ELEMENTS
OF
GREEK GRAMMAR.

BY CHAUNCEY A. GOODRICH.

USED IN YALE COLLEGE.

HERETOFORE PUBLISHED AS THE GRAMMAR OF

CASPAR FREDERIC HACHENBURG

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DISTRICT OF CONNECTICUT,

BE IT REMEMBERED, That on the fifth day of December, in the fifty-second year of the Independence of the United States of America, Chauncey Allen Goodrich, of the said district, hath deposited in this office the title of a book, the right whereof he claims as Author, in the words following, to wit:

"Elements of Greek Grammar. By Chauncey A. Goodrich. Used in Yale College."

In conformity to the act of Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned." And also to the act entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned.'

CHA'S A. INGERSOLL,
Clerk of the District of Connecticut.
ADVERTISEMENT.

The materials for the first edition of this work, were derived chiefly from the Grammar of Hachenberg. Additions were made, however, from other sources, and the plan entirely new modeled, in conformity to the existing modes of instruction in this country. In its progress through six editions, it has received numerous accessions of valuable matter from the later German Grammarians: the articles on the Middle Voice, Tenses, Moods, the construction of the Infinitive and of Participles, and General Principles of Government, have been re-written and enlarged, the Paradigms of the Irregular Verbs in μ, have been made more complete, a new article has been added on the Particles, and difficult forms of construction, and the Accents, have been introduced. By these successive changes, the work has lost its original character of a compilation from Hachenberg, and the name of that author, therefore, appears no longer in its title.

The plan of Adams’ Latin Grammar has been followed, as far as the nature of the case would admit. The leading principles of Etymology and Syntax, designed to be committed to memory, are printed in a larger type. Remarks and exceptions follow, under each head, in a smaller character. Those rules of Syntax, which are
common to the Latin and Greek languages, are, in most cases, stated in the exact terms of Adams' Grammar, as being already familiar to the learner.

In a system of rules and annotations adapted to the capacity of the younger class of students, it would be out of place to enter into the theory of the language, or to trace the nice shades of distinction in the forms of construction. An attempt has been made, however, to guide the inquiries of more advanced students on these subjects, in the introductory articles on the Middle Voice, Tenses, Moods, construction of the Infinitive and of Participles, and General Principles of Government. Within a narrow compass are here given the principal conclusions, at which Matthiae has arrived, in several hundred pages of his larger Grammar, though, of course, with the omission of uncommon forms of construction, and with that imperfection of statement, which must necessarily attend every attempt to compress so great a mass of matter, within such limits. It is hoped, that Instructers will find, in the general views of the language thus presented, important principles, which may be illustrated and explained from time to time, with great advantage to the pupil.

To the larger Grammar of Matthiae, the author is indebted for most of the improvements made in this work. The article on Dialects was taken with but very little alteration, from the Glocester Grammar; the list of Anomalous Verbs was formed on that of Rost and Buttmann; and the Grammar of Ewing has furnished a part of the remarks on Prosody.
ORTHOGRAPHY.

THE ALPHABET.

The Greek letters are twenty-four.

<table>
<thead>
<tr>
<th>Figure</th>
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<tr>
<td>Ω</td>
<td>ωμέγα</td>
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</tbody>
</table>

The character ζ (stigma) is used for στ; and υ for ou.
The diphthong υι is pronounced whi, as υιός (whios,) a son.
Γ before υ, γ, χ, and ξ, has the sound of mg, as γγύς.
(eng-gus,) near; λαγγυς, (larungx,) the larynx.
BREATHINGS.

To the letters may be added the rough breathing (') or English H; as, "Ouqpos, Homeros; εξω, hexo.

Obs. 1. The aspirate, or English H, was originally a letter among the Greeks. In the old inscriptions, ΗΕΚΑΤΩΝ is written for έκατον; and ΗΗ for ϒ; ΚΗ for χ, &c. It was afterwards divided into two parts, F - F. The former, retaining the original sound, was called the rough breathing. The latter was called the smooth breathing; and denoted that slight emission of breath, which naturally precedes all the vowels at the commencement of a syllable when not aspirated. These characters F - F were gradually rounded into their present form, ['] rough breathing, ['] smooth breathing.

Obs. 2. In diphthongs the breathing is placed over the second of the vowels, because it belongs not to the first merely, but to both sounds united; as, οἰ, αὐτός.

Obs. 3. When υ or ρ begins a word, it has the rough breathing; as υδωρ, Ρημώρ. In the middle of a word, if ρ is doubled, the first has the smooth, and the second the rough breathing; as, αϦόην.

Obs. 4. The Attics frequently use the rough breathing when others use the smooth; as in ᾨτίτων. The Αeolics and older Ionics, on the contrary, frequently change the rough breathing into the smooth.

DIGAMMA. The early Greeks had another aspirate, which was longest retained by the Αeolics. It had the form of f, or a double gamma, and was hence called the Digamma. Its sound was that of v, and was prefixed by the Αeolics to many words, which, in the other dialects, had the rough or smooth breathing.

ACCENTS.

The accents are three:

- The acute ('); as, ζωή, life.
- The grave ('); as, καί, and; τίς, some one.
- The circumflex ('), composed of the acute and grave; as, γῆ, land.

When words are accented on the last syllable, they are called ozytones; when not, barytones.
VOWELS.

The accents are useful in distinguishing between words which are spelled alike. Thus τις (with the acute) denotes who? τις (with the grave) some one; εἷς, he goes, εἰς, they are; βίος, life, βιός, a bow. The position of the accent, likewise, denotes the quantity in many cases.

Letters are divided into vowels and consonants.

VOWELS.

The simple vowels are ā, ē, ē, ō, ū, which are short.

Long vowels are produced by doubling the short ones. When thus doubled,

The charactcr η (eta) is put for ēē (double epsilon.)

The character ω (omega) is put for oo (double omicron.)

The characters α, ι, υ, stand for the double or long sounds, as well as for the single or short ones, of these letters. Hence they are called doubtful vowels, having a two-fold use.

In a few instances the character η is put for εα; as, ηυ for ταυ, τι.

Diphthongs are formed either by uniting υ and ι, as in viōs, or by adding them to the other vowels, thus,

<table>
<thead>
<tr>
<th>Short vowels,</th>
<th>Long vowels,</th>
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<tbody>
<tr>
<td>From ε are formed ει, ευ,</td>
<td>From η are formed ηι, ηυ,</td>
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<tr>
<td>&quot; ο &quot; οι, ου,</td>
<td>&quot; w &quot; ωι, ωυ,</td>
</tr>
<tr>
<td>&quot; ι &quot; ιαι, ιαυ.</td>
<td>&quot; ι &quot; ιαι, ιαυ.</td>
</tr>
</tbody>
</table>

These are called proper diphthongs.

These are called improper diphthongs.

The Iota after a long vowel is generally written beneath; as, τη for τη, τι for τι. It is then called the Subscript Iota, i.e. Iota written under. After capitals it is written on the side, as, TH.
SYLLABES.

CONSONANTS.

The consonants are divided into liquids, double consonants, and mutes.

There are four liquids, λ, μ, ν, ρ, to which σ is sometimes added.

There are three double consonants; ζ, ξ, ψ.

ζ represents σζ.
ξ " " θζ, θς, χζ.
ψ " " πζ, βζ, φζ.

Hence, when these letters are thus joined, the double letter is substituted.

Obs. 1. This may be particularly remarked in declension and conjugation; as, Ἄραψι for Ἄραπσι, from Ἄραψε; λέξω for λέγων, from λέγω; πλέξω for πλέκων, from πλέκω; ἀλέξω for ἀλέκαυον, from ἀλέκαυον.

Obs. 2. Among the Ἀἰολικαί, who never used the double consonants, ζζ was put for ξ, transposing the letters, because ζ never immediately precedes σ.

The mutes are nine, but are all founded upon three; viz. ι, which is formed with the lips; κ with the palate; τ with the tongue.

Hence the mutes are divided into three classes.

Smooth.                  Middle.                  Rough.
Πι Mutes.                Πι with a slight aspirate is Βι, with a rough one is Φι.
Καπη Mutes.              Κι with a slight aspirate is Γι, with a rough one is Χι.
Ταυ Mutes.               Τι with a slight aspirate is Δι, with a rough one is Θι.

Hence, those of the same class are often interchanged by a change of breathing; as, λνπφος for λνπφος; οκελδες for οκελδες. Letters thus interchanged are called cognate.

RULES FOR THE CHANGE OF LETTERS.

I. A smooth mute is changed into a rough one, when followed by the rough breathing; as μεόνυμι for μετ' υμίν, οὐξ γξω for οὐξ ᾃξω. The Ionics retain the smooth mutes; as, ἐπ' ὀποιον.

II. When mutes come together, they must be of the same strength, i.e. smooth go with smooth, middle with middle, rough with rough. Hence, if one is determined, the other is
made to correspond; as, ἐτυφθην for ἐτυπθην, λέκθε for λέλκθε. But a rough mute cannot be doubled; hence we find βάχχος for βάκχος. After ἐκ, the mute is not changed, as ἑβάλλω, ἑκάλυψις.

III. When two successive syllables of a word commence with a rough letter, the first of those letters is changed into its corresponding smooth one; as, πιφαγκα for φιφαγκα, πεχυκα for χέχυκα.

This change takes place without exception in all cases of reduplication, and in some other instances; as, τρίφω for ἑρείφω, ἐχω for ἑχω, τριχός for τριχύς from ἑρήχ.

But imperatives in ἥ change the second of the mutes, i. e. ἥ into τί; as, ἥτι for τίθει. Passives in ἦν and ἤν, make no change, except in two words, ἤνω and τίθημι. Hence we find ἐχύρθην, μᾶξεθάνι. So likewise in most compounds; as, ἐκοιμθέθεν.

IV. A Tau-mute (ι, ι, or ια) before σ is dropped; as, ανύω for ἀνύσω, ἐρεύω for ἐρεύδω, πεισω for πειόσω. So ζ is dropped—because it contains a δ; as ἄρπισσω for ἄρπαζω.

V. 1. A Pi-mute (π, β, or φ) before µ is changed into µ; as, τετυµ-µαι for τετυπ-µαι, τετριβ-µαι, γεγοµ-µαι for γέγορη-µαι.

2. A Kappa-mute (κ or χ) before µ, is changed into γ; as, πεπληγ-µαι for πεπλεκ-µαι, βέβογ-µαι for βέβοξ-µαι; λέγεµ-µαι, from λέγω, remains of course unaltered.

VI. The letter ν is dropped before σ or ζ in declension, and in the preposition σύν; as, δαιµονί for δαιµονία, from δαιµονίε; συνζήν for συνζήτη; συνκινήσω for συνκινήσω.

When with the ν a Tau-mute is dropped (by Rule IV.), the preceding vowel is lengthened, as ἄοιος for ἀοινοος, from ἀοινοος; and for this purpose ι is lengthened into ις, and ε into ευς; as, σωίος for σωίσω, from σωίσω; λείσως for λεῖσως, from λεῖσως.

VII. 1. Ν before a Pi-mute (π, β, or φ) is changed into µ; as, ἐμβαίνω for ἐβαίνω, συμφερὼ for συμφερόν.

2. Ν before a Kappa-mute (κ, γ, or χ) is changed into γ; as, πιφαγκα for πιφαγκα.

3. Ν before the liquids λ, µ, θ, is changed into those letters respectively; as, συλλέγω for συλλέγοι, ἐμμένω for ἐννέα. But ν remains unchanged before enclitics, as in τόννε; and in the preposition ἐν before ρ, as ἐνφάτων.

VIII. A letter is sometimes inserted between two other letters to prevent an unpleasant concurrence of sounds: par-
SYLLABLES.

ticularly, when μ precedes λ or ρ, the letter β is often inserted; as, μεσημβρία, from μέσος and ήμέρα; μέσηληκα for μέσηλικα.

When ν precedes ρ, the letter δ is frequently inserted; as, ἀνδρός for ἀνέρος. From the same attention to harmony, we find, ἄμφροτος for ἄθροτος, &c.

From a regard to sound, τ in the preposition κατά is frequently changed into π and ς, before φ and χ; as, καταχεύον for καταχεύσαι: and into β, γ, δ, π, λ, μ, ν, ρ, before those letters respectively; as, καθάροον for καθάροον, &c.

Ν APPENDED, (ν ἐφελκυστικών.) The letter ν is annexed to datives plural in αι, and to all third persons of verbs ending in ι or οι, when the next word begins with a vowel; as γονέων αὐτῶν, to their parents; εἶδοκεν αὐτοῖς, he gave to them. So also at the end of a sentence.

1. Εἶλον, ταὐτάτατοι, and some others, take ν in the same circumstances.

2. The poets and Attic prose writers sometimes add ν when the next word begins with a consonant. The Ionics, and occasionally other writers, omit the ν before a vowel.

ON THE CHANGE, INCREASE, AND RETRENCHMENT OF SYLLABLES.

1. Metathesis is the transposition of letters and syllables; as, κατερός for κατερός. This often extends to the breathings; as, καθών for χιτών; ταχίων for ταχύων, from τάχυς.

2. Prosthesis is the prefixing of one or more letters to a word; as, ἐκέρον for ἐκοῦν.

3. Epenthesis is the insertion of one or more letters within a word; as, ποιλύς for πολύς.

4. Paragoge is the annexing of one letter or more to a word; as, λόγοια for λόγοι.

5. Apheeresis is the cutting off of letters from the beginning of a word; as, στερότη for στεροτή.

6. Syncope is taking from the middle of a word; as, ηλθόν for ηλυθόν.

7. Apocope is taking from the end of a word; as, δάκρυν for δάκρυνον.

8. Apostrophe (’) cuts off α, ε, ι, ο, from the end of a word, when the next word begins with a vowel; as, ταῦτ’ ἔλεγον for ταῦτα ἔλεγον.

1. Πρέ, πρέ, and ἵτε, with datives in ι, are not affected by apostrophe. The apostrophe is not always used where it might be, especially in prose.

2. Long vowels and diphthongs are often removed by apostrophe among the Poets; as, ἵγω ἵεδα for ἱγώ ἵεδα; βεϊλεμεν ἵγω for βεϊλεμεν ἵγω.
3. The first vowel of the succeeding word is sometimes omitted; as, ἐγὼ for ἐγὼ ἦν.

4. Sometimes the two words are drawn together.

9. Tmesis separates the parts of compound words, by an intervening word; as κατὰ γαῖαν ἐκάλυψε, for γαῖαν κατα-

10. Dieresis ("·") separates two vowels which might form a diphthong; as, νοῦς for νοῖς.

11. Synæresis unites two vowels into a diphthong; as, τεῖ-

12. Crasis is a contraction with a change of one or more of the vowels; as, κέφως for κέφαος; βασιλεῖς for βασιλέες.

Crasis occurs most frequently in the article; as, ὁ for ὁ ίς, ὠνι for ὠνί, τάμα for τὰ ίμα, τάπι for τὰ ἴπτι, ὁκταῖχος for ὁ ὁκταῖχον, ὀνήι for ὀ ὀνής.

The cases are more difficult when the contraction swallows up the diphthongs; as, ὄμοι for ὄμοι, ταῦτα for τῶ ταῦτα; or when S is introduced from the union of η with the rough breathing (Rule I., p. 4.) as, Ἐκματίζειν for τοῦ ἐκματίζειν.

With ἱερος the vowels of the article are usually changed into η; as, ἄκηρος for ή ίερος, Ἄιρειος for τοῦ ἱεροῦ.

The conjunction καὶ also frequently occasions a Crasis; as, καὶς for καὶ δις, κάν for καὶ δεῖ or δέν, καῖτα for καὶ δεῖτα, χάριζε for καὶ ἱεροῖς.

The particle τοῖς with its compounds makes a long a with ἀοι or ἀοῖς; as, τάκη for τοῖς ἰκίς κατα for τοῖς ἰκίς.

13. Diastole is a comma used to separate words, which might be mistaken for parts of a single word; ὁ, τε, and ἰε; ὰθε, when.

There are four Points, or Stops.

The comma, . . . . . . . . . . . . (,)

The note of interrogation, . . . . . . (,)

The colon and semicolon, or point at top, . . . . . . (,)

The period or full stop, . . . . . . . . . . . (,)

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ETYMOLOGY.

The parts of speech in Greek are nine, viz. article, noun, adjective, pronoun, verb, participle, adverb, preposition, conjunction.

Interjections are included among adverbs.
SYLLABLES.

ticularly, when μ precedes λ or ρ, the letter β is often inserted; as, μεσομήδια, from μισος and ἡμέρα; μέμβληκα for μεμβληκα.

When υ precedes ρ, the letter δ is frequently inserted; as, ἀνδρός for ἀνέρος. From the same attention to harmony, we find, ἀμφίθοτος for ἀθρότος, &c.

From a regard to sound, τ in the preposition κατά is frequently changed into π and χ, before ρ and χ; as, καταχείναι for καταχείνας; and into β, γ, δ, π, λ, μ, ν, ρ, before those letters respectively; as, καφύον for κατάφρον, &c.

Appended, (υ ἐρείπυτικόν.) The letter υ is annexed to datives plural in α, and to all third persons of verbs ending in ι or υ, when the next word begins with a vowel; as γονεύον αὐτῶν, to their parents; έδώκεν αὐτοῖς, he gave to them. So also at the end of a sentence.

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2. The poets and Attic prose writers sometimes add υ when the next word begins with a consonant. The Ionics, and occasionally other writers, omit the υ before a vowel.

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2. Prosthesis is the prefixing of one or more letters to a word; as, εἰκός for εἰκούς.

3. Epenthesis is the insertion of one or more letters within a word; as, πολύς for πολύς.

4. Paragoge is the annexing of one letter or more to a word; as, λόγοις for λόγοις.

5. Aphæresis is the cutting off of letters from the beginning of a word; as, στεροτή for ἀστεροτή.

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8. Apostrophe (') cuts off α, ο, η, from the end of a word, when the next word begins with a vowel; as, ταύτα ἔλεγον for ταύτα ἔλεγον.

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2. Long vowels and diphthongs are often removed by apostrophe among the Poets; as, ίσαν ἵσαν for ἵσω-ἵσαν; βουλευε Morris for βουλεύει Morris.
3. The first vowel of the succeeding word is sometimes omitted; as, ἡ γαίς for ἡ γαῖστι.
4. Sometimes the two words are drawn together.

9. Tmesis separates the parts of compound words, by an intervening word; as κατὰ γαῖαν ἐκάλυψε, for γαῖαν κατα-

καλύψει.

10. Diacesis (" ) separates two vowels which might form a
diphthong; as, παῖς for παῖς.

11. Synæresis unites two vowels into a diphthong; as, τεί-
χει for τείχει.

12. Crasis is a contraction with a change of one or more of the vowels; as, κέρως for κέρας; βασιλεῖς for βασιλεῖς.

Crasis occurs most frequently in the article; as, ὁ for ὁ Ἰω, ὁδι for ὁ ἄντι, τάμα for τὰ ἵμα, τάσι for τὰ ἵσι, ὁδοῦ for ὁ ἁδοῦ, ὁνίς for ὁ ἀνίς.

The cases are more difficult when the contraction swallows up the diphthongs; as, ὁμιλεῖ for ὁ λεῖ, ταῦτα for τοῦ ἀνὴρ; or when ο is introduced from the union of ω with the rough breathing (Rule I., p. 4.); as, ἔθεσθε for τοῦ ἐσθενοῦ.

With ἵππος the vowels of the article are usually changed into a; as, ἄτιρει for ἦ περος, ἴπτει for τοῦ ἴπτειον.

The conjunction καὶ also frequently occasions a Crasis; as, καὶ for καὶ Ἰω, καὶ for καὶ ἄνεις or ἄνει, καὶ ἒπε for καὶ ἐπε, ἄντεις for καὶ ἓπεις.

The particle τοῖς with its compounds makes a long σ with ἀσ or ἀς̄; as, τοῖσ for τοῖ ἀσ, τοῖς for τοῖ ἀς.

13. Diastole is a comma used to separate words, which might be mistaken for parts of a single word; ὅ, τε, and ἢ; ὅτε, when.

There are four Points, or Stops.
The comma, . . . . . . . . . . (,)
The note of interrogation, . . . . . . ( ; )
The colon and semicolon, or point at top, ( :)
The period or full stop. . . . . . . ( . )

ETYMOLOGY.

The parts of speech in Greek are nine, viz. article, noun, adjective, pronoun, verb, participle, adverb, preposition, conjunction.
Interjections are included among adverbs.
There are three numbers; the singular, which denotes one; the plural, which denotes more than one; and the dual, which denotes two, or a pair.

The dual is not found in the Septuagint or the New Testament, nor in the Εοlic dialect. It was used chiefly by the Attic and Ionic writers.

The genders are three; masculine, feminine, and neuter.

The cases are five; nominative, genitive, dative, accusative, and vocative.

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ARTICLE.

The article is a word prefixed to a noun, for the purpose of designation or distinction; as, ὁ ἄνθρωπος, the man. It corresponds (though not exactly) to the English definite article, and is thus declined.*

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<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
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<tbody>
<tr>
<td>N. δ, η, τό</td>
<td>N. A. τώ, τά, τώ</td>
<td>N. οί, οί, τά,</td>
</tr>
<tr>
<td>G. τοῦ, τῆς, τοῦ</td>
<td>G. τῶν, τῶν, τῶν</td>
<td></td>
</tr>
<tr>
<td>D. τῷ, τῇ, τῷ</td>
<td>D. τοῖς, ταῖς, τοῖς</td>
<td></td>
</tr>
<tr>
<td>A. τῶν, τῶν, τό</td>
<td>G. D. τοῖν, ταῖν, τοῖν</td>
<td>A. τούς, τάς, τά.</td>
</tr>
</tbody>
</table>

Obs. 1. When δὲ or γε is annexed to the article, it has the force of a demonstrative pronoun; as, ὁδὲ, ἡδὲ, τιδὲ, this, that. For ὅδε the Attics use ὅδι.

Obs. 2. The article was originally τὸς, τῆ, τό; hence the τοί of the Dorics and Ionics; and the τ in oblique cases, and in the neuter.

---

NOUN.

There are three declensions of Greek nouns.
The first has four terminations, α, η, ας, ης.

---

* Let the young student decline each gender of the article by itself. The feminine s will give him (with a slight variation) the terminations of the first declension of nouns. The masculine ὃ, and the neuter τό, give the terminations of the second declension.
The second has two, ὀς, ὄν, which, among the Attics, become ὀς, ὄν. The third has nine, α, ἦ, υ, ω, ν, ρ, σ, ξ, ψ.

GENERAL RULES OF DECLENSION.

1. The nominative, accusative, and vocative of the dual, and of neuters, are alike; and, in the plural of neuters, end in α.

2. The dative singular ends always in τ, which in the first and second declensions is subscript.

3. The genitive plural ends in ὄν.

4. The vocative is always like the nominative in the plural, and usually in the singular.

The dative plural of all the declensions ended originally in σιν or σι, since ας and ης of the first two are abridged from αισιν and οισιν.

FIRST DECLENSION.

Nouns of the first declension have four terminations, α, η, feminine; ας, ης, masculine.

The terminations ας, ης, are thought to have been derived from α and η, by adding ζ.

Nouns in η and α are thus declined:

Sing. | Dual. | Plural.
---|---|---
N. τιμ-η, | | N. τιμ-αι,
G. τιμ-ης, | N. A. V. τιμ-ά, | G. τιμ-ών,
D. τιμ-η, | G. D. τιμ-αις, | D. τιμ-ας,
A. τιμ-ην, | | A. τιμ-άς,
V. τιμ-η. | | V. τιμ-αι.

Sing. | Dual. | Plural.
---|---|---
N. μοῦσ-α, | | N. μοῦσ-αι,
G. μοῦσ-ης, | N. A. V. μοῦσ-ά, | G. μοῦσ-ών,
D. μοῦσ-η, | G. D. μοῦσ-αις, | D. μοῦσ-ας,
A. μοῦσ-αιν, | | A. μοῦσ-ας,
V. μοῦσ-α. | | V. μοῦσ-αι.
Nouns ending in ηα, α pure,* and α contracted, have the genitive in ας, and the dative in α; † as,

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. φιλ-α,</td>
<td></td>
<td>N. φιλ-ωι,</td>
</tr>
<tr>
<td>G. φιλ-ας,</td>
<td>A. V. φιλ-α,</td>
<td>G. φιλ-ων,</td>
</tr>
<tr>
<td>D. φιλ-η,</td>
<td></td>
<td>D. φιλ-αις,</td>
</tr>
<tr>
<td>A. φιλ-αν,</td>
<td>G. D. φιλ-αιν,</td>
<td>A. φιλ-ας,</td>
</tr>
<tr>
<td>V. φιλ-α.</td>
<td></td>
<td>V. φιλ-αι.</td>
</tr>
</tbody>
</table>

So likewise ἀλα, a war cry, and some proper names, as Ἀήδα.

Nouns in ας are thus declined:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ταμλ-ας,</td>
<td></td>
<td>N. ταμλ-αι,</td>
</tr>
<tr>
<td>G. ταμλ-ου,</td>
<td>A. V. ταμλ-α,</td>
<td>G. ταμλ-ων,</td>
</tr>
<tr>
<td>D. ταμλ-η,</td>
<td></td>
<td>D. ταμλ-αις,</td>
</tr>
<tr>
<td>A. ταμλ-αν,</td>
<td>G. D. ταμλ-αιν,</td>
<td>A. ταμλ-ας,</td>
</tr>
<tr>
<td>V. ταμλ-α.</td>
<td></td>
<td>V. ταμλ-αι.</td>
</tr>
</tbody>
</table>

Nouns in ας, especially proper names, sometimes make the genitive in α, after the Doric form; as, Στανάς, G. α; particularly in Attic writers. Soph. Electra, 137.

Some have both ον and α; as, Ἀρχύτας, Ἀρχύτου and Ἀρχύτα.

Nouns ending in ης are thus declined:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. τελ-νης,</td>
<td></td>
<td>N. τελ-ναι,</td>
</tr>
<tr>
<td>G. τελ-νου,</td>
<td>A. V. τελ-να,</td>
<td>G. τελ-νων,</td>
</tr>
<tr>
<td>D. τελ-νη,</td>
<td></td>
<td>D. τελ-ναις,</td>
</tr>
<tr>
<td>A. τελ-νην,</td>
<td>G. D. τελ-ναιν,</td>
<td>A. τελ-νας,</td>
</tr>
<tr>
<td>V. τελ-νη.</td>
<td></td>
<td>V. τελ-ναι.</td>
</tr>
</tbody>
</table>

* Nouns in σις make the vocative in η or α. All nouns in της, poetical nouns in πης, national denominations in ης, and

---

* A vowel is called pure, when it is preceded by another vowel with which it does not form a diphthong; as the α in φιλα.
† The ancient Latins followed this method of making the genitive in ας; thus, Gen. Sing. terrae, escas, for terrae, escas. Pater familias continues in use.
SECOND DECLENSION.

compounds of πολὺ, μετρῷ, and τριβῷ, make the vocative in α, as, κυνώπης, V. κυνώπα. Also some proper names; as, Ἀχιμής, Πυρακίμης.

Nouns in ας and ης had the nominative in α among the Αcolics, hence Θύστα. Il. B. 107.

CONTRACTIONS.

Nouns of this declension, which have two vowels in their termination, are contracted, if the former one is a short vowel, or α used as a short vowel. These end in εας, ης, εα, εη, αα, φεα, οη, αας.

RULE.

Drop the former of the two vowels; as, μνᾶς, μνά; ἕρεα, ἤρα; ἀπλῆ, ἀπλῆ; γαλῆ, γαλῆ; Ἄπελλῆς, Ἄπελλῆς.

But εaa, if not preceded by η or a vowel, is changed into η; as, γία, γη; Ἰέμιας, Ἰέμης.

After the nominative has been thus contracted, it is regularly declined, according to the examples already given.

SECOND DECLENSION.

The second declension has two terminations, os and ov; which are lengthened by the Attics into ωs and ων.

By contraction, οος, οο, and εος, εον, become ους, and ουν.

ὁ λόγος, a word, reason.

Sing. | Dual. | Plural.
---|---|---
N. λόγ-ος, | N. λόγ-οι, |
G. λόγ-ου, | N. A. V. λόγ-ω, | G. λόγ-ον,
D. λόγ-ω, | D. λόγ-οις, |
A. λόγ-ον, | A. λόγ-ονς, |
V. λόγ-ε. | V. λόγ-οι.

The vocative is sometimes like the nominative, after the Attic form.

tὸ ξύλον, wood.

Sing. | Dual. | Plural.
---|---|---
N. ξύλ-ον, | N. A. V. ξύλ-ω, | N. ξύλ-α,
G. ξύλ-ου, | G. ξύλ-ον, | G. ξύλ-οις,
D. ξύλ-ω, | D. ξύλ-οις, |
A. ξύλ-ον, | A. ξύλ-α, |
V ξύλ-ον. | V. ξύλ-α.
Nouns in ον, οὖν, and ὄν, are neuter; those in ὁς, ὁὖς, and ὢς, are generally masculine, sometimes feminine or common.

*Obs. 1* Many nouns in ὁς are feminine; some from a reference to a noun of that gender, understood; as, ἱφτωμος, a desert, i.e. ἱφτωμος γῆ, a desert land.

*Obs. 2.* Some substantives in ὁς are common; as, ὅ, ἦ, ἄνθρωπος.

*Obs. 3.* Nouns in ὁς are masculine, except names of cities and islands, which are feminine; together with these three ἦς, aurora; γάλως, a brother's wife; ἄλως, a threshing-floor οἶος, a debt, is neuter and indeclinable.

**Attic Form.**

This was an ancient form of declension, and is retained in a few words only.

It is made by lengthening the last vowel or diphthong into ὁ, and subscribing ι; as, λαγώς for λαγός, λαγῷ for λαγοῦ, λαγῷ for λαγολ.

If α long precedes ὁς, it is changed into ι; as, λεώς for λαός, and ἀνώγεων for ἀνώγαιον.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. λε-ος</td>
<td>N. A. V. λε-ι</td>
</tr>
<tr>
<td>G. λε-ις</td>
<td>G. λε-ιν</td>
</tr>
<tr>
<td>D. λε-ις</td>
<td>D. λε-ις</td>
</tr>
<tr>
<td>A. λε-ιν</td>
<td>A. λε-ος</td>
</tr>
<tr>
<td>V. λε-ος</td>
<td>V. λε-ι</td>
</tr>
</tbody>
</table>

τὸ ἀνώγεων, a room above ground.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ἀνώγε-ων</td>
<td>N. A. V. ἀνώγε-ι</td>
</tr>
<tr>
<td>G. ἀνώγε-ος</td>
<td>G. ἀνώγε-ων</td>
</tr>
<tr>
<td>D. ἀνώγε-ις</td>
<td>D. ἀνώγε-ος</td>
</tr>
<tr>
<td>A. ἀνώγε-ιν</td>
<td>A. ἀνώγε-ων</td>
</tr>
<tr>
<td>V. ἀνώγε-ον</td>
<td>V. ἀνώγε-ι</td>
</tr>
</tbody>
</table>

The Attics often reject υ in the accusative of this declension, and almost always in the following words: Ἀθάνατος, Ἀπόλλων, Ἑως, Κοῖς, λαγώς. Sometimes in the neuter of adjectives; as, τὸ ἀγήρων for ἀγήρον. The Attics frequently decline nouns of the third declension according to this form; as, γίλων, (Eurip. Ion. 1191,) for γίλων, from γίλως.
CONTRACTIONS.

The terminations ὀς and ὀυς are contracted from ὸς, ὀυς.

RULES.

1. If the last two vowels are short ones, change them into ου; as, ὀστίον, ὀστοῦν.

2. If not, omit the former one; as, ὀστίον, ὀστοῦ; ὀστέα, ὀστά; ἀπλόα, ἀπλά.

<table>
<thead>
<tr>
<th>τὸ ὀστίον, a bone.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
</tr>
<tr>
<td>N. ὀστέον, οὖν,</td>
</tr>
<tr>
<td>G. ὀστέου, οὐ,</td>
</tr>
<tr>
<td>D. ὀστέω, οῖ,</td>
</tr>
<tr>
<td>A. ὀστέον, οὖν,</td>
</tr>
<tr>
<td>V. ὀστέον, οὖν.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ὁ νόος, the understanding.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
</tr>
<tr>
<td>N. νόος, οὖς,</td>
</tr>
<tr>
<td>G. νοοῦ, οὐ,</td>
</tr>
<tr>
<td>D. νόος, οῖ,</td>
</tr>
<tr>
<td>A. νοοῦ, οὖν,</td>
</tr>
<tr>
<td>V. νός, οὖ.</td>
</tr>
</tbody>
</table>

So its compounds εὐνοος, ἐνοος, κοινος, κλοος, κρόος, with their compounds.*

Some contracts in ους take the form of the third declension; as, νοῦς, G. νοος, D. νοῦ.

'Ἡσοῦς and diminutives in ὦς are thus declined.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Ἡσοῦς,</td>
<td>N. Διονῦς,</td>
</tr>
<tr>
<td>G. Ἡσοῦ,</td>
<td>G. Διονῦ,</td>
</tr>
<tr>
<td>D. Ἡσοῦ,</td>
<td>D. Διονῦ,</td>
</tr>
<tr>
<td>A. Ἡσοῦς,</td>
<td>A. Διονῦ,</td>
</tr>
<tr>
<td>V. Ἡσοῦ</td>
<td>V. Διονῦ.</td>
</tr>
</tbody>
</table>

* The compounds of νος and ἔς are not contracted in the nominative and accusative, and but seldom in the genitive plural; as, εὐνοος, καλῆς, not καλῆς, καλῆς. G. νοῖος, seldom νοῦς.
THIRD DECLENSION.

The terminations of this declension are nine, viz. 
\(\alpha, \iota, \upsilon, \omega, \nu, \rho, \sigma, \chi, \psi\).

\(\delta\) \textit{titan}, the Sun, Titan.

Sing. | Dual. | Plural.
--- | --- | ---
N. \textit{titan}, | | N. \textit{titanes},
G. \textit{titanos}, | N. A. V. \textit{titane}, | G. \textit{titanov},
D. \textit{titan}, | D. \textit{titan}, | D. \textit{titan},
A. \textit{tiana}, | G. D. \textit{tianov}, | A. \textit{tianas},
V. \textit{tian}.

\(\tau\) \textit{soma}, the body.

Sing. | Dual. | Plural.
--- | --- | ---
N. \textit{soma}, | | N. \textit{soma},
G. \textit{somatics}, | N. A. V. \textit{somatic}, | G. \textit{somatic},
D. \textit{somatic}, | D. \textit{somatic}, | D. \textit{somatic},
A. \textit{soma}, | G. D. \textit{somatics}, | A. \textit{soma},
V. \textit{soma}.


gender.

I. All nouns ending in \(\epsilon\nu\), \(\upsilon\), \(\alpha\), and those having the genitive in \(\upsilon\upsilon\), are masculine; as, \(\delta\) \textit{basileus}, \&c. The only exceptions are some names of cities.

The following are masculine with few exceptions.

Those ending in \(\epsilon\upsilon\), \(\eta\), \(\upsilon\), \(\eta\), \(\omega\) (G. \(\omega\) and \(\nu\)), \(\omega\), and \(\eta\)-\(\pi\),

\textit{Exceptions.} (1) \(\epsilon\upsilon\)– \(\eta\) \textit{kle}, the hand. (2) \(\eta\)– \(\eta\) \textit{vso}, the belly, \(\epsilon\) \textit{mph}, fate, \(\epsilon\), \(\epsilon\) \textit{mp}, \(\epsilon\) \textit{a}, \(\epsilon\) \textit{aeth}, air, with neuter contracts in \(\epsilon\frac{\epsilon}{\epsilon}\). (3) \(\upsilon\)– \(\tau\) \textit{py}, fire. (4) \(\eta\)– \(\epsilon\), \(\epsilon\) \textit{a}, \(\epsilon\) \textit{a}, a gland, \(\epsilon\) \textit{phon}, the mind, \(\epsilon\), \(\epsilon\) \textit{h}, a goose, \(\epsilon\) \textit{ex}, a Siren. (5) \(\omega\)– \(\tau\) \textit{phi}, light. (6) \(\omega\)– \(\tau\) \textit{ou}, the ear. (7) All derivative nouns in \(\eta\)\(\eta\) and \(\nu\)\(\nu\) are feminine, together with \(\eta\) \textit{e}, a garment.

II. Nouns ending in \(\alpha\)-\(\alpha\)w, \(\tau\)\(\tau\)\(\tau\), \(\alpha\), \(\omega\), \(\omega\)-\(\omega\), and \(\omega\)\(\omega\), are always feminine; as, \(\eta\) \textit{lempt}, \&c.

The following are feminine, with a few exceptions.

Those ending in \(\epsilon\), \(\upsilon\) or \(\epsilon\), \(\upsilon\), \(\omega\)-\(\omega\).

\textit{Exceptions.} (1) \(\epsilon\)– \(\epsilon\) \textit{te}, a comb. (2) \(\upsilon\) and \(\epsilon\)– \(\epsilon\) \textit{delfyn}, or \(\epsilon\), \(\alpha\) \textit{dolphin}, \(\epsilon\), \(\epsilon\) \textit{pl}, a heap or shore, \(\epsilon\), \(\epsilon\) \textit{as}, a serpent, \(\epsilon\), \(\epsilon\) \textit{e}, an adder, \(\epsilon\) \textit{kip}, a bug, \(\epsilon\) \textit{akip}, a certain measure, \(\epsilon\) \textit{kre}, a weavel, \(\epsilon\) \(\epsilon\) \(\epsilon\) \textit{kip}, a lion, \(\epsilon\), \(\epsilon\) \textit{ofis}, a bird, \(\epsilon\) \textit{cup}, a prophet, \(\epsilon\) \textit{tel}, mud. (3) \(\upsilon\)– \(\epsilon\) \textit{davra}, a bunch of grapes, \(\epsilon\) \textit{pho}, a foot-stool, \(\epsilon\) \textit{tho}, a fish, \(\epsilon\) \(\epsilon\), \(\epsilon\), a mouse, \(\epsilon\) \textit{v}, a
THIRD DECLENSION.

corpse, ὁ πτέρνας, a hatchet, ὁ στάρνας, an ear of corn, ὁ πῦρ, an ell. (4) ὁ ἄχμον, an anvil, ὁ κύρων, a plumb-line, ὁ or ἡ κιλων, a pillar.

Some are common; as, ὁ, ἡ γέιτων, &c.

III. Nouns ending in α, ι, υ, ος, αφ, ορ, ωφ, ἁς-ατος, and αος, are neuter; as, το σώμα, &c.

Exceptions. (1) αφ- ὁ ψάρ, a starling. (2) ωφ- ὁ ἄχωφ, λύμφη, ὁ ἄχωρ, an ulcer. (3) ὁ λάς, a stone, ὁ or το κράς, the head.

There are no other neutrals of this declension, except φῶς, ὀψ, ὀταλς, and πυρ.

GENITIVE.

The genitive singular ends in ος; as, τιτάν, τιτάν-ος; σῶμα, σώματ-ος; λαμπάς, λαμπάδ-ος; ὁρνις, ὁρνιθ-ος. If the last syllable of the nominative contains a long vowel, it is usually changed into a short one in the genitive, and ι and υ into ει; as, ποιμήν, ποιμέν-ος; ἀστυ, ἀστε-ος.

ACCUSATIVE.

The accusative singular of masculine or feminine nouns is formed from the genitive, by changing ος into α; as, τιτάν, τιτάν-ος, Α. τιτάν-α.

Exception 1. Nouns in ὅς, ὃς, ανς, and οις, whose genitive is in ος pure, change η of the nominative into ν; as, ὁρις, ὁριος, Α. ὅριν; βότρυς-νος, βότρυν; ναῦς, ναος, ναυν; βοῦς, βοος, βοιν.

To these add, λάς, λάς; Accus. λάνν, λάν.

The poets often violate this rule; as, βότρυνα for βότρυν; νηα for ναυν.

2. Barytons in ὅς and νς, whose genitives are not in ος pure, have both α and ν; as, κόρας, κόρυθας, κόρυθα or κόρυν. Χάρις has χάριτα and χαριν. To these add compounds of ποις: as, ὕκυπνος, ὕκυπνοδα or ὕκυπνον.

VOCATIVE.

The vocative is, for the most part, like the nominative; as, τιτάν, V. τιτάν.

* If not personal appellations; as, ὁ φῖς, a thief.
† Except Δίς, Δίς, Acc. Δίς, Jupiter.
‡ When the last syllable is accented, the accusative is α only; as, ὁταλς, ὀταλς.
But the short vowel of the genitive, from the long vowel of the nominative, remains in the vocative; as,


πατήρ,  πατέρος,  πάτερ.
Δημοσθέν-ης,  -εος,  Δημοσθένες.
Εκτόρ,  Ἐκτόρος,  Ἐκτόρ.

So likewise σωτήρ, Ἀπόλλων, and Ἀρησίδων, whose genitives have a long vowel.

Most nouns, (except those in ης and ος,) whose genitives are in ος pure, drop ς of the nominative, to form the vocative; as,


βασιλ-εύς,  -εος,  βασιλεύ.
βοῦς,  βοῦς,  βόο.
βοτρυς,  βοτρυς,  βότρυν.
νους,  νός,  νοῦ.

So, paie,  παιδός,  παι.

Ἀναξ, in addressing the Deity, has for its vocative ἄνα; γυνη, γυναι; ποιε, ὁ ποιε; ὁδοὺς, ὁ ὁδούς.

Certain nouns in ις and ος, especially certain proper names, which were originally adjectives or participles, have the vocative like the nominative neuter of the primitive; as, Δαν, Διαν, V. Διαν.

In proper names, the poets often reject the υ; as, Θόα for ἂνω.

Nouns in ος and ω -οος, have the vocative in οι; as, αἰδώς, V. αἰδοῖ; ἡξώ, V. ἡξοῖ.

DATIVE PLURAL.

The dative plural is formed from the dative singular, by changing the last syllable into ις; as, σώμα-τι, σώμα-σι; τείχη-τι; φλογ-ι, (φλογ-αι) φλογ-ι; Ἀραβ-ι, (Ἀραβ-αι) Ἀραμι. If υ precedes the last syllable, it is dropped; * as, τιτάν-ι, τιτα-σι; πνε-ι, πα-σι; and if ε or ο precedes the υ, it is changed into its corresponding diphthong, ει or ου; as, λέον-τι, λέ-ους; τυφθε-νι, τυφθε-σι.

Nouns ending in ις, preceded by a diphthong, annex ι to the nominative singular; as, βοής, βουλι; βασιλεύς, βασιλεύς; ναυς, ναυλ. Except, κτεις, κτεσι; ποης, ποης; ους, ουλ.

Syncopated nouns in ης † have the dative in αι; as, πατήρ, πατραί. So, ἀστήρ, ἀστραί; ἀφην, ἀφηναί.

Χερι is from the obsolete χείς, μάχτισα from μάχτις, νίσα from νις.

* By Rule VI. p. 5.
† Except γαρτής, γαρτέρου.
CONTRACTIONS.

Many nouns of this declension are contracted. In the oblique cases, there is no contraction, unless the former vowel is short, or a doubtful vowel used as short. It should be remembered by the learner that:

The short vowels are: \( \varepsilon, \omicron, \).
Which have their corresponding long ones: \( \eta, \omicron, \).
And their corresponding diphthongs: \( \varepsilon \eta, \omicron \omicron. \)

The following are the rules of contraction for this declension, and likewise for all contracted verbs.

1. When a short vowel is doubled, it is changed into its corresponding diphthong; as, \( \betaασιλές, \betaασιλές; \Lambdaητός, \Lambdaητοῦς. \)
In verbs, \( \epsilonφίλε, \epsilonφίλε; \deltaηλόμεν, \deltaηλούμεν. \) In the dual of the first form of contracts, \( \varepsilon \) becomes \( \eta; \) as, \( \Deltaημοσθένες, \Deltaημοσθένη. \)

2. When both the short vowels \( \varepsilon \) and \( \omicron \) meet, they are contracted into \( \omicron \); as, \( τείχος, τείχος; βοῦς, βοῦς. \) In verbs, \( \phiιλίομεν, \phiιλούμεν; \deltaηλότε, \deltaηλούτε. \)

3. A short vowel before \( \alpha \) is changed into its corresponding long one, \( \dagger \) and \( \alpha \) is dropped; as, \( \epsilonαρ, \epsilonηρ; \Lambdaητό, \Lambdaητώ; τυπτέ, τύπτη. \) But \( \varepsilon \) pure becomes \( \alpha; \) as, \( \chiρέα, \chiρία. \)

4. A short vowel before \( \iota \) forms a diphthong with it; as, \( \tauεί, \tauέι; \Lambdaητού, \Lambdaητοῖ. \)

5. \( \varepsilon \) before a long vowel or diphthong is dropped; as, \( \Piρασκέψ, \Piρασκέψ; \tauείχων, \tauείχων. \) In verbs, \( \phiιλέω, \phiιλώ. \)

6. \( \ddagger \) \( \omicron \) before a long vowel is (with the vowel) contracted into \( \omicron; \) as, \( \deltaηλόω, \deltaηλώ; \deltaηλότε, \deltaηλούτε. \)
\( \omicron \) before a diphthong unites with the second vowel of the diphthong; as, \( \deltaηλόοι, \deltaηλού; \deltaηλόει, \deltaηλοί; \deltaηλόη, \deltaηλοί; \deltaη-\lambdaόν, \deltaηλόύ. \) But in the termination \( \omicron \omicron \omicron, \iota \) being rejected, it is contracted into \( \omicron; \) as, \( \deltaηλόειν, \deltaηλοῦ. \)

7. When \( \alpha \) precedes \( \omicron, \omicron, \omicron, \) or \( \omicron, \) the contraction is into \( \omicron; \) when otherwise, into \( \chi; \) as, \( \betaούναι, \betaοῦ; \sigmaάς, \sigmaῶς; \tauιμά-\omicron\-\omicron, \tauιμά\-\omicron. \) In diphthongs, \( \iota \) is subscribed; as, \( \tauιμαί, \tauιμά; \tauιμά, \tauιμά; \) \( \deltaρόσιτο, \deltaρότο. \)

8. Neuters in \( \alpha \) pure and \( \phiις, \) reject \( \iota \) in the oblique cases, to produce a concurrence of vowels; as, \( \κερατα, \κεράν, \κερά. \)

---

* An example in verbs is given, for the use of the student when he reaches the contract verbs.
† Or, as in one case, into its corresponding diphthong; as, \( \alphaλσίας, \alphaλσῖ. \)
‡ This rule applies only to verbs.
9. If the former vowel is long, or i or ι, strike out the other; as, τιμήν, τιμήν; ἵππος, ἵππος; βότρυς, βότρυς.

**FIRST FORM OF CONTRACTS.**

Two terminations; os neuter; ης feminine, except names of men.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. τριής-ης,</td>
<td>N. A.V. τριής-ης, η,</td>
<td>N. τριής-ες, ες,</td>
</tr>
<tr>
<td>G. τρηής-εος, ους,</td>
<td>G. D. τρήης-εος, οιν,</td>
<td>G. τρηής-εων, ον,</td>
</tr>
<tr>
<td>D. τρηής-ει, ει,</td>
<td></td>
<td>D. τρηής-εσι,</td>
</tr>
<tr>
<td>A. τρηής-εα, η,</td>
<td></td>
<td>A. τρηής-εας, εις,</td>
</tr>
<tr>
<td>V. τρήης-ες,</td>
<td></td>
<td>V. τρηής-ες, εις.</td>
</tr>
</tbody>
</table>

*το τείχος, a wall.*

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. τείχ-ος,</td>
<td>N. A.V. τείχ-ες, η,</td>
<td>N. τείχ-εα, η,</td>
</tr>
<tr>
<td>G. τείχ-εος, ους,</td>
<td>G. D. τείχ-εος, οιν,</td>
<td>G. τείχ-εων, ον,</td>
</tr>
<tr>
<td>D. τείχ-ει, ει,</td>
<td></td>
<td>D. τείχ-εσι,</td>
</tr>
<tr>
<td>A. τείχ-ος,</td>
<td></td>
<td>A. τείχ-εα, η,</td>
</tr>
<tr>
<td>V. τείχ-ος,</td>
<td></td>
<td>V. τείχ-εα, η.</td>
</tr>
</tbody>
</table>

**Obs. 1.** Proper names in κλής are, by the Attics, contracted into ης; as, Ἡρακλῆς, Ἡρακλῆς-εος. The Ionics retain the uncontracted form.

**Obs. 2.** The termination εα, when preceded by a vowel is contracted into α and not into η; as, χρέα, χρέα, from χρέος.

**Obs. 3.** Proper names in ης-εος, and compounds of ετος, a year, often take the form of the first declension, in the accusative and vocative singular, and the nominative and accusative plural; as,

*Δημοσθένης, τοῦ Δημοσθένους.*

*τὸν Δημοσθένην, ὃ Δημοσθένη.*

*οἱ Δημοσθένεις, τοὺς Δημοσθένας.*

*τὸν ἐπταίτην, οἱ ἐπταίται, τοὺς ἐπταίτας.*

**SECOND FORM OF CONTRACTS.**

Two terminations, ɛς feminine, a few masculine *and common; i neuter.*

---

*Masculine, ἢλφις, ἴρις, λίς, ῥίχις, μίς, μάρις, πάνες, σφάλλων, ταλμίς, ἱχῖς. Common, λάτρις, κάδις, ἴρις, τίγγις, ɛς.*

---

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THIRD DECLENSION. — CONTRACTS. 19

Sing. | Dual. | Plural.
--- | --- | ---
N. ὁφ-ίς | N. ὁφ-εῖς, εἶς | N. ὁφ-εῖς, εἰς,
G. ὁφ-εῶς | G. ὁφ-εῶς, | G. ὁφ-εῶς,
D. ὁφ-εῖ | D. ὁφ-εῖν, | D. ὁφ-εῖν,
A. ὁφ-ιν | A. ὁφ-εῖς, εἶς, | A. ὁφ-εῖς, εἰς,
V. ὁφ-ί | V. ὁφ-εῖς, εἰς. | V. ὁφ-εῖς, εἰς.

to οἰνηπ, mustard.

Sing. | Dual. | Plural.
--- | --- | ---
N. οἰνηπ-ίς | N. οἰνηπ-ίς, | N. οἰνηπ-ίς, αία,
G. οἰνηπ-εῶς | G. οἰνηπ-εῶς, | G. οἰνηπ-εῶς,
D. οἰνηπ-εῖ | D. οἰνηπ-εῖ, | D. οἰνηπ-εῖ,
A. οἰνηπ-ίν | A. οἰνηπ-ίς, εἶς, | A. οἰνηπ-ίς, εἰς,
V. οἰνηπ-ί | V. οἰνηπ-ίς, | V. οἰνηπ-ίς.

The terminations εῶς, εῖ, εῶν, εῖς, belong to the Attics and are most in use; the Ionics made the genitive in ἰς, or εός, dative in ἓ. They also used ἦς and Ἑ. The Attics sometimes, though rarely, made the genitive in ἰς.

THIRD FORM OF CONTRACTS.

Three terminations, εὺς, υς, masculine; ν neuter

Sing. | Dual. | Plural.
--- | --- | ---
N. βασιλ-εύς | N. βασιλ-ές, εῖς | N. βασιλ-ές, εἰς,
G. βασιλ-ίος | G. βασιλ-ίων | G. βασιλ-ίων,
D. βασιλ-έι | D. βασιλ-έι, εἰ, | D. βασιλ-έι,
A. βασιλ-έα | A. βασιλ-έας, εῖς, | A. βασιλ-έας, εἰς,
V. βασιλ-εύ | V. βασιλ-εύς, εἰς. | V. βασιλ-εύς, εἰς.

ο πέλεκυς, a hatchet.

Sing. | Dual. | Plural.
--- | --- | ---
N. πέλεκ-υς | N. πέλεκ-εί, | N. πέλεκ-είς, εἰς,
G. πέλεκ-έως | G. πέλεκ-έων | G. πέλεκ-έων,
D. πέλεκ-έι | D. πέλεκ-έι, | D. πέλεκ-έι,
A. πέλεκ-έα | A. πέλεκ-έας, εῖς, | A. πέλεκ-έας, εἰς,
V. πέλεκ-ύ | V. πέλεκ-ύς, εἰς. | V. πέλεκ-ύς, εἰς.

to ἀστ, a city.

Sing. | Dual. | Plural.
--- | --- | ---
N. ἀστ-ῦ | N. ἀστ-εῖ, | N. ἀστ-εῖ, ἦ,
G. ἀστ-εῶς | G. ἀστ-εῶν | G. ἀστ-εῶν,
D. ἀστ-εῖ | D. ἀστ-εῖ, | D. ἀστ-εῖ,
A. ἀστ-εα | A. ἀστ-εας, ἦ, | A. ἀστ-εας, ἦ,
V. ἀστ-ῦ | V. ἀστ-ὺς, ἦ. | V. ἀστ-ὺς, ἦ.
NOUN.

Obs. 1. Sometimes, though rarely, the accusative singular is in ἦ; as, βασιλῆ: and among the older Attics, the nominative plural is in ἦς; as, βασιλῆς. The Epic and Ionic writers decline throughout βασιλῆς, -ης, -ης, &c. The form ἐν, εῖ, is peculiar to the poets except in nouns in υ, which regularly take it.

Obs. 2. Nouns in ἐν pure contract ἐν into ὦς; and ἐν, into α; as, χοίνξ, Gen. χοίνως, χοίνος; Acc. χοίνα, χοῖν.

Obs. 3. Most nouns in ὦ make the genitive in νός, dative νύ, nominative and accusative plural νῦ; as, ἵδυς, ύς, νῦ, N. and A. Pl. ἵδυς, ἱδυός, ἵδυος.

FIFTH FORM OF CONTRACTS.

Two terminations, ὦς, ὰρ- feminine.

Sing. | Dual. | Plural.
---|---|---
N. φείδ-ω, | N. A. V. φείδ-ω, | N. φείδ-οι,
G. φείδ-ος, οῦς, | G. φείδ-οῦ, | G. φείδ-οῦν,
D. φείδ-οί, οί, | D. φείδ-οίς, | D. φείδ-οῖς,
A. φείδ-όα, ω, | G. D. φείδ-οις, | A. φείδ-ος,
V. φείδ-οι.

Obs. 1. There are only two nouns in ὦς of this form, αἰδῶς and ἦς, which are rarely found out of the singular.

Obs. 2. The dual and plural have the form of the second declension.

FIFTH FORM OF CONTRACTS.

Two terminations, as pure and ραζ, neuter gender.

τὸ κέρας, a horn.

Singular.

N. κέρ-ας,
G. κέρ-άτος,
D. κέρ-άτι,
A. κέρ-ας,
V. κέρ-ας.

N. A. V. κέρ-άτι,
G. D. κέρ-άτων,

Dual.

κέρ-ας,
κέρ-ας,
κέρ-άς,
κέρ-άς,
### THIRD DECLENSION. — CONTRACTS.

| Plural. | N.      | xιρ-ατα, | xιρ-αα, | xιρ-α, |
|         | G.      | xιρ-ατων,| xιρ-αων,| xιρ-ων, |
|         | D.      | xιρ-ααι, |         |         |
|         | A.      | xιρ-ατα, | xιρ-αα, | xιρ-α, |
|         | V.      | xιρ-ατα, | xιρ-αα, | xιρ-α, |

Some nouns are contracted by the omission of a vowel.

1. In every case; as, xενεων, xενων.

#### EXAMPLES.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>xεν-εων, ὁν, a vessel.</td>
<td>N.</td>
</tr>
<tr>
<td>G.</td>
<td>xεν-εινος, ἠνος, &amp;c.</td>
<td>G.</td>
</tr>
<tr>
<td>N.</td>
<td>ξαρ, ηρ, spring.</td>
<td>N.</td>
</tr>
<tr>
<td>G.</td>
<td>ξαρος, ηρος, &amp;c.</td>
<td>G.</td>
</tr>
</tbody>
</table>

2. In part of the cases; as, θυγάτηρ, Αμφήτηρ, ἄνης, *πατήρ, μήτηρ, γαστήρ.†

#### EXAMPLES.

<table>
<thead>
<tr>
<th>η θυγάτηρ, a daughter.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing</strong></td>
</tr>
<tr>
<td>N.</td>
</tr>
<tr>
<td>G.</td>
</tr>
<tr>
<td>D.</td>
</tr>
<tr>
<td>A.</td>
</tr>
<tr>
<td>V.</td>
</tr>
</tbody>
</table>

* Αρισ inserts ι, because ι never immediately precedes φ.
† Πατής, μήτης, γαστής, have no contraction in the accusative singular, or in the plural, to distinguish them from πάτης, μήτης, γάστης, of the first declension.
NOUN.

ο ἄνη, a man.

Sing. | Plural.
-----|------
N. ἄν-η, | ἄν-ής, ὄς,
G. ἄν-ής, ὄς, | ἄν-ής, ὄς,
D. ἄν-ής, ὄς, | ἄν-ής, ὄς,
A. ἄν-ής, ὄς, | ἄν-ής, ὄς,
V. ἄν-ής |

Dual.

Sing. | Plural.
-----|------
N. A. V. ἄν-ής, ὄς, | ἄν-ής, ὄς,
G. A. V. ἄν-ής, ὄς, | ἄν-ής, ὄς,
D. ἄν-ής, ὄς, | ἄν-ής, ὄς,
A. ἄν-ής, ὄς, | ἄν-ής, ὄς,
V. ἄν-ής |

ο πατή, a father.

Sing. | Plural.
-----|------
N. πατή, | πατής,
G. πατής, ὄς, | πατής, ὄς,
D. πατη, ὄς, | πατής, ὄς,
A. πατή, ὄς, | πατής, ὄς,
V. πατή |

Dual.

Γαστής is γαστής, as well as γαστής, in the dative plural.

Some nouns are contracted only in the nominative accusative, and vocative plural.

η κλείς, a key.

Sing. | Plural.
-----|------
N. κλείς, | κλ-είς, {είς,
G. κλείδος, | κλ-είς, {είς,
V. κλ-είς, |

η ναῦς, a ship.

Sing. | Plural.
-----|------
N. ναῦς, | ν-ες,
G. ναύς, | ν-ες,
V. ν-ες |

ο, η δεις, a bird.

N. δεις, | δ-ες,
G. δεῖσ, | δ-ες,
V. δ-ες |

IRREGULAR NOUNS.

Irregular nouns are either defective or redundant.

DEFECTIVE.

Some are altogether indeclinable.

1. Names of letters; as, το ἀλφα, τοῦ ἀλφα.
2. Cardinal numbers from πέντε to ἐξάτον.
3. Poetic nouns which have lost the last syllable by apocope; as, το δῶ for δῶμα.
4. Proper names derived from other languages; as, ὁ Ἰακώβ,
IRREGULAR NOUNS.

τοῦ ἵππωδ. Feminines are sometimes declined; and those which have taken Greek terminations; as, ὅ ἵππωδος.

Some have only one case; as, N. δῶς, a gift, V. ὁ τῶν, friend. Dual, ὥσος, eyes. Plur. G. τῶν, of good things. V. ὁ Πόσοι, O Gods.

Some have two cases; as, N. φθοῖς or φθοῖς, cakes; A. φθοῖς.

Some neuters have the same word in three cases: as, N. A. V. ὄναρ, δέμας, ὄψολος, βρίτας, &c.

Some have the singular only; as, γῆ, ἀρ, ὁλς, πῦ.

Some have only the plural; as, names of festivals and some cities; as, Διονυσία, Bacchanalia; Ἀθηναί, Athens: also οἱ ἔννοια, the trade-winds; τὰ ἔγχυσα, entrails.

REDUNDANT.

I. In the nominative,

1. Of the same declension; as,

η ἀνίδωτος, τὸ ἀνίδωτον, an antidote.
ὀ στάδιος, τὸ στάδιον, stadium, &c.

In the plural of the second declension; as,

ὁ διμοῦς, a bond; οἱ δεμοῦ, τὰ δεμα.
ὁ κύκλος, a circle; οἱ κύκλοι, τὰ κύκλα.
ὁ λύχνος, a candle; οἱ λύχνοι, τὰ λύχνα.

Names of Gods and men, being much in use, are more redundant than others. Jupiter is reckoned to have had ten Ζεὺς, Δίς, Διὸς, Βοῦς, Ζάς, Ζης, Δίς, Ζήν, Δήν, Δάν. These however, differ only in dialect, and may be reduced to two Δίς, and Ζήν, which alone are declined.

<table>
<thead>
<tr>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Δίς,</td>
<td>Δίς,</td>
<td>Δίς,</td>
<td>Δία,</td>
<td>Ζεὺς</td>
</tr>
<tr>
<td>Ζής</td>
<td>Ζηνός</td>
<td>Ζηνός</td>
<td>Ζηνα,</td>
<td></td>
</tr>
</tbody>
</table>

2. Of different declensions; as,

ἡ βολή, ὁ βόλος, a throw.
ἡ ἔσπερα, ὁ ἔσπερος, evening.
ἡ νίκη, τὸ νίκος -νος, victory.
ὁ νοῦς, νοῦ, ὁ νοῦς, νόος, mind.

* Δίς has become obsolete.
II. Redundant in the oblique cases, while the nominative is the same.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἀγός</td>
<td>Ἀγιος</td>
<td>Ἀγιος</td>
</tr>
<tr>
<td>μῦ-κης</td>
<td>-κου</td>
<td>-κητος</td>
</tr>
<tr>
<td>ακός</td>
<td>ακόου</td>
<td>ακόου</td>
</tr>
</tbody>
</table>

From these redundant nouns must be distinguished those which, with different terminations, have different meanings; as, ὁ σῖτος, grain; τὸ σῖτον, food.

Some nouns are peculiar to dialects; as, ἡ πύλη, a gate, ὁ πύλος, Ionic.

**Paragogic φιν or φι.**

Among the anomalies of declension, may be mentioned the addition of φιν or φι to nouns, which occurs so frequently in Epic poetry, and is used instead of the dative or genitive singular or plural.

-ηφιν in words of the first declension; as, κεφαλήφιν from κεφαλή, βιφιν from βία.
-οφιν in words of the second declension; as, στρατόφιν from στρατός.
-εφιν from neuters in ος -εος; as, στήθεφιν from στήθος.

This addition was probably at first of an adverbial nature, like the similar syllables τε, θεν; as, κεφαλήφι (λαβείν) by the head; θυφοφι, before the door. This signification was made more definite, however, by prefixing prepositions; as, δι' καθ-θεφι, through the breast. Sometimes, though rarely, the preposition is omitted; as, ἐλαφερι πεποιθῶς, confiding in valor.

**Nouns Derived from Others for Distinction of Sex.**

Nouns are often derived from other nouns, for distinction of sex.

1. In the first declension, the feminine is formed by changing ης into ας -ίδος, and της into της -τίδος, ερις -τρίδος or τρια.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁ Σκύθης, a Scythian.</td>
<td>ἡ Σκύθης -ίδος, a Scythian woman</td>
</tr>
<tr>
<td>ὁ προφήτης, a prophet.</td>
<td>ἡ προφήτης -τίδος, a prophetess.</td>
</tr>
<tr>
<td>ὁ αὐλήτης, a piper.</td>
<td>ἡ αὐλήτης -τίδος, a female piper.</td>
</tr>
<tr>
<td>ὁ ψάλτης, a singer.</td>
<td>ἡ ψάλτρια, a female singer.</td>
</tr>
</tbody>
</table>

A few are formed from ας; as, ἥ νεινις, a young woman from ὁ νευλός, a young man.
IREGULAR NOUNS.

2. In the second declension, oς is changed into α or η, and sometimes into ες-ιδος and αινα.

Masc.
ο δούλος, a man servant. η δούλη, a maid servant.
ο θεός, a God. η θεία, a Goddess.
ο αμνός, η αμνίς-ιδος, a lamb.
ο λύκος, η λύκαια, a wolf.

Fem.

In the third declension, ους is changed into αινα; ης, ες, ψας, into σας; ευς, into σαι, ις, or υσα; ρς, into υσα; ηρα and ορα, into ερα; ας, into ωις, οινη, or ος.

ο λιον, a lion. η λιωνα, a lioness.
ο Κρις, a Cretan. η Κρισσα, a Cretan woman.
ο Κιλις, a Cilician. η Κιλίσσα, a Cilician woman.
ο βασιλευς, a king. η βασιλεία, a queen.
ο σωτηρ, η σωτηρία, a Savior.

