *seem, think*

ῥιφ, ῥιπτ   ῥιπτ-ἐ-ω (for ῥίπτω), *throw*

466.—In all the above classes, the strengthening addition to the stem appears only in the *present* and *imperfect* (active and passive), and is found in none of the other tenses. Thus, τάσσω, κλάζω, μανθάνω, γιγνώσκω exhibit these enlarged and strengthened forms only in the present and imperfect, while all the other tenses revert back to the radical forms ταγ, κλαγγ, μαθ, γνο, &c.; as, τάξω (ταγ-σω), κλάγξω (κλαγγ-σω), ἔ-μαθ-ον, ἔ-γνω-χα.

467.—These other tenses, however, are not always derived from the stem in its simplest form. In many verbs, a sort of *secondary* root is formed for the future, first aorist, &c., sometimes by affixing ε to the stem; as,

εὑρ	εὑρε,	whence εὑρήσω	εὕρηχα	(pres. εὑρίσχω)
μαθ	μαθε,	"	μαθήσομαι	μεμάθηχα	(pres. μανθάνω)
χαρ	χαιρε,	"	χαιρήσω	χεχάρηχα	(pres. χαίρω)

Sometimes by lengthening the radical vowel; as,

λαβ	ληβ	λήψομαι	εἴληφα	ἐλήφθην (pres. λαμβάνω)
λαθ	ληθ	λέληθα	λέλησμαι	(pres. λανθάνω)
τυχ	τευχ	τεύξω	τέτευχα, but pass. τέτυγμαι
πυθ	πευθ	πεύσομαι, but pass. πέπυσμαι (pres. πυνθάνομαι)

Βαλ (pres. βάλλω, from βαλιω) makes perf. βέβληχα, βέβλημαι, as if from βλα, by transposition, or from βαλε, by syncopa-

tion for βεβάληχα, βεβάλημαι. So from θαν, by transposition, θνα, τέθνηχα.

Threefold Form of the Stem.

468.—We thus find in many verbs a *threefold form* of the stem or root, as follows :—

469.—(*a.*) In what are called the *second tenses* (second aorist, second perfect, second future passive, &c.), the stem appears in its *shortest* and *most ultimate* form; from these, therefore, where they exist, we may deduce the stem or root proper; as,

		2 AOR.	ROOT.
μανθάνω	μαθήσομαι	ἔμαθον	μαθ
λαμβάνω	λήψομαι	ἔλαβον	λαβ
εὑρίσκω	εὑρήσω	εὗρον	εὑρ
στέλλω	στελῶ	ἔσταλον	σταλ or στελ

470.—(*b.*) In the future, first aorist, first perfect, &c., appears often a somewhat lengthened or *secondary* stem; as,

μαθ	μαθε	μαθήσομαι	μεμάθηκα
λαβ	ληβ	λήψομαι	ἐλήφθην
εὑρ	εὑρε	εὑρήσω	εὔρηκα
λαθ	ληθ	λήσω	λέλησμαι
δοχ	δοχε	δοχήσω (δόξω)	δεδόχημαι (δέδογμαι)

471.—(*c.*) In the present and imperfect is found often a quite different and still greater modification of the root, which is *confined to these two tenses ;* as,

		STEM.
ἁρπάζω	ἥρπαζον	ἁρπαδ or ἁρπαγ
μανθάνω	ἐμάνθανον	μαθ
βάπτω	ἔβαπτον	βαφ
ὀρύσσω	ὤρυσσον	ὀρυγ

Rem.—1. *Observe* that the strengthening additions to the root found in the present and imperfect are found *in them alone,* and to form the other tenses we must add the endings either to the *ultimate* root, as in the second aorist, or to a *secondary* root, as often in the future, perfect, &c.

2. Observe also that many verbs have no such special strengthening addition in the present, and with some the root appears in its simplest form in all the tenses—as, λέγω, λέξω, ἔλεξα, λέλεγμαι, γράφω, γράψω, γέγραφα—or with some slight vowel changes (as from ε to ο, or α), which will hereafter be exhibited—as, τρέπω, ἔτραπον, τέτροφα, τέτραμμαι. These latter changes will be exhibited in treating the peculiarities of the different classes of verbs, as *pure, mute,* and *liquid.*

472.—The elements of the verb (as stated, 451) consist of the *stem,* or ground form of the verb, and the *formative syllables.* These latter are (1) the *prefixes,* (2) the *affixes.* The former are the *augment* and *reduplication ;* the latter are the *inflexional endings* (tense-sign, mood-vowels, and personal endings).

We proceed first to the *augment* and *reduplication.*

THE AUGMENT.

473.—The augment and reduplication are sometimes treated together, and in form they have some points in common. But they belong to different classes of tenses, and subserve entirely different purposes.

474.—The augment belongs to the *past* or historical tenses, and indicates simply *past time ;* the reduplication belongs to the *perfect* tenses (whether past, present, or future), and indicates *perfect action.* The augment has nothing to do, properly, with the *state* of the action, but only with its *time ;* as, ἔγραφον, *I was writing ;* ἔγραψα, *I wrote ;* ἐγεγράφειν, *I had written.* The reduplication has properly nothing to do with the *time* of the action, but only with its *state ;* as, γέγραφα, *I have written ;* ἐγε-γράφειν, *I had written ;* γε-γράψεται, *it will have been written.*

475.—The augment is properly ε prefixed to the past tenses, to mark past time; the reduplication is ε with the initial consonant repeated, prefixed to the perfect tenses to mark perfect action. Thus, then, the imperfect past, perfect past, and absolute past (imperfect, pluperfect, and aorist) take the augment; and the perfect present, perfect past, and perfect future take the reduplication. The *perfect past*, or pluperfect, it is seen, is common to both classes, and takes, as a *perfect* tense, the reduplication, and as a *past* tense the augment; thus, τύπτω, *I am striking;* ἔ-τυπτον, *I was striking;* τέ-τυφα, *I have struck;* ἐ-τε-τύφειν, *I had struck.*

476.—The augment is confined to the *indicative* mood, because the distinction of past time in the tenses is confined to this mood. The reduplication is carried *through all the modes*, because perfect or completed action is expressed in them all alike (501).

Special Rules for the Augment.

477.—The augment is prefixed to the *past* tenses of verbs, i. e., to the imperfect, pluperfect, and aorist. It appears in two forms, the *syllabic* and *temporal*. The syllabic augment is ε prefixed to verbs commencing with a *consonant*. The *temporal* augment lengthens the initial vowel of verbs commencing with a vowel; as, syllabic, τρέπω, ἔ-τρεπον; temporal, ἀκούω, ἤκουον.

Rem.—The syllabic augment is so named because it forms a *syllable;* the temporal, because it increases the *time* (i. e., the *quantity*) of the initial syllable.

478.—*The syllabic augment.* Verbs commencing with a consonant prefix ε to the past tenses of the indicative; as, λέγ-ω, ἔ-λεγον, ἔλεξα, ἐ-λελέγμην. Initial ρ is doubled after ε; as, ῥίπτω, ἔρριπτον (60).

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Rem.—Three verbs, βούλομαι, δύναμαι, and μέλλω, make not only ἐ-δυνάμην, ἐ-βουλόμην, and ἔ-μελλον, but also ἠβουλόμην, ἠδυνάμην, and ἤμελλον.

479.—In the pluperfect, the augment precedes the reduplication; as, ἐ-πε-πόμφειν; but if the perfect does not reduplicate, i. e., does not prefix the initial consonant, then the pluperfect receives no additional augment, and the same prefix (ε) stands for both; as, ἔστολα, ἐστόλειν; ἔστραμμαι, ἐστράμμην.

480.—*The temporal augment.* The temporal augment belongs to verbs beginning with a vowel. It consists in *lengthening* that vowel, so that ε, ο, ἴ, ὒ, become respectively η, ω, ῑ, ῡ; α usually becomes η, but sometimes ᾱ; as,

ἄνύω	ἤνυον	ὁμιλέω	ὡμίλεον
ἀΐω, *hear*	ἄϊον	ἱκετεύω	ἱκέτευον
ἐλπίζω	ἤλπιζον	ὑφαίνω	ὔφαινον

481.—Some verbs beginning with a vowel take the *syllabic* augment instead of the temporal. These are—

ἄγνυμι, *break*, ἔαξα, ἔᾱγα.

ἁλίσκομαι, *am taken*, ἑάλωκα (and ἤλωκα).

ἀνδάνω, *please*, ἑάνδανον, ἔᾱδα, ἔᾱδον.

οὐρέω, *mingere*, ἐούρουν, ἐούρηκα.

ὠθέω, *push*, ἐώθουν (sometimes unaugmented).

ὠνέομαι, *buy*, ἐωνούμην, ἐώνημαι.

482.—The following, beginning with ε, take the syllabic augment and contract the εε into ει; viz., ἐάω, ἐθίζω, ἐλίσσω, ἕλκω, ἕπομαι, ἐργάζομαι, ἕρπω or ἑρπύζω, ἑστιάω, ἔχω; as, εἴαον, εἴθιζον, εἶχον, &c.

So also εἷλον, *seized;* εἷσα, *seated;* εἷκα, *sent.*

Ὁρῶ and ἀνοίγω take both augments; as, ἑ-ώρων, ἀν-έωγα.

Ἑορτάζω augments the *second* syllable, ἑώρταζον. So pluperf. ἔ-οικα, ἐώκειν; ἔοργα, ἐώργειν; ἔολπα, ἐώλπειν.

483.—The diphthongs αυ, αι, οι change in the augment

the first vowel, and subscribe ι, making ηυ, ῃ, ῳ; as, αὐξά-
νω, ηὔξανον; αἰτέω, ᾔτευν; οἰκέω, ᾤκεον.

Exc.—Verbs in αυ and αι followed by a vowel; as,
αὐαίνω, οἰακίζω; and some others (as, οἰκουρέω, οἰνίζω, οἰσ-
τράω) omit the augment.

484.—The other diphthongs are unchanged: ου always;
as, οὐτάζω, οὔταζον; ει always, except sometimes ᾖκαζον,
ᾖκασα, ᾖκασμαι, from εἰκάζω: ευ generally; as, εὑρίσκω,
εὕρισκον; but εὔχομαι, εὐχόμην, and ηὐχόμην.

ῑ, ῡ, η, ω of course remain unchanged; ᾱ sometimes
remains, sometimes becomes η; as, from ἀνᾱλίσκω, ἀνᾱλωσα
and ἀνήλωσα.

Augment of Compound Verbs.

485.—When the verb is compounded with a preposi-
tion, the augment *follows* the preposition; as, προς-φέρω,
προς-έ-φερον; προς-άγω, προσ-ῆγον.

Obs. 1. The prepositions drop their final vowel before ε;
as, ἀπο-φαίνω, ἀπέφαινον; κατα-βάλλω, κατέβαλλον; except
περί, which remains unchanged, and πρό, which usually
combines with it by contraction; as, προέβην, προύβην (197).

Obs. 2. Ἐν, σύν, ἐξ, which had been modified before a
consonant, resume their proper form before the augment;
ἐμμένω, ἐνέμενον; ἐκλείπω, ἐξέλειπον.

486.—In some verbs the compound has become so
common that the preposition has nearly lost its separate
force, and the verb is augmented as if simple; as, καθεύδω,
sleep, ἐκάθευδον (yet also καθηῦδον), καθίζω, ἐκάθιζον, κάθημαι,
ἐκαθήμην, &c.

487.—Several verbs take the augment in *both* places;
as,

ἀνέχομαι,	*endure,*	ἠνειχόμην
ἀνορθόω,	*right up,*	ἠνώρθοον
ἀνοχλόω,	*disturb,*	ἠνώχλοον
ἀμπέχομαι,	*clothe oneself,*	ἠμπειχόμην

488.—*Rem.*—Διαιτάω, διακονέω, *as if* compounded, but in reality derived from the nouns δίαιτα and διᾱκονος, are also thus doubly augmented, ἐδιῄτων, ἐδιηκόνουν.

489.—Verbs which are not compounds of a preposition and a simple verb, but derived from nouns already compounded, are not *properly* subject to the above rule; as, ἐναντιόομαι (from ἐνάντιος), ἠναντιούμην; ἀντιβολέω (from ἀντιβολή), ἠντιβόλουν. In *fact*, however, many such verbs are treated as if *themselves* originally compounded, and thus are augmented *after* the preposition; as,

ἐκκλησιάζω (ἐκκλησία), ἐξεκλησίαζον (not ἠκκλησίαζον).

ἐγχειρέω (ἔγχειρος), ἐνεχείρουν (not ἠγχείρουν).

κατηγορέω (κατήγορος), κατηγόρουν (not ἐκατηγόρουν).

παρανομέω (παράνομος), παρενόμουν, and also παρηνόμουν, *as if* from παρά and a verb ἀνομέω.

παροινέω (πάροινος), with double augment, ἐπαρώνουν.

490.—Verbs compounded with δυς, *ill*, take the augment *after* δυς when the simple verb begins with a *short* vowel (as ᾰ, ε, o), otherwise *before* it; as, δυσᾰρεστέω, δυσηρέστεον, δυστυχέω, ἐδυστύχεον. Compounds with ευ, *well*, generally *omit* the augment, but *may* take it before the adverb; as, εὐδοκιμέω, ηὐδοκίμεον; or *after*; as, εὐεργετέω, εὐηργέτησα (but commonly εὐεργέτησα), εὐορκέω, εὐώρκεον.

491.—Other compounds take the augment at the beginning; as, ἀτυχέω, ἠτύχεον, λογοποιέω, ἐλογοποίεον.

THE REDUPLICATION.

492.—The augment denotes *past time ;* the *reduplication* denotes completed or *perfect action*. The augment, then, is used with the three *past tenses*, the *imperfect*, *pluperfect*, and *aorist* (strictly an imperfect, perfect, and absolute past) ; the reduplication is used with the

three *perfect tenses*, the *perfect*, *pluperfect*, and *perfect future* (strictly, the perfects—present, past, and future). The pluperfect (or perfect past) thus belongs to both classes of tenses, and takes both the reduplication and augment. The reduplication is always carried through all the modes; the augment is confined to the indicative.

493.—The *reduplication* prefixes ε with the initial consonant to verbs beginning with a consonant; as, τυπ, τέ-τυφα, ἐ-πε-ποιήκειν, πε-πράξομαι. A *rough* initial consonant reduplicates with the corresponding *smooth*; as, φιλέω, πε-φίληκα; θνήσκω, τέ-θνηκα; χωρέω, κε-χώρηκα.

494.—*Double* consonants (ζ, ξ, ψ), and *two concurring* consonants (except a mute and liquid), and initial ρ, generally reject the reduplication, taking only ε; as, ψεύδομαι, ἔψευσμαι; στέλλω, ἔσταλκα; ῥίπτω, ἔρρῖφα. The prefix of the *perfect* tenses then becomes identical with the augment (see 479, *Rem.*). But κτάομαι, μνάομαι, make κέκτημαι, μέμνημαι.

495.—A *mute* and a *liquid* concurring reduplicate with the first consonant; as, τρέφω, τέ-τροφα; βλέπω, βέβλεφα; except γλ, γν, and sometimes βλ; as, γλύφω, ἔγλυφα; γνο (γιγνώσκω), ἔγνωκα; βλαστάνω, ἐβλάστηκα, and βεβλάστηκα.

Rem.—The following verbs take ει instead of the reduplication, λαμβάνω εἴληφα (not λέληφα), λαγχάνω εἴληχα, συλλέγω συνείλοχα συνείλεγμαι, ῥέω εἴρηκα, μείρομαι εἵμαρται (with aspirate).

496.—Verbs commencing with a *vowel* do not of course admit this reduplication. They simply, therefore, *lengthen* the initial vowel, in precisely the same manner as the *temporal augment*, with which, therefore, in these verbs, the reduplication becomes *identical*; as,

ἀγγέλλω	ἤγγελλον	ἤγγελκα
ὁρμάω	ὤρμαον	ὤρμηκα
αἱρέω	ἤρεον	ᾔρηκα

497.—So also the verbs which augment with ε before the regular augment, and with ει (see 497, 482) ; as,

ὁράω	ἑώρων	ἑώρᾱκα
ἄγνυμι	ἔαξα	ἔᾱγα
ἐργάζομαι	εἰργαζόμην	εἴργασμαι
ἀνοίγω	ἀνέῳξα	ἀνέῳχα

498.—*Attic reduplication.* Verbs beginning with a *vowel* do not, as seen above, admit the usual form of reduplication. Some, however, commencing with *a*, ε, or *o*, followed by a consonant, repeat the two first letters before the ordinary augment. This is called the *Attic reduplication ;* as,

ἀγείρω,	*assemble*	(ἤγερχα)	ἀγ-ήγερχα
ἐμέω,	*vomit*	(ἤμεχα)	ἐμ-ήμεχα
ὄζω,	*smell*	(ὦδα)	ὄδ-ωδα
ὀρύσσω,	*dig*	(ὤρυχα)	ὀρ-ώρῠχα

499.—The pluperfect sometimes still further *augments* this reduplicated syllable ; as, ἀκ-ήκοα, ἠκ-ηκόειν. This form of the verb generally *shortens* the antepenult syllable ; as, ἀλείφω, ἀλήλῐφα ; ἀκούω, ἀκήκοα ; ὀρύσσω, ὀρώρῠχα ; ἐλαύνω (ἐλα), ἐλήλᾰκα ; ἐγείρω, ἐγρήγορα (irreg. for ἐγ-ήγορα).

500.—*Reduplication in compounds.* The *place* of the reduplication in *compound* verbs is the same as that of the augment ; as, περιπίπτω, περι-έ-πιπτον, περι-πέ-πτωκα ; but with return of the original assimilation ; as, ἐμμένω, ἐν-έ-μενον, ἔμμε μένηκα.

501.—*Reduplication in all the moods.* The *augment* is confined to the *indicative mood,* because no past tense properly expresses past time in any other mood. The *reduplication,* or *whatever stands for reduplication* (as, γέγραφα, ὤρμηκα, ἐγρήγορα), remains through all the moods, because in all the moods, as well as in the indicative, it denotes *perfect action* (476).

INFLEXION ENDINGS.

502.—Having considered the *stem*, and its *prefixes* (the *augment* and *reduplication*), we pass now to its *affixes*, or *inflexion endings*, which are made up of the *tense-sign*, the *mood-vowel*, and the *personal endings.* First the tense-sign.

1. Tense-Sign.

503.—Between the root or *stem* and the *inflexion endings proper* some tenses insert a letter characteristic of the tense or system of tenses to which it belongs. This, along with the stem (omitting the *augment*), is called the *tense-stem*. Thus, we have in the

Future (active, passive, and middle), σ; as, λύ-σ-ω, λυθή-σ-ομαι, λύ-σ-ομαι.

First aorist (active and middle), σ; as, ἔλυ-σ-α, ἐλυ-σ-άμην.

First perfect and *pluperfect active*, κ; as, λέλυ-κ-α, ἐλελύ-κ-ειν.

Perfect future, σ; as, λελύ-σ-ομαι.

504.—The *two aorists passive* insert an ε, the *first* aorist with a preceding θ, which may be regarded rather as a *passive*, than as a *tense*, sign. This ε is contracted with the following mood-vowels; as, λυ-θε-ωμεν, λυθῶμεν; λυθε-ίην, λυθείην; otherwise lengthened into η; as, ἐλύ-θη-ν, λύ-θη-τι; ἐστάλ-η-ν, στάλ-η-θι; but part. λυθείς, for λυ-θε-ντς; σταλε ίς, for σταλ-ε-ντς.

505.—To these lengthened forms, ἐ-λύ-θη-ν, ἐ-στάλ-η-ν, the *passive futures* attach their regular tense-sign, ς; as, λυ-θή-σ-ομαι, σταλ-ή-σ-ομαι.

506.—The following, then, may be regarded as a list of the tenses which have tense-signs proper, or those *passive* signs which are their *equivalents:*—

Future (active, passive, middle), φιλή-σ-ω, φιλη-θή-σ-ομαι, φιλή-σ-ομαι.

Second future passive, σταλή-σ-ομαι.

First aorist (active, passive, middle), ἐ-φίλη-σ-α, ἐφιλή-θη-ν, ἐφιλη-σ-άμην.

Second aorist passive, ἐστάλ-η-ν.

First perfect and pluperfect active, πεφίλη-κ-α, ἐπεφιλή-κ-ειν.

Perfect future, πεφιλή-σ-ομαι.

507.—The remaining tenses have no *special* tense-signs, but attach their inflexion endings to the *stem*, either *pure*, or modified as above (455 ff.).

Rem. 1. *Liquid* verbs, as σ is rarely tolerated after a liquid, omit σ, and partly insert ε euphonically, partly lengthen the preceding vowel; as, μεν-έ-ω μενῶ, for μενσω; ἔμεινα, for ἔμενσα. (See 73, Obs. 10.)

Rem. 2. Κ belonged originally perhaps to *pure* verbs as a merely euphonic insertion, but was subsequently extended to those of other classes.

2. Mood-Vowels.

508.—The *mood-vowels* are partly mere vowels of *connection*, as in the indicative, imperative, infinitive, and participle. In the subjunctive and optative they are more decisively *mood*-vowels, or *signs* of the *mood*. In the four former, they are mainly ε, ο (ᾰ, ει); in the subjunctive they are η, ω; in the optative, ι, which unites with the indicative mood-vowel ο, making οι.

509.—They stand in general thus:—

Indicative singular, ο, ε, ε; dual, ε, ε; plural, ο, ε, ο.
Subjunctive singular, ω, η, η; dual, η, η; plural, ω, η, ω.
Optative, οι.
Imperative, ε.
Infinitive, ε.
Participle, ο.

Exc. 1. The perfect connecting vowel in the indicative is *a*; third singular, *ε*.

Exc. 2. The first aorist has *a* in all the moods except the subjunctive.

Exc. 3. The pluperfect indicative has *ει*.

Exc. 4. The optative has in the first aorist *αι*, aorist passive, *ειη*; as, *τυφθ-είη-ν, σταλ-αί-ην*; and often *οι* in the present active of *contract* verbs; as, *φιλε-οίη-ν φιλοίην*, for *φιλέοιμι φιλοῖμι*.

3. Personal Endings.

510.—The ***personal endings*** are of two classes— *Primary* and *Secondary ;* the former are used in the indicative mood in the *primary* tenses, and the latter, in the *secondary* (426). The subjunctive mood takes the personal endings of the *primary* tenses of the indicative; the optative takes those of the *secondary* tenses.

ACTIVE VOICE.

511.—The following table gives the original unmodified personal endings of the *active voice :—*

INDICATIVE MOOD.

	Primary.			Secondary.		
	1.	2.	3.	1.	2.	3.
S.	μι	ςι	τι (σι)	ν (μ)—, ς		—
D.	—	τον	τον	—	τον	την
P.	μεν	τε	ντι (νσι)	μεν	τε	ν (ντ) or σαν (σαντ)

SUBJUNCTIVE MOOD.

The same endings as in the indicative primary tenses.

OPTATIVE MOOD.

The same as in the indicative secondary.

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IMPERATIVE MOOD.

	2.	3.
Sing.	θι	τω
Dual.	τον	των
Plural.	τε	τωσαν

INFINITIVE.	PARTICIPLE.
ναι	ντ

PERFECT PARTICIPLE.

τ

512.—These terminations are with the connecting vowel thus modified :—

(1.) The endings μι, σι, τι are retained only in the conjugation in μι. In ordinary verbs they are dropped (except ς in the second person), and the connecting vowel lengthened by way of compensation; thus, for ο-μι, ε-σι, ε-τι, we have ω, εις, ει.

(2.) In the third person plural, οντι or ονσι becomes ουσι.

(3.) The first aorist drops the ending ν in the first person singular.

(4.) The pluperfect makes third person plural εισαν or εσαν.

(5.) The optative retains in the first person singular the original ending μι, and in the third person plural inserts ε before ν.

(6.) The imperative secona person singular drops θι, except in verbs in μι.

(7.) The infinitive ε-ναι is modified into ειν except in the perfect. The first aorist infinitive exhibits a broken form, α-ι.

(8.) The participle modifies ο-ντ in the nominative into ων; the first aorist αντ into ᾱς (αντς); the perfect ο-τ into ως.

513.—The following table exhibits the mood-vowel and personal endings *united* in the active voice :—

ACTIVE VOICE.

INDICATIVE MOOD.

PRIMARY TENSES.

Present and Future.

MOOD-VOWELS AND ENDINGS SEPARATE.				THE SAME COMBINED.		
S.	ο-μι	ε-σι	ε-τι	ω	εις	ει
D. —		ε-τον	ε-τον	—	ετον	ετον
P.	ο-μεν	ε-τε	ο-ντι	ομεν	ετε	ουσι(ν)

First and Second Perfect.

S.	α-	α-ς	ε-	α	ας	ε
D. —		α-τον	α-τον	—	ατον	ατον
P.	α-μεν	α-τε	α-ντι	αμεν	ατε	ασι

SECONDARY TENSES.

Imperfect and Second Aorist.

S.	ο-ν	ε-ς	ε-	ον	ες	ε(ν)
D. —		ε-τον	έ-την	—	ετον	έτην
P.	ο-μεν	ε-τε	ο-ν	ομεν	ετε	ον

First Aorist.

S.	α-(ν)	α-ς	ε-	α	ας	ε
D. —		α-τον	ά-την	—	ατον	άτην
P.	α-μεν	α-τε	α-ν	αμεν	ατε	αν

First and Second Pluperfect.

S.	ει-ν	ει-ς	ει-	ειν	εις	ει
D. —		ει-τον	εί-την	—	ειτον	είτην
P.	ει-μεν	ει-τε	ει-σαν	ειμεν	ειτε	εισαν, or
						εσαν

SUBJUNCTIVE MOOD.

All the Tenses.

S.	ω-μι	η-σι	η-τι	ω	ης	η
D. —		η-τον	η-τον	—	ητον	ητον
P.	ω-μεν	η-τε	ω-ντι	ωμεν	ητε	ωσι

OPTATIVE MOOD.

All the Tenses except the First Aorist.

S.	οι-μι	οι-ς	οι-	οιμι	οις	οι
D. —		οι-τον	οί-την	—	οιτον	οίτην
P.	οι-μεν	οι-τε	οι-εν	οιμεν	οιτε	οιεν

First Aorist.

S.	αι-μι	αι-ς	αι-	αιμι	αις	αι
D. —		αι-τον	αί-την	—	αιτον	αίτην
P.	αι-μεν	αι-τε	αι-εν	αιμεν	αιτε	αιεν

IMPERATIVE MOOD.

Present, Perfect, and Second Aorist.

S.	ε-θι	έ-τω	ε	έτω
D.	ε-τον	ε-τον	ετον	έτων
P.	ε-τε	έ-τωσον	ετε	έτωσαν (or όντων)

First Aorist.

S.	α-θι	ά-τω	α	άτω
D.	α-τον	ά-των	ατον	άτων
P.	α-τε	ά-τωσαν	ατε	ἄτωσαν (or άντων)

INFINITIVE MOOD

Pres., Fut., and 2 Aor.	(έ-ναι)	ειν
Perf.		έναι
1 Aor.	(α-ι)	αι

PARTICIPLES.

Pres., Fut., and 2 Aor.	(ο-ντ)	ων
1 Aor.	(α-ντ)	ᾱς
Perf.	(ο-τ)	ώς

MIDDLE AND PASSIVE VOICES.

514.—In the middle and passive, the mood-vowels are in general the same as in the active. The personal endings are formed from the active by greater or less modifications. The following are the regular personal terminations of the middle and passive voices (omitting the *aorists passive*).

INDICATIVE MOOD.

	Primary.			*Secondary.*	
1.	2.	3.	1.	2.	3.
S. μαι	σαι	ται	μην	σο	το
D. μεθον	σθον	σθον	μεθον	σθον	σθην
P. μεθα	σθε	νται	μεθα	σθε	ντο

SUBJUNCTIVE MOOD.

Endings the same as in the indicative primary.

OPTATIVE MOOD.

Endings the same as in the indicative secondary.

IMPERATIVE MOOD.

Sing.	σο	σθω
Dual.	σθον	σθων
Plural.	σθε	σθωσαν

INFINITIVE MOOD.	PARTICIPLE.
σθαι	μενος

515.—When united with the mood-vowel, σ, in the second person singular, in all the moods where it occurs, is dropped, and (except in the optative) the concurring vowels are then contracted; as, εσαι εαι η, εσο εο ου, ασο ao ω, οισο οιο, αισο αιο.

516.—The perfect passive has no mood-vowel, but attaches the personal endings μαι, σαι, ται, &c., directly to

the stem, making certain peculiarities of inflexion (for which see 593, ff.), among which are generally a *periphrastic* formation of the third person plural indicative, and the subjunctive and optative in all the persons and numbers, and the retention of σ in the second person singular indicative, imperfect, &c., as in verbs in μι.

517.—The two aorists passive have *active* personal terminations, which, uniting with the vowel ε (lengthened η) interposed between the endings and the stem, make the forms given in the tables (525) ; as,

INDICATIVE MOOD.

Sing.	ην	ης	η
Dual.	ητον	ήτην	
Plural.	ημεν	ητε	ησαν

SUBJUNCTIVE MOOD.

Sing.	ῶ	ῇς	ῇ
Dual.	ητον	ητον	
Plural.	ῶμεν	ῆτε	ῶσιν

OPTATIVE MOOD.

Sing.	είην	είης	είη
Dual.	είητον	ειήτην	
Plural.	είημεν	είητε	είησαν

IMPERATIVE MOOD.

Sing.	θι	τω
Dual.	τον	των
Plural.	τε	τωσαν

INFINITIVE MOOD.	PARTICIPLE.
ῆναι	είς

Being without regular mood-vowels, they follow the inflexion of verbs in μι, retaining the full terminations (θι, ναι) of that class of verbs.

518.—The following table presents the regular middle and passive tenses, with mood-vowels and terminations combined (omitting the perfect and two aorists passive) :—

519.—MIDDLE AND PASSIVE.

INDICATIVE MOOD.

PRIMARY.

Present and Futures.

	MOOD-VOWELS AND ENDINGS SEPARATE.			THE SAME COMBINED.	
S.	ο-μαι	ε-σαι	ε̂-ται	ομαι	εαι, η (503) εται
D.	ό-μεθον	ε-σθον	ε-σθον	όμεθον	εσθον εσθον
P.	ό-μεθα	ε-σθε	ο-νται	όμεθα	εσθε ονται

SECONDARY.

Imperfect and Second Aorist Middle.

S.	ό-μην	ε-σο	ε-το	όμην	εο, ου (503) ετο
D.	ό-μεθον	ε-σθον	έ-σθην	όμεθον	εσθον έσθην
P.	ό-μεθα	ε-σθε	ο-ντο	όμεθα	εσθε οντο

First Aorist Middle.

S.	ά-μην	α-σο	α-το	άμην *	αο, ω (503) ατο
D.	ά-μεθον	α-σθον	ά-σθην	άμεθον	ασθον άσθην
P.	ά-μεθα	α-σθε	α-ντο	άμεθα	ασθε αντο

SUBJUNCTIVE MOOD.

All the Tenses.

S.	ω-μαι	η-σαι	η-ται	ωμαι	ηαι, η (503) ηται
D.	ώ-μεθον	η-σθον	η-σθον	ώμεθον	ησθον ησθον
P.	ώ-μεθα	η-σθε	ω-νται	ώμεθα	ησθε ωνται

OPTATIVE MOOD.

Present, Futures, and Second Aorist Middle.

S.	οί-μην	οι-σο	οι-το	οίμην	οιο (503) οιτο
D.	οί-μεθον	οι-σθον	οί-σθην	οίμεθον	οισθον οίσθην
P.	οί-μεθα	οι-σθε	οι-ντο	οίμεθα	οισθε οιντο

First Aorist Middle.

S.	αί-μην	αι-σο	αι-το	αίμην	αιο	αιτο
D.	αί-μεθον	αι-σθον	αί-σθην	αίμεθον	αισθον	αίσθην
P.	αί-μεθεα	αι-σθε	αι-ντο	αιμεθα	αισθε	αιντο

IMPERATIVE MOOD.

Present, and Second Aorist Middle.

S.	ε-σο	έ-σθω	ου	έσθω
D.	ε-σθον	έ-σθων	εσθον	έσθων
P.	ε-σθε	έ-σθωσαν	εσθε	έσθωσαν

First Aorist Middle.

S.	α-σο	ά-σθω	ω	άσθω
D.	α-σθον	ά-σθων	ασθον	άσθων
P.	α-σθε	ά-σθωσαν	ασθε	άσθωσαν

INFINITIVE MOOD.

Present and Futures, Passive and Middle, and Second Aorist Middle.

<center>ε-σθαι | εσθαι</center>

First Aorist Middle.

<center>α-σθαι | ασθαι</center>

PARTICIPLES.

Present and Futures, Passive and Middle, and Second Aorist Middle.

<center>ό-μενος | όμενος</center>

First Aorist Middle.

<center>ά-μενος | άμενος</center>

520.—Observe that in the middle and passive voices, ς after a mood-vowel, in the second person singular, is generally dropped, and the remaining vowels are contracted; as, ε-σαι, εαι, η; ε-σο, εο, ου; α-σο, αο, ω. After a *radical* vowel (as verbs in μι which are without mood-vowels, 617), ς is regularly (although by no means always) retained;

as, second person perfect passive (which lacks the mood-vowel, 516), λέλυ-σαι, not λελυ-αι.

521.—Observe also in the following tables that the two aorists imperfect and infinitive passive retain the original terminations θι and ναι. So *regularly* verbs without mood-vowels. (See 616.)

522.—We give now a complete table of the inflexion endings with mood-vowel and termination combined, in the active, middle, and passive voices:—

TABLES OF TERMINATIONS.

523.—Active Voice.

INDICATIVE.

PRIMARY TENSES.

Pres. and Fut.			1st and 2d Perf.		
S. -ω	-εις	-ει	-α	-ας	-ε
D.	-ετον	-ετον		-ατον	-ατον
P. -ομεν	-ετε	-ουσι	-αμεν	-ατε	-ασι

SECONDARY TENSES.

Imperf. and 2d Aor.			1st and 2d Pluperf.			1st Aor.		
S. -ον	-ες	-ε	-ειν	-εις	-ει	-α	-ας	-ε
D.	-ετον	-έτην		-ειτον	-είτην		-ατον	-άτην
P. -ομεν	-ετε	-ον	-ειμεν	-ειτε	-εισαν	-αμεν	-ατε	-αν

SUBJUNCTIVE.

S. -ω	-ῃς	-ῃ	So all the tenses.	The same as first
D.	-ητον	-ητον		column.
P. -ωμεν	-ητε	-ωσι		

OPTATIVE.

Pres., Perf., and Fut.			1 Aor.		
S. -οιμι	-οις	-οι	-αιμι	-αις	-αι
D.	-οιτον	-οίτην		-αιτον	-αίτην
P. -οιμεν	-οιτε	-οιεν	-αιμεν	-αιτε	-αιεν

IMPERATIVE.

1 *Aor.*

S.	-ε	-έτω		-ον	-άτω
D.	-ετον	-έτων		-ατον	-άτων
P.	-ετε	-έτωσαν		-ατε	-άτωσαν,
		or -όντων			or -άντων

INFINITIVE.

-ειν	-έναι	-αι

PARTICIPLES.

N.	-ων -ουσα -ον	-ώς -υῖα -ός	-ας -ασα -αν
G.	-οντος -ούσης, &c.	-ότος -υίας -ότος	-αντος -άσης -αντος

524.—Middle Voice.

INDICATIVE.

PRIMARY TENSES.

MIDDLE AND PASSIVE.
Pres. and Fut.

C.	-ομαι	-η	-εται
D.	-όμεθον	-εσθον	-εσθον
P.	-όμεθα	-εσθε	-ονται

SECONDARY TENSES.

Imperf. and 2d Aor.   1st *Aor.*

S.	-όμην	-ου	-ετο	-άμην	-ω	-ατο
D.	-όμεθον	-εσθον	-έσθην	-άμεθον	-ασθον	-άσθην
P.	-όμεθα	-εσθε	-οντο	-άμεθα	-ασθε	-αντο

SUBJUNCTIVE.

S.	-ωμαι	-η	-ηται	
D.	-ώμεθον	-ησθον	-ησθον	The same as first column.
P.	-ώμεθα	-ησθε	-ωνται	

OPTATIVE.

S.	-οίμην	-οιο	-οιτο	-αίμην	-αιο	-αιτο
D.	-οίμεθον	-οισθον	-οίσθην	-αίμεθον	-αισθον	-αίσθην
P.	-οίμεθα	-οισθε	-οιντο	-αίμεθα	-αισθε	-αιντο

IMPERATIVE.

S.		-ου	-έσθω		-αι	-άσθω
D.		-εσθον	-έσθων		-ασθον	-άσθων
P.		-εσθε	-έσθωσαν		-ασθε	-άσθωσαν

INFINITIVE.

	-εσθαι		-ασθαι

PARTICIPLES.

N.	-όμενος	-ομένη	-όμενον	-άμενος	-αμένη	-άμενον
G.	-ομένου	-ομένης	-ομένου	-αμένου	-αμένης	-αμένου

Obs.—In this table of the middle voice, the terminations of the perfect and pluperfect are omitted, being the same throughout as those of the perfect and pluperfect passive immediately following.

525.—Passive Voice.

INDICATIVE MOOD.

PRIMARY TENSES.

PASSIVE AND MIDDLE.

Perfect.

S.	-μαι	-σαι	-ται
D.	-μεθον	-σθον	-σθον
P.	-μεθα	-σθε	-νται

SECONDARY TENSES.

	Pluperfect.				*1st and 2d Aorists.*	
S.	-μην	-σο	-το	-ην	-ης	-η
D.	-μεθον	-σθον	-σθην		-ητον	-ήτην
P.	-μεθα	-σθε	-ντο	-ημεν	-ητε	-ησαν

SUBJUNCTIVE.

S.	-μένος ὦ	ᾖς	ᾖ	-ῶ	-ῇς	-ῇ
D.	-μένω	ἦτον	ἦτον		-ῆτον	-ῆτον
P.	-μένοι ὦμεν	ἦτε	ὦσι	-ὦμεν	-ῆτε	-ῶσι

OPTATIVE.

S.	-μένος εἴην	εἴης	εἴη	-είην	-είης	-είη
D.	-μένω	εἴητον	εἰήτην		-είητον	-ειήτην
P.	-μένοι εἴημεν	εἴητε	εἴησαν	-είημεν	-είητε	-είησαν

IMPERATIVE.

S.	-σο	-σθω		-ηθι	-ήτω
D.	-σθον	-σθων		-ητον	-ήτων
P.	-σθε	-σθωσαν		-ητε	-ήτωσαν

INFINITIVE.

-σθαι		-ῆναι

PARTICIPLES.

M.	F.	N.	M.	F.	N.
N. -μένος	-μένη	-μένον	-είς	-εῖσα	-έν
G. -μένου	-μένης	-μένου	-έντος	-είσης	-έντος

For the terminations of the present, imperfect, first, second, and third futures of the passive voice, see the terminations in the first column of the table on the preceding page.

PECULIARITIES OF THE TENSES IN THE DIFFERENT CLASSES OF VERBS.

526.—As nouns of the third declension, so *verbs* naturally range themselves under *three classes*, according as their radical or stem letter is a *vowel*, a *mute consonant*, or a *liquid;* i. e., according as they are *pure*, *mute*, or *liquid* verbs. Each of these classes has some special features, which make it proper to consider them separately.

527.—*Systems of Tenses.* We again remind the pupil that the tenses naturally resolve themselves into *pairs* or *systems*, partly as *primary* and *secondary*, partly as *active* and *passive*.

528.—(1.) By *tenses*, as primary and secondary; as,

ACTIVE.

Pres.	τάσσω	Fut.	τάξω	Perf.	τέταχα (τέταγα)
Imperf.	ἔτασσον	1 Aor.	ἔταξα	Plup.	ἐτετάχειν (ἐτετάγειν)

MIDDLE.

Pres.	τάσσομαι	Fut.	τάξομαι	Perf.	τέταγμαι
Imperf.	ἐτασσόμην	1 Aor.	ἐταξάμην	Plup.	ἐτετάγμην

PASSIVE.

1 Fut.	ταχθήσομαι	2 Fut.	ταγήσομαι
1 Aor.	ἐτάχθην	2 Aor.	ἐτάγην

The present and perfect systems passive as in the middle.

(2.) By *voices*, as active, middle, and passive; thus,

	ACT.	MID.	PASS.
Pres.	τάσσω	τάσσομαι	τάσσομαι
Imperf.	ἔτασσον	ἐτασσόμην	ἐτασσόμην
Fut.	τάξω	τάξομαι	
1 Aor.	ἔταξα	ἐταξάμην	
2 Aor.	ἔτραπον	ἐτραπόμην	ἐτράπην

529.—By inspecting the above, the pupil will perceive that, (1.), from the *present active* he may deduce the imperfect active, and the present and imperfect middle and passive; as, τάσσω, ἔτασσον, τάσσομαι, ἐτασσόμην.

(2.) That the *future active* gives the first aorist active and the future and first aorist middle; as, τάξω, ἔταξα, τάξομαι, ἐταξάμην.

(3.) That the *second aorist active* gives the second aorist middle and the second future and aorist passive; as, ἔτραπον, ἐτραπόμην, τραπήσομαι, ἐτράπην.

(4.) That the *perfect active and passive* always give each its respective pluperfect; as, τέταχα, ἐτετάχειν; πέποιθα, ἐπεποίθειν; τέταγμαι, ἐτετάγμην, and perfect future, τετάξομαι.

(5.) That the first and second future passive give each its respective aorist; as, ταχθήσομαι, ἐτάχθην; ταγήσομαι, ἐτάγην.

Rem.—Observe that *in all the classes of verbs*, whatever laws of euphonic vowel or consonant change apply to any one tense in these several systems, applies, as a general rule, to all of them, and when the pupil can form one, he can form all.

We proceed to the *different classes* of verbal stems, and begin as the simplest with the

Pure Verbs.

530.—Pure verbs generally *lengthen the short stem-vowel*, when it comes before a consonant; as,

τιμά-ω	τιμή-σω	τετίμη-κα	τετίμη-μαι
φοβέ-ω	φοβή-σω	πεφόβη-κα	πεφόβη-μαι
μηνί-ω	μηνί-σω	μεμήνι-κα	
δηλό-ω	δηλώ-σω	δεδήλω-κα	δεδήλω-μαι
κωλυ-ω	κωλύ-σω	κεκώλῡ-κα	κεκώλῡ-μαι

Rem. 1. A, preceded by ε, ι, ρ, is lengthened into ᾱ (instead of η); as,

ἐάω ἐᾱσω,   ἐστιάω ἐστιᾱσω,   φωράω φωρᾱσω.

So also, though not *immediately* thus preceded, ἀκροάομαι ἀκροᾱσομαι, and ἀλοάω, sometimes ἀλοᾱσω.

Rem. 2. Χράω, χράομαι, and τιτράω (*although* preceded by ρ), make χρήσω, χρήσομαι, τρήσω, &c.

EXCEPTIONS.

531.—The short stem vowel *remains* short, as follows :—

(1.) The following verbs in ἄω (including specially verbs in λᾱω) retain ᾰ: γελάω, ἐλάω (ἐλαύνω), θλάω, κλάω, χαλάω, δαμάω, περάω, σπάω, σχάω.

(2.) The following in ἐω retain ε: ἀκεόμαι, ἀλέω, ἀρχέω, ἐμέω, ζέω, τελέω, τρέω. So ἀρέσκω, fut. ἀρέσω (ἀρέω), ὄλλυμι, ὀλέσω (ὀλέω).

(3.) In όω ἀρόω πίνω (πόω), fut. πώμαι, perf. πέποχα.

(4.) In ύω: ἀνΰω, ἀρΰω, μΰω (but perf. μέμῡχα), πτΰω.

(5.) A few in ἐω have partly η; as, αἰνέω, αἱρέω, γαμέω, δέω, εὑρέω (εὑρίσκω), καλέω, πθέω, πονέω, φορέω.

(6.) The following verbs in ἐω have the future in εύω; viz., πνέω, πλέω, χέω, θέω, νέω, *swim* (νέω, *spin*, νήσω) ; ῥέω, *flow*, makes ῥυήσομαι, ἐῤῥύηκα.

(7.) The *anomalous* καίω and κλαίω (Attic, κάω and κλάω) make αυ ; as, καύσω, ἔκαυσα ; κλαύσομαι, ἔκλαυσα.

532.—Pure verbs which retain the characteristic vowel *short* (as in most of the above verbs), commonly insert in the perfect and pluperfect, aorist, and future passive, a strengthening σ before the tense-endings μαι, θην, &c. ; as,

γελάω	γελάσομαι	γεγέλα-σ-μαι	ἐγελά-σ-θην
τελέω	τελέσω	τετέλε-σ-μαι	ἐτελέ-σ-θην
ἀνύω	ἀνύσω	ἤνυ-σ-μαι	ἠνύ-σ-θην

Exc.—Δύω, θύω, λύω, ἐλάω (ἐλαύνω), αἰνέω, αἱρέω, δέω, ἀρόω, εὔρέω (εὑρίσκω), χέω, σεύω ; as, δέδῦμαι, λέλυμαι, ἐλήλᾰμαι, ἠνέθην, εὑρέθην, &c.

533.—(*a.*) Some pure verbs which have the characteristic or stem vowel *long*, also insert this strengthening σ ; as,

ἀκούω	ἤκουσμαι	ἠκούσθην
γνόω (γιγνώσκω)	ἔγνωσμαι	ἐγνώσθην
κελεύω	κεκέλευσμαι	ἐκελεύσθην
κναίω, *scratch*	κέκναισμαι and	κέκνησμαι, &c.
σείω, *shake*	σέσεισμαι	ἐσείσθην
ψαύω, *touch*	ἔψαυσμαι	ἐψαύσθην

So, κυλίω, *roll* ; λεύω, *stone* ; ξύω, *scrape* ; παίω, *strike* ; παλαίω, *wrestle* ; πλέω, *sail* ; πρίω, *saw* ; πταίω, *strike against*, *stumble* ; and some others with *long* stem-vowels, still take ς.

(*b.*) Some with long stem-vowels *vary* between the two constructions ; as,

γεύω, *cause to taste*, γέγευμαι, ἐγεύ-σ-θην.

θραύω, *crush*, τέθραυσμαι, and τέθραυμαι, ἐθραύσθην.

κλείω, *shut*, κέκλειμαι, and κέκλεισμαι, ἐκλείσθην.

So κολούω, *maim* ; κρούω, *knock* ; νέω, *heap up* ; νέω, *spin* ; ψάω, *rub*.

534.—The following take σ in the aorist passive, and omit it in the perfect :—

μιμνήσκω, *remind*	μέμνημαι	ἐμνή-σ-θην
παύω, *cause to cease*	πέπαυμαι	ἐπαύσθην
		(and ἐπαύθην)
πνέω, *breathe*	πέπνυμαι	ἐπνεύσθην
χράομαι, *use*	κέχρημαι	ἐχρήσθην

535.—Some pure verbs in *έω* drop *σ* in the future, and then contract; as, *τελέ-σ-ω, τελέω, τελῶ* (like the present); so also *ἐλάω* (*ἐλαύνω*), *ελάσω, ἐλάω, ἐλῶ*.

Rem.—Χέω makes the future *χέομαι*, without tense-sign; *πνέω* and *πλέω* make the future *πνευσοῦμαι* and *πλευσοῦμαι* (rarely *πνεύσομαι* and *πλεύσομαι*), as if from *πνευσέομαι* and *πλευσέομαι*. Pure verbs generally make the perfect active in *κ*. They lack the *second* tenses, as the second perfect and pluperfect, and second aorist (except when it is formed from an independent *consonant* stem; as, *αἱρέω εἶλον*). They thus have mainly the present and imperfect, first perfect and pluperfect, and the future and first aorist.

EXAMPLES OF PURE VERBS.

536.—(1.) *τίω, requite, honor.*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	*τΐ-ω*	*τί-ομαι*	*τί-ομαι*
Imperf.	*ἔ-τΐ-ον*	*ἐ-τι-όμην*	*ἐ-τι-όμην*
Fut.	*τΐ-σ-ω*	*τΐ-σ-ομαι*	*τι-ϑήσ-ομαι*
1 Aor.	*ἔ-τι-σ-α*	*ἐ-τι-σ-άμην*	*ἐ-τί-ϑ-ην*
Perf.	*τέ-τΐ-κ-α*	*τέ-τι-μαι*	*τέ-τι-μαι*
Pluperf.	*ἐ-τε-τΐ-κ-ειν*	*ἐ-τε-τί-μην*	*ἐ-τε-τί-μην*
Perf. Fut.		*τε-τί-σ-ομαι*	

(2.) *τῑμάω, honor.*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	*τιμά-ω*	*τιμά-ομαι*	*τιμά-ομαι*
Imperf.	*ἐ-τίμα-ον*	*ἐ-τιμα-όμην*	*ἐ-τιμα-όμην*
Fut.	*τιμή-σ-ω*	*τιμή-σ-ομαι*	*τιμη-ϑήσ-ομαι*
Aor.	*ἐ-τίμη-σ-α*	*ἐ-τιμη-σ-άμην*	*ἐ-τιμή-ϑ-ην*
Perf.	*τε-τίμη-κ-α*	*τε-τίμη-μαι*	*τε-τίμη-μαι*
Pluperf.	*ἐ-τε-τιμή-κ-ειν*	*ἐ-τε-τιμή-μην*	*ἐ-τε-τιμή-μην*
Perf. Fut.	———	*τε-τιμή-σ-ομαι*	*τε-τιμή-σ-ομαι*

8

STEMS IN A CONSONANT.

1. Mute Verbs.

537.—In *Mute* verbs, the future and first aorist end in $\psi\omega$, $\xi\omega$, and $\sigma\omega$, and ψa, ξa, and σa, according as the root ends in a *labial, palatal,* or *lingual ;* thus,

$\pi\lambda\epsilon\chi$	$\pi\lambda\acute{\epsilon}\xi\omega$	$\breve{\epsilon}\pi\lambda\epsilon\xi a$
$\tau\rho\epsilon\pi$	$\tau\rho\acute{\epsilon}\psi\omega$	$\breve{\epsilon}\tau\rho\epsilon\psi a$
$\pi\epsilon\iota\vartheta$	$\pi\epsilon\acute{\iota}(\vartheta)\sigma\omega$	$\breve{\epsilon}\pi\epsilon\iota(\theta)\sigma a$

538.—The first perfect and pluperfect active make their endings in φa, χa, and $\varkappa a$, and $\varphi\epsilon\iota\nu$, $\chi\epsilon\iota\nu$, and $\varkappa\epsilon\iota\nu$; as,

$\tau\rho\epsilon\pi$	$\tau\acute{\epsilon}\tau\rho\sigma\varphi a$	$\grave{\epsilon}\tau\epsilon\tau\rho\acute{\sigma}\varphi\epsilon\iota\nu$
$\pi\lambda\epsilon\chi$	$\pi\acute{\epsilon}\pi\lambda\epsilon\chi a$	$\grave{\epsilon}\pi\epsilon\pi\lambda\acute{\epsilon}\chi\epsilon\iota\nu$
$\pi\epsilon\iota\vartheta$	$\pi\acute{\epsilon}\pi\epsilon\iota\chi a$	$\grave{\epsilon}\pi\epsilon\pi\epsilon\acute{\iota}\chi\epsilon\iota\nu$

539.—Thus a *labial* or *palatal* characteristic forms the perfect and pluperfect active by adding a and $\epsilon\iota\nu$, and *aspirating* the radical consonant.   *Lingual* characteristics add $\varkappa a$ and $\varkappa\epsilon\iota\nu$, *dropping* the lingual before them (472, *Obs.* 2, 3) ; thus,

$\lambda\epsilon\acute{\iota}\pi\text{-}\omega$	$\lambda\acute{\epsilon}\lambda\epsilon\iota\varphi a$	$\grave{\epsilon}\lambda\epsilon\lambda\epsilon\acute{\iota}\varphi\epsilon\iota\nu$
$\pi\lambda\acute{\epsilon}\chi\text{-}\omega$	$\pi\acute{\epsilon}\pi\lambda\epsilon\chi a$	$\grave{\epsilon}\pi\epsilon\pi\lambda\acute{\epsilon}\chi\epsilon\iota\nu$
$\pi\epsilon\acute{\iota}\theta\omega$	$\pi\acute{\epsilon}\pi\epsilon\iota\chi a$	$\grave{\epsilon}\pi\epsilon\pi\epsilon\acute{\iota}\chi\epsilon\iota\nu$

The second perfect $\lambda\acute{\epsilon}\lambda\sigma\iota\pi a$, $\pi\acute{\epsilon}\pi\sigma\iota\theta a$, with *unchanged* characteristic.

Rem.—(1.) Some explain the φa and χa by assuming that the ending of the perfect is $\acute{a}$, which, united with the preceding mutes, π, β, and κ, γ, changes them into the aspirate φa and χa, while, after other letters (as lingual mutes, liquids, or a vowel), it is *hardened* into κ.

(2.) Others regard the proper termination of the first perfect as κa, which combines with *labial* and *palatal* mutes to form φa and χa, but appears elsewhere unchanged.

(3.) Others still regard the *proper ending* of the first perfect in labials and palatals as φα and χα, and in all other verbs as κα.

(4.) Others make φα and χα simply *alternative* endings of the *second perfect* (for πα, βα, κα, γα), and *confine* the *first* perfect ending to κα. According to this view, *labial* and *palatal* mute verbs have not the *first* perfect at all; *pure* verbs (with rare exceptions, as δέδια) have *only* the first perfect (that in κα); while in *lingual* mutes and *liquids* the first perfect is the prevailing, though not the exclusive form; thus,

Labial Mutes,	τύπ-τω	2d perf.	τέτυπα or τέτυφα	
" "	φέρβ-ω	"	πέφορβα	
" "	τρέφ-ω	"	τέτρο	
Palatal Mutes,	λεγω	"	(συν)είλοχα	
" "	πράσσω	"	πέπρᾱγα and πέπραχα	
" "	βήσσω (βηχ)	"	βέβηχα	
Lingual Mutes,	πείθω	1st perf. πέπεικα 2d perf. πέποιθα		
Liquids,	κτείνω	" ἔκτακα " ἔκτονα		
Pure Verbs,	φοβέω	" πεφόβηκα		

540.—Perfect and first future and aorist passive endings, μαι, θησομαι, θην, apply the euphonic laws (64 ff.) to the consonants thus brought into juxtaposition ; as,

πλέκ-ω	πέπλεγ-μαι (65)	ἐπλέχ-θην (68)
λαμβάν-ω (ληβ)	εἴλημμαι (64)	ἐλήφθην (56)
πείθ-ω	πέπεισμαι	ἐπείσθην
		(for ἐπείθ-θην).

Note 1. In the first future and first aorist, a lingual before θ is changed into ς; as, ἐπείσθην, for ἐπείθθην; ἠνύσθην, for ἠνύτθην.

Note 2. In the above euphonic changes, sometimes μμ or γγ will come before μ; as, πέμπω, πεπεμπ-μαι, would become πεπεμμ-μαι (64) and ἐλέγχω; ἐλήλεγχ-μαι becomes ἐλήλεγγ-μαι (65). In such cases, one of the preceding consonants is dropped; as, πέπεμ-μαι, ἐλήλεγ-μαι.

Rem.—Let the pupil distinguish carefully between the σ in the perfect and aorist passive of *lingual mute* verbs, which is the result of regular, *euphonic change* (as, πέπεισμαι, ἐπείσθην, for πέπειθμαι, ἐπείθθην), and σ in the like tenses of *pure* verbs, which is the result of *euphonic insertion;* as, τετέλεσμαι ἐτελέσθην, for τετέλεμαι ἐτελέθην; κεκέλευσμαι ἐκελεύσθην, for κεκέλευμαι ἐκελεύθην.

541.—*Attic future.* As the future in *pure* verbs often, when short, drops σ, and contracts—as, τελέσω τελέω τελῶ, τελέσομαι, τελέομαι τελοῦμαι (535)—so some *mute* verbs in αδ and ιδ (pres. άζω, ίζω) reject the σ of the future, and contract; those in ιδ as if from έω, ευμαι, into ῶ, οῦμαι; as,

βιβάζω (βιβαδ) βιβάσω, βιβάω βιβῶ.

κομίζω (κομιδ) κομίσω, κομιέ-ω κομιῶ, εῖς, ει, εῖτον, &c.

542.—The *second perfect* active inclines to the vowel *o* in its root; as,

λείπω λέλοιπα (but λέλειφα).

πείθω πέποιθα (but πέπειχα).

τίκτω (τεκ) τέτοκα, φέρβω πέφορβα.

Sometimes also the *first* perfect; as,

| τρέφω | τέτροφα |
| στρέφω | ἔστροφα (but see 539, *Rem.* 4). |

The second perfect also inclines to a long vowel, where the second aorist has a short one; as, πέφευγα, σέσηπα, λέλοιπα; second aorist, ἔφυγον, ἔσαπον, ἔλιπον.

543.—In the second aorist active, and the perfect passive, ε of the stem is frequently changed into α; as,

| τρέπω | ἔτραπον | τέτραμμαι |
| στρέφω | ἐστράφην | ἔστραμμαι |

But in this the first aorist and future passive do not follow it; as, ἐτρέφθην, ἐστρέφθην.

Remark, that as the present and imperfect often *disguise* the root by strengthening additions—as, τυπω τύπτω, πραγω πράσσω or πράττω; ἁρπαδω ἁρπάζω—and as in the future, aorist, first perfect, &c., the *euphonic changes* leave it uncertain in precisely *which* mute the root ends (as, λέξω might be from λεγ, or λεκ, or λεχ; λήψομαι, from ληβ, ληπ, or ληφ; πείσω, from πειθ, πειδ, or πειτ), it is only in the second aorist, second future passive, or second perfect—in which the pure characteristic appears entirely unmodified—that we can find the exact pure stem-consonant; as, πέποιθ-α, ἐλιπ-ον.

EXAMPLES OF MUTE VERBS.

544.—(1.) The characteristic a *labial mute*.

λείπω, *I leave.*

ACTIVE VOICE.

	PARTS DIVIDED.	PARTS COMBINED
Pres.	λείπ-ω	λείπω
Imperf.	ἔ-λειπ-ον	ἔλειπον
Fut.	λείπ-σ-ω	λείψω
1 Aor.	ἔ-λειπ-σ-α	ἔλειψα
2 Aor.	ἔ-λιπ-ον	ἔλιπον
Perf.	λέ-λειπ-α	λέλειφα
Pluperf.	ἐ-λε-λείπ-ειν	ἐλελείφειν
2 Perf.	λέ-λοιπ-α	λέλοιπα
2 Pluperf.	ἐ-λε-λοίπ-ειν	ἐλελοίπειν

MIDDLE VOICE.

Pres.	λείπ-ομαι	λείπομαι
Imperf.	ἐ-λειπ-όμεν	ἐλειπόμην
Fut.	λείπ-σ-ομαι	λείψομαι·
1 Aor.	ἐ-λειπ-σ-άμην	ἐλειψάμην
2 Aor.	ἐ-λιπ-όμην	ἐλιπόμην
Perf.	λέ-λειπ-μαι	λέλειμμαι
Pluperf.	ἐ-λε-λείπ-μην	ἐλελείμμην
Perf. Fut.	λε-λείπ-σ-ομαι	λελείψομαι

PASSIVE VOICE.

Pres.	λείπ-ομαι	λείπομαι
Imperf.	ἐ-λειπ-όμην	ἐλειπόμην
Fut.	λειπ-θήσ-ομαι	λειφθήσομαι
2 Fut.	λιπ-ήσ-ομαι	λιπήσομαι
1 Aor.	ἐ-λείπ-θ-ην	ἐλείφθην
2 Aor.	ἐ-λίπ-ην	ἐλίπην
Perf.	λέ-λειπ-μαι	λέλειμμαι
Pluperf.	ἐ-λε-λείπ-μην	ἐλελείμμην
Perf. Fut.	λε-λείπ-σ-ομαι	λελείψομαι

(2.) The characteristic a *palatal mute*.

πλέκω, *I fold*.

ACTIVE VOICE.

	PARTS DIVIDED.	PARTS COMBINED.
Pres.	πλέκ-ω	πλέκω
Imperf.	ἔ-πλεκ-ον	ἔπλεκον
Fut.	πλέκ-σ-ω	πλέξω
1 Aor.	ἔ-πλεκ-σ-α	ἔπλεξα
2 Aor.	ἔ-πλακ-ον	ἔπλακον
Perf.	πέ-πλεχ-α	πέπλεχα
Pluperf.	ἐ-πε-πλέχ-ειν	ἐπεπλέχειν
2 Perf.	πέ-πλοκ-α	πέπλοκα
2 Pluperf.	ἐ-πε-πλόκ-ειν	ἐπεπλόκειν

MIDDLE VOICE.

Pres.	πλέκ-ομαι	πλέκομαι
Imperf.	ἐ-πλεκ-όμην	ἐπλεκόμην
Fut.	πλέκ-σ-ομαι	πλέξομαι
1 Aor.	ἐ-πλεκ-σ-άμην	ἐπλεξάμην
2 Aor.	ἐ-πλακ-όμην	ἐπλακόμην
Perf.	πέ-πλεκ-μαι	πέπλεγμαι
Pluperf.	ἐ-πε-πλέκ-μην	ἐπεφλέγμην
Perf. Fut.	πε-πλέκ-σ-ομαι	πεπλέξομαι

PASSIVE VOICE.

Pres.	πλέκ-ομαι	πλέκομαι
Imperf.	ἐ-πλεκ-όμην	ἐπλεκόμην
Fut.	πλεκ-θήσ-ομαι	πλεχθήσομαι
2 Fut.	πλακ-ήσ-ομαι	πλακήσομαι
1 Aor.	ἐ-πλέκ-θ-ην	ἐπλέχθην
2 Aor.	ἐ-πλάκ-ην	ἐπλάκην
Perf.	πέ-πλεκ-μαι	πέπλεγμαι
Pluperf.	ἐ-πε-πλέκ-μην	ἐπεπλέγμην
Perf. Fut.	πε-πλέκ-σ-ομαι	πεπλέξομαι

(3.) The characteristic a *lingual mute.*

πείθω, *I persuade.*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	πείθ-ω	πείθ-ομαι	πείθ-ομαι
Imperf.	ἔ-πειθ-ον	ἐ-πειθ-όμην	ἐ-πειθ-όμην .
Fut.	πεί-σ-ω	πεί-σ-ομαι	πεισ-θή-σ-ομαι
2 Fut.			πιθ-ή-σ-ομαι
1 Aor.	ἔ-πει-σ-α	ἐ-πει-σ-άμην	ἐ-πείσ-θ-ην
2 Aor.	ἔ-πιθ-ον	ἐ-πιθ-όμην	ἐ-πίθ-ην
Perf.	πέ-πει-κ-α	πέ-πεισ-μαι	πέ-πεισ-μαι
Pluperf.	ἐ-πε-πεί-κ-ειν	ἐ-πε-πείσ-μην	ἐ-πε-πείσ-μην
2 Perf.	πέ-ποιθ-α		
2 Pluperf.	ἐ-πε-ποίθ-ειν		
Perf. Fut.		πε-πεί-σ-ομαι	πε-πεί-σ-ομαι

2. Liquid Verbs.

545.—The *liquid* letters λ, μ, ν, ρ have also some quali-
ties which exert their own peculiar influence on the tenses
of verbs; as, first:—

546.—Where the stem is *lengthened* in the present and
imperfect, all the *remaining* tenses are made from the
shorter, primitive form; as,

	FUT.	1ST AOR.	PERF.
τεν (τείνω)	τεν-ῶ	ἔ-τειν-α	τέ-τα-κα
φαν (φαίνω)	φαν-ῶ	ἔ-φην-α	πέ-φαγ-κα
τελ (τέλλω)	τελ-ῶ	ἔ-τειλ-α	τέ-ταλ-κα

547.—The *future,* active and middle, rejects σ after the
liquid, but, by way of compensation, assumes instead ε,
which, with ω and ομαι, is contracted into ῶ and οῦμαι; as,

VERB.	ROOT.			FUT. ACT.	
μἔνω	μεν	μεν-(σ)ω	μεν-έω	μεν-ῶ	
τείνω	τεν	τεν-(σ)ω	τεν-έω	τεν-ῶ	
φαίνω	φαν	φαν-(σ)ω	φαν-έω	φαν-ῶ	

.

˘ *Rem.*—It may be that ε was originally inserted in liquid verbs for the sake of euphony (as, στελ-ε-σω), and that subsequently, the ς falling away, the remaining vowels were contracted; as, μεν-σ-ε-ω, μεν-έ-ω, μενῶ.

548.—The *first aorist*, active and middle, like the *future*, rejects σ after the liquid, but *compensates* by *length- ening* the short radical vowel, viz., ε into ει, α into η (or ᾱ), and ῐ, ῠ, into ῑ, ῡ; as,

VERB.	ROOT.	1ST AOR. ACT.	1ST AOR. MID.
μένω	μεν	ἔ-μειν-α	ἐ-μειν-άμην
τείνω	τεν	ἔ-τειν-α	ἐ-τειν-άμην
φαίνω	φαν	ἔ-φην-α	ἐ-φην-άμην
στέλλω	στελ	ἔστειλα	ἐ-στειλάμην

549.—The *first perfect active*, as in *pure* verbs and *lingual mutes*, makes its ending in κα; as, ἔσταλκα.

(1.) ν before κ is either dropped (τείνω, τεν, τέ-τα-κα) or changed into γ (μολύνω μεμόλυγκα, πέφαγκα, μιαίνω μεμίαγκα).

(2.) Some perfects are made by *metathesis*, as from a *pure root ;* as, βάλλω, βλα βέβληκα (not βέβαλκα), κάμνω, καμ, κμα, κέκμηκα.

(3.) Stems in μω sometimes form the perfect as from a pure root by interposing ε; as, νέμω, νε-νέμ-η-κα (as from νεμέω). So, also, μένω, μεμένηκα (for μέμεγκα).

550.—The pure forms thus introduced into the perfect active are retained in the perfect, future, &c., passive; as, βάλλω (βλα), βέβληκα, βέβλημαι, βληθήσομαι, &c.; νέμω (νεμε), νενέμηκα, νενέμημαι, ἐνεμήθην.

551.—The *first perfect* and *pluperfect* active, and the passive tenses, except the present and imperfect, incline to the vowel α in the root; as,

VERB.		PERF. ACT.	1ST FUT. PASS.	1ST AOR. P.	PERF. P.
σπείρω	σπερ	ἔ-σπαρ-κα	σπαρ-θήσομαι	ἐ-σπάρ-θην	ἔ-σπαρ-μαι
στέλλω	στελ	ἔ-σταλ-κα	σταλ-θήσομαι	ἐ-στάλ-θην	ἔ-σταλ-μαι

552.—The *second* perfect, as in *mute* verbs, inclines in the root to *o*; as,

στελ	φθερ	σπερ	κτεν
ἔστολα	ἔφθορα	ἔσπορα	ἔκτονα

553.—Dissyllables in εἴνω, ἴνω, ὑνω, reject *ν* before a consonant, not only (as above, 549 before) κα in the perfect, but also in several *passive* tenses; as,

τείνω (τεν), τέ-τᾰκα, τέ-τᾰμαι, ἐ-τάθην.

κρίνω (κριν), κέκρικα, κέκριμαι, ἐκρίθην (and ἐκρίνθην).

κλίνω (κλιν), κέκλικα, κέκλιμαι, ἐκλίθην.

κτείνω (κτεν), ἔκτακα (ἔκταγκα late), ἐκτάθην (but later part, κτανθείς).

πλύνω (πλυν), πέπλῠκα, πέπλῠμαι, but ἐπλύνθην (not ἐπλύθην).

Rem.—Verbs which do not drop *ν* in the *perfect passive* before *μ*, change it into *σ*; as, φαίνω, πλύνω, perf. pass. πέφασμαι, πέπλυσμαι. They are inflected thus:—

Singular,	πέφασ-μαι	πέφαν-σαι	πέφαν-ται
Dual,	πεφάσ-μεθον	πέφαν-θον (69)	πέφαν-θον
Plural,	πεφάσ-μεθα	πέφαν-θε	πεφασ-μένοι εἰσί (ν)

EXAMPLES OF LIQUID VERBS.

554.—Στέλλω, *I send*.

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	στέλλ-ω	στέλλ-ομαι	στέλλ-ομαι
Imperf.	ἔ-στελλ-ον	ἐ-στελλ-όμην	ἐ-στελλ-όμην
Fut.	στελ-έ-ω, ῶ	στελ-έ-ομαι, οῦμαι	σταλ-θήσ-ομαι
2 Fut.	——	——	σταλ-ήσ-ομαι
1 Aor.	ἔ-στειλ-α	ἐ-στειλ-άμην	ἐ-στάλ-θ-ην
2 Aor.	ἔ-σταλ-ον	ἐ-σταλ-όμην	ἐ-στάλ-ην
Perf.	ἔ-σταλ-κ-α	ἔ-σταλ-μαι	ἔ-σταλ-μαι
Pluperf.	ἐ-στάλ-κ-ειν	ἐ-στάλ-μην	ἐ-στάλ-μην
2 Perf.	ἔ-στολ-α	——	——
2 Pluperf.	ἐ-στόλ-ειν	——	——

8*

(2.) *Φαίνω, I show.*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	φαίν-ω	φαίν-ομαι	φαίν-ομαι
Imperf.	ἔ-φαιν-ον	ἐ-φαιν-όμην	ἐ-φαιν-όμην
Fut.	φαν-έ-ω, ῶ	φαν-έ-ομαι, οῦμαι	φαν-θή́σ-ομαι
2 Fut.	———	———	φαν-ή́σ-ομαι
1 Aor.	ἔ-φην-α	ἐ-φην-άμην	ἐ-φάν-θ-ην
2 Aor.	ἔ-φᾰν-ον	ἐ-φᾰν-όμην	ἐ-φάν-ην
Perf.	πέ-φαγ-χ-α	πέ-φασ-μαι	πέ-φασ-μαι
Pluperf.	ἐ-πε-φάγ-χ-ειν	ἐ-πε-φάσ-μην	ἐ-πε-φάσ-μην
2 Perf.	πέ-φην-α	———	———
2 Pluperf.	ἐ-πε-φή́ν-ειν	———	———

(3.) *Τείνω, I stretch.*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	τείν-ω	τείν-ομαὶ	τείν-ομαι
Imperf.	ἔ-τειν-ον	ἐ-τειν-όμην	ἐ-τειν-όμην
Fut.	τεν-έ-ω, ῶ	τεν-έ-ομαι, οῦμαι	τα-θή́σ-ομαι
2 Fut.	———	———	ταν-ή́σ-ομαι
1 Aor.	ἔ-τειν-α	ἐ-τειν-άμην	ἐ-τά-θ-ην
2 Aor.	ἔ-ταν-ον	ἐ-ταν-όμην	ἐ-τάν-ην
Perf.	τέ-τα-χ-α	τέ-τα-μαι	τέ-τα-μαι
Pluperf.	ἐ-τε-τά́-χ-ειν	ἐ-τε-τά-μην	ἐ-τε-τά-μην
2 Perf.	τέ-τον-α	———	———
2 Pluperf.	ἐ-τε-τόν-ειν	———	———

(4.) *Νέμω, I distribute.*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	νέμ-ω	νέμ-ομαι	νέμ-ομαι
Imperf.	ἔ-νεμ-ον	ἐ-νεμ-όμην	ἐ-νεμ-όμην
Fut.	νεμ-έ-ω, ῶ	νεμ-έ-ομαι, οῦμαι	νεμ-η-θή́σ-ομαι
1 Aor.	ἔ-νειμ-α	ἐ-νειμ-άμην	ἐ-νεμ-ή́-θ-ην
Perf.	νε-νέμ-η-χ-α	νε-νέμ-η-μαι	νε-νέμ-η-μαι
Pluperf.	ἐ-νε-νεμ-ή́-χ-ειν	ἐ-νε-νεμ-ή́-μην	ἐ-νε-νεμ-ή́-μην

CONTRACT VERBS.

555.—The pure verbs consist of those which have a vowel or diphthong as the characteristic stem vowel. Of these, three classes, viz., those in -άω, -έω, -όω, are called *contract* verbs, because they contract the concurring vowels in accordance with the general rules of contraction (195–205). See paradigm, 569. The contraction, from the nature of the case, is confined to the *present* and *imperfect* tenses, and takes place equally in all the voices.