1. Some masculines have many feminines; as, ι Θεία, η Θεία, Θεία: ι βασιλειας, the king; η βασιλειας, βασιλευς, βασιλις, βασιλιας, the queen.

2. Anciently the same word was used in both genders; as, ι, η Θεία; ι, η Αστυς; ι, η Αστυς.

3. Some of these derivatives differ in signification; as, ιναιγη, a friend; ιναιγης, or ιναιγης, a concubine.

PATRONYMICS.

Masculine patronymics are formed from the primitive, by changing the termination of its genitive into αδης, μαδης, and ιδης; as, Βορέας, Βορέ-ου, Βορέ-αδης, the son of Boreas; Κρό-
νος-ου, Κρον-ιδης; Ατλας-αντος, Ατλαν-ιδης.

The Ionics form their patronymics in ας; as, Κερεινος for Κερεινος. The Αξιλία, in ας; as, Τιμάδιος for Τιμάδιος.

Feminine patronymics end in ης, ας, ης, ες, υς, or ως.

1. Those in ες and ας are formed from their masculines by casting off δη; as, Νιστορίς, daughter of Nestor, from Νι-
στορι-δης, son of Nestor; Ηλίας from Ηλιώδης.

2. Those in ης are formed by changing the nominative of the primitive into ης; as, Χρυσ-ης, Χρυσ-ης; Καρμος, Καρμης.

3. Those in υς are formed from nominatives of the second declension in ος impure, and of the third form of con-
tracts, in the third declension; as, Αδραστος, Αδραστης; Νη-
ρευς, Νηρης.
ADJECTIVES.

4. Those in ὀνη are formed from nominatives in ὅς of the second, and ὄν of the third declension; as, Ἰκάριος, Ἰκαρίων; Ἡδιάων, Ἡµιών.

DIMINUTIVES.

The chief ending of diminutives is ὄν; as, παιδίων, from παις, a small child. To make the diminutive more emphatic, the ending is often made a syllable longer; as, ἵδιον, ὑφιον, ὑλίων, ὑφιον; as, πιναιδίων from πίνας, a small painting.

Many words in ὀν have lost their diminutive sense; as, ἔφελ, a wild beast.

Diminutives are sometimes formed in ἱαξος, or ἱαξη; as, παιδισκη, a little maid; and in ὅς ὁδος, ὁδης, ὁς, ὅς, &c.

AMPLIFICATIVES.

These end in ὁν and ας; as, γάστρων, big-bellied.

ADJECTIVES.

Adjectives are either of three endings, of two endings, or of one ending.

SIGNIFICATION OF THE PRINCIPAL TERMINATIONS.

1. Adjectives in ἄνος, and ὀνης, denote the quality of objects from which they are derived; as, φιγεδανος, shuddering, from φιγος, cold.

2. Those in ἄος, ἄος, ἄος, ὅος, ὅος, and φος, denote origin, or “belonging to”; as, ἄγοραῖος, belonging to the market; πατρόφος, relating to the father; γορφίως, belonging to painting.

3. Those in ες -νος, αλεξ, δῆς, ἑρος, ἤρος, and ενος, denote fullness; as, χορείες, full of grace; δεινοθείς, full of trees; δειμαλεός, fearful; γαμμωθής, full of sand; δαλεφός, full of craft. Those in ἄρος and ἄρος sometimes denote propensity: as, ἄτηρος, given to wine. Others have an active meaning; as, νοσηρος, causing disease.

4. Those in ἱλος, and ὄλος denote propensity; as, σιγηλος, given to silence; ψευδαλως, prone to lying.

5. Those in ἐος contracted into οις, and ἐος with the accent on the antepenult, denote the matter of which a thing is
ADJECTIVES OF THREE ENDINGS.

made; as, χρύσος, χρυσός, made of gold; ξύλος, made of wood.

6. Those in μος denote chiefly fitness, passive or active; as, μάχημος, warlike.

7. Those in μον-ονος, which are chiefly verbals, denote the active quality of the verb; as, ἐπιμεν, compassionate, from ἐπέμι, to pity.

ADJECTIVES OF THREE ENDINGS.

The feminine follows the first declension of nouns; the masculine in ος, the second; all other masculines, the third.

Sing. | Dual. | Plural.
--- | --- | ---
N. καλ-ός, η, ὁν | N. A. V. | N. καλ-ολ, αι, α;
G. καλ-οῦ, ήσ, οῦ | καλ-ε, ύ, ω | G. καλ-οῦν, ὀν, οῦν;
D. καλ-φ, ή, σι | | D. καλ-φις, αις, οις;
A. καλ-ον, ην, ον | G. D. | A. καλ-οῦς, ας, α;
V. καλ-ε, η, ὁν | καλ-οῦν, αῖν, οῖν | V. καλ-ολ, αι, α.

Adjectives in ος pure and ρος have the feminine in ά; as, ἄξιος, -α, ον; μακρός, -α, ον.

Those in οος have the feminine in η; as, ὁγιος, ὁγινη; θοος, θοη; but if ο precedes, they have α; as, ἀθρόος, ἀθρόω.

μακρός, long.

Sing. | Dual. | Plural.
--- | --- | ---
N. μακρ-ός, α, ὁν | N. A. V. | N. μακρ-ολ, αι, α;
G. μακρ-οῦ, ας, οῦ | μακρ-α, ύ, ω | G. μακρ-οῦν, ὀν, οῦν;
D. μακρ-φ, α, σι | | D. μακρ-φις, αις, οις;
A. μακρ-ον, αιν, ον | G. D. | A. μακρ-οῦς, ας, α;
V. μακρ-ε, α, ὁν | μακρ-οῦν, αῖν, οῖν | V. μακρ-ολ, αι, α.

Obs. 1. Some adjectives of this form are contracted; as,

χρύσος -ος, χρύση -η, χρύσηον -ον, &c.
ἀπλόος -ος, ἀπλά -η, ἀπλάον -ον, &c.

But when ος is preceded by another vowel or by ο, the feminine is contracted into α; as, ἐρευς, ἐρεύς, ἐρεύς, ἐρεύνη.

The neuter plural is always in α; as, τα χρυσα.
ADJECTIVES.

Obs. 2. The defective adjective σῶς, or σἀος, safe, contracted from σάος, or σῶος, is thus declined:

Sing. N. ὁ, Ἡ, σῶς, (ἡ σᾶ), τὸ σῶν.
   A. τῶν, τῇ, τὸ σῶν.
Plur. N. οἱ σῶαι, (ἡι, σᾶι), τὰ σῶα, σᾶ.
   A. τοὺς, ταῖς σῶς, τὰ σῶα, σᾶ.

Obs. 3. These four, ἄλλος, τελικοῦτος, τοσοῦτος, and τοιοῦτος, have the neuter in ὅ; yet the last three sometimes have it in ὅν.

Obs. 4. Compounds in ὅς have commonly but two terminations; as, ὁ, ἡ ἀθάνατος, τὸ ἀθάνατον; likewise most of those in ἠμος, εἰμος, αἰος, Ἰος; as, ὅειμος. But those in κος, λος, νος, φος, τος, ἑος, have three endings.

Obs. 5. Homer and the Attics often give but two terminations to adjectives in ὅς, which are elsewhere found with three.

<table>
<thead>
<tr>
<th>ὅς, sharp.</th>
<th>Plural.</th>
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<tbody>
<tr>
<td>Sing.</td>
<td>Dual.</td>
</tr>
<tr>
<td>N. ὅς-ύς, είς, ὅς,</td>
<td>N. ὅς-ές, είς, εἴς, εία, εία,</td>
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<td>G. ὅς-ές, είς, ὅς, είς,</td>
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<td>A. ὅς-ύν, είν, ὅς,</td>
<td>A. ὅς-έν, είς, εἴς, εία, εία,</td>
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<tr>
<td>V. ὅς-ύν, είν, ὅς,</td>
<td>V. ὅς-έν, είς, εἴς, εία, εία,</td>
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Obs. 1. The Poets often make the accusative of the masculine and feminine singular in ἐς; as, ἀδεία πὸτιν, for ἀδειαν πὸτιν; εὐρία πὸτον, for εὐρίῳ πὸτον.

Obs. 2. Words belonging to this form, are sometimes used with only two terminations; as, ἦλιος ἑλεφη, Od. Ἠ, 467.

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<thead>
<tr>
<th>ἐκὼν, willing.</th>
<th>πᾶς, all.</th>
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<tr>
<td>Sing.</td>
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<tr>
<td>N. ἐκ-ών, ὁ, ὁ,</td>
<td>N. π-ἀς, ἀς, ἀς, ἀν,</td>
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<tr>
<td>G. ἐκ-άντος, ὁ, ἀς, ἀντός,</td>
<td>G. π-ἀντός, ἀς, ἀντός,</td>
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<td>D. ἐκ ὄντι, ὁ, ὁ, ὄντι,</td>
<td>D. π-ἀντί, ἀς, ἀντί,</td>
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<td>V. ἐκ-ών, ὁ, ὁ, ὁ, ὁ,</td>
<td>V. π-ἀς, ἀς, ἀς, ἀν.</td>
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<td>N.A.V. π-ἀντε, ὁ, ὁ, ὁ, ὁ,</td>
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<td>G. D. ἐκ-άντων, ὁ, ὁ, ὁ, ὁ,</td>
<td>G. D. π-ἀντων, ὁ, ὁ, ὁ, ὁ,</td>
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* After this form, the participles of the present, first future, and second aorist active are declined.
### Adjectives of Three Endings

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### χαρίας, Graceful

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### τιμής, Honored

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### πλακώνης, Broad

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30
Mélas, black, and tálaς, miserable, are thought to borrow their feminine from the obsolete mélanos, and tálanos.

Sing.
N. meľ-ας, αινα, αν,
G. meľ-ανος, αινης, ανος,
D. meľ-ανη, αινη, ανη,
A. meľ-ανα, αιναν, αν,
V. meľ-αν, αινα, αν.

Dual.
N. A. V. meľ-ανας, αινας, ανας,
G. D. meľ-ανοις, αιναοις, ανοις.

Plural.
N. meľ-ανες, αινας, ανας,
G. meľ-ανων, αινων, ανων,
D. meľ-ανης, αινης, ανης,
A. meľ-ανας, αινας, ανας,
V. meľ-ανες, αινας, ανας.

Méγας, great, borrows the feminine gender, with most of their feminine from the obsolete meγάλος, η, ον.

Sing.
N. méγ-ας, αλη, α,
G. meγάλο-ου, ης, ου,
D. meγάλ-ω, η, ω,
A. méγ-αν, αλην, α,
V. méγ-α, αλη, α.

Dual.
N. A. V. meγάλ-ως, α, ω,
G. D. meγάλ-οις, αις, οις.

Plural.
N. meγάλ-οις, αις, ας,
G. meγάλ-ων, ων, ων,
D. meγάλ-οις, αις, οις,
A. meγάλ-οις, ας, ας,
V. meγάλ-οις, ας, ας.

In like manner tálaς.

Políς, many, borrows the feminine, and most of the masculine and neuter, from the obsolete polλ-ός, η, ον.

Sing.
N. pol-ύς, λη, ύ,
G. pol-λος, λης, λος,
D. pol-λη, λη, λη,
A. pol-ύν, λην, ύ,
V. pol-ύ, λη, ύ.

Dual.
N. A. V. polλ-ω, α, ω,
G. D. polλ-οις, αις, οις.

Plural.
N. polλ-οις, αις, ας,
G. polλ-ων, ων, ων,
D. polλ-οις, αις, οις,
A. polλ-οις, ας, ας,
V. polλ-οις, ας, ας.

Obs. 1. Políς is sometimes declined regularly by the poets like δεξις; as, pol-ύς, είς, αν, &c. Iliad Α 559.

Obs. 2. Polλος, polλη, polλον, is sometimes found regularly declined in all the cases.

* It is not certain that méγας is ever used as a vocative. Æschylus uses meγάλα.
ADJECTIVES. — PARTICIPLES.

TERMINATIONS PECULIAR TO PARTICIPLES.

| 2d future active. |
|---|---|
| 1st and 2d aorist passive, and 2d conjugation of verbs in μ. | 3d conjugation of verbs in μ. |
| perfect active and middle. | perfect middle contracted. |

| 3d declensions. |

| N. τυπ-ών, | oúσα, | oúν, |
| G. τυπ-ούντος, | oúσης, | oúντος, |
| D. τυπ-ούντι, | oúρ, | oúντι, |
| A. τυπ-ούντα, | oúσαν, | oúν, |
| V. τυπ-ών, | oúσα, | oúν. |

| Dual. |

| N. A.V. τυπ-ούντε, | oúσα, | oúντε, |
| G. D. τυπ-ούντοιν, | oúσαν, | oúντοιν. |

| Plural. |

| N. τυπ-ούντες, | oúσα, | oúντα, |
| G. τυπ-ούντων, | oúσων, | oúντων, |
| D. τυπ-ούσι, | oúσας, | oúσι, |
| A. τυπ-ούσας, | oúσας, | oúντα, |
| V. τυπ-ούσης, | oúσα, | oúντα. |

| N. τυφ-εἰς, | εἰσα, | εἰν, |
| G. τυφ-έντος, | εἰσης, | έντος, |
| D. τυφ-έντι, | εἰσῃ, | έντι, |
| A. τυφ-έντα, | εἰσαν, | είν, |
| V. τυφ-εἰς, | εἰσα, | είν. |

| Dual. |

| N. A.V. τυφ-έντε, | εἰσα, | έντε, |
| G. D. τυφ-έντοιν, | εἰσαν, | έντοιν. |

| Plural. |

| N. τυφ-έντες, | εἰσα, | έντα, |
| G. τυφ-έντων, | εἰσών, | έντων, |
| D. τυφ-εἰς, | εἰσας, | είς, |
| A. τυφ-έντας, | εἰσας, | έντα, |
| V. τυφ-έντες, | εἰσα, | έντα. |

---

* Contracted from a.-ς, a.-ις, a.-ς.
ADJECTIVES OF TWO ENDINGS.

**ένδοξος, glorious.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ένδοξ-ος, ενδοξος</td>
<td>M. and F. N.</td>
<td>M. and F. N.</td>
</tr>
<tr>
<td>G. ένδοξ-ους</td>
<td>ένδοξος</td>
<td>ένδοξος</td>
</tr>
<tr>
<td>D. ένδοξ-ως</td>
<td>ένδοξος</td>
<td>ένδοξος</td>
</tr>
<tr>
<td>A. ένδοξ-ές</td>
<td>ένδοξος</td>
<td>ένδοξος</td>
</tr>
<tr>
<td>V. ένδοξ-ε</td>
<td>ένδοξος</td>
<td>ένδοξος</td>
</tr>
</tbody>
</table>

**άληθής, true.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. άληθ-ής, είς</td>
<td>N. A. V. άληθ-ώς</td>
<td>άληθ-ές</td>
</tr>
<tr>
<td>G. άληθ-έως, έως</td>
<td>άληθ-ε</td>
<td>άληθ-ε</td>
</tr>
<tr>
<td>D. άληθ-εί, εί</td>
<td>άληθ-ε</td>
<td>άληθ-ε</td>
</tr>
<tr>
<td>A. άληθ-έα, έα</td>
<td>άληθ-ε</td>
<td>άληθ-ε</td>
</tr>
<tr>
<td>V. άληθ-ες</td>
<td>άληθ-έων, έων</td>
<td>άληθ-ες</td>
</tr>
</tbody>
</table>

* Those which have a vowel before ες, are contracted into ας; as, έγαλα, έγαλη.
**ADJECTIVES OF TWO ENDINGS.**

megalytw, magnanimous.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. μεγαλήτωρ, ορ.,</td>
<td>N. M. and F.</td>
<td>M. and F. N.</td>
</tr>
<tr>
<td>G. μεγαλήτ-όρος,</td>
<td>N. A. V.</td>
<td>N. μεγαλήτ-όρες, ορα,</td>
</tr>
<tr>
<td>D. μεγαλήτ-όρι,</td>
<td>μεγαλήτ-όρο,</td>
<td>G. μεγαλήτ-όρων.</td>
</tr>
<tr>
<td>A. μεγαλήτ-όρα, ορ.,</td>
<td>G. D.</td>
<td>D. μεγαλήτ-όραι,</td>
</tr>
<tr>
<td>V. μεγαλήτ-όρ.</td>
<td>μεγαλήτ-όρου.</td>
<td>A. μεγαλήτ-όρας, ορα,</td>
</tr>
</tbody>
</table>

έινας, everflowing.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. έιν-άς, ας,</td>
<td>N. A. V.</td>
<td>N. έιν-άντες, αντα,</td>
</tr>
<tr>
<td>G. έιν-άντος,</td>
<td>έιν-άντε,</td>
<td>G. έιν-άντων,</td>
</tr>
<tr>
<td>D. έιν-άντι,</td>
<td></td>
<td>D. έιν-άντι,</td>
</tr>
<tr>
<td>A. έιν-άντα, αν,</td>
<td>G. D.</td>
<td>A. έιν-άντας, αντα,</td>
</tr>
<tr>
<td>V. έιν-αν.</td>
<td>έιν-άντων.</td>
<td>V. έιν-άντες, αντα.</td>
</tr>
</tbody>
</table>

eιχαγις, agreeable.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ειχαγ-ις,</td>
<td>N. A. V.</td>
<td>N. ειχαγ-ιτες, ιτα,</td>
</tr>
<tr>
<td>G. ειχαγ-ιτος,</td>
<td>ειχαγ-ιτε,</td>
<td>G. ειχαγ-ιτων,</td>
</tr>
<tr>
<td>D. ειχαγ-ιτι,</td>
<td></td>
<td>D. ειχαγ-ιτι,</td>
</tr>
<tr>
<td>A. ειχαγ-ιτα &amp; ιτι,</td>
<td>G. D.</td>
<td>A. ειχαγ-ιτας, ιτα,</td>
</tr>
<tr>
<td>V. ειχαγ-ιτ.</td>
<td>ειχαγ-ιτων.</td>
<td>V. ειχαγ-ιτες, ιτα.</td>
</tr>
</tbody>
</table>

άδαχρυς, tearless.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. αδαχρυς-ς,</td>
<td>N. A. V.</td>
<td>N. αδαχρυς-πες, υς, να,</td>
</tr>
<tr>
<td>G. αδαχρυς-νος,</td>
<td>αδαχρυς-νε,</td>
<td>G. αδαχρυς-νων,</td>
</tr>
<tr>
<td>D. αδαχρυς-νι,</td>
<td></td>
<td>D. αδαχρυς-νι,</td>
</tr>
<tr>
<td>A. αδαχρυς-νυ,</td>
<td>G. D.</td>
<td>A. αδαχρυς-νας, υς, να,</td>
</tr>
<tr>
<td>V. αδαχρυς-ν.</td>
<td>αδαχρυς-νον.</td>
<td>V. αδαχρυς-νες, υς, να.</td>
</tr>
</tbody>
</table>

διπους, two-footed.*

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. διπ-ους,</td>
<td>N. A. V.</td>
<td>N. διπ-οδες, οδα,</td>
</tr>
<tr>
<td>G. διπ-οδος,</td>
<td>διπ-οδε,</td>
<td>G. διπ-οδων,</td>
</tr>
<tr>
<td>D. διπ-οδι,</td>
<td></td>
<td>D. διπ-οων,</td>
</tr>
<tr>
<td>A. διπ-οδυ &amp; ουν, ουν,</td>
<td>G. D.</td>
<td>A. διπ-οδις, οδα,</td>
</tr>
<tr>
<td>V. διπ-ους &amp; ου, ουν.</td>
<td>διπ-οδον.</td>
<td>V. διπ-οδις, οδα.</td>
</tr>
</tbody>
</table>

* Adjectives in υς are declined after the substantives of which they are
ADJECTIVES.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. and F. N.</td>
<td>M. F. and N.</td>
<td>M. and F. N.</td>
</tr>
<tr>
<td>N. αὑρ-ης</td>
<td>αὑρ-ης</td>
<td>αὑρ-ης</td>
</tr>
<tr>
<td>G. αὑρ-ενος</td>
<td>αὑρ-ενος</td>
<td>αὑρ-ενος</td>
</tr>
<tr>
<td>D. αὑρ-ενον</td>
<td>αὑρ-ενον</td>
<td>αὑρ-ενον</td>
</tr>
<tr>
<td>A. αὑρ-ενα</td>
<td>αὑρ-ενα</td>
<td>αὑρ-ενα</td>
</tr>
<tr>
<td>V. αὑρ-ενον</td>
<td>αὑρ-ενον</td>
<td>αὑρ-ενον</td>
</tr>
</tbody>
</table>

εὐγευς, * fertile.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. εὐγευ-ως</td>
<td>εὐγευ-ως</td>
<td>εὐγευ-ως</td>
</tr>
<tr>
<td>G. εὐγευ-ω</td>
<td>εὐγευ-ω</td>
<td>εὐγευ-ω</td>
</tr>
<tr>
<td>D. εὐγευ-ος</td>
<td>εὐγευ-ος</td>
<td>εὐγευ-ος</td>
</tr>
<tr>
<td>A. εὐγευ-ον</td>
<td>εὐγευ-ον</td>
<td>εὐγευ-ον</td>
</tr>
<tr>
<td>V. εὐγευ-ον</td>
<td>εὐγευ-ον</td>
<td>εὐγευ-ον</td>
</tr>
</tbody>
</table>

γεῖτων, bordering.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. γεῖτ-ων</td>
<td>γεῖτ-ων</td>
<td>γεῖτ-ων</td>
</tr>
<tr>
<td>G. γεῖτ-ονος</td>
<td>γεῖτ-ονος</td>
<td>γεῖτ-ονος</td>
</tr>
<tr>
<td>D. γεῖτ-ον</td>
<td>γεῖτ-ον</td>
<td>γεῖτ-ον</td>
</tr>
<tr>
<td>A. γεῖτ-ονα</td>
<td>γεῖτ-ονα</td>
<td>γεῖτ-ονα</td>
</tr>
<tr>
<td>V. γεῖτ-ον</td>
<td>γεῖτ-ον</td>
<td>γεῖτ-ον</td>
</tr>
</tbody>
</table>

Comparatives in ων are declined like γεῖτων, except in the accusative singular, and the nominative, accusative, and vocative plural.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. and F. N.</td>
<td></td>
</tr>
<tr>
<td>N. μεῖκ-ων</td>
<td>μεῖκ-ων</td>
</tr>
<tr>
<td>G. μεῖκ-ονος</td>
<td>μεῖκ-ονος</td>
</tr>
<tr>
<td>D. μεῖκ-ον</td>
<td>μεῖκ-ον</td>
</tr>
<tr>
<td>A. μεῖκ-ονα, μεῖκ-ονα, μεῖκ-ω</td>
<td>μεῖκ-ον</td>
</tr>
<tr>
<td>V. μεῖκ-ον</td>
<td>μεῖκ-ον</td>
</tr>
</tbody>
</table>

Compounded. Thus, ἀνῆκας, ων; G. -ονος; D. -ον; A. -ονα, ων. Contracted compounds of nouns of the second declension thus, εὐγευ-ως, ων; G. -ων; D. -φι; A. -ων; V. -ων, ων. In the same manner, those of μεῖκος; as, δίμαινος, &c.

* The compounds of ἠθεν, γλίσκα, sometimes those of ἐρείς, follow the third declension; as, ἀνῆκας, ων; G. -ονος: πλήρως has three terminations, πλήρως, πλήρα, πλήρων; sometimes the neuter loses the final ρ; as, αἰγήρας for αἰγήραν.
COMPARISON OF ADJECTIVES.

Dual.

M. and F.

N. A. V. μείζ-ονε.

G. D. μείζ-όνοιν.

Plural.

N. μείζ-ονες, μείζ-οις, μείζ-οις; μείζ-ονα, μείζ-οα, μείζ-οω.

G. μείζ-όνοιν.

D. μείζ-οςιν.

A. μείζ-ονας, μείζ-οας, μείζ-οις; μείζ-ονα, μείζ-οα, μείζ-οω.

V. μείζ-ονες, μείζ-οες, μείζ-ους; μείζ-ονα, μείζ-οα, μείζ-οω.

Some substantives are contracted like μείζων; as, Ἀπόλλων, Ἀπόλλωνα, Ἀπόλλω.

Obs. 1. Adjectives of two endings are sometimes declined with three by the Poets; as, ἵφημ-ος, ἦ, ον. There are a few, which commonly take a distinct termination in the feminine; as, τέρ-νν, εύνα, εν; αἰώνι-ος, α, ον.

Obs. 2. Compounds in ἡς, and especially those in τῆς, have only one ending; as, νεφεληγερέτης, &c. In the Æolic and Doric dialects, they end in τα; as, νεφεληγερέτα.

ADJECTIVES OF ONE ENDING.

These are mostly of the common gender, and want the neuter. They are: 1. Adjectives compounded with substantives, which remain unchanged; as, πολύχωρ, &c. 2. Those derived from πατήρ and μήτηρ; as, ἀπάτωρ, &c. 3. Adjectives in ἢς -τος, ὁς -τος, ἄς -τος, ἢς -τος, ξ, and ψ. All these take the form of the third declension of nouns. 4. Adjectives in ἢς and ἄς, which take the form of the first declension of nouns; as, ἐθέλοντις -οῦ; these are all masculine.

COMPARISON OF ADJECTIVES.

I. Adjectives are regularly compared by adding τερος and τατος to the positive; as, ἀπλούς (simple), ἀπλούστερος, ἀπλούστατος.

Those in ὁ drop ὃ; as, δίκαιος (just), δικαιότερος, δικαιότατος; and, if the penult is short, change ὁ into ὁ; as, σοφός (wise), σοφότερος, σοφότατος.
ADJECTIVES.

Obs. 1. A few in ἀιώς wholly drop the ὁς; as, παλαιός (ancient), παλαιότερος, παλαιότατος. So also ἑρείος (belonging to summer) has ἑρείτιτατος for its superlative. In like manner, φίλος (dear) has φιλότερος, φιλότατος, besides which φιλαιτέρος and φιλαιτερος are sometimes used.

Obs. 2. Some in ὡς, especially among the Attics, change ὡς into ὁ, ὢς, or ὄς; as, μίας (in the midst), μεσαίτερος, μεσαίτατος; ἀφθονος (liberal), ἀφθονότερος, ἀφθονότατος; λαῖος, (talkative), λαϊκότερος, λαϊκότατος. Πέινων has πειναίτερος, -τατος, according to the same analogy.

Those in ας, ης, and υς add τερος and τατος to the neuter; as, μέλας, μέλαν, (black), μελαντερος, μελαντατος; ἀμφενής, ἀμφενης, (weak), ἀμφενότερος, ἀμφενέστατος; πρέσβυς, πρέσβυν, (old), πρεσβύτερος, πρεσβύτατος.

Those in ον and ην make the addition to the nominative plural; as, σοφρων (wise), σοφρωνες, σοφρονότερος, σοφρονότατος; τέρην (tender), τέρενες, τερενέστερος, τερενέστατος.

Those in εις drop the ι, and those in ι change ις of the nominative plural into ιστερος, ιστατος; as, χαρίεις (graceful), χαρίστερος, χαρίστατος; βλαξ (stupid), βλάξες, βλαχίστερος, βλαχίστατος.

II. A few dissyllables in υς and ρος form the 
comparison in ιων and ιστος; as, ἡδύς (sweet), ἡδιων, ἡδιστος; αἰσχρός (base), αἰσχίων, αἰσχιστος.

Obs. 1. The only words thus compared are βαθύς (deep), βραδύς (slow), βραχύς (short), γλυκύς, ἡδύς, (sweet), παχύς (thick), πρεσβύς (old), ταχύς and ωκύς (swift); αἰσχρός (base), ἐχθρός (hostile), κυδός (renowned), οἰκτρός (piteous).

Obs. 2. In some of these comparatives, ἡων, with the preceding consonant, is changed into σων (Attic των); as,
COMPARISON OF ADJECTIVES.

Βραδύς (slow), βράσσων (for βραδίων), βράδιστος.
Τυχύς (swift), τύχσσων (for τυχίων), τυχιστός.
Βαθύς (deep), βαθίσσων (for βαθίων), βαθύστος.
Γλυξύς (sweet), γλύσσων (for γλυκίων), γλύκιστος.
Έλαχύς (small), έλασσων (for έλαχίων), έλάχιστος.

So also μακρός, (long,) has μάσσων, (for μακίων), μήκιστος.
Most of these, however, have also the regular comparison.

IRREGULAR COMPARISON.

There are some comparatives and superlatives, whose positives have gone out of use. These are here united with other positives of the same general signification.

1. Ἀγάθος, (good, strenuous, excellent,)

\[
\begin{align*}
\text{ἀκινάνων}, & \quad \text{ἀκινοῦ (Epic)} \quad \text{ἀκινοῦ} \\
κρείσσων, & \quad \text{κρέατος} \\
κράτσσων, & \quad \text{κράτιστος} \\
βέλτισσων, & \quad \text{βελτιστος} \\
βελτέροις, & \quad \text{βελτατος} \\
λοῖτων, & \quad \text{λοίπος} \\
φέρτερος, & \quad \text{φέρτατος and φέριστος}.
\end{align*}
\]

Obs. These various forms were not used in exactly the same sense, though they are classed together. On this subject it may suffice to say, that ἀκινάνω signifies more excellent or useful, preferable or braver, and is consequently most applied to external relations. Κρατίσσων signifies stronger, victorious, superior, (as from κράτος, might.) Βελτίσσων refers to internal excellence and moral goodness. Φέρτατος and φέριστος are used of external importance or distinction.

2. Κακός, (bad, vile,)

\[
\begin{align*}
\text{χακίων}, & \quad \text{χάκιστος} \\
κακότερος, & \quad \text{(poet.)} \\
χείρων, or & \quad \text{χείσσων,} \\
κέριν, and & \quad \text{(Epic)} \\
\text{χεριότερος} & \quad \text{χειροκιστος} \\
\text{ησίων,} & \quad \text{ησιστος} \\
\text{ηττων,} & \quad \text{ηττοσις}.
\end{align*}
\]

Note. Κακίων signifies more cowardly, more wicked, more hurtful; χείρων, meaner, viler, more unfit, more paltry; ησίων, weaker, inferior, less good.

3. Μεγας, (great,)

\[
\begin{align*}
\text{μεγαίων}, & \quad \text{μεγαίστος}.
\end{align*}
\]
ADJECTIVES.

4. Μικρός, (little,) { μικρότερος, } μικρότερος.
   5. Ολιγός, (few,) { ολιγότερος, } ολιγότερος.
   6. Πολύς, (many,) { πολύτερος, } πολύτερος.
   7. Χάλις, (fair,) { χαλικοτέρος, } χαλικοτέρος.
   8. Ρείδος, (easy,) { ρείδιτερος, } ρείδιτερος.
   9. Ἀλγεινός, (painful,) { ἀλγεινότερος, } ἀλγεινότερος.

Comparison from Prepositions. Γ

Πρός, (before,) πρότερος, πρότερος.
Τέρω, (above,) ὑπέρτερος, ὑπέρτερος.
Τάτο, (under,) υπότερος, υπότερος.
Εξ, (out of,) εὐχατάτος, εὐχατάτος.

From Adverbs.

Ἀνω, (above,) ἀνώτερος, ἀνώτατος.
Τω, (high,) υψιτάτος, υψιτάτος.
Εγγύς, (near,) εὖγγυτάτος, εὖγγυτάτος.

So also comparatives and superlatives are sometimes formed from κάτω, εἴπ, πόλφω, &c.

From Nouns.

βασιλικός, (king,) βασιλέυτερος, βασιλεύτατος.
ήταιρος, (a companion,) ηταιρότατος.

Sometimes, particularly in the Poets, new comparatives and superlatives, are derived from comparatives and superlatives already in use; as, πρῶτος, (first of all,) from πρῶτος.

Many adjectives in Greek, as in other languages, receive a gradation of idea, not by comparison, but by the addition of μᾶλλον, μᾶλλον, more, most; as, τρωτός, vulnerable; τρωτός μᾶλλον, more vulnerable; θρητός μᾶλλον, more mortal; δῆλος μᾶλλον, most evident.

NUMERALS.

The Greeks used the letters of the alphabet to denote numbers, taking α for one, ι for ten, and ϖ for a hundred. But their letters being only twenty-four, they introduced three other characters: Βαυ, ς, 6; Κoppa, γ, 90; Sampi, ω, 900.
Thousands were denoted by the same letters with a stroke under them; as, \(\alpha\), 1000.

\[
\begin{align*}
\alpha, & \ 1. \ & \iota, & \ 10. & \varphi, & \ 100. & \alpha, & \ 1000. & \iota, & \ 11. \\
\beta, & \ 2. \ & \nu, & \ 20. & \sigma, & \ 200. & \beta, & \ 2000. & \iota, & \ 12. \\
\gamma, & \ 3. \ & \lambda, & \ 30. & \tau, & \ 300. & \gamma, & \ 3000. & \iota, & \ 13. \\
\delta, & \ 4. \ & \mu, & \ 40. & \nu, & \ 400. & \delta, & \ 4000. & \iota, & \ 14. \\
\epsilon, & \ 5. \ & \rho, & \ 50. & \varphi, & \ 500. & \epsilon, & \ 5000. & \iota, & \ 15. \\
\zeta, & \ 6. \ & \xi, & \ 60. & \chi, & \ 600. & \zeta, & \ 6000. & \iota, & \ 16. \\
\eta, & \ 7. \ & \omicron, & \ 70. & \psi, & \ 700. & \eta, & \ 7000. & \iota, & \ 17. \\
\theta, & \ 8. \ & \pi, & \ 80. & \omega, & \ 800. & \theta, & \ 8000. & \iota, & \ 18. \\
\iota, & \ 9. \ & \gamma, & \ 90. & \omicron, & \ 900. & \iota, & \ 9000. & \iota, & \ 19.
\end{align*}
\]

Obs. 1. When letters are used to denote numbers, an oblique stroke is drawn over them; as, \(\alpha',\ 1\); \(\beta',\ 2\).

Obs. 2. The first letter in the name of a number, was sometimes put for that number; as, \(I\) for \(\iota\), from \(\mu\)ia, one; \(II\), from \(\pi\)ε\(\iota\)e, five; \(\Delta\), from \(\delta\)ι\(\kappa\)a, ten; \(HE\)KAT\(\alpha\)ON, one hundred; \(X\), from \(X\)i\(\lambda\)i\(\omega\)i, ten thousand.

Letters thus used, except \(II\), may be placed together to the amount of four, to express numbers; as, \(III,\ 4\); \(\Delta\Delta\Delta\), \(22\); \(HH,\ 200\); \(\Delta\Delta\Delta\Delta,\ 40\); \(MMMM,\ 40,000\). These letters, when enclosed within a \(II\) were multiplied by five, \(\pi\)ε\(\iota\)e; as, \(\text{\textcopyright,}\ 50\).

Obs. 3. Each letter may denote a number, according to its place in the alphabet; as, \(\alpha,\ 1\); \(\beta,\ 2\); \(\gamma,\ 3\); and so on to \(\omega,\ 24\).

Cardinal Numbers. | Ordinal Numbers.
---|---
\(\epsilon\), one. | \(\pi\)ρ\(\omega\)τ\(\omicron\), first.
\(\delta\upsilon\), two. | \(\delta\)ε\(\upsilon\)τ\(\omicron\), second.
\(\tau\rho\iota\epsilon\), three. | \(\tau\)ρ\(\iota\), third.
\(\tau\iota\sigma\alpha\rho\epsilon\), four. | \(\tau\tau\tau\iota\alpha\rho\iota\), fourth.
\(\pi\iota\tau\epsilon\), five. | \(\pi\epsilon\mu\pi\tau\omicron\), fifth.
\(\epsilon\), six. | \(\epsilon\)κ\(\omicron\), sixth.
\(\epsilon\pi\iota\), seven. | \(\epsilon\omega\delta\omicron\omicron\omicron\), seventh.
\(\delta\tau\omicron\omega\iota\), eight. | \(\delta\gamma\delta\omicron\omicron\), eighth.
\(\epsilon\nu\iota\alpha\iota\), nine. | \(\epsilon\nu\nu\alpha\omicron\omicron\), ninth.
\(\delta\iota\kappa\alpha\), ten. | \(\delta\iota\kappa\alpha\), tenth.
\(\epsilon\tau\δ\alpha\kappa\alpha\), eleven. | \(\epsilon\tau\δ\alpha\kappa\alpha\), eleventh.
\(\delta\omega\delta\alpha\kappa\alpha\), twelve. | \(\delta\omega\delta\alpha\kappa\alpha\), twelfth.
\(\delta\kappa\alpha\tau\rho\iota\epsilon\), thirteen. | \(\tau\rho\iota\epsilon\kappa\alpha\kappa\alpha\), thirteenth.
\(\delta\kappa\alpha\tau\iota\sigma\alpha\rho\epsilon\), fourteen. | \(\tau\iota\sigma\alpha\rho\epsilon\kappa\alpha\kappa\alpha\), fourteenth.
\(\delta\kappa\alpha\pi\iota\tau\epsilon\), fifteen. | \(\pi\nu\tau\kappa\alpha\kappa\alpha\kappa\alpha\), fifteenth.
\(\delta\kappa\alpha\iota\), sixteen. | \(\epsilon\kappa\alpha\iota\kappa\alpha\kappa\alpha\), sixteenth.
ADJECTIVES.

δεκαετά, seventeen. ἐπικαεδεκάτος, seventeenth.
dεκακτώ, eighteen. ὑκτεκαεδεκάτος, eighteenth.
dεκαεικάνθα, nineteen. ἐκαεκαεδεκάτος, nineteenth.
eἴκοσι, twenty. ἐκατοτός, twentieth.
eἴκοσίες, &c., twenty-one, ἐκατοτός πρῶτος, &c. twenty-first,
τριάκοντα, thirty. [&c. τριακόσιος, thirty-first.
τεσσαράκοντα, ἑτεροτός, forty. ἑτεροτός, fortieth.
pεντήκοντα, fifty. πεντηκόσιος, fiftieth.
ἑκάκοντα, ἕξηκοσίος, sixty. ἑξηηκοσίος, sixtieth.
ηδομικόντα, ἕδομηκοσίος, seventy. ἑδομηκοσίος, seventieth.
ὁγδοῆκοντα, ὁγδοηκοσίος, eighty. ὁγδοηκοσίος, eightieth.
ἑννεκόντα, ἑννεηκοσίος, ninety. ἑννεηκοσίος, ninetieth.
ἑκατόν, ἑκατοτός, a hundred. ἑκατοτός, a hundredth.
dιαχίου-οι, αι, α, διαχίου-οι, αι, α, two hundred.
χιλι-οι, αι, α, διαχίου-οι, αι, α, two hundredth.
μυρ-οι, αι, α, διαχίου-οι, αι, α, two thousand.
ἑκατοντακισμενή-
μιριστά, ten thousand. ἱκατοντακισμενή-
μιριστά, ten thousandth.

All the cardinal numbers, from τέσσαρες, four, to ἕκατον, a
hundred, are undeclined; all above a hundred are declined;
as, διαχίου-οι, αι, α, two hundred.
All ordinal numbers are adjectives of three endings, and
regularly declined like καλ-ός, ἡ, ὁν, or μακρ-ός, ὁ, ὁν.

Declension of eἰς, one; δύο, two; τρεῖς, three; τέσσαρες, four.

Sing.

M. F. N.

N. εἰς, μῖα, ἡ, M. F. N.
G. εὖς, μίας, εὖς, ὡς, οὐδείς, οὐδέμια, οὐδέν,* &c.
D. εὐλ, μιᾶ, ἐν, μηδείς, μηδέμια, μηδέν, &c.
A. ἐνα, μιαν, ἐν.

Dual. Plur. M. & F. N.

N. δυο and δυοι, †
A. δυοι and δυοῖν.
G. δυοῖν, D. δυοὶ.
A. δυοῖν.

* Oὐδείς, οὐδείς, μηδείς, μηδείς, &c., sometimes occur. — From
εἰς, one, is formed εὑρεσ, the other (of two); and from οὐδείς and μηδείς are
formed οὐδέτερος and μηδέτερος, neither (of two); by rejecting ε as well as ο.
† Δύο is sometimes indeclinable; Od. K, 515; Ith. N, 407.
PRONOUNS.

Plur.
M. F. and N.
N. τίσαςας, τίσαςας,
G. τισάςαςων,
D. τισάςαςι,
A. τισάςαςας, τισάςαςας.

Obs. 1. οὐδείς, and μηδείς are sometimes resolved into their component parts, for the sake of greater strength; as, οὐδ’ ύφ’ ένος τῶν πώποτε ἀνθρώπων κατ’ ἑνείς, having been overpowered by not one of those who then lived. Xen. Hel. V. 41.

Obs. 2. Instead of δυο and δυοῖν, Homer often uses δυοῖν, δοιοῖς, δοιοῖς; derived from δοιεῖς.

Obs. 3. From twelve to twenty, the smaller of the two numbers is commonly placed first, with καὶ between them; as, τρία or τρεῖς καὶ δίκα: if the larger precedes, the καὶ is omitted; as, δεκαπέντε. When three numbers are united, the largest is placed first, with καὶ between them; as, νεῖς ἕκατον καὶ εἴκοσι καὶ ἑπτά.

Οκτώ and ἐννέα are rarely ever thus united with other numbers: but as in Latin duodeviginti is 18, so in Greek, (using a participle of the verb δίω,) ἔθεσινες δύοίν δέοντα τισαςαςαςας ἑτέα, he reigned 38 years.

Obs. 4. In expressing a mixed number, whose fractional part was ½, (as, 6½) an ordinal, next greater than the whole number, was prefixed in the singular to the coin, weight, &c., with ἡμι between them; as, ἕδομον ἡμιτάλαντον, 6½ talents; τρίον ἡμί-δραχμον, 2½ drachmes. When the cardinal number was prefixed in the plural, the sense was different; as, τρία ἡμιτάλαια, three half-talents, or a talent and a half.

PRONOUNS.

PERSONAL PRONOUNS.

Sing. | Dual. | Plural.
---|---|---
N. ἐγώ, I. | N. A. νοῦν, νοῖ. | N. ἡμῖς,
G. ἐμοῦ, or μοῦ, | G. D. νοῖν, νοῦν. | G. ἡμῶν,
D. ἐμοί, or μοὶ, | | D. ἡμῖν,
A. ἐμέ, or μέ. | | A. ἡμᾶς.
### Pronouns

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ṓ, thou</td>
<td>N. A. σφῶ́, σφῶ́</td>
<td>N. ἔμείς,</td>
</tr>
<tr>
<td>G. σοῦ́,</td>
<td>G. D. σφῶ́, σφῶ́</td>
<td>G. ἔμώ,</td>
</tr>
<tr>
<td>D. ύ̣</td>
<td>A. σφῶ́, ύ̣</td>
<td>D. ἔμιν,</td>
</tr>
<tr>
<td>A. ό́</td>
<td>A. ύμᾶ́ς.</td>
<td></td>
</tr>
</tbody>
</table>

**Obs. 1.** Ῥέ is often annexed to these pronouns for the sake of emphasis; as, ἡγω̣ς, ἐγ̣έ.

**Obs. 2.** The pronoun ὅ́, is generally reflexive, in the Attic prose writers, and means himself, &c.

### Possessive Pronouns

These are formed from the personal pronouns, and are regularly declined like παλός.

From

εμῶ́; ἡμός, ἡ, ὁν̣, mine.  ἡμείς; ἡμέτερος, ἁ, ὁν̣, our.  

σοῦ́; σός, σῆ̣, σῶ̣, thine.  Υμείς; ὑμέτερος, ἁ, ὁν̣, your.  

ὅ̣  ὅς, (or ἡ̣-ὁς) ἡ̣, ὁν̣, his,  ἡμείς; ὑμείς; ἡμέτερος, ἁ, ὁν̣, their.*  

her, its.  

The ancient poets used ὑμείς, and σφω-τερος, from the duals, νῶ̣̣ν and σφῶ́.

### Relative Pronoun

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ὅς, ἡ, ὅ̣</td>
<td>N. A. ὅ̣, Ἐ̣, Ἐ̣̣</td>
<td>N. ὅ̣, Ἐ̣̣̣, Ἐ̣̣̣</td>
</tr>
<tr>
<td>G. ὅ̣̣, ὅ̣̣, ὅ̣̣</td>
<td>G. D. ὅ̣̣, Ἐ̣̣̣, Ἐ̣̣̣</td>
<td>G. ὅ̣̣, Ἐ̣̣̣, Ἐ̣̣̣</td>
</tr>
<tr>
<td>D. ὅ̣̣̣, ὅ̣̣̣, ὅ̣̣̣</td>
<td>D. ὅ̣̣̣̣, Ἐ̣̣̣̣, Ἐ̣̣̣̣</td>
<td>D. ὅ̣̣̣̣, Ἐ̣̣̣̣̣, Ἐ̣̣̣̣̣</td>
</tr>
<tr>
<td>A. ὅ̣̣̣̣, ὅ̣̣̣̣̣, ὅ̣̣̣̣̣</td>
<td>A. ὅ̣̣̣̣̣, Ἐ̣̣̣̣̣̣, Ἐ̣̣̣̣̣̣</td>
<td>A. ὅ̣̣̣̣̣, Ἐ̣̣̣̣̣̣, Ἐ̣̣̣̣̣̣</td>
</tr>
</tbody>
</table>

**Obs. 1.** ὅς is frequently used in the sense of he, as, ἡ ὅ̣̣ δὲ ὅς, said he: also, ὅς μεν, the-one; ὅς δὲ, the other.

* Sometimes, your, II. E, 189. — Also our and my in the Alexandrine poets.
Obs. 2. To ὧς the indefinite τὸς, or the enclitic περ, is often added to increase the force; as, ὅτις, ὅπερ, whoever. For the sake of greater force, δὴποτε is sometimes added; as, ὅπις δὴποτε, whatsoever.

DEMONSTRATIVE PRONOUNS.

Αὐτὸς, he, and ἐκεῖνος, this, are declined like ὧς; but for the accusative of ἀυτὸς, μν or νυν, and also ἁρεῖ, are often used, in both numbers and all genders.

In the nominative, ἀυτὸς denotes self; as, ἀυτὸς ἔφη, he himself said it; παραγνώμην ἀυτὸς, I came myself. Ὁ ἀυτὸς denotes, the same; as, ὁ ἀυτὸς ἄνηψ, the same man.

In the oblique cases it also denotes self, when placed in apposition with a noun; as, ἀυτὸν τὸν βασιλέα, the king himself. Otherwise it denotes simply the third person; as, ἔθεν ἀυτὸς, he said to them. In this sense it always follows other words in the same clause.

Οὗτος, αὕτη, τοῦτο, this one, is compounded of the article ὅ and ἀυτὸς. It is declined and prefixes τ, like the article, thus:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>οὗτος</td>
<td>αὕτη,</td>
<td>τοῦτο,</td>
</tr>
<tr>
<td></td>
<td>αὕτη,</td>
<td>τοῦτος,</td>
<td>τοῦτος,</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦτον</td>
<td>ταῦτης,</td>
<td>τοῦτων,</td>
</tr>
<tr>
<td></td>
<td>ταῦτης,</td>
<td>τοῦτον,</td>
<td>τοῦτος,</td>
</tr>
<tr>
<td>D.</td>
<td>τοῦτο</td>
<td>ταῦτη,</td>
<td>τοῦτος,</td>
</tr>
<tr>
<td></td>
<td>ταῦτη,</td>
<td>τοῦτον,</td>
<td>τοῦτος,</td>
</tr>
<tr>
<td>A.</td>
<td>τοῦτον</td>
<td>ταῦταιν,</td>
<td>τοῦτοιν,</td>
</tr>
<tr>
<td></td>
<td>ταῦταιν,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the same manner are declined τοιοῦτος, τηλικοῦτος, and ὁτόσοιντος, though they often take on in the nominative and accusative singular of the neuter.

Obs. 1. In the Attic writers the demonstratives οὗτος and ἐκεῖνος, often assume ἦ, with the accent, to indicate more forcibly; as, οὗτος, τοῦτο; but ἦ or ἦ at the end of a word
is dropped, and ι joined to the letter preceding; as, ταυτι for ταυτα, instead of ταυται; ἐκεινι for ἐκεῖνοι. For the same purpose, δε and γε are often added to cases ending with a short vowel; as, τουτογι.

Obs. 2. Ταυτα must be carefully distinguished from ταυτα, the same, which is formed, by crasis, from τα and αυτα.

RECIPIOCAL PRONOUNS.

From the personal pronouns and αυτός, are compounded, ἐμαυτου, σεαυτου, εαυτου, myself, thyself, himself.

Sing.                             Plural.
N. _______                        N. _______
G. εαυτου, εαυτης, εαυτου,      G. εαυτον, εαυτων, εαυτων,
D. εαυτο, εαυτη, εαυτο,          D. εαυτοις, εαυταις, εαυτος,
A. εαυτον, εαυτην, εαυτο.       A. εαυτος, εαυτας, εαυτα.

Ἀλληλων, each other, is thus declined.

N. _______
G. ἀλληλων, ὁν, ὠν,
D. ἀλληλος, αις, οις,
A. ἀλληλους, ας, α.

Homer never uses these reciprocals; but, ἐμι αυτον, οδ αυτον, and ι αυτον, or αυτον.

They have no nominative, because a reciprocity of action is exerted on the agent; and εαυτου alone has a plural.

Αυτου, &c. is often found by crasis, for εαυτου, and σεαυτου for σεαυτου.

INTERROGATIVE AND INDEFINITE PRONOUNS.

tις, τι.

Sing.                             Dual.                             Plural.
N. τις, τι, who.                  N. A. τινε,                    N. τινς, τινα,
G. τινος,                       G. D. τινου,                   G. τινων,
D. τινι,                        A. τινας, τινα.
A. τινα, τι.

The indefinite pronoun τις, τι, any, some one, is similar in declension, and is distinguished from the interrogative, by the grave accent, in the nominative of the singular number; and
in the other cases, by an accent on the last syllable. It is often enclitic and used without an accent.

From οὖ and μὴ in composition with τις are formed οὖτις, μὴτις, no one, none, which are declined like τις.

"Οὐτις, whoever, is a compound of ὁ, and τις.


From οὐτις and οὖ is formed οὐτισσοῦν, whoever, which is declined like οὐτις, retaining the termination οὖ, in the several cases.

The Attics use τοῦ and τῷ (with the circumflex) for the genitive and dative of the interrogative τις, and τοῦ and τῷ (without the accent) for the genitive and dative of the indefinite τις. They also use ἄτια (Ion. ἄσσα) for τινά, and ἄτια for ἄτινα. Ὅτου is also used for οὖτις, and ὁτῳ for ὁτιν.

Δεινa, some one, is of all genders, and is thus declined, N. A. δείνα, G. δείνος, D. δείνη; Plu. N. ὁ δείνης. It is sometimes un- declined; Aris. Thes. 622.

Obs. 1. τις, as an interrogative, has the correlative ὁτις; as, τις τουτο ἐποίησε; who did this? οὐκ οἴδα ὁτις; I know not who

Obs. 2. Anciently there was another interrogative pronoun, viz. πός, πῇ, πό, where? or in what place? and its correlative, ὅπος, ὅπη, ὅπο, in what place. They are now used as adverbs, in the genitive and dative singular only. From them are formed, in the comparative, πότερ-ος, ὁ, or, which one? (of two), and its correlative, ὅπότερος. From them also are derived many adjectives and adverbs now in use.

Obs. 3. Among the pronouns are ranked the gentile adjectives, derived from δαματον, the soil, and a substantive pronoun; viz. ημεδαπ- ὁς, ἡ, ὁν, of our country, or people; πολε- ὁς, ἡ, ὁν, of what country or people? ημεδαπ- ὁς, ἡ, ὁν, of your country or people.

Obs. 4. From the neuter of the article, of the relative ὁς, interrogative πός, and its correlative ὅπος, are derived other adjectives much in use; as,

<table>
<thead>
<tr>
<th>Article.</th>
<th>Correlative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>τὸ, the.</td>
<td>ὁ, which.</td>
</tr>
<tr>
<td>τοῖος, of the kind.</td>
<td>ὁῖος, of which kind.</td>
</tr>
<tr>
<td>τῷους, of the number.</td>
<td>ὁῖους, of which number.</td>
</tr>
<tr>
<td>τῆλινος, of the size.</td>
<td>ὁῖλινος, of which size.</td>
</tr>
</tbody>
</table>
VERBS.

Verbs are divided into active or transitive, neuter or intransitive, and deponent.

Deponent verbs have an active signification with the form of the passive; as, διέχωμαι, I receive. Tenses, however, are frequently borrowed from the middle, but without its peculiar meaning; as, ἤδειξάμην, I received.

Neuter verbs have the form of the active, passive, or middle; but the action, which they describe, is confined within the subject or agent; as, ῥέχω, I run. Hence they are often called intransitive.

Active or transitive verbs, point out the relation of the subject, or nominative, to some person or object.

This relation, in Greek, is three-fold, and gives rise to the distinction of voices.

1. The subject or agent may act on some other person or object; as, λούω τινα, I wash some one. This gives rise to the active voice.

2. He may be acted upon by another; as, λούομαι (ὑπὸ τινός), I am washed by some one. This gives rise to the passive voice.

3. He may be acted upon by himself; as, λούομαι (ὑπ' ἑαυτοῦ), I am washed by myself, or simply, I bathe. This gives rise, in a limited number of verbs, to the middle voice, which has the form of the passive, except in the aorists and futures; * and arises naturally from it.

* What are called the perfect and pluperfect middle belong properly to the active voice.
THE MIDDLE VOICE.

I. The middle voice denotes an action of the subject upon himself. Thus στεφάνω, is to crown another; στεφάνωσαι, to crown one's self; ἀπάγω, to strangle or hang another; ἀπάγωσαι, to hang one's self; φυλάττω, to guard another; φυλάττεσαι, to guard one's self. The instances are few, however, in which the middle is thus used to denote a direct physical action on one's self. Commonly, in such cases, the active is used with the reciprocals ἐματίν, ἐματίν, &c., and sometimes the reciprocal is understood; as, παρεστάνα (supp. ἐματίν), to present myself.

As the action of the middle verb terminates on the agent, it often becomes nearly identical with the neuter or intransitive verb, as defined above. Thus, from στελλεῖν, to send another forth, comes στελλεῖθαι, to travel, i. e. to send one's self forth; from πλῆθειν, to make another wander, πλῆθεται, to wander; from φοβεῖν, to terrify, φοβεῖθαι, to fear; from παύειν, to cause to cease, παύειθαι, to cease; from ἐνεχεῖν, to feast another, ἐνεχεῖθαι, to banquet or regale one's self; from πείθειν, to persuade, πείθεται, to persuade one's self, to believe, to obey. In many cases of this kind, where the original meaning of the active is obsolete, the peculiar sense of the middle cannot be ascertained, and the verb is classed among the neuters.

In other cases, however, middle verbs are transitive, and take an accusative after them: either because in the active they govern two accusatives; as, περαίοιν τινα τὸν ποταμόν, to pass one over the river, περαίοσαι τὸν ποταμόν, to pass (one's self) over a river; λουναῖσαι τὴν κεφαλήν, to wash one's head; ἐνδώσαται χείλεα, to put on one's robe, &c.: or because the action, though properly intransitive, is considered in relation to some object; as, φυλάττεσαι τινα, to guard (one's self) as to some one; φοβεῖσαι τοὺς θεοὺς, to revere the Gods; τίλασαι τινα, (to pull out one's hair,) to mourn, on account of some one.

II. By a natural transition, the middle voice denotes what we do for ourselves; as, πόλεµον ποιήσαι, is to make war, ποιήσω, to make war in our own defense; αἰρεῖν, to take αἰρείθαι, to take for one's self, to choose; αἰτεῖν, to ask, αἰτεῖσαι, to ask for one's self; ἀφαιρεῖν, to take away, ἀφαιρεῖσαι, to take away for one's benefit; τιμωρεῖσαι, to avenge one's self; κλαίειν, to weep for another, κλαίοσαι, to weep for one's self; ποιέω, to make for one's self; καταστήσασθαι φυλάκας, to place guards for one's own preservation.
III. The middle voice—denotes what we do among ourselves; as, ουσιωδαις ποιήσωμαι, to make leagues between themselves; βουλεύειν, to counsel, βουλεύον, to take counsel between themselves; διαλύειν, to reconcile others, διαλυόμαι, to be reconciled among themselves. Verbs of contending, disputing, &c., have reference generally to both parties, and are therefore in the middle; as, μάχεσθαι, pugnare inter se. When the active is used, the reference is to one of the parties; as, λοίδορεῖν, to revile some one, λοίδοισθαι, to revile each other.

IV. The middle voice denotes that which we cause to be done for ourselves; as, ἀποσφάγασθαι, to cause one's self to be enrolled; παραθεῖναι τράπεζαν, to set a table for another; παραθέσθαι τράπεζαν, to cause a table to be set for us; γράψειν νόμον is to propose a law; γράφων χριστιανός is to accuse a person, i.e. to cause one's name to be written down as the accuser of another; διδάσκειν, is to teach, διδάξεσθαι, to cause one to be taught in our behalf; προσδεῖναι, to go as an ambassador, προσδιούθεσθαι, to send an ambassador.

The peculiar signification of the middle voice is most obvious in the aorists, especially in the first aorist. The future has commonly an active meaning; as, ἄκουσμαι, I shall hear. Sometimes, however, it is passive.

What are called the perfect and pluperfect middle, have never the signification of the middle verb. Most commonly they are neuter in signification.

The passive has sometimes the signification of the middle, especially in the aorist and perfect; as, ἔκοψεν ἠπαθεῖσθαι, they slept; ἀλλαγῆς, you changed yourself; πεποιημένος, having made for himself; φανῆν, to show one's self or appear. This arises from the intimate connection between the passive and middle, as explained above.

The active has sometimes the meaning of the middle; as, παύει τοὺς λόγους, (for παύσων,) cease your speech. Eu. Or. 288.

The middle is often merely active, without any trace of its distinctive meaning; as, παρέξειν and παρέκαθησθαι, to present; ἀποφαίνειν and ἀποφαίνεσθαι, to make appear.

The active is sometimes used for the passive; as, ἐλὼκα, I have been taken. So likewise the passive for the active; as, The weapons ἐν οἴνῳ παύσων ἑπιτοίχτων, which his (Cyrus's) grandfather had caused to be made. Xen. Such anomalies are common in most languages.
TENSES.

The tenses are divided into two classes.

I. The present, perfect, and future, called the **Leading Tenses**.

II. The aorist, imperfect, and pluperfect, called the **Historical Tenses**, because they are chiefly used in narration.

**SIGNIFICATION OF THE TENSES.**

Time is divided into three portions, past, present, and future. As it is necessary, however, in many cases, to be more specific, this division may be repeated by considering an action as past or **completed**, present or **going on**, and future or **impending** (i.e. just about to be), with respect to each of these portions. Hence arise nine modes of designating the time of an action.

**Present.**

1. Past; or completed, in connection with the present.—γέγραψα, *I have written.* —**Perfect Tense.**

2. Present or going on.—γράφω, *I am writing.* —**Present Tense.**

3. Future, or impending, in the present.—μελλω γράφειν, *I am [now] about, or just going, to write.* Scripturatus sum, (futurum instans.)

**Past.**

1. Past, or completed, as to a past act.—ἐγεγράψαμιν, *I had written.* —**Pluperfect Tense.**

2. Present, or going on, as to a past act.—ἐγράφαμι, *I was writing.* —**Imperfect Tense.**

3. Future, or impending, in the past.—ἐμελλων γράφειν, *I was about, or just going, to write.*

**Future.**

1. Past, or completed, in the future.—γεγράψεται, *it shall have been written.* —**Paulo-post-Future.** In the active, γεγρα-φας εἴσηκεν would express the idea, but is not in use.
2. Present, or going on, in the future. — ἔγραψο, I shall write. — Future Tense.

3. Future, or impending, in the future. — Ἰδίωμα, I shall be on the point of writing. This might be expressed by ἔγραψον ἰδίωμα, but this is not in use.

USE OF THE TENSES IN THE INDICATIVE.

The present, besides its appropriate use, is employed to express general truths; as, τὰ ἡών ἐξέρχεται, animals run. In animated narration, it is used for the aorist, transporting the mind in imagination back to the scene; as, ἀναβαίνει ὁ ναὸς Κύρης, Cyrus therefore goes up. In like manner, it is sometimes put for the future, where a determination or confident expectation is expressed; as, ἔγώ οὖν ἀναβαινώ εἰς τὴν ἐκκλησίαν ταύτην, I go not up to this feast.

The perfect is the past, or completed, of the present, and represents an action as having been just performed, or as still existing in its consequences or attendant circumstances. Thus ἔπειτα ἡ πόλις, can only be said of a city which has just been built, or which still exists in its finished state. This tense, therefore, is more restricted than the perfect in English: γέγονεν ἡμῖν, I have been married, can only be used while the marriage relation still exists. From its intimate connection with the present, the perfect is generally used to denote a lasting and permanent state, where the present tense would be employed in English; as, οὐκ ἀμφιβαλλόμενος, thou who guarded; ταῦτα μὲν ὑστερα θεός ἐστιν ἐστὶς, these are the things which I say ought to be decreed by all [and remain so]. So also, when the action of the verb is one which commences and terminates within the agent, the perfect becomes, as it were, a new present; as, διδόμας, περὶ ὑμῶν, I am afraid; ἡμῖν, I remember.

The imperfect is the present of the past; and represents a past action as going on, while something else took place; as, ἔτη ἐν οἷς ἡμέρας ἦν ἐδοξάζοντο ἡ ἄλλη. — ὡς τὸς παρεσκευασμένος ναός καὶ κατὰ πάντων ἑζυτε. Thus while others were committing errors, he was preparing himself, and growing strong against them all. This reference to some other action is very often dropped, and then the imperfect is used in an absolute sense, to represent an action as continuous or progressive; as, οἱ ὅπλα ἐν τάξει ἐποντο, the heavy-armed troops followed, (a continuous action,) in regular order. Hence it is often employed to express what is done habitually, or even from time to time; as, οἱ ἵπποι καὶ τὸν ἱπποῦς ἐτρεπον καὶ ἐκτένει τις ἡμέρας, the
groom kept rubbing the horse every day. "Ὁσις δ' ἀφικνεῖτο τῶν παρά βασιλέως πρὸς αὐτόν, whoever came to him (from time to time) from the king.

The *pluperfect* is the past, or completed, of the past; and denotes an action which was already completed, when another past act began or continued; as, Ἐγὼ εἰσῆλθον, πάντα ἦδη παρὰ ηὐγρασίω, when I came, every thing had already been prepared. In those verbs, whose perfect has the sense of the present, the pluperfect is used for the imperfect; as, ἐδοξοίης, I was afraid.

The *aorist* is the indefinite of the past. Overlooking the minute distinctions of the other preterites, it confines itself to the expression of a single and momentary fact; viz. that a thing has been done or accomplished. Hence it is the prevailing tense in narration; interchanging, however, with the imperfect when continuity or duration in the past is to be expressed, and with the perfect when an action is to be represented as reaching in its consequences to the present time. Thus, "Clearchus assembled (συνήγαγεν, momentary,) his troops; and first he stood and for a long time wept (ἐξάκυψεν, continuous.) And they, looking on, were in amazement (ἐκαύ- μαζον, continuous,) and were silent (ἐκωπον, continuous.) Then he spake (ἐλεξε, momentary,) these things." "The war (αἱρεσιον) has deprived us (and we remain so) of every thing: it (περιοδες) has made us (and we now are) very poor: it (ἡγαγώς) compelled us (formerly, in the aorist,) to endure many dangers: it (διωδιδης) has set us at variance (and we continue so) with all the Greeks: and (τεταλωπόθης) has made us wretched in every way" (as we now are.) In numerous instances, however, the aorist, as the prevailing tense of narration, retains its place, where the perfect or pluperfect would be required in our language, viz. where the definiteness resulting from the use of these latter tenses, is sufficiently secured by the nature of the context; as, "We go over the treasures of the ancient philosophers, which they have left us (κατιλιπον) in their writings." "For the Assyrian had sent him (ἐπιμεθύ) as an ambassador." The perfect and pluperfect, indeed, are used only when the speaker is desirous to mark with definiteness the exact relations of time; and even here, euphony has great influence in the choice of the tense.