Rem. 1. The rules of contraction for different classes of words are not invariable. Thus, in the dual of the third declension, εε is uniformly contracted into η, while elsewhere it is regularly contracted into ει (196, Exc. 1).

Rem. 2. It will also be observed, that combinations to which we give the same sound are differently contracted, according as they contain or not a latent or subscribed iota; thus, όη is contracted into ῶ, but όη into οῖ, the ι reappearing, and controlling the contraction; but άη and άῃ, and έη and έῃ, are not influenced in the same way by the ι, being contracted into· ᾶ, ᾷ, and ῇ, ῇ.

556.—The following are all the concurrences of vowels which these verbs admit, together with the modes of contraction. Where they lack the accent it is of course thrown back, by the *recessive* law of verbal accent (the ultimate being short), to a previous syllable:—

557.—Verbs in -άω.

	-άω,	-αε,	-άο,	-άη,	-άει,	-άῃ,	-άοι,	-άου,
contr.	-ῶ,	-α,	-ῶ,	-ᾶ,	-ᾷ,	-ᾷ,	-ῷ,	-ῶ.

558.—Verbs in -έω.

	-έω,	-εε,	-έο,	-έη,	-έει,	-έῃ,	-έοι,	-έωυ,
contr.	-ῶ,	-ει,	-οῦ,	-ῇ,	-εῖ,	-ῇ,	-οῖ,	-οῦ.

559.—Verbs in όω.

-όω,	-οε,	-όο,	-όη,	-όει,	-όη,	-όοι,	-όου,
contr. -ῶ,	-ου,	-οῦ,	-ῶ,	-οῖ,	-οῖ,	-οῖ,	-οῦ.

Obs. 1. **Dissyllables** in ἐω contract only εε and εει; thus, πλεε, πλέειν, πλέετε, &c., are usually contracted into πλεῖ, πλεῖν, πλεῖτε, &c., but πλέω, πλέομεν, πλέουσι, &c., appear in their full form instead of being contracted into πλῶ, πλοῦμεν, πλοῦσι, &c.

Exc. Δέω, *to bind*, makes δοῦν and δοῦμαι, while the impersonal participle δέον (*being required*), from δέω, *want, need*, appears uncontracted.

Obs. 2. Several verbs in άω contract αε into η, and άει into ῇ. These are the four frequently recurring verbs, ζάω, *live;* πεινάω, *hunger;* διψάω, *thirst,* and χράομαι, *use;* and the three rarer verbs, κνάω, σμάω, ψάω. Thus we have

Indic. ζάω,	ζάεις,	ζάει, ζάετον, ἔζαες. Inf. ζάειν.
contr. ζῶ,	ζῇς (not ζᾷς),	ζῇ, ζῆτον, ἔζης. " ζῆν.
So χράομαι, χράῃ,		χράεται. Inf. χράεσθαι, &c.
contr. χρῶμαι, χρῇ,		χρῆται. " χρῆσθαι.

To the above we may add the subj. of verbs in μι; as,

ἱστάῃ,	ἱστάεσθον,
ἱστῇ,	ἱστῆσθον.

And analogous, perhaps, is the liquid aorist ἔφηνα, ἔσφηλα, from φαν, ἐφαν, ἐφαενα, ἔφηνα, σφαλ, ἐσφαλ, ἐσφάελα, ἔσφηλα.

Rem. The Ionic dialect is much less inclined to contractions than the stronger and sterner Attic. In the latter these verbs generally undergo the regular contractions; in the former they are commonly omitted.

560.—Doric and Ionic Forms.

Obs. 3. The Doric dialect commonly inclines to the broad *a*, which it substitutes for η. In verbs, however, it employs η, without ι subscript, in contracting αει

and εει; as, ὁρῆν, for ὁρᾷν; χοσμῆν, for χοσμεῖν. Also, αε they usually contracted into η; as, τολμῆτε, for τολμάετε.

The *Ionic* dialect often converts α, in verbs in άω, into ε; as, ὁρέω, ὁρέομεν, for ὁράω, ὁράομεν; χρέεται for χράεται.

561.—Homeric Form.

Obs. 4. The *Epic* writers, on account of the metre, often insert the kindred long or short vowel before the contracted vowel; as, ὁράειν, contr. ὁρᾷν, Poet. ὁράᾳν; ὁράω, contr. ὁρῶ, Poet. ὁρόω. Participle fem. ἡβάουσα, contr. ἡβῶσα, Poet. ἡβώωσα, &c. This, from its frequent occurrence in Homer, is sometimes called the *Homeric form.*

EXPLANATION OF THE FOLLOWING TABLE.

562.—The tense-root in the subjunctive (being the same as in the indicative, but without the augment), is to be prefixed to the "*terminations*" in the optative, imperative, infinitive, and participles.

563.—Whenever the accent (′) falls on the *termination*, it is marked in the following table in its proper place. Otherwise its place will be on the *antepenultimate* syllable, if the ultimate is short, or, if long, on the *penult*; as, τέτυφα, τετύφω, &c.

564.—In the *perfect* and *pluperfect* passive, the characteristic π in all the moods is placed before the termination, to show the euphonic changes occasioned by their concurrence. The rules for these changes must be carefully observed.

565.—The numbers to be found in the following table refer to the numbered paragraphs of this work.

N. B. By inspection of the table, it will be seen that the terminations of the subjunctive mood are the same in all the tenses, and those of the optative and imperative are nearly the same in all, except in the first aorist. Attention to this will greatly facilitate the learning of the verb.

566.—TABLE OF THE ACTIVE VOICE.

		INDICATIVE.				SUBJUNCTIVE.		
	Tense-root.		*Terminations.*		*T-root.*		*Terminations.*	
		1.	2.	3.		1.	2.	3.
Pres. S.	τύπτ	-ω,	-εις,	-ει,	τύπτ	-ω,	-ῃς,	-ῃ,
D.			-ετον,	-ετον,			-ητον,	-ητον,
P.		-ομεν,	-ετε,	-ουσι.		-ωμεν,	-ητε,	-ωσι.
Imp. S.	ἔ-τυπτ	-ον,	-ες,	-ε,				
D.			-ετον,	-έτην,				
P.		-ομεν,	-ετε,	-ον.				
Fut. S.	τύψ	-ω,	-εις,	-ει,	τύψ-			
D.			-ετον,	-ετον,		Wanting.		
P.		-ομεν,	-ετε,	-ουσι.				
1 Aor. S.	ἔ-τυψ	-α,	-ας,	-ε,	τύψ	-ω,	-ῃς,	-ῃ,
D.			-ατον,	-άτην,			-ητον,	-ητον,
P.		-αμεν,	-ατε,	-αν.		-ωμεν,	-ητε,	-ωσι.
2 Aor. S.	ἔ-τυπ	-ον,	-ες,	-ε,[574]	τύπ	-ω,	-ῃς,	-ῃ,
D.			-ετον,	-έτην,			-ητον,	-ητον,
P.		-ομεν,	-ετε,	-ον.		-ωμεν,	-ητε,	-ωσι.
Perf. S.	τέ-τυφ	-α,	-ας,	-ε,	τε-τύφ	-ω,	-ῃς,	-ῃ,[587]
D.			-ατον,	-ατον,			-ητον,	-ητον,
P.		-αμεν,	-ατε,	-ασι.		-ωμεν,	-ητε,	-ωσι.
Plup. S.	ἐ-τε-τύφ	-ειν,	-εις,	-ει,				
D.			-ειτον,	-είτην,				
P.		-ειμεν,	-ειτε,	-εισαν.				
2 Perf. S.	τέ-τυπ	-α,	-ας,	-ε,	τε-τύπ	-ω,	-ῃς,	-ῃ,
D.			-ατον,	-ατον,			-ητον,	-ητον,
P.		-αμεν,	-ατε,	-ασι.		-ωμεν,	-ητε,	-ωσι.
2 Plup. S.	ἐ-τε-τύπ	-ειν,	-εις,	-ει,				
D.			-ειτον,	-είτην,				
P.		-ειμεν,	-ειτε,	-εισαν.				

TABLE OF THE ACTIVE VOICE—*Continued.*

OPTATIVE. Terminations. 1. 2. 3.	IMPERATIVE. Terminations. 2. 3.	INF. Term.	PARTICIPLES. Terminations. M. F. N.
-οιμι, -οις,571 -οι, -οιτον, -οίτην, -οιμεν, -οιτε, -οιεν.	-ε, -έτω, -ετον,-έτων, -ετε, -έτωσαν.573	-ειν.574	N. -ων, -ουσα, -ον, G. -οντος, -ούσης, -οντος, D. -οντι, -ούση, -οντι, &c.
-οιμι, -οις, -οι, -οιτον, -οίτην, -οιμεν, -οιτε, -οιεν.	Wanting.	-ειν.	N. -ων, -ουσα, -ον, G. -οντος, -ούσης, -οντος, D. -οντι, -ούση, -οντι, &c.
-αιμι, -αις, -αι, -αιτον, -αίτην, -αιμεν, -αιτε, -αιεν.	-ον, -άτω, -ατον, -άτων, -ατε, -άτωσαν.	-αι.	N. -ας, -ασα, -αν, G. -αντος, -άσης, -αντος, D. -αντι, -άση, -αντι, &c.
-οιμι, -οις, -οι, -οιτον, -οίτην, -οιμεν, -οιτε, -οιεν.	-ε, -έτω, -ετον, -έτων, -ετε, -έτωσαν.	-εῖν.	N. -ών, -οῦσα, -όν, G. -όντος, -ούσης, -όντος, D. -όντι, -ούση, -όντι, &c.
-οιμι, -οις, -οι,587 -οιτον, -οίτην, -οιμεν, -οιτε, -οιεν.	-ε, -έτω, -ετον, -έτων, -ετε, -έτωσαν.	-έναι.	N. -ώς, -υῖα, -ός, G. -ότος, -υίας, -ότος, D. -ότι, -υία, -ότι, &c.
-οιμι, -οις, -οι, -οιτον, -οίτην, -οιμεν, -οιτε, -οιεν.	-ε, -έτω, -ετον, -έτων, -ετε, -έτωσαν.	-έναι.	N. -ώς, -υῖα, -ός, G. -ότος, -υίας, -ότος, D. -ότι, -υία, -ότι.

567.—TABLE OF THE MIDDLE VOICE.

INDICATIVE.				SUBJUNCTIVE.		
Tense-root.		*Terminations.*		*T-root.*	*Terminations.*	
	1.	2.	3.		1. 2. 3.	
Pres. S. τύπτ	-ομαι,	-ῃ,[591]	-εται,	τύπτ-ωμαι, -ῃ,[591] -ηται,		
D.	-όμεθον,	-εσθον,	-εσθον,	-ώμεθον, -ησθον, -ησθον,		
P.	-όμεθα,	-εσθε,	-ονται.	-ώμεθα, -ησθε, -ωνται.		
Imp. S. ἐ-τυπτ	-όμην,	-ου,[591]	-ετο,			
D.	-όμεθον,	-εσθον,	-έσθην,			
P.	-όμεθα,	-εσθε,	-οντο.			
Fut. S. τύψ	-ομαι,	-ῃ,[591]	-εται,	τύψ-		
D.	-όμεθον,	-εσθον,	-εσθον,	Wanting.		
P.	-όμεθα,	-εσθε,	-ονται.			
1 Aor. S. ἐ-τυψ	-άμην,	-ω,[591]	-ατο,	τύψ -ωμαι, -ῃ,[591] -ηται,		
D.	-άμεθον,	-ασθον,	-άσθην,	-ώμεθον, -ησθον, -ησθον,		
P.	-άμεθα,	-ασθε,	-αντο.	-ώμεθα, -ησθε, -ωνται.		
2 Aor. S. ἐ-τυπ	-όμην,	-ου,[591]	-ετο,	τύπ -ωμαι, -ῃ,[591] -ηται,		
D.	-όμεθον,	-εσθον,	-έσθην,	-ώμεθον, -ησθον, -ησθον,		
P.	-όμεθα,	-εσθε,	-οντο.	-ώμεθα, -ησθε, -ωνται.		
Perf. S. τέ-τυ	-μμαι,	-ψαι,	-πται,[593]	τε-τυ-μμένος ὤ, ῇς, ῇ,[599]		
D.	-μμεθον,	-φθον,	-φθον,	-μμένω ——, ἦτον, ἦτον,		
P.	-μμεθα,	-φθε,	-μμένοι εἰσί.[598]	-μμένοι ὦμεν, ἦτε, ὦσι.		
Plup. S. ἐ-τε-τύ	-μμην,	-ψο,	-πτο,			
D.	-μμεθον,	-φθον,	-φθην,			
P.	-μμεθα,	-φθε,	-μμένοι ἦσαν[598]			
P.P.F.S. τε-τύψ	-ομαι,	-ῃ,	-εται,	τε-τυψ-		
D.	-όμεθον,	-εσθον,	-εσθον,	Wanting.		
P.	-όμεθα,	-εσθε,	-ονται.			

TABLE OF THE MIDDLE VOICE—*Continued.*

OPTATIVE.			IMPERATIVE.		INF.	PARTICIPLES.		
Terminations.			*Terminations.*		*Term*	*Terminations.*		
1.	2.	3.	2.	3.		M.	F.	N.
-οίμην,	-οιο,[591]	-οιτο,	-ον,[591]	-έσϑω,		N. -όμενος,	-η,	-ον,
-οίμεϑον,	-οισϑον,	-οίσϑην,	-εσϑον,	-έσϑων,	-εσϑαι.	G. -ομένου,	-ης,	-ον,
-οίμεϑα,	-οισϑε,	-οιντο.	-εσϑε,	-έσϑωσαν. [592]		D. -ομένῳ,	-η,	-ῳ.
-οίμην,	-οιο,[591]	-οιτο,	Wanting.		-εσϑαι.	N. -όμενος,	-η,	-ον,
-οίμεϑον,	-οισϑον,	-οίσϑην,				G. -ομένου,	-ης,	-ον,
-οίμεϑα,	-οισϑε,	-οιντο.				D. -ομένῳ,	-η,	-ῳ.
-αίμην,	-αιο,[591]	-αιτο,	-αι,	-άσϑω,		N. -άμενος,	-η,	-ον,
-αίμεϑον,	-αισϑον,	-αίσϑην,	-ασϑον,	-άσϑων,	-ασϑαι.	G. -αμένου,	-ης,	-ον,
-αίμεϑα,	-αισϑε,	-αιντο.	-ασϑε,	-άσϑωσαν.		D. -αμένῳ,	-η,	-ῳ.
-οίμην,	-οιο,[591]	-οιτο,	-ον,[591]	-έσϑω,		N. -όμενος,	-η,	-ον,
-οίμεϑον,	-οισϑον,	-οίσϑην,	-εσϑον,	-έσϑων,	-έσϑαι.	G. -ομένου,	-ης,	-ον,
-οίμεϑα,	-οισϑε,	-οιντο.	-εσϑε,	-έσϑωσαν.		D. -ομένῳ,	-η,	-ῳ.
-μμένος εἴην,	-εἴης,	-εἴη,[599]	-ψο,	-φϑω,		N. -μμένος,	-η,	-ον,
-μμένω ——,	-εἴητον,	-εἰήτην,	-φϑον,	-φϑων,	-φϑαι.	G. -μμένου,	-ης,	-ον,
-μμένοι εἴημεν,	-εἴητε,	-εἴησαν.	-φϑε,	-φϑωσαν.		D. -μμένῳ,	-η,	-ῳ.
-οίμην,	-οιο,[591]	-οιτο,	Wanting.		-εσϑαι.	N. -όμενος,	-η,	-ον,
-οίμεϑον,	-οισϑον,	-οίσϑην,				G. -ομένου,	-ης,	-ον,
-οίμεϑα,	-οισϑε,	-οιντο.				D. -ομένῳ,	-η,	-ῳ.

568.—TABLE OF THE PASSIVE VOICE.

INDICATIVE				SUBJUNCTIVE			
Tense-root.	*Terminations.*			*T-root.*	*Terminations.*		
	1.	2.	3.		1.	2.	3.
Pres. S. τύπτ	-ομαι,	-ῃ,⁵⁹¹	-εται,	τύπτ-ωμαι,		-ῃ,⁵⁹¹	-ηται,
D.	-όμεθον,	-εσθον,	-εσθον,	-ώμεθον, -ησθον, -ησθον,			
P.	-όμεθα,	-εσθε,	-ονται.	-ώμεθα, -ησθε, -ωνται.			
Imp. S. ἐ-τυπτ	-όμην,	-ου,⁵⁹¹	-ετο,				
D.	-όμεθον,	-εσθον,	-έσθην,				
P.	-όμεθα,	-εσθε,	-οντο.				
1 Fut. S. τυφθήσ	-ομαι,	-ῃ,⁵⁹¹	-εται,	τυφθησ-			
D.	-όμεθον,	-εσθον,	-εσθον,	Wanting.			
P.	-όμεθα,	-εσθε,	-ονται.				
2 Fut. S. τυπήσ	-ομαι,	-ῃ,⁵⁹¹	-εται,	τυπησ-			
D.	-όμεθον,	-εσθον,	-εσθον,	Wanting.			
P.	-όμεθα,	-εσθε,	-ονται.				
1 Aor. S. ἐ-τύφθ	-ην,	-ης,	-η,	τυφθ-ῶ,		-ῃς,	-ῇ,
D.		-ητον,	-ήτην,			-ῆτον,	-ῆτον,
P.	-ημεν,	-ητε,	-ησαν.	-ῶμεν,		-ῆτε,	-ῶσι.
2 Aor. S. ἐ-τύπ	-ην,	-ης,	-η,	τυπ -ῶ,		-ῇς,	-ῇ,
D.		-ητον,	-ήτην,			-ῆτον,	-ῆτον,
P.	-ημεν,	-ητε,	-ησαν.	-ῶμεν,		-ῆτε,	-ῶσι.
Perf. S. τε-τύ	-μμαι,	-ψαι,	-πται,⁵⁹³	τε-τυ-μμένος ὦ,		ᾖς,	ᾖ,⁶⁰⁹
D.	-μμεθον,	-φθον,	-φθον,	-μμένω ——, ἦτον, ἦτον,			
P.	-μμεθα,	-φθε,	-μμένοι εἰσί. 598	-μμένοι ὦμεν, ἦτε, ὦσι.			
Plup. S. ἐ-τε-τύ	-μμην,	-ψο,	-πτο,				
D.	-μμεθον,	-φθον,	-φθην,				
P.	-μμεθα,	-φθε,	-μμένοι ἦσαν 598				
P.P.F.S. τε-τύψ	-ομαι,	-ῃ,⁵⁹¹	-εται,	τε-τυψ-			
D.	-όμεθον,	-εσθον,	-εσθον,	Wanting.			
P.	-όμεθα,	-εσθε,	-ονται.				

TABLE OF THE PASSIVE VOICE—*Continued.*

OPTATIVE. Terminations.			IMPERATIVE. Terminations.		INF. Term.	PARTICIPLES. Terminations.
1.	2.	3.	2.	3.		M. F. N.
-οίμην,	-οιο,[591] -οιτο,		-ου, -έσθω,		-εσθαι.	N. -όμενος, -η, -ον,
-οίμεθον,	-οισθον, -οίσθην,		-εσθον, -έσθων,			G. -ομένου, -ης, -ου,
-οίμεθα,	-οισθε, -οιντο.		-εσθε, -έσθωσαν.[592]			D. -ομένῳ, -η, -ῳ.
-οίμην,	-οιο,[591] -οιτο,				-εσθαι.	N. -όμενος, -η, -ον,
-οίμεθον,	-οισθον, -οίσθην,		Wanting.			G. -ομένου, -ης, -ου,
-οίμεθα,	-οισθε, -οιντο.					D. -ομένῳ, -η, -ῳ.
-οίμην,	-οιο,[591] -οιτο,				-εσθαι.	N. -όμενος, -η, -ον,
-οίμεθον,	-οισθον, -οίσθην,		Wanting.			G. -ομένου, -ης, -ου,
-οίμεθα,	-οισθε, -οιντο.					D. -ομένῳ, -η, -ῳ.
-είην,	-είης, -είη,		-ητι, -ήτω,		-ῆναι.	N. -είς, -εῖσα, -έν,
	-είητον, -ειήτην,		-ητον, -ήτων,			G. -έντος, -είσης, -έντος,
-είημεν,	-είητε, -είησαν.		-ητε, -ήτωσαν.			D. -έντι, -είσῃ, -έντι.
-είην,	-είης, -είη,		-ηθι, -ήτω,		-ῆναι.	N. -είς, -εῖσα, -έν,
	-είητον, -ειήτην,		-ητον, -ήτων,			G. -έντος, -είσης, -έντος,
-είημεν,	-είητε, -είησαν.		-ητε, -ήτωσαν.			D. -έντι, -είσῃ, -έντι.
-μμένος εἴην,	-είης, -είη,[599]		-ψο, -φθω,		-φθαι.	N. -μμένος, -η, -ον,
-μμένω ——,	-είητον, -ειήτην,		-φθον, -φθων,			G. -μμένου, -ης, -ου,
-μμένοι εἴημεν, -είητε,		-είησαν.	-φθε, -φθωσαν.			D. -μμένῳ, -η, -ῳ.
-οίμην,	-οιο, -οιτο,				-εσθαι.	N. -όμενος, -η, -ον,
-οίμεθον,	-οισθον, -οίσθην,		Wanting.			G. -ομένου, -ης, -ου,
-οίμεθα,	-οισθε, -οιντο.					D. -ομένῳ, -η, -ῳ.

569.—CONTRACT VERBS.—*Active.*

Present.		τιμ-		φιλ-		δηλ-	
Ind.	S.	άω	-ῶ	έω	-ῶ	όω	-ῶ
		άεις	-ᾷς	έεις	-εῖς	όεις	-οῖς
		άει	-ᾷ	έει	-εῖ	όει	-οῖ
	D.	άετον	-ᾶτον	έετον	-εῖτον	όετον	-οῦτον
		άετον	-ᾶτον	έετον	-εῖτον	όετον	-οῦτον
	P.	άομεν	-ῶμεν	έομεν	-οῦμεν	όομεν	-οῦμεν
		άετε	-ᾶτε	έετε	-εῖτε	όετε	-οῦτε
		άουσι	-ῶσι	έουσι	-οῦσι	όουσι	-οῦσι
Subj.	S.	άω	-ῶ	έω	-ῶ	όω	-ῶ
		άῃς	-ᾷς	έῃς	-ῇς	όῃς	-οῖς
		άῃ	-ᾷ	έῃ	-ῇ	όῃ	-οῖ
	D.	άητον	-ᾶτον	έητον	-ῆτον	όητον	-ῶτον
		άητον	-ᾶτον	έητον	-ῆτον	όητον	-ῶτον
	P.	άωμεν	-ῶμεν	έωμεν	-ῶμέν	όωμεν	-ῶμεν
		άητε	-ᾶτε	έητε	-ῆτε	όητε	-ῶτε
		άωσι	-ῶσι	έωσι	-ῶσι	όωσι	-ῶσι
Opt.	S.	άοιμι	-ῷμι	έοιμι	-οῖμι	όοιμι	-οῖμι
		άοις	-ῷς	έοις	-οῖς	όοις	-οῖς
		άοι	-ῷ	έοι	-οῖ	όοι	-οῖ
	D.	άοιτον	-ῷτον	έοιτον	-οῖτον	όοιτον	-οῖτον
		αοίτην	-ῴτην	εοίτην	-οίτην	οοίτην	-οίτην
	P.	άοιμεν	-ῷμεν	έοιμεν	-οῖμεν	όοιμεν	-οῖμεν
		άοιτε	-ῷτε	έοιτε	-οῖτε	όοιτε	-οῖτε
		άοιεν	-ῷεν	έοιεν	-οῖεν	όοιεν	-οῖεν
Imp.	S.	αε	-α	εε	-ει	οε	-ου
		αέτω	-άτω	εέτω	-είτω	οέτω	-ούτω
	D.	άετον	-ᾶτον	έετον	-εῖτον	όετον	-οῦτον
		αέτων	-άτων	εέτων	-είτων	οέτων	-ούτων
	P.	άετε	-ᾶτε	έετε	-εῖτε	όετε	-οῦτε
		αέτωσαν	-άτωσαν	εέτωσαν	-είτωσαν	οέτωσαν	-ούτωσαν
Inf.		άειν	-ᾶν	έειν	-εῖν	όειν	-οῦν
Part.	M.	άων	-ῶν	έων	-ῶν	όων	-ῶν
	F.	άουσα	-ῶσα	έουσα	-οῦσα	όουσα	-οῦσα
	N.	άον	-ῶν	έον	-οῦν	όον	-οῦν

Imperf.		ἐτιμ-		ἐφιλ-		ἐδηλ-	
Ind.	S.	αον	-ων	εον	-ουν	οον	-ουν
		αες	-ας	εες	-εις	οες	-ους
		αε	-α	εε	-ει	οε	-ου
	D.	άετον	-ᾶτον	έετον	-εῖτον	όετον	-οῦτον
		αέτην	-άτην	εέτην	-είτην	οέτην	-ούτην
	P.	άομεν	-ῶμεν	έομεν	-οῦμεν	όομεν	-οῦμεν
		άετε	-ᾶτε	έετε	-εῖτε	όετε	-οῦτε
		αον	-ων	εον	-ουν	οον	-ουν

CONTRACT VERBS.—*Middle and Passive.*

τιμ-		φιλ-		δηλ-	
άομαι	-ῶμαι	έομαι	-οῦμαι	όομαι	-οῦμαι
άῃ	-ᾷ	έῃ	-ῇ	όῃ	-οῖ
άεται	-ᾶται	έεται	-εῖται	όεται	-οῦται
αόμεθον	-ώμεθον	εόμεθον	-ούμεθον	οόμεθον	-ούμεθον
άεσθον	-ᾶσθον	έεσθον	-εῖσθον	όεσθον	-οῦσθον
άεσθον	-ᾶσθον	έεσθον	-εῖσθον	όεσθον	-οῦσθον
αόμεθαι	-ώμεθα	εόμεθα	-ούμεθα	οόμεθα	-ούμεθα
άεσθε	-ᾶσθε	έεσθε	-εῖσθε	όεσθε	-οῦσθε
άονται	-ῶνται	έονται	-οῦνται	όονται	-οῦνται
άωμαι	-ῶμαι	έωμαι	-ῶμαι	όωμαι	-ῶμαι
άῃ	-ᾷ	έῃ	-ῇ	όῃ	-οῖ
άηται	-ᾶται	έηται	-ῆται	όηται	-ῶται
αώμεθον	-ώμεθον	εώμεθον	-ώμεθον	οώμεθον	-ώμεθον
άησθον	-ᾶσθον	έησθον	-ῆσθον	όησθον	-ῶσθον
άησθον	-ᾶσθον	έησθον	-ῆσθον	όησθον	-ῶσθον
αώμεθα	-ώμεθα	εώμεθα	-ώμεθα	οώμεθα	-ώμεθα
άησθε	-ᾶσθε	έησθε	-ῆσθε	όησθε	-ῶσθε
άωνται	-ῶνται	έωνται	-ῶνται	όωνται	-ῶνται
αοίμην	-ῴμην	εοίμην	-οίμην	οοίμην	-οίμην
άοιο	-ῷο	έοιο	-οῖο	όοιο	-οῖο
άοιτο	-ῷτο	έοιτο	-οῖτο	όοιτο	-οῖτο
αοίμεθον	-ῴμεθον	εοίμεθον	-οίμεθον	οοίμεθον	-οίμεθον
άοισθον	-ῷσθον	έοισθον	-οῖσθον	όοισθον	-οῖσθον
αοίσθην	-ῴσθην	εοίσθην	-οίσθην	οοίσθην	-οίσθην
αοίμεθα	-ῴμεθα	εοίμεθα	-οίμεθα	οοίμεθα	-οίμεθα
άοισθε	-ῷσθε	έοισθε	-οῖσθε	όοισθε	-οῖσθε
άοιντο	-ῷντο	έοιντο	-οῖντο	όοιντο	-οῖντο
άου	-ῶ	έου	-οῦ	όου	-οῦ
αέσθω	-άσθω	εέσθω	-είσθω	οέσθω	-ούσθω
άεσθον	-ᾶσθον	έεσθον	-εῖσθον	όεσθον	-οῦσθον
αέσθων	-άσθων	εέσθων	-είσθων	οέσθων	-ούσθων
άεσθε	-ᾶσθε	έεσθε	-εῖσθε	όεσθε	-οῦσθε
αέσθωσαν	-άσθωσαν	εέσθωσαν	-είσθωσαν	οέσθωσαν	-ούσθωσαν
άεσθαι	-ᾶσθαι	έεσθαι	-εῖσθαι	όεσθαι	-οῦσθαι
αόμενος	-ώμενος	εόμενος	-ούμενος	οομενος	-ούμενος
αομένη	-ωμένη	εομένη	-ουμένη	οομένη	-ουμένη
αόμενον	-ώμενον	εόμενον	-ούμενον	οόμενον	-ούμενον

ἐτιμ-		ἐφιλ-		ἐδηλ-	
αόμην	-ώμην	εόμην	-ούμην	οόμην	-ούμην
άου	-ῶ	έου	-οῦ	όου	-οῦ
άετο	-ᾶτο	έετο	-εῖτο	όετο	-οῦτο
αόμεθον	-ώμεθον	εόμεθον	-ούμεθον	οόμεθον	-ούμεθον
άεσθον	-ᾶσθον	έεσθον	-εῖσθον	όεσθον	-οῦσθον
αέσθην	-άσθην	εέσθην	-είσθην	οέσθην	-ούσθην
αόμεθα	-ώμεθα	εόμεθα	-ούμεθα	οόμεθα	-ούμεθα
άεσθε	-ᾶσθε	έεσθε	-εῖσθε	όεσθε	-οῦσθε
άοντο	-ῶντο	έοντο	-οῦντο	όοντο	-οῦντο

OBSERVATIONS ON THE THREE VOICES.

570.—The following observations will point out more particularly, certain *special forms* which frequently occur, and require explanation. Further information respecting these and other changes will be found in the table of *dialects* which follows. See 603.

Active Voice.

OPTATIVE.

571.—In the *optative mood,* instead of the usual terminations, -οιμι, -οις, -οι, &c., the *Attic dialect* has the following:—

SINGULAR.	DUAL.	PLURAL.
-οίην, -οίης, -οίη ;	-οίητον, -οιήτην ;	-οίημεν, -οίητε, -οίησαν.

This form is also used by Ionic and Doric writers.

572.—In the optative of the first aorist active, instead of the common termination -αιμι, -αις, -αι, &c., the *Æolic* has as follows:—

SINGULAR.	DUAL.	PLURAL.
-εια, -ειας, -ειε ;	-είατον, -ειάτην ;	-είαμεν, -είατε, -ειαν.

The Attics, as well as the Ionians and Dorians, use this form in the second and third persons singular, and in the third person plural.

IMPERATIVE.

573.—In the third person plural of the *imperative* in *Attic* writers, the termination όντων is more common

than ἔτωσαν; thus, in the present, τυπτόντων for τυπτέτω-σαν. For other varieties, see Table of Dialects, 603, 604. This form is also met with in Doric writers.

INFINITIVE.

574.—The *infinitive,* in the ancient dialects, ended in ἐμεναι and ἐναι. It was changed, in the *Ionic,* into εμεν; and afterwards, the μ being rejected, was contracted by the Attics into ειν.

IMPERFECT AND AORISTS.

575.—The Æolians and Dorians use a peculiar form of the *imperfect* and *first* and *second aorists,* which is made by adding the syllable κον, to the usual form of the second person singular, and then inflecting them like the imperfect; thus, instead of ἔτυπτ-ον, -ες, -ε, &c., it makes ἐτύπτεσκ-ον, -ες, -ε, &c.; in the 1 aor. ἐτύψασκ-ον, ες, -ε, &c., and in the second aorist ἐτύπεσκ-ον, -ες, -ε, &c. The same tenses in the middle voice, and the imperfect, in the passive, make ἐτυπτεσκ-όμην, ἐτυψασκ-όμην, &c.

Obs. 1. In *pure* verbs, the final vowel of the root takes the place of the connecting vowel in these forms; as, ποιε-, ἐποίεσκον, τιθε-, ἐτίθεσκον.

Obs. 2. This form is used only in the *indicative mood;* it usually rejects the augment, and is scarcely to be found, except in the singular number and third person plural. It is used only to express *repeated* action.

FUTURE, ACTIVE AND MIDDLE.

The *future* in the dialects has the following varieties :—

576.—From futures in άσω, ίσω, from άζω, ίζω (root αδ, ιδ), the Attics often drop σ, and then contract; as, βιβάζω,

βιβά(σ)ω, βιβῶ; or inflect the form as if contracted, κομίζω, κομίσω, κομιῶ, εῖς, εῖ, &c.

577.—Futures in *έσω* from *έω* regularly drop the *σ*; as, τελέω, τελέ(σ)ω, τελῶ. So, ἐλά(σ)ω, ἐλάω, ἐλῶ (ἐλαύνω, root ἐλάω), and ὁμόσομαι, ὁμοῦμαι (ὄμνυμι).

578.—Attic Futures in *ιῶ* are inflected like contract verbs in *έω* (541 or 569); thus, -ιῶ, -ιεῖς, -ιεῖ; ιεῖτον, &c.

579.—*Σ* is sometimes omitted from the future active and middle of pure verbs, especially among the poets, even when *σω* is preceded by a long vowel or diphthong; as, present *χέω*, future *χεύσω*, or *χεύω*.

580.—For *σω*, the Doric termination is *ξω*; as, γελάξω, for *γελάσω*.

581.—Verbs in *μω, νω*, have the future Ionic in *έω* uncontracted (see 601); as, νεμέω for νεμῶ; μενέω for μενῶ.

582.—Verbs in *ρω*, in Homer, commonly insert *σ*; as, ὄρσω for ὁρῶ, *I will excite;* sometimes also verbs in *λω*; as, ἔλσω from ἔλω; κέλσω from κέλλω.

583.—In some **mute**, and more especially, **liquid roots**, a future is· formed sometimes as from a *pure* root; as, δοκήσω (late) for δόξω (root δοκ), and βαλλήσω and χαιρήσω from βάλλω and χαίρω (as if from βαλλε and χαιρε). So, τυπτήσω for τύψω.

PERFECT INDICATIVE.

584.—Some verbs suffer a **syncope** in the **perfect;** thus,

καλέω	*I call*	καλέσω	κεκάληκα	κέκληκα

| In like manner | | | δεδάμηκα | δέδμηκα |
| | | | κεκάμηκα | κέκμηκα, &c. |

585.—*Pure* roots, besides the perfect in ηκα, make some perfect forms without the connecting vowel ; as, βάω (βαίνω), perfect βέβηκα, but also βέβα-α, βεβά-αμεν, βέβᾰμεν, participle βεβαώς, βεβώς ; τλάω, perfect τέτληκα, but also τέτλαα, τετλα-αμεν, τέτλᾰμεν, τετλάναι.

586.—Of the vowels thus brought together, the latter is sometimes rejected ; as,

| βεβήκαμεν | βεβάαμεν | by syncope βέβᾱμεν |
| τετληκέναι | τετλαέναι | by syncope τετλάναι |

PERFECT SUBJUNCTIVE, &c.

587.—The *subjunctive* and *optative* of the *perfect* are sometimes made by a periphrasis of the perfect participle and the verb εἰμί, *I am ;* thus, subjunctive τετυφὼς ὦ, ῇς, ῇ ; τετυφότε ἦτον, &c. ; optative τετυφὼς εἴην, εἴης, εἴη. And sometimes the indicative for a perfect future ; as, τετυφὼς ἔσομαι, *I shall have struck.*

PERFECT PARTICIPLE.

588.—The *participle* makes sometimes a shortened or syncopated form of the perfect ; as, βα, βεβηκώς, but βεβα-ώς and βεβώς, ὦσα, ὧς, ὧτος, &c. ; θνα, τεθνηκώς, but τεθνεώς, ὦσα, ώς ; στα, ἑστηκώς, but ἑσταώς, ἑστώς, ὦσα, ώς.

589.—The *Ionics* insert ε before ως ; thus, ἑστ-εώς, -εῶσα, -εώς, G. -εῶτος. The poets sometimes retain in these syncopated forms the ordinary feminine terminations ; as, ἑστε-ώς, -υῖα (not ὦσα).

590.—The *perfects* in which these changes most frequently occur are τέτληκα, τέθνηκα, βέβηκα, ἕστηκα ;

9

and in these the regular form is more common in the singular, and the syncopated form in the dual and plural.

Middle and Passive.

SECOND PERSON SINGULAR.

591.—The second person singular of the *present indicative* originally ended in εσαι. In the Ionic dialect, the σ being rejected, it became εαι, and was afterwards contracted into η (198) ; sometimes by the Attics into ει ; and in the same manner, in other moods and tenses. In the subjunctive, ησαι became ηαι, and then η. In the imperative, the indicative imperfect, and second aorist, εσο became εο, contracted ου ; and in the first aorist middle ασο became αο, contracted ω. In like manner, in the second person singular of the optative, οισο became οιο, and, being incapable of contraction, remains in this form.

IMPERATIVE, THIRD PERSON PLURAL.

592.—In the third person plural of the *imperative,* the Ionic, Doric, and especially the Attic writers, use the termination ων instead of ωσαν ; thus, τυπτέσθων, for τυπτέσθωσαν. See Table of Dialects, 603.

PERFECT AND PLUPERFECT PASSIVE.

593.—The terminations of the *perfect and pluperfect passive* cannot be completely represented in any paradigm of a mute verb, because the termination, combining with the final mute of the root, undergoes various *euphonic* changes, causing in these tenses an apparent, but not a real irregularity. For the terminations alone, see 508.

594.—The terminations preceded by a *labial mute,* as in the paradigm, according to the laws which regulate the combination of consonants, combine with it as there exhibited; viz.,

S. τέτυμμαι (64.)   τέτυψαι (61.)   τέτυπται
D. τετύμμεθον (64.)   τέτυφθον   τέτυφθον (56, 72.)
P. τετύμμεθα (64.)   τέτυφθε   τετυμμένοι εἰσί

595.—Preceded by a palatal mute, they combine as follows:—

S. λέλεγμαι   λέλεξαι (62.)   λέλεκται (56.)
D. λελέγμεθον   λέλεχθον   λέλεχθον (56, 72.)
P. λελέγμεθα   λέλεχθε   λελεγμένοι εἰσί

596.—A *lingual mute* before μ or a lingual becomes σ, and before σ is dropped; as, πέπειθ-μαι, πέπεισμαι, πέπειθ-σαι πέπεισαι, πέπειθ-ται πέπεισται; thus,

S. πέπεισμαι (66.)   πέπεισαι (63.)   πέπεισται
D. πεπείσμεθον   πέπεισθον   πέπεισθον (63.)
P. πεπείσμεθα   πέπεισθε   πεπεισμένοι εἰσί

597.—*Liquid verbs* in λ or ρ (as, στελ, φθειρ) add the perfect passive endings without change; as, ἔφθαρ-μαι, ἔσταλσαι: except that σθ drops σ euphonically; as, ἔσταλσθον ἔσταλθον, ἔφθαρσθε ἔφθαρθε. Those in μ insert η before the terminations (549, *Exc.*). Dissyllables in εἴνω, ἴνω, ὔνω, reject ν (550), and annex the terminations without change.

N, when retained before μ, is *assimilated ;* as, φαν, πέφαμ-μαι: or changed into σ; as, πέφασμαι: and before σθ is rejected; as, πέφαν-σθε, πέφασθε: thus inflected :—

S. πέφαμμαι, or   πέφασμαι   πέφανσαι   πέφανται
D. πεφάμμεθον   πεφάσμεθον   πέφανθον   πέφανθον
P. πεφάμμεθα   πεφάσμεθα   πέφανθε   πεφασμένοι εἰσί

Note.—Before the terminations beginning with σϑ, ν sometimes remains, and σ is rejected; as, πέφανϑον πέφανϑε, &c., for πέφασϑον, πέφασϑε, &c.

598.—In the *perfect and pluperfect,* third plural, of *mute and liquid verbs* (except some dissyllables in είνω, ίνω, ύνω—553) the terminations νται and ντο cannot coalesce with the root; hence the perfect participle with εἰσί and ἦσαν, is substituted; thus, τετυμμένοι (αι) εἰσί, for τέτυπνται; ἠγγελμένοι (αι) εἰσί, for ἤγγελνται. In pure verbs, this periphrastic form is unnecessary, as the terminations νται and ντο readily unite with the characteristic vowel of the root; as, τιμα, τετίμη-νται; φιλε, ἐπεφίλη-ντο. So with those liquid verbs which drop ν before the terminations of the perfect; as, τεν, ταν, τέτα(ν)-νται; κριν, κέκρι(ν)-ται (549).

SUBJUNCTIVE AND OPTATIVE OF PERFECT PASSIVE.

599.—The *subjunctive* and *optative* are distinguished from the indicative only by the *mood-vowels.* Hence, there being no mood-vowels in the perfect passive, it is necessary, as in the third plural indicative, to resort to the verb εἰμί with the perfect participle τετυμμένος ὦ, εἴην, in the paradigm of the verb (568).

Some *pure* verbs attach the subjunctive and optative terminations directly to the radical vowel; as, πεφίλη-μαι, πεφίλ-ωμαι, πεφιλήμην; (κτα) κεκτῶμαι, κεκτήμην, and κεκτῴμην; (μνα) μέμνωμαι, μεμνήμην, or μεμνῴμην.

So Homeric forms, μεμνώμεϑα, opt. 3 pl. λελῦντο (λελυιντο), κέκριτο, &c.

Ionic and Doric Forms.

600.—In the *Ionic* and *Doric* dialects, ν before -ται and -το, in terminations of these tenses in the third person plural, is changed into α, so that νται becomes αται; and ντο, ατο ; thus, λέλυνται becomes λελύαται; λέλυντο, λελύατο, &c.

Obs. 3. A labial or a palatal mute before αται and ατο, for νται and ντο, is changed into its own aspirate ; as, τετύφ-αται, λελέχ-αται, for τετύπ-νται, λελέγ-νται, &c.

Obs. 4. As the periphrastic τετυμμένοι εἰσί is used to avoid the cacophony of the regular termination, τέτυπνται (598), the change of ν into α renders this periphrasis in the indicative unnecessary. Thus, for τετυμμένοι εἰσί, we have τετύφαται ; for λελεγμένοι εἰσί, λελέχαται, &c.

Obs. 5. In *lingual* roots, as δ or ϑ, the radical consonant is sometimes then restored ; as, σκευάζω (σκευαδ), Ionic ἐσκευάδαται ; πληϑ, Ionic πεπλήϑαται, for πεπλησμένοι εἰσίν.

Obs. 6. In *pure* verbs, η or ει before μαι is usually changed into ε before the Ionic αται and ατο ; thus, πεφίλ-ηνται and -ηντο are usually changed into πεφιλ-έαται ánd -έατο. In like manner, α before αται and ατο is changed into ε, to avoid the duplication of the α ; thus, ἀναπέτανται, from ἀναπετάω, becomes ἀναπετέαται.

Obs. 7. In like manner, ν before the termination το, seldom before ται, in the indicative and optative of the other tenses, but never in the subjunctive, is changed into α ; thus, for τύπτοιντο, we have τυπτοίατο ; for γένοιντο, γενοίατο, &c. So also in verbs in μι ; as, τιθέαται for τίθενται ; ἰστέαται for ἵστανται. In these forms, α and ο before ν are usually changed into ε ; as, ἐβουλέατο, for ἐβούλοντο, &c.

DIALECTS OF VERBS IN ω AND μι.

601.—A principal difficulty in learning Greek, arises from the variety of ***terminations in verbs,*** according to the different ***dialects.*** These can hardly be reduced to any general principles; but a pretty clear idea of them may be formed from the following table. It must be observed, however, that many of the same terminations occur in all the dialects, although that one only is mentioned in which they are most usual. Besides the personal endings, of which this table chiefly consists, the Ionians used to insert a vowel before the last syllable, which the poets often changed into a diphthong; as, subj. 2d aor. active or passive τυπῶ, I. τυπέω, P. τυπείω. So φυγ-εῖν, I. φυγ-έειν; βό-ωσι, I. βο-όωσι; ὁρ-ᾷς, I. ὁρ-άᾳς. But as this does not affect the inflection of the final syllable, it is not noticed in the table. (561, *Obs.* 4.)

602.—Those moods and tenses of the middle and the passive voice, which agree in termination with the active, and are not here specified, are subject to similar changes, in the different dialects, with those having the same terminations in the active voice. The same is true respecting the terminations of verbs in μι; so that this table is *general*, applying to the terminations here specified, whether they belong to verbs in ω or μι. The *dual* is omitted in the table, as it but seldom occurs. For other changes by dialect, see 570–600.

*A Table exhibiting the most usual Dialects of the Termi-
nations of Greek Verbs.*

603.—Active Voice.

FINITE MOODS.

Singular.

1 Pers. -ημι,　　　　　　Æ. -εμμι; D. -ειμι and (if from άω)
　　　　　　　　　　　　-αμι; as, τίθ-εμμι, for -ημι; ἴστ-
　　　　　　　　　　　　αμι, for ἴστ-ημι.

　　　-ειν,　　　　　　　I. -εα, D. A. -η; as, ἐκεχήν-η, for
　　　　　　　　　　　　-ειν.

　　　-οῖμι,　　　　　　A. -οίην, D. -ψην; as, φιλ-οίην, for
　　　　　　　　　　　　-οῖμι.

　　　-ῷμι,　　　　　　A. -ψην; as, τιμ-ψην, for -ῷμι.

　　　-οίην,　　　　　　A. -ψην; as, διδ-ψην, for διδ-οίην;
　　　　　　　　　　　　and so on through all the per-
　　　　　　　　　　　　sons.

2 Pers. -εις,　　　　　D. -ες, Æ. -ης; as, ἀμέλγ-ες, for -εις.

　　　-ας, -ης,　　　　A. -ασθα, -ησθα; as, ἔφ-ησθα, for
　　　　　　　　　　　　-ης; οἶδ-ασθα, contr. οἶσθα, for
　　　　　　　　　　　　οἶδας.

　　　-αις,　　　　　　Æ. A. -ειας; as, τύψ-ειας, for -αις.

　　　-ᾷς,　　　　　　A. D. -ῇς; as, φοιτ-ῇς, for -ᾷς.

3 Pers. -ει, { *pres.*　D. -ε, Æ. -η; as, τύπτ-η, for -ει.
　　　　　　{ *plup.*　A. -η, I. -εε; as, ἐτετύφ-η, for -ει.

　　　-αι,　　　　　　Æ. A. -ειε; as, τύψ-ειε, for -αι.

　　　-η,　　　　　　I. -ησι; as, τύπτ-ησι, for -η.

　　　-ᾱ, -ᾷ,　　　　D. -ῇ, -ῇ; as, ὁρ-ῇ, for -ᾷ.

　　　-σι,　　　　　　D. -τι; as, τίθη-τι, for -σι.

PLURAL.

1 Pers. -μεν,　　　　　D. -μες; as, τύπτο-μες, for -μεν;
　　　　　　　　　　　　τυψ-οῦμες or -εῦμες, for -ομεν;
　　　　　　　　　　　　φιλ-εῦμες, for -οῦμεν; δηλ-οῦμες,
　　　　　　　　　　　　for -οῦμεν.

1 Pers. -ημεν,   A. -μεν; as, τύφθει-μεν, for τυφθεί-
                         ημεν.

2 Pers. -ητε,   A. -τε; as, τύφθει-τε, for τυφθεί-
                         ητε.

3 Pers. -σι,   D. -ντι; as, ᾠδήκ-αντι, for -ασι; ἔχ-
                   ωντι, for -ωσι; λέγ-οντι, for λέγ-
                   ουσι; τελ-εῦντι, for -οῦσι; φιλ-
                   οῦντι, for -οῦσι; τίθ-εντι or -ηντι,
                   for -εῖσι; δίδ-ωντι, for -οῦσι.

3 Pers. -σι,   B. into ν; as, τέτυφ-αν, for -ασι.

    -ᾶσι, -ῦσι, -εῖσι,   I. -έασι, -ύασι, -έασι; as, δειχν-ύασι,
                   for -ῦσι; τιθ-έασι, for -εῖσι.

    -οῦσι,   I. -ευσι, -όασι, D. -οῖσι; as, διδ-όασι,
                   for -οῦσι; φιλέ-οισι, for -ουσι.

    -ον,   B. -οσαν; as, ἐσχάζ-οσαν, for -ον.

    -εσαν, -ησαν, -οσαν, -ωσαν,   P. -εν, -αν, -ον, -ων; as, τίθ-
                   εν, for -εσαν; ἔδ-ον, for -οσαν;
                   ἔγν-ων, for -ωσαν.

    -εισαν,   A. I. -εσαν; as, εἰλήφ-εσαν, for
                   -εισαν.

    -ήχασι, -άχασι,   Æ. A. -ᾶσι; as, τεθν-ᾶσι, for -ήχασι.
    -αιεν,   Æ. A. -ειαν; as, τύψ-ειαν, for -αιεν.

    1.   **2.**   **3.**   **3.**   **3.**
    -άτωσαν,   -έτωσαν, -είτωσαν, -ότωσαν, -ούτωσαν,
               A. into

               1.   **2.**   **3.**
               -άντων, -όντων, -ούντων; as, τυψ-
               άντων, for -άτωσαν; λεγ-όντων, for
               -έτωσαν; λυπ-ούντων, for -είτωσαν.

    -άον, contr. -ῶν,
    -έον, contr. -οῦν, } D. I. -εῦν; as, ἠγαπ-εῦν, for -ῶν.

INFINITIVE.

-ειν, -έναι,	I. -εμεν, A. D. -έμεναι, -εῦν, Æ. -εν, -ῆν; as, ἐλθ-έμεναι, for -ειν; ἀμέλγ-εν, for -ειν; τίθ-εμεν and -έμεναι, for -έναι.
-αι,	A. D. -έμεναι; as, τυψ-έμεναι, for -αι.
-ᾶν,	A. D. -άμεναι, -ῆν, Æ. -ην, -ης, -αις; as, ζῆν, for ζᾶν. (559, Obs. 2.)
-οῦν,	A. D. -όμεναι, E. -εῦν, -ῶν, Æ. -οῖς, -οῖν; as, ῥιγ-ῶν, for -οῦν.

PARTICIPLES.

-οῦσα,	D. -οῖσα, -εῦσα; as, ζατ-εῦσα, for ζητ-οῦσα.
-ας, -ασα, -αν,	D. -αις, -αισα, -αιν; as, ῥίψ-αις, for -ας, &c.
-ηκ-ώς, } -ax-ώς, }	-υῖα, -ός, A. -ώς, -ῶσα, -ώς; as, ἑστ-ώς, for -ηκώς (588–590), I. -εώς.
-ώς,	Æ. -ων; as, τετύφ-ων, G. -οντος, for -ώς, -ότος.

604.—Middle and Passive.

FINITE MOODS.

SINGULAR.

1 Pers. -ομαι,	f.D. -οῦμαι; as, τύφ-ουμαι, for -ομαι.
-οῦμαι,	D. -εῦμαι; as, μαθ-εῦμαι, for -οῦμαι.
-μην	D. -μαν; as, ἐτυπτό-μαν, for -μην.
2 Pers. -ῃ,	A. -ει, I. indic. -εαι, subj. -ηαι; as, βούλ-ει, for -ῃ, &c.
-ου,	I. -εο, D. -ευ; as, μάχ-ευ, for -ου.
-ω,	I. -αο; as, ἐλύσ-αο, for -ω.

9*

PLURAL.

1 Pers. -εθα,   D. -εσθα; as, ἱκόμ-εσθα, for -εθα.
3 Pers. -νται, -ἐνοι εἰσί, I. -αται or -ἐαται; as, κέαται, for
                        κείνται; εἰρύ-αται, for -νται; λελέχ-
                        -αται, for -γμένοι εἰσί (600).

      -ντο, -ἐνοι ἦσαν, I. -ατο or -ἐατο; as, πευθοί-ατο, for
                        -οιντο; ἐγεν-ἐατο, for -οντο; ἐστάλ-
                        ατο, for -μένοι ἦσαν (600).

      -ησαν,   Æ. -εν; as, δυνηθεῖ-εν, for -ησαν;
                        ἔτυφθ-εν, for -ησαν.

      -ωσαν,   A. I. D. -ων; as, λεξάσθ-ων, for
                        -ωσαν.

INFINITIVE.

      -ῆναι,   D. -ήμεναι, Æ. -ῆμεν; as, λειφθ-
                        ῆμεν, for -ῆναι.

PARTICIPLES.

      -ούμενος,   D. Æ. -εύμενος; as, φιλ-εύμενος, for
                        -ούμενος.

CONJUGATION IN μι.

605.—Verbs in μι are formed from pure roots, as follows :—

606.—The original terminations μι, σι, τι (modified into μι, σ, σι), are attached to the root, without a mood-vowel, and the radical vowel is in the *singular* lengthened ; as,

| φα | φη-μί | φῆ-ς | φἄ-τον |
| ἐ | εἰ-μί | εἰ-ς | ἐ-σ-τόν |

607.—Regular verbs from roots in α, ε, ο, reduplicate the initial consonant with ι in the present and imperfect; thus,

From	ϑέω	is formed	τί-ϑημι	*I place*
	δόω		δίδωμι	*I give*
But	πλέω	makes	πίμπλημι	*I fill* (74.)

608.—Verbs beginning with a vowel, prefix ι, which is called the *improper reduplication;* thus,

From ἕω is formed ἵ-ημι *I send.*

Obs. 1. Also verbs beginning with στ or πτ prefix rough ι; thus,

From	στάω	is formed	ἵ-στημι
	πτάω		ἵ-πτημι

609.—The reduplication is not used in verbs in υμι, nor in those whose radical primitive has more than two syllables; thus,

From	κλύω	comes	κλῦμι	*I hear*
	ἰσάω		ἴσημι	*I know.*

Likewise some other verbs; as,

φάω   φημί   *I say,* &c.

Obs. 2. Some verbs which begin with a vowel repeat the first syllable, after the manner of the *Attic reduplication* (493); thus, ἄλημι and ἀλάλημι; ἄχημι and ἀκάχημι; ὄνημι, ὀνίνημι.

Obs. 3. Some verbs add *νυ* to the root before *μι*, which, after a vowel (in a pure root), doubles the *ν* ; as,

	ROOT.	
δείχω	δειχ	δείχ-νυ-μι
ἄρω	ἀρ	ἄρ-νυ-μαι
σχεδάω	σχεδα	σχεδάννυμι

610.—Verbs in *μι* have but three tenses of this form ; viz., the *Present*, the *Imperfect*, and the *Second Aorist*. The other tenses attach mood-vowels and follow the ordinary form in ω. Verbs in *νυι* want the second aorist, and also the subjunctive and optative. When those moods are needed, they are borrowed from forms in *ίω*.

Obs. 4. Several verbs form only the **second aorist** according to this conjugation (468, *Obs.*) ; in such cases, verbs in *ύω* have the second aorist in *υν*; as,

			ROOT.	2D AOR.
βαίνω	from	βάω	βα	ἔβην
γιγνώσκω		γνόω	γνο	ἔγνων
δύω			δυ	ἔδυν

Obs. 5. Many verbs of this conjugation are **deponent,** having only the passive form, while their signification is active ; such are *δύναμαι, I can ; κεῖμαι, I lie ; δίζημαι, I seek ; οἴομαι, I think.*

THE ROOT AND AUGMENT.

611.—As before mentioned, the ***root*** of verbs in μι is
lengthened in the singular, and remains *short* in the dual
and plural. This is so in all the tenses; as,

θε	τίθημι	ἐτίθ-ε-μεν
δο	δίδωσι	ἐδίδ-ο-τον
	ἐδίδων	ἐδίδ-ο-σαν
	ἔθην	ἔθεσαν

Individual tenses present special exceptions; as,

ἔγνων	ἔγνωσαν
ἔβην	ἔβησαν

612.—The ***reduplication*** is found in the present
and imperfect only.

613.—The ***augment*** of the imperfect and second
aorist is the same as in verbs in ω.

THE TERMINATION, OR PERSONAL ENDINGS.

614.—In the conjugation in ω, the terminations consist
of two parts, the ***mood-vowels,*** and ***personal end-
ings*** (495). In verbs in μι, the mood-vowels are wanting,
and their place is supplied by the last letter of the root,
which in a measure takes the place of the mood-vowel,
and distinguishes the moods by the changes which it
undergoes in combining with the personal endings.

615.—The ***personal endings*** of these verbs have
already been given in connection with the regular verb in
ω, as these are the primitive terminations, from which the
others are derived. They are modified here, too, in the
subjunctive and optative, as in the verb in ω. We give
again the terminations in a tabular form:—

616.—Active Voice.

INDICATIVE MOOD.

	Primary Tenses.			*Secondary Tenses.*		
Sing.	-μι	-ς	-σι	-ν	-ς	——
Dual.	——	-τον	-τον	——	-τον	-την
Plur.	-μεν	-τε	-ντι, νσι	-μεν	-τε	-σαν

IMPERATIVE.

Sing.	——	-θι	-τω
Dual.	——	-τον	-των
Plur.	——	-τε	-τωσαν

INFINITIVE.	PARTICIPLES.	
-ναι	-ντ	G. -ντος, &c.

617.—Middle and Passive Voices.

INDICATIVE MOOD.

	Primary Tenses.			*Secondary Tenses.*		
Sing.	-μαι	-σαι	-ται	-μην	-σο	-το
Dual.	-μεθον	-σθον	-σθον	-μεθον	-σθον	-σθην
Plur.	-μεθα	-σθε	-νται	-μεθα	-σθε	-ντο

IMPERATIVE.

Sing.	——	-σο	-σθω
Dual.	——	-σθον	-σθων
Plur.	——	-σθε	-σθωσαν

INFINITIVE.	PARTICIPLES.		
-σθαι	N. -μενος	-μένη	-μενον

FORMATION OF MOODS AND TENSES IN THE ACTIVE VOICE.

618.—In the present and imperfect, through all the moods, prefix the reduplication in verbs that reduplicate; and then—

For the Indicative.

619.—RULE. Change the short vowel of the root into its own long (527) in the singular of the present and imperfect, and (in verbs in α) in all the numbers of the second aorist, and then add the personal endings (615); thus,

	PRESENT.			IMPERFECT.			2D AORIST.		
S.	ἱστη-μι	-ς	-σι	ἱστη-ν	-ς	—	ἔστη-ν	-ς	—
D.	ἱστα—	-τον	-τον	ἱστα—	-τον	-την	ἔστη—	-τον	-την
P.	ἱστα-μεν	-τε	-σι	ἱστα-μεν	-τε	-σαν	ἔστη-μεν	-τε	-σαν

Exc. 1. The **second aorist** in ε, ο (as, τίθημι, δίδωμι, and ἵημι), has the *short* vowel in the singular.

For the Subjunctive.

620.—RULE. Change the final vowel of the root into the subjunctive terminations, ῶ, ῇς, ῇ, &c. (506); thus,

ἵστημι, R. στα- Subj. Pres. ἱστ-ῶ, -ῇς, -ῇ; -ῆτον, -ῆτον, &c.
2 Aor. στ-ῶ, -ῇς, -ῇ; -ῆτον, -ῆτον, &c.

Obs.—These terminations, in the subjunctive, combine with the regular subjunctive terminations (506) the final vowel of the root, forming a sort of mixed vowel or diphthong, and consequently they always have the circumflex accent, as here.

Exc. 2. But verbs in ωμι retain ω through all the persons and numbers; as,

δίδωμι from δόω, R. δο, Subj. Pres. διδ-ῶ, -ῷς, -ῷ ; -ῶτον, &c.
                        2 Aor.   δ-ῶ, -ῷς, -ῷ ; -ῶτον, &c.

For the Optative.

621.—RULE. Unite with the final vowel of the root the optative characteristic ι, and add the secondary personal endings with η prefixed; thus,

Pres.   ἱσταί-ην -ης -η, &c.   τιθεί-ην -ης -η, &c.   διδοί-ην, &c.
2 Aor. σταί-ην -ης -η, &c.   θεί-ην -ης -η, &c.   δοί-ην, &c.

For the Imperative.

622.—RULE. In the present tense add the personal endings to the root; but the second aorist generally lengthens the short vowel; thus,

Present,   ἵστα-θι,   -τω,   -τον,   -των,   -τε,   -τωσαν.
2 Aorist,   στῆ-θι,   -τω,   -τον, &c.

Exc. 3. In the **second aorist,** τίθημι, δίδωμι, and ἵημι, retain the short vowel, and add ς instead of θι in the second person singular; as, θέ-ς, -τω ; -τον, -των, &c. ; δό-ς, -τω ; -τον, -των, &c.

For the Infinitive.

623.—Rule. In the present tense, add the termination to the root; and in the second aorist, commonly lengthen the short vowel; thus,

Present, *ἱστά-ναι*,   Second aorist, *στῆ-ναι*.

Exc. 4. In the **second aorist,** ε of the root is changed into ει, and *o* into ου; as,

ϑεῖ-ναι   εἶ-ναι   δοῦ-ναι

· For the Participles.

624.—Rule. Add the endings to the root, and then combine by the rules of euphony (73); thus,

ἱστά-ντς,	*-ντσα,*	*-ν,* combined *ἱστ-άς,*	*-ᾶσα,*	*-άν.*
τιϑέ-ντς,	*-ντσα,*	*-ν,*	*τιϑ-είς,*	*-εῖσα,*	*-έν.*
διδό-ντς,	*-ντσα,*	*-ν,*	*διδ-ούς,*	*-οῦσα,*	*-όν.*
δεικνύ-ντς,	*-ντσα,*	*-ν,*	*δεικν-ύς,*	*-ῦσα,*	*-ύν.*

FORMATION OF MOODS AND TENSES IN THE MIDDLE AND THE PASSIVE VOICE.

625.—Prefix the reduplication in the present and imperfect in verbs that reduplicate (607), as in the active voice; and then, in all the tenses—

For the Indicative, Imperative, Infinitive, and Participles.

626.—RULE.   Annex the terminations (617) to the root; as,

Indicative, ἵστα-μαι, -σαι, -ται, &c. Imp. ἱστά-μην, -σο, -το, &c.

Imperative, ἱστά-σο, -σθω, -σθον, -σθων, &c.

Infinitive, ἵστα-σθαι.

Participles, ἱστά-μενος, -μένη, -μενον.

For the Subjunctive.

627.—RULE.   Change the last letter of the root into the subjunctive terminations, ῶμαι, ῇ, ῆται, &c. (507, and 620, *Obs.*); as,

ἵστημι, R. στα-   Subj. Pres. ἱστ-ῶμαι,   -ῇ, -ῆται, &c.
                   2 Aor.   στ-ῶμαι,   -ῇ, -ῆται, &c.

Exc.—Verbs in ωμι retain ω through all the numbers and persons, as in the active voice (620, *Exc.* 2); as,

δίδωμι, R. δο-   Subj. Pres. διδ-ῶμαι,   -ῷ, -ῶται, &c.
                  2 Aor.   δ-ῶμαι,   -ῷ, -ῶται, &c.

For the Optative.

628.—RULE.   Unite with the radical vowel the optative characteristic ι, and add the secondary personal endings; as,

ἵστημι, R. στα- Opt. Pres. ἱσταί-μην, -σο, -το, &c.

2 Aor. σταί-μην, -σο, -το, &c.

Obs.—Σ is usually rejected in the second person singular ; making—

ἱσταί-μην, -ο, -το, &c. σταί-μην, -ο, -το, &c. (631).

629.—N. B. As the *root* of verbs in μι ends in *a*, ε, ο, or υ, these vowels, combining with the final letters, cause the *appearance* of four different forms of termination, and for this reason four paradigms have usually been given, though there is in fact *only one*. The following tables will show that, in whatever vowel the root ends, still there is but one fundamental form of inflection.

PARADIGM OF VERBS IN *MI.**

630.—Active Voice.

PRESENT TENSE.

INDICATIVE MOOD (619).

SINGULAR.			DUAL.			PLURAL.		
ἵστη			ἵστα					ἵστασι
τίθη	-μι -ς -σι		τίθε	-τον	-τον	-μεν -τε		τίθεισι
δίδω			δίδο			(-νσι⁶³²)		δίδουσι
δείχνυ			δείχνυ					δείχνυσι

SUBJUNCTIVE (620).

ἱστ	-ῶ	-ῃς	-ῇ		-ῆτον	-ῆτον	-ῶμεν	-ῆτε	-ῶσι
τιθ									
διδ	-ῶ	-ῷς	-ῷ		-ῶτον	-ῶτον	-ῶμεν	-ῶτε	-ῶσι

* For the accents, see 563.

OPTATIVE (621).

$\left.\begin{array}{l} \textit{ἱσταί} \\ \textit{τιθεί} \\ \textit{διδοί} \end{array}\right\}$ -ην　-ης　-η　　　　　　-ητον　-ήτην │ -ημεν[633]　-ητε　-ησαν

IMPERATIVE (622).

$\left.\begin{array}{l} \textit{ἵστα}　-θι[634] \\ \textit{τίθε}　-τι[635*] \\ \textit{δίδο}　-θι[635] \\ \textit{δείκνυ}-θι \end{array}\right\}$ -τω　　　　　-τον　-των │ 　-τε　-τωσαν[636]

INFINITIVE (623).　　　　　PARTICIPLES (624).

$\left.\begin{array}{l} \textit{ἱστά} \\ \textit{τιθέ} \\ \textit{διδό} \\ \textit{δεικνύ} \end{array}\right\}$ -ναι

ἱστ-άς	-ᾶσα	-άν
τιθ-είς	-εῖσα	-έν
διδ-ούς	-οῦσα	-όν
δεικν-ύς	-ῦσα	-ύν

IMPERFECT TENSE (639).

INDICATIVE (619).

$\left.\begin{array}{l} \textit{ἵστη} \\ \textit{ἐτίθη} \\ \textit{ἐδίδω} \\ \textit{ἐδείκνυ} \end{array}\right\}$ -ν　-ς　— │ $\left.\begin{array}{l} \textit{ἵστα} \\ \textit{ἐτίθε} \\ \textit{ἐδίδο} \\ \textit{ἐδείκνυ} \end{array}\right\}$ -τον　-την │ -μεν　-τε　-σαν[640]

The other moods in the imperfect are wanting.

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* 59, *Obs.* 5.

PARADIGM OF VERBS IN *MI*.

Active Voice.

SECOND AORIST.

INDICATIVE MOOD (619).

SINGULAR.				DUAL.		PLURAL.		
ἔστη ἔ ϑη ⎬ -ν -ς — ἔδω				ἔστη ἔϑε ⎬ -τον -την ἔδο		-μεν -τε -σαν[640]		

SUBJUNCTIVE (620).

στ ⎰ -ῶ   -ῇς   -ῃ   -ῆτον   -ῆτον | -ῶμεν -ῆτε -ῶσι
ϑ ⎱

δ   -ῶ   -ῷς   -ῷ   -ῶτον   -ῶτον | -ῶμεν -ῶτε -ῶσι

OPTATIVE (621).

σταί ⎫
ϑεί ⎬ -ην   -ης   -η   -ητον   -ήτην | -ημεν -ητε -ησαν
δοί ⎭

IMPERATIVE (622).

σττῆ̣-ϑι[634] ⎫
ϑέ -ς   ⎬ -τω   -τον   -των   -τε   -τωσαν
δό -ς   ⎭

INFINITIVE (623).

σττῆ ⎫
ϑεῖ ⎬ -ναι
δοῦ ⎭

PARTICIPLES (624).

στάς	στᾶσα	στάν
ϑείς	ϑεῖσα	ϑέν
δούς	δοῦσα	δόν

Note.—For the accents in these tables, as in the tables of the first conjugation, see 563.

PARADIGM OF VERBS IN *MI.*

631.—Middle Voice.

PRESENT TENSE.

INDICATIVE MOOD (626).

SINGULAR.	DUAL.	PLURAL.
ἴστα τίθε δίδο δείχνυ } -μαι -σαι -ται	-μεθον -σθον -σθον	-μεθα -σθε -νται

SUBJUNCTIVE (627).

ἰστ τιθ } -ῶμαι -ῇ -ῆται	-ώμεθον -ῆσθον, &c.	-ώμεθα -ῆσθε -ῶνται
διδ -ῶμαι -ῷ -ῶται	-ώμεθον -ῶσθον, &c.	-ώμεθα -ῶσθε -ῶνται

OPTATIVE (628).

ἰσταί τιθεί } -μην -ο (σο[641]) διδοί -το	-μεθον -σθον -σθην	-μεθα -σθε -ντο

IMPERATIVE (626).

ἴστα τίθε δίδο δείχνυ } -σο[642] -σθω	-σθον -σθων	-σθε -σθωσαν

INFINITIVE (626).	PARTICIPLES (626).
ἴστα τίθε δίδο δείχνυ } -σθαι	ἰστά τιθέ διδό δεικνύ } -μενος -μένη -μενον

IMPERFECT TENSE.

INDICATIVE (626).

ἰστά ἐτιθέ ἐδιδό ἐδεικνύ } -μην -σο[641] -το	-μεθον -σθον -σθην	-μεθα -σθε -ντο

The other moods of the imperfect are wanting.

PARADIGM OF VERBS IN *MI*.

Middle Voice.

SECOND AORIST.

INDICATIVE MOOD (626).

SINGULAR.	DUAL.	PLURAL.
ἱστά ⎫ ἐθέ ⎬ -μην -σο -το ἐδό ⎭	-μεθον -σθον -σθην	-μεθα -σθε -ντο

SUBJUNCTIVE (627).

στ ⎫ θ ⎬ -ῶμαι -ῇ -ῆται 	-ώμεθον -ῆσθον, &c.	-ώμεθα -ῆσθε -ῶνται
δ -ῶμαι -ῷ -ῶται	-ώμεθον -ῶσθον, &c.	-ώμεθα -ῶσθε -ῶνται

OPTATIVE (628).

σταί ⎫ θεί ⎬ -μην -ο (σο⁶⁴¹) δοί ⎭ -το	-μεθον -σθον -σθην	-μεθα -σθε -ντο

IMPERATIVE (626).

στά ⎫ θέ ⎬ -σο⁶⁴² -σθω δό ⎭	-σθον -σθων	-σθε -σθωσαν

INFINITIVE (626).	PARTICIPLES (626).
στά ⎫ θέ ⎬ -σθαι δό ⎭	στά ⎫ θέ ⎬ -μενος -μένη -μενον δό ⎭

The PRESENT and IMPERFECT PASSIVE are like the PRESENT and IMPERFECT MIDDLE. The SECOND AORIST PASSIVE is wanting.

Note.—For the other tenses of verbs in μι, see 643–650, and for the dialects, 601–604.

OBSERVATIONS ON VERBS IN $\mu\iota$.

Active Voice.

632.—The personal ending of the third person plural is properly $\nu\sigma\iota$, which, combining with the preceding vowel according to the rules of euphony (73), becomes $\bar{\alpha}\sigma\iota$, $\epsilon\iota\sigma\iota$, $ουσι$, $\bar{υ}σι$, $ωσι$.

633.—In the *optative,* η is often dropped before the personal endings of the plural, making—

$-\alpha\hat{\iota}\mu\epsilon\nu$, $-\alpha\hat{\iota}\tau\epsilon$, $-\alpha\hat{\iota}\epsilon\nu$; $-\epsilon\hat{\iota}\mu\epsilon\nu$, $-\epsilon\hat{\iota}\tau\epsilon$, $-\epsilon\hat{\iota}\epsilon\nu$; $-o\hat{\iota}\mu\epsilon\nu$, $-o\hat{\iota}\tau\epsilon$, $-o\hat{\iota}\epsilon\nu$;

instead of

$-\alpha\iota\eta\mu\epsilon\nu$, $-\alpha\iota\eta\tau\epsilon$, $-\alpha\iota\eta\sigma\alpha\nu$; $-\epsilon\iota\eta\mu\epsilon\nu$, &c.

634.—$\iota\sigma\tau\eta\mu\iota$ has sometimes $\iota\sigma\tau\eta$ for $\iota\sigma\tau\alpha\theta\iota$ in the *imperative;* and in compounds, $\sigma\tau\alpha$ is commonly used for $\sigma\tau\tilde{\eta}\theta\iota$; thus, $\check{\alpha}\nu\alpha\sigma\tau\alpha$, for $\dot{\alpha}\nu\alpha\sigma\tau\tilde{\eta}\theta\iota$; $\pi\alpha\rho\acute{\alpha}\sigma\tau\alpha$, for $\pi\alpha\rho\alpha\sigma\tau\tilde{\eta}\theta\iota$, &c.