The aorist is often employed to express what has generally and indefinitely happened, and is therefore "wont" to be; as "A ship with its sheet-ope stretched, is apt to dip (ἐδαψεν) but rises again (ἐστη), if one relaxes the sheet." It is also
used for the present by the poets, in images and comparisons which are added for the more accurate representation and description of an occurrence, because such images are derived from observation and experience, and so far appear as occurrences of the past. No difference in sense can be discovered between the first and second aorists; and few verbs have both in use.

The future, besides its appropriate meaning, has sometimes the sense of "is to be"; as, "If the company of guards is to be (ἰσταμαι) as orderly as possible." Plato.

The paulo-post-future, in signification as well as form, is compounded of the perfect and future. It represents an action as completed at some future period; as, μετὰν ἥμιλον πε- κλινώσεται, I shall have wept in vain. In those verbs whose perfect has the sense of the present, the paulo-post-future is used for the simple future; as, λειτυτεύσεται, it remains; λειτυτεύεται, it will remain; (but λειψιστεύεται, it will be left behind.)

USE OF THE TENSES IN MOODS OTHER THAN THE INDICATIVE.

The perfect and future have their appropriate signification in all the moods; as, το ἄγκυρον ἀνέστησε, let the anchor be weighed (and remain so); τὴν ὕμνον πεκλείσθαι, that the door be (and remain) shut; εἰδ’ ὁ νιός νεκρήκοτο, Oh, that my son may have conquered.

The present and aorist of moods other than the indicative very nearly coincide in signification. They differ, however, in this, that the present in these moods is used to represent an action as continuous; while the aorist confines the attention to its mere accomplishment, which of course is transient or momentary. Thus Xenophon says; "Cyrus calling Araspes the Median, commanded him to guard (διαφυλάξαι, mere act) the woman." But in repeating the words immediately after, he says; "Cyrus commanded Araspes to guard (διαφυλάττειν) her until he himself might receive her." Here, as the action of guarding was to be continued until, &c., the present was used. So with the imperative. Demosthenes says, "Decide (χρινάτε) when you have heard me through, and (μὴ προθυμήσετε) form no opinion beforehand." Here the decision referred to is a momentary act, but the formation of an opinion is, of course, to some extent gradual and progressive. It is obvious, however, that this distinction must depend for its existence, in most cases, on the design of the speaker; and that it is wholly indifferent, in many instances, whether the present or the aorist is used. The participle of the aorist has sometimes the
appropriate signification of this tense, and sometimes takes that of the perfect, which connects the present with the past. It is rendered by "after that," or "having."

MOODS.

There are five moods, the indicative, the subjunctive, the optative, the imperative, and the infinitive.

INDICATIVE.

The indicative is used, when an event is to be represented as actually existing in past, present, or future time. In Greek this reference to what is actual, as distinguished from a mere conception of the mind, is carried out more fully than in most other languages; and hence the indicative is often found where the subjunctive is used in Latin, and even in English.

1. After relatives, (both pronouns and particles,) an event which is actually to take place (not merely conceived of) is put in the indicative future; as, "It seemed good to the people to choose thirty men, who (συνγράφωντος) shall (should) write out their paternal laws," (qui conscriberent.)

So in negative propositions, with the relative pronoun, the indicative is used in various tenses; as, "I never said or did any thing (εφ' εις ήμεσθής) at which she blushed;" (propter quod erubescecat.) The optative αἰσχυνθήσεται ἢν οὐ would express mere possibility or probability.

2. In indirect interrogations; as, "They took counsel whether (καταχωρόντων) they shall (should) burn them, or (χρησασται) shall (should) do something else," (an concræment, an alius quid facerent).

3. The Historical Tenses of the indicative are often used with ἢν, where, in Latin or English, the subjunctive would be employed; as, "Since left to yourselves (ἂν ἀπολέσετε) you would have perished long since." Sometimes ἢν is omitted; as, θυμόμεθα σὺν — τὴν βούλην ὅρθως διοικεῖσθαι, I could have wished the council were properly regulated. Further observations will be made on the use of the indicative under the next head.

OPTATIVE AND SUBJUNCTIVE.

These moods united correspond very nearly to the subjunctive of other languages,—the optative taking the place
of the imperfect and pluperfect tenses, which are wanting in the Greek subjunctive. Both moods represent an event, not as actually existing, but as simply conceived of by the speaker. What is thus conceived of, however, may be either subjective or objective, that is, in the mind or out of it. In the former case, the conception is purely ideal, a mere creation of the mind itself, as a case supposed, a desire formed, an imagination entertained of something possible, probable, &c., but of course wholly uncertain. Here the optative is used. In the latter case, the event conceived of depends on external circumstances, which may lead to its realization, so that its occurrence is expected with some definiteness. Here the subjunctive is used. Thus when it is said, "If all the Persians should assemble (ἐβάλει), we should not equal the enemy in numbers," the word ἐβάλει expresses a mere supposition, a purely ideal conception, and the optative is employed. But when it is said, "Cyrus promised to give each man five pounds of silver, when they should come (ἡεξομένοις) to Babylon," the thing conceived of is an external event, dependent on circumstances which seem to promise its realization, and the subjunctive is used. As to the definiteness of an event, therefore, there is a regular progress in the above moods. The indicative represents it as actual and certain; the subjunctive, as contingent, indeed, but connected with the actual by its dependence on external circumstances; the optative as purely ideal, a mere conception of the mind.

The subjunctive and optative seem originally to have been used only in sentences consisting of two corresponding members, one containing the chief or principal proposition and the other a secondary or dependent one, connected together by certain particles, such as, ἵνα, ἵντε, ὅτες, &c. In the progress of language, however, one of these members has, in some cases, been dropped, though it is still implied and understood. Thus, when we say in English, "I would advise you to adopt this measure," we mean to imply the idea, "If I might offer my advice." Hence the subjunctive and optative are found both in independent and dependent propositions.

THE SUBJUNCTIVE IN INDEPENDENT PROPOSITIONS.

1. The subjunctive is used in exhorting and encouraging in the first person plural, and in warning and prohibiting in the second person after μη; (because the performance of the act depends on the will of the person addressed;) as, "Let us go
(/vndv) and fight (moxmex) the enemy." "Though you may be alone, neither say (mhts l/x) nor do (mhts evxos) anything wrong."

2. The subjunctive is used in questions implying doubt, with or without bovt or deis; as, eivovn ἡ σφων: shall we speak or be silent? bovt ouv σφων: do you wish we should inquire? So in questions expressing indignation, when the words of another are repeated; as, Dion; "I command you, Eschylus, to be silent." Esch.; "Am I to be silent (σφων) before thee?"

3. The subjunctive is sometimes used very nearly in the sense of the indicative future, though in most cases it will be found to express doubt; as, "I have never seen such men, nor shall I see them (/vndv).

THE OPTATIVE IN INDEPENDENT PROPOSITIONS.

As the optative denotes what exists simply in the speaker's mind, it is used,

1. Without ἄν, to express a wish or prayer; as, "May the Greeks atone (/vndv) for my tears, through thy arrows." In this case, et, et, etc, are sometimes joined to the optative.

2. With ἄν, to express a mere conception of the mind,—a thing possible in itself, but wholly uncertain. This is rendered into English by perhaps, may, might, could, would, should; as, "Perhaps some may blame (ἄν ἐπιτιμήσω) what I have said." "Though you have suffered much evil, you may yet come (ἄν ἐκοισθε) to Ithaca." "That would be (ἄν ἐτ) hard indeed."

From its character of indefiniteness or uncertainty, the optative is used,

1. To express the most positive statements, with politeness and modesty; as, "I will (would) conceal (ἄν κρύψωμι) it no longer from you."

2. To express a command in milder terms, than would be done by the imperative; as, "Do not drag away (ἄν ἐγγράψω) (you would not drag away) that man."

3. To express an inclination, the indulgence of which depends on circumstances, and is therefore only possible and
contingent; as, βουλομαι ἄν, I could wish; ἵδιες ἄν θαυμάζω, I should like to see, &c. Hence the optative in interrogation; as, "Could you not stand against him?" (οὐχ ἄν δὴ μελετᾶς;) 

Use of the Particle ἄν in Independent Propositions.

As reference has frequently been made to the use of ἄν in independent propositions, it may here be proper to remark more at large on this subject. The particle ἄν (in the Poets ἃς or ἄντ) gives to a statement the idea of conditionality, or represents it as dependent on certain circumstances. Hence,

1. In connection with the optative, ἄν denotes that the mere conception expressed by the optative, is now made conditional, by its being brought to depend on given circumstances; thus, ἄναψαξομαι means, I might endure, (the endurance is possible, though not conceived of with reference to any particular event); but ἄν ἄναψαξομαι means, I should or could endure, (in the supposed circumstances.)

2. In connection with the subjunctive, ἄν is used in independent propositions only by Homer and the Poets, to denote that an event will be realized through existing circumstances; as, "Through his pride, it will happen, that he will lose (ὁλεσθ) his life." Here the future ὁλεσθ, would assert positively the loss of life, without regard to existing circumstances. Hence the idea is not truly expressed in such cases by the English future, but more exactly by the phrase, it will happen that.

3. In connection with the indicative, ἄν has three uses.

(1.) It softens the positiveness of an assertion, and gives it an air of uncertainty. In this sense, it is sometimes, though rarely, joined to the future; as, "Soon, perhaps, will the dogs and vultures eat them," (ἄν ἐδονται). So with the preterites; as, "Here one might see (ἴγνο ἄν) the importance of a general's being beloved by his troops."

(2.) It adds the idea of would or could to preterites, denoting, that the act indicated by the verb is not to take place: as, "Since, left to yourselves, you would have perished (ἄν ἀπολογίετε) long since." So ἐβουλόμην ἄν, ἢθελον ἄν, I could have wished, denotes that it is now too late to cherish the desire: but βουλομαι ἄν, I could wish, has reference to something present or future, which may yet be realized.
(3.) It gives to the historical tenses the sense of customary action, in which sense *would* is sometimes used in English; as, “And then going to another house, he *would* be driven (ἀπελαύνετ' ἄν) thence.” It is not certain that ἄν is ever joined to the present of the indicative.

4. To the infinitive and participle, ἄν imparts the contingent signification of the subjunctive or optative; as, “They think they might retrieve their fortune in war (ἀναμαχεῖσθαι ἄν) by obtaining allies.” “I pass over the rest, though I might have (ἄν ἐχω) many things to say.” This power of adding to the infinitive or participle the force of a conditional proposition, gives the Greek an advantage over every other known language.

**THE SUBJUNCTIVE AND OPTATIVE IN DEPENDENT PROPOSITIONS.**

The mood of the dependent verb is commonly determined by the tense of the chief or principal verb, according to the following

**Rule.**

The subjunctive is used after the Leading Tenses, (the present, perfect, and future,) the optative after the Historical Tenses, (the aorist, imperfect, and pluperfect.) *Subj.* ἡ αἰ̈τείμι ἢνα Ἰαμ, *I am* present, that I *may* see. *Opt.* ἡ αἰ̈τεῖν ἢνα Ἰδοίμι, *I was* present, that I *might* see.

Thus what is the sequence of tenses in Latin, is the sequence of moods in Greek.

The reason of the rule may be thus explained. When the chief verb is in one of the Leading Tenses, the mind remains in the present, and looks forward to the action expressed by the dependent verb as a future contingency, whose occurrence or failure depends on external circumstances. Hence the subjunctive is used; as, διδοίξα μὴ ἡττηθῶμεν, *I fear we may be defeated.* But when the chief verb is in one of the Historical Tenses, it carries the action of the dependent verb back with it into the past. That action, of course, cannot be a contingency of the kind described above; and must, therefore be either a mere “case supposed” as possible, desirable, &c., or else an action which has been repeated indefinitely from time to time. Hence the optative is used; as, “They feared (*τρεφόθηκο*) they *might* be captured (*καταληψθήσετι*) by the
Athenians.” "He praised (ἐπηρεάσε) those whom he (ἰδὼν) saw (from time to time) moving forward in good order." *

When the principal verb is in the imperative, the mind remains in the present, and the aorist of course is then followed by the subjunctive; as, “Judge (κρίνατε) when you shall have heard (ἀκούσατε) me through.” On the contrary, when the present of the indicative is used in narration for the aorists, it is followed by the optative; as, “Tissaphernes accuses Cyrus to his brother, that he was conspiring (ἐπιδομένως) against him.”

Such is the prevailing usage; but as there are some exceptions to the above rule, it will aid in understanding the subject to distribute dependent propositions into distinct classes.

1. Propositions for assigning Intention.

The particles used for assigning intention, are ἵνα, ὅπως, ὅγορα, ὦς, in order that; μὴ, that not, or lest.

Here the rule is peculiarly applicable, that the subjunctive follows the Leading Tenses, and the optative the Historical Tenses; as, Λίγοι ὅντ' ἐίδες, “I speak that you may know”; ἐλεύθερος ὅτι ἐιδού, “I spoke that you might know.” In these propositions, ἂν is never introduced except after ὦς and ὅπως.

To this rule there are some exceptions, because the intentional proposition is designed, at times, to express an idea which requires a change in the moods. Thus,

1. The subjunctive is used after the Historical Tenses, instead of the optative, when the action of the principal verb, though past, reaches down in its effects to the present time, and consequently the intention still exists; as, “I removed (ἐλαυ) the darkness from your eyes, that you may (might) know (γινώσκετε) both God and man.”

2. The optative is often used after the Leading Tenses, instead of the subjunctive, when there is doubt or uncertainty as to the result; as, “We will relate by what means they take care, that their citizens might (may) be (εἰπω) the best possible.” Here the subjunctive would represent the result with too much confidence.

3. The optative is used after the Leading Tenses, when the action expressed by the intentional proposition, is a past one;

* In a single and specific case, the indicative would be used. It is the character of the action, as happening indefinitely from time to time which leads to the use of the optative.
as, "Take care lest what has been spoken should have been (εἴη) mere ostentation."

4. When the particle μὴ follows verbs expressing fear, anxiety, and the like, the subjunctive is often used after the Historical Tenses, the narrator transporting himself back to the time at which the fear still exists; as, "They sailed against the Corinthians, fearing (ὅσιοντες) lest they may (should) endeavour (μὴ πειθώσε) to land in their own country." The regular construction of the optative, however, frequently occurs.

5. The past of the indicative is frequently used in the intentional proposition, when we refer to something that might have happened but did not; as, "They were struck with terror, lest (μὴ) through age, I had (might have) lost (ἐξιστήμε) my reason."

6. After ὅτε, the future of the indicative is commonly used instead of the subjunctive; as, "When Cyrus had come off with danger and disgrace, he deliberates," (ὅτε μὴ ποτε ἔστω ἔστω) "that he shall (may) be no longer subject to his brother; but if possible (βασίλευοι) shall (may) rule in his stead."

Without tracing the exceptions farther it may be stated, generally, that the subjunctive is used after the Historical Tenses, where an aim or intention is assigned definitely, with a prospect of its accomplishment. On the contrary the optative is used after the Leading Tenses, when the writer merely expresses his own views of the intention entertained by the person spoken of; and also when he states instead of an actual intention a mere conception, or what might probably happen; as, "Give to the poor that you may (might,) (λάβοις) receive when you become poor yourself."

2. Propositions for assigning Time.

The particles used for assigning time are, (1) Those which indicate the period at or in which an event happens; as, ἐπέλθη, ἐπιστάθη, ὡς, ὅτε, ἡμέρα, ὅποτε, when. (2.) Those which mark a point of time up to which something takes place; as, ἑώρη, (εἰῶρη, Hom.) ἔστι, ἄρ, πρὶν, μέχρι οὗ, until.

In these propositions,

1. The indicative is used when the time is stated unconditionally, and as a fact; as, "Does not this seem to you like the work of Providence, that when (ἐπέλθη) the eye is (ἔστιν) weak, it is defended by eye-lids?"
2. The subjunctive is used, even after the Historica Tenses, when the dependent proposition is conditional, and, in this case, it receives $\ddot{a}v$; * (this can happen only when the action of the dependent proposition is a present or future one) as, "Cyrus promised (ιπτειχετο) to give each man five pounds of silver, when (επαν) they should come (ηκαστι) to Babylon."

3. The optative is used after the Historical Tenses alone, when mere conceptions are mentioned; and expresses, commonly, not an individual fact, but what takes place indefinitely from time to time; as, "By these instructions Socrates induced his followers to abstain from evil, not only when (οποτε) they were seen (δηλωτο), but also when (οποτε) they were in solitude." Sometimes the optative is used without expressing the action as frequently repeated; as, "I thought when (ειτει) you should have leisure (υχολυασις) from this man, you would have time to attend to me."

In the examples here given, the particles of time used, are of the first class mentioned above. The same principles apply generally to ενς, πολω, &c. Thus, (1.) When a past action is spoken of as lasting to a point of time also past, ενς is followed by the indicative imperfect or aorist. (2.) When the principal action is simply past, ενς, after the Historical Tenses, takes the optative without $\ddot{a}v$; as, "He commanded them to advance quietly, until a messenger should come (ελθων)." (3.) When a present action is determined as to its time by another action, ενς is followed by the subjunctive with $\ddot{a}v$; as, "Remain here, ye Grecians, until (ειτωξεον) we take (ελωμεν) the city of Priam." Πολω has substantially the same construction with ενς.

3. Propositions which assign the Object.

The particles chiefly used in forming these propositions are δι and $\ddot{a}$, that; † and the dependent proposition holds the same relations to the principal one, as the accusative or objective case does to the verb which governs it. Hence the title given to this class.

* In doing this, ειτε $\ddot{a}$ becomes ειταν, or ειταιν; διειτη $\ddot{a}$ν, διειταν; διειταν, διειται; and ειταιν έν, ειταιναρ; before the subjunctive. Homer, however, sometimes omits the $\ddot{a}$.

† Ei, in the sense of whether, is sometimes used in forming these propositions, and so occasionally are other particles.
In these propositions,
1. The indicative is used when any thing is expressed unconditionally, or adduced as a fact; as, "All agree, that (ὅς) battles are decided (ναινοται) rather by courage than by brute force."

2. The optative is used when we state the mere conceptions or feelings of others; as, "The generals wondered, that (ὅτι) he neither sent (πέμπτει) any one to direct what they should do, nor showed himself (φαίνετο) in person."

To this class belongs the rule for

NARRATION.

If, in relating what another has said, his exact words are recited (oratio recta), the indicative is used; if his ideas or sentiments alone are given (oratio obliqua), the optative is used, without ἦν; as, "He told me, that the way led (φεύγω) to the city which I saw (ὁρώντι)."

The indicative, however, is frequently introduced, and even intermingled with the optative. This arises from the peculiar desire of the Greeks to give every thing the air of reality, as though the very words of the speaker were quoted; as, "It was announced, that Megara has revolted (ἀνεάρησε), and that the Peloponneseans are going (μείλουσι) to attack Attica."

By a license unknown to any other language, the construction sometimes differs in successive members of the same sentence, the oratio recta being used in one, and the oratio obliqua in another; as, "He said that he is (ἰστε) a Milesian, and that Pasion sent (πέμπτει) him."

4. Relative Propositions.

The words used to designate relations are the pronouns ὁς, ὅστις, ὅν, ὅς, &c.; and the relative particles οὗ, ὅποι, ὅποι, ὅν, ὅς, ὅποι, ὅποι, &c.

If the relatives refer to definite persons or things, they are followed by the indicative; as, "Cyrus conversed familiarly with his friends when he appeared in public, that he might show whom he honored (ὅς τιμᾶ)."

When the relatives are used indefinitely to denote any person or thing of the kind (as, ὅς τις, any one, ὅποι, any where, ὅς ἐν from any place, &c.); 1. The subjunctive with ἦν is

* Here, according to Latin construction, the optative τιμᾶ might be expected; but, to designate a matter of fact, the Greeks used the indicative.
used after the Leading Tenses; as, "Follow wherever (ὁποῖ) any one may lead (ἐγγείσε)." The ἄν in this case properly belongs to the relative, and has the force of the Latin cumque. 2. The optative, without ἄν, is used to designate mere ideas; or to assign, not so much a single action, as one which is frequently and indefinitely repeated; as, "But whatsoever (ὅν) man he saw (ἔποι) or found (ἐπεύρω) crying out, he smote (ἐλάσωσε) with the sceptre." From this is to be distinguished the case of the relative in independent propositions; in which the optative uniformly takes ὅν, and has the sense of the English potential; as, "What is that knowledge which can make (ἄν ποιήσε) us happy."

5. Conditional Propositions.

These consist of two parts: the antecedent, which contains the condition, and the consequent which expresses the result. The condition may be something which is either possible or impossible. What is possible may be considered either as uncertain or not. What is uncertain may hold forth the prospect of future decision, or not. Hence we have the following cases:

1. A thing is considered as possible, without any regard as to whether it really occurs or not. Here the antecedent is in the indicative with εἰ; the consequent is also in the indicative, or, in cases of command, in the imperative; as, εἰ εἰσὶ βοηθοὶ, εἰσίν καὶ ὁμοῦ, "If there are altars, there are also Gods;" εἰ τι ἔχεις, δὸς, "If you have any thing, give it."

2. A thing is represented as impossible, or declared not to be so. Here two cases arise.

If the thing referred to is in the present, or an indefinite time, the antecedent is, in Attic usage, in the imperfect of the indicative with εἰ; and the consequent also in the imperfect with ἄν; as, εἰ τι ἔχεις, ἐδόθην ἄν, "If he had any thing, he would give it," (meaning that he has not). When a past event is referred to, the aorist is used; as, εἰ Τι ἔχεις, ἐδόθην ἄν, "If he had had any thing, he would have given it."

3. A thing is uncertain with a prospect, however, of its being decided in the progress of events. Here the present of the subjunctive with ἄν, ὅ, or ἄν * stands in the antecedent, and...

* The ἄν is sometimes omitted in conclusions with ἄν; and sometimes for the sake of greater force, the present is used, instead of the imperfect in the
the future of the indicative, or the imperative, in the consequent; as, ἢν τι ἔχωμεν, δώσομεν, "If we should have any thing, we will give it." When the supposition refers to a time previous to another future time, (the English second future shall have,) the aorist of the subjunctive is used in the antecedent with some phrase or particle of time into which ἂν enters; as, ἐπειδὴ ἀπαντᾷ ἀποκύρνετε, κρίνατε, "When you shall have heard all, judge."

4. The thing is considered as wholly uncertain, a mere case supposed. Here the antecedent takes the optative with εἰ, and the consequent the optative with ἂν; as, εἰ τις τὰ ταύτα πρᾶττοι, μέγα μὴ ἂν ὀφελήσῃ, "If any one should do this, he would greatly aid me."

Other examples might be given, but they are unnecessary.

**IMPERATIVE.**

The following remarks only are necessary in respect to this mood.

1. The present of the imperative is used when the action is conceived of as continuous or permanent; and the aorist when it is considered as transient or momentary. Hence the present occurs most frequently, when an action already begun is to be continued; the aorist, when one not commenced is to be undertaken.

2. When a command is to be expressed negatively, as a prohibition or dissuasion, the particle μὴ is always used. Here also the present of the imperative is used when the action is considered as permanent. On the contrary, instead of the imperative of the aorist, which should be employed to express an action as momentary, the Attics at least, commonly use the aorist of the subjunctive; as, μὴ κλίπτε and μὴ κλίψῃς, (the former a general dissuasion from theft; the latter referring more commonly to a specific case.

3. The imperative is sometimes preceded by ὅσος ὅτι, ὅσος ὥς, and is to be resolved into English by taking the imperative first; as, ὅσος ὅτι δύνασθαι, "Do, you know what"; ὅσος ὥς ποιήσον, "Make it, you know how."

Conclusion; as, "If the charges were true (ἐγὼ ἀληθεύει), it is not (I. e. would not be) possible (ὡς ἦν) for the city to take just vengeance." Dem. de Corin. 1
DERIVATION.

Certain terminations are used in the formation of verbs, of which the following are worthy of notice.

1. ἐω and ἔω. These express chiefly the state or act of the word, from which they are derived; as, from κομοὶνός, a partaker, κομοῖνειν, to partake; from βασιλεύς, a king, βασιλεύειν, to reign. These terminations are, likewise, used to denote the exercise of the quality; as, from ἵππος, a horse, ἰππεῖν, to practice riding.

2. αὐ. These denote commonly, the possession of a thing in a high degree, or else performance; as, from κόμη, hair, κομὴν, to have long hair; from τιμή, honor, τιμῆν, to honor.

3. οὐ. These denote, 1. Making a thing; as, from δῆλος, clear, δῆλοῦν, to make clear. 2. Working in any thing; as, from χρυσός, gold, χρυσοῦν, to gild. 3. Furnishing a thing; as, from στίφανος, a crown, στίφανοῦν, to crown.

4. αὐτώ and ἰτω. When applied to persons, these denote adopting the manners, language, &c. of some one; as, ἔληγξεν, to act the Greek.

5. αὐτῶ and αὐτῶ. These denote imparting some quality; as, from ἴδυς, sweet, ἴδυνειν, to sweeten; from λευκός, white, λευκαίνειν, to whiten.

6. Desideratives, expressing desire. These are commonly formed by changing the future tense σῳ, into a new present σείω: as, from γελάσω, γελασίω, I should like to laugh. Desideratives likewise end in αὐ or αὐ; as, σπειραγίζω, to desire to be a general.

7. Frequentatives. These end in ζω; as, from αἰτῶ, to ask, αἰτεῖν, to ask frequently, to beg.

8. Inchoatives in σὸς. Most of these are neuters; as, γερῶσειν, to grow old.

VERBALS.

Verbals in -τος and -τος, are formed from the third person singular of the perfect passive, by omitting the augment. Verbals in τος correspond to the participle in tus in Latin, and have the same meaning; as, γραπτός, scriptus, written. Those in ἰός, correspond to the Latin participle in dis; as, φιλήτος, amandus, one who is to be loved.
CONJUGATION.

Verbs are of three kinds, Baryton, Contracted, and verbs in μα.

The root of a verb is that to which additions are made in forming the several tenses. Thus λέγ is the root from which are formed λέγω, ἔλεγον, &c.

The characteristic of a root is its last letter immediately preceding ω or ομαι of the present. Thus γ is the characteristic of λέγω. In πτ, κτ, and μν, the former letter is the characteristic.

Two-fold Roots.

Many verbs have a two-fold root, i.e. an obsolete simple or short root, which was afterwards increased into the existing long one.

1. Verbs in -πτω. In these the τ is a strengthening addition. The true characteristic is generally π, more rarely one of the other Pi-mutes, β or ϑ; as,

   Long root, τύπτω  κρύπτω  ϝάπτω
   Short root, ΤΠΙΩ  ΚΡΙΒΩ  ΡΑΙΩ

2. Verbs in -σσω. In these the true characteristic is usually γ, more rarely one of the other Kappa-mutes, κ or χ.

   Long root, πράσσω  φρίσσω  πτύσσω
   Short root, ΠΡΑΙΩ  ΦΡΙΚΩ  ΠΤΤΧΩ

3. Verbs in -ζω. Most of these have their true characteristic in δ, some in γ, some in both, a few in γγ.

   Long root, φράζω  ζζω  οίμαζω
   Short root, ΦΡΑΙΩ  ΩΩΩ  ΟΙΜΩΓΩ

4. Verbs in -λω and -μω. The true root is short; as, Present, στίλω, Root, ΣΤΕΛΩ. Present, τέμω, Root, TEMΩ. So in καλω, the true root is κάω, in σπιέω, σπέρω, &c. In all the above verbs, the tenses, except the present and imperfect, are formed from the short root. In other cases, the short root is confined to the second future and second aorist. Thus, φυγω, ἔφυγον come from the short root φύγω, while the other tenses are from the lengthened root φεύγω.
Principal parts of the Verb.

The *principal parts* of a verb, from which the rest are formed, are the present, first future, and perfect active; and the perfect and first aorist passive. These, with the first future passive, should be mentioned in conjugating the verb.*

Table illustrating the Conjugation of Verbs.

In the following table, verbs in ω pure, having a short or doubtful penult, are represented as forming the perfect passive in ομαι: some, however, omit ο. Nor do all other verbs in ω pure reject the ο, as represented in the table. For these exceptions see the formation of the perfect passive.

*For the benefit of those who wish to preserve the old distinction of the conjugations, by their characteristics, the following is added.

<table>
<thead>
<tr>
<th>First Conjugation.</th>
<th>Third Conjugation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>π, β, φ, πτ.</td>
<td>ψ.</td>
</tr>
<tr>
<td>τέρψω</td>
<td>τέρψω</td>
</tr>
<tr>
<td>λέησω</td>
<td>λέησω</td>
</tr>
<tr>
<td>γραίσω</td>
<td>γραίσω</td>
</tr>
<tr>
<td>τύπτω</td>
<td>τύψω</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Second Conjugation.</th>
<th>Fourth Conjugation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πλέκω</td>
<td>πλέκω</td>
</tr>
<tr>
<td>λέγω</td>
<td>λέξω</td>
</tr>
<tr>
<td>βρέχω</td>
<td>βρέξω</td>
</tr>
<tr>
<td>ὀρύσσω</td>
<td>ὀρύξω</td>
</tr>
<tr>
<td>ὀρύττω</td>
<td>ὀρύττω</td>
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<tr>
<td>τέμνω</td>
<td>τεμω</td>
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</tbody>
</table>
### Verbs

**Table illustrating the conjugation of the following verbs.**

<table>
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<tr>
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<tbody>
<tr>
<td>-αω</td>
<td>-ασω</td>
<td>-ακα</td>
<td>-ασμαι</td>
<td>-ασαι</td>
<td>-ασαται</td>
</tr>
<tr>
<td>-δω</td>
<td>-ψω</td>
<td>-φα p.</td>
<td>-μμαι</td>
<td>-ψαι</td>
<td>-πται</td>
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<td>-γω</td>
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<td>-κται</td>
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<td>-δω</td>
<td>-σω</td>
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<td>-σμαι</td>
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<tr>
<td>-ιω</td>
<td>-ησω</td>
<td>-ηκα</td>
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<td>-ξω</td>
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<td>-ηω</td>
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<tr>
<td>-οω</td>
<td>-οσω</td>
<td>-οκα</td>
<td>-οσμαι</td>
<td>-οσαι</td>
<td>-οσται</td>
</tr>
<tr>
<td>-πω</td>
<td>-πω</td>
<td>-φα im.</td>
<td>-μμαι</td>
<td>-παι</td>
<td>-πται</td>
</tr>
<tr>
<td>-ρω</td>
<td>-ρω</td>
<td>-ρκα</td>
<td>-ρμαι</td>
<td>-ρσαι</td>
<td>-ρται</td>
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<tr>
<td>-σω</td>
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<td>-κα</td>
<td>-σμαι</td>
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<td>-τω</td>
<td>-κα</td>
<td>-γμαι</td>
<td>-ται</td>
<td>-χθην</td>
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<tr>
<td>-φω</td>
<td>-φω</td>
<td>-φα p.</td>
<td>-μμαι</td>
<td>-φαι</td>
<td>-φται</td>
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<tr>
<td>-χω</td>
<td>-χω</td>
<td>-χα</td>
<td>-γμαι</td>
<td>-χται</td>
<td>-χθην</td>
</tr>
<tr>
<td>-ψω like the preceding in φω.</td>
<td>-ψω</td>
<td>-φα im.</td>
<td>-μμαι</td>
<td>-ψαι</td>
<td>-πται</td>
</tr>
<tr>
<td>-οω</td>
<td>-οσω</td>
<td>-ωκα</td>
<td>-ωμαι</td>
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</tbody>
</table>
### SIGNIFICATION OF THE

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>I strike, thou</td>
<td>strike.</td>
<td>may I strike, or</td>
</tr>
<tr>
<td></td>
<td>strikest, &amp;c. Dual.</td>
<td></td>
<td>I might strike.</td>
</tr>
<tr>
<td></td>
<td>Ye two strike, &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imperf.</td>
<td>I was striking, or</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>continued striking, or</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st &amp; 2d</td>
<td>I shall strike.</td>
<td></td>
<td>might I strike</td>
</tr>
<tr>
<td>Future.</td>
<td></td>
<td></td>
<td>(at some future time.)</td>
</tr>
<tr>
<td>1st &amp; 2d</td>
<td>I struck.</td>
<td>strike, or</td>
<td>might I strike.</td>
</tr>
<tr>
<td>Aorist.</td>
<td></td>
<td>have struck.</td>
<td></td>
</tr>
<tr>
<td>Perf.</td>
<td>I have struck</td>
<td>have struck.</td>
<td>may I have</td>
</tr>
<tr>
<td>Pluper.</td>
<td>I had struck.</td>
<td></td>
<td>struck.</td>
</tr>
</tbody>
</table>

### Passive

| Pres.     | I am struck.          | be struck.  | may I be struck, or I might be |
|           |                       |             | struck.                        |
| Imperf.   | I was struck.         |             |                                |
| Perf.     | I have been struck.   | have been   | may I have been                |
|           |                       | struck.     |                               |
| Pluper.   | I had been struck.    |             |                                |
| 1st & 2d | I shall be struck.    |             | may I be struck                 |
| Future.   |                       |             | (at some future time.)         |
| 1st & 2d | I was struck.         | be struck.  | might I be struck.             |
| Aorist.   |                       |             |                                |
| Fut. 3d  | I shall have been     |             | may I have been                |
| or Paul- | struck.               |             | struck.                        |
| lo-post.  |                       |             |                                |
### MOODS AND TENSES

<table>
<thead>
<tr>
<th>Subjunctive</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>(that) I may strike.</td>
<td>to strike.</td>
<td>striking.</td>
</tr>
<tr>
<td>from time to time.</td>
<td>to be about to strike.</td>
<td>about to strike.</td>
</tr>
<tr>
<td>(that) I might strike.</td>
<td>to strike, or to have struck.</td>
<td>striking, or having struck.</td>
</tr>
<tr>
<td>(that) I may have struck.</td>
<td>to have struck.</td>
<td>having struck.</td>
</tr>
<tr>
<td>(that) I may be struck.</td>
<td>to be struck.</td>
<td>being struck.</td>
</tr>
<tr>
<td>(that) I may have been struck.</td>
<td>to have been struck.</td>
<td>having been struck.</td>
</tr>
<tr>
<td></td>
<td>to be about to be struck.</td>
<td>about to be struck.</td>
</tr>
<tr>
<td>(that) I might be struck.</td>
<td>to be struck, or to have been struck.</td>
<td>struck.</td>
</tr>
<tr>
<td></td>
<td>to be about to have been struck.</td>
<td>about to have been struck.</td>
</tr>
<tr>
<td>Active</td>
<td>Indicative</td>
<td>Imperative</td>
</tr>
<tr>
<td>--------</td>
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<td>τέτυπ-ε, -έτω, &amp;c.</td>
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<td>through all the moods.</td>
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<td>D. -ετον, -έτην</td>
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<td>P. -ομεν, -ετε, -ουσι (ε-ουσι)</td>
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Note. — The numbers refer to subsequent observations, p. 75.
## Verbs

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| Indicative. | Imperative. | Opta-
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**MIDDLE VOICE.**

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<td>τυπ-ομην, -οιο, &amp; c. like the present passive.</td>
<td>τυπ-ωμαι, -η, &amp; c. like the imperfect passive.</td>
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Two tenses, τετυπα and ετετυπειν, which have been usually denominated the perfect and pluperfect middle, belong more properly, in form and signification, to the active voice, and have therefore been placed there; though the names of perfect and pluperfect middle may properly be retained.
NOTES ON THE ACTIVE AND PASSIVE VOICE. 75

Remarks applicable to all the Voices.

1. Tenses, whose first person plural ends in μεν, have no first person dual, viz. all in the active voice, and the aorists of the passive.

2. The leading tenses have the second and third dual in ουν; and third plural in σα, (οινα or σαι.)

The historical tenses have the third dual in ην, and the third plural in ης, (ους, αυς, ευςαν, or ηςαν.)

3. In these respects the subjunctive follows the inflection of the leading tenses; the optative, that of the historical tenses.

4. To form the subjunctive, the corresponding tenses of the indicative are lengthened, ω and ου into ων; ε and ει into η; as, Indic. τυπται-ων, -εις, -ει; -ετον, -ετον; -ομεν, -ετε, -ουλ.

Sub. τυπται-ων, -ης, -η; -ητον, -ητον; -ωμεν, -ητε, -ώσι.

Remarks on the Active Voice.

5. The termination ειν of the infinitive seems to have been originally εμεναι; as, τυπτεμεναι, which was retained by the Ionics. The Dorics shortened it into μεν; as, τυπτεμεν, from which by dropping μ, it became τυπτε-εν, τυπτειν.

6. The Αἰolic formation of this tense, τυπτει-α, -ας, -α; D. τυπτει-ατον, -ατην; P. τυπτει-αμεν, -ατε, -αν, is most in use.

7. The primitive form of the pluperfect, which occurs in Homer and Herodotus, was -εα in the third person -εε. Hence arose, on the one hand, the Doric form εια, and on the other, by contraction, the Attic form η, -ης, -η; as, γιδην, -ης, -η for γιδειν, -εις, -ει.

Remarks on the Passive.

8. The original termination of the 2d person singular was εσαι, in the Ἰνδ.; εοι, Imp.; ησαι, Sub. This form occurs only in the New Testament. By rejecting σ they became εαι, Ind.; εοι, Imp.; ησι, Sub.; which were retained by the Ionics. By contraction they received the present form. The Attics sometimes contracted εαι of the indicative into ει; as, βουλει.

9. The termination εσα 1st person plural, was frequently εσθα among the Poets.

10. The 3d person plural of the perfect properly ends in υται; as, κινκινται. When the termination υται is preceded by a consonant, the participle and verb μιλ are used to avoid the harsh sound. This applies likewise to the pluperfect which regularly ends in -ητα.

11. Verbs in ους have more commonly ω throughout this tense; as, S. δεδηλ-ωμαι, -η, -ουμαι; D. δεδηλ-ωμεθαι, -ωςθαι, -ουκομαι; P. δεδηλ-ωμεθαι, -ωσθαι, -ωκαι.
<table>
<thead>
<tr>
<th>Indicative.</th>
<th>Imperative.</th>
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<tbody>
<tr>
<td><strong>FIRST CONJUGATION</strong></td>
<td><strong>FIRST CONJUGATION</strong></td>
</tr>
<tr>
<td>Present.</td>
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<td>S. τιμ-άω, -άεις, -άει, *</td>
<td>S. τιμ-αε, -αετω,</td>
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<td>-α, -άτω,</td>
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<td>D. -άετον, -άετον,</td>
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<td>-όμεν, -άετε, -ώσιν</td>
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<tr>
<td><strong>SECOND CONJUGATION</strong></td>
<td><strong>SECOND CONJUGATION</strong></td>
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<tr>
<td><strong>THIRD CONJUGATION</strong></td>
<td><strong>THIRD CONJUGATION</strong></td>
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<td>-ουν, -ους, -ου,</td>
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* Zet, προμή, δράμω, and χρεόμαι contract as and an in s and p.
### CONTRACT VERBS — ACTIVE.

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### PASSIVE

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**Notes:**
- The table provides a list of Greek verbs in the past tense, indicating the indicative, imperative, and optative moods for different conjugations.
- The verbs are grouped by their conjugations: First, Second, and Third Conjugations.
- Each conjugation lists the present and imperfect tenses, along with the corresponding moods.
- The table is structured to facilitate learning and memorization of Greek verb conjugations, highlighting key patterns and morphological changes among verb forms.
**CONTRACT VERBS.**

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</table>
Notes on the Contract Verbs.

1. Verbs declined after the early form (see Remark 8, p. 75 are sometimes contracted; as, πετάωμαι from πετάομαι.

2. Dissyllables in αω, from which the Attics have excluded i, are not contracted; such as, κλαω for κλαιω, κάω for καίω.

3. Dissyllables in εω are rarely contracted in the first person singular, or in the first and third persons plural of the indicative; or in the optative and subjunctive moods, or the participle; as, πλεω, πλέουμεν, πλέουσι, πλέοις, πλέρες, πλέων. In the imperative and infinitive, they are generally contracted, but not always.

4. In the optative mood, active voice, the Attics use οιην for οιμι, which becomes οην in verbs from αω; as, δρόην for δρόαμι; τελόην for τελέομι. In some verbs in αω, they change α into η; as, ζης for ζης, διψήν for διψήν.

5. Some contracts are found in more conjugations than one; as, γηράω (or εω), δηλέω (or οω), κρυτάω (εω or οω).

6. Some are baryton or contract; as, ἵκω or ἵκεω.

AUGMENT.

There are two augments; the syllabic,* when the verb begins with a consonant, and the temporal, when it begins with a vowel.

Obs. 1. The augment seems originally to have been ε in all cases; as τελειτο, in the old Ionic writers. Afterwards, when it preceded a vowel, the ε coalesced with that vowel into a long vowel or diphthong, forming the temporal augment.

Obs. 2. In Homer, Hesiod, and the old Poets, the use of the augment is fluctuating. The same word has sometimes the augment, and sometimes not. In Herodotus and other prose writers, the augment is generally used, though sometimes omitted. The Attics observe it regularly, except among the Poets.

The imperfect and aorists take the augment in the indicative; the perfect, pluperfect, and paulo post-future in all the moods.

*The syllabic is so called because it adds a syllable to the word; the temporal, because it increases the time or quantity of the syllable.
SYLLABIC AUGMENT.

The syllabic augment is ἐ prefixed to the augmented tenses; as, ἔτυπτον, ἔννα, from τύπτω. P in the beginning of a word is doubled (though not always by the Poets); as, ἔφαπτον from φάπτω.

Execl. Three verbs, viz. βούλομαι, δύναμαι, and μίλλω, take the temporal augment instead of the syllabic, among the Attics; as, ἡβούλομην for ἐβούλομην.

RE Duplication.

The perfect, pluperfect, and paulo-post-future have a reduplication, or doubling of the first consonant of the verb, before the syllabic augment; as, τύπτω, τ-ἐ-τύφρα; and to this reduplication, the pluperfect prefixes the syllabic augment; as, ἐ-τέ-τυφρεῖν.

In reduplication, a rough mute is changed into its corresponding smooth one;* as, πέ-φυκα for φέ-φυκα, from φύω; but ρ changes places with ε; as, ἡραξεῖα for ἡφεῖκα.

Execl. 1. The reduplication is omitted in verbs beginning with a double consonant; with any two single ones but a mute before a liquid; or with γυ: as, γυ, γυθα; τ ὕλω, ὕφαλκα; στίλλω, σταλκα; γυριζω, γυροίκα. But μνάομαι makes μνιμήμαι, and κτάμαι, κτικημαι, though κτημαι is used.

Obs. Verbs in βλ and γλ sometimes omit the reduplication, and sometimes take it.

Execl. 2. The reduplication is changed into ει in three verbs beginning with ι, viz. λαμβάνω, εἰληφα; λαγχάνω, εἰληκα; λέγω, (to gather) εἰλοχα. In like manner, ηεω makes εἰρηκα, and μείρομαι makes εἰμαρταί.

TEMPORAL AUGMENT.

The temporal augment lengthens α and ε into η, and ο into ω; as,

* For the reason of this change, see Rule III. page 5.
† The reduplication is omitted to avoid an unpleasant sound.
VERBS.

α, ἀδω, ἄδων. οὖ, αὐξάνω, ἀυξανοῦ.
ε, ἔλευθω, ἔλευθον. οὐ, ὀρύσω, ὀρύσουσον.
αυ, αἰφω, ἀφω. οὐ, ὀἰκίζω, ὀἰκιζοῦ.†

Obs. The other vowels and diphthongs are unchanged, except that short ι and υ are lengthened in the augmented tenses; as, ἁτινώ, ἡτινως. The Attics sometimes augment verbs in ου, as ἀπχέμνει from ἀπχεμα. They also augment one verb in υ, viz. ἄμαξω; as, ἀμάξω.

Exc. 1. The following change ε into η, instead of η.

εχω, to have, ἐχω, ἐμο(u), ἐμοι, ἐτρω, ἐτρε, ἐμω, ἐμοι, ἐτρε, ἐμω, (obs.) to take, ελκυσω, to roll, ελκυσμαι, to work.

Exc. 2. Verbs in οι augment the second vowel, ο, into ω; as, ἐφοταζω, ἐφοταζον. So the pluperfects ἐωλεσιν, ἐώρεσιν, ἐώνεσιν, are formed from the perfects ἐωλα, ἐωρα, ἐωνα.

Exc. 3. The temporal augment is omitted in most verbs beginning with α, αυ, and οὐ, before a vowel; and in many other cases where its use would lead to ambiguity or harshness of sound. The Ionics, and Poets not Attic, very frequently reject it.

Obs. 1. The following verbs take the syllabic instead of the temporal augment:

ὀθών, imperf. ὀθόνοιν, perf. pass. ὀθομαι.
ἐνεσμαι, " ἐνενομη, " ἐνεμι.
οὐρώ, " ὠὐρον, " perf. act. ὠύρησα.
ἀγαμα, 1st aorist ἀγα, perf. mid. ἀγα.
ἀλισκομαι, 2d aorist ἀλλω, perf. act. ἀλλωκα.
ἀνδανω, " ἀδων.

Obs. 2. Two verbs take both the augments, syllabic and temporal, viz. ὀρω and ἀνολω; as, ἀνολακα. In the Epic Poets this takes place in other verbs.

ATTIC REDUPLICATION.

In verbs beginning with α short, ε, or ο, the first two letters of the present are prefixed to the perfect; as, ὀρύσω, ὀρψα, ὀ-οψα.
When the perfect, thus augmented, has more than three syllables, the third is shortened; as, ἀλείφω, ἢλειφα, ἀληφα. But ἱωτάω, and ἱείδω, retain the long syllable; as, ἱηρότηκα.

The pluperfect of the Attic form admits of a temporal augment; as, ἀλ-ηλέκα, ἢλ-ηλέκειν. Except ἱλιόθειν.

Obs. This reduplication, notwithstanding the name it bears, is not peculiar to the Attic dialect, since most of the verbs that take it have no other form in use.

REDUPLICATION OF THE SECOND AORIST.

In the Epic writers, the second aorist of some verbs receives the regular reduplication of the perfect, as πιληγον for ἐπιληγον.

In other verbs it receives the Attic reduplication, except that in the indicative the temporal augment takes the first place; as, ἦρασον for ἦρον. In the verb ἄγω, the reduplication is retained in the common language; as, ἦγαγον, ἄγαγο, ἄγα-γειν.

COMPOUND VERBS.

I. Verbs compounded with a preposition take the augment between the preposition and the verb; as, προσθέληκα, προσθέλλον, from προσθάλλω.

Obs. 1. Ἐν in composition becomes ἐξ before a vowel; as, ἐκβάλλω, ἐξεβάλλον.

Obs. 2. Ἐν and αὐν, which lose ὦ before a consonant, resume it before a vowel; as, ἐμμένω, ἐνέμενον.

Exc. 1. Compound verbs of the same signification with their simples, and those whose simples are not in use, take the augment in the beginning; as, ἀμφιέννυμι, ἦμφιεννύμην; καθ-ἐξομαι, καθέξομην; ἀμφισβητεῖω, ἦμφισβητεύον, from ἀμφί and ἀβητίω, obsolete. To these add ἀμπεχόμαι, and ἀμπλέχομαι. To this remark there are some exceptions.

Exc. 2. Some verbs have the augment and reduplication in the beginning or middle; as, ἀντιβολέω, ἠντιβολέον or ἀν-βολέον; so, ἐγγυάω, ἄφιημι.

Exc. 3. Some, in the beginning and middle; as, ἐνοχλέω, ἠνοχλεύον, ἠνοχλήκα; ἀνόλγον has it in the beginning, middle, or both.
VERBS.

Rule.

Prepositions in composition lose their final vowel, if the simple verb begins with a vowel; as, ἐπέχω, for ἐπιέχω; except περί and πρό,* and sometimes ἀμφί.

Obs. 1. If the simple verb begins with an aspirate, the preceding smooth mute of the preposition is changed into its cognate rough one; as, ἀφαιρέω, from ἢς, and αἰρέω.†

Obs. 2. Π in the beginning of the simple is usually, but not always, doubled after a vowel; as, διαμψώ, from διά and ἡς.

II. Verbs compounded with other parts of speech take the augment and reduplication in the beginning; as, φιλοσοφέω, ἐφιλοσοφέον, πεφιλοσόφηκα.

When δάκ and έ precede a mutable vowel or diphthong, the augment and reduplication are between the particle and verb; as, δυσαφεστίω, δυσαφεστίων. When they precede an immutable vowel, or consonant, the augment and reduplication are in the beginning; as, δυσεὐχέω, ἐδυσεὐχέον; δυσωπίω, ἐδυσωπίον.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

IMPERFECT.

The imperfect is formed from the present, by changing ω into ον, and prefixing the augment; as, τύπτω, ἐτύπτον; θύω, ἔθυυν.

FIRST FUTURE.

The first future is formed by inserting σ before ω of the present, dropping τ, θ, θ, σ, ζ, † if they

* When σφε precedes the syllabic augment, the two vowels are often contracted into ω; as, σφετεστίω, for σφετεστίω.
† Vide Rule I. page 4.
‡ By Rule IV. page 5.
precede; as, τυπτω, (τυπ-σω,) τυγω; γράφω, (γράφ-σω,) γράψω; λέγω, (λέγ-σω,) λέξω; αδω, ἀσω.*

Obs. When ρ precedes δ, θ, τ, ζ, it is omitted with them, and is inserted, (by Rule VI. page 5,) as, σπινδω, σπεινω.

In liquid † verbs σ is not inserted; the penult of the present is merely shortened by dropping the latter of two vowels or consonants; as,

οπείρω, οπερώ, (πιδώ, περώ,) τείνω, τενώ, \{ dropping ρ.
φαίνω, φανώ, \{ μαίνω, μιανώ, \{ dropping λ.

Obs. 1. It is probable, from analogy, that the liquid verbs once formed their first future regularly, in σω, like the others; and that the σ was afterwards dropped to avoid the harsh sound of the liquids when joined with σ. What renders this more probable is, that the ΑEolics, who delighted in harsh sounds, used the σ; as, τελω, τελό, ΑEol. τελω.

Obs. 2. Most verbs in σω, and many in ζω, have ζω in the first future, as if from γω.

πράσω, πράζω, as from πράγω.
ορύσω, ορύζω, ορύγω.
στύζω, στύζω, στίγω.
στίζω, στίζω, στίγω.

The following in ζω have either σω or ζω; viz. ἀρπάζω, διστάζω, νυστάζω, μερμηρίζω, βάζω, ἐγγυαλίζω, βουκολίζω, παιζω, βαστάζω.

Obs. 3. Κλάζω, and some others, have τζω; as, κλάζω, κλάζω, as from κλάγω. Συλπίζω has both τζω and σω.

Four verbs, which have lost the rough breathing in the present, resume it in the future, viz.

Present, ἔχω, τρέφω, τρέχω, τύφω,
Future, ἐξω, θρέψω, θρέξω, θύψω.

* The learner should recollect that ς and ξ are merely substituted for ς, βω, ψ, and ς, γς, χς.
† Liquid verbs are those which have the liquids λ, μ, ρ, in their terminations.
The Attics drop σ from futures in ασω, εσω, ισω, οσω, and circumflex the termination; as, καλω for καλεσω, from καλεω.

Verbs in αω, εω, and οω, lengthen the short vowel before οω of the future; viz. α and ε into η; as, τιμω, τιμησω; φιλω, φιλησω: o into ω; as, δηλω, δηλησω.

Exc. 1. αω retains α after ε, τ, and λαω or ραω pure; as, εαω, εταω; κοπιάω, κοπιήσω; γελαω, γελησω; οραω, ορησω. To these add ἀκροάμαι, θλαω, κλαω, παω, σπαω, φθαω, and those from which others in ανουω, ανυμι, and ανω are formed; as, πεταω, whence πεταινυμι; δραω, whence διδρασω.

Exc. 2. The following have either η or α; ἀραμαι, ἀλοω, ἀνιω, ἀφαω, ἀλω, κυω, κρεμαω, μηκαω, μοιραμαι, πελαω, πειναι, πειραω, περαι.

Exc. 3. A few in εω have εωω; as, τελω, τελησω: and some ησω or εσω, as, αινιω, αινησω or αινεσω.

Exc. 4. The following in εωω form their futures in ευωω; viz. θεω, νεω, πνεω, ρεω, χεω, and πλεω; also καιω makes καυσω, and κλαιω, κλαισω, from obsolete presents in ευω and αυω.

Exc. 5. Verbs in ο not derived from nouns, retain the ο; as, ἀροω, ἀφοω.

FIRST AORIST.

The first aorist is formed from the first future, by changing ω into α, and prefixing the augment; as, τυψω, ετυψα.

The penult of this tense is usually long. Hence in liquid verbs the short penult of the first future is lengthened; α into η, ε into ει; as, υαλω, ζυηλα; στελω, στειλα; νεμω, ένειμα.

Exc. Verbs in ραιω and λαιω take merely a long α in the first aorist; as, περαιω, περαινω, ἐπιρωνα. From σημαιω we have ἰσημηνα and ἰσημαινα.
FORMATION OF THE TENSES.

Εἰπα and ἢνεγκα are formed from the present; ἡκα, ἔθηκα, and ἐδωκα, from the perfect.

Obs. A few drop σ in the first aorist; as ἔξευα and ἔκεα from κόω; ἔκηα from καίω; ἔσευα from σείω.

FIRST PERFECT.

The perfect is formed from the first future, by prefixing the reduplication, and changing ψω into ϕα; ξω into χα; ω and σω into κα; and μω into μηκα; as, τύψω, τέτυφα; τεμῶ, τετέμηκα.

Verbs of two syllables in λω, ρω, and εινω, change ε of the future to α; as, στελῶ, ἐσταλκα; σπερῶ, ἐσπαρκα. Polysyllables retain the ε.

Verbs in εινω, εινω, εινω, drop ν before κα; as, τείνω, τενῶ, τέτακα; κρίνω, κρινῦ, κέχρυκα; θύνω, θυνῦ, τέθυκα.* Those in αινω, change ν into γ; as, φαινω, πέφαγκα. Some verbs suffer syncope; as, κέκληκα for κεκάληκα: and in some the Attics change ε into ο; as, στρέφω, ἐστροφα.

Obs. 1. The characteristic of the perfect is properly κα annexed to the present; as, λινω, λέινκα. But for ease in pronunciation, βκ, πκ, are changed into the corresponding rough mute ϕ, χ being little else than a breathing; as, τριβω, τι- τριβ-κα, τέτριφα; λέιπω, λέειπ-κα, λέειφα: γκ, κκ, and κχ, into χ; as, λείγω, λείγε-κα, λέιχα; πλίκω, πέπλεκ-κα, πέπλεχα. ν before κ becomes γ in verbs in αινω; as, φαινω, πέφαγκα.

Obs. 2. The perfect in μηκα is derived from a verb in εω, formed from the future in μω; as, τεμῶ, τεμέω, τετέμηκα.

Obs. 3. Perfects in κα, among the Ionics, often drop the κ, and shorten the preceding vowel if long; as, βαίω, βεβηκα, βε- βίω. In the participle the long vowel is retained; as, τε- τύηκας, for τετύηκας.

* To this rule Matthias admits no exceptions; rejecting the γ from the perfect of πλίκω, κυνίω, and παχῦνω.
VERBS.

FIRST PLUPERFECT.

The pluperfect is formed from the perfect by changing α into εἰν, and prefixing the augment, if the perfect begins with a consonant; as, τένυφα, ἐπετύφηειν.

When the perfect begins with a vowel, no augment is prefixed; as, ἐγάλκα, ἐγάλκειν.

SECOND AORIST.

The second aorist is formed from the present by changing ο to σιν and prefixing the augment; as, λέγω, ἔλεγον.

The penult of this tense is in many cases shortened:

1. In consonants by dropping τ, and the latter of two liquids; as, τύπτω, ἔτυπτω; στέλλω, ἔσταλλον.

   Obs. 1. Some verbs in πι take βο in the second aorist; as, κρύπτω, ἐκρύβη. Others take φον; as, ἀπτω, ἕφον.

   Obs. 2. Verbs in σω and σῶ whose future is in σω, have their second aorist in γω; as, ἔσμυγον from πρῶσω; also ἔσσυγον and ἔσυγον from σμύκω, and ψήκω. But φιῶσω makes ἐφιῶσον. Verbs in σω, whose future is in σω, have their second aorist in δον; as, ἔφραδον.

2. In vowels by changing η, ο, αι, and αυ, into α; as, λῆδω, ἔλαβον; and dropping the first vowel of ει and ευ; as, λείπω, ἐλιπτω; φεῦγω, ἔφυγον. But before a liquid, ει is changed into αι in dissyllables; as, σπεῖρω, ἐσπειραίνον; into ε in polysyllables; as, ἄγειρω, ἔγειρερον.

   In dissyllables, ε before or after a liquid is changed into α;* as, πλέκω, ἔπλακον; πλῆσσω has ἔπλαγον, and ἔπληγον.

* Except λίγω, βλίσω, φλίσω.
FORMATION OF THE TENSES.

Verbs in αω and εω change these terminations into ου; as, μυκαο, ἐμυκον.

Obs. 1. The penult of this tense is necessarily long in dis-
syllables, which take the temporal augment; as, ὑγω, ἤγον. So
also where the penult is long by position; as, ὑάλω, ὑάλον.
But in many of these a transposition takes place, to preserve
the analogy: thus, πέρθω makes, in poetry, ἐπραθον; δεῖρω,
ἐδειρον. A resolution or reduplication produces the same
effect; thus, ἥδον is made ἐδαθον; ἦγον, ἦγαγον.

Obs. 2. This tense is really derived from an obsolete short
root, and belongs to those verbs only whose present is a
strengthened form of such roots. Hence a large proportion of
verbs have no second aorist. In this case the first aorist is
used.

SECOND FUTURE.

The second future is formed from the second
aorist by changing ου into ω circumflexed, and
casting off the augment; as, ἐτυπον, τυπῶ.

SECOND PERFECT, OR PERFECT MIDDLE.

The perfect middle is formed from the second
aorist by changing ου into α, and prefixing the re-
duplication; as, ἐτυπον, τέτυπα.

Change of the Penult.

When the penult of the second aorist is in ε, or in α arising
from ε or ει of the present, it is changed into o; as, ἔλεγον, λε-
λογα; ἐπλακον (from πλέκω), πεῖπλοκα; ἐσπαρον (from σπειρω),
ἐσπορα. So ἵπω makes ὄλπα, and, with the syllabic augment,
ἐσλπα; and ἔγω, ὀγα, ἐσγα. In all other cases, the short
vowel of the second aorist is lengthened, viz. α of the second
aorist, from αι or η of the present, passes into η; as, ἔθανον
(from δαιω), δεῖηα; ἔλαθον (from ληθω), λέληθα. So ὑάλω
makes τέθηλα; κλύω, κέκληγα; and ὑάπτω, τέθηπα.

I of the second aorist, from ει of the present, is changed
into οι; as, ἐλιπον (from λειτω), λειλοπα. In like manner
ετω makes ετωθα; ἠθσω, ἠθσωγα; δείδω, δείδοικα.

*ΩΘω makes ἐωθα; ὠθσω, ὠθσωγα; δεὶδω, δεὶδοικα.
SECOND PLUPERFECT, OR PLUPERFECT MIDDLE.

The pluperfect middle is formed from the perfect middle, by changing α into ειν, and prefixing the augment; as, τείνπα, ἔτεινπειν.

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

PRESENT.

The present is formed from the present active by changing ω into ομαι; as, τύπτω, τύπτομαι.

ε and ο are sometimes omitted; as, ομαι for οιμαι, λούτα for λούστα.

IMPERFECT.

The imperfect is formed from the present by changing μαι into μην, and prefixing the augment; as, τύπτομαι, ἐτυπτόμην.

ε and ο are sometimes omitted; as, ιλούτο for ιλούστο, ψμην for ψόμην.

PERFECT.

The perfect is formed from the perfect active by changing the last syllable into μαι; as, τετερ-φα, τετερ-μαι.

The following slight changes are made for the sake of harmony.

1. When φα is preceded by a vowel, μ is doubled; as, τετε-φα, τετεμ-μαι.

2. When κα is preceded by γ, that letter is changed into μ; as, πεφαγ-κα, πεφαμ-μαι. See Rule V. p. 5.

3. κα of the active is changed into γμαι; as, λειτ-κα, λειτ-γμαι; unless it is preceded by γ. See Rule V. p. 5.

4. Verbs which have σ in the first future active, retain the σ before μαι; as, πλήθω, πλήσω, πέπλη-κα, πέπλη-σμαι; but in verbs in ω, if the penult of the future is long, σ is omitted; as, ποιεω, ποιήσω, πεποίη-μαι.

* Also ἔσω, and a number of others, whose penults are short or doubtful.
THE FOLLOWING, however, with a long penult retain the σ·

άκονω, γνώ, θραίω, κελεύω, πενῶ, παῖω, πταιω, φαίω, σείω, χώ.

5. From verbs in ρω, the Attics frequently form the perfect

in σαι; as, μαίνω, μεμίσσομαι.

6. Dissyllables that have τρε in the penult of the perfect

active, change ε into α in the perfect passive; as, τρέπω,

τέτραμμαν.

7. Verbs which in the perfect active change ε into α, resume

the ε in the perfect passive; as, κλέπτω, κύλλοφα, κύκλεμμα.

8. Some verbs which have η in the penult of the perfect

active, reject the ε; as, πέπνυα, πέπνεμαι.

On the Second and Third Persons of the Perfect.

The second and third persons singular of the perfect pas-

sive are formed from the perfect active, by changing α into

σαι and ται; as,

τύπτω, τέτυφα, τέτυμμα, τέτυφ-σαι, τέτυφ-ται,

which become τέτυφα, τέτυμπαι,

by placing the double consonant ψ for φ, and changing the

rough mute φ into its cognate smooth one.*

λέγω, λέλεγ-α, λέλεγμαι, λέλεγ-σαι, λέλεγ-ται,

λέλεξαι, λέλεκται.

Verbs whose perfect active ends in κα drop the κ; as, λύω,

λέλυ-κα, λέλυμαι, λέλυ-σαι, λέλυ-ται. Φαίνω, πεφαγ-κα, πέφαμμαι,

πέφα-σαι, † πέφαν-ται. But when the first person is in σαι,

the third is in σαι; as, πλήθω, πέπλη-κα, πέπλησσαι, πέπλησαι,

πέπλησται.

The first person dual and plural is formed from the first

person singular, by changing μαι into μεθον, μεθα; as, τέτυμ-

μαι, τετύμ-μεθον, τετύμ-μεθα.

The second and third persons dual are formed from the

third person singular, by changing ται into θον, and the pre-

ceding smooth mute into its cognate rough one; ‡ as, τέτυμ-ται,

τέτυφ-θον; λέλεξ-ται, λέλεξ-θον. If ται is preceded by a vowel,

σ is inserted before θον; as, λέλυται, λέλυ-σθον.

The second person plural is formed from the second person

dual, by changing θον into θε; as, τέτυφ-θον, τέτυφ-θε; λέλεξ-

θον, λέλεξ-θε.

* See Rule I, page 4.
† In the perfect active, ε before κ was changed into γ; it is here restored.
‡ The smooth mute is roughened before θ, by Rule I, page 4.
The third person plural is regularly formed by inserting \( \nu \) before \( \tau\alpha \), of the third person singular; as, λέλυ-\( \tau\alpha \), λέ-\( \lambda υ\nu \tau\alpha \). But if a consonant precedes the \( \tau\alpha \), the participle with the verb \( \epsilon\iota \iota \) is used; as, τετυπ-\( \tau\alpha \), τετυπμέ\( \mu\nu \) \( \iota \iota \).

The perfect of the imperative is formed from that of the indicative, by changing \( \alpha\iota \) into \( \circ \); as, τετυπαι, τετυπο\( \iota \) and \( \tau\alpha \) into \( \sigma\o\omicron \omega \), with the preceding smooth mute into its cognate rough one;* as, τετυπ-\( \tau\alpha \), τετυπ-\( \sigma\o\omicron \). But if a vowel precedes \( \tau\alpha \), \( \omicron \) is inserted; as, τετυπησ\( \sigma\o\omicron \).