635.—So also $\tau\acute{\iota}\theta\eta\mi$, $\delta\acute{\iota}\delta\omega\mi$, and $\iota\eta\mi$, have sometimes $\tau\acute{\iota}\theta\epsilon\iota$, $\delta\acute{\iota}\delta ου$, $\iota\epsilon\iota$, for $\tau\acute{\iota}\theta\epsilon\tau\iota$, $\delta\acute{\iota}\delta o\theta\iota$, $\iota\epsilon\theta\iota$; but these are properly contracted forms of the primitive verb with the reduplication, used in the Ionic and Doric dialects; thus, $\tau\iota\theta\acute{\epsilon}\omega$, imperative $\tau\acute{\iota}\theta\epsilon\epsilon$, contracted $\tau\acute{\iota}\theta\epsilon\iota$.

636.—As in verbs in ω (573), so also in those in $\mu\iota$, $\acute{\epsilon}\nu\tau\omega\nu$ is used for $\acute{\epsilon}\tau\omega\sigma\alpha\nu$ in the imperative third person plural.

637.—The primitive in ω, with the reduplication, is sometimes used instead of the form in $\mu\iota$ in the present and imperfect; thus,

638.—PRESENT.

$\tau\iota\theta\acute{\epsilon}\omega$, $-\acute{\epsilon}\epsilon\iota\varsigma$, $-\acute{\epsilon}\epsilon\iota$, contr. $-\tilde{\omega}$, $-\epsilon\hat{\iota}\varsigma$, $-\epsilon\hat{\iota}$, for $\tau\acute{\iota}\theta\eta\mi$, $-\eta\varsigma$, $-\eta\sigma\iota$, &c.
$\iota\sigma\tau\acute{\alpha}\omega$, $-\acute{\alpha}\epsilon\iota\varsigma$, $-\acute{\alpha}\epsilon\iota$, $-\tilde{\omega}$, $-\tilde{\alpha}\varsigma$, $-\tilde{\alpha}$, $\iota\sigma\tau\eta\mi$, $-\eta\varsigma$, $-\eta\sigma\iota$, &c.

through all the moods.

639.—IMPERFECT.

ἐτίθεον, -εες, -εε, contr. -ουν, -εις, -ει, for ἐτίθην, -ης, -η, &c.

640.—The terminations -ασαν, -εσαν, &c., in the third person plural, are frequently shortened by syncope; as, ἴσταν, for ἴστασαν; ἔτιθεν, for ἐτίθεσαν; ἔβαν, for ἔβησαν.

Middle and Passive.

641.—In the second person singular of the *imperfect indicative,* middle, and passive, σ is often rejected (the radical vowel being *treated* as a mood-vowel), and the concurring vowels contracted; thus, ἴστω, for ἴστασο; τίθου, for τίθεσο, &c. So in the *present indicative,* sometimes ἴστη, for ἴστασαι. Also in the second person singular of the *optative,* σ is rejected, but the vowels, being incapable of contraction, remain unchanged.

642.—The same contraction takes place in the *imperative;* but in the second aorist, θέσο is contracted into θοῦ only in compounds; as, παράθου, ὑπόθου, &c.

TENSES FORMED FROM THE PRIMITIVE.

643.—Verbs in μι have only three tenses of that form; viz., the *present, imperfect,* and *second aorist.* All the other tenses are formed as in the conjugation in ω (514), and are correspondingly inflected; as,

τίθημι, from θέω, has fut. θήσω, θήσομαι, &c.
δίδωμι,   δόω,   δώσω, δώσομαι, &c.
ἴστημι,   στάω,   στήσω, 1 aor. ἔστησα, &c.
        10

Exceptions.

644.—*Future.*—Some verbs occasionally retain the reduplication; as, δıδώσω, from δίδωμι; and verbs from derivatives in νόω and νύω form the future from their primitives; thus, δείχνυμι, from δειχνύω, has the future δείξω, from δείχω.

645.—*First Aorist.*—Τίθημι, δίδωμι, and ἵημι, have χα and χάμην instead of σα and σάμην in the first aorist indicative; as, 1 aor. ἔθηχα, ἐθηχάμην; ἔδωχα, ἐδωχάμην, &c. In these verbs, the other moods of this tense are wanting, and the forms ἔδωχα, ἔθηχα, are confined to the singular, the rest being supplied by the second aorist.

646.—*Perfect and Pluperfect Active.*—Verbs in μı from έω commonly have εı before χα of the perfect; those from άω have η or α; as, τίθημı, from θέω, perf. τέθειχα; ἵστημı, from στάω, perf. ἔστηχα, or ἔσταχα. In these tenses, ἵστημı aspirates the augment, imperf. ἵστην, perf. ἔστηχα, but 2 aor. ἔστην, and, except in the singular of the indicative, is *syncopated;* thus, first person plural ἑστήχαμεν, by syncope, ἔσταμεν, &c., infinitive ἑστηχέναι, by syncope, ἑστάναι; participle, as 588, 590.

Obs.—The perfect active of ἵστημı has a present signification; thus, ἔστηχα, *I stand*, pluperfect ἑστήχειν, *I stood*. In the present, imperfect, future, first aorist active, it signifies *to place, to cause to stand.* In the passive throughout, *to be placed.* The second aorist middle is not in use.

647.—*Passive voice.*—The short vowel of the root remains short before a consonant in the passive voice; as, δίδωμı, future passive δο-θήσομαı, first aorist ἐδό-θην, perfect δέδο-μαı, &c. But εı before χα in the perfect active returns before μαı in the perfect passive; as, perfect active τέθειχα, future passive τε-θήσομαı (58), perfect passive τέθεı-μαı.

648.—*Tenses wanting.*—Verbs in $\mu\iota$, being generally from *pure* roots, want, like other pure verbs, the second future passive, the second perfect and pluperfect active, and the second aorist passive.

649.—TABLE EXHIBITING ALL THE TENSES OF VERBS IN *MI*.

	ACTIVE.	MIDDLE.	PASSIVE.
Present.	ἵστημι	ἵσταμαι	ἵσταμαι
Imperf.	ἵστην	ἱστάμην	ἱστάμην
Fut.	στήσω	στήσομαι	σταθήσομαι
1 Aor.	ἔστησα	ἐστησάμην	ἐστάθην
2 Aor.	ἔστην	ἐστάμην	———
Perf.	ἔστηχα or -αχα	———	ἔσταμαι
Pluperf.	ἑστήχειν or εἱστήχειν	———	ἐστάμην
Fut. perf.			ἐστήξομαι

650.—Verbs in *MI* to be Conjugated.

ἵημι	from	ἕω	*I send*
σβέννυμι		σβέω	*I extinguish*
ζεύγνυμι		ζεύγω	*I join*
ἵπτημι		πτάω	*I fly*
ὄνημι		ὀνέω	*I help*
ὄμνυμι		ὀμόω	*I swear*
πίμπλημι		πλέω	*I fill*, hence $\pi\lambda\eta\vartheta\omega$
ὄλλυμι		ὀλέω	*I destroy*
φημί		φάω	*I affirm*
κλῦμι		κλύω	*I hear*
ῥώννυμι		ῥόω	*I strengthen*

IRREGULAR AND DEFECTIVE VERBS IN *MI.*

651.—The *irregular and defective verbs* in μι are usually reckoned nine; viz., εἰμί, *I am;* εἶμι, *I go;* ἵημι, *I send;* εἷμαι, *I clothe myself;* εἷσα, *I did set;* ἧμαι, *I sit;* κεῖμαι, *I lie down;* φημί, *I say;* and οἶδα, *I know.* The parts in use are as follows:—

652.—Εἰμί, *I am.*

Active Voice.

PRESENT TENSE.

INDICATIVE.

S. εἰμί	εἶς or εἶ	ἐστί
D.	ἐστόν	ἐστόν
P. ἐσμέν	ἐστέ	εἰσί

SUBJUNCTIVE.

S. ὦ	ᾖς	ᾖ
D.	ᾖτον	ᾖτον
P. ὦμεν	ᾖτε	ὦσι

OPTATIVE.

S. εἴην	εἴης	εἴη
D.	εἴητον	εἰήτην
P. εἴημεν	εἴητε	εἴησαν

IMPERATIVE.		INFINITIVE.	PARTICIPLES.
S. ἔσο ἔστω		εἶναι	M. ὤν
D. ἔστον ἔστων			F. οὖσα
P. ἔστε ἔστωσαν			F. ὄν

IMPERFECT TENSE.

INDICATIVE.

S. $\tilde{\eta}\nu$	$\tilde{\eta}\varsigma$	$\tilde{\eta}$ or $\tilde{\eta}\nu$
D.	$\tilde{\eta}\tau o\nu$	$\tilde{\eta}\tau\eta\nu$
P. $\tilde{\eta}\mu\epsilon\nu$	$\tilde{\eta}\tau\epsilon$	$\tilde{\eta}\sigma a\nu$

Middle Voice.

IMPERFECT TENSE.

INDICATIVE.

S. $\tilde{\eta}\mu\eta\nu$	$\tilde{\eta}\sigma o$	$\tilde{\eta}\tau o$
D. $\tilde{\eta}\mu\epsilon\vartheta o\nu$	$\tilde{\eta}\sigma\vartheta o\nu$	$\tilde{\eta}\sigma\vartheta\eta\nu$
P. $\tilde{\eta}\mu\epsilon\vartheta a$	$\tilde{\eta}\sigma\vartheta\epsilon$	$\tilde{\eta}\nu\tau o$

FUTURE TENSE.

Indic. $\check{\epsilon}\sigma o\mu a\iota$, Opt. $\dot{\epsilon}\sigma o\dot{\iota}\mu\eta\nu$, Inf. $\check{\epsilon}\sigma\epsilon\sigma\vartheta a\iota$, Part. $\dot{\epsilon}\sigma\acute{o}\mu\epsilon\nu o\varsigma$, reg.

653.—THE CHIEF DIALECTS OF $\epsilon\dot{\iota}\mu\acute{\iota}$.

Active Voice.

PRESENT.

INDICATIVE.

1.	2.	3.
Sing. $\epsilon\dot{\iota}\mu\acute{\iota}$, D. $\dot{\epsilon}\mu\mu\acute{\iota}$, Æ. $\check{\eta}\mu\iota$.	$\epsilon\dot{\iota}\varsigma$, or $\epsilon\dot{\iota}$, I. $\check{\epsilon}\epsilon\iota\varsigma$, P. $\check{\epsilon}\epsilon\iota$, $\dot{\epsilon}\sigma\sigma\acute{\iota}$.	$\dot{\epsilon}\sigma\bar{\tau}\acute{\iota}$, D. $\dot{\epsilon}\nu\tau\acute{\iota}$, $\dot{\epsilon}\nu\acute{\iota}$.
Plur. $\dot{\epsilon}\sigma\mu\acute{\epsilon}\nu$, $\epsilon\dot{\iota}\mu\acute{\epsilon}\varsigma$, P. $\dot{\epsilon}\mu\acute{\epsilon}\nu$, $\epsilon\dot{\iota}\mu\acute{\epsilon}\nu$.	$\dot{\epsilon}\sigma\tau\acute{\epsilon}$, P. $\dot{\epsilon}\tau\acute{\epsilon}$.	$\epsilon\dot{\iota}\sigma\acute{\iota}$, D. $\dot{\epsilon}\nu\tau\acute{\iota}$, Æ. $\check{\epsilon}\nu\tau\iota$, $\epsilon\check{\upsilon}\nu\tau\iota$, P. $\check{\epsilon}a\sigma\iota$, $\check{\epsilon}a\sigma\sigma\iota$.

SUBJUNCTIVE.

Sing. $\check{\omega}$, I. $\check{\epsilon}\omega$, P. $\epsilon\dot{\iota}\omega$.	$\eta\varsigma$, I. $\dot{\epsilon}\eta\varsigma$, P. $\epsilon\dot{\iota}\eta\varsigma$.	$\tilde{\eta}$, I. $\dot{\epsilon}\eta$, $\epsilon\dot{\iota}\eta$, $\tilde{\eta}\sigma\iota$, $\dot{\epsilon}\eta\sigma\iota$, P. $\epsilon\dot{\iota}\eta\sigma\iota$.
Plur. $\check{\omega}\mu\epsilon\nu$, D. $\check{\omega}\mu\epsilon\varsigma$, P. $\epsilon\dot{\iota}\omega\mu\epsilon\nu$, $\epsilon\iota o\mu\epsilon\nu$.	$\tilde{\eta}\tau\epsilon$.	$\check{\omega}\sigma\iota$, I. $\check{\epsilon}\omega\sigma\iota$.

OPTATIVE.

Sing. εἴην, I. ἔοιμι.	εἴης, I. ἔοις.	εἴη, I. ἔοι.
Plur. εἴημεν, I. εἶμεν.	εἴητε, I. εἶτε.	εἴησαν, I. A. εἶεν.

IMPERATIVE.

Sing.	ἔσο, P. ἔσσο, A. ἴσθι.	ἔστω.
Plur.	ἔστε.	ἔστωσαν, A. ἔστων, P. ἐόντων.

INFINITIVE.

εἶναι, I. ἔμεν, εἶμεν, D. ἔμεναι, ἦμεν, ἦμες, εἶμες, Æ. ἔμμεναι, P. ἔμμεν.

PARTICIPLE.

M. ὤν, I. ἐών, Æ. εἴς.	Fem. οὖσα, I. ἐοῦσα, D. εὖσα, ἐοῖσα, ἔασσα, Æ. εἶσα, ἔασα.	Neut. ὄν, I. ἐόν, Æ. ἔν.

IMPERFECT.

INDICATIVE.

Sing. ἦν, I. ἔα, ἦα, P. ἔην, εἴην, ἤην, ἔον, ἦον, ἔσκον.	ἦς, I. ἔες, ἔεις, P. ἦες, ἔας, ἔσκες, Æ. ἦσθα, ἐησθα.	ἦ, or ἦν, I. D. ἦε, ἦς, P. ἔσκε.
Du.	ἦτον, Æ. ἔστον, P. ἔτον, ἦστον.	ἤτην, A. ἤστην, P. ἔστην.
Plur. ἦμεν, D. ἦμες, P. ἔμεν.	ἦτε, I. ἔατε.	ἦσαν, P. ἔσαν, ἔσσαν, ἔσκον.

Middle Voice.

IMPERFECT.

INDICATIVE.

Plur.		ἦντο, I. ἔατο, εἴατο.

FUTURE.

INDICATIVE.

Sing. ἔσομαι, D. ἐσοῦμαι, ἐσεῦμαι, P. ἔσσομαι.	ἔσῃ, A. ἔσει, I. ἔσεαι, ἔσσεαι, D. ἐσῇ, ἐσῃ, P. ἔσσῃ.	ἔσεται, by syncope ἔσται, D. ἐσεῖται, ἐσσεῖται, P. ἔσσεται.
Plur. ἐσόμεθα, Æ. ἐσόμεσθα.	ἔσεσθε.	ἔσονται, D. ἐσοῦνται.

Infin. ἔσεσθαι, P. ἔσσεσθαι.   Particip. ἐσόμενος, P. ἐσσόμενος.

654.—Εἶμι, *I go* (root, ἰ).

Active Voice.

PRESENT.

	SINGULAR.			DUAL.			PLURAL.	
Indic.	εἶμι	εἶς or εἶ	εἶσι	ἴτον	ἴτον	ἴμεν	ἴτε	ἴασι
Subj.	ἴω	ἴῃς	ἴῃ	ἴητον	ἴητον	ἴωμεν	ἴητε	ἴωσι
Opt.	ἴοιμι	ἴοις	ἴοι	ἴοιτον	ἰοίτην	ἴοιμεν	ἴοιτε	ἴοιεν
Imper.	——	ἴθι	ἴτω	ἴτον	ἴτων	——	ἴτε	ἴτωσαν
Infin.	ἰέναι,	**Part.** ἰών		ἰοῦσα	ἰόν, Gen. ἰόντος		ἰούσης, &c.	

IMPERFECT.

INDICATIVE.

Sing.	ᾔειν or ᾖα	ᾔεις or ᾔεισθα	ᾔει
Dual.		ᾔειτον or ᾖτον	ᾐείτην or ᾔτην
Plur.	ᾔειμεν or ᾖμεν	ᾔειτε or ᾖτε	ᾔεσαν, Ion. ᾔισαν

Obs. 1. The Attics, and sometimes the Ionians, regularly use the present of εἶμι, in the indicative, infinitive, and participles, in a future sense, "*I will go*."

Obs. 2. In Homer we have also imperfect with simple ἰ; as, ἴε, ἴτην, ἴμεν, ἴσαν.

655.—῞Ιημι, *to send*, from ῞ΕΩ.

Active Voice.

PRESENT.

Indic.	ἵημι	ἵης	ἵησι	ἵετον	ἵετον	ἵεμεν	ἵετε	ἱᾶσι or ἱεῖσι
Subj.	ἱῶ	ἱῇς	ἱῇ	ἱῆτον	ἱῆτον	ἱῶμεν	ἱῆτε	ἱῶσι
Opt.	ἱείην	ἱείης, &c., rarely ἱοιμι						
Imper.	——	ἵει (ἵεθι) ἱέτω ἵετον ἱέτων ——				ἵετε	ἱέτωσαν	
Infin.	ἱέναι	Participles, ἱείς ἱεῖσα ἱέν		Gen. ἱέντος, &c.				

IMPERFECT.

ἴην ἴης ἴη

Indic. also ἴεον ἴεες ἴεε ⎫ ἴετον ἰέτην ἴεμεν ἴετε ἴεσαν
Contr. ἴουν ἴεις ἴει ⎭

FUTURE.

Indic. ἤσ-ω -εις -ει -ετον, &c.

FIRST AORIST.

Indic. ἧκ-α -ας -ε -ατον, &c.

SECOND AORIST.

Indic. (ἦκα ἧκας ἧκε) εἷτον εἵτην εἷμεν εἷτε εἷσαν
Subj. ὧ ᾗς ᾖ, &c.
Opt. εἵην εἵης εἵη εἷτον εἵτην εἷμεν εἷτε εἷεν (rarely [εἵμην)
Imper. —— ἕς ἕτω ἕτον ἕτων —— ἕτε ἕτωσαν
Infin. εἷναι Participles, εἵς εἷσα ἕν Gen. ἕντος, &c.

PERF. εἷκ-α -ας, &c. PLUPERF. εἵκ-ειν -εις, &c.

Middle Voice.

PRESENT.

Indic. ἵεμαι ἵεσαι ἵεται ἱέμεθον, &c.
Subj. ἱῶμαι ἱῇ ἱῆται ἱώμεθον, &c.
Opt. ἱείμην, &c. Imper. ἵεσο or ἵου. Infin. ἵεσθαι.
Part. ἱέμενος, &c.

INDICATIVE.

IMPERF. ἱέμην ἵεσο, &c. FUT. ἥσομαι, &c. 1 AOR. ἡκάμην, &c.

SECOND AORIST.

Indic. εἵμην εἷσο εἷτο . εἵμεθον εἷσθον εἵσθην εἵμεθα, &c.
Subj. ὧμαι ᾖ ᾖται, &c.
Opt. εἵμην εἷο εἷτο, &c.
Imper. —— οὗ ἕσθω, &c. Infin. ἕσθαι. Part. ἕμενος -η -ον

PERF. Indic. εἷμαι εἷσαι, &c. Infin. εἷσθαι
PLUPERF. Indic. εἵμην εἷσο, &c.

Passive Voice.

Future. Indic. ἑθήσομαι.   1 Aor. Indic. εἵθην.   Part. ἐθείς.

656.—Εἵμαι, *I clothe myself.*

Perfect passive and middle of ἕννυμι (root ἕω), *to put clothes on another, to clothe,* hence Mid. *to clothe one's self.*

PRES. MID., and PRES. and PERF. PASS.

Indic. S. εἵ-μαι, -σαι, -ται, and -σται.—3d Pl. εἵνται.
Part. εἵμενος.

657.—Εἷσα, *seated.*

This *aorist* form (Mid. εἱσάμην, Fut. εἵσομαι) belongs to the verb ἵζω, *seat,* but may be regarded as coming from a root ἕω.

658.—Ἧμαι, *I sit.*

Ἧμαι is properly a *perfect passive,* with a present intransitive signification, from ἕω, *to put, to place,* or *to set ;* thus, Perf. *I have been placed* or *set,* and remain so ; i. e., *I sit.* It wants the subjunctive and optative, except in the compound κάθημαι, which has κάθωμαι, καθοίμην, &c., and is more common than ἧμαι.

PRESENT.

Indic.	ἧ-μαι -σαι -σται	-μεθον -σθον -σθον	-μεθα -σθε -νται
Imper. ἧ	— -σο -σθω	—— -σθον -σθων	—— -σθε -σθωσαν

Inf. ἧσθαι   Part. ἥμενος -η -ον

IMPERFECT.

Indic.	ἥ-μην -σο -στο	-μεθον -σθον -σθην	-μεθα -σθε -ντο

10*

Obs. 3. For ἧνται the Ionians use ἕαται, and the Poets εἵαται; and for ἧντο in like manner ἕατο and εἵατο. So also for κάθηνται and κάθηντο the Ionic forms are κατέαται and κατέατο (600).

659.—Κεῖμαι, *I lie.*

Perhaps an irregular *perfect* form (*am laid*) from κέω, κείω. It has the Ionic forms, κέαται and ἐκέατο, for κεῖνται and ἔκειντο (600).

PRESENT.

SINGULAR.	DUAL.	PLURAL.
Indic. κεῖ-μαι -σαι -ται	-μεθον -σθον -σθον	-μεθα -σθε -νται
Subj. 3 S. κέηται 3 Pl. κέωνται		
Opt. 3 S. κέοιτο 3 Pl. κέοιντο		
Imp. κεί — -σο -σθω	—— -σθον -σθων	— -σθε -σθωσαν
Inf. κεῖσθαι		
Part. κείμενος -η -ον		

IMPERFECT.

Indic. ἐκεί-μην -σο -το | -μεθον -σθον -σθην | -μεθα -σθε -ντο

FUTURE.

Indic. κείσ-ομαι -η -εται, &c., regular.

660.—Φημί (φα), *I affirm.*

SINGULAR.	DUAL.	PLURAL.
φημί φής φησί	φατόν φατόν	φαμέν φατέ φᾶσί
Imp. ἔφ-ην-ης, or ησθα, -η	ἔφα-τον, την, &c.	

Subj. φῶ, Opt. φαίην, Imper. φαθί, Inf. φάναι, Part. φάς, Fut. φήσω, Aor. ἔφησα.

The Inf. φάναι is familiarly used as a sort of ***absolute*** past, φάναι, *he said.*

With this verb is connected in use the word ἠμί, *say* (Lat. *aio*), used in 1 S. Pres. ἠμί, *I say*, and in the familiar Attic dialogue, ἦν δ'ἐγώ, *said I*, ἦ δὲ ὅς, *said he*.

661.—Οἶδα, *I know*.

Active Voice.

PRESENT.

	SINGULAR.			DUAL.	PLURAL.
Ind.	οἶδα	οἶσθα* οἶδε (ν)		ἴστον ἴστον	ἴσμεν ἴστε ἴσᾱσι
Subj.	εἰδῶ	εἰδῇς εἰδῇ, &c.			
Opt.	εἰδείην	εἰδείης εἰδείη, &c.			
Imp.	——	ἴσθι ἴστω		ἴστον ἴστων	—— ἴστε ἴστωσαν
Inf.	εἰδέναι		Part. εἰδώς -υῖα -ός		

IMPERFECT.

Sing.	ᾔδειν	ᾔδεις (ᾔδεισθα, Att. ᾔδησθα)	ᾔδει, Att. ᾔδη
Dual.	——	ᾔδειτον	ᾔδείτην
Plur. { ᾔδειμεν or ᾔσμεν	} ᾔδειτε (or ᾖστε)	{ ᾔδεισαν (or ᾖσαν)

FUTURE, εἴσομαι (rarely εἰδήσω), *I shall know*.
Verbal adj. neuter ἰστέον.
The aorists and perfect from γιγνώσκω.

Obs. 4. Οἶδα is strictly a *second perfect* from εἴδω, *I see ;* perfect, *I have seen*, hence, *I know*. In this sense it is used as a present only, and its pluperfect as an imperfect, as above. For ἴσμεν, the Ionians have ἴδμεν ; and for εἰδέναι, the Epic writers have ἴδμεναι, and ἴδμεν.

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* Οἶδας, with the paragogic θα, οἶδασθα, by syncope οἶσθα. Old Attic form οἶσθας. Ἴστον, &c., for οἶδ-τον ; ἴσθι, for οἶδ-θι (οἴσθι, ἴσθι), &c.

DEPONENT VERBS.

662.—DEPONENT VERBS are those which under a middle or passive form have either an active or a middle signification.

663.—The perfect of *deponent verbs* has some-times also a passive sense ; as, εἴργασται, *he has wrought* and *it has been wrought.*

664.—Some of these verbs have also a passive form of the first future and first aorist, always used in a passive sense.

665.—The *tenses* of deponent verbs are the *present, imperfect, perfect, pluperfect,* and *perfect future* of the passive form; the *future* and *first aorist* of the middle form ; and the *first future* and *first aorist* in the passive form and with a passive sense. A few have a second aorist middle. They are usually conjugated by giving the present, future middle, and perfect passive ; thus, δέχομαι, δέξομαι, δέδεγμαι.

666.—Synopsis of Deponent Verbs.

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPER.	INFIN.	PART.
Pres.	δέχ-ομαι	δέχ-ωμαι	-οίμην	-ου	-εσθαι	-όμενος
Imp.	ἐδεχ-όμην					
Perf.	δέδεγ-μαι	δεδεγ-μένος ὦ	-μένος εἴην	-σο	-σθαι	-μένος
Plup.	ἐδεδέγ-μην					
Fut. M.	δέξ-ομαι.	wanting	-οίμην	wanting	-εσθαι	-όμενος
1 Aor. M.	ἐδεξ-άμην	δέξ-ωμαι	-αίμην	-αι	-ασθαι	-άμενος
1 Fut. P.	δεχθήσ-ομαι	wanting	-οίμην	wanting	-εσθαι	-όμενος
1 Aor. P.	ἐδέχθ-ην	δεχθ-ῶ	-είην	-ητι	-ῆναι	-είς
Perf. Fut.	δεδέξ-ομαι	wanting	-οίμην	wanting	-εσθαι	-όμενος

Note.—In this table, the imperative and infinitive of the perfect are given in their unchanged forms. Euphonic laws will change δέδεγ-σο and δεδέγ-σθαι into δέδεξο and δεδέχθαι (72).

IMPERSONAL VERBS.

667.—Many verbs are occasionally taken ***imper-sonally;*** as, ἀρέσκει, *it pleases;* ἀρκεῖ, *it suffices;* συμφέρει, *it is profitable,* &c.

The following are those which are chiefly taken impersonally :—

668.—πρέπει, *it is becoming;* ἔπρεπε, *it was becoming;* πρέπειν, *to be becoming;* τὸ πρέπον, *that which is becoming;* pl. τὰ πρέποντα, *the things which are becoming.*

669.—μέλει, *it concerns;* ἔμελε, μελήσει, μεμέληκε, and μέμηλε.

670.—δοκεῖ, *it appears, it is resolved upon;* ἐδόκει (from δοκέω); ἔδοξε (from δόκω); τὰ δοκοῦντα.

Rem.—The ***personal*** use of this verb is far more common than the corresponding *appears* in English.

671.—δεῖ, *it is necessary;* ἔδει, δεήσει, δεῖν, τὸ δέον, τὰ δέοντα.

672.—χρή, *it behooves;* ἐχρῆν, χρήσει, χρῆναι, and χρῆν; τὸ χρέων, contracted for χρέαον. Subj. χρῇ.

DESIDERATIVE, FREQUENTATIVE, AND INCEPTIVE VERBS.

673.—***Desiderative Verbs*** are those which denote a *desire* or *intention of doing.* They are commonly formed by adding σείω to the root of the primitive; as,

ROOT.

γελάω, *I laugh;* γελα- γελασείω, *I desire to laugh.*
πολεμέω, *I make war;* πολεμε- πολεμησείω, *I desire war.*

Another form of desideratives is that in άω or ιάω, properly from substantives; as, from θάνατος, *death;* θανατάω, *I long for death;* στρατηγός, *a general;* στρατηγιάω, *I*

wish to be a general. Also from verbs, by first forming substantives from them ; as,

ὠνεῖσθαι, *to buy ;* (ὠνητής) ὠνητιάω, *I wish to buy.*
κλαίω,   *I weep ;* (κλαῦσις) κλαυσιάω, *I am disposed to weep.*

674.—*Frequentatives* signify *repeated action.* These commonly end in ζω ; as, ῥιπτάζειν (from ῥίπτειν), *to throw from one place to another,* Mid. *to throw one's self this way and that, to be restless ;* στενάζειν (from στένειν), *to sigh much and deeply ;* so, from αἰτεῖν, *to ask,* αἰτίζειν, *to beg ;* ἕρπειν, *to creep,* ἑρπύζειν, *to creep slowly.*

675.—*Inceptives* express the *beginning* or *continued increase* of an action. These commonly end in σκω ; as, γενειάσκω, *to begin to have a beard ;* ἡβάσκω, *to be growing to manhood* (the same as γενειάζω and ἡβάω) ; in part *transitive ;* as, μεθύσκω, *to intoxicate,* from μεθύω, *I am intoxicated.*

IRREGULAR AND DEFECTIVE VERBS.

676.—Many Greek verbs display a variety of forms, and an apparent irregularity in the formation of different tenses. This arises partly from the adoption of new forms of the present and imperfect, which sometimes accompany, but more commonly have *superseded* the primitive forms, from which, however, other tenses still remain ; partly from adopting tenses from different roots, and thus forming a new whole out of fragments of several verbs. Thus several verbs, strictly speaking *defective,* blending their tenses for a common signification, make what we call an *irregular* verb. Thus, ὁρῶ, *I see ;* ὄψομαι (reg. from ὀπ, ὀπτ), *shall see ;* aor. εἶδον (root ἰδ), *I saw.* Δύω, *go under,* has present, δύνω, δῦμι, δύσκω, but several of the tenses are formed regularly from δύω ; as, δύσω, ἔδυσα ; while 2 aor. ἔδυν comes from δῦμι (without mood-vowel). Πάσχω, *suffer,* has from this form imperf. ἔπασχον ; from obs. παθω, 2 aor. ἔπαθον, and from obs. πενθω, perf. πέπονθα, and fut. πείσομαι.

In most *irregular verbs,* the irregularity is caused
by the adoption of a new present and imperfect, formed
by certain changes on the root of the verb in these tenses,
while the other tenses continue to be formed regularly
from the primitive root or theme. Thus, from *ΛΗΒΩ,** is
formed the new present λαμβάνω, imperfect ἐλάμβανον,
while the future λήψομαι, and all the tenses following it,
are formed regularly from the root *ΛΗΒ.*

In this way *new presents* are formed from *old
roots* as follows :

677.—By the addition of certain letters to the *root;*
thus,

THEME.	ROOT.	LET. ADD.		NEW PRES.	FUT.
1 δόχω	δοχ	ε	makes	δοχέ-ω	δόξω
2 τίω	τι	ν		τίν-ω	τίσω
3 ἄγω	ἀγ	νυ		ἀγνύ-ω	ἄξω
4 ἕω	ἑ	ννυ		ἑννύ-ω	ἕσω
5 ἐλάω	ἐλα	υν		ἐλαύν-ω	ἐλάσω
6 γηράω	γηρα	σχ		γηράσχ-ω	γηράσω

678.—Of roots that end with a *vowel,* some drop it
before the added letters; some change *o* into *ω*, *ε* into *η*,
and others change *ε* or *o* into *ι*; thus,

THEME.	ROOT.	R. CHANGED.	LET. ADD.	NEW PRES.	FUT.
1 ἁμαρτέω	ἁμαρτε	ἁμαρτ	αν	ἁμαρτάν-ω	ἁμαρτήσομαι
2 ἐριδέω	ἐριδε	ἐριδ	αιν	ἐριδαίν-ω	ἐριδήσω
3 ζόω	ζο	ζω	ννυ	ζωννύ-ω	ζώσω
4 ἀλδέω	ἀλδε	ἀλδη	σχ	ἀλδήσχ-ω	ἀλδήσω
5 εὑρέω	εὑρε	εὑρι	σχ	εὑρίσχ-ω	εὑρήσω
6 ᾽ΑΛΟ῾Ω	ἀλο	ἀλι	σχ	ἀλίσχ-ω	ἀλώσω
7 βιόω	βιο	βιω	σχ	βιώσχ-ω	βιώσω

* Primitive themes, now obsolete, are printed in capitals.

10*

679.—In roots that end with a *palatal* or a *lin-gual mute,* the euphonic changes are made as before explained; *practically,* we might say that σσ, ζ, &c., are added, and the last radical dropped; thus,

THEME.	ROOT.	R.CHANGED.	NEW PRES.	FUT.
1 πράγω	πραγ	πραγι	πράσσ-ω	πράξω
2 ἱμάδω	ἱμαδ	ἱμαδι	ἱμάσσ-ω	ἱμάσω
3 κράγω	κραγ	κραγι	κράζ-ω	κράξω
4 φράδω	φραδ	φραδι	φράζ-ω	φράσω

680.—Some form a *new present* from the *short root* changed before the added letters by inserting a *nasal ν* (or *μ*) ; thus,

THEME.	ROOT.	R.CHANGED.	LET.ADD.	NEW PRES.	FUT.
1 λήθω	λαθ	λανθ	αν	λανθάν-ω	λήσω
2 λήβω	λαβ	λαμβ	αν	λάμβάν-ω	λήψομαι

681.—Others with various irregularities ; as,

	ROOT.	
θέλω	θελ, θελε,	Fut. θελήσω
ἐγείρο	ἐγειρ by syncope	2 Aor. ἠγρόμην

682.—By *Reduplication,* viz., of the initial syllable ; of the initial consonant with ι; and of ι commonly called the *improper reduplication ;* as,

THEME.		NEW PRES.
δέω	by Red. of initial cons. with ι	δίδημι
πλέω	" "	πίμπλημι
στάω	by improper Red.	ἵστημι

683.—By *Metathesis,* or transposition of letters, which, however, rarely occurs; as,

THEME.	ROOT.			FUT.	2 AOR.
δέρκω	δερκ by Metathesis	δρεκ		δέρξω	ἔδρακον

684.—By **Aphæresis,** or cutting off the initial letters; as,

ἐθέλω   by Aphæresis becomes   θέλω

685.—In several, two or more of these modes of variation combine to form the new present; thus,

By 682 and 678, γνόω becomes γιγνώσκω, fut. γνώσομαι.

By 682 and 677, δράω becomes διδράσκω, fut. δράσω.

So διδαχ becomes διδαχσκω, διδάσκω.

μένω (μεν) becomes μι-μένω, μίμνω, fut. μενέω, μενῶ.

τεχ, τι-τεχ, τιτέχω, τίτχω, τίχτω, fut. τέξομαι, perf. τέτοχα.

ἵχω (ἵχ) becomes ἱχ-άνω, and irreg. ἱχνέομαι, fut. ἵξομαι.

ἔχω and σχέω, fut. ἕξω and σχήσω.

686.—ALPHABETICAL LIST OF IRREGULAR AND DEFECTIVE VERBS.

EXPLANATION.

In the following table, the words in capitals are the roots from which certain tenses are formed, but which are themselves either obsolete, or are merely assumed, in order to derive from them by analogy the forms in use.

s. s. means *same signification.*

The capital R after a tense indicates that the verb is conjugated regularly from the tense after which it is placed.

A.

'Aάω, *to injure* (R. αα.); pres. pass. ἀᾶται, 1 a. act., ἄασα, contr., ἄσα, 1 a. pass. ἀάσθην, mid. ἀασάμην. Hom.

'Άγαμαι, *to admire;* a middle form as from ἄγημι, Th. ἀγάω (R. ἀγα); pr. and imp. like ἵσταμαι; ἀγάζομαι, s. s. — fut. ἀγάσομαι, R.

'Αγνύω, ἄγνυμι, *to break;* from ἄγω (R. ἀγ); f. ἄξω, &c., R. 1 a. ἔαξα, 2 a. p. ἐάγην, 2 perf. ἔαγα, with a passive signification. It commonly takes the syllabic augment, probably owing to

⸝its having anciently had the digamma as the initial letter; thus, pres. Ϝάγω, 1 a. ἐϝαξα, and then ἐαξα; &c.

Ἄγω, *to lead* (R. ἀγ); f. ἄξω, &c. R. It has a reduplication in the 2 a. ἤγαγον, perf. ἦχα, and with the reduplication, ἀγήοχα (poetic ἀγνῶ, ἀγίνω). 1 a. ἦξα, ἆξαι, ἄξασθαι.

Ἄδω. See ἀνδάνω.

Ἀείρω, epic and poetic lengthened for αἴρω. Regular.

Ἀέξω. See αὐξάνω.

Ἄημι, *to blow* (fr. ἀω, R. a); retains η throughout; as, ἀῆναι, pass. ἄημαι; except the participle ἀείς, ἀέντος: mid. ἀητο, ἀήμενος.

Αἱρέω, *to take* (1 R. αἱρε, 2 ἑλ, from ῞ΕΛΩ); f. αἱρήσω, &c., 1 aor. pass. ἡρέθην. R. Attic fut. ἑλῶ, 2 aor. εἷλον, mid. εἱλάμην. Alexandrian form for εἱλόμην (533). Sometimes with an Attic reduplication in the perfect; as, ἀραίρηκα, ἀραίρημαι.

Αἴρω, *to raise* (R. ἀρ, from ῎ΑΡΩ); f. ἀρῶ, p. ἦρκα, 1 a. ἦρα, &c., R.

Αἰσθάνομαι, *to perceive* (αἰσθ, αἰσθε); f. m. αἰσθήσομαι, &c., R., from ΑΙΣΘΕ῎ΟΜΑΙ (678), 2 aor. ᾐσθόμην.

Ἀκαχίζω, *to trouble* (ἀκαχε and ἀχ, ἀχ); f. ἀκαχήσω, &c., R. 2 a. with redup. ἤκαχον; pres. mid. ἄχομαι; perf. pass. ἀκήχεμαι, *to be afflicted, to grieve.*

Ἀλδαίνω, tr. *to make to grow* (R. ἀλδαν); f. ἀλδανῶ, &c., R. imp. ἤλδανον from ῎ΑΛΛΩ.

Ἀλδήσκω, intr. *to grow* (R. ἀλδε); f. ἀλδήσω, &c., R. from ᾽ΑΛΔΕ῎Ω.

Ἀλεείνω, ἀλέομαι, *to shun* (R. ἀλευ, from ᾽ΑΛΕΥ῎Ω); 1 a. ἤλευσα, 1 a. m. ἠλευάμην and ἠλεάμην, by elision of σ for ἠλευσάμην.

Ἀλέξω, *to avert* (R. ἀλεξε and ἀλεκ); f. ἀλεξήσω, &c., from ᾽ΑΛΕΞΕ῎Ω; 1 aor. m. ἀλεξάμην, &c., from ᾽ΑΛΕΚ῎Ω. 2 a. poet. ἤλαλκον, by redupl. and syncope for ἤλεκον.

Ἀλινδέω, tr. *to roll* (R. ἀλινδε, and ἀλι, from ᾽ΑΛΙ῎Ω); f. ἀλίσω, &c., R. 1 a. p. part. ἀλινδηθείς; p. p. part. ἀλινδημένον, mid. sense, *to wander, to roam.*

Ἁλίσκω, *to take* (R. ἁλο); f. ἁλώσω, &c., R. from ῾ΑΛΟ῎Ω, 2 aor. ἑάλων, or ἥλων, as from ῎ΑΛΩΜΙ. This verb has a passive signification in the aorists and perfect active.

Ἀλιταίνω, *to offend, to sin* (1 R. ἀλιτε, 2 ἀλιτ); f. ἀλιτήσω, &c., R. 2 a. ἤλιτον.

Ἅλλομαι, *to leap* (R. ἁλ from ῎ΑΛΩ); f. ἁλοῦμαι, 2 a. ἡλόμην, R.

Ἀλύσκω, ἀλυσκάνω, *to avoid* (R. ἀλυκ); fut. ἀλύξω, &c., R. from ᾽ΑΛΥ῍ΚΩ, s. s. as ἀλέω.

'Αλφαίνω (ἀλφάνω, ἀλφαίω), *to gain* (ἀλφε, ἀλφ); fut. ἀλφήσω, &c., R. from 'ΑΛΦΕΏ. 2 a. ἦλφον.

'Αμαρτάνω, *to err* (ἁμαρτε, ἁμαρτ); f. ἁμαρτήσω, &c., R. 2 a. ἥμαρτον, from 'ΑΜΑΡΤΏ.

'Αμβλίσκω, *to miscarry* (R. ἀμβλο); fut. ἀμβλώσω, &c., R., from ἀμ-βλόω.

'Αμπέχω, and ἀμπισχνέομαι. See ἔχω.

'Αμπλακίσκω, *to miss, to err* (ἀμπλακε, ἀμπλακ); f. ἀμπλακήσω, &c., R. 2 a. ἤμπλακον.

'Αμφιέννυμι. See ἕννυμι.

'Αναγιγνώσκω. See γιγνώσκω.

'Αναλίσκω, *to expend.* See ἀλίσκω.

'Ανδάνω, *to please* (ἀδε, ἀδ); fut. ἀδήσω, &c., R. from ἀδέω, 2 a. ἔαδον for ἦδον, 2 perf. ἔᾱδα, with the syllabic augment.

'Ανοιγνύω, ἀνοίγνυμι, ἀνοίγω (ἀνά and οἴγω), *to open* (R. οἰγ); f. ἀνοίξω, p. ἀνέῳχα, &c., R., often with both temporal and syl-lᾰbic augment; as, imp. ἀνέῳγον, 2 perf. ἀνέῳγα, *am open*, &c.

'Ανώγω, *to order* (R. ἀνωγ and ἀνωγε); f. ἀνώξω, &c., R. or, ἀνωγήσω, &c., R. from ἀνωγέω; hence, pres. imperative, ἄνωχθι, ἀνώχθω, &c., by syncope for ἀνώγηθι, ἀνωγέτω, &c., as if from 'ΑΝΩΓΗΜΙ, 2 perf. ἤνωγα.

'Απαυράω, *to take away* (from ἀπό and ΑΥΡΩ, R. αὐρ); imperf. R. ἀπήυραον, contr. ἀπήυρων, 1 aor. ἀπήυρα, m. ἀπηυράμην, from ἀπαύρω. The 1 aor. part. ἀπούρας, and ἀπουράμενος.

'Απεχθάνομαι. See ἐχθάνομαι.

'Απόλλυμι. See ὄλλυμι.

'Αραρίσκω, from 'ΑΡΩ, *to fit*, or *adapt* (R. ἀρ); fut. ἀρῶ and ἄρσω (581), p. ἦρκα, &c., R. 2 perf. ἤραρα and ἄρηρα, with the Attic reduplication from ἦρα.

'Αρέσκω, *to please* (R. ἀρε); fut. ἀρέσω, ἤρεκα, &c., R. from ἀρέω.

Αὔξω, and αὐξάνω, tr. *to increase* (R. αὐξε); fut. αὐξήσω, &c., R. from ΑΥΞΕΏ; likewise, ἀέξω, ἀεξήσω, &c., from 'ΑΕΞΕΏ. Mid. intr. *to increase.*

'Αχθομαί, *to be indignant* (R. ἀχθε); fut. ἀχθήσομαι, or -έσομαι, &c., R. from ἀχθέομαι.

'Αω. This verb has four significations in its different parts; viz., 1. ἄω, *to blow;* imp. ἄον, commonly ἄημι.—2. ἄω, *to sleep;* 1 aor. ἄσα, and ἄεσα.—3. ἄω, *to satisfy;* f. ἄσω, 1 aor. ἄσα, pres. pass. ἄται and ἄαται, inf. act. ἀμεναι. Hom. contr. for ἀέμεναι, for common form ἄειν.—4. ἄω, *to injure;* see ἀάω.

B.

Βαίνω, βάσκω, βιβάω, *to go* (R. βα); fut. βήσομαι, p. βέβηκα, &c., R. from
ΒΑ΄Ω; 2 aor. ἔβην, from ΒΗΜΙ; imperat. βῆθι, in com-
pounds shortened; as, κατάβα. The future βήσω, and first
aorist active ἔβησα, *are causatives.*

Βάλλω, *to throw* (R. βαλ and βαλε); fut. βαλῶ (Poet. βαλλήσω), βέβληκα,
syncopated as from βαλέω; so also ἔβλην, ἔβλητο, βλῆσ-
θαι, for ἐβάλην, ἐβάλητο, βεβαλῆσθαι, &c. Epic perf. pass.
βεβόλημαι, as if from ΒΟΛΕ΄Ω.

Βαστάζω, *to carry* (R. βασταδ, βασταγ, 457); f. βαστάσω, 1 a. p. ἐβασ-
τάχθην.

Βιόω, *to live* (R. βιο); fut. βιώσω, &c; 2 aor. ἐβίων, from βίωμι.

Βλαστάνω, *to bud* (βλαστε; βλαστ); f. βλαστήσω, as if from ΒΛΑΣΤΕ΄Ω,
2 a. ἔβλαστον.

Βλώσκω, *to go* (R. μολ, as if from ΜΟ΄ΛΩ); 2 a. ἔμολον, f. m. μολοῦμαι,
perf. μέμβλωκα (52, 3d) for μέμλωκα, as if from μλόω (by
metath. 52, 8th, for μόλω), whence βλόω and βλώσκω.

Βοάω, *to cry out* (R. βοα); f. βοήσω, &c., R. The Ionics contract οη into
ω, making βώσομαι for βοήσομαι; 1 a. ἔβωσα for ἐβόησα.
1 a. p. inserts σ, ἐβώσθην.

Βόσκω, tr. *to feed* (βοσκ, βοσκε); f. βοσκήσω, &c., R. from βοσκέω.

Βούλομαι, *to will* (1 R. βουλε, 2 βουλ); f. βουλήσομαι, &c., R. from
ΒΟΥΛΕ΄Ω; 1 a. p. ἐβουλήθην, and with double augment
ἠβουλήθην; hence also 2 perf. βέβουλα.

Βρώσκω, βιβρώσκω, *to eat* (R. βρο); fut. βρώσω, &c., R. from βρόω;
2 aor. ἔβρων (later epic).

Γ.

Γαμέω, *to marry* (R. γαμε, and γαμ); fut. γαμήσω, and γαμέω, γαμῶ, f. m.
γαμέσομαι, &c., R. 1 aor. ἐγάμησα, N. T.; and ἔγημα, as if
from ΓΑ΄ΜΩ.

Γέντο, in Homer, *he took;* probably Æol. for ἕλετο; γ being put for ϝ,
and ν for λ, as in the Dor. ἤνθε for ἦλθε; thus, ϝέλετο
would become γέλετο, and by syncope γέντο.—Also γέντο
2 aor. mid. of γίγνομαι by procope and syncope for
ἐγένετο.

Γηθέω, *to rejoice* (R. γηθε, γηθ); f. γηθήσω, 2 perf. γέγηθα, having the
signification of the present.

Γηράσκω, *to grow old* (R. γηρα, and γηρ); f. γηράσω, &c., R. from γηράω;
 1 aor. ἐγηρα, aor. inf. γηρᾶναι.

Γίγνομαι, γίνομαι, *to become* (γενε, γεν); fut. γενήσομαι, &c., 2 perf. γέγονα.
 N. B. Allied to this verb is

Γείνομαι, *to be born* (R. γειν); used in the present; the first aorist
 ἐγεινάμην is used actively, *to beget, to bear;* hence, οἱ
 γεινάμενοι, the *parents;* ἡ γειναμένη, *the mother.*

Γιγνώσκω, γινώσκω, *to know* (R. γνο); fut. γνώσομαι, p. ἔγνωκα, 1 fut. p.
 γνωσθήσομαι, p. p. ἔγνωσμαι, R. from ΓΝΟ'Ω; 2 aor. ἔγνων,
 from γνῶμι, sub. γνῶ, opt. γνοίην, imper. γνῶθι, inf. γνῶναι,
 part. γνούς.

<div align="center">Δ.</div>

Δαίω, *to learn* (δαε, δα); fut. δαήσω, &c., R. from ΔΑΕ'Ω, by epenthesis
 from δάω; whence p. δέδαα (584–586), 2 aor. p. ἐδάην, from
 δᾶω comes δάσκω, and, *perhaps,* by reduplication, διδάσκω,
 to teach.

Δαίω, *to divide, to feast, to entertain* (R. δαι); f. δαίσω, more frequently
 δάσω, p. δέδακα, &c., R. as from ΔΑ'ΖΩ.

Δαίω, *burn, set on fire* (δαι, δα); second perfect δέδηα, *am on fire,* regular
 through all its moods.

Δάκνω, *to bite* (δηκ, δακ); fut. δήξομαι, &c., R. from ΔΗ'ΚΩ; 2 aor.
 ἔδακον.

Δαρθάνω, *to sleep* (R. δαρθε, δαρθ); fut. δαρθήσομαι, &c., R. from
 ΔΑΡΘΕ'Ω; 2 aor. ἔδαρθον, poetic ἔδραθον.

Δείδω, *to fear* (δειδ, διδ, δι); fut. δείσω, δέδοικα; also from ΔΙ'Ω, 2 aor.
 ἔδιον, 2 perf. δέδια (poetice δείδια), pl. δεδίαμεν, by syncope
 δέδιμεν, &c., and imper. δέδιθι, with a present sense, *to
 fear;* the middle δεδίσσομαι, has an active signification,
 "*to frighten.*"

Δεικνύω, δείκνυμι, *to show* (R. δεικ); f. δείξω, &c., R. as from ΔΕΙ'ΚΩ;
 Ionic ΔΕ'ΚΩ, hence δέξω, ἔδεξα, δέδεγμαι, &c.

Δέομαι, *to need* (R. δεε, from ΔΕΕ'ΟΜΑΙ); fut. δεήσομαι, &c., R. In the
 active voice it is used impersonally; as, δεῖ, δεήσει, &c.
 See Impersonal Verbs, 667–672.

Δέω, *to bind* (R. δε); f. δήσω, &c., R., 3 fut. pass. δεδήσομαι, seldom δεθή-
 σομαι.

Διδάσκω, *to teach* (R. διδαχ, and διδασκε); f. διδάξω (and διδασκήσω),
 δεδίδαχα, &c., R. 685.

Διδράσκω, *to escape* (R. δρα); fut. δράσω, &c. (R. from δράω, a regular
 verb in use); 2 aor. ἔδραν, ᾶς, ᾶ, &c. Subj. δρῶ, ᾷς, ᾷ,

&c., Opt. *δραίην*, Imp. *δρᾶϑι*, Inf. *δρᾶναι*, pt. *δράς*. N. B. This verb is used in composition only.

Δοκέω, *to think* (R. *δοκε*, and *δοκ*); f. *δόξω*, &c., R. from ΔΟ´ΚΩ; also fut. *δοκήσω*, poetic.

Δύναμαι, *I can* (R. *δυνα*); like *ἵσταμαι*, f. *δυνήσομαι*, &c.; 1 aor. pass. *ἐδυνάσϑην* and *ἐδυνήϑην*.

Δύω, *δύνω*, tr. *to inclose*, intr. *to go into* (R. *δυ*); fut. *δύσω*, *δέδυκα*, &c., R.; 2 aor. *ἔδυν*, from ΔΥΜΙ.

E.

'Εγείρω, tr. *to wake* (*ἐγειρ*, *ἐγερ*); R. Mid. intr. *to awake;* 2 a. *ἠγρόμην*, by syncope for *ἠγερόμην*, 2 p. a. *ἐγρήγορα*, reduplication anomalous.

'Εδω. See *ἐσϑίω*.

'Εϑέλω, *ϑέλω*, *I wish* (R. *ἐϑελε*, and *ϑελε*); fut. *ἐϑελήσω*, and *ϑελήσω*, *ἠϑέληκα*, R.

'Εϑω, *I am wont;* only with Epic writers; 2 perf. *εἴωϑα*, Ionic *ἔωϑα*, in the same signification. Plup. *εἰώϑειν*, *I was wont*.

ΕΙΔΩ, *to see* (*εἰδ*, *ἰδ*); an old verb, which, in the active voice, has only the 2 aor. *εἶδον* and *ἴδον*, used as the aorist of *ὁράω*, *to see*, —a verb which has only the present *ὁράω*, the imperfect *ὥραον*, Ionic *ὥρων*, Attic *ἑώρων*, and the perfect *ἑώρᾱκα*, perf. pass. *ἑώρᾱμαι*; the other parts being made up from *ὄπτομαι*, and *εἴδω*, as here. In the middle and passive, *εἴδω* has the present *εἴδομαι*, the imperfect *εἰδόμην*, 1 aor. *εἰσάμην* (*ἐεισάμην*), like the Latin *vidēri*, meaning *to be seen, to seem, to appear, to resemble*. The 2 aor. mid. in the imperative *ἰδοῦ*, *ἴδεσϑε*, is used as an interjection, *see, lo, behold!*

Of this verb, the second perfect *οἶδα*, strictly, *I have seen, perceived*, is used only as a present, meaning *I know*, having the pluperfect *ᾔδειν*, as an imperfect, *I knew*, and the future middle *εἴσομαι*, rarely *εἰδήσω*, *I shall know*. The aorists and perf. are supplied from *γιγνώσκω*.—For the parts of *οἶδα*, see 661.

ΕΙΚΩ, *I resemble, I seem* (R. *εἰκ*, ΙΚ); is used only in the 2 perf. *ἔοικα* (Ion. *οἶκα*), employed as a present, *I am like, I seem, I resemble*. Inf. *ἐοικέναι*, part. *εἰκώς*, *-υῖα*, *-ός*. Hence the adverb *εἰκότως*. From this verb comes *εἴσκω* and *ἴσκω*, *to compare*.

Εἴλω and εἴλλω, *to roll up, press together*, more commonly εἰλέω or εἱλέω (R. εἰλ, εἰλε, or εἴλε); fut. -ήσω, &c., 1 aor. inf. ἔλσαι, ἐέλσαι, part. ἔλσας, perf. pass. ἔελμαι, 1 aor. p. ἐάλην, inf. ἀλῆναι, or ἀλήμεναι, part. ἀλείς, all of which have sometimes the *spiritus asper*, and sometimes the *spiritus lenis*.

Εἰμί, *I am* (R. ἐ), from ῾ΕΩ; fut. mid. ἔσομαι, imperfect ἦν. See 652. But

Εἶμι, *I go*, comes from ᾿ΙΩ; f. m. εἴσομαι, p. εἶα, Attice ᾔα, imperf. ᾔειν, Ion. ᾔα, ηα. See 654.

ΕἸΠΩ, or ἜΠΩ, *to say;* used only in the aorists; 1 aor. εἶπα, 2 εἶπον, 1 aor. mid. εἰπάμην. The initial εἰ- is retained through all the moods. Compounds used by the poets are ἐνέπω, ἐνέσπω, ἐνίσπω. The other parts are supplied from ἐρω, which see.

Εἴργω, *to shut out* (R. εἰργ); f. εἴρξω, &c., R. perf. pass. 3 pl. ἔέρχαται, Epic for εἰργμένοι εἰσί, 600. But εἴργνυμι, f. εἴρξω, means *to shut in*.

᾿Ελαύνω, *to drive* (R. ἐλα); fut. ἐλάσω, p. ἐλήακα, &c., R. from ἐλάω, also in use. The Attic future is ἐλῶ, ἐλᾷς, ἐλᾷ, &c., for ἐλάσω, ἐλάσεις, &c.

῝Ελκω, and ἑλκύω, *to draw* (R. ἑλκ and ἑλκυ); f. ἕλξω and ἑλκύσω, 1 aor. εἴλξα, &c., R.

᾿Ενόθω, *to lie upon, to be close to* (R. ἐνοθ); perf. ἐνήνοθα; used chiefly in compounds ; as, παρ-ενήνοθεν, ἀν-ήνοθεν, &c.

῝Εννυμι, *to clothe* (R. ἐ); fut. ἕσω; p. pass. εἶμαι, and also ἔσμαι, from ῾ΕΩ; ἀμφιέννυμι has Attice ἀμφιῶ for ἀμφιέσω; ἀμφιάζω and ἀμφιέζω are rare forms of the same word.

῎Επω. See εἶπω.

῎Επω, *to be actively employed* (1 R. ἐπ, 2 σπ); 2 aor. ἔσπον and ἐσπόμην, as if from ΣΠΕ΄Ω. Mid. ἔπομαι, *to follow*, fut. ἔψομαι. See ἔχω; to be found chiefly in compounds.

῾ΕΡΓΩ, and ἔρξω. See ῥέζω. See also in εἴργω.

᾿Εριδαίνω, *to contend* (R. ἐριδ); fut. ἐριδήσω, &c., as from ᾿ΕΡΙΔΕ΄Ω, hence ἐρίζω, s. s.; fut. ἐρίσω, &c., regular.

῎Ερομαι. See ἔρω.

῎Ερρω, *to go away* (R. ἔρρε); f. ἐρρήσω, &c., R. from ᾿ΕΡΡΕ΄Ω.

᾿Ερυθαίνω, *to make red* (R. ἐρυθε, and ἐρευθ); fut. ἐρυθήσω, &c. (R. from ᾿ΕΡΥΘΕ΄Ω), and also ἐρεύσω, as if from ᾿ΕΡΕΥ΄ΘΩ.

῎Ερχομαι, *to come* (R. ἐλευθ, ἐλυθ); fut. ἐλεύσομαι, 2 perf. ἐλήλυθα, from ᾿ΕΛΕΥ΄ΘΩ; whence also 2 aor. act. ἦλθον, by syncope

for ʾΗΛΥΘΟΝ. For ἦλθον, ἐλθεῖν, the Doric writers have ἤνθον, ἐνθεῖν. In some tenses εἶμι is more in use than ἔρχομαι.

ΕΡΩ by metathesis ῥέω, and by epenth. ἐρέω; also εἴρω, by ep. εἰρέω, from one or other of which the tenses in use are regularly formed (1 R. ἐρ, ῥε, and ἐρε, 2 ἐρ); thus from ἔρω, 1 aor. m. ἠράμην, from ῥέω, fut. ῥήσω, and 1 aor. p. ἐῤῥήθην, and ἐῤῥέθην; from ἐρέω, fut. ἐρέσω, p. εἴρηκα, p. pass. εἴρημαι, fut. ἐρῶ, 2 a. m. ἠρόμην; and probably from εἰρέω, comes the fut. εἰρήσομαι.

ʾΕρομαι, in the sense of *to ask*, occurs chiefly as an aorist to ἐρωτάω, scil. ἠρόμην, subj. ἔρωμαι, imp. ἐροῦ, also f. ἐρήσομαι.

ʾΕσθίω, *to eat;* used in the pres. and imp. for ἔδω. See ἔδω.

Εὕδω, *to sleep* (R. εὐδε); fut. εὐδήσω, &c., R. from ΕΥΔΕ΄Ω, augments the initial vowel, thus, ηὗδον; so in compounds, καθηῦδον, &c.

Εὑρίσκω, *to find* (R. εὑρε, εὑρ); f. εὑρήσω, &c., R. from ΕΥΡΕ΄Ω, by epenth. from ΕΥ΄ΡΩ; whence a form of the 1 aor. m. εὑράμην. This verb has ε before -θήσομαι and -θην; as, εὑρέθην (533).

ʾΕχθάνομαι and ἀπεχθάνομαι, *I am hated* (R. ἐχθε); fut. ἐχθήσομαι, perf. p. ἤχθημαι, R. from ἐχθέομαι, from ἔχθω, poetic, and used only in the present.

ʾΕχω, *to have* (1 R. ἐχ, and σχε, 2 σχ); fut. ἕξω (with the aspirate), or σχήσω, p. ἔσχηκα, &c., R. from ΣΧΕ΄Ω, also σχέθω, 2 aor. ἔσχον, subj. σχῶ, opt. σχοίην, imp. σχές, inf. σχεῖν. This verb has another form of the present and imperfect, ἴσχω and ἴσχον, in the sense of *to hold*, which has the future σχήσω, &c.; so also σχέθω, ἔσχεθον. In the compounds observe the following varieties; viz., ἀνέχω (for which also ἀνασχέθω) in the middle has a double augment in the imperf. and second aorist, ἠνειχόμην, ἠνεσχόμην: ἀμπέχω, *to inclose*, has f. ἀμφέξω, 2 aor. ἤμπισχον; mid. ἀμπέχομαι or ἀμπισχνέομαι, *to wear;* fut. ἀμφέξομαι, 2 aor. ἠμπισχόμην; ὑπισχνέομαι, *to promise*, fut. ὑποσχήσομαι, &c., R.

ʾΕψω, *to cook* (R. ἐψε); fut. ἐψήσω, &c., Reg. from ʾΕΨΕ΄Ω.

ʾΕΩ, *to place* (R. ἑ); Defective, 1 a. εἶσα, f. m. εἴσομαι, 1 a. m. εἰσάμην. The derivatives from this root are—1. ἦμαι, *I sit* (perf. for εἶμαι), 658; 2. ἕζομαι, *to set down* (whence ἵζω and καθίζω, R.); 3. ἕννυμι, *to clothe;* and 4. ἵημι, *to send*, ἥσω, εἷκα, R. 655.

Z.

Ζάω, *to live* (R. ζα); f. m. ζήσομαι; 2 aor. ἔζην, as if from ΖH̅MI. For the contractions of this verb, see 559, *Obs.* 2.　To supply the defective parts of this verb, tenses are borrowed from βιόω.

Ζευγνύω and ζεύγνυμι, *to join* (1 R. ζευγ, 2 ζυγ); f. ζεύξω, &c., R. from ΖΕΥΓΩ, 2 a. p. ἐζύγην.

Ζωννύω, ζώννυμι, *to gird* (R. ζο); f. ζώσω, &c., R. from ζόω, perf. pass. ἔζωσμαι.

H.

Ἥδω, *to sweeten, to please* (R. ἡδ); f. ἥσω, &c., R. s. s. as ἀνδάνω, which see.

Ἧμαι, *to sit;* see ἘΩ, and 658.

Ἠμί, by aphæresis for φημί, *I say;* likewise ἦν, ἦ, for ἔφην, ἔφη.　See 660.

Θ.

Θέλω.　See ἐθέλω.

Θήφω, *to be amazed* (root θαφ, and θηφ); used only in the 2 aor. ἔταφον, and 2 perf. τέθηπα, in which the second aspirate is changed instead of the first, contrary to 58.

Θηγάνω, *to sharpen* (R. θηγ); f. θήξω, &c., R. from θήγω, s. s.

Θιγγάνω, *to touch* (R. θιγ); f. θίξω, &c., R. from θίγω; 2 aor. ἔθιγον.

Θνήσκω, *to die* (root θνα and θαν); f. m. θανοῦμαι; p. τέθνηκα, and by syncope, τέθναα, whence the common forms, τέθ-ναμεν, τεθνᾶσιν, τεθνάναι, &c. (584–586); from ΘΑΝΩ comes f. m. θανοῦμαι, and 2 aor. a. ἔθανον.　From the p. a. τέθνηκα, comes a new present τεθνήκω, f. τεθνήξω. Parts also occur as if from a form in μι; thus, τέθναθι, τεθναίην, as if from τέθνημι.

Θορνύω, θόρνυμι, θρώσκω, *to leap,* or *spring* (R. θορ, from ΘΟΡΩ), f. m. θοροῦμαι, Ion. θορέομαι, 2 aor. ἔθορον.

I.

Ἱδρύνω, ἵδρυμι, from ἱδρύω, Reg. tr. *to set,* or *place* (R. ἵδρυ and ἵδρυν); f. ἱδρύσω. &c.. R. 1 aor. p. ἱδρύνθην.

Ἰζάνω, ἴζω, *to set* (R. ἱδ, ἱζα); fut. ἱζήσω, &c., R. from ἱζαω; and ἴσω, &c., R. from ἴζω. In like manner καθιζάνω, καθίζω, &c. See ῞ΕΩ.

Ἵημι, *to send* (R. ἑ); f. ἥσω, p. εἷκα, 1 aor. ἧκα, mid. ἱεμαι, from ῞ΕΩ. 655.

Ἱκάνω, ἱκνέομαι, *to come* (R. ἱκ); from ἵκω, s. s. R., whence f. m. ἵξομαι, perf. pass. ἷγμαι, 2 aor. ἱκόμην.

Ἱλάσκομαι, *to propitiate* (R. ἱλα); f. ἱλάσομαι, ἱλάσθην, R. from ἱλάω; whence ἱλάομαι, ἵληθι, in Homer.

Ἵπταμαι. See πέτομαι.

Ἴσημι, *to know;* m. ἴσαμι, used by Doric writers. See εἴδω.

Ἴσχω. See ἔχω.

K.

Καθέζομαι, *to sit* (κατά and ἔζομαι, R. ἑδ); fut. καθεδοῦμαι, 1 aor. p. ἐκαθέσθην.

Κεῖμαι. See 659.

Κέλομαι, *to order* (R. κελε); f. κελήσομαι, &c., R. from κελέομαι.

Κεραννύω, κεράννυμι, *to mix* (R. κερα); fut. κεράσω, &c., Reg., from κεράω. Sometimes κέκρᾱκα, κέκραμαι, by syncope for κεκέρακα, κεκέραμαι, and Ion. κέκρημαι. Ἐκεράθην, κεραθήσομαι, and ἐκεράσθην, κερασθήσομαι. Hence, also, κιρνάω, from which κίρνημι, s. s. imper. κίρνη for κίρναθι.

Κήδω, tr. *to make anxious* (κηδε, κηδ); f. κηδήσω, 2 p. κέκηδα, with a present intransitive sense, *to be anxious*, κηδόμαι, irreg. perf. future κεκαδήσομαι.

Κερδαίνω, *to make gain* (R. κερδαν, and κερδα); f. κερδανῶ and κερδήσω; perf. κεκέρδηκα, or -ακα.

Κιχάνω, *to overtake* (κιχ, κιχε); f. κιχήσω, &c., R. from κιχέω; 2 aor. ἔκιχον, and from ΚΙΧΗΜΙ, ἐκίχην.

Κίχρημι, *to lend* (R. χρα); fut. χρήσω, &c., R. from χράω.

Κίω, *to go;* not used in pres. indic., but in the other moods and imperf. ind., and is accented like the second aorist.

Κλάζω, *to cry aloud* (κλαγγ, κλαγ); f. κλάγξω, &c., R. from κλάγγω; 2 perf. part. κεκληγώς, as if from κλήγω, 2 a. ἔκλαγον.

Κλύω, *to hear* (R. κλυ); Reg. except the imperative pres. κλῦθι, as if from ΚΛΥΜΙ, as well as κλύε, reg.

Κορεννύω, κορέννυμι, *to satisfy* (R. κορε); f. κορέσω, ἐκόρεσα, &c., R., from κορέω; p. p. κεκόρεσμαι, ἐκορέσθην. Κορέω, reg., *to sweep*, is a different verb.

Κράζω, *to cry* (R. κραγ); f. κράξω, &c., R. except the imperative perfect κέκραχϑι, 2 a. ἔκραγον.

Κρεμαννύω, κρεμάννυμι, and κρήμνημι, *to hang* (R. κρεμα); f. κρεμάσω, &c., R. from ΚΡΕΜΑ΄Ω. Attic f. κρεμῶ, ᾷς, ᾷ, &c., 576. Perf. p. κρέμαμαι without the augment.

Κτείνω, *to kill* (κτειν, κτν); fut. κτενῶ, &c., R.; 2 aor. ἔκτανον, and ἔκτην from ΚΤΗΜΙ.

Κυλίνδω, *to roll* (R. κυλι); fut. κυλίσω, &c., R. from κυλίω, s. s.

Κυνέω, *to kiss* (R. κυνε, and κυ); fut. κυνήσω, &c., R.; also κύσω, &c., R. from κύω.

Λ.

Λαγχάνω, *to receive by lot* (λαχ, ληχ); f. λήξω, &c., R. from ΛΗ΄ΧΩ. 2 aor. ἔλαχον, perf. λέλογχα. 584–586.

Λαμβάνω, *to take* (λαβ, ληβ); f. m. λήψομαι, p. εἴληφα, 2 aor. ἔλαβον, &c., R. from ΛΗ΄ΒΩ. Ionic perf. λελάβηκα. Also of the same signification—

Λάζομαι, λάζυμαι, dep. Ionic and Doric forms for λαμβάνω.

Λανθάνω, *to be hid* (λαϑ, ληϑ); f. λήσω, &c., R. from λήϑω; ἐπιλανθάνομαι (mid.), *to forget;* f. λήσομαι.

Λούω, *to wash* (R. λου), in the Attic dialect generally omits by syncope the short vowel after ου; thus, ἔλου, ἐλούμεν, λοῦμαι, λοῦσϑαι, &c., for ἔλουε, ἐλούομεν, λούομαι, λούεσϑαι, &c.

Λουέω, in some of its tenses occurs in Homer.

Λῶ, *to.will;* found only in the sing. λῶ, λῇς, λῇ, plur. λῶμες, λῶντι, Doric as if from ΛΑ΄Ω, contracted like ζάω, 559, *Obs.* 2.

M.

Μανθάνω, *to learn* (μαϑ, μαϑε); fut. μαθήσομαι, p. μεμάθηκα, &c., R. from ΜΑΘΕ΄Ω; 2 aor. ἔμαϑον.

Μάχομαι, *to fight* (μαχε, μαχ), fut. μαχήσομαι and μαχέσομαι, &c., R. from ΜΑΧΕ΄ΟΜΑΙ.

Μάω, an old form from which arise the three following defective verbs; viz.,

1. Perf. μέμαα, *to strive;* with a present signification.
2. Pres. m. μάομαι, contr. μῶμαι, *to desire, to seek.*
3. Fut. and 1 aor. m. μάσομαι, ἐμασάμην also from μαίομαι, *to seek.*

Μεθύσκω, *to intoxicate* (R. μεθυ); f. μεθύσω, &c., from μεθύω, s. s.

Μέλω, *to care for* (μελ, μελε); f. μελήσω, from ΜΕΛΕ′Ω, 2 aor. ἔμελον, perf. μέμηλα. In the active voice mostly impersonal, μέλει, ἔμελε, &c.   669.

Μέλλω, *to be about to be* (R. μελλε); f. μελλήσω, &c., as from μελλέω.

Μηκάομαι, *to bleat* (μακ, μηκ); f. μηκάσομαι; 2 aor. ἔμακον, 2 perf. μέμηκα, part. μεμηκώς.

Μιγνύω, μίγνυμι, μίσγω, *to mix* (R. μιγ); f. μίξω, &c., from μίγω, 2 aor. ἐμίγην from ΜΙ′ΓΗΜΙ.

Μιμνήσκω, *to remind* (R. μνα); fut. μνήσω, &c., R. from μνάω.

Μοργνύω, μόργνυμι, *to wipe off* (R. μοργ); f. μόρξω, &c., from ΜΟ′ΡΓΩ.

Μυκάομαι, *to bellow*; R. Doric forms, 2 a. ἔμυκον, 2 p. μέμῡκα, as if from ΜΥ′ΚΩ.

N.

Ναίω, intrans. *to dwell* (R. να); f. νάσω, &c., R. from νάω, trans. *to cause to dwell.*

Νίζω, *to wash* (R. νιπ); f. νίψω, &c., from νίπτω, s. s.

Νοέω, *to think;* reg. is contracted and accented by the Ionics like βοάω; thus, f. νώσω, 1 a. ἔνωσα, ἐνένωτο, &c.

O.

῎Οζω, *to smell* (R. ὀδ); f. ὄσω, also ὀζέσω and ὀζήσω, p. ὤζηκα, &c., R. from ᾽ΟΖΕ′Ω, 2 perf. ὦδα, with the Attic reduplication ὄδωδα, with a present sense.

Οἰγνύω, οἴγνυμι, *to open* (R. οιγ); f. οἴξω, &c., R. from οἴγω. See ἀνοίγω.

Οἶδα. See εἴδω, and 661.

Οἰδαίνω, οἰδάνω, οἰδίσκω, *to swell* (R. οἰδε); f. οἰδήσω, &c., R. from οἰδέω, Th. s. s.

Οἴομαι, and οἶμαι, *to think* (R. οἰ); f. οἰήσομαι, &c., as from οἰέομαι; imperf. ᾠόμην; ὄιω, with the diphthong resolved, is retained in some dialects.

Οἴχομαι, *am gone* (R. οἰχ); imperf. ᾤχετο, *was gone*, or *went;* f. οἰχήσομαι, p. ᾤχημαι, R. as from ΟΓΧΕ′ΟΜΑΙ.

᾽Ολισθαίνω, ὀλισθάνω, *to glide, slip* (ὀλισθ, ὀλισθε); f. ὀλισθήσω, &c., R. from ὀλισθέω, s. s.; 2 aor. ὤλισθον.

῎Ολλυμι, ὄλλυμι, *to destroy* (ολ, ολε); f. ὀλέσω, &c., R. from ᾽ΟΛΕ′Ω; Att. fut. a. ὀλῶ, m. ὀλοῦμαι, 2 aor. ὠλόμην, perf. ὄλωλα. Other forms are ὄλλω, ὀλέκω, ὀλέσκω.

Ὄμνυμι, ὀμνύω, *to swear* (1 R. ὀμο, ὀμ, from ʼΟΜΩ); f. ὀμόσω, &c.   R. from ʼΟΜΟʼΩ, with reduplication in the perfect, ὀμώμοκα; f. m. ὀμοῦμαι, from ʼΟΜΩ.

Ὀμοργνύω, ὀμόργνυμι, *to wipe off* (R. ὀμόργ); f. ὀμόρξω, &c.   R. s. s. as μοργνύω, which see.

Ὄνημι, ὀνίνημι, *to help* (R. ὀνα); f. ὀνήσω, &c.   R. from ʼΟΝΑʼΩ.   2 a. ὠνήμην.

Ὀρμαίνω, *to rush* (R. ὀρμα); f. ὀρμήσω, &c.   R. from ὀρμάω, s. s.

Ὄρνίω, ὄρνυμι, *to excite* (R. ὀρ); f. ὄρσω (582), from ʼΟΡΩ; f. ὀρῶ, from ὀρω, 2 perf. ὄρωρα; hence a new present, ὄρσω, s. s., and also ὀρώρω.

Ὀσφραίνομαι, *to smell* (R. ὀσφρα, ὀσφραν); fut. ὀσφρανοῦμαι, R. and ὀσφρήσομαι, &c.   R. from ʼΟΣΦΡΕʼΟΜΑΙ, 2 aor. ὠσφρόμην; ὀσφράομαι late.

Οὐτάω, οὐτάζω, ΟΥΤΗΜΙ, *to hit, to wound* (R. οὐτα); fut. οὐτάσω and οὐτήσω, &c.   R. from οὐτάω, infin. οὐτάμεναι, Hom. for οὐτάναι.

Ὀφείλω, ὀφλω, ὀφλισκάνω, *to owe;* viz., money, punishment, i. e., *to be guilty* (1 R. ὀφειλε and ὀφλ, ὀφελ); f. ὀφειλήσω and ὀφλήσω, &c.   R. from ὀφειλέω and ὀφλέω; 2 aor. ὠφελον, used only in the expression of a wish; thus, εἴθ᾽ ὠφελον, *O that I,* εἴθ᾽ ὠφελες, *O that thou,* &c.

Ὀφλισκάνω, *to forfeit* (1 R. ὀφλ, ὀφλε); f. ὀφλήσω, p. ὤφληκα, 2 aor. ὤφλον.

Π.

Παίω, *to strike* (R. παι and παιε); f. παίσω and παίσω; the remaining tenses are from the root παι.

Πάσχω, *to suffer* (1 R. παθ, πενθ): fut. m. πείσομαι (73); 2 perf. πέπονθα; both from ΠΕʼΝΘΩ: 2 aor. ἐπαθον.

Πατέομαι, *to taste, to eat* (R. πα, from ΠΑʼΩ); 1 aor. ἐπασάμην, p. p. πέπασμαι.

Πέσσω, *to digest* (R. πεπ); f. πέψω. &c.   R. from πέπτω, s. s.

Πεταννίω, πετάννυμι, *to expand* (R. πετα); f. πετάσω, R. from πετάω, exc. p. p. πέπταμαι, which is from the syncopated form πτάω. Other forms are πιτνάω and πίτνημι, s. s.

Πέτομαι, πέταμαι, πετάομαι, *to fly* (R. πετα); f. πετήσομαι, &c.   R. from πετάομαι; 2 aor. ἐπτην, from ἱπτημι; also p. p. πεπότημαι, from ποτάομαι; by syncope ἐπετόμην becomes ἐπτόμην, and so of other tenses.

Πέφνον. See φένω.

Πήγνυμι, πεγνύω, *to fasten* (παγ, πηγ); f. πήξω, &c.   R. from ΠΗ'ΓΩ;
    2 perf. πέπηγα, 2 a. pass. ἐπάγην.

Πιλνάω, πίλνημι, *to approach;* s. s. as πελάζω, from which the other
    tenses are taken.

Πιμπλάνω and πίμπλημι, *to fill* (R. ΠΛΑ, whence πίμπλημι); f. πλησω, &c.
    R. from ΠΛΑ'Ω = πλήθω. When, in composition, μ comes
    before the initial π in this word, the strengthening μ of
    πίμπλημι is omitted; as, ἐμπίπλημι; so also in

Πίμπρημι, *to burn* (R. πρα); f. πρήσω, &c.   R. from ΠΡΑ'Ω = πρήθω.

Πίνω, *to drink* (πι, πο), p. πέπωκα, mid. πέπομαι, from ΠΟ'Ω; 2 aor.
    ἔπιον, from πίω, Th.; imperat. commonly πῖθι, sometimes
    πίε; fut. πίομαι, like ἔδομαι, *shall eat;* πιοῦμαι is also found.
    From this theme also comes

Πιπίσκω, *to cause to drink* (R. πι); f. πίσω, &c.   R. from πίω.

Πιπράσκω, *to sell* (R. πρα, from ΠΡΑ'Ω). The forms in use are πέπρᾱκα,
    πέπρᾱμαι, ἐπράθην, πεπράσομαι. The future and aorist
    active are wanting.

Πίπτω,(Attic and poetic πίτνω,)*to fall* (1 R. πετ and πτο); f. πεσοῦμαι,
    1 a. ἔπεσα (rare), from the ancient ΠΕ'ΤΩ; p. πέπτωκα,
    from ΠΤΟ'Ω; 2 aor. ἔπεσον (for ἔπετον).

Πλάζω, *to lead astray* (πλαγγ, πλαγ); f. πλάγξω, &c.   R. from πλάγγω.

Πλήσσω, *to strike* (1 R. πληγ, πλαγ); f. πλήξω, &c.   R. exc. 2 aor. p.
    ἐπλήγην; compounds regular throughout.

ΠΡΙ'ΑΜΑΙ, *to buy;* of which there is in use only 2 aor. ἐπριάμην, as an
    aorist to ὠνέομαι.

Πυνθάνομαι, *to learn by inquiry* (πευθ, πυθ); f. πεύσομαι, &c.   2 aor. m.
    ἐπυθόμην, perf. pass. πέπυσμαι.

P.

'Ρέζω, ἔρδω, 'ΕΡΓΩ, *to do* (1 R. ῥεγ, ἐργ, ἐρδ); fut. ῥέξω and ἔρξω, &c. R.
    2 perf. ἔοργα.

'Ρέω, *to flow* (R. ῥεν and ῥυε); f. ῥεύσω and ῥυήσω, p. ἐῤῥύηκα, &c.   R.
    from ῥυέω, 2 aor. pass. ἐῤῥύην.

'Ρήγνυμι, ῥηγνύω, tr. *to break* (ῥηγ, ῥαγ); f. ῥήξω, &c. R. from ῥήσσω (i. e.
    'ΡΗ'ΓΩ), s. s. 2 perf. ἔῤῥωγα, with intrans. signification,
    I am broken.   2 a. pass. ἐῤῥάγην.

'Ρώννυμι, ῥωννύω, *to strengthen* (R. ῥο); f. ῥώσω, &c.   R. from 'ΡΟ'Ω.

Σ.

Σβεννύω, σβέννυμι, *to extinguish* (R. σβε); f. σβέσω, &c. R. from σβεω;
    also p. ἐσβηκα, ἐσβεσμαι, 2 a. ἐσβην, intr. *to go out;* from
    ΣΒΗΜΙ.

Σεύω, *to move, impel;* reg. except that, like verbs beginning with ρ,
    it commonly doubles σ after the augment, and, in the 1
    aor., omits σ, the tense-sign; thus, 1 aor. ἔσσευα, mid.
    ἐσσευάμην, perf. pass. ἐσσυμαι (235, *Obs*).

Σκεδαννύω, σκεδάννυμι, σκιδνάω, σκίδνημι, *to scatter* (R. σκεδα); fut. σκεδά-
    σω, Attic σκεδῶ, &c. R. from σκεδάω; p. p. ἐσκέδασμαι.

Σκέλλω, *to dry up* (R. σκελ and σκλα); f. σκελῶ, p. ἔσκληκα, 1 aor. ἐσκηλα,
    2 aor. ἔσκλην.

Σμάω, σμῇς, &c. (251, *Obs*. 2), *to wipe* (R. σμα and σμηχ); f. σμήσω, &c.
    1 aor. p. ἐσμήχϑην, from σμήχω, s. s.

Σπένδω, *to make a libation* (R. σπενδ); f. σπείσω, &c. R. (73).

Στορεννύω, στορέννυμι, *to spread* (R. στορε); f. στορέσω, &c. R. from
    ΣΤΟΡΕΏ; also,

Στρωννύω, στρώννυμι, *to spread* (R. στρο); f. στρώσω, &c. R. from ΣΤΡΟΏ,
    by metathesis and syncope from ΣΤΟΡΕΏ.

Σχείν. See ἔχω.

Σώζω, *to save* (R. σω, σωδ); f. σώσω, &c. R. exc. 1 aor. pass. ἐσώϑην,
    instead of ἐσώσϑην and ἐσαώϑην, from the older form
    σαόω.

T.

Ταλάω, *to bear* (R. τλα); f. τλήσω, &c., reg. from the syncopated form
    τλάω, s. s.; 2 aor. ἔτλην, from τλῆμι.

Τέμνω, *to cut* (τεμ, τμα, and τμηγ); fut. τεμῶ, reg. also f. τμήσω and
    τμήξω, from τμάω and τμήγω; 2 aor. ἔταμον and ἔτεμον,
    p. τέτμηκα.

Τέρσομαι, intr. *to dry;* 2 aor. inf. pass. τερῆναι and τερσήμεναι, as if from
    ἐτέρσην.

Τέτμον and ἔτετμον, a defective 2 aorist used in Homer, *to meet with, to
    find.*

Τίκτω, *to bear* (τεκ); f. τέξω, &c. R. from ΤΈΚΩ; 2 aor. ἔτεκον, 2 perf.
    τέτοκα.

Τίνω, τιννύω, τίννυμι, *to expiate* (R. τι); f. τίσω, &c. R. from τίω.

Τιτράω, τιτραίνω, τίτρημι, *to bore* (R. τρα); f. τρήσω, &c. R. from
    τράω.

Τιτρώσκω, *to wound* (R. τρο); f. τρώσω, &c., R. from τρόω.

Τρέχω, *to run* (1 R. θρεχ and δραμ); δραμοῦμαι, p. δεδράμηκα (549, *Exc.*), 2 aor. ἔδραμον, poet: θρέξομαι, ἐθρεξα.

Τρύχω, *to consume* (R. τρυχο); 1 aor. ἐτρύχωσα, &c.

Τυγχάνω, *to happen, to obtain* (τυχ, τευχ); fut. τεύξομαι, 2 aor. ἔτυχον, p. τετύχηκα, late τέτευγμαι, ἐτεύχθην.—*Note.* This verb must be carefully distinguished from the regular kindred verb τεύχω, *to prepare;* fut. τεύξω, &c., R.

Υ.

'Υπισχνέομαι, *to promise* (from ὑπό and ἐχ); f. ὑποσχήσομαι, &c.   See ἔχω.

Φ.

Φάγομαι.   Hellenistic future like ἔδομαι and πίομαι; 2 aor. ἔφαγον.   See ἐσθίω.

Φάσκω.   See φημί.

Φένω, *to kill* (1 R. φεν, φαν); 2 aor. πέφνον and ἔπεφνον; part. πέφνων, accented on the penult, p. p. πέφαμαι, 3 f. p. πεφήσομαι. Hence φόνος, from root φον.

Φέρω, *to bear;* used in the pres. and imperf. (R. οἰ, ἐνεκ, and ἐνεγκ), f. οἴσω (from ΟΙ'Ω), p. ἐνήνοχα; 1 f. pass. οἰσθήσομαι; 1 aor. act. ἤνεγκα, for ἤνεγξα, from 'ΕΝΕ'ΓΚΩ, Attice commonly ἤνεικα, &c.; 2 aor. ἤνεγκον, from the same.

Φημί, *to say* (R. φα); f. φήσω; 2 aor. ἔφην.   See 660.

Φθάνω, *to come before, to anticipate* (R. φθα); f. φθάσω or φθήσω, &c., R. from ΦΘΑ'Ω, 2 aor. ἔφθην, from φθημί.

Φθίνω, *to corrupt, to fall* (R. φθι); f. φθίσω, &c., R. from φθίω, s. s.; other forms are φθίσθω, φθινέω, and φθινύθω, used in the pres. and imperf.

Φραγνύω, φράγνυμι, *to enclose* (R. φραγ); f. φράξω, &c.   R. from ΦΡΑ'ΓΩ, same as φράσσω, s. s.

Φύζω, *to flee, to put to flight* (R. φυγ); f. φύξω, &c., R.   Other kindred forms are φύγω and φεύγω, R. and it has the derivatives φυζάω and φύζημι.

Φύρω, *to mix, to knead* (R. φυρ and φυρα); f. φυράσω, Ion. φυρήσω; old fut. φύρσω; 1 a. ἔφυρσα; p. p. πέφυρμαι and πεφύραμαι.

Φύω, *to beget* (R. φυ); f. φύσω, 1 aor. ἔφυσα.   But the perf. πέφυκα, and 2 aor. ἔφυν, have a passive or intransitive signification, *to be begotten, to be, to become.*

X.

Χάζω, χανδάνω, to recede, to stand open, to contain (R. χαδ); fut. χάσω, &c. R. from ΧΑΔΩ (s. s. with ΚΑΖΩ, whence κέκασμαι or κέκαδμαι); 2 aor. ἔχαδον and κέκαδον, 2 perf. κέχαδα; derivatives and varieties of forms are numerous.

Χαίνω, χάσκω, χασκάζω, to gape or yawn (R. χαιν); f. χανῶ, &c. R. from χαίνω, a derivative from ΧΑΩ; from which also κάζω and χάζω; which see above.

Χαίρω, to rejoice (χαιρ, later χαιρε, χαρ); f. χαιρήσω, &c., R.; 2 a. p. ἐχάρην, perf. κεχάρημαι and κέχαρμαι.

Χανδάνω, to grasp (R. χανδ, χενδ, χαδ); f. m. χείσομαι (73); 2 aor. ἔχαδον, 2 perf. κέχανδα.

Χάσκω. See χαίνω.

Χέω, to pour out (R. χευ); f. χεύσω, &c., R. 1 aor. ἔχευσα and ἔχεα (by elision for ἔχευσα); hence imperative χέον, χεάτω, &c., infinitive χέαι; also f. χέω, χεῖς, χεῖ, mid. χέομαι.

Χράω. This verb has five different forms, with as many different significations; root of all, χρα.

1. χράω, to give an oracular response; regular.

2. κίχρημι, to lend; like ἵστημι.

3. χρή, it is necessary; partly like verbs in μι (see Impers. Verbs, 667–672).

4. χράομαι, to use; in the contracted tenses takes η for a (559, Obs. 2).

5. ἀπόχρη, it suffices; pl. ἀποχρῶσιν, inf. ἀποχρῆν, &c.

Χρωννύω, χρώννυμι, to color (R. χρο); f. χρώσω, &c. R. p. pass. κέχρωσμαι.

Χωννύω, χώννυμι, to heap, to dam (R. χο); f. χώσω, &c. R. from χόω, s. s. perf. pass. κέχωσμαι.

Ω.

Ὠθέω, to push (R. ὠθ and ὠθε), has the syllabic augment throughout; thus, imp. ἐώθουν, f. ὤσω and ὠθήσω; 1 f. p. ὠσθήσομαι.

11*

INDECLINABLE WORDS OR PARTI-CLES.

687.—The *Indeclinable* parts of speech, sometimes denominated *Particles*, are those which suffer no change of form by inflection. They are the *Adverb* (which includes the *Interjection*), the *Preposition*, and the *Conjunction*.

THE ADVERB.

688.—An ADVERB is a word joined to a *verb*, an *adjective*, or another *adverb*, to modify it, or to denote some circumstance respecting it.

Adverbs may be considered in respect of *Signification*, *Derivation*, and *Comparison*.

THE SIGNIFICATION OF ADVERBS.

689.—In respect of signification, adverbs may be ranged in Greek as they are in Latin and other languages, under the following heads :—

690.—Adverbs of Place ; comprehending those which signify,

1st. *Rest in a place.*—These generally end in $\vartheta\iota$, $\sigma\iota$, $o\upsilon$, η, $o\iota$, $\chi o\upsilon$, $\chi\eta$; as, $\dot{\alpha}\gamma\rho\acute{o}\vartheta\iota$, *in the field.*

2d. *Motion from a place.*—These generally end in $\vartheta\varepsilon\nu$ or $\vartheta\varepsilon$; as, $\dot{\alpha}\gamma\rho\acute{o}\vartheta\varepsilon\nu$, *from the field.*

3d. *Motion to a place.*—These generally end in $\delta\varepsilon$, $\sigma\varepsilon$, $\zeta\varepsilon$; as, $\dot{\alpha}\gamma\rho\acute{o}\nu\delta\varepsilon$, *to the field.* (709.)

All the above three classes are relics of ancient forms of case-endings.

4th. *Motion through* or *by a place.*—These are generally feminine adjectives in the dative singular, having $\dot{o}\delta\tilde{\varphi}$ understood; as, $\ddot{\alpha}\lambda\lambda\eta$, *by another way.*

691.—*Adverbs of Time ;* as, νῦν, *now ;* τότε, *then ;* ποτέ, *at one time.*

692.—*Adverbs of Quantity ;* πόσον, *how much ;* πολύ, *much ;* ὀλίγον, *a little,* &c.

693.—*Adverbs of Quality ;* these end in ως; οὕτως, *thus ;* sometimes in ᾳ and η (which are properly datives of the first declension) ; also in η, ι, ει, δον, δην, στι, and ξ.

694.—*Adverbs of Manner* (viz., *of action* or *condition*); including those which express *exhortation, affirmation, negation, granting, forbidding, interrogation, doubt,* &c.

695.—*Adverbs of Relation ;* or such as express circumstances of *comparison, resemblance, order, assemblage, separation,* &c.

696.—*Adverbs of Exclamation ;* in other languages usually denominated Interjections. (See 697, *Obs.* 2.)

697.—OBSERVATIONS.

Obs. 1. Some adverbs have such an affinity, that, beginning with a *vowel,* they are RELATIVES ; with π, INTERROGATIVES ; with τ, DEMONSTRATIVES, or *responsives,* as follows :

RELATIVE.	INTERROGATIVE.	DEMONSTRATIVE.
ᾗ, ὅπῃ, { *which way.* { *by what means.*	πῇ, { *which way ?* { *by what means ?*	τῇδε or { *this way,* or ταύτῃ, { *by this means.*
ὅτε, ὁπότε, ἡνίκα, *when.*	πότε, πηνίκα, *when ?*	τότε, τηνίκα, τηνικαῦτα, *then.*
ὅθεν, ὁπόθεν, *whence.*	πόθεν, *whence ?*	τόθεν, *thence.*
οὗ, or ὅθι, *where.*	ποῦ, or πόθι, *where ?*	τόθι, *there.*
ὅσον, *how much.*	πόσον, *how much ?*	τόσον, *so much.*
οἷον, *of what sort.*	ποῖον, *what sort of ?*	τοῖον, *of such a sort.*
ὁσάκις, *how often.*	ποσάκις, *how often ?*	τοσάκις, *so often.*

Obs. 2. Under adverbs in Greek are classed those particles of exclamation which express some sudden emotion of the mind, and are, in the grammars of most other languages, denominated *Interjections.* The most common of these are the following, which express

Rejoicing ; as, ἰού, ἰώ.	*Condemning ;* as, ὤ, φεῦ.
Grieving ; as, ἰού, ὤ, φεῶ	*Admiring ;* as, ὤ, βαβαί,
Laughing ; as, ἅ, ἅ.	πάπαι.
Bewailing ; as, αἴ, οἴ, ἰώ,	*Deriding ;* as, ἰού, ὤ, ὄ.
ὀτοτοῖ.	*Calling ;* as, ὤ.
Wishing ; as, εἰ, εἴθε.	*Enjoining silence ;* as, ἤ, ἤ.
Rejecting ; as, ἄπαγε.	*Threatening ;* as, οὐαί.
Praising ; as, εἶα, εὖγε.	*Raging ;* as, εὐοῖ.

THE FORMATION AND DERIVATION OF ADVERBS.

698.—A few adverbs in Greek are ***primitives ;*** as, νῦν, *now ;* χαμαί, *on the ground ;* χθές, *yesterday.*

But the greater part are ***derivatives,*** and are of two classes.

699.—The ***first class of derivatives*** consists of such words as are not strictly speaking adverbs, but are so denominated from being sometimes used in an adverbial sense, either by virtue of their signification, or by ellipsis for an adverbial phrase; of these the following are examples:—

700.—The accusative of neuter adjectives; as, πρῶτον, *first ;* τὸ πρῶτον, τὰ πρῶτα, *at the first ;* τὰ μάλιστα, *chiefly ;* ὀξύ, *sharply.*

701.—The oblique cases of nouns and pronouns; as,

Gen. ὁμοῦ, *together ;* from ὁμός, *united.*
 οὐδαμοῦ, *nowhere ;* from οὐδαμός, *no one.*

Dat. κύκλῳ, *around* (i. e., *in a circle*) ; from κύκλος, *a circle.*

τάχει, *swiftly, with swiftness;* from τάχος, *swiftness.*

Acc. ἀρχήν and ἀρχάς (sup. κατά), *from the beginning,* hence, in negative clauses, *not at all;* from ἀρχή, *beginning.*

δίκην, *as, like;* from δίκη, *manner.*

702.—Verbs are sometimes used as adverbs; thus,

The imperative; as, ἄγε, ἴθι, ἴδε, &c.

The second aorist active; as, ὄφελον, ὤφελον; from ὀφείλω.

The present optative of εἰμί; viz., εἶεν, *so be it, very well.*

Obs. 1. To these may be added—

1st. Nouns compounded with prepositions; as, ἐκποδών, *out of the way.*

2d. Prepositions united together; as, παρέκ, *aside from.*

3d. Prepositions joined with adverbs; as, ἔπειτα, *then, afterward.*

703.—The *second class of derivatives* consists of such words as have undergone a change of form, and are used only in an adverbial sense. These are so numerous and varied in form and derivation, that a perfect classification cannot be given. The following, as most important, may be noticed; viz.,

704.—Adverbs in ως express a circumstance of quality or manner, and are for the most part formed from adjectives by changing ος of the nominative or genitive into ως; as, φίλως, from φίλος; σωφρόνως, from σώφρων, gen. σώφρονος.

705.—Adverbs in ι, or ει, express a circumstance of manner, and are generally formed from nouns; as, ἀναιμεί, *without bloodshed;* αὐτοχειρί, *with one's own hand.*

706.—Adverbs in τι and τει are formed from the verbal adjectives in τός and τέος ; thus, ὀνομαστί, *by name ;* ἀνιδρωτί, *without sweating.* So also those in δην (the characteristic of the verb being changed, when necessary, according to the laws of euphony, 56) ; thus, from βατός is formed βάδην, *by steps* (from βάω) ; from συλληπτός, συλλήβδην, *collectively ;* from κρυπτός, κρύβδην, *secretly,* &c. Sometimes the termination άδην is added ; as, σποράδην, *scattered.*

707.—Adverbs in ιστι come from verbs in ίζω, derived from nouns signifying a nation, party, or class, and signify *after the manner, language,* &c., of such a nation, &c. ; as, Ἑλληνιστί, *after the manner of the Greeks ;* ἀνδραποδιστί, *after the manner of a slave.*

708.—Adverbs in δον and ηδον are for the most part derived from nouns, and relate chiefly to external form and character ; as, ἀγεληδόν, *in herds ;* βοτρυδόν, *in clusters,* as grapes.

Note.—If derived from verbal adjectives, they agree in signification with those in δην ; as, ἀναφανδόν, *openly.*

709.—Adverbs denoting certain relations of *place* are formed by the addition of certain syllables to the words from which they are derived ; viz., *In a place* is denoted by the terminations θι, σι, ου, η, οι, χου, and χη ; *from a place,* by θεν or θε ; and *to a place,* by δε, σε, and ζε.

710.—*Exc.*—Adverbs of place, derived from prepositions, express the relations of *in a place* and *to a place* by the termination ω ; thus,

IN A PLACE.	TO A PLACE.	FROM A PLACE.
ἄνω, *above.*	ἄνω, *upwards.*	ἄνωθεν, *from above* (from ἀνά).
κάτω, *below.*	κάτω, *downwards.*	κάτωθεν, *from below* (from κατά).

COMPARISON OF ADVERBS.

711.—Adverbs derived from adjectives compared by τερος and τατος, are compared by changing ος of these terminations into ως; as,

<div align="center">

σοφῶς   σοφωτέρως   σοφωτάτως, from σοφός.

</div>

712.—Adverbs derived from adjectives, compared by ἴων and ιστος, commonly take the neuter singular of the comparative and the neuter plural of the superlative for their comparative and superlative; thus,

<div align="center">

αἰσχρῶς   αἰσχίον   αἴσχιστα, from αἰσχρός.

</div>

Note 1. This mode of comparison is also used, though more rarely, for those derived from adjectives compared by τερος and τατος; as,

<div align="center">

σοφῶς   σοφώτερον   σοφώτατα

</div>

Note 2. The accusative neuter of adjectives, both singular and plural, is sometimes used adverbially in all the degrees. To the superlative degree the article is frequently prefixed; as, τὸ πλεῖστον (sup. κατά).

713.—Adverbs in ω, formed from prepositions, are compared by adding τέρω and τάτω; as, ἄνω, ἀνωτέρω, ἀνωτάτω. So also prepositions in the sense of adverbs; as, ἀπό, ἀπωτέρω.

Note.—Some other adverbs imitate this mode of comparison; as, ἐγγύς, ἐγγυτέρω, ἐγγυτάτω; yet as often otherwise; thus, comparative ἐγγύτερον, and ἔγγιον, superlative ἔγγιστα.

INSEPARABLE ADVERBIAL PARTI-CLES.

714.—Certain *particles,* never used by themselves, but prefixed to words by composition, affect the signification of the words with which they are compounded, as follows :—

715.—The particle *ἀ* (which becomes *ἀν* before a vowel) has three different significations :

1st. It marks ***privation*** (from *ἄνευ, without*); as, *ἄνυδρος, without water.*

2d. It denotes ***increase*** (this rare and doubtful); as, *ἄξυλος, much wooded.*

3d. It denotes ***union*** (answering to *ἅμα, together*); as, *ἄλοχος, a consort.*

716.—*Ἄρι, ἔρι, βοῦ, βρῑ, δά, ζά, λά, λί,* and sometimes *νή* and *νέ,* increase the signification; as, *δῆλος, manifest ; ἀρίδηλος, very manifest,* &c.

717.—*Νή* and *νέ* generally express ***privation*** or ***negation ;*** as, *νήπιος, an infant,* from *νή* and *ἔπω* (*ἔπις*), *speak ;* but

Exc.—*Νή* in some special instances seems ***intensive ;*** as, *νήχυτος, that flows in a full stream,* from *νή* and *χέω.*

718.—*Δύς* has the meaning of ***difficult, bad, hard ;*** as, *δυσμενής, malevolent ; δυστυχέω, I am unhappy.*

Note.—The opposite of *δύς* is *εὖ* (which is often used separately). It signifies *well, happily, easily ;* as, *εὐμενής, benevolent; εὐτυχεῖν, to be fortunate.*

THE PREPOSITIONS.

719.—A PREPOSITION is a word which shows the relation between a noun or pronoun following it, and some other word in the sentence.

720.—The ***primary use*** of prepositions seems to have been to indicate the relations of one thing to another in respect of ***place.*** From this, by a natural and easy analogy, they are used to express similar relations in respect of ***time.***

721.—From their primary use in expressing relations of place and time, they are used by analogy to express various other relations among objects, in all of which the primary use of the word may easily be traced.

722.—All prepositions ending with a vowel, except ἀμφί, περί, and πρό, reject the final vowel when compounded with, or standing before, a word beginning with a vowel; ἀμφί generally retains ι, but there are many exceptions. It is always rejected before the augment ε. Πρό before ε sometimes combines with it by contraction; thus, πρὸ ἔργου becomes προὔργου. (485, *Obs.* 1.)

723.—There are *eighteen prepositions,* properly so called, in the Greek language; of these

Four govern the *Genitive* only, viz., Ἀντί, ἀπό, ἐκ or ἐξ, πρό.

Two govern the *Dative* only, Ἐν, σύν.

Two govern the *Accusative* only, Εἰς or ἐς, and ἀνά.

Four govern the *Genitive* and *Accusative*, Διά, κατά, μετά, ὑπέρ.

Six govern the *Genitive, Dative,* and *Accusative*, Ἀμφί, περί, ἐπί, παρά, πρός, and ὑπό.

724.—Prepositions vary in meaning according to the *case* which they govern. With the *Genitive,* they have the idea of *origin, separation,* and *possession ;* with the *Dative,* that of *association ;* with the *Accusative,* that of *motion* and *tendency toward ;* as, παρ' ἐμοῦ, *from me ;* παρ' ἐμοί, *with me ;* παρ' ἐμέ, *toward me.*

725.—All the prepositions are regularly *oxytone* (except εἰς, ἐν, and ἐκ, *proclitic*) ; as, ὑπὲρ τούτων ; but become *paroxytone*—i. e., *draw back* their accent—if they *follow* the word which they govern ; as, τούτων ὕπερ.

LIST OF PREPOSITIONS ACCORDING TO THEIR CASES.

726.—Prepositions with the Genitive.

'Αντί, ἀπό, ἐκ or ἐξ, and πρό.

727.—'Αντί.

Primary signification: *over against, opposite, in front of.* Hence (*over against* in exchange or barter), *instead of, for ;* as, ὁ ζῶν ἀντὶ τοῦ τεθνηκότος, *the living instead of the dead ; ἀντὶ τούτων, for these things.*

In composition; *equality, substitution,* &c.

728.—'Από.

Removal or distance *from, away from ;* as, ἀπῆλθον ἀπὸ τῆς πόλεως, *they went* away from the city. Hence, *source ;* as, evils spring ἀπὸ τοῦ πολέμου, *from war ; ἀπὸ φόβου, from fear.*

In composition; *departure,* removal, &c.

729.—'Εκ or ἐξ.

Out from, out of ; as, ἐκ τῆς πόλεως, *out of the city.* Hence, *in consequence of* (as growing *out of*); ἐκ τούτων, *in consequence of these things,* and *after* (*out of* in *time*).

In composition: *out of ;* hence, *removal, selection, completion* (a thing carried clear out).

730.—Πρό.

Before, in front of.
Before in *place ;* as, πρὸ τῆς πόλεως, *before the city.*
Before in *time ;* as, πρὸ τῆς ἡμέρας, *before the day.*
Before in *rank ;* as, πρὸ ἐμοῦ, *before, above me.*
Before for *protection ;* as, πρὸ τῆς πατρίδος, *for one's country.*
In composition. *priority, forth, forward.*

731.—Prepositions with the Dative.

Ἐν, σύν.

732.—Ἐν.

In; (in a multitude) *among;* as, ἐν τῷ ποταμῷ, *in the river;* ἐν τούτῳ τῷ χρόνῳ, *in this time.*

In *morally* or *potentially;* as, ταῦτά ἐστιν ἐν ἡμῖν, *these things* are in us; i. e., *dependent* on us, or in our *power.*

In, the sphere of; as, I exchange this *in that,* within the sphere of that; hence, rendered *for;* as, ἀλλάξασθαι τὴν ἀλήθειαν ἐν ψεύδει, to exchange truth *for* (the exchange lying within the sphere of) *falsehood.*

Similarly in composition.

733.—Σύν, Attic Ξύν.

With (implying *association* and *accompaniment*); as, σὺν τῷ πατρί, *along with my father;* σὺν τοῖς θεοῖς, *with* (*the aid of*) *the gods.*

In composition: *with,* together; as, συνέρχονται, *they come together,* or, come *with* (some one, τινί); συμβάλλει, *it casts together with,* con-tributes.

734.—Prepositions with the Accusative.

Ἀνά (in prose), εἰς, ὡς.

735.—Ἀνά, up.

Ἀνὰ ῥόον, *up a stream.* *Up along,* hence *over;* as, ἀνὰ τὴν γῆν, *over, throughout the land;* ἀνὰ πάντα τὸν χρόνον, *over, throughout the whole time.*

In *Epic poetry* with the dative, *on;* as, ἀνὰ σκήπτρῳ, *on a sceptre.*

In composition: *up, back;* as, ἀναφέρειν, *to bear back, refer;* ἀναβλέπειν, *to look up,* and *to recover sight;* ἀναλύειν, *to loose back, unloose, resolve.*

736.—Εἰς.

Into (ἐν-ς, euphonic change, εἰς).

Of *place;* as, εἰς Ἰταλίαν, *into Italy.*

Of *time;* as, εἰς ἕω, *into, until morning.*

Of *tendency;* as, εἰς ταῦτα, *into* (so as to produce) *these things;* and

Of *purpose;* as, εἰς ταῦτα, *into, for these things.*

In composition: *into.*

737.—Ὡς.

To, only with *persons;* as, ὡς ἐμέ, *to me.*

738.—Prepositions with the Genitive and Accusative.

Διά, κατά, μετά, ὑπέρ.

739.—Διά.

Primary signification : *through* (implying *separation, δι, dis-, δύο*).
740.—With Genitive: *through.*

Of *place;* as, *διὰ τῆς ἀσπίδος, through the shield.*

Of *time ;* as, *διὰ τῆς νυκτός, through the night.*

Of *means;* as, *διὰ τοῦ ἀγγέλου, through, by means of, the messenger.*

Idiomatically, *διὰ φόβων, through = in the midst of fears.*

741.—With Accusative: *through* (poetic); as, *διὰ δώματα, through the dwellings*, chiefly, *on account of;* as, *διὰ ταῦτα, on account of these things.*

In composition: *through,* completeness; and through, *separation;* hence, *pre-eminence.*

742.—Κατά.

Down (opposite of *ἀνά, up*).

743.—With Genitive : down from (chiefly poet.), *κατὰ τῶν πετρῶν,* down *from the rocks; down in respect to, χέειν ὕδωρ κατὰ χειρός, to pour water down in respect to = upon the hand;* hence, *morally,* down in respect to, *against;* as, *λέγειν κατά τινος, to speak against any one.*

744.—With Accusative: *at, over against, according to* (the most *general* relation); as, *κατὰ γῆν καὶ θάλασσαν, by land and sea; κατὰ ταῦτα, according to these things; κατὰ τοὺς νόμους, according to the laws; κατ' ἐκεῖνον τὸν χρόνον, at that time.*

In composition: *down;* as, *καταβαίνειν, to go down.* Often simply *intensive;* as, *κατακαίειν, to burn up.*

745.—Μετά.

In the midst of (μέσος), among, in connection with.

746.—With Genitive : *among;* as, *μετὰ νεκρῶν, among the dead. In connection with* (more common); as, *μετ' ἐμοῦ, in connection with me.*

747.—With Accusative : *into the midst of* (poet.); as, *μετὰ δαίμονας, into the midst of the divinities.* More commonly, *after, next to;* as, *μετὰ ταῦτα, after these things* (in time); *μετὰ τούτους, next to these* (in place), or *next after,* in rank or order.

748.—In the poets, *μετά* takes the *dative;* as, *μετ' ἀνδράσι, among men.*

In composition: *among, sharing, imparting,* and often *change;* as, μετα-βάλλω, μετοικεῖν, *to dwell among,* or, *to change one's* residence.

749.—Ὑπέρ.

Over, above.

750.—With Genitive: over, of *rest* in place; as, ὑπὲρ τῆς πόλεως, *over or above the city.* Over for protection, *on behalf of* (most common); as, ὑπὲρ τῆς πατρίδος, *on behalf of my country.* Hence, more general, *in relation to;* as, λέγω ὑπὲρ τούτων, *I speak on behalf of, or in relation to these things.*

751.—With Accusative: *over, beyond,* of *motion;* as, ὑπὲρ τὴν θάλασσαν, *over, beyond the sea.* Hence, *morally;* as, ὑπὲρ δύναμιν, *beyond my ability.*

So in composition: *excess, beyond;* as, ὑπερβαίνειν, *overpass.*

752.—Prepositions with the Genitive, Dative, and Accusative.

Ἀμφί, ἐπί, παρά, περί, πρός, ὑπό.

753.—Ἀμφί (amb. ἄμφω, both).

On both sides of, about.

754.—With Genitive: *about,* concerning (nearly as περί); as, λέγω ἀμφὶ τούτου, *I speak about this.*

755.—With Dative (poet. and Ionic): *about, concerning, on account of;* as, ἀμφὶ φόβῳ, *on account of fear.*

756.—With Accusative: *about,* of *place, time, employment,* &c.; as, ἀμφὶ τὰ ὄρη, *about the mountains;* ἀμφὶ τοῦτον τὸν χρόνον, *about this time;* ἀμφὶ τὰ ἱερά (employed) *about the sacred rites.*

In composition: *about, around.*

757.—Ἐπί, *upon.*

758.—With Genitive: *upon,* of place, with *rest;* as, κεῖται ἐπὶ τῆς τραπέζης, *it lies on the table.* Of time (figuratively); as, ἐφ' ἡμῶν, *upon us* = in our time; ἐπὶ τῆς ἀληθείας, *on the* (basis of) *truth.*

759.—With Dative: *upon;* as, ἐπὶ τῇ γῇ, *on the earth.* *Close upon;* as, ἐπὶ τῷ ποταμῷ, *on, close by the river.* *Dependent* or *conditioned upon;* as, ἐπὶ ταῖς διαθήκαις, *on condition of the covenants;* ἐπὶ τῷ ἀδελφῷ, *dependent on his brother.*

760.—With Accusative: *upon,* with *motion;* as, πεσεῖν ἐπὶ τὴν γῆν, *to fall upon the earth.* Upon = *against,* to come; as, ἐπὶ τοὺς πολεμίους, *upon, against the enemy;* ἐπὶ πολύ, *to a great distance.*

In composition: *upon, toward, after,* &c.

761.—Παρά, *beside.*

762.—With Genitive: *from the side of, from* (as source); as, ἐλθεῖν παρὰ βασιλέως, *to come from the king.* Hence, as ὑπό, for agent; as, ἐπράχθη παρ' ἐμοῦ, *it was done by me.*

763.—With Dative: *by the side of, beside, with;* as, παρὰ τῷ πατρί, *by or with my father,* at his side, or, *where* he lives.

With, morally; as, ταῦτά ἐστι καλὰ παρ' ἡμῖν, *this is honorable with us, or in our opinion.*

764.—With Accusative: *to or toward the side of;* as, παρελθεῖν παρὰ τὸν λαόν, *to come forward to the people.* Then, *aside from;* as, παρὰ τὸν νόμον, *aside from, in violation of law;* παρὰ φύσιν, *contrary to nature.*

In composition: *beside, along, beyond, in violation of,* &c.

765.—Περί, *around.*

766.—With Genitive: about, *concerning;* as, λέγω περὶ σοῦ, *I speak concerning you.* In Homer, *above.*

767.—With Dative: *round about, close around;* as, ζώνη περὶ τῷ σώματι, *a girdle around the body.*

768.—With Accusative: *about, around* (more loosely); as, περὶ τὰ ὄρη, *about the mountains;* περὶ ταῦτα, *about, in reference to these things.*

In composition: *around, over* (excellency).

769.—Πρός (προ-ς).

In front of, looking toward.

770.—Genitive: *in front of;* as, κεῖσθαι πρὸς Θρᾴκης, *to lie over against, fronting Thrace;* πρὸς θεῶν, *on the part of the gods,* looking toward the gods (in swearing); πρὸς τοῦ πατρός, *on the part of the father.*

771.—With Dative: *close upon,* then *at;* as, πρὸς Βαβυλῶνι, *at Babylon.* Hence, *in addition to;* as, πρὸς τούτοις, *in addition to these.*

772.—With Accusative: *to, toward, against;* as, ἔρχονται πρὸς ἡμᾶς, *they came to us;* πρὸς βορρᾶν, *toward the north. In respect to;* as, τὰ πρὸς ἀρέτην, *the things pertaining to virtue.*

In composition: *to, toward, against,* &c.

773.—Ὑπό, *under.*

Under (opposite of ὑπέρ, *over*).

774.—With Genitive: of *place, under;* as, ὑπὸ τῆς γῆς, *under the earth.* Generally with the agent with passive verbs; as, ἀπεκτάθη ὑπὸ ἐμοῦ, *he was slain by me.*

775.—With Dative: *close under, at the foot of;* as, ὑπὸ τῷ τείχει, *under, at the foot of the wall;* ὑπὸ τῷ οὐρανῷ, *under the heaven.*

776.—With Accusative: *motion under;* as, to run, ὑπὸ τὴν τράπεζαν, *under the table.* So, *toward under;* as, ὑπὸ τὸ ὄρος, toward under, *near the foot of the mountain.* Hence, ὑπὸ νύκτα, *toward night.*

In composition: *under, secretly, slightly, gradually.*

OBSERVATIONS.

777.—The preposition, as its name imports, usually stands before the word which it governs. When it comes after it, as it sometimes does, this is indicated by the change of the accent from the last syllable to the first.

778.—In composition, with a word beginning with a vowel, and generally when standing before such a word, the final vowel of the preposition is dropped, and, if the next preceding letter be a consonant, it is subject to the changes required by the laws of euphony; thus, ἀπὸ ἑαυτοῦ must be written ἀφ' ἑαυτοῦ. Περί, however, never drops its final vowel, and ἐκ never changes its final letter except before a vowel, when it is changed into ἐξ.

779.—The preposition alone, with the accent thrown back to the first syllable, is sometimes used for certain compounds, of which it forms a part; thus, ἔνι is used for ἔνεστι, *it is possible;* πέρι, for περίεστι, *it is superfluous;* ἄνα, for ἀναστῆθι, *arise;* πάρα, for πάρεστι, *he is present.*

THE CONJUNCTIONS.

780.—A Conjunction is a word which connects words or sentences.

781.—Conjunctions, according to their different meanings, are divided into different classes, of which the following may be noticed; viz.:—

782.—***Connective:*** as, καί, τέ, *and;* in poetry, ἠδέ, ἰδέ, ἠμέν, *and;* δέ, *and.*

783.—***Disjunctive:*** as, ἤ, ἤτοι; in poetry, ἤε; and sometimes ἤγουν, ἤπου, *or.*

784.—***Concessive:*** as, κἄν, *even if;* καίπερ, εἰ καί, *although.*

785.—*Adversative:* as, ἀλλά, δέ, ἀτάρ, *but;* γέ, *at least;* μέν, *indeed, to be sure;* μέντοι, *yet,* &c.

786.—*Causal,* assigning a *reason* for something said or the *purpose* of an act; as, γάρ, *for;* ὅτι (in poetry, οὕνεκα), *because;* ἵνα, ὅπως, ὄφρα (poet.), *in order that;* ὡς, *as* (or *that*); ὅτι, *that;* ὥστε, *so as,* or *so that* (marking *result,* not *purpose*); εἴπερ, *precisely if* = *provided that;* ἐπεί, *since, after that.*

787.—*Conclusive,* or such as are used in drawing a conclusion, or inference from something previously said; as, ἄρα, *so then;* οὖν, *then, now;* διό, διόπερ, *wherefore;* δή, *now, you see;* τοίνυν, νύ or νύν, *therefore;* τοιγαροῦν (emphatic), *therefore;* οὔκουν, *not then;* οὐκοῦν, *therefore.*

788.—*Conditional;* as, εἰ, ἐάν (ἤν, ἄν), in poetry, αἰ, αἴκε, *if;* εἴπερ, *precisely if, provided that.*

Adverbial and Conjunctive Particles.

The following remarks on the *signification* and *use* of certain *adverbial* and *conjunctive particles,* will be useful for reference. For more ample information on this subject, the student is referred to works on the Greek particles, to the best lexicons, and his own careful observation.

789.—'ΑΛΛΑ'.

790.—'Αλλά is adversative, and commonly answers to the English *but.* It is sometimes used elliptically, to indicate confidence or readiness, and may be rendered '*well, then;*' *therefore.* Thus, ἀλλ' εὖ ἴσθι, ὅτι ἕξει τοῦθ' οὕτως, *Well then, know that this will be so* = οὐκ ὀκνήσω, ἀλλ' &c., *I will not be unwilling, but, on the contrary, know that this will be so.*

791.—'Αλλὰ γάρ. Thus combined, γάρ introduces a reason for the opposition expressed by ἀλλά; as, ἀλλὰ γὰρ Κρέοντα λεύσσω, παύσω τοὺς παρεστῶτας λόγους, Βυτ *I will stop the present discourse,* FOR *I see Creon coming.* Sometimes, however, the reference is more latent, and a clause is to be supplied from what precedes; thus, Plato, ἀλλὰ γὰρ ἐν ᾅδου δίκην δώσομεν, where there must be supplied from the preceding sentence,

οὐκ ἀζήμιοι ἀπαλλάξομεν, BUT *we shall not escape unpunished*, FOR *we shall render satisfaction in Hades.* Sometimes the reference is to a succeeding clause, and sometimes to some general remark which the connection and sense of the passage will readily suggest, such as, *But* this is not surprising, *for ; But* this is not impossible, *for*, &c.

792.—'Αλλά γε restricts with emphasis that which is general to something more special ; as, ἀλλ' οὐκ ἂν ἀγροίκως γε, οἴομαι, λοιδορήσειαν, BUT AT LEAST *they would not, I think, revile us in a rude manner.*

793.—'Αλλ' οὖν γε. When these particles are combined, they usually intimate that along with the opposition expressed by ἀλλά, a consequence of what has preceded is also expressed ; thus, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἧττον ἀηδὴς ἔσομαι. YET *I shall* FOR THIS REASON *now* AT LEAST *be less disagreeable.*

794.—'Αλλά joined with οὐδέ strengthens the negative ; as, ἀλλ' οὐδὲ πειράσομαι, *Nay, I will not even try.* In such sentences, οὐ μόνον οὐ may be supplied, equivalent to, *I will not only not do it*, BUT *I will not even try.*

795.—'Αλλά receives vivacity from τοί ; as, ἀλλ' ἡδύ τοι, ἢν αὐλὸς παρῇ, *Why, it is a pleasant thing, you see, if*, &c.

796.—*AN* (Poet. *KE* or *KEN*).

797.—'Αν may be called a *modal adverb.* It can scarcely be separately defined, but gives *conditionality* to a verb ; thus, ἔδωκα, *I gave ;* ἔδωκα ἂν, *I should have given ;* λείψαιμι, *let me leave ;* λείψαιμι ἂν, *I might leave.* It is united with several particles (*coalescing* with them where the form of the word admits of it ; as, ὅτε ἂν, ὅταν), relative pronouns, and adverbs, in connection with the *subjunctive* mood ; thus, εἰ λείπει, *if he leaves ;* ἐὰν (εἰ, ἂν) λείπῃ, *if he leave ;* ὅτε ποιεῖ, *when he does ;* ὅταν ποιῇ, *when he may do ;* ὅς λέγει, *he who speaks ;* ὃς ἂν λέξῃ, *whoever may have spoken.* So πρίν, πρὶν ἂν ; ὅπου, ὅπου αν ; ἐπειδή, ἐπειδάν (ἐπειδὴ ἂν), and many others, all used with the *subjunctive mood.*

798.—With relative pronouns and adverbs, the ἂν gives the force of the Latin *cunque ;* as, ὃς ἂν, *whoever ;* ὅπου ἂν, *wherever.*

799.—This modal adverb ἂν must be carefully distinguished from the *compound* particle ἂν, *if*, similar in form, but made up of εἰ, *if*, and the modal adverb ; thus, εἰ ἂν becomes ἐάν, ἤν, or ἂν, all three being varieties of the same form. This compound particle is made up of the modal adverb and εἰ, means *if*, is confined to the *subjunctive* mood, and regularly *begins* a clause ; the *modal adverb* ἂν is *simple*, is used with the past tenses of the indicative, and with all the other moods (except the imperative, with which it is found only by a violent ellipsis), and *never*

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begins a clause; thus, ἐγένετο ἂν, *he would have become;* ἂν (or ἐὰν, or ἢν) γένηται, *if he shall have become.*

800.—The *modal adverb* ἂν is used with the optative as above; as, γένοιτο, *may he become;* γένοιτο ἂν, *he may, might, would, will become,* often used as qualified *form* of a decided statement.

801.—With the INFINITIVE and PARTICIPLES it gives a contingent signification, which may be often resolved by changing the verb or participle into the optative with ἂν; as, οἴονται ἀναμάχεσθαι ἂν, *they think that they·could retrieve themselves;* τἄλλα σιωπῶ, πόλλ' ἂν ἐχων εἰπεῖν, *I omit the rest,* THOUGH I HAVE *much to say.*

802.—Ἂν is frequently repeated, either on account of its standing at a great distance from the verb, or to bring out, in different parts of the sentence, the idea of conditionality suggested by it; στὰς ἂν — — — λέγοιμι ἂν, *stationing myself* — — — *I would say.*

803.—It is sometimes used, to intimate that the verb in the preceding clause is to be repeated; as, εἰ δὴ τῷ σοφώτερος φαίην εἶναι, τούτῳ ἂν (sc. φαίην εἶναι σοφώτερος), *If now I should affirm that I were wiser in any thing,* IT WOULD BE IN THIS.

804.—ΆΡΑ—ΆΡΑ.

805.—Ἄρα, denoting inference or conclusion, always stands after some word in its clause; its proper signification is "*of course,*" "*in the nature of things,*" and is commonly rendered *therefore, consequently;* it is used in the successive steps of a train of reasoning; as, "If there are altars there are also gods;" ἀλλὰ μήν εἰσι βωμοί· εἰσὶν ἄρα καὶ θεοί, *But there certainly are altars; there are then also gods.* It is used in making a transition to what follows in the order of time or events, or in the progress of thought. With εἰ or ἐάν it expresses conjecture; as, εἰ ἄρα δύνανται, *if* INDEED (i. e., *in the course of things*) *they can.* Sometimes it serves for an emphatic asseveration as if founded on an inference.

806.—The adverb ἆρα is different from this, though originally identical with it, and thus asking a question as based on the attendant or preceding circumstances. It is merely an interrogative particle, like the Latin *num* or *utrum,* and *commences* the clause; as, ἆρα κατάδηλον ὁ βούλομαι λέγειν, *Is, then, what I wish to say evident?* When a negative answer is expected, it has generally the particle μή annexed. The Latin *nonne* is expressed by ἆρ' οὐ, and sometimes by ἆρα alone.

807.—ΓΑΡ.

808.—Γάρ, *for,* always follows other words, like the Latin *enim,* which it resembles in signification, and for which at the beginning of a

sentence καὶ γάρ, like the Latin *etenim*, is often used. It assigns a *reason* for what is said. Very often, however, it supposes an ellipsis; as, *Yes. No, no wonder, I believe, I cannot,* &c.; as, for example, in the answer so common in Plato, ἔστι γὰρ οὕτω, Yes, or certainly, FOR *so it is.* Thus, Homer, Od. 10, 501, Ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει, *O Circe* (I cannot go thither), FOR *who will guide me on this way?* From this interrogative use it came sometimes to be used merely to strengthen a question, like the Latin *nam* in *quisnam.*

809.—In such expressions as καὶ γάρ, ἀλλὰ γάρ, the former particle indicates the omission of something of which γάρ assigns a cause; thus, καὶ γάρ, strictly translated, means *and* (no wonder) *for; and* (it is natural) *for,* and the like. For the rendering of ἀλλὰ γάρ, see ἀλλά, 791. The force of γάρ may frequently be well given in English by *well* or *why;* i. e., these particles indicate the same ellipsis in English as is indicated in Greek by γάρ.

810.—ΓΕ.

Γέ (enclitic) is a particle of limitation, and signifies *at least, certainly, particularly,* and is used to single out and emphasize an individual object among a number; as, εἰ μὴ ὅλον, μέρος γε, *if not the whole,* AT LEAST *a part;* ἐγώ γε, *I indeed, I at least.* In many combinations, it can hardly be better rendered into English than by a sharp intonation.

811.—ΔΕ.

The particle δέ, *but, and,* is *continuative,* with a very slight, often imperceptible, *disjunctive* force. It hence may be rendered by either *and* or *but,* and it very often makes but a slight difference which. Translators often render it *but* where *and* would be much better. It never need be, and never should be rendered by any thing else than one of these, and it should never be omitted (except when it stands by special idiom *pleonastically* in the apodosis of a sentence). At the beginning of a sentence following the article, it introduces *a change* of the subject; thus, ἔλεξε δέ, *and he said,* viz., the one before spoken of; but, ὁ δὲ ἔλεξε, but he, the *other, said.*

812.—ΔΗ.

Δή, from ἤδη, *now, at the moment, already,* signifies *now, at once,* then passes over into an adverb of *spirit* and *emphasis;* as, τοῦτο δή, *this now, this you see;* δῆλον δή, *it is clear now, it is clear indeed,* and thus not

unfrequently heightens strong affirmations. Πού *softens* it so that *δή που*
is *surely I suppose.* Δή, μήν, and γέ differ somewhat, thus: Δή is a par-
ticle of *vivacity* and emphasis; as, τοῦτο δή, *this now, this surely;* μήν,
assuredly, moreover, affirms emphatically as something *additional;* γέ,
at least, relaxes as to the rest, but affirms that *this* at least is so.

Some of the uses of δή are: λέγε δή, *speak now;* τὰ ποῖα δὴ ταῦτα, what
sort of things, I pray, are these? τί δήποτε, why in the world? ὧδε δὴ
σκοπῶμεν, *thus now let us consider.*

813.—ΚΑΙ' and ΤΕ'.

Καί and τε have the same significations in reference to each other as
the Latin *et* and *que.* Both connect single ideas, and the entire parts of
a sentence. With the older poets, τε is more common than in the Attic
prose writers, and it is commonly put not merely once between the con-
nected parts, but joined to each of them; as, πατὴρ ἀνδρῶν τε θεῶν τε,
the father of both gods and men. In Attic usage, τε—καί, *both—and,* are
habitually used, but the more important idea generally introduced by
καί. Τε—καί link the two parts of a sentence more closely than the sim-
ple καί. Καί—καί, *both—and,* connect ideas strictly co-ordinate, without
gradation; ἄλλως τε καί *especially,* i. e., *both in other respects and.*

814.—ΜΑ' and ΝΗ'.

Μά and νή are particles of obtestation, and always govern the accu-
sative of the object; νή is always affirmative; μά, when alone, is nega-
tive, but is nevertheless attached both to affirmative and negative
obtestations; as, ναὶ μὰ Δία, and οὐ μὰ Δία.

815.—ΜΕ'Ν.

Μέν, *to be sure, indeed, it is true,* is a *concessive* particle, *granting* indeed
something, but with a reservation which is usually introduced by a clause
with δέ; as, σοφὸς μὲν, κακὸς δέ, *wise, it is true—wise, I grant, but wicked.*
Hence μέν always implies another sentence or clause with δέ. Not un-
frequently, however, the antithesis is readily supplied by the mind, and
the answering clause is not *expressed.* Sometimes another particle, as
ἀλλά, takes the place of δέ; and in πρῶτον μέν, *in the first place,* ἔπειτα,
in the second place, the δέ is regularly omitted. Sometimes the two
clauses introduced by μέν and δέ are so slightly antithetical that μέν has
not sufficient force to justify translation. Its presence may be merely

indicated by the *intonation*, and, when not rendered in words, it should be always so indicated. The observing of its presence and exact force is matter of great consequence to the Greek student.

816.—ΟΥ'Ν and *ΟΥ'ΚΟΥΝ*.

817.—Οὖν, *then, therefore*, is used, 1. In drawing an *ultimate* conclusion in the view of all that has been said before; in this it differs from ἄρα, which is used in successive steps in the process of reasoning. 2. It commences a chapter or paragraph, with some reference to what has preceded. 3. It continues or resumes a subject, after a digression. 4. It introduces a transition to some new subject; and lastly, it has an affirmative force, particularly in replies; as, γίγνεται οὖν οὕτως, *it is certainly so;* hence the compounds.

818.—Οὐκοῦν and μῶν, for μὴ οὖν. The former, originally a negative inference—as, "*not then*" (accented οὔκουν)—often loses its negative character, and denotes "*therefore;*" μῶν is used interrogatively, *It is not then, is it?*

819.—ΠΕΡ.

Περ (enclitic) is the exact antithesis of γέ, giving emphasis by *extension* (περί, *round about*) while γέ emphasizes by *restriction*; as, τοῦτό γε, *this at least*, however the rest; τοῦτό περ, *precisely this* (the whole of it). Thus it is always emphatic; as, εἰ, *if;* εἰ γε, *if at least;* εἴπερ, *precisely if, provided that.* So ὅς ἄν, *whoever;* ὅσπερ, *precisely who;* καίπερ, *even precisely, even though;* ᾗπερ εἶχεν, *just as* (in precisely what way) *he was.*

820.—ΠΟΥ.

821.—Ποῦ, *where?* an interrogative particle of place. Πού, *enclitic.* As an enclitic, it signifies *somewhere;* as, κατοικεῖ που, *he dwells somewhere.* It is thus united with other adverbs of place; as, ἄλλοθί που, *somewhere else* (*elsewhere somewhere*); ἐκεῖ δέ που, *but somewhere there.*

822.—Hence it passes over into a general term of *uncertainty* and *doubt = probably, perhaps, I suppose;* as, οἶσθά που καὶ αὐτός, *you know, I presume, also yourself.* So τοῦτό που, *this perhaps;* δή που, *surely. perhaps.* The phrase common in the tragedians, οὐ δή που = *not, you see, perhaps;* *surely, not, I suppose.* Like the other particles, πού is never redundant.

$Π\tilde{Ω}Σ$, *how*.

823.—Πῶς, *circumflexed*, is interrogative; as, πῶς δύναται εἶναι, *how can it be?* Followed by γάρ, used elliptically (see γάρ), it constitutes an emphatic negative; as, πῶς γάρ; *for how?* = *it cannot be*; πῶς γὰρ ποιήσω, *why, how shall I do it?* = *I will not do it*; πῶς σιωπῶ, *how may I be silent?* (1084, 3) = *I cannot be silent.*

Πως, enclitic, *somehow, in some way*; as, ἀλλως πως, *in some other way*; ὡδέ πως, *somehow thus.*

824.—Ὅπως, *relative adverb* (697), *how, in what way.*

1. Nearly = ὡς, *as*; οὕτως ὅπως σοι φίλον ἐσται, *thus as shall be agreeable to thee.*

2. Like *quomodo*, οὐδεὶς οἶδεν ὅπως ἀπέθανεν, *none knows how he died.* So, idiomatically, οὐκ ἐσθ' ὅπως, *there is not,* = *how, in what way,* = *it is not possible that*; as, οὐκ ἐσθ' ὅπως λέξω, *it is not possible that I shall speak.*

3. = ἵνα, *in order that*; as, ὅπως πέμψῃ, *in order that he may send.*

῾ΩΣ, *as*.

825.—Ὡς is extensively and very variously employed:

1. Simply and properly, *how, in what way, as*; as, ὡς δοῦλος, *as a slave.*

2. = ὅτι, *that*; as, λέγει ὡς ταῦτα, *he says that these things,* &c.

3. = ὅτι, ἐπει, *since, because*; ὡς ταῦτα λέγει, *as or since he says this.*

4. = ἵνα, ὅπως, denoting purpose, *in order that*; ὡς δείξωμεν, *in order that we may show.*

5. Nearly = ὥστε, marking *result—so as, so that*; as, εὖρος ὡς δύο τριήρεας πλέειν ὁμοῦ, *in breadth so as that two triremes could sail* (lit., *so as two triremes to sail*) *abreast.*

6. = Latin *quam* in *exclamations*; as, ὡς σε μακαρίζομεν, *how happy we deem you!* So with ὠφελε, *how ought he,* = utinam, *would that!* as, ὡς ὠφελον θανεῖν, *would that I had died!*

7. Like our *as*, Latin *ut*, often = *when*; ὡς ἦλθεν, *as or when he came.*

8. With numerals, *about*; as, ὡς τρία ἢ τέτταρα, *about three or four.*

9. With *accent* (chiefly Epic) = οὕτως, *thus*; as, ὡς εἰπών, *thus saying.*

10. With participles in the genitive or accusative absolute, it assigns the ground of an action as given by another (1112, *Obs.* 2); ὡς τούτων οὕτως ἐχόντων, *on the ground that this is so* (lit., *as these things being so*).

11. Used idiomatically and elliptically; as,

(*a.*) With superlative adjectives or adverbs; as, ὡς or ὅτι τάχιστα, *as quickly as possible*; ὡς πλεῖστα, &c.

(*b.*) So with the positive; as, ὡς ἀληθῶς, *in very truth.*

(c.) With infinitive, ὡς εἰπεῖν, *as to speak,* = ὡς ἔπος εἰπεῖν, *so to speak,* *as one might say;* ὡς εἰκάσαι, *as one might conjecture.*

(d.) With *clauses;* as, ὡς τὸ πολύ, *for the most part;* ὡς πρὸς τὸ μέγεθος τῆς πόλεως, *considering the size of the city.*

826.—Two or more particles coming together are not to be confounded, and rendered collectively, but each to have its separate force. The particles have mostly the same meaning when united as when separate. Thus, in εἰ μὲν οὖν, *if to be sure now,* the μέν and οὖν do not modify each other; εἰ μέν, *if to be sure,* is the same as if οὖν were absent, the μέν pointing forward; εἰ οὖν, *if then,* is the same as if μέν were absent, the οὖν pointing back. Sometimes, indeed, owing to difference of idiom, we can scarcely *render* all the particles which stand together, the Greek employing *ellipses* which the English does not. Thus, in ἀλλὰ γάρ, ἀλλά ordinarily refers to a suppressed idea, of which γάρ assigns the reason. In οὐ μὴν ἀλλά, *nevertheless,* we are to supply with οὐ μήν some idea readily suggested by the context, of which the counter idea is introduced by ἀλλά.

827.—The following are familiar combinations:

Εἴπερ, ἐάνπερ, *precisely if, just if,* emphatic (differing as εἰ and ἐάν).

Εἴγε, ἐάνγε, *if that is to say, if at least,* restrictive.

Εἰ καί, *if also, if even,* = *although.*

Καὶ εἰ, *even if, even though.*

Εἴτε—εἴτε, *both if—and if,* = *whether—or* (the former the *literal* rendering, the latter *idiomatic*).

Οὔτε—οὔτε, *both not—and not,* = *neither—nor* (no *preceding* negative being implied).

Οὐδέ—οὐδέ, *and not—and not,* = *nor—nor* (implying a *preceding* negative; where this is wanting, the οὐδέ = *not even*); as καί, when not preceded by the clause which it naturally supposes, is = *also, even.*

Μήτε—μήτε, μηδέ—μηδέ, differ from the above simply as μή from οὐ, i. e., as the *subjective* and *conditional* from the *objective* and *positive.*

Rem.—The particles are never to be regarded as mere *expletives.* They always modify either the logical import or the rhetorical coloring of the sentence. Their force is sometimes so slight that it may be difficult to render, and even exactly to *determine* it. But a careful study of the best grammars and lexicons, and especially close observation in reading, will soon bring the practised student to a perception of their delicacy and power, and make him feel that their absence, where it would not seriously obscure the meaning, would detract from the grace and vivacity of a sentence. An exact knowledge of the particles is one of the highest, as well as most indispensable marks of Greek scholarship.

PART THIRD.

SYNTAX.

828.—SYNTAX is that part of grammar which treats of the proper arrangement and connection of words in a sentence.

829.—A *Sentence* is such an assemblage of words as makes complete sense; as, *Man is mortal.*

830.—A *Phrase* is two or more words rightly put together, but not making complete sense; as, *In truth, in a word.*

831.—Sentences are of two kinds, *Simple* and *Compound.*

832.—A *Simple* sentence contains only a single affirmation; as, *Life is short.*

833.—A *Compound* sentence contains two or more simple sentences connected together; as, *Life, which is short, should be well employed.*

834.—Every simple sentence consists of two parts, the *subject* and the *predicate.*

835.—The *subject* is that of which something is affirmed. It is either in the nominative case before a finite verb, or in the nominative or accusative before the infinitive.

836.—The *predicate* is that which is affirmed of the subject. It consists of two parts, the *attribute* and *copula.* A verb which includes both is called an *attributive* verb;

as, "John *reads*." A verb which only connects the attri-
bute expressed by another word, with the subject, is
called a *copulative* verb; as, "John *is* reading."

837.—Both subject and predicate may be attended by
other words called ***adjuncts***, which serve to restrict or
modify their meaning; as, "Too eager a pursuit *of wealth*
often ends *in poverty and misery*."

838.—When a compound sentence is so framed that
the meaning is suspended till the whole is finished, it is
called a ***period.***

GENERAL PRINCIPLES OF SYNTAX.

839.—In every *sentence* there must be a ***verb*** and a
nominative or subject, expressed or understood.

840.—Every *article, adjective, adjective pronoun,* or
participle, must have a *substantive*, expressed or under-
stood, with which it agrees.

841.—Every *relative* must have an antecedent, or word
to which it refers, and with which it agrees.

842.—Every subject *nominative* has its own *verb*,
expressed or understood.

843.—Every *verb* (except in the infinitive and partici-
ples) has its own *subject* or *nominative*, expressed or
understood.

844.—Every oblique case is governed by some word,
expressed or understood, in the sentence of which it forms
a part; or it is used, without government, to express
certain circumstances; as follows:—

845.—The ***genitive*** is governed by a *noun*, a *verb*, a
preposition, or an *adverb ;* or it is placed as the *case
absolute* with the participle.

846.—The ***dative*** is governed by *adjectives, verbs,*
and *prepositions*. It also expresses the cause, manner, or
instrument.

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847.—The ***accusative*** is governed by a *transitive active verb* or *preposition*.

848.—The ***vocative*** either stands alone, or is governed by an *interjection*.

849.—The ***infinitive mood*** is governed by a *verb*, an *adjective*, or *adverbial particle*.

PARTS OF SYNTAX.

850.—The parts of Syntax are commonly reckoned two, CONCORD and GOVERNMENT.

851.—CONCORD is the agreement of one word with another in *gender, number, case,* or *person.*

852.—GOVERNMENT is that power which one word has in determining the *mood, tense,* or *case* of another word.

Concord.

Concord is fourfold, viz. :—

853.—Of a substantive with a substantive.

854.—Of an adjective with a substantive.

855.—Of a relative with its antecedent.

856.—Of a verb with its nominative, or subject.

A SUBSTANTIVE WITH A SUBSTANTIVE.

857.—RULE I. Substantives denoting the same person or thing agree in *case ;* as,

Παῦλος ἀπόστολος,	*Paul, an apostle.*
Σωκράτης ὁ φιλόσοφος,	*Socrates, the philosopher.*
Θεῷ κριτῇ,	*To God, the judge.*

Note.—Substantives thus used are said to be in *apposition.* The second substantive is added to express some *attribute, description,* or *appellative* belonging to the first, and must always be in the same member of the sentence; i. e., they must be both in the subject, or both in the predicate. A substantive predicated of another, though denoting the same thing, is not in apposition with it. See 436.

Obs. 1. One of the substantives is sometimes understood; as, *Ἀστυάγης ὁ Κυαξάρου* (sup. *υἱός*), *Astyages, the* SON *of Cyaxares.*

Obs. 2. The *possessive pronoun* in any case being equivalent in signification to the *genitive* of the substantive pronoun from which it is derived, requires a substantive in apposition with it to be put in the genitive; as, *Δαὴρ ἐμὸς ἦν κυνώπιδος,* *He was the brother-in-law* OF ME, A SHAMELESS WOMAN. See 900.

Obs. 3. On the same principle, *possessive adjectives* formed from proper names, being equivalent to the genitive of their primitives, have sometimes, by special idiom, a noun in apposition in the genitive; as, *Νεστορέη παρὰ νηὶ Πυληγενέος βασιλῆος,* *Near the ship* OF NESTOR, THE KING *born at Pylos ; Ἀθηναῖος ὤν, πόλεως τῆς μεγίστης, Being a citizen of* ATHENS, *a very large* CITY. See 901.

Obs. 4. Sometimes the *latter* of two substantives *signifying the same thing,* is put in the genitive; as, *Πόλις Ἀθηνῶν* (for *Ἀθῆναι*), *The city of Athens.*

AN ADJECTIVE WITH A SUBSTAN-TIVE.

858.—RULE II. An adjective agrees with its substantive in *gender*, *number*, and *case ;* as,

χρηστὸς ἀνήρ,	*a good man.*
καλὴ γυνή,	*a beautiful woman.*
ἀγαθὸν χρῆμα,	*a good thing.*

Note.—This Rule applies to the article, adjective, adjective pronouns, and participles.

Obs. 1. Other words are sometimes used as adjectives, and consequently fall under this rule; viz. :—

1st. A *substantive* which limits the signification of a more general term; as, Ἑλλὰς φωνή, *the Greek language.*

2d. *Adverbs* placed between the article and its substantive; as, ὁ μεταξὺ τόπος, *the intervening space ;* οἱ τότε ἄνδρες, *the men of that time.*

Obs. 2. The place of the adjective is sometimes supplied by a substantive with a preposition; as, ἡδονὴ μετὰ δόξης (for ἔνδοξος), *exalted pleasure.* Sometimes, by a substantive governing the other in the genitive; as, βάθος γῆς, *depth of earth*, i. e., *deep earth ;* ἡ περισσεία τῆς χάριτος, *abundance of grace*, i. e., *abundant grace.* For the adverbial adjective, see 1060.

OBSERVATIONS ON THE CONCORD OF THE ADJECTIVE.

859.—Two or more substantives singular, unless taken separately, have an adjective *plural.* If all the substantives be of the *same gender*, the adjective will be of that gender. If of *different genders*, the adjective takes the

masculine rather than the feminine, and the feminine rather than the neuter. But if the substantives signify things without life, the adjective is commonly put in the *neuter gender.* Not unfrequently, however, the adjective agrees with one of the substantives and is understood with the rest; as, ἀεὶ γάρ τοι ἔρις τε φίλη, πολεμοίτε, μάχαιτε, *for always unto thee contention is delightful, and wars and battles.*

860.—When the substantive to which the adjective belongs may be easily supplied, it is frequently omitted, and the adjective, assuming its gender, number, and case, is used as a substantive; as, ὁ Ἀθηναῖος, *the Athenian;* οἱ δίκαιοι, *the righteous.*

861.—Adjectives in ιχός are used in the *neuter gender* with the *article,* and without a substantive in two different senses. 1. In the *singular* they are generally *collective,* i. e., they express a whole; as, τὸ ἱππιχόν, *the cavalry;* τὸ πολιτιχόν, *the citizens.* 2. In the *plural* they signify any circumstance which can be determined by the context; as, τὰ Τρωϊχά, *the Trojan war;* τὰ Ἑλληνιχά, *the Grecian history.*

862.—The adjective, when used as a *predicate,* without a substantive, is often put in the neuter gender, χρῆμα, πρᾶγμα, ζῶον, &c., being understood; as, ἡ πατρὶς φίλτατον (scil. χρῆμα) βροτοῖς, *their country is (a thing)* VERY DEAR *to mortals;* χαλεπὸν τὸ ποιεῖν, *to do is* HARD.