When \( \mu\alpha\iota \) of the perfect indicative is preceded by a vowel, it is changed into \( \mu\eta\nu \), to form the perfect optative; and if the preceding vowel is \( \eta \) or \( \omega \), \( \iota \) is subscribed; if not, it is annexed, as, περιφημαι, περιφη\( \mu\nu \eta \); δεδηλω\( \mu\nu \), δεδηλο\( \mu\nu \); δε\( \iota \o\omicron \mu\nu \)\( \iota \). But when \( \mu\alpha\iota \) is preceded by a consonant, or a diphthong which has \( \upsilon \) in it, the perfect participle is used with \( \epsilon\iota \iota \); as, λέλεγ\( \mu\nu \), λέλε\( \mu\nu \\iota \) \( \epsilon\iota \iota \).

The perfect of the subjunctive is formed from that of the indicative, when \( \mu\alpha\iota \) is preceded by a vowel, by changing that vowel into \( \omega \); έκται, έκται. When \( \mu\alpha\iota \) is preceded by a consonant, or a diphthong containing \( \upsilon \), the perfect participle with the verb \( \omega \) is used; as, λέλε\( \mu\nu \\nu \) \( \omega \), \( \gamma \varsigma \), \( \gamma \eta \).

The perfect of the infinitive is formed from the second person plural of the indicative perfect, by changing \( \iota \) into \( \alpha\iota \); as, τετυπησ\( \mathrm{\theta} \iota \), τετυπη-\( \alpha\iota \). These changes will be more fully illustrated in the following table.

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### Synopsis of Verbs in the Perfect Passive.

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### PLUPERFECT.

The pluperfect is formed from the perfect by changing \( \mu\alpha\iota \) into \( \mu\eta\nu \), and prefixing the augment,

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* For the reason of this change, see Rule I, page 4.
when the perfect begins with a consonant; as, τέτυμμαι, ἔτετύμμην.

The second and third persons of the pluperfect are formed from those of the perfect, by changing αι into ο, and εισι into ἦσαν.

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<td>λέλεγμενοι εἰσί.</td>
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<td>λέλεγμενοι ἦσαν.</td>
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**PAULO-POST-FUTURE.**

The paulo-post-future is formed from the second person singular of the perfect passive, by changing αι into όμαι; as, τέτυμμαι, τέτυν-αι, τέτυν-ομαι.

**FIRST AORIST.**

The first aorist is formed from the third person singular of the perfect by changing ται into θην, and the preceding smooth mute into its cognate rough one; *dropping the reduplication; as, τέτυπται, ἔτυφθην.

**Exc. 1.** Those verbs which change ι into α in the perfect passive, in this tense resume the ι; as, ἔστραμμαι, ἔστρεφθην.

**Exc. 2.** Those which drop γ in the perfect, have it restored in this tense by the Poets; as, ἐκλίνθην for ἐκλίθην.

**Exc. 3.** ἐμβήσθην, from μέμνηται, } assume ι.  
      ἐφύσθην,  ἐφύοται,  
      εὐφωθην,  αἰσώσται,  } drops ι.  
      εὐφίσθην,  εὐφηται,  
      ἔρθηθην,  ἔρηται,  
      ἐκπεθήθην,  ἐκπεται,  
      ἐπηθήθην,  ἐπηρηται,  } change η into ι.

**FIRST FUTURE.**

The first future is formed from the third person

---

* For the reason of this change, see Rule I. page 4.
singular of the first aorist by adding σομαι, and casting off the augment; as, ἐτύρθην, τυρθήσομαι.

SECOND AORIST.

The second aorist is formed from the second aorist active by changing ον into ην; as, ἔτυπων, ἔτυπην.

SECOND FUTURE.

The second future is formed from the second aorist by changing ην into ήσομαι, and rejecting the augment; as, ἔτυπ-ην, τυπ-ήσομαι.

FORMATION OF THE TENSES IN THE MIDDLE VOICE.

PRESENT AND IMPERFECT.

The present and imperfect are the same as in the passive.

FIRST FUTURE.

The first future is formed from the first future active by changing ὅ into ομαι; as, τύψω, τύψομαι; but in liquid verbs, into οὖμαι;* as, στελὼ, στελοῦμαι.

SECOND FUTURE.

The second future is formed from the second future active by changing ὅ into οὖμαι; as, τυπᾶ, τυποῦμαι.

* Also those verbs from which ὅ has been dropped by the Attics: as, κουμᾶ, κουμόμαι.

† Declined thus: φάγ-ομαι, -οιμ-, -οιμα.
FORMATION OF THE TENSES.

FIRST AORIST.

The first aorist is formed from the first aorist active by adding μην; as, ἔτυμα, ἔτυμαμην.

Obs. Verbs in ω pure have this tense often syncopated; as, εὔθεμην for εὔθεμην, ὅναμην for ὅναμην.

SECOND AORIST.

The second aorist is formed from the second aorist active by changing ον into ομην; as, ἔτυπον, ἔτυπομην.

VERBS IN ΜΙ.

Verbs in μι are formed from verbs in αω, εω, οω, and ω.

There are very few verbs of this class, and those few, in most cases, take their peculiar form only in single tenses. They are chiefly used in the Æolic and Doric dialects.

I. Change ω into μι; and lengthen the penult in the singular.*

II. Prefix the reduplication.

The reduplication is proper or improper.

Proper, when the first consonant of the present tense is repeated with ι; as διω, διδομι. If the first consonant is a rough mute, it is changed into its cognate smooth one; † as, διω, τίθημι.

Improper, when a rough ι only is prefixed, which happens to verbs beginning with ιτ, πτ, or a vowel. Thus, from σταω is formed ἱστημι; from τιω is formed τιθημι; from δοω is formed διδομι; from δεικνυω is formed δεικνυμι.

Verbs in μι have but three tenses of that form, the present, imperfect, and second aorist. They take the other tenses from the verbs in ω, from which they are derived.

* In the second aorist, the penult of the dual and plural is lengthened in all verbs but τίθημι, τημι, διδομι.
† By Rule III. page 5.
Many want the reduplication, particularly all verbs in υμ., which want, likewise, the second aorist, * and the whole of the optative and subjunctive mood.

Obs. 1. The Poets and Æolics change many contract verbs into verbs in μι, but without the reduplication; as, γελώ, γέλη-μι. Sometimes they repeat the initial letters; as ἀλώ, ἀλάλημι. In the Ionic and Bœotic dialects, the reduplication is made by ε; as, ἔστημι, τέθημι.

Obs. 2. To the common reduplication, μι is sometimes added; as, πλάω, πιμπλημι. A syncope sometimes takes place; as, τέπημι from ταλάω. The reduplication is sometimes in the middle; as, ὄνιο, ὄνινημι.

Obs. 3. Barytons sometimes become verbs in μι; as, βριθήμι from βρίθω. But, in such instances, the verb in μι seems to be formed from a contract verb derived from the baryton; thus, βριθήμι is from βριθω, derived from βρίθω.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

IMPERFECT.

The imperfect is formed from the present by changing μι into ν, and prefixing the augment, except when the verb begins with ι; as, τίθημι, ἔτι-θην; ἱστημι, ἱστην.

SECOND AORIST.

The second aorist is formed from the imperfect by casting off the reduplication, and taking the augment; as, ἔτιθην, ἔθην; ἱστην, ἱστην.

When the verb has no reduplication, the second aorist is the same with the imperfect in the singular number, and in some verbs in the other numbers.

FIRST FUTURE.

The first future has sometimes a reduplication; as, τιθήσω.

* Dissyllables in υμ. have a second aorist, but it is the same with the imperfect.
FORMATION OF THE TENSES IN THE PASSIVE VOICE.

PRESENT.

The present is formed from the present active by changing \( \mu \) into \( \mu \alpha \), and shortening the penult; as, \( \iota \sigma \theta \mu \iota \), \( \iota \sigma \alpha \mu \alpha \); \( \tau \iota \theta \mu \iota \), \( \tau \iota \delta \varepsilon \mu \alpha \).

The following do not shorten the penult; \( \eta \mu \iota \), \( \eta \mu \alpha \iota \), \( \alpha \kappa \chi \mu \iota \), \( \alpha \lambda \alpha \mu \iota \mu \alpha \), \( \alpha \lambda \alpha \nu \kappa \eta \iota \mu \alpha \), \( \delta \iota \gamma \iota \mu \iota \), \( \omicron \eta \mu \alpha \iota \). The last, however, sometimes shortens the penult.

IMPERFECT.

The imperfect is formed from the present by changing \( \mu \alpha \) into \( \mu \eta \nu \), and prefixing the augment, except when the verb begins with \( \iota \); as, \( \tau \iota \delta \varepsilon \mu \iota \), \( \epsilon \tau \iota \delta \varepsilon \mu \iota \eta \nu \); \( \iota \alpha \sigma \mu \alpha \iota \), \( \iota \sigma \tau \alpha \mu \iota \eta \nu \).

PERFECT.

The long penult of the perfect active is shortened in the passive; as, \( \delta \delta \omega \alpha \alpha \), \( \delta \delta \omega \mu \alpha \iota \); \( \epsilon \mu \iota \), and \( \tau \iota \delta \varepsilon \mu \alpha \iota \) are exceptions.

Obs. The first aorist from \( \tau \iota \delta \varepsilon \mu \alpha \iota \) has the penult shortened in \( \epsilon \iota \theta \eta \nu \); so \( \epsilon \theta \eta \nu \) from \( \epsilon \mu \iota \).

FORMATION OF THE TENSES IN THE MIDDLE VOICE.

PRESENT AND IMPERFECT.

The present and imperfect are the same with those of the passive.

SECOND AORIST.

The second aorist is formed from the imperfect by casting off the reduplication; as, \( \epsilon \tau \iota \delta \varepsilon \mu \eta \nu \), \( \epsilon \delta \varepsilon \mu \eta \nu \).

Notes on Verbs in \( \mu \).

Obs. 1. In Ionic and Doric writers, these verbs often occur in the present and imperfect with the reduplication and the
contracted form; as, Ἴοτ-ών, -άς, -ά; ἐπιτιθέεις, δίδωις, &c. Verbs in ἦμι are sometimes declined by the Attics as if from ὦν.

_Obs. 2._ In the third person plural of the present active, ἡσὶ, ὠσὶ, and ἦας are frequently used.

_Obs. 3._ In the active voice the optative present and second aorist have more commonly in the plural, εἰμεν, εῖτε, εἰν; αἴμεν, αῖτε, αἰν; οἴμεν, οἴτε, οἴν.

_Obs. 4._ The verb ἵσημι, ἰσημαί, is frequently formed with an epenthesis of τ; as, ἐπίστατο for ἐπίσατο.

_Obs. 5._ The verbs ἴδειμι, ἴμι, διδόμι, have a form of the first aorist peculiar to themselves; as, ἤδεικε, ἤμι, ἤδεικα, which must be distinguished from the perfect.

_Obs. 6._ ἴσιμι, in the perfect, pluperfect, and second aorist, has an intransitive signification, "to stand"; in the other tenses, a transitive one, "to place." The passive has throughout, the meaning, "to be placed," and the middle, "to place one's self."

_Obs. 7._ Verbs in μι, even in the present and imperfect, are frequently declined like the contract verbs from which they are derived
### FIRST CONJUGATION OF VERBS IN με

#### ACTIVE VOICE.

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<tbody>
<tr>
<td>Pres.</td>
<td>-ιστ-ημι, -ης, -ησι,</td>
<td>-ιστ-ας, -ατω,</td>
<td>-ιστ-αινη, -αινης, -αινη,</td>
<td>-ιστ-ω, -ης, -η,</td>
<td>-ιστ-α-</td>
</tr>
<tr>
<td>D.</td>
<td>-ιστ-ανω, -ατων,</td>
<td>-ιστ-ανω, -ατων,</td>
<td>-αινητων, -αινητην,</td>
<td>-ητων, -ητων,</td>
<td>[ναι.</td>
</tr>
</tbody>
</table>

#### PASSIVE VOICE.


#### MIDDLE VOICE.

Present and imperfect like the passive.

| 2d Aor. | -ιστ-άμην, -ασο, -ατο, | -ιστ-αμαι (ω), -αγω, | -ιστ-αμη, -αινη, -ατο, | -ιστ-ωμαι, -η, -ηται, | -ιστ-αμεν | [θαι. |
## SECOND CONJUGATION OF VERBS IN µI.

### ACTIVE VOICE.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>S.</td>
<td>τίθ-η µi, -ης, -ην</td>
<td>τίθ-ει (ει), -ειτ,</td>
<td>τίθ-ειν, -εις, -εί,</td>
<td>τίθ-ω, -ης, -η,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>-ετον, -έτον</td>
<td>-ετον, -έτον,</td>
<td>-είτον, -είτην,</td>
<td>-ήτον, -ήτον,</td>
<td></td>
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### PASSIVE VOICE.

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</thead>
<tbody>
<tr>
<td>S.</td>
<td>θος (θέτε), -θετ,</td>
<td>θείη, -θείς, -θεί,</td>
<td>θείην, -θείης, -θείτω</td>
<td>θώ, θης, θη,</td>
<td></td>
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</tr>
<tr>
<td>D.</td>
<td>-ετον, -είτην</td>
<td>-ετε, -ετόσαι,</td>
<td>-έτε, -έτωσαι,</td>
<td>-θέτον, -θέτον,</td>
<td></td>
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</tr>
<tr>
<td>P.</td>
<td>-εμεν, -έτε, -εσαν</td>
<td>Θείη, Θείης, Θεί, Θείαν.</td>
<td>Θείη, Θείης, Θεί, Θείας.</td>
<td>Θώ, Θης, Θη,</td>
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### MIDDLE VOICE.

Present and imperfect like the passive.

<table>
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<tbody>
<tr>
<td>S.</td>
<td>θο-εμεν, -εσο, -ετο</td>
<td>θώ-εσο (ου), -εσθό, -εσθ, -εστ,</td>
<td>θώ-εσθον, -θώ, -εσθό,</td>
<td>θώ-εσο, -θώ, -εσθ, -εστό</td>
<td></td>
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</tr>
<tr>
<td>D.</td>
<td>-εμεθον, -εσθον, -εσθην</td>
<td>θώ-εσθον, -θώ, -εσθό,</td>
<td>θώ-εσθον, -θώ, -εσθό,</td>
<td>θώ-εσο, -θώ, -εσθ, -εστό</td>
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<tr>
<td>P.</td>
<td>-εμεθα, -εσθε, -εστο</td>
<td>θώ-εσθον, -θώ, -εσθό,</td>
<td>θώ-εσθον, -θώ, -εσθό,</td>
<td>θώ-εσο, -θώ, -εσθ, -εστό</td>
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### VERBS IN µI. — SECOND CONJUGATION.

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<tbody>
<tr>
<td>S.</td>
<td>θε-εμεν, -εσο, -ετο</td>
<td>θε-εσο (ου), -εσθό, -εσθ, -εστ,</td>
<td>θε-εσθον, -θε, -εσθό,</td>
<td>θε-εσο, -θε, -εσθ, -εστό</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>-εμεθον, -εσθον, -εσθην</td>
<td>θε-εσθον, -θε, -εσθό,</td>
<td>θε-εσθον, -θε, -εσθό,</td>
<td>θε-εσο, -θε, -εσθ, -εστό</td>
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<tr>
<td>P.</td>
<td>-εμεθα, -εσθε, -εστο</td>
<td>θε-εσθον, -θε, -εσθό,</td>
<td>θε-εσθον, -θε, -εσθό,</td>
<td>θε-εσο, -θε, -εσθ, -εστό</td>
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</tr>
<tr>
<td>Indicative</td>
<td>Optative</td>
<td>Subjunctive</td>
<td>Infinitive</td>
<td>Participle</td>
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<thead>
<tr>
<th>Active Voice</th>
<th>Optative</th>
<th>Subjunctive</th>
<th>Infinitive</th>
<th>Participle</th>
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<table>
<thead>
<tr>
<th>Passive Voice</th>
<th>Optative</th>
<th>Subjunctive</th>
<th>Infinitive</th>
<th>Participle</th>
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</table>

<table>
<thead>
<tr>
<th>Middle Voice</th>
<th>Optative</th>
<th>Subjunctive</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
</table>

Present and imperfect like the passive.
VERBS IN μ.

FOURTH CONJUGATION OF VERBS IN μ.

ACTIVE VOICE.

<table>
<thead>
<tr>
<th>Indicative.</th>
<th>Imperative.</th>
<th>Infinitive.</th>
<th>Particip</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. ζεύγ-με, -υς, -ων, ζεύγ-μει, -μει, -μειν</td>
<td>ζεύγ-μει, -μει, -μειν</td>
<td>ζευγηναι</td>
<td>ζευγενος</td>
</tr>
<tr>
<td>D. -υτων, -υτων</td>
<td>-υτων, -υτων</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P. -μεν, -μει, -μειν</td>
<td>-μει, -μειν</td>
<td></td>
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</tbody>
</table>

PASSIVE VOICE.

<table>
<thead>
<tr>
<th>Pres.</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>S. ζευγην-μαι, -μαι, -μαι</td>
<td>ζευγην-μαι, -μαι, -μαι</td>
</tr>
<tr>
<td>D. -μεθον, -μεθον, -μεθον</td>
<td>-μεθον, -μεθον, -μεθον</td>
</tr>
<tr>
<td>P. -μεθα, -μεθα, -μεθα</td>
<td>-μεθα, -μεθα, -μεθα</td>
</tr>
</tbody>
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IRREGULAR VERBS IN μ.

"Τημι, I send, from "Ε.Ω.

ACTIVE.

<table>
<thead>
<tr>
<th>Indicative.</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>Pres. ημι, ης, ηςι</td>
<td>ητον, ητων, ημεν, ημει, ημαι or ηςιι</td>
</tr>
<tr>
<td>Imperf. ην, ης, ης</td>
<td>ητον, ητην, ημεν, ητε, ηςαν</td>
</tr>
<tr>
<td>2d Aor. ην, ης, ης</td>
<td>ητον, ητην, ημεν, ητε, ηςαν</td>
</tr>
</tbody>
</table>

Imperative.

| Pres. εσθε (εσι), ετων | ιτον, ιτων, ιμεν, ιμει, ιμαι or ιςιι |
| 2d Aor. ες, ειν | ιτον, ιτην |

Optative.

| Pres. ει-να, -ης, -ης | -ητον, -ητην, -ημεν, -ητε, -ηςαν |
| 2d Aor. ει-να, -ης, -ης | -ητον, -ητην, -ημεν, -ητε, -ηςαν |

* The imperfect is ηων, ης, &c. in composition; as, ἀφιέμαι or ἀφιέμαι. An Attic-Ionic form is ηων instead of ηων, as, κτιών. Od. K. 100.
† The singular is not in use; and the plural is often augmented into ἑμεῖς, ὑμεῖς, ὑμεῖσας.
‡ A less usual form was ἠμα; hence in the passive ἀφιέμεται.
§ In the plural, ἑμεῖς, ὑμεῖς, ὑμεῖσας, are used for ἑμεῖς, &c.
IRREGULAR VERBS IN μ.

Subjunctive.

Pres. ἤ, ἤς, ἤς, ἤς, ἤς, ἤς, ἤς, ἤς, ἤς.
2d Aor. ὁ, ὁς, ὁς, ὁς, ὁς, ὁς, ὁς, ὁς, ὁς.

Infinitive. Pres. ἱναι. 2d Aor. ἱναι.
Participle. Pres. ἱς.

Passive.

Indicative.

Pres. ἐ-μαί, -σαί, -ται, -μεθον, -σον, -σον, -μεθα, -σε, -ται.
Imp. ἐ-μην, -σο, -το, -μεθον, -σον, -σην, -μεθα, -σε, -το.
Perf. ἐ-μαί, -σαί, -ται, -μεθον, -σον, -σον, -μεθα, -σε, -ται.
1st A. ἐθην or ἐθην.

Middle.

Indicative.

1st Aor. ἧ-άμην, ὁ, ἴτο, ἴμεθον, -σοθον, ἴμεθα, ἴσθε,
2d Aor. ἐμην, ἐσο, ἐτο, ἐμεθον, ἐσοθον, ἐμεθα, ἐσθε,
       ἐθην, ἐσθε,
       ἐθην, ἐσθε.

Subjunctive.

2d Aor. ἐμαι, ἦ, ἴται, ἐμεθον, ἵσοθον, ἵσοθον, ἐμεθα, ἵσθε, ἴσται.

Optative.

2d Aor. ἐ-μην, -ο, -το, ἐμεθον, ἰσοθον, ἰσοθον, ἐμεθα, ἰσθε, ἰστο.

Imperative.

2d Aor. ἐο, ἐσο, ἐσοθον, ἐσοθον, ἐσθε, ἐσοσιν.

Infinitive, 2d Aor. ἐσοα. Participle, 2d Aor. ἐμενος.

Ἡμαί, I sit, I place myself, from ἐο.

The radical word ἐο, in the sense of "to place," occurs in only a few tenses; as, 1st Aor. ἐοα, Part. ἐοας; in the Fut. middle, ἐσομαι, 1st Aor. ἐσήμην.

Ἡμαί, which was originally the perfect passive from ἐο, has gained the force of the present, Ἡμαί, I sit.

Indicative.

Pres. ἡ-μαι, -σαι, -ται, -μεθον, -σον, -σον, -μεθα, -σε, -ται.
Imp. ἡ-μην, -ο, -το, -μεθον, -σον, -σην, -μεθα, -σε, -το.
IRREGULAR VERBS IN μ.

Imperative.
Pres. ἦσο, ἦσος, | ἦσον, ἦσοςν, | ἦσε, ἦσόσαν.

Infinitive, Pres. ἦσον. Participle, Pres. ἦσονος.

Compounds; as, κάδημαι, καδῆσανι, &c. There is a difference between this verb and καδῆσομαι. Κάδησον, from the latter, denotes seat thyself; καδῆσο, from καδῆμαι, denotes remain seated. Matthiae, 1. 328.

Εἰμί, I am, from ἔσω.

Indicative.
Pres. εἰμι, εἰς (ei), ἐστι, ἐστών, ἐστόν, | ἐσμέν, ἐστε, ἐσμένοι.
Imp. ἦν, ἦς, ἦν or ἦν, ἦτον, ἦτην, | ἦμεν, ἦστε, ἦμαν.
Fut. εἴσομαι, -η (ei), -δεῦσον, -εῖσον, -δεῦςα, -εἴτε, -έπαι.
[-εται, [-εισόν]

Imperative.
Pres. εἴσοι or εῖο, εῖτω, | εῖτων, εῖτων, | είπε, εἶρω (εἶρων.)

Optative.
Pres. εἶη, εἴς, εἴη, | εἴητον, εἴητην, | εἴημεν, εἴητε, εἴησαν (εἴσαν.)
Fut. εἰσόλ-μην, -ο, -το, -μεῦσον, -αθον, | -μεῦσα, -αθε, -το.
[-οθην]

Subjunctive.
Pres. εἰ, ἕ, ἕ, | ἡτον, ἡτον, | ὡμεν, ὡτε, ὡς.

Infinitive.
Pres. εἰναι. Fut. εἴσαθαι.

Participle.
Pres. ἐν. Fut. εἴσομαι.

Some grammarians add ημην, imperfect middle.

Εἰμι, I go, from ἔλθω.

Indicative.
Pres. εἰμι, εἰς (ei), εἰς, | εἶν, εἶν, | εἶμεν, εἶπε, εἰπα
Imp. εἰσίν, εἰς, εἰς (ν), εἴσετον, εἴσετην, εἴσειμεν, εἴσείτε, εἰσαν. §

* Or ἔσοι. † Or ἔστη. ‡ Attic ἡλι. Ionic ἔμε.
§ The plural is often contracted into ήμεν, ήπε, ήσαν, Ionic ἐσάν.
IRREGULAR VERBS IN μ. 105

**Imperative.**

Pres. ἐδί (εἶ), ἐῶ, ἐτὸν, ἐτὼν, ἐτεῖ, ἐκοισαν (ἰδοντω).  

**Optative.**

Pres. τοῦμι, τοῦς, τοῦ, τοῦτον, τοῦτον, τοῦτε, τοῦτεν.  

**Subjunctive.**

Pres. ἢ, ἢς, ἦ, ἢτον, ἢτον, ἢτε, ἢσι.  

**Infinitive.**

Pres. ἔθναι.  

**Participle.**

Pres. ἔθην.  

**Middle Voice.**

**Indicative.**

Pres. ἔ-μαι, ἔ-σαι, ἔ-ται, ἔ-μεθον, ἔ-θον, ἔ-θεν, ἔ-τα.  

Imp. ἔ-μην,-ν, ἔ-το, ἔ-μεθον, ἔ-θο, ἔ-θην, ἔ-μεθα, ἔ-θε, ἔ-το.  

The present Tense, ἔ-μι, is used for the future, I will go. This verb, in the middle voice, signifies, to hasten.  

Φημί, I say, from ΦΑῚΩ.  

**Indicative.**

Pres. φημῖ, φῆς, φησί, φατον, φατών, ὁμέν, φατε, φασί.  

Imp. ἐφ-ην, ἐ-η, ἐ-ατον, ἐ-άτην, ἐ-αμεν, ἐ-ατε, ἐ-ασαν.  

1st Fut. φήσω.  

1st Aor. ἐφησα.  

**Imperative.**

Pres. φατί, φάτω, φάτον, φάτων, φάτε, φάτωσαν.  

**Optative.**

Pres. φα-ην, φη-η, φητον, φητών, φητε, φητωσ.  

**Subjunctive.**

Pres. φῶ, φῆς, φῆ, φῆτον, φῆτων, φῶμεν, φητε, φῶσι.  

**Infinitive.**

Pres. φάναι.  

**Participle.**

Pres. φά.  

The middle 2d Aor. ἐφάμην, φάσθαι, φάνο (φά), φάμεθα.
are used. The passive perfect is used in περασθῶ, περασμένος.

The Infinitive φανεῖ, is used in the sense of past time; ἦν, ἦς, ἦ, are often used for ἔφ-ην, ἔφ-ης, ἔφ-η; as, ἦν δ' ἔγω, said I; ἦ δ' ἢς said he; and ἦμι is used for φημι.

**Κεῖμαι, I lie down, from ΚΕ’Ω.**

**Indicative.**

<table>
<thead>
<tr>
<th>Pres. κεῖ-μαι, -σαι, -ται</th>
<th>μεθῶν, -αθὸν, -αθον</th>
<th>μεθα, -αθε, -αται</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imp. ἐκεῖ-μην, -ον, -το</td>
<td>μεθῶν, -αθὸν, -αθην</td>
<td>μεθα, -αθε, -ατο</td>
</tr>
<tr>
<td>1st Fut. κεῖο-μαι, -η</td>
<td>ὁμεθῶν, -αθὸν, -αθον</td>
<td>ὁμεθα, -αθε, -ατο</td>
</tr>
<tr>
<td></td>
<td>[ται]</td>
<td>[θον]</td>
</tr>
</tbody>
</table>

**Imperative.**

κείσο, κείσθω, | κείσθον, κείσθων, | κείσθε, κείσθωσαν |

**Optative.**

κεῖο-μην, -ο, -το | -μεθῶν, -αθον, -αθην | -μεθα, -αθε, -ατο |

**Subjunctive.**

Pres. κεῖ-ωμαι, -η, -ηται, &c.

**Infinitive.**

Pres. κείσθαι.

**Participle.**

Pres. κεῖμενος.

*Ἐνυμι, I dress myself, from Ε.Ω.

This verb is derivative from ἐω, I put on, and in its simple form is used in poetry only, and in the following tenses. Fut. ἐσω, ἐσον; 1st Aor. ἐσά; Mid. ἐσάμην; Inf. ἐσαι; Perf. Pass. ἐσαι and ἐσαι: The compound ἀμφικτινημι occurs in prose writers; Fut. ἀμφικτισαι; Attic, ἀμφιτης, (from ἀμφισώ:; 1st Aor. ἀμφίσα; Perf. Pass. ἀμφίσαι, or ἀμφίσαι.

**Οἶδα, I know, from εἰδω, I know.**

**Indicative.**

Perf. as | S. οἶδα, οἶδα, οἶδε. | D. οἶστον, οἶστον. | P. οἶμεν (Ion) |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>[ιδμην], ιδε, ιεασι.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plup. as</td>
<td>S. ἤδειν, ἤδεις, ἤδει.</td>
<td>P. ἤδειμεν or ἤδεμεν, ἤδεις or ἤδειτε or</td>
<td></td>
</tr>
<tr>
<td>Imperf.</td>
<td></td>
<td>[ἡσε, ἡδεσαν or ἡσαν.</td>
<td></td>
</tr>
</tbody>
</table>
IRREGULAR AND DEFECTIVE VERBS.

**Imperative.**
Fut. εἰσομαι or εἰδήσω.

**Optative.**
Perf. & Pres. εἰδέσιν.

**Subjunctive.**
Pres. & Perf. εἰδῶ.

**Infinitive.**
Pres. & perf. εἰδέναι.

**Participle.**
Perf. εἰδώς.

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CATALOGUE OF IRREGULAR AND DEFECTIVE VERBS.

**Observations on the following Catalogue.**

1. The forms distinguished by capitals are all obsolete roots, which are requisite for the deduction of irregular forms still in use, but must no longer be used themselves.

2. To avoid unnecessary prolixity the extant forms of an irregular verb are often not completely enumerated. These, however, are merely forms which continue in the analogy, and consequently can be formed easily and regularly, and the omission is always indicated by "&c." Thus, for example, in αἰνεῖον, after assigning the fut. αἰνεῖον, the aor. ἠνεῖα can be formed at once, and therefore has not been received into the catalogue.

3. Forms which are usual only with the poets and in the older language, are designated by an * at the beginning.

**A.**

* ἂνα * I hurt. From this are used, aor. ἄσαμ or ἁσα in the act.; 3d sing. pres. ἄτωμι, aor. ἄτωσαν, in the pass.; and aor. ἄσαμεν in the mid.

* ἄγεῖον, I assemble, fut. and aor. regular; perf. with the Attic reduplication ἄγεῖεξα; 3 plur. pluperf. pass. * ἄγειείσατο; 3 plur. aor. 2. mid. * ἄγειεστο, besides its partic. * ἄγειομενος (both with a passive significance.)

* ἄγαμα, I admire, pres. and imperf. as οἰκεῖαι, fut. ἄγασκοι, aor. ἄγασθην, Epic ἡγασύμην.*
VERBS.

'Αγνυμι, I break, from ΑΓΩ, fut. ἅσω, aor. ἡσα, (with the syllab. augm.), (Ep. also ἡσα), perf. 2. ἡγα (Ion. ἥγα), (with an intransit. signification, Ι am broken), aor. 2. pass. ἡγνυν.

'Αγω, I lead, fut. ἄσω, &c. aor. 2. ἡγαγων, infin. ἡγαγών, aor. 2. mid. ἡγαγόμην (with the Attic redupl.), perf. ἡσα, by Attic redupl. and inserting o, ἡσά, perf. pass. ἡσμαι.

Ἀινέω, I praise, fut. ἀινέω, &c. — perf. pass ἢμαι, but aor 1. pass. ἱνεῖν, (see page 93).

Ἀιφέω, I take, fut. ἀιφήω, — Perf. ἦσα Ιόν Ionic άφελησα, perf. pass. ἠφήμαι. aor. 1. pass. ἠφέσα. The aor. 2. is from ΑΛΛΩ, and makes ἀλὼν, infin. ἀλεί, for the act.; ἀλόμην, (in writers not Attic, —άμην, as ἀφέλαιτο, ἀλοῦμαι, ἀλέσθαι for the mid.; ἀλώ for fut. act. is in use.

Ἀισθάνομαι, I feel, fut. ἀισθήσομαι, &c. — aor. 2. ἤσθομην, perf. ἠσθομαι.

Ἀλέξω, I aver, fut. ἀλέξῃσο, and from ΑΛΕΚΩ, aor. mid. ἀλέξωσα. From ΑΛΑΚΩ by reduplication comes the Epic. aor. 2. ἠλάκων.

Ἀλέομαι, I avoid, aor. 1. ἀλέωσα, and from ἀλέω, ἀλενάμην, ἀλενάσα, subj.; aor. 1. ἀλεύσει for ἄηται. Hom.

Ἀλάσκω, I am caught, from ἈΛΑΣΩ, fut. ἀλάσκω, (and with active form but passive sense) aor. 2. ἐλών, Attic, and ἐλῶ, infin. ἐλοῦμαι, subj. ἐλῶ, φις, &c. opt. ἐλοῆ, part. ἐλοῦς, perf. ἐλοῦκαι and ἐλοῖκα.

Ἀλλομαι, I spring, fut. ἀλοῦμαι, aor. 1. ἠλόμην, aor. 2. ἠλόμην. Homer has the aor. 1. syncopated and without aspiration, ἀλοῦ, ἀλο, ἀλονος.

Ἀματώνω, I err, fail, fut. ἀματῃσομαι, perf. ἄματησα, aor. ἄματον, for which Homer has ἄματον; (see VIII. page 5.)

Ἀμβιλωκω, I miscarry, fut. ἀμβιλεύσω, &c. from ἈΜΒΑΛΩ

Ἀμπισώκω and ἀμπιεχομαι, see under ἠςω.

Ἀμφιέωμαι, I dress, ἈΜΦΙΕΩ, fut. ἀμφείσω, Attic ἀμφεῖσω, aor. ἀμφείσα, perf. ἀμφείσμαι, ἀμφείσαμαι.

Ἀναλίσκω, I consume, spend, forms from ἀνάλοι, imperf ἀνάλον, fut. ἀνάλοσο, aor. ἀνάλωα, perf. ἀνάλωα. The perfect and first aorist are without or with the augment, ἀνάλωα, or ἀνάλωα.

Ἀνδινω, I please, imperf. ἤνδανον and ἤνδανον, Epic also ἤδαινον, aor. 2. ἤτδον, Epic also, ἢδορ, besides the third pers. ἢδεις, infin. ἢδεη, perf. ἢδα and ἢδα, fut. ἢδσω.

Ἀνοίγω or ἀνοιγμαι, see Οἶγο.
IRREGULAR AND DEFECTIVE.

Ἀπεχθάνομαι, I am hated, fut. ἀπεχθήσομαι, perf. ἀπεχθήσατο, aor. ἀπεχθήσομη.

Ἀριστεύω, I fit, aor. 2. ἄραρόν, from ἌΡΩ, fut. ἄρομ, aor. 1. ἄρα, ἄρομην. The perf. 2. ἄραρα, or ἄργυρα, has an intransitive signification, as also the perf. pass. ἄργυρεμαι.

Ἀρέσχω, I make favorable, or pleasing; also intransit. I please, fut. ἀρέσσω, &c., perf. pass. ἀρέσσωμαι, aor. pass. ἀρέσσισθ. From ἈΡΩ.

Αὐξάνω, I increase, aor. 2. ἀύξον, fut. αὐξήω, aor. 1. ἀύξησα, perf. ἀύξησα, perf. pass. ἀύξησαι, aor. ἀύξησθην; — αὐξήσομαι as fut. pass. I shall grow.

Ἀχθομαι, I am vexed, fut. ἀχθέομαι, aor. ἀχθέσθην.

B.

Βαίνω, I go, makes from ΒΑΙΩ, fut. βῆσομαι, perf. βῆσηκα.

From ΒΙΒΗΜΙ, aor. 2. ἐβήν,* subj. βῶ, opt. βαίνω, imperat. βείη,† infin. βηναι, part. βας. Homer has pres. part. βίβας, and βείων by reduplication. Some compounds have also the passive forms perf. βεβημαι, aor. ἐβάθην. In the Ionic dialect the simple verb is also used in the transitive sense, to lead, bring, and the fut. βήσω, aor. ἐβήν, stands exclusively in this signification.

Βάλλω, I throw, fut. βάλω, Ion. and with later writers βαλλό-

ω, aor. 2. βάλον, perf. βέβληκα, perf. pass. βεβλήσαμαι, aor. 1. βεβλήθην, aor. 2. mid. βεβλόμην; also Epic, as from ΒΑΛΛΙΩ, βλήτη, 3 dual imp. or aor. 2. act. and ἐβλήτη, 3 sing. aor. 2. mid. with a pass. signification, besides the infin. βλήθηαι, part. βλήμενος, opt. βελίην, βελείο, &c. Epic writers also form βεβολήσατο as a 3 plur. pluperf. pass., and βεβολημένος as a partic. perf. pass. as from ΒΟΛΕΩ, perf. 2. βεβόλω.

Βαστάω, I bear, fut. βαστάω, &c. adopts in the passive the other mode of formation according to the characteristic γ; for example, aor. 1. βαστάχθην.

Βεβρόωκα, I eat, from ΒΡΩΛ, fut. βρῶμω and βρῶσομαι, &c.

Epic. aor. 2. ἐβρῶν, as from ΒΡΩΛΙΩ. The Homeric βεβρόωδες is from a derived verb βεβρωδω, to devour.

Βιώω, I live, fut. βιώσομαι, aor. 1. βιώσα, besides aor. 2. βιών, of which the remaining moods are chiefly used, subj. βιώει, βιώεις, &c., opt. βιώθην, imper. βιωθι, infin. βιώναι, part. βιώσει.

* In Homer we find βεβέκα for ἐβέκα, ἐβεβαζα for -σαραι.
† In composition also shortened, e. g. κατάκτ. 10
VERBS.

"Ἄγγει, I break, from ἌΓΓη, fut. ἄξω, aor. ἀγέα, (with the syllab. augm.), (Ep. also ἄξα, ) perf. 2. ἅγγα (Ion. ἅγγα), (with an intranist. signification, I am broken), aor. 2. pass. ἅγγη.

"Ἅγο, I lead, fut. ἄξω, &c. aor. 2. ἀγανον, infin. ἀγανείν, aor. 2. mid. ἀγανήμην (with the Attic redupl.), perf. ἄγα, by Attic redupl. and inserting o, ἀγεύσα, perf. pass. ἄγμαι.

Ἀίνιος, I praise, fut. αἰνέω, &c. — perf. pass ἄγμαι, but aor 1. pass. ἄνειθην, (see page 93).

Ἀλεξώ, I take, fut. αἰφησω,— Perf. ἀθητα Ionic ἀκτηθηκα, perf. pass. ἀθηται. aor. 1. pass. ἁθητην. The aor. 2. is from ἘΛΛη, and makes ἐλον, infin. ἐλειν, for the act.; ἐλόμην, (in writers not Attic, -άμην, as ἀφελλατο), ἐλοῦμαι, ἐλοῦθαι for the mid.; ἐλειν for fut. act. is in use.

Ἀσθάνομαι, I feel, fut. αἰσθάσομαι, &c.— aor. 2. ἀσθόμην, perf. ἀσθήμα.

Ἀλέξω, I avert, fut. ἀλέξανω, and from ἈΛΕΧη, aor. mid. ἀλέξανθαι. From ἈΛΕΧη by reduplication comes the Epic. aor. 2. ἀλέκαλαν.

Ἀλέμαι, I avoid, fut. ἀλέμαι, and from ἀλεῖω, ἁλενάμην, ἀλέμαται, subj.; aor. 1. ἀλεμέται for -ηται. Hom.

Ἀλίαομαι, I am caught, from ἈΛΙΟη, fut. ἀλίαομαι, (and with active form but passive sense) aor. 2. ἀλλων, Attic, and ἀλον, infin. ἀλοναι, subj. ἀλω, ἀο; &c. opt. ἀλοιην, part. ἀλοις, perf. ἀλοξα and ἀλοξα.

"Ἀλλομαι, I spring, fut. ἀλόμαι, aor. 1. ἁλάμην, aor. 2. ἁλόμην. Homer has the aor. 1. syncopated and without aspiration, ἁλον, ἁλτο, ἁλμενος.

"Ἀμαρτάωνα, I err, fail, fut. ἀμαρτάσομαι, perf. ἀμαρτηθηκα, aor. ἁμαρτον, for which Homer has ἁμαρτον, (see VIII. page 5.)

Ἀμβλίομαι, I miscarry, fut. ἀμβλίομαι, &c. from ἈΜΒΛΑΔη.

Ἀμπτίκω and ἀμπτικοῦμαι, see under ἅκω.

Ἀμφίζω, I dress, ἈΜΦΙΔη, fut. ἀμφίζω, Attic ἀμφιζω, aor. ἀμφίζω, perf. ἀμφιζομαι, ἀμφιζομαι.

Ἀναλίκω, I consume, spend, forms from ἀναλίζω, imperf. ἀναλόμω, fut. ἀναλοίω, aor. ἀναλώσα, perf. ἀναλωκα. The perfect and first aorist* are without or with the augment, ἀναλωκα, or ἀνήλωκα.

Ἀνείλω, I please, imperf. ἄνδανον and ἄνδανον, Epic also ἄνδανον, aor. 2. ἄδων, Epic also, ἄδων, besides the third pers. πάντας, infin. ἄδειν, perf. ἐδα and ἐδα, fut. ἅδων.

Ἀναγωνω or ἀναγγυμαι, see Οἴεω.
IRREGULAR AND DEFECTIVE.

Ἀπεχθάνομαι, I am hated, fut. ἀπεχθήσομαι, perf. ἀπεχθέθησα, aor. ἀπεχθύνομαι.

Ἀφηγοῦμαι, I fit, aor. 2. ἰδομαθα, from ἈΦΙΑ, fut. ἰδομαθα, aor. 1. ἰδομαθα, ἰδομαθα. The perf. 2. ἰδομαθα, or ἰδομαθα, has an intransitive signification, as also the perf. pass. ἰδομαθα.

Ἀρέσκω, I make favorable, or pleasing; also intransit. I please, fut. ἀρέσκω, &c., perf. pass. ἀρέσκω, aor. pass. ἀρέσκω, from ἈΡΙ.

Ἀξίσω, I increase, aor. 2. ἰδομαθα, fut. ἰδομαθα, aor. 1. ἰδομαθα, perf. ἰδομαθα, perf. pass. ἰδομαθα, aor. ἰδομαθα;—ἀξίσωμαι as fut. pass. I shall grow.

Ἀχώμαι, I am vexed, fut. ἀκχέομαι, aor. ἀκχίσαμαι.

B.

Βαινω, I go, makes from ΒΑΝ, fut. βησομαι, perf. βιθηκα.

From ΒΙΒΗΜΙ, aor. 2. βιθηκα.* subj. βιθηκα, opt. βιθηκα, imperat. βιθηκα,† infin. βιθηκα, part. βιθηκα. Homer has pres. part. βιθηκα, and βιθηκα by reduplication. Some compounds have also the passive forms perf. βιθηκμαι, aor. βιθηκη. In the Ionic dialect the simple verb is also used in the transitive sense, to lead, bring, and the fut. βησω, aor. βησεω, stands exclusively in this signification.

Βαλω, I throw, fut. βαλω, Ion. and with later writers βαλλω, aor. 2. βαλλω, perf. βιθηκα, perf. pass. βιθηκμαι, aor. 1. βιθηκη, aor. 2. mid. βαλλω, also Epic, as from ΒΑΛΓΜΙ, βιθηκη, 3 dual imp. or aor. 2. act. and βιθηκη, 3 sing. aor. 2. mid. with a pass. signification, besides the infin. βησεω, part. βησεωμαι, opt. βησεωμαι, βησεω, &c. Epic writers also form βιθηκμαι as a 3 plur. pluperf. pass., and βησεωμαι as a partic. perf. pass. as from ΒΟΑΛΓΜΙ, perf. 2. βιθηκμαι.

Βαςταοι, I bear, fut. βαςταοι, &c. adopts in the passive the other mode of formation according to the characteristic γ; for example, aor. 1. βαςταοι.

Βιβεροκαιω, I eat, from ΒΡΟΛ, fut. βροσω and βρεσσοιαι, &c. Epic. aor. 2. βροσω, as from ΒΡΟΛΜΙ. The Homeriac βεβεροκαιω is from a derived verb βεβερω, to devour.

Βιοω, I live, fut. βιωσοιαι, aor. 1. βιωσαι, besides aor. 2. βιωσαι, of which the remaining moods are chiefly used, subj. βιοι, βιοι, &c., opt. βιοι, imper. βιοσαι, infin. βιωσαι, part. βιοις.

* In Homer we find βεβερω for λεεπερω, ἀνήρεται for ἀσσω.
† In composition also shortened, e. g. καταβασα.
VERBS.

Βλαστάω, I sprout, fut. βλαστήσω, &c., aor. 2. ἔβλαστον.

Βουλομαι, I will, imperf. ἐβουλόμην and ἔβουλομην, fut. βουλήσωμαι, perf. βεβουλήμαι, aor. ἐβουλήσθην and ἔβουλήσθην, προ-βεβουλήω, Hom. The first syllable is often short in Homer; hence δολοῦσθε.

Γ.

Γαμέω, I marry, fut. γαμεῖσαι, Attic γαμιῶ, also γαμήσω, perf. γεγαμέηκα, aor. ἔγημα, infin. γῆμαι, fut. mid. γαμοῦμαι, aor. mid. ἐγαμέημην from the root ΓΑΜΗ.

ΓΕΝΩ, the obsolete root of γενόμαι (purely poet.) and γίνομαι or γίγνομαι, which transitively signifies, I beget; intransitively, I am born, arise, become. The transitive signification, however, belongs only to the aor. ἐγένημην, I begat. All the remaining forms in use, fut. γεγένομαι, aor. ἐγένημην, perf. γέγονα and γεγένημα, have the intransitive signification alone. In Epic and with the poets, perf. γέγοςα, infin. γεγόμεν, part. γεγομέν, contr. γεγος, from ΓΑΗ.

Γηράω or γηράσκω, I grow old, is regular except that the Attics prefer in the aor. 1. infin. instead of γηρᾶσαι, γηράναι as from γήρα.

Γνωσκω (old and Attic), common γνώσκω, I know, root ΓΝΩ, fut. γνώσομαι, perf. γνώση, perf. pass. γνώσωμαι, aor. pass. γνώσθην. The aor. 2. formed according to the conj. μα, γνώμων, plur. γνώμεν, &c., infin. γνωσθαι, imperat. γνῶ, γνωστός, &c., opt. γνώθην, part. γνωστός.

Δ.

Δάκω, I bite, from ΔΗΚΩ, fut. δ'δακμαί, perf. δεδῆκα, &c., aor. ἔδακαν.

Δευτάκω, I sleep, fut. δευτάκσομαι, perf. δεδευτάκηκα, aor. ἔδεικακα, by transposition ἔδεικσω, and with a passive form but an active signification, ἔδεικτον.

*ΔΑΩ, primitive to διδάσκω, unites the two senses, to teach, and to learn. In the former it is used only in aor. 2. ἔδακαν or ἔδακον. In the latter, it occurs in aor. 2. pass. ἔδαν, (I was taught) learnt, infin. δανή, subj. δειλω (by an Epic prolongation for δαλω), fut. δαύσομαι; also the perf. δεδάνη, δέδαν, δε- δάμαι. Of the mid. the Epic infin. διδάσσομαι, (to become acquainted with,) inquire into, investigate, is alone extant.

Δειδώ, I fear, aor. 1 ὑειδα, fut. mid. δειδομαι. From δειδώ
IRREGULAR AND DEFECTIVE.

comes ἴδιον. The perf. is διδούμα and διδία; imperat. ἴδις. The Epic writers have διδούμα and διδία.

Aἔλεγχω, I show, fut. δειδώ, &c. The Ionians form the derivative forms without i, thus δεῖξω, ἴδεξα, &c. The Epic form of the perf. pass. δεῖδεξα, is irregular.

Ἀξίομαι, I receive, fut. δεῖζομαι, &c. The Epic forms of the aor. 2. without a connective vowel ἐδιγμῆν, 3d pers. ἐδέκτω and ἐδέκτο, imperat. ἐδεῖξο, infin. ἐδεῖξα, part. ἐδέκτενος are to be observed.

Ἄλω, I want, am deficient, pass. ἄλομαι, I have need of, beg, fut. δεῖσω, &c. In general the act. occurs only as an impersonal, pres. δεῖξο, subj. δεῖγο, opt. δεῖσοι, infin. δεῖν, part. δεῖν, imperf. δεῖτο, aor. δεῖγα, fut. δεῖσα.

Ἀμφίκτυω, I run away, usually occurring only in compounds, borrows from the root ἈΡΑΙ, fut. ἁμαι, perf. ἀμὴκτυ, aor. 2. ἁμα, ἁς, ά, &c., subj. ἁμα, ἡς, ἢ, &c., opt. ἁμαι, imperat. ἁμα, infin. ἁμαι, part. ἁμα, (all formed according to the conjugation μ). Ἀσκώ, I appear, seem, from ΔΟΚΩ, fut. ἄς, &c., perf. has the passive form δεῖγμαι, have appeared. The regular formation ἄσκω, &c. is more rare.

Ἄγνωμαι, I am able, 2d pers. ἀγαπάσαι (Poetic ἀγάπη), imperf. ἀγαπάμην, conjugated like ὑπαμαί, fut. ἀγαπήσωμαι, aor. ἀγαπήσαμεν, perf. ἀγαπήσαμαι. Homer has ἀγάπησαι. Ἄνω. This verb has two meanings. 1. To envelope, to immerse. This sense belongs to ἀνώ, ἀνώς, ἀνω, ἀνωθ. 2. The reflective sense, to immerse one's self, i. e. to go in, to sink, or put on (clothes). This belongs to ἀνομαι (middle), ἀνωμαι, ἀνωτάτην, and also to ἀνομα and ἀνω (as from ἀνω). A new verb, ἄνω, has been formed, which is often used for ἄνωμαι.

Εὐπλω, I wake, regular in most of its forms, perf. ἐγγέρξα (with the Attic reduplication). — The mid. ἐγείρομαι, I awake, syncopates the aor. 2. Ἠγόμην (for Ἠγόμην), infin. Ἠγοίηθαι. — To this mid. the perf. Ἠγεῦσα (for Ἠγεῦσα) belongs in signification, besides the Epic accessory forms Ἠγεῖγορθά and Ἠγεῖγορθάι (as 2d and 3d pers. plur.) and the infin. Ἠγεῖγορθάι.

Ἅδω, I eat, used in this form only with Epic writers and Ionians, besides the perf. Ἅδησ (with the Attic reduplication).
and the fut. ἐσομαι (for ἐσούμαι). — Prose writers make use of ἔσομαι, as a pres., and deduce to it forms from ἔω _ΕΔΕΩ_: perf. ἐσοδόκα, [ἕσικα], by change of vowel ἔδοκα, with the Attic reduplication ἐσοδόκα, perf. pass. ἐσοδεύμαι, (Epic ἐσοδο-μαι,) aor. pass. ἔσισθην. As aor. 2. act. ἔσαρχον, infin. φαγεῖν.

"ἐσομαι, I sit, fut. ἐσούμαι. In composition the imperf. ἐκαθισόμην has the aor. sense, but later writers use ἐκαθίσεις."

"ἐσω, I am wont, only with Epic writers, together with the perf. 2. ἐσώθα, Ionic ἐσώθα.

ΕΙΔΩ, an obsolete form, I see, perceive, in Epic, yet used as pass. ἐσομαι, I am seen, appear, seem, also the aor. ἐσάμην or ἐσάμην. — The primitive form is ΙΔΩ, aor. 2. ἐσω, also without augm. ἦσω, subj. ἦσω, opt. ἦσομι, imper. ἦσε, infin. ἦσιν, part. ἦσον, aor. 2. mid. ἐσώμην, ἐσόμην. — For the perf. ἐσω, see page 106.

Εἰκω, I am like, the fut. ἐκω used only in the older language. The common language has the perf. 2. ἐικανα, (Ion. οίκα,) 1. plur. ἐικάμεν and ἐικόμεν in the present signification, part. ἐικός, Ionic οίκος, Attic εἰκός, (which is always used by the Attics for the signification, probable, reasonable, while ἐικός in Attic only signifies similar), pluperf. ἐικόνοι.

Εἰπεῖν, ΤΟ SAY, used only as an aor., indic. ἐπον, subj. ἐπω, opt. ἐπομε, imperat. ἐπιέ, in the plur. besides ἐπετε also ἐπετε, part. ἐπών. Besides these also an aor. 1. ἐπα, particularly used in the imperat. ἐπον, ἐπιέω, &c.

Εἰρω, I say, as a pres. only in Epic, fut. ἐρω, Attic ἔρω, perf. εἰρήκα, perf. pass. εἰρήμαι, fut. εἰρήσομαι (with a middle form and a passive signification), aor. pass. εἰρήθην, εἰρήεθην Ionic, ἐθρήθην, ἐθρήθη Αττικ, infin. ἐθρήναι, part. ἐθρήκτις, fut. ἐθρήσομαι from a root ΡΕΩ.

'Ελαυνω and ἐλαώ, I drive, fut. ἐλάω, (Attic fut. ἐλῶ, ἐλύς, ἐλα, &c., infin. ἐλαυν,) aor. ἐλάσα, perf. ἐλάσκα, perf. pass. ἐλασμα, (3. plur. Epic ἐλασκάται for ἐλάσκαται,) aor. pass. ἐλάθην. Latter writers have ἐλακάμαι and ἐλάσθην.

"Επω, I am occupied, am about something, imperf. ἐπον, aor. 2. ἐπον, subj. σε, infin. σεῖν (used only in compounds). — The mid. ἐπομας, I follow, is much used in prose, imperf. ἐπομάην, fut. ἐφομας, aor. 2. ἐπομήτις, subj. σεμα and ἐπομας, opt. σεμπληροτινην and ἐπομας, imperat. σεφιν, Epic σεφιν, also σεπω, infin. σεπισθαι and ἐπισθαι, part. σεπομένος and ἐπισθαι.

"Ερωμα, I ask, used only as aor. ἔρωτην, ἐρωμαι, ἔρω, ἐρω- σθαι and ἐρωθαι. — Fut. ἐρομαι. All deficiency is supplied
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by ἐρωτάω. The Ionians have instead of it, pres. εἰρομαι, imperf. εἰρόμην, fut. εἰρήσομαι.

"Εὖρω, I go away, ["to ruin" in later writers], fut. ἐβήσω, aor. ἠφίσσα.

'Ερυθαίνω also ἐρεύς, I make red, fut. ἐβεύθησα, aor. ἤφυήσα and ἤφεσα, perf. ἠφύησα.

"Εξχωμαι, I go, forms from ᾿ΕΛΕΤΘΩ fut. ἐλύσομαι or ἐλυσοῦμαι, aor. 2. ἐλύσαν, Attic ἐλύσον, Doric ἐλύσω, infin. ἐλείν, imperat. ἐλεί, &c., perf. ἐλύσα, Epic also ἐληλύθα. Ἐνδο, καθένω, I sleep, fut. εἰδήσω, καθένδησω, imperf. ἐκάθενδον, more rarely καθήνδον and καθένδον.

Ἐψω, καθένω, I find, from ᾿ΕΠΙΣΩ, aor. εὑρὼν, imperat. εὑκε, fut. εὑρίσω, perf. εὑρίσκα, perf. pass. εὑρήσαμαι, aor. pass. εὑρίσθην, aor. mid. εὑρόμην and εὑρήσαμην.

"Εχω, I have, fut. ἔχω and αχήσω, aor. ἔχον, infin. αχείν, subj. χοί, opt. χοιλήν, imperat. αχείς (for αχείν), but πάρασχε, perf. ἐγέρχα.— Pass. perf. ἐχομαι, aor. ἐχέσθην, fut. ἐχεθάμοι.— Mid. fut. ἐχομαι and αχεθομαι, aor. ἐχομαι. — From αχείν a new pres. is formed ἐχω (I hold, keep), with which also the fut. αχήσω is used.

The following as compounds of ἐχω must be added on account of certain irregularities:

1. ἐπίχωμαι, I endure, takes a double augment, imperf. ἐπιχείρημα, aor. ἐπιχέρημα.
2. ἐμπότω, I import up, imperf. ἐμπότως, fut. ἐμψίζω, aor. ἐμψιζω, infin. ἐμπότως. — Mid. ἐμποτίζω or ἐμποτίζωμαι (I have on), fut. ἐμφίζω, aor. ἐμποτίζω.
3. ἐπίτεχωμαι, I promise, fut. ἐπιτεχθέσως, aor. ἐπιτεχθηκα, imperat. from the passive, ἐπιτεχθήσετε, perf. ἐπιτεχθήκα.

"Εψω, I boil, fut. ἐψήσω &c., verbal adj. ἐψθος and ἐψητός, ἐψητέος.

Z.

Ζάω, I live, has τῶ, τῆς, τῷ, (see page 76), infin. τῷν. — Imperat. τῇτ (according to the conjugation μ), imperf. τῶν, τῆς, &c. We find also τῦν for τῶν.

Ζέγνυμι, I join, fut. τῶξω, &c., aor. 2. pass. τῶγην.

Ζόνυμι, I gird, fut. τάσω, &c., perf. pass. τῶσομαι, aor. τῶσ-

* The ἀ stands in these forms, on account of the following ἀ, instead of ἀ—properly ἀμφίω, ἀμφιέσω (for ἀμφίω, ἀμφιέσω.)
VERBS.

Θ.

Θέω, I run, fut. θεύσομαι or θεύσομαι. The remaining tenses are supplied by the forms of τρέχω.

Θεγγάνω, I touch, forms from Θηγω, fut. Θηκω and Θησομαι, aor. Θηγον.

Θησομαι, I die, forms from ΘΑΝΩ, aor. Θαμον, fut. Θανοῦμαι, perf. τέθηκα. Of this perfect we have the following syncopated forms, Ι plur. τέθηκας, 3 plur. τέθησας; opt. τέθησθι, imperat. τέθησθι, infin. τέθησαι, part. τέθησθι, together with τέθινος, τέθησθι, τεθνεύω. — From the perf. is formed a fut. τεθησθαι and τεθησθαι, in frequent use with the Attics.

Θρόσκω, I spring, forms from ΘΟΡΩ, aor. 2. Θαρων, fut. Θροῦμαι.

II.

Κω, καθίζω, I seat, make to sit, fut. Attic καθιῶ, (for καθίω), mid. καθιζόμεθα, aor. καθίσας, &c.

Θέωμαι, more rarely ἴκω, I come, fut. ἴκω, usually ἴκομαι, aor. ἴκον, aor. mid. ἴκομην, perf. ἴκμαι. In prose the compound ἰκνεύμαι is alone used.

Παύσομαι, I propitiate, appease, fut. παύσομαι, Epic παύσομαι (from the root πάω or πάμι, I am propitious, an imperat. ἱηθεί, and of the perf. a subj. ἱππω, opt. ἱππισμε, occur in the Epic writers.

Κ.

Κάλω, I burn, Attic καλω (with long α and without contraction), fut. καλῶ, aor. καλας, perf. καλακα, perf. pass. καλακαμαι, aor. 1. pass. καλακήνην, aor. 2. pass. καλήν. In aor. 1. the σ is dropped in the double Epic form ἕχεα and ἕχεα, and the Attic ἔχεα, subj. κῆς, opt. κῆμει, imperat. κείνει, infin. κῆμαι, part. κηκάς, (Attic) κηκάς, (Epic) ἐκακήμην and ἐκακήμεν occur in the middle form.

Κεφάνωμαι, I mingle, from κεφάω, fut. κεφάω, (Attic κεφα) aor. κεφάλα, (Epic κεφαλά, also κεφάλη) perf. κεφαλὰ, perf. pass. κεφαλάμα and κεφαλάσω, aor. pass. κεφάλαθην and κεφαλάθην.

Κερδίανω, I gain, fut. κερδίανω and κερδίσω, aor. κλέαθη, κεφαλάναι, and κεφαλάσα.

Κηκάω, I reach, overtake, subj. κηκάω, Epic κηκάω, opt. κηκάω, infin. κηκάται, part. κηκάς, imperf. 3. dual κηκατην, all formed
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from \textit{KIXIMI}, fut. \textit{κιχύω} and \textit{κιχύσωμαι}, aor. 2. \textit{έκχων}, aor. 1. mid. \textit{εκχύσωμην}.


*\textit{Κλύω}, I hear, imperat. \textit{κλύω} and \textit{κικλύσω}, as from \textit{κλύμι}.


\textit{Κυνε}, I kiss, fut. \textit{κυνήσωμαι} or (from \textit{ΚΤΩ} \textit{κυσω}, aor. \textit{έκκυσα}.

\textit{Α.}

\textit{Διάχωνω}, I receive by lot or fate, root \textit{ΔΑΧΩ} and \textit{ΔΗΧΩ}, fut. \textit{λήσωμαι}, aor. \textit{έλαχον}, perf. \textit{ελησα} or \textit{λέγοχα} (as from \textit{ΛΕΓ-ΧΩ}).


M.

Μαθῶ, I learn, from ΜΑΘΩ, aor. ἔμαθον, fut. μαθήσομαι, perf. μεμάθηκα.

*Μάθωμαι, I make, usual only in the present and imperf. opt. μαθωμαι.

Μάθωμαι, I make, fut. μακρίσομαι, (Epic μακρίσομαι.) Attic μαχαίρω, aor. ἐμαχαίρω, perf. μεμάχημαι.

*Μαθώμαι, I obtain, from the root ΜΕΡΩ, perf. ἐμμορφα, perf. pass. ἐμματία, it is ordained by fate.

Μίλω, I am about, am to come, imperf. ἦμελλον, fut. μελλήσω, &c.

*Μίλω, I concern, give concern to, lie at the heart of, is mostly used in the active form only as an impersonal μέλει, fut. μελήσαι, &c. perf. Epic μεμήλε, perf. pass. μεμβλέται, mid. μελώμαι, I am concerned, fut. μελήσωμαι, aor. ἐμελήθην, &c.

Μ公网安备, also μία, I mix, fut. μίξω, aor. ἔμιξα, perf. pass. μέμιγμαι, aor. pass. ἔμιγχθην, aor. 2. pass. ἔμιγχην.

Μνημήσω, I remind, from ΜΝΑΩ, fut. μνησώ, &c. — mid. μνημήσομαι, I remember, mention, aor. ἐμνήσθην, fut. μνήσθησαι. — perf. μνήμημαι, I am mindful of, think of, remember, subj. μεμνημοναι, opt. μεμνήσθην and μεμνημόνη, to which fut. μεμνησομαι, I shall bear in mind.

N.

*Ναῦω, I dwell, fut. νάσομαι, aor. ἐνασάμην, (short ο, and ο sometimes doubled in Epic writers), and ἐνασάθη (with a pass. form), perf. νέναιμαι.—The aor. 1. act. ἐνασά (ἐνασά) has the transitive signification I bring into a dwelling.

Νάσσω, I stuff, fut. νάζω, aor. ἐνάζα, perf. pass. νέναιμαι.

Νέμω, I distribute, fut. νεμῶ and νεμήσω, aor. ἐνεμα, perf. νενεμήσα, aor. pass. ἐνεμήθην and ἐνεμέθην.

Νίω, I swim, fut. νεύσομαι and νευσούμαι, aor. ἐνεωςα, &c.

Νίκω, I wash, borrows its tenses from νίπτω, fut. νῆκω, &c.

O.

*Οἰω, I smell, fut. ὀξέως, aor. 1. ὀξησα, perf. ὀξωδα, with a present signification.

Οἶγω or οἶγνυμι, usually ἀνοιγνυμι, I open, imperf. ἀνόθυον,
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wor. ἀνείσκε, infin. ἀνοίξει, perf. 1. ἀνείσκα, perf. 2. ἀνείσκα, with an intransitive signification, I stand open. — Epic writers generally use only the temporal, not the syllabic augment, and ψ is then lengthened into ω; for example, aor. 1. ὑποκα, &c.

Οἶομαι or οἶμαι. I think, 2 pers. οἶμι (the form οἶμι obtains only for the subj., never for the indic.), imperf. ωίμην, also ωίμην. — fut. οἶρομαι, aor. ωίηθην, infin. οἰηθήναι. — Epic writers lengthen the diphthong, and say οἶρομαι, or with an active form οἶω, and form the remaining tenses to it regularly; for example, aor. ωινάμην and οἰηθήν, &c.

Οἶχομαι, I depart, or am gone, fut. οἰχίσαμαι, perf. οἰχήμαι, or in an active form, οἰσκα.

Οἶθανω or οἰθάνω, I slide, fut. οἰθήσαω, aor. οἰθάθην. Οἶλω, I destroy, from ὀλοῖς, fut. ὀλέω, Attic ὀλῶ, aor. ὀλέεσα, perf. ὀλεύλεκα. — Mid. ὀλίμαι, I perish, fut. ὀλοῦμαι, aor. ὀλόμην. The perf. 2. ὀλοῦκα has also the signification of the mid.