863.—Two adjectives are frequently *united,* one of which, by expressing negatively the sense of the other, renders it more emphatic; as, γνωτὰ κ' οὐκ ἀγνωτά μοι, literally, *things known and not unknown* (i. e., *things well known) to me.*

864.—Adjectives are very often put in the *neuter singular or plural,* with or without an article, for adverbs; as, πρῶτον, *first;* πρῶτον μέν, *in the first place;* τὸ πρῶτον, *at first;* τὰ μάλιστα, *chiefly;* χρυφαῖα, *secretly,* &c.

865.—In any gender or number, adjectives are sometimes used in the sense of ***adverbs,*** to express a circumstance of time, place, order, manner; as, ἔπεσον ἀγχηστῖνοι, *they fell* NEAR EACH OTHER; ἀφίκετο δευτεραῖος —τριταῖος, *he came on* THE SECOND—THIRD *day* (1060, *Obs.* 2). So in Latin, *qui creatur annuus.* Cæs.

Exceptions.

866.—An adjective is often put in a ***different gender or number*** from the substantive with which it is connected, tacitly referring to its *meaning* rather than to its *form*, or to some other word synonymous with it, or implied in it; as,

κόριον καλλίστη,	*a most beautiful girl.*
ὦ ἀγαθὲ ψυχή,	*O brave soul.*
λῃστήριον πῦρ ἐπιφέροντας,	*a band of robbers bringing fire.*

867.—A ***collective noun*** in the singular may have an adjective in the plural, and in the gender of the individuals which form the collection; as, βουλὴ ἡσυχίαν εἶχεν —οὐκ ἀγνοοῦντες, *the* COUNCIL *kept quiet—not* BEING IGNORANT.

So in Latin, maxima *pars*—in flumen *acti sunt.* Lat. Gr., 679.

868.—In the ***dual number,*** the Attic writers sometimes join a masculine adjective with a feminine noun; as, τούτω τὼ ἡμέρα, *these two days.*

869.—An ***adjective masculine,*** in the superlative degree, is sometimes joined to a feminine noun, to increase the force of the superlative; as, κόραι μελάντατοι, VERY BLACK *pupils.* Also, a masculine adjective is so used with reference to a feminine noun, when the plural is used for the singular, and when a chorus of women speak of themselves; thus, Medea says of herself, καὶ γὰρ ἢ δικη-

μένοι σιγησόμεθα, κρεισσόνων νικώμενοι, *though* IN-
JURED *I will be silent,* YIELDING *to superior powers.*

Note.—This is a familiar usage with the Attic tragedians, both in the
choruses and the dialogue. They often use a *masculine plural* when the
actual reference is to a *feminine singular.*

870.—An adjective in the masculine gender may be
joined with a noun denoting a ***female,*** if the attention is
drawn to the idea of a *person,* without regard to the *sex.*

871.—A ***substantive dual*** may have an adjective
plural, and, *vice versa,* a substantive plural, when *two* is
denoted, may have an adjective dual; as, φίλας περὶ
χεῖρε βάλωμεν, *let us throw about (one another) loving
hands = let us embrace;* δύο χάσματα ἐχομένω ἀλ-
λήλων, *two successive chasms;* lit., *two* CHASMS ADJOINING
each other.

872.—The adjectives ἕκαστος, ἄλλος, in the ***singular,***
are put with nouns in the ***plural,*** to intimate that the
objects expressed by them are spoken of individually and
distributively; as,

οἵδε ἕκαστος ἐδέχοντο δέκα, THESE EACH *received ten.*
ἠρώτων δὲ ἄλλος ἄλλο,   *and* THEY *asked,*SOME *one
thing and* SOME *another.*

So in Latin, *Quisque pro se quëruntur.* Liv. Lat. Gr.,
281.

873.—***Plural adjectives*** sometimes (as a more
emphatic construction) agree with their substantives in
gender and number, and govern them in the genitive
case ; as,

οἱ παλαιοὶ τῶν ποιητῶν,   *the ancient poets.*

So also among the Attic writers in the singular; as,
διατρίβων τὸν πολλὸν τοῦ χρόνου, *spending* THE
LARGER PART *of the time.*

874.—Instead of agreeing with its substantive, the adjective (especially an adjective of *quantity*) is sometimes put in the *neuter gender,* and the substantive following it in the genitive (986) ; as, εἰς τοσοῦτον τόλμης (for τοσαύτην τόλμην), *to such a pitch of boldness.* The abstract noun is sometimes used instead of the adjective ; as, βάθος γῆς, *depth of earth,* instead of βαθεῖα γῆ, *deep earth* (858, *Obs.* 2).

875.—*Proper names* in the singular are sometimes accompanied by the adjectives πρῶτος, πᾶς, and others in the neuter plural, as predicates or in apposition ; as, Λάμπων, Αἰγινητέων τὰ πρῶτα, *Lampon, the* CHIEF *of the Æginetæ;* πάντα δὴ ἦν τοῖσι Βαβυλωνίοισι Ζώπυρος, ZOPYRUS *was indeed* EVERY THING *to the Babylonians ;* ἐκεῖνος ἦν πάντα αὐτοῖς, HE *was every thing to them.*

876.—*Demonstrative pronouns* in the neuter singular may refer to nouns of any gender which do not express a person ; and in the neuter plural, to persons as well as things, and to the singular as well as to the plural ; as, περὶ ἀνδρίας, ἐπὶ πόσῳ ἂν αὐτοῦ (ἀνδρίας) δέξαιο στέρεσθαι, *concerning* MANLY FORTITUDE, *for how much would you consent to be deprived* OF IT? τοῖς εἰς ταῦτα ἐξαμαρτάνουσι, *to those who offend against* THESE, scil. τοὺς παῖδας καὶ τὰς γυναῖκας, *wives and children.*

So also with the *adjectives* πλεῖον, πλείω, μεῖον, &c. ; as, ἱππέας μὲν ἄξει οὐ μεῖον δισμυρίων, *he will bring not less than twenty thousand horse ;* lit. *he will bring* HORSEMEN *not* FEWER *than twenty thousand.*

COMPARATIVES AND SUPERLATIVES.

877.—The comparative is used when *two objects or classes of objects* are compared ; the superlative, when *more than two* are compared.

878.—The positive is sometimes used in a comparative

sense, and is followed by the *infinitive ;* as, ὀλίγοι συμβαλεῖν, (too) *few to fight.*

879.—When *one quality is compared with another* in the same subject, the adjectives expressing these qualities are both put in the comparative degree, connected by ἤ ; as, πλουσιώτερος ἤ σοφώτερος, *more rich than wise.* So in Latin, *decentior quam sublimior fuit.* Tacit. Lat. Gr., 903.

880.—The comparative is sometimes made by joining μᾶλλον with the positive ; and, for the sake of *emphasis,* sometimes with the comparative, making a *double comparative ;* as, μᾶλλον ὀλβιώτερος, *more happy.*

881.—The superlative is often used to express a very *high degree of a quality* in an object, but without comparing it with any other ; as, ἀνὴρ φιλοτιμότατος, *a most ambitious man ;* πρᾶγμα εὐηθέστατον, *a very foolish thing* (312).

882.—The superlative is often strengthened in signification by adding certain *adverbial words and particles ;* such as πολλῷ, μακρῷ, πολύ, μαλίστα, πλεῖστον, ὄχα (poet.), ὡς, ὅπως, ὅτι, ᾗ, &c. ; as, πολλῷ ἀσθενέστατον, *much the weakest ;* ὅχ᾽ ἄριστος, *eminently the best ;* ὡς τάχιστα, *as quickly as possible ;* ὅτι πλεῖστον χρόνον, *as long time as possible.* Also by the numeral εἷς; as, εἷς ἀνὴρ βέλτιστος, *a man of all others the best.*

For the *construction* of the comparative and superlative degrees, as it respects government, see 997 and 998,

ADJECTIVE PRONOUNS.

883.—Special Rule. Adjective pronouns agree with their substantives in gender, number, and case.

The Intensive, αὐτός.

For the import and use of the *Intensive pronoun*
αὐτός, see 341–345. In construction it is often similar to
the demonstratives, 888.

884.—When used as a *personal pronoun,* αὐτός
takes the gender and number of the noun for which it
stands, and the case which the noun would have in its place.
Sometimes, however, like the adjective (866), it takes the
gender and number of a synonymous substantive, or of
one that expresses the *meaning* of that for which it stands;
as, μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτούς, "*dis-
ciple all the* NATIONS, *baptizing them*," where αὐτούς is put
for ἀνθρώπους, which expresses the *meaning* of ἔθνη.

Note.—This observation applies to all adjective pronouns used with-
out, and instead of, the substantives, to which they refer.

Demonstratives.

885.—The *Demonstratives* are used without a
substantive, only when they refer to a noun, or pronoun,
or substantive clause in the proposition going before, or
in that coming immediately after.

886.—When *two persons or things* are spoken
of, οὗτος, *this*, refers ordinarily to the latter; ἐκεῖνος, *that*,
to the former. In the same manner are sometimes used ὁ
μέν, ὃς μέν, referring to the former, and ὁ δέ, ὃς δέ, referring
to the latter; sometimes *vice versa*.

887.—The demonstratives οὗτος and ὅδε are generally
distinguished thus: οὗτος refers to what immediately pre-
cedes, ὅδε to what immediately follows; as, ταῦτα ἀκούσας,
on hearing these things; ἔλεγε τάδε, *he said the following
things.*

888.—The demonstrative words are frequently used in
a kind of *apposition* with a noun, or pronoun, or part

of a sentence in the same proposition. This is done, 1. For the sake of emphasis, or, at the beginning of a sentence, to call the attention more particularly to what is to be said; as, τί δ' ἐκεῖνα φῶμεν, τὰς πεύσεις τε καὶ ἐρωτήσεις, *and what shall we say of* THESE THINGS, *question and interrogation?* LONG. τί ποτ' ἐστὶν αὐτό, ἡ ἀρετή; *what in the world is it, to wit, virtue?* In such cases the pronoun is commonly in the neuter gender. 2. If the parts of a sentence immediately related are separated by intervening clauses, the pronoun, being introduced in the *last part*, in apposition with the distant word in the *first*, brings them as it were together; as, ἀλλὰ θεούς γε τοὺς ἀεὶ ὄντας καὶ ..... τούτους φοβούμενοι μήτε ἀσεβὲς μηδὲν ποιήσητε, " *but* GODS certainly (γέ), *those who always exist, who are eternal, and* whose power and inspection extend over all things, and who preserve the harmony and order of the universe free from decay or defect, the greatness and beauty of which is inexplicable—*fearing* THESE, *do nothing either impious,* &c.

889.—When that with which the demonstrative stands in apposition is a sentence, or part of a sentence, it is put in the *neuter gender,* and is often connected with it by ὅτι or ὡς; as, ἀλλ' οἶδε τοῦτο, ὅτι ταῦτα μέν ἐστιν ἅπαντα τὰ χωρία ἆθλα τοῦ πολέμου κείμενα ἐν μέσῳ, *but he knows* THIS, *that all these places are prizes of the war lying between the combatants.*

The sentence is sometimes so arranged that the clause with ὅτι stands first; as, ὅτι δ' εἶχε πτερὰ, τοῦτ' ἴσμεν, *but that he had wings,* THIS *we know.*

890.—Οὗτος, with καί before it, is used in the latter clause of a sentence in an *adverbial or conjunctive sense,* to call the attention more particularly to the circumstance which it introduces, and may be rendered " *and that,*" " *and truly,*" "*indeed,*" " *although,*" &c., as the sense may require; as, οὗτοι γὰρ μοῦνοι Ἰώνων οὐκ ἄγουσι Ἀπατούρια,

καὶ οὗτοι κατὰ φόνου τινὰ σκῆψιν, *for these alone of the
Ionians do not celebrate the Apatouria*, AND THAT *under
a certain pretext of a murder ;* lit., *and these (do so) under
pretext,* &c. Γυναικὸς καὶ ταύτης νεκρᾶς, εἴ τις λέγει
τοὔνομα, πέφρικε, *if any one mentions the name of a*
WOMAN, ALTHOUGH (i. e., *and* THAT *woman being*) DEAD,
he shudders.

But when the ***pronoun*** is ***less definite,*** referring
to no *particular substantive* in the preceding clause, but to
some ***idea*** contained in it, it is put in the neuter plural,
and may be rendered, as before, *and that too,* or " *especial-
ly,*" " *although,*" &c. ; as, Σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν
νοῦν τούτοις, καὶ ταῦτα σοφὸς ὤν, *but you seem to me
not to give your attention to these things, and that too* =
ALTHOUGH *being wise.* Expressions of this kind are doubt-
less elliptical, ποιεῖς or some such word being understood,
which, indeed, is sometimes expressed ; thus, in Dem. pro
Phor., after reproaching Apollodorus with his dissolute
conduct, he adds, καὶ ταῦτα γυναῖκα ἔχων ποιεῖς,
AND THESE THINGS YOU DO, *having a wife ;* which, with-
out ποιεῖς, might be rendered " *and that* THOUGH *having a
wife.*" Often, indeed, the phrase καὶ ταῦτα, *and that too,*
is used without *any* strict syntactical relation with the
preceding.

891.—The ***demonstrative pronoun*** is, by a
peculiar and rare idiom, sometimes joined with ***adverbs
of time and place,*** to define these circumstances with
greater emphasis or precision ; as, τὰ νῦν τάδε, *just now ;*
τοῦτ' ἐκεῖ, *at that very time.*

892.—The demonstrative pronouns are sometimes used
instead of the ***personal pronouns*** ἐγώ and σύ, and,
in speaking, when thus used, were probably accompanied
with action, so as clearly to point out the person intended ;
as, Οὗτος, τί λέγεις, *Ho, you! what are you saying ?* Οὗτος,
and far more frequently ὅδε, has often nearly an *adverbial*

force like our *here ;* as, *οὗτος προσέρχεται, here he is coming up ; ἥδε ἡ ἀκτή, here is the shore.* So *ὅδε* is very often used for the *first* person; as, *ὅδε ὁ ἀνήρ, this here man,* viz., *I ; τίς τοῦδε τ' ἀνδρὸς ἀθλιώτερος; who is more wretched than this man,* i. e., *myself ?* The expression *οὗτός εἰμι* is equivalent to the Latin *en adsum, Lo ! here am I.*

The Indefinite *τὶς.*

893.—The *indefinite* τὶς (367), added to a substantive, answers to the English words *a certain one, any one,* &c.; as, *ἀνήρ τις, a certain man, any man, some man.* Sometimes it is put for an *indefinite plural ;* as, *ἰχθύς τις ἔθρωσκεν, a certain fish = here and there a fish, was leaping,* &c. So with *ὅστις; ἔστιν ὅστις κατελήφθη, here and there one was caught.* Sometimes it is used *distributively ;* as, *καὶ τὶς οἰκίην ἀναπλασάσθω, and let* EVERY ONE *build his own house.*

894.—With adjectives of *quality, quantity,* and *magnitude,* especially when they stand without a substantive expressed, or in the predicate, it serves to temper the expression by asserting the existence of the quality in a less positive and unlimited manner, such as may be expressed by the English words *somewhat, in some degree, rather ;* as, *φιλόσοφός τις, a sort of philosopher ; ἠλίθιός τις, a sort of stupid fellow ; δύσβατός τις,* SOMEWHAT *difficult to be passed ; δυσμαθής τις,* RATHER *hard to learn.* With *numerals* it means *nearly, about,* &c.; as, *δέκα τινές, about ten.* So also with *adverbs ;* as, *σχεδόν, nearly ; σχεδόν τι, pretty nearly ; πολύ, much ; πολύ τι, considerably ; οὐδέν, nothing ; οὐδέν τι, scarcely any thing.*

895.—It sometimes has the sense of *eminence, importance ;* as, *εὔχεταί τις εἶναι, he boasts himself to be somebody = some great one; δοκεῖ εἶναί τις, he is accounted to be a person of importance.*

896.—It is still more frequently used in the ***neuter gender*** with a sort of *qualifying* force, chiefly with negative sentences, *intensifying* the meaning ; as, *οὔτε τι μάντις ἐών*, *neither being as to any thing* = *at all, a prophet.*   It is in the accusative, as if with *κατά* understood, *as to any thing, in any respect.*

The Interrogative *τίς.*

897.—The ***interrogative*** *τίς, τί,* is used in asking a ***direct question ;*** as, *τίς ἐποίησε;* WHO *did it ?*   Though sometimes used in the indirect interrogation, *ὅστις* is more common ; as, *θαυμάζω τίς* (or more frequently *ὅστις*) *ἐποίησε, I wonder* WHO *did it.*   Sometimes it is accompanied by the article *ὁ τίς, who ? τὸ τί, what ?*   *Ὅστις* is always used interrogatively when a person to whom an interrogation is put, repeats it before answering it ; as, *σὺ δ᾽ εἶ τίς ἀνδρῶν; ὅστις εἰμ᾽ ἐγώ; Μετών, But who are you ? who am I ? Meton.*

898.—In the ***predicate,*** *τί,* with *ἐστί* following it, is sometimes accompanied by the subject of *ἐστί* in the plural ; as, *θαυμάζω τί ποτ᾽ ἐστί τ α ῦ τ α, I wonder* WHAT IN THE WORLD THESE THINGS *are.*

899.—The ***interrogative*** *τί* often stands, like the indefinite *τὶ,* in an ***independent accusative*** as if with *κατά,* in the sense of *in what ? as to what ?* &c. ; as, *τί σοφὸς ὢν; in what being wise ? οἱ τί ἐπιστήμονες, those who are conversant with what ?*

So also for *διὰ τί; why ? on what account ?   Τί δέ; but what ? but why ? and again ;* is often thus used in familiar, rapid dialogue.

Possessive Pronouns.

900.—The possessive pronoun is in ***signification*** equivalent to the genitive of the pronoun from which it is

derived, and while, like the adjective, it agrees with its substantive in gender, number, and case, yet other words are often constructed with it as the genitive of the personal pronoun. Hence the following modes of expression, τὸ σὸν μόνου δώρημα, equivalent to τὸ σοῦ μόνου, &c., *the gift* OF THEE ALONE. Ἀρνύμενος πατρός τε μέγα κλέος ἠδ᾽ ἐμὸν αὐτοῦ, where ἐμόν agrees with κλέος in the accusative, yet followed by αὐτοῦ, as if ἐμοῦ αὐτοῦ, *of me myself*, united with πατρός. So also νωΐτερον λέχος αὐτῶν, *our own bed ;* τὰ ὑμέτερα αὐτῶν, *your own property ;* τὴν σφετέραν αὐτῶν (scil. χώραν), *their own country.*

The same construction is common in Latin : as, " *mea ipsius culpa.*" " Cum *mea* nemo scripta legat, vulgo recitare *timentis.*" " Beneficio *meo* et *populi Romani.*" Lat. Gr., 6280.

901.—The same observation extends to *possessive adjectives ;* as, εἰ δέ με δεῖ γυναικείας τι ἀρετῆς ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, *And if I may make mention at all of the virtue of* THOSE WOMEN, WHO *are now to live in widowhood,* where ὅσαι refers back to the idea of γυναῖκες contained in γυναικείας.

902.—The possessive pronouns are employed only for *emphasis ;* in other cases, the *personal* pronouns are used in their stead ; as, ὁ πατήρ μου, " my father ;" ὁ ἐμὸς πατήρ, " *my* father ;" πατὴς ἡμῶν, *our father ;* ὁ ἡμέτρος πατήρ, *our own father.*

903.—The possessive pronoun has not unfrequently an *objective* sense ; thus, ὁ σὸς πόθος may be not only " thy regret," but "regret for thee ;" τὰ ἐμὰ νουθετήματα, " my chidings," in the sense of " the chidings which I *receive,*" as well as " the chidings which I give." This use of the possessive corresponds to the passive sense of the genitive (983, *Obs.* 2).

904.—The possessive pronoun is sometimes put in the *neuter gender with the article,* for the personal ;

as, τὸ ὑμέτερον, for ὑμεῖς; τἀμά, for ἐγώ; τὸ ἐμόν, for ἐμέ. Also without the article after a preposition; as, ἐν ἡμε- τέρου for ἐν ἡμῶν (scil. δώματι), *in our house.*

CONSTRUCTION OF THE ARTICLE.

905.—SPECIAL RULE. The article agrees with its substantive in gender, number, and case.

906.—*Exc.* 1. *In gender.*—The masculine article is often put with a feminine noun in the dual number (868); as, τὼ γυναῖκε, *the two women.*

907.—*Exc.* 2. *In number.*—The article may be put in the plural, when it refers to two or more nouns in the singular (859); as, αἱ Ἀθηναίη τε καὶ Ἥρη, *both Minerva and Juno.*

OBSERVATIONS.

908.—Nouns used *indefinitely* are commonly without the article. In general, the article is prefixed to all nouns *not used indefinitely.* Nouns are made definite by a *limiting word, phrase,* or *clause;* by *previous mention,* by *general notoriety* or *distinction,* by *peculiarity of state* or *relation,* or by *emphasis* or *contrast.*

909.—The article is prefixed to nouns when they designate a *class* or *species;* as, ὁ ἄ ν θ ρ ω π ό ς ἐστι θνητός, MAN *is mortal.*

910.—It is prefixed to *abstract* nouns generally, though not invariably; as, ἡ ἀρετή ἐστι καλή, *virtue is beautiful:* especially if *personified;* as, ἡ Κακία, *Vice;* and always if conceived definitely; as, ἡ ἀλήθεια, *the truth.* But also in *general;* as, ἡ ἀλήθεια, *truth,* i. e., the thing which we call *truth.* So ὁ πόλεμος, *war;* ἡ εἰρήνη, *peace;* ὁ κίνδυνος, *danger.*

911.—When one noun is predicated of another, the **subject** of the proposition takes the article, and the predicate omits it; as, ἀσκὸς ἐγένεϑ᾽ ἡ κόρη, THE MAIDEN *became a wine-skin;* νὺξ ἐγένετο ἡ ἡμέρα, *the day became night.*

912.—The **definiteness** denoted by the article is often that of **general notoriety,** or recognized distinction; as, ὁ ποιητής, *the poet* (scil. *Homer*); ὁ βασιλεύς, *the king,* viz., *of Persia.* But often in words of *frequent* recurrence, as, in writing of Persian affairs, βασιλεύς, the clearness of the connection enabled them to *omit* the article, and βασιλεύς, *king,* stands often for ὁ βασιλεύς. So τὸ ἅγιον πνεῦμα, and ἅγιον πνεῦμα; ὁ Χριστός, and Χριστός.

913.—**Proper names,** when **first** mentioned, are without the article; on **renewed mention,** they generally have it. But the article is never prefixed to a proper name followed by an appellative with the article; as, Κῦρος ὁ βασιλεύς, *Cyrus the king.*

914.—The **article** is generally placed before **appellatives,** and all words and phrases which are placed *after* a substantive for the purpose of definition or description; such as a *substantive in apposition,* an *adjective,* a *participle,* an *adverb,* a *preposition with its case;* as, Σωκράτης ὁ φιλόσοφος, *Socrates, the philosopher;* οἱ νόμοι οἱ ἀρχαῖοι, *the ancient laws,* &c.

915.—Before a **participle,** the article is to be translated as the relative, and the participle as the indicative mood of its own tense; as, εἰσὶν οἱ λέγοντες, *there are* (those) WHO SAY.

Note.—Nothing is more common than for students to render the Greek article and participle by *he saying* (ὁ λέγων), *him saying* (τὸν λέγοντα), *of him* or *the one saying* (τοῦ λέγοντος), under the impression that they are thus rendering *literally.* This barbarism should be thoroughly *broken up;* and it would be desirable, therefore, for the pupil *uniformly* to render, and for the teacher to *insist* on his rendering, the

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article and participle freely and idiomatically as above; thus, ὁ λέγων, *he who says, the man who says;* ὁ ταῦτα λέξας, *the man who said this;* οἱ ταῦτα λέξοντες, *they who will say these things,* &c.

916.—A *participle* between the article and its noun is to be regarded as an *adjective,* and rendered accordingly; as, οἱ ὑπάρχοντες νόμοι, *the existing laws.* So also, other words and phrases between the article and its noun, like an adjective, qualify the noun, and frequently have a participle understood; as, ἡ πρὸς Γαλάτας μάχη, scil. γενομένη, *the battle against the Gauls.*

917.—An *adverb* with the article prefixed is used sometimes as a noun, sometimes as an adjective; as, οἱ πέλας, *those near,* i. e., *the neighbors;* ἡ ἄνω πόλις, *the upper city* (858, *Obs.* 1).

918.—*Adjectives, participles, adverbs, adverbial particles and phrases,* used in the sense of nouns, have the article prefixed; as, οἱ θνητοί, *mortals;* οἱ κολακεύοντες, *flatterers;* ἡ αὔριον (scil. ἡμέρα), *the morrow;* τὸ τί, *the substance (the what);* τὸ ποιόν, *the quality (the of what sort);* τὸ πόσον, *the quantity;* τὸ ὡς, *the manner in which,* &c.

919.—The *article without a substantive,* before ἀμφί or περί with their case, denotes something peculiar to, or distinguishing the person, place, or thing expressed by the noun; as, οἱ περὶ θήραν, *those devoted to the chase,* i. e., "*hunters;*" τὸ περὶ Λάμψακον, *the affair at Lampsacus;* τὰ ἀμφὶ πόλεμον, *what belongs to war;* sometimes it is a mere circumlocution for the noun itself; as, τὰ περὶ τὴν ἁμαρτίαν, for ἡ ἁμαρτία.

920.—Οἱ περί, and οἱ ἀμφί, with a *proper name,* have the following peculiarities of meaning; viz., 1. *The person himself;* as, οἱ ἀμφὶ Πρίαμον καὶ Πάνθοον, *Priam and Panthous.* 2. *The followers of the person named;* as, οἱ περὶ 'Αρχίδαμον, *the companions of Archidamus.* 3. *The person named, and his comapnions and fol-*

lowers ; as, οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops.*

921.—The *neuter article* in any case prefixed to the *infinitive mood* (323), gives it the sense and construction of the Latin gerund, or a verbal noun; as, τοῦ φιλοσοφεῖν τὸ ζητεῖν, *inquiring is the business of philosophy ;* τὸ καλῶς λέγειν, *the speaking well.*

922.—In the *neuter gender,* and in any case which the construction requires, the article is placed, 1. Before entire propositions or quotations in a sentence, construed as nouns; as, Ἔτι δὲ τούτων τρίτη διαφορὰ, τὸ, ὡς ἕκαστα τούτων μιμήσαιτο ἄν τις, *And still further there is in these a third difference,* viz., *the manner in which one should imitate each of these objects ;* ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τὸ " ἔργον δ' οὐδὲν ὄνειδος," *and according to these views, the sentiment " and no labor is dishonor " would be correct.* 2. Before single words quoted or designated in a sentence; as, τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω, *and when I say* you, *I mean the state ;* τὸ λέγω, *the word* λέγω. But in nouns, the article is commonly in the gender of the noun; as, τὸ ὄνομα ὁ Ἀΐδης, *the name Hades.*

923.—The article is often prefixed to *possessive, demonstrative, distributive,* and other *pronouns,* for the sake of *emphasis* or *precise definition ;* thus, ἐμὸς υἱός, is *a son of mine ;* ὁ ἐμὸς υἱός, is, definitely, *my son.* The following change of signification effected by the article may be noticed:—

ἄλλοι	*others,*	οἱ ἄλλοι	*the others, the rest.*
ἄλλη	*other,*	ἡ ἄλλη Ἑλλάς	*the rest of Greece.*
πολλοί	*many,*	οἱ πολλοί	*the many, the multitude.*
πλείους	*more,*	οἱ πλείους	*the most.*
αὐτός	*himself,*	ὁ αὐτός	*the same.*
πάντες	*all,*	οἱ πάντες	*(after numerals) in all.*
ὀλίγοι	*few,*	οἱ ὀλίγοι	*the few, the Oligarchs.*

924.—A ***noun*** with οὗτος or ἐκεῖνος regularly takes the article, but never immediately before the pronoun. The pronoun must either precede both the article and noun—as, οὗτος ὁ ἀνήρ—or follow them both—as, ὁ ἀνὴρ οὗτος, *this man.*

925.—The article is frequently used ***alone,*** having its substantive ***understood.*** This is the case when the substantive to which the article refers, being apparent from the connection or sense of the passage, can be easily supplied. The ***neuter article*** is often thus used with the genitive of another noun, χρῆμα, πρᾶγμα, &c., being understood: 1. In the ***singular,*** to intimate what a person has done, is wont to do, or has befallen him; as, καί τοι δοκῶ μοι τ ὸ τοῦ Ἰβυκείου ἵππου πεπονθέναι, *and I seem, you see* (τοι), *to have experienced the thing of the horse,* i. e., to be similarly affected with, &c.   2. In the ***plural,*** to denote every thing that concerns, arises from, or belongs to, that which the substantive expresses; as, τὰ φίλων δ' οὐδέν, *but the aid of friends is nothing;* δεῖ φέρειν τ ὰ τῶν θεῶν, *we must bear* THE VISITATIONS *of the gods.*   In the ***singular or plural,*** it is often merely a ***periphrasis*** for the substantive; as, τὸ or τὰ τῆς ὀργῆς, for ἡ ὀργή; and an adjective, &c., put with such a periphrasis takes the gender and number of the substantive, and the case of the article; as, τὰ τῶν διακόνων—ποιούμενοι, *the messengers—considering* (lit., *making to themselves*).

926.—The article, combined with μέν and δέ, has entirely the force of a ***pronoun,*** and is used in a ***distributive*** sense—the article with μέν standing in the first member of the sentence, and with δέ in the parts that follow; as, τ ὸ ν μ ὲ ν ἐτίμα, τ ὸ ν δ' οὔ, THIS ONE *he honored, and* THAT ONE *not;* οἱ μὲν ἐκύβευον, οἱ δ' ἔπινον, οἱ δ' ἐγυμνάζοντο, SOME (literally, *these indeed*) *were playing at dice, others (and those) were drinking, and others*

were exercising themselves. This is a relic of the usage
in which the article ὁ was a *demonstrative* pronoun; as,
ὁ μέν, *this one indeed;* ὁ δέ, *and that one.* Sometimes
with prepositions the μέν and δέ *precede;* as, ἐν μὲν τοῖς, for
ἐν τοῖς μέν.

927.—In the earlier epic of Homer, the article com-
monly appears as a *demonstrative,* sometimes as a *relative*
pronoun. So also, more or less, in Ionic prose.

THE RELATIVE PRONOUN.

928.—Rule III. The relative agrees with
its antecedent in *gender*, *number*, and *person ;*
as,

ἡ γυνὴ ἣν εἴδομεν,	*the* WOMAN WHOM *we saw.*
ὁ ἀνὴρ ὃς ἧλθεν,	*the* MAN WHO *came.*
τὰ χρήματα ἃ εἶχε,	*the* THINGS WHICH *he had.*

929.—The *antecedent* is the substantive, or some-
thing equivalent to a substantive (956, *Rem.*), in a pre-
ceding clause to which the relative refers. Frequently,
however, as in Latin, the relative with its clause is placed
before the antecedent and its clause.

930.—Strictly speaking, the *relative* does not agree
with the *antecedent,* but with the same word expressed
or understood *after* the relative, and with which, like the
adjective, it agrees in *gender*, *number*, and *case*, as well as
person ; thus, ὁ ἵππος ὃν (ἵππον) εἶχεν, *the horse which (horse)
he had.* Hence, in connecting the antecedent and relative
clauses, the following variety of usage occurs; viz.,

1st. The *word* to which the *relative refers* is
commonly expressed in the antecedent clause, and not
with the relative; as, οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες, *this is
the* MAN WHOM *you saw.*

2d. It is often **not** expressed in the antecedent clause, and *expressed* with the relative; as, οὗτός ἐστιν ὃν εἶδες ἄνδρα.

3d. Sometimes, for greater **precision** and **emphasis,** it is expressed in both; as, οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες ἄνδρα.

4th. When the reference is of a **general nature,** and there is no danger of obscurity, the word to which the relative refers is understood in *both* clauses ; as, ὃν ἤθελεν ἔκτανε, ὃν ἤθελεν ἔσωσεν, *whom he would he slew, whom he would he saved.* All this variety is common in Latin as well as in Greek. (Lat. Gr., 685.)

931.—The antecedent is sometimes **implied** in a preceding word; as, οἰκία ἡ ὑμετέρα οἵ γε χρῆσθε, &c., *your house who, that is to say* (γέ) *use,* &c., οἱ referring to the personal pronoun implied in ὑμετέρα (900).

932.—When the relative comes after two words of different **persons,** its verb agrees with the first or second person rather than the third; as, εἰμὶ δ᾽ ἐγὼ βασιλεὺς ὅς τιμῶμαι.

933.—When the relative is placed between two substantives of different **genders,** it sometimes agrees in gender with the latter; as, τὸ ἄστρον ἦν ὀνομάζουσιν Αἶγα, *the constellation* WHICH *they call the* GOAT.

934.—*Exc.*—The relative sometimes takes the **gender** and **number,** not of the antecedent noun, but of some one synonymous with it, or implied in it; as,

1st. θανόντων τέκνων οὓς Ἄδραστος ἤγαγε, *the* CHILDREN *having died,* WHOM *Adrastus led.* In this sentence, οὓς refers to the gender *implied* in the neuter τέκνων.

2d. πάντων ἀνθρώπων ὅς κέ σευ ἄντι ἔλθῃ, *of all men, whosoever may come* = *every man who shall come against you ;* where ὅς, referring to a plural antecedent, takes the persons of the plural *individually.*

3d. ὑπὲρ ἁπάσης Ἑλλάδος ὧν πατέρας ἔκτεινε, *on behalf of all* GREECE, WHOSE *fathers she slew;* where ὧν refers to the *meaning* of Ἑλλάδος, i. e., the *men* of Greece.

4th. θησαυροποιὸς ἀνὴρ οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος, A MAN *increasing in wealth,* WHOM *you know* (δή) *even the multitude applaud.* Here the *plural* relative *generalizes* the person spoken of into a *class.*

935.—Instead of ὅς, the *compound pronoun* ὅστις is used as a *relative* after πᾶς, οὐδείς, or any word in the singular expressing an *indefinite number,* and ὅσοι after the same words in the plural; as, πᾶς ὅστις, *every one who;* πάντες ὅσοι, *all who;* and if the *indefinite* is not expressed in the antecedent clause, it will often be better to express it in the translation; as, τὰς πόλεις ὅσαι, *all the cities which.* Sometimes it is used simply for ὅς.

936.—If *no nominative* come between the relative and the verb, the relative will be the nominative to the verb.

If *a nominative* come between the relative and the verb, the relative will be of that case which the verb or noun following, or the preposition going before, usually governs. But,

Attraction of the Relative.

937.—*Exc.* I. The relative is often *attracted* into the case of its antecedent; as,

Examples. 1. σὺν ταῖς ναυσὶν αἷς (for ἅς) εἶχε, *with the* SHIPS WHICH *he had.* 2. μετασχέτω τῆς ἡδονῆς ἧς (for ἥν) ἔδωκα ὑμῖν, *let him share the* PLEASURE WHICH *I gave you.* 3. μεμνημένος ὧν ἔπραξε (for τῶν πραγμάτων ἃ ἔπραξε, 930–4th), *being mindful of* WHAT *he did.* 4. ἀπολαύω ὧν ἔχω ἀγαθῶν, *I enjoy* WHAT GOODS *I have* (930–2d).

Note 1. This usage of *attraction* originates partly in *euphony*, but still more in a desire to give *unity* to expression, and to indicate the close relation of *thought* by a like relation of *form*. It belongs to the same general principle by which the Greeks drew the antecedent and relative clauses entirely into one by *omitting* the relative; as, ταῦτα λέγεις ἀληθῆ, *you say these things true*, for *these things which you say are true* (ταῦτα ἃ λέγεις ἀληθῆ ἐστιν). See also below, 948.

Note 2. This construction is sometimes, though very seldom, imitated in Latin; as, *Circiter sexcentas ejus generis* CUJUS *supra demonstravimus, naves invenit.* CÆS. See Lat. Gr., 704.

938.—*Exc.* II.   The antecedent is sometimes attracted into the case of the relative; as,

Ἄλλου δ᾽ οὔ τευ οἶδα τευ ἃν κλυτὰ τευχεὰ δύω, *and I know not any other person whose renowned armor I could put on;* ἄλλου τευ (for τινός) attracted by the relative τευ (for τοῦ, 262, used for οὗ, 360), from the **accusative** into the **genitive**; πόλεων καὶ τόπων ὧν ἡμέν ποτε κύριοι φαίνεσθαι προιεμένους, *to be found surrendering cities and places of which we were once masters.*

On this principle are to be construed such sentences as the following: οὐδένα κίνδυνον ὄντιν᾽ οὐχ ὑπέμειναν, for οὐδεὶς ἦν κίνδυνος ὄντινα, *there was no* DANGER WHICH *they did not undergo;* οὐδένα ἔφασαν ὄντιν᾽ οὐ δακρύοντα ἀποστρέφεσθαι, for οὐδεὶς ἦν ὄντιν᾽ ἔφασαν οὐ δακρύοντα, &c., *there was* NO ONE WHO, *they said, did not turn away weeping;* τίνας τούσδ᾽ ὁρῶ ξένους, for τίνες εἰσὶν οὗτοι οἱ ξένοι οὓς ὁρῶ, *who are these strangers whom I see?*

939.—The *relative plural,* and in all its cases,

with ἐστί before it, is used for ἔνιοι, -αι, -α, *some;* as, καὶ ἔστιν οἵ (i. e., ἔνιοι) ἐτύγχανον θωράκων, *and* SOME *hit breastplates;* ἀπὸ τῶν πόλεων ἔστιν ὧν (i. e., ἐνίων), *from* SOME *cities.*

In this construction ἐστί is found with ὅστις, both singular and plural; as, ἔστιν ὅστις, *some one;* ἔστιν οἵτινες, *some.*

940.—There are many constructions analogous to the above with *relative pronouns, adverbs,* &c.; as, ἔστιν ὅπου τοῦτο ἐποίησας, *is there where you did this = did you anywhere do this?* ἔστιν ὅτε ταῦτα λέγει, *there is when he says this = he sometimes says this.*

THE RELATED ADJECTIVE WORDS,
οἷος, ὅσος, ἡλίκος, &c.

941.—The *relative adjectives* οἷος, ὅσος, ἡλίκος, like the relative pronoun, always refer to a kindred word before them, expressed or understood, implying a *comparison of equality* similar to *talis qualis, tantus quantus,* in Latin (Lat. Gr., 706) ; as,

> τοῖος or τοιοῦτος—οἷος, *such—as.*
> τόσος or τοσοῦτος—ὅσος, *so much,* or *many—as.*
> τηλίκος—ἡλίκος, *of such an age* or *size—as.*

942.—The *antecedent* and *relative adjectives* both refer to the same *substantive,* with which they agree in gender and number, while each takes the case required by the construction of the clause in which it stands; thus, DEM. Olynth. I., "As for the rest, he said they were thieves and flatterers, and τοιούτους ἀνθρώπους οἵους μεθυσθέντας ὀρχεῖσθαι τοιαῦτα οἷα ἐγὼ νῦν ὀκνῶ ὀνομάσαι, SUCH MEN AS, *when intoxicated, to dance* SUCH DANCES AS *I now hesitate to name.*

943.—The *antecedent word* is commonly *understood,* and the relative is translated with some variety according to the connection in which it stands. The most of the cases in which, e. g., οἷος is used for τοιοῦτος οἷος, may be reduced to *three ;* viz., 1st, when it stands before a *substantive ;* 2d, before an *adjective ;* 3d, before a *verb.*

944.—FIRST. *Before a substantive,* οἷος ele-
13*

gantly takes the case in which its antecedent τοιοῦτος
would be, if expressed, and changes the substantive before
which it stands into the same case by attraction; thus,
οὐx ἔστιν ἀνδρὶ οἵῳ Σωxράτει ψεύδεσθαι, *to lie is not
befitting* SUCH A MAN AS SOCRATES IS, for οὐx ἔστιν ἀνδρὶ
τοιούτῳ οἷος Σωxράτης ἔστι ψεύδεσθαι. Again, χαριζόμενον
οἵῳ σοὶ ἀνδρί, *gratifying* SUCH A MAN AS THOU ART,
for ἀνδρὶ τοιούτῳ οἷος σύ (εἰ).

In some instances the noun after οἷος is not attracted
into the same case with it; as, τῶν (τοιούτων) οἷωνπερ
αὐτὸς ὄντων, *they being precisely such as he.*

When the **substantive** to which οἷος refers is ob-
vious from the connection, it is frequently **omitted,**
as in the preceding example.

945.—Sometimes οἷος stands *elliptically* by a strong
attraction; as, ἐμαxάριζον τὴν μητέρα οἵων τέxνων ἐxύρησε,
*they congratulated the mother as to what sort of children
she had obtained* = that she had obtained such children.
They bewailed the young man, οἷα ἔργα δράσας οἷα λαγχάνει
xαxά, *what sort of deeds having done, what sort of evils he
meets with* = "that after having done *such* deeds, he meets
with *such* disasters."

946.—The construction is the same when οἷος, or the
substantive to which it belongs, is in the **nomina-
tive,** or is governed by a **preposition;** as, ἀληθὲς
ἄγοντας πένθος οἷος αὐτοὺς ὁ θύννος διέφυγεν, *being truly
grieved what sort of* = that such a thunny fish escaped
them, Lucian; ἐλπίζοντες πάγχυ ἀπολέεσθαι ἐς οἷα xαxὰ ἧxον,
*expecting utterly to perish into what sort of calamities they
were come* = since they were come into SUCH CALAMITIES.
So in Thucydides: xαὶ μόνη (scil. 'Αθηναίων πόλις) οὔτε τῷ
πολεμίῳ ἐπελθόντι ἀγανάxτησιν ἔχει, ὑφ' οἷων xαxοπαθεῖ, *and
we are now the only state which neither excites indigna-
tion in an invading enemy, that they suffer by persons of
such a character* (lit. *by what sort of persons they suffer*).

In constructions of this kind the idea will be readily perceived by considering οἷος as put for ὅτι or ὡς τοιοῦτος. See numerous examples in L. Bos. Ellipses Gr., 271; Vigerus, ch. 3, §§ 8, 9.

947.—SECOND. *Before an adjective,* it is employed with a similar ellipsis; as, εἰ μὲν γάρ τις ἀνὴρ ἐν αὐτοῖς ἔστιν οἷος ἔμπειρος πολέμου, *for if indeed any one among them* IS, οἷος ἔμπειρος, *such as is skilful* (for οἷός ἐστιν ἔμπειρος); or it might be resolved with the infinitive; as, οἷος ἄριστος, *the best,* for τοιοῦτος οἷος εἶναι ἄριστος, *such as to be the best,* &c.

948.—Οἷος is frequently, however, joined with an adjective in the form of an *exclamation* or *interrogation,* apparently without reference to the usual antecedent; as, οἷος μέγας, οἷος χαλεπός, *how great! how difficult!* Thus Lysias, οἷος μέγας καὶ δεινὸς κίνδυνος ἠγωνίσθη, *how great and terrible a danger was risked* (scil. *for the liberty of Greece*)! The construction here is in all cases elliptical, and is part of a full exclamatory construction; as, τοιοῦτος κίνδυνος οἷος οὗτος, *such a danger as this!*

949.—THIRD. Joined with the *verb* εἰμί, expressed or understood, and followed by an *infinitive,* it signifies, "*I am of such a kind as,* or *such as ;*" and, according to the connection in which it stands, may mean, "*I am able,*" "*I am wont,*" "*I am ready,* or *willing*"—τοιοῦτος being always understood as an antecedent; thus, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδᾶναι (i. e., τοιοῦτος οἷος), FOR HE WAS NOT (SUCH) AS *to make gain from every thing ;* i. e., *he was not willing* (or *inclined*) *to do every thing for the sake of gain.*

950.—The forms οἷός εἰμι, and οἷόστ' εἰμι, are thus distinguished: οἷός εἰμι, *I am such as ;* οἷόν ἐστιν, *it is such as ;* οἷόστε εἰμί, *I am able ;* οἷόντε ἐστίν, *it is possible.* Thus, οἷός τέ εἰμι = δύναμαι; οἷόντε ἐστίν = δυνατόν ἐστιν.

951.—Sometimes the *verb* εἰμί is also *omitted ;* as,

ἢ εἰ δύναιτο ἀκούειν ἐκ τοῦ μὴ οἷουτε (εἶναι), *or whether he could hear* FROM NOT BEING ABLE TO HEAR FORMERLY.

952.—In the same manner τοῖος or τοιοῦτος stands related to οἷος following it, expressed or understood; as, οὐκ ἂν ὁμιλήσαιμι τοιούτῳ (scil. οἷος οὗτός ἐστι), *I would have no intercourse with* SUCH A MAN (scil. *as he is*).

953.—The *neuters* οἷον and οἷα, either alone or combined with various particles, and used in a conjunctive or adverbial sense, have many similar *elliptical uses.* These may be ascertained from the lexicons.

954.—*Note.*—The observations which have been made on the construction of the related adjectives τοῖος or τοσοῦτος—οἷος, are applicable, generally, to τόσος or τοσοῦτος—ὅσος; observing that the former relates to the *quality* of objects, the latter to their *number* or *quantity.* The same also may be said of τηλίκος—ἡλίκος, *of such an age* or *size.*

CONSTRUCTION OF THE NOMINATIVE CASE.

955.—The *nominative case* is used—

1st. To express the *subject* of a proposition.

2d. In *apposition* with another substantive in the nominative (857), or predicated of it (963, *Obs.* 6).

3d. In *exclamations;* as, ὦ δυστάλαινα ἐγώ! *O wretched me!*

4th (rarely and anomalously), *absolutely,* or without dependence on any word in the sentence (1112, *Obs.* 4) ; as, πολλὴ γὰρ ἡ στρατιὰ οὖσα, οὐ πάσης ἔσται πόλεως ὑποδέξασθαι (αὐτήν), *for the* ARMY BEING NUMEROUS, *it will not be in the power of the whole state to accommodate them.* Or without a particle, *introducing* an affirmation ; as, ὁ Μωυσῆς οὐκ οἴδαμεν τί γέγονεν αὐτῷ, THIS MOSES, *we know not what has become of him.*

A VERB WITH ITS NOMINATIVE.

956.—RULE IV. A verb agrees with its nominative in number and person; as,

ἐγὼ γράφω,	*I write.*
ὑμεῖς τύπτετε,	*ye strike.*
τὼ ὀφθαλμὼ λάμπετον,	*his eyes shine.*

Rem.—The subject of a finite verb, if a noun or pronoun, or adjective used as a noun, is put in the nominative. The subject may also be an infinitive mood (1088), or part of a sentence; and to all these this rule applies.

Obs. 1. The ***nominative*** of the first and of the second person is generally ***omitted,*** being obvious from the termination of the verb; also of the third person, when it may be readily supplied from the context; as, λέγουσιν, *they say.* They are used, therefore, chiefly when *emphatic;* as, ἐγὼ λέγω, *I say.*

Obs. 2. The ***subject*** is also ***omitted,*** when the verb expresses an action *usually performed* by that subject; as, σαλπίζει, *the trumpeter sounds;* ἐκήρυξε, *the herald proclaimed;* or when it expresses an operation of nature; as, ὕει, *it rains;* βροντᾷ, *it thunders.*

Obs. 3. ***Impersonal verbs*** are usually considered as without a nominative; still they will generally be found to bear a relation to some circumstance, sentence, clause of a sentence, or infinitive mood, similar to that of a verb to its nominative; as, ἔξεστί μοι ἀπιέναι, *it is lawful for me to depart,* i. e., *to depart is lawful for me ;* χρή σε ποιεῖν, *it behooves you to do it,* i. e., *to do it behooves you.* Lat. Gr., 307.

Note.—On the other hand, while the subject or nominative is expressed, the verb, especially the present tense of εἰμί, is often omitted; as, Ἕλλην ἐγώ, *I* (am) *a Greek.*

SPECIAL RULES AND OBSERVATIONS.

Agreement in Number.

957.—RULE 1. A neuter plural commonly has a verb in the singular; as,

Ζῶα τρέχει, animals run.

Ἄστρα ἀνέφηναν ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει, *they* (the Gods) *caused stars to appear,* WHICH SHOW *to us the hours of the night.*

Note.—This is on the same principle with the *defective declension* of neuter nouns; they are not considered as, strictly speaking, entitled either to *inflection* or to *syntactical construction.*

Obs. 1. This construction is more common with the Attic than with the Ionic and Doric writers. But with all there are many ***exceptions,*** especially when the neuter plural signifies ***persons*** or ***animals;*** as, *τοσάδε ἔθνη ἐστράτευον, so many nations were engaged in the expedition.* Homer joins a singular and a plural verb with the same nominative. Odyss., *μ.* 43.

Obs. 2. We have already noticed special ***idioms*** in which a singular verb is followed by a plural nominative; as, *οὐκ ἐστὶν οἵτινες ἀπέχονται,* THERE ARE NONE *who abstain.*

958.—RULE 2. Two or more substantives singular, taken together, have a verb in the plural; taken separately, the verb must be in the singular; as,

Together, *αἰδὼς δὲ καὶ φόβος ἔμφυτοί εἰσιν ἀνθρώπῳ, but shame and fear are natural to man.*

Separately, *σοὶ γὰρ ἔδωκε νίκην Ζεὺς καὶ Ἀπόλλων, for to thee Jupiter and Apollo gave the victory.*

Obs. 3. This rule is liable to many *exceptions;* for frequently the verb agrees with but *one* of the *two nouns,* commonly the one next it. Also, if of similar signification, they are in construction considered as *one,* and the verb follows in the singular; as, *Σοὶ δ᾽ ἐπὶ τολμάτω καρδίη καὶ θυμός, but to thee let* HEART *and* SOUL *dare.*

Obs. 4. A *substantive* in the *singular,* connected with other words as the subject of a verb, conveying the idea of *plurality,* may have the verb in the plural; as, 'Ρέα παραλαβοῦσα καὶ τοὺς Κορύβαντας περιπολοῦσιν, *Rhea, having taken with her also the Corybantes, wanders about.* So in Latin; as, *Juba cum Labieno capti in potestatem Cæsaris venissent.* Lat. Gr., 645.

959.—RULE 3. A noun of multitude express-ing many as *one whole* has a verb in the singu-lar; as,

ἕζετο λαός,   *the people sat down.*

960.—But when it expresses many as indi-viduals, the verb must be plural; as,

ἠρώτησαν αὐτὸν τὸ πλῆθος,   *the multitude asked him.*

Obs. 5. To both parts of this rule there are also *excep-tions,* and in some cases it seems indifferent whether the *verb* be in the *singular* or *plural;* sometimes both are joined with the same nominative; as, ἕζετο λαός, ἐρητύθησαν δὲ καθέδρας, *the people* SAT DOWN *and* KEPT THEIR SEATS.

961.—RULE 4. A dual nominative may have a plural verb; as,

ἄμφω ἔλεγον, *both spake;* and a plural nominative, limited to two, may have a *verb* in the *dual.*

Agreement in Person.

962.—RULE 5.   When two or more nominatives are of different persons, the verb takes the *first* person rather than the second, and the *second* rather than the third; as, ἐγὼ καὶ σὺ εἴπομεν, *you and I spoke.*

To this rule there are exceptions.

The Nominative after the Verb.

963.—RULE 6.   Any verb may have the same case after it as before it when both words refer to the same thing; as,

ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου, YE *are the* LIGHT *of the world.*

Rem.—The nominative before is the *subject*, the nominative after, the *predicate*—the verb is the *copula*, and is either a substantive or intransitive verb, or a passive verb of naming—from its use called *copulative.*

Obs. 6. This rule applies to the ***infinitive,*** whatever be the case of its subject; also to ***participles*** (1095, *Obs.* 5, 1102.)

Obs. 7. When the ***predicate*** is an adjective or a participle, without a substantive, it agrees with the subject before the verb, by Rule II., except as noticed, 862.

Obs. 8. In this construction, the ***verb*** usually agrees with the ***subject ;*** sometimes, however, it agrees with the predicate ; as, ἦσαν δὲ στάδιοι ὀκτὼ τὸ μεταίχμιον αὐτέων, *and the space between them was eight stadia.* So also when the ***copula*** is a ***participle ;*** as, *he usually let go,* τοὺς μέγιστα ἐξημαρτηκότας—μεγίστην δὲ οὖσαν (for ὄντας) βλάβην πόλεως, *those who had committed the greatest offences, and were the greatest* INJURY *to the state.*

GOVERNMENT.

964.—Government is the power which one word has over another depending upon it, requiring it to be put in a certain *case, mood,* or *tense.*

The Government of Cases.

965.—The construction of the oblique cases depends in general upon the following principles ; viz.,

966.—The ***Genitive*** expresses the idea of *originating, proceeding from,* and hence *belonging to ;* thus expressed in English by *from, of, in respect to,* &c.

967.—The ***Dative*** expresses *association* or *connection with,* that *for* which a thing is done (*remote* object), and that *with* which it is done (instrument, manner, &c.).

· *968.*—The· ***Accusative*** expresses the *immediate* object on which the action or influence of a transitive active verb terminates ; or of motion or tendency to, expressed by a preposition. It is thus the proper case of *motion* and *tendency* toward.

969.—The ***action*** of a ***verb*** may be considered in reference either, 1. To its ***immediate*** object, i. e., to that on which its action is immediately exerted, and which is always governed in the accusative ; as, διδόναι ἐμαυτόν, *to give myself ;* or, 2. To a ***remote*** object, i. e., to one not acted upon *directly* by the verb, but *indirectly,* and put in the case which expresses the nature of the relation ; in the case of *transitive active* verbs, in connection with an accusative of the *direct* object, in *intransitive* verbs, *without* it ; as, ἀπαλλάττειν τινὰ νόσου, *to free one from disease ;* διδόναι ἐμαυτὸν τῇ πόλει, *to give myself to the state ;* φείδεσθαι τῶν ἐρίφων, *to spare the kids ;* βοηθεῖν τῇ πατρίδι, *to aid* (i. e., to render assistance to) *my country.*

THE GENITIVE.

970.—The *genitive* in Greek has the force of the Latin genitive, and part of the uses of the Latin ablative. Its primary and leading idea is that of *separation* or *abstraction, going forth from, origin, cause.* So that the meanings *from, out of, of,* are implied in the case itself.

The numerous and diversified uses of this case are reduced by Matthiæ to the following heads:—

971.—In Greek, words of all kinds may be followed by other words in the genitive, when the latter class *limits,* and shows *in what respect* the meaning of the former is to be taken. Words so used may usually be rendered by such phrases as "*with respect to,*" "*in respect of;*" thus,

972.— *With verbs;* as, ὡς ποδῶν εἶχον, as fast as they could run, lit. *as they had themselves* WITH RESPECT TO THEIR FEET; καλῶς ἔχειν μέϑης, *to have one's self well* WITH RESPECT TO INTOXICATION; σφάλλεσϑαι ἐλπίδος, *to be deceived* WITH RESPECT TO HOPE; κατέαγα τῆς κεφαλῆς, *I am broken* WITH RESPECT TO MY HEAD, i. e., *I have broken my head.*

973.— *With adjectives:* συγγνώμων τῶν ἀνϑρωπίνων ἁμαρτημάτων, *forgiving* WITH RESPECT TO, i. e., *indulgent toward,* HUMAN ERRORS; ἐγγὺς τῆς πολέως, *near with* RESPECT TO THE CITY, i. e., *near to the city;* γῆ πλεία κακῶν, *a land full* OF (i. e., WITH RESPECT TO) EVILS; μείζων πατρός, *greater* THAN (i. e., WITH RESPECT TO) HIS FATHER.

974.—With all words which represent a situation or operation of the mind, which is directed to an object, but *without affecting* it; such as *verbs* signifying *to remember, to forget, to neglect,* &c.: and *adjectives* signifying *experienced, ignorant, desirous,* &c.

975.—With all words which indicate *fulness, defect, emptiness,* and the like. Under this head fall adjectives signifying *full, rich, empty, deprived of,* &c., and adverbs denoting *abundance, want, sufficiency,* &c.

976.—To this principle must be referred the construction of the genitive with the *comparative degree* (998), with words denoting *superiority, inferiority, comparison* in *value,* and *difference;* as, ἄξιος τούτου, *worthy of this,* i. e., *equal in value* WITH RESPECT TO THIS; τούτου διάφορος, *different from* (*in respect to*) *this.*

977.—When that *with respect to* which a thing is done may also be

considered the *cause* of its being done, the word expressing it is often put in the genitive, and may be rendered "*on account of;*" as, φθονεῖν τινι σοφίας, *to envy one* ON ACCOUNT OF WISDOM. Hence it is used with verbs signifying *to accuse,* or *criminate, to pray, to begin,* &c.; and also, without another word, in exclamations.

978.—The genitive in Greek is used to express the relation of a *whole* to its *parts;* i. e., it is put *partitively.* Hence it is put with verbs of all kinds, even with those that govern the accusative, when the action does not refer to the whole, but to a *part;* as, ὀπτῆσαι κρεῶν, *to roast* SOME OF THE FLESH; ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν, *I know* SOME OF THOSE OF MY AGE. Hence, also, it is put with verbs which signify *to share, to participate,* &c.

On this principle is founded the construction of the genitive of the *part affected,* after verbs signifying *to take, to seize, to touch,* &c. Hence, also, it is put with the *superlative degree,* to express the class of which that one, or those marked by the superlative, form a part.

979.—The genitive is used to mark *origin,* or *cause;* and hence, the person or thing to which any thing *belongs,* whether as *property, quality, habit, duty,* &c. Hence, verbs which denote *perceptions of sense,* as *hearing, tasting, touching,* and *mental acts and states,* resulting from an external object, as *admiring, caring for, desiring,* &c., take the genitive of the object *heard, admired,* &c., concerned as their *cause* or *source.* Hence, also, the common rules, that " verbs denoting *possession, property,* or *duty,* &c., govern the genitive ;" that " the *material* of which any thing is made is put in the genitive;" and that " *one substantive governs another in the genitive.*"

980.—The genitive is also governed by *certain prepositions,* and by verbs compounded with prepositions; that is to say, when the prepositions may be separated from the verb and placed before the genitive without altering the sense.

981.—The genitive is used to determine *place* and *time* in answer to the question " where ?" " when ?" &c. Hence the adverbs οὖ, ποῦ, ὅπου, *where,* which are, in fact, old genitives, and refer to part of place or time in general.

To the general principles contained in these five heads, may be referred all the cases which occur under all the following rules for the genitive.

THE GENITIVE GOVERNED BY SUB-STANTIVES.

982.—RULE. V. One substantive governs another in the genitive, when the latter substantive limits the signification of the former; as,

ὁ θεῶν πατήρ,	*the father of gods.*
ἄναξ ἀνδρῶν,	*king of men.*

983.—This rule is founded on the general principle mentioned (971 and 979). In the examples above, the general term πατήρ is restricted by the word θεῶν governed by it. It is not *any father*, nor the *father of men*, but *of gods;* so ἄναξ, not *any king*, but the king *of men.*

When a noun is restricted by another of the same signification, it is put in the *same case* by Rule I. (857).

Obs. 1. The *noun* governing the genitive is frequently *understood* (857, *Obs.* 1); viz., 1. After the *article* such words as υἱός, μήτηρ, θυγάτηρ, &c.; as, Μιλτιάδης ὁ Κίμωνος (sup. υἱός), *Miltiades, the* SON *of Cimon;* τὰ τῆς τύχης (sup. δωρήματα), *the* GIFTS *of fortune.* 2. Οἶκος or δῶμα after a preposition; as, ἐς πατρός (sup. δῶμα), *to the house of her father;* εἰς ἄδου (δόμον), *into Hades;* ἐν ἄδου (δόμῳ), *in Hades.* 3. After the *verbs* εἰμί, γίννομαι, ὑπάρχω, &c. See 999 and 979.

Obs. 2. When the noun in the genitive signifies *a person,* it may often be taken either in an *active* or in a *passive* sense; thus, ἡ γνῶσις τοῦ θεοῦ, *the knowledge of God.* In this sentence, God may be either the *subject* or the *object* of the knowledge spoken of, i. e., the phrase may denote our knowledge of God, or his knowledge of us; πόθος υἱοῦ, generally (not *the regret of a son,* viz., which he has, but) *regret* FOR A SON; ἀνδρὸς εὐμένεια τοιοῦδε, *good will* TOWARDS *such a man.* Lat. Gr., 334.

984.—This *passive* sense of the genitive is more common when the governing noun is derived from a verb which usually governs the *dative,* and when the one substantive is in one sense the cause, and in another the object, of that which is expressed by the other substantive; as, νερτέρων δωρήματα, *offerings* (not *of,* but) TO THE DEAD; εὔγματα Παλλάδος, *prayers* TO PALLAS; ἡ τῶν Πλαταιέων ἐπιστρατεία, *the march* AGAINST THE PLA-TÆANS.

985.—Nouns thus derived, however, are more frequently followed by the *dative;* as, ἡ Μουσέων δόσις ἀνθρώποισι, *the gift of the Muses* TO MEN; sometimes by the preposition εἰς with the accusative; as, θεῶν εἰς ἀνθρώπους δόσις, 1011.

Obs. 3. Substantives derived from *verbs* which govern the genitive, are often followed by a *genitive* governed by the force of the *primitive* contained in the deriva-tive; thus, ἐλεύθερος πόνου (988), *free from labor;* hence, ἐλευθερία πόνου, *freedom from labor;* κρατεῖν ἡδονῶν (1007) *to be superior to pleasures;* ἐγκράτεια ἡδονῶν, *mastery over,* or *moderation in pleasures;* ἀκρατεία ἡδονῶν, *impotence in respect of* = *want of moderation in pleasures;* ἐπικούρημα τῆς χιόνος, *protection against the snow.*

Obs. 4. Sometimes the *genitive* follows the substan-tive, when it would more naturally take a *preposition;* even then, however, it is not necessary to *understand* a preposition. Thus, with nouns expressing the *material* of which a thing is made, or the *author* or *source from which* it proceeds (1047, *Obs.* 3); as, στέφανος ἀνθέμων, *a crown of flowers* (more commonly, στέφανος ἐξ ἀνθέμων); χαλκοῦ ἄγαλμα, *a helmet of brass;* πένθος δαιμόνων, *grief sent from the gods;* Ἥρας ἀλατεῖαι, *wanderings caused by Juno.*

Obs. 5. A noun in the *genitive,* after another of the same kind, denotes the extreme either of *pre-eminence*

or *inferiority;* as, βασιλεῖ βασιλέων, *to the king of kings ;* δοῦλος δούλων, *a slave of slaves.*

Obs. 6. A *number of substantives* followed by the *genitive* of a noun, or by a *possessive adjective* formed from it, are by the poets often put, by a kind of circumlocution, *for the noun itself.* The chief of these are βία, ἴς, μένος, *strength;* κῆρ, *the heart;* φόβος, *fear;* πεῖρας, τέλος, τελευτή, *the end;* δέμας, *a body;* κάρα, κάρηνον, κεφαλή, *the head,* &c. ; as, βία Κάστορος, for Κάστωρ, *Castor;* βίη Ἡρακληείη, for Ἡρακλῆς, *Hercules ;* τέλος θανάτου, for θάνατος, *death ;* Ἰοκάστης κάρα, for Ἰοκάστη.

Obs. 7. Sometimes one substantive governs *two different genitives* in different relations; as, ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου, *he assumed the leading* OF THE IONIANS IN THE WAR *against Darius;* τῶν οἰκείων προπηλακίσεις τοῦ γήρως, *insults* OF RELATIONS TO OLD AGE; Ξενοφῶντος Ἀνάβασις Κύρου, *Xenophon's Expedition of Cyrus.*

Obs. 8. The Attics use a noun in the genitive, preceded by a *neuter article,* for the noun itself; as, τὸ τῆς τύχης, for ἡ τύχη, *fortune ;* τὰ τῶν βαρβάρων (for οἱ βάρβαροι) ἄπιστά ἐστι, THE BARBARIANS *are not to be trusted* (lit. *the things appertaining to the barbarians are unreliable*).

986.—RULE VI. An adjective or article in the neuter gender, without a substantive, governs the genitive ; as,

| τὸ πολλὸν τῆς στρατιῆς, | *the greatest part of the army.* |
| τὰ τῆς τύχης, | *the things of fortune.* |

Obs. 9. The adjective in the *neuter gender* is either itself considered as a substantive (874), or as having a *substantive understood,* which is properly the governing word.

987.—Rule VII. A substantive *added to another*, to express a quality or *circumstance* belonging to it, is put in the genitive; as,

ἀνὴρ μεγάλης ἀρετῆς, *a man of great virtue.*

Obs. 10. The substantive in the genitive has commonly an ***adjective*** with it, as in the example above, but not always; as, πόλεμος οὐχ ὅπλων ἀλλὰ δαπάνης, *a war,* NOT OF WEAPONS, *but* OF MONEY. But,

Obs. 11. A substantive limiting an ***adjective*** of ***quality*** is generally put in the *accusative*, either with or without κατά; as, ἀνὴρ σπουδαῖος τὸν τρόπον, *a man of ingenuous* DISPOSITION.

THE GENITIVE GOVERNED BY ADJECTIVES.

988.—Rule VIII. *Verbal adjectives*, and such as signify an *affection* or *operation* of the *mind*, govern the genitive; as,

ἀνθρώπων δηλήμων,	*hurtful to men.*
ἔμπειρος μουσικῆς,	*skilled in music.*

Rem.—The principle on which this rule is founded is contained in 971–973.

989.—Under this rule are comprehended,

990.—Adjectives denoting ***action*** or ***capacity,*** which are *derived from verbs*, or *corresponding* to them, especially those in τος, ικος, and ηριος.

991.—Many adjectives ***compounded*** with a privative (715, 1st); as, ἀθέατος καὶ ἀνήκοος ἁπάντων, *without seeing* or *hearing any thing* (lit., *unseeing and unhearing as to all things*).

992.—Participles used in an adjective sense, especially among the poets; as, πεφυγμένος ἀέθλων, *having escaped from troubles;* οἰωνῶν εἰδώς, *skilled in augury.*

Note.—These, however, are often followed by the accusative; as, εἰδὼς ἀθεμίστια, *skilled in wickedness.*

993.—Adjectives expressing a ***state*** or ***operation of mind;*** as, *desire, aversion, care, knowledge, ignorance, memory, forgetfulness, profusion, parsimony,* and the like.

994.—Adjectives derived from, or of a similar signification with ***verbs which govern the genitive;*** as, ἐπίκουρος ψύχους, σκότου, κ. τ. λ., *serviceable against cold, darkness,* &c.

995.—RULE IX. Adjectives signifying *plenty* or *want,* &c., govern the genitive (975); as,

> μεστὸς θορύβου,   *full of confusion.*
> ἔρημος ἀνδρῶν,   *destitute of men.*

996.—Under this rule are comprehended,

1st. Adjectives of ***fulness, plenty,*** and ***want; value, dignity, worth,*** and the contrary.

2d. Adjectives expressive of ***power, eminence, superiority,*** and their opposites; also, of ***participation, diversity, separation, peculiarity,*** or ***property,*** and the like.

3d. Adjectives followed by the ***genitive of the cause;*** as, ἄθλιος τῆς τύχης, *miserable in respect of fortune* (miserable *from* fortune).

Note.—Adjectives of plenty and want sometimes govern the dative; as, ἀφνειὸς μήλοις, *abounding in apples.*

997.—RULE X. *Partitives,* and words *placed partitively, comparatives, superlatives, interroga-*

tives, indefinites, and *some numerals*, govern the genitive plural; as,

1. τῶν ἀνθρώπων οἱ μὲν σοφοί, οἱ δ᾽ οὔ, *of men* SOME *are wise, and* OTHERS *not.*

2. οἱ παλαιοὶ τῶν ποιητῶν, *the ancient poets.*

3. ἓν τῶν πλοίων, *one of the ships.*

4. πρῶτος Ἀθηναίων, *the first of the Athenians.*

5. ὁ νεώτερος τῶν ἀδελφῶν, *the younger of the brothers.*

6. ἔχθιστος βασιλέων, *most hateful of kings.*

Rem.—For the principle of this rule, see 978.

Obs. 1. All words are denominated *partitives* which express a *part* of any number or class of objects, the *whole* being expressed by the noun following it in the genitive.

Obs. 2. The genitive *after the partitive* is sometimes governed by the *preposition* ἐκ or ἐξ, as, ἐξ ἁπασῶν ἡ καλλίστη, *the most beautiful of all :* and sometimes, instead of the genitive, there is found a preposition with another case ; as, καλλίστη ἐν ταῖς γυναιξί, *fairest among women ;* so in Latin, *justissimus in Teucris.* Lat. Gr., 775.

Obs. 3. Instead of the genitive, the *case of the partitive* is sometimes used; as, τοὺς φίλους τοὺς μὲν ἀπέκτεινε, *of* HIS FRIENDS, *some indeed he slew,* &c.

Obs. 4. The *partitives* τὶς and εἷς are sometimes *omitted ;* as, φέρω σοι στολὴν τῶν καλλίστων (sc. μίαν), *I bring you* A VERY EXCELLENT ROBE (lit., *one of the most beautiful*) ; ἤθελε τῶν μενόντων εἶναι (sc. εἷς), *he wished to be* ONE OF THOSE *who remained.* This latter, however, resolves itself into the general use of the genitive : " he wished *to be of those* " = *to belong to those who,* &c. So ἔστι τῶν αἰσχρῶν, *it is of the base things,* emphatic for αἰσχρόν ἐστιν.

Obs. 5. Partitives agree in *gender* with the substantives which follow in the genitive. When *two substantives* follow in the genitive, the partitives, &c.,

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commonly agree with the former, but sometimes with the latter.

Obs. 6. **Collective** nouns are governed by partitives in the genitive singular.

Obs. 7. Adjectives in the positive *form,* but conveying a superlative *sense,* on the principle of this rule govern the *genitive plural;* as, ἔξοχος πάντων, the *most excellent of all; δῖα θεάων, goddess of goddesses* (i. e., *supreme goddess*) ; δῖα γυναικῶν, *most excellent of women.   Δαιμόνιε ἀνδρῶν, Good sir.* Also nouns compounded with *a* in a privative sense ; as, ἄχαλκος ἀσπίδων, *unarmed with brazen shields.*

Obs. 8. On a similar principle an adjective in the *genitive plural* sometimes accompanies substantives of all kinds, in order to mark the *class* to which the person or thing mentioned belongs; as, τροχὸς τῶν κεραμεικῶν, *a wheel* OF THE CLASS OF THE EARTHEN, i. e., *an earthen wheel;* πέλεκυς τῶν ναυπηγικῶν, *an axe* OF THOSE BELONGING TO SHIP-BUILDERS, i. e., *a ship-builder's axe.*

998.—RULE XI.   The comparative degree, without a conjunction, governs the genitive ; as,

γλυκίων μέλιτος,   *sweeter than honey.*
κρείσσων οἰκτιρμοῦ φθόνος,   *envy is stronger than pity.*

Rem.—This, from its condensed and elliptical character, is a favorite construction with the Greeks.   Hence, they not only employ it where it is strictly appropriate—as, σοφώτερος ἐμοῦ, *wiser than I*—but also where the logical construction would demand ἤ with the *nominative* or *accusative*—as, φιλῶ σὲ μᾶλλον τούτων, for μᾶλλον ἢ τούτους, *I love thee more than (I love) these;* or, μᾶλλον ἢ οὗτοι, *more than these love thee.*   Yet after the comparative degree the genitive is sometimes governed by a *preposition;* as, οἷσιν ἡ τυραννὶς πρὸ ἐλευθερίης ἦν ἀσπαστότερον, *to whom tyranny was* MORE AGREEABLE THAN LIBERTY.

Obs. 9. The *conjunction* ἤ, *than,* after the *comparative* is often followed by the *same case that precedes it;* as, ἐπ᾽ ἄνδρας πολὺ ἀμείνονας ἢ Σκύθας,

against men much braver than the Scythians ; otherwise
regularly by the *nominative,* εἰμί being understood; as,
τοῖς νεωτέροις ἢ ἐγώ, *to those younger than I am.*

Obs. 10. After the ***comparative,*** ἤ is sometimes fol-
lowed by an ***infinitive*** with or without ὡς or ὥστε ; as,
κακὰ μείζω ἢ ὥστε ἀνακλαίειν, *evils too great to excite my
tears (greater than so as to weep over)* ; νόσημα μεῖζον ἢ
φέρειν, *affliction too great to bear.*

Obs. 11. The ***comparative without*** ἤ (*than*) is
followed by the genitive according to the rule; as, φωνὴ
γλυκερωτέρα μελικήρου, *a voice sweeter than honey-comb.*

Obs. 12. The genitives τούτου and οὗ, governed by a
comparative, are often followed by an ***explanation***
with ἤ ; as, οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας, ἢ πατρὸς ἐσθλοῦ
κἀγαθοῦ πεφυκέναι, *there is no greater honor to children
than this* (viz., *than*), *to be born from a brave and vir-
tuous father.*

Obs. 13. The ***infinitive*** mood being, with the article,
used constantly as a ***noun,*** is of course subject to the
above rule; as, τὸ φυλάξαι τὰ ἀγαθὰ τοῦ κτήσασθαι
χαλεπώτερόν ἐστι, *to preserve one's advantages* IS MORE
DIFFICULT THAN TO ACQUIRE THEM.

Obs. 14. Words which ***imply a comparison,*** gov-
ern the genitive on the same principle ; these are,

1st. Such words as express ***difference ;*** as, περισσός, δεύ-
τερος, ὕστερος; also, διάφορος, ἕτερος, ἄλλος, ἀλλοῖος, ἀλλότριος.

2d. ***Multiplicative*** numbers; as, διπλάσιος, τριπλά-
σιος; as, διπλάσιον δεῖ ἀκούειν τοῦ λέγειν, *one should
hear* TWICE AS MUCH AS HE SPEAKS.

Obs. 15. The ***superlative*** is sometimes used ***poet-
ically*** for the ***comparative,*** and is then subject to
the same rules; as (with the conjunction), λῶστον ἢ τὸ
Φλέγρας πεδίον, *better than the plain of Phlegra ;* (without
the conjunction) σεῖο δ᾽ οὔτις ἀνὴρ μακάρτατος, *but no man
is happier than you.*

THE GENITIVE GOVERNED BY VERBS.

999.—RULE XII.   The person or thing to which any thing *belongs*, is put in the genitive after εἰμί, γίγνομαι, ὑπάρχω; as,

ἔστι τοῦ βασιλέως, *it belongs to the king.*

εἶναι ἑαυτοῦ, *to be his own master* (*to belong to himself*).

τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν ἐστί, *alacrity is necessary to fighting well;* i. e., *belongs to it.*

Rem.—For the principle of this rule, see 979.   Consistently with this, in constructions of this kind, a substantive may be considered as understood, which is the governing word.   Lat. Gr., 780.

Obs. 1. Yet here also we have the genitive governed directly by a *preposition* expressed, indicating that *from which the quality, &c., proceeds;* as, οὐκ ἔστι πρὸς πόλεως, *it is not on the part of, appertaining to the state* = *it is not proper for the state.*   On this principle are to be explained such sentences as the following: οὐκ ἄγαμαι τοῦτο ἀνδρὸς ἀριστέος, *I do not approve this* IN A PRINCE (*in respect of a prince*); τοῦτο ἐπαινῶ Ἀγησιλάου, *I commend this* IN (*respect of*) AGESILAUS; τοῦτο μέμφονται μάλιστα ἡμῶν, *this they blame chiefly* IN US.

1000.—RULE XIII.   Verbs expressing the *operation of the senses*, govern the genitive; as,

κλῦθί μευ,   *hear me.*

μή μου ἅπτου,   *do not be touching* (or *clasping*) *me.*

Exc. 1. Verbs of *seeing* govern the *accusative;* as, Θεὸν ὄψονται, *they will see God.*

Exc. 2. This rule is subject also to other exceptions. Verbs of *smelling, tasting, hungering,* &c., gen-

erally take the genitive, but very rarely the accusative. Verbs of ***hearing*** take regularly the ***accusative*** of the *object* (the thing *heard*), and the ***genitive*** of the *cause* or *source ;* as, ἀκούω τὴν φωνήν, *I hear the voice ;* but ἀκούω τοῦ λέγοντος, *I hear (from) the man who speaks.* There is sometimes an *apparent* exception to this rule; as, ἀκούω τῆς φωνῆς, *I hear (of) the voice*, hear indistinctly (the genitive being taken *partitively*). Or the voice *may be* contemplated as the *source* instead of object, and thus put in the *genitive.*

Obs. 2. The ***principle*** on which verbs under this rule, and some of those that follow, govern the ***genitive,*** is, that the word in the genitive, following the verb, expresses that which is viewed as the ***origin*** or ***cause*** of the sensation or act expressed by the verb (979).

Rem.—With verbs governing the genitive (as with verbs governing the dative, and indeed the accusative) the preposition is sometimes subjoined to give more *fulness* to the expression. From this, however, it does not follow that when the preposition is *wanting, it is to be understood* in the construction. The relation is properly expressed by the *case*, and the preposition comes in to express it with greater *definiteness.*

1001.—Rule XIV.   Verbs signifying an *operation of the mind*, govern the genitive ; as,

θαυμάζω σοῦ,	*I admire you.*
ἀμελεῖς τῶν φίλων,	*you neglect your friends.*

Rem.—Verbs which come under this rule govern the genitive on the principles stated (974, 979). Examples occur also in Latin (see Lat. Gr., 783). It applies generally to verbs which signify,

1. *To pity, to spare, to care for*, or *neglect ;* as, ἐπιμελεῖσθαι, φροντίζειν, ἀλεγίζειν, ἀμελεῖν, ὀλιγωρεῖν.

2. *To remember* or *forget ;* as, μνᾶσθαι, μνημονεύειν, λανθάνεσθαι, &c., with their compounds. But these frequently govern the accusative.

3. *To consider, to reflect, to perceive,* or *understand ;* these also govern the *accusative.*

4. *To admire, to aim at, to desire* or *to loathe, to revere* or *to despise.*

Obs. 3. Many of these verbs used transitively (i. e., signifying to **cause** the operation of mind they express), take, of course, along with the **genitive** of the **object,** the **accusative** of the **person ;** as, ὑπέμνησέν ἐ πατρός, *he put him in mind of his father ;* ἔγευσάς με εὐδαιμονίας, *you caused me to taste of happiness.* Verbs thus used are sometimes denominated *causative* or *incentive verbs,* and hence the

1002.—RULE. Causative verbs govern the accusative of the person with the genitive (or other appropriate case) of the thing.

1003.—RULE XV. Transitive verbs proper govern the genitive when they refer to a *part* only, and not to the *whole* of the object; as,

ἔπιε τοῦ ὕδατος,　　　*he drank of the water.*

Rem.—This construction resolves itself into the general *partitive* idea of the genitive. Thus, πίνει ὕδωρ would mean, *he drinks water* as a beverage, he is a *water-drinker ;* πίνει τοῦ ὕδατος, *he is drinking some water,* or, *he drinks of the water.* So ἔφαγε τοῦ κρέατος, *he ate* (*a part*) *of the flesh,* ἔφαγε τὸ κρέας, *he ate the flesh,* or, *he was a flesh-eater.*

1004.—To this rule belong more especially such verbs as signify,

1. *To share, participate,* or *impart,* which, with the **genitive** of the **thing,** frequently govern the **dative** of the **person** to whom it is imparted; as, μεταδίδωμι τῷ ἀδελφῷ τῶν χρημάτων, *I share the property with my brother.*

2. *To receive, obtain,* or *enjoy ;* as, τιμῆς ἔλαχε, *he gained honor ;* ἐὰν λάβωμεν σχολῆς, *if we get* (*some*) *leisure.*

3. Verbs signifying *to take, to seize,* and their con-

traries, *to touch*, or *to carry*, especially in the middle voice, with the accusative of the *whole,* govern the *genitive* of the *part affected;* as, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they seized* ORONTES BY THE GIRDLE.

Exc.—Some verbs, such as λαμβάνομαι, μετέχω, κληρονομέω, λαγχάνω, τυγχάνω, sometimes govern the *accusative* of the *thing;* κληρονομέω, with the accusative of the thing, governs also the *genitive* of the *person* from whom it is received, as, ἐκληρονόμησε τοῦ πατρὸς τὰ κτήματα, *he inherited his possessions from his father;* sometimes it governs the genitive of *both.*

1005.—RULE XVI. Verbs of *plenty* or *want, filling* or *depriving, separation* or *distance,* govern the genitive (975); as,

εὐπορεῖ χρημάτων,	*he abounds in riches.*
χρυσοῦ νηησάσθω νῆα,	*let him fill his ship with gold.*
δεῖσθαι χρημάτων,	*to be in want of money.*

1006.—Under this rule there may be comprehended verbs which express the general idea of *separation,* or which signify,

1. *To beg* or *entreat;* as, δέομαί σου, *I beg of you.*

2. *To bereave* or *deprive;* as, στερέω, ἀποστερέω.

3. *To deliver, loose,* or *set free;* as, ἐλευθερόω, λύω, ἀπαλλάσσω.

4. *To escape;* as, ἐκφεύγω, ἀλύσκω.

5. *To keep off, to hinder* or *prevent, to desist;* as, κωλύω, ἐρητεύω, ἔχω (scil. τινὰ τινος), εἴργομαι, &c.

6. *To differ from, to be distant, to abstain;* as, διέχω, ἀπέχω, διαλλάττω, διαφέρω, ἀπέχομαι. But some verbs of differing govern also the dative; as, διαφέρω σοι, *I differ with you;* διαφέρομαί σοι, *I am at variance with you.*

7. *To separate, repel,* or *drive away;* as, χωρίζω, διορίζω, ἀμύνω, ἀγείρω, διώκω, &c.

8. *To make way for* or *retire from, to resign ;* as, εἴκω, ὑποχωρέω, ὑπάγω, συγχωρέω.

9. *To err, to cause to err ;* as, ὑποπλανάομαι, ἀποτυγχάνομαι, ἁμαρτάνω, πλανάω.

10. *To cease, to cause to cease ;* as, παύω, παύομαι, λήγω, &c.

11. *To deceive, frustrate,* or *disappoint ;* as, ψεύδομαι, πταίω, σφάλλομαι, &c.

Obs. 5. Many of these are ***transitive,*** and, with the ***genitive*** of the ***remote*** object, govern the ***accusative*** of the ***direct object ;*** thus, under No. 3, σὲ τοῦδ' ἐλευθερῶ φόνου, *I clear you of this murder ;* ἀφαιρεῖσθαι, *to deprive,* sometimes governs the accusative and genitive, but more commonly two accusatives ; as, ἀφελέσθαι τινά τι.

Obs. 6. The genitive after these verbs, whether transitive or intransitive, is sometimes governed by a ***preposition*** intervening, which gives *emphasis* to the expression; as, ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ Μήδων, *having liberated Greece from the Medes* (1000, *Rem.*).

1007.—Rule XVII. Verbs of *ruling, presiding over, excelling,* and the contrary, govern the genitive (976) ; as,

πολλῶν ἐθνῶν ἄρχειν, *to rule over many nations.*

τῶν πραγμάτων ἐπιστατεῖν, *to have the superintendence of affairs.*

1008.—The verbs which come under this rule are those which signify,

1. *To rule ;* as, ἄρχω, κραίνω, δεσπόζω, δυναστεύω, ἐξουσιάζω, αὐθεντέω, κατακυριεύω.

2. *To reign ;* as, τυραννεύω, βασιλεύω, ἀνάσσω.

3. *To lead ;* as, ἡγέομαι, ἡγεμονεύω, στρατηγέω.

4. *To preside over ;* as, ἐπιστατέω.

5. *To survive,* or *to be over ;* as, περίειμι.

6. *To surpass,* or *excel ;* as, πρωτεύω, ὑπερβαίνω, περιβάλλω, διαφέρω, περιγίγνομαι.

7. *To begin,* i. e., *to be first, to lead the way ;* as, ἄρχομαι; so ἄρχω, ὑπάρχω, κατάρχω.

8. The contrary are such as signify to be *ruled, led, presided over,* &c. ; *to obey, to be inferior to, to be overcome.*

Obs. 7. Some verbs govern the genitive by the force of a *noun* implied in them ; thus, τυραννεύειν is equivalent to τύραννος εἶναι; hence, ἐτυράννευε Κορίνθου, *he was king of Corinth,* is equivalent to τύραννος ἦν Κορίνθου.

Obs. 8. Several verbs belonging to these classes sometimes govern the dative ; as, ἀνάσσω, σημαίνω, κρατέω, ἡγέομαι, ἡγεμονεύω, ἄρχω: and sometimes the accusative.

1009.—RULE XVIII. Verbs of *buying, selling, estimating,* and the like, govern the genitive of the *price* (1053) ; as,

ὠνησάμην τοῦτο πέντε δραχμῶν, *I bought this for* FIVE DRACHMÆ.

τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγαθὰ οἱ θεοί, *the gods* SELL *all good things to us for* LABOR.

ἀξιοῦται διπλῆς τιμῆς, *he is thought worthy* OF DOUBLE HONOR.

Rem.—This genitive, like the others, depends on the general genitive meaning of *belonging to, in respect of;* as, *I bought* it *in respect of, for five drachms.* The more full construction is with ἀντί, *over against,* equivalent to, *for.* The price is sometimes put in the dative with ἐπί, *upon, conditioned upon;* as, ἐπὶ πολλῷ, *conditioned upon much* = *at a great cost;* and sometimes in the accusative with πρός, *toward the front of, standing related to;* hence, = *a match for,* equivalent to.

N. B.—For the construction of the *genitive* with the *accusative,* see 1026–1029; also, for the *genitive*

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governed by *adverbs,* see 1055–1063 ; by *preposi-tions,* 1071–1076 ; and as used to express certain *circum-stances,* 1041–1045, and from 1049 to 1054.

CONSTRUCTION OF THE DATIVE.

1010.—The dative has, in general, two significa-tions :—

1. It is properly the case of *association* and *accompaniment;* as, ὁμι-λῶ σοί, *I associate with thee:* and hence is used with *prepositions* of that general import; as, ἐν, *in;* σύν, *in conjunction with;* παρά, *beside, with;* πρὸς τῷ, *close upon, in addition to;* ἐπὶ τῷ, *close upon;* ὑπὸ τῷ, *close under,* &c.; also to express that *in connection with* which we do any thing, regarded as *instrument, cause, manner,* &c. In these uses it corresponds nearly to the Latin ablative.

2. It is used to express the *remote object* to which a quality or action, or any state or condition of things tends, or to which it refers. This tendency is usually expressed in English by the words *to* or *for.* As thus used, it corresponds to the dative in Latin, and is subject to nearly the same rules.

Rem.—To this general character of the dative may be referred an occasional Greek usage which introduces the dative of *the person to whom the statement may be interesting,* entirely independently of the syntacti-cal construction. In such cases, the dative, though *redundant* in respect of construction, is not so in *effect,* as it imparts a touch of feeling and sen-timent easily felt, but not so easy to express in a translation. Thus, ἡ μήτηρ ἐᾷ σε ποιεῖν ὅ, τι ἂν βούλῃ, ἵν' αὐτῇ μακάριος ἦς (Plut. Lys.), *thy mother permits thee to do whatever thou pleasest, in order that thou mayest be happy* (for HER). The αὐτῇ has reference to the feelings of the mother. The datives μοί and σοί are very often used in this way. Thus, Oedip. Tyr., 2, τίνας ποθ' ἕδρας τάσδε μοι θοάζετε; where μοί intimates the king's mournful interest in the scene before him. In Xen. Cyr., Cyrus, ad-dressing his mother, says, οἶμαί σοι ἐκείνους—νικήσειν, &c., *I think* (for you) *that I shall easily surpass these;* where σοί intimates the delightful interest an affectionate mother might be supposed to feel in the event anticipated. So in Latin, *Quo tantum* MIHI *dexter abis.* Virg., Æneid V., 162. Lat. Gr., 814, 838.

THE DATIVE AFTER SUBSTANTIVES.

***1011.*—Rule XIX.** Substantives *derived from verbs* which govern the dative sometimes govern the dative also; as,

ἡ τοῦ θεοῦ δόσις ὑμῖν, the gift of God to you.

ἡ ἐν τῷ πολέμῳ τοῖς φίλοις βοήθεια, the assistance of (i. e., *rendered to*) *friends in war.*

ἐς ἀντιλογίαν τοῖς ξυμμάχοις, for the contradiction of your allies :—

Because *δίδωμι, βοηθέω,* and *ἀντιλέγω,* govern the dative.

Obs. 1. The dative often follows a ***substantive*** in the ***sense*** of the ***genitive;*** as, *Τέλλῳ οἱ παῖδες, the children to* (*of*) *Tellus.* See 1016, *Obs.* 1.

Obs. 2. The dative sometimes ***depends*** on an ***adjective*** and ***substantive*** joined together, but chiefly on account of the *adjective;* as, *κλεινὸν θάλος πατρί, illustrious offspring to the father.*

Obs. 3. The dative sometimes ***follows a substantive,*** not as implying possession, but *adaptation* or *design;* as, *χερσὶν πόνος, labor for hands;* i. e., adapted for, designed for, suited to.

THE DATIVE GOVERNED BY ADJECTIVES.

***1012.*—Rule XX.** Adjectives signifying profit or disprofit, likeness or unlikeness, govern the dative; as,

ὠφέλιμος τῇ πόλει,	*profitable to the state.*
ὅμοιος τῷ πατρί,	*like his father.*

1013.—The dative after such adjectives, expresses the object ***to which*** the quality expressed by the adjective refers; and hence, all adjectives in which such a reference is involved, are followed by the dative of the object to which they relate. In this class, besides those mentioned in the rule, may be reckoned,

1st. Adjectives signifying ***usefulness, friendliness, equality, suitableness, resemblance, ease, fitness, agreement,*** and the like, with their contraries. Hence, ὁ αὐτός, *the same*, and sometimes εἷς, *one*, and τοιοῦτος, *such*, are followed by the dative; as, τὰ αὐτὰ (ταὐτὰ) πάσχω σοι, *I suffer* THE SAME THINGS WITH YOU (so sometimes in Latin, *Invitum qui servat,* IDEM *facit* OCCIDENTI—Hor., *He who preserves a man against his will, acts* THE SAME PART WITH THE MAN WHO KILLS HIM); τῆς αὐτῆς ἀγνοίας ὑπεύθυνος εἶ τοῖς ἄλλοις, *you are responsible for the same ignorance with the rest;* ὅς ἐμοὶ μιᾶς ἐγένετο ἐκ μητέρος, *who was born* OF THE SAME (OF ONE) MOTHER WITH ME.

Exc.—Adjectives signifying *likeness, equality,* &c., are sometimes (by a rare and harsh idiom) followed by the object of comparison, *not in the dative,* but in *the same case with the adjective,* and connected with it by the conjunction καί; as, οὗτός γε ὁ λόγος ἐμοιγε δοκεῖ ἂν ὅμοιος εἶναι καὶ πρότερος (instead of εἶναι τῷ προτέρῳ), *this argument would seem to me at least* TO BE LIKE THE FORMER. [Let the pupil here observe that ἂν qualifies not δοκεῖ, but εἶναι, lit. *seems to would be.*] So also the nominative is used after the adverbs ὁμοίως, ἴσως, κατὰ ταὐτά; as, οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος, *they have not done* LIKE HOMER; κατὰ ταὐτὰ οὗτος ἤχησε καὶ κιθάρα, *this man sounded* JUST AS A HARP. These constructions are to be resolved thus: οὗτός γε ὁ λόγος καὶ πρότερος δοκεῖ, &c.; οὗτος καὶ κιθάρα ἤχησε, &c.

2d. Adjectives compounded with σύν, ὁμοῦ, and μετά, signifying *with;* as, σύντροφος, ὅμορος, μεταίτιός τινι, &c.; —yet sometimes these govern the genitive.

3d. Some adjectives ***derived from verbs*** which

govern the dative, govern the *dative* also ; as, ἀκόλου-θος, ἀκολουθητικός, διάδοχος.

Obs. 1. There are many adjectives which govern *either* the *genitive* or *dative ;* as, ὅμοιος, *like ;* ἴσος, *equal ;* ὁμώνυμος, *of the same name ;* ὁμοπάτριος, *of the same father ;* ὁμομήτριος, *of the same mother ;* σύντροφος, *educated together ;* συνήθης, *familiar ;* ἰσόρροπος, *equipoised, of equal weight ;* κοινός, *common ;* πλούσιος, ἀφνειός, *rich ;* εὔπορος, *abundant ;* ἐνδεής, *needy ;* ἔνοχος, ὑπόδικος, *liable to ;* ὑπεύθυνος, *exposed, obnoxious ;* οἰκεῖος, *familiar ;* ὤνιος, *to be sold ;* δοῦλος, *a slave ;* ἐλεύθερος, *free ;* as, ὅμοιος τοῦ πατρός, or τῷ πατρί, *like his father ;* ὁμώνυμος τοῦ πατρός, or τῷ πατρί, *of the same name with his father.*

Obs. 2. It has been observed (435, *Obs.* 1), that the verbal adjectives in τός and τέος have a *passive* signification corresponding nearly to the Latin verbals in *bilis* and *dus.* Their construction, when thus used, is also similar ; and hence the following

1014.—SPECIAL RULE I. Verbals in τός and τέος, signifying *passively,* govern the dative of the doer ; as,

τοῦτο οὐ ῥητόν ἐστί μοι, *this is not to be spoken by me.*

ἡ πόλις ὠφελητέα σοί ἐστι, *the city ought to be benefited by thee.*

Rem.—The dative, however, in this construction, when it is *general* in its nature, is commonly omitted; as, τιμητέα ἐστὶν ἡ ἀρετή, *virtue must be honored* (viz., ἡμῖν, *by us*).

Obs. 3. Verbals in τός, not signifying *passively,* govern the *case of their own verbs ;* as, εἰ τῷ ἐμῷ τἀνδρὶ μεμπτός εἰμι, *if I must blame my husband.* Soph. Trach. ; ἀφαυστὸς ἔγχους, *not touching the sword.* 435, *Obs.* 1.

1015.—SPECIAL RULE II. The neuter verbal in τέον, in the sense of the Latin gerund, with the *dative* of the doer, governs also the case of the verb from which it is derived ; as,

ταῦτα πάντα ποιητέον μοι, ALL THESE THINGS *must I do.*

τοῖς μὲν ὑπάρχουσι νόμοις χρηστέον, καινοὺς δὲ εἰκῆ μὴ θετέον, *we should use the* EXISTING LAWS, *and not rashly enact* NEW ONES.

Τῶν πραγμάτων ὑμῖν ὑποληπτέον, *you must lay hold of your affairs.*

Obs. 4. The **doer** is sometimes put in the **accusative,** in which case the necessity involved in the verbal is much weaker than in the ordinary construction ; as, οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσι, *the intelligent ought not to be in servitude to the unwise ;* ἐπισκεπτέον τὰ μὲν αὐτόν, τὰ δὲ γυναῖκα (for αὐτῷ, γυναικί), *some things are to be looked to by* HIM, *others by his* WIFE. Both are united by Plato, Rep. 5, οὐκοῦν καὶ ἡμῖν νευστέον— ἐλπίζοντας.

THE DATIVE GOVERNED BY VERBS.

1016.—RULE XXI. The verbs εἰμί, γίγνομαι, and ὑπάρχω, signifying *to be,* or *to belong to,* are followed by the *dative of the possessor ;* as,

ἔστι μοι χρήματα, *possessions are* (*belong*) *to me,* i. e., *I have possessions.*

Τέλλῳ παῖδες ἦσαν καλοὶ κἀγαθοί, *good children were to Tellus,* i. e., *Tellus had good children.*

Obs. 1. On the principle of this rule may be explained the numerous instances, both in Greek and Latin, in which the *dative* signifying *possession* is used with another substantive *apparently* for the *genitive.* Thus, Τέλλῳ οἱ παῖδες is *equivalent* to Τέλλου οἱ παῖδες, *the children of Tellus ;* but the principle of construction is different. In the *latter* expression, the genitive is immediately governed by the other substantive, on the principle of *proceeding from* and *belonging to.* In the *former*, the dative is not governed by the *substantive*, but depends on the substantive-verb, expressed or understood; as, Τέλλῳ οἱ (ὄντες) παῖδες, *the children who were to Tellus.* To this class belong such expressions as ὄσσε δέ οἱ, *his two eyes ; θυγάτηρ τέ οἱ, and her daughter ; τῷ Ἀνδραίμονι ὁ τάφος, the sepulchre of Andrœmon, &c.* Lat. Gr., 871.

Rem. 1. This construction with the dative is so nearly synonymous with the more common one with the genitive, that they were often indifferently used, and a sentence beginning with the one construction may end with the other; thus, ἡμῖν δὲ κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρίν; literally, *the heart* TO US DREADING *his growling voice was broken down,* δεισάντων referring to ἡμῖν as if it were ἡμῶν. In the following sentence the order is reversed: τῆς δ᾿ αὐτοῦ λύτο φίλον ἦτορ σήματα ἀναγνούσῃ, *but her heart was moved when* SHE RECOGNIZED *the tokens*, the dative ἀναγνούσῃ referring to τῆς in the genitive, as if it had been τῇ.

Rem. 2. In other instances in which the dative follows a noun apparently for the genitive, the idea of *tendency towards* or of *acquisition* or *addition*, expressed in English by the preposition *to* or *for*, is generally apparent; as, πατρὶ τιμωρὸν φόνου, an avenger of your *father's murder ;* strictly an avenger of murder *to* or *for* your father. Indeed, with the genitive idea of *possession* easily allies itself that idea of *tendency toward, passing over to*, which is so common with the dative.

Obs. 2. When of *two nouns* in the *dative,* the one expresses a *part of,* or something *belonging to,* the other, the latter may be *rendered as the genitive,* and the construction explained as in *Obs.* 1 (1016); yet

strictly speaking they are, perhaps, in *apposition*—the one term being added to limit or define more precisely the more general idea contained in the other; thus, in the sentence, οὐκ Ἀγαμέμνονι ἥνδανε θυμῷ, the dative Ἀγαμέμνονι may be considered as regularly governed by ἥνδανε (1020), and θυμῷ added in *apposition*, more particularly defining the part affected; as, *it did not please* AGAMEMNON; viz., HIS MIND (his feelings). This construction is imitated in Latin (Lat. Gr., 785). So also κόσμον ὅν σφιν ὤπασεν Ζεὺς γένει, *an ornament which Jupiter gave* TO THEM, viz., THEIR RACE; μαρτυρέει δέ μοι τῇ γνώμῃ, (the oracle) *bears witness* FOR ME, i. e., FOR MY OPINION.

1017.—In the following sentence, instead of the *second dative,* we have the *accusative* with κατά; viz., ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή, *but this counsel seemed best* TO ME IN MY MIND; i. e., *this counsel pleased me most.*

Rem. 3. With this construction accords a like use of the *accusative;* as, τί δέ σε φρένας ἵκετο πένθος; *but what grief has invaded* YOUR MIND? Where, instead of regarding σέ as accusative for genitive σοῦ, or φρένας as governed by κατά understood, it is better to consider σέ as the general direct object, and φρένας as in apposition, defining more precisely the part affected, as in the above examples; thus, "*what grief has come upon* YOU, viz., YOUR MIND." So in other instances; as,

Τρῶας δὲ τρόμος ὑπήλυθε γυῖα ἕκαστον, *but upon the Trojans came trembling,* EVERY ONE IN THEIR LIMBS.

τὸν γὲ λίπ' ὀστέα θύμος ἀγήνωρ, *the noble soul left him;* viz., HIS BODY.

ἐρινεὸν τάμνε νέους ὀρπηκας, *he cut the* WILD FIG TREE, ITS YOUNG BOUGHS.

These constructions are mainly *poetical,* though they are not without their analogies in Attic *prose.*

Obs. 3. The dative of some *participles* and *adjectives* is joined with the *dative* after the third person of εἰμί or γίγνομαι, *for the verb itself;* these are such as βουλόμενος, ἡδόμενος, ἀχθόμενος, προσδεχόμενος, ἄκων, ἄσμενος, &c. ; as,

εἴ σοι βουλομένῳ ἐστί, for εἰ βούλῃ, *if you are willing ; οὐδὲ αὐτῷ ἄκοντι ἦν, nor was he unwilling ; ἡδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι, we have been pleased with your discourse.* This construction has been imitated in Latin; thus, Tacit. Agr. 18, *quibus bellum volentibus erat,* "who were inclined for war." So Sallust, Jug. 100, *uti militibus labos volentibus esset,* "that the labor might be agreeable to the soldiers." See Lat. Gr., 823.

Obs. 4. Somewhat similar to this is the construction of the *dative* with the *participle* or *adjective,* expressive of some feeling or emotion, after verbs signifying *to come ;* as, ἀσμένῃ δ᾽ ἐμοὶ ἦλθε, *and he came to me delighted* (scil. with his coming), i. e., *I was delighted that he came ;* ποθοῦντι προυφάνης, *thou showedst thyself to me longing for it,* i. e., *I longed that thou shouldst appear.*

Obs. 5. To this rule belong such phrases as τί ἐμοὶ καί σοι; *what have I to do with thee?* (literally, *what common thing is there* TO ME AND THEE?) τί πλέον ἐστὶν ἐμοί, *what more is there to me ? = what advantage have I ?*

1018.—RULE XXII. Many verbs may govern the dative of the object to which their action is directed ; as,

εὔχοντο θεοῖς, *they prayed to the gods.*

ἀναβλέπειν-τινί (more commonly, πρός τινα), *to look up to any one.*

Ἀθήνῃ χεῖρας ἀνέσχον, *they lifted up their hands to Minerva.*

Rem. 4. This rule may be considered as general, applying to all cases in which a verb expressing action is followed by the dative, the action not being exerted *upon,* but simply directed *to* the object expressed in the dative. Hence, if the verb is transitive, it will govern also its immediate object in the accusative (1030); if intransitive, it will be followed by the dative only. More particularly to this rule belong

1019.—I. Verbs expressing *action,* compounded with

ἐπί, πρός, εἰς, ἀντί, &c.   These prepositions serve to mark more precisely the direction of the action, or state of action, to an object ; as, προσελθεῖν τινι, *to come to one.*

Obs. 6. These verbs *sometimes* govern the ***accusative,*** by the force of the ***preposition*** with which they are compounded ; as ἐπεστράτευσε πόλιν, *he waged war against the city,* 1077.

Obs. 7. Hence the ***dative*** in this construction generally is equivalent to the ***preposition*** εἰς, πρός, ἐπί, &c., with the accusative ; as, προσῆλθεν ἐμοί or προσῆλθε πρὸς ἐμέ. Further, to this rule belong—

1020.—II. Verbs which signify—

1. *To profit* or *hurt ; to please* or *displease ; to reverence* or *to yield ;—to show ; to seem ; to appear.*

2. *To favor* or *assist,* and the contrary ; *to pray to,* or *entreat.*

3. *To command, exhort,* or *address ; to obey* or *disobey ; to serve* or *resist.*

4. *To fit* or *accommodate ; to use* and *resemble.*

5. *To give to,* or *to trust ; to approach, to meet,* or *to follow.*

6. *To reproach with, to censure, to reprimand* or *rebuke, to be angry with.*

Exc. δέω or δέομαι, *I ask,* governs the genitive ; λίσσομαι and λιτανεύω, always the *accusative.*

Obs. 8. Many of these verbs sometimes govern the ***dative,*** and sometimes the ***accusative,*** according as their action is viewed by the writer as ***directed to,*** or ***exerted upon,*** the object.   In the former case they are viewed as intransitive verbs ; in the latter, as transitive.

1021.—RULE XXIII.   Verbs implying *connection* or *companionship,* govern the dative ; as,

ὁμιλεῖν τινι,   *to associate with any one.*

1022.—In this construction, the ***dative*** is considered as corresponding to the ***ablative*** in Latin (1010, 1). To this rule belong—

1. Verbs compounded with σύν, ὁμοῦ, μετά (with) ; as, συζῆν τινι, *to live with any one.*

2. Verbs after which σύν, ὁμοῦ, μετά, may be supplied consistently with the sense, such as those which signify—

(1.) *To follow (with), to converse, to mix, to be reconciled, to dwell (with).*

(2.) *To contend,* or *strive with,* or *against,* &c.

Obs. 9. Verbs signifying "*to contend,*" &c., in one point of view may come under the principle referred to 1818, *Rem.* 4, and hence are sometimes followed by an ***accusative*** with πρός ; but then they signify more properly "*to attack.*"

Obs. 10. With the verb μίγνυμι, *to mix,* we have, instead of the *dative* of the object associated with, the ***genitive*** dependent on another noun ; as, Μαῖα Διὸς ἐν φιλότητι μιγεῖσα, *Maia* BEING EMBRACED BY JUPITER.

Note.—To the principle of this rule may be referred the construction of the dative, expressing *repetition* or *succession;* as, θύελλα θυέλλῃ, *storm upon storm;* ἄλλον δ᾿ ἂν ἄλλῳ προσίδοις, *and you might see one upon another* (ἄλλῳ, under the influence of πρός, *in addition to, close upon*), scil. rushing to the regions of Pluto.

For the dative, construed with the passive voice, see 1037.

THE DATIVE GOVERNED BY IMPERSONAL VERBS.

1023.—RULE XXIV. Impersonal verbs govern the dative ; as,

ἔξεστί μοι,   *it is permitted to me.*
ἔδοξεν αὐτῷ,   *it seemed best to him* (i. e., *he determined*).

Obs. 1. SPECIAL RULE. Δεῖ, ἐλλείπει, διαφέρει, μέτεστι, μέλει, ἐνδέχεται, and προσήκει, with their compounds, govern the dative of a person with the genitive of a thing; as,

δεῖ πολλῶν σοι, *you have need of much.*

μέτεστί μοι τούτου, *I have a share in this.*

τί δὲ προσήκει ἐμοὶ Κορινθίων; *but what are the Corinthians to me?*

For the principle of this rule, as it respects the genitive, see 1004, 1.

Rem. 1. The dative of the person is frequently omitted.

Rem. 2. The nominative, agreeing with the impersonal, is frequently used instead of the genitive· as, διαφέρει τί σοι τοῦτο, or τούτου; *how does this concern you?*

Exc. I. Δεῖ and χρή may also take the accusative of the person with the genitive of the thing; as,

οὐ γὰρ σῶν με δεῖ θεσπισμάτων, *for I do not want your oracles.*

οὐδέ τί σε χρὴ ταύτης ἀφροσύνης, *nor have you need at all* (τι, *as to any thing*) *of this folly.*

Obs. 2. From analogy, the derivative substantives χρεώ, χρειώ, χρεία, are sometimes construed with the **accusative** and **genitive;** as, ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς, *I have need of it;* τίς χρεία σ᾽ ἐμοῦ; *what need have you of me?*

Exc. II. χρή, πρέπει, and δεῖ, *it behooveth,* govern the accusative with the infinitive; as,

χρὴ (ἡμᾶς) ποιήσασθαι τὴν εἰρήνην, *we ought to make peace.*

σοφωτέρους γὰρ δεῖ βροτῶν εἶναι θεούς, *for it is necessary that the gods should be wiser than mortals.*

Obs. 3. The ***dative*** is used in certain phrases in which it appears to depend on an ***impersonal*** or some other ***verb*** understood; viz.,

1st. After ὡς to show that a proposition is affirmed, not as generally true, but only with respect to a certain person; as,

μαχρὰν ὡς γέροντι προυστάλης ὁδόν, *you have travelled a long way* FOR AN OLD MAN; scil., *as is the case for an old man.*

ἐπείπερ εἶ γενναῖος ὡς ἰδόντι, *since thou art noble* IN APPEARANCE, lit., *as to one seeing you.*

2d. To express the ***opinion*** or ***judgment*** of a person with or without ὡς; as, σ' ἐγὼ τίμησα τοῖς φρονοῦσιν εὖ, *I did honor to you* IN THE JUDGMENT OF THE WISE; i. e., ὡς δοκεῖ τοῖς, &c., *as it appears to those who are wise.* Hence the common phrase, ὡς ἐμοί, or ὥς γ' ἐμοί (scil. δοκεῖ), *according to my judgment.*

For the dative governed by adverbs, see 1058 and 1062.

CONSTRUCTION OF THE ACCUSATIVE.

1024.—The accusative in Greek, as in other languages, is used to express the ***immediate object*** of a transitive active verb, that on which its action is exerted, and which is affected by it; as, λαμβάνω τὴν ἀσπίδα, *I take* THE SHIELD. The relation, however, is variable, and that which at one time appears as the remote object, may be

conceived as *immediate*, &c. Thus, originally, verbs of *motion* took the accusative as the direct or immediate object, while subsequently the relation came to be expressed by a *preposition*.

1025.—RULE XXV. A transitive verb, in the active or middle voice, governs the accusative; as,

γνῶθι σεαυτόν,	*know thyself.*
ἥρπαζον τὴν πόλιν,	*they were plundering the city.*
ἀγαθὸν ἄνδρα τιμᾷς,	*thou honorest a good man.*

Obs. 1. Several verbs in Greek are used in a ***transitive sense,*** and have an accusative as their *immediate object*, which in Latin are considered as intransitive, and followed by some other case. They are chiefly the following; viz.,

1st. πείθω; as, πείθειν τινά, *to persuade any one.*

2d. ὑβρίζω; as, ὑβρίζειν τινά, *to insult any one;* sometimes εἴς τινα.

3d. ἀδικέω; as, ἀδικεῖν τινα, *to injure* or *do injustice to any one.*

4th. Several verbs which signify *to assist, to profit, to injure;* as, ὠφελέω, ὄνημι, εὐεργετέω, βλάπτω, and with these verbs the adverbs *more, very*, are expressed by the ***accusative neuter*** of the adjectives πλείων, μέγας, viz., πλέον, μέγα.

5th. The verbs ἀμείβομαι, ἀνταμείβομαι, τιμωρέομαι; as, ἀμείβεσθαί τινα, *to requite any one;* τιμωρεῖσθαί τινα.

Note 1. Some of these verbs govern other cases, but then they generally convey a different idea; thus, ὠφελεῖν τινα, *to* ASSIST *any one;* ὠφελεῖν τινι, *to* BE USEFUL *to any one.*

Obs. 2. Many verbs are followed by an *accusative,* not of the object on which the action is exerted, but to which it has an *immediate reference.* Some of these verbs are more strictly *intransitive,* and are employed transitively by an exceptional extension of their meaning; in many cases their seemingly intransitive character is the result of difference of *idiom* and the mode of *translating* into English; as, λανθάνειν, *to escape the notice of; * φθάνειν, *to get the start of; * προσκυνεῖν, *to pay homage to, to worship,* &c. They are such as the following; viz.,

1st. προσκυνέω; as, προσκυνεῖν τινα, *to bow the knee to any one, to adore.*

2d. δορυφορέω; as, δορυφορεῖν τινα, *to be a spearsman to any one.* So also,

3d. ἐπιτροπεύειν, *to be a tutor or guardian.*

4th. λανθάνειν, *to escape the notice of,* or *to remain unknown to.*

5th. φθάνειν, *to come before, prevent,* or *anticipate.*

6th. ἐπιλείπειν, *to be wanting to,* or *to fail.*

7th. ἀποδιδράσκειν, *to run away from.*

8th. ἀπομάχεσθαι, *to ward off; * ὀμνύναι or ἐπιορκεῖν τινα, *to swear by any one.*

9th. To these may be added *intransitive verbs* expressing some *emotion* or *feeling; * as, *to be ashamed of,* or *afraid of, any one ; to compassionate any one,* &c., &c., which are followed by the accusative of the object; thus, αἰδοῦνται τοὺς ἄρχοντας, *they respect the rulers ; * τίς ἂν τάδε γηθήσειεν; *who would rejoice at these things?* ἀλγεῖν τι, *to be grieved at any thing ; * θαρρεῖν τι, *to take courage with respect to any thing.* The object of these verbs is conceived as *immediate,* though in English it is sometimes difficult to *express* it.

Note 2. Instead of the accusative, many of these verbs are often followed by a *genitive* or *dative,* according to the rules for these cases.

Obs. 3. SPECIAL RULE. The infinitive mood or part of a sentence is often used as the object of a transitive verb instead of the accusative; as,

κελεύω πάντας εἰσφέρειν, *I direct that* ALL CONTRIBUTE.

δειξάτω ὡς οὐκ ἀληθῆ λέγω, *let him show* THAT I DO NOT SPEAK THE TRUTH.

Note.—The infinitive, with the *article*, is also used for the genitive and dative, and in fact in all the relations of a *noun;* as, διὰ τοῦ λέγειν, *by means of speaking;* διὰ τὸ λέγειν, *on account of speaking.*

Obs. 4. In constructions of this kind, the object of the verb is frequently expressed *twice*. *First*, in a *noun* or *pronoun* in the case required by the verb, and *Secondly*, in a *dependent clause;* as, ἀνθρώπους οἶδα οἶα πεπόνθασιν ὑφ' ἔρωτος, *I know men what things they have suffered from love;* Ἰωνας φοβέεαι μὴ μεταβάλλωσι, *you fear the Ionians lest they revolt;* ἆρ' ἐμοῦ μέμνησθε ὁποῖα ἔπρασσον; *do you remember me what sort of things I was doing?* This construction is especially common with the *demonstrative pronoun* in a sort of apposition with the clause which is the object of the verb, 888, 889: it is also sometimes used in Latin (see Lat. Gr., 722, *Note*); but the English idiom requires these and similar sentences to be rendered as follows: " *I know what things men have suffered from love* "—" *You fear that the Ionians will revolt* "—" *Do you remember what sort of things I was doing?* "

Obs. 5. The accusative is often governed by a *transitive verb* or *participle* understood from a previous clause; as, ὁ δὲ τὴν πορφυρίδα, *but the one who had* (sc., ἔχων, supplied from the preceding) *the* PURPLE ROBE.

Obs. 6. The words ὄνομα, ὕψος, πλῆθος, εὖρος, &c., are

frequently construed in the accusative of *specification* or limitation ; as, ἱππόδρομος σταδίου τὸ πλάτος, *a race course* THE BREADTH *of a stadium*, lit., *of a stadium as to breadth* ; Ποταμὸς Κύδνος ὄνομα, *a river Cydnus as to name.*

Obs. 7. Sometimes, in *poetical* or highly rhetorical discourse, we have a construction like the following : σὲ δὴ, φῇς δεδρακέναι τάδε, *thee now* ("as to *thee* now," hardly however supplying ἐρωτῶ, *thee now I ask*, which would be too tame), *dost thou affirm that thou hast done this?* So, μητέρα δέ—ἄφ ἴτω, *but as to your mother—let her go back.* So, sometimes, an accusative will be added as appositional to a *clause* rather than to a single word ; as, Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν, *let us slay Helen, a bitter grief* (viz., her being slain) *to Menelaus.*

Obs. 8. SPECIAL RULE. An intransitive verb used transitively, governs the accusative ; as,

<div style="text-align:center">πολεμεῖν πόλεμον,   to wage war.</div>

This is done—

1st. When the accusative is a *substantive* of a *similar signification* with the word that governs it ; as, ζῇ βίον ἥδιστον, *he lives a very agreeable life* ; μάχεσ-θαι μάχην, *to fight a battle.*

Note.—To this principle of construction may be referred such phrases as φρονεῖν μέγα (scil. φρόνημα), *to be proud;* ἀθάνατα φρόνει (sc. φρονήμα-τα), *think as becometh an immortal.*

2d. When in some special cases they take a *transitive* meaning ; as, αἱ πηγαὶ ῥέουσι γάλα καὶ μέλι, *the fountains run milk and honey ; he sweats blood.* (So Virgil : "*Et duræ quercus sudabunt roscida mella.*") Βλέπει πῦρ, *he looks fire ; μένεα πνέουσιν, they breathe courage ; ἀπειλὰς καὶ φόνον ἐκπνεῖ, he breathes out threatenings and slaughter ; φόβον βλέπειν, to look terror.*

<div style="text-align:center">15</div>

Obs. 9. Of course, the rule of active verbs governing the accusative applies to tenses which, though passive in *form*, have active *significations;* as, ᾕρηνται στρατη- γόν, *they have chosen a general;* ᾔρνηνται πορείαν, *they have refused a passage.*

VERBS GOVERNING THE ACCUSATIVE AND GENITIVE.

1026.—Many *transitive active* verbs, together with the accusative of the *direct object,* govern also another word to which the action has an *indirect* or *remote* reference, in the *genitive, dative,* or *accusative,* as the nature of that reference may require.

1027.—Rule XXVI. Verbs of *accusing, condemning, acquitting,* and the like, govern the accusative of the person with the genitive of the crime; as,

διώχομαί σε δειλίας,   *I prosecute you for cowardice.*
ἀπολύω σε τῆς αἰτίας,   *I acquit you of blame.*

1028.—The genitive after verbs of *accusing* sometimes takes a *preposition,* which gives more fulness to the expression; as,

ἐγράψατο (με) τούτων αὐτῶν ἕνεκα, *he indicted me on account of these very things.*

διώκω σε περὶ θανάτου, *I prosecute thee for a capital crime.*

Obs. 1. Verbs of *accusing,* &c., are such as ἐπέξειμι, γράφομαι, διώκω, ἐπαιτιάομαι, *assail, indict, prosecute, criminate;* φεύγω, *to defend, be defendant in a suit* (lit., *flee,* opposite of διώκω, *pursue*); αἱρέω, *to carry one's*

suit; ἁλίσκομαι, *to be convicted;* δικάζω, *to judge;* λαγχάνω, *to commence a suit;* ἐπιλαμβάνομαι and ἀντιλαμβάνομαι, *to blame,* &c.; ἀπολύω, ἀφίημι, ἀποψηφίζομαι, &c., *to acquit.*

Obs. 2. Verbs of this class compounded with κατά take the ***person*** in the ***genitive,*** and the ***crime*** or ***punishment*** in the ***accusative;*** as, κατηγοροῦσί σου στάσιν, *they charge sedition against you.* Sometimes the crime or punishment is also in the genitive; as, καταγιγνώσκω σου θανάτου or θάνατον: γράφομαί σε παρανόμων, *I indict you for an unconstitutional decree.*

Obs. 3. Verbs of ***accusing*** sometimes govern the ***dative;*** as, ἐγκαλῶ σοι προδοσίαν, *I accuse thee of treason.*

1029.—RULE XXVII.   Verbs of *hearing, inquiring, learning,* &c., govern the genitive of the person (*from* whom you hear, &c.) with the accusative of the thing; as,

ἤκουσε τοῦ ἀγγέλου ταῦτα, *he heard these things from the messenger.*

πυνθάνεσθαί τί τινος, *to learn some thing from some one.*

VERBS GOVERNING THE ACCUSATIVE AND DATIVE.

1030.—A ***transitive active*** verb governs the accusative and dative when, together with the ***immediate object*** of the action, it is followed by the person or thing ***in relation to which*** it was exerted. The more common constructions of this kind are comprehended under the following rule; viz.,

1031.—RULE XXVIII.   Verbs of *comparing,*

giving, declaring, promising, and *taking away,* govern the accusative and dative; as,

ὑπισχνοῦμαί σοι δέκα τάλαντα, *I promise you ten talents.*

λοιγὸν ἀμῦναι τοῖς ἄλλοις, *to avert the plague from others.*

Obs. 1. Verbs of *promising, declaring,* and the like, take not unfrequently along with the dative of the person the *infinitive,* or an entire clause; as,

Ἀλέξανδρος ἀπέστειλε τοῖς Ἕλλησι θεὸν αὐτὸν ψηφίσασθαι, *Alexander sent a message to the Greeks* TO VOTE HIM A GOD.

εἰπέ μοι τί αὐτῷ χρήσῃ, *tell me* WHAT YOU *will* DO WITH HIM.

Obs. 2. Instead of the *dative* of the person, the *accusative* with πρός is often used; as, λέγω ὑμῖν or πρὸς ὑμᾶς, *I say to you* or *before you.*

Obs. 3. In these constructions, whether in Greek or Latin, the *verb* and its *accusative* express *together* what is done to the *remote object* in the dative. Thus, in *narras fabulam surdo,* the words *narras fabulam* express together what is done (*surdo*) TO *the deaf man.* With verbs of *taking away,* the English idiom requires the rendering *from* with the dative; as, *eripuit mihi gladium,* "he snatched the sword FROM me." Hence, some have in Latin assumed in such cases a participle, as *existentem,* and in Greek an *ablative* (*from*)—both unnecessarily. It is simply a difference of *idiom,* the English representing a taking *from* something, the Greek and Latin, with equal propriety and elegance, a taking *in respect to* something. Thus, *eripuit gladium* expresses what is done (*mihi*) TO *me.* So also Terence: SENI *animam extinguerem;*—ADOLESCENTI *oculos eriperem,* "TO THE OLD MAN, I would extinguish the breath; —TO THE YOUNG MAN, I would put out the eyes." In Greek, Θέμιστι δέκτο δέπας, TO THEMIS *he received the cup;* i. e., *receiving the cup* was what he did TO *Themis;* Anglicé, *he received the cup* FROM *Themis.* [See Hunter's Notes on Liv., B. I., chap. I., line 2. Æneæ Antenorique, &c.]

Obs. 4. Verbs of SHARING govern the genitive and dative when their direct object is in the genitive, according to Rule XV.; as, μεταδίδωμί σοι τῶν χρημάτων, *I share the property with you.*

VERBS GOVERNING TWO ACCUSATIVES.

1032.—Some verbs are followed by the accusative not only of the *immediate,* but also of the *remote* object; hence,

1033.—Rule XXIX. Verbs of *asking* and *teaching; clothing, concealing, depriving; speaking* or *doing well* or *ill to,* and some others, govern two accusatives, the one of a person, the other of a thing; as,

Θηβαίους χρήματα ᾔτησαν, *they asked money of the Thebans.*

διδάσκουσι τοὺς παῖδας σωφροσύνην, *they teach the boys sobriety.*

τί ποιήσω αὐτόν; *what shall I do to him?*

Obs. 1. The *immediate* object of verbs which signify "*to do,*" or "*to speak,*" is the *action* done or the *word* spoken; the *remote* object is the person or thing *to which* it is done or spoken; thus,

ποιεῖν ἀγαθά (scil. ἔργα) τινα, *to do good to any one.*

λέγειν κακά (sc. ἔπη) τινα, *to speak reproachfully to any one.*

1034.—For these adjectives the *adverbs* εὖ and κακῶς are frequently substituted; thus, κακῶς ποιεῖν τινα, *to do evil to any one;* εὖ λέγειν τινά, *to speak well to one, to speak him fair.* Sometimes these words are in composition with the verb; as, εὐλογεῖν, κακολογεῖν, εὐεργετεῖν, κακουργεῖν—and the *person,* as the direct object, is gov-

erned by the compound transitive verb; as, *κακουργεῖν τινα*, *to maltreat a person.* So in English, *to maltreat*, to *eulogize* a person.

1035.—On the same principle several verbs, such as *λοιδοροῦμαι, λυμαίνομαι,* &c., which are usually followed by a ***dative,*** frequently take an ***accusative ;*** as, *ὅλην τὴν πόλιν λυμαίνεσθαι, to injure the whole* CITY.

Obs. 2. When a verb admits of *either of the words* that follow it, as its *immediate object,* they are *both* put in the accusative ; thus, *ἐνδύειν τινὰ χιτῶνα, to clothe a person with a tunic,* and *to put a tunic on a person.*

Obs. 3. A transitive verb, besides the *natural* accusative, may be followed by that of a noun of *similar signification* with itself; as, *ὃν Ζεὺς φίλει παντοίην φιλότητα, whom Jupiter loves with great affection ; ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, he conquered the barbarians in the battle of Marathon ; ὤρκησαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὅρκους, they* BOUND *all the soldiers with the greatest* OATHS.

Obs. 4. *Ποιεῖσθαι,* with a *noun* derived from a *transitive* verb, is used as equivalent to that verb, and will take an *additional* accusative ; thus, *ποιεῖσθαι τὴν μάθησιν* for *μανθάνειν; ὑπόμνησιν ποιεῖσθαι* for *ὑπομνήσκω ; ποιεῖσθαι τὴν ἁρπαγήν* for *ἁρπάζειν ;* as, *σκεύη καὶ ἀνδράποδα ἁρπαγὴν ποιησάμενος, plundering the furniture and slaves ;* sc., *making plunder of,* &c.

Obs. 5. Verbs which signify *to call,* or *name, choose, reckon, make, constitute,* &c., besides the accusative of the *object,* take also that of the *name, office, character,* &c., ascribed to it; as, *στρατηγὸν αὐτὸν ἀπέδειξεν, he appointed* HIM GENERAL. In this construction the verb *εἶναι* is sometimes interposed ; as, *ποιῶ αὐτὸν δοῦλον,* or *εἶναι δοῦλον, I make him,* or *make him to be, a slave,* 1006, *Obs.* 3, 2d.

Obs. 6. The *accusative neuter* of pronouns and

adjectives is often admitted in this construction, the pronoun taking the place of the noun which expresses the *abstract idea* of the verb; as, τοῦτό με ἠδίκησε, *he injured me* (*in*) *this*, he did me this wrong = ἠδίκησέ με ταύτην τὴν ἀδικίαν. It is a *different* construction where τί, *what*, is joined to the verb as an accusative of *limitation* ; as, τί χρῶμαι αὐτῷ, *in what may I use it?*

Obs. 7. Instead of the *second accusative* we sometimes have (chiefly in the poets) the *genitive* or *dative;* as, πολλὰ κακὰ ἀνθρώποισι ἐώργει, *he had done many evils to men,* and conversely *a double accusative* sometimes takes the place of an accusative with a genitive or dative ; as, ἀποστερεῖν τινα τῶν χρημάτων, or τὰ χρήματα, *to deprive one of his goods.*

Obs. 8. A still harsher construction, and one most naturally taking a *preposition,* is made by the *accusative* with verbs like προκαλέω, ἀναγκάζω, ἀποκρίνομαι, and verbs which signify *to divide,* as, διαιρέω, δάζω, &c. ; as, προκαλεῖσθαί τινα σπονδάς, *to invite a person to a treaty ;* Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *Cyrus divided the army* (*into*) *twelve parts.*

Note.—With verbs of dividing, the *whole* which is divided is sometimes put in the genitive, and the word μέρος, μοῖρα, &c., referred to the verb; as, δώδεκα Πέρσων φυλαὶ διῃρήνται, *the tribes of the Persians have been divided as twelve,* for, *the Persians have been divided into twelve tribes;* μοίρας διεῖλεν ἓξ καὶ ἱππέων καὶ ὁπλιτῶν, literally, *he divided the parts of cavalry and infantry into six,* i. e., *he divided the cavalry and infantry into six parts.* This construction is imitated in Latin, Cic. de Orat. *Deinde eorum generum quasi quædam membra dispertiat,* for *ea genera quasi in quædam membra,* &c.

CONSTRUCTION OF CASES WITH THE PASSIVE VOICE.

1036.—The *passive voice* is usually followed by a *genitive* of the *doer,* governed by the prepositions ὑπό, ἐκ, παρά, πρός, and consequently the government of the case falls under the rules for *prepositions;* as, μὴ νικῶ ὑπὸ τοῦ κακοῦ, *be not overcome by evil.* Sometimes, though rarely, the preposition is the *dative;* as, ὑπὸ σατράπαις διοικεῖσθαι, *to be governed by viceroys;* which may however be explained, " to be administered under satraps " = the way in which it is administered is *under satraps.* The *dative,* however, *without* a preposition, is common *in certain cases;* hence the following rule; viz.,

1037.—RULE XXX. Passive verbs *in the perfect tense* are regularly constructed with the *dative of the doer;* as,

ταῦτα ἐμοὶ πέπρακται, *these things have been done by me.*
πεποίηταί μοι, *it has been done by me.*

Note.—This construction, though mainly confined to the *perfect* passive, is sometimes found with other tenses; as, ἐπράττετο αὐτοῖς, *it was being done by them;* ἐρρέθη τοῖς ἀρχαίοις, *it was said* (according to some scholars) *by the ancients,* more probably, however, *to the ancients.* The *common* construction with these tenses of the passive is the genitive with ὑπό, then παρά or πρός, rarely (*poeticé* and *Ionicé*) ἐξ. The verbal adjectives in τός and τέος, having a passive signification, govern the dative of the doer. (1014, *Rem.*)

1038.—RULE XXXI. When a verb in the active voice governs two cases, *an immediate* and

remote case, in the passive it retains the *latter* case ; as,

κατηγοροῦμαι κλοπῆς, *I am accused of theft.*

ἐδόθη μοι πᾶσα ἐξουσία, *all authority was given to me.*

μουσικὴν ὑπὸ Λάμπρου παιδευθείς, *being taught music by Lamprus.*

Obs. 1. Any passive verb may be followed by an ***accusative of similar signification*** with itself, on the principle laid down (1035, *Obs.* 3) ; as, τύπτεται πληγὰς πολλάς, *he is struck (with) many blows.*

Obs. 2. If the *latter* case is the ***dative of a person,*** the passive may retain the *former* case, the *latter* becoming the *subject of the verb.* Thus, the same idea may be expressed in three different ways ; viz.,

1st. With the ***active voice ;*** as, ὁ δῆμος ἐπίστευσε Λυκούργῳ τὴν τῆς πόλεως ἐπιμέλειαν, *the people intrusted the care of the state to Lycurgus.*

2d. By the ***passive voice*** with the *latter case ;* as, Λυκούργῳ ἐπιστεύθη ὑπὸ τοῦ δήμου ἡ τῆς πόλεως ἐπιμέλεια, *the care of the state was intrusted to Lycurgus.*

3d. By the passive voice with the *former case,* according to the *Obs. ;* as, Λυκοῦργος τὴν τῆς πόλεως ἐπιμέλειαν ὑπὸ τοῦ δήμου ἐπιστεύθη, *Lycurgus was intrusted with the care of the state by the people.*

The following are examples of this construction : οἱ ἐπιτετραμμένοι τὴν φυλακήν, *those who had been intrusted with the watch ;* for οἷς ἡ φυλακὴ ἐπιτέτραπτο : τὴν δ᾽ ἐκ χειρῶν ἁρπάζομαι, *but she is torn from my hands ;* for ἡ δ᾽ ἐκ χειρῶν ἁρπάζεται.

1039.—Hence, also, such phrases as the following: Αἰθίοπες παρδαλέας* ἐνημμένοι, *the Ethiopians girded with panthers' skins ;* λείπει δέλτον ἐγγεγραμμένην ξυνθήματα, *he leaves a tablet inscribed with writings ;* which in the

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active voice would have been, ἐνάπτειν Αἰθιόπεσσι παρδαλέας—ἐγγράφειν ξυνθήματα δέλτῳ. This construction is very rarely imitated in Latin; e. g., *inscripti nomina regum flores,* "flowers inscribed with the names of kings." Lat. Gr., 525.

Note.—This construction, used in Latin only as a Græcism, is common in English with such verbs as *to ask, teach, offer, promise, pay, tell, allow, deny,* and the like; as, *He allowed me great liberty;* passively, *great liberty was allowed me,* or, *I was allowed great liberty.* So, "They were offered (to) me," or, "I was offered them." See Analytical and Practical English Grammar, 812, 813; Crombie's Etymology, p. 270.

Obs. 3. On the same principle, *the part affected* (1004, 3) is often put in the *accusative* after the passive voice; thus, instead of τὸ τραῦμά μου ἐπιδεῖται, *my wound is bound up,* we have ἐπιδοῦμαι τὸ τραῦμα, *I am bound up* AS TO MY WOUND; Προμηθεὺς ἐκείρετο τὸ ἧπαρ, literally, *Prometheus was being devoured (torn, gnawed)* AS TO HIS LIVER; i. e., *his liver was devoured.* See also 1044, II.

Obs. 4. The *middle voice* takes, of course, the *accusative* with all those verbs in which the middle voice acts, not *directly* upon the agent (as, παύω, *I cause to cease;* παύομαι, *I cease*), but *indirectly* on the agent, and *directly* on another object; as, παρεσκευασμένοι πάντα ἔπλεον, *having provided for themselves every thing, they sailed;* as also do strictly *deponent* verbs (*passive* form and *active* signification); as, ἤρνηνται πορείαν, *they have refused a passage* (1025, *Obs.* 9).

CONSTRUCTION OF CIRCUMSTANCES.

1040.—Words and phrases are often thrown in between the parts of a sentence in an *adverbial* manner, to express some *circumstance* connected with the idea of the simple sentence, and which do not depend for

their case on any word in the sentence to which they belong, but stand *as if* with a ***preposition ;*** in reality, however, their construction being dependent simply on the *meaning of the case itself ;* as,

ἐξελαύνει σταθμοὺς δύο εἰς Ἰσσούς, καὶ ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς, *he marches out* TWO DAYS' JOURNEY *to Issus, and remained there* THREE DAYS.

μεγάλη σπουδῇ πάντα ἐπράττετο, *every thing was done* WITH GREAT HASTE.

Here the two ***accusative*** clauses, σταθμοὺς δύο and ἡμέρας τρεῖς, depend on that meaning of the accusative which, from the idea of *motion toward*, passes naturally over into that of ***continuance,*** whether in *time* or *space ;* as, "*during, along* three days' marches," " *during, along* three days :" and the *dative* clause, μεγάλη σπουδῇ, *with great zeal* or *haste*, depends on the general meaning of the dative.

Under the general name of ***circumstances*** may be included words which indicate, 1. The source or origin, 1041 ; 2. A particular qualification or direction of a general expression, 1042–1045 ; 3. Cause, manner, or instrument, 1046 ; 4. Place, 1047, 1048 ; 5. Time, 1049 ; 6. Measure, 1050–1052 ; 7. Price, 1053 ; 8. Exclamation, 1054.

THE REMOTE CAUSE OR ORIGIN.

1041.—RULE XXXII. The *cause, source,* or *origin,* and the *part affected,* are put in the *genitive ;* as,

μακάριος τῆς τύχης, *happy as to* (*in respect of, from*) *his fortune.*

φιλεῖ αὐτὸν τῆς ἀρετῆς, *he loves him on account of his virtue.*

λύκον κρατεῖν ὤτων, *to take a wolf by the ears.*

Obs. 1. Instead of the genitive, the **accusative** is often used, expressing the same *general* idea under a different specific relation; as μακάριος τὴν τύχην, *happy in respect to* (strictly, *toward, looking toward*) *his fortune.*

Obs. 2. The **causal genitive** differs from the **causal dative** in that the genitive expresses the *remote* or *moving* cause—the dative, the *immediate* or *instrumental* cause.

Obs. 3. The **material** of which a thing is made is expressed in the **genitive;** as, σχεδίαι διφθερῶν, *rafts made of* SKINS. See 985, *Obs.* 4.

Note.—Some grammarians regard this genitive of *material* as depending on ἐκ or ἀπό understood, urging in proof the fact that the preposition is sometimes expressed. But, as we have before observed, the preposition when added simply gives *fulness* and *precision* to a relation which is somewhat more vaguely expressed by the *case* alone. The preposition is especially frequent with the *passive* participle; as, ἕδρα ἐξ ἀδάμαντος πεποιημένη, *a seat made of adamant.* Sometimes the *dative* is used for the genitive, the material of which any thing is made being considered as that *with* which it is made; as, αἱ μὲν γὰρ κεράεσσι τετεύχαται, αἱ δ' ἐλέφαντι, *for some are made of* HORN, *others of* IVORY.

CIRCUMSTANCES OF LIMITATION.

1042.—A particular qualification of a general expression, made in English by the phrase "*in respect of,*" "*with regard to,*" is expressed by the **genitive** and **dative;** or, more briefly, as follows:

1043.—Rᴜʟᴇ XXXIII. *Respect wherein* is expressed in the *genitive* or *accusative*, and, in a certain modified sense, in the *dative*.

I. In the Gᴇɴɪᴛɪᴠᴇ; as,

ἐγγύτατα αὐτῷ εἰμι γένους, *I am very near him in respect of kin.*

δασὺς δὲνδρων, *thick with trees.*

πλησίοι ἀλλήλων, *near (in respect of) each other.*

1044.—The ***genitive*** is used:

1. After ἔχει, in the sense of *to be (se habere),* with such adverbs as εὖ, ὡς, ὅπως, πῶς, οὕτως, καλῶς, &c.; as, παιδείας οὕτως ἔχει, *he is so in respect of learning;* καλῶς ἔχειν μέθης, *to be pretty drunk;* so ἥκω; as, Τέλλος τοῦ βίου εὖ ἥκων, *Tellus being well advanced in (respect of) life.*

2. After *other verbs;* as, ἐπείγεσθαι ἄρηος, *to be in haste with respect to the battle.*

3. After *adjectives;* as, ἄπαις ἀρρένων παίδων, *childless with respect to sons;* i. e., *without male offspring.*

4. With *adverbs;* as, πρόσω ἀρετῆς ἀνήκειν, *to carry it far with respect to virtue.*

5. With *substantives;* as, ἀγγελία τῆς Χίου, *the tidings concerning Chios.*

6. With *entire propositions;* as, εἰ πατρὸς νέμει τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν, *if he possesses any care of his father,* ɪɴ ʀᴇsᴘᴇᴄᴛ ᴏꜰ ʜɪs ᴀᴘᴘᴇᴀʀɪɴɢ ᴛᴏ ᴘʀᴏsᴘᴇʀ.

II. In the Aᴄᴄᴜsᴀᴛɪᴠᴇ.

Respect wherein is also put often in the ***accusative*** when the idea expressed by a verb or adjective is to be more accurately determined by an additional circumstance; as, τὸν δάχτυλον ἀλγῶ, *I am pained* ɪɴ ᴍʏ ꜰɪɴ-

GER; χερείων οὐ δέμας, οὐδὲ φρένας, *inferior not in* FORM *nor* MIND; πόδας ὠκὺς Ἀχιλλεύς, *Achilles swift* OF FOOT.

Note 1. This is the construction so often imitated by the Latin poets; thus, *Os humerosque deo similis.* Lat. Gr., 891).

Note 2. Not unfrequently this limiting or *specifying* accusative passes over into the character of an *adverb;* as, ἀρχήν, *at the beginning, at the outset;* hence, with negative expressions, *not at all;* as, ἀρχὴν οὐκ ἔδει ποιῆσαι, *at the beginning he ought not = he ought not at all,* &c. So τάχος, *as to quickness, quickly;* τέλος, *finally;* τὴν πρώτην, *at first,* &c. So also such expressions as τὸ ἐναντίον, *on the contrary;* τὸ λεγόμενον, *according to the proverb,* (lit. *that which is said.*

III. In the DATIVE.

1045.—This case is used in a sense somewhat different from the above, yet still expressing that *for* or *with respect to* which a thing is affirmed *to be* or *take place.* This usage, in Greek, may be illustrated by the following examples :—

1. ἄξιος ἦν θανάτου τῇ πόλει, *he was worthy of death, with respect* TO THE STATE.

2. καὶ δὴ μεθίεν χαλεποῖο χόλοιο Τηλεμάχῳ, *and now they laid aside their grievous anger against (with respect to)* TELEMACHUS ; so, ἔγωγε λίσσομαι Ἀχιλλῆϊ μεθέμεν χόλον, *I pray him to lay aside his anger against* ACHILLES.

3. τὸ μὲν ἔξωθεν ἁπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν, *the surface of the body was not very hot* WHEN ONE TOUCHED IT (lit., *to one touching it*).

4. Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον, *Epidamnus is a city on the right hand* TO ONE WHO SAILS INTO *the Ionian gulf.*

5. δυωδεχάτη οἱ ἠὼς κειμένῳ, *the twelfth morn* SINCE HE *lay (to him lying).*

6. Ἡρακλέϊ μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοί φασι εἶναι ἔτεα ἐς Ἄμασιν, *To Hercules, indeed, now* (with respect to Hercules) the Egyptians themselves declare how many years there are until Amasis = *the Egyptians themselves tell how many years passed* FROM HERCULES (or *since the death of Hercules*) *to Amasis.*

7. ὀρχησάμενοι θεοῖσι, *dancing in honor of* THE GODS.

Rem.—*Respect wherein* is also sometimes expressed in the *dative* in nearly precisely the same sense as the *genitive;* as, ποσὶ ταχύς, *swift of foot.*

THE CAUSE, MANNER, AND INSTRUMENT.

1046.—RULE XXXIV.   The *cause, manner,* and *instrument* are often put in the dative ; as,

φόβῳ ἔπραττον,	*I did it from fear.*
ἐγένετο τῷδε τῷ τρόπῳ,	*it happened in this manner.*
πατάσσειν ῥάβδῳ,	*to strike with a staff.*

Obs. 1. The ***cause*** may be considered as *internal* or *external.* The ***internal cause*** represents the act as proceeding from some particular ***state or disposition*** of the subject, and, answering to the question *from what ? whence ?* may be rendered *from, by ;* as, εὐνοίᾳ γ᾽ αὐδῶ, *I speak* FROM GOOD-WILL.   The ***external cause,*** pointing to something ***without the agent,*** may be rendered *for, by, at, with,* &c. ; as, χρήμασιν ἐπαιρόμενος, *elated with,* or *by riches ;* θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν, *I am astonished* AT *the shutting up of my gates ;* τεκμαίρεσθαι τοῖς ὡμολογημένοις, *to prove by the things which have been granted.*

Obs. 2. In this construction the ***dative*** expresses the

nearer or *immediate* cause, the *more remote* being usually expressed by the *genitive,* or by διά with the *accusative* (1041, *Obs.* 1); as, ἀσθενείᾳ σωμάτων διὰ τὴν σιτόδειαν ὑπεχώρουν, *they gave way, from the weakness of their bodies on account of the* WANT OF FOOD.

Obs. 3. The above rule is liable to many limitations. As just observed, the *cause* is often expressed by the *genitive* (often the genitive with ἕνεκα, *on account of*) or by διά with the *accusative.* The *manner* is often expressed by the *accusative;* thus, τοῦτον τὸν τρόπον, *in this manner*, is quite as common as τούτῳ τῷ τρόπῳ. The *instrument* alone is regularly and systematically put in the *dative;* as, ἀποκτεῖναι ἔγχει, *to slay with a spear.*

Obs. 4. To the category of *manner* or *instrument* may be assigned the *dative* with verbs of *punishment;* as, ζημιοῦν τινα θανάτῳ, φυγῇ, &c., *to punish any one with* DEATH, *with* BANISHMENT, &c.

Obs. 5. The *dative* of the *instrument* may, *in very rare cases*, be a *person;* as, τοῖς παροῦσιν ἐτείχιζεν, *he was building the wall by* MEANS OF THOSE WHO WERE PRESENT. It is more easily put with *substantives* which contain the *force of the verb* from which they spring; as, κιν ήσεις τῷ σώματι, *motions (made)* WITH THE BODY.

Note.—Hence the construction of χρῆσθαι with the dative, that which we *use* being considered as an instrument; as, τίσι ποτὲ τεκμηρίοις ἐχρήσαντο, *what proofs I pray did they employ?*

Obs. 6. The Greeks often idiomatically employ ἐν with the *dative* where our idiom rejects it, ἐν being = *in the sphere of;* as, *to corrupt truth* ἐν τῷ ψεύδει, *in falsehood, in the sphere of falsehood* = with, or by falsehood; so ὀμόσαι ἐν οὐρανῷ, *to swear by* (ἐν, *in, in the sphere of*, that *within* which the oath lies) *heaven.*

CIRCUMSTANCES OF PLACE.

1047.—The *circumstances of place* respect *motion to*, or *from*, or *through a place*, and *motion* or *rest in a place ;* in all of which the Greek writers generally use a proper name with a *preposition :* thus, ἐξ Ἀθηνῶν, *from Athens;* εἰς Βριταννίαν, *into Britain ;* ἐν Πύλῳ, *in Pylos ;* διὰ τῆς πόλεως, *through the city.* But,

1048.—Rule XXXV. The place *where*, without a preposition, is expressed in the *dative*, rarely in the *genitive ;* as,

Ἄργεος, *at Argos.*   Μαραθῶνι, *at Marathon.*

Obs. 1. The construction with the *genitive* is chiefly *poetical :* as, θέειν πεδίοιο, *to run in* (respect of) *the plain. So* a place originally regularly expressed by the *accusative* without a preposition, in Homer takes or rejects the preposition indifferently, and in later Attic Greek regularly takes it. In Homer, ἔρχεσθον τὴν κλισίην, *the two come to the tent.* Attic, ἔρχομαι πρὸς τὴν πόλιν.