Ομνυμί, I swear, fut. ὁμοῦμαι, aor. ὁμοσσα, perf. ὁμομοκα, perf. pass. ὁμοῦσσαμαι, but the other forms and the aor. are commonly without σ, as ὁμομοται, ὁμοίθην.

Ομόγγυμ, I wipe off, fut. ὁμόγκω, &c.

Ονίεμι,* I am of use, forms the pres. like ἵστημι, (has no imperf. but for it uses ὁφέλουν,) and the remaining tenses from the primitive ὀναίω, fut. ονήσω, aor. ονήσα. — Mid. ονίεμαι, I have advantage, aor. 2. ονίαμην, Epic and Ionic also ονίημην, opt. οναίμην, infin. οναίεται.

Ονομαι, I revile, pres. and imperf. like δίδομαι, the rest from ὀνονω. — Fut. ὁνοῦμαι, aor. ὁνοσόμην and ὁνοσέθη, also ἔοικην.

Οφίω, I see, imperf. ἐφόω, Ionic ἐφὼ, perf. ἐφάκα, perf. pass. ἐφακάμαι, aor. pass. ἐφάκατην. All the remaining forms are wanting, and are supplied by aor. εἴδων, εἴδομην, see εἰδώ; and fut. ἐφομαι, perf. pass. ἐφιμα, aor. ἐφηθην, from ὀπτω.

Οφρυμι, I excite, from ὀρφυ, fut. ὀφω, aor. 1. ὀφω, aor. 2. ὀφρων (with the Attic reduplication), mid. ὀφρυμαι, I arise, aor. ὀφρων, or by rejecting the connecting vowel, ὀφημη, 2. pers. ὀφω, imp. ὀφω or ὄφω, perf. ὀφώμημαι, usually ὀφωμα.

Οὐφρυμαι, I smell, fut. ὀφρυμομαι, aor. ὀφρυμομην, Ionic ὀφρυμην.

* With a particular reduplication instead of ὀφημι.
VERBS.

'Ofelov, I am indebted, am obliged, must, fut. ὀφείλησον, &c. The aor. 2. ὀφείλον is used merely to designate a wish: O that! would that! and the more usual pres. is ὀφείλομαι, fut. ὀφείλῃσον, &c.

II.

Παιζω, I jest, fut. παιζομαι and παιζούμαι, aor. 1. ἔπαιξα, perf. πέπαιξα, perf. pass. πεπαιμαται and πεπαιμαται.

Παιω, I strike, fut. usually παίησω, but the remaining tenses regular, aor. ἔπαιξα, perf. πέπαιξα, aor. pass. ἐπαιλοῦν.

Πάσχω, I suffer, from ΠΑΘΩ, aor. ἔπαθον, from ΠΕΝΘΩ, perf. πέπονθα, fut. πέλομαι. — The perf. 2. πέπηθα, aor. ἔπησα, fut. πέσαμοι are more rare and proper to the poetic language alone. — A peculiar Homeric form is πέποσθε as 2. pers. plur. perf. 

Πείθω, I persuade, proceeds regularly in the act. but forms besides the aor. 1. ἔπεισα an aor. 2. ἔπιθον, Epic πείθον, and likewise an Epic fut. πειθήσω. — Pass. and mid. πείθομαι, I believe, follow, likewise with an aor. 2. πειθόμην. — The perf. 2. πεποίθησα, I trust.

Πέσω, πέτω, I boil, fut. πέψω, &c. from πέπω.

Πετάννυμι, I spread, fut. πετάω, Attic πετῶ, perf. pass. πεταίμαι (for πεπέταιμαι), aor. pass. ἐπεπέταιμν.

Πετομαι, I fly. From this primitive form by syncope aor. ἐπτόμην, infin. πετάομαι, fut. πετίσομαι, usually πτήσομαι. According to the conjugation μ are formed: pres. πετάμαι and ἑπταμαι, aor. ἐπταμῆν or with an active form ἐπτην, infin. πτήναι, part. πτᾶς, perf. πτήπτα. — Besides these, Epic writers use the lengthened forms, ποτάμαι, ποτάμαι, also ποτομαι, the tenses of which are formed regularly, perf. πεπότημαι, &c.

Πήγνυμι, in later writers πήγω, I fix, fut. πῆξο, &c., aor. pass. ἐπήγχγνη, aor. 2. pass. ἐπῆγγνη. — Perf. 2. πέπηθα, I stand fast.

Πιπλημη, I fall. (The μ is omitted when another μ precedes the reduplication, as ἐμπίπλημη.) Infin. πιπλαίμαι, pres. and imperfect like ἔπημι, fut. πλῆσον, &c., perf. pass. πεπλησμοι, aor. pass. ἐπλήσθην. — Epic aor. 2. mid. ἐπλήθην or πλήθη, opt. πλείο, with an intransitive signification, I am full, and a perf. 2. πεπληθέθη, likewise with an intransitive present signification and derived from an accessory form πλήθω, which is also not unusual as a present.
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Πλησίω, I set on fire, infin. πυριόων, in pres. and imperf. like ἔτημη, the remaining forms from ΠΡΑΩ or πρήθω, thus fut. πρήσω, &c., aor. pass. ἐπρήσηθαν. — Here also the μ omitted as in πυριέμη.

Πινώ, I drink, from ΠΙΩ, fut. πιόμαι (for πιόμαι), aor. 2. ἐπινόω, infin. πιεῖν, &c. imp. πίετ. — All the rest from ΠΙΟΩ, perf. πίπωκα, perf. pass. πιπομαι, aor. pass. ἐπίθηκα, fut. pass. ποθήσομαι. — The forms πινω, ἐπίσω, have the transitive signification to give to drink, to which πιποκω is usual as a present.

Περάσω, I sell, from περάω come the Epic fut. περάσω, and aor. 1. ἐπεράσα, — then from ΠΡΑΩ, perf. περάρκα, perf. pass. περάμαι, aor. 1. ἐπεράθηκ, fut. 3. περάσομαι in the signif. of the simple fut. pass.

Πλητω, I fall, forms from ΠΕΤΩ, fut. πεσομαι, aor. ἐπεσων, — and from ΠΙΤΩ, perf. πετυκα.

Πλιώ, I sail, fut. πλεύσομαι and πλευνομαι, aor. ἐπλευσα, &c., perf. pass. πλεύνεμαι, aor. ἐπλευσθηκ.

Πλήσω, I strike, fut. πλήσω, &c. — Aor. 2. pass. ἐπλήση, but in the compounds ἐπλήση. — An Epic form is the aor. 2. act. πλήσηγον with the reduplication.

Πνεώ, I breathe, fut. πνεύω or σπνεομαι, &c., aor. pass. ἐπνεύσα, perf. pass. *πνευμα (I possess spirit, am wise).

Πορεῖν, ἐπορον, I went, a defective aor. with the poets. To the same theme (in the sense of to distribute) belongs the perf. pass. περωκτα, it is ordained by fate, formed by transposition of the radical letters, part. περωμένος.

Πληνθόνομαι, I learn, from πλεύσομαι (Poet.), fut. πλεύσομαι, aor. ἐπλεύσα, perf. πλεύσαμαι.

P.

Ῥέω, I do, fut. ῥέω or from ΕΠΙΩ, οἶξω, &c. perf. ῥηγα.

Ῥεώ, I flow, fut. ρεύω and ῥεῦμαι, aor. ῥήεσα. In the active, however, the aor. 2. ῥέσα (formed according to the conjugation με from a root ΡΕΣΩ), with the fut. ῥέειμαι and perf. ῥηχύκα, are the only genuine Attic forms.

Ῥέγνυμι, I rend, fut. ῥήξω, &c., aor. pass. ῥήδογην. — perf. 2 ῥήδωγα with an intransitive signification am rend.

Ῥφραντ, I strengthen, fut. ρφωσι, &c., perf. pass. ῥφωσαμαι, imperat. ῥφόσο (farewell), aor. pass. ῥφόσθηκ.
VERBS.

Σ.

Σβίννυμι, I extinguish, fut. σβίω, &c., perf. pass. έσβησαμαι, aor. 1. έσβησαν. — The perf. έσβησα and the aor. 2. έσβη, plur. έσβησαν, infin. έσβησα, have the intransitive signification to be extinguished, like the passive.

Σκεδάννυμι, I scatter, fut. σκεδάω, Attic σκεδάω, &c., perf. pass. έσκεδάσαμαι.

Σκέλλω, I dry up, aor. 1. έσκέλλα (an Epic form, as from a root ΣΚΑΛΛΩ). — This word has the pass. sense, to be dried up, or wither, in the active forms perf. έσκέλλα and aor. 2. έσκέλλην, infin. σκέλλην (formed according to the conjugation μι) and in the fut. σκέλλομαι.

Σμάω, I smear, 2. pers. σμής, &c., infin. σμήν, fut. σμήσω, &c. — Aor. pass. έσμήσθην (from σμήνω).

Στορίννυμι, στορίμνυμι, and στορίννυμι, I spread, fut. στορίσω and στορίσμι, aor. ἐστόρισα and ἐστόρισα, perf. ἐστόρισκα, pass. perf. ἐστορίσκωμαι, aor. ἐστορίσθην and ἐστορίσθην.

Σώζω, I save, fut. σώζω, perf. pass. σώζομαι, and σώζομαι in the earlier writers, whence aor. 1. έσώζω.

Τ.

Τάλλαω, I endure, used only in the aor. 1. ἐτάλλασσα, Epic ἐτάλλασσα. The perf. τάλλησα, plur. by syncope τάλλησαν, imperat. τάλλαθι, infin. τάλλαναι, Epic τάλλησαν, fut. τάλλομαι and aor. 2. (according to the conjugation μι) τάλλην, infin. τάλληναι, imperat. τάλλετ, opt. τάλλην, part. τάλλος, are formed by transposition of the radical letters.

Τέμνω, I cut, forms from ΤΕΜΝΩ, fut. τεμῶ, aor. 2. ἔτεμνον, and by transposition of the radical letters perf. τέμνησα, perf. pass. τέμνομαι, aor. 1. pass. ἔτεμνησαν. In Ionic this verb is τάμνω, from which the aor. 2. ἔτεμνον is sometimes also used with the Attics.

Τεύχω, in this form two kindred verbs must be accurately distinguished:

1. Τεύχω, I make, fabricate, reg. fut. τεύχω, aor. έτεύχα, perf. τέτευχα, perf. pass. τέτυχαμαι, aor. pass. έτυχάς. Epic forms of the aor. 2. are τεύχον and τετυχόμην (by redupl.)

2. Τυχάνω, I happen, acquire, fut. τεύχομαι, aor. έτυχον, perf. τετυχάκα.
IRREGULAR AND DEFECTIVE. 121

Τίτω, I bring forth, from ΤΕΚΛ, fut. τίζω, usually τίζομαι, aor. είτεικον, perf. τίτωκα.

Τιτρίω, I bore, from ΤΡΑΙΩ, fut. τρήσω, &c. A secondary form more usual with the Attics is τετρανίω, to which fut. τετρανόω, aor. 1. τετρανήνα. The perf, always from the radical form τέτρηκα, pass. τέτρημαι.

Τιτρόύκο, I wound, Epic τρῶ, fut. τρήσω, &c., perf. pass. τέτριμαι, aor. 1. pass. τετρόθην, fut. τρωθήμαι and τρόθομαι (with the form of the mid. but the signification of the pass.).

Τίω, I honor, is merely poetical and forms regularly fut. τίσω, &c., perf. pass. τέτιμαι.—At the same time, however, it furnishes the derivative tenses also to

Τίνω, I pay, atone for, fut. τίσω, perf. pass. τέτιμαι, aor. 1. pass. τίσοθήν. The mid. τίνομαι, fut. τίσομαι, aor. τίσωμαι has the signification to revenge, punish.

ΤΑΙΛΙΜΙ, radical form assumed for the formation of some tenses of ΤΑΛΑΛΩ, which see.

Τιέφω, I nourish, fut. θείφω, perf. 2. τεθρόφα, perf. pass. τεθρόμαι, infin. τεθράφθαι, aor. 2. pass. τεθράφην, more rarely aor. 1. εθρήφθην.

Τρέχω, I run, fut. θρέξω, aor. εθρέξω, more usually from ΑΡΕΜΙΩ, aor. ἑδρομον, fut. ἑδρομόμαι, perf. 1. ἑδράμηκα, perf. 2. ἑδρόμαι.

Τρέγω, I eat, fut. τρύζω, aor. 2. ἐτραγώ from ΤΡΑΙΩ.

Τυγχάνω, see Τύχο.

Τύπω, I strike, has usually with the Attics fut. τυπήσω, prcf. pass. τετυπημαι.—Aor. 2. pass. τύφην.

Τύφω, I fumigate, burn, fut. θύψω, aor. 2. pass. θύφην.

Τ. 'Τειχνίομαι, see under Ἐχω, 3.

Φ.

ΦΑΓΩ, see Ἐδω.

Φαλώ, I cause to appear, fut. φανῶ, aor. 1. ἐφηήν, aor. 2. ἐφανόω, perf. 2. πείρην, perf. pass. πέφιμαι, aor. 1. pass. εφαν-θήν, aor. 2. ἐφάνη, fut. φανήσαιμαι. The pass. has an intransitive signification I appear, in which the active also is sometimes used.
Φίλω, I bear, imperf. ἐφιέω, pass. pres. φιέομαι, imperf. ἐφιέομην. All the rest are formed partly from οἴω, partly from ἔνεγκω, fut. οἶώ, aor. ἔνεγκεν or ἔνεγκα, Ionic ἔνεκα, perf. ἐνένοιξα. — Perf. pass. ἐναγεμαι, Ionic ἐνάγεμαι, aor. 1. ἔνεχθην, Ionic ἐνέχθην, fut. ἐνεχθήσομαι and ὁπαθήσομαι. — Mid. fut. ὁφεμαι, aor. ἕνεκα, Ionic ἕνεκε. — In Epic several other forms are derived from οἴω besides these adduced, as imperat. aor. οἶσο, οἶνετο, &c., subj. aor. in the 3d pers. οἴη.

Φιλάω, I am beforehand, anticipate, forms from φθαίσαι, fut. φθάσω and φθήσομαι, aor. 1. φθάσας, aor. 2. φθάνη (according to the conjugation μι), subj. φθῶ, opt. φθαίνῃ, infin. φθέναι, part. φθυς, perf. ἕφθασα.

Φιλέω, I love, regular, except the aor. ἐφίλαμην, which is used with Epic writers.

Φύω, I beget, fut. φύω, aor. ἐφυνα. — Pass. or mid. φύομαι, I arise, grow, also from the act. the perf. πεφυκα, aor. 2. ἐφυν, infin. φύναι, part. φυς in the same signification.

Χ.

Χαίρω, I rejoice, fut. χαίρησο or χαίρησομαι, (in Epic also κατάρφησομαι and καταφρήσω), aor. ἔχαρην (according to the conjugation μι), subj. χαρά, opt. χαρεῖν, imperat. χαρῆ, infin. χαρέται, part. χαρεῖς. Besides these are to be observed the forms of the aor.: ἐχάρησα with later writers, ἐχάρησα, and καταφρήσαν in Epic, perf. καταφρήκα, usually καταφρήσα, poetic also καταφρήσαι.

Χέω, I stand, fut. χέω, usually χεσοῦμαι, perf. 2. κίσχοδα.

Χέω, I pour, fut. χέω, aor. 1. ἔχεω, Epic ἐχεω, (formed without the characteristic of the tense by merely annexing the termination), infin. χεῖν, imperat. χεῖρ, χείτω, &c., perf. κεῖχακα, perf. pass. κείχαμαι, aor. pass. ἐκυδήν.

Χράω. Of this verb must be distinguished five different forms of inflection with their significations.

1. Χράω, I give a response, proceeds regularly, infin. χρᾶν, fut. χρίσω, &c., aor. pass. ἐχρᾶσθην.

2. Κίσχημα, I lend, proceeds like ἱππημι (yet without aor. 2.), fut. χρίσω, aor. ἐχρησά, &c., mid. κισχαμαι, I borrow, fut. κισχομαι, aor. ἐχρησάμην.

3. Χράωμαι, I use, takes (see page 76) η instead of α in contraction, 2d pers. χρη, χρητι, &c., infin. χρῆσαι, fut. χρημαμαι, aor. ἐχρησάμην, perf. κισχαμαι, (usually in the
ADVERBS.

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signification I want.) The Ionic pres. and imperf. are partly in α and partly in η.

4. ἐπὶ, it is necessary, one must, infin. ἐφέωναι, opt. ἐφείη, subj. ἐπὶ, part. ἐφείων, imperf. ἐφεῖν (anomal. accent) or ἐφῆν (never ἐφην), fut. ἐφήσαν.

5. Ἀποκρην, it is sufficient, 2d plur. ἀποκρῆναι(ν), infin. ἀποκρῆν, part. ἀποκρῆνων, ὁσα, ὁν, imperf. ἀπέκρην, fut. ἀποκρησάν. Here also the Ionians usually take α instead of η; for example, imperf. ἀπέκρησα.

Χρώνυμι, I color, fut. χρώσω, &c., perf. pass. κιχρωσάμαι, aor. pass. ἐκχρωσάν.

Χώνυμι, I heap up, dam. The radical form χώω is still usual as pres. with the older writers; to this belongs the infin. χούν, fut. χώσω, &c., perf. pass. κιχώσαμαι, aor. ἐχώσάν.

Ω.

Ωθώ, I push, imperf. ὠθῶν, fut. ὠθῆναι and ὁδώ, aor. ἔωσα, perf. ἔωκα, perf. pass. ἔωσά, aor. pass. ἔωσάν, all from the radical form ὕθω.

ADVERBS.

I. Of quality. These end

1. In -ως, formed from adjectives and participles by changing ος of the nominative or genitive into ως; as, ἑδέως, sweetly, &c.

2. In -θεω, from the perfect of verbs, dropping the reduplication; as, κρύβθεω, secretly, from κρύψωται; βάδθεω, by steps, &c.

3. In -οθεω or -ιδθεω, from nouns; as, λογοθεω, with choice, from λόγος; πλογάθθη, according to wealth, from πλοῦτος.

4. In -ιδα. This denotes kinds of games; as, ὀστραχάδα, a game with pieces of earthen ware, (ὀστραχων.)
5. In -γιόν, (more rarely -αδόν,) corresponding to the Latin -atim; as, ὁγιληδόν, in herds; βοιανδόν, in clusters. These are formed chiefly from nouns.

6. In -ν, -ν or τ, from verbs and nouns; as, ὄνομαντι, by name; πανδημιέ, with all the people, i. e. with all force.

7. In -σει or ἵσει, denoting chiefly a peculiarity of nation; as, Ἑλλησσεί, like the Greeks.

8. In -ω, formed mostly from prepositions; as, ἄνω, ἡξω, &c. Some others have the same ending; as, ἀφω.

9. -η or -α, originally datives of nouns or adjectives; as, κομιδή, with care; hence, very much; σοπουδή, diligently, hardly; ἴδη (ὁδη), separately, &c.

10. So likewise the accusative; as, προία, gratis, from προῖ, a gift; ἀρχήν, at the beginning, hence above all.

11. Sometimes two words are united; as, ἐπικοδόν, (ἐκ and ποῦς,) out of the way; ἐπιποδόν, in the way.

Other adverbs of this class will be learnt by observation.

II. Adverbs of place. These have a three-fold relation.

1. "Where?" These end in ου, οε, ηι, and ας; the last are added chiefly to names of cities; as, παρακτίνα, every where; ἄγροςι, in the country; Ἀθήναι, at Athens. Thus, also, θύραφι, out of doors.

2. "Whence?" These end in θευ, and are used instead of the preposition ἐκ with the genitive; as, οὐρανόθευ, from heaven; Θείαθε, from God.

3. "Whither?" These end in δε or σε, and are added to the accusative; as, οἰκονάθη, home; Μαραθώναδε, to Marathon. After σ the two letters pass into ζ; as, Ἀθήναζε, to Athens, for Ἀθηλάδε. Thus,

<table>
<thead>
<tr>
<th>Greek</th>
<th>Meaning</th>
<th>Greek</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>οὐρανόθη</td>
<td>in heaven</td>
<td>οὐρανόθη</td>
<td>from heaven</td>
</tr>
<tr>
<td>Θυραθή</td>
<td>from heaven</td>
<td>Θυραθή</td>
<td>to heaven</td>
</tr>
<tr>
<td>at Thebes</td>
<td></td>
<td>Θυραθή</td>
<td>to Thebes</td>
</tr>
</tbody>
</table>

Some adverbs have such an affinity, that, beginning with a vowel, they are INDEFINITES; with π, INTERROGATIVES; with τ, REDDITIVES.
### Adverbs

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Interrogative</th>
<th>Redditive</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>η, ὅπε,</em> { which way,</td>
<td>*πη, { which way?</td>
<td>*τηδε, { this way,</td>
</tr>
<tr>
<td>ὅπε,* { by what</td>
<td>*πη, { by what</td>
<td>or *τηδε, { by that</td>
</tr>
<tr>
<td>*ἡ, { how far,</td>
<td>*πη, { how far?</td>
<td>*σο φαρ,</td>
</tr>
<tr>
<td>*το, { for what reason.</td>
<td>*πη, { for what reason?</td>
<td>*σο φαρ,</td>
</tr>
<tr>
<td>ὅτε, ὅπητε, { when.</td>
<td>*ποτε, { when?</td>
<td>*τοτε, { then.</td>
</tr>
<tr>
<td>ἥνικα,</td>
<td>*πηνικα, { when?</td>
<td>*τηνικα, { then.</td>
</tr>
<tr>
<td>ὁδη, wherever.</td>
<td>*ποδη, where?</td>
<td>*τοδη, there.</td>
</tr>
<tr>
<td>ὰιον, after what manner.</td>
<td>*ποιον, after what manner.</td>
<td>*τοιου, after that manner.</td>
</tr>
<tr>
<td>ὀθος, how often.</td>
<td>*ποοθος, how often?</td>
<td>*τοθος, so often.</td>
</tr>
</tbody>
</table>

### Comparison

In adverbs derived from adjectives in use, the neuter singular of the comparative, and the neuter plural of the superlative of the adjective, are commonly used in comparing the adverb; as, *σωφος, σωφότερον, σωφότατον.* Adverbs in *ω* from prepositions, form their comparison in *ω*; as, *ἀνω, ἀνωτέρῳ, ἀνωτάτῳ.* The same is the case with some others; as, *ἐγγύς, ἐγγυτέρῳ, ἐγγυτάτῳ;* but sometimes *ἐγγύτερον, ἐγγίον, ἐγχυσα* are found.
SYNTAX.

AGREEMENT.

Agreement of one Substantive with another.

I. APPPOSITION. Substantives signifying the same thing agree in case; as,

Paul, an Apostle.
God, the Judge.

Ovs. 1. One of the substantives is sometimes understood; as, Κυανάρης, ο τού 'Αστυάγου, (sup. uίος,) Cyaxares, the son of Astyages.

Ovs. 2. The word ος usually puts a substantive, which follows it, in the same case with the preceding substantive; as, ιανων Τισαφηρην, ος φιλον, taking Tissaphernes as a friend.

Ovs. 3. An infinitive, or part of a sentence, may supply the place of one of the substantives; as, η μι 'Αχιων ολοει απο πυργου, λυγρον ολεθρον, or some one of the Greeks will throw you from the tower, a dreadful death.

Ovs. 4. Sometimes the latter substantive is put in the genitive; as, πολις 'Αθηνων, for πολις 'Αθηνα, the city of Athens.

This is always the case after possessive pronouns; as, δαιρ αυτ έμος έστε, κυνω πις δο, he was my brother-in-law, (of me,) shameless. So likewise after adjectives derived from proper names; as, 'Αθηναιος ον, πολιως της μεγατης, being an Athenian, (i. e. of Athens,) that great city.

Agreement of an Adjective with a Substantive.

II. An adjective agrees with its substantive in gender, number, and case; as,

The Holy Spirit.
In those days.
AGREEMENT.

This rule includes the article, pronouns, and participles.

Obs. 1. Substantives are often used adjectively; as, Ἑλλάς φωνή, the Greek language.*

Obs. 2. Adjectives are often used substantively; as, ὁ δίκαιος, the just. So likewise ὁνόμα, ἐκεῖνος, ἤν, αὐτός, &c.

Obs. 3. An infinitive, or part of a sentence, often supplies the place of the substantive, and then the adjective is put in the neuter gender; as, χαλιπόν τὸ μῆ φιλήσαι, it is hard not to love. Anacr.

Obs. 4. Adjectives and demonstrative pronouns sometimes agree, not with a substantive expressed, but with one implied and understood; as, βοέφος φέροντας τὸσον, a boy bearing a bow; τὸ Ἑἰνὸν αὐτοῦς, the gods themselves.

Obs. 5. Adjectives at times agree with the nominative of the verb, instead of the noun to which they properly refer; as, μέσος δὲ καρδίας μεῦ ἔδωκε, he descended into the middle of my heart.

Obs. 6. Instead of an adjective, a noun with a preposition is often used; as, ἡδονὴ μεῖτα δοξῆς, (i. e. ἔνδοξος,) exalted pleasure.

Obs. 7. Adverbs are frequently used as adjectives; as, καὶ τοῖς ἄνθρωποῖς, among the men at that time.

Observations respecting the Gender of the Adjective.

Obs. 1. The adjective is often put in the neuter singular, (χρῆσε being understood,) while the substantive is masculine or feminine, or in the plural; as, ὁν ἀγάθον νομοὶ παλαιομανῆ, a plurality of rulers is not good; μεταβολῆ, λαπη σο νόν, changes are painful.

Obs. 2. When the adjective thus used is made the nominative to the substantive verb, it is often put in the plural; as, ἀδείνας ἀντις (for ἀδιάντος,) it is impossible.

Obs. 3. The demonstrative and relative pronouns also, are often put in the neuter, when they refer to the substantive generally as a thing; and are sometimes put even in the plural, when the noun is singular; as, αὐτή ταῦτα, and that.

Obs. 4. Πρῶτος and πᾶς, in the neuter plural, are frequently applied to persons; as, Ἀδριανὸν Αἰγινητίδων τά πρῶτα, Lampson, Prince of the Αeginetans.

* This is very common in English; as, gold-watch, sea-water. The only difference is, the words are connected by a hyphen in English, but not in Greek.
Obs. 5. ὁλος and ὁος, in the neuter plural, are often put with substantives in the singular; as, γράφω χεῖλος οὖν Πε-θοῦς, paint her lips like Persuasion's.

Obs. 6. In the dual, a feminine substantive has often a masculine adjective, especially among the Attics; as, ἀμφω τὸ πόλε, both those cities; sometimes also in the singular and plural, when the attention is not directed to a distinction of sex, but generally to the person; as, ἡμίτων τιν' ἐν τῇ ἡμέρᾳ μέλλων νεκρῶν, (of a woman,) being about to bury a dead person that day.

Obs. 7. When a woman speaks of herself in the plural (ἡμῖς), the masculine adjective is used; as, ἡ μητέρα νησίων, I (we are) am childless.

Obs. 8. Sometimes the adjective agrees in case with one noun, and in gender with another intimately connected with it; as, ὠς ὅρμηθνοι πτερυγων ἔθεμε πολλά ἐνθα καὶ ἐνθα πο-τόνται, ἔγινον μεν πτερύγων, thus many tribes of winged birds fly hither and thither, exulting on the wing.

Observations respecting the Case of Adjectives.

Obs. 1. An adjective has often its proper substantive put in the genitive; as, οἱ φαίλοι τῶν ἀνθρώπων, wicked men; τὸ πολ-λόν τοῦ χρόνου, much time.

Obs. 2. Such instances as, φίλος ἐν Μεγάλας, Iliad, A. 189, and νεφεληγερίτα Ζεὺς, Iliad, A. 560, are not exceptions to the rule; φίλος is the Attic vocative, and νεφεληγερίτα the Ἀθλος nominative.

Agreement of a Verb with a Nominative.

III. A verb agrees with its nominative in number and person; as, ἴδω γράφω, I write.

Obs. 1. The nominatives of the first and second person are rarely expressed, except for the sake of emphasis.

Obs. 2. The infinitive, or part of a sentence, frequently supplies the place of the nominative; as, τὸ πᾶσιν ὕπο παντοῦ δυσκολίατῶν ἔστιν, to please all is very difficult; ἔστιν ἀπὸ τετρακισχίλιον, there stood about 4000; this latter form is common to denote numbers in general terms.

Obs. 3. By an elegant idiom, the verb Εἰμι often takes, not the infinitive itself, but the subject of the infinitive, as a nomi-
inative; as, αυτός δὴ λέει κολάζειν, for δὴ λέει κολάζειν σε, it is right to punish you.

So when part of the sentence would regularly be the nominative; as, καὶ τούτῳ εἶδε δὴ λοιπ., ὤμε εἶδε ξίνου, for καὶ τούτῳ ἔστι δῆλον, ὤμε εἰοί ξίνου, and it is clear to him, that they are strangers.

Obs. 4. The nominative is not expressed, when it is sufficiently clear from the context who is intended. This is particularly the case with verbs which indicate a definite employment; as, εὐάλπιγγε, sc. οὐλπιγγής, he sounded the trumpet. The same is true of verbs expressing the operations of nature, when in English we use the it; as, οὐ, it rains.

Obs. 5. The nominative is often used for the vocative, especially by the Attics; as, Ἱνέλαος, ὤς πάντες ἔφορας καὶ πάντες ἐπαξούεις, thou Sun, who seest and hearest all things. Iliad, I.

Obs. 6. The nominative is sometimes used without a verb; as, ὁ γὰρ Μωυσῆς οὖν — οὐκ οἰδαμεν, τί γέγονεν αὐτῷ, but this Moses, we know not what has become of him. Acts, vii. 40.

Agreement of Nominatives Plural of the Neuter Gender.

IV. Nominatives plural of the neuter gender, have commonly a singular verb; as, ζῶντα πελεκεῖ, animals run.

Obs. Sometimes, though rarely, masculines and feminines plural take a verb singular; as, αὔξεται ὁμοίως μελῶν, the noise of songs resounds; Psalm. ἦν τοῖς περαλαῖ, there were three heads.

Agreement of the Dual.

V. A word in the dual may agree with another in the plural, signifying two; as, τινὲς ἄνω· άνών, they held up both their hands.

Agreement of Nouns of Multitude.

VI. Nouns of multitude in the singular, often take a verb or adjective in the plural; as, ἄνωθεν αὐτῶν ἀπεκάλεσεν τοὺς πληθοὺς, all the multitude asked him.

* This rule applies to ἄλλος and ἰσαρσος; as, ἄλλος πρὸς ἄλλον λαγοντας, speaking to each other.
Obs. This rule applies only when the noun of multitude is considered as composed of parts. When it is considered as one whole, the verb and adjective are in the singular; as, ὁ πονοῦ ἡ ἐκ τοῦ λαός, with haste the people sat down. Iliad, B. 99

**Accusative before the Infinitive.**

VII. The infinitive mood has an accusative before it; as,

μείζων εἰς ὁμοιόμαι, I command you to be present.

οὐδὲν ἴσαν ἔδω ὑπὲρ ἡμῶν μὴ ὁμοιόμαι, nothing was done because he was not present.

**Obs. 1.** The accusative before the infinitive is not expressed but understood, when the idea which it represents has been already brought before the mind, either as the subject or object of the preceding verb; as, ὁ μολὼνος ἀδίσιν, I acknowledge to have done wrong; δείκνυεν σοι ἐκεῖν, I beseech you to come. Here ἐκεῖ is omitted in the one case and σε in the other, because the persons they represent had just been mentioned, and needed not to be repeated.

**Obs. 2.** When the subject of the infinitive is thus omitted, if it has adjuncts (either adjectives or nouns) connected with it, these adjuncts undergo what is called

**Attraction in the Infinitive.**

Of this there are two kinds:

1. When the omitted subject of the infinitive is the subject or nominative of the preceding verb. In this case, its adjuncts connected with the infinitive must also be in the nominative; as, ὁ Ἀλέξανδρος ἔφασεν εἶναι Διός νιός, Alexander said that he was the son of Jupiter, Lat. dicebat se esse Jovis filium; ἐνυμίκοντο οὕτως ὅτι οἷον ὁ σωφήσσαται, they thought that they themselves would not be saved.*

2. When the omitted subject of the infinitive is the same with the object, or word governed by the preceding verb, it is put in the same case with that object; as, ὅγεινον οὗτος εἶναι προθυμον, they entreated him to be of good courage. ὅτι ὅτι μοι γενέσθαι εὖ δὲ λαμον, it is permitted me to be happy.

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* Here ὅγεινον is not, as some have supposed, the subject of the infinitive, but an adjunct or qualifying term to that subject.
AGREEMENT.

Agreement of Words coupled by a Conjunction.

VIII. Two or more substantives singular, coupled by the conjunctions καὶ, &c., have a verb, adjective, participle, or relative plural; as, 

στίχον καὶ κατά διαφοράν, the fruit and seed differ.

Obs. 1. If the substantives are of different persons, the verb agrees with the first person in preference to the second, and with the second in preference to the third; as, ἐγώ καὶ οὐ τὰ δικαία ποιήσομεν, I and thou will do right.

Obs. 2. If the substantives denote inanimate objects, the adjective is commonly in the neuter plural; as, τὸν αὐξήνα καὶ τὴν κραφαλήν φαίνει ἡ σχούσα ἡ ἴνα, shows the neck and head gilt.

Obs. 3. When animated beings are spoken of, the adjective is put in the masculine, if one of the substantives is of that gender; as, πατρὸς καὶ μητρὸς οὐκεῖται μοῦ ζωτίων, my father and mother being no longer alive.

Obs. 4. Sometimes the adjective agrees with only one of the substantives; as, πνεύμονας Στρομβίχίδης καὶ τὰς ναῦς ἀπεληλυθότα, having learned that Strombichides and the ships were departed.

The same Case after a Verb as before it.

IX. Any verb may have the same case after it as before it, when both words refer to the same thing; as,

ἰγώ ἵμα τιτᾶσθαις, I am a teacher.

Obs. 1. The verbs, which have most commonly the same case after them as before them, are substantive and neuter verbs, with verbs passive of naming, gesture, &c. To this rule belongs ἀξιόνω, when it denotes to be called; as, οὐ' ἀξιόνω- σομαι κακός, I shall not be called bad.

Obs. 2. The nominative after a verb substantive is sometimes changed into the genitive plural; as, Κροίνος ἐστι τῶν πλούσιων for πλούσιος, Cræsus is rich.
RELATIVE.

Agreement of the Relative and Antecedent.

X. The relative ὃς agrees with its antecedent in gender and number.

Obs. 1. Sometimes an antecedent in the singular is followed by the relative in the plural, when it refers not to a definite individual, but to the class which it represents; as, θησαυροποιός ἄνηγ, ὃς δὴ ἔργει τὰ πληθυσμά, a money-getting man, which class of men the people praise.

Obs. 2. When the antecedent, on the contrary, is a word of general import in the plural, (as πᾶς), the relative is in the singular; as, ὁ σωφρόνεστας πάντας, ὃς ἀν περιτυχειν ἔργει, he salutes all, whomsoever he meets.

Obs. 3. The relative sometimes agrees in gender and number with the noun following; as, εἰς ἱεροὺς ἀφικνόνται τόπους, αἱ καλοῦνται συναγωγαί, they arrive at the holy places, which are called synagogues. Philo.

Case of the Relative.

XI. When no nominative comes between the relative and the verb, the relative is the nominative to the verb; as,

"Ἄρεως ὁ ἱερεὺς, the men who shall know.

But when a nominative comes between the relative and the verb, the relative is governed by some word in the sentence; as,

Ὁ λέγω το θεον, the word which he spoke.

Obs. 1. When the relative follows two words of different persons, it agrees with the first rather than the second, and with the second rather than the third.

Obs. 2. Inversion. For the sake of emphasis, the relative often precedes at the commencement of a clause, and the antecedent is understood in the clause which follows; as, ᾧς ἐκ πρᾶγμα ἡ λειτουργία προτίθεται, διηγομένῳ (i.e. πράγματα), what things are appointed for each age, we will relate.
When any ambiguity would arise from this construction, the antecedent is introduced after the relative in the same clause and in the same case with the relative; as, οὗτος ἔδειξεν ὄν εἶδες ἄνδρα, or οὗτος ἔστιν ὁ ἀνὴρ ὃν εἶδες, this is the man whom you saw.

Obs. 3. The antecedent is often implied in a possessive pronoun, or a preceding clause.

Obs. 4. When the relative refers back to a demonstrative pronoun, that pronoun is commonly omitted, and the relative put in the same case; as, ἔμοι δοξάζεις λέγειν οὐδὲ σύμφωνα οἷς τῷ πρῶτον ἔλεγες, (for ἐκείνος ὦ,) you seem to say things by no means accordant with what you said at first; οἷς ἔχω χρώμα, I use what I have.

Attraction of the Relative.

XII. The relative is often put by attraction in the same case with the antecedent; as,

ἐκλέγειν ἔμε (for ὅμως) ἔχω, the books which I have.

Obs. 1. Other relative words, such as ὁς, ὃς, ὃς, etc., suffer attraction.

Obs. 2. The antecedent is often placed in the same case with the relative; as, ἀπολαύω ὃν ἔχω ἔγαθῳ, I enjoy what goods I have. Sometimes the relative is placed first for the sake of force; as, οἷς ἔχει φίλους ἐν προσφύγεται, what friends he has he meets with kindness.

ARTICLE.

Article before a Definite Object, or Classes of Things.

XIII. The article is prefixed to nouns which denote definite individuals, or whole classes of persons or things.

I. Definite Individuals. An individual may become thus definite in various ways.

1. Καὶ ἡ ἕξωπος, by distinction, or general notoriety; as, δ ἡ ποιητής, the poet, i.e. Homer; ἡ νόσος ἔκκειτο ἁμα καὶ ὄνομος, at the same time were impending the [well-known] plague, and the Peloponnesian war.
The article is thus used *παρ' ἐξωθή*, before the names of the Deity, and of the great objects of nature, the sun, moon, stars, seas, earth, heaven; and generally before any object which is greatly distinguished or well known.

2. By a previous mention, either of the same or a synonymous word; as, ἐπαθεινόθη γέ μὴν ἐν Πέρσαις νόμοις, οὗτοι δὲ δοκοῦν οἱ νόμοι ἀρχηγοὶ, he was educated according to the Persian laws—and those laws seem to begin, &c. Xen. Cyrop. Κολάσαντος δὲ τινὸς ἱσχυρῶς ἀκόλουθον, μοτό τι καλεπάνιν τῷ Θεῷ ἔμπνευς, and some one beating his attendant severely, he inquired the reason of abusing the servant.

3. By implication in the context; as, οὗτος πρόδοους τοὺς πολεμοῦς Νύμφασιν φυγάς ἐγένετο, τὴν καταν ὅλη ὑπομείνας, he having treacherously surrendered the Nymphæum to the enemy, became a fugitive, not waiting the trial; i.e. the trial implied as the natural consequence of his treachery.

4. By a description in the context which limits the noun to a definite object; as, ἡ διαθήκη Ἰησοῦ Χριστοῦ, the covenant of Jesus Christ.

5. By being monadic in its nature; i.e. representing persons or things which exist singly; or of which only one can possibly be the subject of discourse; as, ἐκκόψας τὰς θύρας ἐισήλθεν εἰς τὴν γυναῖκα ὑπότισσαν, having knocked at the gate, he entered the women's apartment.

II. CLASSES OF PERSONS OR THINGS. ὁ ἀνθρωπός ἄττε όμοιος, man is mortal; λαγομένον τοὺς θεοῦς φροντεῖν, ὅπερ οἱ χινερί τοὺς ἀνθρώπους, saying that the gods guard men as dogs do.

*Obs. 1.* Abstract nouns, when taken in their most abstract sense, represent a whole class of objects, and hence take the article; as, ἡ ὁδὸν καὶ ἡ ἀρκολέη μέγιστον τῶν ἄνθρωπων κατά ὅσις, injustice and intemperance are the greatest of evils. So also when the attribute is personified; as, ἡ Καψίλη, ἡ υπολέοντας, ἐπὶ, and Malice, interrupting, said.

*Obs. 2.* The article is commonly used before nouns which are accompanied by οὗτος, οὗτ, and ἐκεῖνος, because these are definitives; and before ὁλοκ, and πᾶς, when the latter signifies the whole; as, οὗτος ὁ ἀνθρωπός, this man, ἡ πόλις ὅλη, the whole city; εἰς πάνω τὴν πόλιν, into the whole city.

When πᾶς means every, the article is omitted; as, εἰς πάντα πληντυρ ἔλθον, they met every danger.
Article used for Pronouns.

XIV. The article is often used for the relative, demonstrative, and possessive pronouns.

1. For the relative pronoun; as,
   Ἡνώτι ὅ ὦ Ἰονής ἦπερ, Editon, who brought me up.

2. For the demonstrative pronoun; as,
   οὗ δ' ἤλθε, for he came.
   τὰν δ' ἴδε ὅ ὁ λύσω, but I will not release her.

3. For the possessive pronoun; as,
   ὅς ὁ γεγεννημένος καὶ τὸ μηνά μετὰ γεγέννηται, ἀλλὰ καὶ τὰ γένεσθαι, that he was born, not for his father or his mother alone, but for his country.

Obs. It is from its use as a relative, that the article occurs in such phrases as ὁ μὲν, the one; ὁ δὲ, the other. In like manner ὁς is frequently used with μὲν and δὲ.

Article before an Infinitive or Part of a Sentence.

XV. Infinitives, adjectives, participles, adverbs, and members of sentences, when used as nouns, have the article generally prefixed to them; as,

φιλοσοφίαν ἄναμμεν, inquiry is the business of philosophy.
εἷς ἡμέρας, mortals.
τὰ ξύλα, external things.
ἐὰς ἀνὴρ ἀνὰ, quick at discovering all things.
εἷς ἑαυτοῦ Πλάτωνος, the followers of Plato; and sometimes Plato himself.

Obs. 1. In such instances the noun to which the article belongs expresses a class of objects.

Obs. 2. Adjectives in ἰκὸς are used with the article in two different senses. In the singular they denote generally a whole; as, τοῖς πολιτικοῖς, the citizens taken collectively. In the plural they signify some circumstance determinable by the context, or by general knowledge; as, τὰ Τροίς, the Trojan war; τὰ Ἐλληνικὰ, Grecian affairs or history.

Article with a Word added for the sake of Description or Definition.

XVI. A word or phrase, added to a substantive for the purpose of description or definition, has commonly the article; as,

σίνας ἀναγώνοι τοῖς ἰγαθίσ, I am with good men.
This is likewise the case after verbs of calling; as, τὸν μόνον ἀδυνατόν ὁμομάγοντες, calling him the only incorruptible man.

Obs. 1. The participle must take the article in this case to distinguish its use, from what is called the participial construction.

Obs. 2. When the second word is merely in apposition without defining the former, the article is often omitted.

Obs. 3. An adjective before a noun has one meaning when it precedes, and another when it follows the article; as, ἐπὶ πλουσίων τῶν πολίτων, with the citizens being rich, or because they were rich; ἐπὶ τῶν πλουσίων πολίτων, with the rich citizens; ἐπὶ ἄκροι τῶν ὀρέων, on the mountains where they are highest; i. e. on the summit of the mountains.

Article with the Subject of a Proposition.

XVII. In a proposition, the subject has generally the article, and the predicate has not; as,

ἡμών ὁ Θεός, God is a Spirit.

Proper names are not always subject to these rules.

GOVERNMENT.

GENERAL PRINCIPLES OF GOVERNMENT.

The action of a verb may be considered in reference either,

1. To its immediate object; as, διδόναι ἐμαυτόν τῷ πόλεμῳ, to give myself; or

2. To a remote object; as, διδόναι ἔμαυτόν τῇ πόλεμῳ, to give myself to the state; βοηθῶν τῷ πατρίδι, to aid my country; ἀπαλλάσσων τινὰ νόσον, to deliver some one from disease; φείδειον τῶν ἐφ ἑφών, to spare the kids.

The immediate object of an active verb, is that on which the action is exerted; it is properly in the accusative. The remote object is not acted upon by the verb; but is merely an object to which the action tends or is acquired; or from respect to which the action is exerted, or of which it takes part.
The *remote* object is sometimes joined to the *immediate* object after an active verb; and still more frequently follows the neuter or intransitive verb, as being the object which *gave rise* to the action of that verb. In either case it may take a preposition, or may stand alone in dependence on the verb. This distinction between the immediate and remote object, is but little observed in English; almost every object, with *reference* to which the action takes place, is put in the accusative or objective case. Hence a very large class of verbs are considered in Greek as intransitive, and govern a genitive or dative of the remote object; which in English syntax are ranked among active or transitive verbs. To some extent, indeed, the distinction is arbitrary; and we shall see that the Greeks themselves used certain words sometimes as transitive with the object in the genitive or dative. The following remarks are intended to aid the younger student in tracing the distinction more clearly between the use of the accusative of an immediate object on the one hand, and the genitive and dative of a remote one on the other.

**Genitive.**

1. The genitive of the remote object may be put after all words which express the idea of relation, for the purpose of making that relation *clear and determinate.*

Verbs. Καλώς ἔχειν μέθης, to be well off as to liquor, to be *drunk*; εὐ ἔχειν φοινῶν, to be favorable as to his feelings; ὥς ποδῶν ἑχον, as they were able in respect to their feet, i.e. as fast as they could run; Herod. vi. 116. Τέλλο τοῦ ἰδίου εὐ ἑκονί, Tellus being advanced (as to) in life; ὧριναι ὄργης, to cease (in respect to) from anger; ξυνοριβήν τῆς κυραλῆς, (I was broken as to my head) I had my head broke.

1. Sometimes the genitive explains a whole clause; as, πάντων μαθημάτων νυνίστατα, τοῦ τὸν μαθήματα βιλίω γίγνεσθαι, τὰ περὶ τοῦ νόμους κψευνὰ, the chief of all sciences with respect to the improvement of the learner, is that of the laws.

2. Adjectives, which have an active signification, and are mostly derived from active verbs or correspond to them in meaning, have *that object* in the genitive, which after the verb would be in the accusative; as, ὀλίγοι φίλοι, destructive to friends; ὄρημαθής κακῶν, lately instructed in misfortune.

3. Hence words denoting a state or act of the mind "with respect to" any object, and directed towards it, but not acting
on it, are followed by the genitive. This includes all adjectives and verbs, denoting affections or desires of the mind; viz. knowledge, ignorance, experience, forgetfulness, concern, custom, recollection, carelessness, desire, aversion, &c. &c. In all these cases, the emotion or act is put forth "with respect" to some object; but without so acting upon it, as to affect its state, which would require an accusative.

4. Words denoting abundance or fullness, and want or emptiness, govern a genitive of the object, "in respect" to which the abundance or want exists. Adjectives and verbs of plenty and want, separation, filling or depriving; verbs of bereaving, delivering, hindering, rejecting, making way for, repelling, ceasing and causing to cease, &c. &c. have all the idea of want or plenty as the ground of their governing the genitive. Substantives, likewise, which are derived from these words, are often followed by a genitive of the object "in respect" to which the plenty or want exists.

5. The same original sense of the genitive seems to give rise to the construction of the comparative with the genitive; as, μείζων πατρός, greater with respect to, or in comparison with his father. Hence all words denoting a comparison, may be followed by a genitive of the object "in respect" to which the comparison is made. To this class belong verbs derived from the comparative; as, ἡτίασθαι, &c., and those which signify to surpass, to rule, to take the lead, to govern, to obey, &c. and adjectives denoting power, ability, or control; as, ἐκρατής, &c. Substantives likewise; as, ἡτα τοῦ πόματος, defeat by means of drinking, i.e. intemperance in drinking.

So likewise words which denote comparison in respect to value; as, ἡξιός, literally, "equal in value." Hence all words in which there is a determination of value; as, to buy, sell, exchange, estimate, &c. govern the genitive; and hence the general rule, "The price of a thing is put in the genitive."

A comparison is likewise implied in words which express a difference; as, διάφορος, ἔτρος, ἄλος, ἄλοις, ἄλορος.

That "with respect" to which any thing is done is frequently the reason of an action; hence those words which denote the reason or origin of a thing, or that "on account of which any act is performed, are put in the genitive: as, Διηνόθων πολεοδομοί, angry (on account of) with the Greeks. Accordingly verbs of accusing, slandering, condemning, acquitting, and generally those that pertain to judicial proceed-
ings, all of them govern the genitive. Likewise verbs of commencing or originating take a genitive after them. Verbs of praying have frequently a genitive of the person or thing "in respect" to which the request is made. So likewise have adjectives. After exclamations, the noun which occasions the exclamation is frequently put in the genitive; as, ὁ Ζεὺς βασιλεὺς, τῆς λεπτότητος τῶν φρενῶν, O Jupiter! the acuteness of his mind.

II. The second principal relation expressed by the genitive is that of the proportion of a whole to its parts; i.e. the genitive is put partitively. This is common to most languages. — The genitive therefore follows verbs of all kinds, even those which govern the accusative, when the action refers, not to the whole object, but only to a part; * as, τῆς γῆς ἔτεμον, they laid waste a part of the country; ἕγω οἶδα τῶν ἐμῶν ζημιωτῶν, I know some of the same age with myself; ὀπτήσας χρῆν, to roast some of the flesh. This is expressed in French by the article partitif, and in English by the omission of the article, or by the word "some." After adverbs of time and of place, the same construction often occurs; as, ἀλλοθε χαῖνς, in another part of the country; ὃπε τῆς ἡμέρας, at a late part of the day.

Hence many words are followed by the genitive, which signify participation; or at least imply that idea. Among these are verbs which denote, to partake, to impart, to enjoy, to obtain, to receive, to take, and the contrary idea, to let go. In these cases there is a reference, more or less distinct, to that part in relation to which the action takes place; as, ἀφιέμειν τοῦ δόρατος means to let go of the spear; ἀφιέμειν τὸ δόρυ, in the accusative is, to hurl the spear. In the former instance the action is exerted only "in respect" to the object; in the latter, it acts upon the object and changes its state.

From this idea of part implied in the genitive, the superlative is followed in the genitive by the noun representing the class, of which the superlative is the chief or best part. Hence too the genitive is put after verbs, adjectives, and adverbs, derived from the superlative, and those which express a high degree of preferableness.

* This construction is not uncommon in English; e. g. "I give liberally of my property for his relief."
III. The genitive is used to denote the person or thing to which any object belongs, whether it be a quality, property, habit, duty, &c., and those likewise from which any thing arises or proceeds. Hence verbs, denoting possession, property, duty, custom, power, govern the genitive. Hence verbs of hearing, smelling, tasting, feeling, are followed by a genitive of the object from which the sensation proceeds; likewise verbs signifying to learn or experience.

For the same reason, the genitive expresses the material of which any thing is made, with substantives, verbs, and adjectives. The dative, however, is used for the genitive, when the material of which any thing is made, may be considered as the means by which it was made. A genitive is used likewise with substantives of all kinds, to denote the author of the thing implied in the substantive; as, Ἡρώας ἔκπληκτα, wanderings, arising from Juno.

IV. The genitive follows verbs compounded with prepositions which govern that case, when the prepositions can be separated from the verbs without altering their signification.

V. The genitive is used in determining time or place, when they are parts of a larger duration or extension,—where, when, how long, since, within the space of.

In many of the cases stated above, particular verbs govern a dative or accusative. Many of these will be specified under the rules to be given hereafter.

DATIVE.

The dative in Greek has two senses; the one, that of the dative in other languages answering to the question, "to, or for whom or what?" the other, that of the Latin ablative.

I. The dative represents the remote object to which an action tends, (whether transitive or intransitive,) or for the sake of which it was commenced; as, πέριστρφει τιν, to obey any one; διδάσκει τιν, to give to any one. It has, therefore, generally the same construction as in Latin, except that more verbs are followed by the dative in Greek. Some classes of verbs vary in their construction, being followed at times by an accusative, and at times by a dative: this is sometimes the case, likewise, with the genitive and dative. There is also a considerable variety of construction in particular words under the several classes.
II. The dative in Greek also supplies, in a great measure, the place of the ablative in Latin. In this sense it expresses the idea of companionship or connection, answering the question, “with whom or what?” of an instrument or means, answering to “whereby?” of an impulse, excitement, or external cause, answering to “from what?” “on what account?” “for what?” and of the manner of an action.

It expresses likewise the relation of measure, degree, &c. with the comparative; as, ἐκινητῆς παρεμβολος, older by a year. It is put also in definitions of time and place, in answer to the question “where?” and “when?”

III. The genitive is often used for the dative, or the dative for the genitive, as the writer is desirous to fix the attention of the reader upon the source, or upon the means, instrument, or end of the specified action. Thus, when Homer says of Hector, II. viii. 235, he would burn the ships with flaming fire, νήσας ἐνυφρησεν πυρὶ κηλίῳ, he fixes the mind upon fire, as the means by which this is done: but when in another place, II. ix. 242, he writes, αὐτὰς ἔμπυρήσειν μαλεροῦ πυρὸς, that he would burn them from fire, he directs the attention backward to fire, as that from which their being burnt proceeded. The same observation applies to the following examples; ἀντιος ἢλῳ Ἀχιλλῆ, he went against Achilles, II. xx. 422; ἀνίλα Πηλευσος ἱώ, going against the son of Peleus, II. xx. 113; οἶνῳ βεθαφρῆτες, laden with wine; λιμῷο βραείας χείρας, his hands heavy from pestilence, i.e. with pestilence; δικαίωσαν αἵματίας, they gave judgment, as to ingratitude; δικαίωσυς αὐτοῖς, giving judgment to them.

ACCUSATIVE.

The accusative expresses, as in other languages, the person or thing which is affected by the action of the accompanying verb. Some verbs which are not strictly transitive, however, are followed by the accusative; particularly by nouns which denote, not the passive recipient, but the object of immediate reference; as, πειθεῖν, ὑδρίζειν, ἀδίκειν, ἀμείβεσθαι, προσκυνεῖν, φθάνειν, ἐπιτροπεῖν, ἀποδιδόσκειν. In these and similar cases, the object of the action would be more naturally put in the dative.

Many verbs, which signify an emotion or feeling with regard to an object, as, to be ashamed, afraid, to compassionate, are followed by an accusative which expresses the object, and at the same time the effective cause of the emotion; as, αἰμαχύνο-
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μὴ τὼν θεόν, I reverence the Deity. This takes place with some neuter verbs; as, ἀγαπᾷν, to suffer in respect to something.

Many verbs have an accusative not only of the immediate object of action, but likewise of the more remote; i.e. the person or thing which the action respects, and which is more regularly in the dative.

The accusative is also used to express the remote object, when it is employed to specify the circumstance or definite adjunct, by which some general statement is modified; as, καλός ἐστιν τὸ σῶμα, he is beautiful as to his body. In this case, it has been customary to say, that διὰ, κατὰ, or some other word is omitted by synecdoche. But it is better to consider the remote object as directly expressed by the accusative of circumstance.*

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**Government of Substantives.**

1. One substantive governs another in the genitive, when the latter substantive signifies a different thing from the former; as,

τῷ Θεῷ ἐλπισία, the long-suffering of God.
βύζα λίθων, a seat of stone.

Obs. 1. The latter substantive generally expresses the class or kind to which the former belongs; or some relation of origin, cause, possession, or property.

Obs. 2. This rule extends to pronouns, and to the article used as a pronoun; as, κρίθην τὴν τοῦ ἵππου, the barley of the horse.

Obs. 3. The genitive often denotes the noun, in respect to which the preceding noun has its meaning; as, ἀγγελία τῆς Χίου, a message in respect to Chios.

* For a full exhibition of this subject, see Matthæe's Greek Grammar II. 450—615, from which most of the foregoing observations have been taken.
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Obs. 4. The governing noun is often understood; as, Ὄλυμπιας ἡ Ἀλεξάνδρου (supp. μήτηρ), Olympia the mother of Alexander. Εἰς ἄδων (supp. δόμον), to Hades; ἐν ἄδων (supp. δόμῳ) in Hades.

Obs. 5. A substantive in the genitive is often put for an adjective, to express quality more strongly; as, βάθος γῆς, depth of earth, for βαθεία γῆς.

Obs. 6. The Attics use a noun in the genitive, preceded by a neuter article, for the noun itself; as, τὸ τῆς τύχης, for τῇ τύχῃ, fortune; τοῖς τοῖς βαρβάροις ἀπιστοὶ ἐστίν, for οἱ βαρβάροις, barbarians are faithless.

Obs. 7. Instead of the genitive, a noun with a preposition is often found; as, ἀνυχία ἕπερ τοῦ βιόν, the evils of life, for ἄνυχία βιόν.

Obs. 8. The dative is often used for the genitive; as, οὐκ Ἀτρείδη Ἀγαμήμονος ἦν δανε ὁμῷ, it did not please the mind of Agamemnon, the son of Atreus. Hom. Πατρὸς ὁμών φόνα, the avenger of your father's murder.

Obs. 9. The genitive is sometimes put elliptically, ἑνεκα being understood; as, ὡς μελιῶν ἐγὼ κακός, O wretched I! (ἐνεκα) on account of my misfortunes.

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Adjective taken as a Substantive.

II. An adjective or article in the neuter gender, without a substantive, governs the genitive; as,

τῷ καλῷ τῷ Θεῷ, the kindness of God.

τῇ τύχῃ, the gifts of fortune.

Obs. 1. Sometimes the adjective is put in the same gender with the noun; as, ἡ πολλῆ τῆς Ἡλεοποννήσου, the greater part of Peloponnesus.

Obs. 2. Sometimes a preposition precedes the noun; as, τὰ ποιμένες τῆς τύχης, the things of fortune.

Obs. 3. The adjective, thus used in the abstract, is often without a genitive, and then it has an adverbial sense; as, τὸ λοιπὸν, finally.
SYNTAX.

Quality or Circumstance.

III. If the latter of two substantives [taken with an adjective] expresses some quality or circumstance of the former, it is often put in the genitive as,

ἄνεσις μεγάλης δεσπότης, a man of great virtue.

ἀδέλφοις ἰμπίν, daring of soul.

Sometimes this genitive stands alone, χρήμα, ἀνθρώπος, or some similar word being understood; as, ἀπίστευσιν ἔτων ὄγδος-ήμισι, he died when (a man) eighty years old.

GOVERNMENT OF ADJECTIVES.

Adjectives governing the Genitive.

I. Adjectives signifying any affection of the mind, (as knowledge, ignorance, &c.) also, plenty, want, power, participation, diversity, and separation, govern a genitive.

The genitive generally denotes the origin or source, or that in respect to which the qualities expressed by the adjective exist; as, ἐμπείρου τοῦ δυστυχείν, experienced (as to) in misfortunes; ὑπ' ημῶν ἐκτιβάμενοι πεδίοι, horses acquainted (as to) with the plain; ἀδαμώνες μάχης, ignorant as to war; ἔδιστοι θεώμετιν ἀδίκτος, not perceiving (as to) the more pleasant sight; τῶν χαλεπών ἀπείρου, unexperienced (as to) in hardships; ἀρνείος βιότοι, affluent (as to) in wealth; ἐρωμοὺς ἄρδεσσον, deprived of men; ἄτας πολέμου, hungry (as to) for war; τῆς ἀπείτης κοσμίων, angry on account of the deception; ἔγκωσθε ὦ κόσμε, not partaking of wine, i.e. temperate; ἀλλότριον τῆς θαυμών ἄγια, far from his dignity; ὑποτετος ὑδατος ἀφετή, removed from none in virtue, i.e. inferior to none in virtue.

II. Adjectives denoting dignity, worth, price, crime, and innocence, govern the genitive; as,

ἀξίως μετῆσ, worthy of reward.

πάντα ἐνα πλῆθος, all things may be bought for money.

ἀναχρονία, worthy of slavery.
III. Compounds of α privative, and verbals which denote action or capacity, govern the genitive; as,

αδίκας καὶ ἄνευς ἄντων, without sight or hearing from any, i.e. without seeing or hearing any.

φυλαττός τοῦ σώματος, guarding the body.

παριστάς τῶν ἄγαλματων, imparting from good things, bestowing benefits.

λυτής ἄουρα, freeing from terrors.

Verbals govern the genitive, from the significiation of their verbs; and compounds of α privative, by the force of ἄνευ, from which the α is derived.

IV. Partitives and words placed partitive, comparatives, superlatives, interrogatives, and some numerals, govern the genitive plural; as,

"] τῶν πλοίων, one of the ships.

αὶ παλαιῶν τῶν ποιητῶν, the ancient poets.

αὶ προεξόντων τῶν ποιητῶν, the most illustrious poets.

Obs. 1. The genitive expresses in this case the class to which the preceding word belongs. Πρῶτος Ἀθηναίων denotes, the first from among the Athenians; οἱ προεξόντες τῶν ποιητῶν, the most excellent from among the poets.

Obs. 2. The superlative is frequently followed by a genitive, not of a class of objects, but of the reciprocal pronouns ἵμαρτον, σαυτοῦ, ἴατον, and then denotes the highest degree to which the person or thing can attain; as, ἵμαρταν δὲ ἀριστα ἐνυτή ἐνυτής ἐνυτής, τοιαύτης ἐκφέρεται, and when it is the best possible, it bears three hundred; ἵνα αὐτός αὐτοῦ τευχήν βιλιτστοὺς ὑπο, that he may be the best possible.

Obs. 3. Instead of the genitive, the case of the partitive is sometimes used; as, τοὺς φίλους τοὺς μίν ἀπέκτεινε, τοὺς δὲ πίνητας ἐποίησε, for τῶν φίλων, some of his friends he killed, some he impoverished.

Obs. 4. The partitives τίς and εἷς are sometimes omitted; as, φέρω σοι στολήν τῶν καλλιστων, (sc. μίαν,) I bring you a very excellent robe.

Obs. 5. Partitives, &c. agree in gender with the substantives which follow in the genitive. When the substantives are of different genders, the partitives, &c. commonly agree with the former, sometimes with the latter.
Obs. 6. Collective nouns in the genitive singular are governed by partitives, &c.

Obs. 7. Adjectives in the positive form, when they express in a superlative sense the quality of the subject, govern the genitive plural; as, ἐξοχός πάντων, the most excellent of all; θεῖος θεῖον, the most divine of the goddesses.

Obs. 8. The article and the relative, with ἃν, are sometimes used as partitives; as, ἦν ἕν ἅν τῶν φυλῶν, in whichsoever of the tribes.

Obs. 9. ἕκαστος, each, when used as a partitive, is sometimes put in the plural; as, ἕκαστα τῶν σκευῶν, each of his implements.

Adjectives governing the Dative.

V. Adjectives signifying profit or disprofit, likeness or unlikelihood, &c., govern the dative.

This rule includes adjectives of
1. Profit or disprofit.
2. Likeness or unlikelihood.
3. Friendship or hatred.
4. Pleasure or pain.
5. Cleanness or obscurity.
6. Ease or difficulty.
7. Equality or inequality.
8. Fitness or unfitness.
9. Obedience or disobedience.
10. Trust or distrust.
11. Nearness, and some others.

Some adjectives of likeness govern the genitive.

"Ο αὐτός, the same, governs the dative as adjectives of likeness; as, τῶν αὐτῶν ἔρωι σοι, I love the same things with you, Luc.; τούτων τῆς αὐτῆς εἶναι ζημίας θείῳ τοῦς συγχρόνους τοῖς ἐξαιρετικοῖς, consider those who conceal, equally worthy of punishment with those who sin. Isocrit.

VI. Compounds of σὺν, ὀμοῦ, ὀμοίωσις, and verbs in τος used passively, govern the dative; as,

συγγένεις τῷ τάρτῃ, related to my father.
ὁμοίωσις τῷ Θεῷ, of the same nature with God.
πάντα δυνατά Θεῷ, all things are possible to God.
ἀγνωστοι τοῖς πολλοῖς, unknown to the vulgar.
GOVERNMENT.

Obs. Substantives compounded with ὁν and ὁμός govern the dative; as, ὁματισμὸς αὐτοῖς, a fellow soldier.

VII. Verbals in τεον govern the case of the verb they are derived from, with a dative of the doer; as,

ἐρω ἦμι, I must go, i. e. there must be going, as to me.

ποις ξανθίνω τοὺς γήραν, the young should imitate the old, i. e. there should be an imitation of the old to the young. Simon.

τοῖς μν ὤπάξομεν τοῖς ὑπερηφανίων, καὶ οὖν ἐμ ἔστιν, we should use the present laws, and not rashly enact new ones. Demosth.