Obs. 2. The *genitive* after εἰς or ἐν, *in, into*, is governed by a *substantive understood :* as, εἰς ᾅδου (sc. δόμον),*into Hades ;* ἐν Ἄργεος (sc. πόλει), *in Argos.* (983, *Obs.* 1.) With ᾅδου this is a familiar ellipsis.

Obs. 3. The terminations θι and σι, added to a *noun,* denote at *a place ;* as, ἀγρόθι, *in the country ;* Θήβησι, *at Thebes ;*—δε and σε, to *a place ;* as, Ἀθήνασδε, *to Athens ;* κλισίηνδε, *to the tent ;*—θεν and θε, from *a place ;* as, κλισίηθεν ἀνείλετο ἔγχος, *he took a spear* from the tent, 703.

CIRCUMSTANCES OF TIME.

1049.—Rule XXXVI.   Time *when* is put in the dative; time *how long*, in the accusative; thus,

WHEN; as, *ἡμέρᾳ τρίτῃ, on the third day.*

HOW LONG; as, *τρεῖς ὅλους μῆνας παρέμεινεν, he remained three whole months.*

Obs. 1. When the reference is to a *fixed* time *at which* a thing took place, the dative is used as in the rule; but if the idea of *duration* is additionally implied, it is put in the *accusative;* as, *τὰς ἡμέρας καὶ τὰς νύκτας, by day and by night = during days and during nights.*

Obs. 2. Time regarded as a period *cut off* from, or *belonging to,* a longer time, is put in the *genitive:* as, *οὐχ ἑώρακα αὐτὸν πολλῶν ἐνιαυτῶν,* I have not seen him *from, in respect of = within many years; ἔξον δυοῖν ἢ τριῶν ἡμερῶν ἀφικέσθαι εἰς Ἑλλήσποντον, it being possible within two or three days to come into the Hellespont.*

Thus time strictly regarded as *continued* (just as continued *space*) is put in the *accusative:* as, *πολλὰς ἡμέρας, during many days.* Time, regarded as a *point* (time *in* which, or *at* which), is put regularly in the dative; as, *on this day.*

Time, expressed as an *extended period in* which something takes place, usually takes the *dative* with *ἐν;* as, *ἐν ἐκείναις ταῖς ἡμέραις, in those days; ἐν τούτῳ τῷ χρόνῳ, in this time.*

Time, regarded as a *date from* which, or as a section of time viewed in reference to a longer period, takes the *genitive* (sometimes with *ἐκ* or *ἐξ*); *ἡμερῶν τριῶν, within* (in respect of) *three days; ἐκ πολλοῦ χρόνου, out of, from, since* a long time.

A different construction from either is time as *dative of means;* as, πολλαῖς ἡμέραις ὕστερον, *many days after*, strictly, *afterward by many* days; πολλῷ πλεῖον, *much more*, lit., more by much.

CIRCUMSTANCES OF MEASURE.

The circumstances of *measure* respect *magnitude, distance,* and the measure of *excess;* as follows:

1050.—RULE XXXVII. The measure of *magnitude* is put in the *genitive;* as,

ἀνδριὰς δυώδεκα πηχέων, *a statue of twelve* CUBITS.

1051.—RULE XXXVIII. The measure of *distance* is put in the *accusative,* sometimes in the *dative;* as,

Ἔφεσος ἀπέχει τριῶν ἡμερῶν ὁδόν, or ὁδῷ, *Ephesus is distant three days'* JOURNEY.

πεντεκαίδεκα πήχεις ὑψώθη τὸ ὕδωρ, *the water rose fifteen* CUBITS.

Obs. The idea may be conceived as that of *continued space* (accusative, ὁδόν, *along,* or *during a way* or *journey*), or as that *by which* the distance is produced (dative ὁδῷ, *by way,* or *journey*). It may also be put after the verb, as *noun of apposition.* See 963.

1052.—RULE XXXIX. The measure of *excess* is put in the *dative* after the comparative degree; as,

ἐνιαυτῷ πρεσβύτερος, *older by a year.*

Obs. Hence the expressions, πολλῷ, ὀλίγῳ, βραχεῖ, &c.,

with the ***comparative.*** It is, however, sometimes put
in the ***accusative;*** as, πολὺ μείζων, *much greater;* πολὺ
ἀμείνων, *much better.*

CIRCUMSTANCE OF PRICE.

1053.—RULE XL. The *price* of a thing is
put in the *genitive;* as,

δὸς τοῦτο δραχμῆς, *give this for a drachma.*

Obs. The ***price*** is put sometimes in the ***genitive,***
with ἀντί, *instead of*, *for.* An idea closely kindred to that
of *price* is often expressed by the ***dative*** with ἐπί, *on
condition of;* as, δανείσασθαι χρήματα ἐπὶ πολλῷ τόκῳ, *to
hire money at* (*on condition of*) *large interest;* ῥαθυμεῖν
ἐπὶ πολλῷ, *to indulge in sloth at great cost.* Sometimes
by πρός, *bearing relation to,* hence *equivalent to,* with the
accusative, πιπράσκει ὁ κακὸς πάντα πρὸς ἀργύριον, *the wicked
man sells every thing for money;* θεοὶ πάντα τἀγαθά πιπρά-
σκουσι πρὸς πόνον, *the gods sell all good things for labor.*

EXCLAMATION.

1054.—RULE XLI. Exclamations of *praise,
indignation, compassion,* &c., are put in the
genitive, sometimes in the *accusative;* as,

τῆς ἀναιδείας,	*The impudence!*
φεῦ τοῦ ἀνδρός,	*Alas for the man!*
ὦ ἐμὲ δείλαιον,	*O wretched me!*

Obs. Sometimes with the ***genitive,*** there is an addition
of the ***nominative;*** as, οἴμοι τῶν ἐμῶν ἐγὼ κακῶν, *ah!
my miseries!* Ἰώ, οὐαί, οἴ, and ὤ, govern the dative; as,
ἰώ μοι, *woe is me!*

CONSTRUCTION OF ADVERBS.

1055.—Adverbs are joined to adjectives, verbs, and other adverbs, to express some ***circumstance, quality,*** or ***manner*** of their signification.

1056.—Many adverbs in Greek have the force of ***prepositions*** in Latin and English. These are often joined with substantives, as will appear in the following rules. They are also frequently used in connection with the article, as ***substantives*** or ***adjectives ;*** as, ὁ ἔξω ἄνθρωπος, *the outward man*; οἱ τότε ἄνδρες, *the men of that time ;* very rarely *without* the article ; as, ἀπὸ τότε for ἀπὸ τοῦ τότε, *from that time.*

1057.—Rule XLII. Derivative adverbs commonly govern the case of their primitives ; as,

ἀξίως ἡμῶν,	*in a manner worthy of us.*
μάλιστα πάντων,	*most of all.*
ὁμοίως τοῖς ἄλλοις,	*in a manner similar to the rest.*
πάρεκ νῆα,	*beside the ship.*

ADVERBS AS PREPOSITIONS.

1058.—Adverbs having ***the force of prepositions*** govern the case to whose meaning they have special relation. Thus, ὁμοῦ, ἅμα, *together with*, govern (like ἐν and σύν) the *dative*, the case of *association* ; ἕνεκα, *on account of*, the *genitive*, the case of *origin, cause, &c.* Hence the two following rules :

1059.—RULE XLIII.   Some adverbs of *time,*
place, and *quantity,* likewise of *number, order,*
and *exception,* govern the genitive ; as,

ποῦ γῆς εἰμί,	*where (of earth) am* ***I?***
ἄχρι τῆς σήμερον ἡμέρας,	*up to this day.*

Obs. 1. To these may be added ***adverbs*** of *cause, com-
parison, distinction, concealment, separation,* or *exclama-
tion ;* and also ***nouns*** used ***adverbially,*** as χάριν,
δίκην, ἐνώπιον, &c. ; as, δίκην ποταμῶν, *in the manner of
rivers.*

1060.—The ***adverbs*** which come under this rule are
the following : ἄνευ, ἄτερ, δίχα, χώρις, *without ;* ἀντικρύ,
ἀντικρύς, ἀπαντικρύ, *against, opposite ;* ἄχρι, μέχρι, *to, even
to ;* ἔνεκα, ἔνεκεν, *on account of ;* ἐγγύς, πλησίον, ἄγχι, ἆσσον,
near ; ἐκτός, ἔξω, ἔκτοσθεν, *without ;* ἐντός, ἔσω, εἴσω,
ἔντοσθεν, *within ;* πλήν, παρεκτός, *except ;* μεταξύ, *among,
in the midst of ;* ὀπίσω, ὄπισθεν, *behind ;* πρόσθεν, *before ;*
πέραν, ἐπέκεινα, *beyond,* &c.

Exc. 1. ἄγχι and ἅλις sometimes govern the ***dative.***
Exc. 2. πλήν, *except,* has sometimes elliptically the
nominative after it ; as, πλὴν οἱ τῶν παίδων διδάσκαλοι,
EXCEPT THE TEACHERS *of the boys.*

Note.—Adverbs of the final cause are frequently omitted ; as, ἔγραψα
τοῦδε, I wrote *for this reason,* as if τοῦδε ἕνεκα. So the infinitive of *pur-
pose* is often used with τοῦ, where we should expect ἕνεκα τοῦ ; as, τοῦ
πειρασθῆναι = ἕνεκα τοῦ πειρασθῆναι, *in order to be tried.*

Obs. 2. Adverbs of ***time, place,*** &c., are frequently
changed by the poets into ***adjectives ;*** as οἵδε πανημέ-
ριοι μολπῇ θεὸν ἱλάσκοντο, *they propitiated the god with
song* THE WHOLE DAY, 865.

1061.—Certain adverbs are joined sometimes with *one case,* and sometimes with *another ;* as follows:

1st. ἄμμιγα, ἀμμίγδην, ἐγγύς, ἐγγύθεν, πάρεγγυς, σύνεγγυς, ἑξῆς, ἐφεξῆς, σχεδόν, σχεδόθεν, αὐτοσχεδόν, are put with the GENITIVE or DATIVE.

2d. ἄγχι, ἀγχόθι, ἐκποδών, πλησίον, ἐπίπροσθεν, oftener with the GENITIVE.

3d. ἀνάπαλιν, ἔμπαλιν, oftener with the DATIVE.

4th. εἴσω, μέσφα, πάρεχ or πάρεξ, πέριξ, with the GENITIVE or ACCUSATIVE.

5th. δεῦρο, with the DATIVE or ACCUSATIVE.

6th. ἄχρι, ἄχρις, μέχρι, μέχρις, with the GENITIVE, DATIVE, or ACCUSATIVE.

1062.—RULE XLIV. Adverbs of *accompanying* govern the dative; as,

ἅμα τῇ ἡμέρᾳ, *at day-break* (*at the same time with the day*).

1063.—RULE XLV. Adverbs of *swearing* govern the accusative; as,

νὴ Δία, *by Jupiter ;* μὰ τόδε σκῆπτρον, *by this sceptre.*

Obs. 3. In sentences of this kind, μά commonly *denies,* unless joined with ναί; and νή *affirms* unless joined with a negative.

Obs. 4. Adverbs of *showing* are put with the *nominative ;* as, ἰδοὺ ὁ ἄνθρωπος, *behold the man ;* ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου, *behold my mother and my brethren.*

NEGATIVES.

1064.—The Greek language has *two simple neg-atives,* οὐ and μή, which have various *compounds,* conforming to the simple in meaning and construction. Between these two classes of negatives there is a wide difference of use, lessening, however, till they sometimes are scarcely distinguishable.

1065.—Οὐ is a *direct* and *independent* negative, expressing simply a *positive denial;* as, οὐκ ἐθέλω, *I will not;* οὐκ ἀγαθόν ἐστι, *it is not good;* οὐδεὶς παρῆν, *no one was present.*

1066.—Μή is a *dependent* negative. It represents the negative not as an *objective fact,* but *subjectively,* as a conception, condition, supposition, &c.; and hence it is used in the manner following:

1st. After the *conditional conjunctions,* εἰ, ἐάν, ἤν, ὅταν, ἐπειδάν, ἕως, ἄν, and those which intimate an *end, design, result,* as, ἵνα, ὡς, ὅπως, ὥστε; as, εἰ μὴ ὀρθῶς λέγω, *if I do not speak correctly;* ἀπεδήμησε ἵνα μὴ ἀναγ-κασθῇ, κ. τ. λ., *he (Solon) went abroad that he might not be compelled,* &c.

2d. Μή is always put with the *imperative mood,* with the *subjunctive aorists* used imperatively, and with the *optative* when it expresses a wish; as, μή με βάλλε, or μή με βάλῃς, *do not strike me;* μὴ γένοιτο, *may it not be.*

3d. Μή is used after *relatives,* and with *participles* when they express a *condition* or *supposition;* as, τίς δὲ δοῦναι δύναται ἑτέρῳ ἃ μὴ αὐτὸς ἔχει; *but who can give a thing to another* WHICH HE HAS NOT (= MAY *not have*) *himself?* ἃ οὐκ αὐτὸς ἔχει, *that which he* HAS *not himself;* ὁ μὴ πιστεύων, *he who does not,* MAY *not be-*

lieve (as a *supposition*); ὁ οὐ πιστεύων, *he who does not believe* (as a *fact*).

4th. *Μή* is used with *infinitives,* whether they are dependent upon another verb, or used with the *article* as a *verbal noun* (1087); as, ἀνάγκη τοῦτο μὴ ποιεῖν, *it is necessary not to do this ;* τὸ μὴ ποιεῖν, *the not doing.*

5th. With *verbs* which signify *to fear, to warn,* and the like, *μή* is used, like *ne* in Latin, where a *positive* expression is used in English; as, δέδοικα μή τι γένηται, vereor ne quid accidat, *I am afraid that something may happen.* Sometimes the preceding verb is understood; as, μὴ τοῦτο ἄλλως ἔχη (scil., δέδοικα), *I fear lest this be otherwise.*

So, also, after *verbs* which signify *to forbid, deny, prevent, refrain, disbelieve, to be cautious,* and the like, it is frequently put with the *infinitive,* where the negative is not used in English; as, ἀπαυδῶ τοῦτον μὴ παριέναι, *I forbid this man to pass.*

6th. *Μή* is often an *interrogative particle* like *num* in Latin; not, however, *merely* such, but giving a *subjective* negative force to the question $=$ *it is not, is it ?* as, μήτι οὗτος ἔστιν ὁ Χριστός, *this is not, perhaps, the Christ, is it ?   Μή πού τι περαιτέρω προύβης, you did not, perhaps* (που), *proceed somewhat* (τι) *farther, did you ?* μὴ ἀνελεῖν με σὺ θέλεις; *thou dost not wish to kill me, dost thou ?*

1067.—A negative placed between the article and its noun, converts it into a sort of *compound negative* term; as, ἡ οὐ διάλυσις τῶν γεφυρῶν, *the not destroying of the bridges ;* ἡ μὴ ἐμπειρία, *the inexperience.*

Rem.—In the same manner it is used with certain verbs, not as a negative, but to *reverse* their meaning; thus, φημί, *I affirm,* οὔ φημι, *I deny;* ἐῶ, *I allow,* οὐκ ἐῶ, *I forbid;* ὑπισχνοῦμαι, *I promise,* οὐχ ὑπισχνοῦμαι, *I refuse;* thus, οὐκ ἔφασαν τοῦτο εἶναι does not signify, *they did not say that this was,* but, THEY DENIED *that this was,* or, *they said this was not.*

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DOUBLE NEGATIVES.

1068.—The various ***adjuncts*** and ***qualifications*** of a ***negative proposition,*** as *ever, anybody, anywhere, in any way,* are usually, themselves, also expressed negatively (by compounds of the same simple negative). Hence the following rules:

1069.—Rule XLVI. Two or more negatives, joined to the *same* verb, strengthen the negation; as,

οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδείς, *no one anywhere did this.*

Obs. 1. To the negation of the ***whole,*** is joined, in the same sentence, the negation of the ***parts;*** as, οὐ δύναται οὔτε λέγειν οὔτε ποιεῖν, *he can neither say* nor *do.* Something depends on the *position* of the words; as, οὐ δύναται οὐδείς is, *no one is able,* but οὐδεὶς οὐ δύναται is, *no one is not able* = every one is able.

1070.—Rule XLVII. Two or more negatives, joined to *different* verbs, destroy the negation, and are equivalent to an affirmative; as,

οὐ δυνάμεθα μὴ λαλεῖν, *we cannot but speak.*

οὐδεὶς ὅστις οὐ γελάσεται, *there is nobody who will not laugh,* i. e., "*everybody will laugh;*" ἐστί being understood with οὐδείς.

This rule, however, has its limitations. It should be remembered that, as a general rule, the Greeks negative ***every separate clause*** of a ***negative*** proposition; as, οὐκ ἀρνοῦμαι τὸ μὴ ποιῆσαι, *I do not deny the not hav-*

ing done = so as to affirm that I did not do it. This, however, *might* mean the opposite.

Obs. 2. Indeed, so common is the *ellipsis* of ἐστί in this expression, that it is lost sight of, and the antecedent οὐδείς, which should be its nominative, is often attracted into the *case* of the *relative* which follows; as, οὐδενὶ ὅτῳ οὐκ ἀρέσκει, *there is nobody whom it does not please,* for οὐδεὶς ὅτῳ, &c.; οὐδένα ὅντινα οὐ κατέκλασεν, *he moved every one to tears,* for οὐδείς ἐστιν ὅντινα, &c., *there is* NO ONE *whom he* DID NOT *move to tears.*

Obs. 3. Observe also, carefully, the use of the *negative* in such sentences as the following: καὶ οὐ ταῦτα μὲν γράφει ὁ Φίλιππος τοῖς δ᾽ ἔργοις οὐ ποιεῖ, *and Philip does not write these things and not perform them;* i. e., THINK NOT *that Philip writes these things and does not execute them;* where the first οὐ does not affect the verb γράφει, but the *two propositions together.* It *denies* an assertion which might be thus expressed: γράφει μὲν, οὐ ποιεῖ δέ, *he writes, but does not execute.* So, also, οὐ δὴ τῶν μὲν χειροτέχνων ἐστί τι πέρας τῆς ἐργασίας, τοῦ δ᾽ ἀνθρωπίνου βίου οὐκ ἔστι, *"it cannot be that there is some object in the labors of the artist, but none in the life of man."*

Note.—In phrases of this kind, the first proposition will be almost invariably introduced by μέν, and the second is *negative.* Mark the celebrated sentence of *Demosthenes: οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ,* "I did not *say these* things indeed, and not *offer a decree,* &c.

Obs. 4. In some phrases οὐ and μή are *united;* as, οὐ μή and μὴ οὐ. Οὐ μή is a stronger and more emphatic negation than οὐ, and is used in the same way (elliptical for οὐ φόβος μή, *there is no fear lest,* or something like that, and then coming to be *generally* employed for a strong negative). Μὴ οὐ, in general, is only a stronger expression of μή, and is used in the same manner, subject, however, to the following modifications:

1st. In dependent propositions, when the ***verb*** of the principal proposition is accompanied by a negation, or contains a negative idea, μὴ οὐ is used before the ***infinitive,*** μή belonging to the infinitive proper, and οὐ simply repeating the negative of the preceding verb; as, οὐχ οἷόστε μὴ οὐ καταγέλαστος εἶναι, *he is not able not to be* (he cannot but be) *ridiculous;* πείσομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν, *for I shall not suffer any thing such as not to die (but that I shall die) nobly.*

2d. *Μὴ οὐ,* after ***verbs*** signifying *to fear, to warn,* &c., as above (1066, 5th), render the sentence negative, which, with μή alone, would be positive; as, δέδοικα μὴ οὔ τι γένηται, *I am afraid lest something* MAY NOT *happen;* φοβοῦμαι μὴ οὐ καλὸν ᾖ, vereor *ne non* honestum sit, *I fear* THAT *this may* NOT *be proper.*

3d. In independent propositions with the subjunctive mood, μή joined with οὐ makes the ***negative*** expression ***less positive;*** as, ἀλλὰ μὴ οὐκ ᾖ διδακτὸν ἡ ἀρετή, *but virtue may* PERHAPS *be a thing not to be taught.* The construction is doubtless elliptical, ὁρᾷ, *look, see,* or some such word being suppressed; as, *see lest it be not* = *look whether it be not.*

PREPOSITIONS.

1071.—Prepositions are used to express the relation in which one thing stands to another. For the primary and various derived meanings of prepositions in different constructions, see 726–779. The cases to which they are respectively attached are as follows:

1072.—Rule XLVIII. Ἀντί, ἀπό, ἐκ or ἐξ, and πρό, govern the genitive only; as,

ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ,   *an eye for an eye.*

1073.—Rule XLIX. Ἐν and σύν govern the dative.

1074.—Rule L. Εἰς (or ἐς), ἀνά, and (Attic) ὡς govern the accusative.

Obs. 1. Ἀνά, among the poets, also governs the dative.

1075.—Rule LI. Διά, κατά, μετά, and ὑπέρ, govern the genitive or accusative.

Obs. 2. Μετά, among the poets, also governs the ***dative*** of a plural noun, or a noun of multitude; as, μετὰ τριτά-τοισι ἄνασσεν.

1076.—Rule LII. Ἀμφί, περί, ἐπί, παρά, πρός, and ὑπό, govern the genitive, dative, or accusative.

Note.—For the meaning of the prepositions, as modified by the case with which they are joined, see 726–779.

Obs. 3. Prepositions are often used as ***adverbs,*** their case being understood. This is the case especially with ἐν in the *Ionic* and πρός in the *Attic*. Hence, in the Ionic writers, they are often put ***twice,*** once adverbially without a case, and again with a case or in composition with a verb; as, ἐν δὲ καὶ ἐν Μέμφι, *and in Memphis also*

Obs. 4. Prepositions are sometimes ***separated from their case;*** as, ἐν γὰρ σὲ τῇ νυκτὶ ταύτῃ ἀναίρομαι. In Attic, this takes place, according to the rule, with the conjunctions μέν, δέ, γάρ, οὖν; as, ἐν μὲν γὰρ εἰρήνῃ;—ἐς μὲν οὖν τὰς Ἀθήνας; and with πρός with the ***genitive*** when it signifies *per*.

Obs. 5. Prepositions are often put ***after their case,*** particularly by the Ionic and Doric writers, and the Attic

poets; as, *νεῶν ἄπο καὶ κλισιάων.* In the Attic prose wri-
ters, it takes place only in *περί* with the genitive. When
so placed, the accent is always thrown back to the first
syllable; thus, *ἄπο, πέρι,* &c.

Obs. 6. When a preposition should stand *twice* with
two different nouns, it is often put only *once* by the poets,
and that with the second noun; as, *ἢ ἁλὸς ἢ ἐπὶ γῆς,* Hom.,
by sea or land.

Obs. 7. The old habit of regarding nouns as often gov-
erned by *prepositions understood* is unphilosoph-
ical, and fails to recognize the fact that the meaning in
these instances lies already in the *case,* though it might
be more fully brought out by the preposition. The in-
stances in which we should parse by assuming a preposi-
tion understood are very rare indeed.

PREPOSITIONS IN COMPOSITION.

1077.—Rule LIII. A preposition in com-
position sometimes governs the same case as
when it stands by itself; as,

ἐξῆλθε τῆς οἰκίας,   *he went out from the house.*

Obs. 1. This is done when the *preposition* can be
separated from the *verb,* and joined with the sub-
stantive, without altering the sense.

Obs. 2. In Homer, Herodotus, and other old writers,
the preposition is frequently found separated by one or
more words from that with which it may be considered
in composition; as, *ἡμῖν ἀπὸ λοιγὸν ἀμῦναι* (Il. 1. 67), for
ἡμῖν ἀπαμῦναι λοιγόν; ἀπὸ μὲν σεωϋτὸν ὤλεσας (Herod. 3. 36),
for *σεωϋτὸν μὲν ἀπώλεσας.* Hence, when the verb is to be
repeated several times, after the first time, the preposition

only is often used; as, ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα. Grammarians, however, consider the preposition in such cases as used *adverbially,* and not properly in composition. Instances of the proper *tmesis* are very rare, especially in the Attic prose writers.

SYNTAX OF THE VERB.

The general import of the voices, moods, and tenses has been given (401–427). We give here more fully the use of the moods.

1078.—The *indicative mood* represents the action of the verb as *reality*, but under one of the three categories : (1.) Of *affirmation ;* as, γράφει, *he is writing.* (2.) Of *question ;* as, γράφει; *is he writing ?* (3.) Or of *condition ;* as, εἰ, ὅτε γράφει, *if, when he is writing.* The subjunctive and optative represent the action as matter of *conception* and *possibility ;* as, ἵνα γράψῃ, *in order that he may write ;* εἰ γράφοι, *if he should be writing.*

THE INDICATIVE MOOD.

(1.) The indicative is used not only in direct and unconditional statements—as, ἔγραφεν, *he was writing ;* πέπτωκα, *I have fallen*—but also in indirect and conditional statements (though implying *reality*) after ὅτι, *that ;* εἰ, *if ;* ὅτε, *when ;* ἐπεί, *when, since ;* ἕως, *while, until ;* πρίν, *before,* &c.: as, οἶδα ὅτι οὕτως ἔχει, *I know that it is so ;* ὅτε ἦλθεν εἶδον αὐτόν, *when he came I saw him ;* ἕως ἔμενεν, *while he was remaining.*

(2.) The Greek indicative is used more freely than the Latin, and with much the same latitude as the English. It is used—

(*a.*) With the *relative* after *negative* propositions ; as, οὐδείς ἐστιν ὅστις τοῦτο ποιεῖ, *there is none who does this* (Lat. subj., qui faciat).

(b.) In indirect questions; as, ὁρᾶτε τί ποιοῦμεν, *you see what we are doing ;* λέξον μοι πῶς ἀποβέβηκεν, *tell me how it has turned out.*

(c.) In the *oratio obliqua*, or indirect discourse; as, ἤγγειλεν ὅτι ἔφευγον, *he announced that they were fleeing ;* ἠρόμην εἰ παρῆσαν, *I asked if they were present.* Often the particle introduces the form of the *oratio recta ;* as, ἀπεκρίναντο ὅτι ἱκανοί ἐσμεν, *they answered (that) we are able ;* ἤγγειλεν ὡς 'Ελάτεια κατείληπται, *he announced that Elatea was (has been) taken.*

(d.) Often, however, with the past tenses, the *optative* is used in the *oratio obliqua*, especially if the speaker would be understood as merely reporting the words of another; as, ἐτόλμα λέγειν ὡς ἐγὼ κεκωλυκὼς εἴη τὴν πόλιν, *he ventured to say that I had hindered the state ;* ἐπυθόμεθα ὅτι τὸ πλοῖον ἀφιγμένον εἴη, *we learned that the ship had come.* Both words may be found united; as, ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, 'Αριαῖος δὲ πεφευγὼς εἴη, *they said that Cyrus was dead, and Ariæus had fled.*

(3.) The imperfect indicative is sometimes used elliptically with the modal adverb ἄν (797), to express what would *occasionally* occur; as, ἔλεγεν ἄν, *he would say* (from time to time) ; εἶτα πῦρ οὐκ ἄν παρῆν, *then again, fire would* (sometimes) *not be present.* But ἄν with the indicative imperfect has generally a very different sense (as below).

The Indicative in Hypothetical Propositions.

1079.—In hypothetical sentences, the indicative is thus used:—

(1.) In propositions *assuming the case as real*, any required tense of the indicative in the *condition* (or protasis), and any tense of the indicative or the imperative in the *conclusion* (or apodosis) ; as, εἰ βωμοί εἰσι, καί εἰσι θεοί, *if there are altars, there are also gods ;* εἰ διώκει, καταλήψε-

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ται, *if he is pursuing* (and he is), *he will overtake ;* εἴ τι ἔχεις δός, *if thou hast any thing, give it.*

Rem.—The reality may be only momentarily *assumed*—a mere *logical* reality—while the fact is otherwise; as we may say in English, "*If I said that I uttered a falsehood* (but I did not).

(2.) In propositions *implying the reverse* of the supposition, an indicative *past tense* in both members, with εἰ in the condition and ἄν in the conclusion ; if the reference be to *present*, or *continued past* time, the imperfect ; if to *absolute* past time, the aorist ; as, εἰ ταῦτα ἑώρων, ἐθαύμαζον ἄν, *if I saw this, I should marvel* (but I do not) ; εἰ μὴ ἐπίστευεν ἀληθεύσειν, οὐκ ἂν προέλεγεν, *unless he had believed* (were believing) *that he should tell the truth, he would not have been wont to foretell ;* εἰ ἐδίωξε, κατέλαβεν ἄν, *if he had pursued, he would have overtaken.*

Rem. 1. If the time varies in the two clauses, the tense will vary correspondingly ; as, εἰ παρεκάλεσα ἰατρόν, οὐκ ἂν ἠσθένουν, *if I had summoned a physician, I should not (now) be sick.*

Rem. 2. If the clause "I should have done" corresponds to the indicative "I did" in direct assertion, the aorist (ἐποίησα ἄν) is used; if to "I have done," the pluperfect (ἐπεποιήκειν ἄν) ; as, ὕβρισεν ἄν, *he would have insulted* (but did not); ὑβρίκει ἄν, *he would have insulted* (but has not).

Rem. 3. As propositions implying reality admit past tenses equally with those implying the reverse, we can, where the past tenses are used, distinguish between the two classes of propositions only by the presence or absence of ἄν in the conclusion; as, εἰ ταῦτα εἶπεν, ἐψεύσατο, *if he said this, he spoke falsely;* εἰ ταῦτα εἶπεν, ἐψεύσατο ἄν, *if he (had) said this, he would have spoken falsely.*

Rem. 4. The conclusion here is sometimes used alone, without the condition ; as, ἐβουλόμην ἄν, *I could wish* (were it possible); and sometimes, particularly with ἐβουλόμην, ηὐχόμην, with omission of the ἄν ; as, ἐβουλόμην, *I were wishing, could wish ;* ηὐχόμην, *I were praying, could pray,* as well as, *I was wishing, I was praying.*

THE SUBJUNCTIVE AND OPTATIVE MOODS.

1080.—Unlike the indicative, the subjunctive and optative moods are used primarily in dependent, and but secondarily in independent constructions. We treat the former, then, first. They agree in being both properly *dependent*—the subjunctive on the primary tenses of the indicative, the optative on the secondary. Hence the general rule :—

1081.—Rule LIV. The subjunctive and optative are found properly in dependent clauses, the subjunctive in connection with the primary, the optative with the secondary tenses of the indicative ; as,

Πάρειμι ἵνα ἴδω, *I am present that I may see.*

Παρῆν ἵνα ἴδοιμι, *I was present that I might see.*

Ἀποπειρῶμαι αὐτοῦ ἐὰν δύνηται, *I try him whether he be able.*

Ἀπεπειρώμην αὐτοῦ εἰ δύναιτο, *I was trying him whether he might be able.*

(1.) The subjunctive and optative are used in their appropriate senses with the same conditional particles as the indicative—*εἰ, ὅτι, ὅτε, ὡς, ἕως, ἐπεί, πρίν,* &c. ; as, *εἰ ἦλθεν, if he came ; εἰ ἔλθοι, if he might come ; ἐὰν ἔλθῃ, if he* (may) *come ; ὅτε εἶδον, when I saw ; ὅτε ἴδοιμι, when I might see ; ὅταν ἴδω, when I may see ; ἕως εἰμί, while I am ; ἕως ἂν ὦ, while I may be ; ἕως εἴην, while I might be.*

Rem. 1. With the subjunctive, these particles commonly take *ἄν,* where possible, uniting with them into one word ; as, *ἐὰν, ἤν, ἄν* (for *εἰ ἄν*)*, ἐπάν, ἐπειδάν, ὅταν, πρὶν ἄν,* &c.

Rem. 2. The optative is often used with the *past* tenses where the present or future is not followed by the subjunctive ; as, *λέγει ὅτι ἡ*

ὁδός ἐστιν, ἔσται, *he says that the route is, will be;* εἶπεν ὅτι ἡ ὁδὸς εἴη, ἔσοιτο, *he said that the route was, would be;* οἶδα ὅτι κενός ἐστιν ὁ φόβος, *I know that the fear is groundless;* ἔγνωσαν ὅτι κενὸς εἴη ὁ φόβος, *they knew that the fear was groundless.*

(2.) The subjunctive and optative are thus also used with *relative* words (*pronouns and adverbs*), as ὅς, ὅστις, ὅπου, ὅτε; as, ὅς ταῦτα εἶπεν, *he who said this;* ὅστις ταῦτα εἴποι, *whoever might say this* (possibility, or repetition); ὃς ἄν ταῦτα εἴπῃ, *whoever may say or have said this;* ὅπου ἦν, *where he was;* ὅπου εἴη, *where he might be;* ὅπου ἂν ᾖ, *wherever he may be.*

Rem.—With ἐάν, ὅς ἄν, &c., the aorist subjunctive has nearly the force of the perfect future *shall,* or *may have done;* as, ἐὰν ταῦτα εἴπῃ, *if he shall have said this;* ἐὰν ἔλθῃ, *if he may or shall have come.*

(3.) The optative is, however, by no means confined to past time, but, as less near to reality than the subjunctive, is widely used in the sphere of *conception* and *possibility* (Eng. *might, could, would*), and in such cases may take or omit ἄν, according as the idea of *conditionality* is to be more or less distinctly brought out; as, ὅ τι καθ᾽ ἡλικίαν ἕκαστος ἔχοι, *whatever each according to his age might be able;* πῶς ἂν σωθεῖημεν, *how can* (might, could) *we be saved?* τὰς στρατείας ὅποι ἄν τις εἴποι, *the expeditions whithersoever one might mention;* ἀπορῶ ὅ, τι ἂν χρήσαιμι, *I am at a loss how I may deal with it.*

In hypothetical propositions, the two moods conform to the above principles. The subjunctive is in the main restricted to its connection with the primary tenses, and is found only in the *condition,* while the optative has a freer use in the sphere of hypothesis and possibility.

The Subjunctive and Optative in Hypothetical Propositions.

1082.—In hypothetical propositions implying *reality,* whether *affirmative* or *negative,* the indicative is used;

in those implying *doubt* and *uncertainty*, the subjunctive and optative.

1. *Doubt*, in a case of practical interest, looking toward a decision : the subjunctive with ἐάν (ἤν, ἄν) in the *condition*, and the present or future indicative or the imperative in the *conclusion ;* as, ἐάν τι ἔχω, δώσω, *if I have any thing, I will give it* (and I will see) ; ἐὰν ἐκεῖ ᾖ, ἀπάγγειλον, *if he be there, report.*

2. Mere *uncertainty, pure hypothesis* (looking to no apparent decision) : the optative with εἰ in the condition, and the optative with ἄν in the conclusion ; as, εἰ ἔλθοι, ἴδοιμι ἂν αὐτόν, *if he should come, I should see him ;* εἰ ταῦτα λέγοις, ἁμαρτάνοις ἄν, *if you should say this, you would be in error.*

Rem. 1. The regular laws of sequence are often disregarded from poetic license, from a change in the speaker's conception, or on rhetorical grounds ; as, εἰ μήδὲ ταῦτα οἶδα, φαυλὸς ἂν εἴην, *If I do not even know this, I should be worthless,* where exactness would require either εἰ— εἰδείην, or φαυλός εἰμι, or ἔσομαι ; εἰ ταῦτα ῥίψεις, ταχ' ἂν Ζεὺς κλύοι *if you shall throw out these things, perchance Zeus might hear.* So (though more rarely) εἰ μὴ ἐνόησεν, ἀπόλοιτο ἄν (poet.), *if she had not observed, he would perish* (for ἀπώλετο ἄν, *he would have perished,* see 1071, 1072).

Rem. 2. In all the hypothetical propositions, the condition is frequently made out in other ways ; as, δι' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε, *on account of yourselves* (= if you had been left to yourselves) *you would long since have been undone ;* ἐν τῇ ἁρπαγῇ οἱ πονηρότατοι πλεονεκτήσαιεν ἄν, *in the sacking* (= if they should plunder) *the worst men would get the advantage.* So often with *participles ;* as, ἄδικος ἔσται ταῦτα ποιῶν, *he will be unjust in doing* (= if he shall do) *this.*

Rem. 3. The entire conditional sentence may be resolved into infinitives and participles ; as, οἴονται ἀναμάχεσθαι ἂν συμμάχους προσλαβόντες (= οἴονται ὅτι εἰ συμ. προσλάβοιεν ἀναμάχοιντο ἄν) *they think that by obtaining allies they might retrieve their defeat.*

Rem. 4. From the above hypothetical sentences, we are carefully to distinguish constructions like the following: εἴ τις εἰς νόσον πέσοι, οὐδὲν φάρμακον ἦν, *if one might* (from time to time) *fall into disease, there was no medicine ;* a very different sentence from εἴ τις εἰς νόσον πέσοι, οὐδὲν φάρμακον ἂν εἴη, *if one should fall into a disease, there would be no medicine.*

Rem. 5. With the *condition suppressed*, the optative, with ἄν in the conclusion, is often used independently for a positive statement, and rarely for the imperative (1085, II., *c*).

The Subjunctive and Optative in Final Sentences.

1083.—(1.) In *final* clauses, with particles denoting *purpose*, the subjunctive and optative are regularly, and would in strictness be exclusively, used; as, ἵνα, ὅπως, ὄφρα, ὡς, ἵνα μή, ὅπως μή, *in order that, in order that not ;* as, ζῇ ἵνα ἐσθίῃ, *he lives that he may eat ;* ἔζη ἵνα ἐσθίοι, *he lived that he might eat ;* ὡς μὴ λάβῃ, *that he may not take ;* ἵνα μὴ λάβοι, *that he might not take.*

Rem. 1. By change of conception, or to express more fully *continuance*, the subjunctive is here sometimes employed with the past tenses; as, God sent his Son, ἵνα ἔχωμεν, *that we* MAY *have life;* and also sometimes the optative stands after the present, to render the result rather a matter of *conception, in order that it* MIGHT *be.*

Rem. 2. In case of imagined, but unrealized purpose, dependent on a condition not fulfilled, the *indicative past* with ἵνα is sometimes used to bring out more vividly the *actual* result in case the condition had been fulfilled; as, ἵνα ἤρξατο τῆς Ἀληθείας, *in order that he (might have) begun his Truth.*

(2.) Verbs of *fearing* (omitting the ὅπως, or ἵνα) take simply μή, *lest, that,* and μὴ οὔ, *lest not, that not ;* as, δέδοικα μή με ἐκφύγῃ, *I fear lest it may escape me ;* ἐδεδοίκειν μὴ ἐκφύγοι. Ἐν φόβῳ εἰμὶ μὴ οὐ γένηται, *I fear lest it may not happen* (1066, 4).

Rem.—Μή, ὅπως, ὅπως = μή, however, often take the indicative future to bring the thought nearer to reality; especially ὅπως, *how, in what manner, in order that;* as, σκόπει ὅπως ταῦτα ἔσται, *look to it how, that this shall be.* In *warnings, commands,* &c., the principal verb, ὅρα, *see,* σκόπει, *consider, look to it,* is often omitted, and ὅπως begins the sentence; as, ὅπως μὴ σεαυτὸν οἰκτιεῖς ποτέ, *look out lest you shall yet (have to) expend your wailings on yourself.* So μή, μὴ οὐ with subjunctive.

The Subjunctive and Optative in Independent Clauses.

1084.—The subjunctive and optative, properly dependent moods, are used elliptically in *independent* clauses.

I. The *subjunctive* is thus used:—

(*a.*) In *commanding, exhorting*, in the first person; as, ἴωμεν, *let us go ;* ἀναγνῶ, *let me read.*

(*b.*) In *forbidding*, with the aorist; as, μὴ ὀμόσῃς, *do not swear ;* μὴ φοβηθῇς, *do not fear.*

(*c.*) In *deliberating ;* as, ποῖ τράπωμαι, *whither may, shall I turn ?* εἴπωμεν ἢ σιγῶμεν, *shall we speak or be silent?*

II. The optative is thus used:—

(*a.*) To express a *wish* or *prayer* (whence the name *optative*) ; as, ἀπόλοιτο, *may he perish ;* μὴ γένοιτο, *may it not happen ;* τίσειαν Δάναοι, *may the Danai expiate*, &c. Sometimes with εἰ, εἴθε, εἰ γάρ, ὡς, whence it probably came by ellipsis; as, εἰ ἀπόλοιτο, *if he should perish* (I should rejoice) ; hence, εἰ ἀπόλοιτο, and finally ἀπόλοιτο. Thus always when without ἄν.

Rem.—So also the *indicative past* with εἰ, εἴθε for an unattainable wish ; as, εἰ δυνατὸν ἦν, *if it were but possible!* Sometimes ὤφελε, *ought*, or εἰ ὤφελε, ὡς ὤφελε, with the infinitive ; as, ὤφελε ζῆν, ὡς ὤφελε ζῆν, *he ought to be living, how ought he to live* = would that he were alive!

(*b.*) With ἄν, to express *doubt, conjecture, possibility ; as,* εἶεν ἂν νομεῖς, *they might be* (were, perhaps) *shepherds.*

(*c.*) In expressing a *definite assertion* with politeness and modesty ; as, τοῦτο οὐκ ἂν γένοιτο, *this might not* (may not) *happen ;* οὐκ ἂν ἥξοι, *he would not* (= will not) *come.* This with the following is properly but the apodosis of a proposition with suppressed protasis ; as, οὐκ ἂν ποιήσειας (εἰ πειράσαιο), *you could not do it* (if you should try). So interrogatively ; as, οὐκ ἂν μείνειας, *could you not withstand ?* ἐθελήσειεν ἄν, *would he be willing ?*

(*d.*) As a softened form of the *imperative*, (rarely) ; as, χώροις ἂν εἴσω, *you might go within* = go within.

THE IMPERATIVE MOOD.

1085.—The imperative properly expresses *command*, but may be used for *exhorting, entreating, permitting ;* as, ἐλθέ, *come ;* ἴτω τις, *let some one go.* The subject pronoun is used only when emphatic. Its use has the following peculiarities :—

1. The *second person* sometimes stands (spiritedly) for the *third ;* as, πέλας τις ἴθι (go, some neighbor), *let some neighbor go.*

2. The *plural* sometimes stands for the *singular ;* as, προσέλθετε, ὦ παῖ, *come, my child.* Sometimes, also, the singular instead of the plural ; as, εἰπέ μοι, ὦ Σώκρατές τε καὶ Ἱπποκράτες. So in the orators, in impassioned address, as if *individualizing ;* as, ἢ βούλεσθε, εἰπέ μοι, or *do you wish, tell me.*

3. In *prohibitions* (with μή), the *aorist* takes the *subjunctive ;* as, μὴ φοβηθῇς, *fear not.*

4. The imperative after οἶσθ' ὅτι, ὅ, ὥς, seems used *elliptically*, by transposition of the imperative ; as, οἶσθ' ὥς ποίησον; *knowest thou how to do ?* do, knowest thou how ? οἶσθ' οὖν ὅ δρᾶσον, *knowest thou, then, what to do ?*

5. For the imperative we may have the *future indicative ;* as, οὐ φονεύσεις, *thou shalt not murder ;* and idiomatically, in constructions like οὔκουν μ' ἐάσεις, *wilt thou not then leave me alone = leave me alone ; οὐ σιωπήσεις, wilt thou not be silent ? = be silent.* So also the *aorist ;* thus, τί οὐκ ἀπεκρίνατό τις, *why did not some one answer ? = let some one answer.*

THE INFINITIVE MOOD.

1086.—The *infinitive mood* expresses the meaning of the verb in a ***general and unlimited manner,*** without the distinctions of number or person (410). In construction, it may be considered under the four fol-

lowing divisions: viz., as a *verbal noun; without a subject*, as the subject of a verb, or the object of a verb or adjective; *with a subject; absolutely* after certain particles.

THE INFINITIVE AS A VERBAL NOUN.

1087.—The *infinitive,* with the *neuter article* prefixed, 921, is used *as a verbal noun* in all the cases except the vocative; and, as such, is subject to *the same rules of construction* as the noun, being, in the nominative, the subject of a verb, and governed, in the oblique cases, by verbs or prepositions.

Obs. 1. When thus used (with or without a clause) as the *subject* or *object* of a verb, it may *omit* the *article;* as, πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται, *dying is due to all of us;* but with a *preposition,* the article is, in correct writing, *invariably* used; as, διὰ τοῦ λέγειν, *by means of speaking;* πρὸς τὸ ἀποθανεῖν, *in order to die, or, in reference to dying.*

Obs. 2. Not only the *simple infinitive,* but the infinitive with its entire clause, may be regarded as a substantive, and have nearly every variety of construction as a substantive; as, Nom., τὸ τοὺς ἀνθρώπους ἁμαρτάνειν οὐδὲν θαυμαστόν (ἐστι), *that men should err is nothing wonderful;* Gen., ὑπὲρ τοῦ μηδένα ἀποθνήσκειν, *in order that no one might perish;* Dat., ἵνα ἀπιστῶσι τῷ ἐμὲ τετιμῆσθαι ὑπὸ δαιμόνων, *that they may disbelieve my having been honored by the gods;* Acc., ἔκρινα τὸ μὴ πάλιν ἐλθεῖν, *I determined not to come again.*

That is to say, the infinitive, while used as a *noun* with a *preposition,* may, at the same time, have a *subject* before it in the accusative, and *govern* the case which it naturally governs, thus having at once the twofold

construction of a *verb* and a *noun ;* as, διὰ τὸ ἐμὲ εἰρηχέναι ταῦτα, *on account of my having said these things.*

Obs. 3. With the **article** alone, the **infinitive** is generally equivalent to the Latin **gerund ;** as, ἕνεχα τοῦ λέγειν, *causa dicendi ;* ἐν τῷ λέγειν, *dicendo ;* πρὸς τὸ λέγειν, *ad dicendum.*

Obs. 4. *Without* the article, it may be used like the Latin **supine ;** as, ἦλθε ζητῆσαι, *venit quæsitum ;* ἡδὺ ἀκούειν, *suave auditu ;* αἴσχιστος ὀφθῆναι, *turpissimus visu.*

THE INFINITIVE WITHOUT A SUBJECT.

1088.—RULE LV. One verb, *used as the subject of another*, is put in the *infinitive ;* as,

φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, *to flee is safer for them.*

1089.—RULE LVI. One verb *governs* another as its *object*, in the infinitive ; as,

ἤρξατο λέγειν,   *he began to say.*

Rem.—Both these rules apply to the infinitive with a subject, 1091–1096.

1090.—RULE LVII. The infinitive mood is governed by adjectives denoting *fitness, ability, capacity*, and the contrary ; as,

δεινὸς λέγειν,   *powerful in speaking* (to speak).
ἄξιος θαυμάσαι,   *worthy to be admired.*

Note.—It is also used after substantives; as, ἐξουσίαν γενέσθαι, *power to become.*

Obs. 1. The **infinitive** under these rules stands *closely connected* with its governing verb or adjective as its *complement.* The verbs that govern the infinitive

directly in this way are such as denote *desire, ability, intention, endeavor,* and the like ; as, ἐθέλει γράφειν, *he wishes to write ;* δέομαί σου ἐλθεῖν, *I beg of you to come.*

Obs. 2. The infinitive following verbs sometimes expresses *design* or *consequence.* This usage, not unfrequent in Attic writers—as, κατέλιπε στρατιώτας φυλάττειν τὸ στρατόπεδον, *he left soldiers to guard the camp* (where, perhaps, ὥστε, marking *result* rather than *purpose,* might be used)—became more frequent in later and less elegant Greek, to mark *pure purpose ;* as, ἤλθομεν προσκυνῆσαι, *we came to worship* = πρὸς τὸ προσκυνῆσαι.

Obs. 3. After a *verb* or *adjective,* the infinitive with ὥστε marks *result ;* as, φιλοτιμότατος ἦν ὥστε πάντα ὑπομεῖναι, *he was very ambitious, so as to endure all things,* &c. This construction takes place especially after such words as τοσοῦτος, τοιοῦτος, οὕτως, and the like.

Obs. 4. The infinitive is sometimes constructed quite *loosely* with a verb or adjective, to express the *complement* of their idea ; as,

ὡς ἰδεῖν ἐφαίνετο, *as he appeared to the sight* (lit., *as he appeared to see* = *when one looked at him*).

θείειν ἀνέμοισιν ὁμοῖοι, *like the winds* IN RUNNING.

οὐδὲ προυφαίνετ' ἰδέσθαι, *nor did he appear* TO THE SIGHT.

ὡς εἰκάσαι, ἐκεῖνός ἐστιν, *so far as one might conjecture, it is he* (lit., *as to conjecture, it is he*).

Obs. 5. The infinitive *active* is used often in Greek in the sense of the *latter supine,* or infinitive passive in Latin ; as,

ἀνὴρ ῥᾴων φυλάσσειν, *a man more easy to be guarded* (lit., more easy for one to guard).

ῥᾴδια ποιεῖν, *things easy to be done.*

THE INFINITIVE WITH A SUBJECT.

1091.—A *subordinate* or *dependent clause,* containing a verb and its subject, is connected with the *leading* or *primary* clause in two ways. First, by a *conjunctive* particle, ὥς, ὅτι, &c., with the *nominative* and the *finite verb ;* as, λέγουσιν ὅτι ὁ ἑταῖρος τέθνηκε. Second, *without* a conjunction, by the *accusative* (usually) and *infinitive ;* as, λέγουσι τὸν ἑταῖρον τεθνηκέναι.

1092.—Sometimes both modes of expression are united in the same sentence; as, ἔστι λόγος ὡς Ξέρξης ἐκομίζετο ἐς τὴν Ἀσίην· πλώοντα δέ μιν ἄνεμον Στρυμονίην ὑπολαβεῖν. Sometimes a sentence begins with the one form and ends with the other ; as, λέγουσι δ᾽ ἡμᾶς, ἀκίνδυνον βίον ζῶμεν, *and they say that we live a life free from danger ;* as if it had been intended to say, λέγουσι δ᾽ ἡμᾶς ἀκίνδυνον βίον ζῆν.

The construction of the subordinate clause connected by the *first* method mentioned above, is subject to the rules (956, 963) ; connected by the *second,* it comes under the rules that follow.

1093.—Rule LVIII. The *infinitive mood,* in a *dependent clause,* has its *subject* in the *accusative ;* as,

τοὺς θεοὺς πάντα εἰδέναι ἔλεγεν, *he used to say that the gods know all things.*

Exc.—When the *subject* of the *infinitive* is *the same* with *that of the preceding verb,* the *pronoun* expressing it is *omitted,* and the adjuncts of the

infinitive are *attracted* into the case of the *expressed subject;* as,

ἔφη εἶναι στρατηγός,   *he said that he was a general.*

1094.—In this construction, the **subject** of the *infinitive* is regularly **omitted,** but it may take various **adjuncts,** which are, of course, put in the **case** of the **subject;** as, ἔφη αὐτὸς εἶναι στρατηγός, *he said that he was* HIMSELF *general.* If to this clause be added a *subject* referring to another person, that of course will be in the **accusative** by the general rule; as, ἔφη αὐτὸς εἶναι στρατηγὸς, οὐκ ἐκείνους, *he said that he was himself general, not they.*

If the **subject** is expressed in the **nominative,** it must be united with the **principal verb,** not with the **infinitive;** as, εὔχομαι αὐτὸς ἐγὼ εἶναι is not, *I pray that I myself may be,* but, *I myself pray that I may be.*

This construction has been imitated in Latin; thus, *Sensit medios* DELAPSUS *in hostes.*—VIRG. UXOR *invicti Jovis esse nescis.*—HOR.

Obs. 1. The **attraction** involved in this rule holds not only of the nominative, but also applies to other cases, like the following: δέομαί σου εἶναι χρηστοῦ, *I beg of thee to be kind;* ἐπιτάττει τῷ παιδὶ ὑπηκόῳ εἶναι, *he enjoins on the boy to be obedient.*

Obs. 2. Sometimes, however, this construction is *disregarded,* and the adjective or noun following is put in the **accusative,** as if with the **expressed subject** of the infinitive; as, δέομαι ὑμῶν ψηφίσασθαι, ἐνθυμουμένους, *I beg of you to vote, bearing in mind,* &c.

1095.—This construction is of course *elliptical;* but the ellipsis is perfectly natural, and turns upon that principle, so prevalent in the Greek language, of making *unity of expression* answer to unity of thought, as in the

attraction of the relative to the antecedent, or of the antecedent to the relative; as, τῶν ἀνδρῶν ὧν ὁρᾶς, or ὧν ἀνδρῶν ὁρᾶς, *of what men you see.* So in λέγω εἶναι, the subject being once mentioned, they will not *impair the unity of the sentence* by repeating it.

Rem.—Constructions of the kind, δέομαι ὑμῶν—ἐνθυμουμένους, in which the end of a sentence does not grammatically correspond to the beginning, are called *anacolūtha.* For slighter cases of anacolutha, see 1082, 2, Rem. 1. Anacolutha occur when the speaker commences a period in the manner required by the preceding discourse, but afterwards, especially after a parenthetic clause, passes over into another construction. Its *causes* are various, as, conciseness, perspicuity, smoothness, emphasis, or conversational ease.

Obs. 3. With the ***passive voice,*** the subject of the infinitive is changed into the subject of the preceding verb, or it remains unchanged in the accusative, the ***passive verb*** being used ***impersonally ;*** as,

λέγεται Κῦρος,
λέγεται Κῦρον, } γενέσθαι Καμβύσου.

Cyrus is said to have been
It is said that Cyrus was } *the offspring of Cambyses.*

With the ***passive voice,*** the ***accusative subject*** of the finite ***active*** verb becomes the ***nominative*** subject.

Obs. 4. The same is true of the ***verb*** δοκεῖ; thus, δοκεῖ μοι ἐκεῖνον εἶναι, *it seems to me that he is,* or, which is much more common, δοκεῖ ἐκεῖνος εἶναι, *he seems to be ;* ταῦτά μοι δοκεῖ ἂν καλῶς ἔχειν, *it seems to me that this would be well* (so required by English idiom; lit., " this seems to me to *would be* well," the ἂν belonging to ἔχειν, and not to δοκεῖ). The following unites *both* constructions; καὶ μὴν ἤγγελταί γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι, *and indeed it has been announced* THAT THE BATTLE *has been obstinate, and* THAT MANY *are dead.* In like manner, the adjectives δίκαιος, δῆλος, φανε-

ρός, &c., with the verb εἰμί, are used habitually and elegantly in the **personal** construction instead of the *impersonal ;* as, δίκαιός εἰμι ποιεῖν, *it is right for me to do* (lit., *I am right to do*), instead of δίκαιόν ἐστί μοι ποιεῖν, &c.

Obs. 5. We have stated (1094) that the **adjuncts** of the infinitive, which has the same subject with the finite verb, will take the case of the subject; as, ἔφη αὐτὸς ποιεῖν, *he said that he was himself doing :* this, of course, will hold of the **noun** *after* a **copulative verb** so situated; as, Nom., ἔφη εἶναι στρατηγός, *he said that he was a general ;* Gen., ἐγνωκότων ἤδη μηκέτι χρεισσόνων εἶναι, *having learned already that* THEY *are no longer* SUPERIOR; Dat., ἐφ' ἡμῖν ἐστὶ τὸ ἐπιεικέσι εἶναι, *it depends upon* OUR-SELVES TO BE REASONABLE.

Obs. 6. Whatever **case** is required **before the infinitive** by the preceding rules, it continues the same though preceded by ὡς or ὥστε, or a **preposition,** because the preposition affects not the subject of the infinitive, but belongs to the infinitive itself, or to the whole clause; thus, μηδεὶς τηλικοῦτος ἔστω παρ' ὑμῖν ὥστε τοὺς νόμους παραβὰς μὴ δοῦναι δίκην, *let* NO ONE *be so great among you, that,* VIOLATING *the laws,* HE *can go unpunished ;* ἡμάρτανον διὰ τὸ μὴ σοφοὶ εἶναι, *they erred* BECAUSE THEY WERE NOT WISE (lit., *on account of not being wise*).

THE INFINITIVE ABSOLUTE.

1096.—RULE LIX. The infinitive is often used after the particles ἤ (*than*), ὡς, ὥστε, πρίν ; as,

μεῖζον ἢ φέρειν, *greater than to bear, too great to bear ;* so with ὥστε following, μεῖζον ἢ ὥστε φέρειν.

πρὶν ταῦτα εἰδέναι, *before knowing these things.*

ὥστε, marking *result* (and ὡς) ; as, ὥστε ταῦτα γενέσθαι, *so*

that these things took place (*so as these things to have taken place*).

πρὶν ἀποθανεῖν τὸ παιδίον, *before the child died.*

ὡς μικρὸν μεγάλῳ εἰκάσαι, *to compare small with great.*

Obs. 1. Ὡς, with the ***infinitive,*** is frequently used in a sort of loose construction somewhat like our ***as far as;*** thus, ὡς ἐμὲ εὖ μεμνῆσθαι, *as far as I recollect distinctly;* ὥς γε μοι δοκεῖν, *as at least it seems to me;* ὡς ἔπος εἰπεῖν, *so to speak, as one might say;* ὡς εἰκάσαι, *as one might conjecture.* But ὡς is frequently omitted; hence such expressions as, οὐ πολλῷ λόγῳ εἰπεῖν, *in few words;* μικροῦ δεῖν, *to want little, almost;* πολλοῦ δεῖν, *to want much, not nearly.*

Obs. 2. The ***infinitive*** is often used for the ***imperative,*** with an ***ellipsis*** perhaps of some verb; as, χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων, REJOICE *with them that rejoice, and* WEEP *with them that weep.* Sometimes, also, for the ***optative,*** δός, θέλω, or εὔχομαι, being *understood;* as, ὦ Ζεῦ ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι, *O Jupiter,* MAY IT BE GRANTED *to me to punish the Athenians:* more commonly *expressed;* as, ὦ Ζεῦ, δός με τίσασθαι μόρον πατρός.

Obs. 3. The infinitive εἶναι is sometimes ***absolute*** and ***redundant,*** both with and without the ***article;*** viz.,

1st. After ***adjectives, adverbs,*** and ***prepositions;*** thus, ἑκὼν εἶναι for ἑκών, *willing;* as, ἑκὼν ἂν εἶναι τοῦτο ποιήσαιμι, *I would willingly do this.* So the phrases, τὸ σύμπαν εἶναι, *generally;* σέ γ᾽ εἶναι, *with respect to you at least;* τὸ μὲν τήμερον εἶναι, *to-day indeed;* κατὰ τοῦτο εἶναι, *with respect to this;* τὸ νῦν εἶναι, *now;* τὸ ἐπ᾽ ἐκείνοις εἶναι, *as far as depends on them.*

2d. Somewhat similarly after verbs of ***choosing, calling, making,*** &c.; as, σοφιστὴν ὀνομάζουσί γε τὸν ἄνδρα εἶναι, *they call the man a philosopher;* οἱ δὲ σύμμαχόν μιν εἵλοντο εἶναι, *but they chose him to be an ally.*

THE PARTICIPLE (434).

1097.—RULE LX. *Participles*, like adjectives, agree with their substantives in *gender*, *number*, and *case* (858, note).

1098.—RULE LXI. Participles govern the case of their *own verbs ;* as,

οἱ πολέμιοι τὸ λογίον εἰδότες, *the enemy knowing the oracle.*

τούτων ἐμοῦ δεομένου, *I being in want of these things.*

1099.—The Greek language, having a *participle* in *every principal tense* of every voice, uses it much more extensively than the Latin. It is employed principally as follows:

1100.—A participle is used as the *complement of a verb,* as follows:

1st. Simply to *connect* an accompanying with the *main action* in the same subject. Thus used, the participle and verb may be rendered as *two verbs* with a conjunction; as, παρελθών τις δειξάτω, *let some one come forward and show.*

2d. To combine the *accompanying* with the *main* action as the *cause, manner,* or *means* of accomplishing it; in which use it is equivalent to the ablative gerund in Latin, as in the following examples:

CAUSE; as, τί ποιήσας κατεγνώθη θάνατον; FOR HAVING DONE *what* (*quid faciendo*) *was he condemned to die?*

MEANS; as, εὐεργετῶν αὐτοὺς ἐκτησάμην, *I gained them* BY KINDNESS (*bene faciendo*) ; λῃζόμενοι ζῶσιν, *they live* BY PLUNDER (*populando*).

MANNER; as, φεύγων ἐκφεύγει, *he escapes* BY FLIGHT (*fugiendo*) ; τολμήσας εἰσῆλθε, *he went in* BOLDLY (*audendo*). This construction is found also in Latin writers;

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thus, *Hoc faciens vivam melius*, Hor. *by doing this I shall live better;* as if, *hoc faciendo*, &c.

Note.—The participle thus used agrees with the agent in *any case*, e. g., in the *dative;* as, ἃ τοῖς ἀνϑρώποις ἔδωκαν οἱ ϑεοὶ μαϑοῦσι διακρίνειν, *which the gods put it in the power of* MEN *to find out by* STUDY: the *accusative;* as, ἃ ἔξεστιν ἀριϑμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι, *which it is in our power to know by counting, or measuring, or weighing.*

3d. It may *limit a general expression*, by intimating the action *in respect of which* the assertion is made; as, ἀδικεῖτε πολέμου ἄρχοντες, *ye do wrong* IN BEGINNING *a war*.

4th. Let the pupil observe that the above varieties of rendering are matters of *English idiom*, not affecting the construction of the Greek participle; as, *Let some one coming forward, show. What doing*, or (*after*) *doing what was he condemned to death? Doing them kindness I gained them.* (*While*) *fleeing he escapes.* Observe also, carefully, the different *tenses* of the participle; παρελϑὼν, *on coming forward*, simply, *coming forward* as a fact; παρερχόμενος, *while coming forward* = being in the act of coming forward; παρεληλυϑώς, *having come forward.* Thus, τί ποιῶν κατεγνώϑη, would be, *while doing what was he condemned* = *what was he doing when he was condemned? τί ποιήσας κατεγνώϑη, doing, on doing what,* &c. = *what did he do for which he was condemned?*

Obs. 1. The participle then is used with verbs that signify *any emotion of the mind,* to show the *cause* of the emotion; as, ἥδομαι μέν σ᾽ εἰσιδών, *I am rejoiced at* SEEING YOU; οὐδέποτέ σοι μεταμελήσει εὖ ποιήσαντι, *you will never repent* OF HAVING DONE A KINDNESS.

1101.—The participle, used *predicatively,* connects with the action of the verb some relation of *time, cause,* or *condition,* expressed in English by such words as *when, while, after that;—because, since, as;*

—*if*, *although*, &c.;—the relation intended, and of course the proper rendering of the participle, being ascertained from the nature of the sentence, or from the connection; thus, ἐπεσκεπτόμην τὸν ἑταῖρον νοσοῦντα, *I used to visit my comrade* WHEN, or BECAUSE, *he was sick;* δένδρα μὲν τμηθέντα ταχέως φύεται, *trees,* THOUGH LOPPED (WHICH HAVE BEEN LOPPED,—AFTER THEY HAVE BEEN LOPPED, —WHEN LOPPED), *quickly grow again.*

Δένδρα τμηθέντα may be either *trees* WHICH HAVE BEEN *lopped* (attributive participle), or *trees* WHEN or THOUGH *lopped* (predicative participle); τὰ δένδρα τὰ τμηθέντα is *attributive* (the trees which *have been lopped*); τὰ δένδρα τμηθέντα is *predicative* (*the trees when or though lopped*).

Obs. 2. The participle with the *article* constitutes an independent subject in Greek, and should be rendered by a *finite verb* with the *relative;* as, ὁ ἐρχόμενος, *he that cometh;* ὁ ταῦτα εἰπών, *the man that said these things;* γιγνώσκω τὸν γράψαντα τὴν ἐπιστολήν, *I know him who wrote* (*the man who wrote*) *the letter;* περὶ τῶν ψευδο-μένων, *concerning those who utter falsehood.*

Note.—The participle so constructed may sometimes be rendered in English by a *noun;* as, ὁ κατηγορῶν, *the accuser;* ὁ διώκων, *the prosecutor;* ὁ φεύγων, *the defendant* (lit., *he who is accusing,* prosecuting, &c.). The pupil should early learn to render this familiar construction (the participle with the article) *idiomatically,* and *by all means* avoid the seemingly literal and slavish *he doing this,* or even *the one doing this,* for *he who does this, the man who does this* (ὁ ταῦτα ποιῶν), and *the man who did this* (ὁ ταῦτα ποιήσας).

The Participle for the Infinitive.

1102.—The *verb* in Greek often takes its complement with the *participle* instead of the *infinitive,* which then takes its case, gender, and number according to that of the word with which it agrees.

1103.—The following classes of verbs take as their ***complement*** the ***participle*** instead of the ***infinitive:*** 1. Verbs of *sense ;* as, *to see, hear,* &c. 2. Verbs denoting *to know, perceive, learn, consider, experience ; to appear, show, remember, forget.* 3. Verbs signifying *to overlook, permit, happen ; to persevere, bear, endure ; to be pleased* or *contented with ; to begin, continue, cease,* and *cause to cease.* The ***participle*** is then constructed like the ***adjuncts of the infinitive,*** which it represents.

1104.—There arise then the following constructions :

1. If the ***participle*** has ***the same subject*** as its ***principal*** verb, it is ***attracted*** back to the case of the ***subject of the verb ;*** as, Nominative, *οὐ παύσομαι γράφων, I shall not cease writing ;* οἶδα θνητὸς ὤν, *I know that I am a mortal ;* Accusative, λέγουσιν αὐτὸν μέμνησθαι ποιήσαντα, *they say that he remembers having done it,* or, *that he did it.*

2. If the ***subject*** of the ***participle*** and that of its ***leading verb*** are ***different,*** the participle agrees with its *own subject separately expressed,* whether (1) in the Accusative—as, σαφῶς κατέμαθον φάρμακα αὐτὸν ὑμῖν ἐγχέαντα, *I plainly perceived that he had poured in poison for you*—or (2) in the Genitive or Dative—as, Genitive, ἠσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων, *I perceived they thought that they were exceedingly wise ;* Dative, οὐδέποτε μετεμέλησέ μοι σιγήσαντι, *I never repented of having been silent.*

3. If the verb is followed by a ***reflexive pronoun,*** the participle may agree either with the ***pronoun*** or the ***nominative to the verb ;*** as, σύνοιδα ἐμαυτῷ ἁμαρτάνων or ἁμαρτάνοντι, *I am conscious that I am doing wrong ;* ἑαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργος ὤν, or κακοῦργον ὄντα, *nobody confesses that he himself is wicked.*

1105.—The ***participle*** is used, also, with ***adjec-***

tives signifying *clear, manifest;* as, δῆλος εἶ συκοφαν-
τῶν, *it is clear that you are a sycophant.* Sometimes ὅτι
with the indicative is used; as, ἔνδηλος ὢν ὅτι ἠσπάζετο, *by
its being manifest that he loved* (1095, *Obs.* 4).

Obs. 3. Instead of the *participle* with these verbs,
the *infinitive may be used,* but with a *different
idea;* as, 1. αἰσχύνομαι ποιήσας, *I am ashamed to have
done it;* αἰσχύνομαι ποιῆσαι, *I am ashamed to do it,* and
therefore will not. 2. ὁ χειμὼν ἤρξατο γενόμενος (verb, *the
winter commenced taking place*), *the winter was come
on,* had actually commenced; ὁ χειμὼν ἤρχετο γίγνεσθαι, *the
winter was beginning to come on,* but had not yet arrived.
3. ἤκουσα τοῦ Δημοσθενοῦς λέγοντος, *I heard Demosthenes
speak;* ἤκουσα τὸν Δημοσθένη λέγειν, *I heard that Demosthe-
nes spoke.* 4. ἐφαίνετο κλαίων, *he was evidently weeping;*
ἐφαίνετο κλαίειν, *he seemed to be weeping.* 5. With the
verbs *declare, announce,* the *participle* repre-
sents the thing announced as a *fact,* the *infinitive,*
as matter of *report,* but not asserted as a fact. With
many verbs it is *indifferent* which construction is used;
as, ξύμφορόν ἐστι ταῦτα πραχθῆναι, or ταῦτα ξύμφορά ἐστι
πραχθέντα, *it is advantageous that these things were done.*

Obs. 4. The *future participle* is often used with
verbs to express *purpose, design,* and may be ren-
dered "*in order to;*" as, διδάξων ὥρμημαι, *I have has-
tened forward* IN ORDER TO TEACH.

Obs. 5. In this construction, ὡς is often interposed before
the participle; as, παρεσκευάζοντο ὡς πολεμήσοντες, *they
were preparing to make war.*

1106.—Sometimes the *present participle* is used
in this way; as, πέμπει με φέροντα, *he sends me to carry*
(lit., *he sends me carrying*). The *future participle*
after ἔρχομαι is only a circumlocution for the future tense;
as, ἔρχομαι φράσων, for φράσω, *I will speak;* ἔρχομαι ἀποθα-
νούμενος, *I am about to die.*

1107.—Joined with λανθάνω, φθάνω, τυγχάνω, διατελέω, &c., the participle is used to express the *main action* or *state,* and is commonly rendered by a *finite* tense, while the *verb,* expressing a subordinate circumstance, is often rendered as an *adverb;* thus, ἔλαθεν ὑπεκφυγών, *he escaped unperceived;* τὸν φονέα λανθάνει βόσκων, *he unconsciously feeds the murderer* (*he escapes notice feeding,* &c.); ἔφθην ἀφελών, *I took it away just before;* ἔτυχεν ἀπιών, *he went away accidentally;* ἔτυχον παρόντες, *they were accidentally present,* or, *chanced to be present;* διατελεῖ παρών, *he is continually present.*

Note.—The participle ὤν is sometimes omitted; as, τυγχάνει καλή (sc., οὖσα), *she happens to be beautiful.* With a negative, φθάνω may be rendered *scarcely, no sooner;* as, οὐκ ἔφθησαν πυθόμενοι, *they no sooner learned.* Sometimes it is followed by the infinitive instead of the participle; as, πονηρὸς ἂν φθάσειε τελευτῆσαι πρίν, κ. τ. λ., *a wicked man would sooner die than,* &c.

Obs. 6. In the same sense, these verbs stand sometimes in the *participle* with other finite verbs; as, ἀπὸ τείχεος ἄλτο λαθών, *he sprung unobserved from the wall* (lit., *he leaped, escaping notice*); ἥνπερ τυγχάνων ὑπεσχόμην, *precisely which I happened to promise.*

1108.—A *participle* with the *verbs* εἰμί, γίγνομαι, ὑπάρχω, ἔχω, and ἥκω, is often used *periphrastically* for its verb, and these verbs take the place of *auxiliaries;* thus, προβεβηκότες ἦσαν for προεβεβήκεισαν, *they had gone forward;* γήμας ἔχεις for ἔγημας, *you have married;* θαυμάσας ἔχω for τεθαύμακα, *I have admired;* κηρύξας ἔχω, *I have proclaimed.* Very frequent (especially in the Gospel of Luke and the Acts) is the imperfect of εἰμί with the participle; as, διδάσκων ἦν, *he was teaching.*

Obs. 7. Instead of a simple verb signifying "to go away," the verb οἴχομαι is frequently joined with a participle; the *former* expressing the idea of *departure,* the latter that of *manner,* and *both* may generally be ren-

dered by a *simple verb ;* thus, ᾤχετ᾽ ἀποπτάμενος, *he depart-
ed* FLYING, i. e., *he flew away ;* ᾤχετο φεύγων, *he departed
fleeing, he escaped ;* ᾤχοντο ἀποθέοντες, *they ran away ;*
οἴχεται θανών, *he is dead.* Homer uses βαίνω in the same
manner.

1109.—In *definitions of time,* the participle often
takes the ***adverbs*** αὐτίκα, εὐθύς, μεταξύ, ἅμα; as, εὐθὺς
γενόμενος, *as soon as he was born ;* εὐθὺς ἀποβεβηκώς, *im-
mediately on having landed ;* μεταξὺ ὀρύσσων, *during the
digging ;* μεταξὺ δειπνοῦντες, *in the midst of supper ;* ἅμα
πορευόμενοι, *at the same time that they were proceeding*
= while they were on the march.