Obs. 1. Verbals in τεον express necessity, and answer to gerunds in the nominative case. The verb ἔστι is generally understood after them, but is sometimes introduced; as, γραπτείον ἔστι. The Attics use them in the plural; as, γραπτεία ἡμῶν ἐπιστολὴν, I must write a letter.

Obs. 2. The verbal is sometimes joined to a substantive, like other adjectives; as, γραπτεία ἡμῶν ἐπιστολὴν, I must write a letter.

Obs. 3. The verbal sometimes governs an accusative of the doer, especially when its verb governs the dative; as, ὁν δυνατωτόν τοὺς γοῦν ἔχοντας τοῖς κυκών χρονοῦν, the prudent ought not to obey the unwise.

Obs. 4. Substantives and verbals often govern the dative by the force of the words from which they are derived; as, τοῖς πάντεσιν ἀκολουθητικός ἡ νῖος, youth follows pleasure.

There are many adjectives that govern either the genitive or dative; as, ὅμοιος, like; ἡος, equal; ὁμογενής, of the same name; ὁμοπάτριος, of the same father; ὁμομητής, of the same mother; σύντροφος, educated together; συνήθης, familiar; ἱδρόφοτος, of the same force; κοινός, common; πλούσιος, υπερφυσικός, rich; ἐνοφόρος, abundant; ἱδροῦς, poor; ἔνοχος, ὑπόδεικτος, ὑπερθυνος, exposed, obnoxious; ὀικιστικός, familiar; ὅνιος, to be sold; ὄνιος, a slave; ἀνεύθυνος, free; as, ὁμοίος τοῦ πατρὸς, or τῷ πατρὶ, like his father; ὁμογενής τοῦ πατρὸς, or τῷ πατρὶ, of the same name with his father.
GOVERNMENT OF VERBS.

Verbs governing the Genitive.

I. 'Ειμί and γίγνομαι, signifying possession property, or duty, govern the genitive; as,

τω θεώ, we belong to the Lord.
των ἰατρῶν τοῦ ἱεροῦ, ἰατρῶν των ἱεραίμασιν, it is the duty of rulers to make their subjects happy.

Obs. 1. To εἰμί, signifying office or convenience, the preposition πρὸς with the genitive is joined; as, οὖν πρὸς ἰατροῦ σοφοῦ εἰσί, it does not belong to the skilful physician; οὖν εἰσί πρὸς τῆς πόλεως, it is not proper for the State.

Obs. 2. The verbs ἔχω, διάκειμαι, διατίθημι, ποιώ, ἤχω, πάσχω, joined with adverbs of quality, often govern the genitive; as, οὕτως ἔχω τῆς γνώμης, this is my opinion, Plut.; εὖ ἤκειν χρησάματος, to arrive at great possessions, Herodot.; τῆς πολυμαθείας εὖ ἤκειν, to arrive at great love of learning.

For the genitive an accusative is sometimes found; as, νεκροῖς τὴν χρόναν ἔχει, he has the color of death. Lucian.

II. Verbs of sense govern the genitive, except those of sight, which govern the accusative.

Αἰσθάνομαι, to perceive; ἀκούω, ἀκοαὸμαι, αἰω, κλίω, to hear; ἄφωνομαι, to smell; γεύομαι, to taste; ἀπομαι, ἐπι-καίνω, ἔγα, ἐγγίγαμω, to touch; ἐπιλαμβάνομαι, to take hold of, &c.

Αἰσθάνεται τῆς γῆς, he perceives the ground; ἥκουσα τοῦ ἀνθρώπου, I heard the man; κλῆθι με, hear (from) me; οἶκε μέρους, he smells of myrrh; μὴ μου ἄπτου, touch me not.

Obs. 1. These verbs govern the accusative among the Attics. Ψηλαφάω, to handle, has always an accusative. Verbs of hearing sometimes govern the accusative of the thing heard, and the genitive of the person or thing from which it is heard: as, ἢν ἥκουσε μου, what you heard from me.

Obs. 2. Μαθάω, to learn; αναίμη, to perceive; πονθάνομαι, to inquire; ἄπτω, to tinge; ἔχει, to hold; and some others, often govern the genitive, from a similarity in signification to the verbs of sense.
III. Verbs govern the genitive, which signify any affection of the mind; as, desire, disgust, regard, neglect, admiration, contempt, memory, forgetfulness, &c.

Επιθυμεῖ, ὑφίσκομαι, γλίσκομαι, ἐφεμεῖ, to desire; ἐφαυλ. to love; ἡμιλοῦ, λικαῦ, to desire, Poet.; μείζος, it is the care of; φορτιζῶ, ἐπιμόνα, κηδομαι, ἐπιρέομαι, to take care of; ὁλυγομεῖ, to undervalue; ἄλογος, to neglect; ἱπποφόρους, ὑπερφορίων, to despise; μυθομοντά, μεμνημαι, to remember; λανθάνομαι, ἀμνημονεύω, to forget, &c.

Κήδευτο λαναί, she felt concern for the Greeks; ἤφανή τῆς ἱκανοῦ γυναικός, he loved his wife; ὅφελος φορτιζόμει, to take care of strangers; ἀμιλεῖς τῶν φίλων, you feel no concern for your friends; θανατοίγω σοι, I admire you; μὴ ἄλγως παιδίας, despise not chastening; ἐφύλαξεν τῆς γυναικός, he envied him on account of the neighborhood; τόν δὲ ἑλίκαν αὐτοῦ χωρίων εὐχόντος γυναικός, she left him there, grieved on account of the well-girt woman

Obs. 1. Ποθοῦ and ἐπιποθεῖ govern the accusative; and sometimes ἐπιθυμεῖ, γλίσκομαι, μυθομοντά, ἐπιλανθάνομαι.

Obs. 2. Verbs signifying to love (except ἐφαυλ.), admire, regard, neglect, often govern an accusative.

IV. Verbs of taking or giving part in a thing govern the genitive.

This includes verbs signifying to partake, to obtain, to enjoy, to aim at, to communicate, to aid, to try or attempt.

Τυγχάνω, ἐπιτυγχάνω, μετομονα, λαγχάνω, λαμβάνω, ἐπιλαμβάνω, περέω, to obtain; κληρονομεῖ, to obtain an inheritance; κοινοῦν, μεταλαμβάνω, μετέχω, to partake; μεταδίδωμι, to communicate; ἀπολογοῦμαι, ἀνημα, to enjoy, &c.

Τιμᾶται καὶ κακός ὅν ἔλαχε, though wicked he gained honor,— honor being that from which he partook; ἐὰν λάβωμεν αἰχμῆς, if we may take (of) leisure—if we may find leisure; κακίας ὅν μεταλαμβάνη, ἥ ἀστείής μεταδίδοναι, it is easier to partake (from) of pleasure, than to impart (from) virtue.

Obs. 1. Λαμβάνομαι, μετέχω, κληρονομεῖ, λαγχάνω. τυγχάνω, sometimes govern the accusative; καρποῦμαι, always.

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Obs. 2. Verbs of communicating, aiding, partaking, often
govern the dative of the person. Κοινωνώ τῷ ἀδελφῷ τῆς παι-
δείας, I have a share, in common with my brother, of the in-
struction.

V. Verbs of plenty or want, filling or depriving,
govern the genitive.

Πληθώ, πληρώ, γεμίζω, μετώπω, πλημπίμη, γέμω, to fill; εὔπο-
ρείω, περισσεύω, to abound; πλούτεω, to be rich; χορτάζω, to sa-
ti ate; ύπερέβω, ύπερβίω, to be inferior, to want; ἐλαττώμαι, to
be inferior; στερέω, γυμνώ, ἀφαιρέομαι, to deprive, &c.

Μένος φρένες πλημπίμη, his soul was full of rage; γέμει
κακών, is full of evil; ἔμποροστοι τῆς ἡδονῆς, they satiated
themselves with pleasure; ἔπεστινακτο πότοι, they crowned
with wine; ἐμπλέω εὐφροσύνης τὰς καρδίας ἡμῶν, filling our
hearts with gladness; δ’ ἄλλοις ἄπαντων ἄγαθῶν τις πόλις
ἀπεστιφθε, the war deprived the citizens of all their goods.

Δίομαι, to entreat, which properly denotes to want, governs
the genitive; as, δίομαι σου, I entreat you.

Πνεύω, to breathe, as it denotes fullness, governs the genitive;
as, πνεύων κακίας, to breathe hatred. Ἀφαιρέομαι sometimes gov-
ers the accusative for the genitive; as, ἀφαιρέομαι τινα τῆς
ἀρχῆς, to deprive any one of his government. Sometimes the
noun denoting the person, is put in the dative; as, ἀφαιρεῖται
τιν τῆς ἀρχῆς.

VI. Verbs which signify to rule, to excel, to be
inferior, to begin, and to end, govern the genitive.

Ἀρχω, διοπώ, δυναστεύω, διοικιάω, αὐτοπειτε, καταχυριζόω,
to rule; τυφανεύω, βασιλεύω, ἀνάσω, to reign; ἡγίσομαι, ἤγι-
σονέω, to lead; ἐπιστέω, to preside; περιγίνομαι, to be over;
ἀρχομαι, to begin; παύομαι, λήγω, to cease, &c.

Κλέαρχον μὲν τοῦ δικαίου κόρος ἥγεσαν, Μένωνα δὲ τὸν
Θέτταλον τῶν ἔνομων, Clearchus should lead the right wing,
and Menon, the Thessalian, the left; πολλῶν ἐθνῶν μιὰ πόλις
κρατεῖ, one city rules many nations; κατάχεσθαι τοῦ λόγου, to
begin the discourse; λῦγε τῶν πόλεων, cease from labor; ἄπε-
πάνωσκε τοῦ βίου, they departed from life; πεπαυμένοι τῆς
ἀρχῆς, who have ceased from anger.

Obs. Κρατεῖ, τυφανεύω, and ἐπιτροπεύω, sometimes govern
the accusative; ἄρχο, βασιλεύω, and ἀνάσω, the dative. Παύω
sometimes governs an accusative.
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VII. Verbs of accusing, speaking falsely of, acquitting, and those which pertain to judicial proceedings, govern the genitive of the person or thing, and sometimes both of the person and thing.

Κατηγορέω, αιτιάμαι, ἐγκαλέω, διώκω, γράφομαι, προσκαλοῦμαι, to accuse; ἀπολέω, ἀφίμαι, ἀποψηφίζομαι, to acquit; συγγινώσκω, to pardon; καταγγέλω, καταδικάζω, καταχρίσω, καταφημίζομαι, to condemn; καταψεύδομαι, to speak falsely of.

Διώκω σε φόνου, γράφομαι σε φόνου, Ι accuse you of murder; ἀφίμαι or ἀπολέω σε ἔγκληματος, I free you from the charge; ἐγκαλέω σου προδοταν, I make a charge of treachery against you. Verbs compounded with κατι take the person in the genitive, and the crime or punishment in the accusative; as, καταγγέλω σου Θανάτου, or σου Θανάτου, I condemn you to death.

Verbs of accusing are sometimes followed by the dative.

VIII. Verbs govern the genitive, which denote difference or separation.

Among the last may be included those of prohibiting, abstaining, sparing, relieving, preventing, erring, &c.

Ἀπαιδάτω, διαφρίζω, to differ; διήνυσμαι, to be distant; ὄριζω, κρυίζω, to separate; εἰργαζω, to prohibit; ἀπέιξομαι, to abstain; ἀπαιδάτω ἐλευθερῶ, ὑφόμαι, to free; λύω, to loose; κοφίζω, to relieve; φείδομαι, to spare; ὕποπλανόμαι, ἀποσυγχύω, ἀμαρτάω, to err; ψεύδομαι, πταλώ, αφάλλω, to deceive, to frustrate, &c.

Οὔδὲν διαφέρει ὑφὸν ἄγαθος ἄγαθοι πατρός, a good ruler does not differ from a good father; ἡ ἁμαρτία διήνυσην ἡμῶς τοῦ Θεοῦ, our sin separates us from God; εἰργαζόμενος καί ὤδας, I interdict you from fire and water; διεὶ ἀπείξομαι τῶν κακῶν, we ought to restrain ourselves from evil; ἐλευθεροφοιά τῆς πόλεως φόβου, he delivered the city from fear; ἔθεται εἰς τοῦ νόμου, he was healed from disease; παιδίων φείδομαι πατρίκικός νόμος, it is the law of the country to spare children.

Some verbs of differing govern the dative; as, διαφέρω σοι, I differ from you.
IX. Verbs of buying, selling, estimating, &c. govern the genitive of the price.

Ἤνεομαι, ἀγορᾶω, προάμω, to buy; πιπράσκω, πωλέω, to sell; ἀμείβω, to exchange; ἄξιος, to estimate, &c.

Τῶν πόρων πωλεῖ ὑμῖν πάντα τὰ ἁγαθὰ ὁ θεός, the Deity sells us all good things for toils; ὑμνούμεν τούτο πάντες δραχμῶν, I thought this for five drachmas; ἀξίωται ἀξιότητι μεγάς, is esteemed worth double; δοῦ τούτο δραχμῆς, give this for a drachma.

The price is put sometimes in the dative, with the preposition ἐπὶ expressed or understood; as, ἐπὶ μισθῶ μεγάλω ἀπαλλάττω αὐτῶν δεινῶν, for a great reward I release you from evil. Sometimes in the accusative, after πρὸς; as, πυρᾶνεις ὁ κακὸς πάντα πρὸς ὄφρυνσον, the wicked sells all things for silver.

Verbs governing the Dative.

X. Eἰμί, γίνομαι, and ὑπάρχω taken for ἔχω, to have, govern the dative; as,

ἐστι μὴ χρήματα, I have possessions.

Obs. The dative of participles and of some nouns is joined to the third person of ἐιμὶ or γίνομαι, for the verb itself: these are the participles, βουλόμενος, ἡδομένος, ἀχόμενος, προαδιχόμενος, ἀκών, ἀμένος; as, εἰ σοι βουλομένῳ ἐστί, for εἰ βούλει, if you will; εἰ σοι ἡδομένῳ ἐστι, if you please; ὅτῳ ψωμῖ μὴ ἀχομένῳ ἔσθι, to whom of you would it not be grievous? οὐδὲ πάντα τοὺς προαδιχόμενοις αὐτοῖς ἦν, this they little expected; οὐδὲ αὐτῷ ἀκόντες ἦν, nor was he unwilling; τῷ δὲ ἀμένῳ γίνεται ἀνθρώπος ἀγαθός διασάθει, he willingly saved good men; τούτων μὲν καὶ πεπεφραμένως ἐν τῷ γένοιτο υμῖν, this you may experience.

XI. Verbs compounded with ὅμω, and a number of the prepositions, govern the dative; as,

ἐμίσσω τῷ καθῆσθαι, to adhere to institutions.
ἐμπάλλων οὐ καθίζω, τινὶ τὰς χίλιας, to lay hands on any one.
προμεῖν, ἰναπτύ τὰς χίλιας, to lay hands on himself.
φασινίσται τῇ ἡμερήσιᾳ, to be present at the meeting.

XII. Any verb may govern the dative, that has the sign to or for after it in English; as,

τίνι κατὰ, to yield to misfortune.
πᾶς ἐκεῖ αὐτῷ ἑαυτῷ, every man labors for himself.
XIII. Verbs govern the dative which signify, To profit or hurt; to favor or assist, and the contrary; to command and obey, or disobey; to serve and resist; to threaten, reproach, or be angry.

Verbs govern the dative which signify, To approach, meet, and associate or converse with; to follow, adore, or pray to.

Verbs govern the dative which signify, To yield to, please, and trust, or the contrary; and to befit or use.

Obs. 1. In all these cases, the dative is the remote object to which the action of the verb is directed, or for which it is performed. And in general it may be said, that any verb may have the dative of the remote object after it, in these circumstances.

Obs. 2. Προσκυνέω sometimes governs the accusative; as do λύσομαι, λιτανεύω, ἱκέτευο, ἀντιβολέω; as, ἔλεγε, or ἔλεγενε, Θεόν τιμίων ἀγαθῶν, he prayed for good.

Obs. 3. Many others of the verbs which have been enumerated under this head, sometimes govern the accusative.

Obs. 4. Two datives coupled by καί, having the verb εἰμι expressed or understood, have the sense of community; as, τί μοι καί οὐι, what have I to do with thee? John ii. 4; τί μάχαις καί μοι, what have I to do with battles? Anacr.

Obs. 5. The datives of the pronouns, especially μοι and σοι, like mihi in Latin, are often little else than elegant expletives; as, ποῦ σοι γῆς ἀπήλθε; where has he gone? οἶτε σοι — μακαθοῖσαί τοῖν ἄδελφον; do you think your brother will fight?

Verbs governing the Accusative.

XIV. Verbs signifying actively, govern an accusative; as,

γνωῖτε σιαυρόν, know thyself.

Obs. 1. Some verbs are active in Greek which are neuter in Latin; as, δόμωμι, to swear; ἀποδιδόμαι, to escape from; λατρέω, to lie hid; πείθω, to persuade; ἡβηθω, to insult; ἀδίκω, to injure; ἀμφίβομαι, to remunerate, &c.

Obs. 2. Some neuter verbs are followed by an accusative of the object of immediate reference; as, δορυφόρω, (τινά,) to bear
arms for some one; φθάνω, to anticipate; ἐπιτροπεύω, to be guardian to any one; ἐκλείπω, to fail; ἀπομαχομαι, to fight off.

Obs. 3. Some neuter verbs expressing an emotion or feeling, with regard to an object, are followed by it in the accusative; as, αἰσχίνομαι τὸν πολιτισμόν ἠτόν, I blush before the god distinguished in song.

Obs. 4. Neuter verbs govern the accusative of a noun, whose signification is similar to their own; as πόλεμον πολέμιζειν, to make war. The poets often use neuter verbs in an active sense; as, συριζόν φόνον, hissing slaughter; αἱ πηγαὶ φίοναι γάλα καὶ μέλι, the fountains flow with milk and honey.

Obs. 5. The Attics delight in the accusative, and often use it after verbs which govern the genitive or dative; especially after verbs of sense; as, ἀκούω ταῦτα, I heard these things.

Obs. 6. A clause or sentence often expresses the object of a transitive verb; as, ἐπιθυμοῦμεν ἀκούσας τι ποι' ἐστιν ὁ μύθος, we wish to know what the fable is. Here τι ποι' ἐστιν ὁ μύθος is the object of the verb ἀκούσας.

Verbs governing the Dative and Genitive.

XV. Verbs of yielding, and a few others, govern the dative and genitive; as,

παρακαταλήψω σε τὸν δίκαιον, I yield to you the tribunal.

Obs. Under this rule are included μετίξω, μεταδίδωμι, κοινοῦν, φθονῶ, ἀμφισβητῶ, συγκοινώνω, μεγαλῶ, and some others.

Verbs governing the Accusative and Genitive.

XVI. Verbs of accusing, condemning, acquitting, and admonishing, and some others, govern the accusative and genitive.

Under this rule are included verbs of filling, emptying, depriving, delivering, prohibiting, restraining, separating, begetting, and esteeming worthy; as, μὴ με τοῦτον μηνησάξε, remind me not of these things; σιγῆν ἐκλήνους θαλάσσης, to keep them from the sea.

Obs. 1. Verbs of admonishing or reminding often change the genitive into an accusative; as, ταῦθ' ὑπέμνησα ύμᾶς, I reminded you of these things.
Verbs governing the Accusative and Dative.

XVII. Any active verb may govern the accusative and dative, when, together with the object of the action, it expresses the person or thing in relation to which it is exerted; as,

δισεβίσασθαι εἰς δία τὰ λάατα, I promise you ten talents.

Verbs governing two Accusatives.

XVIII. Verbs of asking and teaching, clothing and concealing, speaking or doing well or ill, and some others, govern two accusatives, the one of the person, and the other of the thing; as,

Χρῆς αὐτῷ τὸς Θεὸς ἀγαθῶς, we ought to ask good from the gods; εἴδοσαν αὐτὸν τὴν πορφυράν, καὶ ἐνίδυσαν αὐτὸν τὰ ἱμάτια τὰ ἱδία, they took off from him the purple robe, and put on his own garments; τὴν θυγατέρα ἐκρύπτει τὸν θάνατον τοῦ ἀνδρός, he concealed from his daughter the death of her husband; μηδὲν εἰπής φλάγιον ἀδόρας διξίους, you should speak no ill of worthy men; Αἰκιδαιμονίας πολλὰ τὴν πόλιν ἡδικηκότας καὶ μεγάλα, the Lacedaemonians, who have done the city many and great injuries.

Obs. 1. Verbs governing the accusative with a genitive, sometimes change the genitive into the accusative, and thus govern two accusatives; as, κατηγοροῦσα γεῦδοσ, I accuse you of falsehood.

Obs. 2. Verbs governing an accusative of the object, may likewise take an accusative of a noun similar in signification to their own; as, φίλιππος μνήσασθαι τοὺς Ἀθηναίους τὴν ἐν Χαρῆνιδα μνήμην, Philip having conquered the Athenians in the battle of Chaeroneia; φορκείτε τοὺς ἅδρωμον φορτία δυσβάστακτα, ye load men with burdens difficult to be borne.

Government of Causative Verbs.

XIX. Verbs having the sense of causing a person to do something, govern the accusative, with the case of the included verb; as,

ὑμᾶς μιαίμενας, you caused me to taste of pleasure.
ἐκεῖνον ἔμαθεν τῷ Κύρῳ, I adjure you by the Lord.
CONSTRUCTION OF THE PASSIVE VOICE.

XX. The agent or doer is put in the genitive, after passive verbs and those of a passive signification, with the prepositions ὑπό, ἐκ, παρά, πρός; as,

Ἡ Ὠχός καὶ Ἡ Ὠχός ἀνέχετον τυμπάνως, he was honored by God and man.

Obs. 1. The preposition is sometimes omitted; as, φίλοι νικῶνται φίλοι, friends are influenced by each other. After the perfect passive, the preposition is generally omitted.

Obs. 2. The noun is sometimes put in the dative instead of the genitive; as, ἐπὶ σατράπαις διοικηθεὶς, to be governed by viceroys; πεποίηται μοι, it has been done by me.

XXI. When a verb in the active voice governs two cases, in the passive it retains the latter case; as,

Κατηγοροῦμαι κλοπῆς, I am accused of theft; ὁ δὲ κάρτιομαι, κατηγοροῦμαι,* can ye be baptized with the baptism with which I am baptized? οἱ ποτίζομενοι τὸ γάλα, who are fed with milk; Κάιν παρὰ τοῦ διαβόλου τὸν φθόνον καὶ φόνον ἐδιδόκηθη, Cain was taught envy and murder by the devil; ἐνδιδυμένοι χιτώνισκοι, clothed in little tunic.

Obs. 1. Sometimes a dative is made the nominative of the passive, and the accusative is retained after the verb; as, Ἀνάμωνας ἐνιστεύθη τὴν ἀρχὴν, for Ἀναμώνατι ἐνιστεύθη ἡ ἀρχή. Demonax was entrusted with the government; τὴν δὲ ἐν χείρον ἀρπάζωμαι, she is snatched from my hands; ἰδιάτον κατακρίθης, condemned to death.

Obs. 2. Passive verbs are often followed by an accusative of the circumstance; as, Προμηθέες ὑπ’ ἄπτον ἐκεῖθεν τὸ ἡπαρ. Prometheus was torn by an eagle as to his liver. Lucian.

Obs. 3. Passive, like neuter verbs, take a noun in the accusative, of a similar signification to their own; as, ἐκάθησαν χαμάν μεγάλην, they were rejoiced with great joy; πλύγας ἐκατόν τῇ μισήγε τυπέσον, let him be beat a hundred stripes with a whip.

* Βάπτιζω is a causative verb, governing two accusatives, because the included verb βάπτω governs one. — See Rule XIX.
CONSTRUCTION OF IMPERSONAL VERBS.

I. An impersonal verb governs the dative; as,

συμφέρει τῷ πολιτείᾳ, it is beneficial to the State.

Obs. Impersonal verbs have always in reality some nominative expressed or understood. Very often it is an infinitive; as, χρῆ ὑπὸ τοῦτο ποιεῖν, it is necessary to do this.

II. Ἀεὶ, μέτεστι, and some others, frequently govern the dative of the person, and the genitive of the thing; as,

Ἀεὶ πολλῶν σοι, you have need of much; μέτεστι μοι τοῦτον, I have a share of this; τῶν τίκων τῷ πατρὶ μιλεῖ, children are the care of parents. The dative of the person is always expressed.

Obs. 1. A nominative is often used instead of the genitive of the thing; as, διαφέρει τί σοι τοῦτο, for τοῦτο, how does this concern you?

Obs. 2. Ἀεὶ and χρῆ sometimes take an accusative of the person with a genitive of the thing; as, οῦ πόνου πολλῶν με δεῖ, I need not have much trouble. The same construction is often used after the noun χρεός, χρεώ, χρεία; as, ἐμὲ χρεός γίνεται αὐτῆς, I have need of her.

INFINITIVE.

General Principles respecting the Infinitive.

When a verb is dependent on a preceding verb or adjective, that verb or adjective may either,

I. Convey (with its adjuncts) a complete and independent idea; as, ἀλλ' ἢ ὅτι, μὴ μ' ἔσομαι ἤτε, σωτήρος ὦς ὃς ἐνῆσαι, but go, offend me not, that you may depart in peace: or,

II. May be incomplete, and require one or more words to complete the sense; as, ἦλθον ἵδεῖν σε, I came to see you; ἧ δ' ἄκουειν, pleasing to hear.*

* It is important in this case to decide clearly whether the sense of the leading verb is complete or incomplete. Thus in ἔλυσεν ἓλθεῖν, I entertain you to come; the words 'entreat you' make sense, indeed, by themselves; but not the sense intended, which is, I entreat your coming.
In the first case, i. e. when the leading clause makes complete sense, the object immediately in view (in the dependent clause) is expressed by means of conjunctions with a finite verb, (ίνα, ἵνα, ὅπως, ὡς, &c.) as, παραίνω σοι μαθεῖν γράμματα ἰνα σοφίτερος γένη, "I exhort you to the study of literature, that you may be more wise." An incidental object not directly in view, is put in the infinitive with ὑστε; as, ἐσκοτιμότατος ἦν, ὦ στε πάντα ὑπὸ μεῖναι τοῦ ἐπαυγειόθαι ἐνεκα, "he was very desirous of honor, so as to endure every thing for the sake of being applauded." This takes place especially after adjectives of comparison, and τοσοῦτος, τοσοῦτος, ὡς.

Verbs denoting to say, to announce, to mean, to think, and to hope, constitute a regular exception to this rule, and are followed by the infinitive: those of the first class, however, (to say) often take the finite verb with ὡς or ὡς. Individual exceptions are also to be found occasionally; as, ἐγὼν ὡς πάντα παρεοίκειν, adsum ut omnia prebeam, I am here to furnish all.

When the sense of the leading verb or adjective is incomplete, and supposes of course a farther object of reference,

1. That object may involve another verb as part of it; and then that verb is in the infinitive without a conjunction; as, ἔρχατο λέγειν, he began to say; ἀφιτος ἀκοντίζειν, very excellent at dashing. This is accordant to the English idiom; while in Latin the same idea would more commonly be expressed by the subjunctive with ut, or some other conjunction. Thus, oro te ut venias, hortor te ut scribas, impedit vel me quominus scriberem, are all rendered in Greek by the infinitive, δέομαι σου ἐλθεῖν, παραίνω σοι γράφειν, παρώζνειν εἰμὲ μαθήτευ, ἐκινδύνει με γράφειν (or μὴ γράφειν).

This rule embraces verbs denoting 'to say' and all included in that idea; as, to assert, deny, mention, announce, show, also to give, think, mean, hope, seem, and verbs of motion. These are followed by the infinitive, though verbs of the class first mentioned are sometimes followed by the finite verb with ὡς or ὡς; as, λέγοις τὸν ἐπαίρον τεθνάς, or λέγοις ὡς (or ὡς) ὀ ἐπαίρος τεθηνε, "they say that our companion is dead." Sometimes the conjunction and a finite verb are used in other cases; and this is always done after ἐπιμελεῖσθαι, to take care.*

* The distinction here made between the use of the finite verb with conjunctions, and the infinitive without them, according as the sense of the leading verb
The infinitive is likewise put after words which express a quality, and shows the respect in which that quality exists; as, δεινός ἔστι λέγειν, "he is powerful in speaking;" πολύς χαλέπις λαβέω, "a city difficult to take." Here it corresponds to the gerund in do or the supine in u of the Latin language.

2. The complete leading verb may have some person or thing as its object, complete in itself, but qualified by some further description; and then the verb expressing that qualification is put in the participle; as, ὑπὸ σκόπου ἥγιος ἰσαρνουσία, "sentio te iiraturn esse, I perceive that you are angry." In this it accords with the English idiom, but goes much farther; oὐ λύκος ἁγιασταὶ, "I will not cease from rejoicing (or to rejoice);" ἤδονοι τοὺς στρατιῶτας ἄχθομεν, "they saw that the soldiers were angry;" γνώσε ἰσαρνουσία τε ἐν ὑμῖν, &c. "know that it is necessary for you," &c. If the subject of the participle is the same with that of the leading verb, it is put in the nominative; as, ὑπὸ ἐξαιρετικῶν, "video me errare, I perceive myself to err." Otherwise it is in the case which the leading verb governs; as, ἡσθημην αὐτῶν ὁ ὁ μὲν ὦ ν ἡμῖν σωφροτέτων, "I perceived them to think themselves wise;" αἰσθημενοὶ δὲ ποτε Λαμπροκλία πρὸς τὴν μητέρα χαλεπαλύνοντα, "perceiving Lamprocles to be angry with his mother." "Ὁ Κύρος διαμνημονεύεται ἐκ ὑμῶν, "Cyrus is represented to have had;" instead of the active construction, οἱ Πέρσαι διαμνημονεύοντο τῷ Κύρον ἑορτά, &c., "the Persians represent Cyrus to have had," &c. The verbs thus followed by an object complete in itself, but qualified by a subsequent participle having the force of the infinitive, are those of persevering, ceasing, showing, bearing, enduring, overlooking, verbs of sense, and those signifying any act or feeling of the mind: also ἔχομαι, and some others. In some cases, however, they are followed by the finite verb with a conjunction.

or adjective is complete or incomplete, must be taken only as the prevailing usage; from which a departure is admissible in cases of necessity. Thus in English the regular and natural form would be, "I gave it to him to keep." But we may say, "I gave it to him, that he might keep it." Still there must in this case be a reason for the departure from common usage. In other cases, either form is admissible. The same is the fact in Greek, especially after verbs which may, without impropriety, be considered either as complete or incomplete. Such are λέγειν and many others.
CONSTRUCTION OF THE INFINITIVE.

The Infinitive as a Noun.

I. The infinitive with or without an article, is used as a noun in any case; as,

Nom. Χαλεπῶν τὸ μὴ φιλήσαι (supp. τοι), it is hard not to love.

Gen. Πολλάκις δοξεῖ τὸ φιλάζει τ' ἀγαθά, τοῦ κτήσομαι καλε-πώτερον έίναι, to preserve good, seems often more difficult than to gain it; φιλόσοφος ἄνευ τοῦ πράττειν, a philosopher without action; μέχρι τοῦ λέγειν, at the word.

Dat. Τὸ φιλεῖν ἀκαλοφως ἵσον ἐστὶ τῷ μοιεῖν, to love out of season is the same as to hate.

Acc. Τοῦφιλοῖς πολλοῖς ἰχνήσατο τὸ βλέπειν, he gave sight to many blind.

Obs. 1. Sometimes the infinitive is preceded by its subject or agent, and the clause used as a noun; as πρὸ τοῦ σε Φίλιππου φωνήσαι, before Philip called you. Here Φίλιππου φω-νήσαι is taken as a noun, and governed by the preceding preposition.

Obs. 2. The infinitive supplies the place of gerunds and supines, which are only verbal nouns; as, κακὸς ἐπιστάμενος ἵππεύειν, minus peritus equitandi; οὐκ ἥλθον βαλεῖν εἰρήνην, non veni missum pacem.

Obs. 3. The infinitive is sometimes used instead of the impersonal participle; as, ἔμοι δοξεῖν, for ἔμοι δοξοῦν, as it appeared to me; δεῖν for δεῖον, when it ought.

Government of the Infinitive.

II. One verb governs another in the infinitive; as,

Ἀξίω ταῦτα λέγειν, he began to say.

Obs. Many adjectives, especially those which denote fitness, will, or power, govern the infinitive; as, ἄριστος ἀχοντιζόν, excel- lent in darting; ὡς ὁμά, sharp-sighted.
PARTICIPLE.

Infinitive for the Imperative.

III. The infinitive is often used for the imperative; as,

χαίρε μετὰ χαίρεσιν, κλαίε μετὰ κλαίεσιν, rejoice with them that do rejoice, and weep with them that weep.

διὰ σώζειν πρὸς Μεσσηνίαν, σώζω διὰ καὶ ευαιστοῖν, save the Messenians and yourself.

Infinitive used for other Moods.

IV. The infinitive is often put for other moods, with ὅς, ὅστε, ἐφ' ὅσῳ, πρὶν, πάρος, ἐπειδή, μέχρι or μέχρις, and ὁδὸς preceding; as,

ὁ ἄλλος ἐφβασάρ, for ὁ ἄλλος ἐφβασάρ, when the man saw.

πρὸ ἀλλήλων φωνῆσαι, before the cock crow.

ὁ θεός ἂν ἦν μὴ μυθελάλλω, the gods are such as cannot change.

CONSTRUCTION OF PARTICIPLES.

I. Participles govern the case of their own verbs; as,

ταῦτα λέγων, saying these things.

μιλλῳ λέγων ἄδικος, being about to give an account.

Obs. Participles are often used in the sense of nouns; as,

ὁ διώκων, the plaintiff; ὁ φίγων, the defendant. There is this difference, however, between the participle and the corresponding noun. The former expresses the person described in action; the latter does not. ὁ δούλος, is a man in the rank or condition of a slave; ὁ δοῦλων is one, at the time referred to, fulfilling the duties of a slave.

II. The participle is used instead of the infinitive, after verbs of sense, and those expressing any act or feeling of the mind.

To these add verbs of persevering, bearing, overlooking, and some others; as, μνημάσιν ποιήσας, I remember to have done it; οὐκ οἶδα ἔγνω καλλώ παῦδα ἴδων, I know not that I have seen a more beautiful girl; δεῖξος πεποιηκός, I will show myself to have done it; ήσθοντο δὲ οἱ πολλοὶ πεφυγότοι Αντώνιος, the people perceived that Antony had fled.
OBS. 1. The participle agrees with its noun; but, after a reciprocal pronoun, may agree with that pronoun or with the nominative of the verb; as, σύνοιδα ἐμαυτῷ ἀμαρτάνων or ἀμαρτάνοντι. I am conscious of doing wrong.

OBS. 2. Adjectives denoting clearness are followed by participles; as, δῆλος εἰ συνχαστῶν, you are plainly a sycophant; ἐστι δὲ οὐχ ὑδηλὸς ἐρωτάναι, he is clearly about to say.

OBS. 3. A participle with the verbs εἰμί, ὕπάρχω, γίνομαι, ἔχω, ἔχω, is often put for its own verb; as, προβεβηκότες ἦσαν ὑπὲρ ἡμῶν, ἔτεκταις ἐστιν τῶν ἀνθρώπων, he has killed the man, for ἐπέκτατε; ἔχεις τάφας ὑπὲρ ταφαῖς, you have disturbed.

OBS. 4. When a participle is joined with λαμβάνω, φθάνω, τυγχάνω, διατελέω, διαγίγνομαι, and διάγω, in any tense, it is rendered by that tense, and the verb by an adverb; as, ἔπαθε βόσκον, he secretly fed; ἔλαθον τινες ἐνλαμβάνετε τοὺς ἀγγέλους, entertained angels unawares; οἱ ἐνίγχανον ὅντες, who were there by chance.

OBS. 5. In some instances the participle has a real and pertinent signification, though apparently redundant; as, φανερῶς ἐν καὶ δημοτικός καὶ πιλάνθρωπος ὦν, he being sympathetic and humane, was manifested, —being really humane, he in consequence so manifested himself; ἀγαπήσας αὐτὸν ἔχω, having loved him; I so have him, —having loved him, I still hold him dear.

OBS. 6. Participles have sometimes the adverb μεταζύ before them in whatever case the construction requires, and, thus used, have the sense of the Latin gerund in dum; as, μεταζύ ὤψοσσω, in the midst of digging.

CONSTRUCTION OF CIRCUMSTANCES.

Price.

I. The price of a thing is put in the genitive; and sometimes in the dative; as,

ὅπως ἐπιτρέπων ἐν θησαυρῷ, I bought it for five drachmas.
χειρὶ τινι ὥπερ ὄψατο, he bought the victory with gold.

OBS. 1. Δύναμις has the price after it in the accusative; as δύναται εἰς τάλαντα, it is worth six talents.
CONSTRUCTION OF CIRCUMSTANCES.

Obs. 2. In purchasing or exchanging goods, the thing received is that from a regard to which the exchange is made, and must therefore be put in the genitive; as, ἡμεῖς χρυσία χαλκίων, he exchanged golden for brazen arms,—his receiving brazen arms being the ground of giving away the golden. When the dative is used, it expresses the means or instrument of procuring the exchange; as, χρυσίω τὴν νίχην ὀνήματο, he bought the victory with gold.

Materials and Part taken.

II. The materials of which a thing is made, and the part by which it is taken, are put in the genitive; as,

σῶλος χαλκός οὐσομάλις, a pillar made of brass.
ἀρνός κρατός ἄρης, to take a wolf by the ears.

Cause, Manner, and Instrument.

III. The cause, manner, and instrument, or means, are put in the dative; as,

Κρατεῖ μηχαναῖς, he conquers by stratagems; ἄγνωστος λόγχαις μάζου, καὶ πάντα κρατήσεις, fight with silver weapons, and you will conquer all things; παραμυθητικὸν ὁ φίλος καὶ τῇ ὁδῷ καὶ τῷ λόγῳ, a friend is consolatory by his looks and words.

Obs. The means and instrument are sometimes put in the genitive.

Place.

IV. The place where is often in the dative, and the place whither in the accusative, without a preposition; as,

Μαραθῶ, at Marathon. Ἐθῆς Ἑλλ., he came to Thebes.

Obs. 1. The place where is sometimes put in the genitive, as, ἦ οὖν Ἀγριας ἔσω; was he not at Thebes?

Obs. 2. The adverbs ἵνα and ὅποιον are often added to the noun, to denote the place where; ἰνα, ἰνα, ὅποιον, the place whither; and ἰνα or ὅποιον, the place whence; as, ἱππόθη, in the country; Ἐλείας, to Thebes; Ἐθῆς Ἑλληνικί, from Athens.
Measure of excess.

V. Measure of excess is put in the dative; as, 

\textit{μακρό 

Measure or Distance.

VI. Measure or distance is put in the accusative; as,

\textit{Εφεσὺς ἀπὸ τοῦ ἡμερῶν οὖν, Ephesus is distant three days' journey.}

\textit{Observation.} Sometimes, though rarely, the measure or distance is in the dative; as, \textit{Πενταπόλις Τρήπολις διέχει ὁδὸν εἴκοσι εἴκοσι} ἀνδρὶ, \textit{Tripoli is distant from Pentapolis twenty days' journey for an active man.}

Time.

VII. Time \textit{when}, if indefinite and protracted, is put in the genitive; if definite, in the dative; time \textit{how long}, in the accusative.

\textit{Observation.} The time \textit{when} is put in the accusative when length of time is expressed; as, \textit{ἡ̂ν διδάσκων ταῦτα ἡμέρας, ταῦτα δὲ νύκτας ἡμιλήτω ἐις τὸ ὄρος, he taught by day, and by night tarried in the mountain.} The time \textit{how long} is put in the genitive when it denotes 'a portion of time since;' as, \textit{πολλοῖς αὐτοῖς οὐκ ἔφορα ξυρόνω, I have not seen them for a long time:} in the dative, when it reaches to a fixed time; as, \textit{οὐ πολλοῖς ἡμέραις ὄσαρον, not many days after.}

Accusative of Circumstance.

VIII. Substantives are often put in the accusative, when they express some \textit{circumstance} or \textit{limitation} of a general statement; as,

\textit{πατὴς σου τῆς ἁλικίας, μᾶλλον ἀν ὅμοιος, a father to you in respect to years, more so in respect to kindness.}

\textit{Observation.} This has been called \textit{synecdoche}, because some preposition like \textit{κατά, διά,} \\&c., was supposed to be understood. It is better, however, to consider it as a regular idiom of the language, to use the accusative alone in these cases.
CONSTRUCTION OF CIRCUMSTANCES.

Case Absolute.

IX. A substantive and a participle are put in the genitive, when their case depends on no other word; as,

Θεῷ δίκιον, ἀδίκῳ ἱσχύον φῶν, when God gives, envy avails nothing.

Obs. 1. The use of the genitive absolute depends primarily on the idea of time, which the genitive is employed to express. Thus, as 


Thus, as 
vı́Γίνει, means at night, or at the time of night; so ἐμοὶ ἀπειροῦντος, ταῦτα ἔγινεν, denotes, at the time of my sleeping, these things happened. The construction has been gradually extended from its original sense, to express similar relations, which are denoted by the words, if, when, since, because, in that, &c.

Obs. 2. The participles of εἰμι and γίνομαι, and some others, are often omitted; as, ἔστι ὑπώνω ὡς ἐμοὶ μόνος, (sc. οὐς,) I may speak when alone. The genitive, especially of pronouns, is sometimes omitted; as, ἀληθοῦντων, (sc. αὐτῶν,) they choosing by lot.

Obs. 3. The infinitive, or part of a sentence, seems sometimes to supply the place of the noun; as, πῦρ πνεῖν τοὺς ταύρους μεθολογῆσθαι, that bulls breathe fire, being circulated as a story.

Obs. 4. The accusative and sometimes the nominative, are used absolutely; as, καὶ ταύτα τὰ γενόμενα ὑποτεθῆναι, ἑστησαν οἱ ἰερεῖς καὶ Ἀσινάκαι, and these things being properly performed, the Priests and Levites stood; ἀνοίξαντες τοῦ σώματος πόρους, πάλιν γίνεται τὸ πῦρ, when they have opened the pores of the body, there is again fire.

Obs. 5. The dative is used when there is a reference to fixed time; as, περιδότες δὲ τῷ ἐπιαντῷ, the year having come round, &c. : so likewise of an instrument or means.

Obs. 6. When the participles of impersonal verbs are used absolutely, they are put in the nominative; as, ἔδωκαν εἰρήνην ἔχειν, aἱρεῖται πολεμεῖν, when it was permitted him to have peace, he chose war.

Obs. 7. When the reason of another's conduct is given, it is usually done by ὡς or ὡςτε with the genitive or accusative absolute; as, ἔδωκα, ὡς πάντας εἰδότας, or πάντων εἰ- δότων, he was silent, as supposing all acquainted with it.
CASE OF THE COMPARATIVE.

X. The comparative degree governs the genitive, when the conjunction ἡ, than, is omitted; as,

πιλέμος γλυκίν, sweeter than honey. - πιλέμος ἀμύνην, better than his father.

Obs. 1. The infinitive, or part of a sentence, is sometimes governed by the comparative; as, πολλάχις ὠμηχί τῷ ἀγαθῷ τοῦ πάνωθαι ἀκαθότερον εἶναι, to preserve good seems more difficult than to gain it.

Obs. 2. Multiplicative numbers, like comparatives, govern the genitive; as, διπλάσιον διὰ ἀκούειν τοῦ λέγειν, one should hear twice as much as he speaks.

ADVERBS.

Adverbs used as Substantives.

I. Adverbs are often used as substantives or adjectives; as,

Ἀπὸ τότε, from that time; ἀπὸ τότε, from this time; ἦν ἀπὸ, till now; τὸ πέραν τῆς θαλάσσης, the farther part of the sea; ὁ ἦν ἅρπαγης, the outward man.

Government of Derivative Adverbs.

II. Derivative adverbs govern the case of their primitives; as,

Ἀφελεικτος μου, pleasing to me; because ἀφιεῖσθαι governs the dative: σταθεὶς τῷ τίγγῳ πλησιον, standing near the child; because πλησιον governs the dative: περίζ τῷ τίγγῳ, around the wall; because περί governs the accusative: πάφων ἤμα, without the ship; because παρά governs the accusative.

Obs. Ἐγγίζω, πλησιον, περίζ, and πάφω govern the genitive likewise.

Government of Adverbs of Place, &c.

III. Adverbs of place, time, order, quantity, concealment; separation, number, exception, exclamation, and some others, with adverbial nouns, govern the genitive.
ADVERBS.

Ἀνευ, ἀτερ, δίχα, χώρις, without; ἀντικρυ, ἀντικρύς, ἀπάντικρυ, against, opposite; ἄχρι,* μύχρι,* to, even to; ἐνεκα, ἐνεκεν, on account of; ἐγγὺς, πληθίων, ἐγγὺ, ἄσυν, near; ἐκτός, ἢω, ἢκτος, without; ἐντός, ἢω, ἡυω, ἢντος, within; πλην, παρεκτός, except, but; μεταξύ, among; ὀπίσω, ὀπίσων, behind; πρόσθεν, before; πέραν, ἐπείραν, beyond, &c.

Ἄχρι τῆς ὁμορφον ἡμέρας, to this day; ἐνεκα τοῦ βελτιστον, for the best; ἐκομίως τούτων, after those things; λάθνα παρῆνος, without his father's knowledge; ἄνευ καματον, without labor; ὅ τοῦ ἀδικόματος. Oh, the injustice! τῆς τύχης, for what an incident! τίνος χάριν, for whose sake; διλην ποταμών, like rivers.

Obs. 1. The adverbs enumerated above, and many others, have very much the nature of prepositions.

Obs. 2. Adverbs of the final cause are sometimes omitted; as, ἤγαρα τοῦ μῆ τινος ἤγαρα ποτὲ, (supp. ἐνεκα,) I have written for this reason, lest any one happen to inquire.

Government of Adverbs of Accompanying.

IV. Adverbs of accompanying are followed by the dative; as,

ἀμα τῇ ἡμερᾷ, at day break.

ἵππω τῶν ἄλλων, together with the rest.

Government of Adverbs of Swearing.

V. Adverbs of swearing are followed by the accusative; as,

ὁ Δίς, by Jupiter. ὁ Πλευστός, by Pluto. μᾶ τῆς σφαίρας, by this sceptre.

Government of Adverbs of Showing.

VI. Adverbs of showing govern the nominative; as,

ἐδώ ἰ πέραν οὐ, behold thy son. ἐδώ ἰ ἄνθρωπος, behold the man!

**Ἀχρις, μύχρι, before a vowel.**
Constitution of Negatives.

VII. Two or more negatives strengthen the negation, if they belong to the same verb; as,

Οὐχίνδυτι οὐ μὴ φάγω κέκατοι, I will by no means eat of it any more; Luke xxii. 16: οὐ οὐκ ἦν οὔδεποι οὔδες ήλθος, in which no one had ever been placed; Luke xxiii. 53.

Obs. 1. The several adverbs deny of different things. Thus, in the second instance, οὐκ denies of the fact; οὔδεποι, of time; οὔδες, of the person.

Obs. 4. When the negatives belong to different verbs, each qualifies its own verb, and they generally affirm; as, οὐ δύναμαι μὴ μεμνησθαι αὐτοῦ, I cannot avoid remembering him; Xen.

Obs. 3. Οὐ and μὴ are often placed, not before the verb which they qualify, but before some other one in the sentence; as, οὐ ἔφη αὖλθον, he said he would not depart.

Obs. 4. Μή as an interrogative loses its negative sense, and is merely emphatic.

CONSTRUCTION OF PREPOSITIONS.

I. Ἀντί, ἀπό, ἀπό, and πρὸ govern the genitive; ἐν and σύν the dative, and εἰς the accusative.

ἈΝΤΙ

Denoted originally, facing, fronting, set over against, answering to. Hence its common signification is against, instead of.

For. ὁφαλμῶν ἀντὶ ὁφαλμοῦ, an eye for an eye.
Before. Ἀντὶ χειρικών οἰκον οὐν δεῖν χεῖ, we ought to choose glory before (instead of) wealth.
Against. Ἀντὶ ἄθεος ισχος, go against the man.

By a slight change of signification, ἀντὶ sometimes denotes in addition to, or upon.

Upon. Ἀνίας ἀντὶ αἰνίων, sorrows (answering to, in addition to) upon sorrows.

ἈΠΟ

Denotes from, and expresses separation or distance from, beginning, cause, or motive. Its signification is often expressed by the word of, which is derived from ἄφοι or ἄφες.

From. Ἐποικοῖ ἀνθρόποι, he marched from Sardis.
PREPOSITIONS.

At. 'Ati φιλής, at (i.e. from) the third hour.
After. 'Ati διεσού, from (the time of) supper, i.e. after supper.
Against. 'Ati γνώμην, aside from, i.e. against, his opinion.
For. 'Aντιπαίρων τὰς αυτών ἄρτος τῆς χαζης, they did not believe (from)
for joy.
Of. 'Ati τὰν σιδηρον, I spend (from) of thine.
Qf. Οι ἄρα τῆς βουλῆς, persons of the council, councillors.
With. 'H ἄρα τοις ἔφοι, μάχης, the battle (commencing from) with
the sword.
Without. 'H ἄρα αὐτῆς οὖσα, she being without (separated from) a husband.

ΈΕ or ΕΞ

Denotes out of. It is used to express a change from one state, place, or
time, to another; and likewise the cause or materials of any thing.
Out of. 'Εξ Ἀγυατου ἠκαλεσα τιν υιόν μου, out of Egypt I have called
my son.
From. 'Εξ ἑτοι τολμην, out of (from) peace to make war.
Of. Ποιησα ἐν χριστω, a cup (made out) of gold.
From. Γινοι ἰη αἴδης, the woman (out of) from the man.
By. 'O διασα ἐν διστα τόνα, the just shall live by faith, (as
the cause or source.)
After. 'Τοις ἐν διασο, sleep after (the time of) supper.
With. 'Εξ ἔρα προμυλίαν, (out of) with all care.
For, by reason of. 'Εξ τοῦτον μανάραδον, for this he was put to death.

ΠΗΡΟ

Denotes priority either in place, time, or estimation.

Place. Πρὸ Ἐώς, before the door.
Time. Πρὸ τοῦ χριστοῦ, before the war.
Preference. Προπλημμύρω τοι σεμεν, war in preference to, i.e.
before, peace.

We generally stand before what we defend; hence

In defence of. Μαχηθαν γιὸ των παιδων κατ τοῦ γενεας,
to fight (before, in defence of) for wives and children.

Instead of. Προ παιδών παιδών, to die for his child.

ἘΝ

Denotes in, contained within, either in time of place.

In. 'Εαν ξύμιν σελίν, to sail in the harbour.
Within. 'Εαν οταν ἡμέρας ἠῳόησαν, they die within seven days.
After. 'Εαν καλλω χρησι, (within) after a long time.
Against. 'Εαν ιδο δανους, bold (in case of) against me.
Among. 'Οσι τωι μελαντω, the ass among (within) the bees.
At. 'Εαν Μαντύνης ηττωμεν, conquered (in) at Mantinea.
Before. 'Εαν μερις, τοις 'Ελινωι παιδίν ἵππημενιος, before (in the
midst of) more than three thousand witnesses of the Greeks.

15
SYNTAX.

Sometimes it denotes within one's power, or sphere of operation; as, ἐνυφαστήτως, was led in the operation of the Spirit, by the Spirit.

By. 'Εστιν τῶν τῶν νομοθέτων μὴ ἱκανὸς νῦν μαθίναι, make no law by (in the operation of) these law-givers.

For. 'Εστὶν δὲν ἴδων ἱδώνων ἄρε, μή ὁ σύν ηὐρέμθη, they might have seen, for the price of two oxen, had not this been decreed.

Into. 'Ελικός ἐλλάδος, to come into (within) Greece.

Upon. Ἐκ τῶν ἱερατῶν ἑπει, and he put (the roasted pieces) (within) upon the tables.

With. 'Εστὶν πάλιν καὶ διαφέρει, (in the way of) with shields and darts.

ΣΥΝ

Denotes with, junction with.

With. Ἐξελθὼν Ἰησοῦς ἐν τοῖς μαθητάσι, Jesus went out with his disciples.

At. Ἔν τῷ ἱερῷ, at supper.

Besides. Ἔν τῷ ποιμένι, (together with) besides all these things.

With the aid of. Ἔν τῷ Θεῷ υπερέχω, with the aid of God I will attempt it.

During. Ἐν τῷ ποιμένι, (at the same time with) during the drinking.

To. Παρεσμένως ἐν τῷ δύναμι, I will go (in junction with) to the contest, according to the law.

ΕΙΣ

Denotes at; and motion, tendency or direction at, or towards, and then it is rendered by into.

At. Ἐστι πᾶς τῷ δόρῳ, he stood at the door.

Into. Ἕν πηδῶ μεθ' ὀλίγῳ, out of the frying-pan into the fire.

About. Εἰσὶ ἑκτικῶν, about (towards) evening; οἱ ἑκτικῶν ἁγίασας, about a hundred men.

Against. Εἰσὶ τῶν Θεων ἱππατάνων, to offend against (the offence being directed at) God.

Among. Εἰσὶ τῶν ἀκοντων καταληψι, he was reckoned (at the place of) among the heroes.

Because of. Ἐπανείπται τοῦ τῶν κάλλως, he is praised because of his beauty, — the praise being directed to his beauty.

For. Εἰσὶν ἰλαχιστὸν ἰσωτόν, it is reckoned (at) for a very small thing.

In. Εἰσὶν ἱκανοῖς ἡμῖν, I sit (at the place of) in the assembly.

Of. Εἰσὶν Ἰησοῦν λόγω, I speak of Christ.

To. Χρίστον κοιτάξας, τὸν τὸν θεόν, the sow that was washed, to her wallowing in the mire.

Towards. Εἰσὶν λιτός, good will towards me.

Until. Εἰσὶν ὀλίγων καταδύσα, they feast (till they arrive at) until sunset.
II. Ἀιτία, κατά, ὑπέρ, govern the genitive and accusative, and ἀνά the dative and accusative.

ἈΙῚ.

When ἀνὰ governs the genitive, it denotes through in space, or through as a means; when it governs the accusative, it denotes on account of, and also through as a cause.

Among. Ἐστιν καὶ ἀνὰ πλῆθος, he excelled (throughout) among them all.
Into. Διὰ μᾶλλον ἵνα, to go (through) into the bottle.
Of. Βρώματα διὰ γάλακτος καὶ μίλια τρυπητά, food made of milk and honey.
Through. Διὰ τοῦ πνεύματος, through the spirit.
To. Κατάδυοι διὰ τριπόδων, he descended (among) to the tripods.
Until. Διὰ τοὺς, until the end.
With. Οὐκ ἦλθε διὰ πλῆθος καὶ παλαίρεικον τοῦ γράφεως, I will not write with pen and ink unto thee.
At. Κάραία διὰ πολλῶν, (supp. χάρακα) villages at a great distance.
After. Διὰ τῶν ἑλέων, after two days,—two days being the distance.
For. Τῇ σάββατῳ διὰ τοῦ ἄγαθου ἡμέρας, the sabbath was made (on account of) for man.
Through. Ἀκίνητον αὐτῶν ἡ τῷ αἰμα τοῦ ἀνθρώπου, they conquered him through (as a cause) the blood of the Lamb.

ΚΑΤᾼ.

Denotes along, against, according to, down, and refers to the line of direction along which a thing tends, or is situated.

Along. Κατὰ τὴν ὁδόν, or κατὰ τὴν ὁδόν, along the road.
Through. Κατὰ ἑλές τῆς Ἰουδαίας, through all Jewry.
In. Κατὰ ὁπίν, in a dream.
To. Ἡσυχία κατὰ στρατιόν, they came to the army.
Towards. Κατὰ βορέα ἑσπερίας, standing towards the north.
Against. Κατὰ Χριστοῦ, against Christ.
Over. Εἰς κατὰ υψώσα, goes (against) over the mountain.
Under. Ἐὰς κατὰ γαῖας, he went (against) under the earth.
Upon. Κατὰ γῆς πιστίμον, to fall (against) upon the ground.
At. Κατὰ σταυρὸν κειμένον, to shoot (against) at a mark.
About. Κατὰ ἐφαρμογὴν κλῖσεν, ἐκλύετο, a mist was spread about his eyes.
Of. ἄξιον ἐμαυθανεῖμαν, κατὰ τοῦ Θεοῦ, because we have testified (in regard to) of God.
Down. Ἀπείρην κατὰ τοῦ θανάτου εἰς τὴν Δάλασσαν, rushed down the precipice into the sea.
According to. Κατὰ Ματθαίου, according to Matthew.
By. Κατὰ φίλα καὶ κατὰ φίλας, according to, i.e. by, tribes and wards.
Before. Κατὰ ἐφαρμογήν καὶ λίπυς, he speaks to thee before thy face.
Near. Κατὰ καίνας τοὺς Ἀθηναίους καὶ τῆς Σέλευκον, the Corinthians had their ships near the Athenians.
SYNTAX.

THEP

Signifies over, in defence of. Over in respect to place or position, hence beyond. With the accusative it more commonly answers the question whither, with the genitive the question where.

Above. ἄνω ἄνω: he stood (over) above his head.
Upon. ἐπί ἐπί: old age upon the head.
Beyond. Ἠθέλει ἐκ Αἰθιόπειας ἐγκάταστα, out of Ethiopia, which is beyond Egypt.

In defence of; what we would defend, we stand over; on the part, or behalf, or for the sake of.

For.

Εἰ ἐὰν Θεός ἐκεῖ ἄνω, τίς καὶ άνω, if God be for us, (on our part,) who can be against us.

By. Αἰματικῇ ἐκεῖ Μακάριος, I pray by (for the sake of) the gods.
Instead. Χαίρεται ἐκεῖ ἡμῶν ἁῖτιν, Christ died in our stead.
Concerning. Ἡ λείψις ἡμῶν βίαται ἐκεῖ ἄνω, our hope is steadfast concerning you.

Above. Τί ἔξοχος ἄνω, τίς ἄνω; what is above us is nothing to us.

More than. Ὄ παπαν στιγμή ἐκ παπίκη ἄνω, he who loves father or mother (above) more than me.

ΑΝΑ

Denotes to move up, or back, and refers to the line of direction traced backwards. Hence it denotes back along, against, up and down, or among.

Against. Ἀνὰ τόπον διανέμειν, they bore them back along the river, i.e. against the stream.

According to. Ἀνὰ τὸν αὐτὸν λόγον, according to the same word, q. d. tracing the same course of speech back again.

Over. Ἀνὰ τὰ ἄνω, (up) over the mountains.

Through. Ἐκαθάρισαν ἄνα τραγωνίας, they were scattered (up and down) through the army.

Among. Ἀνὰ τὰ ἄνω παλαιᾶς, to wander (up and down) among the mountains.

Apiece. ἡμέρας ἄνα μισθόν ἄνω τὸ φρέτα, containing two or three firkins apiece, i.e. up to two or three firkins, no farther.

By the Poets.

Upon. ἐν τῇ κατή Ἆργαρς ἄνω, the father slept upon the top of mount Gargaras.

In. Ἀνὰ χείριν ἐλεύθερος, taking it up in her hands.

With. Ἐκεί ἐν τῇ σπάσει, with a golden sceptre.

III. Ἀμφί, ἐπί, μετά, παρά, περί, πρός, and ὑπό govern the genitive, dative, and accusative.

ἈΜΦΙ

Denotes round about, in all directions, near about, or beside, about, concerning.
PREPOSITIONS. 173

About. 'Διαφέρειν τό αίχμα, they dwell about the city.
'Διαφέρειιν τό πέτρον, and he hung the sword about his shoulders.
'Διαφέρειν τό σταγείον τό είδω, collected about the stream of Jordan.

After. 'Διαφέρειιν τό είδω, others followed (near about) after him.

Among. 'Διαφέρειιν τό κύκλον τόν, sorrow rose (round about) among them.
Beside. 'Χείλιον τόν είδω, he fell beside him.
Near. 'Διαφέρειιν τόν κυλλόν φέραν, the sword was broken (about) near the hill.

Upon. Κάθεται τό δίκα ανά τό κεραί, he threw the man upon the ground, and sat down upon him.

Concerning. Μάχεσθαι τόν κύκλον τόν, they fight about a small fountain.
Of. 'Διαφέρειιν γραφή, a description of the stars; literally, a writing about the stars.

'ΕΠΙ

Signifies upon, in different modes. With the genitive it denotes action, or situation upon.

Upon. 'Ον κυλίνθηει έκείνον τόν γραφή, the ball rolls upon the table.

Through. 'Ει τό θάλασσαν ιχώρι, he marched through (upon) Thrace.

Of. 'Ει τάλα κυλίνθηει, speaking (upon) of the child.

At. 'Ει τύχει ει διέσπει, to shoot at the mark.

Within. 'Ει τύχει ει διέσπει, they each stood (close upon) within the goal.

Beside. 'Ενιοπέδος τόν κύκλον τόν, ἔστειλαν ἐκείνον, to show himself just upon (i. e. at, beside) the sea of Tiberias.

After. Τῶν ἑπαυλήν τάγματα κυλίνθηει, and they took the ships upon sea, for Macedonians, he ordered the shield-men to descend, and after (close upon) them the Macedonian ranks.

During. 'Ει τόν Κέρων, during the life of Saturn.

With the dative, ει generally denotes function of one thing upon another.

Among. 'Ει τῶν φίλων, joined with or among his friends.
'Ερημίτων εἰς λαϊκέν τῇ Ὀλυμπίᾳ, to prophecy among people and nations.

Following upon in the way of dependence, addition to, or in pursuit of.

With. 'Ει τῶν, in addition to, i. e. with these things.

From. 'Ει τῷ πεποιημένῳ, in consequence of (from) faith.
For. 'Ει τῷ κληρίκοις, in pursuit of, for (the sake of) gain.
Over. 'Εικελον τεράστιον εἰς χίλια, three hundred (upon) over a thousand dead.

With the accusative, it denotes an action directed upon.

Upon. Διός πέτρα εἰς τὰν χίλια, a stone falls upon, or towards, the ground.
SYNTAX.

At. Καθήμενον μετὰ τοῦ τιλάτου, sitting (upon the business of) at the receipt of custom.

To. Κών ημερεῖας μετὰ τοῦ τιλατου, the dog returning to his vomit.

Towards. 'Εστι ἀνατέλης, towards the east.

Against. Βασιλεία Ἰο' ἱερὰς Ἁμαρτωλᾶ, a kingdom divided against itself.

META.

Before the genitive, μετὰ denotes with; before the accusative, after; before the dative only in the Poets, among, inter.

With. Εὗτοι τί φαινον μετὰ τοῦ μανθέν εὔνως, they found the young child with his mother.

Among. Μετὰ τῶν νεκρῶν, in the same place with, or among, the dead.

With. Ο Θεὸς ἱεροτημίαν μετὰ σωτηρίαν, God wrought with them.

By. Χαίρει ημῶν μετὰ σωτηρίας, their manes were blown (with) by the wind.

With, or against. Μετὰ τοῦ δέσιον θυμισθοῦν, they shall fight with the Lamb.

On. 'Ο σωτήρ εἰς ἵστης μονή, he that showed mercy on him, i.e. with him as the object of it.

In. Μετὰ χειρῶν ἥχου, having (among) in his hands.

Among. Μετὰ παρασκευῆς παντίν, he was busy among the foremost.

To. Μετὰ ἣμαρτωλῶν ἱερῶν, he spoke (among) to the female attendants.

Within. Μετὰ σφηνίς τῆς τίνης, placing their destruction (among) within them.

After. Μετὰ τῶν Ἑλλήσ τῶν ἄμαρτων ὅσων, after the tribulation of these days.

By. Νύνιως τί καλ μιη ἡμέρας, by night and by day.

ΠΑΡΑ

Signifies at, beside, or near. With the genitive, from at, or from beside, from.

From. Παρὰ Κυρίου ᾧ σῶσα μοῖν, from the Lord is my help.

With. Ἰησοῦς ἐπὶ τῷ φάγῳ εὔνως, Jesus and those who were from beside (with) him.

Qf. 'Ενεργεος τῷ αὐτῷ εὔνως, he inquired (from) of them.

After. Παρὰ ἑορτῶν λύου, from, i.e. after, pleasure, pain.

Near. Παρὰ προδρόμων τῷ παρισι, the cheeks (from) near the temples.

With the dative, close behind, i.e. at or with.

Among. Διαλογίζοντο τῷ ἱερῷ, they reasoned (beside) among themselves.

To. 'Ἰησοῦς ἐπὶ Τισαφήρους, to go to (the side of) Tissaphernes.

* The genitive in Greek has frequently the force of tendency from.
With the accusative, beside, for the sake of comparison, contrast, or as a reason.

**In comparison.** Ὄλος ἐπὶ τῶν νυμπτῶν ὑμῶν ἄνδρῶν, thou art fair when set beside or compared with the sons of men, i.e. fairer than the sons of men.

**Beneath.** Ἡλεκτρισμένοι βρέχο τοι πάζε εὐρυκερον, thou hast lowered him a little, when set beside or compared with the angels; i.e. hast lowered him beneath the angels.

**For.** Παρὰ τῶν ὤν ἔστι τῶν σώματος, for this (reason) it is not out of the body.

**For.** Θεία λίκανον παρὰ τοῦ μαγιστρὸ τῶν πνευμάτων, I seemed a God (by the side of) for the greatness of my actions.

**From.** Ἡγνωμαι παρὰ τούτοις συνετίσαι, I think that safety is from this.

**Save.** Τιμοφράσον παρὰ μίαν, forty save one.

**Beyond.** Παρὰ τῶν πέτρων Ἰσραήλ, they fled to the further side of (i.e. over, beyond) the river.

**Against.** Παρὰ τῶν ναμα, beyond, against the law.

**ΠΕΡΙ**

Signifies about, round about, concerning.

**About.** {Περ} ὅμιοις, round or about the altar.
{Περ} μεσημέρια, about noon.

**Concerning.** Ἕγραφε τοι Ἰουδαίῳ τῷ αὐτῷ, the Jews murmured concerning him.

**For.** Περὶ πάσης ἅλθει ἀδικία, to be in fear (about) for the whole city.

**In respect** {Περὶ τούτων τοὺς γενεῆς τοιῶν γίνον, be such in respect to (concerning) thy parents.

It sometimes denotes superiority; what is round another is of course greater.

**Over.** Ἔχειν χαῖς τῶν ὄνων ἰδίατα, has power over his own will.

**Above.** {Περὶ πάντων ἑρμανωέται ἀλλήλων, to be above all others.
{Περὶ τῶν βασιλέων, above the comprehension of mortals.

**ΠΡΟΣ (ὨΣ)**

Signifies at, to, by. It has an accusative more in reference to the question whither, and the dative in reference to where. It takes the genitive with the sense of from, by, on the part of, after the ideas to hear, receive praise or censure.

**Before.** Ὑδ Πέτρος ιναικα δῶς τῷ Διὸς, but Peter stood before the door.

**With.** Ὑδ ὁ λόγος ἐν τῷ Ὄστις τῷ Θείῳ, the Word was with (before the presence of) God.

**At.** Πρὶς τῷ τίλεν τῶν βων, at the end of life.
SYNTAX.

By. Πρέσ τῷ Δίσι ἱερωτὶς ὑμῖς, I beseech you (on the part of) θεός.

Near. Πρὸς τοὺς Ἁλίκες Κάρτες, the Corians near the sea.

Of. Χερσονῆσι πρὸς ἀνθισμένη μεθικὶς ἱππιστὶς, suspect no evil of a good man.

Through. Φυσικὸς πρὸς ἔνας αἴμα, blowing out the blood through the nostrils.

For. Τὸν τρῶς πρὸς ἡμῖναν ἑπιχείρησιν ὑπέρ τῆς, for this is (on the part of) for your health.

Towards. Λεγόταν πρὸς ἑαυτοὺς, they went away towards their own homes.

Against. Νῆσις πρὸς σκιλασθεὶς θάλασσα, dashed the ships against the rocks.

In addition to. Πρὸς τοῖς ζευγίοις, in addition to the things that have been said.

On account of. Πρὸς τὴν σεληνοφάειαν ὑπὲρ ἡγαθείαν, on account of (towards, of) your hardness of heart, he wrote.

For the sake of. Πρὸς τὸν ἐκπολεμημένον καθήμενον, sitting for the sake of alma.

During. Εἰς τῆν ἡμέραν ἑνώ σοι καὶ τοῖς οὖ χρόνις, ἣν ἡ σοφία ἡ αἰσχροὶ ἔμαθεν, that epistle made you sad, though but for a season.

'THIO, by, under.

1. With the genitive, dative, and accusative indiscriminately.

Under; whether in place, time, power, or any other mode of being under;

Under. 'Τῷ χήρῳ, under the earth.

At. 'Τῷ νυκτὶ, at (under) night.

About. 'Τῷ τοῖς ἦλιον, under or about daybreak.

Under. Λιγώ ὡς ὑπὲρ Θόου, I speak as under (the direction of) God.

Behind. Καὶ μὲν καταστάτως ὑπὸ τὸν Σιβήρα καὶ αὐθεντήσατα, and he conceals him behind the door.

To. 'Τῷ Τροίῃ ἡρωίᾳ, we led (under) to Troy.

With. 'Αλεξισσεῖς ἄνω υπὸ Ἄρμον ἄρμα, the most abject wretch that came to Troy.

With. Καταστάτως ὑπὸ λαμπάδων, coming down (under the guidance of) with torches.

2. With the genitive, by, as a cause or means.

By. Τῷ ἴσιν ὑπὸ τοῦ Κορίτου, what was spoken by the Lord.

For. 'Τῷ ἱσθμίῳ δανείῳ, to weep for joy.

Obs. 1. Prepositions are sometimes used as adverbs; as, πρὸς δὲ, καὶ πρὸς, and further, moreover; μετὰ δὲ, but afterwards; παρά, therewith, thereby; ἐν, therein; περί, very, especially.
Obs. 2. Prepositions are often understood; as, ἐγερὼν παῦλον, (sc. διότι,) they go through the plain.

Government of Prepositions in Composition.

IV. A preposition in composition often governs the same case as when it stands by itself; as,

Ἀπεφίλησαν Σωκράτην, they sprang away from Socrates.
APPENDIX.

I.

DIALECTS.

The Greek nation was first divided into two parts, the Doric and the Ionic; giving rise to the two fundamental dialects of the language. The Dorians were more numerous, but their dialect was rough. A part of this tribe, however, the Æolians, polished the language considerably, especially in the colonies situated in Asia Minor. Thus the original Doric was divided into two branches, the Doric and Æolic. There were slight peculiarities, also, in different portions of these tribes, which are called the Æolic and Macedonian dialects, &c.

The Ionians originally inhabited Attica. Colonies went out from this people and settled on the shores of Asia Minor, where their language was very generally softened and improved. Those who remained at home were called the Attics; and, after the establishment of free institutions, their language became more polished and refined than that of any other part of Greece. Thus the language of the early Ionians was divided into two dialects, the Ionic, in which Homer wrote; and the Attic, which carried forward the improvements in the language, first commenced by the Ionic colonists. Some peculiarities of the original language were retained by one of the four great dialects, and some by another. Hence grammarians, in speaking of Homer, call that Attic, Æolic, Doric, Cretan, &c., which had become so in the progress of the language.

Athens was the chief seat of Greek literature, and hence the Attic dialect became, at length, the language of the court and of prose composition, throughout all parts of Greece. In poetry, however, the other dialects continued in use. After the conquests of Alexander, the seat of empire and literature
was transferred to Alexandria, and here the Attic dialect, dropping a few peculiarities, took the name of ἢ κοινὴ διά-
λεξις, or the common dialect. As this became the language
of the court and of business in all parts of the empire, it was
often corrupted by the introduction of foreign idioms; of
which we have an example in the language of the Septua-
gint and the New Testament, which abounds with Hebrew
idioms, and is called Hellenistic Greek. The poets had a
certain degree of license in adopting forms of expression from
the early language, which has been called the Poetic dialect.

In the following tables, the changes produced by the dia-
lects are considered in two points of view; first, changes in
single letters; secondly, in the inflection of the several parts
of speech. In respect to single letters, it must be remarked,
however, that these changes are not universal, but occur only
under certain circumstances in particular words, which must
be learnt by use.

**ATTIC.**

The Attic dialect was the most refined, and was peculiar
to Athens and its neighborhood. It is admitted by the poets
and writers in the Ionic and Doric dialects.

**PROPERTIES**

1. **Contraction.**

1. Of syllables in the same word; as,

<table>
<thead>
<tr>
<th></th>
<th>into α.</th>
<th>See Obs. 19.</th>
</tr>
</thead>
<tbody>
<tr>
<td>αα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ας</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ααι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ηη</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ιης</td>
<td></td>
<td></td>
</tr>
<tr>
<td>αει</td>
<td></td>
<td></td>
</tr>
<tr>
<td>αεο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>αεω</td>
<td></td>
<td></td>
</tr>
<tr>
<td>εη</td>
<td></td>
<td></td>
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<tr>
<td>εω</td>
<td></td>
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<tr>
<td>ειο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ειω</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- 1. αα into α. See Obs. 19.
- 2. ας into α. See Obs. 19.
- 3. ααι into α. See Obs. 19.
- 4. ηη into η. See Obs. 19.
- 5. ιης into ι. See Obs. 19.
- 6. αει into α. See Obs. 19.
- 7. αεο into α. See Obs. 19.
- 8. αεω into α. See Obs. 19.
- 9. εη into ε. See Obs. 19.
- 10. ιης into ι. See Obs. 19.
- 11. ειο into ε. See Obs. 19.
- 12. ειω into ε. See Obs. 19.
To this dialect properly belong all contract nouns and verbs.

2. Of syllables in different words by synalæpha, of which there are six species; viz.

<table>
<thead>
<tr>
<th>Synalepha</th>
<th>Attic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apocope, as τὸ ἀργύριον</td>
<td>τ' ἀργύριον.</td>
</tr>
<tr>
<td>τοῦ ἀρδρός</td>
<td>τ' ἀρδρός.</td>
</tr>
<tr>
<td>τοῦ ἀγαθῷ</td>
<td>τ' ἀγαθῷ.</td>
</tr>
<tr>
<td>τοῦ ημετέρου</td>
<td>Ἐημετέρου.</td>
</tr>
<tr>
<td>τῇ ἡμέρᾳ</td>
<td>Ἐημέρᾳ.</td>
</tr>
<tr>
<td>τῷ ἄρτῳ</td>
<td>Ἐχοῦσα.</td>
</tr>
<tr>
<td>οὗ ἐνεκα</td>
<td>Τάργα.</td>
</tr>
<tr>
<td>Αφανέσεως, as</td>
<td>Τάνταρφ.</td>
</tr>
<tr>
<td>η ἄγχονσα</td>
<td>Οὐνεκα.</td>
</tr>
<tr>
<td>τῇ ἔργα</td>
<td>Θοιμάτων.</td>
</tr>
<tr>
<td>τῷ ἄρτῳ</td>
<td>Θοιλάχιστον.</td>
</tr>
<tr>
<td>οὗ ἐνεκα</td>
<td>Εμοῦποδύνει.</td>
</tr>
<tr>
<td>Synæresis, as</td>
<td>Τοῖοι οὐμοὶ.</td>
</tr>
<tr>
<td>τῷ ἔμαθεν</td>
<td>Τοῖοι τοῦ ἔλγεος.</td>
</tr>
<tr>
<td>Crasis, as</td>
<td>Τοῖοι τοῦ ἔλγεος.</td>
</tr>
<tr>
<td>τὸ ὑποδύνει</td>
<td>Τοῖοι τοῦ ἔλγεος.</td>
</tr>
<tr>
<td>Apocope &amp;</td>
<td>Τοῖοι τοῦ ἔλγεος.</td>
</tr>
<tr>
<td>Synæresis,</td>
<td>Τοῖοι τοῦ ἔλγεος.</td>
</tr>
<tr>
<td>Εμοὶ</td>
<td>Τοῖοι τοῦ ἔλγεος.</td>
</tr>
<tr>
<td>&amp; Crasis,</td>
<td>Τοῖοι τοῦ ἔλγεος.</td>
</tr>
</tbody>
</table>

Contractions of the Article, the Pronoun ἤς, Conjunction καὶ, and the Preposition πρὸ.

**Article.**

| ὁ         | α        | οῦ        | ἁμεος |
| oí        | ε, * o   | οὐν      | ἁμος |
| ὁ         | οι       | οὐ       | ὁ σφυρος |
| before    | η, οι    | οὐ τοῦ | ὁ σφυρος |
| τὸ        | η, ε, o  | τοῦ τοῦ | ὁ σφυρος |
| τοῦ       | η, ε +   | τοῦ τοῦ | Θα τοῦ τεῖρου |

* *O before s makes sometimes ἁς ἀνεστρεφε, ἀνεστρεφε.*

† See Article in the Ionic dialect.
Before an aspirate, $x$ is changed into $\chi$; * as,

kai ὁ  Attic $\chi\nu$.

II. Change of letter or syllable; as,

$\gamma$ into $\beta$, as, γήχων, $\betaλήχων$.

$\lambda$ — $\gamma$, — μόλις, $μόγις$.

$\mu$ — $\kappa$, — κλίβανος, $κρίβανος$.

$\nu$ — $\sigma$, — πέφραμα, $πέφραμα$.

$\sigma$ — $\rho$, — ςφάσειν, $ςφάδειν$.

$\tau$ — $\sigma$, — σήμερον, $τήμερον$.

$\alpha$ — $e$, — λαός, $λεώς$. 2. Obs.

$\alpha$ — $o$, — οίλα, $οιλω$.

$\omega$ — τά, Fem. Art. τω, $λαός$, $λεώς$. 2, 5.

* See Rule III. page 5.

† Busby, after Joh. Grammaticus, reverses this instance, making $δαρείαν$ from $δαρίνυρν$; but greater authorities are against them.

‡ See Article.
DIALECTS.—ATTIC.

\[\text{into}\]  
\[\text{o, as πέπεμφα,}\]  
\[\text{πέπομφα.}\]  
\[15.\]

η —  
\[\text{α, — εύφυς,}\]  
\[\text{εύφυς.}\]  
\[4.\]

\[\text{ei, — πύσομαι,}\]  
\[\text{πύσομαι.}\]  
\[\text{et, — πέτηθά,}\]  
\[\text{πέτονθά.}\]  
\[16.\]

\[\text{ε, — είον,}\]  
\[\text{είωνα.}\]  
\[17.\]

Diphthong.

\[\alpha i — \alpha, \text{ page 17.}\]

\[\alpha i — \alpha, — κλαίειν,\]  
\[\text{κλάειν.}\]  
\[6.\]

\[\epsilon i — \epsilon, — κλείδας,\]  
\[\text{κλείδας.}\]  
\[2.\]

\[\eta i — \eta, — κλοιός,\]  
\[\text{κλωφός.}\]  
\[\omega i — \omega, — λευ,\]  
\[\text{λευ.}\]  
\[2.\]

Syllable.

\[\tauωσαν — \nuων, — τυψάτωσαν,\]  
\[\text{τυψάτων.}\]  
\[22.\]

\[\mu — \eta, — βούβα,\]  
\[\text{βούβα.}\]  
\[24.\]

\[\eta — \epsilon, — γνοίηας,\]  
\[\text{γνοίηας.}\]  
\[27.\]

III. Insertion of \(\eta\), \(o\), \(o\), in perfect tenses.
Observations 16, 17, 18.

IV. Prosthesis, συνάφος for μυσάτος.

V. Syncope.

\(\sigma\) in the first future active and middle.  
12 Obs.

Antepenultima of the first aorist.  
14.

\(\kappa\) in the perfect, sometimes with the vowel 
or diphthong following.  
19.

\(\iota\) in the third plural pluperfect.  
20.

\(\eta\) in the aorists optative, and verbs in \(\mu\).  
27.

\(\sigma\) in \(\sigma\)ωσαν, imperative passive and middle.  
23.

\(\sigma\) in verbs; as, \(\sigma\)ιμαι for \(\sigma\)ιμαται.

VI. Paragoge.

\(\gamma\) in pronouns primitive and articles; as, \(\gamma\)γωγε, \(\gamma\)γε, 
\(\gamma\)γε.

\(\alpha\)ν in pronouns and adverbs; as, \(\alpha\)τιον, \(\alpha\)νχου, \(\alpha\)μεμνύνην.

\(\tau\) and \(\gamma\) in pronouns demonstrative; as, \(\alpha\)τοι, \(\alpha\)ντι, \(\tau\)ντοι; \(\tau\)ντοι, \(\tau\)ντοι, \&c.; \(\tau\)ντόν, for \(\tau\)ντο; \(\tau\)ντόν, for \(\tau\)ντο. There is sometimes an elision of \(\alpha\) and \(\alpha\); as \(\tau\)ντι, 
\(\tau\)ντι.

* In common with the Boeotic.
APPENDIX.

* in adverbs, conjunctions, and prepositions; as, ὁνωσι, ἐνυι, ὁνιθ, μενι, ἕνι.

ο in the second person singular of verbs; as, χεφσθα. η in the conjunction; as, ὅτι. 
δι or δι in articles; as, ὃδι or ὃδι.

VII. Apocope.

ο in the imperative active of verbs in με; as, ἵστα and ἴστη, for ἵσταθι and ἴστηθι.

OBSERVATIONS.

1. It makes the vocative like the nominative in all declensions.

Declensions.

2. In the 2d, the vowel or diphthong in every termination is changed into ο; and the penultima of nouns in αος, if long, is changed into ϊ; as, λαός, λεως, N. plur. ιλεα, ιλεω; not otherwise; as, ταός, ταως. See Clark's Hom. α'. 265.

3. Some words of the 3ο in ης, -ητος, it declines after the 1st; and ος -ωτος, ους -οδος, after the 2d.

Contracts of the Third Declension.

4. In the first form of contracts, the accusative singular of adjectives in ης pure is contracted into α; as, ἐνδεια, ἐνδεια.

Proper names of this declension, it forms after the first declension; and one appellative, ἀκινάχης.

5. In the 2d and 3d, it makes the genitive singular in ος, contracting that from ενς pure; as, χοιος, χοιως.

6. In the 3d, it contracts the accusative singular into η, and the N. A. V. plural into μς; but ενς pure has both accusatives in α; as, χοια, χοια; χοιας, χοιας. Τροφας also occurs.

Adjectives.

7. It forms comparisons by -ιστερος, -ιστατος; -αλτερος, -αλτατος; and, in common with the Ionic, ἵστερος, ἴστατος.

Pronouns.

8. See Rule VI. (Paragoge) on the preceding page.

It uses ἐκτου in the 2d person, and ἐκτοτος for ἄλληλος.
Verbs.

9. It contracts ἵω, δεψάω, πεινάω, περιψάω, and χρόμαι, by 

οι after the Doric manner.

10. It contracts αοι, εαι, ηαι, made by the Ionic syncope,

into οι in the second person singular of the present indicative

passive and middle of verbs in μυ; as, ἵστασαι, τίθεσθαι, καθε-

σαι, ἴστη, τίθη, κάθη. And sometimes in that of the perfect

passive of baryons; as, μέμνησαι, μέμνη.

11. It contracts the Ionic αο into ω; οο, ηο, οο, into ου, in

the second person singular of the imperfect indicative; and of

the present and second aorist imperative passive and middle of

verbs in μυ; as ἵστω, εἰθοῦ, ἐκάθοι, ἐθίδω.

12. In the first future of polysyllables in ἵω it drops σ; as,

ἐλπιῶ; middle, ἐλπιῶμαι. It does the same by those in ασω,

εσω, οσω, which are afterwards contracted; as, βιβῶ. But

ἐκχίω uncontracted occurs, Joel ii. 28.

13. It affects the augment in several different ways.

14. It syncopates the 1st aorist; as, εἰφάτο for εἰφήσατο;

ἐγέμα for ἐγάμησα. By the Ionic it is made ἐγέμα, which is

most in use.

15. In disyllabic perfects in οα, χα, it changes ε into ο.

16. It changes η into ο, according to some grammarians, in

the perfect active of obsolete verbs; as, λίγω, λέλογχα, πύθω,

πένθος, inserting ν. But they are better derived as in the

Catalogue of Irregular and Defective Verbs.

17. In the perfects active and passive, ἀνείκα, ἀνείμαι; ἀφεί-

κα, ἀφείμαι, and the middle εἰθα, it changes ι into ο; as, ἀφε-

κα, ἀφείμαι, εἰθα, in which the ι is often retained; as, εἰθα.

According to some this is not a change, but an insertion of ο;

an opinion which εἰθα seems to sanction.

18. In the reduplicated perfect ἔγηκα, from ἔγω, it inserts

ο; ἔγηκα.

19. It syncopates ι in the perfect and pluperfect active, and

contracts the vowels; as, ἵστακας, ἵστακειναι, ἵστακώς; ἵστας,

ἵσταναι, ἵστος; and in some persons the following vowel is also

syncopated; as,

{ ἵστακατον, ἵστακεται, ἵστακεισαν.

{ ἵστα— τον, ἵστα— τε, ἵστα— σου.

20. The Ionic εα, ες, εσ, ε for ειν, εις, ει, 1st, 2d, and 3d sing.

* The contraction is used in the 2d person, though usually limited by gram-
marians to the 1st and 3d only.
of the pluperfect active and middle, it contracts into η, ης, η; as τιλὴ-η, ης, η.

It syncopates ι in the 3d plural of the same tense; as, ἥδειςαν for ἥδεισαν.

21. From the 2d person imperative active of verbs in μι, it rejects the last syllable, ὡσας, ὡςα, ὡςη; * τιθεῖ, τιθε, τιθη; δι-δοῖ, δίδω.

22. It changes τωσαν into ντων in the 3d person plural of the imperative active, retaining the preceding vowel in the 1st aorist only of barytons, and in both the tenses peculiar to verbs in μι; in the rest, ι is changed into ο, except in the contracts, where α is changed into ο, ει into ου, and ου of the third remains; as,

**Barytons.**

| 1st Aor. | τυψ | -άτωσαν, -άντων. |
| Pres. | τυπτ | |
| Perf. | τετυφ | -έτωσαν, -όντων. |
| 2d Aor. | τυπ | |

**Contracts:**

| 1st Conj. | βο | -ά, -όντων. |
| ποι | -εί, τωσαν, -ούτων. |
| χρωσ | -ού, -ούτων. |

**Verbs in μι.**

| Pres. | ισατά | -τωσαν, -των. |
| {ισατά} | {τυφ} | |
| {διδό} | |
| 2d Aorist | ἄδι | |

23. In the 3d plural of the imperative passive and middle, it syneopates σα; as,

**Passive.**

| Pres. | τυπτιοσθω |
| Perf. | τετυφθω | -σαν, -ν. |

**Middle.**

| 1st Aor. | τυψάσθω |

* In this case the long vowel is restored, but it is not always in verbs from αω.

† ι in this place becomes ρ by reason of the preceding θ. See Rule III. p. 5.
24. In the optative active of barytons and contracts, μ is changed into η; as,

\[
\begin{align*}
\text{τωπτοι} & \rightarrow \eta, \\
\text{βο} & \rightarrow \eta, \\
\text{ποιοι} & \rightarrow \eta \\
\text{ποιοι*} & \rightarrow \eta.
\end{align*}
\]

The persons are varied in all the tenses, as in the aorists passive of this mood:

\[
\begin{align*}
\text{τωπτοι} & \rightarrow \eta, \eta, \eta, \\
\text{βο} & \rightarrow \eta, \eta, \eta, \\
\text{ποιοι} & \rightarrow \eta, \eta, \eta.
\end{align*}
\]

25. It uses the 2d and 3d singular, and the 3d plural of the Æolic aorist.

26. It changes ω, the penultima of the optative active of verbs in μ from ωω into ω; as, διδοιν, διδώνυ.

27. It syncopalizes η in ειμεν, ειπε, of the aorist passive optative of barytons, and peculiar tenses of verbs in μ of the same mood; also in αιμεν, αιμεν, of the latter; and, in both, changes ηα in the 3d plural into ε; as,

\[
\begin{align*}
1\text{st Aor. } & \text{τυφδε} \\
2\text{d Aor. } & \text{τυπε} \\
\text{Pres. } & \text{τυδε} \\
2\text{d Aor. } & \text{δε} \\
\text{Pres. } & \text{ισταλ} \\
2\text{d Aor. } & \text{σταλ} \\
\text{Pres. } & \text{διοι} \\
2\text{d Aor. } & \text{δο} \\
\end{align*}
\]

\[-\etaεν, -\etaε, -\etaσαν. \text{Attic, -μεν, -τε, -συ.}\]

Writers.

Thucydides, Lysias, Plato, Xenophon, Isæus, Isocrates, Demosthenes, Æschines, Lucian. — Æschylus, Sophocles, Euripides, Aristophanes. — This dialect was divided into ancient and more recent. Thucydides, Plato, and Aristophanes used the former.

IONIC.

The Ionic dialect was peculiar to the colonies of the Athenians and Achians in Asia Minor and the adjacent Islands.

*The Doric moreover changes α of the penultima into ω; as, φιλειν, χερειν.
the principal of which were Smyrna, Ephesus, Miletus, Teos, and Samos. It is admitted by writers of the Attic dialect, often by those of the Doric, but more frequently by the poets

PROPERTIES.

It delights in a confluence of vowels; hence it is distinguished from the common dialect by

I. The resolution of diphthongs and contractions.

\[
\begin{align*}
s\varepsilon & \text{ into } \omega \\
\sigma & \text{ into } \\
\eta & \text{ into } \\
\eta & \text{ into } \\
o & \text{ into } \\
\epsilon & \text{ into } \\
\nu & \text{ into } \\
\gamma & \text{ into } \\
o & \text{ into } \\
\omega & \text{ into } \\
\eta & \text{ into } \\
\omega & \text{ into } \\
\end{align*}
\]

II. Syncope of

\( \delta \) and \( \tau \) in oblique cases.

\( \iota \) in many words; particularly those in \( \iota \alpha \); as, \( \iota \rho \), \( \iota \chi \gamma \rho \), \( \iota \eta \), \( \iota \rho \), \( \iota \mu \), \( \iota \nu \), \( \iota \tau \), \( \iota \iota \), \( \iota \sigma \), \( \iota \kappa \), \( \iota \omega \).

\( \sigma \) in many words; as, \( \tau \lambda \), \( \tau \lambda \), \( \tau \mu \), \( \tau \nu \), \( \tau \tau \), \( \tau \sigma \), \( \tau \kappa \), \( \tau \omega \).

\( \kappa \) in the second person of verbs.

\( \kappa \) in the perfect active.

III. Epenthesis of

\( \alpha \) before terminations of verbs.

\( \varepsilon \) before terminations of nouns and verbs, of some in all cases; as, \( \alpha \delta \kappa \), \( \kappa \varepsilon \), \( \kappa \nu \).
### Dialects — Ionic

1. in dual cases and many nouns; as, στεινός, ποῖη for πόα.

2. 

3. as, πούλις.

4. αι before α and η; as, σεληνια, Ἀθηναίη, ἄναγκαιη.

#### IV. Prosthesis of

ε before many words; as, ἕις, ἕιν.

Reduplication in many tenses.

#### V. Aphæresis of

ε; as, ὀρνή, κεῖνος.

σ; as, κεδάζω, μίλαζ.

τ; as, ἡγανον.

Augment.

#### VI. Paragoge of

α in the perfect middle; as, γάω, γίγνηκα, P. M. γέγα, I. γέγαα.

σι in the third person of verbs.

#### VII. Change of letter or syllable:

<table>
<thead>
<tr>
<th>Letter</th>
<th>Ionic</th>
</tr>
</thead>
<tbody>
<tr>
<td>β</td>
<td>βάραθρον</td>
</tr>
<tr>
<td>γ</td>
<td>πεφυγώς</td>
</tr>
<tr>
<td>δ</td>
<td>δορκάδες</td>
</tr>
<tr>
<td>θ</td>
<td>βυθός</td>
</tr>
<tr>
<td>υ</td>
<td>νοεῖν</td>
</tr>
<tr>
<td>ι</td>
<td>ποῖος</td>
</tr>
<tr>
<td>οιδέποτες</td>
<td></td>
</tr>
<tr>
<td>ου κοίος</td>
<td></td>
</tr>
<tr>
<td>ουδέκοτε</td>
<td></td>
</tr>
<tr>
<td>ου δομήν</td>
<td></td>
</tr>
<tr>
<td>καθορά</td>
<td></td>
</tr>
<tr>
<td>ἀφικομήν</td>
<td></td>
</tr>
<tr>
<td>ὀικί</td>
<td></td>
</tr>
</tbody>
</table>

The smooth and aspirate mute reciprocally; as.

<table>
<thead>
<tr>
<th>Long</th>
<th>Ionic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀκάνθιον</td>
<td></td>
</tr>
<tr>
<td>βατραχος</td>
<td></td>
</tr>
<tr>
<td>ἐνταῦθα</td>
<td></td>
</tr>
<tr>
<td>κιτών</td>
<td></td>
</tr>
<tr>
<td>χύτρα</td>
<td></td>
</tr>
</tbody>
</table>

* Change of vowel and consonant.

† The rough into the smooth.
VIII. Contraction in a few instances.

\[ \text{os into ou} \quad \delta \text{ eπερος} \quad \text{ουπερος.} * \]
\[ \text{os} \quad \text{ou} \quad \text{beta} \quad \text{beta} \quad \text{beta} \]
\[ \text{OE} \quad \text{alpha} \quad \text{ome} \quad \text{omega} \quad \text{gamma} \quad \text{gamma} \quad \text{gamma} \]

**OBSERVATIONS.**

1. It inserts \( \varepsilon \) in all genitives plural.
2. It annexes \( \varepsilon \) to the dative plural of all paroxytalic nouns.
3. In the article, \( \delta \) or \( \tau \) before \( \varepsilon \) is contracted into \( \text{ou} \); as, \( \delta \text{ eπερος, οουπερος.} \)

**Declensions.**

4. In the 1st, it changes the \( \alpha \) of all terminations (the dual and N. A. V. plural excepted) into \( \eta \), subscribing the subjunctive vowel; \( \text{ou} \) of the genitive into \( \varepsilon \omega \); \( \text{αν} \) and \( \text{ην} \) of the accusative sing. into \( \varepsilon \alpha \); and \( \alpha \varepsilon \) of the plural into \( \varepsilon \alpha \varepsilon \).

**N. G.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>βορέ -ης, -εω,† -γι, -ην or εα.</td>
<td>Pl. -εων, -ης or για or αιαε, A. -εας.</td>
</tr>
</tbody>
</table>

* See Article in the Attic Dialect.
† Bορέ in Hesiod, by syncope, for Bορέω.
5. In the 2d, it changes *ov of the genitive sing. into *ωο, (and in the article, which is of this declension, into *ω, whose dative also is in *ωι,) and *αι of the dual into *οι; —

G. G. D. G. D. G. D.

6. In the 3d, by syncopating η and ι it makes -ις, -ιθος, -ας, -ατος, of the 2d and 5th forms of the contracts. Θέτι-ιθος, -ιος.

Contracts of the Third Declension.

7. In the 1st and 2d forms of contracts, the genitive and dative sing., and, in the 3d, all cases have ε of the penultima changed into η. 1. Sing. Ἀρ-ης, -ηι. 2. πολ-ης, ηι. In

G. D. A. N.A.

8. In the 4th, it makes the accusative in ουν; as, Αητούν.

9. In the 5th, it changes α of the penultima into ε; as,

G. D. ειρ-ες, ει, &c.

Adjectives.

10. In the feminine ουα from ους, ε is syncopated in every

N. G.
case; as, ὕε-εια or -εη, -εις or -εις.

Pronouns.

11. It inserts ε before every termination of ουτος and αυτος with its compounds; G. τουτεο, D. αυτεο. Less frequently when αυ is changed into ωι;* N. ωυτος, Α. ωυτον, particularly in the compounds; D. αυτοι, ωυτω, αυτω; but ευτεο, and its contracted form ευτεον for αυτοι, also occur.

Verbs.

12. It removes the augment syllabic and temporal; as, βεβοικε, αύνους, ευδεα, Er. Herodot. Sometimes the reduplication only; as, ευτημαι; sometimes both; as, τευνειαται for τετευνην-

* See Rule 1. example 1st.
† On the supposition that ε is an insertion, and not a change of A. The augment of this verb is ε.
APPENDIX.

τα, and from the pluperf. both augments; as, λύτο for ἔλυτο. On the contrary it reduplicates the pres., imperf., and both the futures and aorists; as, κιλήόω, ἐνίνιπτε, πεπηθήσω, κεκόμω, πεκρυτηρισμήν, μεμάρσκον.

13. It forms the 1st, 2d, and 3d sing. and the 3d plur. of the imperfect, and both aorists active, by annexing κον, κες, κε, to their 2d persons singular respectively, dropping the subjunctive vowel in contracts, and shortening the long vowel in verbs in μι.

<table>
<thead>
<tr>
<th>Common</th>
<th>Ionic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperf. ἐκυπτες, ἐκυπτ-εσ</td>
<td>ἐκυπ-εσ</td>
</tr>
<tr>
<td>ἐποίες, ἐπολ-εσ</td>
<td></td>
</tr>
<tr>
<td>ἡχρύσους, ἡχρύ-σο</td>
<td></td>
</tr>
<tr>
<td>ἐπίθησ, ἐπίθ-εσ</td>
<td></td>
</tr>
<tr>
<td>1st Aor. ἐτύφως, ἐτύφ-ασ</td>
<td></td>
</tr>
<tr>
<td>2d Aor. ἐτυπες, ἐτυπ-εσ</td>
<td></td>
</tr>
<tr>
<td>ἐτυπής, ἐτυπ-ασ</td>
<td></td>
</tr>
<tr>
<td>ἐδως, ἐδ-ασ</td>
<td></td>
</tr>
</tbody>
</table>

Hence in the passive and middle τυπτ-εσκόμην, -έκεο, -έκετο, -έκοντο; ἐτυπ-ασκόμην.

14. In the first future indicative active of liquid verbs, and the 2d future of all verbs, it inserts ε before the three terminations sing. and 3d plur.; also in the infinitive and participle, resolving ει into ες and ου into εο in the dual and plural, except in the 3d plur. and the participle feminine; ψαλ-εω, -εις, -ει; -ετον, -ετον; -εομεν, -ετε, -εσωι. Infin. ψαλέειν. Part. ψαλ-εων, -ενου, -εον. In the middle voice it only resolves ου and ει; the latter in the 2d sing. indicative into εαι, subjunctive into ηαι; as, τυπ-εομαι, -εα, -εται; -εομεθον, -εσοθον, -εσοθον; -εομέθα, -εσθα, -ενται; τυτ-ομαι, -ηαι, -ηαι, of 2d future.

15. In the perfect active, it syncopates κ and shortens the penultima; ἑστήκατε, ἑστάτετε; τεθηκοῖς, τεθεῖσος.

16. In the pluperfect active and middle, it changes ειν, εις, ει, into εα, εες, ες.

17. It resolves η and ου of the 2d person of passive and middle tenses into εαι, εο; in the subjunctive, ηαι.

18. To the 3d sing. of all tenses active, of the perfect middle, and of the aorists passive, of the subjunctive mood, it annexes οι; as,

* Ἀμφας retains the augment in the infinitive. Herodot.
† This form is more frequently found without the augment; as, τυπτειναι.
DIALECTS. — IONIC.

Active. Passive.
Pres. τύπτῃ. 1st Aor. τυφθη. *
Perf. τετύφη. 2d Aor. τυμη. *
1st. Aor. τυφση. Middle.
2d. Aor. τυμη. Perf. τετυμη.

19. In the 2d sing. of the 1st aorist middle it resolves o into ao; as, ἔτυν-ω, -αο.

20. In all tenses of the indicative and optative, whose 3d sing. ends in ται or το, it forms the 3d plur. by inserting α before those terminations respectively, and, of the next preceding letters, shortening the long vowel, dropping the subjunctive of the diphthong (except in the optative), changing the smooth mute into the rough, and σ into the characteristic of the 2d aorists δ and θ; as,

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>τύπτε</td>
<td>τυπτέ</td>
<td>ἐτυπτέ</td>
</tr>
<tr>
<td>πεφίλη</td>
<td>πεφιλέ</td>
<td>ἐπεφίλε</td>
</tr>
<tr>
<td>κερυναο</td>
<td>κερυνό</td>
<td>ἐκερυνό</td>
</tr>
<tr>
<td>κει</td>
<td>κε</td>
<td>ἐκ</td>
</tr>
<tr>
<td>κεκολον</td>
<td>κεκολό</td>
<td>ἐκεκολό</td>
</tr>
<tr>
<td>ἔφαλ</td>
<td>ἔφαλ</td>
<td>ἐφάλ</td>
</tr>
<tr>
<td>τετύφ</td>
<td>τετύφ</td>
<td>ἔτετυφ</td>
</tr>
<tr>
<td>λέλεκ</td>
<td>λελέχ</td>
<td>ἐλελέχ</td>
</tr>
<tr>
<td>πεφρασ</td>
<td>πεφράδ</td>
<td>ἐπεφράδ</td>
</tr>
<tr>
<td>πεπλήσ</td>
<td>πεπλάθ</td>
<td>ἐπεπλάθ</td>
</tr>
</tbody>
</table>

When α precedes these terminations, instead of inserting another α after it, this dialect inserts an ε before it; as,

<table>
<thead>
<tr>
<th>3d Sing.</th>
<th>3d Plur.</th>
<th>3d Sing.</th>
<th>3d Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>δύν</td>
<td>-αται, -ἐ-αται. ἐδύν</td>
<td>-εται, -ἐ-εται. ἐμηχαν</td>
<td>-ςται, -ἐ-εσται. ἐμηχαν</td>
</tr>
<tr>
<td>μηχαν</td>
<td>ἁναπίπτε</td>
<td>ἁμηχαν</td>
<td>ἁ-αναπίπτε</td>
</tr>
</tbody>
</table>

21. In common with the Doric it contracts verbs in αω into η; as, ὁρη, ὄρη, ὄρην.

22. In the contract tenses of verbs in αω it inserts ε after contraction; as, χρεωμαι, ἔμηχανεωμην; Imperat. χρεω; but oftener changes α into ε; as, χρεωμαι, ὄφεωμαι. Sometimes in the present subjunctive passive of barytons; as, κτεινινώνται:

* Also τυφθη, τυφθη. See Observation 22.
† Χρεο occurs in Hippocrates, the Ionic of Χρεω, imperative of Χρεωμαι for Χρεωμαι.
always in the aorists; as, τυφάω, τυπέω. Also in the 3rd plural of the present indicative of verbs in μι from αω and the present and 2d aorist subjunctive of those from αω and εω, in the active voice; as, ἱστειαι, ἱστείωσι, τιθέωσι, στέωσι, στέωσι. Sometimes in the 3d person middle voice; as, θέηται.

23. It syncopates σ in the 2d persons passive and middle of verbs in μι.

24. In the 3d plural of the present active of verbs in μι from εω, οω, ωω, it inserts α, syncopating the subjunctive vowel of diphthongs; as, τιθέω, τιθέοι; διδοῦσι, διδόσι; ζευγνύσι, ζευγνύσι.

25. It contracts ο from οω, οεω, into ω; as, βοησσω, βεωσσω; ἔννοησι, ἔννοησι; ἔννοημο, ἕννοημο.

Instead of the regular tenses of κεῖμαι and ἀνείμαι, it uses those of their primitives κιω and ἄνεω; as, κέοσαι, ἀνέοσαι, κέωσαι, &c.

It makes λαμβάνω borrow its tenses as if from λαβέω and λάμβω. Καταλείβηκε, λάμψωμαι, λαμφρείη, &c. occur in Herodotus.

26. In verbs in μι, the Ionics used ϊ in the reduplication, as, τίθημι.

Writers.

Herodotus, Hippocrates, Arrian, Lucian, Aretæus, Homer, Hesiod, Theognis, Anacreon.

Doric.

This dialect was used first in Lacedaemon and Argos; afterwards in Epirus, Magna Græcia, Sicily, Crete, Rhodes, and Lybia. It was seldom used by Attic, but often by Ionic writers and the Poets.

Properties.

I. Contraction of ο and κατ when prefixed to vowels and diphthongs.

<table>
<thead>
<tr>
<th>Common</th>
<th>Doric</th>
</tr>
</thead>
<tbody>
<tr>
<td>τὰ ἡμιματα</td>
<td>τὰματα</td>
</tr>
<tr>
<td>ὁ ἱλαφος</td>
<td>ἀλαφος</td>
</tr>
<tr>
<td>ὁ αἰπόλος</td>
<td>ἀπόλος</td>
</tr>
<tr>
<td>οἱ αἰπόλοι</td>
<td>ἀπόλοι</td>
</tr>
<tr>
<td>τοὺ ἀλγεσ</td>
<td>τῶλγεσ</td>
</tr>
</tbody>
</table>
DIALECTS. — DORIC.

Other contractions;

as into η  ἐτίμησ.  
aei — η  τιμήσ.  
εα — η  κρῆς, φητί.  
εο — ευ  Θεύς, Ἀρεύς, βασιλεὺς, Gen.  
οα — ὦ  βῶκις.

II. Change of letter or syllable; as,

γ into δ  δᾶ, δὰν,*
δ —  θ  ψύθος,* ἐπιμηθής, Θάσος.
     τ  Θέμιτος, Ἀρτέμιτος.
     οδ  σφιθὸς, μαυθός.
ζ —  οδ  γυμνάδω, ἐδώ, by Metathesis ἐρδὼ.
     τ  μάθω, χωθόθω, also Αἰολικ.
     ττ  σφίττω, φράττω, βιματτω.
         ζ  ἄνδηρα, Δύμβρισ.
         ζζ  Ζυμβραῖος.
Θ —  σ  παραένος, μυϊδίδω,* ιός.*
     τ  ἀνὴτον, κλαίστρον.*
     φ  φῆρ, φλίμοσαι.
χ —  γ  ωγήνος, ἐςγμένον for ἐκικαμεν.
     τ  τένως, τὴνος* for ἐκείνος.
λ —  γ†  βέντιστος, ἡρθον, κέντο for κέλετο.*
     φ  φάυρος.
μ —  β  βυοῖη, βύρματ.*
ν —  σ  τίπτομες, καλός,* μείς, also Αἰολικ.
π —  β  ἐμβολή, ἀμβλαχία.
φ —  κ  μικκός for μικρός.

* Words to which the asterism is affixed, undergo some change of another letter.
† When τ or θ follows.
‡ See γίνετο in the Αἰολικ.
APPENDIX.

3. διπόθραμβα.
22. ὑ, φατὶ, Ἀρταμίτιον, Ποτείδαν.
17. τυπτομεῖν, τιθέντα.
11. ὀνειδίζω, κλαζῶ, ἵναι.

1. πόλεσ.

11. ψέτος, also Ionic.

16. πόρδαλις.

19. ὤγαθόν, ὁριστός, ἁρχομαι.

13. τράφω, τράχω.

2. εἰς τυρσίνον.

12. αἰος, χάλκιος.

2. μᾶν, φάμα, ἔφαν, ἄδυ.

13. ἀμοῦ, εἰκασί.

16. ἀνθρεφόνον.

19. κόροις, μῶνοις, ὕροις, ὕρα.

17. μαλακαλποδες.

22. τυφεύμες.

12. πράτως, ὑφραν, ἐπάξα, γελᾶν.

18. ἢγαπέω, γελεύσα.

2. γία, νέων.

24. ἀρχεῖαι.

24. κλάδος, κλόξω, γαμᾶν.

14. κλαίδα, κλαίσατρον, ὑθαίων.

14. ἱχον, ἠλκον.

3. τέλης, τῆνος.

3. Κρονίδα, Gen.

18. λόγος, Acc.

18. λόγος, Acc. ὁρανός, ὁγάν.

19. τυπτοις, τυπτοισα, ὑψώει* in nouns and verbs.

12. τύπευν, καλεύσα.

12. Ἑλείθυναι.

19. Τράπαν, πομμενικός, ὁμοί.

19. ἴροις.

III. Syncope of

Θ διλός.
§ Ἐνθεβες, Θάσαι.

† Plato says that ἴνας was used for the ancient and Attic ἵνα, ὄν ἴγεῖον

‡ This seems to come from verbs in ἵω made ἵω by the Attic and Ionic dialects

§ By another syncope for Ἰάσας.
DIALECTS.—DORIC.

i ῥύπτες, ῥύπτεν, τιθέντι.* 15, 17.
u διδόντι.* 17
ω πράν for πράθην.*
σ ὀπισθεν for ὀπισθεν.

IV. Epenthesis of

α νανάται.
η κιχήλας.
i τυφεῖ-τον, -τε; τυφεῖται;† τυφαῖς. 16.
s τυφτόμεσθα.

V. Apharesis of

θ in λθ, λῆς, λῆ, from Θέλω.

OBSERVATIONS.

M. F.

1. It makes the nominative plural of the article τοι, ταί.

Declensions.

2. In the 1st it changes ου of the genitive singular, ο of the genitive plural, and η of every termination, into α. Sometimes also the genitive plural of the 2d and 3d; as,

N. G. D. A. V. G.
tελών-ας, -α, -ης, -η, -α. { — Plur. -αν.
ἀρτι-ά, -ας, -ης, -ήν, -α.

3. Proper names in αος have o syncopated, and are declined after the 1st; as, for

N. G. D. A. V.
Μενιλαος, Μενιλάου, &c., Μενιλ-ας, -α, -ης, -η, -αν, -α.

In this declension it changes ου into ο; that of the accusative plural sometimes into ο, and rejects the subscript of the dative; as,

G. D. G. A.
Sing. λόγ-ο, -ο.
Plur. -αν, † -ως or -ος.

It also changes ου into ο in the N. and A. singular and N. A. V. plural, contracted of the 3d; as, N. βως, A. βὼν. Plur. N. A. V. βως.

4. It changes δ into τ in nouns in ις, -ίδως; as,
Gen. θέμιτος, μέριτος, Ἀρτέμιτος.

† Third singular, 1st future middle.
‡ This is infrequent.

17*
Contracts of the Third Declension.

5. It changes η and ευ of the N. and V. of the 1st and 3d

\[
\begin{array}{ll}
\text{N.} & \text{V.} \\
\text{N.} & \text{V.} \\
\end{array}
\]

forms reciprocally; as, Αρέως, -ευ; βασιλ-ής, -ή. εο or ον of all genitives in εος into ευ; as, χέλεως, πόλεως, Οδυσσεΐς.* ον into ω in the genitive sing. of the 4th form; as, G. Ἀχώς. εις of the nominative plural into ης without the subscript. εω of all genitives into α; this last but seldom.

Pronouns.

6. To εγώ in the nominative singular it annexes υ, ρη, χα, γγα.. In the penultima of the dual and plural it changes η into α, and often uses the sing. accusative for the dual and plural. (See Table at the end of Dialects, page 208.)

7. In the pronoun of the 2d person it changes σ into τ, and annexes χα, ρη. (See Table, page 208.)

8. In the 3d personal pronoun, for the accusative η, it uses the accusative of ή, (G. ἰδ, obsolete,) with μ or ν prefixed; as, μεν, νεν, which often stand not only for η, but for αν-όν, -ήν, -ό, and also for the plural αν-οῦς, -ας, -ά. For the plural dative αφιει it uses the dual αφιν, which by apheresis becomes φιν. For the plural accusative αφις, it uses the dual αφίς, by metathesis φις; hence ψί. As the demonstrative αυτος is often used for the reciprocals ου and αυτού, (contracted from ιευτού,) so φιν and ις are used respectively for αν-οις, -αις; αν-ούς, -άς, -ά, in all genders; ψί sometimes for the accusative singular, αν-όν, -ήν, -ό.

In the possessive it changes

\[
\begin{array}{ll}
\text{σός} & \text{υεός} \\
\text{ος} & \text{δός} \\
\text{ημετέρος} & \text{αμός} \\
\text{ψιμετέρος} & \text{ψίμος} \\
\text{σφιτερός} & \text{σφίς} \\
\end{array}
\]

Verbs.

9. It changes ζ, the characteristic of the present, into σδ, δ, ὁδ, ι, and ττ; as, σφιώδω, γυμνάω, ποτίδω, ύφιτω, φράττω, σφρίττω.

* Odys. ι. 397.
10. It makes new present tenses from perfects, by changing α into ω; as, ἔστηκα, πεποιθέω, δεδοίκα, κεκλήγω, πεφρίκα, περύκα.

11. It changes σ, the future characteristic of verbs in ζ, and of some in ω pure into ζ; as, ἀντιμαζό, γέλαζω.

12. It changes ον in the penultima of the 1st future and 1st aorist of verbs in ω pure into ο; ἀνοιώ, ἀκοιων.

13. It changes η in the penultima of the 1st future and 1st aorist, perfect and pluperfect into α; as, φιλασώ, ἐτίμασα, ἑξάνα, μέμνασαι, ἐμμνάμην.

14. It changes ει the augment, formed by annexing ι, into η without a subscript; as, ἔχον, ἦλιον.

15. It syncopates ι in the 2d and 3d persons singular of the present indicative active, and in every tense of the infinitive ending in ειν; as, τυπτ-ες, -ε, τυφεν, τυπεν.

16. It circumflexes the 1st future active and middle, and forms it like the 2d; as,

\[
\text{Act. τυψ-ω, -ες, -ει; -ετον, -ετον; -ον}^+\ \{\ \muεν,^+\ -ετε, -ον \}
\text{νι.}
\]

\[
\text{Mid. τυψ-ουμαι, -η, -ειται; -ομεθον, -εσθον, -εσθον, &c.}
\]

17. It changes ν into σ in the 1st person plural of all tenses indicative and subjunctive active, and of the aorists subjunctive passive: also σ into ντ in the 3d plural, dropping the subjunctive vowel of the preceding diphthong, except in the 2d future; as, τύπτομες, ἐτύπτομες, τυφοῦμες, ἐτύφαμες, &c. τύπτοντι,§ τυφοῦντι,§ τυφάμε,§ τυφάμε, § ἔτιθαται, § διδότα,§ τύπτωντι, τύψωντι, Pass. τυφρῶντι, τυπώντι.

18. It changes οι into φι in the penultima of barytons and contracts of the optative active, whose termination μ the Attic had before changed into ην; as, Attic, τυπτολην, ποιοιην, χρυσοιην. Doric, τυπτην, ποιοιην, χρυσοιην.

It also often changes ον of the penultima both of contracts and barytons into ειν, sometimes into οι; as, Active, φιλ-ειμες, -ευνει. Imp. ἀφελεν, τυψ-ειμες, -ευνει, τυπ-ειμες, -ουνει|| or

* From πίφεινα for πίφεινα.
† See Obs. 18, and Note to the same.
‡ See Obs. 18.
§ This person is like the dative plural of the participle of the same tense, but the Doric dialect makes it like the dative singular.
|| The 2d future commonly retains the ν, if the penultima be not changed into ει or οι, but not always.
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APPENDIX.

-ΕΤΤΩ, or ουτ. Part. τύπευσα, φιλην. Pass. and Mid. φιλεύμαι. 1st Fut. ἄλευμαι. Imperat. φιλεύ.—Also τύπτοιοι, 1st Fut. τυφώωια. Particip. τύπτουσα. ι is sometimes inserted in the subjunctive; as, ῥαφότωσι, ἐστοι; συντιθῶσι, ἑστοι; Archimedes.

19. It changes η into α in most tenses of the indicative and optative, passive and middle; also of verbs in μι ending in ην; as, ἐτυπόμαν, ἐτυφόμαν, ἐτυφόναν, ἐτυφόνηταν, τυπτοίμαν, ἔσταν, ἴβα.

20. It inserts ι in the 1st person plural passive; as, τύπτο-μεσθα.

21. In the perfect passive of verbs in ζω, making ι in the future, it changes ι into δ; as, πεφραδμαι, κέκαδμαι.

22. It contracts verbs in αω into η, in common with the Ionic; as, τιμ-ής, -ή, -ήν: and changes the οω contracted into α; as, χαλαί; particularly in participles, as, πεινάτι.

23. In verbs in μι, it changes ι of the 3d person singular present indicative active into τ; as, ἱστατι, τίθητι, &c.

24. In the infinitive, it sometimes changes ιι into α, and ου into ο; as, ευδαιμονάοι, φιγούν.

25. It also changes γ and ραι into μεν, dropping the subjunctive of the preceding diphthong; as,

| τύπτει | | τυφόνη | | τυφόνη | | τυφόνη |
| τιμή | | τιμή | | φιλή | | φιλή | | φιλή |
| φιλή* | | φιλή* | | φιλή* | | φιλή* |
| χρυσόν | | χρυσόν | | χρυσόν | | χρυσόν |
| τυφόθη | | τυφόθη | | τυφόθη | | τυφόθη |
| ιοτά | | ιοτά | | ιοτά | | ιοτά |
| διδό | | διδό | | διδό | | διδό |
| χεννώ | | χεννώ | | χεννώ | | χεννώ |
| διδό | | διδό | | διδό | | διδό |

26. To this form it frequently annexes αι; as, τυφόμεναι, τιμήμεναι, φιλήμεναι, χρυσόμεναι, &c. These often occur in Ionic writers.

Participles.

27. It inserts ι after α in the masculine and feminine of participles; as, τυφ-αίς, -αιςα.

* Εοlic for φιλην
† Sometimes χρυσίμεναι, after the Εοlic manner of compensating the loss of the subjunctive vowel of the diphthong. See Εοlic dialect.
28. It changes via, the feminine termination, into ovsα, according to some grammarians; as, μεμενακούσα, ἀνευτακούσα, ἑωρακόουσα; but they rather belong to present tenses formed from perfects. See Obs. 10.

Writers.

Archimedes, Timæus, Pythagoras, Pindar, Theocritus, Bion, Moschus, Callimachus, and the Tragedians in the choruses.

ÆOLIC.

This dialect was used in Bœotia, Lesbos, and Æolia in Asia Minor. It is a branch of the Doric, and has some changes in common with it.

Properties.

I. Change of the rough into the smooth breathing; as, ἀπιῳ; and drawing back the accent; as, πόταμος.

To compensate the loss of the aspirate, it sometimes prefixes β to ϕ, when the next syllable begins with ζ, ξ, δ, or τ; as, βρίζα, βρίχως, βρόδοι, βρήτωρ. It sometimes prefixes γ to a vowel; as, γέντο for ἔντο, Doric for ἐλτο, by syncope for ἐλετο, which is by the Ionic dialect for ὕλετο.

II. Change of letter or syllable.

| β | γάλανος, γλάφαρον. |
| μ | βιζμιτον. |
| δ | βιηρ. * Βιεροῖς, βελβίνες. |
| ζ | τράπεζα, ξείνη. |
| θ | φιλιβω. |
| ρ | πνέφροας for πνεφροχ. |
| μ | πίδα, ππαπα, ἀδημα for ἀλεμμα. See Rule IV |
| υ | μεις, ἴνις, ἵγελαις, ἵ υψοις. † |
| ξ | σκίνος, σκίφος. |

* For Ἄλλης.
† An Æolic resolution of &lambert; is λα. by metathesis &lambda;.
‡ Words that undergo a complicated change.
III. Prosthesis of

\( \pi \) before \( \varphi \) instead of the aspirate; as, \( \beta \omega \nu \theta \eta \).  
\( \gamma \) for the same purpose; as, \( \gamma \varepsilon \tau o \). Also in other words; as, \( \gamma n o \iota \), \( \gamma n o \phi \), \( \gamma d o \u03b7 \). Hence \( \varepsilon \rho \gamma \delta \eta \), II. \( \eta \) 411.

IV. Epenthesis. It transposes the letters in the syllable \( \phi \), changing \( \iota \) into \( \varepsilon \) and doubling \( \varphi \); as, \( \kappa \omicron \pi o \kappa i a \), \( \mu e \tau i o s \), \( \alpha l l o \tau i o s \); \( \varepsilon \omicron o l i c \), \( \kappa o \pi e \varphi a \), \( \mu e \tau i o s \), \( \alpha l l o \tau e \varphi a \).

* Words that undergo a complicated change.
† See Note 2d on the preceding page.
‡ \( \tau o \) and \( \varphi \) are of \( \varepsilon \omicron o l i c \) extraction, from \( \gamma o \varphi \) and \( \varphi \mu \varepsilon \).  
§ In the augment according to Priscian.
Epenthesis of

- in the genitive plural, μουσάων.
- in μίλιας, ταίλιας; participles in ας; also of the ι subscript.
- ι after α; as, αυτάνα, αύως, αύηρ, αυτάρ, δαύλος, ιαυχεν, γανύκα.
- ι after ε when followed by another vowel; as, εύαδε, for ειαδε.
- ι after ο; as, Οὐδυσαία.

- a consonant to compensate the loss of the aspirate; as, ἄμμες, ὑμίς.
- a consonant when the vowel or diphthong preceding is shortened; as, κτένω, φθέγψω, ἐμμα, ἐμμι, πενθέσσης, τιθέμι, ἄλιπτα.
- σ in futures in λω, ρω.
- β in ἀλιβδύειν, ἐβασον.

V. Sycope of

- γ in ὀλίσ, ἰες, φόρμις.
- σ — μω, πάα.
- ι — Ἀχαος, πάλαος; also ι subscript; as, τυπης.
- ο — μύσα, βυλή, ἤλα.
- ν — Ὀραος, Συράκουσαι.

VI. Paragoge of

- to the accusative singular of the 4th of the contracts; as, Ἀπτών.

Observations.

Declension.

1. ιε changes ης in the nominative of the 1st declension into α; as, ποιητα, χομητα; and ου of the genitive singular into αο; as, Ἐρμης. It inserts α in the genitive plural of the first declension; as, μουσάων, αίχηματων; and ι in the accusative plural of those ending in α and η; as, νύμφαις.

2. In the dative singular of the 2d, it omits the subscript ι; as, λόγος; and changes ους of the accusative plural into οις.

3. In the first form of contracts, it rejects σ from the vocative singular in ες; as, Σώκρατε, Λημούσινε.

4. In the 4th form, it makes the genitive singular in ος; and the accusative in ον; as, Α. αίδ-ως, Α. -ών.
APPENDIX.

It makes of genitive cases a new nominative of another declension, from which it forms its cases; as, of γερόντος, the genitive, it makes a nominative, from which γερόντος is the dative plural. So μελανοῦ from μελανος, and τιος, G. τίου, D. τίω, &c. from the genitive τινός, which has sometimes the ν syncopated.

It changes σ into ρ in the genitive sing. and accusative plur. of nouns in α and η of the 1st declension, the nominative singular of the 2d, the nominative and genitive singular of the 3d, the genitive and accusative singular of the 1st form of contracts, the genitive of the 2d, and the accusative plural of all the five forms; as, 1st, G. ἀρετῶ, Α. ἀκοφ. 2d, N. Τιμόθεος. 3d, Σχληροτήρ, G. χροματος; Plur. A. ὀδύναρ. 1st of contracts, G. μέλερ, Α. κλέορ. 2d, G. πολιορ.

verbs.

5. It changes the ει of the 2d and 3d singular of the present indicative active, and of the infinitive, into η; as, τυπτ-ης, -η, -ην.

6. It annexes θα to the 2d persons in ης; as, θησα, τυπτη-οθα.

7. It inserts σ in futures ending in λω, ρω; as, τιλω, ἡσω.

8. It changes α of the penultima of the perfect passive into ο in the infinitive; as, μεμορδα, ἔφδορδα.

9. It changes αν and ουν in the infinitive of contracts into ας and ας; as, βοας, χροσδις.

10. It gives many contracts the form of verbs in μι, both with and without a reduplication; as, φιλημι, νικημι, ἀλημι, ἀκημι; hence the 3d plurals δικεντι, φιλιντι, Imperf. εφιλην; and participles present, νοες, ποιες, &c.

11. It changes η, in the present of verbs in μι from αω, into αι; from εω into η, doubling μ; as, γέλαιμι, γέλαις, γέλαν, &c. τιδεμι, -ης, -ης.

12. It often changes the short into the long vowel in these verbs; as, τιθ-ητον, -ημεν, τίθητι, ἔστιθε, διδωθι, ἔτεδήμην.

13. In φημι it makes the 3d singular φατι, and the 3d plural φατολ.

14. It throws back the accent; as, ἐγω for ἔγω.

Writers.

Alcaeus, Sappho.
DIALECTS. — BŒOTIC.

BŒOTIC.

Under the Αἰολικ is comprehended the Bœotic dialect, which has the following distinct peculiarities:

It changes

<table>
<thead>
<tr>
<th>Greek</th>
<th>Bœotic</th>
</tr>
</thead>
<tbody>
<tr>
<td>β</td>
<td>δ ὀδελός.</td>
</tr>
<tr>
<td>γ — β</td>
<td>βάνα* for γυνή.</td>
</tr>
<tr>
<td>ζ — ξ</td>
<td>ἔξων, εἰδασι,† Perf. Act.</td>
</tr>
<tr>
<td>σ — ξ</td>
<td>ἀπέκεισα.</td>
</tr>
<tr>
<td>α — ε</td>
<td>λεγόμεθαν, v added.</td>
</tr>
<tr>
<td>ε — η</td>
<td>τρίτηςαν.</td>
</tr>
<tr>
<td>η — ει</td>
<td>ἔρως, Θείμαι, τίθεμι, εἰρος.</td>
</tr>
<tr>
<td>ω — οι</td>
<td>ἡροῖος.</td>
</tr>
<tr>
<td>αν — ασι</td>
<td>εἰδασι,† 1st Aor. Act.</td>
</tr>
<tr>
<td>εσι — αν</td>
<td>τέτυφαν.</td>
</tr>
</tbody>
</table>

OBSERVATIONS.

1. It inserts αα in the 3d plural of the imperfect and both aorists indicative active.

<table>
<thead>
<tr>
<th>Common.</th>
<th>Bœotic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔτυπτον,</td>
<td>ἔτυπτοσαν.</td>
</tr>
<tr>
<td>ἔτυψαν,</td>
<td>ἔτυψασαν.</td>
</tr>
<tr>
<td>ἔτυπνον,</td>
<td>ἔτυπνοσαν.</td>
</tr>
</tbody>
</table>

And in the imperfect of contracts; as,

<table>
<thead>
<tr>
<th>Common.</th>
<th>Bœotic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐδίωκοιν,</td>
<td>ἐδίωκοσαν.</td>
</tr>
<tr>
<td>ἐφιλόουν,</td>
<td>ἐφιλόοσαν.</td>
</tr>
<tr>
<td>ἐχρύσουν,</td>
<td>ἐχρυσοσαν.</td>
</tr>
</tbody>
</table>

2. It sometimes makes the 3d plural of the 1st aorist in ασι; as, ἔτύψασι.

3. It sometimes makes the 3d plural of the perfect in αν; as, τέτυφαν, πιττρικαν.

* The α, which the Doric changes into α, the Bœotic does not change into ο; and on the contrary, what the Bœotic changes into ο, the Doric does not change into α; as, ἦς, Doric, ἦς, never ὐς, Bœotic; ἦς, ἦς, but ἦς, ἦς, Doric. See Hort. Adonis, Aldus. 1496. p. 209. But ἦς occurs in Pindar, Ode iii. Strophe 1.

† Some grammarians make this the perfect by changing ι into ξ; others, the 1st aorist, by changing αν into ας.
4. It makes the 2d aorist imperative active in ον like the 1st; as, τῦν-ον, -άτω.

5. In the optative active, it changes ε of the 3d plural into σα; as,

<table>
<thead>
<tr>
<th>Common</th>
<th>Bœotic</th>
</tr>
</thead>
<tbody>
<tr>
<td>τυπτοι</td>
<td>τυπτοι</td>
</tr>
<tr>
<td>τυπαι</td>
<td>-εν,</td>
</tr>
<tr>
<td>τυπαι</td>
<td>-σαν.</td>
</tr>
</tbody>
</table>

6. In the 3d plural of both the aorists passive, and of the imperfect and 2d aorist active of verbs in μι, it syncopates σα, shortening the preceding long vowel; as,

<table>
<thead>
<tr>
<th>Common</th>
<th>Bœotic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ετυφδ-η</td>
<td>ετυφδ-η</td>
</tr>
<tr>
<td>ετυμ-η</td>
<td>ετυμ-η</td>
</tr>
<tr>
<td>ιστ-α</td>
<td>-σαν.</td>
</tr>
<tr>
<td>ετιδ-ε</td>
<td>-εν.</td>
</tr>
<tr>
<td>εδιδ-ο</td>
<td>-ον.</td>
</tr>
<tr>
<td>ιστ-η</td>
<td>-αν.</td>
</tr>
</tbody>
</table>

7. It changes η in the penultima of verbs in μι from εω, into ει; and uses the Ionic reduplication; as, τίθεμι, πεφλεμι.

No writers are extant; nor would this dialect have been known, nor the Cretan, Spartan, Macedonian, Tarentine, Pamphylian, and others, had not writers occasionally introduced them; as, in Aristophanes, we find a Bœtian woman speaking in her own dialect.