1110.—Certain participles take with other verbs a sort
of ***adverbial*** use, or at least may often be best rendered
adverbially in English; as, ἀρχόμενος εἶπον, *I said in the
beginning (when commencing)* ; τελευτῶν, *at last, finally ;*
διαλιπὼν χρόνον, *after some time (leaving a time between*
= after *an interval of time).* Φέρων and ἄγων, with verbs
which signify *to give, place,* have a poetic usage for pur-
poses of *graphic* fulness; as, φέρων δῶκε, *he gave ;*—with
verbs of motion, φέρων expresses *zeal, quickness,* &c.; with
their *cases,* ἔχων, φέρων, λαβών, are sometimes nearly equal
to our *with ;* as, ἦλθεν ἔχων υἱόν, *he came with* (having) *his
son.*

For the ***dative*** of the ***participle*** with a personal
pronoun after the verb ἐστί, see 1017, *Obs.* 4.

1111.—Ὡς with the participle expresses the ***idea*** of
the participle as ***subjective,*** i. e., as belonging to the
persons spoken of; as, λέγει ὡς εἰδώς, *he speaks as knowing*
= thinking that he knows. So commonly ὡς with the
genitive absolute, λέγει ὡς τούτων οὕτως ἐχόντων, *he speaks
on the ground that, as supposing that,* or, *as alleging that,
this is so* (λέγει, τούτων οὕτως ἐχόντων, *he speaks, these
things being so,* and *because,* or *although* they are so) ; ἄτε,
as, expresses a causal meaning *objectively* = *because that.*

THE CASE ABSOLUTE.

1112.—RULE LXII. A *substantive* with a *participle* whose case *depends on no other word,* is put in the *genitive absolute;* as,

Θεοῦ διδόντος, οὐδὲν ἰσχύει φθόνος, WHEN GOD GIVES, *envy avails nothing.*

Rem.—The genitive is said to be *absolute,* in this construction, because it stands *independently* in the sentence with which it is connected, and might be separated from it without affecting its construction. Of course it is in the *genitive,* because its use falls under some of the *special catego-ries* of the general signification of the genitive, as *time,* &c.; as,

Κύρου βασιλεύοντος, *in the reign of Cyrus.*

Θεάγνης σώζεται Θεῶν θελόντων, *Theagnes is safe from* THE GODS WILL-ING IT.

Obs. 1. The participles of εἰμί, γίγνομαι, and some others, are sometimes omitted; as, ἐμοῦ μόνης, sc. οὔσης, *I being alone.*

Obs. 2. The ***infinitive mood*** or *part of a sentence,* as if it were a noun, is used ***absolutely*** with the parti-ciple; as, πῦρ πνεῖν τοὺς ταύρυμς μυθολογηθέντος, *that bulls breathe fire, being related as a story.*

Obs. 3. The NOMINATIVE and ACCUSATIVE are sometimes used ***absolutely.*** These instances arise from *ellipsis,* or are cases of *anacolouthon.* The *accusative,* how-ever, is so frequently found in the absolute use, that it may be regarded as *normal;* as, ἀνοίξαντες τοῦ σώματος πόρους, πάλιν γίνεται τὸ πῦρ, *when they have opened the pores of the body, there again becomes fire;* ταῦτα γενόμενα, *these things being done.*

Obs. 4. The participles of ***impersonal verbs,*** and other verbs used impersonally, are put *absolutely* in the ***accusative neuter;*** as, ἐξόν, *it being permitted;* δέον,

it being necessary ; δοκοῦν, *since it seems proper ;* thus, διὰ τί μένεις, ἐξὸν ἀπιέναι, *why dost thou remain,* IT BEING IN THY POWER *to depart ?*

Obs. 5. *This participial construction* is often preceded by the ***particles*** ὡς, ὥστε, ἅτε, οἷα, δή, οἷον, when a ***reason*** of something done by another is expressed ; ὡς expresses the reason *subjectively,* as held or ***alleged*** by the ***doer ;*** as, ἐσιώπα ὡς πάντων εἰδότων, *he was silent* ON THE GROUND *that all knew*—this was the reason existing in his mind, or alleged by him, for being not silent ; not the reason as given by the speaker : ἅτε (οἷον, οἷα) gives the cause *objectively* (see¬

CONSTRUCTION OF CONJUNCTIONS.

1113.—Conjunctions serve to *connect* words or sentences together ; this connection is of two kinds :

1114.—(1.) Of the parts of a sentence which are *in themselves* ***complete*** and ***independent,*** connected by conjunctions simply ***connective*** or ***disjunctive,*** as καί, δέ, ἀλλά, &c. (2.) Those which are *dependent,* connected by εἰ, &c. For the *former,* we may give this rule :

1115.—RULE LXIII. CONJUNCTIONS unite *sentences,* and *like parts* of a sentence ; as,

ἦλθον καὶ εἶδον, *they came and saw.*

τίμα τὸν πατέρα καὶ τὴν μητέρα, *honor thy father and thy mother.*

Obs. 1. Although the *moods, tenses,* and *cases* united by conjunctions are by no means necessarily *the same,* yet the variation is confined within certain limits. There must be a certain *correspondence* in the *parts* brought together by a conjunction.

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1116.—For the construction of the ***conjunctive*** and ***adverbial particles*** ἀλλά, μέν, γάρ, &c., see 789, ff. That of the conjunctions εἰ, ἐάν (ἤν, ἄν), and of the modal adverb ἄν, has been illustrated, 1070 and 1085, *Obs.* 7. We briefly *recapitulate.*

1117.—The leading classes of CONDITIONAL PROPOSITIONS are *four: two* implying CERTAINTY, *two* implying DOUBT or uncertainty. The *two former* take the ***indicative***, the *two latter* the ***subjunctive*** and ***optative.*** They are thus distinguished :

1118.—CONDITIONAL PROPOSITIONS.

1. Implying ACTUALITY (affirming that it · *is*). *Any* required INDICATIVE TENSE, with εἰ in the *protasis. Any* required INDICATIVE Tense or IMPERATIVE in the *apodosis.*

2. Implying *denial* (affirming that it is *not*). A PAST INDICATIVE TENSE, with εἰ in the *protasis.* A PAST INDICATIVE TENSE, with ἄν (mod. adv.) in the *apodosis.*

Rem.—If the reference is to PRESENT or CONTINUED PAST time, the *imperfect* tense; if to ABSOLUTE past time, the *aorist* (rarely the *pluperfect*).

3. Implying DOUBT *to be resolved.* The SUBJUNCTIVE with ἔαν (ἤν, ἄν) in the *protasis.* The INDICATIVE PRESENT, or FUTURE, or IMPERATIVE in the *apodosis.*

4. Implying PURE UNCERTAINTY. The OPTATIVE with εἰ in the *protasis.* The OPTATIVE with ἄν in the *apodosis.*

For *illustration*, see as above at 1070, 1085, and also at 1147.

1119.—Most familiar uses of some of the particles :—
'Αλλά, *but, however.*

"Ἀρα, *so then*, sometimes *forsooth* (scilicet), in *irony.*

Καί, *and, also ;* τε—καί, *both—and.*

Γάρ, *for*, often used *elliptically*, when it may best be rendered by English *well* or *why* (because our language

often uses these particles for the same kind of ellipsis as the Greeks indicate by γάρ).

Δέ, and, but (*continuative*, and slightly *disjunctive*).

Δή, now, you see, indeed, particle mainly of *spirit, vivacity*, and *emphasis.* τότε δή, *then you see;* ποῦ δή, *where now? where, I pray?*

Γέ, at least, in particular; restrictive and emphatic by restriction.

Μέν, CONCESSIVE, *to be sure, it is true, I grant;* never *emphatic.* (*Exc.*—Standing poetically for μήν.)

Μήν, moreover, in truth, surely; always *emphatic.*

Εἶτα, ἔπειτα, then (*indeed*), *in the next place, afterwards.* *Εἶτα* is often a particle of *wonder* and *indignant emotion;* as, ἐμβρόντητε εἶτα νῦν λέγεις; *idiot,* THEN, *do you* NOW *tell it to us?*

1120.—The Greeks do not distinguish **direct** and **indirect questions,** like the Latins, by **different moods** (Lat. Gr., 1182–9). In Greek, the **direct question** is usually made by the **definite interrogative particles,** πῶς, πότερος, πότε, ποῦ, ποῖ, πηνίκα, τίς, &c. ; the indirect by ὅπως, ὁπότερος, ὁπότε, ὅπου, ὅποι, ὁπηνίκα, ὅστις, &c. But here there are many exceptions.

1121.—ANALYSIS OF SENTENCES.

A sentence is such an assemblage of words as makes complete sense; as, ὁ ἄνθρωπός ἐστι θνητός, *man is mortal.*

All sentences are either *simple* or *compound.*

A *simple* sentence contains only a single affirmation; as, ὁ βίος ἐστὶ βραχύς, *life is short.*

A *compound* sentence consists of two or more simple sentences connected together; as, θεός ἐστιν ὃς πάντα κυβερνᾷ.

1122.—Simple Sentences.

A simple sentence or proposition consists of two parts—the *subject* and the *predicate.*

The *subject* is that of which something is affirmed.

The *predicate* is that which is affirmed of the subject.

The subject is commonly a noun or pronoun, but may be any thing, however expressed, about which we can speak or think.

The predicate properly consists of two parts—the *attribute* affirmed of the subj ect, and the *copula*, by which the affirmation is made; thus, in the sentence, ὁ Θεός ἐστιν ἀγαθός, the subject is Θεός; the predicate is ἐστιν ἀγαθός, of which ἀγαθός is the *attribute*, and ἐστίν the *copula*. In most cases, the attribute and copula are expressed by one word; as, ἵππος τρέχει, *a horse runs*. 836.

The name of a person or thing addressed forms no part of a sentence.

The predicate may be a noun, a pronoun, an adjective, a preposition with its case, an adverb, a participle, an infinitive mood, or clause of a sentence, as an attribute, connected with, and affirmed of, the subject by a copulative verb (963, *Rem.*); or, it may be a verb which includes in itself both attribute and copula, and is therefore called an *attributive verb*.

1123.—The Subject.

The subject of a proposition is either *grammatical* or *logical*.

I. The *grammatical* subject is the person or thing spoken of, *unlimited* by other words.

The *logical* subject is the person or thing spoken of, together with all the words or phrases by which it is limited or defined; thus, in the sentence; ὁ μέλας οἰνός ἐστι θρεπτικώτατος, the grammatical subject is οἰνός; the logical, ὁ μέλας οἶνος. Again:—

II. The subject of a proposition may be either *simple* or *compound*.

A *simple* subject consists of one subject of thought, either unlimited, as the grammatical, or limited, as the logical subject.

A *compound* subject consists of two or more simple subjects, to which belongs but one predicate; as, Σωκράτης καὶ Σόλων σοφοὶ ἦσαν.

1124.—Modifications of the Subject.

A *grammatical* subject may be modified, limited, or described in various ways; viz., 1. By a noun in apposition. 2. By a noun in the genitive or dative. 3. By an adjunct, i. e., a preposition and its case. 4. By an adjective word, i. e., an article, adjective, adjective pronoun, or participle. 5. By a relative and its clause.

Each grammatical subject may have several modifications; and if it has none, the grammatical and logical subject are the same.

1125.—Modification of Modifying Words.

Modifying or limiting words may themselves be modified.

1. A noun modifying another may itself be modified in all the ways in which a noun, as a grammatical subject, is modified.

2. An adjective qualifying a noun may itself be modified—1. By an adjunct. 2. By a noun. 3. By an infinitive mood or clause of a sentence. 4. By an adverb.

3. An adverb may be modified—1. By another adverb. 2. By a substantive in an oblique case.

1126.—The Predicate.

I. The *predicate*, like the subject, is either grammatical or logical.

The *grammatical* predicate consists of the attribute and copula, not modified by other words.

The *logical* predicate is the grammatical, with all the words or phrases that modify it; thus, ἡ μέθη μικρὰ μανία ἐστίν: the grammatical predicate is μανία ἐστίν; the logical, μικρὰ μανία ἐστίν.

When the grammatical predicate has no modifying terms, the logical and grammatical are the same.

II. The predicate, like the subject, is either simple or compound.

A *simple* predicate affirms but one thing of its subject; as, ὁ βίος βραχύς ἐστιν; ἐπέπνεον οἱ ἄνεμοι.

A *compound* predicate consists of two or more simple predicates affirmed of one subject; as, Κάδμος ἀπέκτανε τὸν δράκοντα, καὶ ἔσπειρε τοὺς ὀδόντας αὐτοῦ.

1127.—Modifications of the Predicate.

The grammatical predicate may be modified or limited in different ways.

I. When the attribute in the predicate is a noun, it is modified—1. By a noun or pronoun limiting or describing the attribute. 2. By an adjective or participle limiting the attribute.

II. When the grammatical predicate is an attributive verb, it is modified—1. By a noun or pronoun as its object. 2. By an adverb. 3. By an adjunct. 4. By an infinitive. 5. By a dependent clause.

1128.—Nouns, pronouns, adjectives, and other words modifying

the predicate, may themselves be modified, as similar words are when modifying the subject.

Infinitives and participles modifying the predicate, may themselves be modified in all respects, as the attributive verb is modified.

Compound Sentences.

1129.—A *compound* sentence consists of two or more simple sentences or propositions connected together. The propositions which make up a compound sentence are called *members*, or *clauses*.

1130.—The propositions or clauses of a compound sentence are either independent or dependent; in other words, *co-ordinate* or *subordinate*.

An *independent* clause is one that makes complete sense by itself.

A *dependent* clause is one that makes complete sense only in connection with another clause. •

The clause on which another depends is called the *leading* clause; its subject is the *leading* subject; and its predicate, the *leading* predicate.

1131.—Clauses of the same kind, whether *independent* or *dependent*, are connected by such conjunctions as καί, τέ, ἤ, ἤτοι, &c.

1132.—Dependent clauses having finite verbs are connected with their leading clauses in three different ways; as, 1. By a relative. 2. By a conjunction. 3. By an adverb.

1133.—A subordinate clause, consisting of an infinitive with its subject, is joined to a leading clause without a connecting word.

Abridged Propositions.

1134.—A compound sentence is sometimes converted into a simple one, by rejecting the connective, and changing the verb of the dependent clause into a participle. A simple sentence thus formed is called an *abridged proposition;* as, *διελθὼν δὲ Θρᾴκην, ἧκεν εἰς Θήβας, and having gone through Thrace, he came to Thebes* = ἐπειδὴ δὲ διῆλθε Θρᾴκην, ἧκεν εἰς Θήβας.

1135.—EXAMPLES OF ANALYSIS.

1.—ʹΟ φόβος τοῦ Κυρίου ἐστὶν ἀρχὴ τῆς σοφίας, *the fear of the Lord is the beginning of wisdom.*

This is a simple sentence, of which—

The logical subject is ὁ φόβος τοῦ Κυρίου.

The logical predicate is ἐστὶν ἀρχὴ τῆς σοφίας.

The grammatical subject is φόβος, shown to be definite by the article ὁ, and restricted by τοῦ Κυρίου.

The grammatical predicate is ἐστὶν ἀρχή, of which ἐστίν is the copula, and ἀρχή the attribute, restricted by τῆς σοφίας.

2. ʹΟ ʹΗραχλῆς τὸ ῥόπαλον, ὃ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας, *Hercules himself cut, from the forest of Nemea, the club which he was accustomed to carry.*

This is a compound sentence, consisting of one leading, and one dependent clause, connected by the relative ὃ.

The leading clause, ὁ ʹΗρακλῆς τὸ ῥόπαλον αὐτὸς ἔτεμεν ἐκ Νεμέας, is a simple sentence, of which

The logical subject is ὁ ʹΗρακλῆς αὐτός.

The logical predicate is ἔτεμεν ἐκ Νεμέας τὸ ῥόπαλον.

The grammatical subject is ʹΗρακλῆς, shown to be definite by the article ὁ, and rendered emphatic by the intensive pronoun αὐτός.

The grammatical predicate is ἔτεμεν, modified by its object τὸ ῥόπαλον, and by the adjunct ἐκ Νεμέας.

The dependent clause is ὃ ἐφόρει, of which—

The logical subject is the pronoun understood, a substitute for ʹΗρακλῆς.

The logical predicate is ὃ ἐφόρει.

The grammatical subject is the same as the logical.

The grammatical predicate is ἔτεμεν, modified by its object ὃ, standing instead of ῥόπαλον, and, being a relative, it is the object of the verb, and also connects its clause with the leading clause.

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1136.—SYNTACTICAL PARSING.

These two sentences, thus analyzed, may be parsed syntactically in the following manner:

First Example.—Ὁ φόβος τοῦ Κυρίου ἐστὶν ἀρχὴ τῆς σοφίας.

Ὁ, *the,* the definite article, in the nominative singular, masculine, agreeing with φόβος, and showing it to be definite. Rule, "The article agrees," &c. (905), declined thus, ὁ, ἡ, τό, &c.

φόβος, *fear,* is a noun, masculine, second declension, φόβος, -ου. It is found in the nominative singular, the subject of ἐστιν. "The subject of a finite verb is put in the nominative," 956, *Rem.*

τοῦ, *of the,* the definite article, genitive singular, masculine, agreeing with Κυρίου, and showing it to be definite. Rule, as before, 905.

Κυρίου, *Lord,* is a noun, masculine, second declension, Κύριος, Κυρίου. It is in the genitive singular, governed by ὁ φόβος, which it limits. Rule V. (982), "One substantive governs another," &c.

ἐστίν, *is,* is a verb, intransitive, irregular, εἰμί, ἔσομαι, ἦν, root ἐ. It is found in the present indicative, third person singular, and agrees with its subject φόβος. Rule IV. (956), "A verb agrees," &c.

ἀρχή, *the beginning,* is a noun, feminine, first declension, ἀρχή, -ῆς, &c. It is found in the nominative singular, the predicate after ἐστίν, its copula, and is therefore without the article, 911. Rule VI. (963), "Any verb," &c.

τῆς (not translated), the definite article, in the genitive singular, feminine, agreeing with σοφίας, an abstract noun, 910. Rule, "The article agrees," &c. (905).

σοφίας, *of wisdom,* a noun, feminine, first declension, σοφία, -ας. It is found in the genitive singular, governed by ἀρχή, which it limits. Rule V. (982), "One substantive governs another," &c.

Second Example.—Ὁ Ἡρακλῆς τὸ ῥόπαλον, ὃ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας,—construed thus: Ὁ Ἡρακλῆς αὐτὸς ἔτεμεν ἐκ Νεμέας τὸ ῥόπαλον ὃ ἐφόρει.

Ὁ (not translated), the definite article, in the nominative singular, mas-

- culine, agreeing with Ἡρακλῆς, definite, 908. Rule, "The article," &c. (905), declined, ὁ, ἡ, τό, &c., 256.

Ἡρακλῆς, *Hercules*, contracted for Ἡρακλέης (225), a proper noun, masculine, third declension, Ἡρακλῆς, -έος, contr. -οῦς. It is found in the nominative singular, the subject of ἔτεμεν. "The subject of a finite verb is put in the nominative," 956, *Rem.*

αὐτός, *himself*, a definite adjective pronoun, αὐτός, ἡ, ὁ, 341. It is found in the nominative singular, masculine, and agrees with Ἡρακλῆς, rendering it emphatic. Rule II., "An adjective agrees," &c., 858 and 883.

ἔτεμεν, *cut*, is a verb, transitive, first conjugation, liquid, τέμνω, *to cut*. It is found in the second aorist indicative active, third person singular, and agrees with Ἡρακλῆς. Rule IV., "A verb agrees," &c. An irregular form for ἔταμε. See the word, 686. Give the tenses of the different parts.

ἐκ, *from*, is a preposition atonic (ἐξ before a vowel), *out of, from*, and governs Νεμέας.

Νεμέας, *the forest of Nemea* (without the article, being the first mentioned), a proper noun, feminine, first declension, Νεμέα, ας. It is found in the genitive singular, governed by ἐκ. Rule XLVIII., "Ἀντί, ἀπό, ἐκ, or ἐξ," &c. (1055.)

τό, *the*, the definite article, ὁ, ἡ, τό. It is found in the accusative singular, neuter, agrees with ῥόπαλον, and shows it to be definite. Rule, "The article agrees," &c. (905.)

ῥόπαλον, *club*, is a noun, neuter, third declension, ῥόπαλον, ῥοπάλου. It is found in the accusative singular, the object of, and governed by, ἔτεμεν. Rule XXV., "A transitive verb," &c. (1025). It is limited by the relative clause following it.

ὅ, *which*, the relative pronoun, ὅς, ἥ, ὅ. It is found in the accusative singular, neuter, agreeing with its antecedent ῥόπαλον. Rule III., "The relative agrees," &c. (928). It is governed in the accusative by ἐφόρει. Rule XXV., "A transitive verb," &c. (1025); it connects its clause with ῥόπαλον, and limits it.

ἐφόρει, *was accustomed to carry* (411, *Obs.* 2), is a verb, transitive, first conjugation, pure, φορέω, *to carry*, kindred to φέρω, *to bear*. Root, φορε (467). It is found in the imperfect indicative active, third person singular, contracted for ἐφόρεε, and agrees with its nominative αὐτός understood, referring to Ἡρακλῆς. Rule IV., "A verb agrees," &c. (956).

PRACTICAL EXERCISES.

1137.—Ἐπεὶ δὲ ἠσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τὼ παῖδε ἀμφοτέρω παρεῖναι, *But when Darius was sick, and was apprehending an end of his life, he wished (was wishing) the two boys to be both present.*

Ἐπεί, *when,* referring to a point or stage in the *course of events; ὅτε, at the time when.*

Ἠσθένει, ὑπώπτευε, ἐβούλετο, all *imperfect,* not *aorist,* expressing a *continuance* of the act or state, not the *mere fact* absolutely.

Δέ is either *but* or *and,* slightly adversative, but not sufficiently so in general to make the rendering *and* inappropriate.

Ἠσθένει *precedes* Δαρεῖος because it is *emphatic.* Δαρεῖος has occurred in the preceding sentence; the thought to be *added* is now that which is uppermost in the writer's mind, and the word which expresses it takes the first place after the introductory particles; as if we should render unidiomatically "But when *was sick* Darius," or, after our homely English idiom, "But when he *was sick,* Darius." So also ὑπώπτευε and ἐβούλετο stand first in their respective clauses, because the thought which they express rose sooner and more prominently in the mind of the writer than that of the complementary parts of the clause.

As a general rule, in Greek the *emphatic* words of a clause precede the unemphatic, except when, for special *rhetorical* purposes, the emphatic word is thrown over to the *end* of the clause or sentence. Thus, in τὼ παῖδε ἀμφοτέρω, not, "both his boys to be present," but, "his boys both to be present," the idea of τὼ παῖδε is prior to that of ἀμφοτέρω, which comes in as a sort of afterthought, intensifying the idea already expressed by the dual noun. So in Dem. de Cor., Ἔπειτα ἡ Πελοπόννησος ἅπασα διειστήκει, not, *in the next place, all the Peloponnesus was distracted* (as if it were ἅπασα ἡ Πελ.), but, *The Peloponnesus was all (ἅπασα, the whole of it) distracted.* In both these cases the noun stands first, as expressing the *leading idea.* The modifying epithets, ἀμφοτέρω, ἅπασα, which, *grammatically,* might equally well have preceded, *rhetorically* properly follow, and should follow in the translation.

1138.—Οἱ δὲ ταῦτα ἀκούσαντες αὐτοί τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσῄεσαν δὲ παρ' αὐτὸν οἵ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιοῦντες εἰδέναι τί σφίσιν ἔσται, ἐὰν κρατήσωσιν, *And they, on hearing these things* (or, *this*), *were both* THEMSELVES *much*

more zealous, and carried out the news to the rest. And there kept coming in unto him both the generals, and certain of the rest of the Greeks, requesting to know what (advantage) shall accrue to them if they conquer.

Οἱ δέ, *and they.* Ὁ δέ, οἱ δέ, at the beginning of a sentence or clause, implies a *change* of subject, also, with a little *emphasis*; ταῦτα δὲ ἀκούσαντες would be, *and on hearing these things, they,* &c., with no emphasis whatever on the *they.*

ἀκούοντες, *while hearing.*

ἀκηκοότες, *having heard.*

ἀκούσαντες, *hearing, upon hearing, after hearing, when they heard.*

αὐτοί τε, *both themselves,* is contrasted with καὶ τοῖς ἄλλοις.

ἄλλοι, *others.*

οἱ ἄλλοι, *the rest (cæteri).*

ἀγγέλλειν, *announce.*

ἀπαγγέλλειν, *announce back, bring back word, report.*

ἐξαγγέλλειν, *carry word out,* as from a house or tent.

παραγγέλλειν, *issue orders to.*

ἐξήγγελλον, *imperfect; they went to, were carrying out the news;* the act is represented as *continuous.* So εἰσῄεσαν, imperfect, *were, kept entering in* for some time.

παρ' αὐτόν (not πρὸς αὐτόν, strictly *to him* personally, but), *to where he was* (viz., in his tent). Thus, πορεύομαι πρὸς τὸν πατέρα, *I go to my father* (ad patrem); πορεύομαι παρὰ τὸν πατέρα, *I go to my father's (apud patrem, chez mon père).*

ἀξιοῦντες, *deeming proper,* hence, *claiming, requesting;* present participle, not aorist, ἀξιώσαντες, because, like the verb εἰσῄεσαν, it expresses a continuous series of acts, not a single request.

1139.—Οὔτω δὴ ἡσυχαίτερος μὲν ἦν, ἐν δὲ ταῖς συνουσίαις πάμπαν ἐπίχαρις ἦν, *Thus, you see (δή), he was more quiet, to be sure (μέν), but in their companies he was exceedingly charming.*

1140.—Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν, *And on seeing the star, they rejoiced.*

Not, *while seeing* (ὁρῶντες), nor, *having seen* (ἑωρακότες), but, (a), *upon seeing,* or (as in English ver.), (b), *when they saw,* or, (c), "*and they saw the star and rejoiced.*" But while the latter is often a good way to render the aorist participle, here (a) or (b) is preferable. Observe that ἰδόντες precedes ἀστέρα, as being in this clause the leading idea. In the preceding sentence, the *star* is reintroduced as appearing to guide the Magi; here, they *saw* it.

1141.—Αἱ λαμπάδες ἡμῶν σβέννυνται, *Our lamps are going out*, becoming extinguished, not, *gone out*, which would require the perfect. So Mt. 8, 24, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, *so that the ship* was *becoming covered* (καλύπτεσθαι), not, *was covered* (καλυφῆναι) by the waves.

1142.—Ὁ δέ μοι τὸ μὲν πρῶτον οὐδ᾽ ἀπεκρίνατο, *But he, at the first indeed, did not even reply to me.*

Observe that ὁ δέ, *but he, and he*, is freely used in narrative commencing a sentence, but regularly *changes the subject* from that last preceding. If it were ἀπεκρίνατο δέ, *but he answered*, the subject would naturally (though not necessarily) be the same as in the preceding.

πρῶτον, *first* (primum).

τὸ πρῶτον, *at the first* (primo).

πρῶτον μέν, *in the first place* (first indeed), in a logical enumeration.

τὸ μὲν πρῶτον, *at the first indeed*, the same as τὸ πρῶτον, except as *pointing forward* by the μέν to some contrasted course pursued afterwards.

οὐδέ, properly *and not, nor*, regularly follows a preceding negative; as, οὐ τοῦτο οὐδὲ ἐκεῖνο, *not this, nor that*, just as καί follows a preceding affirmation, τοῦτο καὶ ἐκεῖνο, *this and that*. Regularly, therefore, neither οὐδέ nor καί would stand, except in a second clause; but by an *ellipsis* of the first they may both stand in the sense, the latter (καί) of *even, also*, the former (οὐδέ) of *not even;* thus, "he did not do any thing else, nor did he answer;" with ellipsis of the first negative, the second stands alone, "he did not even answer."

1143.—Ἣν δὴ ἀεὶ καὶ νῦν ἔτι ἐξ ἐκείνου κατ᾽ ἐνιαυτὸν τῷ θεῷ πέμπουσιν, *Which you see always even now still from that time, year by year, they send for the god.*

δή, *you see, you know;* ἀεί, *always, continually;* καὶ νῦν, *even now;* ἔτι *still;* κατ᾽ ἐνιαυτόν, *annually, year by year;* lit., *according to the year.*

1144.—Τὸ μεμνῆσθαι Σωκράτους, καὶ αὐτὸν λέγοντα, καὶ ἄλλου ἀκούοντα, ἔμοιγε ἀεὶ πάντων ἥδιστον, *To call to mind Socrates, both while speaking myself, and hearing from another, is to me at least always the most delightful of all things.*

Observe τὸ μεμνῆσθαι, *subject;* καί—καί, commonly *both—and;* αὐτόν, emphatic, *self;* λέγοντα, ἀκούοντα, complementary participles to μεμνῆσθαι, expressing the *means* or *manner* of the μεμνῆσθαι.

1145.—Τίς δὲ ἄλλος παρῆν, *But who else was present?*

*Ἄλλος δέ τις παρῆν, *But was any one else present?*

Ἔτυχον δὲ τίνες παραγενόμενοι (rhetorical inversion for τίνες δὲ ἐτύχον), *But who chanced to be present?*

1146.—Σχέδον τι οἶμαι τούτους παραγενέσθαι, *I think that pretty nearly these were present = I think that these were about all that were present.*

σχέδον, σχέδον τι, *about, pretty nearly,* different from ὀλίγου δεῖν, *almost,* which latter definitely limits the statement, while the former simply declines to *guarantee* it; καὶ σχέδον ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, *and pretty much, as one might say* (not, as in English ver., *almost*), *all things according to the law are cleansed in blood.*

1147.—Εἰ ταῦτα λέγει, ψεύδεται, *If he says this, he utters a falsehood.*
Εἰ ταῦτα λέξει, ψεύσεται, *If he shall say this, he will utter a falsehood.*

Εἰ ταῦτα ἔλεγεν, ἐψεύδετο ἄν, *If he said (were saying) this, he would be uttering falsehood.*

Εἰ ταῦτα ἔλεξεν, ἐψεύσατο ἄν, *If he had said this, he would have uttered falsehood.*

Ἐὰν ταῦτα λέξῃς, ψεύσῃ, *If you say this (shall have said this), you will utter falsehood.*

Εἰ ταῦτα λέξαι, ψεύσαιτο ἄν, *If he should say this, he would utter falsehood.*

PART FOURTH.

P R O S O D Y.

1148.—*Prosody*, in its common acceptation, treats of the quantity of syllables and the construction of verses; in other words, of *Quantity* and *Metre.* In the ancient grammarians, προσῳδία applies to accents.

QUANTITY.

1149.—Quantity means the relative length of time taken up in pronouncing a syllable.

1150.—In respect of *quantity,* every syllable is either *long* or *short.* A syllable is *long* either by *nature* or by *position.* It is long by nature if it has a *long vowel* or *diphthong ;* as, ὧδε, οὕτως, ψῡχῇ; it is long by position if it has a short vowel before *two consonants,* or a *double consonant ;* as, τάττω, ἔξω. A vowel whose quantity is not fixed, but which may represent either a long or short sound, is called a *double-timed* or *doubtful* vowel.

1151.—The quantity of syllables is determined in many cases by established laws; when no such law can be discovered, by the *authority* of the poets.

1152.—In Greek, the quantity of certain vowels is determined as follows :—

1. The vowels ε, ο, are naturally short; as, λέγομεν.

2. The vowels η, ω, are naturally long; as, Λῆτω̄.

3. The vowels ‘a, ι, υ, are *doubtful*, i. e., they represent either the *long* or the *short* sounds of the vowels *a, i, u;* thus they stand either for ᾰ, ῐ, ῠ, or for ᾱ, ῑ, ῡ.

4. Diphthongs and contracted syllables are long; as, ἐ, εῖ, ὀφίες, contracted ὀφῑς.*

POSITION.

Special Rules.

1153.—Rule I. A syllable with a long vowel or diphthong is of course *long;* but a syllable with a *short* vowel before *two consonants* is also long, although the *vowel* itself remains *short;* as,

$$πο̄λλάς,—προῑᾱψεν,=ω̄τε̄ Ζεύς.$$

Exc.—Α short or doubtful vowel before a *mute* and a *liquid,* makes the syllable *common,* i. e., it may be either *long* or *short;* as, Πᾱτρŏχλος, or Πᾱτρŏχλος.

Obs. 1. With the *middle* mutes (β, γ, δ) this rule applies only when followed by ρ; when followed by λ, μ, ν, the syllable is regularly long; as, βῐβλος, τᾱγμα, never βῐβλος, τᾱγμα.

Obs. 2. A short vowel before two liquids makes a long syllable, and sometimes before a single liquid, which is then doubled in pronunciation, as the liquids easily are; thus, ε̄λαβε, pronounced ἐλλαβε.

Note 1. A *final* short vowel in the *end of a word,* before initial ρ, is long in the dramatic poets; as, ἐμε̄ ρεπον = ἐμέρρεπον.

Note 2. We *very rarely* find a short syllable before two mute consonants.

* In the Prosody the accents are omitted, as they often interfere with the mark for the quantity.

ONE VOWEL BEFORE ANOTHER.

_1154._—RULE II. A doubtful vowel before another vowel is usually *short*, unless lengthened by poetic license; as, πολῠᾱϊχος.

Exceptions.

1. *a* is long in the penult of nouns in *ᾱων, αονος*; as, Μαχᾱων, Μαχαο-
          νος. And sometimes when the genitive ends in *ωνος*;
          as, Ποσειδᾱων, Ποσειδαωνος.
   "   " feminine proper names in *αϊς*; thus, Θᾱϊς.
2. *ι* is long in the penult of nouns in *ιων, ιονος*, and sometimes *ιωνος*;
          as, Ωρῑων, Ωρῑονος or Ωρῑωνος; except χῐων.
   "   " the penult of verbs in *ιω*; as, τῑω; but the Attic tragic
          writers have -ῐω.
3. *ι* is common in the penult of nouns in *ια* and *ιη*; as, καλῑα and καλῐα.
4. *υ* is common in the penult of verbs in *υω*; as, ἰσχῡω or ἰσχῠω.

_1155._—RULE III. Long vowels and diphthongs are, in the poets (unless under the rhythmical accent), mostly treated as short at the end of words, when the next word begins with a vowel; as,

> Ἀξίω ἔ|λῶν ὅ δέ | κεν κέχὄ|λῶσἔταῐ | ὅν κέν ἵ|κῶμαῐ.

Obs. 1. A vowel in the end of a word, before a word beginning with a vowel, does not suffer elision, as in Latin, unless an apostrophe is substituted (46).

Obs. 2. Two vowels, forming two syllables, frequently in poetry coalesce into one; as, χρυσέῳ, Il. á. 15, where έῳ form a short syllable. This frequently takes place, though the vowels be in different words; as, ῆ οὐκ ἄλῐς, Il. έ. 349.

THE DOUBTFUL VOWELS IN FIRST AND MIDDLE SYLLABLES.

1156.—RULE IV. A *doubtful vowel* before a simple consonant is short; as, χᾰκυς.

Exceptions.

1. *a* is long in nouns in αμων, ανωρ, αρο·; as, πεδοβᾱμων, ἀγᾱνωρ, μυσᾱρος.

    "   "   numerals in οσιος; as, διᾱκοσιος.

    "   "   derivatives from verbs in αω pure, and ραω; thus, ἀνιᾱτος, from ἀνιάω; ἰᾱσιμος, from ἰάομαι; καταρᾱτος, from καταράομαι; θεᾱτης and θεᾱμα, from θεάομαι; περᾱσιμος, from περάω; πρᾱσις, from (πιπράσκω for) πράω.

2. *ι* is long in the penult of nouns in ινη, ιτη, ιτης, ιτις; thus, δῑνη, ᾿Αφροδῑτη, πολῑτης, πολῑτις.

    "   "   the penult of verbs in ιβω, ινω; thus, τρῑβω, πῑνω; so also κῑνέω, δῑνέω, &c.

3. *υ* is long in verbals in υμα, υμος, υτηρ, υτος, υτωρ; as, λῦμα, χῦμος, ῥῦτωρ.

    "   "   pronouns; as, ῦμεις.

    "   "   the penult of verbs in υνω, υρω, υχω, υμι; as, πλῡνω, κῡρω, βρῡχω, φῦμι, ζευγνῦμι.

    "   "   adverbs in υδον; as, βοτρῡδον.

THE DOUBTFUL VOWELS IN FINAL SYLLABLES.

1157.—RULE V. α, ι, υ, in the end of a word, are short; as, μουσᾰ, μελῐ, γλυκῠ.

Exceptions.

1. A in the end of a word is long, viz.,

In nouns in εα, δα, θα; as, θεᾱ, Λῃδᾱ, Μαρθᾱ; **exc.** ἀκανθᾰ.

In the dual number; as, προφητᾱ, μουσᾱ.

     18

In polysyllables in *αια*; as, Σεληναιᾱ.

In polysyllables in *εια*, derived from verbs in *εύω*; as, *δουλειᾱ, βασι-λειᾱ*, from *δουλεύω, βασιλεύω*. But *βασιλειᾰ*, a queen, has the final *a* short.

In *ια*; as, *καλιᾱ*, except verbals in *τρια*; as, *ψαλτριᾰ*; and *διᾰ, μιᾰ, ποτνιᾰ*.

In the vocative of nouns in *ας* of the first declension; as, Αἰνειᾱ, from Αἰνείας.

In feminines from adjectives in *ος*; as, *ὁμοιᾱ, ἡμετερᾱ*.

In nouns in *ρα* not preceded by a diphthong; as, *ἡμερᾱ, χηρᾱ*. Except *ἀγκυρᾰ, γεφυρᾰ*, Κερκυρᾰ, *ὀλυρᾰ, σκολοπενδρᾰ, σφυρᾰ*, ταναγρᾰ, and compounds of *μετρω*; as, *γεωμετρᾰ*.

In poetic vocatives; as, Παλλᾱ, for Παλλας.

2. *ι* final is long in the names of letters; as, *πῑ*.

3. *υ* final is long in the names of letters; as, *μῦ, νῦ*.

    "   " verbs in *ψμι*; as, *ἐφῦ*.

    "   " *μεταξῦ* and *γρῦ*.

1158.—Rule VI. A doubtful vowel in the *final syllable,* followed by a simple consonant, is short; as, *μελᾰν, λαμπᾰς*.

Exceptions.

1. *αν* is long in masculines; as, Τιτᾱν; and *πᾱν*, when not in composition.

    "   " accusatives when their nominatives are long; as, Αἰνειᾱν, from Αἰνειᾱς.

    "   " adverbs; as, *ἀγᾱν*.

2. *αρ* in *κᾱρ* and *ψᾱρ* is long; in *γαρ* it is either long or short.

3. *ας* is long in nouns of the first declension; as, Αἰνειᾱς, *μουσᾱς*.

    "   in words having *αντος* in the genitive; as, *τυψᾱς, τυψαν-τος*.

    "   also in *ἡμᾱς, ὑμᾱς, κρᾱς*.

4. *ιν* is long in nouns in *ιν* which have *ινος* in the genitive; as, *ῥηγμῑν, ῥηγμινος*.

    "   in nouns which have two terminations in the nominative; as, *ἀκτῑν*, or *ἀκτις*.

    "   also in *ἡμῑν, ὑμῑν*.

5. ις is long in monosyllables; as, λῑς; but the indefinite τις is common.

    "   " nouns which have two terminations in the nominative; as, ἀκτῑς, ἀκτῑν.

    "   " feminine dissyllables in ις, ιδος, or ιθος; as, κνημῑς, κνημιδος; ὀρνῑς, ὀρνιθος; except ἀσπὶς, ἐπὶς, χαρὶς, and a few others.

    "   " polysyllables preceded by two short syllables; as, πλὄκἄμῑς.

6. υν is long in nouns which have υνος in the genitive; as, μοσσῦν, μοσσυνος.

    "   " nouns which have two terminations in the nominative; as, φορκυς, or φορκῖν.

    "   " accusatives from υς in the nominative; as, ὀφρῖν, from ὀφρυς.

    "   " in the ultimate of verbs in υμι; as, ἐφῖν, from φυμι.

    "   " in νῦν, *now;* but in νῠν, enclitic, it is short.

7. υρ in the end of a word is always long; as, μαρτῦρ.

8. υς is long in monosyllables; as, μῦς.

    "   " nouns which have two terminations in the nominative; as, φορκῖς, φορκυν.

    "   " nominatives which have υντος or ος pure in the genitive; as, δεικνῦς, δεικνυντος; ὀφρῦς, ὀφρυος.

    "   " in κωμῦς, κωμυνθος; and

    "   " in the last syllables of verbs in υμι; as, ἐφῦς.

DOUBTFUL VOWELS IN THE INCREMENT OF NOUNS.

1159.—RULE VII. The quantity of the *nominative* remains in the oblique cases; thus, Τιτᾱν, Τιτᾱνος; κνημῑς, κνημῑδος.

Exceptions.

1. ῠρ in the nominative shortens the crement; as, μαρτῦρ, μαρτῠρος.

2. A vowel long by position, in the nominative, shortens the crement in the oblique cases; as, αὐλαξ, αὐλᾰκος. But nouns in αξ after a vowel have the crement long; as, νεαξ, νεᾱκος.

Likewise θωραξ, ἱεραξ, κνωδαξ, κορδαξ, λαβραξ, οἰαξ, ῥαξ, σιρφαξ, φεναξ, with many words in ιψ, ιπος, and ιξ, ιγος, or ικος; to which add γρυψ, γυψ, and generally Βεβρυξ, δοιδυξ, ὀρτυξ, σανδυξ.

3. ος pure in the genitive, from a long syllable in the nominative, varies the crement; as, δρῦς, δρῦος, or δρῦος.

4. The dative plural, after a syncope, has the penult short; as, πατρᾰσι, ανδρᾰσι.

DOUBTFUL VOWELS IN THE INFLEC-
TION OF VERBS.

The rules for these have generally been given in the body of the work, and need not be repeated here. As a *general rule*, the doubtful vowels, of course, are short, where no special reason exists for being long; as, ἔτυψᾰ, τετῠφᾰ. Of course, where consonants *have fallen away* (as, λελοίπᾱσι, for λελοιπανσι; δείκνῡσι, for δείκνυνσι), they are *long*.

Special Rules for Verbs in μι.

1160.—RULE VIII. The proper reduplication is short, unless made long by position; as, τίθημι. The improper reduplication is common; as, ἵημι or ἵημι.

1161.—RULE IX. α, except before σα or σι, is everywhere short; as, ἱστᾰμεν, ἱστᾰτε.

1162.—RULE X. υ is long in polysyllables, only in the singular of the *indicative active;* everywhere else it is short; as, δεικνῦμι, δεικνῦσι, δεικνῦτω, δεικνῠμαι, &c.

1163.—In dissyllables, it is everywhere long; as, δῦμι, δῦτον, δῦμαι, &c.

DERIVATION AND COMPOSITION.

1164.—RULE XI. Derivatives follow the quantity of their primitives; and compounds, that of the simple words of which they are composed; as,

τῑμή—ἀτῑμος, ὁμοτῑμος, Τῑμανωρ, &c.
λᾱος—Λᾱομεδον, Μενελᾱος, &c.
λῡω, λῡσω—Λῡσανδρος, λῡσικακος, &c.
οιαξ, οιᾱκος—οἰᾱκοστροφος, οιᾱκονομος, &c.
πῦρ—πῦραυστης, πῦρφορος, &c.
ῥῑς or ῥῑν—ῥῑνηλατεω, πολλυρῑνος, &c.

1165.—RULE XII. *a* privative before two short syllables is frequently long from the *necessities* of the verse; as, ἀκᾰμᾰτυς.

1166.—Also σύν in composition is sometimes long; as, σῡνιημι.

FEET.

A foot, in metre, is composed of two or more syllables strictly regulated by time, and is either simple or compound. Of the simple feet, four are of two, and eight are of three syllables. There are sixteen compound feet, each of four syllables. These varieties are as follows:—

1167.—Simple Feet of two Syllables.

Pyrrhic	◡ ◡	ϑἔὄς.
Spondee	— —	τῦπτῶ.
Iambus	◡ —	λἔγῶ.
Trochee	— ◡	σῶμᾰ.

1168.—Simple Feet of three Syllables.

Tribrach	◡ ◡ ◡	πὄλἔμὄς.
Molossus	— — —	εὐχῶλῆ.
Dactyl	— ◡ ◡	μᾱρτὔρὄς.
Anapæst	◡ ◡ —	βᾰσῐλεῦς.
Bacchius	◡ — —	ἔπῆτῆς.
Antibacchius	— — ◡	δεικνῡμῐ.
Amphibrach	◡ — ◡	τῐϑῆμῐ.
Amphimacer	— ◡ —	δεικνῠτῶ.

1169.—Compound Feet of Four Syllables.

Choriambus	$— \smile \smile —$	σῶρῠσῠνῆ	a trochee and an iambus.
Antispast	$\smile — — \smile$	ᾰμᾱρτῆμᾰ	an iambus and a trochee.
Ionic a majore	$— — \smile \smile$	κōσμῆτῠρᾰ	a spondee and a pyrrhic.
Ionic a minore	$\smile \smile — —$	πλῐ̆ῠνĕκτῆς	a pyrrhic and a spondee.
First Pæon	$— \smile \smile \smile$	ᾱστρŏλŏγŏς	a trochee and a pyrrhic.
Second Pæon	$\smile — \smile \smile$	ᾰνᾱξῐŏς	an iambus and a pyrrhic.
Third Pæon	$\smile \smile — \smile$	ᾰνᾰδῆμᾰ	a pyrrhic and a trochee.
Fourth Pæon	$\smile \smile \smile —$	θĕŏγĕνῆς	a pyrrhic and an iambus.
First Epitrite	$\smile — — —$	ᾰμᾱρτῶλῆ	an iambus and a spondee.
Second Epitrite	$— \smile — —$	ᾱνδρŏφŏντῆς	a trochee and a spondee.
Third Epitrite	$— — \smile —$	ɛῡρῡσϑĕνῆς	a spondee and an iambus.
Fourth Epitrite	$— — — \smile$	λῶβῆτῆρᾰ	a spondee and a trochee.
Proceleusmatic	$\smile \smile \smile \smile$	πŏλĕμῐŏς	two pyrrhics.
Dispondee	$— — — —$	σῡνδοῡλɛῡσῶ	two spondees.
Diiambus	$\smile — \smile —$	ĕπῑστᾰτῆς	two iambi.
Ditrochee	$— \smile — \smile$	δῡστῠχῆμᾰ	two trochees.

OF METRE.

1170.—*Metre*, in its *general sense*, means an arrangement of sylla-bles and feet in verse, according to certain rules; and in this sense applies not only to an entire verse, but to a part of a verse, or to any number of verses. *A metre*, in a *specific sense*, means a combination of two feet (sometimes called a syzygy), and sometimes one foot only.

Note.—The distinction between rhythm and metre is not entirely easy to state. In general, *rhythm* refers to *movement*, or the alternation of long and short syllables so as to produce a *harmonious* succession of syllables. *Metre* refers to the recurring of these rhythms at fixed or *definite* intervals; so that, given a specific *rhythm*, we may have a variety of *metres;* given a specific *metre*, we may have a variety of *rhythms*, as Iambic, Trochaic, Anapæstic, dimeter, trimeter, &c. *Metre*, however, is employed in a *general sense* to embrace the idea of *rhythm*.

THE DIFFERENT KINDS OF METRE.

1171.—Metre, in the general sense, is divided into nine species:—

1. Iambic.	4. Dactylic.	7. Ionic a majore.
2. Trochaic.	5. Choriambic.	8. Ionic a minore.
3. Anapæstic.	6. Antispastic.	9. Pæonic or Cretic.

These names are derived from the feet which prevail in them. Each species was originally composed of those feet only from which it is named; but others, equal, or nearly equal, in time, were afterwards admitted under certain restrictions.

It often happens that *two species*, totally *dissimilar*, are united in the same verse, which is then termed *Asynartetes*. When the irregularity is great, and it cannot be reduced to any regular form, it is called *Polyschematistic* or *anomalous*.

Note.—The invention or frequent use of any species of metre by a particular poet, or its use in some particular *civil* or *religious ceremony*, or appropriation to some particular subject or sentiment, has caused certain kinds of verse to receive other names than those specified above. Thus, we have the *Asclepiadean, Glyconian, Alcaic, Sapphic*, and others; named from the poets *Asclepiades, Glycon, Alcæus, Sappho, Phalæcus, Sotades, Archilochus, Alcman, Pherecrates, Anacreon, Aristophanes*, &c. So also the Prosodiacus (from πρόσοδος), so called from being used in the approach to the altars on solemn festivals; and the Parœmiac, a kind of verse much used in proverbs (παροιμίαι).

1172.—In the iambic, trochaic, and anapæstic verse, a metre consists of *two* feet; in the others, of *one* only.

1173.—A verse is further characterized by the number of metres (in the specific meaning of the term) which it contains, as follows:—

A verse containing one Metre is called *Monometer*.

two Metres	*Dimeter.*
three Metres	*Trimeter.*
four Metres	*Tetrameter.*
five Metres	*Pentameter.*
six Metres	*Hexameter.*
seven Metres	*Heptameter.*

1174.—A verse may be *complete*, having precisely the number of metres which the canon requires ; or it may be *deficient* in the last metre ; or it may be *redundant.* To express this, it is characterized as

1. ACATALECTIC, when complete.

2. { CATALECTIC, if wanting one syllable.
   { BRACHYCATALECTIC, if wanting two syllables or one whole foot.

3. HYPERCATALECTIC, *redundant* by one or two syllables ; thus,

χῆ λεὼν δράκοντας ὥς.   Æsch. Lept. Theb.

is denominated "TROCHAIC DIMETER CATALECTIC ;" the first term referring to the *species*, the second to the *number* of metres, and the third to the *deficient ending.*

Note.—The two last terms, viz., that designating the number of metres, and that which refers to the ending, are sometimes reduced to one ; thus, when a verse of a given species consists of a foot and a half it is called *triemimer ;* of two feet and a half, *Penthemimer ;* of three and a half, *Hephthemimer* (five hàlf feet, seven half feet) ; and when it consists of one *metre* and a half, it is called *Hemiholius.*

1175.—The respective situation of each foot in a verse is called its place (*sedes*).

The rules or canons of the different kinds of metre are briefly as follows :—

IAMBIC METRE. Scheme, 1193.

1176.—A pure iambic verse consists only of iambuses.

A mixed iambic verse admits in the *first, third,* and *fifth* place, an *iambus* or a *spondee.*

In the *second, fourth,* and *sixth,* an iambus only.

Variation 1. The *spondee* may be resolved into a dactyl.

Variation 2. The iambus in *any* place (except the last) may be resolved into a *tribrach.* An *anapæst* may be substituted for an iambus, in *comic poetry,* nearly at pleasure ; in *serious* verse, only in the *first* foot, except in the case of *proper names.*

Observe, however, 1st. That a dactyl should be avoided in the *fifth* place ; and, 2d. That resolved feet should not too often concur.

Of this verse there are all varieties of length, *monometers, dimeters, trimeters* (called also senarian, each line having six feet), and *tetrameters.*

The rhythmic accent is on the *second* syllable of the foot, except in the *anapæst,* which is accented on the last. In the *iambic trimeter,* the first foot of each *dipody* or *measure* has the *ictus* or *heavier accentuation.*

TROCHAIC METRE. Scheme, 1194.

1177.—A pure trochaic verse consists of trochees only.

A mixed trochaic verse admits in the *odd* places a *trochee* only; in the even places, a *trochee* or a *spondee*.

The trochee may, in any place, be resolved into a *tribrach*, and the spondee into an *anapœst*.

A dactyl occurs only in the place of a *proper name*.

Trochaic verses are mostly *catalectic*. A system of them generally consists of *catalectic tetrameters;* sometimes of dimeters, *catalectic* and *acatalectic* intermixed.

In *tetrameters*, the *second metre* should always end a word.

ANAPÆSTIC METRE. Scheme, 1195.

1178.—An anapæstic verse, without *any* restriction of places, admits either an *anapœst, spondee,* or *dactyl.*

Exc. 1. The dimeter catalectic, called paræmiac (closing an anapæstic system), requires an anapæst in the last place but one; and is incorrect when a *spondee* is found there.

Exc. 2. In *some* instances, the *proper* foot is resolved into the proceleusmatic.

Anapæstic verses are sometimes *intermixed* with other species, but are oftener in a *detached system* by themselves.

1179.—A system is chiefly composed of dimeters under the following circumstances:—

1. When each foot, or at least each metre (syzygy), ends a word.

2. When the last verse but one of the system is monometer acatalectic, and the last, dimeter catalectic, with an anapæst in the second metre.

In a *system*, it is to be observed, that the last syllable of each verse is *not common* (as in other species), but has its quantity subject to the same restrictions as if the foot to which it belongs occurred in *any other* place of the verse.

1180.—A system, therefore, of anapæstic verses is constructed of a number of *dimeters* (rarely admitting a monometer) terminating in a *parœmiac,* and is scanned as *one continuous* verse or line.

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1181.—To this metre belong the *Aristophanic*, being catalectic tetrameters; and the *proceleusmatic*, consisting of feet isochronal to an anapæst, and, for the most part, ending with it.

DACTYLIC METRE.   Scheme, 1196.

1182.—A DACTYLIC verse is composed solely of *dactyls* and *spondees*. In this species, *one foot* constitutes a metre.

The common *heroic* is *hexameter acatalectic*, having a dactyl in the *fifth place*, and a spondee in the *sixth*.

Sometimes, in slow and solemn movement, a spondee takes the place of the dactyl in the *fifth* foot; whence such lines are called *spondaic*.

1183.—The ELEGIAC PENTAMETER is so named from a *false* division into *five* feet. It consists in fact of *two catalectic dipodies*, i. e., of two parts, each consisting of two dactylic feet and a catalectic syllable. In the *first* tripody, *spondees* may be substituted for the dactyls; but not in the *last*, where the flow of the verse must not be retarded by the slower spondaic movement.

1184.—Though a *heroic* verse is confined to a smaller number of admissible feet than an *iambic* verse, several licenses are allowed which are not used in the latter.

The most considerable of these are:—

1. The lengthening of a short final syllable in certain cases, viz., at the cæsural pause, and where its emphasis is increased by its beginning a foot.

2. The hiatus, or the concurrence of two vowels, in contiguous words.

1185.—That irregular sort of dactylics which Hephæstion calls *Æolics*, admits, in the first metre, any foot of two syllables; the rest must be all dactyls, except where the verse is *catalectic*, and then the catalectic part must be part of a dactyl.

1186.—A second sort of dactylics, called ordinarily *Logaœdics*, require a *trochaic syzygy* at the end, all the other feet being dactyls.

The *logaœdic* is so called from its easy, half prosaic, half poetic movement (λόγος, *speech,* ὠδή, *song*).

CHORIAMBIC METRE. Scheme, 1197.

1187.—The construction of an ordinary choriambic verse is very simple. Each metre, except the last, is a *choriambus*, and the last may be an iambic syzygy, entire or catalectic.

1188.—The iambic syzygy (two iambic feet) is sometimes found at the beginning, and, in long verses, in other places; but this happens less frequently.

1189.—If any other foot of four syllables is joined with a choriambus, the verse is then more properly called *epichoriambic.* Of this there is a very great variety, and they sometimes end with an *amphibrach*, sometimes with a *bacchius.*

[For the other more difficult metres, as well as for the details regarding *these*, the student is referred to special works on Greek prosody and metre. They can scarcely be treated advantageously in a strictly elementary grammar.]

THE CÆSURAL PAUSE.

1190.—In connection with the rhythmical arrangement of the verse, a degree of *variety* and *harmony* is produced by so *dividing* or *cutting* the verse that the *end* of a foot or measure shall *not* coincide with the end of a word, but the word shall be divided between different feet or measures. There are thus three *cæsuras (cuttings, dividings)* : —

1. The cæsura of the *foot*, as, νική | σας ἐθέ | λει.

2. The cæsura of the *rhythm*, dividing the *arsis* and *thesis* as above, σᾶς ἔθέ.

3. The cæsura of the *verse*, commonly known as the *cæsural pause*, and dividing the verse into one or more parts, for *ease* and *euphony* in reading. The place of this cæsura is naturally determined by the length of the verse, although this law of euphony is by no means always observed.

1191.—Heroic verses and trimeter iambics are esteemed most harmonious when the *pause* falls upon the *first syllable of the third foot.* This is the *penthemimeral* cæsura. When it falls upon the first syllable of the fourth, it is called the *hephthemimeral.* In iambic and trochaic tetrameters, its place is *at the end of the second metre.* These rules are more observed by the Roman than by the Greek poets. In anapæs-

tic verse, and pæonic, no place is assigned to the pause; because, since the metres (if rightly constructed) end with a word, the effect of a pause will be produced at the end of each metre.   The same may be observed of the Ionic *a minore.*

METRICAL TABLES.

1192.—The following tables exhibit a scheme of the different feet allowed in each kind of metre, and the place which they occupy.   In the tables the following abbreviations occur · viz., A. C., for *Acatalectic;* C., for *Catalectic;* B. C., for *Brachycatalectic:* H. C., for *Hypercatalectic;* and P. N., for *Proper Name.* (.) In *Iambic, Trochaic,* and *Anapæstic* verse, each metre consists of two feet, and is followed by a double line.

1193.—Iambic Metre.

1. *Monometer Base.*   **2.** *Dimeter Acatalectic.*

1.	2.
˘ —	˘ —
˘ ˘ ˘	
— —	
— ˘ ˘	
˘ — —	

1.	2.	3.	4.
˘ —	˘ —	˘ —	˘ —
˘ ˘ ˘	˘ ˘ ˘	˘ ˘ ˘	
— —		— —	
— ˘ ˘		— ˘ ˘	
˘ — —		˘ ˘ —	

3. *Trimeter Acatalectic.*

1.	2.	3.	4.	5.	6.
˘ —	˘ —	˘ —	˘ —	˘ —	˘ —
˘ ˘ ˘	˘ ˘ ˘	˘ ˘ ˘	˘ ˘ ˘	˘ ˘ ˘	
— —		— —		— —	
— ˘ ˘		— ˘ ˘			
˘ ˘ —					
˘ ˘ —	˘ ˘ —	˘ ˘ —	˘ ˘ —	˘ ˘ —	P. N

1194.—Trochaic Metre.

EXPLANATION OF THE SCHEME.

In this verse, each metre is alike. If from the trimeter scheme exhibited below, the first and the second metre be taken away, the remainder will be a scheme of the MONOMETER, which is always hyper-

catalectic or acatalectic. If the first be taken away, the remainder will be a scheme of the *dimeter;* and if a metre be *prefixed,* it will be a scheme of the *tetrameter,* which is always catalectic.

Trimeter Acatalectic.

1.	2.	3.	4.	5.	6.
— ◡ ◡ ◡ ◡	— ◡ ◡ ◡ ◡ — — ◡ ◡ —	— ◡ ◡ ◡ ◡	— ◡ ◡ ◡ ◡ — — ◡ ◡ —	— ◡ ◡ ◡ ◡	— ◡ ◡ ◡ ◡ — — ◡ ◡ —
— ◡ ◡	— ◡ ◡ ◡	— ◡ ◡ ◡	— ◡ ◡	— ◡ ◡	

P. N.

1195.—Anapæstic Metre.

EXPLANATION OF THE SCHEME.

This scheme is dimeter. The removal of the *first* metre leaves it MONOMETER (which is called an anapæstic base); by prefixing *one* metre, it becomes TRIMETER; and by prefixing *two,* it becomes TETRAMETER, which is always catalectic. A catalectic dimeter is also called *Parœmiac.*

1. *Dimeter Acatalectic.*

1.	2.	3.	4.
◡ ◡ — — ◡ ◡ — —	◡ ◡ — — ◡ ◡ — —	◡ ◡ — — ◡ ◡ — —	◡ ◡ — — ◡ ◡ — —
◡ ◡ ◡ ◡	◡ ◡ ◡ ◡ ◡ ◡	◡ ◡ ◡ ◡ ◡ ◡	◡ ◡ ◡ ◡ ◡ ◡

2. *Parœmaic or Dim. Cat.*

1.	2.	3.	4.
◡ ◡ — — ◡ ◡ — —	◡ ◡ — — —	◡ ◡ —	

1196.—Dactylic Metre.

1. *Dimeter.*

1.	2.	
— ◡ ◡ — —	— ◡ ◡ — —	A. C.
— ◡ ◡ — —	— ◡ ◡ —	H. C.
— ◡ ◡	— —	Adonic.

2. *Trimeter.*

1.	2.	3.	
— ◡ ◡ — —	— ◡ ◡ — —	— ◡ ◡ — }	A. C.
— ◡ ◡ — —	— ◡ ◡ — —	— ◡ ◡ —	H. C.

3. *Tetrameter.*

1.	2.	3.	4.
— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣
— —	— —	— —	
— — ⌣ ⌣ ⌣ — }	— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣	ÆOLIC.

4. *Pentameter.*

1.	2.	3.	4.	5.
— ⌣ ⌣	— ⌣ ⌣	— ○	— ⌣ ⌣	— ○	A. C.
— —	— —		— —		
— — ⌣ ⌣ ⌣ — }	— ⌣ ⌣	— ○	— ⌣ ⌣	— ○	ÆOLIC.

5. *Hexameter.*

1.	2.	3.	4.	5.	6.	
— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣	pure.
— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣	— ⌣	impure.
— —	— —	— —	— —		— —	
— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣	— ⌣ ⌣	— —	HEROIC.
— —	— — —	— —	— —			
— ⌣ ⌣	— ⌣ ⌣	— ○	— ⌣ ⌣	— ⌣ ⌣	— ○	ELEGIAC.
— —	— —					

Logaœdics.

| — ⌣ ⌣ | — ⌣ — ⌣ | called also CHORIAMBIC Dimeter Catalectic.
| — ⌣ ⌣ | — ⌣ ⌣ | — ⌣ — ⌣ | Alcaic (the most common).
| — ⌣ ⌣ | — ⌣ ⌣ | — ⌣ ⌣ | — ⌣ — ⌣ | } Logaædics only.

1197.—Choriambic Metre.

Trimeter.

M. I.	II.	III.	
— ◡ ◡ —	— ◡ ◡ —	◡ — —	Cat.
— ◡ ◡ —	— ◡ ◡ —	— ◡ ◡ —	pure acatalectic seldom occurs;
— ◡ ◡ —	◡ — ◡ —	— ◡ ◡	impure do., in which also other
◡ — ◡ —	— ◡ ◡ —	◡ — ◡ —	feet are intermixed, as the
◡ — — ◡	◡ — — ◡	— ◡ — ◡	Pæons and Epitrites.

MONOMETER is the same as Dactylic Dimeter. DIMETER removes the *first* metre. TETRAMETER prefixes a metre, and is always catalectic.

ACCENTS.

1198.—In the modulation of speech, one syllable in every word must be distinguished by a *tone* or elevation of the voice. On this syllable the accent is marked, in the Greek language. The elevation of voice does not lengthen the *time* of the syllable; so that *accent* and *quantity* are considered by the best critics as perfectly distinct, but by no means inconsistent with each other. The accents now scarcely guide our pronunciation, at least only as fixing the *accented syllable;* yet they are useful in many ways. among others as distinguishing between words spelled alike, but differing in signification, of which Scapula gives a list of more than four hundred. Besides this, the accents are a part of the Greek language, and no Greek scholarship can be complete without a knowledge of them. They show us how *various* was the pronunciation of the Greek. both in respect to the *syllable* accented, and the *quality* of the accent. In many instances they determine the *quantity* of the vowel.

Words, according to their accent, are *oxytone, paroxytone, proparoxytone, perispomena,* and *properispomena.* All but the first and fourth are *barytone.* All syllables not marked with an accent are supposed to be *barytone;* the *grave accent* (βαρὺς τόνος) is never written, except when it stands for a *depressed oxytone* (170–175).

PLACE OF THE ACCENT IN THE NOMINATIVE.

1199.—No *rule* can be given for ascertaining the place of the accent in the nominative of nouns and adjectives; it is to be learned mainly from practice and the lexicon. The following observations, however, may be of use:—

1200.—The *article, pronouns,* and *prepositions* have their accent given in the *grammar.* The *dissyllabic prepositions,* we may add, are all regularly *oxytone ; paroxytone* only by exceptional *position.*

1201.—Verbs *throw back* the accent as far as possible, except εἰμί and φημί. They are called, in respect to accent, *recessive ;* for exceptions, see 437, ff.

1202.—The following classes of words are mainly *oxytone ;* viz.,

1. All monosyllables which are not contracted; as, χείρ, ὅς. When they have suffered contraction, they take the circumflex; as, γῆ (γέα), φῶς (φάος). So also αἱ, νῦν, οὖν, ὗς, δρῦς, μῦς, ναῦς, οὖς, παῖς, πῦρ, most or all of which are contractions. 2. All nouns in ευς; as, βασιλεύς. 3. All verbals in τηρ; as, χαρακτήρ. 4. Verbals in της; as, μαθητής; but those from verbs in μι, on the penult; as, θέτης. 5. Verbals in μη and μος (from the perfect passive) ; as, γραμμή, σπασμός. 6. Verbals in τος, from the third singular perfect passive; as, ποιητός; except some compounds; as, ἀποδεικτός. 7. Verbals in η and α from the second perfect active; as, στολή, διαφορά. 8. Diminutives, patronymics, and other derivative nouns in ις; as, κεραμίς, βασιλίς. 9. Compounds of ποιέω, ἄγω, φέρω, οὖρος, ἔργον; as, παιδαγωγός, διαφορά, πυλουρός, ὀμβριμοεργός (but παρά and περί throw back the accent; as, περίεργος). 10. Adjectives in ης not contracted; as, ἀληθής. 11. Compound adjectives in ης; as, εὐφυής; except compounds of ἦθος and ἀρκέω; as, κακοήθης, ποδάρκης. 12. Adjectives in υς, εια, υ; as, ἡδύς, ἡδεῖα, ἡδύ. 13. Adjectives in ρος; as, αἰσχρός. 14. Adjectives in ικος, from verbals in τος; as, ποιητικός, from ποιητός. 15. The adverbial terminations ι and δόν; as, ἀθεεί, ὁμοθυμαδόν.

Accent on the Penult.

1203.—The *following* are mainly *paroxytone;* viz.,

1. Diminutives in *ισκος, ιλος, ιων*; as, *νεανίσκος, παιδίσκη, ναυτιλος, μωρίων.* 2. Nouns in *ειον,* denoting a place; as, *Λυκεῖον,* &c. 3. Nouns in *υνη*; as, *δικαιοσίνη.* 4. Nouns in *ια,* if derived from, adjectives in *ος*; as, *φιλία.* If derived from substantives, the accent varies; as, *στρατιά,* from *στρατός.* 5. Nouns in *εια,* derived from verbs in *ειω*; as, *βασιλεία,* from *βασιλείω.* 6. Almost all nouns denoting national relation; as, *'Ρωμαῖος.* 7. Verbals in *τωρ*; as, *ῥήτωρ, κτήτωρ.* 8. Adjectives in *εις, εσσα, εν*; as, *χαρίεις.* 9. Adjectives in *ωδης*; *λιθώδης.* 10. Verbal adjectives in *εος*; as, *γραπτέος.* 11. Comparatives in *ιων*; as, *βελτίων.* 12. Adverbs of quantity in *ακις*; as, *τρισάκις, πολλάκις.* 13. Adverbs in *δην*; as, *συλλήβδην.*

Composition.

1204.— *Compound words* in many instances, especially in adverbs, retain the accent on the syllable where it stood in the simple; as, *αὐτόφι, οὐρανόθεν.* In the following cases, however, the accent is drawn back to the antepenult; viz.,

1. Words compounded of *particles, ἀ, εὖ, δυς, δι, ὁμο, ἄρτι, ἀντί, περί, παρά, ὑπό,* &c.; as, *ἄπιστος* from *πιστός, δίψυχος* from *ψυχή.*

2. Words compounded of *two adjectives;* as *φιλόσοφος*: of two substantives; as, *ναύκληρος*: of adjectives and substantives; as, *φιλόστοργος.*

GENERAL RULES.

1205.—If the *final* syllable is *long*, the accent, if on the penult, must be *acute*, and the word is *paroxytone;* as, *ἀνθρώπου, μούσᾱ* (dual), *τύπτω, τυπτέσθω.*

Obs. The Attic terminations εων and εως, in the second and third declensions, and the Ionic εω in the first, are considered as forming virtually but *one* syllable; as, ἀνώγεων, πόλεως.

1206.—If the *final* syllable be *short*, then

1. A *penult*, if *long* and *accented*, must be *circumflexed*; if *short* and accented, must be *acuted*. That is, with a *short ultimate*, an accented *long* penult makes the word a *properispomenon*; an accented *short* penult makes it a *paroxytone*; as, τύπτε, χεῖρε.

2. With a *short ultimate* the accent may be on the *antepenult*; the accent is then *always* acute, and the word is *proparoxytone*; as, ἄνθρωπος.

Obs. The diphthongs οι and αι final, and syllables long by *position* only, are considered *short* in *accentuation*; thus, αὐλᾱξ, αὐλᾰκος.

SPECIAL RULES.

In the Declension of Nouns.

1207.—*The first declension* is, in the *genitive plural*, almost always *perispomenon*; thus, μουσῶν, from μοῦσα.

Exc. The *feminine* of barytone adjectives in ος; as, ἁγία from ἅγιος (not ἁγιᾶι); ξένων from ξένος; and the nouns χρήστων, χλούνων, ἐτησίων (not χρηστῶν, &c.).

1208.—Oxytones of the *first* and *second declensions* are, in the genitive and dative of all the numbers, perispomena; thus, τιμή, τιμῆς, τιμῇ, τιμαῖν, τιμῶν; καλός, καλοῦ; καλοῖν, καλῶν, καλοῖς.

1209.—In the *third declension*, an *oxytone* in the *nominative* becomes regularly, in the *oblique* tenses, a *paroxytone* or a *properispomenon*; as, πατήρ, πατέρος, σωτήρ, σωτῆρος, σωτήρων.

Exc. 1. The final syllable of *vocatives* in ευ and οι *change* the *acute* into the *circumflex ;* as, βασιλεύς, βασιλεῦ; κλωθώ, κλοθοῖ.

Exc. 2. Μήτηρ and θυγάτηρ, though *barytones*, become *paroxytones* in the *genitive ;* as, μητέρος.

Exc. 3. MONOSYLLABLES transfer the accent in the *genitive* and *dative* of all the numbers to the ultimate, which becomes *oxytone ;* as, μηνός, μηνί, μησί; or *perispomenon ;* as, μηνοῖν, μηνῶν. But τίς and *participles* follow the general rule, retaining the accent on the same syllable as in the nominative; as, τίνος, θέντος, οὖσι; also, δάδων, διάων, θώων, κράτων, παίδων, Τρώων, ὄντων, φώτων (*of lights*), πάντων, πᾶσι.

Also syncopated nouns and γυνή, except the dative plural; as, πατρός, πατρῶν, πατράσι; γυναικός.

Also, a short vowel of the genitive from a long vowel in the nominative, throws back the accent in the vocative; thus, ἀνήρ, ἄνέρος, ἄνερ; εὐδαίμων, εὐδαίμονος, εὔδαιμον. Except when the penult is long not by position; as, Μαχᾶον, Σαρπῆδον.

For the *accentuation of verbs*, see 963, 977.

IN CONSTRUCTION.

1210.—Words accented on the last syllable, when this is lost by apostrophe, throw the accent *back ;* as, δεινὰ—δείν' ἔπη.

Exc. 1. Ἀλλά and the *prepositions* are *excepted*, which *lose* their accent.

Exc. 2. *Prepositions* placed after their cases (ἀνά and διά excepted), throw back the accent; thus, περί—ψυχῆς πέρι.

PROCLITICS OR ATONICS.

1211.—The following *ten words*, when written by themselves **or** before another word, have no accent, but seem *to rest upon* and *form*, as it were, *part* of the word following; viz., the articles *ὁ, ἡ, οἱ, αἱ*; the prepositions *ἐν, εἰς (ἐς), ἐκ, ἐξ*; the conjunctions *εἰ, ὡς*; and the negative adverb *οὐ (οὐκ, οὐχ)*.

But these words have the accent when it is thrown back upon them from an enclitic following; as, *εἴγε*; in the end of a sentence; as, *πῶς γὰρ οὔ, why not?* after the word on which they rest; as, *θεὸς ὥς, like a god; κακῶν ἒξ, in consequence of evils.* Also the article, used as a personal pronoun, often has the accent; as, *ὃ γὰρ ἦλθε.*

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The numbers refer to paragraphs. In the abbreviations, w. = *with;* ff., *following section or sections;* ind. = *indicative;* part. = *participle;* prop. = *proposition.*

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