**POETIC LICENSE**

1. The poets often double a vowel or diphthong; as, βοηθος for βοηθός; φώς for φως; Πετεω for Πετεώ, from Πετεώς; ειφρανθεν for ειφρανθεν, from ειφρανθεν; γνώσι for γνώσι; γελο-υντες for γελό-υντες, from γελό-υντες; κρατηνω for κρατηνω; ουν for αυ; ομοιος for ομοιος; εισε in εισε. Ει is sometimes repeated for η or η; and η for η; as, ειςεις for ειςεις; ηειδει for ηειδει; τη for τη.

2. ι is often inserted to form a diphthong; as, αιετος for αιετος; αιει for αει; παραι for παρα; ημιω for ημιω, Ionic for ημοι.

3. A short vowel is often put for its corresponding long vowel or diphthong; as, ειφος for ειφος; Κρονιονος for Κρονιωνος; ατριπος for ατριπους.
4. A consonant is sometimes doubled; as, πίλεκκυς for πιλεκκυς; μέσως for μεσως; and on the contrary, when a consonant is doubled, one of them is often removed; as, Ὄνυσεὺς for Ὄνυσευς; Ἀχιλεύς for Ἀχιλλεύς.

5. The last syllable of some words is removed by σφορεῖ. 1. Nouns in the neuter; as, δῶ for δῶμα; ἀλφι for ἄλφιτον; κρῖ for κρίμνον, and ἱ for ἱλος. 2. Σαι from the 2d person of verbs; as, παῦ for παῦμαι; δύνα for δύνασαι. 3. Αι from datives in ἰδι; as, θετί for θέτιδί; τρόπι for τρόπιδ. 4. Sometimes the last letter; as, πολλάκι.

6. They make nouns indeclinable by adding φι to the nominative of parisyllabic nouns, and to the genitive of imparisyllables, rejecting the π and e from the terminations; as, αὐτόφι, δαπανόφι, κοτυληδόνφι, for αὐτός, δαπανός, κοτυληδόνων, -όνος. Neuters of the 1st of the contracts reject ο only from the genitive; as, ὁρεος, ὁρεοφι. To the Attic genitive in οι they add ο; Gen. Εὐγένω for Εὐγέω.

7. They form the dative plural from the singular, by changing s into εμι or εμοι; as, ἡρως, ἡρωει or ἡρωεσι, and change oin into oin in the dative dual.

8. The termination of the 2d declension is often given to nouns in the 3d; and that of the 3d to nouns of the 1st and 2d, especially in the dative; as, γερόντοις for γέρονται; παθημάτοις for παθήμαται; ἀλκι for ἀλκη; ύμινι for ύμινη; παρθένι for παρθένῳ; χλαδαι for χλάδοις.

9. They change barytons into verbs in μι; as, ἢχημι, βρύθημι, from ἢχω, βρύθω.

10. From regular verbs in οι are formed, by the poets, verbs defective in αθω, εθω, ευω, ησαω, μω, οιω, ουω, ζω, σιω, σπω, σω, υθω, υσσω, ωσω, ωσω, ωθω, ωω. These are often formed from the future.

11. The termination λασι is changed into ησι; as, μεδησι for μεδίσαι, from μεδιω.

**DIALECTS OF THE PRONOUNS.**

'Εγώ.

Ionic.

APPENDIX.

Doric.


Eolic.


Poetic.


Σύ.

Ionic.


Doric.


Eolic.


Poetic.


Οὐ.

Ionic.


Doric.


Poetic.

DIALECTS.—VERB ἕμι

ARTICLE.

Ionic.

WD

Doric.

WWD

Aeolic.
Sing. G. τάφ. Plur. G. τάφων, A. τῶφ, τάφ

WWD

Poetic.

The dialects, which by some are annexed to the relative ὅς, by others to the relative ὅσις, belong properly to ὅτος, used for ὅσις.

From ὅτος come regularly the genitive ὅτων, Ionic ὅτεω Doric ὅτευ, ὅτεο, Poetic ὅτευ; Dat. ὅτω, Ionic ὅτεω, Poetic ὅτεω; Plur. G. ὅτων, Ionic ὅτεων; Dat. ὅτοις, Ionic ὅτεοις, ὅτεοι. Ἀσα and ἄτια are used by the Attics for ἄτινα.

DIALECTS OF THE VERB SUBSTANTIVE ἔτιμι.

Indicative Mood.

Present Tense.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<tr>
<td>Dor.</td>
<td>ἐμίλ</td>
<td>ἔτιλ</td>
<td>—</td>
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<tr>
<td>Poet.</td>
<td>—</td>
<td>ἕσαι</td>
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Imperfect Tense.

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<tr>
<td>Att.</td>
<td>ἦ</td>
<td>ἦσάν</td>
<td>ἦν</td>
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<tr>
<td>Ion.</td>
<td>ἔαν</td>
<td>ἔσαν</td>
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<td>Dor.</td>
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<td>Poet.</td>
<td>ἦα</td>
<td>ἦσάν</td>
<td>ἦν</td>
</tr>
</tbody>
</table>

* To every case of the Article, the Attics add the particles ἕ and ἔ, also γά to the pronouns ἔγα, τό, &c.
APPENDIX.

Future.

| Att. | ἔσοι | - | - | - | - | - | - |
| Ion. | ἔσεται | - | - | - | - | - | - |
| Dor. | ἔσοῃ | ἔσεται | - | - | ἔσομεθα | ἔσονται. |
| Poet. | ἔσῃ | ἔσεται | - | - | ἔσομεθα | ἔσονται. |

Imperative Mood.

Present.

| Att. | - | - | - | - | - | - | - |
| Dor. | - | ἔσοῃ | - | - | - | - | - |
| Poet. | - | ἔσοῃ | - | - | - | - | - |

Optative Mood.

Present.

| Att. | - | - | - | - | - | - | - |
| Poet. | ἔσοῃ | ἔσοῃ | - | - | - | - | - |

Subjunctive Mood.

Present.

| Ion. | - | ἔσῃ | - | - | - | - | ἔσοι. |
| Dor. | - | - | - | - | ἔσες | ἔσες | ἔσες |
| Poet. | - | ἔσῃ | - | - | - | - | - |

Infinitive Mood.

Present.

Ion. ἔμεναι, ἔμεναι.
Dor. ἔμεναι, ἔμεναι, ἔμεν, ἔμεν, ἔμεν, ἔμεν, ἔμεν, ἔμεν.

Future.

Dor. ἔσεται, ἔσεται.
Poet. ἔσεται.

Participle.

Present. Ion. ἔων.
Future. Poet. ἔσομενος.

* See ἐμ syncopated in the Attic dialect. Obs. 27.
II.

ACCENTS.

In every polysyllabic word, there is a sharpened percussion of the voice on some one of the syllables, and a comparative remission on the rest. This percussion was called by the Greeks the acute accent, and the remission, the grave accent. In some cases when the syllable was long by nature, and could of course be protracted, there was first a percussion and then a remission on the same syllable: this was called the circumflex.

The acute accent was represented by an upward stroke ('), the grave by a downward one ('), and the circumflex by a union of the two ("), which was gradually rounded into its present shape ("'). In such a union, however, no circumflex is formed unless the acute accent precedes the grave (")... thus in the contraction of syllables, ὂ makes ὀū or ὀ, but ὂ can make only ὀ.

As every percussed syllable is thus marked with either the acute accent or the circumflex, all the remaining syllables of a word are known at once to be grave, and have, therefore, no need of the downward stroke to indicate their character. Hence this stroke ("') is used in only a single instance to mark the grave accent or remission; viz., when placed on the pronoun ἐς, used as an indefinite, to distinguish it from ἐς, as an interrogative, which has the acute accent. In all other cases, the downward stroke is used to indicate what may be called the final acute; i.e. the acute accent occurring at the end of words which are followed, without a pause, by other words in continuous discourse; as, ἀνήρ ἀγαθὸς ὀ̓υ φόνε. When a pause succeeds, the regular acute is used; as, ἢς ἡς ὅς.

Ten words, called Atonics, are marked with no accent; viz., ὁ (ὁμηρός, ὁμήρει), ὅς, ἐς, ἐς (ἐς), ἐς (ἐς), and the nominatives ὅ, ἦ, ὅς, ὅς, of the article. Even these, however, take the acute accent when placed at the end of a sentence, or after the words with which they are connected in sense; as, πῶς γὰρ ὄν.
APPENDIX.

No word is marked with more than one accent, unless a second is thrown back on its final syllable from an enclitic (See Enclitics, p. 215.)

The acute accent can stand on either a long or a short syllable; but the circumflex only on a syllable which is long by nature, and not merely by position.

The acute accent can stand on either of the last three syllables of a word; the circumflex only on the penult or the last.

**Place and Kind of Accent.**

These must be learned chiefly from the Lexicon; but there are two General Rules which set aside all others.

**Rule I.** When the last syllable (unaccented) is long by nature, the penult has the acute accent; as, λόγου, τιμᾶω.

**Rule II.** When the last syllable (unaccented) is short by nature, the penult, if long by nature and accented at all, has the circumflex; as, πείχος.

In applying these rules, the terminations ας and ος are considered as short; except in the optative of verbs; in words compounded with enclitics; as, οἶμοι; and in οἶκοι, at home.

These rules frequently occasion a change of accent in the inflection of words: thus, by Rule I., from ἀνθρωπος, we have ἀνθρώπος; from στείρα, στείρας; and, by Rule II., from θοῖς we have θῶς, from ἄκοινος, ἄκοινου. We learn the following things as to quantity from these rules.

1. When a vowel is circumflexed, we know it to be long by nature, as the υ in ψυχος.

2. There being no acute on the penult of such a word as ἄφοια, shows the final vowel to be short.

3. There being an acute on the penult of such words as ἐμέα, shows the final vowel to be long by nature.

4. There being a circumflex on the penult, shows the final syllable to be short by nature, as in πείρα. Hence, too, we see that in ἐρείπωλας, the final syllable (though long by position) is short by nature, making in the genitive ἐρείπωλανος; while in θῶμας, it is long by nature, making θῶμανος.

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* But the Attic termination in ας, ος, and the Ionic genitive in ας, admit the accent on the antepenult; as, τῆλες, αὐγής, διστάσεις; as do compounds of γίγας, ἱμας, and κερακος; as, φιλέγμας, χρυσίμης.

† Words compounded with enclitics do not take the circumflex; as, σίτις; nor does a long vowel when formed by synalephα from a short one; as, κρύψοι from καὶ ἑώρα.
ACCEBS

Contraction.

A contracted syllable takes the circumflex, if the former of the two syllables which compose it, has the acute accent; if not, it remains as before; as, φιλέω, φιλώ; φιλέως, φιλούσι; ἐφιλε, ἐφιλου; ἐπηγαίω, ἐπηγαίος.

Exc. 1. Words compounded with nouns in ος have the contracted termination without the circumflex; as, ἄνουος, ἄνοιος, from ἄνος, ἄνοιος. Contracts of the third declension in ος and ος have the acute on the accusative; as, ἀδία, ἀδίῳ. Ἀφιος makes ἄφιος.

Exc. 2. Adjectives in ος take the circumflex when contracted into ος, even if the accent is on the antepenult; as, χρύσης, χρυσοῦ. So πάνει becomes, when contracted, πανή.

Nouns, Adjectives, and Participles.

I. The accent remains throughout all the oblique cases on the same syllable as in the nominative, unless changed by the preceding rules; as, Ν. στείρα, Α. στείρα, Α. στείραν; Ν. στις, Α. στιδος, &c. Ν. δρος, Α. δροδος.

Exc. 1. Monosyllables of the third declension transfer the accent to the last syllable of the genitive and dative; as, χιε, χιες, χιες, χιες. In the accusative and vocative it remains on the syllable of the nominative; as, χιεα, χιεας. So likewise the syncopated words, ἀνή, ἀνής, &c., together with ἐμπός and ἑμπακίος. But πάη, in the plural, follows the general rule; as, πάντων, πάντες; as also do πάης, δις, διας, Τείς, φις, ἐν, κάς, and ως in the genitive plural; as, πάδων, φώτων. Monosyllabic participles follow the general rule; as, δίες, δίνες; and also monosyllables which have become so by contraction; as, ἄρ (ἰαγ), ἄρος.

Exc. 2. The genitive plural of the first declension is always circumflexed, wherever the accent of the nominative may stand; as, μιες, μενεὼν (μουσών). Except the feminine of barytone adjectives and participles in ος; as, ἀγίω, ἀγίω, ἀγίων, which follow the masculine; and these four, ἁρμαν, ἁλος, ἁθος, ἁφών.

Exc. 3. The vocatives of δινόης, ἀνή, γρατή, δινάτη, δινάτης, δινάτης, ἐνηκή, ἐνηκής, Ποτίδων, Ἀτιλίων, Ἀγιακίων, and a few others, draw back the accent to the first syllable. So likewise vocatives in ος, from ος of the first form of contracts in some cases; as, ἀβακος, Σάκων.

II. When the accent is on the last syllable, that syllable, if long, has the circumflex on the genitive and dative, and the acute on the accusative; as, φηνός, φηνοῦ, φηνου, φηνου, φηνοὺς. So χεις, χείρων. But the Attic form of the second declension has the acute on the genitive, as in νεω, to distinguish it from the dative νεῳ.
APPENDIX.

Verbs.

The general principle is, that the accent is thrown as far back as possible. Hence in verbs of two syllables, it is always on the first; in those of more, on the antepenult, if the nature of the final syllable will admit it; as, φεύγω, φεύγε, φεύγετον (but φεύγοιμι), φεύγουμεν, &c. In compound verbs the same rule generally holds; as, φέρω, προσφέρει.

Exceptions.

A part of these arise from contraction, and are rather apparent than real exceptions to the above rule. These occur in

1. The temporal augment; as, ἀνάπτω (ἀνάπτων), προέχω (προέχον).

2. Circumflexed futures, viz., the 2d future active and middle, the Attic future, and the first future (so called) of Liquid verbs; as, τυνώ (τυνίω), τυνώμαι (τυνίωμαι), φωνή (φωνία), τυνώτε (τυνίντε).

3. Both aorists of the subjunctive passive; as, τυφθώ (τυφθία), τυφαί (τυφαί), τυφθήντε (τυφθήντι).

The following are real exceptions to the rule.

1. The 2d aorist accented the final syllable of the imperative and participle active, and of the imperative middle; 2d person, and the penult of the infinitive middle; as, τυνίω, τυνίω, τυνώ, τυνίσαι. Also εἰς, εἰς, εἰς, ἔς, λαξί.

2. The subjunctive of verbs in μι circumflexes the last syllable; as, ἵστω, and retains the accent on this letter throughout the inflections; as, ἰστώμαι, &c.

3. All infinitives in μι, and those of the first aorist active and perfect passive, have the accent on the penult; as, ἰστάμαι, ἰστυφάσαι, τυφάσαι, φιλάσαι, τυφθήσαι, περιλήσαι. Except the Doric infinitive in μις.

4. All third persons of the optative in μι and μι have the acute on the penult; as, φιλάςα, φιλάσαι.

5. All participles in μι and μι, with the active participles of verbs in μι, are accented on the final syllable, and the perfect passive participle on the penult; as, τυφθόμαι, τυφθίς, ἄδος, τυφαμίμαι.

Change of Place in the Accent, from some Change or Peculiarity in the Word.

1. When the accent is cut off by apostrophe, the last syllable which remains, receives the acute accent, except in prepositions and the conjunction ἀλλα; as, τὰ δειν' ἐπη, for τὰ δεινα ἐπη.

2. Prepositions, placed after the words which they govern, throw back the accent; as, ἰδοὺ ἄπο. Except ἀνά and διά to distinguish them from ἀνα, the vocative of ἀνατ; and ἄλα the accusative of ζεύς.
ACCENTS. 215

3. Prepositions used for verbs compounded of them with ἐπι, throw back the accent; as, ἐν for ἐνεκτ. So ἀνα for ἀνάστησι.

4. On the contrary, when a verb loses its first syllable, the subsequent syllable, if short, takes the acute; if long by nature, the circumflex; as, φάν from ἐφαν, ἔθηκε from ἐθήκε.

Compound Words.

As a general rule, the accent is thrown back as far as the quantity will admit, in consequence of the accession made by composition; as, φιλότεκνος from τέκνων, ἀπαίδευτος from παι- δευτός. This is especially true of nouns compounded with α, ευ, δυς, ὑπό, and δί; as, δύσιμος from ὑμίμος. So also in compounds of two nouns or adjectives; as, φιλόσοφος. As to many other classes of words, however, there are numerous exceptions.

Compounds in ὀς of perfects middle with nouns, accent the penult when their sense is active, and the antepenult when their sense is passive; as, πρωτότοκος, bearing for the first time; πρωτοτόκος, first-born.

ENCLITICS.

Certain words called enclitics, throw back (ἐγκλίνειν, rest,) their accent on the preceding word. These are

1. Pronouns, μον, μοι, με; σον, σοι, σε; ον, οι, ο; σφε, σφιν; σφω, σφι, σφες; τίς, τι, indefinite, in all its cases, and in all the dialects; as, τον, τεν, τω.

2. Verbs, εἰμι and φημι, in the present indicative, except the 2d person singular.

3. Adverbs, ποι, πη, ποι, πω, ποθεν, ποτε, unless used interrogatively, when they receive the accent; as, ποις, how?

4. Conjunctions, κε, τε, κε, κεν, θην, νυ, νυν, περ, θα, τοι, and δε, inseparable; as, τούδε, ἀλωδε, to the sea.

RULES.

I. Enclitics throw back their accent, as an acute, upon the last syllable of the preceding word, whose antepenult has the acute accent, or whose penult has the circumflex; as, ἀνθρω- πός ἵστι, ἦλθε μοι.

II. Enclitics lose their accent after words which have a circumflex on the last syllable, or an acute on the last but one; as, γυναικῶν τινων, ἀνήγ τις.
III. Enclitics, if monosyllables, lose their accent after words which have the acute on the penult; if disyllables, retain it; as, λόγος μου, λόγος τινός. So also when the preceding word has suffered apostrophe; as, πολλοί δ' εἰσίν.

IV. If several enclitics follow each other, the last only is without the accent; as, εἰ τίς τινά φησὶν μοι.

V. The enclitic pronouns retain the accent after prepositions, and after ἐνεκα and ἤ; as, διὰ σε.

VI. All the enclitics retain their accent when they are emphatic, and when they begin a clause.

VII. Ἐστι accents its first syllable when it begins a sentence, or merely asserts existence; as, Θεὸς ἔστιν; or follows ἀλλ', εἰ, οὐκ, ὅς, or τοῦτ'; as, οὐκ ἔστι.

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**PROSODY.*

Syllables, in respect to their quantity, are either long or short.

A long syllable requires, in pronunciation, double the time of a short one; as, τῶπτεπε.

Some syllables are common; i. e. long or short at the will of the writer; as, the first syllable in the word Ἄρης.

Η and ο are long vowels; ε and ο short; α, ι, υ, doubtful.

**Long Syllables.**

I. All circumflexed and contracted syllables, the letters η and ο, and all diphthongs, are long by nature.

Exc. A long vowel or diphthong, before another vowel or diphthong, is sometimes shortened; as,

Ζηνος ἔπι μεγαροιαν ὅλιμπιον ἐθροοὶ ήσαν
Οὐδε γαρ ὅτι Δρυλακτος ὅς κρατεῖτος Ἀλκοοργος.

This happens most frequently at the end of a word, when the next word begins with a vowel; in the beginning of a word, rarely; and still more rarely in the middle. The par-

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* The accents are here omitted, from the difficulty of combining them with the marks of quantity.
ticles de, te, τε, και, τε, are not considered as separating the long vowel from the following vowel or diphthong; as,

Δευτερη | δ' αυ' βουν | θηκα μεγαν και | πιονα | θημω.

A long vowel or diphthong is sometimes, though rarely, shortened before a consonant, especially a liquid; as,

Ει δε κεν | οικαδ' ξωμαι φιλην ες | πατριδα | γαιαν.

But 1. Cæsural syllables, and monosyllables, beginning a foot, remain long; as,

Κλεπτε νοη ἐπὶ οὐ παρελευσαι οὐδε με πεισες.

2. The vowel remains long, when, by being shortened, it would require a subsequent long vowel or diphthong to be short; Συμνθει ειποτε τοι, &c. In this case, if the diphthong ευ were made short, the subsequent diphthong ει likewise must be shortened to complete the foot.

3. When, by apostrophe, a long vowel or diphthong is made to end a word, it is not shortened.

II. Position. A short or doubtful vowel before two single consonants or a double consonant, is generally long by position; as, φεζας, ἵστον, πᾶλλα, κατὰ φρένα.

The vowel often continues long, though one of the consonants has been dropped; as, γίνομαι, which is for γιγνομαι; γίνωσκω, which is for γιγνωσκο; τυφύς for τυφάς; μαρτυρο for μαρτυρος; Διᾶς for Διαντος.

So where the Digamma has been omitted; as, μελανοσ οίνου for μελανοσ οίνου.

Ex. 1. A short vowel before a mute and a liquid, or μν, πτ, κτ, the last even with ρ following, is common; as,

Μεταρ δε | τευχε θε’ οια, το | γαρ μετρον | εστιν δ’ αριστον.

But a short vowel before a middle mute, (β, γ, or δ,) followed by λ, μ, ν, is long.

Ex. 2. The vowel is not always long before σ and a consonant, or η; as, μετάλλας.

Νηγγ | ἔσπεργη πρω’ξει πολυφυνός κορωνη.

III. In hexameter verse, a short or doubtful vowel is sometimes made long before a single consonant, particularly before a liquid; as, παρὰ φηγμι; ποῦν ὕθειν; ὀφιν.

A vowel is sometimes made long before the digamma; as, οὐδε ούς, ὑγ Σου.
IV. When three short vowels come together, one must be made long in heroic verse, for the sake of measure; as, ἀθανατὸς; Ἕραμιδῆς; δία μεν.

V. When the article takes the apostrophe, or occasions it in the beginning of the succeeding word, the remaining vowel is considered as having absorbed the other, and is, therefore, made long; as,

/feed me/ ἡς τε διὰ τοιών τ' ἀγαθ' ὀνθέρυσνους ἔκειν. Eurip.
'Ας ἀν το λοιπον τ' μ' ἀνακτορ ἐνοεβεῖν. Ibid.

VI. A doubtful vowel, when it supplies the place of the augment, is long; as, ἀδον for ἑδον; 'ἰκανον; 'ὑδενον.

VII. The last syllable of every verse is common.

Doubtful Vowels.

Words compounded and derived, follow the quantity of their primitives; as, ἀπίμοις from ἀπίμη: from κρίνω are formed ἑκρίνων, κρίνομενος, &c.; from κρίνω, κεκρίκα, ἑκρί θην.

α privative is short; as, ἀπίμος,
ἀφι, ἐφι, βφι, δυς, ζα, are short; as, ζαῦθιος.

Of the Doubtful Vowels in the First and Middle Syllables.

I. A doubtful vowel before a vowel or single consonant, is short; as, ἀγλαος, κάκος.

Exceptions.

I. α is made long in the penult of nouns in -αων, -ανος, -ανως; as, Μακάων, Μακάνος; in Αεolic genitives also in -αο, and -αω; as, Ποσιδάων, Ποσιδάνως.

in feminine proper names in -αῖς; as, Θαῖς.
in proper names, and names of stones, in -ατης; as, Εὐφρατης, Βαλβίνης, Εὐνυβατης, and a few others.
in oblique cases of γραυς, ναυς, λας for λας.
in nouns in -βαμων, -ανωρ, -αρος, -βαμος; as, πεδοβαμων, ἄγανωρ, μυσάφος.
in oblique cases of masculines in -αν, -ανος; as, τιταν, -άνος.
in numerals in ακοστοι; as, διάκοστοι.

* By some grammarians it is even called a contraction.
in derivatives from verbs in \(-\omega\) pure and \(-\varphi\) ; as, \(\alpha\nu\imath\alpha\tau\omicron\) from \(\alpha\nu\imath\alpha\omega\) ; \(\theta\varepsilon\tau\omicron\sigma\tau\omicron\), \(\theta\varepsilon\mu\alpha\), from \(\theta\varepsilon\sigma\omega\mu\alpha\).

and in \(\kappa\varepsilon\alpha\varsigma\), \(\kappa\varepsilon\alpha\), \(\vartheta\varepsilon\varphi\varsigma\), \(\iota\varepsilon\alpha\varsigma\), \(\kappa\omicron\delta\upsilon\varsigma\), \(\nu\varepsilon\alpha\varsigma\), \(\rho\alpha\varsigma\), \(\sigma\upsilon\phi\alpha\varsigma\), \(\varphi\alpha\varsigma\), \(\varphi\varepsilon\nu\varsigma\).

2. \(\iota\) is long in the penult of nouns in \(-\iota\nu\), \(-\iota\nu\sigma\); as, \(\vartheta\rho\iota\omega\varsigma\), \(\vartheta\rho\iota\omega\nu\varsigma\). We have also \(\vartheta\rho\iota\omega\nu\), \(\vartheta\rho\iota\omega\nu\varsigma\). But we must except \(\chi\iota\nu\).

in the penult of nouns in \(-\iota\nu\), \(-\iota\nu\), \(-\iota\nu\sigma\), \(-\iota\nu\sigma\); as, \(\delta\iota\nu\), \(\alpha\varphi\rho\omicron\delta\tau\omicron\iota\), \(\pi\sigma\iota\tau\omicron\), \(\pi\sigma\iota\tau\omicron\).

in diminutives in \(-\iota\iota\nu\), from pure genitives; as, from \(\iota\mu\alpha\tau\omicron\nu\), \(\iota\mu\alpha\tau\omicron\iota\nu\).

in the penult of verbs in \(-\iota\nu\), \(-\iota\beta\omega\), \(-\iota\nu\omega\), \(-\iota\gamma\omega\), \(-\iota\delta\omega\), \(-\iota\nu\epsilon\omega\), \(-\iota\rho\alpha\omega\); as, \(\tau\iota\nu\), \(\tau\rho\iota\beta\omega\), \(\pi\iota\nu\). Except \(\tau\iota\nu\) and \(\varphi\iota\nu\omega\), which are short in Attic writers, but long in Homer.

3. \(\iota\) is common (i.e. either short or long) in the penult of nouns in \(-\iota\alpha\), \(-\iota\); as, \(\kappa\alpha\iota\alpha\), or \(\kappa\alpha\iota\iota\).

4. \(\upsilon\) is long in verbal nouns in \(-\upsilon\alpha\), \(-\upsilon\mu\alpha\), \(-\upsilon\nu\theta\), \(-\upsilon\sigma\), \(-\upsilon\varsigma\), \(-\upsilon\epsilon\rho\), \(-\upsilon\omega\); as, \(\lambda\upsilon\mu\alpha\). Still there are some exceptions.

in pronouns; as, \(\upsilon\upsilon\epsilon\upsilon\).

in diminutives in \(-\upsilon\iota\iota\nu\) from pure genitives.

in the penult of verbs in \(-\upsilon\omega\), \(-\upsilon\omega\), \(-\upsilon\varsigma\); as, \(\pi\lambda\upsilon\omega\).

in adverbs in \(-\upsilon\iota\iota\nu\); as, \(\beta\upsilon\tau\rho\iota\delta\omicron\).

5. \(\upsilon\) is common in the penult of verbs in \(-\upsilon\).

Of the Doubtful Vowels in Final Syllables.

II. \(-\alpha\), \(-\iota\), \(-\upsilon\), in the end of a word, are for the most part shortened; as, \(\mu\omicron\upsilon\sigma\iota\), \(\mu\iota\iota\), \(\gamma\iota\nu\kappa\iota\).

Exceptions.

1. \(-\alpha\) final is long in nouns in \(-\epsilon\alpha\), \(-\delta\alpha\), \(-\theta\alpha\); as, \(\theta\epsilon\varphi\delta\alpha\), \(\Lambda\eta\delta\alpha\), \(\Lambda\varphi\delta\alpha\). Except \(\alpha\nu\alpha\nu\delta\alpha\).

in the dual number; as, \(\pi\rho\rho\omicron\eta\tau\omicron\).

in polysyllables in \(-\alpha\iota\alpha\); as, \(\Sigma\iota\nu\nu\alpha\iota\).

In \(-\epsilon\iota\alpha\), from verbs in \(-\epsilon\nu\omega\); as, \(\beta\alpha\iota\lambda\iota\iota\iota\), \(\alpha\) kingdom; but \(\beta\alpha\iota\lambda\iota\iota\iota\), \(\alpha\) queen.

in \(-\alpha\); as, \(\kappa\alpha\iota\iota\iota\). Except verbals in \(\tau\rho\iota\alpha\); as, \(\psi\alpha\iota\tau\rho\iota\alpha\), and \(\delta\iota\alpha\), \(\mu\iota\), \(\nu\tau\tau\iota\iota\).
in the vocative of nouns of the first declension from -ας; as, Αινεία, from Αινειας.
in the feminines of adjectives in -ος; as, ὄμοια.
in nouns in -φα when a diphthong does not precede; as, ᾨμερά. Except ὑγκυρά, γεφυρά, Κερκυρά, ὅλυρά, σκολο-πενδρά, κρυφό, ταναγρά; and compounds from μετον; as, γεωμετρά.
in the poetic vocatives; as, Παλλά for Πάλλας.

2. -ι final is long in the names of letters; as, πι.
3. -υ final is long in names of letters; as, μυ.
in verbs in -υμι; as, ἐφύ.
in ἀντικυφ and γρύ.

4. Final syllables, in which a single consonant follows a doubtful vowel, are (with the exception of -υφ) shortened; as, μελύν, πολύν, —μαριφ.

-αν.

5. -αν is long in masculines; as, Τιτάν; and in παν, when not in composition with other words.
in accusatives when their nominatives are long; as, Αινειάν from Αινειας.
in adverbs; as, ἀγάν.

-αφ.

6. -αφ in καφ, ψαφ, is long; in γαφ is either long or short.

-ας.

7. -ας is long in nouns of the first declension; as, μονοάς: having -αντος; as, τυψάς, τυφαντος.
in ἡμάς, ἑμάς, κράς.

-ιν.

8. -ιν is long in nouns in -ιν, -ινος; as, ἐγρυίν, ἐγρυίνος.
in nouns which have two terminations in the nominative; as, ἀκτίν or ἀκτίς.
in ἦμιν, ὦμιν.

-ις.

9. -ις is long in monosyllables; as, μίς. But the indefinite τις is common.
in nouns which have two terminations in the nominative; as, ἀκτίν or ἀκτίς.

in feminine dyssyllables in -ις, -ιδος, or -ιθος; as, κνημίς, κνημίδος; ὀρίς, ὀρίθος. Except ἀσπίς, ἐφίς, χαφίς, with a few others.

in polysyllables having two short syllables before the last; as, πλοξάμις.

-in.

10. -ιν is long in nouns in -ιν, -ινος; as, μουσίν, μουσινος.

in nouns which have two terminations in the nominative; as, φορκῦν or φορκὺς.

in accusatives in -ιν, from -ις; as, ὄφρυν, from ὄφρυς.

in the ultimate of verbs in -υμ; as, ἐφίν.

in ρῦν, now. But the enclitic ρῦ is short.

-in.

11. -ις is long in monosyllables; as, μῦς.

in nouns which have two terminations in the nominative; as, φορκὺς or φορκῦν.

in nouns which have -υτος, or -ος pure in the genitive; as, δεικυς, δεικυντός; ὄφρυς, ὄφρυος.

in κωμύς, κωμῦθος.

in the ultimate of verbs in -υμ; as, ἵφίς.

Of the Doubtful Vowels in the Oblique Cases of Nouns that increase.

1. The quantity of the nominative remains in the oblique cases; as, Τιθάν, Τιθάνος; ζευγνύς, ζευγνύσι; κνημίς, κνημίδος.

Except -ιν; as, μαρτύς, μαρτύρος.

2. Those nouns which are long by position in the nominative, are shortened in the oblique cases; as, αὐλᾶξ, αὐλᾶκος.

Except nouns in -αξ pure; as, ρεαξ, ρεάκος. Also ὁφαξ, ἠραξ, κυνδαξ, κυνδαξάς, λαβραξ, οἰκαξ, ραξ, συρφαξ, φαιναξ; with most in -ιν, -ιτος; as, ψιν, ψιτος; and -ιξ, -ιγος, or ἵκος; as, μαστίξ, μαστίγος; φοινίξ, φοινίκος; to which add ῥυφς, χυψ.

3. A pure genitive from a long nominative is varied; as, ὀφίς, ὀφίνος or ὀφίνος.

4. The penult of the dative plural, in nouns which arc contracted, is short; as, παράσι.
APPENDIX.

Of the Doubtful Vowels in the Flexions of Verbs

α and υ, before \(-\sigma\) in participles, and before \(-\varsigma\) everywhere, are long; as, τυψάνα, δεικνύσα, δεικνύσι.

Futures.

The first future in \(-α\σ\ο\ω, -ισ\ο, -υσ\ω, from \(-α\ω pure or \(-φα\ω, -\iota\ω, -ι\varepsilon\ω, and \(-υ\ω, is long in the penult; from \(-α\ω, -ι\varepsilon\ω, -υ\ω, is short; as, ε\λω, ε\άω; τι\ω, τι\σ\ω; βη\θω, βη\θο\ω; ι\σ\μο\ω, ι\σχύσω; — ἀρπαζω, ἄριστω.

Liquid verbs shorten their penult in the first future; as, κρείνω, κρινω.

The second future shortens the penult; as, τεμψω, τάμω.

The other Tenses.

A doubtful vowel has the same quantity in the derived, as in the primitive tenses; as,

Pres. κρένω, κρένον; κρίνομαι, κρένομην.

1 Fut. κρίνω, κεκρίκαια, κεκρίκειν; κρίνομαι, κρήθησομαι, κεκρίθην, κεκριμαι, κεκρίμην.

2 Aor. ετύπνω, τύπω, τύπομαι, τετύπημη, τετύπησι, τύπησομαι, τετύπησι.

But the 1st aorist of liquids makes its penult long in the active and middle voice; as, εκρίνα, εκρίναμην.

The penult, when long by position in the first future, is shortened in the perfect; as, βλαψω, βλησάφα. Except φιψω, εφύσα.

Some make the penult long in the perfect middle; as, κεκράγα, μεμύκα.

ν and υ, used instead of an augment, are made long; as, ἵκομαι, ἴκομην.

Special Rules concerning Verbs in μ.

A proper reduplication, unless made long by position, is short; as, τρέμε: an improper reduplication is common; as, ἵημ.

α not before \(-\sigma\) or \(-\varsigma\), is everywhere shortened; as, ὅτι-μεν, ὅστασε.

* In is to be understood that α, ι, υ, are short in verbs; unless it be otherwise specified in the rules.
\( \nu \) is, in polysyllables, long only in the singular of the indicative active; as, \textit{δεικνύμι, δεικνύτω, δεικνύμαι}.

in dissyllables, long everywhere; as, \textit{δῦμι, δῦτων, δῦμαι}.

**ATTIC.**

The accusative of nouns in \textit{εὐς} makes \( \alpha \) long (contrary to Rule II.), as, \textit{βασίλεια}.

\( \iota \) for \( \alpha, \varepsilon, \omicron \), is long; as, \textit{ταυτί} for \textit{ταυτία}; \textit{ὁδί} for \textit{ὁδε}.

The paragoghe in pronouns (except in the dative plural), and adverbs, is long; as, \textit{οὗτοι, νυνί}, (contrary to Rule II.); but dative plural, \textit{τουτοῖ}.

**IONIC.**

The comparative neuter \textit{τον}, which the Attic makes long, is shortened; as, \textit{καλλίον, Ιον. καλλίον, Attic}.

In adjectives which signify \textit{time}, \( \iota \) is made long; as, \textit{ὅπωριος}.

In verbs, \( \alpha \) Ionic, where \textit{αι} does not follow, is shortened; as, \textit{ἐκταί} for \textit{ἐντα}.

**DORIC AND ΑΕOLIC.**

\( \alpha \) Doric is made long; \( \alpha \) Αeolic is shortened; as, \textit{Αίνεια, D. for Αίνειον; — ἵπποτα, Αeol. for ἵπποτης; αἰχμητῶν, D. for αἰχμητῶν; — νυμφά, Αeol. for νυμφῆ; ἔτυφασαν, Αeol. for ἔτυφαν; νυμφάς, Αeol. for νυμφᾶς, accus. plur.}

**POETIC LICENSE.**

A short and long vowel, forming two syllables, frequently coalesce, and are pronounced as one syllable. In Homer this takes place only in the same word, especially in the genitive of the first declension, in \textit{εῶ}; regularly; as, \textit{Πηληθεῖας Ἀχιλής}; as also in the genitive plural of the first declension in \textit{εῶν}; as, \textit{Θείς ὦν ληθέτ' ἑρθεικόν}. Thus also \textit{Θεος}; as, \( \upsilon \varepsilon \nu \mu \nu \nu \varepsilon \ν \delta \iota \ δολεν}. Χρυσίτων ἀνα σκηπτρῳ, II. \( \alpha \)', 15. Χρυσίτων σκηπτρῳ ἔχοντα, Od. 1, 568. Νικέα καὶ δηρίν ὁφελλος, Hes Ἱδ. 33. Thus also, τελεκέας, II. \( \upsilon \)', 114. βασιλης, Hes Ἱδ. 263. τοκής, Hom. H. in Cer. 137. Here the syllable which is contracted from two syllables, is long; as, \textit{Πηληθεῖας, — νεἰκεά, — τελεκέας}. Likewise the following after \textit{ὡς}; \( ὡς \) \( \ ο \)
APPENDIX.

ταυτώ ωρμαις, II. α', 193. ἦς ἐπέλθον, Od. ἦ', 280. ἢς ἐγὼ περὶ κενα, Od. ὅ', 90. In Attic writers this takes place sometimes in certain words, as in ὃτις, which is generally a monosyllable; in ἐωθάκα, which is commonly a trisyllable. Sometimes, however, two words are thus contracted; as, ἐνως οὖ, two syllables; μὴ ἅλλω, two syllables; μὴ οὐ, a monosyllable.

The ἄφοις makes a short syllable long; as,*

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Αἰδοίος τε μοι ἐσοι φίλε ἐκυφῆ δείνος τε.

Besides these deviations from the usual rules of quantity, the ancient poets,

I. Lengthened a syllable; 1. by doubling, or inserting a consonant; as, ἔδεισε, for ἔδεισε; ἀπολίς, for ἀπολίς; 2. by changing a vowel into a diphthong; as, δευομαι, for δεομαι; 3. by metathesis; as, ἐπφαθον, for ἐπφαθον.

II. Shortened a syllable, by rejecting one vowel of a diphthong; as, ἐλον, for ἐλον.

III. Increased the number of syllables; 1. by resolving a diphthong; as, ἄνωτε, for ἄνωτος; 2. by inserting or adding a letter or syllable; as, ἀναχετος, for ἀναχετος; ἦλιος, for ἠλιος; βιρρα, for βη.

IV. Lessened the number of syllables; 1. by apharesis; as, νεφης, for νεφης; 2. by syncope; as, ἐγρετο, for ἐγρετο; 3. by apocope and apostrophe; as, δω, for δωμα; μυρι', for μυρια.†

OF FEET.

From syllables arranged in proper order are formed feet.

Of feet there are three kinds; some are of two, some of three, and some of four syllables:

The Dyssyllables are Four.

| Pyrrhic,    | - | - | - | - | Θεος. |
| Spondee,    | - | - | - | - | ψυχη. |
| Iambus,     | - | - | - | - | Θηα. |
| Trochee,    | - | - | - | - | σωμα. |

* Arsis means the elevation of voice, which in Hexameter verse is always upon the first syllable of a foot. We find, but very rarely, a short syllable lengthened at the end of a foot; as,

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Τη τ' ίω μεν Γαγω βλεφάμενς ἵσταμαι.  

† Neilson’s edition of Moor’s Grammar.
PROSODY.

The Trissyllables are Eight.

Tribrach, - - - - πολέμος.
Molossus, - - - - εὔχωλη.
Dactyl, - - - - σωματα.
Anapest, - - - - βασιλεύς.
Bacchius, - - - - ἀνασσει.
Antibacchius - - - - μαντεύμα.
Amphibrach, - - - - ῥαλασσα.
Amphimacer, - - - - δέσποτης.

The Tetra-syllables are Sixteen.

Proceleusmatic, - - - - πολεμιος.
Dispondee, - - - - συνδουλευσω.
Diambus, - - - - ἐπιστάτης.
Ditrochee, - - - - δυστυχημα.
Choriambus, - - - - σωφροσυνη.
Antispast, - - - - ἀμαρτημα.
Ionic a majore, - - - - κοσμητορα.
Ionic a minore, - - - - πλεονεκτης.
Paeon first, - - - - ἀστρολογος.
Paeon second, - - - - ἀναξιος.
Paeon third, - - - - ἀνάδημα.
Paeon fourth, - - - - θεογνης.
Epitrite first, - - - - ἀμφιστωλη.
Epitrite second, - - - - ἀνθροφοντης.
Epitrite third, - - - - εὐφυσενης.
Epitrite fourth, - - - - λωβητηρα.

OF METRES.

A metre consists properly of two feet, because in beating time the foot was raised once in two feet. But by metres is generally understood a verse, a stanza, or a system of verses.

Of metres there are nine species.

Composed of simple feet, that is, feet of two or three syllables;

1. Dactylic, 3. Iambic,

Composed of compound feet, that is, feet of four syllables;

5. Ionic a majore, 8. Antispastic,
7 Choriambic,
These metres take their name from the feet, of which they are principally composed.

The final syllable of every verse is indifferent, or may be reckoned doubtful.

DIFFERENT KINDS OF VERSE.

Hexameter.

The hexameter, or heroic verse, consists of six feet. Of these, the fifth is a dactyl, and the sixth a spondee; all the rest may be either dactyls or spondees; as,

\[ \text{Ἀνασομενός τε Ἔνεγατρα φρέσων τ' ἀπερεείς } \alpha \pi ινα. \]

A spondee is frequently found in the fifth place; whence the verse is called spondaic; as,

\[ \text{Στεμματ' ἐξων ἐν } \pi ροσιν ἐκθειν | Ἀπολλωνός. \]

The spondaic is used when any thing grave, slow, large, or sad, is expressed. It had commonly, though not always, a dactyl in the fourth place, and a word of four syllables at the end.

What deserves particular attention in scanning is the Cáesura.

When, after a foot is completed, there remains a syllable in the word to begin the next foot, that syllable is called the Cáesura; as,

\[ \text{Τον } \delta' \text{ ἀπαλειβομενός προσιηρη } κρεςιῶν Αγαμεμνων. \]

Here there is a cáesura to every foot.

When a monosyllable begins a foot, it is of the nature of the cáesura, and is of necessity long

Pentameter.

The verse consists of five feet divided into two parts; the former consisting of two feet, either spondees or dactyls, and a cáesura; the latter, always of two dactyls and another cáesura; as,

\[ \text{Οὔτε ποδῶν ἀφετής } | \text{οὔτε παλαισμοσύνης.} \]

Anacreontic.

The anacreontic, or iambic dimer with a cáesura, consists of three iambuses and a cáesura; as,

\[ Θεία | λέγει | Αἰτηθα. \]
The first foot may be a spondee instead of an iambus; as,
\[\text{Θωρη' } | \; \text{διως } | \; \text{Αχιλλευς}.\]

Of this measure are the 1st, 2d, 6th, 7th, 8th, 10th, 12th, and 15th odes of Anacreon, in the Collectanea Graeca Minora. There is another measure, which is often used by Anacreon, consisting of a pyrrhic, two trochees, and a spondee; as,
\[\text{Μεσονυκτεσιως ποθ' } | \; \text{ωφαις}.\]

Of this measure are the 3d, 4th, 9th, 11th, 13th, and 14th odes of Anacreon.
Two vowels are often contracted in scanning into one;* as,
\[\text{Μηνιν ατείς Θεα Ηηλιωδεσ } Aχιλης.\]

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* This is called *synecphonesis.*
† For a fuller account of metres, see Wilson or Hermann.
III.

PARTICLES.

The particles may be conveniently distributed into the following classes, viz. those which denote,

1. Certainty or confirmation: ἢ, certainly, truly; μέντοι, assuredly, indeed; πιστῷ, altogether; διὰ, μην, and γε, which are thus distinguished. Αἱ strongly asserts what the speaker considers as already established; μην goes on to press the assertion, without relaxing as to what has preceded; γε asserts with a limitation, yielding as to the past or other things, but insisting upon this. Hence it is applied to an individual object or part, when considered in reference to a whole, or to a greater number; as, ἐγὼ γε, I for my part, or at least. Thus Plato says, 'every where, certainly (διὰ) men will maintain peace by means of laws.' The other replies, πολλὴν γε, 'much at least.' Plato proceeds, 'there being no contests among them, there certainly (μην) is no danger, lest,' &c. After interrogations following a negative reply of the opposite party, μην signifies then; as, τις μην, who then?

To διὰ is joined ποι (διὰ ποι), denoting certainly, to wit; but in some cases the ποι, which marks uncertainty, diminishes the force of διὰ, and the sense is perhaps.

2. Negation. This is expressed by οὐ and μη with their derivatives, but with this distinction in their use, that οὐ conveys a direct, independent negation; as, οὐ δίλω, I will not; οὐκ ἔστι, is it not? thus representing things in their actual relations. Μη is joined to hypothetical and dependent propositions; as, οὐ λήψομαι, εἰ μην οὐ κελεύεις, I will not receive it, unless you command me. It is, therefore, always used after εἰ, ἢν, τάν, διάν, ἐπειδή, ἐστώ, and other words, which represent a thing not as actual, but conditional. To ἐπειδή and ἐπειδὴ, since, after that, οὐ is joined, because an actual state of things is denoted by these words. With ἐνα, δέ, ὣρα, ὅπως, ὥστε, which denote design, and are conditional, μη is used.

In sentences expressing a wish, prayer, intention, prohibition, &c., some preceding clause may generally be supplied, which shows their dependent character; and so likewise par-
PARTICLES.

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ticles. The strength of negation is increased by οὐδὲποτε and οὐδὲπαντώς; the former extending the negation to all time, both past and future; the latter limiting the negation to past time, by force of the included πω.

3. Specification: οὕτω, to wit, as, for example; ἀλλος τε καί, especially; μάλιστα δέ, above all.

4. Hypothesis or condition, εἰ and εἴν, (ηὑ, ἢν). The difference between these words may be thus stated. Εἰ is joined to a condition which is merely conceived of, as supposable; εἴν looks forward to the supposed case, as about to be decided by the result. Thus εἰ εἰσαὶ βοµοι, εἰσαὶ καὶ καὶ Ὁµελ, if there are altars, there are also Gods. Here the case is merely supposed, without assuming anything as to the fact, whether there are altars or not. ἕκαν ὃς εἰς βοµοὶ would denote, if it should prove that there are altars, &c. Εἰ τούτῳ γίνεται denotes, I make this supposition—whether it be true or false; I do not assert; εἴν τούτῳ γίνεται denotes, I make this supposition—the result will show whether it be correct or not. Εἰ, therefore, relates wholly to the intellectual conception, and εἴν to our experience of the event.

5. Desire: εἰθή, Oh that! πῶς ἢν, would that!

6. Interrogation: ὅσι, is it that? ἢ, whether is it? μή, losing its negative force, becomes a strong interrogation; as, μὴ οὔτε; dost thou suppose? μήν, compounded of μὴ and οὔν, retains the force of both particles; is it then? πῶς, when? πῶς, how? οὐχοὐν, is it not then? The latter word frequently loses its interrogative character and denotes therefore. To interrogations, the enclitic ποτε gives an air of surprise or admiration; as, τίς ποτε έτινος οὔτος, who can this be?

7. Correspondence: μίν—δέ, on the one side—on the other; as, οὖ μίν ὧνοις, οὐ σωσίς δέ, on the one hand you hear, but on the other you do not understand. In many cases μίν stands alone, without δέ, or δέ without μίν; but in such cases there seems to be an implied reference to the corresponding particle. In such cases, μίν is commonly rendered by indeed, and δέ by but.

8. Conjunction: καὶ and τί, have the same relation to each other, as et and que in Latin; τί—καὶ, signifies not only—but also.

9. Difference or contrast: ἀλλα, but; in many cases the idea to which ἀλλα is opposed, is not expressed in form, but is implied, or anticipated: δέ expresses opposition less strongly than
and is often used merely as a particle of transition, where no other particle could be introduced; to avoid the entire want of connection between clauses or sentences. It is then rendered by and or indeed.

10. Uncertainty. An uncertain event may be either possible, or dependent on some other event, likely to take place, or highly probable. Possibility is expressed by ἰσχύς, dependence by ἦν (poetic κε or κεν), verisimilitude by ποῦ, probability by τε. Each of these words might have its place, for example, in the following line:

Σὺν τε δό' ἐρχομένω, καὶ ἵσως πρὸ ὧ τοῦ ἐνόησεν.

'When two are associated, one perchance sees more than the other.' Here possibility alone is asserted, without any opinion as to the fact. Had it been stated as a fact, no particle would have been used, but simply the words πρὸ ὧ τοῦ ἐνόησεν.

Σὺν τε δό' ἐρχομένω, καὶ κεν πρὸ ὧ τοῦ ἐνόησεν,
signifies that one may or might (as some event shall turn) see more than the other. If that condition were taken away, and the event decided, the speaker would say, πάντως πρὸ ὧ τοῦ ἐνόησεν, 'one, beyond all question, sees more than the other.'

Σὺν τε δό' ἐρχομένω, καὶ ποῦ πρὸ ὧ τοῦ ἐνόησεν,
signifies, 'it is likely that one,' &c.; the mind of the speaker inclines to that belief. Had the fact been certain, he would have said, ἦ δὴ πρὸ ὧ τοῦ ἐνόησεν, one certainly sees more than the other. Finally, the words actually used by the poet,

Σὺν τε δό' ἐρχομένω, καὶ τε πρὸ ὧ τοῦ ἐνόησεν,
signify that when two are associated, one most probably sees more than the other; though not that the fact is necessarily so, which would be expressed by ἀναγκάζως πρὸ ὧ τοῦ ἐνόησεν.*

11. Disjunction of particulars: ἦ — ἦ, either — or; ἀλλ' ἦ — ἦ, but either — or: hypothetical disjunction, εἴτε — εἴτε, whether this — or that: negative disjunction, οὔτε — οὔτε, neither — nor.

12. Exception: πλὴν, except; εἰ μή, εἰάν μή, unless; ἀλλ' ἦ, unless; καὶ εἰ, καν, unless, even if.

13. Comparison, οὕτως, thus: εἴτε, as; ὡς, (Ad.) as, so as, as if; ὡσαί, as: ὡς gives strength to the superlative and sometimes to the positive; as, ὡς τάχιστα, as soon as possible; ὡς ἀληθῶς, certainly. In some instances, ὡς is rendered by 'about'; as, ὡς τεσσαράκοντα, about (i.e. as it were) forty:

* Hermann de particula εἰ.
PARTICLES.

ὡς (with the accent) is used by the poets for οὖν ὡς, thus, and by prose writers in the phrases ναὶ ὡς, and thus; οὐδὲ ὡς, nor thus.

14. Reason or cause of a thing: ἀτέ, from its appropriate sense of specification, is often used to specify the cause of any thing; as, ἀτέ οὐδενός ἐπιβάλλωτος, since or because (as it was the fact that) no one raised the price.

ἐπεί, as an adverb, denotes after, when; and hence, as a conjunction, since, because, and is used to explain something by adducing a previous and actual occurrence as the cause; ἐπείδη (ἐπεί and δή) and ἐπείδητερ, have the same meaning, slightly modified by the force of δή, since truly, &c.; ἐπάνω and ἐπείδην, on the contrary, from the hypothetical force of the ἀν, refer to contingent events, and hence are joined only to the subjunctive. Before interrogations, ἐπεί has the sense of for; as, ἐπεί πῶς ἂν διακρίνοιμεν αὐτό, for how should we distinguish it? With imperatives, its causal signification is often opposed to something else, and hence is rendered for otherwise; as, ἐπεί εἰπε, for otherwise tell me, &c.

Ἰάρ, seems originally to have denoted in fact, truly, and hence, like the Latin ergo, (ἐργά, in fact,) to have been used to express some preceding, actual event as a cause. Very often that of which ἱάρ signifies the cause, is merely implied or hinted at, and must be supplied to show the force of ἱάρ; thus, πῶς ἱάρ τοῖς δώσοντι γίνομαι, for how shall they give you a reward. Here it is assumed that the demand of Atrides could not be complied with, and the reason is given, 'for,' &c. Hence also, to explain the use of ἱάρ, many small phrases are to be understood; as, 'no wonder,' 'I believe,' &c. In the rapidity of thought, the reason of a thing is sometimes given, before the thing itself is mentioned, and then ἱάρ refers forward. ἱάρ, likewise, like the Latin nam, is sometimes used merely to introduce a new train of thought, when the idea of cause can hardly be traced in the connection. Here it seems to have its original sense of in fact.

"Ὅτε, when, as an adverb, denotes a definite past time, while ὅταν, (ὅτε ἄν,) from the force of the ἄν, denotes a definite future time. "Ὅτε, from referring to a past act, is used to express the idea of a cause; as, ὅτε ταῦτα οὖν ὡς ἐπεί, since these things are so. "Ὅπως, where, is an adverb of place, and is used like ὅτε, to denote a cause.

Οὔνεκα, (οὐ ἐνεκα,) for which reason, since, because; τούνεκα is an epic form of the same word.

"Ὅτε is properly the neuter pronoun that. It has gained the
signification of because, by the omission of some preceding clause like διὰ τοῦτο, to which it refers; as, ὅτι δὲ ἐν τῷ νόμῳ ὁ δικαίως, because ye are not of the world, i.e. διὰ τοῦτο, ὅτι, &c. 'on this account, that ye are not,' &c. "ὅτι, like ὅς, strengthens the superlative; as, ὅτι τάχατα, as speedily as possible; sometimes both are united in one word; as, ὁμίθωστα, the sweetest possible.

15. Final cause or end: ἵνα, that, in order that. Hence ἵνα τι, denotes, wherefore? i.e. in order that what? (should take place.) ἵνα is sometimes used in the sense of ὅτε, so that, denoting the result, but not an intention; as, ἦν παρακελυμμένον ἀπό αὐτοῦ, ἵνα μὴ αἰτίωρι αὐτῷ, it was covered from them, so that (not, in order that) they could not see it. ἵνα is often an adverb of place, where. ὁμόθα, that, is used only by the poets.

'ὅς, that, in order that, is prefixed to the subjunctive, optative, or future indicative; and hence ὅς τι, why? i.e. that what? (may be done); ὅς is likewise used in the sense of ὅτε, so that, and has sometimes, though more rarely, the causal signification for or since. With the optative, it has the sense of would God, or I could wish. ὅπως, that, in order that; ὅπως τι, why?

'ὅτε has rarely the sense of the final cause (in order that), but denotes the result, so that, and hence is frequently rendered by therefore, and corresponds nearly to οὖν.

16. Inference or conclusion. ἀποθέσθαι, therefore, consequently, is used in the successive steps of a train of reasoning. In the rapidity of thought, the inference is sometimes made before the reason has been given. Its other uses will be given below.

Ὁὖν, wherefore, differs from ἀποθέσθαι, in drawing the final conclusion, and bringing the subject to a close, in view of all that has been said. Its other uses will be given below.

Ὀξυοὐν is properly a negative inference, 'it is not therefore so'; but often loses its character of negation, and denotes therefore.

Τοιοῦτος signifies the same as τοιοῦτο, for this thing, for this reason, therefore. Τοιοῦτος is compounded of τοι, γε, and ὅ, the first of which assigns a reason, the second considers it individually,* and the third draws the inference; when οὖν is added (τοιοῦτο), the οὖν brings the whole to a conclusion, and applies it to the case in hand; 'wherefore, since these things, then are so.'

* As in ἦν ὁμοθα, I, for my part.
PARTICLES.

Nú, or νú, like now in English, properly denotes time, and is used, chiefly by the poets, as a particle of inference.

Τοινύν, therefore, now therefore, much the same with óν.

17. Indefiniteness. Ποτέ joined to indefinites either adds, like cunque in Latin, to their indefinite character; as, ὠνοὶ ποτέ ἐστιν αὐτή, of what kind soever it may be; or in case of doubt shows the interest and anxiety of the speaker; as, σὺνι μοι, τίνος ποτὲ; tell me, whose then is it?

Περ renders words more indefinite; as, ὅστις περ ἢν, what person soever it might be.

18. Concession: καίτω, καίπερ, καίν, although, even if; ὅμως, ἠμιόν, notwithstanding; μέν, indeed; περ, however, although.

When two or more particles are joined together, the appropriate force of each may commonly be traced. Thus, in ἐπὶ τοι γς, the ἐπὶ expresses a cause, the τοι confirms or strengthens it, and the γς urges it in the existing case.

In a number of these particles, there is a variety of usage, which requires a more minute consideration.

Ἀν (poet. ἡ or ἡν). 1. Conditional. In this sense ἀν is an abbreviated form of ἐαν, if, and may commence a clause; as, ἀν θέλει, if God will. In all its other senses ἀν is post-positive.

2. Indefinite. With indefinites, ἀν or ἐαν has the sense of the Latin cunque, soever; as, τόν ἀν, whoever, ὄνον ἐαν, wherever.

3. Contingent. In this, its appropriate sense, ἀν limits the verb to which it belongs by some condition, which either partly or entirely takes from that verb its direct affirmative power. With the indicative, imperfect, pluperfect, and aorists, it is rendered by should, would, should have, would have, &c. To the future it is sometimes joined, and seems to soften the decisiveness of the statement; as, ὅ δὴ κεν ἐξολόωσαται, ὅν κεν ἔχωμαι, and he will perhaps be angry, to whom I may go. There is no certain evidence that it is ever used with the present.

To infinitives and participles it gives a contingent signification (commonly in the future), which may be resolved by changing the verb or participle into the optative with ἀν; as, ὁμοιοί ἀναμάξουσι ἄν συμμάχους προσλάβουντες, they think they could retrieve themselves by gaining allies (for ἀναμάξο- σαιν' ἄν, εἰ λάβοιν). Τάλα συμπόν, πάλλ' ἄν ἔχων εἰπίν, I omit the rest, though I have much to say.

With the optative and subjunctive it has the sense of may, might, could, would, &c.
4. Potential. In the past indicative it often expresses ability; as, ἐνὶ δὴ ἦγερο δὲ ὅ, then truly, any one could perceive, &c. With present actions, the optative with ἄν would be used.

5. Denoting habit. With the indicative, particularly in the imperfect tense, ἄν often denotes an habitual, or frequently repeated act. The English would has precisely the same use; as, ἀπελαυαγόμενος ὅ, ἦν ἡ ἕν ἐν ἑτερη, and riding away, he would go to another.

6. Denoting hesitation or modesty. The most positive statements often take ἄν, expressing hesitation or modesty, by the contingent turn given to the sentence; as, οὐχ ἄν οἶδα, I (should) hardly know; ὃς ἂν μου δόξη, as it seems (would seem) to me. When ἄν is repeated, it may be used in different senses, or it may be repeated to impress more strongly the sense of the contingency.

Ἀφα properly signifies 'in the nature or regular course of things.' Hence it is used,

1. In drawing inferences: consequently, therefore.

2. To express certainty; as, ὃς ἂφα ἐφησανομεν, how truly did we trifle. Sometimes ironically; as, ὃς ἂφα ἤγο, as if I, forsooth, &c.

3. To denote what naturally follows, in the order of time or events; as, 'when the tenth day appeared, τῷ ὅ ἐξε-φεσον, then they of course bore away the body of Hector with tears.'

4. In making transitions to what naturally follows in the progress of thought; ὃς ἐγώτ, ὅ ἂφα πάντες ἐπικον, thus he spoke, and they all then shouted applause. Hence ἂφα often begins a sentence with the significion of μὲν οὖν, or μὲν δή, wherefore, with reference to something which has gone before.

5. With ἤ, οὖν, &c., to express a conjecture; as, ἢ ἂφα δύνονται, if indeed (i.e. in the course of things) they can. In such cases ἂφα retains its appropriate meaning.

Ἅ, which confirms or urges the particular object in view ('at least,' 'certainly,' 'truly,' has sometimes the sense of μᾶλλον, chiefly; and is used in interrogations, expressions of admiration, &c., to increase their force.

Ὑν (ἐν οὖν) at least, even, for, yet.

Ἄμ from ἄμ, as an adverb, signifies now. When joined to νῦν it denotes, in respect to present time, 'this very moment'; as, νῦν ἣδη μαχητῶν, we must fight this moment. In connece-
tion with verbs in the preterite, it denotes 'just now'; as, περὶ ὁν ὑν ᾗῃ Ἀκαλάς ἢλεγ, of which Socrates was just now speaking. As a conjunction it retains the sense of now,

1. In exhorting; as, λέγε δῆ, come now, read.

2. In questions, indicating the earnestness of the speaker, and his desire of an immediate answer, ῥὶ δῆ; why, now? τι ποια δῆ ναυτα; what, now, are these?

3. In expressing admiration, when joined with πότε, as, τι δήποτε τοιτών; why, now, these?

4. In commencing a subject; as, ὦδε δῆ σκοπᾶμεν αὐτό, now, let us consider in this way.

5. In marking the successive stages of thought, as they rise one after another. In each of these, δῆ signifies now or truly, until at the last one, it signifies finally, chiefly, above all. Hence it is often joined to superlatives; as, μεγίστη δῆ.

6. In confirming or strengthening affirmations. This is one of its most common uses.

7. In irony; as, ὦδε δῆ τούδ’ ἔνεκα, &c., as if truly for this reason Apollo had sent calamities upon us. Ἀνία has the same meaning with δῆ.

Ὅτα, wherefore. 1. Draws an ultimate conclusion, in view of what has gone before.

2. Commences a paragraph or chapter, with some reference to what has preceded.

3. Continues or resumes a subject, after a digression or parenthesis.

4. Introduces a transition to some new subject.

5. Has an affirmative force, particularly in replies; as, γεγένηται ὦν οὕτως, it is certainly so. This affirmative force appears still more clearly in a sentence like this; εἶτε μὴ γραψει, εἶτε ὃ νῦ, 'he either will not write, or he will.'

PECULIAR IDIOMS.

'Ἀμίλει signifies, 'take no heed,' and hence, doubtless, certainly.

Ἀετό, αὐτή, without αὐν, signifies 'together with'; as, δῶ ἵπποι αὐτοῖσιν ὁμαριν, 'two horses, together with the carriages.'

'ἐνεκά often signifies 'as far as depends upon'; as, 'without the sun, as far as depends upon (ἐνεκά) the other heavenly bodies, it would be always night.'

ἐν τοῖς, before the superlative, signifies 'among all,' 'before all'; as, ἐν τοῖς πρῶτοι παρῆσεν οἱ Ἀθηναίοι, the Athenians were present first of all.
APPENDIX.

'Επ' ε' for ἐπὶ τοῦτον ὡς, and ἐφ' ε' for ἐπὶ τοῦτῷ ὡσα, signify 'on condition that.'

'Επ' ἐπὶ joined to ευθείως, πρῶτα, or τάχιστα, signifies 'at the moment.'

Μόνον ἀληθεία, only not, i.e. almost. So ὁσον οὐ, almost.

Περὶ πολλῆς ἤτιτι μοι, or περὶ πολλοῦ ποιοῦμαι, or ἡγίσται, it is of great importance to me.

So on the contrary, περὶ μικροῦ, &c.

Πολλοῦ δὲ ἢ, I am far from, certainly not; ὀλίγου δὲ, nearly, almost. Ὅλιγον and μικροῦ have sometimes this sense when alone.

'Ως ἔστω εἰπὼν, so to speak.